Suttanta Pitaka
KHUDDAKA NIKAYA

THE DHAMMAPADA

Translated
by
DAW MYA TIN, M.A.

Department for the Promotion and
Propagation of the Sasana,
Yangon, Myanmar.

Sasana : 2536 1993 Myanmar Era : 1354

Suttanta Piṭaka
KHUDDAKA NIKĀYA

THE DHAMMAPADA

Translated
by
DAW MYA TIN, M.A.

Department for the Promotion and
Propagation of the Sasana,
Yangon, Myanmar.

Sasana : 2536. 1993 Myanmar Era : 1354

D.P.P.S
RESEARCH LIBRARY
No..........................
Date ....

Published by
The Department for the Promotion and
Propagation of the Sāsanā
March 1993 .... 3000 Copies

Religious Publication Permission No. /93 ( )
Cover Permission No. /93 ( )

15485

The contents of this work may be reproduced or translated with the prior permission of the Department for the Promotion and Propagation of the Sāsanā.

Printed in the Union of Myanmar
at the Myitmakha Offset by U Win Nyunt (03999)
112, 33rd St., Kyauktada Township (Ph: 87483)
and published by U Saw Hlyan Htoo
(Exemption No. /93) ( )

Namo tassa bhagavato arahato sammāsambuddhassa

Veneration to the Exalted One, the
Homage-Worthy, the Perfectly
Self-Enlightened

◆ ◆ ◆

The Buddha is an Arahat and he is worthy of the highest veneration. All beings including devas and Brahmās venerate the Buddha because the Buddha is the Supreme One, who has extinguished all defilements, who has become perfectly self-enlightened through realization of the Four Noble Truths, and who is endowed with the six great qualities of glory, namely, *Issariya* (supremacy), *Dhamma* (Knowledge of the Path to Nibbāna), *Yasa* (fame and following), *Sirī* (noble splendour of appearance), *Kāma* (power of accomplishment) and *Payatta* (diligent mindfulness).

PREFACE

Dhammapada is one of the best known books of the Pitaka. It is a collection of the teachings of the Buddha expressed in clear pithy verses. These verses were culled from various discourses given by the Buddha in the course of forty-five years, as he travelled in the valley of the Ganges (Gaṅgā) and the sub-mountain tract of the Himalayas. There are four hundred and twenty-three verses in the Dhammapada. Each verse contains a truth (dhamma), an exhortation, a piece of advice. Dhammapada verses are often quoted by many in many countries and the book has been translated into many languages.

"The Dhammapada - Verses & Stories" was translated by Daw Mya Tin and first published in 1986 by the Myanmar Pitaka Association, now incorporated into the Department for the Promotion and Propagation of the Sāsanā (D.P.P.S). The book, in its original form has two parts. In the first part are the translations of verses from the Dhammapada and in the second part are the abridgements of stories from the Dhammapada Commentary. The D.P.P.S. is now reprinting the first part, the section on the Dhammapada Verses, as a separate book in a smaller size, to make it accessible to a wider circle of readers.

May the Buddha's Teaching
Shine Forth Like the Radiant Sun.

The Editorial Committee
Translation Section
The Department for the Promotion and
Propagation of the Sāsanā

Preface to the First Edition of the Original Book "The Dhammapada Stories & Verses"

Dhammapada is one of the best known books of the Pitaka. It is a collection of the teachings of the Buddha expressed in clear, pithy verses. These verses were culled from various discourses given by the Buddha in the course of forty-five years of his teaching, as he travelled in the valley of the Ganges (Gaṅgā) and the sub-mountain tract of the Himalayas. These verses are often terse, witty and convincing. Whenever similes are used, they are those that are easily understood even by a child, e.g., the cart's wheel, a man's shadow, a deep pool, flowers. Through these verses, the Buddha exhorts one to achieve that greatest of all conquests, the conquest of self; to escape from the evils of passion, hatred and ignorance; and to strive hard to attain freedom from craving and freedom from the round of rebirths. Each verse contains a truth (dhamma), an exhortation, a piece of advice.

Dhammapada verses are often quoted by many in many countries of the world and the book has been translated into many languages. One of the earliest translations into English was made by Max Muller in 1870. Other translations that followed are those by F.L. Woodward in 1921, by Wagismara and Saunders in 1920, and by A.L. Edmunds (Hymns of the Faith) in 1902. Of the recent translations, that by Nārada Mahāthera is the most widely known. Dr. Walpola Rahula also has translated some selected verses from the Dhammapada and has given them at the end of his book "What the Buddha Taught," revised edition. The Chinese translated the Dhammapada from Sanskrit. The Chinese version of the Dhammapada was translated into English by Samuel Beal (Texts from the Buddhist Canon known as Dhammapada) in 1878.

In Burma, translations have been made into Burmese, mostly in prose, some with paraphrases, explanations and abridgements of stories relating to the verses. In recent years, some books on Dhammapada with both Burmese and English translations, together with Pāli verses, have also been published.

The Dhammapada is the second book of the Khuddaka Nikāya of the Suttanta Piṭaka, consisting of four hundred and twenty-three verses in twenty-six chapters arranged under various heads. In the Dhammapada are enshrined the basic tenets of the Buddha's Teaching.

Verse (21) which begins with "Appamādo amatapadaṁ" meaning "Mindfulness is the way to Nibbāna, the Deathless," is a very important and significant verse. Mindfulness is the most important element in Tranquillity and Insight Meditation. The last exhortation of the Buddha just before he passed away was also to be mindful and to endeavour diligently (to complete the task of attaining freedom from the round of rebirths through Magga and Phala). It is generally accepted that it was on account of this verse on mindfulness that the Emperor Asoka of India and King Anawrahta of Burma became converts to Buddhism. Both kings had helped greatly in the propagation of Buddhism in their respective countries.

In verse (29) the Buddha has coupled his call for mindfulness with a sense of urgency. The verse runs: "Mindful amongst the negligent, highly vigilant amongst the drowsy, the wise man advances like a race-horse, leaving the jade behind."

Verses (1) and (2) illustrate the immutable law of Kamma, under which every deed, good or bad, comes back to the doer. Here, the Buddha emphasizes the importance of mind in all our actions and speaks of the inevitable consequences of our deeds, words and thoughts.

Verses (153) and (154) are expressions of sublime and intense joy uttered by the Buddha at the very moment of his Enlightenment. These two verses give us a graphic account of the culmination of the Buddha's search for Truth. They tell us about the Buddha finding the 'house-builder,' Craving, the cause of repeated births in Samsāra. Having rid of Craving, for him no more houses (khandhas) shall be built by Craving, and there will be no more rebirths.

Verses (277), (278) and (279) are also important as they tell us about the impermanent, unsatisfactory and the non-self nature of all conditioned things. It is very important that one should perceive the true nature of all conditioned things land become weary of the khandhas, for this is the Path to Purity.

Then the Buddha shows us the Path leading to the liberation from round of rebirths, i.e., the Path with eight constituents (Atthaṅgiko Maggo) in Verse (273). Further, the Buddha exhorts us to make our own effort in Verse (276) saying, "You yourselves should make the effort, the Tathāgatas only show the way." Verse (183) gives us the teaching of the Buddhas. It says, "Do no evil, cultivate merit, purify one's mind; this is the teaching of the Buddhas."

In Verse (24) the Buddha shows us the way to success in life, thus: "If a person is energetic, mindful, pure in thought, word and deed, if he does everything with care and consideration, restrains his senses, earns his living according to the Dhamma and is not unheedful, then, the fame and fortune of that mindful person increase."

These are some of the examples of the gems to be found in the Dhammapada. Dhammapada is, indeed, a philosopher, guide and friend to all.

This translation of verses is from Pāḷi into English. The Pāḷi text used is the Dhammapada Pali approved by the Sixth International Buddhist Synod. We have tried to make the translation as close to the text as possible, but sometimes it is very difficult, if not impossible, to find an English word that would exactly correspond to a Pāḷi word. For example, we cannot yet find a single English word that can convey the real meaning of the word "dukkha" used in the exposition of the Four Noble Truths. In this translation, wherever the term "dukkha" carries the same meaning as it does in the Four Noble Truths, it is left untranslated, but only explained.

When there is any doubt in the interpretation of the dhamma concept of the verses or when the literal meaning is vague or unintelligible, we have referred to the Commentary (in Pāḷi) and the Burmese translation of the Commentary by the Nyaunglebin Sayadaw, a very learned thera. On many occasions we have also consulted the teachers of the Dhamma (dhammācariyas) for elucidation of perplexing words and sentences.

In addition we have also consulted Burmese translations of the Dhammapada, especially the translation by the Union Buddha Sāsana Council, the translation by the Saṅgajā Sayadaw (1805-1876), a leading maha thera in the time of King Mindon and King Thibaw, and also the translation by Sayadaw U Thittila, an Ovādācariya mahā thera of the Burma Pitaka Association. The book by the Saṅgajā Sayadaw also includes paraphrases and abridgements of the Dhammapada stories.

Dhammapada Stories

Summaries of the Dhammapada stories are given in the second part of the book as it is generally believed that the Dhammapada Commentary written by Buddha-ghosa (5th. century A.D.) is a great help towards a better understanding of the Dhammapada. Three hundred and five stories are included in the Commentary. Most of the incidents mentioned in the stories took place during the life-time of the Buddha. In some stories, some facts about some past existences were also retold.

In writing summaries of stories we have not tried to translate the Commentary. We have simply culled the facts of the stories and have rewritten them briefly. A translation of the verses is given at the end of each story.

It only remains for me now to express my deep and sincere gratitude to the members of the Editorial Committee, Burma Piṭaka Association, for having meticulously gone through the script; to Sayagyi Dhammācariya U Aung Moe and to U Thein Maung, editor, Burma Piṭaka Association, for helping in the translation of the verses.

May the reader find the Path to Purity.
20th April, 1984. Daw Mya Tin

EDITORIAL COMMITTEE
Translation Section
The Department for the Promotion and Propagation of the Sāsanā

Chairman	U Shwe Mra, B.A., I.C.S. Retd Former Special Adviser, Public Administration Division, E.S.A., United Nations Secretariat.
Members	U Myint Too, B.Sc., B.L. Barrister-at-law, President, All Myanmar Buddhist Association.
	U Nyun, B.A., I.C.S. Retd., Former Executive Secretary, United Nations Economic Commission for the Asia and The Far East; Vice-President, World Fellowship of Buddhists.
	Daw Mya Tin, M.A., Former Head of Geography Department, Institute of Education, Yangon.
Doctrinal Consultant	U Kyaw Htut, Dhammācariya; Former Editor-in-chief of the Board for Myanmar translation of the Six Synod Pāli Texts.
Editors	U Myo Min, M.A., B.L., Former Professor of English, Yangon University.
	U Tin U, B.A., B.L.
	U Tin Nwe, B.Sc.

CONTENTS

Chapter I The Pairs (Yamakavagga)

Page

(1) Cakkhupālatthera Vatthu ... 1
(2) Maṭṭhakuṇḍalī Vatthu ... 2
(3) Tissatthera Vatthu ... 2
(4) Kāḷayakkhinī Vatthu ... 3
(5) Kosambaka Vatthu ... 3
(6) Mahākāḷatthera Vatthu ... 4
(7) Devadatta Vatthu ... 5
(8) Sāriputtatthera Vatthu ... 5
(9) Nandatthera Vatthu ... 6
(10) Cundasūkarika Vatthu ... 6
(11) Dhammika-upāsaka Vatthu ... 7
(12) Devadatta Vatthu ... 7
(13) Sumanādevī Vatthu ... 7
(14) Dvesahāyakabhikkhu Vatthu ... 8

Chapter II Mindfulness (Appamādavagga)

(1) Sāmāvatī Vatthu ... 9
(2) Kumbhaghosakaseṭṭhi Vatthu ... 11
(3) Cūḷapanthaka Vatthu ... 11
(4) Bālanakkhattasaṅghuṭṭha Vatthu 11
(5) Mahākassapatthera Vatthu ... 12
(6) Dvesahāyakabhikkhu Vatthu ... 12
(7) Magha Vatthu ... 13
(8) Aññatarabhikkhu Vatthu ... 13
(9) Nigamavāsitissatthera Vatthu ... 13

Chapter III The Mind (Cittavagga)

(1) Meghiyatthera Vatthu ... 14
(2) Aññatarabhikkhu Vatthu ... 14
(3) Ukkaṇṭhitabhikkhu Vatthu ... 15
(4) Saṁgharakkhitatthera Vatthu ... 15
(5) Cittahatthatthera Vatthu ... 15
(6) Pañcasatabhikkhu Vatthu ... 16
(7) Pūtigattatissatthera Vatthu ... 17
(8) Nandagopālaka Vatthu ... 17
(9) Soreyya Vatthu ... 17

Page

Chapter IV Flowers (Pupphavagga)

(1) Pañcasatabhikkhu Vatthu ... 18
(2) Marīcikammaṭṭhānika bhikkhu Vatthu ... 19
(3) Viṭaṭūbha Vatthu ... 19
(4) Patipūjikakumāri Vatthu ... 20
(5) Maccbariyakosiyaseṭṭhi Vatthu ... 20
(6) Pāveyya Ājīvaka Vatthu ... 20
(7) Chattapāṇi Upāsaka Vatthu ... 20
(8) Visākhā Vatthu ... 21
(9) Ānandattherapañhā Vatthu ... 21
(10) Mahākassapatthera Vatthu ... 22
(11) Godhikattheraparinibbāna Vatthu 22
(12) Garahadinna Vatthu ... 22

Chapter V The Fool (Bālavagga)

(1) Aññatarapurisa Vatthu ... 24
(2) Mahākassapa Saddhivihārika Vatthu ... 24
(3) Ānandaseṭṭhi Vatthu ... 24
(4) Gaṇthibhedakacora Vatthu ... 25
(5) Udāyitthera Vatthu ... 25
(6) Tiṁsapāveyyakabhikkhu Vatthu 25
(7) Suppabuddhakuṭṭhi Vatthu ... 25
(8) Kassaka Vatthu ... 26
(9) Sumanamālākāra Vatthu ... 26
(10) Uppalavaṇṇattherī Vatthu ... 26
(11) Jambukatthera Vatthu ... 26
(12) Ahipeta Vatthu ... 27
(13) Saṭṭhikūṭapeta Vatthu ... 27
(14) Cittagahapati Vatthu ... 27
(15) Vanavāsitissasāmaṇera Vatthu ... 28

Chapter VI The Wise (Paṇḍitavagga)

(1) Rādhatthera Vatthu ... 29
(2) Assajipunabbasuka Vatthu ... 29
(3) Channatthera Vatthu ... 29
(4) Mahākappinatthera Vatthu ... 30
(5) Panditasāmaṇera Vatthu ... 30
(6) Lakuṇḍakabhaddiyatthera Vatthu 30
(7) Kāṇamātā Vatthu ... 30
(8) Pañcassatabhikkhu Vatthu ... 31
(9) Dhammikatthera Vatthu ... 31

Page

(10) Dhammassavana Vatthu ... 31
(11) Pañcasata Āgantukabhikkhu Vatthu ... 32

Chapter VII The Arahat (Arahantavagga)

(1) Jīvakapañha Vatthu ... 34
(2) Mahākassapatthera Vatthu ... 34
(3) Belaṭṭhasisatthera Vatthu ... 35
(4) Anuruddhatthera Vatthu ... 35
(5) Mahākaccāyanatthera Vatthu ... 36
(6) Sāriputtatthera Vatthu ... 36
(7) Kosambivāsitissattherasāmaṇera Vatthu ... 36
(8) Sāriputtatthera Vatthu ... 37
(9) Khadiravaniyarevatatthera Vatthu 37
(10) Aññatara Itthi Vatthu ... 37

Chapter VIII The Thousand (Sahassavagga)

(1) Tambadāṭhika Coraghātaka Vatthu 38
(2) Bāhiyadāruciriya Vatthu ... 38
(3) Kuṇḍalakesitherī Vatthu ... 38
(4) Anāthapucchakabrāhmaṇa Vatthu 39
(5) Sāriputtattherassa Mātula Brāhmaṇa Vatthu ... 39
(6) Sāriputtattherassa Bhāgineyya Vatthu ... 39
(7) Sāriputtattherassa Sahāyaka Brāhmaṇa Vatthu ... 40
(8) Āyuvaḍḍhanakumāra Vatthu ... 40
(9) Saṁkiccasāmaṇera Vatthu ... 40
(10) Khāṇu Koṇḍaññatthera Vatthu... 41
(11) Sappadāsatthera Vatthu ... 41
(12) Paṭācārātherī Vatthu ... 41
(13) Kisāgotamī Vatthu ... 42
(14) Bahuputtikattherī Vatthu ... 42

Chapter IX Evil (Pāpavagga)

(1) Cūḷekasāṭaka Vatthu ... 43
(2) Seyyasakatthera Vatthu ... 43
(3) Lājadevadhītā Vatthu ... 43
(4) Anāthapiṇḍikaseṭṭhi Vatthu ... 43
(5) Asaññataparikkhāra Vatthu ... 44
(6) Biḷālapādakaseṭṭhi Vatthu ... 44

Page
(7) Mahādhanavāṇija Vatthu ... 45
(8) Kukkuṭamittanessāda Vatthu ... 45
(9) Kokasunakhaluddaka Vatthu ... 45
(10) Maṇikārakulūpaka Tissatthera Vatthu ... 46
(11) Tayojana Vatthu ... 46
(12) Suppabuddhasakya Vatthu ... 46

Chapter X **Punishment (Daṇḍavagga)**

(1) & (2) Chabbaggiya Bhikkhu Vatthu ... 47
(3) Sambahula Kumāraka Vatthu ... 47
(4) Koṇḍadhānatthera Vatthu ... 48
(5) Uposathika Itthīnaṁ Vatthu ... 48
(6) Ajagarapeta Vatthu ... 48
(7) Mahā Moggallānatthera Vatthu 49
(8) Bahubhaṇḍika Bhikkhu Vatthu... 49
(9) Santati Mahāmatta Vatthu ... 50
(10) Pilotikatissatthera Vatthu ... 50
(11) Sukhasāmaṇera Vatthu ... 51

Chapter XI **Ageing (Jarāvagga)**

(1) Visākhāya Sahāyikānaṁ Vatthu 52
(2) Sirimā Vatthu ... 52
(3) Uttarātherī Vatthu ... 52
(4) Sambahula Adhimānikabhikkhu Vatthu ... 53
(5) Janapadakalyāṇī Rūpanandātherī Vatthu ... 53
(6) Mallikādevī Vatthu ... 53
(7) Lāḷudāyī Thera Vatthu ... 53
(8) Udāna Vatthu ... 54
(9) Mahādhanaseṭṭhiputta Vatthu ... 54

Chapter XII **Self (Attavagga)**

(1) Bodhirājakumāra Vatthu ... 56
(2) Upanandasakyaputtatthera Vatthu 56
(3) Padhānikatissatthera Vatthu ... 56
(4) Kumārakassapamātuttherī Vatthu 57
(5) Mahākāla Upāsaka Vatthu ... 57
(6) Devadatta Vatthu ... 57
(7) Saṁghabhedaparisakkana Vatthu 57
(8) Kālatthera Vatthu ... 58

Page

(9) Cūḷakāla Upāsaka Vatthu ... 58
(10) Attadatthatthera Vatthu ... 58

Chapter XIII The World (Lokavagga)

(1) Daharabhikkhu Vattha ... 59
(2) Suddhodana Vatthu ... 59
(3) Pañcasatavipassakabhikkhu Vatthu ... 60
(4) Abhayarājakumāra Vatthu ... 60
(5) Sammajjanatthera Vatthu ... 60
(6) Aṅgulimālatthera Vatthu ... 61
(7) Pesakāradhītā Vatthu ... 61
(8) Tiṁsabhikkhu Vatthu ... 61
(9) Ciñcamāṇavikā Vatthu ... 62
(10) Asadisadāna Vatthu ... 62
(11) Anāthapiṇḍikaputtakāla Vatthu 62

Chapter XIV The Buddha (Buddhavagga)

(1) Māradhītara Vatthu ... 63
(2) Devorohaṇa Vatthu ... 64
(3) Erakapattanāgarāja Vatthu ... 64
(4) Ānandattherapañha Vatthu ... 64
(5) Anabhiratabhikkhu Vatthu ... 65
(6) Aggidattabrāhmaṇa Vatthu ... 65
(7) Ānandattherapañha Vatthu ... 66
(8) Sambahulabhikkhu Vatthu ... 67
(9) Kassapadasabalassa Suvaṇṇacetiya Vatthu ... 67

Chapter XV Happiness (Sukhavagga)

(1) Ñātikalahavūpasamana Vatthu ... 68
(2) Māra Vatthu ... 68
(3) Kosalarañño Parājaya Vatthu ... 69
(4) Aññatarakuladārikā Vatthu ... 69
(5) Eka Upāsaka Vatthu ... 69
(6) Pasenadikosala Vatthu ... 70
(7) Tissatthera Vatthu ... 70
(8) Sakka Vatthu ... 70

Chapter XVI Affection (Piyavagga)

(1) Tayojanapabbajita Vatthu ... 72
(2) Aññatarakuṭumbika Vatthu ... 72

Page

(3) Visākhā Vatthu ... 73
(4) Licchavī Vatthu ... 73
(5) Anitthigandhakumāra Vatthu ... 73
(6) Aññatarabrāhmaṇa Vatthu ... 73
(7) Pañcasatadāraka Vatthu ... 74
(8) Eka Anāgāmitthera Vatthu ... 74
(9) Nandiya Vatthu ... 74

Chapter XVII Anger (Kodhavagga)

(1) Rohinīkhattiyakaññā Vatthu ... 75
(2) Aññatarabhikkhu Vatthu ... 75
(3) Uttarā Upāsika Vatthu ... 75
(4) Mahāmoggallānapañha Vatthu... 76
(5) Buddhapitubrāhmaṇa Vatthu ... 76
(6) Puṇṇadāsi Vatthu ... 76
(7) Atula Upāsaka Vatthu ... 77
(8) Chabbaggiya Vatthu ... 78

Chapter XVIII Impurities (Malavagga)

(1) Goghātakaputta Vatthu ... 79
(2) Aññatarabrāhmaṇa Vatthu ... 80
(3) Tissatthera Vatthu ... 80
(4) Lāḷudāyī Vatthu ... 80
(5) Aññatarakulaputta Vatthu ... 80
(6) Cūḷasāribhikkhu Vatthu ... 81
(7) Pañca Upāsaka Vatthu ... 81
(8) Tissadahara Vatthu ... 82
(9) Pañca Upāsaka Vatthu ... 82
(10) Meṇḍakaseṭṭhi Vatthu ... 83
(11) Ujjhānasaññitthera Vatthu ... 83
(12) Subhaddaparibbājaka Vatthu ... 83

Chapter XIX The Just or the Righteous (Dhammaṭṭhavagga)

(1) Vinicchayamahāmatta Vatthu ... 85
(2) Chabbaggiya Vatthu ... 85
(3) Ekudānakhīṇāsava Vatthu ... 85
(4) Lakuṇḍakabhaddiyatthera Vatthu 86
(5) Sambahulabhikkhu Vatthu ... 86
(6) Hatthaka Vatthu ... 87
(7) Aññatarabrāhmaṇa Vatthu ... 87
(8) Titthiya Vatthu ... 88

Page

(9) Bālisika Vatthu ... 88
(10) Sambahulasīlādisampannabhikkhu Vatthu ... 88

Chapter XX The Path (Maggavagga)

(1) Pañcasatabhikkhu Vatthu ... 90
(2), (3) and (4) Aniccalakkhaṇa, Dukkhalakkhaṇa & Anattalakkhaṇa Vatthu ... 91
(5) Padhānakammikatissatthera Vatthu ... 92
(6) Sūkarapeta Vatthu ... 92
(7) Poṭṭhilatthera Vatthu ... 92
(8) Pañcamahallakabhikkhu Vatthu 93
(9) Suvaṇṇakāraṭṭhera Vatthu ... 93
(10) Mahādhanavāṇija Vatthu ... 93
(11) Kisāgotamī Vatthu ... 94
(12) Paṭācārā Vatthu ... 94

Chapter XXI Miscellaneous (Pakiṇṇakavagga)

(1) Attanopubbakamma Vatthu ... 95
(2) Kukkuṭaṇḍakhādikā Vatthu ... 95
(3) Bhaddiyānaṁ Bhikkhūnaṁ Vatthu 95
(4) Lakuṇḍaka Bhaddiya Vatthu ... 96
(5) Dārusākaṭikaputta Vatthu ... 96
(6) Vajjiputtakabhikkhu Vatthu ... 98
(7) Cittagahapati Vatthu ... 98
(8) Cūḷasubhaddā Vatthu ... 98
(9) Ekavihāritthera Vatthu ... 99

Chapter XXII The Chapter on Niraya (Nirayavagga)

(1) Sundarīparibbājikā Vatthu ... 100
(2) Duccaritaphalapīḷita Vatthu ... 100
(3) Vaggumudātīriya Bhikkhu Vatthu 100
(4) Khemakaseṭṭhiputta Vatthu ... 101
(5) Dubbacabhikkhu Vatthu ... 101
(6) Issāpakata Itthi Vatthu ... 102
(7) Sambahulabhikkhu Vatthu ... 102
(8) Nigaṇṭha Vatthu ... 103
(9) Titthiyasāvaka Vatthu ... 103

Page

Chapter XXIII The Elephant (Nāgavagga)

(1) Attadanta Vatthu ... 104
(2) Hatthācariyapubbaka Bhikkhu Vatthu ... 104
(3) Parijiṇṇa Brāhmaṇaputta Vatthu ... 105
(4) Pasenadikosala Vatthu ... 105
(5) Sānusāmaṇera Vatthu ... 105
(6) Pāveyyakahatthi Vatthu ... 105
(7) Sambahulabhikkhu Vatthu ... 106
(8) Māra Vatthu ... 106

Chapter XXIV Craving (Taṇhāvagga)

(1) Kapilamaccha Vatthu ... 108
(2) Sūkarapotikā Vatthu ... 109
(3) Vibbhantabhikkhu Vatthu ... 110
(4) Bandhanāgāra Vatthu ... 110
(5) Khemātheri Vatthu ... 111
(6) Uggasena Vatthu ... 111
(7) Cūḷadhanuggaha Paṇḍita Vatthu 111
(8) Māra Vatthu ... 112
(9) Upakājīvaka Vatthu ... 113
(10) Sakkapañha Vatthu ... 113
(11) Aputtakaseṭṭhi Vatthu ... 113
(12) Aṅkura Vatthu ... 114

Chapter XXV The Bhikkhu (Bhikkhuvagga)

(1) Pañcabhikkhu Vatthu ... 115
(2) Haṁsaghātakabhikkhu Vatthu 115
(3) Kokālika Vatthu ... 115
(4) Dhammārāmatthera Vatthu ... 116
(5) Vipakkhasevaka Bhikkhu Vatthu 116
(6) Pañcaggadāyaka Brāhmaṇa Vatthu ... 117
(7) Sambahulabhikkhu Vatthu ... 117
(8) Pañcasatabhikkhu Vatthu ... 119
(9) Santakāyatthera Vatthu ... 120
(10) Naṅgalakulatthera Vatthu ... 120
(11) Vakkalitthera Vatthu ... 120
(12) Sumanasāmaṇera Vatthu ... 121

Page

Chapter XXVI **Brāhmaṇa or Arahat (Brāhmaṇavagga)**

(1) Pasādabahulabrāhmaṇa Vatthu ... 122
(2) Saṁbahulabhikkhu Vatthu ... 122
(3) Māra Vatthu ... 122
(4) Aññatarabrāhmaṇa Vatthu ... 123
(5) Ānandatthera Vatthu ... 123
(6) Aññatarabrāhmaṇa Pabbajita Vatthu ... 123
(7) Sāriputtatthera Vatthu ... 124
(8) Mahāpajāpatigotamī Vatthu ... 124
(9) Sāriputtatthera Vatthu ... 124
(10) Jaṭilabrāhmaṇa Vatthu ... 125
(11) Kuhakabrāhmaṇa Vatthu ... 125
(12) Kisāgotamī Vatthu ... 125
(13) Eka Brāhmaṇa Vatthu ... 126
(14) Uggasenaseṭṭhiputta Vatthu ... 126
(15) Dve Brāhmaṇa Vatthu ... 126
(16) Akkosakabhāradvāja Vatthu ... 127
(17) Sāriputtatthera Vatthu ... 127
(18) Uppalavaṇṇā Therī Vatthu ... 127
(19) Aññatarabrāhmaṇa Vatthu ... 128
(20) Khemābhikkhunī Vatthu ... 128
(21) Pabbhāravāsitissatthera Vatthu... 128
(22) Aññatarabhikkhu Vatthu ... 129
(23) Sāmaṇerānaṁ Vatthu ... 129
(24) Mahāpanthakatthera Vatthu ... 129
(25) Pilindavacchatthera Vatthu ... 130
(26) Aññataratthera Vatthu ... 130
(27) Sāriputtatthera Vatthu ... 130
(28) Mahāmoggallānatthera Vatthu ... 130
(29) Revatatthera Vatthu ... 131
(30) Candābhatthera Vatthu ... 131
(31) Sīvalitthera Vatthu ... 131
(32) Sundarasamuddatthera Vatthu ... 132
(33) Jaṭilatthera Vatthu ... 132
(34) Jotikatthera Vatthu ... 132
(35) Naṭaputtakatthera Vatthu ... 132
(36) Naṭaputtakatthera Vatthu ... 133
(37) Vaṅgīsatthera Vatthu ... 133
(38) Dhammadinnā Therī Vatthu ... 133
(39) Aṅgulimālatthera Vatthu ... 134
(40) Devahitabrāhmaṇa Vatthu ... 134

KHUDDAKA NIKĀYA

The Dhammapada

(Path of the Buddha's Teaching)

Namo Tassa Bhagavato Arahato Sammāsambuddhassa.

Chapter I

The Pairs (Yamakavagga)

I. (1) Cakkhupālatthera Vatthu

Verse 1

1. Manopubbaṅgamā dhammā[1]
manoseṭṭhā manomayā
manasā ce paduṭṭhena[2]
bhāsati vā karoti vā
tato naṁ dukkhamanveti
cakkaṁva vahato padaṁ.

1. All mental phenomena have mind as their forerunner; they have mind as their chief; they are mind-made. If one speaks or acts with an evil mind, 'dukkha'[3] follows him just as the wheel follows the hoof-print of the ox that draws the cart.

---

[1] **manopubbaṅgamā dhammā**: All mental phenomena have Mind as their forerunner in the sense that Mind is the most dominant, and it is the cause of the other three mental phenomena, namely, Feeling (vedanā), Perception (saññā) and Mental Formations or Mental Concomitants (saṅkhāra). These three have Mind or Consciousness (viññāṇa) as their forerunner, because although they arise simultaneously with Mind they cannot arise if Mind does not arise. (The Commentary)

[2] **manasā ce paduṭṭhena** (Verse 1) and **manasā ce pasannena** (Verse 2): Manasā here means intention or volition (cetanā); volition leads one to the performance of volitional actions, both good and evil. This volition and the resultant actions constitute kamma; and kamma always follows one to produce results. Cakkhupāla's blindness (Verse 1) was the consequence of his having acted with an evil intention in a previous existence and Maṭṭhakuṇḍali's happy existence in Tāvatiṁsa celestial world (Verse 2) was the result of his mental devotion (manopasāda) to the Buddha.

[3] **dukkha**: In this context, *dukkha* means suffering, or physical or mental pain, misfortune, unsatisfactoriness, evil consequences, etc., and rebirth in the lower planes of existence or in the lower strata of human society if born in the human world.

I. (2) Maṭṭhakuṇḍali Vatthu

Verse 2

2. Manopubbaṅgamā dhammā
manoseṭṭhā manomayā
manasā ce pasannena
bhāsati vā karoti vā
tato naṁ sukha[1]manveti
chāyāva anapāyinī.

2. All mental phenomena have mind as their forerunner; they have mind as their chief; they are mind-made. If one speaks or acts with a pure mind, happiness (sukha) follows him like a shadow that never leaves him.

I. (3) Tissatthera Vatthu

Verses 3 and 4

3. Akkocchi maṁ avadhi maṁ
ajini maṁ ahāsi me
ye ca taṁ upanayhanti
veraṁ tesaṁ na sammati.

4. Akkocchi maṁ avadhi maṁ
ajini maṁ ahāsi me
ye ca taṁ nupanayhanti
veraṁ tesūpasammati.

3. "He abused me, he ill-treated me, he got the better of me, he stole my belongings;"... the enmity of those harbouring such thoughts cannot be appeased.

4. "He abused me, he ill-treated me, he got the better of me, he stole my belongings;"... the enmity of those not harbouring such thoughts can be appeased.

---

[1] sukhaṁ/sukha: in this context, happiness, satisfactoriness, fortune, etc., and rebirth in the three upper planes of happy existence.

I. (4) Kāḷayakkhiṇī Vatthu

Verse 5

5. Na hi verena verāni
sammantīdha kudācanaṁ
averena ca sammanti
esa dhammo sanantano[1].

5. Hatred is, indeed, never appeased by hatred in this world. It is appeased only by loving-kindness. This is an Ancient Law.

I. (5) Kosambaka Vatthu

Verse 6

6. Pare ca na vijānanti[2]
mayamettha yamāmase[3]
ye ca tattha vijānanti[4]
tato sammanti medhagā.

6. People, other than the wise, do not realize, "We in this world must all die," (and not realizing it continue their quarrels). The wise realize it and thereby their quarrels cease.

---

1. **esa dhammo sanantano**: This is the same as "porāṇako dhammo," the doctrine followed by the Buddha and his disciples. The exhortation is not to return hatred for hatred but to conquer it by loving-kindness (absence of hatred).

2. **pare ca na vijānanti**: 'Pare' means 'others'; in this context, people other than the wise. These people do not realize that they must die, and behave as if they were never going to die and keep on quarrelling. Therefore, they are sometimes referred to as the ignorant or the foolish, or those who are not worthy of love and respect.

3. **mayamettha yamāmase**: lit., "We here must die," meaning we, of this world, must die; or all men are mortal.

4. **ye ca tattha vijānanti**: in the case of those who understand, meaning the wise. The wise understand (or realize) that all men are mortal.

I. (6) Mahākāḷatthera Vatthu

Verses 7 and 8

7. Subhānupassiṁ viharantaṁ
indriyesu asaṁvutaṁ
bhojanamhi cāmattaññuṁ
kusītaṁ hīnavīriyaṁ
taṁ ve pasahati Māro[1]
vāto rukkhaṁva dubbalaṁ.

8. Asubhānupassiṁ viharantaṁ
indriyesu susaṁvutaṁ
bhojanamhi ca mattaññuṁ
saddhaṁ[2] āraddhavīriyaṁ
taṁ ve nappasahati Māro
vāto selaṁva pabbataṁ.

7. He who keeps his mind on pleasant objects, who is uncontrolled in his senses, immoderate in his food, and is lazy and lacking in energy, will certainly be overwhelmed by Māra[1], just as stormy winds uproot a weak tree.

8. He who keeps his mind on the impurities (of the body), who is well-controlled in his senses, and is full of faith and energy, will certainly be not overwhelmed by Māra, just as stormy winds cannot shake a mountain of rock.

---

[1] **Māro/Māra**: in this context kilesamāra, the defilements hindering the realization of Nibbāna.

[2] **saddhaṁ/saddhā**: According to the Commentary,

(a) unwavering (unshakable) faith in the Buddha, the Dhamma (the Doctrine) and the Saṁgha (the Buddhist Religious Order) and

(b) faith or belief in kamma (action) and its results

I. (7) Devadatta Vatthu

Verses 9 and 10

9. Anikkasāvo kāsāvaṁ[1]
yo vatthaṁ paridahissati
apeto damasaccena
na so kāsāvamarahati.

10. Yo ca vantakasāv'assa[2]
sīlesu susamāhito
upeto damasaccena
sa ve kāsāvamarahati.

9. He who is not free from taints of moral defilements (kilesas) and yet dons the yellow robe, who lacks restraint and (speaks not the) truth, is unworthy of the yellow robe.

10. He who has discarded all moral defilements (kilesas), who is established in moral precepts, is endowed with restraint and (speaks the) truth, is indeed worthy of the yellow robe.

I. (8) Sāriputtatthera Vatthu

Verses 11 and 12

11. Asāre[3] sāramatino
sāre[4] cāsāradassino
te sāraṁ[5] nādhigacchanti
micchāsaṅkappagocarā.

---

[1] **kāsāvaṁ** or **kāsāvaṁ vatthaṁ**: the yellow or reddish yellow robe donned by members of the Buddhist Religious Order. There is a play on words in the above stanzas; 'anikkasāvo' meaning, not free from faults of moral defilements and therefore, stained; and kāsāvaṁ, the yellow robe, dyed sombre in some astringent juice and is therefore stained.

[2] **vantakasāv'assa**: lit., has vomited all moral defilements; it means, has discarded all moral defilements through the four Path Knowledge (Magga ñāṇa).

[3] **asāre**: lit., essenceless; according to the Commentary, wrong view, i. e., untruth.

[4] **sāre**: lit., essence; according to the Commentary, right view, i.e., truth.

[5] **sāraṁ**: Truth—According to the Commentary, essence of the Dhamma. The essence of the Dhamma comprises sīla (moral precepts or morality), samādhi (concentration), paññā (knowledge), vimutti (liberation), vimutti-ñāṇadassana (Knowledge of and Insight into liberation) paramattha (ultimate truth) and Nibbāna.

12. Sārañca sārato ñatvā
asārañca asārato
te sāraṁ adhigacchanti
sammāsaṅkappagocarā.

11. They take untruth for truth; they take truth for untruth; such persons can never arrive at the truth, for they hold wrong views.

12. They take truth for truth; they take untruth for untruth; such persons arrive at the truth, for they hold right views.

I. (9) Nandatthera Vatthu

Verses 13 and 14

13. Yathā agāraṁ ducchannaṁ
vuṭṭhī samativijjhati
evaṁ abhāvitaṁ cittaṁ
rāgo samativijjhati.

14. Yathā agāraṁ suchannaṁ
vuṭṭhī na samativijjhati
evaṁ subhāvitaṁ cittaṁ
rāgo na samativijjhati.

13. Just as rain penetrates a badly-roofed house, so also, passion (rāga) penetrates a mind not cultivated in Tranquillity and Insight Development (Samatha and Vipassanā).

14. Just as rain cannot penetrate a well-roofed house, so also, passion (rāga) cannot penetrate a mind well-cultivated in Tranquillity and Insight Development (Samatha and Vipassanā).

I. (10) Cundasūkarika Vatthu

Verse 15

15. Idha socati pecca socati
pāpakārī ubhayattha socati
so socati so vihaññati
disvā kammakiliṭṭhamattano.

15. Here he grieves, hereafter he grieves; the evil-doer grieves in both existences. He grieves and he suffers anguish when he sees the depravity of his own deeds

I. (11) Dhammika-upāsaka Vatthu

Verse 16

16. Idha modati pecca modati
katapuñño ubhayattha modati
so modati so pamodati
disvā kammavisuddhimattano.

16. Here he rejoices, hereafter he rejoices; one who performs meritorious deeds rejoices in both existences. He rejoices and greatly rejoices when he sees the purity of his own deeds.

I. (12) Devadatta Vatthu

Verse 17

17. Idha tappati pecca tappati
pāpakārī ubhayattha tappati
pāpaṁ me katanti tappati
bhiyyo tappati duggatiṁ[1] gato.

17. Here he is tormented, hereafter he is tormented; the evil-doer is tormented in both existences. He is tormented, and he laments: "Evil have I done." He is even more tormented when he is reborn in one of the lower worlds (apāya).

I. (13) Sumanādevī Vatthu

Verse 18

18. Idha nandati pecca nandati
katapuñño ubhayattha nandati
puññaṁ me katanti nandati
bhiyyo nandati suggatiṁ[2] gato.

18. Here he is happy, hereafter he is happy; one who performs meritorious deeds is happy in both existences. Happily he exclaims: "I have done meritorious deeds." He is happier still when he is reborn in a higher world (suggati).

---

[1] **duggatiṁ/duggati:** unhappy destinations, the four lower worlds (apāya). In the case of Devadatta, avīci niraya, the lowest niraya, (place of torment).

[2] **suggatiṁ/suggati:** happy existence.

I. (14) Dvesahāyakabhikkhu Vatthu

Verses 19 and 20

19. Bahumpi ce saṁhita bhāsamāno
na takkaro hoti naro pamatto
gopova gāvo gaṇayaṁ paresaṁ
na bhāgavā sāmaññassa hoti.

20. Appampi ce saṁhita bhāsamāno
dhammassa hoti anudhammacārī
rāgañca dosañca pahāya mohaṁ
sammappajāno suvimuttacitto[1]
anupādiyāno idha vā huraṁ vā
sa bhāgavā sāmaññassa hoti.[2]

19. Though he recites much the Sacred Texts (Tipiṭaka), but is negligent and does not practise according to the Dhamma, like a cowherd who counts the cattle of others, he has no share in the benefits of the life of a bhikkhu (i.e., Magga-phala).

20. Though he recites only a little of the Sacred Texts (Tipiṭaka), but practises according to the Dhamma, eradicating passion, ill will and ignorance, clearly comprehending the Dhamma, his mind freed from moral defilements and no longer clinging to this world or to the next, he shares the benefits of the life of a bhikkhu (i.e., Magga-phala).

End of Chapter One: the Pairs.

---

[1] **suvimuttacitto**: Mind freed from moral defilements; this has been achieved through perfect practice and clear comprehension of the Dhamma.

[2] **sa bhāgavā sāmaññassa hoti**: lit., shares the benefits of the life of a samaṇa (a bhikkhu). According to the Commentary, in this context, it means "Shares the benefits of Magga-phala."

Chapter II

Mindfulness (Appamādavagga)

II. (1) Sāmāvatī Vatthu

Verses 21, 22 and 23

21. Appamādo[1] amatapadaṁ[2]
pamādo maccuno padaṁ[3]
appamattā na mīyanti[4]
ye pamattā yathā matā.[5]

22. Evaṁ visesato ñatvā
appamādamhi paṇḍitā
appamāde pamodanti
ariyānaṁ gocare ratā.[6]

23. Te jhāyino[7] sātatikā
niccaṁ daḷhaparakkamā
phusanti dhīrā nibbānaṁ[8]
yogakkhemaṁ[9] anuttaraṁ.

21. Mindfulness is the way to the Deathless (Nibbāna), unmindfulness is the way to Death. Those who are mindful do not die; those who are not mindful are as if already dead.

22. Fully comprehending this, the wise, who are mindful, rejoice in being mindful and find delight in the domain of the Noble Ones (ariyas).

23. The wise, constantly cultivating Tranquillity and Insight Development Practice, being ever mindful and steadfastly striving, realize Nibbāna: Nibbāna, which is free from the bonds of yoga; Nibbāna, the Incomparable!

---

1. **appamāda:** According to the Commentary, it embraces all the meanings of the words of the Buddha in the Tipiṭaka,—and therefore appamāda is to be interpreted as being ever mindful

in doing meritorious deeds; to be in line with the Buddha's Teaching in Mahāsatipaṭṭhāna Sutta, "appamādo amatapadaṁ," in particular, is to be interpreted as "Cultivation of Insight Development Practice is the way to Nibbāna."

2. **amata:** lit., no death / deathless; it does not mean eternal life or immortality. The Commentary says: "Amata means Nibbāna. It is true that Nibbāna is called "Amata" as there is no ageing (old age) and death because there is no birth."

3. **pamādo maccuno padaṁ :** lit., unmindfulness is the way to Death. According to the Commentary one who is unmindful cannot be liberated from rebirth; when reborn, one must grow old and die; so unmindfulness is the cause of Death.

4. **appamattā na mīyanti:** Those who are mindful do not die. It does not mean that they do not grow old or die. According to the Commentary, the mindful develop mindful signs (i.e.,cultivate Insight Development Practice); they soon realize Magga-Phala (i.e., Nibbāna) and are no longer subject to rebirths. Therefore, whether they are, in fact, alive or dead, they are considered not to die.

5. **ye pamattā yathā matā:** as if dead. According to the Commentary, those who are not mindful are like the dead; because they never think of giving in charity, or keeping the moral precepts, etc., and in the case of bhikkhus, because they do not fulfil their duties to their teachers and preceptors, nor do they cultivate Tranquillity and Insight Development Practice.

6. **ariyānaṁ gocare ratā:** lit., "finds delight in the domain of the ariyas." According to the Commentary the domain of the ariyas consists of the Thirty-seven Factors of Enlightenment (Bodhipakkhiya) and the nine Transcendentals, viz., the four Maggas, the four Phalas, and Nibbāna.

7. **jhāyino:** those cultivating Tranquillity and Insight Development Practice.

8. **phusanti dhīrā nibbānaṁ:** the wise realize Nibbāna. Lit., *phusanti* means, to touch, to reach. According to the Commentary, the realization takes place through contact or experience, which may be either through Insight (Magga-Ñāṇa) or through Fruition (Phala). In this context, contact by way of Fruition is meant.

9. **yogakkhemaṁ:** an attribute of Nibbāna. Lit., it means free or secure from the four bonds which bind people to the round of rebirths. The four bonds of yoga are: sense pleasures (kāma), existence (bhava), wrong belief (diṭṭhi), and ignorance of the Four Noble Truths (avijjā).

II. (2) Kumbhaghosakaseṭṭhi Vatthu

Verse 24

24. Uṭṭhānavato satīmato
sucikammassa nisammakārino
saññatassa dhammajīvino
appamattassa yaso bhivaḍḍhati.

24. If a person is energetic, mindful, pure in his thought, word and deed, and if he does everything with care and consideration, restrains his senses, earns his living according to the Law (Dhamma), and, is not unheedful, then, the fame and fortune of that mindful person steadily increase.

II. (3) Cūḷapanthaka Vatthu

Verse 25

25. Uṭṭhānena' ppamādena
saṁyamena damena ca
dīpaṁ kayirātha medhāvī[1]
yaṁ ogho[2] nābhikīrati.

25. Through diligence, mindfulness, discipline (with regard to moral precepts) and control of his senses, let the man of wisdom make (of himself) an island which no flood can overwhelm.

II. (4) Bālanakkhattasaṅghuṭṭha Vatthu

Verses 26 and 27

26. Pamādamanuyuñjanti
bālā dummedhino janā[3]
appamādañca medhāvī
dhanaṁ seṭṭhaṁva rakkhati.

---

[1] **dīpaṁ kayirātha medhāvī**=island + make + the wise, meaning let the man of wisdom make an island. The 'island', in this context, stands for arahatship. Arahatship is here **likened** to an island because it enables one to escape from the stormy waters of Saṁsāra (round of rebirths).

[2] **ogho**: flood or torrent. It is used metaphorically of evils or passions which overwhelm humanity.

[3] **bālā dummedhino janā**: the foolish and the ignorant. The foolish mentioned in the story were the hooligans who were given up to wild revelry and disorder during the Bālanakkhatta festival. They were not mindful of others or of the consequence for themselves in this world and the next.

27. Mā pamādamanuyuñjetha
mā kāmaratisanthavaṁ
appamatto hi jhāyanto
pappoti vipulaṁ sukhaṁ.

26. The foolish and the ignorant give themselves over to negligence; whereas the wise treasure mindfulness as a precious jewel.

27. Therefore, one should not be negligent, nor be addicted to sensual pleasures; for he who is established in mindfulness, through cultivation of Tranquillity and Insight Development Practice, experiences supreme happiness (i.e., realizes Nibbāna).

II. (5) Mahākassapatthera Vatthu

Verse 28

28. Pamādaṁ appamādena
yadā nudati paṇḍito
paññāpāsādamāruyha
asoko sokiniṁ pajaṁ
pabbataṭṭhova bhūmaṭṭhe
dhīro[1] bāle[2] avekkhati.

28. The wise one dispels negligence by means of mindfulness; he ascends the tower of wisdom and being free from sorrow looks at the sorrowing beings. Just as one on the mountain top looks at those on the plain below, so also, the wise one (the arahat) looks at the foolish and the ignorant (worldlings).

II. (6) Dvesahāyakabhikkhu Vatthu

Verse 29

29. Appamatto pamattesu
suttesu bahujāgaro
abalassaṁva sīghasso
hitvā yāti sumedhaso[3].

29. Mindful amongst the negligent, highly vigilant amongst the drowsy, the man of wisdom advances like a race-horse, leaving the jade behind.

---

[1] **dhīro**: the wise one; in this context, the arahat.

[2] **bāle**: the foolish; in this context, the worldlings.

[3] **sumedhaso**: the wise one: the wise one advances steadily until he realizes Magga, Phala and Nibbāna, leaving the negligent ones behind in the round of rebirths (saṁsāra).

II. (7) Magha Vatthu

Verse 30

30. Appamādena[1] maghavā
devānaṁ seṭṭhataṁ gato
appamādaṁ pasaṁsanti
pamādo garahito sadā.

30. Through mindfulness (in doing meritorious deeds) Magha became king of the devas. Mindfulness is always praised, but negligence is always blamed.

II. (8) Aññatarabhikkhu Vatthu

Verse 31

31. Appamādarato bhikkhu[2]
pamāde bhayadassi[3] vā
saṁyojanaṁ aṇuṁ thūlaṁ
ḍahaṁ aggīva gacchati.

31. A bhikkhu who takes delight in mindfulness and sees danger in negligence advances like fire, burning up all fetters, great and small.

II. (9) Nigamavāsitissatthera Vatthu

Verse 32

32. Appamādarato bhikkhu
pamāde bhayadassi vā
abhabbo parihānāya[4]
nibbānasseva santike.

32. A bhikkhu who takes delight in mindfulness and sees danger in negligence cannot fall away; he is, indeed, very close to Nibbāna.

End of Chapter Two: Mindfulness.

---

[1] **appamādena**: through mindfulness; i. e., mindfulness in doing meritorious deeds. In the above story, Magha, the young man from Macala village, by cleaning and clearing land and making roads was reborn as Indra or Sakka, king of the devas. (The devas are celestial beings.)

[2] **appamādarato bhikkhu**: a bhikkhu who takes delight in mindfulness, i. e., in the practice of Tranquillity and Insight Development.

[3] **pamāde bhayadassi**: seeing danger in negligence, i. e., negligence which would lead to continued existence in the round of rebirths (saṁsāra).

[4] **abhabbo parihānāya**: Unable to fall away; here it means, unable to fall away from the practice of Tranquillity and Insight Development and the benefits thereof i. e., Magga and Phala. (The Commentary)

Chapter III

The Mind (Cittavagga)

III. (1) Meghiyatthera Vatthu

Verses 33 and 34

33. Phandanaṁ capalaṁ cittaṁ
dūrakkhaṁ[1] dunnivārayaṁ[2]
ujuṁ karoti[3] medhāvī
usukārova tejanaṁ.

34. Vārijova thale khitto
okamokata ubbhato
pariphandatidaṁ cittaṁ
māradheyyaṁ pahātave.

33. The mind is excitable and unsteady; it is difficult to control and to restrain. The wise one trains his mind to be upright as a fletcher straightens an arrow.

34. As a fish quivers when taken out of its watery home and thrown on to dry ground, so does the mind quiver when it is taken out of the sensual world to escape from the realm of Māra (i. e., kilesa vaṭṭa, round of moral defilements).

III. (2) Aññatarabhikkhu Vatthu

Verse 35

35. Dunniggahassa lahuno
yatthakāmanipātino[4]
cittassa damatho sādhu
cittaṁ dantaṁ sukhāvahaṁ[5].

35. The mind is difficult to control; swiftly and lightly, it moves and lands wherever it pleases. It is good to tame the mind, for a well-tamed mind brings happiness.

---

[1] **dūrakkhaṁ** : difficult to keep the mind fixed on a single object when meditating.

[2] **dunnivārayaṁ** : difficult to restrain the mind from drifting towards sensual pleasures.

[3] **ujuṁ karoti** : straightens:
(a) the fletcher straightens the arrow,
(b) the wise man trains his sensuous, unruly mind by means of Tranquillity and Insight Development Practice (Samatha and Vipassanā). (The Commentary)

[4] **yatthakāmanipātino**: moving about wherever it pleases, landing on any sense object without any control.

[5] **sukhāvahaṁ**: brings happiness, fortune, satisfaction etc., and also, Maggas, Phalas and Nibbāna. (The Commentary)

III. (3) Ukkaṇṭhitabhikkhu Vatthu

Verse 36

36. Sududdasaṁ sunipuṇaṁ
yatthakāmanipātinaṁ
cittaṁ rakkhetha medhāvī
cittaṁ guttaṁ sukhāvahaṁ.

36. The mind is very difficult to see, very delicate and subtle; it moves and lands wherever it pleases. The wise one should guard his mind, for a guarded mind brings happiness.

III. (4) Saṁgharakkhitatthera Vatthu

Verse 37

37. Dūraṅgamaṁ ekacaraṁ[1]
asarīraṁ guhāsayaṁ[2]
ye cittaṁ saṁyamissanti
mokkhanti mārabandhanā.

37. The mind wanders far and moves about alone; it is non-material; it lies in the cave (chamber of the heart). Those who control their mind will be free from the bonds of Māra.

III. (5) Cittahatthatthera Vatthu

Verses 38 and 39

38. Anavaṭṭhitacittassa
saddhammaṁ avijānato
pariplavapasādassa
paññā na paripūrati.

---

[1] **ekacaraṁ**: walking alone, moves about alone. It means conceiving one thought at a time, i.e., one thought arises only when another ceases.

[2] **guhāsayaṁ**: lit., lying or sleeping in a cave; mind lies and arises continually in the cave / chamber of the heart (hadayavatthu), the seat of consciousness.

39. Anavassutacittassa
ananvāhatacetaso
puññapāpapahīnassa[1]
natthi jāgarato[2] bhayaṁ.

38. If a man's mind is unsteady, if he is ignorant of the true Dhamma, and if his faith is wavering, then his knowledge will never be perfect.

39. If a man's mind is free from passion, if he is free from ill will, if he has abandoned both good and evil, and if he is vigilant, for such a man there is no danger.

III. (6) Pañcasatabhikkhu Vatthu

Verse 40

40. Kumbhūpamaṁ kāyamimaṁ viditvā
nagarūpamaṁ cittamidaṁ ṭhapetvā
yodhetha māraṁ paññāvudhena
jitañca rakkhe anivesano siyā[3].

40. Knowing that this body is (fragile) like an earthen jar, making one's mind secure like a fortified town, one should fight Māra with the weapon of knowledge. (After defeating Māra) one should still continue to guard one's mind, and feel no attachment to that which has been gained (i.e., jhāna ecstasy and serenity gained through meditation).

---

[1] **puññapāpapahīnassa:** one who has abandoned both good and evil: i.e., an arahat. An arahat does not commit any morally good or morally bad volitional action; all his actions are non-kamma-producing.

[2] **jāgarato:** one who is awake or vigilant, i.e., an arahat. Whether awake or asleep, an arahat is regarded as vigilant as the moral qualities, viz., faith, diligence, mindfulness, concentration and wisdom, are ever present in him.

[3] **anivesano siyā:** not to be attached; in this context not to be attached to jhāna ecstasy and serenity gained through meditation, but to proceed further with Insight meditation practices until the attainment of arahatship. (The Commentary)

III. (7) Pūtigattatissatthera Vatthu

Verse 41

41. Aciraṁ vata' yaṁ kāyo
pathaviṁ adhisessati
chuddho apetaviññāṇo
niratthaṁva kaliṅgaraṁ.

41. Before long, alas this body, deprived of consciousness, will lie on the earth, discarded like a useless log.

III. (8) Nandagopālaka Vatthu

Verse 42

42. Diso[1] disaṁ yaṁ taṁ kayirā
verī vā pana verinaṁ
micchāpaṇihitaṁ cittaṁ
pāpiyo naṁ tato kare.

42. A thief may harm a thief; an enemy may harm an enemy; but a wrongly directed mind can do oneself far greater harm.[2]

III. (9) Soreyya Vatthu

Verse 43

43. Na taṁ mātā pitā kayirā
aññe vāpi ca ñātakā
sammāpaṇihitaṁ cittaṁ
seyyaso[3] naṁ tato kare.

43. Not a mother, nor a father, nor any other relative can do more for the well-being of one than a rightly-directed mind can.

End of Chapter Three: The Mind

---

[1] **diso**: lit., an enemy; a thief in this context. (The Commentary)

[2] According to the Commentary, the mind, wrongly set on the ten-fold evil path, will cause ruin and destruction not only in this life, but also, even in a hundred thousand future existences in Apāya.

[3] **seyyaso**: still better; here it means much better service; because it (the rightly-directed mind) can lead one to the well-being of a man and of a deva and even to the realization of Nibbāna.

Chapter IV

Flowers (Pupphavagga)

IV. (1) Pañcasatabhikkhu Vatthu

Verses 44 and 45

44. Ko imaṁ pathaviṁ vicessati
yamalokañca imaṁ sadevakaṁ
ko dhammapadaṁ sudesitaṁ[1]
kusalo pupphamiva pacessati.

45. Sekho[2] pathaviṁ vicessati
yamalokañca imaṁ sadevakaṁ
sekho dhammapadaṁ sudesitaṁ
kusalo pupphamiva pacessati.

44. Who shall examine this earth (i. e., this body), the world of Yama (i. e., the four apāyas) and the world of man together with the world of devas? Who shall examine the well-taught Path of Virtue (Dhammapada) as an expert florist picks and chooses flowers?

45. The Ariya Sekha shall examine this earth (i.e., the body), the world of Yama (i. e., the four apāyas) and the world of man together with the world of devas. The Ariya Sekha shall examine the well-taught Path of Virtue (Dhammapada) as an expert florist picks and chooses flowers.

---

[1] **dhammapadaṁ sudesitaṁ**: the well-taught Path of Virtue; here it means the thirty-seven Factors of Enlightenment (Bodhipakkhiya Dhamma).

[2] **sekho/sekhapuggala**: one who is practising the Dhamma, and has entered the Path, but has not yet become an arahat. The term is applied to the first seven ariyapuggalas, the eighth or arahat being asekha.

IV. (2) Marīcikammaṭṭhānika bhikkhu Vatthu

Verse 46

46. Pheṇūpamaṁ[1] kāyamimaṁ viditvā
marīcidhammaṁ[2] abhisambudhāno
chetvāna mārassa papupphakāni[3]
adassanaṁ maccurājassa gacche[4].

46. One who knows that this body is impermanent like froth, and comprehends that it is insubstantial as a mirage, will cut the flowers of Māra (i. e., the three kinds of vaṭṭa or rounds), and pass out of sight of the King of Death.

IV. (3) Viṭaṭūbha Vatthu

Verse 47

47. Pupphāni heva pacinantaṁ
byāsattamanasaṁ naraṁ
suttaṁ gāmaṁ mahoghova
maccu ādāya gacchati.

47. Like one who picks and chooses flowers, a man who has his mind attached to sensual pleasures is carried away by Death, just as a great flood sweeps away a sleeping village.

---

1. **pheṇūpamaṁ**: like froth; it means that this body is perishable and impermanent like froth.

2. **marīcidhammaṁ**: lit., mirage + nature; nature of a mirage i. e., insubstantial like a mirage.

3. **mārassa papupphakāni**: flowers or flower-tipped arrows of Māra. These flowers or arrows of Māra represent the tivaṭṭaṁ or the three kinds of vaṭṭaṁ (rounds), viz., kilesavaṭṭaṁ (the round of moral defilements), kammavaṭṭaṁ (the round of volitional action) and vipākavaṭṭaṁ (the round of resultant effects). According to the Commentary, this chain or round is broken when cut by the sword of ariya magga ñāṇa.

4. **adassanaṁ maccurājassa gacche**: In this context, out of sight of the King of Death means the realization of Nibbāna.

IV. (4) Patipūjikakumāri Vatthu

Verse 48

48 Pupphāni heva pacinantaṁ
byāsattamanasaṁ naraṁ
atittaññeva kāmesu
antako kurute vasaṁ.

48. Like one who picks and chooses flowers, a man who has his mind attached to sensual pleasures and is insatiate in them is overpowered by Death.

IV. (5) Macchariyakosiyaseṭṭhi Vatthu

Verse 49

49. Yathāpi bhamaro pupphaṁ
vaṇṇagandhamaheṭhayaṁ
paleti rasamādāya
evaṁ gāme munī care.

49. As the bee collects nectar and flies away without damaging the flower or its colour or its scent, so also, let the bhikkhu dwell and act in the village (without affecting the faith and generosity or the wealth of the villagers).

IV. (6) Pāveyya ājīvaka Vatthu

Verse 50

50. Na paresaṁ vilomāni
na paresaṁ katākataṁ
attanova avekkheyya
katāni akatāni ca.

50. One should not consider the faults of others, nor their doing or not doing good or bad deeds. One should only consider whether one has done or not done good or bad deeds.

IV. (7) Chattapāṇi upāsaka Vatthu

Verses 51 and 52

51. Yathāpi ruciraṁ pupphaṁ
vaṇṇavantaṁ agandhakaṁ
evaṁ subhāsitā vācā
aphalā hoti akubbato.

Department for the Promotion and Propagation of the Sasana

52. Yathāpi ruciraṁ pupphaṁ
vaṇṇavantaṁ sagandhakaṁ
evaṁ subhāsitā vācā
saphalā hoti kubbato.

51. Just as a beautiful flower, lacking in scent, cannot give the wearer the benefit of its scent, so also, the well-preached words of the Buddha cannot benefit one who does not practise the Dhamma.

52. Just as a flower, beautiful as well as fragrant, will give the wearer the benefit of its scent, so also, the well-preached words of the Buddha will benefit one who practises the Dhamma.

IV. (8) Visākhā Vatthu

Verse 53

53. Yathāpi puppharāsimhā
kayirā mālāguṇe bahū
evaṁ jātena maccena
kattabbaṁ kusalaṁ bahuṁ[1].

53. As from a collection of flowers many a garland can be made by an expert florist, so also, much good can be done (with wealth, out of faith and generosity,) by one subject to birth and death.

IV. (9) Ānandattherapañhā Vatthu

Verses 54 and 55

54. Na pupphagandho paṭivātameti
na candanaṁ tagara mallikā vā
satañca gandho paṭivātameti
sabbā disā sappuriso[2] pavāyati.

55. Cadanaṁ tagaraṁ vāpi
uppalaṁ atha vassikī
etesaṁ gandhajātānaṁ
sīlagandho anuttaro.

54. The scent of flowers cannot go against the wind; nor the scent of sandalwood, nor of rhododendron

---

[1] **kattabbaṁ kusalaṁ bahuṁ:** much good may be done. According to the Commentary, it means many deeds of merit should be done with wealth, out of faith and generosity.

[2] **sappuriso/sappurisa:** good and pious people; virtuous persons. The virtuous are the Noble Ones (the ariyas) and the virtuous worldlings (kalyāṇa puthujjana).

Department for the Promoti

15485

(tagara), nor of jasmin (mallikā[1]); only the reputation of good people can go against the wind. The reputation of the virtuous ones (sappurisa) is wafted abroad in all directions.

55 There are the scents of sandalwood, rhododendron, lotus and jasmin (vassikā[2]); but the scent of virtue surpasses all scents.

IV. (10) Mahākassapatthera Vatthu

Verse 56

56. Appamatto ayaṁ gandho
yāyaṁ tagaracandanī
yo ca sīlavataṁ gandho
vāti devesu uttamo.

56. The scents of rhododendron and of sandalwood are very faint; but the scent (reputation) of the virtuous is the strongest; it spreads even to the abodes of the devas.

IV. (11) Godhikattheraparinibbāna Vatthu

Verse 57

Tesaṁ sampannasīlānaṁ
appamādavihārinaṁ
sammadaññā vimuttānaṁ
Māro maggaṁ na vindati.

57. Māra cannot find the path taken by those who are endowed with virtue, who live mindfully, and have been freed from moral defilements by Right Knowledge.[3]

IV. (12) Garahadinna Vatthu

Verses 58 and 59

58. Yathā saṅkāradhānasmiṁ
ujjhitasmiṁ mahāpathe
padumaṁ tattha jāyetha
sucigandhaṁ manoramaṁ.

---

[1] **mallikā**: Arabian jasmin.

[2] **vassikā**: Spanish jasmin.

[3] Arahats having eradicated moral defilements are no longer subject to rebirths; so Māra, for all his power, cannot find out where such arahats go after death. (The Commentary)

59. Evaṁ saṅkārabhūtesu[1]
andhabhūte puthujjane[2]
atirocati paññāya
sammāsambuddhasāvako.

58, 59. As a sweet smelling and beautiful lotus flower may grow upon a heap of rubbish thrown on the highway, so also, out of the rubbish heap of beings may appear a disciple of the Buddha, who with his wisdom shines forth far above the blind (ignorant) worldlings.

End of Chapter Four : Flowers.

---

[1] **saṅkārabhūtesu:** rubbish heap of beings.

[2] **andhabhūte puthujjane:** blind worldlings. The worldlings are like the blind because they are lacking in knowledge.

Chapter V

The Fool (Bālavagga)[1]

V. (1) Aññatarapurisa Vatthu

Verse 60

60. Dīghā jāgarato ratti
dīghaṁ santassa yojanaṁ[2]
dīgho bālāna saṁsāro
saddhammaṁ avijānataṁ.

60. Long is the night to one who is wakeful; long is (the journey of) one yojana to the traveller who is tired; long is saṁsāra (round of rebirths) to the fool who is ignorant of the true Dhamma (the Teaching of the Buddha).

V. (2) Mahākassapa saddhivihārika Vatthu

Verse 61

61. Carañce nādhigaccheyya
seyyaṁ sadisamattano
ekacariyaṁ daḷhaṁ kayirā
natthi bāle sahāyatā.

61. If a person seeking a companion cannot find one who is better than or equal to him, let him resolutely go on alone; there can be no companionship with a fool.

V. (3) Ānandaseṭṭhi Vatthu

Verse 62

62. Puttā[3] ma'tthi dhanaṁ ma' tthi
iti bālo vihaññati
attā hi attano natthi
kuto puttā kuto dhanaṁ.

62. "I have sons, I have wealth"; with this (feeling of attachment) the fool is afflicted. Indeed, he himself is not his own, how can sons and wealth be his?

---

1. **Bālavagga:** Chapter on the Fool.
Bāla is the opposite of paṇḍita; it means those who are ignorant, stupid and mentally dull. They cannot think or act right.
2. **yojanaṁ/yojana:** a measure of length, about twelve miles,
3. **puttā;** sons, also means both son and daughter,

V. (4) Gaṇṭhibhedakacora Vatthu

Verse 63

63. Yo bālo maññati bālyaṁ
paṇḍitovāpi tena so
bālo ca paṇḍitamānī
sa ve bāloti vuccati.

63. The fool who knows that he is a fool can for that reason be a wise man; but the fool who thinks that he is wise is, indeed, called a fool.

V. (5) Udāyitthera Vatthu

Verse 64

64. Yāvajīvampi ce bālo
paṇḍitaṁ payirupāsati
na so dhammaṁ vijānāti
dabbī sūparasaṁ yathā.

64. A fool, even though he is associated with a wise man all his life, does not understand the Dhamma, just as a ladle does not know the taste of soup.

V. (6) Tiṁsapāveyyakabhikkhu Vatthu

Verse 65

65. Muhuttamapi ce viññū
paṇḍitaṁ payirupāsati
khippaṁ dhammaṁ vijānāti
jivhā sūparasaṁ yathā.

65. An intelligent man, even though he is associated with a wise man only for a moment, quickly understands the Dhamma, just as the tongue knows the taste of soup.

V. (7) Suppabuddhakuṭṭhi Vatthu

Verse 66

66. Caranti bālā dummedhā
amitteneva attanā
karontā pāpakaṁ kammaṁ
yaṁ hoti kaṭukapphalaṁ.

66. With themselves as their own enemies, fools lacking in intelligence move about doing evil deeds, which bear bitter fruits.

V. (8) Kassaka Vatthu

Verse 67

67. Na taṁ kammaṁ kataṁ sādhu
yaṁ katvā anutappati
yassa assumukho rodaṁ
vipākaṁ paṭisevati.

67. That deed is not well done if one has to repent for having done it, and if, with a tearful face, one has to weep as a result of that deed.

V. (9) Sumanamālākāra Vatthu

Verse 68

68. Tañca kammaṁ kataṁ sādhu
yaṁ katvā nānutappati
yassa patīto sumano
vipākaṁ paṭisevati.

68. That deed is well done if one has not to repent for having done it, and if one is delighted and happy with the result of that deed.

V. (10) Uppalavaṇṇattherī Vatthu

Verse 69

69. Madhuṁvā maññati bālo
yāva pāpaṁ na paccati
yadā ca paccati pāpaṁ
atha dukkhaṁ nigacchati.

69. As long as the evil deed does not bear fruit, the fool thinks it is sweet like honey; but when his evil deed does bear fruit, the fool suffers for it.

V. (11) Jambukatthera Vatthu

Verse 70

70. Māse māse kusaggena
bālo bhuñjeyya bhojanaṁ
na so saṅkhātadhammānaṁ
kalaṁ agghati soḷasiṁ.

70. Even though, month after month, the fool (living in austerity) takes his food sparingly with the tip of a grass-blade, he is not worth even one-sixteenth part of those who have comprehended the Truth (i.e., ariyas)

V. (12) Ahipeta Vatthu

Verse 71

71. Na hi pāpaṁ kataṁ kammaṁ
sajju khīraṁva muccati
ḍahantaṁ bālamanveti
bhasmacchannova pāvako.

71. An evil deed does not immediately bear fruit, just as the newly-drawn milk does not curdle at once; but it follows the fool, burning him like live coal covered with ashes.

V. (13) Saṭṭhikūṭapeta Vatthu

Verse 72

72. Yāvadeva anatthāya
ñattaṁ bālassa jāyati
hanti bālassa sukkaṁsaṁ[1]
muddhamassa[2] vipātayaṁ.

72. The skill of a fool can only harm him; it destroys his merit and his wisdom (lit., it severs his head).

V. (14) Cittagahapati Vatthu

Verses 73 and 74

73. Asantaṁ bhāvanamiccheyya
purekkhārañca bhikkhusu
āvāsesu ca issariyaṁ
pūjaṁ parakulesu[3] ca.

74. Mameva kata maññantu
gihī[4] pabbajitā ubho
mamevātivasā assu
kiccākiccesu kismici
iti bālassa saṅkappo
icchā māno ca vaḍḍhati.

73. The foolish bhikkhu desires praise for qualities he does not have, precedence among bhikkhus, authority

---

[1] **sukkaṁsa**: sukka+aṁsa: sukka means white, bright, pure or good; aṁsa means portion. According to the Commentary, sukkaṁsa means merit.

[2] **muddha**: head, top, summit. According to the Commentary, it means knowledge.

[3] **parakulesu**: those outside the family; (para = outside or others).

[4] **gihī**: short form for gahapati, householder.

in the monasteries, and veneration from those unrelated to him.

74. "Let both laymen and bhikkhus think that things are done because of me; let them obey me in all matters, great and small." Such being the thoughts of the fool, his greed and his pride grow.

V. (15) Vanavāsitissasāmaṇera Vatthu

Verse 75

75. Aññā hi lābhūpanisā
aññā nibbānagāminī
evametaṁ abhiññāya
bhikkhu Buddhassa sāvako
sakkāraṁ nābhinandeyya
vivekamanubrūhaye[1].

75. Indeed, the path that leads to worldly gain is one, and the Path that leads to Nibbāna is another. Fully comprehending this, the bhikkhu, the disciple of the Buddha, should not take delight in worldly gain and honour, but devote himself to solitude, detachment and the realization of Nibbāna.

End of Chapter Five: The Fool.

---

[1] **vivekamanubrūhaye** = (vivekaṁ + anubrūhaye).
viveka: solitary seclusion. According to the Commentary, the three kinds of vivekas are kāyaviveka (seclusion of the body or solitude); cittaviveka (detachment of the mind from human passions) and upadhiviveka (Nibbāna).

Chapter VI

The Wise (Paṇḍitavagga)

VI. (1) Rādhatthera Vatthu

Verse 76

76. Nidhīnaṁva pavattāraṁ
yaṁ passe vajjadassinaṁ
niggayhavādiṁ medhāviṁ
tādisaṁ paṇḍitaṁ bhaje
tādisaṁ bhajamānassa
seyyo hoti na pāpiyo.

76. One should follow a man of wisdom who rebukes one for one's faults, as one would follow a guide to some buried treasure. To one who follows such a wise man, it will be an advantage and not a disadvantage.

VI. (2) Assajipunabbasuka Vatthu

Verse 77

77. Ovadeyyā'nusāseyya[1]
asabbhā ca nivāraye
sataṁ hi so piyo hoti
asataṁ hoti appiyo.

77. The man of wisdom should admonish others; he should give advice and should prevent others from doing wrong; such a man is held dear by the good; he is disliked only by the bad.

VI. (3) Channatthera Vatthu

Verse 78

78. Na bhaje pāpake mitte
na bhaje purisādhame
bhajetha mitte kalyāṇe
bhajetha purisuttame.

78. One should not associate with bad friends, nor with the vile. One should associate with good friends, and with those who are noble.

---

[1] **anusāseyya**: to give advice in advance; also to give advice repeatedly.

VI. (4) Mahākappinatthera Vatthu

Verse 79

79. Dhammapīti sukhaṁ seti
vippasannena cetasā
ariyappavedite dhamme
sadā ramati paṇḍito.

79. He who drinks in the Dhamma lives happily with a serene mind; the wise man always takes delight in the Dhamma (Bodhipakkhiya Dhamma) expounded by the Noble Ones (ariyas).

VI. (5) Paṇḍitasāmaṇera Vatthu

Verse 80

80. Udakaṁ hi nayanti nettikā
usukārā namayanti [1] tejanaṁ
dāruṁ namayanti tacchakā
attānaṁ damayanti paṇḍitā.

80. Farmers (lit., makers of irrigation canals) channel the water; fletchers straighten the arrows; carpenters work the timber; the wise tame themselves.

VI. (6) Lakuṇḍakabhaddiyatthera Vatthu

Verse 81

81. Selo yathā ekaghano
vātena na samīrati
evaṁ nindāpasaṁsāsu
na samiñjanti paṇḍitā.

81. As a mountain of rock is unshaken by wind, so also, the wise are unperturbed by blame or by praise.

VI. (7) Kāṇamātā Vatthu

Verse 82

82. Yathāpi rahado gambhīro
vippasanno anāvilo
evaṁ dhammāni sutvāna
vippasīdanti paṇḍitā.

82. Like a lake which is deep, clear and calm, the wise after listening to the Teaching (Dhamma) become serene.

---

[1] **namayanti**: to bend, to incline a person's heart or will. In the case of fletchers, to make the arrows straight; in the case of carpenters, to make the timber into things that people want, by cutting, sawing and planing.

VI. (8) Pañcasatabhikkhu Vatthu

Verse 83

83. Sabbattha ve sappurisā cajanti
na kāmakāmā lapayanti santo
sukhena phuṭṭhā atha vā dukhena
na uccāvacaṁ paṇḍitā dassayanti.

83. Indeed, the virtuous give up all (i.e., attachment to the five khandhas, etc.); the virtuous (lit., the tranquil) do not talk with sensual desire; when faced with joy or sorrow, the wise do not show elation or depression.

VI. (9) Dhammikatthera Vatthu

Verse 84

84. Na attahetu na parassa hetu
na puttamicche na dhanaṁ na raṭṭhaṁ
na iccheyya adhammena samiddhimattano
sa sīlavā paññavā dhammiko siyā.

84. For his own sake or for the sake of others he does no evil; nor does he wish for sons and daughters or for wealth or for a kingdom by doing evil; nor does he wish for success by unfair means; such a one is indeed virtuous, wise and just.

VI. (10) Dhammassavana Vatthu

Verses 85 and 86

85. Appakā te manussesu
ye janā pāragāmino
athāyaṁ itarā pajā
tīramevānudhāvati[1].

86. Ye ca kho sammadakkhāte
dhamme dhammānuvattino
te janā pāramessanti[2]
maccudheyyaṁ[3] suduttaraṁ.

---

[1] **tīramevānudhāvati** : tīraṁ + eva + anudhāvati: shore + only this + run up and down: according to the Commentary 'only this shore' in this context means sakkāyadiṭṭhi (ego belief).

[2] **pāramessanti**: pāraṁ + essanti: the other shore + will reach. The other or opposite shore is metaphorically used for Nibbāna.

[3] **maccudheyyaṁ** : the realm of Death (or saṁsāra, round of rebirths.)

85. Few among men reach the other shore (Nibbāna); all the others only run up and down on this shore.

86. But those who practise according to the well-expounded Dhamma will reach the other shore(Nibbāna), having passed the realm of Death (i.e., saṁsāra), very difficult as it is to cross.

VI. (11) Pañcasata Āgantukabhikkhu Vatthu

Verses 87, 88 and 89

87. Kaṇhaṁ dhammaṁ vippahāya
sukkaṁ bhāvetha paṇḍito
okā anokamāgamma[1]
viveke[2] yattha dūramaṁ.

88. Tatrābhiratimiccheyya
hitvā kāme akiñcano[3]
pariyodapeyya attānaṁ
cittaklesehi[4] paṇḍito.

89. Yesaṁ sambodhiyaṅgesu[5]
sammā cittaṁ subhāvitaṁ
ādānapaṭinissagge
anupādāya ye ratā
khīṇāsavā[6] jutimanto[7]
te loke parinibbutā.[8]

87, 88. The man of wisdom, leaving the home of craving and having Nibbāna as his goal, should give up dark, evil ways and cultivate pure, good ones. He should seek great delight in solitude, detachment and Nibbāna, which an ordinary man finds so difficult to enjoy. He should also give up sensual pleasures, and clinging to nothing, should cleanse himself of all impurities of the mind.

89. Those, with mind well-developed in the Seven Factors of Enlightenment (bojjhaṅgā), and who have rid themselves of all craving, rejoice in their abandonment of attachment. Such men, with all moral intoxicants eradicated, and powerful with the light of Arahatta Maggañāṇa have realized Nibbāna in this world (i. e., with khandha aggregates remaining).

---

[1] **okā anokamāgamma** : lit., having gone from home to the homeless. In this context interpreted as leaving the seat of craving and having Nibbāna as a goal.

2. **viveke: viveka:** solitude, detachment, Nibbāna.

3. **akiñcano:** lit., having nothing; clinging to nothing. (The term kiñcana may include any of the kilesas or defilements such as passion, ill will, ignorance, etc; it also means clinging or attachment to the world.)

4. **cittaklesebi: citta kilesa:** impurities of the mind.

5. **sambodhiyaṅgesu: sambojjhaṅga:** the Factors of Enlightenment or requisites for attaining Magga Insight.

6. **khīṇāsava:** one in whom human passions are extinguished; an arahat.

7. **jutimanta:** one endowed with the power of Arahatta Maggañāṇa.

8. **Te loke parinibbutā:** the realization of Nibbāna in the realm of the five aggregates (khandhas), or in other words, in this world. But according to the Commentary, in this context, both Sa-upādisesa and Anupādisesa Nibbāna are meant. Sa-upādisesa or Kilesā Nibbāna is Nibbāna with groups of existence or khandhas remaining; it is realized by an arahat on the attainment of arahatship. Anupādisesa or Khandha Nibbāna is Nibbāna without groups of existence or khandhas remaining. It takes place on the death of an arahat.

End of Chapter Six: The Wise.

Chapter VII

The Arahat (Arahantavagga)

VII. (1) Jīvakapañha Vatthu

Verse 90

90. Gataddhino[1] visokassa
vippamuttassa sabbadhi
sabbaganthappahīnassa[2]
pariḷāho na vijjati.

90. For him (an arahat) whose journey is ended, who is free from sorrow and from all (e.g., khandha aggregates), who has destroyed all fetters, there is no more distress.

VII. (2) Mahākassapatthera Vatthu

Verse 91

91. Uyyuñjanti satīmanto
na nikete ramanti te
haṁsāva pallalaṁ hitvā
okamokaṁ jahanti'te.

91. The mindful strive diligently (in the Tranquillity and Insight Development Practice); they take no delight in the home (i.e., in the life of sensual pleasures); like swans (haṁsa) that forsake the muddy pool, they abandon all homelife (i.e., all craving).

---

[1] **gataddhino:** the journey is ended. Here 'the journey' means round of rebirths (saṁsāra).

[2] **sabbaganthappahīnassa:** one who has destroyed all fetters. Here 'fetters' means greed, ill will, and wrong view.

VII. (3) Belaṭṭhasisatthera Vatthu

Verse 92

92. Yesaṁ sannicayo[1] natthi
ye pariññātabhojanā[2]
suññato[3] animitto[4] ca
vimokkho[5] yesaṁ gocaro
ākāseva sakuntānaṁ
gati tesaṁ durannayā[6].

92. Arahats do not hoard (anything); when taking food they reflect well over it (i.e., in accordance with the three pariññās). They have as their object liberation from existence, i.e., Nibbāna which is Void and Signless. Their destination, like the course of birds in the air, cannot be traced.

VII. (4) Anuruddhatthera Vatthu

Verse 93

93. Yassāsavā parikkhiṇā
āhāre ca anissito
suññato animitto ca
vimokkho yassa gocaro
ākāseva sakuntānaṁ
padaṁ tassa durannayaṁ.

93. The arahat is free from moral intoxicants (āsavas); he is not attached to food. He has as his object liberation from existence, i.e., Nibbāna which is Void and Signless. His path, like that of birds in the air, cannot be traced.

---

1. **sannicayo**: hoarding. According to the Commentary, it means accumulating either kamma and its effects or any of the four requisites.
2. **pariññātabhojanā**: to take food according to the three pariññās. According to the Commentary, there are three pariññās that the bhikkhu should have concerning food, viz., (a) ñātapariññā, knowing the exact nature of the food being taken, (b) tīraṇapariññā, being convinced of the vileness of material food, and (c) pahānapariññā, rejection of all pleasure in eating.
3. **suññata**: the Void. According to the Commentary, it means void of craving. It is an epithet of Nibbāna.
4. **animittaṁ**: the Signless. According to the Commentary, it means no sign of craving, ill will and ignorance. It is also an epithet of Nibbāna.
5 **vimokkho**: liberation from existence; Nibbāna.
6. **gati tesaṁ durannayā**: their destination cannot be traced because arahats have eradicated craving and are no more subject to rebirths.

VII. (5) Mahākaccāyanatthera Vatthu

Verse 94

94. Yassindriyāni samathaṅgatāni
assā yathā sārathinā sudantā
pahīnamānassa anāsavassa
devāpi tassa pihayanti tādino[1].

94. The arahat whose sense-faculties are calm like horses well-tamed by the charioteer, who is free from pride and moral intoxicants — such an arahat is held dear even by the devas.

VII. (6) Sāriputtatthera Vatthu

Verse 95

95. Pathavisamo no virujjhati
indakhilupamo tādi subbato
rahadova apetakaddamo[2]
saṁsārā na bhavanti tādino.

95. Like the earth, the arahat is patient and is not provoked to respond in anger; like the door-post he is firm; he is unperturbed by the ups and downs of life; he is serene and pure like a lake free from mud. For such an arahat there will be no more rebirth.

VII. (7) Kosambivāsitissattherasāmaṇera Vatthu

Verse 96

96. Santaṁ tassa manaṁ hoti
santā vācā ca kamma ca
sammadaññā vimuttassa
upasantassa tādino.

96. An arahat is calm in his mind, calm in his speech, and also in his deed; truly knowing the Dhamma, such an arahat is free from moral defilements and is unperturbed by the ups and downs of life.

---

[1] **tādino**: one who is calm and tranquil or unperturbed by the ups and downs of life (Lokadhamma).

[2] **apetakaddamo**: free from mud. The lake water being free from mud is unpolluted; the arahat being free from defilements is also serene and pure.

VII. (8) Sāriputtatthera Vatthu

Verse 97

97. Assaddho akataññū ca
sandhicchedo ca yo naro
hatāvakāso vantāso[1]
sa ve uttamaporiso.

97. He who is not credulous, who has realized the Unconditioned (Nibbāna), who has cut off the links of the round of rebirths, who has destroyed all consequences of good and bad deeds, who has discarded all craving, is indeed the noblest of all men (i.e., an arahat).

VII. (9) Khadiravaniyarevatatthera Vatthu

Verse 98

98. Gāme vā yadi vāraññe
ninne vā yadi vā thale
yattha arahanto viharanti
taṁ bhūmirāmaṇeyyakaṁ.

98. In a village or in a forest, in a valley or on a hill, wherever the arahats dwell, that place is delightful.

VII. (10) Aññatara itthi Vatthu

Verse 99

99. Ramaṇīyāni araññāni
yattha na ramatī jano
vītarāgā ramissanti
na te kāmagavesino.

99. Forests are delightful, but the worldlings find no delight in them; only those who are free from passion will find delight in them, for they do not seek sensual pleasures.

End of Chapter Seven: The Arahat.

---

[1] **vantāso:** one who has discarded all craving (lit., one who has vomited all craving).

Chapter VIII

The Thousands (Sahassavagga)

VIII. (1) Tambadāṭhika Coraghātaka Vatthu

Verse 100

100. Sahassamapi ce vācā
anatthapadasaṁhitā
ekaṁ atthapadaṁ seyyo
yaṁ sutvā upasammati.

100. Better than a thousand words that are senseless and unconnected with the realization of Nibbāna, is a single word of sense, if on hearing it one is calmed.

VIII. (2) Bāhiyadāruciriya Vatthu

Verse 101

101. Sahassamapi ce gāthā
anatthapadasaṁhitā
ekaṁ gāthāpadaṁ seyyo
yaṁ sutvā upasammati.

101. Better than a thousand verses that are senseless and unconnected with the realization of Nibbāna, is a single verse, if on hearing it one is calmed.

VIII. (3) Kuṇḍalakesitherī Vatthu

Verses 102 and 103

102. Yo ca gāthā sataṁ bhāse
anatthapadasaṁhitā
ekaṁ Dhammapadaṁ seyyo
yaṁ sutvā upasammati.

103. Yo sahassaṁ sahassena
saṅgāme mānuse jine
ekañca jeyyamattānaṁ
sa ve saṅgāmajuttamo.

102. Better than the recitation of a hundred verses that are senseless and unconnected with the realization of Nibbāna, is the recitation of a single word of the Teaching (Dhamma), if on hearing it one is calmed.

103. A man may conquer a million men in battle but one who conquers himself is, indeed, the greatest of conquerors.

VIII. (4) Anatthapucchakabrāhmaṇa Vatthu

Verses 104 and 105

104. Attā have jitaṁ seyyo
yā cāyaṁ itarā pajā
attadantassa posassa
niccaṁ saññatacārino.

105. Neva devo na gandhabbo
na Māro saha Brahmunā
jitaṁ apajitaṁ kayirā
tathārūpassa jantuno.

104, 105. It is better indeed, to conquer oneself than to conquer others. Neither a deva, nor a gandhabba, nor Māra together with Brahmā can turn into defeat the victory of the man who controls himself.

VIII. (5) Sāriputtattherassa Mātula Brāhmaṇa Vatthu

Verse 106

106. Māse māse sahassena [1]
yo yajetha sataṁ samaṁ
ekañca bhāvitattānaṁ
muhuttamapi pūjaye
sā yeva pūjanā seyyo
yañce vassasataṁ hutaṁ.

106. Month after month for a hundred years, one may make offerings (to ordinary people) to the value of a thousand kahāpaṇas; yet if, only for a moment, one pays homage to a bhikkhu who has practised Insight Development, this homage is, indeed, better than a hundred years of making offerings (to ordinary people).

VIII. (6) Sāriputtattherassa bhāgineyya Vatthu

Verse 107

107. Yo ca vassasataṁ jantu
aggiṁ paricare vane
ekañca bhāvitattānaṁ
muhuttamapi pūjaye
sā yeva pūjanā seyyo
yañce vassasataṁ hutaṁ.

---

[1] **sahassa:** one thousand; in this context, one thousand kahāpaṇas. A kahāpaṇa coin can be in copper, silver or gold.

107. For a hundred years, a man may tend the sacred fire in the forest; yet if, only for a moment, one pays homage to a bhikkhu who has practised Insight Development, this homage is, indeed, better than a hundred years of making sacrifices (in fire-worship).

VIII. (7) Sāriputtattherassa sahāyaka brāhmaṇa Vatthu

Verse 108

108. Yaṁkiñci yiṭṭhaṁ va hutaṁ va loke
samvaccharaṁ yajetha puññapekkho
sabbampi taṁ na catubhāgameti
abhivādanā ujjugatesu seyyo.

108. In this world, one may make sacrificial offerings, great and small, all the year round, in order to gain merit; all these offerings are not worth a quarter of the merit gained by worshipping the Noble Ones (ariyas) who walk the right path.

VIII (8) Āyuvaḍḍhanakumāra Vatthu

Verse 109

109. Abhivādanasīlissa
niccaṁ vuḍḍhāpacāyino
cattāro dhammā vaḍḍhanti
āyu vaṇṇo sukhaṁ balaṁ.

109. For one who always respects and honours those who are older and more virtuous, four benefits, viz., longevity, beauty, happiness and strength, will increase.

VIII. (9) Saṁkiccasāmaṇera Vatthu

Verse 110

110. Yo ca vassasataṁ jīve
dussīlo asamāhito
ekāhaṁ jīvitaṁ seyyo
sīlavantassa jhāyino.

110. Better than a hundred years in the life of an immoral person who has no control over his senses, is a day in the life of a virtuous person who cultivates Tranquillity and Insight Development Practice.

VIII. (10) Khāṇu Koṇḍaññatthera Vatthu

Verse 111

111. Yo ca vassasataṁ jīve
duppañño asamāhito
ekāhaṁ jīvitaṁ seyyo
paññavantassa jhāyino.

111. Better than a hundred years in the life of an ignorant person, who has no control over his senses, is a day in the life of a wise man who cultivates Tranquillity and Insight Development Practice.

VIII. (11) Sappadāsatthera Vatthu

Verse 112

112. Yo ca vassasataṁ jīve
kusīto [1] hīnavīriyo
ekāhaṁ jīvitaṁ seyyo
vīriyamārabhato daḷhaṁ.

112. Better than a hundred years in the life of a person who is idle and inactive, is a day in the life of one who makes a zealous and strenuous effort (in Tranquillity and Insight Development Practice).

VIII. (12) Paṭācārātherī Vatthu

Verse 113

113. Yo ca vassasataṁ jīve
apassaṁ udayabbayaṁ [2]
ekāhaṁ jīvitaṁ seyyo
passato udayabbayaṁ.

113. Better than a hundred years in the life of a person who does not perceive the arising and the dissolving of the five aggregates (khandhas), is a day in the life of one who perceives the arising and the dissolving of the five aggregates.

---

[1] **kusīto:** an idle person; according to the Commentary, an idle person is one who passes his time only in evil thoughts.

[2] **udayabbayaṁ:** the arising and the dissolving of the five aggregates (khandhas). Udayabbayañāṇa is the knowledge acquired through Insight Development Practice, indicating the impermanent characteristics of the five aggregates.

VIII. (13) Kisāgotamī Vatthu

Verse 114

114. Yo ca vassasataṁ jīve
apassaṁ amataṁ padaṁ
ekāhaṁ jīvitaṁ seyyo
passato amataṁ padaṁ.

114. Better than a hundred years in the life of a person who does not perceive the Deathless (Nibbāna), is a day in the life of one who perceives the Deathless (Nibbāna).

VIII. (14) Bahuputtikattherī Vatthu

Verse 115

115. Yo ca vassasataṁ jīve
apassaṁ dhammamuttamaṁ[1]
ekāhaṁ jīvitaṁ seyyo
passato dhammamuttamaṁ.

115. Better than a hundred years in the life of a person who does not comprehend the Noble Dhamma (Dhammamuttamaṁ), is a day in the life of one who comprehends the Noble Dhamma.

End of Chapter Eight: The Thousands.

---

[1] **dhammamuttamaṁ**: the Noble Dhamma or the Highest Dhamma (the Nine Transcendentals).

The Nine Transcendentals are: four Maggas, four Phalas and Nibbāna.

Chapter IX

Evil (Pāpavagga)

IX. (1) Cūḷekasāṭaka Vatthu

Verse 116

116. Abhittharetha kalyāṇe
pāpā cittaṁ nivāraye
dandhaṁ hi karoto puññaṁ
pāpasmiṁ ramatī mano.

116. One should make haste in doing good deeds; one should restrain one's mind from evil; for the mind of one who is slow in doing good tends to take delight in doing evil.

IX. (2) Seyyasakatthera Vatthu

Verse 117

117. Pāpañce puriso kayirā
na naṁ kayirā punappunaṁ
na tamhi chandaṁ kayirātha
dukkho pāpassa uccayo.

117. If a man does evil, he should not do it again and again; he should not take delight in it; the accumulation of evil leads to dukkha.

IX. (3) Lājadevadhītā Vatthu

Verse 118

118. Puññañce puriso kayirā
kayirā naṁ punappunaṁ
tamhi chandaṁ kayirātha
sukho puññassa uccayo.

118. If a man does what is good, he should do it again and again; he should take delight in it; the accumulation of merit leads to happiness.

IX. (4) Anāthapiṇḍikaseṭṭhi Vatthu

Verses 119 and 120

119. Pāpopi passati bhadraṁ
yāva pāpaṁ na paccati
yadā ca paccati pāpaṁ
atha pāpo pāpāni passati.

119. Even an evil person may still find happiness so long as his evil deed does not bear fruit; but when his evil deed does bear fruit he will meet with evil consequences.

120. Bhadropi passati pāpaṁ
yāva bhadraṁ na paccati
yadā ca paccati bhadraṁ
atha bhadro bhadrāni passati.

120. Even a good person may still meet with suffering so long as his good deed does not bear fruit; but when it does bear fruit he will enjoy the benefits of his good deed.

IX. (5) Asaññataparikkhāra Vatthu

Verse 121

121. Māvamaññetha pāpassa
na mandaṁ āgamissati
udabindunipātena
udakumbhopi pūrati
bālo pūrati pāpassa
thokaṁ thokampi ācinaṁ.

121. One should not think lightly of doing evil, imagining "A little will not affect me"; just as a water-jar is filled up by falling drops of rain, so also, the fool is filled up with evil, by accumulating it little by little.

IX (6) Biḷālapādakaseṭṭhi Vatthu

Verse 122

122. Māvamaññetha puññassa
na mandaṁ āgamissati
udabindunipātena
udakumbhopi pūrati
dhīro pūrati puññassa
thokaṁ thokampi ācinaṁ.

122. One should not think lightly of doing good, imagining "A little will not affect me"; just as a water-jar is filled up by falling drops of rain, so also, the wise one is filled up with merit, by accumulating it little by little.

IX. (7) Mahādhanavāṇija Vatthu

Verse 123

123. Vāṇijova bhayaṁ maggaṁ
appasattho mahaddhano
visaṁ jīvitukāmova
pāpāni parivajjaye.

123. Just as a wealthy merchant with few attendants avoids a dangerous road, just as one who desires to go on living avoids poison, so also, one should avoid evil.

IX. (8) Kukkuṭamittanesāda Vatthu

Verse 124

124. Pāṇimhi ce vaṇo nāssa
hareyya pāṇinā visaṁ
nābbaṇaṁ visamanveti
natthi pāpaṁ akubbato.

124. If there is no wound on the hand, one may handle poison; poison does not affect one who has no wound; there can be no evil for one who has no evil intention.

IX. (9) Kokasunakhaluddaka Vatthu

Verse 125

125. Yo appaduṭṭhassa narassa [1] dussati
suddhassa posassa [1] anaṅgaṇassa
tameva bālaṁ pacceti pāpaṁ
sukhumo rajo paṭivātaṁva khitto.

125. If one wrongs a person who should not be wronged, one who is pure and is free from moral defilements viz., an arahat, the evil falls back upon that fool, like fine dust thrown against the wind.

---

[1] narassa/posassa: an arahat.

IX. (10) Maṇikārakulūpaka Tissatthera Vatthu

Verse 126

126. Gabbhameke uppajjanti[1]
nirayaṁ pāpakammino
saggaṁ sugatino yanti
parinibbanti anāsavā.[2]

126. Some are reborn as human beings, the wicked are reborn in a place of continuous torment (niraya), the righteous go to the deva world, and those who are free from moral intoxicants (viz., the arahats) realize Nibbāna.

IX. (11) Tayojana Vatthu

Verse 127

127. Na antalikkhe na samuddamajjhe
na pabbatānaṁ vivaraṁ pavissa
na vijjatī so jagatippadeso
yatthaṭṭhito mucceyya pāpakammā.

127. Not in the sky, nor in the middle of the ocean, nor in the cave of a mountain, nor anywhere else, is there a place, where one may escape from the consequences of an evil deed.

IX. (12) Suppabuddhasakya Vatthu

Verse 128

128. Na antalikkhe na samuddamajjhe
na pabbatānaṁ vivaraṁ pavissa
na vijjatī so jagatippadeso
yatthaṭṭhitaṁ nappasaheyya maccu.

128. Not in the sky, nor in the middle of the ocean, nor in the cave of a mountain, nor anywhere else, is there a place where one cannot be oppressed by Death.

End of Chapter Nine: Evil.

---

[1] **Gabbhameke uppajjanti**: lit., some enter the womb; in this context, "some are reborn as human beings."

[2] **anāsavā**: free from moral intoxicants or passions (āvas) i.e., they have become khīṇāsava or anāsava or arahats.

Chapter X

Punishment (Daṇḍavagga)

X. (1) and (2) Chabbaggiya Bhikkhu Vatthu

Verses 129 and 130

129. Sabbe tasanti daṇḍassa
sabbe bhāyanti maccuno
attānaṁ upamaṁ katvā
na haneyya na ghātaye.

130. Sabbe tasanti daṇḍassa
sabbesaṁ jīvitaṁ piyaṁ
attānaṁ upamaṁ katvā
na haneyya na ghātaye.

129. All are afraid of the stick, all fear death. Putting oneself in another's place, one should not beat or kill others.

130. All are afraid of the stick, all hold their lives dear. Putting oneself in another's place, one should not beat or kill others.

X. (3) Sambahula Kumāraka Vatthu

Verses 131 and 132

131. Sukhakāmāni bhūtāni
yo daṇḍena vihiṁsati
attano sukhamesāno
pecca so na labhate sukhaṁ.

132. Sukhakāmāni bhūtāni
yo daṇḍena na hiṁsati
attano sukhamesāno
pecca so labhate sukhaṁ.

131. He who seeks his own happiness by oppressing others who also desire to have happiness will not find happiness in his next existence.

132. He who seeks his own happiness by not oppressing others who also desire to have happiness will find happiness in his next existence.

X. (4) Koṇḍadhānatthera Vatthu

Verses 133 and 134

133. Māvoca pharusaṁ kañci
vuttā paṭivadeyyu taṁ
dukkhā hi sārambhakathā[1]
paṭidaṇḍā phuseyyu taṁ.

134. Sace neresi attānaṁ
kaṁso upahato yathā
esa pattosi nibbānaṁ
sārambho te na vijjati.

133. Do not speak harshly to anyone; those who are thus spoken to will retort. Malicious talk is indeed the cause of trouble (dukkha) and retribution will come to you.

134. If you can keep yourself calm and quiet, like a broken gong which is no longer resonant, you are sure to realize Nibbāna; there will be no harshness in you.

X. (5) Uposathika Itthinaṁ Vatthu

Verse 135

135. Yathā daṇḍena gopālo
gāvo pājeti gocaraṁ
evaṁ jarā ca maccu ca
āyuṁ pājenti pāṇinaṁ.

135. As with a stick the cowherd drives his cattle to the pasture, so also, Aging and Death drive the life of beings.

X. (6) Ajagarapeta Vatthu

Verse 136

136. Atha pāpāni kammāni
karaṁ bālo na bujjhati
sehi kammehi dummedho
aggiḍaḍḍhova tappati.

136. A fool while doing evil deeds does not know them as being evil; but that fool suffers for his evil deeds like one who is burnt by fire.

---

[1] sārambhakathā : malicious talk. According to the Commentary it means talk belittling others.

X. (7) Mahā Moggallānatthera Vatthu

Verses 137,138,139 and 140

137. Yo daṇḍena adaṇḍesu
appaduṭṭhesu dussati
dasannamaññataraṁ ṭhānaṁ
khippameva nigacchati.

138. Vedanaṁ pharusaṁ jāniṁ
sarīrassa va bhedanaṁ
garukaṁ vāpi ābādhaṁ
cittakkhepaṁ va pāpuṇe.

139. Rājato vā upasaggaṁ
abbhakkhānaṁ va dāruṇaṁ
parikkhayaṁ va ñātīnaṁ
bhogānaṁ va pabhaṅguraṁ.

140. Atha vāssa agārāni
aggi ḍahati pāvako
kāyassa bhedā duppañño
nirayaṁ so papajjati.

137. He who does harm with weapons to those who are harmless and should not be harmed will soon come to any of these ten evil consequences:

138 to 140. He will be subject to severe pain, or impoverishment, or injury to the body (e.g., loss of limbs), or serious illness (e.g., leprosy), or lunacy, or misfortunes following the wrath of the king, or wrongful and serious accusations, or loss of relatives, or destruction of wealth, or the burning down of his houses by fire or by lightning. After the dissolution of his body, the fool will be reborn in the plane of continuous suffering (niraya).

X. (8) Bahubhaṇḍika Bhikkhu Vatthu

Verse 141

141. Na naggacariyā na jaṭā na paṅkā
nānāsakā thaṇḍilasāyikā vā
rajojallaṁ ukkuṭikappadhānaṁ
sodhenti maccaṁ avitiṇṇakaṅkhaṁ.

141. Not going naked, nor having matted hair, nor smearing oneself with mud, nor fasting, nor sleeping on

bare ground, nor covering oneself with dust, nor striving by squatting can purify a being, who has not yet overcome doubt.

X. (9) Santati Mahāmatta Vatthu

Verse 142

142. Alaṅkato cepi samaṁ careyya
santo danto niyato brahmacārī
sabbesu bhūtesu nidhāya daṇḍaṁ
so brāhmaṇo so samaṇo sa bhikkhu.[1]

142. Though he is gaily decked, if he is calm, free from moral defilements, and has his senses controlled, if he is established in Magga Insight, if he is pure and has laid aside enmity (lit., weapons) towards all beings, he indeed is a brāhmaṇa, a samaṇa, and a bhikkhu.

X. (10) Pilotikatissatthera Vatthu

Verses 143 and 144

143. Hirīnisedho puriso
koci lokasmi vijjati
yo niddaṁ apabodheti
asso bhadro kasāmiva.

144. Asso yathā bhadro kasāniviṭṭho
ātāpino saṁvegino bhavātha
saddhāya sīlena ca vīriyena ca
samādhinā dhammavinicchayena[2] ca
sampannavijjācaraṇā patissatā
jahissatha dukkhamidaṁ anappakaṁ.

143. Rare in this world is the kind of person who out of a sense of shame restrains from doing evil and keeps himself awake like a good horse that gives no cause to be whipped.

---

[1] According to the Commentary, in this context, brāhmaṇa, samaṇa, and bhikkhu are all arahats.

[2] dhammavinicchayena: (dhamma + vinicchaya) — discernment of the Dhamma or Law. It is explained by the Commentary as karaṇākāraṇā jānanaṁ, i.e., knowing right and wrong causes of things.

144. Like a good horse stirred at a touch of the whip, be diligent and get alarmed by endless round of rebirths (i.e., saṁsāra). By faith, morality, effort, concentration, and discernment of the Dhamma, be endowed with knowledge and practice of morality and with mindfulness, leave this immeasurable **dukkha** (of saṁsāra) behind.

X. (11) Sukhasāmaṇera Vatthu

Verse 145

145. Udakaṁ hi nayanti nettikā
usukārā namayanti tejanaṁ
dāruṁ namayanti tacchakā
attānaṁ damayanti subbatā.

145. Farmers (lit., makers of irrigation canals) channel the water; fletchers straighten the arrows; carpenters work the timber; the wise tame themselves.

End of Chapter Ten: Punishment.

Chapter XI

Aging (Jarāvagga)

XI. (1) Visākhāya Sahāyikānaṁ Vatthu

Verse 146

146. Ko nu hāso kimānando
niccaṁ pajjalite[1] sati
andhakārena[2] onaddhā
padīpaṁ[3] na gavesatha.

146. Why is there laughter? Why is there joy although (the world) is always burning? Shrouded in darkness why not seek the light?

XI. (2) Sirimā Vatthu

Verse 147

147. Passa cittakataṁ bimbaṁ
arukāyaṁ samussitaṁ
āturaṁ bahusaṅkappaṁ[4]
yassa natthi dhuvaṁ ṭhiti.

147. Look at this dressed up body, a mass of sores, supported (by bones), sickly, a subject of many thoughts (of sensual desire). Indeed, that body is neither permanent nor enduring.

XI. (3) Uttarātheri Vatthu

Verse 148

148. Parijiṇṇamidaṁ rūpaṁ
roganiḷaṁ pabhaṅguraṁ
bhijjati pūtisandeho
maraṇantaṁ hi jīvitaṁ.

148. This body is worn out with age, it is the seat of sickness, it is subject to decay. This putrid body disintegrates; life, indeed, ends in death.

---

[1] **pajjalite:** burning; in this context, it means burning with fires of passion, etc. (The Commentary)

[2] **andhakārena:** darkness; in this context, ignorance of the Four Noble Truths. (The Commentary)

[3] **padīpaṁ:** light; in this context, wisdom. (The Commentary)

[4] **bahusaṅkappaṁ:** the body, which is the subject of many thoughts of sensual desire and admiration.

XI. (4) Sambahula Adhimānikabhikkhu Vatthu

Verse 149

149. Yānimāni apatthāni
alābūneva sārade
kāpotakāni aṭṭhīni
tāni disvāna kā rati.

149. Like gourds thrown away in autumn are these dove-grey bones; what pleasure is there in seeing them?

XI. (5) Janapadakalyāṇī Rūpanandātheri Vatthu

Verse 150

150. Aṭṭhīnaṁ nagaraṁ kataṁ
maṁsalohitalepanaṁ
yattha jarā ca maccu ca
māno makkho ca ohito.

150. This body (lit., the city) is built up with bones which are covered with flesh and blood; within this dwell (lit., are deposited) decay and death, pride and detraction (of others' virtues and reputation).

XI. (6) Mallikādevī Vatthu

Verse 151

151. Jīranti ve rājarathā sucittā
atho sarīrampi jaraṁ upeti
satañca dhammo[1] na jaraṁ upeti
santo have sabbhi pavedayanti.

151. The much ornamented royal carriages do wear out, the body also grows old, but the Dhamma[1] of the Virtuous does not decay. Thus, indeed, say the Virtuous among themselves.

XI. (7) Lāḷudāyī Thera Vatthu

Verse 152

152. Appassutāyaṁ puriso
balībaddova jīrati
maṁsāni tassa vaḍḍhanti
paññā tassa na vaḍḍhati.

152. This man of little learning grows old like an ox; only his flesh grows but not his wisdom.

---

[1] **dhammo/dhamma**: The nine Transcendentals, viz., the four Maggas, the four Phalas and Nibbāna. (The Commentary)

XI. (8) Udāna Vatthu

Verses 153 and 154[1]

153. Anekajātisaṁsāraṁ
sandhāvissaṁ anibbisaṁ
gahakāraṁ gavesanto[2]
dukkhā jāti punappunaṁ[3]

154. Gahakāraka diṭṭhosi[4]
puna gehaṁ na kāhasi[5]
sabbā te phāsukā bhaggā[6]
gahakūṭaṁ visaṅkhataṁ[7]
visaṅkhāragataṁ cittaṁ[8]
taṇhānaṁ khayamajjhagā.[9]

153. I, who have been seeking the builder of this house (body), failing to attain Enlightenment (Bodhi ñāṇa or Sabbaññuta ñāṇa) which would enable me to find him, have wandered through innumerable births in saṁsāra. To be born again and again is, indeed, dukkha!

154. Oh housebuilder! You are seen, you shall build no house (for me) again. All your rafters are broken, your roof-tree is destroyed. My mind has reached the Unconditioned (i.e., Nibbāna); the end of craving (Arahatta Phala) has been attained.

XI. (9) Mahādhanaseṭṭhiputta Vatthu

Verses 155 and 156.

155. Acaritvā brahmacariyaṁ
aladdhā yobbane dhanaṁ
jiṇṇakoñcāva jhāyanti
khīṇamaccheva pallale.

156. Acaritvā brahmacariyaṁ
aladdhā yobbane dhanaṁ
senti cāpātikhīṇāva
purāṇāni anutthunaṁ.

155. They, who in youth have neither led the Life of Purity, nor have acquired wealth, waste away in dejection like decrepit herons on a drying pond deplete of fish.

156. They, who in youth have neither led the Life of Purity, nor have acquired wealth, lie helplessly like arrows that have lost momentum, moaning and sighing after the past.

---

[1] **Footnotes to Verses 153 and 154:** These two verses are expressions of intense and sublime joy the Buddha felt at the

very moment of his attainment of Enlightenment; as such, they are replete with a wealth of sublime meaning and deep feeling.

2. **gahakāraṁ gavesanto:** lit., "I who have tried to find the builder of the house". The house is the body, the builder is Craving (Taṇhā). The meaning of Verse (153) as given in the Commentary is as follows:

   I who have been seeking the builder of this house, knowing that he could be seen only with a certain wisdom, have been trying to attain such wisdom (Bodhi ñāṇa) ever since Dīpaṅkara Buddha prophesied that I would, one day, become a Buddha like him. But failing to attain Bodhi ñāṇa, I have wandered through this course of hundreds of thousands of existences in the endless round of rebirths.

3. **dukkhā jāti punappunaṁ:** To be born again and again is dukkha. This is the reason for trying to find the builder of this house, the Carpenter Craving.

   Birth which comes together with aging, disease and death is dukkha; that is why I have been incessantly looking for the Housebuilder Craving.

4. **diṭṭhosi:** You are seen: I have seen you now that I have attained Enlightenment or Bodhi ñāṇa, the all comprehending wisdom, with my own Insight.

5. **puna gehaṁ na kāhasi:** No house shall be built again: You shall not build another house (for me) in this round of rebirths.

6. **sabbā te phāsukā bhaggā:** All your rafters are broken: I have destroyed all the remaining defilements.

7. **gahakūṭaṁ visaṅkhataṁ:** The roof-tree has been destroyed: I have dispelled ignorance.

8. **visaṅkhāragataṁ cittaṁ:** lit., my mind has reached the Unconditioned; having Nibbāna as its object, my mind has realized Nibbāna.

9. **taṇhānaṁ khayamajjhagā:** The end of craving has been attained: I have attained Arahatta Fruition.

End of Chapter Eleven: Aging.

Chapter XII

Self (Attavagga)

XII. (1) Bodhirājakumrāra Vatthu

Verse 157

157. Attānañce piyaṁ jaññā
rakkheyya naṁ surakkhitaṁ
tiṇṇaṁ aññataraṁ yāmaṁ[1]
paṭijaggeyya paṇḍito.

157. If one knows that one is dear to oneself, one should protect oneself well. During any of the three watches (of life) the wise man should be on guard (against evil).

XII. (2) Upanandasakyaputtatthera Vatthu

Verse 158

158. Attānameva paṭhamaṁ
patirūpe nivesaye
athaññamanusāseyya
na kilisseyya paṇḍito.

158. One should first establish oneself in what is proper; then only one should teach others. A wise man should not incur reproach.

XII. (3) Padhānikatissatthera Vatthu

Verse 159

159. Attānañce tathā kayirā
yathāññamanusāsati
sudanto vata dametha
attā hi kira duddamo.

159. One should act as one teaches others; only with oneself thoroughly tamed should one tame others. To tame oneself is, indeed, difficult.

---

[1] yāmaṁ: A night is divided into three watches. According to the Commentary, the watches in this context are the three stages in Man's life, viz., childhood, youth and old age.

XII. (4) Kumārakassapamātuttherī Vatthu

Verse 160

160. Attā hi attano nātho
ko hi nātho paro siyā
attanā hi sudantena
nāthaṁ labhati dullabhaṁ.

160. One indeed is one's own refuge; how can others be a refuge to one? With oneself thoroughly tamed, one can attain a refuge (i.e., Arahatta Phala), which is so difficult to attain.

XII. (5) Mahākāla Upāsaka Vatthu

Verse 161

161. Attanā hi kataṁ pāpaṁ
attajaṁ attasambhavaṁ
abhimatthati dummedhaṁ
vajiraṁva'smamayaṁ maṇiṁ.

161. The evil done by oneself, arising in oneself, and caused by oneself, destroys the foolish one, just as a diamond grinds the rock from which it is formed.

XII. (6) Devadatta Vatthu

Verse 162

162. Yassa accantadussilyaṁ
māluvā sālamivotthataṁ
karoti so tatha'ttānaṁ
yathā naṁ icchatī diso.

162. As the creeper (māluvā) strangles the sal tree, so also, a really immoral person (overwhelmed by Craving) does to himself just what his enemy wishes him to do.

XII. (7) Saṁghabhedaparisakkana Vatthu

Verse 163

163. Sukarāni asādhūni
attano ahitāni ca
yaṁ ve hitañca sādhuñca
taṁ ve paramadukkaraṁ.

163. It is easy to do things that are bad and unbeneficial to oneself, but it is, indeed, most difficult to do things that are beneficial and good.

XII. (8) Kālatthera Vatthu

Verse 164

164. Yo sāsanaṁ arahataṁ
ariyānaṁ dhammajīvinaṁ
paṭikkosati dummedho
diṭṭhiṁ nissāya pāpikaṁ
phalāni kaṭṭhakasseva
attaghātāya phallati.

164. The foolish man who, on account of his wrong views, scorns the teaching of the homage-worthy Noble Ones (Ariyas) who live according to the Dhamma, is like the bamboo which bears fruit for its own destruction.

XII. (9) Cūḷakāla Upāsaka Vatthu

Verse 165

165. Attanā hi kataṁ pāpaṁ
attanā saṁkilissati
attanā akataṁ pāpaṁ
attanāva visujjhati
suddhī asuddhi paccattaṁ
nāñño aññaṁ visodhaye.

165. By oneself indeed is evil done and by oneself is one defiled; by oneself is evil not done and by oneself is one purified. Purity and impurity depend entirely on oneself; no one can purify another.

XII. (10) Attadatthatthera Vatthu

Verse 166

166. Attadatthaṁ[1] paratthena
bahunāpi na hāpaye
attadatthamabhiññāya
sadatthapasuto siyā.

166. For the sake of another's benefit, however great it may be, do not neglect one's own (moral) benefit. Clearly perceiving one's own benefit one should make every effort to attain it.

End of Chapter Twelve: Self.

---

[1] Attadatthaṁ: one's own benefit. According to the Commentary, in this context, one's own benefit means Magga, Phala and Nibbāna. (N.B. The above was uttered by the Buddha in connection with Insight Meditation.)

Chapter XIII
The World (Lokavagga)

XIII. (1) Daharabhikkhu Vatthu

Verse 167

167. Hīnaṁ dhammaṁ na seveyya
pamādena na saṁvase
micchādiṭṭhiṁ na seveyya
na siyā lokavaḍḍhano.

167. Do not follow ignoble ways, do not live in negligence, do not embrace wrong views, do not be the one to prolong saṁsāra (lit., the world[1]).

XIII. (2) Suddhodana Vatthu

Verses 168 and 169

168. Uttiṭṭhe nappamajjeyya
dhammaṁ sucaritaṁ[2] care
dhammacārī sukhaṁ seti
asmiṁ loke paramhi ca.

169. Dhammaṁ care sucaritaṁ
na naṁ duccaritaṁ[3] care
dhammacārī sukhaṁ seti
asmiṁ loke paramhi ca.

168. Do not neglect the duty of going on alms-round; observe proper practice (in going on alms-round). One who observes proper practice lives happily both in this world and in the next.

169. Observe proper practice (in going on alms-round); do not observe improper practice. One who observes proper practice lives happily both in this world and in the next.

---

[1] **the world:** Loka: it means the five khandhas, the continuity of which in the round of existences (saṁsāra) is prolonged by the above three factors.

[2] **dhammaṁ sucaritaṁ:** proper practice. The Commentary says that here proper practice means stopping for alms-food at one house after another in the course of the alms-round except where it is not proper to go (such as a courtesan's house).

[3] **na naṁ duccaritaṁ:** improper practice. Here it means not observing the above rules.

XIII. (3) Pañcasatavipassakabhikkhu Vatthu

Verse 170

170. Yathā pubbuḷakaṁ passe
yathā passe marīcikaṁ
evaṁ lokaṁ avekkhantaṁ[1]
maccurājā na passati.

170. If a man looks at the world (i.e., the five khandhas), in the same way as one looks at a bubble or a mirage, the King of Death will not find him.

XIII. (4) Abhayarājakumāra Vatthu

Verse 171

171. Etha passathimaṁ lokaṁ
cittaṁ rājarathūpamaṁ
yattha bālā visīdanti
natthi saṅgo vijānataṁ.

171. Come, look at this world (i.e., the five khandhas), which is like an ornamented royal carriage. Fools flounder in this world of the khandhas, but the wise are not attached to it.

XIII. (5) Sammajjanatthera Vatthu

Verse 172

172. Yo ca pubbe pamajjitvā
pacchā so nappamajjati
so'maṁ lokaṁ pabhāseti
abbhā muttova candimā.

172. He who has been formerly unmindful, but is mindful later on, lights up the world (with the light of Magga Insight) as does the moon freed from clouds.

---

[1] **evaṁ lokaṁ avekkhantaṁ:** one who looks at the world in the same way, i.e., looks at the world as being impermanent as a bubble and as non-material as a mirage.

XIII. (6) Aṅgulimālatthera Vatthu

Verse 173

173. Yassa pāpaṁ kataṁ kammaṁ
kusalena[1] pidhīyati
so'maṁ lokaṁ pabhāseti
abbhā muttova candimā.

173. He who overwhelms with good the evil that he has done lights up this world (with the light of Magga Insight), as does the moon freed from clouds.

XIII. (7) Pesakāradhitā Vatthu

Verse 174

174. Andhabhūto ayaṁ loko
tanuke'ttha vipassati
sakuṇo jālamuttova
appo saggāya gacchati.

174. Blind are the people of this world; only a few in this world see clearly (with Insight). Just as only a few birds escape from the net, so also, only a few get to the world of the devas, (and Nibbāna).

XIII. (8) Tiṁsabhikkhu Vatthu

Verse 175

175. Haṁsā' diccapathe yanti
ākāse yanti iddhiyā
nīyanti dhīrā lokamhā
jetvā māraṁ savāhiniṁ.

175. Swans travel in the sky; those with supernormal powers travel through space; the wise, having conquered Māra together with his army, go out of this world (i.e., realize Nibbāna).

---

[1] **kusalena:** with good deed; the good in this context means Arahatta Magga, the fourth and final Path knowledge. (The Commentary)

XIII. (9) Ciñcamāṇavikā Vatthu

Verse 176

176. Ekaṁ dhammaṁ atītassa
musāvādissa jantuno
vitiṇṇaparalokassa
natthi pāpaṁ akāriyaṁ.

176. For one who transgresses the Truth, and is given to lying, and who is unconcerned with the life hereafter, there is no evil that he dare not do.

XIII. (10) Asadisadāna Vatthu

Verse 177

177. Na ve kadariyā devalokaṁ vajanti
bālā have nappasaṁsanti dānaṁ
dhīro ca dānaṁ anumodamāno
teneva so hoti sukhī parattha.

177. Indeed, misers do not go to the abode of the devas; fools do not praise charity: but the wise rejoice in charity and so gain happiness in the life hereafter.

XIII. (11) Anāthapiṇḍikaputtakāla Vatthu

Verse 178

178. Pathabyā ekarajjena
saggassa gamanena vā
sabbalokādhipaccena
sotāpattiphalaṁ varaṁ.

178. Far better than sovereignty over the earth, or far better than going to the abodes of the devas, or far better than ruling supreme over the entire universe, is (the attainment of) Sotāpatti Fruition.

End of Chapter Thirteen: The World.

Chapter XIV

The Buddha (Buddhavagga)

XIV. (1) Māradhītara Vatthu

Verses 179 and 180

179. Yassa jitaṁ nāvajīyati[1],
jitaṁ yassa no'yāti koci loke[2]
taṁ buddhamanantagocaraṁ[3]
apadaṁ[4] kena padena nessatha.

180. Yassa jālinī visattikā
taṇhā natthi kuhiñci netave
taṁ buddhamanantagocaraṁ
apadaṁ kena padena nessatha[5].

179. The Buddha, whose conquest (of moral defilements) is complete, in whom there cannot arise any further defilements in this world,— that Buddha of infinite range of wisdom, who is trackless, by what track will you lead him?

180. The Buddha, in whom there is no craving, which like a net would bring him back to any existence (in saṁsāra),— that Buddha of infinite range of wisdom, who is trackless, by what track will you lead him?

---

1. **jitaṁ nāvajīyati:** 'the conquest is complete' means there is no need for further conquests as there are no more moral defilements to be conquered.

2. **jitaṁ yassa no'yāti koci loke:** lit., whose conquered defilements cannot be followed by any further defilements in this world.

3. **anantagocaraṁ:** The range of wisdom of the Buddha is infinite by reason of his omniscience, Sabbaññuta ñāṇa. (The Commentary)

4. **apadaṁ:** lit., 'trackless'. The Buddha, being free from conditions of rebirth, such as craving, clinging, passion, etc., his track or passage through saṁsāra has come to an end. (The Com.)
[The same idea is conveyed in verses 92 and 93 which express the idea that the arahat passes away, leaving no more trace of existence than a bird leaves its passage through the air.]

5. **kena padena nessatha:** lit., by what track will you lead him? It means he cannot be lured by any temptation whatsoever.

XIV. (2) Devorohaṇa Vatthu

Verse 181

181. Ye jhānapasutā dhīrā
nekkhammūpasame ratā
devāpi tesaṁ pihayanti
sambuddhānaṁ satīmataṁ.

181. The wise who practise jhāna concentration and Insight Meditation take delight in the peace of liberation from sensual pleasures and moral defilements. Such wise and mindful ones, who truly comprehend the Four Noble Truths (i.e., arahats and Buddhas), are held dear also by the devas.

XIV. (3) Erakapattanāgarāja Vatthu

Verse 182

182. Kiccho manussapaṭilābho
kicchaṁ maccāna jīvitaṁ
kicchaṁ saddhammassavanaṁ
kiccho buddhānamuppādo.

182. Hard to gain is birth as man; hard is the life of mortals; hard to get is the opportunity of hearing the Ariya Dhamma (Teaching of the Buddhas); hard it is for a Buddha to appear.

XIV. (4) Ānandattherapañha Vatthu

Verses 183,184 and 185

183. Sabbapāpassa akaraṇaṁ
kusalassa upasampadā
sacittapariyodapanaṁ
etaṁ buddhāna sāsanaṁ.

184. Khantī paramaṁ tapo titikkhā
nibbānaṁ paramaṁ vadanti buddhā
na hi pabbajito parūpaghātī
na samaṇo hoti paraṁ viheṭhayanto.

185. Anūpavādo anūpaghāto
pātimokkhe ca saṁvaro
mattaññutā ca bhattasmiṁ
pantañca sayanāsanaṁ
adhicitte ca āyogo
etaṁ buddhāna sāsanaṁ

183. Not to do evil, to cultivate merit, to purify one's mind — this is the Teaching of the Buddhas.

184. The best moral practice is patience and forbearance; "Nibbāna is Supreme", said the Buddhas. A bhikkhu does not harm others; one who harms others is not a bhikkhu.

185. Not to revile, not to do any harm, to practise restraint according to the Fundamental Instructions for the bhikkhus, to be moderate in taking food, to dwell in a secluded place, to devote oneself to higher concentration — this is the Teaching of the Buddhas.

XIV. (5) Anabhiratabhikkhu Vatthu

Verses 186 and 187

186. Na kahāpaṇavassena
titti kāmesu vijjati
appassādā dukhā kāmā
iti viññāya paṇḍito.

187. Api dibbesu kāmesu
ratiṁ so nādhigacchati
taṇhakkhayarato hoti
sammāsambuddhasāvako

186, 187. Not by a shower of coins can sensual desires be satiated; sensual desires give little pleasure and are fraught with evil consequences (dukkha). Knowing this, the wise man, who is the disciple of the Buddha, does not find delight even in the pleasures of the devas, but rejoices in the cessation of craving (Nibbāna).

XIV. (6) Aggidattabrāhmaṇa Vatthu

Verses 188, 189, 190, 191 and 192

188. Bahuṁ ve saraṇaṁ yanti
pabbatāni vanāni ca
ārāmarukkhacetyāni
manussā bhayatajjitā.

189. Netaṁ kho saraṇaṁ khemaṁ
netaṁ saraṇamuttamaṁ
netaṁ saraṇamāgamma
sabbadukkhā pamuccati.

190. Yo ca buddhañca dhammañca
saṁghañca saraṇaṁ gato
cattāri ariyasaccāni
sammappaññāya passati.

191. Dukkhaṁ dukkhasamuppādaṁ
dukkhassa ca atikkamaṁ
ariyaṁ caṭṭhaṅgikaṁ maggaṁ
dukkhūpasamagāminaṁ.

192. Etaṁ kho saraṇaṁ khemaṁ
etaṁ saraṇamuttamaṁ
etaṁ saraṇamāgamma
sabbadukkhā pamuccati.

188. When threatened with danger, men go to many a refuge,— to mountains and forests, to parks and gardens, and to sacred trees.

189. But such a refuge is not a safe refuge, not the best refuge. One is not liberated from all evil consequences of existence (dukkha) for having come to such a refuge.

190, 191. One who takes refuge in the Buddha, the Dhamma and the Saṁgha, sees with Magga Insight the Four Noble Truths, viz., Dukkha, the Cause of Dukkha, the Cessation of Dukkha, and the Noble Path of Eight Constituents which leads to the Cessation of Dukkha.

192. This,[1] indeed, is the safe refuge; this is the best refuge. Having come to this refuge, one is liberated from all dukkha.

XIV. (7) Ānandattherapañha Vatthu

Verse 193

193. Dullabho purisājañño[2]
na so sabbattha jāyati •
yattha so jāyati dhīro
taṁ kulaṁ sukhamedhati.[3]

193. It is hard to find the noblest of men; he is not born everywhere nor in every clan. To whatever clan such a wise man is born, that clan prospers.

---

[1] This: Here refers to the refuge in the Three Gems (Buddha, Dhamma and Saṁgha)

[2] **purisājañño:** According to the Commentary, a Buddha is intended.

[3] **sukhamedhati:** lit., attains happiness or thrives in happiness.

XIV. (8) Sambahulabhikkhu Vatthu

Verse 194

194. Sukho buddhānamuppādo
sukhā saddhammadesanā
sukhā saṁghassa sāmaggī
samaggānaṁ tapo sukho.

194. Happy is the arising of a Buddha; happy is the exposition of the Ariya Dhamma; happy is the harmony amongst the Saṁgha; happy is the practice of those in harmony.

XIV. (9) Kassapadasabalassa Suvaṇṇacetiya Vatthu

Verses 195 and 196

195. pūjārahe pūjayato
buddhe yadi va sāvake
papañcasamatikkante[1]
tiṇṇasokapariddave.

196. Te tādise pūjayato
nibbute akutobhaye
na sakkā puññaṁ saṅkhātuṁ
imettamapi kenaci.

195 He pays homage to those who are worthy of veneration, whether they are the Buddhas or their disciples who have overcome obstacles (to Insight Development) and have rid themselves of sorrow and lamentation.

196. The merit gained by such a person who pays homage to those who have been freed from moral defilements and have nothing to fear, cannot be measured by anyone, as this much or that much.

End of Chapter Fourteen: The Buddha.

---

[1] **papañcasamatikkante:** lit., who have got rid of craving, pride and wrong view, factors lengthening saṁsāra.

Chapter XV

Happiness (Sukhavagga)

XV. (1) Ñātikalahavūpasamana Vatthu

Verses 197,198 and 199

197. Susukhaṁ vata jīvāma
verinesu averino
verinesu manussesu
viharāma averino.

198. Susukhaṁ vata jīvāma
āturesu [1] anāturā
āturesu manussesu
viharāma anāturā.

199. Susukhaṁ vata jīvāma
ussukesu anussukā
ussukesu manussesu
viharāma anussukā.

197. Indeed we live very happily, not hating anyone among those who hate; among men who hate we live without hating anyone.

198. Indeed we live very happily, in good health among the ailing; among men who are ailing we live in good health.

199. Indeed we live very happily, not striving (for sensual pleasures) among those who strive (for them); among those who strive (for them) we live without striving.

XV. (2) Māra Vatthu

Verse 200

200. Susukhaṁ vata jīvāma
yesaṁ no natthi kiñcanaṁ[2]
pītibhakkhā bhavissāma
devā ābhassarā[3] yathā.

---

1. **āturesu/ātura**: ailing or ailment; moral ailment is meant here.
2. **natthi kiñcanaṁ**: without any anxiety; here it means without greed, ill will and ignorance (rāga, dosa and moha).
3. **devā ābhassarā**: Ābhassara brahmās are the radiant brahmās of the abode of the second Rūpāvacara Jhāna Brahmāloka.

200. Indeed we live very happily, without any anxiety (i.e., without greed, ill will and ignorance); like the Ābhassara brahmās we shall live on delightful satisfaction (pīti) as our food.

XV. (3) Kosalarañño Parājaya Vatthu

Verse 201

201. Jayaṁ veraṁ pasavati
dukkhaṁ seti parājito
upasanto[1] 'sukhaṁ seti
hitvā jayaparājayaṁ.

201. Conquest begets enmity; the conquered live in misery; the peaceful live happily having renounced conquest and defeat.

XV. (4) Aññatarakuladārikā Vatthu

Verse 202

202. Natthi rāgasamo aggi
natthi dosasamo kali
natthi khandhasamā dukkhā
natthi santiparaṁ sukhaṁ.

202. There is no fire like passion; there is no evil like hatred; there is no ill like (the burden of) khandhas; there is no bliss that surpasses the Perfect Peace (i.e., Nibbāna).

XV. (5) Eka Upāsaka Vatthu

Verse 203

203. Jighacchāparamā rogā
saṅkhāraparamā dukhā
etaṁ ñatvā yathābhūtaṁ
nibbānaṁ paramaṁ sukhaṁ.

203. Hunger is the greatest ailment, khandhas[2] are the greatest ill. The wise, knowing them as they really are, realize Nibbāna, the greatest bliss.

---

1. upasanto: the peaceful: one who has extinguished the fire of moral defilements.

2. Both saṅkhāra and khandhas are used to denote the five aggregates.

XV. (6) Pasenadikosala Vatthu

Verse 204

204. Ārogyaparamā lābhā
santuṭṭhiparamaṁ dhanaṁ
vissāsaparamā[1] ñāti
nibbānaṁ paramaṁ sukhaṁ.

204. Health is the greatest gift, contentment is the greatest wealth, a trusted friend is the best relative, Nibbāna is the greatest bliss.

XV. (7) Tissatthera Vatthu

Verse 205

205. Pavivekarasaṁ pitvā
rasaṁ upasamassa ca
niddaro hoti nippāpo
dhammapītirasaṁ pivaṁ.

205. Having had the taste of solitude and the taste of Perfect Peace of Nibbāna, one who drinks in the joy of the essence of the Dhamma is free from fear and evil.

XV. (8) Sakka Vatthu

Verses 206, 207 and 208

206. Sāhu dassanamariyānaṁ
sannivāso sadā sukho
adassanena bālānaṁ
niccameva sukhī siyā.

207. Bālasaṅgatacārī hi
dīghamaddhāna socati
dukkho bālehi saṁvāso
amitteneva sabbadā
dhīro ca sukhasaṁvāso
ñātinaṁva samāgamo.

208. Tasmā hi
dhīrañca paññañca bahussutañca
dhorayhasīlaṁ vatavantamariyaṁ
taṁ tādisaṁ sappurisaṁ sumedhaṁ
bhajetha nakkhattapathaṁva candimā.

---

[1] vissāsaparamā: vissāsa+paramā: vissāsa here means trust; also interpreted as intimacy.

206. It is good to see the Noble Ones (ariyas); to live with them is always a pleasure; not seeing fools is also always a pleasure.

207. He who walks in the company of fools has to grieve for a long time. Association with fools is ever painful, as living with an enemy; association with the wise is a pleasure, as living with relatives.

208. Therefore, one should follow a resolute, intelligent, learned, persevering and dutiful ariya; follow such a virtuous and wise man, as the moon follows the path of the stars.

End of Chapter Fifteen: Happiness.

Chapter XVI

Affection (Piyavagga)

XVI. (1) TayojanapabbajitaVatthu

Verses 209,210 and 211

209. Ayoge yuñja'mattānaṁ
yogasmiñca ayojayaṁ
atthaṁ hitvā piyaggāhī
piheta'ttānuyoginaṁ.

210. Mā piyehi samāgañchi
appiyehi kudācanaṁ
piyānaṁ adassanaṁ dukkhaṁ
appiyānañca dassanaṁ.

211. Tasmā piyaṁ na kayirātha
piyāpāyo hi pāpako
ganthā tesaṁ na vijjanti
yesaṁ natthi piyāppiyaṁ.

209. He who does what should not be done and fails to do what should be done, who forsakes the noble aim of life (i.e., Morality, Concentration and Insight) and grasps at sensual pleasure, covets the benefits gained by those who exert themselves (in meditation).

210. Do not associate with those who are dear, and never with those who are not dear to you; not seeing the dear ones is painful, and seeing those who are not dear to you is also painful.

211. Therefore, one should hold nothing dear; separation from the loved ones is painful; there are no fetters for those who do not love or hate.

XVI. (2) Aññatarakuṭumbika Vatthu

Verse 212

212. Piyato jāyatī soko
piyato jāyatī bhayaṁ
piyato vippamuttassa
natthi soko kuto bhayaṁ.

212. Affection begets sorrow, affection begets fear. For him who is free from affection there is no sorrow; how can there be fear for him?

XVI. (3) Visākhā Vatthu

Verse 213

213. Pemato jāyatī soko
pemato jāyatī bhayaṁ
pemato vippamuttassa
natthi soko kuto bhayaṁ.

213. Endearment begets sorrow, endearment begets fear. For him who is free from endearment there is no sorrow; how can there be fear for him?

XVI. (4) Licchavī Vatthu

Verse 214

214. Ratiyā jāyatī soko
ratiyā jāyatī bhayaṁ
ratiyā vippamuttassa
natthi soko kuto bhayaṁ.

214. Attachment (to sensual pleasures) begets sorrow, attachment begets fear. For him who is free from attachment there is no sorrow; how can there be fear for him?

XVI. (5) Anitthigandhakumāra Vatthu

Verse 215

215. Kāmato jāyatī soko
kāmato jāyatī bhayaṁ
kāmato vippamuttassa
natthi soko kuto bhayaṁ.

215. Lust begets sorrow, lust begets fear. For him who is free from lust there is no sorrow; how can there be fear for him?

XVI. (6) Aññatarabrāhmaṇa Vatthu

Verse 216

216. Taṇhāya jāpatī soko
taṇhāya jāyatī bhayaṁ
taṇhāya vippamuttassa
natthi soko kuto bhayaṁ.

216. Craving begets sorrow, craving begets fear. For him who is free from craving there is no sorrow; how can there be fear for him?

XVI. (7) Pañcasatadāraka Vatthu

Verse 217

217. Sīladassanasampannaṁ
dhammaṭṭhaṁ saccavedinaṁ
attano kamma kubbānaṁ
taṁ jano kurute piyaṁ.

217. He who is endowed with Virtue and Insight, who is established in the Dhamma, who has realized the Truth and performs his own duties, is loved by all men.

XVI. (8) Eka Anāgāmitthera Vatthu

Verse 218

218. Chandajāto anakkhāte
manasā ca phuṭo siyā
kāmesu ca appaṭibaddhacitto
"uddhaṁsoto"[1] ti vuccati.

218. He who has developed a desire for the Ineffable (i.e., Nibbāna), whose mind reaches the same and is no longer attached to the sensual world (kāmaloka), is called one who is bound upstream (uddhaṁsoto).

XVI. (9) Nandiya Vatthu

Verses 219 and 220

219. Cirappavāsiṁ purisaṁ
dūrato sotthimāgataṁ
ñātimittā suhajjā ca
abhinandanti āgataṁ.
220. Tatheva katapuññampi
asmā lokā paraṁ gataṁ
puññāni paṭigaṇhanti
piyaṁ ñātīva āgataṁ.

219. A man who has long been absent and has returned home safely from a distance is welcomed with joy by relatives, friends and well-wishers on his return.

220. In the same way, his good deeds will receive him who has done good when he goes from this world to the other, as relatives receive a dear one on his return.

End of Chapter Sixteen: Affection.

---

[1] **uddhaṁsoto:** one who is going upstream, i.e., one who is bound for the "Pure Abodes", (Suddhāvāsa Brahmaloka). The reference is to the anāgāmī or non-returner, who is born in the Avihā Suddhāvāsa and from there passes upwards till he reaches the Akaniṭṭha Suddhāvāsa, the highest of the five Pure Abodes. (The Commentary).

Chapter XVII

Anger (Kodhavagga)

XVII. (1) Rohiṇikhattiyakaññā Vatthu

Verse 221

221. Kodhaṁ jahe vippajaheyya mānaṁ
saṁyojanaṁ[1] sabbamatikkameyya
taṁ nāmarūpasmimasajjamānaṁ
akiñcanaṁ[2] nānupatanti dukkhā.

221. Give up anger, abandon conceit, overcome all fetters. Ills of life (dukkha) do not befall one who does not cling to mind and body and is free from moral defilements.

XVII. (2) Aññatarabhikkhu Vatthu

Verse 222

222. Yo ve uppatitaṁ kodhaṁ
rathaṁ bhantaṁva vāraye
tamahaṁ sārathiṁ brūmi
rasmiggāho itaro jano.

222. He who restrains his rising anger as a skilful charioteer checks a speeding chariot,—him I call a true charioteer; other charioteers only hold the reins.

XVII. (3) Uttarā Upāsika Vatthu

Verse 223

223. Akkodhena jine kodhaṁ
asādhuṁ sādhunā jine
jine kadariyaṁ dānena
saccenā' likavādinaṁ.

223. Conquer the angry one by not getting angry (i.e., by loving-kindness); conquer the wicked by goodness; conquer the stingy by generosity, and the liar by speaking the truth.

---

1. **saṁyojanaṁ:** a fetter. There are ten fetters of human passion which bind man to the round of rebirths; these are cast off at different stages of Magga Insight.

2. **akiñcanaṁ:** free from kiñcanā: the three kiñcanā are passion, ill will and ignorance.

XVII. (4) Mahāmoggallānapañha Vatthu

Verse 224

224. Saccaṁ bhaṇe na kujjheyya
dajjā appampi yācito
etehi tīhi ṭhānehi
gacche devāna santike.

224. One should speak the truth, one should not yield to anger, one should give when asked even if it is only a little. By means of these three, one may go to the world of the devas.

XVII. (5) Buddhapitubrāhmaṇa Vatthu

Verse 225

225. Ahiṁsakā ye munayo
niccaṁ kāyena saṁvutā
te yanti accutaṁ[1] ṭhānaṁ
yattha gantvā na socare.

225. The arahats, who do not harm others and are always restrained in their actions, go to the deathless Nibbāna, where there is no sorrow.

XVII. (6) Puṇṇadāsī Vatthu

Verse 226

226. Sadā jāgaramānānaṁ
ahorattānusikkhinaṁ
nibbānaṁ adhimuttānaṁ
atthaṁ gacchanti āsavā.

226. In those who are ever vigilant, who by day and by night train themselves in the three sikkhas (i.e., sīla, samādhi and paññā), and who have their mind directed towards Nibbāna, moral intoxicants become extinct.

---

[1] **accutaṁ**: changeless; deathless. It does not mean immortality.

XVII. (7) Atula Upāsaka Vatthu

Verses 227, 228, 229 and 230

227. Porāṇametaṁ Atula
netaṁ ajjatanāmiva
nindanti tuṇhimāsīnaṁ
nindanti bahubhāṇinaṁ
mitabhāṇimpi nindanti
natthi loke anindito.

228. Na cāhu na ca bhavissati
na cetarahi vijjati
ekantaṁ nindito poso
ekantaṁ vā pasaṁsito.

229. Yaṁ ce viññū pasaṁsanti
anuvicca suve suve
acchiddavuttiṁ medhāviṁ
paññāsīlasamāhitaṁ.

230. Nikkhaṁ jambonadasseva[1]
ko taṁ ninditumarahati
devāpi naṁ pasaṁsanti
brahmunāpi pasaṁsito.

227. It is not new, O Atula! It has always been done from ancient times. They blame one who is silent, they blame one who speaks much, and they blame one who speaks little. There is no one in this world who is not blamed.

228. There never has been, there never will be, nor is there now, anyone who is always blamed or always praised.

229, 230. If the wise praise him day after day, knowing him to be truly faultless, wise and endowed with knowledge and virtue, who would blame him, who is like a nikkha of pure gold? The devas praise him; he is praised even by the great Brahmā.

---

[1] **nikkhaṁ jambonadasseva**: like a nikkha of jambonada gold. Jambonada gold which comes from Jambu river is the finest gold. A **nikkha** can be a weight-unit of gold, an ornament or a coin.

XVIII. (8) Chabbaggiya Vatthu

Verses 231,232,233 and 234

231. Kāyappakopaṁ rakkheyya
kāyena saṁvuto siyā
kāyaduccaritaṁ hitvā
kāyena sucaritaṁ care.

232. Vacīpakopaṁ rakkheyya
vācāya saṁvuto siyā
vacīduccaritaṁ hitvā
vācāya sucaritaṁ care.

233. Manopakopaṁ rakkheyya
manasā saṁvuto siyā
manoduccaritaṁ hitvā
manasā sucaritaṁ care.

234. Kāyena saṁvutā dhīrā
atho vācāya saṁvutā
manasā saṁvutā dhīrā
te ve suparisaṁvutā.

231. Guard against evil deeds, control your body Giving up evil deeds, cultivate good deeds.

232. Guard against evil speech, control your speech. Giving up evil speech, cultivate good speech.

233. Guard against evil thoughts, control your mind. Giving up evil thoughts, cultivate good thoughts.

234. The wise are controlled in deed, they are controlled in speech, they are controlled in thought. Indeed, they are perfectly self-controlled.

End of Chapter Seventeen: Anger

Chapter XVIII

Impurities (Malavagga)

XVIII. (1) Goghātakaputta Vatthu

Verses 235,236,237 and 238

235. Paṇḍupalāsova dānisi
yamapurisāpi ca te upaṭṭhitā
uyyogamukhe[1] ca tiṭṭhasi
pātheyyampi ca te na vijjati.
236. So karohi dīpamattano
khippaṁ vāyama paṇḍito bhava
niddhantamalo anaṅgaṇo
dibbaṁ ariyabhūmiṁ[2] upehisi.
237. Upanītavayo ca dānisi
sampayātosi yamassa santikaṁ
vāso te natthi antarā
pātheyyampi ca te na vijjati.
238. So karohi dīpamattano
khippaṁ vāyama paṇḍito bhava
niddhantamalo anaṅgaṇo
na punaṁ jātijaraṁ upehisi.

235. You are now like a withered leaf; the messengers of death are near you; you are about to set out on a long journey; (yet) you have no provisions (for the journey).

236. Make a firm support for yourself; hasten to strive hard; and be wise. Having removed impurities and being free from moral defilements, you shall enter the abodes of the ariyas (i.e., Suddhāvāsa brahmā realm).

237. Now you are of advanced age, you are going to the presence of the King of Death and you cannot stop on the way; (yet) you have no provisions (for the journey).

238. Make a firm support for yourself; hasten to strive hard and be wise. Having removed impurities and being free from moral defilements, you will no longer be subject to rebirth and decay.

---

[1] **uyyogamukhe:** lit., about to set out on a long journey, i.e., the journey of saṁsāra.

[2] **dibbaṁ ariyabhūmiṁ:** the celestial plane of the ariyas. The reference is to the Suddhāvāsa brahmā realm or the Pure Abodes which are exclusively inhabited by the anāgāmīs (the Never-Returners).

XVIII. (2) Aññatara brāhmaṇa Vatthu

Verse 239

239. Anupubbena medhāvi
thokaṁ thokaṁ khaṇe khaṇe
kammāro rajatasseva
niddhame malamattano.

239. By degrees, little by little, from moment to moment, a wise man removes his own impurities (moral defilements), as a smith removes the dross of silver or gold.

XVIII. (3) Tissatthera Vatthu

Verse 240

240. Ayasāva malaṁ samuṭṭhitaṁ
tatuṭṭhāya tameva khādati
evaṁ atidhonacārinaṁ[1]
sāni kammāni nayanti duggatiṁ.

240. Just as rust is formed from iron, and corrodes the iron from which it is formed, so also, his own deeds lead the transgressor to a lower plane of existence (duggati).

XVIII. (4) Lāḷudāyī Vatthu

Verse 241

241. Asajjhāyamalā mantā
anuṭṭhānamalā gharā
malaṁ vaṇṇassa kosajjaṁ
pamādo rakkhato malaṁ.

241. Non-recitation is the taint of learning; non--maintenance is the taint of houses; indolence is the taint of beauty; unmindfulness is the taint of one who keeps watch.

XVIII (5) Aññatarakulaputta Vatthu

Verses 242 and 243

242. Malitthiyā duccaritaṁ
maccheraṁ dadato malaṁ
malā ve pāpakā dhammā
asmiṁ loke paramhi ca.

---

[1] **atidhonacārinaṁ:** transgressor: i.e.,one who transgresses or indulges too much in the use of 'dhona', the four requisites of a bhikkhu.

243. Tato malā malataraṁ
avijjā paramaṁ malaṁ
etaṁ malaṁ pahantvāna
nimmalā hotha bhikkhavo.

242. Sexual misconduct is the taint of a woman; stinginess is the taint of a giver; evil ways are indeed taints in this world as well as in the next.

243. A taint worse than these is ignorance (of the Truth), which is the greatest of taints. O Bhikkhus, abandon this taint and be taintless.

XVIII. (6) Cūḷasāribhikkhu Vatthu

Verses 244 and 245

244. Sujīvaṁ ahirikena
kākasūrena dhaṁsinā
pakkhandinā pagabbhena
saṁkiliṭṭhena jīvitaṁ.

245. Hirīmatā ca dujjīvaṁ
niccaṁ sucigavesinā
alīnenā' ppagabbhena
suddhājīvena passatā.

244. Life is easy for one who is shameless and bold as a crow, who slanders others and is pretentious, aggressive and corrupt.

245. Life is hard for one with a sense of shame, who always seeks purity, who is free from attachment, who is modest and who sees clearly what is proper livelihood.

XVIII. (7) Pañca Upāsaka Vatthu

Verses 246, 247 and 248

246. Yo pāṇamatipāteti
musāvādañca bhāsati
loke adinnamādiyati
paradārañca gacchati.

247. Surāmerayapānañca
yo naro anuyuñjati
idheva meso lokasmiṁ
mūlaṁ khaṇati attano.

248. Evaṁ bho purisa jānāhi
pāpadhammā asaññatā
mā taṁ lobho adhammo ca
ciraṁ dukkhāya randhayuṁ.

246, 247. He who destroys life, tells lies, takes what is not given him, commits adultery, and takes intoxicating drinks, digs up his own roots even in this very life.

248. Know this, O man! Not restraining oneself is evil; do not let greed and ill will subject you to prolonged misery.

XVIII. (8) **Tissadahara Vatthu**

Verses 249 and 250

249. Dadāti ve yathāsaddhaṁ
yathāpasādanaṁ jano
tattha yo ca maṅku bhavati
paresaṁ pānabhojane
na so divā vā rattiṁ vā
samādhimadhigacchati.

250. Yassa cetaṁ samucchinnaṁ
mūlaghaccaṁ samūhataṁ
sa ve divā vā rattiṁ vā
samādhimadhigacchati.

249. People give according to their faith and their devotion; one who is displeased with others receiving food and drink cannot attain concentration (samādhi) by day or by night.

250. He, who has this feeling of displeasure cut off, uprooted and removed, will surely attain concentration (samādhi) by day or by night.

XVIII. (9) **Pañca Upāsaka Vatthu**

Verse 251

251. Natthi rāgasamo aggi
natthi dosasamo gaho
natthi mohasamaṁ jālaṁ
natthi taṇhāsamā nadī.[1]

---

[1] **natthi taṇhāsamā nadī:** There is no river like craving. This is because although a river can be full at times, craving can never be full, i.e., satiated.

251. There is no fire like passion, there is no grip like ill will, there is no net like ignorance, there is no river like craving.

XVIII. (10) Meṇḍakaseṭṭhi Vatthu

Verse 252

252. Sudassaṁ vajjamaññesaṁ
attano pana duddasaṁ
paresaṁ hi so vajjāni
opunāti yathā bhusaṁ
attano pana chādeti
kaliṁva kitavā saṭho[1].

252. It is easy for one to see the faults of others, but difficult to see one's own. That man broadcasts the faults of others like winnowing chaff in the wind, but hides his own faults as a crafty fowler covers himself.

XVIII. (11) Ujjhānasaññitthera Vatthu

Verse 253

253. Paravajjānupassissa
niccaṁ ujjhānasaññino
āsavā tassa vaḍḍhanti
ārā so āsavakkhayā.

253. In one who constantly sees the faults of others and is always disparaging them, moral intoxicants (āsavas) increase; he is far from extinction of moral intoxicants (i. e., he is far from attainment of arahatship).

XVIII. (12) Subhaddaparibbājaka Vatthu

Verses 254 and 255

254. Ākāseva padaṁ natthi
samaṇo natthi bāhire
papañcābhiratā pajā
nippapañcā tathāgatā.

255. Ākāseva padaṁ natthi
samaṇo natthi bāhire
saṅkhārā sassatā natthi
natthi buddhānamiñjitaṁ.

---

[1] **saṭho**: a cheat, a gambler. According to the Commentary, it means a crafty fowler.

254. In the sky there is no track; outside the Buddha's Teaching there is no ariya bhikkhu (samaṇa). All beings take delight in fetters (i. e., craving, pride and wrong view) that prolong saṁsāra; all the Buddhas are free from these fetters.

255. In the sky there is no track; outside the Buddha's Teaching there is no ariya bhikkhu (samaṇa). There is no conditioned thing that is permanent; all the Buddhas are unperturbed (by craving, pride and wrong view).

End of Chapter Eighteen: Impurities.

Chapter XIX

The Just or the Righteous (Dhammaṭṭhavagga)

XIX. (1) Vinicchayamahāmatta Vatthu

Verses 256 and 257

256. Na tena hoti dhammaṭṭho
yenatthaṁ sāhasā naye
yo ca atthaṁ anatthañca
ubho niccheyya paṇḍito.

257. Asāhasena dhammena
samena nayatī pare·
dhammassa gutto medhāvī
"dhammaṭṭho" ti pavuccati.

256. He is not just if he decides a case arbitrarily; the wise man should decide after considering both what is right and what is wrong.

257. The wise man who decides not arbitrarily, but in accordance with the law is one who safeguards the law; he is called 'one who abides by the law' (dhammaṭṭho).

XIX. (2) Chabbaggiya Vatthu

Verse 258

258. Na tena paṇḍito hoti
yāvatā bahu bhāsati
khemī averī abhayo
"paṇḍito" ti pavuccati.

258. He is not a wise man just because he talks much; only he who is peaceful, free from enmity, and does no harm to others, is called 'a wise man'.

XIX. (3) Ekudānakhiṇāsava Vatthu

Verse 259

259. Na tāvatā dhammadharo
yāvatā bahu bhāsati
yo ca appampi sutvāna
dhammaṁ kāyena passati
sa ve dhammadharo hoti
yo dhammaṁ nappamajjati.

259. He is not "one versed in the Dhamma" (Dhammadhara) just because he talks much. He who hears only a little but comprehends the Dhamma, and [illegible] not unmindful is, indeed, "one versed in the Dhamma".

XIX. (4) Lakuṇḍakabhaddiyatthera Vatthu

Verses 260 and 261

260. Na tena thero so hoti
yenassa palitaṁ siro
paripakko vayo tassa
"moghajiṇṇo" ti vuccati.

261. Yamhi saccañca dhammo ca
ahiṁsā saṁyamo damo
sa ve vantamalo[1] dhīro
"thero"[2] iti pavuccati.

260. He is not a thera just because his head is grey; he who is ripe only in years is called "one grown old in vain."

261. Only a wise man who comprehends the Four Noble Truths and the Dhamma, who is harmless and virtuous, who restrains his senses and has rid himself of moral defilements is indeed called a thera.

XIX (5) Sambahulabhikkhu Vatthu

Verses 262 and 263

262. Na vākkaraṇamattena
vaṇṇapokkharatāya vā
sādhurūpo naro hoti
issukī maccharī saṭho.

263. Yassa cetaṁ samucchinnaṁ
mūlaghaccaṁ samūhataṁ
sa vantadoso medhāvī
"sādhurūpo" ti vuccati.

262. Not by fine talk, nor by good looks could one be a good-hearted man, if he were envious, miserly and crafty.

263. A wise man who has cut off, uprooted and removed these and has rid himself of moral defilements is, indeed, called a good-hearted man.

---

[1] **vantamalo**: lit., has vomited impurities.

[2] **thero**: an Elder, i.e., a senior member of the Buddhist Order; but often applied to bhikkhus in general.

XIX. (6) Hatthaka Vatthu

Verses 264 and 265

264. Na muṇḍakena samaṇo
abbato alikaṁ bhaṇaṁ
icchālobhasamāpanno
samaṇo kiṁ bhavissati.

265. Yo ca sameti pāpāni
aṇuṁthūlāni sabbaso
samitattā hi pāpānaṁ
"samaṇo" ti pavuccati.

264. Not by a shaven head does a man become a samaṇa, if he lacks morality and austere practices, and tells lies. How could he who is full of covetousness and greed be a samaṇa?

265. He who has totally subdued all evil, great and small, is called a samaṇa because he has overcome all evil.

XIX. (7) Aññatarabrāhmaṇa Vatthu

Verses 266 and 267

266. Na tena bhikkhu so hoti
yāvatā bhikkhate[1] pare
vissaṁ dhammaṁ samādāya
bhikkhu hoti na tāvatā.

267. Yo'dha puññañca pāpañca
bāhetvā brahmacariyavā
saṅkhāya loke carati
sa ve "bhikkhū" ti vuccati.

266. He does not become a bhikkhu merely because he stands at the door for alms. He cannot become a bhikkhu because he acts according to a faith which is not in conformity with the Dhamma.

267. In this world, he who lays aside both good and evil, who leads the life of purity, and lives meditating on the khandha aggregates is, indeed, called a bhikkhu.

---

[1] bhikkhate: lit., begs.

XIX. (8) Titthiya Vatthu

Verses 268 and 269

268. Na monena munī hoti
mūḷharūpo aviddasu
yo ca tulaṁva paggayha
varamā[1]dāya paṇḍito.

269. Pāpāni parivajjeti
sa munī tena so muni
yo munāti ubho loke[2]
"muni" tena pavuccati.

268, 269. Not by silence does one become a muni, if one is dull and ignorant. Like one holding a pair of scales, the wise takes what is good and rejects what is evil. For this reason he is a muni. He who understands both internal and external aggregates is also, for that reason, called a muni.

XIX. (9) Bālisika Vatthu

Verse 270

270. Na tena ariyo hoti
yena pāṇāni hiṁsati
ahiṁsā sabbapāṇānaṁ
"ariyo" ti pavuccati.

270. He who harms living beings is, for that reason, not an ariya (a Noble One); he who does not harm any living being is called an ariya[3].

XIX. (10) Sambahulasīlādisampannabhikkhu Vatthu

Verses 271 and 272

271. Na sīlabbatamattena
bāhusaccena vā pana
atha vā samādhilābhena
vivittasayanena vā.

---

[1] **varaṁ**: the best, the good, the noble. In this context, it means morality (sīla), concentration (samādhi) and knowledge (paññā), etc (The Commentary)

[2] **ubho loke**: lit., both worlds, meaning internal and external aggregates, or one's own aggregates as well as those of others.

[3] **ariya**: one who has realized one of the four maggas.

272. Phusāmi nekkhammasukhaṁ [1]
aputhujjanasevitaṁ
bhikkhu vissāsamāpādi
appatto āsavakkhayaṁ.

271, 272. Not by mere moral practice, nor by much learning, nor by acquiring concentration, nor by dwelling in seclusion, nor by assuring oneself "I enjoy the bliss of Anāgāmi Fruition that is not enjoyed by common worldlings (puthujjanas)" should the bhikkhu rest content without attaining the extinction of moral intoxicants (āsavas) [i.e., without attaining arahatship].

End of Chapter Nineteen: The Just or the Righteous.

---

[1] **nekkhammasukhaṁ:** In this context, Anāgāmisukhaṁ, i.e., Anāgāmi Fruition, the fruition that follows the attainment of Anāgāmi Magga.

Chapter XX

The Path (Maggavagga)

XX. (1) Pañcasatabhikkhu Vatthu

Verses 273, 274 and 275

273. Maggānaṭṭhaṅgiko[1] seṭṭho
saccānaṁ caturo padā[2]
virāgo seṭṭho dhammānaṁ[3]
dvipadānañca cakkhumā.

274. Eseva maggo natthañño
dassanassa visuddhiyā
etañhi tumhe paṭipajjatha
mārassetaṁ pamohanaṁ.

275. Etañhi tumhe paṭipannā
dukkhassantaṁ karissatha
akkhāto vo mayā maggo
aññāya sallakantanaṁ.

276. Tumhehi kiccamātappaṁ
akkhātāro tathāgatā
paṭipannā pamokkhanti
jhāyino mārabandhanā.

273. Of paths, the Path of Eight Constituents is the noblest; of truths, the Four Noble Truths are the noblest; of the dhammas, the absence of craving (i e., Nibbāna) is the noblest: of the two-legged beings, the All-Seeing Buddha is the noblest.

274. This is the only Path, and there is none other for the purity of vision. Follow this Path; it will bewilder Māra.

---

1. **aṭṭhaṅgiko:** Ariya Aṭṭhaṅgika Magga, or the Noble Path of Eight Constituents. This is the Path pointed out by the Buddha for liberation from the round of existences. The Eight Constituents are: right view, right thinking, right speech, right action, right living, right effort, right mindfulness and right concentration.

2. **caturo padā:** Cattāri Ariyasaccāni, or the Four Noble Truths. These are the four Truths upon which the whole doctrine of the Buddha is based. They are: (a) the Noble Truth of Dukkha; (b) the Noble Truth of the Cause of Dukkha, i.e., craving; (c) the Noble Truth of the Cessation of Dukkha; and(d) the Noble Truth of the Path leading to the Cessation of Dukkha. (N.B. Dukkha, in this context, means the five aggregates of attachment or Pañcupādānakkhandha).

3. **dhammā:** both conditioned and unconditioned things.

275. Following this Path, you will make an end of dukkha. Having myself known the Path which can lead to the removal of the thorns of moral defilements, I have shown you the Path.

276. You yourselves should make the effort; the Tathāgatas (Buddhas) can only show the way. Those who practise the Tranquillity and Insight Meditation are freed from the bond of Māra.

XX. (2), (3) and (4) Aniccalakkhaṇa, Dukkhalakkhaṇa and Anattalakkhaṇa Vatthu

Verses 277, 278 and 279

277. "Sabbe saṅkhārā aniccā" ti
yadā paññāya[1] passati
atha nibbindati dukkhe
esa maggo visuddhiyā.

278. "Sabbe saṅkārā dukkhā" ti
yadā paññāya passati
atha nibbindati dukkhe
esa maggo visuddhiyā.

279. "Sabbe dhammā anattā" ti
yadā paññāya passati
atha nibbindati dukkhe
esa maggo visuddhiyā.

277. "All conditioned phenomena are impermanent"; when one sees this with Insight-wisdom, one becomes weary of dukkha (i.e., the khandhas). This is the Path to Purity.

278. "All conditioned phenomena are dukkha"; when one sees this with Insight-wisdom, one becomes weary of dukkha (i.e., the khandhas). This is the Path to Purity.

279. "All phenomena (dhammas) are without Self"; when one sees this with Insight-wisdom, one becomes weary of dukkha (i.e., the khandhas). This is the Path to Purity.

---

1. **paññā**: Insight-wisdom (Vipassanā paññā).

XX. (5) Padhānakammikatissatthera Vatthu

Verse 280

280. Uṭṭhānakālamhi anuṭṭhahāno
yuvā balī ālasiyaṁ upeto
saṁsanna saṅkappamano kusīto
paññāya maggaṁ alaso na vindati.

280. The idler who does not strive when he should be striving, who though young and strong is given to idleness, whose thoughts are weak and wandering, will not attain Magga Insight which can only be perceived by wisdom.

XX. (6) Sūkarapeta Vatthu

Verse 281

281. Vācānurakkhī manasā susaṁvuto
kāyena ca nākusalaṁ kayirā
ete tayo kammapathe visodhaye
ārādhaye magga'misippaveditaṁ.

281. One should be careful in speech, be well-restrained in mind, and physically, too, one should do no evil. One should purify these three courses of action and accomplish the practice of the Path of Eight Constituents made known by the Buddhas.

XX. (7) Poṭṭhilatthera Vatthu

Verse 282

282. Yogā ve jāyatī bhūri
ayogā bhūrisaṅkhayo
etaṁ dvedhāpathaṁ ñatvā
bhavāya vibhavāya ca
tathā'ttānaṁ niveseyya
yathā bhūri pavaḍḍhati.

282. Indeed, wisdom is born of meditation; without meditation wisdom is lost. Knowing this twofold path of gain and loss of wisdom, one should conduct oneself so that wisdom may increase.

XX. (8) Pañcamahallakabhikkhu Vatthu

Verses 283 and 284

283. Vanaṁ chindatha mā rukkhaṁ
vanato jāyate bhayaṁ
chetvā vanañca vanathañca
nibbanā hotha bhikkhavo.

284. Yāva hi vanatho na chijjati
aṇumattopi narassa nārisu
paṭibaddhamanova tāva so
vaccho khīrapakova mātari.

283. O Bhikkhus, cut down the forest of craving, not the real tree; the forest of craving breeds danger (of rebirth). Cut down the forest of craving as well as its undergrowth and be free from craving.

284. So long as craving of man for woman is not cut down and the slightest trace of it remains, so long is his mind in bondage as the calf is bound to its mother.

XX. (9) Suvaṇṇakāratthera Vatthu

Verse 285

285. Ucchinda sinehamattano
kumudaṁ sāradikaṁva pāṇinā
santimaggameva[1] brūhaya
Nibbānaṁ sugatena desitaṁ.

285. Cut off your craving as one plucks an autumn lily with the hand. Nibbāna has been expounded on by the Buddha; cultivate that Path which leads to it.

XX. (10) Mahādhanavāṇija Vatthu

Verse 286

286. Idha vassaṁ vasissāmi
idha hemantagimhisu
iti bālo vicinteti
antarāyaṁ na bujjhati.

286. "Here will I live in the rainy season; here will I live in the cold season and the hot season," so imagines the fool, not realizing the danger (of approaching death).

---

[1] **santimaggaṁ**: the Path that leads to Nibbāna, i.e., the Path with Eight Constituents.

XX. (11) Kisāgotamī Vatthu

Verse 287

287. Taṁ puttapasusammattaṁ
byāsattamanasaṁ naraṁ
suttaṁ gāmaṁ mahoghova
maccu ādāya gacchati.

287. The man who dotes on his children and his herds of cattle, whose mind longs for and is attached to sensual pleasures, is carried away by Death even as a sleeping village is swept away by a great flood.

XX. (12) Paṭācārā Vatthu

Verses 288 and 289

288. Na santi puttā tāṇāya
na pitā nāpi bandhavā
antakenā' dhipannassa
natthi ñātīsu tāṇatā.

289. Etamatthavasaṁ ñatvā
paṇḍito sīlasaṁvuto
nibbānagamanaṁ maggaṁ
khippameva visodhaye.

288. Not sons, nor parents, nor close relatives can protect one assailed by Death; indeed, neither kith nor kin can give protection.

289. Knowing this, the wise man restrained by morality should quickly clear (the obstacles to) the Path leading to Nibbāna.

End of Chapter Twenty : The Path.

Chapter XXI

Miscellaneous (Pakiṇṇakavagga)

XXI.(1) Attanopubbakamma Vatthu

Verse 290

290. Mattā sukhapariccāgā
passe ce vipulaṁ sukhaṁ
caje mattāsukhaṁ dhīro
sampassaṁ vipulaṁ sukhaṁ.[1]

290. If by giving up small pleasures, great happiness is to be found, the wise should give up small pleasures seeing (the prospect of) great happiness.

XXI. (2) Kukkuṭaṇḍakhādikā Vatthu

Verse 291

291. Paradukkhūpadhānena
attano sukhamicchati
verasaṁsaggasaṁsaṭṭho
verā so na parimuccati.

291. He who seeks his own happiness by inflicting pain on others, being entangled by bonds of enmity, cannot be free from enmity.

XXI. (3) Bhaddiyānaṁ bhikkhūnaṁ Vatthu

Verses 292 and 293

292. Yaṁ hi kiccaṁ apaviddhaṁ
akiccaṁ pana kariyati
unnaḷānaṁ pamattānaṁ
tesaṁ vaḍḍhanti āsavā.

293. Yesañca susamāraddhā
niccaṁ kāyagatā sati
akiccaṁ te na sevanti
kicce sātaccakārino
satānaṁ sampajānānaṁ
atthaṁ gacchanti āsavā.

292. In those who leave undone what should indeed be done but do what should not be done, who are conceited and unmindful, moral intoxicants increase.

---

[1] **vipulaṁ sukhaṁ: According to the Commentary, it means the bliss of Nibbāna.**

293. In those who always make a good effort in meditating on the body, who do not do what should not be done but always do what should be done, who are also mindful and endowed with clear comprehension, moral intoxicants come to an end.

XXI. (4) Lakuṇḍaka Bhaddiya Vatthu

Verses 294 and 295

294. Mātaraṁ pitaraṁ hantvā
rājāno dve ca khattiye
raṭṭhaṁ sānucaraṁ hantvā
anīgho yāti[1] brāhmaṇo.

295. Mātaraṁ pitaraṁ hantvā
rājāno dve ca sotthiye
veyagghapañcamaṁ[2] hantvā
anīgho yāti[1] brāhmaṇo.

294. Having killed mother (i. e., Craving), father (i. e., Conceit), and the two kings (i. e., Eternity-belief and Annihilation-belief), and having destroyed the kingdom (i. e., the sense bases and sense objects) together with its revenue officer (i.e., attachment), the brāhmaṇa (i. e., the arahat) goes free from dukkha.

295. Having killed mother, father, the two brahmin kings and having destroyed the hindrances of which the fifth (i.e., doubt) is like a tiger-infested journey, the brāhmaṇa (i.e., the arahat) goes free from dukkha.

XXI. (5) Dārusākaṭikaputta Vatthu

Verses 296, 297, 298, 299, 300 and 301

296. Suppabuddhaṁ pabujjhanti
sadā gotamasāvakā
yesaṁ divā ca ratto ca
niccaṁ buddhagatā sati.

297. Suppabuddhaṁ pabujjhanti
sadā gotamasāvakā
yesaṁ divā ca ratto ca
niccaṁ dhammagatā sati.

---

[1] **anīgho yāti;** goes unharmed, i.e., liberated from the round of rebirths (saṁsāra).

[2] **veyagghapañcamaṁ;** veyaggha + pañcamaṁ, i.e., like a tiger + the fifth. There are five hindrances, nīvaraṇas. The reference here is to the fifth hindrance, viz., doubt (vicikicchā).

298. Suppabuddhaṁ pabujjhanti
sadā gotamasāvakā
yesaṁ divā ca ratto ca
niccaṁ saṁghagatā sati.

299. Suppabuddhaṁ pabujjhanti
sadā gotamasāvakā
yesaṁ divā ca ratto ca
niccaṁ kāyagatā sati.

300. Suppabuddhaṁ pabujjhanti
sadā gotamasāvakā
yesaṁ divā ca ratto ca
ahiṁsāya rato mano.

301. Suppabuddhaṁ pabujjhanti
sadā gotamasāvakā
yesaṁ divā ca ratto ca
bhāvanāya rato mano.

296. Fully alert and ever vigilant are Gotama Buddha's disciples, who by day and by night are always mindful of the qualities of the Buddha.

297. Fully alert and ever vigilant are Gotama Buddha's disciples, who by day and by night are always mindful of the qualities of the Dhamma.

298. Fully alert and ever vigilant are Gotama Buddha's disciples, who by day and by night are always mindful of the qualities of the Saṁgha.

299. Fully alert and ever vigilant are Gotama Buddha's disciples, who by day and by night are always mindful of the component parts of the body.

300. Fully alert and ever vigilant are Gotama Buddha's disciples, whose mind by day and by night always takes delight in being compassionate(lit.,harmless).

301. Fully alert and ever vigilant are Gotama Buddha's disciples, whose mind by day and by night always takes delight in the cultivation (of good-will towards all).

XXI. (6) Vajjiputtakabhikkhu Vatthu

Verse 302

302. Duppabbajjaṁ durabhiramaṁ
durāvāsā gharā dukhā
dukkho' samānasaṁvāso
dukkhānupatitaddhagū
tasmā na caddhagū siyā
na ca dukkhānupatito siyā.

302. It is hard to become a bhikkhu; it is hard to be happy in the practice of a bhikkhu. The hard life of a householder is painful; to live with those of a different temperament is painful. A traveller in saṁsāra is continually subject to dukkha; therefore, do not be a traveller in saṁsāra; do not be the one to be subject to dukkha again and again.

XXI. (7) Cittagahapati Vatthu

Verse 303

303. Saddho sīlena sampanno
yasobhogasamappito
yaṁ yaṁ padesaṁ bhajati
tattha tattheva pūjito.

303. He, who is full of faith and virtue, who also possesses fame and fortune, is held in reverence wherever he goes.

XXI. (8) Cūḷasubhaddā Vatthu

Verse 304

304. Dūre santo pakāsenti
himavantova pabbato
asantettha na dissanti
rattiṁ khittā yathā sarā.

304. Like the Himalayas, the good are visible even from afar; like arrows shot in the night, the wicked are not seen even though they may be near.

XXI. (9) Ekavihāritthera Vatthu

Verse 305

305. Ekāsanaṁ ekaseyyaṁ
eko caramatandito
eko damayamattānaṁ
vanante ramito siyā.

305. He who sits alone, lies down alone, walks[1] alone in diligent practice, and alone tames himself should find delight in living in the forest.

End of Chapter Twenty-One : Miscellaneous.

---

[1] All these postures are connected with the cultivation of Insight Development. (The Commentary)

Chapter XXII

The Chapter on Niraya (Nirayavagga)

XXII. (1) Sundarīparibbāiikā Vatthu

Verse 306

306. Abhūtavādī nirayaṁ upeti
yo vāpi katvā na karomi' cāha
ubhopi te pecca samā bhavanti
nihīnakammā manujā parattha.

306. One who tells lies (about others) goes to niraya; one who has done evil and says, "I did not do it," also goes to niraya. Both of them being evil-doers, suffer alike (in niraya) in their next existence.

XXII. (2) Duccaritaphalapiḷita Vatthu

Verse 307

307. Kāsāvakaṇṭhā bahavo
pāpadhammā asaññatā
pāpā pāpehi kammehi
nirayaṁ te upapajjare.

307. Many men wearing the yellow robe up to their necks who have an evil disposition and are unrestrained in thought, word and deed are reborn in niraya on account of their evil deeds.

XXII. (3) Vaggumudātiriya Bhikkhu Vatthu

Verse 308

308. Seyyo ayoguḷo bhutto
tatto aggisikhūpamo
yañce bhuñjeyya dussīlo
raṭṭhapiṇḍamasaññato.

308. It is better for one to eat a red-hot lump of iron burning like a flame than to eat alms-food offered by the people, if one is without morality (sīla) and unrestrained in thought, word and deed.

XXII. (4) Khemakaseṭṭhiputta Vatthu

Verses 309 and 310

309. Cattāri ṭhānāni naro pamatto
āpajjati paradārūpasevī
apuññalābhaṁ na nikāmaseyyaṁ
nindaṁ tatīyaṁ nirayaṁ catutthaṁ.

310. Apuññalābho ca gatī ca pāpikā
bhītassa bhītāya ratī ca thokikā
rājā ca daṇḍaṁ garukaṁ paṇeti
tasmā naro paradāraṁ na seve.

309. Four misfortunes befall a man who is unmindful of right conduct and commits sexual misconduct with another man's wife: acquisition of demerit, disturbed sleep, reproach, and suffering in niraya.

310. Thus, there is the acquisition of demerit, and there is rebirth in the evil apāya realms. The enjoyment of a scared man with a scared woman is short-lived, and the king also metes out severe punishment. Therefore, a man should not commit sexual misconduct with another man's wife.

XXII. (5) Dubbacabhikkhu Vatthu

Verses 311, 312 and 313

311. Kuso yathā duggahito
hatthamevā' nukantati
sāmaññaṁ dupparāmaṭṭhaṁ
nirayāyu' pakaḍḍhati

312. Yaṁ kiñci sithilaṁ kammaṁ
saṁkiliṭṭhañca yaṁ vataṁ
saṅkassaraṁ brahmacariyaṁ
na taṁ hoti mahapphalaṁ.

313. Kayirā ce kayirāthenaṁ
daḷhamenaṁ parakkame
sithilo hi paribbājo
bhiyyo ākirate rajaṁ.

311. Just as kusa grass if badly held cuts that very hand, so also, the ill-led life of a bhikkhu drags that bhikkhu down to niraya.

312. An act perfunctorily performed, or a practice that is depraved, or a questionable conduct of a bhikkhu is not of much benefit.

313. If there is anything to be done, do it well; do it firmly and energetically; for the slack life of a bhikkhu scatters much dust (of moral defilements).

XXII. (6) Issāpakata Itthi Vatthu

Verse 314

314. Akataṁ dukkaṭaṁ seyyo
pacchā tappati dukkaṭaṁ
katañca sukataṁ seyyo
yaṁ katvā nānutappati.

314. It is better not to do an evil deed; an evil deed torments one later on. It is better to do a good deed as one does not have to repent for having done it.

XXII (7) Sambahulabhikkhu Vatthu

Verse 315

315. Nagaraṁ yathā paccantaṁ
guttaṁ santarabāhiraṁ
evaṁ gopetha attānaṁ[1]
khaṇo vo mā upaccagā
khaṇātītā hi socanti
nirayamhi samappitā.

315. As a border town is guarded both inside and outside, so guard yourself. Let not the right moment go by; for those who miss this moment come to grief when they fall into niraya.

---

[1] evaṁ gopetha attānaṁ: so guard yourself; i.e., to guard the internal as well as the external senses. The six internal senses (sense bases) are eye, ear, nose, tongue, body and mind; the six external senses (sense objects) are visible object, sound, odour, taste, touch and idea.

XXII. (8) Nigaṇṭha Vatthu

Verses 316 and 317

316. Alajjitāye lajjanti
lajjitāye na lajjare
micchādiṭṭhisamādānā
sattā gacchanti duggatiṁ.

317. Abhaye bhayadassino
bhaye cābhayadassino
micchādiṭṭhisamādānā
sattā gacchanti duggatiṁ.

316. Those beings who are ashamed of what should not be ashamed of, who are not ashamed of what should be ashamed of, and who hold wrong views go to a lower plane of existence (duggati).

317. Those beings who see danger in what is not dangerous, who do not see danger in what is dangerous, and who hold wrong views go to a lower plane of existence (duggati).

XXII. (9) Titthiyasāvaka Vatthu

Verses 318 and 319

318. Avajje vajjamatino
vajje cāvajjadassino
micchādiṭṭhisamādānā
sattā gacchanti duggatiṁ.

319. Vajjañca vajjato ñatvā
avajjañca avajjato
sammādiṭṭhisamādānā
sattā gacchanti suggatiṁ.

318. Beings who imagine wrong in what is not wrong, who do not see wrong in what is wrong, and who hold wrong views go to a lower plane of existence (duggati).

319. Beings who know what is wrong as wrong, who know what is right as right, and who hold right views go to a happy plane of existence (suggati).

End of Chapter Twenty-two: Niraya.

Chapter XXIII
The Elephant (Nāgavagga)

XXIII. (1) Attadanta Vatthu

Verses 320, 321 and 322

320. Ahaṁ nāgova saṅgāme
cāpato patitaṁ saraṁ
ativākyaṁ titikkhissaṁ
dussīlo hi bahujjano.

321. Dantaṁ nayanti samitiṁ
dantaṁ rājā' bhirūhati
danto seṭṭho manussesu
yo' tivākyaṁ titikkhati.

322. Varamassatarā dantā
ājānīyā ca sindhavā
kuñjarā ca mahānāgā
attadanto tato varaṁ.

320. As an elephant in battlefield withstands the arrow shot from a bow, so shall I endure abuse. Indeed, many people are without morality.

321. Only the trained (horses and elephants) are led to gatherings of people; the king mounts only the trained (horses and elephants). Noblest among men are the tamed, who endure abuse.

322. Mules, thoroughbred horses, horses from Sindh, and great elephants are noble only when they are trained; but one who has tamed himself (through Magga Insight) is far nobler.

XXIII. (2) Hatthācariyapubbaka Bhikkhu Vatthu

Verse 323

323. Na hi etehi yānehi
gaccheyya agataṁ disaṁ
yathā' ttanā sudantena
danto dantena gacchati.

323. Indeed, not by any means of transport (such as elephants and horses) can one go to the place one has never been before (i.e., Nibbāna); but by thoroughly taming oneself, the tamed one[1] can get to that place (i.e., Nibbāna).

---

[1] **The tamed one:** One, who having first controlled the senses, has later developed Magga Insight. (The Commentary)

XXIII. (3) Parijiṇṇa Brāhmaṇaputta Vatthu

Verse 324

324. Dhanapālo nāma kuñjaro
katukabhedano dunnivārayo
baddho kabaḷaṁ na bhuñjati
sumarati nāgavanassa kuñjaro.

324. The elephant called Dhanapāla, in severe must and uncontrollable, being in captivity, eats not a morsel, yearning for his native forest (i.e., longing to look after his parents).

XXIII. (4) Pasenadikosala Vatthu

Verse 325

325. Middhī yadā hoti mahagghaso ca
niddāyitā samparivattasāyī
mahāvarāhova nivāpapuṭṭho
punappunaṁ gabbhamupeti mando.

325. The stupid one, who is lazy, gluttonous, and drowsy, who just wallows like a well-fed pig, is subject to repeated rebirths.

XXIII. (5) Sānusāmaṇera Vatthu

Verse 326

326. Idaṁ pure cittamacāri cārikaṁ
yenicchakaṁ yatthakāmaṁ yathāsukhaṁ
tadajjahaṁ niggahessāmi yoniso
hatthippabhinnaṁ viya aṅkusaggaho.

326. In the past, this mind has wandered as it liked, wherever it liked, at its own pleasure. Now I will control my mind wisely, as a mahout with his goad controls an elephant in must.

XXIII. (6) Pāveyyakahatthi Vatthu

Verse 327

327. Appamādaratā hotha
sacittamanurakkhatha
duggā uddharath' attānaṁ
paṅke sannova kuñjaro.

327. Take delight in mindfulness, guard your mind well. As an elephant stuck in mire pulls itself out, so also, pull yourself out of the mire of moral defilements.

XXIII. (7) Sambahulabhikkhu Vatthu

Verses 328, 329 and 330

328. Sace labhetha nipakaṁ sahāyaṁ
saddhiṁ caraṁ sādhuvihāri dhīraṁ
abhibhuyya sabbāni parissayāni
careyya tena' ttamano satimā.

329. No ce labhetha nipakaṁ sahāyaṁ
saddhiṁ caraṁ sādhuvihāri dhīraṁ
rājāva raṭṭhaṁ vijitaṁ pahāya
eko care mātaṅga' raññeva nāgo.

330. Ekassa caritaṁ seyyo
natthi bāle sahāyatā
eko care na ca pāpāni kayirā
appossukko mātaṅga' raññeva nāgo.

328. If one finds a sagacious friend, who is a virtuous and steadfast companion, one should live with him joyfully and mindfully, overcoming all dangers.

329. If one cannot find a sagacious friend, who is a virtuous and steadfast companion, one should live alone like the king who gave up and left the country he had won, and like the elephant Mātaṅga roaming alone in the forest.

330. It is better to live alone; there is no fellowship with a fool. So one should live alone, do no evil, and be carefree like the elephant Mātaṅga roaming alone in the forest.

XXIII. (8) Māra Vatthu

Verses 331, 332 and 333

331. Atthamhi jātamhi sukhā sahāyā
tuṭṭhī sukhā yā itarītarena
puññaṁ sukhaṁ jīvitasaṅkhayamhi
sabbassa dukkhassa sukhaṁ pahānaṁ.

332. Sukhā matteyyatā loke
atho petteyyatā sukhā
sukhā sāmaññatā loke
atho brahmaññatā sukhā.

333. Sukhaṁ yāva jarā sīlaṁ
sukhā saddhā patiṭṭhitā
sukho paññāya paṭilābho
pāpānaṁ akaraṇaṁ sukhaṁ.

331. It is good to have friends when the need arises; it is good to be content with anything that is available; it is good to have merit when life is about to end: it is good to be rid of all dukkha.

332. In this world it is good to be dutiful to one's mother; also it is good to be dutiful to one's father. In this world also it is good to minister unto samaṇas[1]; also, it is good to minister unto brāhmaṇas[2].

333. It is good to have virtue till old age, it is good to have unshakeable faith, it is good to gain wisdom, it is good to do no evil.

End of Chapter Twenty-three: The Elephant.

---

[1] samaṇas: recluses.

[2] brāhmaṇas: here means Buddhas, paccekabuddhas or arahats. (The Commentary)

Chapter XXIV

Craving (Taṇhāvagga)

XXIV. (1) Kapilamaccha Vatthu

Verses 334, 335, 336 and 337

334. Manujassa pamattacārino
taṇhā vaḍḍhati māluvā viya
so plavatī hurā huraṁ
phalamicchaṁva vanasmi vānaro.

335. Yaṁ esā sahate jammī
taṇhā loke visattikā
sokā tassa pavaḍḍhanti
abhivaṭṭhaṁva bīraṇaṁ.

336. Yo cetaṁ sahate jammiṁ
taṇhaṁ loke duraccayaṁ
sokā tamhā papatanti
udabinduva pokkharā.

337. Taṁ vo vadāmi bhaddaṁ vo
yāvante' ttha samāgatā
taṇhāya mūlaṁ khaṇatha
usīratthova bīraṇaṁ
mā vo naḷaṁva sotova
māro bhañji punappunaṁ.

334. In a man who is unmindful craving grows like a creeper. He runs from birth to birth, like a monkey seeking fruits in the forest.

335. In this world, sorrow grows in one who is overwhelmed by this vile craving that clings to the senses, just as (well-watered) bīraṇa grass grows luxuriantly.

336. In this world, sorrow falls away from one who overcomes this vile craving that is difficult to get rid of, just as water-drops fall away from a lotus leaf.

337. Therefore, I will deliver this worthy discourse to all of you who have assembled here. Dig up the root of craving just as one who wishes to have the fragrant root digs up the bīraṇa grass. Do not let Māra destroy you again and again, as the flood destroys the reed.

XXIV. (2) Sūkarapotikā Vatthu

Verses 338,339,340,341,342 and 343

338. Yathāpi mūle anupaddave daḷhe
chinnopi rukkho punareva rūhati
evampi taṇhānusaye anūhate
nibbattatī dukkhamidaṁ punappunaṁ.

339. Yassa chattiṁsati sotā
manāpasavanā bhusā
mahā vahanti duddiṭṭhiṁ
saṅkappā rāganissitā.

340. Savanti sabbadhi sotā
latā uppajja tiṭṭhati
tañca disvā lataṁ jātaṁ
mulaṁ paññāya chindatha.

341. Saritāni sinehitāni ca
somanassāni bhavanti jantuno
te sātasitā sukhesino
te ve jātijarūpagā narā.

342. Tasiṇāya purakkhatā pajā
parisappanti sasova bandhito
saṁyojanasaṅgasattakā
dukkhamupenti punappunaṁ cirāya.

343. Tasiṇāya purakkhatā pajā
parisappanti sasova bandhito
tasmā tasiṇaṁ vinodaye
ākaṅkhanta virāgamattano.

338. Just as a tree with roots undamaged and firm grows again even though cut down, so also, if latent craving is not rooted out, this dukkha (of birth, ageing and death) arises again and again.

339. That man of wrong views, in whom the thirty-six streams (of craving) that flow towards pleasurable objects are strong, is carried away by his many thoughts connected with passion.

340. The stream of craving flows towards all sense objects; the creeper of craving arises (at the six sense-doors) and fixes itself (on the six sense objects). Seeing that creeper of craving growing, out off its roots with Magga Insight.

341. In beings, there flows happiness that is smeared with craving; those beings attached to pleasure and seeking pleasure are, indeed, subject to birth and ageing.

342. People beset with craving are terrified like a hare caught in a snare; held fast by fetters and bonds they undergo dukkha (round of rebirths) again and again, for a long time.

343. People beset with craving are terrified like a hare caught in a snare. Therefore, one who wishes to free himself from craving should eradicate craving.

XXIV. (3) Vibbhantabhikkhu Vatthu

Verse 344

344. Yo nibbanatho vanādhimutto
vanamutto vanameva dhāvati
taṁ puggalametha passatha
mutto bandhanameva dhāvati.

344. Having left the forest of desire (i.e., the life of a householder), he takes to the forest of the practice (i.e., the life of a bhikkhu); but when he is free from the forest of desire he rushes back to that very forest. Come, look at that man who having become free rushes back into that very bondage.

XXIV. (4) Bandhanāgāra Vatthu

Verses 345 and 346

345. Na taṁ daḷhaṁ bandhanamāhu dhīrā
yadāyasaṁ dārujapabbajañca
sārattarattā maṇikuṇḍalesu
puttesu dāresu ca yā apekkhā.

346. Etaṁ daḷhaṁ bandhanamāhu dhīrā
ohārinaṁ sithilaṁ duppamuñcaṁ
etampi chetvāna paribbajanti
anapekkhino kāmasukhaṁ pahāya.

345, 346. The wise do not say that bonds made of iron, of wood, and of hemp are strong bonds; they say that only passionate attachment to and care for gems and jewellery, children and wives are strong bonds. These drag one down (to lower planes of existence) and although they seem yielding are difficult to unfasten. The wise, cutting off this bond (of craving) and resolutely giving up sensual pleasures, renounce the world.

XXIV. (5) Khemātherī Vatthu

Verse 347

347. Ye rāgarattā'nupatanti sotaṁ
sayaṁkataṁ makkaṭakova jālaṁ
etampi chetvāna vajanti dhīrā
anapekkhino sabbadukkhaṁ pahāya.

347. Beings who are infatuated with lust fall back into the Stream of Craving they have generated, just as a spider does in the web it has spun. The wise, cutting off the bond of craving, walk on resolutely, leaving all ills (dukkha) behind.

XXIV. (6) Uggasena Vatthu

Varse 348

348. Muñca pure[1] muñca pacchato[2]
majjhe[3] muñca bhavassa pāragū[4]
sabbattha vimuttamānaso
na punaṁ jātijaraṁ upehisi.

348. Give up the past, give up the future, give up the present. Having reached the end of existences, with a mind freed from all (conditioned things), you will not again undergo birth and decay.

XXIV. (7) Cūḷadhanuggaha Paṇḍita Vatthu

Verses 349 and 350

349. Vitakkamathitassa jantuno
tibbarāgassa subhānupassino
bhiyyo taṇhā pavaḍḍhati
esa kho daḷhaṁ karoti bandhanaṁ.

1,2,3. **pure, pacchato, majjhe**: The reference is to attachment to the past, future and present khandha aggregates.

4. **bhavassa pāragū**: one who has gone to the other shore or end of existences (i. e., Nibbāna); an arahat.

350. Vitakkūpasame ca yo rato
asubhaṁ bhāvayate sadā sato
esa kho byanti kāhiti
esa checchati mārabandhanaṁ.

349. In a man who is disturbed by (sensual) thoughts, whose passions are strong, and who keeps seeing objects as being pleasant, craving grows more and more. Indeed, he makes his bondage strong.

350. A man who takes delight in calming (sensual) thoughts, who is ever mindful, and meditates on the impurity (of the body, etc.) will certainly get rid (of craving); this man will cut the bond of Māra.

XXIV. (8) Māra Vatthu

Verses 351 and 352

351. Niṭṭhaṅgato asantāsi
vītataṇho anaṅgaṇo
acchindi bhavasallāni
antimoyaṁ samussayo.

352. Vītataṇho anādāno
niruttipadakovido[1]
akkharānaṁ sannipātaṁ
jaññā pubbāparāni ca
sa ve "antimasārīro
mahāpañño mahāpuriso" ti vuccati.

351. He who has attained arahatship is free from fear, free from craving, and free from moral defilements. He has cut off the thorns of existence (such as lust). This is the last existence[2] (for him).

352. He who is free from craving and from attachment, who is skilled in the knowledge of the significance of terms, who knows the grouping of letters and their sequence is indeed called "one who has lived his last, a man of great wisdom, a great man".

---

[1] **niruttipadakovido**: skilled in niruttipaṭisambhidā i.e., skilled in the knowledge of words.

[2] lit,, body.

XXIV. (9) Upakājīvaka Vatthu

Verse 353

353. Sabbābhibhū sabbavidūhamasmi
sabbesu dhammesu anūpalitto
sabbañjaho taṇhakkhaye vimutto
sayaṁ abhiññāya kamuddiseyyaṁ.

353. I have overcome all, I know all, I am detached from all, I have given up all; I am liberated from moral defilements having eradicated Craving (i.e., I have attained arahatship). Having comprehended the Four Noble Truths by myself, whom should I point out as my teacher?

XXIV. (10) Sakkapañha Vatthu

Verse 354

354. Sabbadānaṁ dhammadānaṁ jināti
sabbarasaṁ dhammaraso jināti
sabbaratiṁ dhammarati jināti
taṇhakkhayo sabbadukkhaṁ jināti.

354. The gift of the Dhamma excels all gifts; the taste of the Dhamma excels all tastes; delight in the Dhamma excels all delights. The eradication of Craving (i.e., attainment of arahatship) overcomes all ills (saṁsāra dukkha)[1].

XXIV. (11) Aputtakaseṭṭhi Vatthu

Verse 355

355. Hananti bhogā dummedhaṁ
no ca pāragavesino
bhogataṇhāya dummedho
hanti aññeva attanaṁ.

355. Wealth destroys the foolish; but it cannot destroy those who seek the other shore (i.e., Nibbāna). By his craving for wealth the fool destroys himself, as he would destroy others.

---

[1] The eradication of Craving leads to cessation of khandha aggregates, which means the end of rebirths.

XXIV. (12) Aṅkura Vatthu

Verses 356, 357, 358 and 359

356. Tiṇadosāni khettāni
rāgadosā ayaṁ pajā
tasmā hi vītarāgesu
dinnaṁ hoti mahapphalaṁ.

357. Tiṇadosāni khettāni
dosadosā ayaṁ pajā
tasmā hi vītadosesu
dinnaṁ hoti mahapphalaṁ.

358. Tiṇadosāni khettāni
mohadosā ayaṁ pajā
tasmā hi vītamohesu
dinnaṁ hoti mahapphalaṁ.

359. Tiṇadosāni khettāni
icchādosā ayaṁ pajā
tasmā hi vigaticchesu
dinnaṁ hoti mahapphalaṁ.

356. Weeds damage fields; lust spoils all beings. Therefore, giving to those free from lust yields great benefit.

357. Weeds damage fields; ill will spoils all beings. Therefore, giving to those free from ill will yields great benefit.

358. Weeds damage fields; ignorance spoils all beings. Therefore, giving to those free from ignorance yields great benefit.

359. Weeds damage fields; covetousness spoils all beings. Therefore, giving to those free from covetousness yields great benefit.

End of Chapter Twenty-four: Craving.

Chapter XXV

The Bhikkhu (Bhikkhuvagga)

XXV. (1) Pañcabhikkhu Vatthu

Verses 360 and 361

360. Cakkhunā saṁvaro sādhu
sādhu sotena saṁvaro
ghānena saṁvaro sādhu
sādhu jivhāya saṁvaro.

361. Kāyena saṁvaro sādhu
sādhu vācāya saṁvaro
manasā saṁvaro sādhu
sādhu sabbattha saṁvaro
sabbattha saṁvuto bhikkhu
sabbadukkhā pamuccati.

360. Restraint in the eye is good, good is restraint in the ear; restraint in the nose is good, good is restraint in the tongue.

361. Restraint in body is good, good is restraint in speech; restraint in mind is good, good is restraint in all the senses. A bhikkhu restrained in all the senses is freed from all ills (saṁsāra dukkha).

XXV. (2) Haṁsaghātakabhikkhu Vatthu

Verse 362

362. Hatthasaṁyato pādasaṁyato
vācāsaṁyato saṁyatuttamo
ajjhattarato samāhito
eko santusito tamāhu bhikkhuṁ.

362. He who controls his hand, controls his foot, controls his speech, and has complete control of himself; who finds delight in Insight Development Practice and is calm; who stays alone and is contented;—him they call a bhikkhu.

XXV. (3) Kokālika Vatthu

Verse 363

363. Yo mukhasaṁyato bhikkhu
mantabhāṇī anuddhato
atthaṁ dhammañca dīpeti
madhuraṁ tassa bhāsitaṁ.

363. The bhikkhu who controls his mouth (speech), who speaks wisely with his mind composed, who explains the meaning and the text of the Dhamma;— sweet are the words of that bhikkhu.

XXV. (4) Dhammārāmatthera Vatthu

Verse 364

364. Dhammārāmo dhammarato
dhammaṁ anuvicintayaṁ
dhammaṁ anussaraṁ bhikkhu
saddhammā[1]na parihāyati.

364. The bhikkhu, who abides in the Dhamma, who delights in the Dhamma, who meditates on the Dhamma, and is ever mindful of the Dhamma, does not fall away from the Dhamma of the virtuous[1].

XXV. (5) Vipakkhasevaka Bhikkhu Vatthu

Verses 365 and 366

365. Salābhaṁ nātimaññeyya
nā' ññesaṁ pihayaṁ care
aññesaṁ pihayaṁ bhikkhu
samādhiṁ nādhigacchati.

366. Appalābhopi ce bhikkhu
salābhaṁ nātimaññati
taṁ ve devā pasaṁsanti
suddhājīviṁ atanditaṁ.

365. One should not despise what one has received (by proper means), nor should one envy others their gains. The bhikkhu who envies others cannot attain concentration (samādhi).

366. Though he receives only a little, if a bhikkhu does not despise what he has received (by proper means), the devas will surely praise him who leads a pure life and is not slothful.

---

[1] saddhammā: the Dhammā of the virtuous; i.e., the thirty-seven Factors of Enlightenment (Bodhipakkhiya Dhamma) and the nine Transcendentals (Lokuttara Dhamma).

XXV. (6) Pañcaggadāyaka Brāhmaṇa Vatthu

Verse 367

367. Sabbaso nāmarūpasmiṁ
yassa natthi mamāyitaṁ
asatā ca na socati
sa ve "bhikkhū" ti vuccati.

367. He who does not take the mind-and-body aggregate (nāma-rūpa) as "I and mine", and who does not grieve over the dissolution (of mind-and-body) is, indeed, called a bhikkhu.

XXV. (7) Sambahulabhikkhu Vatthu

Verses 368 to 376

368. Mettāvihārī yo bhikkhu
pasanno buddhasāsane
adhigacche padaṁ santaṁ
saṅkhārūpasamaṁ sukhaṁ.

369. Siñca bhikkhu imaṁ nāvaṁ
sittā te lahumessati
chetvā rāgañca dosañca
tato nibbānamehisi.

370. Pañca[1] chinde pañca[2] jahe
pañca[3] cuttari bhāvaye
pañcasaṅgātigo[4] bhikkhu
"oghatiṇṇo" ti vuccati.

---

[1] The lower five fetters (Orambhāgiya saṁyojanā) are: ego belief (sakkāyadiṭṭhi); doubt (vicikicchā); wrong views of morality and practices (sīlabbataparāmāsa); sensual desire (kāmarāga) and ill will (byāpāda). These can be got rid of by the first, second and third Maggas.

[2] The upper five fetters (Uddhambhāgiya saṁyojanā) are: craving for fine material existences (rūpa rāga); craving for non-material existences (arūpa rāga); pride (māna); restlessness (uddhacca) and ignorance (avijjā). These five can be got rid of by arahatship.

[3] The five controlling faculties (Pañcindriyā) are: faith (saddhā); diligence (viriya); mindfulness (sati); concentration (samādhi) and wisdom (paññā).

[4] The five saṅgas are: passion ill will, ignorance, pride and wrong views.

371. Jhāya bhikkhu mā pamādo
mā te kāmaguṇe ramessu cittaṁ
mā lohaguḷaṁ gilī pamatto
mā kandi "dukkhamidan" ti dayhamāno.

372. Natthi jhānaṁ apaññassa
paññā natthi ajhāyato
yamhi jhānañca paññā ca
sa ve nibbānasantike.

373. Suññāgāraṁ paviṭṭhassa
santacittassa bhikkhuno
amānusī rati hoti
sammā dhammaṁ vipassato.

374. Yato yato sammasati
khandhānaṁ udayabbayaṁ
labhati pītipāmojjaṁ
amataṁ taṁ vijānataṁ.

375. Tatrāyamādi bhavati
idha paññassa bhikkhuno
indriyagutti santuṭṭhi
pātimokkhe ca saṁvaro.

376. Mitte bhajassu kalyāṇe
suddhājīve atandite
paṭisanthāravutyassa
ācārakusalo siyā
tato pāmojjabahulo [1]
dukkhassantaṁ karissati.

368. The bhikkhu, who lives exercising loving-kindness and is devoted to the Teaching of the Buddha, will realize Nibbāna— the Tranquil, the Unconditioned, the Blissful.

369. O Bhikkhu, bale out the water (of wrong thoughts) from this boat (your body); when empty it will sail swiftly; having cut off passion and ill will you will realize Nibbāna.

370. Cut off the five (the lower five fetters); give up the five (the upper five fetters); and develop the five (controlling faculties). The bhikkhu who has freed himself of the five bonds (passion, ill will, ignorance, pride and wrong view) is called "One who has crossed the flood (of saṁsāra)".

---

[1] **pāmojjabahulo**: lit., much joy; according to the Commentary, in this context, frequently feeling joy.

371. O Bhikkhu, meditate, and do not be unmindful; do not let your mind rejoice in sensual pleasures. Do not be unmindful and swallow the (hot) lump of iron; as you burn (in niraya), do not cry, "This, indeed, is suffering".

372. There can be no concentration in one who lacks wisdom; there can be no wisdom in one who lacks concentration. He who has concentration as well as wisdom is, indeed close to Nibbāna.

373. The bhikkhu who goes into seclusion (to meditate), whose mind is tranquil, who clearly perceives the Dhamma, experiences the joy which transcends that of (ordinary) men.

374. Every time he clearly comprehends the arising and the perishing of the khandhas, he finds joy and rapture. That, to the wise, is the way to Nibbāna (the Deathless).

375. For a wise bhikkhu in this Teaching, this is the beginning (of the practice leading to Nibbāna): control of the senses, contentment, and restraint according to the Fundamental Precepts.

376. Associate with good friends, who are energetic and whose livelihood is pure; let him be amiable and be correct in his conduct. Then, (frequently) feeling much joy he will make an end of dukkha (of the round of rebirths).

XXV. (8) Pañcasatabhikkhu Vatthu

Verses 377

377. Vassikā viya pupphāni
maddavāni pamuñcati
evaṁ rāgañca dosañca
vippamuñcetha bhikkhavo.

377. O Bhikkhus! As the jasmin (vassikā) plant sheds its withered flowers, so also, should you shed passion and ill will.

XXV. (9) Santakāyatthera Vatthu

Verse 378

378. Santakāyo santavāco
santavā susamāhito
vantalokāmiso bhikkhu
"upasanto" ti vuccati.

378. The bhikkhu who is calm in body, calm in speech, calm in mind, who is well-composed and has given up (lit., vomited) worldly pleasures, is called a "Tranquil One."

XXV. (10) Naṅgalakulatthera Vatthu

Verses 379 and 380

379. Attanā codayattānaṁ
paṭimaṁsetha attanā
so attagutto satimā
sukhaṁ bhikkhu vihāhisi.

380. Attā hi attano nātho
(ko hi nātho paro siyā)[1]
attā hi attano gati
tasmā saṁyamamattānaṁ
assaṁ bhadraṁva vāṇijo.

379. O Bhikkhu, by yourself exhort yourself, and examine yourself; thus guarding yourself and being mindful, you will live in peace.

380. One indeed is one's own refuge, (how could anyone else be one's refuge?)[1] One indeed is one's own haven; therefore, look after yourself as a horse dealer looks after a thoroughbred.

XXV. (11) Vakkalitthera Vatthu

Verse 381

381. Pāmojjabahulo bhikkhu
pasanno buddhasāsane
adhigacche padaṁ santaṁ
saṅkhārūpasamaṁ sukhaṁ.

381. The bhikkhu who frequently feels joy and is devoted to the Teaching of the Buddha will realize Nibbāna —— the Tranquil, the Unconditioned, the Blissful.

---

[1] Not found in some foreign versions.

XXV. (12) Sumanasāmaṇera Vatthu

Verse 382

382. Yo have daharo bhikkhu
yuñjati buddhasāsane
so' maṁ lokaṁ pabhāseti
abbhā muttova candimā.

382. A bhikkhu who, though young, devotes himself to the Teaching of the Buddha lights up the world, as does the moon freed from a cloud.

End of Chapter Twenty-five : The Bhikkhu.

Chapter XXVI

Brāhmaṇa or Arahat (Brāhmaṇavagga)

XXVI. (1)Pasādabahulabrāhmaṇa Vatthu

Verse 383

383. Chinda sotaṁ parakkamma
kāme panuda brāhmaṇa
saṅkhārānaṁ khayaṁ ñatvā
akataññūsi brāhmaṇa.

283. O Brāhmaṇa, cut off the stream of craving with diligence, and abandon sense desires. O Brāhmaṇa perceiving the cessation of the Conditioned, be an arahat who realizes Nibbāna, the Unconditioned.

XXVI. (2) Sambahulabhikkhu Vatthu

Verse 384

384. Yadā dvayesu dhammesu
pāragū hoti brāhmaṇo
athassa sabbe saṁyogā
atthaṁ gacchanti jānato.

384. When the brāhmaṇa is well-established in the two dhammas (i.e., the practice of Tranquillity and Insight Meditation), then, in that knowing one, all fetters are destroyed.

XXVI. (3) Māra Vatthu

Verse 385

385. Yassa pāraṁ apāraṁ vā
pārāpāraṁ na vijjati
vītaddaraṁ visaṁyuttaṁ
tamahaṁ brūmi brāhmaṇaṁ.

385. Him I call a brāhmaṇa, who has for him neither this shore (i. e., the sense bases) nor the other shore (i. e., the sense objects), and who is undistressed and free from moral defilements.[1]

---

[1] "This shore" and 'the other shore' are used in the sense of the internal and the external āyatanas. The internal āyatanas are the sense bases, viz., the eye, the ear, the nose, the tongue, the body and the mind; the external āyatanas are the sense objects, viz., visible object, sound, odour, taste, touch and mind-object.

For a true brahmaṇa (i. e., arahat) there is neither 'this shore' nor 'the other shore'; which means that the senses of the arahat are calmed, and his passions extinguished.

XXVI. (4) Aññatarabrāhmaṇa Vatthu

Verse 386

386. Jhāyiṁ viraja' māsīnaṁ
katakicca' manāsavaṁ
uttamattha' manuppattaṁ
tamahaṁ brūmi brāhmaṇaṁ.

386. Him I call a brāhmaṇa who dwells in seclusion practising Tranquillity and Insight Meditation and is free from taints (of moral defilements), who has performed his duties and is free from moral intoxicants (āsavas) and has reached the highest goal (arahatship).

XXVI. (5) Ānandatthera Vatthu

Verse 387

387. Divā tapati ādicco
ratti' mābhāti candimā
sannaddho khattiyo tapati
jhāyī tapati brāhmaṇo
atha sabbamahorattiṁ
buddho tapati tejasā.

387. By day shines the sun; by night shines the moon; in regalia shines the king; in meditation shines the arahat; but the Buddha in his glory shines at all times, by day and by night.

XXVI. (6) Aññatarabrāhmaṇa Pabbajita Vatthu

Verse 388

388. Bāhitapāpoti brāhmaṇo
samacariyā[1] "samaṇo" ti vuccati
pabbājayamattano malaṁ
tasmā "pabbajito[2]" ti vuccati.

388. Because he has discarded evil he is called a 'brāhmaṇa'; because he lives calmly he is called a 'samaṇa'; and because he gets rid of his impurities he is called a 'pabbajita.'

---

[1] **samacariyā**: lit., living calmly, i.e., practising for eradication of moral defilements.

[2] **pabbajita**: one who leaves the household life for the homeless life of a recluse; in Buddhism it means one who has given up the impurities of the household life to become a bhikkhu.

XXVI. (7) Sāriputtatthera Vatthu

Verses 389 and 390

389. Na brāhmaṇassa pahareyya
nāssa muñcetha brāhmaṇo
dhī brāhmaṇassa hantāraṁ
tato dhī yassa muñcati.

390. Na brāhmaṇasse' tadakiñci seyyo
yadā nisedho manaso piyehi
yato yato hiṁsamano nivattati
tato tato sammatimeva dukkhaṁ.

389. One should not strike a brāhmaṇa ; a brāhmaṇa should not get angry with his assailant; it is shameful to strike a brāhmaṇa; it is more shameful to get angry with one's assailant.

390. For a brāhmaṇa there is no benefit at all, if he does not restrain from anger to which his mind is prone. Inasmuch as the intention to harm is desisted, to that extent dukkha ceases.

XXVI. (8) Mahāpajāpatigotamī Vatthu

Verse 391

391. Yassa kāyena vācāya
manasā natthi dukkaṭaṁ
saṁvutaṁ tīhi ṭhānehi
tamahaṁ brūmi brāhmaṇaṁ.

391. Him I call a brāhmaṇa who does no evil in deed or word or thought, who is restrained in these three respects.

XXVI. (9) Sāriputtatthera Vatthu

Verse 392

392. Yamhā dhammaṁ vijāneyya
sammāsambuddhadesitaṁ
sakkaccaṁ taṁ namasseyya
aggihuttaṁva brāhmaṇo.

392. If from somebody one should learn the Teaching of the Buddha, he should respectfully pay homage to that teacher, as a brahmin worships the sacrificial fire.

XXVI (10) Jaṭilabrāhmaṇa Vatthu

Verse 393

393. Na jaṭāhi na gottena
na jaccā hoti brāhmaṇo
yamhi saccañca[1] dhammo[2]
so suci so ca brāhmaṇo.

393. Not by wearing matted hair, nor by lineage, nor by caste, does one become a brāhmaṇa; only he who realizes the Truth and the Dhamma is pure; he is a brāhmaṇa.

XXVI. (11) Kuhakabrāhmaṇa Vatthu

Verse 394

394. Kiṁ te jaṭāhi dummedha
kiṁ te ajinasāṭiyā
abbhantaraṁ te gahanaṁ
bāhiraṁ parimajjasi.

394. O foolish one! What is the use of your wearing matted hair? What is the use of your wearing a garment made of antelope skin? In you, there is a forest (of moral defilements); you clean yourself only externally.

XXVI. (12) Kisāgotamī Vatthu

Verse 395

395. Paṁsukūladharaṁ jantuṁ
kisaṁ dhamanisanthataṁ
ekaṁ vanasmiṁ jhāyantaṁ
tamahaṁ brūmi brāhamaṇaṁ.

395. Him I call a brāhmaṇa, who wears robes made from rags (picked up from a dust heap), who is lean with veins standing out, who meditates alone in the forest.

---

[1] **sacca**: the Four Noble Truths.

[2] **dhamma**: the nine Transcendentals, viz., the four Maggas, the four Phalas and Nibbāna.

XXVI. (13) Eka brāhmaṇa Vatthu

Verse 396

396. Na cāhaṁ brāhmaṇaṁ brūmi
yonijaṁ mattisambhavaṁ
bhovādi[1] nāma so hoti
sace hoti sakiñcano
akiñcanaṁ anādānaṁ
tamahaṁ brūmi brāhmaṇaṁ.

396. I do not call him a brāhmaṇa just because he is born from the womb of a brāhmaṇa mother. He is just a bhovādi brahmin if he is not free from moral defilements. Him I call a brāhmaṇa, who is free from moral defilements and attachment.

XXVI. (14) Uggasenaseṭṭhiputta Vatthu

Verse 397

397. Sabbasaṁyojanaṁ chetvā
yo ve na paritassati
saṅgātigaṁ visaṁyuttaṁ
tamahaṁ brūmi brāhamaṇaṁ.

397. Him I call a brāhmaṇa, who has cut off all fetters and is fearless, who is beyond attachment and is free from moral defilements.

XXVI. (15) Dve brāhmaṇa Vatthu

Verse 398

398. Chetvā naddhiṁ varattañca
sandānaṁ sahanukkamaṁ
ukkhittapalighaṁ buddhaṁ
tamahaṁ brūmi brāhamaṇaṁ.

398. Him I call a brāhmaṇa, who has cut the strap (of ill will), the thong (of craving) and the cord (of wrong views together with latent defilements), who has lifted the bar that fastens the door (of ignorance), and who knows the Truth.

---

[1] **bhovādi:** 'Bho' is a familiar term of address used to inferiors and equals. The epithet 'bhovādi', therefore, implies arrogance. Brahmins usually addressed the Buddha as 'Bho Gotama!' The term 'bhovādi' is applied reproachfully by the Buddhists to the brahmins.

XXVI. (16) Akkosakabhāradvāja Vatthu

Verse 399

399. Akkosaṁ vadhabandhañca
aduṭṭho yo titikkhati
khantībalaṁ balānīkaṁ
tamahaṁ brūmi brāhmaṇaṁ.

399. Him I call a brāhmaṇa, who, without anger, endures abuse, beating and being bound, to whom the strength of patience is like the strength of an army.

XXVI. (17) Sāriputtatthera Vatthu

Verse 400

400. Akkodhanaṁ vatavantaṁ
sīlavantaṁ anussadaṁ
dantaṁ antimasārīraṁ[1]
tamahaṁ brūmi brāhmaṇaṁ.

400. Him I call a brāhmaṇa, who is free from anger, who practises austerity, who is virtuous and free from craving, who is controlled in his senses and for whom this body (i. e., existence) is the very last.

XXVI. (18) Uppalavaṇṇā Theri Vatthu

Verse 401

401. Vāri pokkharapatteva
āraggeriva sāsapo
yo na limpati kāmesu
tamahaṁ brūmi brāhmaṇaṁ.

401. Him I call a brāhmaṇa, who does not cling to sensual pleasures, just as water does not cling to a lotus leaf, or the mustard seed to the tip of an awl.

---

[1] **antimasārīraṁ:** lit., one who has the last body. This is his last body because he will not be reborn; he is an arahat.

XXVI. (19) Aññatarabrāhmaṇa Vatthu

Verse 402

402. Yo dukkhassa pajānāti
idheva khayamattano
pannabhāraṁ visaṁyuttaṁ
tamahaṁ brūmi brahmaṇaṁ.

402. Him I call a brāhmaṇa, who even in this existence realizes the end of dukkha (i.e., Nibbāna), who has laid down the burden (of the khandhas), and who is free from moral defilements.

XXVI. (20) Khemābhikkhunī Vatthu

Verse 403

403. Gambhīrapaññaṁ medhāviṁ
maggāmaggassa kovidaṁ[1]
uttamattha' manuppattaṁ
tamahaṁ brūmi brāhmaṇaṁ.

403. Him I call a brāhmaṇa, who is wise and is profound in his knowledge, who knows the right way from the wrong way, and who has attained the highest goal (i.e., arahatship).

XXVI. (21) Pabbhāravāsitissatthera Vatthu

Verse 404

404. Asaṁsaṭṭhaṁ gahaṭṭhehi
anāgārehi cūbhayaṁ
anokasāri' mappicchaṁ
tamahaṁ brūmi brāhmaṇaṁ.

404. Him I call a brāhmaṇa, who associates not with the householder or with the homeless one, or with both, who is free from sensual desire, and has few wants.

---

[1] maggâmaggassa kovidaṁ: skilful in differentiating the right way from the wrong way, i.e., knowledge of what does and what does not lead to the realization of Nibbāna.

XXVI. (22) Aññatarabhikkhu Vatthu

Verse 405

405. Nidhāya daṇḍaṁ bhūtesu[1]
tasesu thāvaresu[2] ca
yo na hanti na ghāteti
tamahaṁ brūmi brāhmaṇaṁ.

405. Him I call a brāhmaṇa, who has laid aside the use of force towards all beings, the perturbed as well as the unperturbed (i.e., the arahats), and who does not kill or cause others to kill.

XXVI. (23) Sāmaṇerānaṁ Vatthu

Verse 406

406. Aviruddhaṁ viruddhesu
attadaṇḍesu nibbutaṁ
'sādānesu anādānaṁ
tamahaṁ brūmi brāhmaṇaṁ.

406. Him I call a brāhmaṇa, who is not hostile to those who are hostile, who is peaceful (i.e., has laid aside the use of force) to those with weapons, and who is without attachment to objects of attachment.

XXVI. (24) Mahāpanthakatthera Vatthu

Verse 407

407. Yassa rāgo ca doso ca
māno makkho ca pātito
sāsaporiva āraggā
tamahaṁ brūmi brāhmaṇaṁ.

407. Him I call a brāhmaṇa, from whom passion, ill will, pride and detraction have fallen off, like a mustard seed from the tip of an awl.

---

[1] **nidhāya daṇḍaṁ bhūtesu:** has laid aside the use of the stick towards all beings.

[2] **tasesu thāvaresu:** the perturbed and the unperturbed. The perturbed are those who still have craving and are therefore easily shaken. The unperturbed are those who have given up craving and are therefore firm and tranquil; they are the arahats.

XXVI. (25) Pilindavacchatthera Vatthu

Verse 408

408. Akakkasaṁ viññāpaniṁ
giraṁ sacca' mudiraye
yāya nābhisaje kañci
tamahaṁ brūmi brāhmaṇaṁ.

408. Him I call a brāhmaṇa, who speaks gentle, instructive and true words, and who does not offend anyone by speech.

XXVI. (26) Aññataratthera Vatthu

Verse 409

409. Yo'dha dīghaṁ va rassaṁ vā
aṇuṁ thūlaṁ subhāsubhaṁ
loke adinnaṁ nādiyati
tamahaṁ brūmi brāhmaṇaṁ.

409. Him I call a brāhmaṇa, who, in this world, takes nothing that is not given him, be it long or short, big or small, good or bad.

XXVI. (27) Sāriputtatthera Vatthu

Verse 410

410. Āsā yassa na vijjanti
asmiṁ loke paramhi ca
nirāsāsaṁ visaṁyuttaṁ
tamahaṁ brūmi brāhmaṇaṁ.

410. Him I call a brāhmaṇa, who has no desire either for this world or for the next, who is free from craving and from moral defilements.

XXVI. (28) Mahāmoggallānatthera Vatthu

Verse 411

411. Yassālayā na vijjanti
aññāya akathaṁkathī
amatogadha' manuppattaṁ
tamahaṁ brūmi brāhmaṇaṁ.

411. Him I call a brāhmaṇa, who has no craving, who through knowledge of the Four Noble Truths is free from doubt, and has realized Nibbāna the Deathless.

XXVI. (29) Revatatthera Vatthu

Verse 412

412. Yo'dha puññañca pāpañca
ubho saṅga'mupaccagā
asokaṁ virajaṁ suddhaṁ
tamahaṁ brūmi brāhmaṇam.

412. Him I call a brāhmaṇa, who, in this world, has transcended both ties good and evil; who is sorrowless and, being free from the taints of moral defilements, is pure.

XXVI. (30) Candābhatthera Vatthu

Verse 413

413. Candaṁva vimalaṁ suddhaṁ
vippasannamanāvilaṁ
nandībhavaparikkhīṇaṁ[1]
tamahaṁ brūmi brāhmaṇaṁ.

413. Him I call a brāhmaṇa, who, like the moon (in a cloudless sky), is pure, clear and serene, and in whom craving for existence is extinct.

XXVI. (31) Sīvalitthera Vatthu

Verse 414

414. Yo'maṁ palipathaṁ duggaṁ
saṁsāraṁ mohamaccagā
tiṇṇo pāraṅgato jhāyī
anejo akathaṁkathi
anupādāya nibbuto
tamahaṁ brūmi brāhmaṇaṁ.

414. Him I call a brāhmaṇa, who, having traversed this dangerous swamp (of passion), this difficult road (of moral defilements), the ocean of life (saṁsāra), and the darkness of ignorance (moha), and having crossed the fourfold Flood has reached the other shore (Nibbāna), who practises Tranquillity and Insight Meditation, who is free from craving and from doubt, who clings to nothing and remains in perfect peace.

---

[1] **nandībhavaparikkhīṇaṁ**: one in whom craving for continued existence, either in the current sensual existence or in a better and higher plane of existence in the rūpa (fine material) or arūpa (non-material) brahmā realms, is extinct.

XXVI. (32) Sundarasamuddatthera Vatthu

Verse 415

415. Yo'dha kāme pahantvāna
anāgāro paribbaje
kāmabhavaparikkhīṇaṁ
tamahaṁ brūmi brāhmaṇaṁ.

415. Him I call a brāhmaṇa, who, in this world, has given up sensual pleasures, and leaving the home-life has become a bhikkhu; who has eradicated sensual desires and has come to the end of existence.

XXVI. (33) Jaṭilatthera Vatthu

XXVI. (34) Jotikatthera Vatthu

Verse 416

416. Yo'dha taṇhaṁ pahantvāna
anāgāro paribbaje
taṇhābhavaparikkhīṇaṁ
tamahaṁ brūmi brāhmaṇaṁ.

416. Him I call a brāhmaṇa, who, in this world, has given up craving, and leaving the home-life has become a bhikkhu ; who has eradicated craving and has come to the end of existence.

XXVI. (35) Naṭaputtakatthera Vatthu

Verse 417

417. Hitvā mānusakaṁ yogaṁ
dibbaṁ yogaṁ upaccagā
sabbayogavisaṁyuttaṁ
tamahaṁ brūmi brāhmaṇaṁ.

417. Him I call a brāhmaṇa, who has given up attachment to (sensual pleasures of) human life, has transcended attachment to (sensual pleasures of) deva life and is completely free from all attachment.

XXVI. (36) **Naṭaputtakatthera Vatthu**

Verse 418

418. Hitvā ratiṁ ca aratiṁ ca
sītibhūtaṁ nirūpadhiṁ[1]
sabbalokābhibhuṁ[2] vīraṁ
tamahaṁ brūmi brāhmaṇaṁ.

418. Him I call a brāhmaṇa, who has given up taking delight (in sensual pleasures) and not taking delight (in solitude); who has attained perfect peace and is free from moral defilements; who has overcome all the five khandhas (lit., the world) and is diligent.

XXVI. (37) **Vaṅgīsatthera Vatthu**

Verses 419 and 420

419. Cutiṁ yo vedi sattānaṁ
upapattiñca sabbaso
asattaṁ sugataṁ buddhaṁ
tamahaṁ brūmi brāhmaṇaṁ.

420. Yassa gatiṁ na jānanti
devā gandhabbamānusā
khīṇāsavaṁ arahantaṁ
tamahaṁ brūmi brāhmaṇaṁ.

419. Him I call a brāhmaṇa, who knows the death and rebirth of beings in every detail, who is detached, who follows the good practice and knows the Four Noble Truths.

420. Him I call a brāhmaṇa, whose destination the devas or gandhabbas or men do not know, who has eradicated moral intoxicants and is an arahat.

XXVI. (38) **Dhammadinnā Therī Vatthu**

Verse 421

421. Yassa pure ca pacchā ca
majjhe ca natthi kiñcanaṁ
akiñcanaṁ anādānaṁ
tamahaṁ brūmi brāhmaṇaṁ.

---

[1] **nirūpadhiṁ**: according to the Commentary, "nirūpadhiṁ ti nirūpakkilesaṁ", i.e., free from substratum or free from moral defilements (kilesā).

[2] **sabbalokābhibhuṁ**: lit., one who has conquered all the world, i.e., one who has put an end to rebirths, or the arising of the khandhas.

421. Him I call a brāhmaṇa, who does not cling to the past, future and present khandha aggregates and who is free from moral defilements and attachment.

XXVI. (39) Aṅgulimālatthera Vatthu

Verse 422

422. Usabhaṁ pavaraṁ vīraṁ
mahesiṁ vijitāvinaṁ
anejaṁ nhātakaṁ[1] buddhaṁ
tamahaṁ brūmi brāhmaṇaṁ.

422. Him I call a brāhmaṇa, who is fearless like a bull, who is noble and diligent, who is a seeker of high moral virtues and a conqueror (of three Māras)[2], who is free from craving, who has been cleansed of moral defilements and knows the Four Noble Truths.

XXVI. (40) Devahitabrāhmaṇa Vatthu

Verse 423

423. Pubbenivāsaṁ yo vedi
saggāpāyañca passati
atho jātikkhayaṁ patto
abhiññāvosito muni
sabbavositavosānaṁ
tamahaṁ brūmi brāhmaṇaṁ.

423. Him I call a brāhmaṇa, who knows past existences, who sees the celestial as well as the lower worlds, who has reached the end of rebirths, who, with Magga Insight, has become an arahat and has accomplished all that is to be accomplished for the eradication of moral defilements.

End of Chapter Twenty-six: The Brāhmaṇa.

The end of the Dhammapada Verses.

---

1. **nhātakaṁ:** made clean (of moral defilements); an allusion to the ceremonial bathing of the brahmin after finishing his course of studies.
2. **three Māras:** moral defilements (kilesamāra), death (maraṇamāra), the evil one (devaputtamāra).

INDEX TO FIRST LINES OF PĀḶI VERSES

[Figures indicate verse numbers]

A

Abhaye bhayadassino 317
Abhittharetha kalyāṇe 116
Abhivādanasīlissa 109
Abhūtavādī nirayaṁ upeti 306
Acaritvā brahmacariyaṁ 155,156
Aciraṁ vata'yaṁ kāyo 41
Ahaṁ nāgova saṅgāme 320
Ahiṁsakā ye munayo 225
Akakkasaṁ Viññāpaniṁ 408
Ākāseva padaṁ natthi 254,255
Akataṁ dukkaṭaṁ seyyo 314
Akkocchi maṁ avadhi maṁ 3,4
Akkodhanaṁ vatavantaṁ 400
Akkodhena jine kodhaṁ 223
Akkosaṁ vadhabandhañca 399
Alajjitāye lajjanti 316
Alaṅkato cepi samaṁ careyya 142
Anavassutacittassa 39
Anavaṭṭhitacittassa 38
Andhabhūto ayaṁ loko 174
Anekajātisaṁsāraṁ 153
Anikkasāvo kāsāvaṁ 9
Aññā hi Lābhūpanisā 75
Anūpavādo anūpaghāto 185
Anupubbena medhāvī 239

A

Api dibbesu kāmesu 187
Appakā te manussesu 85
Appalābhopi ce bhikkhu 366
Appamādaratā hotha 327
Appamādarato bhikkhu 31,32
Appamādena maghavā 30
Appamādo amatapadaṁ 21
Appamatto ayaṁ gandho 56
Appamatto pamattesu 29
Appampi ce saṁhitabhāsamāno 20
Appassutāyaṁ puriso 152
Apuññalābho ca gati ca pāpikā 310
Ārogyaparamā lābhā 204
Asāhasena dhammena 257
Asajjhāyamalā mantā 241
Asaṁsaṭṭhaṁ gahaṭṭhehi 404
Asantaṁ bhāvanamiccheyya 73
Asāre sāramatino 11
Assaddho akataññū ca 97
Assā yassa na vijjanti 410
Asso yathā bhadro kasāniviṭṭho 144
Asubhānupassiṁ viharantaṁ 8
Atha pāpāni kammāni 136
Atha vāssa agārāni 140
Attadatthaṁ paratthena 166
Attā have jitaṁ seyyo 104

A

Attā hi attano nātho 160,380
Attanā codayattānaṁ 379
Attanā hi kataṁ pāpaṁ 161,165
Attānameva paṭhamaṁ 158
Attānañce piyaṁ jaññā 157
Attānañce tathā kayirā 159
Atthamhi jātamhi sukhā sahāyā 331
Aṭṭhīnaṁ nagaraṁ kataṁ 150
Avajje vajjamatino 318
Aviruddhaṁ viruddhesu 406
Ayasāva malaṁ samuṭṭhitaṁ 240
Ayoge yuñja'mattānaṁ 209

B

Bāhitapāpoti brāhmaṇo 388
Bahumpi ce saṁhitabhāsamāno 19
Bahuṁ ve saraṇaṁ yanti 188
Bālasaṅgatacārī hi 207
Bhadropi passati pāpaṁ 120

C

Cakkhunā saṁvaro sādhu 360
Candaṁva vimalaṁ suddhaṁ 413
Candanaṁ tagaraṁ vāpi 55
Carañce nādhigaccheyya 61
Caranti bālā dummedhā 66
Cattāri ṭhānāni naro pamatto 309
Chandajāto anakkhāte 218
Chetvā naddhiṁ varattañca 398
Chinda sotaṁ parakkamma 383
Cirappavāsiṁ purisaṁ 219
Cutiṁ yo vedi sattānaṁ 419

D

Dadāti ve yathāsaddhaṁ 249
Dantaṁ nayanti samitiṁ 321
Dhammaṁ care sucaritaṁ [illegible]
Dhammapīti sukhaṁ seti [illegible]
Dhammārāmo dhammarato 364
Dhanapālo nāma kuñjaro 324
Dīghā jāgarato ratti 60
Diso disaṁ yaṁ taṁ kayirā 42
Divā tapati ādicco 387
Dukkhaṁ dukkhasamuppādaṁ 191
Dullabho purisājañño 193
Dunniggahassa lahuno 35
Duppabbajjaṁ durabhiramaṁ 302
Dūraṅgamaṁ ekacaraṁ 37
Dūre santo pakāsenti 304

E

Ekaṁ dhammaṁ atītassa 176
Ekāsanaṁ ekaseyyaṁ 305
Ekassa caritaṁ seyyo 330
Eseva maggo natthañño 274
Etaṁ daḷhaṁ bandhanamāhu dhīrā 346

GLOSSARY

(A)

Ābhassara brahmā	The radiant brahmās of the abode of the second Rūpāvacara Jhāna Brahmā realm.
Abhidhamma	Philosophical exposition of the Dhamma.
Accantaṁ	Excessive, veritable, truly, really.
Accutaṁ	Deathless, i.e., Nibbāna.
Addhagū	A traveller.
Āgāraṁ	A house, building, hall.
Aggasāvaka	Chief Disciple.
Ahethayaṁ	Without damaging, without harming.
Amata	Deathless, synonym for Nibbāna.
Anāgāmī	One who has attained Anāgāmi or the third Magga.
Anakkhāto	Too great to be described; ineffable; an epithet of Nibbāna.
Anāsavā	Free from āsavas (moral intoxicants).
Anatta	No soul; non-self; no substance.
Andhakārena	Darkness.
Anicca	Impermanence.
Anīgho	Free from harm.
Animitta	The Signless, i.e., no sign of craving, ill will and wrong view. It is an epithet of Nibbāna.
Anudhammacārī	One who acts in conformity with the dhamma.
Anuloma	The order of arising.
Anumodanā	Expression of appreciation or approval.
Anuttaraṁ	Supreme, incomparable, highest.
Āpatti	Violation of disciplinary rules for bhikkhus; an offence.
Āpatti, Saṁghādisesa	Offences which require penance and suspension from the Order.
Apāya	Miserable existences, the four Lower Worlds.
Appamāda	Mindfulness, heedfulness, vigilance.
Appicchatā	Contentment, frugality.
Arahat	One who has attained the fourth and final Magga, and for whom existences have come to an end.

Glossary

(A)

Ariya	The noble one; one who has entered the Path, i.e., one who has realized at least one of the four Maggas.
Āsavā	Āsavas; moral intoxicants.
Asadisadāna	Incomparable or unrivalled alms-giving.
Atidhonacārinaṁ	One who transgresses or indulges too much in the use of the four requisites of a bhikkhu.
Attadantassa	One who is self-controlled.
Attakilamathānuyoga	Self-mortification.
Aṭṭhaṅgikomaggo	The Path of Eight Constituents; the Path pointed out by the Buddha for liberation from the round of existences. The eight constituents are: right view, right thinking, right speech, right action, right living, right effort, right mindfulness and right concentration.
Ātura	Ailing, diseased.
Āyatanā	Ayatanas; sense-bases and sense-objects.

(B)

Bāla	The foolish, the ignorant, the dull.
Bhaddo **Bhadro**	Good, excellent, worthy.
Bhante	Venerable Sir.
Bhikkhu	A member of the Buddhist Order (the Saṁgha).
Bhikkhunī	A female member of the Buddhist Order.
Bhūtagāma sikkha	The disciplinary rule forbidding bhikkhus to cut vegetation.
Bodhi ñāṇa or sabbaññuta ñāṇa	Supreme Enlightenment; the all comprehending wisdom.
Brahmadaṇḍa	Brahma punishment, i.e., to be ignored.
Brāhmaṇa	In Buddhism, one in whom craving is extinguished. The term also applies to the Buddhas and the Paccekabuddhas.
Byāpāda/Vyāpāda	Ill will, anger, hatred.

(C)

Caturo padā	: Cattāri ariyasaccāni or the Four Noble Truths.
Cetiya	: Stupa, shrine.
Citta	: Mind, thought, consciousness.

(D)

Dāna	: Charity, alms-giving.
Dhammadhāra	: One who is versed in the Dhamma.
Daṇḍa	: Stick, weapon, punishment, penalty.
Dhamma	: The doctrine of the Buddha.
Dhammā	: Dhammas; all conditioned and unconditioned phenomena.
Dhammajīvino	: One who earns his living according to the dhamma (c.f. samājīva).
Dhammaṭṭha	: Just, righteous.
Dhammaṭṭho	: One who abides by the law.
Dhammamuttamaṁ	: The Noble Dhamma or the Highest Dhamma (the Nine Transcendentals). The Nine Transcendentals are: four Maggas, four Phalas and Nibbāna.
Diso	: Enemy.
Dosa	: Hatred, anger, ill will, trouble, stain, blemish, defect, taint.
Dhīro	: The wise; one endowed with wisdom, fortitude, energy, and courage.
Dhutaṅga	: Austerity or purification practice.
Dibbacakkhu ñāṇa	: The divine power of sight.
Duggati	: Unhappy destinations or existences; the four Lower Worlds.
Dukkha	: Dukkha as a Noble Truth cannot be translated and is therefore left untranslated. In the context of feeling it is translated as suffering or pain.
Dussīlo	: Immoral, wicked.

(E)

Etadaggaṁ	: The chief; the best; pre-eminence.

(G)

Gacche	: To go, to proceed, to reach.
Gahapati	: Householder.
Gantha	: Bond or tie.

(G)

Gāthā	: A verse, a stanza.
Gati	: Course, going, movement, destination.

(J)

Jano	: Man, person, people, the world.
Jarā	: Ageing, old age, decay.
Jāti	: Birth.
Jhāna	: Concentration, tranquillity, mental absorption.

(K)

Kahāpaṇa	: A certain weight or a coin which may be of copper or silver or gold.
Kalyāṇa puthujjana	: Virtuous worldling.
Kāmasukhallikānuyoga	: Excessive sensual indulgence.
Katapuñño	: Doer of good deeds.
Khandhā	: Khandhas, aggregates (of existence).
Kilesā	: Moral defilements.
Kodha	: Anger.
Kukkucca	: Worry.
Kusala	: Good, merit, skill.
Kusito	: An idle person.

(L)

Lokuttarā Dhammā	: The nine Transcendentals, viz., the four Maggas, the four Phalas and Nibbāna.

(M)

Maccudheyyaṁ	: The realm of the king of Death.
Maccurājassa	: The king of Death.
Magga	: The Path, ariya aṭṭhaṅgika magga, the Path of eight constituents; the Path leading to Nibbāna.
Magga	: Road, path, course.
Majjhimapaṭipadā	: The Middle Path; the Noble Path of Eight Constituents.
Malaṁ	: Impurity, dirt, stain, taint, rust, cause of destruction.
Mallikā	: Arabian jasmin.
Mando	: A stupid or dull person.

(M)

Māna	: Pride, conceit.
Mettā	: Loving-kindness, good will.
Moghajiṇṇo	: One grown old in vain.
Moha	: Ignorance, bewilderment.
Muddha	: Head, top, summit.
Modati	: To rejoice.

(N)

Nakkhattarājā	: The moon.
Nagaraṁ	: A town or city.
Naro	: Man.
Nātho	: Refuge, protector.
Niccaṁ	: Lasting, always.
Nikkha	: A weight of gold or a gold ornament or a gold coin.
Niraya or Naraka	: A region of continuous and extreme mental and physical pain. It is a plane of existence from which one can be liberated depending on the working of one's good kamma. It is often translated as hell.

(O)

Ogho	: Flood, torrent.

(P)

Pabbajita	: One who leaves the household life for the homeless life of a recluse; one who has given up the impurity of the household life to become a bhikkhu.
Paccekabuddha	: One who is Self-Enlightened like the Buddha but cannot teach others.
Padaṁ	: Path, way, footprint, words of the Doctrine, Nibbāna.
Padipaṁ	: Light, lamp.
Pakiṇṇaka	: Miscellaneous.
Pamatto	: Careless; negligent.
Paṇḍita	: The wise, the learned.
Pāpa	: Evil, bad.
Pāpakārī	: Evil doer.
Paribbājaka	: A wandering ascetic.
Paribbājikā	: A female wandering ascetic.
Parinibbāna	: Passing away of a Buddha or an arahat.

(P)

Parittas	Religious stanzas that are usually recited for protection against harmful influences.
Peta	A miserable, always hungry being in a lower world.
Pīti	Delight; delightful satisfaction: joy.
Paṭiccasamuppāda	Doctrine of Dependent Origination.
Paṭiloma	The order of cessation.
Pharuso	Harsh, unkind, savage.
Piya	Affection.
Pubbenivāsānussati ñāṇa	The power of recollection of past existences.
Pupphaṁ	A flower.
Purisājañño	The noblest of men; a Buddha.
Puthujjana	Worldling; a common man; one who has not attained any of the Maggas.

(R)

Rāga	Passion, lust, desire.
Rakkhato	One who keeps watch.
Rati	Delight, pleasure, attachment.

(S)

Sacca	Truth, the four Noble Truths.
Saddhā	Faith, belief, confidence.
Sādhurūpo	A good hearted man.
Sahassa	Thousand.
Sahitaṁ **Saṁhitaṁ**	The Buddhist text.
Sakka	King of the devas.
Saḷāyatana	The six sense bases, the six fields of sense perception.
Samādhi	Concentration attained through meditation.
Samāpatti	Sustained deep mental absorption; sustained absorption in concentration.
Samatha	Tranquillity, concentration.
Saṁsāra	Round of rebirths, round of existences.
Saṁgha	The Buddhist Order.
Saṁyojanaṁ	A fetter. There are ten fetters of human passion which bind man to the round of rebirths.
Santimaggaṁ	The Path that leads to Nibbāna; i.e., the Path of Eight Constituents.

(S)

Sappurisa	: Good and pious people; virtuous persons.
Sārambhakathā	: Malicious talk, overbearing talk.
Sassatadiṭṭhi	: Eternity-belief.
Sati	: Mindfulness. heedfulness, awareness.
Sāvaka	: A disciple of the Buddha.
Sekha	: One who practises the Dhamma and has entered the Path, but has not yet become an arahat.
Sīla	: Morality, moral practice or conduct, moral concept.
Socati	: To grieve, to mourn.
Sotāpatti Magga and Phala	: Sotāpatti Magga is the first Magga attained by one who has entered the current of emancipation. This is followed immediately by Sotāpatti Phala, the 'fruit' or 'fruition' of Stream-Entering.
Sugati or Suggati	: Happy plane of existence or destination.
Sukha	: Happiness, satisfactoriness, well-being, bliss.
Suññata	: The Void, i.e., Void of craving, ill will and wrong view. It is also an epithet of Nibbāna.

(T)

Tādino	: One who is calm or tranquil, or unperturbed.
Tagara	: Rhododendron.
Taṇhā	: 'Thirst', desire, craving.
Taṇhakkhaya	: The extinction of craving, synonym for Nibbāna.
Tapacariya **Tapacaraṇaṁ**	: The practice of religious austerities.
Tappati	: To burn, to suffer, to be tormented.
Tathāgata	: One who has found the Truth; synonym for the Buddhas.
Thera	: A senior member of the Buddhist Order, but often applied to bhikkhus in general.
Thina-middha	: Sloth and torpor.
Tisaraṇa	: The Three Gems, the Three Refuges viz., the Buddha, the Dhamma and the Saṁgha.

(U)

Ucchedadiṭṭhi	: Annihilation-belief.
Udāna	: Verse or stanza of exultation.
Udayabbayaṁ	: The arising and the dissolving of the five aggregates (khandhas).
Udayabbayañāṇa	: Knowledge of the arising and the dissolving of the five aggregates(khandhas).
Uddhaṁsoto	: One who is going upstream, i.e., one who is bound for the "pure abodes" (Suddhāvāsa Brahmā realms).
Upādāna	: Clinging, grasping attachment.
Uposatha sīla	: The eight moral precepts; the observance of Sabbath.
Uppādo	: Springing up, appearance, birth.
Upāsaka	: A lay-disciple of the Buddha.
Upasanto	: The Peaceful; one who has extinguished the fire of moral defilments.

(V)

Vācā	: Word, speech.
Vassa	: Rainy season; rainy season retreat; resident period of the rains.
Vassikā	: Spanish jasmin.
Vedanā	: Feeling, sensation.
Vicikicchā	: Doubt.
Vilomāni	: Faults, failings.
Vimokkha	: Liberation from existence; Nibbāna.
Vinaya	: Disciplinary rules of the Buddhist Order.
Vissāsa	: Trust; intimacy.
Viveka	: Solitude, detachment, Nibbāna.

(Y)

Yamaka	: Pair, double, twin.
Yāmaṁ	: Watches of the night; also used metaphorically for the three stages in a man's life.
Yathābūta	: In reality, as things are.
Yoga	: Bond or attachment. The four attachments are: attachment to sensual pleasure, to existence, to wrong views, and to ignorance.
Yogakkhemaṁ	: Secure from the four yogas, an epithet of Nibbāna.

E

Etamatthavasaṁ ñatvā 289
Etaṁ kho saraṇaṁ khemaṁ 192
Etañhi tumhe paṭipannā 275
Etha passathimaṁ lokaṁ 171
Evaṁ bho purisa jānāhi 248
Evaṁ saṅkārabhūtesu 59
Evaṁ visesato ñatvā 22

G

Gabbhameke uppajjanti 126
Gahakāraka diṭṭhosi 154
Gambhīrapaññaṁ medhāviṁ 403
Gāme vā yadi vāraññe 98
Gataddhino visokassa 90

H

Haṁsā' diccapathe yanti 175
Hananti bhogā dummedhaṁ 355
Hatthasaṁyato pādasaṁyato 362
Hīnaṁ dhammaṁ na seveyya 167
Hirīmatā ca dujjīvaṁ 245
Hirīnisedho puriso 143
Hitvā mānusakaṁ yogaṁ 417
Hitvā ratiṁ ca aratiṁ ca 418

I

Idha modati pecca modati 16
Idaṁ pure cittamacāri cārikaṁ 326

I

Idha nandati pecca nandati 18
Idha socati pecca socati 15
Idha tappati pecca tappati 17
Idha vassaṁ vasissāmi 286

J

Jayaṁ veraṁ pasavati 201
Jhāya bhikkhu mā pamādo 371
Jhāyiṁ viraja' māsīnaṁ 386
Jighacchā paramā rogā 203
Jīranti ve rājarathā sucittā 151

K

Kāmato jāyatī soka 215
Kaṇhaṁ dhammaṁ vippahāya 87
Kāsāvakaṇṭhā bahavo 307
Kāyappakopaṁ rakkheyya 231
Kāyena saṁvaro sādhu 361
Kāyena saṁvutā dhīrā 234
Kayirā ce kayirāthenaṁ 313
Khantī paramaṁ tapo titikkhā 184
Kiccho manussapaṭilābho 182
Kiṁ te jaṭāhi dummedha 394
Kodhaṁ jahe vippajaheyya mānaṁ 221
Ko imaṁ pathaviṁ vicessati 44

K

Ko nu hāso kimānando 146
Kumbhūpamaṁ kāyamimaṁ viditvā 40
Kuso yathā duggahito 311

M

Madhuṁvā Maññati bālo 69
Maggānaṭṭhaṅgiko seṭṭho 273
Malitthiyā duccaritaṁ 242
Mameva kata maññatu 74
Manopakopaṁ rakkheyya 233
Manopubbaṅgamā dhammā 1,2
Manujassa pamattacārino 334
Mā pamādamanuyuñjetha 27
Mā piyehi samāgañchi 210
Māse māse kusaggena 70
Māse māse sahassena 106
Mātaraṁ pitaraṁ hantvā 294,295
Mattā sukhapariccāgā 290
Māvamaññetha pāpassa 121
Māvamaññetha puññassa 122
Māvoca pharusaṁ kiñci 133
Mettāvihārī yo bhikkhu 368
Middhī yadā hoti mahagghaso ca 325
Mitte bhajassu kalyāṇe 376
Muhuttamapi ce viññū 65
Muñca pure muñca pacchato 348

N

Na antalikkhe na samuddamajjhe 127,128
Na attahetu na parassahetu [illegible]
Na bhaje pāpake mitte 78
Na brāhmaṇassa pahareyya 389
Na brāhmaṇasse' tadakiñci seyyo 390
Na cāhaṁ brāhmaṇaṁ brūmi 396
Na cāhu na ca bhavissati 228
Nagaraṁ yathā paccantaṁ 315
Na hi etehi yānehi 323
Na hi pāpaṁ kataṁ kammaṁ 71
Na hi verena verāni 5
Na jatāhi na gottena 393
Na kahāpaṇavassena 186
Na monena munī hoti 268
Na muṇḍakena samaṇo 264
Na naggacariyā na jaṭā na paṅkā 141
Na paresaṁ vilomāni 50
Na pupphagandho paṭivātameti 54
Na santi puttā tāṇāya 288
Na sīlabbatamattena 271
Na taṁ daḷhaṁ bandhanamāhu dhīrā 345
Na taṁ kammaṁ kataṁ sādhu 67
Na taṁ mātā pitā kayirā 43
Na tāvatā dhammadharo 259
Na tena ariyo hoti 270
Na tena bhikkhu so hoti 266
Na tena hoti dhammaṭṭho 256
Na tena paṇḍito hoti 258

N

Na tena thero so hoti 260
Natthi jhānaṁ apaññassa 372
Natthi rāgasamo aggi 202,251
Na vākkaraṇamattena 262
Na ve kadariyā devalokaṁ vajanti 177
Netaṁ kho saraṇaṁ khemaṁ 189
Neva devo na gandhabbo 105
Nidhāya daṇḍaṁ bhūtesu 405
Nidhīnaṁva pavattāraṁ 76
Nikkhaṁ jambonadasseva 230
Niṭṭhaṅgato asantāsī 351
No ce labhetha nipakaṁ sahāyaṁ 329

O

Ovādeyyānusāseyya 77

P

Pamādamanuyuñjanti 26
Pamādaṁ appamādena 28
Pāmojjabahulo bhikkhu 381
Paṁsukūladharaṁ jantuṁ 395
Pañca chinde pañca jahe 370
Paṇḍupalāsova dānisi 235
Pāṇimhi ce vaṇo nāssa 124
Pāpañce puriso kariyā 117
Pāpāni parivajjeti 269
Pāpopi passati bhadraṁ 119
Paradukkhūpadhānena 291

P

Paravajjānupassissa 253
Pare ca na vijānanti 6
Parijiṇṇamidaṁ rūpaṁ 148
Passa cittakataṁ bimbaṁ 147
Pathabyā ekarajjena 178
Pathavisamo no virujjhati 95
Pavivekarasaṁ pitvā 205
Pemato jāyatī soko 213
Phandanaṁ capalaṁ cittaṁ 33
Pheṇūpamaṁ kāyamimaṁ viditvā 46
Phusāmi nekkhammasukhaṁ 272
Piyato jāyatī soko 212
Porāṇametaṁ Atula 227
Pubbenivāsaṁ yo vedi 423
Pūjārahe pūjayato 195
Puññance puriso kayirā 118
Pupphāni heva pacinantaṁ 47,48
Puttā ma'tthi dhanaṁ ma'tthi 62

R

Rājato vā upasaggaṁ 139
Ramaṇīyāni araññāni 99
Ratiyā jāyatī soko 214

S

Sabbābhibhū sabbavidūhamasmi 353
Sabbadānaṁ dhammadānaṁ jināti 354
Sabbapāpassa akaraṇaṁ 183
Sabbaso nāmarūpasmiṁ 367
Sabbattha ve sappurisā cajanti 83

S

"Sabbe dhammā anattā" ti 279
Sabbasaṁyojanaṁ chetvā 397
"Sabbe saṅkhārā aniccā" ti 277
"Sabbe saṅkhārā dukkhā" ti 278
Sabbe tasanti daṇḍassa 129,130
Saccaṁ bhaṇe na kujjheyya 224
Sace labhetha nipakaṁ sahāyaṁ 328
Sace neresi attānaṁ 134
Sadā jāgaramānānaṁ 226
Saddho sīlena sampanno 303
Sahassamapi ce gāthā 101
Sahassamapi ce vācā 100
Sāhu dassanamariyānaṁ 206
Salābhaṁ nātimaññeyya 365
Santakāyo santavāco 378
Santaṁ tassa manaṁ hoti 96
Sārañca sārato ñatvā 12
Saritāni sinehitāni ca 341
Savanti sabbadhi sotā 340
Sekho pathaviṁ vicessati 45
Selo yathā ekaghano 81
Seyyo ayoguḷo bhutto 308
Sīladassanasampannaṁ 217
Siñca bhikkhu imaṁ nāvaṁ 369
So karohi dīpamattano 236,238
Subhānupassiṁ viharantaṁ 7
Sudassaṁ vajjamaññesaṁ 252
Sududdasaṁ sunipuṇaṁ 36

S

Sujīvaṁ ahirikena 244
Sukarāni asādhūni 163
Sukhakāmāni bhūtāni 131,132
Sukhā matteyyatā loke 332
Sukhaṁ yāva jarā sīlaṁ 333
Sukho buddhānamuppādo 194
Suññāgāraṁ paviṭṭhassa 373
Suppabuddhaṁ pabujjhanti 296,297,298, 299,300,301
Surāmerayapānañca 247
Susukhaṁ vata jīvāma 197, 198,199,200

T

Taṁ puttapasusammattaṁ 287
Taṁ vo vadāmi bhaddaṁ vo 337
Tañca kammaṁ kataṁ sādhu 68
Taṇhāya jāyatī soko 216
Tasiṇāya purakkhatā pajā 342,343
Tasmā hi 208
Tasmā piyaṁ na kayirātha 211
Tatheva katapuññampi 220
Tato malā malataraṁ 243
Tatrābhiratimiccheya 88
Tatrāyamādi bhavati 375
Te jhāyino sātatikā 23
Tesaṁ sampannasīlānaṁ 57
Te tādise pūjayato 196
Tiṇadosāni khettāni 356, 357,358,359
Tumhehi kiccamātappaṁ 276

Y

Yathāpi puppharāsimhā 53
Yathāpi rahado gambhīro 82
Yathāpi ruciraṁ pupphaṁ 51,52
Yathā saṅkāradhānasmiṁ 58
Yato yato sammasati 374
Yāvadeva anatthāya 72
Yāva hi vanatho na chijjati 284
Yāvajīvampi ce bālo 64
Ye jhānapasutā dhīrā 181
Ye rāgarattā' nupatanti sotaṁ 347
Yesaṁ sambodhiyaṅgesu 89
Yesaṁ sannicayo natthi 92
Yesañca susamāraddhā 293
Yo appaduṭṭhassa narassa dussati 125
Yo bālo maññati bālyaṁ 63
Yo ca buddhañca dhammañca 190
Yo ca gāthā sataṁ bhāse 102
Yo ca kho sammadakkhāte 86
Yo ca pubbe pamajjitvā 172

Y

Yo ca sameti pāpāni 265
Yo ca vantakasāva'ssa 10
Yo ca vassasataṁ jantu 107
Yo ca vassasataṁ jīve 110, 111, 112, 113, 114, 115
Yo cetaṁ sahate jammiṁ 336
Yo daṇḍena adaṇḍesu 137
Yo' dha dīghaṁ va rassaṁ vā 409
Yo'dha kāme pahantvāna 415
Yo'dha puññañca pāpañca 267, 412
Yo'dha taṇhaṁ pahantvāna 416
Yo dukkhassa pajānāti 402
Yogā ve jāyatī bhūri 282
Yo have daharo bhikkhu 382
Yo'maṁ palipathaṁ duggaṁ 414
Yo nibbanatho vanādhimutto 344
Yo pāṇamatipāteti 246
Yo sahassaṁ sahassena 103
Yo sāsanaṁ arahataṁ 164
Yo mukhasaṁyato bhikkhu 363
Yo ve uppatitaṁ kodhaṁ 222

U

Ucchinda sinehamattano 285
Udakaṁ hi nayanti nettikā 80,145
Upanītavayo ca dānisi 237
Usabhaṁ pavaraṁ vīraṁ 422
Uṭṭhānakālamhi anuṭṭhahāno 280
Uṭṭhānavato satīmato 24
Uṭṭhānena'ppamādena 25
Uttiṭṭhe nappamajjeyya 168
Uyyuñjanti satīmanto 91

V

Vācānurakkhī manasā susaṁvuto 281
Vacīpakopaṁ rakkheyya 232
Vajjañca vajjato ñatvā 319
Vanaṁ chindatha mā rukkhaṁ 283
Vāṇijova bhayaṁ maggaṁ 123
Varamassatarā dantā 322
Vārijova thale khitto 34
Vāri pokkharapatteva 401
Vassikā viya pupphāni 377
Vedanaṁ pharusaṁ jāniṁ 138
Vitakkamathitassa jantuno 349
Vitakkūpasame ca yo rato 350
Vītataṇho anādāno 352

Y

Yadā dvayesu dhammesu 384
Yaṁ kiñci yiṭṭhaṁ va hutaṁ va loke 108

Y

Yaṁ esā sahate jammī 335
Yamhā dhammaṁ vijāneyya 392
Yaṁ hi kiccaṁ apaviddhaṁ 292
Yamhi saccañca dhammo ca 261
Yaṁ kiñci sithilaṁ kammaṁ 312
Yaṁ ce viññū pasaṁsanti 229
Yānimāni apatthāni 149
Yassa accantadussilyaṁ 162
Yassa cetaṁ samucchinnaṁ 250,263
Yassa chattiṁsati sotā 339
Yassa gatiṁ na jānanti 420
Yassa jālinī visattikā 180
Yassa jitaṁ nāvajīyati 179
Yassa kāyena vācāya 391
Yassālayā na vijjanti 411
Yassa pāpaṁ kataṁ kammaṁ 173
Yassa pāraṁ apāraṁ vā 385
Yathā pubbuḷakaṁ passe 170
Yassa pure ca pacchā ca 421
Yassa rāgo ca doso ca 407
Yassāsavā parikkhīṇā 93
Yassindriyāni samathaṅgatāni 94
Yathā agāraṁ ducchannaṁ 13
Yathā agāraṁ suchannaṁ 14
Yathā daṇḍena gopālo 135
Yathāpi bhamaro pupphaṁ 49
Yathāpi mūle anupaddave daḷhe 338

2

108 Upanishads

(The order as given in the Muktika Upanishad)
With commentary on the first 10 Upanishads by Swami Nirmalananda Giri.

Hindu Temple, Indonesia

Compiled by Richard Sheppard

But by what means is the Kaivalya kind of Moksha got? The Mandukya Upanishad is enough; if knowledge is not got from it, then study the Ten Upanishads. Getting knowledge very soon, you will reach my abode. If certainty is not got even then, study the 32 Upanishads and stop. If desiring Moksha without the body, read the 108 Upanishads. Hear their order. (Muktika I-1-26-29).

Kaivalya: Emancipation; state of absolute independence.
Moksha: Liberation.

108 Upanishads

1. Isa*
2. Kena*
3. Katha*
4. Prasna*
5. Munda*
6. Mandukya*
7. Taittiri*
8. Aitareya*
9. Chandogya*
10. Brihadaranyaka*
11. Brahma
12. Kaivalya
13. Jabala
14. Svetasva
15. Hamsa
16. Aruni
17. Garbha
18. Narayana
19. Paramahamsa
20. Amritabindu
21. Amritanada
22. Atahrvasirah
23. Atharvasikha
24. Maitrayini
25. Kaushitakibrahmana
26. Brihajjabala
27. Nrisimhatapini
28. Kalagnirudra
29. Maitreya
30. Subala
31. Kshurika
32. Mantrika
33. Sarvasara
34. Niralamba
35. Sukarahasya
36. Vajrasuchika
37. Tejobindu
38. Nadabindu
39. Dhyanabindu
40. Brahmavidya
41. Yogatattva
42. Atmabodha
43. Naradaparivrajaka
44. Trisikhi
45. Sita
46. Yogachudamani
47. Nirvana
48. Mandalabrahmana
49. Dakshinamurti
50. Sarabha
51. Skanda
52. Tripadvibhuti-Mahanarayana
53. Advayataraka
54. Ramarahasya
55. Ramatapani
56. Vasudeva
57. Mudgala
58. Sandilya
59. Paingala
60. Bhiksu
61. Mahat
62. Sariraka
63. Yogasikha
64. Turiyatita
65. Sannyasa
66. Paramahamsaparivrajaka
67. Akshamalika
68. Avyakta
69. Ekakshara
70. Annapurna
71. Surya
72. Akshi
73. Adhyatma
74. Kundika
75. Savitri
76. Atma
77. Pasupata
78. Parabrahma
79. Avadhutaka
80. Tripuratapini
81. Devi
82. Tripura
83. Katharudra
84. Bhavana
85. Rudrahridaya
86. Yoga-kundali
87. Bhasma
88. Rudraksha
89. Ganapati
90. Darsana
91. Tarasara
92. Mahavakya
93. Panchabrahma
94. Pranagnihotra
95. Gopalatapini
96. Krishna
97. Yajnavalkya
98. Varaha
99. Satyayani
100. Hayagriva
101. Dattatreya
102. Garuda
103. Kalisamtarana
104. Jabali
105. Saubhagyalakshmi
106. Sarasvatirahasya
107. Bahvricha
108. Muktika

* = Followed by Commentary by Swami Nirmalananda Giri.

Isavasya Upanishad

Translated by Vidyavachaspati V. Panoli

Om ! That is full; this is full, (for) from the full the full (indeed) arises.
When the full is taken from the full, what remains is full indeed.
Om! Peace! Peace! Peace!

1. Om. All this should be covered by the Lord, whatsoever moves on the earth. By such a renunciation protect (thyself). Covet not the wealth of others.
2. By performing karma in this world (as enjoined by the scriptures) should one yearn to live a hundred years. Thus action does not bind thee, the doer. There is no other way than this.
3. Those worlds of Asuras (demons) are enshrouded by blinding gloom. Those who are the slayers of the Self go to them after death.
4. Unmoving, It is one, faster than the mind. The senses cannot reach It, for It proceeds ahead. Remaining static It overtakes others that run. On account of Its presence, Matarsiva (the wind) conducts the activities of beings.
5. It moves; It moves not. It is far; It is near. It is within all; It is without all.
6. He who perceives all beings in the Self alone, and the Self in all beings, does not entertain any hatred on account of that perception.
7. When a man realizes that all beings are but the Self, what delusion is there, what grief, to that perceiver of oneness?
8. That (Self) is all-pervading, radiant, bodiless, sore less, without sinews, pure, untainted by sin, the all-seer, the lord of the mind, transcendent and self-existent. That (Self) did allot in proper order to the eternal Prajapatis known as samvalsara (year) their duties.
9. Those who worship avidya (karma born of ignorance) go to pitch darkness, but to a greater darkness than this go those who are devoted to Vidya (knowledge of the Devatas).
10. Different indeed, they say, is the result (attained) by vidya and different indeed, they say, is the result (attained) by avidya. Thus have we heard from the wise who had explained it to us.
11. He who knows both vidya and avidya together, transcends mortality through avidya and reaches immortality through vidya.
12. To pitch darkness they go who worship the Unmanifested (Prakriti). To a greater darkness than this

go those who are devoted to the Manifested (Hiranyagarbha).
13. Different indeed, they say, is the result (attained) by the worship of the Manifested and different indeed, they say, is the result (attained) by the worship of the Unmanifested. Thus have we heard from the wise who had explained it to us.
14. He who knows both the Unmanifested and the destructible (Hiranyagarbha) together, transcends death by the (worship of) the destructible and attains immortality by the (worship of) the Unmanifested.
15. The face of the Truth (ie., Purusha in the solar orb) is veiled by a bright vessel. Mayst thou unveil it, O Sun, so as to be perceived by me whose dharma is truth.
16. O nourisher, pilgrim of the solitude, controller, absorber (of all rasas), offspring of Prajapati, cast away thy rays, gather them up and give up thy radiating brilliance. That form of thine, most graceful, I may behold. He, the Purusha (in the solar orb), I am.
17. Let (my) vital air (prana) now attain the immortal Air (all-pervading Self); then let this body be reduced to ashes. Om, O mind, remember – remember that which has been done, O mind, remember – remember that which has been done.
18. O Fire, O Deva, knower of all our actions or all our knowledge, lead us by the good path for enjoying the fruits of actions. Liberate us from our deceitful sins. We offer thee ever more our words of adoration.

Om! That is full; this is full, (for) from the full the full (indeed) arises.
When the full is taken from the full, what remains is full indeed.
Om ! Peace ! Peace ! Peace !

Here ends the Isavasyopanishad, as contained in the Sukla-Yajur-Veda.

Isha Upanishad Commentary

Commentary on the Isavasya Upanishad–by Swami Nirmalananda Giri

Seeing All Things in God

An instructive story

Just before going to India for the first time in 1962, I had the great good fortune to meet and hear Sri A. B. Purani, the administrator of the renowned Aurobindo Ashram of Pondicherry, India. From his lips I heard the most brilliant expositions of Vedic philosophy; nothing in my subsequent experience has equaled them. In one talk he told the following story:

In ancient India there lived a most virtuous Brahmin who was considered by all to be the best authority on philosophy. One day the local king ordered him to appear before him. When he did so, the king said: "I have three questions that puzzle-even torment-me: Where is God? Why don't I see Him? And what does he do all day? If you can't answer these three questions I will have your head cut off." The Brahmin was appalled and terrified, because the answers to these questions were not just complex, they were impossible to formulate. In other words: he did not know the answers. So his execution date was set.

On the morning of that day the Brahmin's teenage son appeared and asked the king if he would release his father if he-the son-would answer the questions. The king agreed, and the son asked that a container of milk be brought to him. It was done. Then the boy asked that the milk be churned into butter. That, too, was done.

"The first two of your questions are now answered," he told the king.

The king objected that he had been given no answers, so the son asked: "Where was the butter before it was churned?"

"In the milk," replied the king.

"In what part of the milk?" asked the boy.

"In all of it."

"Just so, agreed the boy, "and in the same way God is within all things and pervades all things."

"Why don't I see Him, then," pressed the king.

"Because you do not 'churn' your mind and refine your perceptions through meditation. If you do that, you will see God. But not otherwise. Now let my father go."

"Not at all," insisted the king. "You have not told me what God does all day."

"To answer that," said the boy, "we will have to change places. You come stand here and let me sit on the throne."

The request was so audacious the king complied, and in a moment he was standing before the enthroned Brahmin boy who told him: "This is the answer. One moment you were here and I was there. Now things are reversed. God perpetually lifts up and casts down every one of us. In one life we are exalted and in another we are brought low-oftentimes in a single life this occurs, and even more than once. Our lives are completely in His hand, and He does with us as He wills."

The Brahmin was released and his son was given many honors and gifts by the king.

The Isha Upanishad opens with the answer to the question as to God's "whereabouts."

He is within all

"In the heart of all things, of whatever there is in the universe, dwells the Lord." Whatever we experience, whether through the inner or outer senses, it is a covering of the Lord (Isha). Since it conceals, it necessarily blinds, confuses, or inhibits us. It is a door closed in our face. Tragically, throughout lives without number we have not known this simple fact and have as a consequence believed that the experienced, whether objective or subjective, is the sole reality and have dissipated life after life in involvement with it to our pain and destruction. A door is never the way out: the way out is revealed when the door is moved aside-eliminated. Not knowing this, either, we have clawed, hammered, and hewn at the door-at least in those lives when we were not adulating and worshiping it or calling it "God's greatest gift to us"-to no avail. The root problem is our believing in the door's reality, thinking that it is the beginning, middle, and end. Only when it disappears will we see the truth that lies beyond "things."

We must not just get "inside" things, we must get to their heart. And how is that done? *By getting into our own heart*, into the core of our own being. There everything will be found. The key to the door is meditation.

Another viewing

Prabhavananda has conveyed the ultimate message of these opening words of the Isha Upanishad. The literal translation, however, gives us another view which we should consider: "All this--whatever exists in this changing universe--should be covered by the Lord." Rather than speaking of piercing to the heart of things, the literal meaning is that the Lord should be seen covering-that is, enveloping-all things. This has two meanings.

1) What I have just expressed, that we should experience-not just think intellectually-that God is encompassing all things, that we should not see things as independent or separate from God, but as existing within God. And this vision should extend to us: we, too, exist only within Him.

2) In our seeing of things, God should always be between us and them. First we should see God, and only secondarily see the "things."

The renowned Swami (Papa) Ramdas in his spiritual autobiography *In Quest of God* writes of his initial spiritual awakening in these words: "It was at this time that it slowly dawned upon his mind that Ram was the only Reality and all else was false....All thought, all mind, all heart, all soul was concentrated on Ram, Ram covering up and absorbing everything."

In the Bhagavad Gita, considered to convey the essence of the Upanishadic wisdom, both Prabhavananda's and the literal translations are put together when Krishna tells Arjuna that the wise see God in all things and all things in God.

He IS all

If we accept the foregoing, then we will take the next step and experience that "He alone is the reality." This can be understood more than one way. We can conclude that God alone is real and everything else is unreal. The problem with that is our tendency to equate "unreal" with non-existent, and wrongly belief that everything is only an illusion, that it has no reality whatsoever. The great non-dual philosopher Shankara explained the accurate view by likening our experience of things to that of a man who sees a rope in dim light and mistakes it for a snake, his mind even supplying eyes that glitter and a mouth that hisses at him. When light is brought, he sees that there is no snake, only a rope. The snake was not real, but his impression, however mistaken, was real. The snake was not real, it was non-existent; but the impression of the snake was real and did exist. The rope was the reality and the snake was an illusion overlain on it. In the same way God is the reality and everything else is illusory like the snake. But illusion does exist. Denying it gets us nowhere; we have to deal with it by seeing through it, by dispelling it. Then we will see the reality: God. After that we can progress to the understanding that even though our interpretation may be wrong, what we perceive does have a real side to it, and that is God Himself. Hence, all things are God in their real side. The "wrong" side is in our mind alone. We can say that God is the reality of the unreal, which we need to see past. And that is the whole idea of the opening verse of the upanishad. He alone is real; He is all things.

Be at peace

"Wherefore, renouncing vain appearances, rejoice in him." All of our sorrows and troubles come from our mistaking vain appearances for reality, from our looking at them with our outer eyes instead of beholding God with the inner eye. But we are addicted to those vain appearances-we have to admit that. Yes, we are even addicted to all the pain and anxiety they bring us. That is foolish, but is it any more foolish than it is to be addicted to drugs or alcohol-or to people that harm us? We are insane on certain levels; this world is a madhouse for people of our particular lunacy. The sooner we understand this and resolve to be cured and released, the better things will be for us. For from "things" we will move on to God-perception.

For this reason the yogis, those who seek God in meditation, should be the most cheerful and optimistic of people. If we look to God we will see only perfection and rejoice in it; if we look at ourselves, others, and the world around us we will see only imperfection and be discontent. Depression comes from looking in the wrong place. It is the bitter fruit of ego-involvement, of ego-obsession. The remedy is not to have "high self-esteem" but rather to have God-esteem. And since we live in God, we will see the divine side even of ourselves and be ever hopeful. Once God spoke to a contemporary mystic and said: "I am He Who Is. You are She Who Is Not." Now to the ego that may sound hateful, but to the questing spirit it is a liberating assurance. The unreal which we call "me" need not be struggled with: it is only a ghost, a shadow. Bringing in the light of God-contact will reveal that to be the truth. Then we will be at peace and in perfect joy. What a burden is lifted from those who come to know that God alone is real and true, and that we need only look to Him. When we look within we find Him as the heart of our selves.

We must renounce unreality. As I say, we are addicted to it, so we will have to struggle to break the terrible habit of delusion, just as those addicted to the hallucinations produced by drugs have to break away from them and discard them forever. Then we will "rejoice in Him."

Desirelessness

"Covet no man's wealth." Why? Because it does not exist! It is just a bubble destined to burst leaving nothing in its place. There are no "things" to covet or possess. They are the fever dreams of illusion from which we must awaken. No one really owns anything-firstly because the thing (as we perceive it) does not exist, and the "man" does not exist either; and neither do we-as least so far as our perceptions of "them," "it," and "me" go.

God and I in space alone
And nobody else in view.
"And where are the people, O Lord!" I said.
"The earth below and the sky o'erhead
And the dead whom once I knew?"

"That was a dream," God smiled and said,
"A dream that seemed to be true,
There were no people, living or dead,
There was no earth and no sky o'erhead
There was only Myself-and you."

"Why do I feel no fear," I asked,

"Meeting you here in this way,
For I have sinned I know full well,
And there is heaven and there is hell,
And is this the judgment day?"

"Nay, those were dreams," the great God said,
"Dreams that have ceased to be.
There are no such things as fear or sin,
There is no you-you have never been-
There is nothing at all but Me."

Living a Life Worth Living

How to live

“Well may he be content to live a hundred years who acts without attachment who works his work with earnestness, but without desire, not yearning for its fruits–he, and he alone.”

It is generally felt that this verse–and other passages from scriptures and books on spiritual life–indicates that one hundred years is the normal lifespan for a human being. On the other hand, the figure of one hundred years may also symbolize the complete lifespan of a person, however brief or long, the idea here being that not one moment of our life need be a burden nor should we ever wish to shorten our life by a single breath–that life should be lived in fulfillment with peace and happiness all the way through. That this is possible has been shown well by the saints and Masters of all religions and ages. We need only know how to do it; and these words give the way.

Acting without attachment and desire

In the Bhagavad Gita Krishna draws very clearly for us the picture of a person who lives in anxiety and misery and him who lives in peace and contentment. Both may be living in exactly the same situation, for it is not external conditions that make us happy or miserable, but our reaction to them. Krishna makes it quite plain that the secret of happiness or misery lies in the absence of two things: attachment and desire. Those who live in attachment to externalities, anxious to fulfill desire, must suffer and live in frustration. On the other hand, those who live without egoic desire are perpetually at peace.

Nonattachment

Krishna not only holds out the ideal for us, He also tells us how to accomplish it.

“Perform every action with your heart fixed on the Supreme Lord. Renounce attachment to the fruits. Be even-tempered in success and failure; for it is this evenness of temper which is meant by yoga.” (2:48)

“In the calm of self-surrender you can free yourself from the bondage of virtue and vice during this very life. Devote yourself, therefore, to reaching union with Brahman. To unite the heart with Brahman and then to act: that is the secret of non-attached work.” (2:50)

“When your intellect has cleared itself of its delusions, you will become indifferent to the results of all action, present or future.” (2:52)

“The world is imprisoned in its own activity, except when actions are performed as worship of God.

Therefore you must perform every action sacramentally, and be free from all attachments to results." (3:9)

"Whosoever works for me alone, makes me his only goal and is devoted to me, free from attachment, and without hatred toward any creature–that man, O Prince, shall enter into me." (11:55)

'Therefore, a man should contemplate Brahman until he has sharpened the axe of his non-attachment. With this axe, he must cut through the firmly-rooted Aswattha tree." (15:3)

"No human being can give up action altogether, but he who gives up the fruits of action is said to be non-attached." (18:11)

"When a man has achieved non-attachment, self-mastery and freedom from desire through renunciation, he reaches union with Brahman, who is beyond all action." (18:49)

In other words, keeping the mind on God frees us from egoic attachment to our activities. This is an extremely high ideal and one very hard to attain; yet we must strive for it through the practice of meditation, for only the clarity of vision reached through meditation can enable us to live out such a lofty ideal.

Working with earnestness

Lest we think that negative or passive indifference is detachment, or that carelessness and shoddiness in our daily work is spiritual-mindedness–a view that prevails in much of the Orient and among many in the West–the Upanishad plainly tells us that the wise man "works his work with earnestness." This is really a great portion of the Bhagavad Gita's message: that we must work with skill to the best of our abilities–that is our part–while leaving the results to God–that is His part. In that way we truly are "workers together" with God in our life. Sri Ramakrishna said: "If you can weigh salt you can weigh sugar," meaning that if a person is proficient in spiritual life he will be proficient in his outer life as well. That does not mean that all yogis need to become great successes in business or some other profession, but it does mean that they need to work with the full capabilities they possess and do absolutely the best they can–and no more; that is, they need not worry about the results. In this way they will be at peace both internally and externally.

Without desire

The real cankerworm in the garden of our life is desire, whether in the form of wanting, wishing, yearning, desiring, hoping, demanding, or craving. Whether to a little or a great degree, desire destroys our hearts and our chances for inner peace. Desire is a wasting fever which drives us onward to spiritual loss. "For what shall it profit a man, if he shall gain the whole world, and lose his own soul?" As Wordsworth wrote: "We have given our hearts away–a sordid boon!" I have spent my entire life watching people gain a little bit of the world and lose their souls. And ultimately they lost the world, too, either in the changes of earthly fortune or through the finality of death.

"And he said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth. And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully: And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God."

Desirelessness is not a zombie-like passivity, a kind of pious vegetating. Far from it. Krishna lauds the desireless in these words:

> He knows bliss in the Atman
> And wants nothing else.
> Cravings torment the heart:
> He renounces cravings.
> I call him illumined. (2:55)
>
> Not shaken by adversity,
> Not hankering after happiness:
> Free from fear, free from anger,
> Free from the things of desire.
> I call him a seer, and illumined. (2:56)
>
> The bonds of his flesh are broken.
> He is lucky, and does not rejoice:
> He is unlucky, and does not weep
> I call him illumined. (2:57)
>
> The tortoise can draw in its legs:
> The seer can draw in his senses.
> I call him illumined. (2:58)
>
> The abstinent run away from what they desire
> But carry their desires with them:
> When a man enters Reality,
> He leaves his desires behind him. (2:59)

The desireless who have fulfilled themselves in God are the most alive, happy, and satisfied of beings. Surely they–and they alone–are "content to live a hundred years." For them there is no talk of death being a "blessed release" (which it is not), for they are already freed in spirit.

Spiritual Suicides

"Worlds there are without suns, covered up with darkness. To these after death go the ignorant, slayers of the Self." ("Verily, those worlds of the asuras are enveloped in blind darkness; and thereto they all repair after death who are slayers of Atman." This is the translation of Swami Nikhilananda.)

The Upanishadic seer opens by speaking of the way of fulfilled and joyful life: seeing the Divine in all things, and living on the earth according to Divine Law. But this is not the only world in which we can find ourself as we move through a cycle of continuous birth and death–birth into one world after having died out of another, or another birth into the world where we were just living. When we speak of "birth" we usually think only of physical embodiment on this earth. But when we die in this world we are born into an astral world where we remain for some time and then die to that world and become born back into this world. Although this world remains virtually the same–despite the fact that every generation thinks it is a great advance over previous eras–we can spend time in a vast array of astral worlds, positive and negative, pleasant and unpleasant. The earth becomes a kind of stable place of return for us. Or is it?

Many births, many worlds

Although the earth accommodates a wide range of spiritual and psychological evolution, the astral worlds are more specialized. There is an astral world for every degree of consciousness. These worlds can be classified just as sentient beings are classified. That does not say much, since each person can have a different set of criteria for such classification. But the masters of wisdom have generally agreed: there are two basic kinds of people–suras and asuras, those who dwell in the light and those who live in the dark. “Divine” and “demonic” are commonly used to translate sura–or deva–and asura. A sura/deva is in the light, an asura is not. Sometimes a person dwells in the dark by choice, but most often it is a state of ignorance rather than negative volition. Because of this we need to avoid a “deva is good, asura is bad” reaction in all cases, though there are instances when this is accurate, and to repress it would be foolish–and asuric!

The sixteenth chapter of the Bhagavad Gita

Practically speaking, however–that is, looking at the result of manifesting those natures–it is just that simple. An entire chapter of the Bhagavad Gita is directed to this manner of divine (devic) and demonic (asuric) nature as it manifests in human beings. I know it is pretty lengthy, but it is so insightful and complete that it merits inclusion here. Sri Krishna speaks:

“A man who is born with tendencies toward the Divine, is fearless and pure in heart. He perseveres in that path to union with Brahman which the scriptures and his teacher have taught him. He is charitable. He can control his passions. He studies the scriptures regularly, and obeys their directions. He practices spiritual disciplines. He is straightforward, truthful, and of an even temper. He harms no one. He renounces the things of this world. He has a tranquil mind and an unmalicious tongue. He is compassionate toward all. He is not greedy. He is gentle and modest. He abstains from useless activity. He has faith in the strength of his higher nature. He can forgive and endure. He is clean in thought and act. He is free from hatred and from pride. Such qualities are his birthright.

“When a man is born with demonic tendencies, his birthright is hypocrisy, arrogance, conceit, anger, cruelty and ignorance.

“The birthright of the divine nature leads to liberation. The birthright of the demonic nature leads to greater bondage. But you need not fear, Arjuna: your birthright is divine.

“In this world there are two kinds of beings: those whose nature tends toward the Divine, and those who have the demonic tendencies. I have already described the divine nature to you in some detail. Now you shall learn more about the demonic nature.

“Men of demonic nature know neither what they ought to do, nor what they should refrain from doing. There is no truth in them, or purity, or right conduct. They maintain that the scriptures are a lie, and that the universe is not based upon a moral law, but godless, conceived in lust and created by copulation, without any other cause. Because they believe this in the darkness of their little minds, these degraded creatures do horrible deeds, attempting to destroy the world. They are enemies of mankind.

“Their lust can never be appeased. They are arrogant, and vain, and drunk with pride. They run blindly after what is evil. The ends they work for are unclean. They are sure that life has only one purpose:

gratification of the senses. And so they are plagued by innumerable cares, from which death alone can release them. Anxiety binds them with a hundred chains, delivering them over to lust and wrath. They are ceaselessly busy, piling up dishonest gains to satisfy their cravings.

"'I wanted this and today I got it. I want that: I shall get it tomorrow. All these riches are now mine: soon I shall have more. I have killed this enemy. I will kill all the rest. I am a ruler of men. I enjoy the things of this world. I am successful, strong and happy. Who is my equal? I am so wealthy and so nobly born. I will sacrifice to the gods. I will give alms. I will make merry.' That is what they say to themselves, in the blindness of their ignorance.

"They are addicts of sensual pleasure, made restless by their many desires, and caught in the net of delusion. They fall into the filthy hell of their own evil minds. Conceited, haughty, foolishly proud, and intoxicated by their wealth, they offer sacrifice to God in name only, for outward show, without following the sacred rituals. These malignant creatures are full of egoism, vanity, lust, wrath, and consciousness of power. They loathe me, and deny my presence both in themselves and in others. They are enemies of all men and of myself; cruel, despicable and vile. I cast them back, again and again, into the wombs of degraded parents, subjecting them to the wheel of birth and death. And so they are constantly reborn, in degradation and delusion. They do not reach me, but sink down to the lowest possible condition of the soul."

Am I an asura?

What are the basic traits that render someone an asura? The Upanishad has already given them: 1) spiritual blindness, 2) spiritual darkness, 3) spiritual ignorance, and 4) engaging in deeds that "kill" the awareness and the freedom of the eternal, immortal, divine self. The first three are what dispose us to the fourth, destructive trait. Krishna has already given us quite an exposition of the ways of the asuric personality, but it can all be summed up in their effect: the negation of consciousness of the individual spirit. Now this point that spiritual ignorance is a matter of unawareness of the individual spirit, our own atman, is particularly important because many asuras think to hide their status under an externalized cloak of religiosity, of supposed belief in and dedication to God. But this is all nonsense. Saint John the Apostle comments that no one can legitimately claim to love God Whom they have not seen if they have no love for their fellow human beings whom they have seen. In the same way, it is absurd to pretend that we know or are aware of the infinite Spirit when we are not aware of the finite spirit–our own self–which is right within us. This is why Buddha simply refused to speak about God or gods, and insisted that each one must seek for nirvana alone, rejecting all other matters as harmful distractions.

Another Upanishad states that if we learn about water from a single cup of water we can then know about oceans of water. In the same way, if we come to truly comprehend our nature as spirit we will be able to know God the Infinite Spirit. Thus self-knowledge–knowledge of our spirit–is essential. Shankara says that until we know the self we are all asuras in the absolute sense, but if we are seeking to know the self I expect the distinction is not so drastic.

An asura, then, is one whose life and thought obscure and darken the inner consciousness so the true self remains unknown and buried–often even unsuspected as to its existence. It has nothing to do with what philosophers and theologians say about it; the matter is thoroughly pragmatic. Do we or don't we, are we or aren't we? Verbal claims mean nothing here. State of being alone matters.

The worlds of the asuras

Because it is their will, asuras are born over and over in worlds "enveloped in blind darkness" at the time of their death, earthly or astral. Naturally our thoughts go to the ideas of "hell" so beloved to all religionists, east and west, whether it is the absurdly simplistic fire pit of Christianity or the horrifically complex and lurid hell(s) of Hinduism, Taoism, or Buddhism. But what is this world in which we presently find ourselves–a world ravaged with hatred, violence, disease, cruelty, and aggressive ignorance and greed? The fact that there is also kindness, love, mercy, and toleration in the world makes it even more crazy: schizophrenic and schizophrenogenic (making us crazy). No wonder *The Onion*, a satirical magazine, ran an article entitled: "God Diagnosed With Bipolar Disorder." It might seem blasphemous, but it is the preposterous religion prevailing in the West that is blasphemous, and the satire is just pointing it out.

Someone once asked Paramhansa Yogananda if he believed in hell. Paramhansaji smiled and asked: "Where do you think you are?" A very good question, indeed.

We write our own ticket by the way we think and act. No amount of rationalization or assurance from others will change this fact. If we seek darkness we will find darkness; if we seek the light we will find the light. Nothing more; nothing less.

"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened."

Just be aware of the consequences.

The Undivided Unmoving Self

The teachings of the upanishads are the supreme expressions of the eternal wisdom, the eternal vision of the Vedic Seers. Consequently, though simple in their mode of expression, they can be extremely hard to grasp. The rishis lived in a state of consciousness almost opposite to that of most of us. But it is possible of attainment, and so the wise cultivate it. Yet we need guidance along the way, and need to carefully look into the upanishadic dicta for that guidance. There are many things that we need not know, but the truths embodied in the upanishads and their inspired summary, the Bhagavad Gita, must be known by all who would ascend to higher life. So they merit our intent consideration.

The four levels of understanding

During the last week of his earthly life, Jesus was in Jerusalem at the Passover season. At one point, while speaking to the crowd, he prayed: "Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again. The people therefore, that stood by, and heard it, said that it thundered: others said, An angel spake to him." And of course a third contingency *heard nothing*. This is how it is in this world of unreality when Reality impinges on it. According to the level of development, so the encountering individual reacts to the impingement.

In Indian philosophy there are a lot of numerical divisions, but one of the most prevalent is that of Four. To list some: there are four ages (yugas) of human history, there are four modes of consciousness (waking, dreaming, dreamless sleep and turiya–consciousness itself), there are four stages of dharmic life (student, family, semi-solitary, and monastic), and of course there are four castes (shudra, vaishya, kshatriya and brahmin). All of these relate to the evolutionary development of the individual (as Krishna says: guna and karma) and are fundamentally a matter of internal disposition and capacity. These four levels (is it an accident there are four Gospels?) are depicted in this event. Some people heard what was spoken and knew it was the voice of God; some heard a voice–not the actual words–

and thought it was an angel speaking; some heard an indistinct sound and thought it was thunder; and others (no doubt the majority) heard nothing at all. It is not an event that matters as much as our comprehension of it.

Yes, that is everything: comprehension. And that takes place only according to our state of inner development. Krishna spoke of this in the beginning of his instruction to Arjuna at Kurukshetra, saying: "There are some who have actually looked upon the Atman, and understood It, in all Its wonder. Others can only speak of It as wonderful beyond their understanding. Others know of Its wonder by hearsay. And there are others who are told about It and do not understand a word." Here again are the four levels of comprehension. We pass from one to another in ascending steps only through inner cultivation–in other words, only through meditation, but meditation supported by a entire way of life that facilitates it–in other words: dharma. For if there is neither the practice nor the support for the practice, little will result in the way of developing consciousness. And if consciousness is not developed the teachings of the great sages will be little understood by us, and perhaps greatly misunderstood or just not understood at all.

Sri Ramakrishna told about a certain group of yogis who were wont to challenge a person with the words: "What station are you dwelling in?" By "station" they meant the habitual state of the individual's mind. The next verse of the Isha Upanishad is not easy to grasp because it speaks of a mode of being far different from our usual condition. So it will be a real test as to what "station" of consciousness we are dwelling in, as we try to decode it. Here it is:

"The Self is one. Unmoving, it moves swifter than thought. The senses do not overtake it, for always it goes before. Remaining still, it outstrips all that run. Without the Self, there is no life."

"The Self is one"

"One" has two meanings in Eastern thought: 1) number and 2) quality. This a very important point, since many controversies have arisen philosophically simply because Western thinkers tend to limit "one" to a numerical value only. The incredibly bitter and violent controversy over the so-called "Monophysite heresy" in early Christianity in which tens of thousands of Egyptians and Syrians were killed by the armies of the Byzantine empire, took place only because the Italian-Byzantines could not grasp what the "heretics" meant by the simple word *monos* when applied to spiritual matters. Both meanings, number and quality, have significance for us who, like the Four Kumaras, are intent on the knowing of the self.

The principle that the self is one should set us to thinking about our own present self-concept and–perhaps even more important–the way we live out our self-concept. Many people think one thing intellectually (or at least verbally, for public consumption) and think another instinctively. For example, I knew a minister who was once challenged by a self-styled atheist who spent about an hour expounding the "truth" of atheism and the folly of theism. When he was finished the minister said: "There are two points about all that you have just said. One: it is complete nonsense. Two: you do not believe a word of it yourself." The man threw his right hand up in the air and declaimed: "I swear to God in heaven that I *do*!"

Somewhere I have already mentioned that an Eastern Christian theological student once remarked to me that the worse thing that had ever happened to Western Christianity and Western philosophy in general was the invention of the "pie chart"–those round diagrams divided into "slices" that plagued us throughout school in many subjects, from mathematics to sociology. "People have come to think that they are conglomerations of pieces that make up a whole, rather than a single homogenous being," he explained. How many times do people speak of having several "roles" in life or of wearing many "hats." Fragmentation is a terrible plague destroying our capacity to either see or attain unity-integration of our being. We think it is all right to be multiple persons. Where this all began with us is buried in the past, but the present reality cannot be denied. Drawn out from our center of unity, we say: "I am a businessman, a spouse, a parent, a citizen…" etc., rather than: "I am a single person who functions in the area of business, marriage, parenthood, citizenship…" etc. This no small thing, and certainly not merely a philosophical nicety. This is a serious mental and spiritual disorder. Being both fragmented and dispersed in our energies and awareness, rather than operating from a central point of order, the mirror of our life is shattered into innumerable fragments that cannot convey any coherent image of our "face." The unity that is the true image is defaced, effaced, and even erased–as far as our consciousness is concerned, even though our true nature can never be altered in any manner. Struggling and submerged in the illusion of multiplicity, the truth of our unity is far from us. For we are not just one numerically, we are absolutely one in nature. This is an eternal truth that must be regained by us. How to do so? By the only process that really unifies the consciousness: meditation.

"Unmoving, it moves swifter than thought"

How can the self move swifter than thought and yet be unmoving? This is not some koan-like platitude meant to faze our mind in relation to self-knowledge; it is simple fact. The self, the spirit, is completely outside of time and space (which are illusions, anyway), yet it can scan time and space, moving backward and forward simply because of the fact that it is one. Being one in the truest sense, the self is everywhere–since there really is no "where" at all. The self is truly Whole and therefore all-embracing. It moves swifter than thought, because a thought requires a time–however small–to arise or be expressed. The self, in contrast, exists only in the Now. The questions "Where did I come from?" "Where am I going?" "What was I in the past?" and "What shall I be in the future?" are valuable because they set us on the quest to the discovery that we do not come or go, nor do we have a past or future–only a Present. When Sri Ramana Maharshi was at the end of his physical embodiment he commented: "They say I am 'going,' but where shall I go?" Some years later Sri Anandamayi Ma visited Ramanashram. When the Maharshi's disciples asked her to stay there, feeling that in her they had "refound" their guru, she simply remarked: "I neither come nor go." This is true of us, as well.

"The senses do not overtake it, for always it goes before"

The self does not move, but it is "always before" the questing senses in the sense that it is always out of their reach. The Mandukya Upanishad, speaking of the consciousness of the self, of turiya, describes it as "not subjective experience, nor objective experience, nor experience intermediate between these two, nor is it a negative condition which is neither consciousness nor unconsciousness. It is not the knowledge of the senses, nor is it relative knowledge, nor yet inferential knowledge. Beyond the senses, beyond the understanding, beyond all expression,…it is pure unitary consciousness, wherein awareness of the world and of multiplicity is completely obliterated. It is ineffable peace. It is the supreme good. It is One without a second. It is the Self. Know it alone!" Who can say any more?

"Remaining still, it outstrips all that run"

The self is unmoving, as we have been told. Hence, any "movement" is incompatible with it and blots it from our awareness. That which moves cannot possibly perceive it, nor can any process of movement (including the labyrinthine ways of so much "yoga") ever result in touching or seeing it. Rather, movement must cease, as Patanjali points out in the very beginning of the Yoga Sutras: Yoga is the cessation of movement in the mind-substance. In other words, when we stop "running" we will rest in our self.

"Without the Self, there is no life"

This is perhaps the hardest lesson for human beings to learn: *Without the Self, there is no life.* We may engage in frantic activity, running here and there and "accomplishing" tremendous things, indulging the senses to the maximum and immersing ourselves in ambitions, emotions, and "relationships," but through it all the truth is simply this: we are dead, mere wraiths feeding desperately on a shadow life that is no life at all–not even a poor imitation. In the self alone do we find life. How hard this is to learn, and how much harder it is to follow through on, for it inevitably leads to the total renunciation of all that is not the self–in other words, to the renunciation of everything we hold dear and identify with as being ours and our "self" when they are no such thing at all. This is a bitter insight in the beginning, but as our inner eye begins to adjust to the truth of it, we find it the source of greatest joy.

Who knows the Atman
Knows that happiness
Born of pure knowledge:
The joy of sattwa.
Deep his delight
After strict self-schooling:
Sour toil at first
But at last what sweetness,
The end of sorrow.

He knows bliss in the Atman
And wants nothing else.
Cravings torment the heart:
He renounces cravings.
I call him illumined.

Not shaken by adversity,
Not hankering after happiness:
Free from fear, free from anger,
Free from the things of desire.
I call him a seer, and illumined.

The recollected mind is awake
In the knowledge of the Atman
Which is dark night to the ignorant:
The ignorant are awake in their sense-life
Which they think is daylight:
To the seer it is darkness.

This is the state of enlightenment in Brahman:
A man does not fall back from it
Into delusion.
Even at the moment of death
He is alive in that enlightenment:
Brahman and he are one.

So, with his heart serene and fearless,
Firm in the vow of renunciation,
Holding the mind from its restless roaming,
Now let him struggle to reach my oneness,

Ever-absorbed, his eyes on me always,
His prize, his purpose.

“When a man has achieved non-attachment, self-mastery and freedom from desire through renunciation, he reaches union with Brahman, who is beyond all action.”

A great deal is involved when we sincerely pray: “Lead me from death to immortality.”

The Ever-Present Self

“To the ignorant the Self appears to move–yet it moves not. From the ignorant it is far distant–yet it is near. It is within all, and it is without all.”

“The Self appears to move–yet it moves not”

We have just covered the fact that, being outside of the illusions of time and space, the self neither “moves” nor goes through any type of change whatsoever. Yet it “experiences” a multiplicity of externalities as the unmoving witness–momentarily caught up in the movie and thinking it is inside it and undergoing the changes in the scenario. Just as imagining seeing or doing something is not the same as seeing or doing it, so observing the motion picture of countless lives with their attendant joys and sorrows is not the same as actually being born, living, and dying over and over. But we are deluded into thinking so, and the upanishadic sage is endeavoring to wake us up, just as we awaken someone who is having a nightmare and calling out in pain or fear. We, however, having become accustomed (even addicted) to the nightmare, are a lot more difficult to awaken.

“It is far distant–yet it is near”

Since the self is existing in eternity, transcending any degree of relativity, it could not be “further” away from the relative realm of experience (not existence, because the relative does not actually “exist” at all except as an illusion). On the other hand, since relativity is only a concept, the self is the nearest possible because it alone is actually present!

At the end of the Syrian Jacobite Liturgy the celebrant gives a blessing beginning: “You who are far and you who are near….” The reference is not to those who are at the back of the church and those who are at the front, but to those who are far and near in their minds and hearts.

For those who are immersed in the illusion of relativity, nothing could be further away than the transcendent self. Yet, since as I have said, the self alone is ever present, it is nearer than any relative experiencing. It is, as the Kena Upanishad says, the “ear of the ear, mind of the mind, speech of speech. …also breath of the breath, and eye of the eye.”

“It is within all, and it is without all”

Nothing can exist apart from the self–even an illusion. A hallucination is a “thing” even though it is solely mental. The self is the substratum upon and within which everything subsists, the screen on which the light-and-shadow play of “life” is projected. It is itself the basis of all that is perceived. From one perspective it can be said that the self (consciousness) is inside everything. From another, since it is forever separate from all things, it can be spoken of as outside–alien to–all things. Whichever way you say it, the idea is the same: the self never touches any “thing.”

The effect of “seeing true”

“He who sees all beings in the Self, and the Self in all beings, hates none.” Here we come to the practical application of what the upanishad is telling us about the self. (This is the inestimable value of the Bhagavad Gita. Where the Upanishads express spiritual mathematics in a usually abstract manner, the Gita outlines both the upanishadic principles and what the result will be when they are followed or realized, defining spiritual realities in practical, observable terms.)

If we never lose sight of the self, then we will be able to perceive what is not the self. And since what is not the self is not even real, why would we hate it? Conversely, how could we hate or be averse to the real self? This vision is the foundation of dynamic even-mindedness.

It is also the absolute end of all delusion and negative reaction to it, for the upanishad concludes: “To the illumined soul, the Self is all. For him who sees everywhere oneness, how can there be delusion or grief?”

The All-Embracing Self

“Where one sees nothing but the One, hears nothing but the One, knows nothing but the One–there is the Infinite. Where one sees another, hears another, knows another–there is the finite. The Infinite is immortal, the finite is mortal.”

“To the illumined soul, the Self is all. For him who sees everywhere oneness, how can there be delusion or grief?

“The Self is everywhere. Bright is he, bodiless, without scar of imperfection, without bone, without flesh, pure, untouched by evil. The Seer, the Thinker, the One who is above all, the Self-Existent—he it is that has established perfect order among objects and beings from beginningless time.”

“The Self is everywhere”

Being outside of time and space the self is both everywhere and nowhere–depending on one’s point of reference. One thing is definite: the self cannot be separated from to any degree and is always present in the fullest measure. This being so, we need not seek the self, but only *realize* it. We are always seeing, touching, and living in the self, yet we do not recognize it, just as fish have no perception of water because of its intimate and integral connection with them. The self is even more immediate to us than is water to the fish.

The most practical application of this truth is simple: We should always we aware of the self and centered in the self. And that is done by the continual meditation and japa of Om.

“Meditate on Om as the Self.”

“The Self [atman] is of the nature of the Syllable Om. Thus the Syllable Om is the very Self. He who knows It thus enters the Self [Supreme Spirit] with his self [individual spirit].”

“Directly realize the self by meditating on Om.”

“The syllable ‘Om’ is the self.”

“Earnest seekers who, incessantly and with a steady mind, repeat ‘Om’ will attain success. By repetition of the pure ‘Om’ the mind is withdrawn from sense objects and becomes one with the Self.”

“Bright is he”

In the Katha Upanishad it is said of the self: “Him the sun does not illumine, nor the moon, nor the stars, nor the lightning–nor, verily, fires kindled upon the earth. He is the one light that gives light to all. *He shining, everything shines.*” The self is illumined by no external light, but rather illumines all itself. We could shine the brightest of lights into the eyes of a dead man and he would see nothing. But if the self is present to enliven him, then he will. The self is known–seen–by the self, and therefore it is called *swayamprakash*: self-illumined. Hence only those in contact with their self can be said to possess illumination to any degree. Those who under the banner of “devotion” obsess on external practices and deities can only dwell in the “light that is darkness.” We must seek illumination in the self alone, keeping in mind that God is the Self of the self, that to seek one is to seek the other.

Sukram, the word translated “bright,” also means pure in the sense of being of such perfect clarity that no light is obscured. For it is from the core of the self that the Pure Light of God shines forth. Therefore, as just pointed out, to attain self-knowledge is to realize both the atman and the Paramatman. Only when we are centered in our self can we see God, and only when we are centered in God can we truly know our self.

In a flawless crystal, what do we see? Nothing. So also, in the self there is nothing seen, for all “things” are transcended, and pure Being alone remains in our consciousness. Wherefore the Chandogya Upanishad tells us: “Where one sees nothing but the One, hears nothing but the One, knows nothing but the One–there is the Infinite. Where one sees another, hears another, knows another–there is the finite. The Infinite is immortal, the finite is mortal.”

“Bodiless”

Obviously the self is not material, but it is necessary for us to further realize that the self never touches materiality, that in never “has” a body in the sense that it is integrated with a body and either affects it or is affected by it. This is extremely important, for religion (and a lot of “yoga”) usually leads us astray by getting us to be involved in a multitude of activities that–including intellectual study and conceptualizations–are taking place only in the various bodies (koshas) and therefore have nothing whatsoever to do with the self, and hence are usually irrelevant. It is true that we need to purify and refine the bodies so they will cease to veil or obscure the self, but we should understand that the entire process takes place outside the self and never affects the self to any degree.

It is also necessary to comprehend that the self is not really “in” the body(ies) at all, for by its very nature it cannot be encompassed or contained by anything, including the body. “They are contained in me, but I am not in them,” says Krishna. And the same is true of our own self.

To realize the self we must disengage our awareness totally from the bodies, although in the practice of meditation we use the bodies as stepping-stones to approach the self and eventually transcend them altogether. So we need not reject the bodies–simply have the correct perspective regarding them.

“Without scar of imperfection”

Imperfection can occur only in the level of relativity. Being eternally outside of relative existence it is not possible for the self to ever be “marked” for either good or bad–neither of which even exists for the self. In Yoga Sutra 1:24, Patanjali describes the Supreme Lord, saying: “Ishwara is a distinct spirit, untouched by troubles, actions and their results, and latent impressions.” The relevant idea here is that God is beyond all action and therefore incapable of either incurring karma or of being conditioned or affected in any way by action–since He never acts. Exactly the same is true of the self.

“Without bone, without flesh”

Obviously the self has no body–that has already been said–so why this statement about the self being without bone or flesh? The idea being presented is that the self has no “inner” or “outer.” It has no essence as a substratum or framework (skeleton) which can become the ground or basis of another, external entity that is an extension of mutation of itself. The self has neither parts nor appendages (upadhis). It is thoroughly homogenous and absolutely one. It cannot be “more” itself or “less” itself. There are no gradations or shadings in the self. It simply IS.

“Pure”

We have already considered the purity of the self and need only add one more point: The self is also “pure” because there is nothing intervening between the self and anything else–including God. It is absolute and direct without admixture of any kind.

“Untouched by evil”

Obviously the self is untouched by evil, for it is not touched (affected) by anything at all or at any time.

“The Seer”

The unwitnessed witness is the self. In truth there is no other witness on the individual level because the senses, mind, and intellect are mere energy constructs that have no consciousness of their own. The eye never really sees, nor does the ear hear. No more does the brain or intellect. Rather, the spirit that is consciousness witnesses their messages, therefore the upanishadic seer said: “The Self is ear of the ear, mind of the mind, speech of speech. He is also breath of the breath, and eye of the eye. Having given up the false identification of the Self with the senses and the mind, and knowing the Self to be Brahman, the wise, on departing this life, become immortal.” And of Brahman it was said: “He who knows Brahman to be the life of life, the eye of the eye, the ear of the ear, the mind of the mind–he indeed comprehends fully the cause of all causes.”

Regarding the self and the Self of the self, Krishna stated:

> Watching over the ear and the eye, and presiding
> There behind touch, and taste, and smell, he is also
> Within the mind: he enjoys and suffers
> The things of the senses.

“The Thinker”

Not being the brain, only its witness and not its possessor, the self is here called “the thinker” only as an attempt to convey the idea that it is the self that both witnesses and knows what it is witnessing. It is not just a screen on which the motion picture of life is projected, nor is it a consciousness of objects alone without cognition of their nature. An infant or an animal perceives exactly what an adult human being perceives, but has no idea what it is perceiving–or even that it perceives, in many cases. The self, on the other hand, does indeed know and comprehend what is presented to its view. And because of its proximity the will and intellect respond to the stimuli, mirroring the consciousness that is the self. Consequently they are often mistaken for the self or wrongly supposed to have a consciousness and intelligence of their own.

“The One who is above all”

There is nothing higher than the self, nothing beyond the self. What about God? God and the self being one, even God should not be thought of as beyond or above it. Further, Brahman is not a “thing” in a hierarchal chain of being that It could possibly be said to be “above” or “below” any thing whatsoever.

This statement is extremely practical, for it is impossible to conduct a spiritual life without the correct perspective: the spirit is supreme. Not only is everything lesser that the spirit, in truth everything else is *nothing* in comparison. Those who do not hold this conviction really have no spiritual life in the truest sense. *God First. God Alone.* This is the only correct perspective.

“Devotees seek to know him by study, by sacrifice, by continence, by austerity, by detachment. To know him is to become a seer. Desiring to know him, and him alone, monks renounce the world. Realizing the glory of the Self, the sages of old craved not sons nor daughters. “What have we to do with sons and daughters,” they asked, “we who have known the Self, we who have achieved the supreme goal of existence?” No longer desiring progeny, nor wealth, nor life in other worlds, they entered upon the path of complete renunciation.”

“The Self-Existent”

The spirit never had a beginning. It always was. Again, this does not mean that the atman is separate from Brahman, or in any way independent of Brahman. Brahman being self-existent and eternal, so also is the self. It is necessary for us to realize that NOTHING conditions or really affects the self–that it is absolutely independent of all objects, places, or conditions. Otherwise we fall into the labyrinth of confusion and false identities

“He it is that has established perfect order among objects and beings from beginningless time”

Once again, the unity-identity of the individual self and the Supreme Self cause the upanishadic rishi to make a statement that applies to both, although we are used to thinking only in terms of the Absolute Self. Really, hardly any of us–being conditioned by Western religion–actually believe that there is “perfect order among objects and beings from beginningless time” or at the present moment. This reminds me of an incident in the life of Sri Ma Anandamayi. One of those ever-present I Am Going To Make The World A Better Place types once remarked to her that he wanted to attain realization so he could work to make the world a perfect entity. Mother instantly replied: “Who do you think that it is not perfect right now?” And of course it is. It is a mess because we are entities that at the moment need to work our way through a mess! When we come to the point where order is what we need, we will be transferred to an orderly world. This one will remain as it is for those students of life who also need to find themselves in the midst of a mess. The world is a mirror of our mind. We may like to be Pharisees who think we are not as those around us–but we *are*. Everything we see in this world is in our mind to some degree, otherwise we would not be here. *If we do not like what we see, then we should change ourselves.* There is no other remedy, and there certainly is no escape from the necessity for change.

So it is we ourselves that have brought us into this world and provided for ourselves everything we need to evolve through reacting to and solving the problems set before us. A person who whines and pities himself does not learn and therefore is continually faced with the same situations. Have you ever known the kind of person that perpetually complains about being “let down” by others, or those that have a list of people or situations that “hurt” or cheated them? They are simply slow learners that deserve no pity, for they are doing it all to themselves. Every day Theravada Buddhists monks recite verses of wisdom, some of which say: “I have nothing but my actions; I shall never have anything but my actions.” There it is. Being lazy, cowardly, and egotistical, we hate these truths. But they are the truth and until we face them we will keep on whirling and whining, blaming God, the universe, and everybody else but the real culprit: ourselves. (Note I say “ourselves,” not “our selves.”) Cosmic Destiny is determined by each one of us. God simply has nothing to do with it except for providing us the environment in which we can work out our will. We can see from this that a lot of petitionary prayer and “surrender to the divine will” is idiotic and gets us nowhere. The day we start taking full–and exclusive–responsibility for our past, present, and future is the day we will begin moving toward real perfection.

Perspective on Life

The Full (Purna) picture

“To darkness are they doomed who devote themselves only to life in the world, and to a greater darkness they who devote themselves only to meditation. Life in the world alone leads to one result, meditation alone leads to another. So have we heard from the wise. They who devote themselves both to life in the world and to meditation, by life in the world overcome death, and by meditation achieve immortality.”

Wise teachers have pointed out that even though non-duality is the actual state of things, in our present condition of being netted in Maya we need to know that all is one but live as though duality is also real. The world may not be ultimately real, but we need to work through the puzzles presented to us by relative experience.

Two serious errors can be committed by the thoughtful aspirant: 1) the conclusion that since “none of it is real” nothing really matters and there is no need for spiritual endeavor; and 2) the conclusion that since only the spiritual is real we should ignore the external and the material aspects of life and put all our attention on the inner spiritual side of life. But right there the error is uncovered, for the spiritual is only a “side” of life–as is the material–and together they make the two-sided whole. Or we can look at it in an even better and truer way: the material is the spiritual and therefore demands and deserves our full attention as well as the obviously spiritual aspects of life. This is the meaning of the Vedic verse beginning *purnamadah purnamidam*:

> That is the Full, this is the Full.
> The Full has come out of the Full.
> If we take the Full from the Full
> It is the Full that yet remains.

The two are really–and always–the One. To reject or turn from one is to reject and turn from the All. It cannot be without meaning that the bases of Sanatana Dharma–the Vedas, the Upanishads, and the Brahma Sutras–were written by sages who lived fully in the world with families and their attendant responsibilities, including that of making a livelihood. Of course it was the Satya Yuga then, and earthly life was very different from life in our present age. Nevertheless, those who like to excuse themselves from striving for self-realization by citing their involvement in “the world” and worldly responsibilities should consider the historical facts. (And anyway, where exactly do they think the monastics are living?)

From darkness to greater darkness

“To darkness are they doomed who devote themselves only to life in the world, and to a greater darkness they who devote themselves only to meditation.”

The Purna, the Full (it also means the Complete) is one, yet it is dual. This makes no sense, but considering the limitation of our intellects that should be no surprise. It is our intuition that must come into function when we begin dealing with these higher spheres of reality. We, too, are dual, being image-replicas of the Divine Archetype. Just as God is both relative and absolute, both immanent and transcendent, so are we on a miniature scale. We, too, then, must learn to function fully in both spheres, for since they are essentially one, if we do not so function we will be partial, incomplete, and therefore faulty rather than perfect–which originally meant to be complete rather than without fault. ("Be ye therefore perfect, even as your Father which is in heaven is perfect.")

One of the fundamental errors of dualistic religion–Christianity in particular–is its setting of the material against the spiritual and thereby insisting that the material must be rejected and the spiritual alone embraced. This produces deep spiritual psychosis, for it is simply impossible to do and also involves a rejection of an eternal part of ourselves (and God). Sanatana Dharma in contrast makes it clear that the two are really one and must both be cultivated–according to the principles of dharma, of course–for us to attain the consciousness of perfect unity in ourselves and in God.

Those who "devote themselves only to life in the world" become sunk in the limitations of materiality and addicted to its vagaries. Egoism and intense selfishness and exploitation of both the world and those living in it with us can be the sole result of such a limited focus. Having only a perspective of mortality, the higher nature of the individual is suppressed to give free rein to the "dog-eat-dog, every-man-for-himself" attitude that must arise from preoccupation with external existence. Having no idea of the true nature of either the world, ourselves, or our fellow human beings, only chaos and destruction can come to us.

On the other hand, those "who devote themselves only to meditation" or abstract philosophizing to the exclusion of material considerations and practical living, come to a worse result: complete psychological disintegration (literally) and alienation from any form of reality. Hypocrisy also results, because to even eat and drink is to admit the necessity of physicality, and that food must come from somewhere, so dependence on "the ignorant and astray" becomes necessary. It reminds me of a cartoon I saw years ago in an emigre Russian newspaper just after the United States had supplied the Soviet Union with incredibly huge amounts of grain and saved their economy and the life of millions. Two old ladies were sweeping the street in Red Square. One was saying to the other: "It is good we did not kill all the Capitalists; otherwise we would have starved to death." How can a person justify living off those whose earthly involvement they despise and condemn? The Bhagavad Gita discusses this matter thoroughly and points out the folly of the "spirituals" who pretend to have transcended worldly concerns.

We must function in both matter and spirit. Both elements must be integrated through the following of dharma to complete the picture and solve the evolutionary puzzle. The material must be spiritualized and the spiritual must be materialized in the sense of making both practical and beneficial to one another. In this endeavor the teachings of the Bhagavad Gita are indispensable, for: "Life in the world alone leads to one result, meditation alone leads to another. So have we heard from the wise."

From death to immortality

"They who devote themselves both to life in the world and to meditation, by life in the world overcome death, and by meditation achieve immortality."

Life is not just some maze to be somehow gotten through, or a Monopoly board with random advances and regressions–and there is certainly *no* Get Out of Jail Free! Rather, life demands the fullest exercise of the two faculties that mark human beings out from the rest of earthly life-forms: developed reason and intuition. Intelligence of the highest order is necessary. This does not mean that the aspirant needs to be an "intellectual," but he must be intelligent. Stupid people simply do not make it–mostly because stupid people never seek it. Nor can the seeker's intelligence be kept on the shelf for only occasional use and amusement. At all times the yogi must be keenly aware of what is going on in his life sphere and ever seeking to understand and work out the mystery. As already said, he needs highly developed intuition as well. Both these are only produced by meditation. This is because both intelligence and intuition (direct knowledge) are divine attributes. In the Bhagavad Gita Krishna declares himself to be intelligence (7:10; 10:34) and the knowledge of the mystic (9:12). In the Katha Upanishad Brahman is said to be the "intelligence of the intelligent," and in the Brihadaranyaka Upanishad the sage Gargya says: "The being who dwells in the heart as intelligence–him I meditate upon as Brahman." I am not speaking of cunning or cleverness or "savvy;" many stupid–and most evil–people possess them. I am speaking of the intelligence which only arises in those who are of highly evolved consciousness.

It is those who possess right intelligence and right intuition that can live both the inner and outer lives simultaneously–not first one and then the other in alternating cycles–in a spiritually productive (i.e., evolutionary) manner. By doing so they will accomplish two things. One: they will come to understand the real meaning and purpose of all they experience and do and thereby learn the lessons for which they came into relative existence. Two: they will come to experience (not just intellectually think) that the two are really one, manifestations of the One. Having seen the One in all, they have attained immortality even in this mortal life.

A final point. Notice that the upanishadic sage speak of being *devoted* to the outer and inner lives. This means steadiness and regularity in practice as well as adamant adherence to the required disciplines such as yama and niyama. But most important it means *wanting*, even *loving*, to lead the outer and inner lives according to the precepts of dharma. There is no place here for grudging admittance of necessity, of stingy eking out of the barest minimum that is required, grumbling and resenting and wishing it need not be so. Such persons should not even try. They are not just losers, they are losses.

See the perspective of a Christ! Crucifixion was the most horrible of deaths, yet according to Saint Paul: "Jesus… for the *joy* that was set before him endured the cross, despising the shame." What a different perspective from the morbid and sentimental carryings-on over the passion of Jesus that Christians engage in. Loving the world and the body that links them to the world, nothing seems to them more painful or tragic than the torture and death of that idol. But Jesus hastened to the mockery, the scourging, and the crucifixion *for the joy that was set before him.* Not wonder he has been misunderstood and rejected through the ages by those who bear his name.

Reinforcing the idea

"To darkness are they doomed who worship only the body, and to greater darkness they who worship only the spirit. Worship of the body alone leads to one result, worship of the spirit leads to another. So have we heard from the wise. They who worship both the body and the spirit, by the body overcome death, and by the spirit achieve immortality."

The basic idea of these verses has already been covered, but we should notice the use of the word "worship." We are used to thinking of worship only in relation to God, but it comes from an older form, *worthship*, which meant to acknowledge the value and significance of something. Therefore Swami Prabhavananda was wise in selecting this word for his translation.

The lesson here is the need to value both body and spirit. I know that Jesus said, "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other," but we are striving to be not men but gods, so we are going to have to manage it. And anyhow, we are not interesting in *serving* the body or the spirit but in *mastering* them.

The body is the instrument of evolution, so to despise and neglect it under the guise of spirituality is foolish. Any machine that malfunctions should be repaired, not despised and tossed away, the body included. Also, hidden within the body are many doorways to higher consciousness. Therefore the body must be worked on to become the evolutionary device it is intended to be. *The first step is purification, and that includes two major factors: celibacy and vegetarian diet.* There is no getting around it. Just take a look at those who are not purifying themselves in these two ways and you will have proof enough. All the rationalizing and mind-gaming in the world cannot contravene the truth: brahmacharya (continence) and ahimsa (non-killing), are absolute essentials for those who seek higher consciousness. Let us take a look at what the Chandogya Upanishad tells us about food.

"Food when eaten becomes threefold. What is coarsest in it becomes faeces, what is medium becomes flesh and what is subtlest becomes mind. Water when drunk becomes threefold. What is coarsest in it becomes urine, what is medium becomes blood and what is subtlest becomes prana. The mind, my dear, consists of food, the prana of water."

"That, my dear, which is the subtlest part of curds rises, when they are churned and becomes butter. In the same manner, my dear, that which is the subtlest part of the food that is eaten rises and becomes mind. The subtlest part of the water that is drunk rises and becomes prana. Thus, my dear, the mind consists of food, the prana consists of water."

Body and mind come from the food we eat. Thus our food must be both as pure as possible and also blessed by being offered to God. And the conduct of the body must be as pure as possible and its deeds worthy of being offered to God. Action and thought determine the quality of body and mind. Ethics and good thoughts are also essential, but purity of body and mind is the crown jewel. Through these means both body and spirit are truly worshipped and immortality is gained.

Seeing Beyond the Sun

Upanishadic tradition

The final four verses of the Isha Upanishad are recited at the cremation of bodies in India, and are a prayer for ascension to the higher realms that are beyond the compulsion of rebirth in this world. These deal mainly with the sun. Throughout history and throughout the world the sun has been worshipped or considered a symbol of divinity. The full comprehension of the spiritual nature of the sun was discovered in India untold ages ago and embodied in the upanishads.

Light beyond the light

"The face of truth is hidden by thy golden orb, O Sun. That do thou remove, in order that I who am devoted to truth may behold its glory."

The sun illumines us and shows us what we assume to be reality. But actually that "seeing" veils the Truth (Reality) behind that veil. Therefore we seek to pierce beyond it. However, the sun actually is that Reality, and we must approach it and petition for the removal of its outer light in order that we may behold its inner Light. (More on this later.)

The golden orb

The "golden orb" has more than one meaning, all of which are significant.

1) The most obvious meaning of the golden orb is the sun itself. All plant, animal, and human life on this planet depend upon the sun. It is the subtle powers of sunlight which stimulate growth and

evolution. Sunlight particularly stimulates the activity of the higher centers in the brain, especially that of the pineal gland. Even in the depths of the earth a sensitive man can tell when the sun rises and sets above him. The sun appears to illuminate us, but it is a light that covers the Light in order to lead us to the Light. We must use it to go beyond it.

2) All things have an inner and outer life, and that includes the sun. We may say that there is the outer sun of the material universe, and there is also the metaphysical sun of the psychic universe. They operate simultaneously, being the same thing. The sun truly awakens us in the deepest sense. As the germinating seed struggles upward toward the sun and out into its life-giving rays, so all higher forms of life reach out for the sun, which acts as a metaphysical magnet, drawing them upward and outward toward ever-expanding consciousness. The Chandogya Upanishad discusses it in this way: "Even as a great extending highway runs between two villages, this one and that yonder, even so the rays of the sun go to both these worlds, this one and that yonder. They start from the yonder sun and enter into the nadis. They start from the nadis and enter into the yonder sun.…When a man departs from this body, then he goes upwards by these very rays or he goes up with the thought of Om. As his mind is failing, he goes to the sun. That, verily, is the gateway of the world, an entering in for the knowers, a shutting out for the non-knowers."

The solar rays do not just flow into this world, they also draw upward through the sun and beyond. In the human body the process of exhalation and inhalation is related to solar energy, and much of the solar power on which we subsist is drawn into the body through our breathing. The solar rays do not just strike the surface of our body, but actually penetrate into the physical nerves (nadis). The nadis are also the channels in the astral body that correspond to the physical nerves. Just as the electrical impulses flow through the physical nerves, the subtle life force, or prana, flows through the subtle nadis and keeps us alive and functioning. The prana, then, is a vehicle for the solar energies that produce evolution.

When the individual comes into manifestation on this earth he passes from the astral world into the material plane by means of the sun, which is a mass of exploding astral energies, not mere flaming gases. And when the individual has completed his course of evolution within this plane, upon the death of his body he rises upward in his subtle body and passes through the sun into the higher worlds, there to evolve even higher or to pass directly into the depths of the transcendent Brahman.

3) The golden orb is also the entire creation, the means by which through experience the individual spirits can evolve to perfect conscious union with God. Without it we would be unable to attain that union. Yet, just as we use a ladder or stair to ascend and then step beyond it, in the same way the creation is meant to be eventually transcended. We must therefore keep both these aspects in mind while living in this world.

4) The golden orb is also our own mind–that which perceives the world around us and the intelligence which comprehends what is going on and directs our lives accordingly. Potential is not enough; there must be actualization. It is our mind alone that can lead us beyond the mind, our intelligence alone that can lead us onward to intuition. At all stages the mind and intelligence are "golden," but if we allow ourselves to become stagnated at any point they rapidly "tarnish" and turn from beneficial to harmful. Immersed in this creation, we are like the fish that must keep perpetually moving for they will die of suffocation if they come to a standstill. If we do not move forward we shall move backward–and often mistake it for progress. We must Get On and Get Beyond.

5) Our own self (atman) is also the golden orb. We must come to know our self–our *true* self–and delight in the self and wonder at its nature. But that is not enough. We must then pass onward to

experience the Self of our self, the Paramatman. In a sense we transcend the self–but of course we do not, since the Supreme Self and our individual self are one. This transcendence must ever be kept in mind, for out of ignorance and even laziness a lot of people like the idea that we need only enter into the experience of our self and that is the end. The same wrong-headed view abrogates the need for our evolution and assumes that if we must smash the machine we will get the picture–or even worse, that there is no picture to see or even a seer to see it. However cleverly this view may be worded or how sophisticated it appears, it is nihilism of the deadliest sort, a ruinous pitfall.

6) The golden orb is also the evolutionary impulse within all things which, though life itself to the evolving spirit, yet urges us to continual transcendence of its various stages until we transcend it as well. It is a golden stair that urges us onward to the heights where it cannot come.

The Supreme Sun

The ultimate Golden Orb is the Supreme Self. That is what we are striving toward by the five means just cited. Being transcendent, how shall we reach it? By means of Its immanence within the world in the form of the sacred syllable Om, the Pranava, the Life-giver.

"That which glows [i.e., the sun] is Om," says the ancient Aitareya-Brahmana (5.32). The life-producing energies of the sun are the energies of Om. Om is the sun of body, mind, and spirit, the Life-Giver of all. All plant, animal, and human life on this planet depends upon the sun. It is the subtle powers of sunlight which stimulate growth and evolution, awakening us in the deepest sense. Sunlight is the radiant form of Om. The sun initiates the entire solar system into Om. Human beings are solar creatures, therefore to intone Om is the most natural thing they can do.

"Now, verily, what is the udgitha is the Om. What is Om is the udgitha. And so verily, the udgitha is the yonder sun and the Om, for the sun is continually sounding 'Om.'" The most significant part of this verse is the statement that "the sun is continually sounding 'Om,'" indicating that the evolutionary energy of the sun is a manifestation of Om. Our life depends on the light of the sun, thus our life is also a manifestation of the power of Om. The japa and meditation of Om aligns us with the solar powers that are Om and thereby greatly increase our life force and the evolution of all the levels of our being.

"Even as a great extending highway runs between two villages, this one and that yonder, even so the rays of the sun go to both these worlds, this one and that yonder. They start from the yonder sun and enter into the nadis [astral "nerves"]. They start from the nadis and enter into the yonder sun.…When a man departs from this body, then he goes upwards by these very rays or he goes up with the thought of Om. As his mind is failing, he goes to the sun. That, verily, is the gateway of the world, an entering in for the knowers, a shutting out for the non-knowers." We have already cited this, but there are more meanings for us to explore. The prana, the breath, is a vehicle for the solar energies that produce evolution, and so we join Om to our breathing and merge it into the pranic flow. This practice conditions our subtle levels so that at the time of death we will be oriented toward the solar powers and can ascend upon them–especially if we continue our intonations of Om even after the body has been dropped. Those intonations will guarantee our ascent into the solar world. Those who have imbued themselves with the Pranavic vibrations will enter through the solar gate, whereas those who have not done so will be shut out by it and compelled to return to earthly rebirth.

"By means of Om he [the meditating yogi] sees the way, the way along which his prana goes; therefore one should always repeat It so that he goes along the right way: through the heart-gate, the air-gate, the gate which leads upward, and the opening of the gate of liberation which is known as the open orb [the sun.]" Those who continually invoke and meditate upon Om during their lifetime will remember Om at the time of death, and by means of Om will ascend to the sun and beyond into the real Beyond.

"'It is said: 'Indeed the sun is this Om;' therefore one should meditate and make himself ready to unite himself with it." Sunlight is the radiant form of Om. The sun initiates the entire solar system into Om. Human beings are solar creatures, therefore to intone Om is the most natural things they can do.

"At the time of departure from this world, remember Om, the Lord, the Protector" says the Yajur Veda. Krishna states in the Bhagavad Gita: "At the hour of death, when a man leaves his body, he must depart with his consciousness absorbed in Me. Then he will be united with Me. Be certain of that. Whatever a man remembers at the last, when he is leaving the body, will be realized by him in the hereafter; because that will be what his mind has most constantly dwelt on, during this life. Therefore you must remember Me at all times, and do your duty. If your mind and heart are set upon Me constantly, you will come to Me. Never doubt this. Make a habit of practicing meditation, and do not let your mind be distracted. In this way you will come finally to the Lord, Who is the light-giver, the highest of the high." Whatever we think of most during life we will think of at the time of our death, and that will determine our subsequent state. Those who continually invoke and meditate upon Om during their lifetime will remember Om at the time of death, and by means of Om will ascend to the sun and beyond into the real Beyond.

Qualified seers

Simply wanting a thing does not make it happen or come to us. In the same way, spiritual daydreaming is fruitless. Therefore, he who petitions for the removal of the golden orb describes himself as "I who am devoted to truth." He is one who wishes to pass from the unreal to the Real, to no longer live in the magic of Maya, but to move onward to the Reality behind all appearance. And he does not just seek truth or think about it–he is devoted to truth. Only those "may behold its glory."

Stop! so I may Go

"O nourisher, only seer, controller of all—O illumining Sun, fountain of life for all creatures–withhold thy light, gather together thy rays. May I behold through thy grace thy most blessed form. The Being that dwells therein even that Being am I."

In Indian philosophy God is often thought of as Mother. This verse bears that out, speaking of the divine as the Nourisher of all beings, the Fountain of Life. God the Mother is frequently addressed in Sanskrit hymns as *Jagata Janani, Jagata Palani*–the Birthgiver and Nourisher of the world (jagat). In Eastern Christianity, one title given to the Virgin Mother Mary is "Life-giving Spring." God is also the Seer of All, the Ruler of All, as this verse indicates.

The petitioner then makes an interesting request: "Withhold thy light, gather together thy rays." How is this? Why does he not ask that the light should flood down upon him? Because the "light" he is speaking of is not the Absolute Light, but the light of relative existence which by its nature veils that Ultimate Light. He asks, then, that God withdraw the light of temporality in order that he might behold and enter into the Light of Eternity.

This has a yogic aspect, as well. We must withdraw all the scattered "rays" of our energies and awareness and unite them to our inmost consciousness. We must gather up that which is dispersed and fragmented and restore our original state of unity. Meditation is the only way this can be accomplished.

The vision

"May I behold through thy grace thy most blessed form." Two questions arise (or should arise) at these words. What is the grace of God? What is the form of God?

The grace of God is not some kind of favor or “goodie” dropped into our lap by God. Nor is grace something occasionally dispensed by God as a special token to the chosen. *All that exists–either relatively or absolutely–is the grace of God.* There is nothing that is not the grace of God. If we like, we may say that the grace of God is the Divine Plan for our liberation. And the creation, gross and subtle, is the means for the realization of that Plan, and is itself Grace Divine. So to petition God for grace is as silly as fish in the ocean praying for water. It is inseparable from us! The grace through which we behold God is the great onward movement initiated by God at the inception of the cosmos.

The Form of God is not a form such as that experienced in relative existence, but is the Substance, the Light, from which all forms arise. It can be said to be formless, and yet all forms exist within it eternally. As Sri Ma Anandamayi frequently said: “Nothing is lost There.” The Form “of” God IS God.

When we see God we also see ourselves in God and can then declare: “The Being that dwells therein even that Being am I.”

“Then Satyakama, son of Shibi, asked him [the Rishi Pippalada]: ‘Venerable Sir, what world does he who meditates on Om until the end of his life, win by That?’ To him, he said: ‘That which is the sound Om, O Satyakama, is verily the higher and the lower Brahman. Therefore, with this support alone does the wise man reach the one or the other.’…If he meditates on the Supreme Being [Parampurusha] with the Syllable Om, he becomes one with the Light, the Sun. He is led to the world of Brahman. He sees the Person that dwells in the body, Who is higher than the highest life.…That the wise one attains, even by the mere sound Om as support, That Which is tranquil, unaging, immortal, fearless, and supreme.”

The Final Aspiration

The poet Browning wrote of “the end of life for which the first was made.” That is a lovely expression, but very few really believe it and therefore rarely think of their life’s end. Those of us who seek liberation must from the very beginning be looking toward the end we desire. In the next to the last verse at the close of the Isha Upanishad we are given the perspective we should be living with every moment of our life if we would truly “come to a good end.”

Now

“Let my life now merge in the all-pervading life. Ashes are my body’s end. OM….O mind, remember Brahman. O mind, remember thy past deeds. Remember Brahman. Remember thy past deeds.”

Emily Dickenson wrote: “While others hope to go to heaven at last, I am going all along!” This is the only way for those who would succeed in spiritual life. Nothing should be delayed for the future–it is all now or not at all. “Behold, now is the accepted time; behold, now is the day of salvation”

There are many partially awakened people who know that God is the only real goal. Yet they delay their endeavor. “After I get this,” they say, “then I will really dig in and seek God.” But they never do, for as soon as one little short-term goal is reached another arises that seems even more demanding. I know a woman that claimed she would intensely seek God the day after her only child graduated from high school. But then it became after his graduating from college. Then after he was married and “really settled down.” Death found her anticipating still another “after which,” but it was all over. And by her foolishness she had created in her mind the habit of postponing spiritual life, a habit that will surely carry over into the next life and perhaps into others.

How often do we think that the vision of God will somehow interfere with our life–when in reality we have no life outside that vision. Silly children, we dawdle and dally until the night falls, that "night in which no man can work" which Jesus warned us about. "Now or never" happens to be the simple truth.

Merging in Life

Many people want to "embrace life" so they can egocentrically possess it and exploit it to the full. But they have no idea what life is. Just the opposite, for what they think is life is really death. "The all-pervading life" is the only life, for that is God. And the necessity is not to find or see God as an object (again, to possess), but to merge with God in complete unity-identity. That is, our consciousness must be completely merged in the infinite Consciousness, and irrevocably so. Just as a cup of water poured into the ocean cannot be drawn back out of the ocean, so we need to attain that state of unity which can never be reversed. Many yogis paddle their feet or go for a quick dip in the ocean of Satchidananda, but the goal is to unite with that ocean, to merge in it and become totally one with it. Consequently at ever moment of our life we must be holding in mind and living out the sankalpa: "Let my life now merge in the all-pervading life."

Those who are unfit for union with God become all anxious and even fearful when they hear about merging with the Divine. "O! will I go out of existence?" they quaver. "What will happen to me?" Over and over again they plunge headlong into the sea of rebirth, never raising such questions about relative existence, but "going for it" heedlessly. Only when confronted with God do they develop prudence and caution. Jesus has assured us, though: "Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it." This is because we are truly negative–that is, we are absolutely backwards one hundred and eighty degrees. Consequently what we think will annihilate us will immortalize us, whereas what we think will make us live will destroy us.

Like the great master, Yogananda, we must pray: "Let me drown in Thine ocean and live!"

Understanding the destiny of the body

It is not a simple thing to rid ourselves of the conditionings of billions of lives wherein we identified completely with the body. Even when we have evolved enough to identify more with the mind and the spirit, still the body claims the majority of our attention–and attachment. It is completely reflexive with us, overriding any emotional or intellectual factors to the contrary. Therefore we must continually affirm in word, attitude, and act: "Ashes are my body's end." This will only seem painful or pessimistic if we are still identifying with the body. But if not, it will be as happy a statement as an affirmation that our prison is going to evaporate into dust.

We have died many times (or thought we did), but that did not free us at all. And in many lives we were no doubt cremated. Still, that accomplished nothing. Evidently there is a deeper meaning to the "ashes" that are the body's end. It is the fire of wisdom that turns our "bodies" into ashes. Let us then be busy stoking the fires of yoga and getting on with the burning. Sadhus wear gerua, orange-red color, to remind them of the fire of discrimination and spirit-knowledge that must be perpetually burning in order to reduce all that impels us into embodiment to the ashes of freedom.

> Flying from fear,
> From lust and anger,
> He hides in me
> His refuge, his safety:
> Burnt clean in the blaze of my being,
> In me many find home.

The blazing fire turns wood to ashes:
The fire of knowledge turns all karmas to ashes.

When the "bridges" of all bodies, subtle and gross, have been burned in the holy fires, then we will pass on into the kingdom of Infinity that is our eternal birthright.

Remember!

How to kindle the ignorance-consuming fire? The upanishadic sage continues: "O mind, remember Brahman. O mind, remember thy past deeds. Remember Brahman. Remember thy past deeds."

"Remember Brahman" is extremely easy to say, but how is it done? The Upanishads do not waste our time, but go straight to the mark, saying:

"I will tell you briefly of that Goal which all the Vedas with one voice propound, which all the austerities speak of, and wishing for Which people practice discipline: It is Om."

"Om is the Supreme Brahman."

"God is the Syllable Om."

"Om is Brahman, the Primeval Being."

"That [Om] is the quintessence of the essences, the Supreme, the highest."

"Om is Brahman."

After the battle of Kurukshetra, before which he had spoken the Bhagavad Gita, Krishna again spoke to Arjuna at length. In that conversation he told him: "The gods, rishis, and the nagas, and the asuras, approaching Prajapati [the Creator], said to Him: 'Tell us the highest good.' To them who were inquiring about the highest good, the Venerable One said, 'Om, which is Brahman in a single Syllable.'"

"The monosyllable Om is the highest Brahman," said the sage Manu, and Patanjali summed it all up by simply saying: "Its repetition and meditation is the way."

To remember Brahman we engage in the japa and meditation of Om–simple and direct.

"One should meditate on this Syllable [Om]."

"This [Om] is the best means [of attainment and realization]; this means is the Higher and Lesser Brahman. Meditating on Om, one becomes worthy of worship in the world of Brahman."

"The Self [atman] is of the nature of the Syllable Om. Thus the Syllable Om is the very Self. He who knows It thus enters the Self [Supreme Spirit] with his self [individual spirit]."

"Taking as the bow the great weapon of the Upanishads [Om], one should place in It the arrow sharpened by meditation. Drawing It with a mind engaged in the contemplation of That [Brahman], O beloved, know that Imperishable Brahman as the target. The Syllable Om is the bow: one's self, indeed, is the arrow. Brahman is spoken of as the target of that. It is to be hit without making a mistake. Thus one becomes united with it [Brahman] as the arrow becomes one with the target. He in Whom the sky, the earth, and the interspace are woven, as also the mind along with all the pranas, know Him alone as the one Self. Dismiss other utterances. This [Om] is the bridge to immortality. Meditate on Om as the

Self. May you be successful in crossing over to the farther shore of darkness."

"Then Satyakama, son of Shibi, asked him [the Rishi Pippalada]: 'Venerable Sir, what world does he who meditates on Om until the end of his life, win by That?' To him, he said: 'If he meditates on the Supreme Being [Parampurusha] with the Syllable Om, he becomes one with the Light, the Sun. He is led to the world of Brahman. He sees the Person that dwells in the body, Who is higher than the highest life.…That the wise one attains, even by the mere sound Om as support, That Which is tranquil, unaging, immortal, fearless, and supreme."

"The knower of the real nature of Brahman that is identical with the Pranava, should cross all the formidable streams [of samsara] with the ferryboat of the Pranava."

"He who utters Om with the intention 'I shall attain Brahman' does verily attain Brahman."

Alternating remembrance

The thorough practicality and good sense of dharma is one of its most striking features: *it works.* And it works very well. So it is meaningful that the upanishad tells us to remember Brahman, then remember our own past deeds, then remember Brahman, and then remember our own past deeds in a kind of alternating current. This is to keep us from falling into two serious errors: 1) being so focused on the "spiritual" that we do not pay attention to what is really going on with us, and 2) becoming so obsessed with ourselves that we utterly leave God out of the picture. Patanjali lists *swadhyaya*–introspective self-study–as an essential ingredient of yoga practice. Yet this self-study must be done in the greater context of divine consciousness: "In thy light shall we see light." Only in the divine light can we see things as they really are.

So we should meditate on Brahman through Om, and outside of meditation we should look at our past, comparing our past deeds and our past states of mind with our present deeds and mental condition. This will reveal to us whether we are truly progressing or not. I knew a woman who sincerely believed that God was appearing to her in meditation and talking to her so sweetly, making her feel so holy and pure. Then she would come out of meditation and be unspeakably cruel to her daughter, both physically and mentally. In meditation she was an angel, but outside of meditation she was a devil. Wrong meditation gives us a wrong image of ourselves, but right meditation shows us the truth about both God and ourselves.

Of course we have to have a correct memory of our past. Many people are so blinded to the truth about themselves that when they learn to meditate they start saying: "My mind used to be calm, but it has gotten so restless," or: "I used to be a nice person, but now I am just a wreck and falling apart." The reality is that their mind was always restless, but not being introspective they did not realize it. They were also a complete ruin, mentally and spiritually, but they had no eyes with which to see it. Now they do, and they foolishly blame meditation. On the other hand, people who are practicing a wrong form of meditation (or a right form wrongly) do become increasingly restless and increasingly negative. I know of several kinds of meditation that really do bring about the mental and spiritual disintegration of those who practice them, and often the physical degeneration, as well. But those who meditate according to the teachings of the upanishads will have no problem.

End of Isha Commentary:

Kena Upanishad

Translated by Vidyavachaspati V. Panoli

Om ! May my limbs, speech, vital air, eyes, ears, strength,
And all the senses be fully developed.
All that is revealed by the Upanishads is Brahman.
May I never deny Brahman:
May Brahman never disown me.
Let there be no repudiation (from Brahman);
Let there be no infidelity from my side.
May all the Dharmas extolled by the Upanishads shine in me
Who am intent on knowing the Self.
May they shine in me !
Om ! Peace ! Peace ! Peace !

I-1. Wished by whom is the mind directed to fall (on its objects)? Directed by whom does the foremost vital air move? By whom is wished this speech which the people utter? Who is the radiant being that unites the eye and the ear (with their objects)?
I-2. Because He is the ear of the ear, the mind of the mind, the speech of speech, the vital air of the vital air, and the eye of the eye, the wise, freeing themselves (from the identity with the senses) and

renouncing the world, become immortal.
I-3. The eye does not reach there, nor speech, nor mind, nor do we know (Its mature). Therefore we don’t know how to impart instruction (about It). Distinct indeed is That from the known and distinct from the unknown. Thus have we heard from the ancients who expounded It to us.
I-4. That which is not uttered by speech, that by which the word is expressed, know That alone to be Brahman, and not this (non-Brahman) which is being worshiped.
I-5. That which one does not think with the mind, that by which, they say, the mind is thought, know That alone to be Brahman, and not this (non-Brahman) which is being worshiped.
I-6. That which man does not see with the eye, that by which man sees the activities of the eye, know That alone to be Brahman, and not this (non-Brahman) which is being worshiped.
I-7. That which man does not hear with the ear, that by which man hears the ear’s hearing, know That alone to be Brahman, and not this (non-Brahman) which is being worshiped.
I-8. That which man does not smell with the organ of smell, that by which the organ of smell is attracted towards its objects, know That alone to be Brahman, and not this (non-Brahman) which is being worshiped.

II-1. If you think, ‘I know Brahman rightly’, you have known but little of Brahman’s (true) nature. What you know of His form and what form you know among the gods (too is but little). Therefore Brahman is still to be inquired into by you. I think Brahman is known to me.
II-2. I think not I know Brahman rightly, nor do I think It is unknown. I know (and I do not know also). He among us who knows that knows It (Brahman); not that It is not known nor that It is known.
II-3. It is known to him to whom It is unknown; he to whom It is known does not know It. It is unknown to those who know, and known to those who know not.
II-4. When Brahman is known as the inner Self (of cognition) in every state of consciousness, It is known in reality, because one thus attains immortality. Through one’s own Self is attained strength and through knowledge is attained immortality.
II-5. Here if one has realized, then there is accomplishment. Here if one has not realized, then there is utter ruin. Having realized Brahman in all beings, and having withdrawn from this world, the wise become immortal.

III-1. It is well-known that Brahman indeed achieved victory for the gods. But in that victory which was Brahman’s the gods reveled in joy.
III-2. They thought, “Ours alone is this victory, ours alone is this glory”. Brahman knew this their pride and appeared before them, but they knew not who this Yaksha (worshipful Being) was.
III-3. They said to Agni: “O Jataveda, know thou this as to who this Yaksha is”. (He said:) “So be it.”
III-4. Agni approached It. It asked him, “Who art thou?” He replied, “I am Agni or I am Jataveda”.
III-5. (It said:) “What is the power in thee, such as thou art?” (Agni said:) “I can burn all this that is upon the earth.”
III-6. For him (It) placed there a blade of grass and said: “Burn this”. (Agni) went near it in all haste, but he could not burn it. He returned from there (and said:) “I am unable to understand who that Yaksha is”.
III-7. Then (the gods) said to Vayu: “O Vayu, know thou this as to who this Yaksha is”. (He said:) “So be it”.
III-8. Vayu approached It. It said to him, “Who art thou?” He replied, “I am Vayu or I am Matarsiva”.
III-9. (It said:) “What is the power in thee, such as thou art?” (Vayu said:) “I can take hold of all this that is upon the earth”.
III-10. For him (It) placed there a blade of grass and said: “Take this up”. (Vayu) went near it in all haste, but he could not take it up. He returned from there (and said:) “I am unable to understand who that Yaksha is”.

III-11. Then (the gods) said to Indra: “O Maghava, know thou this as to who this Yaksha is”. (He said:) “So be it”. He approached It, but It disappeared from him.
III-12. In that space itself (where the Yaksha had disappeared) Indra approached an exceedingly charming woman. To that Uma decked in gold (or to the daughter of the Himalayas), he said: “Who is this Yaksha?”

IV-1. She said: “It was Brahman. In the victory that was Brahman’s you were reveling in joy”. Then alone did Indra know for certain that It was Brahman.
IV-2. Therefore, these gods viz. Agni, Vayu and Indra excelled other gods, for they touched Brahman who stood very close and indeed knew first that It was Brahman.
IV-3. Therefore is Indra more excellent than the other gods, for he touched Brahman who stood very close and indeed knew first that It was Brahman.
IV-4. Its instruction (regarding meditation) is this. It is similar to that which is like a flash of lightning or like the winkling of the eye. This is (the analogy of Brahman) in the divine aspect.
IV-5. Then (follows) the instruction through analogy on the aspect of the individual self. (It is well-known that) the mind seems to attain to It, that It is continually remembered by the mind, and that the mind possesses the thought (regarding It).
IV-6. That Brahman is known indeed as Tadvana (worshipful or adorable to all beings); That is to be worshiped as Tadvana. To him who knows It thus verily all beings pray.
IV-7. (Disciple:) “Revered sir, speak Upanishad to me.” (Teacher:) “I have spoken Upanishad to thee. Of Brahman verily is the Upanishad that I have spoken.”
IV-8. Of this knowledge austerity, self-restraint and action are the feet, the Vedas are all limbs and truth is the abode.
IV-9. He who knows this thus, with his sins destroyed, becomes firmly seated in the infinite, blissful and supreme Brahman. He becomes firmly seated (in Brahman).

Om ! May my limbs, speech, vital air, eyes, ears, strength,
And all the senses be fully developed.
All that is revealed by the Upanishads is Brahman.
May I never deny Brahman:
May Brahman never disown me.
Let there be no repudiation (from Brahman);
Let there be no infidelity from my side.
May all the Dharmas extolled by the Upanishads shine in me
Who am intent on knowing the Self.
May they shine in me !
Om ! Peace ! Peace ! Peace !

Here ends the Kenapanishad, as contained in the Sama-Veda.

Kena Upanishad Commentary

Commentary on the Kena Upanishad–by Swami Nirmalananda Giri

The Mover of the Moved

In the world we see a prime duality: cause and effect. Yet, we see no cause for the world itself. Inquiry into its cause naturally arises. The lazy and the cowardly insist there is no cause and pursue their exploitation of the world and its inhabitants. The worthy and the bold, however, seek to know. Many are the theories set forth by profound thinkers. But those who have gone beyond thought into pure knowing have unanimously told us of the cause, and in that insight have also come to perfectly understand the effect–the world and all within it.

The question

The Kena Upanishad opens with a question that is answered in the rest of the upanishad.

"At whose behest does the mind think? Who bids the body live? Who makes the tongue speak? Who is that effulgent Being that directs the eye to form and color and the ear to sound?"

This is one of the few philosophical questions that really matter, for if we come to the wrong conclusion it will cloud, or even distort, our understanding of life. For example, if we say God, or Nature, or happenstance, we will in essence be saying that we have nothing to do with our existence, that a force far beyond us is making all this occur to us, that we are like seaweed being carried along on the wave of the sea, able to yearn for situations and things but unable to bring anything about. If we are theists we believe that if we somehow do the needful, in response God will give us what we want, but still it will be his doing and beyond our capacity to accomplish or even hold on to once we have it. This view of ourselves as utterly helpless and therefore utterly insignificant in the vast universe will cripple and frustrate us, distorting us profoundly. You Are Nothing becomes the watchword of our life–a life which bears that maxim out. Hopeless and helpless we drift along, controlled by everything that is other than us. This is truly a living hell.

Into this darkness shines the realization embodied in the upanishads, a realization that we will somehow recognize from deep within us, for that realization is ours on the inmost level of our existence. We do not learn the truth–we recognize it.

All right, then: who makes the mind think, the body live, the faculty of speech to manifest, and causes the senses to operate?

The answer

“The Self is ear of the ear, mind of the mind, speech of speech. He is also breath of the breath, and eye of the eye. Having given up the false identification of the Self with the senses and the mind, and knowing the Self to be Brahman, the wise, on departing this life, become immortal.”

The ear, mind, speech, breath, and eye are only instruments, only messengers. The one who causes them to function, the hearer of hearing, the witness of the mind and thought, the understander of speech, the source of the breath and the seer of seeing, is the Atman, the Self. External experience may be illusory, but if we trace the illusion back and back to the perceiver of perception we will find the reality that is the Self. In a motion picture we see so many images, so many illusions, but when the picture stops we see the pure white screen that was behind it all the time, without which no picture would have been possible. Such is the Self. Knowing the Self to be none other than Brahman, the Absolute, rebirth is no more.

Swami Prabhavananda has translated the word dhira as “the wise,” but in actuality dhira means those who are steadfast–in this instance those who are firmly established in the practice of yoga and in the realization arising from yoga.

Brahman the inexpressible

Brahman is beyond all sensory perception or intellectual comprehension. Yet we can infer the existence of Brahman by that which It causes to occur, by the consciousness that does perceive and comprehend. So in conclusion the upanishad says this, which really needs little comment:

“Him the eye does not see, nor the tongue express, nor the mind grasp. Him we neither know nor are able to teach.

“Different is he from the known, and different is he from the unknown. So have we heard from the wise.

“That which cannot be expressed in words but by which the tongue speaks know that to be Brahman. Brahman is not the being who is worshiped of men.

“That which is not comprehended by the mind but by which the mind comprehends–know that to be Brahman. Brahman is not the being who is worshiped of men.

“That which is not seen by the eye but by which the eye sees–know that to be Brahman. Brahman is not the being who is worshiped of men.

“That which is not heard by the ear but by which the ear hears–know that to be Brahman. Brahman is not the being who is worshiped of men.

“That which is not drawn by the breath but by which the breath is drawn know that to be Brahman. Brahman is not the being who is worshiped of men.”

When the upanishad says that we do not know Brahman, it refers to intellectual knowledge. Therefore, as it continues, we cannot “teach” Brahman as an intellectual subject.

When it says that Brahman is different “from the unknown” it is not speaking of Brahman’s unknowability, but rather that Brahman is not an unknown object that in time the intellect will come to know.

The most striking part of this passage is the statement that “Brahman is not the being who is worshiped of men.” This presents two significant points. First, that Brahman is not an object, but the Eternal

Subject, and consequently cannot be worshiped as an object. Second, "men" cannot relate to Brahman at all, but those that have passed beyond all relative identity can experience Brahman as their own Self.

Knowing that is Ignorance, and Unknowing That is Knowing

At the beginning

All classical commentators say that in this second part of the Kena Upanishad the first two verses are a dialogue between a teacher and a student, and the remaining three verses are an exposition of the discussion. First, the teacher says to the student:

"If you think that you know well the truth of Brahman, know that you know little. What you think to be Brahman in your self, or what you think to be Brahman in the gods–that is not Brahman. What is indeed the truth of Brahman you must therefore learn."

The student responds:

"I cannot say that I know Brahman fully. Nor can I say that I know him not. He among us knows him best who understands the spirit of the words: "Nor do I know that I know him not."

To help us in this, here is the translation of Swami Gambhirananda:

"[Teacher:] If you think, 'I have known Brahman well enough,' then you have known only the very little expression that It has in the human body and the little expression that It has among the gods. Therefore Brahman is still to be deliberated on by you.

"Student:] 'I think [Brahman] is known. I do not think, "I know [Brahman] well enough;" [i.e. I consider] "Not that I do not know: I know and I do not know as well." He among us who understands that utterance, "Not that I do not know. I Know and I do not know as well," knows that [Brahman].'"

That may have only compounded the bewilderment, but we can untangle it with patience. These verses are excellent examples of the difficulty we have when we try to speak the Unspeakable and explain the Unexplainable.

An easy mistake

Brahman is not only everywhere, but actually is all things. (This, too, we cannot exactly comprehend, and to express it simplistically is to make things much worse.) Because of this, it is easy for those who have experienced only a hint of Brahman–even a hint of Which is tremendous–to say: "Now I know Brahman." But that would be like someone who has seen a cup of seawater saying: "Now I have seen the Sea." If we do not know Brahman fully, we cannot truly say that we know Brahman at all. Yet, there is a knowing that is beyond the intellect and is both knowing and unknowing in an experiential sense. This is why a medieval mystical English text on the knowledge of God is called *The Cloud of Unknowing*. When we know Brahman we know that It cannot known in the human sense of knowing. The same concept is held in Eastern Christianity, where it is said that God cannot be seen, but you must see God to realize that He cannot be seen.

Is all this said to confuse and mystify us? No; but it does have the purpose of our giving up the hopeless attempt to comprehend Brahman intellectually.

So the teacher says that to think we know Brahman when we have just glimpsed a hint of Its existence is a mistake. The clever student, however, points out that we can dimly know something of Brahman. He then points out that when come to truly know Brahman we will understand that we both know and do not know Brahman, that it is foolish to say either, "I know Brahman," or "I do not know Brahman." In wisdom, the two go together.

If you still do not get the idea, do not worry. The upanishadic author assumed we might not, so he gives us this verse to clear things up:

"He truly knows Brahman who knows him as beyond knowledge; he who thinks that he knows, knows not. The ignorant think that Brahman is known, but the wise know him to be beyond knowledge."

Practical experience

The knowledge of Brahman is not an intellectual matter, and neither is it incapacitating, despite the common misconception that mystical vision renders us unfit for practical life. So the next verse tells us:

"He who realizes the existence of Brahman behind every activity of his being whether sensing, perceiving, or thinking–he alone gains immortality. Through knowledge of Brahman comes power. Through knowledge of Brahman comes victory over death."

To live in unbroken consciousness of God is liberation. Liberation is possible even here in this world, while living in the body. For the upanishad continues:

"Blessed is the man who while he yet lives realizes Brahman. The man who realizes him not suffers his greatest loss. When they depart this life, the wise, who have realized Brahman as the Self in all beings, become immortal."

The Blessed

"Blessed is the man who while he yet lives realizes Brahman. The man who realizes him not suffers his greatest loss. When they depart this life, the wise, who have realized Brahman as the Self in all beings, become immortal."

Swami Nikhilananda renders this verse: "If a man knows Atman here, he then attains the true goal of life. If he does not know It here, a great destruction awaits him. Having realized the Self in every being, the wise relinquish the world and become immortal."

Here and now

It is affirmed over and over in the upanishads and the Bhagavad Gita that perfect realization and liberation is possible even here in the world. This is one of the glories of Sanatana Dharma. It does not hold out some vague "bye and bye" hope to be realized only after death–a sure trait of fraudulent religion. The truth of the Eternal Religion–including Yoga–can be proven at every moment of our life, just as advances in science, especially in physics and astronomy, reveal the truths intuited by the sages of India thousands of years ago.

We need to hold firmly to the fact that we can overcome ignorance and bondage in this very lifetime, that we need not think it will take many incarnations to come to enlightenment. The Bhagavad Gita, particularly, emphasizes the immediacy of our spiritual potential. "Faith"–another trait of false religion–is not needed, either. Our practice of yoga and the resulting maturation of consciousness will enable us to see, experience, and demonstrate the great truths of the upanishads.

What about doubts? They mean nothing, any more than blind beliefs. In some instances, a negative rejection of truth on the subconscious level masquerades as doubts and can hinder our progress. But honest doubts cannot. I could cite for you many instances in which I not only doubted something, I denied its possibility, but still I came to see for myself the truth of what I had not believed. My practice of yoga kept pushing the frontiers of my insight into areas that I had ignorantly thought were superstition or silly. And my doubt and denial did not delay even for a moment my coming to understand the truth I had disbelieved.

This is why no scripture of India is considered to be the "word of God," the supreme and final authority. Scriptures, like spiritual teachers, can only point the way, but they cannot definitively state "the truth." Yet through interior development there is nothing that can elude the yogi in his quest for reality. This is why Krishna speaks of Abhyasa Yoga–the Yoga of Practice–as the foundation for those who wish to really know.

The great loss

Those who do not realize God suffer the greatest loss, for they "lose" themselves *and* God. What, then, is left for them? Nothing. Desolate they wander in the desert of their own barren minds and hearts. Shankara says that the mahati vinashtih, the great destruction, is interminable birth and death in the material world with all is attendant pains, sorrows, and fears.

The great gain

On the other hand, the wise whose consciousness is steadfastly fixed in God, turn away from the world–or more exactly, from the bonds and blandishments of the world–and become immortal (amritam bhavanti) by entering forever into Immortal Brahman.

Blessed are those who live their lives in the perspective of this single verse. Realization and attainment shall be theirs. For them immortality shall be their assured and eternal future.

Approaching Brahman

The Kena Upanishad is quite brief, and now concludes with a story and a short reflection on the story. Here is the story:

The victory of the gods

Once the gods won a victory over the demons, and though they had done so only through the power of Brahman, they were exceedingly vain.

They thought to themselves, "It was we who beat our enemies, and the glory is ours." Brahman saw their vanity and appeared before them. But they did not recognize him.

Then the other gods said to the god of fire: "Fire, find out for us who this mysterious spirit is." "Yes," said the god of fire, and approached the spirit.

The spirit said to him: "Who are you?" "I am the god of fire. As a matter of fact, I am very widely known."

"And what power do you wield?" "I can burn anything on earth."

“Burn this,” said the spirit, placing a straw before him. The god of fire fell upon it with all his might, but could not consume it. So he ran back to the other gods, and said: “I cannot discover who this mysterious spirit is.”

Then said the other gods to the god of wind: “Wind, do you find out for us who he is.” “Yes,” said the god of wind, and approached the spirit.

The spirit said to him: “Who are you?” “I am the god of wind. As a matter of fact, I am very widely known. I fly swiftly through the heavens.”

“And what power do you wield?” “I can blow away anything on earth.”

“Blow this away,” said the spirit, placing a straw before him. The god of wind fell upon it with all his might, but was unable to move it. So he ran back to the other gods, and said: “I cannot discover who this mysterious spirit is.”

Then said the other gods to Indra, greatest of them all: “O respected one, find out for us, we pray you, who he is.” “Yes,” said Indra, and drew nigh to the spirit. But the spirit vanished,

And in his place stood Uma, God the Mother, well adorned and of exceeding beauty. Beholding her, Indra asked: “Who was the spirit that appeared to us?”

“That,” answered Uma, “was Brahman. Through him it was, not of yourselves, that you attained your victory and your glory.” Thus did Indra, and the god of fire, and the god of wind, come to recognize Brahman.

The Divine Power

This is a very straightforward account. The “gods” are mostly the intelligent faculties of the individual human being. The “doctrinal” element is very simple: the senses and mind cannot comprehend Brahman, but Its truth can be revealed by the Divine Feminine aspect of God, Mahashakti or Adishakti, the Great, Primal Power that is the dynamic aspect of Brahman, the Prakriti–Divine Creative Energy–that is inseparable from Purusha–the Supreme Spirit. God the Father is Unmoving Consciousness, whereas God the Mother is Moving Consciousness. The entire field of creation is Mother, the Father being the Transcendental Witness of Her manifestations. The Mother is the Divine Ladder which we ascend to the Bosom of the Father.

Prakriti proceeds from Purusha, the Holy Spirit “proceeds from the Father.”

The fundamental idea of the “dance” of the Creative Energy before the “face” of the Supreme Spirit is found in the book of Proverbs where she speaks of herself, saying:

“The Lord possessed me in the beginning of his ways, before he made any thing from the beginning. I was set up from eternity, and of old before the earth was made. The depths were not as yet, and I was already conceived. neither had the fountains of waters as yet sprung out: The mountains with their huge bulk had not as yet been established: before the hills I was brought forth: He had not yet made the earth, nor the rivers, nor the poles of the world. When he prepared the heavens, I was present: when with a certain law and compass he enclosed the depths: When he established the sky above, and poised the fountains of waters: When he compassed the sea with its bounds, and set a law to the waters that they should not pass their limits: when be balanced the foundations of the earth; I was with him forming all things: and was delighted every day, playing before him at all times; playing in the world.” The Divine Mother dances the dance of creation before the witnessing Lord.

Although Prabhavananda used the expression “Uma, God the Mother,” the Sanskrit phrase is *Uma Haimavatim*. Uma in Indian history, was the daughter of King Himalaya, and so was called Himavati. She was considered a manifestion (avatara) of the Divine Mother aspect of God. Uma is a name often given the Divine Power. But Shankara has a different, and interesting interpretation of Haimavatim. He say it means “one who was as though attired in dress of gold.”

This is most intriguing, because in the Bible we have similar imagery of the Divine Mother, the Queen–sometimes called “the King’s Daughter” because She emanates from the King–being dressed in gold. David wrote: “Upon thy right hand did stand the queen in gold of Ophir.” And a few verses later: “The king’s daughter is all glorious within: her clothing is of wrought gold.”

In the book of Revelation we find: “There appeared a great wonder in heaven; a woman clothed with the sun.” In this instance the “gold” is the light of the sun.

The elements

“The god of fire, the god of wind, and Indra—these excelled the other gods, for they approached nearest to Brahman and were the first to recognize him.”

As said above, in this upanishadic story, the “gods” are mostly the intelligent faculties of the individual human being. However, Agni, Vayu, and Indra are representative of the primeval Elements fire, air, and ether. These are “closer” to the Self, to Brahman, than are the earth and water elements, whose faculties are smell and taste. The faculties of fire, air, and ether respectively are sight, touch, and sound. In meditation we see light of various colors, experience sensations that are the inner modes of touch, and in our silent japa of Om hear the inner mental sound. These are three revealers of the presence of the Self/Brahman. However:

“But of all gods Indra is supreme, for he approached nearest of the three to Brahman and was the first of the three to recognize him.” The etheric body is the nearest to the Self, and its faculty of sound is that which unites our consciousness with Brahman. Thus etheric sound is the supreme “god” by which we “recognize”–perceive–Spirit.

Brahman in all

Brahman and Shakti (Power) are in reality one. Sri Ramakrishna often used the simile of fire and its power to burn. Fire is the Purusha and the burning power is the Prakriti. It is not amiss to say that Prakriti is the Effect of the presence of Brahman–is Brahman Itself. The upanishad recapitulates this, saying:

“This is the truth of Brahman in relation to nature: whether in the flash of the lightning, or in the wink of the eyes, the power that is shown is the power of Brahman. This is the truth of Brahman in relation to man: in the motions of the mind, the power that is shown is the power of Brahman. For this reason should a man meditate upon Brahman by day and by night.”

Wherefore: “Brahman is the adorable being in all beings. Meditate upon him as such. He who meditates upon him as such is honored by all other beings.”

It is the presence of Brahman which draws us to seek after or value an object. As the Brihadaranyaka Upanishad says:

> “It is not for the sake of the husband, my beloved, that the husband is dear, but for the sake of the Self.

> "It is not for the sake of the wife, my beloved, that the wife is dear, but for the sake of the Self.
> "It is not for the sake of the children, my beloved, that the children are dear, but for the sake of the Self.
> "It is not for the sake of wealth, my beloved, that wealth is dear, but for the sake of the Self.
> "It is not for the sake of the Brahmins, my beloved, that the Brahmins are held in reverence, but for the sake of the Self.
> "It is not for the sake of the Kshatriyas, my beloved, that the Kshatriyas are held in honor, but for the sake of the Self.
> "It is not for the sake of the higher worlds, my beloved, that the higher worlds are desired, but for the sake of the Self.
> "It is not for the sake of the gods, my beloved, that the gods are worshiped, but for the sake of the Self.
> "It is not for the sake of the creatures, my beloved, that the creatures are prized, but for the sake of the Self.
> "It is not for the sake of itself, my beloved, that anything whatever is esteemed, but for the sake of the Self."

The proof of this is the fact that when we successfully meditate on Brahman other sentient beings will sense the presence of Brahman in us and value us accordingly.

It is now up to us

The teaching is wonderful, but it is not enough. The student of the upanishadic sage intuits this, but comes to a wrong conclusion, asking: "Sir, teach me more of the knowledge of Brahman." But the teacher responds: "I have told you the secret knowledge." Naturally, the student will assume–as would we–that the "secret knowledge" is the philosophy about Brahman, etc. Therefore the teacher continues:

"Austerity, self-control, performance of duty without attachment–these are the body of that knowledge. The Vedas are its limbs. Truth is its very soul."

The importance of this perspective simply cannot be exaggerated. The Secret Knowledge is not philosophic formulations: *It is practice*–what Krishna calls Abhyasa Yoga, the Yoga of Practice. The Vedas are only its adjuncts. Truth is at its heart to be realized by the practitioners. Tapasya, self-mastery, and karma yoga form the body of the secret knowledge. There are no effects without a cause. These three "cause" the knowing of Brahman. about which the sage concludes:

"He who attains to knowledge of Brahman, being freed from all evil, finds the Eternal, the Supreme."

End of Kena Commentary:

Katha Upanishad

Translaetd by Vidyavachaspati V. Panoli

Om ! May He protect us both together (by illumining the nature of knowledge).

May He sustain us both (by ensuring the fruits of knowledge).
May we attain the vigour (of knowledge) together.
Let what we learn enlighten us.
Let us not hate each other.
Om ! Peace ! Peace ! Peace !

1-I-1. Out of desire, so goes the story, the son of Vajasrava gave away all his wealth. He had a son named Nachiketas.
1-I-2. Though young, faith possessed him as presents were being brought; he thought:
1-I-3. Water has been drunk (for the last time by these cows), grass has been eaten (for the last time); they have yielded all their milk, and are devoid of (the power of) the organs. Those worlds are indeed joyless where he goes who offers these.
1-I-4. He then said to his parent, "father, to whom wilt thou give me?" A second time and a third time (he said it). To him he (the father) said, "To Death I give thee."
1-I-5. Of many I go the first; of many I go the middle most. What purpose of Yama could there be which (my father) will get accomplished today through me?
1-I-6. Think how your ancestors behaved; behold how others now behave. Like corn man decays, and like corn he is born again.
1-I-7. Like Vaisvanara (fire), a Brahmana guest enters the houses. Men offer this to propitiate him. O Vaivasvata (Yama): fetch water (for him).
1-I-8. Hope, expectation, association with the effects (of these two), pleasant discourse, sacrifice, acts of pious liberality, sons and cattle – all these are destroyed in the case of the man of little intellect in whose house a Brahmana dwells without food.
1-I-9. O Brahmana, since thou, a worshipful guest, hast dwelt in my house for three nights without food, let me make salutation to thee. O Brahmana, may peace be with me. Therefore, ask for three boons in return.
1-I-10. O Death, let Gautama (my father) be relieved of the anxiety, let him become calm in mind and free from anger (towards me), and let him recognise me and talk to me when liberated by thee. Of the three boons, this is the first I choose.
1-I-11. Ouddalaki, the son of Aruna, will recognise thee as before and will, with my permission, sleep peacefully during nights and on seeing thee released from the jaws of Death, he will be free from anger.
1-I-12. There is no fear in heaven; nor art thou there; nor is there any fear from old age. Transcending both hunger and thirst and rising above grief, man rejoices in heaven.
1-I-13. O Death, thou knowest the Fire that leads to heaven. Instruct me, who am endowed with faith, about that (Fire) by which those who dwell in heaven attain immortality. This I choose for my second boon.
1-I-14. I will teach thee well; listen to me and understand, O Nachiketas, I know the Fire that leads to heaven. Know that Fire which is the means for the attainment of heaven and which is the support (of the universe) and located in the cavity.
1-I-15. Death told him of the Fire, the source of the worlds, the sort of bricks (for raising the sacrificial altar), how many, and how (to kindle the fire) and he (Nachiketas) too repeated it as it was told. Then Death, becoming delighted over it, said again:
1-I-16. The exalted one, being pleased, said to him: "I grant thee again another boon now. By thy name itself shall this fire be known; and accept thou this necklace of manifold forms".
1-I-17. Whoso kindles the Nachiketas fire thrice and becomes united with the three and does the three-fold karma, transcends birth and death. Knowing the omniscient one, born of Brahma, bright and adorable, and realizing it, he attains to surpassing peace.
1-I-18. He who, knowing the three (form of brick etc.,), piles up the Nachiketa Fire with this knowledge, throws off the chains of death even before (the body falls off), and rising over grief,

rejoices in heaven.
1-I-19. This is the Fire, O Nachiketas, which leads to heaven and which thou hast chosen for the second boon. Of this Fire, people will speak as thine indeed. O Nachiketas, choose the third boon.
1-I-20. This doubt as to what happens to a man after death – some say he is, and some others say he is not, – I shall know being taught by thee. Of the boons, this is the third boon.
1-I-21. Even by the gods this doubt was entertained in days of yore. This topic, being subtle, is not easy to comprehend. Ask for some other boon, O Nachiketas. Don't press me; give up this (boon) for me.
1-I-22. (Nachiketas said:) Since even by the gods was doubt entertained in this regard and (since) thou sayest, O Death, that this is not easily comprehended, no other preceptor like thee can be had to instruct on this nor is there any other boon equal to this.
1-I-23. Ask for sons and grandsons who will live a hundred years. Ask for herds of cattle, elephants gold and horses, as also for a vast extent of earth and thyself live for as many autumns as thou desirest.
1-I-24. If thou thinkest any other boon to be equal to this, ask for wealth and longevity. Be thou the ruler over a vast country, O Nachiketas; I shall make thee enjoy all thy longings.
1-I-25. What all things there are in the human world which are desirable, but hard to win, pray for all those desirable things according to thy pleasure. Here are these damsels with the chariots and lutes, the like of whom can never be had by men. By them, given by me, get thy services rendered, O Nachiketas, do not ask about death.
1-I-26. These, O Death, are ephemeral and they tend to wear out the vigour of all the senses of man. Even the whole life is short indeed. Be thine alone the chariots; be thine the dance and music.
1-I-27. Man cannot be satisfied with wealth. If we need wealth, we shall get it if we only see thee. We shall live until such time as thou wilt rule. But the boon to be asked for (by me) is that alone.
1-I-28. Having gained contact with the undecaying and the immortal, what decaying mortal dwelling on the earth below who knows the higher goal, will delight in long life, after becoming aware of the (transitoriness of) beauty (Varian) and sport (rati) and the joy (pramoda) thereof.
1-I-29. O Death, tell us of that, of the great Beyond, about which man entertain doubt. Nachiketas does not pray for any other boon than this which enters into the secret that is hidden.

1-II-1. Different is (that which is) preferable; and different, indeed, is the pleasurable. These two, serving different purposes, blind man. Good accrues to him who, of these two, chooses the preferable. He who chooses the pleasurable falls from the goal.
1-II-2. The preferable and the pleasurable approach man. The intelligent one examines both and separates them. Yea, the intelligent one prefers the preferable to the pleasurable, (whereas) the ignorant one selects the pleasurable for the sake of yoga (attainment of that which is not already possessed) and kshema (the preservation of that which is already in possession).
1-II-3. Thou hast relinquished, O Nachiketas, all objects of desire, dear and of covetable nature, pondering over their worthlessness. Thou hast not accepted the path of wealth in which perish many a mortal.
1-II-4. What is known as ignorance and what is known as knowledge are highly opposed (to each other), and lead to different ways. I consider Nachiketas to be aspiring after knowledge, for desires, numerous though they be, did not tear thee away.
1-II-5. Living in the midst of ignorance and deeming themselves intelligent and enlightened, the ignorant go round and round staggering in crooked paths, like the blind led by the blind.
1-II-6. The means of attaining the other world does not become revealed to the non-discriminating one who, deluded by wealth, has become negligent. He who thinks, 'this world alone is and none else' comes to my thraldom again and again.
1-II-7. Of the Self many are not even able to hear; Him many, though they hear, do not comprehend. Wonderful is the expounder of the Self and attainer, proficient. The knower (of the Self) taught by an able preceptor is wonderful.

1-II-8. This (Self), if taught by an inferior person, is not easily comprehended, for It is variously thought of. Unless taught by another (who is a perceiver of non-difference) there is no way (of comprehending It), for It is not arguable and is subtler than subtlety.
1-II-9. This (knowledge of the Self) attained by thee cannot be had through argumentation. O dearest, this doctrine, only if taught by some teacher (other than a logician), leads to right knowledge. O, thou art rooted in truth. May a questioner be ever like thee, O Nachiketas.
1-II-10. I know that the treasure is impermanent, for that which is constant cannot be reached by things which are not constant. Therefore, has the Nachiketa Fire been kindled by me with impermanent things, and I have attained the eternal.
1-II-11. The fulfilment of all desires, the support of the universe, the endless fruits of sacrifice, the other shore of fearlessness, the extensive path which is praiseworthy and great, as also (thy own exalted) state – seeing all these thou hast, intelligent as thou art, boldly rejected (them).
1-II-12. The intelligent one, knowing through concentration of mind the Self that is hard to perceive, lodged in the innermost recess, located in intelligence, seated amidst misery, and ancient, abandons joy and grief.
1-II-13. Having heard this and grasped it well, the mortal, separating the virtuous being (from the body etc.,) and attaining this subtle Self, rejoices having obtained that which causes joy. The abode (of Brahman), I think, is wide open unto Nachiketas.
1-II-14. Tell me of that which thou seest as distinct from virtue, distinct from vice, distinct from effect and cause, distinct from the past and the future.
1-II-15. The goal which all the Vedas expound, which all austerities declare, and desiring which aspirants resort to Brahmacharya, that goal, I tell thee briefly: It is this – Om.
1-II-16. This syllable (Om) indeed is the (lower) Brahman; this syllable indeed is the higher Brahman; whosoever knows this syllable, indeed, attains whatsoever he desires.
1-II-17. This support is the best; this support is the supreme. Knowing this support one is magnified in the world of Brahman.
1-II-18. The intelligent Self is not born, nor does It die. It did not come from anywhere, nor did anything come from It. It is unborn, eternal, everlasting and ancient, and is not slain even when the body is slain.
1-II-19. If the slayer thinks that he slays It and if the slain thinks of It as slain, both these do not know, for It does not slay nor is It slain.
1-II-20. The Self that is subtler than the subtle and greater than the great is seated in the heart of every creature. One who is free from desire sees the glory of the Self through the tranquility of the mind and senses and becomes absolved from grief.
1-II-21. While sitting, It goes far, while lying It goes everywhere. Who other than me can know that Deity who is joyful and joyless.
1-II-22. The intelligent one having known the Self to be bodiless in (all) bodies, to be firmly seated in things that are perishable, and to be great and all-pervading, does not grieve.
1-II-23. The Self cannot be attained by the study of the Vedas, not by intelligence nor by much hearing. Only by him who seeks to know the Self can It be attained. To him the Self reveals Its own nature.
1-II-24. None who has not refrained from bad conduct, whose senses are not under restraint, whose mind is not collected or who does not preserve a tranquil mind, can attain this Self through knowledge.
1-II-25. The Self to which both the Brahmana and the Kshatriya are food, (as it were), and Death a soup, how can one know thus where It is.

1-III-1. The knowers of Brahman and those who kindle the five fires and propitiate the Nachiketa Fire thrice, speak of as light and shade, the two that enjoy the results of righteous deeds, entering within the body, into the innermost cavity (of the heart), the supreme abode (of Brahman).
1-III-2. May we be able to know the Nachiketa Fire which is the bridge for the sacrificers, as also the

imperishable Brahman, fearless, as well as the other shore for those who are desirous of crossing (the ocean of samsara).
1-III-3. Know the Self to be the master of the chariot, and the body to be the chariot. Know the intellect to be the charioteer, and the mind to be the reins.
1-III-4. The senses they speak of as the horses; the objects within their view, the way. When the Self is yoked with the mind and the senses, the wise call It the enjoyer.
1-III-5. But whoso is devoid of discrimination and is possessed of a mind ever uncollected – his senses are uncontrollable like the vicious horses of a driver.
1-III-6. But whoso is discriminative and possessed of a mind ever collected – his senses are controllable like the good horses of a driver.
1-III-7. But whoso is devoid of a discriminating intellect, possessed of an unrestrained mind and is ever impure, does not attain that goal, but goes to samsara.
1-III-8. But whoso is possessed of a discriminating intellect and a restrained mind, and is ever pure, attains that goal from which he is not born again.
1-III-9. But the man who has a discriminating intellect as his driver, and a controlled-mind as the reins, reaches the end of the path – that supreme state of Vishnu.
1-III-10. The sensory objects are subtler than the senses, and subtler than the sensory objects is mind. But intellect is subtler than mind and subtler than intellect is Mahat (the Hiranyagarbha).
1-III-11. The unmanifested (avyakta) is subtler than Mahat (Hiranyagarbha) and subtler than the unmanifested is Purusha. There is nothing subtler than Purusha. That is the end, that is the supreme goal.
1-III-12. This Self hidden in all beings does not shine. But by seers of subtle and pointed intellect capable of perceiving subtle objects, It is seen.
1-III-13. Let the wise man merge speech in his mind, merge that (mind) into the intelligent self and the intelligent self into the Mahat. (Let him then) merge the Mahat into the peaceful Self.
1-III-14. Arise, awake, and learn by approaching the exalted ones, for that path is sharp as a razor's edge, impassable, and hard to go by, say the wise.
1-III-15. By knowing that which is soundless, touchless, formless, undecaying, so also tasteless, eternal, odorless, beginningless, endless, subtler than Mahat and constant, man is liberated from the jaws of death.
1-III-16. Narrating and hearing this eternal story of Nachiketas told by Death, the intelligent man attains glory in the world of Brahman.
1-III-17. Whoso, becoming pure, causes this supreme secret to be recited before am assembly of the Brahmanas, or at the time of Sraddha, that (ceremony) secures for him infinite results, secures infinite results.

2-I-1. The self-existent damned the out-going senses. Therefore one sees externally and not the internal Self. Someone (who is) intelligent, with his eyes turned away, desirous of immortality, sees the inner Self.
2-I-2. The unintelligent go after outward pleasures; they fall into the meshes of wide-spread death. But the intelligent, having known immortality to be constant, never covet here objects that are inconstant.
2-I-3. By the self (a man knows) form, taste, odor, sound, touch, and the sexual joy. What remains here (unknowable to the Self)? This verily is that (thou seekest).
2-I-4. Knowing that great and all-pervading Self by which one sees (the objects) both in the sleep and the waking states, the intelligent man grieves no more.
2-I-5. Whoso knows the self closely, the honey-eater, the supporter of the vital airs and the lord of the past and the future, will not henceforward protect himself. This verily is that (thou seekest).
2-I-6. He who perceives the First-born that came into being from Tapas (Brahman) before the waters, and that, entering into the cavity of the heart, is seated there, he perceives that very Brahman. This

verily is that (thou seekest).
2-I-7. (He who perceives) this Aditi that comes into being as the Prana, comprising all the gods, that is manifested along with the elements, and that, entering into the cavity of the heart, is seated there, he perceives that very Brahman. This verily is that (thou seekest).
2-I-8. The (sacrificial) fire lodged in the two aranis, even as the foetus is carefully borne by the pregnant woman, is fit to be worshipped every day by men who are wakeful and possessed of oblation. This verily is that (thou seekest).
2-I-9. On that from which the sun rises and in which it sets, are fixed all the gods. None ever goes beyond that. This verily is that (thou seekest).
2-I-10. What indeed is here is there; what is there is here again. Whoso here sees as though different, passes from death to death.
2-I-11. By mind alone is this attainable; there is no difference here whatsoever. Whoso here sees as though different, passes from death to death.
2-I-12. The Purusha, of the size of a thumb, dwells in the body. (Realizing Him as) the Lord of the past and the future, one does not (henceforward) want to protect oneself. This verily is that (thou seekest).
2-I-13. The Purusha of the size of a thumb is like a smokeless flame and is the Lord of the past and the future. He certainly exists now and shall certainly exist tomorrow. This verily is that (thou seekest).
2-I-14. As rain-water fallen on a mountain ridge runs down the rocks, so does one seeing the selves differently run after them alone.
2-I-15. As pure water poured into pure water remains the same only, so does the Self of the thinker who knows thus become, O Gautama.

2-II-1. The city of the unborn whose knowledge is like the light of the sun, consists of eleven gates. Meditating on Him, one does not grieve and, becoming free (from bondage), one becomes liberated. This verily is that (thou seekest).
2-II-2. As mover (sun), He dwells in heaven; (as air), He pervades everything and dwells in inter-space; as fire, on the earth; as guest, in the houses; He dwells in men; dwells in the gods; dwells in truth and dwells in space. He is all that is born in water, all that is born on earth, all that is born in sacrifices and all that is born on the mountains; He is unchanging and great.
2-II-3. (He) raises the prana upward and casts the apana downward. All the gods worship Him who is adorable and seated in the middle.
2-II-4. When this Self seated in the body is torn away and freed from the body, what remains here? This verily is that (thou seekest).
2-II-5. Not by prana, not by apana does a mortal live; but all live by something else on which these two depend.
2-II-6. I will describe to thee, O Gautama, this secret ancient Brahman and also what becomes of the Self after death.
2-II-7. Some jivas enter the womb for assuming bodies; others go into the unmoving, in accordance with their karma and with their knowledge.
2-II-8. This Purusha who is awake when all are asleep, creating all things cherished, is certainly pure; that is Brahman; that is called the Immortal. All worlds are strung on that; none passes beyond that. This verily is that (thou seekest).
2-II-9. Just as fire, though one, having entered the world, assumes a separate form in respect of every form, so does the in-dwelling Self of all beings, though one, assume a form in respect of every form, and is outside it.
2-II-10. Just as wind, though one, having entered the world, assumes a separate form in respect of each form, so does the in-dwelling Self of all beings, though one, assumes a form in respect of every form and is outside it.
2-II-11. Just as the sun, which is the eye of the entire world, is not tainted by the external impurities

seen by the eyes, so also, the in-dwelling Self of all beings, though one, is not tainted by the sorrows of the world, It being external.
2-II-12. Eternal happiness belongs to the intelligent – not to others – who realize in their hearts Him who is one, the controller and the in-dwelling Self of all beings, and who makes the one form manifold.
2-II-13. Whoso among the intelligent realize the Self in the (inner space of the) heart as the eternal among the ephemeral, the consciousness among the conscious, who, though one, dispenses the desired objects to many, to them belongs eternal peace, not to others.
2-II-14. How shall I know that indescribable and supreme Bliss which they think of as 'This'? Is It self-luminous or does It shine distinctly, (making Itself perceptible to the intellect), or does It not?
2-II-15. There the sun shines not, nor do the moon and the stars, nor do these lightnings. How (then) can this fire (shine)? Everything shines after Him that shines. By His light shines all this.

2-III-1. This peepul tree with root above and branches down is eternal. That (which is its source) is certainly pure; that is Brahman and that is called immortal. On that are strung all the worlds; none passes beyond that. This verily is that (thou seekest).
2-III-2. All this universe, evolved (from Brahman), moves in prana (in Brahman); the most frightful like an uplifted thunderbolt. Those who know this become immortal.
2-III-3. For fear of Him, fire burns;
For fear of Him, shines the sun;
For fear of Him, Indra and Vayu function;
For fear of Him, death, the fifth, stalks on the earth.
2-III-4. If one could know here prior to the falling of the body, (one becomes liberated); (if not), one becomes fit to be embodied in the worlds of creatures.
2-III-5. As in a mirror, so in one's intellect; as in a dream, so in the world of manes; as seen in water, so in the world of the Gandharvas; as in the case of shade and light, so in the world of Brahma.
2-III-6. The intelligent man, having known the different nature of the senses originating separately (from their causes), as also their rising and setting, does not grieve.
2-III-7. The mind is subtler than the senses; subtler than the mind is the intellect; Mahat (Hiranyagarbha) is subtler than the intellect; subtler than Mahat is Avyakta (Unmanifested).
2-III-8. But subtler than Avyakta is Purusha, all-pervading and without a linga (distinguishing mark) indeed, knowing whom a mortal becomes freed and attains immortality.
2-III-9. His form does not stand within the scope of vision; none beholds Him with the eye. By the intellect restraining the mind, and through meditation is He revealed. Those who know this become immortal.
2-III-10. When the five senses of knowledge are at rest together with the mind, and the intellect is not active, that state they call the highest.
2-III-11. That steady restraint over the senses they regard as yoga. Then one becomes vigilant, for yoga can indeed originate (in one) and can be lost (as well).
2-III-12. Not by speech, not by mind, not by the eye can It be attained. Except in the case of one who says, 'It exists', how can It be known to anyone else?
2-III-13. The Self should be apprehended as existing and also as It really is. Of these two (aspects), to him who knows It to exist, Its true nature is revealed.
2-III-14. When all longings that are in the heart vanish, then a mortal becomes immortal and attains Brahman here.
2-III-15. When all the knots of the heart are cut asunder here, then a mortal becomes immortal. Only this much is the instruction.
2-III-16. There are a hundred and one nerves of the heart. Of then, one goes out piercing the head. Going up through that, one attains immortality; the others serve for departing in different ways.
2-III-17. Purusha of the size of a thumb, the inner Self, is ever seated in the heart of all living beings.

One should, with steadiness, separate Him from one's own body as stalk from the Munja grass. One should know Him as pure and immortal; one should know Him as pure and immortal.
2-III-18. Nachiketas then, having acquired this knowledge imparted by Death, as also the instructions on Yoga in entirety, attained Brahman having become dispassionate and deathless. So does become any one else also who knows the inner Self thus.

Om ! May He protect us both together (by illumining the nature of knowledge).
May He sustain us both (by ensuring the fruits of knowledge).
May we attain the vigour (of knowledge) together.
Let what we learn enlighten us.
Let us not hate each other.
Om ! Peace ! Peace ! Peace !

Here ends the Kathopanishad, as contained in the Krishna-Yajur-Veda.

Katha Upanishad Commentary

Commentary on the Katha Upanishad–by Swami Nirmalananda Giri

The Past is the Future

In very ancient times a man named Vajrabasa decided to perform a rite intended to give the performer great merit. The rite entailed the giving away of all the performer's possessions. However he had no such intention, and instead was going to give away only his cattle–and of them only the useless ones: the old, the barren, the blind, and the lame. His son, Nachiketa, observing this, came to his father and said: "Father, do not repent thy vow! Consider how it has been with those that have gone before, and how it will be with those that now live. Like corn, a man ripens and falls to the ground; like corn, he springs up again in his season."

There is no use denying it: we all follow in the path of Vajrabasa on occasion, though some do it more exuberantly. This is especially deadly in the realm of spiritual life.

I well remember when two newly-made Indian friends from South India asked me wonderingly: "What is an 'Indian giver'?" When I said it meant someone who promised but did not deliver, or who gave and then took back, they were really bewildered. But when I explained that it was not the Indians who were the "givers" but the deceitful white men, they understood–and to *my* confusion thought it was very funny. (When I told them about "Honest Injun?" and "The only good Indian is a dead Indian" they laughed till they cried, and thereafter frequently asked: "Honest Injun?" when I told them something.) It is not funny when we are "Indian givers" in spiritual life, just as double-tongued and devious with

God and our own spirit as the politicians were with the Native Americans.

One of the funniest and most typical examples is found in the comic motion picture, *The End*. In one scene Burt Reynolds is swimming in the ocean about to drown. He starts shouting out to God how much of his income he vows to give if he survives. The percentage goes up and up to the total amount. But then he sees that there is a chance he may make it back to shore. So the percentage starts dropping in proportion to how near he gets to the land! Finally he is telling God that he will be giving nothing, and if God does not like it, that is just too bad. We are very much (often exactly) like that ourselves. When we think we are not going to have something, or will have no use for it, we generously offer it to God or renounce it. But the moment we see a need or a use for it, then we announce to ourselves that God would not expect us to hand it over or renounce it.

Many people start out spiritual life with great enthusiasm, ready to dedicate and sacrifice in order to attain liberation. But as time goes by, the sands in the hourglass of will and interest grow less and less, shifting back to the bottom level of ego and the material life until what remains is so feeble and negligible it would be better if it, too, were eliminated in honesty.

The principle that we reap only and exactly what we sow is an absolute in spiritual life. Here are Saint Paul's words on the subject: "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. And let us not be weary in well doing: for in due season we shall reap, if we faint not." Fainting is a very real possibility for all of us, and that is why these warning words of Nachiketa were written in the upanishad: "Father, do not repent thy vow! Consider how it has been with those that have gone before, and how it will be with those that now live. Like corn, a man ripens and falls to the ground; like corn, he springs up again in his season."

The law of reaping what has been sown–and conversely not reaping what has not been sown–is to be taken most seriously in all aspects of life, but especially in spiritual matters. Solomon cautions us: "When thou vowest a vow unto God, defer not to pay it; for…better is it that thou shouldest not vow, than that thou shouldest vow and not pay." The question here is not that of God being angry or sad at our non-payment, but the negative effect our own perfidy will have on us directly. It is not God that rewards and punishes, but our own self, and its justice is inexorable. So asking God to release us or forgive us means positively nothing–it is our own self we are dealing with and *it* cannot be gotten around in any degree whatsoever.

Sad to say, there are many examples of "those that have gone before" who foolishly reneged on their own selves and suffered the consequences, from simple unhappiness to abject and long-lasting misery, and even death. This latter is no exaggeration, I know of examples myself. If you will excuse me, I will not cite any examples at all, for it is simply too bleak. Just do not be one yourself! But I will tell you the principle I have seen demonstrated over and over again: *Whatever a person abandons his spiritual life to keep or to gain will be (usually abruptly or even violently) taken away from him and he will never regain or restart his spiritual life in this incarnation.* I have never seen an exception. Never. (I am, however, not speaking of merely risking or retarding the personal spiritual life–we all do that just from making mistakes or from silly foibles–but of the actual giving up and turning from, even rejecting of, one's spiritual life and obligations. This is fatal.)

At every step of our spiritual life we must keep in mind the law of cause and effect and "consider how it has been with those that have gone before, and how it will be with those that now live." And lest we think that if we escape the karmic reaction in this life we are "home free," Nachiketa added: "Like corn, a man ripens and falls to the ground; like corn, he springs up again in his season." So there are future lives in which our neglect can come to fruition in many forms–all inimical to our further progress.

Of course, the words of Nachiketa only have meaning to the wise. As Krishna told Arjuna: "Even a wise man acts according to the tendencies of his own nature. All living creatures follow their tendencies. What use is any external restraint? If a man keeps following my teaching with faith in his heart, and does not make mental reservations, he will be released from the bondage of his karma. But those who scorn my teaching, and do not follow it, are lost. They are without spiritual discrimination. All their knowledge is a delusion."

Seeing Death, Seeing Life

Visiting Death

Long ago a man named Vajrabasa undertook a ritual to gain divine favor, but deliberately performed it in such a way that only misfortune could accrue to him rather than good. His virtuous son, Nachiketa, tried to reason with him, but in response he uttered the curse: "Thee I give to Death!"

Nachiketa was no ordinary son. He was an accomplished yogi, one who could penetrate into the unseen worlds, and in keeping with his unjust father's unjust words he went to the realm presided over by Yamaraja, the King of Death. Yama welcomed him with great respect and told Nachiketa to ask three favors from him. Being a worthy son of an unworthy father, his first request was that his father should suffer no anxiety about his fate, but that his anger should be appeased so that when Nachiketa returned home his father would acknowledge and welcome him. Yama agreed.

Next Nachiketa asked to learn the sacrificial rite that leads to heaven. Yama agreed to that also and taught him. Then Yama asked him to make his third request. The upanishadic text continues:

"And then Nachiketa considered within himself, and said:

"'When a man dies, there is this doubt: Some say, he is; others say, he is not. Taught by thee, I would know the truth. This is my third wish.'

"'Nay,' replied Death, 'even the gods were once puzzled by this mystery. Subtle indeed is the truth regarding it, not easy to understand. Choose thou some other boon, O Nachiketa.'

"But Nachiketa would not be denied.

"'Thou sayest, O Death, that even the gods were once puzzled by this mystery, and that it is not easy to understand. Surely there is no teacher better able to explain it than thou–and there is no other boon equal to this.'

"To which, trying Nachiketa again, the god replied:

"'Ask for sons and grandsons who shall live a hundred years. Ask for cattle, elephants, horses, gold. Choose for thyself a mighty kingdom. Or if thou canst imagine aught better, ask for that–not for sweet pleasures only but for the power, beyond all thought, to taste their sweetness. Yea, verily, the supreme enjoyer will I make thee of every good thing. Celestial maidens, beautiful to behold, such indeed as were not meant for mortals—even these, together with their bright chariots and their musical instruments, will I give unto thee, to serve thee. But for the secret of death, O Nachiketa, do not ask!'

"But Nachiketa stood fast, and said: 'These things endure only till the morrow, O Destroyer of Life, and the pleasures they give wear out the senses. Keep thou therefore horses and chariots, keep dance and song, for thyself. How shall he desire wealth, O Death, who once has seen thy face? Nay, only the boon that I have chosen–that only do I ask. Having found out the society of the imperishable and the immortal, as in knowing thee I have done, how shall I, subject to decay and death, and knowing well the vanity of the flesh–how shall I wish for long life?

"'Tell me, O King, the supreme secret regarding which men doubt. No other boon will I ask.'

"Whereupon the King of Death, well pleased at heart, began to teach Nachiketa the secret of immortality."

The mystery

As Yama told Nachiketa, even those powerful beings that control the forces of the cosmos have been puzzled by the mystery of whether those who have gone beyond death can be said to exist or not to exist. Reflective human beings have agonized over the same problem. When they came to Buddha with the question he refused to give any answer, saying that whichever he told them they would misunderstand and distort his words. So he said nothing. Consequently, to say that Buddha taught the non-existence of an immortal self and individual immortality is perhaps an even worse distortion than that which he sought to avoid through silence.

Yama, however, was not talking to word-juggling ignoramuses, but to an eminently qualified inquirer. Yet, testing the strength of Nachiketa's interest in such a profound matter, he attempted to dissuade him from pressing the question. When that failed, he resorted to that which has effectively deflected "seekers" through the history of humanity. He offered him long-lived and prosperous progeny, vast material wealth and possessions, unlimited pleasure and unlimited power, and finally, dominion over even the subtle worlds and all that is therein. Throughout countless ages the mere promise or prospect of such acquisitions have turned awakening consciousnesses from the path of immortality and led them further into the morass of mortal life. But Nachiketa could not be moved from his original resolve to learn the truth regarding immortality.

The Katha Upanishad cannot have been unknown to Jesus when he lived and studied in India, and it can be speculated that it was in the context of the teachings of this upanishad that he asked his disciples: "What is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" I have to admit that when as a primary grade-schooler I first heard this verse read out in church, I immediately thought: "No. The real question is: 'What will a man *take* in exchange for his soul?'" Through the years I kept questioning as to whether things were a blessing for life or a bribe to embrace inner death. This, too, we see so often. From those early years and even till now I have seen so many bribes offered and taken, all of them cheap and paltry compared to what the seekers would have gained if they had turned away from the offers. And as I have pointed out, in every instance the promise was withdrawn unfulfilled or the "gain" was ruthlessly wrested from their grasp and they were left broken and empty. People do not need to die to become "lost souls." The suffering may not be eternal, but it is no less terrible for that. I can truthfully say that throughout my life the most desolate souls I have met were those that said to me with sad nostalgia: "I used to be…," and then mentioned some abandoned spiritual calling or involvement. The wheels of life were grinding them down and tormenting them with the bitter memory of their loss along with the impossibility of their regaining that which they had so carelessly and foolishly tossed aside for "life" long ago.

Let us attend!

In Eastern Christian worship the exclamation "Let us attend!" is usually uttered before some special reading or prayer is about to be intoned. We should indeed attend to the words of Nachiketa when he replied to Yama's offer:

"These things endure only till the morrow, O Destroyer of Life, and the pleasures they give wear out the senses. Keep thou therefore horses and chariots, keep dance and song, for thyself. How shall he desire wealth, O Death, who once has seen thy face? Nay, only the boon that I have chosen–that only do I ask. Having found out the society of the imperishable and the immortal, as in knowing thee I have done, how shall I, subject to decay and death, and knowing well the vanity of the flesh–how shall I wish for long life? Tell me, O King, the supreme secret regarding which men doubt. No other boon will I ask."

In Christianity and Buddhism a great deal of emphasis is placed on the memory of death as a universal principle and the particular mortality of each one of us. In the West this is superficially shrugged off as morbidity and "unhealthy," but it can be salutary indeed. It was only sensible that Nachiketa, having come face-to-face with Death, should disregard all that which the human race has been madly seeking throughout its existence. For in the East (including Christianity) only that which lasts forever without any change is considered Real. Everything else is unreal, illusory. Therefore that which can change and pass away is even now essentially *nothing*. Who, then, would value any such? There is no need for a lengthy philosophical analysis of psychic niceties or suchlike. The fact of their evanescent nature turns all desired objects to mere fantasies in the consciousness of the wise.

"Whereupon the King of Death, well pleased at heart, began to teach Nachiketa the secret of immortality."

The Good and the Pleasant

"The good is one thing; the pleasant is another. These two, differing in their ends, both prompt to action. Blessed are they that choose the good; they that choose the pleasant miss the goal."

How simple and direct these words are! When, after years of being soaked (sometimes drowned) in mere religion, when I found *dharma* one of the most beautiful and wonderful things about it was its incredible simplicity. The religion I had had before was simplistic–childishly so–but at the same time it was complex, convoluted and tangled, because that was state of mind that had produced it and which it produced in those unfortunate enough to accept and follow it. (Many avoided the problem by professing the religion but not really following it.) In contrast, the profound dharma was also as simple as the great ocean, gathering all into unity. I had tried reading Western philosophers and theologians, and found them impossible to understand–mostly because they were not really saying anything. The first time I opened a book by Shankara, the greatest philosopher India has ever produced, it was with real anxiety. Would I break apart on the rock of his verbiage? Not at all. Every sentence was so exquisitely clear, every concept so unbelievably simple–and equally vast and deep. I understood why: Shankara *knew* by his acquisition of Divine Consciousness. When Shankara talked to me God was speaking. And God knows how to communicate.

Neither Shankara nor the Upanishads or the Gita really require a commentary. All a "commentator" can really do is expand what is already there so we do not rush from point to point in the original text and miss so much of it. Actually, all my commentaries are really Pauses and Reflections. There is no need to explain to you what those sacred texts mean. You can easily understand them for yourself. So all I am really doing is ruminating over them with you. We are digesting them together. It is very satisfying. At least to me–I hope it is to you, also.

The good and the pleasant

“The good is one thing; the pleasant is another.” This does not have to be the situation–the problem is in us. Since the good dissolves the ego and frees us from its seemingly eternal domination and bondage, it is only natural that those who are inured, even addicted, to its rule will find the good bitter in the extreme. In the closing chapter of the Bhagavad Gita Krishna speaks of the one who chooses the good: “Deep his delight after strict self-schooling: sour toil at first but at last what sweetness, the end of sorrow.” Who would not choose this? Just about everybody. Why? Because it requires “strict self-schooling.” We have to educate and deliver ourselves. Neither God nor any holy being can do it for us. Therefore those who cling to their ego-addiction avidly “take refuge” in and “surrender” to and “place all my trust” in God, gods, gurus, saints, teachers, a religion, and whatever, knowing at least subconsciously that it will not work, *for they alone can do the needful.* The Holy Ones have already done all they could do for them. They have given the message and pointed out the way. Now it is their turn to get to work. Otherwise nothing will happen. And in their perversity this satisfies them completely, though they cover it up with religiosity and “devotion.” Those who do wish to achieve the good must shake off their self-hypnosis and begin the labor. They will be surprised at how pleasant it really is, and in time will come to realize that they were enjoying pain and avoiding the real pleasure that is found only in spiritual life.

Krishna describes the pleasant as essentially “sweet at first but at last how bitter: that pleasure is poison.” It is not just harmful–it is deadly. Saint Ignatius of Antioch, a disciple of Saint John the Evangelist, wrote of those who, drinking a sweet drink that contains poison, “sweetly drink in their death.” “Aren’t we having fun?” “Come on–live!” “What are you afraid of?” “Why don’t you find out what it is all about?” “What do you know about life?” These are the desperate appeals of those whose consciousness is awakened enough for them to be tormented by the example of those who have more fully awakened and who “touch not the cup–it is death to the soul.”

The wise know that the good and the pleasant utterly differ in their ends. The pleasant leads to ever more addiction, a craving for ever-increasing intoxication, and finally complete collapse and destruction.

"When senses touch objects, the pleasures therefrom are like wombs that bear sorrow.They begin, they are ended. They bring no delight to the wise."

On the other hand:

"Self-controlled, cut free from desire, curbing the heart, and knowing the Atman, man finds Nirvana that is in Brahman, here and hereafter."

“For when a man’s heart has reached fulfillment through knowledge and personal experience of the truth of Brahman, he is never again moved by the things of the senses. Earth, stone and gold seem all alike to one who has mastered his senses. Such a yogi is said to have achieved union with Brahman. Then he knows that infinite happiness which can be realized by the purified heart but is beyond the grasp of the senses. He stands firm in this realization. Because of it, he can never again wander from the inmost truth of his being.”

The good also leads to complete collapse and destruction–the collapse and disintegration of the ego and its attendants, ignorance and desire. Then:

He knows bliss in the Atman, and wants nothing else. Cravings torment the heart: he renounces cravings. I call him illumined.

The man of faith, whose heart is devoted, whose senses are mastered: he finds Brahman. Enlightened, he passes at once to the highest, the peace beyond passion.

His mind is dead to the touch of the external: it is alive to the bliss of the Atman. Because his heart knows Brahman his happiness is for ever.

Already, here on earth, before his departure, let man be the master of every impulse
Lust-begotten or fathered by anger: thus he finds Brahman, thus he is happy.

Motivating forces

"These two, differing in their ends, both prompt to action." Both the good and the pleasant impel us to actions, but they do so in completely different ways.

The good points us to the way of benefit in a completely intelligent and non-emotional way. For example, the good never motivates us by selfish means such as promising reward or threatening punishment–this is the way of evil, including much of religion. The good motivates us toward itself simply by revealing its inherent value.

The pleasant is altogether different. It only shows us its external appearance. It does not reason with us, but entices or even compels us to seize it. The pleasant only shows us its immediate or short-term effect, but completely hides from us its long-term effects and blinds us to its inherent defects. The archetypal example of this is found in the Bible. There we are told that "when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat." Here we see all the problems with the pleasant: only the external is considered, emotion and instinct come to dominate and eclipse reason, and the ultimate effect is completely unapparent.

In sum, the good reveals but the pleasant conceals. It is necessary that we see the good as truly good and the pleasant as harmful and even evil. This is not easy.

The bigger picture

One of the problems with prevailing religion of all kinds is its incredible small-sightedness. Like the pleasant-oriented and pleasant-obsessed ego which it supports and feeds, it is concerned with only the moment at hand or with goals that are utterly irrelevant to the real nature of the human being. When we understand who/what we really are, then alone can we comprehend what is the sole purpose of our existence: conscious union with the Absolute. In light of this the upanishad concludes: "Blessed are they that choose the good; they that choose the pleasant miss the goal." So the discrimination between the good and the pleasant is no light matter.

A genuine test of character

In the twenty-fifth chapter of the Gospel of Matthew we find a parable about foolish and wise souls. Most of us do not really care if we are foolish, just as long as no one labels us so. But we *should* care, and so the upanishad continues its teaching, saying:

"Both the good and the pleasant present themselves to men. The wise, having examined both, distinguish the one from the other. The wise prefer the good to the pleasant; the foolish, driven by fleshly desires, prefer the pleasant to the good." There is a lot of truth in these few lines, some of it embarrassing, but nevertheless beneficial for us. (The good is not the pleasant, even in philosophy.)

“Both the good and the pleasant present themselves to men.” Whatever may be the excuses we may make for ourselves, even portraying ourselves as weak or victims, no one, NO ONE, forces anything upon us in life, however much it may seem otherwise. Rather, the good and the pleasant simply “present themselves” to us. We are totally responsible for our response to them, although, like Adam and Eve back in Genesis, we try to put the blame on someone else, on some external factor.

It is really essential to us as we move through life (hopefully forward) that although our deluded experience seems just the opposite, in reality all “things” are completely neutral–it is our response to them that really gives them any character such as good, bad, destructive, positive, etc. A little thought will show this. The deadliest poison is harmless if we do not make contact with it. Conversely, the best medicine is worthless if we do not consume it. Or think of this: garbage seems heavenly food to a starving person, but not to someone who is well fed; a child’s toy means nothing to a mature adult. Nothing has an innate ability to draw or force us–all the drawing and forcing is in our own mind as it responds to the object. We can blame no one at any time. It is all in us. If there are no grass seeds in the soil no grass will grow. The seeds have to be in us to sprout and grow and bear fruit as thinking, willing, and acting.

“The wise, having examined both, distinguish the one from the other.” Viveka, the ability to distinguish between the real and the unreal, between the true and the false, between the transient and the permanent, is indispensable for the serious spiritual aspirant. The wise possess and exercise this faculty, the eye of wisdom, by deeply examining whatever is presented to them and discerning whether it is the good or the merely pleasant they are being confronted with. Intelligence comes into the foreground, feeling and emotion being banished from the mental field altogether. Human beings operate either rationally or instinctually-emotionally. The wise are rational at all times. At all times. For example, real love is clearsighted–never blind–whereas infatuation masquerading as love is both blinding and blindness.

Preferring and driven

If two people are walking, one toward the north and the other toward the south, the difference between them is very little–just the direction they are facing. But in the matter of the wise and the foolish the differences are profound, for they are rooted in their very being, especially the mind and intellect. Even as a child I always thought that the statement of Abraham to Lazarus that “between us and you there is a great gulf fixed,” was spiritually symbolic, that a great gulf did indeed lie between the Godwards and the earthwards. The upanishad is outlining this nature of this gulf for us by describing its effects on both.

The wise prefer the good–they are not enticed, coerced, or “somehow drawn” to the good. They intelligently–yes, intellectually–prefer it because they know its nature and its effects. This is true of everything in their life, mundane, mental, and spiritual. This is markedly true in the matter of religion. The religious expression of the wise is always, peaceful, clear, intelligent, informed, and practical–it works.

The foolish, however are not so. They truly are a “troubled sea” “tossed to and fro, and carried about with every wind” as Isaiah and Saint Paul observed. “Driven by fleshly desires,” it only follows that they prefer the pleasant to the good, for the “flesh” cannot even perceive the good to any appreciable degree; but they create a lot of illusions about it–all negative and self-assuring. Their religion is subhuman, of course, catering to their emotions and their demands for the indulgence of their whims and vices. However educated they may be, or how boring and dry their church services, still animality reigns and all manner of subhuman behavior is sanctioned and even elevated and “spiritualized.”

Wallowing in the sty of their comforting and indulgent religion, they cast many a contemptuous (and secretly guilty) glance at those who are not so, and create many a *bon mot* about their "unnatural denial and repressions" hinting of sinister implications for those who "run away from life" and "refuse to face themselves," and "expect too much from themselves and others." But they are still only talking pigs. Even though they like to say they are "only human" and that God understands they are.

Driven by pleasure/pain, their humanity becomes submerged in the animality impressed in their subconscious by millions of incarnations in subhuman forms. Merely possessing a human body is no guarantee of humanity. The redoubtable Dr. Bronner in a conversation with one of the monks of our ashram referred to some people as "not yet HUMAN!" He was right. A house does not make a home and a human body does not make a human. Humanity only dawns when intelligence dominates and wisdom is gained. We need not be intellectual in the academic sense, but we must be intelligent. Then if we use our intelligence there is a chance we may become wise and thereby cross the great gulf.

The plain facts

Chances are Nachiketa never got voted "most popular" of anything and may not even have been "a good mixer." But Yama assessed him quite highly, saying: "Thou, O Nachiketa, having looked upon fleshly desires, delightful to the senses, hast renounced them all. Thou hast turned from the miry way wherein many a man wallows." Now this is a thumbnail portrait of a wise human being, but it is a test of the wise and the foolish. The wise will accept it and the foolish will not. So we should take a square look at it and our reaction will tell us which we are.

First of all, Nachiketa is not naive or "innocent." He knows what is going on, even if most things should not be going on. He has not turned away, but has deeply looked into the desires of the flesh and the delights of the senses. He knows what the fake life of the foolish is all about, and he has *renounced* it ALL–not just a little bit or even most, but the whole mess. Why? Because he does not identify with the flesh and the senses, but with the intelligence and his true self that is pure consciousness. He knows he is not the perishable body.

"Thou hast turned from the miry way wherein many a man wallows," says Yama. Nachiketa sees that the world of body-sense enslavement is a suffocating bog–not just ugly and repulsive to the wise, but deadly. He knows, with Jesus, that: "Ye cannot serve God and mammon." He also knows that in reality once a person has reached the level of human evolution he cannot really live like an animal without dire consequences, including terrible suffering. As humans we have simply gone beyond that to which the foolish cling to so obsessively.

This is strikingly illustrated in Jesus' parable of the Prodigal Son found in the fifteenth chapter of Saint Luke. After wasting his inheritance, the man hired himself out to a pig farmer. This is a symbol of someone who has enslaved himself to the lower nature and the senses–pigs that wallow in filth, eat garbage, and demand more. "And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him." Like nearly all of us, the poor soul wants to feed on and be satisfied with the garbage that the pigs revel in, grunting: "This is living!" But it cannot be; we are not pigs; we are not the senses or the body.

No matter how much we desire to regress to animal living, we cannot really do so. And usually only pain will wake us up from such folly. When we do wake up, like the Prodigal we will resolve: "I will arise and go" forward in the path of evolution, leaving the sty and its pigs behind. The rising and the going will not be easy, but there simply is nothing else for a true human being to do. Moreover, the path will not be long, though it may seem so, for time drags when we are having struggle and pain. Jesus indicates this, saying: "when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him." All the perfected souls that have taught us about spiritual life have assured us that the effort required of us is but a token–nevertheless a token that must be paid. If we can but get a glimpse or conceive a bit of what it will be to have arisen and travelled the way, then the price will seem so small. Amazingly, Saint Paul tells us that Jesus "for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God." Just think: *the joy*. This should be our perspective, too.

Again, renunciation is the way of immortality.

The Way of Ignorance

The Two Ways

Yama, the King of Death, praises Nachiketa, saying: "Far from each other, and leading to different ends, are ignorance and knowledge. Thee, O Nachiketa, I regard as one who aspires after knowledge, for a multitude of pleasant objects were unable to tempt thee."

It is interesting to note that the concept of Two Ways of human life are to be found in all religious traditions. Jesus spoke of the Broad Way and the Strait Way, and when they met in Jerusalem and issued a joint spiritual letter, his apostles began by saying there are two Ways in this world. Long before that, the Katha Upanishad spoke of the Way of Ignorance and the Way of Knowledge.

The Way of Ignorance is the subject of the three verses we will be considering, but first Yama tells us the key trait of one who aspires to knowledge: he cannot be tempted by the pleasant. This is because he sees its nature and its results. The pursuers of the Way of Ignorance are not such as Nachiketa, and Yama now tells us about them and the results of their walking in that Way.

The Way of Folly

"Living in the abyss of ignorance yet wise in their own conceit, deluded fools go round and round, the blind led by the blind." That certainly is plain speaking! Let us go through this verse bit by bit.

Living in the abyss of ignorance. This word "abyss" is very disturbing in this context. It indicates that the condition of ignorance is profound–not something than can easily be removed or escaped. Rather, the person is sunk deep into the darkness of ignorance, so deep that he cannot see anything but darkness, so deep that he can hardly be extricated from it–at least in this life. It is not that his condition is utterly hopeless, but that he simply has neither awareness nor interest. If that dawns, he is on his way out of the abyss. But most of the time it does not happen. In a routine of the Firesign Theatre, a disease is described with the concluding words: "The only cure for which is death." In many (actually most) cases of abysmal ignorance this is the truth. The individual requires another birth before he can arise from the depths. Until then he should be left alone.

Yet wise in their own conceit. Somewhere I read the words: "The problem with ignorance is that it picks up confidence as it goes along." Since ignorance is a by-product of ego, as ignorance increases so does egotism. Increasing in this alternating cycle, invincible arrogance and invincible ignorance arise, take hold and consume the ignorant person. This is really an ugly picture; but an accurate one. Thinking themselves wise, how can the ignorant ever see the truth about themselves–both the higher and the lower selves–and try to rectify themselves? They cannot. Not content to revel in their private kingdom of ignorance, they then set about to aggressively expand it through influence of others. And if they cannot influence they will dominate and bully until they have extended their sphere of darkness. Again:

ugly but accurate. Living in the fantasy-land of ego, they sink deeper, believing that they are rising.

Deluded fools go round and round. Cycling in confusion, the foolish spiral downward, seeming to go up and down but really only going down and down. In their minds they veer back and forth, up and down, agitating themselves and others, but in actuality they just keep on sinking. Because of this they continually go round and round in the wheel of birth and death, perpetually bound to the torture wheel of samsara–and reveling in every moment. They have discovered the secret of happiness in this world: unconsciousness.

The blind led by the blind. Ignorance as well as misery loves company, in fact needs it desperately and thrives on it. Supporting each other they stumble through this world until death claims them and they get to do it all over–and over and over. When they are not being the leader and the led, they are the pusher and the pushed, the dominating and the dominated, the victimizer and the victim–alternating in these two roles, they reel onward and downward.

Blind to eternity

"To the thoughtless youth, deceived by the vanity of earthly possessions, the path that leads to the eternal abode is not revealed. *This world alone is real; there is no hereafter*–thinking thus, he falls again and again, birth after birth, into my jaws."

Rendered heedless of the truth about his condition through involvement with materiality–both his body and objects in the world–and deluded by what he thinks is going on, the ignorant never sees the way beyond the abyss in which he dwells. He simply cannot see it, just as we cannot hear frequencies beyond the range of our hearing or see things beyond the range of our sight. He is deaf and blind to spirit in all its aspects. Even if by some chance he should seek the way, if he finds it he will not know it, nor if he come face to face with the way will he realize it. Just the opposite. He will despise and deny it, even denouncing it as delusive or evil. On the other hand, he will exult in devilish religion, teachers, and practices, seeking them out and devoting himself to them. Let me give two examples I know of personally.

A great master used to plead with a young man to learn meditation, assuring him that his progress would be rapid and he would be liberated in this life. But he did not get initiated. When the master was about to leave his body he told his disciples that if the man ever came to the ashram and expressed an interest, one of them was to initiate him immediately. He never did. But a dozen or so years later one of the biggest frauds the "yoga world" has ever produced came to town charging money for a worthless technique. The man was in poor financial condition, and could not really afford it, but he immediately slapped down the cash and got initiated into nothing.

Two Buddhist friends of mine visit a prison and instruct the inmates in Buddhist philosophy and spiritual practice. They are practicers of the Pure Land School of Buddhism. Whenever they try to get the prisoners to chant the liberating name of Amida Buddha they refuse and insist that they chant Tibetan "power mantras" instead. They love bondage and lust after control. They belong where they are.

"This world alone is real; there is no hereafter" is thought by many of the foolish, but there are many more who do not actually *think* it but *live* as though they did. Denial of spiritual realities is done more by deeds than by words. It does not matter how devoutly or spiritually we may think, if we live carelessly and materially, as centered on our ego as any ignoramus we would regard as "unspiritual."

This is the real test. Thinking the material world alone is real, the ignorant return to it again and again, living in the jaws of death. If we do the same, then we are fools. If we do not, then we are wise.

The Mystery of the Self

Seeing is not always seeing and hearing is not always hearing. In some instances it is misperception, and in others it is no perception at all. This is illustrated by an incident from the life of Jesus. While speaking to the people, he prayed: “Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again. The people therefore, that stood by, and heard it, said that it thundered: others said, An angel spake to him.” Four levels of perception are manifested here. One level knew that God had spoken, another thought that an angel had spoken, another thought it had only thundered, and the fourth did not hear a thing.

As a rule, phenomena can be classified in fours. The four castes spoken of in Indian scriptures are not social strata based on physical birth, but four levels of awareness–in fact, they correspond to the four responses to the speaking of God that Saint John has recorded in this Gospel passage. Krishna follows the same classification in the Bhagavad Gita, saying: “There are some who have actually looked upon the Atman, and understood It, in all Its wonder. Others can only speak of It as wonderful beyond their understanding. Others know of Its wonder by hearsay. And there are others who are told about It and do not understand a word.” But it is the Katha Upanishad we are looking into at the moment, so let us see what Yama had to say to Nachiketa about this matter of understanding the Self (atman).

“To many it is not given to hear of the Self. Many, though they hear of it, do not understand it. Wonderful is he who speaks of it. Intelligent is he who learns of it. Blessed is he who, taught by a good teacher, is able to understand it.”

The “silent” majority

“To many it is not given to hear of the Self.” Most people–by far the most people–have never heard of the Self and never will in this lifetime. Oh, yes, they will hear about an immortal soul/spirit that a tyrannical God will reward or punish according to His whim, but the real nature of that spirit as part of–and therefore one with–the Supreme Reality and therefore supreme reality itself, eternal, immortal, and indivisible, will never be even hinted at nor will they come up with the concept on their own. Further, it will not be even suggested to them, either from within or without, that the spirit nature is the Self–nothing more–and is the only true identity they can ever have.

Being unchanging, this Self cannot be affected or changed by anything–no, not even by God. It is what it is, just as much as God is what He is. It is, therefore, not only the most worthwhile thing for us to get involved with, it is the *only* thing we can possibly be involved with. Everything else is illusion. This glorious truth of the Self, known only to the seers of Sanatana Dharma (there are others in various religions that hold this, but they are looked upon as mavericks and heretics by those groups), must be the sole perspective in which we view our present situation as consciousnesses experiencing the process of evolution. (It is the ever-shifting dance of prakriti to which we have become attached that evolves; we are ever the same, ever the One.)

Living in the silence of ignorance, what can they do? Not much, obviously.

The uncomprehending

“Many, though they hear of it, do not understand it.” This is true of many who, though ostensibly adherents to Sanatana Dharma, really do not get the idea–especially about the Self. These are those that frequent temples, ashrams and saints as a kind of insurance against calamity and trouble. Then there are those that only run to those holy places when problems arise. Obviously they have no degree of comprehension regarding the Self.

Neither do most who profess to understand the Self. This is seen by their words and deeds. If someone believes the building is on fire we can tell it by their attempts to get out. Similarly, if someone believes in the truth about the Self they will order their entire lives accordingly–not just assent to the concept. To *know* the Self, to enter into the fullness of its consciousness and being, will be the focus of their life and thought.

Sri Ramakrishna often said that if a thief learned of a great treasure being kept in the room next to where he was living, he would not be able to sleep for thinking about how to break through the wall and get it. In the same way, those who really understand about the wonder of the Self will not rest until they have (re)claimed the Treasure for themselves. Spiritual purification and spiritual practice are the means for breaking through the wall and claiming the prize.

We have a dilemma here, also: Only those who understand about the self will be motivated to engage in tapasya to realize it fully; yet only those who are engaged in tapasya can have any glimmer of the self and be motivated to practice! The solution lies in the fact that in time the Self begins to urge us to its realization, that we will intuit the presence of the Self and start moving toward the point where, when we hear about it, we will accept and act upon what we hear.

It is interesting to see that Yama does not mention those who reject or deny the truth of the Self. Apparently to him they do not even exist.

Wonderful

We joke sometimes about the exaggerations of the theatrical and motion picture industries. “It is colossal! Magnificent! The greatest ever!” and suchlike continually pour out in conversation and advertisements. The song, *Hollywood*, assures us that out there “you’re ‘terrific’ if you’re good.” Divinity, on the other hand, has a somewhat different viewpoint, so Yama tells Nachiketa: “Wonderful is he who speaks of it.” He is not speaking of a parrot, a spiritual phonograph, but of one who speaks with awakened awareness–even if not from perfect knowledge or realization. “For out of the abundance of the heart the mouth speaketh.” The implication here is that we should seek out and only listen to those who speak of the Self, from the Self, and in the perspective of the Self. Theology is usually only so much distracting noise, and so is most “religious” and “spiritual” talk. Buddha likened a true teacher or teaching to a finger pointing at the moon–only that which points us to our own Reality is itself real and worthwhile. Such a teacher or teaching is wonderful indeed.

Intelligent

The word “stupid” gets tossed about in casual conversation as much as does “wonderful,” and no one relishes being thought stupid. (Few care whether they actually are stupid, just as long as nobody notices or points it out.) Yama, with his very definite perspective, assures Nachiketa that the intelligent person is the one who pursues knowledge of the Self. This is done in two ways: listening to or reading the teachings about the Self of those who have themselves known the self, and–most importantly–by actively seeking to know one’s own Self through careful analysis (swadhyaya) and spiritual practices, most especially meditation. This latter point is very necessary for us to grasp. Intellectually intelligent people love learning–and they should. However, it is easy to fall into the trap of studying all the theory and not getting down to any practice to determine the validity of the theory.

Saint Silouan of Athos said that delight in the study of theology was the false mysticism of the ego. When Swami Turiyananda first met Sri Ramakrishna he was intensely studying Vedanta for at least six hours a day. Upon hearing of this, Sri Ramakrishna was astounded. "What else does Vedanta say except that Brahman alone is real, the world is illusory, and the Self and Brahman are one?" he asked. "So why do you need six hours of study for that?" Turiyananda had the good sense to understand, and began to devote himself to japa and meditation in order to know the Self–not just know about the Self. In the West it is a common error to assume that knowing about something is the same thing as knowing it. More than once I have read in catechisms that knowing God is accomplished by reading the catechism! *That* is stupid.

Blessed

To be wonderful and intelligent is good, but to be blessed is the ideal. So Yama concludes: "Blessed is he who, taught by a good teacher, is able to understand it." This is because a good teacher does not just impart theoretical knowledge, but reveals to the student the practical means by which he can open his understanding through meditation to behold and know the Self. Krishna, being the Supreme Teacher, instructs Arjuna in the Gita about meditation, saying: "If he practices meditation in this manner, his heart will become pure." "He must be…united constantly with me in his meditation." "The practice of serenity, sympathy, meditation upon the Atman, withdrawal of the mind from sense-objects, and integrity of motive, is called austerity of the mind." "Make a habit of practicing meditation, and do not let your mind be distracted. In this way you will come finally to the Lord, who is the light-giver, the highest of the high."

How to Either Know or Not Know the Self

Let the student (who is often a "buyer") beware

"The truth of the Self cannot be fully understood when taught by an ignorant man, for opinions regarding it, not founded in knowledge, vary one from another. Subtler than the subtlest is this Self, and beyond all logic. Taught by a teacher who knows the Self and Brahman as one, a man leaves vain theory behind and attains to truth."

By "the truth of the Self" is meant both the philosophical, scriptural truth and the direct perception of the truth experienced in meditation. However Yama is at this point speaking more on the side of learning the intellectual truth about the Self, its nature, and its possibility of realization.

We all know the incredible and impenetrable tangle of theologies that constitute what most people think are the religions of the world. The reason for this is simple: most (almost all) teachers of religion are fundamentally ignorant. Ignorant not in the intellectual sense, but in the intuitive sense. Since we do need an intellectual road map to help us in our search for direct experience of the Self, this is a serious matter. For an attempt to figure out the truth of the Self in a purely theoretical manner will only add to the prevailing confusion. We will just become one more voice in the cacophony of ignorant religion or philosophy. Nothing is worse than an ignoramus that believes he has an "inside track." As Jesus observed: "If the 'light' that is in thee be [actually] darkness, how great is that darkness!"

Consequently, it is a most detrimental thing to come into the orbit of an ignorant teacher and accept his words–and even worse to act on them. Some years back there was a most interesting motion picture called *Apprentice to Murder*. It was based on the actual experience of a man who as an adolescent came into contact with a "wise man" in the southern hills. This man conducted a kind of church whose members studied a nineteenth-century book of what might be called folk magic. He had genuine psychic abilities and really did work miracles. This boy became his student and ended up being jailed as an accomplice in the man's murder of someone he considered a "black magician." This is a rather drastic example, but frankly it is much less destructive in the long run than involvement with many contemporary teachers, some of the worst of whom are in the yoga world. To be confused is worse than being merely ignorant, and being flawed and distorted by wrong yoga practices is even worse.

Beyond the intellect

"Subtler than the subtlest is this Self, and beyond all logic," says Yama. Being subtler than the subtlest, the Self cannot possibly be perceived by any sense–including those of the subtle bodies–or conceived of by even the highest and subtle reaches of the intellect. Yet, the Self can be known. This is possible only when "taught by a teacher who knows the Self and Brahman as one, a man leaves vain theory behind and attains to truth" through the practice of meditation, instruction in which a qualified teacher will give. This really marks out the knowledgous teacher from the ignorant teacher. The ignorant teacher will only expound theory, "proving" what he teaches by intellectual means. The worthy teacher may say much the same words, but will point the student to the means by which he can attain the vision of the Self. He will establish the student in the practice of correct meditation, without which nothing that is real can possibly be known.

A bit more. Yama tells us that the teacher should be one who *knows*–not a rhetorician or theoretician. Now it is impossible for us to look into the consciousness of a teacher, so how will we know he has real knowledge? We cannot in an absolute sense, but Yama gives us a trait that at least assures us the teacher is not altogether astray: He will affirm the oneness of the Self and Brahman. No matter how cleverly, convincingly, and cutely he may speak, however much he may appeal to our emotions and deluded intellects, if he does not insist on the unity of the Self and Brahman, saying with the Chandogya Upanishad "THAT THOU ART," he is unworthy and to be turned away from. Unhappily, there are a lot of ignoramuses who appeal to egotistical fools by saying: "You are God." The true teacher says not that we are God, but that God is us. There is an infinite difference. Furthermore, the real teacher does not just tell us this fact, he instructs in the means to find it out for ourself. These two traits must be present before we even begin to think about accepting a teacher as a valid guide.

The ultimate test of a teacher is our own capacity, made accessible to us by his instruction, to leave all speculation behind and enter into the Reality that is both Brahman and the Self while remaining ever One. Then all the gods and sages will say of us what Yama said of Nachiketa: "The awakening which thou hast known does not come through the intellect, but rather, in fullest measure, from the lips of the wise. Beloved Nachiketa, blessed, blessed art thou, because thou seekest the Eternal. Would that I had more pupils like thee!"

From the Unreal to the Real

Eternal values

There is an obscure Protestant song entitled "With Eternity's Values in View." Musically it is not much, but philosophically it is profound. We are not temporal, mortal beings, and if we live our life as though we were, then only confusion and chaos can result. Instead we must see ourselves as eternal beings presently dreaming the dream of evolution–a dream whose culmination is awakening, toward which all of our attention and awareness should be focused. Nachiketa knew this, but Yama underlined it, telling him:

"Well I know that earthly treasure lasts but till the morrow. For did not I myself, wishing to be King of

Death, make sacrifice with fire? But the sacrifice was a fleeting thing, performed with fleeting objects, and small is my reward, seeing that only for a moment will my reign endure.” What are a billion years compared to eternity? Not even a glimmer. Why, then, do we scramble after such short-lived earthly goals, goals that even if attained prove to be worthless since they vanish away so quickly? Why do we continually deny our eternity and affirm the delusion of temporality? Because we identify thoroughly with that which is temporal and finite.

Buddha and two fools

Buddha once encountered two deluded ascetics. One always behaved like a dog and the other like a water buffalo. No explanation is given for their behavior. Perhaps it related to some deity worshipped by them. For example, a dog would be related to Bhairava, a form of Shiva, and a water buffalo to the goddess Durga. However it might be, they wanted to know from Buddha what the results of their way of life would be. He refused to answer, but they kept insisting, so he told them plainly that if they were lucky they would be reborn as a dog and a water buffalo, and if they were unlucky they would find themselves in astral hells corresponding to their aberrative life and thought. As anticipated by Buddha, they wailed and fussed and went away without gaining any sense or rectifying their foolish ways. We are just like them, except we are hypocrites, claiming to believe in the eternal, unconditioned Self and acting just the opposite.

The dilemma of the gods

It is true that there is nothing on this earth we cannot attain if we put forth the effort. In previous creations human beings performed elaborate rituals to become “gods” in this creation, including Brahma the creator. They succeeded, and the result was that they suffer more pain and anxiety than human beings do and are more subject to mental aberrations than humans. Furthermore, they are bound until the end of this creation cycle to fulfil their offices and can in no way shirk or abandon them. So they are more bound than any human being could ever be. In other words, their heaven has turned out to be a hell. Still their main anxiety is fear over falling from their exalted status and returning to human form. They have learned nothing from their experience. (Do we?)

A metaphysical fact

“But the sacrifice was a fleeting thing, performed with fleeting objects, and small is my reward, seeing that only for a moment will my reign endure.” Within this lament of Yama is embedded a profound truth regarding spiritual life.

Only the spirit is eternal and everlasting. Everything else, however highly evolved or sacred, is temporal and impermanent. However long-lived they may be, in time they will dissolve back into the primal energy of manifestation and we will lose them–never really having “had” them at all. Consequently, the wise seek only for the eternal spirit, though using the material and the temporal to aid them in their search. For example, physical health is not enlightenment, but it certainly makes the enlightenment process easier. Material sufficiency relieves us from anxiety and helps us pursue spiritual life without distraction. And so forth.

Discipline is essential for material life, and even more so for spiritual life. Yet, discipline will not take us to the goal–it will greatly facilitate our going, but we must never mistake proficiency in any discipline or practice for spiritual attainment. In the same way, any type of yogic practice that does not deal directly with Consciousness will not result in enlightenment. Like discipline, it may help us in our ascent to higher awareness, but it must not be mistaken for that awareness.

"Sadhana" means spiritual practice that leads to the revelation of the Real (Sat). The temporal does not lead to the eternal, therefore real sadhana must begin and end in spirit consciousness. No material procedure is sadhana, nor is any externally-oriented practice sadhana. The only true sadhana is the turning inward of the mind and the perception of the inmost spirit. In other words, meditation alone is sadhana–meditation free of all mechanics and gimmicks, simple and direct, leading to the ultimate Simplicity that is the Self. We must begin with spirit if we are to end with spirit. That is why Patanjali briefly outlines the nature of God, telling us that "His manifesting Word is Om," and concluding: "Its japa and meditation is The Way." For constant japa/meditation utilizing the Eternal Om will render us an Infinite Reward.

In just a few more verses the Katha Upanishad encapsulates it thus: "Of that goal which all the Vedas declare, which is implicit in all penances, and in pursuit of which men lead lives of continence and service, of that will I briefly speak. It is–OM. This syllable is Brahman. This syllable is indeed supreme. He who knows it obtains his desire. It is the strongest support. It is the highest symbol. He who knows it is reverenced as a knower of Brahman."

The truth

All truth is a two-edged sword. It tells us what IS and what IS NOT. The truth about the Self and Brahman also tells us what is not the Self or Brahman. Those of us who are clinging to the unreal will find this painful or at least uncomfortable. But we have to let go of the unreal to lay hold of the Real. If we do not like this fact we need not bother with Real, but keep on whirling around in our little hamster wheel we call life. But the wise listen and act upon Yama's next words to Nachiketa:

'The goal of worldly desire, the glittering objects for which all men long, the celestial pleasures they hope to gain by religious rites, the most sought-after of miraculous powers—all these were within thy grasp. But all these, with firm resolve, thou hast renounced."

To enter into Life we turn away from all fulfillments of material and temporal desires, no longer attracted by their false glitter. Nor do we aspire to some heaven or heavenly pleasures offered to us by ego-oriented religion–things that also end as painfully as the joys of earth. Even miracles mean nothing to us, for they occur only in the realm of duality, the realm of death.

Where is Life?

Seeing that Nachiketa was yearning to pass from death to Immortality, Yama continues: "The ancient, effulgent being, the indwelling Spirit, subtle, deep-hidden in the lotus of the heart, is hard to know. But the wise man, following the path of meditation, knows him, and is freed alike from pleasure and from pain."

First of all, before analyzing this, it must be realized that Yama is talking about us. Certainly, we are finite and God is infinite, but substantially (essentially) we are the same. So Yama is talking about our true nature in these amazing words, and we should consider them accordingly.

Ancient

We are *puranam*–ancient. God is called the *Purana Purusha*, the Ancient Person. Since we coexist with Him, we, too, are ancient. Shankara in his commentary explains that in this context puranam does not just mean incredibly old, but *everlasting*. That is, we, too, are primeval beings. "There was never a time when I did not exist, nor you, nor any of these kings. Nor is there any future in which we shall cease to be," Krishna tells Arjuna in the Gita.

Our eternity is very hard for us to grasp even theoretically because we have been caught in the time-space web for ages beyond calculation. Creations have come and gone as we barely crawled along the evolutionary path. We just cannot conceive of eternity, for it is not time without end, it is that state of being which lies beyond time. Actually, we are living in that state right now, but have completely lost sight of it and imagine we are immersed in the sea of constant change, of constant birth and death with their attendant sufferings.

To view ourselves as eternal, immortal beings is therefore most important, for without that perspective "life" will totally overwhelm us, drowning us in illusions without either numbering or end. Yet when we step back, withdrawing our consciousness into our own reality, it will end instantly. It is the stepping back and withdrawal that takes the time.

Effulgent Being

Devam means "shining one." We are ourselves "the light that shines in darkness" for we are a living part of the Light of Life. Consequently we must turn within for illumination. Until we are perfected in that in-turning we do need some external lights such as holy books and teachers, but it is unwise to become dependent on any outer source of knowledge. Eventually we must get it all from within, having become *swayamprakash*, self-illumined.

Certainly we should be discontented with our present ignorant and bound state of being, but there is no room here for condemning or loathing ourselves for being sinners, weak, foolish, etc. Our discontent with our present state should arise from our conviction that we are ourselves divine–for *devam* means that as well. We are living far beneath our selves. Knowing that, we should turn around, stop our descent, and begin ascending to our real place–far beyond any childish heaven or relative condition of any type however exalted.

Since we are self-effulgent, all guidance must eventually come from within. We may not be able to tap the inner light right now to the needed degree, but in time our atma alone must be our guide through and beyond this life. We must learn to rely on our capacity for pure Knowing.

As a child and a young man I looked upon myself as a "Bible-believing Christian," so naturally I believed that Jesus Christ was the Light of the World. But it was only when I found the wisdom of the Upanishads that I really believed Jesus when he said: "*Ye* are the light of the world." For the fundamental necessity is to realize that we are the Light also. "God is light" and so are we, for we and God are one, not two. No one who claims to be spiritually enlightened can teach otherwise, "for with thee is the fountain of life: in thy light shall we see light." The Light of God reveals the Light of our own Self. The closer we get to our real self, the closer we come to God, and vice versa. Then "the sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the Lord shall be unto thee an everlasting light, and thy God thy glory." For we shall know ourselves as Light and Glory. This is not egotism, for in the Light the ego melts away. "The path of the just is as the shining light, that shineth more and more unto the perfect day."

Indwelling Spirit

"Indwelling spirit" not only tells us that we are pure consciousness by nature, but the important fact that our consciousness is the noumenon which dwells at the heart of all phenomena. That wherever there is any "thing" there are we as the reality that is the substratum of all existence–even of illusion. That is why we find our selves if we pierce the veil of illusion or look within. We are omnipresent.

Subtle

We do not perceive the Self because our conditionings from aeons of relative existence has coarsened our perceptions. Experiencing materiality over and over and over again has oriented and confined our awareness to the grossest levels of existence. Further, it has oriented and confined our awareness to externalities. Any reflective person can readily understand the need to turn our awareness inward to perceive the self, but more is needed: we must refine our minds, rendering them more and more subtle so they can eventually see the Most Subtle: the Self.

Meditation refines the mind no doubt, but we have to do more than that, otherwise an entire life will simply not be enough time to produce the requisite refinement. Therefore Patanjali in Yoga Sutras 2:30,32 lists the necessary means for the physical and psychic refinement without which the Self cannot be realized to any degree. They are:

) Ahimsa: non-violence, non-injury, harmlessness

2) Satya: truthfulness, honesty

3) Asteya: non-stealing, honesty, non-misappropriativeness

4) Brahmacharya: sexual continence in thought, word and deed as well as control of all the senses

5) Aparigraha: non-possessiveness, non-greed, non-selfishness, non-acquisitiveness

6) Shaucha: purity, cleanliness

7) Santosha: contentment, peacefulness

8) Tapas: austerity, practical (i.e., result-producing) spiritual discipline

9) Swadhyaya: introspective self-study, spiritual study

10) Ishwarapranidhana: offering of one’s life to God

All of these deal with the innate powers of the human being–or rather with the abstinence and observance that will develop and release those powers to be used toward our spiritual perfection, to our self-realization and liberation. Equally important is their effect on our minds: harmonization, strengthening, and refinement.

These ten factors and successful meditation are actually interdependent. Without meditation they are impossible to accomplish, and without their steady and complete observance meditation becomes impossible. This is why after nearly forty years of the “yoga boom” in this country nothing significant has been accomplished spiritually. A lot of money has been made, organizations formed and exalted over the lives of their members, and a great deal of folly and neurosis has resulted (what to say of virulent scandals) but that is all. Why? Because these ten needful elements are utterly omitted from the spheres of their existence. They are never mentioned, much less advocated. The only exception is *ahimsa*–limited only to opposition to war. This is because everybody wants to be nice and the pop-yoga movement was born during the “Hell no, we won’t go!” war-protesting hip era. However, the most obvious personal application of ahimsa: advocacy of abstention from the eating of animal flesh, is usually absent.

The sensible aspirant cannot do otherwise than make these ten disciplines part of his life if he truly wishes to render himself capable of beholding the Self and living as the Self.

Deep-hidden in the lotus of the heart

Why are we out of touch with God and our Self? Because we are skimming on the surface of “things” while Reality is “deep-hidden in the lotus of the heart”–the Core of All. Actually, Reality is deep-hidden in the core of the things we are experiencing. We only need to see into them to find the True. That is why in Buddhism we find the word Penetration so frequently used. We must See Deeply. That is, we need not turn away or withdraw from outer phenomena, but rather develop the capacity to see into them to their ultimate Depth. To do this we do enter inside through meditation, but since there really is neither Inside nor Outside in the truest sense, in time–through the practice of meditation–we come to see all there is to see: The One.

Hard to know

We have all experienced getting a mistaken idea or impression stuck in our head that we could not get rid of even when we knew better. The same is true of habit patterns. Living in conditioned existence we ourselves have become conditioned–or at least we identify with the conditionings of the ever-shifting mind. This is the only reason that the Self is hard to know. It has nothing to do with the nature of the Self, but with the conditioning of the mind–conditioning resulting from billions and billions of lifetimes as everything from an atom of hydrogen onward to where we are now. It is not easy to undo in a few years what we have taken thousands of creation cycles to build up! Yet it can be done and will be done in time. We just have to understand the way things work and that it will take time. Nevertheless, the words “hard to know” assure us that the Self can be known.

The way and its effects

“But the wise man, following the path of meditation, knows him, and is freed alike from pleasure and from pain.” It is the path of meditation that leads to Self-knowledge, none other.

> The uncontrolled mind
> Does not guess that the Atman is present:
> How can it meditate?
> Without meditation, where is peace?
> Without peace, where is happiness?

It is not that Self-knowledge renders us incapable of experiencing pleasure or pain, but of being in bondage to them–that is, being subject to reaction to pleasure and pain.

> The bonds of his flesh are broken.
> He is lucky, and does not rejoice:
> He is unlucky, and does not weep.
> I call him illumined.
>
> To obey the Atman
> Is his peaceful joy;
> Sorrow melts
> Into that clear peace:
> His quiet mind
> Is soon established in peace.

Finding the Treasure

All the world seeks happiness. Our American Declaration of Independence says that the pursuit of happiness is an inalienable right for every human being. But see how miserable people really are beneath the frantic veneer of the pursuit of happiness in an ever-changing and pain-producing world. The problem? We are looking in the wrong direction. We are seeking outward when we should be seeking inward. We are seeking the non-self instead of the Self. From the Katha Upanishad we learn the right line of action.

"The man who has learned that the Self is separate from the body, the senses, and the mind, and has fully known him, the soul of truth, the subtle principle–such a man verily attains to him, and is exceeding glad, because he has found the source and dwelling place of all felicity. Truly do I believe, O Nachiketa, that for thee the gates of joy stand open."

Separate

"The Self is separate from the body, the senses, and the mind." Therefore the body, senses, and mind cannot even "see" the Self as an object, and certainly cannot possibly experience the Self to any degree. The happiness experienced by body, senses, and mind is not true happiness at all, but an approximation, a sham that distracts us from the real thing, inevitably leading us to frustration and all-around misery. This must be learned. Then the Self itself must be known.

Soul of truth, subtle principle

The Self is the very soul of Truth, of Reality. It is not just the basis of reality, it IS reality. Apart from it there simply is nothing. It is subtle beyond all conception–but not beyond all experience. It is when we enter fully into the Being that is the Self, that we "attain to him," that boundless happiness shall be ours. For the Boundless itself shall be ours.

Source and dwelling

Yama then tells us an important fact: the Self is the source of all and the dwelling place of all felicity. Now this is most intriguing. We are saying that the Self is all there really is, and then we hear that it is the source of "all." This is the key to true non-dual comprehension. Sri Ramakrishna explained that at first we follow the path of negation saying "Not this, not that," the idea being that everything we can see or think of is not the Real. But when we come to the real end of that approach–which is not just intellection or mind-gaming, but the inner path of meditation–and turn back we will say "ALL this!" That is, we will see that everything is the Real, that the unreal was only our way of seeing and (mis)understanding it. The whole world, said Sri Ramakrishna, will then be seen as "a mart of joy." Unless this is understood at the beginning we will end up being just another dyspeptic world-and-life-denying grouch, claiming that our dryness and grimness is jnana (wisdom). "There is a state beyond bliss, you know," grated one of them to a friend of mine who dared to find joy in the Self. India abounds with these *anatmic* misfits and we have plenty of them in the West, too. (One is too many.)

All that is dwells in–is rooted in–the Self and is therefore an expression of divine Ananda. What a wonderful world-view: one that sees not "the world" but Spirit. We do not go from one point to another to pass from the unreal to the Real, from darkness to the Light, from death to Immortality. It is only a matter of changing our base of perception. This is the real alchemy, changing the lead of mundane experience to the gold of supernal joy.

The conclusion

No one is excluded from this glorious truth, it extends to all and is vital to all in an equal degree. No one is nearer or farer from the Self–it embraces all. This is the real Gospel–the Evangelion, the Good

News humanity needs so desperately: “Truly, for thee the gates of joy stand open.”

Let us pass through them!

The Transcendent Reality of the Self

Previously Yama has spoken to Nachiketa of the manner to experience the Self that is immanent in all that “is.” Now he completes the picture by an exposition of the Transcendent and the means to realize It. He does this in response to Nachiketa’s question: “Teach me, O King, I beseech thee, whatsoever thou knowest to be beyond right and wrong, beyond cause and effect, beyond past, present, and future.” He desires to know about the Transcendental Reality that is beyond all qualities or designations. As the Immanent Being, That has infinite names, forms, conditions, and qualities, but beyond that is something much greater: the Transcendent. That can neither be said to exist or not to exist, to be with form or without form, with qualities or without qualities, for all these propositions are dualities, one presupposing the other. Where there is one there is its opposite–duality is an absolute in the realm of the Immanent Reality. Nachiketa is certainly pleased with the truth that all can be seen as the Divine Unity, but he wishes to complete his knowledge by learning about what lies beyond even that. Sri Ma Anandamayi, when discussing these things, always insisted on the point that there is a state in which even the question of duality/unity, form/formless, and such like *cannot even arise*. That is the state Nachiketa aspires to comprehend and experience.

The answer is in the question

Everything in manifestation is dual. This is the truth for every aspect of life. There is an interesting divinatory process known as The Alphabet of the Magi. To “work” it a question is formulated and then written on cards–one letter per card. These cards are then shuffled and dealt out in a special way (unknown to me) to form the words that are the answer to the question! It was The Alphabet of the Magi, worked by a Benedictine monk who practiced divination and astrology in Paris after his monastery had been closed by the anti-religious government, that inspired Charlotte Corday to assassinate Marat and inspired Napoleon, then a mere corporal, to aspire to the rulership of France. So it works.

The idea that the answer is inherent in the question is very important, for it means that the questioner *already knows* the answer on the subconscious (or superconscious) level, that the question cannot arise until the answer is subliminally known. The purpose of questioning, then, is to bring out on the conscious level what is known unconsciously. When we seemingly ask another to teach us we are really seeking to stimulate and bring forth our own knowledge. That is why the wise have assured their students that in time they would be able to find the answers within themselves–it is only a matter of developing intuition through clarifying the mind.

It is very common to hear someone demand: “Why did you ask me if you are not going to accept what I tell you?” The reply should be: “So I can figure the answer out for myself.” The very fact that we reject a given answer indicates that we think we do know what is the truth about the matter. Otherwise we would mindlessly accept what we are told. (Many do, alas.) It is all inside us. Questioning reveals the ripening of our innate knowledge. Knowing this, Jesus said: “Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.” He is not urging us to seek outside ourselves, but to seek within.

Nachiketa seems to be asking Yama about the Transcendent, but his question reveals how much he already knows.

Beyond right and wrong

The moment we enter duality–relative existence–we become subject to the situation that some thoughts, words, and acts will impel us onward to higher consciousness and others will impel us to lower consciousness. No matter where we may "be" at the moment, it cannot be permanent. By the nature of things we will keep moving up and down, back and forth. Whenever we think we have attained some stability it is only a matter of the movement being so slow it is imperceptible to us. We are always in danger of incurring suffering because of this. In truth, suffering is inevitable, for even rising requires effort and unsureness or doubt as to the success of our endeavor. As Krishna says of us: "Anxiety binds them with a hundred chains." We suffer anxiety as to what is the right or wrong and anxiety as to whether we can avoid the wrong and manage to think and do the right. Even more, we are busy getting and losing, anxious to get the good and rid ourselves of the wrong. And of course we are mostly deluded as to what is really right and wrong, usually thinking that the pleasurable is right and the painful is wrong. That is why Krishna told Arjuna: "Both the good and the pleasant present themselves to men. The wise, having examined both, distinguish the one from the other. The wise prefer the good to the pleasant; the foolish, driven by fleshly desires, prefer the pleasant to the good." The danger is obvious.

Nachiketa intuits that this terrible dragging back and forth, this dilemma inherent in "existence," can come to an end–not in the realm of relative existence, but in its transcendence. Realizing the truth that trying to "rise above" any of the dualities is as foolish as trying to make dry water or cold fire, is a tremendous breakthrough for the developing consciousness and indicates that the end of the search is near. Some of our monks visited a great saint in the Himalayan foothills and spoke with him about spiritual life. He told them: "Your questions show that you are not far from the Goal."

Beyond cause and effect

In ignorant religion "sin" and "righteousness" occupy a great deal of attention, not necessarily because of a sincere desire to be virtuous, but because of their effects. Desire and fear motivate the religionist–at least mentally and emotionally–for sin gets punished and righteousness gets rewarded. Punishment hurts and reward feels good. Punishment takes away and reward supplies. The dispenser of reward and punishment is some kind (or many kinds) of deity who, being an extension of the ignorant egos of the adherents of the religion, judges good and bad on the basis of "I like" and "I don't like," "I want" and "I don't want." Good sense and practicality have nothing to do with it. The deity is either pleased or displeased and acts accordingly. To complicate matters, the deity can be placated if "sinned against" and, being mollified by groveling and penitence, will reward the sinner as much as if he had been virtuous–maybe even more, so the deity's "love" and "mercy" can be revealed. We see this behavior in human beings all the time: tears, apology and self-castigation not only stop the anger or displeasure, they evoke a tenderness and openness that should sensibly only be evoked by right conduct. So in evil religion (for ignorance is evil), despite the assurance that virtue is rewarded, we see that sin and repentance are rewarded and the sinner assured of salvation. Such a religion becomes a living hell populated and promoted by living demons.

I expect that just about everyone reading these words are congratulating themselves on having gotten out of or avoided such religion. Ah, the sane wisdom of the East. Really? Do we not see that "good karma" and "bad karma" are bugaboos just as much desired and feared as any heaven or hell proffered by Western religion? I knew a man that had a metaphysical bookstore. Shoplifting was a real problem. Now, if he had put a sign on the door so the departing malefactors would have read something like:

“Thou shalt not steal,” or “The soul that sinneth it shall die,” or ““Know thou that God will bring thee into judgment,” it would have had no result–perhaps even the opposite. For after all, were not his customers “beyond all that” Judeo-Christian negativity? Indeed they were! So he did this. He put a sign on the door for all to see as they departed saying: “Shoplifting is Bad Karma.” Nearly every day that sign stopped at least one person. Most sheepishly shuffled back to the shelf and sneaked the book back. Some actually came to the owner and gave him the book along with an apology. Why? Had he evoked their higher moral sensibilities? Not a bit. They had traded fear of sin and hell for fear of bad karma and retribution–maybe even a bad rebirth. The ego was still in the driver’s seat, and quite liable to stay there for a long time. Karma may be more “scientific” a concept than sin, punishment, and hell, but the fear engendered is just as egoic, and therefore just as negative and ultimately ignorant.

Nachiketa had a clear vision of things. The problem was not tears or smiles, but the LAW of cause and effect, the truth that for every action there is an equal responsive reaction. Reactivity, inner and outer, is also inherent in relative–dual–consciousness. But Nachiketa did not just want to get away from the noise and damp of the ocean of samsara, he wanted to get away from the ocean itself. A jail cell may be miserable or luxurious, but it is still a prison. Nachiketa aspired to freedom. He wished to attain that which was beyond cause and effect, not just a means of avoiding them. This is one of the reasons why religion is usually so pointless: it attempts to make the fire stop burning rather than showing the way out of the conflagration. It seeks to make bondage palatable, pleasing to both the egocentric deity and the egocentric devotee. A confederacy of dunces, indeed.

Beyond past, present, and future

My first reading of the Bhagavad Gita revealed to me something I had intuited all my life: the fundamental truth that space and time are utter illusions, basic delusions of human consciousness. What a relief! So when in three or four days I heard one of the most intelligent of my university professors remark that time and space were the two fundamental realities, you can imagine how much I appreciated the Gita for clearing that nonsense up for me. (I appreciated myself, too, for being so clever as to understand it.)

The time-space continuum is a torment to the awakened consciousness, for it is the basis for the existence of cause and effect and therefore of right and wrong. It is impermanence itself, the root cause of all suffering, fear, anxiety, and instability. Since we have been immersed in relativity for creation cycles beyond number, we find ourselves in a present whose vast roots are thoroughly unknown, and whose effects will create an unknown future that will be a fusion of the past and the “present present.” Uncertainty and confusion are the results of even a small attempt to make sense of the whole thing. And the idea of controlling any aspect is simply beyond our imagination. We are drowning in a shoreless ocean. But we do not just drown once and have it over with. We drown daily–every moment, actually. Only the stupid or the willfully ignorant do not see this. How can we blame those who take refuge in illusion, whatever the form? They do not need an analysis or judgment of their predicament; they need a way out. Nachiketa is asking for that, not for more philosophy or exposition of the problem.

Transcendent being

There is not a “place” beyond right and wrong, beyond cause and effect, beyond past, present, and future, but *a state of being* that transcends them. Nachiketa sought to become an altogether different order of being, to enter into the state of Brahman Itself. Knowing this to be so, Yama does not hesitate, but literally spells it out. He begins:

“Of that goal which all the Vedas declare, which is implicit in all penances, and in pursuit of which men lead lives of continence and service, of that will I briefly speak.”

Goal

That which Nachiketa seeks is not an abstraction but a positive reality known to Yama. Perhaps the most heartening thing that can be said about That Which Is is the fact that it is The Goal. Its attainment is not only possible, it is inevitable. The entire field of relative existence, however much we have damaged or corrupted it, and it in turn has damaged or corrupted us, has a single purpose: the attainment of Brahman and the consequent liberation of the questing spirit (atman). This is what everything is all about. So no wonder we have made such a mess of things–literally. Not knowing either their or our purpose, what else could be the result? We are like the character in the Woody Allen movie that tried to play the cello by blowing through the holes. Ignorance is the root of all the trouble.

“Shake off this fever of ignorance. Stop hoping for worldly rewards. Fix your mind on the Atman. Be free from the sense of ego,” counsels Krishna. “You dream you are the doer, you dream that action is done, you dream that action bears fruit. It is your ignorance, it is the world’s delusion that gives you these dreams.” “Seek this knowledge and comprehend clearly why you should seek it: such, it is said, are the roots of true wisdom: ignorance, merely, is all that denies them.” “When men have thrown off their ignorance, they are free from pride and delusion. They have conquered the evil of worldly attachment. They live in constant union with the Atman. All craving has left them. They are no longer at the mercy of opposing sense-reactions. Thus they reach that state which is beyond all change.”

Vedas

By “vedas” Yama means the teachings of illumined sages regarding the nature of Brahman and the way to conscious union with Brahman. For “veda” means knowledge or wisdom. Although that word has come to be used only in the sense of the ancient Sanskrit hymns found in the Rig, Sama, Yajur, and Atharva Vedas, they are not meant here. At the time of Nachiketa the vedas were the orally transmitted wisdom of the Vedic Rishis that only later were written down as the upanishads. In a broader sense, the vedas are the words of any enlightened person about the nature of God and the realization of God. Books of speculative philosophy mean nothing to our search for Divine Consciousness. Only the teachings of those who have themselves reached the Goal are relevant and worthy of our attention.

Implicit in all penances

The word rather poorly translated here as “penances” is tapasya. Literally it means the generation of heat or energy, but is always used in a symbolic manner, referring to spiritual practice and its effect, especially the roasting of karmic seeds, the burning up of karma. Tapasya means a practical–i.e., result-producing–spiritual discipline which culminates in spiritual evolution and enlightenment.

The important idea in Yama’s words are that our spiritual practice must be congruent with the nature of God. Though tapasya implies a discipline, it cannot just be some type of militaristic coercion or “mortification” of the body and mind that are often nothing more than an expression of self-loathing. The religions of the world abound in admiration for those who torture the body and mind, attaining abnormal psychic states foolishly mistaken for spiritual attainment. But according to Yama, the Goal must be implicit in all disciplines. That is, the disciplines themselves must embody the nature of God–and our own selves, as well. A person unfamiliar with spiritual truth should be able through analysis of authentic practice to actually come to understand the truth regarding the nature of both the seeker and the Goal. If a spiritual practice cannot impart this knowledge by its very mechanics, then it is invalid and cannot possibly lead to the Goal. For this is a very valuable fact: only that practice which from the very first moment puts us in touch with God and begins to reveal our true nature is genuine yoga. All else is illusion. That is why Krishna says: “What is man’s will and how shall he use it? Let him put forth its power to uncover the Atman, not hide the Atman: man’s will is the only friend of the Atman: his will is also the Atman’s enemy.” The plain truth is that putting the force of the will into erroneous practices will hide the Truth from us even more, whereas applying the will in correct practice will reveal Divinity to us. For Divinity is inherent in true yoga.

In pursuit of which…

The upanishads teach us the truth of the unity of the atman and Brahman. Therefore that truth is known as advaita, “not two,” meaning that there is no separation of the atman and Brahman at any time. Simplistic thinkers, especially in the West, immediately begin to decry the idea of tapasya, yoga, or any other discipline, insisting very shrilly that there is no need for such, that to engage in spiritual practice is to affirm a delusion of separation between us and God. They usually end up denying that either we or God even exist, advocating a kind of petulant, bullying nihilism, reminding any sensible person of Krishna’s indictment: “These malignant creatures are full of egoism, vanity, lust, wrath, and consciousness of power. They loathe me, and deny my presence both in themselves and in others. They are enemies of all men and of myself.” Drastic words, these, but they address a drastic mental and spiritual aberration. Read the entire sixteenth chapter of the Bhagavad Gita for a full outline of such kinds of people. This is but one of the reasons why a continual study of the Gita is necessary for those who do not wish to go (or be led) astray in their spiritual pursuit. No student of the Gita could ever fall into such absurd pitfalls as these “advaitans” whose only unity is their absorption in the illusion of the ego.

The truth is that the realization of God not only can but must be pursued. We do not pursue God, understand, for God is everywhere and always one with us. Rather, we pursue the revelation of that eternal oneness and its manifestation on all levels of our present existence. Regarding this, a yogi-adept of the twentieth century, Dr. I. K. Taimni, remarked in his book *The Science of Yoga*: “According to the yogic philosophy it is possible to rise completely above the illusions and miseries of life and to gain infinite knowledge, bliss, and power through enlightenment *here and now* while we are still living in the physical body. And if we do not attain this enlightenment while we are still alive we will have to come back again and again into this world until we have accomplished this appointed task. So it is not a question of choosing the path of yoga or rejecting it. It is a question of choosing it now or in some future life. It is a question of gaining enlightenment as soon as possible and avoiding the suffering in the future or postponing the effort and going through further suffering which is unnecessary and avoidable. This is the meaning of Yoga Sutra 2:16: ‘The misery which is not yet come can and is to be avoided.’ No vague promise of an uncertain postmortem happiness this, but a definite scientific assertion of a fact verified by the experience of innumerable yogis, saints, and sages who have trodden the path of yoga throughout the ages.”

It is absolutely sure: “Seek, and ye shall find.”

Brahmacharya

Brahmacharyam is the word Swami Prabhavananda translates as “lives of continence and service.” Radhakrishnan renders it “the life of a religious student,” and Swami Sivananda: “life of a brahmacharin.” In India the first stage of life is that of a student, a brahmachari. The brahmachari-student leads a life of discipline, the core of which is sexual continence–a concept utterly lacking in other cultures as their present disintegration reveals. He also serves his teacher in a practical way, for the ideal environment of the brahmacharya ashram is rural, a forest setting being the ideal. At the time the upanishads were first spoken, all Aryas lived in the forests, living an agrarian life of the utmost simplicity. The students of a teacher helped out in the day-to-day routine required by such a lifestyle.

But Yama is not confining brahmacharya to the student's stage of life, and in "modern times," whatever the age or outer circumstances of the seeker, it would consist of both self control (abstinence) and practical positive action, including selfless service.

I once saw a cartoon in which a drunk was lying in a gutter and asking a Salvation Army woman: "Can you save me here, or do I have to go somewhere?" Obviously, being "saved" did not interest him very much. But those who are truly interested say with the Prodigal Son: "I will arise and go." And they do. Living a life of purity and discipline is the way they rise and go.

Briefly speak.

It is most significant that Yama says he will briefly speak of the Goal. Why is this? Because the Goal is Brahman, and Brahman can only be spoken of very briefly. This is because Brahman is exceedingly simple, in fact the only really simple (incomplex) "thing" there is. Also, the intellect can only grasp the tiniest bit of the truth about Brahman, so not only can little be said, little can be understood. In a way this makes it very easy for us. Here is how the Gita teaches us about Brahman:

"Now I shall describe That which has to be known, in order that its knower may gain immortality. That Brahman is beginningless, transcendent, eternal. He is said to be equally beyond what is, and what is not." "Light of all lights, He abides beyond our ignorant darkness; Knowledge, the one thing real we may study or know, the heart's dweller."

But Nachiketa does not want to know *about* Brahman, he wants to *know* Brahman. With this in mind, Yama reveals both Brahman and the way to Brahman–for they are the same–by saying:

"It is–OM."

You cannot be briefer than that. Nor do you need to be. Yama has said it all, for Om is the embodiment of The All.

He has, as I say, said it all, but Yama continues with a brief exposition of the nature of Om.

Om is Supreme Brahman

"This syllable is Brahman. This syllable is indeed supreme. He who knows it obtains his desire."

Om is Brahman. It is not a symbol of Brahman, It IS Brahman. Om is not even a word–It is the very presence of Brahman. "Om is not counted among words," said Sri Ramakrishna. "It is not a word, it is God Himself," said Swami Vivekananda. This assertion is borne out by the fact that in Sanskrit Om is not treated as a word–that is, It does not go through any changes in form according to its grammatical position or status. It has no plural, possessive, subjective, objective, or adjectival forms. It is always just "Om" and nothing else.

I could cite a great many authoritative statements affirming the divine nature of Om, but I recommend our publication, *The Glories and Powers of Om*, which contains under many headings the scriptural statements on Om.

Obviously Om is supreme, being Itself the Supreme. But Yama has made this seemingly obvious comment to convey the fact that Om is the supreme means to the realization of the Supreme. There is nothing higher than Om, nor is there any means of spiritual cultivation higher than Om. That is why Patanjali simply said: "Its repetition and meditation is *the way.*"

Yama then tells Nachiketa that he who knows Om obtains whatever he desires. Many upanishads state that Om encompasses all existence and therefore literally is all things, that all things are formed of Om just as all clay pots are made of the single substance, clay. Since all things are contained in Om, it can only follow that he who truly *knows* Om by uniting his consciousness with It through Its japa and meditation shall attain all that he desires as a matter of course. Such a wise one, will of course desire only That which fulfills all desire: Brahman. Commenting on this very verse, Swami Vivekananda said: "Ay, therefore first know the secret of this Om, *that you are the Om*…." Om is the ending of all desire by being the fulfillment of all desire.

The strongest and the highest

"It is the strongest support. It is the highest symbol. He who knows it is reverenced as a knower of Brahman." The need for security is fundamental to human existence. This is especially true in relation to spiritual life. Even a little observation reveals how incredibly fragile spiritual consciousness and spiritual activity is in human life, for everything militates against it and overwhelms it. Observing this, Jesus' disciples asked him: "Lord, are there few that be saved?" And he assured them that indeed few manage to be saved. The New Testament Greek word translated "saved" is *sodzo*, which means to be safe in the sense of delivered from danger or harm. It also means to be healed and become whole. Salvation in the view of Jesus and his disciples was not having sins forgiven and allowed into heaven, but was the same as the upanishadic sages: Liberation (Moksha). All shall eventually attain liberation, but only a few at a time do so. Not because it is so difficult, but that so few even conceive of it, and even fewer persevere in the pursuit of it. Jesus quoted the Gita in his discourses and was certainly familiar with Krishna's words to Arjuna: "Who cares to seek for that perfect freedom? One man, perhaps, in many thousands. Then tell me how many of those who seek freedom shall know the total truth of my being? Perhaps one only."

With this perspective, Yama tells Nachiketa that Om is the strongest and highest support. Swami Pabhavananda translated *alambana* the second time as "symbol" no doubt thinking of Om as an object of meditation. Although its supporting power is most important in relation to spiritual life and practice, Yama makes no such explicit qualification, so we can be sure that Om is the empowerment and support of everything positive in our life. This, too, is asserted many times in the upanishads.

Knower of Om–knower of Brahman.

"He who knows It is reverenced as a knower of Brahman." Some translators render this: "He who knows It is revered in the world of Brahman." For a knower of Om is translated into that world, having been transmuted into Brahman through Om. It is no wonder, then, that the Mundaka Upanishad says about Om: "Dismiss other utterances. This is the bridge to immortality."

Om is our self (atman)

How can Om have such an incredible effect upon us? Because we are Om. It is our own self (atman).

"The Self, whose symbol is OM, is the omniscient Lord. He is not born. He does not die. He is neither cause nor effect. This Ancient One is unborn, imperishable, eternal: though the body be destroyed, he is not killed."

If Brahman was not at the core of our being, *as* the core of our being, we could not possibly become one with Brahman. All talk of "becoming" is of course not really accurate if we think of it as becoming something we are not. Rather, it is the becoming aware of, becoming established in, our eternal unity with Brahman. Some years ago, workers in a Burmese temple were moving a huge plaster image of

Buddha with heavy equipment. Something went wrong and the image was dropped. To their astonishment the plaster, which was only a layer a few inches thick, broke and fell off, revealing that the image was solid gold! Centuries before it had been covered with plaster to protect it from thieves. Today it is considered the single most valuable image of Buddha in the world. We are like that. A layer of relative existence has been plastered onto our consciousness for so long that we think we are the plaster. When the plaster was broken the image was revealed to be gold, and when our "plaster" is broken we shall be revealed as parts of Brahman, waves of the One Ocean of Being.

We shall then know that we are not born, we do not die, we are neither cause nor effect; we are unborn, imperishable, eternal, unaffected by any conditions of the body whatsoever. For as Shankara sang:

> I am not the mind, intellect, thought, or ego;
> Not hearing, not tasting, not smelling, not seeing;
> I am not the elements–ether, earth, fire, air:
> I am the form of Conscious Bliss: I am Spirit!
>
> I am neither Prana, nor the five vital airs;
> Nor the seven components of the gross body;
> Nor the subtle bodies; nor organs of action:
> I am the form of Conscious Bliss: I am Spirit!
>
> I have no aversion, clinging, greed, delusion;
> No envy or pride, and no duty or purpose;
> I have no desire, and I have no freedom:
> I am the form of Conscious Bliss: I am Spirit!
>
> I have no merit or sin, nor pleasure or pain;
> No mantra, pilgrimage, Veda or sacrifice;
> Not enjoying, enjoyable, or enjoyer:
> I am the form of Conscious Bliss: I am Spirit!
>
> I have no death or fear, no distinction of caste;
> Neither father, nor mother, nor do I have birth;
> No friend or relation, guru or disciple:
> I am the form of Conscious Bliss: I am Spirit!
>
> I am without attributes; I am without form;
> I am all-pervading, I am omnipresent;
> By senses untouched, neither free, nor knowable:
> I am the form of Conscious Bliss: I am Spirit!

We do not really need to become immortal and eternal, for we are that already. Instead we need to get beyond the illusory consciousness of birth and death, cause and effect, and the entire range of relative existence. The japa and meditation of Om is the Way.

The Immortal Self

Yama has just told Nachiketa that "though the body be destroyed, he [the Self] is not killed." Then he continues: "If the slayer think that he slays, if the slain think that he is slain, neither of them knows the truth. The Self slays not, nor is he slain." Before considering this upanishadic passage, here is what the

Bhagavad Gita, the great digest of the upanishads, has to say about this:

“Bodies are said to die, but That which possesses the body is eternal. It cannot be limited, or destroyed. …Some say this Atman is slain, and others call It the slayer: they know nothing. How can It slay or who shall slay It? Know this Atman unborn, undying, never ceasing, never beginning, deathless, birthless, unchanging for ever. How can It die the death of the body? Knowing It birthless, knowing It deathless, knowing It endless, for ever unchanging, dream not you do the deed of the killer….”

Dreaming–that is the key. God is dreaming the entire drama of the cosmos, but he knows it and controls the dream. We, too, are dreaming the drama of our life, so Krishna tells us: “You dream you are the doer, you dream that action is done, you dream that action bears fruit. It is your ignorance, it is the world’s delusion that gives you these dreams.” The richest people in the world, if they dream they are penniless, suffer the frustration and fear of poverty just as keenly as do those who really are paupers. When they awake, the mental pain disperses, but it was no less real.

This is something we often miss when we subscribe to the theory of Maya. The experiences, such as birth, death, and disease, may be illusion, but the suffering they produce is not. It is real. The grief we feel at the death of a loved one is real, even if the death is not. That is why the *Sankhya Karika*, the basic text of the Sankhya philosophy upon which the Yoga philosophy is based, opens with a discussion of suffering as our problem. Certainly, illusion should be dispelled, but that will not take care of the deeper problem: our capacity for suffering. It is foolish and callous to bully those who suffer by expounding on the unreality of that to which they are reacting. For there is no thing or situation which can make us suffer. Suffering is our *reaction* to those things. When we reach the state where we no longer react–for pleasure is as destructive as pain–then we will be free.

Patanjali’s dictum that yoga is the cessation of modifications of the chitta does not refer at all to restless thoughts in the superficial mind. He is speaking of the capacity for any kind of reactivity to outer stimuli. It is when we are unreacting and resting in our true self that we are in the *state* of Yoga. To merely fiddle around with the shallow thinking mind, believing that calming it makes us yogis, is deluding ourselves. Our problem is far, far greater and deeper than jittery thoughts. It is the capacity for suffering and for being deluded. To be awake in the fullest sense is to be incapable of sleep and dream. (I am speaking metaphysically.) All the philosophy and analysis in the world will not help us. We need to awaken forever. That is what real yoga is all about.

Slayer and slain are roles in the dream-drama of the evolving consciousness. If we know–not just suppose or believe–this, then nothing can move us from the state of peace that is a quality of our true self. Fortunately for us all, the cliche about “There is naught but thinking makes it so,” is bunkum, another Western “truth” that mercifully is false.

The body can be slain and can be a slayer. Being part of the dream, it really acts and is acted upon in the dream context. The dreamer, however is not part of the dream, even when it projects an image of itself into the dream and slays or is slain. Nothing external can affect or change the internal reality. Again, awakening is the only solution, and we should accept nothing less. Any view other than this which Yama presents to Nachiketa is but the blind leading the blind.

A great flaw in the thinking of most of us is only accepting half of this great truth. We easily affirm our immortality, saying: “I can never die,” and thus reject the idea that we can be slain. Yet we accept the concept that we can be slayers, and make a great to-do about “sin” and “karma.” Is not that so? Because we want to control the behavior of others by promising rewards and threatening punishments, we have literally bought into this delusion and traded on it for life after life, fooling even ourselves. Though we find the truth in the upanishads or the Gita, we still keep on worrying about purifying ourselves and clearing out our karma. Half-deluded, we stumble on, distracting ourselves from the real goal, sinking deeper into the morass. Consider the lives of saints. So many of them have been great sinners, even murderers, or incredibly ignorant, and yet we see them either instantly entering into the state of holiness or rocketing to it in a short time. The reason is simple: they had never committed a sin in their eternal lives. Like David, they awoke and found themselves with God.

The Indwelling Self

"Smaller than the smallest, greater than the greatest, this Self forever dwells within the hearts of all. When a man is free from desire, his mind and senses purified, he beholds the glory of the Self and is without sorrow." So Yama now tells Nachiketa.

Smaller than the smallest, greater than the greatest

We tend to think of infinity as boundlessly large, when in actuality that which is infinite transcends space and can therefore not be measured in any manner. It cannot be small or large. Which is why there is no thing too small or to great for God to be involved with. The Self, being a part of God, is likewise beyond measurement. It is neither small nor large, gross nor subtle. In fact, the Self is simply beyond description. We can only talk around it, not really express its mystery.

This Self forever dwells within the hearts of all

However, there are some things that can be said about the presence of the Self, therefore Yama does tell Nachiketa that "this Self forever dwells within the hearts of all."

The Self is eternal. It has no beginning and it can never have an end. Whatever it is, it has been forever. What it is not, it shall never be. We say this glibly, but usually do not believe, and rarely manifest it. Nevertheless, it is bedrock truth.

The Self, being beyond time and space, cannot possibly be anywhere. Yet we readily say that it is within. This is as close to the truth about the Self as we can get. At the core of all things, having itself neither periphery or core, is the unchanging Self. It "dwells" in the sense that it abides, yet the Self does not at all "exist" in the way we understand existence, which is completely relative. The Self is absolute, and relativity can never affect or touch it.

The Self abides in the hearts of all. But what is the "heart"? *Guha* means both cave and heart, but it also means to be "in a secret place." Within the inmost heart of all things is that which transcends even "inmost." That is the Self. And there is no thing whatsoever that does not have the Self as its eternal, unchanging indweller. The Self can be within all as their essential being only if the Self is all. This is the Great Revelation. All that we see around us is resting upon the Self as the substratum. All that we "see" objectively is Maya, illusion. That which we cannot see, but which we can "be" is the Self, the all-pervading subject.

This all sounds wonderful, but what possible meaning can it have if we do not experience this glorious truth for ourselves? Nothing, obviously. So Yama proceeds to tell Nachiketa how the Self can be realized.

When a man is free from desire

To be truly free from desire is to be *incapable* of desire. To not be desiring anything at the moment is not what is spoken of here. We mistakenly think that if we can become indifferent to all things and want nothing we will be free from desire. But we will still be in the condition where desire is possible–even if it be in the future–or even a future life.

To desire something we have to feel inadequate, but even more fundamentally, we have to have objective consciousness and a belief in the reality of the objects perceived, and a belief that in some way we can enter into relation with those objects, that we can affect them and they can affect us. What a heap of delusions! Desire is only a symptom of profound ignorance and delusion. In itself it is no more the problem than red blotches on the skin are the disease we call measles. (See? We even name a disease as the symptoms.) However, true desirelessness–and that is what Yama is speaking about–is the state of the liberated, those who know the Self.

His mind and senses purified

A few years ago a valuable book was published by the Sri Ramakrishna Math in Madras: a translation of the *Sankhya Karika* by Swami Virupakshananda. In the Publisher's Note we find this: "Vedanta takes off to ethereal heights only from the granite platform provided by Sankhya.…Not only Vedanta, but also modern science, cannot be understood in all their nuances without a firm grasp of the Sankhyan tenets." And the translator writes: "Of all the philosophical systems, the Sankhya philosophy is considered to be the most ancient school of thought. Sankhya philosophy maintains a prominent place in all the shastras…. In the Mahabharata it is said that there is no knowledge such as Sankhya and no power like that of Yoga. [On which Sankhya is based.] We should have no doubt as to Sankhya being the highest knowledge. (Shantiparva 316-2)." Later he outlines how the Sankhya philosophy is presented in the Chandogya, Katha, and Svetasvatara upanishads particularly. And: "In the Mahabharata and Puranas we find the Sankhya Philosophy fully explained." The second chapter of the Bhagavad Gita (part of the Mahabharata) is entitled *Sankhya Yoga*, and Krishna mentions Sankhya by name as the truth he is expounding.

I mention this because it is so common for students to approach the upanishads as exponents of the simplistic monism that is erroneously thought to be Advaita. With this distorted frame of reference the upanishadic teachings that are very obviously opposed to their opinion are ignored. But we cannot afford the luxury of wilful ignorance. Simply babbling that "It is all one" and "We are already there" accomplishes absolutely nothing. And besides, it is not true–in the simplistic sense they mean.

God, the Primal Purusha, is eternally associated with Prakriti (Pradhana) on the macrocosmic level, and continually projects and withdraws it as the ever-evolving creation. In the same way each individual purusha is eternally associated with prakriti on the microcosmic level and engages in a series of incarnations, evolving the personal prakriti to the point where it becomes a perfect mirror of the individual purusha and there is a practical separation between the two, just as on the cosmic level. Let us not forget: Patanjali defines yoga (liberation) as a condition of the chitta–of our personal prakriti–not a simple intellectual insight or "realization."

The essence is this: Each one of us is evolving our own prakriti, just as God is evolving the universe. The difference is that God is not caught in the drama, and we are. Sankhya states that we must learn to separate our consciousness from its enmeshment in prakriti, but that is only the preparation. Then we must engage in the process of bringing our prakriti to a state of perfection in which it no longer produces waves, but becomes a permanently quiescent reflection of purusha–of our true Self, which Buddhism calls our Original Face.

That process is Yoga, and Yama has this in mind when he speaks of the seeker having "his mind and senses purified." Merely reading a few books and hearing a few lectures on the nature of the Self will not do it. We must focus our attention on/in the energy fields we call "mind" and "senses" and completely repolarize and reconstruct them. “Be ye transformed by the renewing of your mind,” wrote Saint Paul. Patanjali speaks of the process of kriya yoga, the yoga of purification, consisting of austerity (tapasya), self-study, and devoting the life to God. Yama, Saint Paul, Patanjali, and Krishna all tell us the same thing: “Become a yogi.”

He beholds the glory of the Self

The Self cannot be intellectually conceived or spoken about, but it can be seen–and thereby fully known–by the purified consciousness. And it is seen within the core of our being, within the cave of the heart. Caves are important symbols. Though they are to be found everywhere, we naturally think of yogis as dwelling in caves. Which they do, metaphorically. In the Gospels we see that Christ (Consciousness) is born in a cave and resurrects in a cave. It all takes place in the heart. Wherefore the wise Solomon said: “Keep thy heart with all diligence; for out of it are the issues of life.” The practice of yoga (mediation) is the keeping of the heart which transforms the yogi’s life.

It is said that Shiva sits immersed in samadhi, but occasionally awakens, arises, and dances in ecstasy, exclaiming over and over: “O! Who I am! Who I am!” The same wonder at the glory of the Self will be experienced by the persevering yogi.

And is without sorrow

How could there be sorrow or any slightest form of suffering or discontent for those who behold that glory and realize that they are themselves that glory? It can be said of such a one, as Arjuna said of Krishna: “You know yourself through yourself alone.” And as Krishna said of the perfected yogi: “To obey the Atman is his peaceful joy; sorrow melts into that clear peace: his quiet mind is soon established in peace.…Now that he holds it [the knowledge of the Self], he knows this treasure above all others: faith so certain shall never be shaken by heaviest sorrow.…Who knows the Atman knows that happiness born of pure knowledge: the joy of sattwa. Deep his delight after strict self-schooling: sour toil at first but at last what sweetness, the end of sorrow.”

The Omnipresent Self

“Though seated, he travels far; though at rest, he moves all things. Who but the purest of the pure can realize this Effulgent Being, who is joy and who is beyond joy.”

Yama continues instructing Nachiketa on the nature of the Self. Being a highly developed being, Nachiketa had doubtless intuited most of this already, but for us who were raised in the dry gulch of the West and its “religions” his words are profoundly stirring–astounding, actually. Who could believe that in this chaotic world there were ever–and still are–sages who by direct experience have seen and spoken these truths? We should analyze them carefully, not for mere philosophical exactitude, but for a good, joyful revel in knowing the facts at last.

Unmoving, he moves

Being rooted in Infinity and thereby beyond space, the Self can never “go” anywhere. When we speak of the atma descending into relative existence or coming into matter, we are only describing the mayic experience that is itself nothing more than a training movie. If we see a motion picture about Europe, we do not think we have actually been there–yet, we did see Europe. In the same way, under the spell of Maya we have all kinds of experiences, yet they are mere appearance only. “Appearance,” however is real, even if insubstantial. So we both are and are not here. I experience writing this, and you experience reading it. That is real. But the environment in which we live, including our bodies, is but the picture projected onto the formless screen of consciousness that is our Self.

So, going nowhere, the Self “goes” everywhere. Being no thing, the Self “becomes” all things. Doing nothing, the Self “does” everything. This is the way of it.

Unmoved, he is the mover

Nothing affects the Self, but the Self affects all situations and things. Sankhya philosophy postulates that although Prakriti never touches the Purusha, it is the proximity of the Purusha that causes Prakriti to move and manifest in manifold ways. In the West we find the expressions “uncaused Cause” and “unmoved Mover.” These apply to the individual Self as much as to God.

There is a very practical application of this fact. Being under the spell of Maya we think: “All this is happening to me. All this is being done to me.” But that is erroneous. *We* are making it all happen, we are “doing” it to ourselves. There are no victims. Everything proceeds from us. Consequently we can study our lives and determine what is going on in our inner mind (which is not the Self, either). Our lives and environment are mirror images, revealing our states of mind. Our life is an exercise in consciousness. There are computer games in which the images on the screen are actually manipulated by the player’s mind and will. That is but a feeble glimpse of the truth about our entire chain of births and deaths. That is also what karma is. “You dream you are the doer, you dream that action is done, you dream that action bears fruit. It is your ignorance, it is the world’s delusion that gives you these dreams.”

Who can know him?

We have a terrible conditioning. We believe that all knowledge must come from outside ourselves, that we are blanks that need to be written on. In contemporary America this is very marked. Everybody thinks they need to have classes or lessons on everything. Some years back a friend of our ashram pointed this out about horse-riding. She commented that everyone she knew took horse-riding lessons, in contrast to her children who just got up on a horse and rode. The she commented: “Everyone thinks they have to be taught to do anything, rather than learning on their own by experience.”

This spills over into our philosophical life, too. We think we are dummies that have to have every nuance, every subtle point, taught to us–and even worse, that they all have to be embodied in technical terms. It is only sensible to inquire about these things from those with more experience and knowledge than ourselves, but childish dependence is no wisdom at all. Dr. Spock began one of his books my telling new mothers that they knew much more about caring for babies than they thought they did, and to trust their inner feelings on the matter. This caused quite a stir. I was only a child at the time, and yet the ripples of consternation even reached me through a magazine review of his “revolutionary” book. We have no confidence, and spiritual laziness often compounds the problem.

For some reason Swami Prabhavanandaji gives us this translation: “Who but the purest of the pure can realize this Effulgent Being.” That is so lofty, so noble, that frankly it paralyzes our aspiration completely. “I am not ‘the purest of the pure,’ so how can I know the Self? I will have to ask others to give me hints about it.” But that is very mistaken. The actual upanishadic question is: “Who else but myself can know that radiant one [devam],” the Self? This is not just an inspiring thought, it is perfect good sense. *Being* the Self, who else but I can *know* my Self? Others may *see* the divine in me, but I alone can *know* the divine in me.

In the Chandogya Upanishad we have the thrilling story of Uddalaka instructing Svetaketu on the nature of the Self, saying to him over and over: “Thou art That.” But however stirring that account may be, Uddalaka is only telling him *about* the Self. It is up to Svetaketu to *know* the Self. Someone can bring us strawberries, show them to us, and even put them in our mouths, but we alone can know their taste–no one can taste them for us. In the same way, millions may tell us about our Self, but we alone can really know It. It begins and ends with us. Self-knowledge is the most natural thing for us all. We are working very hard to produce and maintain the unnatural state of not knowing the Self. Once we get sensible and literally "wise up" things will change.

Joy and beyond

The self is "this Effulgent Being, who is joy and who is beyond joy." We are ourselves devas–gods. There is no happiness or joy anywhere but in ourselves, for we are not happy or joyful by nature, we ARE happiness and joy. The idea is that joy is the permanent, eternal, condition of our true Self. The word translated "joy" in this verse is *mada*, which means delight, intoxication, and exhilaration. To delight in our Self is the ultimate enjoyment. In the last essay I mentioned that it is said that Shiva sits immersed in samadhi, but occasionally awakens, arises, and dances in ecstasy, exclaiming over and over: "O! Who I am! Who I am!" This is delight in the self.

Yet, Yama says that the Self "rejoices and rejoices not." He is trying to convey that the delight in the Self is not delight in an object, but is totally subjective and inward-turned. This is very important, for as the yogi develops through his sadhana, his prakriti-nature begins to reflect his inner joy more and more, and he can start delighting in the delight-reflection rather than in the real thing, and come to the conclusion that he has already attained the state Yama is speaking about. This is the state of *shuddhasattwa*, of extreme purity of the chitta, the mind-substance of the yogi. If he is not careful, he will mistake the mirror image for his true "face" and believe he has attained what still lies before him. Innumerable are the yogis who have been deluded in this way and become trapped in the subtlest reaches of Maya. That is why Lord Krishna said: "How hard to break through is this, my Maya, made of the gunas!" For to delight in the mere picture of the joy that is the Self is to still be trapped in objective, outward-turned consciousness. As Krishna further tells us: "Only that yogi whose joy is inward, inward his peace, and his vision inward shall come to Brahman and know nirvana.

How do we avoid mistaking the image for the reality? By continuing to practice meditation and other spiritual disciplines until the moment the body drops off! *A sure sign of a deluded individual is the belief that he has gone beyond the need for meditation and other spiritual practices*. "Baba no longer needs to meditate." "Baba has transcended these things long ago." "Baba is always in That, so such things are unnecessary for him." (You can put "Ma" in place of "Baba" if need be.) But what about Sahaja Nirvikalpa Samadhi? Yes. What about it?

A very famous Indian guru of the twentieth century believed that he had attained sahaja nirvikalpa samadhi, so he announced that he no longer needed to meditate, since there was nothing more it could do for him. While his disciples meditated, he stayed in his room and fiddled around with this and that. After some years he was visited by two Americans who thought of themselves as big guns on the American spiritual scene. Not wanting to scandalize them by messing about while everyone else in the ashram meditated, Sahaja Nirvikalpa Samadhi Baba started attending the meditation sessions and meditating also. After a few days he remarked in wonder to a group of disciples that he could perceive a very marked improvement in his mind and consciousness since starting to meditate daily, and expressed wonder and puzzlement over how that could be. Unfortunately, no one had either the good sense or the courage to tell him, so when the American biggies left, SNSB went back to fooling around in his room during the meditation periods.

Consider the perfect life of Gautama Buddha. To the last moment of his life he lived like a normal monk. He was eighty years of age, yet he went forth and begged for his food every day–no one brought specially-prepared goodies for him. He lived outdoors, under a tree, not in a special "retreat" designed by a renowned architect-disciple. He dressed in the simple, minimal clothing of a monk, not in some expensive rigs donated by disciples to express their "devotion." He walked everywhere he went. He did not ride in some cart or chariot provided by a rich patron out of consideration for his age. And here is the most important point of all: He meditated for hours a day, even withdrawing for weeks and months at a time to engage in even more intense meditation. He never relaxed his disciplines for an hour, much less a day. In this way he showed us how to not fall into delusion: keep on till the end, until the Self is truly known. And then keep on until death says: The End.

The Sorrowless Self

"Formless is he, though inhabiting form. In the midst of the fleeting he abides forever. All-pervading and supreme is the Self. The wise man, knowing him in his true nature, transcends all grief.

Yama continues to instruct us regarding the nature of the Self, using the most simple words yet with the most profound meanings.

Formless is he, though inhabiting form

Ashariram sharireshu–the bodiless within bodies–such is the Self. Though ever without a "body" or adjunct in any form (as far as its true nature is concerned), yet all bodies are inhabited by the Self. There is no form in which the Self, the Formless, does not dwell. Who can number the forms in which we have manifested from the beginning of our evolutionary peregrinations in relativity, yet we have slipped away from each embodiment as bodiless as we were from the first. Being one with Brahman, it can be said of the Self as well as of Brahman:

> Everywhere are His hands, eyes, feet; His heads and His faces:
> This whole world is His ear; He exists, encompassing all things;
> Doing the tasks of each sense, yet Himself devoid of the senses:
> Standing apart, He sustains: He is free from the gunas but feels them.
> He is within and without: He lives in the live and the lifeless:
> Subtle beyond mind's grasp; so near us, so utterly distant:
> Undivided, He seems to divide into objects and creatures;
> Sending creation forth from Himself, He upholds and withdraws it;
> Light of all lights, He abides beyond our ignorant darkness;
> >Knowledge, the one thing real we may study or know, the heart's dweller.

In the midst of the fleeting he abides forever

Anavastheshv' avasthitam–the stable among the unstable, the unchanging among the ever-changing–so is the Self. For aeons we are entertained with the ever-shifting kaleidoscope of Maya's web. Finally we are no longer entertained by it, but wearied. Yet we find ourselves addicted to it. Only in the beginning do addicts love their addiction. In time they come to loathe it, yet refuse to even hear of ridding themselves of it. And then at last they see themselves as slaves, hating their bondage but incapable of shedding it. Yet we are ever free.

People bound by various addictions, including alcohol and drugs, would come to Sri Ramakrishna and plead for help. Often he would just touch them, and their enslavement would be gone forever. Learning of this, we naturally glorify Sri Ramakrishna for his power of merciful deliverance, but we must not overlook the great truth it demonstrates: *It was the nature of those people to be free*. Otherwise he could not have freed them.

If we would seek freedom, then, we must seek it only in the Self. And the Self being within, we must seek within. For “Without meditation, where is peace? Without peace, where is happiness?”

All-pervading

Time and space being mirages, the Self is everywhere. Infinity is not “bigness” so big it cannot be calculated, it is beyond measuring because it transcends the modes of measurable being. It is simply another mode of existence altogether. The truth is, the atman, like the Paramatman is omnipresent, omniscient, and omnipotent. (This latter is easy, since the Self never “does” anything.) So there is no place where the Self is not present. It goes everywhere without moving.

Supreme

The Self is supreme, but not in the sense of earthly entities. It is all-embracing. Not only is there nothing above it, there is nothing beneath it, for such states are not native–and therefore impossible–to it. But Maya is doing a superb job at convincing us otherwise and fooling us into thinking that the purpose of both material life and sadhana is to expand in the illusory realms of conditioned existence, to become large or small, to enter in or depart–none of which are even possible for the Self.

Simply hearing about the Self can make us more ignorant than we were before if we interpret the Self in terms of samsaric delusion.

The wise

The wise are those who know the Self as it is. And that they have accomplished by shedding their association with the unreal and turning back to their own reality.

Transcend all grief

They transcend all grief by removing their center of awareness from the realm in which suffering is possible. Suffering being an illusion, they need only awaken from the dream and abide in the Real. This is not a negative state, for it is not just a removal of sorrow, but the entering into the bliss that is the nature of the Self.

Who Can Know the Self?

The sense of nonsense

I once read a long and rather tedious essay on Shakespeare’s policy of putting discomfiting truths into the mouths of fools so people could scorn them and not get upset with him for unmasking their folly. It often happens that what people hope is “just fun” or “nonsense” is really insightful commentary on their foibles. The happens very often in poetry, for everybody knows we need not take poetry seriously.

Edward Lear, who protected himself by first claiming that he wrote “nonsense verse,” made some profound observations on life. Some of his limericks have a lot to say about how life should be lived. One of his wisest works was a poem entitled “The Jumblies,” in which he tells us at the end of every verse:

> Far and few, far and few,
> Are the lands where the Jumblies live;

Their heads are green, and their hands are blue,
And they went to sea in a Sieve.

These exotic people, went to sea in a sieve. Everyone else said they would drown, considering that a sieve is more holes than anything else. Some even told them that though they might manage, it would be a wrong thing to do. But they did it anyway–excellently and to great profit. Upon their return, all the nay-sayers announced that they, too would go to sea in a sieve. But Lear assures us still that "Far and few, far and few, are the lands where the Jumblies live." No; everyone will not be going to sea in a sieve. Just the far and few Jumblies.

The requirements

Perhaps Lear, as he wrote the poem, thought of the following from the Gospel of Saint Luke: "Then said one unto him, Lord, are there few that be saved? And he said unto them, Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able." This is not a statement of pessimism, but of simple fact. All manage in time, but in dribbles.

Yama has been very encouraging in his exposition of the Self, but now having told of its wonder he enters upon the subject of what is required to know the Self. Actually, the "price" he presents to us is quite simple and direct. If we are interested, then the price is substantial but not impossible. If we are only window-shoppers, then the price seems unreasonable and beyond payment. Here it is in two verses:

"The Self is not known through study of the scriptures, nor through subtlety of the intellect, nor through much learning; but by him who longs for him is he known.' Verily unto him does the Self reveal his true being."

"By learning, a man cannot know him, if he desist not from evil, if he control not his senses, if he quiet not his mind, and practice not meditation."

Not through study of the scriptures

I was fortunate some years back to live near an ideal Brahmin scholar, a professor of mathematics at a university. Together we formed a Hindu Parishad to help Indian residents stay focused on Sanatana Dharma while living in the West. At our first meeting several of us spoke. In his discourse, Sri Dwivedi spoke of the nature of true dharma as a way of life and not a system of abstract concepts. In contrast, the other religions of the world are all "people of The Book." Their entire identity is taken up with following a Book and professing its teachings. As a consequence, he pointed out, they can all "dialogue" with even the Marxists, for they, too, are people of a Book. But what can they say to real dharma, which cannot be gotten out of a book? See how vast are the sacred writings of Sanatana Dharma, yet we know that they are of limited value once true wisdom is gained.

Reading the Bhagavad Gita opened to me a world I had never thought could exist. How many wonderful things I found therein! Many were amazing, not the least being the statement: "When the whole country is flooded, the reservoir becomes superfluous. So, to the illumined seer, the Vedas are all superfluous." Here was a scripture that told me I should go beyond it and know for myself–and showed me the way to do that! Sri Ramakrishna often used the simile of a letter. Once you read it and know what it says, what more need do you have for it?

The self cannot be known through scriptural study, for Krishna tells us that "he who even wishes to know of yoga transcends the Vedic rites." Books are nothing more than paper and ink. Obsession with them is detrimental, proving the truth of the statement that: “the letter kills, but the spirit gives life.” We must get behind the words of even illumined masters and tap the Source of those words.

Sri Ramakrishna frequently pointed out that almanacs predict rainfall, but you cannot get a drop by squeezing them, however hard. In the same way, intense study of scriptures cannot give a drop of spiritual life, for no book can reveal That which lies beyond all we think or know.

Not through subtlety of the intellect

We cannot possibly figure out the nature of anything, much less the Self, by mere intellection. This is not the fault of the mind, any more than it is the fault of a blender that you cannot get television programs through it. There is absolutely no faculty which can perceive or reveal the Self. The Self alone knows Itself. As long as we attempt to perceive the Self through any intermediary, just so long shall we be frustrated–or worse, deluded. There is no instrument, however subtle, no capacity of the mind, however refined, that can reveal the Self. Yet, the purified intellect (buddhi) can intuit the presence of the Self and even some of its traits, and this is good, but this is not Self-knowledge. Many intelligent people with highly developed intellects mistake this intuition for direct experience and knowledge. This is a subtle trap we must avoid diligently. How could we know if we have fallen into the trap rather than risen into the Light? That, actually is easy to determine. *If we can talk about what we perceive, and define it, then it is not the Self*, but only our approximation. That which lies within the range of speech lies outside the Self. No matter how near we can come to the Self, it is not the same as knowing the Self. For when the Self is revealed, all “knowing” not only ceases, it becomes impossible.

Intelligence should not be confused with intellectuality. Intelligence is a help to the revelation of the Self, but intellectuality is an insurmountable hindrance. That is why Jesus said to God: “Thou hast hid these things from the wise and prudent, and hast revealed them unto babes.” To demonstrate this vividly, “Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.” Think how direct and uncomplicated a child’s mind usually is. Also, they are capable of intensely magical/mystical thought. How unquestioning they accept the idea of the miraculous, including the power of the individual–including themselves–to work marvels. How sad that they ever come to “know better” in a wrong way. A friend of mine was watching a television program in which a pianist seemed to be floating in the air and even turning over and over. “How do you suppose they do that?” she mused to herself aloud. Instantly her five-year-old said: “Easy! There’s a magician hidden in the piano.” And that is so true: there is a magical being hidden in each one of us known as the Self which can do–and does–all things.

Not through much learning

Vyasa was the greatest sage of post-Vedic India, codifier of the Vedas, commentator on the Yoga Sutras, author of the Mahabharata (which includes the Bhagavad Gita), and the Brahma Sutras (Vedanta Sutras). Vast as his writings were, hummed up everything that was taught by these holy books, saying:

> I shall tell you in half a verse (sloka) what has been written in tens of millions of books:
>
> Brahman is real. The world is unreal. The jiva [individual spirit] is none other than Brahman.

That is it. So when the future Swami Turiyananda told Sri Ramakrishna that he studied Vedanta for several hours a day, the great Master was astonished. Quoting the words of Vyasa, he asked: “How can you spend hours studying something so simple? What more is there to say?” Turiyananda got the idea behind the idea and himself became a knower of the Self.

All the learning in the world is futile in relation to the Self and Brahman, for they lie outside the scope of the intellect. The ear cannot hear color, the eye cannot smell fragrance. No thing can know the Self but the Self.

It can be done

Yama's words of seeming negation are really quite positive, for he then tells Nachiketa: "But by him who longs for him is he known. Verily unto him does the Self reveal his true being."

This is a remarkable statement. There are no tools or gimmicks that can mechanically lead us to the vision of the Self. Certainly there are methods that aid in our search–that is what yoga is all about. But it is a mistake to think that a technique can be applied like a crowbar to break open the inner treasury and loot the vault. (And this is the attitude of most "seekers.") Methods, such as yoga (meditation), worship, and good deeds are necessary to successfully prosecute our quest for God. Their function is twofold: they prepare us–make us capable–for the attainment of self-knowledge, and they are manifestations–evidence, actually–of the genuineness of our aspiration. By engaging in them we live out our intention.

Ma Anandamayi continually assured people that the desire for the God was the way to God–everything else were aids or expressions, but it is our own divine self-will that accomplishes our liberation. This is very important to understand.

It is commonly said that all religions are valid, that they all led to the same goal. That is true to some degree, but it leaves out the real fact: it is the *seeking* that brings about the *finding*. Frankly, it is the seekers who validate the religions, not the other way around. People finding God in all religions is not a statement about the worth of those religions, but a statement about the worth of those people. Sri Ramakrishna attained God-vision through the various religions he practiced and thereby demonstrated their viability as spiritual paths. But he also revealed that it is the nature of the individual to attain that vision whatever the path that is followed. For without that innate capacity what value would the religions have? The jivatman by its nature can know the Paramatman. As the Psalmist said: "Deep calleth unto deep." Like attracts like; it really does take one to know one.

Swami Prabhavananda notes that an alternate translation can be: "Whom the Self chooses, by him is he attained." In India they have the saying: "He who chooses God has first been chosen by Him." Jesus told his disciples: " Ye have not chosen me, but I have chosen you." The very fact that we are seeking God is guarantee of our finding, for it is an indication that He has called us. And He does not call in vain. Nor do we seek in vain. "Verily unto him does the Self reveal his true being."

Yet there are obstacles to knowing the Self: "By learning, a man cannot know him, if he desist not from evil, if he control not his senses, if he quiet not his mind, and practice not meditation."

Learning

Yama lists mere intellectual study, the heaping up of extraneous "knowledge" which by its character is external and superficial as an obstacle–not so much in itself, but by the illusion of knowledge that arises in the self-satisfied mind of the "knower." Yama's assertion shows how mistaken it is to translate *swadhyaya* (self-study) as "study of scriptures" when we encounter it in the Yoga Sutras.

The Kena Upanishad examines this matter, saying: "He by whom Brahman is not known, knows It; he by whom It is known, knows It not. It is not known by those who know It; It is known by those who do not know It." Obviously the word "know" has two meanings here. One is the mere intellection about

Brahman, the other is knowledge derived from the direct experience of Brahman, from conscious union with Brahman. There is a knowing that is unknowing and an unknowing that is knowing. That is why Swami Prabhavananda renders the Kena verse: “He truly knows Brahman who knows him as beyond knowledge; he who thinks that he knows, knows not. The ignorant think that Brahman is known, but the wise know him to be beyond knowledge.”

Persisting in evil

Evil in all forms must be abandoned if the Self, which is all good, is to be known. This should not be hard to understand, but many deny it anyway, or try to skirt around it. Of them Jesus said: “They have their reward”–a false security that is really “the sleep of death.” But for us who wish to live it is important to determine what is good and what is evil, what is right and what is wrong.

Sanatana Dharma has a concept of right and wrong unique among the world religions. The others teach that something is right or wrong because their God or Prophet has said so in their infallible scriptures. “It is in the Bible,” “It is in the ZendAvesta,” “It is in the Koran,” etc. Although the scriptures of Hindu Dharma do mention things as being good or evil, the basis for the statements are utterly different from that of other religions.

Sanatana Dharma does not look upon a thing as wrong because God or gods have declared it wrong or some lawgiver has prohibited it. And the same in relation to the things that are right. Rather, a thing is good or evil according to its innate character. Many times people tried to get Mata Anandamayi to approve or disapprove of something. But she would simply say: “If it takes you toward the Goal it is good. If it takes you away from the Goal it is evil.” That which darkens, obscures, or limits our consciousness is bad. That which lights, clears, and expands our consciousness is good. That which helps in the search for God is good; that which hinders or delays it is not.

We all know people who declare that their addictions and illusions either do not hurt them or even are good for them. Very well; they have their reward. But the intelligent do not engage in such childish rationalization. They impartially examine and conclude accordingly. It is all a matter of the individual’s interest and honesty. In other words, it is all in our hands–as are all the aspects of our life if we face up to it. Sanatana Dharma does not list “bads” and “goods” because it assumes that those who wish to pursue dharma can judge for themselves. Though we can certainly determine whether the Vedic scriptures consider something harmful or helpful, we should look upon the list as neither exhaustive or even binding. Sanatana Dharma is Manava Dharma–*human* dharma. And human beings use their intelligent reason. Sanatana Dharma also leaves every one free to be wise or foolish. Dharma never condemns or praises. It just waits to be fulfilled.

Lack of sense control

The senses must be controlled, but we usually mistake the way to do so. The upanishads use the simile of horses pulling a chariot, and we mistake that, too, thinking it a symbol of incredible forces to be overcome. But we need not think of it so drastically. Before you control a horse, you tame it. So before we control the senses we “tame” them through purification. Sadhana is the only way. Meditation alone purifies in a lasting manner. At the same time we purify the senses by directing them Godward. We make the eyes look at sacred symbols or depictions, the ears to hear the words of sacred texts and sacred music, the nose to smell the offered incense, the tongue to taste the offered sweets or food, and the inner sense of touch to feel the exalted atmosphere created by worship and contact with the holy. Pilgrimage is valuable because it is a “total sense” experience of holiness. The good news is that we need not struggle with the senses, but turn them in spiritual directions.

Restlessness of mind

Restlessness of mind is itself great suffering. Yama says that a quiet mind is indispensable to self-knowledge. Here is what Krishna has to say about it:

“If a yogi has perfect control over his mind, and struggles continually in this way to unite himself with Brahman, he will come at last to the crowning peace of Nirvana, the peace that is in me.”

“When can a man be said to have achieved union with Brahman? When his mind is under perfect control and freed from all desires, so that he becomes absorbed in the Atman, and nothing else. “The light of a lamp does not flicker in a windless place”: that is the simile which describes a yogi of one-pointed mind, who meditates upon the Atman. When, through the practice of yoga, the mind ceases its restless movements, and becomes still, he realizes the Atman. It satisfies him entirely. Then he knows that infinite happiness which can be realized by the purified heart but is beyond the grasp of the senses. He stands firm in this realization. Because of it, he can never again wander from the inmost truth of his being.”

Can I say more than that?

Without meditation

“Without meditation, where is peace? Without peace, where is happiness?”

The *sine qua non* of self-knowledge is meditation. The Self is ever-present but we do not perceive it because our vision is obscured by the illusion known as Maya. After describing the method of meditation, Krishna says: “If he practices meditation in this manner, his heart will become pure” and the Self will become literally self-evident. In conclusion he remarks: “Make a habit of practicing meditation, and do not let your mind be distracted. In this way you will come finally to the Lord, who is the light-giver, the highest of the high.”

The formula

The Self can be known by those who truly desire to know. And that true desire manifests through desisting from evil, controlling of the senses, quieting (restraining) the mind, and practicing meditation. This is the *real* Formula For Success.

The All-Consuming Self

Somewhere along the line–perhaps when they stopped killing their own people for sacrificial victims and committing genocide for the glory of their gods–the religion of Westerners lost its vigor. “Spiritual” came to be equated with the insubstantial and ethereal, degenerating in time into an airy and vaporous sentimentalism of the sickliest character. Languishing in love for God became an ideal along with nobly bearing the terrible burdens God threw onto a groaning and groveling humanity. The keynote of all this was passivity, and not a passivity born of true courage or nobility, but from a crushing sense of impotence and hopelessness. Hell became exalted to heaven, and the contempt of a capricious and tyrannical God became Divine Love, a love that demanded placation and acceptance-obedience. This God of love hated a lot more things than he liked and basically tolerated nothing. His religion in time became just like him, and so did many of his devotees–in attitude and deed. Since he was the ideal Father, they began treating their children just as he did his. Contemporary Western society is the result. Even the rebellion against this madness is as hateful, ignorant, and repressive as that which is being supposedly rejected. Only the pious cover is discarded; the evil core flourishes. The utter insubstantiality of the “spirituel” has become a logical doorway to denial of any spiritual reality.

In the East (India) things are fundamentally different, even if some of the sillier ways of Western religion are also to be found there, particularly in the “bhakti movement.” The concept of the Self as identified with the Supreme Self rather than a creation whose tenuous existence is continually threatened by the possibility of divine wrath, has produced a psychology and a society the reverse of that found in the West. The Self is as eternal and immovable as God–because it is one with God. Always.

In the nineteenth century the remarkable poet, author, and mystic Emily Bronte became exposed to the Upanishads and the Bhagavad Gita while studying in Belgium. She had long before instinctually rejected the ignorant religion of her childhood, but now she had an intelligent basis for her rejection. Fortunately it took the form of affirmation rather than negation. She had seen clearly when nine or so that she and all her sisters (and brother) would die young of the same disease (tuberculosis), and had written a poem about it. When death was only a matter of weeks away, she wrote this final poem:

> No coward soul is mine,
> No trembler in the world’s storm-troubled sphere:
> I see Heaven’s glories shine,
> And Faith shines equal, arming me from Fear.
>
> O God within my breast,
> Almighty, ever-present Deity!
> Life, that in me has rest,
> As I, undying Life, have power in Thee!
>
> Vain are the thousand creeds
> That move men’s hearts: unutterably vain;
> Worthless as withered weeds,
> Or idlest froth amid the boundless main,
>
> To waken doubt in one
> Holding so fast by Thy infinity,
> So surely anchored on
> The steadfast rock of Immortality.
>
> With wide-embracing love
> Thy Spirit animates eternal years,
> Pervades and broods above,
> Changes, sustains, dissolves, creates, and rears.
>
> Though earth and moon were gone,
> And suns and universes ceased to be,
> And Thou wert left alone,
> Every existence would exist in Thee.
>
> There is not room for Death,
> Nor atom that his might could render void:
> Thou–thou art Being and Breath,
> And what thou art may never be destroyed.

Yama's analysis of the Self has had a very logical progression. Then he tosses out to Nachiketa a single incredible sentence: "To him Brahmins and Kshatriyas are but food, and death itself a condiment."

All that we consider worthy of respect, either venerable (brahmin) or powerful (kshatriya), is but a snack to the everlasting Self. Even death, which is ever with us and seemingly rules our destiny, is but a flavoring for the Self at its feast of life, adding spice.

Yama's words are reminiscent of Arjuna's vision of the Universal Self in the eleventh chapter of the Bhagavad Gita. Since the individual atman and the Paramatman are one they have the same qualities. Just as Arjuna saw that all things emanate from the Supreme and are reabsorbed in the Supreme–are "eaten" by It, so it is with the Self. All that is "us" has come from the Self and shall return to the Self. The Self is the eternal immortal source of that which we think is temporal and perishable. But only the forms are such. Their essence is the Self.

Unborn, the Self moves through many births. Formless, the Self inhabits many forms. Untouched, the Self encounters a myriad objects. Unconditioned, the Self manifests countless qualities. Remaining what it is, the Self appears to be all that it is not. All that it encounters is but its repast, and its births and deaths merely a sauce.

"Licking with your burning tongues, devouring all the worlds, you probe the heights of heaven!"

The Divine Indwellers

"Both the individual self and the Universal Self have entered the cave of the heart, the abode of the Most High, but the knowers of Brahman and the householders who perform the fire sacrifices see a difference between them as between sunshine and shadow."

The two selves

There are two selves–the many individual selves and the one Universal Self. The Mundaka Upanishad likens them to two birds of the same appearance who sit in the same tree. First we come to know the individual self, and that enables us to attain the knowledge of the All-inclusive Self. How the two exist as one yet two is incomprehensible to the intellect but is readily experienced by the inmost consciousness of the persevering yogi. Yet intellectually we need to have some grasp of the unity/duality, otherwise we can have no correct perspective on anything, inner or outer. Extreme dualism is an error, and "monism" of any kind is even worse in its "simplisticism." For this reason the enlightened use the expression Non-Dual (advaita) as the nearest we can come to conveying the truth of our existence. The verse beginning *Purnamadah purnamidam* is usually interpreted as a statement that the Relative has come from the Transcendent while retaining essential unity with the Transcendent. But it can also be understood as referring to the individual Self that exists rooted in the Universal Self. It, the atman, originates in the Supreme Self, the Paramatman, and is never separate from that Self. If examined, the two will be seen to be one. How is it possible? The One alone knows–and those who have united their consciousness with the One through yoga.

The cave of the heart

It is easy to see that the individual Self abides in–and as–the heart (hridaya), but when we look at the vast manifestation of Cosmic Life we call "creation" it is natural for our awareness to be drawn outward and thereby forget that the Supreme Self is right there inside in the same space (akasha). The Paramatman is not in the cave of our heart only incidentally, since It is everywhere, but that is Its *abode*, its "native place," Its center. Its manifestation can be found everywhere, but *It* can be found only in the cave of the heart.

Only that yogi
Whose joy is inward,
Inward his peace,
And his vision inward
Shall come to Brahman
And know Nirvana.

Great is that yogi who seeks to be with Brahman,
Greater than those who mortify the body,
Greater than the learned,
Greater than the doers of good works:
Therefore, Arjuna, become a yogi.

How foolish to climb mountains, delve into the earth, wander across the plains, or cross the seas, thinking to find the Abode of God–which is the heart alone.

The two knowers

There are those who know Brahman directly and those who possess a secondary knowledge based on intuition resulting from their seeking of Brahman. Though only the first really know Brahman, yet the others' "knowing about" Brahman is of such a character that it can lead them on to the direct knowledge of the illumined. Both of these have the same understanding without contradiction. Therefore the Finders never disdain the Seekers.

The difference

What do the Finders and Seekers know? That the atman and the Paramatman, though one, are as different as sunshine and shadow. But not in the sense of being opposite or antithetical to one another. Rather, it means that the individual Self exists only because the Supreme Self exists, just as a shadow can only exist because of the light. As the Rig Veda says of the Supreme Self: "His shadow is immortality." Also, the idea is that the individual self (jivatman) is a reflection of the Supreme Self (Paramatman). Later, Yama will say: "He shining, everything shines."

The aspiration

Since the foregoing is true, the next verse of the upanishad says: "May we perform the Nachiketa Sacrifice, which bridges the world of suffering. May we know the imperishable Brahman, who is fearless, and who is the end and refuge of those who seek liberation."

What is the Nachiketa Sacrifice? It is not a secret fire ritual that produces a magical enlightenment. The Nachiketa Sacrifice is the determined search for knowledge (jnana) which stops not until the Goal is reached. That is this the correct understanding is demonstrated by the results desired by the sacrificer: the knowledge of Brahman.

The search for union with God is the bridge which we cross to be free from this world of suffering. Seeking God is itself the guarantee that we shall find Him. Many who lack confidence worry as to whether they can succeed in spiritual life, if they are "ready," and so forth. But the very fact that they wish to find God means that they have already travelled far along the path in previous lives. Otherwise they would sleep along with most of the world. "For the man who has once asked the way to Brahman goes further than any mere fulfiller of the Vedic rituals." "The scriptures declare that merit can be acquired by studying the Vedas, performing ritualistic sacrifices, practising austerities and giving alms. But the yogi who has understood this teaching of mine will gain more than any who do these things. He will reach that universal source, which is the uttermost abode of God."

Truly, "May we know the imperishable Brahman, who is fearless, and who is the end and refuge of those who seek liberation."

The Chariot

Perhaps the most perfect simile of our condition as human beings as we meander through the labyrinth of continual birth and death is that given in the Katha Upanishad, and it is worthy of careful analysis.

"Know that the Self is the rider, and the body the chariot; that the intellect is the charioteer, and the mind the reins." The first idea set forth in this verse is the completely inactive role of the individual Self (atman). The other "ingredients" in the list are actively involved in "living" but the atman is absolutely beyond any activity, and is merely the observer. This is because its nature is pure consciousness–and nothing else.

Body-chariot

The body is the chariot, a conglomerate of parts without any consciousness or will of its own. (Did anyone else "out there" grow up hearing certain fundamentalists say: "I don't sin but my body sins"?) Yet, being pervaded by the intellect (buddhi) it does seem to have "a mind of its own." It does not, but it is an extension-expression of the mind and as such has great relevance to the spiritual aspirant. Sri Ramakrishna used to study the physical configuration of newcomers and thereby determine their spiritual qualifications. So we must think of the body as an inert thing. It is alive, but alive through the indwelling spirit. We may not be the body, but the body is certainly an expression of ourself. The body is not only the vehicle of our accumulated karmas it is the embodiment of them. Our karmas are incarnated in the body much more than is the Self.

Intellect-charioteer

"The intellect is the charioteer." Our movement through "life" is solely through the agency of the intellect, the buddhi. This is why Krishna speaks of Buddhi Yoga as the process of liberation. Yoga is solely under the supervision of the buddhi. Yoga takes place both through the buddhi and within the buddhi. This gives us a tremendous insight into the nature of liberation: it is totally a matter of intellect, of reconstruction of awareness. The wise certainly undertake many external, even physical, disciplines to assist in their practice of yoga, but all of these are intended to affect the buddhi in its striving towards enlightenment. Since the buddhi is the charioteer, its quality determines everything in life. The cultivation of our buddhi, then, must be the focus of our sadhana. Any humanimal can be taught asanas and pranayama, but only the developed human can engage in real yoga. If you think this previous statement is extreme let me tell you something I learned early on in my "yoga life."

In 1962 I was privileged to meet and listen to the venerable A. B. Purani, the administrator of the renowned Aurobindo Ashram. Sri Purani had been a fellow revolutionary with the (future) great Master Sri Aurobindo Ghosh (who, incidentally, was a high school teacher and inspirer of Paramhansa Yogananda). Later he became his disciple and lived in the ashram for many years before the master's passing.

During one of his brilliant discourses at the East-West Cultural Center in Hollywood, Sri Purani told of an experience he had while travelling to the United States. He had stopped over in Japan where he was invited to speak to a yoga group in Tokyo. This group taught and practiced only Hatha Yoga (asanas and pranayama). At the conclusion of his talk, Sri Purani asked them: “Would you agree that the greatest yogis of recent times were Sri Ramakrishna, Sri Aurobindo, and Sri Ramana Maharshi?” They expressed unanimous assent to this statement. “Yet,” he pointed out, “not one of them practiced Hatha Yoga. So why do you consider yourselves yogis when you only practice that which they never bothered with?”

No matter how many external assists we may use, yoga is essentially of the buddhi alone.

Mind-reins

“And the mind the reins.” By mind (manah) is meant the sensory mind, the intermediary between the intellect and the body–and the entire world, as well. Through the mind the intellect sees whether the body should act or be still. For example, the mind conveys the sensation of a hand burning to the intellect, which then directs the body–again, through the mind–to pull the hand away from the fire and plunge it in cold water or some such remedy.

The next element in the matter are the senses, without which the mind would have nothing to show the intellect. Therefore:

Sense-horses

“The senses, say the wise, are the horses; the roads they travel are the mazes of desire.”

It is the senses that drag the chariot of the body along according to their impulses. If the buddhi is weak or underdeveloped, the mind which is driven by pain-pleasure motivation alone takes complete charge in giving “full rein” to the senses. Having no intelligence they plunge onward, ever seeking fulfillment and, not finding it, hurtling even further on the paths of unreason and folly. For “the roads they travel are the mazes of desire” rather than intelligence. As a consequence the individual becomes hopelessly lost and mired in the morass of external sensation. Enslavement to body and senses is the only possible consequence–death in life and ultimately death in “actuality”–of the body and senses.

Self-definition

“Who am I?” is the gate to real understanding, for it sets us seeking true knowledge. And the upanishadic verse continues: “The wise call the Self the enjoyer when he is united with the body, the senses, and the mind.” We certainly do not enjoy a great deal of our experiences in/through the body, so perhaps a better translation of bhokta is “experiencer” rather than enjoyer.

The major idea in this verse is that the Self is the actionless consciousness that experiences the intellect, mind, senses, and body. As a consequence we can understand that the Self is never “the doer” at any time. The Gita illumines this for us, saying: “Every action is really performed by the gunas [sensory energies]. Man, deluded by his egoism, thinks: ‘I am the doer.’ But he who has the true insight into the operations of the gunas and their various functions, knows that when senses attach themselves to objects, gunas are merely attaching themselves to gunas. Knowing this, he does not become attached to his actions.” “You dream you are the doer.” “Let the wise man know these gunas alone as the doers of every action; let him learn to know That Which is beyond them, also.”

There is more material like this, but the sum is: “The truly admirable man controls his senses by the power of his will.” This is because: “The senses are said to be higher than the sense-objects. The mind is higher than the senses. The intelligent will is higher than the mind. What is higher than the intelligent will? The Atman Itself.”

The practical application

“When a man lacks discrimination and his mind is uncontrolled, his senses are unmanageable, like the restive horses of a charioteer. But when a man has discrimination and his mind is controlled, his senses, like the well-broken horses of a charioteer, lightly obey the rein.”

And more:

“He who lacks discrimination, whose mind is unsteady and whose heart is impure, never reaches the goal, but is born again and again. But he who has discrimination, whose mind is steady and whose heart is pure, reaches the goal, and having reached it is born no more. The man who has a sound understanding for charioteer, a controlled mind for reins–he it is that reaches the end of the journey, the supreme abode of Vishnu, the all pervading.”

The Chariot’s Journey

The upanishadic seers have just told us that the Self in the body is like a driver in a chariot. Now they set the intended journey before us.

“The senses derive from physical objects, physical objects from mind, mind from intellect, intellect from ego, ego from the unmanifested seed, and the unmanifested seed from Brahman–the Uncaused Cause. Brahman is the end of the journey. Brahman is the supreme goal.”

It is the genealogy of perception that is being outlined here, for if we reverse the order of perception we will come to perceive the Source, the Eternal Witness Itself. This verse, then, is a exposition of the chain, or progression of consciousness. According to it, the hierarchy of perception is:

Brahman (Purusha)
Unmanifested seed (Avyaktam)
Ego (Atma Mahan–the Great Self or Mahat Tattwa)
Intellect (Buddhi)
Mind (Manas)
Senses (Indriyas)
Physical objects (Arthas)

The Bhagavad Gita gives a similar but simpler list relating exclusively to the individual (microcosm) rather than the Universal (Macrocosm), but we can translate the foregoing list to relate to us as individual beings (jivas). In that case we get:

The Self
The unmanifested yet out-turned will-energy
The sense of “I am”
The intellect
The mind
The senses
The sense organs.

My list is more literal than that of Swami Prabhavananda. It is not more meritorious when considering the Cosmos, but it is better when looking at the situation of the individual being.

Having descended the ladder, how do we get back up–especially sense we have no memory of how we managed the descent? Luckily for us the yogis of India figured that out for us untold eons ago, and it works as well today as it did then. Meditation is the way of ascent back to awareness of the Self. It is possible to work our way back up the ladder, for the "rungs" are not disparate elements but evolutes or emanations of those above them. If all the rungs, including the senses themselves, were not extensions of the Self, we could not reach back to the Self. This is as true on the microcosmic level as it is on the macrocosmic. Fortunately Brahman has not "fallen" and forgotten Itself, but It, too, withdraws and projects himself as creation–as we do ourselves by coming into manifestation and eventually into physical birth. "As above, so below" has many ramifications.

The destination and how to get there

"Brahman is the end of the journey. Brahman is the supreme goal." But the simple saying counts for little. So the upanishad continues: "This Brahman, this Self, deep-hidden in all beings, is not revealed to all; but to the seers, pure in heart, concentrated in mind–to them is he revealed." Who sees Brahman? The *sukshma-darshibhih*–those who can see the subtle, the inmost Reality.

How, then, can we become seers of the Subtle? By continually developing our capacity for inner perception and simultaneously refining our inner faculties. To do that we must "go inside" in meditation and work with our inner mechanism called the *antahkarana* by the yogis. As the Taittiriya Upanishad says: "Seek to know Brahman by meditation." And: "Om is Brahman. Om is all. He who meditates on Om attains to Brahman."

"Within the lotus of the heart he dwells, where, like the spokes of a wheel in its hub, the nerves meet. Meditate on him as OM. Easily mayest thou cross the sea of darkness."

"The mind may be compared to a firestick, the syllable OM to another. Rub the two sticks together by repeating the sacred syllable and meditating on Brahman, and the flame of knowledge will be kindled in your heart and all impurities will be burnt away." "Let your body be the stick that is rubbed, the sacred syllable OM the stick that is rubbed against it. Thus shall you realize God, who is hidden within the body as fire is hidden within the wood."

Turning back

"The senses of the wise man obey his mind, his mind obeys his intellect, his intellect obeys his ego, and his ego obeys the Self." This, too, is the product/effect of meditation! Meditation is the establishing of order within and without.

Marching orders!

"Arise! Awake! Approach the feet of the master and know THAT."

In point of fact, the text does not say "approach the feet of the master," but *prapya varan*, which means "having attained boons." The idea is to seek and attain kripa–grace. Actually, the scriptures speak of three kinds of kripa: 1) *sadhana kripa*, the grace of self-effort;) *guru kripa*, the grace of a teacher, and 3) *divya kripa*, divine grace. This wise will gain all three. But there is no denying that kripa is a requisite for those who, having arisen and awakened, seek Brahman.

The path

The verse continues: "Like the sharp edge of a razor, the sages say, is the path. Narrow it is, and difficult to tread!" Immediately we think of Jesus words: "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.”

Because popular religion, despite its attempt to entice followers, continually implies or outright states that spiritual life is hard (I grew up with this in fundamentalist Protestantism and found it outrageous), we tend to look at the principles of Sanatana Dharma with a tainted perspective. The upanishad is not telling us in the manner of Western religion how hard it will be to follow the way of life.

The clue to difficulty in spiritual is found in the description of the path as “like the sharp edge of a razor.” The idea is that the path is extremely subtle–not arduous. But that makes it all the more difficult, even impossible, for those of coarse minds. This, and this alone, is what makes the path hard to tread.

No spiritual discipline comes near to being as hard as the things human beings commonly do every day to get the things they want. And “want” is the operative word. If we do not want a thing, then any action needed to obtain it will be tedious and “too hard.” But if we want it intensely, then no effort is too much or too hard. That is why the thirty-fourth Ode of Solomon says: “There is no hard way where there is a simple heart, nor any barrier where the thoughts are upright. Nor is there any whirlwind in the depth of the illuminated thought. Where one is surrounded on every side by pleasing country, there is nothing divided in him.” So the problem is in us, not in the path.

Here, as in the last essay, we see that the solution is to refine our consciousness through meditation. We must also refine our physical and mental bodes through purity of thought and deed and especially purity of diet. The ingesting of animal flesh, alcohol, nicotine and mind-affecting drugs is a frontal attack on spiritual life. It is completely insane for a seeker to engage in such destructive habits (and they *are* addictions).

The subtle Goal

The absolute necessity for refinement of perception through refinement of all the levels of our being is revealed by the nature of the path’s goal: “Soundless, formless, intangible, undying, tasteless, odorless, without beginning, without end, eternal, immutable, beyond nature, is the Self. Knowing him as such, one is freed from death.”

We must become able to hear Silence, see the Formless, touch the Untouchable, live to the Immortal, taste the Tasteless, perceive the fragrance of the Odorless, and transcend all relative measure, and even relativity itself. Such a state is verily inconceivable to us at the present. But it can be achieved through yoga.

Let us arise, awake, pass from death unto life, and lay hold of Immortality.

The Glorious Way

The Katha Upanishad is now going to elaborate on the path so we can better understand how to journey upon it.

“The Self-Existent made the senses turn outward. Accordingly, man looks toward what is without, and sees not what is within. Rare is he who, longing for immortality, shuts his eyes to what is without and beholds the Self.”

Why?

The first thing this verse teaches us is that the Divine Itself has caused our consciousness to turn outward. This is not the result of any negative force or “fall” on our part. (The fall took place as a wrong response to the outward turn.) What was the purpose of our turning outward? Evolution. We had to enter into relative existence and run the maze of ever-ascending evolution in order to satisfy our innate urge for infinity. (For more on this, see .) Consequently, there is nothing wrong with the senses turning outward; the problem is when the sense become locked in externalizing. The purpose of our entering the field of evolutionary life was for us to experience the many shades of evolving consciousness while never losing awareness of our true nature or identifying with the costumes we constantly donned and put off as the ages progressed. However it may have been intended, the situation has horribly changed, making us blind to inner realities.

Sunk in awareness of seeming mortality, human beings either seek to distract themselves from the terror and pain which arises from their delusion, or they seek some way to attain immortality. Both searches are based on delusion, so they can only fail. We need not become immortal, but must realize our present, eternal immortal nature. Those who shut their eyes–their consciousness–to the false appearances of external existence and turn within discover the truth of their immortality. No longer do they think that the solution is to be found in some external factor, but clearly see that their own Self is the wondrous answer.

The foolish and the wise

"Fools follow the desires of the flesh and fall into the snare of all-encompassing death; but the wise, knowing the Self as eternal, seek not the things that pass away."

In its true state, relative existence is a vast field of life, but when it is overlain with the veneer of our inner delusions, it becomes death to us. That which is meant to expand our consciousness and free us into Infinity becomes a prison, a killer of our soul–and this is all our doing. The world remains what it ever was, but we have lost sight of its nature just as we have become blind to our own Self.

The urge to expansion of consciousness through upward-moving evolution becomes distorted into a myriad desires arising from our false identity with the body and its illusory mortality. "Seize the moment!" is our despairing cry. Seeking to live, we plunge ourselves "into the snare of all-encompassing death."

The wise, who have come to know their immortality through the direct experience produced (only) by meditation, turn from the snare and seek only that which cannot pass away because it has never come into being at some point in time, but is immortal–like us. In other words, we seek the kingdom of God that is nothing less than God–and our own Self.

There is a seeking that is necessary, but a seeking for deepening consciousness rather than for something that is not already ours. We must not fall into the facile illusion that we have nothing to do or attain. Certainly there is nothing objective to be done or attained, but in the subjective realm of Consciousness there is literally Everything to be sought and attained. "Strive without ceasing to know the Atman, seek this knowledge and comprehend clearly why you should seek it: such, it is said, are the roots of true wisdom."

To Know The Self

Defining the Self

Recently I read of a yogi who was asked, "What is the Self?" The yogi answered: "The one who knows the mind." How simple! And the answer to the query, "Who/What is God?" is equally simple: The one who enables the Self to know the mind and Who knows the Self as its Self.

"He through whom man sees, tastes, smells, hears, feels, and enjoys, is the omniscient Lord." All the doors of perception function through the Divine Presence, not just the Divine Power. Our consciousness is the Consciousness of God, the finite drawn from the Infinite, as the wave draws its existence from the ocean. It is a grave error to decry the experience of our senses as either illusory or somehow degrading. It is our response to sensory experience that is often illusory or degrading. But we are at every moment living in and by God.

But God is not just the Power by which "we live, and move, and have our being." "He, verily, is the immortal Self. Knowing him, one knows all things." He is the all-embracing Consciousness within our consciousness and within all things. If we come to know–enter into the being of–that Infinite One we shall know with His knowing, and therefore know all things. As Saint Paul said: "Now I know in part; but then shall I know even as also I am known." This is the inmost meaning of Saint John's statement: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is."

"He through whom man experiences the sleeping or waking states is the all-pervading Self. Knowing him, one grieves no more." All states of consciousness are directly rooted in the Self, individual and universal. When through yoga this is truly known, all grief ceases, for the yogi identifies with his all-perceiving Self.

He transcends fear as well, for "He who knows that the individual soul, enjoyer of the fruits of action, is the Self–ever present within, lord of time, past and future–casts out all fear. For this Self is the immortal Self." What an incredible statement! We are thinking that we are poor, mortal beings swept along by forces alien to us and totally beyond our control, when all the time we are the masters of past and future. All our fear comes from our unawareness of this glorious fact. By turning inward and discovering the truth of ourself we will pass beyond fear. The message of the upanishads is inseparably bound up with the necessity for sadhana if it is not to be no more than dead words on a dead page.

Seeing truly

"He who sees the First-Born—born of the mind of Brahma, born before the creation of waters–and sees him inhabiting the lotus of the heart, living among physical elements, sees Brahman indeed. For this First-Born is the immortal Self." The only way to "see true" is to see The True.

When we turn within, to the core of our being, there we will not only find the individual self, the jiva or atman, but we will find its origin, the Supreme Self, the Paramatman, the eternal Brahman. This is the true vision of God–that in which the two are seen to be One, although their distinction is eternal. The word "born" is misleading, for the Self is never born. There does come a time when it becomes manifest in relative creation, but it existed before that "birth." It is not even right to say that God is our "origin," for the Self is co-eternal with God. As Krishna told Arjuna: "There was never a time when I did not exist, nor you, nor any of these kings. Nor is there any future in which we shall cease to be."

The all-embracing Self

It is no news to us that God not only is within all things but in an ineffable way IS all things. But there is a further fact: We, too, embrace all the levels of being on the finite level, just as does God on the infinite level. So the upanishads further says: "That being who is the power of all powers, and is born as such, who embodies himself in the elements and in them exists, and who has entered the lotus of the heart, is the immortal Self." Again, this refers to both the finite and the Infinite spirits.

Therefore we see that in the vision of the upanishadic sages we are not abstract spirits with no connection whatever with the energies of prakriti. Rather, as with God, those energies are our own expanded and "frozen" energies that in time are to be revealed as consciousness and assimilated into our Self–from which they have never really been separate. Everything is consciousness. In the final sense there is no matter or energy at all. Yet, at the moment we find ourselves in the seemingly manifold condition that is necessary for our evolution and ultimate freedom.

We not only mistake our own nature, we mistake the nature of God as well. We are ourselves "the power of all powers," having willingly embodied ourselves in subtle and gross matter while still living essentially in "the lotus of the heart." How then can we consider ourselves the servants or slaves of any being–including God? There is no "work of God" in this world for us to do–only *our* work, the ascension to perfect freedom. There is a theism that is bondage and a theism that is freedom. We must discriminate between the two.

The source

Because it fits better with the foregoing, let us skip a verse and read: "That in which the sun rises and in which it sets, that which is the source of all the powers of nature and of the senses, that which nothing can transcend–that is the immortal Self."

The Self and the Supreme Self are both the Chidakasha, the Sky or Ether of Consciousness in which the sun of manifested life rises and sets. The waking, dreaming, and deep sleep states take place within the consciousness that is the Self. The experience of birth and death likewise take place within the Self.

The Self is, like the Supreme Self, the source of the energies that manifest as the various levels of the subtle and gross bodies which we are presently evolving until they manifest as the spirit-self. Nothing is ever destroyed, but is resolved back into its origin, the spirit. This is the great and awesome assertion of the upanishads.

Nothing is beyond or higher than the Self–not even God, for God and the Self are essentially one, as are the ocean and the waves. As long as we dream of separation, so long will we continue to come and go, suffering the pain and fear of continual change. But when we awaken into Unity, all sorrow and fear cease forever.

The Power of Enlightenment

"Agni, the all-seeing, who lies hidden in fire sticks, like a child well guarded in the womb, who is worshiped day by day by awakened souls, and by those who offer oblations in sacrificial fire–he is the immortal Self."

According to the researches of Sri Aurobindo, Agni, the supposed "god of fire," is really the will power of the individual which manifests specifically in the practice of yoga. This is not the whimsical will power of egoic goals, but the will to liberate our consciousness from all bonds. This manifests exclusively in spiritual practice, not in philosophizing or in feeling "spiritual." This is the highest form of action possible to any being in relativity, and merits our careful analysis.

Hidden in fire sticks

The fire for the Vedic sacrifice is kindled by the friction of two sticks. The upanishad uses this as a simile, saying that the yogic fire "lies hidden in fire sticks." Both the Kaivalya and the Swetashwatara Upanishads explain this as follows.

"The mind may be compared to a firestick, the syllable OM to another. Rub the two sticks together by repeating the sacred syllable and meditating on Brahman, and the flame of knowledge will be kindled in your heart and all impurities will be burnt away." "Fire, though present in the firesticks, is not perceived until one stick is rubbed against another. The Self is like that fire: it is realized in the body by meditation on the sacred syllable OM." Not only is the will to practice meditation produced by meditation on Om, so is the goal–enlightenment.

"Like a child well guarded in the womb"

The propensity toward the Divine is rare, and it is also fragile because the downward pull accumulated in thousands of previous lives threaten its very existence. Consequently, the wise sadhaka guards it well once it arises, ensuring that it can grow unhindered and in time come forth as the liberating force we need to be successful yogis. The observance of Yama and Niyama are absolutely essential in this, as is the need to reorder one's life so as not to put this developing power in danger of harm or destruction.

"Worshiped day by day by awakened souls"

The idea of the previous section is being continued. The awakened (though no yet enlightened) soul cherishes the yogic will, and realizes that it is a worshipful thing–the Godward-tending divine power of the divine Self that moves within him like an embryo within the womb. Day by day he worships it by using it to meditate.

"Those who offer oblations in sacrificial fire"

Those who are consciously engaging in Ishwarapranidhana, the offering of the life to God, extend the power of their spiritual will beyond the practice of meditation into every moment of their life and activity, using it to accomplish a spiritualized mode of life. Here, too, the necessity for reordering the life of the sadhaka is evident.

May that divine Agni be enkindled and maintained within us.

The Infinite Self

"What is within us is also without. What is without is also within. He who sees difference between what is within and what is without goes evermore from death to death." These words have various levels of meaning, and we should consider them all.

Microcosms

Many years ago, Dr. Judith Tyberg, a disciple of Sri Aurobindo and director of the East-West Cultural Center in Los Angeles, told me that she had attended a lecture at Benares Hindu University in which a map of the universe and charts from Gray's Anatomy were compared and seen to be strikingly alike. Our bodies are little models of the universe.

Some months before she told this to me I had experienced this for myself. While meditating one day all ordinary physical sensation vanished. Spatial relation ceased to exist and I found myself keenly aware of being beyond dimension, neither large nor small, but infinite (for infinity is beyond size). Although the terminology is inappropriate to such a state, to make it somewhat understandable I have to say that I perceived an infinity of worlds "within" me. Suns–some solo and others surrounded by planets–glimmered inside my spaceless space. Not that I saw the light, but I felt or intuited it. Actually, I did not "see" anything–and yet I did. It is not expressible in terms of ordinary sense experience, yet I must use those terms. I experienced myself as everything that existed within the relative material universe. Or so it seemed, for the human body is a miniature universe, a microcosmic model of the macrocosm. The physical human body is a reflection of the universal womb that conceived it. I had experienced the subtle level of the physical body that is its ideational (i.e., causal) blueprint. On that level it can be experienced as a map of the material creation.

In this matter, it was crucial that I not mistake the copy for the Original and think I was an infinite being or had attained Cosmic Consciousness. It was Macrocosmic Consciousness–not an insignificant experience, but certainly not the final step in evolution.

“As above, so below”

In the Hermetic Philosophy of the ancient Mediterranean world there was a principle: “As above, so below.” That is, this material plane of existence is a mirroring of higher levels of being all the way up to the Absolute. Therefore, by studying earthly phenomena we can gain some idea of heavenly things. Also, that material conditions are reflections of psychic forces. Astrology is an example of this. The physical planets, through universal gravitation, certainly have some influence on our physical being, but their movements are indications of the arising and subsiding of inner, subtle energies that greatly affect us, both psychologically and externally.

We need to realize that the inner is always more real than the outer. The thirty-fourth Ode of Solomon, one of the earliest Christian hymns, says: “The likeness of that which is below is that which is above. For everything is above, and below there is nothing, but it is believed to be by those in whom there is no knowledge.”

This is also true in yoga. Everything real happens in the head–the Sahasrara, the Thousand-petalled Lotus, the astral/causal brain. This is why Paramhansa Nityananda told his students: “Awareness [buddhi] should be concentrated in the head. Your attention should always be above the neck; never below the neck.” Yogis should never look to or trust phenomena that take place in the body below the Sahasrara.

Outer/inner

The outer is the inner; the inner is the outer. We have touched on this slightly. It is of inestimable importance to realize that our outer life is but a mirror image of our inner life, that whatever is taking place in our external body and environment is happening in the depths of our mind. So by studying and analyzing our outer life we come to gauge the true character of our inner life. This is not palatable to the ego, for it means that our misfortunes are our own doing and reveal our inner negativity. As the Chinese maxim has it: When mean-spirited people live behind the door, mean-spirited people come in front of the door. So let us be careful before we indulge in a litany of all the wrongs we have suffered and all the bad people that have done those wrongs to us. We will only be confessing our own sins. It is not sympathy we need, but self-correction. As a very wise book, The Astral City, says: “Self-pity is a symptom of mental illness.”

Consistency

It is also necessary that our inner and outer lives be identical. We are all aware that very corrupt people can act and speak in a seemingly virtuous way. Also, many soft-hearted people pretend to be callous or even prickly. But neither is admirable. “What you see is what you get” should be our rule of life. Our outer life must be an exact imaging of our inner life. In the Gospel of Thomas, section 22, Jesus tells his disciples that they will enter the kingdom of God: “When you make the two one, and when you make the inside like the outside and the outside like the inside, and the above like the below."

The inner and outer Reality

God is the inner, and God is the outer. "He who sees difference between what is within and what is without goes evermore from death to death." We are bound to the cycle of perpetual births and deaths until we see God, both within and without–until we know that God is the sole reality of both "the world" and ourselves. In that vision we become immortal. The great Swami Sivananda wrote the following expressing this truth:

When I surveyed from Ananda Kutir, Rishikesh,
By the side of the Tehri Hills, only God I saw.
In the Ganges and the Kailas peak,
In the famous Chakra Tirtha of Naimisar also, only God I saw.

In tribulation and in grief, in joy and in glee,
In sickness and in sorrow, only God I saw.
In birds and dogs, in stones and trees,
In flowers and fruits, in the sun, moon and stars, only God I saw.

In the rosy cheeks of Kashmiri ladies,
In the black faces of African negroes, only God I saw.
In filth and scents, in poison and dainties,
In the market and in society, only God I saw.

In Brahmakara Vritti and Vedantic Nididhyasana,
In Atmic Vichara and Atmic Chintana, only God I saw.
In Kirtan and Nama Smaran, in Sravana and Vandana,
In Archana and Padasevana, in Dasya and Atmanivedana, only God I saw.

Like camphor I was melting in His fire of knowledge,
Amidst the flames outflashing, only God I saw.
My Prana entered the Brahmarandhra at the Moordha,
Then I looked with God's eyes, only God I saw.

I passed away into nothingness, I vanished,
And lo, I was the all-living, only God I saw.
I enjoyed the Divine Aisvarya, all God's Vibhutis,
I had Visvaroopa Darshan, the Cosmic Consciousness, only God I saw.

Glory, glory unto the Lord, hail! hail! hail! O sweet Ram.
Let me sing once more Thy Name—Ram Ram Ram, Om, Om, Om, only God I saw.

The seeing mind

Jesus, who said: "Blessed are the pure in heart: for they shall see God," had learned this well in India. For the next verse of the Katha Upanishad tells us: "By the purified mind alone is the indivisible Brahman to be attained. Brahman alone is–nothing else is. He who sees the manifold universe, and not the one reality, goes evermore from death to death."

The necessary purification is profound, for Saint John tells us: "Every man that hath this hope in him purifieth himself, even as he [God] is pure." Those whose minds have been made pure in the contemplation of God automatically see Him. As Patanjali explains: “God is a Spirit…….His designator is Om. Its constant repetition and meditation is the way. From it result the disappearance of obstacles and the turning inward of consciousness.” And, more importantly, they attain God, as the upanishad says. They come to know themselves as gods within God.

The universe and ourselves are in an ineffable way part of the indivisible Brahman. That is why Jesus said: “This is life eternal: that they might know thee the only true God.” And why the upanishad tell us that “He who sees the manifold universe, and not the one reality, goes evermore from death to death.”

The upanishad calls us to see God and enter into Life Eternal.

The Dweller in the Heart

For numberless ages, in the rest of the world people were intent on the awesome greatness of God–and nothing more. Whereas in India the sages were intent on the awesome greatness of both the individual and the Universal Selves. Perceiving their unity, they understood that whatever can be said about one can be said about the other. Thus their teachings are a unique revelation of the true nature of us all. Without this self-understanding, our life is nothing but confusion with a few random stumblings into insight. It is an absolute necessity that we comprehend the upanishadic teachings and strive to gain the upanishadic vision.

In the lotus of the heart

“That being, of the size of a thumb, dwells deep within the heart. He is the lord of time, past and future. Having attained him, one fears no more. He, verily, is the immortal Self.” This verse tells us several things about our true Self.

That being, of the size of a thumb, dwells deep within the heart. Since the Self transcends space, how can it have a measurable size? It cannot. Shankara explains in his commentary that “the lotus of the heart is of the size of a thumb. Existing in the space within the lotus of the heart, [the Self] has the size of a thumb, just like space existing in a section of a bamboo that is of the size of a thumb.” Just as water filling a vessel sunk in the ocean has volume and shape, in the same way the Self seems to have a shape and a measure. But once the vessel is broken, the shape and volume of the water cease to be, and so it is with the Self. Incarnate in a body, the Self pervades it and reflects it, but upon the dissolution of the body those seeming conditions cease instantly, for they have no objective reality. So it is not the Self that is really of the size of a thumb, but rather the lotus of the heart within which it momentarily dwells.

We should not mistake the lotus of the heart for the organ that pumps blood through the body. The real lotus of the heart is the core of the Thousand-Petalled Lotus, the Sahasrara located in the head. This thumb-shaped nucleus is also referred to in yogic teachings as “the Linga in the head.”

“Deep within the heart” indicates that the Self is the inmost level of our being, our absolute essence beyond which we simply do not exist. It also indicates that to know ourself we must meditate and penetrate deep into our consciousness. There is no other way.

He is the lord of time, past and future. It is a grave error to think that we are helpless flotsam and jetsam on the bosom of the ocean of Relativity, being moved about by forces such as karma, our thoughts, and even God. It is our own Self that determines whatever happens to us and is the sole controller of our past, present, and future. Look at the chaotic lives of those who “trust in God” and “surrender to the Divine Will.” They rationalize their disordered state by saying they have peace of mind through their attitude, but that is a poor substitute for the truth. Look at how many people die peacefully. Peace counts for little when it is nothing more than an opiate. We must stop living a lie. It is not our karma, our thinking, or even God that ordains our life. It is our Self. And until we unite our awareness with the Self we shall know nothing but uncertainty and confusion. But when we do, “sorrow melts into that clear peace” which is ours forever.

Having attained him, one fears no more. For what can produce fear in the knower of the Self? As Emily Bronte wrote:

O God within my breast, Almighty, ever-present Deity! Life, that in me has rest, As I, undying Life, have power in Thee!

Vain are the thousand creeds That move men’s hearts: unutterably vain; Worthless as withered weeds, Or idlest froth amid the boundless main,

To waken doubt in one Holding so fast by Thy infinity, So surely anchored on The steadfast rock of Immortality.

The smokeless flame

“That being, of the size of a thumb, is like a flame without smoke. He is the lord of time, past and future, the same today and tomorrow. He, verily, is the immortal Self.” Now we learn some more essential facts about our Self.

Like a flame without smoke. The Self is pure light without covering or admixture. In our present state of delusion we think that the Self can be inhibited and even corrupted, but that is not so. The various energy levels within which the Self is dwelling certainly can be inhibited, corrupted, and even destroyed. If we identify with those levels we will live in fear and uncertainty, relieved only occasionally by utterly false hopes. “It is your ignorance, it is the world’s delusion that gives you these dreams” of both hope and fear. But once our consciousness is posited in the Self, all that is past, dispelled by the eternal Light of the Self.

The same today and tomorrow. The changeless nature of the Self puts us beyond all fear, concern, and anxiety, “knowing It birthless, knowing It deathless, knowing It endless, for ever unchanging.” The Self really has no past, present or future. It is, itself, the Eternal Now.

Liberating unity

“As rain, fallen on a hill, streams down its side, so runs he after many births who sees manifoldness in the Self.” The “gravity” of delusion pulls inexorably downward those who think that the many layers of their incarnate existence are the Self. Yet, they do not think they are enslaved by the consequences of their ignorance, but think they have free will as they “run” into the valleys of darkness and pain. “It’s my life, and I will do what I want to,” they shout as they roll downward into the jaws of sorrow and death. Only when the unity of our Self is known–both in the fact of its unitary state of being and its eternal oneness with Brahman–will the earthward pull disappear along with the compulsion to continual rebirth. “If a man sees Brahman in every action, He will find Brahman.” It is as simple as that.

Ever the same

“As pure water poured into pure water remains pure, so does the Self remain pure, O Nachiketa, uniting with Brahman."

We and Brahman are one Substance. There is no difference. We are not "creations," we are beginningless and endless, co-eternal with God. Knowing this makes all the difference–the only difference we need. Brahman is Pure Being and we are Pure Being. Uniting with Brahman we remain what we always have been, but no longer subject to ignorance and delusion. As Jesus said: "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out." The Self does not change, but becomes irrevocably established in the consciousness of its changelessness.

The Birthless Self

The subject of the Self is virtually inexhaustible. It is the sole object of the upanishads. So Yamaraj continues to expound the Self to Nachiketa.

"To the Birthless, the light of whose consciousness forever shines, belongs the city of eleven gates. He who meditates on the ruler of that city knows no more sorrow. He attains liberation, and for him there can no longer be birth or death. For the ruler of that city is the immortal Self."

This verse tells us many aspects of the Self, each of which should be scrutinized in turn.

Birthless

A cornerstone of Eastern wisdom is the understanding that verbal formulas can never encompass the truth, but can only be hints, albeit excellent hints–that truth is always beyond books, concepts, and words; that in time the aspirant must pass beyond them into the level of spiritual intuition in which direct knowledge is possible. Yet it is understood that the aspirant will not be able to fully translate such direct knowledge into words. As the adage says: "He who knows tells it not; he who tells knows it not." Not from an attitude of arcane secrecy (always a symptom of spiritual pathology), but from the fact that knowing transcends speech and (discursive) thought.

Nevertheless, "According to your faith be it unto you." And faith is conceptual, even if not fully verbal. Consequently, our ideas about ourselves, our nature, and our life have a profound influence on our life and its unfoldment. If we think we are sinful mortals, we shall live like sinful mortals, incapable of reaching God. If we think we are evolving consciousness, moving onward to spiritual heights, we shall evolve beyond human limitations. But if we think we are eternal beings, part of God's infinite Being, we shall rise to the state of Divine Unity and manifest the declaration: "Ye are gods."

It is necessary, then, for us to firmly set in mind that we are birthless beings, that we have never "come into being" or been "created." Rather, we are co-eternal with God, the Essence of our existence. We never came into being, nor shall we ever cease to be. When we understand that our consciousness is somehow a wave of the Infinite Consciousness that is God, that we are irrevocably a part of God's infinite Light and Life, it will have a transforming effect on us.

Sri Ramakrishna was fond of the simile of a washerman's donkey. Each night the washerman passes a rope around the legs of the donkey and then removes it. The donkey believes it has been tied, so it never tries to move away from that spot. Its bondage is imaginary, yet because of its belief it is as bound as though it were tied. It is the same with us. If we believe we are bound, we shall be bound. But if we believe we are free we can manifest that freedom. This is what yoga–and yoga alone–is all about.

The light of consciousness

God cannot be defined, but it can be said that God is Light–even more, that God is the Light that is Life. In other words, God is Conscious Light. And so are we. If this is realized, then we will not identify with the change and dissolution that is inherent in relative existence. The hymn says: "Change and decay in all around I see; O Thou Who changest not, abide with me." The mistake is in thinking that what is needed is God as a separate being, when what is really needed is the abiding awareness of our own Self, of which God is the Essence. As the Psalmist sang: "I shall be satisfied, when I awake, with thy likeness.…When I awake, I am still with thee."

Forever shines

Our divine nature may be obscured to our earthly eyes in the way that clouds can hide the sun and even make the earth dark. But the sun ever shines. Night occurs because of the turning of the earth, and spiritual ignorance and darkness arise because our awareness is turned wrong. Yet, as Buddha said: "Turn around and lo! The Other Shore." And Jesus said over and over: "The kingdom of heaven is at hand"–right here where it has always been. It is only a matter of attunement of consciousness. Again, that is where yoga comes in.

The Self is what It is forever, nothing can alter that. So what we need is a recovering of Consciousness. It need not be produced or even gained–only recognized. This is difficult for us to grasp since we have become habituated to the ways of relativity in which everything is a "process" moving along in stages. Yoga reveals the Truth of our Selves, and since the clouds of illusion have to be moved aside to reveal the ever-shining Self, yoga appears to be a process, too, but essentially it is not. Yoga is simply Seeing True.

The city of eleven gates

The human body is usually called "the city of nine gates" for the nine apertures of the body, but here it has the number eleven. Shankara says this is because the navel and the Brahmarandhra, the "soft spot" at the crown of the head are also being counted as gates. This is appropriate, as before birth we are nourished through the navel, and at death we often depart through the Brahmarandhra.

The important point that is being made here is in contradistinction to religions other than Hinduism, and even to the attitudes found today in contemporary Indian philosophy. For it is commonly thought very "spiritual" to disregard the body, push it aside in our consciousness, and despise it as a liability and even a prison. But the upanishad tells us that the body is not alien to the Self (atman), but rather belongs to the Self, just as the cosmos belongs to God–and is in a sense the "body" of God. (It is important to continually keep in mind that whatever can be said of God can usually be said about the individual being, as well.) The body is ours, and is fundamentally a mirroring of our personal consciousness, which is why we can legitimately speak of "the body-mind connection."

The body is the vehicle through which the individual evolves during the span of life on earth, and must be taken into serious account by the yogi who will discover that the body can exert a necessary effect on the mind. For example, the yogi meditates and discovers that the process of yoga takes place in the thousand-petalled lotus of the brain. For, as Paramhansa Nityananda said: "All takes place to a raja yogi in the brain center.…What is called Raja Yoga is above the neck." Furthermore, the yogi joins the japa (repetition) of Om to the breath–a physical process known as pranayama.

The yogi who observes will discover that the diet of the physical body is also the diet of the mind, that whatever is eaten physically will have an effect mentally. One who does not know this is no yogi at all.

No more sorrow

“He who meditates on the ruler of that city knows no more sorrow.” When we meditate on our Self, our atman, we will end all sorrow. The Gita says of the yogi who meditates on the Self: “To obey the Atman is his peaceful joy; sorrow melts into that clear peace: his quiet mind is soon established in peace.” “When, through the practice of yoga, the mind ceases its restless movements, and becomes still, he realizes the Atman. It satisfies him entirely. Then he knows that infinite happiness which can be realized by the purified heart but is beyond the grasp of the senses. He stands firm in this realization. Because of it, he can never again wander from the inmost truth of his being. Now that he holds it he knows this treasure above all others: faith so certain shall never be shaken by heaviest sorrow. To achieve this certainty is to know the real meaning of the word yoga. It is the breaking of contact with pain. You must practice this yoga resolutely, without losing heart.”

We must meditate on the Self–not on external deities or symbolic forms of psychic states. As Sri Ma Sarada Devi said: “After attaining wisdom one sees that gods and deities are all maya.” The upanishads, Gita, and Yoga Sutras know nothing of meditating on “ishta devatas”–only on Om, for Om is our Self. Here are a few upanishadic statements on the subject:

> “The Self is of the nature of the Syllable Om.”
>
> “Directly realize the self by meditating on Om.”
>
> “The Self is of the nature of the Syllable Om. Thus the Syllable Om is the very Self.”
>
> “Meditate on Om as the Self.”
>
> “Om is the atman himself.”
>
> “Om is a single syllable that is of the nature of the Self.…Om is the true form of the Self.”
>
> Liberation–no longer birth or death
>
> “He attains liberation, and for him there can no longer be birth or death.”
>
> There is no need for commentary, but here is some corroboration:
>
> “Know this Atman unborn, undying, never ceasing, never beginning, deathless, birthless, how can It die the death of the body?”
>
> “The seers…reach enlightenment. Then they are free from the bondage of rebirth, and pass to that state which is beyond all evil.”
>
> “Knowing the Atman, man finds Nirvana that is in Brahman, here and hereafter.”

Immortal

“For the ruler of that city is the immortal Self.”

The Gita encapsulates it perfectly:

“This true wisdom I have taught will lead you to immortality. The faithful practice it with devotion, taking me for their highest aim. To me they surrender heart and mind. They are exceedingly dear to me.”

“For I am Brahman within this body, life immortal that shall not perish: I am the Truth and the Joy for ever.”

The Shining Self

"The immortal Self is the sun shining in the sky, he is the breeze blowing in space, he is the fire burning on the altar, he is the guest dwelling in the house; he is in all men, he is in the gods, he is in the ether, he is wherever there is truth; he is the fish that is born in water, he is the plant that grows in the soil, he is the river that gushes from the mountain–he, the changeless reality, the illimitable!"

Where in all the scriptures of the world can we find such a thrilling statement–thrilling and glorious because it is TRUE?

The two that are One

To fully comprehend the teachings of the upanishadic sages we must keep in mind that whatever can be said of the Paramatman on the cosmic, universal level can usually also be said of the jivatman on the level of our individual life within the cosmos. So the upanishads are describing not only God, the Supreme Spirit, but the nature of our own individual spirit.

What is needed

There is another, essential, side to this upanishadic statement–and indeed to all scriptural teachings–that must be kept in mind at all times in our study: We must *experience* and *know* the realities spoken of by the sages. They did not write down their perceptions for us to merely accept them and be intellectually convinced of their veracity. Rather, they wrote them down as signposts so we could check our own perceptions against them. Never did they mean for their writings to become dogmas and doctrines. They assume that their readers will be yogis like themselves, sadhaka-pilgrims pressing on toward the ultimate frontiers of consciousness.

This is the absolutely unique character of the basic texts of Sanatana Dharma. All other scriptures, including those of later authorship in India as well as those of other religions, are statements of "truths" we are supposed to accept "on faith" without question. This is why intelligent investigation and analysis are so little valued by the expounders of those scriptures, why nearly all religions warn their adherents away from reading the books of "heretics" and demand that they shun their company. Intellectual fearlessness terrifies "the chosen faithful" and sets their teeth on edge.

But no religious system that employs a single bond can lead us to freedom. For example, in Yoga, yama and niyama are not "commandments" but helpful information. Just as we learn what food is harmful to the body, so from Patanjali we learn what conduct limits and clouds the consciousness of the aspiring yogi. If we wish to ignore his counsel, that is our own concern. No one will call us to account for our heedlessness except our own Self. Those who are fit to be yogis joyfully learn what to cultivate and what to avoid, and live accordingly. Those who drag their feet, sigh, and sullenly demand mitigations, are simply not fit for yoga and should occupy themselves in other areas. This is why Jesus asked: "Which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it? Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, saying, This man began to build, and was not able to finish."

Every yogi must be *adhikarin*–qualified and worthy, fit for yoga and capable of its total practice. Jesus said: "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." It is interesting that he likens spiritual life to the cumbersome wooden yoke of oxen or bullocks, assuring us that it will be restful and easy and light to bear. How is this? To a strong ox or bullock the heaviest of yokes will be of no consequence. So if we are the kind of people for whom yoga is intended, its requirements and disciplines will be light and easeful. But if, instead of being oxen or bullocks we are dogs and swine–symbols used by Jesus for the unworthy–the "light and easy" yoke will break our backs! This is why some people should take up bowling or surfing and forget religion altogether, what to say of yoga.

For the serious seekers, though, the ancient rishis hold back nothing, but give the full picture of the Self.

"The immortal Self"

The self can appear (please note I say "appear") to enter into numberless conditions and interior states. It even experiences millions of births and deaths, yet It never really dies, for immortality is a fundamental trait of Its nature. It is not easy, but the yogi must cultivate a continual awareness that he is Immortal Being–never anything less, and never anything more–and order his life accordingly. I do not mean by this that he denies his present (seeming) condition, but that, as Yogananda continually advised, he is always aware that he is only sitting in the motion picture theatre of the cosmos watching a movie that, cosmic as its scope may be, can be wiped away in a moment, that only he and the other viewers are real, that all must eventually leave the theater and go home to Infinity. How splendid are the truths of the Vedanta!

"The sun"

The Self is the source of all light–the Inner Light of Consciousness that illumines all things. For outside the Self there is no perception of even the brightest of material suns. It is the presence of the Self that produces awareness of all phenomena. Outside the Self nothing at all exists. Within the Self is everything.

"Shining in the sky"

The Self shines in the "sky" of the Chidakasha, the subtle Ether (Akasha). The Chidakasha is the infinite, all-pervading expanse of Consciousness from which all "things" proceed; the true "heart" of all things. The "shining" of the Self in the Chidakasha is the emanation of Om. In the individual, the Chidakasha is the subtle space of Consciousness located in the Sahasrara, the Thousand-petalled Lotus that is the astral/causal brain. From that point Om, the Word of Life (Pranava) enlivens and illumines all things; which is why we meditate upon Om in the head.

"The breeze blowing in space"

The Self is also that power which moves within the Chidakasha as the wind moves within earthly space. As the wind causes movement in the trees and on the surfaces of earth and water, in the same way it is the Self that produces all movement in the cosmos, in all the worlds gross and subtle.

"The fire burning on the altar"

The Self is the transmuting force of Cosmic Fire on the altar of the universe. In India of the upanishadic rishis there were no temples, nor were there any external religious rites other than the sandhya (morning and evening salutations of the sun) and the havan, the fire ritual in which by the agency of consecrated fire the offerings were transformed into subtle energy forms and transferred into higher worlds. The Self, then is the ultimate transmuting power which evolves both the cosmos and the personal energies of the individual spirits within it. The entire universe is an altar in which, through the power of the Self, all things are offerings unto–and into–Infinite Being.

“The guest dwelling in the house”

All things, even the least atom, are “houses” for the all-pervading Self. All things that exist have the Self as their inmost dweller. Where there is any objecting “thing,” there is the Self. Yet, since no things are permanent, the Self is only a momentary Guest–but none the less real for that.

“In all men”

What is meaningful to us is the truth that the Self is the dweller in all consciousness beings. And since they are not “things,” the Self is not a guest but the permanent Indweller as the Self of the Self. The consciousness of each one of is the only temple is which Spirit ever dwells in Its essential being. Although it can be said that in a sense our bodies are temples of God, that is not really true in the purest sense. Only in our consciousness is Spirit to be found. This is why the Upanishads and the Bhagavad Gita insist that we must identify with the Self alone, seeing all else as mirages destined to dissolve away and cease to exist. Their message has been summed up by Shankara in these words: “Brahman is real. The world is illusory. The jiva is nothing but Brahman.”

“In the gods”

In the upanishads, “gods” mean not only highly evolved beings that can control the forces of nature, etc., “gods” are also our higher faculties of perception which illumine our awareness of both the inner and outer worlds. Here the idea is that the Self is the enlivening power by which our higher faculties function.

“In the ether”

The Ether, the Chidakasha, is the natural home of the Self. Only in this inmost level of being can the Self be always perceived. In the lesser levels we usually “lose” the Self by losing perception of It. How can we establish ourselves in “etheric awareness”? Through the unique property of akasha: sound–specifically, through the japa and meditation of Om, as Patanjali has stated in the Yoga Sutras. In the Vedanta Sutras of the sage Vyasa (also called the Brahma Sutras) he tells us: “*Anavrittih shabdai*–By sound vibration one becomes liberated.”

“Wherever there is truth”

Wherever there is true knowing, there the Self is operative as the Sun of Consciousness, revealing both relative and absolute truth. For Truth is Its nature. A popular Sanskrit adage is: “Truth alone conquers,” meaning that victory over ignorance and bondage is found only in the Self, the ultimate Truth.

“The fish that is born in water”

Egotism is a prime train of human beings–usually in the form of outright arrogance. In religion this manifests in the insistence that human beings are superior to all other beings. Even in India we have the idea that “even the gods pray for human birth” because supposedly only human beings can be enlightened. In Christianity there is an insistence that human beings are higher than angels because they alone can be “saved” through Christ. In the most ignorant of religions there is the insistence that only human beings are immortal and that animals are some kind of animated machines, that human beings alone are “in the image of God” and suchlike.

Therefore the upanishad tells us the truth: that even in the dullest of animals–the fish–the Self is present, that the fish is the Self in manifestation, as are we.

“The plant that grows in the soil”

Lest we confine the Self to animal life, the upanishad further tells us that plants are dwellingplaces of the Self, too.

“The river that gushes from the mountain”

And lest we think that the Self in only in “living” things, the seers assure us that in inanimate things the Self is living and moving. Everything is alive in Spirit. What a sublime world-view!

“The changeless reality”

All the things listed as abodes of the Self are ever-changing, and their forms are evanescent, soon seen to be without permanent reality. Since we identify with what we see around us, we continually fall into the snare of thinking that we, too, change and have no ultimate reality. Even if we think otherwise intellectually, we keep acting in a delusive manner. Hence we must keep reminding ourselves that we are changeless and absolutely real.

“The illimitable”

Equally wonderful is the truth that we are beyond limitation, that infinite are our possibilities–for we are the Infinite Self.

The call

Those who embodied their realizations in the upanishads did not do so to furnish us with a bundle of beliefs to “take on faith” and wrangle over. Their intention was to spur us onward to attain the same vision as they possessed, to be sages equal with them, no longer “servants” but “friends.” Their call to us is the same as that of Swami Vivekananda, who continually exhorted his hearers: “Awake! Arise!”

The Life-Giving Self

Just as children babble on aimlessly about things they do not understand, so we do the same, though in a more sophisticated way, especially in religion and philosophy. So the three verses relating to the Self and life are very much needed by us. First the upanishad tells us:

“He, the adorable one, seated in the heart, is the power that gives breath. Unto him all the senses do homage.”

Adorable

The word Prabhavananda translates “adorable” is *vamanam*, which means adorable, dear, and pleasing. These epithets are traditionally used in relation to Shiva, the symbol of the atman and atmic consciousness. This is important, for the Self is not just Truth or Reality–a mere abstraction–but when experienced as either the individual Self or the Supreme Self produces in us a personal response, literally the response of bhakti (devotion) and even prema (love).

In contemporary India there is the idea that bhakti and prema can only be experienced toward a being that possesses form (rupa) or qualities (guna)–that it is impossible to have these responses to Brahman the transcendent Being. But in the upanishads and the Gita we are constantly exhorted to love Brahman–not just some “forms” of Brahman–and the atman. This also indicates that the ancient upanishadic sages did not believe that the Absolute or the Self was without attributes of any kind.

Rather, they considered that, although anything said would be only approximations of divine realities, still human beings could conceive of God in at least a dim way. And they absolutely could *experience* God, and have reactions and definitions arising from their experience. In Chapter Twelve Krishna speaks of this in more detail, and we will consider it there.

To the yogi, then, the Self and Brahman are equally adorable.

Seated in the heart

God and the Self are seated in the heart, as the upanishads and the Gita continually emphasize. There they abide permanently–it is not a matter of occasional visitations. Knowing this, Jesus said: "Behold, the kingdom of God is within you." This, too, is a matter of direct experience. Saint Luke used the word *idou*–in other words, "*See for yourself* that the kingdom of God is within you." This is not something Jesus wants us to believe and act on blindly–he wants us to experience this truth, for only experience produces lasting effects.

The heart is the throne of God and the throne of the divine Self. When Jesus says: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne," he is speaking of our heart–not his. Our heart and the heart of God are not the same, but they are ONE.

Power that gives breath

The upanishads literally say that it is the Self which produces our inhalations and exhalations. "Who could live, who could breathe, if that blissful self dwelt not within the lotus of the heart?" "The Self is the breath of the breath." "The breaths are the Real, and their Reality is the Self." "He who breathes in with your breathing in is your Self. He who breathes out with your breathing out is your Self." "From him is born the breath." "The shining, immortal person who is breath is the Self, is Brahman." "Which is the one God? The breath. He is Brahman."

In the spiritual texts of India the word hridaya–heart–means not just the heart, or core, but also is said to indicate the space (akasha) where the inbreath and outbreath merge–the ultimate heart. This is why yoga must involve working with the inhaling and exhalation breaths in the form of subtle pranayama. "The breath is the Supreme Brahman. The breath never deserts him who, knowing thus, meditates upon it. Having become a god, he goes to the gods." "They who know the breath of the breath…have realized the ancient, primordial Brahman."

The senses do homage

In the primal texts of Sanatana Dharma we find references to "gods" (devas). In modern Hinduism we find a panorama of all kinds of gods, demigods, and suchlike, so it is supposed that the ancient tests refer to them when speaking of "devas." But a simple perusal of the context of those references reveal that the upanishadic sages meant the senses (jnanendriyas), not some kind of external deific intelligences.

The senses "do homage" in the sense that in the evolved individual they draw near to (upasate) and become merged in the Self, which is their source. Now this tells us two interesting and usually unsuspected things. First, that it is natural for the Self to control the senses, not to be their slave. Second, it is completely natural for the senses to move inward toward the Self and experience the Self by uniting with It. Neither of these is our present experience. Rather, we consider it normal for the Self to be bound by the senses, and for it to require great struggle to turn them inward and bring them to experience of the Self. Evidently we have lived in a subnormal condition so long that we have come to think subnormality is normal. We are like the drunk man who was walking along with one foot on the sidewalk and the other down in the street. When someone stopped him and asked why he was walking that way, he burst into tears and answered: “Thank God! I thought I was a cripple.”

Basically, the Self is the goal of all.

The essence

The upanishad then asks: “What can remain when the dweller in this body leaves the outgrown shell, since he is, verily, the immortal Self?” The answer is quite simple: nothing but the body remains, for the Self is as different from the body as the pearl is from the oyster and its shell. The departure of the Self produces death and decay, for it is the Self alone that gives–and is–life, the sustenance of the body.

Jesus, Himself a yogi having lived over half of his life in India, said: “Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.” That is, we live not on matter, but on the very Life of God–because matter is only a modification of that Life Energy. The upanishad–which Jesus would have known–expresses the same idea by saying: “Man does not live by breath alone, but by him in whom is the power of breath.”

It is not breath that makes us live–though breath is the basis of our body’s metabolism. This is why yogis can live without the physical act of breathing. What we cannot do without, and by which we do live is Him who is the source of breath, especially in His primeval form: Om, the Pranava, the Life-Giver, the Word of Life. Through the repetition and meditation of Om as recommended by Patanjali we enter into communication with the Lord, Ishwara, and then into unity with Him.

“For in him we live, and move, and have our being.”

The Eternal Brahman–The Eternal Self

Brahman and the Self

“And now, O Nachiketa, will I tell thee of the unseen, the eternal Brahman, and of what befalls the Self after death.”

This is an interesting juxtaposition: Brahman and the Self after death (of the body). The upanishad puts these together because Brahman and the Self are one, and after death the spirit recovers the memory of its immortality–its eternity. One with Brahman, the Self yet experiences many changes. Those changes may only be appearances, but they are nonetheless real, and profoundly affect the Self in its evolutionary journey. So they need to be set forth.

The ignorant

“Of those ignorant of the Self, some enter into beings possessed of wombs, others enter into plants–according to their deeds and the growth of their intelligence.”

Here again we have a most interesting thing. Instead of discussing the worlds entered by the spirit after bodily death, and their nature as reflections of the spirit’s karma, physical rebirth is immediately being spoken of. This is because it takes a goodly degree of evolution for the subtle worlds to have meaning for the developing spirit. The undeveloped learn neither from earthly or astral experiences. Further, many of them simply go to sleep at the moment of death and awaken only at the moment of birth. The period of time in between does not exist for them in any meaningful sense.

In his commentary on this verse Shankara cites another upanishadic statement: “Creatures are born in accordance with their knowledge.” For evolution is a matter of knowing (jnana). The spirits that are unaware of their true nature come back into two general categories: into living organisms that gestate them in some form or other, and plant life. Obviously, very little goes on in the life of the plant as far as consciousness is concerned. Only those who are “born” and live a life with some degree of control over a body vehicle can develop their consciousness to any significant extent.

Implicit in this verse is the principle of the transmigration of the atman from lower to higher forms of life. We start out as atoms of hydrogen, move into mineral forms, then plant forms, then “living” organisms, and then into the human body from which we shall eventually evolve into forms in higher worlds. For most of the time evolution is automatic and incredibly slow. But at some point we become capable of directing and enhancing our evolutionary movement. At first this is only through thinking and acting, but eventually we become capable of yoga, of fully taking charge of our growth in consciousness. Until this point is reached, little of any importance occurs to us. So the upanishad is starting at a basic rung of the ladder of evolution. But since, as I have said, nothing of much value take place on that level, the upanishad moves ahead quite a bit to the level when we are capable of dreaming–to at least the intelligent animal level.

Dream creation

“That which is awake in us even while we sleep, shaping in dream the objects of our desire–that indeed is pure, that is Brahman, and that verily is called the Immortal. All the worlds have their being in that, and no one can transcend it. That is the Self.”

It is a fundamental assertion of India’s primal wisdom that there are four states of consciousness: jagrat (waking), swapna (dreaming), sushupti (dreamless sleep), and turiya, the pure consciousness that witnesses the first three. Turiya is the state proper to the Self–actually is the Self–which is why this verse speaks of It as “that which is awake in us even while we sleep.”

“Shaping in dream the objects of our desire.” But there is more to this Self than consciousness. It is also creative power. Although as yogis we use the terminology of Sankhya and speak of Purusha and Prakriti as two entities, we are only speaking of two aspects or views of the One Existence. They are absolutely One. The upanishad reveals this by telling us that the Self is not only Witness, It is also the Witnessed.

The Self is desireless, yet it shows us in dreams the things we desire. Why? Because the Self is more than Witness, It is Guide and Guru. In every way it is attempting to show us our present spiritual status. Dreams are one of the avenues for its teaching. It is true that dreams arise from the subconscious, but they do so at the impulse of the Self. Unfortunately our subconscious is distorted, like a badly ground lens, so the original imaging of the Self comes through to us distorted or partial, and the message is flawed. However, the more we clarify our minds through meditation, the more faithful our dreams will be to the original impulses from the Self. In time our dreams can become authentic spiritual visions, at least on occasion.

Although showing us our desires, the Self remains pure–the actual word being “white” to signify that the Self has no inherent “colors” (qualities or traits), for it is Brahman by nature. Thus it is also immortal, no matter how many “deaths” we may experience, both through the death of the body and the “little death” we experience each time we sleep–dreams being a kind of “after death” astral experience.

All “worlds,” all levels of experience, arise from the Self in Union with Brahman. Nothing exists apart from the Self. The Self is also the ultimate Being. There is no “going beyond” it. Because it is one with Brahman, even conscious union with Brahman does not cancel out our awareness of the individual Atman. This is a most important principle, for many are led into the delusion that they have transcended the Self and “entered the Not-Self,” when they have merely sunk into the morass of tamasic ignorance. They are suffering from the subtlest form of mental illness which in time will manifest as recognizable psychosis and lead to great mental and moral disintegration–in many instances to attempted or successful suicide.

The indwelling Self

“As fire, though one, takes the shape of every object which it consumes, so the Self, though one, takes the shape of every object in which it dwells. As air, though one, takes the shape of every object which it enters, so the Self, though one, takes the shape of every object in which it dwells.”

Each individual Self inhabits a vast number of body-vehicles as it moves up the ladder of evolution to the Highest. (For a detailed study of this, see .) And in each one it appears to actually *become* that vehicle. Yet the Self remains only Itself, one and unique. In this way the Self gathers experiences of every form of life that exists. This is necessary for It if It is to approximate the status of Brahman, for Brahman, existing in all forms, has the experience of “being” all those forms. Hence the microcosmic Self mirrors the Macrocosmic Self.

The untouched Self

“As the sun, revealer of all objects to the seer, is not harmed by the sinful eye, nor by the impurities of the objects it gazes on, so the one Self, dwelling in all, is not touched by the evils of the world. For he transcends all.”

Having spoken to us of the fact that the Self somehow takes on the form of its many incarnational forms, the upanishad reminds us that the Self is nonetheless absolutely unmarked by that “formation” and undergoes no alteration or conditioning whatsoever. Even while immanent in relative existence, the Self remains essentially transcendent, in the same relation to its incarnate form as is Brahman to the universe. The divine eye of the Self illumines all things yet is affected by none.

Bliss and peace

“He is one, the lord and innermost Self of all; of one form, he makes of himself many forms. To him who sees the Self revealed in his own heart belongs eternal bliss–to none else, to none else!”

The Self is ever the Master, however much the forms inhabited by the Self may be bound. The Self is the essential principle of the existence of all those forms, always remaining one and unchanged. He alone who beholds the Self in/as the core of his being possesses eternal bliss.

“Intelligence of the intelligent, eternal among the transient, he, though one, makes possible the desires of many. To him who sees the Self revealed in his own heart belongs eternal peace–to none else, to none else!”

Consciousness of the conscious, the eternal link between all the temporal bodies Its inhabits, the Self it is that which “makes possible the desires of many” through countless incarnations. He alone who beholds the Self in/as the core of his being possesses eternal peace.

The Radiant Self

Yamaraj has presented his student with a great deal of philosophical knowledge regarding the Self. This is all valuable, but Nachiketa feels impelled to ask a question, without the answer to which all the teaching on the Self means nothing. He asks: "How O King, shall I find that blissful Self, supreme, ineffable, who is attained by the wise? Does he shine by himself, or does he reflect another's light?" It is pointless to hear about the Self if we do not know how to find the Self. It is true that in metaphysical realms the majority of people are enamored of theory and discussion without practical application, but the wise see things differently. Nachiketa has already grasped the fundamental nature of the Self.

Blissful

Analysis shows that the basic motivation of all beings is bliss (ananda) or happiness (sukham), that all the things we strive for are only prized because their acquisition will give rise to joy. In this perspective we see that all beings are in search of the Self, for It alone is of the nature of joy. Once a person grasps this fact–really grasps it–he can only seek for the Self, all else being seen as insignificant.

In the Brihadaranyaka Upanishad we find the following relevant exposition:

> "It is not for the sake of the husband, my beloved, that the husband is dear, but for the sake of the Self.
> "It is not for the sake of the wife, my beloved, that the wife is dear, but for the sake of the Self.
> "It is not for the sake of the children, my beloved, that the children are dear, but for the sake of the Self.
> "It is not for the sake of wealth, my beloved, that wealth is dear, but for the sake of the Self.
> "It is not for the sake of the Brahmins, my beloved, that the Brahmins are held in reverence, but for the sake of the Self.
> "It is not for the sake of the Kshatriyas, my beloved, that the Kshatriyas are held in honor, but for the sake of the Self.
> "It is not for the sake of the higher worlds, my beloved, that the higher worlds are desired, but for the sake of the Self.
> "It is not for the sake of the gods, my beloved, that the gods are worshiped, but for the sake of the Self.
> "It is not for the sake of the creatures, my beloved, that the creatures are prized, but for the sake of the Self.
> "It is not for the sake of itself, my beloved, that anything whatever is esteemed, but for the sake of the Self.
> "The Self, Maitreyi, is to be known. Hear about it, reflect upon it, meditate upon it. By knowing the Self, my beloved, through hearing, reflection, and meditation, one comes to know all things."

Supreme

The Self is supreme–there is nothing that is higher or more desirable than the Self; there is nothing that exists beyond the Self. It is supreme because It is Existence Itself. There is no reality other than the Self. We must seek the Self because only the Self can be attained–everything else is a mirage.

Ineffable

The Self cannot be defined or evaluated in the terms of relative existence or relative objects–none of which exist outside the Self. Consequently the Self cannot be intellectually understood or even defined. Nevertheless, the Self can be known in a manner beyond any ordinary knowing, for It can be experienced as both object and subject–a quality unique to Itself.

Attained by the wise

The Self is attainable. Those who at present are ignorant of the Self can become knowers of the Self. Although only the knowers of the Self are fully worthy of being called wise, we can certainly call those who are seeking the Self also wise. All of us can be the potentially wise if we follow the path to Self-knowledge as outlined in the upanishads, the Gita, and the Yoga Darshan of Patanjali.

A necessary question

Nachiketa has declared the Self to be Supreme, yet he prudently follows that statement with a question to dispel any possibility that he may be misunderstanding Yama's teaching: Does the Self shine by Itself, is Light Its essential nature, or does It reflect another's light? This is a most crucial inquiry. Is the Self Light, or is Its light drawn from a source other than the Self. This is a question that penetrates to the foundations of the cosmos, demanding a clear insight.

The sublime answer

"Him the sun does not illumine, nor the moon, nor the stars, nor the lightning–nor, verily, fires kindled upon the earth. He is the one light that gives light to all. He shining, everything shines." So Yama answers his worthy pupil's worthy question.

Nothing of heaven or earth illumines the Self or causes It to be radiant. Rather, It is swayamprakash–self-luminous. Furthermore, it is the Self that illumines all beings. "He is the one light that gives light to all." The Self is the essential nature of all sentient beings that "shine" with consciousness. "He shining, everything shines."

All glory to the blissful, supreme, and ineffable Self! All glory to the wise who strive to attain that Self as well as the supremely wise who have attained It!

The Universal Tree

"This universe is a tree eternally existing, its root aloft its branches spread below. The pure root of the tree is Brahman, the immortal, in whom the three worlds have their being, whom none can transcend, who is verily the Self."

Little needs to be said about this verse, its meaning is quite obvious. We can, however, infer a significant principle: all things are rooted above in the Supreme Consciousness, in Brahman. Everything has Brahman for its essential Being. From this we get the Hermetic principle: As Above, So Below. Applying this principle to our own experience we can come to understand a great deal about the higher–and truer–nature of what is arising and subsiding in our life. Original Christianity, being rooted in the upanishadic teachings of Jesus (Isha Nath), taught the same, and that is why in the oldest text of Christian hymns, , we find this: "The likeness of that which is below is that which is above. For everything is above, and below there is nothing, but it is believed to be by those in whom there is no knowledge." That is, the ignorant believe that "things" have an independent existence–an existence that can cease–rather than the truth that they are not only rooted in Brahman, they are an imperishable extension of Brahman. "For in him we live, and move, and have our being…for we are also his offspring" as Saint Paul pointed out. "And he is before all things, and by him all things consist." David simply sang: “For with thee is the fountain of life: in thy light shall we see light.” Brahman is the ultimate state and stage of being. There is no transcending Brahman, for Brahman is truly the Self of all.

From this we see the principle only (comparatively) recently discovered by science: that in essence all things are immortal, that there is not a single atomic particle in creation that can go out of existence, that the changes we think are death and birth are only rearrangements of the living energies of which all consist.

A yogic aspect

Though yoga is not the subject of this verse, we can extract some important yogic information from it.

Since we are miniature cosmoses, little universes, our origin is also “above” in the root ball of the brain, the Thousand-petalled Lotus, the Sahasrara. Therefore, to experience that Source, in meditation we orient our attention toward the head, and we invoke the “pure root” of our being in the form of Om, which is the same as Brahman.

The fearless Source

“The whole universe came forth from Brahman and moves in Brahman. Mighty and awful is he, like to a thunderbolt crashing loud through the heavens. For those who attain him death has no terror.”

“Awful” is outdated English. “Awesome” is much more correct. (In older forms of English, “awful,” “horrible,” and “terrible” all meant awesome, and were positive, but at this point in time they have reversed polarity and become negative descriptions.)

Brahman is Inexorable Power as well as Infinite Consciousness. His presence is like the thunderbolt whose light blinds us to all lesser lights, whose Creative Sound is Om expanding through the Chidakasha, the Ether of Consciousness, in which all things exist–and of which they consist. Those who unite with this Brahman experience their eternal immortality and become fearless, especially in the face of the mirage called death.

The Divine Will

In fear of him fire burns, the sun shines, the rains fall, the winds blow, and death kills. (Katha Upanishad 2:3:3)

Here, too, a state of ecstatic awe and wonder is meant. In older English, which Prabhavananda is using, “fear” meant to be filled with awe and respect–not to be afraid. So when we read in the older Bible translations that we should fear God we are actually being told to reverence God.

In awesome reverence of Brahman the creation responds to the Supreme Will–for it is itself an extension of Brahman, as already said. All that occurs is the movement of Divine Consciousness, is response to Divine Will. Brahman moves Brahman, and creation manifests and moves onward. Brahman ceases to move Brahman, and creation resolves into its potential, causal form and seems to cease. At all times it is Brahman reacting upon–and to–Brahman. Even death is only a change of Life.

The root of rebirth

“If a man fail to attain Brahman before he casts off his body, he must again put on a body in the world of created things.”

Perfect knowledge of Brahman resulting from total union of our consciousness with Brahman's Consciousness is the only passport beyond this world–or any worlds of relative existence. Knowledge is the root determinant of our rebirth or our freedom from rebirth. This is why most religion is so useless–it deals with "good" and "bad," with "truth" and "error," on the tiny level of individual human mentalities. The infinite scope of Brahmic Consciousness simply does not come into its purview. Human beings waste lifetimes with such mundane religions that only program them for more and more births upon this earth. Even their ideas of the afterlife and "heaven" only condition them for more birth and bondage. Degenerate Christianity, especially, with its doctrine of physical resurrection and immortality instills material consciousness in its adherents, condemning them to the wheel of perpetual birth and death. Thinking they are "creatures," they sink into the quagmire of "creation." Actually, they impel themselves into the morass, calling it the will of God. As Jesus said: "If therefore the light that is in thee be darkness, how great is that darkness!" If our "truth" be actually untruth, its blinding–and binding–power is nigh well inescapable.

The realm of realization

"In one's own soul Brahman is realized clearly, as if seen in a mirror. In the heaven of Brahma also is Brahman realized clearly, as one distinguishes light from darkness. In the world of the fathers he is beheld as in a dream. In the world of angels he appears as if reflected in water."

First, this verse should put the lie to the absurd claim in contemporary Hinduism that enlightenment is impossible unless the individual is born on earth in a human body. What is the truth is the fact that the highest realm of relativity, the heaven of Brahma (Brahmaloka) is the only one in which the capacity for realizing Brahman is inherent in the form proper to that world. In all other worlds the incarnational form is the bar to such realization, for in the minds of the inhabitants of those worlds Brahman appears only as a dream or a reflection in water.

The most important fact, though, is the statement that Brahman can be "seen" and experienced in the Self of each one of us–no matter what world we may or may not inhabit. We need not aspire to ascend to any other world, thinking that incarnation there is necessary for our spiritual liberation. Not at all. Whatever world we may be in, whatever form we may find ourselves incarnate in, we can realize Brahman perfectly. Why? Because our Self is one with Brahman. This is why we sometimes read in the lore of India about animals that at their death attained moksha (liberation). It is all in the knowing, the jnana.

Hierarchy of Consciousness

The senses

"The senses have separate origin in their several objects. They may be active, as in the waking state, or they may be inactive, as in sleep. He who knows them to be distinct from the changeless Self grieves no more."

If a lost person could somehow be lifted up high and see his surroundings from that perspective, he could easily see his way out of his confusion. In the same way, those who are lost in the jungle of the senses can find their way by heeding the wisdom of the upanishads.

Sense experience is just that–the experiences of the senses themselves. The Self witnesses these experiences and thinks that it is really undergoing them and being affected by them. This produces great fear and suffering, what to say of the mountain-high heaps of illusions and delusions those experiences produce–not in the Self, but in the mind. The Self, however, attributes these things to itself and fears and suffers even more. Whether the senses are active or inactive, the potential suffering is ever there. If, however, we can realize that such perceptions are utterly separate from us, from our Self, all fear and sorrow cease forever. But we must realize that truth, not just accept it or act as though it is so. In other words, we must become yogis, for only yogis realize the truth of the Self and the error of the Not-Self.

The hierarchy

"Above the senses is the mind. Above the mind is the intellect. Above the intellect is the ego. Above the ego is the unmanifested seed, the Primal Cause. And verily beyond the unmanifested seed is Brahman, the all-pervading spirit, the unconditioned, knowing whom one attains to freedom and achieves immortality."

It will be good to do some vocabulary building at this point.

By "senses" is meant the five organs of perception: ear, skin, eye, tongue, and nose. Often the word "senses" really refers to the five sense perceptions.

By "mind" is meant the sensory mind; the perceiving faculty that receives the messages of the senses.

"Intellect" is the faculty of understanding, of reason–the thinking mind.

The "ego" is the false "I"–egoism or self-conceit. It is also the self-arrogating principle "I" that is projected by the mind rather than the real Self. "Ego" is in manifestation whenever "I" is said or claimed by anything other than the spirit-self.

"The unmanifested seed, the Primal Cause" is Prabhavananda's translation of two terms: Mahat (Tattwa) and Avyakta. The Mahat Tattwa, or "Great Principle" is the first evolute from Prakriti. It is the principle of Cosmic Intelligence (Buddhi). The Avyakta is the Unmanifest, the primal Prakriti, from which all things evolve.

It is necessary for us to be aware of this hierarchy, for the lesser levels can be controlled from the higher levels, thus saving a great deal of time and frustration.

The Supreme, the Source

Beyond all these various levels that are the machinery of the individual and the cosmos is That which is the Supreme, the Source of all. Regarding That, the upanishad continues: "And verily beyond the unmanifested seed is Brahman, the all-pervading spirit, the unconditioned, knowing whom one attains to freedom and achieves immortality."

The Self and Brahman being one, it is the knowledge of our Self that bestows upon us freedom and immortality.

To know the Self

But how do we know this Self–not merely hear about It or believe in It, but truly know it by direct experience?

"None beholds him with the eyes, for he is without visible form. Yet in the heart is he revealed, through self-control and meditation. Those who know him become immortal."

What could be simpler? We enter into the heart, into the Chidakasha (not the physical organ called "the heart") that is at the core of our being. There the Self is revealed to the disciplined meditator. Immortality is the result of such knowing. The upanishad continues with a description of the process that leads to Self-knowledge.

"When all the senses are stilled, when the mind is at rest, when the intellect wavers not–then, say the wise, is reached the highest state."

This is extremely, *extremely* important. Because of the razzamatazz of the Yoga Carnival that has been rioting on from the last century, nearly everyone thinks that the highest state involves chills and thrills in the form of inner sensory experiences of cataclysmic proportion, including "opening of chakras" and "rising of kundalini." Notice that the upanishad says nothing like that–nor does the Gita or the Yoga Sutras. What it does tell us is that the pure consciousness that is Reality is experienced "when all the senses are stilled, when the mind is at rest, when the intellect wavers not." That, and that alone, is the highest state which in time becomes permanent and is itself liberation.

Yoga

Obviously much that is called yoga is not yoga at all. This is brought out by the next verse: "This calm of the senses and the mind has been defined as yoga. He who attains it is freed from delusion. In one not freed from delusion this calm is uncertain, unreal: it comes and goes."

The state of calm, or steadiness (sthiram) in awareness of awareness itself, is yoga. This frees us from delusion because it makes us aware of our true nature as the Self. In those who have not attained perfection this state comes and goes. The upanishad tells us this so we will not be foolish enough to think that experiencing it once or even a few times is enough and wrongly think we are enlightened. (People claim enlightenment on the basis of much less.) We must practice diligently to become permanently established in it.

Although I have told about Lahiri Mahashaya's teaching on the subject of this state–which he called sthirattwa–in the Gita commentary, I would like to repeat it here.

Yogiraj Shyama Charan Lahiri Mahasaya continually expounded the idea that the goal of yoga is to be established in *sthirattwa*, in perfect tranquility.

"A group of spiritual leaders from Calcutta once conspired against Lahiri Mahasay. They invited him to join in an evening discussion on spiritual matters. Lahiri Mahasay accepted the invitation and accordingly attended the meeting.

"The conspirators had well prepared themselves to trap Lahiri Mahasay. For example, if Lahiri Mahasay were to express his preference for a particular deity, or *Istadev*, 'desired Lord,' then a particular leader would find exception to that choice.

"In fact, each member of the group selected a particular *Devata*, 'deity' such as Lord Vishnu, Lord Krishna, Lord Siva, the Goddess Kali (the Divine Mother) and prepared to debate and challenge Lahiri Mahasay's choice.

"As soon as Lahiri Mahasay arrived, he was received in the traditional manner and shown proper courtesy. After a while one of the members of the group asked Lahiri Mahasay, 'Upon which deity do you meditate?'

"Lahiri Mahasay looked at him but did not reply. Then another gentleman asked him, 'Who is your

Istadev, “desired deity?”’ Lahiri Mahasay turned his head towards him and looked at him in the same way, while keeping his peace.

“Finally, a third gentleman asked him, ‘Can you tell us upon which deity usually you meditate?’

“Lahiri Mahasay faced him and said very gently, ‘I meditate on *Sthirattva* (Tranquility).’

“The gentleman replied that he did not understand what was meant by this. Lahiri Mahasay continued to observe silence. After some time, another gentleman asked him, ‘Could you please explain this? I do not understand exactly what you are saying.’

“Lahiri Mahasay, as before, continued to maintain silence. Another gentleman asked, ‘Can you enlighten me as to what you mean by that? I do not understand at all!’ Lahiri Baba told him, ‘You will not be able to understand, and also I will not be able to make you understand (realize) through words.’

“The group was at a loss. All of their preparation and conniving had come to naught. Only silence prevailed. All kept silent.

“After a long time Lahiri Mahasay got up and silently prepared to leave the meeting. All showed him the traditional courtesy as he left.”

As Paramhansa Yogananda, who made Lahiri Mahashaya known in the West, often said: “He who knows, knows–none else knows.”

How can Brahman be known?

“Brahman words cannot reveal, mind cannot reach, eyes cannot see. How then, save through those who know him, can he be known?”

Brahman can only be truly known by direct experience in meditation. This verse is not speaking of that ultimate knowing, but of the “knowing about” Brahman so we can be stimulated to seek Brahman. Empty words and intellectual ponderings cannot bring about this knowing, nor can our mind and senses. But those who know of Brahman–even imperfectly–possess a spiritual power in their presence and in their words which convey an intuitive glimmer of the reality of Brahman. That glimmer, entering into our hearts through contact with them, causes our inmost awareness to awaken, arise, and respond, and seek the full realization of Brahman for ourselves. This is why the company of sadhakas is essential for the questing soul. It is like one candle lighting another.

The two selves

“There are two selves, the apparent self and the real Self. Of these it is the real Self, and he alone, who must be felt as truly existing. To the man who has felt him as truly existing he reveals his innermost nature.”

It is common in Western metaphysical thought to speak of the “lower self” that is not truly the Self, but the lesser aspects of human existence, and the “higher self” that is the real Self. We must distinguish between the two, and this impossible without enough inner development making possible the intuition of the Self, even if It is not directly known. One who has this intuition, if intelligent, will then begin to seek to know the Self, to become a yogi in some manner. To such a one who perseveres, the Self will be revealed in Its fulness. As Swami Gambhirananda renders the first part of this verse: “The Self is to be realized as existing, and then as It really is.” This realization is what is meant by distinguishing between the unreal and the Real.

From Mortality to Immortality

“Lead me from death to immortality” is part of a prayer at the beginning of the Brihadaranyaka Upanishad. In this final part of the Katha Upanishad we are given practical understanding of the way in which immortality is gained.

“The mortal in whose heart desire is dead becomes immortal. The mortal in whose heart the knots of ignorance are untied becomes immortal. These are the highest truths taught in the scriptures.”

When desire dies, when ignorance drops away, immortality is revealed. Practically speaking, we “become” immortal, but in reality we have always been immortal. Yet, like a millionaire who thinks he is a pauper, our immortality is of little meaning to us until we come to realize and experience it.

Furthermore, the upanishad tells us that in essence this truth is the only spiritual teaching there is–not just “the highest truths” as Prabhavananda renders it.. Shankara says that this is the only teaching in all the upanishads, however varying the approaches may be. The aspirant must not lose himself in philosophical byways, including those set forth in mountains of books on Yoga and Vedanta. He must keep his vision clear and focused by understanding that liberation is the only “point” the upanishads ever make.

Attaining immortality

It is easy to tell ourselves to rid ourselves of desire and ignorance, but how is that to be done, especially since we have been in the grip of these two ogres for creation cycles? The upanishad gives us the yogic key to rising above desire and ignorance into immortality:

“Radiating from the lotus of the heart there are a hundred and one nerves. One of these ascends toward the thousand-petaled lotus in the brain. If, when a man comes to die, his vital force passes upward and out through this nerve, he attains immortality; but if his vital force passes out through another nerve, he goes to one or another plane of mortal existence and remains subject to birth and death.”

It is noteworthy that this comes at the very end of the upanishad. Yogananda used to say: “Yoga is the beginning of the end.” So it is appropriate that after all the philosophical exposition the yoga teaching should be given.

By “heart” is meant the hub–located in the midst of the upper trunk of the body–of subtle passages known as nadis (here translated “nerves”) through which the life force (prana) circulates throughout the gross and subtle bodies, just as the blood circulates from the heart through the veins of the physical body. One hundred of these nadis direct the life force to the life processes of the bodies and are the forces of embodiment. One, unique, nadi, however, rises directly upward from the heart-hub into the head. (This nadi rises from the heart directly into the head–it is not the passage in the midst of the spine.) If at the time of death the departing spirit leaves through that channel, he gains immortality. But if his consciousness attaches itself to any of the hundred other nadis he will be impelled into the subtle worlds that lead inexorably back to incarnation in relativity.

In every meditation, by intoning Om in time with the breath we activate this channel, causing the life force to spontaneously and effortlessly, flow upward into the thousand-petalled lotus in the head toward the divine radiance that shines above and upon the upper levels of the brain-lotus. That Divine Light is the essence of Om, the Life-Giving Word, the Pranava. Then at the end of life, having prepared himself by this practice, sitting in meditation the yogi ascends upward from the body into the realm of immortality.

The Supreme Person

Who is liberated in this manner? In conclusion to his teaching, Yama tells Nachiketa:

"The Supreme Person, of the size of a thumb, the innermost Self, dwells forever in the heart of all beings. As one draws the pith from a reed, so must the aspirant after truth, with great perseverance, separate the Self from the body. Know the Self to be pure and immortal–yea, pure and immortal!"

If the Self is seen, immaterial as it is, it will appear as an oval light, in the shape of a human thumb. (The shape is also that of a Shiva Linga, which is a symbol of the Self.) Those who have seen this are unanimous in describing it in the manner of the upanishad. In my early teens I met a Christian minister who described the death of his twin brother. He said that at the moment of death his brother's mouth opened, and as he exhaled for the final time, a white light shaped like a thumb emerged from his mouth and passed from the room.

It is through meditation, as I have described it, that we daily work on the separation of the Self from the body which will finally occur at the time of death. Not that we leave our body in meditation, but we begin conditioning all our bodies so they will not hold on to us at the final moments. As the fully ripened kernel of a nut pulls away from the shell so that when it is cracked the kernel comes out in full separation, so will it be with our Self in relation to the body. Sri Ramakrishna described it as being like the release of a fish back into the river.

May these final words of Yama echo within us: "Know the Self to be pure and immortal–yea, pure and immortal!"

Nachiketa–and us

Now the upanishadic sage gives us a final assurance:

"Nachiketa, having learned from the god this knowledge and the whole process of yoga, was freed from impurities and from death, and was united with Brahman. Thus will it be with another also if he know the innermost Self."

End of Katha Commentary:

Prasna Upanishad

Translated by Swami Gambhirananda
Published by Advaita Ashram, Kolkatta

Om ! O gods, may we hear auspicious words with the ears;
While engaged in sacrifices,
May we see auspicious things with the eyes;
While praising the gods with steady limbs,
May we enjoy a life that is beneficial to the gods.
May Indra of ancient fame be auspicious to us;
May the supremely rich (or all-knowing) Pusa (god of the earth)
Be propitious to us;
May Garuda, the destroyer of evil,
Be well disposed towards us;
May Brihaspati ensure our welfare.
Om ! Peace ! Peace ! Peace !

I-1: Sukesa, son of Bharadvaja; Satyakama, so of Sibi; the grandson of Surya, born of the family of Garga; Kausalya, so of Asvala; a scion of the line of Bhrigu, born in Vidarbha; and Kabandhi, descendant of Katya – all these, who were devoted to (the inferior) Brahman, engaged in realising (the inferior) Brahman, and intent on a search of the supreme Brahman, approached with faggots in hand, the venerable Pippalada with the belief, "This one will certainly tell us all about It."
I-2: To them the seer said, "Live (here) again for a year in a fitting manner, with control over the senses and with brahmacharya and faith. Then put questions as you please. If we know, we shall explain all your questions."
I-3: After that Kabandhi, descendant of Katya, having approached (him) asked, "Venerable sir, from what indeed are all these beings born ?"
I-4: To him he said: The Lord of all creatures became desirous of progeny. He deliberated on (past Vedic) knowledge. Having brooded on that knowledge, He created a couple – food and Prana – under the idea, "These two will produce creatures for me in multifarious ways."
I-5: The sun is verily Prana; and food is verily the moon. Whatever is gross or subtle is but food. The

gross, as distinguished from that (subtle), is certainly food (of the subtle).
I-6: Now then, the fact that the sun, while rising, enters into the eastern direction, thereby it absorbs into its rays all the creatures in the east. That it enters into the south, that it enters into the west, that it enters into the north, that it reaches the nadir and the zenith, that it enters the intermediate points of the zodiac, that it illumines all, thereby it absorbs all living things into its rays.
I-7: That very one rises up who is Prana and fire, who is identified with all creatures, and who is possessed of all forms. This very one, that has been referred to, is spoken of by the mantra:
I-8: (The realisers of Brahman) knew the one that is possessed of all forms, full of rays, endowed with illumination, the resort of all, the single light (of all), and the radiator of heat. It is the sun that rises – the sun that possesses a thousand rays, exists in a hundred forms and is the life of all creatures.
I-9: The year is verily the Lord of creatures. Of Him there are two Courses, the Southern and the Northern. As to that, those, who follow, in that way, the sacrifices and public good etc., that are products of action, conquer the very world of the moon. It is they who come back. (Since this is so), hence these seers of heaven, who are desirous of progeny, attain the Southern Course. That which is the Course of the Manes is verily food.
I-10: Again, by searching for the Self through the control of the senses, brahmacharya, faith and meditation, they conquer the sun (by proceeding) along the Northern Course. This is the resort of all that lives; this is indestructible; this is fearless; this is the highest goal, for from this they do not come back. This is unrealisable (to the ignorant). Pertaining to this here is a verse:
I-11: Some talk of (this sun) as possessed of five feet, as the father, as constituted by twelve limbs, and as full of water in the high place above the sky. But there are these others who call him the omniscient and say that on him, as possessed of seven wheels and six spokes, is fixed (the whole universe).
I-12: The month verily is the Lord of all creatures. The dark fortnight is His food, and the bright His Prana. Therefore these seers perform the sacrifices in the bright fortnight. The others perform it in the other.
I-13: Day and night are verily the Lord of all creatures. Day is surely His Prana and night is certainly the food. Those who indulge in passion in the day, waste away Prana. That they give play to passion at night is as good as celibacy.
I-14: Food is nothing but the Lord of all creatures. From that indeed issues that human seed. From that are born all these beings.
I-15: This being so, those who undertake the well-known vow of the Lord of all creatures, beget both sons and daughters. For them alone is this world of the moon in whom there are the vows and continence, and in whom is found for ever avoidance of falsehood.
I-16: For them is that taintless world of Brahman, in whom there is no crookedness no falsehood, and no dissimulation.

II-1: Next a scion of the line of Bhrigu, born in Vidarbha, asked him, “Sir, how many in fact are the deities that sustain a creature ? Which among them exhibit this glory ? Which again is the chief among them ?”
II-2: To him he said: Space in fact is this deity, as also are air, fire, water, earth, the organ of speech, mind, eye and ear. Exhibiting their glory they say, “Unquestionably it is we who hold together this body by not allowing it to disintegrate.”
II-3: To them the chief Prana said, “Do not be deluded. It is I who do not allow it to disintegrate by sustaining it by dividing myself fivefold.” They remained incredulous.
II-4: He appeared to be rising up (from the body) out of indignation. As He ascended, all the others, too, ascended immediately; and when He remained quite, all others, too, remained in position. Just as in the world, all the bee take to flight in accordance as the king of the bees takes to his wings, and they settle down as he does so, similarly, did speech, mind, eye, ear, etc., behave. Becoming delighted, they (began to) praise Prana.

II-5: This one (i.e. Prana) burns as fire, this one is the sun, this one is cloud, this one is Indra and air, this one is the earth and food. This god is the gross and the subtle, as well as that which is nectar.
II-6: Like spokes on the hub of a chariot wheel, are fixed on Prana all things – riks, yajus, samas, sacrifice, Kshatriya and Brahmana.
II-7: It is you who move about in the womb as the Lord of creation, and it is you who take birth after the image of the parents. O Prana, it is for you, who reside with the organs, that all these creatures carry presents.
II-8: You are the best transmitter (of libation) to the celestials. You are the food-offering to the Manes that precedes other offerings. You are the right conduct of the organs that constitute the essence of the body and are known as the Atharvas.
II-9: O Prana, you are Indra. Through your valour you are Rudra; and you are the preserver on all sides. You move in the sky – you are the sun, the Lord of all luminaries.
II-10: O Prana, when you pour down (as rain), then these creatures of yours continue to be in a happy mood under the belief, "Food will be produced to our hearts' content."
II-11: O Prana, you are unpurified, you are the fire Ekarsi, (you are) the eater, and you are the lord of all that exists. We are the givers of (your) food. O Matarisva, you are our father.
II-12: Make calm that aspect of yours that is lodged in speech, that which is in the ear, that which is in the eye, and that which permeates the mind. Do not rise up.
II-13: All this (in this world), as also all that is in heaven is under the control of Prana. Protect us just as a mother does her sons, and ordain for us splendour and intelligence.

III-1: Then Kausalya, son of Asvala, asked him, "O venerable sir, from where is this Prana born ? How does He come into this body ? How again does He dwell by dividing Himself ? How does he depart ? How does He support the external things and how the physical ?"
III-2: To him he said: You are putting super-normal questions, since you are pre-eminently a knower of Brahman. Hence I speak to you.
III-3: From the Self is born this Prana. Just as there can be shadow when a man is there, so this Prana is fixed on the self. He comes to this body owing to the actions of the mind.
III-4: As it is the king alone who employs the officers saying, "Rule over these villages, and those ones", just so Prana engages the other organs separately.
III-5: He places Apana in the two lower apertures. Prana Himself, issuing out of the mouth and nostrils, resides in the eyes and ears. In the middle, however, is Samana, for this one distributes equally all this food that is eaten. From that issue out these seven flames.
III-6: This self (i.e. the subtle body) is surely in the heart. There are a hundred and one of the (chief) nerves. Each of them has a hundred (division). Each branch is divided into seventy-two thousand sub-branches. Among them moves Vyana.
III-7: Now then Udana, when it is in its upward trend, leads to a virtuous world as a result of virtue, to a sinful world as a result of sin and to the human world as a result of both.
III-8: The sun is indeed the external Prana. It rises up favouring this Prana in the eye. That deity, that is in the earth, favours by attracting Apana in a human being. The space (i.e. air), that is within, is Samana. The (common) air is Vyana.
III-9: That which if well known as luminosity, is Udana. Therefore, one who gets his light extinguished, attains rebirth together with the organs that enter into (his) mind.
III-10: Together with whatever thought he had (at the time of death), he enters into Prana. Prana, in combination with Udana and in association with the soul, leads him to the world desired by him.
III-11: The line of progeny of any man of knowledge who knows Prana thus sustains no break. He becomes immortal. Pertaining to this there occurs this mantra.
III-12: Having known the origin, coming, lodgement and fivefold overlordship and the physical existence of Prana, one achieves immortality. Having known, one achieves immortality.

IV-1: Then the grandson of Surya, born of the family of Garga, asked him, “O adorable sir, which are the organs that go to sleep in this person ? Which keep awake in him ? Which is the deity who experiences dream ? To whom occurs this happiness ? In whom do all get merged?
IV-2: To him he said, O Gargya, just as all the rays of the setting sun become unified in this orb of light, and they disperse from the sun as it rises up again, similarly all that becomes unified in the high deity, the mind. Hence this person does not then hear, does not see, does not smell, does not taste, does not touch, does not speak, does not grasp, does not enjoy, does not eject, does not move. People say, “He is sleeping.”
IV-3: It is the fires (i.e. the functions resembling fire) of Prana that really keep awake in this city of the body. That which is this Apana really resembles the Garhapatya fire, Vyana resembles the fire, Anvaharyapacana. Since the Ahavaniya fire is obtained from Garhapatya, which is the former’s source of extraction, therefore Prana conforms to Ahavaniya (because of its issuing out of Apana).
IV-4: Samana is the priest called Hota, because it strikes a balance between exhalation and inhalation which are but (comparable to) two oblations. The mind is verily the sacrificer. The desired fruit Udana, which leads this sacrificer every day to Brahman.
IV-5: In this dream state this deity (i.e. the mind) experiences greatness. Whatever was seen, it sees again; whatever was heard, it hears again; whatever was perceived in the different places and directions, it experiences again and again; it perceives all by becoming all that was seen or not seen, heard or not heard, perceived or not perceived, and whatever is real or unreal.
IV-6: When that deity, (the mind), becomes overwhelmed by (solar) rays (called bile), then in this state the deity does not see dreams. Then, all that time, there occurs this kind of happiness in this body.
IV-7: To illustrate the point: As the birds, O good looking one, proceed towards the tree that provides lodging, just so all these proceed to the supreme Self.
IV-8: Earth and the rudiment of earth, water and the rudiment of water, fire and the rudiment of fire, space and the rudiment of space, the organ and object of vision, the organ and object of hearing, the organ and object of smell, the organ and object of taste, the organ and object of touch, the organ and content of speech, the hands and the object grasped, sex and enjoyment, the organ of excretion and the excreta, the feet and the space trodden, the mind and the content of thought, understanding and the content of understanding, egoism and the content of egoism, awareness and the content of awareness, the shining skin and the object revealed by that, Prana and all that has to be held by Prana.
IV-9: And this one is the seer, feeler, hearer, smeller, taster, thinker, ascertainer, doer – the Purusha (pervading the body and senses), that is a knower by nature. This becomes wholly established in the supreme, immutable Self.
IV-10: He who realises that shadowless, bodiless, colourless, pure, Immutable attains the supreme Immutable Itself. O amiable one, he, again, who realises, becomes omniscient and all. Illustrative of this there occurs this verse:
IV-11: O amiable one, he becomes all-knowing and enters into all, who knows that Immutable wherein merges the cognising Self – (the Purusha who is naturally a knower) – as also do the organs and the elements together with all the deities.

V-1: Next, Satyakama, son of Sibi, asked him, “O venerable sir, which world does he really win thereby, who among men, intently meditates on Om in that wonderful way till death ?” To him he said:
V-2: O Satyakama, this very Brahman, that is (known as) the inferior and superior, is but this Om. Therefore the illumined soul attains either of the two through this one means alone.
V-3: Should he meditate on Om as consisting of one letter he becomes enlightened even by that and attains a human birth on the earth. The Rik mantras lead him to the human birth. Being endued there with self-control, continence, and faith he experiences greatness.
V-4: Now gain, if he meditates on Om with the help of the second letter, he becomes identified with the

mind. By the Yajur mantras he is lifted to the intermediate space, the world of the Moon. Having experienced greatness in the lunar world, he turns round again.

V-5: Again, any one who meditates on the supreme Purusha with the help of this very syllable Om, as possessed of three letters, becomes unified in the Sun, consisting of light. As a snake becomes freed from its Slough, exactly in a similar way, he becomes freed from sin, and he is lifted up to the world of Brahma (Hiranyagarbha) by the Sama mantras. From this total mass of creatures (that Hiranyagarbha is) he sees the supreme Purusha that penetrates every being and is higher than the higher One (viz. Hiranyagarbha). Bearing on this, there occur two verses:

V-6: The three letters (by themselves) are within the range of death. But if they are closely joined, one to another, are not divergently applied to different objects, and are applied to the three courses of action – external, internal and intermediate – that are properly resorted to, then the man of enlightenment does not shake (i.e. remains undisturbed).

V-7: The intelligent know this world that is attainable by the Rik mantras, the intermediate space achievable by the Yajur mantras, and that which is reached by the Sama mantras. The enlightened man attains that (threefold) world through Om alone; and through Om as an aid, he reaches that also which is the supreme Reality that is quiet and beyond old age, death and fear.

VI-1: Then Sukesa, son of Bharadvaja, asked him, "Venerable sir, Hiranyanabha, a prince of Kosala, approached me and put this question, 'Bharadvaja, do you know the Purusha possessed of sixteen limbs ?' To that prince I said, 'I do not know him. Had I known him why should I not have told you ? Anyone who utters a falsehood dries up root and all. Therefore I cannot afford to utter a falsehood. Silently he went away riding on the chariot. Of that Purusha I ask you, 'Where does He exist ?'"

VI-2: To him he (Pippalada) said: O amiable one, here itself inside the body is that Purusha in whom originate these sixteen digits (or limbs).

VI-3: He deliberated: "As a result of whose departure shall I rise up ? And as a result of whose continuance shall I remain established ?"

VI-4: He created Prana; from Prana (He created) faith, space, air, fire, water, earth, organs, mind, food; from food (He created) vigour, self-control, mantras, rites, worlds and name in the worlds.

VI-5: The illustration is this: Just as these flowing rivers that have the sea as their goal, get absorbed after reaching the sea, and their names and forms are destroyed, and they are called merely the sea, so also these sixteen parts (i.e. constituents) of the all-seeing Purusha, that have Purusha as their goal, disappear on reaching Purusha, when their names and forms are destroyed and they are simply called Purusha. Such a man of realisation becomes free from the parts and is immortal. On this point there occurs this verse:

VI-6: You should know that Purusha who is worthy to be known and in whom are transfixed the parts like spokes in the nave of a chariot wheel, so that death may not afflict you anywhere.

VI-7: To them he said, "I know this supreme Brahman thus far only. Beyond this there is nothing."

VI-8: While worshipping him they said, "You indeed are our father who have ferried us across nescience to the other shore. Salutation to the great seers. Salutation to the great seers."

Om ! O gods, may we hear auspicious words with the ears;
While engaged in sacrifices,
May we see auspicious things with the eyes;
While praising the gods with steady limbs,
May we enjoy a life that is beneficial to the gods.
May Indra of ancient fame be auspicious to us;
May the supremely rich (or all-knowing) Pusa (god of the earth)
Be propitious to us;
May Garuda, the destroyer of evil,

Be well disposed towards us;
May Brihaspati ensure our welfare.
Om ! Peace ! Peace ! Peace !

Here ends the Prasnopanishad, included in the Atharva-Veda.

Prashna Upanishad Commentary

Commentary on the Prashna Upanishad–by Swami Nirmalananda Giri

The Right Beginning

This upanishad, the Prashna Upanishad, is called The Question (Prashna) Upanishad because of its format of question and answer throughout. But the first two verses set the stage for the reader, and also indicate what is needed for a successful quest after the knowledge of Brahman–at least that which can be taught and comprehended intellectually.

The seekers

"Sukesha, Satyakama, Gargya, Kousalya, Bhargava, and Kabandhi, devotees and seekers after the truth of the supreme Brahman, with faith and humility approached the sage Pippalada."

Because it would have no meaning for Western readers, Swami Prabhavananda has omitted the parentage and family ties of these six seekers. Nevertheless, their listing is significant, for a yogi must have psychological "ancestors" in the form of inner spiritual qualities that will help him to persevere in yoga practice. Besides a good inner background, the upanishad cites four good traits needed by every aspirant to higher evolution: devotion in the sense of dedication, desire to know God, faith, and humility.

Dedication is needful, for it keeps us steady when we encounter snags and obstacles in our path, and it keeps us plodding along in times of dryness and uncertainty. It ensures that we will persevere in our efforts to attain spiritual heights.

It is easy to forget why we originally took up spiritual life and wander into byways of lesser endeavor. This is why many become tangled up in externalities of religion, wrangling over philosophical concepts, and even becoming enamored of control over others under the pretence of religious discipline. As Jesus told Martha: "Thou art careful and troubled about many things: but one thing is needful". Because of this the upanishad tells us that these wise seekers were intent on a single thing: the truth of the Supreme Brahman. We should aspire to–and settle for–nothing less.

Faith in the form of conviction of the reality of spiritual matters is also a necessity, for who can persevere in search of something about which they have no inner assurance? We need the conviction-faith that God is real and can be known. Saint Paul encapsulated the whole matter when he wrote: “He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.” An interior knowing that God is real and can be experienced will give us the strength we need to keep on to the Goal.

Humility in the sense of a willingness to listen and learn, aware of all we do not know, is essential. Respect is also implied here. In the East they overdo it to the point of groveling and mindless acceptance, while in the West the casual, one-on-one attitude is exaggerated into overfamiliarity and virtual disrespect. It is amazing how very wise Western ignoramuses consider themselves. As someone once wrote: “The trouble with ignorance is that it gains confidence as it goes along.”

The seeker must be keenly aware that he lacks something–a great deal, in fact–with emphasis on *need*. He must not forget that seeking implies needing and asking. Those who strut up to a teacher as though they are visiting the zoo will–and should–receive nothing. On the other hand, the seeker should not grovel or be unthinkingly accepting. The student should carefully examine the prospective teacher to see if he is qualified and worth listening to. The worthy teacher will equally carefully examine the prospective student to see if he has the right attitude and is capable of learning and applying what is learned. A dud on either end ruins the equation.

The requisites

“Said the sage: ‘Practice austerity, continence, faith for a year; then ask what questions you wish. If I can, I will answer.’” Now this is the way of a real teacher of Brahmajnana. He tells what they must do and what he will then do.

There is a story told in India of a young man who came to a guru and asked to learn from him. The guru told him what he would have to do to qualify himself. Not very happy with the list, he asked what the guru would do in all that time. When told that the guru would teach him occasionally, as he would deem appropriate, the would-be disciple remarked: “Why don’t you make me a guru, instead; that sounds a lot easier.” Yes, indeed.

Many approach a teacher while living in a fantasy world projected by their over-confident ego. If the teacher is as false as they and conforms to the fantasy, they are happy. But if the teacher is real, and dares to speak to them realistically about the means and the goal, they are most displeased. We are not of this type, hopefully, so let us look at the requirements Pippalada sets forth.

1) Spiritual discipline (tapasya), most particularly the practice of meditation. 2) Control of the senses (brahmacharya), especially continence. 3) Faith in the teaching of the upanishadic sages regarding the Supreme Goal, the possibility of attaining It, and their assertions as to the means of attainment.

These are absolute necessities–and they must be unwaveringly practiced and held to for a significant length of time before the seeker can possibly be mentally and spiritually capable of comprehending the wisdom of the sages. First the students must be qualified, otherwise a qualified teacher will be of no use to them at all.

The teacher

“Then ask what questions you wish. If I can, I will answer.” This promise contains two major qualities of an authentic spiritual teacher.

First, the teacher will accept and consider whatever the student asks. He will not shrug off even the silliest inquiry, nor will he reject the student's questioning of the veracity or value of what he believes or teaches. This is one of the most glorious characteristics of Sanatana Dharma–it has no fear of honest inquiry and honest doubt. Not being insecure, the teacher of Dharma is not disturbed by questioning or statements of disbelief.

A friend of mine told me that she quit being a Christian when, as a teenager, she dared to express doubts to her parish priest. He raved at her and threatened hell, saying that to even ask for explanation of "the mysteries" was a sin and an insult to God. So she walked away and never went back. Over sixty years (!) later she came into the orbit of Sanatana Dharma, asked all her questions, and received answers that restored her faith in Jesus–but not in Churchianity. In true Dharma we find the key to understanding the teachings of all the Masters of all the ages. I have found throughout nearly fifty years that Sanatana Dharma illumines their words to a degree that their professed followers and "isms" cannot even dream of.

Those who would follow Jesus and Buddha, need to seek out the same source from which they drew their teachings: Sanatana Dharma. Then, like them, they can become Sanatana Dharmis and thereby become their true disciples. Sanatana Dharma expands their horizons to embrace all truth wherever it may be found. It is true that of late there have arisen bigots in India who speak as hatefully and ignorantly about other religions as those religions speak of others. But they are not Sanatana Dharmis, for the Dharma has no place for hate, ignorance, and sectarianism. As Jesus said, the truth sets you free.

Second, a worthy teacher will acknowledge that he cannot answer some questions. This is because some things are simply beyond verbal expression. Further, no true teacher is egotistical, therefore he will readily admit it if he feels it is beyond his capacity to explain something–just as we find that sometimes we cannot find a word to express what we know well inwardly. And most of all, a good teacher is willing to admit when he just does not know the answer to something. Only a fool thinks he is omniscient, and only a fake wants others to think he is.

In my encounters with teachers, the person nearest to being all-knowing was Swami Sivananda, and he was known to reply: "I really don't know" to certain questions. But he certainly knew the way to God, as the lives of his disciples attest. (Sometimes a Master does not know the answer to a question because it is trivial and foolish, and his mind is free from triviality and foolishness.)

So we have seen the two elements needed for a meaningful exchange of questions and answers: worthy questioners and worthy answerers.

The Father and Mother of All

by Swami Nirmalananda Giri

"After a year Kabandhi approached the teacher and asked: 'Sir, how did the creatures come into being?'" This is the question of any reflective person. There are many answers to it, but this upanishad goes to the root of relative existence as Pippalada replies:

"'The Lord of beings,' replied the sage, 'meditated and produced Prana, the primal energy, and Rayi, the giver of form, desiring that they, male and female, should in manifold ways produce creatures for him.'"

Prajapati–Brahma "The Lord of Creation"–did not create the world in the manner understood in the West, rather, he manifested it from the primal energy known as Prakriti by the power of his meditation. This was no new occurrence, for the projection and withdrawal of the cosmos in precise cycles has been going on from eternity. Just as wind moving over water causes it to take on a multitude of wave-forms, so does the creative thought of Brahma. In Genesis we are told: “In the beginning God created the heaven and the earth. And…darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.” The Breath (Ruach) of God, the creative thought of God, moved on the causal “waters” and the cosmos began to manifest.

Creation begins and moves on in an exact order, so the first thing that occurred was the manifestation of Prana and Rayi–internal Life and the outer Energy that manifests as form. There are many levels of manifestation, and Pippalada is only speaking of the lower worlds which are manifested by Brahma. The lower worlds mirror the higher ones, and in Christian terminology this coming forth of Prana and Rayi are equivalent to the coming forth of the Son and the Holy Spirit from the Transcendent Absolute–the Father–at the very highest level of manifestation.

Prana and Rayi are the two poles of manifesting energy–positive and negative, male and female. This duality is at the heart of all that presently exists, and without it everything dissolves. Prana and Rayi are the “parents” of all things. Creation is their perpetual interaction. As Yogananda wrote in one of his chants: “Spirit and Nature dancing together!” All “creatures”–all that exist in relativity–have sprung from Prana and Rayi. This is why all religions have intuited the existence of a primeval Father and Mother of All.

Sun and Moon

Even more, nearly all religions have had some idea about the original Father and Mother being the sun and moon respectively.

“Prana, the primal energy, is the sun; and Rayi, the form-giving substance, is the moon. Be it known that all this universe, that which is gross and that which is subtle, is one with Rayi. Therefore is Rayi omnipresent. In like manner is the universe one with Prana.” Nothing can exist without duality–Prana and Rayi–at the root of their manifestation, and they are still being maintained by them.

In India they knew from the beginning that the sun and moon were essential even for plant life. In the West, also, people have known for hundreds, if not thousands, of years that although the light and heat of the sun causes the germination of seeds, it is the moon that guides their growth, and wise gardeners plant according to the lunar cycles. We even have the term “planting moon.” Even more, all “things” are the embodiment of Prana and Rayi. The universe is Prana and Rayi. Spirit–Paramatman and Atman–alone is independent of these two, and untouched by them.

“The rising sun pervades the east, and fills with energy all beings that there inhabit; and likewise when his rays fall on the south, the west, the north, the zenith, the nadir, and the intermediate regions, to all beings that there inhabit he gives life.” Just as the one sun can be reflected in numberless ways, so Prana enlivens all things and moves within them. The life in even an atom is Cosmic Life.

“Prana is the soul of the universe, assuming all forms; he is the light that animates and illumines all: even as it is written: ‘The wise know him who assumes all forms, who is radiant, who is all-knowing, who is the one light that gives light to all. He rises as the sun of a thousand rays, and abides in infinite places.’” Prana is Parabrahman Itself! Not only is Brahman/Prana “the soul of the universe,” Brahman is also the forms assumed, “He shining, everything shines.” Every single sentient being is a ray of that divine Sun who abides in all their inmost essence.

The two paths

“Prana and Rayi, uniting, divide the year. Two are the paths of the sun–two are the paths that men travel after death. These are the southern and the northern. Those who desire offspring and are devoted to almsgiving and rituals, considering these the highest accomplishment, attain the world of the moon and are born again on earth. They travel by the southern path, which is the path of the fathers, and is indeed Rayi, the maker of forms.”

There are two paths that can be taken after death: the path that leads to expanding life in higher realms of existence and the path that leads back to the world of material embodiment–the paths of Prana and Rayi.

The “year” spoken here is not the earthly measure of time based on the movement of the earth around the sun, although it is believed to be so in the degeneracy of contemporary Hinduism. Rather, it is the cyclic manifestation of prana within the subtle, mental bodies of each one of us. The “southern” path is the part of the cycle in which the prana becomes more embedded or “grounded” in the consciousness of form–the body. On the other hand, the “northern” path is the part of the cycle in which the prana becomes increasingly active in the spiritual levels of our being, causing the consciousness to rise to higher degrees. The supposed south and north movement of the sun has nothing whatsoever to do with this, even though it is commonly thought so at this time.

The “moon” is a symbol of the material creation which is but a reflection of higher regions of consciousness, just as the moon has no light of its own, but only reflects the light of the sun.

The path of rebirth

“Those who desire offspring and are devoted to almsgiving and rituals, considering these the highest accomplishment, attain the world of the moon and are born again on earth. They travel by the southern path, which is the path of the fathers, and is indeed Rayi, the maker of forms.”

This is quite clear: those who are addicted to family life and external religion are impelled by their own earthly desires to be reborn on earth. For such desires are rooted in earthly experience and perpetuate it.

The path of liberation

“But those who are devoted to the worship of the Self, by means of austerity, continence, faith, and knowledge, go by the northern path and attain the world of the sun. The sun, the light, is indeed the source of all energy. It is immortal, beyond fear; it is the supreme goal. For him who goes to the sun there is no more birth nor death. The sun ends birth and death.”

Later in the fifth section of this upanishad it will be explained that by meditation on Om a yogi will be united with the solar light and ascend to the realization of Brahman. But right now the necessary adjuncts to such a meditation are enumerated: austerity [tapasya], continence [brahmacharya], faith [shraddha], and knowledge [vidya]. Those who prepare themselves by these practices–in conjunction with meditation on Om–will ascend to the solar world and, freed from the compulsion to rebirth, will pass onward to the transcendental realm of Brahman.

In the mechanism of the universe there are many wheels within wheels as in clockwork. So the upanishad then speaks of the month as reflection of Prana and Rayi just like the year: “Prana and Rayi, uniting, form the month. Its dark fortnight is Rayi, and its bright fortnight is Prana. Sages perform their devotional rites in the light, with knowledge; fools, in the dark, with ignorance.”

Here, too, the material lunar phases are not being spoken of, but rather the inner cycles of spiritual awareness and spiritual ignorance. The wise do not act blindly, even in spiritual practice, but with understanding of how and why they should engage in meditation and worship. Because they lack the requisite insight, the ignorant engage in superstition, even if externally they seem to be doing the same as the wise. Without inner awakening all is hopeless, and awakening is a matter of evolution. It cannot come from an external source. This is why ordinary propagandizing religion plunges people deeper into ignorance and folly.

Until the inner consciousness begins to manifest only error can be the fruition of any religion. This is why Sanatana Dharma never engages in any form of missionary persuasion or coercion. Adherents of the Eternal Religion know that until a person ripens spiritually even Sanatana Dharma is meaningless and pointless–inevitably confusing and potentially harmful. That this is true is being proven every moment in the West by those who are deforming Dharma into an ego-driven diversion and often a tool for the same negative domination and opportunism that has made Western religion and philosophy into the absurd and destructive force it has been for centuries. And the "advaitins" are the worst.

Food

Now a very interesting symbol is introduced: "Food is Prana and Rayi. From food is produced seed, and from seed, in turn, are born all creatures." Nikhilananda translates this verse: "Food, verily, is Prajapati [the Creator]. From that comes semen [retas]; from semen are all these creatures born."

The idea here is that Prana and Form, the two aspects of Prajapati, are manifesting as food–not just food that is eaten and digested, but rather all things that "enter" the sentient being's life and mind and shape him. The body is formed of nothing but food, and the same is true of the four subtler bodies as well. The mind and the senses "eat" also. So we can realize that God is not only the source of all, but the manifester, sustainer, and evolver of all. There is nothing around us that is not divine manifestation. This is the vision the yogi strives for. "At the end of his many births the wise man takes refuge in Me. He knows: 'All is Vasudeva.' How very rare is that great soul!"

Sri Ramakrishna once said: "The Divine Mother showed me that there are not two, but one existence only. It is Satchidananda alone that has taken many forms. It is He alone who has become the living beings, the universe and everything. It is He who has become food." What the rishis perceived so many thousands of years ago can be known even today by the fervent yogi.

Home truths

Now it is time to get down to the solid facts, to the only sensible conclusions that can be drawn if we accept all the upanishad has been saying to us: "Those who worship the world of creation produce children; but those alone attain the world of Brahman who are steadfast in continence, meditation, and truthfulness."

Guilty, insecure people are always demanding assurance and approval from others. They usually get it from those equally guilty (or equally foolish), and evade facing the truth about themselves. In the long run such avoidance does absolutely no good, but being people who live in the moment they are satisfied with the deception. This especially manifests in "those who worship the world of creation" and materiality by their insisting on being assured that ascetic life is not necessary or superior to their maya-mired mode of existence. They bullyingly demand this assurance from supposed spiritual teachers (and especially monastics) employing a variety of ways to get what they want. But the upanishadic sages are long departed from this world, and their words have been preserved for thousands of years. What they say can be ignored, but it cannot be denied.

World worshippers become gears in "society" and immerse themselves in material involvement with "the world's goods," living as they please in egocentric, self-pleasing modes of life. They may not engender actual children now they have learned to frustrate the natural consequences of sex, but the resulting consciousness will be the same. Living as they "please" they are bound by the hopes and "joys" of earthly life, creating for themselves a guaranteed return to the realm of death that is this world. Sri Ramakrishna used to say: "There is no substance at all in worldly life." And there is no substance in those that expend themselves in and on the world.

The rare few who have seen through the sham of the world and understood the reality of the Self, live in a very different manner. If their karma is very good, they take up the ascetic life early on, otherwise they wake up somewhere along their path in life, turn from the common folly, and become disciplined and purified in their mode of life. Whichever it may be, the life of all the wise is centered in "continence, meditation, and truthfulness." There is no need for a comment on that, or on the final statement:

"The pure world of Brahman is attainable by those only who are neither deceitful, nor wicked, nor false."

The Powers That Make Us "Be"

Each of us is both Who and What. The Who is simple to define: Individualized Consciousness or jivatman–Individualized Self. The What, on the other hands is quite complex, which is why we have gotten lost in it and confused for lifetimes beyond number. The first step in learning how to undo this dilemma is learning what is keeping it going. For that reason:

"Then Bhargava approached the teacher and asked: 'Holy sir, how many several powers hold together this body? Which of them are most manifest in it? And which is the greatest?'" (Prashna Upanishad 2:1) We need to know who our jailers are and especially who the governor of the jail may be. So:

Our makeup

"'The powers,' replied the sage, 'are ether, air, fire, water, earth–these being the five elements which compose the body; and, besides these, speech, mind, eye, ear, and the rest of the sense organs. Once these powers made the boastful assertion: "We hold the body together and support it"'" (Prashna Upanishad 2:2)

The five elements (panchabhuta) are forms of cosmic energy which make up the various bodies of the human being, including the five senses. They are not passive, but are living and moving powers. However, Bhargava has asked which powers hold together the body, which itself is formed of the elemental forces. Only one of them is the cohesive force which keeps the others in its magnetic field and enables them to assume form and function within that form. To illustrate this, Pippalada gave him a parable, saying that once all the elements claimed to be the dominant force in the body.

Prana

"Whereupon Prana, the primal energy, supreme over them all, said to them: 'Do not deceive yourselves. It is I alone, dividing myself fivefold, who hold together this body and support it.' But they would not believe him." (Prashna Upanishad 2:3)

"Even the smallest particle of the cosmos is the Universal Life in manifestation.**"**

We see from this that the five elements are modifications of the cosmic life, the Prana (Vishwaprana), that although the body seems to be formed only of the five elements, the Prana itself is the underlying substratum as the ocean is to the waves. The body, then, is really nothing but Prana, as is anything else in the realm of relative existence. Even the smallest particle of the cosmos is the Universal Life in manifestation.

Another point is the supposed conversation between the elements. This is not just a device in a fable, but is an indication that since all things are manifestations of Cosmic Life they can take on a seemingly independent life (and even consciousness) of their own. This is a fundamental trait of Maya, the Cosmic Illusion, one which lies at the root of most confusion and ignorance.

The proof

"Prana, to justify himself, made as if he intended to leave the body. But as he rose and appeared to be going, all the rest realized that if he went they also would have to depart with him; and as Prana again seated himself, the rest found their respective places. As bees go out when their queen goes out, and return when she returns, so was it with speech, mind, vision, hearing, and the rest. Convinced of their error, the powers now praised Prana, saying:" (Prashna Upanishad 2:4)

All the elements of the cosmos are rooted in Prana. It is the same with the elements and the senses in the individual's body complex (for the human being has five bodies corresponding to the five elements). Just as the waves are in total dependence upon the ocean for their very being, so everything cosmic and microcosmic depend upon Prana. This is why Om is called the Pranava: It is the sound-form of Prana, the mantric syllable by which the Prana is contacted and controlled. Furthermore, the breath (also called prana) is the outermost, physical manifestation of prana. Because of this the yogi joins his inner intonations of Om to his breath in the highest form of pranayama.

"Pranayama is accomplished by effortlessly breathing and joining to it the repetition of the sacred Om.**"**

"That which causes all the pranas to prostrate themselves before and get merged in the Paramatman [the Supreme Soul: God], so as to attain identity with Him, is for that reason known as the Pranava." (Atharvashikha Upanishad 1:10) "With Om alone he should breathe." (Amritabindu Upanishad 20) "Pranayama is accomplished through concentrating the mind on Om." (Saubhagyalakshmi Upanishad) "The Pranava alone becomes the pranayama." (Shandilya Upanishad 6:2) "Pranayama is composed of the Pranava, Om. [Therefore] he should repeat the Pranava mentally. This only will be pranayama." (Darshan Upanishad 6:2,5,6) "Pranayama is accomplished by effortlessly breathing and joining to it the repetition of the sacred Om." (Yoga Vashishtha 5:78)

The powers of Prana

He who controls Prana controls all since Prana *is* all. Therefore the elements praised Prana, saying:

> " 'As fire, Prana bums; as the sun, he shines; as cloud, he rains; as Indra, he rules the gods; as wind, he blows; as the moon, he nourishes all. He is that which is visible and also that which is invisible. He is immortal life.
>
> " 'As spokes in the hub of a wheel, so is everything made fast in Prana–the Rik, the Yajur, the Sama, all sacrifices, the Kshatriyas, and the Brahmins.
>
> " 'O Prana, lord of creation, thou movest in the womb, and art born again. To thee who, as breath, dwellest in the body, all creatures bring offerings.

> “ ‘Thou, as fire, dost carry oblations to the gods; and through thee the fathers receive their offerings. To every organ of sense thou givest its function.
>
> “ ‘Prana, thou art the creator; thou art the destroyer by thy prowess; and thou art the protector. Thou movest in the sky as the sun, and lord of lights art thou.
>
> “ ‘Prana, when thou showerest down rain, thy creatures rejoice, hoping that they will find food, as much as they desire.
>
> “ ‘Thou art purity itself, thou art the master of all that exists, thou art fire, the eater of offerings. We, the organs of sense, offer to thee thy food–to thee, the father of all.
>
> “ ‘That power of thine which dwells in speech, in the ear, and in the eye, and which pervades the heart–make that propitious, and forsake us not.
>
> “ ‘Whatsoever exists in the universe is dependent on thee, O Prana. Protect us as a mother protects her children. Grant us prosperity and grant us wisdom.’” (Prashna Upanishad 2:5-13)

Obviously, then, the yogi cannot neglect the cultivation of Prana and Pranava together.

Prana: Its History and Nature

Sanatana Dharma is not a “shut up and believe and obey” religion. Those who follow the Eternal Dharma must gain the fullest knowledge of how things work, for without that knowledge mastery will be impossible. And mastery is the result of evolution. Prana, the universal life force, must be known about and mastered. So:

Conscious being

“When it was the turn of Kousalya, he put this question: “Master, of what is Prana born; how does he enter the body; how does he live there after dividing himself; how does he go out; how does he experience what is outside; and how does he hold together the body, the senses, and the mind?” (Prashna Upanishad 3:1)

All these questions are going to be answered subsequently, so the only important point is the referring to prana as a conscious being–which it is because it is the life of Brahman and therefore *is* Brahman. The fact that everything is conscious is unique to the teachings of Sanatana Dharma. Science considers itself extremely bold in cautiously approaching this concept and tentatively postulating it. Those in the West who bravely make the statement as evident fact are those whose thinking has–at least in its ancestry–been derived from the wisdom of India.

The worthy questioner

“To which the sage replied: Kousalya, you ask very difficult questions; but since you are a sincere seeker after the truth of Brahman, I must answer.” (Prashna Upanishad 3:2) This I have seen for myself in India. The great saints just will not bother with the idly curious and the hopelessly shallow. But they will gladly speak with those who are seeking the knowledge of Reality.

Once I made the mistake of taking a Western spiritual wanderer to meet Maitri Devi, a beloved saint in New Delhi. When he told her he wanted to ask a question she replied in Hindi: “I do not speak English.” When he asked if someone could translate his questions she again responded: “I do not speak English.” So I said to him quietly: “Tell me your question and I will ask it.” For quite some time he would softly tell me his questions and I would ask them–in English!–and she would readily answer through a translator. I appreciated her kindness to me, but I also decided to never again bother her with roamabouts. Other saints I met would do the same–some more diplomatically, others not so tactful.

We should learn from this and question ourselves as to why we "seek" and even why we study: To eventually reach the knowledge of God, or just to cram more ideas in our head to show how "wise" we are? Yogananda often spoke of those who had "spiritual indigestion" from cramming useless philosophy into their minds.

But Kousalya is a worthy questioner, so the sage replies:

Prana in us

"Prana is born of the Self. Like a man and his shadow, the Self and Prana are inseparable. Prana enters the body at birth, that the desires of the mind, continuing from past lives, may be fulfilled." (Prashna Upanishad 3:3)

Just as the cosmos is an extension of the Consciousness that is Brahman, in the same way our individual prana is an extension of our Self (atman). It is inseparable from the Self because it *is* the Self. This is the authentic non-duality (advaita) of the upanishads, not a negation or denial of either Prakriti or prana. Seeing them as separate from Spirit, and therefore dual, is the error–not acknowledging their intimate reality.

Prana provides the continuity between our present and past lives–both minds and bodies. It is also the force that enables the continuation of our evolution from past lives, carries us through this present life and through future ones as well. Prana truly is Life itself.

This verse also tells us that karma is a matter of the mind, and not some external force. Change the mind and you change the karma–or even dissolve it. It need never extend into our external existence. "Working out karma" is not a compelling necessity. We are never slaves to karma. We are its creators and its masters, at least potentially. But we have forgotten that fact and lost control of our karma. It must be regained if we would be free.

Its "associates"

"As a king employs officials to rule over different portions of his kingdom, so Prana associates with himself four other Pranas, each a portion of himself and each assigned a separate function." (Prashna Upanishad 3:4) We usually speak of "five pranas," but there is really only pure Prana and its four modalities.

Prana: Vital energy; life-breath; life-force. In the human body the prana is divided into five forms: 1) *Prana*: the prana that moves upward; 2) *Apana*: The prana that moves downward, producing the excretory functions in general. 3) *Vyana*: The prana that holds prana and apana together and produces circulation in the body. 4) *Samana*: The prana the carries the grosser material of food to the apana and brings the subtler material to each limb; the general force of digestion. 4) *Udana*: The prana which brings up or carries down what has been drunk or eaten; the general force of assimilation.

If this is kept in mind the following will be more comprehensible and meaningful.

"The *Prana* himself dwells in eye, ear, mouth, and nose; the *Apana*, which is the second Prana, rules the organs of excretion and generation; the *Samana*, which is the third Prana, inhabits the navel and governs digestion and assimilation.

“The Self dwells in the lotus of the heart, whence radiate a hundred and one nerves [nadis]. From each of these proceed one hundred others, which are smaller, and from each of these, again, seventy-two thousand others, which are smaller still. In all these moves the *Vyana*, which is the fourth Prana.

“And then at the moment of death, through the nerve in the center of the spine, the *Udana*, which is the fifth Prana, leads the virtuous man upward to higher birth, the sinful man downward to lower birth, and the man who is both virtuous and sinful to rebirth in the world of men.” (Prashna Upanishad 3:5-7)

This final verse is an interpretive translation saying more than is really there. Swami Nikhilananda translates it literally: “And then udana, ascending upward through one of them, conducts the departing soul to the virtuous world, for its virtuous deeds; to the sinful world, for its sinful deeds; and to the world of men, for both.” As you see, there is no mention of a “nerve in the center of the spine,” the sushumna. The nadi of ascending consciousness is spoken of at the end of the Katha Upanishad thusly: “Radiating from the lotus of the heart there are a hundred and one nerves. One of these ascends toward the thousand-petaled lotus in the brain. If, when a man comes to die, his vital force passes upward and out through this nerve, he attains immortality; but if his vital force passes out through another nerve, he goes to one or another plane of mortal existence and remains subject to birth and death.” (Katha Upanishad 2:3:16) Here is what I wrote in comment on this verse:

“By ‘heart’ is meant the hub–located in the midst of the upper trunk of the body–of subtle passages known as nadis (here translated ‘nerves’) through which the life force (prana) circulates throughout the gross and subtle bodies, just as the blood circulates from the heart through the veins of the physical body. One hundred of these nadis direct the life force to the life processes of the bodies and are the forces of embodiment. One, unique, nadi, however, rises directly upward from the heart-hub into the head. (This nadi rises from the heart directly into the head–it is *not* the passage in the midst of the spine.) If at the time of death the departing spirit leaves through that channel, he gains immortality. But if his consciousness attaches itself to any of the hundred other nadis he will be impelled into the subtle worlds that lead inexorably back to incarnation in relativity.

“In every meditation, by intoning Om in time with the breath we activate this channel, causing the life force to spontaneously and effortlessly, flow upward into the thousand-petalled lotus in the head toward the divine radiance that shines above and upon the upper levels of the brain-lotus. That Divine Light is the essence of Om, the Life-Giving Word, the Pranava. Then at the end of life, having prepared himself by this practice, sitting in meditation the yogi ascends upward from the body into the realm of immortality.”

Cosmic prana

Since each of us is a reflection of the universe, there is a cosmic pranic arrangement also, so the sage continues:

“The sun is the Prana of the universe. It rises to help the Prana in the eye of man to see. The power of earth maintains the Apana in man. The ether between the sun and the earth is the Samana, and the all-pervading air is the Vyana.

“The Udana is fire, and therefore he whose bodily heat has gone out dies, after which his senses are absorbed in the mind, and he is born again. Whatever his thought at the moment of death, this it is that unites a man with Prana, who in turn, uniting himself with Udana and with the Self, leads the man to be reborn in the world he merits.” (Prashna Upanishad 3:8-10)

This final principle is the most important. It is expanded in the Gita in this way: “At the hour of death, when a man leaves his body, he must depart with his consciousness absorbed in me. Then he will be united with me. Be certain of that. Whatever a man remembers at the last, when he is leaving the body, will be realized by him in the hereafter; because that will be what his mind has most constantly dwelt on, during this life. Therefore you must remember me at all times, and do your duty. If your mind and heart are set upon me constantly, you will come to me. Never doubt this. Make a habit of practicing meditation, and do not let your mind be distracted. In this way you will come finally to the Lord, who is the light-giver, the highest of the high." (Prashna Upanishad 3:5-8)

This is why the japa and meditation of Om is "The Way," as Patanjali states in the Yoga Sutras (1:28)

The knowing of Prana: immortality

The importance of knowing the functions of Prana by direct experience–through yoga practice–is summed up by the sage, saying:

"The progeny of him who knows Prana as I have revealed him to you is never cut off; and he himself becomes immortal.

"It was said of old: *One who knows the Prana–whence he has his source, how he enters the body, how he lives there after dividing himself five-fold, what are his inner workings—such an one attains to immortality, yea, even to immortality.*" (Prashna Upanishad 3:11, 12)

For, as the other upanishads declare: Prana is Brahman.

The Witnessing Self

The one in the three

"Gargya then asked: 'Master, when a man's body sleeps, who is it within that sleeps, and who is awake, and who is dreaming? Who then experiences happiness, and with whom are all the sense organs united?'"(Prashna Upanishad 4:1)

Anyone who ponders the nature of consciousness comes to realize that there are three modes of experience: waking, dream, and dreamless sleep. All three of these states are experienced by a single witness who says: "I slept without dream," "I slept and dreamed," and "I am now awake." Who is that witness? This is Gargya's inquiry. Who is the unchanging witness of change? Who is the unseen seer? For no intelligent person of unclouded intellect can doubt the existence of such a one.

Sleep

"'As the rays of the sun, O Gargya, when he sets,' replied the sage, 'gather themselves up in his disk of light, to come out again when he rises, so the senses gather themselves up in the mind, the highest of them all. Therefore when a man does not hear, see, smell, taste, touch, speak, grasp, enjoy, we say that he sleeps. Only the Pranas are then awake in the body, and the mind is led nearer to the Self.'" (Prashna Upanishad 4:2-4)

Prana is the primal life-force or vital energy. The prana that manifests in the evolving universe also manifests in the evolving body of each human being. In the body there are five basic forms of prana: 1) Prana, the prana that moves upward; 2) Apana: The prana that moves downward, producing the excretory functions in general. 3) Vyana: The prana that holds prana and apana together and produces circulation in the body. 4) Samana: The prana that carries the grosser material of food to the apana and brings the subtler material to each limb; the general force of digestion. 5) Udana: The prana which brings up or carries down what has been drunk or eaten; the general force of assimilation.

The pranas also correspond to the five elements: earth (prithvi), water (apa), fire (tejas), air (vayu), and ether (akasha). One of these five elements is the foundation for one of the five senses: earth=smell, water=taste, fire=sight, air=touch, and ether=hearing/speech.

In the waking state all the pranas are quite active and fundamentally outflowing, even those that maintain the internal functions of the body being externalized through being expended in the fulfillment of their tasks. But in sleep they withdraw into the inner reservoirs of the body and the state of sleep occurs. On the subtlest energy level they withdraw into the manas, the energy field we call the mind. For the mind is the highest "sense," being the sum and goal of them all. It is not amiss to say that the senses serve the mind–at least when the right order prevails. Otherwise they drag the mind helplessly along addicting and enslaving it. Breaking the web of this addiction-slavery is then impossible without the practice of pranayama–control and refinement of the pranas. For this reason all viable spiritual traditions have methods that involve breath–the most objective manifestation of prana–to some degree.

When the pranas withdraw into the mind, their distracting activities lessen–unless they occupy and overwhelm the mind with constant and vivid dreaming. When/If the mind is thus granted a reprieve from their clamor, it begins to sense what is behind it, just as it is behind the senses. The mind is the witness of the senses, but it is also witnessed. That ultimate witness is the Self. Therefore the upanishad says that in sleep "the mind is led nearer to the Self."

Dreams and dreamlessness

Where do dreams come from? Gargya has not asked, but Pippalada tells him: "While in dream, the mind revives its past impressions. Whatever it has seen, it sees again; whatever it has heard, it hears again; whatever it has enjoyed in various countries and in various quarters of the earth, it enjoys again. What has been seen and not seen, heard and not heard, enjoyed and not enjoyed, both the real and the unreal, it sees; yea, it sees all." (Prashna Upanishad 4:5) Everyone is creative in the dream state, though some are definitely better writer/directors of their inner movies than others. He continues: "When the mind is overpowered by deep slumber, it dreams no more. It rests happily in the body." (Prashna Upanishad 4:6)

From the very first yogis have spoken of the importance of the dreamless, deep sleep state they call sushupti. This is because in dreamless sleep we are aware of awareness itself with no interference from the senses. We are aware deep within ourselves, aware of our nature as simple, pure consciousness. Dreamless sleep is also proof that the Self exists. For although no objects are presented to the mind, there is a witness of that non-experiencing. Otherwise we would not awaken and say: "I slept but had no dreams at all." Instead we would not know any time had passed, would not know that we had been asleep. That witness which cognizes the waking, dream, and dreamless states is the Atman itself.

There is a higher form "when sushupti [the dreamless sleep state] is rightly cognized [experienced] while conscious," says the Shandilya Upanishad. In that state we are "asleep while awake" and are fully conscious of the fact. This is very near the actual experience of the Self and partakes of that experience to some degree, the happiness and ease we feel being a touch of the joy (ananda) that is the nature of the Self. It is extremely valuable because it shows us that when all sensory experience is gone beyond there yet remains the truth of ourselves in the form of pure, unconditioned consciousness that is the Self.

In deep meditation we enter this state intentionally and begin working our inner transformation from this center by the subtle intonations of Om.

To the Self

"As birds, my friend, fly to a tree for rest, even so do all these things fly to the Self: Earth and its peculiar essence, water and its peculiar essence, fire and its peculiar essence, air and its peculiar essence, ether and its peculiar essence, the eye and what it sees, the ear and what it hears, the nose and what it smells, the tongue and what it tastes, the skin and what it touches, the voice and what it speaks, the hands and what they grasp, the feet and what they walk on, the mind and what it perceives, the intellect and what it understands, the ego and what it appropriates, the heart and what it loves, light and what it illumines, energy and what it binds together." (Prashna Upanishad 4:7, 8)

They "fly to the Self" because the Self is their origin. They are returning to their source after ages upon ages of separation in relative existence/experience.

"For verily it is the Self that sees, hears, smells, tastes, thinks, knows, acts. He is Brahman, whose essence is knowledge. He is the immutable Self, the Supreme." (Prashna Upanishad 4:9) The Self is the Experiencer in all beings, the knower of all things, and the doer of all acts. This points out the fact that Maya–illusion–is the misperception of things, not perception itself. Also, sense experience, thought, and actions are NOT illusions. It is our misunderstanding of them that is illusion. The Self is real and its experiences are real. It is true that they are purely mental in nature, but is the mind not real? Again, it is a matter how we perceive.

The Self is a wave of the ocean of Brahman, the Absolute, whose nature is Consciousness. The Self is immutable, and beyond it there is nothing else, for in essence it is one with Brahman, the ultimate Being. Yet, the Self needs to attain itself, needs to attain the consciousness of its Being which is Brahman. Therefore the sage says further:

The end result

"He who knows the immutable, the pure, the shadowless, the bodiless, the colorless, attains to Brahman, O my friend. Such an one becomes all-knowing, and he dwells in all beings. Of him it is written: 'He who knows that immutable Self, wherein live the mind, the senses, the pranas, the elements–verily such an one knows all things, and realizes the Self in all.'" (Prashna Upanishad 4:10, 11)

This is most important, for it indicates that first we know the Self–the individual Self, the jivatman–and then we are enabled to know the Supreme Self, the Paramatman: Brahman. And the Self we will know is itself:

Immutable. Eternally changeless, incapable of being either diminished or increased, for it is one with the Infinite.

Pure. Ever only itself, never really being influenced or changed by any thing whatsoever. Untainted by any contact, for it is untouchable.

Shadowless. The Self is Pure Light within which there is no shadow of darkness or differentiation. It is always exactly what it is

Bodiless. It is perfectly non-dual. It is neither inside or outside of any thing. It cannot be contained. It is absolutely one, having nothing appended to it or necessary to it.

Colorless. It has no “qualities” or “characteristics” but is always I AM. The three gunas are not present in it, nor are any gradations of any kind. It is indescribable. All we can really say about it is what it is not.

All of these terms indicate that the Self is the same as Brahman. And the Self that knows its Self–Brahman, “wherein live the mind, the senses, the pranas, the elements”–does in truth come to know all things and the Self in all things.

Omniscience and omnipresence are experienced by that liberated spirit who knows its oneness with The All.

Meditation on Om

So far the questions put to Pippalada have been about the components of the human organism which both empower and limit it. In the last section the subject of the Self was considered–specifically the nature of the Self and the results of knowing the Self. Now we approach the subject of the way in which the Self is known. Without knowing this, all the foregoing teaching is pointless.

Life and death

“Whereupon Satyakama, coming near to the master, said: Venerable sir, if a man meditate upon the syllable OM all his life, what shall be his reward after death?” (Prashna Upanishad 5:1)

Satyakama understood that what really mattered was not short-term gain in this life, but the state of consciousness that would determine where the individual would go after death when stripped of body, possessions, relationships, and all that is “of the earth, earthly”–when he has nothing but his degree of evolution to determine his future.

So he wants to know what will be the result of meditating on Om throughout one’s life. Literally, the Sanskrit texts asks what will be the result of *intense* meditation (abhidhyana) on Om, and what world (loka) will be won (jayati) by means of that meditation. For the world in which we find ourselves after death reveals our fundamental state of consciousness.

The supreme attainment

“And the master answered him thus: Satyakama, OM is Brahman–both the conditioned and the unconditioned, the personal and the impersonal. By meditating upon it the wise man may attain either the one or the other.” (Prashna Upanishad 5:2)

Brahman is absolutely one, but from our present perspective seems to be of a dual character. In this verse the expression “higher” (para) and “lower” (apara) are used, though Prabhavananda has used the explanatory translations “conditioned and the unconditioned” and “the personal and the impersonal.” It is more usual to use the terms nirguna (without attributes or qualities–guna) and saguna (with attributes or qualities) in relation to Brahman. In A Brief Sanskrit Glossary Nirguna Brahman is defined as: “The impersonal, attributeless Absolute beyond all description or designation.” Saguna Brahman is defined as: “The supreme Absolute conceived of as endowed with qualities like mercy, omnipotence, omniscience, omnipotence, etc., as distinguished from the undifferentiated Absolute–Nirguna Brahman.” Nirguna Brahman is the “higher” Brahman and Saguna Brahman is the “lower” or lesser. Again, this distinction is just a means of expression adopted for the limitations of our human intellects.

Presently it is commonly assumed–erroneously–that there is one way to meditate on Nirguna Brahman and another way to meditate on Saguna Brahman. But this was not so in the upanishadic era, as can be seen from the texts cited in both Om Yoga and The Word That Is God. It was understood that Om is all-inclusive, since It is Brahman Itself. Consequently, meditation on Om is meditation on both Nirguna and Saguna Brahman. Our perceptions will be according to whichever aspect we wish to contact.

According to our knowing

It also depends on our experience-knowlege of Om, not mere intellectual ideas. For Pippalada then says: "If he meditate upon OM with but little knowledge of its meaning, but nevertheless is enlightened thereby, upon his death he will be immediately born again on this earth, and during his new life he will be devoted to austerity, continence, and faith, and will attain to spiritual greatness." (Prashna Upanishad 5:3) That is, if for whatever reasons the yogi gains but little experience-knowledge of Om, still he will be enlightened by it to some degree. This being so, he will not spend a long period in the astral world, but will quickly be reborn so he can take up yoga again and make better progress than he did before. To ensure this, in his new life "he will be devoted to austerity, continence, and faith, and will attain to spiritual greatness."

"If, again, he meditate upon OM with a greater knowledge of its meaning, upon his death he will ascend to the lunar heaven, and after he has partaken of its pleasures will return again to earth." (Prashna Upanishad 5:4) "The lunar heaven" is the astral world in which the yogi experiences great happiness and even power according to the immense strength of positive karma which is engendered by the practice of yoga. Yet he will in time take birth again on the earth.

"But if he meditate upon OM in the full consciousness that it is one with God, upon his death he will be united with the light that is in the sun, he will be freed from evil, even as a snake is freed from its slough, and he will ascend to God's dwelling place. There he will realize Brahman, who evermore abides in the heart of all beings–Brahman Supreme!" (Prashna Upanishad 5:5) Those who experience in meditation that Om truly is Divinity Itself–is their own Divine Self–will be freed from the compulsion to earthly rebirth as well as all that has bound them to lower things and, united with the Light of Spirit that invisibly shines upon us through the intermediary of the sun, will ascend to the heights of existence and beyond into the transcendent Being of Nirguna Brahman.

Then Pippalada cites two verses even older than the upanishads that encapsulate all this:

"Concerning the sacred syllable OM it is written: "The syllable OM, when it is not fully understood, does not lead beyond mortality. When it is fully understood, and meditation is therefore rightly directed, a man is freed from fear, whether he be awake, dreaming, or sleeping the dreamless sleep, and attains to Brahman.

"By virtue of a little understanding of OM a man returns to earth after death. By virtue of a greater understanding he attains to the celestial sphere. By virtue of a complete understanding he learns what is known only to the seers. The sage, with the help of OM, reaches Brahman, the fearless, the undecaying, the immortal!" (Prashna Upanishad 5:6, 7)

As Sri Ramana Maharshi said: Om ever shines within us as the Self. May we all realize this.

Where is the Self?

"Lastly, Sukesa approached the sage and said: 'Holy sir, Hiranyanabha, prince of Kosala, once asked me this question: ""Sukesa, do you know the Self and his sixteen parts?"" I replied, ""I do not. Surely, if I had known them, I should have taught them to you. I will not lie, for he who lies perishes, root and all."" The prince silently mounted his chariot and went away. So now I ask of thee, Where is the

Self?'" (Prashna Upanishad 6:1)

This is an introduction to the actual teachings of this section, but it contains a couple of interesting points.

Sixteen parts

The Self is said in this verse to have sixteen "parts." Yet the Self is one, so how can this be? The upanishad is referring to the "extensions" or instruments of the Self by means of which it manifests within relative existence. They will be enumerated shortly.

Spiritual honesty

It is impressive when a spiritual teacher honestly admits to not knowing something. In a filmed interview, Carl Jung was asked what he thought some dream symbol meant. He laughed and said: "I haven't the faintest idea!" End of question!

Here we see the integrity of Sukesha who readily admitted not knowing the answer to a question. And his reason he gives, saying: "I will not lie, for he who lies perishes, root and all." Satya–truthfulness–is one of the essential observances of Yoga according to Patanjali, and here we see why. This should be taken to heart by us throughout our life. Sri Ramakrishna said that a person can realize God by scrupulously adhering to truth.

Abode of the Self

Where is the Self? "The sage replied: "My child, within this body dwells the Self, from whom sprang the sixteen parts of the universe; and in this manner they came into being." (Prashna Upanishad 6:2)

How precious, then, is the human body! And how foolish it is to think that spiritual experience will involve "escaping" from the body and flying off to some "spiritual world" to hobnob with angels and masters!

Now he will describe the sequence of cosmic manifestation.

Stabilizing Itself within creation

"If, creating, I enter my creation, the Self reflected, what is there to bind me to it; what is there to go out from it when I go out, to stay within it when I stay?" (Prashna Upanishad 6:3) This is a problem for both the infinite and the finite Selves.

"Pondering thus, and in answer to his thought, he made Prana; and from Prana he made desire; and from desire he made ether, air, fire, water, earth, the senses, the mind, and food; and from food he made vigor, penance, the Vedas, the sacrificial rites, and all the worlds. Thereafter, in the worlds, he created names. And the number of the elements he thus created was sixteen." (Prashna Upanishad 6:4) We need to take this part by part.

Pondering thus, and in answer to his thought, he made…. The world was made by the mere thought of God. As said before, this is the "dream" of God; it is all creative thought. Merely thinking of something gets us human beings nowhere–we have to bring it into manifestation by action and materials. This is not the case with God. He thought–and so it was. Consequently, in the following list of cosmic ingredients, we must not think of them as "stuff" but as cosmic thoughts.

Prana. First the Universal Life Force (vishwaprana) was manifested. This was the formless, basic "substance" of relative existence.

Desire. Next came the power of intention or aspiration. For unless we are motivated with the idea that something can be attained, we will not act. So the power to desire or will–and thereby to shape and work with the cosmic prana–is absolutely necessary for anything to "happen." "Desire" is the explanatory translation of Prabhavananda, and I think it is the best one. But the actual word in the Sanskrit is *shraddha*–faith. This was used, Shankara says, to mean a stimulus to the individual spirits (jivas). That is, subliminally all of us know that we have come from God and are intended to return to God. With this aspiration as the deepest impulse of our being, we are moving up the evolutionary path, ever onward, however many delays our ignorance and laziness may bring about.

Ether, air, fire, water, earth–the great primal elements and all their variations down to their material manifestations.

The senses. Actually, the word is *indriyam*, which means "organs" and often does mean only the five organs of perception (jnanendriyas): ear, skin, eye, tongue, and nose, but Shankara feels (and so do I) that it no doubt includes the five organs of action (karmendriyas): voice, hand, foot, organ of excretion, and the organ of generation. The indriyas are here being thought of as "wrappings" of the individual consciousness as well as being instruments of bodily function.

Mind. The indriyas are unconscious. That which activates them is the mind which both perceives and acts through them.

Food. By this term is meant all that goes to affect the evolving consciousness, from physical food to psychological and intellectual impressions that shape and move our development either forward or backward, according to their character. That this is so is demonstrated by those things that are said to be "made" from food:

Vigor. Virya is the strength and energy than manifests in body, mind, and intellect–especially as will power in the yogi.

Penance. Tapasya is practical spiritual disciplines, such as moral observances, self-purification, and the practice of meditation.

Vedas. The word is not Veda, but *mantra*–words of power which produce changes spiritually, mentally and physically by their repetition. From vigor comes the capacity for spiritual discipline, which is manifested in the form of the repetition (japa) and meditation (dhyana) centered on mantras, especially the Supreme Mantra: Om.

Sacrificial rites. This is not only an interpretive translation, it is a very narrowing one. The actual word is *karma*–a very wide and far-reaching matter, indeed. Here it means the law of action/reaction which fuels the very existence of the world and our bodies within it. Karma causes the manifestation of the cosmos and impels all sentient beings to take incarnation within it in forms appropriate to their level of consciousness and the nature of their past deeds, both physical and mental. Certainly merit-producing actions are part of karma, but karma is much more.

All the worlds. The many worlds (lokas) are produced in response to the varying degrees of evolution and past karma of the sentient beings within them.

Names. The prime factor in relative existence is *nama*: name. This seems very peculiar to those whose philosophy does not postulate that everything is ideation–thought. But the primeval sages of India perceived through their meditation that the thoughtform, the *idea* that is the matrix around which the body-vehicle of any manifested entity forms itself is that entity's "name." In the depths of their meditation the sages perceived the primal thought of each "thing." Since everything is formed of vibration, they translated that into spoken forms. In all other languages a word is just an agreed-upon symbol of an object, but in Sanskrit each word is a sound-form of the basic energy pattern of the designated object. Sanskrit is a kind of sonic physics–creative speech. For that reason Sanskrit script is call Devanagari–The City of the Gods–meaning that the divine powers manifesting as all objects "dwell" in the Sanskrit words. In the subtle levels of being the Sanskrit word IS the thing designated by the word. That is why it is stated that the Name of God IS God! Om is Divinity Itself. (See the section entitled The Glories and Powers of Om in *Om Yoga* and *The Word That Is God*.)

These are the sixteen parts of the cosmic and the individual Selves.

The Great Return

"As the flowing rivers, whose destination is the sea, having reached it disappear in it, losing their names and forms, and men speak only of the sea; so these sixteen parts created from out his own being by the Self, the Eternal Seer, having returned to him from whom they came, disappear in him, their destination, losing their names and forms, and people speak only of the Self. Then for man the sixteen parts are no more, and he attains to immortality. Thus was it said of old: 'The sixteen parts are spokes projecting from the Self, who is the hub of the wheel. The Self is the goal of knowledge. Know him and go beyond death.'" (Prashna Upanishad 6:5, 6)

There is an important principle here: All that exists has emanated from the Cosmic Self and is withdrawn into It–and the same is true of our many levels: they have come from the true "us" and will remerge in us. The idea that "the world" is to be discarded–escaped from–so we can be free is as illusory as the world from which we wish to rid ourselves. It is ignorance alone that we need to banish. We need to refine all our bodies through the practice of tapasya so they will be seen as nothing more than the projections of our mind–projections that can be reabsorbed in the state of perfect knowing. The macrocosm and the microcosm are both "proper" to Spirit and spirit. They are not impositions or prisons (though we make them so), but rays of the Self. They exist because we exist.

The only path to the Self is that of knowledge. Once that arises within us, death dissolves and immortality alone remains.

The right ending

"The sage concluded, saying: What I have told you is all that can be said about the Self, the Supreme Brahman. Beyond this there is naught." (Prashna Upanishad 6:7) So anything more we may say, that has not already been said in the upanishads (and the Gita), will really be nothing–worthless and pointless, if not outright self-deception. This merits being taken to heart. We should toss away our books of idle philosophy and speculation and become genuine yogis. Then we will truly know That Which Is To Be Known.

So: "The disciples worshiped the sage, and said: You are indeed our father. You have led us beyond the sea of ignorance. We bow down to all the great seers! Obeisance to the great seers!"

Those who teach us the truth of the Self–and more: the way to realize the Self–they are our true fathers, begetting us in Knowledge. They are worthy of worship (archanam) and all honor. They are the gods that lead us to God. *Namah Paramarishibhyah*–Salutations to the Great Rishis!

End of Prashna Commentary:

Mundaka Upanishad

Translated by Swami Gambhirananda
Published by Advaita Ashram, Kolkatta

Om ! O gods, may we hear auspicious words with the ears;
While engaged in sacrifices,
May we see auspicious things with the eyes;
While praising the gods with steady limbs,
May we enjoy a life that is beneficial to the gods.
May Indra of ancient fame be auspicious to us;
May the supremely rich (or all-knowing) Pusa (god of the earth)
Be propitious to us;
May Garuda, the destroyer of evil,
Be well disposed towards us;
May Brihaspati ensure our welfare.
Om ! Peace ! Peace ! Peace !

I-i-1: Om ! Brahma, the creator of the Universe and the protector of the world, was the first among the gods to manifest Himself. To His eldest son Atharva He imparted that knowledge of Brahman that is the basis of all knowledge.
I-i-2: The Knowledge of Brahman that Brahma imparted to Atharva, Atharva transmitted to Angir in days of yore. He (Angir) passed it on to Satyavaha of the line of Bharadvaja. He of the line of Bharadvaja handed down to Angiras this knowledge that had been received in succession from the higher by the lower ones.
I-i-3: Saunaka, well known as a great householder, having approached Angiras duly, asked, ‘O adorable sir, (which is that thing) which having been known, all this becomes known ?’
I-i-4: To him he said, ‘"There are two kinds of knowledge to be acquired – the higher and the lower"; this is what, as tradition runs, the knowers of the import of the Vedas say.’
I-i-5: Of these, the lower comprises the Rig-Veda, Yajur-Veda, Sama-Veda, Atharva-Veda, the science of pronunciation etc., the code of rituals, grammar, etymology, metre and astrology. Then there is the higher (knowledge) by which is attained that Imperishable.

I-i-6: (By the higher knowledge) the wise realize everywhere that which cannot be perceived and grasped, which is without source, features, eyes, and ears, which has neither hands nor feet, which is eternal, multiformed, all-pervasive, extremely subtle, and undiminishing and which is the source of all.
I-i-7: As a spider spreads out and withdraws (its thread), as on the earth grow the herbs (and trees), and as from a living man issues out hair (on the head and body), so out of the Imperishable does the Universe emerge here (in this phenomenal creation).
I-i-8: Through knowledge Brahman increases in size. From that is born food (the Unmanifested). From food evolves Prana (Hiranyagarbha); (thence the cosmic) mind; (thence) the five elements; (thence) the worlds; (thence) the immortality that is in karmas.
I-i-9: From Him, who is omniscient in general and all-knowing in detail and whose austerity is constituted by knowledge, evolve this (derivative) Brahman, name, colour and food.

I-ii-1:That thing that is such, is true.
The karmas that the wise discovered in the mantras are accomplished variously (in the context of the sacrifice) where the three Vedic duties get united. You perform them for ever with desire for the true results. This is your path leading to the fruits of karma acquired by yourselves.
I-ii-2: When, the fire being set ablaze, the flame shoots up, one should offer the oblations into that part that is in between the right and the left.
I-ii-3: It (i.e. the Agnihotra) destroys the seven worlds of that man whose Agnihotra (sacrifice) is without Darsa and Paurnamasa (rites), devoid of Chaturmasya, bereft of Agrayana, unblest with guests, goes unperformed, is unaccompanied by Vaisvadeva (rite) and is performed perfunctorily.
I-ii-4: Kali, Karali, Manojava and Sulohita and that which is Sudhumravarna, as also Sphulingini, and the shining Visvaruchi – these are the seven flaming tongues.
I-ii-5: These oblations turn into the rays of the sun and taking him up they lead him, who performs the rites in these shining flames at the proper time, to where the single lord of the gods presides over all.
I-ii-6: Saying, ‘Come, come’, uttering pleasing words such as, ‘This is your well-earned, virtuous path which leads to heaven’, and offering him adoration, the scintillating oblations carry the sacrificer along the rays of the sun.
I-ii-7: Since these eighteen constituents of a sacrifice, on whom the inferior karma has been said to rest, are perishable because of their fragility, therefore those ignorant people who get elated with the idea ‘This is (the cause of) bliss’, undergo old age and death over again.
I-ii-8: Remaining within the fold of ignorance and thinking, ‘We are ourselves wise and learned’, the fools, while being buffeted very much, ramble about like the blind led by the blind alone.
I-ii-9: Continuing diversely in the midst of ignorance, the unenlightened take airs by thinking, ‘We have attained the goal.’ Since the men, engaged in karma, do not understand (the truth) under the influence of attachment, thereby they become afflicted with sorrow and are deprived of heaven on the exhaustion of the results of karma.
I-ii-10: The deluded fools, believing the rites inculcated by the Vedas and the Smritis to be the highest, do not understand the other thing (that leads to) liberation. They, having enjoyed (the fruits of actions) in the abode of pleasure on the heights of heaven, enter this world or an inferior one.
I-ii-11: Those who live in the forest, while begging for alms – viz. those (forest-dwellers and hermits) who resort to the duties of their respective stages of life as well as to meditation – and the learned (householders) who have their senses under control – (they) after becoming freed from dirt, go by the path of the sun to where lives that Purusha, immortal and undecaying by nature.
I-ii-12: A Brahmana should resort to renunciation after examining the worlds acquired through karma, with the help of this maxim: ‘There is nothing (here) that is not the result of karma; so what is the need of (performing) karma ?’ For knowing that Reality he should go, with sacrificial faggots in hand, only to a teacher versed in the Vedas and absorbed in Brahman.
I-ii-13: To him who has approached duly, whose heart is calm and whose outer organs are under

control, that man of enlightenment should adequately impart that knowledge of Brahman by which one realizes the true and imperishable Purusha.

II-i-1: That thing that is such, is true.
As from a fire fully ablaze, fly off sparks in their thousands that are akin to the fire, similarly O good-looking one, from the Imperishable originate different kinds of creatures and into It again they merge.
II-i-2: The Purusha is transcendental, since He is formless. And since He is coextensive with all that is external and internal and since He is birthless, therefore He is without vital force and without mind; He is pure and superior to the (other) superior imperishable (Maya).
II-i-3: From Him originates the vital force as well as the mind, all the senses, space, air, fire, water, and earth that supports everything.
II-i-4: The indwelling Self of all is surely He of whom the heaven is the head, the moon and sun are the two eyes, the directions are the two ears, the revealed Vedas are the speech, air is the vital force, the whole Universe is the heart, and (It is He) from whose two feet emerged the earth.
II-i-5: From Him emerges the fire (i.e. heaven) of which the fuel is the sun. From the moon emerges cloud, and (from cloud) the herbs and corns on the earth. A man sheds the semen into a woman. From the Purusha have originated many creatures.
II-i-6: From Him (emerge) the Rik, Sama and Yajur mantras, initiation, all the sacrifices – whether with or without the sacrificial stake – offerings to Brahmanas, the year, the sacrificer, and the worlds where the moon sacrifices (all) and where the sun (shines).
II-i-7: And from Him duly emerged the gods in various groups, the Sadhyas, human beings, beasts, birds, life, rice and barley, as well as austerity, faith, truth, continence and dutifulness.
II-i-8: From Him emerge the seven sense-organs, the seven flames, the seven kinds of fuel, the seven oblations, and these seven seats where move the sense-organs that sleep in the cavity, (and) have been deposited (by God) in groups of seven.
II-i-9: From Him emerge all the oceans and all the mountains. From Him flow out the rivers of various forms. And from Him issue all the corns as well as the juice, by virtue of which the internal self verily exists in the midst of the elements.
II-i-10: The Purusha alone is all this – (comprising) karma and knowledge. He who knows this supreme, immortal Brahman, existing in the heart, destroys here the knot of ignorance, O good-looking one !

II-ii-1: (It is) effulgent, near at hand, and well known as moving in the heart, and (It is) the great goal. On It are fixed all these that move, breathe, and wink or do not wink. Know this One which comprises the gross and the subtle, which is beyond the ordinary knowledge of creatures, and which is the most desirable and the highest of all.
II-ii-2: That which is bright and is subtler than the subtle, and that on which are fixed all the worlds as well as the dwellers of the worlds, is this immutable Brahman; It is this vital force; It, again, is speech and mind. This Entity, that is such, is true. It is immortal. It is to be penetrated, O good-looking one, shoot (at It).
II-ii-3: Taking hold of the bow, the great weapon familiar in the Upanishads, one should fix on it an arrow sharpened with meditation. Drawing the string, O good-looking one, hit that very target that is the Imperishable, with the mind absorbed in Its thought.
II-ii-4: Om is the bow; the soul is the arrow; and Brahman is called its target. It is to be hit by an unerring man. One should become one with It just like an arrow.
II-ii-5: Know that Self alone that is one without a second, on which are strung heaven, the earth and the inter-space, the mind and the vital forces together with all the other organs; and give up all other talks. This is the bridge leading to immortality.
II-ii-6: Within that (heart) in which are fixed the nerves like the spokes on the hub of a chariot wheel,

moves this aforesaid Self by becoming multiformed. Meditate on the Self thus with the help of Om. May you be free from hindrances in going to the other shore beyond darkness.
II-ii-7: That Self which is omniscient in general and all-knowing in detail and which has such glory in this world – that Self, which is of this kind – is seated in the space within the luminous city of Brahman.
It is conditioned by the mind, It is the carrier of the vital forces and the body, It is seated in food by placing the intellect (in the cavity of the heart). Through their knowledge, the discriminating people realize that Self as existing in Its fullness everywhere – the Self that shines surpassingly as blissfulness and immortality.
II-ii-8: When that Self, which is both the high and the low, is realized, the knot of the heart gets united, all doubts become solved, and all one's actions become dissipated.
II-ii-9: In the supreme, bright sheath is Brahman, free from taints and without parts. It is pure, and is the Light of lights. It is that which the knowers of the Self realize.
II-ii-10: There the sun does not shine, nor the moon or the stars; nor do these flashes of lightning shine there. How can this fire do so ? Everything shines according as He does so; by His light all this shines diversely.
II-ii-11: All this that is in front is but Brahman, the immortal. Brahman is at the back, as also on the right and the left. It is extended above and below, too. This world is nothing but Brahman, the highest.

III-i-1: Two birds that are ever associated and have similar names, cling to the same tree. Of these, one eats the fruit of divergent tastes, and the other looks on without eating.
III-i-2: On the same tree, the individual soul remains drowned (i.e. stuck), as it were; and so it moans, being worried by its impotence. When it sees thus the other, the adored Lord, and His glory, then it becomes liberated from sorrow.
III-i-3: When the seer sees the Purusha – the golden-hued, creator, lord, and the source of the inferior Brahman – then the illumined one completely shakes off both merit and demerit, becomes taintless, and attains absolute equality.
III-i-4: This one is verily the Vital Force which shines divergently through all beings. Knowing this, the illumined man has no (further) occasion to go beyond anything in his talk. He disports in the Self, delights in the Self, and is engrossed in (spiritual) effort. This one is the chief among the knowers of Brahman.
III-i-5: The bright and pure Self within the body, that the monks with (habitual effort and) attenuated blemishes see, is attainable verily through truth, concentration, complete knowledge, and continence, practised constantly.
III-i-6: Truth alone wins, and not untruth. By truth is laid the path called Devayana, by which the desireless seers ascend to where exists the supreme treasure attainable through truth.
III-i-7: It is great and self-effulgent; and Its form is unthinkable. It is subtler than the subtle. It shines diversely. It is farther away than the far-off, and It is near at hand in this body. Among sentient beings It is (perceived as) seated in this very body, in the cavity of the heart.
III-i-8: It is not comprehended through the eye, nor through speech, nor through the other senses; nor is It attained through austerity or karma. Since one becomes purified in mind through the favourableness of the intellect, therefore can one see that indivisible Self through meditation.
III-i-9: Within (the heart in) the body, where the vital force has entered in five forms, is this subtle Self to be realized through that intelligence by which is pervaded the entire mind as well as the motor and sensory organs of all creatures. And It is to be known in the mind, which having become purified, this Self reveals Itself distinctly.
III-i-10: The man of pure mind wins those worlds which he mentally wishes for and those enjoyable things which he covets. Therefore one, desirous of prosperity, should adore the knower of the Self.

III-ii-1: He knows this supreme abode, this Brahman, in which is placed the Universe and which shines holy. Those wise ones indeed, who having become desireless, worship this (enlightened) person, transcend this human seed.
III-ii-2: He who covets the desirable things, while brooding (on the virtues), is born amidst those very surroundings along with the desires. But for one who has got his wishes fulfilled and who is Self-poised, all the longings vanish even here.
III-ii-3: This Self is not attained through study, nor through the intellect, nor through much hearing. The very Self which this one (i.e. the aspirant) seeks is attainable through that fact of seeking; this Self of his reveals Its own nature.
III-ii-4: This Self is not attained by one devoid of strength, nor through delusion, nor through knowledge unassociated with monasticism. But the Self of that knower, who strives through these means, enters into the abode that is Brahman.
III-ii-5: Having attained this, the seers become contented with their knowledge, established in the Self, freed from attachment, and composed. Having realized the all-pervasive One everywhere, these discriminating people, ever merged in contemplation, enter into the All.
III-ii-6: Those to whom the entity presented by the Vedantic knowledge has become fully ascertained, who are assiduous and have become pure in mind through the Yoga of monasticism – all of them, at the supreme moment of final departure, become identified with the supreme Immortality in the worlds that are Brahman, and they become freed on every side.
III-ii-7: To their sources repair the fifteen constituents (of the body) and to their respective gods go all the gods (of the senses). The karmas and the soul appearing like the intellect, all become unified with the supreme Undecaying.
III-ii-8: As rivers, flowing down, become indistinguishable on reaching the sea by giving up their names and forms, so also the illumined soul, having become freed from name and form, reaches the self-effulgent Purusha that is higher than the higher (Maya).
III-ii-9: Anyone who knows that supreme Brahman becomes Brahman indeed. In his line is not born anyone who does not know Brahman. He overcomes grief, and rises above aberrations; and becoming freed from the knots of the heart, he attains immortality.
III-ii-10: This (rule) has been revealed by the mantra (which runs thus): ‘To them alone should one expound this knowledge of b who are engaged in the practice of disciplines, versed in the Vedas, and indeed devoted to Brahman, who personally sacrifice to the fire called Ekarsi with faith, and by whom has been duly accomplished the vow of holding fire on the head.’
III-ii-11: The seer Angiras spoke of this Truth in the days of yore. One that has not fulfilled the vow does not read this. Salutation to the great seers. Salutation to the great seers.

Om ! O gods, may we hear auspicious words with the ears;
While engaged in sacrifices,
May we see auspicious things with the eyes;
While praising the gods with steady limbs,
May we enjoy a life that is beneficial to the gods.
May Indra of ancient fame be auspicious to us;
May the supremely rich (or all-knowing) Pusa (god of the earth)
Be propitious to us;
May Garuda, the destroyer of evil,
Be well disposed towards us;
May Brihaspati ensure our welfare.
Om ! Peace ! Peace ! Peace !

Here ends the Mundakopanishad, included in the Atharva-Veda.

Mundaka Upanishad Commentary

Commentary on the Mundaka Upanishad–by Swami Nirmalananda Giri

Knowing the ALL

It is an interesting trait of the Western mind that it wants encapsulations of things, lists of "essentials," advice on "shortcuts," and "what is the one thing?…" in every department of life and thought. Whether this is a desire for efficiency or a form of intellectual minimalism or outright laziness is hard to say–chances are it varies from person to person. Nevertheless, "getting to the heart of the matter" is something dear to the heart of Americans, especially. They are not alone in this attitude. The upanishads reflect the same mentality. Perhaps that is why Vivekananda considered the West, and America particularly, as being more suited to the teachings of Vedanta–the upanishads–than the contemporary East.

In the first section of the Mundaka Upanishad we find the highest expression of this attitude:

"Out of the infinite ocean of existence arose Brahma, first-born and foremost among the gods. From him sprang the universe, and he became its protector. The knowledge of Brahman, the foundation of all knowledge, he revealed to his first-born son, Atharva." (Mundaka Upanishad 1:1:1)

A pre-creation story

According to Indian texts, at the beginning of the present creation cycle Brahma, that person who was destined to be the creator/projector of the three worlds, awoke to find himself in infinite, empty space. At first he felt fear, but then he laughed at his foolishness, for there was no one there but him. Who would he fear? Then he pondered his situation, attempting to comprehend it. At one point a great voice resounded all around him, saying a single word: "Tapa"–meaning "do tapasya." This awakened Brahma's memory of yoga meditation, so he began to mediate. After some time he attained full memory of his past as well as the knowledge of how to create the worlds–which he did. He also became established in direct perception of Brahman.

Among his "children" brought forth through his meditation, was Atharva, to whom he taught the way to realize Brahman. "In turn Atharva taught this same knowledge of Brahman to Angi. Angi, again, taught it to Satyabaha, who revealed it to Angiras." (Mundaka Upanishad 1:1:2)

The essence of knowledge

To Angiras came upon a time Sounaka, the famous householder, and asked respectfully: "Holy sir, what is that by which all else is known?" (Mundaka Upanishad 1:1:3)

We have already been told that the knowledge of Brahman, Brahmavidya, is the foundation of all knowledge. But Sounaka has a very salutary impatience and ambition. He wants to know what is the one thing which, being known, causes all to be known. This is both a wise quest and a wise attitude. Little Red Riding Hood ended up in the wolf's stomach because she dawdled on the way instead of going straight to her destination. If we look at the history of religions we will find that the countries which produce the most enlightened persons are those countries which have produced empires. For when such people turn to spiritual life they go after the loftiest spiritual attainments–they become imperialists of the spirit! They seek out the most direct way…and go there. Sounaka is one of them–and hopefully so are we. Knowledge is the subject of the question, so Angiras lays a foundation for his answer.

"Those who know Brahman," replied Angiras, "say that there are two kinds of knowledge, the higher and the lower.

"The lower is knowledge of the Vedas (the Rik, the Sama, the Yajur, and the Atharva), and also of phonetics, ceremonials, grammar, etymology, metre, and astronomy. The higher is knowledge of that by which one knows the changeless reality." (Mundaka Upanishad 1:1:4-5)

Analysis of knowledge

Now we should look at this very carefully. First of all, who do we believe? When I first emerged from the deadly cocoon of fundamentalist Protestantism my intellectual world was quite simple–simplistic, actually. Fortunately I first read the Bhagavad Gita and then *Autobiography of a Yogi*. The next step was to get out of my deadly environment, so within a few months I was on the plane to California and wider horizons.

But I discovered in a short time that wider horizons can have a drawback. I began encountering just about every shade of philosophical and religious thought and attitude, most of them incompatible with each other. Almost daily I was told conflicting things, and always with the utmost confidence. As someone once said: "The problem with ignorance is that it picks up confidence as it goes along." I loved being in the wide-open mental spaces of California (and I still do), but which way should I go? Who could–or should–I trust? Since I had been shaken out of my spiritual entombment by learning of the yoga tradition I wisely followed the principle that only those who know God really know anything. So I sought out the teachings of illumined yogis of past and present, discarding those inauspicious Indian teachers who claimed to have a new revelation for a new age, and only paying attention to those who were right in the center of the Eternal Dharma. (Once somebody asked me what a great yogi's "distinctive teachings" were. "None!" I replied with satisfaction. "If he taught anything 'new" I would have nothing to do with him. Truth is eternal.") I appreciated it if the English was good (and equally if the book was free from typos), and expressed in a way that someone in the twentieth century like myself could comprehend, but I wanted to know what all the great yogis throughout history knew: the tried and proven way to God.

My great blessing was being able to trek many times to the Vedanta Bookshop in Hollywood. There I found an abundance of eternal wisdom, the same wisdom that had been flowing in a life-giving stream for countless ages–like the holy Ganga. The Ganga that emerges at Gangotri high in the Himalayas is the same Ganga that flows into the ocean at Gangasagar. In the same way I found on the shelves of that little shop the same Sanatana Dharma spoken by the primeval sages of India. A little further east in Hollywood at the Self-Realization Fellowship I listened every Sunday to an ideal presentation of both the philosophy and spiritual practice of Eternal India. All this prepared me for India where, as a friend of ours once said about the same pilgrimage, "I got the idea." And have treasured it ever since.

So those who know Brahman "say that there are two kinds of knowledge, the higher and the lower."

The lower, they say, is the knowledge of scriptures, ritual, philosophic, expression and suchlike–including, by the way, astrology. Please note that they do not denounce these things as useless or as ignorance. They are definitely said to be knowledge, and a sensible person appreciates and learns them to a reasonable and practical degree. But it must be understood that the essential, "the higher is knowledge of that by which one knows the changeless reality"–Brahman. The knowledge which enables us to Know is to be sought for and prized above all else. While writing this previous sentence I could clearly hear in memory the recorded voice of Yogananda saying: "I walked my feet off from Cape Cormorin to the Himalayas" in search of the knowledge that would reveal God to him.

The lesser knowledge tells us only of that which changes, including our own short physical life. But the higher knowledge brings us to the Changeless Reality. "By this is fully revealed to the wise that which transcends the senses, which is uncaused, which is indefinable, which has neither eyes nor ears, neither hands nor feet, which is all-pervading, subtler than the subtlest–the everlasting, the source of all." (Mundaka Upanishad 1:1:6) The Absolute Consciousness, the Totality of Being, is shown to the wise–to the yogis–by this knowledge.

And the world?

What about this world in which we find ourselves? Is it to be despised as worthless and antithetical to Brahman, our Goal? Lest we think such a foolish thing Angiras further says: "As the web comes out of the spider and is withdrawn, as plants grow from the soil and hair from the body of man, so springs the universe from the eternal Brahman." (Mundaka Upanishad 1:1:7)

The world, then, is an extension or emanation of Brahman. In other words, the world IS Brahman. We are living and moving in divinity manifesting as the world. Why, then, do we say that the world is illusory? It is the world in our mind–our perception, our interpretation, of the world–that is an illusion, not the world itself. In Indian texts we continually find the simile of the snake in a rope or a man in tree. That is, in darkness we see a rope lying on the ground and immediately "see" a snake lying there–we see the glitter of its eyes and may even hear it hiss! Yet, when light is brought we see only a rope. The rope was always real, was always there. The snake was an illusion that existed only in our mind. In the same way, walking in the darkness we may see a dead tree and mistake it for a human being, taking its branches for arms. We may even see the "arms" move and think we see a face looking at us. But when we come closer we see it is only a tree–and a dead one, at that. The tree was real, but the man was not. Illusion is always a mental phenomenon, never a real or objective thing. So it is illusion and ignorance we must decry, but never find fault with the world; for the world is Brahman.

In both instances, rope and tree, we may experience great fear. But the moment we see them for what they really are, our fear evaporates and we are at peace. This is how it is with us and this world. Our illusions fill us with terrible fears and anxieties, all of which will be dispelled when we see its actual nature as Brahman. No wonder, then, that Krishna told Arjuna: "Even a little of this dharma delivers you from great fear." (Bhagavad Gita 2:40)

The chain of causation

The sage now gives us an outline of the process of the emanation of the world from Brahman.

"Brahman willed that it should be so, and brought forth out of himself the material cause of the universe; from this came the primal energy, and from the primal energy mind, from mind the subtle elements, from the subtle elements the many worlds, and from the acts performed by beings in the many worlds the chain of cause and effect–the reward and punishment of works." (Mundaka Upanishad 1:1:8)

Creation is also spoken of as expansions from Brahman, and that is the mode here. Brahman first expands as primordial matter, than as primordial energy. From this comes the intelligence inherent in creation, then the elements, and the various worlds in which they predominate. The final ingredient, though, comes from the sentient beings within the universe: karma. God supplies the stage and we supply the actions and reactions which unfold upon the stage.

“Brahman sees all, knows all; he is knowledge itself. Of him are born cosmic intelligence, name, form, and the material cause of all created beings and things.” (Mundaka Upanishad 1:1:9) No wonder, then, that in the Gita, that great digest of the upanishads, we find the words: “Brahman is the ritual, Brahman is the offering, Brahman is he who offers to the fire that is Brahman. If a man sees Brahman in every action, He will find Brahman.” (Bhagavad Gita 4:24)

Seeing is freeing.

Delusion and Ignorance

We usually think of delusion and ignorance in terms of “ordinary” life and its situations. Those who are more occupied with “spiritual” matters assume that they are beyond such, but Angiras thinks differently, and so should we.

“Finite and transient are the fruits of sacrificial rites. The deluded, who regard them as the highest good, remain subject to birth and death.” (Mundaka Upanishad 1:2:7. Swami Prabhavananda has omitted verses 1 to 6 of this section as they enumerate various technical aspects of Vedic sacrifices. Verse seven begins the philosophical exposition of the external rites.) Swami Nikhilananda translates a bit more literally: “Frail indeed are those rafts of sacrifices, therefore they are destructible. Fools who rejoice in them as the Highest Good fall victims again and again to old age and death.” “Back they must turn to the mortal pathway, subject still to birth and to dying,” (Bhagavad Gita 9:3) says the Gita on the same subject.

Karma and religion

I think just about everybody puts karma into two lumps: Good Karma and Bad Karma. But that is not very satisfactory. Karma, like all of life, has many nuances and can vary greatly. Some karma, for example, creates more karma, and some actually dissolves karma. For example, Sri Ramakrishna said that all spiritual practices are part of Karma Yoga, but they deliver us from karma. There are material, mental, and spiritual karmas. The material and mental karmas impel us to more of the same, whether good or bad. But spiritual karma enables us to rise above the material and mental planes and free ourselves from karmic bondage.

Angiras wants us to understand that religious karma is not always spiritual. This should not surprise us when we can readily see that most religion is based on material goals. “Stuff” and “happiness” just about sums up the motives of all the religions of the world, including that of modern India. As a result, most religious acts culminate in more mental and psychological involvement, not freedom. In the verses omitted by Swami Prabhavananda it is pointed out that most religion creates karma that takes us to heaven–and then dumps us back on earth when our “merit” is used up. So we end back where we started. What a gyp.

Just because a religious act is either directed toward God or offered to God does not mean it will ultimately lead to God. Usually it leads us away from God into the labyrinth of relative existence in some form or other. Since most people have been cultivating a taste for earthly things through life after life, this suits them. But it should gall us, and we should refuse the pursuit and get off the merry-go-round.

Great suffering

So there are aspects of religion we should avoid adamantly. Otherwise: “Living in the abyss of ignorance, yet wise in their own conceit, the deluded go round and round, like the blind led by the blind.” (Mundaka Upanishad 1:2:8) “They be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch,” (Matthew 15:14) said Jesus, surely having this verse in mind.

Swami Gambhirananda’s translation points out a sad aspect of all this: “Remaining within the fold of ignorance, and thinking, ‘We are ourselves wise and learned,’ the fools, *while being buffeted very much*, ramble about like the blind led by the blind alone.” Buffeted very much. (“Being afflicted by many ills” is the translation of Swami Nikhilananda.) How true. Promising others the cessation of all troubles and sorrows, these religious mountebanks are more afflicted than ordinary people. Whether this is from the negative karma accruing from their dishonesty or a manifestation of their own inner diseases, the result is the same. “While they promise them liberty, they themselves are the servants of corruption,” (II Peter 2:19) as Saint Peter put it.

You have better ways to spend your time, so I will not recount to you the observations of over sixty years in which I have seen such hucksters and their dupes literally undergoing “the sufferings of the damned.” And all the while they denounce those taking another path as “deluded” and “of the devil.” Well, as Jesus said: “They have their reward.” (Matthew 6:2, 5, 16) And they must like it, for they certainly cling to it.

Such is the grave danger of externalized religion.

Great delusion

As I say, they love and cling to their miserable condition. As the upanishad continues: “Living in the abyss of ignorance, the deluded think themselves blest. Attached to works, they know not God. Works lead them only to heaven, whence, to their sorrow, their rewards quickly exhausted, they are flung back to earth.” (Mundaka Upanishad 1:2:9)

Then the heart of the matter is revealed in the next verse: “Considering religion to be observance of rituals and performance of acts of charity, the deluded remain ignorant of the highest good. Having enjoyed in heaven the reward of their good works, they enter again into the world of mortals.” (Mundaka Upanishad 1:2:10)

Rituals of worship and good deeds certainly produce good karma, but that is not the force that lifts us above samsara, the ever-turning wheel of birth and death. If our religion consists only of outer observances it will condition our consciousness even more to identify with the material level of existence. And that identification will be a round-trip ticket for our return to another birth after another death!

Even helping others is spiritually valueless if it is not done with a wider, spiritual perspective. One of the hallmarks of today’s ineffectual religion is its obsessive involvement in social action and reform. When we look at the lives of saints we see they were the most generous of people, even sacrificing themselves for others. But they did these things not as their religion, but as an expression of their love for God and His children–which is the true religion.

We must not “remain ignorant of the highest good,” but must seek that Highest Good within through meditation and the cultivation of spiritual consciousness even outside meditation. Unless we do this we will find ourselves shuttled right back to earth on completion of our good “heaven karma.”

Wisdom and Truth

The wise

No one likes to be thought stupid, and all like to be thought intelligent. Even better is it to be thought wise. Of course, in all ages there have been the fools that preferred to be “cool” or “sharp” or “neat” or such idiotic expressions. The sad thing is that the vast majority want to be thought of as smart or wise, but only a small percentage care whether they really are smart or wise. The upanishad is meant for these latter people, so the sage continues: “But wise, self-controlled, and tranquil souls, who are contented in spirit, and who practice austerity and meditation in solitude and silence, are freed from all impurity, and attain by the path of liberation to the immortal, the truly existing, the changeless Self.” (Mundaka Upanishad 1:2:11)

Let us look at the traits of the wise. They are disciplined, and so are self-controlled. As a result of their discipline they have become peaceful. Intent on spiritual development, giving priority to the spirit, they have become contented–for outside the spirit there is no peace or tranquility. This means that they are harmonious and balanced, as well. They continually engage in those disciplines which purify them, and by being so purified they are capable of becoming adept in meditation. As a result of these qualities they are firmly on the path to liberation, and shall without doubt attain to the Self which is the only truly existing thing, changeless and sure from eternity.

Some adjectives

Now a look at some Sanskrit terms will be helpful to us.

The wise are said to be *aranye*–living in the forest. At the time of the Gita, many serious sadhakas lived on the outskirts of towns, preferring to live in the wooded areas where neighbors would not be visible, even if somewhat near. This ideal is found twice in the Gita: “Turn all your thought toward solitude, spurning the noise of the crowd, its fruitless commotion.” (Bhagavad Gita 13:10) And: “When a man seeks solitude,…ever engaged in his meditation on Brahman,…that man is ready for oneness with Brahman.” (Bhagavad Gita 18:52, 53) It is not a matter of surrounding vegetation, but the inward withdrawal from outer association that is being praised here. Even in a crowded city we can live in “the forest” of inner solitude. In the thirteenth chapter of Autobiography of a Yogi, the master yogi, Ram Gopal Muzumdar, asked Yogananda: “Are you able to have a little room where you can close the door and be alone?” When he said that he did have such a room, the saint told him: “That is your cave. That is your sacred mountain. That is where you will find the kingdom of God.” Though that is so, still the aspiring yogi should be extremely sparing of social contacts, and then only with those who benefit him spiritually.

The first words of this verse in Sanskrit describe the wise as *tapahshraddhe*–an interesting fusion of tapasya and shraddha–ascetic discipline and faith–shraddha in this instance meaning aspiration more than faith. Many people engage in spiritual practice for the wrong reasons, but the right one is a confidence in one’s ability to attain self-realization. Tapah literally means to generate heat, so tapahshraddha can also mean heat-generating faith or aspiration, that which heats us up, builds the proverbial fire under us, gets us moving and keeps us moving. Tapasya is the energy generator of the wise directed by their assurance that the Goal exists and is within grasp. Tapahshraddha is the radiance (tejas) that fills the proficient yogi. In the Chandogya Upanishad, when a young man returns from a long period of tapasya, his teacher said to him: ““My son, your face shines like one who knows Brahman.” (Chandogya Upanishad4:14:2) This is the effect of tapahshraddha.

The wise are *vidvamsah*–learned. They not only practice, they study and learn and assimilate what they have learned. There is no place in spiritual life for pious ignorance. Sentimental dummies are not "devotees," they are fools. And fools do not find God. It is very true that many people get what Yogananda called "intellectual indigestion" from reading loads of theories and trivia. But the wise carefully choose books of spiritual wisdom such as scriptures, lives of holy people, and the writings/teachings of those who possess genuine inner illumination. Such books can never do anything but good. It is especially necessary to read the teachings of realized yogis. (I am not talking about super-gurus, glitter-gurus, and empire-building gurus, but real Masters of the spiritual life.) Naturally, they will have to use their own good sense as to whose words are worthwhile and whose are worthless or even poisonous. They will not have a library of thousands of books, I assure you. But they will have a goodly number of spiritual gems which they will perpetually read and ponder daily. Certainly they will not spend hours a day on reading, but they will allot an appropriate amount of time for it. Fake teachers and cults hate what I have just written, insisting that "loyal" and "in tune" cultists will read nothing but what the cult authorizes, so the dupes will not "get confused." This only reveals their predatory cruelty. Their "protection" of their "sheep" is nothing less than the "protective custody" of the Nazi death camps. They fear that if their followers become informed as to the real nature of traditional philosophy and yoga they will realize they are being lied to, and will sensibly go elsewhere and find real truth. And that is bad for business.

Now comes an interesting adjective: *virajah*–beyond (free from) rajas. This may seem odd, but those of you who have been yogis for some years will remember how at the beginning of your "yoga days" you were very rajasic in your approach. First of all, you wanted to tell everyone about it, and you went around accumulating "spiritual stuff" of all kinds. You really began to star in your own spiritual movie, and you made quite an epic. Your motives were perfectly all right, even laudable, but they were rajasic, filled with activity and "passion" for getting on to the Goal. Again, the intentions were good, but the feverishness and externalization was not. For a lot of people, when the rajas fizzles out so does their impetus toward God. Most abandon any form of spiritual life, while others settle down to a comfortable and ineffectual life in some yoga cult that makes them feel secure and one of the "chosen." But what is needed is for the rajasic heat to mutate into the steady warmth and radiance of sattwa. Then the aspiration and involvement actually increases, but in a fully effectual way, an increasingly interior way. Spiritual life changes over from a compulsion to an intelligent choice. Spiritual restlessness becomes steadiness in spiritual practice and development. God is no longer the brass ring to strain at but an ever-present Reality whose perception keeps on increasing in a naturally supernatural way.

And the result of all this? The upanishad says: "*prayanti suryadvarena*," which Shankara says means: "they move superbly [skillfully] along the path of the sun." That is, they ascend steadily and skillfully to the solar world, the realm of the Self-existent Light that is Brahman.

Getting in Perspective

Many things are needed in life, but none more important than an overview, a perspective on the values of life. This is true for everyone, so the sage now speaks of it in a spiritual context.

"Let a man devoted to spiritual life examine carefully the ephemeral nature of such enjoyment, whether here or hereafter, as may be won by good works, and so realize that it is not by works that one gains the Eternal. Let him give no thought to transient things, but, absorbed in meditation, let him renounce the world. If he would know the Eternal, let him humbly approach a Guru devoted to Brahman and well-versed in the scriptures." (Mundaka Upanishad 1:2:12)

This needs to be looked at bit by bit.

Let a man devoted to spiritual life examine carefully the ephemeral nature of such enjoyment, whether here or hereafter, as may be won by good works, and so realize that it is not by works that one gains the Eternal. Back in high school I came across an eighteenth-century collection of humor and satire. I have forgotten most of it, but there was one story about a man who fell in love with a woman he often saw at the theater. That was when all lighting came from candles, and in that light she looked stunningly beautiful. He got the courage to ask her if he could visit her at home in the daytime. She agreed, and in the daylight he saw that she was horrible-looking, incredibly old, wore a wig and loads of make-up. He fell out of love instantly! It is the same with this and all other worlds and the enjoyments they offer in return for good karma. It is all deathly illusion. What we need is the light of spiritual day.

Seeing the world clearly is the only lasting antidote for the poison of worldliness. First we approach the matter intellectually. Just the fact of inevitable death should begin to turn us from attachment, and the fact that nothing lasts should seal our disillusionment. Yet, old habits do indeed die hard, and there is no habit as strongly entrenched as attraction to the world and its promises. So discipline is needed.

Let him give no thought to transient things. The wise aspirant must exert his will and refuse to even give a thought to the "good things" offered by the world, "good things" that will melt away in time, and that often prove to be anything but good. Look at those that have worldly success. Misery and confusion is their daily bread, but those who envy them are convinced that they alone have found the way to happiness. We must in contrast refuse to even look at the mirages held out to us by the world and our own habit-deluded mind. How will we cure the mind of its awful addictions? By being…

Absorbed in meditation. For meditation cures the fevers of the mind and heart and dispels the hallucinations produced by illusions and desires. The only way to be absorbed in meditation is to be constantly cultivating interior consciousness even outside of meditation. Our whole life must become a meditation process.

Let him renounce the world. The Sanskrit word nirvedam does not really mean renunciation, though many translators use that term. Actually, *nirvedam* means being indifferent, not being influenced or moved by something–in this case the world and its ways. It is an inner state, a condition of the mind very akin to the non-arising (*nirodha*) of mental reactions (*vrittih*) spoken about in the Yoga Sutras as being the state of yoga. "When your intellect has cleared itself of its delusions, you will become indifferent to the results of all action, present or future." (Bhagavad Gita 2:52) And consequently you will be indifferent to the actions that produce those results as well as the world-stage on which their dramas are enacted. None of this occurs just for the asking or wishing, so Angiras give us practical advice:

If he would know the Eternal, let him humbly approach a Guru devoted to Brahman and well-versed in the scriptures. The ideal of the upanishads often differs from that of later Indian thought which is not based on wisdom but on whimsy–and often on theatrical effect. Today there is a lot of talk about how valueless a teacher is who only knows the scriptures but has no inner realization, and how wonderful is the illiterate–or one who is ignorant of the scriptures–but who has spiritual knowledge. This is silly. First of all, a scholar can tell you what the great masters of the spiritual life taught in the scriptures, and you can learn from them just as you would if they were still on earth. You cannot get spirituality from books, it is true, but you can get spiritual instruction that will lead to the acquisition of spirituality. On the other hand, what kind of a person, supposedly intent on gaining spiritual knowledge, will choose to remain ignorant? Consider Sri Ramana Maharshi. He had no interest in academic matters, but after going to Arunachala and attaining realization he became a living library of countless spiritual texts, having read widely in several languages. So the sage tells us that a worthy teacher has a thorough knowledge of the holy writings and is also *Brahmanishtham*–established in the experiential knowledge of Brahman.

Such a teacher is rare, but we should accept no lesser teacher. If we find such a one we must learn all we can and then apply it. If we cannot find one, then we should diligently study the words of realized masters and follow them. The Mahayana Buddhists say a very wonderful thing: Whenever someone resolves to seek enlightenment a host of buddhas and bodhisattwas immediately become aware of it and begin blessing and guiding him. Real masters never die, so we can become their disciples no matter how long ago they lived in a physical body. This is especially true of three great Masters who both teach and save even now: Krishna, Buddha, and Jesus. One who sincerely, with right intention, takes refuge in them and prays for guidance will find they respond. Such a one will need to act on what he already knows if he hopes to gain further understanding. And if he is wise he will assiduously avoid all those who claim to be their representatives or intermediaries.

"To a disciple who approaches reverently, who is tranquil and self-controlled, the wise teacher gives that knowledge, faithfully and without stint, by which is known the truly existing, the changeless Self." (Mundaka Upanishad 1:2:13) By these words we know the qualified student and the qualified teacher. When the two come together the result is Perfect Knowing.

Origin and Return

"The Imperishable is the Real. As sparks innumerable fly upward from a blazing fire, so from the depths of the Imperishable arise all things. To the depths of the Imperishable they in turn descend." (Mundaka Upanishad 2:1:1) This is a spectacular simile–mostly because it happens to be the absolute truth. But a more literal translation brings out some important points Prabhavananda decided to pass over. Here is Swami Nikhilananda's rendering: "As from a blazing fire, sparks essentially akin to it fly forth by the thousand, so also, my good friend, do various beings come forth from the imperishable Brahman and unto Him again return." Swami Gambhirananda, the saintly President of Ramakrishna Mission, translated it this way: "As from a fire, fully ablaze, fly off sparks, in their thousands, that are akin to the fire, similarly from the Immutable originate different kinds of creatures and into It again they merge."

Three prime truths

There are three points being made here that are the bedrock of upanishadic philosophy. First, all beings that exist–past, present, future–are of the same nature, even the same substance, as Brahman. Second, all forms (modes of existence), though ever-changing, proceed from the Unchanging, Unchangeable. This seeming contradiction is made possible by the illusory power of Maya. That is, the changing forms are illusory while the essential being, the Self/Atman is unchanging. Third, having come from Brahman they shall all, without exception return to Brahman. When life is viewed this way we can understand its nature and purpose, and live accordingly. For the upanishads are not interested in giving us empty theory without a practical application.

Some traits of the Source

"Self-luminous is that Being, and formless. He dwells within all and without all. He is unborn, pure, greater than the greatest, without breath, without mind." (Mundaka Upanishad 2:1:2) Pervading all, both Brahman and the Atman are yet untouched by any forms in which they dwell, knowing themselves through themselves–self-luminous. Both the internal and the external are permeated with the presence of Conscious Spirit. Although the forms floating on the surface of the Ocean of Being are born, conditioned, endowed with mind and senses, and compelled to "live" as a consequence of the sowing and reaping of karma in previous lives, in reality none of this takes place in an absolute, objective sense. Rather, it is the power of Maya that produces these appearances. As the Gita says: “Helpless all, for Maya is their master….” (Bhagavad Gita 9:8) Yet, the sage is telling us in this upanishad that, almighty as Maya seems to be, Spirit is “greater than the greatest.” When we are sunk in delusion, then Maya seems the most powerful, but when we transfer our conscious into spirit, then we find that the Self is always the master of Maya, on the universal and the individual levels.

Again, Brahman is the Source: “From him are born breath, mind, the organs of sense, ether, air, fire, water, and the earth, and he binds all these together.” (Mundaka Upanishad 2:1:3) God’s “creation” is never separated from Him for an instant. By His indwelling presence He maintains and unifies them. All that exists is held in the Mind of God, for they are His thoughts made visible or tangible.

“Heaven is his head, the sun and moon his eyes, the four quarters his ears, the revealed scriptures his voice, the air his breath, the universe his heart. From his feet came the earth. He is the innermost Self of all.” (Mundaka Upanishad 2:1:4) The universe is not really God’s creation, it is His manifestation–His “incarnation.” And he remains its Inner Controller (Antaryamin).

“From him arises the sun-illumined sky, from the sky the rain, from the rain food, and from food the seed in man which he gives to woman. Thus do all creatures descend from him.” (Mundaka Upanishad 2:1:5) Though this differs from her style of expression, it reminds me of great wisdom spoken by Mary Baker Eddy, the founder of Christian Science. She said that in reality we all come from God, but we ignore the fact. We say: “Everybody in my family gets…” and then name some disease or negative condition. We think it is “genetics” that must manifest. But our real genes are Divine Qualities. Why do we not believe they will manifest in us? Our father and mother were adult human beings, and we became the same. The ultimate Father/Mother is God, so why do we neglect the development of Divine Consciousness? Divinity is our only true nature.

“From him are born hymns, devotional chants, scriptures, rites, sacrifices, oblations, divisions of time, the doer and the deed, and all the worlds lighted by the sun and purified by the moon.” (Mundaka Upanishad 2:1:6) You cannot get more complete than that!

“From him are born gods of diverse descent. From him are born angels, men, beasts, birds; from him vitality, and food to sustain it; from him austerity and meditation, faith, truth, continence, and law.” (Mundaka Upanishad 2:1:7) It is this last part that is of special meaning for us. We are told that austerity (tapasya), meditation, faith, truth, continence, and law arise from God. They are the presence of God manifesting in our life and through us to the world. Who, then, can be more beneficial to the world than a yogi? The word *vidhi*, translated “law,” means both instruction and method. There is an innate order in the universe which each of us should embody. It is not learned intellectually but is intuited by the yogi. The yogi will then order his life accordingly–methodically. Of course the supreme method is the method of meditation itself.

“From him spring the organs, of sense, their activities, and their objects, together with their awareness of these objects. All these things, parts of man’s nature, spring from him.” (Mundaka Upanishad 2:1:8) This explains how human beings are “made in the image of God.”

“In him the seas and the mountains have their source; from him spring the rivers, and from him the herbs and other life-sustaining elements, by the aid of which the subtle body of man subsists in the physical body.

“Thus Brahman is all in all. He is action, knowledge, goodness supreme. To know him, hidden in the lotus of the heart, is to untie the knot of ignorance.” (Mundaka Upanishad 2:1:9, 10)

Knowing God

About God

Further description of Brahman is now to be given along with instructions on how to know Brahman. The upanishad is so clear, and the concepts have been referred to before, so some verses hardly need more than a sentence of comment.

“Self-luminous is Brahman, ever present in the hearts of all. He is the refuge of all, he is the supreme goal. In him exists all that moves and breathes. In him exists all that is. He is both that which is gross and that which is subtle. Adorable is he. Beyond the ken of the senses is he. Supreme is he. Attain thou him!” (Mundaka Upanishad 2:2:1) The last part is the most important. What value is it to know about God if we do not go to God? Saint Silouan of Athos used to say that theology is the false mysticism of the ego, for people become satisfied, or even fascinated, with philosophical concepts that are nothing but bare words. Rare are those who want to experience the things they believe. In many instances it may be that people intuit the untruth of their religious beliefs and subconsciously know that they cannot be experienced. But it is sad to see those that have come to understand the concepts of karma, reincarnation, and evolution of consciousness still dawdling along with the theorists instead of getting on to the Goal.

“He, the self-luminous, subtler than the subtlest, in whom exist all the worlds and all those that live therein–he is the imperishable Brahman. He is the principle of life. He is speech, and he is mind. He is real. He is immortal. Attain him, O my friend, the one goal to be attained!” (Mundaka Upanishad 2:2:2) Not only must we attain God, we must understand while striving that He is the *only* goal to be attained–for everything else is antithetical to our eternal nature.

The means to reach God

Having hopefully convinced us of the value of seeking God (!) the sage is going to tell us how to *find* God by telling us the actual means: “Affix to the Upanishad, the bow incomparable, the sharp arrow of devotional worship; then, with mind absorbed and heart melted in love, draw the arrow and hit the mark–the imperishable Brahman. OM is the bow, the arrow is the individual being, and Brahman is the target. With a tranquil heart, take aim. Lose thyself in him, even as the arrow is lost in the target.” (Mundaka Upanishad 2:2:3, 4)

Here is Swami Gambhirananda’s more literal version: “Taking hold of the bow, that is the Great Weapon familiar in the Upanishads, one should fix on it an arrow, sharpened with meditation. Drawing the string with a mind absorbed in Its thought, hit that very target that is the Immutable. Om is the bow; the soul [atma] is the arrow; and Brahman is called its target. It is to be hit by an unerring man. One should become one with It just like an arrow.” This is really a description of meditation, so each point is significant.

Taking hold of the bow (Om is the bow). Right away we are being given a most valuable instruction in meditation. We “take hold” of Om by intoning It within. Our practice must not be passive, but calmly active–we are always to be in charge by taking hold of Om and applying it in meditation through the generation of subtle sound. (See Om Yoga, Its Theory and Practice.) The active character of Om is indicated by Its being called a bow, for a bow impels the arrow to its target. It is a matter of strength, of power. In the Rig Veda we find the Gayatri Mantra, a great prayer for enlightenment: “We meditate on the Spiritual Effulgence of that Supreme Divine Reality. May That impel us toward It.” Om is the force that impels us toward Divinity.

That is the Great Weapon familiar in the Upanishads. Om is not just a weapon among many, It is the Great Weapon for conquering ignorance that is referred to throughout the Upanishads. This is not a matter of opinion or discussion. In the eleven basic upanishads, the Gita, and the Yoga Sutras the only mantra recommended is Om, and the only meditation set forth is the meditation on Om. An honest perusal of these texts will reveal that this is neither an exaggeration nor a wishful interpretation. Although the wisdom of these sacred texts has been almost totally ignored for past centuries, their truth is not to be denied by any who ascribe to Sanatana Dharma. It is departing from the upanishadic philosophy that has resulted in the confused mess of contemporary Hinduism, the worst of it aspects being the treacherous and destructive idolatry of Gurudom. Because of this aberration people have accepted a myriad substitutes for the upanishadic truth on the basis of "guru bhakti" and "faith in the guru." The resulting confusion is obvious to those not drowning in it themselves.

One should fix on it an arrow, sharpened with meditation (the Self is the arrow). Our very Self, our very consciousness, is to be united with Om in calm and whole-hearted attention. This can only be done by being "purified by constant meditation" according to Shankara's commentary. So meditation is itself the way to become proficient in meditation. The simple fact that we are meditating is assurance that we shall become more and more proficient in it. When that proficiency is gained, then we will easily unite our consciousness with Om.

Drawing the string with a mind absorbed in Its thought. Through constant meditation we develop the ability to fill our awareness with the inner intonations of Om which act like the string of a bow to the mind that is fixed on It.

Hit that very target that is the Immutable (Brahman). We do not start out small and work up to bigger things. From the first we aim at Brahman. By means of this determination Brahman alone will be realized by us without wandering into the psychic byways that can confuse and delude the wandering meditator who does not know the method of the upanishads.

It is to be hit by an unerring man. The idea here is that the one who can successfully "hit" the target of Brahman is one who has no distractions or waverings, whose mind remains firmly established in the japa and meditation of Om. There is a kind of parable about this in the Mahabharata. In *Yoga As A Universal Science*, Swami Krishnananda tells it this way:

"Those who are familiar with the Mahabharata know the story of the tournament arranged by Acharya Drona for the Pandavas and the Kauravas. The test of concentration which Dronacharya arranged for those boys was like this. There was a tree with many branches. In one fine twig, he hung a wooden bird. The eye of the bird was looking like a black spot, and that eye was to be shot by the arrow. So he asked the boys: 'Concentrate yourself on the eye of that bird and hit it. Look! What do you see?' 'Well,' one said, 'well, I see a bird sitting on the tree.' Dronacharya said, 'You are unfit. You are not able to concentrate.' Then he asked another, 'What do you see?' 'I see the bird sitting on the branch.' 'No, you are not able to concentrate.' Then he asked Yudhishthira, 'What do you see?' 'I see only the eye.' 'No. No good,' he said. He asked Arjuna. Arjuna said, 'I see only the black spot. I see nothing else.' 'Yes, you are the man' said Dronacharya, 'Hit it!' Arjuna's concentration was so intense that he could see only the black spot. He could not see even the eye of the bird there, let alone the bird and the tree and the people around. That was Arjuna." And that must be us. It may take time, but it nonetheless must come about.

One should become one with It just like an arrow. The arrow embeds itself in the target and becomes one with it. This is not an occasional ascent to higher awareness, but a permanent establishment in the Being of Brahman. It is meditation on Om that can accomplish this.

What we will perceive in that union

As a result of our meditation we shall directly perceive: “In him are woven heaven, earth, and sky, together with the mind and all the senses. Know him, the Self alone. Give up vain talk. He is the bridge of immortality.” (Mundaka Upanishad 2:2:5) This verse actually refers to Om, and literally says: “On that [Om] are strung heaven, earth, space, the mind and all the senses. It alone is the sole support of all. Having known the Self [through Om] discard other speech [or mantras] and their results. For this [Om] is the bridge to immortality.” That is a bit different! Om is the all-encompassing Reality from which all things have come. It alone leads us back to Immortality. Om should be our continual–and in meditation our only–thought insofar as it is possible and practical.

Where we find God

“Oh that I knew where I might find him! that I might come even to his seat!” (Job 23:3) lamented the Biblical Job. If he had access to the upanishads as we do, he would have found the answer in the next verse:

“Within the lotus of the heart he dwells, where, like the spokes of a wheel in its hub, the nerves meet. Meditate on him as OM. Easily mayest thou cross the sea of darkness.” (Mundaka Upanishad 2:2:6) Gambhirananda: “With that [hub] in which are fixed the nerves [nadis] like the spokes on the hub of a chariot wheel, moves this aforesaid Self by becoming multiformed. Meditate on the Self thus with the help of Om. My you be free from hindrances in going to the other shore beyond darkness.”

At the core of all our manifest existence there moves the immortal Spirit-self which has assumed all the forms and aspects we call “us.” Although these numberless veils hide the Self from our present vision, we can meditate on it by the means of Om. This will remove all obstacles and carry us safely over the heaving waves of samsara into the harbor of Spirit. As Patanjali says regarding Om: “Its constant repetition and meditation is the way. From it result the disappearance of obstacles and the turning inward of consciousness.” The same thing is said in the Varaha and Yoga Tattwa (B) Upanishads.

More about the heart

When the upanishads speak of the “heart” they do not mean the physical organ that pumps blood, but the center of our being where the Self ever dwells. The sage now speaks more about this spiritual heart.

“This Self, who understands all, who knows all, and whose glory is manifest in the universe, lives within the lotus of the heart, the bright throne of Brahman. By the pure in heart is he known. The Self exists in man, within the lotus of the heart, and is the master of his life and of his body. With mind illumined by the power of meditation, the wise know him, the blissful, the immortal.” (Mundaka Upanishad 2:2:7) There is a great deal to learn from this verse.

Since the Self understands and knows all, to be truly knowledgous and wise all we need do is shift our awareness into our own Self.

Although the Self should not be identified with external things such as our body or the world, nevertheless, the glory of our Self–including the Supreme Self–is manifested in our own private universe and the greater universe as well. We can come to perceive spiritual realities hidden within the material illusions.

The Self abides in the core of our being–not in the physical heart. According to the great yogis, we can speak of the thousand-petalled lotus of the brain as our spiritual “heart,” especially the very core of the brain, the cave-like area within which the pineal gland is located. This is sometimes called the

Chidakasha, the Space of Consciousness. Both God and the individual Self dwell there. In the Sanskrit text there is the expression Brahmapuri–the City of God–used for this spiritual heart. It further says that God and the Self are known by centering our awareness in this heart.

It is meditation which illumines the mind and enables us to see and know this blissful, immortal Self all around us, in everything. This is living!

“The knot of the heart, which is ignorance, is loosed, all doubts are dissolved, all evil effects of deeds are destroyed, when he who is both personal and impersonal is realized.” (Mundaka Upanishad 2:2:8) When we enter into the consciousness of our individual spirit and the Infinite Spirit, the blinding veil of ignorance will dissolve away along with all the bonds of karma.

“In the effulgent lotus of the heart dwells Brahman, who is passionless and indivisible. He is pure, he is the light of lights. Him the knowers of the Self attain.” (Mundaka Upanishad 2:2:9) What greater goal can we have than this?

The Light of lights

In summation of this section, the sage says:

“Him the sun does not illumine, nor the moon, nor the stars, nor the lightning–nor, verily, fires kindled upon the earth. He is the one light that gives light to all. He shining, everything shines.

“This immortal Brahman is before, this immortal Brahman is behind, this immortal Brahman extends to the right and to the left, above and below. Verily, all is Brahman, and Brahman is supreme.” (Mundaka Upanishad 2:2:10, 11)

These thrilling words need no comment–only response.

The Two Selves

Cross-eyed people see a single object as two. In the same way the ignorant see the One as many. Yet, there is a perverse spiritual cross-eyedness which works just the opposite, making its victims see two as one. This is the disease of half-baked Vedanta that is merely conceptual and not based on the experience that only yoga imparts. There is no such thing as a genuine Vedantist who is not first and foremost a Yogi. Anyway, the upanishad is now going to give us the right understanding of the Paramatman and the jivatman–the Supreme Self and the individual Self–their unity and their distinction, and their relationship with each other. Here, too, only the yogi will really understand what is being said.

“Like two birds of golden plumage, inseparable companions, the individual self and the immortal Self are perched on the branches of the selfsame tree. The former tastes of the sweet and bitter fruits of the tree; the latter, tasting of neither, calmly observes.” (Mundaka Upanishad 3:1:1) This is a case where the Sanskrit original gives very precise information which is necessary for us to carefully peruse. Otherwise we will miss some remarkable truths.

Three qualities

This verse gives us three words in relation to the two “birds”–the two Selves: *suparna*, *sayuja*, and *sakhaya*. Suparna means intimately related, the idea being that the individual Self and the Cosmic Self exist in an eternal relation. Sayuja means being in a state of union–perpetual union, as Shankara points out in his commentary. A secondary meaning of sayuja is being in the same place–that the two Selves are inseparable, are ever present to one another. According to Shankara, the third expression, sakhaya, means that the two Selves have the identical name or designation, and exists in an identical manner. The upanishads say that Om is the name or designator of them both and that they possess the same qualities–one in an absolute degree and the other in a limited degree. Sakhaya also means companionship and friendship, indicating the deep personal relation between the jivatman and Paramatman.

The "selfsame tree" is the body–and by extension, the cosmos. The form of every sentient being has two indwellers–the two Selves. However, they do not have the same experience of the tree. The individual, the jiva, "tastes" the fruit of the tree in the form of the inner and outer senses, and according to the quality of that experience is made happy, unhappy, contented, discontented–and so forth. The individual "undergoes" experience. The Supreme Self, on the other hand, "tasting of neither [sweet or bitter experiences], calmly observes." God experiences being in all forms and is aware of all that the individual spirit experiences, yet, as a more literal translation says, He "looks on without eating"–without being affected or conditioned by it. But he does know exactly the effect and conditioning that accrues to the individual Self. He is experiencing right along with us, but unlike us is not pulled into a mistaken identity with the body-mind and its experiences.

The problem and the solution

On the other hand: "The individual self, deluded by forgetfulness of his identity with the divine Self, bewildered by his ego, grieves and is sad. But when he recognizes the worshipful Lord as his own true Self, and beholds his glory, he grieves no more." (Mundaka Upanishad 3:1:2) This is quite interpretive, though correctly so. The literal translation of Swami Gambhirananda is: "On the same tree, the individual soul remains drowned, as it were; and so it moans, being worried by its impotence. When it sees thus the other, the adored Lord, and His glory, then it becomes liberated from sorrow." We are drowned, submerged, in the deadly ocean of samsara, of continual birth, death, unsurety, pain, and confusion. Shankara points out that the individual is overwhelmed with confusion because it cannot understand what is really happening to it, and why. Just like a piece of driftwood on the heaving sea, it is lifted up and down, thrown onto the shore and then pulled out to sea again. So it grieves at its helplessness and hopelessness.

All is changed, though, when the individual sees, right in the core of its being, the very God it has been hitherto worshipping as separate from itself. Experiencing within its own being the presence and the glory of God–and thereby realizing that glory as his own–the individual becomes liberated from sorrow.

The sage elaborates on this, continuing: "When the seer beholds the Effulgent One, the Lord, the Supreme Being, then, transcending both good and evil, and freed from impurities, he unites himself with him." (Mundaka Upanishad 3:1:3) More literally: "When the seer sees the Purusha–self-effulgent, creator, lord, and source of all [relative existence]–then the illumined one completely shakes off both virtue and vice, becomes taintless, and attains absolute equality [non-duality]. That is, the jiva recognizes that Shiva–the Absolute–is its true nature. Then, no longer bound by "do" and "don't," it is able to act according to its essential being. Not that morality will be abandoned, but that there will be no more need to think it "should" or "should" not do something. Rather, it will do the right and the perfect spontaneously, naturally, as a consequence of its rediscovered divinity. For it will be free from all bonds or compulsions whatever. This is because in the divine vision it has become free from all defects or blemish.

But most important is the trait that is listed last: *paramam samyam*, supreme sameness, literally, but the meaning is absolute unity–and therefore absolute identify–with the Absolute Itself.

Since the two are really one, the upanishad continues describing both the individual and the infinite Selves, as they partake of one another's traits. "The Lord is the one life shining forth from every creature. Seeing him present in all, the wise man is humble, puts not himself forward. His delight is in the Self, his joy is in the Self, he serves the Lord in all. Such as he, indeed, are the true knowers of Brahman." (Mundaka Upanishad 3:1:4)

How to do it

Anyone who ponders these astounding words with intelligence will be eager to attain Brahman, so the sage tells how that is done.

"This Effulgent Self is to be realized within the lotus of the heart by continence, by steadfastness in truth, by meditation, and by superconscious vision. Their impurities washed away, the seers realize him." (Mundaka Upanishad 3:1:5) This is quite clear, but some precise terms should be considered to put a fine point on the message of this verse. Swami Gambhirananda renders it: "The bright and pure Self within the body, that the monks with attenuated blemishes see, is attainable through truth, concentration, complete knowledge, and continence, practiced constantly."

The Self within the body. The Self is within the body, therefore it is absurd to disdain the body, and even more absurd to engage in a meditation practice that ignores the body and the necessity for its purification and spiritual empowerment. Just forgetting about the material side of things and flying off into pure spirit is an appealing idea–the problem is, it is mistaken and can never work. However long or short a journey, it always begins right from the point where we are. And at this point we are not only in the body, we are tied into it by a multitude of bonds, bonds that must be dissolved. Our yoga practice must cover this situation.

The prime implication, though, is that since the Self is right here in the body It is not far away. We need not even seek It–just *see* It.

The monks. The word rather poorly translated as "monk" is *yati*, which actually means a wanderer. This is because in the ancient times in India the wandering ascetics who moved about teaching dharma were given this title. They were not monks or sannyasis in the later sense. Obviously they were not married, as their mode of life prevented that, and their life was dedicated to spiritual discipline and teaching. Nevertheless, they were not considered outside society as the sadhu is today in India. They were simply those who sacrificed personal life to serve others. It was a noble way of life, but not a separation. The original Christian ascetics were just the same. They wore ordinary clothes and were considered Christian laity. The only distinctive thing about them was their way of life. The men usually lived on the edge of towns, usually as hermits. The women lived together in houses within the town for mutual protection. In the eyes of everyone they were pious bachelors and spinsters, not at all distinct from other Christians in an official sense.

All right, that is the historical background, but what is the meaning for us today? No matter where we might live, or how, we must all be "wanderers" in the spirit, aware with both Saint Paul and Saint Peter that we are "strangers and pilgrims on the earth." (Hebrews 11:13; I Peter 2:11.) Jesus told someone: "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head." (Matthew 8:20) This is actually the truth about every single sentient being on the earth: there is no place where we can come to rest and be at home, for our nature is Spirit and our home is Infinity.

So the yatis spoken of here are those who have become rootless in relation to this world. Or more to the point, those who have recognized that they have no roots in the world, only in God. ("The world is crucified unto me, and I unto the world." Galatians 6:14) And so in their hearts they are always on pilgrimage back to the Source, aware that wherever they may be it is only a temporary accommodation on the long journey home–to Brahman.

Attenuated blemishes. The upanishad has a very informative expression: *kshinadoshah*–those whose mental defects such as anger, etc., have become significantly lessened. Eventually they will be totally eliminated, but even now such persons are capable of the beginning stages of knowing the Self. This is important, because we tend to think that until we are absolutely perfect we cannot know either God or our Self. This is not so. Just as the sky becomes lightened even before the sun appears above the horizon, so it is with those yogis who earnestly strive for realization. The elementary stages of enlightenment dawn for them.

Complete knowledge. *Samyag-jnanena*, complete insight into the nature of the Self both intellectually and intuitively, also enables us to begin experiencing the realities of the Self. Of course this cannot occur outside of yoga practice that is disciplined and steady.

Practiced constantly. Some translators think this word *nityam*–perpetual–refers to continence (brahmacharya), but others think it refers to constant and uninterrupted observance of all the virtues and practices listed in this verse. That is logical, because a break in any of these will set back the sadhaka to a significant degree, and in some cases can destroy the possibility of his continuance in sadhana by turning his mind away from the Real to the unreal. This is, however, particularly true about brahmacharya as is seen over and over. In *Autobiography of a Yogi*, Yogananda relates this sad but telling incident:

"A year later [after entering the ashram], Kumar set out for a visit to his childhood home. He ignored the quiet disapproval of Sri Yukteswar, who never authoritatively controlled his disciples' movements. On the boy's return to Serampore in a few months, a change was unpleasantly apparent. Gone was the stately Kumar with serenely glowing face. Only an undistinguished peasant stood before us, one who had lately acquired a number of evil habits.

"Master summoned me and brokenheartedly discussed the fact that the boy was now unsuited to the monastic hermitage life.

"'Mukunda, I will leave it to you to instruct Kumar to leave the ashram tomorrow; I can't do it!' Tears stood in Sri Yukteswar's eyes, but he controlled himself quickly. 'The boy would never have fallen to these depths had he listened to me and not gone away to mix with undesirable companions. He has rejected my protection; the callous world must be his guru still.'" This narrative is particularly ironic, since "Kumar" means a young male virgin.

Now all this is extremely to the point, with no fudging under the guise of diplomacy or moderation. Perhaps that is why the sage then says to us: "Truth alone succeeds, not untruth. By truthfulness the path of felicity is opened up, the path which is taken by the sages, freed from cravings, and which leads them to truth's eternal abode." (Mundaka Upanishad 3:1:6) Once again Swami Gambhirananda helps us understand: "Truth alone wins, and not untruth. By truth is maintained for ever the path called Devayana, by which the desireless seers ascend to where exists the supreme treasure attainable through truth."

Sri Ramakrishna often said that "God is realized if one holds fast to truth. If there is no strictness in observing truth everything is gradually lost." As this upanishad says: *Satyam eva jayate*–truth alone triumphs, both in material and in spiritual life. The path to liberation, Devayana, "the Path of the

Shining Ones," is opened through truth.

Truth in this context has a much higher and wider meaning than mere accuracy or honesty in speech. It means to be a living embodiment of the truth of our Self-nature, and eventually to be a virtual incarnation of the realized Truth: God, "the supreme treasure attainable through truth."

The God Within, The Sage Without

God

"Brahman is supreme; he is self-luminous, he is beyond all thought. Subtler than the subtlest is he, farther than the farthest, nearer than the nearest. He resides in the lotus of the heart of every being." (Mundaka Upanishad 3:1:7) This is the great mystery of the Divine. It is subtle beyond subtlety, yet exists equally in the most tangible. God is utterly beyond us, and yet nearer to us than can be expressed. This latter fact is a foundation-stone of spiritual life. The more we can turn inward, the deeper we can penetrate into our own essential being, the closer we will come to God. Yoga is an absolute necessity. Though Prabhavananda uses the expression "lotus of the heart," the Sanskrit text has *guhayam*–"in the cave," referring to the absolute core of our being.

"The eyes do not see him, speech cannot utter him, the senses cannot reach him. He is to be attained neither by austerity nor by sacrificial rites. When through discrimination the heart has become pure, then, in meditation, the Impersonal Self is revealed." (Mundaka Upanishad 3:1:8) No action or feeling or ideas can reveal God to us. But when the heart has become purified by the spiritual insight that only meditation can produce, then in meditation itself God is revealed. For: "The subtle Self within the living and breathing body is realized in that pure consciousness wherein is no duality–that consciousness by which the heart beats and the senses perform their office." (Mundaka Upanishad 3:1:9) Meditation is the beginning, middle, and end of spiritual life. There is a remarkable statement made here–that the same consciousness which even now causes the body, senses, and mind to function is the same consciousness in which the Divine Vision takes place. So we need not try to turn ourselves into something other than what we are. We need only use it to free ourselves into Spirit. For that which binds also frees. This is the unique understanding of the ancient sages in India, an understanding needed by the whole world.

The sage

The West may have no history of such great wisdom, but we have a little platitude that can say much: "The proof of the pudding is in the eating." As yogis we should keep this principle ever in mind. The results of our yoga practice reveal its character, relevance, and value. The yogi should be thoroughly pragmatic. "What is this doing for me?" should be the constant inquiry regarding his sadhana. That this is not inappropriate is shown by the last verse in this section: "Whether of heaven, or of heavenly enjoyments, whether of desires, or of objects of desire, whatever thought arises in the heart of the sage is fulfilled. Therefore let him who seeks his own good revere and worship the sage." (Mundaka Upanishad 3:1:10)

This tells us two things. First, whatever the liberated sage thinks of, wills, or desires, that comes about. Examples of this are given in Autobiography of a Yogi, and manifested all through Yogananda's life, especially toward its end, as seen in *Paramahansa Yogananda: In Memoriam* The life of Sri Ramakrishna also demonstrates this. Second, those that seek their highest good–self-realization–should reverence and honor the *atmajnam*, the one who knows the Self. This is very important. The upanishad is not counseling us to make a god of a master or to substitute a Brahmajnani for God. When we want to learn something we go to an expert. In the same way, those seeking the knowledge of God should seek out the teachings of great masters of past and present. If very fortunate, the seeker will meet such a person in the flesh and have personal interchange with him. The mere presence of such a great soul can transform our thinking and awaken our consciousness.

If we follow the instructions of an enlightened person regarding our inner development we will come to the exact same state of consciousness revealed in him. Remember, true masters never die. They can bless and guide those who approach them in their hearts. Often this is sufficient for the seeker, and can be much safer than following a physically embodied teacher, for often sentimentality and emotional projection completely blind the seeker to the reality/unreality of the teacher. I personally knew gurus whose presence was stunning, even supernatural, but after their physical death they vanished from the earth plane, leaving their followers empty. But I also knew teachers who became more intimately present to seekers after their physical form had departed, proving themselves to truly be one with the Immortal and Omnipresent. Those who meditate can attune themselves to such masters and benefit from their very real presence.

How can we tell a true master? A true master keeps pointing their students away from themselves to God, the only Goal. And a true disciple is one who goes to God instead of making an idol or fetish of the guru. Anyone silly enough can be a brainwashed groupie, but the wise heed the teacher’s message and go on to God. As Buddha said, a worthy teacher or teaching is like a finger pointing at the moon. The idea is to see the moon–not the finger. Nevertheless, the sage can be a very meaningful factor in our spiritual life, so the upanishad continues with more information for us.

“The sage knows Brahman, the support of all, the pure effulgent being in whom is contained the universe. They who worship the sage, and do so without thought of self, cross the boundary of birth and death.” (Mundaka Upanishad 3:2:1) Here are two more principles: A sage is one who knows Brahman in the absolute sense, and those who honor them without any personal desire for benefit or gain from them will break the ties of earthly rebirth.

This second part gives us a picture of real disciples or students who will attain spiritual benefit from a teacher: they have no egocentric or personal desire coloring the way they relate to the teacher. Their only interest is in the Self. They are not looking for a teacher to give them “power” or a reputation for having the best guru–glory through association is of no interest to them. Nor are they wanting the guru to become a substitute for an unsatisfactory parent, friend, spouse, or lover. They do not want a “personal” relationship with the guru–to either possess the guru or be possessed by the guru. They are not looking for some kind of fulfillment in a “relationship” with the teacher, but only fulfillment in the Self. Swami Bimalananda, a disciple of Paramhansa Yogananda, once told us in a conversation that those who lived in the ashram-headquarters of Self-Realization Fellowship just for the personality of Yogananda eventually left the spiritual life as well as the ashram, but those who came for God remained steadfast in both. I think we can conclude that real disciples are as rare as real gurus! The upanishad is not talking to spiritual fool-arounds, but to the worthy, those who wish, in the actual words of the upanishad, to “transcend the seed of human birth”–the ego.

Two kinds of seekers

Since the sage Angiras has put so much emphasis on the value of approaching and reverencing a master-teacher, he now digresses a bit to point out what makes the student succeed or fail in spiritual life.

“He who, brooding upon sense objects, comes to yearn for them, is born here and there, again and again, driven by his desire. But he who has realized the Self, and thus satisfied all hunger, attains to liberation even in this life.” (Mundaka Upanishad 3:2:2) The Sanskrit implies that those in the grip of desire are born where the objects of desire are to be found, and bring the desire for them along. It does not say that the objects are obtained, however, and we see that this is a continual torment for human beings–wanting something but not able to get it. To be in such a situation will only condition the mind more and more toward grasping at the things desired. After who knows how long, the object is then gotten and either lost, or in danger of loss, or proves to be disappointing or misery-producing. Such is the dilemma of those who desire.

There is no use asking silly questions like: "How do I kill desire?" or: "How do I get rid of the ego?" You do not kill desire or discard the ego, for that is a negative approach that by its nature will not work. Rather you take the positive approach: "I SHALL realize the Self." For realization of the Self alone can quench all desire and dissolve the ego. Until then we ignore the clamor of desires, disregard the demands of the ego, and single-mindedly go after the Self. Along the way the desires will begin dropping away of themselves, and the ego, starved of attention, will become less and less until desires and ego are simply gone forever. It may not be easy, but it is marvelously simple.

"The Self is not to be known through study of the scriptures, nor through subtlety of the intellect, nor through much learning. But by him who longs for him is he known. Verily unto him does the Self reveal his true being." (Mundaka Upanishad 3:2:3)

Anyone who has travelled this far through the upanishads is very well acquainted with the fact that the Self is not to be known through the usual avenues of human knowledge. What is striking is the literal meaning of the next phrase: "By the very fact that he [the aspirant] seeks for It, does It become attainable." Elsewhere I have mentioned that Sri Ma Anandamayi often said: "The desire for God is the way to God," meaning that the desire would prompt us to action, not just mere wishing. No one seeks for God who is not already able to find God, for it is the very nearness of God that prompts his seeking. Seeking God is a guarantee, a symptom, of sure attainment. It is also the thing which enables the Self to reveal Itself to him.

"The Self is not to be known by the weak, nor by the thoughtless, nor by those who do not rightly meditate. But by the rightly meditative, the thoughtful, and the strong, he is fully known." (Mundaka Upanishad 3:2:4) Too many meanings are being missed by this translation. Here it is literally: "This Self is not attained by one devoid of strength, nor through delusion produced by false experience, nor through tapasya devoid of corresponding externals. But the Self of the man of knowledge who strives with diligence through these means [strength, clarity of sight and mind, and a life ordered in conformity to tapasya] enters the abode of Brahman." There is a lot to think over here.

The plain truths

Those devoid of the strength imparted by the strict observance of yama and niyama cannot possibly know the Self. Both yama and niyama should be listed here for our most serious consideration. Yama (Restraint) consists of ahimsa (non-violence, non-injury, harmlessness), satya (truthfulness, honesty–i.e., non-lying), asteya (non-stealing, honesty, non-misappropriativeness), brahmacharya (sexual continence and control of all the senses), and aparigraha (non-possessiveness, non-greed, non-selfishness, non-acquisitiveness). Niyama (Observance) consists of shaucha (purity, cleanliness), santosha (contentment, peacefulness), tapas (austerity, practical–i.e., result-producing–spiritual discipline), swadhyaya (self-study, spiritual study), and Ishwarapranidhana (offering of one's life to God).

A great deal of people, including yogis, are simply deluded, mostly because they follow false teachings and teachers whose errors actively harm them or cause them to stagnate spiritually. No matter how dedicated they may be, or even how disciplined, they cannot know the Self because their intellects are confused and distorted–especially by their aberrant meditation practices. Lucky are those "yoga duds" who merely vegetate. But neither reach the Goal.

It is utterly useless to engage in meditation without making the life correspond to the sole purpose of meditation: liberation of the spirit. Yoga has been propagated here in the West for a little over a hundred years, and see how little good and how much devastation and delusion has resulted. The reason is supremely simple: yama and niyama are not followed, and in many instances the fake gurus actually tell their dupes that yama and niyama are unnecessary. I cannot calculate how many tangled-minded "yogis" have boasted to me that they do not need to be vegetarians. If a survey is taken of almost any yoga group, over half will be living together "in a relationship" without being married, and those who are married have no idea of the need for brahmacharya in marriage except for the conception of children–and even then, not unrestrained. Sri Ramakrishna said that after the birth of two children the parents should live in chastity. In my commentary on the Gita I wrote the following that is most relevant here:

"The Dharma Shastras which describe the correct life of non-monastics are quite explicit about the need for husband and wife to lead lives of continence. See how the yogi parents of Paramhansa Yogananda lived it as presented in Autobiography of a Yogi. In the very first chapter we find: 'Mother made a remarkable admission to my eldest sister Roma: "Your father and myself live together as man and wife only once a year, for the purpose of having children."' The fact that Yogananda, a devoted son and a pure-hearted yogi, would reveal this to the world in the pages of a book show how necessary he felt it was for both Eastern and Western readers to be shown the standard of chastity that yogis should observe in their life, not using their non-monastic status as excuse for lesser behavior. He underlined this later in the forty-fourth chapter, giving these words written to Mahatma Gandhi by his wife Kasturbai: 'I thank you for the most perfect marriage in the world, based on brahmacharya and not on sex.' Please note that these are examples of married yogis, not monks imposing their ideas on others. Also remember that the guru of Yogananda's parents was himself a married yogi, so there is no monastic influence in their case."

I really have no hope that the foregoing will provoke anything but anger and resentment, but it still has to be said in case some do want to reach the Goal whatever the price. The other aspects of yama and niyama are also important, but these two shoals have wrecked many a yogi of East and West.

"But the Self of the man of knowledge who strives with diligence through these means"–strength, clarity of sight and mind, and a life ordered in conformity to tapasya–"enters the abode of Brahman."

Hail To the Sages!

"Having known the Self, the sages are filled with joy. Blessed are they, tranquil of mind, free from passion. Realizing everywhere the all-pervading Brahman, deeply absorbed in contemplation of his being, they enter into him, the Self of all." (Mundaka Upanishad 3:2:5) What an inspiring description. These are the things that should motivate us, not such cheap things as promises of heaven and threats of hell, or bribes of "good things" and "power." To at last be ourselves as we really are, to end all struggle with unreality and ignorance–this is the worthy aim. The only worthy prayer is that of Jesus: "O Father, glorify thou me with thine own self with the glory which I had with thee before the world was." (John 17:5)

How to become a sage

How do the sages get that way? "Having fully ascertained and realized the truth of Vedanta, having established themselves in purity of conduct by following the yoga of renunciation, these great ones attain to immortality in this very life; and when their bodies fall away from them at death, they attain to liberation." (Mundaka Upanishad 3:2:6)

Having fully ascertained and realized the truth of Vedanta. First the Vedantic truths–the teachings found in the upanishads–are carefully read and pondered. But this is not enough–in fact it is worthless unless they go on to realize those truths through meditation, for it is this realization which is of supreme value, and the wise diligently seek it.

Having established themselves in purity of conduct. Not wanting empty theory, the wise understand that their lives must be disciplined for the purification of their outer actions and inner consciousness. Moreover, they ground themselves immovably in that purity.

Following the yoga of renunciation. Since neither Angiras or his students were monks, it is mistaken to interpret *sannyasa yoga* as monastic life. Rather, it is the inner discipline of detachment from all externals (sannyasa) while fixing the mind on the Eternal (yoga).

Immortality in this very life. Those who follow this path of the sages will realize their nature as immortality itself. They will not attain it, they will recover and manifest it. Nor will this happen in some vague heavenly realm, but right here and now.

At death, they attain to liberation. For them there is no longer any need for future birth in the material plane. As the Buddhist texts say: "Birth is ended, the holy life fulfilled, the task done. There is nothing further for this world." But they are not just liberated from the earth, they are liberated from all "worlds" and enter The Real as their eternal abode.

The liberation process

"When death overtakes the body, the vital energy enters the cosmic source, the senses dissolve in their cause, and karmas and the individual soul are lost in Brahman, the pure, the changeless. As rivers flow into the sea and in so doing lose name and form, even so the wise man, freed from name and form, attains the Supreme Being, the Self-Luminous, the Infinite." (Mundaka Upanishad 3:2:7, 8) There are two aspects to these verses: what is shed by the sage and What he merges with in liberation.

At the time of death, the various bodies no longer retain their configuration. Since they are no longer needed for future incarnations, they resolve back into the elements from which they came. Even the karmic forces, now unnecessary, melt away into basic energy along with the subtle bodies that created and embodied them. What remains? Brahman and their atman-self. Since these are really the source of all the foregoing, in reality nothing whatever is lost–only the conditioning dreams that held them in false bondage for so long. Finitude is traded for infinity–blessed bargain!

"He who knows Brahman becomes Brahman. No one ignorant of Brahman is ever born in his family. He passes beyond all sorrow. He overcomes evil. Freed from the fetters of ignorance he becomes immortal." (Mundaka Upanishad 3:2:9)

Who should learn this?

"Let the truth of Brahman be taught only to those who obey his law, who are devoted to him, and who are pure in heart. To the impure let it never be taught." (Mundaka Upanishad 3:2:10)

In India everyone knows the basic principles of Brahmavidya. The sage is not recommending secrecy, but warning us away from wasting our time with people who are wilfully disqualifying themselves for spiritual life. So who are qualified (adhikari) to receive detailed instruction in the eternal truths? Here is a much more literal and complete translation of the verse with some very interesting symbols: "To them alone should one expound this knowledge of Brahman who are engaged in the practice of purificatory disciplines, versed in the Vedas, and devoted to Brahman, who personally sacrifice to the fire called Ekarshi with faith, and by whom has been duly accomplished the vow of holding fire on the head."

Engaged in the practice of purificatory disciplines. The word translated by this phrase is *kriyavantah*, which means those who are engaged in the practice of kriyas. In the broad sense a kriya is any practice that entails doing something, because the root of kriya is *kri*, which means "I do." Any practice, exercise, rite, or even movement can be called a kriya. Usually, though, kriya means a yogic practice or method which purifies the body and nervous system, as well as the subtle bodies, to enable the yogi to reach and hold on to higher levels of consciousness and being. Only those who are perpetually engaged in such practices need even hear about those states and their meaning. For to anyone else it is mere theory which can easily be misunderstood by those who have no practical yogic experience.

Versed in the scriptures. The word *shrotriyah* means one who both knows the scriptures and the disciplines and practices they enjoin. Although mere scriptural knowledge is of little value, it is necessary to know the teachings of the upanishads and the Bhagavad Gita in order to retain a right perspective in spiritual life. Buddha said that a seeker for enlightenment must be sure to follow the teachings of the liberated ones that have gone before. A great deal of problems in spiritual life will be avoided if the upanishads and Gita are studied daily and applied in their entirety.

Devoted to Brahman. Shankara says that the *Brahmanishthah* are those devoted to Brahman as manifested in the cosmos, yet who are actively seeking to know the transcendent Brahman beyond the cosmos. In other words, the prevailing idea that one is either intent on Saguna or Nirguna Brahman–only one aspect to the exclusion of the other–is mistaken. That the worthy seeker starts from where he finds himself–in the realm of Ishwara, the creation–but strives to know That which lies beyond, as well. This is the real "yoga of synthesis."

Who personally sacrifice to the fire called Ekarshi with faith. In the Atharva Veda there is a form of sacred fire called "ekarshi," but in this verse the reference is to "the sole fire"–the "fire" that is Brahman. For ekarshi can be a contraction of "eka-rishi," the sole Seer. As the Gita says: "Brahman is the ritual, Brahman is the offering, Brahman is he who offers to the fire that is Brahman. If a man sees Brahman in every action, He will find Brahman." (Bhagavad Gita 4:24) The ultimate "offering" into Brahman is our own Self.

By whom has been duly accomplished the vow of holding fire on the head. Continuing this idea, the rishi speaks of those who have accomplished in due order the *shirovratam*–a vow of holding or carrying the holy fire in the head. That is, one who has established the Divine Fire of Brahman-realization within himself, who ever carries Brahman in his "head"–his consciousness.

There will not be a great number of students if these criteria are followed, but we must make sure that we are among them.

The sum and substance

In conclusion the upanishad exclaims: "Hail to the sages! Hail to the illumined souls! This truth of Brahman was taught in ancient times to Shounaka by Angira. Hail to the sages! Hail to the illumined souls!" (Mundaka Upanishad 3:2:11)

End of Mundaka Commentary:

Mandukya Upanishad

Translated by Vidyavachaspati V. Panoli

Om ! O gods, may we hear with our ears what is auspicious;
May we see with our eyes what is auspicious;
May we, while offering our praise to gods
With our bodies strong of limbs,
Enjoy the life which the gods are pleased to grant us.
May Indra of great fame be well disposed to us;
May the all-knowing (or immensely wealthy) Pusha be propitious to us;
May Garuda, the vanquisher of miseries, be well pleased with us;
May Brihaspati grant us all prosperity.
Om ! Peace ! Peace ! Peace !

1. All this is the letter Om. A vivid explanation of this (is begun). All that is past, present, and future is but Om. Whatever transcends the three periods of time, too, is Om.
2. All this is certainly Brahman. This Self is Brahman. This Self, as such, is possessed of four quarters.
3. (The Self) seated in the waking state and called Vaisvanara who, possessed of the consciousness of the exterior, and seven limbs and nineteen mouths, enjoys the gross objects, is the first quarter.
4. (The Self) seated in the state of dream and called Taijasa who, possessed of the consciousness of the interior, and seven limbs and nineteen mouths, enjoys the subtle objects, is the second quarter.
5. Where the sleeper desires not a thing of enjoyment and sees not any dream, that state is deep sleep. (The Self) seated in the state of deep sleep and called Prajna, in whom everything is unified, who is dense with consciousness, who is full of bliss, who is certainly the enjoyer of bliss, and who is the door to the knowledge (of the preceding two states), is the third quarter.
6. This is the Lord of all; this is omniscient; this is the in-dwelling controller (of all); this is the source and indeed the origin and dissolution of all beings.
7. The Fourth is thought of as that which is not conscious of the internal world, nor conscious of the external world, nor conscious of both the worlds, nor dense with consciousness, nor simple consciousness, nor unconsciousness, which is unseen, actionless, incomprehensible, uninferable, unthinkable, indescribable, whose proof consists in the identity of the Self (in all states), in which all phenomena come to a cessation, and which is unchanging, auspicious, and non-dual. That is the Self;

that is to be known.
8. That same Self, from the point of view of the syllable, is Om, and viewed from the stand point of the letters, the quarters are the letters, and the letters are the quarters. The letters are a, u and m.
9. Vaisvanara seated in the waking state is the first letter a, owing to its all-pervasiveness or being the first. He who knows thus verily accomplishes all longings and becomes the first.
10. Taijasa seated in the dream is u, the second letter (of Om), owing to the similarity of excellence or intermediate position. He who knows thus verily advances the bounds of his knowledge and becomes equal (to all) and none who is not a knower of Brahman is born in his family.
11. Prajna seated in the state of deep sleep is m, the third letter (of Om), because of his being the measure or the entity wherein all become absorbed. He who knows thus measures all this and absorbs all.
12. That which is without letters (parts) is the Fourth, beyond apprehension through ordinary means, the cessation of the phenomenal world, the auspicious and the non-dual. Thus Om is certainly the Self. He who knows thus enters the Self by the Self.

Om ! O gods, may we hear with our ears what is auspicious;
May we see with our eyes what is auspicious;
May we, while offering our praise to gods
With our bodies strong of limbs,
Enjoy the life which the gods are pleased to grant us.
May Indra of great fame be well disposed to us;
May the all-knowing (or immensely wealthy) Pusha be propitious to us;
May Garuda, the vanquisher of miseries, be well pleased with us;
May Brihaspati grant us all prosperity.
Om ! Peace ! Peace ! Peace !

Here ends the Mandukyopanishad, as contained in the Atharva-Veda.

MANDUKYA KARIKA OF GAUDAPADA

I. AGAMA PRAKARANA

Invocation
1. I bow to that Brahman who pervades the entire world by a diffusion of the rays of knowledge that pervade all things that are moving and unmoving, who after having enjoyed (in the waking state) all objects of enjoyment that are gross, and who again, after having drunk (in the state of dream) all objects born of desire and illumined by the intellect, reposes while experiencing bliss Himself and making us all enjoy by (His own) Maya, and who, through an attribution of Maya, is the fourth in number, and is supreme, immortal and unborn.
2. May he, the Self of the universe, dwelling in the fourth state, protect us, who, after having enjoyed (in the waking state) the gross enjoyments resulting from virtue and vice, enjoys again (in the dream state) the other subtle objects which are created by His own intelligence and illumined by His own light, and who, after having absorbed all of them gradually into Himself and having abandoned all distinctions, becomes devoid of attributes.

I-1. Visva having exterior consciousness is all-pervading, whereas Taijasa has interior consciousness, and Prajna, similarly is dense with consciousness. Thus the One alone is regarded in there ways.
I-2. Visva is seen in the right eye which is its seat of experience, whereas Taijasa is inside the mind and Prajna is in the space inside the heart. In these three ways he dwells in the body.
I-3. Visva is ever the enjoyer of the gross, taijasa of the subtle, and, similarly, Prajna of bliss. Know (therefore) the enjoyment in three ways.

I-4.The grass satisfies Visva, the subtle satisfies Taijasa and, similarly, gladness satisfies Prajna. Know (therefore) the satisfaction in three ways.
I-5. He who knows these two, viz that which is shown to be the thing to be enjoyed and that which is (shown) to be the enjoyer, in the three states, does not become affected, even though enjoying.
I-6. It is a settled fact that coming into being can be said only of positive entities that exist. Prana creates all; and Purusha creates the conscious beings separately.
I-7. Those who think of creation hold it as the manifestation of God's power; while others regard creation as same as dream and illusion.
I-8. Creation is the mere will of the Lord, say those who thought out well the (process of) creation, but those who rely upon time hold that the birth of beings is from time.
I-9. Some others hold that creation is for the enjoyment (of God), yet others say that it is for His sport. But it is the very nature of the resplendent Being, (for) what desire can he have whose desire is all fulfilled?
I-10. Turiya, the Lord powerful to bring about the cessation of all sorrows, is imperishable, is regarded as the non-dual Lord of all entities, and is all-pervading.
I-11. Visva and Taijasa are regarded as conditioned by cause and effect. Prajna is conditioned by cause. But these two (viz cause and effect) do not exist in Turiya.
I-12. Prajna knows neither himself nor others, neither truth nor untruth. But that Turiya is ever the all seer.
I-13. The non-cognition of duality is common to both Prajna and Turiya. Prajna is possessed of sleep of the nature of cause, whereas that sleep does not exist in Turiya.
I-14. The first two (viz Visva and taijasa) are associated with dream and sleep, but Prajna (is associated) with sleep devoid of dream. The knowers of Brahman do not see either sleep or dream in Turiya.
I-15. Dream belongs to him who perceives wrongly and sleep to him who knows not Reality. When the false notion of these two comes to an end, the state of Turiya is attained.
I-16. When the individual Self, sleeping under the influence of Maya that is beginningless, is awakened, then he realises (Turiya that is) unborn, sleepless, dreamless and non-dual.
I-17. If a phenomenal world were to exist, it should, no doubt, cease to be. This duality is but an illusion; in reality it is non-dual.
I-18. The notion (such as the teacher, the taught and the scripture) will disappear, if anyone had imagined it. This notion (of the teacher etc.,) is for the purpose of instruction. When (the Truth is) realised, duality does not exist.
I-19. When the identity of Visva with the letter a is meant, ie., when the identity of Visva with the letter a is admitted, the common feature of being the first is seen to be obvious, as also the common feature of all-pervasiveness.
I-20. In the event of Taijasa being apprehended as identical with u, ie, when the identity of taijasa with the letter u is admitted, the common feature of superiority is seen clearly and so, too, is the intermediate position.
I-21. In the even of Prajna being apprehended as identical with m, ie, when the identity of Prajna with the letter m is admitted, the common feature of being the measure is seen to be obvious and so too is the common feature of absorption.
I-22. He who knows conclusively the common similarities in the three states, becomes worthy of worship and adoration by all beings, and is also a great sage.
I-23. The letter a leads to Visva and the letter u to Taijasa. Again, the letter m (leads) to Prajna. For the one who is free from letters, there is no attainment.
I-24. Om should be known, quarter by quarter. It is beyond doubt that the quarters (of the self) are the letters (of Om). Having known Om, quarter by quarter, one should not think of anything else.
I-25. Let the mind be fixed on Om, for Om is Brahman, the fearless. For him who us ever fixed on Om,

there is no fear anywhere.
I-26. Om is indeed the lower Brahman; Om is (also) regarded as the higher (Brahman). Om is without a cause, without interior and exterior, without effect, and is undecaying.
I-27. Om is indeed the beginning, middle and end of everything. Having known Om thus, one attains immediately the identity with the self.
I-28. One should know Om to be the Lord dwelling in the hearts of all. having known the all-pervasive Om, the intelligent one does not grieve.
I-29. He by whom is known Om which is without measure and possessed of infinite magnitude and which is auspicious, since all duality ceases in it, is a sage and none else.

II. VAITATHYA PRAKARANA

II-1. The wise declare the unreality of all objects in a dream because they are located within (the body) and (also) because they are confined within a limited space.
II-2. Since the period is short, one does not go to the place and see. Also, every dreamer, when awakened, does not exist in that place (of dream).
II-3. The non-existence of the chariot etc., (seen in dream) is heard of (in the sruti) from the point of view of reasoning. The knowers of Brahman say that the unreality thus arrived at (through reasoning) is revealed (by the sruti) in the context of dream.
II-4. There is the unreality of the objects even in the waking state. Just as they are unreal in dream, so also are they unreal in the waking state. the objects (in dream) differ owing to the location within the body owing to the spatial limitation.
II-5. The wise say that the states of waking and dream are same, in view of the similarity of the objects (seen in both the states) and in view of the well-known ground of inference.
II-6. That which is non-existent in the beginning and at the end is definitely so in the present (ie., in the middle). The objects, though they bear the mark of the unreal, appear as though real.
II-7. Their utility is opposed in dream. therefore, on the ground of having a beginning and an end, they are regarded as definitely unreal.
II-8. (To see) unusual things (in dream) is indeed an attribute of the dreamer just as it is in the case of those who dwell in heaven. These he perceives by going there, even as one, well instructed, does in this world.
II-9. Even in dream what is imagined by the mind (chitta) within is unreal, while what is grasped outside by the mind is real. But both these are seen to be unreal.
II-10. Even in the waking state what is imagined by the mind within is unreal, while what is grasped by the mind outside is real. It is reasonable to hold both these to be unreal.
II-11. If the objects of both the states be unreal, who comprehends all these and who again imagines them?
II-12. The self-luminous Self, by Its own Maya imagines Itself by Itself and It alone cognises all objects. This is a settled fact of the Vedanta-texts.
II-13. The Lord imagined in diverse forms the worldly objects existing in the mind. With the mind turned outward, He imagines diversely permanent objects (as also impermanent things). Thus the Lord imagines.
II-14. Things that exist within as long as the thought lasts and things that are external and conform to two points of time, are all imaginations alone. The distinction (between them) is caused by nothing else.
II-15. The objects that seem to be unmanifested within the mind, and those that seem to be manifested without, are all mere imaginations, their distinction being the difference in the sense-organs.
II-16. First of all, He imagines the Jiva (individual soul) and then (He imagines) various objects, external and internal. As is (a man's) knowledge, so is (his) memory of it.
II-17. Just as a rope, the nature of which is not known in the dark, is imagined to be things such as a

snake, a water-line, etc., so too is the Self imagined (as various things).
II-18. As when the (real nature of the) rope is known, the illusion ceases and the rope alone remains in its non-dual nature, so too is the ascertainment of the Self.
II-19. (The Self) is imagined as infinite objects like prana etc. This is the Maya of the luminous One by which It itself is deluded, (as it where).
II-20. The knowers of Prana hold Prana (to be the cause of the world), which the knowers of the elements regard the elements (to be the cause). Qualities (are the cause), say the knowers of quality, whereas the knowers of category consider categories (to be so).
II-21. The knowers of the quarters (such as Visva) hold the quarters (to be the cause), while the knowers of sensory objects regard sensory objects (to be the cause). the worlds (are real), say the knowers of the worlds, and the knowers of the gods consider the gods (to be so).
II-22. Those well-versed in the Vedic lore hold the Vedas (to be real), while the sacrificers subscribe it to the sacrifices. Those who know the enjoyer hold the enjoyer (to be real), whereas those familiar with the enjoyable things think of them (to be real).
II-23. Subtlety (is real), say those who know the subtlety, while those familiar with the gross regard it to be so. (Reality is) possessed of a form, say the worshippers of God with form, while the worshippers of the formless (hold the reality) to be formless.
II-24. The astrologers hold time (to be real), while the knowers of directions consider directions (to be so). Those stiff in debate affirm that disputations (lead to the reality), whereas those who aspire after the worlds consider them (to be real).
II-25. The knowers of the mind hold it (to be the Self), while the knowers of the intellect regard it (to be so). The knowers of the heart ascribe (reality to it), whereas it is attributed to virtue and vice by those who know them.
II-26. Some say that twenty-five categories (constitute the reality), whereas others speak of twenty-six. Again, some say that thirty-one categories (constitute it), yet some others hold that they are infinite.
II-27. Those who know the people (and their pleasures) find reality in pleasures. Those who are familiar with the stages of life regard them (as real). The grammarians (ascribe reality) to the words in the masculine, feminine and neuter genders, whereas others (know reality) to be the higher and lower (brahman).
II-28. Those who know all about creation (say that reality consists in) creation. (Reality lies) in dissolution, say those who know it, while those who know about subsistence (hold it to be the reality). All these ideas are always imagined on the Self.
II-29. He to whom (a teacher) might show an object sees that alone (as the reality). That object, too, becoming one with him, protects him. That state of being engrossed culminates in his self-identity with the object shown.
II-30. By these things that are non-separate (from the Self), this Self is manifested as though separate. He who knows this truly comprehends (the meaning of the Vedas) without entertaining any doubt.
II-31. Just as dream and magic, as well as a city in the sky, are seen (to be unreal), so too, is this universe seen (to be unreal) from the Vedanta-texts by the wise.
II-32. There is no dissolution, no origination, none in bondage, none possessed of the means of liberation, none desirous of liberation, and none liberated. This is the ultimate truth.
II-33. This (Self) is imagined to be unreal objects and also to be non-dual. The objects are also imagined on the non-dual (Self). therefore non-duality is auspicious.
II-34. This (world) viewed on the basis of the Self, is not different. Neither does it ever exist independent by itself nor is anything different or non-different (from the Self). Thus know the knowers of Truth.
II-35. By the sages who are free from attachment, fear and anger and well-versed in the Vedas is realised this Self which is beyond all imaginations, in which the phenomenal world ceases to exist and which is non-dual.

II-36. Therefore, having known it thus, one should fix one's memory on non-duality (ie., should give undivided attention). Having attained the non-dual, one should conduct oneself as though one were a dullard.
II-37. The ascetic should be free from praise and salutation and also from rituals. The body and the Self should be his support and he should depend upon what chance brings.
II-38. Having perceived Truth internally and having perceived it externally, one should become identified with Truth, should derive delight from Truth, and should never deviate from Truth.

III. ADVAITA PRAKARANA

III-1. The aspirant, resorting himself to devotion, remains in the conditioned Brahman. Prior to creation all this was of the nature of the birthless Brahman. Hence the man (with such a view) is considered to be of narrow outlook.
III-2. Therefore, I shall describe that (Brahman) which is free from limitation, is unborn and is ever the same. Listen how nothing whatsoever is born, though it appears to be born in all respects.
III-3. The self is said to be existing in the form of Jivas (individual souls), just as (the infinite) ether exists in the form of ether confined within jars. Similarly, It is said to be existing as the aggregate of bodies, even as ether exists like jars etc. This is the illustration with regard to birth.
III-4. Just as when the jars etc., cease to exist, the ether etc., confined within them become merged in the infinite ether, so also the individual souls become merged in the Self here.
III-5. Just as when the ether confined within a particular jar contains dust and smoke, that is not the case with all jars, in the same way, all the individual souls are not associated with happiness etc.
III-6. Though forms, functions and names differ here and there (in respect of the ether contained by jars etc.,), yet this causes no differences in the ether. Similar is the conclusion with regard to individual souls.
III-7. As the ether within a jar is not a modification nor a part of the (infinite) ether, so an individual soul is never a modification nor a part of the (supreme) Self.
III-8. Just as to the children the sky becomes soiled by dirt, so too, to the unwise the Self becomes tainted by impurities.
III-9. The Self, in regard to Its death and birth, going and coming, and Its existence in all the bodies, is not dissimilar to ether.
III-10. All aggregates (such as body) are created like dream by the Maya of the Self. Whether they be superior (to another) or equal, there is no ground to prove their reality.
III-11. The individual Self of the sheaths beginning with that made of food, which have been described in the Taittiriya Upanishad, is (the same as) the supreme Self, as explained (by us already) on the analogy of ether.
III-12. Just as it is taught that ether in the earth and the belly is verily the same, so also the supreme Brahman is declared to be the same with reference to every two (viz., the corporeal and superphysical), in the Madhu-Brahmana (Brihadaranyaka Upanishad).
III-13. Since the non-difference of Jiva (individual soul) and the supreme Self is extolled on the basis of their identity, and since diversity is censured, therefore, that (non-duality) alone is reasonable.
III-14. The separateness of the individual soul and the supreme Self which has been declared (in the sruti) prior to the discussion of creation (in the Upanishads), is in a secondary sense in view of the result of the future, for it (separateness) is not in fitness if held in its primary sense.
III-15. The creation which is differently set forth by means of (the illustrations of) earth, gold, sparks etc., is (just) a means to reveal the idea (of identity). But multiplicity does not exist in any manner.
III-16. There are three stages of life – low, medium, and high. This meditation is enjoined for their sake out of compassion.
III-17. The dualists, firmly settled in their own doctrine which is arrived at by their own conclusions, contradict one another. But this (view of the non-dualist) is in no conflict with them.

III-18. Non-duality is indeed the supreme Reality, inasmuch as duality is said to be its product. For them duality constitutes both (the Real and the unreal). Hence this (our view) is not opposed (to theirs).
III-19. This unborn (Self) undergoes modification through Maya and not in any other way. For, if the modifications are to be a reality, the immortal would tend to be mortal.
III-20. The disputants think of the very unborn Self on terms of birth. How can the Self that is unborn and immortal tend towards mortality?
III-21. The immortal can never become mortal. So, too mortal can never become immortal. For a change in one's nature cannot ever take place in any manner.
III-22. How can the entity that is immortal remain unchanged according to one to whom a thing that is immortal by nature can be born, since it is a product (in his view) ?
III-23. The sruti favours equally the creation in reality and through Maya. That which is settled by the sruti and supported by reasoning is true, and not anything else.
III-24. Since the sruti says, "There is no multiplicity here", "the Lord, owing to Maya, (is seen diversely)", and "The Self, though unborn, (appears to be born in many ways)", it becomes obvious that He is born through Maya.
III-25. By the censure of (the worship of) Hiranyagarbha is negated creation. By the statement, "Who will cause it to be born?", is denied causality.
III-26. On the ground of non-apprehension (of Brahman), all the preceding instruction (for Its comprehension) is negated by the sruti, "This Self is that which has been declared as 'Not this, not this'". Hence the unborn Self becomes revealed by Itself.
III-27. Birth of that which exists occurs only through Maya and not in reality. He who thinks that something is born in reality, (should know) that that which is already born is (re)born.
III-28. The birth of that which is non-existent cannot occur either through Maya or in reality, for a son of a barren woman cannot be born either through Maya or in reality.
III-29. As in dream the mind vibrates through Maya, as though with dual roles, so in the waking state the mind vibrates through Maya, as though with dual roles.
III-30. There can be no doubt that the non-dual mind alone appears in dream in dual roles. Similarly, in the waking state too, the non-dual mind appears to possess dual roles.
III-31. Whatever there is, moving and unmoving, which constitutes this duality, is perceived by the mind, for when mind does not exist as mind, duality is never perceived.
III-32. When the mind ceases to imagine consequent on the realisation of the Truth which is the Self, then it attains the state of not being the mind and becomes a non-perceiver, owing to the absence of objects to be perceived.
III-33. (The knowers of Brahman) say that the knowledge which is free from imagination, and unborn is not distinct from the knowable. The knowledge of which Brahman is the sole object is unborn and everlasting. The unborn (Self) is known by the (knowledge that is) unborn.
III-34. The behaviour of the mind (thus) restrained, which is free from all imagination and which is endowed with discrimination, should be noticed. The mind in deep sleep is of a different character and is not like that (when it is under restraint).
III-35. The mind becomes dissolved in deep sleep, but when under restraint, it doesn't become dissolved. That (mind) alone becomes Brahman, the fearless, endowed with the light that is Consciousness on all sides.
III-36. (Brahman is) birthless, sleepless, dreamless, nameless, formless, ever-resplendent and omniscient. (As regards That) there can be no routine practice of any kind.
III-37. The Self is devoid of all (external) organs, and is above all internal organs. It is exquisitely serene, eternally resplendent, divinely absorbed, unchanging and fearless.
III-38. Where there is no thought whatever, there is no acceptance or rejection. Then knowledge, rooted in the Self, attains the state of birthlessness and sameness.
III-39. This Yoga that is said to be not in touch with anything is hard to be perceived by anyone of the

Yogis, for the Yogis who behold fear in what is fearless, are afraid of it.
III-40. For all the Yogis, fearlessness, cessation of misery, awareness and everlasting peace, depend upon the control of their mind.
III-41. By a tireless effort such as that by which the emptying of an ocean, drop by drop, is aimed at with the help of the edge of a Kusa grass, the conquest of the mind will become possible through absence of dejection.
III-42. With the (proper) means one should bring under restraint the mind that is torn amid desire and enjoyment. Even when the mind is well settled down in sleep, it should be brought under restraint, for sleep is as harmful as desire.
III-43. Remembering that everything is productive of grief, one should withdraw (one's mind) from the enjoyment of the objects of desire. (Similarly), remembering that everything is the unborn Brahman, one does not certainly see the born (ie., duality).
III-44. The mind that is in deep sleep should be awakened and the mind that is distracted should be brought back to tranquillity again. One should know the mind as passion-tinged, and should not disturb it when it has attained the state of equillibrium.
III-45. In that state one should not enjoy the happiness, but should, by means of discrimination, become unattached. When the mind that has become still tends towards wandering, it should be unified (with the self) with efforts.
III-46. When the mind does not become merged nor distracted again, when it becomes motionless and does not make appearances (as objects), then it verily becomes Brahman.
III-47. That highest Bliss exists in one's own Self. It is calm, identical with liberation, indescribable, and unborn. Since It is one with the unborn knowable (Brahman), the knowers of Brahman speak of It as the Omniscient (Brahman).
III-48. No Jiva (individual soul), whichsoever, is born. It has no cause (of birth). (Such being the case), this is the highest Truth where nothing is born whatsoever.

IV. ALATASANTI PRAKARANA

(On extinguishing the fire brand)

IV-1. I bow down to him who is the best among men and who has realised the individual souls that are like ether, through his knowledge which again resembles ether and is not different from the object of knowledge.
IV-2. I bow down to that Yoga which is devoid of touch with anything (that implies relationship), which conduces to the happiness of all beings and is beneficial, and which is free from dispute and contradiction and is taught by the scriptures.
IV-3. Certain disputants postulate the birth of an entity already existing, while some others, proud of their intelligence, and opposing among themselves, postulate the birth of what is not existing already.
IV-4. That which already exists cannot be born and that which does not exist also cannot be born. Those who argue thus are none but non-dualists and proclaim only the birthlessness.
IV-5. We approve the birthlessness revealed by them. We do not quarrel with them. Now, learn this which is free from all disputes.
IV-6. The disputants think of the self on terms of birth. How can the Self that is unborn and immortal tend towards mortality.
IV-7. The immortal can never become mortal. So, too the mortal can never become immortal. For a change in one's nature cannot ever take place in any manner.
IV-8. How can the entity that is immortal remain unchanged according to one in whose view a thing that is immortal by nature can be born, since it is an effect (in his view) ?
IV-9. By the term nature is to be known that which comes into being through right attainments, which is intrinsic, inborn, and non-produced, and which does not give up its character.
IV-10. All the souls are free from decay and death by nature. But by thinking of decay and death, and

becoming absorbed in that thought, they deviate (from that nature).
IV-11. According to him who holds that the cause itself is the effect, the cause must be born. How can that which is born be unborn? How can that which is subject to modification be eternal ?
IV-12. If (in your view) the effect is non-different from the cause and if, for that reason, the effect also is unborn, how can the cause be eternal, since it is non-different from the effect that undergoes birth ?
IV-13. He who holds the view that the effect is born from an unborn cause, has no example (to be cited). If the born effect is viewed as born from another born thing, it leads to ad infinitum.
IV-14. How can they, who hold that the effect is the source of the cause and the cause is the source of the effect, assert beginninglessness for cause and effect ?
IV-15. According to the disputants who hold that the effect is the origin of the cause and the cause is the origin of the effect, birth may be possible, just as a father might be born of a son.
IV-16. If cause and effect be possible, the order (in which they originate) has to be found out by you, for if they originate simultaneously, there is no relationship between the two, as is the case with the horns of a cow.
IV-17. Your cause that is produced from an effect cannot be established. How will a cause, that is itself not established, produce an effect ?
IV-18. If the cause emerges from the effect and if the effect emerges from the cause, which of the two has arisen first on which depends the emergence of the other ?
IV-19. Your inability (to reply) tantamounts to ignorance, or there will be a difference in the order of succession (postulated by you). Thus indeed is the absence of birth revealed by the wise in all manner.
IV-20. What is called the illustration of a seed and a sprout is always equal to the major term (yet to be proved). The middle term (viz., the illustration) that is equal to the unproved major term, cannot be applied for establishing a proposition yet to be proved.
IV-21. The ignorance regarding antecedence and succession reveals birthlessness. From a thing that is born, why is it that its antecedent cause is not comprehended ?
IV-22. Nothing whatsoever is born either of itself or of something else. Similarly, nothing whatsoever is born whether it be existent or non-existent or both existent and non-existent.
IV-23. A cause is not born of an effect that is beginningless, nor does an effect take birth naturally (from a cause that is beginningless). For that which has no cause has no birth also.
IV-24. Knowledge has its object, since otherwise it brings about the destruction of duality. Besides, from the experience of pain, the existence of external objects, as upheld by the system of thought of the opponents, is admitted.
IV-25. In accordance with the perception of the cause of knowledge, the latter is deemed to be based on external objects. But from the point of view of reality, the (external) cause is regarded as no cause.
IV-26. Consciousness is not in contact with objects nor is it in contact with the appearances of objects. For the object is certainly non-existent and (the ideas constituting) the appearances of object are not separate from consciousness.
IV-27. Consciousness does not ever come in contact with objects in the three periods of time. Without a cause (ie., external object) how can there be its false apprehension ?
IV-28. Therefore consciousness is not born, nor are things perceived by it born. Those who perceive it as having birth, may as well see footprints in the sky.
IV-29. Since it is the birthless that is born (in the view of the disputants), birthlessness is its nature. Hence deviation from this nature can happen in no way whatsoever.
IV-30. If transmigratory existence be beginningless, its termination will not be reached. And liberation will not be eternal, if it has a beginning.
IV-31. That which is non-existent in the beginning and the end is definitely so in the present. The objects, although similar to the unreal, look as though real.
IV-32. Their utility is opposed in dream. Therefore, for the reasons of their having a beginning and an end, they are definitely remembered to be unreal.

IV-33.All objects are unreal in dream, inasmuch as they are seen within the body. In this narrow space, how is the vision of creatures possible ?
IV-34. It is not reasonable to say that objects in dream are seen by (actually) going to them, since it runs counter to the regulation of time that is needed for the journey. Further, none, when awake, remains in the place of dream.
IV-35. (In dream) what has been discussed with friends and others (and settled) is not resorted to when awake. Whatsoever is acquired (in dream0, too, is not seen when awake.
IV-36. And in dream the body becomes unreal, since another body is seen (in the bed). As is the body, so is everything cognised by the consciousness – all unreal.
IV-37. Since the experience (of objects) in dream is just like that in the waking state, the former is thought of as being caused by the latter. Such being the case, the waking state is considered to be real for that dreamer alone.
IV-38. Such birth is not established, everything is said to be unborn. Besides, it is not possible for the unreal to be born from the real, in any way whatsoever.
IV-39. Having seen unreal things in the waking state, one, deeply impressed, sees those very things in dream. Likewise, having seen unreal objects in dream, one does not see them when awake.
IV-40. There is no non-existent that serves as the cause of the non-existent, in the same way as the existent does not serve as the cause of the non-existent. There is no real entity that serves as the cause of another real entity. How can the unreal be the product of the real ?
IV-41. Just as one, for want of discrimination, takes unthinkable objects in the waking state as real, so too, in dream, one sees things in that state alone, for want of discrimination.
IV-42. For those who, from their own experience and right conduct, believe in the existence of substantiality, and who are ever afraid of the birthless, instruction regarding birth has been imparted by the wise.
IV-43. For those who, for fear of the Unborn, and also owing to their perception (of duality), deviate from the right path, the evil springing up from acceptance of birth (creation), does not accrue. The evil effect, if there be any, will be but little.
IV-44. Just as an elephant magically conjured up is called an elephant by relying on perception and right conduct, similarly, for reasons of perception and right conduct a thing is said to be existing.
IV-45. That which bears semblance of birth, appears as though moving, and, similarly seems to be a thing (of attributes), is Consciousness that is birthless, unmoving and non-material, serene and non-dual.
IV-46. Thus Consciousness is unborn; thus the souls are regarded to be unborn. Those who realise thus certainly do not fall into misfortune.
IV-47. Just as the fire-brand set in motion appears as straight, crooked etc., similarly, the vibration of Consciousness appears as the perceiver and the perceived.
IV-48. Just as the fire-brand devoid of motion is without appearances and birth, so also Consciousness devoid of vibration is without appearances and birth.
IV-49. When the fire-brand is in motion, the appearances do not come from elsewhere. Neither do they, when the fire-brand is free from motion, go elsewhere, nor do they enter into it.
IV-50. They did not go out of the fire-brand owing to their not being of the nature of substance. In the case of Consciousness, too, the appearances must be the same, for as appearance there can be no distinction.
IV-51. When Consciousness is in motion, the appearances do not come from elsewhere. Neither do they, when the Consciousness is free from motion, go elsewhere, nor do they enter again into It.
IV-52. They did not go out of Consciousness owing to their not being of the nature of substance, for they ever remain incomprehensible on account of the absence of relation of effect and cause.
IV-53. A substance could be the cause of a substance and another could be the cause of any other thing. But the souls cannot be regarded either as substances or as some other thing different from all else.

IV-54. Thus external objects are not born of Consciousness; nor is Consciousness born of external objects. Thus have the wise settled the birthlessness of cause and effect.
IV-55. As long as there is fascination for cause and effect, so long do cause and effect come into existence. When the fascination for cause and effect ceases, there is no further springing up of cause and effect.
IV-56. As long as one is completely absorbed in cause and effect, so long does transmigration continue. When the absorption in cause and effect ceases, one does not undergo transmigration.
IV-57. From the relative plane (of thinking) everything seems to be born and is not, therefore, eternal. From the absolute plane (of perception) everything is the unborn (Self) and there is, therefore, nothing like destruction.
IV-58. The souls that are thus born are not born in reality. Their birth is like that of an object through Maya. And that Maya again is non-existent.
IV-59. Just as from a magical seed comes out a sprout of that very nature which is neither permanent nor destructible, so too, is the reasoning applicable in respect of objects.
IV-60. In the case of all birthless entities the terms permanent and non-permanent can have no application. Where words fail to describe, no entity can be spoken of in a discriminative manner.
IV-61. As in dream Consciousness vibrates through illusion, as though dual by nature, so in the waking state Consciousness vibrates through illusion as though possessed of dual appearances.
IV-62. There can be no doubt that the non-dual Consciousness alone appears in dream as though dual. Similarly, in waking state, too, the non-dual Consciousness appears as though dual, undoubtedly.
IV-63. The dreamer, as he wanders in the dream-land always sees the creatures born from eggs or from moisture as existing in all the ten directions.
IV-64. These (creatures), perceptible to the consciousness of the dreamer, have no existence apart from his consciousness. So also this consciousness of the dreamer is admitted to be the object of perception to that dreamer alone.
IV-65. The man in the waking state, as he wanders in the places of the waking state, always sees the creatures born from eggs or from moisture as existing in all the ten directions.
IV-66. These (creatures), perceptible to the consciousness of the man in the waking state, have no existence apart from his consciousness. So also, this consciousness of the man in the waking state is admitted to be the object of perception to that man of the waking state alone.
IV-67. Both these are perceptible to each other. "Does it exist?" (To such a question) "No" is said (by way of answer). Both these are devoid of valid proof, and each can be perceived only through the idea of the other.
IV-68. Just as a creature seen in dream takes birth and dies, so also do all these creatures come into being and disappear.
IV-69. Just as a creature conjured up by magic takes birth and dies, so also do all these creatures come into being and disappear.
IV-70. Just as an artificial creature (brought into being by incantation and medicine), takes birth and dies, so also do all these creatures come into being and disappear.
IV-71. No creature whichsoever is born, nor is there any source for it. This is that supreme truth where nothing is born whatsoever.
IV-72. This duality consisting in the subject-object relationship is nothing but the vibration of Consciousness. Again, Consciousness is without object and is, therefore, declared to be ever unattached.
IV-73. That which exists by virtue of being an imagined empirical view, does not exist in reality. Again, that which exists on the basis of the empirical view brought about by other schools of thought, does not really exist.
IV-74. Inasmuch as the soul, according to the conclusions arrived at by other schools of thought, takes birth from a fancied empirical view point, it is said in consistence with that empirical point of view that

the soul is unborn; but from the point of view of supreme Reality, it is not even unborn.
IV-75. There is a mere fascination for unreal things, though there exists no duality. Having realised the absence of duality, one is not born again for want of a cause.
IV-76. When there are no causes – superior, inferior or medium – then Consciousness does not take birth. How can there be any result when the cause is absent.
IV-77. The birthlessness of Consciousness which is free from causes is constant and absolute, for all this (ie., duality and birth) was an object of perception to It which had been unborn (even before).
IV-78. Having realised the Truth that is uncaused and having abstained from obtaining any further cause, one attains the state of fearlessness that is devoid of grief and delusion (kama).
IV-79. Owing to fascination for unreal objects, Consciousness engages Itself in things that are equally unreal. On realisation of the non-existence of objects, Consciousness, becoming free from attachment, abstains (from them).
IV-80. Then, there follows a state of stillness, when the Consciousness has become free from attachment and does not engage Itself (in unreal things). That is the object of vision to the wise. That is the (supreme) state on non-distinction, and that is birthless and non-dual.
IV-81. This is birthless, sleepless, dreamless, and self-luminous. For this Entity (the Self) is ever luminous by Its very nature.
IV-82. Owing to the Lord's fondness for any object whatsoever, he becomes ever veiled effortlessly, and is unveiled every time with strenuous effort.
IV-83. A man of puerile imagination definitely covers the Self by affirming that It "exists", exists not", "Exists and exists not", or again, "exists not", "exists not", and by possessing such views as (that It is) changing and unchanging, both changing and unchanging and non-existent.
IV-84. These are the four alternative views, owing to a fascination for which the Lord becomes ever hidden. He is the all-seer by whom is the Lord perceived as untouched by these.
IV-85. Having attained omniscience in its entirety, as well as the non-dual state of Brahmanhood that is devoid of beginning, middle, and end, does anyone wish anything thereafter ?
IV-86. This is the humility of the Brahmanas; this is said to be their natural control. Since, by nature, they have conquered the senses, this is their restraint. Having known thus, the enlightened one becomes rooted in tranquillity.
IV-87. The duality that is co-existent with both object and (its) perception is said to be the ordinary (waking) state. That state where there is only perception without (the actual presence of an) object is said to be the ordinary (dream) state.
IV-88. The state devoid of object and devoid of perception is regarded as extraordinary. Thus have the wise for ever declared knowledge, object, and the knowable.
IV-89. On acquiring knowledge (of the threefold objects) and on knowing the objects in succession, there follows consequently, for the man of great intellect here, the state of omniscience for ever.
IV-90. Those which are to be abandoned, realised, adopted, and made ineffective should be known first. Of these, the three, excepting the thing to be realised, are regarded as mere imaginations born of ignorance.
IV-91. It should be known that all souls are, by nature, similar to ether, and eternal. There is no diversity anywhere among them, even an iota of it.
IV-92. All souls are, by nature, illumined from the very beginning, and their characteristics are well ascertained. He, for whom there is thus the freedom from want of further acquisition of knowledge, is considered to be fit for immortality.
IV-93. All souls are, from the very beginning, tranquil, unborn and, by nature, entirely detached, equal, and non-different, and inasmuch as Reality is thus unborn, unique, and pure, (therefore there is no need of tranquillity to be brought into the Self).
IV-94. There cannot ever be any purification for those who always tread the path of duality. They follow the path of difference, and speak of diversity and are, therefore, considered to be mean.

IV-95. They who have well-settled convictions regarding that which is unborn and ever the same,indeed are possessed of great knowledge in this world. But the common man cannot comprehend it.
IV-96. The knowledge existing in the birthless souls is regarded unborn and unrelated. Inasmuch as the knowledge has no relation with other objects, it is declared to be unattached.
IV-97. If there be birth for a thing, however insignificant it may be, non-attachment shall never be possible for the ignorant man. What to speak (then) of the destruction of covering for him ?
IV-98. All souls are devoid of any covering and are by nature pure. They are illumined as well as free from the beginning. Thus they are said to be masters since they are capable of knowing.
IV-99. The knowledge of the one who is enlightened and all-pervasive, does not enter into objects. And so the souls also do not enter into objects. This fact was not mentioned by the Buddha.
IV-100. Having realised the non-dual state that is hard to perceive, deep, unborn, uniform and serene,we offer our salutations to It, as best as we can.
Om ! O gods, may we hear with our ears what is auspicious;
May we see with our eyes what is auspicious;
May we, while offering our praise to gods
With our bodies strong of limbs,
Enjoy the life which the gods are pleased to grant us.
May Indra of great fame be well disposed to us;
May the all-knowing (or immensely wealthy) Pusha be propitious to us;
May Garuda, the vanquisher of miseries, be well pleased with us;
May Brihaspati grant us all prosperity.
Om ! Peace ! Peace ! Peace !

Here ends the Mandukyopanishad, included in the Atharva-Veda.

Mandukya Upanishad Commentary

Commentary on the Mandukya Upanishad–by Swami Nirmalananda Giri

The Shabda Brahman: Om

Om is a principal subject in the eleven major upanishads, but the entire Mandukya Upanishad is dedicated to an explanation of Its meaning for the sadhaka. It wastes no time, but starts right at the pinnacle, saying: “The syllable OM, which is the imperishable Brahman, is the universe. Whatsoever has existed, whatsoever exists, whatsoever shall exist hereafter, is OM. And whatsoever transcends past, present, and future, that also is OM.” (Mandukya Upanishad 1)

This is so vast, and yet at the same time so simple, that it renders comment impossible and unnecessary. The essential point is the infinity of Om, because It is the infinite Brahman.

The four aspects of the Self

"All this that we see without is Brahman. This Self that is within is Brahman. This Self, which is one with OM, has three aspects, and beyond these three, different from them and indefinable–The Fourth." (Mandukya Upanishad 2) The three aspects of those within relativity are waking, dreaming sleep, and dreamless sleep. Beyond these three is the pure consciousness itself known as turiya. This fourth state is the sole state of the liberated consciousness. Even if a liberated being reenters into relative existence for the upliftment of those still caught in that net, he remains consciously centered in turiya and experiences the three lower states only peripherally. When the turiya level overwhelms such a one we say he has "gone into samadhi," but in actuality he has simply become absorbed in his continual state, having momentarily dropped the flimsy dreams of relative existence which we think are so real and binding. I have heard more than one disciple tell of their having to hold Yogananda up and help him walk when toward the end of his earthly time he was continually flying upward into his true state. Often he would see his body moving along far below, as though he were soaring high in the sky.

"As above, so below" is a fundamental truth of the cosmos. What can be said of the macrocosm can also be said of the microcosm. And since the Infinite and the finite are essentially one, the upanishad now begins analyzing the three levels of the Cosmic Man.

Vaiswanara

"The first aspect of the Self is the universal person, the collective symbol of created beings, in his physical nature—Vaiswanara. Vaiswanara is awake, and is conscious only of external objects. He has seven members. The heavens are his head, the sun his eyes, air his breath, fire his heart, water his belly, earth his feet, and space his body. He has nineteen instruments of knowledge: five organs of sense, five organs of action, five functions of the breath, together with mind, intellect, heart, and ego. He is the enjoyer of the pleasures of sense." (Mandukya Upanishad 3) This is an extremely explanatory translation, but all correct. The last statement: "He is the enjoyer of the pleasures of sense" should really be: "He is the experiencer of material things." Other than that, all is well, the idea being that God encompasses all perceptible being.

Taijasa

"The second aspect of the Self is the universal person in his mental nature–Taijasa. Taijasa has seven members and nineteen instruments of knowledge. He is dreaming, and is conscious only of his dreams. In this state he is the enjoyer of the subtle impressions in his mind of the deeds he has done in the past." (Mandukya Upanishad 4) Subconsciousness is the springboard from which all present action stems. We speak of karma and samskara, the deeds of past lives and their effects, as producing all that we now experience. Actually the field of the subconscious is sown with the seeds of the past that are destined to germinate and manifest on the Vaiswanara level. So to separate Taijasa and Vaiswanara is impossible. They are really only two aspects of a single thing. Further, there is a third aspect through which the unity of consciousness manifests itself: Prajna.

Prajna

"The third aspect of the Self is the universal person in dreamless sleep–Prajna. Prajna dreams not. He is without desire. As the darkness of night covers the day, and the visible world seems to disappear, so in dreamless sleep the veil of unconsciousness envelops his thought and knowledge, and the subtle impressions of his mind apparently vanish. Since he experiences neither strife nor anxiety, he is said to be blissful, and the experiencer of bliss." (Mandukya Upanishad 5) Gambhirananda's translation brings out some more aspects of this: "That state is deep sleep where the sleeper does not desire any enjoyable thing and does not see any dream. The third quarter is Prajna who has deep sleep as his sphere, in whom everything becomes undifferentiated, who is a mass of mere consciousness, who abounds in bliss, who is surely an enjoyer of bliss, and who is the doorway to the experience [of the dream and waking states].”

What we have here is a picture of the third layer of experience that underlies the conscious and subconscious levels of the mind. Not only is this layer undifferentiated because it is the raw material out of which the other two emerge, it is also the level of assimilation in which the changes of the two resolve back into their basic constituents. Therefore: “Prajna is the lord of all. He knows all things. He is the dweller in the hearts of all. He is the origin of all. He is the end of all.” (Mandukya Upanishad 6) This is all true, and is a very exact description of our own personal level of prajna as well as the universal Prajna. This verse really sounds like a eulogistic definition of God in ordinary theistic religion. But Sanatana Dharma is not ordinary religion, so it goes much further, far beyond the vistas of “the world’s religions”–a kind of Freudian slip in its way, indicating that they spring from the world, from world-based consciousness. Rather the upanishad tells us of a fourth level of Being.

Turiya: The Self

“The Fourth, say the wise, is not subjective experience, nor objective experience, nor experience intermediate between these two, nor is it a negative condition which is neither consciousness nor unconsciousness. It is not the knowledge of the senses, nor is it relative knowledge, nor yet inferential knowledge. Beyond the senses, beyond the understanding, beyond all expression, is The Fourth. It is pure unitary consciousness, wherein awareness of the world and of multiplicity is completely obliterated. It is ineffable peace. It is the supreme good. It is One without a second. It is the Self. Know it alone!” (Mandukya Upanishad 7) This is rather a huge lump for the intelligence to chew, swallow, and assimilate, because it mostly consists of what the mysterious Fourth–the Turiya–is not.

Proof

There is one point that for some reason is omitted (ignored) by Prabhavananda and other translators. In this verse the Self is said to be *eka atma pratyaya saram*. Some translators have rendered it to mean that the Turiya is the essence, the sole factor, of the Self. And of course this is the truth. But Shankara says something quite interesting. He says this phrase means that the proof or evidence of this Fourth is the very belief in its existence! What he means is that when the deep conviction arises from within the consciousness that the Turiya exists it is not a matter of reason–for reason stops at the stage of verse six. Rather, it is a manifestation of the Self as well as the dawning in the individual’s awareness of the Turiya’s reality. It is a kind of primary or preliminary vision of the Self, and not at all a matter of the intellect (buddhi). Obviously, then, the truth about Turiya cannot really be taught to anyone–it has to arise own its own as a result of the individual drawing near to the Self. It is a matter of spiritual evolution alone.

And here is the essence of the essence of subject: “It is the Self. Know it alone!”

Om

The upanishad is not dispensing mere theory to us, but knowledge meant to be put into practice and proven by that practice. So it continues: “This Self, beyond all words, is the syllable OM. This syllable, though indivisible, consists of three letters—A-U-M.” (Mandukya Upanishad 8)

The Self, the Atman, is Om! If we knew only this fact and none other, we would possess the key to liberation. All the philosophy in the world, however profound or true, means absolutely nothing unless we can experience the truth and be freed from the effects of ignorance: karma and rebirth. Om is the means of experience and freedom.

Om is also considered to be formed of the three letters *a*, *u*, and *m*, which represent the three states of waking, dreaming, and dreamless sleep respectively, as well as the physical, astral, and causal levels of existence. In Sanskrit, when *a* and *u* are combined they produce the sound of *o*. However, this only applies to verbal speech. In mental "speaking" we make the pure sound of *o*, not *a* and *u* together. So inwardly Om is only two letters, not three. Nevertheless, the upanishad is considering the three-letter form because Om contains within Itself the three states of conscious that have been discussed, and Om is the way to access and unify the three.

"Vaiswanara, the Self as the universal person in his physical being, corresponds to the first letter–A. Whosoever knows Vaiswanara obtains what he desires, and becomes the first among men." (Mandukya Upanishad 9) He who masters the waking state through the japa and meditation of Om also masters the material world and becomes himself a master among men–not *of* men, but *among* men, for sages have no wish to control others though they gladly tell us how to control ourselves. The desires of such masters are fulfilled because they are intimately connected with the very essence of creation and whatever they think can be realized. This is how they work miracles, even creating things if needed.

"Taijasa, the Self as the universal person in his mental being, corresponds to the second letter—U. Taijasa and the letter U both stand in dream, between waking and sleeping. Whosoever knows Taijasa grows in wisdom, and is highly honored." (Mandukya Upanishad 10) Sanskrit is capable of more than one interpretation, and this verse can also say two very interesting things: 1) Such a master increases the knowledge of humanity and even gives inner momentum to assist questing souls to access knowledge, and 2) he becomes one with all human beings in the sense that when they meet him they feel that his is one with them–one of them–and they are so attuned and comfortable with him that they feel he is virtually their own self. This is seen in the great saints. Whether a beggar or a king approaches them, they feel that they are their dear and their own. I saw and experienced this for myself with Swami Sivananda. His greatness was cosmic; he was a virtual god upon the earth; and yet, I felt so at ease with him–even though I was always in awe of him. How many times I have sat looking at his radiant countenance and thought: "If there is anyone in this world who loves me, it is this man." Of course he was "man" only in form. Within he was the divine Self. Yet he was so accessible and so easy to communicate with. He was as close to me as my Self–for he was one with That Which is my Self.

It is important for us in the West to understand this aspect of holy people because we are so brainwashed with the idea of power and control and much more impressed with the power to curse than the power to bless. Rebuke, curse, deprecate, punish, torment, and destroy–these are the "ways" of the Western "God" who fortunately is a blasphemy and not a reality. No wonder Jesus said: "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." (Matthew 7:22, 23)

Om is the key to the subconscious, just as it is to the conscious, so through Om the master yogi knows all about himself and has no illusions about himself. He also knows all about others and understands them. No one can fool him. I saw this in Sivananda, as well. He was always so kind, and often humorous, but he went right to the truth of things in relation to people's foibles.

"Prajna, the Self as the universal person in dreamless sleep, corresponds to the third letter—M. He is the origin and the end of all. Whosoever knows Prajna knows all things." (Mandukya Upanishad 11) Being one with the source and the ultimate goal of all, a self-realized being is omniscient because he ever dwells at the core of all–past, present, and future.

In conclusion

Having said all these amazing things, the upanishad brings us back to the heart of it all: Om.

> "The Fourth, the Self, is OM, the indivisible syllable. This syllable is unutterable, and beyond mind. In it the manifold universe disappears. It is the supreme good–One without a second. Whosoever knows OM, the Self, becomes the Self." (Mandukya Upanishad 12)
> Gambhirananda: "The partless Om is Turiya–beyond all conventional dealings, the limit of the negation of the phenomenal world, the auspicious, and the non-dual. Om is thus the Self to be sure. He who knows thus enters the Self through his Self."

The partless Om. In its attempt to convey to our human intellects a bit of the glory of Om, the upanishad has considered It as having four aspects or "parts," but in reality It is without parts, being absolutely unitary in Its nature. So the upanishad reminds us of this lest we mistake its intent and meaning. Just as we sometimes have to speak inaccurately to children to get our ideas across, so has the upanishad done with us. But now it corrects any wrong impression we may have gotten.

Beyond all conventional dealings. Swami Nikhilananda renders this: "without relationship," meaning that we cannot "deal" with God as we do with a material object or another human being. Nor can it be spoken about as It really is, for It lies beyond phenomena–although It is the source of phenomena. We cannot "relate" to God, but we can know our oneness with God when we ourselves pass beyond all dual relationships.

The limit of the negation of the phenomenal world. We must realize that the Self is absolutely like nothing we know in relative existence, and therefore It is beyond the reach of any words. That is the intellectual side of the situation. On the metaphysical side we have to negate all "things" from our consciousness that we find in the phenomenal world.

The auspicious. Lest we think this is a losing or a giving up of something worthwhile, the upanishad tells us that the Self is the truly auspicious, the truly fortunate, and producing good fortune. We really only give up and negate a mirage in exchange for The Real.

The non-dual. The Real being non-dual, we discover that It is us! So we not only gain everything, we experience it as being us. We recognize ourselves as truly being "the kingdom, the power, and the glory."

Om is thus the Self to be sure. Om reveals the truth of what the upanishad is telling us. Om is not a symbol or designator of the Self, It IS the Self. This can be known.

He who knows thus enters the Self through his Self. We enter into our true Being through the japa and meditation of Om–which is our eternal Self. There is no greater or higher knowledge than the knowledge of Om. And now the upanishad has given us that knowledge.

End of Mandukya Commentary:

Taittiriya Upanishad

Translated by Swami Gambhirananda
Published by Advaita Ashram, Kolkatta

Om ! May He protect us both together; may He nourish us both together;
May we work conjointly with great energy,
May our study be vigorous and effective;
May we not mutually dispute (or may we not hate any).
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

Siksha Valli

I-i-1: May Mitra be blissful to us. May Varuna be blissful to us. May Aryaman be blissful to us. May Indra and Brihaspati be blissful to us. May Vishnu, of long strides, be blissful to us. Salutation to Brahman. Salutation to you, O Vayu. You, indeed, are the immediate Brahman. You alone I shall call the direct Brahman. I shall call you righteousness. I shall call you truth. May He protect me. May He protect the teacher. May He protect me. May He protect the teacher. Om, peace, peace, peace !

I-ii-1: We shall speak of the science of pronunciation. (The things to be learnt are) the alphabet, accent, measure, emphasis, uniformity, juxtaposition. Thus has been spoken the chapter on pronunciation.

I-iii-1: May we both attain fame together. May spiritual pre-eminence be vouchsafed to both of us together. Now therefore, we shall state the meditation on juxtaposition through five categories – relating to the worlds, to the shining things, to knowledge, to progeny, and to the body. These, they call the great juxtapositions. Now then, as regards the meditation on the worlds. The earth is the first letter. Heaven is the last letter. The sky is the meeting-place.

I-iii-2-4: Vayu is the link. This is the meditation with regard to the worlds. Then follows the meditation with regard to the shining things. Fire is the first letter. The sun is the last letter. Water is the rallying point. Lightning is the link. This is the meditation with regard to the shining things. Then follows the meditation with regard to knowledge. The teacher is the first letter. The student is the last letter.

Knowledge is the meeting-place. Instruction is the link. This is the meditation with regard to knowledge. Then follows the meditation with regard to progeny. The mother is the first letter. The father is the last letter. The progeny is the focal point. Generation is the link. This is the meditation with regard to progeny. Then follows the meditation with regard to the (individual) body. The lower jaw is the first letter. The upper jaw is the last letter. Speech is the meeting-place. The tongue is the link. This is the meditation with regard to the (individual) body. These are the great juxtapositions. Anyone who meditates on these great juxtapositions, as they are explained, becomes conjoined with progeny, animals, the splendour of holiness, edible food, and the heavenly world.

I-iv-1-2: The Om that is the most exalted in the Vedas, that pervades all worlds, and that emerged from the immortal Vedas as their quintessence, may he (Om that is Indra), the supreme Lord, gratify me with intelligence. O Lord, may I be the receptacle of immortality. May my body be fit; may my tongue be surpassingly sweet; may I hear much through the ears. You are the sheath of Brahman: you are covered by (worldly) wisdom. Protect what I have heard. Then vouchsafe to me who am her (i.e. Prosperity's) own, that Prosperity which brings, increases, and accomplishes quickly for me clothes, cattle, food, and drink for ever, and which is associated with furry and other animals. Svaha. May the Brahmacharins (i.e. students) come to me from all sides. Svaha. May the Brahmacharins come to me in various ways. Svaha. May the Brahmacharins come to me in the proper way. Svaha. May the Brahmacharins have physical self-control. Svaha. May the Brahmacharins have mental self-control. Svaha.

I-iv-3: May I become famous among people. Svaha. May I become praiseworthy among the wealthy. Svaha. O adorable One, may I enter into you, such as you are. Svaha. O venerable One, you, such as you are, enter into me. Svaha. O adorable One, who are greatly diversified, may I purify my sins in you. Svaha. As water flows down a slope, as months roll into a year, similarly O Lord, may the students come to me from all quarters. Svaha. You are like a resting house, so you become revealed to me, you reach me through and through.

I-v-1-2: Bhuh, Bhuvah, Suvah – these three, indeed, are the Vyahritis. Of them Mahacamasya knew a fourth one – Maha by name. It is Brahman; it is the Self. The other gods are the limbs. Bhuh, indeed, is this world. Bhuvah is the intermediate space. Suvah is the other world. Maha is the sun; through the sun, indeed, do all the worlds flourish. Bhuh, indeed is the fire. Bhuvah is the air. Suvah is the sun. Maha is the moon; through the moon, indeed, all the luminaries flourish. Bhuh, indeed, is the Rig-Veda. Bhuvah is the Sama-Veda. Suvah is the Yajur-Veda.

I-v-3: Maha is Brahman (i.e. Om), for by Brahman (Om), indeed, are all the Vedas nourished. Bhuh, indeed, is Prana; Bhuvah is Apana; Suvah is Vyana; Maha is food; for by food, indeed, are all the vital forces nourished. These, then, that are four, are (each) fourfold. The Vyahritis are divided into four groups of four (each). He who knows these knows Brahman. All the gods carry presents to him.

I-vi-1-2: In the space that there is in the heart, is this Person who is realisable through knowledge, and who is immortal and effulgent. This thing that hangs down between the palates like a teat, through it runs the path of Brahman; and reaching where the hairs part, it passes out by separating the skulls. (Passing out through that path, a man) becomes established in Fire as the Vyahriti Bhuh; he becomes established in Air as the Vyahriti Bhuvah; in the sun as the Vyahriti Suvah; in Brahman as the Vyahriti Mahah. He himself gets independent sovereignty; he attains the lord of the mind; he becomes the ruler of speech, the ruler of eyes, the ruler of ears, the ruler of knowledge. Over and above all these he becomes Brahman which is embodied in Akasa, which is identified with the gross and the subtle and has truth as Its real nature, which reveals in life, under whose possession the mind is a source of bliss, which is enriched with peace and is immortal. Thus, O Pracinayogya, you worship.

I-vii-1: The earth, sky, heaven, the primary quarters, and the intermediate quarters; fire, air, the sun, the moon, and the stars; water, herbs, trees, sky, and Virat – these relate to natural factors. Then follow the individual ones: Prana, Vyana, Apana, Udana and Samana; the eye, the ear, the mind, speech and sense of touch; skin, flesh, muscles, bones and marrow. Having imagined these thus, the seer said, "All this is constituted by five factors; one fills up the (outer) fivefold ones by the (individual) fivefold ones.

I-viii-1: Om is Brahman. Om is all this. Om is well known as a word of imitation (i.e. concurrence). Moreover, they make them recite (to the gods) with the words, "Om, recite (to the gods)". They commence singing Samas with Om. Uttering the words "Om som" they recite the Shastras. The (priest) Brahma approves with the word Om. One permits the performance of the Agnihotra sacrifice with the word Om. A Brahmana, when about to recite the Vedas utters Om under the idea, I shall attain Brahman". He does verily attain Brahman.

I-ix-1: Righteousness and learning and teaching (are to be practised). Truth and learning and teaching (are to be practised). Austerity and learning and teaching (are to be resorted to). Control of the outer senses and learning and teaching (are to be practised). Control of the inner organs and learning and teaching (are to be resorted to). The fires (are to be lighted up), and learning and teaching (are to be followed). The Agnihotra (is to be performed), and learning and teaching (are to be carried on). Guests (are to be entertained), and learning and teaching (are to be practised). Social good conduct (is to be adhered to), and learning and teaching (are to be practised). Children (are to be begotten), and learning and teaching (are to carried on). Procreation and learning and teaching (are to carried on). A grandson (is to be raised), and learning and teaching (are to be practised). Truth (is the thing) – this is what Satyavacha, of the line of Rathitara, thinks. Austerity (is the thing) – this is what Taponitya, son of Purusisti, thinks. Learning and teaching alone (are the things) – this is what Naka, son of Mudgala, thinks. For that indeed is the austerity; for that indeed is the austerity.

I-x-I: I am the invigorator of the tree (of the world). My fame is high like the ridge of a mountain. My source is the pure (Brahman). I am like that pure reality (of the Self) that is in the sun. I am the effulgent wealth. I am possessed of a fine intellect, and am immortal and undecaying. Thus was the statement of Trisanku after the attainment of realisation.

I-xi-1: Having taught the Vedas, the preceptor imparts this post-instruction to the students: "Speak the truth. Practise righteousness. Make no mistake about study. Having offered the desirable wealth to the teacher, do not cut off the line of progeny. There should be no inadvertence about truth. There should be no deviation from righteous activity. There should be no error about protection of yourself. Do not neglect propitious activities. Do not be careless about learning and teaching.
I-xi-2-4: There should be no error in the duties towards the gods and manes. Let your mother be a goddess unto you. Let your father be a god unto you. Let your teacher be a god unto you. Let your guest be a god unto you. The works that are not blameworthy are to be resorted to, but not the others. These actions of ours that are commendable are to be followed by you, but not the others. You should, by offering seats, remove the fatigue of those Brahmanas who are more praiseworthy among us. The offering should be with honour; the offering should not be with dishonour. The offering should be in plenty. The offering should be with modesty. The offering should be with awe. The offering should be with sympathy. Then, should you have any doubt with regard to duties or customs, you should behave in those matters just as Brahmanas do, who may happen to be there and who are able deliberators, who are adepts in those duties and customs, who are not directed by others, who are not cruel, and who are desirous of merit. Then, as for the accused people, you should behave with regard to them just as the Brahmanas do, who may happen to be there and who are able deliberators, who are adepts in those

duties and customs, who are not directed by others, who are not cruel, who are desirous of merit. This is the injunction. This is the instruction. This is the secret of the Vedas. This is divine behest. This is how the meditation is to be done. This is how this must be meditated on.

I-xii-1: May Mitra be blissful to us. May Varuna be blissful to us. May Aryaman be blissful to us. May Indra and Brihaspati be blissful to us. May Vishnu, of long strides, be blissful to us. Salutation to Brahman. Salutation to you, O Vayu. You, indeed, are the immediate Brahman. You alone I shall call the direct Brahman. I shall call you righteousness. I shall call you truth. May He protect me. May He protect the teacher. May He protect me. May He protect the teacher. Om, peace, peace, peace !

Brahmananda Valli

II-i: May He protect us both together. May He nourish us both together. May we both acquire strength together. Let our study be brilliant. May we not cavil at each other.

Om! Peace ! Peace ! Peace !

II-i-1: The knower of Brahman attains the highest. Here is a verse uttering that very fact: “Brahman is truth, knowledge, and infinite. He who knows that Brahman as existing in the intellect, lodged in the supreme space in the heart, enjoys, as identified with the all - knowing Brahman, all desirable things simultaneously.

From that Brahman, which is the Self, was produced space. From space emerged air. From air was born fire. From fire was created water. From water sprang up earth. From earth were born the herbs. From the herbs was produced food. From food was born man. That man, such as he is, is a product of the essence of food. Of him this indeed, is the head, this is the southern side; this is the northern side; this is the Self; this is the stabilising tail.

Here is a verse pertaining to that very fact:

II-ii-1: All beings that rest on the earth are born verily from food. Besides, they live on food, and at the end, they get merged in food. Food was verily born before all creatures; therefore it is called the medicine for all, those who worship food as Brahman acquire all the food. Food was verily born before all creatures; therefore it is called the medicine for all. Creatures are born of food; being born, they grow by food. Since it is eaten and it eats the creatures, it is called food.

As compared with this self made of the essence of food, as said before, there is another inner self which is made of air. By that is this one filled. This Self is also of the human form. Its human form takes after the human form of that (earlier one). Of this, Prana is the head, Vyana is the southern side, Apana is the northern side, space is the self, the earth is the tail that stabilises. Pertaining to that is this (following) verse:

II-iii-1: The senses act by following the vital force in the mouth; all human beings and animals that are there act similarly; since on the vital force depends the life of all creatures, therefore it is called the life of all; those who worship the vital force as Brahman, attain the full span of life; since on the vital force depends the life of all, it is called the life of all.

Of the preceding (physical) one, this one, indeed, is the embodied self. As compared with this vital body, there is another internal self constituted by mind. By that one is this one filled up. That self constituted by mind is also of a human shape. The human shape of the mental body takes after the human shape of the vital body. Of the mental body, the Yajur-mantras are the head. The Rig-mantras are the right side, the Sama-mantras are the left side, the Brahmana portion is the self (trunk), the mantras seen by Atharvangiras are the stabilising tail. Pertaining to this there is a verse:

II-iv-1: One is not subjected to fear at any time if one knows the Bliss that is Brahman failing to reach which (Brahman, as conditioned by the mind), words, along with the mind, turn back.

Of that preceding (vital) one, this (mental one is verily the embodied self. As compared with this mental body, there is another internal self constituted by valid knowledge. By that one is this one filled up. This one as aforesaid, has verily a human shape. It is humanly shaped in accordance with the human shape of the earlier one. Of him faith is verily the head; righteousness is the right side; truth is the left side; concentration is the self (trunk); (the principle, called) Mahat, is the stabilising tail. Pertaining to this, here is a verse:

II-v-1: Knowledge actualises a sacrifice, and it executes the duties as well. All the gods meditate on the first-born Brahman, conditioned by knowledge. If one knows the knowledge-Brahman, and if one does not err about it, one abandons all sins in the body and fully enjoys all enjoyable things.
Of that preceding (mental) one this (cognitive one) is verily the embodied self. As compared with this cognitive body, there is another internal self constituted by bliss. By that one is this one filled up. This one, as aforesaid, has verily a human shape. It is humanly shaped in accordance with the human shape of the earlier one. Of him joy is verily the head, enjoyment is the right side, hilarity is the left side; bliss is the self (trunk). Brahman is the tail that stabilises. Apropos of this here is a verse:

II-vi-1: If anyone knows Brahman as non-existing, he himself becomes non-existent. If anyone knows that Brahman does exist, then they consider him as existing by virtue of that (knowledge).
Of that preceding (blissful) one, this one is the embodied self. Hence hereafter follow these questions: After departing (from here) does any ignorant man go to the other world (or does he not) ? Alternatively, does any man of knowledge, after departing (from here) reach the other world (or does he not) ?
He (the Self) wished, “Let me be many, let me be born. He undertook a deliberation. Having deliberated, he created all this that exists. That (Brahman), having created (that), entered into that very thing. And having entered there, It became the formed and the formless, the defined and the undefined, the sustaining and the non-sustaining, the sentient and the insentient, the true and the untrue. Truth became all this that there is. They call that Brahman Truth. Pertaining to this, there occurs this verse:

II-vii-1: In the beginning all this was but the Unmanifested (Brahman). From that emerged the manifested. That Brahman created Itself by Itself. Therefore It is called the self-creator.
That which is known as the self-creator is verily the source of joy; for one becomes happy by coming in contact with that source of joy. Who, indeed, will inhale, and who will exhale, if this Bliss be not there in the supreme space (within the heart). This one, indeed, enlivens (people). For whenever an aspirant gets fearlessly established in this un-perceivable, bodiless, inexpressible, and un-supporting Brahman, he reaches the state of fearlessness. For, whenever the aspirant creates the slightest difference in It, he is smitten with fear. Nevertheless, that very Brahman is a terror to the (so-called) learned man who lacks the unitive outlook.
Illustrative of this is this verse here:

II-viii-1-4: Out of His fear the Wind blows. Out of fear the Sun rises. Out of His fear runs Fire, as also Indra, and Death, the fifth.
This, then, is an evaluation of that Bliss:
Suppose there is a young man – in the prime of life, good, learned, most expeditious, most strongly built, and most energetic. Suppose there lies this earth for him filled with wealth. This will be one unit of human joy. If this human joy be multiplied a hundred times, it is one joy of the man-Gandharvas, and so also of a follower of the Vedas unaffected by desires. If this joy of the man-Gandharvas be multiplied a hundred times, it is one joy of the divine-Gandharvas, and so also of a follower of the Vedas unaffected by desires. If the joy of the divine-Gandharvas be increased a hundredfold, it is one joy of the manes whose world is everlasting, and so also of a follower of the Vedas unaffected by desires. If the joy of the manes that dwell in the everlasting world be increased a hundredfold, it is one

joy of those that are born as gods in heaven, and so also of a follower of the Vedas untouched by desires. If the joy of those that are born as gods in heaven be multiplied a hundredfold, it is one joy of the gods called the Karma-Devas, who reach the gods through Vedic rites, and so also of a follower of the Vedas unaffected by desires. If the joy of the gods, called the Karma-Devas, be multiplied a hundredfold, it is one joy of the gods, and so also of a follower of the Vedas untarnished by desires. If the joy of the gods be increased a hundred times, it is one joy of Indra, and so also of a follower of the Vedas unaffected by desires. If the joy of Indra be multiplied a hundredfold, it is one joy of Brihaspati and so also of a follower of the Vedas unaffected by desires. If the joy of Brihaspati be increased a hundred times, it is one joy of Virat, and so also of a follower of the Vedas untarnished by desires. If the joy of Virat be multiplied a hundred times, it is one joy of Hiranyagarbha, and so also of a follower of the Vedas unsullied by desires.
II-viii-5: He that is here in the human person, and He that is there in the sun, are one. He who knows thus attains, after desisting from this world, this self made of food, attains this self made of vital force, attains this self made of mind, attains this self made of intelligence, attains this self made of bliss. Expressive of this there occurs this verse:

II-ix-1: The enlightened man is not afraid of anything after realising that Bliss of Brahman, failing to reach which, words turn back along with the mind.
Him, indeed, this remorse does not afflict: “Why did I not perform good deeds, and why did I perform bad deeds ? He who is thus enlightened strengthens the Self with which these two are identical; for it is he, indeed, who knows thus, that can strengthen the Self which these two really are. This is the secret teaching.

Bhrigu Valli
III-i-1: Bhrigu, the well-known son of Varuna, approached his father Varuna with the (formal) request, “O, revered sir, teach me Brahman”. To him he (Varuna) said this: “Food, vital force, eye, ear, mind, speech – (these are the aids to knowledge of Brahman)”. To him he (Varuna) said: “Crave to know that from which all these beings take birth, that by which they live after being born, that towards which they move and into which they merge. That is Brahman”. He practised concentration. He, having practised concentration,

III-ii-1: He realised food (i.e. Virat, the gross Cosmic person) as Brahman. For it is verily from food that all these beings take birth, on food they subsist after being born and they move towards and merge into food. Having realised that, he again approached his father Varuna with the (formal) request. “O, revered sir, teach me Brahman”. To him he (Varuna) said: “Crave to know Brahman through concentration; concentration is Brahman”. He practised concentration. He, having practised concentration,

III-iii-1: He knew the vital force as Brahman; for from the vital force, indeed, spring all these beings; having come into being, they live through the vital force; they move towards and enter into the vital force, Having known thus, he again approached his father Varuna with the (formal) request. “O, revered sir, teach me Brahman”. To him he (Varuna) said: “Crave to know Brahman through concentration; concentration is Brahman”. He practised concentration. Having practised concentration,

III-iv-1: He knew mind as Brahman; for from mind, indeed, spring all these beings; having been born, they are sustained by mind; and they move towards and merge into mind. Having known that, he again approached his father Varuna with the (formal) request. “O, revered sir, teach me Brahman”. To him he (Varuna) said: “Crave to know Brahman through concentration; concentration is Brahman”. He practised concentration. Having practised concentration, III-v-1: He knew knowledge as Brahman; for from knowledge, indeed, spring all these beings; having been born, they are sustained by knowledge; they move towards and merge in knowledge. Having known that, he again approached his father Varuna with the (formal) request. “O, revered sir, teach me Brahman”. To him he (Varuna) said: “Crave to know Brahman through concentration; concentration is Brahman”. He practised concentration. Having practised concentration,

III-vi-1: He knew Bliss as Brahman; for from Bliss, indeed, all these beings originate; Having been born, they are sustained by Bliss; they move towards and merge in Bliss. This knowledge realised by Bhrigu and imparted by Varuna (starts from the food-self and) terminates in the supreme (Bliss), established in the cavity of the heart. He who knows thus becomes firmly established; he becomes the possessor of food and the eater of food; and he becomes great in progeny, cattle and the lustre of holiness, and great in glory.

III-vii-1: His vow is that, he should not deprecate food. The vital force is verily the food, and the body is the eater; for the vital force is lodged in the body. (Again, the body is the food and the vital force is the eater, for) the body is fixed on the vital force. Thus (the body and vital force are both foods; and) one food is lodged in another. He who knows thus that one food is lodged in another, gets firmly established. He becomes a possessor and an eater of food. He becomes great in progeny, cattle, and the lustre of holiness and great in glory.

III-viii-1: His vow is that he should not discard food. Water, indeed, is food; fire is the eater; for water is established on fire. (Fire is food and water is the eater, for) fire resides in water. Thus one food is lodged in another food. He who knows thus that one food is lodged in another, gets firmly established. He becomes a possessor and an eater of food. He becomes great in progeny, cattle, and the lustre of holiness and great in glory.

III-ix-1: His vow is that he should make food plentiful. Earth is food; space is eater; for earth is placed in space. (Space is food; and earth is eater, for) space is placed on earth. Thus one food is lodged in another food. He who knows thus that one food is lodged in another, gets firmly established. He becomes a possessor and an eater of food. He becomes great in progeny, cattle, and the lustre of holiness and great in glory.

III-x-1-2: His vow is that he should not refuse anyone come for shelter. Therefore one should collect plenty of food by whatsoever means he may. (And one should collect food for the further reason that) they say, “Food is ready for him”. Because he offers cooked food in his early age with honour, food falls to his share in the early age with honour. Because he offers food in his middle age with medium courtesy, food falls to his share in his middle age with medium honour. Because he offers food in his old age with scant esteem, food falls to his share in old age with scant consideration. To him who knows thus (comes the result as described).
(Brahman is to be meditated on) as preservation in speech; as acquisition and preservation in exhaling and inhaling; as action in the hands; as movement in the feet; discharge in the anus. There are meditations on the human plane.
Then follow the divine ones. (Brahman is to be meditated on) as contentment in rain; as energy in lightning.
III-x-3-4: Brahman is to be worshipped as fame in beasts; as light in the stars; as procreation, immortality, and joy in the generative organ; as everything in space. One should meditate on that Brahman as the support; thereby one becomes supported. One should meditate on that Brahman as great; thereby one becomes great. One should meditate on It as thinking; thereby one becomes able to

think. One should meditate on It as bowing down; thereby the enjoyable things bow down to one. One should meditate on It as the most exalted; Thereby one becomes exalted. One should meditate on It as Brahman's medium of destruction; thereby the adversaries that envy such a one die, and so do the enemies whom this one dislikes.

This being that is in the human personality, and the being that is there in the sun are one.

III-x-5-6: He who knows thus, attains, after desisting from this world, this self made of food. After attaining this self made of food then, attaining this self made of vital force, then attaining this self made of mind, then attaining this self made of intelligence, then attaining this self made of bliss, and roaming over these worlds with command over food at will and command over all forms at will, he continues singing this Sama song: "Halloo ! Halloo ! Halloo ! I am the food, I am the food, I am the food; I am the eater, I am the eater, I am the eater; I am the unifier, I am the unifier, I am the unifier; I am (Hiranyagarbha) the first born of this world consisting of the formed and the formless, I (as Virat) am earlier than the gods. I am the navel of immortality. He who offers me thus (as food), protect me just as I am. I, food as I am, eat him up who eats food without offering. I defeat (i.e. engulf) the entire universe. Our effulgence is like that of the sun. This is the Upanishad.

Om ! May He protect us both together; may He nourish us both together;
May we work conjointly with great energy,
May our study be vigorous and effective;
May we not mutually dispute (or may we not hate any).
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

Here ends the Taittiriyopanishad, included in the Krishna-Yajur-Veda.

Taittiriya Upanishad Commentary

Commentary on the Taittiriya Upanishad–by Swami Nirmalananda Giri

Reflections On Brahman

In his translations of some upanishads Swami Prabhavananda omitted parts that were in such obscure language that any attempt at translation would really only be speculation. He also omitted very repetitious passages and those that dwelt with matters irrelevant to the knowledge of Brahman and the Self. I think that if you get complete translations of those you will see he was quite justified in this. Anyhow, I am writing this to explain why in the references to the verses of this upanishad there will be some jumping around.

Thou art indeed…

> "Thou art indeed the manifested Brahman. Of thee will I speak. Thee will I proclaim in my thoughts as true. Thee will I proclaim on my lips as true." (Taittiriya Upanishad 1:1:1)

This fervent profession of faith and fidelity seems quite simple, but when we consider what it entails, it is a high aspiration indeed. It is also strikingly in contrast to most of the upanishads, which continually insist on the transcendence of Brahman and the impossibility of comprehending or speaking of It.

While typing in the forgoing sentence my memory reached back to a time of blessed tranquility in the sacred city of Sukhtal in north India. Tradition says that the supreme Master Sukhadeva, the illumined son of Vyasa, came to Sukhtal and taught the dying King Parikshit the principles of Self-knowledge and liberation. Many centuries later I was in Sukhtal at a spiritual gathering (Samyan Saptah) under the aegis of Sri Ma Anandamayi. One of the great souls (mahatmas) also gathered there was Sri Yogeshwar Brahmachari, a venerable saint of Bengal whom I had met and visited with before. Every day he would be seated on the platform near Ma, sitting in profound meditation, not moving for hours or even seeming to breathe. The exception would be when he would give a daily talk on spiritual life. In the evening there would be a question-and-answer session with people putting questions to the various renowned spiritual leaders on the platform. One evening, right after a famous Vedantin had given a rather lengthy answer to a question, Yogeshwar Brahmachari began to speak forcefully. In a matter of moments the tranquil atmosphere was replaced by one of anger and suppressed violence–toward him. It really felt like they were about to physically attack and maul him, the only restraint being the presence of Ma Anandamayi.

Naturally, the next morning found me seeking out Yogeshwar Brahmachari to find what had taken place, since everything had been said in Hindi. I found him happily ensconced in a cowshed (!) where he was sleeping on some straw placed on a stone ledge. I was very aware that not one of the other savants sitting on the platform day after day would have tolerated such humble and primitive surroundings. But Brahmachariji was very happy, as he could cuddle and talk to the little calf that was tethered nearby.

After some time of giving our latest news to each other, I questioned him about the previous nights' volcanic near-explosion. He laughed merrily and told me that he had challenged and rebuked all the "big Advaitins (Non-dualists)" sitting there, demanding to know why they harped all the time on the transcendence of God and ignored the divine immanence. "Why do you keep telling these people who have so many worldly involvements and problems that the world is unreal, that they should care nothing about it, and that to do otherwise is ignorance? In all these days I have not heard even one of you say just one piece of practical advice that would help them live their lives and remember God. They have come here at great inconvenience and expense, leaving their homes and work behind, seeking ways to keep from drowning in the world. And you just tell them the world is no more than a dream and to forget it! How could they forget it? How many children must they have to care for and how many debts and obligations? What is wrong with you? Why can't you tell them how to better their lives and rise above their worries and fears? You expect them to honor and support you, but what use are you to anybody? You should be ashamed!" He laughed and concluded: "So their Non-dual 'realization' and philosophy went out the window and they got very interested in a dualistic battle with me. If it had not been for Mataji being there I would have gotten some blows!" The thought of the frail saint being assailed by the "big Babas" who were as robust as their tempers, was not a happy one. But my dear friend was quite content with the situation, being firmly committed to the good sense embodied in this opening verse of the upanishad. What the Taittiriya Upanishad now will do is balance out the very true, though one-sided, teachings of some of the other upanishads regarding the nature of

Brahman and the world.

Thou art indeed the manifested Brahman. First we must understand that the cosmos is NOT Maya. Maya is the illusion in our mind as to the nature of the cosmos and our relation to it. Maya is a product of our ignorance, it is our wrong seeing and acting. The world "out there" is not Maya. Maya is the world "in here"–in our mind. Maya is the product of ego. Once this inner veil has been destroyed, then we see the world as God in manifestation. In reaction we then exult with the upanishadic sage, also saying: "Thou art indeed the manifested Brahman!"

Of thee will I speak. This will consist of two ways of speaking: denying what the world is not and affirming what the world is. We will speak of the reality of the world as Brahman. We will also speak of the unreality in the minds of ignorant human beings and explain its nature as delusion. Further, we will speak of the nature of the world as an evolutionary ladder, and explain how it is used by the yogi as the means of freedom and ascent.

Thee will I proclaim in my thoughts as true. We will see and know in our minds that which is real in the world, always aware that it is not "the world" at all, but Divinity Itself. This is a matter of knowing, not mere speaking or speculating.

Thee will I proclaim on my lips as true. And this truth will we both live and speak to others. The important point here is that we must know before we speak. Otherwise our words are just empty noise.

The true Knower revels in the affirmation expressed in this first verse.

Necessary Lessons

Protection

All sentient beings–not just humans–seek for security, for safety. "Shelter" means a lot more than a place out of the rain. It is commonly said that there is safety in numbers, but that it not true. There is only one assurance of safety, and the next verse expresses it rightly:

> "May truth protect me, may it protect my teacher, may it protect us both. May glory come to us both. May the light of Brahman shine in us both." (Taittiriya Upanishad 1:1:1, 1:3:1)

Satyam means truth, both relative and absolute, truthfulness, and Brahman Who is The Truth. Obviously, this verse is referring mostly to Brahman, but simple truth in the sense of accuracy and honesty is also implied. If Truth is possessed by both student and teaching, then it only follows that renown (*yashah*) and the splendor of Brahman (*Brahma-varchasam*) will accrue to them as well.

A lesson on Om

> "Thou art Brahman, one with the syllable OM, which is in all scriptures–the supreme syllable, the mother of all sound. Do thou strengthen me with true wisdom. May I, O Lord, realize the Immortal. May my body be strong and whole; may my tongue be sweet; may my ears hear only praise of thee. The syllable OM is verily thine image. Through this syllable thou mayest be attained. Thou art beyond the grasp of the intellect. Vouchsafe that I forget not what I have learned in the scriptures." (Taittiriya Upanishad 1:4:1)

This verse and those following are addressed to the Infinite, to Brahman, but there is a purpose for opening with a declaration that Brahman and Om are the same: what is going to be petitioned for can be attained through the japa and meditation of Om. We should look at these verses in that context.

Thou art Brahman, one with the syllable OM, which is in all scriptures–the supreme syllable, the mother of all sound. The more literal description is: "The Om that is the most exalted in the Vedas, that pervades all words, and that emerged from the immortal Vedas as their quintessence." Om is the crown jewel of the Vedas–which includes the upanishads. All sound, including humans speech, is contained in Om–is actually a variation of the root-sound (mula shabda) that is Om. All words, then, are permutations of Om. This indicates that the faculty of speech is the supreme faculty in human beings, the one that most directly links them to their Divine Source–that actually Om IS their Source. The quintessence of the Vedas is the Divine Vision which is their very basis. And Om is identical to that Illumination. No wonder, then, that Patanjali tells us that the japa and meditation of Om is the way to the highest realization. (Yoga Sutras 1:28) Or that the Mundaka Upanishad urges us to "dismiss other utterances." (Mundaka Upanishad 2.2.5) We should let go of the chitter-chatter of the mind and its irrelevant thoughts and constantly repeat Om. For the Mundaka Upanishad says in the next part of the verse: "This [Om] is the bridge to immortality."

Do thou strengthen me with true wisdom. True wisdom is knowledge of the True (Sat), the knowledge of God. Nothing can impart such knowledge but God–and Om is God. So It is the only way to that knowledge. Om is that "one thing which, when known…all is known."

May I, O Lord, realize the Immortal. Here, too, Om is the means. Swami Gambhirananda renders this phrase: "May I be the receptacle of immortality." If we continually fill our consciousness with the invocation of Om we shall be vessels of immortality, of Brahman.

May my body be strong and whole; may my tongue be sweet; may my ears hear only praise of thee. Through Om even our external, material life becomes spiritually glorified.

The syllable OM is verily thine image. Through this syllable thou mayest be attained. There is no need for comment on this–what we need is experience of its truth through our own spiritual practice.

Thou art beyond the grasp of the intellect. Vouchsafe that I forget not what I have learned in the scriptures. Since the nature of Brahman–and therefore of Om, as well–is beyond conception and words, it is only natural that we keep forgetting the Truth of them both, just as Arjuna kept forgetting the true nature of Krishna. Since right now we are not consciously established in the Being of Brahman/Om, the fact keeps slipping away from us. For that reason we need to set the scriptural statements regarding Om most firmly in our minds. For the moment, at least, we need to let the sacred texts "remember" for us.

> "Thou art the source of all happiness and of all prosperity. Do thou come to me as the goddess of prosperity and shower thy blessings upon me. May the seekers after truth gather round me, may they come from everywhere, that I may teach them thy word." (Taittiriya Upanishad 1:4:2)

Om is the Manifester of all, so It is the source of all abundance, spiritual and material. Lakshmi, the Goddess of Prosperity, is, like all the other "gods," a symbol of Om. As we see here, there is no fault in the yogi aspiring to material fulfillment so he can have his mind free to be fixed on the awareness of God.

It is noteworthy that it is not only lawful to desire material welfare, we should also desire to impart to worthy souls around us the truth of "Thy Word"–Om. We should all to some extent be yogacharyas–teachers of yoga. We must share our spiritual wealth with others. "Freely ye have received, freely give." (Matthew 10:8)

> "May I be a glory among men. May I be richer than the richest. May I enter into thee, O Lord; and mayest thou reveal thyself unto me. Purified am I by thy touch, O Lord of manifold forms.

Thou art the refuge of those who surrender themselves to thee. Reveal thyself to me. Make me thine own. I take my refuge in thee." (Taittiriya Upanishad 1:4:3) This says a lot:

May I be a glory among men. This is not a bid for fame as some translators think. As Swami Prabhavananda understands, our desire must be to manifest glorious humanity on our way to divinity. Even if no one knows we exist, we can still through our sadhana be "a glory among men." That is a worthy ambition, realized through Om.

May I be richer than the richest. This is done by possessing everything in Infinite Consciousness. What is mere money–or even a mere universe–in comparison to that? Om is Infinite Consciousness.

May I enter into thee, O Lord; and mayest thou reveal thyself unto me. "O Adorable One, may I enter into Thee. O Venerable One, enter into me." This is Gambhirananda's rendering. This is the great "Meeting of the Twain." We unite with Om and Om unites with us.

Purified am I by thy touch, O Lord of manifold forms.

"Om! This Syllable is Brahman. …With frequent application of this divine sound he washes away the stains of the soul." (Amritabindu Upanishad 20)

"The meditation on Om should not be discontinued. With this divine mantra one should meditate many times for ridding himself of his own impurities." (Amritanada Upanishad 20)

"The Taraka-Nama [Om], annihilates all sins. The Supreme Brahman shines in him who takes to this Taraka-Nama." (Sannyasa Upanishad)

"The Pranava [Om] burns away sins;…Hence the Pranava removes all obstacles and destroys all defects." (Varaha Upanishad 5:68,71)

"The Pranava shall be recited and repeated by those who desire all their sins annihilated." (Shiva Purana, Vidyeshwarasamhita 17:15)

"Japa of Om purifies the mind." (Shiva Purana)

"If the devotee repeats the Pranava he becomes pure." (Shiva Purana, Vidyeshwarasamhita 17:18)

"Just as the bow is the cause of the arrow's hitting the target, so Om is the bow that brings about the soul's entry into the Immutable. For the soul when purified by the repetition of Om gets fixed in Brahman with the help of Om without any hindrance, just as an arrow shot from a bow gets transfixed in the target." (Shankara, *Commentary on the Mundaka Upanishad*)

Thou art the refuge of those who surrender themselves to thee. Om is the safe haven of the sadhaka.

Reveal thyself to me. It is by the experiencing of Om in its higher and higher (subtler and subtler) forms that It is fully revealed and united with in meditation.

Make me thine own. By ending all separation from Thee. Though we ask the divine blessing for this, it is our effort that enables the Pranava to truly be The Word of Life for us.

I take my refuge in thee. As they often say in India: Japa-Tapa; japa-tapa; japa-tapa. By holding on to Om as "dear life" we enter into Life Itself.

A lesson on Brahman

Now Brahman is addressed in words of those that have crossed the sea of samsara and entered the harbor of the Supreme Self. Rather than obscure them with comments, I will give them just as they are for your inspiration.

> "Thou art the Lord, immortal, self-luminous, and of golden effulgence, within the lotus of every heart. Within the heart art thou revealed to those that seek thee." (Taittiriya Upanishad 1:6:1)
>
> "He who dwells in thee becomes king over himself. He controls his wandering thoughts. He becomes master of his speech and of all his organs of sense. He becomes master of his intellect. Thou art Brahman, whose form is invisible, like ether; whose Self is truth. Thou art perfect peace and immortality, the solace of life, the delight of the mind. May I worship thee!" (Taittiriya Upanishad 1:6:2)
>
> "Om is Brahman. OM is all. He who meditates on OM attains to Brahman." (Taittiriya Upanishad 1.8.1)
>
> "Having attained to Brahman, a sage declared: "I am life. My glory is like the mountain peak. I am established in the purity of Brahman. I have attained the freedom of the Self. I am Brahman, self-luminous, the brightest treasure. I am endowed with wisdom. I am immortal, imperishable." (Taittiriya Upanishad 1.10.1)

A lesson on learning

To conclude the first part (adhyaya) of the upanishad, we are given a four-verse exhortation to a student who is departing from the teacher's house after the completion of his study. It is fitting for all who are involved in "the world" or society to any degree to take these words to heart. For without them we will lose our way, however much we may have read and learned.

> "Let your conduct be marked by right action, including study and teaching of the scriptures; by truthfulness in word, deed, and thought; by self-denial and the practice of austerity; by poise and self-control; by performance of the everyday duties of life with a cheerful heart and an unattached mind.
>
> "Speak the truth. Do your duty. Do not neglect the study of the scriptures. Do not cut the thread of progeny. Swerve not from truth. Deviate not from the path of good. Revere greatness." (Taittiriya Upanishad 1:11:1)

If we seriously intend to get anywhere in spiritual life, these principles will guarantee our success–as surely as their neglect or omission will guarantee our failure. Spiritual life is not a lark or a bit of spice to add to life. And absolutely it is not some emollient to make a negative and foolish life somehow tolerable. Many years ago at the beginning of the yoga boom sparked off by the Beatles I began outlining a book to be called *Is Yoga For You?* My intention was to warn people away from wasting their time with yoga if they intended to live a life incompatible with yoga's fundamental character. But I soon realized that it would be a waste of time to write a book for spiritual idlers and dabblers who really would not care whether they succeeded or failed–they just wanted a diversion and something to impress others with, a topic for conversation. But now is the time for the facts to be set forth. I hope the authority of the upanishads will carry sufficient weight.

Let your conduct be marked by right action. There could be many lists of what constitutes right action, but the best is that of Patanjali the master yogi:

1. Ahimsa: non-violence, non-injury, harmlessness.

2. Satya: truthfulness, honesty.
3. Asteya: non-stealing, honesty, non-misappropriativeness.
4. Brahmacharya: sexual continence in thought, word and deed as well as control of all the senses.
5. Aparigraha: non-possessiveness, non-greed, non-selfishness, non-acquisitiveness.
6. Shaucha: purity, cleanliness.
7. Santosha: contentment, peacefulness.
8. Tapas: austerity, practical (i.e., result-producing) spiritual discipline.
9. Swadhyaya: introspective self-study, spiritual study.
10. Ishwarapranidhana: offering of one's life to God.

Ahimsa involves gentleness, kindness, mercy, and abstinence from taking life–a matter that necessitates a vegetarian diet. Ishwarapranidhana is not just some noble or sentimental vowing of our life to God, but a very real and practical manner of ordering our life so that every moment brings us closer to God-realization, to union with God.

Including study and teaching of the scriptures. Being justly weary of being beaten over the head by "The Word of God," both Westerners and Middle-Easterners naturally shy away from the idea of scriptural authority, whether the Torah, the Bible, or the Koran. But they misunderstand the very motivation behind reverence for scriptures in the East. Hinduism, Buddhism, and Taoism do not respect their spiritual texts because of who has spoken them or written them down. Rather, the value of the scriptures rest solely upon their practical value–nothing else. For them, a principle is not true just because it is written in a holy book, rather it was written in the holy book because it was the truth–a truth an can be put to the test and demonstrated to be true. For example, water is not hydrogen and oxygen because a science book says so; the book says so because it is true. The only reason we who follow Eastern religions quote scriptures is because they say it so well–often much clearer than we could on our own. The upanishads and the Bhagavad Gita are masterpieces of concise expression. Worlds of meaning often lie within a single phrase, even a single word. The bottom line is this: the Eastern scriptures WORK. For thousands of years multitudes have proven in their own life that Patanjali's list has practical value. And so can we. It is also our duty to teach what we know to others who are sincere and qualified. Whether by informal conversation, giving of books to read, or formal instruction, we must help others as we have been helped.

By truthfulness in word, deed, and thought. It is so important to realize that truth is not a verbal formula, but a way of life, a state of mind. We must *live* truthfully. Since God is the ultimate truth, we must live "godly."

By self-denial. Here, too, the East means something totally different from the negative "mortification" of Western religion that is nothing more than an expression of self-loathing, a declaration of human "vileness" rather than the divine nature we "Orientals" know to be the truth of ourselves. In the East, "self-denial" means discipline and control of the egoic impulses to indulgence and laziness. It means not slipping into the morass of sensuality and selfishness. Basically it is ignoring the false ego to foster the true Self, the Spirit.

And the practice of austerity. This is not "mortification" or "penance" either. Tapasya is any practice which rouses up and expresses our inner virtue, which clears the way for the revelation of our divine nature. It is not "self-denial" in the Western sense, it is Self-affirmation through spiritual practices that produce results in freeing us from ignorance and limitation.

By poise and self-control. I cannot recall ever hearing anyone exhort someone to cultivate dignity, we are so obsessed with the "plain folks" syndrome that we equate with democracy. How it can be considered a compliment to refer to someone as being "comfortable as an old shoe" is quite beyond me–perhaps an indication of my Eastern samskaras. The sadhaka should have dignity and even an intelligent reserve in dealing with others. This should arise from respect, both for himself and for others. We need not be artificial and put on airs, acting like "Lady Bottomley's plush horse" (a favorite expression of my father), but we should act with self-respect and awareness. (It was called "circumspection" in a more sensible era.) Anyway, you get the idea.

By performance of the everyday duties of life with a cheerful heart and an unattached mind. This is possible only for a yogi. Cheerfulness is a natural side-effect of valid yoga practice. When you see a "yogi" that is not happy and optimistic, then either the yoga is no good or it is not being practiced. I am not speaking of the manic behavior of some "yogis" that were either cracked before they started yoga or the yoga cracked them. (I am referring to those that laugh raucously at the slightest expression of humor, or grin/smile all the time no matter what. These are the "yoga clowns" whose motto seems to be "Happy, Happy, Joy, Joy." I heard of a man who once remarked to some of these yoga-hebephrenics: "You know, the way you all smile all the time is spooky." When they responded by grinning all the more he insisted: "No, I mean it–IT IS REALLY SPOOKY!") As they say: spot the looney.

Yoga promotes cheerfulness, but so does "an unattached mind"–it may be the major factor. As the Gita says: "He puts aside desire, offering the act to Brahman. The lotus leaf rests unwetted on water: he rests on action, untouched by action." (Bhagavad Gita 5:10)

Speak the truth. This is not easy, especially since you have to first know the truth. Patanjali claims that a person who speaks absolute truth at absolutely all times will find that whatever he says will come to be. Here is an example from the first chapter of the first edition of Autobiography of a Yogi available from Crystal Clarity Publishers:

> "Another early recollection is outstanding; and literally so, for I bear the scar to this day. My elder sister Uma and I were seated in the early morning under a *neem* tree in our Gorakhpur compound. She was helping me with a Bengali primer, what time I could spare my gaze from the near-by parrots eating ripe margosa fruit. Uma complained of a boil on her leg, and fetched a jar of ointment. I smeared a bit of the salve on my forearm.
>
> "'Why do you use medicine on a healthy arm?'
>
> "'Well, Sis, I feel I am going to have a boil tomorrow. I am testing your ointment on the spot where the boil will appear.'
>
> "'You little liar!'
>
> "'Sis, don't call me a liar until you see what happens in the morning.' Indignation filled me.
>
> "Uma was unimpressed, and thrice repeated her taunt. An adamant resolution sounded in my voice as I made slow reply.
>
> "'By the power of will in me, I say that tomorrow I shall have a fairly large boil in this exact place on my arm; and *your* boil shall swell to twice its present size!'

> “Morning found me with a stalwart boil on the indicated spot; the dimensions of Uma’s boil had doubled. With a shriek, my sister rushed to Mother. ‘Mukunda has become a necromancer!’ Gravely, Mother instructed me never to use the power of words for doing harm. I have always remembered her counsel, and followed it.
>
> “My boil was surgically treated. A noticeable scar, left by the doctor’s incision, is present today. On my right forearm is a constant reminder of the power in man’s sheer word.
>
> “Those simple and apparently harmless phrases to Uma, spoken with deep concentration, had possessed sufficient hidden force to explode like bombs and produce definite, though injurious, effects. I understood, later, that the explosive vibratory power in speech could be wisely directed to free one’s life from difficulties, and thus operate without scar or rebuke.”

Do your duty. Dharma–here translated “duty”–is the way of life in accordance with the deep wellsprings of our personality–karma and samskaras. These comprise our fundamental nature, our prakriti. Through our personal dharma, our *swadharma*, we most quickly unfold our inner potential and stimulate our spiritual consciousness. It is so much more than a mere observance of “right and wrong,” “do and don’t.” So important is dharma, that the Gita tells us: “It is better to do your own duty, however imperfectly, than to assume the duties of another person, however successfully. Prefer to die doing your own duty: the duty of another will bring you into great spiritual danger.” (Bhagavad Gita 3:35) This is obviously a very serious matter

Do not neglect the study of the scriptures. This is not just a helpful hint, it is a major spiritual principle. True dharma is a lifelong study, and dharma is perfectly expressed in the eleven major upanishads (the Isha, Kena, Katha, Prashna, Mundaka, Mandukya, Taittiriya, Aitareya, Chandogya, Brihadaranyaka, and Svetashvatara Upanishads), the Bhagavad Gita, the Yoga Sutras (Yoga Darshana), the Brahma Sutras, and the commentaries on them by Shankara. The Gita should be a daily study of the sadhaka as it contains the essence of all the others in a most practical and easily understood manner. For centuries many spiritual teachers in India have required their students to study the Gita daily. Much of the gross misunderstanding of Hinduism, and Advaita in particular, would be eliminated if the Gita were carefully studied and applied throughout the aspirant’s life.

Do not cut the thread of progeny. Now this is very, very meaningful. For centuries there has been the misperception that the teachings of the upanishads are somehow the property of monastics–that monastics are at the top of the spiritual hierarchy in Indian spiritual tradition. NOT SO. Not one sage mentioned in the upanishads was monastic, nor was a single author of the scriptures listed in the foregoing paragraph a monastic. Sanatana Dharma is founded upon the vision of the rishis–none of whom were monastics. Sanatana Dharma propounds four ways of life that are fitting for seekers after liberation. Only one is that of the totally committed monastic. It is certainly true that through the centuries monastics have been a major factor in the propagation of dharma, that the three schools of Vedanta were formulated definitively by monastics. Shankara, whose commentaries are mentioned also in the foregoing list of philosophical works, was a monk of monks.

Nevertheless, the life of the rishis, who were married and “in the world,” is the norm of Sanatana Dharma. Any philosophy incompatible with that is not dharma. At the same time, this also means that there is no room for spiritually lazy (and cowardly) people who try to shirk or shrug off their spiritual obligations by saying: “that is for you monks.” They do not want to be thought second-class citizens, but they want to live in a second-class manner and leave the complete fulfilling of dharma to the monks. Shame! There is only one spiritual life: the Yoga Life. Whatever the conditions or circumstances, all are obliged to be yogis. Otherwise their dharma is a sham, whether monastic or non-monastic.

What does “the thread of progeny” have to do with this? The clear implication is that a Sanatana Dharmi (one who follows Sanatana Dharma) is duty-bound to marry, have children, and raise those children to also follow dharma–and yoga. The exceptions are those that become monastics from their youth or who have some impediment to leading a normal married life. “Footloose and fancy free” is not the way of the rishis. There you will see that Sanatana Dharmis are directed to have children, along with instructions on how to preserve brahmacharya in marriage (!). These are not the rules for monks, nor were they written by monks, as is clear. Behold for yourself how high the ideal is for ALL Sanatana Dharmis, whatever their stage of life (ashrama). Those who do not want to bother should leave dharma alone and join some cheap religion that lets them do as they please. There is a lot of it about.

Swerve not from truth. Patanjali says that the need for absolute truthfulness is “not conditioned by class, place, time or occasion, and extending to all stages.” One sign of a sociopath is the belief that he is not bound by the rules but is a law unto himself. There are a lot of spiritual sociopaths, but we cannot be one and survive spiritually. That is why the next counsel is:

Deviate not from the path of good. “The good” is learned by studying the scriptures and associating with the good–the godly. As Davey Crockett said: “Be sure you’re right, then go ahead.”

Revere greatness. Only those who can give respect–even reverence–are worthy of respect; only those who bow can rise. Those who cannot see greatness in others have no greatness in themselves. As the saying goes: “Mediocrity recognizes nothing above itself.” The capacity to perceive, value, and honor virtue, wisdom and holiness in another person is an essential ingredient in spiritual life. This is why those religions that open the way to liberation have great veneration for saint and Masters, in contrast to the “bow down and worship me” religions that can only guarantee earthly rebirth whatever their claims and promises may be. (The more they boast, the less they have.) The lives, teachings, and images of holy beings should fill our homes, keeping us aware that the ideals of spiritual life are attainable for us, too.

A lesson on respect

“Let your mother be a god to you; let your father be a god to you; let your teacher be a god to you; let your guest also be a god to you. Do only such actions as are blameless. Always show reverence to the great.” (Taittiriya Upanishad 1:11:2) The last two sentences have really been just covered, so we will look at the earlier ones.

First, the word translated “god” is *deva*. *Here* is the definition given in A Brief Sanskrit Glossary: “*Deva*: ‘A shining one,’ a god–greater or lesser in the evolutionary hierarchy; a semi-divine or celestial being with great powers, and therefore a ‘god.’ Sometimes called a demi-god. Devas are the demigods presiding over various powers of material and psychic nature.” As you see, deva in no ways means God–Ishwara, Bhagavan, or Brahman. It is indefensible to cite this verse in an attempt to coerce innocent people into worshipping some guru as God.

The meaning is as clear as it is simple. We should revere our mother, father, teacher (acharya), and even our guests as citizens of higher worlds. We need not be blind to their defects, for the gods have defects, also–otherwise they would be free souls and not gods at all. We should do our best to accommodate these earthly gods and to care for them with all love and solicitude. Here, too, exaggeration is not intended. If our parents tell us to commit wrong or damage or neglect our spiritual life we should ignore it, but as much as is sensible we should defer to them in a reasonable manner. This is dharma.

There are many who “do good” grudgingly as though taking bitter medicine, or with a kind of weary “after all it’s my duty” attitude. Many treat the objects of their “care” or charity in a rude and contemptuous manner or adopt the attitude of an exasperated adult toward a worrisome or recalcitrant child. This is not dharma. So the upanishad continues: “Whatever you give to others, give with love and respect. Gifts must be given in abundance, with joy, humility, and compassion.” (Taittiriya Upanishad 1:11:3) This is a high ideal, but I have seen it done in both America and India by Christians, Buddhists, and Hindus. All it requires is a pure heart free from ego and selfishness. One time In Varanasi I saw two people feeding hundreds of poor people. At the end of the meal, each person was given money and clothing. As they left, they walked by the benefactors who saluted each one with folded hands, saying “Thank you” to each of them. They understood: by letting them give in charity, those poor people were enabling them to create good karma for the future.

A lesson on right conduct

Anyone who has a developed conscience is concerned about accurately determining what right conduct really is. So the upanishad tells us: “If at any time there is any doubt with regard to right conduct, follow the practice of great souls, who are guileless, of good judgment, and devoted to truth. Thus conduct yourself always. This is the injunction, this is the teaching, and this is the command of the scriptures.” (Taittiriya Upanishad 1:11:4) Scriptures are important, but they are sometimes abstract, whereas the lives of saints show us exactly how things should be done. If we can have access to a living saint who will advise us, then we are most fortunate. But if not, we should seek out and read the lives of saints of all traditions and learn how to live. Often we may not at all care for the formal theology of a particular saint’s religious tradition, but his life transcends such things and shows how to live in a divine manner. (Do not forget: many saints have been persecuted by their own religion–even martyred. So we need not accept the religion when we honor the saint.) “Guileless, of good judgment, and devoted to truth”–such are the saints. And so should we be.

Those who learn and follow these lessons given us in the upanishad shall be wise indeed.

The Source and the Goal

Brahman

> “He who knows Brahman attains the supreme goal. Brahman is the abiding reality, he is pure knowledge, and he is infinity. He who knows that Brahman dwells within the lotus of the heart becomes one with him and enjoys all blessings.” (Taittiriya Upanishad 2:1:1a)

This verse contains the famous formula: *Satyam, jnanam, anantam Brahman*–“Brahman is Reality, Knowledge, and Infinity.” The rest of the verse is self-explanatory, except the Sanskrit says that the liberated one knows “Brahman as existing in the intellect [buddhi] in the supreme space in the heart.” This is the seat of Om.

Food

> “Out of Brahman, who is the Self, came ether; out of ether, air; out of air, fire; out of fire, water; out of water, earth; out of earth, vegetation; out of vegetation, food; out of food, the body of man. The body of man, composed of the essence of food, is the physical sheath of the Self.” (Taittiriya Upanishad 2:1:1b)

There are a few listings in the upanishads of the emanation-stages of creation, for it is essential to realize that everything has come from Brahman and shall return to Brahman. Naturally they are broad–

very broad–outlines, for the manifestation of relativity has countless subtle stages. First there comes the great elements, forerunners of the elements here on the physical level. When the physical planets are fully formed, then vegetation appears, and then human beings as abodes of the Self. Implied here is the principle that vegetables are the natural and intended food of human beings–certainly of those who intend to manifest the Self. The Gita and upanishads say a great deal about food because the mind is formed of the subtle essence of food. Vegetarian diet is a cornerstone of humanity, and a necessary factor in the aspiration to divinity. No serious aspirant can afford to ignore this or attempt to. So the upanishad continues:

> "From food are born all creatures, which live upon food and after death return to food. Food is the chief of all things. It is therefore said to be medicine for all diseases of the body. Those who worship food as Brahman gain all material objects. From food are born all beings which, being born, grow by food. All beings feed upon food, and, when they die, food feeds upon them." (Taittiriya Upanishad 2:2:1)

This is a great deal of mental food to digest, but is well worth the effort. Food (annam) is not just something material that an organism subsists on, but includes everything that goes to affect any sentient being. Thoughts and feelings are food, and all life-experiences are food. Intuitions are food. Of course some are positive and some are negative, but they all go to "feed" the evolving consciousness. But frankly if we don't start with the regulation of physical food we need not bother with the metaphysical food.

Food, physical and subtle, is the medicine for all ills. This the Indian sages knew long before nutritionists or naturopaths existed. I was fortunate to know a truly great man, Dr. Josef Lenninger, who could cure any disease with diet alone. He was never wrong and he never failed to cure anyone who followed his instructions. He even saved people's lives–people that I knew. Diet is everything–this I learned from him much better than from any yogi.

When we realize that Brahman is the ultimate "food" then our spiritual health is assured. When we live in harmony with Brahman, all good comes to us on all levels of our existence. Just as bodies are absorbed in the earth from which they and their food came, so finally we are absorbed into our original Source to "life forever" in the greatest sense.

The Bodies of the Bodiless

> "Different from the physical sheath is the vital sheath. This is encased in the physical sheath and has the same form. Through this the senses perform their office. From this men and beasts derive their life. This determines the length of life of all creatures. He who worships the vital sheath as Brahman lives to complete his span of life. This sheath is the living self of the physical sheath.
>
> "Different from the vital sheath is the mental sheath. This is encased in the vital sheath and has the same form." (Taittiriya Upanishad 2:3:1)

Just as God has encased himself in various layers of manifestation, so has the Self. So knowledge of these sheaths (koshas) is worthwhile.

The pranic and mental (manasic) bodies

Inside the physical body is the pranic body, the body of life-force. Without the pranic body the physical body cannot live. The pranic body is also the most objective astral body, and when seen looks just like the physical body. At death, the grossest part of the pranic body remains, which is why the hair and fingernails grow for a while after death. When it separates from the physical body at death, the pranic body takes on the appearance it had when strongest–usually as the person looked in early middle-age. When projected from the physical while the person still lives in embodiment, however, it looks just like the physical body at that time.

Within the pranic body the currents of life-force move in subtle channels that correspond to the physical nerves. In Sanskrit both the physical and pranic "nerves" are called nadis.

The pranic body draws its substance from food, sunlight, and air. This latter is one of the reasons yogis pay attention to both diet and breathing. Health of the pranic body can produce health of the material body. The pranic body does indeed determine both the health and the length of life of the physical body. Prana is the very Life of God in manifestation, so we live in and by the Divine Life.

In a sense, the pranic body is the "self" of the physical. It is the link between the physical sense organs and the sensory mind, or manas, which is the mental sheath spoken of next. This body also has the form of the embodied person, but is more radiant than the pranic sheath. It, too, is astral, and draws a great deal of its vitality from the pranic body.

Their limitation

These three bodies are mostly integrated with earthly experience–that is their purpose. For this reason they perceive only the slightest hints of spiritual being–of Spirit Itself. Therefore the upanishad interposes this statement:

> "Words cannot express the bliss of Brahman, mind cannot reach it. The sage, who knows it, is freed from fear." (Taittiriya Upanishad 2:4:1)

This is tremendous information for the yogi. First, it tells him that any words about Brahman and Brahman-experience are worthless, even deceptive, since It cannot be spoken about, nor can the sensory mind perceive Brahman in Its pure Being. Next it tells him that those who know this truth will be freed from great fear and doubts. This is because ignorant people continually mistake physical, pranic, and mental phenomena for spiritual phenomena, Then, when the flaws–and sometimes outright false character–of those phenomena are discovered, the sincere seeker is thrown into doubt, fear, and confusion. Disillusionment with these things sometimes cause the person to forsake spiritual life altogether. Of course, spiritual life is impossible on those levels, so they never really had one–but they aspired to do so. We are being warned by the upanishad to not make similar mistakes. The yogi must continually live higher than these three levels. He must realize that they are delusive to a high degree. Nevertheless they are vehicles of the divine Self and must be cared for.

> "The mental sheath is the living self of the vital sheath." (Taittiriya Upanishad 2:4:2)

The mental sheath draws much of its power from the pranic sheath, as I said, but it greatly controls the pranic sheath and empowers it by directing it. For example, when the sensory mind sees attractive food, it stimulates the pranic sheath to begin the process of physical digestion. When it perceives something pleasant the two other bodies are likewise affected, and when it perceives something fearful or life-threatening its effects are sometimes cataclysmic.

The intellectual body

> "Different from the mental sheath is the intellectual sheath. This is encased in the mental sheath and has the same form. All actions, sacrificial or otherwise, are performed through the intellect.

> All the senses pay homage to the intellectual sheath. He who worships intellect as Brahman does not err; he does not identify himself with the other sheaths, and does not yield to the passions of the body.” (Taittiriya Upanishad 2:5:1)

Now the upanishad speaks of the jnanamaya kosha, the intellectual sheath, that is also called the buddhi, the intellect. This controls the three lower sheaths through intelligent understanding. Light strikes the eye and imprints an image of a tree on the retina, the nerves, physical and pranic, convey impulses to the physical and astral brains, the intellect perceives it and says: “That is a tree–a maple tree.” Without this function of the buddhi, we would not be human beings at all.

The intellectual sheath is not astral but causal. If we saw it, we would see light–usually formless, but on the lesser levels it could have the general outline of the human body. The senses are messengers to the intellect, its servants, actually. The wise yogi “does not identify himself with the other sheaths,” but centers his awareness in and directs his life mostly from the buddhi. As a result he “does not yield to the passions of the body.” Surely the buddhi is worthy of reverence.

The will body

> “Different from the intellectual sheath is the sheath of the ego. This sheath is encased in the intellectual sheath and has the same form.” (Taittiriya Upanishad 2:5:2a)

The completion of the body complex is the highest body, the anandamaya kosha which is the seat of will and the sense of asmita–“I exist.” The intellect may know it is seeing a tree, but the will decides whether or not to keep looking at it. In this way it fully controls the lesser levels. It both brings them into function and stops their actions. Just as the buddhi makes us intelligent human beings, the will-body makes us effective human beings.

The anandamaya kosha is the subtlest causal level, so subtle that it “touches” and partakes of the nature of the spirit-self. Functionally speaking, it is a mixture of subtle energy and pure consciousness–though it is not really, since “beyond all sheaths is the Self.” (Taittiriya Upanishad 2:5:2b) Sometimes we have to speak inaccurately to get across at least a shadow of higher realities.

Karma

All intelligent thought and action are possible because of the buddhi and the will. So they are really the seat of karma. That is why Buddha taught that intention determined the nature of karma more than the act, that a person who accidentally brought about the death of another would not be a murderer. Someone who gives poison to an ill person, fully believing that it is medicine, is not guilty of taking life. Ultimately karma is a matter of the will, for it is the basis of action.

All together

These five bodies correspond to the five elements: earth, water, fire, air, and ether. They also correspond to five levels of existence: bhuh, bhuvah, swah, maha, and jana lokas. According to which body we mostly “live” in determines what world (loka) we will incarnate in after this life. Fortunately for the yogi, he steps beyond these five bodies and cultivates awareness of the Self. So at death the skilled yogi goes to tapa loka, the world of those who are consciously evolving themselves. Hopefully he will not return to earthly birth, but will continue on from there to the highest world, satya loka, the realm of the liberated ones who know Brahman.

Brahman and belief

Beyond the sheaths is the Self, and beyond the Self as Its inmost being is Brahman. Brahman is the basis of all and IS all, as the upanishad will soon discuss. This being so: “Vain and useless becomes his life who thinks of Brahman as nonexistent. He alone who knows Brahman as existent truly lives.” (Taittiriya Upanishad 2:6:1a) Interestingly, the upanishad literally says: “If anyone knows Brahman as non-existent, he himself becomes non-existent.” How many times do people “know” something that is completely wrong. Our belief in God must not be based on our ignorant mind like the unbelief of the atheist. I have known of people who became atheists when tragedy entered their lives, and I have known people who became believers when tragedy came into their lives. Neither their unbelief nor their belief really amounted to anything. People who come to believe in God as a kind of last resort are like conquered enemies, not free and loyal citizens of the kingdom of God.

We should not *believe* in God, we should *know* that God exists. There is a deep intuition of the existence of God in each one of us that comes from our spirit-self. But because of the mental debris we have accumulated in this and prior lives it has become greatly attenuated, distorted, or even obliterated. An external factor can sometimes shift the debris pile to let some light through, but how long will it be before other things shift it back? The only really safe and sure way is to practice meditation and burn up the things that are obscuring our intuition of spirit. Then we will be knowers of the existence of Brahman and well on the way to becoming knowers of Brahman.

Our minds possess the same creative power as the Divine Mind, though to a finite degree. Nonetheless, our mind determines our entire life–the whole course of our evolution in this and all higher worlds. It does rest squarely on us. Remember what Sri Ramakrishna said: The mind is everything. God has created the playing field and supplied all the equipment for the game. But how we play is up to us–none else. If we do not know either the goal of the game or the way it is played, it is hopeless. As the upanishad says, the life of one who does not believe in God is vain and useless. But if we know the goal, the rules, and the way to play, then we will play well–truly live, as the upanishad says.

The only reason for the universe is the attainment of Brahmajnana. So the upanishad finally says:

> “Surely at death a foolish man does not attain Brahman, but only a wise man.” (Taittiriya Upanishad 2:6:1b)

Brahman, Creation, and Us

Brahman and creation

Now we are ready for the subject of the creation and its implications for both God and human beings.

> “Desiring that he should become many, that he should make of himself many forms, Brahman meditated. Meditating, he created all things. Creating all things, he entered into everything. Entering into all things, he became that which has shape and that which is shapeless; he became that which can be defined and that which cannot be defined; he became that which has support and that which has not support; he became that which is conscious and that which is not conscious; he became that which is gross and that which is subtle. He became all things whatsoever: therefore the wise call him the Real.” (Taittiriya Upanishad 2:6:1c)

Desiring that he should become many, that he should make of himself many forms, Brahman meditated. Meditating, he created all things. Certainly the One cannot become two, much less many. But he can experience multiplicity through his omniscience. So he willed, and all things came into being through his innate omnipotence. But it was totally an ideational process. The Cosmic Dreamer projected the cosmic dream. Then:

Creating all things, he entered into everything. Entering into all things, he became…all things whatsoever: therefore the wise call him the Real. Pervading all things through his omnipresence he became aware of them and experienced "being" them just as in dream we take on many identities and forms that constantly change until we awaken. Brahman, in contrast, is always awake and knows what "is" and "is not." There is nothing that Brahman has not become, described and indescribable, sentient and insentient. Brahman "is" all things.

Swami Gambhirananda's more literal translation brings about a point to be noted. "He wished, 'Let me be many, let me be born.'" The Birthless actually undergoes birth. *And the same is true of us.* We have neither birth nor death. Experience is not reality–this we must learn.

> "Concerning which truth it is written: Before creation came into existence, Brahman existed as the Unmanifest. From the Unmanifest he created the manifest. From himself he brought forth himself. Hence he is known as the Self-Existent." (Taittiriya Upanishad 2:7:1a)

Gambhirananda's more literal translation gives us a better idea: "In the beginning all this was but the unmanifested [Brahman]. From that emerged the manifested. That Brahman created Itself by Itself. Therefore It is called the self-creator" There is really no need for comment.

And us

> "The Self-Existent is the essence of all felicity. Who could live, who could breathe, if that blissful Self dwelt not within the lotus of the heart? He it is that gives joy." (Taittiriya Upanishad 2:7:1b)

Gambhirananda: "That which is known as the self-creator is verily the source of joy; for one becomes happy by coming in contact with that source of joy. Who, indeed, will inhale, and who will exhale, if this Bliss be not there in the supreme space [within the heart]. This one, indeed enlivens."

One becomes happy by coming in contact with that source of joy. Brahman is of the nature of bliss itself, the source of joy to all beings. It is clear and simple: by coming in contact with that source of joy we will be joyful. A lot of people are hyper and hysterical, and some are so heedless and unaware that they are "happy" like village idiots. But only those who consciously contact Brahman through meditation are truly happy and have inner joy–the only kind that is real and lasting. Seeking happiness in anything but God can only lead to unhappiness. How many "deliriously happy" people have we seen ending up in what John Bunyan calls *The Slough of Despond* in Pilgrim's Progress? Their false joy evaporates so very quickly. Then they go running after another mirage. And another. And another.

Who, indeed, will inhale, and who will exhale, if this Bliss be not there in the supreme space [within the heart]. This part is of utmost importance to yogis, for it indicates that the breath arises from the Chidakasha, the principle (tattwa) of Conscious Ether, the abode of the Self. This is why all liberating yoga involves breath. For if breath arises from the Source, it will take us to that Supreme Bliss if we understand how to work with it. (See the chapter Breath and Sound in Meditation in *Om Yoga*.)

Knowing Brahman

This one, indeed enlivens. This is why just a few verses back the upanishad says: "Vain and useless becomes his life who thinks of Brahman as nonexistent. He alone who knows Brahman as existent truly lives." This is bedrock truth. That is why yoga is the Path to Life. The persevering yogi experiences ever-increasing life on all levels of his being. “The path of the just is as the shining light, that shineth more and more unto the perfect day.” (Proverbs 4:18)

“When a man finds his existence and unity in the Self–who is the basis of life, who is beyond the senses, who is formless, inexpressible, beyond all predicates–then alone does he transcend fear. So long as there is the least idea of separation from him, there is fear. To the man who thinks himself learned, yet knows not himself as Brahman, Brahman, who drives away all fear, appears as fear itself.” (Taittiriya Upanishad 2:7:1c)

We reach fearlessness when we know our unity with the Self and Brahman. To attain this fearlessness our consciousness must become more and more centered in That which is “formless, inexpressible, beyond all predicates.” While living in this world we must inwardly dwell in the Transcendent Reality that is Brahman, that is our Self. For “so long as there is the least idea of separation from him, there is fear”–and with good cause. The life separated from God is no life at all, but a mirage of suffering, change, decay, and death.

Perhaps one of the saddest truths in any of the upanishads is this: “To the man who thinks himself learned, yet knows not himself as Brahman, Brahman, who drives away all fear, appears as fear itself.” We see this all the time. Intelligent people fear the idea of living in the state of unity with God lest they lose their “individuality.” They cling to death and call it life while avoiding life as though it were death. How will they get out of that state? Only by a lot of buffeting by what they call life. It is not God who punishes and forsakes us because of this wrong choice–it is the false world that does so from life to life. Yet we grasp in desperation for more of its fake appearances and run from our only Life. In my early teens I spoke with a friend about how wonderful it was to free oneself of “the good things of life” and turn to the Only Life. “Oh!” he exclaimed, “if I lived like that I would feel like I was in prison!” So he chose what the world told him was “real living,” and now he is a broken, miserable old man with nothing but alcoholism and sexual deviance as his companions. He chose imprisonment, and will no doubt do so in future lives, for enslavement becomes a habit hard to break.

“Concerning which truth it is written: Through fear of Brahman the wind blows and the sun shines; through fear of him Indra, the god of rain, Agni, the god of fire, and Yama, the god of death, perform their tasks.” (Taittiriya Upanishad 2:8:1) The entire cosmos and all the processes of personal life take place through cognition of God and his purpose. The “fear” spoken of here is awe which cancels out any possibility of defiance or disobedience. In the human being there should be a clear understanding that since God is All, life should be lived accordingly. Along with that should be the realization that God is our Self, that we are “obeying” our own nature in which is all joy, but outside of which there can be nothing but fear.

Measuring the joy

In the seventh verse this question was set forth: “Who could live, who could breathe, if that blissful Self dwelt not within the lotus of the heart? He it is that gives joy. Now the upanishad takes up that subject of the joy of the Self.

> “Of what nature is this joy?
>
> “Consider the lot of a young man, noble, well-read, intelligent, strong, healthy, with all the wealth of the world at his command. Assume that he is happy, and measure his joy as one unit.
>
> “One hundred times that joy is one unit of the joy of Gandharvas: but no less joy than Gandharvas has the seer to whom the Self has been revealed, and who is without craving.

> “One hundred times the joy of Gandharvas is one unit of the joy of celestial Gandharvas: but no less joy than celestial Gandharvas has the sage to whom the Self has been revealed, and who is without craving.
>
> “One hundred times the joy of celestial Gandharvas is one unit of the joy of the Pitris in their paradise: but no less joy than the Pitris in their paradise has the sage to whom the Self has been revealed, and who is without craving.
>
> “One hundred times the joy of the Pitris in their paradise is one unit of the joy of the Devas: but no less joy than the Devas has the sage to whom the Self has been revealed, and who is without craving.
>
> “One hundred times the joy of the Devas is one unit of the joy of the karma Devas: but no less joy than the karma Devas has the sage to whom the Self has been revealed, and who is without craving.
>
> “One hundred times the joy of the karma Devas is one unit of the joy of the ruling Devas: but no less joy than the ruling Devas has the sage to whom the Self has been revealed, and who is without craving.
>
> “One hundred times the joy of the ruling Devas is one unit of the joy of Indra: but no less joy than Indra has the sage to whom the Self has been revealed, and who is without craving.
>
> “One hundred times the joy of Indra is one unit of the joy of Brihaspati: but no less joy than Brihaspati has the sage to whom the Self has been revealed, and who is without craving.
>
> “One hundred times the joy of Brihaspati is one unit of the joy of Prajapati: but no less joy than Prajapati has the sage to whom the Self has been revealed, and who is without craving.
>
> “One hundred times the joy of Prajapati is one unit of the joy of Brahma: but no less joy than Brahma has the seer to whom the Self has been revealed, and who is without craving.” (Taittiriya Upanishad 2:8:2-4)

Joy comes from knowing the Self and becoming free of all desire through the fulfillment that comes from union with Brahman.

Rising into joy

> “He who is the Self in man, and he who is the Self in the sun, are one. Verily, he who knows this truth overcomes the world; he transcends the physical sheath, he transcends the vital sheath, he transcends the mental sheath, he transcends the intellectual sheath, he transcends the sheath of the ego.” (Taittiriya Upanishad 2:8:5)

This is the real Ascension, and only those who have done so are Ascended Masters. Just as God is untouched by all the worlds that have proceeded from him, in the same way the liberated yogi cannot be affected by his various sheaths (koshas), his own private “worlds.”

> It is written: He who knows the joy of Brahman, which words cannot express and the mind cannot reach, is free from fear. He is not distressed by the thought, “Why did I not do what is right? Why did I do what is wrong?” He who knows the joy of Brahman, knowing both good and evil, transcends both. (Taittiriya Upanishad 2:9:1)

He who knows Brahman is freed from all karmic bonds and knows that what he did and did not do will no longer affect him either in the present or the future. Having transcended both good and bad karma, he is free. Sri Ramakrishna described such a person as being like a fish that had been caught in the net but has jumped out into freedom and swims joyfully away.

The Ladder of Understanding

Life is change; nothing ever stands still. When you do find something that is without any kind of change, then that thing is dead–including a lot of religion. A worthy spiritual aspirant is steady and unwavering in his aspiration and his endeavor, but he is always changing, for he is ever learning. He continually sees things either differently or better than before. To show us this, the upanishad is giving the account of Bhrigu's search for knowledge of Brahman. In the Gita (10:25) Krishna says: "Among the great sages I am Bhrigu," so this is a very important teaching that is being given us.

Know Brahman…

> "Bhrigu, respectfully approaching his father Varuna, said: 'Sir, teach me Brahman.' Varuna explained to him the physical sheath and the vital sheath and the functions of the senses, and added: 'He from whom all beings are born, in whom they live, being born, and to whom at death they return—seek to know him. He is Brahman.'" (Taittiriya 3.1.1)

It is absolutely necessary to "know the territory" in any endeavor, whatever its kind. If equipment is involved, we must know and understand it thoroughly. This is why Oriental religions are so intent on the makeup of the human being. First we have to be a conscious human before we can move on to the next level of evolution. Therefore Varuna taught Bhrigu about the gross and subtle bodies, pointing out to him that all these have proceeded from Brahman–are reflections of Brahman–and that dealing with them is dealing with Brahman in manifestation. Brahman is the totality of all being.

Gambhirananda gives a better version of the latter part of this verse: "Crave to know that from which all these beings take birth, that by which the live after being born, that towards which they move and into which they merge. That is Brahman." The first point is that we should not just seek to know Brahman, we must crave to know It–there must be an intense hunger, a sense of absolute necessity, a life-and-death attitude behind us. For that is the fuel that propels us onward to realization. At the same time, we are not going against the current, but cooperating with the Eternal Flow, for all beings move toward Brahman through the many stages of evolution, and eventually merge into Brahman. This is the only natural mode of life, the only way of life which puts an end to all suffering and brings supreme fulfillment.

Tapasya

> "Bhrigu practiced austerity and meditation. Then it seemed to him that food was Brahman. For of food all beings are born, by food they are sustained, being born, and into food they enter after death. This knowledge, however, did not satisfy him. He again approached his father Varuna and said: "Sir, teach me Brahman." Varuna replied: 'Seek to know Brahman by meditation. Meditation is Brahman.'" (Taittiriya 3.2.1)

Bhrigu was highly intelligent, so his concept of "food" was not just what humans eat to stay alive. Rather, as in the teachings of the Prashna Upanishad, "food" is emblematic of anything that sustains or is assimilated to the evolving organism and the inner consciousness. But even that did not satisfy him, for it was too "here and now" while Reality is mostly transcendent. Varuna opened new vistas for him by saying that Tapasya is Brahman. In A Brief Sanskrit Glossary we find this definition: "*Tapasya*: Austerity, practical (i.e., result-producing) spiritual discipline; spiritual force. Literally it means the generation of heat or energy, but is always used in a symbolic manner, referring to spiritual practice and its effect, especially the roasting of karmic seeds, the burning up of karma." Who else but Brahman can incinerate the seeds of karma? Although tapasya includes specific methods of spiritual practice, ultimately it is the power of release, of transmutation into Perfect Being. So tapasya in the highest sense is the active power of Brahman that IS Brahman bringing about liberation (moksha). Tapasya is Brahman within us. This should be the yogi's constant perspective. But tapasya is the means, not the end, so the search continues. It is necessary to realize this, for some people meditate a bit, get a little experience, and think they are enlightened and know the mysteries of the universe. But, like Bhrigu, we must never be satisfied. Sri Ramakrishna told the following parable:

> "Once upon a time a wood-cutter went into a forest to cut wood. Suddenly he came upon a Brahmachari [a monk]. The Brahmachari told him, 'My good man, go forward.' The wood-cutter upon returning home began to think, 'Why did the Brahmachari tell me to go forward?'
>
> "A few days passed. One day as he was sitting idly the words of the Brahmachari came to mind. Then he said to himself, 'Today I will go further forward.' Going into the forest and moving deeper he discovered innumerable sandalwood trees. He felt happy and brought back cartloads of sandalwood. And selling them in the market he became a rich man.
>
> "A few days passed and he remembered again that the Brahmachari had said, 'Go forward.' He returned to the forest and advancing deeper discovered a silver mine near a river. He had not even dreamt of it. Then he only mined silver and selling it made heaps of money.
>
> "A few more days passed. And one day he thought, 'The Brahmachari did not tell me to go up to the silver mine alone. He told me to go forward.' This time going across the river he discovered a gold mine. Then he thought, 'Ah! That's why the Brahmachari asked me to go forward.'
>
> "Again a few days afterwards, he advanced further and saw heaps of diamonds and other gems. Then he became prosperous like the god of wealth himself.
>
> "Therefore I say whatever you may do you will find better things if you go forward. Do not think that you have achieved all that is there because you felt a little inspired. If you go still further you will find God."

Primal Energy–Prana

> "Bhrigu practiced meditation and learned that primal energy is Brahman. For from primal energy all beings are born, by primal energy they are sustained, being born, and into primal energy they enter after death. But Bhrigu was still doubtful about his knowledge. So he approached his father again and said: 'Sir, teach me Brahman.' Varuna replied: 'Seek to know Brahman by meditation. Meditation is Brahman.'" (Taittiriya 3.3.1)

The word here translated "primal energy" is really Prana. Prana as used in this verse means the Vishwaprana, the universal life force that makes all things live. It is energy, but that particular energy that manifests as living things as well as the power of life itself.

Mind

> "Bhrigu practiced meditation and learned that mind is Brahman. For from mind all beings are born, by mind they are sustained, being born, and into mind they enter after death. Still doubtful, he approached his father and said: 'Sir, teach me Brahman.' His father replied: 'Seek

> to know Brahman by meditation. Meditation is Brahman.'" (Taittiriya 3.4.1)

The word translated "mind" is manas(a), which means the mind of the senses, that which perceives the message of the senses. It is like the screen on which images are projected. For this reason it is very easy to confuse the mind with consciousness–indeed with the Self. But that is not so.

Intellect

> "Bhrigu practiced meditation and learned that intellect is Brahman. For from intellect all beings are born, by intellect they are sustained, being born, and into intellect they enter after death. Not yet satisfied, doubting his understanding, Bhrigu approached his father and said: 'Sir, teach me Brahman.' Varuna replied: 'Seek to know Brahman by meditation. Meditation is Brahman.'" (Taittiriya 3.5.1)

The word translated "intellect" is vijnana. This is one of those instances in which the Sanskrit has more than one meaning, and they are all intended. First, vijnana means the buddhi, the intellect, which is superior to the manas, the merely sensory mind. The buddhi is the intelligent, thinking mind, the faculty that hopefully marks humans out from lesser evolved life-forms. Since the cosmos is Intelligence, it is easy to equate the buddhi with that; but it is not so. The other meaning of vijnana is supreme knowledge, supreme wisdom, and supreme realization: the knowing that transcends mere intellectual knowing. It is the direct intuitive knowing of the spirit. This is so exalted that no one can be faulted for assuming it is the highest. But it is not, so:

Joy

> "Bhrigu practiced meditation and learned that joy is Brahman. For from joy all beings are born, by joy they are sustained, being born, and into joy they enter after death. This is the wisdom which Bhrigu, taught by Varuna, attained within his heart. He who attains this wisdom wins glory, grows rich, enjoys health and fame." (Taittiriya 3.6.1)

Ananda is the word translated here as "joy." Ananda means bliss, supreme happiness, joy, and delight. It is a very dynamic experience, for Brahman is defined as bliss (ananda). So to experience this supreme bliss (Paramananda) is to be united with Brahman, for Brahman is that bliss.

Some reflections

This account of Bhrigu's ascent to Brahman-knowledge has some very instructive points. First, no one needed to tell Bhrigu that he had not really found Brahman–his meditation-produced intuition told him that. So he was not deluded by any experience he had; rather, the experience led him onward of itself. Of course, all along he was intuiting Brahman, but only partially, and he knew that. And he knew when he finally had attained to complete realization, Purnananda, the Perfect (Total) Bliss. Equally important is the fact that Varuna never comments on Bhrigu's experience or conclusions, but just keeps telling him to engage in tapasya. This is the way of the true Masters. They do not waste the aspirants' time with hours and hours of theoretical philosophy, but urge them to find out the truth for themselves through the practice of yoga. This is the glory of yoga: it will reveal everything in time. It must also not be overlooked that perfection in yoga brings about abundance in this world as well. Many are the yogis who live simply and frugally, but that is their choice–the treasurehouse of the world is open to them.

Final teachings

Swami Prabhavananda skips some verses that are little more than a tedious recap of the "food" part that has gone before and comes directly to the meaningful verses at the very end:

> “Brahman is to be meditated upon as the source of all thought and life and action.” (Taittiriya 3.10.2)

We must know that Brahman is ALL. “He is the splendor in wealth, he is the light in the stars. He is all things.

> “Let a man meditate upon Brahman as support, and he will be supported. Let him meditate upon Brahman as greatness, and he will be great. Let him meditate upon Brahman as mind, and he will be endowed with intellectual power. Let him meditate upon Brahman as adoration, and he will be adored. Let him worship Brahman as Brahman, and he will become Brahman. He who is the Self in man, and he who is the Self in the sun, are one.” (Taittiriya 3.10.3. 4)

To know Brahman is to know our Self as well, enabling us to exclaim:

> “I am that Self! I am life immortal! I overcome the world—I who am endowed with golden effulgence! Those who know me achieve Reality.” (Taittiriya 3.10.6)

Anyone who knows who a realized person is knows himself also. This is the true value of meeting those who are liberated–it furthers our own liberation.

End of Taittiriya Commentary:

Aitareya Upanishad

Translated by Swami Gambhirananda
Published by Advaita Ashram, Kolkatta

Om ! May my speech be based on (i.e. accord with) the mind;
May my mind be based on speech.
O Self-effulgent One, reveal Thyself to me.
May you both (speech and mind) be the carriers of the Veda to me.
May not all that I have heard depart from me.
I shall join together (i.e. obliterate the difference of) day
And night through this study.
I shall utter what is verbally true;
I shall utter what is mentally true.
May that (Brahman) protect me;
May That protect the speaker (i.e. the teacher), may That protect me;
May that protect the speaker – may That protect the speaker.
Om ! Peace ! Peace ! Peace !

I-i-1: In the beginning this was but the absolute Self alone. There was nothing else whatsoever that winked. He thought, “Let Me create the worlds.”
I-i-2: He created these world, viz. ambhas, marici, mara, apah. That which is beyond heaven is ambhas. Heaven is its support. The sky is marici. The earth is mara. The worlds that are below are the apah.
I-i-3: He thought, “These then are the worlds. Let Me create the protectors of the worlds.” Having gathered up a (lump of the) human form from the water itself, He gave shape to it.
I-i-4: He deliberated with regard to Him (i.e. Virat of the human form). As He (i.e. Virat) was being deliberated on, His (i.e. Virat'') mouth parted, just as an egg does. From the mouth emerged speech; from speech came Fire. The nostrils parted; from the nostrils came out the sense of smell; from the sense of smell came Vayu (Air). The two eyes parted; from the eyes emerged the sense of sight; from the sense of sight came the Sun. The two ears parted; from the ears came the sense of hearing; from the sense of hearing came the Directions. The skin emerged; from the skin came out hair (i.e. the sense of touch associated with hair); from the sense of touch came the Herbs and Trees. The heart took shape;

from the heart issued the internal organ (mind); from the internal organ came the Moon. The navel parted; from the navel came out the organ of ejection; from the organ of ejection issued Death. The seat of the procreative organ parted; from that came the procreative organ; from the procreative organ came out Water.

I-ii-1: These deities, that had been created, fell into this vast ocean. He subjected Him (i.e. Virat) to hunger and thirst. They said to Him (i.e. to the Creator), "Provide an abode for us, staying where we can eat food."
I-ii-2: For them He (i.e. God) brought a cow. They said, "This one is not certainly adequate for us." For them He brought a horse. They said, "This one is not certainly adequate for us."
I-ii-3: For them He brought a man. They said "This one is well formed; man indeed is a creation of God Himself". To them He said, "Enter into your respective abodes".
I-ii-4: Fire entered into the mouth taking the form of the organ of speech; Air entered into the nostrils assuming the form of the sense of smell; the Sun entered into the eyes as the sense of sight; the Directions entered into the ears by becoming the sense of hearing; the Herbs and Trees entered into the skin in the form of hair (i.e. the sense of touch); the Moon entered into the heart in the shape of the mind; Death entered into the navel in the form of Apana (i.e. the vital energy that presses down); Water entered into the limb of generation in the form of semen (i.e. the organ of procreation).
I-ii-5: To Him Hunger and Thirst said, "Provide for us (some abode)." To them He said, "I provide your livelihood among these very gods; I make you share in their portions." Therefore when oblation is taken up for any deity whichsoever, Hunger and Thirst become verily sharers with that deity.

I-iii-1: He thought, "This, then, are the senses and the deities of the senses. Let Me create food for them.
I-iii-2: He deliberated with regard to the water. From the water, thus brooded over, evolved a form. The form that emerged was verily food.
I-iii-3: This food, that was created, turned back and attempted to run away. He tried to take it up with speech. He did not succeed in taking it up through speech. If He had succeeded in taking it up with the speech, then one would have become contented merely by talking of food.
I-iii-4: He tied to grasp that food with the sense of smell. He did not succeed in grasping it by smelling. If He had succeeded in grasping it by smelling, then everyone should have become contented merely by smelling food.
I-iii-5: He wanted to take up the food with the eye. He did not succeed in taking it up with the eye. If He had taken it up with the eye, then one would have become satisfied by merely seeing food.
I-iii-6: He wanted to take up the food with the ear. He did not succeed in taking it up with the ear. If He had taken it up with the ear, then one would have become satisfied by merely by hearing of food.
I-iii-7: He wanted to take it up with the sense of touch. He did not succeed in taking it up with the sense of touch. If He had taken it up with touch, then one would have become been satisfied merely by touching food.
I-iii-8: He wanted to take it up with the mind. He did not succeed in taking it up with the mind. If He had taken it up with the mind, then one would have become satisfied by merely thinking of food.
I-iii-9: He wanted to take it up with the procreative organ. He did not succeed in taking it up with the procreative organ. If He had taken it up with the procreative organ, then one would have become satisfied by merely ejecting food.
I-iii-10: He wanted to take it up with Apana. He caught it. This is the devourer of food. That vital energy which is well known as dependent of food for its subsistence is this vital energy (called Apana).
I-iii-11: He thought, "How indeed can it be there without Me ?" He thought, "Through which of the two ways should I enter ?" He thought, "If utterance is done by the organ of speech, smelling by the sense of smell, seeing by the eye, hearing by the ear, feeling by the sense of touch, thinking by the

mind, the act of drawing in (or pressing down) by Apana, ejecting by the procreative organ, then who (or what) am I ?"
I-iii-12: Having split up this very end, He entered through this door. This entrance is known as vidriti (the chief entrance). Hence it is delightful. Of Him there are three abodes – three (states of) dream. This one is an abode, this one is an abode. This one is an abode.
I-iii-13: Being born, He manifested all the beings; for did He speak of (or know) anything else ? He realised this very Purusha as Brahman, the most pervasive, thus: "I have realised this".
I-iii-14: Therefore His name is Idandra. He is verily known as Idandra. Although He is Idandra, they call Him indirectly Indra; for the gods are verily fond of indirect names, the gods are verily fond of indirect names.

II-i-1: In man indeed is the soul first conceived. That which is the semen is extracted from all the limbs as their vigour. He holds that self of his in his own self. When he sheds it into his wife, then he procreates it. That is its first birth.
II-i-2: That becomes non-different from the wife, just as much as her own limb is. Therefore (the foetus) does not hurt her. She nourishes this self of his that has entered here (in her womb).
II-i-3: She, the nourisher, becomes fit to be nourished. The wife bears that embryo (before the birth). He (the father) protects the son at the very start, soon after his birth. That he protects the son at the very beginning, just after birth, thereby he protects his own self for the sake of the continuance of these worlds. For thus is the continuance of these worlds ensured. That is his second birth.
II-i-4: This self of his (viz. the son) is substituted (by the father) for the performance of virtuous deeds. Then this other self of his (that is the father of the son), having got his duties ended and having advanced in age, departs. As soon as he departs, he takes birth again. That is his (i.e. the son's) third birth.
II-i-5: This fact was stated by the seer (i.e. mantra): "Even while lying in the womb, I came to know of the birth of all the gods. A hundred iron citadels held me down. Then, like a hawk, I forced my way through by dint of knowledge of the Self". Vamadeva said this while still lying in the mother's womb.
II-i-6: He who had known thus (had) become identified with the Supreme, and attained all desirable things (even here); and having (then) ascended higher up after the destruction of the body, he became immortal, in the world of the Self. He became immortal.

III-i-1: What is It that we worship as this Self ? Which of the two is the Self ? Is It that by which one sees, or that by which one hears, or that by which one smells odour, or that by which one utters speech, or that by which one tastes the sweet or the sour ?
III-i-2: It is this heart (intellect) and this mind that were stated earlier. It is sentience, rulership, secular knowledge, presence of mind, retentiveness, sense-perception, fortitude, thinking, genius, mental suffering, memory, ascertainment resolution, life-activities, hankering, passion and such others. All these verily are the names of Consciousness.
III-i-3: This One is (the inferior) Brahman; this is Indra, this is Prajapati; this is all these gods; and this is these five elements, viz. earth, air, space, water, fire; and this is all these (big creatures), together with the small ones, that are the procreators of others and referable in pairs – to wit, those that are born of eggs, of wombs, of moisture of the earth, viz. horses, cattle, men, elephants, and all the creatures that there are which move or fly and those which do not move. All these have Consciousness as the giver of their reality; all these are impelled by Consciousness; the universe has Consciousness as its eye and Consciousness is its end. Consciousness is Brahman.
III-i-4: Through this Self that is Consciousness, he ascended higher up from this world, and getting all desires fulfilled in that heavenly world, he became immortal, he became immortal.

Om ! May my speech be based on (i.e. accord with) the mind;

May my mind be based on speech.
O Self-effulgent One, reveal Thyself to me.
May you both (speech and mind) be the carriers of the Veda to me.
May not all that I have heard depart from me.
I shall join together (i.e. obliterate the difference of) day
And night through this study.
I shall utter what is verbally true;
I shall utter what is mentally true.
May that (Brahman) protect me;
May That protect the speaker (i.e. the teacher), may That protect me;
May that protect the speaker – may That protect the speaker.
Om ! Peace ! Peace ! Peace !

Here ends the Aitareyopanishad, as contained in the Rig-Veda.

Aitereya Upanishad Commentary

Commentary on the Aitereya Upanishad–by Swami Nirmalananda Giri

The Worlds and the Self

In his translations of some upanishads Swami Prabhavananda omitted parts that were in such obscure language that any attempt at translation would really only be speculation. He also omitted very repetitious passages and those that dwelt with matters irrelevant to the knowledge of Brahman and the Self. I think that if you get complete translations of those you will see he was quite justified in this. Anyhow, I am writing this to explain why in the references to the verses of this upanishad there will be some jumping around.

The worlds

Before creation, all that existed was the Self, the Self alone. Nothing else was. Then the Self thought. “Let me send forth the worlds.” He sent forth these worlds: Ambhas, the highest world, above the sky and upheld by it; Marichi, the sky; Mara, the mortal world, the earth; and Apa, the world beneath the earth. (Aitareya Upanishad 1:1:1, 2)

Several times in the upanishads we are told that when nothing else existed, Brahman “was;” and from Brahman proceeded all the worlds. But in these opening verses of the Aitareya Upanishad the word Atman–Self–is used instead of Brahman. This is fitting for two reasons: First, because Brahman is the ultimate Self of all. Second, because what occurred on the cosmic level in relation to Brahman has occurred on the microcosmic level with each one of us, with each individual Self that has entered into the field of relative existence. Just as the various worlds or lokas have emanated from Brahman so the several bodies or koshas have emanated from the individual Self.

The upanishad lists four worlds that are also levels of existence. Ambhas is the highest world. It lies beyond the material realm. Marichi is space itself in which many suns and planets are to be found. For this reason, the upanishad uses the plural term Marichis, but it is correct to use the singular word since it means the entire cosmos. Mara is not just planet earth, but any planet on which sentient beings live. Mara means death, and it is applied to the planets because all beings that live there are mortal. Apa is the name of the submaterial regions from which atomic matter rises.

These worlds have a more metaphysical meaning as well. Ambhas is the causal world, Marichi is the astral world, Mara is the physical world, and Apa is the region where those of low evolution go for a time after death–usually in a kind of sleep. In later Indian cosmology the non-material worlds are divided into those that are beneath the earth plane and those that are above the earth plane. The realms beneath are the regions where animals and low-evolved humans go between incarnations. These worlds include the negative regions we call "hells." Apa embraces all these. The realms above are where normal human beings go between lives, and include the world humans graduate into when they no longer need evolution on the material place. These are the astral and causal worlds, Marichi and Ambhas.

The worlds have a psychological meaning, as well. Ambhas is the superconscious mind, Marichi is the higher intelligence, or buddhi, Mara is the sensory, earth-centered mind or consciousness, and Apa is the subconscious mind. These classifications particularly apply to the individual Self of each one of us.

Their guardians

"He thought: 'Behold the worlds. Let me now send forth their guardians.' Then he sent forth their guardians.…He thought: 'Behold these worlds and the guardians of these worlds. Let me send forth food for the guardians.' Then he sent forth food for them." (Aitareya Upanishad 1:1:3, 1:3:1)

The word used here for guardians is lokapala. A lokapala is the ruler or custodian of a world (loka). At the beginning of creation, each world was assigned an overseer or guardian. These are beings who have evolved to the status of "gods" and sometimes are mistaken for the Absolute by those within those worlds whose understanding is imperfect. Nevertheless, to approach them is beneficial, for they will themselves reveal their limited nature and point questing souls to Brahman the Infinite. The lokapalas are like gardeners, for they work with living things and their development as well as their safety. Actually, the picture of Adam in the Bible is very similar–he was to supervise and foster all forms of life, plant and animal. (Many ancient scriptures contain partial or garbled accounts that were once expositions of wisdom. But the centuries have altered and even eroded them.)

The upanishad is speaking of the beginning of things. So immediately after the manifestation of the worlds, the lokapalas were awakened and made aware of their assignments; for their work is part of their personal evolutionary process. It is this work and the "furnishings" of the worlds that are their "food."

Now the same thing happens with us. We are the custodians of our private worlds or bodies. And our experiences through those bodies and the development we gain are our food–just as it is for the lokapalas.

Entering the worlds

“He thought: ‘How shall there be guardians and I have no part in them? If, without me, speech is uttered, breath is drawn, eye sees, ear hears, skin feels, mind thinks, sex organs procreate, then what am I?’ He thought: ‘Let me enter the guardians.’ Whereupon, opening the center of their skulls, he entered. The door by which he entered is called the door of bliss.” (Aitareya Upanishad 1:3:11, 12)

This narrative is more instructive than literally accurate. First of all, there is nothing that is not a manifestation of Brahman. It is not possible for Brahman to enter into anything, for It is always everywhere. But the upanishad is teaching us as we teach children–piecemeal and partially. The idea here is that Brahman is enlivening and enabling all beings, from the lokapalas down to the least evolved of sentient beings.

These two verses are more individual than cosmic, however, and refer to us mostly. Our lokapalas are the various faculties of the mind that administer the different levels of our being as humans. Brahman is, as I said, always present, but this verse speaks of the entry of the individual consciousness into the human complex when it incarnates as a human being. The Self enters through the psychic center or energy whorl called the Brahmarandhra–the aperture of Brahman–and from there administers its private cosmos, a god within its finite universe.

According to yogis, when we leave our body we go out through the gate (chakra) that corresponds to our dominant state of consciousness. Those who are depart through the Brahmarandhra. Others leave through the lower centers.

Within the three states of consciousness

“The Self being unknown, all three states of the soul are but dreaming–waking, dreaming, and dreamless sleep. In each of these dwells the Self: the eye is his dwelling place while we wake, the mind is his dwelling place while we dream, the lotus of the heart is his dwelling place while we sleep the dreamless sleep.” (Aitareya Upanishad 1:3:12)

This is quite simple: If the Self is not known, then even our waking is only a sleeping and dreaming. There is a lot of going around and around about the question of the reality of the world. But the upanishad gives us a quite simple answer: To those that sleep, not knowing the Self, the world is unreal; to those that are awake in the knowledge of the Self, the world is real–for the world is the Self. This is the frame of reference Buddha had when, meeting a Brahmin after his liberation, when the Brahman asked: “Who are you?” he replied: “I am awake.”

Therefore: “Having entered into the guardians, he identified himself with them. He became many individual beings. Now, therefore, if an individual awake from his threefold dream of waking, dreaming, and dreamless sleep, he sees no other than the Self. He sees the Self dwelling in the lotus of his heart as Brahman, omnipresent, and he declares: ‘I know Brahman!’” (Aitareya Upanishad 1:3:13)

This is both the beginning and the end.

More on the Self

The four closing verses of the upanishad need little comment. They begin:

“Who is this Self whom we desire to worship? Of what nature is this Self? Is he the self by which we see form, hear sound, smell odor, speak words, and taste the sweet or the bitter? Is he the heart and the mind by which we perceive, command, discriminate, know, think, remember, will, feel, desire, breathe, love, and perform other like acts? Nay, these are but adjuncts of the Self, who is pure consciousness.” (Aitareya Upanishad 3:1:1, 2)

This is extremely important for us, since it is only natural that we would mistake these various faculties for the Self, for they are functions of consciousness, though not Consciousness itself.

“And this Self, who is pure consciousness, is Brahman. He is God, all gods; the five elements—earth, air, fire, water, ether; all beings, great or small, born of eggs, born from the womb, born from heat, born from soil; horses, cows, men, elephants, birds; everything that breathes, the beings that walk and the beings that walk not. The reality behind all these is Brahman, who is pure consciousness.” (Aitareya Upanishad 3:1:3)

This takes us a very necessary step further: Even those things that are not Brahman Itself in the purest sense, in another sense are Brahman and to be regarded as such. This is a bit like telling us to go two ways at the same time, something impossible for the ordinary mind, but quite easy–and natural–for the yogi’s mind.

Swami Gambhirananda’s rendering of the last part of this verse is very revealing: “All these have Consciousness as the giver of their reality; all these are impelled by Consciousness [Prajna]; the universe has Consciousness as its eye, and Consciousness is its end. Consciousness is Brahman.” What sublime statements. Surely the upanishads are unparalleled in their beauty and profound teaching.

“All these, while they live, and after they have ceased to live, exist in him. The sage Vamadeva, having realized Brahman as pure consciousness, departed this life, ascended into heaven, obtained all his desires, and achieved immortality.” (Aitareya Upanishad 3:1:4) And so shall we.

End of Aitareya Commentary:

Chandogya Upanishad

Translated by Swami Swahananda
Published by Sri Ramakrishna Math, Chennai

Om ! Let my limbs and speech, Prana, eyes, ears, vitality
And all the senses grow in strength.
All existence is the Brahman of the Upanishads.
May I never deny Brahman, nor Brahman deny me.
Let there be no denial at all:
Let there be no denial at least from me.
May the virtues that are proclaimed in the Upanishads be in me,
Who am devoted to the Atman; may they reside in me.
Om ! Peace ! Peace ! Peace !

I-i-1: One should meditate on the syllable Om; the Udgitha, for one sings the Udgitha, beginning with Om. Of this, the explanation follows.
I-i-2: The essence of all these beings is the earth. The essence of the earth is water. The essence of water is vegetation. The essence of vegetation is man. The essence of man is speech. The essence of speech is Rik. The essence of Rik is Saman. The essence of Saman is Udgitha.
I-i-3: The syllable Om which is called Udgitha, is the quintessence of the essences, the supreme, deserving of the highest place and the eighth.
I-i-4: Which one is Rik ? Which one is Saman ? Which one is Udgitha ? This is being considered now.
I-i-5: Speech alone is Rik. Prana is Saman. The syllable Om is Udgitha. Speech and Prana, (the sources of) Rik and Saman, taken together form a couple.
I-i-6: This couple is joined together in the syllable Om. Whenever a couple come together, they, indeed, fulfil each other's desire.
I-i-7: He who meditates upon this syllable as Udgitha knowing it thus (as the fulfiller), verily becomes a fulfiller of all the desirable ends.
I-i-8: That verily is the syllable of assent, for whenever one assents to a thing, one says only 'Om'. Assent alone is prosperity. He who meditates upon this syllable as Udgitha, knowing it thus (as endowed with the quality of prosperity), verily becomes one who increases all the desirable ends.
I-i-9: With this does the threefold knowledge proceed; (because) with Om does one cause to listen; with

Om does one recite; with Om does one sing aloud. For the worship of this syllable, with its own greatness and essence (the Vedic rites are performed).
I-i-10: He who knows it thus and he who does not know – both perform actions with it. For knowledge and ignorance are different (in their results). Whatever is performed with knowledge, faith and meditation becomes more effective. Up to this truly is the explanation of (the greatness of) this syllable Om.

I-ii-1: Once upon a time the gods and the demons, both descendants of Prajapati, were engaged in a fight. In that fight, the gods performed the rites of the Udgatir priests resolving, ‘With this we shall defeat them’.
I-ii-2: Then they meditated on (the deity of) Prana connected with the nose, as Udgitha; the demons pierced it with evil. Therefore with it, the nose, one smells both the fragrant and the foul, for it has been pierced with evil.
I-ii-3: Then they meditated on (the deity of) speech as Udgitha; the demons pierced it with evil. Therefore with it one speaks both truth and untruth, for it has been pierced with evil.
I-ii-4: Then they meditated on (the deity of) eye as Udgitha; the demons pierced it with evil. Therefore with the eye one sees both the sightly and the unsightly, for it has been pierced with evil.
I-ii-5: Then they meditated on (the deity of) ear as Udgitha; the demons pierced it with evil. Therefore with the ear one hears both the pleasant and the unpleasant, for it has been pierced with evil.
I-ii-6: Then they meditated on (the deity of) mind as Udgitha; the demons pierced it with evil. Therefore with the mind one thinks both good and evil thoughts, for it has been pierced with evil.
I-ii-7: Then they meditated on the Prana in the mouth as Udgitha. The demons came in clash with it and were destroyed, just as a lump of clay is destroyed, striking against a hard rock.
I-ii-8: Thus it is that the Prana in the mouth has not been destroyed and is pure. Even as a lump of clay striking against a hard rock is destroyed, so will he be destroyed who wishes to do evil to one who knows this (the purity of Prana) or who (actually) injures that knower, for he is like a hard rock.
I-ii-9: With this Prana in the mouth one discerns neither sweet smell nor foul, for it is free from sin. What one eats or drinks through this, even with that he maintains the other Pranas. And not finding this at the time of death, the Prana in the mouth and its dependants depart; and thus indeed one opens the mouth at the time of death.
I-ii-10: Angiras meditated on that Prana as Udgitha. The sages consider this alone as Angirasa which is the essence of the limbs.
I-ii-11: So Brihaspati meditated on Prana as Udgitha. The sages consider this alone as Brihaspati, for speech is great and this Prana is its lord.
I-ii-12: So Ayasya meditated on Prana as Udgitha (identifying it with himself). The sages consider this alone as Ayasya for it goes out of the mouth.
I-ii-13: Baka, the son of Dalbha, knew it thus. So he became the Udgatir-singer of the sacrificers dwelling in Naimisa. For their sake he sang to fulfil their desires.
I-ii-14: He who knows it thus and meditates on the Udgitha as the syllable Om, looking upon it as Prana, certainly becomes the singer (and procurer) of the desired objects. This is the meditation with reference to the body.

I-iii-1: Now the meditation (on the Udgitha) with reference to the gods is described. One should meditate on him who gives heat (i.e. the sun) as Udgitha. Verily, when he rises, he sings aloud for the sake of all creatures. When he rises, he dispels darkness and fear. Verily, he who knows the sun as being endowed with these qualities, becomes the dispeller of darkness and (the consequent) fear.
I-iii-2: This Prana in the mouth and that sun are the same. This is warm and that is warm. People call this as Svara (that is going) and that as Svara and Pratyasvara (that is going and coming). Therefore one should meditate on this Prana and that sun as Udgitha.

I-iii-3: Now, verily one should meditate on Vyana as Udgitha. That which one breathes out is Prana and that which one breathes in is Apana. The junction of Prana and Apana is Vyana. That which is Vyana, even that is speech. Therefore, one utters speech while one neither breathes out nor breathes in.
I-iii-4: That which is speech, even that is Rik. Therefore while one neither breathes out nor breathes in, one pronounces the Rik. That which is Rik, even that is Saman. Therefore, while one neither breathes out nor breathes in, one sings the Saman. That which is Saman, even that is Udgitha. Therefore, while one neither breathes out nor breathes in, one sings the Udgitha.
I-iii-5: Therefore whatever other actions require strength, such as the kindling of fire by friction, running a race towards a goal, the bending of a strong bow, are all performed, while one neither breathes out nor breathes in. For this reason one should meditate on Vyana as Udgitha.
I-iii-6: Now, one should meditate on the syllables of 'Udgitha' – namely, the syllables 'ut', 'gi' and 'tha'. Prana is 'ut', because through Prana one arises (ut-tisthati). Speech is 'gi', because speech is called word (girah). Food is 'tha', because upon food all this is established (sthitam).
I-iii-7: Heaven is ut, the sky is gi, the earth is tha. The sun is ut, the air gi, the fire, tha. The Sama-Veda is ut, the Yajur-Veda gi, the Rig-Veda tha. For him, speech yields the milk which is the benefit of speech. And he becomes rich in food; and an eater of food, who knows thus and meditates on the syllables of 'Udgitha', namely, ut, gi and tha.
I-iii-8: Now follows the fulfilment of wishes: One should meditate on the objects contemplated. One should reflect upon Saman by means of which one proceeds to sing the Stotra.
I-iii-9: One should reflect upon the Rik in which that Saman occurs, upon the sage by whom it is intuited and upon the deity to whom he proceeds to pray.
I-iii-10: One should reflect upon the metre in which he proceeds to sing a Stotra; and he should reflect upon the hymn with which he proceeds to sing it.
I-iii-11: He should reflect upon the quarter (of heaven) towards which he proceeds to sing a Stotra.
I-iii-12: Lastly, having thought about himself, he should sing a Stotra reflecting upon his desired object avoiding all faults. Very quickly will be fulfilled for him the desire, desiring which he may sing the Stotra yea, desiring which he may sing the Stotra.

I-iv-1: One should meditate on the syllable Om, the Udgitha, for one sings the Udgitha beginning with Om. Of this the explanation follows.
I-iv-2: Verily, the gods, being afraid of death, took refuge in the three Vedas. They covered themselves with the metrical hymns. Because they covered themselves with these, the metrical hymns are called Chandas.
I-iv-3: Just as a fisherman would see a fish in water, so did Death observe the gods in the (rites connected with) Rik, Saman and Yajus. They, too, knowing this, arose from the Rik, Saman and Yajus, and entered the Svara (the syllable Om).
I-iv-4: Verily, when one learns the Rik, he loudly pronounces 'Om'. It is the same with Saman and with Yajus. This syllable Om is indeed Svara; it again is immortality and fearlessness. Having entered into Svara (i.e. having meditated) the gods became immortal and fearless.
I-iv-5: He who worships this syllable knowing it thus, enters this syllable, the Svara, which is immortality and fearlessness. And having entered it, he becomes immortal by that nectar, by which the gods became immortal.

I-v-1: Now, that which is Udgitha is verily Pranava and that which is Pranava is Udgitha. The yonder sun is Udgitha and also Pranava, for he moves along pronouncing 'Om'.
I-v-2: 'To him (the sun itself) I sung; therefore you are my only son' thus said Kausitaki to his son. 'Reflect upon the Udgitha as the rays of the sun, then surely, you will have many sons. This is the meditation with reference to the gods.
I-v-3: Now (is the meditation) with reference to the body: One should meditate on him who is this

Prana in the mouth, as Udgitha, for he moves along pronouncing ‘Om’.
I-v-4: ‘To him (the Prana itself) did I sing; therefore you are my only son’, thus said Kausitaki to his son. "I shall get many sons", thinking thus, sing praise to the Udgitha as the manifold Pranas.’
I-v-5: ‘Now, that which is Udgitha, is verily Pranava; and that which is Pranava, is Udgitha’, so one should think. As a result of it, even if he chants wrongly, he rectifies it by the act done from the seat of the Hotr priest.

I-vi-1: The earth is Rik, the fire is Saman. This Saman rests upon that Rik. Therefore the Saman is sung as resting upon the Rik. The earth is ‘sa’, the fire is ‘ama’, and that makes ‘Sama’.
I-vi-2: The sky is Rik, the air is Sama. This Saman rests upon that Rik. Therefore the Saman is sung as resting upon the Rik. The sky is ‘sa’, the air is ‘ama’, and that makes ‘Sama’.
I-vi-3: Heaven is Rik, the sun is Saman. This Saman rests upon that Rik. Therefore the Saman is sung as resting upon the Rik. Heaven is ‘sa’, the sun is ‘ama’, and that makes ‘Sama’.
I-vi-4: The stars are Rik, the moon is Saman. This Saman rests upon that Rik. Therefore the Saman is sung as resting upon the Rik. The stars are ‘sa’, the moon is ‘ama’, and that makes ‘Sama’.
I-vi-5: Now, the while light of the sun is Rik, the blue (light) that is extremely dark is Saman. This Saman rests upon that Rik. Therefore the Saman is sung as resting upon the Rik.
I-vi-6: Again, the white light of the sun is ‘sa’, the blue (light) that is extremely dark is ‘ama’, and that makes ‘Sama’. Now, that Person, effulgent as gold, who is seen within the sun, who is with golden beard and golden hair, is exceedingly effulgent even to the very tips of his nails.
I-vi-7: His eyes are bright like a red lotus. His name is ‘ut’. He has risen above all evils. Verily, he who knows thus rises above all evils.
I-vi-8: Rik and Saman are his two joints. Therefore he is Udgitha. Because the priest is the singer of this ‘ut’, he is the Udgitha. Moreover, he (this Person called ‘ut’) controls the worlds which are above that sun, as also the desires of the gods. This is with reference to the gods.

I-vii-1: Now (is the meditation) with reference to the body: Speech is Rik, Prana is Sama. This Saman rests upon that Rik. Therefore the Saman is sung as resting upon the Rik. Speech is ‘sa’, Prana is ‘ama’ and that makes ‘Sama’.
I-vii-2: The eye is Rik, the self (reflected in the eye) is Saman. This Saman rests upon that Rik. Therefore the Saman is sung as resting upon the Rik. The eye is ‘sa’, the self is ‘ama’, and that makes ‘Sama’.
I-vii-3: The ear is Rik, the mind is Saman. This Saman rests upon that Rik. Therefore the Saman is sung as resting upon the Rik. The ear is ‘sa’, the mind is ‘ama’, and that makes "Sama’.
I-vii-4: Now, the white light of the eye is Rik, the blue (light) that is extremely dark is Saman. This Saman rests upon that Rik. Therefore the Saman is sung as resting upon the Rik. The white light of the eye is ‘sa’, the blue (light) that is extremely dark is ‘ama’ and that makes ‘Sama’.
I-vii-5: Now, this person who is seen within the eye – he indeed is Rik, he is Saman, he is Uktha, he is Yajus, he is the Vedas. The form of this (person seen in the eye) is the same as the form of that (person seen in the sun). His joints are the same as those of the other; his name is the same as that of the other.
I-vii-6: That (person in the eye) is the lord of all the worlds that are extended below, as also of the desired objects of men. So those who sing on the lute, sing of him alone and thereby become endowed with wealth.
I-vii-7: Now he who sings the Saman after knowing the deity Udgitha thus, sings to both. Through that (person in the sun), he (that singer) gets the worlds beyond that sun and also the desired objects of gods.
I-vii-8-9: Similarly, through this person in the eye, one gets the worlds that are extended below this person, and also the desired objects of men. For this reason, the Udgatir priest who knows thus should ask (the sacrificer): ‘What desire shall I obtain for you by singing the Saman ?’ For he alone becomes

capable of obtaining desires by singing , who knowing thus sings the Saman – yea, sings the Saman.

I-viii-1: In ancient times there were three proficient in Udgitha: Silaka the son of Salavat, Caikitayana of the Dalbhya family and Pravahana the son of Jivala. They said, ‘We are proficient in Udgitha. If you agree, let us enter on a discussion of Udgitha’.
I-viii-2: ‘Let it be so’, saying this they sat down. Then Pravahana Jaivali said, ‘You two, revered sirs, speak first; and I shall listen to the words of two Brahmanas conversing’.
I-viii-3: Then Silaka Salavatya said to Caikitayana Dalbhya, ‘If you permit, I shall question you’. ‘Question’, said he.
I-viii-4: (Silaka asked), ‘What is the essence of Saman ?’ ‘The tune’, said (Dalbhya). ‘What is the essence of the tune ?’ ‘Prana’, said (Dalbhya). ‘What is the essence of Prana ?’ ‘Food’, said (Dalbhya). ‘What is the essence of food ?’ ‘Water’, said (Dalbhya).
I-viii-5: ‘What is the essence of water ?’ ‘That (heavenly world)’, said (Dalbhya). ‘What is the essence of the world ?’ ‘One cannot carry (the Saman) beyond the heavenly world’, said Dalbhya; ‘we locate the Saman in the world of heaven, for Saman is praised as heaven’.
I-viii-6: Then Silaka Salavatya said to Caikitayana Dalbhya: ‘O Dalbhya, your Saman is not indeed established. If someone one were to say, "Your head shall fall down", surely your head would fall down’.
I-viii-7: (Dalbhya) ‘Will you permit me, sir, to learn this of you ?’ ‘Learn’, said (Silaka). ‘What is the essence of that (heavenly) world ?’ ‘This earth’, said (Silaka), ‘What is the essence of this earth ?’ ‘One cannot carry the Saman beyond this world as its support’, said Silaka; ‘we locate the Saman in this world as its support, for Saman is extolled as the earth’.
I-viii-8: Pravahana Jaivali said to him, ‘O Salavatya, your Sama, really, has a further end. If someone now were to say, "Your head shall fall down", surely your head would fall down. (Salavatya) ‘Will you permit me, sir, to learn (this of you ?) ‘Learn’, said (Jaivali).

I-ix-1: (Salavatya) ‘What is the essence of this world ?’ ‘Akasa’ said (Pravahana); ‘All these beings arise from Akasa alone and are finally dissolved into Akasa; because Akasa alone is greater than all these and Akasa is the support at all times.’
I-ix-2: It is this Udgitha which is progressively higher and better. This again is endless. He who, knowing thus, meditates upon the progressively higher and better Udgitha, obtains progressively higher and better lives and wins progressively higher and better worlds.
I-ix-3: Atidhanvan, the son of Sunaka, having taught this to Udarasandilya, said, ‘As long as among your descendants, this knowledge of the Udgitha continues, so long their life in this world will be progressively higher and better than ordinary lives.’
I-ix-4: ‘And in that other world also their state will be similar’. He who knows and meditates thus – his life in this world surely becomes progressively higher and better, and so also his state in that other world – yea, in that other world.

I-x-1: When the crops in the Kuru country had been destroyed by hailstorms, there lived Usasti, the son of Cakra with his young wife in a deplorable condition in the village of elephant-drivers.
I-x-2: He begged food of an elephant-driver, while he was eating beans of an inferior quality. The driver said to him, ‘There is no other food than what is set before me’.
I-x-3: ‘Give me some of them’, said Usasti. The driver gave them to him and said, ‘Here is drink at hand, if you please 1’ ‘Then I shall be drinking what is defiled’, said Usasti.
I-x-4: ‘Are not these beans also defiled ?’ ‘Unless I ate them, I would surely not have survived’, said Usasti, ‘but drinking is at my option’.
I-x-5: Usasti, after he had eaten, brought the remainder to his wife. She had already obtained her food by alms; so after receiving it she kept it by.
I-x-6: Next morning while leaving the bed he said, ‘Alas, if I could get a little of food, I could earn a

little wealth. There a king is going to institute a sacrifice; he would appoint me to all the priestly offices'.
I-x-7: His wife said to him, 'Well, lord, here are the beans (given by you).' Having eaten them he went off to that sacrifice which was being performed.
I-x-8: Seeing the singing priests seated there, he sat down near the singers in the place for singing the Stotras. And then he addressed the Prastotir priest.
I-x-9: 'O Prastotir, if you sing the Prastava without knowing the deity that belongs to the Prastava, your head will fall down'.
I-x-10: In the same manner he addressed the Udgatir priest, O Udgatir, if you sing the Udgitha without knowing the deity that belongs to the Udgitha, your head will fall down'.
I-x-11: In the same manner he addressed the Pratihartir priest, 'O Pratihartir, if you sing the Pratihara without knowing the deity that belongs to the Pratihara, your head will fall down'. Then they all sat down silently suspending their duties.

I-xi-1: Then the principal of the sacrifice said to him, I should like to know you, revered sir, 'I am Chakrayana Usasti', said he.
I-xi-2: He said, 'I searched for you, revered sir, for all these priestly offices, but not finding you, sir, I have chosen others.'
I-xi-3: 'Revered sir, you yourself take up all the priestly offices for me'. 'Be it so; then, let these same priests sing the hymns, being permitted by me. But you should give me as much wealth as you give them.' 'Very well', said the sacrificer.
I-xi-4: Then the Prastotir priest approached him and said, 'Revered sir, you said to me: 'O Prastotir, if you sing the Prastava without knowing the deity that belongs to the Prastava, your head will fall down". Which is that deity ?'
I-xi-5: 'Prana', said Usasti, 'all these movable and immovable beings merge in Prana (during dissolution) and rise out of Prana (during creation). This is the deity that belongs to the Prastava. If you sang the Prastava without knowing him, after your having been warned thus by me, your head would have fallen down.'
I-xi-6: Then the Udgatir priest approached him and said, 'Revered sir, you said to me: 'O Udgatir, if you sing the Udgitha without knowing the deity that belongs to the Udgitha, your head will fall down". Which is that deity ?'
I-xi-7: 'The sun', said Usasti, 'all these movable and immovable sing the praise of the sun when he has come up. This is the deity that belongs to the Udgitha. If you sang the Udgitha without knowing him, after your having been warned thus by me, your head would have fallen down.'
I-xi-8: Then the Pratihartir priest approached him and said, 'Revered sir, you said to me: 'O Pratihartir, if you sing the Pratihara without knowing the deity that belongs to the Pratihara, your head will fall down". Which is that deity ?'
I-xi-9: 'Food', said Usasti, 'all these movable and immovable beings live by partaking of food only. This is the deity that belongs to the Pratihara. If you sang the Pratihara without knowing him, after your having been warned thus by me, your head would have fallen down.'

I-xii-1: Therefore next begins the Udgitha seen by the dogs. Once Dalbhya Baka, called also Maitreya Glava, went out (of the village) for the study of the Vedas.
I-xii-2: Before him a white dog appeared and other dogs gathered around it and said, 'Revered sir, please obtain food for us by singing; we are hungry.'
I-xii-3: The white dog said to them, 'Come to me over here tomorrow morning.' (The sage named) Dalbhya Baka and Maitreya Glava kept watch there for them.
I-xii-4: Just as those who recite the Stotras singing the Bahispavamana hymn move along clasping one another's hand, even so did the dogs move along. Then they sat down and began to pronounce 'him'.

I-xii-5: ‘Om, let us eat ! Om, let us drink ! Om, may the (sun who is) god, Varuna, Prajapati and Savitir bring us food here. O Lord of food, bring food here, yea bring it, Om !’

I-xiii-1: Verily, this world is the syllable ‘hau’ (which is a Stobha), the air is the syllable ‘hai’, the moon is the syllable ‘atha’, the self is the syllable ‘iha’ and the fire is the syllable ‘I’.
I-xiii-2: The sun is the syllable ‘u’ (which is a Stobha), invocation is the syllable ‘e’ the Visvadevas are the syllable ‘auhoyi’, Prajapati is the syllable ‘him’, Prana is the Stobha ‘svara’, food is the Stobha ‘ya’ and Virat is the Stobha ‘vak’.
I-xiii-3: The undefinable and variable thirteenth Stobha is the syllable ‘hum’.
I-xiii-4: For him, speech yields the milk, which is the benefit of speech; and he becomes richin food and an eater of food, who thus knows this sacred doctrine of the Samans – yea, knows the sacred doctrine of the Samans.

II-i-1: Om. Surely, the meditation on the whole Saman is good. Anything that is good, people call as Saman, anything that is not good, as Asaman.
II-i-2: Thus, when people say, ‘He approached him with Saman’, then they say only this: ‘He approached him with a good motive’. And when they say, ‘He approached him with Asaman’, then they say only this" ‘He approached him with an evil motive.’
II-i-3: Again, people say: ‘Oh, this is Saman for us’, when it is something good; then they say only this: ‘Oh, this is good for us’. Again, they say, ‘Oh, this is Asaman for us’, when it is not good; then they say only this: ‘Oh, this is evil.’
II-i-4: When one who knows it thus meditates on the Saman as good, all good qualities hasten towards him and serve him.

II-ii-1: Among the worlds one should meditate upon the Saman as fivefold. The earth is the syllable him, the fire is Prasrava, the sky is Udgitha, the sun is Pratihara, and heaven is Nidhana. Thus this meditation pertains to the higher worlds.
II-ii-2: Now, among the lower worlds. Heaven is the syllable him, the sun is Prastava, the sky is Udgitha the fire is Pratihara, and the earth is Nidhana.
II-ii-3: The worlds in the ascending and descending lines belong to him. Who, knowing it thus (endowed with the quality of ‘good’) meditates on the fivefold Saman in the worlds.

II-iii-1-2: One should meditate on the fivefold Saman as rain. The wind that precedes is the syllable him, the cloud that is formed is Prastava, the shower is Udgitha, lightning and thunder are Pratihara, and the ceasing is Nidhana. It rains for him – indeed, he causes rain – who, knowing it thus, meditates on the fivefold Saman as rain.

II-iv-1: One should meditate on the fivefold Saman in all the waters. When a cloud gathers, it is the syllable him. When it rains, it is Prastava. Those (waters) that flow to the east, are Udgitha. Those that flow to the west are Pratihara. The ocean is Nidhana.
II-iv-2: He who, knowing it thus, meditates on the fivefold Saman in all the waters, does not drown in water and he becomes rich in water.

II-v-1: One should meditate on the fivefold Saman as the seasons: The spring is the syllable him, the summer is Prastava, the rainy season is Udgitha, the autumn is Pratihara, and the winter is Nidhana.
II-v-2: He, who knowing it thus, meditates on the fivefold Saman in the seasons, him the seasons serve and he becomes rich in seasons.

II-vi-1: One should meditate on the fivefold Saman as the animals. The goats are the syllable him, the sheep are Prastava, the cows are Udgitha, the horses are Pratihara, and man is Nidhana.
II-vi-2: He, who knowing it this, meditates on the fivefold Saman in animals, to him animals belong

and he becomes rich in animals.

II-vii-1: One should meditate on the progressively higher and better fivefold Saman as the senses; The organ of smell is the syllable him, the organ of speech is Prastava, the eye is Udgitha, the ear is Pratihara, and the mind is Nidhana. Verily, these are progressively higher and better.
II-vii-2: He who knowing it thus, meditates on the fivefold Saman, progressively higher and better, in the senses, to him belong progressively higher and better lives and he wins ever higher and better worlds. So much for (the meditation on) the fivefold Saman.

II-viii-1-2: Next is the meditation on the sevenfold Saman. One should meditate on the sevenfold Saman as speech. Whatsoever in speech is 'hum', that is the syllable him; whatever is 'pra', that is Prastava; whatever is 'a', that is Adi (the first); whatever is 'ut', that is Udgitha; whatever is 'prati', that is Pratihara; whetever is 'upa', that is Upadrava; and whatever is 'ni', that is Nidhana.
II-viii-3: He who knowing it thus, meditates on the sevenfold (whole) Saman as speech, for him speech yields milk i.e. its appropriate benefit, and he becomes rich in food and an eater of food.

II-ix-1: Next, one should meditate upon the sevenfold Saman as the yonder sun. He is the Saman because he is always the same. He is the Saman because he is the same to all, for each one thinks, 'He faces me, he faces me.'
II-ix-2: One should know that all these beings are dependent on him. What he is before rising, that is Himkara. On this, the animals are dependent. As they participate in the Himkara part of this Saman, do they utter him (before sunrise).
II-ix-3: Then, the form of the sun when it has just risen, that is Prastava. On this, men are dependent. As they participate in the Prastava part of this Saman, so are they desirous of praise, direct and indirect.
II-ix-4: And the form of the sun as it appears at the time of the assembling of its rays, that is Adi. On this, the birds are dependent. As they participate in the Adi part of this Saman, so do they hold themselves unsupported in the sky and fly about.
II-ix-5: Next, the form of the sun that appears just at midday, that is Udgitha. On this, the gods are dependent. As they participate in the Udgitha part of this Saman, so are they the best among the offsprings of Prajapati.
II-ix-6: Next, the form of the sun that appears just after midday and before (the latter part of) afternoon, that is Pratihara. On this, the foetuses are dependent. As they participate in the Pratihara part of this Saman, (so are they held up in the womb) and they do not fall down.
II-ix-7: Next, the form of the sun that appears when it is past afternoon and before sunset, that is Upadrava. On this, the wild animals are dependent. As they participate in the Upadrava part of this Saman, so do they, when they see a man, run away to the forest, as to a place of safety.
II-ix-8: Now, the form of the sun that appears just after sunset, that is Nidhana. On this, the fathers are dependent. As they participate in the Nidhana part of this Saman, so do people lay them aside.

II-x-1: Now, verily, one should meditate on the sevenfold Saman, which has all its parts similar, and which leads beyond death. 'Himkara, has three syllables; 'Prastava' has three syllables. So they are equal to each other.
II-x-2: 'Adi' has two syllables; 'Pratihara' has four syllables. We take one syllable from Pratihara to Adi. So they are equal to each other.
II-x-3: 'Udgitha' has three syllables; 'Upadrava' has four syllables. Three and three become equal. One syllable is left over; that really is tri-syllabic; so it also becomes equal.
II-x-4: 'Nidhana' has three syllables, and this to is equal (to the others). These, indeed, are the twenty two syllables (of the sevenfold Saman).
II-x-5-6: He who, knowing this Saman thus (as good), meditates on the sevenfold Saman, which has all its parts similar and which leads beyond death, reaches the sun (Death) by the number twenty-one; for,

counting from this world the yonder sun is verily the twenty-first. With the remaining twenty-second syllable he conquers the world beyond the sun. That world is of the nature of bliss, and is free from misery. (That is), he obtains victory over the sun, and then a victory still higher becomes his, who meditates on the sevenfold Saman.

II-xi-1: The mind is Himkara, speech is Prastava, the eye is Udgitha, the ear is Pratihara, and the Prana is Nidhana. This is the Gayatra Saman woven in (the Prana and) the senses.
II-xi-2: He who thus knows this Gayatra Saman as woven in (the Prana and) the senses, becomes the possessor of perfect senses, reaches the full length of life, lives gloriously, becomes great with offspring and cattle, and great also with fame. His holy vow is that he should be high-minded.

II-xii-1: One rubs, that is Himkara. The smoke is produced, that is Prastava. It blazes, that is Udgitha. The embers are formed, that is Pratihara. It goes down, that is Nidhana. It is completely extinguished, that is Nidhana. This is the Rathantara Saman woven in fire.
II-xii-2: He who thus knows this Rathantara Saman as woven in fire becomes radiant with the holy effulgence born of sacred wisdom, is endowed with good appetite and reaches the full length of life, lives gloriously, becomes great with offspring and cattle, and great also with fame. His holy vow is that he should neither sip nor spit facing the fire.

II-xiii-1-2: The Vamadevya Saman is woven in a couple. He who thus knows this Vamadevya Saman as woven in a couple becomes one of the couple and procreates. He reaches the full length of life, lives gloriously, becomes great with offspring and cattle, and great also with fame. His holy vow is that he should not despise any woman.

II-xiv-1: The rising sun is Himkara; the risen sun is Prastava; the midday sun is Udgitha; the sun in the afternoon is Pratihara, and the setting sun is Nidhana. This is the Brihat Saman woven in the sun.
II-xiv-2: He who thus knows this Brihat Saman as woven in the sun becomes refulgent and endowed with good appetite, reaches the full length of life, lives gloriously, becomes great with offspring and cattle, and great also with fame. His holy vow is that he should not find fault with the burning sun.

II-xv-1: The white clouds gather, that is Himkara. The (rain-bearing) cloud is formed, that is Prastava. It rains, that is Udgitha. It flashes and thunders, that is Pratihara. It ceases, that is Nidhana. This is the Vairupa Saman woven in the rain-cloud.
II-xv-2: He who thus knows this Virupa Saman as woven in the rain-cloud acquires cattle of handsome and manifold forms, reaches the full length of life, lives gloriously, becomes great with offspring and cattle, and great also with fame. His holy vow is that he should not find fault with the rain-cloud when it rains.

II-xvi-1: The spring is Himkara, the summer is Prastava, the rainy season is Udgitha, the autumn is Pratihara, and the winter is Nidhana. This is the Vairaja Saman woven in the seasons.
II-xvi-2: He who thus knows this Vairaja Saman as woven in the seasons shines with offspring, cattle and the holy effulgence born of sacred wisdom, reaches the full length of life, lives gloriously, becomes great with offspring and cattle and great also with fame. His holy vow is that he should not find fault with the seasons.

II-xvii-1: The earth is Himkara, the sky is Prastava, heaven is Udgitha, the quarters are Pratihara, and the ocean is Nidhana. This is the Sakvari Saman woven in the worlds.
II-xvii-2: He who thus knows this Sakvari Saman woven in the worlds, becomes the possessor of the worlds, reaches the full length of life, lives gloriously, becomes great with offspring and cattle and great also with fame. His holy vow is that he should not find fault with the worlds.

II-xviii-1: The goats are Himkara, the sheep are Prastava, the cows are Udgitha, the horses are Pratihara, and man is Nidhana. This is the Revati Saman woven in the animals.
II-xviii-2: He who thus knows this Revati Saman woven in the animals, becomes the possessor of animals, reaches the full length of life, lives gloriously, becomes great with offspring and cattle, great also with fame. His holy vow is that he should not find fault with animals.

II-xix-1: The hair is Himkara, the skin is Prastava, the flesh is Udgitha, the bone is Pratihara, and the marrow is Nidhana. This is the Yajnayajniya Saman woven in the limbs of the body.
II-xix-2: He who thus knows this Yajnayajniya Saman, woven in the limbs of the body, is endowed with all the limbs, and is not crippled in any limb; he reaches the full length of life, lives gloriously, becomes great with offspring and cattle and great also with fame. His holy vow is that he should not eat fish and meat for a year, or rather, he should not eat fish and meat at all.

II-xx-1: Fire is Himkara, Air is Prastava, the Sun is Udgitha, the Stars are Pratihara, and the Moon is Nidhana. This is the Rajana Saman woven in the deities.
II-xx-2: He who knows thus knows this Rajana Saman woven in the deities, abides in the same world or gets the same prosperity as these very deities or attains union with them; he reaches the full length of life, lives gloriously, becomes great with offspring and cattle and great also with fame. His holy vow is that he should not find fault with the Brahmanas.

II-xxi-1: The three Vedas are Himkara; the three worlds are Prastava; Fire, Air and the Sun are Udgitha; the Stars, the birds and the rays are Pratihara; the serpents, the celestial singers and the fathers are Nidhana. This is the collection of Samans woven in all things.
II-xxi-2: Verily, he who thus knows this collection of Samans as woven in all things becomes the lord of all things.
II-xxi-3: There is this verse about it: That which is fivefold in groups of three – there is nothing else greater or other than these (fifteen).
II-xxi-4: He who knows that knows all. All the quarters bring offerings to him. His holy vow is that he should meditate ‘I am all’ – yea, that is his vow.

II-xxii-1: ‘Of the Samans, I choose the one that bellows, as it were, and is good for cattle,’ thus (some think). This is the loud singing sacred to Agni, the undefined one to Prajapati, the defined one to Soma, the soft and smooth to Vayu, the smooth and strong to Indra, the heron-like to Brihaspati, and the ill-sounding to Varuna. Verily, one may practise all these, but should avoid the one sacred to Varuna.
II-xxii-2: ‘May I obtain immortality for the gods by singing’, (thinking) thus one should sing. ‘May I obtain my singing, oblation for the fathers, hope for men, grass and water for animals, the heavenly world for the sacrificer, and food for myself’, -- thus reflecting in his mind on all these, he should sing the Stotra attentively.
II-xxii-3: All vowels are the embodiments of Indra; all sibilants are the embodiments of Prajapati; all Sparsa consonants are the embodiments of Death. If anyone should reprove him for the pronunciation of his vowels, he should tell him, ‘I have taken my refuge in Indra; he will answer you.’
II-xxii-4: And if some one should reprove him for sibilants he should tell him, ‘I have taken my refuge in Prajapati; he will crush you’. And if some one should reprove him for his Sparsa consonants, he should tell him, ‘I have taken my refuge in Death; he will burn you up.’
II-xxii-5: All vowels should be pronounced sonant and strong, (with the thought), ‘May I impart strength to Indra (Prana)’. All sibilants should be pronounced, neither inarticulately, nor leaving out the elements of sound, but distinctly (with the thought), ‘May I give myself to Prajapati (Virat).’ All Sparsa consonants should be pronounced slowly, without mixing them with any other letter, (with the thought), ‘May I withdraw myself from Death.’

II-xxiii-1: Three are the branches of religious duty. Sacrifice, study and gifts – these are the first. Austerity alone is the second, and the celibate student of sacred knowledge, who lives in the house of the teacher throughout his life mortifying his body in the teacher's house, is the third. All these become possessors of meritorious worlds; but he who is established firmly in Brahman, attains immortality.
II-xxiii-2: Prajapati brooded on the worlds. From them, thus brooded upon, issued forth the threefold Veda (as their essence). He brooded on this. From this, thus brooded upon, issued forth the syllables Bhuh, Bhuvah and Svah.
II-xxiii-3: He brooded on them. From them, thus brooded upon, issued forth (as their essence) the syllable Om (Brahman). Just as all the parts of the leaf, are permeated by the ribs of the leaf, so are all the words permeated by the syllable Om. Verily, the syllable Om is all this – yea, the syllable Om is verily all this.

II-xxiv-1-2: The expounders of Brahman say, 'The morning libation is of the Vasus, the midday libation is of the Rudras and the third libation is of the Adityas and of the Visvadevas. Where, the, is the world of the sacrificer ?' How can he who does not know this, perform (sacrifices) ? It is only after knowing this that he should perform (sacrifices).
II-xxiv-3-4: Before the commencement of the morning chant, the sacrificer sits down behind the Garhapatya fire, facing the north and sings the Saman sacred to the Vasus: '(O Fire), open the door of this world that we may see you for obtaining the kingdom.'
II-xxiv-5-6: Then he offers the oblation (with the Mantra) – 'Salutation to Fire, who dwells in the region of the earth. Obtain the region, for me the sacrificer. This region, indeed, is to be obtained by the sacrificer. At the end of the duration of this life, I, the sacrificer, am willing to come here – Svaha.' 'Unbar the door of the region', saying this he gets up. (As a result) the Vasus grant him (the region connected with) the morning libation.
II-xxiv-7-8: Before the starting of the midday libation, the sacrificer sits down behind the Agnidhriya fire, facing the north, and sings the Saman sacred to the Rudras: '(O Fire), open the door of the region of the sky that we may see you for obtaining the sovereignty of the sky.'
II-xxiv-9-10: Then he offers the oblation (with the Mantra): 'Salutation to Vayu, who dwells in the region of the sky. Obtain this region for me, the sacrificer. This region, indeed, is to be obtained by the sacrificer. At the end of the duration of this life, I, the sacrificer, am willing to go there – Svaha'. 'Unbar the door of the region', saying this he gets up. (As a result) the Rudras grant him (the region of the sky connected with) the midday libation.
II-xxiv-11-13: Before beginning the third libation, the sacrificer sits down behind the Ahavaniya fire, facing the north, and sings the Saman sacred to the Adityas and the one sacred to the Visvadevas: '(O Fire), open the door of the region of heaven that we may see you for obtaining the sovereignty of heaven'. This is the Saman sacred to the Adityas. Next is the one sacred to the Visvadevas; '(O Fire), open the door of the region of heaven that we may see you for obtaining the supreme sovereignty.'
II-xxiv-14-15: Then the sacrificer offers the oblation (with the Mantra): 'Salutation to the Adityas and to the Visvadevas, the inhabitants of the region of heaven. Obtain the region of heaven for me, the sacrificer. This region, indeed, is to be obtained by the sacrificer. At the end of the duration of this life, I, the sacrificer, am willing to go there – Svaha'. 'Unbar the door of the region', saying this, he gets up.
II-xxiv-16: The Adityas and the Visvadevas grant him (the region appropriate to) the third libation. He alone knows the real character of the sacrifice, who knows thus.

III-i-1: Om. The yonder sun indeed is the honey of the gods. Of this honey, heaven is the cross-beam, the sky is the honey comb, and (the water particles in) the rays are the eggs.
III-i-2-3: The eastern rays of that sun are its eastern honey-cells; the Riks are the bees, (the ritual of) the Rig-Veda is the flower and those waters are the nectar. Those very Riks (the bees) pressed this Rig-Veda. From it, thus pressed, issued forth as juice, fame, splendour (of limbs), (alertness of) the senses,

virility, and food for eating.
III-i-4: That juice flowed forth; it settled by the side of the sun. Verily, this it is that appears as the red hue of the sun.

III-ii-1: And its southern rays are its southern honey cells. The Yajus verses are the bees. The Yajur-Veda is the flower; and those waters are the nectar.
III-ii-2: Those very Yajus verses pressed this Yajur-Veda. And from it, thus pressed, issued forth as juice, fame, splendour of limbs, alertness of the senses, virility, and food for eating.
III-ii-3: It, flowed forth; it settled by the side of the sun. Verily, this it is that appears as the white hue of the sun.

III-iii-1: And its western rays are its western honey cells. The Samans are the bees. The Sama-Veda is the flower; and those waters are the nectar.
III-iii-2: Those very Samans pressed this Sama-Veda. From it, thus pressed, issued forth as juice, fame, splendour of limbs, alertness of the senses, virility, and food for eating.
III-iii-3: It flowed forth; it settled by the side of the sun. Verily, this it is that appears as the black hue of the sun.

III-iv-1: And its northern rays are its northern honey cells. The Mantras of the Atharva-Veda are the bees. The Itihasa and the Purana are the flower; and those waters are the nectar.
III-iv-2: Those Mantras of the Atharva-Veda pressed this Itihasa-Purana. From it, thus pressed, issued forth as juice, fame, splendour of limbs, alertness of the senses, virility, and food for eating.
III-iv-3: It flowed forth; it settled by the side of the sun. Verily, this it is that appears as the deep black hue of the sun.

III-v-1: And its upper rays are its upper honey cells. The secret teachings are the bees. Brahman (Pranava) is the flower. Those waters (the results of the meditations on the Pranava) are the nectar.
III-v-2: Those secret teachings pressed this Pranava. From it, thus pressed, issued forth as juice, fame, splendour of limbs, alertness of the senses, virility, and food for eating.
III-v-3: It flowed forth; it settled by the side of the sun. Verily, this it is that appears as the quivering in the middle of the sun.
III-v-4: Verily, these hues are the juice of the juices, for the Vedas are the essences and these are their essence. These hues indeed are the nectar of the nectars, for the Vedas are the nectar and these are their nectar.

III-vi-1: That which is the first nectar (i.e. the red form), that verily Vasus enjoy with Agni as their leader. The gods, indeed, neither eat nor drink, only with seeing this nectar are they satisfied.
III-vi-2: They enter into this very form (colour) and out of this form they emerge.
III-vi-3: He who knows thus this nectar becomes one of the Vasus, and with Agni as the leader, is satisfied only with seeing this nectar. He enters into this very form and out of this form he emerges.
III-vi-4: As long as the sun rises in the east and sets in the west, so long does he retain the sovereignty and the heavenly kingdom of (or similar to that of) the Vasus.

III-vii-1: And that which is the second nectar (i.e. the white form), that verily the Rudras enjoy with Indra as their leader. The gods, indeed, neither eat nor drink; only with seeing this nectar are they satisfied.
III-vii-2: They enter into this very form and out of this form they emerge.
III-vii-3: He who knows thus this nectar becomes one of the Rudras, and with Indra as the leader, is satisfied only with seeing this nectar. He enters into this very form and out of this form he emerges.
III-vii-4: As long as the sun rises in the east and sets in the west, even twice so long does he (the Sun)

rise in the south and set in the north and even so long does he retain the sovereignty and the heavenly kingdom of the Rudras.

III-viii-1: And that which is the third nectar (i.e. the black form), that verily the Adityas enjoy with Varuna as their leader. The gods, indeed, neither eat nor drink; only with seeing this nectar are they satisfied.
III-viii-2: They enter into this very form and out of this form they emerge.
III-viii-3: He who knows thus this nectar becomes one of the Adityas, and with Varuna as the leader, is satisfied only with seeing this nectar. He enters into this very form and out of this form he emerges.
III-viii-4: As long as the sun rises in the south and sets in the north, even twice so long does he (the Sun) rise in the west and set in the east and even so long does he retain the sovereignty and the heavenly kingdom of the Adityas.

III-ix-1: And that which is the fourth nectar (i.e. the deep black colour), that verily the Maruts enjoy with Soma as their leader. The gods, indeed, neither eat nor drink; only with seeing this nectar are they satisfied.
III-ix-2: They enter into this very form and out of this form they emerge.
III-ix-3: He who knows thus this nectar becomes one of the Maruts, and with Soma as the leader is satisfied only with seeing this nectar.
III-ix-4: As long as the sun rises in the west and sets in the east, even twice so long does he (the Sun) rise in the north and set in the south and even so long does he retain the sovereignty and the heavenly kingdom of the Maruts.

III-x-1: And that which is the fifth nectar (i.e. the quivering form within the sun), that verily the Sadhyas enjoy with Pranava as their leader. The gods, indeed, neither eat nor drink; only with seeing this nectar are they satisfied.
III-x-2: They enter into this very form and out of this form they emerge.
III-x-3: He who knows thus this nectar becomes one of the Sadhyas, and with Pranava as the leader is satisfied only with seeing this nectar.
III-x-4: As long as the sun rises in the north and sets in the south, even twice so long does he (the Sun) rise in overhead and set below and even so long does he retain the sovereignty and the heavenly kingdom of the Sadhyas.

III-xi-1: Then, rising from there upward, he will neither rise nor set. He will remain alone in the middle. There is this verse about it:
III-xi-2: 'Never does this happen there. Never did the sun set there nor did it rise. O gods, by this, my assertion of the truth, may I not fall from Brahman'.
III-xi-3: Verily, for him the sun neither rises nor sets. He who thus knows this secret of the Vedas, for him, there is perpetual day.
III-xi-4: Hiranyagarbha imparted this Doctrine of Honey to Prajapati, Prajapati to Manu, and Manu to his progeny. And the father told his eldest son Uddalaka Aruni this very knowledge of Brahman.
III-xi-5: A father may declare to his eldest son or to any other worthy disciple this very knowledge of Honey.
III-xi-6: And not to any one else, even if one should offer him this sea-girt earth filled with wealth. This (doctrine) is certainly greater than that. This certainly is greater than that.

III-xii-1: Gayatri indeed is all this, whatever being exists. Speech indeed is Gayatri; for speech indeed sings and removes fear of all this that exists.
III-xii-2: That which is this Gayatri, even that is this earth; for on this earth are all the beings established and they do not transcend it.

III-xii-3: That which is this earth (as Gayatri), even that is this, i.e. this body in respect of this person; for these senses are indeed established in this body and they do not transcend it.
III-xii-4: That which is the body in respect of a person, even that is identical with) the heart within this body; for these senses are indeed established in it and they do not transcend it.
III-xii-5: This well-known Gayatri is four footed and sixfold. The Gayatri Brahman is thus expressed in the following Rik:
III-xii-6: Such is the greatness of this (Brahman called Gayatri). The Person is even greater than this. All this world is a quarter of Him, the other three quarters of His constitute immortality in heaven.
III-xii-7-9: That which is (designated as) Brahman, even that is this Akasa outside the body. That which is the Akasa outside the body, even that is the Akasa inside the body. That which is the Akasa inside the body, even that is this Akasa within the (lotus of the) heart. This Brahman is all-filling and unchanging. He who knows (Brahman) thus, gets all-filling and unchanging prosperity.

III-xiii-1: Of the said heart, there are, indeed, five doors guarded by the gods. (He who is in) that which is the eastern door of this, is Prana. He is the eye, he is the sun. This (Brahman called Prana) should be meditated upon as brightness and as the source of food. He who meditates thus, becomes resplendent and an eater of food.
III-xiii-2: And (he who is in) that which is the southern door of this (heart), is Vyana. He is the ear, he is the moon. This (Brahman called Vyana) should be meditated upon as prosperity and fame. He who meditates thus becomes prosperous and famous.
III-xiii-3: And (he who is in) that which is the western door of this (heart), is Apana. He is speech, he is fire. This (Brahman called Apana) should be meditated upon as the holy effulgence born of sacred wisdom and as the source of food. He who meditates thus becomes radiant with the holy effulgence born of sacred wisdom and also an eater of food.
III-xiii-4: And (he who is in) that which is the northern door of this (heart), is Samana. He is the mind, he is Parjanya (the rain-god). This (Brahman called Samana) should be meditated upon as fame and grace. He who meditates thus becomes famous and graceful.
III-xiii-5: And (he who is in) that which is the upper door of this (heart), is Udana. He is the air, he is the Akasa. This (Brahman called Udana) should be meditated upon as strength and nobility. He who meditates thus becomes strong and noble.
III-xiii-6: These, verily, are the five persons under Brahman, the sentinels of the heavenly world. He who adores thus these five persons under Brahman, the sentinels of the heavenly world, in his family is a hero born. He who adores thus these five persons under Brahman, the sentinels of the heavenly world, reaches the heavenly world.
III-xiii-7: Again, the light of Brahman that shines above this heaven, above everything, above all, in the incomparably good and the highest worlds, even this is the light within the body of man. This light can be seen inasmuch as one has a perception of warmth when one touches the body. It can be heard inasmuch as, on closing the ears, one hears something like the sound of a chariot or the bellowing of a bull, or the sound of a blazing fire. One should meditate on the light as seen and heard. One who meditates on this thus, becomes beautiful and illustrious – yea, one who meditates thus.

III-xiv-1: Verily, all this universe is Brahman. From Him do all things originate, into Him do they dissolve and by Him are they sustained. On Him should one meditate in tranquillity. For as is one’s faith, such indeed one is; and as is one’s faith in this world, such one becomes on departing hence. Let one, therefore, cultivate faith.
III-xiv-2-3: He, who is permeating the mind, who has Prana for his body, whose nature is consciousness, whose resolve is infallible, whose own form is like Akasa, whose creation is all that exists, whose are all the pure desires, who possesses all the agreeable odours and all the pleasant tastes, who exists pervading all this, who is without speech (and other senses), who is free from agitation and

eagerness – this my Atman, residing in (the lotus of) the heart – is smaller than a grain of paddy, than a barley corn, than a mustard seed, than a grain of millet or than the kernel of a grain of millet. This my Atman residing in (the lotus of) the heart is greater than the earth, greater than the sky, greater than heaven, greater than all these worlds.
III-xiv-4: He, whose creation is all that exists, whose are all the pure desires, who possesses all the agreeable odours and all the pleasant tastes, who exists pervading all this, who is without speech (and other senses), who is free from agitation and eagerness, He is my Atman residing in (the lotus of) the heart; He is Brahman. On departing hence I shall attain to His being. He alone who possesses this faith and has no doubt about it (will obtain the result). Thus declared Sandilya – yea, Sandilya.

III-xv-1: The chest (i.e. the universe), having the sky as its hollow and the earth for its (curved) bottom, does not decay. The quarters are indeed its corners and heaven its upper lid. This well-known chest is the container of wealth. All things rest in it.
III-xv-2: Of that chest, the eastern quarter is named Juhu, the southern is named Sahamana, the western is named Rajni and the northern is named Subhuta. The air is their calf. He who knows this air, the calf of the quarters, thus (as immortal), never weeps in mourning for his son. I, wishing my son's, longevity, worship thus this air, the calf of the quarters. May I never weep to mourn my son.
III-xv-3: I take refuge in the imperishable chest for such and such and such. I take refuge in Prana for such and such and such. I take refuge in Bhuh for such and such and such. I take refuge in Bhuvah for such and such and such. I take refuge in Svah for such and such and such.
III-xv-4: When I said, 'I take refuge in Prana', (it was because) all these beings, whatsoever exist, are indeed Prana. So it was in this alone that I took refuge.
III-xv-5: Then when I said, 'I take refuge in Bhuh', I said only this: 'I take refuge in the earth, I take refuge in the sky, I take refuge in heaven'.
III-xv-6: Then when I said, 'I take refuge in Bhuvah', I said only this: 'I take refuge in Fire, I take refuge in Air, I take refuge in the Sun.'
III-xv-7: Then, when I said, 'I take refuge in Svah', I said only this: 'I take refuge in the Rig-Veda, I take refuge in the Yajur-Veda, I take refuge in the Sama-Veda' – yea, that was what I said.

III-xvi-1: Man, truly, is the sacrifice. His (first) twenty-four years are the morning libation, for the metre Gayatri is made up of twenty-four syllables, and the morning libation is related to the Gayatri metre. With this the Vasus are connected. The Pranas indeed are the Vasus, for they make all this stable.
III-xvi-2: During this period of life if anything (e.g. illness) causes him pain, he should repeat: 'O Pranas, Vasus, unite this morning libation of mind with the midday libation. May I who am a sacrifice not be lost in the midst of the Vasus who are the Pranas'. He surely recovers from that and becomes healthy.
III-xvi-3: Now, (his next) forty-four years are the mid-day libation, (for) the metre Tristubh is made up of forty-four syllables, and the mid-day libation is related to the Tristubh metre. With this, the Rudras are connected. The Pranas indeed are the Rudras, for they cause all this (universe) to weep.
III-xvi-4: During this period of life if anything (e.g. illness) causes him pain, he should repeat: 'O Pranas, Rudras, unite this mid-day libation of mine with the third libation. May I, who am a sacrifice, not be lost in the midst of the Rudras who are the Pranas'. He surely recovers from that and becomes healthy.
III-xvi-5: Then (his next) forty-eight years are the third libation. The metre Jagati is made up of forty-eight syllables and the third libation is related to the Jagati metre. With this, the Adityas are connected. The Pranas indeed are the Adityas, for they accept all this.
III-xvi-6: During this period of life if anything (e.g. illness) causes him pain, he should repeat: 'O Pranas, Adityas, extend this third libation of mine to a full length of life. May I, who am a sacrifice, not be lost in the midst of the Adityas who are the Pranas.' He surely recovers from that and becomes

healthy.
III-xvi-7: Knowing this well-known (doctrine of sacrifice) Aitareya Mahidasa said, ‘Why do you afflict me thus, me who cannot be so killed.’ He lived for one hundred and sixteen years. He, too, who knows thus, lives in vigour for one hundred and sixteen years.

III-xvii-1: That he (who performs the Purusha sacrifice) feels hunger, that he feels thirst, that he does not rejoice –all these are the initiatory rites of this sacrifice.
III-xvii-2: And, that he eats that he drinks, that he rejoices – all these approach Upasadas.
III-xvii-3: And, that he laughs, that he eats, that he behaves as one of a couple – all these approach Stotra and Sastra.
III-xvii-4: And his austerity, gifts, uprightness, non-violence, and truthfulness – all these are the largesses of this sacrifice.
III-xvii-5: Therefore people say ‘sosyati’ (will procreate), and ‘asosta’ (has procreated). Again, that is the procreation of this, and death is the Avabhrita bath.
III-xvii-6: Ghora Angirasa expounded this well-known doctrine to Devaki’s son Krishna and said, ‘Such a knower should, at the time of death, repeat this triad – "Thou art the imperishable, Thou art unchangeable, Thou art the subtle essence of Prana". (On hearing the above) he became thirstless. There are these two Rik stanzas in regard to this.
III-xvii-7: (Those knowers of Brahman who have purified their mind through the withdrawal of the senses and other means like Brahmacharya) see everywhere (the day – like the supreme light) of the ancient One who is the seed of the universe, (the light that shines in the Effulgent Brahman). May we, too having perceived the highest light which dispels darkness, reach it. Having perceived the highest light in our own heart we have reached that highest light, which is the dispeller (of water, rays of light and the Pranas), shining in all gods – yea, we have reached that highest light.

III-xviii-1: The mind is Brahman, thus one should meditate – this is (the meditation) with regard to the body (including the mind). Next, the meditation with regard to the gods – the Akasa is Brahman, thus (one should meditate). Both the meditations, with regard to the body and with regard to the gods are being enjoined.
III-xviii-2: This same Brahman has four feet. The organ of speech is one foot. Prana (the organ of smell) is one foot, the eye is one foot and the ear is one foot. This is with reference to the body. Next, with reference to the gods. Agni is one foot, Vayu is one foot, Aditya is one foot and the quarters are one foot. Thus both the meditations, with reference to the body and with reference to the gods, are enjoined.
III-xviii-3: The organ of speech is one of the four feet of Brahman (called Mind). With the light of fire it shines and warms. He who knows thus, shines and warms with fame and celebrity and with the holy effulgence born of sacred wisdom.
III-xviii-4: The organ of smell is one of the four feet of Brahman. With the light of air it shines and warms. He who knows thus, shines and warms with fame and celebrity and with the holy effulgence born of sacred wisdom.
III-xviii-5: The eye is one of the four feet of Brahman. With the light of the sun it shines and warms. He who knows thus, shines and warms with fame and celebrity and with the holy effulgence born of sacred wisdom.
III-xviii-6: The ear is one of the four feet of Brahman. With the light of the quarters it shines and warms. He who knows thus, shines and warms with fame and celebrity and with the holy effulgence born of sacred wisdom – yea, he who knows thus.

III-xix-1: The Sun is Brahman – this is the teaching. The further explanation of this (is here given). Before creation, this universe was non-existent. Then it became existent. It grew; it turned into an egg; it lay for a period of one year; (and then) it burst open. Of the two halves of that egg-shell, one was of

silver and the other of gold.
III-xix-2: Of these, that which was of silver is this earth. That which was of gold is heaven. That which was the outer membrane is the mountains. That which was the inner membrane is the mist together with the clouds. Those which were the veins are the rivers. That which was the water in the lower belly is the ocean.
III-xix-3: And that which was born is the yonder sun. After he was born, sounds of the form of loud shouts arose, as also all beings and all desired objects. Therefore at his rise and his every return (or his setting), sounds of the form of loud shouts arise, as also all beings and all desired objects.
III-xix-4: He who knows the Sun thus and meditates on it as Brahman, auspicious sounds will hasten to him and continue to delight him – yea, will continue to delight.

IV-i-1: Om. There lived Janasruti Pautrayana who made gifts with respect, who gave liberally, and who had much food cooked (for others). He built rest-houses all round, thinking, ‘Everywhere people will eat of my food’.
IV-i-2: Once at night, the swans flew along. Then one swan addressed another swan thus, ‘Ho, Ho, O Bhallaksa, Bhallaksa, the effulgence of Janasruti Pautrayana has spread like the heaven. Do not come in touch with it, lest it should scorch you.’
IV-i-3: Bhallaksa replied to him, ‘lo, how could you so describe him as if he were Raikva with the cart ?’ ‘Of what sort is this Raikva with the cart ?’
IV-i-4: ‘Just as all the lower casts of the dice go over to one who has won the Krita-cast, so does go over to Raikva whatsoever good the creatures do; so also to him who knows what Raikva knows. Such is he who has thus been spoken of by me.’
IV-i-5-6: Janasruti Pautrayana overheard those words. As soon as he arose, he said to the attendant, ‘Lo, did you praise me like Raikva with the cart ?’ ‘What sort of man is this Raikva with the cart ?’ (Janasruti repeated the words of the swan): ‘Just as all the lower casts of the dice go over to one who has won the Krita-cast, so does go over to Raikva whatsoever good the creatures do; and so also to him who knows what Raikva knows. Such is he who has thus been spoken of by me’.
IV-i-7: The attendant, having searched for him, came back thinking, ‘I could not find him’. Janasruti said to him, ‘Well, where the knower of Brahman should be searched for there search for him’.
IV-i-8: (After searching) he came to a man sitting under a cart and scratching eruptions on his skin and, sitting near him, asked him, ‘Revered sir, are you Raikva with the cart ?’ ‘Well fellow, yes, I am’, he admitted. Thinking ‘I have found him’, the attendant returned.

IV-ii-1-2: On hearing this, Janasruti Pautrayana took with him six hundred cows, a gold necklace, and a chariot drawn by mules and went to Raikva and addressed him thus: ‘O Raikva, (here are for you) these six hundred cows, this gold necklace, and this chariot drawn by mules. Now, revered sir, instruct me about the deity whom you worship.’
IV-ii-3: The other man answered him thus: ‘Ah, O Sudra, let this gold necklace together with the chariot and the cows remain with you.’ Thereupon Janasruti Pautrayana again took with him one thousand cows, a gold necklace, a chariot drawn by mules and his daughter and went over to Raikva.
IV-ii-4: Janasruti said to him: ‘O Raikva, (here are for you) these one thousand cows, this gold necklace, this chariot drawn by mules, this wife, and this village in which you reside. Now, revered sir, please instruct me’.
IV-ii-5: Taking that princess to be the portal for the conveying of knowledge, Raikva said, ‘O Sudra, you have brought all these ! Even by this means (i.e. the princess) you will make me talk.’ The king gave away to him all those villages in the Mahavrisa country known as Raikvaparna where Raikva lived. Raikva said to him:

IV-iii-1: Air indeed is the absorber. For when a fire goes out, it is in air that it merges; when the sun sets, it is in air that it merges; when the moon sets, it is in air that it merges.

IV-iii-2: When water dries up, it is in air that it merges; for air absorbs all these. This is (the doctrine of Samvarga) with reference to the gods.
IV-iii-3: Next is (the doctrine of Samvarga) with reference to the body: Prana indeed is the absorber. When one sleeps, speech merges in Prana, the eye merges in Prana, the ear merges in Prana, the mind merges in Prana: for Prana, indeed, absorbs all these.
IV-iii-4: These, indeed, are the two absorbers: Air among the gods and Prana among the sense-organs.
IV-iii-5: Once upon a time, while Kapeya Saunaka and Kaksaseni Abhipratarin were being served with food, a celibate student of sacred knowledge begged of them. They did not give him anything.
IV-iii-6: The Brahmacharin said, ‘Prajapati, the one god swallowed up the four great ones; he is the protector of the worlds. O Kapeya, O Abhipratarin, mortals do not see him who dwells variously. Even from him, for whom all this food is meant, you have withheld it.’
IV-iii-7: Kapeya Saunaka, reflecting on those words, approached him (and said): ‘He who is the self of all gods and the creator of all beings, who has undecaying teeth, who is the devourer, who is the wise one, who is himself never eaten (but) who devours even those who are not food; and hence (the knowers) describe his magnificence as immeasurable – such, indeed, is the Brahman, O Brahmacharin, whom we worship’. (Then he told the servants): ‘Give him food’.
IV-iii-8: They gave him food. Now, these five and the other five, together becoming ten, constitute the Krita (dice-cast). Therefore (i.e. because the number ten applies to both), these ten are the food or Virat dwelling in all the ten quarters, and these are (the enjoyer) Krita. This Virat, of the form of ten deities, again, is the eater of food (as Krita); by him all this is perceived. He who sees thus, by him also all this is perceived, and he becomes as eater of food.

IV-iv-1: Once upon a time Satyakama Jabala addressed his mother Jabala, ‘Mother, I desire to live the life of a celibate student of sacred knowledge in the teacher’s house. Of what lineage am I ?’
IV-iv-2: She said to him, ‘My child, I do not know of what lineage you are. I, who was engaged in many works and in attending on others, got you in my youth. Having been such I could not know of what lineage you are. However, I am Jabala by name and you are named Satyakama. So you speak of yourself only as Satyakama Jabala.’
IV-iv-3: He went to Haridrumata Gautama and said, ‘I desire to live under you, revered sir, as a Brahmacharin; may I approach your venerable self (for the same) ?’
IV-iv-4: Gautama asked him, ‘Dear boy, of what lineage are you ?’ He replied, ‘Sir, I do not know of what lineage I am. I asked my mother; she replied, "I, who was engaged in many works and in attending on others, got you in my youth. Having been such, I could not know of what lineage you are. However, I am Jabala by name and you are named Satyakama". So, sir, I am Satyakama Jabala.’
IV-iv-5: The teacher said to him, ‘No one who is not a Brahmana can speak thus. Dear boy, bring the sacrificial fuel, I shall initiate you as a Brahmacharin, for you have not deviated from truth’. Having initiated him, he sorted out four hundred lean and weak cows and said, ‘Dear boy, follow them.’ While he was driving them towards the forest Satyakama said, ‘I shall not return till it is one thousand.’ He lived away for a long time, till they had increased to one thousand.

IV-v-1: Then the bull addressed him thus, ‘Satyakama !’ ‘Yes, revered sir’, thus he responded, ‘Dear boy, we have reached a thousand, take us to the house of the teacher.’
IV-v-2: ‘Let me instruct you about one foot of Brahman also’. ‘Please instruct me, revered sir.’ (The bull) said to him, ‘The eastern quarter is one part, the western quarter is one part, the southern quarter is one part, the northern quarter is one part. This indeed, dear boy, is one foot of Brahman, consisting of four, named the Radiant.
IV-v-3: ‘He who knows this one foot of Brahman consisting of four parts thus, and meditates on it as the Radiant, becomes radiant in this world. He who knows this one foot of Brahman consisting of four parts thus, and meditates on it as the Radiant, wins the radiant regions (in the next world).’

IV-vi-1: ‘Fire will tell you of one foot of Brahman’. At dawn of the next day he drove the cows towards the teacher’s house. Towards evening, at the place where those cows came together, he kindled the fire there, penned the cows, laid on fuel and sat down near them behind the fire, facing the east.
IV-vi-2: The fire addressed him, ‘Satyakama !’ ‘Yes, revered sir’, he responded.
IV-vi-3: ‘Dear boy, let me instruct you about one foot of Brahman’. ‘Please instruct me, revered sir.’ (The fire) said to him, ‘The earth is one part, the sky is one part, heaven is one part, and the ocean is one part. This indeed, dear boy, is one foot of Brahman, consisting of four parts, named the Endless.
IV-vi-4: ‘He who knows this one foot of Brahman consisting of four parts thus, and meditates on it as the Endless, becomes endless in this world. He who knows this one foot of Brahman consisting of four parts thus, and meditates on it as the Endless, wins the endless (undecaying) regions.’

IV-vii-1: ‘The swan will tell you of one foot of Brahman’. At dawn of the next day, he drove the cows towards the teacher’s house. Towards evening, at the place where the cows came together, he kindled the fire there, penned the cows, laid on fuel and sat down near them behind the fire facing the east.
IV-vii-2: The swan flew to him and addressed him, ‘Satyakama !’ ‘Yes, revered sir’, he responded.
IV-vii-3: ‘Dear boy, let me instruct you about one foot of Brahman’. ‘Please instruct me revered sir.’ (The swan) said to him, ‘Fire is one part, the sun is one part, the moon is one part, and lightning is one part. This indeed, dear boy, is one foot of Brahman, consisting of four parts, named the Effulgent.
IV-vii-4: ‘He who knows this one foot of Brahman consisting of four parts thus, and meditates on it as the Effulgent, becomes effulgent in this world. He who knows this one foot of Brahman consisting of four parts thus, and meditates on it as the Effulgent, wins the effulgent regions (of the sun, the moon, etc., in the next world).’

IV-viii-1: ‘Madgu will tell you of one foot of Brahman’. At dawn of the next day, he drove the cows towards the teacher’s house. Towards evening at the place where the cows came together, he kindled the fire there, penned the cows, laid on fuel and sat down near them behind the fire facing the east.
IV-viii-2: The Madgu bird flew to him and addressed him, ‘Satyakama !’ ‘Yes, revered sir’, he responded.
IV-viii-3: ‘Dear boy, let me instruct you about one foot of Brahman’. ‘Please instruct me, revered sir’. (The Madgu bird) said to him, ‘Prana is one part, the eye is one part, the ear is one part, and the mind is one part. This indeed, dear boy, is one foot of Brahman, consisting of four parts, named the Repository.
IV-viii-4: ‘He who knows this one foot of Brahman consisting of four parts thus, and meditates on it as the Repository, becomes repository (i.e. with proper abode) in this world. He who knows this one foot of Brahman consisting of four parts thus, and meditates on it as the Repository, wins the repository (i.e. extensive) regions (in the next world).’

IV-ix-1: Satyakama reached the house of the teacher. The teacher addressed him, ‘Satyakama !’ ‘Yes, revered sir’, he responded.
IV-ix-2: ‘Dear boy, you shine like a knower of Brahman; who is it that has instructed you ?’ Satyakama assured him, ‘People other than men. But I wish, revered sir, that you would expound it to me.
IV-ix-3: ‘I have definitely heard from persons like your venerable self that the knowledge directly learnt from one’s own teacher becomes most beneficial’. The teacher taught him the same thing, and nothing was omitted from this – yea, nothing was omitted.

IV-x-1: Once upon a time Upakosala Kamalayana lived with Satyakama Jabala the life of a Brahmacharin. He tended his fires for twelve years. Satyakama performed for other disciples the ceremony of completing studies and returning home, but did not perform the ceremony for Upakosala.
IV-x-2: The wife of the teacher said to him, ‘This Brahmacharin has undergone severe austerities and has tended the fires properly; you should teach him so that the fires may not blame you.’ But the teacher went away on a journey without instructing him.

IV-x-3: Through mental sufferings Upakosala began to fast. The wife of the teacher said to him, ‘O Brahmacharin, do eat; why are you not eating ?’ He replied, ‘In this (very ordinary and disappointed) man (i.e. myself) there are many desires running in various directions; I am full of mental sufferings; so I shall not eat.’
IV-x-4: Thereupon the fires said among themselves, ‘This Brahmacharin has undergone severe austerities and has tended us properly; come let us instruct him’. They then said to him, ‘Prana (life) is Brahman, Ka (joy) is Brahman, Kha (ether) is Brahman’.
IV-x-5: He said, ‘I understand that Prana is Brahman; but I do not understand Ka and Kha.’ They said, ‘What is Ka, even that is Kha; and what is Kha, even that is Ka’. Then the fires instructed him about Prana (Brahman) and the Akasa within the heart related to it.

IV-xi-1: Then the Garhapatya fire instructed him: ‘Earth, fire, food and the sun (are my forms). The person who is seen in the sun, I am he, I am he, indeed.’
IV-xi-2: ‘He who knows it thus and meditates on it, destroys sinful acts, wins the region (of fire), reaches the full length of life, lives gloriously, and his descendants never perish. We protect him in this world and in the next, who knows it thus and meditates on it.’

IV-xii-1: Then the Anvaharyapacana fire instructed him: ‘Water, the quarters, the stars and the moon (are my forms). The person who is seen in the moon, I am he, I am he indeed.
IV-xii-2: ‘He who knows it thus and meditates on it, destroys sinful acts, wins the region (of fire), reaches the full length of life, lives gloriously, and his descendants never perish. We protect him in this world and in the next, who knows it thus and meditates on it.’

IV-xiii-1: Then the Ahavaniya fire instructed him, ‘Prana, Akasa, heaven and lightning (are my forms). The person who is seen in the lightning, I am he; I am he, indeed.
IV-xiii-2: ‘He who knows it thus and meditates on it, destroys sinful acts, wins the region (of fire), reaches the full length of life, lives gloriously, and his descendants never perish. We protect him in this world and in the next, who knows it thus and meditates on it.’

IV-xiv-1: The fires said, ‘O Upakosala, dear boy, to you (are revealed) this knowledge of the fires and the knowledge of the Atman; but the teacher will tell you the way.’ His teacher came back. The teacher addressed him ‘Upakosala !’
IV-xiv-2: ‘Yes, revered sir’, he responded. ‘Dear boy, your face shines like that of a knower of Brahman ! who is it that has instructed you ?’ ‘Who should instruct me sir ?’, said he. Here he concealed the truth, as it were. ‘For this reason it is that though they were (formerly) otherwise they are now this wise’. So saying, he hinted at the (part played by the) fires in this matter. ‘What did they tell you, dear boy ?’
IV-xiv-3: ‘This’, thus he acknowledged. ‘Dear boy, they have told you about the regions only; but I shall tell you the object of your desire (i.e. Brahman). Just as water does not cling to the lotus-leaf, so also sin does not cling to him who knows Brahman thus’. ‘Revered sir, please instruct me further’. (The teacher) said to him:

IV-xv-1: ‘This person who is seen in the eye, he is the Atman’, said the teacher; ‘this is the immortal, the fearless. This is Brahman. Hence, even if one sprinkles clarified butter or water into the eye, it goes away to the edges.’
IV-xv-2: ‘The knowers of Brahman call him as the centre of blessings; for all blessings come together in him. All blessings come together in him who knows thus.’
IV-xv-3: ‘He, again, is the vehicle of blessings; for he carries all blessings. He who knows it thus carries all blessings. He who knows it thus carries all blessings.’
IV-xv-4: ‘He again, is the vehicle of light; for he shines in all the regions. He who knows it thus shines

in all the regions.'
IV-xv-5: 'Now, as for such persons, whether the cremation rites are performed or not, they go to light; from light to the day; from the day to the bright fortnight; from the bright fortnight to those six months during which (the sun) rises towards the north; from the months to the year; from the year to the sun; from the sun to the moon; from the moon to the lightning. (From the region of Brahman) a person, who is other than human, (comes and) causes them existing there, to realize Brahman. This is the path of the gods and the path to Brahman. Those who go by this path do not return to this human whirlpool – yes, they do not return.'

IV-xvi-1: He who blows (i.e. air) is indeed the sacrifice, he, moving along, purifies all this. And because moving along he purifies all this, he is the sacrifice. Mind and speech are the two paths of this sacrifice.
IV-xvi-2-3: One of these two paths, the Brahman priest embellishes with the mind. The Hotir, Adhvaryu and Udgatir priests embellish the other with speech. After the Prataranuvaka (the morning recitation) is commenced, and before the Paridhaniya Rik is begun, if the Brahman priest speaks out (breaking silence), then he embellishes only one path (viz. Speech) and the other is injured. Just as a man walking with one leg, or a chariot moving with one wheel suffers injury, so also that sacrifice of this one suffers injury, and when the sacrifice suffers injury, the sacrificer also suffers injury. For having completed the (defective) sacrifice, he becomes a worse sinner.
IV-xvi-4: But, after the Prataranuvaka is commenced and before the Paridhaniya Rik is begun, if the Brahman priest does not break his silence then both the paths are embellished; and neither one is injured.
IV-xvi-5: And just as a man walking with both the legs, or a chariot moving with both the wheels, remains intact, so also the sacrifice of this one remains intact. If the sacrifice remains intact, the sacrificer also remains intact. He becomes great by performing the sacrifice.

IV-xvii-1: Prajapati brooded on the worlds. From them thus brooded upon, he extracted their essences; fire from the earth, air from the sky and the sun from heaven.
IV-xvii-2: He brooded on these three deities. From them thus brooded upon, he extracted their essences: the Riks from fire, the Yajus-mantras from air, and the Saman from the sun.
IV-xvii-3: He brooded on the three Vedas. From them thus brooded upon, he extracted their existences; Bhuh from the Riks, Bhuvah from the Yajus-mantras and Svah from the Samans.
IV-xvii-4: Therefore if the sacrifice is rendered defective on account of the Riks, then with the Mantra 'Bhuh Svaha', (the Brahman priest) should offer an oblation in the Garhapatya fire. Thus verily, through the essence of the Riks, through the virility of the Riks, he makes good the injury of the sacrifice in respect of the Riks.
IV-xvii-5: And if the sacrifice is rendered defective on account of the Yajus, then with the Mantra 'Bhuvah Svaha', (the Brahman priest) should offer an oblation in the Daksinagni. Thus verily, through the essence of the Yajus-mantras, through the virility of the Yajus-mantras, he makes good the injury of the sacrifice in respect of the Yajus-mantras.
IV-xvii-6: And if the sacrifice is rendered defective on account of the Samans, then with the Mantra 'Svah Svaha' (the Brahman priest) should offer an oblation to the Ahavaniya fire. Thus verily, through the essence of the Samans, through the virility of the Saman, he makes good the injury of the sacrifice in respect of the Samans.
IV-xvii-7-8: Just as one would join gold with salt, silver with gold, tin with silver, lead with tin, iron with lead, wood with iron, and wood with leather, even so does (the Brahman priest) make good the injury of the sacrifice through the virility of these regions, of these deities, and of the three Vedas. That sacrifice indeed is healed where there is a Brahman priest knowing thus.
IV-xvii-9: That sacrifice indeed becomes inclined to the north, where there is a Brahman priest

knowing thus. It is in reference to the Brahman priest knowing thus that there is this song: ‘Whence-so-ever the sacrifice comes back, thither verily does the Brahman priest go (to remedy)’.
IV-xvii-10: Just as the mare protects (the soldier), even so the silent Brahman priest is the only priest who protects the people engaged in rituals. The Brahman priest who knows thus verily protects the sacrifice, the sacrificer, and all the priests. Hence one should appoint as a Brahman priest only him who knows thus, not one who does not know thus – yea, not one who does not know thus.

V-i-1: Om, Verily, he who knows the eldest and the best, surely becomes the eldest and the best. Prana is indeed the eldest and the best (of the organs).
V-i-2: Verily, he who knows the richest, becomes the richest among his own people. Speech is indeed the richest.
V-i-3: Verily, he who knows the stable basis, becomes stabilized in this world and in the next. The eye is indeed the stable basis.
V-i-4: Verily, he who knows prosperity, attains all desires, both divine and human. The ear is indeed prosperity.
V-i-5: Verily, he who knows the abode, becomes the abode of his people. The mind is indeed the abode.
V-i-6: Now, once the five senses disputed among themselves about their personal superiority, saying ‘I am superior’.
V-i-7: Those senses approached the father Prajapati and said to him, ‘Revered sir, who is the best amongst us ?’ He replied, ‘He amongst you is the best on whose departure the body would appear its worst, as it were.’
V-i-8: Speech departed. Staying a year out, it came back and asked, ‘How have you been able to live without me ?’ (The others replied,) ‘Just like the dumb, though not speaking, yet living with the breath, seeing with the eyes, hearing with the ear and thinking with the mind.’ (At this) speech entered (the body).
V-i-9: The eye departed. Staying a year out, it came back and asked, ‘How have you been able to live without me ?’ (The others replied,) ‘Just like the blind, though not seeing, yet living with the breath, speaking with the organ of speech, hearing with the ear and thinking with the mind.’ (At this) the eye entered (the body).
V-i-10: The ear departed. Staying a year out, it came back and asked, ‘How have you been able to live without me ?’ (The others replied,) ‘Just like the deaf, though not hearing, yet living with the breath, speaking with the organ of speech, seeing with the eye and thinking with the mind.’ (At this) the ear entered (the body).
V-i-11: The mind departed. Staying a year out, it came back and asked, ‘How have you been able to live without me ?’ (The others replied,) ‘Just like infants without developed minds, yet living with the breath, speaking with the organ of speech, seeing with the eye and hearing with the ear.’ (At this) the mind entered (the body).
V-i-12: Then, as the Prana was about to depart, it uprooted the other senses just as a horse of mettle would uproot the pegs to which it is tethered. They all then came to it and said, ‘O revered sir, be our lord, you are the best amongst us; do not depart from the body.’
V-i-13: Then speech said to that one, ‘Just as I am the richest, in the same manner are you also the richest’. Then the eye said to that one, ‘Just as I am the stable basis, in the same manner are you also the stable basis’.
V-i-14: Then the ear said to that one, ‘Just as I am prosperity, in the same manner are you also prosperity.’ Then the mind said to that one, ‘Just as I am the abode, in the same manner are you also the abode.’
V-i-15: Verily, people do not call them as organs of speech, nor as eyes, nor as ears, nor as minds. But they call them only as Pranas; for the Prana indeed is all these.

V-ii-1: He (the Prana) asked, ‘What will be my food?’ ‘Whatever there is here, even (the food) of dogs and birds’, replied the senses. Whatever is eaten, all that is the food of Ana. The name "Ana’ indeed is self-evident. For him who knows thus there is nothing that is not food.
V-ii-2: He asked, ‘What will be my garments ?’ ‘Water’, replied the senses. Therefore, indeed, those who are about to eat, cover it, both before and after, with water. (He who knows thus) becomes the obtainer of clothes and of upper garments.
V-ii-3: Satyakama Jabala imparted this (doctrine of Prana) to Gosruti, the son of Vyaghrapada, and said, ‘If anyone should impart this even to a dry stump, then branches would certainly shoot and leaves would sprout from it’.
V-ii-4: Next, if that knower of Prana desires to attain greatness, then having consecrated himself on the new moon day, he should, on the full moon night, stir up in a vessel of curd and honey the mash of all herbs and then offer an oblation into the fire on the spot prescribed for offerings, with the Mantra, ‘Svaha to the eldest and the best’, and throw what remains attached to the ladle into the mash-pot.
V-ii-5: With the Mantra "Svaha to the richest’, he should offer an oblation into the fire on the spot prescribed for offerings, and throw what remains attached to the ladle into the mash-pot. With the Mantra ‘Svaha to what is stable’, he should offer an oblation into the fire on the spot prescribed for offerings, and throw what remains attached to the ladle into the mash-pot. With Mantra ‘Svaha to prosperity’, he should offer an oblation into the fire on the spot prescribed for offerings, and throw what remains attached to the ladle into the mash-pot. With the Mantra ‘Svaha to the abode’, he should offer an oblation into the fire on the spot prescribed for offerings, and throw what remains attached to the ladle into the mash-pot.
V-ii-6: Then, moving a little away and taking the mash-pot in his hands, he should recite (the Mantra): ‘You are Ama by name, for all this (universe) rests with you. He (i.e. you as Prana) is the eldest, the best, the effulgent, and sovereign. May he (i.e. you as Prana) lead me to the eldest age, to the best position, to effulgence, and to sovereignty. Verily I wish to become all this.’
V-ii-7: Then, reciting this Rik-mantra, foot by foot, he should sip. ‘We pray for that food pertaining to the Progenitor’, saying this (line) he should sip. ‘We pray for the food of the effulgent one’, saying this he should sip. ‘(Which is) the best and all-sustaining’, saying this he should sip. We readily meditate upon (the form of the deity) Bhaga’, saying this and washing the pot shaped like a Kamsa (goblet) or a Camasa (cup), he should drink all. Then he should lie down behind the fire on a skin or on the ground, controlling speech and mind. If he should see a woman (in a dream), he should know that his rite has succeeded.
V-ii-8: There is this verse about it: During the performance of the rites for desired results if the performer sees a woman in a dream, then he should recognize fulfilment in this vision in a dream – yea, in this vision in a dream.

V-iii-1: Once Svetaketu, the grandson of Aruna, came to the assembly of the Panchalas. Pravahana, the son of Jivala, enquired of him, ‘My boy, has your father instructed you ?’ ‘He has indeed, revered sir’.
V-iii-2: ‘Do you know where created beings go above from here ?’ No, revered sir’. ‘Do you know the place of parting of the two paths – the path of the gods and the path of the fathers ?’ ‘No, revered sir’.
V-iii-3: ‘Do you know why the other world is not filled up ?’ ‘No, revered sir’. ‘Do you know how, at the fifth oblation, the liquid oblations (or unseen results of action) come to be designated as man ?’ ‘No, indeed, revered sir’.
V-iii-4: ’Then why did you say, "I have been instructed" ? Foz, how can he who does not know these things say, "I have been instructed" ?’ He was distressed and came to his father’s place and said to him, ‘Revered Sir, wiuhout having instructed me properly you said, "I have instructed you".’
V-iii-5: ‘That nominal Kshatriya asked me five questions, and I was not able to answer even one of them’. The father said, ‘Even as you have spoken to me about them, so do I not know even one of them. If I had known them, why should I not have toll you ?’

V-iii-6: Then Gautama went to the king’s place. When he arrived, the king made reverential offerings to him. In the morning he presented himself to the king when he was in the assembly. The king said to him, ‘O revered Gautama, please ask for a boon of human wealth’. He replied, ‘O king, let the human wealth remain with you, tell me those words which you spoke to my boy’. The king was perturbed.
V-iii-7: The king commanded him, ‘Stay here for a long time.’ At the end of the period he said to him, ‘Even as you told me, O Gautama, prior to you, this knowledge never went to the Brahmanas. This is why the expounding of this knowledge belonged to the Kshatriyas in earlier times in all the worlds’. Then he instructed him.

V-iv-1: The world yonder is indeed the fire, O Gautama. Of that, the sun is the fuel, the rays are the smoke, the day is the flame, the moon is the embers, and the stars are the sparks.
V-iv-2: Into this fire the deities offer the oblation of faith. Out of that oblation King Soma arises.

V-v-1: Parjanya is indeed the fire, O Gautama. Of that, the air is the fuel, the cloud is the smoke, the lightning is the flame, the thunderbolt is the embers, and the rumblings of thunder are the sparks.
V-v-2: Into this fire the deities offer the oblation of King Soma. Out of that oblation rain arises.

V-vi-1: The earth indeed is the fire, O Gautama. Of that, the year, is the fuel, Akasa is the smgke, night is the flame, the directions are the embers, and the intermediate directions are the sparks.
V-vi-2: Into this fire the deities offer the oblation of rain. Out of that oblation food (in the shape of corn) arises.

V-vii-1: Man indeed is the fire, O Gautama. Of that, speech is the fuel, Prana is the smoke, the tongue is the flame, the eye is the embers, and the ear is the sparks.
V-vii-2: Into this fire the deities offer the oblation of food. Out of that oblation the seed arises.

V-viii-1-2: Woman indeed is the fire, O Gautama. Into this fire the deities offer the oblation of the seed. Out of that oblation the foetus arises.

V-ix-1: Thus at the fifth oblation, (the oblation called) water comes to be designated as man. That foetus, covered with membrane, lies for nine or ten months, and is then born.
V-ix-2: Being born, he lives whatever the length of his life may be. When he is dead (to attain the world) as ordained, they carry him from here (for cremation) to fire itself from which alone he came and from which he arose.

V-x-1-2: Among them, those who know thus (this knowledge of the five fires) and those who are devoted to faith and austerity in the forest – they go to light; from light to the day, from the day to the bright fortnight, from the bright fortnight to those six months during which the sun travels northward; from the months to the year, from the year to the sun, from the sun to the moon and from the moon to the lightning. (From the region of Brahman) a person, who is other than human, (comes and) causes them, existing there, to attain Brahman. This is the path of the gods.
V-x-3: But those who living in villages (as householders) practise sacrifices and works of public utility and gift, go to smoke, from smoke to night, from night to the dark fortnight, from the dark fortnight to those months during which the sun travels southward. From there they do not reach the year (like those going the path of the gods).
V-x-4: From the months, (they go) to the region of the fathers, from the region of the fathers to Akasa, from Akasa to the moon. This (i.e. this moon) is King Soma (the king of the Brahmanas). This is the food of the deities. This the deities eat.
V-x-5: Residing in that (region of the moon) till they have exhausted (the results of action) they then return again the same way as they came (by the path that is being mentioned). They come to Akasa, and from Akasa to air. Having become air, they become smoke. Having become smoke they become the

white cloud.
V-x-6: Having become the white cloud, they become the (rain-bearing) cloud. Having become the cloud they fall as rain. Then they are born in this world as rice and barley, herbs and trees, sesamum plants and beans. But the release from these is more difficult, for whoever eats the food and sows the seed, they become like him only.
V-x-7: Among them, those who have good residual results of action here (earned in this world and left as residue after the enjoyment in the region of the moon), quickly reach a good womb, the womb of a Brahmana, or of a Kshatriya or of a Vaisya. But those who have bad residual results of action quickly reach an evil womb, the womb of a dog or of a hog or of a Chandala.
V-x-8: Then, by neither of these two paths, do they go. They, as small creatures, keep repeatedly revolving, subject to the saying 'Be born and die'. This is the third state. Therefore that region (of the moon) is never filled up. Hence one should be disgusted (with this state). There is this verse about it.
V-x-9: One who steals gold, one who drinks wine, one who dishonours the teacher's bed, and one who injures a Brahmana – all these four fall, as also the fifth one who associates with them.
V-x-10: Moreover, he who knows (worships) these five fires thus, even though he associates with those sinners, is not tainted by sin. He who knows these thus becomes cleansed and pure and obtains the meritorious world – yea, he who knows thus.

V-xi-1: Pracinasala the son of Upamanyu, Satyayajna the son of Pulusa, Indradyumna the son of Bhallavi, Jana the son of Sarkaraksa, and Budila the son of Asvatarasva – these five great householders and great Vedic scholars, having come together, held a discussion on 'What is our Atman ? What is Brahman ?'
V-xi-2: They reflected among themselves, 'Revered sirs, Uddalaka, the son of Aruna, knows well this Vaisvanara Atman. Well, let us go to him'. And they went to him.
V-xi-3: Uddalaka reflected, 'These great householders and great Vedic scholars are going to uestion me; but possibly I shall not be able to tell them everything. However, I shall direct them to another teacher'.
V-xi-4: Uddalaka said to the, 'Revered sirs, at present, Asvapati, the son of Kekaya, is studying this Vaisvanara Atman. Well, let us go to him'. Then they went to him.
V-xi-5: When they arrived, the king arranged for each of them separately a welcome with suitable rites. Next morning, on rising, he said to them, 'In my kingdom there is no thief, no miser, no drunkard, no man who has not installed the fire, no ignorant person, no adulterer, so how can there be any adulteress ? Revered sirs, I am going to perform a sacrifice. In that as much wealth, sirs, as I give to each single priest, shall I give to you also. Revered sirs, please remain'.
V-xi-6: They said, 'The purpose for which a man goes (to another), on that alone he should speak to him. You are, at present, studying the Vaisvanara Atman, please tell us of that.
V-xi-7: The king said to them, 'I shall answer you in the morning'. In the morning, they approached him with sacrificial fuel in their hands. The king, without receiving them as initiated pupils, spoke thus:

V-xii-1: 'O Aupamanyava, what is the Atman on which you meditate ?' He replied, 'Heaven only, O venerable king'. The king said, 'This that you meditate upon as Atman is the Vaisvanara Atman known as "the highly luminous". Therefore in your family are seen the Suta, Prasuta and Asuta libations of Soma-juice.'
V-xii-2: 'So you eat food and see what is dear. One who meditates on this Vaisvanara Atman thus, eats food and sees what is dear, and there is in his family the holy effulgence born of sacred wisdom. But this is only the head of the Atman. If you had not come to me your head (a portion) would have fallen down.'

V-xiii-1: Then the king said to Satyayajna Paulusi, 'O Pracinayogya, what is that Atman on which you meditate ?' He replied, 'The sun only, O venerable king'. The king said, 'This that you meditate upon

as Atman is the Vaisvanara Atman known as "the multiform". Therefore in your family are seen all kinds of enjoyable things.
V-xiii-2: ‘So, for you are provided a chariot drawn by mules, maid-servants and a gold necklace; so you eat food and see what is dear. One who thus meditates upon this Vaisvanara Atman, eats food and sees what is dear, and there is in his family the holy effulgence born of sacred wisdom. But this is only the eye of the Atman. If you had not come to me you would have become blind.’

V-xiv-1: Then the king said to Indradyumna Bhallaveya, ‘O descendant of Vyaghrapada, what is that Atman on which you meditate ?’ He replied, ‘Air only, O venerable king.’ The king said, ‘This that you meditate upon as Atman is the Vaisvanara Atman known as "the diversely coursed". Therefore from diverse directions offerings come to you, and various rows of chariots follow you.
V-xiv-2: ‘So you eat food and see what is dear. One who thus meditates upon this Vaisvanara Atman eats food and sees what is dear, and there is in his family the holy effulgence born of sacred wisdom. But this is only the Prana of the Atman. If you had not come to me your Prana would have departed’.

V-xv-1: Then the king said to Jana, ‘O Sarkaraksya, what is that Atman on which you meditate ?’ He replied, ‘Akasa only, O venerable king’. The king said, ‘This that you meditate upon as Atman is the Vaisvanara Atman known as "the manifold". Therefore are your offspring and wealth manifold.
V-xv-2: ‘So you eat food and see what is dear. One who thus meditates upon this Vaisvanara Atman, eats food and sees what is dear, and there is in his family the holy effulgence born of sacred wisdom. But this is only the trunk of the Atman. If you had not come to me your trunk would have been shattered’.

V-xvi-1: Then the king said to Budila Asvatarasvi, ‘O Vaiyaghrapadya, what is that Atman on which you meditate ?’ He replied, ‘Water only, O venerable king’. The king said, ‘This that you meditate upon as Atman is the Vaisvanara Atman known as "the wealth". Therefore are you endowed with wealth and bodily strength.
V-xvi-2: ‘So you eat food and see what is dear. One who thus meditates upon this Vaisvanara Atman, eats food and sees what is dear, and there is in his family the holy effulgence born of sacred wisdom. But this is only the lower belly of the Atman. If you had not come to me your lower belly would have burst’.

V-xvii-1: Then the king said to Uddalaka Aruni, ‘O Gautama, what is that Atman on which you meditate ?’ He replied, ‘The earth only, O venerable king’. The king said, ‘This that you meditate upon as Atman is the Vaisvanara Atman known as "the foundation". Therefore are you well-founded in offspring and cattle’.
V-xvii-2: ‘So you eat food and see what is dear. One who thus meditates upon this Vaisvanara Atman, eats food and sees what is dear, and there is in his family the holy effulgence born of sacred wisdom. But this is only the feet of the Atman. If you had not come to me your feet would have withered away’.

V-xviii-1: The king said to them, ‘All of you (with partial knowledge) eat food knowing the Vaisvanara Atman differently, as it were. But one who thus meditates upon this Vaisvanara Atman as a whole, consisting of parts and self-conscious, eats food in all the worlds, in all the beings, and in all the selves.
V-xviii-2: Of the aforesaid Vaisvanara Atman, the head is ‘the highly luminous’, the eye is ‘the multiform’, the breath is ‘the diversely coursed’, the trunk is ‘the vast’, the lower belly is the ‘wealth’, the feet are the earth (‘the foundation’). (Of the enjoyer as Vaisvanara) the chest is the altar, the hairs on the chest are the Kusa grass, the heart is the Garhapatya fire, the mind is the Anvaharyapacana fire, and the mouth is the Ahavaniya fire.

V-xix-1: Therefore, the food that comes first should be an object of oblation. That eater, when he offers

the first oblation, should offer it with the Mantra ‘Svaha to Prana’; thereby Prana is satisfied.
V-xix-2: Prana being satisfied, the eye is satisfied; the eye being satisfied, the sun is satisfied; the sun being satisfied, heaven is satisfied; heaven being satisfied, whatever is under heaven and the sun is satisfied. Through its satisfaction the eater himself is satisfied. (He is satisfied) also with offspring, cattle, food, lustre and the holy effulgence born of sacred wisdom.

V-xx-1: Then, when he offers the second oblation, he should offer it with the Mantra ‘Svaha to Vyana’; thereby Vyana is satisfied.
V-xx-2: Vyana being satisfied, the ear is satisfied; the ear being satisfied, the moon is satisfied; the moon being satisfied, the quarters are satisfied; the quarters being satisfied, whatever is under the moon and the quarters is satisfied. Through its satisfaction the eater himself is satisfied. (He is satisfied) also with offspring, cattle, food, lustre and the holy effulgence born of sacred wisdom.

V-xxi-1: Then, when he offers the third oblation, he should offer it with the Mantra ‘Svaha to Apana’; thereby Apana is satisfied.
V-xxi-2: Apana being satisfied, speech is satisfied; speech being satisfied, fire is satisfied; fire being satisfied, the earth is satisfied; the earth being satisfied, whatever is under the earth and fire is satisfied. Through its satisfaction the eater himself is satisfied. (He is satisfied) also with offspring, cattle, food, lustre and the holy effulgence born of sacred wisdom.

V-xxii-1: Then, when he offers the fourth oblation, he should offer it with the Mantra ‘Svaha to Samana’; thereby Samana is satisfied.
V-xxii-2: Samana being satisfied, the mind is satisfied; the mind being satisfied, Parjanya (rain god) is satisfied; Parjanya being satisfied, lightning is satisfied; lightning being satisfied, whatever is under lightning and Parjanya is satisfied. Through its satisfaction the eater himself is satisfied. (He is satisfied) also with offspring, cattle, food, lustre and the holy effulgence born of sacred wisdom.

V-xxiii-1: Then, when he offers the fifth oblation, he should offer it with the Mantra ‘Svaha to Udana’; thereby Udana is satisfied.
V-xxiii-2: Udana being satisfied, the skin is satisfied; the skin being satisfied, the air is satisfied; the air being satisfied, Akasa is satisfied; Akasa being satisfied, whatever is under the air and Akasa is satisfied. Through its satisfaction the eater himself is satisfied. (He is satisfied) also with offspring, cattle, food, lustre and the holy effulgence born of sacred wisdom.

V-xxiv-1: If anyone, without knowing this, offers the Agnihotra, it would be just a man removing the live embers and pouring the oblation on the ashes.
V-xxiv-2: But if one, knowing it thus, offers the Agnihotra to Prana his oblation is poured into all the worlds, all the beings, and all the selves.
V-xxiv-3: So, even as reed-cotton when laid on the fire is burnt up, so are burnt up all the sins of this one who knowing it thus offers the Agnihotra.
V-xxiv-4: Therefore, even if one, who knows thus, offers the remnant of his food to a Chandala, then also that food becomes his offering to the Vaisvanara Atman only. There is this verse about it.
V-xxiv-5: As, in this world, hungry boys gather round their mother, even so all the creatures wait upon the Agnihotra.

VI-i-1: Om. Once upon a time there was one Svetaketu, the grandson of Aruna. His father said to him, ‘O Svetaketu, live the life of a Brahmacharin. Dear boy, there never is anyone in our family who does not study and is only nominally a Brahmana.’
VI-i-2-3: Having gone (to the teacher’s house) when twelve years old, he came back when he was twenty-four old, having studied all the Vedas, conceited, arrogant and regarding himself as very

learned. His father said to him, ‘Svetaketu, dear boy, you, I see, are conceited, arrogant, regarding yourself as very learned; did you ask for that teaching (about the Supreme Brahman) through which what is unheard becomes heard, what is unthought becomes thought of, what is unknown becomes known ?’ ‘Of what nature, revered sir, is that teaching ?’
VI-i-4: ‘Dear boy, just as through a single clod of clay all that is made of clay would become known, for all modifications is but name based upon words and the clay alone is real;
VI-i-5: Dear boy, just as through a single ingot of gold, all that is made of gold would become known, for all modification is but name based upon words and the gold alone is real;
VI-i-6: Dear boy, just as through a single nail-parer all that is made of iron would become known, for all modification is but name based upon words and the iron alone is real – such, dear boy, is that teaching.’
VI-i-7: ‘Surely, my revered teachers did not know it, for if they had known, why should they not have told it to me ? However, revered father, teach it to me’. ‘Be it so, dear boy’, said (the father).

VI-ii-1: ‘In the beginning, dear boy, this was Being alone, one only, without a second. Some say that, in the beginning, this was Non-being alone, one only, without a second. From that Non-being arose Being.’
VI-ii-2: Aruni said, ‘But now, indeed, dear boy, could it be so ? How could Being arise from Non-being ? In truth, dear boy, in the beginning (before creation), there was Being alone, one only, without a second.
VI-ii-3: ‘That Being willed, "May I become many, may I grow forth." It created fire. That fire willed, "May I become many, may I grow forth". It created water. Therefore whenever a man grieves or perspires, then it is from fire that water issues.
VI-ii-4: ‘That water willed, "May I become many, may I grow forth." It created food. Therefore wherever it rains, abundant food grows there; it is from water that food for eating is produced.

VI-iii-1: ‘Of the aforesaid beings there are only three origins: those born from eggs, born from living beings, and born from sprouts.
VI-iii-2: ‘That deity willed, ‘Well, let me, entering into these three deities through this living self (Jivatman), differentiate name and form.
VI-iii-3: "Of these, let me make each one triplicated", willing thus, this deity entered into these three deities through this living self and differentiated names and forms.
VI-iii-4: ‘It made each one of them threefold. But, dear boy, how each of these three deities becomes threefold (outside the body), know that from me.

VI-iv-1: ‘In fire, the red colour is the colour of fire; that which is white belongs to water and that which is black belongs to food (earth). Thus vanishes (the idea of) the quality of fire from fire; for all modification is but name based upon words, only the three forms are real.
VI-iv-2: ‘In the sun, the red colour is the colour of fire, that which is white belongs to water and that which is black belongs to earth. Thus vanishes (the idea of) the quality of the sun from the sun; for all modification is but name based upon words, only the three forms are real.
VI-iv-3: ‘In the moon, the red colour is the colour of fire, that which is white belongs to water and that which is black belongs to earth. Thus vanishes (the idea of) the quality of the moon from the moon; for all modification is but name based upon words, only the three forms are real.
VI-iv-4: ‘In lightning, the red colour is the colour of fire, that which is white belongs to water and that which is black belongs to earth. Thus vanishes (the idea of) the quality of lightning from lightning; for all modification is but name based upon words, only the three forms are real.
VI-iv-5: ‘It was indeed on knowing this (triplication) that the ancient great householders and great Vedic scholars said, ‘There is, at present, nothing that anyone would point out to us as unheard, unthought or unknown"; for from these they understood everything.

VI-iv-6: ‘Whatever else appeared red, that also they knew to be the colour of (untriplicated) fire; whatever appeared white, that also they knew to be the colour of water; whatever appeared black, that also they knew to be the colour of earth.
VI-iv-7: ‘Whatever appeared to be unknown, that also they knew to be a combination of these very deities. But, dear boy, know from me how, on reaching man, each of these three deities becomes threefold.

VI-v-1: ‘Food, when eaten, becomes divided into three parts. What is its grossest ingredient, that becomes faeces; what is the middling ingredient, that becomes flesh; and what is the subtlest ingredient, that becomes mind.
VI-v-2: ‘Water, when drunk, becomes divided into three parts. What is its grossest ingredient, that becomes urine; what is the middling ingredient, that becomes blood; and what is the subtlest ingredient, that becomes Prana.
VI-v-3: ‘Fire, when eaten, becomes divided into three parts. What is its grossest ingredient, that becomes bone; what is the middling ingredient, that becomes marrow; and what is the subtlest ingredient, hat becomes speech.
VI-v-4: ‘Hence, dear boy, mind is made up of food, Prana is made up of water, and speech is made of fire. ‘Explain it further to me, revered sir’. ‘Be it so, dear boy’, said the father.

VI-vi-1: ‘Dear boy, of the curd that is being churned that which is the subtlest part rises upwards and that becomes butter.
VI-vi-2: ‘So also, dear boy, of the food that is eaten that which is the subtlest part rises upwards and that becomes the mind.
VI-vi-3: ‘Dear boy, of the water that is drunk that which is the subtlest part rises upwards and that becomes Prana.
VI-vi-4: ‘Dear boy, of the fire that is eaten that which is the subtlest part rises upwards and that becomes speech.
VI-vi-5: ‘Hence, dear boy, mind is made up of food, Prana is made up of water, and speech is made up of fire’. ‘Explain it further to me, revered sir’. ‘Be it so, dear boy’, said the father.

VI-vii-1: ‘Dear boy, man consists of sixteen parts. Do not eat for fifteen days; drink as much water as you like. Prana is made up of water, and the Prana of one who drinks water is not cut off.
VI-vii-2: Svetaketu did not eat for fifteen days. Then he approached him saying, ‘What shall I say ?’ The father said, ‘The Riks, the Yajus, and the Samans, dear boy.’ ‘They do not at all arise in me, sir’.
VI-vii-3: The father said to him, ‘Dear boy, just as a single ember of the size of a firefly, left over from a large burning fire, cannot burn any more than that, even so, dear boy, of your sixteen parts only one part is left over, now by means of that you cannot perceive the Vedas. Eat, then you will understand me’.
VI-vii-4: He ate and then approached his father. Whatever he asked him, he answered them all.
VI-vii-5-6: The father said to him, ‘Dear boy, just as when a single ember of the size of a firefly left over from a large burning fire, is made to blaze up by adding straw and it burns much more than before, even so, dear boy, of your sixteen parts, only one part remained, and that being nourished by food, has been made to blaze up; and by that you perceive the Vedas now. Hence, dear boy, the mind is made up of food, the Prana is made up of water, and speech is made up of fire. From his words, (Svetaketu) understood it – yea, he understood it.

VI-viii-1: Once Uddalaka Aruni said to his son Svetaketu, ‘Dear boy, know from me the true nature of sleep. When a man is said to be sleeping, then, dear boy, he has become united with Being and has attained his own nature. Hence people speak of him as sleeping, for them he has attained his own nature.

VI-viii-2: ‘Just as a bird tied to a string, after flying in various directions and finding no resting place elsewhere, takes refuge at the very place where to it is tied, even so, dear boy, that mind, after flying in various directions and finding no resting place elsewhere, takes refuge in Prana alone; for the mind, dear boy, is tied to Prana.
VI-viii-3: ‘Dear boy, know from me (the true nature of) hunger and thirst. When a man is said to be hungry, then (it is to be understood that), water is leading away what has been eaten; (therefore water may be designated as hunger). Just as people speak of the leader of cows, the leader of horses, and the leader of men, even so they speak of water as the leader of food. Hence, dear boy, know this shoot (the body) to be put forth (by a root), for it cannot be without a root.
VI-viii-4: ‘Where could its root be apart from food ? Even so, dear boy, with food as the shoot, look for water as the root; with water as the shoot, dear boy, look for fire as the root; with fire as the shoot, dear boy, look for Being as the root. All these creatures, dear boy, have Being as their root, have Being as their abode, and have Being as their support.
VI-viii-5: ‘Again, when a man is said to be thirsty, then (it is to be understood that), fire is leading away what has been drunk: (therefore fire may be designated as thirst). Just as people speak of the leader of cows, the leader of horses, and the leader of men, even so they speak of that fire as the leader of water. Hence, dear boy, know this shoot (water) to be put forth (by a root), for it cannot be without a root.
VI-viii-6: ‘Where could its root be apart from water ? Dear boy, with water as the shoot, look for fire as the root; with fire as the shoot, look for Being as the root. All these creatures, dear boy, have Being as their root, have Being as their abode, and have Being as their support. How dear boy, each of these three deities, on reaching man, becomes threefold has been explained to you earlier. When this man is about to depart, dear boy, his speech merges in the mind, mind in Prana, Prana in fire and fire in the supreme deity.
VI-viii-7: ‘That Being which is this subtle essence (cause), even That all this world has for its self. That is the true. That is the Atman. That thou art, O Svetaketu.’ ‘Revered sir, please explain it further to me’. ‘So be it, dear boy’, said (the father).

VI-ix-1-2: ‘As, dear boy, the bees make honey by collecting juices from different trees and reduce them into one essence, and there, as these juices have no such discrimination as "I am the juice of this tree, I am the juice of that tree"; even so, dear boy, all these creatures having merged into Being, do not know, "We have merged into Being."
VI-ix-3: ‘Whatever these creatures are here, tiger or lion or wolf or boar or worm or flying insect or gad-fly or mosquito, that they become again.
VI-ix-4: ‘That Being which is this subtle essence (cause), even That all this world has for its self. That is the true. That is the Atman. That thou art, O Svetaketu.’ ‘Revered sir, please explain it further to me’. ‘So be it, dear boy’, said (the father).

VI-x-1-2: ‘These eastern rivers, dear boy, flow along to the east and the western ones to the west. They rise from the ocean and merge in the ocean, and become that ocean itself. And there as these rivers do not know themselves as "I am this river, I am that river", even so, dear boy, all these creatures, having come from Being, do not know, "We have come from Being". And whatever these creatures were here, tiger or lion or wolf or boar or worm or flying insect or gad-fly or mosquito, that they become again.
VI-x-3: ‘That Being which is this subtle essence (cause), even That all this world has for its self. That is the true. That is the Atman. That thou art, O Svetaketu.’ ‘Revered sir, please explain it further to me’. ‘So be it, dear boy’, said (the father).

VI-xi-1: ‘Of this large tree, dear boy, if anyone were to strike at the root, it would exude sap, though still living; if anyone were to strike in the middle, it would exude sap, though still living; if anyone were to strike at the top, it would exude sap, though still living. As that tree is pervaded by the living

self, it stands firm, drinking constantly and rejoicing.
VI-xi-2: ‘If the life leaves one branch of this tree, then that branch dries up; if it leaves the second one, then that dries up; it leaves the whole tree, the whole tree dries up.’
VI-xi-3: The father said, ‘Dear boy, know that even so, being left by the living self this body surely dies, but the living self does not die. That Being which is this subtle essence (cause), even That all this world has for its self. That is the true. That is the Atman. That thou art, O Svetaketu.’ ‘Revered sir, please explain it further to me’. ‘So be it, dear boy’, said (the father).

VI-xii-1: ‘Bring a fruit from this Banyan tree’. ‘Here it is, revered sir’. ‘Break it.’ ‘It is broken, revered sir’. ‘What do you see in this ?’ ‘These seeds, small like particles, revered sir’. ‘Break one of these, my child’. ‘It is broken, revered sir’. ‘What do you see in it ?’ ‘Nothing, revered sir’.
VI-xii-2: The father said to him, ‘Dear boy, this subtle essence which you do not perceive, growing from this subtle essence the large Banyan tree thus stands. Have faith, dear boy.’
VI-xii-3: ‘That Being which is this subtle essence (cause), even That all this world has for its self. That is the true. That is the Atman. That thou art, O Svetaketu.’ ‘Revered sir, please explain it further to me’. ‘So be it, dear boy’, said (the father).

VI-xiii-1-2: ‘Put this salt into water and then come to me in the morning’. He did so. The father said to him, ‘Bring the salt, my child, which you put into water at night’. Having searched for it, he did not find it, as it has completely dissolved. ‘My child, take a sip from the top of this water. How is it?’ ‘It is salt’. ‘Take a sip from the middle. How is it ?’ ‘It is salt’. ‘Take a sip from the bottom. How is it ?’ ‘It is salt’. ‘Throw this water away and then come to me’. He did so (and returned saying), ‘It is there always’. The father said to him, ‘Dear boy, as you do not see what is present in this water though indeed it exists in it, similarly, (Being exists) indeed in this body.
VI-xiii-3: ‘That Being which is this subtle essence (cause), even That all this world has for its self. That is the true. That is the Atman. That thou art, O Svetaketu.’ ‘Revered sir, please explain it further to me’. ‘So be it, dear boy’, said (the father).

VI-xiv-1: ‘Just as, dear boy, (some robber) having brought a man from the Gandhara region with his eyes bound up, might leave him in a very desolate place, and just as that man would shout towards the east, or towards the north, or towards the south, or towards the west, (saying) "I have been brought here with my eyes bound up, I have been left here with my eyes bound up."’
VI-xiv-2: ‘And as some one might remove his bandage and tell him, "The Gandhara region is in this direction, proceed in this direction" and as he, enquiring his way from village, to village and being instructed and capable of judging by himself would reach the Gandhara region itself, even so, in this world that person knows who has a preceptor. And for him, only so long is the delay as he is not liberated (from the body) and then immediately he is merged in Being.
VI-xiv-3: ‘That Being which is this subtle essence (cause), even That all this world has for its self. That is the true. That is the Atman. That thou art, O Svetaketu.’ ‘Revered sir, please explain it further to me’. ‘So be it, dear boy’, said (the father).

VI-xv-1: ‘Dear boy, the relatives of a man who is ill assemble round him and ask, "Do you recognise me ? Do you recognise me ?" As long as his speech is not merged in the mind, the mind in Prana, Prana in fire, and fire in the supreme deity, so long does he know them.
VI-xv-2: ‘Then when his speech is merged in the mind, the mind in Prana, Prana in fire, and fire in the supreme deity, then he does not know them.
VI-xv-3: ‘That Being which is this subtle essence (cause), even That all this world has for its self. That is the true. That is the Atman. That thou art, O Svetaketu.’ ‘Revered sir, please explain it further to me’. ‘So be it, dear boy’, said (the father).

VI-xvi-1: ‘Dear boy, (The officers of the king) bring a man, holding him by the hand (while saying) "He has taken something, he has committed a theft, heat the axe for him". If he is doer of that, then he makes himself false. And being addicted to falsehood, he covers himself with falsehood and grasps the heated axe; he is burnt, and then he is punished.
VI-xvi-2: ‘If, however, he is not the doer of that, then he makes himself true. And being attached to truth, he covers himself with truth and grasps the heated axe; he is not burnt and then he is released.
VI-xvi-3: ‘And as in this case he (the man attached to truth) is not burnt, (similarly a man of knowledge is not born again). Thus has all this world That for its self. That is the true. That is the Atman. That thou art, O Svetaketu.’ From his words Svetaketu understood That – yea, he understood.

VII-i-1: Om. ‘Revered sir, teach me,’ thus saying Narada approached Sanatkumara. Sanatkumara said to him, ‘What you already know, declaring that to me, be my disciple. What is beyond that I shall tell you.’ Narada said:
VII-i-2: ‘Revered sir, I know the Rig-Veda, the Yajur-Veda, the Sama-Veda and the Atharvanas the fourth, the Itihasa-Purana as the fifth, grammar, the rules for the worship of the ancestors, mathematics, the science of portents, the science of treasures, logic, the science of ethics, etymology, the ancillary knowledge of the Vedas, the physical sciences, the science of war, the science of the stars, the science related to serpents, and the fine arts – all this I know, revered sir.’
VII-i-3: ‘Revered sir, however, I am only a knower of verbal texts, not a knower of Atman. Indeed I have heard from persons like your revered self that a knower of Atman goes beyond grief. I am in such a state of grief. May your revered self take me across it.’ Sanatkumara replied to him,’ Whatsoever you have studied here, really it is only a name.’
VII-i-4: ‘Name indeed is Rig-Veda, (so also) Yajur-Veda, Sama-Veda and the Atharvana as the fourth, the Itihasa-Purana as the fifth, grammar, the rules of the worship of the ancestors, mathematics, the science of portents, the science of treasures, logic, the science of ethics, etymology, the ancillary knowledge of the Vedas, the physical science, the science of war, the science of the stars, the science related to serpents, and the fine arts – name alone is all this. Worship the name.
VII-i-5: ‘He who worships name as Brahman becomes free to act as he wishes in the sphere within the reach of name, he who worships name as Brahman’. (Narada) ‘Revered sir, is there anything greater than name ?’ (Sanatkumara) ‘Surely, there is something greater than name’. (Narada) ‘Revered sir, communicate it to me.’

VII-ii-1: ‘Speech surely is greater than name. Speech indeed makes us understand the Rig-Veda, Yajur-Veda, Sama-Veda, Atharvana as the fourth, Itihasa-Purana as the fifth, grammar, the rules of the worship of the ancestors, mathematics, the science of portents, the science of treasures, logic, the science of ethics, etymology, the ancillary knowledge of the Vedas, the physical science, the science of war, the science of the stars, the science related to serpents, and the fine arts – also heaven and earth, air and Akasa, water and fire, gods and men, cattle and birds, grasses and trees, beasts down to worms, flying insects and ants, merit and demerit, true and false, good and bad, pleasant and unpleasant. Verily, if speech did not exist, neither merit nor demerit would be understood, neither true nor false, neither good nor bad, neither pleasant nor unpleasant. Speech alone makes us understand all this. (Hence) worship speech.
VII-ii-2: ‘He who worships speech as Brahman becomes free to act as he wishes in the sphere within the reach of speech, he who worships speech as Brahman’. ‘Revered sir, is there anything greater than speech ?’ ‘Surely, there is something greater than speech’. ‘Revered sir, communicate it to me’.

VII-iii-1: ‘Mind surely is greater than speech. Just as the closed hand encompasses two Amalaka, or two Kola, or two Aksa fruits, so does the mind encompasses speech and name. When by mind one intends "Let me learn the Mantras", then he learns; Let me do sacrificial acts", then he does; "Let me desire offspring and cattle", then he desires; "Let me desire this world and the next", then he desires.

Mind indeed is Atman. Mind indeed is the world. Mind indeed is Brahman. Worship the mind.
VII-iii-2: ‘He who worships the mind as Brahman becomes free to act as he wishes in the sphere within the reach of mind, he who worships the mind as Brahman’. ‘Revered sir, is there anything greater than mind?’ ‘Surely, there is something greater than mind’. ‘Revered sir, communicate it to me’.

VII-iv-1: ‘Will surely is greater than mind. Verily, when one wills, then he intends in his mind, then he sends forth speech, and he sends it forth in a name. In the name sacred formulas and in sacred formulas the sacrifices become one.’
VII-iv-2: ‘All these, indeed, merge in the will, are made up of the will, and abide in the will. Heaven and earth willed, air and Akasa willed, water and fire willed. Through the willing of these, rain wills. Through the willing of rain, food wills. Through the willing of food, Pranas will. Through the willing of Pranas, sacred formulas will. Through the willing of sacred formulas (sacrificial) acts will. Through the willing of (sacrificial) acts, the world wills. Through the willing of the world, all things will. This is will. Worship will.
VII-iv-3: ‘He who worships will as Brahman, he indeed, attains the worlds willed by him – himself being permanent, the permanent worlds; himself being well-founded, the well-founded worlds; himself being undistressed, the undistressed world. He becomes free to act as he wishes in the sphere within the reach of will, he who worships will as Brahman’. ‘Revered sir, is there anything greater than will ?’ ‘Surely, there is something greater than will’. ‘Revered sir, communicate it to me’.

VII-v-1: ‘Intelligence surely is greater than will. Verily, when one understands, then he wills, then he intends in mind, then he sends forth speech, and he sends it forth in a name. In the name sacred formulas and in sacred formulas the sacrificed become one.
VII-v-2: ‘All these, indeed, merge in intelligence, are made up of intelligence and abide in intelligence. Therefore, even if a man who knows much is without intelligence, people speak of him thus, ‘He does not exist, nor what he has known; if he were really learned, he would not thus be without intelligence". On the other hand, if a man knowing little is endowed with intelligence, people desire to listen to him also. Intelligence, indeed, is the one centre of mergence of all these, intelligence is their soul, and intelligence is their support. Worship intelligence.
VII-v-3: ‘He who worships intelligence as Brahman, he indeed, attains the worlds of intelligence – himself being permanent, the permanent worlds; himself being well-established, the well-established worlds; and himself being undistressed, the undistressed world. He becomes free to act as he wishes in the sphere within the reach of intelligence, he who worships intelligence as Brahman’. ‘Revered sir, is there anything greater than intelligence ?’ ‘Surely, there is something greater than intelligence’. ‘Revered sir, communicate it to me’.

VII-vi-1: ‘Contemplation surely is greater than intelligence. The earth contemplates as it were. The sky contemplates as it were. Heaven contemplates as it were. Water contemplates as it were. The mountains contemplate as it were. Gods and men contemplate as it were. Therefore, verily, those who attain greatness among men here, they seem to have obtained a share of the result of contemplation. And those who are small people, they are quarrelsome, abusive and slanderous; but those who are great men, they appear to have obtained a share of the result of contemplation. Worship contemplation.
VII-vi-2: ‘He who worships contemplation as Brahman becomes free to act as he wishes in the sphere within the reach of contemplation, he who worships contemplation as Brahman’. ‘Revered sir, is there anything greater than contemplation ?’ ‘Surely, there is something greater than contemplation’. ‘Revered sir, communicate it to me’.

VII-vii-1: ‘Understanding surely is greater than contemplation. By understanding alone one understands the Rig-Veda, Yajur-Veda, Sama-Veda, Atharvana as the fourth, Itihasa-Purana as the fifth, grammar, the rules for the worship of the ancestors; mathematics, the science of portents, the science of

treasures, logic, the Vedas, the physical science, the science of war, the science of the stars, the science related to serpents, and the fine arts – also heaven and earth, air and Akasa, water and fire, gods and men, cattle and birds, grasses and trees, beasts down to worms, flying insects and ants, merit and demerit, true and false, good and bad, pleasant and unpleasant, food and drink, this world and the next – (all this) one understands by understanding alone. Worship understanding.
VII-vii-2: 'He who worships understanding as Brahman, attains the worlds containing the knowledge of the Scriptures and other subjects. He becomes free to act as he wishes in the sphere within the reach of understanding, he who worships understanding as Brahman'. 'Revered sir, is there anything greater than understanding ?' 'Surely, there is something greater than understanding'. 'Revered sir, communicate it to me'.

VII-viii-1: 'Strength surely is greater than understanding. A single man with strength causes even a hundred men with understanding to tremble. When a man becomes strong, then he rises; rising, he serves; serving, he approaches nearer; approaching nearer, he sees, hears, reflects, understands, acts and realizes. By strength, indeed, the earth stands; by strength, the sky; by strength, heaven; by strength, the mountains; by strength, gods and men; by strength, cattle and birds, grasses and trees, beasts down to worms, flying insects and ants; by strength the world stands. Worship strength.
VII-viii-2: 'He who worships strength as Brahman becomes free to act as he wishes in the sphere within the reach of strength, he who worships strength as Brahman'. 'Revered sir, is there anything greater than strength ?' 'Surely, there is something greater than strength'. 'Revered sir, ommunicate it to me'.

VII-ix-1: 'Food surely is greater than strength. Therefore, if one does not eat for ten days, even though he might live, yet, verily, he does not see, does not hear, does not reflect, does not act, and does not realize. But with the coming of food, he sees, hears, reflects, understands, acts and realizes. Worship food.
VII-ix-2: 'He who worships food as Brahman, he verily attains the worlds supplied with food and drink. He is free to act as he wishes in the sphere within the reach of food, he who worships food as Brahman'. 'Revered sir, is there anything greater than food ?' 'Surely, there is something greater than food'. 'Revered sir, communicate it to me'.

VII-x-1: 'Water surely is greater than food. Therefore, when there is not good rain, living creatures are in agony (thinking), "Food will be scarce". But when there is good rain, living creatures become joyous (thinking), "Food will abound". Water, indeed, has assumed all these forms – this earth, this sky, this heaven, these mountains, these gods and men, these cattle and birds, grasses and trees, beasts down to worms, flying insects and ants. Water, indeed, has assumed all these forms. Worship water.
VII-x-2: 'He who worships water as Brahman obtains all desires and becomes satisfied. He becomes free to act as he wishes in the sphere within the reach of water, he who worships water as Brahman'. 'Revered sir, is there anything greater than water ?' 'Surely, there is something greater than water'. 'Revered sir, communicate it to me'.

VII-xi-1: 'Fire surely is greater than water. It is this fire that having seized the air warms up the Akasa. Then people say, "It is hot, it is burning hot, it will surely rain". There, it is fire that shows itself first, and then creates water. It is (because of) this fire that thunders roll, along with lightnings flashing upwards and across; and so people say, "Lightning is flashing, it is thundering, it will surely rain". There, it is fire that shows itself first and then creates water. Worship fire.
VII-xi-2: 'He who worships fire as Brahman, he, being resplendent himself, attains resplendent worlds, full of light and free from darkness. He becomes free to act as he wishes in the sphere within the reach of fire, he who worships fire as Brahman'. 'Revered sir, is there anything greater than fire ?' 'Surely, there is something greater than fire'. 'Revered sir, communicate it to me'.

VII-xii-1: Akasa surely is greater than fire. In Akasa, indeed, exist both the sun and the moon, lightning, stars and fire. Through Akasa one calls, through Akasa one hears, through Akasa one hears the response. In Akasa one rejoices, in Akasa one does not rejoice. In Akasa a thing is born, and towards Akasa it grows. Worship Akasa.
VII-xii-2: ‘He who worships Akasa as Brahman, he indeed, attains vast worlds full of light, unconfined and spacious. He is free to act as he wishes in the sphere within the reach of Akasa, he who worships Akasa as Brahman’. ‘Revered sir, is there anything greater than Akasa ?’ ‘Surely, there is something greater than Akasa’. ‘Revered sir, communicate it to me’.

VII-xiii-1: ‘Memory surely is greater than Akasa. Therefore, even if many persons should assemble and if they should have no memory, they surely would not hear any sound, they would not think, they would not know. But surely, should they have memory, then they would hear, then they would think, then they would know. Through memory, indeed, one discerns one’s sons, through memory one’s cattle. Worship memory.
VII-xiii-2: ‘He who worships memory as Brahman becomes free to act as he wishes in the sphere within the reach of memory, he who worships memory as Brahman’. ‘Revered sir, is there anything greater than memory ?’ ‘Surely, there is something greater than memory’. ‘Revered sir, communicate it to me’.

VII-xiv-1: ‘Aspiration surely is greater than memory. Kindled by aspiration, (one’s) memory recites the hymns, performs rites, desires sons and cattle, desires this world and the next. Worship aspiration.
VII-xiv-2: ‘He who worships aspiration as Brahman, by aspiration all his wishes prosper, his prayers become infallible. He is free to act as he wishes in the sphere within the reach of aspiration, he who worships aspiration as Brahman’. ‘Revered sir, is there anything greater than aspiration ?’ ‘Surely, there is something greater than aspiration’. ‘Revered sir, communicate it to me’.

VII-xv-1: ‘Prana surely is greater than aspiration. Just as the spokes of the wheel are fastened to the nave, so is all this fastened to this Prana. Prana moves by Prana, Prana gives Prana and it gives Prana. Prana is the father, Prana is the mother, Prana is the brother, Prana is the sister, Prana is the preceptor, Prana is the Brahmana.
VII-xv-2: ‘If one answers something harsh to his father, mother, brother, sister, preceptor or a Brahmana, people say this to him, "Fie on you ! You are indeed a slayer of your father, you are indeed a slayer of your mother, you are indeed a slayer of your brother, you are indeed a slayer of your sister, you are indeed a slayer of your preceptor, you are indeed a slayer of a Brahmana."
VII-xv-3: ‘On the other hand, when the Prana has departed from them, even if one piles them together, dismembers them with a fork and burns them up, surely people would not say to him, "You are a slayer of your father", nor "you are a slayer of your mother", nor "You are a slayer of your brother", nor "You are a slayer of your sister", nor "you are a slayer of your preceptor", nor "You are a slayer of a Brahmana".
VII-xv-4: ‘Prana indeed becomes all these. He, indeed, who sees thus, thinks thus and knows thus becomes a surpassing speaker. If someone were to say to him, "You are a surpassing speaker", he should say, "Yes, I am a surpassing speaker", he should not deny it.

VII-xvi-1: ‘But he really speaks surpassingly who speaks surpassingly with truth’. ‘Revered sir, being such, I would speak surpassingly with truth’. ‘But one must desire to understand the truth’. ‘Revered sir, I desire to understand the truth’.

VII-xvii-1: ‘When one understands, then alone does one declare the truth. Without understanding, one does not declare the truth. Only he who understands declares the truth. But one must desire to understand understanding.’ ‘Revered sir, I desire to understand understanding’.

VII-xviii-1: ‘When one reflects, then alone does one understand. Without reflecting one does not understand. Only he who reflects understands. But one must desire to understand reflection.’ ‘Revered sir, I desire to understand reflection’.

VII-xix-1: ‘When one has faith, then alone does one reflect. Without faith, one does not reflect. Only he who has faith reflects. But one must desire to understand faith’. ‘Revered sir, I desire to understand faith’.

VII-xx-1: ‘When one has steadfastness, then alone does one have faith. Without steadfastness, one does not have faith. Only he who has steadfastness has faith. But one must desire to understand steadfastness.’ ‘Revered sir, I desire to understand steadfastness.’

VII-xxi-1: ‘When one acts, then alone does one become steadfast. Without acting, one does not become steadfast. Only on acting does one become steadfast. But one must desire to understand activity’. ‘Revered sir, I desire to understand activity’.

VII-xxii-1: ‘When one obtains happiness’, then alone does one act. Without obtaining happiness one does not act. Only on obtaining happiness does one act. But one must desire to understand happiness’. ‘Revered sir, I desire to understand happiness’.

VII-xxiii-1: That which is infinite, is alone happiness. There is no happiness in anything finite. The infinite alone is happiness. But one must desire to understand the infinite’. ‘Revered sir, I desire to understand the infinite’.

VII-xxiv-1: ‘In which one sees nothing else, hears nothing else, understands nothing else, that is infinite. But that in which one sees something else, hears something else, understands something else, is the finite. That which is infinite, is alone immortal, and that which is finite, is mortal’. ‘Revered sir, in what is that infinite established ?’ ‘On its own greatness or not even on its own greatness’.
VII-xxiv-2: ‘Here in this world people call cows and horses, elephants and gold, servants and wives, fields and houses, "greatness". I do not speak thus (of greatness), for in that case one thing would be established in another. What I do say is thus:

VII-xxv-1: ‘That infinite alone is below. That is above. That is behind. That is in front. That is to the south. That is to the north. That alone is all this. So next is the teaching in regard to the self-sense. I alone am below. I am above. I am behind. I am in front. I am to the south. I am to the north. I alone am all this.
VII-xxv-2: ‘So now is the teaching through Atman. Atman alone is below. Atman is above. Atman is behind. Atman is in front. Atman is to the south. Atman is to the north. Atman alone is all this. Verily, he it is who sees thus, and understands thus, has pleasure in Atman, delight in Atman, union in Atman, joy in Atman. He becomes Self-sovereign; he becomes free to act as he wishes in all the worlds. But those who know otherwise than this are ruled by others and live in perishable worlds; they are not free to act as they wish in all the worlds.

VII-xxvi-1: Verily, for him alone, who sees thus, reflects thus and understands thus, Prana springs from Atman, aspiration from Atman, memory from Atman, Akasa from Atman, fire from Atman, water from Atman, appearance and disappearances from Atman, food from Atman, strength from Atman, understanding from Atman, contemplation from Atman, intelligence from Atman, will from Atman, mind from Atman, speech from Atman, name from Atman, hymns from Atman, rites from Atman, all this (springs) from Atman alone.
VII-xxvi-2: ‘There is this verse about it: "He who sees this does not see death nor illness nor any sorrow. He who sees this sees all things and obtains all things in all ways." ‘He is one, becomes

threefold, fivefold, sevenfold and also ninefold. Then again he is called the elevenfold, also a hundred-and-ten-fold and also a thousand-and twenty-fold. ‘’When nourishment is pure, reflection and higher understanding become pure. When reflection and higher understanding are pure, memory becomes strong. When memory becomes strong, there is release from all the knots of the heart. The revered Sanatkumara showed to Narada, after his impurities had been washed off, the further shore of darkness. People call Sanatkumara as Skanda – yea, they call him Skanda.

VIII-i-1: Om. Now, in this city of Brahman, there is a mansion in the shape of a small lotus; in it is a small inner Akasa. What is within that, that should be sought; that indeed, one should desire to understand.
VIII-i-2-3: If the disciples should say to him, ‘In this city of Brahman in which is a small mansion in the shape of a lotus and in the small inner Akasa within – what is it that lies there which should be sought, which one should desire to understand ?’ – he should say in reply, ‘As large indeed as is this Akasa, so large is that Akasa in the heart. Within it, indeed, are contained both heaven and earth, both fire and air, both the sun and the moon, lightning and the stars. Whatever there is of him in this world and whatever is not, all that is contained within it.’
VIII-i-4: If they should say to him, ‘If in this city of Brahman is contained all this, all beings and all desires, then what is left of it when old age overtakes it or when it perishes ?’
VIII-i-5: He should say, ‘It (the Brahman called inner Akasa) does not age with the ageing of the body, it is not killed by the killing of this. This (Akasa) is the real city of Brahman, in it are contained the desires. This is the Atman, free from evil, free from old age, free from death, free from sorrow, free from hunger, free from thirst, whose desire is of the truth, whose resolve is of the truth. Just as in this world, the subjects follow as they are commanded and whatever province they desire, be it a country or a part of the field, on that they live. (So the ignorant depend upon others for enjoying the fruits of their Karma).
VIII-i-6: ‘Just as here on earth the world which is earned by work perishes, even so there in the other world, the world which is earned by righteous deeds perishes. So those who depart from here without having understood the Atman and these true desires, for them there is no freedom to act as they wish in all the worlds. But those who depart from here, having understood the Atman and these true desires, for them there is freedom to act as they wish in all the worlds.’

VIII-ii-1: If he becomes desirous of the world of fathers, by his mere will, fathers arise. Possessed of that world of fathers he feels happy and exalted.
VIII-ii-2: And if he becomes desirous of the world of mothers, by his mere will, mothers arise. Possessed of that world of mothers he feels happy and exalted.
VIII-ii-3: And if he becomes desirous of the world of brothers, by his mere will, brothers arise. Possessed of that world of brothers he feels happy and exalted.
VIII-ii-4: And if he becomes desirous of the world of sisters, by his mere will, sisters arise. Possessed of that world of sisters he feels happy and exalted.
VIII-ii-5: And if he becomes desirous of the world of friends, by his mere will, friends arise. Possessed of that world of friends he feels happy and exalted.
VIII-ii-6: And if he becomes desirous of the world of perfumes and garlands, by his mere will, of perfumes and garlands arise. Possessed of that world of perfumes and garlands he feels happy and exalted.
VIII-ii-7: And if he becomes desirous of the world of food and drink, by his mere will, food and drink arise. Possessed of that world of food and drink he feels happy and exalted.
VIII-ii-8: And if he becomes desirous of the world of song and music, by his mere will, song and music arise. Possessed of that world of song and music he feels happy and exalted.
VIII-ii-9: And if he becomes desirous of the world of women, by his mere will, women arise. Possessed

of that world of women he feels happy and exalted.
VIII-ii-10: Whatever provinces he is attached to and whatever desirable objects he desires by his mere will, they(arise. Possessed of that he feels happy and exalted.

VIII-iii-1: These same are the true desires covdred by the untrue. Although the desires are true, they are covered by the untrue. For whosoever of one's people departs from here in this world one does not get him back to see.
VIII-iii-2: But those of his people, whether they are alive or dead and whatever else one desires but does not get, all that one finds by going there (into the Atman, the Akasa in the heart); for here, indeed, are those true desires of his covered by the untrue. Just as, though people who do not know the field walk again and again over the treasure of gold hidden underground but do not find it, even so all these creatures here, though they go daily into the Brahman-world, yet do not find it, for they are carried away by the untrue.
VIII-iii-3: This Atean verily is in the heart. Its etymological explanation is this. This (Atman) is in the heart, hence it is the heart. He who knows thus(indeed goes daily into the heavenly world.
VIII-iii-4: Now that serene and happy being, rising out of this body and reaching the highest light, appears in his own true form. This is the Atman, said the teacher. This is the immortal, the fearless. This is Brahman. Verily, the name of this Brahman is the True.
VIII-iii-5: These are indeed the three syllables, 'sa', 'ti', 'yam'. What is 'sa', that is the immortal, and what is 'ti', that is the mortal, and what is 'yam', with it one holds the two together. Because with it one holds the two together, therefore it is 'yam'. Verily, he who knows thus goes to the heavenly world.'

VIII-iv-1: Now, this Atman is the dyke, the embankment for the safety of these worlds. This dyke, neither the day nor the night crosses, nor old age nor death nor sorrow, nor merit nor demerit. All evils turn back from it, for this Brahman-world is free from evil.
VIII-iv-2: Therefore, verily, on reaching this dyke, if one was blind he ceases to be blind; if wounded, he ceases to be wounded, if afflicted- he ceases to be afflicted. Therefore, verily, on reaching this dyke, even night becomes day, for this Brahman-world is ever illumined.
VIII-iv-3: But only those who attain according to the iostruction this Brahman-world through Brahmacharya, to them belongs this Brahman-world. For them there is freedom to act as they wish in all the worlds.

VIII-v-1: Now, what people call sacrifice is really Brahmacharya, for only by means of Brahmacharya does the knower attain that world. And what people call worship (Ista) is really Brahmacharya, for only by worshipping with Brahmacharya does one attain the Atman.
VIII-v-2: Now, what people call the sacrificial session is really Brahmacharya, for only by means of Brahmacharya does one obuain one's salvation from Being. And what people call the vow of silence is really Brahmacharya for only through Brahmacharya does one understand the Atman and then meditate.
VIII-v-3: Now, what people call a course of fasting is really Brahmacharya, for this Atman never perishes which one attains by means of Brahmacharya. And what people call the life of a hermit is really Brahmacharya, for verily Ara and Nya are the two oceans in the Brahman-world in the third heaven from here and therein is the lake Airammadiya, and there is the Aparajita (unconquered) city of Brahma, and there is the gold hall specially built by the Lord.
VIII-v-4: Therefore only those who attain the two oceans, Ara and Nya, in the Brahman-world by means of Brahmacharya, only to them belongs this Brahman-world and for them there is freedom to act as they wish in all the worlds.

VIII-vi-1: Now, these arteries which belong to the heart exist filled with the juice of a fine substance which is reddish-brown, white, blue, yellow and red. The yonder sun indeed is reddish-brown, he is

white, he is blue, he is yellow, he is red.
VIII-vi-2: Just as an extending highway runs between two villages, this as well as that, even so the rays of the sun go to both these worlds, this as well as that. They spread out of the yonder sun and enter into these arteries. Out of these arteries they spread and enter into the yonder sun.
VIII-vi-3: Therefore when one is thus sound sleep, composed, serene so that he knows no dreams, then he enters into (the Akasa of the heart through) these arteries. Then no evil touches him for then he is filled with the light of the sun.
VIII-vi-4: Now, when one is thus reduced to a weakened condition, those who sit around him say, 'Do you know me ? Do you know me ?' As long as he has not departed from this body, so long he knows them.
VIII-vi-5: But when he thus departs from this body, then he proceeds upwards through those very rays, (if a knower) he surely goes up meditating on Om or (does not got up if he is not a knower). As long as it takes for the mind to travel, in that (short) time, he goes to the sun. That indeed is the door to the world (of Brahman), an entrance for the knowers and a shutting out for the ignorant.
VIII-vi-6: There is this verse about it: A hundred and one are the arteries of the heart; one of them leads up to the crown of the head. Passing upwards through that, one attains immortality, while the other arteries serve for departing in various other directions – yea, serve for departing.

VIII-vii-1: The Atman which is free from evil, free from old age, free from death, free from sorrow, free from hunger and thirst, whose desire is of the truth, whose resolve is of the truth, he should be sought, him one should desire to understand. He who has found out and who understands that Atman attains all the worlds and all the desires. Thus spoke Prajapati.
VIII-vii-2: Both the gods and the demons heard this and said, 'Well, let us seek that Atman by seeking which one attains all the worlds and all the desires.' Then Indra alone from among the gods went out and so did Virochana from among the demons. Then without communicating with each other, they both came into the presence of Prajapati, fuel in hand.
VIII-vii-3: For thirty-two years they lived there the disciplined life of a celibate student of sacred knowledge. Then Prajapati asked them, 'Desiring what have you been living ?' They replied, 'The Atman which is free from evil, free from old age, free from death, free from sorrow, free from hunger and thirst, whose desire is of the truth, whose resolve is of the truth, he should be sought, him one should desire to understand. He who has found out and who understands that Atman attain all the worlds and all the desires – these are known to be the words of your revered self. Desiring that Atman we have been living.'
VIII-vii-4: Prajapati said to them, 'The person which is seen in the eye is the Atman'. He added, 'This is the immortal, the fearless. This is Brahman'. 'But, revered sir, he who is perceived in water and he who in a mirror, which of these is the Atman ?' It is he himself that is perceived in all these', replied Prajapati.

VIII-viii-1: 'Look at yourself in a pan of water and whatever you do not understand of the Atman, tell me that'. Then they looked in a pan of water. Prajapati asked them, 'What do you see ?' They replied, 'Revered sir, we both see the self entirely as we are, the very image, even to the very hairs and nails.'
VIII-viii-2: Then Prajapati said to them, 'Having become well adorned, well dressed and well groomed, look into the pan of water.' They too, having become well adorned, well dressed and well groomed, looked into the pan of water. Then Prajapati asked them, 'What do you see ?'
VIII-viii-3: They replied, 'Just as we are ourselves, revered sir, well adorned, well dressed and well groomed, even so are both these, revered sir, well adorned, well dressed and well groomed.' 'This is the Atman', said he, 'this is the immortal, the fearless. This is Brahman'. They both went away satisfied in their hearts.
VIII-viii-4: Then Prajapati looked at them and said, 'They are going away without having perceived,

without having understood the Atman. Whosoever will follow such a doctrine be they gods or demons, they will be foiled.' Now, Virochana, satisfied in his heart, went to the demons and declared this doctrine to them. 'Here the (bodily) self alone is to be worshipped, the self is to be attended upon. Here it is only by worshipping the self and attending upon the self that one obtains both the worlds, this as well as the yonder.'
VIII-viii-5: Therefore, even to this day, here people say of one who is not a giver, who has no faith, who does not perform sacrifices, 'Oh, he is a demon'; for this is the doctrine of the demons. They adorn the body of the deceased with enjoyable things, clothes and ornaments for, by this, they think, they will win the other world.

VIII-ix-1: But Indra, even before reaching the gods, saw this difficulty: 'Just as this (reflected self) becomes well adorned when this body is well adorned, well dressed when the body is well dressed, well groomed when the body is well groomed, even so this (reflected self) also becomes blind when the body is blind, one-eyed when the body is one-eyed, crippled when the body is crippled, and it perishes when this body perishes. I see no good in this.'
VIII-ix-2: He came back again, fuel in hand. Prajapati asked him, 'Desiring what, O Indra, have you come back, since you went away satisfied in your heart, along with Virochana ?' Indra replied, 'Revered sir, just as this (reflected self) becomes well adorned when this body is well adorned, well dressed when the body is well dressed, well groomed when the body is well groomed, even so this (reflected self) also becomes blind when the body is blind, one-eyed when the body is one-eyed, crippled when the body is crippled, and it perishes when this body perishes. I see no good in this.
VIII-ix-3: 'So is it indeed, O Indra', said Prajapati; 'However, I shall explain this further to you. Live here for another thirty-two years.' He lived there for another thirty-two years. Then Prajapati said to him:

VIII-x-1-2: Prajapati said, 'He who moves about in dreams, he is the Atman. He is the immortal, the fearless. He is Brahman'. Indra went away satisfied in his heart. But even before reaching the gods he saw this difficulty: 'Even though this (dream-self) is not blind when this body is blind, nor one-eyed when the body is slain, nor has running nose and eyes when the body has running nose and eyes, yet it is as if they kill it, as if they chase it, it becomes conscious of pain, as it were, and even weeps, as it were. I see no good in this'.
VIII-x-3-4: He came back again, fuel in hand. Prajapati asked him, 'Desiring what, O Indra, have you come back, since you went away satisfied in your heart ?' He replied, 'Revered sir, even though this self is not blind when this body is blind, nor one-eyed when the body is one-eyed, nor suffers defects from the defects of the body, nor is slain when the body is slain, nor has running nose and eyes, yet it is as if they kill it, as if they chase it, it becomes conscious of pain as it were, and even weeps, as it were. I see no good in this'. 'So is it indeed, O Indra', said Prajapati; 'However, I shall explain this further to you. Live here for another thirty-two years.' He lived there for another thirty-two years. Then Prajapati said to him:

VIII-xi-1: Prajapati said, 'He who is fully asleep, composed, serene and knows no dream, he is the Atman. He is the immortal, the fearless. He is Brahman'. Indra went away satisfied in his heart. But even before reaching the gods he saw this difficulty: 'In truth this one does not know himself now as "I am he", nor indeed these beings. It seems as if he has gone to annihilation. I see no good in this'.
VIII-xi-2: He came back again, fuel in hand. Prajapati asked him, 'Desiring what, O Indra, have you come back, since you went away satisfied in your heart ?' He replied, 'Revered sir, in truth this one does not know himself as "I am he", nor indeed these beings. It seems as if he has gone to annihilation. I see no good in this'.
VIII-xi-3: 'So is it indeed, O Indra', said Prajapati; 'However, I shall explain this further to you and none other than this. Live here for another five years.' He lived there for another five years. That makes

one hundred and one years and so with regard to that, people say thus, ‘Verily, for one hundred and one years Indra lived with Prajapati the disciplined life of a celibate student of sacred knowledge". Then Prajapati said to him:

VIII-xii-1: ‘O Indra, mortal indeed is this body, held by death. But it is the support of this deathless, bodiless Atman. Verily, the embodied self is held by pleasure and pain. Surely, there is no cessation of pleasure and pain for one who is embodied. But pleasure and pain do not indeed touch one who is bodiless.
VIII-xii-2-3: Bodiless is air; and white cloud, lightning, thunder, these also are bodiless. Now as these arise out of the yonder Akasa, reach the highest light and appear each with its own form, even so this serene one rises out of this body, reaches the highest light and appears in his own form. He is the Highest Person. There he moves about, laughing, playing, rejoicing with women, vehicles or relations, not remembering this body in which he was born. As an animal is attached to a chariot, even so is the Prana attached to this body.
VIII-xii-4: Now, where the sight merges in Akasa (inside the eye, i.e., the black pupil of the eye), (there exists) that which is the person in the eye; and the eye is only for (his) seeing. And he who knows ‘I smell this’, is the Atman; the nose is for smelling. And he who knows ‘I speak this’, is the Atman, the organ of speech is for speaking. And he who knows ‘I hear this’, is the Atman; the ear is for hearing.
VIII-xii-5: And he who knows ‘I think this’, is the Atman, the mind is his divine eye. Through this divine eye of the mind he verily sees these desired objects which are in the Brahman-world, and rejoices.
VIII-xii-6: ‘Verily, this is the Atman whom the gods worship. Therefore all the worlds and all the desired objects are held by them. He obtains all the worlds all the desired objects, who having known that Atman (from the teacher and the scriptures) understands it.’ Thus spoke Prajapati – yea, thus spoke Prajapati.

VIII-xiii-1: From the dark I attain to the variegated from the variegated I attain to the dark. Shaking off evil as a horse his hairs, shaking off the body as the moon frees itself from the mouth of Rahu, I, having fulfilled all ends, obtain the eternal Brahman-world – yea, I obtain it.

VIII-xiv-1: Verily, what is called Akasa is the revealer of name and form. That within which they are, is Brahman, that is the immortal, that is the Atman. ‘I attain to the assembly-hall and abode of Prajapati. I am the glory of the Brahmanas, the glory of the Kshatriyas, the glory of the Vaisyas. I wish to attain that glory. I am the glory of the glories. May I never go to that which is reddish-white and toothless yet devouring and slippery – yea, may I never go to it.’

VIII-xv-1: Brahma expounded this to Prajapati. Prajapati to Manu and Manu to his descendants. He who has read the Veda according to the prescribed rule, in the time left over after performing his duties to the teacher, he who after having come back from the teacher’s house, settles down in his household, continues the study of the Veda in a clean place, and has virtuous sons and disciples, he who withdraws all his senses into the Atman, who practises non-injury to all beings except in places specially ordained, he who behaves thus throughout his life reaches the world of Brahman and does not return again – yea, he does not return again.

Om ! Let my limbs and speech, Prana, eyes, ears, vitality
And all the senses grow in strength.
All existence is the Brahman of the Upanishads.
May I never deny Brahman, nor Brahman deny me.
Let there be no denial at all:
Let there be no denial at least from me.

May the virtues that are proclaimed in the Upanishads be in me,
Who am devoted to the Atman; may they reside in me.
Om ! Peace ! Peace ! Peace !

Here ends the Chandogyopanishad, as contained in the Sama-Veda.

Chandogya Upanishad Commentary

Commentary on the Chandogya Upanishad–by Swami Nirmalananda Giri

The Glory of Om

> I*n this commentary I will be mostly using the translation of Swami Prabhavananda. In his translations of some upanishads Swami Prabhavananda omitted some parts, many that were in such obscure language that any attempt at translation would really only be speculation. He also omitted very repetitious passages and those that dwelt with matters irrelevant to the knowledge of Brahman and the Self. That is why in the references to the verses of this upanishad there will be some jumping around. However, Prabhavananda omitted some passages that I think are extremely important. So I will be supplementing his translation.*

Meditation on Om

"One should meditate on the syllable Om, the Udgitha. Of this, the explanation follows." (Chandogya Upanishad 1.1.1)

This leaves us little doubt as to what the author (or authors) of the Chandogya Upanishad consider the subject of prime importance: meditation on Om. "Udgitha" is the technical, ritual term for Om when It is sung aloud in Vedic recitation. So in the subsequent verses I am just going to put Om wherever Udgitha occurs.

The supreme essence

"The essence of man is speech. The essence of speech is the hymns of the Rig Veda. Their essence is the hymns of the Sama Veda. The essence of the Sama Veda is Om." (Chandogya Upanishad 1.1.2)

That which marks human beings out from the lesser forms of evolution is the power of vak–of symbolic, creative speech. Most animals make some kinds of sounds that indicate their feelings, but only humans have symbolic words that recount and stimulate both thought and behavior. This is the power of logos spoken of in Greek philosophy and Eastern Christian writings. It is not just a simple trait, but a virtual intellectual ocean that separates us from other sentient beings on earth. It is, as said, a product of evolution, and skill in speech is the mark of an evolved human being, though the most important ability is that of creative thought/conceptualization. Vak is what makes us human.

The highest form of Speech is that of the hymns of the Rig Veda that were revealed in meditation untold thousands of years ago to the Vedic Rishis (Seers). The highest of those hymns were collected into the Sama Veda, whose text is marked (pointed) for devotional singing. And the supreme essence of the Sama Veda hymns is the single syllable: OM. In many texts it is stated that to intone Om is to recite all the Vedic hymns. Therefore:

"The syllable Om which is called Udgitha, is the quintessence of the essences, the supreme, deserving of the highest place." (Chandogya Upanishad 1.1.3) This can be said, because Om is the Primal Word, the Original Sound, the First Word "spoken" by God, and by which all that "is" was created, and is being sustained and evolved at this very moment. The Vedic Seers long ago stated: "In the beginning was Prajapati [God the Creator], with Him was the Word, and the Word was truly the Supreme Brahman." (*Prajapati vai idam agra asit. Tasya vak dvitiya asit. Vag vai paramam Brahman*. Krishna Yajurveda, Kathaka Samhita, 12.5, 27.1; Krishna Yajurveda, Kathakapisthala Samhita, 42.1; Jaiminiya Brahmana II, Samaveda, 2244) This was much later paraphrased in the opening verses of the Gospel of Saint John: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God." (John 1:1,2)

Chandogya Upanishad 2.23.3 says that Brahma the creator concentrated his awareness on the worlds he had projected and: "From them, thus brooded upon, issued forth [as their essence] the syllable Om. Just as all the parts of the leaf, are permeated by the ribs of the leaf, so are all the words permeated by the syllable Om. Verily, the syllable Om is all this–yea, the syllable Om is verily all this."

Everything is contained in Om, as other upanishadic texts enumerate, including all the possible states of consciousness, the expanse of time (past, present, future), the three worlds (physical, astral, causal)–ALL. The upanishadic teaching is that Om is identical with Brahman Itself. How then can we regard It as anything other than "the quintessence of the essences, the supreme, deserving of the highest place"?

The divine union

"Speech [Vak] and Breath [Prana] taken together form a couple. This couple is joined together in the syllable Om. Whenever a couple come together, they, indeed, fulfill each other's desire." (Chandogya Upanishad 1.1.5,6) This is a most important fact, and one that is explained very fully in the fourth chapter (Breath and Sound in Meditation) of Om Yoga: Its Theory and Practice.

Fulfiller of desires

"He who meditates upon Om knowing it thus (as the fulfiller), verily becomes a fulfiller of all the desirable ends. That verily is the syllable of assent, for whenever one assents to a thing, one says only 'Om'. Assent alone is prosperity. He who meditates upon Om, knowing it thus (as endowed with the quality of prosperity), verily becomes one who increases all the desirable ends." (Chandogya Upanishad 1.1.7,8)

This is important for two reasons. First, that Om contains within Itself creative power, and IS Creative Power. Naturally, we must both know how to employ It and to be of such a level of consciousness that we can do with It what God does with It. This is certainly possible. I have known yogis who could heal with Om and do many other "magical" things that were really quite normal for the person who knew how. That is why this section is concluded with these words:

"Whatever is performed with knowledge, faith and meditation becomes more effective. Up to this truly is the explanation of (the greatness of) this syllable Om.” (Chandogya Upanishad 1.1.10)

The second important point is that the yogi need not be a person who lives in a bare subsistence manner, unworldly, impractical and indifferent to all material things including his body. The opposite is true. In the eighth chapter of this upanishad we find these verses: “If the sage desires to see his fathers of the spirit-world, lo, his fathers come to meet him. In their company he is happy. And if he desires to see his mothers of the spirit-world, lo, his mothers come to meet him. In their company he is happy. And if he desires to see his brothers of the spirit-world, lo, his brothers come to meet him. In their company he is happy. And if he desires to see his sisters of the spirit-world, lo, his sisters come to meet him. In their company he is happy. And if he desires to see his friends of the spirit-world, lo, his friends come to meet him. In their company he is happy. And if he desires heavenly perfumes and garlands, lo, heavenly perfumes and garlands come to him. In their possession he is happy. And if he desires heavenly food and drink, lo, heavenly food and drink come to him. In their possession he is happy. And if he desires heavenly song and music, lo, heavenly song and music come to him. In their possession he is happy. Indeed, whatsoever such a knower of Brahman may desire, straightway it is his; and having obtained it, he is exalted of men.” (Chandogya Upanishad 8.2.1-10)

Such is the real yogi, the true adept. I remember a recording of Paramhansa Yogananda in which he spoke about how many mortgages he had paid off, how much property he had bought, and how large a “family” he had supported for decades. “I could have kept away a million dollars and no one would have known,” he said, speaking of the abundance that had come to him after enduring great hardship and remaining faithful to the ideals he had been sent to America to teach and practice. (A Bengali song in his honor says: “Going far away you taught dharma. And that dharma which you taught, you showed perfectly in your life.”) Then he told his hearers that despite all the financial outlay, he only had a little box that was never empty by God’s grace, and he never bothered to count how much was in it. One of India’s greatest yogis was Janaka, whose name is invoked as the symbol of tremendous wealth as well as wisdom. They speak of Janaka in India as we do of Midas in the West.

Such is Om; such are those that meditate upon It.

The Gods and Om

Throughout the upanishads, Gita, and other spiritual texts we find references to gods–in Sanskrit: devas. A Brief Sanskrit Glossary defines deva in this way: “‘A shining one,’ a god–greater or lesser in the evolutionary hierarchy; a semi-divine or celestial being with great powers, and therefore a ‘god.’ Sometimes called a demi-god. Devas are the demigods presiding over various powers of material and psychic nature. In many instances ‘devas’ refer to the powers of the senses or the sense organs themselves.”

The sun

“Now the meditation on Om with reference to the gods is described. One should meditate on the sun as Om. Verily, when he rises, he sings aloud for the sake of all creatures.” (Chandogya Upanishad 1.3.1)

We should skip ahead a little bit to continue this subject.

“Now, that which is Om is verily Pranava and that which is Pranava is Om. The yonder sun is Om and also Pranava, for he moves along pronouncing ‘Om.’” (Chandogya Upanishad 1.5.1) That is, the energy of the sun is a manifestation of Om. Scientists have only recently discovered this phenomenon. On page 16 of the July 2004 issue of *National Geographic* we find this: “Bubbles the size of Texas cover the sun’s face…. Called granules, the short-lived cells of plasma carry heat to the surface through convection, the same way water boils in a pot. The rise and fall of granules creates sound waves, which cause the sun to throb like a drum every five minutes.”

In The Word That is God we find the following comment: “All plant, animal, and human life on this planet depends upon the sun. It is the subtle powers of sunlight which stimulate growth and evolution. Sunlight particularly stimulates the activity of the higher centers in the brain, especially that of the pineal gland. Even in the depths of the earth a sensitive man can tell when the sun rises and sets above him. The sun truly awakens us in the deepest sense. As the germinating seed struggles upward toward the sun and out into its life-giving rays, so all higher forms of life reach out for the sun, which acts as a metaphysical magnet, drawing them upward and outward toward ever-expanding consciousness. Sunlight is the radiant form of Om. The sun initiates the entire solar system into Om. Human beings are solar creatures, therefore to intone Om is the most natural things they can do.” Later the upanishad says: “Reflect upon Om as the rays of the sun.” (Chandogya Upanishad 1.5.2)

Further on we find a section that speaks of the divine Person (Purusha) who ensouls and enlivens the sun: Ishwara. “Now, that Person, effulgent as gold, who is seen within the sun, who is with golden beard and golden hair, is exceedingly effulgent even to the very tips of his nails. His eyes are bright like a red lotus. He is above all evils. (Verily, he who knows thus rises above all evils.) He is Om. Moreover, he controls the worlds which are above that sun, as also the desires of the gods.” (Chandogya Upanishad 1.6.6-8)

Even further on we are told that Om is like the flower of the sun. When the yogi-bees “pressed this Pranava, from It, thus pressed, issued forth as juice: fame, splendor of limbs, alertness of the senses, virility, and nourishment.” (Chandogya Upanishad 3.5.2)

The most important aspect of the solar connection with Om is found in the eighth section of the upanishad. There it speaks of the nadis, the subtle energy channels that function in the subtle bodies of human beings. Then it says that “Just as an extending highway runs between two villages, this as well as that, even so the rays of the sun go to both these worlds, this as well as that. They spread out of the yonder sun and enter into these nadis. Out of these nadis they spread and enter into the yonder sun.” (Chandogya Upanishad 8.6.2) Regarding one who meditates on Om, the upanishad continues: “When he thus departs from this body, then he proceeds upwards through those very rays. He surely goes up meditating on Om. As long as it takes for the mind to travel, in that time he goes to the sun. That indeed is the door to the world of Brahman, an entrance for the knowers and a shutting out for the ignorant.” (Chandogya Upanishad 8.6.5) Those who pass through the sun are free from the compulsion to rebirth on the earth. Om!

The breath and Om

The connection between the sun and our breath is next described. “This breath and that sun are the same. Therefore one should meditate on this breath and that sun as Om.” (Chandogya Upanishad 1.3.2) This is why in Om Yoga we join our intonations of Om with the breath.

The upanishad continues: “Now with reference to the body: One should meditate on the breath as Om, for he moves along pronouncing ‘Om.’ Thinking thus, sing praise to Om as the manifold pranas. Now, that which is Om, is verily Pranava; and that which is Pranava, is Om–so one should think.” (Chandogya Upanishad 1.5.3-5)

Escaping death

Now we have a parable about rising above the realm of death: samsara.

"One should meditate on the syllable Om. Of this the explanation follows. Verily, the gods, being afraid of death, took refuge in the three Vedas. Just as a fisherman would see a fish in water, so did Death observe the gods in the Vedic hymns. They, too, knowing this, arose and entered Om. This syllable Om is indeed immortality and fearlessness. Having entered into Om the gods became immortal and fearless. He who worships this syllable knowing it thus, enters this syllable which is immortality and fearlessness. And having entered it, he becomes immortal by that amrita [Om], by which the gods became immortal." (Chandogya Upanishad 1.4.1-5)

The devas (gods) are all the aspects of the human being. Those who seek life and immortality in external rites–indeed, in anything other than Brahman–will be caught in the net of death just like fish in the fisherman's net. But when they take refuge in the meditation of Om they rise above the realm of even the possibility of death. Of course this may also be a story of highly evolved beings who found that they were still subject to death in the higher worlds, being forced to drop the subtle bodies proper to those realms and enter bodies on lesser levels or worlds. At the Mahapralaya, the Great Universal Dissolution, all the worlds are shaken and dissolve away. The wise, knowing that, do not content themselves with living in carefree and beautiful wish-fulfilling worlds, but busy themselves with tapasya to ascend beyond relativity. And they do this through meditation on Om.

And so should we.

The Sages and Om

The upanishad gives some very interesting views on Om in the form of a discussion between three sages. We will look at a condensed version.

"In ancient times there were three proficient in Om: Silaka the son of Salavat, Caikitayana of the Dalbhya family and Pravahana the son of Jivala. They said, 'We are proficient in Om. If you agree, let us enter on a discussion of Om.' 'Let it be so', saying this they sat down." (Chandogya Upanishad 1.8.1,2)

Ether (Akasha)

Om is a sound rising from the heart of all things; and the element of ether (akasha), which is its highest form, is consciousness, is the basis of all sound. (Ultimately, Om and consciousness are the same thing.) A Brief Sanskrit Glossary defines akasha in this way: "Ether; space; sky; literally: 'not visible.' The subtlest of the five elements (panchabhuta), from which the other four arise. It is all-pervading, and is sometimes identified with consciousness–chidakasha. It is the basis of sound (shabda), which is its particular property." This being so, the dialogue proceeds as follows: "What is the essence of this world?' Akasha. All these beings arise from akasha alone and are finally dissolved into akasha; because akasha alone is greater than all these and akasha is the support at all times." (Chandogya Upanishad 1.9.1)

Remember, Om is the subject of this discussion, and since akasha is the foundation of sound, it moves on, with this: "It is this Om which is progressively higher and better. This again is endless. He who, knowing thus, meditates upon the progressively higher and better Om, obtains progressively higher and better lives and wins progressively higher and better worlds." (Chandogya Upanishad 1.9.2)

Om is the thread that runs through all levels of existence; It is the core of all worlds, emanating from the Absolute that is beyond them all. By meditating on Om we ascend higher and higher, passing through the states of consciousness that correspond to higher and higher worlds. Whatever the state of mind we are established in at the time of death, it will take us into the corresponding world. "Whatever state of being [bhavam] he remembers when he gives up the body at the end, he invariably goes to that state of being, transformed into that state of being.” (Bhagavad Gita 8:6)

There is another aspect to this. In meditation, our perceptions of Om become subtler and subtler. From being a mental repetition sounding just like it would if we were speaking aloud, it becomes softer and softer, even whisperlike, eventually become a silent ideation or conceptualization while mysteriously remaining a complete word. This mutation takes place as our consciousness is moving into higher and higher states of being or bhavas. Our experiencing of this is experiencing Om and the states of awareness inherent in It.

The conclusion

The upanishad sums it up like this:

“Atidhanvan, the son of Sunaka, having taught this to Udarasandilya, said, ‘As long as among your descendants, this knowledge of Om continues, so long their life in this world will be progressively higher and better than ordinary lives. And in that other world also their state will be similar’. He who knows and meditates thus–his life in this world surely becomes progressively higher and better, and so also his state in that other world–yea, in that other world.” (Chandogya Upanishad 1.9.3,4)

Four Things God REALLY Wants You to Know

Have you ever seen, or been given, a little leaflet entitled “Four Things God Wants You To Know”? When I was young, long ago, it was quite a popular tool of Fundamentalist Protestants. It had four statements–mostly about sin, death, and hell–backed up with Bible quotations. Usually there was a place to sign on the back saying you were willing to let God save you. And that was it! Salvation for the masses. Here in the Chandogya Upanishad we find the real four things we all need to know.

Duty and realization

> “The requirements of duty [dharma] are three. The first is sacrifice, study, almsgiving; the second is austerity; the third is life as a student in the home of a teacher and the practice of continence. Together, these three lead one to the realm of the blest. But he who is firmly established in the knowledge of Brahman achieves immortality.” (Chandogya Upanishad 2:23:1)

The basis of dharma, of life that leads to spiritual unfoldment has three elements which need scrutiny, each in turn.

Sacrifice, study, and almsgiving. Sacrifice (yajna) means formal religious observance, especially the offering of the daily activities to God, hopefully leading to the perfect offering of oneself to God–*Ishwarapranidhana*. Study (adhyaya) means just that, but study of spiritual texts, of the wisdom of the enlightened, and pondering the ways to incorporate that teaching into one’s own life. This is serious application to holy knowledge and its personal assimilation. Almsgiving (dana) means giving of time and money to the welfare of others. It is also the cultivation of generosity as a trait of mind and heart. These three are discussed in the Bhagavad Gita, especially in chapter seventeen, as absolute necessities on the spiritual path, never to be abandoned–not even by the renunciate. For these are not part of worldly life, but essentials of spiritual life.

Austerity–tapasya–is spiritual discipline, including control of mind, body, the factors of external life, and especially meditation. It is an entire reshaping and purification of the inner and outer life, not a mere dabbling or dalliance. It is total in its scope, and therefore total in its effect.

Life as a student in the home of a teacher and the practice of continence. It is a fact that the earlier we begin spiritual cultivation the more likely we are to persevere and therefore succeed. In the ancient culture of India from an early age everyone lived as a religious student in the house of a recognized spiritual teacher. Although the teacher imparted a great deal of practical, world-oriented knowledge, the primary subject was always spiritual life and development through spiritual practice and religious activities. Since the student remained in the teacher's house until the attainment of adulthood, brahmacharya, sexual continence, was considered a fundament requisite–so much so that the student was called a brahmachari: one who observes continence.

In the West this system was totally unknown in the Indian form, but through the centuries it was not uncommon for monasteries and convents to permit children to live there and study, some becoming monastics and others leaving and leading a secular life. The Franciscan Order had "minor seminaries" in which young boys began preparation for religious life, especially the priesthood, from a very young age. If one decided that he did not wish to eventually be a monk or priest he usually returned home and continued an ordinary course of study.

But here in the West the majority of those following Sanatana Dharma come to it as adults. They can engage in sacrifice, study, charity, and spiritual practice, but what about this factor, which the upanishad says is a requirement of dharma? Besides the general study of the basic scriptures of India, such persons will need to devote themselves to a particular form of spiritual cultivation. For example, someone can take up the study of teachings relating to a specific approach, such as the familiar paths of karma, bhakti, and jnana. They may center their attention on a particular teacher, such as Shankara, Ramanuja, Sri Ramakrishna, Vivekananda, Ramana Maharshi, Paramhansa Yogananda, Swami Bhaktivedanta, or a contemporary teacher, of which there are many. Even if a teacher is no longer in the body, through study and application of his teaching they can be his student. The "home" of a teacher is not a building or ashram, but that teacher's level of spiritual awareness. It is not easy to live in that real home, but it can and must be done. Only those who attune themselves to the teacher's consciousness are true disciples. Physical proximity of itself means nothing. In India I have seen people that lived for decades in an ashram, often personally attending on or travelling with the teacher–and many of them never really met the teacher once on the level that counts.

For all students of whatever form or situation, brahmacharya is needed. A teacher that does not tell them that right from the start is no real teacher at all.

The blest and the Blesser

> "Together, these three lead one to the realm of the blest. But he who is firmly established in the knowledge of Brahman achieves immortality."

Honesty in spiritual life is a necessity, on the side of the teacher and the student. True spiritual teaching is not a matter of marketing, of appealing to the consumer. Therefore facts that may not be palatable or comforting are always to be found wherever truth is being taught. Degenerate religion revels in adjusting and dumbing down it teachings in order to gain more adherents, and therefore more power and money. True religion always follows the fundamental principle that the seeker conforms to the teaching, not the other way around. All of us really need to get this through our heads and into our hearts–and thereby into our lives.

I say this because we see that the upanishadic sage tells us the truth about what has been commended to us: they will take us into the "realm of the blest." Now, he does not mean the earthlike "heaven" of most religions, but the realm of the wise and holy who have evolved to the point where earthly rebirth is no longer needed. They–and those who ascend there–are liberated from that bondage, but they are still subject to rebirth in the higher worlds, of which there is a seemingly infinite number. So, painless as it is, and happy as are the worlds involved in our subtle births and deaths, we are still bound and subject to departing and returning. It is a higher and happy portion of the evolutionary ladder, but still not our transcendental Home beyond the ladder for which attainment we originally came forth into relative existence. So we must assiduously engage in the sacred three in order that we may at least become freed from earthly bonds, but always keeping in mind that there is something more needed: the knowledge of (not just about) Brahman. And we should be striving for that as well. So there really should be four elements in our endeavor.

Only the knower of Brahman has immortality, for only he is freed from birth and death in all forms.

The Light Within

The Light of the Self

> "The light that shines above the heavens and above this world, the light that shines in the highest world, beyond which there are no others–that is the light that shines in the hearts of men." (Chandogya Upanishad 3:13:7) Gambhirananda: "Now, that Light which shines beyond this heaven, beyond the whole creation, beyond everything, in the highest worlds which are unsurpassingly good, it is certainly this which is the light within a person."

It is the Atma Jyoti, the Light of the Self, which is also Divinity Itself. As a student of the upanishadic wisdom through his Master, Jesus, Saint John wrote: "This then is the message which we have heard of him [Jesus], and declare unto you, that God is light." (I John 1:5) That Light is purely spiritual (Spirit, actually) beyond the light we see in this world, but which nevertheless is also a manifestation or extension of that Light, as is the entire creation. In all the worlds–and beyond all the worlds–it is the One Light that shines in, and as, all. What a glorious concept! A truth as profound as it is simple. "The Lord shall be unto thee an everlasting light, and thy God thy glory." (Isaiah 60:19) This was the Essene teaching which Jesus received even in infancy.

Original Christianity–which was identical with Sanatana Dharma–taught that the Divine Light "was the light of men.…the true Light, which lighteth every man" (John 1:4, 9) without exception. That Light cannot be alienated from us, but is ever the essence of our existence, making us "the children of light." (John 12:36) This is the real Gospel, the Good News, of real religion.

The Light that IS Brahman

This Light is transcendent because God is transcendent–and so are we! Because: "Truly has this universe come forth from Brahman. In Brahman it lives and has its being. Assuredly, all is Brahman. Let a man, freed from the taint of passion, worship Brahman alone." (Chandogya Upanishad 3:14:1a) Again Gambhirananda: "All this is Brahman. This is born from, dissolves in, and exists in That. Therefore, one should meditate by becoming calm." Really, what can–or need be–said about this incredible assertion: ALL is Brahman?

What we can consider is the final part, the practical advice, which in the Sanskrit text is only two words: *shanta upasita*. Literally, they mean: "Draw near peacefully" or: "Go near peacefully." *Upasana* means to sit or draw near, and is usually understood to mean either worship or meditation. In the Greek original of the New Testament the word translated "prayer" is *prosevki*, which also means to draw near. The Greek word translated "worship" is *proskuneo*, which has the same meaning.

The important thing to realize is that true worship and meditation are both an inner process, for God is the light that shines within each one of us, as the first verse quoted points out. So to draw near to that light we must turn within. As Jesus said: "Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you." (Luke 17:21)

The inner search must be done *shanta*–peacefully. This is a major key in yoga. All meditation must be done calmly and carefully, otherwise it will be impossible to perceive and assimilate the subtle states of awareness which meditation should produce. The mind must be as still as a mirror to really meditate, and meditation alone produces that stillness. Meditation is being described by Saint Paul when he says: "We all, with open face beholding as in a mirror the glory of the Lord, are changed into the same image from glory to glory." (II Corinthians 3:18) That is why in the book of Revelation, which Paramhansa Yogananda said was a book about yoga, it says that a "sea of glass" like a great mirror is before the throne of God, and that the saints "stand" upon it. This symbolizes the perfectly still mind of the yogi by which he experiences higher realities. (Revelation 4:6, 15:2)

The yogi's will

Now the second half of the verse we just examined: "A man is, above all, his will. As is his will in this life, so does he become when he departs from it. Therefore should his will be fixed on attaining Brahman." (Chandogya Upanishad 3:14:1b)

This is surely one of the most important statements in the upanishads. The will is the highest faculty we possess. It is higher even than the intellect, for we often say: "I won't think about that right now…" and we do not, because the will controls it. The only thing higher than the will is the Self. The will approaches closer to the Self than any other aspect of our being. This is so important, because the quality of our religion and our yoga is determined by which aspect is the basis of our belief and practice.

We have five levels or "bodies." They are: 1) the physical, material body (annamaya kosha), 2) the magnetic or bio-energetic body (pranamaya kosha), 3) the sensory mind (manomaya kosha), 4) the intelligent mind, the intellect (jnanamaya kosha), and 5) the will (anandamaya kosha). These also correspond to the five elements: earth (prithvi), water (apa), fire (agni), air (vayu), and ether (akasha) which are also the seats of the five senses–smell, taste, sight, touch, and hearing.

The will is the anandamaya kosha, which corresponds to the ether element, whose special faculty is sound (shabda), both the passive faculty of hearing and the active faculty of speech. Which is why the highest yoga is based on Sound–specifically, the highest sound: Om. Om Yoga is the way to correct and develop the will. Since we *are* our will according to the upanishad, it must be made alive through the continual japa and meditation of the Pranava, the Word of Life: Om. Only through Om can we gain mastery of the will, and thereby of ourselves. We must become Om, "the Word that is God" according to the Bhagavad Gita (7:8. "I am the sacred syllable Om." 10:25). By becoming Om, we become God–not in the absolute sense, but in the relative sense of knowing ourselves as an eternal part of God, identical in essence, even though not the Whole.

If in this life we become united to Brahman, when we leave this world we will go to Brahman. "Then Satyakama, son of Shibi, asked him [the Rishi Pippalada]: 'Venerable Sir, what world does he who meditates on Om until the end of his life, win by That?' To him, he said: 'That which is the sound Om, O Satyakama, is verily the higher and the lower Brahman. Therefore, with this support alone does the wise man reach the one or the other.'…If he meditates on the Supreme Being [Parampurusha] with the Syllable Om, he becomes one with the Light, the Sun. He is led to the world of Brahman. He sees the Person that dwells in the body, Who is higher than the highest life. …That the wise one attains, even by the mere sound Om as support, That Which is tranquil, unaging, immortal, fearless, and supreme." (Prashna Upanishad 5:1,2,5,7) "When a man leaves his body and departs,…let him take refuge in steady concentration, uttering the sacred syllable Om and meditating upon me. Such a man reaches the highest goal." (Bhagavad Gita 8:12, 13) You can't get more detailed–or more authoritative–than that.

"Therefore should his will be fixed on attaining Brahman," concludes this verse. For as Krishna said: "When a yogi has meditated upon me unceasingly for many years, with an undistracted mind, I am easy of access to him, because he is always absorbed in me." (Bhagavad Gita 8:14)

This is the way.

The Self Within

> "The Self, who is to be realized by the purified mind and the illumined consciousness, whose form is light, whose thoughts are true; who, like the ether, remains pure and unattached; from whom proceed all works, all desires, all odors, all tastes; who pervades all, who is beyond the senses, and in whom there is fullness of joy forever–he is my very Self, dwelling within the lotus of my heart." (Chandogya Upanishad 3:14:2)

Rejoicing in the Self

It can reasonably be felt that the Bhagavad Gita is more important than the upanishads because it not only embodies their teachings, it provides practical advice for their personal realization. This is also my opinion, but the upanishads are certainly indispensable for us who seek the Goal. One of their most wonderful aspects–and one that I have never heard mentioned in my nearly half a century of Sanatana Dharma study–is their marvelous ecstatic exulting in the wonder and glory of the Self. Just reading such joyful declarations produces a powerful stirring of the will towards perseverance in the divine search. This verse is one such rapturous affirmation and well worth our savoring carefully.

The Self, who. The Self is a Who, NOT a What. That is, the Self is a conscious Person–or more accurately a person who IS consciousness itself. Of course, the Self–individual or Universal–is not the ego, a conditioned personality, but a changeless consciousness. It is certainly true that the Self is not "personal" or even a "person" in the way we know those terms. It is a transcendent reality, of one essence with the Absolute Reality. But it is Conscious and It is Real. This is bedrock truth. Countless ages of realization are behind this principle. We may not understand it fully or flawlessly, but that is only our human limitation. IT is Eternal Truth. That is the truth being presented in this verse, a truth that brings profound joy to those who realize it. It is said that Shiva sits immersed in the Self, but that sometimes he arises and dances, singing: "O! Who I am! Who I am!"

Is to be realized. We REALIZE the Self, we do not "find" It because it is ever present–It is us. That is, we enter into and experience our eternal nature. We have always had it, but have lost touch with it. There is nothing to reach out for; rather we need to regain perception of it. It is more "here and now" than anything else, because It IS the Here and Now. It is only a matter of seeing, of experiencing It–and not as an object but as the Subject. Ultimately, it is beyond description, but what can be said is glorious.

By the purified mind. "Mind" does not mean the sensory mind (manas), or even the intellect (buddhi), but the principle of consciousness itself (prajna). The simile of a mirror is very apt here. Covered with thick dust and dirt, the mirror is no more than a lump of earth or a slab of wood. But the more the debris is removed, the more things are seen on its surface, until it shines forth in its reflective nature. In the same way our consciousness–or rather the "glass" that covers it–must be cleansed so there is no obstruction to our perception of the Self. That is why Jesus said: "Blessed are those that are pure (*katharos*: clean, clear, pure) at the center of their being (*kardia*: heart, core, center), for they shall see God." (Matthew 5:8) And Saint John said: "Every man that hath this hope in him purifieth himself, even as he is pure." (I John 3:3) The path of this necessary purification is fully outlined in the Yoga Sutras (Yoga Darshan) of Patanjali.

And the illumined consciousness. The Self is consciousness that is swayam prakash–self illumined. That is, Its very nature is Light (Jyoti). By Its presence it illuminates all its upadhis–Its various bodies. Being Life as well as Light, it also makes them "live" through Its nearness to them, just as the presence of Brahman makes the worlds "alive." But it, too, is illumined and enlivened by its essential unity with the Supreme Light, the Supreme Life: Brahman. So it both illumines and is illumined.

Whose form is light. The word Form should really be in quotes, for neither Brahman nor the Atman have a form in the way that is understood in relative existence. Their nature is Light, and although they are inaccessible to the senses, in a mysterious way they can be perceived or intuited as Light. I once heard a great yogi of India speaking of how it was possible to "see" the Self as a blinding light that soothed rather than burned the eyes. "Suppose a thousand suns should rise together into the sky: such is the glory of the Shape of Infinite God." (Bhagavad Gita 11:12)

Whose thoughts are true. Actually, the word is *satyasankalpa*, which means a lot more than "true thoughts." For after all, God does not have thoughts, because He has no mind–and the same is true of the Self. A being that *knows* does not need to *think*–actually cannot think. Sankalpa means an act of will, resolution, or intention. This is the nearest we can get to some idea of the movement of consciousness that takes place when God wills or determines something. So we will have to leave it there. Whatever it may be in the consciousness of Brahman, the upanishad assures us that it is always Sat–absolutely true or real. True, in the sense that it is in total keeping with the nature of Brahman; real, in the sense that is always results in something. "So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." (Isaiah 55:11)

Who, like the ether, remains pure and unattached. This divine Self is said to be akashatma, which Shankara defines as: "one whose nature is like that of space…all pervasive, subtle, and free from form." Just as the sky contains suns, planets, atmosphere, clouds, smoke, and suchlike, yet is utterly untouched and unaffected by them, so the Self is free from any effects from its continuous rebirths and their experiences. The Self has no karma or conditionings, and so is like the ether at all times.

From whom proceed all works. It is a fundamental tenet of the upanishads and the Gita that the Self never acts. So when the upanishad uses the term sarvakarma–"all karma"–it is to be taken in the context of Sankhya, the philosophy behind them. Sankhya declares that all action takes place only through the proximity of the Self. That the energy bodies (prakriti) in which the Self is encased are like the iron that is heated and expands through the nearness of fire, or like the globes so popular at state fairs in which the little flags rotate because of light shining on them. So all actions occur through the presence of the Self, but are not done by the Self.

All desires. All movements of will or intention (the higher nature of "desire") are made possible by the Self, by Its transforming influence. But, as with action, the Self does not produce them.

All odors, all tastes. The same is true of the senses and the impressions they convey to the mind. The Self causes them to function and be perceived–again, not through actually "making" them happen, but through simply being there. The prime idea in these three phrases is that all "life" takes place through the Self being present. The Self does not "live" in a relative sense, but is the "life-giver" in the ultimate sense. This is but part of Its wonder.

Who pervades all. This underscores what has just been said. It is the all-pervasive Presence of the Self that causes all phenomena to occur.

Who is beyond the senses. This is said over and over in the scriptures, but it is put here within the context of the realization of the Self. We must turn inward to find the Self, and in that turning we must get beyond the senses. Those who are finding God do not abound in visions, chills, levitations, revelations, surging of energies, cataclysmic experiences, sweepings of emotions, and all such that are nothing but distractions that can NEVER lead to Reality. All phenomena must be left far behind, and we must "walk in the sky" that is free of all clouds–we must expand into consciousness that is free from all types of "experience" and even "existence" in the relative sense. For centuries people have amused themselves with "mystical" experiences and phenomena, remaining ignorant and earthbound despite their psychic powers and aura of "holiness." We must seek for the One. And to do that we must abandon the Many.

In whom there is fullness of joy forever. If we could only get this truth through our heads and into our hearts! In God alone is the perfection of happiness, love, peace, and all goodness–and in nothing or nowhere else. It is, however, not enough to momentarily touch or enter the joy of the Self. We must be established in It. By that I mean we must totally enter into It, encompass that Consciousness and be encompassed by It. When this is done, our realization is permanent. It will never be lost or diminished in any way. In the Bible this is spoken of as entering or possessing our "inheritance." It is forever.

He is my very Self. Although we identify with so much from life to life, this which the upanishads have so carefully described is our true Self, and that alone should be our identity. This is made possible through the realization of the Self–not intellectually, but as a state of eternal Being.

Dwelling within the lotus of my heart. Since the Self is there, in the depths of our being: "Only that yogi whose joy is inward, inward his peace, and his vision inward shall come to Brahman and know Nirvana." (Bhagavad Gita 5:24)

The all-encompassing Self

"Smaller than a grain of rice is the Self; smaller than a grain of barley, smaller than a mustard seed, smaller than a canary seed, yea, smaller even than the kernel of a canary seed. Yet again is that Self, within the lotus of my heart, greater than the earth, greater than the heavens, yea, greater than all the worlds." (Chandogya Upanishad 3:14:3)

The Atman transcends time and space, is always beyond them. Consequently the Self cannot really be described as large or small. It is beyond such dualities, and beyond any attempt at measurement. Why, then does the upanishad say what has just been cited? It is indicating to us that there is nothing which is not pervaded by the Self–there is nothing so small or so large that it is "outside" of the Self. Rather, the Self encompasses all relative being as well as the absolute. However large or small something may be, the Self is present within it to the fullest degree.

("The kernel of a canary seed" is not a reference to bird seed, but to the Shyamaka seed that is extremely small and its kernel is infinitesimal.)

The Self encompasses all worlds–all levels of creation. In modern times we know that the physical universe is beyond all conception, it is so vast. Even so, the Self is much greater. But this is true only because It is part of the Supreme Self Who spoke through Krishna to Arjuna, saying: "But what need have you, Arjuna, to know this huge variety? Know only that I exist, and that one atom of myself sustains the universe." (Bhagavad Gita 10:42)

The Self is within our heart, and within that Self is contained all the worlds. So we carry Infinity within ourselves. No wonder the pinnacle of the spiritual quest is called self-realization.

The great summing-up

Now the upanishad wraps and sums it all up, saying: "He from whom proceed all works, all desires, all odors, all tastes; who pervades all, who is beyond the senses, and in whom there is fullness of joy forever–he, the heart-enshrined Self, is verily Brahman. I, who worship the Self within the lotus of my heart, will attain him at death. He who worships him, and puts his trust in him, shall surely attain him." (Chandogya Upanishad 3:14:4a) It is those who "worship" the Self by constantly being intent on the Self through the inward focusing of their japa and meditation of Om, that will shed all false identities and enter into the truth of the Self–if not in this life, then at the time of leaving the body and ascending into higher consciousness.

Even the upanishads recognize the value of citing spiritual authorities, for the second half of this verse says: "Said the seer Sandilya: At the moment of death a knower of Brahman should meditate on the following truths: *Thou art imperishable. Thou art the changeless Reality. Thou art the source of life.*" (Chandogya Upanishad 3:14:4b) This is possible for those who have made Self-knowledge the central and paramount factor of their life's work. Those who have come to know the Self through profound meditation and constant remembrance of Om, will then know that they are imperishable, changeless, and Life itself.

Krishna

Then a most interesting statement is made: "This highest knowledge, the knowledge of Brahman, having drunk of which one never thirsts, did Ghora Angirasa teach to Krishna, the son of Devaki." (Chandogya Upanishad 3:17:6) By this we know that Krishna himself is the embodiment of the upanishadic wisdom, and was therefore qualified to give the teachings of the Bhagavad Gita, which has been called the cream and the essence of the upanishads.

Satyakama

Now we come to a very interesting part of the Chandogya Upanishad which consists of stories of seekers who came to know Brahman.

A feature that will seem odd to Western readers is the instruction of some of the seekers by animals and even by the forces of nature. Any explanation I might give is purely speculative and not worth much, but here they are:

1. The accounts are simply symbolic parables, the animals and nature forces symbolizing powers within the yogis.
2. These are not actual events, but dreams which the yogis had–this, too, is a matter of symbolism.
3. They are intuitions occurring to the yogis as they pondered the animals and the natural forces, wanting to understand the ideas behind them–for the universe is entirely ideational in nature. I do not think that any of these are very satisfactory, so I prefer to just focus on the spiritual

> teaching and let the rest go by, the way we crack the shell and throw it away, keeping the nut inside which is nourishing. One thing is, evident, though, the pure-hearted will be instructed by other means if human teachers fail to do so (or even be available).

Truthfulness (satya), a foundation of yoga, is taught here in the story of Satyakama.

A case of identity

> "One day the boy Satyakama came to his mother and said: 'Mother, I want to be a religious student [brahmachari]. What is my family name [gotra]?' 'My son,' replied his mother, 'I do not know. In my youth I was a servant and worked in many places. I do not know who was your father. I am Jabala, and you are Satyakama. Call yourself Satyakama Jabala.'" (Chandogya Upanishad 4:4:1, 2)

This is no small thing. At the time of Satyakama it was essential for the teacher (acharya) to know the caste of the student, for the instruction given was according to the student's caste so as to prepare him for his distinctive life within the society of that era. In this way children were prepared to live the life of Brahmin priests and teachers, Kshatriya administrators and warriors, and Vaishya artisans and merchants. (Shudras–servants–were not accepted in the schools, since education was deemed pointless for their mode of life.) It is true that in very ancient times a student's caste was finally determined during his education, according to his aptitudes and inclinations, but he started out being considered of the caste of his parents. Later caste was solely a matter of heredity. Whichever era this story took place in, the father's caste had to be known.

Complicating the whole thing was the matter of gotra. Gotra means clan, family, or lineage, and all the castes were divided in gotras. This, too, could determine what the student would be taught, because different gotras had their own dharma shastras–scriptures which set forth the social and religious rules for members of that gotra. Sometimes these texts governed such minutiae as the student's style of hair, mode and color of clothing, and even the type of wood their staff should be made of and how long it should be. Those born completely outside such a system may consider this all meaningless complications, but it was not so at the time the upanishad was written, and we should realize the seriousness of all this, even if we do not feel the same way.

Anyhow, Satyakama needed to know his caste and his gotra. Since his mother was a servant, a Shudra, he "should" not be accepted anyway, and on top of it he was illegitimate–a total bar to assimilation by society on any level, including education. But Satyakama thirsted for knowledge, and with the single-minded intent of a child dared to approach the great sage Gautama, something even those of highest caste might hesitate to do.

Truth

> "Thereupon the boy went to Gautama and asked to be accepted as a student. 'Of what family are you, my lad?' inquired the sage. Satyakama replied: 'I asked my mother what my family name was, and she answered: "I do not know. In my youth I was a servant and worked in many places. I do not know who was your father. I am Jabala, and you are Satyakama. Call yourself Satyakama Jabala!" I am therefore Satyakama Jabala, sir.' Then said the sage: 'None but a true Brahmin would have spoken thus. Go and fetch fuel, for I will teach you. You have not swerved from the truth.'" (Chandogya Upanishad 4:4:3,4)

Here we see that character, composed of karma and samskara, was the basis for caste in the upanishadic age. Truthfulness is a prime trait of a Brahmin, as is indicated here. Though Prabhavananda translates:

"None but a true Brahmin would have spoken thus," the literal meaning is: "A non-Brahmin will not be able to say this." This is extremely powerful, for it not only indicates that a true Brahmin is in such a purified state that it is impossible for him to not speak the truth–and speak it fully–it also indicates that a Brahmin will not have the egoity that would prevent him speaking truthfully and plainly regarding himself in all aspects of his life. For him there is no ego-based shyness or embarrassment of any sort. A Brahmin will never seek to hide anything about himself by speech or silence. As yogis we must seek to be perfect Brahmins.

The realization

Now I will summarize what is a rather wordy and sometimes obscure text. (You can read it yourself in 4:4:3 to 4:8:1-4, and you will see what I mean.)

Satyakama, at the instruction of his guru, Gautama, lived some years in the forest. During that time, from various sources he learned in stages that the entire cosmos is a manifestation of Brahman, though only a "particle" of Brahman. Even though I say he "learned" this, it was not learning in the ordinary, intellectual sense. Rather it was direct experience gained in the depths of meditation. Thus Satyakama KNEW Brahman, and KNEW Brahman was manifesting as all the worlds, and at the same time transcending them all.

The return

> "At last the youth arrived at the home of his master and reverently presented himself before him. As soon as Gautama saw him, he exclaimed: 'My son, your face shines like a knower of Brahman. By whom were you taught?' 'By beings other than men,' replied Satyakama; 'but I desire that you too should teach me. For I have heard from the wise that the knowledge that the teacher imparts will alone lead to the supreme good.' Then the sage taught him that knowledge, and left nothing out." (Chandogya Upanishad 4:9:1-3)

This reminds us of the radiant Buddha walking down the road after his enlightenment. Like Gautama, a Brahmin met him and also saw the divine radiance and asked him: "Who are you?" Continuing to walk on, Buddha simply said: "I am awake."

Although he possessed the perfect knowledge of Brahman (Brahmajnana), Satyakama wisely asked that Gautama should teach him. For he knew that his perceptions might be either incorrect or incomplete, and he wanted to check them by hearing from the lips of an enlightened Master. This is the way of the wise; they are always aware that they may not have perfect knowledge or experience. It is only the ignorant that insist they know the truth and have no need of testing. As Dion Fortune remarked in one of her books, those who are deluded will hysterically insist on the veracity of their "revelations," even being violent verbally and physically in defense of those delusions. On the other hand, a person who has had valid experiences and garnered true wisdom from them will speak of such things very apologetically–even hesitantly–frequently commenting that they realize their experiences may be delusions or they may be mistaken in their understanding of them even if they are real. Because of his sobriety and humility Satyakama was worthy (and capable) of being instructed fully in the wisdom of the sages (rishis). And so he was.

Such is an ideal spiritual aspirant.

Upakosala

Now we come to the story of another student:

> "Upakosala dwelt as a student in the house of Satyakama for twelve years. Though the teacher let other disciples return to their homes after they had been duly taught the way of truth, Upakosala was not allowed to depart. The wife of Satyakama entreated her husband to finish teaching him in order that he might go home like the rest, but Satyakama not only refused to do so but went off on a journey. At this Upakosala was so sad and sick at heart that he could not eat. The teacher's wife plied him with food, and in everything treated him with tender affection, but to no avail. At last the boy cried out to her: 'O mother, my heart is still so impure; I am too unhappy to eat!'" (Chandogya Upanishad 4:10:1-3)

The mind of Upakosala

Satyakama did not let Upakosala return home because he had not learned all that was necessary for leading a fully dharmic life according to the scriptural precepts. It is interesting that Upakosala does not consider that his failing is an academic one, but rather one of interior disposition. This shows his fundamental worthiness. "My heart is still so impure" is a misleading translation. The text actually says: "In this person there are these many desires which tend towards many things–I am filled with them." (He spoke in the third person because he was objective in analyzing himself. This indicates his lack of egotism.)

This reminds us of the following from the life of Jesus: "He entered into a certain village: and a certain woman named Martha received him into her house. And she had a sister called Mary, which also sat at Jesus' feet, and heard his word. But Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me. And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things: But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her." (Luke 10:38-42)

Upakosala understood this (and Jesus must have studied this upanishad in India), realizing that although desires may not be negative or foolish, yet they pull us in many directions, whirling us around and confusing our minds and depleting our life energies. *Only when the mind is fixed on the One can the many be safely attended to.*

Why…

Why did the sage leave this boy to his sorrow? Those who see with earthly eyes and think only earthly thoughts often accuse the saints of being heartless or even cruel. But they know what they are doing, and are aware that their actions are needed. When Jesus told his disciples that he would be leaving them, they were unhappy. So he said: "Because I have said these things unto you, sorrow hath filled your heart. Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you." (John 16:6,7) Vivekananda once commented: "A man harms his disciples by staying too long with them," for they do not develop the independence needed to pursue spiritual life. Swami Sivananda often sent his disciples away to engage in spiritual practice or spiritual work. Even at the time of his leaving this world, few "old" disciples were present.

There was a man who very much wanted spiritual instruction from one of Sri Ramakrishna's disciples, but that man sent him to another disciple, who sent him to still another–and that one refused him, too. Becoming very upset, even angry and bitter, the man left Calcutta and returned home. That very night he awoke, feeling that someone was in his room. Indeed there was: Sri Ramakrishna himself in living, physical form! He touched the man, blessing him, and gave him spiritual instruction. The next time that man saw one of his "refusers," he was told: "We knew you were destined to receive personal instruction from Thakur himself; that is why we did not teach you ourselves.”

The teaching

And so it was with Upakosala. Through a voice from the sacred fire Brahman became his teacher. Here is how:

> “Then a voice from out the fire which he was tending said: ‘This life is Brahman. The sky is Brahman. Bliss is Brahman. Know thou Brahman!’ ‘I know that life is Brahman,’ replied Upakosala. ‘But that the sky is Brahman, or that bliss is Brahman, I do not know.’ Again came the voice from out the fire, this time explaining that by sky was meant the lotus of the heart, wherein dwells Brahman, and that by bliss was meant the bliss of Brahman. ‘Both,’ said the voice, ‘refer to Brahman’; and, continuing, it taught Upakosala thus: ‘Earth, food, fire, sun–all these that you worship–are forms of Brahman. He who is seen in the sun–that one am I. He who dwells in the east, in the north, in the west, and in the south, he who dwells in the moon, in the stars, and in water–that one am I. He who dwells in the sky and makes the lightning his home–that one also am I. Know well the true nature of the world that it may never do you harm.’ Thereupon the fire, which had been only an earthly fire with which to prepare sacrifices, assumed a new aspect, and became the Lord himself. The earth was transformed; life was transformed; the sun, the moon, the stars, the lightning–everything was transformed, and deified. And thus it was that to Upakosala the true nature of all things was revealed.” (Chandogya Upanishad 4:10:4,5; 4:11:1,2; 4:12:1, 2; 13:1, 2; 14:1)

This is thoroughly clear, and needs no comment, except to say that here we see the nature of enlightenment as a total transformation of perception. And that is one of the greatest teachings of this upanishad.

The final words

> “In due time Satyakama returned home. When he saw Upakosala, he said: ‘My son, your face shines like one who knows Brahman. Who has taught you?’ ‘Beings other than men,’ replied Upakosala. Then said Satyakama: ‘My son, what you have learned is true. True also is this that I teach you now. Lo, to him who knows it shall no evil cling, even as drops of water cling not to the leaf of the lotus: He who glows in the depths of your eyes–that is Brahman; that is the Self of yourself. He is the Beautiful One, he is the Luminous One. In all the worlds, forever and ever, he shines!’” (Chandogya Upanishad 4:14:2 3; 4.15:1,4)

Nothing more can or need be said.

Svetaketu

Now we come to the best known and most valued section of the upanishads: the story of Svetaketu and his learning about Brahman–and also his own Self. Prabhavananda has wisely condensed the narrative as it contains a great deal of repetition which at one time in India was considered high literary style (as the Pali Sutras of Buddhism show).

Learning that was ignorance

> “When Svetaketu was twelve years old, his father Uddalaka said to him, ‘Svetaketu, you must now go to school and study. None of our family, my child, is ignorant of Brahman.’” (Chandogya Upanishad 6:1:1)

What a blessed time it must have been when education was aimed at the attainment of Brahmajnana!

> "Thereupon Svetaketu went to a teacher and studied for twelve years. After committing to memory all the Vedas, he returned home full of pride in his learning." (Chandogya Upanishad 6:1:2)

Yes, yes, yes, we all have read over and over that the Vedas are the basis of Sanatana Dharma, and that "belief in the Vedas" makes one a Hindu. But this is not the perspective of the upanishads or the Bhagavad Gita. Vedic study is constantly being decried by them as worthless–so what does that say about the Vedas? (Which, by the way, are said to be three, not four.) Just calling them Shabda Brahman–the Sound Brahman–does not make them so. (Anyhow, anyone who reads the upanishads and Gita knows that OM is the Shabda Brahman!) In the same way in the Bible we find the prophets, including David in the Psalms, denouncing the ways of the Law and deriding those who follow it. (The Essenes declared that the Law, the Torah, had been corrupted and brought into line with the ways of the ignorant religions of the nations which surrounded and intimidated Israel.)

However we may look at the question, there is no doubt that twelve years of Vedic study had left Svetaketu both ignorant and arrogant.

> "His father, noticing the young man's conceit, said to him: 'Svetaketu, have you asked for that knowledge by which we hear the unhearable, by which we perceive the unperceivable, by which we know the unknowable?' 'What is that knowledge, sir?' asked Svetaketu." (Chandogya Upanishad 6:1:3)

Here we have three words: *Ashrutam, amatam, and avijnatam* that are most important. Ashrutam means "the unheard," amatam means "the unthought" or "the unconceived," and avijnatam means "the unknown." They also mean "the unhearable," "the unthinkable," and "the unknowable." These are epithets of Brahman, the Absolute Being. Not only do we not at this moment hear, think of, or know Brahman, we *cannot* do so–not through the mind, that is. But we can know Brahman directly at the core of our Self. When we go beyond the usual perceptors into the Knower…then we will hear without hearing, think without thought, and know without knowing. For it it will be a matter of BEING alone. In other words, we must be yogis.

THE knowledge

> Uddalaka now tells Svetaketu: "'My child, as by knowing one lump of clay, all things made of clay are known, the difference being only in name and arising from speech, and the truth being that all are clay; as by knowing a nugget of gold, all things made of gold are known, the difference being only in name and arising from speech, and the truth being that all are gold–exactly so is that knowledge, knowing which we know all.'" (Chandogya Upanishad 6:1:4-6)

This is pretty straightforward, but it has an interesting implication. Uddalaka says that if we know one lump of clay or one nugget of gold we will know all clay and gold. The Self (Atman) and Brahman are absolutely one, yet the Self is limited in Its scope, whereas Brahman is limitless–and willing to share that limitlessness with us. Therefore the way to know the Paramatman, Brahman, is to know the Jivatman, the individual Self. Once we know the part we know the Whole. There is more to it than this, because in that knowing we participate in the infinite Being of Brahman. This is a matter of yoga and beyond the scope of language to express or explain. That is why the Kena Upanishad says: "He truly knows Brahman who knows him as beyond knowledge; he who thinks that he knows, knows not. The ignorant think that Brahman is known, but the wise know him to be beyond knowledge." (Kena Upanishad 2:3)

In response Svetaketu says:

> "'But surely those venerable teachers of mine are ignorant of this knowledge; for if they had possessed it, they would have taught it to me. Do you therefore, sir, give me that knowledge.' 'Be it so,' said Uddalaka." (Chandogya Upanishad 6:1:7)

The ONE

> "'In the beginning there was Existence, One only, without a second. Some say that in the beginning there was nonexistence only, and that out of that the universe was born. But how could such a thing be? How could existence be born of non-existence? No, my son, in the beginning there was Existence alone–One only, without a second." (Chandogya Upanishad 6:2:1,2)

In the beginning–and evermore–there was SAT: Existence; Reality; Being: Brahman, the Absolute, Pure Being. And this Sat was *ekam, evam, adwityam*: one only, without a second. This Absolute Unity is all that ever has been or that can ever be. This is a major principle of Sanatana Dharma, one that is not easy to always keep in mind since we find ourselves immersed in the experience of duality. But when through self-purification and the practice of yoga we sweep aside this delusive curtain we will see the One and know It within our own Self (atman) as its inmost essence. The Sat is always One, not one among many, and is absolutely indivisible. Duality cannot arise in It to any degree.

This being so, Uddalaka warns Svetaketu away from the mistaken idea that there was an original Nothing from which came Something. Certainly, Brahman is No Thing, but that is a far cry from Nothing. Rather, it is Everything. This is important to us for two reasons. First, if originally there was nothing, then when we return to our primal state we will be annihilated, "become" nothing. And, indeed, there are those who believe and even yearn for this. But it is not so. Second, for us raised in Western religion, it points out the absurdity of the theological principle that God created the world *ex nihil*–from nothing.

Since this second proposition is merely an intellectual perception, it is not particularly negative, but the first one is, for it deludes us as to what our ultimate state is meant to be. And it is perfectly possible to enter into an empty, jada state of unconscious inertia that can be mistaken for Nirvana, that is often wrongly translated "annihilation" or "extinguishment."

The "Many"

> "He, the One, thought to himself: Let me be many, let me grow forth. Thus out of himself he projected the universe; and having projected out of himself the universe, he entered into every being. All that is has its self in him alone. Of all things he is the subtle essence. He is the truth. He is the Self. And that, Svetaketu, THAT ART THOU. 'Please, sir, tell me more about this Self.' 'Be it so, my child.'" (Chandogya Upanishad 6:2:3a; 6:3:2; 6:8:7)

This is extremely important. Brahman did not "create" anything: It projected everything out of Its own being–and not as a separate entity, for It is within every thing as its sole Reality, as its Self, as its subtle Essence.

You might be interested to know that this was the original teaching of Christianity. In the New Testament the word translated "made" in speaking of the origin of the universe is *ginomai*, which means to be generated–not made from nothing. It also means to arise or be assembled from something already existing. The expression "only-begotten" is *monogenis*, coming from the same root word. In

The Apostolic Constitutions, one of the earliest liturgical texts of Christianity, God is said to have "brought forth all things as from a treasure house"–not from nothing.

After saying all these amazing things, Uddalaka enunciates the highest wonder: *Tat Twam Asi*: THOU ART THAT. This is the pinnacle of the Upanishads–of all the wisdom scriptures of India. This awesome truth that behind and beneath it all, including our own Self, is THAT, is Brahman. "Of all things he is the subtle essence. He is the truth. He is the Self."

Svetaketu asked to hear more. In a sense there was no more, but there could be more affirmations of the single truth. So:

The unknowing

> "As the bees make honey by gathering juices from many flowering plants and trees, and as these juices reduced to one honey do not know from what flowers they severally come, similarly, my son, all creatures, when they are merged in that one Existence, whether in dreamless sleep or in death, know nothing of their past or present state, because of the ignorance enveloping them–know not that they are merged in him and that from him they came. Whatever these creatures are, whether a lion, or a tiger, or a boar, or a worm, or a gnat, or a mosquito, that they remain after they come back from dreamless sleep. All these have their self in him alone. He is the truth. He is the subtle essence of all. He is the Self. And that, Svetaketu, THAT ART THOU. 'Please, sir, tell me more about this Self.' 'Be it so, my son.'" (Chandogya Upanishad 6:9:1-4)

All of us in relative existence are enveloped in ignorance. That should not be hard to accept! But whatever the background or past of any sentient being, of whatever level, in dreamless sleep and death they all return to Brahman. But their enveloping ignorance prevents them from knowing Where they are, the way a submarine keeps those inside from being wet. So they are not enlightened in any way, though so close to the Light from Whence they came. Although in that state they have no self-concept, no identity with their present level of evolution, when they awake from sleep or return from death to rebirth, they find themselves in the form that corresponds to their inner development. And of course they immediately get lost in the dream and start wandering around, never really coming to rest anywhere. Yet at all times they are within Brahman and ARE Brahman.

Svetaketu wants more, so his father repeats what he has said from another angle.

> "The rivers in the east flow eastward, the rivers in the west flow westward, and all enter into the sea. From sea to sea they pass, the clouds lifting them to the sky as vapor and sending them down as rain. And as these rivers, when they are united with the sea, do not know whether they are this or that river, likewise all those creatures that I have named, when they have come back from Brahman, know not whence they came. All those beings have their self in him alone. He is the truth. He is the subtle essence of all. He is the Self. And that, Svetaketu, THAT ART THOU. 'Please, sir, tell me more about this Self.' 'Be it so, my child.'" (Chandogya Upanishad 6:10:1-3)

No comment needed.

Svetaketu asks for more.

The all-pervading Source

> "If someone were to strike once at the root of this large tree, it would bleed, but live. If he were

> to strike at its stem, it would bleed, but live. If he were to strike at the top, it would bleed, but live. Pervaded by the living Self, this tree stands firm, and takes its food; but if the Self were to depart from one of its branches, that branch would wither; if it were to depart from a second, that would wither; if it were to depart from a third, that would wither. If it were to depart from the whole tree, the whole tree would wither. Likewise, my son, know this: The body dies when the Self leaves it–but the Self dies not. All that is has its self in him alone. He is the truth. He is the subtle essence of all. He is the Self. And that, Svetaketu, THAT ART THOU. 'Please, sir, tell me more about this Self.' 'Be it so.'" (Chandogya Upanishad 6:11:1-3)

Everything is alive, but only because the Living Self, Brahman, inhabits it. If that Presence is withdrawn, then death results. Therefore when the Self leaves the body, the body dies, but not the Self. Yet see how backwards we are in the West. We think that it is being in the body that makes a person alive, that when they leave the body they die. Absolutely backwards! Not only that, we continue to treat the body as the person, dressing it up, putting makeup on it, fixing its hair and putting in in a satin-lined box and mourning over it. Even crazier, we will first have drained out its blood and pumped formaldehyde into it. Then we put the box in a concrete box in a grave and pile dirt on top of it, heap flowers on it, and leave. But we keep coming back to "visit" the "dead" with more flowers and even talk to the body as though it were the still-living person who has long ago departed from the body. Now, if that is not insane, tell me what is? And it is not only sanctioned by our stupid religions, it is encouraged by them, especially those that disdain prayers for the departed. Spot the looney.

More, says Svetaketu.

The subtle Essence

> "Bring a fruit of that Nyagrodha [Banyan] tree."
>
> "Here it is, sir."
>
> "Break it."
>
> "It is broken, sir."
>
> "What do you see?"
>
> "Some seeds, extremely small, sir."
>
> "Break one of them."
>
> "It is broken, sir."
>
> "What do you see?"
>
> "Nothing, sir."
>
> "The subtle essence you do not see, and in that is the whole of the Nyagrodha tree. Believe, my son, that that which is the subtle essence–in that have all things their existence. That is the truth. That is the Self. And that, Svetaketu, THAT ART THOU. 'Please, sir, tell me more about this Self.' 'Be it so.'" (Chandogya Upanishad 6:12:1-3)

This is easily understood. What I would like to point out is the fact that Uddalaka says "the whole of the Nyagrodha tree" is in the Divine Essence. It is not part in and part out, as we think in the West, believing that part of us is material and part is spirit, or that part of us lives in this world and part of us in the spiritual world. These distinctions are products of ignorance. There is only The ONE. At all times.

In response to Svetaketu's request, Uddalaka produces another object lesson.

> "Put this salt in water, and come to me tomorrow morning."
>
> Svetaketu did as he was bidden. The next morning his father asked him to bring the salt which he had put in the water. But he could not, for it had dissolved. Then said Uddalaka:
>
> "Sip the water, and tell me how it tastes."
>
> "It is salty, sir."
>
> "In the same way," continued Uddalaka, "though you do not see Brahman in this body, he is indeed here. That which is the subtle essence–in that have all things their existence. That is the truth. That is the Self. And that, Svetaketu, THAT ART THOU. 'Please, sir, tell me more about this Self,' said the youth again. 'Be it so, my child.'" (Chandogya Upanishad 6:13:1-3)

For some reason Prabhavananda did not translate this fully. In the original text Uddalaka asks Svetaketu to taste the water from the top, the middle, and the bottom of the bowl. Each time he finds it salty. The idea is that Brahman pervades the entire field of relative existence, AS that field. And we are That.

Yes. Svetaketu wants to hear more.

Teaching needed

> "As a man may be blindfolded, and led away, and left in a strange place; and as, having been so dealt with, he turns in every direction and cries out for someone to remove his bandages and show him the way home; and as one thus entreated may loose his bandages and give him comfort; and as thereupon he walks from village to village, asking his way as he goes; and as he arrives home at last–just so does a man who meets with an illumined teacher obtain true knowledge. That which is the subtle essence–in that have all beings their existence. That is the truth. That is the Self. And that, O Svetaketu, THAT ART THOU. 'Please, sir, tell me more about this Self.' 'Be it so, my child.'" (Chandogya Upanishad 6:14:1-3)

The teaching here is of major import. We can know we are blind and lost and need to see and go back home, but it stops there. We have to be made to see and shown the way. This can only happen when we find the teachings of enlightened Masters. If we can meet such a Master face-to-face, our good fortune is incalculable. Over forty years have passed since I received the blessing and wisdom of the first Masters of my acquaintance, and some decades since the last one spoke with me. Yet those memories are my heart's rosary which I can go over and vividly return in memory to those days. I do not have to believe books: I have seen living embodiments of Sanatana Dharma and listened to their words, many of them addressed personally to me. However, I have spent many, many more hours reading the printed teachings of some of those great Masters, and many more Masters that I have only "met" in books.

However the teachings come to us, it is the application that matters. I saw a lot of do-nothings circulating around the Masters who just played groupie until the Master died and then they wasted their time grieving over the loss of something they never really had, and waiting for the Master to "give the green light" (a quote from one of them) so they could die and go to the Master's "loka" and be with him forever. Small chance! They were not really with the Master in life, so why in death?

What I want to assure you is that truth is always truth. If you learn mathematics from a teacher or a book it is the same. Further, this upanishadic simile does not inculcate the guru-disciple enslavement that is considered so essential for enlightenment. Yes, one person did take away the bandage and point out the way, but notice that "thereupon he walks from village to village, asking his way as he goes." So he has many teachers, not just one. And it should be the same with us. "Loyalty" to a single teacher should not be a blindfold on the eyes of our soul. All Masters are living, and as Yogananda said, we should realize that all Masters are one and not make differences between them. (He is speaking of Masters, though, not just teachers.)

Ultimately, even the teachers are just the mouthpieces of Brahman, of our own ultimate Self.

At his request, Svetaketu now receives one last instruction.

Forgetting and remembering

> "When a man is fatally ill, his relations gather round him and ask, 'Do you know me? Do you know me? Now until his speech is merged in his mind, his mind in his breath, his breath in his vital heat, his vital heat in the Supreme Being, he knows them. But when his speech is merged in his mind, his mind in his breath, his breath in his vital heat, his vital heat in the Supreme Being, then he does not know them. That which is the subtle essence–in that have all beings their existence. That is the truth. That is the Self. And that, O Svetaketu, THAT ART THOU." (Chandogya Upanishad 6:15:1-3)

When we merge with Brahman in Mahasamadhi–the great exit of death–then all that we "knew" and believed in is nothing to us: only Brahman remains for us to know and identify with. The long journey is over, Reality gained at last. All that was enslaving and misery-producing, all the trivia and folly of relativity, is over forever. No return engagement! No return trip ticket! Home at last; home forever. Home in Infinity; Life to a degree undreamed of by us for ages beyond calculation. For the final time we close our external eyes to open the eye of spirit. My grandmother asked me to have a song entitled "We'll Say Goodnight Here, But Good Morning Up There" sung at her funeral. It certainly is "night" here and eternal "morning" in God. But attaining it is not so simple as the song implies. Nevertheless, one day–beyond all time–it will happen to us all. Then we will really know: That which is the subtle essence–in that have all beings their existence. That is the truth. That is the Self. And THAT ART THOU."

The Essence of the Mind and Prana

Sometimes the longer upanishads branch off from the central subject and explore a byway or two. This happened in the preceding dialogue between Uddalaka and Svetaketu. Uddalaka began expounding the origin of various components of the human being, including the mind, the manas, which is the sensory mind, the field of energy which conveys the impressions of the sensory impulses of the brain. It is part of our astral bodies, but since it consists of the grossest of astral substance, it is integrated, even interlaced, with the material body and brain. According to Uddalaka the energy of the mind is derived from the physical body. Here are his words:

> "Food, when eaten, becomes divided into three parts. What is its grossest ingredient, that becomes feces; what is the middling ingredient, that becomes flesh; and what is the subtlest ingredient, that becomes mind." (Chandogya Upanishad 6.5.1,2)

From this we see how important diet is, for the very substance of the mind is the essential energy of the food we eat. For that reason we must be careful both as to what we eat and what its vibration might be.

For example, we should avoid meat, fish, eggs, alcohol, nicotine, and mind-influencing drugs–that should be obvious to the yogi. But we must also be careful about the vibration of acceptable food, for if it is a vehicle of negative vibrations it will be poisonous to the mind. When food is cooked or handled, the vibrations of the cook and the handler enter into it, for cooked food is very receptive to vibrations. Usually a prayer or blessing will neutralize any negative energies attached to food, but not always, especially if the cook or handler were mentally disturbed. Restaurant food can be a problem for that reason, and also because the food may be cooked in the same oil in which meat has been cooked, or may have been touched by meat in some way in the restaurant kitchen.

Prana, the subtle life force in the yogi's body, must also be kept pure, as it affects everything in the physical and astral bodies, and has a major influence on meditation, during which the pranas must be as pure and subtle as possible, since the mental energies and the prana interact with one another intimately. About the prana, Uddalaka says: "Water, when drunk, becomes divided into three parts. What is its grossest ingredient, that becomes urine; what is the middling ingredient, that becomes blood; and what is the subtlest ingredient, that becomes Prana." (Chandogya Upanishad 6.5.1,2) What is said about water stands for any liquid, and we must be as careful about that as about our food.

> "Hence, mind is made up of food, Prana is made up of water." (Chandogya Upanishad 6.5.4)

Then he repeats this, giving examples.

> "Of the curd [yogurt] that is being churned that which is the subtlest part rises upwards and that becomes butter. So also, of the food that is eaten that which is the subtlest part rises upwards and that becomes the mind. Of the water that is drunk that which is the subtlest part rises upwards and that becomes Prana.…Hence, mind is made up of food, Prana is made up of water." (Chandogya Upanishad 6.6.1-3,4)

This is extremely valuable knowledge for everyone, but especially for the yogi, as we see that food and drink have a direct effect on the mind and vital force within.

Narada

Now we come to the account of the great sage Narada and his inquiries made to the great Master, Sanatkumara. This contains a lot of rhetoric and repetition, so I will omit some of the first fifteen sections of the seventh chapter of the Chandogya Upanishad as translated by Swami Prabhavananda.

The ladder to reality

> "Narada once came to Sanatkumara and asked to be taught. To Sanatkumara's question, 'What have you already studied?' Narada replied that he had studied all the branches of learning–art, science, music, and philosophy, as well as the sacred scriptures. 'But,' said he, 'I have gained no peace. I have studied all this, but the Self I do not know. I have heard from great teachers like you that he who knows the Self overcomes grief. Grief is ever my lot. Help me, I pray you, to overcome it." (Chandogya Upanishad 7:1:1-4)

This contains a cardinal truth: there is no peace or real happiness outside the knowledge of the Self (atma jnana). Those who wish to end all sorrow must seek that knowledge. Such is the assertion of the great teachers of humanity.

First Sanatkumara taught Narada the ascending steps of reality which we must perfect before we can know the ultimate Reality: that which we hear from others, the faculty of speech, the mind, will, intelligence, meditation, and the wisdom gained from direct spiritual experience.

The Eternal Truth

> "Then said Sanatkumara: 'But, verily, he is the true knower–who knows eternal Truth.' 'Revered sir, I wish to be a true knower.' 'Then ask to know of that infinite Reality.' 'Sir, I ask to know of it.'" (Chandogya Upanishad 7:16:1)

There are two simple points here. The first is that only the knower of Brahman really knows anything. Only those that know Eternal Being are jnanis–knowers. This is a necessary perspective for those that set out to seek the Absolute, for unless they hold to this outlook they may become distracted along the way and settle for less, or even begin actively seeking the less.

The second point is that the seeker must ask a qualified teacher for teaching, that it will not just be dropped in his hands. Asking is the heart of seeking. An equally important point is implied here: a qualified teacher will not teach unless asked. Somewhere I have mentioned that this was one of my first lessons learned during my first trip to India. I found that fools and fakes went into teaching mode the moment they saw me and being grinding out the philosophical cliches–along with the hints that I should arrange a world tour for them to end in America the Land of Opportunity. Since nineteenth-century translations of the upanishads had the teacher addressing the disciple as "my dear," these ignoramuses and charlatans always called me "my dear" upon meeting me. In contrast, the real teachers and Masters were kind and most polite, asking me about my purpose in coming to India and where I had been, and suchlike. But they never said a word about either philosophy or yoga. If I asked them for wisdom upon our first meeting, they spoke sparingly in an almost diffident way, in no way pushing their words at me or trying to impose their views on me. (Some would not even answer the first time they were questioned. One teacher only told me anything after I had inquired three times in a row.) After more contact, they would become very free with me and answer my questions gladly. But still they never volunteered anything. I always had to ask. This is the mark of a genuine teacher. So Narada had to declare his desire to know Infinite Reality.

Steps on the path

Next Swami Prabhavananda gives a kind of digest of several verses.

> "'It is only when a man has realized eternal Truth that he declares it. He who reflects upon it realizes it. Without reflection it is not realized. And only he who has faith and reverence reflects on eternal Truth. And only he who attends on a teacher gains faith and reverence. And only he attends on a teacher who struggles to achieve self-control. And only he struggles to achieve self-control who finds joy in it. Ask to know of this joy.' 'Sir, I ask to know of it.'" (Chandogya Upanishad 7:16:1-22:1)

This list starts at the top and goes to the bottom, and are the steps to realization according to Sri Sanatkumara.

It is only when a man has realized eternal Truth that he declares it. Only one who has realized the Eternal Truth of the Brahman-Self can truly declare It. All others just speak rumor and speculation. So if we want spiritual authority we will have to seek out those that have found Truth and embody it. For their very words will convey awakening and empowerment to the worthy hearer. That is why Jesus made the remarkable statement: "The words that I speak unto you, they are spirit, and they are life." (John 6:63) This is not true of the words of ordinary teachers.

He who reflects upon it realizes it. Without reflection it is not realized. This does not mean mere intellectual thought, just pondering on ideas about Brahman. The word *matih* means thinking of something, reflecting upon it because of love, of great affinity, for it. (Shankara says this in his commentary.) The meaning is that the worthy seeker is purified enough in intellect to intuit both Brahman and his eternal relation with Brahman. As a result a spontaneous inner "recognition" of Brahman arises, along with a reaching out for the experience of Brahman as Reality. Just as a magnet draws metal to itself, so the yogi begins to experience the pull of the Infinite, and loves the drawing and the possibility of the final union. Brahman becomes the most cherished object of his heart, and Its reality is never absent from his consciousness. This is a sign of his nearness to realizing Brahman.

And only he who has faith and reverence reflects on eternal Truth. The worthy yogi is not a casual weekender, paddling his feet in the ocean of Infinity. Rather, he is one in whom intuitive conviction of the reality of God and the necessity of finding God has arisen. This insight motivates him from the depths of his own being.

And only he who attends on a teacher gains faith and reverence. Actually, the text says nothing about a teacher, just the word *nishtha*, which means steadiness. But Shankara in his commentary says that it indicates the steadfast seeking of a teacher's wisdom "for acquiring knowledge of Brahman." So Prabhavananda has translated accordingly. We have already considered that we may have recourse either to a living teacher or the teachings of a realized Master. It is contact with the "vibrations" of a teacher that enable faith to arise in us. Sometimes only the sight of a Master is needed for awakening to begin–even seeing a picture or photograph. Something is stirred deep within, often impressions from a previous life. Wonderful as that may be, it is steadfastness in inwardly and outwardly approaching the teacher that is needed for success in our search.

And only he attends on a teacher who struggles to achieve self-control. For disciple means one who is engaging in discipline. Things do not come automatically or easily to the seeker. That must be faced. And paths that pretend to automatically and easily produce realization are fake. Discipline–*willing discipline*–is an absolute requisite for spiritual attainment. Otherwise any effort expended is most likely to be useless. A lot of cultish seekers labor and slave and deprive and torment themselves and end up getting nowhere. But they are not truly disciplined in the sense of intelligent understanding and effort put forth in the context of a viable tradition.

And only he struggles to achieve self-control who finds joy in it. This is a signal trait of the worthy seeker: he find joy in the seeking, and rejoices in having at last found the way to real finding. The way is one of discipline and purification, and he loves every bit of it, however it may pain the ego, for he knows it leads to the end of uncertainty and suffering. Such a seeker does not sigh and grudgingly do what is necessary, feeling put upon all the way. That kind will not persevere–and good riddance. No, he is like the men Jesus told about: "The kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field. Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls: who, when he had found one pearl of great price, went and sold all that he had, and bought it." (Matthew 13:44-46) They gladly gave all they had. Such are those who find joy in the struggle for self-mastery and Self-realization. Saint Paul says that Jesus himself: "for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God." (Hebrews 12:2)

"Ask to know of this joy." "Sir, I ask to know of it." Certainly many people seek higher reality as a result of disillusionment and suffering. Some merely seek the cessation of suffering, but the wiser actively seek the joy that is the nature of Brahman.

The source of joy

> "'The Infinite is the source of joy. There is no joy in the finite. Only in the Infinite is there joy. Ask to know of the Infinite.' 'Sir, I ask to know of it.'" (Chandogya Upanishad 7:23:1)

This is not an easy lesson to learn: that there is no joy outside of the Infinite Brahman; there is no joy outside of our own Self. The meditator knows how difficult this his, for the mind keeps running after utter trivia in meditation, turning from the way to ananda and thinking of those things that only bring suffering even though the mind delights in the idea of them. Fool's gold is preferred by the mind to real gold. This is an addiction incredibly hard to be cured. The first step is asking about the Infinite, as this verse shows.

Experiencing the Infinite

What now follows is not a definition of the Infinite, because that is impossible since It is beyond conceptualization, and therefore beyond words. But it is possible to give a hint about the experience of the Infinite, even though it will be more of a neti-neti (not this-not that) approach.

> "'Where one sees nothing but the One, hears nothing but the One, knows nothing but the One–there is the Infinite. Where one sees another, hears another, knows another–there is the finite. The Infinite is immortal, the finite is mortal.' 'In what does the Infinite rest?' 'In its own glory–nay, not even in that. In the world it is said that cows and horses, elephants and gold, slaves, wives, fields, and houses are man's glory–but these are poor and finite things. How shall the Infinite rest anywhere but in itself?' (Chandogya Upanishad 7:24:1,2)

I know I have said it elsewhere, but I must say it here: nowhere in the entire world can there be found teachings equal to those of the upanishads. And these two verses are proof of that.

"Where one sees another, hears another, knows another–there is the finite," can be understood in two ways, both of which are correct. First, if someone sees anything besides the Infinite, then he is not perceiving the Infinite, for when the Infinite is perceived, all else either disappears or is seen as the Infinite Itself. Second, if anyone sees anything other than his Self–which is one with the Infinite–he is not seeing the Infinite.

"How shall the Infinite rest anywhere but in itself?" This is also true of those who have realized the Infinite.

Where is the Infinite?

> "The Infinite is below, above, behind, before, to the right, to the left. I am all this. This Infinite is the Self. The Self is below, above, behind, before, to the right, to the left. I am all this. One who knows, meditates upon, and realizes the truth of the Self–such an one delights in the Self, revels in the Self, rejoices in the Self. He becomes master of himself, and master of all the worlds. Slaves are they who know not this truth." (Chandogya Upanishad 7:25:1,2)

The knower of the Infinite

> "He who knows, meditates upon, and realizes this truth of the Self, finds that everything–primal energy, ether, fire, water, and all other elements–mind, will, speech, sacred hymns and scriptures–indeed the whole universe–issues forth from it. It is written: 'He who has realized eternal Truth does not see death, nor illness, nor pain; he sees everything as the Self, and obtains all.' The Self is one, and it has become all things.

> "When the senses are purified, the heart is purified; when the heart is purified, there is constant and unceasing remembrance of the Self; when there is constant and unceasing remembrance of the Self, all bonds are loosed and freedom is attained. Thus the venerable Sanatkumara taught Narada, who was pure in heart, how to pass from darkness into light." (Chandogya Upanishad 7:26:1,2)

Nothing really needs to be said in commentary. What is needed is the resolve to follow the example of Narada and attain the same realization.

Within the Lotus of the Heart

The Chidakasha within

> "Within the city of Brahman, which is the body, there is the heart, and within the heart there is a little house. This house has the shape of a lotus, and within it dwells that which is to be sought after, inquired about, and realized. What then is that which, dwelling within this little house, this lotus of the heart, is to be sought after, inquired about, and realized?" (Chandogya Upanishad 8:1:1,2)

The body is the abode of Brahman and the Self. The core-center of each relative, sentient being is its heart. And within the heart is a *dahara*, a dwelling; and within that dwelling is pure akasha, ether or space. But it is not the akasha that is one of the five primal elements (panchabhuta), but rather the Chidakasha: the space of Consciousness. In other words, the inmost dweller of the heart is Brahman Itself. Such is the import of these verses according to Shankara. So it is Brahman "which is to be sought after, inquired about, and realized."

The inner cosmos

> "As large as the universe outside, even so large is the universe within the lotus of the heart. Within it are heaven and earth, the sun, the moon, the lightning, and all the stars. What is in the macrocosm is in this microcosm." (Chandogya Upanishad 8:1:3)

How is this possible? Because space, like time, is only a idea, only an experience, not a reality. Infinity is within each one of us. I have had various experiences of this fact, but here is an account I wrote down some years ago.

"While meditating one day all ordinary physical sensation vanished. Spatial relation ceased to exist and I found myself keenly aware of being beyond dimension, neither large nor small, but infinite (for infinity is beyond size). Although the terminology is inappropriate to such a state, to make it somewhat understandable I have to say that I perceived an infinity of worlds 'within' me. Suns–some solo and others surrounded by planets–glimmered inside my spaceless space. Not that I saw the light, but I felt or intuited it. Actually, I did not 'see' anything–and yet I did. It is not expressible in terms of ordinary sense experience, yet I must use those terms. I experienced myself as everything that existed within the relative material universe."

I was experiencing the mirror-image of the cosmos that exists within the Chidakasha in the heart. No one had ever told me about this, so at first I was at a loss to figure it out. But then in a moment the truth flashed into my mind. When much later I read these words of the Chandogya Upanishad I realized how amazing and invaluable is yoga. The yogi can realize for himself the things written in the wisdom texts of India. He can both experience and understand the meaning of the experience–and all from within.

And yet…

> "All things that exist, all beings and all desires, are in the city of Brahman; what then becomes of them when old age approaches and the body dissolves in death? Though old age comes to the body, the lotus of the heart does not grow old. At death of the body, it does not die. The lotus of the heart, where Brahman exists in all his glory–that, and not the body, is the true city of Brahman. Brahman, dwelling therein, is untouched by any deed, ageless, deathless, free from grief, free from hunger and from thirst. His desires are right desires, and his desires are fulfilled." (Chandogya Upanishad 8:1:4,5)

The mystic Angelus Silesius wrote that if he could die, then God would die; that if he could cease to exist, God would cease to exist. Such was his absolute understanding of the identity of the Self and God. Since this is so, the upanishad tells us that the Immortal is within us, whatever the condition of the body. Moreover, the desires of that Self are *satyakama*, true desires, and Its will is *satyasankalpa*, true will. So if we will center our consciousness in the Self, we will not have worry about desire or will–they will be Sat: revealers of the Real.

True desire and will

Having spoken of true desire and true will as properties of the Self, the upanishad now outlines the practical aspect of such.

> "As here on earth all the wealth that one earns is but transitory, so likewise transitory are the heavenly enjoyments acquired by the performance of sacrifices. Therefore those who die without having realized the Self and its right desires find no permanent happiness in any world to which they go; while those who have realized the Self and its right desires find permanent happiness everywhere." (Chandogya Upanishad 8:1:6)

The desires and intentions of those who have not realized the Self, even if seemingly fulfilled, eventually evaporate and come to nothing. But it is vastly different for those who know the Self and act and will accordingly.

> "If the sage desires to see his fathers of the spirit-world, lo, his fathers come to meet him. In their company he is happy.
>
> "And if he desires to see his mothers of the spirit-world, lo, his mothers come to meet him. In their company he is happy.
>
> "And if he desires to see his brothers of the spirit-world, lo, his brothers come to meet him. In their company he is happy.
>
> "And if he desires to see his sisters of the spirit-world, lo, his sisters come to meet him. In their company he is happy.
>
> "And if he desires to see his friends of the spirit-world, lo, his friends come to meet him. In their company he is happy.
>
> "And if he desires heavenly perfumes and garlands, lo, heavenly perfumes and garlands come to him. In their possession he is happy.
>
> "And if he desires heavenly food and drink, lo, heavenly food and drink come to him. In their possession he is happy.

> "And if he desires heavenly song and music, lo, heavenly song and music come to him. In their possession he is happy.
>
> "Indeed, whatsoever such a knower of Brahman may desire, straightway it is his; and having obtained it, he is exalted of men." (Chandogya Upanishad 8:2:1-10)

This is lengthy and perhaps not too obvious of meaning. The idea is that the realized person has access to and embodies all that is positive from his past lives, both persons and karmic conditions. This being so, he can obtain anything he desires and wills in the present and the future. Yet "he is exalted of men" in a different manner than the dead and departed "greats" of human history. He is exalted in the Self, in Brahman, in Absolute Being.

The hallmark of Sanatana Dharma is its thorough practicality, its good sense, and its demonstrable truth. So the upanishad next says:

The obstacle and its removal

> "The fulfillment of right desires is within reach of everyone, but a veil of illusion obstructs the ignorant. That is why, though they desire to see their dead, their beloved, they cannot see them.
>
> "Do we wish for our beloved, among the living or among the dead, or is there aught else for which we long, yet, for all our longing, do not obtain? lo, all shall be ours if we but dive deep within, even to the lotus of the heart, where dwells the Lord. Yea, the object of every right desire is within our reach, though unseen, concealed by a veil of illusion.
>
> "As one not knowing that a golden treasure lies buried beneath his feet, may walk over it again and again, yet never find it, so all beings live every moment in the city of Brahman, yet never find him, because of the veil of illusion by which he is concealed." (Chandogya Upanishad 8:3:1,2)

Meditation is the key to the treasure house! So the upanishad next says:

> "The Self resides within the lotus of the heart. Knowing this, devoted to the Self, the sage enters daily that holy sanctuary.
>
> "Absorbed in the Self, the sage is freed from identity with the body and lives in blissful consciousness. The Self is the immortal, the fearless; the Self is Brahman. This Brahman is eternal Truth." (Chandogya Upanishad 8:3:3,4)

Om!

Crossing the Boundary

The Boundary-Self

> "The Self within the heart is like a boundary which divides the world from THAT. Day and night cross not that boundary, nor old age, nor death; neither grief nor pleasure, neither good nor evil deeds. All evil shuns THAT. For THAT is free from impurity: by impurity can it never be touched." (Chandogya Upanishad 8:4:1)

S*etuh* literally means a dam. In the experience of conditioned beings within the realm of relativity, the individual Self or jivatman acts as a boundary between Its Supreme Self, Brahman, the Paramatman, and the world of samsara. This is a very interesting fact, made even more interesting by the fact that I have never encountered it except here in this section of the Chandogya Upanishad.

We may think of the Self as a sea wall. On one side is the vast ocean of Brahman, and on the other side is the "earth" of material form and change. On one side the wall is experiencing the wetness of the sea, and on the other the dryness of earth. That in which the individual finds himself immersed only applies to that "side" of his being. However much we may experience birth, death, change, and all that attends them, they never touch the realm of Brahman. Conversely, although we are living in–and as–Brahman, samsara never touches that. Samsara and Brahman are mutually exclusive of one another. But we participate in the "worlds" of both, in a sense linking them with one another. Presently we are centered in samsara, experiencing our own Self as a barrier to Reality. But that barrier can be crossed, so the upanishad continues:

> "Wherefore he who has crossed that boundary, and has realized the Self, if he is blind, ceases to be blind; if he is wounded, ceases to be wounded; if he is afflicted, ceases to be afflicted. When that boundary is crossed, night becomes day; for the world of Brahman is light itself." (Chandogya Upanishad 8:4:2)

That is so powerful and obvious that there is no place for comment, other than to point out that the conditions listed from which the knowers of the Self are freed are really only illusions, just mirages. The Self being Real, such illusions vanish when It is known.

The way across the boundary

> "And that world of Brahman is reached by those who practice continence [brahmacharya]. For the knower of eternal truth knows it through continence. And what is known as worship [yajna], that also is continence. For a man worships the Lord by continence, and thus attains him." (Chandogya Upanishad 8:4:3; 8:5:1)

You cannot get more clear than this! Brahmacharya is THE way to the realm of Brahman (Brahmaloka). Certainly, sexual continence is the core of brahmacharya, but it is really self-restraint on all levels–discipline. This is it: there is no other way to qualify for union with Brahman than through brahmacharya. Yoga is an essential for that union, but frankly the practice of yoga is worthless without brahmacharya. The proof of that is the American and European yoga "scenes." Nothing is coming of it spiritually, only profiteering and self-delusion.

Brahmacharya is the necessary worship-sacrifice to know God. As the Beloved Disciple wrote: "Every man that hath this hope in him purifieth himself, even as he is pure." (I John 3:3) Why claim to follow Sanatana Dharma if the teachings of the upanishads and the Gita are not followed, but ignored and despised-degraded?

But there is more.

Liberation

> "What is called salvation is really continence. For through continence man is freed from ignorance. And what is known as the vow of silence, that too is continence. For a man through continence realizes the Self and lives in quiet contemplation." (Chandogya Upanishad 8:5:2)

Perhaps I should explain a bit about this fulsome assurance that brahmacharya will accomplish everything.

We, like God, are incarnate in a field of energy which we are intended to evolve just as God evolves the cosmos. When the evolution is completed, that is enlightenment and liberation. This process requires the total application of the inner and outer powers (energies) of the individual, powers that are devastatingly dissipated through sensory experience, emotion, and desire–especially lust. It is like a machine that requires a certain amount of voltage, or an engine that cannot run without the right amount of fuel. This is a purely pragmatic proposition, having nothing to do with concepts of right, wrong, good, bad, or any kind of moral valuation. For example, sex is not dirty, it is destructive. Anything that diverts or dissipates the powers needed for evolution-enlightenment is to be avoided. It is not a "sin" but a hindrance, a distraction. For this reason the intelligent (buddhic) yogi is at all times vigilantly disciplined–in other words, a brahmachari or brahmacharini. Those who do not wish to pay the price of enlightenment are free to pass it by. No one is under coercion. To seek freedom the yogi must be free in that decision (sankalpa) and in the requisite disciplines for success in seeking.

The necessity for brahmacharya is an absolute.

Forest-dwellers

> "What people call dwelling in the forest [aranyayanam], that is continence." This is the first sentence of Chandogya Upanishad 8:5:3.

Most yogis have an inward pull to the forest life, to live in the midst of real nature away from the noise and poisons of city life as well as the noise and pollutions of human society. The Gita describes the yogi as "remaining in solitude, alone" (6:10), and having "distaste for crowds of men" (13:10). Whether this is a samskara or an intuition, it will be found in nearly all serious yogis.

One of my best friends was constantly going out into the wilds and risking life and limb so he would meditate far from any other human being. I am not exaggerating about the risks he took. One time he was literally starving, and even wrote a note to anyone that might find his body, saying that it was his unwise ways that caused his death, and yoga should not be blamed. He had been taken into the wilderness by another man, but he had left his original camp and gone farther into the forest. So when the man came back after some weeks to check on him, he could not be found. As my friend was lying on the ground, preparing to die, suddenly that man came walking up and asked: "Where is that woman?" Hardly able to speak, my friend asked his own question: "What woman?" "That woman with the long black hair in the orange dress! If I hadn't followed her, I couldn't have found you." At first my friend was flummoxed, but then he reached in his pack for his photograph of Paramhansa Yogananda. "Is that the 'woman'?" he asked, holding it out to the man. "Yes, that's her!" the man replied. The Master certainly honored my friend's forest-yearning, however impractical.

Solitude is a matter of interior condition. The incredible Russian Orthodox saint, Saint John of Kronstadt, not only never slept, he was never alone more than two hours in twenty-four. Yet a man who knew him very well said: "Father John was always alone." In contrast are those that go miles away from any human being and take the whole world and its population right with them. The teaching of the upanishad is that Brahmacharya is the way to accomplish true inner solitude and quiet.

Immortality

> "In the world of Brahman there is a lake whose waters are like nectar, and whosoever tastes thereof is straightway drunk with joy; and beside that lake is a tree which yields the juice of immortality. Into this world they cannot enter who do not practice continence. For the world of Brahman belongs to those who practice continence. They alone enter that world and drink from that lake of nectar. For them there is freedom in all the worlds." (Chandogya Upanishad 8:5:3,4)

Since Brahman is beyond materiality and even any kind of subtle name and form, these verses are speaking symbolically of the immortality-bestowing effects of union with Brahman–which can only be effected by those that practice brahmacharya. (Shankara agrees with me in his commentary.) The meaning is pretty obvious: those who enter the ocean of Brahman and "drink" will be filled with bliss, made immortal with the Immortality of Brahman, and will have access to all the worlds of relative existence and mastery in those worlds. Those who find the Absolute do not lose the relative, for the relative is a manifestation of the Absolute.

The core idea, like the preceding verses, is the necessity of brahmacharya.

Devas and Demons Seeking the Self

> "It was said of old: 'The Self, which is free from impurities, from old age and death, from grief, from hunger and thirst, which desires nothing but what it ought to desire, and resolves nothing but what it ought to resolve, is to be sought after, is to be inquired about, is to be realized. He who learns about the Self and realizes it obtains all the worlds and all desires.'" (Chandogya Upanishad 8.7.1)

This is the very heart of Sanatana Dharma: the Self must be known, otherwise all is lost. Sri Ramakrishna said it quite directly: the purpose of human life is knowing God, so those who do not strive to know God are wasting their life. This is the Truth of truth.

Gods and demons

> "The gods [devas] and demons [asuras] both heard of this truth, and they thought to themselves, 'Let us seek after and realize this Self, so that we may obtain all the worlds and all desires.' Thereupon Indra from the gods, and Virochana from the demons, went to Prajapati, the renowned teacher." (Chandogya Upanishad 8.7.2)

The sixteenth chapter of the Bhagavad is devoted to the idea that human beings are divided into two types: divine (daivic) and demonic (asuras). It should be carefully studied by those who see higher consciousness, for it is bedrock truth. Here in the upanishad we are given an exposition of the two natures by means of a story.

It may seem that the gods and demons had a common goal: to "obtain all the worlds and all desires," but that is not so. It was certainly the aim of the demons, but the gods desired the realization of the Self, although they certainly knew that "all the worlds and all desires" come to a knower of the Self as a kind of side effect. As Jesus later said in Israel: "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." (Matthew 6:33)

The difference in the reactions of gods and demons can be seen today quite glaringly. Multitudes of demons throughout the world are spouting that "we are all God" and "everything is God," but with a complete misunderstanding of such statements. For, being entrenched in the ego and material consciousness, they have no idea of the real nature of "we" and "everything." In the same way they have no comprehension of what the divine unity expounded in Advaita (Non-duality) really means, interpreting it according to their own ignorance and limitations, reducing it to a string of childish cliches. Demons have a marked facility for trivializing anything, and degradation is their particular skill.

Approaching Prajapati

> Anyhow, Indra the king of the gods, and Virochana, king of the demons, both went to Brahma, to Prajapati the Creator. “For thirty-two years they lived with him as pupils. Then Prajapati asked them why they had both lived with him so long. ‘We have heard,’ they replied, ‘that one who realizes the Self obtains all the worlds and all desires. We have lived here because we want to learn of this Self.’” (Chandogya Upanishad 8.7.3)

This verse has a lesson, not very obvious, yet nonetheless important for us. The two seekers lived with–or near–the teacher for many years, without asking for what they desired. This is because the teacher should know the disciple and the disciple the guru. When one of my friends, Dr. Mukherji, met his guru, Sri Swami Purnananda of Assam, he was astonished at his evident greatness and asked to become his disciple. “Not at all,” the master answered. “You must come to know me well, and I must know you well. Visit me as often as you can and live with me for as much time as you can manage. Then after three years of observing each other we can talk about you learning yoga from me.” What a contrast with the drum-beating, self-promoting gurus of today, including those that pretend to have high standards for accepting disciples, but really try to ensnare everyone their eyes rest upon. And here we see that Indra and Virochana after thirty-two years had not even brought up the subject of instruction.

(We need not take so long, but we should be very careful and not rush into accepting the teachings of anyone. That is one of the value of books. We can read them and discard them if we find them worthless without any conflict with the teacher. And we can apply them without becoming the teacher’s slave or dependent on him.)

Now we observe the first step in the discovery of the nature of the Self. It is not uncommon in the ancient texts for the truth to be presented as a kind of ladder, starting with either a dim perception of the truth or even a complete misunderstanding and leading upward bit by bit until the complete truth is comprehended. Just why this was done has not been said. Perhaps it was to show that even mistaken or partial ideas were to be seen as steps on the way to perfect understanding. Or it may have been as a kind of yardstick by which the level of development of a person might be known. On the other hand it may have been a showing of the logical progression of thought on a subject. However it may be, this account is part of that tradition.

The body–the Self

> “Then said Prajapati: ‘That which is seen in the eye–that is the Self. That is immortal, that is fearless, and that is Brahman.’
>
> “‘Sir,’ inquired the disciples, ‘is that the Self which is seen reflected in the water, or in a mirror?’
>
> “‘The Self is indeed seen reflected in these,’ was the reply.
>
> “Then Prajapati added, ‘Look at yourselves in the water, and whatever you do not understand, come and tell me about it.’
>
> “Indra and Virochana gazed on their reflections in the water, and returning to the sage, they said: ‘Sir, we have seen the Self; we have seen even the hair and the nails.’
>
> “Then Prajapati bade them don their finest clothes and look again in the water. This they did, and returning to the sage, they said: ‘We have seen the Self, exactly like ourselves, well adorned and in our finest clothes.’
>
> “To which Prajapati rejoined: ‘The Self is indeed seen in these. The Self is immortal and

> fearless, and it is Brahman.' And the pupils went away well pleased." (Chandogya Upanishad 8.7.4; 8.8.1-3)

Brahma asked the two inquirers to have experience for themselves, which they did. Notice, that they were the first to put forth the idea that the body "which is seen reflected in the water, or in a mirror" was the Self. The teacher agreed. Puzzling as it seems there is a great lesson here. It is better to be mistaken on our own than to have the truth imposed on us. I have known of teachers in India agreeing to very silly ideas or proposals put forth by disciples because they wanted them to learn for themselves the error of their thoughts. This is absolutely unique to India, and surely one of the reasons why so many disciples have become masters in their own right. It is better for an idea to be ours, even if wrong, than to bow to the belief of another, even if it is more correct. The Gita (3:35) says: "Better one's own dharma though deficient than the dharma of another well performed.…the dharma of another invites danger," and this applies to personal philosophy, as well. Only when we have the freedom to make wrong conclusions will we develop the capacity for right conclusions. Intellectual integrity is of the utmost necessity, however most religionists are opposed to it.

Indra and Virochana "went away well pleased." And this is normal. The whole world is happy in delusions and illusions. So a religion or philosophy that "satisfies" us, "answers all our questions," and in which we are "happy" may be completely worthless. But we need to discover that for ourselves. Though their conclusions were wrong, twice in this passage Brahma has told them that Brahman is immortal and fearless. In this way he planted the seed of truth in their minds.

> "But Prajapati, looking after them, lamented thus: 'Both of them departed without analyzing or discriminating, and without truly comprehending the Self. Whosoever follows a false doctrine of the Self will perish.'
>
> "Now Virochana, satisfied for his part that he had found out the Self, returned to the demons and began to teach them that the body alone is to be worshipped, that the body alone is to be served, and that he who worships the body and serves the body gains both worlds, this and the next. Such doctrine is, in very truth, the doctrine of the demons!" (Chandogya Upanishad 8.8.4,5)

The assertion that "whosoever follows a false doctrine of the Self will perish" is crucial. It tells us that thoughts really are things and they lead us to a revelation of their nature: if false, to confusion and delusion, and if true, to the True. Jesus said: "According to your faith be it unto you." (Matthew 9:29) Literally we are creating the world of our personal life sphere. As we think it to be, so it will tend to be, though much depends on the strength of our mind and the intensity put forth in exercising its creative power. Brahma let them hold a wrong concept of the Self because they had to discover the right concept for themselves. This is hard for those brought up in coercive religion to accept, but it is true. The nursery rhyme is right: "Leave them alone and they will come home." But only in the East will this faith in the individual be found. Wherever we find it in the West it is but a ray of the Eastern Light–but none the less valuable for that.

Body-worship, which is really only body-enslavement, is the "faith" of those possessing demonic nature, and they literally do die for it. When demons think about yoga it is always Hatha Yoga–"Virochana Yoga." The myriads of "yoga studios" in the West are the haunts of the children of Virochana.

> "But Indra, on his way back to the gods, realized the uselessness of this knowledge. 'As this Self,' he reasoned, 'seems to be well adorned when the body is well adorned, well dressed when the body is well dressed, so will it be blind when the body is blind, lame when the body is lame,

> deformed when the body is deformed. When the body dies, this same Self will also die! In such knowledge I can see no good.' So he returned to Prajapati and asked for further instruction. Prajapati required him to live with him for another thirty-two years, after which time he taught him thus. (Chandogya Upanishad 8.9.1-3)

In Eastern Christianity they say that it is the nature of demons to fall and never rise, and of human beings to fall and rise and fall and rise over and over again. In the same way it is the nature of human demons to adopt an error and hold to it throughout their life. But it is the nature of devic human beings to keep sifting through their ideas, discarding the ones they discover to be mistaken, and using the ones that are true as steps to even more–and higher–truth. Since Indra was not a demon, even before he got back to Indraloka he understood the fallacy of identifying the body with the Self. His reasoning is quite clear. So he returned to Brahman for another period of time, after which he was again instructed.

The astral body–the Self

> Brahma told him: "'That which moves about in dreams, enjoying sensuous delights and clothed in glory, that is the Self. That is immortal, that is fearless, and that is Brahman.' Pleased with what he had heard, Indra again departed. But before he had reached the other gods he realized the uselessness of this knowledge also. 'True it is,' he thought to himself, 'that this Self is not blind when the body is blind, nor lame or hurt when the body is lame or hurt. But even in dreams it is conscious of many sufferings. So in this doctrine also I can see no good.'" (Chandogya Upanishad 8.10.1,2)

In the conscious, waking state it is the physical body, including the physical brain, that dominates our consciousness, but in the dream state it is the astral body and brain that come into function and dominate our awareness. This astral body leaves the physical body at death, so it is usually mistaken for the Spirit-Self by the various religions. But, as Indra realized, this cannot be if the definition of the Self formulated by the ancient rishis of India is believed to be accurate. We must go a step higher.

The causal body–the Self

> "So he went back to Prajapati for further instruction. Prajapati now bade him live with him for another thirty-two years, and when the time had passed taught him, saying, 'When a man is sound asleep, free from dreams, and at perfect rest–that is the Self. The Self is immortal and fearless, and it is Brahman.'
>
> "Indra went away. But before he had reached his home, he felt the uselessness even of this knowledge. 'In reality,' thought he, "one does not know oneself as this or as that while asleep. One is not conscious, in fact, of any existence at all. The state of one in deep sleep is next to annihilation. I can see no good in this knowledge either.'
>
> "So once more Indra went back to Prajapati, who bade him stay with him yet five years." (Chandogya Upanishad 8:10:3,4; 8:11:1-3)

In dreamless sleep the causal body is dominant, and even in India there are people who try to identify it with the Self, and equate the dreamless sleep state with the eternal state of the Self. This is because of the extreme subtlety of that condition. Here, too, Indra's reasoning is as clear as it is inevitable.

It is significant that Brahma only required a residence of five years this last time. Obviously Indra is so near the truth that a longer time of purification is not required.

The Self as It is

> And when the time had passed, he made known to him the highest truth of the Self, saying: "This body is mortal, always gripped by death, but within it dwells the immortal Self. This Self, when associated in our consciousness with the body, is subject to pleasure and pain; and so long as this association continues, freedom from pleasure and pain can no man find. But as this association ceases, there cease also the pleasure and the pain. Rising above physical consciousness, knowing the Self to be distinct from the senses and the mind–knowing it in its true light–one rejoices and is free." (Chandogya Upanishad 8:12:1,2)

This is as inspiring as it is simple: freedom and bliss (not mere pleasure) are the attributes of the Self–and of those who know the Self. Therefore Brahma concluded his teaching of Indra with these words:

> "The gods, the luminous ones, meditate on the Self, and by so doing obtain all the worlds and all desires. In like manner, whosoever among mortals knows the Self, meditates upon it, and realizes it–he too obtains all the worlds and all desires." (Chandogya Upanishad 8:12:6)

End of Chandogya Commentary:

Brihadaranyaka Upanishad

Translated by Swami Madhavananda
Published by Advaita Ashram, Kolkatta

Om ! That (Brahman) is infinite, and this (universe) is infinite.
The infinite proceeds from the infinite.
(Then) taking the infinitude of the infinite (universe),
It remains as the infinite (Brahman) alone.
Om ! Peace ! Peace ! Peace !

I-i-1: Om. The head of the sacrificial horse is the dawn, its eye the sun, its vital force the air, its open mouth the fire called Vaisvanara, and the body of the sacrificial horse is the year. Its back is heaven, its belly the sky, its hoof the earth, its sides the four quarters, its ribs the intermediate quarters, its members the seasons, its joints the months and fortnights, its feet the days and nights, its bones the stars and its flesh the clouds. Its half-digested food is the sand, its blood-vessels the rivers, its liver and spleen the mountains, its hairs the herbs and trees. Its forepart is the ascending sun, its hind part the descending sun, its yawning is lightning, its shaking the body is thundering, its making water is raining, and its neighing is voice.
I-i-2: The (gold) vessel called Mahiman in front of the horse, which appeared about it (i.e. pointing it out), is the day. Its source is the eastern sea. The (silver) vessel Mahiman behind the horse, which appeared about it, is the night. Its source is the western sea. These two vessels called Mahiman appeared on either side of the horse. As a Haya it carried the gods, as a Vajin the celestial minstrels, as an Arvan the Asuras, and as an Asva men. The Supreme Self is its stable and the Supreme Self (or the sea) its source.
I-ii-1: There was nothing whatsoever here in the beginning. It was covered only by Death (Hiranyagarbha), or Hunger, for hunger is death. He created the mind, thinking, ‘Let me have a mind’. He moved about worshipping (himself). As he was worshipping, water was produced. (Since he thought), ‘As I was worshipping, water sprang up’, therefore Arka (fire) is so called. Water (or happiness) surely comes to one who knows how Arka (fire) came to have this name of Arka.
I-ii-2: Water is Arka. What was there (like) forth on the water was solidified and became this earth. When that was produced, he was tired. While he was (thus) tired and distressed, his essence, or lustre, came forth. This was Fire.

I-ii-3: He (Viraj) differentiated himself in three ways, making the sun the third form, and air the third form. So, this Prana (Viraj) is divided in three ways. His head is the east, and his arms that (north-east) and that (south-east). And his hind part is the west, his hip-bones that (north-west) and that (south-west), his sides the south and north, his back heaven, his belly the sky, and his breast this earth. He rests on water. He who knows (it) thus gets a resting place wherever he goes.
I-ii-4: He desired, 'Let me have a second form (body).' He, Death or Hunger, brought about the union of speech (the Vedas) with the mind. What was the seed there became the Year (Viraj). Before him there had been no year. He (Death) reared him for as long as a year, and after this period projected him. When he was born, (Death) opened his mouth (to swallow him). He (the babe) cried 'Bhan!' That became speech.
I-ii-5: He thought, 'If I kill him, I shall be making very little food.' Through that speech and the mind he projected all this, whatever there is – the Vedas Rig, Yajus and Saman, the metres, the sacrifices, men and animals. Whatever he projected, he resolved to eat. Because he eats everything, therefore Aditi (Death) is so called. He who knows how Aditi came to have this name of Aditi, becomes the eater of all this, and everything becomes his food.
I-ii-6: He desired, 'Let me sacrifice again with the great sacrifice'. He was tired, and he was distressed. While he was (thus) tired and distressed, his reputation and strength departed. The organs are reputation and strength. When the organs departed, the body began to swell, (but) his mind was set on the body.
I-ii-7: He desired, 'Let this body of mine be fit for a sacrifice, and let me be embodied through this', (and entered it). Because the body swelled (Asvat), therefore it came to be called Asva (horse). And because it became fit for a sacrifice, therefore the horse sacrifice came to be known as Asvamedha. He who knows it thus indeed knows the horse sacrifice. (Imagining himself as the horse and) letting it remain free, he reflected (on it). After a year he sacrificed it to himself, and dispatched the (other) animals to the gods. Therefore (priests to this day) sacrifice to Prajapati the sanctified (horse) that is dedicated to all the gods. He who shines yonder is the horse sacrifice; his body is the year. This fire is Arka; its limbs are these worlds. So these two (fire and the sun) are Arka and the horse sacrifice. These two again become the same god, Death. He (who knows thus) conquers further death, death cannot overtake him, it becomes his self, and he becomes one with these deities.

I-iii-1: There were two classes of Prajapati's sons, the gods and the Asuras. Naturally, the gods were fewer, and the Asuras more in number. They vied with each other for (the mastery of these worlds. The gods said, 'Now let us surpass the Asuras in (this) sacrifice through the Udgitha'.
I-iii-2: They said to the organ of speech, 'Chant (the Udgitha) for us'. 'All right', said the organ of speech and chanted for them. The common good that comes of the organ of speech, it secured for the gods by chanting, while the fine speaking it utilised for itself. The Asuras knew that through this chanter the gods would surpass them. They charged it and struck it with evil. That evil is what we come across when one speaks improper things.
I-iii-3: Then they said to the nose 'Chant (the Udgitha) for us'. 'All right', said the nose and chanted for them. The common good that comes of the nose, it secured for the gods by chanting, while the fine smelling it utilised for itself. The Asuras knew that through this chanter the gods would surpass them. They charged it and struck it with evil. That evil is what we come across when one smells improper things.
I-iii-4: Then they said to the eye 'Chant (the Udgitha) for us'. 'All right', said the eye and chanted for them. The common good that comes of the eye, it secured for the gods by chanting, while the fine seeing it utilised for itself. The Asuras knew that through this chanter the gods would surpass them. They charged it and struck it with evil. That evil is what we come across when one sees improper things.
I-iii-5: Then they said to the ear 'Chant (the Udgitha) for us'. 'All right', said the ear and chanted for them. The common good that comes of the ear, it secured for the gods by chanting, while the fine

hearing it utilised for itself. The Asuras knew that through this chanter the gods would surpass them. They charged it and struck it with evil. That evil is what we come across when one hears improper things.

I-iii-6: Then they said to the mind ‘Chant (the Udgitha) for us’. ‘All right’, said the mind and chanted for them. The common good that comes of the mind, it secured for the gods by chanting, while the fine thinking it utilised for itself. The Asuras knew that through this chanter the gods would surpass them. They charged it and struck it with evil. That evil is what we come across when one thinks improper things. Likewise they also touched these (other) deities with evil – struck them with evil.

I-iii-7: Then they said to this vital force in the mouth, ‘Chant (the Udgitha) for us’. ‘All right’, said the vital force and chanted for them. The Asuras knew that through this chanter the gods would surpass them. They charged it and wanted to strike it with evil. But as a clod of earth, striking against a rock, is shattered, so were they shattered, flung in all directions, and perished. Therefore the gods became (fire etc.), and the Asuras were crushed. He who knows thus becomes his true self, and his envious kinsman is crushed.

I-iii-8: They said, ‘Where was he who has thus restored us (to our divinity)?’ (and discovered): ‘Here he is within the mouth’. The vital force is called Ayasya Angirasa, for it is the essence of the members (of the body).

I-iii-9: This deity is called Dur, because death is far from it. Death is far from one who knows thus.

I-iii-10: This deity took away death, the evil of these gods, and carried it to where these quarters end. There it left their evils. Therefore one should not approach a person (of that region), nor go to that region beyond the border, lest one imbibe that evil, death.

I-iii-11: This deity after taking away death, the evil of these gods, next carried them beyond death.

I-iii-12: It carried the organ of speech, the foremost one, first. When the organ of speech got rid of death, it became fire. That fire, having transcended death, shines beyond its reach.

I-iii-13: Then it carried the nose. When it got rid of death, it became air. That air, having transcended death, blows beyond its reach.

I-iii-14: Then it carried the eye. When the eye got rid of death, it became sun. That sun, having transcended death, shines beyond its reach.

I-iii-15: Then it carried the ear When the ear got rid of death, it became the quarters. Those quarters, having transcended death, remain beyond its reach.

I-iii-16: Then it carried the mind. When the mind got rid of death, it became the moon. That moon, having transcended death, shines beyond its reach. So does this deity carry one who knows thus beyond death.

I-iii-17: Next it secured eatable food for itself by chanting, for whatever food is eaten, is eaten by the vital force alone, and it rests on that.

I-iii-18: The gods said, ‘Whatever food there is, is just this much, and you have secured it for yourself by chanting. Now let us have a share in this food.’ ‘Then sit around facing me’, (said the vital force). ‘All right’, (said the gods and) sat down around it. Hence whatever food one eats through the vital force satisfies these. So do his relatives sit around facing him who knows thus, and he becomes their support, the greatest among them and their leader, a good eater of food and the ruler of them. That one among his relatives who desires to rival a man of such knowledge is powerless to support his dependants. But one who follows him, or desires to maintain one’s dependants being under him, is alone capable of supporting them.

I-iii-19: It is called Ayasya Angirasa, for it is the essence of the members (of the body). The vital force is indeed the essence of the members. Of course it is their essence. (For instance), from whichever member the vital force departs, right there it withers. Therefore this is of course the essence of the members.

I-iii-20: This alone is also Brihaspati (lord of the Rik). Speech is indeed Brihati (Rik) and this is its lord. Therefore this is also Brihaspati.

I-iii-21: This alone is also Brahmanaspati (lord of the Yajus). Speech is indeed Brahman (yajus), and this is its lord. Therefore this is also Brahmanaspati.
I-iii-22: This alone is also Saman. Speech is indeed Sa, and this is Ama. Because it is Sa (speech) and Ama (vital force), therefore Saman is so called. Or because it is equal to a white ant, equal to a mosquito, equal to an elephant, equal to these three worlds, equal to this universe, therefore this is also Saman. He who knows this saman (vital force) to be such attains union with it, or lives in the same world as it.
I-iii-23: This indeed is also Udgitha. The vital force is indeed Ut, for all this is held aloft by the vital force, and speech alone is Githa. This is Udgitha, because it is Ut and Githa.
I-iii-24: Regarding this (there is) also (a story): Brahmadatta, the great-grandson of Cikitana, while drinking Soma, said, 'Let this Soma strike off my head if I say that Ayasya Angirasa chanted the Udgitha through any other than this (vital force and speech).' Indeed he chanted through speech and the vital force.
I-iii-25: He who knows the wealth of this Saman (vital force) attains wealth. Tone is indeed its wealth. Therefore one who is going to officiate as a priest should desire to have a rich tone in his voice, and he should do his priestly duties through that voice with a fine tone. Therefore in a sacrifice people long to see a priest with a good voice, like one who has wealth. He who knows the wealth of saman to be such attains wealth.
I-iii-26: He who knows the gold of this Saman (vital force) obtains gold. Tone is indeed its gold. He who knows the gold of Saman to be such obtains gold.
I-iii-27: He who knows the support of this Saman (vital force) gets a resting place. Speech (certain parts of the body) is indeed its support. For resting on speech is the vital force thus chanted. Some say, resting on food (body).
I-iii-28: Now therefore the edifying repetition (Adhyaroha) only of the hymns called Pavamanas. The priest called Prastotir indeed recites the Saman. While he recites it, these Mantras are to be repeated: From evil lead me to good. From darkness lead me to light. From death lead me to immortality. When the Mantra says, 'From evil lead me to good', 'evil' means death, and 'good' immortality; so it says, 'From death lead me to immortality, i.e. make me immortal'. When it says, 'From darkness lead me to light', 'darkness' means death, and 'light', immortality; so it says, 'From death lead me to immortality, or make me immortal'. In the dictum, 'From death lead me to immortality', the meaning does not seem to be hidden. Then through the remaining hymns (the chanter) should secure eatable food for himself by chanting. Therefore, while they are being chanted, the sacrificer should ask for a boon – anything that he desires. Whatever objects this chanter possessed of such knowledge desires, either for himself or for the sacrificer, he secures them by chanting. This (meditation) certainly wins the world (Hiranyagarbha). He who knows the Saman (vital force) as such has not to pray lest he be unfit for this world.

I-iv-1: In the beginning, this (universe) was but the self (Viraj) of a human form. He reflected and found nothing else but himself. He first uttered, '' am he'' Therefore he was called Aham (I). Hence, to this day, when a person is addressed, he first says, 'It is I,' and then says the other name that he may have. Because he was first and before this whole (band of aspirants) burnt all evils, therefore he is called Purusha. He who knows thus indeed burns one who wants to be (Viraj) before him.
I-iv-2: He was afraid. Therefore people (still) are afraid to be alone. He thought, 'If there is nothing else but me, what am I afraid of ?' From that alone his fear was gone, for what was there to fear ? It is from a second entity that fear comes.
I-iv-3: He was not at all happy. Therefore people (still) are not happy when alone. He desired a mate. He became as big as man and wife embracing each other. He parted this very body into two. From that came husband and wife. Therefore, said Yajnavalkya, this (body) is one-half of oneself, like one of the two halves of a split pea. Therefore this space is indeed filled by the wife. He was united with her.

From that men were born.
I-iv-4: She thought, ‘How can he be united with me after producing me from himself ? Well let me hide myself’. She became a cow, the other became a bull and was united with her; from that cows were born. The one became a mare, the other a stallion; the one became a she-ass, the other became a he-ass and was united with her; from that onehoofed animals were born. The one became a she-goat, the other a he-goat; the one became a ewe, the other became a ram and was united with her; from that goats and sheep were born. Thus did he project every thing that exists in pairs, down to the ants.
I-iv-5: He knew, ‘I indeed am the creation, for I projected all this’. Therefore he was called Creation. He who knows this as such becomes (a creator) in this creation of Viraj.
I-iv-6: Then he rubbed back and forth thus, and produced fire from its source, the mouth and the hands. Therefore both these are without hair at the inside. When they talk of particular gods, saying, ‘Sacrifice to him’, ‘sacrifice to the other one’, (they are wrong, since) these are all his projection, for he is all the gods. Now all this that is liquid, he produced from the seed. That is Soma. This universe is indeed this much – food and the eater of food. Soma is food, and fire the eater of food. This is super-creation of Viraj that he projected the gods, who are even superior to him. Because he, although mortal himself, projected the immortals, therefore this is a super-creation. He who knows this as such becomes (a creator) in this super-creation of Viraj.
I-iv-7: This (universe) was then undifferentiated. It differentiated only into name and form – it was called such and such, and was of such and such form. So to this day it is differentiated only into name and form – it is called such and such, and is of such and such form. This Self has entered into these bodies up to the tip of the nails – as a razor may be put in its case, or as fire, which sustains the world, may be in its source. People do not see It, for (viewed in Its aspects) It is incomplete. When It does the function of living. It is called the vital force; when It speaks, the organ of speech; when It sees, the eye; when It hears, the ear; and when It thinks, the mind. These are merely Its names according to functions. He who meditates upon each of this totality of aspects does not know, for It is incomplete, (being divided) from this totality by possessing a single characteristic. The Self alone is to be meditated upon, for all these are unified in It. Of all these, this Self should be realised, for one knows all these through It, just as one may get (an animal) through its foot-prints. He who knows It as such obtains fame and association (with his relatives).
I-iv-8: This Self is dearer than a son, dearer than wealth, dearer than everything else, and is innermost. Should a person (holding the Self as dear) say to one calling anything else dearer than the Self, ‘(what you hold) dear will die’ – he is certainly competent (to say so) – it will indeed come true. One should meditate upon the Self alone as dear. Of him who meditates upon the Self alone as dear, the dear ones are not mortal.
I-iv-9: They say: Men think, ‘Through the knowledge of Brahman we shall become all’. Well, what did that Brahman know by which It became all ?
I-iv-10: This (self) was indeed Brahman in the beginning. It knew only Itself as, ‘I am Brahman’. Therefore It became all. And whoever among the gods knew It also became That; and the same with sages and men. The sage Vamadeva, while realising this (self) as That, knew, ‘I was Manu, and the sun’. And to this day whoever in like manner knows It as, ‘I am Brahman’, becomes all this (universe). Even the gods cannot prevail against him, for he becomes their self. While he who worships another god thinking, ‘He is one, and I am another’, does not know. He is like an animal to the gods. As many animals serve a man, so does each man serve the gods. Even if one animal is taken away, it causes anguish, what should one say of many animals ? Therefore it is not liked by them that men should know this.
I-iv-11: In the beginning this (the Kshatriya and other castes) was indeed Brahman, one only. Being one, he did not flourish. He specially projected an excellent form, the Kshatriya – those who are Kshatriyas among the gods: Indra, Varuna, the moon, Rudra, Parjanya, Yama, Death, and Isana. Therefore there is none higher than the Kshatriya. Hence the Brahmana worships the Kshatriya from a

lower position in the Rajasuya sacrifice. He imparts that glory to the Kshatriya. The Brahmana is the source of the Kshatriya. Therefore, although the king attains supremacy (in the sacrifice), at the end of it he resorts to the Brahmana, his source. He who slights the Brahmana, strikes at his own source. He becomes more wicked, as one is by slighting one's superior.

I-iv-12: Yet he did not flourish. He projected the Vaisya – those species of gods who are designated in groups: the Vasus, Rudras, Adityas, Visvadevas and Maruts.

I-iv-13: He did not still flourish. He projected the Sudra caste – Pusan. This (earth) is Pusan. For it nourishes all this that exists.

I-iv-14: Yet he did not flourish. He specially projected that excellent form, righteousness (Dharma). This righteousness is the controller of the Kshatriya. Therefore there is nothing higher than that. (So) even a weak man hopes (to defeat) a stronger man through righteousness, as (one contending) with the king. That righteousness, as (one contending) with the king. That righteousness is verily truth. Therefore they say about a person speaking of truth, 'He speaks of righteousness', or about a person speaking of righteousness, 'He speaks of truth', for both these are but righteousness.

I-iv-15: (So) these (four castes were projected) – the Brahmana, Kshatriya, Vaisya and Sudra. He became a Brahmana among the gods as Fore, and among men as the Brahmana. (He became) a Kshatriya through the (divine) Kshatriyas, a Vaisya through the (divine) Vaisyas and a Sudra through the (divine) Sudra. Therefore people desire to attain the results of their rites among the gods through fire, and among men as the Brahmana. For Brahman was in these two forms. If, however, anybody departs from this world without realising his own world (the Self), It, being unknown, does not protect him – as the Vedas not studied, or any other work not undertaken (do not). Even if a man who does not know It as such performs a great many meritorious acts in the world, those acts of his are surely exhausted in the end. One should meditate only upon the world of the Self. He who meditates only upon the world called the Self never has his work exhausted. From this very Self he projects whatever he wants.

I-iv-16: Now this self (the ignorant man) is an object of enjoyment to all beings. That he makes oblations in the fire and performs sacrifices is how he becomes such an object to the gods. That he studies the Vedas is how he becomes an object of enjoyment to the Rishis (sages). That he makes offerings to the Manes and desires children is how he becomes such an object to the Manes. That he gives shelter to men as well as food is how he becomes an object of enjoyment to men. That he gives fodder and water to the animals is how he becomes such an object to hem. And that beasts and birds, and even the ants, feed in his home is how he becomes an object of enjoyment to these. Just as one wishes safety to one's body, so do all beings wish safety to him who knows it as such. This indeed has been known, and discussed.

I-iv-17: This (aggregate of desirable objects) was but the self in the beginning – the only entity. He desired, 'Let me have a wife, so that I may be born (as the child). And let me have wealth, so that I may perform rites'. This much indeed is (the range of) desire. Even if one wishes, one cannot get more than this. Therefore to this day a man being single desires, 'Let me have a wife, so that I may be born. And let me have wealth, so that I may perform rites.' Until he obtains each one of these, he considers himself incomplete. His completeness also (comes thus): The mind is his self, speech his wife, the vital force his child, the eye his human wealth, for he obtains it through the eye, the ear his divine wealth, for he hears of it through the ear, and the body is its (instrument of) rite, for he performs rites through the body. (So) this sacrifice has five factors – the animals have five factors, the men have five factors, and all this that exists has five factors. He who knows it as such attains all this.

I-v-1: That the father produced seven kinds of food through meditation and rites (I shall disclose). One is common to all eaters. Two he apportioned to the gods. Three he designed for himself. And one he gave to the animals. On it rests everything – what lives and what does not. Why are they not exhausted, although they are always being eaten ? He who knows this cause of their permanence eats food with

Pratika (pre-eminence). He attains (identity with) the gods and lives on nectar. These are the verses.
I-v-2: 'That the father produced seven kinds of food through meditation and rites' means that the father indeed produced them through meditation and rites. 'One is common to all eaters' means, this food that is eaten is the common food of all eaters. He who adores (monopolises) this food is never free from evil, for this is general food. 'Two he apportioned to the gods' means making oblations in the fire, and offering presents otherwise to the gods. Therefore people perform both these. Some, however, say, those two are the new and full moon sacrifices. Therefore one should not be engrossed with sacrifices for material ends. 'One he gave to the animals' – it is milk. For men and animals first live on milk alone. Therefore they first make a new-born babe lick clarified butter or suckle it. And they speak of a new-born calf as not yet eating grass. 'On it rests everything – what lives and what does not' means that on milk indeed rests all this that lives and that does not. It is said that by making offerings of milk in the fire for a year one conquers further death. One should not think like that. He who knows as above conquers further death the very day he makes that offering, for he offers all eatable food to the gods, 'Why are they not exhausted, although they are always being eaten ?' – means that the being (eater) is indeed the cause of their permanence, for the produces this food again and again. 'He who knows this cause of their permanence' means that the being (eater) is indeed the cause of their permanence, for he produces this food through his meditation for the time being and rites. If he does not do this, it will be exhausted. 'He eats food with Pratika'; 'Pratika' means pre-eminence; hence the meaning is, pre-eminently. 'He attains the gods and lives on nectar' is a eulogy.
I-v-3: 'Three he designed for himself' means: the mind, the organ of speech and the vital force; these he designed for himself. (They say), 'I was absent-minded, I did not see it', 'I was absent-minded, I did not hear it'. It is through the mind that one sees and hears. Desires, resolve, doubt, faith, want of faith, steadiness, unsteadiness, shame, intelligence and fear – all these are but the mind. Even if one is touched from behind, one knows it through the mind; therefore (the mind exists). And any kind of sound is but the organ of speech, for it serves to determine a thing, but it cannot itself be revealed. Prana, Apana, Vyana, Udana, Samana and Ana - all these are but the vital forces. This body is identified with these – with the organ of speech, the mind and the vital force.
I-v-4: These are the three worlds. The organ of speech is this world (the earth), the mind is the sky, and the vital force is that world (heaven).
I-v-5: These are the three Vedas. The organ of speech is the Rig-Veda, the mind is the Yajur-Veda and the vital force the Sama-Veda.
I-v-6: These are the gods, the Manes and men. The organ of speech is the gods, the mind the Manes, and the vital force men.
I-v-7: These are the father, mother and child. The mind is the father, the organ of speech the mother, and the vital force the child.
I-v-8: These are what is known, what it is desirable to know, and what is unknown. Whatever is known is a form of the organ of speech, for it is the knower. The organ of speech protects him (who knows this) by becoming that (which is known).
I-v-9: Whatever it is desirable to know is a form of the mind, for the mind is what it is desirable to know. The mind protects him (who knows this) by becoming that (which it is desirable to know).
I-v-10: Whatever is unknown is a form of the vital force, for the vital force is what is unknown. The vital force protects him (who knows this) by becoming that (which is unknown).
I-v-11: The earth is the body of that organ of speech, and this fire is its luminous organ. And as far as the organ of speech extends, so far extends the earth and so far does this fire.
I-v-12: Heaven is the body of this mind, and that sun is its luminous organ. And as far as the mind extends, so far extends heaven, and so far does that sun. The two were united, and from that the vital force emanated. It is the Supreme Lord. It is without a rival. A second being is indeed a rival. He who knows it as such has no rival.
I-v-13: Water is the body of this vital force, and that moon is its luminous organ. And as far as the vital

force extends, so far extends water, and so far does that moon. These are all equal, and all infinite. He who meditates upon these as finite wins a finite world, but he who meditates upon these as infinite wins an infinite world.

I-v-14: This Prajapati (Hiranyagarbha) has sixteen digits and is represented by the year. The nights (and days) are his fifteen digits, and the constant one is his sixteenth digit. He (as the moon) is filled as well as wasted by the nights (and days). Through this sixteenth digit he permeates all these living beings on the new-moon night and rises the next morning. Therefore on this night one should not take the life of living beings, not even of a chameleon, in adoration of this deity alone.

I-v-15: That Prajapati who has sixteen digits and is represented by the year is indeed this man who knows as above. Wealth constitutes his fifteen digits, and the body his sixteenth digit. He is filled as well as wasted by wealth. This body stands for a nave, and wealth is the felloe. Therefore if a man loses everything, but he himself lives, people say that he has only lost his outfit.

I-v-16: There are indeed three worlds, the world of men, the world of the Manes and the world of the gods. This world of men is to be won through the son alone, and by no other rite; the world of the Manes through rites; and the world of the gods through meditation. The world of the gods is the best of the worlds. Therefore they praise meditation.

I-v-17: Now therefore the entrusting: When a man thinks he will die, he says to his son, ‘You are Brahman, you are the sacrifice, and you are the world’. The son replies, ‘I am Brahman, I am the sacrifice, and I am the world.’ (The father thinks ‘Whatever is studied is all unified in the word "Brahman". Whatever sacrifices there are, are all unified in the word "sacrifice". And whatever worlds there are, are all unified in the world "world". All this (the duties of a householder) is indeed this much. He, being all this, will protect me from (the ties of) this world.’ Therefor they speak of an educated son as being conducive to the world. Hence (a father) teaches his son. When a father who knows as above departs from this world, he penetrates his son together with the organ of speech, the mind and the vital force. Should anything be left undone by him through any slip the son exonerates him from all that. Therefore he is called a son. The father lives in this world through the son. Divine and immortal speech, mind and vital force permeate him.

I-v-18: The divine organ of speech from the earth and fire permeates him. That is the divine organ of speech through which whatever he says is fulfilled.

I-v-19: The divine mind from heaven and the sun permeates him. That is the divine mind through which he only becomes happy and never mourns.

I-v-20: The divine vital force from water and the moon permeates him. That is the divine vital force which, when it moves or does not move, feels no pain nor is injured. He who knows as above becomes the self of all beings. As is this deity (Hiranyagarbha), so is he. As all beings take care of this deity, so do they take care of him. Howsoever these beings may grieve, that grief of theirs is connected with them. But only merit goes to him. No demerit ever goes to the gods.

I-v-21: Now a consideration of the vow: Prajapati projected the organs. These, on being projected, quarrelled with one another. The organ of speech took a vow, ‘I will go on speaking’. The eye: ‘I will see’. The ear: ‘I will hear’. And so did the other organs according to their functions. Death captured them in the form of fatigue – it overtook the, and having overtaken them it controlled them. Therefore the organ of speech invariably gets tired, and so do the eye and the ear. But death did not overtake this vital force in the body. The organs resolved to know it. ‘This is the greatest among us that, when it moves or does not move, feels no pain nor is injured. Well, let us all be of its form.’ They all assumed its form. Therefore they are called by this name of ‘Prana’. That family in which a man is born who knows as above, is indeed named after him. And he who competes with one who knows as above shrivels, and after shrivelling dies at the end. This is with reference to the body.

I-v-22: Now with reference to the gods: Fire took a vow, ‘I will go on burning.’ The sun: ‘I will give heat’. The moon: ‘I will shine’. And so did the other gods according to their functions. As is the vital force in the body among these organs, so is Vayu (air) among these gods. Other gods sink, but not air.

Air is the deity that never sets.
I-v-23: Now there is this verse; ‘The gods observed the vow of that from which the sun rises and in which he sets. It is (followed) to-day, and it will be (followed) to-morrow.’ The sun indeed rises from the vital force and also sets in it. What these (gods) observed then, they observe to this day. Therefore a man should observe a single vow – do the functions of the Prana and Apana (respiration and excretion), lest the evil of death (fatigue) should overtake him. And if he observes it, he should seek to finish it. Through it he attains identity with this deity, or lives in the same world with it.

I-vi-1: This (universe) indeed consists of three things: name, form and action. Of those names, speech (sound in general) is the Uktha (source), for all names spring from it. It is their Saman (common feature), for it is common to all names. It is their Brahman (self), for it sustains all names.
I-vi-2: Now of forms the eye (anything visible) is the Uktha (source), for all forms spring from it. It is their Saman (common feature), for it is common to all forms. It is their Brahman (self), for it sustains all forms.
I-vi-3: And of actions the body (activity) is the Uktha (source), for all actions spring from it. It is their Saman (common feature), for it is common to all actions. It is their Brahman (self), for it sustains all actions. These three together are one – this body, and the body, although one, is these three. This immortal entity is covered by truth (the five elements): The vital force is the immortal entity, and name and form and truth; (so) this vital force is covered by them.

II-i-1: Om. There was a man of the Garga family called Proud Balaki, who was a speaker. He said to Ajatasatru, the king of Benares, ‘I will tell you about Brahman’. Ajatasatru said, ‘For this proposal I give you a thousand (cows). People indeed rush saying "Janaka, Janaka". (I too have some of his qualities.)’
II-i-2: Gargya said, ‘That being who is in the sun, I meditate upon as Brahman’. Ajatasatru said, ‘Please don’t talk about him. I meditate upon him as all-surpassing, as the head of all beings and as resplendent. He who meditates upon him as such becomes all-surpassing, the head of all beings and resplendent.
II-i-3: Gargya said, ‘that being who is in the moon, I meditate upon as Brahman’. Ajatasatru said, "Please don’t talk about him. I meditate upon him as the great, white-robed, radiant Soma.’ He who meditates upon him as such has abundant Soma pressed in his principal and auxiliary sacrifices every day, and his food never gets short.
II-i-4: Gargya said, ‘That being who is in lightning, I meditate upon as Brahman’. Ajatasatru said, "Please don’t talk about him. I meditate upon him as powerful’. He who meditates upon him as such becomes powerful, and his progeny too becomes powerful.
II-i-5: Gargya said, ‘This being who is in the ether, I meditate upon as Brahman’. Ajatasatru said, "Please don’t talk about him. I meditate upon him as full and unmoving’. He who meditates upon him as such is filled with progeny and cattle, and his progeny is never extinct from this world.
II-i-6: Gargya said, ‘This being who is in air, I meditate upon as Brahman’. Ajatasatru said, "Please don’t talk about him. I meditate upon him as the Lord, as irresistible, and as the unvanquished army.’ He who meditates upon him as such ever becomes victorious and invincible, and conquers his enemies.
II-i-7: Gargya said, ‘This being who is in fire, I meditate upon as Brahman’. Ajatasatru said, "Please don’t talk about him. I meditate upon him as forbearing’. He who meditates upon him as such becomes forbearing, and his progeny too becomes forbearing.
II-i-8: Gargya said, ‘This being who is in water, I meditate upon as Brahman’. Ajatasatru said, "Please don’t talk about him. I meditate upon him as agreeable’. He who meditates upon him as such has only agreeable things coming to him, and not contrary ones; also from him are born children who are agreeable.
II-i-9: Gargya said, ‘This being who is in a looking-glass, I meditate upon as Brahman’. Ajatasatru said,

"Please don’t talk about him. I meditate upon him as shining’. He who meditates upon him as such becomes shining, and his progeny too becomes shining. He also outshines all those with whom he comes in contact.

II-i-10: Gargya said, ‘This sound that issues behind a man as he walks, I meditate upon as Brahman’. Ajatasatru said, "Please don’t talk about him. I meditate upon him as life’. He who meditates upon him as such attains his full term of life in this world, and life does not depart from him before the completion of that term.

II-i-11: Gargya said, ‘This being who is in the quarters, I meditate upon as Brahman’. Ajatasatru said, "Please don’t talk about him. I meditate upon him as second and as non-separating’. He who meditates upon him as such gets companions, and his followers never depart from him.

II-i-12: Gargya said, ‘This being who identifies himself with the shadow, I meditate upon as Brahman’. Ajatasatru said, "Please don’t talk about him. I meditate upon him as death’. He who meditates upon him as such attains his full term of life in this world, and death does not overtake him before the completion of that term.

II-i-13: Gargya said, ‘This being who is in the self, I meditate upon as Brahman’. Ajatasatru said, "Please don’t talk about him. I meditate upon him as self-possessed.’ He who meditates upon him as such becomes self-possessed, and his progeny too becomes self-possessed. Gargya remained silent.

II-i-14: Ajatasatru said, ‘is this all ?’ ‘This is all’. ‘By knowing this much one cannot know (Brahman)’. Gargya said, ‘I approach you as a student’.

II-i-15: Ajatasatru said, ‘It is contrary to usage that a Brahmana should approach a Kshatriya thinking, "he will teach me about Brahman". However I will instruct you’. Taking Gargya by the hand he rose. They came to a sleeping man. (Ajatasatru) addressed him by these names, Great, White-robed, radiant, Soma’. The man did not get up. (The King) pushed him with the hand till he awoke. Then he got up.

II-i-16: Ajatasatru said, ‘When this being full of consciousness (identified with the mind) was thus asleep, where was it, and whence did it thus come ?’ Gargya did not know that.

II-i-17: Ajatasatru said, ‘When this being full of consciousness is thus asleep, it absorbs at the time the functions of the organs through its own consciousness, and lies in the Akasa (Supreme Self) that is in the heart. When this being absorbs them, it is called Svapiti. Then the nose is absorbed, the organ of speech is absorbed, the eye is absorbed, the ear is absorbed, and the mind is absorbed’.

II-i-18: When it thus remains in the dream state, these are its achievements: It then becomes an emperor, as it were, or a noble Brahmana, as it were, or attains states high or low, as it were. As an emperor, taking his citizens, moves about as he pleases in his own territory, so does it, thus taking the organs, move about as it pleases in its own body.

II-i-19: Again when it becomes fast asleep – when it does not know anything – it comes back along the seventy-two thousand nerves called Hita, which extend from the heart to the pericardium (the whole body), and remains in the body. As a baby, or an emperor, or a noble Brahmana lives, having attained the acme of bliss, so does it remain.

II-i-20: As a spider moves along the thread (it produces), and as from a fire tiny sparks fly in all directions, so from this Self emanate all organs, all worlds, all gods and all beings. Its secret name (Upanishad) is ‘the Truth of Truth’. The vital force is truth, and It is the Truth of that.

II-ii-1: He who knows the calf with its abode, its special resort, its post and its tether kills his seven envions kinsmen: the vital force in the body is indeed the calf; this body is its abode, the head its special resort, strength its post, and food its tether.

II-ii-2: These seven gods that prevent decay worship it: Through these pink lines in the eye Rudra attends on it; through the water that is in the eye, Parjanya; through the pupil, the sun; through the dark portion, fire; through the white portion, Indra; through the lower eye-lid the earth attends on it; and through the upper eye-lid, heaven. He who knows it as such never has any decrease of food.

II-ii-3: Regarding this there is the following pithy verse: ‘there is a bowl that has its opening below and

bulges at the top; various kinds of knowledge have been put in it; seven sages sit by its side, and the organ of speech, which has communication with the Vedas, is the eighth'. The 'bowl that has its opening below and bulges at the top' is the head of ours, for it is the bowl that has its opening below and bulges at the top. 'various kinds of knowledge have been put in it', refers to the organs; these indeed represent various kinds of knowledge. 'Seven sages sit by its side', refers to the organs; they indeed are the sages. 'The organ of speech, which has communication with the Vedas, is the eighth', because the organ of speech is the eighth and communicates with the Vedas.
II-ii-4: These two (ears) are Gotama and Bharadvaja: this one is Gotama, and this one is Bharadvaja: These two (eyes) are Visvamitra and Jamadagni: this one is Visvamitra, and this one Jamadagni. These two (nostrils) are Vasistha, and Kashyapa: this one is Vasistha, and this one Kashyapa: the tongue is Atri, for through the tongue food is eaten. 'Atri' is but this name 'Atti'. He who knows it as such becomes the eater of all, and everything becomes his food.

II-iii-1: Brahman has but two forms – gross and subtle, mortal and immortal, limited and unlimited, defined and undefined.
II-iii-2: The gross (form) is that which is other than air and the ether. It is mortal, it is limited, and it is defined. The essence of that which is gross, mortal, limited and defined is the sun that shines, for it is the essence of the defined.
II-iii-3: Now the subtle – it is air and the ether. It is immortal, it is unlimited, and it is undefined. The essence of that which is subtle, immortal, unlimited and undefined is the being that is in the sun, for that is the essence of the undefined. This is with reference to the gods.
II-iii-4: Now with reference to the body: the gross form is but this – what is other than (the corporeal) air and the ether that is in the body. It is mortal, it is limited and it is defined. The essence of that which is gross, mortal, limited and defined is the eye, for it is the essence of the defined.
II-iii-5: Now the subtle – it is (the corporeal) air and the ether that is in the body. It is immortal, it is unlimited, and it is undefined. The essence of that which is subtle, immortal, unlimited and undefined is this being that is in the right eye, for this is the essence of the undefined.
II-iii-6: The form of that 'being' is as follows: like a cloth dyed with turmeric, or like grey sheep's wool, or like the (scarlet) insect called Indragopa, or like a tongue of fire, or like a white lotus, or like a flash of lightning. He who knows it as such attains splendour like a flash of lightning. Now therefore the description (of Brahman): 'Not this, not this'. Because there is no other and more appropriate description than this 'Not this'. Now Its name: 'The Truth of truth'. The vital force is truth, and It is the Truth of that.

II-iv-1: 'Maitreyi, my dear', said Yajnavalkya, 'I am going to renounce this life. Allow me to finish between you and Katyayani'.
II-iv-2: Thereupon Maitreyi said, 'Sir, if indeed this whole earth full of wealth be mine, shall I be immortal through that ?' 'No', replied Yajnavalkya, 'your life will be just like that of people who have plenty of things, but there is no hope of immortality through wealth.'
II-iv-3: Then Maitreyi said, 'What shall I do with that which will not make me immortal? Tell me, sir, of that alone which you know (to be the only means of immortality).'
II-iv-4: Yajnavalkya said, 'My dear, you have been my beloved (even before), and you say what is after my heart. Come, take your seat, I will explain it to you. As I explain it, meditate (on its meaning).
II-iv-5: He said: 'It is not for the sake of the husband, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the wife, my dear, that she is loved, but for one's own sake that she is loved. It is not for the sake of the sons, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of wealth, my dear, that it is loved, but for one's own sake that it is loved. It is not for the sake of the Brahmana, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the Kshatriya, my dear, that he is loved, but for one's own sake that he is

loved. It is not for the sake of worlds, my dear, that they are loved, but for one’s own sake that they are loved. It is not for the sake of the gods, my dear, that they are loved, but for one’s own sake that they are loved. It is not for the sake of beings, my dear, that they are loved, but for one’s own sake that they are loved. It is not for the sake of all, my dear, that all is loved, but for one’s own sake that it is loved. The Self, my dear Maitreyi, should be realised – should be heard of, reflected on and meditated upon. By the realisation of the Self, my dear, through hearing, reflection and meditation, all this is known.
II-iv-6: The Brahmana ousts (slights) one who knows him as different from the Self. The Kshatriya ousts one who knows him as different from the Self. Worlds oust one who knows them as different from the Self. The gods oust one who knows them as different from the Self. Beings oust one who knows them as different from the Self. All ousts one who knows it as different from the Self. This Brahmana, this Kshatriya, these worlds, these gods, these beings, and this all are this Self.
II-iv-7: As, when a drum is beaten, one cannot distinguish its various particular notes, but they are included in the general note of the drum or in the general sound produced by different kinds of strokes.
II-iv-8: As, when a conch is blown, one cannot distinguish its various particular notes, but they are included in the general note of the conch or in the general sound produced by different kinds of playing.
II-iv-9: As, when a Vina is played, one cannot distinguish its various particular notes, but they are included in the general note of the Vina or in the general sound produced by different kinds of playing.
II-iv-10: As from a fire kindled with wet faggot diverse kinds of smoke issue, even so, my dear, the Rig-Veda, Yajur-Veda, Sama-Veda, Atharvangirasa, history, mythology, arts, Upanishads, pithy verses, aphorisms, elucidations and explanations are (like) the breath of this infinite Reality. They are like the breath of this (Supreme Self).
II-iv-11: As the ocean is the one goal of all sorts of water, as the skin is the one goal of all kinds of touch, as the nostrils are the one goal of all odours, as the tongue is the one goal of all savours, as the eye is the one goal of all colours , as the ear is the one goal of all sounds, as the Manas is the one goal of all deliberations, as the intellect is the one goal of all kinds of knowledge, as the hands are the one goal of all sort of work, as the organ of generation is the one goal of all kinds of enjoyment, as the anus is the one goal of all excretions, as the feet are the one goal of all kinds of walking, as the organ of speech is the one goal of all Vedas.
II-iv-12: As a lump of salt dropped into water dissolves with (its component) water, and no one is able to pick it up, but from wheresoever one takes it, it tastes salt, even so, my dear, this great, endless, infinite Reality is but Pure Intelligence. (The Self) comes out (as a separate entity) from these elements, and (this separateness) is destroyed with them. After attaining (this oneness) it has no more consciousness. This is what I say, my dear. So said Yajnavalkya.
II-iv-13: Maitreyi said, ‘Just here you have thrown me into confusion, sir – by saying that after attaining (oneness) the self has no more consciousness’. Yajnavalkya said, ‘Certainly, I am not saying anything confusing, my dear; this is quite sufficient for knowledge, O Maitreyi’.
II-iv-14: Because when there is duality, as it were, then one smells something, one sees something, one hears something, one speaks something, one thinks something, one knows something. (But) when to the knower of Brahman everything has become the self, then what should one smell and through what, what should one see and through what, what should one hear and through what, what should one speak and through what, what should one think and through what, what should one know and through what ? Through what should one know That owing to which all this is known – through what, O Maitreyi, should one know the Knower ?

II-v-1: This earth is (like) honey to all beings, and all beings are (like) honey to this earth. (The same with) the shining immortal being who is in this earth, and the shining, immortal, corporeal being in the body. (These four) are but this Self. This (Self-knowledge) is (the means of) immortality; this (underlying unity) is Brahman; this (knowledge of Brahman) is (the means of becoming) all.

II-v-2: This water is (like) honey to all beings, and all beings are (like) honey to this water. (The same with) the shining immortal being who is in this water, and the shining, immortal being identified with the seed in the body. (These four) are but this Self. This (Self-knowledge) is (the means of) immortality; this (underlying unity) is Brahman; this (knowledge of Brahman) is (the means of becoming) all.
II-v-3: This fire is (like) honey to all beings, and all beings are (like) honey to this fire. (The same with) the shining immortal being who is in this fire, and the shining, immortal being identified with the organ of speech in the body. (These four) are but this Self. This (Self-knowledge) is (the means of) immortality; this (underlying unity) is Brahman; this (knowledge of Brahman) is (the means of becoming) all.
II-v-4: This air is (like) honey to all beings, and all beings are (like) honey to this air. (The same with) the shining immortal being who is in this air, and the shining, immortal being who is the vital force in the body. (These four) are but this Self. This (Self-knowledge) is (the means of) immortality; this (underlying unity) is Brahman; this (knowledge of Brahman) is (the means of becoming) all.
II-v-5: This sun is (like) honey to all beings, and all beings are (like) honey to this sun. (The same with) the shining immortal being who is in this sun, and the shining, immortal being identified with the eye in the body. (These four) are but this Self. This (Self-knowledge) is (the means of) immortality; this (underlying unity) is Brahman; this (knowledge of Brahman) is (the means of becoming) all.
II-v-6: These quarters is (like) honey to all beings, and all beings are (like) honey to these quarters. (The same with) the shining immortal being who is these quarters, and the shining, immortal being identified with the ear and with the time of hearing in the body. (These four) are but this Self. This (Self-knowledge) is (the means of) immortality; this (underlying unity) is Brahman; this (knowledge of Brahman) is (the means of becoming) all.
II-v-7: This moon is (like) honey to all beings, and all beings are (like) honey to this moon. (The same with) the shining immortal being who is in this moon, and the shining, immortal being identified with the mind in the body. (These four) are but this Self. This (Self-knowledge) is (the means of) immortality; this (underlying unity) is Brahman; this (knowledge of Brahman) is (the means of becoming) all.
II-v-8: This lightning is (like) honey to all beings, and all beings are (like) honey to this lightning. (The same with) the shining immortal being who is in this lightning, and the shining, immortal being identified with light in the body. (These four) are but this Self. This (Self-knowledge) is (the means of) immortality; this (underlying unity) is Brahman; this (knowledge of Brahman) is (the means of becoming) all.
II-v-9: This cloud is (like) honey to all beings, and all beings are (like) honey to this cloud. (The same with) the shining immortal being who is in this cloud, and the shining, immortal being identified with sound and voice in the body. (These four) are but this Self. This (Self-knowledge) is (the means of) immortality; this (underlying unity) is Brahman; this (knowledge of Brahman) is (the means of becoming) all.
II-v-10: This ether is (like) honey to all beings, and all beings are (like) honey to this ether. (The same with) the shining immortal being who is in this ether, and the shining, immortal being identified with the ether in the heart, in the body. (These four) are but this Self. This (Self-knowledge) is (the means of) immortality; this (underlying unity) is Brahman; this (knowledge of Brahman) is (the means of becoming) all.
II-v-11: This righteousness (Dharma) is (like) honey to all beings, and all beings are (like) honey to this righteousness. (The same with) the shining immortal being who is in this righteousness, and the shining, immortal being identified with righteousness in the body. (These four) are but this Self. This (Self-knowledge) is (the means of) immortality; this (underlying unity) is Brahman; this (knowledge of Brahman) is (the means of becoming) all.
II-v-12: This truth is (like) honey to all beings, and all beings are (like) honey to this truth. (The same

with) the shining immortal being who is in this truth, and the shining, immortal being identified with truth in the body. (These four) are but this Self. This (Self-knowledge) is (the means of) immortality; this (underlying unity) is Brahman; this (knowledge of Brahman) is (the means of becoming) all.
II-v-13: This human species is (like) honey to all beings, and all beings are (like) honey to this human species. (The same with) the shining immortal being who is in this human species, and the shining, immortal being identified with the human species in the body. (These four) are but this Self. This (Self-knowledge) is (the means of) immortality; this (underlying unity) is Brahman; this (knowledge of Brahman) is (the means of becoming) all.
II-v-14: This (cosmic) body is (like) honey to all beings, and all beings are (like) honey to this (cosmic) body. (The same with) the shining immortal being who is in this (cosmic) body, and the shining, immortal being who is this (individual) self. (These four) are but this Self. This (Self-knowledge) is (the means of) immortality; this (underlying unity) is Brahman; this (knowledge of Brahman) is (the means of becoming) all.
II-v-15: This Self, already mentioned, is the ruler of all beings, and the king of all beings. Just as all the spokes are fixed in the nave and the felloe of a chariot-wheel, so are all beings, all gods, all worlds, all organs and all these (individual) selves fixed in this Self.
II-v-16: This is that meditation on things mutually helpful which Dadhyac, versed in the Atharva-Veda, taught the Asvins. Perceiving this the Rishi (Mantra) said, ‘O Asvins in human form, that terrible deed called Damsa which you committed out of greed, I will disclose as a cloud does rain – (how you learnt) the meditation on things mutually helpful that Dadhyac, versed in the Atharva-Veda, taught you through a horse’s head.
II-v-17: This is that meditation on things mutually helpful which Dadhyac, versed in the Atharva-Veda, taught the Asvins. Perceiving this the Rishi said, ‘O Asvins, you set a horse’s head on (the shoulders of) Dadhyac, versed in the Atharva-Veda. O terrible ones, to keep his word, he taught you the (ritualistic) meditation on things mutually helpful connected with the sun, as also the secret (spiritual) meditation on them.’
II-v-18: This is that meditation on things mutually helpful which Dadhyac, versed in the Atharva-Veda, taught the Asvins. Perceiving this the Rishi said, ‘He made bodies with two feet and bodies with four feet. That supreme Being first entered the bodies as a bird (the subtle body).’ On account of his dwelling in all bodies, He is called the Purusha. There is nothing that is not covered by Him, nothing that is not pervaded by Him.
II-v-19: This is that meditation on things mutually helpful which Dadhyac, versed in the Atharva-Veda, taught the Asvins. Perceiving this the Rishi said, ‘(He) transformed Himself in accordance with each form; that form of His was for the sake of making Him known. The Lord on account of Maya (notions superimposed by ignorance) is perceived as manifold, for to Him are yoked ten organs, nay, hundreds of them. He is the organs; He is ten and thousands – many and infinite. That Brahman is without prior or posterior, without interior or exterior. This self, the perceiver of everything, is Brahman. This is the teaching.

II-vi-1: Now the line of teachers: Pautimasya (received it) from Gaupavana. Gaupavana from another Pautimasya. This Pautimasya from another Gaupavana. This Gaupavana from Kausika. Kausika from Kaundinya. Kaundinya from Sandilya. Sandilya from Kausika and Gautama. Gautama –
II-vi-2: From Agnivesya. Agnivesya from Sandilya and Anabhimlata. Anabhimlata from another of that name. He from a third Anabhimlata. This Anabhimlata from Gautama. Gautama from Saitava and Pracinayogya. They from Parasarya. Parasarya from Bharadvaja. He from Bharadvaja and Gautama. Gautama from another Bharadvaja. He from another Parasarya. Parasarya from Baijavapayana. He from Kausikayani. Kausikayani –
II-vi-3: From Ghrtakausika. Ghrtakausika from Parasaryayana. He from Parasarya. Parasarya from Jatukarnya. Jatukarnya from Asurayana and Yaska. Asurayana from Traivani. Traivani from

Aupajandhani. He from Asuri. Asuri from Bharadvaja. Bharadvaja from Atreya. Atreya from Manti. Manti from Gautama. Gautama from another Gautama. He from Vatsya. Vatsya from Sandilya. Sandilya from Kaisorya Kapya. He from Kumaraharita. Kumaraharita from Galava. Galava from Vidarbhi-kaundinya. He from Vatsanapat Babhrava. He from Pathin Saubhara. He from Ayasya Angirasa. He from Abhuti Tvastra. He from Visvarupa Tvastra. He from the Asvins. They from Dadhyac Atharvana. He from Atharvan Daiva. He from Mrtyu Pradhvamsana. He from Pradhvamsana. Pradhvamsana from Ekarsi. Ekarsi from Viprachitti. Viprachitti from Vyasri. Vyasti from Sanaru. Sanaru from Sanatana. Sanatana from Sanaga. Sanaga from Paramesthin (Viraj). He from Brahman (Hiranyabarbha). Brahman is self born. Salutation to Brahman.

III-i-1: Om. Janaka, Emperor of Videha, performed a sacrifice in which gifts were freely distributed. Vedic scholars from Kuru and Panchala were assembled there. Emperor Janaka of Videha had a desire to know, ‘Which is the most erudite of these Vedic scholars ?’ He had a thousand cows confined in a pen, and on the horns of each cow were fixed ten Padas (of gold).

III-i-2: He said to them, ‘Revered Brahmanas, let him who is the best Vedic scholar among you drive these cows (home).’ None of the Brahmanas dared. Then Yajnavalkya said to a pupil of his, ‘Dear Samasravas, please drive these cows (home).’ He drove them. The Brahmanas were enraged. ‘How does he dare to call himself the best Vedic scholar among us ?’ there was a Hotr of Emperor Janaka of Videha named Asvala. He now asked Yajnavalkya, ‘Yajnavalkya, are you indeed the best Vedic scholar among us ?’ Yajnavalkya replied, ‘I bow to the best Vedic scholar, I just want the cows’. Thereupon the Hotr Asvala determined to interrogate him.

III-i-3: ‘Yajnavalkya’, said he, ‘since all this is overtaken by death, and swayed by it, by what means does the sacrificer go beyond the clutches of death ?’ ‘Through the organ of speech – through fire, which is the (real) priest called Hotr. The sacrificer’s organ of speech is the Hotr. This organ of speech is fire; this fire is the Hotr; this (fire) is liberation; this (liberation) is emancipation’.

III-i-4: ‘Yajnavalkya’, said he, ‘since all this is overtaken by day and night, and swayed by them, by what means does the sacrificer go beyond the clutches of day and night ?’ ‘Through the eye – through the sun, which is the (real) priest called Adhvaryu. The eye of the sacrificer is the Adhvaryu. This eye is the sun; this sun is the Adhvaryu; this (sun) is liberation; this (liberation) is emancipation’.

III-i-5: ‘Yajnavalkya’, said he, ‘since all this is overtaken by the bright and dark fortnights, and swayed by them, by what means does the sacrificer go beyond the bright and dark fortnights /’ ‘Through the vital force – through air, which is the (real) priest called Udgatir. The vital force of the sacrificer is the Udgatir. This vital force is air, and it is the Udgatir; this (air) is liberation; this (liberation) is emancipation.’

III-i-6: ‘Yajnavalkya’, said he, ‘since the sky is, as it were, without a support, through what support does the sacrificer go to heaven ?’ ‘Through the mind – through the moon, which is the (real) priest called Brahman. The mind of the sacrificer is the Brahman. This mind is the moon; the moon is the Brahman; this (moon) is liberation; this (liberation) is emancipation’. So far about the ways of emancipation; now about the meditations based on resemblance.

III-i-7: ‘Yajnavalkya’, said he, ‘with how many kinds of Rik will the Hotr do his part in this sacrifice to-day ?’ ‘With three kinds’. ‘Which are those three ?’ ‘The preliminary, the sacrificial, and the eulogistic hymns as the third’. ‘What does he win through them ?’ ‘All this that is living’.

III-i-8: ‘Yajnavalkya’, said he, ‘how many kinds of oblations will the Adhvaryu offer in this sacrifice to-day ?’ ‘Three’. ‘Which are those three ?’ ‘Those that blaze up on being offered, those that make a great noise, when offered, and those that sink on being offered’. ‘What does he win through them?’ ‘Through those that blaze up on being offered he wins the world of the gods, for this world shines, as it were. Through those that make a great noise, when offered, he wins the world of the manes, for this world is full of uproar. And through those that sink on being offered, he wins the human world, for this world is lower.’

III-i-9: ‘Yajnavalkya’, said he, ‘through how many gods does this Brahman from the right protect the sacrifice to-day ?’ ‘Through one’. ‘Which is that one ?’ ‘The mind. The mind is indeed infinite, and infinite are the Visvadevas. Through this meditation he wins an infinite world’.
III-i-10: ‘Yajnavalkya’, said he, ‘how many classes of hymns the Udgatir chant in this sacrifice to-day ?’ ‘Three classes’. ‘Which are those three ?’ ‘The preliminary, the sacrificial, and the eulogistic hymns as the third’. ‘Which are those that have reference to the body ?’ ‘The Prana is the preliminary hymn, the Apana is the sacrificial hymn, and the Vyana is the eulogistic hymn’. ‘What does he win through them ?’ ‘Through the preliminary hymns he wins the earth, through the sacrificial hymns he wins the sky, and through the eulogistic hymns he wins heaven’. Thereupon the Hotr Asvala kept silent.

III-ii-1: Then Artabhaga, of the line of Jaratkaru, asked him. ‘Yajnavalkya’, said he, ‘how many are the Grahas, and how many are the Atigrahas ?’ ‘There are eight Grahas and eight Atigrahas’. ‘Which are those eight Grahas and eight Atigrahas ?’
III-ii-2: The Prana (nose) indeed is the Graha; it is controlled by the Atigraha, the Apana (odour), for one smells odours through the Apana (the air breathed in).
III-ii-3: The organ of speech indeed is the graha; it is controlled by the Atigraha, name, for one utters names through the organ of speech.
III-ii-4: The tongue indeed is the Graha; it is controlled by the Atigraha, taste, for one knows tastes through the tongue.
III-ii-5: The eye indeed is the Graha; it is controlled by the Atigraha, colour, for one sees colours through the eye.
III-ii-6: The ear indeed is the Graha; it is controlled by the Atigraha, sound, for one hears sounds through the ear.
III-ii-7: The mind indeed is the Graha; it is controlled by the Atigraha, desire, for one wishes desires through the mind.
III-ii-8: The hands indeed is the Graha; it is controlled by the Atigraha, work, for one does work through the hands.
III-ii-9: The skin indeed is the Graha; it is controlled by the Atigraha, touch, for one feels touch through the skin. These are the eight Grahas and eight Atigrahas.
III-ii-10: ‘Yajnavalkya’, said he, ‘since all this is the food of death, who is that god whose food is death ?’ ‘Fire is death; it is the food of water. (One who knows thus) conquers further death’.
III-ii-11: ‘Yajnavalkya’, said he, ‘when the (liberated) man dies, do his organs go up from him, or do they not ?’ ‘No’, replied Yajnavalkya, ‘(They) merge in him only. The body swells, is inflated, and in that state lies dead.’
III-ii-12: ‘Yajnavalkya’, said he, ‘when this man dies, what is it that does not leave him ?’ ‘Name. The name indeed is infinite, and infinite are the Visvadevas. He (who knows thus) wins thereby a really infinite world’.
III-ii-13: ‘Yajnavalkya’, said he, ‘when the vocal organ of a man who dies is merged in fire, the nose in air, the eye in the sun, the mind in the moon, the ear in the quarters, the body in the earth, the ether of the heart in the external ether, the hair on the body in herbs, that on the head in trees, and the blood and the seed are deposited in water, where is then the man ?’ ‘Give me your hand, dear Artabhaga, we will decide this between ourselves, we cannot do it in a crowded place.’ They went out and talked it over. What they mentioned there was only work, and what they praised there was also work alone. (Therefore) one indeed becomes good through good work and evil through evil work. Thereupon Artabhaga, of the line of Jaratkaru, kept silent.

III-iii-1: Then Bhujyu, the grandson of Lahya, asked him. ‘Yajnavalkya’, said he, ‘we travelled in Madra as students, and we came to the house of Patanchala of the line of Kapi. His daughter was possessed by a Gandharva. We asked him, "Who are you ?" He said, "I am Sudhanvan, of the line of

Angiras". When we asked him about the limits of the world, we said to him, "Where were the descendants of Pariksit ?" And I ask you, Yajnavalkya, where were the descendants of Pariksit ? (Tell me) where were the descendants of Pariksit ?'
III-iii-2: Yajnavalkya said, 'The Gandharva evidently told you that they went where the performers of the horse sacrifice go'. 'And where do the performers of the horse sacrifice go ?' 'Thirty-two times the space covered by the sun's chariot in a day makes this world; around it, covering twice the area, is the earth; around the earth, covering twice the area, is the ocean. Now, as is the edge of a razor, or the wing of a fly, so is there just that much opening at the junction (of the two halves of the cosmic shell). (Through that they go out.) Fire, in the form of a falcon, delivered them to the air; the air, putting them in itself, took them where the (previous) performers of the horse sacrifice were'. Thus did the Gandharva praise the air. Therefore the air is the diversity of individuals, and the air is the aggregate. He who knows it as such conquers further death. Thereupon Bhujyu, the grandson of Lahya, kept silent.

III-iv-1: Then Usata, the son of Chakra, asked him. 'Yajnavalkya', said he, 'explain to me the Brahman that is immediate and direct – the self that is within all.' 'This is your self that is within all'. 'Which is within all, Yajnavalkya ?' 'That which breathes through the Prana is your self that is within all. That which moves downwards through the Apana is your self that is within all. That which pervades through the Vyana is your self that is within all. That which goes out through the Udana is your self that is within all. This is your self that is within all.'
III-iv-2: Usata, the son of Chakra, said, 'You have indicated it as one may say that a cow is such and such, or a horse is such and such. Explain to me the Brahman that is immediate and direct – the self that is within all'. 'This is your self that is within all'. 'Which is within all, Yajnavalkya ?' 'You cannot see that which is the witness of vision; you cannot hear that which is the hearer of hearing; you cannot think that which is the thinker of thought; you cannot know that which is the knower of knowledge. This is your self that is within all; everything else but this is perishable.' Thereupon Usata, the son of Chakra, kept silent.

iii-v-1: Then Kahola, the son of Kusitaka, asked him, 'Yajnavalkya', said he, 'explain to me the Brahman that is immediate and direct – the self that is within all'. 'This is your self that is within all'. 'Which is within all, Yajnavalkya ?' 'That which transcends hunger and thirst, grief, delusion, decay and death. Knowing this very Self the Brahmanas renounce the desire for sons, for wealth and for the worlds, and lead a mendicant's life. That which is the desire for sons is the desire for wealth, and that which is the desire for wealth is the desire for worlds, for both these are but desires. Therefore the knower of Brahman, having known all about scholarship, should try to live upon that strength which comes of knowledge; having known all about this strength and scholarship, he becomes meditative; having known all about both meditativeness and its opposite, he becomes a knower of Brahman. How does that knower of b behave ? Howsoever he may behave, he is just such. Except this, everything is perishable.' Thereupon Kahola, the son of Kusitaka, kept silent.

iii-vi-1: Then Gargi, the daughter of Vacaknu, asked him, 'Yajnavalkya', she said, 'if all this is pervaded by water, by what is water pervaded ?' 'By air, O Gargi'. 'By what is air pervaded?' 'By the sky, O Gargi'. 'By what is the sky pervaded ?' 'By the world of the Gandharvas, O Gargi'. 'By what is the world of the Gandharvas pervaded ?' 'By the sun, O Gargi.' 'By what is the sun pervaded ?' 'By the moon, O Gargi.' 'By what is the moon pervaded ?' 'By the stars, O Gargi'. 'By what are the stars pervaded ?' 'By the world of the gods, O Gargi'. 'By what is the world of the gods pervaded ?' 'By the world of Indra, O Gargi'. By what is the world of Indra pervaded?' 'By the world of Viraj, O Gargi'. 'By what is the world of Viraj pervaded?' ' By the world of Hiranyagarbha, O Gargi'. 'By what is the world of Hiranyagarbha pervaded ?' He said, 'Do not, O Gargi, push your inquiry too far, lest your head should fall off. You are questioning about a deity that should not be reasoned about. Do not, O

Gargi, push your inquiry too far.’ Thereupon Gargi, the daughter of Vacaknu, kept silent.

III-vii-1: Then Uddalaka, the son of Aruna, asked him. ‘Yajnavalkya’, said, ‘in Madra we lived in the house of Patanchala Kapya (descendant of Kapi), studying the scriptures on sacrifices. His wife was possessed by a Gandharva. We asked him who he was. He said, "Kabandha, the son of Atharvan". He said to Patanchala Kapya and those who studied the scriptures on sacrifices, "Hapya, do you know that Sutra by which this life, the next life and all beings are held together ?" Patanchala Kapya said, "I do not know it, sir". The Gandharva said to him and the students, "Kapya, do you know that Internal Ruler who controls this and the next life and all beings from within ?" Patanchala Kapya said, "I do not know Him, sir". The Gandharva said to him and the students, "He who knows that Sutra and that Internal Ruler as above indeed knows Brahman, knows the worlds, knows the gods, knows the Vedas, knows beings, knows the self, and knows everything". He explained it all to them. I know it. If you, Yajnavalkya, do not know that Sutra and that Internal Ruler, and still take away the cows that belong only to the knowers of Brahman, your head shall fall off’. ‘I know, O Gautama, that Sutra and that Internal Ruler’. ‘Any one can say, "I know, I know". Tell us what you know.’
III-vii-2: He said, ‘Vayu, O Gautama, is that Sutra. Through this Sutra or Vayu this and the next life and all beings are held together. Therefore, O Gautama, when a man dies, they say that his limbs have been loosened, for they are held together, O Gautama, by the Sutra or Vayu.’ ‘Quite so, Yajnavalkya. Now describe the Internal Ruler.’
III-vii-3: He who inhabits the earth, but is within it, whom the earth does not know, whose body is the earth, and who controls the earth from within, is the Internal Ruler, your own immortal self.
III-vii-4: He who inhabits water, but is within it, whom water does not know, whose body is water, and who controls water from within, is the Internal Ruler, your own immortal self.
III-vii-5: He who inhabits fire, but is within it, whom fire does not know, whose body is fire, and who controls fire from within, is the Internal Ruler, your own immortal self.
III-vii-6: He who inhabits the sky, but is within it, whom the sky does not know, whose body is the sky, and who controls the sky from within, is the Internal Ruler, your own immortal self.
III-vii-7: He who inhabits air, but is within it, whom air does not know, whose body is air, and who controls air from within, is the Internal Ruler, your own immortal self.
III-vii-8: He who inhabits heaven, but is within it, whom heaven does not know, whose body is heaven, and who controls heaven from within, is the Internal Ruler, your own immortal self.
III-vii-9: He who inhabits the sun, but is within it, whom the sun does not know, whose body is the sun, and who controls the sun from within, is the Internal Ruler, your own immortal self.
III-vii-10: He who inhabits the quarters, but is within it, whom the quarters does not know, whose body is the quarters, and who controls the quarters from within, is the Internal Ruler, your own immortal self.
III-vii-11: He who inhabits the moon and stars, but is within it, whom the moon and stars does not know, whose body is the moon and stars, and who controls the moon and stars from within, is the Internal Ruler, your own immortal self.
III-vii-12: He who inhabits the ether, but is within it, whom the ether does not know, whose body is the ether, and who controls the ether from within, is the Internal Ruler, your own immortal self.
III-vii-13: He who inhabits darkness, but is within it, whom darkness does not know, whose body is darkness, and who controls darkness from within, is the Internal Ruler, your own immortal self.
III-vii-14: He who inhabits light, but is within it, whom light does not know, whose body is light, and who controls light from within, is the Internal Ruler, your own immortal self. This much with reference to the gods. Now with reference to the beings.
III-vii-15: He who inhabits all beings, but is within it, whom no being knows, whose body is all beings, and who controls all beings from within, is the Internal Ruler, your own immortal self. This much with reference to the beings. Now with reference to the body.
III-vii-16: He who inhabits the nose, but is within it, whom the nose does not know, whose body is the

nose, and who controls the nose from within, is the Internal Ruler, your own immortal self.
III-vii-17: He who inhabits the organ of speech, but is within it, whom the organ of speech does not know, whose body is the organ of speech, and who controls the organ of speech from within, is the Internal Ruler, your own immortal self.
III-vii-18: He who inhabits the eye, but is within it, whom the eye does not know, whose body is the eye, and who controls the eye from within, is the Internal Ruler, your own immortal self.
III-vii-19: He who inhabits the ear, but is within it, whom the ear does not know, whose body is the ear, and who controls the ear from within, is the Internal Ruler, your own immortal self.
III-vii-20: He who inhabits the mind (Manas), but is within it, whom the mind does not know, whose body is the mind, and who controls the mind from within, is the Internal Ruler, your own immortal self.
III-vii-21: He who inhabits the skin, but is within it, whom the skin does not know, whose body is the skin, and who controls the skin from within, is the Internal Ruler, your own immortal self.
III-vii-22: He who inhabits the intellect, but is within it, whom the intellect does not know, whose body is the intellect, and who controls the intellect from within, is the Internal Ruler, your own immortal self.
III-vii-23: He who inhabits the organ of generation, but is within it, whom the organ of generation does not know, whose body is the organ of generation, and who controls the organ of generation from within, is the Internal Ruler, your own immortal self. He is never seen, but is the Witness; He is never heard, but is the Hearer; He is never thought, but is the Thinker; He is never known, but is the Knower. There is no other witness but Him, no other hearer but Him, no other thinker but Him, no other knower but Him. He is the Internal Ruler, your own immortal self. Everything else but Him is mortal.' Thereupon Uddalaka, the son of Aruna, kept silent.

III-viii-1: Then the daughter of Vachaknu said, 'Revered Brahmans, I shall him two questions, Should he answer me those, none of you can ever beat him in describing Brahman.' 'Ask, O Gargi'.
III-viii-2: She said, 'I (shall ask) you (two questions). As a man of Banaras or the King of Videha, scion of a warlike dynasty, might string his unstrung bow and appear close by, carrying in his hand two bamboo-tipped arrows highly painful to the enemy, even so, O Yajnavalkya, do I confront you with two questions. Answer me those'. 'Ask, O Gargi'.
III-viii-3: She said, 'By what, O Yajnavalkya, is that pervaded which is above heaven and below the earth, which is this heaven and earth as well as between them, and which they say was, is and will be ?'
III-viii-4: He said, 'That, O Gargi, which is above heaven and below the earth, which is this heaven and earth as well as between them, and which they say was, is and will be, is pervaded by the Unmanifested ether.'
III-viii-5: She said, 'I bow to you, Yajnavalkya, who have fully answered this question of mine. Now be ready for the other question.' 'Ask, O Gargi".
III-viii-6: She said, 'By what, O Yajnavalkya, is that pervaded which is above heaven and below the earth, which is this heaven and earth as well as between them, and which they say was, is and will be ?'
III-viii-7: He said, 'That, O Gargi, which is above heaven and below the earth, which is this heaven and earth as well as between them, and which they say was, is and will be, is pervaded by the Unmanifested ether alone.' 'By what is the Unmanifested ether pervaded?'
III-viii-8: He said: O Gargi, the knowers of Brahman say, this Immutable (Brahman) is that. It is neither gross nor minute, neither short nor long, neither red colour nor oiliness, neither shadow nor darkness, neither air nor ether, unattached, neither savour nor odour, without eyes or ears, without the vocal organ or mind, non-luminous, without the vital force or mouth, not a measure, and without interior or exterior. It does not eat anything, nor is It eaten by anybody.
III-viii-9: Under the mighty rule of this Immutable, O Gargi, the sun and moon are held in their positions; under the mighty rule of this Immutable, O Gargi, heaven and earth maintain their positions; under the mighty rule of this Immutable, O Gargi, moments, Muhurtas, days and nights, fortnights, months, seasons and years are held in their respective places; under the mighty rule of this Immutable,

O Gargi, some rivers flow eastward from the White Mountains, others flowing westward continue in that direction, and still others keep to their respective courses; under the mighty rule of this Immutable, O Gargi, men praise those that give, the gods depend on the sacrificer, and the manes on independent offerings (Darvihoma).

III-viii-10: He, O Gargi, who in this world, without knowing this Immutable, offers oblations in the fire, performs sacrifices and undergoes austerities even for many thousand years, finds all such acts but perishable; he, O Gargi, who departs from this world without knowing this Immutable, is miserable. But he, O Gargi, who departs from this world after knowing this Immutable, is a knower of Brahman.

III-viii-11: This Immutable, O Gargi, is never seen but is the Witness; It is never heard, but is the Hearer; It is never thought, but is the Thinker; It is never known, but is the Knower. There is no other witness but This, no other hearer but This, no other thinker but This, no other knower but This. By this Immutable, O Gargi, is the (Unmanifested) ether pervaded.

III-viii-12: She said, ‘Revered Brahmans, you should consider yourselves fortunate if you can get off from him through salutations. Never shall any of you beat him in describing Brahman’. Then the daughter of Vachaknu kept silent.

III-ix-1: Then Vidagdha, the son of Sakala, asked him. ‘How many gods are there, Yajnavalkya ?’ Yajnavalkya decided it through this (group of Mantras known as) Nivid (saying), ‘As many as are indicated in the Nivid of the Visvadevas – three hundred and three, and three thousand and three’. ‘Very well’, said Sakalya, ‘how many gods exactly are there, Yajnavalkya ?’ ‘Thirty-three’. ‘Very well’, said the other, ‘how many gods exactly are there, Yajnavalkya ?’ ‘six’. ‘Very well’, said Sakalya, ‘how many gods exactly are there, Yajnavalkya ?’ ‘Three’. ‘Very well’, said the other, ‘how many gods exactly are there, Yajnavalkya ?’ ‘Two’. ‘Very well’, said Sakalya, ‘how many gods exactly are there, Yajnavalkya ?’ ‘One and a half’. ‘Very well’, said Sakalya, ‘how many gods exactly are there, Yajnavalkya ?’ ‘One’. ‘Very well’, said Sakalya, ‘which are those three hundred and three and three thousand and three ?’

III-ix-2: Yajnavalkya said, ‘these are but the manifestation of them, but there are only thirty-three gods.’ ‘Which are those thirty-three ?’ ‘The eight Vasus, the eleven Rudras and the twelve Adityas – these are thirty-one and Indra and Prajapati make up the thirty-three’.

III-ix-3: ‘Which are the Vasus /’ ‘Fire, the earth, air, the sky, the sun, heaven, the moon and the stars – these are the Vasus, for in these all this is placed; therefore they are called Vasus.’

III-ix-4: ‘Which are the Rudras ?’ ‘The ten organs in the human body, with the mind as the eleventh. When they depart from this mortal body, they make (one’s relatives) weep. Because they then make them weep, therefore they are called Rudras.’

III-ix-5: ‘Which are the Adityas ?’ ‘The twelve months (are parts) of a year; these are the Adityas, for they go taking all this with them. Because they go taking all this with them, therefore they are called Adityas.’

III-ix-6: ‘Which is Indra, and which is Prajapati ?’ ‘The cloud itself is Indra, and the sacrifice is Prajapati’. ‘Which is the cloud ?’ ‘Thunder (strength).’ ‘Which is the sacrifice ?’ ‘Animals’.

III-ix-7: ‘Which are the six (gods) ?’ ‘Fire, the earth, air, the sky, the sun, and heaven – these are the six. Because all those (gods) are (comprised in) these six.’

III-ix-8: ‘Which are the three gods ?’ ‘These three worlds alone, because in these all those gods are comprised.’ ‘Which are the two gods ?’ ‘Matter and the vital force.’ ‘Which are the one and a half ?’ ‘This (air) that blows.’

III-ix-9: ‘Regarding this some say, ‘Since the air blows as one substance, how can it be one and a half ?’ ‘ It is one and a half because through its presence all this attains surpassing glory’. ‘Which is the one god ?’ ‘The vital force (Hiranyagarbha); it is Brahman, which is called Tyat (that).’

III-ix-10: ‘He who knows that being whose abode is the earth, whose instrument of vision is fire, whose light is the Manas, and who is the ultimate resort of the entire body and organs, knows truly, O

Yajnavalkya'. 'I do know that being of whom you speak – who is the ultimate resort of the entire body and organs. It is the very being who is identified with the body. Go on, Sakalya.' 'Who is his deity (cause) ?' 'Nectar (chyle)', said he.
III-ix-11: 'He who knows that being whose abode is lust, whose instrument of vision is the intellect, whose light is the Manas, and who is the ultimate resort of the entire body and organs, knows truly, O Yajnavalkya'. 'I do know that being of whom you speak – who is the ultimate resort of the entire body and organs. It is the very being who is identified with lust. Go on, Sakalya'. 'Who is his deity ?' 'Women', said he.
III-ix-12: 'He who knows that being whose abode is colours, whose instrument of vision is the eye, whose light is the Manas, and who is the ultimate resort of the entire body and organs, knows truly, O Yajnavalkya'. 'I do know that being of whom you speak – who is the ultimate resort of the entire body and organs. It is the very being who is in the sun. Go on Sakalya'. 'Who is his deity ?' 'Truth (the eye),' said he.
III-ix-13: 'He who knows that being whose abode is the ether, whose instrument of vision is the ear, whose light is the Manas, and who is the ultimate resort of the entire body and organs, knows truly, O Yajnavalkya'. 'I do know that being of whom you speak – who is the ultimate resort of the entire body and organs. It is the very being who is identified with the ear and with the time of hearing. Go on, Sakalya'. 'Who is his deity ?' 'The quarters', said he.
III-ix-14: 'He who knows that being whose abode is darkness, whose instrument of vision is the intellect, whose light is the Manas, and who is the ultimate resort of the entire body and organs, knows truly, O Yajnavalkya'. 'I do know that being of whom you speak – who is the ultimate resort of the entire body and organs. It is the very being who is identified with shadow (ignorance). Go on, Sakalya'. 'Who is his deity?' 'Death', said he.
III-ix-15: 'He who knows that being whose abode is (particular) colours, whose instrument of vision is the eye, whose light is the Manas, and who is the ultimate resort of the entire body and organs, knows truly, O Yajnavalkya'. 'I do know that being of whom you speak – who is the ultimate resort of the entire body and organs. It is the very being who is in a looking-glass. Go on, Sakalya'. 'Who is his deity ?' 'The vital force', said he.
III-ix-16: 'He who knows that being whose abode is water, whose instrument of vision is the intellect, whose light is the Manas, and who is the ultimate resort of the entire body and organs, knows truly, O Yajnavalkya'. 'I do know that being of whom you speak – who is the ultimate resort of the entire body and organs. It is the very being who is in water. Go on, Sakalya'. 'Who is his deity ?' 'Varuna (rain)', said he.
III-ix-17: 'He who knows that being whose abode is the seed, whose instrument of vision is the intellect, whose light is the Manas, and who is the ultimate resort of the entire body and organs, knows truly, O Yajnavalkya'. 'I do know that being of whom you speak – who is the ultimate resort of the entire body and organs. It is the very being who is identified with the son. Go on, Sakalya'. 'Who is his deity ?' 'Prajapati (the father)', said he.
III-ix-18: 'Sakalya', said Yajnavalkya, 'have these Vedic scholars made you their instrument for burning charcoals ?'
III-ix-19: 'Yajnavalkya', said Sakalya, 'is it because you know Brahman that you have thus flouted these Vedic scholars of Kuru and Panchala ?' 'I know the quarters with their deities and supports'. 'If you know the quarters with their deities and supports --
III-ix-20: 'What deity are you identified with in the east ?' 'With the deity, sun'. 'On what does the sun rest ?' 'On the eye'. 'On what does the eye rest ?' 'On colours, for one sees colours with the eye'. 'On what do colours rest ?' 'On the heart (mind)', said Yajnavalkya, 'for one knows colours through the heart; it is on the heart that colours rest'. 'It is just so, Yajnavalkya'.
III-ix-21: 'What deity are you identified with in the south ?' 'With the deity, Yama (the god of justice)'. On what does Yama rest ?' 'On the sacrifice'. 'On what does the sacrifice rest ?' 'On the remuneration

(of the priests).’ ‘On what does the remuneration rest ?’ ‘On faith, because whenever a man has faith, he gives remuneration to the priests; therefore it is on faith that the remuneration rests’. ‘On what does faith rest ?’ ‘On the heart’, said Yajnavalkya, ‘for one knows faith through the heart; therefore it is on the heart that faith rests’. ‘It is just so, Yajnavalkya’.
III-ix-22: ‘What deity are you identified with in the west ?’ ‘With the deity, Varuna (the god of rain)’. ‘On what does Varuna rest ?’ ‘On water’. ‘On what does water rest ?’ ‘On the seed’. ‘On what does the seed rest ?’ ‘On the heart. Therefore do they say of a new-born child closely resembles (his father), that he has sprung from (his father’s) heart, as it were – that he has been made out of (his father’s) heart, as it were. Therefore it is on the heart that the seed rests’. ‘It is just so, Yajnavalkya’.
III-ix-23: ‘What deity are you identified with in the north ?’ ‘With the deity, Soma (the moon and the creeper)’ ‘On what does Soma rest ?’ ‘On initiation’. ‘On what does initiation rest ?’ ‘On truth. Therefore do they say to one initiated, "Speak the truth"; for it is on truth that initiation rests’. ‘On what does truth rest ?’ ‘On the heart’, said Yajnavalkya, ‘for one knows truth through the heart; therefore it is on the heart that truth rests’. ‘It is just so, Yajnavalkya’.
III-ix-24: ‘What deity are you identified with in the fixed direction (above) ?’ ‘With the deity, fire’. ‘On what does fire rest ?’ ‘On speech’. ‘On what does speech rest ?’ ‘On the heart’. ‘On what does the heart rest ?’
III-ix-25: ‘You ghost’, said Yajnavalkya, ‘when you think the heart is elsewhere than in us, (then the body is dead). Should it be elsewhere than in us, dogs would eat this body, or birds tear it to pieces’.
III-ix-26: On what do the body and the heart rest ?’ ‘On the Prana’. ‘On what does the Prana rest ?’ ‘On the Apana.’ ‘On what does the Apana rest ?’ ‘On the Vyana.’ ‘On what does the Vyana rest ?’ ‘On the Udana’. ‘On what does the Udana rest ?’ ‘On the Samana’. This self is That which has been described as ‘Not this, not this’. It is imperceptible, for it is never perceived; undecaying, for It never decays; unattached, for It is never attached; unfettered – It never feels pain, and never suffers injury. ‘These are the eight abodes, the eight instruments of vision, the eight deities and the eight beings. I ask you of that Being who is to be known only from the Upanishads, who definitely projects those beings and withdraws them into Himself, and who is at the same time transcendent. If you cannot clearly tell me of Him, your head shall fall off’. Sakalya did not know Him; his head fell off; and robbers snatched away his bones, mistaking them for something else.
III-ix-27: Then he said, ‘Revered Brahmanas, whichsoever amongst you wishes may interrogate me or all of you may. Or I shall question whichsoever amongst you wishes, or all of you’. The Brahmanas did not dare.
III-ix-28(1): He asked them through these verses: As a large tree, so indeed is a man. (This is) true. His hair is its leaves, his skin its outer bark.
III-ix-28(2): It is from his skin that blood flows, and from the bark sap. Therefore when a man is wounded, blood flows, as sap from a tree is injured.
III-ix-28(3): His flesh is its inner bark, and his tendons its innermost layer of bark; both are tough. His bones lie under, as does its wood; his marrow is comparable to its pith.
III-ix-28(4): If a tree, after it is felled, springs again from its root in a newer form, from what root indeed does man spring forth after he is cut off by death ?
III-ix-28(5): Do not say, ‘From the seed’. (for) it is produced in a living man. A tree springs also from the seed; after it is dead it certainly springs again (from the seed as well).
III-ix-28(6): If someone pulls out a tree with its root, it no more sprouts. From what root does a man spring forth after he is cut off by death ?
III-ix-28(7): If you think he is ever born, I say, no, he is again born. Now who should again bring him forth ? -- Knowledge, Bliss, Brahman, the supreme goal of the dispenser of wealth as well as of him who has realized Brahman and lives in It.

IV-i-1: Om. Janaka, Emperor of Videha, took his seat, when there came Yajnavalkya. Janaka said to him, ‘Yajnavalkya, what has brought you here ? To have some animals, or to hear some subtle questions asked ?’ ‘Both, O Emperor’, said Yajnavalkya.

IV-i-2: ‘Let me hear what any one of your teachers may have told you’. ‘Jitvan, the son of Silina, has told me that the organ of speech (fire) is Brahman’. ‘As one who has a mother, a father and a teacher should say, so has the son of Silina said this – that the organ of speech is Brahman, for what can a person have who cannot speak? But did he tell you about its abode (body) and support?’ ‘No, he did not’. ‘This Brahman is only one-footed, O Emperor’. ‘Then you tell us, Yajnavalkya’. ‘The organ of speech is its abode, and the ether (the Undifferentiated) its support. It should be meditated upon as intelligence’. ‘What is intelligence, Yajnavalkya ?’ ‘The organ of speech itself, O Emperor’, said Yajnavalkya, ‘through the organ of speech, O Emperor, friend is known; The Rig-Veda, Yajur-Veda, Sama-Veda, Atharvangirasa, (Vedic) history, mythology, arts, Upanishads, verses, aphorisms, elucidations and explanations, (the effects of) sacrifices, (of) offering oblations in the fire and (of) giving food and drink, this world and the next, and all beings are known through the organ of speech alone, O Emperor. The organ of speech, O Emperor, is the supreme Brahman. The organ of speech never leaves him who, knowing thus, meditates upon it, all beings eagerly come to him, and being a god, he attains the gods.’ ‘I give you a thousand cows with a bull like an elephant’, said Emperor Janaka. Yajnavalkya replied, ‘My father was of opinion that one should not accept (wealth) from a disciple without fully instructing him’.

IV-i-3: ‘Let me hear whatever any one may have told you’. ‘Udanka, the son of Sulba, has told me that the vital force (Vayu) is Brahman’. ‘As one who has a mother, a father and a teacher should say, so has the son of Sulba said this – that the vital force is Brahman, for what can a person have who does not live ? But did he tell you about its abode (body) and support ?’ ‘No, he did not’. ‘This Brahman is only one-footed, O Emperor’. ‘Then you tell us, Yajnavalkya’. ‘The vital force is its abode, and the ether (the Undifferentiated) its support. It should be meditated upon as dear’. ‘What is dearness, Yajnavalkya ?’ The vital force itself, O Emperor’, said Yajnavalkya; ‘for the sake of the vital force, O Emperor, a man performs sacrifices for one for whom they should not be performed, and accepts gifts one from whom they should not be accepted, and it is for the sake of the vital force, O Emperor, that one runs the risk of one’s life in any quarter one may go to. The vital force, O Emperor, is the Supreme Brahman. The vital force never leaves him who, knowing thus, meditates upon it, all beings eagerly come to him, and being a god, he attains the gods’. ‘I give you a thousand cows with a bull like an elephant’, said Emperor Janaka. Yajnavalkya replied, ‘My father was of opinion that one should not accept (wealth) from a disciple without fully instructing him’.

IV-i-4: ‘Let me hear whatever any one may have told you’. ‘Barku, the son of Vrsna, has told me that the eye (sun) is Brahman’. ‘As one who has a mother, a father and a teacher should say, so has the son of Vrsna said this – that the eye is Brahman. For what can a person have who cannot see ? But did he tell you about its abode (body) and support ?’ ‘No, he did not’. ‘This Brahman is only one-footed, O Emperor’. ‘Then you tell us, Yajnavalkya’. ‘The eye is its abode, and the ether (the Undifferentiated) its support. It should be meditated upon as truth’. ‘What is truth, Yajnavalkya?’ ‘’The eye itself, O Emperor’, said Yajnavalkya; if a person, O Emperor, says to one who has seen with his eyes, "Have you seen ?" and the latter answers, "Yes, I have", then it is true. The eye, O Emperor, is the Supreme Brahman. The eye never leaves him who, knowing thus, meditates upon it; all beings eagerly come to him; and being a god, he attains the gods’. ‘I give you a thousand cows with a bull like an elephant’, said Emperor Janaka. Yajnavalkya replied, ‘My father was of opinion that one should not accept (wealth) from a disciple without fully instructing him’.

IV-i-5: ‘Let me hear whatever any one may have told you’. ‘Gardabhivipita, of the line of Bharadvaja, has told me that the ear (the quarters) is Brahman’. ‘As one who has a mother, a father and a teacher should say, so has the descendant of Bharadvaja said this – that the ear is Brahman. For what can a person have who cannot hear ? But did he tell you about its abode (body) and support ?’ ‘No, he did

not'. 'This Brahman is only one-footed, O Emperor'. 'Then you tell us, Yajnavalkya'. 'The ear is its abode, and the ether (the Undifferentiated) its support. It should be meditated upon as infinite'. 'What is infinity, Yajnavalkya ?' 'The quarters themselves, O Emperor', said Yajnavalkya; 'therefore, O Emperor, to whatever direction one may go, one never reaches its end. (Hence) the quarters are infinite. The quarters, O Emperor, are the ear, and the ear, O Emperor, is the Supreme Brahman. The ear never leaves him who, knowing thus, meditates upon it; all beings eagerly come to him; and being a god, he attains the gods'. 'I give you a thousand cows with a bull like an elephant', said Emperor Janaka. Yajnavalkya replied, 'My father was of opinion that one should not accept (wealth) from a disciple without fully instructing him'.
IV-i-6: 'Let me hear whatever any one may have told you'. 'Satyakama, the son of Jabala, has told me that the Manas (here, the moon) is Brahman'. 'As one who has a mother, a father and a teacher should say, so has the son of Jabala said this – that the Manas is Brahman. For what can a person have without the Manas ? But did he tell you about its abode (body) and support ?' 'No, he did not'. 'This Brahman is only one-footed, O Emperor'. 'Then you tell us, Yajnavalkya'. 'The Manas is its abode, and the ether (the Undifferentiated) its support. It should be meditated upon as bliss'. 'What is bliss, Yajnavalkya ?' 'The manas itself, O Emperor', said Yajnavalkya; 'with the Manas, O Emperor, a man (fancies and) woos a woman. A son resembling him is born of her, and he is the cause of bliss. The Manas, O Emperor, is the Supreme Brahman. The Manas never leaves him who, knowing thus, meditates upon it; all beings eagerly come to him; and being a god, he attains the gods'. 'I give you a thousand cows with a bull like an elephant', said Emperor Janaka. Yajnavalkya replied, 'My father was of opinion that one should not accept (wealth) from a disciple without fully instructing him'.
IV-i-7: 'Let me hear whatever any one may have told you'. 'Vidagdha, the son of Sakala, has told me that the heart (mind, here, Prajapati) is Brahman'. 'As one who has a mother, a father and a teacher should say, so has the son of Sakala said this – that the heart is Brahman. For what can a person have without the heart ? But did he tell you about its abode (body) and support ?' 'No, he did not'. 'This Brahman is only one-footed, O Emperor'. 'Then you tell us, Yajnavalkya'. 'The heart is its abode, and the ether (the Undifferentiated) its support. It should be meditated upon as stability'. 'What is stability, Yajnavalkya ?' 'The heart itself, O Emperor', said Yajnavalkya; 'the heart, O Emperor, is the abode of all beings, and the heart, O Emperor, is the support of all beings; on the heart, O Emperor, all beings rest; the heart, O Emperor, is the Supreme Brahman. The heart never leaves him who, knowing thus, meditates upon it; all beings eagerly come to him; and being a god, he attains the gods'. 'I give you a thousand cows with a bull like an elephant', said Emperor Janaka. Yajnavalkya replied, 'My father was of opinion that one should not accept (wealth) from a disciple without fully instructing him'.

IV-ii-1: Janaka, Emperor of Videha, rose from his lounge and approaching Yajnavalkya said, 'Salutations to you, Yajnavalkya, please instruct me'. Yajnavalkya replied, 'As one wishing to go a long distance, O Emperor, should secure a chariot or a boat, so have you fully equipped your mind with so many secret names (of Brahman). You are likewise respected and wealthy, and you have studied the Vedas and heard the Upanishads; (but) where will you go when you are separated from this body ?' 'I do not know, sir, where I shall go'. 'Then I will tell you where you will go'. 'Tell me, sir'.
IV-ii-2: This being who is in the right eye is named Indha. Though he is Indha, he is indirectly called Indra, for the gods have a fondness, as it were, for indirect names, and hate to be called directly.
IV-ii-3: The human form that is in the left eye is his wife, Viraj (matter). The space that is within the heart is their place of union. Their food is the lump of blood (the finest essence of what we eat) in the heart. Their wrap is the net-like structure in the heart. Their road for moving is the nerve that goes upward from the heart; it is like a hair split into a thousand parts. In this body there are nerves called Hita, which are placed in the heart. Through these the essence of our food passes as it moves on. Therefore the subtle body has finer food than the gross body.
IV-ii-4: Of the sage (who is identified with the vital force), the east is the eastern vital force, the south

the southern vital force, the west the western vital force, the north the northern vital force, the direction above the upper vital force, the direction below the nether vital force, and all the quarters the different vital forces. This self is That which has been described as ‘Not this, Not this’, ‘It is imperceptible, for It is never perceived; undecaying, for It never decays; unattached, for It is never attached; unfettered – It never feels pain, and never suffers injury. You have attained That which is free from fear, O Janaka’, said Yajnavalkya. ‘Revered Yajnavalkya’, said Emperor Janaka, ‘may That which is free from fear be yours, for you have made That which is free from fear known to us. Salutations to you ! Here is this (empire of) Videha, as well as myself at your service !’

IV-iii-1: Yajnavalkya went to Janaka, Emperor of Videha. He thought he would not say anything. Now Janaka and Yajnavalkya had once talked on the Agnihotra, and Yajnavalkya had offered him a boon. He had begged the liberty of asking any questions he liked; and Yajnavalkya had granted him the boon. So it was the e who first asked him.
IV-iii-2: ‘Yajnavalkya, what serves as the light for a man ?’ ‘The light of the sun, O Emperor’, said Yajnavalkya; ‘it is through the light of the sun that he sits, goes out, works and returns’. ‘It is just so, Yajnavalkya’.
IV-iii-3: ‘When the sun has set, Yajnavalkya, what exactly serves as the light for a man ?’ ‘The moon serves as his light. It is through the light of the moon that he sits, goes out, works and returns’. ‘It is just so, Yajnavalkya’.
IV-iii-4: ‘When the sun and the moon have set, Yajnavalkya, what exactly serves as the light for a man ?’ ‘The fire serves as his light. It is through the fire that he sits, goes out, works and returns’. ‘It is just so, Yajnavalkya’.
IV-iii-5: When the sun and the moon have both set, and the fire has gone out, Yajnavalkya, what exactly serves as the light for a man ?’ ‘Speech (sound) serves as his light. It is through the light of speech that he sits, goes out, works and returns. Therefore, O Emperor, even when one’s own hand is not clearly visible, if a sound is uttered, one manages to go there.’. ‘It is just so, Yajnavalkya’.
IV-iii-6: When the sun and the moon have both set, the fire has gone out, and speech has stopped, Yajnavalkya, what exactly serves as the light for a man ?’ ‘The self serves as his light. It is through the light of the self that he sits, goes out, works and returns.’ ‘It is just so, Yajnavalkya’.
IV-iii-7: ‘Which is the self ?’ ‘This infinite entity (Purusha) that is identified with the intellect and is in the midst of the organs, the (self-effulgent) light within the heart (intellect). Assuming the likeness (of the intellect), it moves between the two worlds; it thinks, as it were, and shakes, as it were. Being identified with dream, it transcends this world – the forms of death (ignorance etc.).’
IV-iii-8: That man, when he is born, or attains a body, is connected with evils (the body and organs); and when he dies, or leaves the body, he discards those evils.
IV-iii-9: That man only two abodes, this and the next world. The dream state, which is the third, is at the junction (of the two). Staying at that junction, he surveys the two abodes, this and the next world. Whatever outfit he may have for the next world, providing himself with that he sees both evils (sufferings) and joys. When he dreams, he takes away a little of (the impressions of) this all-embracing world (the waking state), himself puts the body aside and himself creates (a dream body in its place), revealing his own lustre by his own light – and dreams. In this state the man himself becomes the light.
IV-iii-10: There are no chariots, nor animals to be yoked to them, nor roads there, but he creates the chariots, the animals and the roads. There are no pleasures, joys, or delights there, but he creates the pleasures, joys and delights. There are no pools, tanks, or rivers there, but he creates the pools, tanks and rivers. For he is the agent.
IV-iii-11: Regarding this there are the following pithy verses: ‘The radiant infinite being (Purusha) who moves alone, puts the body aside in the dream state, and remaining awake himself and taking the shining functions of the organs with him, watches those that are asleep. Again he comes to the waking state.

IV-iii-12: ‘The radiant infinite being who is immortal and moves alone, preserves the unclean nest (the body) with the help of the vital force, and roams out of the nest. Himself immortal, he goes wherever he likes.
IV-iii-13: ‘In the dream world, the shining one, attaining higher and lower states, puts forth innumerable forms. He seems to be enjoying himself in the company of women, or laughing, or even seeing frightful things.
IV-iii-14: ‘All see his sport, but none sees him’. They say, ‘Do not wake him up suddenly’. If he does not find the right organ, the body becomes difficult to doctor. Others, however, say that the dream state of a man is nothing but the waking state, because he sees in dream only those things that he sees in the waking state. (This is wrong) In the dream state the man himself becomes the light. ‘I give you a thousand (cows), sir. Please instruct me further about liberation’.
IV-iii-15: After enjoying himself and roaming, and merely seeing (the result of) good and evil (in dream), he (stays) in a state of profound sleep, and comes back in the inverse order to his former condition, the dream state. He is untouched by whatever he sees in that state, for this infinite being is unattached. ‘It is just so, Yajnavalkya. I give you a thousand (cows), sir. Please instruct me further about liberation itself.’
IV-iii-16: After enjoying himself and roaming in the dream state, and merely seeing (the results of) good and evil, he comes back in the inverse order to his former condition, the waking state. He is untouched by whatever he sees in that state, for this infinite being is unattached. ‘It is just so, Yajnavalkya. I give you a thousand (cows), sir. Please instruct me further about liberation itself.’
IV-iii-17: After enjoying himself and roaming in the waking state, and merely seeing (the result of) good and evil, he comes back in the inverse order to his former condition, the dream state (or that of profound sleep).
IV-iii-18: As a great fish swims alternately to both the banks (of a river), eastern and western, so does this infinite being move to both these states, the dream and waking states.
IV-iii-19: As a hawk or a falcon flying in the sky becomes tired, and stretching its wings, is bound for its nest, so does this infinite being run for this state, where, falling asleep, he craves no desire and sees no dream.
IV-iii-20: In him are those nerves called Hita, which are as fine as a hair split into a thousand parts, and filled with white, blue, brown, green and red (serums). (They are the seat of the subtle body, in which impressions are stored). Now when (he feels) as if he were being killed or overpowered, or being pursued by an elephant, or falling into a pit, (in short) conjures up at the time through ignorance whatever terrible things he has experienced in the waking state, (that is the dream state). And when (he becomes) a god, as it were, or a king, as it were, thinks, ‘This (universe) is myself, who am all’, that is his highest state.
IV-iii-21: That is his form – beyond desires, free from evils and fearless. As a man, fully embraced by his beloved wife, does not know anything at all, either external or internal, so does this infinite being (self), fully embraced by the Supreme Self, not know anything at all, either external or internal. That is his form – in which all objects of desire have been attained and are but the self, and which is free from desire and devoid of grief.
IV-iii-22: In this state a father is no father, a mother no mother, worlds no worlds, the gods no gods, the Vedas no Vedas. In this state a thief is no thief, the killer of a noble Brahmana no killer, a Chandala no Chandala, a Pulkasa no Pulkasa, a monk no monk, a hermit no hermit. (This form of his) is untouched by good work and untouched by evil work, for he is then beyond all the woes of his heart (intellect).
IV-iii-23: That it does not see in that state is because, though seeing then, it does not see; for the vision of the witness can never be lost, because it is imperishable. But there is not that second thing separate from it which it can see.
IV-iii-24: That it does not smell in that state is because, though smelling then, it does not smell; for the smeller’s function of smelling can never be lost, because it is imperishable. But there is not that second

thing separate from it which it can smell.
IV-iii-25: That it does not taste in that state is because, though tasting then, it does not taste; for the taster's function of tasting can never be lost, because it is imperishable. But there is not that second thing separate from it which it can taste.
IV-iii-26: That it does not speak in that state is because, though speaking then, it does not speak; for the speaker's function of speaking can never be lost, because it is imperishable. But there is not that second thing separate from it which it can speak.
IV-iii-27: That it does not hear in that state is because, though hearing then, it does not hear; for the listener's function of hearing can never be lost, because it is imperishable. But there is not that second thing separate from it which it can hear.
IV-iii-28: That it does not think in that state is because, though thinking then, it does not think; for the thinker's function of thinking can never be lost, because it is imperishable. But there is not that second thing separate from it which it can think.
IV-iii-29: That it does not touch in that state is because, though touching then, it does not touch; for the toucher's function of touching can never be lost, because it is imperishable. But there is not that second thing separate from it which it can touch.
IV-iii-30: That it does not know in that state is because, though knowing then, it does not know; for the knower's function of knowing can never be lost, because it is imperishable. But there is not that second thing separate from it which it can know.
IV-iii-31: When there is something else, as it were, then one can see something, one can smell something, one can taste something, one can speak something, one can hear something, one can think something, one can touch something, or one can know something.
IV-iii-32: It becomes (transparent) like water, one, the witness, and without a second. This is the sphere)(state) of Brahman, O Emperor. Thus did Yajnavalkya instruct Janaka: This is its supreme attainment, this is its supreme glory, this is its highest world, this is its supreme bliss. On a particle of this very bliss other beings live.
IV-iii-33: He who is perfect of physique and prosperous among men, the ruler of others, and most lavishly supplied with all human enjoyments, represents greatest joy among men. This human joy multiplied a hundred times makes one unit of joy for the manes who have won that world of theirs. The joy of these manes who have won that world multiplied a hundred times makes one unit joy in the world of the celestial minstrels. This joy in the world of the celestial minstrels multiplied a hundred times makes one unit of joy for the gods by action – those who have attained their godhead by their actions. This joy of the gods by action multiplied a hundred times makes one unit of joy for the gods by birth, as also of one who is versed in the Vedas, sinless and free from desire. This joy of the gods by birth multiplied a hundred times makes one unit of joy in the world of Prajapati (Viraj), as well as one who is versed in the Vedas, sinless and free from desire. This joy in the world of Prajapati multiplied a hundred times makes one unit of joy in the world of Brahman (Hiranyagarbha), as well as of one who is versed in the Vedas, sinless and free from desire. This indeed is the supreme bliss. This is the state of Brahman, O Emperor, said Yajnavalkya. 'I give you a thousand (cows), sir. Please instruct me further about liberation itself'. At this Yajnavalkya was afraid that the intelligent Emperor was constraining him to finish with all his conclusions.
IV-iii-34: After enjoying himself and roaming in the dream state, and merely seeing the effects of merits and demerits, he comes back, in the inverse order, to his former condition, the waking state.
IV-iii-35: Just as a cart, heavily loaded, goes on rumbling, so does the self that is in the body, being presided over by the Supreme Self, go making noises, when breathing becomes difficult.
IV-iii-36: When this (body) becomes thin – is emaciated through old age or disease – then, as a mango, or a fig, or a fruit of the Peepul tree is detached from its stalk, so does this infinite being, completely detaching himself from the parts of the body, again go, in the same way that he came, to particular bodies, for the unfoldment of his vital force.

IV-iii-37: Just as when a king is coming, the Ugras set against particular offences, the Sutas and the leaders of the village wait for him with varieties of food and drink and mansions ready, saying, ‘Here he comes, here he comes’, so for the person who knows about the results of his work, all the elements wait saying, ‘Here comes Brahman, here he comes’.
IV-iii-38: Just as when the king wishes to depart, the Ugras set against particular offences, the Sutas and the leaders of the village approach him, so do all the organs approach the departing man at the time of death, when breathing becomes difficult.

IV-iv-1: When this self becomes weak and senseless, as it were, the organs come to it. Completely withdrawing these particles of light, it comes to the heart. When the presiding deity of the eye turns back from all sides, the man fails to notice colour.
IV-iv-2: (The eye) becomes united (with the subtle body); then people say, ‘He does not see’. (The nose) becomes united; then they say, ‘He does not smell’. (The tongue) becomes united; then they say, ‘He does not taste’. (The vocal Organ) becomes united; then they say, ‘He does not speak’. (The ear) becomes united; then they say, ‘He does not hear’. (The Manas) becomes united; then they say, ‘He does not think’. (The skin) becomes united; then they say, ‘He does not touch’. (The intellect) becomes united; then they say, ‘He does not know’. The top of the heart brightens. Through that brightened top the self departs, either through the eye, or through the head, or through any other part of the body. When it departs, the vital force follows; when the vital force departs, all the organs follow. Then the self has particular consciousness, and goes to the body which is related to that consciousness. It is followed by knowledge, work and past experience.
IV-iv-3: Just as a leech supported on a straw goes to the end of it, takes hold of another support and contracts itself, so does the self throw this body aside – make it senseless – take hold of another support, and contract itself.
IV-iv-4: Just as a goldsmith takes apart a little quantity of gold and fashions another – a newer and better – form, so does the self throw this body away, or make it senseless, and make another – a newer and better – form suited to the manes or the celestial minstrels, or the gods, or Viraj, or Hiranyagarbha, or other beings.
IV-iv-5: That self is indeed Brahman, as also identified with the intellect, the Manas and the vital force, with the eyes and ears, with earth, water, air and the ether, with fire, and what is other than fire, with desire and the absence of desire, with anger and the absence of anger, with righteousness and unrighteousness, with everything -–identified, in fact, with this (what is perceived) and with that (what is inferred). As it does and acts, so it becomes; by doing good it becomes good, and by doing evil it becomes evil – it becomes virtuous through good acts and vicious through evil acts. Others, however, say, ‘The self is identified with desire alone. What it desires, it resolves; what it resolves, it works out; and what it works out, it attains.’
IV-iv-6: Regarding this there is the following pithy verse: ‘Being attached he, together with the work, attains that result to which his subtle body or mind is attached. Exhausting the results of whatever work he did in this life, he returns from that world to this for (fresh) work’. Thus does the man who desires (transmigrate). But the man who does not desire (never transmigrates). Of him who is without desires, who is free from desires, the objects of whose desire have been attained, and to whom all objects of desire are but the Self – the organs do not depart. Being but Brahman, he is merged in Brahman.
IV-iv-7: Regarding this there is this pithy verse: ‘When all the desires that dwell in his heart (mind) are gone, then he, having been mortal, becomes immortal, and attains Brahman in this very body’. Just as the lifeless Slough of a snake is cast off and lies in the ant-hill, so does this body lie. Then the self becomes disembodied and immortal, (becomes) the Prana (Supreme Self), Brahman, the Light. ‘I give you a thousand (cows), sir’, said Janaka, Emperor of Videha.
IV-iv-8: Regarding this there are the following pithy verses: the subtle, extensive, ancient way has touched (been reached by) me. (Nay) I have realised it myself. Through that sages – the knowers of

Brahman – (also) go to the heavenly sphere (liberation) after the fall of this body, being freed (even while living).
IV-iv-9: Some speak of it as white, others as blue, grey, green, or red. This path is realised by a Brahmana (knower of Brahman). Any other knower of Brahman who has done good deeds and is identified with the Supreme Light, (also) treads this path.
IV-iv-10: Into blinding darkness (ignorance) enter those who worship ignorance (rites). Into greater darkness, as it were, than that enter those who are devoted to knowledge (the ceremonial portion of the Vedas).
IV-iv-11: Miserable are those worlds enveloped by (that) blinding darkness (ignorance). To them, after death, go those people who are ignorant and unwise.
IV-iv-12: If a man knows the Self as 'I am this', then desiring what and for whose sake will he suffer in the wake of the body ?
IV-iv-13: He who has realised and intimately known the Self that has entered this perilous and inaccessible place (the body), is the maker of the universe, for he is the maker of all, (all is) his Self, and he again is indeed the Self (of all).
IV-iv-14: Being in this very body we have somehow known that (Brahman). If not, (I should have been) ignorant, (and) great destruction (would have taken place). Those who know It become immortal, while others attain misery alone.
IV-iv-15: When a man after (receiving instructions from a teacher) directly realises this effulgent Self, the Lord of all that has been and will be, he no longer wishes to hide himself from it.
IV-iv-16: Below which the year with its days rotates, upon that immortal Light of all lights the gods meditate as longevity.
IV-iv-17: That in which the five groups of five and the (subtle) ether are placed, that very Atman I regard as the immortal Brahman. Knowing (Brahman) I am immortal.
IV-iv-18: Those who have known the Vital Force of the vital force, the Eye of the eye, the Ear of the ear, and the Mind of the mind, have realised the ancient, primordial Brahman.
IV-iv-19: Through the mind alone (It) is to be realised. There is no difference whatsoever in It. He goes from death to death, who sees difference, as it were, in It.
IV-iv-20: It should be realised in one form only, (for) It is unknowable and eternal. The Self is taintless, beyond the (subtle) ether, birthless, infinite and constant.
IV-iv-21: The intelligent aspirant after Brahman, knowing about this alone, should attain intuitive knowledge. (He) should not think of too many words, for it is particularly fatiguing to the organ of speech.
IV-iv-22: That great, birthless Self which is identified with the intellect and is in the midst of the organs, lies in the ether that is within the heart. It is the controller of all, the lord of all, the ruler of all. It does not grow better through good work nor worse through bad work. It is the lord of all, It is the ruler of all beings, It is the protector of all beings. It is the bank that serves as the boundary to keep the different worlds apart. The Brahmanas seek to know It through the study of the Vedas, sacrifices, charity, and austerity consisting in a dispassionate enjoyment of sense-objects. Knowing It alone, one becomes a sage. Desiring this world (the Self) alone, monks renounce their homes. This is (the reason for it); The ancient sages, it is said, did not desire children (thinking), 'What shall we achieve through children, we who have attained this Self, this world (result).' They, it is said, renounced their desire for sons, for wealth and for the worlds, and lived a mendicant's life. That which is the desire for sons is the desire for wealth, and that which is the desire for wealth is the desire for worlds, for both these are but desires. This self is That which has been described as 'Not this, Not this'. It is imperceptible, for It is never perceived; undecaying, for It never decays; unattached, for It is never attached; unfettered – It never feels pain, and never suffers injury. (it is but proper) that the sage is never overtaken by these two thoughts, 'I did an evil act for this', 'I did a good act for this'. He conquers both of them. Things done or not done do not trouble him.

IV-iv-23: This has been expressed by the following hymn: This is the eternal glory of a knower of Brahman: it neither increases nor decreases through work. (Therefore) one should know the nature of that alone. Knowing it one is not touched by evil action. Therefore he who knows it as such becomes self-controlled, calm, withdrawn into himself, enduring and concentrated, and sees the self in his own self (body); he sees all as the Self. Evil does not overtake him, but he transcends all evil. Evil does not trouble him, (but) he consumes all evil. He becomes sinless, taintless, free from doubts, and a Brahmana (knower of Brahman). This is the world of Brahman, O Emperor, and you have attained it – said Yajnavalkya. 'I give you sir, the empire of Videha, and myself too with it, to wait upon you'.
IV-iv-24: That great, birthless Self is the eater of food and the giver of wealth (the fruits of one's work). He who knows It as such receives wealth (those fruits).
IV-iv-25: That great, birthless Self is undecaying, immortal, undying, fearless and Brahman (infinite). Brahman is indeed fearless. He who knows It as such certainly becomes the fearless Brahman.

IV-v-1: Now Yajnavalkya had two wives, Maitreyi and Katyayani. Of these Maitreyi used to discuss Brahman, (while) Katyayani had then only an essentially feminine outlook. One day Yajnavalkya, with a view to embracing life –
IV-v-2: 'O Maitreyi, my dear', said Yajnavalkya, 'I am going to renounce this life for monasticism. Allow me to finish between you and Katyayani'.
IV-v-3: Thereupon Maitreyi said, 'Sir, if indeed this whole earth full of wealth be mine, shall I be immortal through that, or not ?' 'No', replied Yajnavalkya, 'your life will be just like that of people who possess plenty of things, but there is no hope of immortality through wealth.'
IV-v-4: Then Maitreyi said, 'What shall I do with that which will not make me immortal ? Tell me, sir, of that alone which you know (to be the only means of immortality).'
IV-v-5: Yajnavalkya said, 'My dear, you have been my beloved (even before), and you have magnified what is after my heart. If you wish, my dear, I will explain it to you. As I explain it, meditate (upon its meaning).
IV-v-6: He said: 'It is not for the sake of the husband, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the wife, my dear, that she is loved, but for one's own sake that she is loved. It is not for the sake of the sons, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of wealth, my dear, that it is loved, but for one's own sake that it is loved. It is not for the sake of the Brahmana, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the Kshatriya, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of worlds, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of the gods, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of beings, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of all, my dear, that all is loved, but for one's own sake that it is loved. The Self, my dear Maitreyi, should be realised – should be heard of, reflected on and meditated upon. When the Self, my dear, is realised by being heard of, reflected on and meditated upon, all this is known.
IV-v-7: The Brahmana ousts (slights) one who knows him as different from the Self. The Kshatriya ousts one who knows him as different from the Self. Worlds oust one who knows them as different from the Self. The gods oust one who knows them as different from the Self. The Vedas oust one who knows them as different from the Self. Beings oust one who knows them as different from the Self. All ousts one who knows it as different from the Self. This Brahmana, this Kshatriya, these worlds, these gods, these Vedas, these beings and these all -- are this Self.
IV-v-8: As, when a drum is beaten, one cannot distinguish its various particular notes, but they are included in the general note of the drum or in the general sound produced by different kinds of strokes.
IV-v-9: As, when a conch is blown, one cannot distinguish its various particular notes, but they are included in the general note of the conch or in the general sound produced by different kinds of

playing.
IV-v-10: As, when a Vina is played, one cannot distinguish its various particular notes, but they are included in the general note of the Vina or in the general sound produced by different kinds of playing.
IV-v-11: As from a fire kindled with wet faggot diverse kinds of smoke issue, even so, my dear, the Rig-Veda, Yajur-Veda, Sama-Veda, Atharvangirasa, history, mythology, arts, Upanishads, pithy verses, aphorisms, elucidations, explanations, sacrifices, oblations in the fire, food, drink, this world, the next world and all beings are (like) the breath of this infinite Reality. They are like the breath of this (Supreme Self).
IV-v-12: As the ocean is the one goal of all sorts of water, as the skin is the one goal of all kinds of touch, as the nostrils are the one goal of all odours, as the tongue is the one goal of all savours, as the eye is the one goal of all colours , as the ear is the one goal of all sounds, as the Manas is the one goal of all deliberations, as the intellect is the one goal of all kinds of knowledge, as the hands are the one goal of all sort of work, as the organ of generation is the one goal of all kinds of enjoyment, as the anus is the one goal of all excretions, as the feet are the one goal of all kinds of walking, as the organ of speech is the one goal of all Vedas.
IV-v-13: As a lump of salt is without interior or exterior, entire, and purely saline in taste, even so is the Self without interior or exterior, entire, and Pure Intelligence alone. (The Self) comes out (as a separate entity) from these elements, and (this separateness) is destroyed with them. After attaining (this oneness) it has no more consciousness. This is what I say, my dear. So said Yajnavalkya.
IV-v-14: Maitreyi said, ‘Just here you have led me into the midst of confusion, sir, I do not at all comprehend this’. He said, ‘Certainly, I am not saying anything confusing. This self is indeed immutable and indestructible, my dear’.
IV-v-15: Because when there is duality, as it were, then one sees something, one smells something, one tastes something, one speaks something, one hears something, one thinks something, one touches something, one knows something. (But) when to the knower of Brahman everything has become the Self, then what should one see and through what, what should one smell and through what, what should one taste and through what, what should one speak and through what, what should one hear and through what, what should one think and through what, what should one touch and through what, what should one know and through what ? Through what should one know that owing to which all this is known ? This self is That which has been described as ‘Not this, Not this’. It is imperceptible, for It is never perceived; undecaying, for It never decays; unattached, for It is never attached; unfettered – it never feels pain, and never suffers injury. Through what, O Maitreyi, should one know the Knower ? So you have got the instruction, Maitreyi. This much indeed is (the means of) immortality, my dear. Saying this Yajnavalkya left.

IV-vi-1: Now the line of teachers: Pautimasya (received it) from Gaupavana. Gaupavana from another Pautimasya. This Pautimasya from another Gaupavana. This Gaupavana from Kausika. Kausika from Kaundinya. Kaundinya from Sandilya. Sandilya from Kausika and Gautama. Gautama –
IV-vi-2: From Agnivesya. Agnivesya from Sandilya and Anabhimlata. Anabhinlata from another of that name. He from a third Anabhimlata. This Anabhimlata from Gautama. Gautama from Saitava and Pracinayogya. They from Parasarya. Parasarya from Bharadvaja. He from Bharadvaja and Gautama. Gautama from another Bharatvaja. He from another Parasarya. Parasarya from Baijavapayana. He from Kausikayani. Kausikayani –
IV-vi-3: From Ghrtakausika. Ghrtakausika from Parasaryayana. He from Parasarya. Parasarya from Jatukarnya. Jatukarnya from Asurayana and Yaska. Asurayana from Traivani. Traivani from Aupajandhani. He from Asuri. Asuri from Bharadvaja. Bharadvaja from Atreya. Atreya from Manti. Manti from Gautama. Gautama from another Gautama. He from Vatsya. Vatsya from Sandilya. Sandilya from Kaisorya Kapya. He from Kumaraharita. Kumaraharita from Galava. Galava from Vidarbhi-kaundinya. He from Vatsanapat Babhrava. He from Pathin Saubhara. He from Ayasya

Angirasa. He from Abhuti Tvastra. He from Visvarupa Tvastra. He from the Asvins. They from Dadhyac Atharvana. He from Atharvan Daiva. He from Mrtyu Pradhvamsana. He from Pradhvamsana. Pradhvamsana from Ekarsi. Ekarsi from Viprachitti. Viprachitti from Vyasri. Vyasti from Sanaru. Sanaru from Sanatana. Sanatana from Sanaga. Sanaga from Paramesthin (Viraj). He from Brahman (Hiranyabarbha). Brahman is self born. Salutation to Brahman.

V-i-1: Om. That (Brahman) is infinite, and this (universe) is infinite. The infinite proceeds from the infinite. (Then) taking the infinitude of the infinite (universe), it remains as the infinite (Brahman) alone. Om is the ether-Brahman – the eternal ether. ‘The ether containing air,’ says the son of Kauravyayani. It is the Veda, (so) the Brahmans (knowers of Brahman) know; (for) through it one knows what is to be known.
V-ii-1: Three classes of Prajapati’s sons lived a life of continence with their father, Prajapati (Viraj) – the gods, men and Asuras. The gods, on the completion of their term, said, ‘Please instruct us’. He told them the syllable ‘Da’ (and asked), ‘have you understood ?’ (They) said, ‘We have. You tell us: Control yourselves’. (He) said, ‘Yes, you have understood’.
V-ii-2: Then the men said to him, ‘Please instruct us’. He told them the same syllable ‘Da’ (and asked), ‘Have you understood ?’ (They) said, ‘We have. You tell us: Give’. (He) said, ‘Yes, you have understood’.
V-ii-3: Then the Asuras said to him, ‘Please instruct us’. He told them the same syllable ‘Da’ (and asked), ‘Have you understood ?’ (They) said, ‘We have. You tell us: Have compassion’. (He) said, ‘Yes, you have understood’. That very thing is repeated by the heavenly voice, the cloud, as ‘Da’, ‘Da’, ‘Da’: ‘Control yourselves’, ‘Give’, and ‘have compassion’. Therefore one should learn these three – self-control, charity and compassion.

V-iii-1: This is Prajapati - this heart (intellect). It is Brahman, it is everything. ‘Hridaya’ (heart) has three syllables. ‘Hr’ is one syllable. To him who knows as above, his own people and others bring (presents). ‘Da’ is another syllable. To him who knows as above, his own people and others give (their powers). ‘Ya’ is another syllable. He who knows as above goes to heaven.

V-iv-1: That (intellect-Brahman) was but this – Satya (gross and subtle) alone. He who knows this great, adorable, first-born (being) as the Satya-Brahman, conquers these worlds, and his (enemy) is thus conquered and becomes non-existent – he who knows this great, adorable, first-born (being) thus, as the Satya-Brahman, for Satya is indeed Brahman.

V-v-1: This (universe) was but water (liquid oblations connected with sacrifices) in the beginning. That water produced Satya. Satya is Brahman. Brahman (produced) Prajapati, and Prajapati the gods. Those gods meditate upon Satya alone. This (name) ‘Satya’ consists of three syllables: ‘Sacrifice’ is one syllable, ‘Ti’ is another syllable, and "Ya’ is the third syllable. The first and last syllables are truth. In the middle is untruth. This untruth is enclosed on either side by truth. (Hence) there is a preponderance of truth. One who knows as above is never hurt by untruth.
V-v-2: That which is Satya is that sun – the being who is in that orb and the being who is in the right eye. These two rest on each other. The former rests on the latter through the rays, and the latter rests on the former through the function of the eyes. When a man is about to leave the body, he sees the solar orb as clear. The rays no more come to him.
V-v-3: Of this being who is in the solar orb, the syllable ‘Bhur’ is the head, for there is one head, and there is this one syllable; the word ‘Bhuvar’ is the arms, for there are two arms, and there are these two syllables; the word ‘Svar’ is the feet, for there are two feet, and there are these two syllables. His secret name is ‘Ahar’. He who knows as above destroys and shuns evil.
V-v-4: Of this being who is in the right eye, the syllable ‘Bhur’ is the head, for there is one head, and there is this one syllable; the word ‘Bhuvar’ is the arms, for there are two arms, and there are these two

syllables; the word ‘Svar’ is the feet, for there are two feet, and there are these two syllables. His secret name is ‘Aham’. He who knows as above destroys and shuns evil.

V-vi-1: This being identified with the mind and resplendent (is realised by the Yogins) within the heart like a grain of rice or barley. He is the lord of all, the ruler of all, and governs whatever there is.

V-vii-1: They say lightning is Brahman. It is called lightning (Vidyut) because it scatters (darkness). He who knows it as such – that lightning is Brahman – scatters evils (that are ranged against) him, for lightning is indeed Brahman.

V-viii-1: One should meditate upon speech (the Vedas) as a cow (as it were). She has four teats – the sounds "Svaha’, ‘Vasat’, ‘Hanta’ and ‘Svadha’. The gods live on two of her teats – the sounds ‘Svaha’ and ‘Vasat’, men on the sound ‘Hanta’, and the manes on the sound ‘Svadha’. Her bull is the vital force, and her calf the mind.

V-ix-1: This fire that is within a man and digests the food that is eaten, is Vaisvanara. It emits this sound that one hears by stopping the ears thus. When a man is about to leave the body, he no more hears this sound.

V-x-1: When a man departs from this world, he reaches the air, which makes an opening there for him like the hole of a chariot-wheel. He goes upwards through that and reaches the sun, who makes an opening there for him like the hole of a tabor. He goes upwards through that and reaches the moon, who makes an opening there for him like the hole of a drum. He goes upwards through that and reaches a world free from grief and from cold. He lives there for eternal years.

V-xi-1: This indeed is excellent austerity that a man suffers when he is ill. He who knows as above wins an excellent world. This indeed is excellent austerity that a man after death is carried to the forest. He who knows as above wins an excellent world. This indeed is excellent austerity that a man after death is placed in the fire. He who knows as above wins an excellent world.

V-xii-1: Some say that food is Brahman. It is not so, for food rots without the vital force. Others say that the vital force is Brahman. It is not so, for the vital force dries up without food. But these two deities being united attain their highest. So Pratrda said to his father, ‘What good indeed can I do to one who knows like this, and what evil indeed can I do to him either?’ The father, with a gesture of the hand, said, ‘Of, no, Pratrda, for who would attain his highest by being identified with them ?’ Then he said to him this: ‘It is "Vi". Food is "vi", for all these creatures rest on food. It is "Ram". The vital force is "Ram", for all these creatures delight if there is the vital force’. On him who knows as above all creatures rest, and in him all creatures delight.

V-xiii-1: (One should meditate upon the vital force as) the Uktha (a hymn of praise). The vital force is the Uktha, for it raises this universe. From him who knows as above rises a son who is a knower of the vital force, and he achieves union with and abode in the same world as the Uktha.
V-xiii-2: (One should meditate upon the vital force as) the Yajus. The vital force is the Yajus, for all these beings are joined with one another if there is the vital force. All beings are joined for the eminence of him who knows as above, and he achieves union with and abode in the same world as the Yajus (vital force).
V-xiii-3: (One should meditate upon the vital force as) the Saman. The vital force is the Saman, for all these beings are united if there is the vital force. For him who knows as above all beings are united, and they succeed in bringing about his eminence, and he achieves union with abode in the same world as the Saman.
V-xiii-4: (One should meditate upon the vital force as) the Ksatra. The vital force is the Ksatra, for it is

indeed the Ksatra. The vital force protects the body from wounds. He who knows as above attains this Ksatra (vital force) that has no other protector, and achieves union with and abode in the same world as the Ksatra.

V-xiv-1: ‘Bhumi’ (the earth), ‘Antariksa’ (sky) and ‘Dyaus’ (heaven) make eight syllables, and the first foot of the Gayatri has eight syllables. So the above three worlds constitute the first foot of the Gayatri. He who knows the first foot of the Gayatri to be such wins as much as there is in those three worlds.
V-xiv-2: ‘Reah’, ‘Yajumsi’ and ‘Samani’ make eight syllables, and the second foot of the Gayatri has eight syllables. So the above three Vedas constitute the second foot of the Gayatri. He who knows the second foot of the Gayatri to be such wins as much as that treasury of knowledge, the three Vedas, has to confer.
V-xiv-3: ‘Prana’, ‘Apana’ and ‘Vyana’ make eight syllables, and the third foot of the Gayatri has eight syllables. So the above three forms of vital force constitute the third foot of the Gayatri. He who knows the third foot of the Gayatri to be such wins all the living beings that are in the universe. Now its Turiya, apparently visible, supramundane foot is indeed this – the sun that shines. ‘Turiya’ means the fourth. ‘Apparently visible foot’, because he is seen, as it were. ‘Supramundane’, because he shines on the whole universe as its overlord. He who knows the fourth foot of the Gayatri to be such shines in the same way with splendour and fame.
V-xiv-4: That Gayatri rests on this fourth, apparently visible, supramundane foot. That again rests on truth. The eye is truth, for the eye is indeed truth. Therefore if even today two persons come disputing, one saying, ‘I saw it’, and another, ‘I heard of it’, we believe him only who says, ‘I saw it’. That truth rests on strength. The vital force is strength. (Hence) truth rests on the vital force. Therefore they say strength is more powerful than truth. Thus the Gayatri rests on the vital force within the body. That Gayatri saved the Gayas. The organs are the Gayas; so it saved the organs. Now, because it saved the organs, therefore it is called the Gayatri. The Savitri that the teacher communicates to the pupil is no other than this. It saves the organs of him to whom it is communicated.
V-xiv-5: Some communicate (to the pupil) the Savitri that is Anustubh (saying), ‘speech is Anustubh; we shall impart that to him’. One should not do like that. One should communicate that Savitri which is the Gayatri. Even if a man who knows as above accepts too much as gift, as it were, it is not (enough) for even one foot of the Gayatri.
V-xiv-6: He who accepts these three worlds replete (with wealth), will be receiving (the results of knowing) only the first foot of the Gayatri. He who accepts as much as this treasury of knowledge, the Vedas (has to confer), will receive (the results of knowing) only its second foot. And he who accepts as much as (is covered by) all living beings, will receive (the results of knowing) only its third foot. With its fourth, apparently visible, supramundane foot – the sun that shines – is not to be counter balanced by any gift received. Indeed how could any one accept so much as gift ?
V-xiv-7: Its salutation: ‘O Gayatri, thou art one-footed, two-footed, there-footed and four-footed, and thou art without any feet, for thou art unattainable. Salutation to thee, the fourth, apparently visible, supramundane foot ! May the enemy never attain his object !’ (Should the knower of the Gayatri) bear hatred towards anybody, (he should) either (use this Mantra): ‘Such and such – way his desired object never flourish!’ – in which case that object of the person against whom he thus salutes the Gayatri, never flourishes – or (he may say), ‘May I attain that (cherished object) of his!’
V-xiv-8: On this Janaka, Emperor of Videha, is said to have told Budila, the son of Asvatarasva, ‘Well, you gave yourself out as a knower of the Gayatri; then why, alas, are you carrying (me) as an elephant ?’ He replied, ‘Because I did not know its mouth, O Emperor’. ‘Fire is its mouth. Even if they put a large quantity of fuel into the fire, it is all burnt up. Similarly, even if one who knows as above commits a great many sins, he consumes them all and becomes pure, cleansed, undecaying and immortal’.

V-xv-1: The face (nature) of Satya (Brahman) is hidden (as it were) with a golden vessel. O Pusan (nourisher of the world – the sun), remove it, so that I, whose reality is Satya, may see (the face). O Pusan, O solitary Rishi (seer or traveller), O Yama (controller), O Surya (sun), O son of Prajapati (God or Hiranyagarbha), take away thy rays, curb thy brightness. I wish to behold that most benignant form of thine. I myself am that person; and I am immortal. (When my body falls) may my vital force return to the air (cosmic force), and this body too, reduced to ashes, (go to the earth)! O fire, who art the syllable 'Om', O Deity of deliberations, recollect, recollect all that I have done, O Deity of deliberations, recollect, recollect all that I have done. O Fire, lead us along the good way towards our riches (deserts). O Lord, thou knowest everybody's mental states; remove the wily evil from us. We utter repeated salutations to thee.

VI-i-1: Om. He who knows that which is the oldest and greatest, becomes the oldest and greatest among his relatives. The vital force is indeed the oldest and greatest. He who knows it to be such becomes the oldest and greatest among his relatives as well as among those of whom he wants to be such.
VI-i-2: He who knows the Vasistha (that which best helps to dwell or cover) becomes the Vasistha among his relatives. The organ of speech is indeed the Vasistha. He who knows it as such becomes the Vasistha among his relatives as well as among those of whom he wants to be such.
VI-i-3: He who knows Pratistha (that which has steadiness) lives steadily in difficult as well as smooth places and times. The eye indeed is Pratistha, for through the eye one lives steadily in difficult as well as smooth places and times. He who knows it as such lives steadily in difficult as well as smooth places and times.
VI-i-4: He who knows Sampad (prosperity) attains whatever object he desires. The ear indeed is Sampad, for all these Vedas are acquired when one has the ear (intact). He who knows it to be such attains whatever object he desires.
VI-i-5: He who knows the abode becomes the abode of his relatives as well as of (other) people. The Manas indeed is the abode. He who knows it to be such becomes the abode of his relatives as well as of (other) people.
VI-i-6: He who knows Prajati (that which has the attribute of generation) is enriched with children and animals. The seed (organ) has this attribute. He who knows it to be such is enriched with children and animals.
VI-i-7: These organs, disputing over their respective greatness, went to Brahman and said to him, 'Which of us is the Vasistha ?' He said, 'That one of you will be the Vasistha, who departing from among yourselves, people consider this body far more wretched'.
VI-i-8: The organ of speech went out. After staying a whole year out it came back and said, 'How did you manage to live without me ?' They said, 'We lived just as dumb people do, without speaking through the organ of speech, but living through the vital force, seeing through the eye, hearing through the ear, knowing through the mind and having children through the organ of generation.' So the organ of speech entered.
VI-i-9: The eye went out. After staying a whole year out it came back and said, 'How did you manage to live without me ?' They said, 'We lived just as blind people do, without seeing through the eye, but living through the vital force, speaking through the organ of speech, hearing through the ear, knowing through the mind and having children through the organ of generation.' So the eye entered.
VI-i-10: The ear went out. After staying a whole year out it came back and said, 'How did you manage to live without me ?' They said, 'We lived just as deaf people do, without hearing through the ear, but living through the vital force, speaking through the organ of speech, seeing through the eye, knowing through the mind and having children through the organ of generation.' So the ear entered.
VI-i-11: The mind went out. After staying a whole year out it came back and said, 'How did you manage to live without me ?' They said, 'We lived just as idiots do, without knowing through the mind,

but living through the vital force, speaking through the organ of speech, seeing through the eye, hearing through the ear and having children through the organ of generation.’ So the mind entered.
VI-i-12: The organ of generation went out. After staying a whole year out it came back and said, ‘How did you manage to live without me ?’ They said, ‘We lived just as eunuchs do, without having children through the organ of generation, but living through the vital force, speaking through the organ of speech, seeing through the eye, hearing through the ear and knowing through the mind.’ So the organ of generation entered.
VI-i-13: Then as the vital force was about to go out, it uprooted those organs just as a great, fine horse from Sind pulls out the pegs to which his feet are tied. They said, ‘Please do not go out, sir, we cannot live without you’. ‘Then give me tribute.’ ‘All right’.
VI-i-14: The organ of speech said, ‘That attribute of the Vasistha which I have is yours’. The eye: ‘That attribute of steadiness which I have is yours’. The ear: ‘That attribute of prosperity which I have is yours’. The mind: ‘That attribute of abode which I have is yours’. The organ of generation: ‘That attribute of generation which I have is yours’. (The vital force said:) ‘Then what will be my food and my dress ?’ (The organs said:) ‘Whatever is (known as) food, including dogs, worms, insects and moths, is your food, and water your dress’. He who knows the food of the vital force to be such, never happens to eat anything that is not food, or to accept anything that is not food. Therefore wise men who are versed in the Vedas sip a little water just before and after eating. They regard it as removing the nakedness of the vital force.

VI-ii-1: Svetaketu, the grandson of Aruna, came to the assembly of the Panchalas. He approached Pravahana, the son of Jivala, who was being waited on (by his servants). Seeing him the King addressed him, ‘Boy !’ He replied, ‘Yes, sir’. ‘Have you been taught by your father ?’ He said, ‘Yes’.
VI-ii-2: ‘Do you know how these people diverge after death ?’ ‘No’, said he. ‘Do you know how they return to this world ?’ ‘No’, said he. ‘Do you know how the other world is never filled by so many people dying thus again and again ?’ ‘No’, said he. ‘Do you know after how many oblations are offered water (the liquid offerings) rises up possessed of a human voice (or under the name of man) and speaks ?’ ‘No’, said he. ‘Do you know the means of access to the way of the gods, or that to the way of the manes – doing which people attain either the way of the gods or the way of the manes ? We have heard the words of the Mantra: ‘I have heard of two routes for men, leading to the manes and the gods. Going along them all this is united. They lie between the father and the mother (earth and heaven)."’ He said, ‘I know not one of them’.
VI-ii-3: Then the King invited him to stay. The boy, disregarding the invitation to stay, hurried away. He came to his father and said to him, ‘Well, did you not tell me before that you had (fully) instructed me ?’ ‘How (did you get hurt), my sagacious child ?’ ‘That wretch of a Kshatriya asked me five questions, and I knew not one of them.’ ‘Which are they ?’ ‘These’, and he quoted their first words.
VI-ii-4: The father said, ‘My child, believe me, whatever I knew I told you every bit of it. But come, let us go there and live as students’. ‘You go alone, please’. At this Gautama came to where King Pravahana, the son of Jivala, was giving audience. The King gave him a seat, had water brought for him, and made him the reverential offering. Then he said, ‘We will give revered Gautama, a boon’.
VI-ii-5: Aruni said, ‘You have promised me this boon. Please tell me what you spoke to my boy about’.
VI-ii-6: The King said, ‘This comes under heavenly boons, Gautama. Please ask some human boon’.
VI-ii-7: Aruni said, ‘You know that I already have gold, cattle and horses, maid-servants, retinue, and dress. Be not ungenerous towards me alone regarding this plentiful, infinite and inexhaustible (wealth).’ ‘Then you must seek it according to form, Gautama’. ‘I approach you (as a student)’. The ancients used to approach a teacher simply through declaration. Aruni lived as a student by merely announcing that he was at his service.
VI-ii-8: The King said: Please do not take offence with us, Gautama, as your paternal grandfathers did not (with ours). Before this, this learning never rested with a Brahmana. But I shall teach it to you; for

who can refuse you when you speak like this ?
VI-ii-9: That word (heaven), O Gautama, is fire, the sun is its fuel, the rays its smoke, the day its flame, the four quarters its cinder, and the intermediate quarters its sparks. In this fire the gods offer faith (liquid oblations in subtle form). Out of that offering King Moon is born (a body is made in the moon for the sacrificer).
VI-ii-10: Parjanya (the god of the rain), O Gautama, is fire, the year is its fuel, the clouds its smoke, lightning its flame, thunder its cinder, and the rumblings its sparks. In this fire the gods offer King Moon. Out of that offering rain is produced.
VI-ii-11: This world, O Gautama, is fire, the earth is its fuel, fire its smoke, the night its flame, the moon its cinder, and stars its sparks. In this fire the gods offer rain. Out of that offering food is produced.
VI-ii-12: Man, O Gautama, is fire, the open mouth is its fuel, the vital force its smoke, speech its flame, the eye its cinder, and the ear its sparks. In this fire the gods offer food. Out of that offering the seed is produced.
VI-ii-13: Woman, O Gautama, is fire. In this fire the gods offer the seed. Out of that offering a man is born. He lives as long as he is destined to live. Then, when he dies --
VI-ii-14: They carry him to be offered in the fire. The fire becomes his fire, the fuel his fuel, the smoke his smoke, the flame his flame, the cinder his cinder, and the sparks his sparks. In this fire the gods offer the man. Out of that offering the man emerges radiant.
VI-ii-15: Those who know this as such, and those others who meditate with faith upon the Satya-Brahman in the forest, reach the deity identified with the flame, from him the deity of the day, from him the deity of the fortnight in which the moon waxes, from him the deities of the six months in which the sun travels northward, from them the deity identified with the world of the gods, from him the sun, and from the sun the deity of lightning. (Then) a being created from the mind (of Hiranyagarbha) comes and conducts them to the worlds of Hiranyagarbha. They attain perfection and live in those worlds of Hiranyagarbha for a great many superfine years. They no more return to this world.
VI-ii-16: While those who conquer the worlds through sacrifices, charity and austerity, reach the deity of smoke, from him the deity of the night, from him the deity of the fortnight in which the moon wanes, from him the deities of the six months in which the sun travels southward, from them the deity of the world of the manes, and from him the moon. Reaching the moon they become food. There the gods enjoy them as the priests drink the shining Soma juice (gradually, saying, as it were), ‘Flourish, dwindle’. And when their past work is exhausted, they reach (become like) this ether, from the ether air, from air rain, and from rain the earth. Reaching the earth they become food. Then they are again offered in the fire of man, thence in the fire of woman, whence they are born (and perform rites) with a view to going to other worlds. Thus do they rotate. While those others who do not know these two ways become insects and moths, and these frequently biting things (gnats and mosquitoes).

VI-iii-1: He who wishes to attain greatness (should perform) on an auspicious day in a fortnight in which the moon waxes, and under a male constellation, during the northward march of the sun, (a sacrifice in the following manner): He should undertake for twelve days a vow connected with the Upasads (i.e. live on milk), collect in a cup of bowl made of fig wood all herbs and their grains, sweep and plaster (the ground), purify the offerings in the prescribed manner, interpose the Mantha (paste made of those things), and offer oblations with the following Mantras: ‘O Fire, to all those gods under you, who spitefully frustrate men’s desires, I offer their share. May they, being satisfied, satisfy me with all objects of desire ! Svaha. To that all-procuring deity who turns out spiteful under your protection, thinking she is the support of all, I offer this stream of clarified butter. Svaha’.
VI-iii-2: Offering oblations in the fire saying, ‘Svaha to the oldest, Svaha to the greatest’, he dips the remnant adhering to the ladle into the paste. Offering oblations in the fire saying, ‘Svaha to the vital force, Svaha to the Vasistha’, he drips the remnant, etc. Offering oblations saying, ‘Svaha to the organ

of speech, Svaha to that which has steadiness', he drips, etc. Offering oblations saying, Svaha to the eye, Svaha to prosperity', he drips etc. Offering oblations saying, 'Svaha to the ear, Svaha to the abode', he drips, etc. Offering oblations saying, 'Svaha to the Manas, Svaha to Prajati', he drips, etc. Offering oblations saying, 'Svaha to the organ of generation', he drips, etc.

VI-iii-3: Offering an oblation in the fire saying, 'Svaha to fire', he drips the remnant adhering to the ladle into the paste. Offering and oblation saying, 'Svaha to the moon,' he drips, etc. Offering an oblation saying, 'Svaha to the earth', he drips, etc. Offering an oblation saying, 'Svaha to the sky', he drips, etc. Offering an oblation saying, 'Svaha to heaven', he drips, etc. Offering an oblation saying, 'Svaha to the earth, sky and heaven', he drips, etc. Offering an oblation saying, 'Svaha to the Brahmana', he drips, etc. Offering an oblation saying, 'Svaha to the Kshatriya', he drips, etc. Offering an oblation saying, 'Svaha to the past', he drips, etc. Offering an oblation saying, 'Svaha to the future', he drips, etc. Offering an oblation saying, 'Svaha to the whole', he drips, etc. Offering an oblation saying, 'Svaha to all', he drips, etc. Offering an oblation saying, 'Svaha to Prajapati', he drips, etc.

VI-iii-4: Then he touches the paste saying, 'You move (as the vital force), you burn (as fire), you are infinite (as Brahman), you are still (as the sky). You combine everything in yourself. You are the sound 'Him', and are uttered as 'Him' (in the sacrifice by the Prastotr). You are the Udgitha and are chanted (by the Udgatr). You are recited (by the Adhvaryu) and recited back (by the Agnidhra). You are fully ablaze in a humid (cloud). You are omnipresent, and master. You are food (as the moon), and light (as fire). You are death, and you are that in which all things merge'.

VI-iii-5: Then he takes it up saying, 'You know all (as the vital force); we too are aware of your greatness. The vital force is the king, the lord, the ruler. May it make me king, lord and ruler !'

VI-iii-6: Then he drinks it saying, 'The radiant sun is adorable --; The winds are blowing sweetly, the rivers are shedding honey, may the herbs be sweet unto us ! Svaha to the earth. Glory we meditate upon; May the nights and days be charming, and the dust of the earth be sweet, may heaven, our father, be gracious ! Svaha to the sky. May he direct our intellect; May the Soma creeper be sweet unto us, may the sun be kind, may the quarters be helpful to us ! Svaha to heaven'. Then he repeats the whole Gayatri and the whole Madhumati, and says at the end, 'May I be all this ! Svaha to the earth, sky and heaven.' Then he drinks the whole remnant, washes his hands, and lies behind the fire with his head to the east. In the morning he salutes the sun saying, 'Thou art the one lotus of the quarters; may I be the one lotus of men !' Then he returns the way he went, sits behind the fire, and repeats the line of teachers.

VI-iii-7: Uddalaka, the son of Aruni, taught this to his pupil Yajnavalkya, the Vajasaneya, and said, 'Should one sprinkle it even on a dry stump, branches would grow and leaves sprout'.

VI-iii-8: The Yajnavalkya, the Vajasaneya, taught this to his pupil Madhuka, the son of Paingi and said, 'Should one sprinkle it even on a dry stump, branches would grow and leaves sprout'.

VI-iii-9: Madhuka, the son of Paingi, again taught this to his pupil Cula, the son of Bhagavitta, and said, 'Should one sprinkle it even on a dry stump, branches would grow and leaves sprout'.

VI-iii-10: Then Cula, the son of Bhagavitta, taught this to his pupil Janaki, the son of Ayasthuna, and said, 'Should one sprinkle it even on a dry stump, branches would grow and leaves sprout'.

VI-iii-11: Janaki, the son of Ayasthuna, again taught this to Satyakama, the son of Jabala, and said, 'Should one sprinkle it even on a dry stump, branches would grow and leaves sprout'.

VI-iii-12: And Satyakama, the son of Jabala, in his turn, taught this to his pupils and said, 'Should one sprinkle it even on a dry stump, branches would grow and leaves sprout'. One must not teach this to anyone but a son or a pupil.

VI-iii-13: Four things are made of fig wood: the ladle, the bowl, the fuel and the two mixing rods. The cultivated grains are ten in number: Rice, barley, sesame, beans, Anu, Priyangu, wheat, lentils, pulse and vetches. They should be crushed and soaked in curds, honey and clarified butter, and offered as an oblation.

VI-iv-1: The earth is the essence of all these beings, water the essence of the earth, herbs of water, flowers of herbs, fruits of flowers, man of fruits, and the seed of man.
VI-iv-2: Prajapati thought, ‘Well, let me make an abode for it’, and he created woman.
VI-iv-3: …………………
VI-iv-4: Knowing verily this, Uddalaka, the son of Aruna, Naka, the son of Mudgala, and Kumaraharita said, ‘Many men -Brahmanas only in name – who have union without knowing as above, depart from this world impotent and bereft of merits’.
VI-iv-5: …………………..
VI-iv-6: If man sees his reflection in water, he should recite the following Mantra: ‘(May the gods grant) me lustre, manhood, reputation, wealth and merits’. She (his wife) is indeed the goddess of beauty among women. Therefore he should approach this handsome woman and speak to her.
VI-iv-7: If she is not willing, he should buy her over; and if she is still unyielding, he should strike her with a stick or with the hand and proceed, uttering the following Mantra, 'I take away your reputation’, etc. She is then actually discarded.
VI-iv-8: If she is willing, he should proceed, uttering the following Mantra: ‘I transmit reputation into you’, and they both become reputed.
VI-iv-9: …………………..
VI-iv-10: …………………..
VI-iv-11: …………………..
VI-iv-12: If a man’s wife has a lover whom he wishes to injure, he should put the fire in an unbaked earthen vessel, spread stalks of reed and Kusa grass in an inverse way, and offer the reed tips, soaked in clarified butter, in the fire in an inverse way, saying, ‘Thou hast sacrificed in my kindled fire, I take away thy Prana and Apana – such and such. Thou hast sacrificed in my kindled fire, I take away thy sons and animals – such and such. Thou hast sacrificed in my kindled fire, I take away thy Vedic rites and those done according to the Smriti – such and such. Thou hast sacrificed in my kindled fire, I take away thy hopes and expectations – such and such’. The man whom a Brahmana with knowledge of this ceremony curses, departs from this world emasculated and shorn of his merits. Therefore one should not wish even to cut jokes with the wife of a Vedic scholar who knows this ceremony, for he who has such knowledge becomes an enemy.
VI-iv-13: If anybody’s wife has the monthly sickness, she should drink of three days out of a cup (Kamsa). No Sudra man or woman should touch her. After three nights she should bathe, put on a new cloth, and be put to thresh rice.
VI-iv-14: He who wishes that his son should be born fair, study one Veda and attain a full term of life, should have rice cooked in milk, and he and his wife should eat it with clarified butter. Then they would be able to produce such a son.
VI-iv-15: He who wishes that his son should be born tawny or brown, study two Vedas and attain a full term of life, should have rice cooked in curd, and he and his wife should eat it with clarified butter. Then they would be able to produce such a son.
VI-iv-16: He who wishes that his son should be born dark with red eyes, study three Vedas and attain a full term of life, should have rice cooked in water and he and his wife should eat with clarified butter. Then they would be able to produce such a son.
VI-iv-17: He who wishes that a daughter should be born to him who would be a scholar and attain a full term of life, should have rice cooked with sesame, and he and his wife should eat it with clarified butter. Then they would be able to produce such a daughter.
VI-iv-18: …………….
VI-iv-19: In the very morning he purifies the clarified butter according to the mode of Sthalipaka, and offers Sthalipaka oblations again and again, saying, ‘Svaha to fire, Svaha to Anumati, Svaha to the radiant sun who produces infallible results’. After offering, he takes up (the remnant of the cooked food), eats part of it and gives the rest to his wife. Then he washes his hands, fills the water-vessel and

sprinkles her thrice with that water, saying. ‘Get up from here, Visvavasu, and find out another young woman (who is) with her husband.’
VI-iv-20: He embraces her saying, ‘I am the vital force, and you are speech; you are speech, and I am the vital force; I am Saman, and you are Rik; I am heaven, and you are the earth; come, let us strive together so that we may have a male child.’
VI-iv-21: …………….
VI-iv-22: ……………..
VI-iv-23: …………..
VI-iv-24: When (the son) is born, he should bring in the fire, take him in his lap, put a mixture of curd and clarified butter in a cup, and offer oblations again and again with that, saying, ‘Growing in this home of mine (as the son), may I maintain a thousand people ! May (the goddess of fortune) never depart with children and animals from his line ! Svaha. The vital force that is in me, I mentally transfer to you. Svaha. If I have done anything too much or to little in this ceremony, may the all-knowing beneficent fire make it just right for me – neither too much nor too little ! Svaha.’
VI-iv-25: Then putting (his mouth) to the child’s right ear, he should thrice repeat, ‘Speech, speech’. Next mixing curd, honey and clarified butter, he feeds him with (a strip of) gold not obstructed (by anything), saying, ‘I put the earth into you, I put the sky into you, I put heaven into you, I put the whole of the earth, sky and heaven into you’.
VI-iv-26: The he gives him a name, ‘You are Veda (knowledge)’. That is his secret name.
VI-iv-27: Then he hands him to his mother to be suckled, saying, ‘Offering Sarasvati, that breast of thine which is stored with results, is the sustainer of all, full of milk, the obtainer of wealth (one’s deserts) and generous, and through which thou nourishest all who are worthy of it (the gods etc.) – transfer that here (to my wife, for my babe) to suck’.
VI-iv-28: Then he addressed the mother: ‘You are the adorable Arundhati, the wife of Vasistha; you have brought forth a male child with the help of me, who am a man. Be the mother of many sons, for you have given us a son’. Of him who is born as the child of a Brahmana with this particular knowledge, they say, ‘You have exceeded your father, and you have exceeded your grandfather. You have reached the extreme limit of attainment through your splendour, fame and Brahmanical power.’

VI-v-1: Now the line of teachers: The son of Pautimsa (received it) from the son of Katyayani. He from the son of gautami. The son of Gautami from the son of Bharadvaji. He from the son of Parasari. The son of Parasari from the son of Aupasvasti. He from the son of another Parasari. He from the son of Katyayani. The son of katyayani from the son of Kausiki. The son of Kausiki from the son of Alambi and the son of Vaiyaghrapadi. The son of Vaiyaghrapadi from the son of Kanvi and the son of Kapi. The son of Kapi –
VI-v-2: From the son of Atreyi. The son of Atreyi from the son of gautami. The son of Gautami from the son of Bharadvaji. He from the son of parasari. The son of Parasari from the son of Vatsi. The son of Vatsi from the son of another Parasari. The son of Parasari from the son of Varkaruni. He from the son of another Varkaruni. This one from the son of Artabhagi. He from the son of Saungi. The son of Saungi from the son of Samkrti. He from the son of Alambayani. He again from the son of Alambi. The son of Alambi from the son of jayanti. He from the son of Mandukayani. He in his turn from the son of Manduki. The son of manduki from the son of Sandili. The son of Sandili from the son of Rathitari. He from the son of Bhaluki. The son of Bhaluki from the two sons of Kraunciki. They from the son of Vaidabhrti. He from the son of Karsakeyi. He again from the son of Pracinayogi. He from the son of Samjivi. The son of Samjivi from Asurivasin, the son of Prasni. The son of Prasni from Asurayana. He from Asuri. Asuri –
VI-v-3: From Yajnavalkya. Yajnavalkya from Uddalaka. Uddalaka from Aruna. Aruna from Upavesi. Upavesi from Kusri. Kusri from Vajasravas. He from Jihvavat, the son of Badhyoga. He from Asita, the son of Varsagana. He from Harita Kasyapa. He from Silpa Kasyapa. This one from Kasyana, the son of

Nidhruva. He from Vac. She from Ambhini. She from the sun. These white Yajuses received from the sun are explained by Yajnavalkya Vajasaneya.
VI-v-4: The same up to the son of Samjivi. The son of Samjivi from Mandukayani. Mandukayani from mandavya. Mandavya from Kautsa. Kautsa from Mahitthi. He from Vamakaksayana. He from Sandilya. Sandilya from Vatsya. Vatsya from Kusri. Kusri from Yajnavacas, the son of rajastamba. He from Tura, the son of Kavasi. He from Prajapati (Hiranyagarbha). Prajapati through his relation to Brahman (the Vedas). Brahman is self-born. Salutation to Brahman.

Om ! That (Brahman) is infinite, and this (universe) is infinite.
The infinite proceeds from the infinite.
(Then) taking the infinitude of the infinite (universe),
It remains as the infinite (Brahman) alone.
Om ! Peace ! Peace ! Peace !

Here ends the Brihadaranyopanishad, as contained in the Sukla-Yajur-Veda.

Brihadaranyaka Upanishad Commentary

Commentary on the Brihadaranyaka Upanishad–by Swami Nirmalananda Giri

Correcting Our Ideas About Brahman

Now we come to the oldest upanishadic dialogue between teacher and student. Gargya, the student, will speak the truth, but without exact perception. That is, his statements will be either partial, skewed, or not of dead-center accuracy. So I will not stay much about what he says, but concentrate on what the teacher Ajatasatru will say in correcting his statements–which are not false, but imperfect and lacking. (All through this discourse Ajatasatru's disagreements with Gargya are only that Gargya aims much to low in his views of reality, whereas Ajatasatru keeps insisting on viewing Reality–Brahman–not Its manifestations or appearances.)

It must also be kept in mind that when Ajatasatru speaks of "children" or "progeny" he is speaking of the progeny of the illumined mind. Just as the scriptures speak of "the mind-born sons of Brahma" so each of has mind-born offspring, symbolically speaking. Thoughts, words, and deeds, are all our "children."

The pride of ignorance

> "Gargya, son of Valaka, was a good talker, but exceedingly vain. Coming one day into the presence of Ajatasatru, king of Varanasi, he accosted him with boastful speech. Gargya said: 'I will teach you of Brahman.' Ajatasatru said: 'Indeed? Well, just for that kind proposal you should be rewarded with a thousand cows. People nowadays flock to King Janaka to speak and

> hear of Brahman; I am pleased that you have come to me instead.'" (Brihadaranyaka Upanishad 2:1:1)

The Sanskrit text actually says: "There was a man of the Garga family called Proud Balaki, who was eloquent." Shankara comments that he was "'Proud' because of his very ignorance about the real Brahman." We see this a lot in every area of life, not just religion. As someone once said: "The problem with ignorance is that it picks up confidence as it goes along." It has been my observation that the more confidence some people possess, the more ignorant they are. When they speak with bullying assurance they should never be believed. This has saved me from a lot of potentially disastrous situations.

As has been the practice in nearly all ancient cultures, at that time cows were prized so highly as to even be a medium of exchange, often preferred to money. (It is interesting that the oldest money found in England are huge blocks of metal embossed with the figure of a cow to indicate that each one possesses the value of one cow.)

Janaka was, as A Brief Sanskrit Glossary says: "The royal sage (raja rishi) who was the king of Mithila and a liberated yogi, a highly sought-after teacher of philosophy in ancient India." So it was very pleasing to Ajatasatru that someone would approach him for philosophical discourse. However, Gargya came to teach and instead was taught–fortunate man! The fact that he was amenable to being taught indicates that his pride was really harmless, like the pride of a child. This is a trait of a sattwic mind.

Transcendent and transcending knowledge

> "Gargya said: 'He who is the being in the sun and at the same time the being in the eye; he who, having entered the body through the eye, resides in the heart and is the doer and the experiencer–him I meditate upon as Brahman.' Ajatasatru said: 'Nay, nay! Do not speak thus of Brahman. That being I worship as transcendental, luminous, supreme. He who meditates upon Brahman as such goes beyond all created beings and becomes the glorious ruler of all.'" (Brihadaranyaka Upanishad 2:1:2)

It is certainly true that Brahman is all-pervading and therefore immanent in all creation, but It is much more, and those further attributes are the ones so necessary for the aspiring yogi to learn. That which Gargya said can be held by any devoted religious person in ignorance. But Ajatasatru's assertions are "the last word" in the matter, both as to the true nature of Brahman and that which he will himself become who comes to know this of Brahman by the direct experience possible only to adept yogis. Brahman is not confined to this present world-experience, and neither are we in our true nature. This must be realized if we would be free (mukta).

Beyond the mind

> "Gargya said: 'The being who is in the moon and at the same time in the mind–him I meditate upon as Brahman.' Ajatasatru said: 'Nay, nay! Do not speak thus of Brahman. That being I worship as infinite, clad in purity, blissful, resplendent. He who meditates upon Brahman as such lacks nothing and is forever happy.'" (Brihadaranyaka Upanishad 2:1:3)

Brahman is certainly in the mind [manas], but cannot be grasped by the mind, for it is an instrument of illusory perception. The intellect [buddhi] can be so purified that it becomes a mirror-reflection of Spirit-Being–which is why the Gita emphasizes Buddhi Yoga. The buddhi can perceive Brahman "as infinite, clad in purity, blissful, resplendent." Such is the gateway to the fulfillment of all right desires and unbroken bliss.

Omnipotence

> "Gargya said: 'The being who is in the lightning and at the same time in the heart–him I meditate upon as Brahman.' Ajatasatru said: 'Nay, nay! Do not speak thus of Brahman. That being I worship as power. He who meditates upon Brahman as such becomes powerful, and his children after him.'" (Brihadaranyaka Upanishad 2:1:4)

We see astounding phenomena in creation, but they are only appearances, however wondrous. Brahman is their source, but It is the Power that produces those phenomena, It is their foundation without which they could not occur. Brahman is unlimited Potential. And so are those who come to know Brahman.

Omnipresence

> "Gargya said: 'The being who is in the sky and at the same time in the heart–him I meditate upon as Brahman.' Ajatasatru said: 'Nay, nay! Do not speak thus of Brahman. That being I worship as all-pervading, changeless. He who meditates upon Brahman as such is blessed with children and with cattle. The thread of his progeny shall never be cut.'" (Brihadaranyaka Upanishad 2:1:5)

Brahman is not just in a lot of places, Brahman is everywhere and within all things, for It IS all things. And this all-pervasiveness is eternal–has been so forever.

Invincible

> "Gargya said: 'The being who is in the wind and who at the same time is the breath within–him I meditate upon as Brahman.' Ajatasatru said: 'Nay, nay! Do not speak thus of Brahman. That being I worship as the Lord, invincible and unconquerable. He who meditates upon Brahman as such becomes himself invincible and unconquerable.'" (Brihadaranyaka Upanishad 2:1:6)

Wind and breath wax, wane, and cease–Brahman never does. It cannot be even affected by anything, much less controlled.

Forbearing

> "Gargya said: 'The being who is in the fire and at the same time in the heart–him I meditate upon as Brahman.' Ajatasatru said: 'Nay, nay! Do not speak thus of Brahman. That being I worship as forgiving [forbearing]. He who meditates upon Brahman as such becomes himself forgiving, and his children after him.'" (Brihadaranyaka Upanishad 2:1:7)

The idea here is that, being within all things, Brahman experiences all that happens to them. That is why Bishop James I. Wedgwood, an adherent of Advaita Vedanta, wrote the prayer he called *An Act of Union*: "Unto Thee, O Perfect One, the Lord and Lover of men, do we commend our life and hope. For Thou art the Heavenly Bread, the Life of the whole world; *Thou art in all places and endurest all things*, the Treasury of endless good and the Well of infinite compassion." Brahman is not just in many things, It is the Consciousness inside of all things as the Infinite Witness.

Harmony

> "Gargya said: 'The being who is in the water and at the same time in the heart–him I meditate upon as Brahman.' Ajatasatru said: 'Nay, nay! Do not speak thus of Brahman. That being I worship as harmony. He who meditates upon Brahman as such knows only what is harmonious. Of him are born tranquil children.'" (Brihadaranyaka Upanishad 2:1:8)

Water takes the form of any vessel into which it is poured. It is the softest of substances, and has no innate resistance. (Water pressure comes from restraining forms, not from water itself.) Thus it is a perfect symbol of harmony–or "agreeableness" as Madhavananda translates it. Ajatasatru points out that we should not exalt finite objects that exemplify worthy characteristics, but Brahman Which IS those traits, the substances and objects only being tiny reflections of Brahman. We must not mistake the mirror image for the actual object.

Self-effulgent

> "Gargya said: 'The being who is in the mirror–him I meditate upon as Brahman.' Ajatasatru said: 'Nay, nay! Do not speak thus of Brahman. That being I worship as effulgent. He who meditates upon Brahman as such becomes himself effulgent, and his children after. He shines brighter than all who approach him.'" (Brihadaranyaka Upanishad 2:1:9)

The ancient Indians were far more sophisticated than is known in the West. Although I once read such an idea denounced as "Hindu Fundamentalism" and "Militant Hinduism," it is my serious belief that India has in the past attained levels of technology, medicine, and all aspects of culture that have been undreamed of elsewhere on earth. India truly has forgotten more than the modern world can possibly know. This verse is an instance of this.

We see our reflection in a mirror because light waves strike the surface of our bodies and clothing, and as they are deflected into the mirror we see an image there. But Brahman is *swayamprakash*, Its own illumination. That is why Christian mysticism speaks of Divinity as the "Light of light." Brahman is the source, the cause, not the effect. "He shining, everything shines." (Katha Upanishad 2:2:15)

Life itself

> "Gargya said: 'The sound that follows a man as he walks–that I meditate upon as Brahman.' Ajatasatru said: 'Nay, nay! Do not speak thus of Brahman. That being I worship as the vital force. He who meditates upon Brahman as such reaches his full age in this world: breath does not leave him before his time.'" (Brihadaranyaka Upanishad 2:1:10)

Brahman is Life Itself, Existence Itself. All phenomena are simply echoes of Brahman. As just quoted: "He shining, everything shines." (Katha Upanishad 2:2:15)

"My own Self"

> "Gargya said: 'The being who pervades space–him I meditate upon as Brahman.' Ajatasatru said: 'Nay, nay! Do not speak thus of Brahman. That being I worship as a second self, who can never be separated from me. He who meditates upon Brahman as such is never lonely, and his followers never forsake him.'" (Brihadaranyaka Upanishad 2:1:11)

Brahman is not outside us as any "thing." Rather, Brahman is our own Self. What is most important about this verse is that it indicates the important truth that Brahman is our *second* Self–not our Atman in the simplistic sense. For that would mean that we do not even exist–that as false Advaita says, when we attain realization we will cease to exist and only Brahman will remain. This is not the teaching of the upanishads or the Gita. Brahman is the Self of our Self. First we must come to know our own individual Self, and then proceed to know the Supreme Self, Brahman. Brahman is at the core of our Self, inseparable from It. How this can be is beyond human intelligence, but not beyond our experience, our direct knowing. Buddhi Yoga is the key.

Divine will

> “Gargya said: ‘The being who dwells in the heart as intelligence–him I meditate upon as Brahman.’ Ajatasatru said: ‘Nay, nay! Do not speak thus of Brahman. That being I worship as the lord of will. He who meditates upon Brahman as such achieves self-control, and his children after him.’” (Brihadaranyaka Upanishad 2:1:13)

Intelligence or buddhi is centered in the subtle body known as the jnanamaya kosha, which corresponds to the air (vayu) element. But the subtlest body is the anandamaya kosha, which corresponds to the ether (akasha) element. That is the seat of will, the highest power of the individual. The only thing higher is the Self, and since it borders on the Self, the Self (whose Self is Brahman) is “the lord of will.” We can see this in our daily life. We choose what we will or will not think about. Sometimes we even shove thoughts out of our mind, refusing to think on certain subjects or postponing thought till a later time. So the Self is the direct controller of the will. The will determines everything, and even unsophisticated philosophy considers free will the prime trait of a human being.

Insufficient

> “Gargya ceased speaking. Ajatasatru, continuing, questioned him. Ajatasatru said: ‘Is that all that you know of Brahman?’ Gargya said: ‘That is all that I know.’ Ajatasatru said: ‘By knowing only so much, one cannot profess to know Brahman.’ Gargya said: ‘Please, sir, accept me as a disciple, and teach me of Brahman.’” (Brihadaranyaka Upanishad 2:1:14)

A practical demonstration

> “Ajatasatru said: ‘I will teach you.’ So saying, Ajatasatru took Gargya by the hand and rose. Then, as the two walked side by side, they came to a sleeping man. Ajatasatru said to the sleeper: ‘O thou great one, clad in white raiment, O Soma, O king!’ At first the man did not stir. Then, as Ajatasatru touched him, he awoke.” (Brihadaranyaka Upanishad 2:1:15)

Occasionally in the upanishads we find humor used to make a point, and this is one of them. Coming across a sleeping man, Ajatasatru addressed him as the divine Self: “O thou great one, clad in white raiment, O Soma, O king!” But it did no good, for the man was unconscious. It was pointless to address him at all. In the same way, all the positive affirming and philosophizing are worthless if the speaker and the hearers are spiritually asleep! Sleepers do not need high-sounding words about the Self: they need to awaken. So Ajatasatru shook him until he woke up. We need to be shaken up, to awaken and see with our real eyes and hear with our real ears. Otherwise nothing will really go on. The truth being spoken to us means nothing if we are not awake to hear it. Yoga is the great awakener. Other factors can disturb our sleep, get us to open our eyes a bit and then go back to sleep, and just mumble and turn over and sleep on. Yoga alone awakens. All the religion and piety mean absolutely nothing if we are not awake and clear in the mind. Ajatasatru now analyzes sleep, dream, and dreamless sleep.

The sleeper

> “Ajatasatru said to Gargya: ‘This man, who is a conscious, intelligent being–where was he when he was thus asleep, and how did he thus wake up?’ Gargya was silent.
>
> “When this man, who is a conscious, intelligent being, is thus in deep sleep, he enters into the ether within the lotus of the heart, having withdrawn into himself both his senses and his mind. When his senses and his mind are thus withdrawn, he is said to be absorbed in the [lower] self.
>
> “In this state he knows nothing; he enters into the seventy-two thousand nerves [nadis] which go out from the lotus of the heart. Even as a young man, or an emperor, or the best of Brahmins,

> when he has experienced the ecstasy of love, straightway takes sweet repose, so does a man deep in sleep find rest.
>
> "But when he sleeps, but also dreams, he lives in a world of his own. He may dream that he is a king, or that he is the best of Brahmins; he may dream that he is an angel, or that he is a beast. As an emperor, having obtained the objects of enjoyment, moves about at will in his dominions, so the sleeper, gathering up the impressions of sense, compounds them into dreams according to his desires." (Brihadaranyaka Upanishad 2:1:16-19)

In sleep we withdraw from the physical senses. In dream we are using the astral senses to create whatever our mind decides. In dreamless sleep we are centered in the causal body. We can even think in such a state without waking, though it is not common to do so. Yet, as Ajatasatru points out, we are always conscious, witnessing the dream and dreamless states just as we witness the waking state. Even more, when we awaken we often remember the dreams and even say: "I did not dream," showing that we remember dreamlessness as vividly as we do dreaming and waking. That witnessing conscious is our Self, pure being itself.

The source

The "bottom line" is that the Self is the source of our waking, dreaming, and dreamless sleep. It is the source of our entire life, determining every aspect. So Ajatasatru concludes with these words:

> "As threads come out of the spider, as little sparks come out of the fire, so all the senses, all the worlds, all the gods, yea, all beings, issue forth from the Self. His secret name is Truth of the Truth." (Brihadaranyaka Upanishad 2:1:20)

The Self, and ultimately Brahman, is/are the origin and existence of all things. When we know that Self we know, possess, and control all. That and that alone is what it means to be a Master.

The Dearness of the Self

Now we come to the best-known dialogue of this upanishad: the conversation between the great sage Yajnavalkya and Maitreyi his wife. Maitreyi and Gargi (whom we will meet later in this upanishad) are evidence that in the time of the ancient sages women were among their number and were teachers of Brahman in their own right. True Hindu traditionalists such as the Arya Samajis make no distinction between male and female in the spiritual rituals (samskaras) received, all wearing the sacred thread (yajnopavita) and performing the Vedic rites. The most perfect and powerful fire sacrifice I have ever attended was that of the high school girls in the Arya Samaj girls' school in Baroda. I have never seen better "brahmins" than those intelligent and skilled young women. I hope they have retained the glorious wisdom they learned at that true gurukula under the direction of the venerable sage Pandit Anandapriya of the Arya Samaj.

The vital question

> "Yajnavalkya said to his wife: 'Maitreyi, I am resolved to give up the world and begin the life of renunciation. I wish therefore to divide my property between you and my other wife, Katyayani.'
>
> "Maitreyi said: 'My lord, if this whole earth belonged to me, with all its wealth, should I through its possession attain immortality?' Yajnavalkya said: 'No. Your life would be like that of the rich. None can possibly hope to attain immortality through wealth.'

> "Maitreyi said: 'Then what need have I of wealth? Please, my lord, tell me what you know about the way to immortality.'
>
> "Yajnavalkya said: 'Dear to me have you always been, Maitreyi, and now you ask to learn of that truth which is nearest my heart. Come, sit by me. I will explain it to you. Meditate on what I say.'" (Brihadaranyaka Upanishad 2:4:1-4)

What a beautiful picture! I cannot count the number of enslaved "spiritual" men who have rhapsodized to me about how "special" their wives were, that turned out to really be materialistic, anti-spiritual, manipulative harpies. Women have better sense; they rarely extol the duds they are married to–though both sexes are quite willing to use their spouse as justification for neglecting or abandoning spiritual life. After all, they have taken "vows" and taken "obligations" on themselves! God, for another life, has to go to the end of the line and wait.

But that is not what we see here. We see a real spiritual marriage in action. Both seek Reality. In those days the life of a sannyasi was one of perpetual wandering, so there is no thought of Maitreyi accompanying Yajnavalkya in his new stage of life. But we can be assured that her sadhana was no less intense than his, for she has been honored for centuries as one of the great illuminati of India, no less than her husband.

Yajnavalkya calls Maitreyi *priya*, which mean dear, beloved, and pleasing. And he does not mean it in the small-minded egocentric way we are so inured to. And lest she think so, he now begins one of the most quoted passages of the upanishads.

For the sake of the Self

> "It is not for the sake of the husband, my beloved, that the husband is dear, but for the sake of the Self.
>
> "It is not for the sake of the wife, my beloved, that the wife is dear, but for the sake of the Self.
>
> "It is not for the sake of the children, my beloved, that the children are dear, but for the sake of the Self.
>
> "It is not for the sake of wealth, my beloved, that wealth is dear, but for the sake of the Self.
>
> "It is not for the sake of the Brahmins, my beloved, that the Brahmins are held in reverence, but for the sake of the Self.
>
> "It is not for the sake of the Kshatriyas, my beloved, that the Kshatriyas are held in honor, but for the sake of the Self.
>
> "It is not for the sake of the higher worlds, my beloved, that the higher worlds are desired, but for the sake of the Self.
>
> "It is not for the sake of the gods, my beloved, that the gods are worshipped, but for the sake of the Self.
>
> "It is not for the sake of the creatures, my beloved, that the creatures are prized, but for the sake of the Self.
>
> "It is not for the sake of itself, my beloved, that anything whatever is esteemed, but for the sake of the Self.

> “The Self, Maitreyi, is to be known. Hear about it, reflect upon it, meditate upon it. By knowing the Self, my beloved, through hearing, reflection, and meditation, one comes to know all things.” (Brihadaranyaka Upanishad 2:4:5)

The Self (Atman) is of the nature of bliss (ananda). When the things enumerated above are encountered a person feels a touch of the joy that is the Self. Actually, our response to them opens the barrier between us and the Self for a while, and like the light coming through the shutter of a camera we get a flash, a glimpse of the bliss of the Self. What we are really valuing is that touch of the Self, but in our ignorance we think those objects are the source. Therefore it really is because of–“for the sake of”–the Self that they are thought by us as dear.

The wise seek to know the Self through study, deep thought, and meditation upon the Self. And we are assured that “by knowing the Self through hearing, reflection, and meditation, one comes to know all things.”

All are the Self

> To know the Self is to know everything. To not know the Self is to know nothing. So the sage continues:
>
> “Let the Brahmin ignore him who thinks that the Brahmin is different from the Self.
>
> “Let the Kshatriya ignore him who thinks that the Kshatriya is different from the Self.
>
> “Let the higher worlds ignore him who thinks that the higher worlds are different from the Self.
>
> “Let the gods ignore him who thinks that the gods are different from the Self.
>
> “Let all creatures ignore him who thinks that the creatures are different from the Self.
>
> “Let all ignore him who thinks that anything whatever is different from the Self.
>
> “The priest, the warrior, the higher worlds, the gods, the creatures, whatsoever things there be–these are the Self.” (Brihadaranyaka Upanishad 2:4:6)

That is certainly clear. And so is this:

> “As, when the drum is beaten, its various particular notes are not heard apart from the whole, but in the total sound all its notes are heard; as, when the conch shell is blown, its various particular notes are not heard apart from the whole, but in the total sound all its notes are heard; as, when the vina is played, its various particular notes are not heard apart from the whole, but in the total sound all its notes are heard–so, through the knowledge of the Self, Pure Intelligence, all things and beings are known. There is no existence apart from the Self.” (Brihadaranyaka Upanishad 2:4:7-9)

The incredible spectacle of the endless creations of infinite elaboration springs only from Brahman and has no existence apart from Brahman. The same is true of our own continuing saga of lifetimes: it all emanates from the Self. The cosmic and individual dreams arise only from Consciousness. The dreams are illusion, yet wisdom (jnana) is inherent in them. So Yajnavalkya further says:

> “As smoke and sparks arise from a lighted fire kindled with damp fuel, even so, Maitreyi, have been breathed forth from the Eternal all knowledge and all wisdom–what we know as the Rig Veda, the Yajur Veda, and the rest. They are the breath of the Eternal.” (Brihadaranyaka

> Upanishad 2:4:10)

The all-pervading center

> "As for water the one center is the ocean, as for touch the one center is the skin, as for smell the one center is the nose, as for taste the one center is the tongue, as for form the one center is the eyes, as for sound the one center is the ears, as for thought the one center is the mind, as for divine wisdom the one center is the heart–so for all beings the one center is the Self." (Brihadaranyaka Upanishad 2:4:11)

In the twenty-second chapter of Autobiography of a Yogi, Paramhansa Yogananda describes seeing with the "eye" of the Self: "Spiritual sight, x-raylike, penetrates into all matter; the divine eye is center everywhere, circumference nowhere. I realized anew, standing there in the sunny courtyard, that when man ceases to be a prodigal child of God, engrossed in a physical world indeed dream, baseless as a bubble, he reinherits his eternal realms. If 'escapism' be a need of man, cramped in his narrow personality, can any escape compare with the majesty of omnipresence?"

> "As a lump of salt when thrown into water melts away and the lump cannot be taken out, but wherever we taste the water it is salty, even so, O Maitreyi, the individual self, dissolved, is the Eternal–pure consciousness, infinite and transcendent. Individuality arises by identification of the Self, through ignorance, with the elements; and with the disappearance of consciousness of the many, in divine illumination, it disappears. Where there is consciousness of the Self, [seeming] individual separation is no more. This it is, O my beloved, that I wanted to tell you." (Brihadaranyaka Upanishad 2:4:12)

A doubt

> "Maitreyi said: '"Where there is consciousness of the Self, individual separation is no more." This that you say, my lord, confuses me.' Yajnavalkya said: 'My beloved, let nothing I have said confuse you. But meditate well the truth that I have spoken.
>
> "'As long as there is duality, one sees the other, one hears the other, one smells the other, one speaks to the other, one thinks of the other, one knows the other; but when for the illumined soul the all is dissolved in the Self, who is there to be seen by whom, who is there to be smelt by whom, who is there to be heard by whom, who is there to be spoken to by whom, who is there to be thought of by whom, who is there to be known by whom? Ah, Maitreyi, my beloved, the Intelligence which reveals all–by what shall it be revealed? By whom shall the Knower be known? The Self is described as Not This, Not That. It is incomprehensible, for it cannot be comprehended; undecaying, for it never decays; unattached, for it never attaches itself; unbound, for it is never bound. By whom, O my beloved, shall the Knower be known?
>
> "'This it is that I teach you, O Maitreyi. This is the truth of immortality.'
>
> "So saying, Yajnavalkya entered upon the path of renunciation." (Brihadaranyaka Upanishad 2:4:13,14)

Yajnavalkya is not saying that the enlightened go into a kind of non-dual coma in which nothing is perceived. Rather, he says that those who have known Brahman, even though they still hear and see names and forms, they know that they are not seeing something "other," but are seeing only the Supreme Self. They do not just believe that, they SEE that to be so. Only the One remains, however many "things" might be seen in the cosmic dream.

Nothing “other” can reveal this Consciousness to us, for that is the Revealer, never the Revealed. For the vision of God takes place within, not without–though afterward we do see Divinity both within and without. The machine does not run the operator, the operator runs the machine.

Because of Its transcendent nature, Brahman is described as *Neti Neti*–Not This, Not That. We can only say what Brahman is not, and when we come to the end, having negated everything, what remains, though unspeakable and inconceivable, is Brahman.

“By whom, O my beloved, shall the Knower be known?” Only to Itself–to our Self.

Divine Sweetness

We have had a discourse on how it is the Self that makes all things dear or beloved to us. We often use the expression “sweet” to express our pleasure or delight in something, and so the upanishad speaks of how all things are “honey’ (madhu) because “Brahman is the soul in each; he indeed is the Self in all. He is all.” The nature of Brahman is bliss (ananda), and Brahman is the soul, the Self of all. Consequently all things are joy for the awakened and realized person.

To avoid tedium from the type of repetition that is found in many Sanskrit texts (and in many Pali sutras of Buddhism), I will just give the first “honey” verse and the simply list all of the subjects covered, since except for the keyword each verse is absolutely identical.

> “This earth is honey for all beings, and all beings are honey for this earth. The intelligent, immortal being, the soul of this earth, and the intelligent, immortal being, the soul in the individual being–each is honey to the other. Brahman is the soul in each; he indeed is the Self in all. He is all.” (Brihadaranyaka Upanishad 2:5:1)

Verses two to fourteen affirm the joyful nature of water, fire, air, the sun, space, the moon, lightning, thunder, ether, dharma, truth (satyam), humanity (manusham), and all things (sarvesham).

The upanishad them sums it all up with the following verses:

> “This Self is the lord of all beings, the king of all beings. As the spokes are held together in the hub and in the felly of a wheel, just so all beings, all creatures, all gods, all worlds, all lives, are held together in the Self.
>
> “He made bodies with two feet, he made bodies with four feet. He entered into all bodies, and because he dwells within the lotus of the heart, he is known as Purusha. There is nothing that is not surrounded by him, nothing that is not filled with him.
>
> “He assumed all forms. He assumed all forms to reveal himself in all forms. He, the Lord, is revealed in an forms through his Maya. He is tens, he is thousands–he is numberless.
>
> “This Brahman is without cause, without effect, without inside or outside. This Brahman is the Self.” (Brihadaranyaka Upanishad 2:5:15,18,19)

The Wisdom of the Wise

The next section of the upanishad is a marvel of wisdom that opens with some humor.

I want those cows!

> “Janaka, King of Videha, on a certain occasion performed a sacrifice and in connection

> therewith distributed costly gifts. Among those who attended the ceremony were the wise men of Kuru and of Panchala. King Janaka observed them and wanted to find out which was the wisest.
>
> "Now it happened that the king kept a thousand cows enclosed in a pen, and between the horns of every one of them were fastened ten gold coins.
>
> "'Venerable Brahmins,' said King Janaka, 'let him who is the wisest among you take away these cows.'
>
> "The Brahmins dared not stir, save Yajnavalkya alone.
>
> "'My learned son,' said Yajnavalkya to his disciple, 'drive home my cows.'
>
> "'Hurrah!" cried the lad, and made for them.
>
> "The rest of the Brahmins were enraged. 'How dare he call himself the wisest!' they shouted. At last, Aswala, priest to King Janaka, accosted Yajnavalkya, saying:
>
> "'Yajnavalkya, are you quite sure you are the wisest among us?'
>
> "'I bow down,' replied Yajnavalkya, 'to the wisest. But I want those cows!'
>
> "Then Aswala began to question him." (Brihadaranyaka Upanishad 3:1:2)

As already mentioned, Janaka is considered the prime example of a "worldly" person who attained perfect knowledge. He is also considered the prime example of one who possessed great wealth. "Rich as Janaka" is the Indian equivalent of the West's "rich as Midas."

It was the custom for those who attended spiritual events to be given rich gifts, and it was obvious to all those at the sacrifice that the thousand cows and ten thousand gold coins strung between their horns were meant to be given to the one who could best expound philosophy and answer all challenging questions. (It may be that the ten thousand padas of gold mentioned in the text were not coins of one pada each, but covers with large gold knobs that were affixed to the cows' horns.)

Those who attended the sacrifice were truly wise men, for they were also modest. When told that the cows and gold were for the wisest among them "they dared not stir."

Yajnavalkya, on the other hand, was tactful. He told a student to take the cows to his home rather than claim he was the wisest, though he was–and knew he was. When challenged by Aswala he said: "I bow down to the wisest, but I want those cows!" In this way he masked his wisdom with humor that appeared to be simple greed. Saints often do this, pretending to be ignorant or unaware, hiding their true status from the truly ignorant and unaware (who, blinded by their ego, are always fooled by the ruse). Swami Sivananda often did this, as I witnessed myself. Only the wise dare to be thought a fool.

Now there follows the questioning of Yajnavalkya.

How to overcome death

> "Aswala said: 'Yajnavalkya, since everything connected with sacrificial rites is pervaded by death, and is subject to death, by what means can the worshiper overcome death?' Yajnavalkya said: 'By knowledge of the identity between the worshiper, the fire, and the ritual word. For the ritual word is indeed the worshiper, and the ritual word is the fire, and the fire, which is one

> with Brahman, is the worshiper. This knowledge leads to liberation; this knowledge leads one beyond death.'" (Brihadaranyaka Upanishad 3:1:3)

All relative things begin and end, are born and die in a manner of speaking. Everything that is connected with the fire sacrifice is perishable, including the fire itself–all are pervaded by death and subject to death. Obviously, then the sacrifice cannot lead to immortality. So how can we overcome ("go beyond" is the literal wording) death? The answer is simple: by knowing the non-dual Brahman Which alone is immortal and immortality itself.

What "eats" death?

> "Aswala held his peace. But Artabhaga asked: 'Yajnavalkya, everything is the food of death. Is there any power for which death is food?' Yajnavalkya said: 'Indeed, yes. Fire devours everything, and fire, again, is the food of water. Similarly, there is a death to death. The knower of the truth of Brahman overcomes death.'" (Brihadaranyaka Upanishad 3:2:10)

Those who know Brahman have "devoured" death just as the eater of food transmutes it into his own body and lives on it. So death itself is the gateway of immortality to the yogi.

The liberated at death

> "Artabhaga said: 'Yajnavalkya, when such an one gives up his body, do his perceptive faculties, along with his mind, go out of him, or do they not?' Yajnavalkya said: 'They do not. They merge in the final cause, the Self. The body lies lifeless, inflated, and swollen.'" (Brihadaranyaka Upanishad 3:2:11)

In relative existence we possess five levels. Artabhaga is asking if all but the physical (material) levels or bodies go along with the liberated individual at the departure from the body. Yajnavalkya replies that the pranic (pranamaya) and sensory-mind (manomaya) bodies do not go along with the liberated person, but are resolved back into the universal energy from which they arose when he entered into relativity. We only take with us the buddhi (jnanamaya) and creative will (anandamaya) bodies which are causal in nature, the seats of intellect and intuition respectively. For the liberated are free forever of the physical and astral bodies, though they can take new ones on again if they elect to return to incarnation in the astral or physical worlds as avatar-saviors in those worlds.

The Atman-Self

> "Artabhaga held his peace. Then Ushasta asked: 'Yajnavalkya, what is the ultimate, the immediate Brahman, Brahman himself alone, directly realized as such, the Self which dwells within all?' Yajnavalkya (pointing to his heart) said: 'This, thy Self, which is within all.' Ushasta said: 'Which self, O Yajnavalkya, is within all?' Yajnavalkya said: 'That which breathes in is thy Self, which is within all. That which breathes down is thy Self, which is within all. That which diffuses breath is thy Self, which is within all. That which breathes out is thy Self, which is within all. Again I reply: This, thy Self, which is within all.'" (Brihadaranyaka Upanishad 3:4:1)

Brahman is the Self within, the Self that enlivens and activates all through the functions of the five pranas. If we can trace back the pranas, especially through the breath, we will find the Self.

> "Ushasta said: 'As one might say, in distinguishing a cow from a horse, that the cow is the animal that walks, and the horse is the animal that runs, exactly so simple, so clear, O wise one, has been your teaching about Brahman! But tell me, I ask again, who is the ultimate, the

> immediate Brahman, Brahman himself alone, directly realized as such, the Self which dwells within all?' Yajnavalkya said: 'This, thy Self, which is within all.' Ushasta said: 'Which self, O Yajnavalkya, is within all?' Yajnavalkya said: 'Thou canst not see the seer of the sight, thou canst not hear the hearer of the sound, thou canst not think the thinker of the thought, thou canst not know the knower of the known. Again I reply: This, thy Self, which is within all. Anything that is not the Self perishes.' Ushasta held his peace." (Brihadaranyaka Upanishad 3:4:2)

There is only one Self: the Self that cannot be seen, heard, thought, or known by the limited mind. It, being inside everything, is not an object of perception. If we take away all "things" only the Self remains, knowing Itself by Itself. Naturally this is not easy to grasp intellectually, because the Self is far beyond the intellect. Nevertheless, these truths can be known by the yogi.

> "Kahola asked: 'Yajnavalkya, what is the ultimate, the immediate Brahman, Brahman himself alone, directly realized as such, the Self which dwells within all?' Yajnavalkya said: 'This, thy Self, which is within all.' Kohala said: 'Which self, O Yajnavalkya, is within all?' Yajnavalkya said: 'That which is beyond hunger, thirst, grief, delusion, decay, and death.
>
> "'Having realized this Self, the sages renounce the craving for progeny, wealth, and existence in the other worlds, and live the life of mendicants.
>
> "'The craving for progeny leads to the craving for wealth, and the craving for wealth to the craving for existence in the other worlds. Thus there are two cravings–craving for a life of enjoyment here, and craving for a life of greater enjoyment hereafter.
>
> "'Therefore should a sage, when he has fully attained the knowledge of the Self, desire to live with that knowledge as his only refuge. When he has fully attained that knowledge, and realized it as his only refuge, he should devote himself exclusively to contemplation of the Self.
>
> "'He alone is the true knower of Brahman who directs his mind towards the Self and shuns all other thoughts as distractions.
>
> "'How does such a knower of Brahman act and conduct himself? Whatever he may do or howsoever he may conduct himself, he is free from craving, and is forever established in the knowledge of Brahman. Anything that is not the Self perishes.'
>
> "Kahola held his peace." (Brihadaranyaka Upanishad 3:5:1)

Those who know the Self turn from the nonsense and ties of the world and lead the life of a bhikshu, a monk. (Although in modern times either "sannyasi" or "sadhu" is used to designate a monk, in earlier centuries "bhikshu"–one who lives on alms–was also quite common usage.) Those without ties, but with good sense, knowing this, lead that life from the beginning of their quest. Those that learn of the Self after have tied themselves to the world and yet are wise, begin right away moving toward the life of renunciation and loosening those ties, anticipating the day when they will walk away into freedom. It is not unknown for a realized person to continue living "at home" but in total separation from any obligations that it might entail for others, and certainly utterly out of the "game" of home life. Such a one was Yogiraj Sri Shyama Charan Lahiri, as a study of his life, especially in Autobiography of a Yogi, will reveal. However, those who do not live exactly as he did are deluding themselves if they think they are like him.

Those who are Knowers consider that knowledge their only refuge, the only stable thing in their life, and live ever in meditation on the Self.

A lot of ignoramuses and skallawags claim to be enlightened and able to teach others the way of enlightenment, but Yajnvaklya tells us: "He alone is the true knower of Brahman who directs his mind towards the Self and shuns all other thoughts as distractions." And: "Whatever he may do or howsoever he may conduct himself, he is free from craving, and is forever established in the knowledge of Brahman." It is a pity that unlike Kahola they do not hold their peace.

The Sutratman, the "Thread" Self

In the Bhagavad Gita we read: "Nothing higher than Me exists. On Me all this universe is strung like pearls on a thread." (7:7) This concept is upanishadic:

> "Uddalaka spoke: 'Yajnavalkya, we lived as students in Madra, in the house of Kapya, whose wife was once possessed by a Gandharva, a celestial singer. We asked the Gandharva who he was. He replied that he was Kabandha, and proceeded to question Kapya thus: "Dost thou know that thread whereon this life, the next life, and all beings are strung together?" Kapya did not know. The Gandharva continued: "Dost thou know that Inner Ruler who controls, from within, this life, the next life, and all beings?" Kapya did not know. The Gandharva then said: "He who knows that thread and that Inner Ruler knows Brahman, knows the worlds, knows the gods, knows the Vedas, knows the creatures, knows the Self–knows all things." I myself know these things that the Gandharva taught. Yajnavalkya, if thou, without knowing that thread and that Inner Ruler, take the cows that belong only to the wisest, accursed shalt thou be.' Yajnavalkya said: 'I know that thread and that Inner Ruler.' Uddalaka said: 'Anybody can say, "I know, I know." Tell us what you know.'" (Brihadaranyaka Upanishad 3:7:1)

This questioning contains a lot of facts regarding the Self:

> It is the connecting foundation of all beings.
>
> It is the cohesive force that impels all beings through a succession of lives for their evolution.
>
> It is the absolute Ruler and Controller of all lives and beings as their inmost essential nature.
>
> To know the Self is to know all things, both the Manifester and the manifested.

Now Yajnavalkya responds.

> "Yajnavalkya said: 'The subtle principle of life is that thread whereon this life and the next life and all beings are strung. Hence, when a man dies, they say his limbs are loosed, for while he lives they are held together by that principle of life.' Uddalaka said: 'That is true, Yajnavalkya. Now speak of the Inner Ruler.'" (Brihadaranyaka Upanishad 3:7:2)

The Self is the principle of Life itself.

Present but separate

> "Yajnavalkya said: 'He who dwells on earth, but is separate from the earth, whom the earth does not know, whose body the earth is, and who controls the earth from within–he, the Self, is the Inner Ruler, the Immortal.
>
> "'He who dwells in water but is separate from water, whom water does not know, whose body water is, and who controls water from within–he, the Self, is the Inner Ruler, the Immortal.
>
> "'He who dwells in fire but is separate from fire, whom fire does not know, whose body fire is,

> and who controls fire from within–he, the Self, is the Inner Ruler, the Immortal.
>
> "'‘He who dwells in the sky, in the air, in heaven, in the four quarters, in the sun, in the moon, in the stars, in ether, in darkness, in light, but is separate from them, whom none of them knows, whose body they are, and who controls them from within–he, the Self, is the Inner Ruler, the Immortal.
>
> "‘He who dwells in all beings but is separate from all beings, whom no being knows, whose body all beings are, and who controls all beings from within–he, the Self, is the inner Ruler, the Immortal.
>
> "‘He who dwells in odor, speech, sight, hearing, and touch, but is separate from them, whom odor, speech, sight, hearing, and touch do not know, whose body is odor, speech, sight, hearing, and touch are, and who controls them all from within–he, the Self, is the Inner Ruler, the Immortal.
>
> "‘He who dwells in the mind, but is separate from the mind, whom the mind does not know, whose body the mind is, and who controls the mind from within–he, the Self, is the Inner Ruler, the Immortal.
>
> "‘He who dwells in the intellect, but is separate from the intellect, whom the intellect does not know, whose body the intellect is, and who controls the intellect from within–he, the Self, is the Inner Ruler, the Immortal.
>
> "‘Unseen, but the seer; unheard but the hearer, unthinkable, but the thinker; unknown, but the knower–there is no seer but he, there is no hearer but he, there is no other but he, there is no knower but he. He, the Self, is the Inner Ruler, the Immortal.
>
> "‘Anything that is not the Self perishes.’
>
> “Uddalaka held his peace.” (Brihadaranyaka Upanishad 3:7:3-23)

If we have not figured this out already, nothing can be said that will give us the idea. But we do have the idea, and this is an affirmation intended to confirm us in our understanding.

Gargi and the Imperishable

Now we hear from the female sage, Gargi.

> “Then arose Gargi, the daughter of Vachaknu, and addressed the sages: ‘Revered Brahmins, I shall ask Yajnavalkya two questions. If he is able to answer them, no one among you can ever defeat him. He will be the great expounder of the truth of Brahman.’ Yajnavalkya said: ‘Ask, O Gargi.’
>
> “Gargi said: ‘Yajnavalkya, as the son of a warrior from Kashi or Videha might string his loosened bow and with two deadly arrows in his hand rise to give battle, even so have I risen to fight thee with two questions.’ Yajnavalkya said: ‘Ask, O Gargi.’
>
> “Gargi said: ‘Yajnavalkya, that of which they say that it is above heaven and below the earth, which is between heaven and earth as well, and which was, is, and shall be–tell me, in what is it woven, warp and woof?’
>
> “Yajnavalkya said: ‘That of which they say, O Gargi, that it is above heaven and below the

> earth, which is between heaven and earth as well, and which was, is, and shall be–that is woven, warp and woof, in the ether.'" (Brihadaranyaka Upanishad 3:8:1-4)
>
> Ether (Akasha) is the subtlest element, so subtle that it is often indistinguishable from Consciousness. Without it nothing can exist. Yet there is more, so Gargi persists.
>
> "Gargi said: 'Thou hast answered my first question. I bow to thee, O Yajnavalkya. Be ready now to answer my second question.' Yajnavalkya said: 'Ask, O Gargi.'
>
> "Gargi said: 'In whom is that ether woven, warp and woof?'
>
> "Yajnavalkya said: 'The seers, O Gargi, call him Akshara–the changeless Reality. He is neither gross nor fine, neither short nor long, neither hot nor cold, neither light nor dark, neither of the nature of air, nor of the nature of ether. He is without relations. He is without taste or smell, without eyes, ears, speech, mind, vigor, breath, mouth; he is without measure; he is without inside or outside. He enjoys nothing; nothing enjoys him.'" (Brihadaranyaka Upanishad 3:8:5-8)
>
> "Akshara" means imperishable, indestructible, and immutable. It is sometimes a synonym for the Chidakasha, the Ether of Consciousness in which the element of ether rests. As Yajnavalkya makes clear, the Imperishable Brahman and the imperishable Self are No Thing, having not attributes or form whatsoever; yet It is infinite and omnipresent. "He enjoys nothing" because there is no second, no separate object for Brahman to be involved with or relate to. And "nothing enjoys him" because no thing can perceive Brahman. "Things" do not really exist. Brahman, on the other hand, is the sole Existence.
>
> "'At the command of that Akshara, O Gargi, sun and moon hold their courses. At the command of that Akshara, O Gargi, heaven and earth keep their positions. At the command of that Akshara, O Gargi, moments, hours, days and nights, fortnights and months, seasons and years–all follow their paths. At the command of that Akshara, O Gargi, rivers, issuing from the snowy mountains, flow on, some eastward, some westward, others in other directions.
>
> "'He, O Gargi, who in this world, without knowing this Akshara, offers oblations, performs sacrifices, practices austerities, even though for many thousands of years, gains little: his offerings and practices are perishable. He, O Gargi, who departs this life without knowing the Imperishable, is pitiable. But he, O Gargi, who departs this life knowing the Akshara, is wise.
>
> "'This Akshara, O Gargi, is unseen but is the seer, is unheard but is the hearer, is unthinkable but is the thinker, is unknown but is the knower. There is no seer but he, there is no hearer but he, there is no thinker but he, there is no knower but he. In Akshara, verily, O Gargi, the ether is woven, warp and woof.'
>
> "Gargi said: 'Revered Brahmins, well may you feel blest if you get off with bowing before him! No one will defeat Yajnavalkya, expounder of the truth of Brahman.' Gargi held her peace." (Brihadaranyaka Upanishad 3:8:9-12)

Is it any wonder that men and women throughout the ages have devoted their entire lives to the pursuit of the knowledge of Brahman? What else is there?

> "Yajnavalkya addressed the sages: 'Revered Brahmins, ask me questions if you will–any one of you in the assembly, or all of you. Or if any one of you so desires, I will question him. Or I will question all of you.' But the Brahmins held their peace." (Brihadaranyaka Upanishad 3:9:27)

Let us hope they returned home and doubled and tripled their efforts to realize Brahman. And so may we, for that is the purpose of this section.

Janaka and Yajnavalkya–1

We come now to the lengthiest dialogue in any of the upanishads. Swami Prabhavananda ended his translation of the upanishad at its conclusion, evidently feeling that anything following it would be of vastly inferior value.

Wealth or knowledge?

> "On a certain occasion, Janaka, king of Videha, having seated himself to give audience, saw the sage Yajnavalkya among his visitors and accosted him. Janaka said: 'Yajnavalkya, what brings you here? Do you come for cattle, or for philosophy?' Yajnavalkya said: 'For both, Your Majesty.'" (Brihadaranyaka Upanishad 4:1:1)

The great sages, whether past or present, always have a sense of humor. And they are not interested in how they "look" to others. I have seen both of these principles more than once in Swami Sivananda and other great yogis in India.

Humorous though it be, this verse has a real message: the intelligent yogi is interested in the total picture, both material and spiritual. It is ignorance that postulates an incompatibility between material and spiritual life. It is ignorance that creates the problem, not matter or spirit. After all, matter is a manifestation of spirit. Both Janaka and Yajnavalkya were rich in material possessions and in wisdom.

In America we have had two men that were equally successful in finance and spirituality: J. C. Penney, founder of "Penney's" department store chain and James J. Lynn, whose many-branched multimillion dollar empire could not keep him from becoming one of this country's greatest yogis and the successor of Paramhansa Yogananda as president of Self-Realization Fellowship. In India I met men of fabulous wealth whose whole mind and heart were centered in spirit-consciousness while working tirelessly for the welfare of the people.

As Sri Ramakrishna said: "If you can weigh salt, you can weigh sugar."

Word-Brahman

> "[Yajnavalkya said:] 'I wish to hear what your teachers may have taught you.'
>
> "Janaka said: 'Jitwa taught me that the word [vak] is Brahman.'
>
> "Yajnavalkya said: 'As one who in childhood was instructed adequately, first by his mother and then by his father, and after that was initiated into the sacred mysteries by a sage–as such an one should teach, so has Jitwa taught you the truth when he said that the word is Brahman. For what could a person achieve without the word? But did he tell you about the abode and support of this Word-Brahman?'
>
> "Janaka said: 'No, he did not.'
>
> "Yajnavalkya said: 'Then you have been only partly taught.'
>
> "Janaka said: 'Do you, then, teach me, O Yajnavalkya.'
>
> "Yajnavalkya said: 'The organ of speech is its abode, and ether, the primal cause of the

> universe, is its eternal support. Meditate upon the word as identical with knowledge.’
>
> “Janaka said: ‘What is knowledge, Yajnavalkya?’
>
> “Yajnavalkya said: ‘The word is knowledge, Your Majesty. For through the word a friend is known, and likewise all knowledge, spiritual or otherwise. Through the word is gained knowledge of this world and of the next. Through the word is obtained knowledge of all creatures. The word, Your Majesty, is the Supreme Brahman.’
>
> “Janaka said: ‘I give you a thousand cows with a bull as big as an elephant for teaching me.
>
> “Yajnavalkya said: ‘My father was of the opinion that one should not accept any reward from a disciple without fully instructing him.” (Brihadaranyaka Upanishad 4:1:2)

The power of Word, both conceptualization and verbal expression of concepts, is the distinctive feature of the human being, although many other species on earth use sound for communication. There is great power is speech for many reasons, some intellectual and some esoteric. Yajnavalkya points out that it is not enough to appreciate the power of word, but we must know that which gives word it power, what is its “abode and support.” He then tells us that it is the faculty of speech, the innate capacity of the human being for speech, that is the abode of word, for without the faculty of speech there could be no word expressed. Yet that is not the ultimate basis of the word. “Ether, the primal cause of the universe, is its eternal support.” Here, again, the Chidakasha is meant. Sound arises out of the element of ether, and the consciousness behind intelligent sound is the Chidakasha, the Self of the nature of Consciousness. So it is this Consciousness that is the origin of the Word-Brahman, the Shabda Brahman, whose primary form is Om. That Word is to be meditated upon as Prajna (“knowledge”), the inmost consciousness.

“My father was of the opinion that one should not accept any reward from a disciple without fully instructing him.” This tells us two things: Yajnavalkya possessed a spiritual lineage, a tradition with roots. Also he considered that partial knowledge was of little value.

Breath-Brahman

> “[Yajnavalkya said:] ‘I wish to know what anyone else may have taught you.’
>
> “Janaka said: ‘Udanka taught me that breath [prana] is Brahman. He did not tell me about its abode and support.’
>
> “Yajnavalkya said: ‘Prana is its abode and ether [akasha] its support. It should be meditated upon as dear. For life is indeed dear. The primal energy is Brahman.’” (Brihadaranyaka Upanishad 4:1:3)

When we breathe we live, and when we stop breathing, we die. That is why breath holds such a principal place in the practice of yoga. However, the breath is just the objectified physical manifestation of the inner movement of prana, the primal life energy within the human being. Prana is the force of life itself, but it, like the faculty of speech, has the Chidakasa as its origin and support. The prana is indeed dear, for it is the coin of life.

Sight-Brahman

Now we have another of the same-word passages:

> “[Yajnavalkya said:] ‘Tell me what more you have been taught.’

> "Janaka said: 'Barku taught me that the eye [chakshu] is Brahman. But he did not teach me its abode and support.'
>
> "Yajnavalkya said: 'Sight [chakshu] is its abode and ether its support. It should be meditated upon as truth. For it is by sight that objects are known. Sight is Brahman. What more have you learned?'" (Brihadaranyaka Upanishad 4:1:4)

The word *chakshu* means both the physical eye and the faculty of sight. The eye is meaningless if one lacks the faculty of sight. And that, too, is rooted in the Chidakasha. Thus we see that all our faculties are but rays of the sun that is the Chidakasha.

The next few verses are going to follow this pattern: the teachers of Janaka will have named the material sense organ, and Yajnavalkya will explain that it is the faculty–and ultimately the Chidakasha–that is the attribute/power of Brahman.

Hearing-Brahman

> "Janaka said: 'Gardabhivipati taught me that the ear [shrotra] is Brahman.' Yajnavalkya said: 'Hearing [shrotra] is its abode and ether its support. It should be meditated upon as limitless. For sound is carried by space, and space is limitless. Hearing is Brahman.'" (Brihadaranyaka Upanishad 4:1:5)

There is a yogic aspect to this, since sound in the form of subtle inner hearing is the quintessential element of meditation practice. This faculty is rooted in the ether element which is all-pervading and limitless. Thus through working with sound in meditation we can access the all-pervading and limitless Consciousness that is Brahman.

Mind-Brahman

> "Janaka said: 'Satyakama taught me that the mind [manas] is Brahman.' Yajnavalkya said: 'The mind [manas] is its abode and ether its support. It should be meditated upon as happiness. For by the mind alone is happiness experienced. Mind is Brahman.'" (Brihadaranyaka Upanishad 4:1:6)

Here the lower, sensory mind is being spoken of whose basis is the higher mind, the intellect (buddhi). The important principle is the fact that happiness is only in the intelligent mind.

Heart-Brahman

> "Janaka said: 'Vidagdha taught me that the heart [hridaya] is Brahman.' Yajnavalkya said: 'The heart [hridaya] is its abode and ether its support. It should be meditated upon as the resting-place. For all beings find rest in the heart. The heart is Brahman.'" (Brihadaranyaka Upanishad 4:1:7)

The "heart" is the faculty of consciousness in the human being, and that rests within the greater Consciousness of Brahman.

Further teaching

> "Janaka (descending from his throne and humbly addressing the sage) said: 'I bow down to you. Yajnavalkya, please teach me.'
>
> "Yajnavalkya said: 'Your Majesty, as a person wishing to make a long journey furnishes himself

> with a chariot or a boat, so have you equipped your mind with sacred wisdom. You are honorable and wealthy, and you have studied the Vedas and learned the Upanishads. Whither then shall you go when you leave this body?'
>
> "Janaka said: 'I do not know, revered sir.'
>
> "Yajnavalkya said: 'I will tell you where you will go.'
>
> "Janaka said: 'Tell me, please.'
>
> "Yajnavalkya said: 'Indha is the Self identified with the physical self. Viraj, the physical world is his wife, the object of his enjoyment. The space within the heart is their place of union in dream, when the Self is identified with the subtle body, or mind. The Self in dreamless sleep is identified with the vital force. Beyond this is the Supreme Self–he that has been described as Not This, Not That. He is incomprehensible, for he cannot be comprehended; he is undecaying, for he never decays; he is unattached, for he does not attach himself; he is unfettered, for nothing can fetter him. He is never hurt. You have attained him who is free from fear, O Janaka, and free from birth and death.'
>
> Janaka said: 'May that fearlessness come to you who teach us fearlessness. I bow down to you. Behold, this empire of Videha, and I myself, are at your service.'" (Brihadaranyaka Upanishad 4:2:1-4)

In reality, the liberated person does not "go" anywhere, but abides as the Self. Wherefore let us strive to know the Self and transcend all "coming" and "going."

Janaka and Yajnavalkya–2

In this next conversation of Yajnavalkya and Janaka, the first seven verses are a complete unit, so to speak.

The light of human beings

> "Once when Yajnavalkya came to the court of King Janaka, the King welcomed him with a question.
>
> "Janaka said: 'Yajnavalkya, what serves as the light for man?'
>
> "Yajnavalkya said: 'The light of the sun, Your Majesty; for by the light of the sun man sits, goes out, does his work, and returns home.'
>
> "Janaka said: 'True indeed, Yajnavalkya.'
>
> "'But when the sun has set, what serves then as his light?' Yajnavalkya said: 'The moon is then his light.'
>
> "Janaka said: 'When the sun has set, O Yajnavalkya, and the moon has set, what serves then as his light?' Yajnavalkya said: 'The fire is then his light.'
>
> "Janaka said: 'When the sun has set, O Yajnavalkya, and the moon has set, and the fire has gone out, what serves then as his light?' Yajnavalkya said: 'Sound is then his light; for with sound alone as his light, man sits, goes out, does his work, and returns home. Even though he cannot see his own hand, yet when he hears a sound he moves towards it.' Janaka said: 'True indeed, O

> Yajnavalkya.’
>
> “‘When the sun has set, and the moon has set, and the fire has gone out, and no sound is heard, what serves then as his light?’ Yajnavalkya said: ‘The Self indeed is his light; for by the light of the Self man sits, moves about, does his work, and when his work is done, rests.’
>
> “Janaka said: ‘Who is that Self?’ Yajnavalkya said: ‘The self-luminous being who dwells within the lotus of the heart, surrounded by the senses and sense organs, and who is the light of the intellect, is that Self. Becoming identified with the intellect, he moves to and fro, through birth and death, between this world and the next. Becoming identified with the intellect, the Self appears to be thinking, appears to be moving. While the mind is dreaming, the Self also appears to be dreaming, and to be beyond the next world as well as this.’” (Brihadaranyaka Upanishad 4:3:1-7)

This is all quite clear, but it is good note that it is identity with the intellect, the intelligence principle in our makeup that both enables and causes us to move between this world and another, for we think that we are engaging in the functions of the intellect, not realizing that it is but an instrument formed of the three gunas and is not us at all. So we say: “I slept; I woke up; I was dreaming,” and so forth. Another important point is implied here. Notice that Yajnavalkya does not speak of identifying with the body, senses, emotions, etc. This is because the upanishad is intended for the instruction of those who have evolved beyond that type of identity, whose center of awareness in in the intellect, in the highest level of their being. Is this “elitist”? Absolutely! As Jesus said, “Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.” (Matthew 7:6)

A third point is that the Self is not “beyond the next world as well as this.” That is, It is not subject to coming and going, is neither within nor without any world. It transcends those kinds of designation.

The real “root of all evil”

> “‘When man, the individual soul, is born, and assumes relationship with the body and sense organs, he becomes associated with the evils of the world. When at death he gives up the body, he leaves all evils behind.’” (Brihadaranyaka Upanishad 4:3:8)

Yajnavalkya does not say that false identity is the problem, rather that mere birth in a body creates unavoidable association with all the troubles and risks that every embodied being endures. We see this in the life of great avatars and masters: their lives were filled with troubles, and many of them died quite painfully. Why anyone would pray to them to remove troubles and disease is beyond comprehension. Why do the good suffer? *Because they are in a body.* This is a basic fact of life. That is why spiritually intelligent people understand that the real sacrifice made by masters of all ages was their incarnation–and everything went on from there. To endure the limitations and dangers of finite existence is a great, even a terrible, sacrifice they undergo at every moment. Being masters inwardly as well as outwardly, the sacrifice never overwhelms them, and they realized the implications of birth before they were even conceived. Since they are always in charge, they do not experience the mental anguish we do, but they go through the entire range of earthly miseries just like anyone else. With them everything is voluntary, for they have no karma to drag them into birth and through all that happens afterward. They walk through life, while we are pushed and pulled along. But for both them and us, to escape the body is to escape it all. And Atmajnana is the only true escape.

The human status

> "'There are two states for man–the state in this world, and the state in the next; there is also a third state, the state intermediate between these two, which can be likened to dream. While in the intermediate state, a man experiences both the other states, that in this world and that in the next; and the manner thereof is as follows: When he dies, he lives only in the subtle body, on which are left the impressions of his past deeds, and of these impressions he is aware, illumined as they are by the pure light of the Self. Thus it is that in the intermediate state he experiences the first state, or that of life in the world. Again, while in the intermediate state, he foresees both the evils and the blessings that will yet come to him, as these are determined by his conduct, good and bad, upon the earth, and by the character in which this conduct has resulted. Thus it is that in the intermediate state he experiences the second state, or that of life in the world to come.'" (Brihadaranyaka Upanishad 4:3:9)

We are either embodied in this world, or disembodied and living in the astral realm. But between the two is the dream state in which we experience both material and astral conditions. For example, we fall off a cliff and experience falling just as we would in the waking state. But when we hit the ground we do not die–it does not even hurt. That is how it is in the astral world. And that is why little children are so fearless and will go right into a life-threatening situation without hesitation–in the astral world it is not threatening at all. It may even be fun. One of Yogananda's monastic disciples once explained to a group of people that they should not be impatient with the intense reactions of children to pain and frustration. For in the astral world they get anything they want just by wanting, and they can go anywhere and do anything without pain. So when the situation is different in this world they are terrified and angry. They are also miserable in realizing that they are now in a world in which uncertainty is the only certainty. A friend of mine was once found by her father sitting in the midst of the floor crying bitterly. (She was two years old at the time.) When he asked her what was wrong, she complained that she could not fly. Luckily, he was a metaphysician, so he explained to her that although she could fly in the world she had come from, in this world people could not fly. "Then it's a dumb world!" she said. "I agree. So do your best not to come back," was his counsel.

When we leave our bodies we gain a great deal of understanding. We comprehend the life that has just ended and realize its deeper meanings. We analyze it, actually, and learn from it. Sometimes we have helpers in doing this. So even though we underwent things on earth with complete non-comprehension, now then see clearly their roots and their purpose. Those who do not know this often ask what good it is for infants and children to reap negative karmas and die young, for they cannot understand. Indeed, in this world they cannot understand, but the moment they are freed from the body they can and do understand. Also, it was their karma to suffer uncomprehendingly. It all works out to perfection, however it seems at the present moment. A religion that does not teach these facts to its adherents is unworthy of anyone's attention. And a religion that tells people that God wills it all–is doing it to them because He has "a plan"–is a barefaced liar that deserves only contempt. But of course, many people deserve a contemptible religion. That, too, is karma.

Dream

> "'In the intermediate state, there are no real chariots, nor horses, nor roads; but by the light of the Self he creates chariots and horses and roads. There are no real blessings, nor joys, nor pleasures; but he creates blessings and joys and pleasures. There are no real ponds, nor lakes, nor rivers; but he creates ponds and lakes and rivers. He is the creator of all these out of the impressions left by his past deeds.'" (Brihadaranyaka Upanishad 4:3:10)

Just see what an incredible power of creative intelligence we all have! Also, even dreams are a matter of karma. Paramhansa Yogananda said that we can work out karma in the dream state.

> "'Regarding the different states of consciousness, it is written: While one is in the state of dream, the golden, self-luminous being, the Self within, makes the body to sleep, though he himself remains forever awake and watches by his own light the impressions of deeds that have been left upon the mind. Thereafter, associating himself again with the consciousness of the organs of sense, the Self causes the body to awake.'" (Brihadaranyaka Upanishad 4:3:11)

In all states we are the self-luminous, untouched Witness. And all states are under our control.

> "'While one is in the state of dream, the golden, self-luminous being, the Self within, the Immortal One, keeps alive the house of flesh with the help of the vital force, but at the same time walks out of this house. The Eternal goes wherever he desires.'" (Brihadaranyaka Upanishad 4:3:12)

Here is clear teaching that in dream we sometimes leave the body and travel in either this world or the next. In that state:

> "'The self-luminous being assumes manifold forms, high and low, in the world of dreams. He seems to be enjoying the pleasure of love, or to be laughing with friends, or to be looking at terrifying spectacles.'" (Brihadaranyaka Upanishad 4:3:13)

This experience is common to all, from the least intelligent to the genius. Yet: "'Everyone is aware of the experiences; no one sees the Experiencer.'" (Brihadaranyaka Upanishad 4:3:14) That is the riddle we must all solve.

> "'Some say that dreaming is but another form of waking, for what a man experiences while awake he experiences again in his dreams. Be that as it may, the Self, in dreams, shines by his own light.' Janaka said: 'Revered sir, I offer you a thousand cattle. Instruct me further for the sake of my liberation.'" (Brihadaranyaka Upanishad 4:3:15)

Free while bound

Even a tethered animal can move about as much as it likes within the bounds of the tether. It is the same with us. So we are never absolutely bound, but always experience a great deal of freedom, even if it is mostly psychological. A lot of what follows is obvious and even common knowledge, so no comment is needed.

> "Yajnavalkya said: 'The Self, having in dreams tasted enjoyment, gone hither and thither, experienced both good and evil, attains to the state of dreamless sleep; then again he comes back to dreams. 'Whatever he may experience in dreams does not affect him, for the true nature of the Self remains forever unaffected.'
>
> "Janaka said: 'So it is indeed, Yajnavalkya. I offer you another thousand cattle, revered sir. Speak on for the sake of my liberation.'
>
> "Yajnavalkya said: 'The Self, having in dreams tasted enjoyment, gone hither and thither, experienced good and evil hastens back to the state of waking from which he started. Whatever he may experience in dreams does not affect him, for the true nature of the Self remains forever unaffected.'
>
> "Janaka said: 'So it is indeed, Yajnavalkya. Another thousand cattle shall be yours, revered sir. Speak on for the sake of my liberation.'

> “Yajnavalkya said: ‘The Self, having in wakefulness enjoyed the pleasures of sense, gone hither and thither, experienced good and evil, hastens back again to his dreams.’
>
> “‘As a large fish moves from one bank of a river to the other, so does the Self move between dreaming and waking.’
>
> “‘As a hawk or a falcon flying in the sky becomes tired, and stretching its wings comes back to its nest, so does the Self hasten to that state where, deep in sleep, he desires no more desires, and dreams no more dreams.’” (Brihadaranyaka Upanishad 4:3:16-19)

The transcendent Self

There now follows one of the most thrilling and exalted passage of the upanishads.

> “‘Indeed, the Self, in his true nature, is free from craving, free from evil, free from fear. As a man in the embrace of his loving wife knows nothing that is without, nothing that is within, so man in union with the Self knows nothing that is without, nothing that is within, for in that state all desires are satisfied. The Self is his only desire; he is free from craving, he goes beyond sorrow.’
>
> “‘Then father is no father, mother is no mother; worlds disappear, gods disappear, scriptures disappear; the thief is no more, the murderer is no more, castes are no more; no more is there monk or hermit. The Self is then untouched either by good or by evil, and the sorrows of the heart are turned into joy.’
>
> “‘He does not see, nor smell, nor taste, nor speak, nor hear, nor think, nor touch, nor know; for there is nothing separate from him, there is no second. Yet he can see, for sight and he are one; yet he can smell, for smelling and he are one; yet he can taste, for taste and he are one; yet he can speak, for speech and he are one; yet he can hear, for hearing and he are one; yet he can think, for thinking and he are one; yet he can touch, for touching and he are one; yet he can know, for knowing and he are one. Eternal is the light of consciousness; immortal is the Self.’
>
> “‘When there is another, then one sees another, smells another, tastes another, speaks to another, hears another, thinks of another, touches and knows another.’
>
> “‘Pure like crystal water is that Self, the only seer, the One without a second. He is the kingdom of Brahman–man’s highest goal, supreme treasure, greatest bliss. Creatures who live within the bonds of ignorance experience but a small portion of his infinite being.’” (Brihadaranyaka Upanishad 4:3:21-32)

For some reason Swami Prabhavananda omitted the next verse, perhaps because it had already appeared in the Taittiriya Upanishad in his translation. Here is Swami Madhavananda’s translation:

> “‘He who is perfect of physique and prosperous among men, the ruler of others, and most lavishly supplied with all human enjoyments, represents greatest joy among men. This human joy multiplied a hundred times makes one unit of joy for the manes who have won that world of theirs. The joy of these manes who have won that world multiplied a hundred times makes one unit joy in the world of the celestial minstrels. This joy in the world of the celestial minstrels multiplied a hundred times makes one unit of joy for the gods by action–those who have attained their godhead by their actions. This joy of the gods by action multiplied a hundred times makes one unit of joy for the gods by birth, as also of one who is versed in the Vedas, sinless and free from desire. This joy of the gods by birth multiplied a hundred times makes one

> unit of joy in the world of Prajapati (Viraj), as well as one who is versed in the Vedas, sinless and free from desire. This joy in the world of Prajapati multiplied a hundred times makes one unit of joy in the world of Brahman (Hiranyagarbha), as well as of one who is versed in the Vedas, sinless and free from desire. This indeed is the supreme bliss. This is the state of Brahman, O Emperor,' said Yajnavalkya." (Brihadaranyaka Upanishad 4:3:33)

The Process of Reincarnation

The following verses alone in all the upanishads describe to some degree the process of reincarnation.

Dreaming and waking

> "Janaka said: 'You shall have still another thousand cattle. Speak on, revered sir, for the sake of my liberation.'
>
> "Yajnavalkya said: 'The Self, having in dreams enjoyed the pleasures of sense, gone hither and thither, experienced good and evil, hastens back to the state of waking from which he started.'
>
> "'As a man passes from dream to wakefulness, so does he pass at death from this life to the next. When a man is about to die, the subtle body, mounted by the intelligent Self, groans–as a heavily laden cart groans under its burden.'
>
> "'When his body becomes thin through old age or disease, the dying man separates himself from his limbs, even as a mango or a fig or a banyan fruit separates itself from its stalk, and by the same way that he came he hastens to his new abode, and there assumes another body, in which to begin a new life.'" (Brihadaranyaka Upanishad 4:3:33-36)

Passing from life to life is only a shifting in a dream. When the stored-up life force (a form of karma) for a life is running out, just as the charge in a battery is expended and fails, so do the physical and grosser pranic bodies. And, just as the ripe fruit falls from the tree, so the subtle body separates itself from the material body and begins its process toward another earthly birth in a new body. In between births, the individual spends time in the astral regions, sometimes just wandering and frittering his time away, and sometimes in learning and evolving so his next life will be markedly better–and wiser–than the previous one. This time spent in this intermediate state can be anything from a matter of hours to centuries and even thousands of years. This is precisely determined by karma.

(By the way, it is nonsense to say that unevolved people reincarnate quickly and evolved people only come back in thousands of years. Both ends of the spectrum are similar: very unevolved beings reincarnate very fast, and so do those that are highly evolved, for they are getting ready to graduate and are "cramming" for the final test.)

Leaving the body

> "'When his body grows weak and he becomes apparently unconscious, the dying man gathers his senses about him and completely withdrawing their powers descends into his heart. No more does he see form or color without.
>
> "'He neither sees, nor smells, nor tastes. He does not speak, he does not hear. He does not think, he does not know. For all the organs, detaching themselves from his physical body, unite with his subtle body. Then the point of his heart, where the nerves join, is lighted by the light of the

> Self, and by that light he departs either through the eye, or through the gate of the skull, or through some other aperture of the body. When he thus departs, life departs; and when life departs, all the functions of the vital principle depart. The Self remains conscious, and, conscious, the dying man goes to his abode. The deeds of this life, and the impressions they leave behind, follow him.'" (Brihadaranyaka Upanishad 4:4:1,2)

He becomes apparently unconscious. This is important. The person may cease to perceive anything, but that is not being unconscious. We are never unconscious at any time, but we mistakenly call total absence of sensory perception unconsciousness. There is a vital point I want to mention here. The very last sense to fail is the sense of hearing. Sometimes it never fails. A lot of people give up and die because they hear the doctor say there is no hope or that they will soon be dead. So if you are around a dying, "unconscious" person please remember this. You can speak to them and help them either revive or go to higher worlds. That is why both Hindus and Buddhists read scriptures to the dying or recite mantras or sing mantras. In Pure Land Buddhism people sit by the dying and sing the mantra of Amida Buddha, continuing to do so for several hours after the person appears to be dead, knowing that sometimes they may have trouble getting out of the body or may be disoriented when they do.

Yogananda spoke of this to his students, one of whom was the famous opera singer Amelita Galli-Curci. So when her brother was dying she talked to him and called him back to life. When he became "conscious" he told her that he had heard doctor saying he would soon be dead, so he accepted it and began drifting away. Then he heard her voice calling to him from far off, and telling him to return. So he did! At one point he even saw Yogananda, about whom he knew virtually nothing but he recognized Yogananda when his sister showed a picture to him.

It is sometimes possible to revive a person by intoning Om in their right ear. Yogananda also recommended this.

Then the point of his heart, where the nerves join, is lighted by the light of the Self, and by that light he departs either through the eye, or through the gate of the skull, or through some other aperture of the body. This is the Light that so many people tell about seeing who have returned from near-death. There are many gates by which a person may leave the body, and they are all determined by the level of consciousness (bhava) in which he has habitually lived during his lifetime. (This is one of the major teachings of the Bhagavad Gita.) To leave through a center in the head is the best, and will determine what highly evolved world he will enter. Those who leave through the center at the top of the head, the Brahmarandhra, will not return to rebirth. Those who leave at lower centers in the body or spine will go to lesser worlds, and some of the lowest centers are literally gates to negative worlds we call "hells." Some even lead to rebirth in animal forms, though this is rare.

The Self remains conscious, and, conscious, the dying man goes to his abode. The deeds of this life, and the impressions they leave behind, follow him. Some of low evolution simply go to sleep and only wake a little before reincarnating, and some do not even awaken until they are born. But the people to which this upanishad is addressed will certainly depart in full consciousness and will review their life and be aware of the psychic changes their previous actions have produced. And they will be aware of exactly why and how they eventually find themselves in an astral or causal realm that corresponds to those karmas and samskaras. It is all a matter of learning.

Astral birth

> "'As a leech, having reached the end of a blade of grass, takes hold of another blade and draws itself to it, so the Self, having left this body behind it unconscious, takes hold of another body and draws himself to it.'" (Brihadaranyaka Upanishad 4:4:3)

Birth in the astral world is a conscious act. Only on earth or in the negative astral worlds do we mistakenly think that we are helpless and that we are not in charge. That is why the simile of a leech is used, and why the Sanskrit text literally says that we *make* another body for ourselves. And that happens in earthly rebirth, too. We choose where to whom we will be born, and we enter the womb of our chosen mother and, taking the material provided by both parents, make our next body-habitation in accordance with our karma and samskara–this is how powerful and intelligent we all are! Yogananda said in his Gita commentary that the individual consciously guides the growth of his body in the womb. (That was the first sentence of Yogananda's teaching that I read, sitting in a public library in the fall of 1960.)

> "'As a goldsmith, taking an old gold ornament, molds it into another, newer and more beautiful, so the Self, having given up the body and left it unconscious, takes on a newer and better form, either that of the fathers, or that of the celestial singers, or that of the gods, or that of other beings, heavenly or earthly.'" (Brihadaranyaka Upanishad 4:4:4)

In the higher worlds, the individual creates a body that is appropriate to the world in which he shall be living until he takes rebirth–also voluntarily. This experience will train him for even more efficiently making his body when he returns to earth.

Sometimes in the subtle worlds an individual takes on a body that is higher than his present evolutionary status and practices living on that level. This prepares him for a higher level on earth, as well. This is mentioned as taking place even for animals in the forty-third chapter of Yogananda's autobiography, "The Resurrection of Sri Yutkeswar."

Misidentification

> "'The Self is verily Brahman. Through ignorance it identifies itself with what is alien to it, and appears to consist of intellect, understanding, life, sight, hearing, earth, water, air, ether, fire, desire and the absence of desire, anger and the absence of anger, righteousness and the absence of righteousness. It appears to be all things–now one, now another.
>
> "'As a man acts, so does he become. A man of good deeds becomes good, a man of evil deeds becomes evil. A man becomes pure through pure deeds, impure through impure deeds.
>
> "'As a man's desire is, so is his destiny. For as his desire is, so is his will; as his will is, so is his deed; and as his deed is, so is his reward, whether good or bad.'" (Brihadaranyaka Upanishad 4:4:5)

Lest in all this we forget that it is really the dream-life of the individual spirit, Yajnavalkya reminds Janaka of this. For in all these changes, the Self is unchanging, in all these births and deaths the Self remains birthless and deathless. The fact that we so easily forget this truth is evidence of how good we are at fooling ourselves! We are always masters of the situation.

Desire

> "'A man acts according to the desires to which he clings. After death he goes to the next world bearing in his mind the subtle impressions of his deeds; and after reaping there the harvest of his deeds, he returns again to this world of action. Thus he who has desires continues subject to rebirth.
>
> "'But he in whom desire is stilled suffers no rebirth. After death, having attained to the highest, desiring only the Self, he goes to no other world. Realizing Brahman, he becomes Brahman.'"

> (Brihadaranyaka Upanishad 4:4:6)

It is ignorance that causes our mistaken identification, but the power behind rebirth is desire. Once we cut off desire, rebirth is finished. Desireless, we transcend all worlds and know ourselves as Eternal Brahman.

> "'When all the desires which once entered into his heart have been driven out by divine knowledge, the mortal, attaining to Brahman, becomes immortal.
>
> ""As the slough of a snake lies cast off on an anthill, so lies the body of a man at death; while he, freed from the body, becomes one with the immortal spirit, Brahman, the Light Eternal.'
>
> "Janaka said: 'Sir, again I give You a thousand cows. Speak on, that I may be liberated.'" (Brihadaranyaka Upanishad 4:4:7)

All glory to those that have freed themselves by knowing their Self!

The Path of Liberation

The path

> "Yajnavalkya said: 'The path of liberation is subtle, and hard, and long. I myself am walking in it; nay, I have reached the end. By this path alone the wise, the knowers of Brahman, attain him while living, and achieve final liberation at death.'" (Brihadaranyaka Upanishad 4:4:8)

Yajnavalkya was obviously no pop-yogi with a yoga studio filled with yoga babes in tank tops and leotards confident that yoga would firm up their buttocks, eliminate cellulite, and give them the kind of body they want (or that others will want). Nor was he a traveling sideshow yogi perpetually on tour convincing people that yoga (his kind, at least) was cheap, easy, fun, and sure to make life a breeze. I know this because of the following statements he has made:

The path of liberation is subtle. Without refinement of mind and the interior faculties of perception, yoga is not going on. Yoga is itself the purification of the mind and heart in order to allow the highest powers of the individual to come into play and transform his life and consciousness. Because this is so, Patanjali puts ten necessary elements for yoga at the top of his list of the eight limbs of yoga:

1. Ahimsa: non-violence, non-injury, harmlessness;
2. Satya: truthfulness, honesty;
3. Asteya: non-stealing, honesty, non-misappropriativeness;
4. Brahmacharya: sexual continence in thought, word and deed as well as control of all the senses;
5. Aparigraha: non-possessiveness, non-greed, non-selfishness, non-acquisitiveness;
6. Shaucha: purity, cleanliness;
7. Santosha: contentment, peacefulness;
8. Tapas: austerity, practical (i.e., result-producing) spiritual discipline;

9. Swadhyaya: introspective self-study, spiritual study;
10. Ishwarapranidhana: offering of one’s life to God.

This is a total overhaul of external and internal life–AND IT IS ONLY THE BEGINNING OF YOGA.

The path of liberation is hard. Yes, indeed. When confronted with Patanjali’s list there will be a lot of indignation, whining and general complaint. Why? *Because the path of liberation is hard!* Such reaction is proof of that. Only the hardy even really begin the journey, and only the toughest and strongest will end it successfully. This is not a path for the weak and whimsical, and it is definitely not a mere body-splash, a hobby, or a free-time diversion. It is the attainment of Brahman, for God’s sake (literally).

The path of liberation is long. It takes lifetimes–many if we dawdle, and not so many if we knuckle down and go for it. And believe me, those pathetic souls that boast of how they are “taking the jet-plane route to God” while looking and living more like a jet crash, do not have a clue. Yes, it is possible to realize God in one birth–*the last birth*. Everybody does. So we need to get busy. There can be no periods of coasting along, deluding ourselves that our liberation is assured and just around the next corner. (Real spiritual life goes in a straight line–there no bends or curves.) Buddha meditated and engaged in intense discipline right up to the moment of his leaving the body, even though he had attained enlightenment decades before. And so did Swami Sivananda. All real yogis do the same.

By this path alone…is Brahman attained. And that attainment is not some swell surprise after death. It takes place right here in this world which is no longer an obstacle to enlightenment. By changing himself the yogi changes the effect the world has on him. What hindered him before now helps him. The once-closed door is now open to him. Death is the final going through that door. For him there will be no return.

No more worlds

> “‘Other worlds there are, joyless, enveloped in darkness. To these worlds, after death, go those who are unwise, who know not the Self.’” (Brihadaranyaka Upanishad 4:4:10, 11)

Any relative “world” is fundamentally joyless and enveloped in darkness–so the truly wise understand. No world is fit to live in, for they are all realms of death and constant change. There is no peace possible for those who live therein. But those who know the Self have ended that compulsion, for:

> “‘When a man has realized the Self, the pure, the immortal, the blissful, what craving can be left in him that he should take to himself another body, full of suffering, to satisfy it?’” (Brihadaranyaka Upanishad 4:4:12)

Desire being the root of rebirth, when it is eliminated rebirth vanishes along with it.

In the body

> “‘He that has once known the glory of the Self within the ephemeral body–that stumbling-block to enlightenment–knows that the Self is one with Brahman, lord and creator of all.’
>
> “‘Brahman may be realized while yet one dwells in the ephemeral body. To fail to realize him is to live in ignorance, and therefore to be subject to birth and death. The knowers of Brahman are immortal; others, knowing him not, continue in the bonds of grief.’” (Brihadaranyaka Upanishad 4:4:13,14)

The suffering may be very subtle, but it will be there, nonetheless.

Fearless in knowing

> "'He who with spiritual eye directly perceives the self-effulgent Being, the lord of all that was, is, and shall be–he indeed is without fear, and causes fear in none.'" (Brihadaranyaka Upanishad 4:4:15)

Even more, he removes fear from others. This is why we experience such great peace and ease in the presence of enlightened beings. Not only have I experienced this many times, I have seen people walk into the presence of a great master and immediately begin shedding tears of relief. In a moment their anxieties and fears were removed.

> "'He who knows Brahman to be the life of life, the eye of the eye, the ear of the ear, the mind of the mind–he indeed comprehends fully the cause of all causes. By the purified mind alone is Brahman perceived.'" (Brihadaranyaka Upanishad 4:4:18)

There are no mysteries or puzzles for the knower of Brahman. All is known to him who knows The All.

> "'In Brahman there is no diversity. He who sees diversity goes from death to death.'" (Brihadaranyaka Upanishad 4:4:19)

All our lives are but deaths. When we really enter into the Life that is Brahman then birth and death are finished for us.

> "'Brahman can be apprehended only as knowledge itself–knowledge that is one with reality, inseparable from it. For he is beyond all proof, beyond all instruments of thought. The eternal Brahman is pure, unborn, subtler than the subtlest, greater than the greatest.'" (Brihadaranyaka Upanishad 4:4:20)

Therefore:

> "'Let therefore the wise aspirant, knowing Brahman to be the supreme goal, so shape his life and his conduct that he may attain to him. Let him not seek to know him by arguments, for arguments are idle and vain.'" (Brihadaranyaka Upanishad 4:4:21)

We need only to reshape our life and go directly to God, not bothering with critics or nay-sayers. Just smile, wave, and go on to the Goal.

> Know you the journey that I take?
> Know you the voyage that I make?
> The joy of it one's heart could break.
>
> No jot of time have I to spare,
> Nor will to loiter anywhere,
> So eager am I to be there.
>
> For that the way is hard and long,
> For that gray fears upon it throng,
> I set my journey to a song,
>
> And it grows wondrous happy so.
> Singing I hurry on for oh!

It is to God, to God, I go.

Sister M. Madeleva, C.S.C.

Some Final Words

Since there are three short parts remaining to be considered, I am putting them in this one closing essay.

The Great Unborn

> "'Verily is Brahman the great unborn that dwells within the lotus of the heart, surrounded by the senses. He is the intellect of the intellect, protector of all, king of all, lord of all. Good works do not make him more, nor do evil works make him less. Lord, king, protector of all, he transcends the three worlds.
>
> "'Devotees seek to know him by study, by sacrifice, by continence, by austerity, by detachment. To know him is to become a seer. Desiring to know him, and him alone, monks renounce the world. Realizing the glory of the Self, the sages of old craved not sons nor daughters. "What have we to do with sons and daughters," they asked, "we who have known the Self, we who have achieved the supreme goal of existence?" No longer desiring progeny, nor wealth, nor life in other worlds, they entered upon the path of complete renunciation.
>
> "'Craving for progeny leads to craving for wealth, and craving for wealth leads to craving for life in other worlds. Two cravings there are: the craving for a life of pleasure in this world, and the craving for a life of greater pleasure in other worlds.
>
> "'The Self is to be described as Not This, Not That. It is incomprehensible, for it cannot be comprehended; undecaying, for it never decays; unattached, for it never attaches itself; unfettered, for it is never bound. He who knows the Self is unaffected, whether by good or by evil. Never do such thoughts come to him as "I have done an evil thing" or "I have done a good thing." Both good and evil he has transcended, and he is therefore troubled no more by what he may or may not have done.'" (Brihadaranyaka Upanishad 4:4:22)

Verily is Brahman the great unborn that dwells within the lotus of the heart, surrounded by the senses. The ultimate Self of all is Brahman that dwells in each sentient being. It can be said of each of them what Saint Paul said about Jesus: "In him dwelleth all the fulness of the Godhead bodily." (Colossians 2:9) The difference between Jesus (and any Master) and other sentient beings is that he knew the Indweller and they do not. The Self is surrounded by the senses like someone in a theater that has a 360-degree screen, or like someone seated surrounded by video monitors. All of us really are "in the picture," and that is most of our problem.

He is the intellect of the intellect. Every faculty, every quality we possess, is derived from the Self and has its primal archetype in Brahman. This is because everything exists within Brahman as an eternal potential.

Protector of all, king of all, lord of all. This extremely important. The upanishads continually remind us that Brahman is transcendent and beyond all qualities or conception. Yet here we see that Brahman has an intimate relation with all creation, is in contact with all things, and controls all things. Brahman is also Ishwara, the Lord. So it is an error to try to push Brahman completely out of the picture and exile It to a void that is antithetical to all we presently know or are. Brahman is indeed both This and That. In a short while we will be examining a verse that sums this up quite well.

Good works do not make him more, nor do evil works make him less. Brahman never acts, as both the upanishads and the Gita insist. So what does this mean? It means that the actions of sentient beings in no way change the Self, nor do they increase or decrease the presence of the Self. However, good actions do help us to perceive the Self as present, and evil actions dim our mental vision and cause us to lose awareness of the Self. Because of that we may think that the Self is affected and drawn closer or pushed away, but we will be wrong. Reality is untouched and unaffected by our delusions and illusions.

The rest of the verse is quite clear, only needing a careful and reflective reading.

The Brahman-knower

> "'The eternal glory of the knower of Brahman, beginningless and endless, revealed by divine knowledge, is neither increased nor decreased by deeds. Let a man therefore seek to obtain it, since having obtained it he can never be touched by evil. Self-controlled is he who knows the Self, tranquil, poised, free from desire. Absorbed in meditating upon it, he sees it within his own soul, and he sees all beings in it. Evil touches him not, troubles him not, for in the fire of his divine knowledge all evil is burnt away. Freed from evil, freed from desire, freed from doubt, he becomes a knower of Brahman. This, O King, is the truth of Brahman. Do thou attain to it!'
>
> "Janaka said: 'Most revered sir, I offer you the empire of Videha–and myself with it–to be your servant.'" (Brihadaranyaka Upanishad 4:4:23)

Our gratitude for this wisdom should be as boundless and all-encompassing as was Janaka's. Who can calculate the lives we have passed, struggling to comprehend the truth of things, before at last these great truths have come into the sphere of our life and become known to us? May we now hasten to the realization of Yajnavalkya's final summation:

> "Yajnavalkya said: 'The Self, the great unborn, the undecaying, the undying, the immortal, the fearless, is, in very truth, Brahman. He who knows Brahman is without fear. He who knows Brahman becomes Brahman!'" (Brihadaranyaka Upanishad 4:4:25)

That and This

The simultaneous immanent and transcendent nature of Brahman (and the Self) is not easy to grasp. But the first half of the following verse is very helpful.

> "That is the Full, this is the Full. The Full has come out of the Full. If we take the Full from the Full Only the Full remains.
>
> "Om is the ether-Brahman–the eternal ether. It is the Veda known by the knowers of Brahman. For through it one knows what is to be known." (Brihadaranyaka Upanishad 5:1:1)

The word translated "full" is purna, which means both "full" and "complete." In this verse it means the totality of being: Brahman. So it tells us that the Transcendent (Nirguna Brahman) is the total Reality; but so is the Immanent (Saguna Brahman). The Unmanifest is all that is–and so is the Manifest. The Immanent is a emanation from the Transcendent. If we confine our awareness to the Immanent we will find it to be the Totality of Being. If we turn to the Transcendent and intellectually negate the Immanent, we will perceive that the Transcendent is All. How is this? *Because they are one and the same*. Further, Brahman cannot be labeled or described, so even the words immanent and transcendent cannot be applied to It.

The second verse is extremely significant, telling us that Om is Brahman vibrating eternally in the

Ether. That for those who know Brahman, Om is the real Veda, for it reveals all that is to be known: Brahman Itself.

Da! Da! Da!

> "Gods, men, and asuras–all three descendants of Prajapati–lived with him for a time as students.
>
> "Then the gods said: 'Teach us, sir!' In reply Prajapati uttered one syllable: 'Da.' Then he said: 'Have you understood?' They answered, 'Yes, we have understood. You said to us, '"Damayata–Be self-controlled."' 'Yes,' agreed Prajapati, 'you have understood.'
>
> "Then the men said: 'Teach us, sir.' Prajapati uttered the same syllable: 'Da.' Then he said: 'Have you understood?' They answered, 'Yes, we have understood. You said to us, '"Datta–Be charitable.'" 'Yes,' agreed Prajapati, 'you have understood.'
>
> "Then the asuras said: 'Teach us, sir.' Prajapati uttered the same syllable: 'Da.' Then he said: 'Have you understood?' They said, 'Yes, we have understood. You told us '"Dayadhwam–Be compassionate."' 'Yes,' agreed Prajapati, 'you have understood.'
>
> "The storm cloud thunders: 'Da! Da! Da!–'Be self-controlled! Be charitable! Be compassionate!'" (Brihadaranyaka Upanishad 5:2:1-3)

Gods, men, and asuras make up our present human nature. The gods are the parts of us that are superior to the normal human condition. They have arisen as we have begun to evolve to the point where we can take the next step up on the evolutionary ladder. Men are our human traits, and the asuras are the animal traits that we have brought along with us in our evolutionary journey. Consequently the advice to be self-controlled, charitable, and compassionate applies to us. And its following will ensure our continued evolution.

End of Brihadaranyaka Commentary:

Brahma Upanishad

Translated by Swami Madhavananda
Published by Advaita Ashram, Kolkatta

Om ! May He protect us both together; may He nourish us both together;
May we work conjointly with great energy,
May our study be vigorous and effective;
May we not mutually dispute (or may we not hate any).
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

1. Om ! Shaunaka, householder of fame, once asked Bhagavan Pippalada of Angira's family: In this body, the divine city of Brahman, installed, how do they create ? Whose glory does this constitute ? Who is he who became all this glory ?
2. Unto him (Shaunaka) he (Pippalada) imparted the supreme Wisdom of Brahman: That is Prana, the Atman. He constitutes the glory of the Atman, the life of the Devas. He represents both the life and the death of the Devas. That Brahman who shines within the divine Brahmapura (or body) as the faultless One, devoid of manifested effects, self-effulgent, all-pervading, He (it is who) controls (the Jiva), like a spider controlling the king of bees. Just as spiders by means of one thread project and withdraw the web, so also the Prana, (who) retires drawing back his creation. Prana belongs to the Nadis or subtle nerve-chords as their Devata or indwelling deity. One in dreamless sleep goes through that state to one's own Abode, like a falcon and the sky – just as a falcon goes (to its nest) borne on the sky. He states: -- Just as this Devadatta (in dreamless sleep) runs not away even when struck with a stick, even so he does not also attach himself to good or evil consequences of the life's ordained activities; just as a child enjoys itself (spontaneously) without motive or desiring fruit, even so this Devadatta (the subject of dreamless sleep) enjoys happiness in that state. He knows being the Light Supreme. Desiring Light he enjoys the Light. So also he returns by the same way to the dream-state, like a leech: just as a leech carries itself on to the other points in front – (first) fixing upon the next point. And that state which he does not give up for a next one is called the waking state. (He carries all these states within himself) just as a (Vedic) deity bears the eight sacrificial cups simultaneously. It is from Him that the source of

the Vedas and the Devas hang like breasts. In this waking state particularly good and evil obtain for the shining being (i.e. man's Self) as ordained. This being or Self is fully self-extended (into world-forms), he is the indwelling controller of things and beings, he is the Bird, the Crab, the Lotus, he is the Purusha, the Prana, the destroyer, the cause and the effect, the Brahman and the Atman, he is the Devata making everything known. Whoever knows all this attains to the transcendent Brahman, the underlying support, the subjective principle.

3. Now this Purusha has four seats, the navel, the heart, the throat, and the head. In these shines forth the Brahman with four aspects: the state of wakefulness, of dream, of dreamless sleep, and the fourth or transcendental state. In the wakeful state, He is Brahma; in the dreaming state, He is Vishnu; in dreamless sleep He is Rudra; and the fourth state is the Supreme Indestructible One; and He again is the Sun, the Vishnu, the Ishwara, He is the Purusha, He the Prana, He the Jive or the animate being, He the Fire, The Ishwara, and the Resplendent; (yea) that Brahman which is transcendent shines within all these ! In Itself, It is devoid of mind, of ears, of hands and feet, of light. There neither are the worlds existing nor non-existing, neither are the Vedas or the Devas or the sacrifices existing nor non-existing, neither is the mother or father or daughter-in-law existing nor non-existing, neither is Chandala's son or Pulkasa's son existing nor non-existing, neither is the mendicant existing nor non-existing, so neither all the creatures or the ascetics; and thus only the One Highest Brahman shines there. Within the recess of the heart is that Akasa of consciousness – that with many openings, the aim of knowledge, within the space of the heart – in which all this (universe outside) evolves and moves about, in which all this is warped and woofed (as it were). (Who knows this), knows fully all creation. There the Devas, the Rishis, the Pitris have no control, for being fully awakened, one becomes the knower of all truth.

4. In the heart the Devas live, in the heart the Pranas are installed, in the heart exist the supreme Prana and Light as also the immanent Cause with threefold constituents and the Mahat principle.

5. It exists within this heart, that is, in the consciousness. "Put on the sacrificial thread which is supremely sacred, which became manifest of yore with Prajapati (the first created Being) Himself, which embodies longevity, eminence and purity, and may it be strength and puissance to you !"

6. The enlightened one should discard the external thread putting it off with the sacred tuft of hair on the head; the Supreme Brahman as the all-pervading one is the thread, and he should put this on.

7. The Sutra (or thread) is so called because of its having pierced through and started (the process of becoming). This Sutra verily constitutes the Supreme State. By whom this Sutra is known, he is the Vipra (sage), he has reached beyond the Vedas.

8. By It all this (universe) is transfixed, as a collection of gems is stringed together on a thread. The Yogi who is the knower of all Yogas and the seer of truth should put on this thread.

9. Established in the state of highest Yoga, the wise one should put off the external thread. One who is really self-conscious must put on the thread constituted by awareness of Brahman.

10. On account of wearing this Sutra or thread, they can neither become contaminated nor unclean, those (namely) who have this thread existing within them – those, with this sacrificial thread of knowledge.

11. They, among men, (really) know the Sutra, they (really) wear the sacrificial thread (on themselves), who are devoted to Jnana (the highest knowledge), who have this Jnana for their sacred hair-tuft, this Jnana for their sacred thread.

12. For them Jnana is the greatest purifier – Jnana, that is the best as such. Those who have this Jnana for their tufted hair are as non-different from it as is fire from its flame. This wise one is (really) said to be a Shikhi (or wearer of the tufted hair), while others are mere growers of hair (on the head).

13. But those belonging to the three castes (Brahmanas, Kshatriyas and Vaisyas) who have the right of performing Vedic works have to put on this (i.e. the common) sacred thread, as surely this thread is ordained to be part of such works.

14. One who has the Jnana for his tufted hair, and the same for his sacred thread, has everything about him characterised by Brahmanahood – so know the knowers of the Vedas !

15. This sacred thread (of Yajna, i.e. of the all-pervading Reality) is, again, the purification (itself) and that which is the end-all (of Vedic works); and the wearer of this thread is the wise one – is Yajna himself as well as the knower of Yajna.
16. The One Lord (self-effulgent) in all beings remaining hidden, all-pervading and the Self of all beings, controlling and watching over all works (good or bad), living in all creatures and the Witness (i.e. neither the doer of any acts nor the enjoyer), the Supreme Intelligence, the One without a second, having no attributes.
17. The one Intelligent (active) Being among the many inactive, He who makes the many from what is one – the wise men who find out this Self, theirs is the eternal peace, not of others.
18. Having made oneself the Arani, and the Pranava the upper Arani and rubbing them together through the practice of meditation, see the Lord in His hidden reality.
19. As in the oil in the sesamum seed, the butter in the curd, water in the flowing waves, and fire in the Shami wood, so is the Atman in one's self to be discovered by one who searches for It through truth and austere practice.
20. As the spider weaves out the web and again withdraws it, so the Jiva comes out to and goes back again to the wakeful and dreaming states respectively.
21. The heart (i.e. the inner chamber of heart) resembles the calyx of a lotus, full of cavities and also with its face turned downwards. Know that to be the great habitat of the whole universe.
22. Know the wakeful state to have for its centre the eyes; the dreaming state should be assigned to the throat; the state of dreamless sleep is in the heart; and the transcendental state is in the crown of the head.
23. From the fact of an individual holding his self by means of Prajna or spiritual understanding in the Supreme Self, we have what is called Sandhya and Dhyana, as also the worshipping associated with Sandhya.
24. The Sandhya by meditation is devoid of any offering of liquids and so also of any exertion of body and speech; it is the unifying principle for all creatures, and this is really the Sandhya for Ekadandis.
26. From which without reaching It, the speech falls back with the mind, that is the transcendental Bliss of this embodied being, knowing which the wise one is released (from all bondage).
26. (And this Bliss is verily) the Self which pervades the whole universe, as the butter diffused within the milk.

This is the Brahmopanishad, or the supreme wisdom of Brahman, in the form of a unity of the Atman of all, founded on the spiritual discipline (Tapas) which is (nothing but) the Vidya or science of the Atman.

Om ! May He protect us both together; may He nourish us both together;
May we work conjointly with great energy,
May our study be vigorous and effective;
May we not mutually dispute (or may we not hate any).
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

Here ends the Brahmopanishad belonging to the Krishna-Yajur-Veda.

Kaivalya Upanishad

Translated by Swami Madhavananda
Published by Advaita Ashram, Kolkatta

Om ! May He protect us both together; may He nourish us both together;
May we work conjointly with great energy,
May our study be vigorous and effective;
May we not mutually dispute (or may we not hate any).
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

1. Then Ashvalayana approached the Lord Paramesthi (Brahma) and said: Teach, O Lord, the knowledge of Brahman, the highest, always cultivated by the good, hidden and by which a wise man drives away instantly all the sins and reaches the Purusha higher than the high.
2. And to him, the Grandsire (Brahma) said, "Know (this) by means of faith, devotion and meditation. Not by work, nor by progeny, nor by wealth, but by renunciation, some attained immortality.
3. Higher than heaven, seated in the cave (Buddhi), that shines, (which) the self-controlled attain – the self-controlled, who being of pure minds have well ascertained the Reality, by the knowledge of Vedanta, and through Sannyasa or renunciation. In the sphere of Brahma, at the time of cosmic dissolution, they all get liberated from the highest (apparent) immortality of the manifested universe.
4-5. In a secluded place, sitting in an easy posture, pure, with a neck, head, and body erect, living in the last of the orders of religious life, having controlled all the sense, saluting his own preceptor with reverence, meditating within the lotus of the heart (on Brahman), untainted, pure, clear and griefless.
6. (Who is) unthinkable, unmanifest, of endless forms, the good, the peaceful, Immortal, the origin of the worlds, without beginning, middle, and end, the only one, all-pervading, Consciousness, and Bliss, the formless and the wonderful.
7. Meditating on the highest Lord, allied to Uma, powerful, three-eyed, blue-necked, and tranquil, the holy man reaches Him who is the source of all, the witness of all and is beyond darkness (i.e. Avidya).
8. He is Brahma, He is Shiva, He is Indra, He is the Immutable, the Supreme, the Self-luminous, He alone is Vishnu, He is Prana, He is Time and Fire, He is the Moon.

9. He alone is all that was, and all that will be, the Eternal; knowing Him, one transcends death; there is no other way to freedom.
10. Seeing the Atman in all beings, and all beings in the Atman, one attains the highest Brahman – not by any other means.
11. Making the Atman the (lower) Arani, and OM the upper Arani, by the repeated friction of knowledge, a wise man burns up the bond.
12. With his self thus deluded by Maya or ignorance, it is he who identifies himself with the body and does all sorts of things. In the waking state it is he (the Jiva) who attains satisfaction through the varied objects of enjoyment, such as women, food, drink, etc.
13. In the dream-state that Jiva feels pleasure and pain in a sphere of existence created by his own Maya or ignorance. During the state of profound sleep, when everything is dissolved (into their causal state), he is overpowered by Tams or non-manifestation and comes to exist in his form of Bliss.
14. Again, through his connection with deeds done in previous births, that very Jiva returns to the dream-state, or the waking state. The being who sports in the three cities (viz., the states of wakefulness, dream and profound sleep) – from Him has sprung up all diversity. He is the substratum, the bliss, the indivisible Consciousness, in whom the three cities dissolve themselves.
15. From This spring up Prana (Vitality), mind, all the organs, sky, air, fire, water and the earth that supports all.
16. That which is the Supreme Brahman, the soul of all, the great support of the universe, subtler than the subtle, and eternal – that is thyself, and thou art That.
17. "That which manifests the phenomena, such as the states of wakefulness, dream and profound sleep, I am that Brahman" – realising thus one is liberated from all bonds.
18. What constitute the enjoyable, the enjoyer, and the enjoyment, in the three abodes – different from them all am I, the Witness, the Pure Consciousness, the Eternal Good.
19. In me alone is everything born, in me does everything rest, and in me is everything dissolved. I am that Brahman, the secondless.
20. I am minuter than the minute, I am likewise the greatest of all, I am the manifold universe. I am the Ancient One, the Purusha and the Ruler, I am the Effulgent One, and the All-good.
21. Without arms and legs am I, of unthinkable power; I see without eyes, and I hear without ears. I know all, and am different from all. None can know me. I am always the Intelligence.
22. I alone am taught in the various Vedas, I am the revealer of the Vedanta or Upanishads, and I am also the Knower of the Vedas. For me there is neither merit nor demerit, I suffer no destruction, I have no birth, nor any self-identity with the body and the organs.
23-24. For me there is neither earth, nor water, nor fire, nor air, nor ether. Thus realising the Paramatman, who lies in the cavity of the heart, who is without parts, and without a second, the Witness of all, beyond both existence and non-existence – one attains the Pure Paramatman Itself.
25. He who studies the Shatarudriya, is purified as by the Fires, is purified from the sin of drinking, purified from the sin of killing a Brahmana, from deeds done knowingly or unawares. Through this he has his refuge in Shiva, the Supreme Self. One who belongs to the highest order of life should repeat this always or once (a day).
26. By means of this, one attains the Knowledge that destroys the ocean of Samsara or repeated transmigration. Therefore, knowing thus one attains the fruit of Kaivalya or liberation, verily one attains liberation.

Om ! May He protect us both together; may He nourish us both together;
May we work conjointly with great energy,
May our study be vigorous and effective;
May we not mutually dispute (or may we not hate any).
Om ! Let there be Peace in me !

Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

Here ends the Kaivalyopanishad, included in the Krishna-Yajur-Veda.

Jabala Upanishad

Translated by Prof. A. A. Ramanathan
Published by The Theosophical Publishing House, Chennai

Om ! That (Brahman) is infinite, and this (universe) is infinite.
The infinite proceeds from the infinite.
(Then) taking the infinitude of the infinite (universe),
It remains as the infinite (Brahman) alone.
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

I-1. Brihaspati (the preceptor of the gods) asked (the sage) Yajnavalkya: (Which is) the Kurukshetra, (the famous holy place that destroys sins and protects the good, (the place) where the gods perform sacrifices and which is the abode of Brahman in all beings ? (Yajnavalkya replied): Avimukta is the Kurukshetra, (the place) where the gods perform sacrifices to deities and which is the abode of Brahman in all beings (i.e. the middle of the eye-brows). Hence wherever one goes one shall think thus: This is the Kurukshetra, the place where the gods perform sacrifices to the deities and which is the abode of Brahman in all beings. This is the spot where, when the vital airs depart from the living person, Rudra imparts the mantra (Taraka Brahman) to him by which, becoming immortal, he attains liberation (final beatitude). Hence one shall resort to the Avimukta; shall not desert the Avimukta. (Brihaspati approved of the statement saying): ‘So it is, Yajnavalkya’, verily it is so, O, revered one ! ‘It is so Yajnavalkya’.

II-1. Thereafter the sage Atri (son of the creator Brahma) asked of Yajnavalkya: ‘How am I to realize the Self which is infinite and unmanifest ?’ (To this) Yajnavalkya replied: That Avimukta (Lord Siva as the redeemer) is to be worshipped; the Self which is infinite and unmanifest, is established in (i.e., is non-different from) the Avimukta (in Ishvara, possessed of attributes)’.
II-2. ‘Which is that (place) where Avimukta is established ?’ ‘He is established in between varana and nasi’. ‘What is (meant by) varana and what (by) nasi ?’ ‘The varana is so called as it wards off all the faults committed by the (ten) organs (of perception and action). The nasi is so named as it destroys all

sins committed by the (ten) organs. (The place between the varana and the nasi is the meeting place of the upper part of the nose and the centre of the eye brows). 'Which is the seat of that (Avimukta) ?' 'That, which is the (well known) juncture of the eye brows and the nose, is the juncture of heaven (in the form of the crown of the head) and this world (in the form at the end of the chin). The knowers of the Veda worship indeed this juncture (Samadhi) as Sandhya (in their daily worship). That Avimukta is to be worshipped. He who knows this thus (the true nature of the Avimukta), imparts the wisdom of the Avimukta (that the individual Self is no other than the attributeless Brahman, to his disciples).

III-1. Then the discipline students (Brahmacharins of Yajnavalkya) asked him: 'Pray, tell us, what is that mantra by reciting which one attains immortality ?' He replied: 'By (reciting) Satarudriya'. These mantras are indeed the names of (Rudra to achieve) immortality. By (reciting) these (mantras) one becomes immortal.

IV-1. Then Janaka, the king of the Videhas (respectfully) approached Yajnavalkya and requested him: 'Revered Sir, expound (to me) the (tenets of) renunciation (Sannyasa)'. He (Yajnavalkya) then replied: 'After completing the period of disciplined studentship (brahmacharya) one may become a householder. After being a householder he may become a forest-dweller (i.e., become a Vanaprastha). Having become a Vanaprastha he may renounce the world (and thus become a mendicant monk). Or, alternately, he may embrace renunciation from brahmacharya itself, or from the (stage of a) householder, or from the forest(-life of a Vanaprastha). (It can also be that) a person may renounce worldly life that very day on which distaste for it dawns on him, whether he is one not observing the vows (before the stage of renunciation) or observe them, whether he has undergone the prescribed ablution on completing the disciplined studentship or not, whether he is one who has discontinued maintaining the sacred fire at the death of his wife (utsannagni) or is one who does not maintain (for other causes) the sacred fire (anagnika).

Iv-2. Some (law givers) prescribe the sacrifice called prajapatya (of which the god Brahma is the presiding deity, to a twice-born before he embraces renunciation). But (though thus laid down) he may not do so. He shall only perform the sacrifice in which Agni is the deity. For Agni is the vital breath (Prana). Thereby he does (strengthen) the vital breath. He shall then perform the traidhataviya sacrifice. For the three forms of Agni in him, namely, Sattva, Rajas and Tamas are (strengthened) by this sacrifice. (Having performed the sacrifice) he shall smell (the smoke of) the holy fire, reciting the following mantra:

IV-3. 'O Fire, this (vital breath) is your source; as you are born from Sutratman (at the proper time) you shine forth. Knowing him (the Atman, your ultimate source) may you merge (in him). May you increase our wealth' (here the transcendent knowledge). Verily, this is the source of fire, namely the vital air. So what is said by this mantra is: 'May you go unto your source'. Svaha.

IV-4. Having procured the holy fire from (the house of a well-versed Vedic scholar in) the village he shall smell the holy dire as described previously. If he is unable to procure the holy fire he shall offer the oblations in water. For water is, verily, all the gods. Reciting 'I offer the oblation to all the gods, Svaha' he shall tender the oblation and picking up (a small portion of) the offered oblation which is mixed with ghee, he shall eat it, as this is beneficial. The mantra of liberation (namely 'Om') is (the essence of) the three Vedas; this he shall realize. It is Brahman and It is to be worshipped. Indeed, so it is, O revered Yajnavalkya (said Janaka).

V-1. Then the (sage) Atri asked Yajnavalkya: 'May I ask you Yajnavalkya, how is one without the sacred thread a Brahmana ?' Yajnavalkya replied: ('The conviction I am the) Self alone is his sacred thread. He shall then sip water (ceremoniously thrice). This is the method enjoined on those who renounce worldly life'.

V-2. (In the case of Kshatriyas and others not entitled to renunciation, they may seek liberation) in the

path of the brave (who court death in the battle field) or fast (unto death as a discipline), or enter into water (to rise no more) or enter fire (to be burnt to ashes) or undertake the great journey (in which they collapse by exhaustion).
V-3. Then (in the case of those entitled to renunciation) the mendicant monk wearing (ochre) coloured garment, with shaven head, accepting nothing (excepting food for bare sustenance), being pure, injuring none (in thought, word and deed), (austerity) living on alms, becomes fit for realizing Brahman. If sorely afflicted (by disease, etc.,) he may renounce the world by mental resolve, or by spoken words uttering mantras. This way (of renunciation) has been prescribed by Brahma (the creator, in the Vedanta); the ascetic (the Sannyasin who has renounced the world) following this path realizes Brahman. 'Thus indeed it is, O, revered Yajnavalkya' (appreciated Janaka).

VI-1. There are sages called Paramahamsas (as in the days of yore, the sages) Samvartaka, Aruni, Svetaketu, Durvasas, Ribhu, Nidagha, Jadabharata, Dattatreya, Raivataka and others, wearing no distinguishing marks, with conduct beyond the ken (of worldly people) and who behaved as though bereft of their senses though (perfectly) sane.
VI-2. Discarding all these, namely the threefold staff (of bamboo), the water pot, the sling (to carry personal effects), the (alms-)bowl, the cloth for purifying water (tied to the staff), tuft of hair and sacred thread in water (i.e. a reservoir) by reciting 'Bhuh Svaha', the Paramahamsa shall seek the Atman.
VI-3. Possessing a form as one just born (i.e. unclad), unaffected by the pairs (of opposites, such as heat and cold, pleasure and pain), accepting nothing (except bare sustenance), well established in the path of the truth of Brahman, of pure mind, receiving alms into the mouth (literally into the vessel of the belly) at the prescribed hour in order to sustain life, becoming equanimous at gain or loss (of alms), sheltering himself, without an abode (of his own), in an unoccupied house, a temple, a clump of (tall) grass (or a heap of straw), an anthill, the shade of a tree, a potter's hut, a cottage where sacred fire is kept, sandy bank of a river, a mountain thicket or cavity, a hollow in a tree, the vicinity of a water fall or a piece of clean ground; making no efforts (in any kind of gainful activity), free from 'mineness' (i.e. a sense of possessiveness), ever meditating on Brahman, devoted to the Self, ever intent on eradication of the good and bad karman, (the sage) finally gives up his body in the state of renunciation – (such a sage) is indeed a Paramahamsa. Thus (ends) the Upanishad.

Om ! That (Brahman) is infinite, and this (universe) is infinite.
The infinite proceeds from the infinite.
(Then) taking the infinitude of the infinite (universe),
It remains as the infinite (Brahman) alone.
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

Here ends the Jabalopanishad belonging to the Sukla-Yajur-Veda.

Svetasvatara Upanishad

Translated by Swami Tyagisananda
Published by Sri Ramakrishna Math, Chennai

Om! May Brahman protect us both together.
May He nourish us both together.
May we both work together, with great energy.
May our study be vigorous and effective.
May we not hate each other.
Om! Peace ! Peace ! Peace !

I-1: Students of Brahman (i.e. the Vedas) discuss (among themselves): What is the cause ? (Is it) Brahman ? Whence are we born ? Why do we live ? Where is our final rest ? Under whose orders are we, who know the Brahman, subjected to the law of happiness and misery ?
I-2: Time, nature, law, chance, matter, energy, intelligence – neither these, nor combination of these, can bear examination because of their own birth, identity and the existence of the self. The self also is not a free agent, being under the sway of happiness and misery.
I-3: Practising the method of meditation, they realized that Being who is the God of religion, the Self of philosophy and the Energy of science; who exists as the self-luminous power in everyone; who is the source of the intellect, emotions and will; who is one without a second; who presides over all the causes enumerated above, beginning with time and ending with the individual soul; and who had been incomprehensible because of the limitations of their own intellect.
I-4: We think of Him as the universe resembling a wheel which has one felly with a triple tyre, sixteen extremities, fifty spokes, twenty counter-spokes and six sets of eight; which is driven along three different roads by means of a belt that is single yet manifold; and which each revolution gives rise to two.
I-5: We think of Him (in His manifestation as the universe) who is like a river that contains the waters of five streams; that has five big turnings due to five causes; that has the five Pranas for the waves, the mind – the basis of five-fold perception – for the source, and the five-fold misery for its rapids; and that has five whirlpools, five branches and innumerable aspects.
I-6: In this infinite wheel of Brahman, in which everything lives and rests, the pilgrim soul is whirled

about. Knowing the individual soul, hitherto regarded as separate, to be itself the Moving Force, and blessed by Him, it attains immortality.
I-7: This is expressly declared to be the Supreme Brahman. In that is the triad. It is the firm support, and it is the imperishable. Knowing the inner essence of this, the knowers of Veda become devoted to Brahman, merge themselves in It, and are released from birth.
I-8: The Lord supports this universe, which consists of a combination of the perishable and the imperishable, the manifest and the unmanifest. As long as the self does not know the Lord, it gets attached to worldly pleasures, and is bound; but when it knows Him, all fetters fall away from it.
I-9: The conscious subject and the unconscious object, the master and the dependent, are both unborn. She, too, who is engaged in bringing about the relation of the enjoyer and the enjoyed (or between these two), is unborn. When all these three are realized as Brahman, the self becomes infinite, universal and free from the sense of agentship.
I-10: Matter is perishable, but God is imperishable and immortal. He, the only God, rules over the perishable matter and individual souls. By meditating on him, by uniting with Him, and by becoming one with Him, there is cessation of all illusion in the end.
I-11: With the knowledge of God, all fetters fall off. With the waning of ignorance, birth and death cease. Going beyond the consciousness of the body by meditating on Him, one reaches the third state, viz., the universal lordship. All his desires are satisfied, and he becomes one without a second.
I-12: This is to be known as eternally existing in one’s own self. Indeed, there is nothing to be known beyond this. As a result of meditation the enjoyer, the enjoyed and the power which brings about the enjoyment – all are declared to be the three aspects of Brahman.
I-13: Fire is not perceived in its source, the fire-stick, till it is ignited by percussion. The subtle essence of fire, nevertheless, is not absent in the stick; for fire can be obtained from the source, the fire-stick, by striking again. (The state of the Atman before and after realization). By meditating on the Pranava, the Atman is perceived manifestly in the body, (but it was there in a latent state even before realization).
I-14: Making one’s own body the lower piece of wood, and the Pranava the upper piece of wood, and practising churning in the form of meditation, one should realize God as one would find out something hidden.
I-15-16: As oil in sesame seeds, as butter in curds, as water in underground springs, as fire in wood, even so this Self is perceived in the self. He who, by means of truthfulness, self-control and concentration, looks again and again for this Self, which is all-pervading like butter contained in milk, and which is rooted in self-knowledge and meditation – he becomes that Supreme Brahman, the destroyer of ignorance.

II-1: First harnessing the mind and the senses with a view to realizing the Truth, and then having found out the light of the fire, the Evolving Soul brought itself out of the earth.
II-2: With our minds controlled so as to manifest the self-luminous Immanent Soul, we shall vigorously endeavour for the attainment of supreme bliss.
II-3: Controlling the heaven-aspiring senses with the help of the mind and the intellect, the Immanent Soul so regenerates them as to enable them to manifest the self-luminous Infinite Light.
II-4: Great is the glory of the Immanent Soul who is all-pervading, all-knowing, infinite and self-luminous. Only those rare few who know, undergo the necessary discipline and spiritual practices. The wise do, indeed, control the activities of the intellect, and practise meditation and concentration.
II-5: Following only in the footsteps of the wise, I merge you both in the ancient Brahman by continued meditation. May the Glorious One manifest Himself ! May the sons of Immortal Bliss hearken to me – even they who occupy celestial regions !
II-6: Where fire is churned out, where air is controlled, where Soma juice overflows – there the mind attains perfection.
II-7: Attaining whom thou destroyest the source and art no more troubled by the results of past actions

– to that ancient Brahman be thou devoted through the Prime Cause, the Immanent Soul.
II-8: Placing the body in a straight posture, holding the chest, throat and head erect, and drawing the senses and the mind into the heart, the knowing one should cross over all the fearful currents by means of the raft of Brahman.
II-9: Controlling the senses with an effort, and regulating the activities in the body, one should breathe out through the nostrils when the vital activities become gentle. Then the knowing one, without being in the least distracted, should keep his hold on the mind as on the reins attached to restive horses.
II-10: One should perform one's exercises in concentration, resorting to caves and such other pure places helpful to its practice – places where the ground is level without pebbles, and the scenery pleasing to the eyes; where there is no wind, dust, fire, dampness and disturbing noises.
II-11: Forms that appear like snow, smoke, sun, wind, fire, fire-fly, lightning, crystal and moon, precede the manifestation of Brahman in Yoga practice.
II-12: When the fivefold perception of Yoga, arising from (concentrating the mind on) earth, water, light, air and ether, have appeared to the Yogin, then he has become possessed of a body made of the fire of Yoga, and he will not be touched by disease, old age or death.
II-13: It is said that the first signs of entering Yoga are lightness of body, health, thirstlessness of mind, clearness of complexion, a beautiful voice, an agreeable odour and scantiness excretions.
II-14: Just as the same metal disc, which was stained by dust before, shines brilliantly when cleaned, so the embodied being, seeing the truth of Atman, realizes oneness, attains the goal and becomes sorrowless.
II-15: When the Yogin realizes the truth of Brahman, through the perception of the truth of Atman in this body as a self-luminous entity, then, knowing the Divinity as unborn, eternal and free from all the modifications of Prakriti, he is freed from all sins.
II-16: This Divinity pervades all directions in their entirety. He is the first-born (Hiranyagarbha). He has entered into the womb. He alone is born, and is to be born in future. He is inside all persons as the Indwelling Self, facing all directions.
II-17: Salutations to that Divinity who is in the fire, who is in the water, who is in the plants, who is in the trees, who has pervaded the whole universe.

III-1: It is the self-same One who exists alone at the time of creation and dissolution of the universe, that assumes manifold powers and appears as the Divine Lord by virtue of His inscrutable power of Maya. He it is that protects all the worlds and controls all the various forces working therein. Those who realize this Being becomes immortal.
III-2: He who protects and controls the worlds by His own powers, He – Rudra – is indeed one only. There is no one beside Him who can make Him the second. O men, He is present inside the hearts of all beings. After projecting and maintaining all the worlds, He finally withdraws them into Himself.
III-3: Though God, the creator of heaven and earth, is one only, yet Heaven is the real owner of all the eyes, faces, hands and feet in this universe. It is Heaven who inspires them all to do their respective duties in accordance with the knowledge, past actions and tendencies of the various beings (with whom they appear to be associated).
III-4: May Heaven, who created the gods and supports them; who is the origin also of the cosmic soul; who confers bliss and wisdom on the devotes, destroying their sins and sorrows, and punishing all breaches of law – may Heaven, the great seer and the lord of all, endow us with good thoughts.
III-5: O Lord, who blesses all creatures by revealing the Vedas, deign to make us happy by Thy calm and blissful self, which roots out terror as well as sin.
III-6: O revealer of the Vedic truths, deign to make propitious that arrow which Thou holdest in Thy hand for shooting at somebody. O protector of devotees, do not destroy that benign personal form of Thine which has manifested as the universe.
III-7: Higher than this Personal Brahman is the infinite Supreme Brahman, who is concealed in all

beings according to their bodies, and who, though remaining single, envelops the whole universe. Knowing him to be the Lord, one becomes immortal.
III-8: I have realized this Great Being who shines effulgent like the sun beyond all darkness. One passes beyond death only on realizing Him. There is no other way of escape from the circle of births and deaths.
III-9: There is naught higher than or different from Him; naught greater or more minute than Him. Rooted in His own glory He stands like a tree, one without a second and immovable. By that Being the whole universe is filled.
III-10: That Being is far beyond this world, is formless and free from misery. They who know this become immortal. But all others have indeed to suffer misery alone.
III-11: Therefore, that Divine Lord, being all-pervading, omnipresent and benevolent, dwells in the hearts of all beings, and makes use of all faces, heads and necks in this world.
III-12: This Self is indeed the mighty Lord. He is the imperishable (internal) light that controls everything. He guides the intellect of all beings so as to enable them to gain that extremely pure state (of Mukti).
III-13: Assuming a form of the size of a thumb, by virtue of intellect, emotion, imagination and will, the Infinite Being dwells in the hearts of creatures as their inner self. Those who realize this become immortal.
III-14: That Infinite Being has a thousand heads, a thousand eyes and a thousand feet enveloping the whole universe on all sides. He exists beyond ten fingers.
III-15: That which is, that which was, and that which is yet to be – all this is nothing but this Infinite Being. Though He grows beyond His own nature into the form of the objective universe, He still remains the lord of immortality.
III-16: With hands and feet everywhere, with eyes, heads and mouths everywhere, with ears everywhere, That exists, pervading everything in the universe.
III-17: They realize Him as shining by the functions of all the senses yet without the senses as the lord of all, the ruler of all, the refuge of all and the friend of all.
III-18: It is He who resides in the body, the city of nine gates. He is the soul that sports in the outside world. He is the master of the whole world, animate and inanimate.
III-19: Without hands and feet He goes fast and grasps; without eyes He sees; without ears He hears. He knows whatever is to be known, yet there is none who knows Him. They say He is the foremost, the great Infinite Being.
III-20: Subtler than even the subtlest and greater than the greatest, the Atman is concealed in the heart of the creature. By the grace of the Creator, one becomes free from sorrows and desires, and then realizes Him as the great Lord.
III-21: I know this undecaying primeval Immanent Self of all, who is omnipresent because of His all-pervasiveness, and whom the expounders of Brahman declare to be eternally free from birth.

IV-1: May that Divine Being, who, though Himself colourless, gives rise to various colours in different ways with the help of His own power, for His own inscrutable purpose, and who dissolves the whole world in Himself in the end – may He endow us with good thoughts !
IV-2: That Itself is the fire, That is the sun, That is the air, That is the moon, That is also the starry firmament, That is the Brahman, That is the waters, That is Prajapati.
IV-3: Thou art the woman, Thou art the man, Thou art the youth and the maiden too. Thou art the old man who totters along, leaning on the staff. Thou art born with faces turned in all directions.
IV-4: Thou art the dark blue butterfly, and the green parrot with red eyes. Thou art the thunder-cloud, the seasons and the oceans. Thou art without beginning, and beyond all time and space. Thou art He from whom all the worlds are born.
IV-5: There is a single Female of red, white and black colours, who is unoriginated, and who produces

numerous offsprings resembling herself. By her side lies one unborn Male out of attachment for her, while another Male, also unoriginated, forsakes her after having enjoyed her.
IV-6: Two birds of beautiful plumage, who are inseparable friends, reside on the self-same tree. Of these, one eats the fruits of the tree with relish while the other looks on without eating.
IV-7: Sitting on the same tree the individual soul gets entangled and feels miserable, being deluded on account of his forgetting his divine nature. When he sees the other, the Lord of all, whom all devotees worship, and realizes that all greatness is His, then he is relieved of his misery.
IV-8: Of what avail are the Vedas to him who does not know that indestructible, highest Ethereal Being, in whom the gods and the Vedas reside ? Only those who know That are satisfied.
IV-9: The Lord of Maya projects the Vedas, sacrifices, spiritual practices, past and future, religious observances, all that the Vedas declare, and the whole world including ourselves. The other, again, is bound by Maya in this.
IV-10: Know then that Nature is Maya, and that the great God is the Lord of Maya. The whole world is filled with beings who form His parts.
IV-11: One attains infinite peace on realizing that self-effulgent Adorable Lord, the bestower of blessings, who, though one, presides over all the various aspects of Prajapati, and in whom this universe dissolves, and in whom it appears in manifold forms.
IV-12: May He, who created the gods and supports them; who witnessed the birth of the cosmic soul; who confers bliss and wisdom on the devoted, destroying their sins and sorrows, and punishing all breaches of law – may He, the great seer and the lord of all, endow us with good thoughts !
IV-13: Let us offer our worship with oblations to that blissful Divine Being who is the lord of the Devas, who governs the bipeds and the quadrupeds and in whom the worlds rest.
IV-14: One attains infinite peace when one realizes that Blissful One who is subtler than the subtlest, who creates the world in the midst of chaos, who assumes various forms, and who is the only one that encompasses the universe.
IV-15: He alone is the protector of the world at the proper time. He is the lord of the universe hidden in all creatures. In Him the divine sages and the gods merge themselves. Realizing Him thus, one cuts asunder the fetters of death.
IV-16: One is released from all fetters on realizing the Blissful One who encompasses the world, and who hides Himself in all beings in an extremely subtle form as the essence finer than ghee.
IV-17: This Divinity, who created the universe and who pervades everything, always dwells in the hearts of creatures, being finitized by emotions, intellect, will and imagination. Those who realize this become immortal.
IV-18: When ignorance is dispelled, there is neither day nor night, neither being nor non-being. There is only that Auspicious One who is imperishable, and who is worthy of being adored by the creator. From Him has proceeded the ancient wisdom.
IV-19: No one can grasp Him above, or across, or in the middle. There is none equal to Him whose name is great glory.
IV-20: His form does not stand within the range of the senses. No one perceives Him with the eye. Those who know Him through the faculty of intuition as thus seated in their heart, become immortal.
IV-21: Some, being afraid, approach Thee, thinking that Thou art the unborn. O Rudra, deign to protect me with that benevolent face of Thine.
IV-22: Injure us not in respect of children, grand-children and life, nor in respect of cows and horses. Do not destroy our heroes in Thy anger, O Rudra. We invoke Thee always with offerings.

V-1: Ignorance leads to the perishable. Wisdom leads to immortality. Entirely different from these is he, the imperishable, infinite, secret, Supreme Brahman, in whom exists wisdom as well as ignorance, and who governs them both.
V-2: He alone presides over Nature in all aspect, and controls every form and every cause of

production. He witnesses the birth of the first born seer of golden colour and nourishes him with wisdom.
V-3: Differentiating each genus into its species, and each species into its members, the Supreme Being withdraws them once more into their own ground. Again, bringing forth the agents of creation, the Great Self holds sway over them all.
V-4: Just as the sun shines lighting up all space above, below and across, even so does that one adorable God, the repository of all goodness and greatness, preside over everything that has the nature of a cause.
V-5: He who is the one source of the world brings out everything out of His own Nature, and leads creatures to perfection according to their deserts, and endows each being with its distinguishing characteristic. Thus he presides over the whole universe.
V-6: He lies hidden in the Upanishads, which form the essence of the Vedas. Him the Hiranyagarbha knows as the source of Himself and the Vedas. Those gods and seers who realized Him in former days became identified with Him, and verily became immortal.
V-7: Only he who gets attached to the pleasurable qualities of things does work for the sake of its fruits, and enjoys the fruits of his own deeds. Though really the master of the senses, he becomes bound by the three Gunas, and assuming various forms, wanders about through the three paths as a result of his own deeds.
V-8: Subtle as the point of a goad, and pure, effulgent and infinite like the sun, He alone is seen assuming as another the size of a thumb on account of the finiteness of the heart (in which He appears), and associating Himself with egoism and Sankalpa on account of the limitations of the intellect.
V-9:That individual soul is as subtle as a hairpoint divided and sub-divided hundreds of times. Yet he is potentially infinite. He has to be known.
V-10: He is neither female, nor male, nor neuter. Whatever body he assumes, he becomes identified with that.
V-11: By desire, contact, sight and delusion, the embodied soul assumes successively various forms in various places according to his deeds, just as the body grows nourished by showers of food and drink.
V-12: The embodied self chooses many forms, gross and subtle, based on the qualities belonging to himself, to the actions, and to the mind. The cause of their combination is found to be still another.
V-13: Realizing Him who is without beginning or end, who creates the cosmos in the midst of chaos, who assumes many forms, and who alone envelops everything, one becomes free from all fetters.
V-14: That Supreme Divinity who created both Life and Matter, who is the source of all arts and sciences, who can be intuited by a pure and devoted mind – realizing Him, the blissful the incorporeal and the nameless, one is freed from further embodiment.

VI-1: Some deluded thinkers speak of Nature, and others of time, as the force that revolves this wheel of Brahman. But really all this is only the glory of God manifested in the world.
VI-2: It should be known that energy assumes various forms such as earth, water, light, air and ether at the command of Him who is the master of Gunas and the maker of time, who is omniscient, who is Pure consciousness itself, and by whom all this is ever enveloped.
VI-3: After setting the creation in motion and withdrawing Himself from it, He unites the principle of Spirit with the principle of Matter – with one, with two, with three and with eight – through the mere instrumentality of time and their own inherent properties.
VI-4: He gives the start to the creation associated with the three Gunas of Nature, and others all things. Again, in the absence of the Gunas, He destroys all created objects, and after destruction, remains aloof in His essence.
VI-5: By previously meditating as seated in one's own heart, on that Adorable Being who appears as the universe, and who is the true source of all creatures, He can be perceived even though He is the primeval cause of the union (of Spirit with Matter), as well as the partless entity transcending the three

divisions of time.
VI-6: Knowing Him who is the origin and dissolution of the universe – the source of all virtue, the destroyer of all sins, the master of all good qualities, the immortal, and the abode of the universe – as seated in one's own self, He is perceived as different from, and transcending, the tree of Samsara as well as time and form.
VI-7: May we realize Him – the transcendent and adorable master of the universe – who is the supreme lord over all the lords, the supreme God above all the gods, and the supreme ruler over all the rulers.
VI-8: His has nothing to achieve for Himself, nor has He any organ of action. No one is seen equal or superior to Him. His great power alone is described in the Vedas to be of various kinds, and His knowledge, strength and action are described as inherent in Him.
VI-9: No one in the world is His master, nor has anybody any control over Him. There is no sign by which He can be inferred. He is the cause of all, and the ruler of individual souls. He has no parent, nor is there any one who is His lord.
VI-10: May the Supreme Being, who spontaneously covers Himself with the products of Nature, just as a spider does with the threads drawn from its own navel, grant us absorption in Brahman !
VI-11: God, who is one only, is hidden in all beings. He is all-pervading, and is the inner self of all creatures. He presides over all actions, and all beings reside in Him. He is the witness, and He is the Pure Consciousness free from the three Gunas of Nature.
VI-12: Those wise men, who ever feel in their own hearts the presence of Him who is the one ruler of the inactive many, and who makes the one seed manifold – to them belongs eternal happiness, and to none else.
VI-13: He is the eternal among the eternal and the intelligent among all that are intelligent. Though one, He grants the desires of the many. One is released from all fetters on realizing Him, the cause of all, who is comprehensible through philosophy and religious discipline.
VI-14: The sun does not shine there; neither the moon, nor the stars. There these lightnings shine not – how then this fire ? Because He shines, everything shines after Him. By His light all this shines.
VI-15: The one destroyer of ignorance in the midst of this universe, He alone is the fire which is stationed in water. Realizing Him alone one overcomes death. There is no other path for emancipation.
VI-16: He is the creator of everything as well as the knower of everything. He is His own source, He is all-knowing, and He is the destroyer of time. He is the repository of all good qualities, and the master of all sciences. He is the controller of Matter and Spirit, and the lord of the Gunas. He is the cause of liberation from the cycle of birth and death, and of bondage which results in its continuance.
VI-17: He is the soul of the universe, He is immortal, and His is the rulership. He is the all knowing, the all-pervading, the protector of the universe, the eternal ruler. None else is there efficient to govern the world eternally.
VI-18-19: He who at the beginning of creation projected Brahma (Universal Consciousness), who delivered the Vedas unto him, who constitutes the supreme bridge of immortality, who is the partless, free from actions, tranquil, faultless, taintless and resembles the fire that has consumed its fuel – seeking liberation I go for refuge to that Effulgent One, whose light turns the understanding towards the Atman.
VI-20: Only when men shall roll up the sky like a skin, will there be an end of misery for them without realizing God.
VI-21: Himself realizing Brahman by the power of self-control and concentration of mind, as well as by the grace of God, the sage Svetasvatara expounded well to the highest order of Sannyasins, the truth of that supremely holy Brahman resorted to by all the seers.
VI-22: This highest mysticism, expounded in the Vedanta in a former age, should not be taught to one whose passions have not been subdued, nor to one who is not a worthy son, nor to an unworthy disciple.
VI-23: These truths, when taught, shine forth only in that high-souled one who has supreme devotion to

God, and an equal degree of devotion to the spiritual teacher. They shine forth in that high-souled one only.

Om ! May Brahman protect us both together.
May He nourish us both together.
May we both work together, with great energy.
May our study be vigorous and effective.
May we not hate each other.
Om! Peace! Peace! Peace!

Here ends the Svetasvataropanishad, included in the Krishna-Yajur-Veda.

Hamsa Upanishad

Translated by K. Narayanasvami Aiyar

Om ! That (Brahman) is infinite, and this (universe) is infinite.
The infinite proceeds from the infinite.
(Then) taking the infinitude of the infinite (universe),
It remains as the infinite (Brahman) alone.
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

1. Gautama addressed Sanatkumara thus: "O Lord, thou art the knower of all Dharmas and art well versed in all Shastras, pray tell me the means by which I may obtain a knowledge of Brahma-Vidya.
2. Sanatkumara replied thus: "Hear, O Gautama, that Tattva as expounded by Parvati after inquiring into all Dharmas and ascertaining Shiva's opinion.
3. This treatise on the nature of Hamsa which gives the fruit of bliss and salvation and which is like a treasure to the Yogin, is (a) very mystic (science) and should not be revealed (to the public).
4. Now we shall explain the true nature of Hamsa and Paramahamsa for the benefit of a Brahmacharin (a seeker after Brahman or celibate), who has his desires under control, is devoted to his guru and always contemplates (as) Hamsa and realise thus: It (Hamsa) is permeating all bodies like fire (or heat) in all kinds of wood or oil in all kinds of gingelly seeds. Having known (It) thus, one does not meet with death.
Having contracted the anus (with the heels pressed against it), having raised the Vayu (breath) from (Mula) Adhara (Chakra), having made circuit thrice round Svadhisthana, having gone to Manipuraka, having crossed Anahata, having controlled Prana in Visuddhi and then having reached Ajna, one contemplates in Brahmarandhra (in the head) and having meditated there always 'I am of three Matras', cognises (his Self) and becomes formless. The Sisna (penis) has two sides (left and right from head to foot). This is that Paramahamsa (Supreme Hamsa or Higher Self) having the resplendence of Crores of suns and by whom all this world is pervaded.
If (this Hamsa which has Buddhi as vehicle) has eight-fold Vritti. (When it is) in the eastern petal, there is the inclination (in a person) to virtuous actions; in the south-eastern petal, there arise sleep, laziness,

etc., in the southern, there is the inclination to cruelty; in the south-western, there is the inclination to sins; in the western, there is the inclination to sensual sport; in the north-western, there arise the desire of walking and others; in the northern, there arises the desire of lust; in the north-eastern, there arises the desire of amassing money; in the middle (or the inter-spaces between the petals), there is the indifference to material pleasures. In the filament (of the lotus), there arises the waking state; in the pericarp there arises the Svapna (dreaming state); in the Bija (seed of pericarp), there arises the Sushupti (dreamless sleeping state); when leaving the lotus, there is the Turya (fourth state). When Hamsa is absorbed in Nada (spiritual sound), the state beyond the fourth is reached. Nada (which is at the end of sound and beyond speech and mind) is like a pure crystal extending from (Mula) Adhara to Brahmarandhra. It is that which is spoken of as Brahma and Paramatman.

(Here is the performance of Ajapa Gayatri is given): Now Hamsa is the Rishi; the metre is Avyakta Gayatri; Paramahamsa is the Devata (or presiding deity) ‘Ham’ is the Bija; ‘Sa’ is the Sakti; So’ham is the Kilaka (wedge). Thus there are six. There are 21,600 Hamsas (or breaths) in a day and night. (Salutation to) Surya, Soma, Niranjana (the stainless) and Nirabhasa (the universeless). Ajapa mantra. (May) the bodiless and subtle one guide (or illuminate my understanding). Vaushat to Agni-Soma. Then Anganyasas and Karanyasas occur (or should be performed after the Mantras as they are performed before the Mantras) in the heart and other (seats). Having done so, one should contemplate upon Hamsa as the Atman in his heart. Agni and Soma are its wings (right and left sides); Omkara is its head; Ukara and Bindu are the three eyes and face respectively; Rudra and Rudrani (or Rudra’s wife) are the feet Kanthata (or the realisation of the oneness of Jivatma or Hamsa, the lower self with Paramatman or Paramahamsa, the Higher Self) is done in two ways (Samprajnata and Asamprajnata).

After that, Unmani is the end of the Ajapa (Mantra). Having thus reflected upon Manas by means of This (Hamsa), one hears Nada after the uttering of this Japa (Mantra) a crore of times. It (Nada) is (begun to be heard as) of ten kinds. The first is Chini (like the sound of that word); the second is Chini-Chini; the third is the sound of bell; the fourth is that of conch; the fifth is that of Tantiri (lute); the sixth is that sound of Tala (cymbals); the seventh is that of flute; the eighth is that of Bheri (drum); the ninth is that of Mridanga (double drum); and the tenth is that of clouds (viz., thunder). He may experience the tenth without the first nine sounds (through the initiation of a Guru). In the first stage, his body becomes Chini-Chini; in the second, there is the (Bhanjana) breaking (or affecting) in the body; in the third, there is the (Bhedana) piercing; in the fourth, the head shakes; in the fifth, the palate produces saliva; in the sixth, nectar is attained; in the seventh, the knowledge of the hidden (things in the world) arises; in the eighth, Para-Vak is heard; in the ninth, the body becomes invisible and the pure divine eye is developed; in the tenth, he attains Para-Brahman in the presence of (or with) Atman which is Brahman. After that, when Manas destroyed, when it which is the source of Sankalpa and Vikalpa disappears, owing to the destruction of these two, and when virtues and sins are burnt away, then he shines as Sadashiva of the nature of Sakti pervading everywhere, being effulgence in its very essence, the immaculate, the eternal, the stainless and the most quiescent Om. Thus is the teaching of the Vedas; and thus is the Upanishad.”

Om ! That (Brahman) is infinite, and this (universe) is infinite.
The infinite proceeds from the infinite.
(Then) taking the infinitude of the infinite (universe),
It remains as the infinite (Brahman) alone.
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

Here ends the Hamsa Upanishad belonging to the Sukla-Yajur-Veda.

Aruni Upanishad

Translated by Swami Madhavananda
Published by Advaita Ashram, Kolkatta

Om ! Let my limbs and speech, Prana, eyes, ears, vitality
And all the senses grow in strength.
All existence is the Brahman of the Upanishads.
May I never deny Brahman, nor Brahman deny me.
Let there be no denial at all:
Let there be no denial at least from me.
May the virtues that are proclaimed in the Upanishads be in me,
Who am devoted to the Atman; may they reside in me.
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

1. Om. Aruna's son went to the sphere of Brahma, the Creator, and reaching there said, "Lord, in what way can I relinquish work altogether ?" Brahma said to him: You must give up your sons, brothers, friends, and the rest, your hair-tuft and the holy thread, your sacrifices and books regulating them, your scriptures; must give up the (seven upper) spheres entitled Bhur, Bhuvar, Svar, Mahar, Jana, Tapas, and Satya, and the (seven nether) spheres, viz., Atala, Patala, Vitala, Sutala, Rasatala, Talatala and Mahatala, together with the (whole) universe; and must take on the staff and the scanty clothing of the Sannyasin; you must renounce everything else, aye, everything else.

2. The householder, or the Brahmachari, or the Vanaprashta should commit the fires that lead to the different spheres to the fire that is in the stomach, and consign the sacred Mantra, Gayatri, to the fire that is in his own speech, should throw the holy thread on the ground or into water. The Kutichara living a Brahmachari's life should give up his relatives, and discard his begging bowl, and the straining-cloth, should give up his triple staves, and the fires that lead to particular spheres. (So said Prajapati). Henceforward he should behave like one who has got no Mantra to repeat, should give up the desire to go to the higher spheres, bathe at the beginning of the three meeting-points of the day, viz., morning, noon, and evening, should effect a union with his Atman through the highest concentration,

and from amongst the (whole range of the) Vedas should repeat only the Aranyakas, only the Upanishads, aye, nothing but the Upanishads.

3. Verily I am Brahman, the Sutra; the Sutra is Brahman for It originates (the cosmos); I myself am the sutra because I am a man of realisation – the wise one who has realised this should give up his triple holy thread. "I have renounced, I have renounced, I have renounced" – uttering this thrice he should declare – "From me there is no fear (in word, thought, or deed) to any being, for from me everything has proceeded". Uttering the Mantra – "That art my friend, so protect me (from cows, serpents, etc.), thou art strength and my friend, in all seen and unseen danger thou art the Thunder of the Lord of the Universe", etc., he should hold up high the bamboo staff and put on the loin-cloth. He should take food as if it were medicine, aye, as if it were medicine. Carefully guard (oh, ye all who are concerned) your chastity (in thought, word and deed), non-injury, non-acceptance of (superfluous) gifts, non-thieving and truthfulness – guard them by all means, aye, do guard !

4. Now then the duties of the highest class of itinerant monks – the Paramahamsa Parivrajakas (are as follows): They must sit and lie down on the ground. Those having already taken the vow of chastity etc., should use an earthen bowl or one made of gourd, or a wooden bowl; they should give up lust anger, avarice, infatuation, ostentation, haughtiness, jealousy, attachment to objects, egotism, falsehood and the like. The Sannyasin should stay at one place during the four months of the rainy season and during the remaining eight months wander alone, or with a single companion, aye, a single companion.

5. Verily one who has realised the (true) import of the Vedas may give up those things (previously enumerated) after the investiture with the holy thread, or he may do so even before that ceremony – (give up) his father, son, his sacrificial fires, and the holy thread, his works, his wife and all else that he may possess. Sannyasins enter a village for begging purposes only, with their palms or their stomach as the receptacle for food. Uttering "Om" "Om" "Om", they should mentally place this Mantra, the Upanishad, in the different parts of their body. He who realises the Truth in this manner is really the wise one. He who knows this (and is a Brahmachari taking on the monastic vow) should give up the staff made of the wood of the Palasha (Dhak), Bilva (Marmelos), or Audumbara (Fig) trees, his skin and girdle and the holy thread, etc., and thus be a hero. "That supreme state of the all-pervading Deity the sages realise for all time like the eye pervading from one end of the sky to the other." "Sages purged of all impurities like anger etc., who have awakened from the sleep (of ignorance), kindle that Truth (in the minds of the enquirers), that supreme state of the all-pervading Deity." Such indeed is the injunction of the scriptures leading to liberation – the injunction of the Vedas, aye, of the Vedas.

Om ! Let my limbs and speech, Prana, eyes, ears, vitality
And all the senses grow in strength.
All existence is the Brahman of the Upanishads.
May I never deny Brahman, nor Brahman deny me.
Let there be no denial at all:
Let there be no denial at least from me.
May the virtues that are proclaimed in the Upanishads be in me,
Who am devoted to the Atman; may they reside in me.
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

Here ends the Arunyupanishad, included in the Sama-Veda.

Garbha Upanishad

Translated by Dr. A. G. Krishna Warrier
Published by The Theosophical Publishing House, Chennai

Om ! May He protect us both together; may He nourish us both together;
May we work conjointly with great energy,
May our study be vigorous and effective;
May we not mutually dispute (or may we not hate any).
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

The body is fivefold in nature (the five elements), existing in the five, depending on the six (tastes of food), connected with the six qualities (kama etc.,), seven Dhatus, three impurities, three Yonis (of excretion) and four kinds of food.

Why say 'Fivefold in nature ?' The five elements Earth, Water, Fire, Wind and Ether. In this body, whatever is hard is of Earth, liquid is water, warm is fire, whatever moves about is air and space-enclosed is ether. The function of the Earth is to support, water is to consolidate (digestion etc.,). Fire is to see, wind is for moving, Ether is to give space (for vital functions).

The eyes are used in seeing form, ears for sound, tongue for taste, the skin and nose for touch and smell respectively; genital for pleasure, Apana is for evacuation (of bowels). The person cognises through the intellect, wills with the mind and speaks with the tongue.

The six-fold support is the six tastes (of food): sweet, acid, salty, pungent, bitter and astringent.

1-7. Sadja, Risabha, Gandhara, Panchama, Madhyama, Dhaivata, Nisadha – these are the seven agreeable and disagreeable sounds. White, Red, Black smoke-coloured, Yellow, Tawny and Pale-White – these are the colours of the seven Dhatus (primary Humours). Why ? For Devadatta (any person) there springs up in his mind desire for enjoyment of objects. From relish of food blood is born, from it is flesh, thence fat, bones, marrow, semen; by the combination of semen and blood the foetus is born. Vital warmth springs up in the womb and the belly. In the seat of the warmth bile, Prana flows – at the proper season ordained by the creator.

8. The embryo lying (in the womb) for (a day) and night is a confused mass; after seven days it

becomes a bubble; after a fortnight, a mass and in a month, it hardens. In two months develops the region of the head; in three months, the feet; in the fourth, belly and hip; in the fifth, the backbone; in the sixth, nose, eyes and ears; in the seventh the embryo quickens with life and in the eighth month, it becomes complete.

9. By the dominance of the father's semen, the child becomes male; the mother's – female. When equal, a eunuch. If, at the time of impregnation, the parents are agitated, the child will be blind, crippled, hunch-backed or stunted in growth. If the couple have vital-air-trouble, the semen enters in two parts resulting in twins.

10. In the eighth month, in conjunction with the five vital airs the Jiva gets the capacity to know its past affairs (of past births), conceives of the imperishable Atman as Om, through perfect knowledge and meditation. Having known Om he sees in the body the eight Prakritis derived from it the five elements, mind, intellect and ego and the sixteen changes [see Prasnopanishad].

11. The body becomes complete in the ninth month and remembers the past birth. Actions done and not done flash to him and he recognises the good and bad nature of Karma.

12-17. 'I have seen thousands of wombs, eaten several kinds of food and sucked many breasts; born and dead often, I am immersed in grief but see no remedy. If I can get out of this, I will resort to Sankhya-Yoga which destroys misery and yields liberation; or I resort to Maheshvara who destroys misery. Or I resort to Narayana, who destroys misery. If I did good and bad deeds for the sake of my dependants, I shall myself be burnt for the deeds – the others who enjoyed the fruits go away (unaffected).

18. The person being squeezed as it were by a machine is touched by all-pervading air and forgets previous births and deeds.

19. Why is the body so called ? It has three fires: the Kosthagni ripens all that is eaten; the Darsanagni helps one see colour etc., the Jnanagni is the mind which helps perform good and bad deeds.

20. The Daksinagni is in the heart; Garhapatya in the belly and Ahavaniya in the mouth; the intellect is the performer's consort, contentment is Diksha, sense organs are the utensils, head is the jar, hair is the sacred grass, the mouth the interior of the altar etc.

21. The heart measures 8 Palas, tongue 12, bile is one Prastha, phlegm one Adhaka. Sukla is one Kudupa, fat two Prasthas, Urine and mala two Prasthas each, depending on what is taken in daily.
The scripture of liberation expounded by Paippalada ends.

Om ! May He protect us both together; may He nourish us both together;
May we work conjointly with great energy,
May our study be vigorous and effective;
May we not mutually dispute (or may we not hate any).
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

Here ends the Garbhopanishad belonging to the Krishna-Yajur-Veda.

Narayana Upanishad

Translated by P. R. Ramachander
Published by celextel.org

Shanthi Pata
[Prayer for peace]

Om Sahananavathu.
Saha nou bunakthu.
Saha veeryai kara vahai
Thejasvinaava dhithamasthu
Maa vidwishavahai
Om Santhi santhi santhi.

Om ! May He protect us both together; may He nourish us both together;
May we work conjointly with great energy,
May our study be vigorous and effective;
May we not mutually dispute (or may we not hate any).
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

Maaya thath karyamakhilam yad bodhadhaythya pahnavam.
Tripan narayanakhyam thath kalaye swathma mathratha.

I would tell you about that knowledge called “Narayana principle with three aspects" knowing which Maya (illusion) and all that which happens because of Maya will vanish entirely.

Om adha purusho ha vai Narayano akaamayath. Praja srujeyethi. Narayanath prano jayathe. Mana sarvendriyani cha kham vayur jyothirapa prithvi viswasya dharini. Narayanath brahma jayathe.

Narayanath Rudra jayathe. Narayanath Indro Jayathe. Narayanath prajapathi prajayathe. Narayanath Dwadasa aadhithya Rudra Vasava sarvaani Chandamsi Narayana deva Samudpadyanthe. Narayanath pravarthanthe. Narayane praleeyanthe. Eethath Rig veda siro adithe. 1

Om!

Narayana desired to create people. Because of this thought, Soul (prana) rose from him. Mind and all body parts, sky, air, light, water and the earth which can carry all these created beings took their form. From Narayana, Brahma was born. From Narayana, Rudra was born. From Narayana, Indra was born .From Narayana those people who rule these human beings were born. From Narayana, the twelve suns, eleven Rudras, Eight Vasus and all those meters (for writing) were born. All these function because of Narayana. All these end in Narayana. Thus is read, the Upanishads of Rig Veda.

[The twelve Adithyas (sons of Adithi) are Datha, Mithra, Aaryama, Rudra, Varuna, Surya , Bhaga, Vivaswan, Poosha, Savitha, Thwashta and Vishnu.

The eleven Rudras are Manyu, Manu, Mahinasan, Mahan, Shivan, Ruthudwajan, Ugra rethas, Bhavan, Kaman, Vamadevan and Druthavruthan.

The eight Vasus who are children of Vasu who is the daughter of Daksha are Dharan, Druvan, Soman, Ahass, Anilan, Analan Prathyushan and Prabhasan.]

Adha nithyo Narayana. Brahma Narayana. Shivascha Narayana. Shankrascha Narayana. Kaalascha Narayana. Disascha Narayana. Vidhisascha Narayana. Oordhwascha Narayana. Adhascha Narayana. Anthar bahischa Narayana. Narayana eevedam sarva yad bhootham yachcha bhavyam. Nish kalanko niranjano Nirvikalpo niraakhyatha shabho deva eka Narayano na dwitheyesthi kaschit. Ya evam veda sa vishnureva bhavathi sa Vishnureva bhavathi. Ethad Yajur veda siro adithe. 2

He is perennial. Narayana is Brahma. Narayana is Shiva. Narayana is Indra and Kaala (god of death). All directions are Narayana. All sides are Narayana. Inside and outside is Narayana. Narayana is what has happened, what is happening and what will happen. Narayana is the only God who is blemish less, stain less, order less, end less and who cannot be described and when Narayana is there, there is no other second. He who knows this, becomes himself Lord Vishnu. Thus is read, the Upanishads of Yajur Veda.

Om ithyagre vyaahareth nama ithi paschath. Narayanasa ethyuparishath. Om ithyekaksharam. Nama ithi dhwe akshare. Narayanayethi Panchaksharani. Ethadwai Narayanasyashtaksharam padam. Yoha vai Narayanasya ashtaksharam pada madhyethi. AAnapabroova sarva mayurethi. Vindathe Prajapathyam rayasposham gowpathyam thatho amruthathwamasruthe thatho amrutha masnutha ithi. Ethath Sama Veda siro adithe. 3

Tell “Om “ first and then tell “Nama” After this tell “Narayana”. There is one letter in “Om”. There are two letters in “Nama”. There are five letters in “Narayana.” Together is formed the eight lettered “Om Namo Narayana”. He, who tells these eight letters, attains full life without any blemish. He would attain salvation after becoming the lord of the people and be blessed with lots of wealth, lots of cows and all other forms of wealth. Thus is read the Upanishads of Sama Veda.

Prathyganandam” brahma purusham pranaswaroopam. Aakara. Uukara, makaro ithi. Thaa anekadha samabhavath thadho mithi yamukthwa muchyathe yogi janma samsara bandhaath. Om namo

Narayanayethi manthropasako vaikuntabhuvanam gamishyathi. Thdidam pundareekam vignana danam thasmad thaddhabamathram. Brahmanyo devaki puthro brahmanyo madhu soodhana. Brahmanya pundarikaksho brahmanya Vishnurachyutha ithi. Sarva bhoothasthamekam vai narayanam karana purusha makaranam parabrahmom ethad adharva siro adithe. 4

That ever happy brahma purusha (soul) is of the form of pranava (“om”) which is made of joining “Aa”, Uu” and “Ma”. That pranava (Brahma Purusha) growing in several ways becomes “Om” and that yogi (student of yoga) who meditates on it attains salvation. That yogi who meditates on “Om Namo Narayanaya” reaches Vaikunta, the abode of Lord Vishnu. That Vaikunta is nothing but the Hrudaya Kamala (lotus like heart) which is full of eternal wisdom from which a streak of light similar to lightning emanates. The son of Devaki is Brahmam. The Madhu Sudhana (he who killed Madhu) is Brahmam. The lotus eyed one is Brahmam and also Lord Vishnu who is Achyutha. That Purusha which is the reason for existence of all beings is surely Narayana. He is also the causeless “Om”, which is Para Brahmam. Thus is read the Upanishads of Atharva Veda.

Pratharadhiyano rathri krutha papam nasyathi. Sayam adhiyanom divasa krutha papam naasyathi. Maadhyam dinam aadhithyaa abhimukho adhiyana pancha maha pathako upa pathakath pramuchyathe. Sarva Veda parayana punyam labhathe. Narayana sayujyamvaa prothi. Sriman Narayana Sayujyam mavapnothi cha evam Veda. 5

He who reads this in the morning destroys the sin he has committed at night. He who reads this in the evening destroys the sins he has committed during day time. He, who reads this at noon addressing the Sun, gets rid of the five great sins as well as subsidiary sins. He also gets the holy effect of reading all Vedas. He becomes one with Lord Narayana at the end. This is the knowledge of Veda.

Om ! May He protect us both together; may He nourish us both together;
May we work conjointly with great energy,
May our study be vigorous and effective;
May we not mutually dispute (or may we not hate any).
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

Here ends the Narayanopanishad belonging to the Krishna-Yajur-Veda.

[Publisher's Note: *This Narayana Upanishad is listed as one of the 108 Upanishads in another version of Muktika Upanishad. The Upanishad "Narayana" listed in our version of Muktika Upanishad actually means Maha Narayana Upanishad.*]

Paramahamsa Upanishad

Translated by Swami Madhavananda
Published by Advaita Ashram, Kolkatta

Om ! That (Brahman) is infinite, and this (universe) is infinite.
The infinite proceeds from the infinite.
(Then) taking the infinitude of the infinite (universe),
It remains as the infinite (Brahman) alone.
Om ! Peace ! Peace ! Peace !

1. "What is the path of the Paramahamsa Yogis, and what are their duties ?" – was the question Narada asked on approaching the Lord Brahma (the Creator). To him the Lord replied: The path of the Paramahamsas that you ask of is accessible with the greatest difficulty by people; they have not many exponents, and it is enough if there be one such. Verily, such a one rests in the ever-pure Brahman; he is verily the Brahman inculcated in the Vedas – this is what the knowers of Truth hold; he is the great one, for he rests his whole mind always in Me; and I, too, for that reason, reside in him. Having renounced his sons, friends, wife, and relations, etc., and having done away with the Shikha, the holy thread, the study of the Vedas, and all works, as well as this universe, he should use the Kaupina, the staff, and just enough clothes, etc., for the bare maintenance of his body, and for the good of all. And that is not final. If it is asked what this final is, it is as follows:

2. The Paramahamsa carries neither the staff, nor the hair-tuft, nor the holy thread nor any covering. He feels neither cold, nor heat, neither happiness nor misery, neither honour, nor contempt etc. It is meet that he should be beyond the reach of the six billows of this world-ocean. Having given up all thought of calumny, conceit, jealousy, ostentation, arrogance, attachment or antipathy to objects, joy and sorrow, lust, anger, covetousness, self-delusion, elation, envy, egoism, and the like, he regards his body as a corpse, as he has thoroughly destroyed the body-idea. Being eternally free from the cause of doubt, and of misconceived and false knowledge, realising the Eternal Brahman, he lives in that himself, with the consciousness "I myself am He, I am That which is ever calm, immutable, undivided, of the essence of knowledge-bliss, That alone is my real nature." That (Jnana) alone is his Shikha. That (Jnana) alone is his holy thread. Through the knowledge of the unity of the Jivatman with the Paramatman, the distinction between them is wholly gone too. This (unification) is his Sandhya ceremony.

3. He who relinquishing all desires has his supreme rest in the One without a second, and who holds the staff of knowledge, is the true Ekadandi. He who carries a mere wooden staff, who takes to all sorts of sense-objects, and is devoid of Jnana, goes to horrible hells known as the Maharauravas. Knowing the distinction between these two, he becomes a Paramahamsa.

4. The quarters are his clothing, he prostrates himself before none, he offers no oblation to the Pitris (manes), blames none, praises none – the Sannyasin is ever of independent will. For him there is no invocation to God, no valedictory ceremony to him; no Mantra, no meditation, no worship; to him is neither the phenomenal world nor That which is unknowable; he sees neither duality nor does he perceive unity. He sees neither "I" nor 'thou", nor all this. The Sannyasin has no home. He should not accept anything made of gold or the like, he should not have a body of disciples, or accept wealth. If it be asked what harm there is in accepting them, (the reply is) yes, there is harm in doing so. Because if the Sannyasin looks at gold with longing, he makes himself a killer of Brahman; because if the Sannyasin touches gold with longing, he becomes degraded into a Chandala; because if he takes gold with longing, he makes himself a killer of the Atman. Therefore, the Sannyasin must neither look at, nor touch nor take gold, with longing. All desires of the mind cease to exist, (and consequently) he is not agitated by grief, and has no longing for happiness; renunciation of attachment to sense-pleasures comes, and he is everywhere unattached in good or evil, (consequently) he neither hates nor is elated. The outgoing tendency of all the sense-organs subsides in him who rests in the Atman alone. Realising "I am that Brahman who is the One Infinite Knowledge-Bliss" he reaches the end of his desires, verily he reaches the end of his desires.

Om ! That (Brahman) is infinite, and this (universe) is infinite.
The infinite proceeds from the infinite.
(Then) taking the infinitude of the infinite (universe),
It remains as the infinite (Brahman) alone.
Om ! Peace ! Peace ! Peace !

Here ends the Paramahamsopanishad belonging to the Sukla-Yajur-Veda.

Amrita Bindu Upanishad

Translated by Swami Madhavananda
Published by Advaita Ashram, Kolkatta

Om ! May He protect us both together; may He nourish us both together;
May we work conjointly with great energy,
May our study be vigorous and effective;
May we not mutually dispute (or may we not hate any).
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

1. The mind is chiefly spoken of as of two kinds, pure and impure. The impure mind is that which is possessed of desire, and the pure is that which is devoid of desire.
2. It is indeed the mind that is the cause of men's bondage and liberation. The mind that is attached to sense-objects leads to bondage, while dissociated from sense-objects it tends to lead to liberation. So they think.
3. Since liberation is predicated of the mind devoid of desire for sense-objects, therefore, the mind should always be made free of such desire, by the seeker after liberation.
4. When the mind, with its attachment for sense-objects annihilated, is fully controlled within the heart and thus realises its own essence, then that Supreme State (is gained).
5. The mind should be controlled to that extent in which it gets merged in the heart. This is Jnana (realisation) and this is Dhyana (meditation) also, all else is argumentation and verbiage.
6. (The Supreme State) is neither to be thought of (as being something external and pleasing to the mind), nor unworthy to be thought of (as something unpleasant to the mind); nor is It to be thought of (as being of the form of sense-pleasure), but to be thought of (as the essence of the ever-manifest, eternal, supreme Bliss Itself); that Brahman which is free from all partiality is attained in that state.
7. One should duly practise concentration on Om (first) through the means of its letters, then meditate on Om without regard to its letters. Finally on the realisation with this latter form of meditation on Om, the idea of the non-entity is attained as entity.
8. That alone is Brahman, without component parts, without doubt and without taint. Realising "I am

that Brahman” one becomes the immutable Brahman.
9. (Brahman is) without doubt, endless, beyond reason and analogy, beyond all proofs and causeless knowing which the wise one becomes free.
10. The highest Truth is that (pure consciousness) which realises, “There is neither control of the mind, nor its coming into play”, “Neither am I bound, nor am I a worshipper, neither am I a seeker after liberation, nor one-who has attained liberation”.
11. Verily the Atman should be known as being the same in Its states of wakefulness, dreaming, and dreamless sleep. For him who has transcended the three states there is no more rebirth.
12. Being the one, the universal Soul is present in all beings. Though one, It is seen as many, like the moon in the water.
13. Just as it is the jar which being removed (from one place to another) changes places and not the Akasa enclosed in the jar – so is the Jiva which resembles the Akasa.
14. When various forms like the jar are broken again and again the Akasa does not know them to be broken, but He knows perfectly.
15. Being covered by Maya, which is a mere sound, It does not, through darkness, know the Akasa (the Blissful one). When ignorance is rent asunder, It being then Itself only sees the unity.
16. The Om as Word is (first looked upon as) the Supreme Brahman. After that (word-idea) has vanished, that imperishable Brahman (remains). The wise one should meditate on that imperishable Brahman, if he desires the peace of his soul.
17. Two kinds of Vidya ought to be known – the Word-Brahman and the Supreme Brahman. One having mastered the Word-Brahman attains to the Highest Brahman.
18. After studying the Vedas the intelligent one who is solely intent on acquiring knowledge and realisation, should discard the Vedas altogether, as the man who seeks to obtain rice discards the husk.
19. Of cows which are of diverse colours the milk is of the same colour. (the intelligent one) regards Jnana as the milk, and the many-branched Vedas as the cows.
20. Like the butter hidden in milk, the Pure Consciousness resides in every being. That ought to be constantly churned out by the churning rod of the mind.
21. Taking hold of the rope of knowledge, one should bring out, like fire, the Supreme Brahman. I am that Brahman indivisible, immutable, and calm, thus it is thought of.
22. In Whom reside all beings, and Who resides in all beings by virtue of His being the giver of grace to all – I am that Soul of the Universe, the Supreme Being, I am that Soul of the Universe, the Supreme Being.

Om ! May He protect us both together; may He nourish us both together;
May we work conjointly with great energy,
May our study be vigorous and effective;
May we not mutually dispute (or may we not hate any).
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

Here ends the Amritabindupanishad, as contained in the Krishna-Yajur-Veda.

Amrita-Nada Upanishad

Translated by K. Narayanasvami Aiyar

Om ! May He protect us both together; may He nourish us both together;
May we work conjointly with great energy,
May our study be vigorous and effective;
May we not mutually dispute (or may we not hate any).
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

1. The wise, having studied the Shastras and reflected on them again and again and having come to know Brahman, should abandon them all like a fire-brand.
2-3. Having ascended the car of Om with Vishnu (the Higher Self) as the charioteer, one wishing to go to the seat of Brahmaloka intent on the worship of Rudra, should go in the chariot so long as he can go. Then abandoning the car, he reaches the place of the Lord of the car.
4. Having given up Matra, Linga and Pada, he attains the subtle Pada (seat or word) without vowels or consonants by means of the letter 'M' without the Svara (accent).
5. That is called Pratyahara when one merely thinks of the five objects of sense, such as sound, etc., as also the very unsteady mind as the reins of Atman.
6. Pratyahara (subjugation of the senses), Dhyana (contemplation), Pranayama (control of breath), Dharana (concentration), Tarka and Samadhi are said to be the six parts of Yoga.
7. Just as the impurities of mountain-minerals are burnt by the blower, so the stains committed by the organs are burned by checking Prana.
8. Through Pranayamas should be burnt the stains; through Dharana, the sins; through Pratyahara, the (bad) associations; and through Dhyana, the godless qualities.
9. Having destroyed the sins, one should think of Ruchira (the shining).
10. Ruchira (cessation), expiration and inspiration – these three are Pranayama of (Rechaka, Puraka and Kumbhaka) expiration, inspiration and cessation of breath.
11. That is called (one) Pranayama when one repeats with a prolonged (or elongated) breath three times the Gayatri with its Vyahritis and Pranava (before it) along with the Siras (the head) joining after it.

12. Raising up the Vayu from the Akasa (region, viz., the heart) and making the body void (of Vayu) and empty and uniting (the soul) to the state of void, is called Rechaka (expiration).
13. That is called Puraka (inspiration) when one takes in Vayu, as a man would take water into his mouth through the lotus-stalk.
14. That is called Kumbhaka (cessation of breath) when there is no expiration or inspiration and the body is motionless, remaining still in one state.
15. Then he sees forms like the blind, hears sounds like the deaf and sees the body like wood. This is the characteristic of one that has attained much quiescence.
16. That is called Dharana when the wise man regards the mind as Sankalpa and merging Sankalpa into Atman, contemplates upon his Atman (alone).
17. That is called Tarka when one makes inference which does not conflict with the Vedas. That is called Samadhi in which one, on attaining it, thinks (all) equal.
18-20. Seating himself on the ground on a seat of Kusa grass which is pleasant and devoid of all evils, having protected himself mentally (from all evil influences), uttering Ratha-Mandala, assuming either Padma, Svastika, or Bhadra posture or any other which can be practised easily, facing the north and closing the nostril with the thumb, one should inspire through the other nostril and retain breath inside and preserve the Agni (fire). Then he should think of the sound (Om) alone.
21. Om, the one letter is Brahman; Om should not be breathed out. Through this divine mantra (Om), it should be done many times to rid himself of impurity.
22. Then as said before, the Mantra-knowing wise should regularly meditate, beginning with the navel upwards in the gross, the primary (or less) gross and subtle (states).
23. The greatly wise should give up all (sight) seeing across, up or down and should practise Yoga always being motionless and without tremor.
24. The union as stated (done) by remaining without tremor in the hallow stalk (viz., Susumna) alone is Dharana. The Yoga with the ordained duration of twelve Matras is called (Dharana).
25. That which never decays is Akshara (Om) which is without Ghosha (third, fourth and fifth letters from 'K'), consonant, vowel, palatal, guttural, nasal, letter 'R' and sibilants.
26. Prana travels through (or goes by) that path through which this Akshara (Om) goes. Therefore it should be practised daily, in order to pass along that (course).
27. It is through the opening (or hole) of the heart, through the opening of Vayu (probably navel), through the opening of the head and through the opening of Moksha. They call it Bila (cave), Sushira (hole), or Mandala (wheel).
28. (Then about the obstacles of Yoga): A Yogin should always avoid fear, anger, laziness, too much sleep or waking and too much food or fasting.
29. If the above rule be well and strictly practised each day, spiritual wisdom will arise of itself in three months without doubt.
30. In four months, he sees the Devas; in five months, he knows (or becomes) Brahma-Nishtha; and truly in six months he attains Kaivalya at will. There is no doubt.
31. That which is of the earth is of five Matras (or it takes five Matras to pronounce Parthiva-Pranava). That which is of water is of four Matras; of Agni, three Matras; of Vayu, two;
32. And of Akasa, one. But he should think of that which is with no Matras. Having united Atman with Manas, one should contemplate upon Atman by means of Atman.
33. Prana is thirty digits long. Such is the position (of range) of Pranas. That is called Prana which is the seat of the external Pranas.
34. The breaths by day and night are numbered as 1,13,180 [or 21,600 - ?].
35. (Of the Pranas) the first viz., Prana is pervading the heart; Apana, the anus; Samana, the navel; Udana, the throat;
36. And Vyana, all parts of the body. Then come the colours of the five Pranas in order.
37. Prana is said to be of the colour of a blood-red gem (or coral); Apana which is in the middle is of

the colour of Indragopa (an insect of white or red colour);
38. Samana is between the colour of pure milk and crystal (or oily and shining), between both (Prana and Apana); Udana is Apandara (pale white); and Vyana resembles the colour of archis (or ray of light).
39. That man is never reborn wherever he may die, whose breath goes out of the head after piercing through this Mandala (of the pineal gland). That man is never reborn.

Om ! May He protect us both together; may He nourish us both together;
May we work conjointly with great energy,
May our study be vigorous and effective;
May we not mutually dispute (or may we not hate any).
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

Here ends the Amritanada Upanishad belonging to the Krishna-Yajur-Veda.

Atharvasiras Upanishad

Translated by P. R. Ramachander
Published by celextel.org

Om ! O Devas, may we hear with our ears what is auspicious;
May we see with our eyes what is auspicious, O ye worthy of worship !
May we enjoy the term of life allotted by the Devas,
Praising them with our body and limbs steady !
May the glorious Indra bless us !
May the all-knowing Sun bless us !
May Garuda, the thunderbolt for evil, bless us !
May Brihaspati grant us well-being !
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

[In the Atharvasiras Upanishad, the three syllable letter, which has meaning and also does not have meaning and which is perennial stands alone. It is told that it is the basis of everything and there is no basis for it.]

The devas with their upturned hands extended upwards pray to Rudra. 1

Om!
He who is Rudra, he alone is god. He is Brahma and we salute him again and again.
He who is Rudra, he alone is god. He is Vishnu and we salute him again and again.
He who is Rudra, he alone is God. He is truth and we salute him again and again.
He who is Rudra, he alone is God. He is everything and we salute him again and again.

Earth is your feet. The Bhuvar Loka (one of the seven worlds above earth) is your middle. And the Suvar Loka (another world above earth) is your head. You are of the form of the universe. You who are Brahma appear united also divided in to two, and divided in to three and appear as if you are beyond all relations (attachments). You are peace. You are vigour. You are that which is offered in fire and that which is not offered in fire. You are that which is given in charity and that which is not given. You are everything and also nothing. You are the entire universe and you are not. You are that which is done and that which is not done. You are that which is at the top and that which is at the bottom. And you are the home for all beings. 3-1

Deeply drinking the somapana (a holy drink) of your grace we have become deathless. We have reached the ultimate. We have seen the devas. Who can cause any harm to us? We humans do not have any shortage of that nectar (your grace). 3-2

You who are primeval are older than the sun and the moon. 3-3

For the sake of this world, this deathless primeval being, catches hold of this world which is created by Prajapathi and which is minute and peaceful, without touching it and attracts its shape of things by shape, peacefulness by peace, minuteness by minuteness and airy nature by its airy nature and swallows it. Salutations and salutations to that great swallower. 3-4

Those gods who reside in the heart reside in the soul of the heart. And you who live in that heart are beyond the triad nature. [The three letters Aa, Uu and ma or three states viz. wakefulness, sleep and state of dream.] 3-5

The head of “the sound of Om” is on your left side. Its feet are on your right side. That “Sound of Om” is the Pranava(primeval sound). That Pranava is spread everywhere. That which is everywhere is the greatest. That which is limitless, shines like a white star. That which is also called Shuklam (seminal fluid- the basic unit of life) is very very minute. That which is minute is like a lightning power. That which is like lightning power is the ultimate Brahman. That Brahman is one and only one. That one and only one is Rudra (loosely translated angry one), it is also Eeshana (the form of Lord Shiva with tuft and riding on a bull), it is also the ultimate God and it is also the lord of all things. 3-6

Rudra is called the personification of Pranva because he sends the souls towards heaven, at the time of death (dissolution).

He is called the “one who has the shape of Pranava “, because the Brahmins read and propagate the Rik, Yajur, Sama and Atharva Vedas only after reading “om”.

He is called “all pervading “ because like oil in gingili (Til), he peacefully pervades all over the world and its beings, from top to bottom and from right to left.

He is called “Anantha (endless)”, because his end is neither at the top nor bottom, nor right nor left.

He is called “thara (protector)” because he protects one from the fear of life which consists of the fear of staying in the womb, fear at time of birth, fear from diseases, fear from old age and fear from death.

He is called “Shukla (white/ seminal fluid) because by pronouncing his name we get rid of all pains.

He is called “sookshma (minute)”, because he pervades in a minute form all over the body without touching any of the organs.

He is called “vaidhyutha (electric)” because as soon as his name is pronounced , in the state of darkness where nothing is visible, the holy knowledge comes like a ray of lightning.

He is called “Para Brahmam (the ultimate reality)", because though he is inside every thing, he is in and out of everything, he is the refuge of every thing and bigger than the big, he is inside every thing.

He is called “Eka (single)” because he singly destroys everything and recreates everything.

He is called “theertha (sacred water)” because he is the ultimate mingling of all sacred waters which are sought after, in the east, south, north ad west.

He is “Eka (loner)” because he creates all beings and travels within them alone without any one realizing where he comes from and where he goes.

He is “Rudra” because he is fast moving form is not understood by all but only by great sages and devotees.

He is “Eeshana” because by his power for creation and upkeep and also because he rules over all devas (gods).

Like approaching a cow for getting milk, we come to you. You are “Eeshana’ because Veda points you out as one who shows the heaven and one who rules over other Gods.

You are also called “Maheswara (great lord)” because you bless your devotees by giving them knowledge, because you created words and brought out knowledge, and because you have forsaken everything and reached a highest state of existence through yoga and your grace.

This is the story of Rudra. 4

This god is the one who pervades in all directions. He is the one who came earlier than every thing. He is the one who is in the womb. He is the one who is in all the creatures which have come out till now and all those who are going to be created in future. He is also the one who sees the inside but the one who has a face which looks outside. 5.1

Rudra is one and only one. There is none second to him. He rules all worlds by his power. He pervades fully in all beings. He is the one who, at the time of deluge, absorbs all beings. He is the one who creates all beings and upkeeps them. 5.2

He alone exists, in all organs where birth takes place. He travels among all beings and is the reason for their existence. The seeker would get immeasurable peace by searching and surrendering to this god, who gives everything to the one who asks and who is praiseworthy. 5.3

He converts fire, air, water, earth, ether and everything that exists here in to ash. He who sees this and mentally realizes it and observes the “penance to Pasupathi (Lord of all beings)” and who coats ash all over his body with this ash attains the state of Brahman. By worshipping “Pasupathi (lord of all beings)” like this, the ties of bondage of all beings get cut and they attain salvation. 5.4

There is none greater than him, on whom all the worlds are strung like beads. Over ages, nothing so far where greater than him and nothing is going to be greater than him. He has thousands of legs but one and only one head. He pervades every where.

From “Akshara (letter/language/ the deathless being)” time is created. From “time (ages) the “all pervasiveness” is created. This “all pervasiveness" is Rudra. Rudra destroys beings even when he is sleeping. From his “breath” is produced the “power of Thamas (darkness)”. From Thamas is created water. Mixing this water with finger makes it cold. By mixing the coolness the “foam” is produced. From that foam, the galaxy is produced. From the galaxy, Brahmam is produced. From Brahmam, air is produced. From air, “the sound of Om” is produced. From “the sound of Om”, Savithri is produced. From Savithri, Gayathri is produced and from Gayathri, all the worlds are produced. They who worship “penance” and “truth”, get permanent happiness. Worshipping that Brahmam, which is the mixture of light, water, essence and nectar, by chanting “om Bhoor bhuva swarom” is the greatest penance.

Om ! O Devas, may we hear with our ears what is auspicious;
May we see with our eyes what is auspicious, O ye worthy of worship !
May we enjoy the term of life allotted by the Devas,
Praising them with our body and limbs steady !
May the glorious Indra bless us !
May the all-knowing Sun bless us !
May Garuda, the thunderbolt for evil, bless us !
May Brihaspati grant us well-being !
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

Here ends the Atharvasiras Upanishad, as contained in the Atharva-Veda.

Atharvasikha Upanishad

Translated by P. R. Ramachander
Published by celextel.org

Om ! O Devas, may we hear with our ears what is auspicious;
May we see with our eyes what is auspicious, O ye worthy of worship !
May we enjoy the term of life allotted by the Devas,
Praising them with our body and limbs steady !
May the glorious Indra bless us !
May the all-knowing Sun bless us !
May Garuda, the thunderbolt for evil, bless us !
May Brihaspati grant us well-being !
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

I meditate on that "ultimate truth", which explains the meaning "of the sound of Om", which shines as the fourth leg of Om, which is Thureeya of Thureeyas (A super divine state of oneness with God, which is beyond the three states of wakefulness, sleep and dream), which enjoys being in three legs (syllables) and which is one and only one.

Om!

The sages Pippalada, Aangiras and Sanath Kumara approached the great God like sage, Atharva Maharshi and asked him, "Oh, God like sage, what is the chief aspect of meditation? What is the mantra (holy syllable) on which to meditate? Who can meditate? Who is the God of meditation?" 1.1

The sage Atharva replied to them," Mainly meditation has to be done on the single letter Om. It itself is the mantra for meditation. The four legs of that mantra are the four devas and the four Vedas. The letter has to be recognized as the Para Brahman (Ultimate reality) and meditated upon. 1.2

The first syllable Aa, indicates earth, the Rig Veda along with its holy chants, Brahma the creator, Ashta Vasus among devas, “Gayathry” among meters, and Garhapthya (the fire of the household) among fires. 1.3

The second syllable Uu denotes the ether, the Yajur Veda, Rudra who is the God of destruction, the eleven Rudras among devas, “Trishgup” among meters and dakshinagni (fire of the south - funeral pyre) among the fires. 1.4

The third syllable Ma indicates the heavens, Sama Veda with its musical sounds of Sama, Vishnu who looks after the worlds, the twelve Adithyas (suns) among devas, “jagathichanda” among meters and Ahavagni (the fire used in fire sacrifice) among the fires. 1.5

That half fourth syllable which is the hidden Ma, is the magical chants of Atharva Veda, Samvarthaka (the fire of exchange) fire among fires, marud Ganas among devas. It is the self glittering Brahman which shines alone and sees everything. 1.6

The first is the red Brahma (creative aspect) , the second the holy white Rudra (destructive aspect), the third the black Lord Vishnu (the administrative aspect) and the fourth which is like lightning is the multi coloured Purushothama (best among males). 1.7

This Omkara has four legs and four heads (fires). The fourth is the half syllable sound of “Ma” which is hidden. That is pronounced in a small short form, slightly extended form (pluthyaga) and much extended form. It is pronounced as Om with one mathra, Om in two mathras and Om in the extended three mathras (mathra is the unit of pronunciation). 1.8

The fourth peaceful half syllable is hidden in the long ended pronunciation. It is the incomparable glitter of the soul. It is that sound which was never there and which will be never there. If not pronounced earlier but pronounced for the first time it, takes one via the Sushumna Nadi to the lotus with thousand petals (Sahasrara). 1.9.

The pranava (the sound of Om) makes all the souls to bow before it. It is the one and only one which has to be meditated upon as the four Vedas and the birth place of all devas. One who meditates like that goes away from all sorrows and fears and gets the power to protect all others who approach him. It is because of this meditation only that Lord Vishnu who is spread every where, wins over all others. It is because Lord Brahma controlled all his organs and meditated upon it, he attained the position of the creator. Even Lord Vishnu , parks his mind in the sound (Om) of the place of Paramathma (ultimate soul) and meditates upon Eeshana, who is most proper to be worshipped. All this is only proper in case of Eeshana. 2.1

Brahma, Vishnu, Rudra and Indra are creating all beings, all organs and all karanas. They are also capable of controlling them. But Lord Shiva exists in between them like sky and is permanently stable. 2.2

It is advised that the five gods Brahma, Vishnu, Rudra, Ishwara and Shiva should be worshipped in the form of pranava [Aa+Uu+Ma+sound+Bindu(full stop)]. 2.3

Even if for one second, if one can stay and meditate on these, he gets more results than that of performing one hundred fire sacrifices. With the full understanding and knowledge, one should only meditate on paramashiva, which would give rise to all benefits. It is definite that, by sacrificing all other things, the twice born, should learn and understand this and he would get rid of the suffering of living in the womb and attain salvation. 2.4

Om ! O Devas, may we hear with our ears what is auspicious;
May we see with our eyes what is auspicious, O ye worthy of worship !
May we enjoy the term of life allotted by the Devas,
Praising them with our body and limbs steady !
May the glorious Indra bless us !
May the all-knowing Sun bless us !
May Garuda, the thunderbolt for evil, bless us !
May Brihaspati grant us well-being !
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

Here ends the Atharvasikhopanishad, as contained in the Atharva-Veda.

Maitrayani Upanishad

Translated by Dr. A. G. Krishna Warrier
Published by The Theosophical Publishing House, Chennai

Om ! Let my limbs and speech, Prana, eyes, ears, vitality
And all the senses grow in strength.
All existence is the Brahman of the Upanishads.
May I never deny Brahman, nor Brahman deny me.
Let there be no denial at all:
Let there be no denial at least from me.
May the virtues that are proclaimed in the Upanishads be in me,
Who am devoted to the Atman; may they reside in me.
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

PRAPATHAKA ONE

The King Brihadratha, setting up his eldest son as king, deeming the body to be impermanent, getting detachment, went to the forest. He performed great penance and stood looking at the sun, arms uplifted. At the end of a thousand years the sage Sakayana approached (him) like, fire without smoke, burning with his lustre and said ‘Oh King, arise and choose a boon’. He bowed and said, ‘Sir, I am ignorant of the self. You know it; please impart it’.

‘This has happened in the past, and is impossible, ask for other desires’. But the King touched his feet and said, ‘Sir, what is the use of enjoyment in this body which smells badly and is a mass of bones, skins, etc., attacked by lust, anger, etc., separation from near and dear people, hunger, thirst etc. We see that all this is decaying, like flies and mosquitoes which live and die.

Great kings Dudyumna, Bhuridyumna, Indradyumna, Kuvalayasva, Yauvanasva etc., of Suryavamsa, Marutta etc., of the Somavamsa, relinquished this world and went to the other, even as the relatives were watching. We also see how Gandharvas, Asuras, Yaksas and others are dead and gone. The oceans become dry, mountains fall, Dhruva star is shaken, trees and earth are uprooted.

There is only rebirth in this world after all the enjoyment. You should uplift me who am like a frog in a dark well. You are my refuge.

PRAPATHAKA TWO

The sage Sakayanya being pleased said, ‘O King, the flag (ornament) of the Ikshvaku dynasty, you know the self, have done your duty, famous as the son of king Marut. This indeed, is your self’.

‘Which, O Lord’ (he asked). He replied: ‘It cannot be described. This one, bound by external causes, going upward, suffering and yet not (really) suffering, dispels ignorance like the sun dispelling darkness. The tranquil one rising from this body and approaching the supreme, manifests itself in its own essence, immortal, fearless.

This Brahma-vidya has been imparted to us by Lord Maitreya. I shall teach you the same. The sinless, powerfully radiant and chaste Valakhilyas spoke to Prajapati, ‘Lord, this body is inert like a cart. Which subtle being has such greatness that the body is set up as a conscious thing ? Who is the driver of this body ?’

He told them ‘He who is beyond speech, is pure, holy, empty of delusion, placid, breathless, independent, endless, unchangeable, eternal, unborn, free, in his own glory. He is the driver.

They said, ‘How can this body be set up like this by one who is devoid of desire ?’ He replied ‘The self is subtle, non-object, invisible and called Purusha. In part he is consciously present here and awakens the sleeper. That conscious part of this Purusha is the knower of the body in every individual. His marks are imagination, determination and conceit – he is the Lord of creatures, the eye of all. By that conscious being is the body set up. He is the driver.

They asked, ‘Lord, how can such a being exist in part ?’

He told them, ‘This Prajapati was there in the beginning. Being alone he was not happy. He contemplated on himself and made numerous beings. They were unaware of him, breathless, inert like a post. He was not happy and thought, ‘To kindle their awareness, I shall enter into them’. Making himself like air, he entered, not as one but making himself five-fold Prana, Apana, Vyana, Udana and Samana airs. The breath that moves upward is Prana, Apana moves down. Samana is that which causes the eaten food to settle and circulates it to every limb equally. Udana throws up and sends down the drink and food. That which pervades the nerves is Vyana. The Vaisvanara wind overpowers the Antaryami wind and vice versa. In between these two warmth is exuded – the warmth is the spirit – spirit is cosmic fire. Also this has been stated elsewhere. The fire within is the cosmic fire, the inner fire by which food is digested. The sound of digestion is heard with closed ears, not when one is about to die.

This supreme being dividing himself into five, established in the cave (heart) is all mental, his body is the vital breath. He has many forms, his imaginations are true. Standing in the core of the heart, he strives and thinks: Let me become all things. Uprisen, dividing things by the five rays, he experiences then. The sense organs are the rays, the motor organs are the horses; the body the chariot, mind is the driver, of the nature of Prakriti; driving with the whip, he makes the body revolve like a wheel. Due to him is the body a conscious entity.

This self is truly led to depend on the non-self by the fruit of actions, white and dark, is overwhelmed, as it were, by them and flits from body to body. Being unmanifest, subtle, invisible, non-object, unpossessive, free from states, non-agent, (but) abides like an agent.

He is truly pure, steadfast, immutable, untarnished, uneager, desireless, abiding as witness, experiences ‘fruits of actions’, is loved by a sheet (of Prakriti).

PRAPATHAKA THREE

They said, ‘O Lord, who then is the other self, overwhelmed by the white and dark fruits of actions and goes to wombs, good and bad, who goes down or up wandering, overcome by dualities ?’

He replied: There is indeed another self in elements, overwhelmed by actions white and dark. Elements means the five root-elements as well as the five concrete elements. Their complex is the body.

The self is like a drop of water in the lotus (leaf). This is overwhelmed by Prakriti. Being overcome he is in a state of delusion and does not see the Lord in himself making him act. Content with the mass of constituents and confused, unsteady, in eager pursuit, smitten by desire, yearning, conceited, thinking 'I am that, this is mine' he binds himself by himself as in a net, he roams about.

Elsewhere also it has been said. 'The agent indeed is the Elemental self. The inner spirit causes actions by means of instruments just as iron pervaded by fire and beaten by workers is split into may, so, the elemental self pervaded by the inner spirit and pressed by Prakriti becomes many. The group of three aspects, assuming the forms of 84 Lakhs of living beings constitutes the mass of elemental beings. This is the form of plurality. The constituents are impelled by the spirit as a wheel by its driver. As the fire is not beaten (only the iron is), so the elemental self and not the spirit is over-powered.

It has been stated: this body without consciousness has been generated by the sex-act – it is hell – has via the urinary passage, sustained by bones, covered with flesh and skin, filled with faeces, urine etc., -- it is a shattered sheath. It has been affirmed 'Delusion, fear, depression, sleep, wound, old age etc., being full of these Tamasa and Rajasa traits (like desire), the elemental self is overwhelmed. Hence indeed, it inevitably assumes different forms.

PRAPATHAKA FOUR

It has been said: 'As waves in great rivers, the past deeds are one's safeguard – like the coast line for the ocean. Rebirth is unavoidable – bound by good and bad results (of actions), as a beast by ropes. Like a prisoner, one in the clutches of Death is not free; dwells in the midst of many fears. He who is maddened by worldly pleasures is like one intoxicated. He is in the grip of sin and roams, like one bitten by a snake is he in the jaws of danger, as in darkness one is blinded by passion. As caught in a magic show one is in the midst of Maya. He sees every thing wrongly as in a dream, essenceless like the pith of plantain – like an actor dressed up for a moment – falsely attractive like a painted wall. It has been stated 'sense-objects' like sound are there, sources of trouble. Attached to them, the self forgets the supreme place.

The remedy is the winning of knowledge – following one's own Dharma, one's law of life supports all like a tree-trunk. By this law does one go upwards; without it one tumbles down – this has been laid down in the Vedas. A transmission of the law cannot really be in the Ashrama (stage of life). One who is in the Ashrama is said to be a real ascetic.

It has also been said: 'By penance is Sattva got and by Sattva is the (refined) mind; by mind is the spirit got and by the spirit attained, does (transmigration) stop.

The following verses are relevant:

Just as fire without fuel dies in its own source, so the mind by the dying of its modes, calms down in the source. The modes of mind, withdrawn, of the lover of Truth, not deceived by sense objects, are false. They follow laws of action - migrating life is mind indeed. Take pains to purge it well. What the mind dwells on, that fills one's life. This is the everlasting mystery. With the purged mind, fixed on the self, one fears on endless bliss. If the mind attached to sense objects is fixed upon the supreme spirit, who will not be liberated ? Mind is of two kinds: the impure is filled with desires; the pure is without them. When a person makes his mind free from dissolution and restlessness, reaches the mindless state, it is the high place. The mind is to be restrained only so long as it is not dissolved in the heart. This is knowledge and release too – rest is mere details. The joy got by the mind which is purified by Samadhi and fixed upon the spirit, cannot be described by words but grasped only by the mind. Water mixed in water cannot be distinguished, so also fire in fire and sky in sky, so the mind spirit – man is freed. Mind is the only cause of bondage and liberation: attached to objects, it gives bondage – without them, liberation.

You are Bhahma, Vishnu, Rudra, Prajapati, Agni, Varuna, Vayu, Indra, Moon, Manu, Yama, Bhumi, Achyuta. In heaven you dwell in your own self in many ways. I bow to you, the lord of all, the soul of all, doer of allocations, protector of all; all illusion, all sport are you. The placid in nature, the most

secret, beyond thought and knowledge without beginning and end.
It was all Tamas – then impelled by the Supreme, it became uneven – Rajas compelled, becomes uneven. This all came out of Sattva, the conscious being, in every person, indicated by thought, determination and conceit. Prajapati spoke about it. The first bodies are Brahma etc. He is the aspects of Tamas, Rudra of Sattva. Vishnu became three-fold, eight-fold etc., unlimited and moves among creatures – the support of all creatures and their lord, inside and outside them.

Om! Let my limbs and speech, Prana, eyes, ears, vitality
And all the senses grow in strength.
All existence is the Brahman of the Upanishads.
May I never deny Brahman, nor Brahman deny me.
Let there be no denial at all:
Let there be no denial at least from me.
May the virtues that are proclaimed in the Upanishads be in me,
Who am devoted to the Atman; may they reside in me.
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

Here ends the Maitrayani Upanishad, included in the Sama-Veda.

Kaushitaki Brahmana Upanishad

Translated by Dr. A. G. Krishna Warrier
Published by The Theosophical Publishing House, Chennai

Om ! May my speech be based on (i.e. accord with) the mind;
May my mind be based on speech.
O Self-effulgent One, reveal Thyself to me.
May you both (speech and mind) be the carriers of the Veda to me.
May not all that I have heard depart from me.
I shall join together (i.e. obliterate the difference of) day
And night through this study.
I shall utter what is verbally true;
I shall utter what is mentally true.
May that (Brahman) protect me;
May That protect the speaker (i.e. the teacher), may That protect me;
May that protect the speaker – may That protect the speaker.
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

I-1. Chitra Gargyayani, seeking to perform a sacrifice, chose Aruni (as his priest). He (Aruni) sent his son Svetaketu (bidding him to) officiate (as priest). When he (came and) sat, Gargyayani asked him: ‘Son of Gautama ! Is (transmigration) terminated in the world in which you will place me, or is there any abode in the world where you will place me ?’ He replied: I know this not. Well, let me ask (my) teacher. He (Svetaketu) went back to his father and said: ‘He (as above); asked me, how shall I answer ?’ He (the father) said: ‘I also do not know this. Let us pursue our Vedic studies in his residence and get what (information) others offer. Let us both go’.
Then, with fuel, in hand he (Aruni) returned to Chitra Gargyayani and said, ‘Let me approach you as a disciple’. To him (Aruni) then, he said: ‘Worthy of sacred knowledge are you, Gautama, who approached me (as a pupil). Come, I shall make it known to you’.
I-2. He said : ‘Whoever depart from this world, all get to the moon. In the earlier half (of the lunar month) it (the moon) flourishes on their vital breaths; in the later half, it causes them to be reproduced.

The moon verily is the door of the heavenly world. Who so answers it (aright), him it sets free (to go further). (but) him who does not answer, having become rain, (it) rains down here. Here he becomes a worm or an insect or a fish, or a bird, or a lion, or a boar, or a snake or a tiger or a person or some other in this or that condition according to his deeds and knowledge. Him who has come thus, one asks: 'Who are you ?' He should reply:

'O seasons, from the Resplendent (moon) the seed has been gathered as it was falling from the fifteen-fold (the half lunar month) from the home of the fathers. As such, put me in a man as an agent. With the man as an agent, in a mother infuse me.

'I am born, being born forth as the twelfth or thirteenth succeeding month by means of twelve-fold or thirteen-fold father (the year). In the knowledge of that am I; for the knowledge of the opposite am I. So strive, O seasons, to make me immortal, by that truth, by that austerity, I am a season. I am of the season, Who are you ? 'I am you'. He lets him go further.

I-3. 'Having entered upon this Path of the gods, he comes to the world of Fore, (then) the world of Air, (then) the world of Varuna, (then) the world of Aditya, (then) the world of Indra; (then) the world of Prajapati, (then) the world of Brahma. This world of Brahma has a lake of Ara, the moments of Yeshtihas the river Vijara, the three Ilya, the city Salajja, the abode Aparajita, the door-keepers Indra and Prajapati, the hall Vibhu, the throne Vichakshana, the couch Amitaujas, the beloved Manasi and her counterpart Chaksusi, who taking flowers verily weave the worlds, the mothers, the nurses, the nymphs and the rivers. To it comes he who knows this. To him Brahma (says), 'Run ye. With my glory verily he has reached the river Viraja, the ageless. He verily will not grow old.

I-4. 'To him go five hundred Apsarases, hundred carrying garlands, hundred carrying ointments, hundred carrying aromatics, hundred with vestments, hundred with fruits. They adorn him with the ornaments of Brahma. Adorned with Brahma's ornaments, a knower of Brahma goes unto Brahma. He comes to the lake Ara: he crosses it with his mind. On coming to it, those who know (only) the immediate (present) sink. He comes to the moments Yestihas these run away from him. He comes to the river Viraja. He crosses it with his mind alone. There he shakes off his good and evil deeds. His dear relations succeed to the good deeds, those not dear to the evil deeds. Then just as one driving a chariot looks at the wheel of the chariot, so he looks upon day and night; so upon good deeds and evil deeds and upon of pairs of opposites. Thus he, the knower of Brahman, devoid of good deeds, devoid of evil deeds, goes on to Brahman.

I-5. He comes to the tree Ilya and the fragrance of Brahma enters into him. He comes to the city Salajja; the flavour of Brahma enters into him. He comes to the abode Aparajita; the might of Brahma enters him. He comes to the door-keepers Indra and Prajapati; they run away from him. He comes to the hall Vibhu; the glory of Brahma enters into him. He comes to the throne Vichaksana; the Brihad and the Rathantara samans are its two fore-feet; the 'Syaita and Naudhasa, the two hind-feet; the Vairupa and the Vaichaja the two lengthwise pieces; the Sakvara and Raivata the two cross ones. It is Intelligence; for by intelligence one discerns.

He comes to the couch Amitaujas (of unmeasured splendour); this is the vital breath. The past and the future are its two fore feet; prosperity and earth are the two hind-feet; the Bhadra and the Yajnayajniya (Samans) the two head-pieces. The Brihad and the Rathantara are the two lengthwise pieces. The verses and the chants and the cords are stretched lengthwise. The sacrificial formulas are the cross ones. Some stems are the spread; the Udgitha the bolster; prosperity the pillow. On it Brahma sits. He who knows thus ascends it with one foot only at first. Brahma asks him: Who are you ? To him he should answer: I am a season, of the seasons. From space as a womb I am produced as the semen for a wife, as the brilliance of the year, as the self of every single being. What you are that am I'. To him he says, 'Who am I'.

I-6. Self as Truth; it is the Self of all and is Brahman. He should say, 'The Real'. 'What is that, viz., the Real ?' What is other than the gods (sense-organs) and the vital breaths, that is the sat (what is) As for the gods and the vital breaths, they are the tvam (the you). This is expressed by the word satyam. It is

as extensive as all this. You are this world-all. Thus then he speaks to him. This very thing has been expressed by a Rig verse:
Having Yajus as her belly, having the Saman as his head
Having the Rik as his form imperishable.
Is Brahman – thus is he to be known.
The great seen consists on the Vedas.
He says to him; 'Wherewith does one acquire many masculine names ?' He should answer: 'With the vital breath'.
'Wherewith does one acquire the feminine names?' 'With speech'.
'Wherewith the neater ones ?' With the mind'.
'Wherewith the odours ?' 'With the smell'.
'Wherewith the forms ?' 'With the eye'.
'Wherewith the sounds ?' 'With the ears'.
'Wherewith the taste of food ?' 'With the tongue'.
'Wherewith actions ?' 'With two hands'.
'Wherewith pleasure and pain ?' 'With the body'.
'Wherewith bliss, delight and procreation ?' 'With the generative organ'.
'Wherewith the going ?' 'With the two feet'.
'Wherewith thoughts, what is to be understood and desires ?' 'With intelligence', he should say. To him he says, 'The waters, verily, indeed are my world. That is yours ? Whatever victory is Brahma's, whatever attainment, that victory he wins, that attainment he attains, who knows this, who knows thus'.

II-1. 'Prana (the vital Breath) is Brahma, thus indeed Kausitaki used to say. Of this same vital Breath which is Brahma, verily mind is the messenger; the eye the protector; the ear the announcer; speech the encloser. He who verily knows mind as the messenger of this Vital Breath that is Brahma becomes the messenger. He who knows eye as the protector becomes possessed of a protector; he who knows the ear as the announcer becomes possessed of an announcer: he who knows speech as the encloser becomes possessed of an encloser.
To this vital Breath as Brahma all these gods (i.e., mind, age, ear, speech) bring offerings unbegged. Likewise, indeed, to this vital Breath all beings bring offerings unbegged.
The secret doctrine of him who knows this: One should not beg. It is as if, having begged of a village and not having received (anything), one should sit down saying, 'I shall not eat (anything) that is given from here'. Those very ones who previously refused now invite him. This is the law for one who begs not. But those who invite him are the givers of food (saying) 'Let us give it to you'.
II-2. 'The vital Breath is Brahma'. Thus indeed Paingya used to say. Of this vital Breath on Brahma behind the speech the eye is enclosed; behind the eye the ear is enclosed; behind the ear, the mind is enclosed; behind the mind the vital Breath is enclosed. To this same vital Breath as Brahma all these gods bring offering unbegged. Even so to this same vital Breath all beings living bring offering unbegged only. Of him who knows this the secret doctrine is: 'One should not beg'. It is as if, having begged and not having received (anything), one should sit down saying 'I shall not eat (anything) that is given from here'. Those very ones who previously refused now invite him. This is the law for one who begs not. But those who invite him are the givers of food (saying) 'Let us give to you'.
II-3. Now, next, the procuring of the highest treasure.
If one should covet the highest treasure, either on the night of a full moon or on the night of a new moon or during the bright half of the moon under an auspicious constellation – at one of these periods – having built up a fire, having swept around, having shown the sacred grass, having sprinkled around, having bent the right knee, with a spoon or with a wooden bowl, or with a metal cup, he offers oblations of melted butter (with the words);
The divinity named speech is a procurer.

May it procure this thing for me from so and so. To it hail !
The divinity named vital Breath is a procurer.
May it procure this thing for me from so and so. To it hail !
The divinity named eye is a procurer. May it procure this thing for me from so and so.
To it hail !
The divinity named ear is a procurer. May it procure this thing for me from so and so.
To it hail !
The divinity named mind is a procurer. May it procure this thing for me from so and so.
To it hail !
The divinity named intelligence is a procurer. May it procure this thing for me from so and so. To it hail !

Then having inhaled the smell of the smoke, having rubbed his limbs over with the ointment of melted butter, silently he should go forth, declare his object or send a messenger. He obtains here indeed.

II-4. Now next the longing to be realized with the divine powers.

If one should desire to become beloved of a man or of a woman or of men or of women, at one of these same points of time, having built up a fire, he offers in exactly the same manner, oblations of melted butter, saying I 'Your speech I sacrifice in me, you so and so; Hail !
Your vital Breath I sacrifice in me, you so and so; Hail !
Your eye I sacrifice in me, you so and so; Hail !
Your ear I sacrifice in me, you so and so; Hail !
Your mind I sacrifice in me, you so and so; Hail !
Your intelligence I sacrifice in me, you so and so; Hail !

Then having inhaled the smell of the smoke, having rubbed his limbs over with a smearing of the melted butter, silently he should go forth and desire to approach and touch or he may simply stand and converse from windward. He becomes beloved indeed.

The longing for him indeed.

II-5. Now, next, self-restraint according to Pratardana or the Inner Agnihotra as they call it. Verily as long as a person is peaking, he is not able to breathe. Then he is sacrificing vital breath in speech. As long, verily, as a person is breathing, he is not able to speak. Then he is sacrificing speech in breath. These two are unending immortal oblations. Waking or sleeping, one is continuously, uninterruptedly making them. Now whatever other oblations there are, they have an end, for they consist of works. Knowing this very thing, verily, the ancients did not offer the Agnihotra sacrifice.

II-6. Now, what is Brahman ! The Uktha (Recitation) is Brahman (sacred word) – Thus indeed was Sushkabhangara wont to say. One should meditate on it as the Rig (the hymn of praise); Unto him indeed all beings sing praise for his greatness. One should meditate on it as the Yajus (the sacrificial formula); Unto him indeed are all beings united for his greatness. One should meditate on it as the Saman (chant); Unto him indeed all beings bow down for his greatness. One should meditate on it as Sri (beauty). One should meditate on it as Yasas (glory); One should meditate on it as Tejas (splendour). As this (Uktha) is the most beautiful, the most glorious, the most splendid among the invocations of praise (Shastras), even so is he who knows this the most beautiful, the most glorious, the most splendid among all beings.

So the Adhvaryu priest prepares this self which is related to the sacrifice and which consists of work. In it he weaves what consists of the Yajus. In what consists of the Yajus, the Hotir priest weaves what consists of the Rig. In what consists of the Rig the Udgatir priest weaves what consists of the Saman. This is the self of all the three-fold knowledge. And thus he who knows this becomes the self of Indra.

II-7. The all-conquering Kausitaki indeed was wont to worship the rising sun, having performed the investiture with the sacred thread, having fetched water, having thrice sprinkled the water vessel saying, ' You are a deliverer; take my sin away'. In the same way he was (wont to worship the sun) when it was in the mind-heaven saying, 'You are the high deliverer, take my sin away !' In the same way he was (wont to worship the sun) when it was setting saying. ‘You are the full deliverer; take my sin fully away’. Whatever sin he committed by day or by night that it takes away.

Likewise also he who knows this worships the sun in the same manner. Whatever sin one commits by day or by night it takes away fully.

II-8. Now, month by month at the time of the new moon when it comes round one should, in the same way, worship the moon as it appears in the west or throw two blades of grass towards it saying:

That heart of mind, of fair outlines
Which in the sky in moon doth rest,
I think I am knower of that,
May I not weep for children’s ill.

Indeed his children do not pre-decease him. Thus is it with one to whom a son has been born.

Now in the case of one to whom a son has not been born. ‘Increase. May (vigour) enter thee. May milk and food gather in thee, may that which the Adityas gladden.’ Having muttered these three ‘me, verses, he says: Do not increase by our vital breath, by our offspring, by our cattle. He who hates us and him whom we hate, increase by his breath, by his offspring, by his cattle. I turn myself with Indra’s turn; I turn myself along with the turn of the sun’. Thus he turns himself towards the right arm.

II-9. Thus on the night of the full moon one should worship in the same way the moon as it appears in the east saying: ‘You are the far shining King Soma, the five-mouthed, the Lord of creation. The Brahmana is one mouth of you. With that mouth you eat the Kings. With that mouth make me an eater of food. The King is one mouth of you. With that mouth you eat the people. With that mouth make me an eater of food. The hawk is one mouth of you. With that mouth you eat birds. With that mouth make me an eater of food. Fire is one mouth of you. With that mouth you eat this world. With that mouth make me an eater of food. In you is a fifth mouth. With that mouth you eat all beings. With that mouth make me an eater of food.’

II-10. Waste not away with our vital breath, our offspring, or cattle. He who hates us and him whom we hate – waste away with his vital breath, his offspring, his cattle.

Thus I turn myself with the turn of the gods; I turn myself with the turn of the sun. Afterwards, he turns himself towards the right arm.

Now, when about to lie down with a wife one should touch her heart and say:

That which in thy heart, O fair one, is placed-within Prajapati.
Therewith, O Queen of Immortality, may you not come on children’s ill.

Her children do not then pre-decease her.

II-11. Now, when one has been away, on returning, he should kiss his son’s head and say: From every limb of mine are you born. ‘From my heart are you born; O son, you are indeed myself. May you live a hundred autumns long ! So and so, he takes his name. ‘Become a stone ! Become an axe. Become unconquerable gold. A brilliance, son, indeed you are, so live a hundred autumns long !’ So and so, he takes his name.

Then he embraces him saying, ‘Wherewith Prajapati embraced his creatures for their welfare, therewith I embrace you, so and so.

Then he mutters in his right ear: ‘Confer on him, O Maghavan, O Onrusher’ and in his left (ear), ‘O Indra, grant most excellent possessions. Do not cut off (the line of our race). Be not afraid; live a hundred autumns of life. Son I kiss your head with your name’. Thrice he should kiss his head. ‘I make a lowing over you with a lowing of cows’. Thrice he should make a lowing over his head.

II-12. Now, next, the dying around of the gods.

This Brahman verily shines when the fire blazes; likewise it dies when it blazes not. Its brilliance goes to the sun; its vital breath to the wind. This Brahman verily shines when the sun is seen; likewise it dies when it is not seen. Its brilliance goes to the moon; its vital breath to the wind. This Brahman verily shines forth when the lightning flashes; likewise it dies when it flashes not. Its brilliance goes to the regions of space; its vital breath to the wind. All these divinities, verily, having entered into the wind, perish not when they die in the wind. There from, indeed, they come forth again. Thus with reference to the divinities.

II-13. Now, with reference to the Self.

This Brahman, verily, shines forth when one speaks with speech; likewise this dies when one speaks not. Its brilliance goes to the eye; its vital breath to the vital breath. This Brahman verily shines when one sees with the eye; likewise this dies when one sees not. Its brilliance goes to the ear; its vital breath to the vital breath. This Brahman verily shines when one hears with the ear; likewise this dies when one hears not. Its brilliance goes to the mind; is vital breath to the vital breath. This Brahman, verily, shines when one thinks with the mind; likewise it dies wen one thinks not. Its brilliance goes to the vital breath; its vital breath to the vital breath. All these divinities, verily, have entered into the vital breath perish not when they did in the vital breath. Therefrom, indeed, they come forth again. So, verily, indeed, if upon one who knows this, both the mountains, the southern and the northern, should roll themselves forth seeking to crush him, they would not crush him. But those who hate him and those whom he himself hates – all these die around him.

II-14. Now, next, the assumption of superior excellence.

All these divinities, verily, disputing among themselves in regard to self-superiority went forth from this body. Not breathing, it lay dry like a piece of wood. Then speech entered into it. It just lay speaking with speech. Then the eye entered into it; it just lay speaking with speech, seeing with the eye. Then the ear entered into it; it just lay speaking with speech, seeing with the eye, hearing with the ear. Then the mind entered into it; it just lay speaking with speech, seeing with the eye, hearing with the ear, thinking with the mind. Then the vital breath entered into it and then, indeed, it at once arose. All these divinities, having verily recognised to superior excellence of the vital breath, having comprehended the vital breath alone as the self of intelligence, went forth from this body, all together. They having entered into the wind, having the nature of space went to the heavenly world. Likewise also indeed he who knows this, having recognised the superior excellence of the vital breath, having comprehended the vital breath alone as the self of intelligence, goes out of the body with all these. Having entered into the wind, having the nature of space, he goes to heaven. He goes there where these gods are. Having reached that, he who knows this becomes immortal as the gods are immortal.

II-15. Now, next, the father-and-son ceremony or the transmission, as they call it.

A father, about to depart, calls his son. Having strewn the house with new grass, having built up the fire, having placed near it a vessel of water with a jug, himself covered with a fresh garment the father remains lying. Having come, the son lies down on top touching organs with organs. Or (the father) may transmit to him seated face to face. Then he delivers over to him (thus):

Father: My speech in you I would place.
Son: I take your speech in me.
Father: My breath in you I would place.
Son: I take your breath in me.
Father: My eye in you I would place.
Son: I take your eye in me.
Father: My ear in you I would place.
Son: I take your ear in me.
Father: My tastes of food in you I would place.
Son: I take your tastes of food in me.
Father: My deeds in you I would place.
Son: I take your deeds in me.
Father: My pleasure and pain in you I would place.
Son: I take your pleasure and pain in me.
Father: My bliss, delight, procreation in you I would place.
Son: I take your bliss, delight and procreation in me.

Father: My movement in you I would place.
Son: I take your movement in me.
Father: My mind in you I would place.
Son: I take your mind in me.
Father: My intelligence in you I would place.
Son: I take your intelligence in me.
If, however, he should be unable to speak much, let the father say summarily, ‘My vital breaths in you I would place’ and the son (reply) ‘You vital breaths I take in me’.
Then turning to the right he goes towards the east. The father calls out after him: ‘My glory, sacred lusture and fame delight in you’. Then the other looks over his left shoulder. Having hid (his face) with his hand or having covered (it) with the edge of his garment, he says: ‘May you obtain heavenly worlds and all desires’. If the father should become well he should dwell under the lordship of his son; or, he should wander (as a mendicant). If, however, he should die let them perform obsequies as they should be performed.

III-1. Pratardana, the son of Divodasa, by means of fighting and virility, verily reached the beloved abode of Indra. To him then Indra Said: Pratardana, choose a boon.
Then said Pratardana: Do you yourself choose that boon for me which you deem most beneficent for man. To him then Indra said: A superior verily chooses not for an inferior. Do you yourself choose. ‘No boon verily then is it to me’ said Pratardana. But Indra did not depart from the truth, for Indra is truth. To him then Indra said: ‘Understand me only. This indeed I deem most beneficent to man, namely that one should understand me. I slew the three-headed Tvastir; I delivered the Arunmukhas, the ascetics, to the wolves. Transgressing many compacts I killed the people of Prahlada in the sky, the Paulomas in the atmosphere, the Kalakanjas on the earth. Of me, such as I was then, not a single hair was injured. So he knows me thus – by no deed whatever of his is his world injured, not by stealing, not by killing an embryo, not by the murder of his mother, not by the murder of his father. If he has done any evil, the dark colour departs not from his face.
III-2. Then he (Indra) said: I am the Spirit of the vital breath, the intelligent Self. As such, worship me as life, as immortality. Life is the vital breath: the vital breath is life. For as long as the vital breath remains in the body so long is there life. For indeed with the vital breath one obtains immortality in this world; with intelligence, true conception. So he who worships me as life, as immortality, reaches the full term of life in this world; he obtains immortality and indestructibility in the heavenly world.
Now, on this point some say: The vital breaths, verily, go into a unity: (otherwise) one would not be able at once to make known a name by speech, a form by the eye, a sound by ear, a thought by the mind. The vital breaths, as a unity, verily, cause to know all things here, one by one. All the vital breaths speak along with speech when it speaks. All the vital breaths see along with the eye when it sees. All the vital breaths hear along with the ear when it hears. All the vital breaths think along with the mind when it thinks. All the vital breaths breathe along with the breath when it breathes.
‘That is indeed so’, said Indra. There is however a superior excellence among the vital breaths.
III-3. One lives with speech gone, for we see the dumb.
One lives with eye gone, for we see the blind.
One lives with ear gone, for we see the deaf.
One lives with mind gone, for we see the childish.
One lives with arms cut off; One lives with legs cut off; for thus we see.
But now it is the vital breath, even the self of intelligence, that seizes hold of this body and raises it up. This, therefore, one should worship as the Uktha. This is the all-obtaining in the vital breath. As for the vital breath, verily, that is intelligence; as for the intelligence, verily that is vital breath. This is the view thereof, this is the understanding thereof.
When a person is so asleep that he sees no dream whatever, then he becomes one with that vital breath.

Then speech together with all names goes to it; the eye together with all forms goes to it; the ear together with all sounds goes to it; the mind together with all thoughts goes to it. When he awakes, as from a blazing fire sparks would fly in all directions, even so from this self the vital breaths proceed to their respective stations; from the vital breaths, the gods (the senses); from the gods, the worlds. This same vital breath, the self of intelligence, seizes hold of the body and raises it up. This therefore one should worship as the Uktha. This is the all-obtaining in the vital breath.

As for the vital breath, verily that is the Self as the intelligence; as for the intelligence, that is the vital breath. This is the proof of it, the understanding of it.

When a weak person is about to die, comes to such weakness that he falls into a stupor, they say of him, ‘His thoughts have departed; he hears not; he speaks not with speech; he thinks not’. Thus he becomes one with the vital breath alone. Then, speech together with all names goes to it; the eye together with all forms goes to it; the ear together with all sounds goes to it; the mind together with all thoughts goes to it.

When he departs from his body, he departs together with all these. When he awakens, as from a blazing fire sparks would fly in all directions, even so from this Self the vital breaths proceed to their respective stations; from the vital breaths the gods; from the gods the worlds.

III-4. When he departs from the body, speech pours all names into him; by speech he obtains all names. Vital breath pours all odours into him; with breath he obtains all odours. The eye pours all forms into him; with the eye he obtains all forms. The ear pours all sounds into him; with the ear he obtains all sounds. The mind pours all thoughts into him. With the mind he obtains all thoughts. This is the all-obtaining in the vital breath.

As for the vital breath, verily that is the intelligence. As for the intelligence, verily that is the vital breath; for, together, these two dwell in this body; together the two depart. Now, then, we will explain how all beings become one with this intelligence.

III-5. Speech is one portion taken out of it. Name is its externally correlated object element. Breath is one portion taken out of it. Odour is its externally correlated object element. The eye is one portion taken out of it. Form is its externally correlated object element. The ear is one portion taken out of it. Sound is its externally correlated object element. The tongue is one portion taken out of it. Taste of food is its externally correlated object element. The two hands are one portion taken out of it. Work is their externally correlated object element. The body is one portion taken out of it. Pleasure and pain is its externally correlated object element. The generative organ is one portion taken out of it. Bliss, delight and procreation are its externally correlated object element. The two feet are one portion taken out of it. Goings are their externally correlated object element. The mind is one portion taken out of it. Thoughts and desires are its externally correlated object element.

III-6. With speech, mounted on by intelligence, one obtains all names.

With the vital breath, mounted on by intelligence, one obtains all odours.

With the eye, mounted on by intelligence, one obtains all forms.

With the ear, mounted on by intelligence, one obtains all sounds.

With the tongue, mounted on by intelligence, one obtains all tastes.

With the hands, mounted on by intelligence, one obtains all works.

With the body, mounted on by intelligence, one obtains pleasure and pain.

With the generative organ, mounted on by intelligence, one obtains bliss, delight and procreation.

With the feet, mounted on by intelligence, one obtains all goings.

With the mind, mounted on by intelligence, one obtains all thoughts, what is to be understood by thought and desire.

III-7. For verily without intelligence speech would not make any name whatsoever known.

‘My mind was elsewhere’ one says, ‘I did not cognise that name’.

For verily without intelligence breath would not make any odour whatsoever known.

‘My mind was elsewhere’ one says, ‘I did not cognise that odour’.

For verily without intelligence the eye would not make any form whatsoever known.
‘My mind was elsewhere’ one says, ‘I did not cognise that form’.
For verily without intelligence the ear would not make any sound whatsoever known.
‘My mind was elsewhere’ one says, ‘I did not cognise the sound’.
For verily without intelligence the tongue would not make any taste of food whatsoever known. ‘My mind was elsewhere’ one says, ‘I did not cognise that taste of food’.
For verily without intelligence the two hands would not make any action whatsoever known. ‘My mind was elsewhere’ one says, ‘I did not cognise that action’.
For verily without intelligence the body would not make known any pleasure or pain whatsoever. ‘My mind was elsewhere’ one says, ‘I did not cognise that pleasure and pain’.
For verily without intelligence the generative organ would not make known any bliss, delight and procreation whatsoever. ‘My mind was elsewhere’ one says, ‘I did not cognise that bliss, delight and procreation’.
For verily without intelligence the two feet would not make known any going whatsoever. ‘My mind was elsewhere’ one says, ‘I did not cognise that going’.
For verily without intelligence no thought whatever would be effected, nothing cognisable would be cognized.
III-8. One has to win the pure knowledge of the unity of Brahman and Atman.
Speech is not what one should seek to know; one should know the speaker.
Smell is not what one should seek to know; one should know the smeller.
Form is not what one should seek to know; one should know the seer.
Sound is not what one should seek to know; one should know the hearer.
Taste of food is not what one should seek to know; one should know the knower of the taste of food.
Deed is not what one should seek to know; one should know the doer.
Pleasure and pain are not what one should seek to know; one should know the discerner of pleasure and pain.
Bliss, delight and procreation are not what one should seek to know; one should know the discerner of bliss, delight and procreation.
Going is not what one should seek to know; one should know the goer.
Mind is not what one should seek to know; one should know the thinker.
These ten essential elements, verily, are with reference to intelligence. These ten intelligential elements are with reference to existence. Verily if there were no elements of existence, there would be no elements of intelligence. Verily if there were no elements of intelligence, there would be no elements of existence. Truly from either alone, no form whatever would be possible.
And this (the Self of intelligence) is not diverse. But as of a chariot, the felly is fixed on the spokes and the spokes are fixed on the hub, even so these elements of existence are fixed on the elements of intelligence; the elements of intelligence are fixed on the vital breath.
This vital breath, truly, is the Self of intelligence: (it is) bliss, ageless, immortal. He does not become greater with good action nor indeed lesser with bad action. This one truly indeed causes him whom he wishes to lead up from this world to perform good action. This one also indeed causes him whom he wishes to lead downwards to perform bad action. He is the protector of the world; he is the sovereign of the world; he is the Lord of all. ‘He is myself’ – this one should know. ‘He is my Self’ – This one should know.

IV-1. Now then verily there was Gargya Balaki, a famed Vedic scholar. He dwelt among the Ushinaras, the Satvans and the Matsyas, among the Kurus and the Panchalas, among the Kashis and the Videhas. Having come to Ajatasatru of Kashi, he said, ‘Let me declare Brahman to you’. To him then Ajatasatru said: ‘A thousand (cows) we give to you’. At such a word as this, verily indeed people would run together, crying ‘A Janaka ! A Janaka !’

IV-2. In the sun the great, in the moon the food, in the lightning truth, in thunder sound, in wind Indra Vaikuntha, in space the plenum, in fire the Vanquisher, in water brilliance – thus with reference to the divinities. Now, with reference to the self; in the mirror the reflection; in the shadow the double, in the echo life, in sound death, in sleep Yama (the Lord of Death), in the body Prajapati, in the right eye speech, in the left eye truth.

IV-3. Then said Balaki: Him who is this person in the sun, on him I indeed meditate. To him Ajatasatru said: Make me not to converse on him ! As the great, the white-robed, the Supreme, the head of all beings – thus verily do I meditate on him. He who meditates on him thus becomes indeed the supreme, the head of all beings.

IV-4. Then said Balaki: 'him who is the person in the moon, on him indeed do I meditate'. To him then Ajatasatru said: Make me not to converse on him ! I meditate on him asking Soma, as the self of food. He who meditates on him thus becomes indeed the self of food.

IV-5. Then said Balaki: 'I meditate on the person, indeed, who is the person in the lightning'. To him then Ajatasatru said: Make me not to converse on him ! I meditate on him as the self of truth. He who meditates on him thus becomes indeed the self of truth (of brilliance).

IV-6. Then said Balaki: I meditate on the person in the Thunder'. To him then Ajatasatru said: Make me not to converse on him ! I meditate on him as the self of sound. He who meditates on him thus becomes indeed the self of sound.

IV-7. Then said Balaki: I meditate on the person in wind'. To him then Ajatasatru said: Make me not to converse on him ! I meditate on him as Indra Vaikuntha or as the unconquered army. He who meditates on him thus becomes indeed the triumphant, the unconquerable, a conqueror of adversaries.

IV-8. Then said Balaki: I meditate on the person in space'. To him then Ajatasatru said: Make me not to converse on him ! I meditate on him as the full moon-active Brahman. He who meditates on him thus becomes filled with offspring, cattle, fame, the radiance of sanctity and the heavenly world, he reaches the full term of life.

IV-9. Then said Balaki: I meditate on the person in fire'. To him then Ajatasatru said: Make me not to converse on him ! I meditate on him as the Vanquisher. He who meditates on him thus become verily a vanquisher of others.

IV-10. Then said Balaki: I meditate on the person in water'. To him then Ajatasatru said: Make me not to converse on him ! I meditate on him as the Self of Brilliance of name. Thus with reference to the divinities..

IV-11. Now, with reference to self.

Then said Balaki: I meditate indeed on the person in the mirror'. To him Ajatasatru said: Make me not to converse on him ! I meditate on him as (the reflected) likeness. He, then, who meditates on him thus, a very likeness of him is born in his offspring, not an unlikeness.

IV-12. Then said Balaki: I meditate indeed on the person in the shadow'. To him Ajatasatru said: Make me not to converse on him ! I meditate on him as the inseparable Double. He, then, who meditates on him thus obtains from his second and becomes possessed of his double.

IV-13. Then said Balaki: I meditate indeed on the person in the echo'. To him Ajatasatru said: Make me not to converse on him ! I meditate on him as life. He, then, who meditates on him thus passes not into unconsciousness before his time.

IV-14. Then said Balaki: I meditate indeed on the person in sound'. To him Ajatasatru said: Make me not to converse on him ! I meditate on him as Death. He, then, who meditates on him thus does not die before his time.

IV-15. Then said Balaki: I meditate indeed on the person who, while asleep, moves about in dream'. To him Ajatasatru said: Make me not to converse on him ! I meditate on him as King Yama ! He, then, who meditates on him thus, to his supremacy everything here is subdued.

IV-16. Then said Balaki: I meditate on the person who is in this body'. To him Ajatasatru said: Make me not to converse on him ! I meditate on him as Prajapati. He then who meditates on him thus is augmented with offspring, cattle, fame, the lustre of sanctity, the heavenly world; he reaches the full term of life.

IV-17. Then said Balaki: I meditate on the person in the right eye'. To him Ajatasatru said: Make me not to converse on him ! I meditate on him as the self of speech, the self of fire, the self of light. He then who meditates on him thus becomes the self of all these.

IV-18. Then said Balaki: I meditate on the person in the left eye'. To him Ajatasatru said: Make me not to converse on him ! I meditate on him as the self of truth, the self of lightning, the self of brightness. He then who meditates on him thus becomes the self of all these.

IV-19. Thereupon Balaki was silent. To him then Ajatasatru said: So much only Balaki ? 'So much only' replied Balaki. To him, then, Ajatasatru said: In vain, indeed, did you make to converse saying 'Let me declare Brahman to you'. He, indeed. Balaki, who is the maker of these persons, of whom verily this is the work, he alone is to be known.

Thereupon Balaki, fuel in hand, approached saying, 'Receive me as a pupil'. To him then Ajatasatru said: 'This I deem a form (of conduct) contrary to nature that a Kshatriya should receive a Brahmana as pupil. (But come). I shall make you understand'. Then taking him by the hand, he went forth. The two then came upon a person asleep. The Ajatasatru called him (saying) 'O Great, White-robed King, Soma !' But he just lay silent. Then he pushed him with a stick. He got up at once. To him then Ajatasatru said: Where in this case, O Balaki, has this person lain ? What has become of him here ? Whence has he returned here ?

Thereupon Balaki understood not. To him then Ajatasatru said: Where in this case, O Balaki has this person lain, what has become of him here, whence he has returned here as I asked is the arteries of a person (of the heart) called Hita (the beneficent). From the heart they spread forth to the pericardium. Now they are as minute as a hair divided a thousand-fold. They consist of a minute essence, reddish-brown, white, black, yellow and red. In these one remains while asleep; he sees no dream whatsoever.

IV-20. Then he becomes unitary in this vital breath. Then speech together with all names goes to it; the eye together with all forms goes to it; the ear together with all sounds goes to it; the mind together with all thoughts goes to it.

When he awakes, as from a blazing fire sparks proceed in all directions, even so from this Self the vital breaths proceed to their respective stations; from the vital breaths, the gods (the sense faculties); from the sense faculties the worlds. This very vital breath, even this Self of intelligence, has entered this bodily self up to the hair and the fingernail. Just as a razor might be hidden in a razor-case or as fire in the fireplace, even so this self of intelligence has entered this bodily self upto the very hairs and nails. On that self these other selves depend as upon a chief his own (men) or as his own (men) are of service to a chief, even so these other selves are of service to that self of (intelligence). Verily as long as Indra did not understand this Self, so long the Asuras overcame him. When he understood this, striking down and conquering the Asuras, he attained pre-eminence among all gods and all beings, sovereignty and overlordship.

Likewise also he who knows this, striking off all evils, attains pre-eminence, sovereignty and overlordship over all beings – he who knows this, yea, he who knows this.

Om ! May my speech be based on (i.e. accord with) the mind;
May my mind be based on speech.
O Self-effulgent One, reveal Thyself to me.
May you both (speech and mind) be the carriers of the Veda to me.
May not all that I have heard depart from me.
I shall join together (i.e. obliterate the difference of) day
And night through this study.
I shall utter what is verbally true;
I shall utter what is mentally true.

May that (Brahman) protect me;
May That protect the speaker (i.e. the teacher), may That protect me;
May that protect the speaker – may That protect the speaker.
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

Here ends the Kaushitaki-Brahmana Upanishad, as contained in the Rig-Veda.

Brihad Jabala Upanishad

Translated by P. R. Ramachander
Published by celextel.org

Om ! O Devas, may we hear with our ears what is auspicious;
May we see with our eyes what is auspicious, O ye worthy of worship !
May we enjoy the term of life allotted by the Devas,
Praising them with our body and limbs steady !
May the glorious Indra bless us !
May the all-knowing Sun bless us !
May Garuda, the thunderbolt for evil, bless us !
May Brihaspati grant us well-being !
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

First Brahmana

Busunda approached Kalagni Rudra (the fire and death like Rudra) and asked him, “Please tell me about the greatness of Vibhoothi (Sacred ash - Vibhoothi is generally prepared by burning cow dung at auspicious times. The Vibhoothi of Pazhani temple is prepared by burning cactus plants). Kalagni Rudra replied, “What is there to tell?”. Then Busunda asked, “Please tell me the importance of wearing Vibhoothi and Rudraksha’. Kalagni Rudra replied, “This has already been related along with phala sruthi (resultant effect) by sage Paippalada. There is nothing more to be told more than what he has said”. Then Busunda asked, “Tell me about the route to salvation as told in the great Jabala (Brihat Jabala)”. Kalagni Rudra agreed and started teaching. 1

From the Sadhyojatha face of Lord Shiva (he has five faces), the earth was born. From it was born the Nivruthi. From that was born the golden coloured celestial cow called Nanda. From the dung of Nanda came Vibhoothi. 2

Water was produced from the face of Vama Deva. From that, the power called Prathishtaa was produced. From that the black cow called Bhadra was produced. From its dung was produced Bhasitha (another name for Vibhoothi). 3

Fire was produced from the face of Aghora. From that was produced the power of knowledge. From that was produced the red cow called Surabhi. From its dung was produced Bhasma (literally ash but another name for Vibhoothi). 4

Wind was produced from the face of Thath Purusha. From it was produced the power of peace. From it was produced the white cow called Susheela. From its dung was produced Kshara (again another name for ash). 5

Ether (sky) was produced from the face of Eeshana. From it was produced the power of Sandhyatheetha (one who is beyond dawn and dusk). From it was produced the multi coloured cow called Sumana. From its dung was produced Raksha (literally meaning shield). 6

Vibhoothi, Bhasitham, Bhasmam, Ksharam and Raksha are five different names of the holy ash. All these are causal names. Vibhoothi - because it gives rise to plenty of wealth, Bhasmam - because it eats away all sins, Bhasitha - because it makes materials glitter (the potash is a cleaning agent of all metals), Kshara - because it protects from dangers and Raksha - because it acts like a shield in case of fears of ghosts, devils, Pisacha, Brahma Rakshas, epilepsy and diseases which are in-born. 7

Second Brahmana

Then Busunda approached Kalagni Rudra and asked him about the Bhasmam (ash) snana (bathing) procedure which involves the fire and the moon. ”Similar to the fact that 'fire' takes several forms depending on the form of the object, 'ash' which is like the soul for all objects, assumes the form according to the shape of the being and also beyond it. Fire is told as becoming the world of fire and moon. Fire is very hot and is terrible. It is cruel. The power of moon is nectar like. Even though it has the basis in nectar, it also is the hot aspect of knowledge. Among the big and tiny things, it is the only one which is nectar like in taste and light and also very hot”, he told. 1

“The shining aspect of strength is of two types - the sun aspect and the fire aspect. Similarly the nectar like strength also is full of light and heat”, he told. 2

Light resides in aspects like lightning. Sweetness pervades in tastes of extracts. And the average world works within light and taste. 3

Nectar is a part of fire. Due to nectar, the fire grows. That is why, the world which is of the form of fire and moon, is like the fire made with the fire-offering (havis-offering). 4

The moon power is above .The fire power is down below. It is because that they join together that this world is functioning continuously. 5

[Mantras 6-8 are not available.]

That Shakthi (power, strong effect, the female principle) which rises above is Shiva. That Shiva which rises above is Shakthi. There is nothing in this world which is not affected by Shiva and Shakthi. 9

The world which has been burnt several times by fire, becomes pervasive with ash (Bhasma). This is the strength of the fire. In that strength, ash becomes an integral part. 10

Thus he who understands the strength of ash and does the ash bathing ritual using mantras, “agnireethi etc”, burns all his sins and attains salvation. 11

[Mantras 12 & 13 are not available.]

For winning over death , the bath of nectar is recommended. Where is the question of death for one who has been touched by nectar of Shiva and Shakthi? 14

The one who knows this holy secret method, would purify moon and fire and will not take birth again. 15

The one whose body is burnt by the fire of Shiva and made wet by the nectar of moon and entering the path of yoga would become eligible for deathless state. 16

Third Brahmana

Now the four fold method of preparing Bhasma (holy ash) is being narrated. First is Anukalpam, second Upakalpam, third upopakalpam and fourth is Akalpam.

Anukalpam is made by use of Viraja homa manthras in Agnihothra (collecting ash from the pit of fire sacrifice). Collecting dried cow dung lying in the forest and preparing it as per the method suggested in Kalpam is upakalpam. Collecting the dried cow dung, powdering it, making it in to balls after mixing it in cow’s urine and preparing it as per method suggested in kalpam is upopakalpam. What one gets in temples of Shiva is akalpam. This is equivalent to one hundred kalpams. All Basma prepared by any of these four methods leads one to salvation, said Bhagawan Kalagni Rudra.

Fourth Brahmana

Afterwards Busunda enquired with Bhagawan Kalagni Rudra about wearing Vibhuthi in three lines. What he said was:

On the forehead, you have to apply with the mantra, “Brahmane Namah! (Salutations to Brahma)”.

On the chest, you have to apply with the mantra, “Havyavahanaya Namah! (Salutations to he who rides the horse)”.

On the stomach, you have to apply with the mantra, “Skandaya Namah! (Salutations to Subrahmanya)”.

On the neck, you have to apply with the mantra, “Vishnave Namaj! (Salutations to Lord Vishnu)”.

In the middle, you have to apply with the mantra, “Prapanchanaya Namah! (Salutations to him who pervades in the entire world)”.

On the wrists, you have to apply with the mantra, “Vasubhyo Namah! (salutations to him who is like nectar)”.

On the back, you have to apply with the mantra, “Haraye Namah! (Salutations to Lord Hari)”.

On the top, you have to apply with the mantra, “Shambhave Namag! (Salutations to Lord Shiva)”.

On the head, you have to apply with the mantra, “Paramathmane Namah! (Salutations to the great soul which is in all beings)”.

In each of these places, you have to apply in a set of three lines. When we are wearing Vibhuthi on the forehead, meditate on the great Lord who has three eyes, who is the basis of three qualities and who makes everything visible in sets as “Namah Shivaya!”. Apply Vibhuthi chanting “Pithrubhyo Namah!” below the forearm. Above that apply chanting “Eeshanabhyo Namah!” and on sides chanting “Eeshabhya Namah!” and on the forearms chanting “Swachabhyam Namah!” and on back sides chanting “Bheemaya Namah!”. On both flanks of the belly put Vibhuthi chanting “Shivaya Namah!” and on the head chanting “Neela kantaya Sarvathmane Namah!”. This would remove the effects of sins done in the previous births.

Fifth Brahmana

Those who dishonor the three rows of Vibhuthi dishonor Lord Shiva himself. Those who wear it with devotion, wear Lord Shiva himself. Similar to a village without Lord Shiva’s temple is like a desert, those who do not wear Vibhuthi on their forehead, have a deserted forehead. A life without worship of Lord Shiva is a deserted life. An education where Lord Shiva is not involved is a useless education. The greatest strength of the fire of Rudra is the holy ash. So anyone wearing the holy ash always is forever strong. The holy ash which is born out of fire, burns off the sins of all Bhasma nishtas. Bhasma nishta is one who wears holy ash and possesses clean habits.

Sixth Brahmana

During the marriage of Maharishi Gauthama, all devas became passionate in their minds on seeing Ahalya. Because of that, they lost their knowledge and approached Sage Durvasa and asked him about it. He promised them that he would help them get rid of the sin committed by them because of this and told them, “Once upon a time by giving the holy ash after chanting the Rudra mantra one hundred times, even sins like Brahma hathi (sin got by killing a brahmana) have been washed off”. After this he gave them the very blessed holy ash. He also told them, “because you have heard my words, you would become more splendorous than before”.

It is said that this holy ash can give rise to all sorts of wealth. In front of it are Vasus, on its right are Rudras, on its back are Adhithyas (suns), on its left are Viswa Devas, in the centre are Brahma, Vishnu anid Shiva, and on its sides are the Sun and the Moon. The Rig Veda mantra tells about it (holy ash) as follows,” What is the use of Vedas to a person who does not understand that thing, in whose ether like perennial form lives all devas and the worlds? Any one who understands that great matter are the people who have attained that which should be attained.”

Seventh Brahmana

The king of Videha approached the sage Yagnavalkya and asked, ”Oh, God like sage, please explain to me the way of wearing the holy ash”. Yagnavalkya replied, ”Take Vibhuthi using the five brahma mantras starting with “sathyojatham”, chant “agnirithio Basma (ash is fire)” apply using the mantra starting with “manasthoke”. Mix it with water using mantra “triyayusham” and then apply it on head, forehead, chest, and shoulders chanting the mantra “trayambakam”. If this is followed one becomes pure and suitable for getting salvation. He would get the same effect as chanting Rudra, one hundred times. This is called Bhasma Jyothi.”

He continued, “the great sages like Samvarthaka, Aarooni, Swethakethu, Durvasa, Rupu, Nidhaga, Bharatha, Dathathreya, Raivathaka, Busunda etc got freed by wearing Vibhuthi.”

Sanathkumara approached Bhagawan Kalagni Rudra and asked him, “Bhagawan, kindly explain me the method of wearing Rudraksha.” What he told him was, “Rudraksha became famous by that name because initially, it was produced from the eyes of Rudra. During the time of destruction and after the act of destruction, when Rudra closed his eye of destruction, Rudraksha was produced from that eye. That is the Rudraksha property of Rudraksha. Just by touching and wearing this Rudraksha, one gets the same effect of giving in charity one thousand cows.”

Eighth Brahmana

He who reads this Brihat Jabala Upanishad daily, would attain the purity blessed by Agni (fire God), Vayu (wind god), Surya (sun), Chandra (moon), Brahma, Vishnu and Rudra. The ones who chant Brihat Jabala Upanishad would attain that world where the Sun does not dry, where wind does not blow, where moon does not shine, where stars do not twinkle, where fire does not burn, where Yama (God of death) does not enter, where there are no sorrows, which is full of peace and pure and unalloyed happiness, which is praised by Gods like Brahma, which is meditated upon by great Yogis and from where great Yogis do not return after reaching it. This Upanishad ends with the blessing ”Om Sathya!”(long live the truth).

Om ! O Devas, may we hear with our ears what is auspicious;
May we see with our eyes what is auspicious, O ye worthy of worship !
May we enjoy the term of life allotted by the Devas,
Praising them with our body and limbs steady !
May the glorious Indra bless us !
May the all-knowing Sun bless us !
May Garuda, the thunderbolt for evil, bless us !
May Brihaspati grant us well-being !
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

Here ends the Brihad-Jabalopanishad, as contained in the Atharva-Veda.

Nrisimha Poorva Tapaniya Upanishad

Translated by P. R. Ramachander
Published by celextel.org

Om ! O Devas, may we hear with our ears what is auspicious;
May we see with our eyes what is auspicious, O ye worthy of worship !
May we enjoy the term of life allotted by the Devas,
Praising them with our body and limbs steady !
May the glorious Indra bless us !
May the all-knowing Sun bless us !
May Garuda, the thunderbolt for evil, bless us !
May Brihaspati grant us well-being !
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

The First Upanishad

Bhagawan Narasimha who is partly human and partly lion shines as Parabrahma with Rutha (discipline of the visible world) and Sathya (basic truth). He appears with two colours viz. black and golden red. His nature is to go up and he has a very terrible and fearsome stare but he is a “Sankara” doing good to people. He is called “Neela Lohitha (He who is red and black)” because his neck is black and the top of it is red. In another of his aspects he is Umapathi (husband of Uma) and Pasupathi (Lord of all beings). He holds the bow called “Pinaka” and has great luster. He is the god of all knowledge. He is god of all beings. He is the Lord of all Vedas. He is the boss of Brahma and He is praised by Yajur Veda. One should know the praise of Sama Veda of him. Those who know that will attain the deathless state.

The Second Upanishad

Devas were afraid of death, sins and family life. They approached Praja Pathi. He told them about the Narasimha Mantra which was “the King of all Mantras” written in Anushtup meter. Because of this, they won victory over death. They won over all sins and also destroyed the problems of family life. So any of those who are afraid of death, sins and family life, should get themselves taught the “Narasimha Mantra” which is called “the King of Mantras” and which is written in anushtup meter. They all would win over death and win over sin as well problems due to family life.

The King of Mantras:
[The following is a simple translation of the King of Mantras of Lord Narasimha and what follows is an explanation and justification of each description.)

My salutations to That Nrusimha,
Who is fierce,
Who is heroic,
Who is Maha Vishnu,
Who is burning,
Who has faces every where,
Who is half Lion and half Man,
Who is fearful,
Who is safe,
Who is death and deathlessness.

He is called “Ugra [fierce]” because by his power He creates, looks after, destroys and elevates without break and also attracts all devas, all beings, all bhoothas Hey Lord Narasimha, you who is being praised by me, please give me perennial happiness even when I am in this body which is not permanent. Let your soldiers kill all my enemies who are different from me. 1

He is called “Veera [heroic]” because by his power He makes all worlds, all devas, all beings and all boothas play, and allow them to take rest and also creates, helps them grow and attracts without any break these worlds, devas, beings and boothas. He is behind every action, very capable, mountain like and one who fulfills the desires of devas. 2

He is “Maha Vishnu”, because he pervades in all the worlds and makes all the world pervade, similar to the fatty gum that spreads in all meat, from this side to that and also from other side to this side. There is nothing in the world that is not him. He is pervading in all things in the world. He is the leader of all souls. Worship of souls is His worship. He exists in all the three shining things viz. Moon, Sun and fire. 3

He is called “Jwalantham [burning]”, because he makes the entire world which includes all devas, all beings and all Bhoothas shine because of his luster and also shines in them and makes them release flames. He is the one who created the world and makes it rapidly multiply. He is the one who shines because of his own luster and also makes others shine. He spreads heat throughout the world and makes the world swelter. He spreads his rays everywhere and makes them release rays. He has a personality which causes only good. He gives only that which is good and he is good. 4

He is called “Sarvatho Mukham [having faces everywhere]” because he sees everywhere without having any organs, he is able to hear every thing, he is able to go every where, he is able to attract everything, and also because he is spread everywhere and exists every where. In the beginning he was alone and he has become all these things now. Those who rule over the world came from him. In the end everything goes back and merges in him. I salute him who has faces every where. 5

Among all animals the most fear some and also most special is the lion. That is why God of the Universe took birth as Narasimha. That deathless form became one which does good to the entire world. That is why he is called “Narasimham [half man and half lion]”. That Maha Vishnu who has this fearsome form does not cause fear among his devotees. He is being worshipped and praised by them. He is the one who travels all over earth and also one who lives on the mountain top. In his form of Trivikrama, he measured all the worlds in three steps. 6

He is called "Bheeshanam [fear full]” because all the crowds of devas, men and Bhoothas and all the worlds run away fearing Him; but he is not afraid of anything. The wind blows because it is afraid of Him. The Sun rises above because he is afraid of Him. It is because of fear for Him, that the God of fire, Indra and the God of death do their work. 7

He is called “Bhadram [safe]’ because he is good things personified, because he forever shines giving good things, because he makes others shine, because he is superior and because he does very good things. Hey Devas, we have to hear with our ears about this “Bhadram”. Hey, those of you who are fit to be worshipped, we have to see with our eyes that “Bhadram”. Let us live as much as the Gods live with healthy organs and healthy bodies praising and singing Him. 8

He is called “Mruthyu-Mruthyum [death and deathlessness]” because just by mere thought of His devotees, he destroys death and untimely death to them. He is one who gives the knowledge of the soul and also one who gives strength. All devas bow before Him and praise Him. Let us satisfy Him by offering Him “Havis-food” through the fire sacrifice because even his shadow is nectar and he is the death which destroys death. 9

He is worshipped by the chanting of “Namami [I salute him]”, because he is being worshipped by all devas, all those who have forsaken his world and all those who swear by Brahmam and also because the lord of the Vedas worship him telling these words. Indra, Mithra (Sun), Aryama and all other devas exist in him. 10

I was born before this world which is pretty and orderly. I existed even before the devas. I am the central power of that which never dies. He who gives me (in my form as food for people) in charity, becomes the one who protects the soul. If given without understanding this, I who am food, eat the one who eats. I am the one who becomes all the world and destroys it. My light is like that of a sun, who standing alone gives light to all the world. This Upanishad says that one who understands this attains salvation. 11

The Third Upanishad

The devas requested Brahma to teach them the power of Anushtup Mantra Raja (The king of Chants set to anushtup meter) and also its root. Brahma told them:

This illusion (Maya) which is the power of Narasimha (which is EEm) is the one which creates everything, protects them and destroys them. Therefore you have to realize that this illusion is the power. The one who understands the power of this illusion, he crosses all sins and also attains deathlessness. He enjoys the wealth with fame. The experts in Brahmam argue among themselves whether this is short, long or extra long (Pronunciation?). One who pronounces this with short ending, will burn away all sins and would attain deathlessness. He who pronounces this in long ending, would get wealth with fame and also attain deathlessness. He who pronounces it with extra long ending would attain ethereal knowledge and also deathlessness. What follows is the explanation given by sages:

“Oh power behind EEm who is the personification of the power of illusion, please protect us. Please bless us so that we are able to cross easily in a straight forward manner this sea of birth and death. People who know you, call you also as Sreedevi, Lakshmi, Parvathy, Bhoodevi (The Goddess of Earth), Sashti Devi, Sree Vidhya and Indra Sena. Requesting you to give me long life, I submit myself to you who is the mother of all Vedas.

All the beings and things in the world were produced from the sky (Ether). All living things were made from the sky. They live in the sky. They go towards the sky and enter and disappear there. So we have to understand that the sky is the root (The root word for the sky is Ham).”

The explanation given by sages are as follows:
“That root “Ham” is the Sun God traveling in the pure sky, in “Air” in the atmosphere, in “Fire” in fire sacrifices, and exists as “Guests” in homes. That is the only one thing which is with devas and also with men. It is the truth. It is that thing which is born out of sky, water, earth, sacrificial fire and mountains. This is the great truth. The Upanishad says that “only the one who knows this knows the secret implication of the mantra”.

Fourth Upanishad

The devas approached Brahma and asked him to teach them about the branch (part) mantras of the Narasimha Mantra Raja. Brahma told them that they should know that the Pranava, Savithri, Yajur Lakshmi and Narasimha Gayathri are the four parts (Branches) of Narasimha Mantra and also that any one who knows this attains deathlessness.

1. Pranavam is nothing but “Om”

2. The Savithri Mantra which protects those who chant it is told in Yajur Veda. It has spread throughout the world. The Savithri Ashtakshara (Eight letters) consists of the two letters “Gruni”, the three letters, “Soorya” and the three letters “Aadhithya”. This is a chant which increases your stature and your wealth. Great wealth will come in search of one who knows this.

3. The Yajur Mahalakshmi Mantra is “Om Bhoor Lakshmi, Bhuvar Lakshmi, Suva Kala Karni, Thanno Lakshmi Prachodayath”. This has 24 letters. All this universe is in the form of this Gayathri. So the one who knows this Yajur Maha Lakshmi Mantra, would enjoy great wealth with lot of fame.

4. The Narasimha Gayathri is, “Om Nrusimhaya Vidhmahe Vajra Nakhaya Deemahi. Thannah Simha Prachodayath”. This is the mantra in which all the Vedas and Devas reside. The one who knows this would be the one with whom the Devas and Vedas will live forever.

The devas approached Brahma and asked him, “By chanting which Mantra, God will take great mercy on us and give us a sight of His form. Please tell us about that.” Then Brahma told them as follows:
“Om, Um, Om. Yo Vai Nirusimho Devo Bhagawan Yascha Brahma Thasmai Vo Namo Namah. Om Kram Om. Yo Vai Nrusimho Devo Bhagwan Yascha Vishnu Thasmai Vai Namo Nama. Om Veem Om. Yo Vai Nrusimho Devo Bhagwan Yascha Maheswara Thasmai Vai Namo Nama.”

[The 32 gods to whom similar mantra has to be prayed with Um-kram-Veem-Ram are Brahma, Vishnu, Maheswara Purusha, Eashwara, Saraswathi, Sree Gowri, Prakuthi, Vidhya, Omkara, Ardha mathra, Vedhaa, Panchakhya, Saptha Vyahrudaya, Loka Pala, Vasava, Rudra, Aadhithya, Ashtou Gruha, Maha

Bhootha, Kaala, Manu, Mruthyu, Yama, Kandhaka, Paraana, Soorya, Soma, Virat Purusha, and Jeeva and in the end chant “Om Ham, Om, Yo Vai Nrusimho Devo Bhagawan Yascha Sarvam Tasmai Vai Namo Nama.”)

Brahma told, “If One who prays God daily using these 32 mantras, God will become greatly pleased and would appear personally. So to any one who prays Bhagawan Narasimha using these mantras, He would appear to him personally. That devotee would also see everything and attain deathlessness .Thus tells the great Upanishad.”

Fifth Upanishad

Devas approached Brahma and requested him, “Bhagawan, please tell us about the famous Chakra called Maha Chakra. The sages tell that ”It is supposed to fulfill all the wishes and is the gateway to salvation”.

Lord Brahma told them:
“Sudharshana (the holy wheel of Lord Vishnu) is that great Chakra. On its middle is written, the Taraka mantra (OM) and also the single letter of Narasimha (Kshroum), on its six petals of the Sudarshana six letters (Sahasrara Hum Phat) are written, on its eight petals the eight letters (Om Namo Narayanaya) are written, on its twelve petals is written the twelve holy letters (Om Namo Vasudevaya), on its sixteen petals, the mathruka (model) sixteen letters with their roots (Am Aam, Em, EEm…. Aha) is written and on its 32 petals are written the letters of the “Narasimha Anushtup Mantra Raja.” This is the Sudarshana Chakra, This fulfills all ones wishes and is the gateway of salvation. It is a form of Yajur Veda, Rig Veda, Sama Veda, Brahmam and Amrutha (nectar).

The one who daily chants this “Narasimha Anushtup Mantra Raja“ would be able to control fire, control wind, control Sun, control moon, control water, control all devas, control all planets and control poison.

Rig Veda tells us about this, “The devotees who practice this would be able to see Lord Vishnu in the ethereal sky, like an ordinary man is able to see the sun in the sky. The devotees who are Brahmins would be able to praise the lighted Vishnu’s form. The Upanishads tell that, this would be attained only by one who worships without any desire.”

Om ! O Devas, may we hear with our ears what is auspicious;
May we see with our eyes what is auspicious, O ye worthy of worship !
May we enjoy the term of life allotted by the Devas,
Praising them with our body and limbs steady !
May the glorious Indra bless us !
May the all-knowing Sun bless us !
May Garuda, the thunderbolt for evil, bless us !
May Brihaspati grant us well-being !
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

Here ends the Nrisimha Poorva Tapaniyopanishad, as contained in the Atharva-Veda.

[*Publisher's Note: Nrisimha Tapaniya Upanishad, listed as one of the 108 Upanishads in our version* *of Muktika Upanishad, has been shown as two Upanishads (Nrisimha Poorva Tapaniya Upanishad and Nrisimha Uttara Tapaniya Upanishad) in another version of Muktika Upanishad. Hence their translations are being provided here separately.*]

Nrisimha Uttara Tapaniya Upanishad

Translated by P. R. Ramachander
Published by celextel.org

Om ! O Devas, may we hear with our ears what is auspicious;
May we see with our eyes what is auspicious, O ye worthy of worship !
May we enjoy the term of life allotted by the Devas,
Praising them with our body and limbs steady !
May the glorious Indra bless us !
May the all-knowing Sun bless us !
May Garuda, the thunderbolt for evil, bless us !
May Brihaspati grant us well-being !
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

First Chapter

Devas approached Lord Brahma and requested him, “Please teach us about the soul which is more minute than the atom and also about the letter “Om”. He said, “So be it” and what he said was:

“All this is the letter “Om”. What is past, what is present and what will be in future are its interpretations. All these are Om. All these are Brahmam. This soul also is Brahmam. Joining this Atma (soul) with the Brahmam called Om and joining together the Brahmam and the soul, and realizing that the birthless, deathless, nectar drenched and fearless Brahmam is nothing but the Om, and then putting together the three types of bodies and all these in to it and then making it our own so as to become one with that and then destroy it. Continue to meditate that Om which is the soul with the three types of bodies and also the Parabrahmam with three types of bodies. This soul which is gross and enjoys mega pleasures, which is also very minute and enjoys even the minutest pleasures and which becomes united and enjoys the pleasures of happiness, has four legs (branches).

When it is awake its feelings are gross. It enjoys gross feelings with its seven organs and 19 faces (ten sense organs, five pranas, mind, brain, sensibility and ego). Its name is,Chaturathma Viswan (on the whole) and Vaisvanaran (partly). This is its first leg.

In the state of dream, its feelings are very minute. It will enjoy this minute sense with its seven organs and nineteen faces. Its name is Chaturathma Thaijasan (on the whole) and also Hiranygarbhan (partly). This is its second leg.

Where there is no desire and also where there are no dreams, that state is called Sushupthi. In that state, one is single, personification of knowledge, having an endless form, one who enjoys happiness and steadfastly concentrates only on knowledge. His name is Chaturathma Pragnan (knower). This is the third leg (aspect). He alone is Lord of all beings, one who knows everything, one who resides in everything, one who is the root cause of everything and one where all beings which were born meet their end. These three involving Sushupthi and Swapna are only illusions. Soul is the only form which is real.

The fourth feet (aspect) of this four fold soul is Thureeya. It is something which make all others act, something which is within everything and it is the active essence beyond Jagrat (awakening), Sushupthi (sleep) and Swapna(dream). Something about it is as follows: It is without macro consciousness. It is without micro consciousness. It is without medium consciousness. It is the personification of consciousness. It is not something immobile and it is not immobile consciousness. It cannot be seen. It cannot be described. It cannot be understood. It is something without any identification. It is something which is unimaginable. It is something which cannot be pointed out. It is something which can be perceived only with the firm belief that there is only one soul. It is that aspect of Pancha Boothas (Five elements viz earth, air, fire, water and ether), where the entire universe is crashed in. It is considered as the fourth state after Shiva (peace), Santha (inner peace without any negative activity), and Advaita (the concept of non dualism). It is the soul. It is that thing which has to be understood. It is that aspect of God, which is the knowledge beyond all knowledge and is called Thuriya Thuriyam.

Second Chapter

The four branches of Brahmam, which is Shining well, is full of same essence of happiness, is never aging, is never dying, is full of nectar and which is providing protection, should be matched with the four letters (branches) of Om. The one who knows, that the Chaturathma Viswan (on the whole) and Vaiswanaran (partly) who are awake and have similarity to the four formed Aakara (letter Aa), are spread inside everything in the form of Sthoola (macro), Sookshma (micro), Bheeja (root) and Sakshi (witness) and are the first of everything, would realize all his wishes. He would be the first among every one.

The Chaturathma Thaijasan (on the whole) and Hiranya Garbhan (partly) who exist in the state of dreams are similar to the four formed letter Uu. This Uu has the form of gross, micro, root and witness. Because of its greatness and because of its double relation, the one who knows this through gross, micro, root and witness aspects would increase the tide of knowledge. He would possess equanimity along with pleasure and pain.

The Chaturathma Pragnan (on the whole) and Easwaran (partly), who are in the state of sleep, are similar to the four formed letter Ma. This letter Ma also has the forms of gross, micro, root and witness. The one who knows this in its aspect of its measurability and its capacity to hide it in itself by macro, micro, root and witness properties, would be able to measure the entire world by his wisdom and would be able to hide everything within himself.

Like this we have to pray on the stages of wakefulness, sleep and dream by the Aa, Uu, and Ma letters of Om. The fourth letter is the one which has within itself the Easwara. It is that which can rule by itself, it is itself Easwara and it has a self glitter. This soul which is the fourth, exists as known and unknown among all beings. Its light is like the Kalagni Surya (sun who is like a fire causing death) at the time of the final deluge. It gives to all, itself as soul and would make everything in to itself. Like the Sun which swallows darkness, this soul which is the unified power, exists like fire which remains detached after burning the fuel, beyond word and mind and has a holy divine form and is the Thuriya. This is the Om. It is within everything which has a name and form, and is the knowledge and the knower. Because it exists as Thuriya and has a divine form and is within everything as knowledge and the knower and is detached and formless, there are no differences within it. And so the teaching regarding this is as follows:

Because it is without syllable, it is peace (Shiva), it is the place where universe meets the end, it is indescribable, it has a non dualistic form and is placed in the fourth position, and it is “Om” itself. The soul, who understands this in this manner, would attain the soul himself.

This valorous hero would understand Thuriya using the Narsaimha Anushtup Mantra Raja. This would make the soul shine. He should deeply meditate on Brahmam as something which would destroy everything, which cannot be conquered by any one, which is everywhere, which shines for ever, which is devoid of ignorance, which is able to cut off his own bondage, which is non dual, which is personification of happiness, which is the basis for everything, which exists for ever and which is one without ignorance, passion and base qualities.

Third Chapter

Meditate deeply on Pranava (Om) in the form of Chidagni (The fire within) which is in Agni Mandala (Orbit of fire) of the Mooladhara, in the Maha Peeta (consisting of 4, 7 and 32 petal lotus) with its family of four worlds (Earth, atmosphere, heavens and moon world) and seven souls (Loka-Veda-Devatha-Gana-Chanda-Agni-Vyahruthi). Then meditate on letter Aa which is the Chaturathma (4 souls) and the Sapthathma (seven souls) as Brahma in the belly (Mani Pooraka), on letter Uu as Vishnu in the heart (Aanahatha), on letter Ma as Rudra in the middle of eyelids (Aagna), on the dot which is the happy nectar form of the soul of Omkara (Sound of Om) in Dwadasantha (just above the eyes) and the soul (Athma) in the form of sound in Shodasantha. Thus after worshipping with nectar (Ananda Amrutha) the four fold Brahmas (Devatha, Teacher, Mantra and the soul), Vishnu, Rudra separately and then together in the form of Linga with offerings and then unifying the linga forms in the Atma Jyothi (Light of the soul) and filling up the macro, micro and causal bodies with this light, we have to unify Atma Jyothi which is their basis with macro, micro, root and witness properties. Afterwards adjust the very gross Virat form in the very micro Hiranyagarbha form, and this micro form in the great causal Iswara form and after arranging the mantras similarly, and meditating on “Otha-Anuj-Jnathru-Anugna-Avikalpa” stages, and merging all this in to the Omkara (sound of Om) in Thuriya, we have to reach the Nirvikalpa Paramathma (formless great truth).

Fourth Chapter

Thus the soul should be meditated upon nine times as the Omkara form of Para Brahma with thuriya pranava sound. Using anushtup mantra as the ever happy full Atma starting with the chants “Om Ugram, Sachidananda Poorna-Prathyag-Sadathmanam, Nrusimham Pramathmanam Param Brahma Chinthayami” and ending with “Om Mruthyum Mruthyum….”. Then the same prayer nine times with Chidathmanam instead of Sadathmanam. Then the same prayer 9 times with Anandathmanam instead of Sadathmanam. Then the same prayer 9 times with Poornathmanam instead of Sadathmanam and again the same prayer with Pratyagathmanam instead of Sadathmanam. Meditating well on the five forms of Sath, Chit, Ananda, Poorna and Atma and pray with the Navathmaka mantras and then meditate on the soul using “Aham (self)”, then salute and then unite yourself with Brahmam. [Example for mantras of Namaskara (saluting) “Om Ugram Sachidananda Poorna Prathyag Sadathmanam (substitute Chidathmanam etc) Nrusimham Paramathmanam Param Brahma Aham Namami.”]

The other alternative is to pray Lord Narasimha using the Anushtup Mantra. He (Narasimha) who is God exists as a human being and also as soul of every one for all times and every where, and also as one who destroys attachments and also as God of the universe. He is the soul of Thuriya. Believing he is yourself, the one who practices yoga should meditate on the Omkara Brahmam.

He is the great sage who serves God, who establishes the lion with its fame, after mutually attracting Viswa, Thaijasa and Pragna who are like the sons of Atma with Pranava which has been pointed out as the bull of Vedas, after making them without separate identity and finishing them in Sakshi Chaithanya and afterwards kill the darkness of ignorance using the fame of the lion.

That devotee who after saluting Virat, Hiranya Garbha and Easwara who have been joined in the horns of Pranava and uniting them in the same Paramatma principle and then saluting Narasimha as described above and make him personally present by methods like Ugra (Very angry) and Veera (great hero), would exist in the form similar to Narasimha.

Fifth Chapter

That type of practitioner would not have any desire towards worldly things, would have all his earlier desires fulfilled and would have desire only on Atma (soul). His Pranas (soul spirits) do not start and go any where and would attain their ultimate here itself in Brahmam. He exists as Brahmam and attains Brahmam. He who worships the exalted Atma in Omkara (the letter Om), attains Brahmam in the form of Narasimham.

He who meditates and venerates the ultimate God in the form of Aa, Uu and Ma, which is incomparable, which is the holy spirit, which sees every thing, which is the witness of everything, which swallows everything, which is the darling of every body, which is prior to everything and which makes everything else shine, would understand and know Para Brahma. One who knows like that would shine as God Para Brahma Narasimha.

Sixth Chapter

Devas wanted to understand this Atma (soul). The Asura qualities caught hold of them. To get rid of that effect, they worshipped Narasimha who is the Thuriya soul which is in the summit of Omkara using the Anushtup Mantra. Then the sin like Asura qualities itself became the great light of wisdom which is the prime happiness (like poison becoming medicine). Those devas became mentally calm, having their sensory organs under control, became those who were not attracted by worldly desires, became those having patience, became those whose conduct became stable, became those who were attracted by the Atma, became those who were having playfulness, unity and happiness, and became those who realized that “Om” is “light of Atma which is Para Brahmam”, and felt that all other places are empty and merged in to the “Om”. So the practitioner should do penance like devas, stabilize his mind in the Omkara Para Brahmam, and would make other people see his Atma as Para Brahmam. There is a holy stanza about this viz. “After meditating on the horns which are the different parts of Pranava and further meditating on the Thuriya Paramatma which is a horn but not a part, add the Nrusimha Raja Mantra to the different parts of Pranava." The three types of Devas(Sathvika, Rajasa and Thamasa) serve the pranava in which, the first two letters (Aa and Uu) are merged and fixed in the third letter Ma and make themselves exalted.

Seventh Chapter

Adding the first half of the Uu with the letter Aa, and making it as the form of Lord Narasimha, and then using the second half of letter Uu on Narasimha Brahma because it is macro, because it is shining, because it is famous, because it is Mahadeva (great God), because he is Maheswara (Greatest God), because it is the best Sathva (sathvic quality), because it is the greatest wisdom, because it is the greatest happiness, and because it is the greatest lord, then unite it with soul which is the meaning of the letter Ma. One who knows this, would be without a body, without sensory organs, without soul, without ignorance, with the form of Sat Chit Ananda (ever lasting bliss) and would become as one who attained salvation (one who attains Swarajya).

Therefore one has to meditate on Para Brahma with the letter Aa, cross the mind with letter Ma and search for that state where one is the witness of the mind. When one pushes out everything, then everything enters in and when he attains awakening of wisdom, then everything rises from him. Thus if one meditates, catch it, set fire and swallow, he would become Narasimha who is of the form of Atma and would establish himself in his own power. There is a holy stanza about this. Its meaning is like this: Join Aa the first letter of Pranava, with the first part of its second letter Uu, and join these together with letter Ma and merge it with Thuriya Brahma which is the meaning of Pranava and is a witness beyond the states of waking sleep and dream.

Eighth Chapter

His soul is woven completely from side to side with thuriya. This with its Narasimha form, and in which every thing pervades and which is the soul of everything, contains everything. This is the secret and is without form or seed. This soul is non dualistic and without form or seed. The word “Om” is non dualistic and is full of wisdom. (Narasimha, the soul of thuriya and the meaning of Omkara are all the same. They swallow everything). This is the unique body of Parameshwara (lord of every thing). This is without form or seed. This which does not have any form or seed, does not have differences within. The one who thinks that there is difference between them, breaks into hundred pieces and breaks in to thousand pieces and attains death from death. This is without a two, self resplendent and great joy. That soul is the ultimate support. It is Brahmam. Brahmam is the ultimate support. The one who knows this becomes Brahmam which is the ultimate support.

Ninth Chapter

Devas approached Prajapathi and requested him, “Oh God, please tell us about the Omkaratma (the letter Om which is the soul). He agreed and told them:

Atma stands behind and observes and is with you as a witness. It is lion, a form beyond thought, a form without feelings and something which can be attained from every where. There is nothing second to it, which is separate from that. It is the Atma which is ready everywhere. Due to the illusion this Atma appears as something different. From Pragna, due to the cover of ignorance, the world is produced. For the living being, Atma is the resplendent Paramatma. Because the sensory organs are not able to feel it, it is not known, even when it is known.

Prajapathi told devas, “see that Atma which is resplendent and without second, which is before you, as, “I am it and it is me”. Has it been seen?”

Devas replied, “Yes, it has been seen. It is beyond things which are known and things which are not known. Where has illusion gone now? How did illusion disappear?”

Prajapathi told them, “It is not surprising that the illusion has disappeared. Because you are all people with a wonderful form. There is nothing surprising even in that. That form of the soul is natural to you all. Understand that is the form of “Om”. You now tell me what you have understood.”

They said, “it appears as if we have understood it and also appears as if that we have not understood it.

It also appears as if it is beyond all description”.

Prajapathi told them, “You have now got the knowledge about the soul”.

They told him, “Oh, God, we are seeing it but we are not seeing it, like we see other things. We do not have capacity to describe it. Oh, God salutations to you. Please shower your grace on us.”

Prajapathi told them, “If you want to know any thing more, please ask me. Ask without fear.”

They told, “This knowledge about the soul is a great blessing. Our salutations to you.”

Thus Prajapathi taught them. There is a stanza about it: “Understand that Atma which is spread everywhere by the practice of Om. Understand that, the Atma which does not have any thing which is different and which is in you as the knower, is very much within you. After understanding that stabilize there, as a witness who advises".

Om ! O Devas, may we hear with our ears what is auspicious;
May we see with our eyes what is auspicious, O ye worthy of worship !
May we enjoy the term of life allotted by the Devas,
Praising them with our body and limbs steady !
May the glorious Indra bless us !
May the all-knowing Sun bless us !
May Garuda, the thunderbolt for evil, bless us !
May Brihaspati grant us well-being !
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

Here ends the Nrisimha Uttara Tapaniyopanishad, as contained in the Atharva-Veda.

[*Publisher's Note: Nrisimha Tapaniya Upanishad, listed as one of the 108 Upanishads in our version of Muktika Upanishad, has been shown as two Upanishads (Nrisimha Poorva Tapaniya Upanishad and Nrisimha Uttara Tapaniya Upanishad) in another version of Muktika Upanishad. Hence their translations are being provided here separately.*]

Kalagni Rudra Upanishad

Om ! May He protect us both together; may He nourish us both together;
May we work conjointly with great energy,
May our study be vigorous and effective;
May we not mutually dispute (or may we not hate any).
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

OM! May Brahman protect us (the Guru and Sishya) both! May he give us both (enough) to enjoy! Efficiency may we both attain! Effective may our study prove! May we not hate (each other) at all! Om Shanti! Shanti! Shanti!

Once it happened that Sanat Kumara asked the exalted Kalagnirudra: "Teach me O exalted Sir! the truth in respect to the rule of the Tripundram (a sect mark consisting of three streaks) and what material, which place, how much, of what extent and which streaks, which divinity, which formula, which powers and which reward there are?"

The exalted one said to him "The material should be the ash of fires. One should grasp it with the five Brahman-formulas (Sathyojatam, Vamadevam, Agoram, Rudram, Eesanam). Consecrate it with the formula "Agnir iti bhasma" etc., Take out with the formula "ma nas toke tanayae" and (after consecrating) with the formula "Trayambakam Yajamahe" should apply it as three lines across on the head, forehead, breast and shoulders under the tryayusa formulas, trayambaka formulas and trisakti formulas.

This is the Sambhu-vow, which is taught in all the Vedas by those versed in the Veda. Therefore one desirous of liberation should practise it, so that he is not born again. And this O! Sanat kumara, is its (of the mark) extent; it stretches threefold from the forehead down to the eyes and goes from the center of one eye-brow to the other.

Its first line is the Grahapatya fire, the a-sound (of AUM), the Rajas (forceful characteristic), the terrestrial world, the external atman, the acting power, the Rig Veda, the morning pressing (of the Soma Juice), and Maheswara is its divinity.

Its second line is the Dakshina fire, the u-sound, the Sattvam (peaceful characteristic), the atmosphere,

the inner Atman, the willing power, the Yajur Veda, the midday pressing of the Soma and Sadasiva is its divinity.
Its third line is the Ahavaniya fire, the m-sound, the Tamas (lazy characteristic), the heaven, the highest Atman, the perceiving power, the SamaVeda, the evening pressing of the Soma and Siva is its divinity.
Therefore he makes the Tripundram from the ashes. He who knows this, whether he be a Brahman-student, a house holder, a forest-resident or an ascetic, he is thereby purified of all the major sins and minor sins. Thereby all the gods are meditated upon by him, he is known by all the gods, becomes one who has bathed in all the holy bathing places, one who has all the time muttered the Rudra prayer. And after enjoying all the pleasures he enters, giving up the body, into union with Siva and does not return – and does not return.
Thus spoke the exalted Kalagni Rudra. One who recites it here, he also attains to a similar state. Om Satyam. – Thus reads the Upanishad.
OM! May Brahman protect us (the Guru and Sishya) both! May he give us both (enough) to enjoy! Efficiency may we both attain! Effective may our study prove! May we not hate (each other) at all!

Om Shanti! Shanti! Shanti!
Om ! May He protect us both together; may He nourish us both together;
May we work conjointly with great energy,
May our study be vigorous and effective;
May we not mutually dispute (or may we not hate any).
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

Here ends the Kalagni-Rudropanishad belonging to the Krishna-Yajur-Veda.

Maitreya Upanishad

Translated by Prof. A. A. Ramanathan
Published by The Theosophical Publishing House, Chennai

Om ! Let my limbs and speech, Prana, eyes, ears, vitality
And all the senses grow in strength.
All existence is the Brahman of the Upanishads.
May I never deny Brahman, nor Brahman deny me.
Let there be no denial at all:
Let there be no denial at least from me.
May the virtues that are proclaimed in the Upanishads be in me,
Who am devoted to the Atman; may they reside in me.
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

I-1. The King, Brihadratha by name, had his eldest son installed on the throne and considering the body to be impermanent and feeling disgusted (with worldly life) went to a (penance) forest. There he performed the highest kind of penance and facing the sun remained with his arm uplifted. At the end of a thousand years the sun-god (taking the form of the sage Sakayanya) approached the sage. Like fire (blazing) without smoke and burning all as it were with his effulgence the sage Sakayanya, the knower of the Self, said to the king: ‘Rise up, rise up, choose a boon’. Bowing to him the king said: ‘Revered Sir, I know not the Atman. But we hear that you are a knower of the truth. Expound to me that’. ‘This request of yours is impossible on the very face of it. Do not ask me this question. Oh descendant of Ikshvaku, choose (the fulfilment of) other desires’. Reverently touching the feet of the sage Sakayanya the king gave utterance to the following religious text (Gatha).

I-2. Now then why speak of other things ? (There is) the drying up of great seas, the downfall of mountains, the movement of the polestar or of trees, the submerging of the earth and the loss of position by the gods. In this worldly life which is of the nature of (distinction between) ‘he’ and ‘I’, what is the use of enjoying desires as, resorting to them, there is seen the repeated return (to the phenomenal world) ? Hence it behoves on your part to uplift me. I am like a frog in a well in this

worldly life. Revered Sir, you are my refuge'. Thus (the king said).
I-3. Revered Sir, this body is born of sexual union alone, is devoid of consciousness and is verily hell as it has emerged through the urinal path, full of bones, daubed with flesh and encased in skin; it is fully filled with faeces, urine, wind, bile, phlegm, marrow, fat, fatty exudations and many other filthy things. Remaining in a body of this kind, revered Sir, you are my refuge. Thus (he implored).
I-4. Then the revered sage Sakayanya greatly pleased, said to the king: 'Great king Brihadratha, you are prominent in the family of the Ikshvakus, a knower of the Atman, one who has done his duty well and you are well known by the name of Marut. Such is your Self. Revered Sir, who is to be described ? And he said to the king:
I-5. The objects such as those denoted by sound and touch are apparently (a source of) danger; for the individual self (encased in the five elements) may not remember the highest goal when attached to them.
I-6. Through penance one gets to know the inborn disposition (Sattva); from Sattva one gets (stability of) the mind; through the mind one realizes the Atman; by realizing the Self (worldly life is) prevented.
I-7. Just as fire, when fuel is exhausted, calms down in itself, so the mind, when its activity is exhausted, becomes quiescent in its source (i.e. in the Self).
I-8. When the mind is calmed down into its source and goes in the true path, the results dependent on activities are unreal as the objects of the senses are confounded (i.e. actions performed do not affect him as he is without attachment).
I-9. It is the mind that constitutes worldly life; this should be purified. As the mind, so the things appear coloured by it; this is the eternal secret.
I-10. By the purity of the mind one destroys (the effect of) good and bad actions. When with a pure mind one remains in the Self one enjoys inexhaustible bliss.
I-11. If a person's mind, which is well attached to the region of the sense-objects, were turned towards Brahman, who will not be released from bondage ?
I-12-14. One should feel the supreme Lord to be present in the midst of the lotus of one's heart as the spectator of the dance of the intellect, as the abode of supreme love, as beyond the range of mind and speech, as he rescue ship scattering all worry (of those sinking in the sea of worldly life), as of the nature of effulgent Existence alone, as beyond thought, as the indispensable, as incapable of being grasped by the (active) mind, possessing uncommon attributes, the immobile, steady and deep, neither light nor darkness, free from all doubts and semblance, and is consciousness consisting of the final beatitude.
I-15. That which is the eternal, the pure, the ever vigilant, free from the nature (of delusions), the true, the subtle, the supremely powerful, the one without a second, the ocean of bliss and transcendent, that I am, the innermost essence (of all); there is no doubt about it.
I-16. How can the danger (of duality) approach me, resorting as I do to the inner bliss of the Self, who despise the female goblin of desires, who view the phenomenal world as in illusion and who am unattached to it ?
I-17. Those ignorant people who stick to castes and orders of life obtain the (worthless) fruit of their respective actions. Those who discard the ways of caste, etc., and are happy with the bliss of the Self become merged in Brahman (lit. Purushas).
I-18. The body consisting of various limbs and observing the (rules of) castes and orders has a beginning and an end and is only a great trouble. Free of attachment to one's children, etc., and the body, one should live in the endless supreme happiness.

II-1. Then the revered sage Maitreya went to Kailasa. Approaching him (the Lord) he said: 'Lord, expound to me the secret of the supreme Truth'. The great god said to him:
II-2. The body is said to be the temple; the individual Self (Jiva) is Shiva alone. One should discard the faded flowers in the form of spiritual ignorance and worship God (with the conviction) 'He and I are

one'.
II-3. True knowledge consists of seeing non-different (in all); deep meditation consists of the mind freed from thinking on sensory objects; bathing is the removal of impurity in the mind and cleansing consists of controlling the senses.
II-4. He should imbibe the nectar, Brahman, go about for alms to preserve the body, and becoming devoted to the one (Brahman) live in the solitary place of oneness free from duality. Thus should a wise man spend his life; he alone will attain liberation.
II-5. This body is born and it has death; it has originated from the impure secretions of the mother and father; it is the abode of joy and sorrow and it is impure. Bathing in the form of discarding attachment to it is ordained when one touches it with the idea that it belongs to one.
II-6. It is built up of primary fluids, subject to grievous maladies, abode of sinful actions, transitory and diffused with agitated feelings. Touching this body, bathing (as aforesaid) is ordained.
II-7. It always naturally exudes at the appropriate time impure secretions through the nine apertures (eyes, ears, etc.,). Having impure matter it smells foul. Touching this, bathing (as aforesaid) is ordained.
II-8. It is associated with the mother in impurity at birth and is born with the impurity caused by child-birth; as it is born associated with death (in due course) and the impurity caused by child birth, touching this body, bathing (as aforesaid) is ordained.
II-9. Viewing the body as 'I' and mine is smearing oneself with faeces and urine in the place of cosmetics. Thus pure cleansing has been spoken of (in the verses above). Cleansing (the body) with mud and water is (the external one) practised in the world.
II-10. Cleansing which purifies the mind consists of the destruction of the three inborn tendencies (loka-vasana, shastra-vasana and deha-vasana); (real) cleansing is said to be by washing with mud and water in the form of (true) knowledge and dispassion (Jnana and Vairagya).
II-11. Feeling of non-duality is the alms (which is consumed) and the feeling of duality is the thing unfit for consumption. The receiving of alms by the mendicant monk is ordained in accordance with the directions of the Guru and the scripture.
II-12. After embracing renunciation of his own accord the wise man shall move away from his native place and live far away, like a thief who has been released from prison.
II-13. No sooner has (the ascetic) moved away from the son of ego, the brother of wealth, the home of delusion and the wife of desires than he is liberated (from worldly bondage); there is no doubt about it.
II-14-15. How shall I perform the twilight worship (Sandhya, i.e., there is no need for it) when the mother of delusion is (just) dead and the son of true awakening is born, causing two-fold impurity ? How can I perform twilight worship when the bright sun of consciousness ever shines in the sky of the heart and it never sets or rises ? (i.e. there is no twilight at all and hence there is no scope for worship).
II-16. The conviction, which is present from the words of the Guru that there is only one (reality) without a second, alone is the solitude (necessary for meditation) and not a monastery nor the interior of a forest.
II-17. There is liberation for those who are free from doubts; there is no emancipation even at the end of repeated births for those whose minds are invaded by doubts (about the non-duality of the Atman). Hence one should have faith.
II-18. There is no (true) renunciation by discarding action, nor by reciting the mantras of Praisa (at the formal ceremony of renunciation). Renunciation has been declared to be the oneness of the individual self (Jiva) and the universal Self (Atman).
II-19. One, to whom all primary desires, etc., (such as for wife, wealth and progeny) appear like vomit and who has discarded pride in his body, is entitled to renunciation.
II-20. A wise man should embrace renunciation only when there has risen in his mind dispassion for all worldly things; otherwise he is fallen.
II-21. He who renounces worldly life for amassing wealth (contributed by rich disciples) or for the sake of (assured) boarding and clothing or for a stable position (as the head of a monastery) is doubly fallen

(i.e. he has neither the full pleasures of worldly life nor liberation); he does not deserve final beatitude.
II-22. The wisest take to contemplation on the reality (of Brahman); the middling ones contemplate on the scripture; low people think of the mantras; the lowest are deluded by (the efficacy) of holy places.
II-23. A fool in vain takes (theoretical) delight in Brahman without practically experiencing it (as I am Brahman), like the joy of tasting fruits found in the branch of a tree reflected (in a lake).
II-24. If a sage does not give up – the inward (conviction of non-duality in) the collecting of alms from various houses as a bee does honey from flowers, the father in the form of dispassion, the wife of faith and the son of true knowledge, he is liberated.
II-25. People rich in wealth, old in age and similarly those mature in knowledge – all these are (but) servants, (nay) the servants of the disciples of those who are mature in wisdom.
II-26. Even learned people have their minds deluded by the illusion created by me and without realizing me, the Atman, who am omnipresent, they but wander like cows to fill the wretched belly !
II-27. To one desiring liberation worship of idols made of stone, metal, gem and clay results only in the experience of rebirth; hence the sage should perform the worship of his heart alone (i.e. contemplate on Brahman enshrined in his heart, non-different from the Self). To prevent rebirth he shall avoid external worship (of idols).
II-28. He who is full inwardly and outwardly is like a jar filled in the sea; he who is empty inwardly and empty outwardly is like a jar empty in the sky.
II-29. Do not become one enjoying objects (of the senses), do not also become one believing in the senses. Rejecting all ideations, become that which remains.
II-30. Discarding (ideas of) seer, seeing and what is seen along with inward tendencies, may you resort only to the Atman who is the prime source of all phenomena.
II-31. That state of remaining like a stone with all ideations quiescent and freed from the states of waking and sleeping is the supreme state of the Self (in the disembodied state).
Thus (ends the instruction given by Lord Shiva and the second chapter).

III-1. I am I, I am the other (the supreme one), I am Brahman, I am the source (of all), I am also the Guru of all the worlds, I am all the worlds, That I am.
III-2. I alone am, I have attained perfection, I am pure, I am the supreme, I remain always, I am He, I am eternal, I am pure.
III-3. I am the true knowledge (Vijnana), I am the special one, I am Soma, I am the all. I am the auspicious one, I am free from sorrow, I am consciousness, I am the impartial one.
III-4. I am devoid of honour and dishonour, I am without attributes, I am Shiva, I am free from duality and non-duality, I am free from the pairs (of opposites), I am He.
III-5. I am devoid of being and non-being, I am beyond speech, I am effulgence, I am the power of the void and the non-void and I am the auspicious and the inauspicious (i.e. beyond both of them).
III-6. I am devoid of the equal and the unequal, eternal, pure, ever auspicious; I am free of all and the non-all, I am the righteous and I ever remain.
III-7. I am beyond the number one and I am beyond the number two as well. I am above the distinction of good and bad and I am devoid of ideation.
III-8. I am free from the distinction of many souls, being of the form of unalloyed bliss. I am not (existent as an entity), I am not another, I am devoid of the body etc.,
III-9. I am free from the concept of substratum and that of the object resting on it; I am devoid of a prop. I am above captivity and liberation, I am the pure Brahman, I am He.
III-10. I am devoid of all things such as the mind, I am the supreme, greater than the great. I am always of the form of investigation, I am free from investigation. I am He.
III-11. I am of the form of the letter ‘a’ and ‘u’ and I am the letter ‘m’ which (as Om) is eternal. I am free from meditation and being a meditator, I am beyond the object of meditation, I am He.
III-12. I am of the form which fills everything, possessing the characteristics of Existence,

Consciousness and Bliss. I am of the form of all holy places, I am the supreme Atman, I am Shiva.
III-13. I am devoid of aim and non-aim and I am the bliss 9rasa0 which has no extinction. I am beyond measurer and measure and the thing measured; I am Shiva.
III-14. I am not the world, I witness all and I am devoid of eyes, etc., I am immense, I am awake, I am serene and I am Hara (Shiva).
III-15. I am devoid of all the senses and I do all actions. I am the (object of) satisfaction to all the Upanishads, I am always easily accessible (to the devoted).
III-16. I am joy (to the devoted) and sorrow (to the careless), I am the friend of all silence. I am always of the form of consciousness and I am always of the form of Existence and Consciousness.
III-17. I am not devoid of even the least, nor am I a little. I am without the knot of the heart (i.e. partiality due to affection) and I abode in the midst of the lotus of the heart.
III-18. I am devoid of the six changes (of birth, etc.,), I am without the six sheaths (the gross material body, etc.,); I am free from the group of six (internal) enemies (passions, etc.,) and I am the witness, being the supreme God.
III-19. I am free of space and time, I am the bliss of the principal unclad sages, I am beyond ‘there is’ and ‘there is not’ and I am devoid of all negation (i.e. I am pure Existence without a counterpart).
III-20. I am of the form of unbroken ether and I am of omnipresent form. I am the mind (chitta) free from the phenomenal world and I am devoid of the phenomenal world.
III-21. I am of the form of all effulgence, I am the effulgence of pure consciousness. I am beyond the three durations (past, present and future) and I am free from passion, etc.
III-22. I am above the body and its dweller and I am unique, devoid of attributes. I am beyond liberation, I am liberated and I am always devoid of final emancipation.
III-23. I am above truth and untruth, I am always nothing other than pure Existence. I am not obliged to go to any place, being free of movement, etc.
III-24. I am always equanimous, I am quiescence, the greatest being (Purushottama); one who has his own experience thus is without doubt myself. He who listens to this (experience) even once (with supreme faith) becomes himself (i.e. becomes merged into) Brahman. Thus (ends) the Upanishad.

Om ! Let my limbs and speech, Prana, eyes, ears, vitality
And all the senses grow in strength.
All existence is the Brahman of the Upanishads.
May I never deny Brahman, nor Brahman deny me.
Let there be no denial at all:
Let there be no denial at least from me.
May the virtues that are proclaimed in the Upanishads be in me,
Who am devoted to the Atman; may they reside in me.
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

Here ends the Maitreyopanishad, included in the Sama-Veda.

Subala Upanishad

Translated by Dr. A. G. Krishna Warrier
Published by The Theosophical Publishing House, Chennai

Om ! That (Brahman) is infinite, and this (universe) is infinite.
The infinite proceeds from the infinite.
(Then) taking the infinitude of the infinite (universe),
It remains as the infinite (Brahman) alone.
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

LESSON ONE: THE SUBSISTENCE AND DISSOLUTION OF THE UNIVERSE

1-3. The Unqualified Brahman: They say – 'What existed ?' He replied 'Neither the existent nor the non-existent. From that Tamas was born; from Tamas was born Bhitadi (Prakriti – Matter), from it space, from space air, from air fire, from fire water and from water earth.
This became the Egg; which existing for just a year became two-fold – earth below and sky above. Between was Divine Man with a thousand heads, eyes, feet and arms (Virat-purusha).
4-6. He at first created the death of all creatures, having three eyes, heads and feet, armed with an axe. Brahma was afraid – he entered Brahma himself, he created seven mental sons – they created seven Virats, the pro-creators.
His face was Brahmana, arms were made into Kshatriya, thighs became the Vaishya, Sudra was born from the feet, air and vital air (Prana) from his ear, all this is from his heart.
Thus the First Section

1. From the Apana were created Nisadas, Yakshas etc., from the bones mountains, from the hair plants and trees, from the forehead Rudra (of anger).
2. The breath of this great being became Rik and other Vedas, phonetics, kalpa (the manual of ritual), grammar, etymology, metre, logic, astronomy, exegetic, law, comments, glosses etc.
3. The golden light in which dwell the self, all worlds made itself into two – woman and man. Becoming Deva created Devas, becoming Rishi created Rishis, also Yakshas etc., as well as wild as

wild and domestic animals, bull and cow, horse and mare, male and female donkey, earth and the boar.
4. At the end, becoming Vaisvanara (fire), he burned (destroyed) all creatures – earth was absorbed in water, water in fire, fire in air, air in ether, ether in sense organs, they in subtle elements, they in Prakriti, Prakriti in Mahat, Mahat in Avyakta, Avyakta in Akshara, Akshara in Tamas, it in God. Then there is neither existent nor non-existent. This is the doctrine of dissolution (as given in) Vedas.
Thus the Second Section

LESSON TWO: THE FOURTH PRINCIPLE

1. In the beginning, this was non-existent. The man of wisdom does grow, meditating upon the Atman which has no birth, no rising, nor setting, unestablished, having no sound, touch, form, taste, smell, decay nor any thing bigger.
2. Without vital breath, face, ears, speech, mind, radiance, eyes, name, lineage, head, hands or feet, smoothness, blood, measurability, neither long, short nor gross, nor atomic, shoreless, beyond description, not open, nor illuminable, nor closed, without inside or outside; it neither eats nor is eaten.
3. One can achieve (realize) this only by means of truth, charity, undying austerity, celibacy, detachment with six parts. He shall observe the three, self control, munificence and compassion. His vital airs do not depart but merge here in Brahman.
Thus the Third Section

1. In the midst of the heart, is a mass of red flesh in which is the Dahara of Lotus (in shape), blossoming in many ways like lily – there are ten holes in the heart where the vital airs are established.
2. When the (Jiva) is connected with Prana, then he sees rivers and cities of many kinds; when with Vyana, he sees Devas and Rishis; with Apana, Yakshas etc.; with Udana, the celestial worlds, gods, Skanda and Jayanta; with Samana, wealth also; with Vairambha (Prana) sees what is seen, heard, eaten and not eaten, visible and invisible.
3. Then these Nadis become hundred; from these, branch out seventy two thousand Nadis, in which the self sleeps and makes noises, in the second sheath he sleeps and sees this world and the other, hears all sounds – this they call clarity. Prana defends the body. The Nadis are filled with green, blue, yellow, red and white blood.
4. This Dahara lotus is blooming in many ways like a lily and like hair, so also the Nadis are placed in the heart. The divine self sleeps in the great sheath when there are no desires, no sleep even, there are no Devas or their worlds, Yagas, Mother, Father, kinsmen, no thieves or Brahmana-killer. All this is water – Again by the same path, he returns to wakefulness, this Samraj.
Thus the Fourth Section

1. The supreme being assigns places to their owners – the Nadi is their link. The eye is the owner in the body amidst the elements – what is seen in the divinity – the artery is the link. He that is in the eye, in the sun, artery, vital air, knowledge, bliss, heart's sky – he that moves inside all these is the self. Meditate on that self that is ageless, deathless, fearless, endless.
2. The ear is the owner in the body amidst the elements, (the guardians of) the quarters the deity, the artery is the link. He that is in the ear, audible objects, in the quarters etc., -- he that moves inside all this is the self. Meditate on that self who is ageless, deathless, fearless, painless, endless.
3. The nose is the owner in the body, the smellable is the elemental. The earth is the deity, the artery is the link. He that is in the nose etc., -- meditate on him.
4. The tongue is the owner of the body, the savourable is the elemental. Varuna is the deity; the artery is the link. He that is in the tongue etc., -- meditate on him.
5. The skin is the owner of the body, the touchable is the elemental, Vayu is the deity, the artery is the link. He that is in the skin etc., -- meditate on him.
6. The mind is the owner, the thinkable things are the elemental, the moon is the deity, the artery is the

link. He that is in the mind etc., -- meditate on him.
7. Intellect is the owner, the cognizable is the elemental. Brahma the deity etc. He that is in the intellect etc., -- meditate on him.
8. Ego is the owner – object of the 'I' concept is the elemental, Rudra the deity – He that is the ego – meditate on him.
9. Speech the owner, utterable the elemental, fire the deity – He that is – meditate on him.
10. The mind stuff is the owner, the apprehensible is the elemental, the Jiva is the deity – meditate on him.
11. The hands are the owners, what is grasped is the elemental, Indra the deity – He that is in the hands etc., -- meditate on him.
12. The feet are the owners, the destination is the elemental, Vishnu the deity – He that is in the feet etc., -- meditate on him.
13. The male organ is the owner, the delectable is the elemental, Prajapati is the deity – He that is in the male organ etc., -- meditate on him.
14. He is the omniscient, almighty, inner ruler, source of all, waited on by all bliss but does not wait on bliss; waited on by Vedas and Shastras, but not waiting on them; whose food all this is but who is never food; agent and governor of all leadings, made of food-soul of elements, made of Prana – soul of sense-organs, made of mind; soul of thought, made of knowledge – soul of time, made of bliss – soul of dissolution.
15. There is oneness – how can there be duality – No mortality – how immortality ? Not cognisant inwardly or outwardly, or both ways – not a mass of knowledge, neither knowing nor not knowing.
Thus the Fifth Section

LESSON THREE

1. In The beginning there was nothing here – These creatures are born sans root and support.
2-3. Narayana is the eye as well as the visible, ear as well as the audible, nose and the scentable, tongue and the tastable, skin and the tactile, mind and the thinkable, intellect and its contents, ego and its field, speech and its contents, hands, feet, their fields, anus and genital – all are Narayana. Supporter, ordainer, transformer – all is He.
4. Adityas, Rudras, Maruts, Vasus, Asvins, Rik, Yajus, Sama, Mantras, Agni, oblation – all are Narayana, so also mothers, fathers etc.
5. Viraja, Sudarsana, Jita, Saumya, Amogha, Kumara, Amrita, Satya, Madhyama, Nasira, Sisura, Asura, Surya, Bhasvati are the names.
6. Roars, sings, blows, rains – Varuna, Aryama, Chandra, kala, kavi, Dhata, Brahma, Indra, Days and Half-days, moments as well as ages – all are He.
7. All this is Purusha only – the past and the future – that high place of Vishnu – the Suris (sages) look upon this always like the eye spread in the sky. The sages without mental conflict enhance its glory. This is the doctrine of liberation according to the Vedas.
Thus the Sixth Section

LESSON FOUR: THE NATURE OF THE INNER CONTROLLER

1. The unborn, sole, immortal being inside the body, whose body is the Earth and who moves inside the body unknown to the Earth, who moves inside water, as the body unknown to it, who moves inside fire unknown to it, who moves inside air unknown to it, so also inside Mind, Intellect, Ego, Chitta (mind-stuff), Avyakta (unmanifest), Akshara (imperishable), Death – He is the inner, sinless, self, divine Narayana.
2. This he (Adibrahma) imported to Apantaratamas (Vishnu), Vishnu to Brahma, he to Ghorangiras who gave it to Raikva who gave it to Rama. He gave it to all living beings. Such is the doctrine of Nirvana according to Vedas.

Thus the Seventh Section

LESSON FIVE: THE SELF IN THE BODY

In this body of fat, flesh, moisture is placed this pure self of all, within the cave. The wise behold the immortal, luminous bliss, bodiless and imponderable, enshrined in this cave, the master of all, formless, massed splendour, pure, detached, divinely shining, the self that exceeds and whose form is imponderable. They behold it by sublation in this body that is as fickle as bubbles in water, empty like the plantain pith, a city in the sky, a painted wall, very much conditioned.

Thus the Eighth Section

1-14. Then Raikva asked, 'Sir, into what do all things set ?' He answered 'The visible disappears in the eye, it is resolved (in the self) in the eye. The visible disappears in the sun, it is resolved in the sun. What disappears in the Virat (cosmic Man) is resolved in the self in the Virat. What disappears in the Prana is resolved in the Prana. What disappears in Vijnana (cognition) is resolved (in the self) in the Vijnana. What disappears in Ananda is resolved in Ananda (Bliss). What disappears in the Turiya is resolved in Turiya. That self is immortal, fearless, painless, infinite seedless. (All things are) resolved in that self' – so said he.

15. He who knows this seedless (Brahman) himself becomes seedless. He does not get birth and death, is not deluded, nor pierced or burned; does not tremble or get angry – they say he is the self – the burner of all.

16. This self is not got by hundreds of expositions, not by great learning, nor by reliance on intellectual knowledge, nor through power of memory, Vedas, sacrifices, austerities, Sankhya or Yoga, Ashramas, elucidation, laudation and exercises. The Vedic scholars achieve it, having become calm, restrained, withdrawn, tolerant and concentrating.

Thus the Nineth Section

Then Raikva asked, 'Sir, in what are all these established, He replied 'In the Rasatalas'. He asked 'In what are the Rasatalas woven, warp and woof ?' 'In the Bhu regions'.
'In what are Bhu woven ?' 'In Suvar'.
'In what are Suvar woven ?' 'In Mahar'.
'In what are Mahar woven ?' 'In Janas'.
'In what are Janas woven ?' 'In Tapas'.
'In what are Tapas woven ?' 'In Prajapati's region'.
'In what are these woven ?' 'In Brahma's region'.
All the worlds are extended, warp and woof, in the Brahman, like gems in a string – Thus he spoke. Whoever knows these worlds as extended in the self, indeed, becomes the self. This is the doctrine of Nirvana of the Vedas.

Thus the Tenth Section

LESSON SIX: THE UPWARD PATH

Then Raikva asked him, 'Sir, this mass of knowledge moving upwards, what place does he leave when departing upwards ?' He replied 'In the centre of the heart is a red mass of flesh – in it a small white lotus, blooming like a lily in many ways. In its centre is a sea with a shining space in the middle. Four arteries are these – Rama, Arama, Iccha, Apunarbhava (pleasing, not pleasing, desire and not born again). Of these Rama leads to the world of merit through merit, Arama to the world of demerit through demerit. By Iccha, one reaches what one thinks of. By Apunarbhava he breaks through the sheath (Kosa) then the cranium, earth, water, fire, air, ether, mind, elements, Mahat, Avyakta, akshara, Mrityu. This Mrityu becomes one with the supreme deity. Beyond that there is neither being nor non-being, nor their combination. This is the doctrine of Nirvana of the Vedas.

Thus the Eleventh Section

LESSON SEVEN: SAMADHI

From Narayana, arose raw food (Ignorance of Atman) (at the beginning of Brahma's day); at the end of the day (the deluges) is cooked in Aditya. Flesh etc., are again cooked in the gastric fire. Eat only what is fresh, not meant for another – do not beg for it.

Thus the Twelfth Section

1. The sage should desire to be with child-like nature, which is unattached, faultless. Through silence, learning, free from obligation is got aloneness. Prajapati said, 'Knowing the great place, one should live at the base of a tree, ill-clad, friendless, alone in Samadhi desiring the self alone, having won all desired objects, desireless, desires eroded. He is not afraid of elephants, lions, flies, mongoose, snakes etc., knowing as forms of death. One should remain like a tree; he shall not become angry even when cut down, or tremble, like stone, like sky, he shall remain with truth.
2. The heart of all smells is Earth, of tastes water, of forms fire, of touchless air, of sounds ether. Avyakta is the heart of all movements, Mrityu of all Sattvas (living beings). Death indeed becomes one with the supreme Deity. Beyond it there is neither being nor non-being nor their combination – this is the doctrine of Nirvana of the Vedas.

Thus the Thirteenth Section

LESSON EIGHT

The earth is indeed the food, water is the eater; water is the food, fire the eater; fire is the food, air is the eater; air is the food, ether the eater; mind the food, intellect the eater; intellect the food, Avyakta the eater; Avyakta the food, Akshara (imperishable) is the eater, Akshara the food, Death is the eater – it becomes one in the supreme deity beyond which there is neither existence nor non-existence – this is the Vedic doctrines of liberation.

Thus the Fourteenth Section

LESSON NINE: BURNING THE PRINCIPLES (BASES)

The Raikva asked, 'Sir, this mass of knowledge, the spirit – when he departs, which does he burn ?' The reply, 'He burns Prana, Apana, Vyana, Udana, Samana, Vairambha, Mukhya, Antaryama, Prabhanja, Kumara, Syena, Sveta, Krishna, Naga, also Prithvi etc., from Jagarita upto Turiya; Lokaloka, dharma and adharma; regions without the sun, without limits and light – Mrityu becomes one with the supreme deity – this is the Vedic lecture of liberation'.

Thus the Fifteenth Section

LESSON TEN: IMPARTING BRAHMAVIDYA

The secret doctrine of Subala, should not be taught to one who is not tranquil, one who is not son or disciple, one who stays for less than a year, whose family and character are unknown.

To one supremely devoted to god and so to the preceptor, these ideas reveal themselves, to the great soul !

This is the doctrine of liberation according to Vedas.

Thus the Sixteenth Section

Om ! That (Brahman) is infinite, and this (universe) is infinite.
The infinite proceeds from the infinite.
(Then) taking the infinitude of the infinite (universe),
It remains as the infinite (Brahman) alone.

Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

Here ends the Subalopanishad belonging to the Sukla-Yajur-Veda.

Kshurika Upanishad

Translated by P. R. Ramachander
Published by celextel.org

Om ! May He protect us both together; may He nourish us both together;
May we work conjointly with great energy,
May our study be vigorous and effective;
May we not mutually dispute (or may we not hate any).
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

Kshurika means knife. This Upanishad shows us the way to cut the attachment with this world using the knife called wisdom and shows us the way to salvation. It is called “Kshurikopanishad.”

I am relating to you the Kshurikopanishad. Using which we can attain awakening through Yoga and reach the birthless state. 1

(Slokas 2-9 are not available.)

Using the mind with very sharp wisdom as knife, you have to meditate on the secret place called “prabhada” which is above the feet and cut it and go above. 10

Using the path of a sharp mind you have to practice yoga relentlessly and have to reach out the secret place called “Indra Vajram” which is in a place above the knees and separate it out using meditation and Yoga. 11

Then you have to release the life power which is in between the union of thighs. Practicing skilful yoga you should separate it out and go upward. 12

Then you have to attain the group of nadis (nerves) near the neck and realize the 101 Nadis there and identify the best three Nadis. You have to identify the Ida Nadi which is the protector on the left side, the pingala Nadi on the right side and understand the proper position of Sushumna Nadi. The one who identifies this is the only one who understand the secrets of Vedas. 13-14

Sushumna Nadi is the one which makes you merge with the ultimate reality (Brahman) and is one without any deficiencies and is of the form of Brahmam. In each of the 72000 Nadis, there is a material which is like oil. This is taken out of it by meditation. Only in case of Sushumna Nadi, it is not possible to separate this oily material out of it. 15

Similar to the fact that oil gets the fragrance of jasmine flower when it joins with it, this Nadi gets the smell of the good or bad deed done by a person. So you have to meditate on this Nadi. 16

Then this person who has won over his mental senses should sit in a place without any sound and become detached, realize the philosophy of yoga, become one with no desires and should withdraw within himself like the lamps getting off one by one when they are lit together. 17-21

The one who realizes yoga through intense practice of pranayama and meditation on Om cuts off the bonds of family life using the very sharp mind which has been sharpened using an efficient sharpener of renunciation and gets freedom from all bondage. 22

The one who gets freedom from desires reaches the deathless state. The one who gets freedom from all desires by cutting off all desires and affection becomes devoid of all bonds. 23

Om ! May He protect us both together; may He nourish us both together;
May we work conjointly with great energy,
May our study be vigorous and effective;
May we not mutually dispute (or may we not hate any).
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

Here ends the Kshurikopanishad belonging to the Krishna-Yajur-Veda.

[Publisher's Note: Kshurika Upanishad has been listed as one of the Krishna-Yajur-Veda Upanishads in our version of the Muktika Upanishad. But it has been shown as one of the Atharva Veda Upanishads in another Publication of Upanishads.]

Mantrika Upanishad

Translated by Dr. A. G. Krishna Warrier
Published by The Theosophical Publishing House, Chennai

Om ! That (Brahman) is infinite, and this (universe) is infinite.
The infinite proceeds from the infinite.
(Then) taking the infinitude of the infinite (universe),
It remains as the infinite (Brahman) alone.
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

1. The eight-footed immaculate Swan, bound with three cords, subtle and imperishable, to whom three ways lead, I see not though I see it everywhere.
2. At the time all living beings are confounded (in the darkness of nescience) when (however) the pileless darkness is shattered (by the sun of saving knowledge). The sages established in Sattva behold the Absolute beyond Gunaa (right) in the sphere of gunas.
3 (a). Contemplated by sages like Kumara, etc.; the Absolute is not otherwise capable of being perceived (at all).
3(b)-4. The agent of superimposition the Unborn (Maya), the nescient eight-fold inveterate mother of modifications; thus it is extended and again prodded. The world under such power and guidance gives rise to the values of man.
5. The Lord’s mighty Maya, having both a beginning and end, the creatrix, brings beings into existence; white, black and red (She) fulfils all desires.
6. (The ignorant) experiences this non-objective Maya (whose real nature is) unknown (even) to sages like Kumara. The Lord alone freely following (Her) enjoys Maya (as Her Lord and Companion).
7. He enjoys (Her) through both contemplation and action. He, the omnipresent one, sustains (Her) who is common to one and all, the yielder (of desired objects) and is enjoyed by the sacrificers.
8. The magnanimous (sages) behold in (the sphere of) Maya the bird eating the fruits (of Karmas). The priests who have completed their Vedic training have declared the Other to be detached.
9. The masters of the Rig-Veda, well-versed in the Shastras repeat what the Yajur-Vedins have declared.

The adepts in Sama-Veda singing Brhatsama and Rathantara also (reaffirm this truth).
10. (Vedic) sages like Bhrigu and the Bhargavas – these followers of the Atharva-Veda, practising the Veda, the mantras and the secret doctrines, in the sequence on Words, (all set forth the same doctrine).
11-13. The faithful co-disciple, firm and accomplished, the red Bull, the sacrificial Remainder – as all these, in regard to Its immensity; and as Time, Life, the divine wrath, the Destroyer, the great Lord, the Becoming, Rudra, the Protector of Jivas, the Rewarder of the virtuous, the Lord of living beings, the Virat, the sustainer and the Waters (of life), is the all-Pervader lauded by beings magnified in the mantras and well-known to the Atharva-Veda.
14. Some aver Him (the great Lord) as the twenty sixth (Principle); others as the twenty seventh; the masters of the Atharva-Veda and the Atharva Upanishads know the Spirits beyond qualities, as set forth in the Sankhya.
15. The manifest and the unmanifest have been counted (together) as twenty four. (Some) declare Him non-dual; as dual; as three-fold; and similarly as five-fold.
16. Those who see with the eye of wisdom, the twice-born, perceive Him as comprising everything from Brahma to sticks, as one only, pure through and through, all pervading.
17. That in which this might manifold, moving and unmoving, is woven – in that very thing it also merges as the rivers do in the sea.
18. In That in which the objects are dissolved, and, having been dissolved, become unmanifest, once more they attain manifestation; they are again born like bubbles.
19. They come into being by virtue of causes supervised by individual selves that know ‘the field’. Such is the blessed Lord, so others repeatedly, declare.
20. Those Brahmanas who (just) know Brahman – here only they are dissolved; and being dissolved they exist in the Avyakta. Having been dissolved they exist in the Avyakta – this is the secret doctrine.

Om ! That (Brahman) is infinite, and this (universe) is infinite.
The infinite proceeds from the infinite.
(Then) taking the infinitude of the infinite (universe),
It remains as the infinite (Brahman) alone.
Om! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

Here ends the Mantrikopanishad belonging to the Sukla-Yajur-Veda.

Sarva Sara Upanishad

Translated by Swami Madhavananda
Published by Advaita Ashram, Kolkatta

Om ! May He protect us both together; may He nourish us both together;
May we work conjointly with great energy,
May our study be vigorous and effective;
May we not mutually dispute (or may we not hate any).
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

1. Om. What is Bandha (bondage of the Soul) ? What is Moksha (liberation) ? What is Avidya (nescience) ? What is Vidya (knowledge) ? What are the states of Jagrat (waking), Svapna (dreaming) , Sushupti (Dreamless sleep), and the fourth, Turiya (Absolute) ? What are the Annamaya, Pranamaya, Manomaya, Vijnanamaya and Anandamaya Koshas (vestures or sheaths of the soul) ? What is the Karta (agent), what the Jiva (individual self), the Kshetrajna (knower of the body), the Sakshi (Witness), the Kutastha, the Antaryamin (Internal Ruler) ? What is the Pratyagatman (Inner Self), what the Paramatman (Supreme Self), the Atman, and also Maya ? -- the master of Self looks upon the body and such like things other than the Self as Itself: this egoism is the bondage of the soul. The cessation of that (egoism) is Moksha, liberation. That which causes that egoism is Avidya, nescience. That by which this egoism is completely turned back is Vidya, knowledge. When the self, by means of its four and ten organs of sense beginning with the mind and benignly influenced by the sun and the rest which appear outside, perceives gross objects such as sound etc., then it is the Atman’s Jagrat (wakeful) state. When, even in the absence of sound etc., (the self) not divested of desire for them, experiences, by means of the four organs, sound and the rest in the form of desires – then it is the Atman’s state of Svapna (dream). When the four and ten organs cease from activity, and there is the absence of differentiated knowledge, then is the Atman’s state of Sushupti (dreamless sleep).
2. When the essence of consciousness which manifests itself as the three states, is a witness of the states, (but is) itself devoid of states, positive or negative, and remains in the state of non-separation and oneness, then it is spoken of as the Turiya, the fourth. The aggregate of the six sheaths, which are

the products of food, is called the Annamaya-kosha, alimentary sheath. When the fourteen kinds of Vayus beginning with the Prana, are in the alimentary sheath, then it is spoken of as the Pranamaya-kosha, vesture of the vital airs. When the Atman united with these two sheaths performs, by means of the four organs beginning with the mind, the functions of desire, etc., which have for their objects sound and the rest, then it (this state) is called the Manomaya-kosha, mental sheath. When the soul shines being united with these three sheaths, and cognisant of the differences and non-differences thereof then it is called the Vijnanamaya-kosha, sheath of intelligence. When these four sheaths remain in their own cause which is Knowledge (Brahman), in the same way as the latent Banyan tree remains in the Banyan seed, then it is spoken of as the Anandamaya-kosha, causal frame of the Soul. When it dwells in the body, as the seat of the idea of pleasure and pain, then it is the Karta, agent. The idea of pleasure is that which pertains to wished-for objects, and the idea of pain is that which pertains to undesirable objects. Sound, touch, sight, taste, and smell are the causes of pleasure and pain. When the soul, conforming itself to good and bad actions, has made a link of the present body (with its past body), and is seen to be effecting a union, a connection as it were, with the body not yet received, then it is called the Jiva, individual soul, on account of its being limited by Upadhis. The five groups are those beginning with the mind, those beginning with the Prana, those beginning with the Sattva, those beginning with the will, and those beginning with merit. The ego possessing the attributes of these five groups, does not die out without the knowledge of the ever-attained Self. That which, owing to its proximity to the Self, appears as imperishable and is attributed to Atman, is called the Linga-sharira (subtle body), and the "heart's knot". The Consciousness which manifests itself therein is called the Kshetrajna, Knower of the Kshetra (body).

3. He who is the cogniser of the manifestation and disappearance of the knower, knowledge, and the knowable, but is himself devoid of such manifestation and disappearance, and is self-luminous, is called the Sakshi, Witness. When being perceived in an undifferentiated manner in the intelligence of all beings, from Brahma (the Creator) down to an ant, it resides in the intelligence of all beings, then it is called the Kutastha. When, standing as the means of realising the real nature of the Kutastha and others, which are differentiations by virtue of possessing limiting adjuncts, the Atman manifests itself as inter-woven in all bodies, like the thread through a string of jewels, then it is called the Antaryamin, Internal Ruler. When the Atman shines forth - absolutely free from all limiting adjuncts, brilliant, as a homogeneous mass of consciousness in its nature of pure Intelligence, independent – then, it is spoken of as the Entity of "Thou" (Tvam), and as the Pratyagatman, Inner-Self. (That which is) Satya (the Reality), Jnana (Knowledge), Ananta (the Infinite), Ananda (Bliss), is Brahman. The Reality is the indestructible; That which, when name, space, time, substance, and causation are destroyed, dies not, is the indestructible; and that is called Satya, the Reality. And Jnana – that essence of Intelligence which has no beginning and no end, spoken of as Jnana.

4. And Ananta, the Infinite, (remaining in the same manner) as (does) clay in modifications of clay, as gold in modifications of gold, as thread in fabrics of thread, the antecedent, all-pervading Consciousness, that is in all phenomena of creation beginning with the Unmanifested, is called the Infinite. And Ananda, Bliss – the essence of the consciousness of happiness, the ocean of measureless bliss, and the state of undifferentiated happiness is called Bliss. That, of which the above fourfold nature is an indication, and which is permanent in all space, time, substance, and causation, is called the Entity of "That" (Tat) Paramatman, Supreme Self, and Para-Brahman, or the Highest Brahman. Distinguished from the Entity of "Thou" (when it appears to be) possessed of attributes, as well as from the Entity of "That" (when it appears to be) possessed of attributes, that which is all-pervading like the sky, subtle, whole by itself, pure Existence, the Entity of "Art" (Asi). Self-luminous, is spoken of as the Atman; the Entity of "not-That", also is spoken of as Atman. That which is beginningless, fruitful, open to both proof and disproof, neither real nor unreal, nor real-unreal – non-existent, when, because of the immutability of its own substratum, the cause of change is ascertained; -- existent when it is not so ascertained – (thus that) which is undefinable, is called Maya.

5. I am neither the body nor the ten senses, Buddhi, Mind, Ego. Without Prana and mind, pure, I am always the witness, pure consciousness, surely. I am neither the doer nor the enjoyer, only a witness to Prakriti. By my presence body etc., function as alive, still, eternal, ever joy, pure. I am Brahman to be known from all Vedanta, yet unknowable like sky and air. I am neither form nor action, only Brahman.
6. I am not body; birth, death do not come to me. I am not Prana – have no hunger and thirst; I am not mind – have no grief or delusion. I am not the doer – have no bondage or release.

Om ! May He protect us both together; may He nourish us both together;
May we work conjointly with great energy,
May our study be vigorous and effective;
May we not mutually dispute (or may we not hate any).
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

Here ends the Sarva-Sara Upanishad, as contained in the Krishna-Yajur-Veda.

Niralamba Upanishad

Translated by Dr. A. G. Krishna Warrier
Published by The Theosophical Publishing House, Chennai

Om ! That (Brahman) is infinite, and this (universe) is infinite.
The infinite proceeds from the infinite.
(Then) taking the infinitude of the infinite (universe),
It remains as the infinite (Brahman) alone.
Om! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

1. I shall raise and answer (questions covering) all that must be known for liquidating the misfortunes of living beings plunged in ignorance.
2. (1) What is Brahman?
(2) Who is God?
(3) Who is living being?
(4) What is Prakriti?
(5) Who is the Supreme Self?
(6) Who is Brahma ?
(7) Who is Vishnu ?
(8) Who is Rudra ?
(9) Who is Indra ?
(10) Who is (the god of) Death ?
(11) Who is the Sun ?
(12) Who is the Moon ?
(13) Who are the Gods ?
(14) Who are the demons ?
(15) Who are the evil spirits ?
(16) Who are men ?
(17) Who are women ?

(18) Who are animals and so forth ?
(19) What is the immobile ?
(20) Who are the Brahmanas, etc., ?
(21) What is a caste ?
(22) What is deed ?
(23) What is a non-deed ?
(24) What is knowledge ?
(25) What is ignorance ?
(26) What is pleasure ?
(27) What is pain ?
(28) What is heaven ?
(29) What is hell ?
(30) What is bondage ?
(31) What is liberation ?
(32) What is to be adored ?
(33) Who is the disciple ?
(34) Who is the sage ?
(35) Who is the deluded ?
(36) What is the demoniac ?
(37) What is austerity ?
(38) Which is the supreme abode ?
(39) What is to be sought after ?
(40) What is to be rejected ?
(41) Who is the renouncer (Sannyasin) ?

3. (1) Brahman is the ineffable Spirit. It appears as the Mahat (the Sankhyan Great), the ego, (the elements) earth, water, fire, air and ether – the macrocosm and as actions, knowledge and ends. It is non-dual and free from all adjuncts. It is big with all powers and is without beginning and end. It may be spoken of as pure, good, quiescent, unqualified.

4. (2) God is the veritable Brahman that, depending on Its power called Prakriti creates the worlds and enters (into them) as the inner Controller of Brahma, etc., (He) is Ishvara, as He controls the intellect and the sense-organs.

5. (3) The living being (Jiva) is he who, through false superimposition, affirms ‘I am gross’ due to ‘the name and form’ of Brahma, Vishnu, Isana, Indra, etc. (Jiva thinks): Though I am one, due to the differences of the causes that originate the body, the Jivas are many.

6. (4) Prakriti is but the power of Brahman; it is intellectual in nature and competent to create the variegated and marvellous world from (the matrix) of Brahman.

7. (5) The supreme Self is Brahman alone being altogether different from body, etc.

8-9. (6-20) Brahma, Vishnu, Indra, (the god of) Death, the Sun, the Moon, the gods, the demons, men, women, animals, etc.; the immobile the Brahmanas, etc.; are that very Spirit.

10. (21) Neither skin nor blood nor flesh nor bone has caste; To self is caste ascribed through mere usage.

11. (22) ‘I do the deeds that are done through sense-organs’ – the deed thus done as centred in the Self alone is the deed (in question).

12. (23) The deed done with conceit as agent and enjoyer, causing birth, etc., binds; The non-deed is the obligatory and occasional action – sacrifice, holy vow, austerity, gifts, etc., done without desire for their fruit.

13. (24) Knowledge is the immediate realization, due to the disciplining of body and sense-organs, service rendered to the Teacher, hearing, thinking and meditation, that there is nothing but Spirit, the essence of both subjects and objects, which is immutable among the mutables like pots and clothes, the

same in all, their innermost (essence).
14. (25) Ignorance is the illusory knowledge – like that of the snake in the rope – of Brahman that is All in all, all-pervasive and non-dual. (This illusory knowledge) is associated with a plurality of selves based on the plurality of the adjuncts of bondage and liberation, viz.; stations in life, castes, men, women, the immobiles, mankind, (lower) animals and gods.
15. (26) Pleasure is the blissful state that succeeds the knowledge of the essence of Being, Intelligence and Bliss. (27) It (Dukha - pain) is the mere Sankalpa (or the thinking) of the objects of mundane existence (or of not-Self).
16. (28) Heaven is the association with the holy.
17. (29) Association with the worldly folk who are unholy alone is hell.
18. (30) Bondage consists in imagining due to the beginningless latent impressions of nescience, 'I am born, etc.'
19. Bondage consists in imagining a plunge into the flux of existence with its possessive claims on fields, gardens, houses, children, wives, brothers, mothers and fathers.
20. Bondage is the conceit of egoistic agency in regard to actions, etc.
21. Bondage is the imagination prompted by the desire for the eight powers, anima, etc.
22. Bondage is the imagination prompted by the yearning for adoring gods, men, etc.
23. Bondage is the imagination (leading to) the practice of Yoga with its eight limbs, Yama, etc.
24. Bondage is the planning of action and duties bound up with castes and stations of life.
25. Bondage is to imagine that Atman has qualities like doubts, fear, etc.
26. Bondage is to plan (to acquire) knowledge, to perform sacrifices, vows, austerity and (make) gifts.
27. Bondage is to plan to devote oneself exclusively to moksha.
28. Bondage is what springs exclusively from imagination.
29. (31) Liberation is the attenuation, through discrimination between the eternal and the ephemeral, of the sense of ownership in regard to objects that generate fleeting pleasures and pains in the transmigratory life.
30. (32) Adorable is the teacher who leads one to Brahman, the Spirit dwelling in all bodies.
31. (33) The disciple is Brahman indeed that remains altogether immersed in the knowledge of the world as obliterated by the awareness (of its ground, viz., Brahman).
32. (34) The sage is the knower of the essence of Self-awareness present in all as their innermost (part).
33. (35) The deluded is he who is sustained by the conceit of egoism as regards agency, etc.
34. (36) Demoniac is the austerity, rooted in entrenched attachment, aversion, destructive violence, hypocrisy, etc.; that torments oneself by performing 'repetition of holy names' and Agnihotra while fasting and that is prompted by the desire to secure the power of gods like Brahma, Vishnu, Indra and Isana.
35. (37) Austerity is the burning, in the fire of immediate realization of the world's falsity, of the seed of imagination fashioned by the desire to secure the power of Brahma, etc.
36. (38) The supreme abode is Brahman's status, one of eternal freedom, comprising Being, Intelligence, and Bliss, beyond the qualities of the inner organ and the sense-organs and the vital breaths.
37. (39) To be sought after is the essence of the pure Spirit undetermined by space, time and objects.
38. (40) To be rejected is the thought that true is the world other than one's own Self that is perceived by the false sense organs and the intellect.
39. (41) The Sannyasin (mendicant monk) is the wandering independent ascetic who has known for certain, in the indeterminate concentration (Nirvikalpa-Samadhi), 'I am Brahman'. He is led upto it through the experiential knowledge of the contents of Major texts like: 'There is no plurality here'; 'All this is Brahman'; 'That Thou Art', etc.; after renouncing all duties, sense of possession and the ego, and taking refuge in the beloved Brahman. That ascetic is liberated; he is adorable; he is the Yogin; he is the Immense; he is the Brahmana.

Om ! That (Brahman) is infinite, and this (universe) is infinite.
The infinite proceeds from the infinite.
(Then) taking the infinitude of the infinite (universe),
It remains as the infinite (Brahman) alone.
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

Here ends the Niralambopanishad belonging to the Sukla-Yajur-Veda.

Suka Rahasya Upanishad

Translated by Dr. A. G. Krishna Warrier
Published by The Theosophical Publishing House, Chennai

Om ! May He protect us both together; may He nourish us both together;
May we work conjointly with great energy,
May our study be vigorous and effective;
May we not mutually dispute (or may we not hate any).
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

1-19. Now we expound the Rahasya Upanishad: the divine sages, worshipping Brahma, asked: Lord, tell us the Rahasya Upanishad. He said, ‘In the past Vyasa, the treasure of all Vedas and penance asked Shiva: O Lord of great wisdom, who has vowed firmly to break the bondage (of life). The time has come to give initiation to my son Suka into the sacrament of Veda’. Shiva said, ‘When the sole Brahman is imparted by me, your son will depart by himself having got detachment’.
Vyasa said: Be it as it may; in the Upanayana, when Brahman is imparted, may my son become omniscient very quickly and get the four kinds of Moksha.
Then Shiva, hearing this sat in a divine seat to give instruction. Suka, the fortunate, came there with devotion and getting the Pranava, spoke again to Shiva.
Suka aid, ‘First among gods, all-knowing, be pleased. The supreme Brahman, inherent in Om, has been imparted; the special sense 'That Thou Art' etc., with the six limbs, I desire to hear’.
Shiva said, ‘Well said, O treasure of knowledge, you have asked for the desirable, the mystery of the Vedic texts, named Rahasyopanishad with the six parts, knowing which one shall be directly released. The texts without the six parts one should not teach. Just as Upanishads are the crown of the Vedas, so is the Rahasya of Upanishads. For the wise man who meditates upon Brahman, holy spots, Vedic rites and mantras are useless. One wins a hundred years of life, meditating the sense of major texts. The same is won, uttering this once.
20. Om, for this mantra, Hamsa is the Rishi, unmanifest Gayatri is the metre, deity is Paramahamsa, Hamsa is the seed, Sama-Veda is the power. ‘I am That’ is the pin. Its application is in the context of

uttering the major text to secure the grace of the Paramahamsa. ‘Truth, knowledge, infinity is Brahman. Bow to the thumbs, ‘Eternal joy is Brahman’ – Svaha to the index fingers. ‘Brahman is eternal joy, mostly’ – Vasat to the middle fingers. ‘That which is plenitude’ – Hum to the ring fingers. ‘The lord of plenitude’ – Vasat to the little fingers. ‘One and non-dual is Brahman. Phat’ to the inside and outside of the palms. ‘Truth, knowledge, infinity is Brahman’ – Phat to the inside and outside of the palm. ‘Truth, knowledge, infinity is Brahman – bow to the heart’.

‘Eternal bliss is Brahman’ – Svaha to the head – Vasat to the braid of hair. ‘That which is plenitude’ – Hum to armour – Vausat to the three eyes. ‘One and non-dual Brahman’ – Phat to the missile. The earth, old region, heaven, Om, this is the link of space.

21-22. Meditation: I bow to the noble teacher, beyond becoming and the three Gunas, one, eternal, holy, witness of all knowledge, giver of bliss, beyond the world, sky-like, purpose of major texts.

The four major passages:

(1) Consciousness is Brahman

(2) I am Brahman

(3) That Thou Art and

(4) This self is Brahman.

Those who recite the statement of identity become liberated in Sayujya (identity).

23-24. Of the great incantation ‘Tat’, the seer is Hamsa, un-manifest Gayatri is the metre. Paramahamsa the deity; Hamsa the seed; Sama-Veda, power; So’ham is the pin; application is the meditation for my liberation. Bow to the thumbs, to that aspirant Svaha to Isana, the index fingers, Vasat to Aghora the middle fingers, to Sadyojata, the ring fingers, hum; to Vamadeva, the little fingers Vausat; to that spirit, Isana, Aghora etc. Phat.

Meditation: Meditate on that shining light as knowledge and its objects and what is beyond them both, taintless, awake, free and imperishable.

25-26. Of the chant of ‘Tvam’ Vishnu is the seer, Gayatri is the metre, supreme self the deity, ‘aim’ the seed, ‘klim’ the power, ‘sauh’ the pin, application is to the repetition for my liberation.

Bow to Vasudeva, to the thumbs: Svaha to Samkarsana, the index-fingers; Vasat to Pradyumna, the middle fingers; Hum to Aniruddha, the ring fingers; Vausat to Vasudeva, the little finger; Phat to Vasudeva and others.

Meditation: I adore the word ‘Thou’ the Jiva state, in all living things, everywhere, impartite form, controller of mind and egoism.

27. For ‘Asi’, the seer is Manah, metre Gayatri, deity Ardhanarishvara, seed is Avyaktadi, power is Nrisimha, pin is supreme Self. Application is repetition for identification of Jiva and Brahman. I bow to the thumbs, the dyad of Earth; Svaha to the index finger, the dyad of water. Vasat to the middle fingers, the dyad of fire; Hum to the ring fingers, the dyad of Air; Vausat for the little fingers, the dyad of Ether; Phat for the front and back of the hand, the dyad of Earth etc. So too the consecration of the heart. Bhuh, Bhuvah, Svah, Om. Thus the directions are enclosed.

28-29. Meditation: ‘Meditate ever on Asi, thou art. Aiming at the merger of Jiva in that, as long as the mind dwells on the purport’. Thus have been stated the six limbs of the major texts.

30-38. Now according to the classification of the mystic teachings are set forth the verses on the purport.

Prajnana is that whereby one sees, hears, smells and makes clear all objects here, pleasant and unpleasant, by which one knows. In the four-faced Brahman, Indra and Devas, men, horses, cows, etc., spirit is one Brahman – so, in me too Prajnana is Brahman. In this body being remains witness to the intellect and is called I. The Being full in itself is described as Brahman, referred to with Asmi. So, I am Brahman. The being, one without a second, without name and form before creation and even now is called That. The being called Thou here beyond the senses understood as one. Let this unity be experienced. The inner self, from ego to the body, is called this (ayam) because it is self-luminous and realizes intimately. The truth of the universe is stated of all that is seen by the word Brahman.

39. I was in the state of dream of ‘I’ and “Mine’ because of the absence of the vision of the spirit. But I was awakened when the sun of my own nature arose by means of the major texts spoken clearly by the perception.
40-42. Senses has two ways: expressed and implied. In ‘Tattvam Asi’ the expressed meaning is the senses etc., which are elemental and the implied is, ‘He’ in ‘you’ (Tvam), in the word Tat the expressed sense is lordship etc., the implied is the supreme being which is Sat, Chit and Ananda. ‘Asi’ identifies these two. Tvam and Tad mean effect and cause respectively when this is the adjunct; otherwise both are the same Sat, Chit and Ananda – separating the space and time faites the identity is got, just as in the world, in the expression, ‘This is that Devadatta’.
The Jiva is having the effect-adjunct, Isa has cause-adjunct – when both are removed, only the full knowledge remains.
43-45. First hearing from the Guru, then thought about it and meditation – this is the cause of full knowledge. Other knowledge will surely perish, while the knowledge of Brahman leads to Brahman. The Guru should instruct the words of the Upanishad with the limbs, not merely the words – These are Brahma’s words.
46-53. Ishvara said, ‘O Suka, thus being instructed by me as requested by Vyasa, you will become Jivanmukta’.
The Svara which is uttered at the start of Veda is Parameshvara. Suka being thus instructed by Shiva became one with the universe; rose, bowed to Shiva and giving up all possessions, went away as if swimming in the ocean of the supreme spirit.
Vyasa, seeing him go away as a recluse, went after him calling, affected by separation. All the world echoed him. Hearing this Vyasa was over joyed along with his son.
He who learns this through the Guru’s grace will become released from all sin and enjoy Moksha.
Thus the Upanishad.

Om ! May He protect us both together; may He nourish us both together;
May we work conjointly with great energy,
May our study be vigorous and effective;
May we not mutually dispute (or may we not hate any).
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

Here ends the Sukarahasyopanishad belonging to the Krishna-Yajur-Veda.

Vajrasuchika Upanishad

Translated by Dr. A. G. Krishna Warrier
Published by The Theosophical Publishing House, Chennai

Om ! Let my limbs and speech, Prana, eyes, ears, vitality
And all the senses grow in strength.
All existence is the Brahman of the Upanishads.
May I never deny Brahman, nor Brahman deny me.
Let there be no denial at all:
Let there be no denial at least from me.
May the virtues that are proclaimed in the Upanishads be in me,
Who am devoted to the Atman; may they reside in me.
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

I Shall set for Vajrasuchi (the diamond needle) which pierces ignorance, rebukes the ignorant and ornaments those who have wisdom as eye.

The Smritis affirm, following the Vedas that the Brahmana is the most important of the four castes. It must be asked, ‘Who is a Brahmana’ – the self, body, class, knowledge, action or virtue ?

The soul is not a Brahmana because the soul is the same in all bodies past and future. The same person takes many bodies according to karma, nor is the body Brahmana – the body is the same from the Chandala (to the highest caste) being made of the five elements and is seen to have old age, death etc., alike. There is no fixity (of colour) such as Brahmana is white, Kshatriya is red, Vaishya is yellow and Sudra is black; also when the father’s body is cremated, the son etc., may be guilty of killing a Brahmana.

Nor is the class a Brahmana. Then there would be many classes within the classes. Many are the great sages: Rishyasringa born of a deer, Kausika of reed, Jambuka of a jackal, Valmiki of an ant-hill, Vyasa of a fisher-girl, Gautama of a hare’s back, Vasistha of Urvasi, Agastya of a pot according to tradition. These are not Brahmanas by birth but by their knowledge.

Nor is knowledge Brahmana: Kshatriyas and others also have knowledge. Nor is karma: all creatures

are seen to have similar karma of Prarabdha etc., and all creatures act being impelled by karma. Nor is a man of virtue: There are many givers of gold – Kshatriyas etc.
One who has directly realized, like the berry in the palm, the Atman without a second, devoid of class, quality and action and of defects like the six waves (like hunger), the states (like birth and death), of the nature of truth, knowledge and bliss, free from adjuncts, the basis of all thoughts, immanent in all creatures, present inside and outside like space. Bliss impartite, beyond (ordinary) knowledge, to be realized by experience alone – and having become successful, free from lust etc., rich in mental control, without greed etc., mind untouched by hypocrisy etc.
This is the intention of Veda etc. Otherwise the nature of Brahmana cannot be achieved.
One should contemplate one's self as the spirit without a second, truth, knowledge and bliss.
This is the Upanishad.

Om! Let my limbs and speech, Prana, eyes, ears, vitality
And all the senses grow in strength.
All existence is the Brahman of the Upanishads.
May I never deny Brahman, nor Brahman deny me.
Let there be no denial at all:
Let there be no denial at least from me.
May the virtues that are proclaimed in the Upanishads be in me,
Who am devoted to the Atman; may they reside in me.
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

Here ends the Vajrasuchika Upanishad, included in the Sama-Veda.

Tejo-Bindu Upanishad

Translated by K. Narayanasvami Aiyar

Om ! May He protect us both together; may He nourish us both together;
May we work conjointly with great energy,
May our study be vigorous and effective;
May we not mutually dispute (or may we not hate any).
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

CHAPTER - I

1. PARAM-DHYANA (the supreme meditation) should be upon Tejo-bindu (the seed or source of spiritual light), which is the Atma of the universe, which is seated in the heart, which is of the size of an atom, which pertains to Shiva, which is quiescent and which is gross and subtle, as also above these qualities.
2. That alone should be the Dhyana of the Munis as well as of men, which is full of pains, which is difficult to meditate on, which is difficult to perceive, which is the emancipated one, which is decayless and which is difficult to attain.
3. One whose food is moderate, whose anger has been controlled, who has given up all love for society, who has subdued his passions, who has overcome all pairs (heat and cold etc.), who has given up his egoism, who does not bless anyone nor take anything from others;
4. And also who goes where they naturally ought not to go and naturally would not go where they like to go – such persons also obtain three in the face. Hamsa is said to have three seats.
5. Therefore know it is the greatest of mysteries, without sleep and without support. It is very subtle, of the form of Soma and is the supreme seat of Vishnu.
6. That seat has three faces, three gunas and three Dhatus and is formless, motionless, changeless, sizeless and supportless.
7. That seat is without Upadhi and is above the reach of speech and mind. It is Svabhava (Self or nature) reachable only by Bhava (being).
8. The indestructible seat is associateless, without bliss, beyond mind, difficult to perceive, emancipated and changeless. It should be meditated upon as the liberated, the eternal, the permanent

and the indestructible.
9. It is Brahman, is Adhyatma (or the deity presiding as Atma) and is the highest seat of Vishnu. It is inconceivable, of the nature of Chidatma and above the Akasa.
10. It is void and non-void and beyond the void and is abiding in the heart. There is (in It) neither meditation nor meditator, nor the meditated, nor the non-meditated.
11. It is not the universe. It is the highest space; it is neither supreme nor above the supreme. It is inconceivable, unknowable, non-truth and not the highest.
12. It is realised by the Munis, but the Devas do not know the supreme One. Avarice, delusion, fear, pride, passion, anger, sin;
13. Heat, cold, hunger, thirst, thought and fancy – (all these do not exist in It). (In It) there is no pride of (belonging to) the Brahmana caste, nor is there the collection of the knot of salvation.
14. (In It) there is no fear, no happiness, no pains, neither fame nor disgrace. That which is without these states is the supreme Brahman.
15. Yama (forbearance), Niyama (religious observance), Tyaga (renunciation), Mouna (silence) according to time and place, Asana (posture), Mulabandha, seeing all bodies as equal, the position of the eye;
16. Prana-samyamana (control of breath), Pratyahara (subjugation of the senses), Dharana, Atma-Dhyana and Samadhi – these are spoken of as the parts (of Yoga) in order.
17. That is called Yama in which one controls all his organs (of sense and actions) through the Vijnana that all is Brahman; this should be practised often and often.
18. Niyama, in which there is the supreme bliss enjoyed through the flowing (or inclination) of the mind towards things of the same (spiritual) kind, (viz., Brahman) and the abandoning of things differing from one another is practised by the sages as a rule.
19. In Tyaga (renunciation), one abandons the manifestation (or objects) of the universe through the cognition of Atman that is Sat and Chit. This is practised by the great and is the giver of immediate salvation.
20. Mouna (the silence), in which, without reaching That, speech returns along with mind, is fit to be attained by the Yogins and should be ever worshipped by the ignorant (even).
21. How is it possible to speak of ‘That’, from which speech returns ? How should it be described as the universe as there is no word to describe it ?
22. It is ‘That’ which is (really) called silence and which is naturally understood (as such). There is silence in children, but with words (latent); whereas the knowers of Brahman have it (silence) but without words.
23. That should be known as ‘the lonely seat’ in which there is no man in the beginning, middle, or end and through which all this (universe) is fully pervaded.
24-25. The illusion of Brahma and all other beings takes place within one twinkling (of His eye). That should be known as Asana (posture), in which one has with ease and without fatigue (uninterrupted) meditation of Brahman; that is described by the word Kala (time), that is endless bliss and that is secondless. Everything else is the destroyer of happiness.
26. That is called Siddhasana (Siddha-posture) in which the Siddhas (psychical personages) have succeeded in realising the endless One as the support of the universe containing all the elements, etc.
27. That is called the Mulabandha, which is the Mula (root) of all worlds and through which the root Chitta is (Bandha) bound. It should be always practised by the Rajayogins.
28. One after having known the equality of the Angas (or parts of Yoga) point to one and the same Brahman, should be absorbed in that equal (or uniform) Brahman; if not, there is not that equality (attained). Then like a dry tree, there is straightness (or uniformity throughout).
29. Making one’s vision full of spiritual wisdom, one should look upon the world as full of Brahman. That vision is very noble. It is (generally) aimed at the tip of the nose;
30. But it should be directed towards that seat (of Brahman) wherein the cessation of seer, the seen and

sight will take place and not towards the tip of the nose.
31. That is called Pranayama (the control of breath), in which there is the control of the modifications (of mind) through the cognition of Brahman in all the states of Chitta and others.
32. The checking of (the conception of the reality of) the universe, is said to be expiration. The conception of 'I am Brahman' is inspiration.
33. The holding on (long) to this conception without agitation is cessation of breath. Such is the practice of the enlightened.
34. The ignorant close their nose. That should be known as Pratyahara, through which one sees Atman (even) in the objects of sense and pleases Chitta through Manas. It should be practised often and often.
35. Through seeing Brahman wherever the mind goes, the Dharana is meant that state where one indulges in the good thought:
36. 'I am Brahman alone', and is without any support. This Dhyana is the giver of supreme bliss.
37. Being first in a state of changelessness and then thoroughly forgetting (even) that state owing to the cognition of the (true) nature of Brahman – this is called Samadhi.
38. This kind of bliss should be practised (or enjoyed) by a wise person till his cognition itself united in a moment with the state of Pratyag (Atman).
39. Then this King of Yogins becomes a Siddha and is without any aid (outside himself). Then he will attain a state, inexpressible and unthinkable.
40. When Samadhi is practised, the following obstacles arise with great force – absence of right inquiry, laziness, inclination to enjoyment;
41. Absorption (in material object), Tamas, distraction, impatience, sweat and absent-mindedness. All these obstacles should be overcome by inquirers into Brahman.
42. Through Bhava-Vrittis (worldly thoughts), one gets into them. Through Sunya-Vrittis (void or empty thoughts), one gets into them. But through the Vrittis of Brahman, one gets fullness.
43. Therefore one should develop fullness through this means (of Brahman). He who abandons this Vritti of Brahman, which is very purifying and supreme – that man lives in vain like a beast.
44. But he who understands this Vritti (of Brahman) and having understood it makes advances in it, becomes a good and blessed person, deserving to be worshipped by the three worlds.
45. Those who are greatly developed through the ripening (of their past Karmas) attain the state of Brahman; others are simply reciters of words.
46. Those who are clever in arguments about Brahman, but are without the action pertaining to Brahman and who are greatly attached to the world – those certainly are born again and again (in this world) through their Ajnana;
47. (The former) never remain, even for half a moment – without the Vritti of Brahman, like Brahma and others, Sanaka, etc., Suka and others.
48. When a cause is subject to changes, it (as an effect) must also have its cause. When the cause ceases to exist in truth, the effect perishes through right discrimination. Then that substance (or principle) which is beyond the scope of words, remains pure.
49. After that, Vritti Jnana arises in their purified mind; through meditation with transcendental energy, there arises a firm certitude.
50. After reducing the visible into the invisible state, one should see everything as Brahman. The wise should ever stay in bliss with their understanding full of the essence of Chit.
Thus ends the first chapter.

CHAPTER - II

Then the Kumara asked Shiva: "Please explain to me the nature of Chinmatra, that is the partless non-dual essence". The great Shiva replied:
1-23. "The partless non-dual essence is the visible. It is the world, it is the existence, it is the Self, it is mantra, it is action, it is spiritual wisdom, it is water. It is the earth, it is Akasa, it is the books, it is the

three Vedas, it is the Brahman, it is the religious vow, it is Jiva, it is Aja (the unborn), it is Brahma, it is Vishnu, it is Rudra; it is I, it is Atman, it is the Guru. It is the aim, it is sacrifice, it is the body, it is Manas, it is Chitta, it is happiness, it is Vidya; it is the undifferentiated, it is the eternal, it is the supreme, it is everything. O six-faced one, different from It there is nothing. None, none but It; It is I. It is gross, it is subtle, it is knowable, it is thou; it is the mysterious; it is the knower; it is existence, it is mother, it is father, it is brother, it is husband, It is Sutra (Atman), it is Virat. It is the body, it is the head, it is the internal, it is the eternal, it is full, it is nectar, it is Gotra (clan), it is Griha (the house), it is the preservable, it is the moon, it is the stars, it is the sun, it is the holy seat. It is forgiveness, it is patience, it is the gunas, it is the witness. It is a friend, it is a relative, it is an ally, it is the king, town, kingdom and subjects. It is Om, Japa, meditation, the seat, the one worthy to be taken (in), the heart, the Jyotis, Swarga (heaven) and Self".

24. "All the partless and non-dual essence should be regarded as Chinmatra. Chinmatra alone is the Absolute Consciousness; and this partless non-dual essence alone is the (real) essence.

25. All having consciousness alone except those having changes, are Chinmatra. All this is Chinmatra.

26. He is Chinmaya; the state of Atman is known as Chinmatra and the partless non-dual essence. The whole world is Chinmatra. Your state and my state are Chinmatra.

27. Akasa, earth, water, Vayu, Agni, Brahma, Vishnu, Shiva and all else that exist or do not, are Chinmatra.

28. That which is the partless non-dual essence is Chinmatra. All the past, present and future are Chinmatra.

29. Substance and time are Chinmatra. Knowledge and the knowable are Chinmatra. The knower is Chinmatra. Everything is Chinmatra.

30. Every speech is Chinmatra. Whatever else is Chinmatra. Asat and Sat are Chinmatra.

31. The beginning and end are Chinmatra; that which is in the beginning and end is Chinmatra ever. The Guru and the disciple are Chinmatra. If the seer and the seen are Chinmatra, then they are always Chinmaya.

32. All things wondrous are Chinmatra. The (gross) body is Chinmatra, as also subtle and causal bodies. There is nothing beyond Chinmatra.

33. I and thou are Chinmatra. Form and non-form are Chinmatra. Virtue and vice are Chinmatra. The body is a symbol of Chinmatra.

34. Sankalpa, knowing, Mantra and others, the gods invoked in Mantras;

35. The gods presiding over the eight quarters the phenomenal and the supreme Brahman are nothing but Chinmatra. There is nothing without Chinmatra.

36-38. Maya is nothing without Chinmatra. Puja (worship) is nothing without Chinmatra. Meditation, truth, sheaths and others, the (eight) Vasus, silence, non-silence and indifference to objects – are nothing without Chinmatra. Everything is from Chinmatra. Whatever is seen and however seen – it is Chinmatra so far.

39-41. Whatever exists and however distant is Chinmatra. Whatever elements exist, whatever is perceived and whatever is Vedanta – all these are Chinmatra. Without Chinmatra, there is no motion, no Moksha and no goal aimed at. Everything is Chinmatra. Brahman that is the partless non-dual essence is known to be nothing but Chinmatra.

42. Thou, O Lord, art the partless non-dual essence (stated) in the books, in me, in Thee and in the ruler. He who thus perceives 'I' as of one homogeneity (pervading everywhere) will at once be emancipated through this spiritual wisdom. He is his own Guru with this profound spiritual wisdom.
Thus ends the second chapter.

CHAPTER - III

The Kumara addressed his father (again): "Please explain to me the realisation of Atman". To which the great Shiva said:

1-3. “I am of the nature of the Parabrahman. I am the supreme bliss. I am solely of the nature of divine wisdom. I am the sole supreme, the sole quiescence, the sole Chinmaya, the sole unconditioned, the sole permanent and the sole Sattva. I am the ‘I’ that has given up ‘I’. I am one that is without anything. I am full of Chidakasha.

4. I am the sole fourth one. I am the sole one above the fourth (state of Turya). I am of the nature of (pure) consciousness. I am ever of the nature of the bliss-consciousness.

5-7. I am of the nature of the non-dual. I am ever of a pure nature, solely of the nature of divine wisdom, of the nature of happiness, without fancies, desires or diseases of the nature of bliss, without changes or differentiations and of the nature of the eternal one essence and Chinmatra.

8. My real nature is indescribable, of endless bliss, the bliss above Sat and Chit and the interior of the interior. I am beyond reach of Manas and speech.

9. I am of the nature of Atmic bliss, true bliss and one who plays with (my) Atman; I am Atman and Sadashiva.

10. My nature is Atmic spiritual effulgence. I am the essence of the Jyotis of Atman. I am without beginning, middle, or end. I am like the sky.

11. I am solely Sat, Ananda and Chit which is unconditioned and pure. I am the Sachchidananda that is eternal, enlightened and pure.

12. I am ever of the nature of the eternal Sesha (serpent-time). I am ever beyond all. My nature is beyond form. My form is supreme Akasa.

13. My nature is of the bliss of earth. I am ever without speech. My nature is the all-seat (foundation of all).

14-15. I am ever replete with consciousness, without the attachment of body, without thought, without the modifications of Chitta, the sole essence of Chidatma, beyond the visibility of all and of the form of vision. My nature is ever full.

16. I am ever fully contented, the all, and Brahman, and the very consciousness; I am ‘I’. My nature is of the earth.

17-21. I am the great Atman and the supreme of the supreme; I appear sometimes as different from myself; sometimes as possessing a body, sometimes as a pupil and sometimes as the basis of the worlds. I am beyond the three periods of time, am worshipped by the Vedas, am determined by the sciences and am fixed in the Chitta. There is nothing left out by me, neither the earth nor any other objects here. Know that there is nothing which is out of myself. I am Brahma, a Siddha, the eternally pure, non-dual one. Brahman, without old age or death.

22-25. I shine by myself; I am my own Atman, my own goal, enjoy myself, play in myself, have my own spiritual effulgence, am my own greatness and am used to play in my own Atman, look on my own Atman, and am in myself happily seated. I have my own Atman as the residue, stay in my own consciousness, and play happily in the kingdom of my own Atman. Sitting on the real throne of my own Atman, I think of nothing else but my own Atman.

26-32. I am Chidrupa alone, Brahman alone, Sachchidananda, the secondless, the one replete with bliss and the sole Brahman and ever without anything, have the bliss of my own Atman, the unconditioned bliss, and am always Atma-Akasa. I alone am in the heart like Chid-aditya (the consciousness-sun). I am content in my own Atman, have no form, or no decay, am without, the number one, have the nature of an unconditioned and emancipated one, and I am subtler than Akasa; I am without the existence of beginning or end, of the nature of the all-illuminating, the bliss greater than the great, of the sole nature of Sat, of the nature of pure Moksha, of the nature of truth and bliss, full of spiritual wisdom and bliss, of the nature of wisdom alone and of the nature of Sachchidananda. All this is Brahman alone. There is none other than Brahman and that is ‘I’. I am Brahman that is Sat and bliss and the ancient.

33. The word ‘thou’ and the word ‘that’ are not different from me. I am of the nature of consciousness. I am alone the great Shiva.

34. I am beyond the nature of existence. I am of the nature of happiness. As there is nothing that can

witness me, I am without the state of witness.
35. Being purely of the nature of Brahman, I am the eternal Atman. I alone am the Adisesha (the primeval Sesha). I alone am the Sesha.
36. I am without name and form, of the nature of bliss, of the nature of being unperceivable by the senses and of the nature of all beings;
37-39. I have neither bondage nor salvation. I am of the form of eternal bliss. I am the primeval consciousness alone, the partless and non-dual essence, beyond reach of speech and mind, of the nature of bliss everywhere, of the nature of fullness everywhere, of the nature of earthly bliss, of the nature of contentment everywhere, the supreme nectary essence and the one and secondless Sat, (viz.,) Brahman. There is no doubt of it.
40-43. I am of the nature of all-void. I am the one that is given out by the Vedas. I am of the nature of the emancipated and emancipation, of Nirvanic bliss, of truth and wisdom, of Sat alone and bliss, of the one beyond the fourth, of one without fancy and ever of the nature of Aja (the unborn). I am without passion or faults. I am the pure, the enlightened, the eternal, the all-pervading and of the nature of the significance of Om, of the spotless and of Chit. I am neither existing nor non-existing.
44-45. I am not of the nature of anything. I am of the nature of the actionless. I am without parts. I have no semblance, no manas, no sense, no Buddhi, no change, none of the three bodies, neither the waking, dreaming, or dreamless sleeping states.
46. I am neither of the nature of the three pains nor of the three desires. I have neither Sravana nor Manana in Chidatma in order to attain salvation.
47. There is nothing like me or unlike me. There is nothing within me. I have none of the three bodies.
48. The nature of Manas is unreal, the nature of Buddhi is unreal, the nature of Aham (the ‘I’) is unreal; but I am the unconditioned, the permanent and the unborn.
49. The three bodies are unreal, the three periods of time are unreal, the three Gunas are unreal, but I am of the nature of the Real and the pure.
50. That which is heard is unreal, all the Vedas are unreal, the Shastras are unreal, but I am the Real and of the nature of Chit.
51. The Murtis (Brahma, Vishnu and Rudra having limitation) are unreal, all the creation is unreal, all the Tattvas are unreal, but know that I am the great Sadashiva.
52. The master and the disciple are unreal, the mantra of the Guru is unreal, that which is seen is unreal, but know me to be the Real.
53. Whatever is thought of is unreal, whatever is lawful is unreal, whatever is beneficial is unreal, but know me to be the Real.
54. Know the Purusha (ego) to be unreal, know the enjoyments to be unreal, know things seen and heard are unreal as also the one woven warp-wise and woof-wise, viz., this universe;
55-56. Cause and non-cause are unreal, things lost or obtained are unreal. Pains and happiness are unreal, all and non-all are unreal, gain and loss are unreal, victory and defeat are unreal.
57-59. All the sound, all the touch, all the forms, all the taste, all the smell and all Ajnana are unreal. Everything is always unreal – the mundane existence is unreal – all the Gunas are unreal. I am of the nature of Sat. One should cognise his own Atman alone. One should always practise the mantra of his Atman.
60-69. The mantra (Aham Brahmashmi) ‘I am Brahman’ removes all the sins of sight, destroys all other mantras, destroys all the sins of body and birth, the noose of Yama, the pains of duality, the thought of difference, the pains of thought, the disease of Buddhi, the bondage of Chitta, all diseases, all grieves and passions instantaneously, the power of anger, the modifications of Chitta, Sankalpa, Crores of sins, all actions and the Ajnana of Atman.
70-71. The mantra ‘I am Brahman’ gives indescribable bliss, gives the state of Ajada (the non inertness or the undecaying) and kills the demon of non-Atman. The thunderbolt ‘I am Brahman’ clears all the hill of not-Atman.

72. The wheel ‘I am Brahman’ destroys the Asuras of not-Atman. The Mantra ‘I am Brahman’ will relieve all (persons).
73. The Mantra ‘I am Brahman’ gives spiritual wisdom and bliss. There are seven Crores of great Mantras and there are Vratas (vows) of (or yielding) hundred Crores of births.
74. Having given up all other Mantras, one should ever practise this Mantra. He obtains at once salvation and there is not even a particle of doubt about it.
Thus ends the third chapter.

CHAPTER - IV

The Kumara asked the great Lord: “Please explain to me the nature of Jivanmukti (embodied salvation) and Videhamukti (disembodied salvation).” To which the great Shiva replied:
1. “I am Chidatma. I am Para-Atma. I am the Nirguna, greater than the great. One who will simply stay in Atman is called a Jivanmukta.
2. He who realises: ‘I am beyond the three bodies, I am the pure consciousness and I am Brahman’, is said to be a Jivanmukta.
3. He is said to be a Jivanmukta, who realises: ‘I am of the nature of the blissful and of the supreme bliss, and I have neither body nor any other thing except the certitude ‘I am Brahman’ only.
4-6. He is said to be a Jivanmukta who has not at all got the ‘I’ in myself, but who stays in Chinmatra (absolute consciousness) alone, whose interior is consciousness alone, who is only of the nature of Chinmatra, whose Atman is of the nature of the all-full, who has Atman left over in all, who is devoted to bliss, who is undifferentiated, who is all-full of the nature of consciousness, whose Atman is of the nature of pure consciousness, who has given up all affinities (for objects), who has unconditioned bliss, whose Atman is tranquil, who has got no other thought (than Itself) and who is devoid of the thought of the existence of anything.
7-11(a). He is said to be a Jivanmukta who realises: ‘I have no Chitta, no Buddhi, no Ahamkara, no sense, no body at any time, no Pranas, no Maya, no passion and no anger, I am the great, I have nothing of these objects or of the world and I have no sin, no characteristics, no eye, no Manas, no ear, no nose, no tongue, no hand, no waking, no dreaming, or causal state in the least or the fourth state.’
11(b)-30(a). He is said to be a Jivanmukta, who realises: ‘All this is not mind, I have no time, no space, no object, no thought, no Snana (bathing), no Sandhyas(junction-period ceremonies), no deity, no place, no sacred places, no worship, no spiritual wisdom, no seat, no relative, no birth, no speech, no wealth, no virtue, no vice, no duty, no auspiciousness, no Jiva, not even the three worlds, no salvation, no duality, no Vedas, no mandatory rules, no proximity, no distance, no knowledge, no secrecy, no Guru, no disciple, no diminution, no excess, no Brahma, no Vishnu, no Rudra, no moon, no earth, no water, no Vayu, no Akasa, no Agni, no clan, no Lakshya (object aimed at), no mundane existence, no meditator, no object of meditation, no Mans, no cold, no heat, no thirst, no hunger, no friend, no foe, no illusion, no victory, no past, present, or future, no quarters, nothing to be said or heard in the least, nothing to be gone to (or attained), nothing to be contemplated, enjoyed or remembered, no enjoyment, no desire, no Yoga, no absorption, no garrulity, no quietude, no bondage, no love, no joy, no instant joy, no hugeness, no smallness, neither length nor shortness, neither increase nor decrease, neither Adhyaropa (illusory attribution) nor Apavada (withdrawal of that conception) , no oneness, no manyness, no blindness, no dullness, no skill, no flesh, no blood, no lymph, no skin, no marrow, no bone, no skin, none of the seven Dhatus, no whiteness, no redness, no blueness, no heat, no gain, neither importance nor non-importance, no delusion, no perseverance, no mystery, no race, nothing to be abandoned or received, nothing to be laughed at, no policy, no religious vow, no fault, no bewailments, no happiness, neither knower nor knowledge nor the knowable, no Self, nothing belonging to you or to me, neither you nor I, and neither old age nor youth nor manhood; but I am certainly Brahman. ‘I am certainly Brahman. I am Chit, I am Chit’.
30(b)-31. He is said to be a Jivanmukta who cognises: ‘I am Brahman alone, I am Chit alone, I am the

supreme’. No doubt need be entertained about this; ‘I am Hamsa itself, I remain of my own will, I can see myself through myself, I reign happy in the kingdom of Atman and enjoy in myself the bliss of my own Atman’.

32. He is a Jivanmukta who is himself, the foremost and the one undaunted person who is himself the lord and rests in his own Self.

33. He is a Videhamukta who has become Brahman, whose Atman has attained quiescence, who is of the nature of Brahmic bliss, who is happy, who is of a pure nature and who is a great Mouni (observer of silence).

34-37. He is a Videhamukta who remains in Chinmatra alone without (even) thinking thus: ‘I am all Atman, the Atman that is equal (or the same) in all, the pure, without one, the non-dual, the all, the self only, the birthless and the deathless – I am myself the undecaying Atman that is the object aimed at, the sporting, the silent, the blissful, the beloved and the bondless salvation – I am Brahman alone – I am Chit alone’.

38. He is a Videhamukta who having abandoned the thought: ‘I alone am the Brahman’ is filled with bliss.

39-47(a). He is a Videhamukta who having given up the certainty of the existence or non-existence of all objects is pure Chidananda (the consciousness-bliss), who having abandoned (the thought): ‘I am Brahman’ (or) ‘I am not Brahman’ does not mingle his Atman with anything, anywhere or at any time, who is ever silent with the silence of Satya, who does nothing, who has gone beyond Gunas, whose Atman has become the All, the great and the purifier of the elements, who does not cognise the change of time, matter, place, himself or other differences, who does not see (the difference of) ‘I’, ‘thou’, ‘this’, or ‘that’, who being of the nature of time is yet without it, whose Atman is void, subtle and universal, but yet without (them), whose Atman is divine and yet without Devas, whose Atman is measurable and yet without measure, whose Atman is without inertness and within every one, whose Atman is devoid of any Sankalpa, who thinks always: ‘I am Chinmatra, I am simply Paramatman, I am only of the nature of spiritual wisdom, I am only of the nature of Sat, I am afraid of nothing in this world’, and who is without the conception of Devas, Vedas and sciences, ‘All this is consciousness, etc.,’ and regards all as void.

47(b)-48. He is a Videhamukta who has realised himself to be Chaitanya alone, who is remaining at ease in the pleasure-garden of his own Atman, whose Atman is of an illimitable nature, who is without conception of the small and the great and who is the fourth of the fourth state and the supreme bliss.

49-53(a). He is a Videhamukta whose Atman is nameless and formless, who is the great spiritual wisdom of the nature of bliss and of the nature of the state beyond Turya, who is neither auspicious nor inauspicious, who has Yoga as his Atman, whose Atman is associated with Yoga, who is free from bondage or freedom, without Guna or non-Guna, without space, time, etc., without the witnessable and the witness, without the small or the great and without the cognition of the universe or even the cognition of the nature of Brahman, but who finds his spiritual effulgence in his own nature, who finds bliss in himself, whose bliss is beyond the scope of words and mind and whose thought is beyond the beyond.

53(b)-54. He is said to be a Videhamukta who has gone beyond (or mastered quite) the modifications of Chitta, who illumines such modifications and whose Atman is without any modifications at all. In that case, he is neither embodied nor disembodied. If such a thought is entertained (even), for a moment, then he is surrounded (in thought) by all.

55-62. He is a Videhamukta whose external Atman invisible to others is the supreme bliss aiming at the highest Vedanta, who drinks of the juice of the nectar of Brahman, who has the nectar of Brahman as medicine, who is devoted to the juice of the nectar of Brahman, who is immersed in that juice, who has the beneficent worship of the Brahmic bliss, who is not satiated with the juice of the nectar of Brahman, who realises Brahmic bliss, who cognises the Shiva bliss in Brahmic bliss, who has the effulgence of the essence of Brahmic bliss, who has become one with it, who lives in the household of

Brahmic bliss, has mounted the car of Brahmic bliss, who has an imponderable Chit being one with it, who is supporting (all), being full of it, who associates with me having it, who stays in Atman having that bliss and who thinks: ‘All this is of the nature of Atman, there is nothing else beside Atman, all is Atman, I am Atman, the great Atman, the supreme Atman and Atman of the form of bliss’.

63-68(a). He who thinks: ‘My nature is full, I am the great Atman, I am the all-contented and the permanent Atman. I am the Atman pervading the heart of all, which is not stained by anything, but which has no Atman; I am the Atman whose nature is changeless, I am the quiescent Atman; and I am the many Atman’. He who does not think this is Jivatma and that is Paramatma, whose Atman is of the nature of the emancipated and the non-emancipated, but without emancipation or bondage, whose Atman is of the nature of the dual and the non-dual one, but without duality and non-duality; whose Atman is of the nature of the All and the non-All, but without them; whose Atman is of the nature of the happiness arising from objects obtained and enjoyed, but without it; and who is devoid of any Sankalpa – such a man is a Videhamukta.

68(b)-79. He whose Atman is partless, stainless, enlightened, Purusha, without bliss, etc., of the nature of the nectar, of the nature of the three periods of time, but without them; whose Atman is entire and non-measurable, being subject to proof though without proof; whose Atman is the eternal and the witness, but without eternality and witness; whose Atman is of the nature of the secondless, who is the self-shining one without a second, whose Atman cannot be measured by Vidya and Avidya but without them; whose Atman is without conditionedness or unconditionedness, who is without this or the higher worlds, whose Atman is without the six things beginning with Sama, who is without the qualifications of the aspirant after salvation, whose Atman is without gross, subtle, causal and the fourth bodies and without the Anna, Prana, Manas and Vijnana sheaths; whose Atman is of the nature of Ananda (bliss) sheath, but without five sheaths; whose Atman is of the nature of Nirvikalpa, is devoid of Sankalpa, without the characteristics of the visible or the audible and of the nature of void, owing to unceasing Samadhi, who is without beginning, middle, or end; whose Atman is devoid of the word Prajnana, who is without the idea ‘I am Brahman’, whose Atman is devoid (of the thought) of ‘thou art’, who is without the thought ‘this is Atman’, whose Atman is devoid of that which is described by Om, who is above the reach of any speech or the three states and is the indestructible and the Chidatma, whose Atman is not the one which can be known by Atman and whose Atman has neither light nor darkness. Such a personage is a Videhamukta.

80-81. Look only upon Atman; know It as your own. Enjoy your Atman yourself and stay in peace. O six-faced one, be content in your own Atman, be wandering in your own Atman and be enjoying your own Atman. Then you will attain Videhamukti”.

Thus ends the fourth chapter.

CHAPTER - V

The sage named Nidagha addressed the venerable Ribhu: “O Lord please explain to me the discrimination of Atman from non-Atman”. The Sage replied thus:

1-4(a). “The furthest limit of all Vak (speech) is Brahman; the furthest limit to all thoughts is the Guru. That which is of the nature of all causes and effects but yet without them, that which is without Sankalpa, of the nature of all bliss and the auspicious, that which is the great one of the nature of bliss, that which illuminates all luminaries and that which is full of the bliss of Nada (spiritual sound), without any enjoyment and contemplation and beyond Nadas and Kalas (parts) – that is Atman, that is ‘I’, the indestructible.

4(b)-5(a). Being devoid of all the difference of Atman and non-Atman, of heterogeneity and homogeneity and of quiescence and non-quiescence – that is the one Jyotis at the end of Nada.

5(b)-6. Being remote from the conception of Maha-Vakyartha (i.e., the meaning of Maha Vakyas) as well of ‘I am Brahman’, being devoid of or without the conception of the word and the meaning and being devoid of the conception of the destructible and indestructible – that is the one Jyotis at the end

of Nada.
7. Being without the conception ‘I am the partless non-dual essence’ or ‘I am the blissful’, and being of the nature of the one beyond all – ‘that is one‘ Jyotis at the end of Nada.
8. He who is devoid of the significance of Atman (viz., motion) and devoid of Sachchidananda – he is alone Atman, the eternal.
9. He who is undefinable and unreachable by the words of the Vedas, who has neither externals nor internals and whose symbol is either the universe or Brahman – he is undoubtedly Atman.
10-12(a). He who has no body, nor is a Jiva made up of the elements and their compounds, who has neither form nor name, neither the enjoyable nor the enjoyer, neither Sat nor Asat, neither preservation nor regeneration, neither Guna nor non-Guna – that is undoubtedly my Atman.
12(b)-15(a). He who has neither the described nor description, neither Sravana nor Manana, neither Guru nor disciple, neither the world of the Devas nor the Devas nor the Asuras, neither duty nor non-duty, neither the immaculate nor non-immaculate, neither time nor non-time, neither certainty nor doubt, neither Mantra nor non-Mantra, neither science nor non-science, neither the seer nor the sight which is subtle, nor the nectar of time – that is Atman.
15(b)-16(a). Rest assured that not-Atman is a misnomer. There is no Manas as not-Atman. There is no world as not-Atman.
16(b)-17(a). Owing to the absence of all Sankalpas and to the giving up of all actions, Brahman alone remains and there is no not-Atman.
17(b)-21. Being devoid of the three bodies, the three periods of time, the three Gunas of Jiva, the three pains and the three worlds and following the saying ‘All is Brahman’, know that there is nothing to be known through the absence of Chitta; there is no old age through the absence of body; no motion through the absence of legs; no action through the absence of hands; no death through the absence of creatures; no happiness through the absence of Buddhi; no virtue, no purity, no fear, no repetition of Mantras, no Guru nor disciple. There is no second in the absence of one. Where there is not the second, there is not the first.
22. Where there is truth alone, there is no non-truth possible; where there is non-truth alone, there is no truth possible.
23. If you regard a thing auspicious as inauspicious, then auspiciousness is desired (as separate) from inauspiciousness. If you regard fear as non-fear, then fear will arise out of non-fear.
24. If bondage should become emancipation, then in the absence of bondage will be no emancipation. If birth should imply death, then in the absence of birth, there is no death.
25. If ‘thou’ should imply ‘I’, then in the absence of ‘thou’ there is no ‘I’. If ‘this’ should be ‘that’, ‘this’ does not exist in the absence of ‘that’.
26. If being should imply non-being, then non-being will imply being. If an effect implies a cause, then in the absence of effect, there is no cause.
27. If duality implies non-duality, then in the absence of duality, there is no non-duality. If there should be the seen, then there is the eye (or sight); in the absence of the seen, there is no eye.
28. In the absence of the interior, there is no exterior. If there should be fullness, then non-fullness is possible. Therefore (all) this exists nowhere.
29. Neither you nor I, nor this nor these exist. There exists no (object of) comparison in the true one.
30. There is no simile in the unborn. There is (in it) no mind to think. I am the supreme Brahman. This world is Brahman only. Thou and I are Brahman only.
31. I am Chinmatra simply and there is no not-Atman. Rest assured of it. This universe is not (really at all). This universe is not (really) at all. It was nowhere produced and stays nowhere.
32. Some say that Chitta is the universe. Not at all. It exists not. Neither the universe nor Chitta nor Ahankara nor Jiva exists (really).
33-34. Neither the creation of Maya nor Maya itself exists (really). Fear does not (really) exist. Actor, action, hearing, thinking, the two Samadhis, the measurer, the measure, Ajnana and Aviveka – none of

these exists (truly) anywhere.
35-38. Therefore the four moving considerations and the three kinds of relationship exist not. There is no Ganga, no Gaya, no Setu (bridge), no elements or anything else, no earth, water, fire, Vayu and Akasa anywhere, no Devas, no guardians of the four quarters, no Vedas, no Guru, no distance, no proximity, no time, no middle, no non-duality, no truth, no untruth, no bondage, no emancipation, no Sat, no Asat, no happiness, etc., no class, no motion, no caste and no worldly business.
39. All is Brahman only and nothing else – all is Brahman only and nothing else. There exists then nothing (or Statement) as that 'consciousness alone is'; there is (then) no saying such as 'Chit is I'.
40-41. The statement 'I am Brahman' does not exist (then); nor does exist (then) the statement: 'I am the eternally pure'. Whatever is uttered by the mouth, whatever is thought by Manas, whatever is determined by Buddhi, whatever is cognised by Chitta – all these do not exist. There is no Yogin or Yoga then. All are and are not.
42. Neither day nor night, neither bathing nor contemplating, neither delusion nor non-delusion – all these do not exist then. Know that is no not-Atman.
43. The Vedas, Sciences, Puranas, effect and cause, Ishvara and the world and the elements and mankind – all these are unreal. There is no doubt of it.
44. Bondage, salvation, happiness, relatives, meditation, Chitta, the Devas, the demons, the secondary and the primary, the high and the low – all these are unreal. There is no doubt of it.
45. Whatever is uttered by the mouth, whatever is willed by Sankalpa, whatever is thought by Manas – all these are unreal. There is no doubt of it.
46-47. Whatever is determined by the Buddhi, whatever is cognised by Chitta, whatever is discussed by the religious books, whatever is seen by the eye and heard by the ears and whatever exists as Sat, as also the ear, the eye and the limbs – all these are unreal.
48-51(a). Whatever is described as such and such, whatever is thought as so-and-so, all the existing thoughts such as 'thou art I', 'that is this', and 'He is I', and whatever happens in Moksha, as also all Sankalpas, delusion, illusory attribution, mysteries and all the diversities of enjoyment and sin – all these do not exist. So is also not-Atman. Mine and thine, my and thy, for me and for thee, by me and by thee – all these are unreal.
51(b)-52(a). (The statement) that Vishnu is the preserver, Brahma is the creator, Rudra is the destroyer – know that these undoubtedly are false.
52(b)-54(a). Bathing, utterings of Mantras, Japas (religious austerities) Homa (sacrifice), study of the Vedas, worship of the Devas, Mantra, Tantra, association with the good, the unfolding of the faults of Gunas, the working of the internal organ, the result of Avidya and the many Crores of mundane eggs – all these are unreal.
54(b)-55. Whatever is spoken of as true according to the verdict of all teachers, whatever is seen in this world and whatever exists – all these are unreal.
56-58(a). Whatever is uttered by words, whatever is ascertained, spoken, enjoyed, given or done by anyone, whatever action is done, good or bad, whatever is done as truth – know all these to be unreal.
58(b)-59. Thou alone art the transcendental Atman and the supreme Guru of the form of Akasa, which is devoid of fitness (for it) and of the nature of all creatures. Thou art Brahman; there is no doubt of it.
60. Thou art time; and thou art Brahman, that is ever and imponderable. Thou art everywhere, of all forms and full of consciousness.
61. Thou art the truth. Thou art one that has mastered the Siddhis and thou art the ancient, the emancipated, emancipation, the nectar of bliss, the God, the quiescent, the diseaseless, Brahman the full and greater than the great.
62-64. Thou art impartial, Sat and the ancient knowledge, recognised by the words 'Truth, etc.'. Thou art devoid of all parts. Thou art the ever-existing – thou appearest as Brahma, Rudra, Indra, etc., -- thou art above the illusion of the universe – thou shinest in all elements – thou art without Sankalpa in all – thou art known by means of the underlying meaning of an scriptures; thou art ever content and ever

happily seated (in thyself); thou art without motion, etc., In all things, thou art without any characteristics; in all things thou art contemplated by Vishnu and other Devas at all times.

65-69. Thou hast the nature of Chit, thou art Chinmatra unchecked, thou stayest in Atman itself, thou art void of everything and without Gunas, thou art bliss, the great, the one secondless, the state of Sat and Asat, the knower, the known, the seer, the nature of Sachchidananda, the lord of Devas, the all-pervading, the deathless, the moving, the motionless, the all and the non-all with quiescence and non-quiescence, Sat alone, Sat commonly (found in all), of the form of Nitya-Siddha (the unconditioned developed one) and yet devoid of all Siddhis.

70-73. There is not an atom which thou dost not penetrate; but yet thou art without it. Thou art devoid of existence and non-existence as also the aim and object aimed at. Thou art changeless, decayless, beyond all Nadas, without Kala or Kashta (divisions of time) and without Brahma, Vishnu and Shiva. Thou lookest into the nature of each and art above the nature of each. Thou art immersed in the bliss of Self. Thou art the monarch of the kingdom of Self and yet without the conception of Self. Thou art of the nature of fullness and incompleteness.

74. There is nothing that thou seest which is not in thyself. Thou dost not stir out of thy nature. Thou actest according to the nature of each. Thou art nothing but the nature of each. Have no doubt 'thou art I'.

75. This universe and everything in it, whether the seer or the seen, resembles the horns of a hare (or an illusory).

76-89(a). Earth, water, Agni, Vayu, Akasa, Manas, Buddhi, Ahankara, Tejas, the worlds and the sphere of the universe, destruction, birth, truth, virtue, vice, gain, desires, passion, anger, greed, the object of meditation, wisdom, guru, disciple, limitation, the beginning and end, auspiciousness, the past, present and future, the aim and the object of aim, mental restraint, inquiry, contentment, enjoyer, enjoyment, etc., the eight parts of Yoga, Yama, etc., the going and coming (of life), the beginning, middle and end, that which can be taken and rejected, Hari, Shiva, the organs, Manas, the three states, the twenty-four Tattvas, the four means, one of the same class or different classes, Bhuh and other worlds, all the castes and orders of life with the rules laid down for each, Mantras and Tantras, science and nescience, all the Vedas, the inert and the non-inert, bondage and salvation, spiritual wisdom and non-wisdom, the enlightened and the non-enlightened, duality and non-duality, the conclusion of all Vedantas and Shastras, the theory of the existence of all souls and that of one soul only, whatever is thought by Chitta, whatever is willed by Sankalpa, whatever is determined by Buddhi, whatever one hears and sees, whatever the guru instructs, whatever is sensed by all the organs, whatever is discussed in Mimamsa, whatever is ascertained by Nyaya (philosophy) and by the great ones who have reached the other side of the Vedas, the saying 'Shiva destroys the world, Vishnu protects it and Brahma creates it', whatever is found in the Puranas, whatever is ascertained by the Vedas and is the signification of all the Vedas – all these resemble the horns of a hare.

89(b). The conception 'I am the body' is spoken of as the internal organ.

90. The conception 'I am the body' is spoken of as the great mundane existence; the conception 'I am the body' constitutes the whole universe.

91-96. The conception 'I am the body' is spoken of as the knot of the heart, as non-wisdom, as the state of Asat, as nescience, as the dual, as the true Jiva and as with parts, is certainly the great sin and is the disease generated by the fault of thirst after desires.

97. That which is Sankalpa, the three pains, passion, anger, bondage, all the miseries, all the faults and the various forms of time – know these to be the result of Manas.

98-104. Manas alone is the whole world, the ever-deluding, the mundane existence, the three worlds, the great pains, the old age and others, death and the great sin, the Sankalpa, the Jiva, the Chitta, the Ahankara, the bondage, the internal organ and earth, water, Agni, Vayu and Akasa. Sound,, touch, form, taste and odour, the five sheaths, the waking, the dreaming and dreamless sleeping states, the guardians of the eight quarters, Vasus, Rudras, Adityas, the seen, the inert, the pairs and non-wisdom – all these

are the products of Manas.
105. Rest assured that there is no reality in all that is Sankalpa. The whole world, the guru, disciple, etc., do not exist, yea, do not exist.
Thus ends the fifth chapter.

CHAPTER - VI

1-9(a). Ribhu continued again: “Know everything as Sachchinmaya (full of sat and consciousness). It pervades everything. Sachchidananda is non-dual, decayless, alone and other than all. It is ‘I’. It alone is Akasa and ‘thou’. It is I. There is (in it) no Manas, no Buddhi, no Ahankara, no Chitta, or the collection of these – neither ‘thou’ nor I, nor anything else nor everything. Brahman alone is. Sentence, words, Vedas, letters, beginning, middle or end, truth, law, pleasure, pain, existence, Maya, Prakriti, body, face, nose, tongue, palate, teeth, lip, forehead, expiration and inspiration, sweat, bone, blood, urine, distance, proximity, limb, belly, crown, the movement of hands and feet, Shastras, command, the knower, the known and the knowledge, the waking, dreaming and dreamless sleeping and the fourth state – all these do not belong to me. Everything is Sachchinmaya interwoven.
9(b)-29. No attributes pertaining to body, elements and spirit, no root, no vision, no taijasa, no Prajna, no Virat, no Sutratma, no Ishvara and no going or coming, neither gain nor loss, neither the acceptable nor the rejectable, nor the censurable, neither the pure nor the impure, neither the stout nor the lean, no sorrow, time, space, speech, all, fear, duality, tree, grass or mountain, no meditation, no Siddhi of Yoga, no Brahmana, Kshatriya or Vaishya, no bird or beast, or limb, no greed, delusion, pride, malice, passion, anger or others, no woman, Sudra, castes or others, nothing that is eatable or enjoyable, no increase or decrease, no belief in the Vedas, no speech, no worldliness or unworldliness, no transaction, no folly, no measure or measured, no enjoyment or enjoyed, no friends, son, etc., father, mother, or sister, no birth or death, no growth, body or ‘I’, no emptiness or fullness, no internal organs or mundane existence, no night, no day, no Brahma, Vishnu, or Shiva, no week, fortnight, month, or year, no unsteadiness, no Brahmaloka, Vaikuntha, Kailasa and others, no Swarga, Indra, Agniloka, Agni, Yamaloka, Yama, Vayuloka, guardians of the world, three worlds – Bhuh, Bhuvah, Svah, Patala or surface of earth, no science, nescience, Maya, Prakriti, inertness, permanency, transience, destruction, movement, running, object of meditation, bathing, Mantra or object, no adorable object, anointment or sipping with water, no flower, fruit, sandal, light waved before god, praise, prostrations or circumambulation, no entreaty conception of separateness even, oblation of food, offered food, sacrifice, actions, abuse, praise, Gayatri and Sandhi (period of junction, such as twilight, etc.,), no mental state, calamity, evil desire, bad soul, Chandala (low caste person), Pulkasa, unbearableness, unspeakableness, Kirata (hunter), Kaitava (demon), partiality, partisanship, ornament, chief, or pride, no manyness, no oneness, durability, triad, tetrad, greatness, smallness, fullness, or delusion, no Kaitava, Benares, Tapas, clan, family, Sutra, greatness, poverty, girl, old woman or widow, no pollution, birth, introvision or illusion, no sacred sentences, identity, or the Siddhis, Anima, etc.
30. Everything being consciousness alone, there is no fault in anything. Everything being of the nature of Sat alone, is Sachchidananda only.
31. Brahman alone is everything and there is nothing else. So ‘That’ is ‘I’, ‘That’ is ‘I’, ‘That’ alone is ‘I’. ‘That’ alone is ‘I’. ‘That‘ alone is ‘I’. The eternal Brahman alone is ‘I’.
32-33. I am Brahman alone without being subject to mundane existence. I am Brahman alone without any Manas, any Buddhi, organs or body. I am Brahman alone not perceivable. I am Brahman alone and not Jiva. I am Brahman alone and not liable to change.
34. I am Brahman alone and not inert. I am Brahman alone and have no death. I am Brahman alone and have no Pranas. I am Brahman alone and greater than the great.
35. This is Brahman. Great is Brahman. Truth is Brahman. It is all-pervading. Time is Brahman. Kala is Brahman. Happiness is Brahman. It is self-shining.
36. One is Brahman. Two is Brahman. Delusion is Brahman. Sama and others are Brahman. Badness is

Brahman. Goodness is Brahman. It is of the form of restraint, quiescence, the all-pervading and the all-powerful.

37. The Loka (world) is Brahman. Guru is Brahman. Disciple is Brahman. It is Sadashiva. (That which) is before is Brahman. (That which will be) hereafter is Brahman. Purity is Brahman. Auspiciousness and inauspiciousness are Brahman.

38. Jiva always is Brahman. I am Sachchidananda. All are of the nature of Brahman. The universe is said to be of the nature of Brahman.

39. Brahman is Itself (Svayam). There is no doubt of it. There is nothing out of itself. The letter Om of the form of consciousness is Brahman alone. Everything is itself.

40-45. I alone am the whole universe and the highest seat, have crossed the Gunas and am greater than the great, the supreme Brahman, Guru of Gurus, the support of all and the bliss of bliss. There is no universe besides Atman. The universe is of the nature of Atman.

46-52(a). There is nowhere (or no place) without Atman. There is not even grass different from Atman. There is not husk different from Brahman. The whole universe is of the nature of Atman. All this is of the nature of Brahman. Asat is not of the nature of Brahman. There is not a grass different from Brahman. There is not a seat different from Brahman; there is not a Guru different from Brahman; there is nor a body different from Brahman. There is nothing different from Brahman like I-ness or you-ness.

52(b)-57. Whatever is seen in this world, whatever is spoken of by the people, whatever is enjoyed everywhere – all these are Asat (unreal) only. The differences arising from the actor, action, qualities, likes, taste and gender – all these arise from Asat and are (but) pleasurable. The differences arising from time, objects, actions, success or defeat and whatever else – all these are simply Asat. The internal organ is Asat. The organs are Asat. All the Pranas, the collections of all these, the five sheaths, the five deities, the six changes, the six enemies, the six seasons and the six tastes are Asat.

58. I am Sachchidananda. The universe is rootless. I am Atman alone, Chit and Ananda. The scenes of mundane existence are not different.

59. I am the Truth of the nature of Ananda and the nature of the imponderable Chit.

60. All this is of the nature of Jnana. I am the secondless, having Jnana and bliss. I am of the nature of an illuminator of all things. I am of the nature of all non-being.

61-63. I alone shine always. Therefore how can I with such a nature become Asat ? That which is called 'thou' is the great Brahman of the nature of the bliss of consciousness and of the nature of Chit having Chidakasha and Chit alone as the great bliss. Atman alone is 'I'. Asat is not 'I'. I am Kutastha, the great guru and Sachchidananda alone. I am this born universe. No time, no universe, no Maya, no Prakriti (in me).

64. I alone am the Hari. Personally, I alone am the Sadashiva. I am of the nature of pure consciousness. I am the enjoyer of pure Sattva.

65-71. I am the only essence full of Chit. Everything is Brahman and Brahman alone. Everything is Brahman and is Chit alone. I am of the nature of the all-latent and the all-witness. I am the supreme Atman, the supreme Jyotis, the supreme wealth, the supreme goal, the essence of all Vedantas, the subject discussed in all the Shastras the nature of Yogic bliss, the ocean of the chief bliss, the brightness of all wisdom, of the nature of chief wisdom, the brightness of the fourth state and the non-fourth but devoid of them, the indestructible Chit, truth, Vasudeva, the birthless and the deathless Brahma, Chidakasha, the unconditioned, the stainless, the immaculate, the emancipated, the utterly emancipated, the soulless, the formless and of the nature of the non-created universe. The universe which is assumed as truth and non-truth does not really exist.

72. Brahman is of the nature of eternal bliss and is even by itself. It is endless, decayless, quiescent and of one nature only.

73-75. If anything is other than myself, then it is as unreal as the mirage in an oasis. If one should be afraid of the son of a barren woman, or if a powerful elephant be killed by means of the horns of a hare, then the world (really is). If one (person) can quench his thirst by drinking the waters of the mirage, or

if one should be killed by the horns of a man, then the universe really is. The universe exists always in the true Gandharva city (merely unreal).
76-98. When the blueness of the sky really exists in it, then the universe really is. When the silver in mother-of pearl can be used in making an ornament, when a man is bitten by (the conception of) a snake in a rope, when the flaming fire is quenched by means of a golden arrow, when milky food is obtained in the (barren) forest of Vindhya (mountains), when cooking can take place by means of the fuel of (wet) plantain trees, when a female (baby) just born begins to cook, when curds resume the state of milk, or when the milk (milked) goes back through the teats of a cow, then will the universe really be. When the dust of the earth shall be produced in the ocean, when the maddened elephant is tied by means of the hair of a tortoise, when (mountain) Meru is shaken by the thread in the stalk of a lotus, when the ocean is bound by its rows of tides, when the fire flames downwards, when flame shall become (really) cold, when the lotus shall grow out of flaming fire, when Indranila (sapphire) arises in the great mountains, when Meru comes and sits in the lotus-eye, when a mountain can become the offspring of a black bee, when Meru shall shake, when a lion is killed by goat, when the three worlds can be found in the space of the hollow of an atom, when the fire which burns a straw shall last for a long time, when the objects seen in a dream shall come in the waking state, when the current of a river shall stand still (of itself), when the delivery of a barren woman shall be fruitful, when the crow shall walk like a swan, when the mule shall fight with a lion, when a great ass shall walk like an elephant, when the full moon shall become a sun, when Rahu (one of the nodes) shall abandon the sun and the moon, when a good crop shall arise out of the waste (burnt) seeds, when the poor shall enjoy the happiness of the rich, when the lions shall be conquered by the bravery of dogs, when the heart of Jnanis is known by fools, when the ocean is drunk by the dogs without any remainder, when the pure Akasa shall fall upon men, when heaven shall fall on the earth, when the flower in the sky shall emit fragrance, when a forest appearing in pure Akasa shall move and when reflection shall arise in a glass simply (without mercury or anything else in its back), then the world really is.
99. There is no universe in the womb of Aja (the unborn Brahman) – there is no universe in the womb of Atman. Duality and non-duality, which are but the results of differentiation, are really not.
100. All this is the result of Maya. Therefore, there should be Brahma-Bhavana. If misery should arise from the conception of ‘I am the body’, then it is certain ‘I am Brahman’.
101. The knot of the heart is the wheel of Brahman, which cuts asunder the knot of existence. When doubt arises in one, he should have faith in Brahman.
102. That non-dual Brahman, which is eternal and of the form of unconditioned bliss, is the guard of Atman against the chief of the form of not-Atman.
103. Through instances like the above is established the nature of Brahman. Brahman alone is the all-abode. Abandon the name even of the universe.
104. Knowing for certain ‘I am Brahman’, give up the ‘I’. Everything disappears as the flower from the hands of a sleeping person.
105. There is neither body nor Karma. Everything is Brahman alone. There are neither objects, nor actions, nor the four states.
106. Everything which has the three characteristics of Vijnana is Brahman alone. Abandoning all action, contemplate:
107. ‘I am Brahman’, ‘I am Brahman’. There is no doubt of this. I am Brahman of the nature of Chit. I am of the nature of Sachchidananda.
108. This great science of Shankara should never be explained to any ordinary person, to an atheist or to a faithless, ill-behaved or evil-minded person.
109. It should be, after due examination, given to the high-souled ones whose minds are purified with devotion to their gurus. It should be taught for a year and a half.
110. Leaving off thoroughly and entirely the practice recommended by the (other) Upanishads, one should study the Tejobindu Upanishad always with delight.

111. By once studying it, he becomes one with Brahman.
Thus ends the sixth chapter.

Om ! May He protect us both together; may He nourish us both together;
May we work conjointly with great energy,
May our study be vigorous and effective;
May we not mutually dispute (or may we not hate any).
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

Here ends the Tejobindu Upanishad, as contained in the Krishna-Yajur-Veda.

Nada Bindu Upanishad

Translated by K. Narayanasvami Aiyar

Om ! May my speech be based on (i.e. accord with) the mind;
May my mind be based on speech.
O Self-effulgent One, reveal Thyself to me.
May you both (speech and mind) be the carriers of the Veda to me.
May not all that I have heard depart from me.
I shall join together (i.e. obliterate the difference of) day
And night through this study.
I shall utter what is verbally true;
I shall utter what is mentally true.
May that (Brahman) protect me;
May That protect the speaker (i.e. the teacher), may That protect me;
May that protect the speaker – may That protect the speaker.
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

1. The syllable ‘A’ is considered to be its (the bird Om’s) right wing, ‘Upanishad’, its left; ‘M’, its tail; and the Ardha-Matra (half-metre) is said to be its head.
2. The (Rajasic and Tamasic) qualities, its feet upwards (to the loins); Sattva, its (main) body; Dharma is considered to be its right eye, and Adharma, its left.
3. The Bhur-Loka is situated in its feet; the Bhuvar-Loka, in its knees; the Suvar-Loka, in its loins; and the Mahar-Loka, in its navel.
4. In its heart is situate the Janoloka; Tapoloka in its throat and the Satya-Loka in the centre of the forehead between the eyebrows.
5(a). Then the Matra (or Mantra) beyond the Sahasrara (thousand-rayed) is explained (viz.,) should be explained.
5(b)-6(a). An adept in Yoga who bestrides the Hamsa (bird) thus (viz., contemplates on Om) is not affected by Karmic influences or by tens of Crores of sins.

6(b)-7. The first Matra has Agni as its Devata (presiding deity); the second, Vayu as its Devata; the next Matra is resplendent like the sphere of the sun and the last, Ardha-Matra the wise know as belonging to Varuna (the presiding deity of water).

8. Each of these Matras has indeed three Kalas (parts). This is called Omkara. Know it by means of the Dharanas, viz., concentration on each of the twelve Kalas (or the variations of the Matras produced by the difference of Svaras or intonation).

9-11. The first Matra is called Ghoshini; the second, Vidyunmali (or Vidyunmatra); the third, Patangini; the fourth, Vayuvegini; the fifth, Namadheya; the sixth, Aindri; the seventh, Vaishnavi; the eighth, Sankari; the ninth, Mahati; the tenth, Dhriti (Dhruva); the eleventh, Nari (Mauni); and the twelfth, Brahmi.

12. If a person happens to die in the first Matra (while contemplating on it), he is born again as a great emperor in Bharatavarsha.

13. If in the second Matra, he becomes an illustrious Yaksha; if in the third Matra, a Vidyadhara; if in the fourth, a Gandharva (these three being the celestial hosts).

14. If he happens to die in the fifth, viz., Ardha-Matra, he lives in the world of the moon, with the rank of a Deva greatly glorified there.

15. If in the sixth, he merges, into Indra; if in the seventh, he reaches the seat of Vishnu; if in the eighth, Rudra, the Lord of all creatures.

16. If in the ninth, in Mahar-Loka; if in the tenth, in Janoloka (Dhruva-Loka -- ?); if in the eleventh, Tapoloka, and if in the twelfth, he attains the eternal state of Brahma.

17. That which is beyond these, (viz.,) Para-Brahman which is beyond (the above Matras), the pure, the all-pervading, beyond Kalas, the ever resplendent and the source of all Jyotis (light) should be known.

18. When the mind goes beyond the organs and the Gunas and is absorbed, having no separate existence and no mental action, then (the Guru) should instruct him (as to his further course of development).

19. That person always engaged in its contemplation and always absorbed in it should gradually leave off his body (or family) following the course of Yoga and avoiding all intercourse with society.

20. Then he, being freed from the bonds of karma and the existence as a Jiva and being pure, enjoys the supreme bliss by his attaining of the state of Brahma.

21. O intelligent man, spend your life always in the knowing of the supreme bliss, enjoying the whole of your Prarabdha (that portion of past Karma now being enjoyed) without making any complaint (of it).

22-23(a). Even after Atma-Jnana (knowledge of Atman or Self) has awakened (in one), Prarabdha does not leave (him); but he does not feel Prarabdha after the dawning of Tattva-Jnana (knowledge of Tattva or truth) because the body and other things are Asat (unreal), like the things seen in a dream to one on awaking from it.

23(b)-24. That (portion of the) Karma which is done in former births and called Prarabdha does not at all affect the person (Tattva-Jnani), as there is no rebirth to him. As the body that exists in the dreaming state is untrue, so is this body.

25(a). Where then is rebirth to a thing that is illusory ? How can a thing have any existence, when there is no birth (to it) ?

25(b)-26(a). As the clay is the material cause of the pot so one learns from Vedanta that Ajnana is the material cause of the universe and when Ajnana ceases to exist, where then is the cosmos ?

26(b)-27. As a person through illusion mistakes a rope for a serpent, so the fool not knowing Satya (the eternal truth) sees the world (to be true). When he knows it to be a piece of rope, the illusory idea of a serpent vanishes.

28-29(a). So when he knows the eternal substratum of everything and all the universe becomes (therefore) void (to him), where then is Prarabdha to him, the body being a part of the world ? Therefore the word Prarabdha is accepted to enlighten the ignorant (only).

29(b)-30. Then as Prarabdha has, in course of time, worn out, he who is the sound resulting from the union of Pranava with Brahman who is the absolute effulgence itself, and who is the bestower of all good, shines himself like the sun at the dispersion of the clouds.
31. The Yogin being in the Siddhasana (posture) and practising the Vaishnavi-Mudra, should always hear the internal sound through the right ear.
32. The sound which he thus practises makes him deaf to all external sounds. Having overcome all obstacles, he enters the Turya state within fifteen days.
33. In the beginning of his practice, he hears many loud sounds. They gradually increase in pitch and are heard more and more subtly.
34. At first, the sounds are like those proceeding from the ocean, clouds, kettle-drum and cataracts; in the middle (stage) those proceeding from Mardala (a musical instrument), bell and horn.
35. At the last stage, those proceeding from tinkling bells, flute, Vina (a musical instrument) and bees. Thus he hears many such sounds more and more subtle.
36. When he comes to that stage when the sound of the great kettle-drum is being heard, he should try to distinguish only sounds more and more subtle.
37. He may change his concentration from the gross sound to the subtle, or from the subtle to the gross, but he should not allow his mind to be diverted from them towards others.
38. The mind having at first concentrated itself on any one sound fixes firmly to that and is absorbed in it.
39. It (the mind) becoming insensible to the external impressions, becomes one with the sound as milk with water and then becomes rapidly absorbed in Chidakasa (the Akasa where Chit prevails).
40. Being indifferent towards all objects, the Yogin having controlled his passions, should by continual practice concentrate his attention upon the sound which destroys the mind.
41. Having abandoned all thoughts and being freed from all actions, he should always concentrate his attention on the sound and (then) his Chitta becomes absorbed in it.
42-43(a). Just as the bee drinking the honey (alone) does not care for the odour, so the Chitta which is always absorbed in sound, does not long for sensual objects, as it is bound by the sweet smell of Nada and has abandoned its flitting nature.
43(b)-44(a). The serpent Chitta through listening to the Nada is entirely absorbed in it and becoming unconscious of everything concentrates itself on the sound.
44(b)-45(a). The sound serves the purpose of a sharp goad to control the maddened elephant – Chitta which roves in the pleasure-garden of the sensual objects.
45(b)-46(a). It serves the purpose of a snare for binding the deer – Chitta. It also serves the purpose of a shore to the ocean waves of Chitta.
46(b)-47(a). The sound proceeding from Pranava which is Brahman is of the nature of effulgence; the mind becomes absorbed in it; that is the supreme seat of Vishnu.
47(b)-48(a). The sound exists till there is the Akasic conception (Akasa-Sankalpa). Beyond this, is the (Asabda) soundless Para-Brahman which is Paramatman.
48(b). The mind exists so long as there is sound, but with its (sound’s cessation) there is the state called Unmani of Manas (viz., the state of being above the mind).
49(a). This sound is absorbed in the Akshara (indestructible) and the soundless state is the supreme seat.
49(b)-50(a). The mind which along with Prana (Vayu) has (its) Karmic affinities destroyed by the constant concentration upon Nada is absorbed in the unstained One. There is no doubt of it.
50(b)-51(a). Many myriads of Nadas and many more of Bindus – (all) become absorbed in the Brahma-Pranava sound.
51(b)-52(a). Being freed from all states and all thoughts whatever, the Yogin remains like one dead. He is a Mukta. There is no doubt about this.
52(b). After that, he does not at any time hear the sounds of conch or Dundubhi (large kettle drum).

53. The body in the state of Unmani is certainly like a log and does not feel heat or cold, joy or sorrow.
54. The Yogin's Chitta having given up fame or disgrace is in Samadhi above the three states.
55. Being freed from the waking and the sleeping states, he attains to his true state.
56. When the (spiritual) sight becomes fixed without any object to be seen, when the Vayu (Prana) becomes still without any effort, and when the Chitta becomes firm without any support, he becomes of the form of the internal sound of Brahma-Pranava.
Such is the Upanishad.

Om ! May my speech be based on (i.e. accord with) the mind;
May my mind be based on speech.
O Self-effulgent One, reveal Thyself to me.
May you both (speech and mind) be the carriers of the Veda to me.
May not all that I have heard depart from me.
I shall join together (i.e. obliterate the difference of) day
And night through this study.
I shall utter what is verbally true;
I shall utter what is mentally true.
May that (Brahman) protect me;
May That protect the speaker (i.e. the teacher), may That protect me;
May that protect the speaker – may That protect the speaker.
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

Here ends the Nadabindu Upanishad, as contained in the Rig-Veda.

Dhyana-Bindu Upanishad

Translated by K. Narayanasvami Aiyar

Om ! May He protect us both together; may He nourish us both together;
May we work conjointly with great energy,
May our study be vigorous and effective;
May we not mutually dispute (or may we not hate any).
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

1. Even if sin should accumulate to a mountain extending over many Yojanas (distance), it is destroyed by Dhyana-Yoga. At no time has been found a destroyer of sins like this.
2. Bijakshara (seed-letter) is the supreme Bindu. Nada (spiritual sound) is above it. When that Nada ceases along with letter, then the Nada-less is supreme state.
3. The Yogin who considers as the highest that which is above Nada, which is Anahata, has all his doubts destroyed.
4. If the point of a hair be divided into one hundred thousand parts, this (Nada) is one-half of that still further divided; and when (even) this is absorbed, the Yogin attains to the stainless Brahman.
5-6. One who is of a firm mind and without the delusion (of sensual pleasures) and ever resting in Brahman, should see like the string (in a rosary of beads) all creatures (as existing) in Atman like odour in flowers, ghee in milk, oil in gingelly seeds and gold in quartz.
7. Again just as the oil depends for its manifestation upon gingelly seeds and odour upon flowers, so does the Purusha depend for its existence upon the body, both external and internal.
8. The tree is with parts and its shadow is without parts but with and without parts, Atman exists everywhere.
9(a). The one Akshara (letter OM) should be contemplated upon as Brahman by all who aspire for emancipation.
9(b)-10(a). Prithvi, Agni, Rig-Veda, Bhuh and Brahma -- all these (are absorbed) when Akara (A), the first Amsa (part) of Pranava (OM) becomes absorbed.
10(b)-11(a). Antariksha, Yajur-Veda, Vayu, Bhuvah and Vishnu, the Janardana – all these (are absorbed)

when Ukara (U), the second Amsa of Pranava becomes absorbed.
11(b)-12(a). Dyur, sun, Sama-Veda, Suvah and Maheshvara – all these (are absorbed) when Makara (M), the third Amsa of Pranava becomes absorbed.
12(b)-13(a). Akara is of (Pita) yellow colour and is said to be of Rajo-Guna; Ukara is of white colour and of Sattva-Guna; Makara is of dark colour and of Tamo-Guna.
13(b)-14(a). He who does not know Omkara as having eight Angas (parts), four Padas (feet), three Sthanas (seats) and five Devatas (presiding deities) is not a Brahmana.
14(b)-15. Pranava is the bow. Atman is the arrow and Brahman is said to be the aim. One should aim at it with great care and then he, like the arrow, becomes one with It. When that Highest is cognised, all Karmas return (from him, viz., do not affect him).
16. The Vedas have Omkara as their cause. The Swaras (sounds) have Omkara as their cause. The three worlds with (all) the locomotive and the fixed (ones in them) have Omkara as their cause.
17. The short (accent of OM) burns all sins, the long one is decayless and the bestower of prosperity. United with Ardha-Matra (half-metre of OM), the Pranava becomes the bestower of salvation.
18. That man is the knower of the Vedas who knows that the end (viz., Ardha-Matra) of Pranava should be worshipped (or recited) as uninterrupted as the flow of oil and (resounding) as long as the sound of a bell.
19. One should contemplate upon Omkara as Ishvara resembling an unshaken light, as of the size of a thumb and as motionless in the middle of the pericarp of the lotus of the heart.
20. Taking in Vayu through the left nostril and filling the stomach with it, one should contemplate upon Omkara as being in the middle of the body and as surrounded by circling flames.
21. Brahma is said to be inspiration, Vishnu is said to be cessation (of breath) and Rudra is said to be expiration. These are the Devatas of Pranayama.
22. Having made Atman as the (lower) Arani (sacrificial wood) and Pranava as the upper Arani, one should see the God in secret through the practice of churning which is Dhyana.
23. One should practise restraint of breath as much as it lies in his power along with (the uttering of) Omkara sound, until it ceases completely.
24. Those who look upon OM as of the form of Hamsa staying in all, shining like Crores of suns, being alone, staying in Gamagama (ever going and coming) and being devoid of motion – at last such persons are freed from sin.
25. That Manas which is the author of the actions (viz.,) creation, preservation and destruction of the three worlds, is (then) absorbed (in the supreme One). That is the highest state of Vishnu.
26. The lotus of the heart has eight petals and thirty-two filaments. The sun is in its midst; the moon is in the middle of the sun.
27. Agni is in the middle of the moon; the Prabha (spiritual light) is in the middle of Agni. Pitha (seat or centre) is in the midst of Prabha, being set in diverse gems.
28-29. One should meditate upon the stainless Lord Vasudeva as being (seated) upon the centre of Pitha, as having Srivatsa (black mark) and Kaustubha (garland of gems) on his chest and as adorned with gems and pearls resembling pure crystal in lustre and as resembling Crores of moons in brightness. He should meditate upon Maha-Vishnu as above or in the following manner.
30-31. (That is) he should meditate with inspiration (of breath) upon Maha-Vishnu as resembling the Atasi flower and as staying in the seat of navel with four hands; then with restraint of breath, he should meditate in the heart upon Brahma, the Grandfather as being on the lotus with the Gaura (pale-red) colour of gems and having four faces;
32-34(a). Then through expiration, he should meditate upon the three-eyed Shiva between the two eyebrows shining like the pure crystal, being stainless, destroying all sins, being in that which is like the lotus facing down with its flower (or face) below and the stalk above or like the flower of a plantain tree, being of the form of all Vedas, containing one hundred petals and one hundred leaves and having the pericarp full-expanded.

34(b)-35. There he should meditate upon the sun, the moon and the Agni, one above another. Passing above through the lotus which has the brightness of the sun, moon and Agni and taking its Hrim Bija (letter), one leads his Atman firmly.
36. He is the knower of Vedas who knows the three seats, the three Matras, the three Brahmas, the three Aksharas (letters) and the three Matras associated with the Ardha-Matra.
37. He who knows that which is above Bindu, Nada and Kala as uninterrupted as the flow of oil and (resounding) as long as the sound of a bell – that man is a knower of the Vedas.
38. Just as a man would draw up (with his mouth) the water through the (pores of the) lotus-stalk, so the Yogin treading the path of Yoga should draw up the breath.
39. Having made the lotus-sheath of the form of Ardha-Matra, one should draw up the breath through the stalk (of the Nadis Susumna, Ida and Pingala) and absorb it in the middle of the eyebrows.
40. He should know that the middle of the eyebrows in the forehead which is also the root of the nose is the seat of nectar. That is the great place of Brahman.
41. Postures, restraint of breath, subjugation of the senses, Dharana, Dhyana and Samadhi are the six parts of Yoga.
42. There are as many postures as there are living creatures; and Maheshvara (the great Lord) knows their distinguishing features.
43. Siddha, Bhadra, Simha and Padma are the four (chief) postures. Muladhara is the first Chakra. Svadhisthana is the second.
44. Between these two is said to be the seat of Yoni (perineum), having the form of Kama (God of love). In the Adhara of the anus, there is the lotus of four petals.
45-46. In its midst is said to be the Yoni called Kama and worshipped by the Siddhas. In the midst of the Yoni is the Linga facing the west and split at its head like the gem. He who knows this, is a knower of the Vedas.
47. A four-sided figure is situated above Agni and below the genital organ, of the form of molten gold and shining like streaks of lightning. Prana is with its Sva (own) sound, having Svadhisthana as its Adhisthana (seat), (or since Sva or Prana arises from it).
48. The Chakra Svadhisthana is spoken of as the genital organ itself. The Chakra in the sphere of the navel is called Manipuraka, since the body is pierced through by Vayu like Manis (gems) by string.
49-50(a). The Jiva (ego) urged to actions by its past virtuous and sinful Karmas whirls about in this great Chakra of twelve spokes, so long as it does not grasp the truth.
50(b). Above the genital organ and below the navel is Kanda of the shape of a bird’s egg.
51. There arise (from it) Nadis seventy-two thousand in number. Of these seventy-two are generally known.
52-53. Of these, the chief ones are ten and carry the Pranas. Ida, Pingala, Susumna, Gandhari, Hastijihva, Pusha, Yasasvini, Alambusa, Kuhuh and Sankhini are said to be the ten.
54-55(a). This Chakra of the Nadis should ever be known by the Yogins. The three Nadis Ida, Pingala and Susumna are said to carry Prana always and have as their Devatas, moon, sun and Agni.
55(b)-56(a). Ida is on the left side and Pingala on the right side, while the Susumna is in the middle. These three are known to be the paths of Prana.
56(b)-57. Prana, Apana, Samana, Udana and Vyana; Naga, Kurma, Krikara, Devadatta and Dhananjaya; of these, the first five are called Pranas, etc., and last five Naga, etc., are called Vayus (or sub-Pranas).
58. All these are situated (or run along) the one thousand Nadis, (being) in the form of (or producing) life. Jiva which is under the influence of Prana and Apana goes up and down.
59-60(a). Jiva on account of its ever moving by the left and right paths is not visible. Just as a ball struck down (on the earth) with the bat of the hand springs up, so Jiva ever tossed by Prana and Apana is never at rest.
60(b)-61(a). He is knower of Yoga who knows that Prana always draws itself from Apana and Apana draws itself from Prana, like a bird (drawing itself from and yet not freeing itself) from the string (to

which it is tied).
61(b)-63. The Jiva comes out with the letter ‘Ha’ and gets in again with the letter ‘Sa’. Thus Jiva always utters the Mantra ‘Hamsa’, ‘Hamsa’. The Jiva always utters the Mantra twenty-one thousand and six hundred times in one day and night. This is called Ajapa Gayatri and is ever the bestower of Nirvana to the Yogins.
64-66(a). Through its very thought, man is freed from sins. Neither in the past nor in the future is there a science equal to this, a Japa equal to this or a meritorious action equal to this. Parameshvari (viz., Kundalini Sakti) sleeps shutting with her mouth that door which leads to the decayless Brahma-hole.
66(b)-68. Being aroused by the contact of Agni with Manas and Prana, she takes the form of a needle and pierces up through Susumna. The Yogin should open with great effort this door which is shut. Then he will pierce the door to salvation by means of Kundalini.
69. Folding firmly the fingers of the hands, assuming firmly the Padma posture, placing the chin firmly on the breast and fixing the mind in Dhyana, one should frequently raise up the Apana, fill up with air and then leave the Prana. Then the wise man gets matchless wisdom through (this) Sakti.
70. That Yogin who assuming Padma posture worships (i.e., controls) Vayu at the door of the Nadis and then performs restraint of breath is released without doubt.
71-72. Rubbing off the limbs the sweat arising from fatigue, abandoning all acid, bitter and saltish (food), taking delight in the drinking of milk and Rasa, practising celibacy, being moderate in eating and ever bent on Yoga, the Yogin becomes a Siddha in little more than a year. No inquiry need be made concerning the result.
73. Kundalini Sakti, when it is up in the throat, makes the Yogi get Siddhi. The union of Prana and Apana has the extinction of urine and faeces.
74-75(a). One becomes young even when old through performing Mula-Bandha always. Pressing the Yoni by means of the heels and contracting the anus and drawing up the Apana – this is called Mula-Bandha.
75(b)-76. Uddiyana Bandha is so called because it is (like) a great bird that flies up always without rest. One should bring the western part of the stomach above the navel.
77. This Uddiyana Bandha is a lion to the elephant of death, since it binds the water (or nectar) of the Akasa which arises in the head and flows down.
78-79(a). The Jalandhara Bandha is the destroyer of all the pains of the throat. When this Jalandhara Bandha which is destroyer of the pains of the throat is performed, then nectar does not fall on Agni nor does the Vayu move.
79(b)-80(a). When the tongue enters backwards into the hole of the skull, then there is the Mudra of vision latent in the eyebrow called Khechari.
80(b)-81(a). He who knows the Mudra Khechari has not disease, death, sleep, hunger, thirst, or swoon.
81(b)-83(a). He who practises this Mudra is not affected by illness or Karma; nor is he bound by the limitations of time. Since Chitta moves in the Kha (Akasa) and since the tongue has entered (in the Mudra) Kha (viz., the hole in the mouth). Therefore the Mudra is called Khechari and worshipped by the Siddhas.
83(b)-84. He whose hole (or passage) above the Uvula is closed (with the tongue backwards) by means of Khechari-Mudra never loses his virility, even when embraced by a lovely woman. Where is the fear of death, so long as the Bindu (virility) stays in the body.
85-86(a). Bindu does not go out of the body, so long as the Khechari-Mudra is practised. (Even) when Bindu comes down to the sphere of the perineum, it goes up, being prevented and forced up by violent effort through Yoni-Mudra.
86(b)-87. This Bindu is twofold, white and red. The white one is called Sukla and the red one is said to contain much Rajas. The Rajas which stays in Yoni is like the colour of a coral.
88. The Bindu stays in the seat of the genital organs. The union of these two is very rare. Bindu is Shiva and Rajas is Sakti. Bindu is the moon and Rajas is the sun.

89-90(a). Through the union of these two is attained the highest body; when Rajas is roused up by agitating the Sakti through Vayu which unites with the sun, thence is produced the divine form.
90(b)-92. Sukla being united with the moon and Rajas with the sun, he is a knower of Yoga who knows the proper mixture of these two. The cleansing of the accumulated refuse, the unification of the sun and the moon and the complete drying of the Rasas (essences), this is called Maha-Mudra.
93. Placing the chin on the breast, pressing the anus by means of the left heel and seizing (the toe of) the extended right leg by the two hands, one should fill his belly (with air) and should slowly exhale. This is called Maha-Mudra, the destroyer of the sins of men.
94. Now I shall give a description of Atman. In the seat of the heart is a lotus of eight petals. In its centre is Jivatma of the form of Jyotis and atomic in size, moving in a circular line. In it is located everything. In knows everything. It does everything. It does all these actions attributing everything to its own power, (thinking) I do, I enjoy, I am happy, I am miserable, I am blind, I am lame, I am deaf, I am mute, I am lean, I am stout, etc. When it rests on the eastern petal which is of Sveta (white) colour, then it has a mind (or is inclined) to Dharma with Bhakti (devotion). When it rests on the south-eastern petal, which is of Rakta (blood colour), then it is inclined to sleep and laziness. When it rests on the southern petal, which is of Krishna (black) colour, then it is inclined to hate and anger. When it rests on the south-western petal which is of Nila (blue) colour, then it gets desire for sinful or harmful actions. When it rests on the western petal which is of crystal colour, then it is inclined to flirt and amuse. When it rests on the north-western petal which is of ruby colour, then it has a mind to walk, rove and have Vairagya (or be indifferent). When it rests on the northern petal which is Pita (yellow) colour, then it is inclined to be happy and to be loving. When it rests on the north-eastern petal which is of Vaidurya (Lapis Lazuli) colour, then it is inclined to amassing money, charity and passion. When it stays in the inter-space between any two petals, then it gets the wrath arising from diseases generated through (the disturbance of the equilibrium of) Vayu, bile and phlegm (in the body). When it stays in the middle, then it knows everything, sings, dances, speaks and is blissful. When the eye is pained (after a day’s work), then in order to remove (its) pain, it makes first a circular line and sinks in the middle. The first line is of the colour of Bandhuka flower (Bassia). Then is the state of sleep. In the middle of the state of sleep is the state of dream. In the middle of the state of dream, it experiences the ideas of perception, Vedas, inference, possibility, (sacred) words, etc. Then there arises much fatigue. In order to remove this fatigue, it circles the second line and sinks in the middle. The second is of the colour of (the insect) Indragopa (of red or white colour). Then comes the state of dreamless sleep.
During the dreamless sleep, it has only the thought connected with Parameshvara (the highest Lord) alone. This state is of the nature of eternal wisdom. Afterwards it attains the nature of the highest Lord (Parameshvara). Then it makes a round of the third circle and sinks in the middle. The third circle is of the colour of Padmaraga (ruby). Then comes the state of Turya (the fourth). In Turya, there is only the connection of Paramatman. It attains the nature of eternal wisdom. Then one should gradually attain the quiescence of Buddhi with self-control. Placing the Manas in Atman, one should think of nothing else. Then causing the union of Prana and Apana, he concentrates his aim upon the whole universe being of the nature of Atman. Then comes the state of Turiyatita (viz., that state beyond the fourth). Then everything appears as bliss. He is beyond the pairs (of happiness and pains, etc.,). He stays here as long as he should wear his body. Then he attains the nature of Paramatman and attains emancipation through this means. This alone is the means of knowing Atman.
When Vayu (breath) which enters the great hole associated with a hall where four roads meet gets into the half of the well-placed triangle, then is Achyuta (the indestructible) seen.
95. Above the aforesaid triangle, one should meditate on the five Bija (seed) letters of (the elements) Prithvi, etc., as also on the five Pranas, the colour of the Bijas and their position. The letter ‘Ya’ is the Bija of Prana and resembles the blue cloud. The letter ‘Ra’ is the Bija of Agni, is of Apana and resembles the sun.
96. The letter ‘La’ is the Bija of Prithvi, is of Vyana and resembles Bandhuka flower. The letter ‘Va’ is

the Bija of Jiva (or Vayu), is of Udana and is of the colour of the conch.
97-99(a). The letter ‘Ha’ is the Bija of Akasa, is of Samana and is of the colour of crystal. Prana stays in the heart, navel, nose, ear, foot, finger and other places, travels through the seventy-two thousand Nadis, stays in the twenty-eight Crores of hair-pores and is yet the same everywhere. It is that which is called Jiva.
99(b)-101(a). One should perform the three, expiration, etc., with a firm will and great control; and drawing in everything (with the breath) in slow degrees, he should bind Prana and Apana in the cave of the lotus of the heart and utter Pranava, having contracted his throat and the genital organ.
101(b)-102. From the Muladhara (to the head) is the Susumna resembling the shining thread of the lotus. The Nada is located in the Vinadanda (spinal column); that sound from its middle resembles (that of) the conch, etc.
103-104(a). When it goes to the hole of Akasa, it resembles that of the peacock. In the middle of the cave of the skull between the four doors shines Atman, like the sun in the sky.
104(b)-105. Between the two bows in the Brahma-hole, one should see Purusha with Sakti as his own Atman. Then his Manas is absorbed there. That man attains Kaivalya who understands the gems, moonlight, Nada, Bindu and the seat of Maheshvara (the great Lord).
Thus is the Upanishad.

Om ! May He protect us both together; may He nourish us both together;
May we work conjointly with great energy,
May our study be vigorous and effective;
May we not mutually dispute (or may we not hate any).
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

Here ends the Dhyanabindu Upanishad belonging to the Krishna-Yajur-Veda.

Brahma Vidya Upanishad

Om ! May He protect us both together; may He nourish us both together;
May we work conjointly with great energy,
May our study be vigorous and effective;
May we not mutually dispute (or may we not hate any).
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

I proclaim the Brahman-lore, which is omniscience, which is the highest. It shows as origination and end - Brahman, Vishnu, Mahesvara.
Vishnu, working with his miraculous power becomes, at intervals, a human being through compassion. His secret, as the OM fire, lies in the Brahman lore.
The syllable OM is the Brahman. Thus, verily, teach the Brahman–knowers; Body, location, time and dying away of this syllable, I will proclaim.
I – The body or sariram of the sound OM:
There are three gods and three worlds, three Vedas and three fires. Three moras and the half mora. In that trisyllabic, blissful one.
The Rig Veda, Grahapatya. The earth and Brahman as God, that is the body of the “a” sound, as expounded by the Brahman-knowers.
The Yajur Veda and the mid-region, and the fire Dakshina, and the holy god Vishnu, this is the “u” sound proclaimed to us.
The Sama Veda and heaven, the Ahavaniya fire also, and Ishvara, the highest (or supreme) god. Thus is the “m” sound proclaimed to us.
II – The location or sthanam of the sound OM:
In the midst of the brain-conch, like the sun-shine glitters the “a”. Within it is situated, the “u” sound of moon-like splendor.
The “m” sound too, like the fire, smokeless, resembling a lightning flash. Thus shine the three moras, like the Moon, the Sun and the fire.
There upon a pointed flame, like a torch light exists. Know it as the half mora, which one writes above

the syllable.
III – The terminus or kala of the sound OM:
Yet one, like a pointed flame subtle, like lotus-fiber, shines the Sun-like cerebral artery – (passing through it) penetrates (the OM).
Through the Sun and seventy two thousand arteries, breaks through the head and remains as bringer of blessings to all – pervading the whole Universe.
IV – The vanishing, fading away or laya of the sound OM:
And just as the sound of a metal utensil – or of a gong dies in silence – so he, who seeks the All lets the OM sound fade away in silence.
For that wherein the sound fades away is the Brahman, the higher. Yea, the whole sound is Brahman and conduces to immortality.
Om Shanti! Shanti! Shanti!
Om ! May He protect us both together; may He nourish us both together;
May we work conjointly with great energy,
May our study be vigorous and effective;
May we not mutually dispute (or may we not hate any).
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

Here ends the Brahma-Vidyopanishad belonging to the Krishna-Yajur-Veda.

Yoga Tattva Upanishad

Translated by K. Narayanasvami Aiyar

Om ! May He protect us both together; may He nourish us both together;
May we work conjointly with great energy,
May our study be vigorous and effective;
May we not mutually dispute (or may we not hate any).
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

1. I shall now describe Yoga-Tattva (Yoga-Truth) for the benefit of Yogins who are freed from all sins through the hearing and the studying of it.
2. The supreme Purusha called Vishnu, who is the great Yogin, the great being and the great Tapasvin, is seen as a lamp in the path of the truth.
3. The Grandfather (Brahma) having saluted the Lord of the universe (Vishnu) and having paid Him due respects, asked Him (thus): “Pray, explain to us the truth of Yoga which includes in it the eight subservients.”
4. To which Hrisikesha (the Lord of the senses or Vishnu) replied thus: “Listen. I shall explain its truth. All souls are immersed in happiness and sorrow through the snare of Maya.
5-6. Kaivalya, the supreme seat, is the path which gives them emancipation, which rends asunder the snare of Maya, which is the destroyer of birth, old age and disease and which enables one to overcome death. There are no other paths to salvation. Those who go round the net of Shastras are deluded by that knowledge.
7. It is impossible even for the Devas to describe that indescribable state. How can that which is self-shining be illuminated by the Shastras ?
8. That only which is without parts and stains and which is quiescent beyond all and free from decay becomes the Jiva (self) on account of the results of past virtues and sins.
9. How did that which is the seat of Paramatman, is eternal and above the state of all existing things and is of the form of wisdom and without stains attain the state of Jiva ?
10. A bubble arose in it as in water and in this (bubble) arose Ahankara. To it arose a ball (of body)

made of the five (elements) and bound by Dhatus.

11. Know that to be Jiva which is associated with happiness and misery and hence is the term Jiva applied to Paramatman which is pure.

12-13. That Jiva is considered to be the Kevala (alone) which is freed from the stains of passion, anger, fear, delusion, greed, pride, lust, birth, death, miserliness, swoon, giddiness, hunger, thirst, ambition, shame, fright, heart-burning, grief and gladness.

14. So I shall tell you the means of destroying (these) sins. How could Jnana capable of giving Moksha arise certainly without Yoga ?

15. And even Yoga becomes powerless in (securing) Moksha when it is devoid of Jnana. So the aspirant after emancipation should practise (firmly) both Yoga and Jnana.

16. The cycle of births and deaths comes only through Jnana and perishes only through Jnana. Jnana alone was originally. It should be known as the only means (of salvation).

17-18(a). That is Jnana through which one cognises (in himself) the real nature of Kaivalya as the supreme seat, the stainless, the partless and of the nature of Sachchidananda without birth, existence and death and without motion and Jnana.

18(b)-19. Now I shall proceed to describe Yoga to you: Yoga is divided into many kinds on account of its actions: (viz.,) Mantra-Yoga, Laya-Yoga, Hatha-Yoga and Raja-Yoga.

20. There are four states common to all these: (viz.,) Arambha, Ghata, Parichaya and Nishpatti.

21. O Brahma, I shall describe these to you. Listen attentively. One should practise the Mantra along with its Matrikas (proper intonations of the sounds) and others for a period of twelve years;

22. Then he gradually obtains wisdom along with the Siddhis, (such as) Anima, etc. Persons of weak intellect who are the least qualified for Yoga practise this.

23-24(a). The (second) Laya-Yoga tends towards the absorption of the Chitta and is described in myriads of ways; (one of which is) – one should contemplate upon the Lord who is without parts (even) while walking, sitting, sleeping, or eating. This is called Laya-Yoga.

24(b)-25. Now hear (the description of) Hatha-Yoga. This Yoga is said to possess (the following) eight subservients, Yama (forbearance), Niyama (religious observance), Asana (posture), Pranayama (suppression of breath), Pratyahara (subjugation of the senses), Dharana (concentration), Dhyana, the contemplation on Hari in the middle of the eyebrows and Samadhi that is the state of equality.

26-27. Maha-Mudra, Maha-Bandha and Khechari, Jalandhara, Uddiyana and Mula-Bandha, uttering without intermission Pranava (OM) for a long time and hearing the exposition of the supreme truths, Vajroli, Amaroli and Sahajoli, which form a triad – all these separately I shall give a true description of.

28-29(a). O four-faced one (Brahma), among (the duties of) Yama moderate eating – and not others – forms the principal factor; and non-injury is most important in Niyama.

29(b). (The chief postures are) four (viz.,) Siddha, Padma, Simha and Bhadra.

30-31. During the early stages of practice the following obstacles take place, O four-faced one, (viz.,) laziness, idle talk, association with bad characters, acquisition of Mantras, etc., playing with metals (alchemy) and woman, etc., and mirage. A wise man having found out these should abandon them by the force of his virtues.

32. Then assuming Padma posture, he should practise Pranayama. He should erect a beautiful monastery with a very small opening and with no crevices.

33. It should be well pasted with cow-dung or with white cement. It should be carefully freed from bugs, mosquitoes and lice.

34. It should be swept well every day with a broom. It should be perfumed with good odours; and fragrant resins should burn in it.

35-36(a). Having taken his seat neither too high nor too low on a cloth, deer-skin and Kusa grass spread, one over the other, the wise man should assume the Padma posture and keeping his body erect and his hands folded in respect, should salute his tutelary deity.

36(b)-40. Then closing the right nostril with his right thumb, he should gradually draw in the air through the left nostril. Having restrained it as long as possible, he should again expel it through the right nostril slowly and not very fast. Then filling the stomach through the right nostril, he should retain it as long as he can and then expel it through the left nostril. Drawing the air through that nostril by which he expels, he should continue this in uninterrupted succession. The time taken in making a round of the knee with the palm of the hand, neither very slowly nor vary rapidly and snapping the fingers once is called a Matra.

41-44. Drawing the air through the left nostril for about sixteen Matras and having retained it (within) for about sixty-four Matras, one should expel it again through the right nostril for about thirty-two Matras. Again fill the right nostril as before (and continue the rest). Practise cessation of breath four times daily (viz.,) at sunrise, noon, sunset and midnight, till eighty (times are reached). By a continual practice for about three months, the purification of the Nadis takes place. When the Nadis have become purified, certain external signs appear on the body of the Yogin.

45-46(a). I shall proceed to describe them. (They are) lightness of the body, brilliancy of complexion, increase of the gastric fire, leanness of the body and along with these, absence of restlessness in the body.

46(b)-49. The proficient in Yoga should abandon the food detrimental to the practice of Yoga. He should give up salt, mustard; things sour, hot, pungent, or bitter vegetables; asafoetida, etc., worship of fire, women, walking, bathing at sunrise, emaciation of the body by fasts, etc. During the early stages of practice, food of milk and ghee is ordained; also food consisting of wheat, green pulse and red rice are said to favour the progress. Then he will be able to retain his breath as long as he likes.

50-53. By thus retaining the breath as long as he likes, Kevala Kumbhaka (cessation of breath without inspiration and expiration) is attained. When Kevala Kumbhaka is attained by one and thus expiration and inspiration are dispensed with, there is nothing unattainable in the three worlds to him. In the commencement (of his practice), sweat is given out; he should wipe it off. Even after that, owing to the retaining of the breath, the person practising it gets phlegm. Then by an increased practice of Dharana, sweat arises.

54. As a frog moves by leaps, so the Yogin sitting in the Padma posture moves on the earth. With a (further) increased practice, he is able to rise from the ground.

55. He, while seated in Padma posture, levitates. There arises to him the power to perform extraordinary feats.

56. He does (or should) not disclose to others his feats of great powers (in the path). Any pain small or great, does not affect the Yogin.

57. Then excretions and sleep are diminished; tears, rheum in the eye, salivary flow, sweat and bad smell in the mouth do not arise in him.

58-60. With a still further practice, he acquires great strength by which he attains Bhuchara Siddhi, which enables him to bring under his control all the creatures that tread this earth; tigers, Sarabhas (an animal with eight legs), elephants, with bulls or lions die on being struck by the palm of the Yogin. He becomes as beautiful as the god of love himself.

61-62. All females being taken up with the beauty of his person will desire to have intercourse with him. If he so keeps connection, his virility will be lost; so abandoning all copulation with women, he should continue his practice with great assiduity. By the preservation of the semen, a good odour pervades the body of the Yogin.

63. Then sitting in a secluded place, he should repeat Pranava (OM) with three Pluta-Matras (or prolonged intonation) for the destruction of his former sins.

64. The Mantra, Pranava (OM) destroys all obstacles and all sins. By practising thus he attains the Arambha (beginning or first) state.

65-66. Then follows the Ghata (second State) – one which is acquired by constantly practising suppression of breath. When a perfect union takes place between Prana and Apana, Manas and Buddhi, or Jivatma and Paramatman without opposition, it is called the Ghata state. I shall describe its signs.

67. He may now practise only for about one-fourth of the period prescribed for practice before. By day and evening, let him practise only for a Yama (3 hours).
68-69(a). Let him practise Kevala Kumbhaka once a day. Drawing away completely the organs from the objects of sense during cessation of breath is called Pratyahara.
69(b). Whatever he sees with his eyes, let him consider as Atman.
70. Whatever he hears with his ears, let him consider as Atman. Whatever he smells with his nose, let him consider as Atman.
71. Whatever he tastes with his tongue, let him consider as Atman. Whatever the Yogin touches with his skin, let him consider as Atman.
72. The Yogin should thus unwearied gratify his organs of sense for a period of one Yama every day with great effort.
73-74. Then various wonderful powers are attained by the Yogin, such as clairvoyance, clair-audience, ability to transport himself to great distances within a moment, great power of speech, ability to take any form, ability to become invisible and the transmutation of iron into gold when the former is smeared over with his excretion.
75-76. That Yogin who is constantly practising Yoga attains the power to levitate. Then should the wise Yogin think that these powers are great obstacles to the attainment of Yoga and so he should never take delight in them. The king of Yogins should not exercise his powers before any person whatsoever.
77. He should live in the world as a fool, an idiot, or a deaf man, in order to keep his powers concealed.
78-79. His disciples would, without doubt, request him to show his powers for the gratification of their own desires. One who is actively engaged in one’s duties forgets to practise (Yoga); so he should practise day and night Yoga without forgetting the words of the Guru. Thus passes the Ghata state to one who is constantly engaged in Yoga practice.
80. To one nothing is gained by useless company, since thereby he does not practise Yoga. So one should with great effort practise Yoga.
81-83(a). Then by this constant practice is gained the Parichaya state (the third state). Vayu (or breath) through arduous practice pierces along with Agni the Kundalini through thought and enters the Susumna uninterrupted. When one’s Chitta enters Susumna along with Prana, it reaches the high seat (of the head probably) along with Prana.
83(b). There are the five elements: Prithvi, Apas, Agni, Vayu and Akasa.
84-87(a). To the body of the five elements, there is the fivefold Dharana. From the feet to the knees is said to be the region of Prithvi, is four-sided in shape, is yellow in colour and has the Varna (or letter) ‘La’. Carrying the breath with the letter ‘La’ along the region of earth (viz., from the foot to the knees) and contemplating upon Brahma with four faces and four mouths and of a golden colour, one should perform Dharana there for a period of two hours. He then attains mastery over the earth. Death does not trouble him, since he has obtained mastery over the earth element.
87(b)-90. The region of Apas is said to extend from the knees to the anus. Apas is semi-lunar in shape and white in colour and has ‘Va’ for its Bija (seed) letter. Carrying up the breath with the letter ‘Va’ along the regions of Apas, he should contemplate on the God Narayana having four arms and a crowned head, as being of the colour of pure crystal, as dressed in orange clothes and as decayless; and practising Dharana there for a period of two hours, he is freed from all sins. Then there is no fear for him from water and he does not meet his death in water.
91. From the anus to the heart is said to be the region of Agni. Agni is triangular in shape, of red colour and has the letter ‘Ra’ for its (Bija) seed.
92-93(a). Raising the breath made resplendent through the letter ‘Ra’ along the region of fire, he should contemplate on Rudra, who has three eyes, who grants all wishes, who is of the colour of the midday sun, who is daubed all over with holy ashes and who is of a pleased countenance.
93(b)-94(a). Practising Dharana there for a period of two hours, he is not burnt by fire even though his body enters the fire-pit.

94(b)-96. From the heart to the middle of the eyebrows is said to the region of Vayu. Vayu is hexangular in shape, black in colour and shines with the letter 'Ya'. Carrying the breath along the region of Vayu, he should contemplate on Ishvara, the Omniscient, as possessing faces on all sides; and practising Dharana there for two hours, he enters Vayu and then Akasa.
97-98(a). The Yogin does not meet his death through the fear of Vayu. From the centre of the eyebrows to the top of the head is said to be the region of Akasa, is circular in the shape, smoky in colour and shining with letter 'Ha'.
98(b)-101(a). Raising the breath along the region of Akasa, he should contemplate on Sadashiva in the following manner, as producing happiness, as of the shape of Bindu, as the great Deva, as having the shape of Akasa, as shining like pure crystal, as wearing the rising crescent of moon on his head, as having five faces, ten hands and three eyes, as being of a pleased countenance, as armed with all weapons, as adorned with all ornaments, as having Uma (the goddess) in one-half of his body, as ready to grant favours and as the cause of all the causes.
101(b). By practising Dharana in the region of Akasa, he obtains certainly the power of levitating in the Akasa (ether).
102. Wherever he stays, he enjoys supreme bliss. The proficient in Yoga should practise these five Dharanas.
103. Then his body becomes strong and he does not know death. That great-minded man does not die even during the deluge of Brahma.
104-105. Then he should practise Dharana for a period of six Ghatikas (2 hours, 24 minutes). Restraining the breath in (the region of) Akasa and contemplating on the deity who grants his wishes – this is said to be Saguna Dhyana capable of giving (the Siddhis) Anima, etc. One who is engaged in Nirguna Dhyana attains the stage of Samadhi.
106. Within twelve days at least, he attains the stage of Samadhi. Restraining his breath, the wise one becomes an emancipated person.
107. Samadhi is that state in which the Jivatman (lower self) and the Paramatman (higher Self) are differenceless (or of equal state). If he desires to lay aside his body, he can do so.
108-109(a). He will become absorbed in Parabrahman and does not require Utkranti (going out or up). But if he does not so desire and if his body is dear to him, he lives in all the worlds possessing the Siddhis of Anima, etc.
109(b)-110. Sometimes he becomes a Deva and lives honoured in Svarga; or he becomes a man or an Yaksha through his will. He can also take the form of a lion, tiger, elephant, or horse through his own will.
111. The Yogin becoming the great Lord can live as long as he likes. There is difference only in the modes of procedure but the result is the same.
112-115(a). Place the left heel pressed on the Anus, stretch the right leg and hold it firmly with both hands. Place the head on the breast and inhale the air slowly. Restrain the breath as long as you can and then slowly breathe out. After practising it with the left foot, practise it with the right. Place the foot that was stretched before on the thigh. This is Maha-Bandha and should be practised on both sides.
115(b)-117(a). The Yogin sitting in Maha-Bandha and having inhaled the air with intent mind, should stop the course of Vayu (inside) by means of the throat Mudra and occupying the two sides (of the throat) with speed. This is called Mahavedha and is frequently practised by the Siddhas.
117(b)-118(a). With the tongue thrust into the interior cavity of the head (or throat) and with the eyes intent on the spot between the eyebrows, this is called Khechari-Mudra.
118(b)-119(a). Contracting the muscles of the neck and placing the head with a firm will on the breast, this is called the Jalandhara (Bandha); and is a lion to the elephant of death.
119(b)-120(a). That Bandha by which Prana flies through Susumna is called Uddiyana Bandha by the Yogins.
120(b)-121(a). Pressing the heal firmly against the anus, contracting the anus and drawing up the

Apana, this is said to be Yoni-Bandha.
121(b)-122(a). Through Mula-Bandha, Prana and Apana as well as nada and Bindu are united and gives success in Yoga; there is no doubt about this.
122(b)-124(a). The one practising in a reversed manner (or on both sides) which destroys all diseases, the gastric fire is increased. Therefore a practitioner should collect a large quantity of provisions, (for) if he takes a small quantity of food, the fire (within) will consume his body in a moment.
124(b)-125. On the first day, he should stand on his head with the feet raised up for a moment. He should increase this period gradually every day. Wrinkles and greyness of hair will disappear within three months.
126. He who practises only for a period of a Yama (twenty-four minutes) every day conquers time. He who practises Vajroli becomes a Yogin and the repository of all Siddhis.
127-128. If the Yoga Siddhis are ever to be attained, he only has them within his reach. He knows the past and the future and certainly moves in the air. He who drinks of the nectar thus is rendered immortal day by day. He should daily practise Vajroli. Then it is called Amaroli.
129-131(a). Then he obtains the Raja-Yoga and certainly he does not meet with obstacles. When a Yogin fulfils his action by Raja-Yoga, then he certainly obtains discrimination and indifference to objects. Vishnu, the great Yogin, the grand one of great austerities and the most excellent Purusha is seen as a lamp in the path of truth.
131(b)-134(a). That breast from which one suckled before (in his previous birth) he now presses (in love) and obtains pleasure. He enjoys the same genital organ from which he was born before. She who was once his mother will now be wife and she who is now wife is (or will be) verily mother. He who is now father will be again son and he who is now son will be again father. Thus are the egos of this world wandering in the womb of birth and death like a bucket in the wheel of a well and enjoying the worlds.
134(b)-136(a). There are the three worlds, three Vedas, three Sandhyas (morning, noon and evening), three Svaras (sounds), three Agnis and Gunas, and all these are placed in the three letters (OM). He who understands that which is indestructible and is the meaning of the three (OM) – by him are all these worlds strung. This is the Truth, the supreme seat.
136(b)-138(a). As the smell in the flower, as the ghee in the milk, as the oil in the gingelly seed and as the gold in the quartz, so is the lotus situated in the heart. Its face is downwards and its stem upwards. Its Bindu is downwards and in its centre is situated Manas.
138(b)-139(a). By the letter ‘A’, the lotus becomes expanded; by the letter ‘U’, it becomes split (or opened). By the letter ‘M’, it obtains Nada; and the Ardha-Matra (half-metre) is silence.
139(b)-140(a). The person engaged in Yoga obtains the supreme seat, which is like a pure crystal, which is without parts and which destroys all sins.
140(b)-141. As a tortoise draws its hands and head within itself, so drawing in air thus and expelling it through the nine holes of the body, he breathes upwards and forwards.
142. Like a lamp in an air-tight jar which is motionless, so that which is seen motionless through the process of Yoga in the heart and which is free from turmoil, after having been drawn from the nine holes, is said to be Atman alone.”
Om ! May He protect us both together; may He nourish us both together;
May we work conjointly with great energy,
May our study be vigorous and effective;
May we not mutually dispute (or may we not hate any).
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

Here ends the Yogatattva Upanishad belonging to the Krishna-Yajur-Veda.

Atma-Bodha Upanishad

Translated by Dr. A. G. Krishna Warrier
Published by The Theosophical Publishing House, Chennai

Om ! May my speech be based on (i.e. accord with) the mind;
May my mind be based on speech.
O Self-effulgent One, reveal Thyself to me.
May you both (speech and mind) be the carriers of the Veda to me.
May not all that I have heard depart from me.
I shall join together (i.e. obliterate the difference of) day
And night through this study.
I shall utter what is verbally true;
I shall utter what is mentally true.
May that (Brahman) protect me;
May That protect the speaker (i.e. the teacher), may That protect me;
May that protect the speaker – may That protect the speaker.
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

I-1. The innermost Brahman is A, U, M – saying this a Yogi becomes free from the cycle of birth. Om, I bow to Narayana, having Sankha, Chakra and Gada. The upasaka will go to Vaikuntha.
I-2-4. The Brahmapura is a lotus, shining like lightning and lamp. The son of Devaki is Brahmanya (a Brahmana with 44 sacraments); so are Madhusudana, Pundarikaksha, Vishnu and Achyuta. Narayana is the one, existing in all creatures, the causal person without a cause.
I-5. One does not suffer meditating upon Vishnu without misery and illusion – there is no fear; one who sees many here goes from death to death.
I-6-8. In the middle of the heart-lotus It (Brahman) exists with knowledge as the eye; the world, knowledge are established in Brahman. He, the seeker, departs from this world with this knowledge, getting all desires in the other world becomes immortal. Where there is always light and value, there the person attains immortality – Om Namah.

II-1-10. The Maya has gone away from me, I am the pure vision; my ego has gone down, so has the difference between world, god and soul. I am the inner-self, without positive and negative rules; I am the expansive Bliss; I am the witness, independent, exerting in my greatness; without old age and decay, opposing sides, pure knowledge, the ocean of liberation; I am subtle without any attributes.
I am without three qualities, all worlds exists in my belly; the changeless consciousness, beyond reason and action, I have no parts, unborn, pure reality.
I am endless knowledge, auspicious, indivisible, faultless, reality unbounded. I am to be known by Agamas, attractive to all the worlds. I am pure joy; purity, sole, ever shining, beginningless; I have ascertained the highest Truth.
I know myself without a second, with discrimination. Even then Bondage and Liberation are experienced. The world has gone away that appears to be real like serpent and rope; only Brahman exists as the basis of the world; therefore the world does not exist; like sugar pervaded by the taste of the sugarcane, I am pervaded by Bliss. All the three worlds, from Brahma to the smallest worm are imagined in me.
In the ocean there are many things, from the bubble to the wave; but the ocean does not desire these – So also, I have no desire for things of the world; I am like a rich-man not desiring poverty. A wise person abandons poison favouring Amrita. The sun which makes the pot shine is not destroyed along with the pot; so also the spirit is not destroyed with the body.
I have no bondage nor liberation, no Shastra, no Guru. I have gone beyond Maya – let life go away or let the mind be attacked – I have no misery as I am filled with joy, I know myself; Ignorance has run away somewhere – I have no doership nor duty, kula and gotra. These belong to the gross body, not to me different from it. Hunger, thirst, blindness, etc., belong to the Linga-deha only. Dullness, desire etc., belong only to the Karana-deha.
Just as to an owl the sun is dark, so also for an ignorant person there is darkness in Brahman . When vision is blocked by clouds he thinks there is no sun. Just as Amrita, different from poison is not affected by its defects, I do not touch the defects of Inertia. Even a small lamp can remove big darkness; so even a little knowledge destroys big ignorance.
Just as there is no serpent in the rope at any time, there is no world in me.
Even practising this for a muhurta (a short time) one does not return (to this world).

Om! May my speech be based on (i.e. accord with) the mind;
May my mind be based on speech.
O Self-effulgent One, reveal Thyself to me.
May you both (speech and mind) be the carriers of the Veda to me.
May not all that I have heard depart from me.
I shall join together (i.e. obliterate the difference of) day
And night through this study.
I shall utter what is verbally true;
I shall utter what is mentally true.
May that (Brahman) protect me;
May That protect the speaker (i.e. the teacher), may That protect me;
May that protect the speaker – may That protect the speaker.
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

Here ends the Atmabodhopanishad, as contained in the Rig-Veda.

Narada Parivrajaka Upanishad

Translated by Prof. A. A. Ramanathan
Published by The Theosophical Publishing House, Chennai

Om ! O Devas, may we hear with our ears what is auspicious;
May we see with our eyes what is auspicious, O ye worthy of worship !
May we enjoy the term of life allotted by the Devas,
Praising them with our body and limbs steady !
May the glorious Indra bless us !
May the all-knowing Sun bless us !
May Garuda, the thunderbolt for evil, bless us !
May Brihaspati grant us well-being !
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

I-1. Now once Narada, a jewel among ascetics, taking his (usual) rounds over all the (three) worlds, sanctifying (all the more) new sacred places and holy places of pilgrimage by his observation, (himself) attaining purity of mind, (remaining) free from enmity, tranquil, self-controlled, getting despondent from every quarter (seeing people's misery), closely investigating into his own Self, seeing the holy place, the Naimisha (sacred) forest, noted for its joy of self-imposed religious observances and crowded with saintly personages, he alighted there (from his aerial journey), fascinating groups of men, animals, horse-faced demigods, gods, Kimnara demigods and nymphs with his songs on the exploits of Lord Vishnu, called Sthavara and Jangama, which specially induce devotion to the Lord, set in musical notes sa, ri, ga, ma, pa, dha and ni, which arouse dispassion (to worldly attachments) and which are averse to the ways of the world. On his approach, Saunaka and other great sages who had arrived there to participate in a sacrifice lasting twelve years, rich in Vedic lore, all wise (in sacerdotal functions), well addicted to stable penance and endowed with wisdom and dispassion, rose to greet him; and paying homage, seated him (in a place of honour), after offering him a befitting welcome.
Then, though they were (already) well instructed (in matters spiritual, yet for the benefit of the world) they (said to Narada): 'Revered Sir, son of the god Brahma, what is the means of liberation (from worldly bondage) ? Please tell us.'

I-2. Thus requested, that (sage) Narada said to them: ‘A (twice-born) of good family, invested with the sacred thread and initiated into Vedic study, having undergone the forty sacred rites (beginning with consummation of marriage of his parents and ending with Aptoryama sacrifice), completing the course on all branches of learning as a disciplined celibate student for twelve years, doing personal service to the preceptor all along; the period of twenty-five years as a householder; (another) twenty-five years in the stage of a forest dweller (Vanaprastha), all (the three stages) in due order in the prescribed manner; having studied well the duties of four kinds of Brahmacharya, six kinds of householders, four kinds of Vanaprastha; having completed all the appropriate duties pertaining to them; equipped with the four disciplines (for the study of Brahmavidya); free from desire in thought, word and deed as well as in latent desires (vasanas) and solicitations (eshana), devoid of enmity and is peaceful and self-controlled; when such an ascetic, meditating on his Self without interruption in the highest stage of renunciation (as Paramahamsa), gives up the body, he becomes liberated (from rebirth), he becomes liberated. Thus (ends the first Upadesha of) the Upanishad.

II-1. Then all (sages) Saunaka and others, requested the venerable Narada: ‘Revered Sir, expound to us the mode of renunciation’. Observing them Narada said: ‘It is but proper to know all about its nature from the mouth of the grandfather (the god Brahma)’. After the completion of the sacrifice he went, accompanied by them, to the world of the god Brahma (Satyaloka) and made obeisance in the prescribed manner to him (Paramesthin) and eulogised him. Bidden by him he seated himself along with them properly and said to the grandfather (of all): ‘You are the preceptor, you are the Father, you are omniscient, knowing the secret of all lores. Hence be pleased to expound one secret (lore) of my choice. Barring you, who is competent to speak on the secret (lore) dear to me ? It is to wit the stages in the order of mendicant monks. Please tell us’. Requested thus by Narada the god Brahma seeing them all on all sides, remained steady in deep meditation (Samadhi) for a short time. Coming to the conclusion that they were in search of a remedy against the ills of worldly life and turning to Narada the grandfather said: ‘My son, I shall now clearly expound the secret which was formerly taught by the supreme Being (Viratpurusha) assuming the matchless form of the Purusha-sukta hymn and the secret doctrine of the Upanishads. May you listen to this due order (of asceticism), very secret, with all your attention’.

II.2. ‘O Narada, one born in a good family, being uninitiated at first, getting initiated into Vedic lore (after being invested with sacred thread), obedient to his mother and father, approaches (after the preliminary instructions by his father) a good preceptor, who maintains the noble tradition, has faith (in the Vedic lore), is born of a good family, is well versed in the Vedas, has love for the Shastras, is virtuous and free from devious ways. Bowing to him and rendering personal service appropriate for the occasion, he shall inform him of his heart’s desire (to study under him). Having undergone the course of study in all branches of learning for twelve years, doing personal service all the while, he shall marry an agreeable damsel worthy of his family with his (preceptor’s) consent. After this residence in the preceptor’s house he leads, with the approval of the teacher, the life appropriate to a householder for twenty-five years. Free from the evils of a bad Brahmana, getting a son with desire to perpetuate his family and completing twenty-five years befitting the stage of a householder, he shall lead the life of a lone forest-dweller (Vanaprastha) till (another) twenty five years are passed; bathing thrice a day after touching with water the various parts of the body, eating one meal a day at the fourth watch (of day time, i.e., in the afternoon), giving up journey to town and village as practised in former days, performing appropriate rituals without using cultivated grains (such as wheat and rice, but using wild grains alone), free from desire for enjoyments that are seen or heard of (i.e. pleasures in this world and the next), being purified by the forty sacraments, free of attachments to all things, getting purity of mind, having burnt away envy, jealousy and egotism and being rich in the fourfold discipline – such a person deserves to embrace (the life of) renunciation’. Thus (ends the second Upadesha of) the Upanishad.

III-1. Then Narada asked the grandfather (Brahma): ‘Lord, what is renunciation (Sannyasa) and who is entitled to renounce worldly life ?’ ‘I shall first deal with the (kind of) person entitled to renunciation and thereafter the mode of renunciation. Listen attentively:

‘These (the following persons) do not deserve to renounce worldly life. A eunuch, one fallen (from right conduct), deformed person, women, the deaf, a child, the dumb, the heretic, an emperor, a religious student, a Vaikhanasa anchorite and a Haradvija (Kapalika?), a hired teacher, a man without prepuce and one who does not maintain the sacred fire, even though all these are possessed of dispassion. Even if they adopt (the life of) renunciation they have no right to receive (instruction in) the great Vedic texts ('Thou art That' etc.,). One who is already an ascetic has the right to become the highest kind of ascetic (Paramahamsa).

III-2. ‘He who brings about protection from fear to others from him, as he gets himself (that protection from fear) from others, is declared in law books as a mendicant monk.

III-3-4. ‘A eunuch, deformed person, the blind, a boy, one guilty of crime, one fallen from right conduct, one (always) at the gate of another (seeking help), the Vaikhanasa anchorite and the Haradvija, an emperor, a religious student, a heretic, one without prepuce, one who does not maintain the sacred fire, one who has twice or thrice renounced worldly life (previously), and a hired teacher – these persons do not deserve to embrace renunciation, excepting the afflicted in emergency (just before death).’

III-5. How is (renunciation at) the time of dire affliction approved by the esteemed (Aryas) ?

‘The time just prior to the departure of the vital breath from the body is called the sorely afflicted (time) and not any other; this occasion of emergency leads to the path of liberation (by recourse to renunciation with the prescribed praisamantras).

III-6. Even in renunciation by the sorely afflicted (atura-sannyasa), a wise man shall renounce the world only in the prescribed manner by uttering the mantras laid down for it and having repeated the mantras.

III-7. Even in the kind (of renunciation adopted) by the greatly afflicted, there is nowhere any difference in the Praisa (mantras). There is no mantra (uttered) without a religious activity; (and) a religious activity has an eye on a mantra.

III-8. (An act) without a mantra is no religious act (i.e. it is different); hence one shall not give up the mantra. A religious act done without mantra is like oblation offered in ashes.

III-9. Renunciation by the sorely afflicted is declared to be by abridging the ritual prescribed therefor; hence in atura-sannyasa, there is the mode of repeating mantras (without ritual), O sage’.

III-10. If an ahitagni-householder gets disillusioned with the world while away in another province, he shall complete the Prapatya sacrifice in (a reservoir of) waters and then renounce worldly life.

III-11. A wise man shall renounce the world after completing (the prerequisite recital of Praisa mantras) either mentally, or by repeating the mantras in the prescribed manner (during the Prajapatya sacrifice) or (offer oblation) in waters or by performing rituals in the manner prescribed in the Veda; otherwise he will be heading to a fall (degradation).

III-12. When desirelessness arises in the mind towards all objects, then (authorities) sanction renunciation (by such person); contrariwise he shall fall (from virtue).

III-13. A wise man, when disillusioned with the world, may become a mendicant monk; when a person has attachments he shall reside in his house. That degraded Brahmana who turns ascetic when he has attachments indeed goes to hell.

III-14. That Brahmana, in the stage of a disciplined celibate student, may take to renunciation, without getting married whose tongue, genitals, stomach and hands are well guarded (i.e. they are under perfect control).

III-15. Seeing worldly life as completely devoid of substance and with a desire to realize the essence (of all), they renounce the world without getting married, being imbued with great dispassion.

III-16. (All non-spiritual) activity is characterised by the play of an active part in worldly affairs; true

knowledge is the characteristic of renunciation. Hence placing in front (i.e. preferring) wisdom, an intelligent man will renounce the world.
III-17. When a person realizes that the supreme reality is the eternal Brahman (alone) he shall, taking up the single emblematic staff, give up the tuft of hair along with the sacred thread.
III-18. He who is attached to the supreme Self (Paramatman), is detached from things other than that (Paramatman); freed from all desires it behoves on his part to eat food given as alms.
III-19. When a person, who becomes very pleased when he is honoured and respectfully saluted, becomes similarly (very pleased) when he is being beaten, then he is a (true) mendicant monk (subsisting on alms).
III-20. 'I am the indestructible non-dual Brahman alone, called Vasudeva (Lord Vishnu)' – he whose firm attitude is thus (established) becomes a (true) mendicant monk.
III-21. He is in the stage (leading to) final beatitude in whom are found peace, quiescence, purity, truth, contentment, straightforwardness, absence of any possession and false airs.
III-22. When a person has no evil propensity towards all beings in deed, thought and speech he becomes a (true) mendicant monk.
III-23. Attentively discharging his duties characterised by the ten (virtues) and studying in the prescribed manner the Upanishads (Vedanta), a twice-born (dvija), having discharged the three debts, may renounce worldly life.
III-24. The ten virtues characterising right conduct (dharma) are: Contentment, forgiveness, self-control, non-stealing, purity, control of the senses, humility, (scriptural) learning, truth, and an even temper.
III-25. He abides in the stage (leading to) final emancipation who remembers not (with longing) past pleasures, as also those not yet experienced; nor does he exult in those that have arrived.
III-26. He who is always able to keep the inward faculties of senses within and the outward objects of sense outside (without any reaction) resides in the stage (leading to) final beatitude.
III-27. Just as, when the vital breath has departed, the body no longer experiences pleasure and pain, he (the sage) is such even when he is alive (lit. when he is united with the vital breath); then he stays in the stage (leading to) final emancipation (Kaivalya).
III-28. A pair of loin cloth, a patched garment (against the cold of winter), and a single emblematic staff constitute the accoutrements of the highest class of ascetics (Paramahamsa); no more is allowed by (scriptural) law;
III-29. If he were to possess more accoutrements for comfort he will go to the dreadful hell (Raurava) and be (renunciation-)born in the species of animals.
III-30. He may wear outwardly a patched garment strung out of pieces of discarded but clean cloth after dyeing it with ochre.
III-31. Wearing a single garment or unclad, his vision on one alone (i.e. liberation) and without longing (for pleasures) (the Paramahamsa) shall always be on the move alone; in the rainy season (alone) he may stay in one place.
III-32. Giving up his house-hold (kinsmen), children and wife, all branches of the Veda, sacrificial rites and the sacred thread, the ascetic shall journey alone (without attracting attention to him).
III-33. Abandoning faults such as passion; anger, pride, greed and delusion the mendicant monk shall remain free from 'mine-ness' (nirmamah).
III-34. Ridding himself of love and hatred, (viewing) equally on clod, stone and gold and desisting from injuring (all) beings, the ascetic shall remain free from all desires.
III-35. An ascetic will attain liberation when he is freed of pride and egotism, devoid of hurting and wickedness, and possessed of the virtues of self-knowledge.
III-36. By attachment to (the pleasures of) the senses one undoubtedly comes to harm; restraining them alone well one attains final beatitude.
III-37-38. Desires do not subside by giving scope for their enjoyment; like fire fed by oblation, they

only increase all the more. That person is to be known as one who has conquered his senses, who neither rejoices in nor dislikes (the objects) having heard, touched, eaten, seen or smelt them.
III-39. He reaps all the fruits promised by the Vedanta (Upanishads) whose speech and mind are ever pure and always well guarded.
III-40. A Brahmana (in quest of liberation) should always recoil from honours as from poison; he should always welcome disregard as (he would) nectar.
III-41. A person illused (forgetting it) sleeps soundly, wakes up in good humour and goes about (his work) in the world happily; (but) the insulter comes to grief.
III-42. One should bear patiently with abusive language and never insult another; nor should he in this embodied state, create enmity with anyone.
III-43. One shall not return anger for anger; when abused he shall speak gently for the welfare (of all); one should never speak an untrue word which feeds (worldly desires of) the seven gates (of the body).
III-44. Taking delight in the supreme light (manifested in the individual Self), remaining quiescent, free from desires and blessings, seeking (supreme) bliss, he (the ascetic) should move about (as a mendicant monk) with the Self alone as his companion.
III-45-47. He becomes fit for immortality by subduing the senses, enervating (feelings of) love and hatred and by non-injury to living beings. (This body) pillared by bones, bound together by tendons, plastered with flesh and blood, covered by skin, foul smelling, filled with urine and faeces, subject to old age and affliction, an abode of diseases, liable to injury, full of passion, impermanent and the abode of the elements (i.e. the body) one may abandon (without regret).
III-48. If one were to take delight in the body which is a conglomerate of flesh, blood, pus, faeces, urine, tendons, marrow and bones, that fool will be (delighted) in hell as well.
III-49. The attitude ‘I am the body’ is (the same as) the path leading to the hell (called) Kalasutra, the trap for Mahavichi hell and a series of forest(-hells) where the trees have leaves as sharp as swords.
III-50. Even if total ruin faces one, this (identifying the body with the Self) should be abandoned by every effort; it should not be touched (accepted) by a nobly-born person just as a (low born) tribal woman carrying dog’s meat.
III-51. Abandoning (both) virtuous acts towards one’s dear ones and evil deeds towards unfriendly people, (a person) attains the eternal Brahman by the practice of deep meditation (Dhyana-yoga).
III-52. By this method, abandoning all attachments gradually, and freed from (the influence of) all the pairs (of opposites, such as pleasure and pain) one gets established in Brahman alone.
III-53. (The ascetic) shall journey alone without any helper for attaining final beatitude; for, seeing the perfection of the one (Brahman) he neither abandons it nor is he abandoned (by it).
III-54. A skull (for an alms bowl), (shelter under) the shade of trees, ragged garments, solitude and equanimity in all (things) - such is the characteristic of the liberated.
III-55. Benign to all beings, calm, wearing three-fold (emblematic) staff, (carrying) a water-pot, delighting in the one (Brahman) – having become a mendicant monk (thus) he may enter a village for alms.
III-56. The mendicant monk shall be alone as stated before; two together are declared to be a pair (having attachment to each other); three together are said to constitute a village (with their bickerings); more than these (three) become a city (of bustle and confusion).
III-57. The city (of ascetics) should not be created, nor the village nor the pair; an ascetic doing (forming part of) these three falls off his rightful duty.
III-58. Due to their close association there will doubtless be talks on royal personages, etc., mutual luck in alms, and (also) affection, tale-bearing and rivalry among them.
III-59. He shall remain alone and without desires; he shall not converse with any one. He shall utter ‘Narayana’ alone as the reply always (to other’s statements).
III-60. In solitude he shall contemplate on Brahman (whole heartedly) in thought, word and deed. He shall not by any means either welcome death or (rejoice in) life.

III-61. He shall only mark time (when practising asceticism) till the allotted span of life is completed; he shall neither welcome death nor rejoice in living. He shall await the time (of death) alone as an employee awaits orders.
III-62. A mendicant monk gets liberation when he possesses the following six characteristics: he is tongueless (in relishing food and speech), a eunuch (in sex), lame (in push), blind (in seeing sense objects), deaf (in hearing praise or curse) and innocent (like a child). There is no doubt about it.
III-63. That ascetic is said to be tongueless who, while eating food is not conscious of its being savoury or otherwise and who speaks words beneficial and truthful in moderation.
III-64. He is a eunuch who is unaffected on seeing a female whether newly born, sixteen year old or one of a hundred years.
III-65. When an ascetic goes about (only) for alms and answering calls of nature and does not exceed (a distance of) thirteen or fourteen kilometres (in a day) he is by all means a lame person.
III-66. That mendicant monk is said to be blind whose eyes, (being modestly lowered) while standing still or walking, do not see far excepting sixteen cubits of ground (before him).
III-67. Hearing words beneficial or otherwise, pleasing to the mind or causing grief, he seems not to hear them (i.e. remains equanimous); such a sage is said to be deaf.
III-68. That mendicant monk is said to be childlike who always remains as if asleep in the presence of objects of sensory pleasures, (though) his senses are efficient and unimpaired.
III-69. Show by dancers, etc., gambling, lady friend (of former days), eatables (heaped temptingly), (other) enjoyable things and a woman in her courses – these an ascetic shall always avoid.
III-70. An ascetic shall never even think of in his mind these six – love, hatred, intoxication, bamboozling, hurting and deluding others.
III-71. A bedstead, white clothes, talk on women, unsteadiness, daytime sleep and a carriage – these six cause the fall of ascetics.
III-72. One who thinks on the Self shall painstakingly avoid long journeys. The ascetic shall always be practising the lore of the Upanishads which is the means for liberation.
III-73. The ascetic shall not always be resorting to a place of pilgrimage nor be undergoing fasts frequently; he shall not be studying the scripture all the time nor be expounding them exclusively.
III-74. He shall always conduct himself without (committing) sin, deceit and devious acts, restraining his senses in every way as a tortoise does its limbs.
III-75-76. He will be released (from worldly bondage) when the functioning of his senses and the mind has become quiescent; is free of hopes (of gain) and possessions; is indifferent to the pairs (of opposites, pleasure and pain, etc.,), reverential salutation and the exercise of his will (nihsvadhakara); is free from ‘mine-ness’, egotism, expectations and blessings; and sticks to solitude. There is no doubt about it. Thus (are the duties of ascetics).
III-77. A disciplined celibate student, a householder or a forest-dweller (Vanaprastha) may renounce worldly life when he is ever vigilant in leading a righteous life, possesses (proficiency in) action, has devotion and wisdom, and comes to possess dispassion of his own accord. If he is chiefly interested (in the particular stage of his life) he shall complete the stage of studentship and become a householder; from (the stage of a householder) becoming a forest-dweller, he shall (thereafter) renounce the world. Or otherwise he may renounce worldly life from the stage of a student or householder or forest dweller. But then a person may renounce, that very day on which he gets disillusioned with the world, whether he is one who observes not vows (before the stage of renunciation) or observes them, whether he has undergone the prescribed ablution on completing the disciplined studentship or not, whether he is one who has discontinued maintaining the ritual fire at the death of his wife (utsannagni) or is one who does not maintain (for other causes) the ritual fire (anagnika). Some (law-givers) prescribe the sacrifice called Prajapatya (of which god Brahma is the presiding deity, to a twice-born before he embraces renunciation). But (though thus said) he may not do so. He shall only perform the Agneyi sacrifice (whose presiding deity is Agni, the god of fire). For Agni is the vital breath (Prana). Thereby he does

(strengthen) the vital breath. (Then) he shall perform the Traidhataviya sacrifice (whose presiding deity is the god Indra). By this (sacrifice) the three vital fluids (become strong like fire), namely the Sattva (semen), rajas (blood) and Tamas (the dark one).

III-78. (Having performed the sacrifice in the prescribed manner he shall smell the holy fire, reciting the following mantra): 'Oh Fire, this (vital breath) is your source; as you are born at the proper time (of the year) you put on effulgence. Knowing him (the Atman, your ultimate source) may you merge (with the Prana, your source). May you increase our wealth (of transcendent knowledge)'. Thus reciting the mantra he shall smell the fire. This is the source of fire, this vital air. May you go unto Prana, may you go unto your source. Svaha. Thus alone this (mantra) says. Having secured the ritual fire from the Ahavaniya (sacred fire) he shall smell it as before. If he is unable to procure the ritual fire he shall offer the oblation in the waters. For water is (presided over by) all the gods. Reciting (the mantra) 'I offer the oblation to all the gods, Svaha, he shall tender the oblation, and picking up (a small portion left over of) the offered oblation which is mixed with ghee, he shall eat it (mixed) with water. The oblation mixed with ghee is beneficial and gives (leads to) liberation. Thus (it has been declared). Only after discarding the tuft of hair, sacred thread, parents, son, wife, (normal) work, study, mantras (other than those prescribed for ascetics), a wise man (knower of spiritual knowledge) renounces worldly life. By the mantras of liberation pertaining to the Traidhataviya sacrifice he shall attain (final beatitude). That is Brahman; that should reverently be resorted to. Thus alone is this (liberation attained). Thus.

III-79. Narada again asked of the grandfather (Brahma): 'How is he, (being now) without the sacred thread, a Brahmana ?' The god Brahma said to him (as follows).

III-80. Taking a shave with the (removal of the) tuft, a wise man shall discard the external (sacred) thread. He shall wear as the thread (i.e. he shall always be conscious of) the transcendent Brahman which is indestructible.

III-81. The sutra is so called as it indicates (Brahman). The sutra is indeed the supreme state. That Brahmana (alone) has completely mastered the Vedas who has realized that sutra.

III-82. The Yogin, the knower of yoga and the perceiver of the truth, shall possess that sutra (Brahman) by which everything is held together (sustained), as a group of gems by a thread.

III-83. Established in the highest yoga a wise man shall abandon the external (Sacred) thread. He is wise who possesses the sutra, the state of Brahman. Possessing that sutra he becomes neither unholy or impure.

III-84. Those who have the sutra inwardly and possess the sacred thread of wisdom, are indeed the knowers of the sutra; they wear the (true) sacred thread.

III-85. Those who wear a tuft of hair in the form of wisdom (Jnana), whose fundamental condition is wisdom, who possess the sacred thread of wisdom, to whom wisdom alone is supreme, have, it is said, pure knowledge.

III-86. That wise man whose tuft consists of wisdom, like the flame in the case of fire, and no other, is said to be the possessor of sikha (tuft; pre-eminence); not others who (merely) bear a lock of hair on the crown of the head.

III-87. The Brahmana and such others who are engaged in Vedic rites are to wear this (sacred) thread; for it is declared to be part of the ceremony.

III-88. He whose tuft consists of wisdom as also his sacred thread (of that wisdom), has all the requisites of a Brahmana; so understand the knowers of the Veda. Thus.

III-89. Knowing thus (the duties of ascetics), a Brahmana, having renounced worldly life, becomes a mendicant monk, wearing a single garment and shaven-headed, he receives no gifts (other than simple food for bare sustenance), if he is unable to bear bodily privation (of an unclad, unsoliciting Avadhuta ascetic). Or, according to prescribed rules, becoming unclad (lit. possessing a form as when newly born), renouncing his children, friends, wife, close kinsmen, etc., his Vedic study and rituals, abandoning the entire world, his loin cloth, emblematic staff and (warm) garment; being capable of putting up with the pairs (of opposites, pleasure and pain, etc.) and unmindful of cold and heat, pleasure and pain, sleep, honour and dishonour, and the six human infirmities (hunger, etc.); leaving off censuring, egotism, rivalry, pride, false airs, jealousy, envy, desire, hatred, pleasure, pain, love, anger, covetousness, delusion, etc.; remembering his body as a corpse; not conscious of anything other than the Self both inwardly and outwardly; not bowing to anyone, having neither the utterance of Svaha (in worshipping the gods) nor the utterance of Svadha (in honour of the manes); indulging neither in praise nor blame; he thus becomes independent of extraneous influences.

Contented with (food alone) that comes unsolicited, he shall not accept (gifts of) gold, etc. He does neither the invocation of deities nor utter mantras to send them back; he has not mantra or non-mantra, meditation or worship, aim or non-aim, separation or union; and being of firm mind (in regard to residence) has no home (to sleep in at night) other than a deserted house, the shade of a tree, a temple, a clump of (tall) grass, a potter's shed, a hut where ritual fire is kept, the Southeast quarter, the sandy bank of a river, a cellar, cave or grounds near water falls or in a forest. He may have no distinctive emblem of an ascetic (like the great sages of yore) such as Svetaketu, Ribhu, Nidagha, Rishabha, Durvasas, Samvartaka, Dattatreya and Raivataka. His conduct is incomprehensible (to ordinary people) like the conduct of children, mad men and ghosts. Though (perfectly) sane he behaves like an insane person. Muttering Svaha he shall discard all these in the waters – the threefold (emblematic) staff, sling (to carry his effects), (alms) bowl, (water) vessel, waist band and loin-cloth.

III-90. He shall journey (as a mendicant monk) unclad, leaving in the waters all these – the waistband, loin-cloth, the (emblematic) staff, garment and water vessel.

III-91. He shall seek the (realization of the) Self. Remaining unclad, free from (the influence of) the pairs (of opposites), receiving no gifts, well established in the path of the reality of Brahman, with his mind pure, eating food to sustain life at the prescribed hour with his hand or otherwise (placed in the mouth) without begging, equanimous in gain or denial (of food), without 'mine-ness', deeply interested in meditating on the pure effulgence (i.e. Brahman), devoted to the supreme spirit (manifested as the individual Self), deeply engaged in rooting out the effect of good and bad actions, he shall renounce (all other than the Self); having only one thought, namely of supreme bliss, ever recollecting Brahman in the form of Pranava (Om) and that he is Brahman alone, he shall give up the threefold body according to the maxim of the wasp (to become one with Brahman) and abandon the body by renunciation alone. He becomes one who has fulfilled himself (i.e. he attains liberation in the disembodied state). Thus (ends the third Upadesha of) the Upanishad.

IV-1. He who abandons the (three) worlds, the Vedas, objects of senses, the (influence of the) sense and remains (established) in the Atman alone, attains the highest goal.

IV-2. A good ascetic shall never answer the inquiry on his name, lineage, etc., his native place, duration (of his stay there), study of the scripture, family, age, conduct, and the vows observed by him.

IV-3. He shall neither converse with any woman nor remember one seen before; he shall avoid all talks on them and never look at one even in a picture.

IV-4. The mind of an ascetic will necessarily get disturbed on his doing the four things regarding women (mentioned above); due to this agitation of the mind he is lost.

IV-5-6. An ascetic comes down (from his high position) if he has greed, anger, untruth, bamboozling, covetousness, delusion, likes and dislikes, (love of) fine art, explaining tendency, desire, passion, accepting (gifts), egotism, 'mine-ness', practising medicine, enforcing right conduct (in others), expiatory acts, journeying abroad (into unholy places), and (the practice of) mantras, herbs, poisons and blessing (others) which are prohibited.

IV-7. A sage intent on liberation shall not speak (words such as) 'come, go, stop, welcome, friends and honouring'.

IV-8. A mendicant monk shall neither accept gifts nor induce others to offer donation nor prompt (others to give or take gifts) at any time even in a dream.

IV-9. Hearing or seeing good or bad of his (former) wife, brother, children, etc., and kinsmen, he shall not get agitated; he shall give up sorrow and delusion.

IV-10-12. Abstaining from injury, (having) truthfulness, non-stealing, continence, non-acquiring, humility, absence of depression, serenity, stability, straight-forwardness, freedom from affection, serving respectable elders, faith, forgiveness, calmness, non-alignment, fortitude, amiability, endurance, compassion, modesty, knowledge and wisdom, contemplation of the supreme Spirit (Yoga), very moderate diet and contentment – these are well known as the essential requisites of self-controlled ascetics.

IV-13. Free from (the influence of) the pairs (of opposites), ever established in goodness, equanimous in everything, the sage in the fourth stage (of asceticism), the Paramahamsa, is the visible god Narayana.

IV-14. Except in the rainy season, he may stay one night in a village and five nights in a city; during the rains he may stay four months (in a village or town).

IV-15. The mendicant monk shall not stay two nights in a village; if he stays, affection, etc., may find scope (to deflect him); thereby he will go to hell.

IV-16. In the outskirts of a village, in a secluded spot he may pitch his camp and go about (for alms) like a worm (crawling) on the ground; during the rains he shall stay in one place.

IV-17. Clad in a single garment or unclad, with his vision fixed in the one (Brahman), free from desires, undeflected from the path of the good and deeply meditating he shall walk the earth.

IV-18. Practising his essential duties in a pure place always a mendicant monk shall ever be on the move, his eye fixed on the ground.

IV-19. He shall never journey at night, midday or during the two twilights; neither in a deserted place nor an impassable region nor a place causing harm to creatures.

IV-20. A mendicant monk may stay one night in a village, two nights in a small town, three nights in a big town and five nights in a city. During the rains he may camp in one place which has plenty of pure water.

IV-21. Seeing all beings as like unto himself a mendicant monk shall walk the earth, like a person blind, dull-witted, deaf, mad and dumb.

IV-22. A Bahudaka mendicant monk and a forest-dweller, it is declared, are to have a bath at the three periods (junctures) of the day, the Hamsa ascetic but once a day and a Paramahamsa ascetic has none (prescribed).

IV-23. The ascetic carrying a single emblematic staff shall observe these seven things - silence, Yoga posture, deep meditation, endurance, solitude, desirelessness and equanimity.

IV-24. One at the stage of a Paramahamsa, due to the absence of prescribed rules in regard to bath, etc., shall merely give up all the activities of the mind.

IV-25. What difference is there between worms (revelling in putrid waters) and men who take delight in (the body consisting of) skin, flesh, blood, tendons, marrow, fat, bones, faeces, urine and pus ?

IV-26. Where (on the one hand) is the body, a great conglomerate of all (foul things) such as phlegm and others and where (on the other hand) are merits such as bodily splendour, auspiciousness and personal charm ?

IV-27. If a fool takes delight in his body which is a conglomerate of flesh, blood, pus, faeces, urine, tendons, marrow and bones, he will be (delighted) in hell as well.

IV-28. Though there is no difference between the unmentionable region of women and a purified ulcer, people are generally deceived by the difference in outlook.

IV-29. A piece of skin split in twain and perfumed by the Apana-wind – a bow to those who take delight in it ! What is greater rashness than this ?

IV-30-31. The wise ascetic has no (worldly) work to do nor has he any emblem. The sage free from ‘mine-ness’ and fear, calm, uninfluenced by the pairs (of opposites), taking food without caste-distinction, clad in loin cloth or unclad, shall remain deeply engaged in meditation. Thus the Yogin, solely devoted to wisdom is fit for identity with Brahman.

IV-32. Even though he may carry an emblem (such as the staff), the (real) cause of his liberation is his spiritual knowledge alone. To the people here (in the matter of attaining final beatitude) an assemblage of emblems is meaningless.
IV-33. He is a Brahmana (knower of Brahman) who knows not (the difference between) one who is good or bad, unlearned or highly learned (in scripture), of good or bad character.
IV-34. Therefore a wise (ascetic) shall move about unobtrusively without any emblem, knowing right conduct, devoted to the vow of (realizing) Brahman, and resorting to the secret doctrine (i.e. the Upanishads)).
IV-35. He shall journey over the earth, a mystery to all people, devoid of class or stage of life, as (though he were) blind, dull-witted and dumb.
IV-36. Seeing him calm in mind the gods desire to be like him. As he observes no distinction he attains the (distinctionless) final beatitude. Thus the teaching of the god Brahma. Thus (it ends).
IV-37. Then Narada asked of Brahma (the grandfather): ‘Pray expound to us the method of renunciation’. The god Brahma agreeing to it saying ‘Be it so’ declared: For embracing the fourth stage of life (i.e. renunciation) whether one is in a state of emergency or in the regular sequence, one shall perform the eight commemorative religious ceremonies (astasraddha) after having first undergone the penance to expiate all sins (kricchraprayaschitta), the eight ceremonies being (the propitiation of) the gods, sages (of yore), (other) divine beings, men, (the five) primary elements, manes, father, mother and (one’s) Self. First (he shall propitiate) the group of deities named Satya, Vasu, etc.; in the commemorative ceremony for the gods, Brahma, Vishnu and Maheshvara (Siva); in the Sraddha ceremony for the sages, divine sages (like Narada), royal sages (like Janaka) and men-sages (like Yajnavalkya); in the Sraddha for divine beings, the (eight) Vasus, the (eleven) Rudras and the (twelve) Adityas (suns); in the Sraddha for men, Sanaka, Sanandana, Sanatkumara and Sanatsujata (son of the god Brahma); in the Sraddha for the Elements, the five primary elements Earth, etc., the sensory organs such as the eye, and the four groups of living beings; in the Sraddha for the manes, father, paternal grandfather and paternal great grandfather; in the Sraddha for the female ancestors, mother, paternal grandmother and paternal great grandmother; in the Sraddha for one’s Self, one self, father and paternal grandfather; if his father is alive, leaving off the father, himself, paternal grandfather and paternal great grandfather.
In all cases he shall honour the Brahmanas, arranging that two of them are present each time. Having honoured the Brahmanas in the manner prescribed for the ceremony of the daily offerings to deceased ancestors (pitryajna) during the eight Sraddhas performed in eight days or in a day with the mantras pertaining to his own branch of the Veda, following the option of a single ceremony a day or eight ceremonies on the same day; having completed (the rituals) according to rules till they are fed; having performed the offering of rice-balls to the manes and bidding farewell to the Brahmanas, pleased with the presents and betel rolls; having saved seven hairs for the success of the remaining ritual acts; the twice born, having had seven or eight hairs shaved together along with the (remaining) hairs and beard, and the nails cut for the success of the remaining ritual acts; bathing after the shave in which hairs in the arm pits and the public hairs are exempted and preserving the (above said) seven hairs; completing the evening twilight worship; muttering the Gayatri mantra a thousand times; performing the (daily) teaching and study of the Vedas; getting ready his own ritual fire; completing (the recital of) his branch of the Veda; offering the oblation of ghee in the fire as stated in it (his Vedic branch) till Agni and Soma have been propitiated; completing the act of offering oblations; (ceremoniously) eating the barley meal three times (invoking) himself, etc., keeping alive the fire after having ceremoniously sipped water (achamana); seating himself in a skin of the black antelope at the north of the fire, keeping awake listening to the recital of Puranas; bathing at the end of the fourth watch (of the night), boiling the oblation in that fire, offering the rice-oblation sixteen times reciting the Purusha-sukta; performing the Viraja ritual (so as to be free from all sins); sipping water ceremoniously and gifting clothes, gold, vessel and cow along with a cash present, completing (the preceding rituals), bidding farewell to the

god Brahma who had been invoked, invoking the fire to be (symbolically) present on his person (reciting the mantras) –

‘May the Maruts bring together (the scattered vital energy), may Indra (do so), may Brihaspati (do so), may this fire (do so granting) along with (long) life, wealth and strength; may he make me long lived’. Thus.

‘Oh Agni, come with your body which is fit for sacrifice. (You) being my Self, may you climb into my body, bringing before me great wealth suitable for men. Assuming the form of sacrifice, may you rest in my body, your source. Oh, Fire, being born of the earth, may you come with your abode; meditating on Fire, bidding farewell to him after having circumambulated and prostrated in reverence before him; worshipping the morning twilight; paying obeisance to the Sun reciting the Gayatri mantra a thousand times, seated in the waters which reach up to his navel; bidding farewell to Gayatri having made respectful offerings to the eight guardian-deities of the quarters; mingling the Gayatri with the Vyahritis (bhur, bhuvas, suvas) and reciting in a low, middling or high tone or mentally (the mantras), ‘I am the stimulator of the tree (of the phenomenal world). Fame (of my knowledge) is lofty like the peak of a mountain. High and holy, I am the immortal being as (the immortal Self) in the sun. (I am) the wealth (of the Self) endowed with effulgence. Possessing true knowledge I am immersed in my immortal nature. Thus the words of self-realization (based on the Veda) of Trisanku (a realized soul)’.

‘He (the Om) who is the most exalted of the Vedas and omnipresent and who has sprung from the ambrosial scripture – may that (Om), the (supreme) lord endow me with (true) intelligence. May I, Oh Lord, become the possessor of (wisdom leading to) immortality; my body very active (in the higher life); my tongue (speech) possessed of sweetness to the highest degree. May I with my ears, listen to the wealth (of Vedantic learning). You are the sheath of Brahman, concealed by worldly intelligence (while please rent asunder). Pray protect my wisdom (born) of the study of the scripture’; ‘I am (now) risen above the desire for wife, desire for wealth and desire for worldly glory’. ‘Om Bhuh, I have renounced (the world)’. ‘Om Bhuvah, I have renounced’. ‘Om Suvah, I have renounced’. Sipping water (ceremoniously, reciting the mantra) ‘Freedom from fear to all beings; everything emanates from memory, Svaha’; offering (water) to the East with the palms fully folded and uprooting the sikha (of seven hairs) reciting Om Svaha; snapping the sacred thread (reciting the mantras) – ‘The sacred thread is highly sanctifying; it has been natural to the god Brahma (Prajapati) in the first place; foremost in promoting long life, put on thus. May the bright (fresh) sacred thread be the strength and effulgence (unto me);

‘Let not the sacred thread reside externally; may you, entering inside into the middle (of the heart) ever grant (me) the highly sanctifying fame, strength, wisdom and dispassion, and (true) intelligence’. Offering water with cupped palms, he shall offer (the sacred thread) as oblation to the waters, (reciting the mantra) ‘Om Bhuh, (pray) reach the sea, Svaha’. Repeating thrice, ‘Om Bhuh, I have renounced, Om Bhuvah, I have renounced, Om Suvah, I have renounced’, he shall ceremoniously sip water and discard in the waters his garment and waist band, reciting ‘Om Bhuh Svaha’. Reminding himself that he had ceased from all (worldly) activities and becoming unclad he shall start for the north with his hand raised and thinking of his Self.

IV-38. If, as stated before, he is an enlightened recluse, he shall receive instruction from his Guru on the Pranava (Om) and the great scriptural texts (such as 'Thou art That'), journeying (as a mendicant monk) in easy stages, (convinced) that no one exists other than his Self and subsisting on fruits, (edible) leaves and water and thus move about on hills, forests and temples. Then unclad, giving up journeying all (over the earth), his heart solely filled with the experience of bliss always, profited by the complete severance of (worldly) activities, sustaining life by means of fruits, juicy barks, leaves, bulbous roots and water only for attaining liberation, he shall discard his body in some mountain cave remembering the emancipating mantra (Om).

IV-39. If he is a recluse desiring further study (Vividisha Sannyasin) he shall proceed along with learned Brahmanas like his preceptor, etc., and receiving a staff, waistband, loin cloth, garment and water vessel (offered) by his preceptors reciting, ‘Pray wait, wait, blessed one, take the staff, (ochre) garment and water vessel’, he shall go to the spiritual guide’s presence to receive instruction in the Pranava (Om) and the great scriptural texts (Mahavakyas). He shall then receive the (emblematic) bamboo staff, which is free from cuts from the tip of the top, evenly shaped, smooth, free from black colour and is auspicious looking, having first sipped water ceremoniously and (repeating the mantra), ‘You are my friend. Protect my strength. You, my friend, are Indra’s (weapon) Vajra, the destroyer of (the demon) Vritra. May you bring protection to me. Prevent that which is a sin’. He shall then receive the water-vessel reciting the Pranava first (and then the mantra) ‘You are the life of the world, you are the container of water, you who are always cool’. (Receiving) the waist-band, loin cloth and the (ochre) garment (reciting the mantra in the due order), ‘the waist-band, the supporter of the loin cloth, Om; the cover for the privities, the loincloth, Om; the garment, which is the protection against cold, wind, and heat, Om;’ and invested with the yoga cloth (cloth used for meditation) preceded by the ceremonial sipping of water, he shall zealously follow the rules of his stage of life (i.e. asceticism) considering that he has fulfilled himself (in the quest for liberation). Thus (ends the fourth Upadesha of the Upanishad.

V-1. Then Narada asked of the god Brahma: ‘Lord, you have said that renunciation entails ceasing from all activity. Again you have said that one shall be zealous in the conduct of one’s stage of life’.
Then the god Brahma replied: ‘To the embodied being there are the four stages of waking, dreaming, sleeping and the fourth stage (Turiya). Under their influence people who engage themselves in action, knowledge and dispassion, conform to them in their conduct’. ‘If this is so, Lord, how many kinds of renunciation are there ? What are the differences in their practice ? Pray expound to us completely’. Agreeing to this saying ‘Be it so’ the god Brahma (said to) him (as follows).
V-2. If the question is raised, ‘How does conduct differ in the varieties of renunciation ? (the answer is) that renunciation is really one only, that it becomes threefold due to imperfection of knowledge (vidvat-sannyasa), incapacity (vividisha-sannyasa) and failure in action (atura-sannyasa) and it attains the four stages of renunciation due to dispassion, renunciation due to wisdom, renunciation due to wisdom and dispassion and renunciation of action.
V-3. This is how it is. Due to the absence of wicked passion, by indifference to objects of pleasure and by the influence of good actions done before, one who renounces the world is (called) the renouncer due to dispassion.
V-4. Due to the knowledge of the scripture (shastras), withdrawing from the phenomenal world by listening to sinful and auspicious experiences of the world; desisting from all the world composed of anger, jealousy, intolerance, egotism and pride; discarding bodily inclinations such as desire for wife, desire for wealth and desire for worldly glory, (excessive) regard for the shastras and public esteem; considering all these common things to be eschewed as vomit; endowed with the four disciplines (such as discrimination or permanent and transitory things) – he who renounces thus alone is a renouncer due to wisdom.
V-5. Having studied all (scripture) in due order and experienced all (worldly life) one who, influenced by wisdom cum dispassion and deep meditation on the Self, becomes an unclad (ascetic), is the renouncer due to wisdom cum dispassion.
V-6. Having completed the course of disciplined student-ship in celibacy, becoming a householder, reaching the stage of a forest-dweller, he who (thereafter) renounces the world in accordance with the order of the stages of life even in the absence of dispassion, is a renouncer of (worldly) activities.
V-7. Renouncing the world in celibacy and becoming unclad in renunciation – such is the renouncer due to dispassion. The renouncer due to (scriptural) learning is the renouncer due to wisdom. The renouncer due to imperfect knowledge is the renouncer of (worldly) activity.
V-8. Renunciation of activity is of two kinds: renunciation due to (some) cause and renunciation without (an adventitious) cause. The one with cause is the afflicted (and is at the point of death); the causeless is renunciation in the regular order.

The afflicted skips over all preliminary ritual acts; it is renunciation at the point of the departure of the vital breath; this is renunciation due to (some) cause. Hale in body (but convinced) that created things are transient and hence all things such as the body are fit to be abandoned:
V-9. ‘The individual soul, non-different from Brahman, pervading pure ether, the sun (Vasu), remaining in the sky, the Fire that rests in the altar (of the universe), the Guest, residing in the house (of the sacrifice), residing in men, dwelling in the superior (gods), resting in truth, residing in the sky (as the sun), born in the waters, born on earth (as grain, etc.,) born as (sacrificial) truth, born in mountains (as rivers), this truth (Brahman) is (truly) great.
V-10. Convinced that everything other than Brahman is transcient and as a result he renounces, that renunciation is renunciation without (an adventitious) cause.
V-11. Renunciation is of six kinds – Kutichaka, Bahudaka, Hamsa, Paramahamsa, Turiyatita and Avadhuta.
V-12. The Kutichaka ascetic wears tuft and sacred thread, carries an (emblematic) staff and water vessel, puts on a loin cloth and patched garment, is devoted to the service of father, mother and preceptor, has recourse to the assistance of using mantras for the vessel (pithara), spade (khanitra) and sling (sikya), is addicted to eating food in one place, puts on the forehead a perpendicular sign of white sandal and has a three-fold (emblematic) staff.
V-13. The Bahudaka ascetic wears tuft, etc., and patched garment, puts on the forehead a mark consisting of three horizontal lines of holy ashes, looks on all equally like the Kutichaka and subsists on eight mouthfuls of food gathered from (different) places like a bee.
V-14. The Hamsa ascetic wears matted hair, puts on the forehead a horizontal mark of holy ashes or a perpendicular mark of sandal, subsists on food gathered without pre-determination like a bee and wears loincloth and khandatunda (a piece of cloth covering the mouth).
V-15. The Paramahamsa ascetic wears no tuft or sacred thread, subsists only on food taken at night and gathered from five houses, has his hand serving as (alms-)bowl, wears a single loincloth and a single garment, (carries) one bamboo staff or wears a single garment, smears holy ashes (all over the body) and renounces everything.
V-16. The Turiyatita ascetic is ‘cow-faced’ (eats food at random without using hands), eats fruits (only) or if he takes cooked food, gets it from three houses (i.e. three mouthfuls), has his body just alive, is unclad and has his body as though it were a corpse (due to insensibility by nirvikalpa-samadhi).
V-17. The Avadhuta ascetic follows no rules, subsists on food that comes to him, as is the practice of a python, from all classes of people excepting those who are accused or fallen, and is solely devoted to the realization of his Self.
V-18. If one lives in (great) affliction (of bodily infirmities), he shall renounce the world in the due order (by getting instruction in Pranava and the Mahavakyas from his Guru).
V-19. To the Kutichaka, Bahudaka and Hamsa ascetics, the method of renunciation of the Kutichakas applies just as (renunciation is embraced after completing) the stages of brahmacharya, etc., (ending with) the fourth stage (namely, renunciation).
V-20. The rule is that the triad of the Paramahamsa, etc., has no waist band, loincloth, garment, water vessel or staff; their soliciting alms shall be from all classes of people and they shall be unclad. Even in the stage of renunciation they may study (the scripture) till they feel fully satisfied and thereafter discard in the waters the waistband, loincloth, staff, garment and water-vessel. Then if unclad there shall not be any vestige of patched garment. They shall neither study nor expound (the scripture). There is nothing whatsoever for them worth hearing. Other than the Pranava (Om) they shall not cultivate any science of logic, not even the Verbal authority (i.e. the Veda). He shall not speak much in expounding (sacred texts), he shall not stultify by his words the words of the great, (he shall not) communicate by making signs with his hands, etc.,, nor shall he use other special means of communication. He shall not speak to the low class of people, women, the fallen and (specially to) women in their courses. To the ascetic there is no worship of the gods, nor seeing (the deities) during festivals nor any journey on

pilgrimage.

V-21. Again (on) the different kinds of ascetics. (In the rule relating) to the Kutichaka the receiving of alms is from one house; to the Bahudaka it is at random as in the case of a bee gathering honey; to the Hamsa it is eight mouthfuls (collected) from eight houses, to the Paramahamsa (five mouthfuls collected) from five houses, the hand being the (alms-)bowl; to the Turiyatita the food consists of fruits put into his mouth (gomukha); to the Avadhuta (the food comes to him) as in the case of a python, from all classes of people. The ascetic shall not stay many nights (in the same place). He shall not bow to any one. To the Turiyatita and Avadhuta none is superior. He who knows not the Self, though the eldest, is yet the youngest (in wisdom). He shall not swim across a river, nor climb a tree, nor travel in a carriage. He shall not indulge in buying and selling, nor barter even the least. He shall not put on airs nor speak an untruth. There is no duty enjoined on an ascetic. If there is, then he will have to mix with people practising religious observances (which is undesirable). Hence ascetics have the right (only) to meditation, etc.

V-22. The renouncer in an emergency and the Kutichaka ascetic attain the worlds of Bhur and Bhuvar respectively. The Bahudaka ascetic attains heaven (Svarga). The Hamsa sage attains the (highest heaven of) Tapoloka. The Paramahamsa reaches the abode of Brahma and of Truth (Satyaloka). The Turiyatita and the Avadhuta attain final beatitude in the (individual) Self by deeply meditating on the Self according to the maxim of the wasp and the worm.

V-23. 'Whatever the state one remembers
When discarding the body at death,
The same he attains (after death).
The teaching of the scripture is never false'.

V-24. Thus having known (the procedure), barring investigation into the nature of the Self, (the ascetic) shall not devote himself to any other practice. As a result of such practice there is the attainment of the respective worlds (such as heaven, etc.,). By one endowed with wisdom and dispassion liberation is (attained) in himself; hence there is no adherence to any other practice. Adherence to (any other) practice (will be useless for attaining final beatitude). To the embodied (self) (there are the three states of) waking, dreaming and deep sleep; in the waking state (it has) the faculty to perceive individuality (vishva); in the dreaming state, the subtle essence of light (taijasa); in the state of deep sleep, intelligence dependent on individuality (prajna). Due to the difference in the state, there is the difference in the conditioned Lord (Ishvara). For the difference in effect, there is the difference in the cause. In these (three states) the material cause for (such differences) is the external and internal activity of the fourteen sensory organs. The mental states are four, the mind (manas), intelligence (buddhi), ego (ahamkara) and the heart (chitta). There is clear difference in practices due to the difference in the activity of the mental states.

V-25. 'Know (the individual Self) to be awake
When it remains in the eye; when in the throat
It enters the dreaming (state); it is in the heart
In deep sleep; but remaining in the head
It is the fourth state (Turiya)'.

V-26. Knowing the Turiya to be the indestructible (Brahman) he who remains as though unconscious of all (happenings) such as whatever is heard or seen, remains as one in the state of deep sleep, though he is in the waking state. In him even in the dreaming state such condition (of non-consciousness) prevails. (The Shastras) say that he is one who is 'liberated while living'. The exposition of the meaning of all scriptures is that such a person alone attains liberation. A mendicant monk does not hanker after this world or the next (i.e. Svarga, the heaven of varying enjoyments with a time-limit). If he has (such) expectation he becomes one in accordance with that. By (ritual) practices of the scripture other than investigation into the Self, he does a useless thing, like the burden borne by a camel of a load of saffron flowers. (for him) there is no practice of the science of Yoga, no pursuit of the lore of the

Sankhya, nor application of the mantras and rituals. If an ascetic practises lores other than (Self-realization) it is like adorning a corpse. As a cobbler is far away from the performance of Vedic rituals, so is he from the (practice of Brahma-)vidya (by his rituals). He is not to devote himself to repeat the Pranava. Whatever activity he does he has to reap the fruit there of. Hence discarding all (ritual acts) like the foam in castor oil, and seeing the unclad ascetic engaged in it (Self-realization) with complete control over the mind and using the hand as the (alms-)bowl, the mendicant monk shall (truly) renounce (all worldly attachments). Like the child, mad man or a goblin the mendicant monk shall not desire either for death or life, but shall merely mark time according to the maxim of a servant awaiting orders.

V-27. If an ascetic merely lives on the alms devoid of the qualities of forbearance, wisdom, dispassion, tranquillity, etc., he is a bane of the conduct of ascetics.

V-28. Not by bearing an (emblematic) staff, not by a shaven head, not by (special) dress, not by hypocritical airs (of sage-hood) does liberation (come to one).

V-29. He who bears the staff of wisdom is said to be ‘single staffed’. The ascetic who carries a wooden stick, eats all sorts of food and is devoid of wisdom goes to terrible hells called Maharaurava.

V-30. A stable position (in a monastery) is said by great sages to be similar to the excreta of a sow; hence, leaving it aside, the ascetic shall move about like an (assiduous) worm.

V-31. The Turiyatita ascetic shall have food and clothing without solicitation and just as they happen to occur, by others will. He shall be unclad and have a bath at others’ will.

V-32. The ascetic whose behaviour is well in harmony even with the dreaming state as with the waking state, is considered the best; he is the most excellent among those that follow the Vedanta.

V-33. In non-acquirement (of alms) he shall not grieve; in its acquisition he shall not feel joy. Avoiding attachment to material things he shall simply keep himself alive (for a higher purpose).

V-34. He shall in all cases shrink from being honoured (by admiring disciples); the ascetic who welcomes such honour gets bound (with worldly ties) though liberated.

V-35. For the sake of bare subsistence an ascetic may go about for alms to the houses of approved classes of people (i.e. the ‘twice borns’) at the proper time when they have dined after the fire-ritual.

V-36. Using his hand as a vessel (for receiving food) the ascetic shall not solicit alms more than once a day; he may eat the food standing, he may eat the food walking. There is no ceremonial sipping of water in between.

V-37. (The ascetics) with pure thoughts keep within the limits (of good behaviour) like the sea; these great men do not abandon the prescribed course (of conduct) like the sun.

V-38. When the ascetic seeks food with his mouth alone like a cow, he shall then be equanimous in all beings; he is (then) fit for immortality.

V-39. Going to a house which is not forbidden (for alms), he shall avoid a house which is prohibited. He shall enter the house when the door is open; he shall never go towards the house when it is closed.

V-40. He shall shelter (for the night) in a deserted house covered with dust, or he may shelter under a tree, giving up all likes and dislikes.

V-41. The ascetic shall go to sleep where he is when the sun sets and be free of (ritual) fire and (fixed) abode. He shall live on what comes at random, self-possessed and senses subdued.

V-42. Departing (from human habitations) and resorting to a forest, possessing true knowledge and senses subdued, moving about awaiting the time (of death), (the ascetic) becomes fit for absorption into Brahman.

V-43. The sage who moves about, desisting from causing fear to all beings has nowhere fear from any being.

V-44. Free from pride and egotism, unaffected by the pairs (of opposites), with all doubts dispelled, (the ascetic) never gets angry nor hates (any one) and does not utter a false word.

V-45. Moving in holy places, causing no injury to living beings and receiving alms at the proper time, (the sage) is fit for absorption into Brahman.

V-46. He shall at no time associate himself with the forest-dwellers (Vanaprasthas) and the householders. He shall desire to move about unobtrusively. Joy (of any kind) shall not enter him. His path indicated by the sun he shall walk the earth (unhurriedly) like a worm.
V-47. Actions entailing blessing and those connected with injury as well as those intended for the welfare of the world, these (the ascetic) shall neither perform nor cause others to do.
V-48. He shall not be attached to heterodox doctrines nor pursue a means of living. He shall not indulge in assertive arguments nor lean to either side in a debate.
V-49. He shall not have a following of disciples nor study many books. He shall not utilise a commentary nor initiate inaugural functions anywhere.
V-50. Without displaying any distinctive emblem or motive the ascetic shall show himself to the people as a mad man or a child or a dumb person though he is (all) wise.
V-51. He shall neither do nor speak on anything. He shall have no thoughts good or bad. Delighting in the Self, the sage shall move about, leading this way of life.
V-52. He shall move about the country alone, free from attachment, his senses subdued, playing with and rejoicing in the Self, self-possessed, equanimous.
V-53. Wise (but) playful like a child, well versed but appearing dull-witted, (the ascetic) shall journey. Learned, he may speak like a mad man. Seeking food like a cow he shall walk in the path of the Upanishads.
V-54-55. Disregarded, insulted, deceived, envied, beaten, obstructed or made to suffer by denial of food by wicked people or when faeces and urine are thrown at him by the ignorant and shaken in various ways, (the ascetic) desiring welfare but fallen into difficulties shall raise himself by the (power of the) Self.
V-56-57. Honour received by the ascetic brings about great loss to the wealth of his penance (Yoga), but when he is disregarded by ignorant people he attains success in the practice of Yoga (as he becomes free of ego by the ordeal). Without transgressing right conduct of the good the Yogin may so move about, that (ordinary) people may disregard him; but they shall never associate with him.
V-58. They Yogin (absorbed in meditation) shall do no harm by word, thought or physical action to beings such as the womb-born, the egg-born and others. He shall avoid all associations.
V-59. Abandoning all defects, such as passion and anger as well as pride, greed, delusion, etc., the mendicant monk shall remain free from fear.
V-60. Eaten food given as alms, observing silence, penance, meditation specially, (possessing) correct knowledge and dispassion – these are considered to be the duties of a mendicant monk.
V-61. Wearing ochre garment, ever devoted to the Yoga of meditation, he may take shelter (for the night) at the outskirts of a village, the shade of a tree or even in a temple. He shall always live on alms and nowhere eat food obtained from one house alone.
V-62. A wise man (before embracing renunciation) shall always be on the move till he attains purity of mind; there the pure-minded shall renounce worldly life and move about here and there.
V-63. Visualising God (the Lord Vishnu) everything, both outwardly and inwardly, he shall move about at all times, silent and free from impurity like the breeze.
V-64. Equanimous in joy and sorrow, patient and forgiving, eating what comes to his hand and seeing without enmity equally on the ‘twice-born’, the cow, the horse and the deer, etc., (he shall journey).
V-65. Meditating on Vishnu (who is) the supreme Self and the Lord (Ishana), contemplating on the Supreme bliss and remembering that he is Brahman alone (he shall spend the time).
V-66. Thus having become wise and possessing complete control over the mind, turning away from desires, unclad (by becoming an Avadhuta), always discarding all worldly affairs by thought, word and deed and turning his face away from the illusory phenomenal world, (the sage) becomes liberated (from worldly bondage) by deep meditation on his Self according to the maxim of the wasp and the worm. Thus (ends the fifth chapter of) the Upanishad.

VI-1. Then Narada asked of the grandfather (Brahma): 'Lord, (the sage attains liberation) by that practice, according to the maxim of the wasp and the worm. How is that practice (accomplished) ?' The god Brahma said to him: 'True in speech he shall lead the life, with his body remaining distinctive by the (power of) wisdom and dispassion.'

VI-2. Wisdom is the (wise man's) body; know that dispassion is his life; tranquillity and self restraint his eyes; the mind his face; intelligence his digit (kala) (consisting of sixteen parts beginning with Prana and ending with naman); the twenty-five elements his limbs, the (aggregate of the) states (of waking, etc.,) his five primary elements (of earth, water, etc.,); action, devotion, wisdom and dispassion are the branches (i.e. hands in the form of his) waking, dreaming, deep sleep and the fourth state (turiya); the fourteen organs are of the form of (unstable) pillars (fixed) in slime. None the less, as a pilot guides a boat even from a muddy place (to safety), as a mahout an (intractable) elephant, the man of dispassion shall bring them (organs) under his control by his discernment; and considering everything other than the 'I' (i.e. the Self) to be false and transitory, he shall always speak of himself as Brahman. There is nothing else for him to know other than his Self. Being thus 'liberated while living' (jivanmukta) he lives as one who has fulfilled himself. He shall never say, 'I am not Brahman', but (feel) incessantly 'Brahman I am' in the states of waking, dreaming and deep sleep; (then) reaching the turiya state he shall be merged in the state of turiyatita (of disembodied final beatitude).

VI-3. (In the fourth state of turiya) the day is the waking state, the night is the dreaming state and mid-night is the state of deep sleep. In one state there are the four states. Among the fourteen organs, each of which has a single function under its control, the functions of the eye, etc., (will now be described). By the eye there is the comprehension of form, by the ears that of sound, by the tongue that of taste, by the nose that of smell, by speech that of articulate expression, by the hand that of seizure, by the feet that of movement, by the anus that of evacuation, by the genitals that of (sexual) pleasure and by the skin that of touch. Intelligence which comprehends objects is dependent on these (described above). (It) comprehends by intelligence. It becomes conscious by the mind (chitta). It becomes conceited by the ego. Having specially created these the individual Self (Jiva) becomes as such due to the conscious possession of the body. The Jiva pervades the body as a householder moves in his house conscious of its possession. Having understood (the nature) of the face (of consciousness) (in the lotus of the heart) namely, that it experiences goodness in the eastern petal, sleep and sloth in the south-eastern, cruelty in the southern, sinfulness in the south-western, sportiveness in the western, inclination to move about in the north-western, tranquillity in the northern, wisdom in the north-eastern, dispassion in the pericarp, and thought of the Self in the filaments (the sage is left with the consciousness of the turiyatita Brahman alone simultaneously with the dawn of that wisdom).

VI-4. There is in the state (of the awareness) of life, the first of the waking state, the second of dreaming, the third of deep sleep, the fourth of the turiya state; and the 'state beyond the fourth' (turiyatita) when the four states are absent. The Self is one only (spoken of as) having the different states of vishva, taijasa, prajna and tatastha (the passive state). There is (only) one luminous Being, the witness, the one free of all attributes; the sage shall speak (i.e. feel) that he is Brahman (alone). Otherwise there are the four states of waking, etc., in the waking state, the four states of dreaming, etc., in the dreaming state, the four states of deep sleep, etc., in the state of deep sleep and the four states of turiya, etc., in the turiya state. Not so in the state of turiyatita which is devoid of attributes. As vishva, taijasa, prajna and Ishvara in the states of the gross, subtle and causal bodies, the witness remains as one alone in all the states. Is the passive one (tatastha) the witness ? The tatastha is the not the witness. Due to being a witness, he is not the witness alone. The Jiva is affected by his states of doing, enjoying and egotism, etc. The one other than the Jiva is unaffected (by the various states). If argued that the Jiva too is unaffected, it is not so. There is the conscious feeling of the body due to the consciousness of being the Jiva and of being a Jiva due to the possession of the body. There is an intervention in the state of the Jiva as between the ether in the pot and the all pervading ether. It is due to this intervention alone that the Jiva, pretending inhalation and exhalation investigates (into the supreme witness) by the mantra, ‘The Hamsa (Brahman), that I am”. Thus realizing (that there is really no difference between the Jiva and the supreme witness) one shall abandon conscious feeling of the body; thus one becomes free of the consciousness of the body. Such a one alone is said to be Brahman.

VI-5. Giving up attachment, conquering anger, taking a very moderate diet, subduing the senses and blocking the gates (of the body) by his intelligence, (the ascetic) shall direct his mind towards deep meditation.

VI-6. In solitary places alone, in caves and forests, the Yogin, ever in harmony, shall always begin well his meditation (on the Self).

VI-7. In receptions, ceremonies performed in honour of the manes (Sraddhas) and sacrifices, in religious processions and festivities and in the assemblies of people the knower of Yoga desiring final emancipation shall never be present.

VI-8. The Yogin absorbed in meditation shall so move about that the people disregard and insult him; but he shall never swerve from the path of the good.

VI-9. The three disciplines are restraint in speech, restraint in action and perfect control of the mind; he who practises these three restraints is ‘the observer of the three disciplines’ (tridandin) and is a great sage.

VI-10. That ascetic is considered as the foremost of all, who goes to receive alms from different houses of very learned Brahmanas, as a bee does for honey, when the ritual fire emits no smoke and has burnt itself out.

VI-11. He is a despicable ascetic who goes for alms continuously (without any restraint), remains in that order (of ascetics) without an inward urge and has no dispassion.

VI-12. He is considered an ascetic and no other, who, knowing that alms are specially attainable in a particular house, does not go there again.

VI-13-14. That ascetic is considered as one beyond the castes and orders (ativarnashramin) who realizes the supreme truth which is free of the body, senses, etc., which is the all-witness, the spiritual wisdom, the self of bliss and the self-radiant. Castes and orders, etc., pertaining to the body are invented by the bamboozling illusion.

VI-15. They (the castes and orders) are never part of my Self which is of the form of pure consciousness. He who realizes thus by the (teachings of the) Upanishads shall be deemed as one beyond the castes and orders.

VI-16. He whose conduct conforming to castes and orders has dropped out on visualising his Self, goes beyond all (restrictions of) castes and orders and remains in the (bliss of his) Self.

VI-17. The knowers of the truth of all the Vedas declare that man to be beyond the castes and orders who is established in his Self, having reached the stage beyond his order (ashrama) an his caste (varna).

VI-18. Therefore, Oh Narada, even the castes and the orders of other people have all been superimposed on the Self by delusion (of the ordinary people); this is not done by the knower of the Self.

VI-19. There is no (Vedic) injunction, no prohibition, no rule of exclusion or inclusion to those who have realized Brahman; nor is there anything else (restricting their conduct), Oh Narada.

VI-20-21. Unattached to all beings and even to the (attainment of the) position of the god Brahma and uprooting tenderness towards everything, even to his children, wealth, etc., (the novice), full of faith in the path leading to liberation and desiring to acquire the wisdom of the Upanishads, should approach a Guru who has realized Brahman, with a present in his hand.

VI-22. Pleasing him by rendering personal service attentively for a long time, he shall always listen with great attention to (his exposition of) the truths of the Upanishads.

VI-23. Free from ‘mine-ness’ and egotism, bereft of all attachment and always possessing tranquillity, etc., he visualises the Atman in his Self.

VI-24. Dispassion always dawns (on one) only when one sees the defects of worldly life. To one discontented with the life in the world renunciation will come. There is no doubt about it.

VI-25. One (truly) desiring liberation is called a Paramahamsa. (Before reaching this state) the ascetic shall practise (in his life) the wisdom of the scripture which is evidently the one means of liberation, by listening to the exposition of the Upanishads, etc.

VI-26. In order to attain the wisdom of the scripture (that results in self-realization) the sage called the Paramahamsa should be equipped with all the means such as tranquillity, self-restraint, etc.

VI-27-29. Deeply intent on the practice of the (wisdom of the) Upanishads, tranquil, self restrained, conquering the senses, fearless, free always from 'mine-ness', unaffected by the pairs (of opposites), without dependants or other belongings (the ascetic) shall be clad in a tattered loincloth and be with shaven head; or he may be unclad. Wise, proficient in the Vedanta, practising yoga, free from 'mine-ness' and egotism, equanimous towards friends, etc., friendly to all beings, alone, the man of wisdom and the self-controlled – (such an ascetic) crosses (the ocean of worldly misery) and not any other.

VI-30. (As novice) he shall be devoted to the welfare of his elders and reside a year there (in the abode of the Guru). He shall always be vigilant in the observance of the lesser vows (niyamas) as well as the great moral duties (yamas).

VI-31. Then at the end (of the year) having attained the excellent Yoga of wisdom he shall move about the country in conformity with (lit. without antagonizing) right conduct.

VI-32. Thereafter at the end of another year he shall give up (even) the excellent wisdom of the Yajnavalkya and the triad of orders (of Kutichaka, etc.,) and reach the state of the Paramahamsa.

VI-33. And bidding farewell to the Gurus (elders and preceptors) he shall indeed move about the country, giving up all attachment, subduing anger, being very moderate in diet, and conquering the senses.

VI-34. These two (people) do not fare well due to incompatibility in their action; the householder not engaging himself in productive work and the mendicant monk busying himself with work.

VI-35. On seeing a young handsome woman (he) becomes inflamed with passion, and drinking liquor he becomes intoxicated. Therefore he shall avoid from afar a woman who is poison to the eye.

VI-36. Conversing with women, as well as chatting with and sending them on errands, their dance, music and laughter and scandals about them – these (the ascetic) shall avoid.

VI-37. Neither (ceremonial) ablution nor muttering prayers, nor worship (of the gods), nor offering oblation to gods, nor means of accomplishing anything, nor fire-ritual, etc., is to be practised by him here, Oh Narada.

VI-38. He has not (to do) the worshipping (of gods), offering oblation to the manes, going on pilgrimage and the observing of vows; he has neither righteous conduct (dharma) nor unrighteous conduct (adharma); nor has he any rule (of conduct) nor worldly action.

VI-39-41. The Yogin shall give up all (worldly) duties and those conforming to popular practices in every way. The wise ascetic, the Yogin, his mind dwelling on the highest truth, shall not destroy insects, worms, moths, as well as trees. With your attention always turned inward, pure, composed in mind, your mind filled with the Self, discarding inward contact (with outward objects), may you, Oh Narada, move freely in the world. Journeying alone the ascetic shall not move about in an anarchical country.

VI-42. Praising none, bowing to no one, not uttering Svadha (as he worships no manes), residing in unstable (deserted houses) and hills the ascetic shall move about without any restraint. Thus (ends the sixth chapter of) the Upanishad.

VII-1. Then asked about the restrictions to (the conduct of) the ascetic, the god Brahma said to them in front of Narada. (The ascetic) being dispassionate shall reside in a fixed abode during the rains and move about for eight months alone; he shall not (then) reside in one place (continuously). The mendicant monk shall not stay in one place like a deer out of fright. He shall not accept (any proposal to prolong his stay) which militates against his departure. He shall not cross a river (swimming) with his hands. Neither shall he climb a tree (for fruits). He shall not witness the festival in honour of any god. He shall not subsist on food from one place (alone). He shall not perform external worship of gods. Discarding everything other than the Self and subsisting on food secured as alms from a number of houses as a bee (gathers honey), becoming lean, not increasing fat (in the body), he shall discard (the fattening) ghee like blood. (He shall consider) getting food in one house alone as (taking) meat, anointing himself with fragrant unguent as smearing with an impure thing, treacle as an outcaste, garment as a plate with leavings of another, oil-bath as attachment to women, delighting with friends as urine, desire as beef, the place previously known to him as the hut of an outcaste, women as snakes, gold as deadly poison, an assembly hall as a cemetery, the capital city as dreadful hell (Kumbhipaka), and food in one house as lumps of flesh of a corpse.

Discarding the sight of others as different from himself and also the ways of the world, leaving his native place, avoiding the places previously known to him, recollecting the bliss of the Self like the joy of regaining a forgotten object and forgetting the pride in his body and native place, admitting that his body is fit to be discarded like a corpse, he shall remain far away leaving the place of his children and close relatives as a thief does when released from prison. Subsisting on food secured without effort, devoting himself to meditation on Brahman and the Pranava and freed of all (worldly) activities, having burnt passion, anger, greed, delusion, pride, envy, etc., and unaffected by the three gunas (Sattva etc.,), free of the six human infirmities (hunger, thirst, etc.,), devoid of change due to the six states (of beings namely origin, existence, etc.,), true in speech, pure, not hating any one, (residing) one night in a village, five nights in a city, five nights in sacred spots, five nights in holy places on the banks of sacred rivers, without a fixed abode, with a steady mind, never uttering a falsehood, he may reside in mountain-caves; he shall journey alone, (but intent on the four months of rest during the rains, chaturmashya) he may journey in the company of another towards a village, and as three or four towards a city.

(The rule is) that a mendicant monk shall journey alone. He shall not allow free play to the fourteen organs there. Enjoying the wealth of dispassion brought on by the full knowledge (of the transient nature of worldly life), (firmly) resolved in himself that there is no one other than his Self and there is no other different from him, seeing everywhere his own form and (thus) attaining liberation while living (jivanmukti), and conscious of his fourfold Self (as Otir, etc.,) till the end of the sway of prarabdha-karman, (the ascetic) shall live meditating on his Self till his body falls.

VII-2. (These are) bathing at the three periods (sandhyas) of the day by the Kutichaka ascetic, twice by the Bahudaka, once by the Hamsa, mental bath by the Paramahamsa, bath (i.e. smearing) of holy ashes by the Turiyatita, and air-bath by the Avadhuta.

VII-3. The Kutichaka should put on the perpendicular mark of sandal on the forehead (urdhvapundra), the Bahudaka the three horizontal lines of holy ashes (tripundra), the Hamsa (either) the urdhvapundra or the tripundra, the Paramahamsa the smearing of holy ashes, the Turiyatita the mark of sandal (tilakapundra), the Avadhuta none at all (or) the Turiyatita and the Avadhuta (have none at all).

VII-4. The Kutichaka shall have a shave (in each of the six) seasons, the Bahudaka a shave (at the end of) two seasons, the Paramahamsa no shave or if there is, a shave in six months (at the time of the solstice, ayana), and no shave to the Turiyatita and the Avadhuta.

VII-5. The Kutichaka takes food in one house, the Bahudaka collects alms from door to door as a bee does honey, the Hamsa and the Paramahamsa use the hand as the vessel (i.e. begging bowl), the Turiyatita is cow-mouthed (i.e. food is placed in his mouth) and the Avadhuta takes food at random (as does a python).

VII-6. The Kutichaka (wears) two garments, the Bahudaka one garment, the Hamsa a piece (of cloth), the Paramahamsa is either unclad or wears a single loin-cloth, the Turiyatita and the Avadhuta are unclad (lit. they remain as at the time of birth). The Hamsa and the Paramahamsa wear a (deer-)skin, not the others.

VII-7. The Kutichaka and the Bahudaka (practise) worship of gods, the Hamsa and the Paramahamsa worship mentally, the Turiyatita and the Avadhuta feel, ‘That I am’ (i.e. they identify the individual soul with the supreme spirit)

VII-8. The Kutichaka and the Bahudaka have the right to recite mantras, the Hamsa and the Paramahamsa to meditate (on them), the Turiyatita and the Avadhuta have no right for either of the two (practices), (but) the Turiyatita and the Avadhuta have the right to give instruction on the great Vedantic texts; so also the Paramahamsa. The Kutichaka, the Bahudaka and the Hamsa have no right to give instruction to others.

VII-9. The Kutichaka and the Bahudaka (are to meditate on) the Pranava of men (the external Pranava consisting of four mantras), the Hamsa and the Paramahamsa on the antarapranava (consisting of eight mantras), the Turiyatita and the Avadhuta on brahmapranava (consisting of sixteen matras).

VII-10. The Kutichaka and the Bahudaka shall listen (to the exposition of the Vedanta), the Hamsa and the Paramahamsa reflect on them, the Turiyatita and the Avadhuta have profound and repeated meditation on them. The rule is that all these (ascetics) shall meditate on the Self.

VII-11. Thus the aspirant after liberation always remembering the liberating mantra (Om) which enables him to cross (the ocean of) worldly life, shall live 'liberated while living'; the ascetic shall seek the means to attain final beatitude (Kaivalya) according to the rules of the special order (of the ascetic in which he finds himself). Thus (ends the seventh chapter of) the Upanishad.

VIII-1. Then Narada asked the god Brahma: 'Be pleased to expound the saviour mantra for ending the course of worldly life'. Agreeing to it the god Brahma commenced to expound it. The Om (is) Brahman in the mode of viewing it as made up of many separate bodies (vyashti) and as made up of parts each of which is cosubstantially the same with the whole (samashti). Which is the vyashti ? Which is the samashti ? The samhara Pranava and srishti Pranava are of three kinds: the inner Pranava (Antah-Pranava), the outer Pranava (Bahya-Pranava) and the combined inner and outer Pranava (Ubhayatmaka-Pranava). The (one) Brahma-Pranava is (sometimes) the inner Pranava (consisting of eight matras) and the practical Pranava (Vyaharika-Pranava). The outer Pranava and the Pranava of the sages (Arsha-Pranava). The combined inner and outer Pranava is the Virat-Pranava. The Samhara-Pranava, the Brahma-Pranava and the Ardhamatra-Pranava. (Thus the Brahma-Pranava is of eight kinds: Samhara-Pranava, Srishti-Pranava, Antah-Pranava, Bahya-Pranava, Vyavaharika-Pranava, Arsa-Pranava, Virat-Pranava and Ardhamatra-Pranava).

VIII-2. The Om is Brahman. Know that the Om consisting of one syllable is the Antah-Pranava. It is divided into eight (matras) – the vowel 'a', the vowel 'u', the consonant 'm', the half-syllable (ardha-matra) the nada, the bindu, the kala and the shakti. Hence it is not four (as its chief matras have been said to be). The vowel 'a' consists of ten thousand parts, the vowel 'u' is of a thousand parts, the letter 'm' of a hundred parts and the Ardhamatra-Pranava consists of an endless number of parts. The Virat-Pranava is possessed of attributes (Saguna) and the Samhara-Pranava is free of attributes (Nirguna), the Utpatti-Pranava consists of both (Saguna and Nirguna). The Virat-Pranava is prolated (pluta). The Samhara-Pranava is pluta-pluta.

VIII-3. The Virat-Pranava consists of sixteen matras and is beyond the thirty-six primary substances. How has it sixteen matras. They are enumerated: the vowel 'a' is the first, the vowel 'u' is the second, the letter 'm' is the third, the ardhamatra is the fourth, the bindu is the fifth, the nada the sixth, the kala the seventh, the kalatita the eighth, shanti the ninth, the santyatita the tenth, the unmani the eleventh, the manonmani the twelfth, the puri the thirteenth, the madhyama the fourteenth, the pashyanti the fifteenth, and the para the sixteenth. Again the Brahma-Pranava though only one attains the state of possessing or not possessing attributes (Saguna and Nirguna), having attained the state of possessing 128 matras, due to the twofold character of Prakriti and Purusha, when it has sixty-four matras each.

VIII-4. This (Brahma-Pranava) is the prop of all, the supreme effulgence and the lord of all –thus (the sages with true vision) look upon it. It consists of all gods and the prop of all universe (the Lord) is in it.

VIII-5. It consists of all the syllables; it is the Time; it is composed of all the scripture and is the auspicious one (Shiva). It is the most excellent of all the Vedas and consists of (the essence) of all the

Upanishads; this (Om, the Atman) should be sought.
VIII-6. Past, present and future constitute the three periods – the indestructible syllable Om (pervades and transcends) these; know that it is the beginning (of everything) and the bestower of final beatitude.
VIII-7. The same (Om) which is the Atman has been described by the word Brahman. Similarly experiencing it as the one (without a second), the ageless, the immortal, the Om and super-imposing the Om along with the body (on Brahman) it becomes one with it. Know it for certain then that the triple-bodied Atman is the supreme Brahman.
VIII-8. One should deeply meditate on the supreme Brahman in the due order of Vishva, etc., (the Vishva, the Viraj, the Otir and the Turya).
VIII-9-11. This Atman is fourfold – as experiencing the gross aspect (as the Vishva) when it is an individual in the gross aspect, as enjoying (the world) in the dreaming state in a subtle form when it has assumed the subtle form (of the Taijasa), as (enjoying bliss) in the state of identity (of the Prajna and the Ishvara), and as enjoying bliss (in the Turya state). The Atman is of four padas (quarters). The Vishva consisting of four stages (Vishva-Vishva, Vishva-Taijasa, Vishva-Prajna and Vishva-Turya) is the Purusha Vaishvanara. It functions in the waking state. It perceives gross forms (of the phenomenal world) and experiences them. It possesses nineteen faces (the five organs of perception, the five organs of action, the five vital airs and the four inner senses of manas, buddhi, ahamkara and chitta), has eight limbs (the sky as the head, the sun and the moon the two eyes, the directions the ears, the sea the lower part of the abdomen, the earth the feet), moves everywhere and is the master (Prabhu).
VIII-12-13. This Vishva (jit) is the first pada (of the Atman).
[The Vishva (the Vishvapada of the Atman) has four aspects in the four states of waking, dreaming, deep sleep and the Turya. In the waking state it functions through the senses and experiences the sight, etc., of objects. This is the waking within the waking state (jagrat-jagrana). Its experiencer in the individual aspect is the Vishva-Vishva (the Vishva subdivision of the Vishvapada of the Atman); it is Virat-Viraj in the collective aspect. It is Otir-Otir in the individual and collective aspects. When the mind grasps objects without the functioning of the senses it is dreaming within the waking state (jagrat-svapna); its experiencer is Vishva-Taijasa (the Taijasa subdivision of the Vishva). When one is not conscious of anything but remains as if unconscious then it is sleep within the waking state (jagrat-susupti); its experiencer is the Vishva-Prajna (the Prajna subdivision of the Vishva). When one is in equanimity due to the grace of the Guru or the fruition of one's good deeds (punya), as if one were in Samadhi, and behaves like an onlooker (sakshin) it is the Turya in the waking state (jagrat-turya). Its experiencer is the Vishva-Turya (the Turya subdivision of the Vishva)].
The second pada (of the Atman the Taijasa, too, has four aspects (the Taijasa-Vishva, the Taijasa-Taijasa, the Taijasa-Prajna and the Taijasa-Turya) and is the lord of beings, the Hiranyagarbha. It functions as the master in the dreaming state. It perceives subtle forms (of the phenomenal world) and experiences them. Though possessing eight limbs it is one and not different, Oh Narada (lit. the tormentor of foes).
VIII-14-16. [When in the dreaming state the Atman experiences the sight, etc., of objects with dream-eyes, etc., without the active functioning of the mind then there is the waking within the dreaming state (svapna-jagarana) and its experiencer is the Taijasa-Vishva (the Vishva subdivision of the Taijasa). Its experiencer is the Sutra-Viraj in the collective aspect of the experiences of the svapna-jagarana state; it is the Otir subdivision of the Anujnatir in the individual and collective aspects. When in the dreaming state the Atman enjoys the objects by the mind alone without the functioning of the dream-eyes, etc., and the svapna-jagarana state, it is the state of svapna-svapna (dreaming within the dreaming state). Its experiencer is the Taijasa-taijasa (the Taijasa subdivision of the Taijasa pada of the Atman). When there is no experience of the svapna-jagarana and the svapna-svapna states and there is no perception either by the dream-eyes, etc., or by the mind and there is a total forgetfulness of external objects and of oneself, that state of insensibility is the svapna-susupti (the state of deep sleep within the dreaming state). The Atman who experiences this state is the Taijasa-Prajna (the Prajna subdivision of the Taijasa

pada of the Atman). When due to the fruition of one's good deeds there are no perceptions of the three previous states of the dreaming state and the Atman remains in the Turya state of the dreaming state, when there shines a neutral state (the state of a witness) of generic and particular experiences of the external world and of the inner senses, that state is svapna-turya (the Turya subdivision of dreaming state) and the Atman who experiences this is the Taijasa-Turya (the Turya subdivision of the Taijasa pada of the fourfold Atman].

When one is asleep and neither hankers after desire nor sees any dream, that is clearly deep sleep. In this state functions the four-fold Prajna (as Prajna-Vishva, Prajna-Taijasa, Prajna-Prajna and Prajna-Turya), which is termed the third pada of the Atman. This Atman is one, remains in the state of deep sleep, possesses the fullness of wisdom, enjoys happiness, consists of everlasting bliss and remains in the heart of all beings; yet he enjoys bliss, has the mind for his face, is omnipresent and indestructible and is the Ishvara.

VIII-17. He is the lord of all, omniscient and subtle in conception. He permeates all beings; he is the prime source, the origin and the destruction of all.

VIII-18. All these three stages (of waking, dreaming and deep sleep) are a hindrance to the annihilation of all activities to beings (i.e. for self-realization); hence they are akin to the state of deep sleep; it is really dream-stuff and has been said to be an illusion alone. [In the state of deep sleep when the person remaining in either of the two states of waking or dreaming desires to move to the state of deep sleep and experiences the false notion of form, etc., of objects with the eyes, etc., then it is the state of waking within deep sleep (susupti-jagrat); its experiencer in the individual aspect is the Vishva subdivision of the Prajna; in its collective aspect it is the Viraj subdivision of the Bijatman; in the combined individual and collective aspect it is the Anujnaikarasotir. In the state of deep sleep when the Atman is free of the false notion of form, etc., of external objects and occupying a position in either of the waking or dreaming states experiences the false notions of form, etc., of objects, it is the state of dreaming with in deep sleep (svapna-svapna). The experiencing Atman then is the Prajna-Taijasa (the Taijasa subdivision of the Prajna). Again in deep sleep when the Atman, though experiencing the false notion of form, etc., of objects with the false activities (of seeing, etc.), which pervade one's consciousness (Chaitanya), is yet not experiencing them as if stagnant, then it is the state of deep sleep within deep sleep. The experiencing Atman then is the Prajna-Prajna (the Prajna subdivision immanent in the Prajna). Again in the state of deep sleep when the Atman enjoys bliss, remaining as the witness of the experiences of the three previous stages in deep sleep, then it is the Turya state of deep sleep and the experiencing Atman is the Prajna-Turya (the Turya subdivision of the Prajna)].

VIII-19-20. The fourth (pada, the Turya) though fourfold (as Turya-Vishva, Turya-Taijasa, Turya-Prajna and Turya-Turya) is indeed the one essence of pure consciousness, for the reason that each one of these (Vishva, etc.,) culminates in the Turya state. (The Turya state) forms the basis for the differentiation (of the Atman) as Otir, Anujnatir and Anujnana (i.e. Anujnanaikarasa). These three different states are (really) susupta (as they merely constitute a veil of the Turya-Turya which is supreme bliss) and consists of an inward dream-stuff. Knowing that (anything other than the Turya-Turya) is mere illusion, there remains the next moment the one essence of pure consciousness.

VIII-21. [As the Turya-Turya, being the one state of bliss, is incapable of subdivisions in the individual, collective, and partly individual and partly collective aspects, the Turya by itself is not of a fourfold nature, but only three (excluding the Turya-Turya). This threefold nature of the Turya may be explained thus: As there are distinctions in external objects, the knower of Brahman perceives them with his senses, but without distinction; this state is the turya-jagarana; the Atman who experiences this state individually is the Turya-Vishva, collectively it is the Turya-Viraj, partly individual partly collective it is the Avikalpa-Otir. When the knower of Brahman, with all sense-activities abated, perceives the oneness of the Self with Brahman by his mind alone it is the state of turya-svapna; the Atman who experiences this is the Turya-Taijasa. When the person is in distinctionless deep meditation (Nirvikalpa-samadhi) and remains as if in a state of suspended animation, it is the state of turya-susupti

and the experiencing Atman is the Turya-Prajna.]
Here is the distinct precept that the Turya-Turya is not at any time gross wisdom, (as it is not the Otrotir which is the same as Vishva-Vishva and the Viraj-Viraj, experiencing the jagrat-jagarana state), nor indeed the subtle sentience (as it is different from the Taijasa, Sutra and Anujnatir of the Svapna-jagarana state), nor pure consciousness (Prajna), (as it is different from the Otir-Avikalpa, the same as the Vishva, the Viraj and the Turya of the form of consciousness disclosing the presence or absence of the jagrat-jagarana and other states), nor anywhere else, Oh sage.
VIII-22. It is not non-consciousness (Aprajna) (as it is far away from the Anujnatir-Otir, identical with the Taijasa-Vishva and the Sutra-Viraj that are without outward perception in the svapna-jagarana state), nor of both gross and subtle consciousness (as it is outside the scope of Otir-Anujnaikarasa, identified with the Vishva-Prajna and the Viraj-Bija of the jagrat-svapna state which is outside the province of true knowledge), nor exclusive intelligence (as it is not within the scope of Anujnatir-Anujnaikarasa, identified with the Taijasa-Prajna and the Sutra-Bija of the form of exclusive intelligence functioning in the svapna-svapna state) and is never perceptible (as it is beyond the range of the Anujnatir-Anujnatir, identified with the taijasa-Taijasa and the Sutra-Sutra deluded by the vision created by the mind in the svapna-svapna state).
VIII-23. It cannot be defined (as it is different from the Anujnaikarasa-Anujnatir, identified with the Prajna-Taijasa and the Bija-Sutra which can be known only through the ignorance of the Atman in the svapna-svapna state), cannot be grasped (as it is different from the Anujnaikarasa-Otir, identified with the Prajna-Vishva and the Bija-Viraj, which can be grasped through the ignorance of the Atman in the svapna-jagarana state), is incapable of being expressed (as it is different from the Anujnatir-Avikalpa, identified with the Taijasa-Sutra-Turiya, which manifests the presence or absence of the svapna-jagarana and other states in the svapna-turya state), is beyond thought (as it is outside the Anujnaikarasa-Anujnaikarasa, identified with the Prajna-Prajna and the Bija-Bija in the svapa-svapa state, having only the recollection, 'I know not anything of that state'), is incapable of being given a name (as it is untouched by the perception of the Anujnaikarasa-Avikalpa, identified with the Prajna-Bija-Turya, that could be named as the witness of the presence or absence of the svapna-jagarana and similar states in the svapna-turya state), is also the essence of the conviction in the one Atman (as it is different from the perceptions of the Avikalpa-Otir, identified with the Turya-Vishva-Viraj, experiencing the turya-jagarana state), is the annihilation of worldly life (as it cannot bear even the smell of the Avikalpa-Anujnatir, identified with the Turya-Taijasa-Sutra which in some cases does not put an end to worldly life and which experiences the turya-svapna state), is quiescent (as it differs from the experience of the Avikalpa-Anujnaikarasa, identified with the Turya-Prajna-Bija experiencing the turya-svapna state), is the auspicious one (as it is the same as final beatitude – Kaivalya – in the disembodied state) and is the non-dual one (as it is of the form of the supreme non-dual state without a counter-part) – this (the knowers of Brahman) consider as the fourth (the turya-turya); it is the (same as the) Brahma-Pranava. This should be realized and not any other (called) turya. This (turya-turya) is the prop to the seekers after liberation as the sun (to the phenomenal world); it is self-effulgent (as it is the source of lustre to the sun, etc.,); it is the ether of Brahman (as it is without a counter-part); it always shines as it is the transcendent Brahman. Thus (ends the eighth chapter of) the Upanishad.

IX-1. Then Narada inquired: 'How is the real form of Brahman ?' The god Brahma answered (expounding) the real form of Brahman. Those who consider that He (the transcendent Brahman) is one and himself (the individual self) as another are beasts, though not beasts in their (true) nature. The wise (sage) having realized thus (that the individual Self and Brahman are identical) is released from the jaws of death (i.e. belief in duality results in death and renunciation-birth; that in non-duality, in immortality). There is no other path known to reach the goal (of final beatitude).
IX-2. Time (is the root-cause of worldly life, say some philosophers), Nature (say the Mimamsakas), chance (say the atheists), the (five) elements (say the Jainas who believe in the eternality of the world),

Matter (Prakriti) (say the Saktas), the Purusha (Hiranyagarbha) (say the Yogins) – thus the speculation (on the cause of worldly life). The combination of these is not (the cause) on account of the existence of the Self. The Self too is incapable (of being the cause) on account of its being subject to happiness and misery.

IX-3. They (the knowers of Brahman) resorting to the Yoga of deep meditation perceived the power (Maya) of the self-luminous Atman, well hidden by its own attributes (of Sattva, etc.,), who, alone, governs all these causes including Time and the individual Self.

IX-4. (Maya, under the guidance of the Saguna-Brahman – Ishvara – created the universe. Brahman itself does not perform any action as it is nishkriya). (They perceived) that (world resembling the wheel of a chariot) in one felly (Maya), covered with three (the gods Brahma, Vishnu and Shiva, possessing the power of creation, sustenance and withdrawal of the world, due to the association with the three gunas), possessing sixteen powers (kalas), having fifty spokes with twenty nails (in the form of the senses and their objects), having six groups of eight (astakas) with one fetter (desire) of many forms, with three kinds of paths, and having delusion which is the cause of the two (goodness and sin, based on love and hatred).

IX-5. We think of that (river) the water of which flows in five ways (currents), which has five fierce mouths due to five causes, the waves of which are the five vital airs, whose source is (the ego) which controls the five senses of perception, which has five whirlpools, whose speed of flow consists of the five miseries, which has fifty divisions and which has five junctures.

IX-6. In this wheel of Brahman which is (the cause of) the life of all, (the substratum of) the dissolution of all and extensive (far vaster than the sky), the Hamsa (the Paramatman in the form of the individual Self) is revolved. Having considered himself as separate (as the individual Self, as the ether in the pot with reference to the all-pervading ether), and Brahman as the controlling Self (he is revolved in the wheel of worldly life); and then becoming beloved by Him (on realizing the truth in 'Thou art That', and ‘I am Brahman’) (the individual soul) attains immortality.

IX-7. This (described before as different from the Saguna Brahman, or Ishvara) has indeed been sung (in the Upanishads) as the supreme Brahman; on Him (the essence of the Pranava) the triad (is super-imposed) and it is the support (of the phenomenal world) which is in itself; it is imperishable. Knowers of the Veda realizing the difference (between the Self and Brahman to be false) and being completely devoted to Him are absorbed in the transcendent Brahman.

IX-8. The Lord sustains the universe unified (by cause and effect), the perishable (phenomenal world) and the imperishable (Maya), the manifested (Nature) and the unmanifested (cause, Maya). The individual Atman is considered to be powerless due to its nature of being an experiencer (of pleasure and pain); having realized the self-effulgent Being, he becomes free of all bonds.

IX-9. The omniscient and the ignorant are the two uncreated beings; the (former) is the Lord and (the other) the powerless (anisha); there is indeed the one uncreated (Prakriti) which is intended for the things of experience and the experiencer The (transcendent) Atman is unlimited and omnipresent and is not an agent (of actions). When (one) realizes these three (Ishvara, the individual Self and Prakriti) to be Brahman (one becomes Brahman).

IX-10. Prakriti (Pradhana) is perishable; the Lord (Hara, who dispels ignorance) is immortal and imperishable. The one self-effulgent Being rules over the perishable (Prakriti) and the individual Atman. By repeated deep meditation on Him and concentration of the mind (in Yoga, ‘I am He’) and by the realization of true reality, (there shall be) the disappearance of the universal illusion (Maya) at the end (of one’s ignorance).

IX-11. Having realized the self-effulgent Lord (as identical with the Self) one is released from all bonds; with all miseries destroyed there will be an end to births and deaths. By deeply meditating on that (that he is no other than that reality) and when the difference between the body (and the Self has disappeared) (the sage) realizes the third supreme state (of the Parameshvara) and (therein) final beatitude (kevala), and (thus) has fulfilled himself.

IX-12. This (Brahman) should be realized (as oneself), it is everlasting and present as the individual Atman; for there is nothing other than that that is worthy of realization. Having considered (with illusory vision) the experiencer (individual Atman), the objective world (of experience) and the Ishvara (ruler) (as different), (know) that all this triad has been well declared (by the knowers of the Vedanta) to be Brahman (alone).
IX-13. The means of realizing this Brahman is the Brahma-Vidya (the teaching of the Upanishads) and penance (i.e. deep meditation); it is solely dependent on the Upanishads (for its realization).
IX-14. To one who thus understands and meditates on one's Self alone, 'What delusion is there, what sorrow, to one who beholds oneness ?' Hence (the separateness of) Viraj, the past, the present and the future (disappears and they) become of the form of the indestructible (Brahman).
IX-15. Subtler than the atom, greater than the great, the Self is situated in the heart of this (every) creature. One sees this transcendent Lord who is free from passions by the grace of the creator and (thus) becomes freed from sorrow.
IX-16. Having no hands and feet, (the Lord) moves fast and grasps (objects); without eyes He sees; without ears He hears. He knows things to be known (without a mind, as he is omniscient); no one knows Him. (knowers of the Vedanta) speak of Him as the foremost transcendental Purusha (the supreme Consciousness).
IX-17. The wise (Yogin) does not feel sorrow, having realized the Atman who is bodiless, transcendent and all pervading and who is present in (all) bodies which are impermanent.
IX-18. This transcendent (Being) the prop of all (as Vishnu), whose powers are beyond (the reach of) thought, who is to be realized by the esoteric meaning of all the Upanishads, and who is greater than the (indestructible) great, ought to be realized; at the end of everything (phenomenal) the emancipator (lit. the harbinger of death to avidya) ought to be known.
IX-19. The (all-)wise, the (most) ancient, the most exalted of sentient beings, the Lord of all, the one adored by all gods, and devoid of beginning, middle and end, the infinite, the indestructible and the prop (lit. the mountain) to (the gods) Shiva, Vishnu and Brahma (should be realized).
IX-20. All this Universe made up of the five elements and remaining in the five, which becomes endless in variety by their quintuplication is pervaded by him (the Atman as Antaryamin, etc.,); but it is unencompassable by the parts (thus) quintuplicated; (for) it is the highest of the high and greater than the great, and eternal auspiciousness by the effulgence of its own form. (Thus the seeker after liberation should realize the Self as Brahman).
IX-21. Neither one who has not refrained from bad conduct, nor one who is not peaceful, nor one without concentrated meditation, nor one whose mind is not quiescent can realize him (Brahman) by (mere) knowledge (of the scripture). (By the one gaining true knowledge (Prajnana) by refraining from the evils described above realizes Brahman).
IX-22. The Self (remaining in oneself) reveals itself neither to one (who considers it) as inwardly wise, nor as outwardly wise, nor as gross, nor as subtle, nor as knowledge, nor as ignorance, nor as knowledge of both (external and internal), nor as conceivable, nor as directly connected with worldly activities. He who realizes it thus becomes liberated; he becomes liberated. Thus said the god Brahma.
IX-23. The mendicant monk is a knower of the real nature of the Self. The mendicant monk journeys alone (as duality is foreign to him even in a crowd). Like a deer timid through fear, he remains (without mixing with company). He does not stand in the way (of others' progress). Discarding everything other than his (bare) body, sustaining his life in the manner of a bee (by collecting food from different places) and deeply meditating on his Self and without seeing any difference in all things from his own Self, he becomes liberated. This mendicant monk abstaining from being the agent of all (worldly) actions, freed from (duties of) the preceptor, disciple, scripture, etc., and discarding all bands of the phenomenal world, is untouched by delusions. How can the mendicant monk devoid of wealth be happy ? He is rich (as he has the wealth of Brahman), beyond both knowledge and ignorance, beyond pleasure and pain, illumined by self-effulgence, celebrated among all (people), omniscient, the giver of all great powers,

the lord of all – thus he considers himself. That is the highest place of Lord Vishnu where the Yogins, having reached it never return (therefrom). The sun shines not there, nor does the moon. He never again returns (to worldly life), he never returns. That is final beatitude (Kaivalya). Thus (ends) the Upanishad. End of the ninth chapter (and the Upanishad).

Om ! O Devas, may we hear with our ears what is auspicious;
May we see with our eyes what is auspicious, O ye worthy of worship !
May we enjoy the term of life allotted by the Devas,
Praising them with our body and limbs steady !
May the glorious Indra bless us !
May the all-knowing Sun bless us !
May Garuda, the thunderbolt for evil, bless us !
May Brihaspati grant us well-being !
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

Here ends the Narada-Parivrajakopanishad, included in the Atharva-Veda.

Trisikhi Brahmana Upanishad

Translated by P. R. Ramachander
Published by celextel.org

Om ! That (Brahman) is infinite, and this (universe) is infinite.
The infinite proceeds from the infinite.
(Then) taking the infinitude of the infinite (universe),
It remains as the infinite (Brahman) alone.
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

A Brahmin called 'Trishiki Brahmana' went to the land of Sun God and asked him, "Oh God, What is body? What is soul? What is the cause and what is Athma?" 1

The Sun God replied:

You have to realize that all this is Shiva. Because only Shiva is ever clean, who is devoid of any blemishes, and who is everywhere and for whom there is no second. He is the only one who creates everything by his light and similar to the fire appearing in different forms on different pieces of steel, he appears in different forms. If you ask, to what he gives light, the answer would be, Brahmam which is denoted by the word, "Sath", and which is merged with ignorance and illusion. That Brhamam gave rise to, "that which is not clear". "That which is not clear" gave rise to, "Mahat (great)". "Mahat" gave rise to egoism. Egoism gave rise to "Five Thanmathras". That "Five Thanmathras" gave rise to "Five Bhoothas" viz earth, water, fire air and ether.

1. Ether is consciousness viz mind, wisdom, self will, and egoism

2. Air is Samana, Udhana, Vyana, Apana and Prana which are the airs in the body.

3. Fire is ears, skin, eyes, tongue and nose.

4. The concept of water is feelings of sound, touch, view, taste and smell.

5. Earth is words, hands, legs and other physical organs.

6. Ether which is the concept of wisdom is decision, behavior and self esteem.

7. The actions related to air are uniting, changing of places, taking, hearing and breathing.

8. The actions related to fire are the feeling of touch, sight, taste, view and sound. These also depend on water.

9. The actions related to earth are talking, giving, taking, going and coming.

10. The actions of the Prana Thanmathra (Symbolic soul) are the organs for doing work and organs for earning wisdom.

11. Egoism is limited to mind, brain and the will to do.

12. The micro aspects of the symbolic soul (Prana Thanmathra) are giving place, scattering, seeing, uniting and being firm.

These twelve are the aspects of philosophy, early concept of godliness and early concept of physical existence. Chandra, Brahma, directions, air, sun, Varuna, Aswini devas (divine doctors), Fire, Indra (king of devas), Upendra, Prajapathi and Yama (God of death) are the Gods of the organs and senses who travel like soul in these twelve aspects. 1

[Slokas 2 & 3 are not available.]

From there, Earth came in to existence, embracing one thing with the other, pervading by criss-cross connections, step by step as the result of Pancha Boothas (Five aspects of earth, air, water, fire and ether) gained life. 4

In that earth, plants, climbers, food and four types of pindas (body centers) arose. The root sections of the body are taste, blood, flesh, fat, bones, nerves and semen. 5

Some Pindas arose because of their own interaction and some Pindas arose because of the interaction of Pancha Boothas. In this that Pinda called “Anna Mayam (area of food)” is in the area of the belly. 6

In the middle of this body is the heart which is like the lotus flower with its stalk. The Gods for management, egoism and action are in there. 7

The seed for this is the thamo guna (baser qualities) pinda which is passion oriented and solidified (does not move or change). This is the world with its varied nature and is situated in the neck. 8

The inside looking happy Athma (soul) is on the summit of the head and is situated in the Parama Patha place. This is in its earth like form and shines with great strength. 9

The state of awakening is every where. The state of dream is also is there in the state of wakefulness.

The state of sleep and the state of higher knowledge (Thuriya) is not there in other states. 10

Similar to the tastes pervading in all parts of a good fruit, Shiva Shakthi pervades every where. 11

Similarly all kosas (area of the body) are within Annamaya Kosa. Similar to the kosam is the soul. Similar to the soul is Shiva. 12

The living being is one with feelings. Shiva is one without feelings. The kosas are the places of feelings of living being. And they give rise to states of existence. 13

Similar to the fact that churning of water produces ripples and foam, by churning of mind several painful thoughts are produced. 14

By performing duties, the living being, becomes the slave to those duties. By forsaking them, he attains peace. He becomes one, who sees the world in southern path. 15

The living being with egoism and self esteem is indeed Sadashiva. The living being attains that type of illusion because of his company with the ignorant soul. 16

He attains hundreds of yonis (female reproductive organ) and stays there because of familiarity. Like a fish traveling in between the banks of a river, he keeps on traveling till he attains salvation. 17

Over passage of time due to the wisdom of the knowledge of the soul, he turns on the northern path and step by step goes up. 18

When he is able to send his soul power to his head and does permanent practice of Yoga, he gets wisdom. Because of wisdom, his yoga acts. 19

Once Yoga and wisdom become stable in him, he becomes a yogi. He will never be destroyed. He would see Lord Shiva in his deficiencies and will not see deficiencies in Lord Shiva. 20

To get results of yoga, it has to be done without any other thought. Without practice you will not succeed in Yoga or wisdom. The yogi will not get the results out of these also. 21

So by practice of yoga, mind and soul should be controlled. The Yogi should cut off the problems in yoga similar to the cutting of material with a sharp knife. 22

[Slokas 23 to 145 are not available.]

With pure knowledge of Athma (soul) the sensory organs should be controlled. We should always meditate on Para Vasudeva who is the greatest soul. 146

Kaivalya (salvation) is attained by the selected and sorted form of meditation on shape and form. If a yogi is able to meditate at least for a small time on Vasudeva while he is in the Kumbhaka stage of Pranayama, the sins that he has done in seven births will be destroyed. You have to understand that the portion from belly to the heart is the wakeful action. In the neck, there exists the action of the dream. In between the Jaws exists the sleep. Thuriya exists in between the eyelids. That action of synthesis with Parabrahmam which is much above thuriya exists in the skull top middle called Brahmarandra. There in the foremost thuriya corner of thuriya , the soul is called Vishnu. When one meditates in the very pure Paramakasa (great ether), he should meditate on that Adhokshaja who shines for ever with the light of crores of Suns, as sitting in the lotus of his own heart. Otherwise he has to meditate on that Viswa Roopi(One who is of the form of universe), who has several forms, several faces, several planks with several armaments, several eyes which shine like crores of suns, several colours and who is peaceful and also very angry. All the mental preoccupations of a Yogi who meditates in such a manner will be completely calmed down. That Yogi who meditates on that indestructible matter which shines like God's grace in the center of the heart, on that ultimate truth which is beyond Thuriya, on that Sun who is the form of wisdom which is immeasurable and unending, on that being who is like a shining lamp in a windless place and on that being who is like the shine of unprocessed gems, would have salvation in his grip. 147-157

To that Yogi who is able to see and experience the shine of that deva with the universal macro or micro form or atleast a small portion of him in his lotus like heart, all the occult powers like Anima would be very much within his reach. 158-159

One has to understand that the realization of the universal truth of the unity of Jeevathma (Soul) and Paramathma (God) which is that "I am Brhamam and Brahmam is me" is he real state of Samadhi (an enlightened state of meditation where all the thought process are unified with God). That man becomes Brahmam and he does not take another birth. 160-161

The one who examines such principles with detachment becomes like a fire without wood and becomes one with himself. 162

Since his mind and soul does not have anything to catch hold of (get attached), he becomes stable in the form of wisdom, and his soul melts like a piece of salt and he merges in to the sea of pure consciousness. 163

He sees the word which is a thing of passion and magic like a dream. In the natural state that Yogi stands without changing as him to himself and attains the nude form in his sleep and attains salvation. 164

Om ! That (Brahman) is infinite, and this (universe) is infinite.
The infinite proceeds from the infinite.
(Then) taking the infinitude of the infinite (universe),
It remains as the infinite (Brahman) alone.
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

Here ends the Trisikhi-Brahmanopanishad belonging to the Sukla-Yajur-Veda.

Sita Upanishad

Translated by Dr. A. G. Krishna Warrier
Published by The Theosophical Publishing House, Chennai

Om ! Gods ! With ears let us hear what is good;
Adorable ones ! With eyes let us see what is good.
With steady limbs, with bodies, praising,
Let us enjoy the life allotted by the gods.
May Indra, of wide renown, grant us well-being;
May Pusan, and all-gods, grant us well-being.
May Tarksya, of unhampered movement, grant us well-being.
May Brihaspati grant us well-being.
Om ! Peace ! Peace ! Peace !

1. The gods, indeed, said to Prajapati: who is Sita ? What is Her form ? Then Prajapati replied: She is Sita:
2. Being the first cause Sita is known as
Prakriti; of Pranava, too, She is cause
And so is named Prakriti.
3. Maya in very essence,
Is Sita, of three letters formed.
Called Vishnu, the world-seed,
And Maya, too, is the letter i.
4. The letter sa denotes truth immortal;
Achievement; Siva with his consort.
Ta denotes the Queen of Speech
United with Brahman, the Deliverer.
5. The Goddess who is the great Illusion, whose form is unmanifest, and who is denoted by ‘i’ becomes manifest, beauteous as the moon, faultless of limb, decked with ornamental garlands, pearls and other adornments.
6. At first, at the time of Vedic studies, She is essentially the clear Vedic speech. Secondly, on earth, at

the tip of the plough She springs up, who, as the bliss of Brahman-realization, is ever present. Thirdly, as denoted by ‘i’ She becomes unmanifest. So is She Sita. Thus they explain in the text of the Saunakas.

7. By Srirama’s (light of total liberation) presence enabled
The universe She sustains;
All embodied beings
She brings forth, sustains and withdraws.

8. Sita must be known;
She is the first cause;
As Om is She that cause,
Declare the Brahman-knowers.

9. Now, therefore, inquiry into Brahman.

10. She here is all the Vedas; all the gods; all the worlds; all renown; all virtue; all ground, effect and cause; the great Beauty of the Lord of gods. She has a form which is different and yet the same. She is the essence of the intelligent and the inert. She is all, from Brahma to stocks and stones. She is embodied, owing to distinctions of attributes and activities. She assumes the forms of gods, sages, men and Gandharvas; of demons, fiends, spirits, ghosts, goblins, etc.; and of the elements, sense-organs, mind and the vital breaths.

11. That divine Being is threefold through Her power, namely the power of desire, the power of action, and the power of knowledge.

12. The power of desire is threefold: Sri, Bhumi and Nila. Auspiciousness is the form (of Sri); the power (of holiness) is the form (of Bhumi); the sun, the moon, and the fire are the forms (of Nila).

13. As the moon (She) is the mistress of the herbs; She is the tree of plenty, flowers, fruits, creepers and bowers; the mistress of medicinal plants and physicians; She is the divine draught of immortality, yielding the fruit of massive splendour. She satisfies the gods with ambrosia and the animals with grass on which, respectively, the gods and the animals live.

14. She illumines all worlds, day and night, in the garb of the sun, etc. As determinations of time, such as the smallest moment, hour, day with its eight divisions, day of the week, and night, as also the fortnight, month, season, six months, and year and as the prescriber of the term of human life as a hundred years, She manifests herself and is known as Delay and Speed. Thus wheel-like, She revolves as the wheel of Time, the wheel of Universe, etc.; comprising (all dimensions of time) from the moment up to fifty years of Brahma’s life. All the luminous temporal divisions are the specific determinations of this very Time, the container of all.

15. As fire is the food and drink of living beings, their hunger and thirst. As regards the gods, She has the form of sacrifice. As regards the herbs in the forest, She is the coolness and the warmth. Both inside and outside the fuel She dwells, eternal and fleeting.

16. The Goddess Sri assumes a threefold form in conformity with the Lord’s will for the protection of the world. That She is styled Sri and Lakshmi is known.

17. The Goddess Bhu is the Earth comprising the seven islands and the seas; the container and the contents of the fourteen worlds such as bhu, etc.; and her essence is Pranava.

18. Nila is festooned with lightnings. To nourish all herbs and living beings, She assumes all forms.

19. At the root of all the worlds, She assumes the form of Water, being known as ‘consisting of frogs’ and supporting the worlds.

20. The real form of the power of action (is as follows): From Hari’s mouth (proceeds) sound; from this sound ‘the drop’; thence, the syllable Om; from this syllable, distinctively proceeds the mount Rama, the abode of the Vaikhanasas. On that mount flourish manifold branches representing action and knowledge.

21. The primal science of
Vedas three, reveals all sense;

They are the ‘three’, comprising
Ric, Yajus and Saman.
22. Based on a fact, fourfold, they are called
The Ric, Yajus, Saman, Atharvan.
23. The ‘three’ are so famed as they
Concern the four priests, form texts
Of triple sense, lingas, and much else.
The Atharvan is, in essence,
Ric, Yajus and Saman, too.
24. Yet separated it is, being
In the main, of magic sense.
The Rig-Veda does flourish
In branches twenty-one.
25. The Yajus is well known
In nine and hundred various schools.
Saman has a thousand branches;
The Atharvan but forty.
26. The Vaikhanasa philosophy
With intuition is concerned;
With Vaikhanasa it is that
Sages ever engage themselves.
27. Rituals, Grammar, Phonetics, Etymology, Astronomy and Metre are the six limbs.
28. The minor limbs are Vedanta
And Mimamsa, the treatise on
Nyaya and Puranas upheld
By the knowers of the Law; so also
Of meditation (upasana) the chapters;
29. Ethics, of the Vedic lore all branches,
Tradition, Law upheld by Rishis great;
History and legend – these the Upangas.
30. The five minor Vedas are
Architecture and Archery,
Music, Medicine and Occult Thought (daivika).
31. The Discipline, the Rites, the Gloss, the Lore,
Conquest supreme of breath – these twenty-one
Are renowned as self-evident.
32. The word of Vishnu at first sprang forth
From Vaikhanasa as the Vedas three.
33. As of old from sage Vaikhanasa
The ‘three’ sprang forth –
Hear all from me.
The eternal Brahmic form is power to act.
34. The manifest power is but the memory of the Lord; its essence is manifestation and evolution, restriction and promotion, subsidence and upflaring. It is the cause of the patent and the latent, possessing all feet, limbs, faces, colours. It is at once different and non-different (from the Lord); the unfailing consort of the Lord, perpetually dependent on Him. She becomes patent and latent, and is called the manifest power because She is competent to bring about, through the (mere) closing and opening (of Her eye) creation, sustentation and retraction, suppression and promotion.
35. The power of desire is threefold. At the time of retraction, for the sake of rest, when She rests on

the right side of the Lord’s chest, in the shape of Srivatsa, She is the power of Yoga.
36. The form of the Power of enjoyment is enjoyment. Associated with the Tree of Plenty, the wish-granting Cow, the wish-fulfilling Gem, and the nine Treasures such as the (precious) Conch and Lotus, She is impelled by the devotion of the worshipper, whether sought or unsought (to yield enjoyments) as a result of rites, compulsory or optional, like the Agnihotra; or as a result of (the eight ‘limbs’ of Yoga practice, namely) restraint, discipline, posture, control of breath, withdrawal, attention, meditation and contemplation; or as a result of worship of the Lord’s image in pinnacled temples; or as a result of ceremonial baths, etc.; or of the worship of manes, etc.; or as a result of giving food, drink, etc., for pleasing the Lord. (All this) is done (through the Power of enjoyment).
37. Now the Power of heroism, four-armed, (is described). She indicates by her gestures fearlessness and (the granting of) boons; She bears the lotus; crowned and bedecked, She is surrounded by all the gods; is bathed, at the foot of the Tree of Plenty, by four elephants, in ambrosial waters from jewelled pots. All divinities, Brahma and others, render obeisance to Her. She is vested with the eight miraculous powers such as becoming atomic in proportion; She is lauded by the wish-granting cow who is before Her; she is extolled by the Vedas, the Shastras, etc. Celestial nymphs like Jaya wait upon Her. The luminaries – the sun and the moon – shed splendour on Her. Tumburu, Narada and others sing of Her glory. The full moon and new moon days hold an umbrella over Her; two delightful beings hold the whisks. Svaha and Svadha fan Her. Bhrigu and other supernatural beings adore Her. The Goddess Lakshmi is seated on a divine Lion-Throne in the lotus posture, effectuating all causes and effects. The steady (image of) the Lord’s idea of differentiation, She beautifies. With tranquil eyes, adored by all the gods, She is known as the Beauty of Heroism. This is the Secret.

Om ! Gods ! With ears let us hear what is good;
Adorable ones ! With eyes let us see what is good.
With steady limbs, with bodies, praising,
Let us enjoy the life allotted by the gods.
May Indra, of wide renown, grant us well-being;
May Pusan, and all-gods, grant us well-being.
May Tarksya, of unhampered movement, grant us well-being.
May Brihaspati grant us well-being.
Om ! Peace ! Peace ! Peace !

Here ends the Sita Upanishad, included in the Atharva-Veda.

Yoga Chudamani Upanishad

Translated by P. R. Ramachander
Published by celextel.org

Om! Let my limbs and speech, Prana, eyes, ears, vitality
And all the senses grow in strength.
All existence is the Brahman of the Upanishads.
May I never deny Brahman, nor Brahman deny me.
Let there be no denial at all:
Let there be no denial at least from me.
May the virtues that are proclaimed in the Upanishads be in me,
Who am devoted to the Atman; may they reside in me.
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

I would tell Yoga Chudamani Upanishad with a view to do good to yogis. This is being appreciated by those elders who know Yoga well. This is secret and is capable of giving the post of salvation. 1

[Slokas 2-29 are not available.]

The Jeevatma (the soul of the physical individual) is under the control of prana which goes up and down as well as apana. Apana pulls Prana. Prana pulls Apana. He who knows and realizes this mutual pull which is pulling to the top and bottom, understands yoga. 30

It goes outside with the sound “ha” and goes again inside with the sound “sa”. The beings keeping on chanting this mantra as “Hamsa”, “Hamsa”. 31

The beings always keep on chanting this mantra day and night twenty one thousand and one hundred times. 32

This mantra which is called “Ajapa Gayatri” would give salvation to all yogis. Just a thought of this mantra, would help one get rid of all sins. 33

There are no practices as holy as this, no chanting which is equivalent to this, and no wisdom equivalent to this and in future also this is not likely to be there. 34

This Ajapa Gayatri which rises from the Kundalani supports the soul. This is the greatest among the sciences of the soul. He who knows this will know the Vedas. 35

The Kundalani power which is above the mooladhara, in its eight studded form would always be covering the mouth of Sushumna which is the gate of Brahman. 36

The Kudalani Parameshwari (goddess of the universe) who should go through the disease less gate of Brahma, closes this gate with her mouth and sleeps. 37

Because of the heat generated by the practice of yoga, because of the speed of wind, and because of her mental power, she stands up and using her needle shaped body, she would go up through the Sushumna Nadi. 38

Similar to opening the doors of the house by using the key, the yogi should open the gate to salvation using Kundalini. 39

[Slokas 40-71 are not available.]

Para Brahman is Om, is that which exists, which is clean, which is full of wisdom, which does not have any draw backs, which is without stains, which cannot be described, which does not have beginning or end, which is one and only one, which is thuriya, which exists in things of past, present and future and which will never get divided at any time. From that Para Brahman emerges Para Shakthi (the female aspect). That is the soul which is self resplendent. From that soul arose the ether. From ether arose wind. From wind arose fire. From fire arose water and from water arose the earth. These five elements are ruled by the five Godheads viz. Sadasiva, Easwara, Rudra, Vishnu and Brahma. Among them Brahma, Vishnu and Rudra would do the job of creation, upkeep and destruction. Brahma is Rajasic, Vishnu Sathvic and Rudra Thamasic. They are thus with three different properties. 72.1

Among devas Brahma arose first. Among those who arose first, Brahma became the creator, Vishnu the one who upkeeps and Lord Rudra, the destroyer. Among them from Brahma arose worlds, devas, men and those in between them. From him arose those things which do not move. In case of men, the body is the unified form of Pancha Boothas (five elements). The organs of wisdom, (jnanendriyas), the organs of action (karmendriyas), those activities related to wisdom, the five body airs (prana, apana etc) are taught by the macro portion of mind, intellect, decision making power and the feeling of self and are called macro body (Sthoola sareeram). The organs of wisdom, the organs of action, things related to wisdom, the five body airs and the micro aspect of mind and intellect are called Linga sareera. The body has three types of properties. Thus all people have three bodies. There are four states of the body viz wakeful state, dream, sleep and Thuriya (exalted spiritual state). Those purushas who reside in our body and control these states are Viswa, Thaijasa, Pragna and Atma. Viswa will always have macro experiences. Different from that is Thaijasa who has micro experiences. Pragna has pleasant experiences. Athma is a witness to all these. 72

The Atma which is of the form of “Om”, will be in all beings and at the time of passion, downward looking. At all other times it would be pretty and downward face. 73

In the three letters Aa, Uu and Ma, three Vedas, three worlds, three characteristics, three letters and three sounds shine. Thus Pranava shines. When you are awake, the letter Aa exists in the eyes of all beings, when you are dreaming the letter Uu exists in the neck of all beings and the letter Ma exists in the heart of all beings when they are asleep. 74

The letter Aa exists in the egg state as Viswa and Pinda state as Virat Purusha. The Letter Uu exists as Thaijasa and Hiranya Garbha in the micro state. The letter Ma exists as the causal state and as Pragna. The letter Aa has Rajasa qualities is red and its form is that of Lord Brahma. The letter Uu has Sathvika qualities and its form is that of white Vishnu. The letter Ma has Thamasic qualities and its form is that of black Rudra. Brahma took birth from Pranava. Vishnu also came out of it. Rudra also came out of it. Pranava is the Para Brahma (ultimate god). Brahma merges with the letter Aa. Vishnu merges with letter Uu and Rudra merges with the letter Ma. In people with wisdom, Pranava would be upward looking and among ignorant people Pranava would be looking downward. 75-78

Pranava exists like this. The one who knows this knows the Vedas. In the anahatha sound form, it grows upwards in case of wise people. 79

The sound Pranava is continuous like the flow of oil, and like the long sound of the bell. Its peak is Brahman. 80

That peak would be lit so brilliantly, that it cannot be described by words. The great savants find it out using their sharp intellect. The one who knows that, is considered as one who knows Vedas. 81

The “Hamsa (swan) mantra”, shines in the middle of the two eyes. The letter Sa is known as Kechari which means “that which travels in the sky”. It has been decided that it is the word “Twam (you)” in the famous Vedic saying, “Tat Tvam Asi (You are That)”. 82

It has been decided that the letter “Ha” which is the Lord of all universe is the word “Tat (that)” in the above Vedic saying. We have to meditate that the letter “Sa” as the soul traveling between birth and death and the letter “Ha” as the stable God. 83

The living being is tied up by his organs but Paramatma is not so tied. The living being is egoistic and the soul is not tied by egoism and is independent. 84

The ethereal light which is “om” is that Athma in whose aspects stand the three worlds Bhu, Bhuva and Suva and also the place where three gods moon, Sun and fire reside. 85

The ethereal light which is “Om”, is that Atma in whose aspects stand “work” which is the power of Brahma,“desire” which is the power of Rudra and “wisdom” which is the power of Vishnu. 86

Because Om is the ethereal light, it has to be pronounced by words, practiced by the body and meditated upon by the mind. 87

The one who goes on chanting Pranava whether he is clean or unclean will not be attached to the sins he does, similar to the lotus leaf which never gets wet. 88

[Slokas 89-102 are not available.]

Twelve repetitions of “Om” which is called is a pooraka followed by sixteen repetitions of “Om” which is called is the Kumbhaka and then ten repetitions of “Om” which is called Rechaka, is called Pranayama. 103

The basic rule for chanting Pranayama is at least 12 times and is termed as poor, twice that amount (24) is medium and thrice that (36) is Uthama (best). 104

In the lowest, there would be sweating, in the medium there would be trembling and in Uthama there is attainment of the objective. After that control the breath. 105

The Yogi should first salute his teacher and Lord Shiva and sit in the lotus posture, concentrate his sight on the edge of the nose and practice pranayama alone. 106

[Slokas 107-108 are not available.]

By posture one avoids diseases, by pranayama one avoids sins and by Pratyahara (see 120 below for explanation) he controls his mental activity. 109

By beliefs, the mind becomes strong and Samadhi gives the being wonderful knowledge and he attains salvation after destroying sinful and holy actions. 110

[Slokas 111-112 are not available.]

After seeing the Param Jyothi which is spread everywhere, in Samadhi duties and action neither come nor goes. 113

[Slokas 114-115 are not available.]

If we stand together with Pranayama, all diseases would be destroyed. All diseases appear only to those who are not able to do Pranayama. 116

[Slokas 117-119 are not available.]

Pratyahara is the state where sensory organs like the eye do not concern themselves with things outside but turn themselves inwards. 120

Similar to the Sun taking his rays inwards at the third period of dusk, the yogi who is in the third stage would control his mind. 121

Om ! Let my limbs and speech, Prana, eyes, ears, vitality
And all the senses grow in strength.
All existence is the Brahman of the Upanishads.
May I never deny Brahman, nor Brahman deny me.
Let there be no denial at all:
Let there be no denial at least from me.
May the virtues that are proclaimed in the Upanishads be in me,
Who am devoted to the Atman; may they reside in me.
Om ! Let there be Peace in me !

Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

Here ends the Yoga-Chudamani Upanishad, included in the Sama-Veda.

Nirvana Upanishad

Translated by Prof. A. A. Ramanathan
Published by The Theosophical Publishing House, Chennai

Om ! May my speech be based on (i.e. accord with) the mind;
May my mind be based on speech.
O Self-effulgent One, reveal Thyself to me.
May you both (speech and mind) be the carriers of the Veda to me.
May not all that I have heard depart from me.
I shall join together (i.e. obliterate the difference of) day
And night through this study.
I shall utter what is verbally true;
I shall utter what is mentally true.
May that (Brahman) protect me;
May That protect the speaker (i.e. the teacher), may That protect me;
May that protect the speaker – may That protect the speaker.
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

1. Now we shall expound the Nirvanopanishad.
2. The Paramahamsa: I am He.
3. The mendicant monks who wear marks of renunciation inwardly. [They are the ascetics entitled to study this Upanishad.]
4. (They are) the protectors of the field in which I-ness (indicative of the separateness of the Self) is destroyed.
5. Their settled conclusion is partless like ether.
6. (Their heart) is the river of immortal waves.
7. (Their heart) is imperishable and unconditioned.
8. (Their preceptor) is the (realized) sage free from doubts.
9. The divine being (they adore is) final beatitude.

10. Their activity is free of family (and other) ties.
11. Their knowledge is not isolated.
12. (They study and/or teach) the higher scripture.
13. (They constitute) the propless monastic centre.
14. Their dedication (is to reveal Brahman) to a group (of worthy disciples).
15. The instruction is the non-existence (of things other than Brahman).
16. This dedication brings joy and purification (to the disciples).
17. Their sight is (like) seeing the twelve suns.
18. Discrimination (of the real from the unreal) is (their) protection.
19. Their compassion aloe is the sport.
20. (They wear) the garland of bliss.
21. In the cave of one seat (is) their audience of happiness, free from restrictions of yoga-postures.
22. (They) subsist on food not prepared (specially for them).
23. Their conduct is in consonance with the realization of the oneness of the Self and Brahman (Hamsa).
24. They demonstrate to disciples (by their conduct) that Brahman is present in all beings.
25. True conviction is their patched garment. Non-alignment is their loin-cloth. Reflection (of the truths of the Vedanta) is their (emblematic-)staff. The vision of Brahman (as non-different from the Self) is their yoga-cloth. Sandals (consist in avoiding contact with worldly) wealth. Activity (for bare living) at the behest of others. Their bondage (is only in the desire to direct) the Kundalini (into the Susumna). Liberated while alive, as they are freed from denial of the highest (Brahman). The oneness with Siva is their sleep. True knowledge (by denying joy in Avidya) or the Khechari-mudra is their supreme bliss.
26. The (bliss of) Brahman is free from the (three) qualities (Sattva, Rajas and Tamas).
27. (Brahman) is realized by discrimination (of the real from the unreal) (and) it is beyond the reach of the mind and speech.
28. The phenomenal world is impermanent as it is produced (from Brahman which alone is real); it is similar to a world seen in a dream and an elephant in the sky (i.e. illusory): similarly the cluster of things such as the body is perceived by a network of a multitude of delusions and it is fancied to exist as a serpent in a rope (due to imperfect knowledge).
29. The (worship of) gods named Vishnu, Brahma and a hundred others culminates (in Brahman).
30. The goad is the path.
31. (The path) is not void, only conventional.
32. The strength of the supreme Lord (is the support to the aerial path).
33. The Yoga accomplished by truth is the monastery.
34. The position (heaven) of gods does not constitute its real nature.
35. The prime source Brahman is self-realization.
36. (The ascetic) shall meditate on the absence of distinction, based on the Gayatri through the Ajapa Mantra.
37. Restraint on the mind is the patched garment.
38. By Yoga (there is) the vision (experience) of the nature of everlasting bliss.
39. Bliss is the alms that he enjoys.
40. Residence even in the great cemetery is as in a pleasure garden.
41. A solitary place is the monastery.
42. Complete quiescence of the mind is the practice of Brahmavidya.
43. His movement is to unmani state.
44. His pure body is the propless seat of dignity.
45. His activity is the bliss of the waves of immortality.
46. The ether of consciousness is the great established conclusion.
47. Instruction in the emancipating mantra results in efficiency of bodily limbs and mind for possessing

divine power in practising tranquillity, self-restraint, etc., and in the realization of the oneness of the (so-called) higher and lower Self.
48. The presiding deity (of the Taraka) is the everlasting bliss of non-duality.
49. The voluntary religious observance is the restraint of the inner senses.
50. Renouncing (tyaga) is the giving up of fear, delusion, sorrow and anger.
51. (Renouncing results is) the enjoyment of bliss in the identity of the higher and lower (self).
52. Unrestrainedness is pure power.
53. When the reality of Brahman shines in the self there is the annihilation of the phenomenal world which is enveloped by the power of Shiva (Maya); similarly the burning of the existence or non-existence of the aggregate of the causal, subtle and gross bodies.
54. He realizes Brahman as the prop of the ether.
55. The auspicious fourth state is the sacred thread; the tuft (too) consists of that.
56. (To him) the created world consists of consciousness; (so also) the immovable and the group of various beings.
57. Uprooting (the effect of) karman is (mere) talk; in the cemetery (Self-Brahman), illusion, 'mine-ness' and ego have been burnt.
58. (The realized Parivrajaka) has his body intact.
59. Meditation on the true form which is beyond the three attributes (of Sattva, Rajas and Tamas); (even this) condition (of distinction 'I am Brahman') is a delusion which shall be annihilated The burning of the attitude of passion, etc., (ought to be done). The loin cloth ought to be rough and tight (so that the vital energy moves upward in perpetual celibacy). Deer-skin garment for long (and later to be unclad). The unstruck mantra (the Om in the fourth state turiya) is practised by refraining from (worldly) action. Conducting himself freely (as he has reached a stage which is beyond good and bad, he realizes) his true nature which is liberation.
60. His conduct (of serving a primary Avadhuta) as a ship (to cross the ocean of worldly life and) reach the transcendent Brahman; practising celibacy till tranquillity is attained; getting instruction in the stage of a celibate student, or learning (the truth) in the stage of a dweller in the forest (Vanaprastha) he (embraces) renunciation wherein all (true) knowledge is established; at the end he becomes of the form of the indivisible Brahman, the eternal, the annihilator of all doubts.
61. This Nirvanopanishad (the secret doctrine leading to final beatitude) shall not be imparted to one other than a disciple or a son. Thus (ends) the Upanishad.

Om ! May my speech be based on (i.e. accord with) the mind;
May my mind be based on speech.
O Self-effulgent One, reveal Thyself to me.
May you both (speech and mind) be the carriers of the Veda to me.
May not all that I have heard depart from me.
I shall join together (i.e. obliterate the difference of) day
And night through this study.
I shall utter what is verbally true;
I shall utter what is mentally true.
May that (Brahman) protect me;
May That protect the speaker (i.e. the teacher), may That protect me;
May that protect the speaker – may That protect the speaker.
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

Here ends the Nirvanopanishad, as contained in the Rig-Veda.

Mandala Brahmana Upanishad

Translated by K. Narayanasvami Aiyar

Om ! That (Brahman) is infinite, and this (universe) is infinite.
The infinite proceeds from the infinite.
(Then) taking the infinitude of the infinite (universe),
It remains as the infinite (Brahman) alone.
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

BRAHMANA - I

1. OM. The great Muni Yajnavalkya went to Aditya-Loka (the sun's world) and saluting him (the Purusha of the Sun) said: "O Revered Sir, describe to me the Atman-Tattva (the Tattva or Truth of Atman)." (To which) Narayana (viz., the Purusha of the sun) replied: "I shall describe the eight-fold Yoga together with Jnana. The conquering of cold and heat as well as hunger and sleep, the preserving of (sweet) patience and unruffledness ever and the restraining of the organs (from sensual objects) – all these come under (or are) Yama. Devotion to one's Guru, love of the true path, enjoyment of objects producing happiness, internal satisfaction, freedom from association, living in a retired place, the controlling of the Manas and the not longing after the fruits of actions and a state of Vairagya – all these constitute Niyama. The sitting in any posture pleasant to one and clothed in tatters (or bark) is prescribed for Asana (posture). Inspiration, restraint of breath and expiration, which have respectively 16, 64 and 32 (Matras) constitute Pranayama (restraint of breath). The restraining of the mind from the objects of senses is Pratyahara (subjugation of the senses). The contemplation of the oneness of consciousness in all objects is Dhyana. The mind having been drawn away from the objects of the senses, the fixing of the Chaitanya (consciousness) (on one alone) is Dharana. The forgetting of oneself in Dhyana is Samadhi. He who thus knows the eight subtle parts of Yoga attains salvation.
2. The body has five stains (viz.,) passion, anger, out-breathing, fear and sleep. The removal of these can be affected respectively by absence of Sankalpa, forgiveness, moderate food, carefulness and a spiritual sight of Tattvas. In order to cross the ocean of Samsara where sleep and fear are the serpents, injury, etc., are the waves, Trishna (thirst) is the whirlpool and wife is the mire, one should adhere to

the subtle path and overstepping Tattva and other Gunas should look out for Taraka. Taraka is Brahman which being in the middle of the two eyebrows, is of the nature of the spiritual effulgence of Sachchidananda. The (spiritual) seeing through the three Lakshyas (or the three kinds of introvision) is the means to It (Brahman). Susumna which is from the Muladhara to Brahmarandhra has the radiance of the sun. In the centre of it, is Kundalini shining like Crores of lightning and subtle as the thread in the lotus-stalk. Tamas is destroyed there. Through seeing it, all sins are destroyed. When the two ears are closed by the tips of the forefingers, a Phutkara (or booming) sound is heard. When the mind is fixed on it, it sees a blue light between the eyes as also in the heart. (This is Antar-Lakshya or internal introvision). In the Bahir-Lakshya (or external introvision) one sees in order before his nose at distance of 4, 6, 8, 10 and 12 digits, the space of blue colour, then a colour resembling Shyama (indigo-black) and then shining as Rakta (red) wave and then with the two Pita (yellow and orange red) colours. Then he is a Yogin. When one looks at the external space, moving the eyes and sees streaks of light at the corners of his eyes, then his vision can be made steady. When one sees Jyotis (spiritual light) above his head 12 digits in length, then he attains the state of nectar. In the Madhya-Lakshya (or the middle one), one sees the variegated colours of the morning as if the sun, the moon and the fire had joined together in the Akasa that is without them. Then he comes to have their nature (of light). Through practice, he becomes one with Akasa, devoid of all Gunas and peculiarities. At first Akasa with its shining stars becomes to him Para-Akasa as dark as Tamas itself and he becomes one with Para-Akasa shining with stars and deep as Tamas. (Then) he becomes one with Maha-Akasa resplendent (as) with the fire of the deluge. Then he becomes one with Tattva-Akasa, lighted with the brightness which is the highest and the best of all. Then he becomes one with Surya-Akasa (Sun-Akasa) brightened by a Crore of suns. By practising thus, he becomes one with them. He who knows them becomes thus.

3. Know that Yoga is twofold through its division into the Purva (earlier) and the Uttara (later). The earlier is Taraka and the later is Amanaska (the mindless). Taraka is divided into Murti (with limitation) and Amurti (without limitation). That is Murti Taraka which goes to the end of the senses (or exist till the senses are conquered). That is Amurti Taraka which goes beyond the two eyebrows (above the senses). Both these should be performed through Manas. Antar-Drishti (internal vision) associated with manas comes to aid Taraka. Tejas (spiritual light) appears in the hole between the two eyebrows. This Taraka is the earlier one. The later is Amanaska. The great Jyotis (light) is above the root of the palate. By seeing it, one gets the Siddhis Anima, etc. Sambhavi-Mudra occurs when the Lakshya (spiritual vision) is internal while the (physical) eyes are seeing externally without winking. This is the great science which is concealed in all the Tantras. When this is known, one does not stay in Samsara. Its worship (or practice) gives salvation. Antar-Lakshya is of the nature of Jala-Jyotis (or water-Jyotis). It is known by the great Rishis and is invisible both to the internal and external senses.

4. Sahasrara (viz., the thousand-petalled lotus of the pineal gland) Jala-Jyotis is the Antar-Lakshya. Some say the form of Purusha in the cave of Buddhi beautiful in all its parts is Antar-Lakshya. Some again say that the all-quiescent Nilakantha accompanied by Uma (his wife) and having five months and latent in the midst of the sphere in the brain is Antar-Lakshya. Whilst others say that the Purusha of the dimension of a thumb is Antar-Lakshya. A few again say Antar-Lakshya is the One Self made supreme through introvision in the state of a Jivanmukta. All the different statements above made pertain to Atman alone. He alone is a Brahma-Nishtha who sees that the above Lakshya is the pure Atman. The Jiva which is the twenty-fifth Tattva, having abandoned the twenty-four Tattvas, becomes a Jivanmukta through the conviction that the twenty-sixth Tattva (viz.,) Paramatman is 'I' alone. Becoming one with Antar-Lakshya (Brahman) in the emancipated state by means of Antar-Lakshya (introvision), Jiva becomes one with the partless sphere of Param-Akasa.

Thus ends the first Brahmana.

BRAHMANA - II

1. Then Yajnavalkya asked the Purusha in the sphere of the sun: "O Lord, Antar-Lakshya has been

described many times, but it has never been understood by me (clearly). Pray describe it to me". He replied: "It is the source of the five elements, has the lustre of many (streaks of) lightning and has four seats having (or rising from) 'That' (Brahman). In its midst, there arises the manifestation of Tattva. It is very hidden and Unmanifested. It can be known (only) by one who has got into the boat of Jnana. It is the object of both Bahir and Antar (external and internal) Lakshyas. In its midst is absorbed the whole world. It is the vast partless universe beyond Nada, Bindu and Kala. Above it (viz., the sphere of Agni) is the sphere of the sun; in its midst is the sphere of the nectary moon; in its midst is the sphere of the partless Brahma-Tejas (or the spiritual effulgence of Brahman). It has the brightness of Sukla (white light) like the ray of lightning. It alone has the characteristic of Sambhavi. In seeing this there are three kinds of Drishti (sight), viz., Ama (the new moon), Pratipat (the first day of lunar fortnight) and Purnima (the full moon). The sight of Ama is the one (seen) with closed eyes. That with half opened eyes is Pratipat; while that with fully opened eyes is Purnima. Of these, the practice of Purnima should be resorted to. Its Lakshya (or aim) is the tip of the nose. Then is seen a deep darkness at the root of the palate. By practising thus, a Jyotis (light) of the form of an endless sphere is seen. This alone is Brahman, the Sachchidananda. When the mind is absorbed in bliss thus naturally produced, then does Sambhavi takes place. She (Sambhavi) alone is called Khechari. By practising it (viz., the Mudra), a man obtains firmness of mind. Through it, he obtains firmness of Vayu. The following are the signs: first it is seen like a star; then a reflecting (or dazzling) diamond; then the sphere of full moon; then the sphere of the brightness of nine gems; then the sphere of the midday sun; then the sphere of the flame of Agni (fire); all these are seen in order.

2. (Thus much for the light in Purva or first stage.) Then there is the light in the western direction (in the Uttara or second stage). Then the lustres of crystal, smoke, Bindu, Nada, Kala, star, firefly, lamp, eye, gold and nine gems, etc., are seen. This alone is the form of Pranava. Having united Prana and Apana and holding the breath in Kumbhaka, one should fix his concentration at the tip of his nose and making Shanmukhi with the fingers of both his hands, one hears the sound of Pranava (Om) in which Manas becomes absorbed. Such a man has not even the touch of Karma. The karma of (Sandhya-Vandana or the daily prayers) is verily performed at the rising or setting of the sun. As there is no rising or setting (but only the ever shining) of the sun of Chit (the higher consciousness) in the heart of a man who knows thus, he has no Karma to perform. Rising above (the conception of) day and night through the annihilation of sound and time, he becomes one with Brahman through the all-full Jnana and the attaining of the state of Unmani (the state above Manas). Through the state of Unmani, he becomes Amanaska (or without Manas).

Not being troubled by any thoughts (of the world) then constitutes the Dhyana. The abandoning of all Karmas constitutes Avahana (invocation of god). Being firm in the unshaken (spiritual) wisdom constitutes Asana (posture). Being in the state of Unmani constitutes the Padya (offering of water for washing the feet of god). Preserving the state of Amanaska (when Manas is offered as sacrifice) constitutes the Arghya (offering of water as oblation generally). Being in state of eternal brightness and shoreless nectar constitutes Snana (bathing). The contemplation of Atman as present in all constitutes (the application to the idol of) Sandal. The remaining in the real state of the Drik (spiritual eye) is (the worshipping with) Akshata (non-broken rice). The attaining of Chit (consciousness) is (the worshipping with) flower. The real state of Agni (fire) of Chit is the Dhupa (burning of incense). The state of the sun of Chit is the Dipa (light waved before the image). The union of one-self with the nectar of full moon is the Naivedya (offering of food, etc.,). The immobility in that state (of the ego being one with all) is Pradakshina (going round the image). The conception of 'I am He' is Namaskara (prostration). The silence (then) is the Sruti (praise). The all-contentment (or serenity then) is the Visatjana (giving leave to god or finishing worship). (This is the worship of Atman by all raja-Yogins). He who knows this knows all.

3. When the Triputi are thus dispelled, he becomes the Kaivalya Jyotis without Bhava (existence) or Abhava (non-existence), full and motionless, like the ocean without the tides or like the lamp without

the wind. He becomes a Brahmavit (knower of Brahman) by cognising the end of the sleeping state even while in the waking state. Though the (same) mind is absorbed in Sushupti as also in Samadhi, there is much difference between them. (in the former case) as the mind is absorbed in Tamas, it does not become the means of salvation, (but) in Samadhi as the modifications of Tamas in him are rooted away, the mind raises itself to the nature of the Partless. All that is no other than Sakshi-Chaitanya (wisdom-consciousness or the Higher Self) into which the absorption of the whole universe takes place, in as much as the universe is but a delusion (or creation) of the mind and is therefore not different from it. Though the universe appears perhaps as outside of the mind, still it is unreal. He who knows Brahman and who is the sole enjoyer of Brahmic bliss which is eternal and has dawned once (for all in him) – that man becomes one with Brahman. He in whom Sankalpa perishes has got Mukti in his hand. Therefore one becomes an emancipated person through the contemplation of Paramatman. Having given up both Bhava and Abhava, one becomes a Jivanmukta by leaving off again and again in all states Jnana (wisdom) and Jneya (object of wisdom), Dhyana (meditation) and Dhyeya (object of meditation), Lakshya (the aim) and Alakshya (non-aim), Drishya (the visible) and Adrishya (the non-visible) and Uha (reasoning) and Apoha (negative reasoning). He who knows this knows all.

4. There are five Avasthas (states): Jagrat (waking), Swapna (dreaming), Sushupti (dreamless sleeping), the Turya (fourth) and Turyatita (that beyond the fourth). The Jiva (ego) that is engaged in the waking state becomes attached to the Pravritti (worldly) path and is the particular of Naraka (hell) as the fruit of sins. He desires Svarga (heaven) as the fruit of his virtuous actions. This very same person becomes (afterwards) indifferent to all these saying, ‘Enough of the births tending to actions, the fruits of which tend to bondage till the end of this mundane existence’. Then he pursues the Nivritti (return) path with a view to attain emancipation. And this person then takes refuge in a spiritual instructor in order to cross this mundane existence. Giving up passion and others, he does only those he is asked to do. Then having acquired the four Sadhanas (means to salvation) he attains, in the middle of the lotus of his heart, the Reality of Antar-Lakshya that is but the Sat of Lord and begins to recognise (or recollect) the bliss of Brahman which he had left (or enjoyed) in his Sushupti state. At last he attains this state of discrimination (thus): ‘I think I am the non-dual One only. I was in Ajnana for some time (in the waking state and called therefore Vishva). I became somehow (or involuntarily) a Taijasa (in the dreaming state) through the reflection (in that state) of the affinities of the forgotten waking state; and now I am a Prajna through the disappearance of those two states. Therefore I am one only. I (appear) as more than one through the differences of state and place. And there is nothing of differentiation of class besides me’. Having expelled even the smack of the difference (of conception) between ‘I’ and ‘That’ through the thought ‘I am the pure and the secondless Brahman’ and having attained the path of salvation which is of the nature of Para-Brahman, after having become one with It through the Dhyana of the sun’s sphere as shining with himself, he becomes fully ripened for getting salvation. Sankalpa and others are the causes of the bondage of the mind; and the mind devoid of these becomes fit for salvation. Possessing such a mind free from all (Sankalpa, etc.,) and withdrawing himself from the outer world of sight and others and so keeping himself out of the odour of the universe, he looks upon all the world as Atman, abandons the conception of ‘I’, thinks ‘I am Brahman’ and considers all these as Atman. Through these, he becomes one who has done his duty.

5. The Yogin is one that has realised Brahman that is all-full beyond Turya. They (the people) extol him as Brahman; and becoming the object of the praise of the whole world, he wanders over different countries. Placing the Bindu in the Akasa of Paramatman and pursuing the path of the partless bliss produced by the pure, secondless, stainless and innate Yoga sleep of Amanaska, he becomes an emancipated person. Then the Yogin becomes immersed in the ocean of bliss. When compared to it, the bliss of Indra and others is very little. He who gets this bliss is the supreme Yogin.

Thus ends the second Brahmana.

BRAHMANA - III

1. The great sage Yajnavalkya then asked the Purusha in the sphere (of the sun): “O Lord, though the nature of Amanaska has been defined (by you), yet I forget it (or do not understand it clearly). Therefore pray explain it again to me.” Accordingly the Purusha said: “This Amanaska is a great secret. By knowing this, one becomes a person who had done his duty. One should look upon it as Paramatman, associated with Sambhavi-Mudra and should know also all those that can be known through a (thorough) cognition of them. Then seeing Para-Brahman in his own Atman as the Lord of all, the immeasurable, the birthless, the auspicious, the supreme Akasa, the supportless, the secondless the only goal of Brahma, Vishnu and Rudra and the cause of all and assuring himself that he who plays in the cave (of the heart) is such a one, he should raise himself above the dualities of existence and non-existence; and knowing the experience of the Unmani of his Mans, he then attains the state of Para-Brahman which is motionless as a lamp in a windless place, having reached the ocean of Brahmic bliss by means of the river of Amanaska-Yoga through the destruction of all his senses. Then he resembles a dry tree. Having lost all (idea of) the universe through the disappearance of growth, sleep, disease, expiration and inspiration, his body being always steady, he comes to have a supreme quiescence, being devoid of the movements of his Manas and becomes absorbed in Paramatman. The destruction of mans takes place after the destruction of the collective senses, like the cow’s udder (that shrivels up) after the milk has been drawn. It is this that is Amanaska. By following this, one becomes always pure and becomes one that has done his duty, having been filled with the partless bliss by means of the path of Taraka-Yoga through the initiation into the sacred sentences ‘I am pa’, 'That Thou Art', ‘I am thou alone’, ‘Thou art I alone’, etc.

2. When his Mans is immersed in the Akasa and he becomes all-full and when he attains the Unmani state, having abandoned all his collective senses, he conquers all sorrows and impurities through the partless bliss, having attained the fruits of Kaivalya, ripened through the collective merits gathered in all his previous lives and thinking always ‘I am Brahman’, becomes one that has done his duty. ‘I am Thou alone. There is no difference between thee and me owing to the fullness of Paramatman’.” Saying thus, he (the Purusha of the sun) embraced his pupil and made him understand it.

Thus ends the third Brahmana.

BRAHMANA - IV

Then Yajnavalkya addressed the Purusha in the sphere (of the sun) thus: “Pray explain to me in detail the nature of the five-fold division of Akasa”. He replied: “There are five: Akasa, Parakasa, Mahakasa, Suryakasa and Paramakasa. That which is of the nature of darkness, both in and out is the first Akasa. That which has the fire of deluge, both in and out is truly Mahakasa. That which has the brightness of the sun, both in and out is Suryakasa. That brightness which is indestructible, all-pervading and of the nature of unrivalled bliss is Paramakasa. By cognising these according to this description, one becomes of their nature.

He is a Yogin only in name, who does not cognise well the nine Chakras, the six Adharas, the three Lakshyas and the five Akasa.

Thus ends the fourth Brahmana.

BRAHMANA - V

“The Manas influenced by worldly objects is liable to bondage; and that (Mans) which is not so influenced by these is fit for salvation. Hence all the world becomes an object of Chitta; whereas the same Chitta when it is supportless and well-ripe in the state of Unmani, becomes worthy of Laya (absorption in Brahman). This absorption you should learn from me who am the all-full. I alone am the cause of the absorption of Manas.

The Mans is within the Jyotis (spiritual light) which again is latent in the spiritual sound which pertains to the Anahata (heart) sound.

That Manas which is the agent of creation, preservation and destruction of the three worlds – that same

Manas becomes absorbed in that which is the highest seat of Vishnu;
Through such an absorption, one gets the pure and secondless state, owing to the absence of difference then. This alone is the highest truth. He who knows this, will wander in the world like a lad or an idiot or a demon or simpleton. By practising this Amanaska, one is ever contented, his urine and faeces become diminished, his food becomes lessened; he becomes strong in body and his limbs are free from disease and sleep. Then his breath and eyes being motionless, he realises Brahman and attains the nature of bliss. That ascetic who is intent on drinking the nectar of Brahman produced by the long practice of this kind of Samadhi, becomes a Paramahamsa (ascetic) or an Avadhuta (naked ascetic). By seeing him, all the world becomes pure and even an illiterate person who serves him is freed from bondage. He (the ascetic) enables the members of his family for one hundred and one generations to cross the ocean of Samsara; and his mother, father, wife and children – all these are similarly freed. Thus is the Upanishad."
Thus ends the fifth Brahmana.

Om ! That (Brahman) is infinite, and this (universe) is infinite.
The infinite proceeds from the infinite.
(Then) taking the infinitude of the infinite (universe),
It remains as the infinite (Brahman) alone.
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

Here ends the Mandalabrahmana Upanishad belonging to the Sukla-Yajur-Veda.

Dakshinamurti Upanishad

Translated by P. R. Ramachander
Published by celextel.org

Om ! May He protect us both together; may He nourish us both together;
May we work conjointly with great energy,
May our study be vigorous and effective;
May we not mutually dispute (or may we not hate any).
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

Om. In Brahma Vartha (Land of Brahma), under a banyan tree called Maha Bandira, many sages including Sounaka had assembled to perform a Sathra fire sacrifice. They approached sage Markandeya wearing samiths (dried twigs of banyan tree) as gloves and asked him, “How do you manage to be a Chiram Jeevi (One who does not have death) and how are you always in the happy state?" 1

He replied, “This is because of the knowledge of the most secret philosophy of Shiva. This very secret Shiva philosophy by which Shiva who is the Dakshinamurthy, becomes some thing which is not visible to others. He is that God who at the time of final deluge, who keeps every thing else within himself and shines because of the pleasure of his own spirit. The secret mantras about him are as follows: Brahma is the sage, the meter is Gayathri and the god is Dakshinamurhy for this mantra.

First Mantra of 24 letters: After telling “om”, tell “Namo” and then “Bhagavathe Dakshinamurthaye”, then the fourth form of “asmad” viz “Mahyam”, then “medham Pragnam”, then the root of wind “ya”, added with “chcha”, followed by the name of wife of fire God “swaha”. This is the mantra with 24 letters. That is “Om Namo Bhagwathe Dakshinamurthaye Mahyam, Medham Pragnam Prayacha Swaha!” 2

Then Dhyanam (thinking abut the form in the mind, when mantra is chanted). I salute him who is white like a crystal, who holds in his hands, a chain of pearl beads, the pot of nectar which is the form of knowledge, and the mudhra (symbol) of wisdom, who ties himself with a snake, who wears the moon on his head and who wears different type of ornaments. 3

Second Mantra of nine letters: First Say “Om”, then the first vowel with the visarga and in the end ell Panchakshari with visarga in the end, and this gives the Navakshari mantra (nine letters mantra). That is “Om Aam Aa Sivaya Nama Om!” 4

Then Dhyanam. Let the three eyed god who does only good, who has in his three hands, the sign of protection, deer and axe in three hands and fourth hand kept on his knee, who has tied a snake on his body, who shines white like milk, who sits below a banyan tree and who is surrounded by sages like Shuka, gives us pure thoughts. 5

[Slokas 6 is not available.]

Third Mantra: Add Broom Nama, Maya Bheeja, Vagbhava Bheeja, Dakshinamurthaye and Jnanam dehi Swaha to Om. The mantra would be “Om Broom, Namo Hreem Im Dakshinamurthaye Jnanam Dehi Swaha!” 7

Then Dhyanam: Let the God Dakshinamurthy, who has a white body due to application of holy ash, who wears the crescent moon on his head, who holds in his hands, Jnana mudra (symbol of wisdom), beaded chain, Veena and books, who wears all ornaments, who wears the elephant hide, who resembles the meditating Rama, who sits on the throne of explanation and who is being served by great sages protect us always. 8

We have to see that lamp of wisdom, which burns with renunciation as oil, devotion as wick and which shines in the full vessel of wake up state. 9

In the beginning of creation, Lord Brahma prayed this Dakshinamurthy, and obtained the capacity of creating beings and became very happy. He became blessed after getting what he desired. That Brahma therefore has become a devotee as well as somebody who deserves our devotion. 10

The one who reads this philosophy of Shiva with understanding, would get rid of all his sins. The ones who know this truly will attain salvation. 11

Om ! May He protect us both together; may He nourish us both together;
May we work conjointly with great energy,
May our study be vigorous and effective;
May we not mutually dispute (or may we not hate any).
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

Here ends the Dakshinamurti Upanishad belonging to the Krishna-Yajur-Veda.

Sarabha Upanishad

Translated by P. R. Ramachander
Published by celextel.org

Om ! O Devas, may we hear with our ears what is auspicious;
May we see with our eyes what is auspicious, O ye worthy of worship !
May we enjoy the term of life allotted by the Devas,
Praising them with our body and limbs steady !
May the glorious Indra bless us !
May the all-knowing Sun bless us !
May Garuda, the thunderbolt for evil, bless us !
May Brihaspati grant us well-being !
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

I am saluting that primeval God who is the Lord, who is the best, who is the father of the world, who is the greatest among gods, who has created Brahma, who gave all Vedas to Brahma in the beginning, who is the father of Vishnu and other devas, who merits praise, and who at the time of deluge destroys the world. He is the only one who is greater than every body, who is the best and who rules over others. 1-2

That very strong Maheswara took the horrifying form of Sarabha and killed Narasimha who was destroying the world. (Sarabha is the avatar of Shiva which is a combination of eagle, lion and man.) 3

That god with his sharp claws tore, Vishnu who took the form of Narasimha. He who was wearing the hide became Veerabhadra. 4

For every one desiring to get all occult powers, he is the one who should be meditated. Salutations to that Rudra who tore away the fifth head of Brahma. 5

Salutations to that Rudra who kicked Kala the God of death and made him fall and also him who drank the burning Halahala poison. 6

Salutations to that Rudra whose feet were worshipped by the flower of Vishnu’s eyes and who being pleased gave him the holy wheel (Chakra). 7

The one, who has crossed sorrows, sees that God, who is atom within an atom, gross among the gross, who as Atma hidden in the heart of beings and who is beyond physical action, clearly because of these reasons. 8

Salutations to that Rudra who is the greatest god, who holds the Soola (spear) in his hand, who has a big swallowing mouth, who is the Maheswara and whose blessing has good effects. 9

“Chara”, indicates beings which move and because Brahmam shines in the half of their body as Hari, it is called Sarabham. Hey great sage, that can grant salvation directly. 10

Any twice born who reads this, which is called “the great Sastra of Paippalada” or makes others read it, would get rid of births and deaths and attain salvation. The Upanishad tells that he will become similar to Brahma.

Om ! O Devas, may we hear with our ears what is auspicious;
May we see with our eyes what is auspicious, O ye worthy of worship !
May we enjoy the term of life allotted by the Devas,
Praising them with our body and limbs steady !
May the glorious Indra bless us !
May the all-knowing Sun bless us !
May Garuda, the thunderbolt for evil, bless us !
May Brihaspati grant us well-being !
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

Here ends the Sarabhopanishad, as contained in the Atharva-Veda.

Skanda Upanishad

Translated by Dr. A. G. Krishna Warrier
Published by The Theosophical Publishing House, Chennai

Om ! May He protect us both together; may He nourish us both together;
May we work conjointly with great energy,
May our study be vigorous and effective;
May we not mutually dispute (or may we not hate any).
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

1-5. (Skanda says): Great god ! Owing to an iota of your compassion I am the lapseless being (not lapsing from the identity). I am a mass of knowledge ! I am also the Good – what more (can I need) ? Owing to the waxing of the Internal organ, what is not spiritual appears as such; by its warning, this is nothing but pure knowledge or Hari. I am knowledge alone, unborn – what more ? All that is other (than) It is inert and perishes like a dream.
He who discerns the consciousness as distinct from the inert is the unswerving mass of knowledge. Only he is Shiva, Hari, luminary of luminaries, the supreme god, the Brahman – I am that Brahman surely.
6-7. Jiva is Shiva and Shiva is Jiva; when bound by husk it is paddy, unbound of is rice. Thus the bound one is Jiva, released from karma he is eternal Shiva. Bound by ropes, he is Jiva, unbound, Shiva.
8-9. (I bow) to Shiva of the form of Vishnu and Vishnu who is Shiva; Vishnu is Shiva’s heart and Shiva, Vishnu’s. Just as Vishnu is full of Shiva, so is Shiva full of Vishnu. As I see no difference, I am well all my life.
10-15. The body is said to be the temple, the deity Shiva is Jiva; one should throw away the flowers after worship and worship with the sense of identity. Perception of non-difference is knowledge, meditation the objectless mind. The bath is removal of mental impurity; cleanliness is control of the senses. One should drink the nectar of Brahma, take alms for sustenance, live by oneself devoid of duality. Such a person of wisdom will get liberation.
I bow to the supreme, sacred seat of power, to secure well-being and long life. They know themselves

to be Brahman, Brahma, Vishnu, Shiva, beyond thought, unmanifest, endless, undecaying, by your grace, Nrisimha.
That high place of Vishnu the wise ones always behold like an eye extended in heaven. The sages, praising and awake exalt that supreme status of Vishnu.
This is the doctrine of liberation according to the Vedas.

Om ! May He protect us both together; may He nourish us both together;
May we work conjointly with great energy,
May our study be vigorous and effective;
May we not mutually dispute (or may we not hate any).
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

Here ends the Skandopanishad belonging to the Krishna-Yajur-Veda.

Tripadvibhuti Mahanarayana Upanishad

Om ! O Devas, may we hear with our ears what is auspicious;
May we see with our eyes what is auspicious, O ye worthy of worship !
May we enjoy the term of life allotted by the Devas,
Praising them with our body and limbs steady !
May the glorious Indra bless us !
May the all-knowing Sun bless us !
May Garuda, the thunderbolt for evil, bless us !
May Brihaspati grant us well-being !
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

OM! May Brahman protect us (the Guru and Sishya) both! May he give us both (enough) to enjoy! Efficiency may we both attain! Effective may our study prove! May we not hate (each other) at all!
Om Shanti! Shanti! Shanti!

I am now going to explain the principles behind the “tripat-narayana” philosophy, which, if understood and grasped fully, can cull out and weed all forms of illusory material that surrounds all living in this materialistic world.

“OM! The Supreme Being, known as Narayana, desired to create living beings. And out of such desire (or vow), the living force of breath called “prana” stems out from the Supreme Being; the mind (manas) and all other sense organs come into being. Also created along with are the Sky, the Air, the Light, the Water and the Earth, which bears all the beings. Out of Narayana arises the Brahma, the deity who is the creator of all beings; and also the Indra, who is the ruler of all Devas. Out of Him comes Prajapati, the deity who originates and controls the people, as well as the twelve Adityas, eleven Rudras and eight Vasus (various controlling forces mentioned in the Vedas – each concerning a distinct and different force of nature). It is only out of the same Narayana that all Vedas came into existence. Thus, all forces come out of Narayana and also finally merge into Him.” – Thus proclaims one of the Upanishads in the Rig Veda.

“Narayanan is ever-present and eternal; He is omnipotent and omnipresent; Brahma, Siva, Indra, all (these deities) are (various forms of) Narayana himself. He indeed, is all forms of time, space and direction. All directions of up, down, sides, in and out are His shadow-cast. All that is existing and the ones to come into existence are Narayana Himself. The Single Supreme Being, devoid of any form of impurity, which cannot be expressed in words, and which is the purest of all pure, is Narayanan. There is nothing above Him and no second power than His. That one who understands this as such becomes (merges with) the Narayana Himself; he becomes (merges with) the Narayana Himself (repeated stress)." – Thus asserts one of the Upanishads in the Yajur Veda.

"First utter the syllable "OM"; then utter the words "Namah" and "Narayanaya". These words respectively are made of one, two and five syllables (as in Sanskrit); thus the entire phrase is made of eight syllables or called as "ashta-aksharam" (ashta-eight; aksharam-syllable). That one who chants this eight-syallable mantra of Narayana, lives long without any disrepute or notoriety; he is blessed with rulership, wealth, cattle and servants and ultimately attains the moksha (or the point of no return) also called as salvation; he attains the moksha (repeated with stress)." – Thus states one of the Upanishads in the Sama Veda.

"That blissful Supreme Being (Brahman) which resides within, is of the form of OM or Pranava. The Pranava (OM) is made of A, U and M. That grew in multiples. The blessed one, who recites and chants the syllable OM, he gets rid of all the bindings and bonds of this material world. The one who chants the words "Om Namo Narayanaya" ultimately attains the Vaikunda, the abode of Sri Narayana (or the Heaven – the Home of Salvation). The Vaikunda is not (to be found) anywhere else but in a pure blessed heart, filled with knowledge (spiritual). From there rises an offshoot of light, as bright as a ray of lightning. That ray of light is representative of the various forms of Narayana – called by names such as son of Devaki, the one sweeter than Honey, the one in the form of Brahma, the one with lotus-like eyes, Vishnu (or the savior of all). He resides within all beings, and controls all their activities. He is the form of non-materialistic syllable OM, the Supreme Being." – Thus states one of the Upanishads in the Atharva Veda.

(Having thus known what each of the four Vedas say about Narayana, now let us understand the fruits of chanting His mantra). That one who chants this (mantra) in the morning, destroys all (his) sins committed during the (previous) night. The one who chants this in the evening destroys all sins committed during the day. That one who chants this during mid-day, looking at the Sun, destroys all the five kinds of major and minor sins described as the worst in the Scriptures. He gets all the benefits of having chanted all the Vedas. Ultimately, he merges into and becomes one with the Supreme Being Narayana.

OM! May Brahman protect us (the Guru and Sishya) both! May he give us both (enough) to enjoy!
Efficiency may we both attain! Effective may our study prove! May we not hate (each other) at all!
Om Shanti! Shanti! Shanti!
Om ! O Devas, may we hear with our ears what is auspicious;
May we see with our eyes what is auspicious, O ye worthy of worship !
May we enjoy the term of life allotted by the Devas,
Praising them with our body and limbs steady !
May the glorious Indra bless us !
May the all-knowing Sun bless us !
May Garuda, the thunderbolt for evil, bless us !
May Brihaspati grant us well-being !
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

Here ends the Tripadvibhuti-Mahanarayanopanishad, as contained in the Atharva-Veda.

Advaya Taraka Upanishad

Translated by P. R. Ramachander
Published by celextel.org

Om ! That (Brahman) is infinite, and this (universe) is infinite.
The infinite proceeds from the infinite.
(Then) taking the infinitude of the infinite (universe),
It remains as the infinite (Brahman) alone.
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

That which helps you cross from the fear of birth, aging and death is called Tharakam (Tharayathi means Crosses). Understanding the appearance of the living being and God as separate entities is due to illusion and then examining and understanding the differences which exist in the world by the method of, “It is not this”, “It is not this” and at last what remains at last is the Adhvaya Brahman (which does not have two forms). To get it we have to practice three aims. 1

In the middle of body there exists the Sushumna Nadi which is as bright as the sun and as cool as the moon. It starts from Mooladhara and goes up to Brahmarandra which is in the top middle of the skull. It is well known that in the middle of it there exists Kundalani which is as bright as crores of suns and as thin as the lotus thread. The man who sees that with his mind’s eye attains salvation by getting rid of all sins. 2

One who sees constant light in the top portion of his, in the middle of his forehead has attained mastery of yoga. 3

Wherever it is, if there is light above the head of a one, he is a yogi. 4

The yoga within is of two types viz Poorva (pre) and Uthara (post). The pre yoga is tharaka and the post yoga is amanaska (beyond mind). 5

That which can be realized by sensory organs is one which has a form. That which is in between the eye lids is without form. Always for understanding the things within, practice with deep application of mind is necessary. In Tharaka yoga, the concepts like Daharakasa are understood only by the mind's eye. The Uthara (post) yoga is without form. It is beyond the mind. 6

Without batting the eye lids to see inside and outside, what we are aiming to see is called Sambhavi Mudra. The place where an expert in that type of mudra lives becomes very holy. 7

By the help of a great teacher one tries to find the Thuriya state hidden in either the sahasrara (thousand petal lotus) or the cave of the heart or end of the 12 Nadis. Ability to see it is only through the help of a great teacher. 8

If the teacher, who is a scholar in Vedas, who is a devotee of Lord Vishnu, who does not have jealousy in his mind, who is a great expert in yoga, who practices Yoga and who is the personification of Yoga blesses us, all the ties imposed by birth will vanish. At that moment all the sins committed in all the births will be destroyed. The Upanishad tells that he will achieve all the Purusharthas. 9

Om ! That (Brahman) is infinite, and this (universe) is infinite.
The infinite proceeds from the infinite.
(Then) taking the infinitude of the infinite (universe),
It remains as the infinite (Brahman) alone.
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

Here ends the Advaya-Tarakopanishad belonging to the Sukla-Yajur-Veda.

Rama Rahasya Upanishad

Translated by Dr. Sunder Hattangadi and P. R. Ramachander
Published by celextel.org

[This great Upanishad is in Atharvana Veda and is the authoritative source of Lord Rama's worship methods.]

Om ! O Devas, may we hear with our ears what is auspicious;
May we see with our eyes what is auspicious, O ye worthy of worship !
May we enjoy the term of life allotted by the Devas,
Praising them with our body and limbs steady !
May the glorious Indra bless us !
May the all-knowing Sun bless us !
May Garuda, the thunderbolt for evil, bless us !
May Brihaspati grant us well-being !
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

I salute that Lord Rama, who is the personification of salvation, who is a great king, who is a great man and who destroys all his enemies.

First Chapter

1-2. Great sages like Mudgala, Sandilya, Paingala, Bikshu, Sanaka and Prahlada approached Lord Hanuman, who was a great devotee of Vishnu and asked him,

3-4. “Which is the greatest principle among the four Veda-s, 18 purana-s, 18 Smriti-s, Sastra-s, all knowledge and among the great powers ruled by the Sun and moon?”
5-6. He replied, “Hey, great sages and devotees of Lord Vishnu! Please hear my words which cut of all attachments, the greatest principle among these is the principle of Brahma Taraka (OM). Rama is Para-Brahma and supreme austerity, and Rama is the Supreme Essence and Brahma Taraka.”

7. They all again asked, Lord Hanuman,"Please tell us the angas (aspects) of Lord Rama."

Lord Hanuman told, "Please understand that Lord Ganesha, Goddess Saraswati, Goddess Durga, all the Kshetra Palaka-s, Sun, Moon, Lord Narayana, Lord Narasimha, Lord Vasudeva, Lord Varaha, Lord Lakshmana, Shatrughna, Bharata, Vibheeshana, Sugreeva, Angada, Jambavanta and Pranava are the angas of Lord Rama. Without these angas, Lord Rama will not remove all roadblocks. They again asked, "How will Brahmins and householders get the capacity to recite Pranava?" He said, "All People (even if they are not eligible to chant "Om",) who chant the six letter mantra would get the capacity to meditate on Pranava. Those who chant silently the mantra of Rama would get the same effect as repeating the letter "Om". After the name of Rishi, Devata and meter, japa of the Rama mantra would give the same effect as repetition of Pranava and further he explained that Rama Himself has said that pranava is a part of Rama mantra.

8. On another occasion answering Vibheeshana's question "How can your angas be made easy to worship? Please tell me an easy way."

Rama replied, "The japa of my name "Rama" removes all sins. Suppose some one is meditating on my six lettered mantra or reads my Gita or thinks of me with devotional fervor, he would get the same effect. He would get rid of the five great sins, viz. killing of father, killing of mother, killing of brothers, killing of teachers, killing of husband or even other well-known great sins, if one repeats my six lettered mantra ten million times. He also would get the immortal and ever lasting bliss.

Vibheeshana again asked him, "What would be the way for people who are not capable of doing It.?"

Rama replied "they can either read my Gita, my thousand names or meditate on my Viswa Roopa or my 108 names, or repeat my name 100 times, or read the king of stotras written by sage Narada, or read the great prayer called mantra raja stavam written by Hanuman, or read the prayer to Sita or daily pray to me by reciting my name; they will doubtless attain Me."

Here ends the First Chapter.

Second Chapter

The great sages led by Sanaka asked Hanuman again, "Please tell us the mantra for meditating (or worshipping) the Taraka Brahma Rama."

Hanuman replied:
1. That king of mantra-s is the Ekakshara (one-syllabled) which is the store house of fire, which is Lord Vishnu who is lying down and which is Lord Shiva who adorned with the crescent moon.

2. Its sage is Brahma, meter is Gayatri, Deity is Lord Rama, its anga is waxing half-Moon and its mind is the soul of fire,

3. Its root is the Beeja Shakti and it has to be chanted for fulfillment of desires.
[The prayer (dhyana sloka) for the mantra is:-]
He who sits on the lotus flower on the shores of river Sarayu,

4. He who is black, seated on the throne of heroes, who shines in the Jnana-Mudra that he shows,

whose left side is adorned by Sita and Lakshmana,

5. He who shines as their soul to those souls, who pray to him, who is like the clear crystal, who is the only source to those who wish for salvation,

6. He who is the Paramatma to those thinkers, who shines like the millions of Suns, who is like Narayana residing in the nadi-s, who is digestive fire.

7. The king of mantras with two syllables (Rama) would lead to fulfillment of all desires, and along with the suffix of one letter, it becomes six different mantras, [they are Om, Hrim, Srim, Klim, Aim and Ram.]

8. These king of mantras consisting of three syllables also will fulfill all desires.

9. The two four lettered mantras are Ramachandra and Ramabhadra.

10. These can be chanted with the rishi and others as told before; Viswamithra is its Rishi, the meter is pankti, Devatha is Ramabhadra, The Bheeja is Shakthi.

11. This mantra should be invoked mentally in the middle of the eye brows, head, navel, thighs and feet.

12. One should go to the middle of the forest and sit under the Kalpa-Vriksha (wish-fulfilling or eternal tree) and assume the posture of “Pushpalata” (flowering creeper plant), do the anga nyasa and chant the mantras,

13. With Lakshmana having arranged properly the arrow and the Lord being fanned by Sita.

14. Dhyana mantra:- I salute that Rama, who has lustrous matted hair, who is bluish in colour, who is surrounded by sages, who is being fanned by Janaki, who is protected by Lakshmana holding an umbrella,

15. The one who killed Ravana, who is extremely peaceful, and before whom stand Sugreeva and Vibeeshana. For achieving victory one should chant this sloka ten million times.

16. The five lettered mantra-s are formed by adding the root letters for Manmatha, Durga, Saraswati and Lakshmi at the beginning of the four lettered mantra, [adding OM to make it six-syllabled] and lead to the realization of the four Purushartha-s.

17. When each of the fifty mystic syllables of the Sanskrit alphabet (nasalized), as well as the root letters of Lakshmi, Saraswati, Manmatha and OM are added as the first syllable several varieties of six lettered mantras are formed.

18. Chanting the four letter mantras by adding the root letters of Sri, Maya and Manmatha as prefix and suffix of the four and six letter mantras grants all ones wishes.

19. Adding svaha, or hum phat or namah at the end, in various combinations, make up the 18-lettered mantra-s.

20. In these mantra-s, Brahma as sammohana shakti, Dakshinamurty, Agastya, and Shiva are said to be the ascetics, in that order.

21. The meter (chanda) is Gayatri, and the Deity is Shri Rama. Or, Kama-bija at the beginning and Vishvamitra the Rishi.

22. The meter Gayatri of different deities and Ramabhadra the ‘devata’. The shakti-bija is invoked as before as with the 6-lettered mantra.

23. Touching on the top of the head, in the middle between the eye-brows, heart, thighs, and feet, the mantras are recited with bija-s and anga-nyasa.

24. Dhyana:
I worship Sri Rama,
Whose body shines with various ornaments,
Who is as brilliant as lightning,
Who assumes the Virasana posture,
Who shows jnana Mudra by one hand,
Who keeps the other hand on his thigh,
And who wears the crown.

25. Then one should, with prostrations, recite “Ramachandraya and Ramabhadraya Namah”, and the king of seven lettered mantras and the fulfiller of all wishes.

26. Eight lettered mantra: Adding OM at the beginning to the two seven lettered mantras gives rise to two eight lettered mantras. OM added to the four lettered “Ramaya” and “Hum Phat svaha” is another 8 lettered mantra.

27. The Rishis and other adjuncts for the 8-lettered mantra are the same as for the 6-lettered ones. Again, the 8-lettered mantra also has Rama as the Rishi.

28. The meter is Gayatri, the Deity is Rama, OM, the pair of Shri bija-s, and Shakti bija and others are also (added).

29. Thereafter one recites the mantra-s with the 6-limbed nyasa, and recites Ramaya Namah with OM and a pair of Shri-bija-s.

30. Shiva Rama Mantra: Glaum OM, Maya-bija (heart-abiding) Ramaya Namah is recited again. Shiva, Om, Rama mantra is the giver of all excellence.

31. Sadashiva is spoken of as the Rishi, Gayatri as the meter, and Shiva-OM-Ramachandra as the Deity.

Dhyanam:
I worship that Rama,
Who has three eyes,
Who wears the crescent,
Who holds the trident,
Who is anointed all over by ash,
And who is with matted hair.

32. I worship the three eyed one,
Who is Abhirama, the pinnacle of beauty,
Who wears the crescent as ear ring,
And who holds the noose, the goad, the bow and the arrow,

34. Thus meditating, devoted wholly to recitation and oblations one shall chant mantra-s one-hundred thousand times, offering bilva leaves, fruits, flowers, gingili seeds, and lotuses.

35. Rama Brahma Gayatri: Even the treasures and powers, wished for by the celestials, come by themselves, when the 8-lettered Raghava brahma-gayatri (is chanted).

36. The Rishis knowing Shri-bija as my Shakti, chant the mantra-s with the limbs, as viniyoga for its adoration.

37. Dhyanam:
I worship that blue complexioned Rama,
Who wears the bracelet on upper arm and bangle,
Which are studded with shining gems,
Who has the royal umbrella held over his head,
Who shines like millions of waxing moons,
Who sits in the hall of one thousand sixteen golden pillars,
And who is surrounded by Bharata and others.

38. Rama Sharana Mantra: The chanting of "Ramam sharanam mama" (i.e. Rama is my refuge) achieves much more than many other mantras which lead with difficulty to mere ephemeral gains and productive of the misery of samsara due to the greed for the transient fruits. This mantra gives the fruits of all of them without the taint of greed and other defects. There is also the 8-lettered mantra which is well-known in seven-fold ways. It is Om added to the seven lettered mantra.

39. Other mantras with more letters: The 8-syllabled mantra is (chanted) seven-fold ways. OM is added at the beginning and end of the seven lettered (mantra).

40. Nine lettered mantra: This 9-lettered mantra is offered like the 6-lettered one, to Sita in the beginning and to the consort of Janaki at the end.

41. Ten lettered mantra: The 10-lettered mantra gives all that is desirable wished-for fruits. The great Vasishtha is the Rishi of this 10-lettered mantra; the meter is Virat,

42. The Deity is Rama holding Sita's hand; The beginning bija Visarga is the shakti. With the anga-nyasa for the wishes,

43. The 10 lettered mantra is offered mentally to the head, forehead, middle of the eye-brows, palate, ears, heart, navel, thighs, knees, and feet.

44. Dhyanam:
I think of that Rama,
Who is in the city of Ayodhya,
Who is decorated by various gems,

Who sits under a golden canopy,
Whose doorways are decorated by mandara flowers,

45. Who is seated on a throne,
Surrounded by celestial vehicles,

46. Who is praised by sages with reverence,
Who is adorned on the left by Sita,
Who is being served by Lakshmana,

47. Who is blue complexioned,
Who has a tranquil face,
And who is adorned by ornaments.
This mantra should be recited a hundred-thousand times with exclusive devotion.

48. The form of Rama holding the bow in his hands and Sita within. Brahma is the Rishi of the 10-lettered mantra. The meter is Virat,

49. The Deity is Rama, the slayer of demons. Rest of the worship is similar to the previous one. One should remember Rama holding the bow and arrow.

50. Eleven lettered mantra: With the six-fold addition of OM-Maya-Rama-Kama-Vac-sva- bija-s, and recite the 10-lettered mantra for Rudra.

51. The remainder (ritual) is the same as for the 6-lettered mantra, as regards nyasa and dhyana, according to the wise. Of the 12-lettered mantra Sri Rama is the Rishi;

52. The meter is jagati and Sri Rama the Deity; the pranava is said to be the bija, kliim is Shakti, and hrim is kilaka.

53. Reciting the mantra-s with the anga-nyasa, the rest is performed as previously. Also to be added are OM, kiim and also Bharatagraja.

54. Twelve lettered mantra: This 12-lettered mantra ends with Rama, kliim and svaha. OM Hrridbhagavate Ramachandrabhadraya;

55. As before, the Rishi and dhyana, and [arna meter (12-feet) or the 12 suryas??]; Jagati meter, and the mantra-s with anga-nyasa.

56. Reciting the name Sri Rama and Jayarama thereafter, the wise one says jaya jaya twice, Rama who sheds joy on the mind.

57. Thirteen lettered mantra: The 13-lettered mantra has the same Rishi and other adjuncts as before, the fulfiller of all wishes. Repeating the phrase twice with the anga-s and dhyana as before.

58. Fourteen lettered mantra: When Om is added, the mantra is 14-lettered. After chanting the 13-lettered, one adds (the name) Rama;

59. Fifteen lettered mantra: This is the 15-lettered wish-fulfilling tree (kalpa - bhuruhah). Add namah to

Sitapataye Ramaya hana hana;

60. Sixteen lettered mantra: Thereafter, the 16-lettered ends with the kavacha and asthra. Of this, Agastya is the Rishi, Brihati is the meter, and Rama is the Deity.

61. Ram is the bija, astra is shakti, and hum the kilaka. The 10-15 lettered mantra-a are offered in sequence with the anga-nyasa-s.

62. Seventeen lettered mantra: Adding OM, the mantra is 17-lettered. OM namo bhagavata Ram at the end there-after.

63. Eighteen lettered mantra: Adding purushaya at the end gives the 18-lettered mantra, with Vishvamitra as the Rishi and gayatri meter and the Deity as Rama.

64. Nineteen lettered mantra: With the Kama bija, the mantra is 19-lettered. OM namo bhagavate Ramaya is to be recited.

65. Twenty lettered mantra: After uttering all the mantra-s one asks for all auspiciousness. When svaha is added the mantra is 20-lettered.

66. OM namo bhagavate Ramaya is to be recited. Then svaha for protection from dangers.

67. Twenty one lettered mantra: The 21-lettered mantra fulfills all one's wishes. OM Rama svabijaa Dasharathaya thereafter.

68. Twenty two lettered mantra: Then one chants the all-auspicious sitavallabhaya (to Sita's consort). Then this 22-lettered mantra.

69. Twenty three lettered mantra: OM namo bhagavate viraramaya is chanted. Then softly, hana hana svaha is recited.

70. The 23-lettered mantra is the slayer of all enemies. Vishvamitra is the Rishi and Gayatri is the meter.

71. The Deity is Vira Rama, bija-s and other (adjuncts) are as before. The wise one after doing the anga-nyasa of the mula-mantra in parts,

    72. silently meditates on Rama, who has put the arrow on the bow and facing Ravana, is holding the thunderbolt in his hand and has ascended the chariot.

    73. One recites OM namo bhagavate Shri Ramaya and having said OM brahmane adds the words mam taraya (protect me).

    74. Twenty four lettered mantra: With nama OM added, the mantra is 24-lettered. The bija-s and other adjuncts are as before.

    75. Kliim, OM, and namah and bhagavate Ramachandraya thereafter, one says the word 'all'.

    76. Twenty five lettered mantra: janavashyakaraya (conquering people) svaha and kiim are to be

recited mentally. The 25-lettered mantra is to include sarvavashyakara (conquering all).

77. Twenty six and twenty seven lettered mantra: With OM added at the beginning, the mantra has 26 letters. Adding OM at the end makes it 27-lettered.

78. OM namo bhagavate rakshoghnavishadaya (obeisance to Bhagavan, slayer of demons), sarvavighat nivaraya (protect from all obstacle), to be repeated twice;

79. Twenty eight and twenty nine lettered mantra: Adding svaha at the end makes this king of mantra-s 28-lettered. When joined with OM, it becomes 29-lettered.

80. Thirty and Thirty-one lettered mantra: Beginning with sva-bija, is the 30-lettered. With OM at the end, it has 31 letters.

81. O Ramabhadra the great archer! O Raghuvira the best of kings, and slayer of Ravana! Grant me wealth!

82. The Rishi is Rama, meter is anushtubh, Ram bija, yam shakti, are recited for the Ishta deity.

83. Nyasa of the mantra is done in the heart, on the head, with the 5-lettered on the shikha, and of the 3-lettered kavacha.

84. For the eyes with the 5-lettered mantra, called the astra. Holding the bow and arrow, blue-complexioned, accompanied by Sugriva and Vibhishana.

85. After slaying Ravana, coming for the protection of the three worlds; meditating on Rama in the heart, one chants (the mantra) mentally a million times;

86. Then one utters the rama gayatri given by ‘dashrathaya vidmahe’, followed by ‘sita-vallabhaya dhimahi,

87. tanno Ramah prachodayat’. [May we know the son of Dasharatha; we meditate on Sita’s consort; may Rama enlighten our intellect.]

88. For enchanting the earth and attain expertise in love add “madana” (cupid) to the “Sri Rama“ along with the Bhija of Maya.

89. With 15-lettered and 12-lettered (mantra-s) and also for the 16-lettered mantra one has to perform anga-nyasa.

90. While chanting the bija-s, meditation, etc. for these, the same sequence as for the 6-lettered mantra has to be adhered. OM namo bhagavate raghunandanaya.

91. Likewise, thereafter one recites ‘to rakshoghnavishad’, and ‘madhura’ (sweet); ‘prasannavadanam’ (tranquil-faced), ‘amita-tejaseo (to one of immeasurable brightness).

92. Thereafter, say namah (obeisance) to Balarama and Vishnu, and recite mentally the 47 letters.

93. Rishi is Brahma, meter is anushtubh, and deity is Raghava. Seven time 17, with 6 Rudra-s, and the 6 limbs;

94. While Meditating on the 10-lettered mantra , one chants it 100,000 times. It starts with "Shriyam Sita", followed by the six lettered mantra and ending with "Swaha".

95. The Rishi of this mantra is Janaka, meter is Gayatri, deity is Sita Bhagavati, shrim is bija, and namah is the shakti.

96. Sita is kilaka, viniyoga is done for the Ishta. Reciting with prolonged accents at the beginning, the 6-limb nyasa is done.

97. One should meditate on Rama at the center of the hexagon (yantra), thinking in the mind him with his body shining like gold, holding a lotus,and then look at Rama as the final refuge.

98. For the Lakshmana mantra utter the sound lam and bow to Lakshmana. For this (mantra) Agastya is the Rishi, meter is Gayatri,

99. Deity is Lakshmana, lam is the bija and shakti is namah; the 4 purushartha-s are the viniyoga.

100. Long ending sound with Ram as the bija is recited with the 6-limbed nyasa. (Rama) with 2 arms, personifying his body as of golden hue, and resembling a lotus,

101. For the Bharata mantra, he holding the bow and arrow, wholly devoted to Rama as the Supreme, one should utter the sound bha and bow to Bharata.

102. Rishi is Agastya, rest is done as before, to Bharata the blue-hued one who is tranquil and serving Rama whole-heartedly.

103. For the mantra of Shatrughna, recite "I worship Kaikeyi's brave son, holding the bow and arrow"; utter the bija "sham" and ending with 'shatrughnaya namah', the Rishi-s and other adjuncts as before and the viniyoga for the control over enemies.

104. Two-armed, golden-bright, devoted to the service of Rama, slayer of Lavanasura, I worship the son of Sumitra.

105. The mantra of Hanuman, "hrum hanumate" is the king of mantra-s, of which Ramachandra is the Rishi, and the other rituals to be done as previously.

106. One should meditate on the two-armed one who is shining like gold, who is devoted to Rama's service, wearing the girdle of munja-grass and is the servant of Rama.

Thus ends Second Chapter of Rama-rahasya Upanishad.

Third Chapter

Sanaka and other ascetics asked Hanuman:
"O mighty son of Anjana! Tell us about the altar (yantra) for the worship by the aforesaid

mantra-s.”

Hanuman replied:
“To begin with, the altar is six-sided (hexagonal) and in the center is written the seed-letter (bijakshara) of Rama (Ram), with shrim.

Below that in the second corner is the Sadhya (food offering).
Above it on the sixth corner is the Sadhakam (Constant devotion).
On the surrounding sides are the seed letters of Jiva-Prana-Shakti.
Encircling all these is OM.

In the South-East, North-East, North-West, & South-West, on the front corners, are kept the cooked rice.

Then sequentially the Heart mantra-s viz Ram, rim, rum, raim, raum, rah bija-akshara-,s the heart ‘astra mantras’ are to be recited.

Behind the corners are the bija-akshara of Rama and Maya, on the corners varaham hum; over this is the Kama-bija (Ram) and surrounding it, is the Vac (kiim).

Thereafter are three circles of eight leaves. On the leaves, garlands of syllables in eight groups of six-lettered mantras are inscribed.

Ending with five-lettered mantra.

On the face of each leaf the eight-lettered (mantras).

Again, the 8-petalled lotus.

On the petals, the 8-lettered Narayana mantra. OM namo Narayanaya

On the face of each petal shri bija.

Then the first round.

Then the 12-petalled.
On them, the 12-lettered Vasudeva mantra. (OM namo bhagavate vasudevaya)
As well as on their fronts, in all directions. In a circular manner.
On the petals hum phat with the 12-lettered Rama mantra – (OM namo bhagavate ramachandraya .)
On the front of the petal, Maya bija (kiiM).
On the front of each in two circles – hram, sram, bhram, bram, bhramam, shrum, jram. Then in a circle.

Thereafter, the 32-petalled.
On them, the king of mantra-s – Nrisimha anushtubh.
On front of these, the 8 vasu-s, 11 rudra-s, 12 aditya mantra-s, along with OM and namo, in sequence, in dative case.
Outside and surrounding is vashat.

Then the Bhupura of three lines.
In 12 directions, adorned with the rashi-s (Zodiac signs).
Abiding there the 8 naga-s (serpents).
In the 4 directions, the Narasimha bija.
In the intermediate directions, the Varaha bija.

This all-encompassing yantra fulfills all wishes and grants liberation.

Beginning with the 1–lettered and ending with the 9-lettered (mantra-s), this is the yantra and the tenth becomes the avarana (covering for it).

One should worship Raghava, with ‘anga-nyasa’, in the center of the hexagon.

In the first round, the anga-nyasa is done at all the corners.

At the root of the 8 petals, the initial cover of oneself.

Then the covering by Vasudeva and others.

At the base of the second 8-petals, the ‘cow covering’.

Then covers of Hanuman and other.

For the 12-petalled, Vasishtha covering.

For the 16-petalled, the blue lotus covering.

For the 32-petalled, Dhruva covering.

In the Bhupura, Indra covering.

Outside this is the vajra covering.

Offering thus, one should silently chant.

Now, the altar is described for the mantras starting with 10 syllables and ending with 32 syllables.

First the hexagon.
In its center the name of the ‘ishta’.
Thus surrounded by Kama bija.
The remaining nine surround this.

At the six corners, the 6-fold anga-nyasa, in the front and back of the intermediate directions (S-E, N-E, N-W, S-W).
On the face, the Shri-Maya (bija)
In the corners, krodha.

Then the first round.

Then the 8-petals; on the petals, garlands of syllables, in multiples of 6. In a circular manner.
Surrounding this, in all directions.
Outside this the Bhupura, with 8 spear-points.

In all directions, Narasimha and Varaha.
This is the Great Yantra.

Adhara-shakti (basic power) is the seat of Vishnu's worship.

The first round is of anga-nyasa.

In the center, Rama.
On the left, Sita.
In their front, the bow and the arrow.

At the base of the 8 petals, two avarana-s of Hanuman.

The third avarana of cow.

Fourth of Indra.

Fifth of Vajra.

Thus worshipping the yantra with devotion, one should recite the 10-lettered and other mantra-s.

Thus ends the Third Chapter of Rama-Rahasya Upanishad.

Fourth Chapter

Sanaka and other ascetics asked Hanuman: "Describe the ritual for recitation of Rama mantras." Hanuman replied, "The one who intends to recite this mantra should follow the following procedures:

1. He should bathe thrice a day.

2. He should take only sathvic foods like milk, roots, fruits or naivedya (rice pudding offered to the God)

3. He should follow the prescribed Karmas of the stage of his life (Brahmachari, Grahastha, Vanaprastha or Sanyasi)

4. He should give up the six negative emotions like anger, jealousy etc.

5. He should observe purity and practice dispassionate speech.

6. He should also observe dispassionate action and show respect to all women.

7. He should observe celibacy and sleep on the bare ground.

8. He should not have any desires.

9. He should be devoted to his teacher.

10. He should scrupulously observe bath, worship, recitation, meditation and oblation to the fire.

11. He should meditate with utmost concentration on Rama as instructed by his teacher.

12. He should invoke the sun, moon, Teacher, lamp, cow, Brahmin, etc.

13. The ascetic doing this japa should sit on a tiger skin and adopt postures prescribed like the Swasthikasana in rotating sequence.

14. He should seat himself below plants like Thulasi or trees like Parijata, Bilwa etc.

15. He should count using a rosary whose beads are either made of thulasi plant or use rudraksha.

16. The counting should be done mentally using the beads and should be one hundred thousand times at the altar of Maha Vishnu.

17. Tharpana should be offered after every ten total count. After ten counts offer rice pudding, pour over it clarified butter made from cow's milk and eat what remains after the next tenth portion.

18. After this along with chanting flowers have to be offered along with the chanting of moola mantra,.

The ascetic who does this japa becomes liberated in life and the supernatural powers follow him like a bride follows her groom.

This Rama-mantra is not only a means to liberation, but if you remember me who am Rama's servant, it will ensure success in these worldly affairs too.

To the one who for ever remembers Rama with total devotion as the final refuge of the mind, I am empowered to fulfill all their chosen wishes.

Towards the task of fulfillment of the wishes of the devotees of Rama, I – as an expert in carrying out Rama's commands - am always wholly alert.

Thus ends the Fourth Chapter of Rama-rahasya Upanishad.

Fifth Chapter [Conclusion]

Sanaka and other ascetics asked Hanuman: " Tell us the meaning of Sri Rama mantra".

Hanuman replied: “Among the Rama mantras the 6-lettered is the king among them all; though as mentioned earlier they exist as one-, or two-, or three, or four, or five syllables or even as six-, or seven-, or eight, or even as many more syllables. Lord Shiva knows in essence the glory of the six-syllables (mantra);
[shri Ramah sharanam mama!].

The true meaning of the king among the Rama mantras, as well as of the eight-lettered Narayana and five-lettered Shiva mantras, is spoken of as thus:

Where yogi-s revel in the 2 syllable mantra viz. ‘Ra ma’ where the ra syllable denotes fire wherein abides illumination.

Its nature as Existence-Consciousness-Bliss is regarded as the supreme meaning, the consonant denoting the unchanging Brahman, and the syllable the energy of manifestation.

Know that Consonants joined to Syllables are used in breathing; the sound ‘r’, of the nature of light, is therefore used in action.

The sound ‘ma’, is known as ‘maya’ indicating prosperity; being itself the seed-letter (bijakshara) is also equal to Brahman itself.

With the ‘bindu’ (anusvara), the Purusha takes on the form of Shiva-Sun-Moon, the flame as the crest, and the sound as the Prakriti.

Both Purusha and Prakriti jointly are considered as Brahman; the bindu, sound and the indwelling seed-letter as Fire and digits of the Moon.

Fire and OM by their very nature abide in the seed-syllables of Rama, just as the great tree in the mundane life is contained in its seed.

Similarly, in the seed-syllables Rama, is contained this whole moving and unmoving world. The name Rama is thus regarded as the seed with both these meanings.

When freed of the Maya-seed (kiim), the Supreme Spirit is said to exist (alone). This grants liberation to aspirants, and the ‘ma’ sound is regarded as the liberator.

Formless ‘ma’ in Rama is the grantor of enjoyment and liberation.The first letter ‘ra’ stands for the term ‘tat’ (That), and ‘ma’ stands for the term ‘tvam’ (You).

The wise knower of Truth declare that the confluence of the above two terms end in the meaning ‘asi’ (Are). The word ‘namah’ has the meaning of tvam (you) and tat is denoted by the word Rama.

When used in the dative case (Ramaya), the meaning asi (are) is indicated in the mantra. Wherefore, the sentence ‘tattvamasi’ grants the unitive salvation.

Therefore, this (mantra) giver of enjoyment and liberation surpasses the afore-said sentence (tattvamasi). All embodied human beings are qualified for this mantra.

For those desiring liberation, the dispassionate ones, as well as house-holders and in all stages of life, constant meditation of OM, and especially for ascetics, is enjoined; for the knower of the meaning of Rama-mantra doubtless become liberated while alive.

One who studies this Upanishad becomes sanctified by fire, purified by air, is freed from the sin of consuming intoxicants or of theft of gold or of the slaying of a Brahmin.

One who recites the Rama-mantra repeatedly merges in Ramachandra himself.

Therefore, this sacred hymn: Those whoever say "I am Rama in essence", will not feel any want in this life, and without a doubt is Rama Himself".

This is the Truth. This is the Upanishad.

Om ! O Devas, may we hear with our ears what is auspicious;
May we see with our eyes what is auspicious, O ye worthy of worship !
May we enjoy the term of life allotted by the Devas,
Praising them with our body and limbs steady !
May the glorious Indra bless us !
May the all-knowing Sun bless us !
May Garuda, the thunderbolt for evil, bless us !
May Brihaspati grant us well-being !
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

Here ends the Rama-Rahasyopanishad, as contained in the Atharva-Veda.

Rama Tapaniya Upanishad*

Translated by P. R. Ramachander
Published by celextel.org

Om ! O Devas, may we hear with our ears what is auspicious;
May we see with our eyes what is auspicious, O ye worthy of worship !
May we enjoy the term of life allotted by the Devas,
Praising them with our body and limbs steady !
May the glorious Indra bless us !
May the all-knowing Sun bless us !
May Garuda, the thunderbolt for evil, bless us !
May Brihaspati grant us well-being !
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

I. Rama Poorva Tapaniya Upanishad

Om ! O Devas, may we hear with our ears what is auspicious;
May we see with our eyes what is auspicious, O ye worthy of worship !
May we enjoy the term of life allotted by the Devas,
Praising them with our body and limbs steady !
May the glorious Indra bless us !
May the all-knowing Sun bless us !
May Garuda, the thunderbolt for evil, bless us !
May Brihaspati grant us well-being !
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

The Tatva (principle/philosophy) of Rama exists in this world, with his life showing the way to live, with his name showing the way of ethereal knowledge, and also blessing all those who meditate or worship it with wealth and renunciation.

The word ‘Rama’ on which yogis devote themselves is immeasurable and forever joyful and indicates Para Brahman itself.

The body has been ascribed to Para Brahman which is holy, without any second, which does not have any blemishes and which is bodiless, so that the worshippers are shown the path. 1

Similar to the whole banyan tree existing in the seed of the banyan tree, the entire world exists in the seed “Rama”. 2

Rama when incarnated shone along with Sita, who is nature herself, like the moon shining with its moonlight. He who was born to Mother Kousalya, was black in colour, wore yellow silk, had his hair made up, wore ear studs and chains of precious stones, had in his hand the bow, had two hands, had a very pleasant smiling face and was heroic and blessed with victory and ruled with the help of eight ministers lead by Drishti. He was keeping the Parameshwari who was the mother of the world, who was nature, who had two hands, who was well made up and was holding lotus flower in her hand, on his lap and lightly embracing her. 3

He with Sita formed a triangle with Lakshmana who was holding a bow in his hand and was golden in colour. The devas approached him who was sitting below “the wish giving tree” in the form of a triangle and prayed, “Our salutations to you, who is personification of passion and illusion and also a god primeval to Vedas. Our salutations to the Raghu Veera, who killed Ravana, who is drowned in joy by keeping Goddess Lakshmi on his chest, who is the personification of all souls, who is an ornament to the body of Janaki (daughter of Janaka), who killed Rakshasas, who is very handsome and who is personification of all that is good.” 4

The devas further told “Hey, the killer of Ravana, please give us your protection and your grace.” Then they were with him and became very happy. 5

On his left with Satrugna, on his right with Bharata and on his front Hanuman who was listening to his advices, there was another triangle. Below Bharata was Sugreeva and below him was Vibheeshana. Behind him Lakshmana was holding an umbrella and below him Vibheeshana and Sugreeva were holding fans made of palm leaves. This was another inverted triangle. So the long armed Lord Rama who was shining was meditating in between this figure with six vertices. This is the first row surrounding him. The second is surrounded by Vasudeva and others (Santhi, Sankarshana, Sree Pradyumna, Saraswathi, Anirudha and Rathi) as well as fire and others in different directions.

Third is surrounded by Hanuman, Sugreeva, Bharata, Vibheeshana, Lakshmana, Angada, Jambhavan, Satrugna as well as Drushti, Jayantha, Vijaya, Surashtra, Rashtra Vardhana, Ashoka, Darmapala and Sumandra.

Fourth is surrounded by the 10 dig-balakas (protectors of directions) viz., Indra, Agni (fire God), Yama (god of death), Nirruthi, Varuna, Chandra, Isana, Brahma and Anantha.

Fifth is beyond the Dig-balakas and consists of their principal arms viz., Vajra, Shakthi, Danda, Vara, Pasa, Angusa, Gada, Soola, Madma and chakra; these should be worshipped.

Sixth: After the arms, Neela and other monkeys. Vasishta, Vamadeva and other sages worship him. He should be meditated and worshipped. 6

Thus worship Sri Rama who has the form which is the foundation of this world and who is forever joyful. All people who worship him as the one carrying mace, sword, conch and lotus and who is known as the one who removes births and deaths will attain salvation.

Thus ends the Sri Rama Poorva Tapaniya Upanishad.

II. Rama Uttara Tapaniya Upanishad

Om ! May my speech be based on (i.e. accord with) the mind;
May my mind be based on speech.
O Self-effulgent One, reveal Thyself to me.
May you both (speech and mind) be the carriers of the Veda to me.
May not all that I have heard depart from me.
I shall join together (i.e. obliterate the difference of) day
And night through this study.
I shall utter what is verbally true;
I shall utter what is mentally true.
May that (Brahman) protect me;
May That protect the speaker (i.e. the teacher), may That protect me;
May that protect the speaker – may That protect the speaker.
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

In Varanasi Lord Shiva did Japa (chanted) of the Rama Mantra. Pleased because of this, Sri Rama told Lord Sankara as follows:

In this temple (city) whoever worships me with devotion, I would help him get rid of sins like Brahma Hathi (killing of a Brahmin). Those of them who get the six letter mantra (Ram Ramaya NamaH) either from you or Brahma or his disciple line, would live with mastery over the mantra or attain salvation. At the time of death, if you tell this mantra in their ears, they would get salvation. 1

Brahma then thought in his mind about that Maha Vishnu, who is the foundation of this world, who is that Narayana, who does not have any deficiencies and who is that Parameshwara, who is of the form of Para Brahman and who is full of complete joy and then worshipped him as follows: 2

Om! He who is Ramachandra is verily the God. He is the ‘non-dual soul of great happiness’. I salute him again and again in earth, bhuvar loka and Suvar loka. 3.1

This is followed by the repetition of the mantra 47 times with modification of the words with in quotes viz. “non-dual soul of great happiness’.

Only this portion is being translated below. This should be appropriately replaced in the mantra. 3.1

Far-flung and wide soul of the senses; 3.2

Nectar of happiness of Brahma; 3.3

One who makes us cross the birth and death; 3.4

One who is the soul of Gods like Vishnu and Indra; 3.5

One who is all Vedas, all Shakhas (branches), all Sankhyas and all Puranas (epics); 3.6

One who is the soul of all beings; 3.7

One who is the inner soul of all beings; 3.8

One who is the perception of Devas, Asuras and Human beings; 3.9

One who has taken the ten incarnations like fish, tortoise etc; 3.10

One who is the soul; 3.11

One who is soul of the inner consciousness; 3.12

One who is God of death; 3.13

One who is the destroyer; 3.14

One who is the death; 3.15

One who is the nectar; 3.16

One who is the five great elements; 3.17

One who is the soul of moving and unmoving; 3.18

One who is the five fires; 3.19

One who is the seven Vyahruthis; 3.20

One who is learning; 3.21

One who is Goddess Saraswati; 3.22

One who is Goddess Lakshmi; 3.23

One who is Goddess Parvati; 3.24

One who is the daughter of Janaka; 3.25

One who is the three worlds; 3.26

One who is the Sun; 3.27

One who is the moon; 3.28

One who is the stars; 3.29

One who is the nine planets; 3.30

One who is the eight protectors of directions; 3.31

One who is the eight Vasus; 3.32

One who is the eleven Rudras; 3.33

One who is the twelve suns; 3.34

One who is the past and future; 3.35

One who is the Supreme Being beyond the Brahmanda (universe); 3.36

One who is Hiranyagarbha; 3.37

One who is nature; 3.38

One who is the letter Om; 3.39

One who is half portion of Pranava; 3.40

One who is the greatest Purusha (man); 3.41

One who is the great God; 3.42

One who is a great deva; 3.43

One who is Lord Vishnu; 3.44

One who is the Paramatma; 3.45

One who is the scientific soul; 3.46

One who is the soul which is forever in eternal bliss. 3.47

The great God would be pleased with the one who worships the Lord of Lords daily by these 47 mantras .The one who worships the Lord of Lords with this mantra will see him in person. He would attain a deathless state. He will attain the deathless state.

Thus ends the Sri Rama Uttara Tapaniya Upanishad.

Om ! O Devas, may we hear with our ears what is auspicious;
May we see with our eyes what is auspicious, O ye worthy of worship !
May we enjoy the term of life allotted by the Devas,
Praising them with our body and limbs steady !
May the glorious Indra bless us !
May the all-knowing Sun bless us !
May Garuda, the thunderbolt for evil, bless us !
May Brihaspati grant us well-being !
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

Here ends the Rama-Tapaniyopanishad, as contained in the Atharva-Veda.

* This Upanishad is of two parts viz., Poorva Tapaniya and Uttara Tapaniya.

Vasudeva Upanishad

Translated by P. R. Ramachander
Published by celextel.org

Om ! Let my limbs and speech, Prana, eyes, ears, vitality
And all the senses grow in strength.
All existence is the Brahman of the Upanishads.
May I never deny Brahman, nor Brahman deny me.
Let there be no denial at all:
Let there be no denial at least from me.
May the virtues that are proclaimed in the Upanishads be in me,
Who am devoted to the Atman; may they reside in me.
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

Om. The God like sage Narada saluted Lord Vasudeva and requested him, “Oh God, please teach me the rules of Urdhva Pundra (the religious mark of Vaishnavas which is vertical and points upward)”. 1

God Vasudeva addressing him told as follows:

The Brahmachari (unmarried student of Vedas) and Grahastha (householder) after reciting the following prayer: “Oh God who holds the wheel, mace and conch, Oh Achyutha who is staying in Dwaraka, Oh Govinda, Oh Lotus eyed one,
please protect me, who has surrendered to you.” should apply Urdhva Pundra in his forehead and other 12 places with his pure finger (finger next to the little finger) reciting either the Vishnu Gayathri or the 12 names of the Lord viz., Kesava, Narayana, Madhava, Govinda, Vishnu, Madhusudana, Trivikrama, Vamana, Sreedhara, Hrishikesa, Padmanabha and Damodhara. 2

The Sanyasi should wear the Urdhva Pundra with his fourth finger on the head, forehead and chest chanting the Pranava (Om). 3

Brahma, Vishnu and Shiva are three in number: Sthoola (macro), Sookshma (micro) and Karana (cause); are three worlds above: Bhoo, Bhuva and Suva; are three Vedas: Rig, Yajur and Sama; are three states: waking up, dream and sleep. The Urdhva Pundras are three viz., Aa, Uu and Ma. These Urdhva Pundras are full of Pranava and full of the letter Om. That one pranava has only become any. The Lord of the 'Om' takes you above. So you have to wear Urdhva Pundra. 4

That sage who wears four things upward viz., stick, bravery, yoga and Urdhva Pundra would reach the high status of salvation. This stable knowledge would reach me naturally through devotion. 5

Om ! Let my limbs and speech, Prana, eyes, ears, vitality
And all the senses grow in strength.
All existence is the Brahman of the Upanishads.
May I never deny Brahman, nor Brahman deny me.
Let there be no denial at all:
Let there be no denial at least from me.
May the virtues that are proclaimed in the Upanishads be in me,
Who am devoted to the Atman; may they reside in me.
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

Here ends the Vasudevopanishad, included in the Sama-Veda.

Mudgala Upanishad

Translated by Dr. A. G. Krishna Warrier
Published by The Theosophical Publishing House, Chennai

Om ! May my speech be based on (i.e. accord with) the mind;
May my mind be based on speech.
O Self-effulgent One, reveal Thyself to me.
May you both (speech and mind) be the carriers of the Veda to me.
May not all that I have heard depart from me.
I shall join together (i.e. obliterate the difference of) day
And night through this study.
I shall utter what is verbally true;
I shall utter what is mentally true.
May that (Brahman) protect me;
May That protect the speaker (i.e. the teacher), may That protect me;
May that protect the speaker – may That protect the speaker.
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

I. A SUMMARY OF PURUSHASUKTA

We shall explain the Purusha-sukta: In 'a thousand-headed' thousand means countless; the word 'ten fingers', means infinite distance, by the first stanza Vishnu's pervasion in space is stated, by the second the pervasion in time; the third speaks of his giving liberation. The glory of Vishnu is given in 'Etavan' (so much is his greatness). The same stanza states his four-fold nature. 'Tripad' etc., speaks of the glory of Aniruddha. In 'from that Virat was born' has been shown the origin of Prakriti and Purusha from a quarter of Hari. By 'Yat Purushena' the sacrifice of creation is stated as well as Moksha. In 'Tasmad' world creations are stated. 'Vedaham' speaks of Hari's glory. By 'Yajnena' is stated the end of creation and liberation. One who knows it becomes liberated.

II. THE SUPREME MYSTERY

In Mudgalopanishad the greatness of Purusha-sukta has been stated in detail. Vasudeva instructed the knowledge of Bhagavan to Indra; again imparted to the humble Indra the great mystery with two sections of the Purusha-sukta. These two are: The Purusha described above gave up the object which was beyond the scope of name and form, hard for worldly people to understand and took a form with a thousand parts and capable of giving Moksha on sight, for uplifting the suffering Devas and others. In that form, pervading the world he was beyond it by an infinite distance. This Narayana was the Past, Present and the Future. And was the giver of Moksha to all. He is greater than the greatest – none is greater than He.

He made himself into four parts and with three of them exists in the heaven. By the fourth, the Aniruddha (for of) Narayana, all worlds have come to be. This (part of) Narayana created Prakriti (Matter) for making the worlds (Prakriti stands for the four-faced Brahma). In full form the latter did not know the work of creation – this Aniruddha-Narayana told him.

Brahman ! Meditate upon your organs as the sacrifice, the firm body of the sheaths as the oblation, me as Agni, the spring season as ghee, summer as fuel, autumn as the six tastes of food and make the offering in Agni and touch the body – this will make the body (strong like) Vajra (diamond). Thence will appear the products like animals. From the, the world of moving and unmoving things. It must be understood that the manner of liberation is stated by the combination of Jiva and Paramatman. Whoever knows this Creation and Liberation lives a full life.

III

The single God becoming many; unborn, is born as many. The Adhvaryus worship him as Agni. This as Yajus unites everything. The Samavedins worship as Saman. All is established in him. The serpents meditate on his as poison. The knowers of snake-lore as snake, gods as energy, men as wealth, Demons as Magic, the manes as sustenance. The knowers of the superhuman as superhuman. Gandharvas as beauty, Apsarases as perfume. He becomes whatever he is worshipped as; so, one should think 'I am the supreme being' and will become that (who knows this).

IV. ONLY BRAHMAN WITH THE THREEFOLD MISSING IS JIVA

Beyond the threefold misery, free from layers devoid of the six waves, other than the five sheaths, unaffected by the six transformations is the Brahman. The three miseries are Adhyatmika (body disease), Adhibhautika (robbers, wild animals etc.,) and Adhidaivika (rains etc.,). They relate to agents, action and effect; knower, knowledge and the known; experiencer, experience and the experienced. The six layers are skin, flesh, blood, bones, tendons and morrow. The six enemies are lust etc. The five sheaths are those of food, vital airs, mind cognition and bliss. The six transformations are: being, birth, growth, change, decline and destruction. The six waves are hunger, thirst, sorrow, delusion, old age and death. The six delusions are about family, lineage, class, caste, stations (ashrama) and forms. Through contact with the supreme spirit becomes the Jiva – he is none other.

He who studies this is purified in fire, wind and sun; has health and wealth, becomes rich in children and grandchildren, a scholar, purified from great sin, drink, improper contact with mother, daughter and daughter-in-law, stealing gold, forgetting Vedic learning, failure to serve elders, sacrificing for the unfit, eating what should not be, wrong gifts, contact with another's wife, unaffected by lust etc., becomes the pristine Brahman in this birth. Therefore one should not impart to an uninitiated person this Purusha-sukta which is a secret, nor to one who does not know the Vedas, a non-sacrificer, a non-Vaishnava, non-Yogin, a talkative person, a harsh talker, one who takes more than a year to learn, the discontented. The Guru shall impart this in a pure place, on a sacred star, after regulating the vital airs to the humble disciple, in the right ear. It should not be done too often – it would become stale but as often as needed, in the ear.

Thus both the teacher and the taught will become Purusha in this birth.

This is the Upanishad.

Om! May my speech be based on (i.e. accord with) the mind;
May my mind be based on speech.
O Self-effulgent One, reveal Thyself to me.
May you both (speech and mind) be the carriers of the Veda to me.
May not all that I have heard depart from me.
I shall join together (i.e. obliterate the difference of) day
And night through this study.
I shall utter what is verbally true;
I shall utter what is mentally true.
May that (Brahman) protect me;
May That protect the speaker (i.e. the teacher), may That protect me;
May that protect the speaker – may That protect the speaker.
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

Here ends the Mudgalopanishad, as contained in the Rig-Veda.

Sandilya Upanishad

Translated by K. Narayanasvami Aiyar

Om ! O Devas, may we hear with our ears what is auspicious;
May we see with our eyes what is auspicious, O ye worthy of worship !
May we enjoy the term of life allotted by the Devas,
Praising them with our body and limbs steady !
May the glorious Indra bless us !
May the all-knowing Sun bless us !
May Garuda, the thunderbolt for evil, bless us !
May Brihaspati grant us well-being !
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

CHAPTER - I

1. Sandilya questioned Atharvan thus: "Please tell me about the eight Angas (parts) of Yoga which is the means of attaining to Atman".

Atharvan replied: "The eight Angas of Yoga are Yama, Niyama, Asana, Pranayama, Pratyahara, Dharana, Dhyana and Samadhi. Of these, Yama is of ten kinds; and so is Niyama. There are eight Asanas. Pranayama is of three kinds; Pratyahara is of five kinds; so also is Dharana. Dhyana is of two kinds and Samadhi is of one kind only. Under Yama (forbearance) are ten: Ahimsa, Satya, Asteya, Brahmacharya, Daya, Arjava, Kshama, Dhriti, Mitahara and Saucha. Of these, Ahimsa is the not causing of any pain to any living being at any time through the actions of one's mind, speech, or body. Satya is the speaking of the truth that conduces to the well-being of creatures, through the actions of one's mind, speech, or body. Asteya is not coveting of another's property through the actions of one's mind, speech, or body. Brahmacharya is the refraining from sexual inter-course in all places and in all states in mind, speech or body. Daya is kindliness towards all creatures in all places. Arjava is the preserving of equanimity of mind, speech, or body in the performance or non-performance of the actions ordained or forbidden to be done. Kshama is the bearing patiently of all pleasant or unpleasant things, such as praise or blow. Dhriti is the preserving of firmness of mind during the period of gain or loss of wealth or relatives. Mitahara is the taking of oily and sweet food, leaving one-fourth of the stomach empty. Saucha is of two kinds, external and internal. Of these, the external is the cleansing of the body by earth and water; the internal is the cleansing of the mind. This (the latter) is to be obtained by means of the Adhyatma-Vidya (Science of Self).

2. Under Niyama (religious observances), are ten, viz., Tapas, Santosha Astikya, Dana, Ishvarapujana, Siddhanta-Sravana, Hrih, Mati, Japa and Vrata. Of these Tapas, is the emancipation of the body through the observances of such penances as Krichchhra, Chandrayana, etc., according to rules. Santosha is being satisfied with whatever comes to us of its own accord. Astikya is the belief in the merits or demerits of actions as stated in the Vedas. Dana is the giving with faith to deserving persons, money, grains, etc., earned lawfully. Ishvarapujana is the worshipping of Vishnu, Rudra, etc., with pure mind according to one's power. Siddhanta-Sravana is the inquiry into the significance of Vedanta. Hrih is the shame felt in the performance of things contrary to the rules of the Vedas and of Society. Mati is the faith in the paths laid down by the Vedas. Japa is the practising of the Mantras into which one is duly initiated by his spiritual instructor and which is not against (the rules of) the Vedas. It is of two kinds – the spoken and the mental. The mental is associated with contemplation by the mind. The spoken is of two kinds – the loud and the low. The loud pronunciation gives the reward as stated (in the Vedas): (while) the low one (gives) a reward thousand times (that). The mental (gives) a reward a Crore (of times that). Vrata is the regular observance of or the refraining from the actions enjoined or prohibited by the Vedas.

3. Asanas (the postures) are (chiefly) eight, viz., Svastika, Gomukha, Padma, Vira, Simha, Bhadra, Mukta and Mayura. Svastika is the sitting at ease with the body erect, placing each foot between the thighs and knees of the other.

4. Gomukha is (the sitting at ease with the body erect) placing the hollow of the left foot under the side of the right posteriors and the hollow of the right foot under the side of the left posteriors, resembling Gomukha (cow's face).

5. Padma is (the sitting at ease with the body erect) placing the back of each foot in the thigh of the other, the right hand grasping the right toe and the left hand to left toe. This, O Sandilya, is praised by all.

6. Vira is the sitting at ease (with the body erect), placing one foot on the thigh of the other and the other foot underneath the corresponding (opposite thigh).

7-8. Simha is (the sitting at ease with the body erect) pressing the right side (of the thigh) with the hollow of left heel and vice versa. Rest your hands on the knees, spread out the fingers, open your mouth and carefully fix your gaze on the tip of your nose. This is always praised by the Yogins.

9. Siddha is (the sitting at ease with the body erect) pressing the perineum with the left heel and placing the heel of the right foot above the genital organ, concentrating the mind between the two eyebrows.

10. Bhadra is (the sitting at ease with the body erect) pressing the two ankles of the two feet firmly together against the Sivini (viz., lower part of the seed) and binding the knees firmly with the hands. This is the Bhadra which destroys all diseases and poisons.

11. Mukta is (the sitting at ease with the body erect) pressing with the left heel the right side of the tender part of the Sivini and with the right heel the lest side of the tender part of the Sivini.

12-13. Mayura (lit., peacock): Rest your body upon the ground with both palms and place your elbows on the sides of the navel, lift up the head and feet and remain like a stick in the air, (like the plant balance in gymnastics). This is the Mayura posture which destroys all sins.

14. By these, all the diseases within the body are destroyed; all the poisons are digested. Let the person who is unable to practise all these postures betake himself to any one (of these) which he may find easy and pleasant. He who conquers (or gets mastery over) the postures - he conquers the three worlds. A person who has the practice of Yama and Niyama should practise Pranayama; by that the Nadis become purified."

15. Then Sandilya questioned Atharvan thus: "By what means are the Nadis purified ? How many are they in number ? How do they arise ? What Vayus (vital airs) are located in them ? What are their seats? What are their functions? Whatever is worthy of being known in the body, please tell me". To that Atharvan replied (thus): "This body is ninety-six digits in length. Prana extends twelve digits beyond the body. He who through the practice of Yoga reduces his Prana within his body to make it equal to or not less than the fire in it becomes the greatest of the Yogins. In men, the region of fire which is triangular in form and brilliant as the molten gold is situated in the middle of the body. In four-footed animals, it (fire) is quadrangular. In birds, it is round. In its (the region of life's) centre, the purifying, beneficial and subtle flame is situate. Two digits above the anus and two digits below the sexual organ is the centre of the body for men. For four-footed animals, it is the middle of the heart. For birds, it is the middle of the body. Nine digits from (or above) the centre of the body and four digits in length and breadth is situated an oval form. In its midst is the navel. In it, is situated the Chakra (viz., wheel) with twelve spokes. In the middle of the Chakra, the Jiva (Atman) wanders, driven by its good and bad deeds. As a spider flies to and fro within a web of fine threads, so Prana moves about here. In this body, the Jiva rides upon Prana. Lying in the middle of the navel and above it, is the seat of Kundalini. The Kundalini Sakti is of the form of eight Prakritis (matter) and coils itself eight ways or (times). The movement of Vayus (vital airs) checks duly the food and drink all round by the side of Skandha. It closes by its head (the opening of) the Brahmarandhra and during the time of (the practice of) Yoga is awakened by the fire (in the Apana); then it shines with great brilliancy in the Akasa of the heart in the shape of wisdom. Depending upon Kundalini which is situated in the centre, there are fourteen principal Nadis (viz.,) Ida, Pingala, Susumna, Sarasvati, Varuni, Pusha, Hastijihva, Yasasvini, Visvodhari, Kuhuh, Sankhini, Payasvini, Alambusa and Gandhari. Of them, Susumna is said to be the sustainer of the universe and the path of salvation. Situated at the back of the anus, it is attached to the spinal column and extends to the Brahmarandhra of the head and is invisible and subtle and is Vaishnavi (or has the Sakti force of Vishnu). On the left of Susumna is situated Ida and on the right is Pingala. The moon moves in Ida and the sun in Pingala. The moon is of the nature of Tamas and the sun of Rajas. The poison share is of the sun and the nectar of the moon. They both direct (or indicate) time and Susumna is the enjoyer (or consumer) of time. To the back and on the side of Susumna are situate Sarasvati and Kuhuh respectively. Between Yasasvini and Kuhuh stands Varuni. Between Pusha and Sarasvati lies Payasvini. Between Gandhari and Sarasvati is situated Yasasvini. In the centre of the navel is Alambusa. In front of Susumna there is Kuhuh, which proceeds as far as the genital organ. Above and below Kundalini is situated Varuni, which proceeds everywhere. Yasasvini which is beautiful (or belonging to the moon), proceeds to the great toes. Pingala goes upwards to the right nostril. Payasvini goes to right ear. Sarasvati goes to the upper part or the tongue and Sankhini to the left ear, (while) Gandhari goes from the back of Ida to the left eye. Alambusa goes upwards and downwards from the root of the anus. From these fourteen Nadis, other (minor) Nadis spring; from them springing others and from them springing others; so it should be known. As the leaf of the Asvattha tree (ficus religiosa) etc., is covered with minute fibres so also is this body permeated with Nadis.

"Prana, Apana, Samana, Udana, Vyana, Naga, Kurma, Krikara, Devadatta and Dhananjaya these ten

Vayus (vital airs) move in all the Nadis. Prana moves in the nostrils, the throat, the navel, the two great toes and the lower and the upper parts of Kundalini. Vyana moves in the ear, the eye, the loins, the ankles, the nose, the throat and the buttocks. Apana moves in the anus, the genitals, the thighs, the knees, the stomach, the seeds, the lions, the calves, the navel and the seat of the anus of fire. Udana lives in all the joints and also in the hands and legs. Samana lives, permeating in all parts of the body. Along with the fire in the body, it causes the food and drink taken in, to spread in the body. It moves in the seventy-two thousand Nadis and pervades all over the body along with the fire. The fire Vayus beginning with Naga go towards the skin, the bones, etc. The Prana which is in the navel separates the food and drink which is there and brings about the Rasas (juices) and others. Placing the water above the fire and the food above (or in) the water, it goes to the Apana and along with it, fans up the fire in the centre of the body. The fire thus fanned up by the Apana gradually increases in brightness in the middle of the body. Then it causes through its flames the water which is brought in the bowels by the Prana to grow hot. The fire with the water causes the food and conditions, which are placed above, to be boiled to a proper degree. Then Prana separates these into sweat, urine, water, blood, semen, the faeces and the like. And along with the Samana, it takes the juice (or essence) to all the Nadis and moves in the body in the shape of breath. The Vayus excrete the urine, the faeces, etc., through the nine openings in the body which are connected with the outside air. The functions of Prana are inspiration, expiration and cough. Those of Apana are the excretion of the faeces and the urine. Those of Vyana are (such actions as) giving and taking. Those of Udana are keeping the body straight, etc. Those of Samana are nourishing the body. Those of Naga are vomiting, etc.; of Kurma, the movement of the eyelids; of Krikara, the causing of hunger, etc., of Devadatta, idleness, etc., and Dhananjaya phlegm. Having thus acquired a thorough knowledge of the seat of the Nadis and of the Vayus with their functions, one should begin with the purification of the Nadis.

16. A person possessed of Yama and Niyama, avoiding all company, having finished his course of study, delighting in truth and virtue, having conquered (his) anger, being engaged in the service of his spiritual instructor and having been obedient to his parents and well instructed in all the religious practices and the knowledge of his order of life, should go to a sacred grove abounding in fruits, roots and water. There he should select a pleasant spot always resounding with the chanting of the Vedas, frequented by the knowers of Brahman that persevere in the duties of their orders of life and filled with fruits, roots, flowers and water. (Else) either in a temple or on the banks of a river or in a village or in a town, he should build a beautiful monastery. It should be neither too long nor too high, should have a small door, should be besmeared well with cow-dung and should have every sort of protection. There listening to the exposition of Vedanta, he should begin to practise Yoga. In the beginning having worshipped Vinayaka (Ganesha), he should salute his Ishta-Devata (tutelary deity) and sitting in any of the above-mentioned postures on a soft seat, facing either the east or the north and having conquered them, the learned man keeping his head and neck erect and fixing his gaze on the tip of his nose, should see the sphere of the moon between his eyebrows and drink the nectar (flowing therefrom through his eyes). Inhaling the air through Ida for the space of twelve matras, he should contemplate on the sphere of fire situated in the belly as surrounded with flames and having as its seed 'ra'; then he should exhale it through Pingala. Again inhaling it through Pingala and retaining it (within), he should exhale it through Ida. For the period of twenty-eight months, he should practise six times at every sitting through the three Sandhyas (morning, noon and evening) and during the intervals. By this, the Nadis becomes purified. Then the body becomes light and bright, the (gastric) fire is increased (within) and there is the manifestation of Nada (internal sound).

17. Pranayama is said to be the union of Prana and Apana. It is of three kinds - expiration, inspiration and cessation. They are associated with the letters of the (Sanskrit) alphabet (for the right performance of Pranayama). Therefore Pranava (OM) only is said to be Pranayama. Sitting in the Padma posture,

the person should meditate that there is at the tip of his nose Gayatri, a girl of red complexion surrounded by the numberless rays of the image of the moon and mounted on a Hamsa (swan) and having a mace in her hand. She is the visible symbol of the letter ‘A’. The letter ‘U’ has as its visible symbol Savitri, a young woman of white colour having a disk in her hand and riding on a Garuda (eagle). The letter ‘M’ has as its visible symbol Sarasvati, an aged woman of black colour riding on a bull, having a trident in her hand. He should meditate that the single letter – the supreme light – the Pranava (OM) – is the origin or source of these three letters ‘A’, ‘U’ and ‘M’. Drawing up the air through Ida for the space of sixteen matras, he should meditate on the letter ‘A’ during that time; retaining the inspired air for the space of sixty-four matras, he should meditate on the letter ‘U’ during the time; he should then exhale the inspired air for the space of thirty-two matras, meditating on the letter ‘M’ during that time. He should practise this in the above order over and over again.

18. Then having become firm in the posture and preserved perfect self-control, the Yogin should, in order to clear away the impurities of the Susumna, sit in the Padmasana (Padma posture) and having inhaled the air through the left nostril, should retain it as long as he can and should exhale it through the right. Then drawing it again through the right and having retained it, he should exhale it through the left in the order that he should draw it through the same nostril by which he exhaled it before and retained it. In this context, occur (to memory) the following verses:
"In the beginning having inhaled the breath (Prana) through the left nostril, according to the rule, he should exhale it through the other; then having inhaled the air through the right nostril should retain it and exhale it through the other. To those who practise according to these rules through the right and left nostrils, the nadis become purified within three months.

19. He should practise cessation of breath at sunrise, in the midday, at sunset and at midnight slowly till eighty (times a day) for four weeks.

20. In the early stages, perspiration is produced; in the middle stage the tremor of the body and in the last stage levitation in the air. These (results) ensure out of the repression of the breath, while sitting in the Padma posture.

21. When perspiration arises with effort, he should rub his body well. By this, the body becomes firm and light.

22. In the early course of his practice, food with milk and ghee is excellent. One sticking to this rule becomes firm in his practice and gets no Tapa (or burning sensation in the body).

23. As lions, elephants and tigers are gradually tamed, so also the breath when rightly managed (comes under control); else it kills the practitioner.

24. He should (as far as is consistent with his health and safety) properly exhale it, properly inhale it or retain it properly. Thus (only) will he attain success.

25. By thus retaining the breath in an approved manner and by the purification of the Nadis, the brightening of the (gastric) fire, the hearing distinctly of (spiritual) sounds and (good) health result.

26-30. When the nervous centres have become purified through the regular practice of Pranayama, the air easily forces its way up through the mouth of the Susumna which is in the middle. By the contraction of the muscles of the neck and by the contraction of the one below (viz.,) Apana, the Prana (breath) goes into the Susumna which is in the middle from the west Nadi. Drawing up the Apana and forcing down the Prana from the throat, the Yogin free from old age becomes a youth of sixteen.

31. Seated in a pleasant posture and drawing up the air through the right nostril and retaining it inside from the top of the hair to the toe nails, he should exhale it through the same nostril. Through it, the brain becomes purified and the diseases in the air Nadis are destroyed. Drawing up the air through the nostrils with noise (so as to fill the space) from the heart to the neck and having retained it (within) as long as possible, he should exhale it through the nose. Through this hunger, thirst, idleness and sleep do not arise. Taking in the air through the mouth (wide open) and having retained it as long as possible, he should expel it through the nose. Through this, (such diseases as) Gulma; Pleeha (both being splenetic diseases), bile and fever as also hunger, etc., are destroyed. Now we shall proceed to Kumbhaka (restraint of breath). It is of two kinds - Sahita and Kevala. That which is coupled with expiration and inspiration is called Sahita. That which is devoid of these is called Kevala (alone). Until you become perfect in Kevala, practise Sahita. To one who has mastered Kevala, there is nothing unattainable in the three worlds. By Kevala-restraint of breath, the knowledge of Kundalini arises. Then he becomes lean in body, serene in face and clear eyed, hears the (spiritual) sounds distinctly, becomes free from all diseases and conquers his (Bindu) seminal fluid, his gastric fire being increased. Centring one's mind on an inward object whilst his eyes are looking outside without shutting and opening of his eyelids, has been called Vaishnavi-mudra. This is kept hidden in all the Tantric works.

32. With his mind and breath absorbed in an internal object, the Yogin, though he does not really see the objects outside and under him, still (appears to) see them with eyes in which the pupils are motionless. This is called Khechari-mudra. It has as its sphere of extension one object and is very beneficial. (Then) the real seat of Vishnu, which is void and non-void, dawns on him.

33. With eyes half closed and with a firm mind, fixing his eyes on the tip of his nose and becoming absorbed in the sun and moon, he after remaining thus unshaken (becomes conscious of) the thing which is resplendent, which is the supreme truth and which is beyond. O Sandilya, know this to be Tat (That).

34. Merging the sound in the light and elevating the brows a little, this is of the way of (or is a part of) the former practice. This brings about the state of Unmani which causes the destruction of the mind.

35. Therefore he should practise the Khechari-mudra. Then he attains to the state of Unmani and falls into the Yoga sleep (trance). To one who obtains this Yoga sleep, time does not exist. Placing the mind in the midst of Sakti and Sakti in the midst of the mind and looking on the mind with the mind, O Sandilya be happy.

36. Place the Atman in the midst of Akasa and Akasa in the midst of Atman and having reduced everything to Akasa, do not think of anything else.

37. You should not (then) entertain thoughts, either external or internal. Abandoning all thoughts, become abstract thought itself.

38. As camphor in fire and salt in water become absorbed, so also the mind becomes absorbed in the Tattva (Truth).

39. What is termed Manas (mind) is the knowledge of everything that is known and its clear apprehension. When the knowledge and the object cognised are lost alike, there is no second path (or that is the only path).

40. By its giving up all cognition of objects, it (the mind) is absorbed and when the mind is absorbed, Kaivalya (isolation) alone remains.

41. For the destruction of the Chitta, there are two ways - Yoga and Jnana. O prince of sages, Yoga is the (forcible) repression of the modifications of the mind and Jnana is the thorough inquiry into them.

42-45. When the modifications of the mind are repressed, it (the mind) verily obtains peace. Just as the actions of the people cease with the stopping of the fluctuations of the sun (viz., with sunset), so when the fluctuations of the mind cease, this cycle of births and deaths comes to an end. (Then) the fluctuations of Prana are prevented, when one has no longing for this mundane existence or when he has gratified his desires therein - through the study of religious books, the company of good men, indifference (to enjoyments), practice and Yoga or long contemplation with intentness on any desired (higher) object or through practising one truth firmly.

46. By the repression of the breath through inhalation, etc., by continual practice therein which does not cause fatigue and by meditating in a secluded place, the fluctuations of the mind are arrested. Through the right realisation of the true nature of the sound which is at the extreme end of the pronunciation of the syllable OM (viz., Ardhamatra) and when Sushupti (dreamless sleeping state) is rightly cognised through consciousness, the fluctuations of Prana are repressed.

47. When the passage at the root of the palate which is like the bell, viz., Uvula, is closed by the tongue with effort and when the breath goes up through (the upper hole), then the fluctuations of Prana are stopped.

48-50. When the consciousness (Samvit) is merged in Prana and when through practice the Prana goes through the upper hole into the Dvadasanta (the twelfth centre) above the palate, then the fluctuations of Prana are stopped. When the eye of consciousness (viz., the spiritual or third eye) becomes calm and clear so as to be able to distinctly see in the transparent Akasa at a distance of twelve digits from the tip of his nose, then the fluctuations of Prana are stopped. When the thoughts arising in the mind are bound up in the calm contemplation of the world of Taraka (star or eye) between one's eyebrows and are (thus) destroyed, then the fluctuations cease.

51. When the knowledge which is of the form of the knowable, which is beneficent and which is untouched by any modifications arises in one and is known as OM only and no other, then the fluctuations of Prana cease.

52. By the contemplation for a long time of the Akasa which is in the heart and by the contemplation of the mind free from Vasanas, then the fluctuations of Prana cease.

53. By these methods and various others suggested by (one's) thought and by means of the contact of the many (spiritual) guides, the fluctuations cease.

54. Having by contraction opened the door of Kundalini, one should force open the door of Moksha. Closing with her mouth the door through which one ought to go, the Kundalini sleeps spiral in form and coiled up like a serpent. He who causes this Kundalini to move - he is an emancipated person. If this Kundalini were to sleep in the upper part of the neck of any Yogin, it goes towards his emancipation. (If it were to sleep) in the lower part (of the body), it is for the bondage of the ignorant. Leaving the two Nadis, Ida and the other (Paingala), it (Prana) should move in the Susumna. That is the supreme seat of Vishnu. One should practise control of breath with the concentration of the mind. The mind should not be allowed by a clever man to rest on any other thing.

55. One should not worship Vishnu during the day alone. One should not worship Vishnu during the night alone; but should always worship Him and should not worship Him merely during day and night.

56. The wisdom-producing opening (near Uvula) has five passages. O Sandilya, this is the Khechari-mudra; practise it.

57. With one who sits in the Khechari-mudra, the Vayu which was flowing before through the left and right Nadis now flows through the middle one (Susumna. There is no doubt about it.

58. You should swallow the air through the void (Susumna) between Ida and Pingala. In that place is Khechari-mudra situated and that is the seat of Truth.

59. Again that is Khechari-mudra which is situated in the Akasa-Chakra (in the head) in the Niralamba (supportless) seat between the sun and moon (viz., Ida and Pingala).

60-61. When the tongue has been lengthened to the length of a Kala (digit) by the incision (of the fraenum lingum) and by rubbing and milking it (viz., the tongue), fix the gaze between the two eyebrows and close the hole in the skull with the tongue reversed. This is Khechari-mudra. With the tongue and the Chitta (mind) both move in the Akasa (Khechari), then the person with his tongue raised up becomes immortal. Firmly pressing the Yoni (perineum) by the left heel, stretching out the right leg, grasping the feet with both hands and inhaling the air through the nostrils, practise Kantha-Bandha, retaining the air upwards. By that, all afflictions are destroyed; then poison is digested as if it were nectar. Asthma, splenetic disease, the turning up of the anus and the numbness of the skin are removed. This is the means of conquering Prana and destroying death. Pressing the Yoni by the left heel, place the other foot over the left thigh: inhale the air, rest the chin on the chest, contract the Yoni and contemplate, (as far as possible), your Atman as situated within your mind. Thus is the direct perception (of truth) attained. Inhaling the Prana from outside and filling the stomach with it, centre the Prana with the mind in the middle of the navel at the tip of the nose and at the toes during the Sandhyas (sunset and sunrise) or at all times. (Thus) the Yogin is freed from all diseases and fatigue.

62. By centring his Prana at the tip of his nose, he obtains mastery over the element of air; by centring it at the middle of his navel, all diseases are destroyed; by centring it at the toes, his body becomes light. He who drinks the air (drawn) through the tongue destroys fatigue, thirst and diseases.

63. He who drinks the air with his mouth during the two Sandhyas and the last two hours of the night, within three months the auspicious Sarasvati (goddess of speech) is present in his Vak (speech) (viz., he becomes eloquent and learned in his speech).

64. In six months, he is free from all diseases. Drawing the air by the tongue, retain the air at the root of the tongue. The wise man thus drinking nectar enjoys all prosperity.

65. Fixing the Atman in the Atman itself in the middle of the eyebrows, (having inhaled) through Ida and breaking through that (centre) thirty times, even a sick man is freed from disease.

66. He who draws the air through the Nadis and retains it for twenty-four minutes in the navel and in the sides of the stomach becomes freed from disease.

67-69(a). He who for the space of a month during the three Sandhyas (sunset, sunrise and midnight or noon) draws the air through the tongue, pierces thirty times and retains his breath in the middle of his navel, becomes freed from all fevers and poisons. He who retains the Prana together with the mind at the tip of his nose even for the space of a Muhurta (forty-eight minutes), destroys all sins that were committed by him during one hundred births.

69(b). Through the Samyama of Tara (Om), he knows all things. By retaining the mind at the tip of his nose, he acquires a knowledge of Indra-world; below that, he acquires a knowledge of Agni (fire) world. Through the Samyama of Chitta in the eye, he gets a knowledge of all worlds; in the ear, a knowledge of Yama (the god of death) world); in the sides of the ear, a knowledge of Nrriti-world; in the back of it (the ear), a knowledge of Varuna-world; in the left ear, a knowledge of Vayu-world; in the throat, a knowledge of Soma (moon) world; in the left eye, a knowledge of Shiva-world; in the head, a knowledge of Atala world; in the feet, a knowledge of Vitala world; in the ankles, a knowledge of Nitala (rather Sutala) world; in the calves, a knowledge of Sutala (rather Talatala) world; in the knees, a knowledge of Mahatala world; in the thighs, a knowledge of Rasatala world; in the loins, a knowledge of Talatala (rather Patala) world; in the navel, a knowledge of Bhur (earth) world; in the stomach, a knowledge of Bhuvar world; in the heart, a knowledge of Suvar world; in the place above the heart, a knowledge of Mahar world; in the throat, a knowledge of Jana world; in the middle of the brows, a knowledge of Tapa world; in the head, a knowledge of Satya world. By conquering Dharma and Adharma, one knows the past and the future. By centring it on the sound of every creature, a knowledge of the cry (or language) of the animal is produced. By centring it on the Sanchita-Karma (past Karma yet to be enjoyed), a knowledge of one’s previous births arises in him. By centring it on the mind of another, a knowledge of the mind (or thoughts) of others is induced. By centring it on the Kaya-Rupa (or form of the body), other forms are seen. By fixing it on the Bala (strength). The strength of persons like Hanuman is obtained. By fixing it on the sun, a knowledge of the worlds arises. By fixing it on the moon, a knowledge of the constellation is produced. By fixing it on the Dhruva (Polar star) a perception of its motion is induced. By fixing it on his own (Self), one acquires the knowledge of Purusha; on the navel, he attains a knowledge of the Kaya-Vyuha (mystical arrangement of all the particles of the body so as to enable a person to wear out his whole Karma in one life); on the well of the throat, freedom from hunger and thirst arises; on the Kurma Nadi (which is situated in the well of the throat), a firmness (of concentration) takes place. By fixing it on the Tara (pupil of the eye), he obtains the sight of the Siddhas (spiritual personages). By conquering the Akasa in the body, he is able to soar in the Akasa; (in short) by centring the mind in any place, he conquers the Siddhis appertaining to that place. Then comes Pratyahara, which is of five kinds. It is the drawing away of the organs from attaching themselves to the objects of senses. Contemplating upon everything that one sees as Atman is Pratyahara. Renouncing the fruits of one’s daily actions is Pratyahara. Turning away from all objects of sense is Pratyahara. Dharana in the eighteen important places (mentioned below) is Pratyahara, (viz.,) the feet, the toes, the ankles, the calves, the knees, the thighs, the anus, the penis, the navel, the heart, the well of the throat, the palate, the nose, the eyes, the middle of the brows, the forehead and the head in ascending and descending orders.

70. Then (comes) Dharana. It is of three kinds, (viz.,) fixing the mind in the Atman, bringing the external Akasa into the Akasa of the heart and contemplating the five Murtis (forms of Devatas) in the five elements - earth, Apas, fire, Vayu and Akasa.

71. Then comes Dhyana. It is of two kinds, Saguna (with Gunas or quality) and Nirguna (without quality). Saguna is the meditation of a Murti. Nirguna is on the reality of Self.

72. Samadhi is the union of the Jivatma (individual self) and the Paramatman (higher Self) without the threefold state (viz., the knower, the known and the knowledge). It is of the nature of extreme bliss and pure consciousness.

Thus ends the first chapter.

CHAPTER - II

Then the Brahma-Rishi Sandilya not obtaining the knowledge of Brahman in the four Vedas, approached the Lord Atharvan and asked him: "What is it? Teach me the science of Brahman by which I shall obtain that which is most excellent."

Atharvan replied: "O Sandilya, Brahman is Satya, Vijnana and Ananta in which all this (world) is interwoven, warp-wise and woof-wise, from which all originated and into which all are absorbed and which being known makes everything else known. It is without hands and feet, without eyes and ears, without tongue or without body and is unreachable and undefinable. From which, Vak (speech) and mind return, being unable to obtain (or reach) It. It is to be cognised by Jnana and Yoga. From which, Prajna of old sprang. That which is one and non-dual, that which pervades everything like Akasa, which is extremely subtle, without a blemish, actionless, Sat (be-ness) only, the essence, of the bliss of consciousness, beneficent, calm and immortal and which is beyond. That is Brahman. Thou art That. Know That by wisdom. He who is the one, the shining, the giver of the power of Atman, the omniscient, the Lord of all and the inner Soul of all beings, who lives in all beings, who is hidden in all beings and the source of all beings, who is reachable only through Yoga and who creates, supports and destroys everything - He is Atman. Know the several worlds in the Atman. Do not grieve, O knower of Atman, thou shalt reach the end of pains."

Thus ends the second chapter.

CHAPTER - III

Then Sandilya questioned Atharvan thus: "From the Brahman that is OM, imperishable, actionless, beneficial, Sat (be-ness) only and supreme, how dissolution this universe arise ? How does it exist in It ? And how is it absorbed in It ? Please solve me this doubt."

Atharvan replied: "The Supreme Brahman, the Truth, is the imperishable and the actionless. Then from the formless Brahman, three forms (or aspects) arose, (viz.,) Nishkala (partless), Sakala (with parts) and Sakala-Nishkala (with and without parts). That which is Satya, Vijnana and Ananda; That which is actionless, without any impurity, omnipresent, extremely subtle, having faces in every direction, undefinable and immortal - that is His Nishkala aspect. Maheshvara (the great Lord) who is black and yellow rules with Avidya, Mula-Prakriti or Maya that is red, white and black and that is co-existent with him. This is his Sakala-Nishkala aspect. Then the Lord desired (or willed) by his spiritual wisdom (thus): May I become many ? May I bring forth ? Then from this Person who was contemplating and whose desires are fulfilled, three letters sprang up. Three Vyahritis, the three-footed Gayatri, the three Vedas, the three Devas, the three Varnas (colours or castes) and the three fires sprang. That Supreme Lord who is endowed with all kinds of wealth, who is all pervading, who is situated in the hearts of all beings, who is the Lord of Maya and whose form is Maya; He is Brahma; He is Vishnu; He is Rudra; He is Indra; He is all the Devas; He is all the Bhutas (elements or beings); He only is before; He only is behind; He only is on our left; He only is on our right; He only is below; He only is above; He only is the all. That form of him as Dattatreya, who sports with his Sakti, who is kind to his devotees, who is brilliant as fire, resembling the petals or a red lotus and is of four hands, who is mild and shines sinlessly - this is His Sakala form."

Then Sandilya questioned Atharvan, "O Lord, that which is Sat only and the essence of the bliss of consciousness - why is He called Parabrahman?"

Atharvan replied: "Because He increases Brihati and causes to increase everything (Brimhayati); so he is called Parabrahman.

Why is He called Atman ?

Since He obtains (Apnoti) everything, since He takes back everything and since He is everything, so he is called Atman.

Who is He called Maheshvara (the great Lord)?

Since by the sound of the words Mahat-Isha (the great Lord) and by His own power, the great Lord governs everything.

Why is He called Dattatreya?

Because the Lord being extremely pleased with Atri (Rishi) who was performing a most difficult penance and who had expressed his desire to see Him who is light itself, offered Himself (Datta) as their son and because the woman Anasuya was his mother and Atri was his father.

Therefore he who knows the (secret) meaning knows everything. He who always contemplates on the supreme that It is himself becomes a knower of Brahman. Here these Shlokas (stanzas) occur (to memory): 1-4: He who contemplates always the Lord of Lords and the ancient thus - as Dattatreya, the beneficent, the calm, of the colour of sapphire, one who delights in his own Maya and the Lord who has shaken off everything, as naked and as one whose whole body is besmeared with the holy ashes, who has matted hair, who is the Lord of all, who has four arms, who is bliss in appearance, whose eyes are like full-blown lotus, who is the store of Jnana and Yoga, who is the spiritual instructor of all the worlds and who is dear to all the Yogins and one who is merciful towards His devotees, who is the witness of all and who is worshipped by all the Siddhas is freed from all sins and will attain (the Spirit)."

Om Satyam (Truth).

Thus ends the third chapter.

Om ! O Devas, may we hear with our ears what is auspicious;
May we see with our eyes what is auspicious, O ye worthy of worship !
May we enjoy the term of life allotted by the Devas,
Praising them with our body and limbs steady !
May the glorious Indra bless us !
May the all-knowing Sun bless us !
May Garuda, the thunderbolt for evil, bless us !
May Brihaspati grant us well-being !
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

Here ends the Sandilya Upanishad, included in the Atharva-Veda.

Paingala Upanishad

Translated by Dr. A. G. Krishna Warrier
Published by The Theosophical Publishing House, Chennai

Om ! That (Brahman) is infinite, and this (universe) is infinite.
The infinite proceeds from the infinite.
(Then) taking the infinitude of the infinite (universe),
It remains as the infinite (Brahman) alone.
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

I-1. Then indeed Paingala approached Yajnavalkya as a disciple, and, having served him for twelve years, said: Instruct me in regard to the supreme mystery of Aloneness.
I-2. The eminent Yajnavalkya replied: Dear one, in the beginning this indeed existed. It was the eternally free, immutable, everlastingly one, secondless Brahman, full of Truth, Knowledge and Bliss.
I-3. In it existed the primordial and indefinable Prakriti, consisting of Gunas in a state of equipoise, red, white and dark, resembling (the existence of) water, silver, a man and outlines (respectively) in the mirage oyster-shell, a stump and a mirror; what was reflected in it was the Witness Consciousness.
I-4. Having been modified, with the preponderance of Sattva, and named Avyakta (the Unmanifest), it (Prakriti) became the power of concealment. What was reflected in it became God Consciousness. He has Maya under His control, is omniscient, is the initial cause of creation, sustenance and dissolution (of the world) and has the form of the sprouting world. He manifests the entire world dissolved in Him. Due to the power of the Karmas of living beings is the (world) spread out like this cloth and due to their exhaustion again is (the world) concealed. In Him alone does the entire world exist as a folded cloth.
I-5.From the power of concealment controlled by God arose the Power of Projection called Mahat. What is reflected in it is the consciousness of Hiranyagarbha. He has the conceit of ownership as regards Mahat and has a body partly manifest and partly unmanifest.
I-6. From the projective power controlled by Hiranyagarbha arose the gross power called the ego, with the preponderance of Tamas. What was reflected in it was the consciousness of Virat. That Virat who

has conceit in the Ego, a manifest body, and is the Chief Person, Vishnu is the protector of all gross things. From that Self (Virat) arose ether; from the ether, air; from air, fire; from fire, water; from water, earth. These five root-elements are composed of the three Gunas.

I-7. Desiring to create, that world-Cause (God), controlling the quality of Tamas, sought to render the subtle root-elements gross. He bifurcated each of the extremely limited elements and again made (the halves) four-fold and added each of the five halves to one-eighths of the other four. With those quintuplicated elements he created endless Crores of macrocosms and for each of these fourteen appropriate worlds and globular gross bodies fit for each planes of them all.

I-8. Having divided into four the Rajas part of the five elements he made Prana with its five fold activity from three parts of it. From the fourth part (of rajas) he fashioned the organ of action.

I-9. Having divided into four their Sattva part, out of the combination of three of them, he made the inner organ with its five-fold activity. From the fourth, he made the organs of Cognition.

I-10. From the combination of Sattva he made the guardians of sense-organs. He cast them, having created them into the macrocosm. Due to his command, conjured with the ego, the Virat protected the gross elements (of the cosmos). Commanded by him, Hiranyagarbha protected the subtle ones.

I-11. In the cosmos they could not, without God, pulsate or act. He desired to vivify them. Splitting open the macrocosm, the channels of Brahman, and the crowns of individuals, he entered into them. Though they were inert, like sentient (beings) they performed each its own functions.

I-12. The omniscient Lord, conjoined with a streak of Maya, on entering the individual bodies, and deluded by it, became the Jiva; due to self-identification with the three bodies (he) became both agent and reaper (of action’s fruits). Possessing the attributes of wakefulness, dream, deep sleep, swoon and death, like a chain of buckets (attached to a water wheel) he becomes troubled and as it were is born and dies, revolving like a potter’s wheel.

II-1. Now Paingala asked Yajnavalkya: How did the omnipotent Lord of all worlds, the author of their manifestation, sustenance and dissolution become Jiva ?

II-2. Yajnavalkya replied: I shall speak distinguishing between the forms of the Jiva and of God, following the generation of the gross, subtle and causal bodies. Listen with exclusive attention. Employing parts of quintuplicated gross elements, the Lord made individual and collective gross, bodies, respectively. Earthy are the skull, skin, intestines, bones, flesh and nails. Watery are the blood, urine, saliva, perspiration and so forth. Fiery are hunger, thirst, heat, lassitude, sexual union, etc. Airy are the movements, the transporting, breathing, etc. Ethereal are lust, anger, etc. The gross body with skin, etc.; is a combination of all this, fashioned through deeds; (it is) the basis of states like childhood, etc., conceit and numerous failings.

II-3. Then he (God) manifested Prana (the Principle of life) from the non-quintuplicated aggregate of the three Rajas parts of the gross elements. The modification of the life principle are the Prana, Apana, Vyana, Udana and Samana. The subordinate functions of Prana are named Naga, Kurma, Krikara, Devadatta and Dhananjaya. Their bases are the heart, the anus, navel, throat and all the limbs. With the fourth part of the Rajas of Akasa, he manifested the organ of action. Its functions are (performed by) the tongue, the hands, the feet, the anus and the generative organ. The objects of these are speech, grasping, movement, excretion and (sex) enjoyment. Similarly from the aggregate of the three Sattva parts of the elements, he manifested the inner organ. Its functions are the mind, the intellect, thought and the ego. The objects of these are imagination, determination, memory, conceit and investigation. Their bases are the throat, the mouth, the navel, the heart and the junction of the eye-brows. With the fourth part of the Sattva of the elements, he manifested the sense of Cognition. Its functions are the ears, the skin, the eyes, the tongue and the nose. Their objects are sound, touch, form, taste and smell. The overlords of the organs (of perception and action) are the directions, the wind, the sun, Prachetas, Asvins, Fire, Indra, Upendra, Death, the moon, Vishnu, Brahma and Sambhu.

II-4. Now, there are five sheaths, that of food, of vital breaths, of mind, of knowledge and of bliss. The sheath of food comes into being from the essence of food alone, develops by it, and is dissolved in the earth that is predominantly of the nature of food. That alone is the gross body. The five breaths, Prana, etc.; together with the five organs of actions constitute the sheath of vital breaths. The sheath of mind is the mind together with the organs of cognition. The sheath of knowledge is the intellect together with the organs of cognition. These three sheaths constitute the subtle body. The sheath of bliss is the knowledge of one's essence. This is the causal body.

II-5. The eight-fold city (the total subtle body) consists of the five organs of cognition, the five organs of action, the five breaths, the five elements like ether, etc., the five-fold inner organ, desire, action and Tamas.

II-6. Vishva (is) the self of knowledge, a reflection of sat, the empirical (being), having conceit in the gross body of the waking state. The field of actions (or born of actions) is also a name of Vishva.

II-7. By God's command, the Sutratman (Hiranyagarbha) entered the subtle body of the individual and supervising the mind became the Taijasa. Taijasa is the appearance. Dream fashioned is a name of Taijasa.

II-8. By God's command (the Self) with the adjunct of Maya together with the Unmanifest, entering the individual causal body became Prajna. The Prajna is undifferentiated, real, 'Having conceit-in-deep-sleep' is the name of Prajna.

II-9. Texts like Tattvamasi declare the identity with Brahman of the real Jiva concealed by ignorance and part of the unmanifest; not of the other two, the empirical and the illusory Jivas (in the waking and dream-state).

II-10. The Consciousness reflected in the inner organ participated in the three states. Merged in the states of wakefulness, dream and deep sleep, like a chain of buckets attached to the water wheel, and afflicted, he (the Jiva) is as it were born and dead.

II-11. Now there are five states – Wakefulness, dream, deep sleep, swoon and death. The wakeful state consists in the cognition of objects like sound, etc.; by means of the organs of cognition like ears, etc.; when aided by the respective (guardian) deities. The Jiva stationed at the junction of the eye-brows and pervading the whole (body) from the foot to the head becomes the agent of all kinds of activities like tilling and heaving. Also the reaper of their respective fruits. Migrating to the other world(s) alone he reaps the fruit of (his) activities. Tired due to activities, like an emperor, he takes to the way leading to the inner chamber (a new body).

II-12. When the instruments of (cognition and action) cease to operate, the dream state comes into being in which there is knowledge of objects and their cognition due to the half-awakened impressions of the waking state. There, Vishva himself, due to the cessation of empirical activities, moving in the system of nerves and becoming Taijasa, enjoys freely the rarity of the world consisting of latent impressions which he illumines with his light.

II-13. The instrument of deep sleep is mind alone. Just as a bird, exhausted by random flights, folds its wings and moves towards its nest, so the Jiva, too, sporting in the spheres of wakefulness and dream and exhausted, plunges into ignorance and enjoys its own bliss.

II-14. The (state of) swoon is like that of death with the sense organs stirring due to fear and unconsciousness when struck with a club, stick, etc., accidentally.

II-15. Different from the states of wakefulness, dream, deep sleep and swoon and occasioning fear to all Jivas from Brahma down to a clump (of grass, etc.,) and resulting in the fall of the body is the state of death.

II-16. Withdrawing the organs of action and cognition and the vital breaths corresponding to varied objects, and attended by desires and actions, and enveloped in ignorance and (the subtle) elements, the Jiva goes to another world. Due to the ripening of the fruits of prior actions, like a worm caught up in a whirl pool (the Jiva) now wins rest.

II-17. As a result of past good deeds, at the end of many lives, men seek liberation. Then resorting to a teacher of Self-realization and (faithfully) serving him long one inquiries into bondage and liberation.

II-18. Bondage results from lack of inquiry; liberation results from inquiry. Therefore investigate at all times. One's own nature may be determined through superimposition and its repudiation. Therefore always inquire (into the nature of) the individual Self and the supreme Self. When the state of Jiva and that of the world are sublated, Brahman alone, non-different from the inner Self, remains.

III-1-2. Then Paingala said to Yajnavalkya: Set forth the explanation of the major text(s) [Maha-vakyas]. Yajnavalkya replied: Thou art That; Thou That art; Thou Brahman art; I am Brahman – One should meditate thus.

III-3. The expressed sense of the word 'tat' is the world-cause, marked by 'other-ness' (mediacy), having Being, Consciousness and Bliss as his characteristics, Maya as his adjunct and omniscience, etc., as his features. The very same with awareness mixed up with the inner sense, the object of the I-notion, is the expressed meaning of 'tvam'. Rejecting the adjuncts of the supreme (God) and the Jiva, viz.: Maya and avidya, the indicated sense of tat and tvam is Brahman, non-different from the inner Self.

III-4. 'Hearing' is investigation into the import of propositions like 'That Thou art' and 'I am Brahman'. Reflection is the exclusive dwelling on the content of what has been heard. Meditation is the fixing of the mind one-pointedly on the reality, made doubtless through investigation and reflection. Concentration, resembling a flame in a windless spot, is the thought (chitta) whose content is solely the object meditated, exclusive of the agent, and the act, of meditation.

III-5. Then (mind's) modifications referring to the Self, though shooting up, remain uncognised; they are only inferred from memory. By this (Samadhi) alone are dissolved Crores of deeds accumulated in the course of beginningless transmigratory existence. Through skilful practice, thence, then, flow, in a thousand ways, streams of nectar. Therefore, the best knowers of Yoga call (this) Concentration dharmamegha, cloud of virtues. When the meshes of latent impressions are entirely obliterated by virtue of it and the accumulation of deeds, good and evil, pulled up by their roots, the proposition (whose content was) earlier mediated on generates unimpeded and immediate realization (resembling, in its certitude) the gooseberry in the palm (of one's hand). Then one becomes liberated in life.

III-6. God desired the non-quintuplication of the quintuplicated elements. Leading the effected macrocosm and the worlds included in it to their causal state, unifying the subtle organs of action, vital breaths, organs of cognition and the four-fold inner sense, reducing all elemental (effects) to the five-fold cause, (he) dissolves in (due) order the earth in water, water in fire, fire in air, air in ether, ether in the ego, the ego in the Mahat, the Mahat in the unmanifest and the unmanifest in the Spirit (Purusha). Due to the dissolution of the adjuncts, Virat, Hiranyagarbha and God are dissolved in the supreme Self.

III-7. Having become non-quintuplicated through the attenuation of (the accumulated) deeds and the ripening of good deeds, and one with the subtle (body), returning to the cause and its cause, the gross body generated by deeds done through the quintuplicated gross elements becomes non-quintuplicated and gets dissolved in the immutable inner Self. Vishva, taijasa and Prajna dissolve in the same due to the dissolution of their adjuncts.

III-8. The microcosm consumed in the fire of knowledge together with (its) causes is dissolved in the supreme Self. Therefore the Brahmana should concentratedly dwell on the identity (of the contents) of the terms tat and tvam. Thence, when the clouds are dispelled as the sun (shines forth), the Self is manifested.

III-9-10. Meditating on the Self, of the size of a thumb, in the centre (of the heart ?) like a smokeless flame, meditate on the illumining Self in the centre, immutable and immortal. The silent sage Liberated-in-life, sits meditating till sleep, till death; he is the blessed one who has performed his duty.

III-11. Giving up the status of Liberation-in-life, when one's body is consumed by time, he reaches the status of disembodied liberation like the wind becoming stirless.

III-12. That immortal and certain (one), devoid of sound, touch, form, taste or smell, without beginning and end, beyond the Mahat, alone remains without impurity and suffering.

IV-1. Then Paingala asked Yajnavalkya: How does a knower (Jnanin) act ? How does he stay in repose ?
IV-2. Yajnavalkya replied: One seeking liberation, having acquired freedom from egotism, etc.; takes 21 generations (of his ancestors and descendants) across the (sea of samsara). The knower of Brahman by himself alone does so 101 generations.
IV-3. Know the Self to be the rider in the chariot; the body verily to be the chariot; the intellect to be the charioteer and the mind to be the reins.
IV-4. The senses, the wise say, are the horses; the objects are what they range over; the hearts are the moving many-storeyed mansions.
IV-5. The great sages aver that the Self combined with sense-organs and mind is the experiencer. Therefore in the heart, immediately, is Narayana well-established.
IV-6. Upto (the exhaustion of) the operative deeds, the homeless liberated Self, behaves like the Slough of a snake, like the moon (in the sky).
IV-7. Shedding the body in a holy spot or (may be) in the home of an eater of dog's flesh, (the liberated one) attains Isolation.
IV-8. Afterwards, make an offering of his body to the cardinal points or bury (his body). Mendicancy is prescribed for the male, never for the other.
IV-9. No observance of (the period of) pollution, no burning (of the corpse), no offering of rice balls or of water, no fortnightly rites (are laid down) for a mendicant who has become Brahman.
IV-10. There is no burning of what is (already) consumed, just as there is no cooking of what is (already) cooked. For one whose body is consumed in the fire of knowledge there is neither ceremonial rice offering nor any (other) rite (of obsequies).
IV-11. As long as the adjuncts (body, etc.,) persist, let one wait upon the teacher. Let him treat the wife of the teacher and his children as he does the teacher himself.
IV-12. When with the knowledge, 'I am That !' 'I am That' -- I, whose mind is pure essence, is pure Spirit, is long-suffering – wisdom is won, when the object of knowledge, the supreme Self, is established in the heart; when the body is dissolved in the state of achieved Peace, then one becomes destitute of the luminous mind and intellect.
IV-13. Of what use is water to one who has had his fill of ambrosia ? Similarly, (for one) who has known his Self, of what use are the Vedas ? No duty remains for the Yogin who has had his fill of the ambrosia of knowledge. If duty be there, he is no knower of Truth. Though stationed at a distance, he is not distant; though embodied, he is disembodied; he is the omnipresent inner self.
IV-14. Making the heart pure, contemplating the well-being (of all), one must experience supreme joy in the thought, 'I am the supreme, the All'.
IV-15. As there is non-difference when water is poured in water, milk in milk and ghee in ghee, so is the case with the individual Self and the supreme Self.
IV-16. When the body is burned by knowledge and knowledge becomes infinite in form, then the knower consumes the bondage of Karma in the fire of Brahman-Knowledge.
IV-17. Thence (follows the state of) the holy non-dual(Reality), named the Supreme Lord, like unto the stainless sky. Self's nature, abiding without adjuncts, is as (that of) water mixed with water.
IV-18. Like the ether the Self in the subtle body. The inner Self like air is not perceived. That stirless inner Self perceives the external (manifold) with the torch of (objective) knowledge.
IV-19. The knower, dead, no matter due to whatever (form of) death, is dissolved (in Brahman that is) like the all-pervasive sky.
IV-20. This dissolution he knows in truth as of the pot-space (in the infinite space). He attains (the status of) the self-sustained light of all-pervasive knowledge.
IV-21. Standing on one foot, let man do austerities for a 1000 years; but (that austerity) is less than one sixteenth of this Yoga of meditation.

IV-22. This is knowledge; this is to be known; one wishes to know all that. Were he to live (even) for a 1000 years, he would not reach the end of the Shastras.
IV-23. What should be known is just the Imperishable; (but) life is fleeting. Avoiding the labyrinths of Shastras, meditate on the Truth (alone).
IV-24. Action are endless – purification, mutterings, (of holy names), sacrifices, pilgrimage to holy places. These (are valid) only till Truth is won.
IV-25. As regards the great-souled ones, the sure cause of liberation is (the knowledge) ‘I am Brahman’. The two words determining bondage and liberation are ‘mine’ and ‘not mine’.
IV-26. The import of ‘mine’ binds the living being; he is liberated by that of ‘not mine’. When the mind is dementalised, no longer is duality cognised.
IV-27. When dementalisation is achieved, That becomes the supreme status. Wherever, then, the mind goes, there, verily, is the supreme status.
IV-28. Thus, there, everywhere, is Brahman well-established. For one who holds ‘I am not Brahman’ no liberation is possible; (it is as futile) as striking the sky with clenched fists or a hungry man’s chewing the chaff.
IV-29. Whoso studies the Upanishad as a rule (every day) is purified by fire (as it were); by air; by the sun; by Vishnu; by Rudra. He has bathed in all sacred waters. He is versed in all the Vedas; has performed all the sacred rites taught by all the Vedas. He has ritually muttered Lacs of Itihasas and Puranas and one Lac times Rudra’s (tantras). He has muttered a million times the sacred syllable, OM. He redeems ten generations of his line, past and future. He purifies the rows of diners of which he is a number. He becomes great. He is purged of the sins of Brahmin-slaughter, drink, stealth, adultery with (even a) teacher’s spouse and of association with those who are guilty of these.
IV-30. That supreme Status of Vishnu spread out, like an eye, in the sky, the enlightened ones always behold.
IV-31. The wise, ever vigilant and diligent in praise richly glorify That supreme Status of Vishnu.
IV-32. OM-Truth – This is the secret teaching.

Om ! That (Brahman) is infinite, and this (universe) is infinite.
The infinite proceeds from the infinite.
(Then) taking the infinitude of the infinite (universe),
It remains as the infinite (Brahman) alone.
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

Here ends the Paingalopanishad belonging to the Sukla-Yajur-Veda.

Bhikshuka Upanishad

Translated by Prof. A. A. Ramanathan
Published by The Theosophical Publishing House, Chennai

Om ! That (Brahman) is infinite, and this (universe) is infinite.
The infinite proceeds from the infinite.
(Then) taking the infinitude of the infinite (universe),
It remains as the infinite (Brahman) alone.
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

1. Mendicant monks desiring liberation are of four kinds: the Kutichaka, Bahudaka, Hamsa and Paramahamsa.
2. The Kutichakas (hut-dwelling ascetics) such as (the sages of yore like) Gautama, Bharadvaja, Yajnavalkya and Vasistha, subsist on eight mouthfuls of food and seek liberation alone by the path of yoga.
3. Next the Bahudaka ascetics (remaining mainly in a holy place of sacred waters) who carry a three-fold emblematic staff (tridanda) and water vessel and wear tuft, sacred thread and ochre coloured garment. Avoiding wine and meat, they subsist on eight mouthfuls of food secured as alms from the houses of Brahmana sages and seek liberation alone in the path of Yoga.
4. Then come the Hamsa ascetics who shelter for one night in a village, five nights in a town and seven nights or more in a holy place. Subsisting on cow's urine and other products from the cow and always addicted to the chandrayana vow, they seek liberation alone in the path of Yoga.
5. Then there are the Paramahamsa ascetics (such as the sages of yore like) Samvartaka, Aruni, Svetaketu, Jadabharata, Dattatreya, Suka, Vamadeva and Harita, who live on eight mouthfuls of food and seek liberation alone in the path of Yoga. They take shelter under the shade of trees, in deserted houses or in a cemetery. They may wear a dress or be unclad. They observe neither Dharma nor Adharma (i.e. they are above the laws of the land). They are not conscious of profit and loss of anything. They discard the doctrines of Visishtadvaita (propounded by Ramanuja), the Suddha Dvaita (of Madhvacharya) and the Asuddha Dvaita. Considering equally a pebble, stone and gold they receive

alms from (person of) all castes and see the Atman alone everywhere. Unclad, unaffected by pairs (of opposites, heat and cold, etc.,) receiving no gifts, solely adhering to pure meditation, established in the Atman alone, receiving alms at the prescribed time for sustaining life, (taking shelter during nights) in a deserted house, temple, hay stack, ant-hill, shade of a tree, potter's hut, a place where ritual fire is kept, sandy bank of a river, a mountain thicket or cavity, a hollow in a tree, the vicinity of a water fall, or a piece of clean ground, they are well on the way to realize Brahman; with pure mind, they give up their bodies in the state of renunciation as a Paramahamsa. They are indeed the Paramahamsas (as they become absorbed in Brahman). Thus (ends) the Upanishad.

Om ! That (Brahman) is infinite, and this (universe) is infinite.
The infinite proceeds from the infinite.
(Then) taking the infinitude of the infinite (universe),
It remains as the infinite (Brahman) alone.
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

Here ends the Bhikshukopanishad belonging to the Sukla-Yajur-Veda.

Maha Upanishad

Translated by Dr. A. G. Krishna Warrier
Published by The Theosophical Publishing House, Chennai

Om ! Let my limbs and speech, Prana, eyes, ears, vitality
And all the senses grow in strength.
All existence is the Brahman of the Upanishads.
May I never deny Brahman, nor Brahman deny me.
Let there be no denial at all:
Let there be no denial at least from me.
May the virtues that are proclaimed in the Upanishads be in me,
Who am devoted to the Atman; may they reside in me.
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

I-1-4. Then we shall expound the Mahopanishad. They say Narayana was alone. There were not Brahma, Shiva, Waters, Fire and Soma, Heaven and Earth, Stars, Sun and Moon. He could not be happy.
From the (desire of) the Paramatman, the Yajnastoma (hymn known as Avyakta) is said to have arisen.
I-5-6. In it arose fourteen Purushas (Brahman, Vishnu, Rudra, Isana, Sadashiva and nine Prajapatis like Daksha), one maiden (Mula-Prakriti), the ten organs (five of perception and five of action), Mind as the eleventh, bright intellect as the 12th, ego as the 13th, Prana as 14th, Atma as 15th, Buddhi, Kama, Karma and Tamas, five Tanmatras, along with gross elements and the Being was the 25th (Sutratman). Employing him in creation, the supreme Being remained detached. From him do all things come into being.
I-7. Again, Narayana, desiring something else, thought. From his forehead a person arose with three eyes and a trident, having glory, fame, truth, celibacy, austerity, detachment, mind, lordship, seven Vyahritis (Bhur etc.,) along with Pranava, Rik and other Vedas, all metres is his body – so, he is the great Lord.
I-8-9. Then again, desiring something else, he thought – From his forehead, sweat fell and became the

wide waters: from it a bright golden egg – in it was born the four-headed Brahma facing east. Narayana became the Vyahriti, Bhur, the chandas Gayatri, the Rig-Veda and the deity, Agni. Facing west he became Bhuvar, the chandas Tristubh, the Yajur-Veda and deity, Vayu. Facing north, he became Vyahriti Suvar, Jagati-chandas, Sama-Veda and the deity Surya. Facing south he became Mahar, chandas Anustubh, Atharva-Veda and Soma.

I-10-13. (Meditate upon) the god of a thousand heads and eyes, source of cosmic well-being, beyond all, eternal Narayana – the universe subsists in Him. Like a lotus calyx, the human heart hangs down, dripping drops of cold water for sustaining life. In its midst is a great flame, facing everywhere, subtle and facing upwards; the great being is present – He is Brahma, Shiva, Indra, undying and self-shining.

II-1-11. Suka, of great lustre, devoted to Natural Bliss, the prince of sages, realised Truth even at birth (without instruction). So also a person may get certain knowledge of the self by himself by long self-analysis. (This is because) the self is beyond description, un-realisable (by worldly means) by the mind and the sense organs; Pure Bliss, atomic, subtler then even ether. The millions of particles undergo generation, subsistence and dissolution inside the supreme Being by rotation of the power.

The supreme being is Ether because there is nothing outside it and yet not the ether, because it is all pure consciousness – it is nothing which can be pointed out (specified such and such) as a thing, reality etc.

He is conscious, being lustrous, yet like rock, because he cannot be (normally) known; causing the picture-like awakening (existence) of the world in himself, the pure ether.

This cosmos is only the manifestation of that being; there is nothing other than that; the differences in the universe are also his manifestation.

Present everywhere, connected with every thing, yet He does not move as there is nowhere to go; He does not exist as there is nowhere (substratum) to exist, yet exists because he is Existence by nature.

Brahman is knowledge, Bliss and the resort (source) of the giver of Jivanmukti. Giving up of all mental desires is the way (to that knowledge). The wise say that the understanding of that Being is the absence of worldly conceptions. The dissolution and creation of the universe are due to the contraction and expansion, respectively, of the Power.

The basis of Vedantic statements, yet beyond words, It is ‘I Reality, knowledge, bliss and nothing else’.

II-12-13. Suka knew all this by his own subtle intellect; then remained with his mind ceaselessly rapt in it.

He did not have the conception that the Atman is real; his mind simply turned away from worldly temptations, the many (material) worldly enjoyments which break very much, like the satisfied Chataka bird from torrent water.

II-14-37. (He knew all but out of respect for tradition, passed at this stage).

Once Suka of pure knowledge asked with devotion, of his father Vyasa, the seer seated alone at Meru mountain, ‘O Seer, how did this elaborate (pomp of) worldly life arise, how does this become dissolved, how much and when ?’

Being thus asked, Vyasa instructed everything to his son.

Having already known all this, Suka did not value the verbal statement.

Sage Vyasa, knowing the son’s thought said, ‘I do not know the truth; you can know all from Janaka, the king of Mithila who knows it correctly. Being told this, Suka went from there, to the earth and the city of Videha, ruled by Janaka.

He was announced to Janaka by the ushers ‘O King, Suka, the son of Vyasa, waits at the entrance’. Desiring of knowing Suka, Janaka said ‘Let him wait’ and tarried for seven days. Then he permitted him into the court and Janaka regaled Suka with women and other luxuries. They did not attract Suka, just as gentle breeze cannot shake a mountain. He simply remained pure, like the full moon, equable, silent and composed. Janaka looked at him and bowed knowing his nature. He said ‘You have (adjured) all worldly actions and for all your desires, what (more) do you desire ? Suka replied ‘this grandiose world – how did this arise and how dissolved ? Janaka narrated all correctly – the same as was spoken by father Vyasa.

'I myself knew this already; the same was told to me by my father; also by you, most eloquent speaker; this is also the matter seen in the Shastras. The mass of mental fancies dies away by the death of the fancies; worldly life is also buried away – this is certain. So great-armed Janaka, pray tell me the truth, firmly – the world gets peace for the reeling mind from you'.

(Janaka) replied): 'O Suka, listen to what I speak, the details of knowledge, the essence of wisdom, by knowing which one can get the status of Liberation in life'.

II-38-41. When there is generated a wiping away of visible phenomena by the mind realizing that there is no (real) visible object, then arises the great joy of Nirvana (Extinction – Liberation).

The best, total adjuration of mental impressions (tendencies) is said by the good (people) to be liberation – it is a pure procedure (whereas) those people whose tendencies are (not given up but) purified, not subject to the danger of re-birth – these wise ones are said to be the enlightened, Liberated-in-life. Strong (intense) brooding over objects is said to be bondage; its thinning out is, Oh Brahman, liberation.

II-42-62. He is said to be 'Liberated while living' who has lost taste for enjoyment by means of penance etc., and no other cause.

Who does not rejoice, nor languish, being detached when joy and grief befall (him) according to time (destiny);

Who is untouched in the mind, by exaltation, anger, fear, lust and meanness;

Who gives up (as if) playfully, the egotist tendency and remains giving up brooding;

Who is free from desire and non-desire as he is introvert and behaves as in deep sleep;

Who is seated delighting in the spirit, replete, pure in mind having got excellent repose and desires nothing in the material world and lives without unction;

Who is un-smeared in the region of the heart with (objects of) knowledge and whose consciousness is not inert;

Who performs without expectation, likes and dislikes (actions) (acts of) joy and grief, virtue and vice, success and failure;

Who is silent, egoless, prideless, avoiding jealousy and does actions without agitation;

Who exists like a detached onlooker and functions without attachment and desire everywhere;

Who has given up internally all of Dharma and Adharma, thought and desire;

Who has given up fully the (worldly) view;

Who eats with equal detachment what is bitter, sour, salty, astringent, seasoned and unseasoned;

Who has given up Dharma and Adharma, joy and grief, death and birth;

Who, free from tension and joy, does not get depressed or elated, with a pure intellect;

Who has given up all desires, all doubts, all conation, all rigid thoughts;

Who is equal towards birth, existence and death, rise and fall.

Who does not dislike or hanker after anything and enjoys incidental pleasure.

Whose thought of worldly life has quietened down, who has aspects and yet is aspect-less, having mind – yet mindless.

Who is active towards all objects, yet is desireless as if they are alien objects, is full in spirit.

II-63-69. He gives up the state of Jivanmukta when this body is consigned to time (death) and enters the state of Adehamukta (liberated without body), like wind which does not move.

Such a person does not rise or set, is neither real nor unreal, nor is he far away, nor 'I' nor 'another'. Other, than him, there is no lustres nor darkness which is steady and profound, ineffable and unmanifest. Not empty vacuum, not having form, neither visible nor vision; nor a mass of creations but existing infinitely.

Undesignated in nature, fuller than the fullest, neither real nor unreal, neither being nor coming into being, pure consciousness; not the Chaitya (world created by mind), endless, ageless, auspicious, having no beginning, middle or end, having no ailment in mind or body. That which is considered as

the vision amidst the seer, seeing and object of seeing. O sage, there is surely nothing beyond this.
II-70-73. It is known by yourself as well as heard from a preceptor: – one is bound by one's own fancy and released by being rid of it – detachment towards enjoyment of all visible (external) objects has arisen (in you); all that is to be got has been got by you with a perfect mind; you feel (erred) in regard to your own nature but now being liberated, give up error; you see that you are Brahman itself beyond what is external and internal – you see but you do not see; you are the sole and perfect onlooker (uninvolved).
II-74-77. Suka, reposed silently (passively) in the Supreme Being in the own normal state, devoid of grief, fear and strain. Then he went to the peak of Meru mountain, unimpeded, for trance. There, for thousands of years he remained in 'unqualified trance' and attained rest in himself, like a flame without oil.
Purified of the blemish of manifold thought, in the pristine and pure condition, he became one, with all (worldly) tendencies melting away like water-drop in the ocean.

III-1-15. A lad, Nidagha, prince of seers and enlightened, permitted by his father to go on a pilgrimage, had ablution in three and a half Crores of sacred places, then told Ribhu about himself. 'After bathing in so many places an enquiry (question) has arisen there in my mind:
The world is born only to die and dies only to be reborn – all the actions of the moving and unmoving things are ephemeral; Things such are sources of splendour are sinful and give place to all calamities; unconnected with each other, like iron-stakes, they come together, only by mental fancy. I have lost taste in various things, like a traveller in deserts my mind is tormented as to how this suffering will die down; riches please me not but give only cycles of worries just as houses with children and women cause danger.
This (material) glory in the world is delicate, cause only delusion, does not give happiness. Life is unsteady like a drop of water hanging on to the top of a tender leaf; like an insane person it goes away, leaving the body suddenly. Life causes strain to those whose mind is shattered by contact with the poison from the snake of worldly objects and who lack mature discrimination of the self.
It is (possible) reasonable to envelop wind and to cut into (empty) space, to string together watery waves but not give up attachment to (worldly) life.
(In contrast) by attaining Brahman, what is to be got is got, which causes no grief; it is the place of highest joy.
Even trees live, so do animals and birds – only he (really) lives, whose mind is sustained by contemplation; the others who have no (spiritual) rebirth are only old donkeys.
Shastra is a burden to one who lacks (spiritual) discrimination, knowledge is a burden to one attached (to life); mind is a burden to one without security, body is a burden to one ignorant of the self.
II-16-26. From ego does danger arise, so do bad mental ailments and desire – there is no enemy more dangerous than Ego; whatever in the moving and unmoving world was enjoyed by Ego – all that is unreal; only freedom from Ego is real. The mind runs hither and tither, in vain and with zeal, like a dog in the village. O Brahman, I have been made inert by the pursuit of thirst and eaten by my mind as by a dog.
Containment of the mind is impossible even by drinking up the ocean uprooting Meru and eating fire. Mind is the cause of objects; when it exists, the three worlds exist; when it does not, so do they, so it should be cured with effort.
Whatever wealth of merit I acquire, that Thirst cuts down, like a mouse cutting a string. Thirst is a fickle monkey – it sets foot in impassable places, hankers after fruits even when filled with them; never rests long in a place.
Throat is a bee in the lotus-heart. One moment, it goes to Patala; another, the sky; and another, it hovers in the bush of space; of all the griefs of worldly life, only thirst gives the longest grief; a person (well-guarded) in the harem it involves in great trouble.

Abandonment of brooding is the (preventive) chant for the cholera of Thirst.
II-27-38. There is nothing as pitiable as the body, low and meritless; it exults over a little and suffers over a little. The body is the great abode of the house-holder i.e. the Ego. Let it roll about or be steady – what is it to me, O Preceptor !
This body pleases me not – the senses (animals) are bound by six ropes (vices) – in its yard, Ego leaps about, it is crowded with the servants – the mind. It is frightening with the entrance held by the monkey (tongue) – in it are seen the (bared) teeth and bones. Tell me, what is attractive in the body which is made of blood and flesh, in and out, and which is only to perish – let him trust the body, who sees steadiness in lightnings, autumn clouds, and cities in the sky (illusions). Childhood is the abode of fear from the teacher, mother, father, other people and older children.
One is overwhelmed by the goblin of lust which exists in the cave of one's mind and causes many delusions. Slaves, sons, women, relatives and friends laugh at a man shaken by old age as at a mad man. Desire is full of the defect of helplessness, grows long in old age, the sole friend of all danger and confuse foment is the heart.
The attribution of happiness to worldly life – even this is cut by time like grass by a rat. Time tries to possess selfishly (every thing from) grass and dust (to) Indra and gold, which is the dust of Meru – destroys all and all the three worlds are occupied by it.
III-39-48. What is auspicious about woman – a puppet of flesh – moved by a machine in the cage of the body – having nerves, bones and knots ?
Why are you deluded; separate the skin, flesh, blood and tears and then look at the body. Is it attractive ?
The pearl necklace on the breast is like the current of Ganga on Meru (fleeting and ephemeral) – the same breast is eaten by dogs at the due time like a lump of food, in the cemetery and corners of the directions.
Women are the flame of sin, have the soot of hair, pleasing to the eye but not to be touched; they burn man like grass.
Women are the fuel lovely, yet harmful, of the fires of all blazing at a distance whether they have taste (attachment) or not.
Women are the traps to catch the birds – men, spread by the hunter, Manmatha, the lump of bait, the string of wickedness to men who are the fish in the pond of birth (life) and moving in the mud of mind. I will have none of this woman who is the basket of all defects – gems – the chain of misery. Only he with a woman has desire for enjoyment; where is enjoyment for one who has no woman ? Giving up women means giving up the world; by this one shall be happy.
III-49-54. Even the Quarters (like North) are not seen, regions give other (wrong) instruction; even the oceans and the stars dry up, even the permanent becomes impermanent, even Yogins (Siddhas) perish, demons and others decay; Brahma is reduced (to nothing), the unborn Vishnu too; Shiva becomes non-existent, the lords of the quarters decay. Brahma, Vishnu, Rudra and all classes of creatures run towards destruction, like water-streams towards the marine fire. Dangers come for a moment, so does wealth; birth and death are only for a moment – everything dies. The brave ones are killed by those not brave – a hundred are killed by one. Poison changes its scope (effect) – poison is not poison !
III-55-57. Objects (of the world) destroy (only) one more birth, poison destroys life only once; it is time my mind is burnt in the forest fire of defects. Desires for enjoyment do not flash even in the illusory fatamorgana; so, oh preceptor, waken me quickly with the knowledge of truth. If you do not, I shall take to silence, without pride and jealousy, contemplating Vishnu with the mind like one turned into a painting.

IV-1-24. Nidagha, there is nothing else to be known by you, you are the best of the of the enlightened – you know by your intellect, with God's grace – I shall wipe away the error caused by the impurity of the mind:

Control of inner and outer senses, enquiry, contentment and the fourth, contact with good people – resort to one at least of these giving up everything, with all effort – when one is achieved, the others also are achieved.
One shall develop wisdom only at first; first liberation from worldly life, by means of scripture, contact with good people, penance and self-control. One's own experience (of the self), Shastra and the preceptor form one statement (they yield a single purpose) by practising (the teachings of) which the self is ever looked at (realized).
If you do (achieve) every moment, the avoidance of the sustained fancy and desire, then you will have reached the sacred, mindless state. Samadhi is said to be the freedom of the mind from agency (activity). That itself is oneness, that is the highest and auspicious joy.
You should remain, like a dumb, blind and deaf person, giving up with your mind, the thought of all things as the self.
The vision got through words of (Vedanta) that you are composed, unborn, beginningless and endless, shining, taste (bliss) alone, devoid of symptoms of mind – all this is for the (lower) knowledge and wasteful – only Om is real.
All the visible things in the world are nothing more than the consciousness without vibration – contemplate this.
Or, with mind ever enlightened and performing worldly functions, you remain knowing the oneness of the self, like the calm ocean.
Only the knowledge of Truth is the fire to the grass of mental impressions – this is said to be Samadhi, not mere silence.
Just as the world is active when the much desired sun has arisen (Mani – gem of the day, the sun), so also do the creatures of the world, when the supreme reality is present. So, oh sage, the agentship and non-agentship in the self arise: -- the spirit is a non-agent when there is no desire – an agent by his mere presence.
These two exist in the Supreme Being – agency and non-agency – Resort to it firmly which is the (ultimate) cause of the two. So, by the thoughts, well kindled, that I am always a non-agent, the remains only the state of equality called the supreme immortality.
Listen, O Nidagha, there are born in the world, men of noble qualities in the Nirvikalpa Samadhi, ever in the ascendant and happy like (autumnal) moons in the sky; not depressed during danger, like a gold lotus at night, nor aspiring beyond what is destined, delighting in the path of the good people. They shine through this firm (personality) with merits in the friendship; even-minded and reconciled, pleasing, ever good in conduct. They are within limits like the ocean, placid in mind, do not give up discipline, like the sun.
A wise person should enquire fully 'What am I ? How did this blemish of Samsara develop ?' One should not take to wrong deeds nor live with a low person. Death, the killer of all, should not be looked up in mockery. One should look only at the pure consciousness, avoiding the body, the bone, flesh and blood which are inauspicious, the consciousness being the string that holds together all the creatures like a necklace. Pursuing what is acceptable and avoiding totally what is not – this is the (proper) nature (attitude) of the mind. The seer shall be rid of grief knowing that he is Brahman with his own realization by the path prescribed by the preceptor.
IV-25. Enlightenment arises in the state of detachment wherein the fall of a hundred sharp swords is borne like strokes with lilies, burning with fire like drenching with snow, charcoal like sandalwood, endless fall of arrows like a fall of cool water to relieve summer heat, cutting one's own head like happy sleep, the deprivation of speech like silence, deafness like a blessing.
IV-26-27. The self as always observed by the practice of realization which arises from the instruction of the preceptor. Just as the directions once again as before the delusion, so the world – delusion goes away destroyed by knowledge – consider this.
IV-28. Riches do not help, nor friends nor kinsmen, nor the strain of the body, nor resorting to sacred

waters and temples, but only through the conquest of the mind is that condition reached.

IV-29-38. All the miseries, hankerings, unbearable mental pain are lost in people with a calm mind, like darkness in the sun. All creatures subside (attain calmness) in a serene person like children mischievous or soft, in their mother.

Not by drinking elixirs, nor by the embrace of wealth does a person get so much joy as by inner peace.

He is said to be a serene person, who does not exult or feel depressed on hearing, touching, eating, seeing and knowing the good or the bad.

· Whose mind is not agitated, clear like the moon's disc, in death, festival as well as in battle.

Only the serene person shines among ascetics, knowers, sacrificers, kings, men of strength and of virtue.

The calm persons are great who have attained contentment with the drink of Amrita and delight in the self.

He is the contented one who gives up (longing for) what is not got and is even towards what is got, not seeing (i.e. ignoring) grief and joy, who does not admire what is not got, enjoys according to desire what is (actually) got and is benign in his conduct.

Liberation while alive arises when the thought delights in what is got, like a good woman in a harem and this gives the joy of the spirit's own nature.

IV-39-43. The wise person should reflect about the path to liberation, every moment, in the manner of the Shastras, according to the place, convenience and contact with good people, until he achieves repose in the spirit. A person having repose in the fourth state (liberation) and released from the ocean of worldly life, whether he lives or not, be he house-holder or recluse, has no purpose (meaning) in what is done or not done, nor by the delusion of Veda and Smriti; he remains in his pristine condition like the ocean without being churned by the mountain (he is in a transcendental state).

When there arises the pure realization of all as the spirit, then shines the 'body' in the form of the consciousness, beyond origin, space and time.

IV-44-49. The visible cosmos of un-moving and moving things melts away like dream in a (dreamless) sleep. The wise people have attributed, for empirical purposes, names for the supreme Being, such as, Rita Atma, Para Brahma, Truth etc. Just as armlets etc., are only words and meanings, not different from gold, so also is the magical illusion of the cosmos extended by the supreme being.

The perceived being inside the visible world is called bondage, in the absence (dissolution) of the visible, he is realized. What is called the visible is the projection like, 'The universe is you, and I'. The illusion of the world is spread only by the mind – as long as it happens, this is no liberation.

IV-50-57. The cosmos is spread (generated) through the mind by the self-born supreme being. So the visible cosmos is mental in nature. There is no real mind; it is only the flash of things. Know the mind to be only ideation. Understand that where there is ideation there is Mind. Mind and ideation are never different – when the mass of ideations slips away only the (pristine) nature remains.

When the excitement of the visible, viz., 'I and you are the cosmos' dies down, only the sole condition (pristineness) remains. At the achievement of the great dissolution, when all the visible creation etc., become (i.e. known to be) non-existent, only tranquillity remains. There exists the unborn, divine un-ailing, shining being, the unsetting sun, forever, the maker of all, declared to be the supreme self. From whom words turn away (un-reaching), who is realized (only) by the liberated person, whose names like (individual) selves are assumed, not natural.

IV-58-63. O great sage, of the three kinds of ether (space) namely the mental, spiritual and gross, know the spiritual one to be (emptier) subtler than the other two. When the perception passes from one place to another, the interval is to be known as the spiritual region in a moment when you reach the stage where all ideations are rejected, then surely you will reach the state of All Quiet.

That condition (state) is Samadhi which excludes bliss and contains the essence of detachment of Nobility and Beauty – when joy arises strongly by the realization of the falseness of the visible world and like and dislike thin away.

This realization is indeed the knowledge and its object, spiritual in nature – only that is the sole state – all else is false.

IV-64-69. Nidagha, know the world to be an illusion, Airavata in rut is confined to a corner of a mustard, a mosquito fights with groups of lions inside an atom, Meru put inside a lotus is pat out by a bee.

Only the mind made impure by involvement etc., is worldly life. The same mind is said to be the end of (worldly) existence when freed from them. An embodied being attained that condition being brooded over by the mind – freed from bodily tendencies, it (he) is not smeared (affected) by the body's attributes.

I am that (the mind) which turns an aeon into a moment and vice versa. One cannot attain (realize) (truth) without desisting from bad conduct, without calmness and concentration but only through Enlightenment.

IV-70-72. One fears never (and from nothing) on knowing the nature of the self as Bliss unequalled, attributeless and one mass of truth and consciousness. That is beyond all that is beyond, greater than the greatest, lustrous and eternal in nature, wise, ancient Being, worshipped by all gods. As a rule 'I (am) Brahman' these two words are for the liberation of the great. Whereas 'Not Mine' and 'Mine' give liberation and bondage (respectively).

IV-73-75. The creation (of the world) is assumed (projected) by God starting from the vision and ending with Entry (from Generation to Dissolution) in the form of Jiva, Ishvara etc. The nature of the animate and the inanimate worldly life from waking to liberation is projected by Jiva.

Schools from the Trinachiketa to the Yoga depend on Ishvara's illusion (on the still lower level); from the Lokayata to Sankhya the schools depend on Jiva's illusion. Hence, the aspirants to liberation should not consider these schools (being illusory) but the (essential) truth about Brahman is to be considered with steadiness.

IV-76-82. Only one who looks upon everything in relation to consciousness is the knower proper, Shiva, Vishnu and Brahma. Without a good preceptor's grace it is hard to give up objects, to see truth and (to realize) the pristine state. The pristine state is naturally realized by a Yogin who has power generated in him and has given up all (worldly) activity.

When a man perceives even a little difference (between these) then, there will be fear for him, doubtless. A person with wisdom as the eye sees the supreme as present everywhere – one without wisdom does not, like a blind man, the sun.

The supreme being is knowledge alone – so a mortal becomes immortal only by vision of Brahman. When the Great beyond is seen, the knot of the heart snaps, all doubts are smashed and all (worldly) actions die away.

Iv-83-87. Be devoted to Samvid, with single attention, giving up the non-spiritual attitude and unaffected by the condition of the world. In a desert all the water (in mirages) is an illusion – only the desert is real; (similarly) on reflection all the three worlds are nothing more than chit.

He who remains giving up what is implied and expressed is Shiva himself, the best of the Brahman-Knowers. That un-decaying being is the substratum (of all), without comparison beyond words and mind, eternal, omnipotent, omnipresent and subtle.

The mind and the world are (only) the blooming of the supreme being; worldly life is reduced by the restraint (of the mind) and non-restraint (of the spirit).

IV-88-106. I shall tell you the means of curing mental ills – giving up whatever object is attractive, one attains liberation. Pity that worm of a man who cannot do this giving up which is absolutely good and dependent on oneself.

The auspicious path cannot be got without subduing the mind which is giving up desires and which can be achieved by one's own effort. When the mind is cut by the weapon of non-projection, then is achieved (realized) the Brahman, omnipresent and tranquil. Hold yourself, un-excited, released from thought of worldly existence, having great wisdom – the swallowed (controlled) mind is the place of knowledge.

Resorting to great effort, making the mind non-mind, meditating in the heart, with the edge of the wheel of consciousness. Kill the mind without hesitation; your (internal) enemies will not bind you.

'I am he, this is mine', the mind is only so much – this is cut down by the knife of non-projection. The mind is blown away only by the wind of non-projection, like the bank of clouds in the autumn sky. Let the winds of deluge blow, let the oceans become one (to destroy the world), let all the twelve suns blaze; the mind is not affected.

You remain intent upon that state of the empire of truth which can only be non-projection and which gives all success.

Nowhere is the mind seen to be without fickleness – it is the nature of mind, just as heat is that of fire. This power of pulsation existing as mind – know this to be the power which is the ostentatious world. The mind without wavering is said to be Amrita. The same is said to be liberation in the Shastraic doctrine.

This wavering which is another name for ignorance – destroy this with reflection. Sinless one, be free from projections (vikalpas) attaining that position with which the mind becomes united by means of human effort.

Hence, resorting to (human) effort, possessing (i.e. Controlling) the mind with the mind, be form and free from anxiety, in the place without grief. Only the mind can control the mind firmly – who can control a king except another king ?

For those grasped by the crocodile of desire and fallen into the ocean of worldly life and carried away (tossed about) by the whirlpools, only the mind is the life-boat. Break the mind, with the mind, the rope, uplift yourself from worldly life – which cannot be crossed by another.

IV-117-115. Whatever propensity called the mind arises from previous (other) impulses, these a wise one is to avoid and from this there will be reduction of ignorance. Give up the tendency to differentiate; giving up the instinct for (worldly) enjoyment – then giving up both positive and negative (tendencies), be blissful without mental projection.

The avoidance of desire towards whatever is seen is the destruction of the mind, of ignorance. Freedom from desire is extinction (liberation), acceptance of desire is misery.

In the un-enlightened people ignorance is seen to exist. How can it exist in a person of sound wisdom, being accepted only in name. Ignorance swings a person on the steep rocks of samsara, having the thorny bushes of misery, not when ignorance dies away leading to the desire for perception of the self, reducing delusions. When everything is seen, this desire too melts away.

This ignorance is only desire, its destruction is said to be liberation – this results by the destruction of projections. The intense darkness, ignorance, is reduced when, in the sky of the mind, the night of propensities fades away, by the sight of the sun of consciousness.

Iv-116-121. The supreme lord is the ineffable conscious principle present every where and devoid of mental misery. All this (cosmos) is Brahman, eternally conscious, undecaying. The other thing namely mental projections, does not really exist.

Nothing is really born, dies in this triad of worlds, nor is there any reality in various stages of things; only Pure Consciousness is real, which is aloof, shining by itself common to all and free from mental torment.

When this is ever realized as pure, untroubled, serene, calm and unchanging, this mind realizes through reflection – the mind is called so because of reflection.

IV-122-125. So, this thought caused by force, is destroyed by resolution. The mind is bound strongly by the resolution 'I am not Brahman'; it is released by the resolve 'I am Brahman'; it is bound by the concept in keeping with the thought 'I am, lean, bound by misery; I have hands, feet etc.' Whereas, it is released by the conviction following the thought 'I am not miserable, I have no body, the soul is not bound'. One is liberated when ignorance dies away, by the internal conviction. 'I am not the flesh, the bones; I am beyond the body'.

IV-126-131. 'This ignorance is due to imagination, by conceiving the non-spirit as spirit. Resorting to great effort, with supreme resolve, and abandoning desire at a distance, be blissful without fancy.
My son, my wealth, he is mine – such propensity leaps about by the tangle of senses. Do not be ignorant, be wise; give up involvement is samsara – why do you wail like an ignorant person by such attachment ? What is this body of yours, dull, dumb, impure lump of flesh, for which you are overpowered by worldly pleasure and pain ?
It is strange that the true Brahman is forgotten by people ! May you not be smeared by attachment when you are active.
Strange also that mountains are bound by lotus fibre ! This universe is perturbed by the ignorance which is non-existent ! Mere grass has become adamant !

V-1-7. Then I shall speak truly of the seven steps of ignorance, seven of wisdom. The stages between are countless and produced otherwise.
Liberation is existence in natural (spiritual) condition; lapse from it is the concept of 'I' – attributes like desire and hate, born of ignorance, are not for those who do not swerve from their nature as a result of the realization of pure consciousness.
The fall from spiritual nature, the drowning of consciousness in mental matters; there is no other delusion, now or in future, than this.
The existence in spiritual nature is said to be the destruction of mental activity, being in the middle (unaffected), when the mind goes from object to object. The existence-supreme in nature is remaining like stone, all ideation dying out, free from waking and sleep.
That is one's own (spiritual) nature which is not inert, the non-pulsating (placid) mind, when the ego-aspect is dead.
V-8-20. Waking in seed state, (simple) waking, great waking, etc., the seven-fold delusion -when these combine among themselves, they become manifold; hear of its nature.
The first stage is the consciousness undesirable, pure condition, taking the name of mind, Jiva etc., which will come into existence. Waking existing as seed (potential) is said to be waking-in-seed – this is the new or first condition of consciousness.
The waking state (second): after the new stage, the (subtle) concept 'I', 'Mine' arising purely – this is waking, non-existent earlier.
The great waking: the broad (gross) concept arising in a previous birth as 'I' and 'Mine'.
The Waking-Dream: The 'kingdom' of the mind, which has developed or not, as identifying one's self with these.
The dream state: it is of many kinds arising from the waking state, in the form of two-moons, shell-silver, mirage etc. The reflection by the awakened person 'this was seen only a short time, it will not arise – Because of not seeing for long, it is like the working state.'
The dream-waking state: the inert condition of Jiva, giving up the six conditions.
The deep sleep is filled with the future misery – in which condition the world is merged in darkness.
The seven stages have been spoken by me of ignorance – each of these has hundreds of varieties with various splendours.
V-21-35. By knowing the seven stages of knowledge, one will not be sub-merged in the mire of illusions. Many schools speak variously of the stages of Yoga but only the following are acceptable to me: liberation follows after the seven stages.
The first stage of knowledge – is auspicious desire, the second is reflection, the third is thinning of the mind, the fourth is attainment of Sattva, then detachment, the sixth is reflection on objects and the seventh is of the Turiya.
Their explanation: The wise say that the auspicious desire is the desire following detachment – meditation 'why do I remain like a fool, being looked upon by good people ?'
Reflection is good activity (tendency) after the practice of detachment and contact with scriptures and

good people.

Thinning of the Mind is the condition where the attachment to sense-objects is reduced by means of auspicious desire and reflection.

Sattvapatti is the mind in the pure Sattva condition by the practice of the above three stages.

The Asamsakti stage is the developed condition, without even a trace of involvement, by means of the practice of the four stages.

Padarthabhavana is the sixth stage resulting from the five stages, delighting in the spirit firmly by the non-contemplation of objects internal and external.

The 'Fourth' (Transcendental) condition (here the seventh) is concentration on one's nature, seeing no real difference, by the long practice of the six stages – this is the stage of Jivanmukti.

The stage 'Beyond the Fourth' is the stage of liberation without the body.

V-36-40. Nidagha, those who have reached the seventh stage, delight in the spirit – they do not drown in pleasure and pain. They do (or not do) whatever is only relevant and minimal. They perform actions following the past, awakened (impelled) by those nearby, like one waking from sleep.

These seven stages can be known only by the enlightened – reaching which condition, even animals, barbarians etc., are liberated with or without the body surely.

Wisdom indeed is the breaking of the knot and the liberation – the dying of the illusion of mirage.

V-41. But those who have crossed the ocean of illusion – they have reached the high position.

V-42-43. The means of calming the mind is said to be Yoga. This is to be known as having seven stages which lead to the status of Brahman.

V-44. There, there is no feeling of 'you' and 'I', one's own and another, nor the perception of existence or non-existence.

V-45. All is calm (needing) no support, existing in the ether (of the heart), eternal, auspicious, devoid of ailment and illusion, name and cause.

V-46. Neither existent nor-existent, nor in between, nor the negation of all; beyond the grasp of mind and words, fuller than the fullest, more joyful than joy.

V-47. Beyond (worldly) perception, the limit of one's hope (horizon) extensive, there is no existence of any thing other than pure cognition.

V-48. The body exists only when there is the relationship of the perceiver, the perceived and the vision connecting them, whereas this position (of liberation) is devoid of such relation (of the distinct) Perceiver, Perception and object.

V-49. 'In between the movement of the mind from object to object there is the unqualified essence of intelligence. This is immaterial perception, reflection; always identify yourself with That.

V-50. 'Your eternal essence (is), devoid of states like wakefulness, dream and deep sleep or Equalities like intelligence and inertness; always identify yourself with that.

V-51. 'Excluding that heart of stone, inertness, always identify yourself with that which is beyond the mind. Discarding the mind in the far distance (you see) you are that which is; be established as That.

V-52. 'First the mind was formed from the principle of the supreme Self; by the mind has this world, with its multitudinous details, been spread out. Wise men ! The nihil, alluringly named, shines forth from the nihil as the blue does from the sky.

V-53. 'When the mind is dissolved, through the attenuation of mental constructions, the mist of cosmic fancies will stand dissolved. The one, infinite, unborn, pristine and pure Spirit shines forth within as the cloudless sky in autumn.

V-54. 'In the sky has sprung up a picture without a painter or a basis (i.e. canvas). It has no perceiver; (it is) one's own experience without the medium of sleep or dream.

V-55. 'In the conscious Self that is the witness, common, transparent and indisputable, as a mirror, are reflected all the worlds without willing (of any kind).

V-56. 'For curing the mind of its fickleness, deliberately reflect that the one Brahman is the Sky of the Spirit, the impartite Self of the cosmos.

V-57. 'As an immense rock, covered with main lines and sub-lines, learn to regard the one Brahman with the three worlds superposed on It.
V-58. 'Now it has been known that this problem world is not produced, as there is no second entity to serve as a cause. This alluring (world) may be looked upon as a marvel.
V-59. 'Long agitated (as I have been, now) I am at rest; there is nothing other than pure Spirit. Laying aside all doubts, discarding all sense of wonder, behold !
V-60(a). 'Repudiating all mental constructions, the principle of mindlessness (may be seen to be) the highest status.
V-60(b). '(The sages), having liquidated their sins, have attained infinitude --
V-61(a). 'Those (sages) whose intellects are great and tranquil and who have risen above the mind.
V-61(b)-62. 'One who has reasoned out (the nature of things according to the Vedanta), the modifications of whose mind (objectively induced) have ceased, who has given up all reasoning (vis-à-vis objects), who has dismissed the objective realm, empty of values but has seized on what alone has eternal value, has a mind that conforms to the eternal Reality.
V-63-66. 'When the net of deep-seated impressions of empirical life is split as a fowler's net by a rat, when, due to dispassion's power, the knots of the heart are loosened, one's nature as Brahman becomes crystal clear owing to the experiential Knowledge (of Brahman) even as muddy water treated with the Kataka-powder. Now one experiences the eternal Witness; no longer one beholds the inert (non-Seen). While (yet) living one is awakened to the supreme Truth that alone is to be realized. One is totally oblivious of the ways of the world, shrouded in the thick gloom of delusion; and due to an eminent degree of mature dispassion, one ceases to have any relish for even the so-called delectables that are (in fact) dry and tasteless.
V-67. 'Like a bird from its cage, from delusions flies forth the mind devoid of attachments, frailties, dualities and props.
V-68. 'The mind filled with (Truth) shines like the full-moon vanquishing all meanness born of perplexities and dismissing all dilemmas due to (idle) curiosities.
V-69. 'Neither I nor aught else exists here; I am but Brahman that is Peace' – thus perceives he who beholds the link between the existent and the non-existent.
V-70. 'As the mind indifferently contacts objects of the senses of sight, etc.; when encountered by chance, so does the man of steadfast intellect regard (courses of) action (in his daily life).
V-71. 'Experience lived through Knowledgeably alone proves satisfactory. The thief recognised and befriended is no longer a thief but turns out to be a friend.
V-72. 'As an unplanned journey to a village, when accomplished, is treated (without) elation) by the travellers, so is the splendour of enjoyment (that may fall to their lot) deemed by those who know.
V-73. 'Even a little diversion of the well-controlled mind is reckoned quite ample; no elaboration of it is sought as such (elaboration) is a source of (future) afflictions.
V-74. A King liberated from detention is glad to eat (but) a morsel. One unattacked and undetained hardly cares for his (entire) kingdom.
V-75. 'Locking one arm in the other, setting one row of teeth on the other and putting some limbs against others, conquer the mind.
V-76. 'From this sea of empirical life there is no way out except victory over the mind. In this vast empire of hell, hard to subdue are one's and adversaries – the sense-organs – who ride on the unruly elephants, the sins, and are armed with the long arrows of cravings.
V-77. 'In the case of one whose egoistic vigour has been attenuated and who has vanquished his foes, the sense-organs, latent impressions, intent on enjoyments, wear off as lotuses do in winter.
V-78. 'Like no eternal spirits; latent impressions cut capers only as long as the mind remains unvanquished for lack of intense cultivation of the non-dual truth.
V-79. 'Of the men of discrimination, the mind, I deem, is a servant as it accomplishes what is sought; a minister as it proves the cause of all gains; and a loyal chieftain as it regulates the assailing sense-

organs.
V-80. ‘The mind of the wise, I deem, is a loving spouse as it pleases; a protective parent as it guards and a friend as it marshals the best (arguments)
V-81. ‘The paternal mind, well studied with the eye of the Shastras and realized in (the light of) one’s own reason; abolishes itself in yielding supreme perfection.
V-82. ‘Extremely perverse and inveterate (in itself), (once) well-awakened and controlled and purged, the delightful mind-gem shines (in one’s heart) powered by its own virtues.
V-83. ‘O Brahmin ! To win perfection be luminous after washing clean, in the waters of discrimination, the mind-gem steeped in the mire of many flaws.
V-84. ‘By wholly overcoming the inimical senses, resorting to sovereign discrimination, and beholding the Truth with the intellect, cross the sea of empirical existence.
V-85. ‘The wise know that concern, as such, is the abode of endless pains; they also know that unconcern is the home of joys, both here and hereafter.
V-86. ‘Bound by the cords of latent impressions this world revolves (constituting empirical life). In manifestation, they agonise; when obliterated they make for well-being.
V-87. ‘Though intellectual, though extremely and variously learned, though high-born and eminent, one is bound by cravings as a lion is with a chain.
V-88. ‘resorting to supreme personal endeavour and perseverance and conforming to Shastraic conduct unwaveringly, who may not win perfection ?
V-89. ‘I am this entire cosmos; I am the supreme Self that lapses not. Nothing other than me is – this vision is the supreme assertion of the Self as ‘I’ (or, the first level of self-assertion).
V-90. ‘I transcend all; I am subtler than a hair’s tip’ – such, O Brahmin, is the second and beneficent mode of self -assertion.
V-91. ‘This (mode) promotes liberation and not bondage. (Witness) the case of the Liberated in-life.
V-92. ‘The conviction that I am no more than a bundle of parts like hands, feet, etc.; is the third mode of self-assertion – it is empirical and petty.
V-93. ‘This root of the evil tree of empirical life is wicked and must be renounced. Smitten by this, the worldly man rapidly falls ever lower.
V-94. ‘Discarding this wicked mode of self-assertion from one’s life, in due course, by virtue of the beneficent mode, one achieves liberation in peace.
V-95. ‘Resorting to the first two non-worldly modes of self-assertion, the third worldly mode that occasions pain must be renounced.
V-96. ‘Next discarding even the first two, one becomes free from all modes of self-assertion and thus ascends to the transcendent status (of freedom).
V-97. ‘Bondage is nothing but craving for objective enjoyment; its renunciation is said to be liberation. Mind’s affirmation is perilous; its negation is great good fortune. The mind of the Knower tends to negation; the mind of the ignorant is the chain (of bondage).
V-98. ‘The (timeless) mind of the Knower is either blissful nor blissless; neither fickle nor stirless. It neither is nor is not. Nor does it occupy a mind position among all these – so maintain the wise.
V-99. ‘Just as, due to subtlety ether, illumined by the Spirit, is not (objectively) perceived, so the impartite Spirit, though all perceiving, is not observed.
V-100. ‘The imperishable Spirit, free from all imaginings and beyond nomenclature, has been assigned designations like one’s Self, etc.
V-101-102. ‘Transparent like a hundredth part of ether, partless as manifested in those who know, ever aware of the sole Self of all that is pure in empirical life, this Spirit neither sets nor rises; neither rises up nor lies (low); neither goes nor returns; it is neither present nor absent here.
V-103. ‘This Spirit has a flawless mode (of its own), indubitable and propless.
V-104. ‘At the very outset, purify the disciple through excellence such as mind’s tranquillity, restraint of sense-organs, etc. Next impart to him the teaching that all this (world) is Brahman, viz., the purified

Thou.
V-105. ‘One who teaches an ignoramus or half-awakened (disciple) that ‘all this is Brahman’ will (in effect) plunge him in an endless series of hells.
V-106. ‘But a disciple whose intellect has been well-awakened, whose craving for objective enjoyments has been extinguished, and who is free from all ‘expectations’ is rid of all impurities born of nescience; the wise teacher may instruct him.
V-107. ‘Like its effulgence where there is light, like the day where there is the sun, like the fragrance where there is a flower, so is there a world where there is the Spirit.
V-108. ‘When the view-point of Knowledge is purged, when (the dawn of) awakening spreads vastly, this very world will cease to appear as real.
V-109. ‘Established in yourself, you will realize aright the strength and weakness of the flood of my words (of instruction) – (you will realize it) by the highest mode of nescience that spurs the effort to wipe out the sphere of the petty Self.
V-100. ‘By it (the highest mode of nescience) is won the knowledge that consumes all errors, O Brahmin ! One missile puts another out of action; one flaw destroys its opposite.
V-111. ‘One poison may be neutralised by another; an enemy may destroy another. Such is the wonderful riddle of elements that pleases through self-destruction !
V-112. ‘The real nature of this riddle is not perceived. As it is observed, it perishes – observed with the flaming imagination whose content is: ‘in Truth it exists not at all’.
V-113. ‘He who cherishes with the (creative) and liberating imagination (the thought that) all this is spirit, that the perception of difference is nescience, should renounce this (nescience) in all possible ways.
V-114. ‘sage ! That ultimate Status which is said to be imperishable is (in truth) not won. Twice-born sage ! Speculate not as to whence this (nescience) has arisen.
V-115. ‘Speculate rather on: ‘how shall I destroy it ? Once it is dissipated and dispelled you will (renunciation-)cognise that status.
V-116. ‘That integral status (includes the knowledge) ‘Whence this Maya has come and how it has perished. Therefore try to treat (with remedies) this abode of diseases (i.e. Maya).
V-117-118(a). ‘So that she may not subject you again to the sufferings of birth (etc.,). ‘The sea of the Spirit shines forth in one’s Self with its splendid inner vibrations. With certitude meditate inwardly that is homogeneous and infinite.
V-118(b). ‘The power of the Spirit in the sea of the Spirit is a slightly agitated state of the latter.
V-119. Like a wave in the sea, that pure Power shines forth there, just as the wind automatically blows in the sky.
V-120. ‘In the same way, the Self in itself, by its own power, becomes mobile. That omnipotent Deity flashes forth for a moment.
V-121. ‘Whose potencies of space, time and action are not enhanced (by any means); who is pre-eminently established in her infinitude, being fully conscious of her own essential nature.
V-122. Un-comprehended, She brings into being a finite form. When that supremely enchanting Deity brings forth that (finite) form.
V-123-124(a). Other ideas (views), names, number, etc.; follow her. The individual self (‘Knower of the field’) is the designation of this form of the Spirit, O Brahmin; it is the basis of space, time and activity, and its forms are rooted in manifold (mental) constructions.
V-124(b). ‘He (‘the Knower of the field’) generating latent impressions, again, assumes the form of egoism.
V-125. ‘The tainted egoism, as determiner, is called intellect, which, imagining forms, becomes the base for cogitation (or mind).
V-126. ‘With its profuse imaginings the mind slowly is (transmuted into) sense-organs. The wise deem the body with its hands and feet (nothing but) the senses.

V-127. ‘Thus, indeed, in stages descends the Jiva, bound by the cords of imaginings and impressions, and encompassed by a multitude of sufferings.
V-128. ‘The potent Spirit, thus degenerating into dense egoism, passes voluntarily into bondage as a silk-worm in its cocoon.
V-129. ‘And, like a lion in chains, becomes totally dependent finding itself within a net of its own imaginings and nothing more.
V-130. ‘Sometimes (it operates as) mind, sometimes as intellect; sometimes as cognition; sometimes as (pure) action. Sometimes it is egoism and sometimes it is held to be what is thought.
V-131. ‘Sometimes it is called Prakriti and sometimes it is held to be Maya. Sometimes it is designated a ‘flaw’ and sometimes referred to as ‘action’.
V-132. ‘Sometimes it is proclaimed as bondage and sometimes accounted the ‘eight-fold case’. Sometimes it is said to be avidya and sometimes it is identified with ‘desire’.
V-133. ‘Bearing within itself, as its seeds the fig-tree, this entire empirical sphere that fashions the cords of cravings, the Jiva is verily a tree sans fruits.
V-134-135(a). O Brahmin ! Like an elephant stuck in the morass, is the mind consumed in the flames of worries, crushed by the python of rage, attached to the waves of the sea of lust, and oblivious of its own grand progenitor (the Spirit): -- rescue it.
V-135(b)-136. ‘Thus are the Jivas (living beings) phases of the Spirit and established through bringing the empirical sphere into being. Their forms, in lakhs and Crores, have been assigned by Brahma. Numberless (Jivas) were born in the past and even now are being brought forth on all sides.
V-137. ‘Others also will be born like multitudes of water-drops from a water-fall. Some of them are in their first birth; others have (already) had more than a hundred births.
V-138. ‘Yet others have (already) had countless births. Some will have two or more births, besides. Some are born as sub-human and super-human beings, gifted with music and Knowledge; some as mighty reptiles.
V-139. ‘Some of (these living beings) are (to be identified with) the sun, the moon and the lord of waters; others with Shiva, Vishnu and Brahma. Some divided themselves as Brahmins, Kshatriyas, Vaishyas, Sudras.
V-140. ‘Others with grass, herbs, trees, with their fruits, roots and winged insects. Jivas are (also to be identified with) trees like the Kadamba, the Jambira, the Sama, Tala and Tamala.
V-141. ‘And with mounts like Mahendra, Malaya, Sahya, Mandara and Meru; and with the seas of salt water, milk, ghee and sugarcane-juice.
V-142. ‘And with the vast quarters, and fast-running rivers; some of these sport high above (the earth); some descend and again fly upwards.
V-143-144(a). ‘Hit ceaselessly by death, as though they are balls hit by the hands, these Jivas are ceaselessly struck down by death as balls are by the hand. Having undergone thousands of births, again, some unwise ones despite (a degree of) discrimination, fall into the turmoils of worldly life.
V-144(b)-145. ‘The principle of the Self, undetermined by space, time, etc.; by virtue of Its power, just sportively assumes a body spatial and temporal. Possessed of innate tendencies (to manifest) various orders of living beings, Itself is the supreme (Lord and Creator) that becomes the mind, that is unstable and inclined to construction and dissolution.
V-146-148(a). ‘In the beginning in a moment, the Constructive Power of the Mind fashions the transparent (image of) space inclined to own, as its essence, the seed of sound. Then, becoming dense, by the process of gross vibrations, that mind brings forth the vibrations of air inclined to own the seed of touch.
V-148(b)-149(a). ‘Of these two space and air, the bases of sound and touch, by intense repetitive frictions, is generated the fire.
V-149(b)-150. ‘Then the mind enriched by these three including rudimentary form proceeds to the notion of pure liquidity and, instantaneously, becomes aware of the coolness of water followed by the

perception of water.
V-151. ‘The mind thus enriched by such attributes meditates all at once on rudimentary smell; thence arises the perception of the earth-element.
V-152. ‘Next this body encompassed by the rudimentary elements discards its subtleness beholding in the sky a flash like a spark of fire.
V-153. ‘Conjoined to the element of egoism and the seed of the intellect, this bee in the lotus of the elemental heart is (now) styled the Puryashtaka.
V-154. ‘Due to intensity of yearning in it, by meditating on a resplendent embodiment, the mind grows grosser as a Bilva-fruit does through the process of ripening.
V-155. ‘That effulgence in the sky, shining like liquid gold in a crucible, assumes a form with definite contours by virtue of its inherent nature.
V-156. ‘Upwards is the round head; downwards the feet. Of the two sides are the hands and in the middle what functions as the belly.
V-157(a). ‘In course of time the body (indwelt by the mind) gets fully developed and becomes flawless.
V-157(b)-158(a). ‘That same divine Brahma, the grandfather of the entire world, gets established in intelligence, purity, strength, energy, forms of knowledge and lordship.
V-158(b)-160(a). ‘Beholding his own attractive and pre-eminent body, the blessed Lord, the range of whose perception embraces all the three divisions of time, wondered what first would make its appearance in this supreme space whose essence is pure Spirit and whose limits are nowhere.
V-160(b). ‘Thus wondered Brahma whose vision was as flawless as that of Shiva.
V-161. ‘In large groups he behold bygone orders of (cosmic) manifestation. Next he recollected them all in the due order of all their attributes.
V-162. ‘(Then) sportively he fashioned, by (sheer) imagination, variegated living beings with their unique patterns of behaviour – the whole constituting, as it were, a city in the sky.
V-163. ‘For securing their happy state as well as liberation, for attaining righteousness, love and wealth, he set up Shastras endless and varied.
V-164. ‘As the existence of the world has been set up by mind in the form of Brahma, it lasts only as long as Brahma; with his destruction, the world too perishes.
V-165. ‘O best of Brahmins, in reality nothing anywhere, at any time, is born or is destroyed. All that is seen is unreal (neither is nor is not).
V-166. ‘Give up the idle show of empirical life, a very pit of the serpents of cravings. Knowing this to be unreal, reduce them all to the status of their ground.
V-167. Vis-à-vis ‘the city in the sky’, whether adorned or not, or the parts of its constitutive case (the nescience), progeny etc., what rationale is there for pleasures and pains ?
V-168. ‘Sorrow – and not a sense of gratification – is in order as regards wealth and spouse in their nourishing state. Who can have a sense of reassurance here as the nescience of delusion gets more and more entrenched ?
V-169. ‘Those very (empirical) experiences which, in their abundance, cause a fool to get attached (to this world) are the source, in the case of a wise man, of his dispassion.
V-170. ‘Therefore, Nidagha, with your awareness of Truth, cultivate indifference to whatever has perished among the activities of empirical life and accept whatever offers itself.
V-171. ‘The marks of a man of discrimination are spontaneous indifference to experiences that do not come of their own accord and hearty acceptance of those that do.
V-172. ‘Knowing and resorting to the untarnished middle status between the real and the unreal, neither cling to nor fly from the objective realm, external or internal.
V-173. ‘The intelligence of a wise and active man, free from attachment and aversion, remains untarnished like a lotus leaf unmoistened by water.
V-174. ‘O twice-born (sage), if the glamour of objects charms not your heart, then, having grasped what ought to be known (achieved true wisdom), you have crossed the sea of empirical life.

V-175. ‘In order to win the pre-eminent Status separate, by means of supreme wisdom, the functioning mind from (all) latent impressions as one does a strong scent from the flower.
V-176. ‘The superior men of discrimination who board the Ship of Wisdom cross this sea of empirical life full of the waters of latent impressions.
V-177. ‘Those men who know this world as well as what is beyond conform to all things. They neither shun nor seek the ways of the world.
V-178. ‘The sprouting of mental construction consists in Spirits’ proneness to objects (‘knowables’) – the Spirit that is infinite, that is the Truth of the Self, and that is Universal Being.
V-179. ‘That very sprouting having lightly come into being gradually fills out, developing into the mind; then it promotes inertness like a cloud.
V-180. ‘Imagining objects as other than the Self, as it were, the Spirit is transformed into a constructive process, as it were; just as a seed is into a sprout.
V-181. (Mental) construction is indeed the process of putting together (of constituents); it comes automatically into being and waxes fast unto pain, never unto delight.
V-182. ‘Indulge not in mental construction; in a state of stability, dwell not on positive existence. Persevere in stopping mental construction. Thus one never again pursues the trail of construction.
V-183. ‘By the mere absence of imagination, (the process of) mental construction dwindles automatically. (One act of) construction leads to another. Mind battens on itself, O sage !
V-184. ‘Getting (off construction) abide in the Self. Once this is done, what can prove difficult ? Just as this sky is empty, so is the entire cosmos.
V-185. ‘Wise Brahmin ! Just as a paddy husk or the black coating on copper, through effort, is destroyed so also may the mental impurities of man.
V-186. ‘As a grain of paddy, the innate impurity of a Jiva, too, can be destroyed in ample measure. There is no doubt in that. Therefore, strive’.

VI-1. ‘Giving up the deeply felt and seductive glamour, consisting in imagination, of empirical life, you remain what you (really) are; O sinless one ! Sportively roam the world.
VI-2. ‘By means of the trenchant and creative thought, "I am a non-agent in all contexts", there remains but the (perception of) sameness, called, "supreme immortality".
VI-3. ‘In regard to all elaborations of pain due solely to one’s sense of agency, (finally) there remains but sameness when one’s mental constructions dwindle away.
VI-4. ‘This sameness, amidst all emotional moods, is the status grounded in Truth. Anchored in it the mind is no more reborn.
VI-5. ‘O, sage ! Renouncing all forms of agency and non-agency and abolishing the mind, you remain what you (really) are; be steadfast.
VI-6-7. ‘Stead-fast in the final stability, give up the very tendency to renunciation. Giving up everything together with its cause – the dichotomy between Spirit and mind, light and darkness, etc.; the latent impressions and what generates them – as well as the vibrations of vital breath, (be you) sky-like with a stilled intellect.
VI-8. ‘Having totally wiped out from the heart the massed rows of latent impression, one who remains free from all anxiety is the liberated, is the supreme Deity.
VI-9. ‘I have seen all that is worth seeing; through delusion have I wandered in all the ten directions of space. For the ignorant who roams, through reasoning, (the regions of) empirical existence, the latter shrinks into the dimensions of a cow’s hoof.
VI-10. ‘In the body with its ins and outs, up and down, in the regions between, here and there, there is the Self; there is no world that is not the Self through and through.
VI-11. ‘There is nothing in which I am not; there is nothing which is not That, through and through. What more do I want ? All things are essentially Being and Spirit, pervaded by That.
VI-12. ‘All this is indeed Brahman; all this extended reality is the Self. I am one and this is another –

give up this delusion, O sinless one !
VI-13. ‘The superimposed (objects) cannot possibly be in the eternal, extended and undivided Brahman. There is neither sorrow, delusion, old age nor birth.
VI-14. ‘What (in reality) is here only That exists. Always be calm, experiencing things as they occur and entertaining no desire whatsoever.
VI-15(a). Neither shunning nor grasping, be always calm.
VI-15(b)-16. ‘Magnanimous one ! Flawless cognitions swiftly fly to him who finds himself in his last birth, just as pure pearls lodge themselves in the best bamboo. This example has been offered to suit best those who develop dispassion.
VI-17. ‘The certitude of the joy of cognition (results from) intimate contact of the perceiver and the object. We duly meditate on that stable Self, manifest in the truth of one’s self (the source of the joy of cognition).
VI-18. ‘Giving up the seer’s perception and the object together with latent impressions, we duly meditate on the Self that manifests Itself first as perception.
VI-19. ‘We duly meditate on the eternal Self, the illumination of all lights, that occupies the middle ground between the "is" and the "is not".
VI-20. ‘Discarding the Lord who reigns in the heart, those who run after (some other) God are in fact seeking a gem after casting away the Kaustubha already in their possession.
VI-21. ‘As Indra smites mountain peaks with his thunder-bolt, so should one strike, with the rod of discrimination, these adversaries in the form of sense-organs, both active and passive.
VI-22. ‘In the evil dream (seen) in the night of empirical life – in this empty illusion of the body – everything experienced (as the extended) delusion of empirical) life is impure.
VI-23. ‘In childhood one is stupefied by ignorance; in youth one in vanquished by woman. In the period that remains one is worried by one’s wife. What can one – the meanest of men – accomplish ?
VI-24. ‘(But wail as follows): Unreality rides on the top of existence; ugliness on the top of things lovely; pains ride on the top of pleasures. What single entity may I resort to ?
VI-25. ‘Even those men pass away on the closing and opening of whose eyes depends world’s disaster or prosperity. Of what account are folk like my (humble) self ?
VI-26. ‘Empirical life is said to be the very limit of sufferings. When (one’s) body has slipped into its depths, how can pleasure be won ?
VI-27. ‘I am awake ! I am awake ! ! Here is the wicked thief (who has been pestering me, viz.,) the mind. I shall destroy him; I have long been under his assault.
VI-28. ‘Don’t be depressed. Seek not to seize what is fit only to be eschewed. Giving up (ideas of both) rejection and seizure, remain rooted in what is neither to be rejected nor seized; be wholly firm.
VI-29-30. ‘The Knower rid of things to be rejected or seized has, without latent impressions, qualities (such as): freedom from desire and fear, conation and action; eternity, equality, wisdom, gentleness, certitude, steadfastness, amiability, contentment, charity and soft-spokenness.
VI-31-32. ‘With the sharp needle of (penetrating) intelligence, tear up the nest cast by the fisher-woman of Craving in the waters of transmigratory life – a net made of the cords of (variegated) thoughts, even as a strong wind scatters (the vast) net of clouds. Then abide in the vast status (as immutable Brahman).
VI-33. ‘Cleaving the mind with the mind itself as one does a tree with an axe, and attaining the holy status, at once, be steadfast.
VI-34. ‘Standing or moving, sleeping or walking, dwelling in a place, flying aloft or falling down, inwardly sure that (all) this is but unreal, eschew (all) clinging.
VI-35. ‘If you depend on this objective (world), you have a mind and are in bondage. If you reject the objective (world), you have no mind; you are liberated.
VI-36. ‘"Neither am I nor is this real" – so thinking remain absolutely immovable, in the intervals of subjective and objective awareness.

VI-37. Rid of what enjoys and what is enjoyed, set in the middle ground between the object and its enjoyer, be ever given to the contemplation of your Self as (pure) awareness.
VI-38. ‘Dwelling on "the taste", be filled with the supreme Self; resorting to the propless, steady yourself off and on.
VI-39. ‘Those who are bound by ropes are released: (but) none in the grip of craving may be released by anyone. Therefore, Nidagha, shed craving by renouncing all mental constructions.
VI-40. ‘Cutting through this innate and sinful craving whose essence is egoism with the needle of self-abnegation, be stationed in the border land of the future and the present, entirely quelling all fear whatsoever.
VI-41-43. ‘Rejecting the inveterate idea. "I am (the very) life of these objects and these objects are my (very) life !" "without these I am nothing and they are nothing without me" and reflecting, "I do not belong to (any) object and no object belongs to me", the intellect becomes tranquillised and the actions are performed in a sporting spirit. Latent impression (of such an agent) stand renounced. This renunciation, O Brahmin, is extolled as worthy of profound meditation !
VI-44. ‘Due to the equilibrium of the intellect, total obliteration of latent impressions is acquired. That (indeed) should be deemed the obliteration of latent impressions, having won which one gives up (even) the body as one is free from all sense of possessions.
VI-45. ‘He is called the Jivanmukta (Liberated-in-life) who lives after giving up all conceivable objects; for he has recreatively given up all latent egoistic impressions.
VI-46. ‘Having given up all baseless (mental) constructions and the latent impressions, he who has won tranquillity is the best among the Knowers of Brahman; he is the liberated. His renunciation may only be deduced.
VI-47-48. ‘These two fearless ones, unconcerned about pleasures and pains that occur in the due course of time, have achieved the status as Brahman – the (passive) renouncer and (the active) Yogin, both of whom are self-disciplined and tranquillised. O Lord of sages ! For they neither strive for nor reject anything amidst the inner, mental modifications.
VI-49-50(a). ‘He is called the Jivanmukta who lives as one in dreamless sleep, who is neither lifted up nor depressed by the emotions of joy, intolerance, fear, anger, lust and helplessness and who is free from all objective pre-occupations.
VI-50(b). ‘the craving born of latent impressions, oriented towards external objects, is said to be bound.
VI-51-52(a). ‘The same freed from latent impressions bound up with objects, as such, is said to be liberated. Know that the desire culminating in the prayerful thought, "let this be mind", to be a strong chain that spawns suffering, birth and fear.
VI-52(b)-53(a). ‘The magnanimous man renounces (this enchaining desire) vis-à-vis objects both real and unreal and wins the status that is sublime.
VI-53(b)-54(a). ‘Then outgrowing the attachment both to bondage and liberation and the states of pain and pleasure – attachment both to the real and unreal – remains unshaken like the unagitated ocean.
VI-54(b). ‘Good Sir, man may have a four-fold certitude.
VI-55. ‘Engendered by (my) mother and father, I am (the body) from the foot to the head. This particular certitude, O Brahmin, results from the observation of the worries of bondage !
VI-56. ‘Good men have second kind of certitude that promotes liberation – viz.: "I am beyond all objects and beings; I am subtler than the tip of a hair".
VI-57. ‘Best of Brahmins, a third kind of certitude has been affirmed promotive of liberation alone (consisting in the thought) " All this objective world, the entire indestructible universe, is but myself".
VI-58. ‘Also there is a fourth certitude, yielding liberation (that consists of the assertion) "I and the entire world are empty and sky-like at all times".
VI-59. ‘Of these the first is said (to result from) the craving that earns bondage. Those having the last three are sportive, extremely pure and are liberated in this (very) life. Their cravings have been (wholly) purified.

VI-60. ‘Great-souled (sage), the mind seized with the certitude "I am everything" is never born again to taste of sorrow !
VI-61. ‘that Brahman has been (identified with) emptiness, Prakriti, Maya and also consciousness. It has also been said to be "Shiva, pure Spirit, the Lord, the eternal and the self".
VI-62. ‘There flourishes but the non-dual Power that is the supreme Self through and through; it sportively builds up the universe with (factors) born of (both) duality and non-duality.
VI-63. ‘He who resorts to the status beyond all objects, who is through and through the Spirit that is perfect, who is neither agitated, nor complacent, never suffers in this empirical life.
VI-64. ‘Who performs the actions that fall to his lot, ever viewing foe and friend alike, who is liberated from both likes and dislikes is neither sad nor hopeful.
VI-65. ‘Who utters what pleases all; speaks pleasantly when asked; and who is conversant with the thoughts of all beings never suffers in this empirical life.
VI-66. ‘Resorting to the primeval vision (of Reality) marked by the renunciation of all objects and Self-established, fearlessly roam the world, as a (veritable) Jivanmukta.
VI-67. ‘Inwardly shedding all cravings, free from attachment, rid of a(all) latent impressions, (but) externally conforming to established patterns of conduct, fearlessly roam the world.
VI-68. ‘Externally simulating enthusiastic activity, but, at heart, free from it all, apparently an agent (but) really a non-agent, roam the world with a purified understanding.
VI-69. ‘Renouncing egoism, with an apparent reason, shining like the sky, untarnished, roam the world with a purified understanding.
VI-70. ‘Elevated, clean of conduct, conforming to established norms of conduct, free from all inner clinging, leading, as it were, an empirical life.
VI-71. ‘Resorting to the inner Spirit of renunciation, apparently he acts to achieve (some) aim (or other). Only small men discriminate saying: One is a relative; the other is a stranger.
VI-72-73(a). ‘For those who live magnanimously the entire world constitutes but a family. Resort to the status free from all considerations of empirical life, beyond old age and death, who are all mental constructions are extinguished and where no attachments finds lodgement.
VI-73(b). ‘This is the status of Brahman, absolutely pure, beyond all cravings and sufferings.
VI-74(a). ‘Equipped thus and roaming (the earth), one is not vanquished by crisis.
VI-74(b)-75. ‘By the prop of detachment and excellences like magnanimity, lift up your mind yourself perseveringly in order to enjoy the fruit of Brahmic freedom.
Through detachment, it achieves perfection along the path of negation (of the object).
VI-76-77(a). ‘(The mind, then) is emptied of all cravings as the pure lake is (of water) in the season of autumn.
Why is not an intelligent man ashamed of clinging to the same dry routine of insipid actions, day after day ?
VI-77(b). ‘Bondage is fashioned by consciousness (as subject) and its objects; once free from these, liberation follows.
VI-78. ‘"Consciousness (Spirit) is never an object; all is Self" – this is the essence of all Vedantic doctrines. Resorting to this sure doctrine, behold (the world), intellectually and freely.
VI-79. ‘You will independently achieve the Self, the status of bliss (holding): I am Spirit, these worlds are Spirit, the directions (in Space) are Spirit; these manifested beings are Spirit.
VI-80-81. ‘"I am the glory (mahas), devoid of objects and perceptions, wholly pure of form, eternally manifest, rid of all appearances, seer, witness, spirit, free from all objects, the full-orbed light in essence, for which no knowables exist, Knowledge pure and simple".
VI-82. "King of sages ! With all mental constructions wiped out, all yearnings abolished, resort to the status of certitude and be self-established in the Self.
VI-83. The Brahmin seeker after Truth who dwells upon the Mahopanishad becomes a well versed Vedic scholar. (If) uninitiated, he becomes initiated; he becomes purified by fire, by air, by the sun, by

the moon, by Truth, by all agents of purification. He becomes known to all gods; is cleaned (as if he has dipped) in all sacred waters. He dwells in the thoughts of all gods. He has (as it were) performed all sacrifices. To him accrue the fruits of having repeated the Gayatri sixty thousand times; of having repeated Itihasa and Puranas and Srirudra a Lac of times; of having repeated Omkara ten thousand times. He hollows the rows (of living beings) as far as the eye reaches; and seven generations both in the past and in the future. So declares Hiranyagarbha. 'Through repetition of sacred utterances one wins immortality' – this is the Mahopanishad.

Om ! Let my limbs and speech, Prana, eyes, ears, vitality
And all the senses grow in strength.
All existence is the Brahman of the Upanishads.
May I never deny Brahman, nor Brahman deny me.
Let there be no denial at all:
Let there be no denial at least from me.
May the virtues that are proclaimed in the Upanishads be in me,
Who am devoted to the Atman; may they reside in me.
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

Here ends the Mahopanishad, included in the Sama-Veda.

Sariraka Upanishad

Translated by Dr. A. G. Krishna Warrier
Published by The Theosophical Publishing House, Chennai

Om ! May He protect us both together; may He nourish us both together;
May we work conjointly with great energy,
May our study be vigorous and effective;
May we not mutually dispute (or may we not hate any).
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

Then, the body is a combination of the five elements like earth. What is hard is earth, what is liquid is water, what is hot is fire, what moves is air, what is porous is space.
The organs of sense are ear etc.: the ear is in the sky (space), the sense of touch (skin) is in the air, the eye in the fire, tongue in water, smell in earth. Thus for the senses sound etc., are the objects.
The organs of action are: tongue, hands, feet, arms and genitals. Their objects are: speech, catching, walking, voiding and joy. These have arisen from earth etc., respectively.
Mind, Intellect, Egoism and Self-conscious mind are the four inner senses. Their scopes are volition and doubt, determination, affection, decision. The mind is at the tip of the neck, intellect at the face, egoism at the heart, self-conscious mind at the navel.
Bone, skin, nerves, hair, flesh are parts of earth; urine, phlegm, blood, semen are of water; hunger, thirst, laziness, delusion and sex of fire; circulation, bursting, movement of the eye etc., of air; lust, anger, greed, delusion and fear are of ether.
Earth’s attributes are Sound, Touch, Form, Taste and Smell; of water: sound, touch, form and taste; of fire are: sound, touch and form; of air: sound and touch; of ether: sound only.
Non-violence, truth, non-theft, continence and non-possession, absence of anger, service to elders, cleanliness, contentment and honesty, non-conceit, candour, faith and non-injury – are the qualities (effects) of Sattva.
I am the doer, enjoyer, speaker, am conceited – these are of Rajas. Sleep, laziness, delusion, attachment, sex and theft – these are of Tamas. The person of Sattva is above, of Rajas is in the middle and of

Tamas, low. Right knowledge is Sattvika; of rituals, Rajasa; blindness, Tamasa.

First the waking state rests on the five organs of sense, the five of action and the four inner senses (being active). Dream depends on the four inner senses only; dreamless sleep has only mind as active instrument; the fourth state has only the soul (active).

The knower is the empirical self, other than the supreme, stationed between awareness (of object) and indifference (to them).

The five organs of sense and action with the five vital airs, the mind and intellect, go to make the Lingasarira. Mind, intellect, self-conscious principle, earth etc., are the eight Prakritis. There are sixteen others; the transformations of ear, skin, eyes, tongue, and nose; arms, genitals, hands, feet, vocal organ; sound, touch, form, taste and smell. The twenty-three are the Tattvas (eternal verities) relating to Prakriti.

The twenty-fourth is the Avyakta, the chief (Tattva). That which completes the group as the twenty-fifth is the Purusha (Self).

Om ! May He protect us both together; may He nourish us both together;
May we work conjointly with great energy,
May our study be vigorous and effective;
May we not mutually dispute (or may we not hate any).
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

Here ends the Sariraka Upanishad belonging to the Krishna-Yajur-Veda.

Yoga Sikha Upanishad

Translated by P. R. Ramachander
Published by celextel.org

Om ! May He protect us both together; may He nourish us both together;
May we work conjointly with great energy,
May our study be vigorous and effective;
May we not mutually dispute (or may we not hate any).
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

First Chapter

“All the living beings are surrounded by the net of illusion, Oh God, Parameshwara, Oh God of Gods, How will they attain salvation? Be kind enough to tell.” Asked Lord Brahma to Lord Parameshwara and he replied as follows: 1.1

Some people say that the only way out is Jnana (knowledge). To attain occult powers, that alone will not suffice. How can Jnana without Yoga lead to salvation? It is also true that Yoga alone without Jnana will not lead to salvation. So the one who aims at salvation, should learn Jnana and Yoga together. 1.2

Like a rope ties a bird, the minds of all living beings are tied. Enquiries and researches do not affect the tie of this mind. So the only way to win over this mind is through victory over Prana. There is no other option to get victory over Prana except Yoga and there are no methods except those shown by Siddhas. 1.3

So I am teaching you this Yoga Shika (head of all yogas). It is greater than all Jnanas. After sitting in either Padmasana (lotus position) or any other Asana, and after concentrating the sight to the tip of the nose and after controlling both the hands and legs, meditate on the letter ‘Om’ with a concentrated mind. If one continuously meditates on Parameshwara, he would become an expert in yoga and the

Parameshwara would appear before him. 1.4

If we sit in an asana and continuously practice, the bindu will cease from going down. Without Pooraka and Rechaka, the Prana would stand in Kumbhaka for a very long time. You would hear different types of sound. The nectar will start flowing from the place of the moon. Hunger and thirst will cease. Mind would get concentrated on the ever flowing bliss. The four steps for this are Mantra Yoga, Laya Yoga, Hatha Yoga and Raja Yoga. The great Maha Yoga, which is one, has been divided in to four and named as above. The prana goes out with sound “ham” and goes in with the word “sa”, and all beings naturally chant the mantra “Hamsa, Hamsa” (while exhaling and inhaling). This is chanted in the Sushumna after being taught by the Guru in an inverted manner (Hamsa inverted is soham). This chanting of the mantra “Soham, Soham (I am it)" is called Mantra Yoga. Sun is the letter “Ha” and moon is the letter “Tha”. The joining of sun and the moon is the Hatha Yoga. Due to Hatha Yoga, the idiocy which is the cause of all doshas (draw backs) is swallowed. When the merging of Jeevatma and Paramatma takes place, mind melts and vanishes. And only air of Prana remains. This is called Laya Yoga. Because of Laya Yoga that heavenly Swathmananda Sowkhya (the well being of the joy of ones own soul) is attained. In the great temple of the middle of yoni (the female organ) the principle of the Devi, which is red like Hibiscus flower lives as Rajas in all beings. The merger of this rajas with the male principle is called Raja Yoga. As a result of Raja Yoga, the Yogi gets all the occult powers like Anima. You have to understand that all these four types of Yogas are nothing but the merger of Prana, Apana and Samana. 1.5

For all those who have a body, their body is the temple of Shiva. It can give them occult powers. The triangular part in between the anus and penis is called the mooladhara. This is the place where Shiva lives as a life giving force. There the Parashakthi called Kundalani lives. From there wind is produced. The fire is also produced from there. From there only the sound ‘Hamsa’ and the mind are also produced. This place which would give whatever is asked for is called Kamakhya peetam (the seat of passion). In the edge of the anus is the Swadishtana Chakra with six petals. Near the belly is the Mani Poora Chakra with its ten petals. In the place near the heart the Anahatha Chakra with its 12 petals exists. And, Hey Lord Brahma, this is called the Poorna Giri Peeta. In the depression in the throat, Vishudhi Chakra with its 16 petals exists. Hey lord of Lords, that is the Jalandara Chakra. In between the eyelids is the Agna Chakra with its two petals. Over that is the Maha Peeta called Udayana. 1.6

Second Chapter

This world functions because of the unclear foundation power which is described as Maha Maya, Maha Lakshmi, Maha Devi and Maha Saraswathi. That power shines in a micro form as a Bindu (dot) on the Peeta (seat). That Bindu breaks the Peeta and emerges from there in the form of Nadha (sound). That Nadha Brahma assumes three shapes viz., Macro, Micro and external. The macro form is the big shape which is pervaded by the five Brahmans. The micro form which arises from the Nadha with its three Bheejas (roots) is the form of Hiranya Garbha. Para is the ever true property of Satchitananda. By continuously chanting the Atma mantra, the glitter will occur in Para Thathwa (the philosophy of the external). For the Yogi who has stopped his mind, this appears in the micro form similar to the flame of the lamp, moon’s crescent, like a fire fly, like a streak of lightning and like the glitter of stars. There are no greater mantras than Nadha (sound), no Gods greater than Atma, no greater worship than the meditation and no pleasure greater than satisfaction. My devotee who understands this would remain stable in his happiness. To that great man who has great devotion to God as well as similar great devotion to his teacher, all this would be understood automatically.

Third Chapter

That great ever living Nadha (sound) is called Sabhda Brahman. It is the strength residing in the Mooladhara. Para is the foundation for its own self and is of the form of Bindhu. That Nadha coming out of Parashakthi (similar to the germ coming out of the seed) is called Pasyanthi (we see). The Yogis who are able to see using the Pasyanthi Shakthi, understand that it is the whole world. That power produces sound like a rain starting from the heart. Hey Lord of Lords, there it is called Madhyama. It is called Vaikari when it merges in the sound form with Prana and exists in the throat and jaw. It produces all the alphabets from Aa to Ksha. From alphabet words arise and from words rise the sentences and from them all the Vedas and Mantras. This Goddess Saraswathi lives in the cave of intelligence in all beings. In meditation when will power melts, you can reach this Para Thathwa.

Fourth Chapter

Because the divine power is single, there are no differences there. You have to understand that the thought process of living beings is like seeing a snake in a rope. When you do not know, it is a rope and then for a small time the rope appears as a snake. The ordinary intelligence is similar to this. We see everything as the world that we see. There is no reason or basis for this world to be different from this Brahman. So the World is only Brahman and not anything different. If you understand the Para Thathwa like this, where is the cause for differentiation. 4.1

In Taittiriya Upanishad fear has been told as belonging to that foolish person who finds difference between Jeevatma(soul) and Paramatma (God). Though this world has been told as some thing to be experienced, in the next moment it vanishes like a dream. There is no state of waking up in a dream. There is no dream in the state of waking up. Both of them are not there in Laya. Laya is not in both of them. All these three are illusions created by the three characters. The one who sees this would be above characteristics and would be forever. 4.2

The Chaithanya (activity) starts in the form of the world. All these are Brahman. It is useless to differentiate it as Atma and Anatma when dealing with wise people. The foolish man thinks that body is attached to the soul. The belief that pot is mixed with the mud and the water is mixed with mirage and similarly the belief that body is mixed up with the soul is because of taking recourse to ignorance. 4.3

Fifth Chapter

That Yogi who has mastered yoga and who has complete control over his senses would attain whatever he imagines. The Teacher (guru) is the Brahma, He is Vishnu and He is the Lord of Lords Sadashiva and there is nobody greater than the teacher in all the three worlds. We should worship with devotion that Parameshwara, who is the great Soul who has taught us the divine knowledge. The one who worships like that would get the result of Jnana fully. Do not keep your aim because of the wavering mind on occult powers. The one who knows this principle well, is the one who has attained salvation. There is no doubt about it.

Sixth Chapter

That great light in which the Bhoo Loka, Bhuvar Loka and Suvar Loka [Worlds] and the Sun, Moon and Fire Gods, are but a small part in the letter “Om”. When mind wavers, the worldly life and when it is firm, the salvation will result. So Lord Brahma, using great intelligence we have to keep the mind not to waver. For desire to posses wealth, the mind is the reason. When that is destroyed, the world would be destroyed. One should with lot of effort start the treatment for that. When a man looks after his mind using his mind and realizes that it has stopped running, he would see the Parabrahman, which is very difficult to see. The Yogi is able to get salvation by seeing his mind with his mind. We have to see the mind with the mind and hanker for that mad state. We have to see the mind with the mind and be stable in Yoga. 6.1

In any place where the wind moves, the mind also wavers. Mind is called moon, sun, wind, sight and fire. The Bindu(dot), Nadha (sound) and the Kala (crescent) are the Gods Vishnu, Brahma and Ishwara. By constant practice of Nadha, the bad influences will vanish. That which is Nadha becomes the Bindu and then becomes the mind. One has to clearly aim at the unification of Nadha, Bindu and Chintha. Mind itself is the Bindu and that is the reason for the state of creation of the world. Similar to milk being produced by the cow, Bindu is produced by the mind. 6.2

The one who realizes well the six wheels (Agna chakras) enters the world of pleasure. One has to enter it by controlling the airs in the body. One has to send the air (Vayu) upwards. One has to practice Vayu, Bindu Chakra and Chintha. Once the Yogi realizes Samadhi by one of them, he feels that everything is nectar like. Similar to the fact that the fire inside the wood cannot be brought out without churning it by another wood, without practice, the lamp of wisdom can not be lit. Adopting his teacher as the one who pilots the ship and by adopting his teachings as the stable ship, with the power of constant practice, one crosses the sea of this birth. Thus tells this Upanishad.

Om ! May He protect us both together; may He nourish us both together;
May we work conjointly with great energy,
May our study be vigorous and effective;
May we not mutually dispute (or may we not hate any).
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

Here ends the Yoga-Sikhopanishad belonging to the Krishna-Yajur-Veda.

Turiyatita Avadhuta Upanishad

Translated by Prof. A. A. Ramanathan
Published by The Theosophical Publishing House, Chennai

Om ! That (Brahman) is infinite, and this (universe) is infinite.
The infinite proceeds from the infinite.
(Then) taking the infinitude of the infinite (universe),
It remains as the infinite (Brahman) alone.
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

1. Now the grandfather of all people (the god Brahma) respectfully approaching his father, Adinarayana (Lord Vishnu) said, ‘What is the path of the Avadhutas after the Turiyatita stage, and what is their standing ?’ To him replied the Lord Narayana: Wise sages consider that one who remains in the path of the Avadhuta is very rare in the world and (such sages) are not many; if one becomes (an Avadhuta) he is ever pure, he is indeed the embodiment of dispassion; he is indeed the visible form of wisdom and he is indeed the personification of the Veda (Vedapurusha). He is a (truly) great man, as his mind abides in me alone. Indeed I too abide in him. In due order, having been first a hut-dwelling ascetic (Kutichaka), he reaches the stage of a mendicant monk (Bahudaka); the mendicant monk attains to the stage of a Hamsa ascetic; the Hamsa ascetic (then) becomes the highest kind of ascetic (Paramahamsa). (In this stage) by introspection he realizes the entire world (as non-different from his Self); renouncing all personal possessions in (a reservoir of) waters, (such things as) his emblematic staff, water pot, waist band, loincloth that covers (his privities) and all ritualistic duties enjoined on him (in a previous stage); becoming unclad (lit. clothed by the points of the compass); abandoning even the acceptance of a discoloured, worn out bark garment or (deer) skin; behaving thereafter (after the stage of the Paramahamsa) as one subject to no mantras (i.e. performing no rituals) and gives up shaving, oil bath, the perpendicular mark of sandal paste on the forehead, etc.
2. He is one terminating all religious and secular duties; free of religious merit or otherwise in all situations; giving up both knowledge and ignorance; conquering (the influence of) cold and heat, happiness and misery, honour and dishonour; having burnt up in advance, with the latent influence

(vasana) of the body, etc., censure, praise, pride, rivalry, ostentation, haughtiness, desire, hatred, love, anger, covetousness, delusion, (gloating) joy, intolerance, envy, clinging to life, etc.; viewing his body as a corpse, as it were; becoming equanimous effortlessly and unrestrainedly in gain or loss; sustaining his life (with food placed in the mouth) like a cow; (satisfied) with (food) as it comes without ardently longing for it; reducing to ashes the host of learning and scholarship; guarding his conduct (without vaunting his noble way of life); disowning the superiority or inferiority (of any one); (firmly) established in non-duality (of the Self) which is the highest (principle) of all and which comprises all within itself; cherishing the conviction, 'There is nought else distinct from me'; absorbing in the Self the fuel (of concept) other than the secret known only by the gods; untouched by sorrow; unresponsive to (worldly) happiness; free of desire for affection; unattached everywhere to the auspicious or the inauspicious; with (the functioning of) all senses at standstill; unmindful of the superiority of his conduct, learning and moral merit (dharma) acquired in the previous stages of his life; giving up the conduct befitting caste and stage of life (Vanaprastha); dreamless, as night and day are the same to him; ever on the move everywhere; remaining with the body alone left to him; his water-pot being the watering-place (only); ever sensible (but) wandering alone as though he were a child, madman or ghost; always observing silence and deeply meditating on his Self, he has for his support the propless (Brahman); forgetting everything (else) in consonance with the absorption in his Self; this Turiyatita sage reaching the state of the Avadhuta ascetic and completely absorbed in non-duality (of the Atman) (finally) gives up his body as he has become one with Om (the Pranava): such an ascetic is an Avadhuta; he has accomplished his life's purpose. Thus (ends) the Upanishad.

Om ! That (Brahman) is infinite, and this (universe) is infinite.
The infinite proceeds from the infinite.
(Then) taking the infinitude of the infinite (universe),
It remains as the infinite (Brahman) alone.
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

Here ends the Turiyatitavadhutopanishad belonging to the Sukla-Yajur-Veda.

Sannyasa Upanishad

Translated by Prof. A. A. Ramanathan
Published by The Theosophical Publishing House, Chennai

Om ! Let my limbs and speech, Prana, eyes, ears, vitality
And all the senses grow in strength.
All existence is the Brahman of the Upanishads.
May I never deny Brahman, nor Brahman deny me.
Let there be no denial at all:
Let there be no denial at least from me.
May the virtues that are proclaimed in the Upanishads be in me,
Who am devoted to the Atman; may they reside in me.
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

FIRST ADHYAYA

1. Now we shall expound the Upanishad on renunciation. He who in due order (of the stages of life) gives up (the primary inclinations such as the desire for wealth, etc.,) becomes one who has renounced (worldly life). What is this called renunciation ? How does one renounce ? One who guards himself by the (following) activities, who has (for his renunciation) the approval of mother, father, wife, sons and kinsmen should assemble all the officiating priests known to him and as before (with their approval) perform the Vaishvanara sacrifice (for the welfare of all people). He shall (after partition) give away all his wealth to the officiating priests. For the priests are the singers (of the Vedic hymns, deserving the gift). The (five) vital airs, Prana, Apana, Vyana, Udana and Samana, shall be (symbolically) placed in all the sacrificial vessels over the (five) sacred fires, the ahavaniya, garhapatya, anvaharyapachana, sabhya and avasathya. Shaving off his hair along with the tuft, snapping the sacred thread and seeing his son, he shall consecrate (himself) with the mantras ‘You are the god Brahma, you are the sacrifice, you are everything’. If he has no son he should consecrate himself thus and not minding (anything) proceed as a mendicant monk eastward or northward.

He may receive alms from (people of the) four castes. He should eat from the vessel of his hands. He shall consider food as medicine. He should take food as medicine (i.e. in great moderation). He should eat as and when he gets (food, without discontent and not asking for more, like Oliver Twist) for bare sustenance and in such a way that there is no increase of fat. Having grown lean he may shelter one night in a village, five nights in a town; he may reside during the four rainy months in a village or town. (Interpreting) fortnights as months, he may reside (in a fixed abode) for two months. If he is unable to endure (heat or cold) he may accept as gift a tattered garment or bark dress. He shall not accept any other. For penance is to suffer pain (with equanimity). What then is the sacred thread, the tuft and the ceremonial sipping of water to one who thus renounces in the prescribed manner and who thus views it (in the correct perspective) ? To him (the questioner) is this reply. This is his sacred thread (namely) that he meditates on the Atman; the (practice of) Brahma-vidya is the tuft; that he quenches his thirst with the vessel of his belly accomplishes (the ceremonial) duty with water that is present everywhere. His residence is at the bank of (a reservoir of) water. When the sun has set, how can he (ceremoniously) sip water ? As (he touches water) during day, so at night; (for) he has neither night nor day. (The enlightened ascetic is above the restrictions of time). This has been said by the Vedic sage (in a mantra): ‘To him there is (only) one (time), the day.’ He who knows thus realizes the Atman through this (renunciation).

SECOND ADHYAYA

1. That person alone is entitled to renunciation who has undergone the forty purificatory rites (samskaras), has detachment from all (worldly) things, has acquired purity of mind, has burnt out desires, envy, intolerance and egotism, and is equipped with the four disciplines of spiritual life (sadhanas).
2. Having resolved on renunciation he who does not embrace it shall perform the penance (Prajapatya) alone (as an atonement); thereafter he is entitled to renounce (the world).
3. One who (having resolved on renunciation, later) denounces it, one who supports a fallen ascetic (as if he were genuine), and one who throws obstacles (in the path of those desiring renunciation) – these three (classes of people) are to be known as fallen.
4. Now these (persons, though possessing dispassion, are not entitled to renunciation – a eunuch, a fallen man, a maimed person, women, a deaf person, a child, a dumb person, a heretic, an informer, a student (who has not completed his study), a Vaikhanasa anchorite (belonging to a Vaishnava sect), an ardent Saivite (Haradvija), a salaried teacher, a man without prepuce and one without ritual fire. Even if they renounce the world they are not entitled to instruction in the great scriptural texts (such as 'That Thou Art').
5. The son of one who has fallen from ascetic grace, one having disease of the nails, one who is brown toothed, a consumptive, as well as a deformed person – these are never entitled to renounce.
6. One should never allow renunciation to those who have just settled as house-holders, those who have committed great sins, those who have lost caste due to non-performance of the principal purificatory rites (vratyas) and the accursed.
7. (Again) one should never allow renunciation to one who is devoid of religious observances, religious acts (yajnas), penance, charity, offering, oblations in ritual fire and study of scripture; and those fallen from truth and purity. These do not deserve to renounce; (and no one) can dispense with the due order except one sorely afflicted.
8. The person (entitled to renounce) should discard his tuft reciting ‘Om Bhuh Svaha’. Saying the mantra ‘The sacred thread shall not remain externally. Grant me fame, strength, spiritual wisdom, dispassion and intelligence’, he shall snap the sacred thread and leave it in the waters along with his garment and waist-band muttering ‘Om Svaha’; then he should repeat thrice, ‘I have renounced’.
9. Seeing a Brahmana who has renounced the world the sun moves from his place (thinking), ‘This person will reach Brahman breaking through my disc’.
10. That wise man who says ‘I have renounced’ raises to glory sixty generations of his family before

him and sixty generations after him.
11. All the defects born of bad sons and all defects born of bodily weakness, the Praisa fire (at the time of renouncing) shall burn out, just as the fire of chaff does to gold.
12. (Reciting the mantra) ‘Friend, guard me’, he (the renouncer) shall accept the (emblematic) staff.
13. The ascetic should bear a staff which shall be of bamboo, smooth, whole (with the bark), of even joints, grown in holy ground and cleaned of all defects;
14. It shall be unscarred (by forest fire), uninjured by worms, shining with its joints, (of length) reaching upto the nose, head or the eyebrows.
15. Close association is always enjoined between the staff and the person; a wise man shall not move without the staff a distance three times that of an arrow-throw.
16. Reciting the mantra ‘You are the receptacle of water which sustains the world; never say nay to me, you who are always agreeable to all’, he should receive the water vessel; and invested with the yogic garment (as aid to meditation) he shall go about in an agreeable frame of mind.
17. Give up (concepts of) righteousness and unrighteousness (dharma and adharma), give up both truth and untruth; having given up both truth and untruth discard that by which you abandon (all these) (i.e. duality).
18. Ascetic due to dispassion, ascetic due to spiritual wisdom, ascetic due to wisdom and dispassion and ascetic due to renunciation of action; these are the four kinds (of ascetics) obtained.
19. This is how it is. He is the ascetic due to dispassion who has become indifferent to sensory objects that are seen or heard of and who has renounced (the world) due to the influence of good actions done previously.
20. He alone is the ascetic due to Jnana, who, being dead to worldly life due to the (true) knowledge of the scripture and listening to the experiences of the people in sin and goodness and who, having discarded lingering attachment to the body, scripture and the world and considering as worthless like vomit all worldly actions, possesses the fourfold discipline in spiritual life and then renounces the world.
21. Having studied in the prescribed manner all (scripture) and experienced all (vicissitudes of) life he is the ascetic due to Jnana and dispassion who has his body alone left to him by meditation on the nature of the Self due to Jnana and dispassion and then renounces and becomes unclad (as he was when born).
22. Having completed the period of celibate studentship, becoming a house-holder and then embracing the stage of forest life (Vanaprastha), he, who renounces (the world) only in order to observe the order of the stages of life even though without dispassion, is the ascetic who renounces action.
23. Renunciation is of six kinds: (and the ascetics are called) Kutichaka, Bahudaka, Hamsa, Paramahamsa, Turiyatita and Avadhuta.
24. The Kutichaka ascetic has tuft and sacred thread, bears a staff and water vessel, wears a loin-cloth and patched garment, is devoted to the service of father, mother and preceptor, is equipped with a vessel, spade, sling, etc., alone, is addicted to eating food in one place, wears on the forehead a perpendicular mark of white sandal and holds a threefold (emblematic) staff.
25. The Bahudaka ascetic wears tuft, etc., patched garment and three (horizontal) lines of holy ash on his forehead and is similar in all respects to the Kutichaka ascetic (except) that he subsists on eight mouthfuls of food gathered (as alms from eight houses), as a bee (does honey).
26. The Hamsa ascetic wears matter hair, puts on the forehead the mark of either the horizontal lines of holy ash or the perpendicular one of sandal, subsists on food gathered as alms without restriction and wears a piece of loin-cloth.
27. The Paramahamsa ascetic is devoid of tuft and sacred thread, receives alms in the vessel of his hands, wears a single loin-cloth, has a single (patched) garment, one bamboo staff, either wears a single garment or is smeared with holy ashes and has discarded all (possessions and attachments).
28. The Turiyatita ascetic subsists of fruits receiving them in his mouth like a cow; if he eats cooked

rice (he receives them as alms) from three houses. He has his body alone left to him (without any possessions and attachment), is unclad (dressed by the points of the compass) and treats his body as if it were a corpse.
29. The Avadhuta ascetic has no fixed rules. He eats food like a python as and when he gets it, from persons of all castes except those who are fallen or accursed and is ever intent on meditation on the nature of the Self.
30. I am not surely of this world consisting of trees, grass and mountains. How can I, the supreme Being, be this external (phenomenon) which is intensely inert ? I am not the body which is non-sentient and perishable in a short time.
31. I am not the sound which is non-sentient, coming from void and of the form of void and which remains for a short period grasped by the inert cavity of the ear.
32. I am not the touch which is non-sentient but which has life granted to it by the favour of consciousness and which can be experienced by skin of momentary existence and in no other way.
33. I am not the taste which is non-sentient, dependent on matter and of short duration, insignificant and brought into existence by the fickle tongue aided by the fickle mind.
34. I am not the form (rupa) which is non-sentient, non-existent in the sole Witness (Brahman), perishable and which rests on sight and the object of sight which have but momentary existence.
35. I am not the smell which is non-sentient, subtle and of indefinable form and brought into existence by the perishable nose which is dead to smell.
36. I am pure consciousness alone which is devoid of parts, ‘mine-ness’ and thought and which is quiescent and beyond the delusions of the five senses.
37. I am consciousness alone, devoid of a place of worship, and am illuminator, omnipresent (externally and internally), devoid of parts and stain, the light of distinctionless consciousness, all-pervading and one alone.
38. It is only by me, the consciousness, that all things such as pots and garments up to the sun are illumined by self-effulgence as by a lamp.
39. It is only by me, with my inwardly shining effulgence, that the various senses are active just as the mass of sparks shine due to fire which is blazing within.
40. This pure eye of consciousness, which enjoys endless bliss and which shines even when all others are extinct, is victoriously present in all eyes.
41. Salutation, salutation to myself alone who am present in all other beings and consist of consciousness free from (the restriction of) an object to be known and am of the form of the individual Self (consciousness).
42. The various clearly seen powers (such as those of earth, etc.,) are (really) rendered variegated by consciousness which is free of change, one whole and free from the limitation of time and parts (kala).
43. Of consciousness which is beyond the three durations (of past, present and future), is devoid of the restriction of perceivability of objects and which discards individuality of the soul, there remains the oneness alone (of the Self and Brahman).
44. Indeed the same (consciousness), being beyond the reach of words, seems to remain as having reached the state of the conclusion of Selfishness, (i.e. the state of non-duality), as if it were eternal non-existence.
45. The same consciousness, slightly encompassed by impurities of desires and non-desires, is unable to rise high like a female bird bound by a string.
46. People (overcome) by the delusion (caused by) the pairs (of opposites), which is born of desire and hatred, become similar to worms which are sunk in the cavities of the earth.
47. Salutation to the Atman, to you, who are non-different from consciousness. I am now seized (of the truth), I am awakened, I have risen (above delusion).
48. I am lifted up from doubts; I am what I am; salutation to you, to your and to me, the eternal; to you and to me consisting of consciousness.

49. Salutation to you, the supreme God and salutation to me, the Shiva. Though seated (the Atman) is not seated, though going he does not go. Though quiescent he is engaged in activities, though performing action he is not tainted.
50. He is eminently accessible, he is easily known like a close kinsman; he is the bee in the interior of the lotus of the body of all.
51. I have no desire for the state of enjoyment nor for abandoning enjoyment. Let come what may, let go what may.
52. When the mind is quelled in itself and has become free of egotism and when ideation is dissolved in itself I remain, alone, happy.
53. My enemy (duality) remains (i.e. is absorbed) in the pure Atman of vibration alone, without ideation, egotism, mind and desire.
54. Breaking the bonds of intense desires from the cage of my body I know not where the female bird of non-ego has flown up and gone.
55. He who has no egotism, whose intellect is not tainted, and who is equanimous to all beings – his life shines bright.
56. He who looks at this (phenomenal world) like (an impartial) witness with his mind, being cool within, is freed of love and hatred, has his life blessed.
57. He who, understanding correctly, abandons both the undesirables and the desirables and places his mind in its quiescence, has his life blessed.
58. When the connecting link between the object and the person (who grasps it) has vanished peace comes well into being. When peace has established itself, it is called liberation.
59. Like parched seeds there is no more sprouting of worldly birth; the latent desires become pure in the heart of those who are liberated while living.
60. (Latent desire of a realized soul) is purifying, highly proper, falls within the scope of pure nature, consists of meditation on the Atman and is eternal; it remains as if in deep sleep.
61. Understanding without the mind is indeed said to be the individual consciousness. As it is of the nature of the quiescent mind there is not the impurity of comprehension (of distinctions).
62. Where the mind is rendered quiescent, there is truth and auspiciousness; its is the true state; it is omniscience and it is indeed complete satisfaction.
63. When speaking, giving, taking, opening and closing the eyes, I am purely consciousness, the bliss (that comes of) discarded thinking process.
64. Having discarded the impurity of things to be known, rendering the mind thoroughly quiescent and cutting off the fire of the bond of desire, I am pure consciousness alone.
65. I have set at rest thoughts good and bad, am without worry, rid of ideation of the pleasant and the unpleasant; I am pure consciousness alone.
66. Discarding the idea of oneself and another, taking no sides in worldly happenings and clinging to the Atman, as an adamantine pillar I am steady.
67. I remain in my consciousness which is pure and without hopes, freed from desires and non-desires and devoid of both the undesirable and the desirables.
68. When shall I get the inward joy while remaining in the state of self-luminosity ? When shall I be in a mountain cave with my mind quiescent ?
69. When shall I attain similarity to a stone by (practising) distinctionless deep meditation (Nirvikalpa-Samadhi) when, while remaining dumb by the peace of partless meditation, birds of the forest will build their leafy nests on my head ?
70. Having cut the trees of ideation and the creepers of intense desire of the forest of the mind and having reached the broad plains (of spiritual wisdom), I enjoy life happily.
71. I follow that path (of wisdom), I am alone (unencumbered with attachments), I am successful (in realizing the truth); I am liberated, I am without desire, I am partless and I desire nothing.
72-73. The states of purity, strength, reality, heartiness, truth, true, knowledge, bliss, tranquillity, the

rise of constant joy, fullness, true richness, the possession of effulgence and true oneness – the mendicant monk thus thinking on the true nature of his Self and realizing his true nature freedom doubts, indeed became the one without an alternative (i.e. became one with Brahman).

74. If one sorely afflicted recovers, renunciation in the prescribed order should be embraced. (An ascetic) shall not converse with a low caste woman, one fallen from virtue, and a woman in he courses. The ascetic has no worship of gods, nor witnessing (temple) festivals. The goal of asceticism is not one (and the same) heaven. The sorely afflicted and the Kutichaka ascetics gain the worlds Bhur and the Bhuvas respectively. The Bahudaka ascetic (gains) heaven (Svarga). The Hamsa ascetic, the world of truth (Satya-loka). The Turiyatita and the Avadhuta ascetics attain supreme bliss in themselves by deeply meditating on the true nature of the Self according to the maxim of the wasp.

75. The practice of Scripture-study, which is distinct from meditation on the nature of the Self, is useless like (carrying(saffron flowers which are but a burden to a camel. The ascetic has not to practise the science of Yoga or the Sankhya; he has no rituals with mantras and tantras nor the study of any other religious treatise (Shastra); if there is, it is like adorning a corpse. (Such an ascetic) is far away from spiritual lore like a cobbler. A mendicant monk shall not mention his name (in the previous stage of life). One reaps the fruit of whatever action one does. (Hence the ascetic) shall give up all, as one would (discard) the foam on castor oil. There is no receiving of the offerings made to a deity. He shall not worship gods externally.

76. Discarding everything apart from the Self, subsisting on food secured as alms from a number of houses (as a bee gathers honey), being lean and avoiding increase of fat (in his body) he shall move about. He should spend the time, (eating food) secured as alms from a number of houses using his hand or mouth as a vessel.

77. The sage established in the Self should take food which is conducive to (the realization of) the Self. Two quarters (of the belly shall be filled) with food and one quarter with water; the fourth quarter shall be left for the movement of air.

78. He shall always live on alms; he shall never eat food secured as alms from one house alone; he should go particularly to those houses where the people are seen to be easy in mind (i.e. those who dine only after giving alms).

79. He may expect alms from four or seven houses (where the house-holder) perform religious rites; he may expect (alms) up to the period of milking cows (in the afternoon); when he has come out (of a house without alms) he shall not go in again.

80. Fasting is preferable to (getting food from) devotees; unsolicited food is better than fasting; begging alms is preferable to unsolicited food; hence he shall subsist on alms.

81. He shall never enter a house by a side entrance at the time of begging alms; he shall not out of delusion go across a house where no harm is seen in so doing.

82. He shall not beg alms from a Vedic scholar if it is (given) without faith and devotion; he may beg alms from the house of a twice-born who has lost caste when offered with faith and devotion.

83. Alms from a number of houses without planning, that which is planned, the one unbegged, the timely one and the one offered (at the monastery) are declared to be the five kinds of alms.

84. (The first kind), alms from a number of houses, is declared to be that which is obtained from there, five or seven houses without pre-meditation as in the case of a honeybee (from flowers).

85. (The second kind), alms previously arranged, is that which is accepted after repeated requests made by devotees in that morning and the previous day; none the less he may subsist on that.

86. (The third kind), alms unbegged is that which is received when invited to dine by some one or other as he is ready to go abegging; this should be eaten by ascetics (desiring salvation).

87. (The fourth kind) timely alms is known as that (meal) which is offered by a Brahmana when he has approached (a house) for alms; this (food) should be eaten by ascetics.

88. Sages desiring liberation say that the (fifth kind of) alms, the food offered (to the ascetic at the monastery) is the ready meal which is brought by a Brahmana to the monastery.

89. The ascetic shall subsist on alms by begging from door to door even though it may be from the houses of outcastes. He shall not dine in one house even if (the host) is equal to the preceptor of the gods (in learning). He shall subsist on alms, solicited or unsolicited.
90. Air is not spoiled by touching (any object); fire by the activity of burning; waters, by urine and faeces (getting into them); and a mendicant monk by short-comings in food.
91. When (in houses) smoke has subsided, the pestle (for pounding rice) is at rest, the fire (in the oven) has gone out and the people have dined, (the ascetic) shall go for alms in the late afternoon.
92. He shall receive alms except from the accursed, the fallen, heretics and the class of people exclusively engaged in temple worship; from all the castes, in difficult times.
93-94. (He shall consider) clarified butter as dog's urine, honey as spirituous liquor, oil as hog's urine, condiment as garlic, cakes made of black gram as beef, and milk as urine. Therefore the ascetic shall avoid, by putting forth all effort, clarified butter, etc.
95. The Yogin shall never eat food mixed with clarified butter, condiments, etc.; using his hand as a vessel he shall not go about for alms more than once (a day).
96. When the ascetic seeks food with his mouth (alone) like a cow, he becomes equanimous to all; (hence) he becomes fit for immortality.
97. (The ascetic) shall discard clarified butter like blood, taking food in one house like flesh, using cosmetics like smearing himself with unclean things, salt and molasses like an outcaste, garment like dirty dishes, oil bath like courting women, pleasant company of friends like urine, desire like beef, familiar places like the hut of an outcaste, women like snakes, gold like deadly poison, an assembly hall like a cemetery, the capital (city) like hell and food in one house like the balls of rice at a funeral. There is no worship of gods (by him). Discarding the way of the world he shall become one 'liberated while living'.
98. Stay (continuously in one place), acquisition of (begging) bowl, collecting (of staff, etc.,), gathering disciples, sleep by day time (divasvapnah) and useless talk – these are the six sins of ascetics.
99-103. Remaining (continuously in one place) except during the rains is said to be a stay (asana). Acquisition of even a single vessel like the afore-said vessel of gourd, etc., for daily use by an ascetic is said to be 'acquiring vessels' (patralopa). Collecting (samchaya) is declared to be the acceptance of a second staff, etc., for future use by one who has one already. The acceptance of disciples for personal service, profit, dignity or fame and not out of compassion (to help them) is said to be gathering disciples (sishyasamgraha). (Vedantic) learning is (called) day as it is illuminating; ignorance (avidya) is said to be night. Negligence in learning is said to be 'sleep during day' divasvapnah). Excepting talk pertaining to the Self and at the time of receiving alms, (bestowal of) blessings and inquiries (concerning the Self), any other talk is said to be useless talk (vrithajalpah).
104. Food from one house, pride, envy, adorning with cosmetics and flowers, chewing betel roll, oil bath, sport, desire for enjoyment, medicine to prolong life and retard old age (rashayana);
105. Boasting, abusive language, pronouncement of benediction, astrological prediction, buying and selling, ritual, debate on ritual, transgression of the Guru and scripture;
106-107. Conciliating, fighting, vehicle, cot, white garment, release of semen, sleep by day time, vessel for alms (alms-bowl), gold, gum-myrrh, weapon, seed (for cultivation or mystical letter forming the essential part of the mantra of a deity), injuring, severity, copulation, what is discarded by the yoga of renunciation, vows such as the duties of house-holder;
108. Family, etc., branch of the Veda (of his early days), all families of the father and mother, and wealth – all these are prohibited to the ascetic. If he resorts to them he falls (from the state of renunciation).
109. A wise man, though very old, shall not trust in women though very old. Even in very old patched garments old cloth will stick (when stitched).
110. Immovable property, mobile things (servants), seed (for cultivation), gold, gum-myrrh and weapon these six an ascetic shall not take up as (though they were) urine and faeces.

111. An ascetic shall not take with him even a little provision for a journey except when in danger; in hard times he may receive ripe corn when cooked food is not available.
112. A mendicant monk who is not sick and a young monk shall not stay in any house (of a householder); he shall neither accept nor give anything to another at any time.
113. With a sense of humility the ascetic shall strive for the welfare of beings; begging cooked or uncooked food (for another), he falls (from asceticism).
114-115. An ascetic keen on feeding others, who accepts clothes, etc., and woollen garments or others as well as good clothes undoubtedly falls (from virtue). Resorting to the ship of non-duality he will gain liberation while living.
116. For restraint in speech, he shall observe silence; for control over the body, he shall fast; for control over the mind, breath control (pranayama) is prescribed.
117. A being is bound by (worldly) action; he gets liberated by spiritual knowledge. Hence far-seeing ascetics do not perform (worldly) action.
118. Scattered are (torn) garments on roads; alms can be had everywhere; the earth is a wide bed; how (then) are ascetics put to grief ?
119. The ascetic who offers the whole world as oblation in the fire of spiritual wisdom, having (symbolically) transferred the ritual fires to his Self – that great ascetic is the (true) Agnihotrin (the consecrator and maintainer of sacred fire).
120. Advancement in the spiritual path is twofold – that of the she-cat and the she-monkey. Those who practise spiritual wisdom (Jnana) are (like) she-cats; the secondary way of (Apara-Brahman) is (like that of) a she-monkey.
121. The ascetic shall not speak to any one unless he is spoken to; nor to one who asks improperly. An intelligent man though knowing, should behave in the world as if he were dull-witted.
122. When confronted with a mass of sins (i.e. when the flesh becomes weak, over-ruling the dictates of wisdom) he shall practise the (meaningful) repetition of the Taraka (Om) twelve thousand times (a day); for it cuts (sins).
123. The supreme Brahman shines to him in twelve months who gently repeats the Pranava twelve thousand times every day. Thus (ends) the Upanishad.

Om ! Let my limbs and speech, Prana, eyes, ears, vitality
And all the senses grow in strength.
All existence is the Brahman of the Upanishads.
May I never deny Brahman, nor Brahman deny me.
Let there be no denial at all:
Let there be no denial at least from me.
May the virtues that are proclaimed in the Upanishads be in me,
Who am devoted to the Atman; may they reside in me.
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

Here ends the Sannyasopanishad, included in the Sama-Veda.

Paramahamsa-Parivrajaka Upanishad

Translated by Prof. A. A. Ramanathan
Published by The Theosophical Publishing House, Chennai

Om ! O Devas, may we hear with our ears what is auspicious;
May we see with our eyes what is auspicious, O ye worthy of worship !
May we enjoy the term of life allotted by the Devas,
Praising them with our body and limbs steady !
May the glorious Indra bless us !
May the all-knowing Sun bless us !
May Garuda, the thunderbolt for evil, bless us !
May Brihaspati grant us well-being !
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

1. Now then the god Brahma approaching his father Adinarayana, the supreme Being and paying obeisance asked of him: Lord, from your mouth all things pertaining to the nature of castes and orders have been heard, known and grasped. Now I wish to know the characteristics of the Paramahamsa mendicant monk. Who is entitled to renunciation ? What are the characteristics of a mendicant monk ? Who is a Paramahamsa monk ? How is his mendicancy ? (Pray) expound to me all this. The Lord Adinarayana then replied:

(The person entitled to renunciation) is the wise one who has undergone the difficult course of learning the sacred lores from a good preceptor; has understood all the exertion necessary for happiness in this world and the next; has understood the need to discard, as vomit, the three (primary) desires, the three primary inclinations (regard for the body, etc.,), ‘mine-ness’ and egotism; has completed studentship in celibacy which is the means to reach the path of liberation and has become a householder. From the stage of a householder he shall become a forest-dweller (Vanaprastha) and then renounce (worldly life). Or alternately he may renounce from the stage of a celibate student or from the stage of a house-holder or a forest-dweller. Or, whether or not he is an observer of vows, has completed his course of study, has discontinued his fire-ritual or does not maintain the sacred fire, he shall renounce that very day on which he has become disillusioned with the world. Thus discontented with all worldly affairs, whether as a celibate student, house-holder or forest-dweller, he shall get the approval of his father, mother, wife, close kinsmen and in the absence of these, of a disciple or fellow-lodger (and then renounce the world).

2. Some (law-givers) prescribe the sacrifice called Prajapatya (of which the god Brahma is the presiding deity, prior to a twice-born embracing renunciation). But (though thus prescribed) he may not do so. He shall only perform the sacrifice Agneyi (whose presiding deity is Agni, the god of fire). For Agni is the vital breath (Prana). Thereby he does (i.e. strengthens) the vital breath. (Then) he shall perform the Traidhataviya sacrifice (whose presiding deity is the god Indra). By this (sacrifice) the three vital fluids, namely the Sattva (semen), Rajas (blood) and Tamas (the dark one) (become strong like fire). (Having performed the sacrifice in the prescribed manner he shall smell the holy fire, reciting the following mantra):

‘Oh Fire, this (vital breath) is your source; as you are born at the proper time (of the year) you put on effulgence. Knowing him (the Atman, your ultimate source) may you merge (with the Prana, your source). May you increase our wealth (of transcendent knowledge)’. So reciting the mantra he shall smell the fire. This is the source of fire, the vital air. May you go to the Prana, may you go to your source. Svaha. Thus alone the mantra says.

Having procured the holy fire from the house of a well-versed Vedic scholar he shall smell the holy fire in the manner described previously. If he is afflicted (by illness) or does not get the holy fire, he shall offer the oblation in the waters. For water is (presided over by) all the gods. Reciting, ‘I offer the oblation to all gods, Svaha’, he shall tender the oblation and picking up (a small portion of) the offered oblation which is mixed with ghee, he shall eat this, as it is beneficial. (In the case of the Kshatriyas and others not entitled to renunciation) the rule is that they may seek liberation) in the path of the brave (by courting death in battle-field) or fast (unto death as a discipline), or enter into water (to rise no more) or enter fire or undertake the great journey (in which they collapse by exhaustion). If he were afflicted (by illness) he may renounce mentally or by speech (reciting mantras). This is the path (of their renunciation).

3. A healthy person (if desiring to renounce the world) in the due order (of the stages in life) shall perform the shraddha ceremony unto himself and the fire-ritual for ridding himself of passions (Viraja-homa). He shall infuse the ritual fire to be symbolically present in his person. His proficiency in the affairs of the world and Vedic learning as well as the fourteen means of action under his control (karanas) shall be transferred to his son (symbolically). In the absence (of a son) it shall be done to a disciple; in his absence it shall be transferred into his Atman. He shall then meditate on Brahman as identical with his Self, pronouncing the words ‘Brahman Thou (Art)’, ‘The sacrifice thou (Art)’. The Veda-mother, the prop of Brahmanhood and embodiment of the essence of all learning shall be consigned into the waters reciting the three vyahritis (Om Bhuh, etc.,) and the three vyahritis into the letters a, u and m (of the Pranava). He shall then ceremoniously sip water keeping his attention on that (Pranava); pull out the tuft muttering the Pranava; snap the sacred thread; discard the garment too on the ground or in the waters; become unclad reciting the mantra ‘Om Bhuh Svaha, Om Bhuvah Svaha and Om Suvah Svaha’; meditate on his own form; again recite mentally or in speech the Pranava and the vyahritis separately and utter three times three the farewell words, ‘I have renounced, I have renounced, I have renounced’ in gentle, middling and sharp tones; deeply engage in meditation on the Pranava and raise his hand saying ‘Freedom from fear to all from me, Svaha’. He shall then start for the north thinking over the meaning of great scriptural texts such as ‘The Brahman I Am’, ‘That Thou Art’ and proceed in the unclad state. This is renunciation.

If one is not entitled to this (way of renunciation), he shall recite first the prayer of the house-holder and then the texts ‘Freedom from fear to all beings, every thing emanates from me, you are my friend and you guard me. You are the (source of) strength. You are the Vajra (weapon) of Indra which killed (the demon) Vritra. Be a blessing to me. Prevent that which is a sin’. Reciting this mantra preceded by the Pranava he shall take up the emblematic bamboo staff and water pot and wear the waist band, loin-cloth and a discoloured (i.e. ochre coloured) garment; then approach a good Guru, bow to him and receive from the mouth of the Guru the great scriptural text 'That Thou Art', preceded by the Pranava. Then he shall wear a tattered garment or a bark-garment or a deer-skin; avoid a landing place at a river side (for bathing, to prevent mixing with crowds), moving up (a staircase), and getting alms from a single house. He shall bathe during the three prescribed periods, listen to an exposition of the Vedanta and practise the Pranava; be well established in the path of (realizing) Brahman; merge his favourite desire in the Atman; become free of ‘mine-ness’ and get established in the Self; give up passion, anger, greed, delusion, intoxication, rivalry, false pride, pride, egotism, intolerance, arrogance, desires, hatred, gloating, impetuosity, ‘mine-ness’, etc.; possessed of wisdom and dispassion he shall turn away from wealth and women and possessing a pure mind he shall ponder over the truths of all the Upanishads; guard bestowing particular care his celibacy, non-possession, universe-injuring attitude and truthfulness; conquer his senses and be free from affection externally and internally; secure alms for sustaining the body, like a harmless cow, from members of the four castes excepting those who are accursed and fallen; such a person is considered worthy of realizing Brahman. He shall view with equanimity at gain or loss (of alms) at all times; eat food (secured as alms from many places) like a bee, using the hand as a vessel; not increase fat (but) become lean; feel that he is Brahman; approach a village for (serving the preceptor). He shall, steady in conduct, go about alone for eight months and shall not journey as two (i.e. with a companion).

When he has attained sufficient good sense (i.e. dispassion) he may become a Kutichaka or a Bahudaka or a Hamsa or a Paramahamsa ascetic. Reciting the respective mantras he shall discard in the waters his waist-band, loin-cloth, staff and water vessel and move about unclad. He shall stay one night in a village, three nights in a holy place, five nights in a town and seven nights in a place of pilgrimage (Kshetra). He shall be without a (fixed) abode, be steady in mind, not resort to a fire-place (for warmth), be free from emotions, discard both rituals and non-rituals, receive alms for sustaining life alone with equanimity at its gain or loss in the manner of a cow, has his water vessel (only) in (the form of) a watering place and his residence in a solitary place free from trouble. He shall not think of gain or loss but be interested in rooting out both good and bad actions; sleep always on the floor; discard shaving, give up the restriction of observing chaturmasya, interest himself deeply in pure meditation, be averse to wealth, women and city (life), behave like an insane person although perfectly sane, possess no distinguishing emblems or distinctive conduct, have no dreams as day and night are the same to him and be attentive to the path of deep meditation on Brahman in the form of Pranava in investigating on the nature of the Self. He who thus gives up his body by resorting to renunciation is the Paramahamsa mendicant monk.

4. The god Brahma asked (Narayana): Lord, what is Brahma-Pranava ? (The Lord) Narayana replied: The Brahma-Pranava consists of sixteen parts and it is cognized in quadruples in the four states (waking, etc.,). In the waking state there are the four states, waking within waking, etc., (jagrat-jagrat); in the dreaming state the four states are waking within dreaming, etc., (svapna-jagrat); in deep sleep there are the four states waking within deep sleep, etc., (susupti-jagrat); in the fourth state (turiya) there are the four states waking within the Turiya, etc., (turiya-jagrat). In the waking state of distributive pervasion (vyashti) there is quadruplicity of vishva, namely, vishva-vishva, vishva-taijasa, vishva-prajna and vishva-turiya. In the dreaming state of distributive pervasion there is quadruplicity of taijasa, namely taijasa-vishva, taijasa-taijasa, taijasa-prajna and taijasa-turiya. In the state of deep sleep of Prajna there is quadruplicity, namely prajna-vishva, prajna-taijasa, prajna-prajna and prajna-turiya. In the fourth state (turiya) there is the quadruplicity of the turiya, namely turiya-vishva, turiya-taijasa, turiya-prajna (and turiya-turiya). These in due order make up the sixteen parts. In the letter ‘a’ (of the Om – Aum) there is jagrat-vishva, in the letter ‘u’ jagrat-taijasa, in the letter ‘m’ jagrat-prajna, in the ardha-matra (of Om) jagrat-turiya, in the bindu svapna-vishva, in the nada svapna-taijasa, in the kala svapna-prajna, in the kalatita svapna-turiya, in the shanti susupta-vishva, in the shantyatita susupta-

taijasa, in pashyanti turiya-prajna, in para turiya-turiya. The four parts of jagrat pertain to the letter ‘a’, the four parts of Svapna pertain to the letter ‘u’, the four parts of Susupti pertain to the letter ‘m’, the four parts of turiya pertain to the ardha-matra. This is the Brahma-Pranava. This is to be worshipped by the Paramahamsa, Turiyatita and Avadhuta ascetics. By this Brahman is illumined. (This is) liberation in the disembodied state (Videha-mukti).

5. Lord, how is one without the sacred thread and tuft a person who has discarded all (worldly) activities ? How is he solely devoted to absorption in Brahman ? How is he a Brahmana ? Thus the god Brahma asked (Narayana). Lord Vishnu then replied: Oh child, he who has knowledge of the non-dual Atman has the real sacred thread (i.e. that knowledge itself is the sacred thread). His deep absorption in meditation is itself the tuft. This activity is (itself) the possession of the sanctifying ring of holy grass (pavitra). He does all actions, he is the Brahmana, he is deeply absorbed in Brahman, he is the illumined being (deva), he is the sage, he practises penance, he is the noblest, he is superior to all; know that he is I. In this world very rare is the mendicant monk who is a Paramahamsa. If there is one he is ever pure, he alone is the Purusha (glorified) in the Veda. He who is a great man (maha-purusha) has his mind resting in me. I too remain in him alone. He is the ever-satisfied. He is free from the (effects of) cold and heat, happiness and misery, honour and dishonour. He puts up with insult and anger. He is devoid of the six human infirmities (hunger and thirst, sorrow and delusion, old age and death), and is free from the six properties (of the body, birth, existence, change, growth, decay and death). He is without the intervention of (i.e. he is not circumscribed by) the state of elderliness or otherwise. Excepting the Self he sees nothing else. Unclad (lit. clothed by the points of the compass), bowing to none, not uttering Svaha (as he worships no gods), not uttering Svadha (to propitiate the manes), without the need to send back (gods as they have not been invoked), free from blame and praise, not resorting to mantras and rituals, not meditating on other gods (than the supreme God), refraining from aims and their absence, with all activities ceased, firmly established in Consciousness consisting of Existence, Knowledge and Bliss, being conscious of the one supreme bliss, he ever meditates on the Brahma-Pranava (to the effect) that he is Brahman alone and thus fulfils himself; such a one is the Paramahamsa mendicant monk. Thus (ends) the Upanishad.

Om ! O Devas, may we hear with our ears what is auspicious;
May we see with our eyes what is auspicious, O ye worthy of worship !
May we enjoy the term of life allotted by the Devas,
Praising them with our body and limbs steady !
May the glorious Indra bless us !
May the all-knowing Sun bless us !
May Garuda, the thunderbolt for evil, bless us !
May Brihaspati grant us well-being !
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

Here ends the Paramahamsa-Parivrajakopanishad, included in the Atharva-Veda.

Aksha Malika Upanishad

[The Upanishad of Rosary Beads]
Translated by K. Srinivasan
Published by celextel.org

Om ! May my speech be based on (i.e. accord with) the mind;
May my mind be based on speech.
O Self-effulgent One, reveal Thyself to me.
May you both (speech and mind) be the carriers of the Veda to me.
May not all that I have heard depart from me.
I shall join together (i.e. obliterate the difference of) day
And night through this study.
I shall utter what is verbally true;
I shall utter what is mentally true.
May that (Brahman) protect me;
May That protect the speaker (i.e. the teacher), may That protect me;
May that protect the speaker – may That protect the speaker.
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

1. Then the Prajapàti (Creator) asked Guha: “Oh Sir, (please) tell me the rules regarding the rosary of beads. What is its characteristic ? How many varieties of rosaries are there ? How many threads (does a rosary) contain ? How should it be made ? What are its colours ? How is it consecrated ? Who is its presiding deity ? And what is the benefit (of using it) ?”
2. Guha replied: “(It is made of any one of the following 10 materials) Coral, Pearl, Crystal, Conch, Silver, Gold, Sandal, Putra-Jìvikà, Lotus or Rudràksha. Each head must be devoted and thought of as presided over by the deities of Akàra to Kshakàra. Golden thread should bind the beads through the holes. On its right silver (caps) and left copper. The face of a bead should face, the face of another head and tail, the tail. Thus a circular formation must be made.
3. The internal thread must be thought of as Brahma (the Supreme Being). The right side silver cap

must be considered to be the place of Shiva and Copper caps belonging to Vishnu. The face must be thought of as Sarasvati and the tail as Gayatri. The hole is Knowledge. The knot must be thought of as nature. The Beads representing vowels must be white (since they represent Sàttvika Guna). Those which represent mutes-consonants must be yellowish (since they are the result of mixture of Sattva and Tamas). The balance must be red in complexion (since they are Ràjasic).

4. Then (after thus meditating the presiding deities in different part of the rosary) bathe it (or clean it) in the milk got from 5 types of cows (like Nanda); and then in Pancha-gavya (a sanctified liquid prepared from the cow-dung, cow’s urine, ghee, curd and milk) and darbha grass immersed in water and then in the individual Pancha-gavya (in the aforesaid 5 things separately) and in sandal water. Then sprinkle water with darbha grass uttering Omkàra. Besmear it with eight fragrant (pastes) of eight (sweet-smelling substances like Sandal, Kasturi etc.,). Place it on flowers. Meditate (all) the letters in the rosary (or each letter in each bead).

5. Om Aëkàra, the conqueror of death, Omnipresent, be established in the 1st head !
Om Àëkàra, He who of the nature of attracting, found everywhere, be established in the 2nd head !
Om Iëkàra, the giver of wealth and firmness, be established in the 3rd head !
Om Ìëkàra, the maker of clarity in speech and clear One, be established in the 4th head!
Om Uëkàra, the giver of strength, the essence of everything, be established in the 5th head!
Om Ùëkàra, One who drives away evil spirits, the intolerable, be established in the 6th head !
Om Äëkàra, One who disturbs the (the dis-order), the moving One, be established in the 7th head !
Om Íëkàra, the deluding one, the effulgent and shining, be established in the 8th head !
Om Îëkàra, the hater, the devourer of everything else (or one who conceals everything), be established in the 9th head !
Om Îëkàra, the deluding one, be established in the 10th head !
Om Eëkàra, One who attracts everyone, Suddha-sattva, be established in the 11th head!
Om Aiëkàra, the Pure and Noble (Suddha-sattvika), attracting human beings, be established in the 12th head !
Om Oëkàra, the (base) of entire speech, eternally pure, be established in the 13th head !
Om Auëkàra, of the nature of speech, capable of attracting the peaceful, be established in the 14th head !
Om Aëkàra, capable of attracting elephants etc., attracting, be established in the 15th head!
Om Aãkàra, capable of destroying death terrible, be established in the 16th head !
Om Kaëkàra, the remover of all poison, giver of auspiciousness, be established in the 17th head !
Om Khaëkàra, the tormentor (or disturber) spreading everywhere, be established in the 18th head !
Om Gaëkàra, He who puts dows all obstacles, the greatest, be established in the 19th head !
Om Ghaëkàra, the giver of ………. (sanbhasya), stupefier, be established in the 20th head!
Om Ñaëkàra, the destroyer of all poisons, the sharp, be established in the 21st head !
Om Caëkàra, the destroyer of ……… (abhichara), cruel, be established in the 22nd head !
Om Chaëkàra, the destroyer of goblins, terrifying, be established in the 23rd head !
Om Jaëkàra, the destroyer of …….. (krityas - abhichara), unstoppable, be established in the 24th head !
Om Jhaëkàra, the destroyer of ……. (bhutas), be established in the 25th head !
Om Ñaëkàra, the churner of ……… (mrityu), be established in the 26th head !
Om Âaëkàra, the remover of all diseases, the good One, be established in the 27th head !
Om Âhaëkàra, of the nature of moon, be established in the 28th head !
Om Áaëkàra, the soul of Garuda, remover of poisons, be established in the 29th head !
Om Áhaëkàra, the giver of all wealth, the good One, be established in the 30th head !
Om Åaëkàra, the giver of all successes (siddhis), the deluder, be established in the 31st head !
Om Taëkàra, the giver of wealth and grains, who pleases one, be established in the 32nd head!
Om Thaëkàra, One who yokes with dharma, faultless one, be established in the 33rd head!
Om Daëkàra, the developer of growth, with pleasing looks, be established in the 34th head!

Om Dhaëkàra, the destroyer of mundane suffering (visajvara), the expansive One, be established in the 35th head !

Om Naëkàra, the giver of enjoyment and liberation, the peaceful One, be established in the 36th head !

Om Paëkàra, the destroyer of poison and obstructions, the Evolved One, be established in the 37th head !

Om Phaëkàra, the giver of eight siddhis, like atomic form, taking capacity, the effulgent nature etc., be established in the 38th head !

Om Baëkàra, the remover of all defects, the auspicious One, be established in the 39th head !

Om Bhaëkàra, One who quietens the goblins, the terrifying One, be established in the 40th head !

Om Maëkàra, the deluder of haters, be established in the 41st head !

Om Yaëkàra, the Omnipresent, the purifier, be established in the 42nd head !

Om Raëkàra, the burning One, the odd shaped, be established in the 43rd head !

Om Laëkàra, the hearer of the world, the effulgent, be established in the 44th head !

Om Vaëkàra, the all-pervading One, the noblest One, be established in the 45th head !

Om Éaëkàra, the giver of all results, the sanctifier, be established in the 46th head !

Om Çaëkàra, the giver of righteousness, wealth and pleasure, ……….., be established in the 47th head !

Om Saëkàra, the cause of everything, the undercurrent of all letters, be established in the 48th head !

Om Haëkàra, the base of all speech, the pure One, be established in the 49th head !

Om Laëkàra, the giver of all power, the Supreme One, be established in the 50th head !

Om Kçaëkàra, the One who instructs on the main and subsidiary categories of the world, of the nature of Supreme effulgence, be firmly established in the crest gem !

Mrityu not only means death but carelessness, non-alertness consequent swerving from the path of spirituality. Hence ajnana, nescience and the bodily perils like hunger etc., too are referred to as Mrityu. Such invocation of sacred syllables (avahana), their spirits and the deity who confers a particular boon and of the nature of a particular form must be invoked in the first head - right of central head. Invocation must be done circularly and end in crest jewel.

6. Then one must say: “Salutations to those gods who are on and move about in earth ! Be firmly established in this rosary and bless us and forefathers too after getting established in Aksha-malika permit us for auspiciousness and good !”

7. Then one must say: “Salutations to those gods who are in and move about in atmosphere! Be firmly established in this rosary and bless us and forefathers too after getting established in Aksha-malika permit us for auspiciousness and good !”

8. Then one must say: “Salutations to those gods who are in and move about in heaven ! Be firmly established in this rosary and bless us and forefathers too after getting established in Aksha-malika permit us for auspiciousness and good !”

9. Then one must say: “Salutations to seven crore mantras and 64 arts” and invoke their powers in rosary.

10. Then one must say: “Salutations to Brahma, Vishnu and Shiva” and invoke their powers in rosary.

11. Then one must say: “Salutations unto the 36 Tattvas (the fundamental categories)” and invoke the presence of the best Tattvas in it, praying to them to make the rosary capable of yielding the desired fruit like a divine-cow (Kamadhenu).

12. Then one must say: “Salutations unto Hundreds of Thousands of Saivites, Vaishnavites and Saktas (and seek their blessings and permission to use the rosary); be pleased and permit me to use”.

13. Then one must say: “Salutations unto the powers of Mrityu; Let you all make me happy, happy !”

14. Then meditating on the rosary as representing everything as the form of God, should start touching eastwards, feeling grateful to its help and touch the heads (beads) 108 times.

15. Then getting up, placing it (on flowers) circumambulating utter the following incantation: “Om, Oh goddess, salutations, mother of all mantras of the forms of letters, rosary of beads; He who attracts

everyone, Salutations ! Oh goddess mantra matrike, rosary of beads, stupefier of everything, Salutations ! Oh goddess, the remover of Abhicharas, Salutations ! Oh goddess, eternal One, conqueror of nescience, the illuminator of everything, protector of the all world, life giver for all world, creator of everything, ordainer of the day, ordainer of the night, mover to the other rivers, mover to other places, mover to other islands, mover to other worlds, shining everywhere always, she who illumines all hearts !
Salutations to you of the form of Parà !
Salutations to you of the form of Paéyanti !
Salutations to you of the form of Madhyamà !
Salutations to you of the form of Vaikhari !
Salutations ! Salutations to you of the nature of all Tattvas, all knowledge, of the nature of all powers, of the nature of all good, worshipped by sage Vasistha, attended to by sage Visvamitra !
16. If one studies this in morning, the sins of night are destroyed. If one studies this in evening twilight, sins done in day are destroyed. One who reads this both in the morning and evening, even if a sinner, becomes rid off sins. The mantras recited with rosary immediately gives benefits.” Thus said Guha to Prajapati. Thus ends the Upanishad.

Om! May my speech be based on (i.e. accord with) the mind;
May my mind be based on speech.
O Self-effulgent One, reveal Thyself to me.
May you both (speech and mind) be the carriers of the Veda to me.
May not all that I have heard depart from me.
I shall join together (i.e. obliterate the difference of) day
And night through this study.
I shall utter what is verbally true;
I shall utter what is mentally true.
May that (Brahman) protect me;
May That protect the speaker (i.e. the teacher), may That protect me;
May that protect the speaker – may That protect the speaker.
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

Here ends the Aksha-Malikopanishad, as contained in the Rig-Veda.

Avyakta Upanishad

Om! Let my limbs and speech, Prana, eyes, ears, vitality
And all the senses grow in strength.
All existence is the Brahman of the Upanishads.
May I never deny Brahman, nor Brahman deny me.
Let there be no denial at all:
Let there be no denial at least from me.
May the virtues that are proclaimed in the Upanishads be in me,
Who am devoted to the Atman; may they reside in me.
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

The three states of evolution in the beginning were Avyakta(indeterminate), Mahattatwa(determined indeterminate) and Ahamkara(determinate). For each of these is a sukta.
Avyakta – Naasadeeya Sukta
Mahattatwa – Hiranyagarbha Sukta
Ahamkara -- Purusha Sukta

NAASADEEYA SUKTA

1. Naa sa daasee nno sa daasee ttadaaneem
naa see drajo no vyomaaparo yat
ki maavareevah kuhakasya sharman
ambhah kimaaseed gahanam gabheeram

2. Na mrithyu raaseed amritham na tharhi
Na raatryaa ahna aaseeth prakethah,
Anee davaatham svadhayaa thadekam
Thasmaad anya nna parah kincha naasa

3. Thama aaseeth thamasaa goodha magre
Praketham salilam sarva maa idam
Thucche naabhu apihitham yadaaseeth
Thapasah thanmahinaa jaaya thaikam

4. Kaamah thadagre samavartha thaadhi
Manaso rethah prathamam yadaaseeth
Satho bandhu masathi niravindan
Hridi pratheeshyaa kavayo maneeshaa

5. Thirashcheeno vithatho rashmi reshaam
Adhasvi daasee dupari svi daaseeth
Rethodhaa aasan mahimaana aasat
Svadhaa avasthaat prayathih parasthath

6. Ko addhaa veda ka iha pravochat
Kutha aajaathaa kutha iyam visrishtih
Arvaagdevaa asya vivarjanena
Adha ko veda yata aababhoova

7. Idam visrishti ryata aababhoova
Yadi vaa dadhe yadi vaa na dadhe
Yo asya adhyakshah parame vyoman
So anga veda yadi vaa na veda

TRANSLATION

Then there was neither Aught nor Naught, no air nor sky beyond.
What covered all? What rested all? In watery gulf profound?
Nor death was then, nor deathlessness, nor change of night and day.
That one breathed calmly, self-sustained; naught else beyond it lay.
Gloom hid in gloom existed first-one sea eluding view.
The one a void in chaos wrapt, by inward forever grew.
Within it first arose desire, the primal germ of mind,
which nothing with existence links, as ages searching find.
The kindling ray that shot across the dark and dreariness-
was it beneath or high aloft? What bard can answer this?
There fecundating powers were found and mighty forces strove –
A self supporting mass beneath, and energy above.
Who knows and whoever told, from whence this vast creation rose?
No gods had been born. Who then can e'er the truth disclose
whence sprang this world, whether framed by hand divine or no-
Its lord in heaven alone can tell, if he can show.

(The translation is taken from MUIR'S ORIGINAL SANSKRIT TEXTS, Vol. V)

Om ! Let my limbs and speech, Prana, eyes, ears, vitality

And all the senses grow in strength.
All existence is the Brahman of the Upanishads.
May I never deny Brahman, nor Brahman deny me.
Let there be no denial at all:
Let there be no denial at least from me.
May the virtues that are proclaimed in the Upanishads be in me,
Who am devoted to the Atman; may they reside in me.
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

Here ends the Avyaktopanishad, included in the Sama-Veda.

Ekakshara Upanishad

Translated by Dr. A. G. Krishna Warrier
Published by The Theosophical Publishing House, Chennai

Om ! May He protect us both together; may He nourish us both together;
May we work conjointly with great energy,
May our study be vigorous and effective;
May we not mutually dispute (or may we not hate any).
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

1. Thou art the one Imperishable in the Imperishable, conjoint with Uma. As known by means of Susumna, here (on the empirical plane), the one firm (Principle art Thou). Thou art the ancient source of the world, the Lord of beings; Thou the Parjanya (the Principle of life-giving water), the Protector of the world.
2. Thou art immanent in all; from (the view-point) of the wise, Thou, the Lord of the world art the all-knowing (Fire). In the beginning Thou art unborn, the first born, the sacrifice, too, art Thou. Thou alone the one omnipresent and ancient.
3. Thou art the Principle of life; Thou the manifestation (the manifested world); Thou the source of the world; by a quarter hast Thou pervaded this world. Thou art the world's birth, the cause, the life supreme, and the child in the womb armed with the excellent bow and arrow.
4. Having widely spread out the arrow, shining like the youthful sun in the sky, Thou shinest as Hiranyagarbha. By means of light hast Thou created the resplendent eagle (the sun), in the sky. Thou art Subrahmanya, Thou Arishtanemi (a brother of Garuda).
5. Thou art the bearer of the Thunderbolt (Indra), the Lord of beings; Thou alone art love in all living beings and in Soma (Shiva with Uma). Thou art the sacred syllables Svaha, Svadha and Vasat; Thou the Rudra immanent unhurt in the hearts of beasts.
6. (Thou art) the supporter, the ordainer, the purifier (air), the all pervading plenum, the divine Varaha, night and aloneness; the past, the future and the present; Thou art all activities, time, sequence and the supreme Imperishable.

7. The Vedic verses, prose formulas and songs proceed from Thy mouth. Thou shinest best (as) the Vasus and the sky. Thou art the leader of the sacrifice, the all-pervading fire and the Rudras. So also (art Thou) the hosts of demons and Vasus.
8. This God here dwells in the sun (the wheel of the celestial chariot) and elsewhere dispelling darkness. All that pertains to Him shines in lovely (fashion) like gold in some other sky. (This world of relativities shines so).
9. He is the all-knower; the Protector of the world; the firm nave of all born beings. He exists lengthwise and crosswise, the sum total of (things) spread out in order. He is the birthless (of wondrous births) Prajapati sung in the Vedas.
10. Thou art He whom in the sacrifices the knowers of Brahman adore with Vedic Songs, formulas and rites and the soma juice; as the final (Truth) devoid of all admixture, as the golden, the best of Veda-knowers.
11. Thou alone art the woman, the man; again Thou art the boy and the girl. Thou art the ordainer, the King Varuna, the Year, Aryama, the all.
12. (Thou art) Mitra, the bright-feathered (Garuda), the moon, Indra, Varuna, Rudra, Tvastar, Vishnu, Savitar, the lord of light, Thou Vishnu protectest all beings from the demoniac; the world is encompassed by Thee; Thou the womb of all that is born; Thou art the earth, the atmosphere, the firmament; Thou art the self-born; Thou art turned towards all.
13. Whoso thus knows the eternal Dweller in the cave (of the heart), the ancient Lord who has become the all, the golden, the supreme goal of the wise, is wise. He stays transcending all (forms of) wisdom. This is the secret doctrine.

Om ! May He protect us both together; may He nourish us both together;
May we work conjointly with great energy,
May our study be vigorous and effective;
May we not mutually dispute (or may we not hate any).
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

Here ends the Ekaksharopanishad belonging to the Krishna-Yajur-Veda.

Annapurna Upanishad

Translated by Dr. A. G. Krishna Warrier
Published by The Theosophical Publishing House, Chennai

Om ! O Devas, may we hear with our ears what is auspicious;
May we see with our eyes what is auspicious, O ye worthy of worship !
May we enjoy the term of life allotted by the Devas,
Praising them with our body and limbs steady !
May the glorious Indra bless us !
May the all-knowing Sun bless us !
May Garuda, the thunderbolt for evil, bless us !
May Brihaspati grant us well-being !
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

I-1-2. The king of Yogins, Nidagha, prostrated flat (like a rod) before Ribhu, that pre-eminent knower of Brahman. Then, rising, that ascetic respectfully said, ‘Teach me the truth about the Self; by what kind of adoration have you, Oh Brahmana, attained this state ?
I-3-4. Teach me that grand science which yields sovereignty over the empire of emancipation. ‘You have done well, Nidagha ! Listen to the eternal science by the knowledge of which alone will you be liberated life. Lodged in Om that envelopes the Root of phenomena (Brahman), supporting the syllable ‘aim’,
I-5-7. ‘Eternal bliss, independent (‘hrim’), renowned, with streaming stresses (‘sauh’), the ruler of the world (‘srim’), Mahalakshmi, (at once) desire (‘klim’), fulfilment, and humanity, is the divine Annapurna. ‘I begged of Her, using the celebrated and quintessential incantation of 27 syllables, cultivated by hosts of female ascetics,
I-8. ‘Namely, aim, hrim, sauh, srim, klim, aum namo bhagavatyannapurne mamabhilashitam annam dehi Svaha. [Salutation, O divine Annapurna, vouchsafe the food I desire]: ‘Thus have I been instructed by my father. From then on have I established myself in (this) discipline, persisting in the activities of my station (in life) and have given myself up to the daily practice of this incantation.

I-9. ‘When many days passed thus, there appeared in front of me Annapurna, wide-eyed, her lotus-face beaming with a smile.
I-10. ‘Seeing her, I prostrated flat on the ground, and (then) stood up with folded hands. “Well, child, you have done well; ask of me a boon, delay not.”
I-11. Oh (Nidagha), best of sages ! Thus hidden by the wide-eyed (deity) I spoke: ‘O Daughter of the mountain, may the truth of the Self dawn on my mind’.
I-12. Saying ‘be it so’ she vanished, then and there. Then, through the perception of the world’s variety the idea (mati) arose in me.
I-13. Delusion appears five-fold; it will be presently set forth. Due to the first delusion, Jiva and God appear to have different forms.
I-14. Due to the second, the attribute of agency dwelling in the Self appears to be real. The third (consists in) deeming the Jiva associated with the three bodies as having attachment.
I-15. The fourth takes the world-cause (God) to be mutable. The fifth delusion ascribes reality to the world as distinguished from its cause. Then, also, in the mind flashes the cessation of the five-fold delusion.
I-16. From that moment, spontaneously, my mind was assimilated to Brahman. O Nidagha, thus may you, too, secure knowledge of reality.
I-17. With humility and respect (Nidagha spoke to Ribhu: impart to me, having faith (in you), the peerless science of Brahman.
I-18. Gratified, Ribhu said: ‘so be it’. I shall impart to you the knowledge of reality, O sinless one. Be a mighty agent, ardent enjoyer, and a great renouncer. Having this investigated your own real nature, be happy.
I-19. ‘I am Brahman, ever manifest, pure, first, endless; there is no room for the slightest dallying with aught else’ – thus think, having become blemishless; achieve Nirvana (permanent peace) having purified and quietened all movements of the mind.
I-20. Know that none of the things seen here is there; it is all like ‘the city in the sky’ and ‘water in the desert’.
I-21. On the other hand, what is nowhere seen, at all, is not given (as an object); beyond the range of the sixth sense, mind, O sage -- assimilate yourself to That.
I-22. Grasp: I am That which is the indestructible, infinite, Spirit, the Self of everything, integral, replete, abundant and partless.
I-23. Due to the absolute contemplation of absence (or nihil), when the mind dwindles, there results the state of the being-in-general (satta-samanya), of that whose essence is unqualified consciousness.
I-24. Surely, devoid of all objective tinge, when consciousness (chit) subsides, there supervenes the exceedingly transparent being-in-general that resembles non-being.
I-25. For the liberated Self, both embodied and disembodied, surely there occurs this ultimate perception known as the state-beyond-the fourth.
I-26. O sinless one, this occurs in the case of the knower both when he has risen from Concentration (Samadhi) and when he is established in it; being born of awareness, this does not happen for the ignorant alone.
I-27. All waverings between states of reasoning, etc., having vanished long since, his face steeped in the lovely light of Brahmic bliss, (the sage) attains the blessed state through right knowledge alone.
I-28. The inner cool (calm repose) of him who perceives this multitude of gunas as non-Self is said to be Concentration.
I-29. The steady mind is empty of latent impulses; the same is (the state of) contemplation. The same also is Aloneness. Besides, it is nothing but perpetual quiescence.
I-30. The mind with attenuated latent impulses is said to be bound for the highest state. Next, the mind, without such impulses, attains the status of the non-doer.
I-31. On the other hand, the mind’s imagination of being the doer is replete with latent impulses; it

causes all sufferings; therefore attenuated latent impulses.
I-32. When the imagination of unity with all objects is mentally discarded, due to its constant introverted state, all things are resolved into empty space.
I-33. As crowds in a market, though active, are as good as non-existent (to the observer) when he is not related (to them), so too, to the knower is a village like unto a forest.
I-34. Being inwardly withdrawn, the knower, either asleep, awake, walking or reading, beholds a city, country-side, or village as if it were no other than a forest (i.e. with total disinterestedness).
I-35. Once the inner cool is won, the world is cool. To those scorched by the inner thirst, the world is afire.
I-36. For all (unliberated) beings what is within is projected externally.
I-37. But the lover of the inner Self, though operating through the organs of action, is unaffected by joy and sorrow; he is said to be concentrated.
I-38. He who, as a matter of course and not through fear, beholds all beings as one's own Self and others' possessions as clods of earth, alone sees aright.
I-39. Let death come now or at the end of cycles; he remains unblemished as gold (fallen) in mire.
I-40. Consider in your mind: who am I ? How is all this (brought about) ? How do death and birth (happen) ? Thus (considering) will you earn the great benefit (of investigation).
I-41. Your mind will shed its (discursive) form and quietly win repose, once, through investigation, you comprehend your real nature.
I-42. O Brahmin, your mind, cured of its feverishness, no more sinks in empirical activities, as an elephant does not, in the hollow made by a cow's hoof.
I-43. But a petty mind, O Brahmin, does sink in any petty affair, just as a battered mosquito does, in the water collected in the hollow made by a cow's hoof.
I-44. O best of ascetics, to the extent all objects are readily renounced, the supreme Self, the transcendent light, alone remains.
I-45. So long as all objects are not renounced, the Self is not won. What remains after the renunciation of the entire objective manifold is said to be the Self.
I-46. Therefore, in order to realize the Self, renounce everything. Having cast off all (objects), assimilate yourself to that which remains.
I-47. Whatever object is beheld in the world around is but the vibration of Consciousness, it is nothing permanent.
I-48. O Brahmin, by the term Samadhi (Concentration) the wise denote transcendent understanding that is concentrated, eternally appeased, and is cognisant of things as they are.
I-49. The term Concentration denotes the stable, mountain-like, status (of the self) that is unagitated, unegoistic, and unrelated to dualities.
I-50. O Brahmin, it denotes the perfected flow of the mind that is sure, choiceless and goalless.
I-51. The best of the knowers of the Vedas, the great ones, win that fourth and stable perception that is fashioned solely through a part of the light of the Spirit.
I-52. (It is) lodged in the heart of all things and not altogether unlike dreamless slumber, when the mind and the ego subside.
I-53. After liquidating the mind with the mind, that state – that supremely divine bliss-body – is automatically won.
I-54. Thence follows the obliteration of all cravings for objects; then dawns the auspicious and superbly splendid light, and then, in the case of the very best, due to the sway of even-mindness (takes place) the ineffable transformation into the Self's substance.
I-55. Directly experienced indeed as the God of gods and Self of all entities, moving and stationary is this total and infinite reality of the Self, dwelling in the fast-evolving mind that is quietened externally.
I-56. The unattached, steady, and controlled mind is not in evidence in the worldings; the attached mind, though subjected to long-drawn austerities is, as it were, altogether bound.

I-57. The man free from inner clingings, whose mind dwells on the blissful (Brahman) may or may not act externally; never can he be either agent or experiencer.

II-1. Nidagha: What is attachment like ? What kind of it leads to human bondage ? And what kind of it is said to liberate ? How is this (attachment) cured ?
II-2. (Ribhu): Imagination, ignoring wholly the distinction between the body and the embodied (Self) – the exclusive faith in the body – is the attachment that is said to bind.
II-3. All this is Self: what shall I seek here and what avoid ? Know this to be the position of non-attachment that the Jivanmukta fosters.
II-4. I am not; none, other than me, is; neither this nor the non-other exists. This (attitude) is said to be non-attachment, always maintaining, ‘I am Brahman’.
II-5. He does not approve of inactivity; neither does he cling to activities. He, the renouncer, is the superbly equable (in outlook); he is said to be the non-attached.
II-6. One who mentally, and not in the concrete act alone, renounces fruits, etc., of all his activities – that adept is said to be non-attached.
II-7. Imaginations and the manifold activities issuing (therefrom) are cured, here, by non-indulgence in imagination; thus promote well-being.
II-8-9. The mind that clings not to acts, thoughts, and things, to wanderings and reckonings of time, but reposes in Consciousness alone, finding no delight anywhere, even when turned toward some objects, revels in the Self.
II-10. Let him perform or not all this empirical activity; doing or non-doing, his true occupation is Self-delight.
II-11. Or, giving up even that objective element, as stabilised Consciousness, the tranquillised Jiva abides in the Self like a radiant gem.
II-12. The quiescent state of the attenuated mind, free from all objective reference, is said to be the deep sleep in wakefulness.
II-13. This state of slumber, O Nidagha, fully developed through practice, is styled the Fourth by the best knowers of Truth.
II-14. Having attained the indestructible status in this fourth stage, one reaches a non-blissful poise (as it were), its nature being invariably delightful.
II-15. Thence lifted above all relativities, like non-bliss and great bliss, the time-less Yogin, reaching the state beyond the fourth, is said to be liberated.
II-16. With all bonds of birth loosened, and all Tamasic conceits dissolved, the great sage (abides) as the blissful being of the supreme Self like a salt-crystal in water.
II-17. That which is the trans-empirical and experiential reality, present in the (contrasted) perceptions of the material and the conscious, is the essence; Brahman is said to be that.
II-18(a). Bondage is encompassed by the object; on release from this, liberation is said to supervene.
II-18(b)-19. Resting in that unvexed experience, discriminated in the link between the substance and perception, abide you; thus one attains the (peace) of deep sleep. That develops into the Fourth; station your gaze on That.
II-20. The Self is neither gross nor subtle; neither manifest nor hidden; neither spiritual nor material; neither non-being nor being.
II-21. That non-dual indestructible one which has become the object, the ground of mind and all sense-organs, is neither ‘I’ nor another; neither one nor many.
II-22. That real joy (experienced) in the relation between the object and perception is the transcendental state; therefore it is, as it were, nothing (in itself).
II-23. Liberation is not on the top of the sky; not in the nether world; not on the earth. The dwindling of mind in which all desires dry up is held to be liberation.
II-24. With the thought, within, ‘let me have liberation’ the mind springs up; this worldly bondage is

firm in the mind agitated with thought.
II-25. The mere non-cleansing of the mind reduces it to a state of prodigious transmigration; its cleansing alone, on the other hand, is said to be liberation.
II-26. What is bondage and what is liberation in respect of the Self that transcends all things or that pervades all forms ? Think freely.
II-27. Loving the Spirit, lifted above all hopes, full, holy in mind, having won the incomparable state of repose, he seeks nothing here.
II-28. He is called the Jivanmukta (Liberated in life) who lives, unattached, in the pure Being that sustains all, the indubitable Spirit that is the Self.
II-29. He craves not for what is yet to be; he does not bank on the present; he remembers not the past; yet he does all work.
II-30. Ever unattached to those who cling to him; devoted to the devotees; he is harsh, as it were, to the harsh.
II-31. A child amidst children; adult amidst adults; bold amidst the bold; a youth amidst the youthful; lamenting amidst those who lament;
II-32. Steadfast, blissful, polished, of holy speech, wise, simple and sweet; never given to self-pity;
II-33. Through discipline, when the throb of vital breaths ceases, the mind is wholly dissolved; the impersonal bliss (Nirvana) remains;
II-34. Whence all discursive speech turns back. With the obliteration of all of one’s mental constructions that (Brahmic) status abides.
II-35. Here is the supreme Self whose essence is the light of Consciousness without beginning or end; the wise hold this luminous certitude to be the right knowledge.
II-36. The plenitude due to the knowledge ‘all the world is Self alone’ is the right measure of Self-realization everywhere in the world.
II-37. All is Self alone; what are the (empirical) states being and non-being ? Where have they fled ? Where are those notions of bondage and liberation ? What stands out is Brahman alone.
II-38. All is the one supreme Sky. What is liberation ? What is bondage ? This is the great Brahman, established mightily, with extended form; duality has vanished far from It; be you, yourself, the Self alone.
II-39. When the form of a stock, stone and cloth is seen aright, there is not even a shadow of difference; bent on imagination (of differences) where are you ?
II-40. This imperishable and tranquil essence, (present) at the beginning and end of things and yourself, always be That.
II-41. With mental distinctions of duality and non-duality and delusions of old age and death, the Self alone shines in its phases (atmabhih) just as the sea, in its (phases of) waves.
II-42. What enjoyment of the desired (fruits) can disturb him, who dwells steadfast, ever wedded, in thought, to the pure Self that fells the tree of dangers, to the status of bliss supreme ?
II-43. Mental enjoyments are the foes of one who has thought extensively; they move him not in the least just as gentle breezes move not a hill at all.
II-44. ‘Plurality exists in diverse imaginings, not really, within; just as there is nothing but water in a lake’ – a man filled with this one certitude is said to be liberated; he who has perceived the Real.

III-1. (Nidagha): What is the nature of liberation without the body ? Who is the great sage in possession of it ? Resorting to which Yoga has he achieved that supreme status ?
III-2. Ribhu: In the region of Sumeru the celebrated sage Mandavya resorting to Truth (imparted by) Kaundinya became liberated in life.
III-3. Having attained the status of Jivanmukti, that foremost knower of Brahman, that great sage, made up his mind, once upon a time, to withdraw all his sense-organs (from their respective objects).
III-4. He sat in the lotus-posture, with eyes half-closed, slowly avoiding contacts (with objects),

external and internal.
III-5. Then he, with his sinless mind, (reflected on) the (degree of) steadiness of his mind: ‘clearly, though withdrawn, this mind of mine is extremely restless’.
III-6. It wanders from a cloth to a pot and thence to a big cart. The mind wanders among objects as a monkey does from tree to tree.
III-7. The five openings, eyes and so forth, known as the sense organs of cognition, I am watching carefully with my mind.
III-8. O you sense-organs ! Slowly give up your mood of agitation. Here I am, the divine spiritual Self, the witness of all.
III-9. With that all-knowing Self, I have comprehended (the nature of) eyes, etc. I am
completely secure and at peace. Luckily I am fearless.
III-10. Incessantly I rest in my Self, the Fourth; my vital breaths, its extensions, have all, in due order, subsided within.
III-11. (I am) as a fire with its multitudinous flames, when the fuel has been consumed; it blazed forth but now is extinguished – the blazing fire has, indeed, been extinguished.
III-12. Having been purified utterly, I remain equable, enjoying all alike, as it were. I am awake though in deep sleep; though in deep sleep, I am awake.
III-13-14. Resorting to the Fourth, I remain within the body with a stable status, having abandoned, together with the long thread of sound reaching upto OM, objects in all the three worlds fashioned by imagination.
III-15. As a bird, for flying in the sky, leaves the net (in which it was enmeshed), the great sage sheds (his) identification with the sense-organs; then (he sheds) his awareness of limbs which has become illusory.
III-16. He has won the knowledge of a new-born infant; as if the air should give up its power to vibrate, he has terminated the proneness of consciousness to attach itself to objects.
III-17. Then, attaining the unqualified state of Consciousness – the state of pure Being –resorting, (as it were), to the state of dreamless slumber, he has stayed immovable like a mountain.
III-18. Winning the stability of dreamless sleep he has attained the Fourth; though gone beyond bliss, (he is) still blissful; he has become both being and non-being.
III-19. Then he becomes that which is beyond even the range of words which is the nihil of the nihilist and Brahman of the knowers of Brahman;
III-20. Which is the pure blemishless cognition of the knowers of cognition, the Purusha of the Sankhyas and Ishvara of the Yogins;
III-21. The Shiva of the Shivagamas; the Time of those who affirm Time alone (as the basic principle); the final doctrine of all Shastras, and what conforms to every heart;
III-22. Which is the All, the all-pervading Reality, the Truth. He has become That, the unuttered, the moveless, the illuminator even of lights;
III-23. The Principle whose sole proof is one’s experience of It – he has remained as That.
III-24. That which is unborn, deathless, beginningless and the First immaculate state, whole and impartite – he has remained as That; a state subtler than that of the sky. In a moment, he has become the hallowed God.

IV-1. Has the Jivanmukta characteristics like the power to fly in space, etc., ? If so, great sage, it is not present in the perfected man (described above).
IV-2. O Brahmin, a non-knower of the Self, still in bondage, achieves (the powers) to fly in space, etc., by virtue of (specific) substances, incantations, practices and potencies of time.
IV-3. This is not the concern of the Self-knower. One having contentment in one’s Self never hankers after (the phenomena of) nescience.
IV-4. Whatever objects are present in the world are (held to be) of the stuff of nescience. How can the

great Yogin, who has dispelled nescience, plunge into them ?
IV-5. Whichever confounded person or man of little understanding desires the group of Yogic powers achieves them, one by one, through set practices, instrumental to them.
IV-6. Substances, incantations, actions applied at (the right) time, yield Yogic powers all right. None of them lifts man to the status of God.
IV-7. Only influenced by some desire does man work for miraculous powers. The perfect man, seeking nothing, can have no desire whatsoever.
IV-8. When all desires dry up, O sage, the Self is won. How can the mindless (sage) desire miraculous powers ?
IV-9. The man liberated in life would feel no surprise were the sun to radiate cool light, the moon scorching rays or the fire to blaze downwards.
IV-10. (The whole world) is superimposed on the supreme Reality, the Ground, as the snake is on the rope. No curiosity is aroused as regards these superimposed wonders.
IV-11. Those indeed who have known what is to be known and shed all attachments, whose intellect is great, the knots of whose hearts have been cut, are free, though living in the body.
IV-12. Dead is his mind who is unmoved in joy and sorrow, and whom nothing jerks out of equality, even as breaths stir not a mighty mountain.
IV-13. Dead is the mind of one who is undisturbed by danger, resourcelessness, energy, hilarity, dullness, or great rejoicing.
IV-14. The destruction of mind is twofold, determinate and indeterminate. In (the state of) liberation in life it is determinate; in that of disembodied liberation it is indeterminate.
IV-15. The presence of mind makes for sorrow; its destruction promotes joy. Attenuate the existent mind and bring about its destruction.
IV-16. The nature of mind, know, is folly, O sinless one ! When that perishes one’s real essence, mindlessness, is (won).
IV-17. The mind of one liberated in life, having qualities like friendliness, etc., is rich in noble impulses; it is never reborn.
IV-18. This ‘destruction’ of the Jivanmukta’s mind is determinate; Nidagha, with disembodied liberation comes indeterminate destruction.
IV-19. One liberated in disembodiment is he who realizes the partless Self; his mind, the abode of all excellent qualities as it was, is dissolved.
IV-20-21. In that supremely holy, blemishless status of disembodied liberation, marked by ‘mindlessness’, in that state of indeterminate destruction of the mind, just nothing remains, neither qualities nor their absence; neither glory nor its absence; nothing (whatsoever) of the world;
IV-22. Neither sunrise nor sunset; neither sensations of joy or anger; neither light nor darkness; neither twilight, day nor night; neither being, non-being, nor centrality marks the status (of disembodied liberation).
IV-23. The spacious status of those (who are liberated in disembodiment), who have gone beyond intellect and the pomp of worldly life, is like the sky, the abode of the winds.
IV-24. The great (Jivanmuktas) whose bodies are the subtle ether become disembodied there (in the state of disembodied liberation); all their sufferings are cured; they are immaterial; totally quiescent, immobilized in bliss, beyond Rajas and Tamas. In that state dissolve the remnants of their mind.
IV-25. O great sage, Nidagha, rid your mind of all latent tendencies; concentrate your mind forcefully, and go beyond all mental constructions.
IV-26. That eternally self-shining Light, illuminating the world, is alone the witness of this world, the Self of all, the pure One.
IV-27. As massed Intelligence It is the ground of all beings. That non-dual Brahman characterised by truth, knowledge, and bliss is the object of knowledge.
IV-28-29. The sage fulfils his duty with the realization, ‘I am the one Brahman’; (Brahman is) the

ground of all, non-dual, supreme, eternal, of the essence of being, intelligence, and bliss, beyond the range of word and mind.

IV-30. There shine not the forms of the moon and the sun; the winds blow not; and none of the gods (are there). This divinity alone shines forth as being, pure by itself, free from rajas.

IV-31. The knot of the heart is split; all doubts are cut asunder. All his actions dwindle when He, who is both here and beyond, is seen.

IV-32. In this body are the birds, called the Jiva and the Lord, dwelling together. Of them the Jiva eats the fruit of action, not the great Lord.

IV-33. Alone as the Witness, without participation, the great Lord shines by Himself. Through Maya is set up the difference between them. Spirit is other than Its form; as It does not dwindle, the Spirit is non-different (from all objects).

IV-34. As the unity of the Spirit is established through reasoning and means of right knowledge, once that unity is comprehensively known, one no more sorrows; nor is one deluded.

IV-35. Having the certain knowledge, ‘I am the ground of the whole world, solid Truth and Knowledge’, the sage may dispel (all) sorrow.

IV-36. Those whose flaws have (all) been attenuated realize in their own bodies the Witness of all, whose essence is self-luminous Being; not those others who are encompassed by Maya.

IV-37. Knowing Him alone, let the intelligent Brahmana build up wisdom; let him not dwell on a multitude of words that only makes for verbal weariness.

IV-38. Having mastered the knowledge of Brahman let him live in childlikeness alone. Having mastered both Brahman-knowledge and childlikeness, the sage possesses the Self.

IV-39. Know the elemental body as the seed of the creeper of samsara (the transmigratory life) with its immense sprouts, good and evil, having their potencies latent (in the body).

IV-40. Of this body, the seed is the mind conforming to cravings; it is a sheath of active and quiescent moods, a casket holding the gem of pain.

IV-41. The tree of the mind has two seeds; one is the vibration of the vital breath; the other, obstinate imagination.

IV-42. When the vital breath, aroused by nervous contacts, vibrates, at once the mind is transformed into a mass of sensations.

IV-43. That all-pervading awareness is aroused by the vibration of the vital breath. It is better to suppress the awareness (of objects); less harmful is the vibration of the vital breath, etc.

IV-44. For mental peace, the Yogins suppress vital breaths through breath-control, meditation and practices dictated by reasoning.

IV-45. Know the supreme cause yielding the fruit of mental peace: (namely) the joyful Self-abidance of cognition that is known as breath-control.

IV-46. Latent impression is said to consist in the seizing of an object (by the force of) entrenched imagination, despite all considerations of cause and effect.

IV-47. Rejecting everything and imagining nothing, either to be chosen or rejected, the mind remains (in itself); now is the mind unborn.

IV-48. Being continuously free from latent impressions, when the mind ceases to ponder there arises mindlessness that yields supreme tranquillity.

IV-49. When no aspect of objects in the world is imagined how can the mind be born in the empty sky of the heart ?

IV-50. The conception of a thing’s absence is based on its non-being; mindlessness is posited with reference to the object-as-such.

IV-51. The mind abiding coolly in itself, after the inner rejection (of all objects), though in modifications, is (still) held to have the form of non-being.

IV-52. They indeed are deemed liberated in life whose latent, unenjoyed, impressions are like the fried seeds, incapable of sprouting any more.

IV-53. Their minds have acquired the form of Sattva; they have gone beyond the farther shore of knowledge; they are said to be mindless. With the fall of their bodies they become sky-like.
IV-54. Due to rejection of objects, both the vibrations of vital breaths and latent impressions swiftly perish as does a tree whose root is cut off.
IV-55. In this state of cognition, whatever appears either as experienced before or as altogether new, must be meticulously wiped out by every one whose knowledge is sound.
IV-56. The vast transmigratory life is (due to) the failure to obliterate them; on the contrary, liberation is held to be just their obliteration.
IV-57. Be immaterial (spiritual), rejecting all pleasures and cognitions.
IV-58. Knowledge depends on the states of objects; one having no knowledge is non-cognitive, though he performs a hundred actions; he is held to be non-inert.
IV-59. He is said to be liberated in life, the clear sphere of whose emotions is not in the least affected by objects; his knowledge is spiritual.
IV-60. Due to the absence of latent impressions in the mind when nothing is imagined, it remains steady with cognitions similar to those of children and the dumb.
IV-61. Now the sage is no longer affected; for he resorts to the vast intelligent non-knowing (in the objective mode).
IV-62. Through the concentration of modelessness, rejecting all latent impressions, he becomes one with it; in the Infinite even that is dissolved.
IV-63. Though standing, walking, touching, smelling, the intelligent sage, devoid of all clingings, gets rid of (fluctuating) pleasures, and the cognitions (of the particulars); he is at peace.
IV-64. A shoreless ocean of excellences, he crosses the sea of sufferings, because he resorts to this vision even in the midst of vexed activities.
IV-65. Devoid of all particular the stainless, pure Being is one vast essence – That is held to be the abode of (immutable) existence.
IV-66. Rejecting distinctions like the being of time, the being of instants, the being of entities, be solely devoted to pure Being.
IV-67. Contemplating but one unqualified universal Being, be omnipresent, full, supremely blissful, filling up all space.
IV-68. The pristine inconceivable Status, without beginning and end, that remains at the fringe of universal Being, is causeless.
IV-69. Cognitions dissolve there. It remains beyond the possibility of doubts. A man who reaches That returns to pains no more.
IV-70. It is the cause of all beings; itself has no cause. It is the quintessence of all essences; nothing is more quintessential that It.
IV-71. In that vast mirror of Intelligence, all these perceptions of objects are reflected as the trees on the bank are reflected in the lake.
IV-72. That is the pure unobscured Truth of the Self; when that is known the mind is tranquillised. Having, through knowledge, won Its essence you become truly free from the fear of samsara.
IV-73. By the application of the remedies mentioned by me for the causes of suffering, that (supreme) status is attained.
IV-74-75. O knower of Truth ! If by manly endeavour you forcefully eschew latent impressions and establish yourself, all alone, in that indestructible status, even for a moment, at the very summit of universal being, well, at this very moment you achieve it all right;
IV-76. Or, if you sedulously cultivate the status of universal being, that status you will attain with somewhat greater effort.
IV-77. Nidagha, if you stay meditating on the principle of cognition, through (still) greater effort you will win that exalted status.
IV-78. Or, sir, if you strive to shed latent impressions (know) that till the mind is dissolved, the latent

impressions, too, are not attenuated.
IV-79. As long as the latent impressions are not attenuated, the mind is not tranquillised; as long as the knowledge of truth is not won, whence can come mental tranquillity ?
IV-80. As long as the mind is not tranquil, Truth cannot be known; so long as the knowledge of Truth is not won whence can mental tranquillity come ?
IV-81-82. Knowledge of Truth, mind's destruction, attenuation of latent impressions – (these) mutually cause one another; they are indeed hard to accomplish. Therefore, flinging far from you the desire for enjoyment, cultivate this triad.
IV-83. High-souled one ! Sought for long and simultaneously, the attenuation of latent impressions, knowledge (of Truth), and the destruction of the mind are held to prove effective.
IV-84. By means of these three, cultivated aright, the tough knots of the heart are shattered without residue as are their threads when the lotus stalks are crushed.
IV-85. Truth-knowers know that breath-control corresponds to the eschewal of latent impressions; therefore, also, practise this latter too, by breath control.
IV-86. By eschewing latent impressions the mind ceases to be; also by obstructing the vibrations of the vital breath (it does so); do (the one or the other) as you choose.
IV-87. By the steady practice of breath-control, the exercise of reasoning taught by the teacher, the practice of Yogic postures and the regulation of diet, the vibration of breath is obstructed.
IV-88. Through behaviour without attachment, avoidance of contemplation of birth (and empirical life) and the perception of the decline of the body, latent impressions cease to operate.
IV-89. The vibration of the vital breath is indeed the same as mind's vibration. The intelligent man should strive hard to conquer vibrations of the vital breath.
IV-90. Without sound reasoning it is impossible to conquer the mind. Resorting to pure cognition and rejecting attachment, be steady.
IV-91. O great-souled one ! Abide solely in the heart, contemplating without conceptions the pristine, single, matchless and indubitable status of cognition without objects; but perform action, having achieved the status of inactivity in the blaze of tranquil glory.
IV-92. The man who, through ratiocination, in however small a measure, has slain his mind has achieved the object of his life.

V-1. He is said to be dead whose mind is not given over to investigation when he walks or stands; when he is awake or sleep.
V-2. Know the Spirit-in-Itself to be of the nature of the light of right knowledge. It is fearless; neither subjugated nor depressed.
V-3. The knower digests (whatever) food he eats – (whether it is) impure, unwholesome, defiled through contact with poison, well-cooked or stale, as though it were 'sweet' (i.e. a hearty meal).
V-4. The (wise) know liberation to be the renunciation of (all) attachment: non-birth results from it. Give up attachment to objects; be liberated in life, O sinless one !
V-5. Attachment is held to be the impure impressions causing reactions like joy and indignation when the objects sought after are present or absent.
V-6. Pure is the impression latent in the bodies of the liberated in life which does not lead to rebirth and is untainted by elation or depression.
V-7. O Nidagha ! Pains do not depress you; joys do not elate you; abandoning servitude to desires, be unattached.
V-8. 'Undetermined by space and time, beyond the purview of 'is' and 'is not', there is but Brahman, the pure indestructible Spirit, quiescent and one; there is nothing else'.
V-9. Thus thinking, with a body at once present and absent, be (liberated), the silent man, uniform, with quiescent mind delighting in the Self.
V-10. There is neither mind -stuff nor mind; neither nescience nor Jiva. Manifest is the one Brahman

alone, like the sea, without beginning or end.
V-11. The illusory perception of mind, etc., continues as long as the I-sense is bound up with the body, objects are mistaken for the Self, and the sense of possession, expressed as ‘this is mine’, persists.
V-12. Sage ! Illusory perceptions of mind, etc., vanish for one who, through introversion, internally burns up, in the fire of the Spirit, the dry grass that is this three-fold world.
V-13. I am the Self that is the Spirit; I am impartite. I have neither cause not effect. Remember your vast (infinite) form; through memory, do not be finitized.
V-14. By means of the mantra (incantation) of the spiritual science, contemplated within, the deadly disease of craving dwindles as does mist in autumn.
V-15. (The sages) hold that the best (form of) renunciation, namely that of latent impressions, by virtue of knowledge, is the status of Aloneness, as it is pure universal Being.
V-16. Where latent impressions remain in solution there is ‘deep sleep’; it does not make for perfection. Where the impressions are seedless, there is ‘the Fourth’ that yields perfection.
V-17. Even a very small residue of latent impressions, of fire, debt, disease and adversaries, of attachment, enmity and poison affects one adversely.
V-18. With the seeds of latent impressions consumed, and conformed to universal Being, with or without a body, one no more partakes of sufferings.
V-19. The decision, ‘This is not Brahman’, is the sum total of nescience, whose extinction consists in (the opposite) decision, ‘this is Brahman’.
V-20. Brahman is Spirit, Brahman is the world. Brahman is the congregation of beings, Brahman is myself, Brahman is the adversary of the Spirit, Brahman is the allies and friends of the Spirit.
V-21. Once it is realized that Brahman is all, man is Brahman indeed ! One experiences the omnipresent Spirit that is peace.
V-22. When the mind, the guide of unregenerate senses, ceases to operate in regard to the alien, the immaculate, all-pervading awareness (that remains), the Brahman-Intelligence, am I.
V-23. Resort to that intelligent Self, having discarded all speculations, all curiosity, all vehemence of feelings.
V-24. Thus intelligent beings, with full knowledge, equanimous, with minds rid of all attachment, neither applaud nor condemn either life or death.
V-25-26. O Brahmin, the vital breath has the ceaseless power of vibration; it always moves. In this body with its ins and outs, this up going vital breath is placed above; the down breath too is similar; only it is stationed below.
V-27. That best breath control that operates in the expert, whether awake or asleep – listen to (an account of) that for better being.
V-28. Puraka is the contact of the body with the up-breaths that move forwards (from the nostrils) through the space of twelve finger-breadths.
V-29. Apana (the down-breath) is the moon that keeps the body in well-being, O well-disciplined sage ! The up-breath is the sun or the fire which internally warms the body.
V-30. Resort to the spiritual identity of the down-and-up breaths that dwells near the point where the up-breath dwindles and the down-breath rises.
V-31. Resort to that spiritual, impartite Principle when the down-breath has set and, for a moment, the up-breath has not yet arisen.
V-32. Resort to that spiritual impartite Principle, at the tip of the nose where the breaths revolve, before the down-breath sets while the up-breath has done so.
V-33. These three worlds are only an appearance, neither existent nor non-existent; (the consequent) renunciation of all concern with an other, the wise maintain, is right knowledge.
V-34. Noble Brahmin ! Even this appearance is distorted by the mirror of the mind. Therefore, giving up that, too, be rid of all appearances.
V-35. Uprooting this fearful demon of the mind, detrimental to the essence of steadiness, remain what

you are; be steadfast.
V-36. The Spirit that is beyond cause and effect and is likened to the (boundless) sky is incapable of confrontation by any (real) object; it remains at the end of all mental processes.
V-37. The satisfaction (felt) at the moment of desire is caused by that very desire. This satisfaction lasts only till discontent (sets in); therefore, reject desire.
V-38. Reduce desire to desirelessness; let conceptions cease; let mind grow into mindlessness in the process of your life without attachment.
V-39. Acting through sense organs, free from (the force) of latent impulses, like the sky, you would not alter though there be a thousand disturbances.
V-40. Due to the activity and the inactivity of the mind does empirical life start and subside. Through the suppression of latent impulses and the vital breath, reduce the mind to inactivity.
V-41. Due to the activity and inactivity of the vital breaths does empirical life start and subside. Through drill and application, reduce it to inactivity.
V-42. Due to the active and passive phases of ignorance do activities get started and cease. Dissolve it (ignorance) forcefully by winning a teacher and the instructions of the Shastras.
V-43. By a mere quiver of the non-objective knowledge or by the suppression of vital breaths is mind reduced to mindlessness; that is the supreme status.
V-44. Through the perception of Brahman, infallibly directed to it (bliss), behold that real bliss occasioned by the visioning of the knowable (as Brahman).
V-45. That indeed is the non-factitious bliss which the mind does not reach; it is free from decline and growth; it neither rises nor sets.
V-46. The mind of the knower is not called mind; mind indeed is the Truth of Spirit. Therefore, in the Fourth state, it transcends that state.
V-47. Having renounced all mental constructions, equable, and with a quiescent mind, be a sage, wedded to the Yoga of renunciation, possessing both knowledge and freedom.
V-48. The supreme Brahman is that which conforms to no act of mentation. (It is what remains) when mental activities completely die down and all masses of latent impulses have been liquidated.
V-49. By securing right knowledge, and by unremitting concentration, those who become enlightened in the wisdom of the Upanishads are the Sankhyas and the others are the Yogins.
V-50. Those are the Yogins, versed in Yoga, who, after the quiescence of the breaths through ascetic practices, achieve the status above sufferings, beginningless and endless.
V-51. What is required to be won by all is the uncaused and still status; the contemplation of the one changeless Real, the control of breaths, the dwindling of the mind.
V-52. When one of them is perfected, it helps perfect the others (also). The vital breaths and mind of living beings are all concomitant.
V-53. Like the container and the content they perish when only one is present. Through self-destruction they produce that best of products, namely, liberation.
V-54. If, remaining steady, you reject all this by understanding, then, on the cessation of the I-sense, you yourself are the supreme Status.
V-55. There is but one great Spirit, which is called the Being; it is flawless, even, pure, free from the I-sense.
V-56. It shines forth but once, the pure, the ever risen, the same. It is described by many names, as Brahman, the supreme Self, etc.
V-57. O Nidagha, knowing for creation ‘I am That’, having done what had to be accomplished, I never think of the past or the future.
V-58. I cling wholly to the vision that is present here (and now). ‘This have I won today; I shall achieve this beautiful’ (thing).
V-59. I laud not; neither do I condemn. Nothing other than the self is anywhere. The gaining of the good does not gladden me; evil betiding me does not sadden me.

V-60. Sage, the waverings of my mind have been totally stilled; it is rod of all sorrow. It is cured of all wantings. It is tranquil. Therefore I am hale, and untrammelled.
V-61. ‘This is a friend; that is a foe; this is mind; that is a stranger’ – this sort of knowledge does not occur to me, O Brahmin; no affection touches me.
V-62. Rid of all latent impressions, the mind is liberated from old age and death. Mind with latent impressions inherent in it is knowledge. What is to be known is the mind rid of all latent impressions.
V-63. When the mind is rejected, this duality on all sides is dissolved; but remains the tranquil supreme One, pure and untrammelled.
V-64. The endless, unborn, unmanifest, unageing, tranquil, unlapsing, non-dual, beginningless and endless which (nevertheless) is the first Apprehension.
V-65. One, devoid of beginning and end, wholly spirit, pure, pervasive, subtler far than the sky; thou art that Brahman indubitably.
V-66. Undetermined by space, time, etc.; superlatively pure, ever arisen, omnipresent, this one End is all-in-all; be thou that pure Spirit.
V-67. ‘All is this tranquil one, devoid of beginning, middle and end. All is unborn, both Being and non-being' – so thinking, be happy.
V-68. I am not bound nor liberated. I am indeed the untrammelled Brahman. I am free from duality. I am being, Intelligence, bliss.
V-69. Keeping far away the entire multitude of objects, be you ever devoted to the Self, your mind all cooled.
V-70. ‘This is fine; this is not ! -- such (feeling) is the seed of your extended sorrow. When that is burned in the fire of impartiality, where is the occasion for sorrow ?
V-71. First augment wisdom by means of familiarity with the Shastras and by seeking the company of the holy.
V-72. The true, real and ultimate Brahman, superlatively pure, eternal, without beginning and end, is the cure for all forms of transmigratory life.
V-73. So also is It neither coarse nor spaced; neither tangible nor visible; It is tasteless and scentless; unknowable and peerless.
V-74. Well disciplined (sage) ! For achieving liberation, one should meditate on the bodiless Self that is Brahman - Being consciousness and Bliss without end – as ‘I am (That)’.
V-75. Concentration is the origination of knowledge in regard to the unity of the Supreme and the Jiva. The Self, verily, is eternal, omnipresent, immutable and flawless.
V-76. Being (but) one, through Maya it splits up; not in Its essence. Therefore the non-dual alone is; no manifold, no empirical life (is there).
V-77. Just as space is called ‘Pot-space’ (and) ‘great space’, so, due to delusion, is the self called Jiva and Ishvara in two ways.
V-78. When the all-pervading spirit shines always without a break in the mind of the Yogin then one becomes one’s Self.
V-79. Verily, when one beholds all beings in one’s own Self, and one’s Self in all beings, one becomes Brahman.
V-80. In the state of concentration, atoned with the Supreme, one beholds no beings; one then is the Alone.
V-81. The first plane, generating the desire for liberation, is marked by the practice (of discipline) and detachment due to intimacy with the Shastras and the company of the holy.
V-82. The second is marked by investigation; the third by contemplation with (all) its accessories; the fourth is the solvent as it consists in the dissolution of latent impressions.
V-83. The fifth is the rapturous; it is purely cognitive. This is the station of the Liberated-in-life who is, as it were, half awake and half asleep.
V-84. The sixth plane is non-cognitive. It is the station similar to deep sleep, having the nature of pure

and massive bliss.
V-85. The seventh plane is (marked by) equability, utter purity, tenderness; it is indeed unqualified liberation, the quiescent Fourth State.
V-86. The transcendent state beyond the Fourth, Nirvana in its essence, is the transcendent and developed seventh plane; it does not come within the purview of mortals.
V-87. The first three constitute but the wakeful life; the fourth is called the dream (state) where the world is regrettably dream-like.
V-88. The fifth, conforming to massive bliss, is styled deep sleep. In contrast the sixth which is non-cognitive is named the Fourth State.
V-89. The most excellent seventh plane is the state beyond the Fourth, beyond the range of mind and words, and identified with the self-luminous Being.
V-90. If due to the withdrawal (of the cognitive organs) into (one's self) no object is perceived., (one) is liberated, indeed, indubitably by that mighty sameness (of vision).
V-91. 'I die not; neither do I live; being preponderantly non-existent, I am existent neither. 'I am nothing (but) Spirit', so thinking the intelligent Jivanmukta sorrows not.
V-92. 'Stainless am I; unageing and unattached, with latent impressions all tranquillised. I am impartite, (the veritable) Spirit-sky', so thinking he sorrows not.
V-93. 'Rid of the I-sense, pure, awake, unageing, immortal peaceful (am I), all appearances have been quietened for me', so thinking he sorrows not.
V-94. 'I am one with Him who dwells at the tips of grass, in the sky, in the Sun, in man, the mountain, and the gods', so thinking he sorrows not.
V-95. Discarding all mental constructions about objects, rising well above them, dwell on the thought 'I, the free, am the supreme Brahman that remains'.
V-96. Beyond the purview of words, rid of the predicament of hankering after objects, unagitated even by the flavour of climatic bliss, he delights in the Self by himself.
V-97. Renouncing all actions, ever content, independent, neither by virtue, sin nor aught else is he stained.
V-98. Just as a mirror is not stained by reflections, so is the b-Knower inwardly unstained by actions' fruits.
V-99. Freely moving amidst the masses, he knows neither pains nor pleasures when his body is tortured or honoured, as if these are directed to (one's) reflections.
V-100. Beyond praise and change, recognising neither worship nor its object, at once conforming and indifferent to all codes of etiquette,
V-101. Let him give up his body either in a holy spot or in the hut of an eater of dog's flesh: Once knowledge is won, one becomes Jnanin (a knower) of Brahman, free from all latent impressions of Karma.
V-102. The cause of bondage is mental construction; give that up. Liberation comes through the absence of mental construction; practise it intelligently.
V-103. In the context of objects, sense-organs and their contact by wary, perpetually and steadily avoiding states of mental construction.
V-104. Do not succumb to objects; neither identify (yourself) with the sense-organs. Having renounced all constructions, identify with what remains.
V-105. If anything please you, then in a state of bondage are you in empirical life; if nothing pleases you, then (indeed) are you liberated here.
V-106. In the multitude of objects, moving and stationery, extending from grass, etc.; upto the living bodies, let there be nothing that gives you pleasure.
V-107. In the absence of the I-sense and its negation, at once existent and non-existent, what remains unattached, self-same, superlatively pure, and steadfast is said to be the Fourth.
V-108. That superlatively pure sameness, the quiescent status of liberation-in-life, the state of the

spectator is, inempirical usage, called the fourth state.
V-109. This is neither wakefulness nor dream, for there is no room for mental constructions. Neither is this the state of deep sleep; for no inertness is involved in this.
V-110. This world as it is, is dissolved, and then it is the Fourth State for those who are tranquillised and rightly awakened; for the unawakened it stands changeless (as it is in its plurality).
V-111. When the aspect of I-sense is given up, and equability dominates, and the mind disintegrates, the Fourth State comes on.
V-112. The repudiation of the objective manifold is the doctrine of the Shastras setting forth the Spirit. Here is neither avidya nor Maya; this is the tranquil Brahman, unfatigued.
V-113. One is inevitably tranquillised in the clear sky of the Spirit, known as Brahman whose essence is quietude and equability and which is resplendent with all powers.
V-114. Giving up everything, be wedded to an immense silence, O sinless one ! Plunged into Nirvana, lifted above ratiocination, with mind attenuated and intellect becalmed.
V-115. With a tranquillised mind abide in the Self, like one dumb, blind and deaf; ever turned inward, superlatively pure, with brimming inner wisdom.
V-116. O twice born, perform acts, remaining in deep slumber in wakefulness itself. Having internally renounced everything, act externally as occasion arises.
V-117. Mind's being alone is suffering; the giving up of the mind alone is joy. Therefore, through non-cognition (of objects) attenuate the mind in the sky of the Spirit.
V-118. Seeing that the beautiful or the ugly always remains, like a stone, irremovable – thus, through one's own effort, is empirical existence conquered.
V-119. What is hidden in the Vedanta, taught in bygone ages, should not be offered to one who is not established in peace; neither to one who is not a son or pupil.
V-120. Whoever studies the Annapurnopanishad with the blessing of (one's) teacher become a Jivanmukta, and by himself altogether Brahman – This is the Upanishad.

Om ! O Devas, may we hear with our ears what is auspicious;
May we see with our eyes what is auspicious, O ye worthy of worship !
May we enjoy the term of life allotted by the Devas,
Praising them with our body and limbs steady !
May the glorious Indra bless us !
May the all-knowing Sun bless us !
May Garuda, the thunderbolt for evil, bless us !
May Brihaspati grant us well-being !
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

Here ends the Annapurnopanishad, as contained in the Atharva-Veda.

Surya Upanishad

Translated by Dr. A. G. Krishna Warrier
Published by The Theosophical Publishing House, Chennai

Om ! O Devas, may we hear with our ears what is auspicious;
May we see with our eyes what is auspicious, O ye worthy of worship !
May we enjoy the term of life allotted by the Devas,
Praising them with our body and limbs steady !
May the glorious Indra bless us !
May the all-knowing Sun bless us !
May Garuda, the thunderbolt for evil, bless us !
May Brihaspati grant us well-being !
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

Now we shall expound Atharvangiras in relation to the sun: The seer is Brahma, metre Gayatri, Aditya the deity, 'Hamsas so'ham with Agni and Narayana is the seed, the power is hrillekha or hrim, the pin is the power in the process of unfolding the sky etc., the application is its use in repetition for winning the four human goals. The six limbs consist of the seed with six vowels added.

He indeed is a Brahmana who thus knows the golden Narayana with the blessed sun, impeller of the time-wheel, having four arms and two lotuses, showing promise of refuge and boon, mounted on the sun chariot, set in the red lotus.

Om, Earth, middle region and sky; we meditate on the adorable splendour of Savitar who may inspire our thoughts. The sun is the self of the world, moving as well as un-moving. From Surya indeed are these creatures born, the Yajna, Parjanya, food and spirit.

I bow to you Aditya; you are the agent himself, the manifest Brahman, Rudra, Vishnu, Rig-Veda etc., as well as all the chandas (Metre-Vedas).

From Aditya is born Vayu, Bhumi, water, fire, sky, directions, Devas, Vedas; the sun scorches this sphere; this sun is Brahman, the inner organ, mind, intellect, mind-stuff and Ego, Prana etc., (the five airs), the five sense organs and five motor organs, sound, touch, form, taste and smell; speech, taking

(with the hands) release (of the bowels), joy.
I bow to Mitra, Bhanu, (protect me from death), to the shining one, the cause of the universe.
All creatures are born of Surya and are protected by him, dissolve in him – I am Surya himself. The divine Savitar is our eye the Parvata (spirit of the Time-periods), may be vouchsafe our eye.
We know the sun, meditate on the thousand-rayed; may the sun inspire us.
Savitar is before us as well as behind, above and below. May he grant us omnipresence and long life !
Brahman is the single syllable Om, "Ghrini' has two syllables, 'Surya' also, 'Aditya' has three. This is the mantra of eight syllables.
He who recites this everyday is a Brahmana, facing sun while reciting he is released from the fear of great diseases, his poverty perishes. He becomes free from the sins of eating forbidden food, forbidden sex-relation, conversation with fallen (men), of wrong converse.
At midday he shall recite facing the sun and he is released from the five great sins.
He should not impart this Savitri Vidya to just anyone. He who recites at dawn becomes fortunate, gets live-stock, masters Vedas; reciting during the three periods (dawn etc.,) he gets the fruit of a hundred Yagas, reciting when the sun has risen to eighteen fingers, conquers death.
This is the Upanishad.

Om ! O Devas, may we hear with our ears what is auspicious;
May we see with our eyes what is auspicious, O ye worthy of worship !
May we enjoy the term of life allotted by the Devas,
Praising them with our body and limbs steady !
May the glorious Indra bless us !
May the all-knowing Sun bless us !
May Garuda, the thunderbolt for evil, bless us !
May Brihaspati grant us well-being !
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

Here ends the Suryopanishad, included in the Atharva-Veda.

Akshi Upanishad

Translated by Dr. A. G. Krishna Warrier
Published by The Theosophical Publishing House, Chennai

Om ! May He protect us both together; may He nourish us both together;
May we work conjointly with great energy,
May our study be vigorous and effective;
May we not mutually dispute (or may we not hate any).
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

PART-I

Then the blessed Samkriti repaired to the solar world. Bowing down to the sun, he glorified the Sun by means of the science of the Wise:

Om, Salutation to the blessed Lord, the glorious Sun, to the Power of the eye.
Om, Salutation to the Sky-Wanderer.
Om, Salutation to the Commander of the Army (of light).
Om, Salutation to darkness (excess of light).
Om, Salutation to Energy.
Om, Salutation to Light.

Lead me from the unreal to the Real; lead me from darkness to Light; lead me from death to Immortality.

Of the essence of Purity, the blessed One scorches (the sins of the sinful). The blessed Swan, of the essence of Purity, is the Prototype (of the bound soul, the Jiva).

Here rises the Sun, thousand-rayed, existent in myriad ways, the life of all animate beings. (I meditate on Him who is) omniform, compassionate, omniscient, ambrosial, of the essence of light, the Scorcher.

Om, Salutation to the blessed Lord, the Sun, the Offspring of the Infinite, the Power of the eye. The flood of days ! The flood !! All Hail !

Thus glorified by means of the science of the Wise the-Lord-in-the-form-of-the-Sun was highly gratified. He said: Whichever Brahmana studies without break this science of the Wise never contracts any eye-disease. None is born blind in his family. Teaching this to eight Brahmanas one becomes perfect in this science. Whosoever knows this is magnified.

PART-II

1. Then verily Samkriti said to the Sun: Blessed One, teach me Brahma-vidya. The Sun told him: Samkriti, listen. I shall set forth the knowledge of Reality, so hard to come by; by which knowledge alone will you become liberated while living in the body.
2. All is one, unborn, tranquil, endless, certain, immutable. See Reality as Spirit; be tranquil and at ease.
3. (The adepts) know Yoga to be the non-knowing (of plurality), the spontaneous attrition of the (object-seeking) mind. Rooted in Yoga, perform actions, or, averse (to all actions), perform (them) not at all.
4. Aversion is felt everyday to inborn tendencies (to act); nevertheless, one tends to plunge into noble actions with gusto.
5-6. Always one hesitates as regards the instinctive actions of the unregenerate; one never refers to what may compromise others, but attends to their righteous deeds. One does gentle deeds that pain none; always dreads sin and avoids all forms of sense-gratification.
7. Such a one's speech is informed by affection and love; it is lovely and fit, with due regard to time and place.
8. With proper thought, act and speech, one waits upon the virtuous. Getting them from all conceivable sources, one studies the Shastras.
9-10(a). Then one attains the first stage of Yoga. Whoever entertains such thoughts as regards the crossing of transmigratory life is said to have attained a state of Yoga. The rest are said to be just 'noble' (arya).
10(b)-11. Coming to the next stage of Yoga, called 'Analysis' (vichara), the sadhaka resorts to the foremost scholars, well-known for their serious interpretations of Sruti and Smriti, good conduct, fixed attention, contemplation and activities.
12. As a house-holder (knows) his homestead, (so), having mastered all that has to be learned, the sadhaka comes to know the categories, and the doctrines, vis-à-vis what has to be done and avoided.
13. As a snake sheds its Slough, so sheds he even a slight attachment to external objects when intensified by pride, conceit, intolerance, greed and delusion.
14. With a mind disciplined through devotion to the Shastras, teacher, and the company of the virtuous, he truthfully masters the entire body of knowledge including the secret doctrines.
15. Just as a lover repairs to a spotless bed of flowers, from the second, he (the sadhaka) proceeds to the third state styled Non-attachment.
16-17. Fixing his steady mind on the truthful import of the Shastras and busy with the recitation of spiritual texts proper to the hermitages of the ascetics, he expends his long life, seated on a bed of stone or a slab, diverting himself with ramblings in the forest, made beautiful by his placid mind.
18. As a result of his meritorious actions, the righteous (sadhaka) passes his time in the delights of detachment, repeatedly studying the positive Shastras.
19. One's perception of reality becomes clear only in due course. The enlightened one, reaching the third stage, experiences this for himself.
20. Non-attachment is of two kinds: listen to the distinction as it is being drawn. This non-attachment is of two-kinds; one general and the other, superior.
21. The general non-attachment is non-involvement in objects, (based on the perception) 'I am neither agent nor enjoyer, neither the sublater nor the sublated'.
22. 'Everything, be it pleasure or pain, is fashioned by prior deeds; or, everything is under the sway of the Lord. I do nothing in regard to it'.
23. 'Enjoyments and non-enjoyments are dread diseases; possessions are great disasters. All contacts

just promote separation. Sufferings are diseases of thoughts'.
24. 'Time is ceaselessly fashioning all things' – so the general non-attachment of (the sadhaka) who has grasped the import of (the major texts) consists in being averse to all things and in not dwelling on them mentally.
25-26. By cultivating this sequence (of stages), the superior non-attachment in the case of the magnanimous (sadhakas) supervenes. It is said to be silence, repose and quiescence. For speech and import have been flung far away in the light of the truth, 'I am no agent; the agent is God or my own prior actions'.
27. The first stage that occurs is sweet on account of the satisfaction and joy (that attend it). The sadhaka (puman) has just stepped into the sequence of states. The first is an ambrosial sprout.
28. The first stage is the internal, cleansed, birth-place of the other stages. Thence one attains the second and third stages.
29. Among these, the all-pervading third (stage) is superior. Here the sadhaka has outgrown all proneness to imagine (and get ensnared).
30. Those who reach the fourth (stage) after the dwindling of nescience through the exercises of the three stages look on all things with the same eye.
31. When non-duality is established and duality dissolved, those who have reached the fourth stage look upon the phenomenal world as a dream.
32. The first three states are said to be the waking state; the fourth is called the dream state. And the mind dissolves like the fragments of an autumnal cloud.
33. He who reaches the fifth stage survives but as bare being. Due to the dissolution of the mind in this stage the world-manifold does not present itself at all.
34. Reaching the fifth stage called 'deep sleep', the sadhaka remains as pure non-dual being, all particulars having completely vanished.
35. Having reached the fifth stage, one stays consolidated in deep sleep, joyful, inwardly awake, all dual appearances gone.
36. Looking inwards, even when attending to outer things, he appears always indrawn, being extremely exhausted.
37. Practising in this fifth stage, free from all innate impulses, one reaches, as a matter of course, the sixth stage named 'the Fourth'.
38. Where there is neither the non-existent nor the existent, neither the 'I' nor the non-'I', with all analytic thinking gone, one stays alone, totally fearless, in non-duality.
39. Beyond knots, with all doubt vanquished, liberated in life, devoid of imaginations, though unextinguished yet extinguished, he is like a painted flame.
40. Having dwelt in the sixth stage, he shall reach the seventh. The state of disembodied liberation is called the seventh stage of Yoga.
41-42(a). This is the acme of all stages, beyond words, quiescent. Avoiding conformity with the ways of the world, and the ways of the body, avoiding conformity with Shastras, get rid of all superimpositions on the Self.
42(b). All that is (here), the vishva, the prajna, etc., is nothing but Om.
43. Because there is non-difference between import and expression, and because, as distinct from each other, neither of these two is known, the Vishva is just the letter 'a' and 'u' is said to be the Taijasa.
44. The Prajna is the letter 'm'. Thus know in order, discriminating with great effort, before Concentration (Samadhi) sets in.
45-46. In this due order the concrete and the subtle should all be dissolved in the spiritual Self and the spiritual Self (should be dissolved) perceiving 'I am the Om Vasudeva, ever pure, awake, free, existent, non-dual massed and supreme bliss'; because all this (objective world) is pain in the beginning, middle and end.
47-48. Therefore, thou sinless one, renouncing everything, be devoted to Truth. Think: I am Brahman,

solid Intelligence and Bliss, free from impurity, holy, lifted above mind and words, beyond the darkness of ignorance, beyond all appearances. This is the secret doctrine.

Om! May He protect us both together; may He nourish us both together;
May we work conjointly with great energy,
May our study be vigorous and effective;
May we not mutually dispute (or may we not hate any).
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

Here ends the Akshyupanishad belonging to the Krishna-Yajur-Veda.

Adhyatma Upanishad

Translated by Dr. A. G. Krishna Warrier
Published by The Theosophical Publishing House, Chennai

Om! That (Brahman) is infinite, and this (universe) is infinite.
The infinite proceeds from the infinite.
(Then) taking the infinitude of the infinite (universe),
It remains as the infinite (Brahman) alone.
Om! Let there be Peace in me!
Let there be Peace in my environment!
Let there be Peace in the forces that act on me!

In the cave of the body is eternally set the one unborn.
The earth is His body. (Though) moving within the earth, the earth knows Him not.
The water is His body. (Though) moving within the water, the water knows Him not.
The fire is His body. (Though) moving within the fire, the fire knows Him not.
The air is His body. (Though) moving within the air, the air knows Him not.
The ether is His body. (Though) moving within the ether, the ether knows Him not.
The mind is His body. (Though) moving within the mind, the mind knows Him not.
The intellect is His body. (Though) moving within the intellect, the intellect knows Him not.
The ego is His body. (Though) moving within the ego, the ego knows Him not.
The mind-stuff is His body. (Though) moving within the mind-stuff, the mind-stuff knows Him not.
The unmanifest is His body. (Though) moving within the unmanifest, the unmanifest knows Him not.
The imperishable is His body. (Though) moving within the imperishable, the imperishable knows Him not.
The Death is His body. (Though) moving within Death, Death knows Him not.
He, then, is the inner-self of all beings, sinless, heaven-born, luminous, the sole Narayana.

1. Superimposition is the thought, 'I' am and mine are the body, the senses, etc., which are all other than the Self. Through devotion to Brahman, the wise man should repudiate it.

2. Knowing oneself to be the subject, the witness of intellect and its operations, reject the idea of the Self being other than the subject, identifying the 'I' with that (the subject).

3. Rejecting conformity with the world, the body, and the Shastras, remove superimposition on the Self.

4. The mind of the Yogin perishes as he stays without intermission in the Self alone, knowing, through reasoning, Shruti, and experience, that one is the Self of all beings.

5. Without granting for a moment even a toe-hold for sleep, gossip, verbal exchanges, etc., and self-forgetfulness, meditate on the Self in the self.

6. Casting the body far aside, the offspring of parental exudations, as its status is no better than that of an outcast, and becoming Brahman, seek fulfilment.

7. Dissolve the self in the supreme Self as the pot-space is dissolved in infinite space; then, as the Infinite be silent for ever, O sage!

8. Having become the self-luminous Substratum, as Being, reject both the macrocosm and the microcosm which are but abodes of impurities.

9. Locating the body-bound I-sense in the ever-blissful spiritual Self, renounce the subtle body; eternally be the Absolute.

10. Knowing 'I am that Brahman' in which this world appearance (exists) like a city reflected in a mirror, find fulfilment, O sinless one!

11. Liberated from the grip of egoism, like the moon (after the eclipse), full, ever blissful, self-luminous, one attains one's essence.

12. The destruction of actions leads to that of thought; thence results the dwindling of innate impulses (to act). The obliteration of innate impulses is liberation; it is held to be freedom in life.

13. At all places and by all means, perceiving everything as Spirit, one achieves the dissolution of innate impulses as it strengthens the attitude of universal good will.

14. Never should one be heedless in devotion to Brahman; 'heedlessness is death' so aver the philosophers of Brahman in regard to (this) science.

15. Just as a pulled-up water-reed stays not still, even for a moment, so does Maya (ceaselessly) envelop even a wise man if he averts his face (from the Truth).

16. Whosoever wins absoluteness while alive continues to be absolute even after death. Rooted in concentration, O sinless one, remain steadfast.

17. With the vision of the non-dual Self through unwavering concentration comes the dissolution without residue of the knots of ignorance in the heart.

18. Strengthening the sense of Self vis-à-vis this vision, and rejecting it vis-à-vis the ego, etc., remain indifferent to them all, as to objects like pots and clothes.

19. All things from Brahma down to clumps of grass are nothing but unreal adjuncts. Distinct from the, see one's Self existing as the immutable plenum.

20. One's Self is Brahma, Vishnu, Indra and Shiva; this entire world is one's Self; other than this Self, there is nothing.

21. After repudiating all objective appearances superimposed on one's Self, one remains alone as the supreme Brahman, full, non-dual, stirless.

22. The world is a postulation, as good as non-existent, in the one Reality that is immutable, formless, unqualified; whence is difference?

23. (In the one Reality) devoid of distinctions like the percipient, perception, and the perceived, and of all sufferings, in the absolutely full, spiritual, Self, like unto the ocean at the time of cosmic dissolution, (whence is difference)?

24. Darkness implicit in It as in light is the cause of delusion. Whence is difference in the supreme non-dual and unqualified Reality?

25. In this uniform and supreme Reality, how can the agent of differences dwell? In deep sleep that is nothing but bliss who has perceived difference?

26. This perception of difference is rooted in the mind (of the percipient); there is none of it in the absence of the mind. Therefore, concentrate the mind on the supreme Self as the subject.

27. Upon realizing the Self that is impartite bliss as one's own essence (there follows) the savouring of the timeless bliss that is the Self, both externally and internally.

28. Of detachment the fruit is knowledge: of knowledge the fruit is withdrawal. Experience of Self as bliss leads to peace; again, peace is the fruit of withdrawal.

29. Without the consequent states, the precedent ones are fruitless, indeed. Cessation is supreme satisfaction; matchless bliss is spontaneous.

30. The expressed sense of the word tat (God) has Maya for His adjunct; He is the world-cause. He is characterised by omniscience, etc.; is tinged by transcendence, and is essentially Truth and so forth.

31. The expressed sense of the word 'Tvam' shines forth as the content of the idea and expression 'I'; it is awareness blended with the mind (the inner organ of perception).

32. Only through the exclusion of Maya and avidya, the adjuncts of God and Jiva is the supreme Spirit, the impartite Being, Consciousness and Bliss, indicated.

33. 'To listen', thus is to pursue by means of sentences their import. On the other hand, 'thinking' consists in perceiving its consistency with reason.

34. 'Meditation' is indeed the exclusive attention of the mind fixed on (the import) rendered indubitable through listening and thinking.

35. 'Concentration' is said to be the mind which, outgrowing the dualism between the meditator and meditation, gradually dwells exclusively on the object (of meditation) and is like a flame in a windless spot.

36. Mind's modifications in regard to the Self are uncognized in that state; they are (only) inferred as past, after quitting the state of Samadhi.

37. Crores of karmans, accumulated in this beginningless transmigratory life, are dissolved by means of concentration: (then) pure virtue begins to flourish.

38. The best knowers of Yoga call this concentration the cloud of virtues, since it rains the flood-waters of virtue in a thousand streams.

39-40. When the load of innate impulses is dissolved without residue by means of this (cloud of virtues) and heaps of karmans, good and evil, are totally eradicated, the major text, which at first shone forth immediately, now unobstructed, yields immediate awareness as (clear) as the myrobalan in the palm (of one's hand).

41. The non-occurrence of the impulse (to enjoy, etc.,) in regard to the objects of enjoyment marks the acme of detachment. The highest pitch of awareness is (marked by) the non-occurrence of the egoistic sense.

42(a). The acme of withdrawal is (marked by) the non-occurrence of (even) the latent impulse (to enjoy).

42(b). He is the ascetic of steadfast wisdom who enjoys bliss for ever;

43-44(a). Whose self is merged in Brahman alone; who is immutable and quiescent. Wisdom (prajna) is defined as the unwavering spiritual mode whose content is the unity of Brahman and Atman purged (of all adjuncts).

44(b). Whosoever possesses it (wisdom) without a break is liberated in life;

45. Who has no conceit of 'I' in regard to body and senses; nor the conceit of objects in regard to things other than them - who is free from these two conceits in regard to anything whatsoever is liberated-in-life;

46. Who, in his wisdom, perceives no difference between the subject and Brahman; who neither refers to the creator nor creation is liberated in life.

47. Whose attitude is the same both when he is honoured by the virtuous and when he is persecuted by the wicked is liberated in life.

48. He who has realized the truth of Brahman no longer transmigrates, as hitherto; if he does, this truth has not been realized by him; he is but an extrovert.

49. As long as the experience of pleasure, etc., lasts, so long operative karmans from the past are held to persist. (Causal) actions precede the occurrence of effects; never is this unpreceded by actions.

50. Consequent on the experience 'I am Brahman', karmans accumulated in the course of aeons are dissolved, even as the actions in dreams are, upon waking up.

51. Just as nothing clings to space, so to the sage, who knows the Self to be unattached and indifferent, future actions cling not in the least degree.

52. Just as space is unaffected by the smell of liquor though it touches the pot (containing the liquor), so is Self unaffected by the attributes of Its adjuncts.

53. Karmans done before the dawn of knowledge perish not as a result of that knowledge; they must produce their proper effect even as an arrow shot to hit a target (stops not before hitting it).

54. The arrow discharged (to hit) what was taken for a tiger stops not, though, alter, (the target) is known to be a cow; the target is hit with full force.

55. 'I am un-ageing'; 'I am immortal' - how can one who knows his Self to be such and lives that knowledge fabricate operative past actions?

56. Then only is operative past action real when one mistakes one's Self to be the body. The treatment of the body as Self is improper; therefore reject (the notion) of operative past action.

57. The fabrication of operative past actions is also, indeed, a delusion due to this body.

58. How can the superimposed be real? How can the unreal be born? How can the unborn perish? How can the unreal own operative past actions?

59-60. To answer the dull-witted (who) doubtfully ask how this body persists if the entire effects of nescience with their cause are destroyed by knowledge, Shruti, with an outward eye, propounds the theory of operative past actions; not to suggest to the wise that the body, etc., are real.

61. A total plenum, without beginning and end, measure and change.
Massed being and intelligence, massed eternal bliss, undiminishing,

62. With the sole savour of the subject, full, endless, behold all,
Neither to be shunned nor seized, neither to be held nor propped;

63. Beyond inert forces and actions, subtle, certain, unblemished;
Whose essence is beyond thought, beyond mid and words;

64. Existent, a plenitude, self-proven, pure, awake and matchless.
One only is non-dual Brahman; here is no plurality at all.

To Apantaratamas was this science imparted.
He imparted it to Brahma, who passed it on to Ghorangiras.
The latter gave it to Raikva and Raikva to Rama.
Rama imparted it to all beings.
This is the injunction in regard to Nirvana; this is the injunction of the Vedas, of the Vedas.
This is the secret teaching.

Om! That (Brahman) is infinite, and this (universe) is infinite.
The infinite proceeds from the infinite.
(Then) taking the infinitude of the infinite (universe),
It remains as the infinite (Brahman) alone.
Om! Let there be Peace in me!
Let there be Peace in my environment!
Let there be Peace in the forces that act on me!

Here ends the Adhyatmopanishad belonging to the Sukla-Yajur-Veda.

Kundika Upanishad

Translated by Prof. A. A. Ramanathan
Published by The Theosophical Publishing House, Chennai

Om ! Let my limbs and speech, Prana, eyes, ears, vitality
And all the senses grow in strength.
All existence is the Brahman of the Upanishads.
May I never deny Brahman, nor Brahman deny me.
Let there be no denial at all:
Let there be no denial at least from me.
May the virtues that are proclaimed in the Upanishads be in me,
Who am devoted to the Atman; may they reside in me.
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

1-2. After studying the scriptures during the blemishless period of studentship in which he devotes himself to the service of the teacher, the Brahmacharin with the permission of the teacher, shall marry a suitable wife. Then (at the end of the householder's life) he shall kindle the sacred fire (for renunciation) bravely and perform a sacrifice lasting a day and night in which Brahma, etc., are the deities.
3. Then after dividing his property among his sons in the proper way and giving up all sensory pleasures, he shall journey along sacred places as a Vanaprastha.
4. Subsisting on air only or on (air and) water only or with the addition (in dire need) of approved bulbous roots (and fruits) he shall find all worldly life in his person alone. He shall not (remembering his past comforts) allow his tears fall on the ground.
5-7(a). How can a man, in the company of his wife, be said to have renounced (worldly life) ? How can one who is (merely) known with an appellation (of an ascetic) be said to have renounced ? Hence he should purify himself (first) by renouncing the result of his deeds through self-control (Vanaprastha); thereafter he may take to renunciation. One reaches the stage of forest-life (Vanaprastha) after having maintained the sacred fire (as a householder). He goes to lead the forest-life with self-control

accompanied by his wife as though he were a person attached to her.

7(b)-8. 'Why does he undergo (the life of a mendicant monk) in vain, having given up the happiness of worldly life ? What is that (impending) misery the thought of which should make him abandon great pleasures ?' (Such is the query of the wife). 'I am afraid of the (miserable) life in the womb (of another mother) and also the miseries of heat, cold, etc. (So) I wish to enter the cave(-shelter) of renunciation, the means for the painless transcendent state (of Brahman)'. Thus (he replies).

9. Having renounced the sacred fire he shall not return to it (even in mentally reciting the mantras pertaining to it).

10. 'For, I, (i.e. the mantra) (pertaining to this sacred fire) becoming extinct (being incompatible with renunciation) shall be merged into the oncoming (knowledge of Brahman).'

11. He may repeat the mantras pertaining to Self (realization).

12. He shall have consecration. (He shall be) wearing (ochre) coloured garment. (He shall remove) the hairs excluding those in the arm pits and the private parts. With (right) hand raised (he shall set forth as a mendicant monk), abandoning the path of worldly life. He shall move on without (a fixed) abode. Living on alms, he shall deeply ponder over (Vedantic texts) and meditate (on his identity with the transcendent Brahman). He shall possess pure knowledge (pavitram) for the protection of all beings.

13-14. (These) verses are there (or the same theme): (The mendicant monk shall have) a water pot, an (alms-) bowl, a sling (to carry his effects), sandals to traverse a long distance (literally, over the three worlds), a patched garment to withstand cold, a loin cloth to cover (his privities), a purifying ring (pavitram of holy grass), a bath towel and an upper garment; other than these the ascetic shall give up all else.

15. He shall sleep on the sandy bed of a river or outside a temple. He shall not bother his body too much either with pleasures or pain.

16. Pure water should be used for bathing, drinking and cleansing. He shall not become pleased with praise nor shall he curse others when censured.

17. His alms-bowl shall be (a cup) made of leaves and the material for washing shall be the prescribed (fresh earth).

18. Thus provided with the means of living, he shall, with the senses subdued, always mutter the (philosophical) mantras. The wise (ascetic) shall realize in his mind (the identity of the individual self with the universal Self) which is the meaning of Om.

19. (From Brahman arose ether); from ether air; from air fire; from fire water; from water the earth. To (the prime cause of all) these primary elements. Brahman, I resort (in reverence); I resort to the ageless, immortal and indestructible Brahman.

20. In me, the ocean of unalloyed bliss, many a time arise and fall waves of the universe due to the winds of the fanciful sport of illusion (Maya).

21. I am not attached to my body just as the sky is not attached to the clouds. Hence how can I have its (i.e. the body's) characteristics during (the stages of) waking, dreaming and deep sleep ?

22. I am always far beyond imagination like ether; I am different from it (the body) as the sun is from the objects of illumination; I am ever changeless just like the unchangeable (i.e. the Meru mountain) and, like the ocean am I limitless.

23. I am Narayana, I am the destroyer of the (demon) Naraka, I am (Siva), the destroyer of the three (aerial) cities, I am the Purusha, I am the supreme Lord; I am the indivisible consciousness, the witness of all; I am without a superior, I am devoid of 'I-ness' (egotism) and 'mine-ness' (possessiveness).

24-25. (The ascetic) shall, by the practice (of Yoga) bring together the Prana and Apana vital airs in the body. He shall place the (palms of the) two hands at the perineum, gently biting the (tip of the) tongue thrust out to the extent of a grain of barley. Similarly directing the eyes open to the extent of a blackgram seed, towards the (ether of the) ear (and the feet firmly resting) on the ground, he shall not allow the ear (to function) and the nose to smell (i.e. the five senses shall be controlled). (Thus he accomplishes the union of the Prana and Apana vital airs).

26. (Therefore the vital air passing through the Kundalini and the Susumna gets dissolved in the Sahasrarachakra at the top of the head. Then the vision, the mind, vital air and the ‘fire’ of the body reach) the seat of Siva (and get dissolved); that is Brahman; that is the transcendent Brahman. That (Brahman) will be realized by the practice (of Yoga), which is facilitated by the acquisition of practice in previous births.
27. With the (help of the) external and internal organs (the knowledge of the qualified Brahman) called effulgence, reaching the heart and supported by the vital air’s capability (to proceed upwards, goes through the Susumna Nadi) and piercing the skull at the top of the body, one realizes the indestructible (qualified Brahman).
28. Those (sages) who attain the transcendent state (through the passage) in the skull at the top of their body, do never return (to the worldly life) for they realize the lower as well as the higher (Brahman).
29. The attributes of objects seen do not affect the onlooker who is different from them. The attributes of a householder do not affect him who remains non-aligned without any mental modification, just as a lamp (which suffers no change by the objects revealed by it).
30. Let (me) the non-aligned (sage) roll in water or on the ground; I am untouched by their characteristics just as the ether (in the pot) is not affected by the attributes of the pot.
31-32. I am free (from the effect) of activities, and changes, devoid of parts and form, I am without fancies, I am eternal , I am without a support and I am devoid of duality. I am the form of all (beings), I am the all, I am beyond everything and without a second; I am the one indivisible knowledge and I am the compact bliss of the Self.
33. Seeing everywhere the Self, considering the Self as without a second, enjoying the bliss of the Self, I remain without reflections.
34. Walking, standing, sitting, lying or otherwise, the wise sage delighting in the Atman shall live as he wishes (fulfilling his duties; and on leaving the world, will attain final liberation). Thus (ends) the Upanishad.

Om ! Let my limbs and speech, Prana, eyes, ears, vitality
And all the senses grow in strength.
All existence is the Brahman of the Upanishads.
May I never deny Brahman, nor Brahman deny me.
Let there be no denial at all:
Let there be no denial at least from me.
May the virtues that are proclaimed in the Upanishads be in me,
Who am devoted to the Atman; may they reside in me.
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

Here ends the Kundikopanishad, included in the Sama-Veda.

Savitri Upanishad

Translated by Dr. A. G. Krishna Warrier
Published by The Theosophical Publishing House, Chennai

Om ! Let my limbs and speech, Prana, eyes, ears, vitality
And all the senses grow in strength.
All existence is the Brahman of the Upanishads.
May I never deny Brahman, nor Brahman deny me.
Let there be no denial at all:
Let there be no denial at least from me.
May the virtues that are proclaimed in the Upanishads be in me,
Who am devoted to the Atman; may they reside in me.
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

1-2. Who is Savitar, who is Savitri ? Who is Savitar, who is Savitri ? Agni is Savitar, earth is Savitri. Where there is Agni there is earth and where is earth there is Agni. The two are causes forming one pair. Varuna alone is Savitar, water – Savitri. When there is Varuna etc., -- they are the sources, forming a pair.
3-6. (Again) Air alone is Savitar, ether is Savitri. Where there is air there is ether (and vice versa) – they are twin sources, forming a pair. Sacrifice alone is Savitar and metres are Savitri – where there is sacrifice there are metres (and vice versa). Thunder is Savitar and lightning is Savitri; where there is lightning (and vice versa). These two are twin sources.
7-8. The moon is Savitar and stars are Savitri. Where there is the moon, there are the stars (and vice versa) – these two are twin sources.
9. Man is Savitar, woman is Savitri. Where there is a man there is a woman and vice versa. They form one pair of sources.
10. Mind is Savitar and world is Savitri – where there is mind, there is woman (and vice versa) – these two are twin sources.
11. Of Savitri the first foot is Earth. ‘Of that Savitar, the admirable; fire indeed is adorable, water and

moon are adorable. The second foot is Bhuvar, the mind region; ‘we meditate on the radiance of that deity’ – the fire is the radiance; sun, moon are radiance.
12. The third foot is the firmament – which may inspire our thoughts – this woman and man bring forth.
13. He who knows this Savitri conquers death.
14-15. Of Bala and Atibala Virat Purusha is the seer, Gayatri the metre and deity. A, U, M are seed letters etc. Their application is to the removal of hunger etc., ‘klam’ etc., are the group of six limbs. Meditation: I ceaselessly practise these two, fronted by the moon pouring life into all, adept in removing sin, the rays of Vedic wisdom, whose are forms are Aum, whose bodies are solar in form !
Om, hsim bala, great goddess; hrim, mighty one; klim, yielder of four-fold human goals, granter of the boon of Savitar; hrim, adorable light of the deity !
O Atibala, embodiment of all mercy, destroyer of hunger and fatigue, we meditate on you who may inspire our thoughts. O essence of inspiration, adorned with the crown of Pranava, Hum, Phat, Svaha.
One who knows thus accomplishes his talks and shares his realm with Savitri.
This is the Upanishad.

Om ! Let my limbs and speech, Prana, eyes, ears, vitality
And all the senses grow in strength.
All existence is the Brahman of the Upanishads.
May I never deny Brahman, nor Brahman deny me.
Let there be no denial at all:
Let there be no denial at least from me.
May the virtues that are proclaimed in the Upanishads be in me,
Who am devoted to the Atman; may they reside in me.
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

Here ends the Savitri Upanishad, included in the Sama-Veda.

Atma Upanishad

Translated by Dr. A. G. Krishna Warrier
Published by The Theosophical Publishing House, Chennai

Om ! O Devas, may we hear with our ears what is auspicious;
May we see with our eyes what is auspicious, O ye worthy of worship !
May we enjoy the term of life allotted by the Devas,
Praising them with our body and limbs steady !
May the glorious Indra bless us !
May the all-knowing Sun bless us !
May Garuda, the thunderbolt for evil, bless us !
May Brihaspati grant us well-being !
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

I-1. Now Angirah: The Spirit, manifests Itself, in three ways: the self, the inner Self and the supreme Self.
I-2. There are the organs – the skin, inner and outer: flesh, hair, the thumb, the fingers, the backbone, the nails, the ankles, the stomach, the navel, the penis, the hip, the thighs, the cheeks, the ears, the brows, the forehead, the hands, the flanks, the head and the eyes; these are born and these die; so they constitute the self.
I-3. Next this inner self is (indicated by the elements) earth, water, fire, air, ether, desire, aversion, pleasure, pain, desire, delusion, doubts, etc., and memory, (marked by) the high pitch and accentlessness, short, long and prolate (vowel sounds), the hearer, smeller, taster, leader, agent and self of knowledge vis-à-vis stumbling, shouting, enjoying, dancing, singing and playing on musical instruments. He is the ancient spirit that distinguishes between Nyaya, Mimamsa and the institutes of law and the specific object of listening, smelling and grasping. He is the inner Self.
I-4. Next the supreme Self, the imperishable, He is to meditated on with (the help of) the Yogic steps, breath control, withdrawal (of sense organs), fixation (of mind), contemplation and concentration, He is to be inferred by the thinkers on the Self as like unto the seed of the Banyan tree or a grain of millet or

a hundredth part of a split hair. (Thus) is He won and not known. He is not born, does not die, does not dry, is not wetted, not burnt, does not tremble, is not split, does not sweat. He is beyond the gunas, is spectator, is pure, partless, alone, subtle, owning naught, blemishless, immutable, devoid of sound, touch, colour, taste, smell, is indubitable, non-grasping, omnipresent. He is unthinkable and invisible. He purifies the impure, the unhallowed. He acts not. He is not subject to empirical existence.

II-1. The good named the Atman is pure, one and non-dual always, in the form of Brahman. Brahman alone shines forth.
II-2. Even as the world with its distinctions like affirmation, negation, etc., Brahman alone shines forth.
II-3. With distinctions like teacher and disciples (also), Brahman alone appears. From the point of view of truth, pure Brahman alone is.
II-4. Neither knowledge nor ignorance, neither the world nor aught else (is there).
What sets empirical life afoot is the appearance of the world as real.
II-5(a). What winds up empirical life is (its) appearance as unreal.
II-5(b)-6. What discipline is required to know, 'this is a pot', except the adequacy of the means of right knowledge ? Once it is given, the knowledge of the object (supervenes). The ever present Self shines when the means of Its cognition (is present).
II-7. Neither place nor time nor purity is required. The knowledge 'I am Devadatta' depends on nothing else.
II-8. Similarly, the knowledge 'I am Brahman' of the Knower of Brahman (is independent). Just as the whole world by the sun, by the splendour of the Knowledge of Brahman is everything illumined.
II-9-10(a). What can illumine the non-existent, and illusory, non-Self ? That which endows the Vedas, Shastras, Puranas and all other beings with import – that Knower what will illumine ?
II-10(b)-11. The child ignores hunger and bodily pain and plays with things. In the same way, the happy Brahman-Knower delights (in himself) without the sense of 'mine' and 'I'. Thus the silent sage, alive and alone, the embodiment of desirelessness, treats the objects of desire.
II-12. Existing as the Self of all, he is ever content abiding in his Self. Free from all wealth, he rejoices always: though companionless, he is mighty.
II-13. Though not eating, he is ever content, peerless he looks on all alike: though acting, he does nothing: though partaking of fruit, yet, he is no experiencer thereof.
II-14-17. Living in a body, he is still disembodied; though determinate, he is omnipresent; never is this Brahman-Knower, disembodied and ever existent, affected by the pleasant and the unpleasant or by the good and the evil. Because it appears to be encompassed by Rahu (the darkness), the unencompassed sun is said to be encompassed by deluded men, not knowing the truth. Similarly, deluded folk behold the best of Brahman-Knowers, liberated from the bondage of body, etc., as though he is embodied, since he appears to have a body. The body of the liberated one remains like the shed Slough of the snake.
II-18. Moved a little, hither and thither, by the vital breath, (that body) is borne like a piece of timber, up and down, by the flood waters.
II-19-20. By fate is the body borne into contexts of experiences at appropriate times. (On the contrary) he who, giving up all migrations, both knowledge and unknowable, stays as the pure unqualified Self, is himself the manifest Shiva. He is the best of all Brahman-Knowers. In life itself the foremost Brahman-Knower is the ever free, he has accomplished his End.
II-21. All adjuncts having perished, being Brahman he is assimilated to the non-dual Brahman, like a man who, with (appropriate) apparels, is an actor and without them (resumes his natural state),
II-22(a). In the same way the best of Brahman-Knowers is always Brahman alone and none else.
II-22(b)-23. Just as space becomes space itself when the (enclosing) pot perishes, so, when particular cognitions are dissolved, the Brahman-Knower himself becomes nothing but Brahman, as milk poured into milk, oil into oil, and water into water become (milk, oil and water).

II-24(a). Just as, combined, they become one, so does the Atman-knowing sage in the Atman.
II-24(b). Thus disembodied liberation is the infinite status of Being.
II-25. Having won the status of Brahman, no longer is the Yogin reborn, for his ignorance-born bodies have all been consumed by the experimental knowledge of Being as the Self.
II-26-27(a). Because that Yogin has become Brahman, how can Brahman be reborn ? Bondage and liberation, set up by Maya, are not real in themselves in relation to the Self, just as the appearance and disappearance of the snake are not in relation to the stirless rope.
II-27(b). Bondage and liberation may be described as real and unreal and as due to the nescience (concealment of truth).
II-28-29. Brahman suffers from no concealment whatsoever. It is uncovered, there being nothing other than It (to cover It). The ideas, 'it is' and 'it is not', as regards Reality, are only ideas in the intellect. They do not pertain to the eternal Reality. So bondage and liberation are set up by Maya and do not pertain to the Self.
II-30. In the supreme Truth as in the sky, impartite, inactive, quiescent, flawless, unstained and non-dual where is room for (mental) construction ?
II-31. Neither suppression nor generation, neither the bond nor the striving: neither the liberty seeking nor the liberated – this is the metaphysical truth.

Om! O Devas, may we hear with our ears what is auspicious;
May we see with our eyes what is auspicious, O ye worthy of worship !
May we enjoy the term of life allotted by the Devas,
Praising them with our body and limbs steady !
May the glorious Indra bless us !
May the all-knowing Sun bless us !
May Garuda, the thunderbolt for evil, bless us !
May Brihaspati grant us well-being !
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

Here ends the Atmopanishad, as contained in the Atharva-Veda.

Pasupata Brahmana Upanishad

Translated by P. R. Ramachander
Published by celextel.org

Om ! O Devas, may we hear with our ears what is auspicious;
May we see with our eyes what is auspicious, O ye worthy of worship !
May we enjoy the term of life allotted by the Devas,
Praising them with our body and limbs steady !
May the glorious Indra bless us !
May the all-knowing Sun bless us !
May Garuda, the thunderbolt for evil, bless us !
May Brihaspati grant us well-being !
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

Shiva, who is the Lord of all beings (Pasupathi), is always witness for everything. The minds of all people are controlled as well as sent to different topics by Him only. The soul acts because of him. The words talk because of Him. The eyes see shapes because of Him. The ear hears everything because of Him. Even other organs only perform the actions allotted to them because of Him. This act of His is not due to the nature but by illusion. Whatever has been taught as “What is heard?”, to the beings, has been taught so by Shiva who is Pasupathi and He gives the nature of “What is heard?” to them. He enters the minds of souls, sits there as its nature and gives it the position of the mind. He is different from all things that are known to us through organs. Of all that knowledge taught to the different organs, He is the one who is there taking suitable forms, and gives the being the relevant experience. Therefore eyes, speech and other organs do not go to His great self-shining form. That shine of the soul, which is not due to its action, is due to the soul itself and not the organs. Suppose we decide to do away with rules of logic, it can be told that he who understands Brahman himself becomes the great knower of Brahman.

This type of outside knowledge should be attained by truth, penance and other rules of life dictated by celibacy and by the paths shown by Vedanta. People in whom there are no faults see realistic object of self shine in their own body. Others do not see it. By having a discipline in food habits, mental discipline develops. By mental discipline, one gets wisdom. Step by step. the problems in the mind are solved. By the knowledge of the form of Brahman when the world becomes that which should be enjoyed, he eats the form which is he himself. There is nothing else except oneself. The savant who knows Brahman, whenever he sees the world does not see it as something different from himself. This is the Upanishad.

Om ! O Devas, may we hear with our ears what is auspicious;
May we see with our eyes what is auspicious, O ye worthy of worship !
May we enjoy the term of life allotted by the Devas,
Praising them with our body and limbs steady !
May the glorious Indra bless us !
May the all-knowing Sun bless us !
May Garuda, the thunderbolt for evil, bless us !
May Brihaspati grant us well-being !
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

Here ends the Pasupata-Brahmanopanishad, as contained in the Atharva-Veda.

Para-Brahma Upanishad

Translated by Prof. A. A. Ramanathan
Published by The Theosophical Publishing House, Chennai

Om ! O Devas, may we hear with our ears what is auspicious;
May we see with our eyes what is auspicious, O ye worthy of worship !
May we enjoy the term of life allotted by the Devas,
Praising them with our body and limbs steady !
May the glorious Indra bless us !
May the all-knowing Sun bless us !
May Garuda, the thunderbolt for evil, bless us !
May Brihaspati grant us well-being !
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

1. Now then Saunaka, the great householder (mahashala) approached in due form the revered sage Pippalada of Angiras family and asked him: (All created things) were surely present in the divine ether of the heart of Brahman (the Hiranyagarbha). How did the great lord create them out of himself in different species and who is this great and powerful lore ? To him (Pippalada) said: The most excellent lore of Brahman which I now expound, (Brahman of that alone) is true. It shines brilliantly in the city of the transcendent Brahman, being beyond Rajas (and the other gunas), partless, pure, indestructible and sustaining the power of the senses and the vital airs. He is the creator of the group of bees (in the form of individual souls) and restrains (their outward vision). Remaining in the city of his Self, doing no worldly work (as an ascetic) (he realizes oneness with Brahman). (But) as a doer of action he reaps the fruit (of repeated births and deaths), like a farmer. The knower of the true nature of action does action, (without attachment). Knowing the secret of action, (that unattached action leads to liberation) (the ascetic) shall do action. Which person (possessing discrimination) will throw the net (of motivated action) on the one (Brahman, screening it) ? (Motiveless action) will not drag him (to worldliness), will not drag him.
2. The deities presiding over the vital breath are four (Vishva, Viraj, Otir and Turya). All the nadis

(where the vital breath and the deities remain are also four). (The former two active in Rama and Arama get fatigued in the waking and dreaming states and rest during) deep sleep as a hawk flying in the sky. Just as a hawk flying in the sky goes (when fatigued) into its abode, the nest, so the speaker (the Self) after remaining in this (waking) and the other (dreaming state, rests in deep sleep). This Self (while resting) in the golden transcendent sheath (of the ether of the heart) and being immortal is active in the three nadis (Rama, etc.,). (The first pada of this being avidya) it remains in the state of Brahman in the three quarters. The remaining pada (the Jiva) attains (its natural state) and then follows (i.e. attains liberation). Hence the speaker of elsewhere (the Jiva in the avidya) and the other (the Tripada Brahman are fancied to be different and thereby the Jiva wanders in bondage.

(Although) the Jiva remains in the golden transcendent sheath (of the ether of the heart, yet it experiences the states of waking, etc., due to avidya). Just as Devadatta (i.e. any person) awakened from sleep when prodded with a stick does not go back (to sleep immediately, so also the Jiva getting wisdom from the Vedanta does not have the delusion of the three states of waking, etc.,); and it is not tainted by good or bad acts (such as the optional) charitable deeds. It is similar to a small boy who experiences joy without specific desires (in whatever thing that comes to him). Just as the luminous being (Jiva), (after getting fatigued in the waking and dreaming states) welcomes the joy of deep sleep, so it experiences bliss by realizing (its oneness with) the supreme effulgence (Brahman), which gives all round lustre to luminaries (such as the sun). Thus the heart (chitta) merges itself in the highest (Brahman) and thus realizing the Paramatman enjoys bliss. The pure colour (i.e. the state of non-distinction) arises from the (grace of) Ishvara. Again by the same path of turya-svapna (dreaming in the fourth state) he gives rest to the Self. Just as a leech moves from one position to another (the Jiva moves from the waking state of the turya to the dreaming state of the turya); this desire (to move from one state to another in the turya) arises due to (the grace of) Ishvara. By this the Jiva enjoys itself (by means of the distinctionful and distinctionless deep meditation, Savikalpa and Nirvikalpa Samadhi). The juncture of the individual and supreme consciousness is rejected as there is a tinge of distinction involved in it. (When distinctionlessness alone exists) it is the highest (i.e. Brahman) and there is nothing other than that. (When Self-realization does not result by the study, etc., of the scripture) then one shall resort to the eight-limbed Yoga; this like a flower of a plantain tree (ever rubbing against the stem and attaining the state of a blossom) succeeds (in attaining perfection). That which remains as the source of Indra (Ishvara) is ever awake there, as the source of the Veda (as Parameshvara). Beyond (the bonds of) good and bad, he (the ascetic) is not tainted by (accidental) good or bad actions. This effulgent Being is the (bestower of) favour on other gods (like the god Brahma), the ‘internal check’ of the form of unattached pure consciousness, the Purusha, the Hamsa of the Pranava, the supreme Brahman. It is not the chief Prana (vital breath). The Pranava is the Self (Jiva). (This state of the Jiva) remains as the first effulgent being. How can he who knows thus (the true nature of the Pranava) set forth difference (between the Jiva and Brahman) ? He realizes that the Jiva is Brahman (alone).

3. Then to this realized person reality (i.e. true wisdom) constitutes the inner tuft and sacred thread. To the Brahmana desirous of liberation is (allowed) the state of the inward tuft and sacred thread. The wearing of externally visible tuft and sacred thread (is necessary) for the householders engaged in rituals. The characteristic of the inward sacred thread is not clearly visible like external thread; it is the union with reality inwardly.

4. It (avidya) is not existent (as the cause is not visible), nor non-existent (as the effect is visible as the phenomenal world), nor both (existent and non-existent part, as the two are incompatible). It is not different (from Brahman as it has no independent existence), nor non-different (as it is not a substance), nor of both (different and non-different, as it is an impossibility). It is not possessed of parts (as the parts are absent in the cause), nor partless (as the effect is seen possessed of parts), nor a combination of both. (Thus avidya is indescribable). It is to be discarded by the realization of oneness of Brahman and the Self; for it is the cause of illusion. Thus (it is to be understood).

5. There is nothing other than Brahman of the five padas (i.e. the turyatita). There are four places for

realizing the inward Jiva-Brahman who consists of four padas inside the body. (The vyasti's four padas are: Vishva, Taijasa, Prajna and Turiya. The samasti's four padas are: Viraj, Sutra, Bija and Turiya). In the eyes, throat, heart and head there are (the four) states of waking, dreaming, deep sleep and turya. (Moreover the Atman is to be conceived as) the Ahavaniya, Garhapatya, Dakshina and Sabhya fires. In the waking state (the presiding deity is) the god Brahma, in dreaming state Vishnu, in deep sleep Rudra and the fourth state is the indestructible one, consisting of consciousness. Hence the four states (waking, etc.,) are to be considered as a covering by four fingers and just as the sacred thread is of ninety-six four-finger breadths (in extent) so the inward brahma-sutra consists of ninety-six categories (tattvas). As the sacred thread consists of three threads so the inward brahma-sutra is brought to the state of thirty two categories in each of the three gunas.

This state of the triad purified by wisdom is to be known separately as the three gods (Brahma, Vishnu and Shiva). This is known as the nine Brahman-s possessed of nine attributes. These counted as nine, being rendered into three each having three attributes, are to be identified with the digits of the sun, moon and fire. The first and last (of the triad) are to be turned thrice in the middle and are to be considered as Brahma, Vishnu and Maheshvara. The first and last are to be joined and the knot of non-duality is to be made in the knot of consciousness. Then this which extends from the navel to the Brahmarandhra and connected with the twenty-seven tattvas separately and possessing the three gunas is to be considered as one though they are seen with the characteristics of the Trinity. This (inward) brahma-sutra is to be considered as hanging from the left shoulder reaching up to the right hip. The meeting together of the first and last is to be understood as having one foundation. Things made of clay are considered real (but) it is verbosity (born of ignorance); the transformation is a (mere) name; that it is clay alone is the truth. (As there is no pot without clay, so the primary cause, Brahman alone is real). With the two letters of the Hamsa (i.e. I am the Hamsa, Brahman) he should be convinced of the internal tuft and sacred thread. The state of a Brahmana is the state deserving meditation on Brahman. The state of being a sage has the absence of visible tuft and sacred thread. Thus the householder has visible tuft for performing ritual and the sacred thread for acquiring wisdom. To the state of the semblance of a Brahmana there is the tuft consisting of a mass of hair and sacred thread made of cotton threads. (The brahma-sutra is one alone); it is four (as Vishva, Viraj, etc.,) by quadruplication. The twenty-four tattvas constitute the threads. The nine tattvas constitute the one transcendent Brahman, (but people) provide many paths (such as Sankhya, Yoga, etc.,) due to difference in approach. Liberation is one alone to all, whether they are Brahma and the other gods, divine sages or human beings. Brahman is one alone. The state of the Brahmana is one alone. Castes, stages of life and special duties are divergent. The tuft is the same to the castes and stages of life. To the ascetic seeking salvation the basis of tuft and sacred thread, (the wise) declare, is the Pranava alone. The Hamsa is the tuft, the Pranava is the sacred thread and the Nada is the connecting link. This is the dharma and no other is the dharma. How is that ? The Pranava, Hamsa and Nada constitute the three fold thread and this remains in consciousness in one's heart. Know this to be the three fold Brahman. (The ascetic) shall discard the worldly tuft and sacred thread.

6. Having had a shave removing the tuft, a wise person shall discard the external sacred thread. He shall have as the sacred thread the transcendent Brahman which is indestructible.

7. For avoiding rebirth he shall ever long for liberation. The sutra is so called as it indicates (liberation); the sutra indeed is the highest position.

8. He knows the sutra who has become a seeker after liberation, a mendicant monk. He is the knower of the Veda, having unimpeachable conduct. He is the learned Brahmana who sanctifies by his presence the persons who sit in the same row to dine with him.

9. The Yogin, who is the knower of Yoga, a Brahmana and an ascetic shall wear that sutra by which all this (phenomenal world) is joined together (as a unity) just as gems are strung together in a thread.

10. A learned Brahmana who is deeply intent on Yoga and spiritual wisdom shall discard the external sacred thread. He who wears the sutra consisting of devotion to Brahman attains salvation. There is

neither impurity nor the state of eating the leavings of others when one possesses that sutra.
11. Those who, having the sacred thread of spiritual wisdom, possess the sutra inwardly are the knowers of the sutra in the world and they are the (true) wearers of the sacred thread.
12. Their tuft and sacred thread consist of spiritual wisdom (Jnana), they are established in Jnana; to them Jnana alone is supreme and this Jnana is declared to be sanctifying.
13. The wise one whose tuft consists of Jnana and no other, like the flame emanating from fire, is said to possess the (true) tuft; not the others who wear (a mass of) hair.
14. Those who are immersed in activities, whether Vedic (ritual) or worldly actions live as Brahmanas in name only, filling their bellies. They come to grief and have rebirth again and again.
15. The sacred thread hanging from the left shoulder to the right hip is contrariwise (to liberation). The wise shall wear (i.e. possess) true knowledge which is rooted in consciousness, having threads in the form of true principles (tattvas) and extending from the navel to the tip of the aperture in the crown of the head (Brahmarandhra).
16. This sacred thread which forms part of ritual and made of (cotton) threads is to be worn by them (i.e. the ignorant). He whose tuft consists of wisdom as also his sacred thread has all the (true) characteristics of a Brahmana; others have none at all.
17. It is this sacred thread which is the supreme panacea. The wise one who wears this sacred thread attains liberation.
18. That learned Brahmana is entitled to renunciation who has the sacred thread both within and without; but the one having one (i.e. the external one) alone is never entitled to renunciation.
19. Hence by all effort the ascetic shall long for liberation. Discarding the external thread he shall wear the internal sutra within himself.
20. Disregarding the external phenomenal world, tuft and sacred thread he shall hold on to the tuft and sacred thread in the form of the sacred syllable (Pranava) and Brahman (Hamsa) and thus equip himself for liberation. Thus declared the revered sage Saunaka. Thus (ends) the Upanishad.

Om ! O Devas, may we hear with our ears what is auspicious;
May we see with our eyes what is auspicious, O ye worthy of worship !
May we enjoy the term of life allotted by the Devas,
Praising them with our body and limbs steady !
May the glorious Indra bless us !
May the all-knowing Sun bless us !
May Garuda, the thunderbolt for evil, bless us !
May Brihaspati grant us well-being !
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

Here ends the Parabrahmopanishad, included in the Atharva-Veda.

Avadhuta Upanishad

Translated by Prof. A. A. Ramanathan
Published by The Theosophical Publishing House, Chennai

Om ! May He protect us both together; may He nourish us both together;
May we work conjointly with great energy,
May our study be vigorous and effective;
May we not mutually dispute (or may we not hate any).
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

1. Then, it is said, Samkriti approached the venerable Avadhuta, Dattatreya, and questioned: Venerable Sir, Who is an Avadhuta ? What is his condition ? What his characteristic ? And what his worldly existence ? To him replied the venerable Dattatreya, the most compassionate:
2. The Avadhuta is so called because he is immortal [akshara]; he is the greatest [varenya]; he has discarded worldly ties [dhutasamsarabandhana]; and he is the indicated meaning of the sentence 'Thou art That', etc., [tattvamasyadi-lakshya].
3. He who rests constantly in himself, after crossing (the barrier of) castes and stages (of social position) and thus rises above varnas and asramas and is in union (with God) is said to be an Avadhuta.
4. His joy [priya] is (to be envisaged as) the head; delight [moda] is his right wing; great delight [pramoda] his left wing; and bliss (his very self). Thus he assumes a fourfold condition.
5. One should identify Brahman neither with the head nor with the middle part nor with the bottom but with (what remains in the shape of) the tail, since it is said that Brahman is ‘the Tail’ and substratum. Thus, those who contemplate this fourfold division attain the supreme Goal.
6. Not by rituals, not by begetting children, not by wealth, but by renunciation [tyaga] alone a few attained immortality.
7. His (the Avadhuta’s) worldly existence consists in moving about freely, with or without clothes. For them there is nothing righteous or unrighteous; nothing holy or unholy. Through all-consuming, correct knowledge [samgrahaneshti] (the Avadhuta) performs Ashvamedha sacrifice within (himself). That is the greatest sacrifice and the great Yoga.

8. Nought of this extraordinary, free action (of his) should be disclosed. This is the great vow [mahavrata]. He is not tainted like the ignorant.
9. As the sun absorbs all waters, and the fire consumes all things (remaining unaffected by them), even so, the pure Yogin enjoys all objects, unstained by virtues or sins.
10. As the ocean into which all waters flow maintains its own nature despite the water pouring in (from all sides), so, he alone attains peace into whom all desires flow in like manner; not he who seeks the objects of pleasure.
11. There is neither death nor birth; none is bound, none aspires. There is neither seeker after liberation nor any liberated; this indeed is the ultimate Truth.
12. Many were my activities perchance in the past for gaining things here and hereafter, or for obtaining liberation. All that is now of the past.
13. That itself is the state of contentment. Verily remembering the same (i.e. the past) achievements involving objects, he now remains thus ever content. The miserable ignorant, desirous of children, etc., needs must suffer.
14. Wherefore shall I suffer, who am filled with supreme bliss ? Let those who yearn to go to the other worlds perform rituals.
15. What shall I, who am of the nature of all the worlds, perform ? For what and how ? Let those who are worlds, perform ? For what and how ? Let those who are qualified interpret the Shastras or teach the Vedas.
16. I have no such qualification, since I am free of action. I have no desire for sleeping or begging, bathing or cleaning. Nor do I do them.
17. If onlookers thus superimpose, let them do so. What matters to me the superimposition of others ? A heap of the red-black berries (of the Abrus precatorius) would not burn, even if others superimposed fire on it. Likewise, I partake not of worldly duties superimposed (on me) by others.
18. Let them, who are ignorant of the reality, study the scriptures; knowing (the reality) why should I study ? Let them who have doubts reflect (upon what was studied). Having no doubts, I do not reflect.
19. Were I under illusion, I may meditate; having no illusion, what meditation can there be (for me) ? Confusion of body for the self, I never experience.
20. The habitual usage ‘I am a man’ is possible even without this confusion, for it is due to impressions accumulated during a long time.
21. When the results of actions set in motion [prarabdha-karman] are exhausted, the habitual usage also ends. This (worldly usage) will not cease even with repeated meditation unless such actions are exhausted.
22. If infrequency of worldly dealings is sought, let there be contemplation for you. Wherefore should I, to whom worldly dealings offer no hindrance, contemplate ?
23. Because I do not have distractions, I do not need concentration, distraction or concentration being of the mind that modifies.
24. What separate experience can there be for me, whom am of the nature of eternal experience ? What has to be done is done, what has to be gained is gained for ever.
25. Let my dealings, worldly, scriptural or of other kinds proceed as they have started, I being neither an agent (of action) nor one affected (by it).
26. Or, even though I have achieved what has to be achieved, let me remain on the scriptural path for the sake of the well-being of the world. What harm for me thereby?
27. Let the body be engaged in the worship of gods, bathing, cleaning, begging and so forth. Let speech repeatedly utter the tara-mantra or recite the Upanishadic passages.
28. Let thought contemplate Vishnu or let it be dissolved in the bliss of Brahman. I am the witness. I neither do nor cause any doing.
29. Being contented with duties fulfilled and achievements accomplished, he ceaselessly reflects as follows with a contented mind:

30. Blessed am I, blessed am I. Directly and always, I experience my own self. Blessed am I, blessed am I, the bliss of Brahman shines brightly in me.
31. Blessed am I, blessed am I. I do not see the misery of existence. Blessed am I, blessed am I; my ignorance has fled away.
32. Blessed am I, blessed am I; no duty exists for me. Blessed am I, blessed am I; everything to be obtained is now obtained.
33. Blessed am I, blessed am I. What comparison is there in the world for my contentment ! Blessed am I, blessed am I; blessed, blessed, again and again blessed.
34. Logical ! The virtues accrued have yielded fruit ! Indeed they have ! By the richness of virtue we are as we are.
35. Wondrous knowledge, wondrous knowledge ! Wondrous happiness, wondrous happiness ! Wondrous scriptures, wondrous scriptures ! Wondrous teachers, wondrous teachers !
36. He who studies this also achieves everything to be achieved. He becomes free of the sins of drinking liquor. He becomes free of the sins of stealing gold. He becomes free of the sins of killing a Brahmin. He becomes free of actions, ordained or prohibited. Knowing this, let him wander according to his free will. Om, Truth. Thus (ends) the Upanishad.

Om ! May He protect us both together; may He nourish us both together;
May we work conjointly with great energy,
May our study be vigorous and effective;
May we not mutually dispute (or may we not hate any).
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

Here ends the Avadhuta Upanishad belonging to the Krishna-Yajur-Veda.

Tripura Tapini Upanishad

Translated by Dr. A. G. Krishna Warrier
Published by The Theosophical Publishing House, Chennai

Om ! Gods ! With ears let us hear what is good;
Adorable ones ! With eyes let us see what is good.
With steady limbs, with bodies, praising,
Let us enjoy the life allotted by the gods.
May Indra, of wide renown, grant us well-being;
May Pusan, and all-gods, grant us well-being.
May Tarksya, of unhampered movement, grant us well-being.
May Brihaspati grant us well-being.
Om ! Peace ! Peace ! Peace !

I-1: Now, in this sphere (of nescience), the Lord (Sadasiva), assuming the guises of Prajapati, Vishnu and Rudra, comes to be styled Goddess Tripura. By His primeval Power are fashioned the three abodes – the earth, the atmosphere and the heavens, or the heavens, the earth and the nether world. In the form of hrim, identical with the maya of Hara, the divine Hrillekha permeates, with Her terrible might, the terminus of the three peaks (above the junction of the two eyebrows), the seat of equilibrium of the three gunas, and the region where the world of objects is dissolved. This selfsame divinity is called Tripura.

I-2: On that adorable splendour
Of the divine Creator we
Meditate; may He our thoughts inspire –
Who beyond all darkness is, Om.
I-3: Let us for all-knowing Fire the soma press
Who, of our foes, the wealth consumes;
As boat over river, so may He help
Us over all difficulties, all troubles.
I-4: Let us adore with sacrifice the three-eyed God,
Fragrant increaser of earthly growth.

Like cucumber fruit from its stalk released,
Let me from death, find freedom unto immortality.

I-5: The supreme sovereign, the goddess of the three cities, is the embodiment of the three Vedas and the supreme knowledge consisting of the 108 letters. The first four divisions elucidate Brahman; the second pertains to Sakti or Power; and the third to Siva, the Good.

I-6: It is recorded that the worlds, the Vedas, the sciences, legends, codes, medical works and astronomical treatises have all proceeded from the union of Siva and Sakti (Goodness and Power).

I-7: Now we shall elucidate the supreme mystery of it (i.e. the mantra given above). The syllable tat of the great mantra is the eternal Brahman, the supreme Lord, indefinable, impeccable, unconditioned, and unconstrained. He thinks, perceives, evolves, desires the status of consciousness. Thus that sole Deity, essentially good, evolves as the visible world. In the ascetics, sacrifices, mystics, He desires and what is desired is born. Being free from desires (in truth) and impeccable, He holds sway. He puts forth (letters like) a, ka, ca, ta, ta, pa, ya and sa. Hence is the Lord named Desire. So, technically, (the Lord as) Desire pervades ka. Desire alone is this tat. Thus is karma understood. Hence it is the sense of tat. Whoso knows thus (becomes the Lord).

I-8: Savitur varenyam. The root supreme means ‘to give birth to a living thing’. Savitur gives birth to living things; power gives birth.

I-9: This primeval power is Tripura,
The supreme sovereign, Tripura;
Goddess great with ear-rings adorned
In sphere of fire abiding.

I-10: Whosoever masters (this knowledge) pervades everything. The power of the triangle (the serpent power) creates with (the aid of the) exalted letter e. So only the letter e is taken.

I-11: Varenyam means the best, the adorable, the imperishable, worthy of obeisance. So varenyam is understood as the letter e. Whoso knows this (becomes the best).

I-12: Bhargo devasya dhimahi – this we shall expound: Dha denotes bearing. By thought is the supreme Lord borne. Bharga is the shining one that dwells in the centre; the imperishable fourth (letter), the immediate Fourth, the all, the inmost of everything. The fourth letter i is in the middle of words. Thus is the form of bharga expounded, they say. So the letter i is understood as the equivalent of bhargo devasya dhi.

I-13: The exposition of mahi. The letter in which are present greatness, inertness and hardness is mahi. The letter la is the supreme abode. The letter la denotes the sphere, predominantly hard, comprising the seas, the mountains, the seven islands and the forests, and having a resplendent form. By mahi the goddess Earth is denoted.

I-14: Dhiyo yo nah prachodayat. May the supreme Self, the primeval, transcendental Sadasiva, inspire (our) thoughts, (our) luminous Self, with the steadfast letter la towards the transcendental, undifferentiated Real, which is beyond the sphere of desire for contemplation. Without verbal utterance, holding this in mind only, should one meditate.

I-15: Paro rajase savadom. Finally that (which is other than the Self) becomes the supreme Light, pure consciousness, the divinity dwelling in the heart, whose mark is consciousness, and which is (the same as) hrim, whose abode is the heart. So the group of five letters, Vagbhavakuta, which gives rise to the five elements and consists of five sections, is clarified. Who knows thus (reaps the results).

I-16: Now the next group that has become Kamakala is called Kamakuta, say the wise. In the utterance of the thirty-two sacred syllables, tat savitur varenyam, etc., tat is the supreme Self, Sadasiva, the imperishable, the pure, the unconditioned. The syllable ha, setting forth the identity (with Siva), has the form of Siva; it is held to be unarticulated, (though) a syllable. Thus, remaining external, it (ha) indicates the Power.

I-17: Along the line indicated earlier of tat savituh the moon (whose seed-syllable is sa) must be placed next to the sun (whose seed-syllable is ha). (The light of the sun) fills the region between the basic circle and the sacred orifice of the crown. The syllable sa is said to be unique. (He who is meditated on as tat and savitur) is the divine being whose essence is Siva and Sakti.

I-18: Siva is the Supreme God
So (Brahman-knowers) say;
Sakti is all that is born;
Sun and moon united are
Hamsa – Brahman attributeless.

I-19: From Siva supreme, who creates
Desire's objects, wells up desire;
Lord of desires, the choice Light
Is described as the letter ka.

I-20: Tat Savitur varenyam Bhargo devah. The imperishable milk that wipes out the effects of acts and their agents is worth imbibing. That imperishable (milk) is won through the union of the supreme Self and the individual self. That is the clear third syllable ha. It is indeed Sadasiva, the flawless, the shining divinity. The last syllable is thus expounded as the supreme abode.

I-21: Dhi denotes upholding; the upholding of inert matter is associated with mahi, denoted by the syllable, la. The sense of la coming after ha denoting Siva is clearly (Brahman). The last syllable is the Supreme Spirit. May it inspire our thoughts !

I-22: Paro rajase savadom: This group is the abode of Kamakala (i.e. the Vagbhava group). He who treads the six paths (such as the path of letters) reaches the seat of Vishnu. Whoso knows thus (reaches that seat). Nothing besides this (exists), says the Lord.

I-23: After this the other, the third group, Saktikuta, attains (accord) with the Gayatri of thirty-two syllables.

I-24: Tat Savitur varenyam. From the Self (comes) the sky; from the sky the air stirs forth. What comes into being in dependence on It is adorable. Befitting Savitur is the coming together of the individual self and the Supreme Self. The syllable denoting the individual self, (sa), clearly attains the form of the luminous Power.

I-25: Bhargo devasya dhi. With these words is counted the syllable (ka) denoting Siva who contains (all). With mahi, etc. (la is in accord). With the desirable, lovely, visible remainder (i.e. dhiyo yo nah, etc.), the desirable, lovely (hrillekha is in accord). Thus is Saktikuta elucidated.

I-26: Whoso repeats thus the fifteen-syllabled mantra of Tripura attains all desires; he attains all enjoyments; he conquers all worlds; he causes all words to bloom; he attains the status of Rudra; breaking through the abode of Vishnu (the veil of Maya), he reaches the supreme Brahman.

I-27: Having set forth the primeval vidya (incantation), the Sakti group (sa ka la hrim) and Power and Siva (denoted by sa ka) (must be contemplated in the first abode, the wakeful state). The Lopamudra incantation (ha sa ka la hrim) (must be contemplated) in the second abode, (the dream state).

I-28: In the third abode (or the collective sleep state) must be contemplated the previous incantation, the Power, hrillekha, without the nasal sound (sa ka la hri), the incantation on which Durvasas, the wrathful sage, meditated.

I-29: The Vagbhava group of the previous incantation is described as pertaining to Manu, Chandra and Kubera.

I-30: After Madana (or klim) comes the auspicious Vagbhava; next is the Kamakala (ka, etc.); next is the Sakti group, sa, etc. This grouping, in this order, was adored by Manu, and must be contemplated in the fourth abode (the Visva state).

I-31: (First) that which is styled Siva and Sakti (namely ha, etc.); then Vagbhava; again the Siva and Sakti group; and the third (sa, etc.) – this incantation, adored of Chandra, is to be contemplated in the fifth abode (the Taijasa state).

I-32: The incantation of Siva, etc., added to that of Chandra is the incantation of Kubera; it must be contemplated in the sixth abode (the Prajna state). Whoso knows this (attains Kubera's wealth).

I-33: Leaving out the fourth vowel i, and placing the sun and the moon (represented by ha and sa) in the beginning of all (groups), there results the vidya (incantation) promoting power over desires; it is named after Agastya and must be meditated on in the seventh abode (the Viraj state).
I-34: In the incantation (of Agastya) given above, set in twofold manner, ha ha, representing the incantations beginning with Kama and Madana; then sa, the seed-syllable of Sakti, and ka, the beginning of Vagbhava. Of sa and ka, let the vowels be shortened into half-syllables. This is the incantation of Nandi (to be contemplates) in the eighth abode (the Sutratman state).
I-35: The Vagbhava group; the incantation of Agastya, consisting of words and meanings styled Kamakala; (then) all the power of Maya (the Sakti group) – (these, integrated, were adored by the sun and so) this is called the incantation of Prabhakara. (It must be meditated on) in the mind abode (the state of the causal abode).
I-36: Again the incantation of Agastya; (then) Vagbhava; the seed-letter of Sakti (hrim); the seed-letter of Kama (klim); the seed-letters of Siva and Sakti (hamsa); (again) the seed-letter of Kama (klim); the seed-letter of the earth (lam); that of Maya (hrim); the abode of Kamakala (the six syllables beginning with ha); the seed-letters of the moon and the sun (so’ham); the seed-letter of Kama (klim); that of Siva (ham); that of Mahiman (sa); the third (i.e. hamsa, so’ham and hamsa) – (integrated), this incantation, adored by Shanmukha must be meditated on in the tenth abode.
I-37: Repeating the incantation of Agastya after that of Shanmukha, one gets the incantation of the supreme Siva who rules over the last region. It must be meditated on in the eleventh abode (in the spirit of Anujnatir).
I-38: Repeating the incantation of Agastya with Vagbhava, the incantation of Kubera, the abode of Kamakala and the sovereign group of Sakti derived from the incantation of Lopamudra, one gets the incantation of Vishnu. It must be meditated on in the twelfth abode (in the spirit of pure Anujna). He who knows thus (becomes Vishnu).
I-39: The Lord (Sadasiva) said to all the gods: Having listened to the incantation (set forth by Me) and made it clear to yourself (‘I am Brahman’), know (there is nothing other than Brahman) and reduce (whatever appears besides) to Brahman. Enthrone the supreme vidya, the Divinity in the heart – the Divinity styled Kama, the Primeval One; whose form is the Fourth; who transcends the Fourth, who exceeds all; who occupies all seats consecrated with holy spells; who is surrounded on all sides by deities seated on the main and subordinate seats; who pervades all parts (from Prana, vital breath, to naman, name); the deity who is replete with delight; who is in union with the supreme Spirit; who is in the heart; whose gift is immortality; who is complete and who is possessed of senses; who, forever, is uprisen; who comprises three groups; has three abodes, and is the supreme and most excellent Maya; who is the supreme power of Vishnu. Enthrone in the pericarp of the heart’s lotus the supreme, sacred Lakshmi, the Maya ever uprisen; who controls the senses of Her devotees; who overwhelms the god of love; who is armed with bow and arrow; who inspires eloquence; who abides in the centre of the moon’s sphere, is adorned with the crescent, and assumes the guise of the seventeen Prajapatis. She is the great one, eternally present. Her hands holding a noose and a goad are charming. She, the three-eyed one, shines like the rising sun. In the heart meditate on the goddess Mahalakshmi, comprehending all glories and possessed of all auspicious marks. Her own nature is Spirit. She is flawless. Her name is Trikuta. She has a smiling face, is beautiful, is the great Maya, and is extremely fascinating. She is adorned with great ear-rings. She rests on the threefold seat and abides in the nameless sacred abode, Sripitha. She is the great Bhairavi, the power of Spirit, the great Tripura. Meditate on Her through the great yoga of meditation. Whoso knows Her thus (fulfils his life). This is the great Upanishad.

II-1: Then, therefore, having uttered the verse, ‘Let us for all-knowing Fire the soma press’, etc., one achieves the realization of Tripura.
II-2: The seers said: Explain the form of the extensive seed-letters latent in the beginning, middle and end of the glorificatory verse, ‘Let us for all-knowing fire…’

II-3: The Lord said to them: Utter the verse, ‘Let us for all-knowing Fire the soma press’, etc. Repeat backwards the last group of the Adividya (i.e. sa ka la hrim). Lengthen the first syllable of the first group (as ka) and that of the second group (as ha). (Together we get ka ha). ‘Let us press the soma’. They say that (this verse refers to the state in which) cosmic ignorance vanishes; it is competent (to extinguish all that has been imagined as other than Brahman); it is the most excellent and blissful; it is the great glory.

II-4: The first group (called Vagbhava), the same as all prosperity, causes the sublation (of the world of objects); the second group (named after Kama) supports (the world of objects); the third (named after Sakti) brings it into being. Thus meditating on the three groups and purifying the mind, and elucidating the incantation of Tripura, one utters the mantra ‘Let us for all-knowing Fire the soma press’, etc.; then (there dawns) the wisdom called the incantation of Mahavidyeshvari.

II-5: (Relying on) the incantation of Tripureshvari, having uttered the word jatavedase [‘for all-knowing Fire’] and associating the dot denoting the divine principle of Siva with the vowels a, etc., of the Pranava, one gets the serpent-power that has become one with immortality and has assumed the triangular form (at the base of the spinal column).

II-6: Thus, of the chief principle of Adividya, the first group (beginning with ka) is Vagbhava; the second (beginning with ha) is the Kamakala. With the utterance of the syllables jata, the supreme Self is clearly expressed.

II-7: By the syllables jata, etc., the supreme (undifferentiated) Self, Siva, is denoted.

II-8: From birth onwards given to desires, one desires (Lordship). (When desires are renounced) perfection (of one’s nature results). (So the knowers of Brahman) declare.

II-9: That very thing (the perfect spirit of Siva), we declare aright as installed in the three la-s, the seed-letters of the earth. Clarifying the letters of the mantras in the light of the significance of the three la-s (which denote existence-knowledge-bliss absolute), each in the midst (of the three groups), the word gotra must be understood. The principle of Siva is said to have been installed in this gotra. Thus has it been elucidated. Then follows the Kamakala (the second group beginning with ha). The rest may be elucidated as before with reference to vamam (competent). The incantation thus explained is styled Sarvarakshakari, the All-protecting one.

II-10: Thus having clarified this incantation of Tripureshi by means of the verse jatavedase, etc., there remains but the one supreme Divinity, the Light. Or (this results from) the incantation (consisting of the three groups). Grant the boon of the Fourth (i.e. meditate on the fact that the three groups do not exist independently of Siva). Fully identify the ‘I’ - sense with the nature of the Lord. Relate each of the three groups with the incantation styled the All-protecting one. Also clarify the incantation of the Atmasana form. Repeat the verse jatavedase, etc., and (once more) recall to mind the All-protecting incantation. Assign the form of Siva and Sakti to the initial and final positions (of the All-protecting incantation). Know that the syllable sa in the verse jatavedase, etc., has Sakti as its quintessence and that the word soma represents the prowess whose quintessence is Siva. Whoso knows this becomes great.

II-11: Thus elucidate this incantation which abides in Tripura and which is set forth in the circular seat. Repeat the verse jatavedase, etc., and also the incantation of Tripureshvari which is ever ascendant and whose quintessence is Siva and Sakti, as already set forth. Jatavedas symbolizes Siva, and sa has the imperishable Sakti as its essence. Elucidate Tripura, the ever-ascendant Mahalakshmi, resting on the seat of mantras (symbolized by ha and sa), denoting the sun and the moon, pervading the three groups and subsisting in between Siva and the primeval Power. Repeat the verse jatavedase sunavama somam, etc., and call to mind the previous incantation associated with the seat of the real Self. With the words veda, etc., (in the verse), essentially the same as the sun denoted by ha, is indicated the universal Power of the Spirit (cicchakti) ever-ascendant. Put over it the dot (denoting the Siva principle). Elucidate the incantation of Tripura, garlanded, abiding in the seat of the Adept. Repeat the verse jatavedase sunavama somam, etc. Relying on the enchanting Tripura, contemplate (Her) in the syllables ka la.

Elucidate the embodied incantation of Tripura, the sovereign over all incantations. Repeat jatavedase, etc., and relying on Tripura, the Lakshmi, one consumes fire.
II-12: Elucidate the incantation of Tripura, the Mother, the sovereign threefold Light, knowing that she consumes with a mouth of fire.
II-13: Thus with the words sa mah parsad ati durgani visva, She illuminates the supreme, She who is the inner Self. Her incantation, here, having become an effect, is utilized in the act of hailing. She is deemed competent in every way.
II-14: Thus these eight incantations, the very limbs of the divine Mahamaya are elucidated.
II-15: The gods verily said to the blessed Lord: Tell us about the foremost of the wheels, which promotes all desires, is adored of all, takes all forms, faces all quarters, and is the gateway to Liberation, by adoring which the Yogins cut through (the knot of differences) into the undifferenced bliss of supreme Brahman.
II-16: To them the blessed Lord said: We shall elucidate the concept of Srichakra.
II-17: Make a triangle with three vertices. In it take as a measure a line, lengthen it, and make a triangle farther in front of it. Parallel to the base of the first triangle, but over all, make another triangle. The first triangle is the wheel, the second is the intermediary region, and the third has, marking it, the eight triangles.
II-18: Then, moving the line beyond the intermediary quarters, on the extremities of the eight spoked wheel move the line for soliciting the Sadhyas etc. Have the upper part marked with triangles. Draw four lines going up from the closed regions. In due order, with the two measuring lines, the wheel comes to be marked with ten triangles.
II-19: In the same manner, again, the wheel with ten spokes takes shape.
II-20: The wheel with fourteen spokes takes shape by joining the measuring line brought up to the parts of the ten spokes, after having joined the four vertices of the central triangles with the triangles at the extremities of the four lines.
II-21: Then take shape respectively the wheels enveloped in the eight lotuses, the sixteen lotuses, and the earth-wheel with four gates.
II-22: Thus has the wheel been elucidated by the process of construction.
II-23: I enumerate in the reverse order (the elements of) the wheel consisting of the nine selves. The first wheel enchants the three worlds; has the eight powers such as the power to assume the atomic size etc.; has the eight mothers; has the decade beginning with the All-agitating force; etc.; is manifest, is occupied by Tripura, and is characterized by the mystic mark of the All-agitating force.
II-24: The second wheel fulfils all expectations, is conjoined with the sixteen attractive powers beginning with sakama. It is well protected, occupied by the sovereign Tripura, and is characterized by the mystic mark of the All-scattering force.
II-25: The third wheel agitates all and is adorned with the eight flowers of Cupid. It is better secured, occupied by the beautiful Tripura, and characterized by the mystic mark of the All-fascinating force.
II-26: The fourth wheel grants excellence to all; has fourteen forces like the All-agitating force; is associated with a tradition; is occupied by the Dweller in the three cities, and is marked by the mystic mark of the All-subduing force.
II-27: The fifth wheel, beyond the fourth, accomplishes all ends; has the ten forces such as the power to yield all perfections; has the fullness of the Kaula; is occupied by Mahalakshmi who is Tripura, and is marked by the mystic mark of the greatly exciting force.
II-28: The sixth wheel protects all; has ten traits such as omniscience; is devoid of interspaces; is occupied by the garlanded Tripura; and has the mark of the great goad.
II-29: The seventh wheel cures all diseases; has eight forces such as the force to subdue; has its mysteries; and bears the mystic mark of the khechari.
II-30: The eighth wheel grants all perfections; is characterized by four weapons, and the mysteries, higher and lower. It is occupied by the mother, Tripura, and has the mystic mark of the seed.

II-31: The ninth master-wheel is replete with all delight and is associated with the triad such as Kameshvari. It is exceedingly mysterious, occupied by the great Tripura, the beautiful, and has the mystic mark of the triangle.
II-32: All the metres indeed have passed over as spokes into the wheel. This wheel is the Srichakra.
II-33: In its hub, in the sphere of fire, are the sun and the moon. Worship the seat of the syllable Om there. There is the Imperishable in the form of the point. Call to mind the supreme Incantation, sky-like, and immanent in it. Bring thither the great Tripura, the beautiful. Petition Her with the single verse:
Goddess ! In milk bathed, with sandal paste
Besmeared ! Goddess! With bilva leaves worshipped !
Durga ! I seek refuge in Thee.
Adore Her with the mantra of Mayalakshmi. Thus spoke the blessed Lord.
II-34: With these mantras adore the blessed Goddess. Then She becomes pleased and manifests Herself. So whoever worships with these mantras sees Brahman. He sees all things and achieves immortality – whosoever knows thus. This is the great Upanishad.

III-1: The gods said to the blessed Lord: We would fashion the mystic marks. The blessed Lord told them: Seated in the lotus posture with the region of the knees touching the earth, make the mystic marks.
III-2: He who knows the mystic mark of the triangle attracts all; he knows all; enjoys all fruits; he breaks up all and immobilizes the foe. Keeping the middle fingers over the ring fingers, he (brings together) the little fingers and the thumbs, the forefingers being left free like rods pointing downward. Thus is the first mark made (the triangle).
III-3: The same with the middle fingers joined is the second (the seed).
III-4: The third has the shape of the goad.
III-5: Rubbing the palms in the reverse order, bringing together the thumbs and the forefingers, the fourth is formed (the great goad).
III-6: The fifth (the great Deluder) is made when the thumbs are joined to the nails of the middle fingers, after rubbing with the forefinger on the little finger and the ring fingers held straight with the middle fingers.
III-7: The same shaped at the tip like a goad is the sixth (the All-subduing).
III-8: Keeping the left hand in the right resting posture, the ring fingers in the middle of the little fingers, and the middle fingers with the forefingers crossed over them, the thumbs straight, one gets the seventh, the khechari (the All-attracting).
III-9: In the all-upright, all-retracting posture, keeping each little finger in the space between its middle finger and the ring finger, and at the sides the forefingers in the shape of the goad, and the thumbs and palms in contact, the eighth is formed (the All-scattering).
III-10: The ring fingers rest on the back of the middle fingers; the thumbs holding the middle fingers on which rest the forefingers remain in the middle – thus is the ninth formed (the All-agitating).
III-11: Keeping the little fingers equally in and the thumbs, too, equally in, the mystic mark comes to have three sections. The five arrows, the mystic marks such as the five, are clear.
III-12: Krom is the seed of the goad; (ha, sa are those of Siva and Sakti; kha, of killing; prem, of enchantment); ha, sa, kha, prem, of khechari; ha (of the sun); straum (of desire); (ka) the first seed of Vagbhava is the ninth. (Ha, the first seed of Kamakuta) is the tenth. Whoso knows thus (becomes an adept in mantra).
III-13: Now, therefore, we shall expound the wheel that has become the Kamakala. Hrim, klim, aim, blum, straum – these five desires pervade the whole wheel. Wrap up the middle desire, aim, in the past (desire), straum, (i.e. aim, straum, aim). Let this group be put within blum. Bind up twice the end sought with the two medial aim-s and worship (setting them) in the birch-bark. Whoso knows this

wheel knows all; he attracts all the worlds; he immobilizes everything. The wheel dyed in indigo slays foes, arrests all movements. Smearing it with lac, one controls all worlds. Uttering the formula nine lakhs of times, one attains the status of Rudra. Wrapping up (the wheel) in the inscribed diagram, one becomes victorious. Offering oblation in the fire built in a triangular fire-place, one wins over women. Doing so in a fire-place shaped like a rod or a circle one acquires unrivalled wealth. Doing so in a square fire-place one gets rain. If one offers oblations in a triangular fire-place, foes are killed, movements are immobilized Offering flowers, one becomes victorious. Offering substances having great tastes, one becomes surcharged with supreme joy. The great tastes are the six tastes.

III-14: We invoke you, Leader of hosts,
Of poets, poet, most renowned;
Doyen of kings, among Brahman-s
Lord of Brahman-s, pay heed to us.
Come with protection to our homes.

Uttering this hymn, touch the body pronouncing ga with the dot above. Bow down to Ganesha saying gam to Ganesha. Om, Bow unto the blessed Lord, with ash-smeared limbs, of formidable prowess. Kill ! Kill !! burn ! burn !! consume ! consume !! subdue ! subdue !! erase ! erase !! Breaker up of the plough ! At the foot of the trident , secure the accomplishment of the symbol. Dry up ! Dry up !! The Eastern sea ! Immobilize ! Immobilize!! You who disrupt the counsels, the machines, the strategy, the messengers, the armies of the enemy, tear up ! tear up !! cut up ! cut up !! hrim, phat, Svaha. With this worship the Lord of the field.

III-15: Oh maid of noble lineage !
We know, we contemplate a crore
Of mantras; so many Kula's force
Inspire us ever.

Thus adoring the maiden, whichever aspirant meditates, attains immortality. He attains renown and the full stretch of life. Or, knowing the Supreme Brahman, he abides. Whosoever knows thus (wins the fruit). This is the great Upanishad.

IV-1: The gods, verily, said to the blessed Lord: Lord ! The heart of the most excellent Gayatri pertaining to Tripura has been expounded to us.

IV-2: In the hymn of jatavedas
Tripura's eight (vidyas) are limned.
Thus adoring Her, from the bonds
Of life the Yogin is released.

IV-3: Now tell us about Mrityumjaya (victory over death). Hearing the words of all the gods speaking thus, the victory over Death is revealed through the hymn on Tryambaka in the Anustubh metre.

IV-4: Whence is the word Tryambaka derived ? Being master of the three cities, he is Tryambaka.

IV-5: Why say: 'Let us sacrifice' ? 'Sacrifice' means 'worship', 'extol' the real, by the two syllables mahe. By the immutable single letter kam (after Tryamba) victory over Death is expressed. So it is said: 'Let us sacrifice'.

IV-6: Now, why say 'fragrant' ? He attains renown on all sides. Hence it is said 'fragrant'.

IV-7: Why say 'increases growth' ? He creates all the worlds, saves all the worlds, pervades all the worlds. Hence He is said to increase growth.

IV-8: Why say 'like cucumber fruit … let me find freedom' ? As the cucumber is fast held by the stalk, so is (man) bound fast, and he is released from death, the bondage of transmigration; he becomes free.

IV-9: Why say 'unto immortality' ? One achieves immortality, achieves the imperishable; one becomes Rudra.

IV-10: The gods verily said to the blessed Lord: Everything has been expounded to us. Now tell us all those mantras pertaining to Siva, Vishnu, Surya, Ganesha, by lauding with which Bhagavati will reveal

Herself.
IV-11: The blessed Lord said:
With ‘Tryambaka’ in sloka-metre
Worship the Conqueror of Death;
It is laid down that the single letter
Is pervaded, as shown afore.
IV-12: One who worships with the mantra of the Yajus, ‘Om, Obeisance to Siva’ attains the status of Rudra and achieves blessedness. He who knows thus (does so).
IV-13: That supreme abode of Vishnu,
Like an eye across the heavens,
The wise always behold.
IV-14: Vishnu faces all quarters. As oil surrounds and fills a ball of sesamum, He pervades (all things). His supreme abode is the high sky. The wise, namely gods like Brahma, behold it, i.e., hold it for ever in the heart. Hence, Vishnu’s own form is derived from His abiding, existing, in all beings. He is Vasudeva (the god who dwells in all).
IV-15: Om Namah consists of three syllables. Bhagavate has four syllables. Vasudevaya has five syllables. This is the twelve-syllabled mantra of Vasudeva. He (who knows this) surmounts all hardships, lives a full life, achieves mastery over beings, and enjoys possession of wealth and cattle.
IV-16: The letters a, u and meditation constituting the Pranava denote the inward bliss, the all-pervading Brahman. Putting them together, (there is formed) Om.
IV-17: Swan sailing in the pure sky,
Dweller in the atmosphere,
Sacrificer near the altar,
Guest walking into the house,
Dweller in men, in noble things,
In the right and in sky; in water born,
Born in the light, in the right, in mounts;
The Right, the great – (He is the Lord).
IV-18: All fruits he wins who repeats the previous mantra of the sun together with the Powers, namely the dawn, the dusk, the intellect, which are the true, ordered, embodied Light. By each of the other luminous words in the mantra of the Surya is it upheld. Words like, ‘in water born’, etc., denote the Powers. He dwells in the high abode, the heavens, pertaining to the sun.
IV-19: Worshipping the Lord of hosts with the mantra given previously (III-14), ‘We invoke you, Leader of hosts’, etc., in the traistubha metre, together with the monosyllable, one achieves the status of Ganesha.
IV-20: Next have been laid down the Gayatri, the Savitri, the unuttered mantra (ajapa), that of Sarasvati, the matrika (or alphabet): By It, all this has been pervaded.
IV-21: Aim, the Goddess of speech ! We know; klim, the Goddess of desire ! We meditate; sau, May the Power inspire us. Thus, in the morn, Gayatri; at midday, Savitri; and at dusk, Sarasvati. The ajapa, ‘hamsa’, the unuttered (is chanted) without break. The matrika, comprising fifty letters, from a to ksa, pervades all words, all Shastras, all Vedas. The Goddess pervades all things. Obeisance, obeisance, unto Her !
IV-22: The blessed Lord said to them: Whoso perpetually lauds the Goddess with these mantras beholds all things. He attains immortality – whoso knows this. This is the Upanishad.

V-1: The gods, verily, said to the blessed Lord: Clearly has been explained to us the section on activities and what pertains to Tripura with all related topics. Next tell us about the attributeless Supreme.
V-2: The blessed Lord spoke to them: By means of the fourth and final Maya (avidya, jnana, vijnana

and samyagjnana), has the supreme Brahman been indicated, the supreme Person, the supreme Self, whose essence is consciousness. The hearer, the thinker, the seer, the teacher, the toucher, the proclaimer, the cognizer, the supreme knower, the inner person in all persons – that Self must be cognized.

V-3: In that there are neither worlds seen nor unseen; no gods or demons; beasts or non-beasts; ascetics or non-ascetics; outcastes or non-outcastes; brahmins or non-brahmins. Alone and single, the supreme Brahman, all-quiet, shines forth. Gods, seers, manes, prevail not there. The awakened knower, the all-knower is Brahman.

V-4: In this context there are the following verses:
Hence the seeker after liberation
Must from object his mind withdraw;
For, liberation is indeed
Mind's detachment from objects.
V-5: Two kinds of minds there are:
Pure and impure;
Impure the mind, desire-ridden,
The pure of desires freed.
V-6: Mind alone is cause of man's
Bondage and release; bondage is
Clinging to objects; the mind
Withdrawn therefrom promotes release.
V-7: Shorn of attachment to objects,
And restricted to the heart,
Mind thus ceases to be mind –
Such is the state supreme.
V-8: Control the mind until
It quiescence reaches in the heart.
This is knowledge and meditation;
The rest is naught but words.
V-9: Brahman is not thinkable alone,
Nor unthinkable; think not;
Yet, only think; thus, surely,
Become Brahman, the same to all.
V-10: Yogin dissolves himself with self
In Being, through meditation (high);
Meditation on non-self is deemed
No meditation at all.
V-11: That Brahman has no parts
Is beyond concepts, without blemish.
Knowing 'I am That', by slow degrees
One Brahman does become.
V-12: Knowing It as beyond concepts,
Endless, without cause or parallel;
Immeasurable and beginningless,
The man of wisdom is released.
V-13: There is no restriction, no origin;
None in bondage: none who strives;
None seeks liberation; aye, none
Liberated – this is truth.

V-14: In wakeful state, in dreams, in sleep
Know that the Self is only one;
For one who passes beyond these states
Rebirth there is none.
V-15: One real Self alone exists
In diverse beings; as one,
Or many is It seen, like
Moon in water's sheen.
V-16: As when a pot is moved,
The sky, pot-bound moves not –
So is the living Self unmoved,
Like sky when only pot has moved.
V-17: When repeated in different forms,
Like pot from pot distinct,
He knows not in these divisions,
And yet at all times knows.
V-18: As long as illusions of words
Encompass one, difference lasts;
When darkness is scattered,
It is unity one sees.
V-19: The lower Brahman is the Word;
The Eternal, when that wears off,
Remains; Its knower shall, for peace of mind,
On the Eternal meditate.
V-20: Two Brahman-s are to be pondered on:
The Word and Brahman Supreme;
In the Word well versed, one attains
Brahman Supreme.
V-21: The acute mind, after study of texts,
On knowledge and wisdom intent,
Must forsake all, as one who seeks grain
Forsakes the husk perforce.
V-22: Milk has but a single colour
Though drawn from diverse cows;
As milk is knowledge known,
Its sources are like cows.
V-23: Focussing the eye of knowledge
Evoke the thought: 'I am Brahman,
The great, supreme abode without
Parts or movement, the quiescent One.'
V-24: Whoso knows thus the one supreme form of Brahman, the Fourth, abiding in all beings, dwells in the imperishable supreme abode.
V-25: I seek refuge, for the sake of life, in this fourth Power of Knowledge, the cause of the manifestation of Brahman.
V-26: In the order of Akasa, etc. Akasa is the supreme source of all these elements. All these beings, verily, are born of Akasa, and they merge in Akasa. Because of it they live, once they are born. So, know Akasa to be the seed.
V-27: That very thing, know as the seat of Akasa, of air, of fire, of water, of precious stones. Whoso knows this attains immortality.

V-28: Therefore, whoever knows this fourth (Wisdom or vidya) pertaining to the glory of Kamaraja (the Self in liberation) with its elevenfold form as the imperishable Brahman attains the fourth state – whoever knows this. This is the great Upanishad.

Om ! Gods ! With ears let us hear what is good;
Adorable ones ! With eyes let us see what is good.
With steady limbs, with bodies, praising,
Let us enjoy the life allotted by the gods.
May Indra, of wide renown, grant us well-being;
May Pusan, and all-gods, grant us well-being.
May Tarksya, of unhampered movement, grant us well-being.
May Brihaspati grant us well-being.
Om ! Peace ! Peace ! Peace !

Here ends the Tripura-Tapini Upanishad, included in the Atharva-Veda.

Devi Upanishad

Translated by Dr. A. G. Krishna Warrier
Published by The Theosophical Publishing House, Chennai

Om ! Gods ! With ears let us hear what is good;
Adorable ones ! With eyes let us see what is good.
With steady limbs, with bodies, praising,
Let us enjoy the life allotted by the gods.
May Indra, of wide renown, grant us well-being;
May Pusan, and all-gods, grant us well-being.
May Tarksya, of unhampered movement, grant us well-being.
May Brihaspati grant us well-being.
Om ! Peace ! Peace ! Peace !

1. All the gods waited upon the Goddess (and asked): 'Great Goddess, who art Thou ?'
2. She replied: I am essentially Brahman. From Me (has proceeded) the world comprising Prakriti and Purusha, the void and the Plenum. I am (all forms of) bliss and non-bliss. Knowledge and ignorance are Myself. Brahman and non-Brahman are to be known – says the scripture of the Atharvans.
3. I am the five elements as also what is different from them. I am the entire world. I am the Veda as well as what is different from it. I am the unborn; I am the born. Below and above and around am I.
4. I move with Rudras and Vasus, with Adityas and Visvedevas.
Mitra and Varuna, Indra and Agni, I support, and the two Asvins.
5. I uphold Soma, Tvastir, Pusan and Bhaga,
The wide-stepping Vishnu, Brahma, Prajapati.
6. To the zealous sacrificer offering oblation
And pressing the Soma-juice do I grant wealth;
I am the state, the Bringer of Wealth;
Above it all, place I its protector.
7. Whoso knows my essence in the water of the inner sea,
Attains he the Goddess's abode.
8. Those gods said:

Salutation to the Goddess, the great Goddess !
To Siva, the auspicious, salutation, for ever more.
To blessed Prakriti, salutation !
Ever to Her we bow.
9. Refuge I seek in Her who is the colour of fire,
Burning with ascetic ardour, Goddess resplendent,
Delighting in actions' fruits; O Thou, hard to reach,
Dispel Thy gloom.
10. The gods engendered divine Speech;
Her, beasts of all forms speak;
The cow that yields sweet fruits and vigour –
To us may lauded Speech appear.
11. To holy Siva, to Daksha's daughter,
To Aditi and Sarasvati,
To Skanda's Mother, Vishnu's Power,
To Night of death by Brahma lauded,
We render obeisance.
12. Know we Great Lakshmi,
Goddess of good Fortune;
On all fulfilment do we meditate.
May the Goddess inspire us !
13. Through You, Dakshayani, was Aditi born;
She is your daughter; after her were born
The gods auspicious,
Friends of deathlessness.
14. Love, womb, love's part, the bearer of the thunderbolt
The cave, ha-sa, the wind, the cloud, Indra;
Again the cave, sa-ka-la with Maya –
So runs the full primeval science begetting all.
15. This is the power of Self, enchanting all, armed with the noose, the hook, the bow and the arrow.
This is the great and holy Science.
16. Who knows thus tides over grief.
17. Divine Mother ! Salutation to you; protect us in all possible ways.
18. She, here, is the eight Vasus, the eleven Rudras, the twelve Adityas, She is the all-gods, (those) who drink Soma and (those) who do not; she is the goblins, the demons, the evil beings, the ghosts; she also, beings super-human, the semi-divine. She is Sattva, Rajas and Tamas. She is Prajapati, Indra and Manu. She is the planets, stars and luminous spheres. She is the divisions of time, and the form of primeval Time. I salute Her ever:
19. Goddess who banishes distress
Grants pleasure and deliverance alike,
Infinite, victorious, pure,
Siva, Refuge, the Giver of good.
20. Seed all-powerful of the Goddess' mantra,
Is sky, conjoined with 'i' and fire,
With crescent moon adorned.
21. On the single-syllabled mantra
Meditate the pure-hearted sages,
Supremely blissful;
Of wisdom the veriest oceans.

22. Fashioned by speech; born of Brahman; the sixth
With face equipped; the sun; the left ear where
The point is; the eighth and the third conjoint.
23. The air, with Narayana united,
And with the lip; vicce, the nine-lettered;
The letter, shall delight the lofty ones.
24. Seated in the lotus-heart,
Resplendent as the morning sun,
Goddess, bearing noose and hook,
With gesture granting boons, dissolving fears;
Tender, three-eyed, red-robed, granting devotees
Their hearts' desires,
Thee I adore.
25. I bow to Thee, Goddess,
Thou dispeller of gravest fears,
Vanquisher of obstacles;
Thou wearer of great Mercy's form.
26. Brahma and others know not Her essence; so is she called the Unknowable. She has no end; so is she called the Endless. She is not grasped and so is she called the Incomprehensible. Her birth is not known and so is she called the Unborn. She alone is present everywhere, and so is she called the One. She alone wears all forms, and so is she called the Many. For these reasons is she called the Unknowable, the Endless, the Incomprehensible, the Unknown, the One and the Many.
27. The Goddess is the source of all mantras:
Of all the words the knowledge is Her form.
Her conscious Form transcends all cognitions;
She is the witness of all emptiness.
28. Beyond Her is nothing; renowned is She
As unapproachable; afeared of life,
I bow to the inaccessible One,
Bulwark against all sins; the Pilot who
Steers me across the sea of worldly life.
29. He who studies this Atharva Upanishad gains the fruit of repeating five (other) Atharva Upanishads; he who, having mastered this Atharva Upanishad, persists in worship.
30. Of this vidya ten million chants
Are less than the worship's fruit.
Eight and hundred recitations thereof
Make but this rite's inauguration.
31. Who reads it but ten times,
Is released at once from sins;
Through the grace of the Goddess great,
Tides he over obstacles great.
32. Reading it in the morning one destroys the sins of the night; reading it in the evening one destroys the sins committed by day. Thus, reading both in the evening and morning, the sinner becomes sinless. Reading it midnight, too, the fourth 'junction', there results perfection of speech. Its recitation before a new image brings to it the presence of the deity. Its recitation at the time of consecration (of an image) makes it a centre of energy. Reciting it on Tuesday under the asterism Ashvini, in the presence of the great Goddess, one overcomes fell death – one who knows thus. This is the secret.

Om ! Gods ! With ears let us hear what is good;

Adorable ones ! With eyes let us see what is good.
With steady limbs, with bodies, praising,
Let us enjoy the life allotted by the gods.
May Indra, of wide renown, grant us well-being;
May Pusan, and all-gods, grant us well-being.
May Tarksya, of unhampered movement, grant us well-being.
May Brihaspati grant us well-being.
Om ! Peace ! Peace ! Peace !

Here ends the Devi Upanishad, included in the Atharva-Veda.

Tripura Upanishad

Translated by Dr. A. G. Krishna Warrier
Published by The Theosophical Publishing House, Chennai

Om ! Speech is rooted in my thought (mind) and my thought is rooted in my speech.
Be manifest, patent, to me; be ye two, for me, the lynch-pins of the Veda.
Let not Vedic lore desert me.
With this mastered lore, I join day with night.
I shall speak what is right; I shall speak what is true.
Let that protect me; let that protect the speaker.
Let that protect me.
Let that protect the speaker, protect the speaker !
Om ! Peace ! Peace ! Peace !

1. Three cities are there, and pathways three for all.
(On the dais of Fortune) are letters a, ka, tha and others.
In them there dwells, never-ageing, ancient,
The exceeding grandeur of the gods.
2. Subject to Her whose sources are nine
Shine forth the centres nine and Yogas nine,
Nine deities and regents of the planets nine,
Gentle healing deities nine and gestures nine.
3. The One she was, the Foremost;
She was the nine, the nineteen and the twenty-nine;
The forty, she; may the radiant energies three,
As fond mother’s love, encircle me.
4. In the beginning was upblazing Light;
Gloom and Motion stretched athwart the Ageless;
The Moonlight gladness and delights; these spheres
Adorn indeed (the knowers of Brahman).
5. Of the three lines, abodes, three worlds and three spheres

With triple constituents (She is the prop).
This group of three among the sheaths is prime.
In diagram drawn with mystic words
The God of Love with Fortune's Goddess dwells.
6. The Exhilarating and the Proud,
The Auspicious, the Lucky and the Lovely,
The Perfected, the shy, the Witty One,
The Gratified, the chosen and the Full,
The Wealthy, the Forbidden, the Graceful,
The Eloquent – (These on Consciousness do wait).
7. Attended thus the Power of Consciousness
Is drunk with the draught of Immortality;
Knowing Her and worshipping Her throne
(Her devotees) on heaven's great vault do dwell
And enter the supreme Triple City.
8. Desire, the womb, the Digit of Desire,
The Wielder of the Thunderbolt, the Cave,
Ha sa, the Wind, the Cloud, the King of Heaven,
Yet again the Cave, sa ka la and maya –
Such is the primeval Wisdom, embracing all,
Mother of the vast universe.
9. Uttering in secret Her three basic letters –
The sixth, the seventh and the eighth –
Lauding the Lord, the theme of the Upanishads,
The Seer, the Fashioner, the Free to Will,
(Seekers) achieve the state of Immortality.
10. The Mother of the Universe sustains
Her abode – the Destroyer's Face, the Circle of the Sun,
The core of sounds, the span of time,
The Eternal, half the lunar month;
With sixteen (She sustains the core of their abode).
11. Or, worshipping the digit of desire in its manifold forms,
Enthroned in the three cavernous homes and in symbols
Of the rounded breasts and face set in the spheres,
The man of desires gains that which he wants.
12. Dressed fish, goat's flesh,
Cooked rice, pleasure of sex,
Who offers to the Goddess great,
Merit and success for himself achieves.
13. With (Sarasvati) fair and (Lakshmi), World's Mother,
(Gauri), roseate, primeval Power, withdrawer of the world,
Binds with noose creatures who grasp, and tread
Attachment's path; and swiftly smites with bow and arrows five.
14-15. The Power of Consciousness and desire's Lord,
Lord of auspicious powers, coequals both,
Of equal prowess, in energy equal,
Grant gifts to the fortunate here.
Of the two, the un-ageing Power, the world's womb,
With offering of knowledge pleased,

Removes the aspirant's twofold sheath.
With mind averted from illusion's sphere
He becomes Creator, Protector,
Withdrawer of the world;
Nay, one with Cosmic Being.
16. This is Tripura's great Upanishad,
Imperishable, which, in glorious words
The Rig, Yajus, Saman and Atharvan
And other forms of knowledge laud.

Om, Hrim, Om, Hrim – thus ends the secret doctrine.

Om ! Speech is rooted in my thought (mind) and my thought is rooted in my speech.
Be manifest, patent, to me; be ye two, for me, the lynch-pins of the Veda.
Let not Vedic lore desert me.
With this mastered lore, I join day with night.
I shall speak what is right; I shall speak what is true.
Let that protect me; let that protect the speaker.
Let that protect me.
Let that protect the speaker, protect the speaker !
Om ! Peace ! Peace ! Peace !

Here ends the Tripura Upanishad, included in the Rig-Veda.

Katharudra Upanishad

Translated by Prof. A. A. Ramanathan
Published by The Theosophical Publishing House, Chennai

Om ! May He protect us both together; may He nourish us both together;
May we work conjointly with great energy,
May our study be vigorous and effective;
May we not mutually dispute (or may we not hate any).
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

1. The Gods, it is said, requested of the venerable (Brahma): Venerable Sir, impart to us the spiritual knowledge. He, the creator (Prajapati), replied:
2. After removing the hair including the tuft and discarding it, and after removing the sacred thread, looking at one's son (the following shall be uttered): 'Thou art the scripture , thou the sacrifice, thou the Vasatkara, thou the syllable Om, thou art Svaha, thou Svadha, thou the doer and thou the creator'. Then the son shall say: 'I am the scripture , I am the sacrifice, I am the Vasatkara, I am the syllable Om, I am Svaha, I am Svadha, I am the doer and I am the creator, I am the divine architect (Tvastir), I am the base'. These are the words (to be uttered). While parting (from the son) he shall not shed tears. Should he shed tears, the line of progeny will be broken. Circumambulating clockwise (his village) and not looking at anything he shall depart. Such a one is fit for the world of Brahman.
3. After studying the Vedas as a celibate student and performing the duties prescribed in the scriptures, after marrying and begetting sons and providing them with suitable means, having performed sacrifices according to ability, he who has been permitted by elders and relatives shall take to renunciation. Reaching the forest he shall perform the Agnihotra sacrifice for twelve nights by pouring oblations of milk into the fire; for twelve nights he shall subsist on milk. At the end of twelve nights, the wooden vessels, being no more of use, shall be offered to the fire (with the mantra): 'This is the oblation of cooked rice to the Vaishvanara fire, to Prajapati, (this is) the oblation appointed in three potsherds to Vishnu and Agni'. The clay pots shall be consigned to the waters; the metal ones shall be given to the teacher, with the mantra: 'May you not desert me while parting from me, may I not desert you while I

part from you'. He shall prostrate before the three fires – the household-fire, the southern-fire and the fire in which the oblations are offered. Some say that he shall consume a handful of ashes from the place where the fire-kindling sticks stand. After removing the hair including the tuft and discarding it, he shall abandon the sacred thread in the waters with the mantra, 'Bhuh Svaha'. Therefore, he shall resort to starvation or drowning in water or entering fire, or betake himself to the battle field; or he shall journey forward until he falls and dies or he shall enter a hermitage of elderly ascetics. He shall consume milk as the repast (of the evening). That shall be his offering for the evening. That (milk which he takes) in the morning is his morning (offering); that of the new-moon-day, the new-moon-day sacrifice; that of the full-moon-day, the full-moon-day sacrifice. The shaving of the hair, beard, etc., and cutting of nails in the spring comprise his Agnishtoma sacrifice.
4. After renunciation he shall not resume the fire-rituals. He shall recite the spiritual mantra: 'For I have become Death and would enter that which is coming into being (i.e. Brahman-knowledge)', etc. Saying 'Welfare to all beings', and contemplating the Self and naught else, lifting up the arms, he shall be one who has abandoned the (usual) path; he shall move about without any (fixed) abode. He shall subsist on alms, and shall not give any (gift). He shall not wear even scant (apparel) save during the rainy season for the protection of the animal body. Here are the verses (to support this):
5-6. The water-pot, the ladle, the sling (to carry his effects), the staff, foot-wear, covering to protect from the cold, the loin-cloth, the garment (to cover the body), the ring of Kusa grass, the bath towel, as well as the upper cloth, the sacred thread and the scriptures – all these an ascetic shall renounce.
7. With purified water he shall bathe and wash and also drink of the same. He shall sleep on the sands of a river (bank) or in temples.
8. He shall not make the body endure the extremes of comfort or hardship. He shall not exult when praised, nor curse others when blamed.
9-11. The one who bears a staff (ascetic) shall be unfalteringly firm in celibacy. Looking at, touching, sporting, talking about, entering into secret dialogue, imagining, thinking about, or physical enjoyment (with women) – this is what the learned call the eightfold cohabitation. Brahmacharya [celibacy] is the contrary. It should be observed by those who seek Liberation.
11-12. The self-effulgent light which illumines the world ever shines. It is indeed the witness of the world, the Self of all, pure in form, the basis of all beings, whose nature is pure consciousness.
13. Not by action, not by (begetting) children, not by anything else, only by knowing Brahman, man attains Brahman.
14-15. That Brahman, which is without a second, and which is Truth, Knowledge and Happiness, is the object of (real) knowing. The best of the twice-born, who know Brahman residing in the cave which is called the highest heaven, during his transmigratory existence known as 'illusion', 'ignorance', etc., attain all desired things instantaneously.
16. He who realizes his own Self, which is the witness of the power called ignorance and illusion, knowing 'I am Brahman alone' becomes Brahman Itself.
17. From this Self which is one with Brahman and which is possessed of power (i.e. maya) arose the unmanifest ether (Akasa) like a rope-serpent.
18. Then from the ether emerged the unmanifest touch which is named 'air' (Vayu). Then from air emerged fire; from fire, water; and from water, the earth.
19. Then after dividing and compounding all those subtle (elements) into five, from them alone the auspicious Lord created the cosmic egg.
20. Enfolded in the cosmic egg are gods, anti-gods, Yakshas, Kinnaras, human beings, animals, birds, etc., in accordance with (the result of) their own actions.
21. The bodies of beings which appear in the form of (a framework of) bones, sinews, etc., is the self of the nature of food for the all-pervading Self.
22. Then, further within, is the self of Prana [vital energy] split (into five). Still further within is the self of the nature of mind which is different (from the others).

23. Next, even further within and different is the self of the nature of knowledge. Then, in the interior, distinct, is the self of the nature of bliss.
24. That (self) of the nature of food is pervaded by (the self) of the nature of vital energy; similarly (the self of) vital energy is by the nature (pervaded) by (the self) of the nature of mind.
25. The mind-self is pervaded by the self of knowledge. The ever-happy self of the nature of knowledge is always pervaded by bliss.
26. In the same way, the self of bliss is pervaded by Brahman, the witness, the innermost of all. Brahman is not (pervaded) by anything else.
27-28. By realizing directly this Brahman, which is named the Support (the Tail puccha), which is of the nature of truth, knowledge and non-duality, the essence, the joy, the eternal, the dweller in the body becomes happy everywhere. Wherefrom otherwise can there be happiness ?
28-29. If this supreme bliss which is the very Self of all beings were not existent, which human being can be alive ? Who can ever be active ?
29-30. Therefore it is this Being, shining fully in the consciousness, that ever makes happy the individual self, which is otherwise full of sorrow.
30-32. Only when the great ascetic realizes his complete unity without any difference from this, which is described as unseen, etc., he attains total fearlessness. This is the ultimate Good, supreme Immortality, absolute Existence, transcendent Brahman, beyond the three divisions (of time).
32-33. When an individual experiences even a slight difference in this (identity) he will have fear; there is no doubt.
33-34. Because of this sheath of bliss, from (God) Vishnu to a pillar – all always realize happiness though in different degrees.
34-35. For him who is versed in the scriptures, disinterested in attaining any position, and happy, the bliss which is his very nature shines forth by itself.
35-36. It is well known that word functions dependent upon a base (like jati, dravya, kriya, guna). Because of the absence of any (such) base, words recoil (from Brahman). For how can the word function in respect of the absolute bliss devoid of any base ?
37-38. This subtle mind which makes all things its object turns back from That, from which retreat also (the senses), hearing, touch, sight, etc., as well as the organs of actions; they are not capable of reaching the Supreme.
38-39. Realizing that Brahman which is Bliss, without a second, devoid of attributes, the solidarity of truth and consciousness, as one’s own Self, one fears nought.
39-40. He who knows thus from the teaching of his Guru, who becomes master of himself, never suffers from the impact of good or bad actions.
40-41. The whole world which appeared formerly as the inflictor and the inflicted now shines as one’s own Self, owing to the knowledge arising from the Vedantic teaching.
41-42. The pure (Brahman), God, the individual self, the knower, the means of knowledge, the object of knowledge and the result – thus, for empirical purposes, is the sevenfold distinction made.
43-44. (The Consciousness) devoid of the condition of Maya [cosmic nescience] is termed ‘pure’ (Brahman). When related to the cosmic nescience, it is God. Under the influence of the individual nescience (Avidya) it is the individual self. When related to the internal organ it is called the knower. In relationship with the modifications of the internal organ, it is called the means of knowledge.
45-46. The Consciousness which is not known is termed ‘object’; and the consciousness which is known is called ‘result’. The intelligent man should meditate upon his own Self as devoid of all conditioning.
46. He who knows this in reality becomes Brahman itself.
47. Now I speak of the true essence of the teaching of all Vedanta: dying oneself, becoming oneself, one yet remains oneself. Thus (ends) the Upanishad.

Om ! May He protect us both together; may He nourish us both together;
May we work conjointly with great energy,
May our study be vigorous and effective;
May we not mutually dispute (or may we not hate any).
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

Here ends the Katharudropanishad belonging to the Krishna-Yajur-Veda.

Bhavana Upanishad

Translated by Dr. A. G. Krishna Warrier
Published by The Theosophical Publishing House, Chennai

Om ! Gods ! With ears let us hear what is good;
Adorable ones ! With eyes let us see what is good.
With steady limbs, with bodies, praising,
Let us enjoy the life allotted by the gods.
May Indra, of wide renown, grant us well-being;
May Pusan, and all-gods, grant us well-being.
May Tarksya, of unhampered movement, grant us well-being.
May Brihaspati grant us well-being.
Om ! Peace ! Peace ! Peace !

1. The holy Teacher is the Power (Para-Sakti) that is the cause of all.
2. Of that Power the body with its nine orifices is the form.
3. It is the holy Wheel in the guise of the nine wheels.
4. The Power of the Boar is paternal: Kurukulla, the deity of sacrifice, is maternal.
5. The (four) human Ends are the oceans (purusharthas - dharma, artha, kama and moksha).
6- 7. The body with the seven constituents (Chile, blood, flesh, fat, bone, marrow and semen) like the skin and the hair is the island of the nine gems.
8. Resolutions are the wish-granting trees; energy (of the mind) is the garden of the trees of plenty.
9. The six seasons are the tastes, namely sweet, sour, bitter, pungent, astringent and saltish, which are apprehended by the tongue.
10. Knowledge is the material for worship; the object of knowledge is the oblation; the knower is the sacrificer. The meditation on the identity of the three, knowledge, its object, and the knower, is the worship rendered to the holy Wheel.
11. Destiny and sentiments like love are (the miraculous attainments like) atomicity, etc. Lust, anger, greed, delusion, elation, envy, merit, demerit – these constitute the eight powers of Brahma, etc. (Brahma, Maheshvari, Kaumari, Vaishnavi, Varahi, Raudri, Charmamunda and Kalasamkarsini).
12. The nine abodes (muladhara etc.,) are the powers of the mystic gestures.
13. The earth, water, fire, air, ether, ear, skin, eye, tongue, nose, speech, feet, hands, the organs of

evacuation and generation and the modification of mind are the sixteen powers such as the pull of lust, etc.
14. Speech, grasp, motion, evacuation, generation, and the attitudes of rejection, acceptance and apathy are the eight (entities) such as the flower of love, etc.
15. Alambusa, kuhu, visvodara, varana, hastijihva, yasovati, payasvini, gandhari, pusa, sankhini, sarasvati, ida, pingala and susumna – these fourteen arteries are the fourteen powers such as the all-exciting, etc.
16. The five vital breaths and the five minor breaths are the ten divinities of the outer spokes, (styled) Sarvasiddhiprada, etc.
17. The digestive fire becomes fivefold through distinctions based on its association with this pre-eminent breath. (They are) what ejects, what cooks, what dries, what burns and what inundates.
18. Owing to the prominence of the minor breath, these (fires) in the human body come to be styled as the corroder, the ejector, the agitator, the yawner and the deluder. They promote the digestion of the fivefold food: eaten, chewed, sucked, licked and imbibed.
19. The ten aspects of Fire are the ten divinities of the inner spokes, Sarvajna, etc.
20. The qualities of cold, heat, pleasure, pain, desire, sattva, rajas and tamas are the eight powers, vasini, etc.
21. The five, rudimentary sound, etc., are the flowery shafts.
22. Mind is the bow made of sugarcane.
23. Attachment is the cord (that binds).
24. Aversion is the hook.
25. The unmanifest, the Great, and the principle of Egoism are the divinities of the inner triangle: Kameshvari, Vajreshvari and Bhagamalini.
26. Absolute awareness, verily, is Kameshvara.
27. The supreme divinity, Lalita, is one’s own blissful Self.
28. Of all this the distinctive apprehension is the red glow.
29. Perfection (ensues from) exclusive concentration of the mind.
30. In the performance of meditation consist (various acts of) respectful service.
31. The act of oblation is the merger in the Self of distinctions like I, Thou, Existence, non-Existence, the sense of duty and its negation, and the obligation worship.
32. Assuagement is the thought of identity of (all) objects of imagination.
33. The view of time’s transformation into the fifteen days (of the half lunar month) points to the fifteen eternal (divinities).
34. Thus meditating for three instants, or two, or even for a single instant, one becomes liberated while living; one is styled the Siva-Yogin.
35. Meditations on the inner wheel have been discussed (here) following the tenets of Saktaism.
36. Whoso knows thus is a student of the Atharvasiras.

Om ! Gods ! With ears let us hear what is good;
Adorable ones ! With eyes let us see what is good.
With steady limbs, with bodies, praising,
Let us enjoy the life allotted by the gods.
May Indra, of wide renown, grant us well-being;
May Pusan, and all-gods, grant us well-being.
May Tarksya, of unhampered movement, grant us well-being.
May Brihaspati grant us well-being.
Om ! Peace ! Peace ! Peace !

Here ends the Bhavanopanishad, included in the Atharva-Veda.

Rudra Hridaya Upanishad

Om ! May He protect us both together; may He nourish us both together;
May we work conjointly with great energy,
May our study be vigorous and effective;
May we not mutually dispute (or may we not hate any).
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

Now, at this moment, I take refuge in that Pure State of the Supreme Absolute which can be known by the Vidya, called the Rudra Hridaya Upanishad.
After prostrating before the celebrated form of Sri Mahadeva-Rudra in his heart, adoring the sacred Bhasma and Rudraksha and mentally reciting the great Mahavakya-Mantra, Tarasara, Sri Suka asked his father Sri Vyasa Maharshi, thus:
Who is the real God of gods? In whom are all these existences established? By worshipping whom, can I please the Devas in whole?
Hearing these words, Sri Veda Vyasa replied thus:
Rudra is the embodiment of all Devas. All devas are merely different manifestations of Sri Rudra Himself. On the right side of Rudra, there is the sun, then the four-headed Brahma, and then three Agnis (fires). On the left side, there exist Sri Umadevi, and also Vishnu and Soma (moon).
Uma Herself is the form of Vishnu. Vishnu Himself is the form of the moon. Therefore, those who worship Lord Vishnu, worship Siva Himself. And those who worship Siva, worship Lord Vishnu in reality. Those who envy and hate Sri Rudra, are actually hating Sri Vishnu. Those who decry Lord Siva, decry Vishnu Himself.
Rudra is the generator of the seed. Vishnu is the embryo of the seed. Siva Himself is Brahma and Brahma Himself is Agni. Rudra is full of Brahma and Vishnu. The whole world is full of Agni and Soma. The masculine gender is Lord Siva. The feminine gender is Sri Bhavani Devi. All the mobile and immobile creation of this universe, is filled up with Uma and Rudra. The Vyakta is Sri Uma, and the Avyakta is Lord Siva. The combination of Uma and Sankara is Vishnu.
Hence everybody should prostrate to Sri Maha Vishnu with great devotion. He is the Atman. He is the

Paramatman. He is the Antaratman. Brahma is the Antaratman. Siva is the Paramatman. Vishnu is the Eternal Atman of all this universe. This whole creation of Svarga, Martya and Patala Lokas is a big tree. Vishnu is the top portion (branches) of this tree. Brahma is the stem. The root is Lord Siva.

The effect is Vishnu. The action is Brahma. The cause is Siva. For the benefit of the worlds. Rudra has taken these three forms.

Rudra is Dharma. Vishnu is the world. Brahma is Knowledge. Therefore, do Kirtan of His name, 'Rudra', 'Rudra'. By singing like this, the hallowed name of this great Lord, all your sins will be destroyed.

Rudra is man. Uma is woman. Prostrations to Him and Her. Rudra is Brahma. Uma is Sarasvati. Prostrations to Him and Her. Rudra is Vishnu. Uma is Lakshmi. Prostrations to Him and Her. Rudra is Sun. Uma is shadow. Prostrations to Him and Her. Rudra is moon. Uma is star. Prostrations to Him and Her. Rudra is day. Uma is night. Prostrations to Him and Her. Rudra is Yajna. Uma is Vedi. Prostrations to Him and Her. Rudra is Agni, Uma is Svaha. Prostrations to Him and Her. Rudra is Veda. Uma is Sastra. Prostrations to Him and Her. Rudra is tree. Uma is creeper. Prostrations to Him and Her. Rudra is scent. Uma is flower. Prostrations to Him and Her. Rudra is meaning. Uma is word. Prostrations to Him and Her. Rudra is Linga. Uma is Pitha. Prostrations to Him and Her.

The devotee should worship Sri Rudra and Uma with these Mantras referred to above. O my son, Suka! With these hymns, you should meditate on the Eternal Para-Brahman, which is beyond the reach of the senses, which is pure Existence, knowledge and Bliss and which cannot be understood either by the speech or by the mind. After knowing this, there is nothing more to be known, because everything is the form of That, and there is nothing separate from That.

There are two Vidyas to be known. They are Para and Apara. Apara Vidya is the embodiment of the four Vedas and their six Angas. They do not deal with the Nature of the Atman. But the Para Vidya is called the Moksha-Sastra. It deals with that supreme philosophy of the Absolute Truth, ununderstandable, impersonal, Nirguna, Nirakara, without ears, without eyes, without hands, without feet, eternal, omnipresent, imperishable, and knowable by the intelligent daring sages.

From that Lord Siva who performs a terrible penance in the form of Supreme Jnana-Marga, this whole world is created which is the food of the mortals. This world is Maya. It seems to appear just like a dream. It is superimposed on the Lord just like a rope on a serpent. This is the eternal Truth. There is no creation in reality. All is absolute. All is Truth. Knowing this, one is liberated at once.

Only through Jnana, you can get rid of this Samsara. Only through Jnana, you can understand this existence and never through Karma. Understand this through the guidance of a Brahmanishtha-Srotriya Guru. The Guru will give the disciple all the necessary knowledge of Brahman, the Absolute. By cutting off the bondage of Ajnana or Avidya, one should take refuge in Lord Sadasiva. This is the real wisdom to be understood by an aspirant seeking after Truth.

The Pranava is the bow. The Atman is the arrow. The Para-Brahman is the target. Just like the arrow, the Atman will become one with Brahman.

But all these three, the bow, the arrow and the target are not different from that Sadasiva. There do not shine the bodies of the sun, moon or the stars. There does not blow the wind, there do not exist many Devatas. He, the One Lord only exists. He only, the Purity of purities, shines for ever and ever.

There are two birds in this body, the Jiva and the Paramatman. The Jiva eats the fruit of his Karmas, but the Paramatman is untouched by anything. The Paramatman is only the Sakshi. He does not do anything. He only assumes the form of the Jiva through His Maya, just as the Akasa inside a pot seems to be different from the Akasa outside and assumes the form of the pot. In reality all is Siva, Advaita, the One Absolute. There is no difference of whatever kind.

When all is understood to be One, Omkara, the Absolute, there is no sorrow, there is no Maya. Then the attainment of the Advaita-Paramananda is very easy. Think that you are the basis of all this universe, you are the One, Kevala, Sat-Chit-Ghana. All people cannot understand this Truth. Those devoid of Maya can know this secret. After knowing this, the Atman does not move towards any place at any time. It becomes one with the Absolute, just like Ghatakasa with Paramakasa. Just as Akasa does not move anywhere, similarly this Atman does not have any movement. It becomes one with OM.

One who knows this great secret Truth is the real Muni. He becomes the Para-Brahman Itself. He becomes Satchidananda. He attains permanent peace.

Om ! May He protect us both together; may He nourish us both together;
May we work conjointly with great energy,
May our study be vigorous and effective;
May we not mutually dispute (or may we not hate any).
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

Here ends the Rudra-Hridayopanishad belonging to the Krishna-Yajur-Veda.

Yoga-Kundalini Upanishad

Translated by K. Narayanasvami Aiyar

Om ! May He protect us both together; may He nourish us both together;
May we work conjointly with great energy,
May our study be vigorous and effective;
May we not mutually dispute (or may we not hate any).
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

CHAPTER - I

1. Chitta has two causes, Vasanas and (Prana) Vayu. If one of them is controlled, then both are controlled.
2. Of these two, a person should control (Prana) Vayu always through moderate food, postures and thirdly Sakti-Chala.
3-4. I shall explain the nature of these. Listen to it, O Gautama. One should take a sweet and nutritious food, leaving a fourth (of his stomach) unfilled, in order to please Shiva (the patron of Yogins). This is called moderate food. Posture herein required is of two kinds, Padma and Vajra.
5. Placing the two heels over the two opposite thighs (respectively) is the Padma (posture) which is the destroyer of all sins.
6. Placing one heel below the Mulakanda and the other over it and sitting with the neck, body and head erect is the Vajra posture.
7. The Sakti (mentioned above) is only Kundalini. A wise man should take it up from its place (Viz., the navel, upwards) to the middle of the eyebrows. This is called Sakti-Chala.
8. In practising it, two things are necessary, Sarasvati-Chalana and the restraint of Prana (breath). Then through practice, Kundalini (which is spiral) becomes straightened.
9-10(a). Of these two, I shall explain to you first Sarasvati-Chalana. It is said by the wise of old that Sarasvati is no other than Arundhati. It is only by rousing her up that Kundalini is roused.
10(b)-11(a). When Prana breath is passing through (one’s) Ida (left nostril), he should assume firmly Padma-posture and should lengthen (inwards) 4 digits the Akasa of 12 digits.

11(b)-13(a). Then the wise man should bind the (Sarasvati) Nadi by means of this lengthened (breath) and holding firmly together (both his ribs near the navel) by means of the forefingers and thumbs of both hands, (one hand on each side) should stir up Kundalini with all his might from right to left often and often; for a period of two Muhurtas (48 minutes), he should be stirring it up fearlessly.
13(b)-14. Then he should draw up a little when Kundalini enters Susumna. By this means, Kundalini enters the mouth of Susumna. Prana (also) having left (that place) enters of itself the Susumna (along with Kundalini).
15. By compressing the neck, one should also expand the navel. Then by shaking Sarasvati, Prana goes above (to) the chest.
16-17. Through the contraction of the neck, Prana goes above from the chest. Sarasvati who has sound in her womb should be shaken (or thrown into vibration) each day. Therefore by merely shaking it, one is cured of diseases.
18. Gulma (a splenetic disease), Jalodara (dropsy), Pliha (a splenetic disease) and all other diseases arising within the belly, are undoubtedly destroyed by shaking this Sakti.
19. I shall now briefly describe to you Pranayama. Prana is the Vayu that moves in the body and its restraint within is known as Kumbhaka.
20. It is of two kinds, Sahita and Kevala. One should practise Sahita till he gets Kevala.
21. There are four Bhedas (lit., piercings or divisions) viz., Surya, Ujjayi, Sitali and Bhastri. The Kumbhaka associated with these four is called Sahita Kumbhaka.
22-23. Being seated in the Padma posture upon a pure and pleasant seat which gives ease and is neither too high nor too low, and in a place which is pure, lovely and free from pebbles, etc., and which for the length of a bow is free from cold, fire and water, one should shake (or throw into vibration) Sarasvati;
24. Slowly inhaling the breath from outside, as long as he desires, through the right nostril, he should exhale it through the left nostril.
25. He should exhale it after purifying his skull (by forcing the breath up). This destroys the four kinds of evils caused by Vayu as also by intestinal worms.
26(a). This should be done often and it is this which is spoken of as Surya-Bheda.
26(b)-27. Closing the mouth and drawing up slowly the breath as before with the nose through both the Nadis (or nostrils) and retaining it in the space between the heart and the neck, one should exhale it through the left nostril.
28. This destroys the heat caused in the head as well as the phlegm in the throat. It removes all diseases, purifies his body and increases the (gastric) fire within.
29. It removes also the evils arising in the Nadis, Jalodara (waterbelly or dropsy) and Dhatus. This Kumbhaka is called Ujjayi and may be practised (even) when walking or standing.
30. Drawing up the breath as before through the tongue with (the hissing sound of) 'Sa' and retaining it as before, the wise man should slowly exhale it through (both) the nostrils.
31. This is called Sitali Kumbhaka and destroys diseases, such as Gulma, Pitha, consumption, bile, fever, thirst and poison.
32. Seated in the Padma posture with belly and neck erect, the wise man should close the mouth and exhale with care through the nostrils.
33. Then he should inhale a little with speed up to the heart, so that the breath may fill the space with noise between the neck and skull.
34-35. Then he should exhale in the same way and inhale often and often. Just as the bellows of a smith are moved (viz., stuffed with air within and then the air is let out), so he should move the air within his body. If the body gets tired, then he should inhale through the right nostril.
36-37(a). If his belly is full of Vayu, then he should press well his nostrils with all his fingers except his forefinger and performing Kumbhaka as before, should exhale through the left nostril.
37(b)-38. This frees one from diseases of fire in (or inflammation of) the throat, increases the gastric fire within, enables one to know the Kundalini, produces purity removing sins, gives happiness and

pleasure and destroys phlegm which is the bolt (or obstacle) to the door at the mouth of Brahma-Nadi (viz., Susumna).
39. It pierces also the three Granthis (or knots) differentiated through the three Gunas. This Kumbhaka is known as Bhastri and should especially be performed.
40. Through these four ways when Kumbhaka is near (or is about to be performed), the sinless Yogin should practise the three Bandhas.
41. The first is called Mulabandha. The second is called Uddiyana and the third is Jalandhara. Their nature will be thus described.
42. Apana (breath) which has a downward tendency is forced up by one bending down. This process is called Mulabandha.
43. When Apana is raised up and reaches the sphere of Agni (fire), then the flame of Agni grows long, being blown about by Vayu.
44-45(a). Then Agni and Apana come to (or commingle with) Prana in a heated state. Through this Agni which is very fiery, there arises in the body the flaming (or the fire) which rouses the sleeping Kundalini through its heat.
45(b)-46. Then this Kundalini makes a hissing noise, becomes erect like a serpent beaten with stick and enters the hole of Brahmanadi (Susumna). Therefore Yogins should daily practise Mulabandha often.
47-48(a). Uddiyana should be performed at the end of Kumbhaka and at the beginning of expiration. Because Prana Uddiyate (viz., goes up) the Susumna in this Bandha, therefore is called Uddiyana by the Yogins.
48(b)-49(a). Being seated in the Vajra posture and holding firmly the two toes by the two hands, he should press at the Kanda and at the place near the two ankles.
49(b)-50. Then he should gradually upbear the Tana (thread or Nadi) which is on the western side first to Udara (the upper part of the abdomen above the navel), then to the heart and then to the neck. When Prana reaches the Sandhi (junction) of navel, slowly it removes the impurities (or diseases) in the navel. Therefore this should be frequently practised.
51. The Bandha called Jalandhara should be practised at the end of Kumbhaka. This Jalandhara is of the form of the contraction of the neck and is an impediment to the passage of Vayu (upwards).
52. When the neck is contracted at once by bending downwards (so that the chin may touch the breast), Prana goes through Brahmanadi on the western Tana in the middle.
53. Assuming the seat as mentioned before, one should stir up Sarasvati and control Prana.
54. On the first day Kumbhaka should be done four times; on the second day it should be done ten times and then five times separately;
55. On the third day, twenty times will do and afterwards Kumbhaka should be performed with the three Bandhas and with an increase of five times each day.
56-57. Diseases are generated in one’s body through the following causes, viz., sleeping in daytime, late vigils over night, excess of sexual intercourse, moving in crowd, the checking of the discharge of urine and faeces, the evil of unwholesome food and laborious mental operation with Prana.
58. If a Yogin is afraid of such diseases (when attacked by them), he says, “my diseases have arisen from my practice of Yoga”. Then he will discontinue this practice. This is said to be the first obstacle to Yoga.
59. The second (obstacle) is doubt; the third is carelessness; the fourth, laziness; the fifth, sleep;
60. The sixth, the not leaving of objects (of sense); the seventh, erroneous perception; the eighth, sensual objects; the ninth, want of faith;
61. And the tenth, the failure to attain the truth of Yoga. A wise man should abandon these ten obstacles after great deliberation.
62. The practice of Pranayama should be performed daily with the mind firmly fixed on Truth. Then Chitta is absorbed in Susumna and Prana (therefore) never moves.
63. When the impurities (of Chitta) are thus removed and Prana is absorbed in Susumna, he becomes a

(true) Yogin.
64. Apana, which has a downward tendency should be raised up with effort by the contraction (of the anus) and this is spoken of as Mulabandha.
65. Apana thus raised up mixes with Agni and then they go up quickly to the seat of Prana. Then Prana and Apana uniting with one another go to Kundalini, which is coiled up and asleep.
66-67. Kundalini being heated by Agni and stirred up by Vayu, extends her body in the mouth of Susumna, pierces the Brahmagranthi formed of rajas and flashes at once like lightning at the mouth of Susumna.
68-69(a). Then it goes up at once through Vishnugranthi to the heart. Then it goes up through Rudragranthi and above it to the middle of the eyebrows; having pierced this place, it goes up to the Mandala (sphere) of the moon.
69(b)-70(a). It dries up the moisture produced by the moon in the Anahata-Chakra having sixteen petals.
70(b)-71. When the blood is agitated through the speed of Prana, it becomes bile from its contact with the sun, after which it goes to the sphere of the moon where it becomes of the nature of the flow of pure phlegm. How does it (blood) which is very cold become hot when it flows there ?
72. (Since) at the same time the intense white form of moon is speedily heated. Then being agitated, it goes up.
73. Through taking in this, Chitta which was moving amidst sensual objects externally, is restrained there. The novice enjoying this high state attains peace and becomes devoted to Atman.
74. Kundalini assumes the eight forms of Prakriti (matter) and attains Shiva by encircling him and dissolves itself in Shiva.
75. Thus Rajas-Sukla (seminal fluid) which rises up goes to Shiva along with Marut (Vayu); Prana and Apana which are always produced become equal.
76. Pranas flow in all things, great and small, describable, or indescribable, as fire in gold.
77. Then this body which is Adhibhautika (composed of elements) becomes Adhidaivata (relating to a tutelar deity) and is thus purified. Then it attains the stage of Ativahika.
78. Then the body being freed from the inert state becomes stainless and of the nature of Chit. In it, the Ativahika becomes the chief of all, being of the nature of That.
79. Like the conception of the snake in a rope, so the idea of the release from life and Samsara is the delusion of time.
80. Whatever appears is unreal. Whatever is absorbed is unreal. Like the illusory conception of silver in the mother-of-pearl, so is the idea of man and woman.
81. The microcosm and the macrocosm are one and the same; so also the Linga and Sutratman, Svabhava (substance) and form and the self-resplendent light and Chidatma.
82. The Sakti named Kundalini, which is like a thread in the lotus and is resplendent, is biting with the upper end of its hood (namely, mouth) at the root of the lotus the Mulakanda.
83-84. Taking hold of its tail with its mouth, it is in contact with the hole of Brahmarandhra (of Susumna). If a person seated in the Padma posture and having accustomed himself to the contraction of his anus makes his Vayu go upward with the mind intent on Kumbhaka, then Agni comes to Svadhisthana flaming, owing to the blowing of Vayu.
85. From the blowing of Vayu and Agni, the chief (Kundalini) pierces open the Brahmagranthi and then Vishnugranthi.
86. Then it pierces Rudragranthi, after that, (all) the six lotuses (or plexuses). Then Sakti is happy with Shiva in Sahasrara Kamala (1000 lotuses seat or pineal gland). This should be known as the highest Avastha (state) and it alone is the giver of final beatitude.
Thus ends the first chapter.

CHAPTER - II

1. I shall hereafter describe the science called Khechari which is such that one who knows it is freed from old age and death in this world.
2. One who is subject to the pains of death, disease and old age should, O sage, on knowing this science make his mind firm and practise Khechari.
3-4. One should regard that person as his guru on earth who knows Khechari, the destroyer of old age and death, both from knowing the meaning of books and practice, and should perform it with all his heart. The science of Khechari is not easily attainable, as also its practice.
5. Its practice and Melana are not accomplished simultaneously. Those that are bent upon practice alone do not get Melana.
6. Only some get the practice, O Brahmana, after several births, but Melana is not obtained even after a hundred births.
7. Having undergone the practice after several births, some (solitary) Yogin gets the Melana in some future birth as the result of his practice.
8. When a Yogin gets this Melana from the mouth of his Guru, then he obtains the Siddhis mentioned in the several books.
9. When a man gets this Melana through books and the significance, then he attains the state of Shiva freed from all rebirth.
10. Even Gurus may not be able to know this without books. Therefore this science is very difficult to master.
11. An ascetic should wander over the earth so long as he fails to get this science and when this science is obtained, then he has got the Siddhi in his hand (viz., mastered the psychical powers).
12. Therefore one should regard as Achyuta (Vishnu) the person who imparts the Melana, as also him who gives out the science.
13. He should regard as Shiva him who teaches the practice. Having got this science from me, you should not reveal it to others.
14-15. Therefore one who knows this should protect it with all his efforts (viz., should never give it out except to persons who deserve it). O Brahmana, one should go to the place where lives the Guru, who is able to teach the divine Yoga and there learn from him the science Khechari and being then taught well by him, should at first practise it carefully.
16-17. By means of this science, a person will attain the Siddhi of Khechari. Joining with Khechari Sakti (viz., Kundalini Sakti) by means of the (science) of Khechari which contains the Bija (seed of letter) of Khechari, one becomes the lord of Khecharas (Devas) and lives always amongst them. Khechari Bija (seed-letter) is spoken of as Agni encircled with water and as the abode of Khecharas (Devas).
18. Through this Yoga, Siddhi is mastered. The ninth (Bija) letter of Somamsa (Soma or moon part) should also be pronounced in the reverse order.
19. Then a letter composed of three Amsas of the form of moon has been described; and after that, the eight letter should be pronounced in the reverse order;
20. Then consider it as the supreme and its beginning as the fifth and this is said to the Kuta (horns) of the several bhinnas (or parts) of the moon.
21-22(a). This which tends to the accomplishment of all Yogas, should be learnt through the initiation of a Guru. He who recites this twelve times every day, will not get even in sleep that Maya (illusion) which is born in his body and which is the source of all vicious deeds.
22(b)-23. He who recites this five lakhs of times with very great care – to him the science of Khechari will reveal itself. All obstacles vanish and the Devas are pleased.
24. The destruction of Valipalita (viz., wrinkle and greyness of hair) will take place without doubt. Having acquired this great science, one should practise it afterwards.
25-26. If not, O Brahmana, he will suffer without getting any Siddhi in the path of Khechari. If one does not get this nectar like science in this practice, he should get it in the beginning of Melana and

recite it always; (else) one who is without it never gets Siddhi.
27. As soon as he gets this science, he should practise it; and then the sage will soon get the Siddhi.
28. Having drawn out the tongue from the root of the palate, a knower of Atman should clear the impurity (of the tongue) for seven days according to the advice of his Guru.
29. He should take a sharp knife which is oiled and cleaned and which resembles the leaf of the plant Snuhi ("Euphorbia Antiquorum") and should cut for the space of a hair (the Fraenum Lingui).
30. Having powdered Saindhava (rock-salt) and Pathya (sea-salt), he should apply it to the place. On the seventh day, he should again cut for the space of a hair.
31. Thus for the space of six months, he should continue it always gradually with great care. In six months, Siro-Bandha (Bandha at the head), which is at the root of the tongue is destroyed.
32. Then the Yogin who knows timely action should encircle with Siro-Vastra (lit. the cloth of the head) the Vak-Ishvari (the deity presiding over speech) and should draw (it) up.
33. Again by daily drawing it up for six months, it comes, O sage, as far as the middle of the eyebrows and obliquely up to the opening of the ears;
34. Having gradually practised, it goes to the root of the chin. Then in three years, it goes up easily to the end of the hair (of the head).
35-36. It goes up obliquely to Sakha and downwards to the well of the throat. In another three years, it occupies Brahmarandhra and stops there without doubt. Crosswise it goes up to the top of the head and downwards to the well of the throat.
37. Gradually it opens the great adamantine door in the head. The rare science (of Khechari) Bija has been explained before.
38. One should perform the six Angas (parts) of this Mantra by pronouncing it in six different intonations. One should do this in order to attain all the Siddhis;
39. And this Karanyasam should be done gradually and not all at a time, since the body of one who does it all at once will soon decay.
40-41(a). Therefore it should be practised, O best of sages, little by little. When the tongue goes to the Brahmarandhra through the outer path, then one should place the tongue after moving the bolt of Brahma which cannot be mastered by the Devas.
41(b)-42. On doing this for three years with the point of finger, he should make the tongue enter within; then it enters Brahmadvara (or hole). On entering the Brahmadvara, one should practise Mathana (churning) well.
43. Some intelligent men attain Siddhi even without Mathana. One who is versed in Khechari Mantra accomplishes it without Mathana.
44-46(a). By doing the Japa and Mathana, one reaps the fruits soon. By connecting a wire made of gold, silver or iron with the nostrils by means of a thread soaked in milk, one should restrain his breath in his heart and seated in a convenient posture with his eyes concentrated between his eyebrows, he should perform Mathana slowly.
46(b)-47. In six months, the state of Mathana becomes natural like sleep in Children. And it is not advisable to do Mathana always. It should be done (once) only in every month.
48. A Yogin should not revolve his tongue in the path. After doing this for twelve years, Siddhi is surely obtained.
49. Then he sees the whole universe in his body as not being different from Atman. This path of the Urdhva-Kundalini (higher Kundalini), O chief of Kings, conquers the macrocosm.
Thus ends the second chapter.

CHAPTER - III

1. Melana-Mantra: Hrim, Bham, Sam, Pam, Pham, Sam, Ksham. The lotus-born (Brahma) said: "O Shankara, (among) new moon (the first day of the lunar fortnight) and full moon, which is spoken of as its (mantra's) sign ?

2. In the first day of lunar fortnight and during new moon and full moon (days), it should be made firm and there is no other way (or time).

3. A man longs for an object through passion and is infatuated with passion for objects. One should always leave these two and seek the Niranjana (stainless).

4-5. He should abandon everything else which he thinks is favourable to himself. Keeping the Manas in the midst of Sakti and Sakti in the midst of Manas, one should look into Manas by means of Manas. Then he leaves even the highest stage. Manas alone is the Bindu, the cause of creation and preservation.

6. It is only through Manas that Bindu is produced, like the curd from milk. The organs of Manas is not that which is situated in the middle of Bandhana.

7-8(a). Bandhana is there where Sakti is between the sun and moon. Having known Susumna and its Bheda (piercing) and making the Vayu go in the middle, one should stand in the seat of Bindu and close the nostrils.

8(b)-9(a). Having known Vayu, the above-mentioned Bindu and the Sattva-Prakriti as well as the six Chakras, one should enter the Sukha-Mandala (viz., the Sahasrara or pineal gland, the sphere of happiness).

9(b)-11. There are six Chakras. Muladhara is in the anus; Svadhisthana is near the genital organ; Manipuraka is in the navel; Anahata is in the heart; Visuddhi is at the root of the neck and Ajna is in the head (between the two eyebrows).

12. Having known these six Mandalas (spheres), one should enter the Sukha-Mandala (pineal gland), drawing up the Vayu and should send it (Vayu) upwards.

13. He who practises thus (the control of) Vayu becomes one with Brahmanda (the macrocosm). He should practise (or master) Vayu, Bindu, Chitta and Chakra.

14-15. Yogins attain the nectar of equality through Samadhi alone. Just as the fire latent in (Sacrificial) wood does not appear without churning, so the lamp of wisdom does not arise without the Abhyasa Yoga (or practice of Yoga). The fire placed in a vessel does not give light outside.

16. When the vessel is broken, its light appears without. One's body is spoken of as the vessel and the seat of 'That' is the fire (or light) within;

17-18(a). And when it (the body) is broken through the words of a Guru, the light of Brahma Jnana becomes resplendent. With the Guru as the helmsman, one crosses the subtle body and the ocean of Samsara through the affinities of practice.

18(b)-19. That Vak (power of speech) which sprouts in Para, gives forth two leaves in Pashyanti; buds forth in Madhyama and blossoms in Vaikhari – that Vak which has before been described, reaches the stage of the absorption of sound, reversing the above order (viz., beginning with Vaikhari, etc.,).

20-21(a). Whoever thinks that He who is the great lord of that Vak, who is the undifferentiated and who is the illuminator of that Vak is Self; whoever thinks over thus, is never affected by words, high or low (or good or bad).

21(b)-23(a). The three (aspects of consciousness), Vishva, Taijasa and Prajna (in man), the three Virat, Hiranyagarbha and Ishvara in the universe, the egg of the universe, the egg of man and the seven worlds – all these in turn are absorbed in Pratyagatman through the absorption of their respective Upadhis (vehicles).

23(b)-24(a). The egg being heated by the fire of Jnana is absorbed with its Karana (cause) into Paramatman (Universal Self). Then it becomes one with Para-Brahman.

24(b)-25. It is then neither steadiness nor depth, neither light nor darkness, neither describable nor distinguishable. Sat (Be-ness) alone remains. One should think of Atman as being within the body like a light in a vessel.

26. Atman is of the dimensions of a thumb, is a light without smoke and without form, is shining within (the body) and is undifferentiated and immutable.

27-28(a). The Vijnana Atman that dwells in this body is deluded by Maya during the states of waking,

dreaming and dreamless sleep; but after many births, owing to the effect of good Karma, it wishes to attain its own state.
28(b)-29(a). Who am I ? How has this stain of mundane existence accrued to me ? What becomes in the dreamless sleep of me who am engaged in business in the waking and dreaming states ?
29(b)-30. Just as a bale of cotton is burnt by fire, so the Chidabhasa which is the result of non-wisdom, is burnt by the (wise) thoughts like the above and by its own supreme illumination. The outer burning (of body as done in the world) is no burning at all.
31-32. When the worldly wisdom is destroyed, Pratyagatman that is in the Dahara (Akasa or ether of the heart) obtains Vijnana, diffusing itself everywhere and burns in an instant Jnanamaya and Manomaya (sheaths). After this, He himself shines always within, like a light within a vessel.
33. That Muni who contemplates thus till sleep and till death is to be known as a Jivanmukta. Having done what ought to be done, he is a fortunate person.
34. And having given up (even) the state of a Jivanmukta, he attains Videhamukta (emancipation in a disembodied state), after his body wears off. He attains the state, as if of moving in the air.
35. Then That alone remains which is soundless, touchless, formless and deathless, which is the Rasa (essence), eternal, and odourless, which has neither beginning nor end, which is greater than the great and which is permanent, stainless and decayless.
Thus ends the third chapter.
Hari Om Tat Sat !

Om ! May He protect us both together; may He nourish us both together;
May we work conjointly with great energy,
May our study be vigorous and effective;
May we not mutually dispute (or may we not hate any).
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

Here ends the Yogakundalini Upanishad belonging to the Krishna-Yajur-Veda.

Bhasma Jabala Upanishad

Om! O Devas, may we hear with our ears what is auspicious;
May we see with our eyes what is auspicious, O ye worthy of worship !
May we enjoy the term of life allotted by the Devas,
Praising them with our body and limbs steady !
May the glorious Indra bless us !
May the all-knowing Sun bless us !
May Garuda, the thunderbolt for evil, bless us !
May Brihaspati grant us well-being !
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

I am that Absolute Brahman only which, after being understood in its true aspect (as one with this Atman), entirely burns into ashes (Bhasma) the ignorance (illusion or Maya) of considering this universe to be existing (real) and separate from one's own Self, through the destructive fire of (Supreme) Knowledge!

Once Bhusunda, a descendant of Jabali went to the Kailas Peak and prostrated before Lord Mahadeva Siva, who is the form of Omkara and who is beyond the trinity of Brahma, Vishnu and Rudra. Bhusunda worshipped Siva with great devotion again and again through fruits, flowers and leaves. Then he questioned Lord Siva: "Lord! Kindly impart to me the essential knowledge of all the Vedas, embodying the process and technique of using the Bhasma (sacred ash), because it is the only means for attaining Liberation. What is the Bhasma made of? Where should it be applied? What are the Mantras to be recited? Who are the persons fitted for this? What are the rules regarding it? Kindly instruct me, born from depressed class."

The kind Lord Paramesvara said: At first the devotee after understanding the influence of the celestials at the prescribed time, should fetch some sacred and pure cow-dung early in the morning, keep it in the leaf of a Palasa-tree and then dry it with the Vedic Mantra 'Tryambakam' etc. (in the sun).

Then he should burn that dry cow-dung, placed in a convenient place, with any fire that is available, according to the rules laid down in the Grihya Sutras of his sect, and then pour Ahutis of seasamum and paddy together with ghee, with the Mantra 'Somaya Svaha'. The number of Ahutis should be 1008, or if possible, 1 ½ times this. The instruments for pouring ghee should be made of leaf; in that case man does not commit any sin.

Then, at the end, the devotee should offer the oblation of Sveshtakruta at the time of Purna-Ahuti, with the Mantra 'Tryambakam' etc. With the same Mantra Bali (an offering) should be placed in the eight directions (of the fire).

That Bhasma should be sprinkled with water by the Gayatri Mantra. Then that sacred ash should be placed in a gold, silver, copper or earthen vessel and sprinkled again with the Rudra Mantras. It should then be kept in a clean and decent place.

Then the devotee should honour the Brahmins with a grand feast. Then only he will become purified. Then he should take the Bhasma from the vessel with the Pancha-Brahma-Mantras, 'Manastoka', 'Sadyo Jatam', etc., and with the idea that 'fire is Bhasma, air is Bhasma, water is Bhasma, earth is Bhasma, ether is Bhasma, gods are Bhasma, Rishis are Bhasma, all this universe and existence are Bhasma; I prostrate to this sacred and purifying Bhasma which destroys all my sins.'

Thus, the devotee should keep a little Bhasma with the clean palm of his left hand saying, 'Vamadevaya' (this is to Vamadeva) sprinkling with the Mantra 'Tryambakam' etc., and cleaning it with the Mantra 'Suddham suddhena' etc. Then he should filter it nicely. Then he should apply it from head to foot, with the five Brahma-Mantras. With the first finger, middle finger and ring finger, he should apply the same to the middle of the head saying 'to the head' and 'O Bhasma! Thou hast come from Agni!'

He should apply bhasma at the top of the head with the mantra 'Murdhanam.' On the forehead with 'Tryambakam etc.', on the neck with 'Nilagrivaya etc., on the right side of the neck with 'Tryayusham etc. and Vama etc.', on the cheeks with 'Kalaya etc.', on the 'eyes with 'Trilochanaya etc.', on the ears with 'Srinavama etc.', on the mouth with 'Prabravama etc.', on the heart (chest) with 'Atmane etc.', on the navel with 'Nabhih etc.', on the right shoulder with 'Bhavaya etc.', on the right elbow with 'Rudraya etc.', on the right wrist with 'Sarvaya etc.', on the back of the right palm with 'Pasupataye etc.', on the left shoulder with 'Ugraya etc.', on the left elbow with 'Agre-vadhaya etc.', on the left wrist with 'Dure-vadhaya etc.', on the back of the left palm with 'Namo Hartre etc.', and over the shoulder-blades with 'Sankaraya etc.'.

The devotee should then prostrate to Siva with the Mantra 'Somaya' etc. He should wash the hands and drink that ash-water with the Mantra 'Apah Punantu' etc. The water should never be spilt down from any cause.

Thus, this practice of Bhasmadharana should be done in the morning, noon and evening. If he does not do this, he will become fallen. This very thing is the prescribed Dharma of all Brahmins. Without having Bhasmadharana in this fashion, he should never take any food, water or anything else. Accidentally if this practice is forgotten, that day, Gayatri should not be repeated. No Yajna should be done on that day; no Tarpana should be offered to gods, Rishis or Pitrus. This is the eternal Dharma that destroys all sins and gives the final state of Moksha.

This is the daily rite of Brahmins, Brahmacharins, Grihasthas, Vanaprasthas and Sannyasins. If this is overlooked even once, he should stand in water upto the neck, repeating Gayatri 108 times, and fast the whole day. If a Sannyasin does not wear Bhasma, even a single day, he should fast during the whole day and do 1000 Pranava Japa, for being purified once again. Otherwise, the Lord will throw these Sannyasins to dogs and wolves.

In case this kind of Bhasma is not available, any other Bhasma that may be at hand should be used with the prescribed Mantras. This kind of practice shall destroy any kind of sin that may be committed by man.

Then again Bhusunda asked Siva: What are the daily rites to be performed by a Brahmin, by neglecting which he will commit a sin? Who is to be then meditated upon? Who is to be remembered? How to meditate? Where to practice this? Please tell me in detail.

The Lord answered all in a nutshell: First of all the devotee should get up early in the morning before sunrise, and after finishing the purificatory actions, should take his bath. He should clean the body with the Rudra Suktas. Then he should wear a clean cloth. After this, he should meditate on the sun-god and apply Bhasma to all the prescribed parts of the body.

He should then wear white Rudraksha, as prescribed. Some prescribe the following way of wearing Rudraksha beads: Over the head should be worn forty rudraksha beads. One or three beads on the chest. Twelve beads over each of the two ears. Thirt-two beads around the neck. Sixteen beads around each of the upper arms. Twelve beads around each of the wrists. Six beads around each of the thumbs. Then the devotee should observe Sandhya with the Kusa grass in his hand. He should do Japa of either Siva-Shadakshara or Siva-Ashtakshara. 'Om Namah Sivaya' and 'Om Namo Mahadevaya' are the two Mantras. This is the highest truth and the greatest instruction. I myself am that Great Lord Siva, God of all gods, the Supreme Controller of all the universes. I am that Impersonal Brahman, I am Omkara, I am the Creator, Preserver and Destroyer of all. Through My terror only, all are working properly. I am this world and the five elements. I am the Highest Truth that exists, the Brahman of the Upanishads. This is the greatest Vidya.

I am the only giver of Moksha. Hence all people come to Me for final help. That is why I absorb into My Being those creatures who leave their Pranas at Banares which is standing at the top of My Trisula (trident). Therefore, everyone should perform penance at Banares only. Banares should not be neglected under any circumstance. Everybody should try to live at Banares as far as possible. No place is better than Banares.

Even at Banares, the most celebrated is the temple of Siva, where in the East, there is the place of Wealth, in the South, the place of Vichara, in the West, the place of Vairagya and in the North, the place of Jnana. There in the middle, I, the Eternal Spirit should be worshipped. That Linga at Banares, is not illumined by the sun, moon or the stars. That self-luminous Linga called 'Visvesvara' has its root in Pathala. That is Myself. I should be worshipped by one who wears the sacred Bhasma and Rudrakshas in the prescribed manner. I shall deliver him from all sins and sorrows.

By performing My Abhisheka, he attains My Sayujya state. Nothing exists other than Myself. I initiate all with the Taraka Mantra. Those who want Mukti should live at Banares. I will take care of them. I am the Lord of Brahma, Vishnu and Rudra. The most corrupt man or woman will attain Moksha, if he or she dies at Banares. Other sinners will be fried in burning pits of live coals after death. Therefore, everybody should try to live at Banares which is My Pranalinga Itself.

Om ! O Devas, may we hear with our ears what is auspicious;
May we see with our eyes what is auspicious, O ye worthy of worship !
May we enjoy the term of life allotted by the Devas,
Praising them with our body and limbs steady !
May the glorious Indra bless us !
May the all-knowing Sun bless us !
May Garuda, the thunderbolt for evil, bless us !
May Brihaspati grant us well-being !
Om! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

Here ends the Bhasma-Jabalopanishad, as contained in the Atharva-Veda.

Rudraksha Jabala Upanishad

Om ! Let my limbs and speech, Prana, eyes, ears, vitality
And all the senses grow in strength.
All existence is the Brahman of the Upanishads.
May I never deny Brahman, nor Brahman deny me.
Let there be no denial at all:
Let there be no denial at least from me.
May the virtues that are proclaimed in the Upanishads be in me,
Who am devoted to the Atman; may they reside in me.
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

Hail Om! I praise the Effulgent State of Absolute Peace, belonging to Sri Maharudra, which is to be known through the Rudraksha Jabala Upanishad.
Bhusunda questioned Lord Kalagnirudra: What is the beginning of Rudraksha beads? What is the benefit of wearing them on the body?
Lord Kalagnirudra answered him thus: I closed my eyes for the sake of destroying the Tripura Asuras. From my eyes thus closed, drops of water fell on the earth. These drops of tears turned into Rudrakshas.
By the mere utterance of the name of ‘Rudraksha’, one acquires the benefit of giving ten cows in charity. By seeing and touching it, one attains double that benefit. I am unable to praise it any more.
I closed my eyes one thousand celestial years. Then from my eyelids, drops of water dropped down and attained the state of immobility for blessing the devoted persons.
This Rudraksha destroys the devotees’ sins that are committed both night and day, by wearing it.
By mere vision of the Rudraksha, the benefit will be say, a lac. But by wearing them, it will be a crore. Why, it will be equal to hundred crores.
But it will be a thousand lacs of crores and hundred lacs of crores times powerful when one does Japa with Rudraksha and wears it at all times.
Among Rudrakshas, one as big as Amalaka (myrobalan), is considered to be the best. One as big as the

Badari fruit (Indian berry) is considered to be of the middle sort. But that as big as Chana (Bengal gram) is considered to be the worst of all. This is my idea about the size of Rudraksha beads.

The four kinds of people, Brahmins, Kshatriyas, Vaisyas and Sudras are born as merely a worthless burden on the earth. The real Brahmin is the white Rudraksha. The red is a Kshatriya. The yellow is a Vaisya. And the black is a Sudra.

Therefore, a Brahmin should wear white Rudrakshas, a Kshatriya the red, a Vaisya the yellow and a Sudra the black.

One should use those Rudraksha-beads which are nice, handsome, strong, big, auspicious and thorny. One should avoid those eaten by worms, broken, without thorns, and having sores.

The self-holed Rudraksha is of the best variety. But that which is holed by man's attempt, is considered to be worse. Those best Rudrakshas should be strung in white thread. A worshipper of Siva should wear Rudraksha all over the body. He should wear one bead on the crest, three hundred round the head, thirty-six round the neck, sixteen round each arm, twelve round the chest and five hundred round the waist. He should wear a Yajnopavita consisting of one hundred and eight beads of Rudrakshas. He should wear two, three, five or seven Malas of Rudraksha round the neck.

A Siva-Bhakta should wear Rudrakshas round his crown, ear-ring, chain, round the ear, armlet, at all times, and specially round the stomach, irrespective of the fact whether he is sleeping, drinking, etc.

If the devotee wears three hundred beads, it is the worst, if he wears five hundred it will be medium, but one thousand will be the best of all.

The devotee, when wearing Rudrakshas on the head, should repeat his Ishta Mantra, and when wearing them round the neck, should repeat the Tat-Purusha Mantra and when wearing round the throat, should repeat the Aghora Mantra. The same Mantra (Aghora) should be recited when wearing round the chest also.

He should wear them round the arms with the Aghora Bija Mantra.

Then again Bhusunda asked Lord Kalagnirudra: What are the different forms and effects of Rudraksha beads? Please tell me about the secret of these blessed ones including their various faces, which is the means of getting rid of all evil.

Lord Kalagnirudra said: The bead with one face is of the form of the Supreme Truth. A disciplined one (controlling his senses) mingles himself with the one Eternal Truth, after wearing these Rudrakshas. The bead with two faces is of the form of Ardhanarisvara and the devotee wearing it attains the grace of Ardhanarisvara (Siva united with Sakti). The bead with three faces is of the form of the three fires and the devotee wearing it attains the grace of Agni. The bead with four faces is of the form of the four-faced Brahma and the devotee wearing it attains the grace of Brahma. The bead with five faces is of the form of Panchabrahman (the five-faced Siva) and the devotee wearing it attains the grace of Panchabrahman and drives away the sin of homicide. The bead with six faces is of the form of the six-faced Kartikeya or Ganesha and the devotee wearing it attains the grace of wealth and health, clear intellect and wisdom, and purification. The bead with seven faces is of the form of the seven Matras (Mother Goddesses) and the devotee wearing it attains the grace of wealth and health, right perception, and purity of mind. The bead with eight faces is of the form of the eight-fold Nature (five elements, mind, ego, and matter) or the eight Vasus and the devotee wearing it attains the grace of these Devatas and becomes truthful. The bead with nine faces is of the form of the Nava-Saktis and the devotee wearing it attains the grace of the nine Powers. The bead with ten faces is of the form of the ten Yamas means used by Yogins and the devotee wearing it attains the grace of achieving peace of the mind. The bead with eleven faces is of the form of the eleven Rudras and the devotee wearing it attains the grace of increase well-being and wealth. The bead with twelve faces is of the form of Mahavishnu or the twelve Adityas and the devotee wearing it attains the grace of Moksha. The bead with thirteen faces is of the form of the Kama (Cupid or the god of Love) and the devotee wearing it attains the grace of Cupid in gratifying all desires. The bead with fourteen faces is of the form of Rudra being generated out of his eyes and the devotee wearing it attains the grace of destruction of all diseases.

One who wears Rudrakshas, should not use intoxicants, meat, garlic, onions, carrots and all such prohibited things. By wearing Rudrakshas during eclipses, Vishusankranti (the end of Mina and beginning of Mesha Masa), new moon, full moon and other such auspicious days, one is freed of all sins.

The base of the Rudraksha bead is Brahma, its navel is Vishnu, its face is Rudra and its hole consists of all gods.

One day Sanatkumara asked Kalagnirudra: "O Lord! Tell me the rules for wearing Rudrakshas". At that time Nidagha, Jadabharata, Dattatreya, Katyayana, Bharadvaja, Kapila, Vasishtha, Pippalada, etc., came to Kalagnirudra. Then Lord Kalagnirudra asked them why they all had come in a group. They all answered that they came to hear the method of wearing Rudrakshas.

Kalagnirudra said: Those that are born out of Rudra's Akshis (eyes) are called Rudrakshas. When these beads are even once touched by hand, one attains the glory of giving in charity two thousand cows at a time. When they are worn in ears, he gets the effect of giving out eleven thousand cows in charity. He also attains the state of the eleven Rudras. When the beads are worn on the head, one has the benefit of giving a crore of cows in charity. Of all these places, I am unable to tell you the benefit when worn in the ears.

Whoever studies this Rudraksha Jabala Upanishad, be he a boy or a youth, becomes great. He becomes the Guru of all and the teacher of all Mantras. Havan and Archana should be done with these Mantras (of the Upanishad).

That Brahmin who recites this Upanishad in the evening, destroys the sins committed during day time; who recites at noon, destroys the sins of six births; who recites in the morning and evening, destroys the sins of many births. He attains the same benefit of doing six thousand lacs of Gayatri Japa.

He becomes purified from all sins of killing a Brahmin, drinking toddy, stealing gold, approaching Guru's wife, having intercourse with her, speaking with corrupted person, etc.

He gets the benefits of all pilgrimages and river-baths. He attains Siva-sayujya. He does not come back (to rebirth).

Om ! Let my limbs and speech, Prana, eyes, ears, vitality
And all the senses grow in strength.
All existence is the Brahman of the Upanishads.
May I never deny Brahman, nor Brahman deny me.
Let there be no denial at all:
Let there be no denial at least from me.
May the virtues that are proclaimed in the Upanishads be in me,
Who am devoted to the Atman; may they reside in me.
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

Here ends the Rudraksha Jabalopanishad, included in the Sama-Veda.

Ganapati Upanishad

Om ! O Devas, may we hear with our ears what is auspicious;
May we see with our eyes what is auspicious, O ye worthy of worship !
May we enjoy the term of life allotted by the Devas,
Praising them with our body and limbs steady !
May the glorious Indra bless us !
May the all-knowing Sun bless us !
May Garuda, the thunderbolt for evil, bless us !
May Brihaspati grant us well-being !
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

Auspiciousness to those who hear ---- thus the Santi.
1. Om Gam. I bow to Ganapati.
2. You clearly are the tattva. You alone are the creator. You alone are the maintainer. You alone are the destroyer. Of all this you certainly are Brahman. You plainly are the essence.
3. Always I speak amrta. The truth I speak.
4. Protect me. Protect the speakers. Protect the hearers. Protect the givers. Protect the holders. Protect the disciple that repeats. Protect that in the east. Protect that in the south. Protect that in the west. Protect that in the north. Protect that above. Protect that below. Everywhere protect! Protect me everywhere!
5. You are speech. You are consciousness. You are bliss. You are Brahman. You are being-consciousness-bliss. You are the non-dual. You are plainly Brahman. You are knowledge. You are intelligence.
6. You create all this world. You maintain all this world. All this world is seen in you. You are earth, water, air, fire, ether. You are beyond the four measures of speech. You are beyond the three gunas. You are beyond the three bodies. You are beyond the three times. You are always situated in the muladhara. You are the being of the three Saktis. You are always meditated on by yogins. You are Brahma, you are Visnu, you are Rudra, you are Agni, you are Vayu, you are the sun, you are the moon, you are Brahma,

bhur-bhuvah-svar.
7 Ga is the first syllable, after that the first letter, beyond that m, then the half-moon all together. Joined with m, this is the mantra form.
8 The letter ga is the first form, letter a the middle form, m the last form. Bindu the higher form, nada the joining together, samhita the junction. This is the vidya of Lord Ganesa.
9 Ganaka is the seer, nricad-gayatri the metre, Sri Mahaganapati the devata. Om ganapataye namah.
10 Let us think of the one-toothed, let us meditate on the crooked trunk, may that tusk direct us.
11. One tusk, four arms, carrying noose and goad, with his hands dispelling fear and granting boons, with a mouse as his banner.
12. Red, with a big belly, with ears like winnowing baskets, wearing red, with limbs smeared with red scent, truly worshipped with red flowers.
13. To the devoted a merciful deva, the maker of the world, the prime cause, who at the beginning of creation was greater than nature and man.
14. He who always meditates thus is a yogin above yogins.
15. Hail to the lord of vows, hail to Ganapati, hail to the first lord, hail unto you, to the big-bellied, one-tusked, obstacle-destroyer, the son of Siva, to the boon-giver, hail, hail!
16. He who studies this atharva text moves towards Brahma. He is always blissful. He is not bound by any obstacles. He is liberated from the five greater and the five lesser sins. Evening meditation destroys the unmeritorious actions of the night. At both evening and morning he is liberated from the bad and he attains dharma, artha, kama and moksa.
17. This atharva text should not be given to those not pupils. If from delusion a person so gives, he is a bad person.
18. He who wants something may accomplish it by 1,000 recitations of this. He who sprinkles Ganapati with this becomes eloquent. He who recites this on a fourth day becomes a knower of vidya. This is an artharva saying: ‘‘He who moves towards Brahmavidya is never afraid.’’ He who worships with fried grains becomes famous and becomes intelligent. He who worships with sweet-meat (modaka) gains the desired fruit. He who worships with samit and ghee by him all is attained, all is gained by him. He who makes eight brahmËnas understand this becomes like the sun’s rays. In a solar eclipse, in a great river, or in front of an image having recited (this) he gets accomplished in the mantra. He becomes liberated from great obstacles. He is freed from great misfortunes.
Om ! O Devas, may we hear with our ears what is auspicious;
May we see with our eyes what is auspicious, O ye worthy of worship !
May we enjoy the term of life allotted by the Devas,
Praising them with our body and limbs steady !
May the glorious Indra bless us !
May the all-knowing Sun bless us !
May Garuda, the thunderbolt for evil, bless us !
May Brihaspati grant us well-being !
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

Here ends the Ganapati Upanishad, as contained in the Atharva-Veda.

Jabala Darsana Upanishad

Translated by P. R. Ramachander
Published by celextel.org

Om ! Let my limbs and speech, Prana, eyes, ears, vitality
And all the senses grow in strength.
All existence is the Brahman of the Upanishads.
May I never deny Brahman, nor Brahman deny me.
Let there be no denial at all:
Let there be no denial at least from me.
May the virtues that are proclaimed in the Upanishads be in me,
Who am devoted to the Atman; may they reside in me.
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

God Dattatreya is the reincarnation of the four armed Vishnu and he is the ruler of the world. Sankrithi is a great devotee and a sage and is an expert in yoga and also a disciple of Dattatreya. He approached his teacher (God Dattatreya) with humility and with folded hands, when his teacher was alone and requested him, “Oh God, please tell me about the science of yoga which has eight branches and five different sthanas (places) by knowing which I will attain salvation. Dattatreya told him, “Hey Sankrithi, I shall tell you about Yoga which has eight branches. The eight branches are Yama, Niyama, Aasana, Pranayama, Prathyahara, Dharana, Dhyana and Samadhi.

Yama which is the first is the practice of non-violence, truth, non possession of properties of others, celibacy, mercy, honesty, patience, stability, food discipline and cleanliness. 1

Niyama is the ten aspects of penance, joy, orthodoxy, charity, worship of god, hearing of philosophy, fear for bad actions, clear intellect, chanting and austerities. 2

The nine important Asanas (sitting positions) are Swasthika (Swastika), Gomukha (cows face), Padma (lotus), Veera (valorous), Simha (lion), Badra (safe), Muktha (free), Mayura (peacock) and Sukha (pleasant). Oh sage, that position, whatever it may be but which makes you comfortable and gives you courage to undertake Yoga is called Sukhasana. People who do not have strength to take up other positions can use that. Victory in the seating position is like victory over the three worlds. Once the Asana is fixed, one should practice Pranayama. 3

Either in the top of the mountain or by the shore of the river or under a Bilwa tree in the forest, after choosing a clean place which is acceptable to the mind and after establishing a place to do tapas (Asram), sit in the Asana which is most familiar facing either east or north. Then sit with the body neck and head in a straight line, cover the face and concentrate the vision with best possible attention on the nectar flowing from the fourth state of the moon like dot at the end of the nose. Draw the air inside using the lungs, store it in the stomach, meditate on the flame of fire inside the body and then shift meditation to the root of fire with its sound and dot. Then the intelligent one will exhale and draw the Prana using Pingala (Nadi which is tawny and is on the right side of Sushumna Nadi) and meditate on the Agni Bheeja. Again he has to exhale and inhale again in the middle using the Ida (Nadi which is pleasant and is on the left side of Sushumna). One should have to live in a secret place practicing this exercise six times for 3-4 days or 3-4 weeks at dawn, noon and dusk. This would help him to clean up the Nadis. Slowly symbols will start showing up. Body will become light, the fire in the stomach will burn well and the voice would become clearer. These are the symbols of Siddhi (getting mastery). Till you see this, you have to practice. 4

Now I will tell you about Prathyahara. To use force and divert the sensory organs which normally travel according to their nature is Prathyahara. Those who know Brahma say that seeing whatever we see as the form of Brahman is Prathyahara. Prathyahara also is doing clean or unclean acts as those belonging to Brhaman. Further doing daily religious activities after dedicating them to God and similarly doing the activities which we desire is also Prathyahara. Apart from this inhaling air (oxygen) and stopping it in different places is also Prathyahara. The wise man would sit in Swasthikasana, draw his breath till it fills up from head to toe and hold it in two feet, mooladhara, stomach, middle of the heart, bottom of the neck, jaw, middle of the eyelids, forehead and at the top of the skull. Then he should leave out the belief that the body is oneself and make that thought as nirvikalpa and merge it with Paramatma. The experts in Vedanta say that this is true Prathyahara. There is nothing that cannot be attained by those who practice like this. 5

Now I will tell you about the five types of Dharana (holding steady - a stage in meditation - here we try to hold on what we are mediating upon without wavering). In the sky which is in the middle of the body, Dharana of the sky outside should be made. Similarly in the breath, Dharana of air outside should be made. In the fire in the stomach, Dharana of the fire outside should be made. In the fluid aspects of the body, Dharana of the water outside should be made. In the earthy aspects of the body, Dharana of the earth outside should be made. Sage, also it is necessary to chant the pancha bhootha mantras viz., Ham, Yam, Ram, Vam and Lam. It is said that this very great Dharana destroys all sins. In the body up to the knee is the aspect of the earth, from there till hip it is the aspect of water, up to the heart is the aspect of fire, up to middle of eyelids is the aspect of air and then up to the middle of the skull is the aspect of the sky. In the aspect of earth Brahma has to be placed, in the aspect of water Vishnu should be placed, in the aspect of fire Rudra should be placed, in the aspect of air Iswara should be placed and in the aspect of sky, the Sadashiva should be placed. Hey great sage, I will also tell you another Dharana. In the Jeevatma, that lord Shiva who rules over everything and is the personification of wisdom should be placed. To get rid of all sins, the wise man should suppress the gods like Brahma in the causative self, and place the Avyakta (that which is not clear) which is formless and which is the root cause inside the entire soul with the chanting of pranava. He should control the sensory organs by mind and should merge them with the soul. 6

I will now tell you about Dhyana (meditation) which destroys sorrow. Dhyana should be done of that Maheswara, who is the medicine for problems arising out of birth, who is the discipline and fundamental basis of the world who is of the form of Para Brahma, who has the masculine power upwards, who is of the form of the world, who is Virupaksha, and who is the head of all yogis as “I am He”. Then continue to do Dhyana of him who is beyond the reach of meditation, who is the personification of Sachidananda Brahman and who is soul in person as “I am He” for attaining salvation. In the mind of that great Purusha who practices like this, the science of Vedanta would automatically appear. There is no doubt about it. 7

Now I will tell you about Samadhi (deep meditative state) which destroys the ills of birth and death. Samadhi is that state in which there is knowledge that Jeevatma and Paramatma are one. Atma (soul) is filled all over for ever and does not have motion or stain. Though it is one, due to the effects of illusion, it appears as different objects. Really there is no difference between these so called objects. When one sees all objects within himself and him as a part of all objects, He attains Brahman. When one drowns himself in Samadhi and does not see different objects as different , then he attains the single aim of salvation. When he sees only the true soul and the entire world appears as an illusion to him and he is cured of all sorrow.

Thus advised by Lord Dattatreya the sage Sankrithi fully lost all his fear and attained that blissfull state, deep in himself.

Om ! Let my limbs and speech, Prana, eyes, ears, vitality
And all the senses grow in strength.
All existence is the Brahman of the Upanishads.
May I never deny Brahman, nor Brahman deny me.
Let there be no denial at all:
Let there be no denial at least from me.
May the virtues that are proclaimed in the Upanishads be in me,
Who am devoted to the Atman; may they reside in me.
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

Here ends the Jabala Darsanopanishad, included in the Sama-Veda.

Tara Sara Upanishad

Translated by K. Narayanasvami Aiyar

Om ! That (Brahman) is infinite, and this (universe) is infinite.
The infinite proceeds from the infinite.
(Then) taking the infinitude of the infinite (universe),
It remains as the infinite (Brahman) alone.
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

CHAPTER - I

1. Hari Om. Brihaspati asked Yajnavalkya: “That which is called Kurukshetra is the place of the sacrifice of the Devas and the spiritual seat of all beings. Therefore where should one go in order that he may cognise Kurukshetra, the place of the sacrifice of the Devas and the spiritual seat of all beings ?” (To which Yajnavalkya replied): “Avimukta is Kurukshetra, the place of the sacrifice of the Devas and of the study of Brahman, because it is there that Rudra initiates one into the Taraka Brahman when Prana (life) goes out. Through this, one becomes immortal and the enjoyer of Moksha. Therefore one should always be in the midst of that place Avimukta and should never leave, O Reverend Sir, Avimukta.” Thus said Yajnavalkya.

2. Then Bharadvaja asked Yajnavalkya: “What is Taraka ? What is that which causes one to cross (this mundane existence)”. To which Yajnavalkya replied: “Om Namo Narayanaya is the Taraka. It should be worshipped as Chidatma. Om is a single syllable and of the nature of Atman. Namah is of two syllables and is of the nature of Prakriti (matter). Narayanaya is of five syllables and is of the nature of Parabrahman. He who knows this becomes immortal. Through ‘Om’, is Brahma produced; through ‘Na’ is Vishnu produced; through ‘Ma’ is Rudra produced; through ‘Na’ is Ishvara produced; through ‘Ra’ is the Anda-Virat (or Virat of the universe) produced; through ‘Ya’ is Purusha produced; through ‘Na’ is Bhagavan (Lord) produced; and through ‘Ya’ is Paramatman produced. This Ashtakshara (eight syllables) of Narayana is the supreme and the highest Purusha. Thus is the Rig-Veda with the first foot (or half).

CHAPTER - II

That which is Om is the indestructible, the supreme and Brahman. That alone should be worshipped. It is this that is of the eight subtle syllables. And this becomes eight, being of eight forms. 'A' is the first letter; 'U' is the second; 'M' is the third; Bindu is the fourth; Nada is the fifth; Kala is the sixth; Kalatita (that beyond Kala) is the seventh; and that which is beyond these is the eighth. It is called Taraka, because it enables one to cross this mundane existence. Know that Taraka alone is Brahman and it alone should be worshipped". The (following) verses may be quoted here:

1. "From the letter 'A' came Brahma named Jambavan (the bear). From the letter 'U' came Upendra, named Hari.
2. From the letter 'M' came Shiva, known as Hanuman. Bindu is named Ishvara and is Satrughna, the Lord of the discuss itself.
3. Nada should be known as the great Lord named Bharata and the sound of the conch itself. From Kala came the Purusha himself as Lakshmana and the bearer of the earth.
4. Kalatita is known as the goddess Sita Herself. That which is beyond is the Paramatman named Sri Rama and is the highest Purusha.

All this is the explanation of the letter Om, which is the past, the present and future and which is other than these (viz.,) Tattva, Mantra, Varna (colour), Devata (deity), Chhandas (metre), Rik, Kala, Sakti and Srishti (creation). He who knows this becomes immortal. (Thus is) Yajur-Veda with the second foot".

CHAPTER - III

Then Bharadvaja asked Yajnavalkya: "Through what Mantra is Paramatman pleased and shows his own Atman (to persons) ? Please tell this". Yajnavalkya replied:

1. Om. He who is Sri-Paramatman, Narayana and the Lord described by (the letter) 'A' and is Jambavan (the bear) and Bhuh, Bhuvah and Suvah; Salutation to Him !
2. Om. He who is Sri-Paramatman, Narayana and the Lord described by (the letter) 'U' and is Upendra (or) Hari and Bhuh, Bhuvah and Suvah; Salutation to Him !
3. Om. He who is Sri-Paramatman, Narayana and the Lord described by (the letter) 'M' and is of the form of Shiva (or) Hanuman and Bhuh, Bhuvah and Suvah; Salutation to Him !
4. Om. He who is Sri-Paramatman, Narayana, the Lord of Satrughna of the form of Bindu and the Bhuh, Bhuvah and Suvah; Salutation to Him !
5. Om. He who is Sri-Paramatman, Narayana and the Lord, and is Bharata of the form of Nada and the Bhuh, Bhuvah and Suvah; Salutation to Him !
6. Om. He who is Sri-Paramatman, Narayana and the Lord, and is Lakshmana of the form of Kala and the Bhuh, Bhuvah and Suvah; Salutation to Him !
7. Om. He who is Sri-Paramatman, Narayana and the Lord, and is Kalatita, the Goddess Sita, of the form of Chit and the Bhuh, Bhuvah and Suvah; Salutation to Him !
8. Om. He who is Sri-Paramatman, Narayana and the Lord that is beyond that (Kalatita), is the supreme Purusha and is the ancient Purushottama, the eternal, the immaculate, the enlightened, the emancipated, the true, the highest bliss, the endless, the secondless and the all-full – that Brahman is myself. I am Rama and the Bhuh, Bhuvah and Suvah; Salutation to Him !

He who has mastered this eightfold Mantra is purified by Agni; he is purified by Vayu; he is purified by the sun; he is purified by Shiva; he is known by all the Devas. He attains the fruit of reciting Itihasas, Puranas, Rudra (Mantras), a hundred thousand times. He who repeatedly remembers (or recites) the Ashtakshara (the eight-syllabled Mantra) of Narayana gains the fruit of the recitation of Gayatri a hundred thousand times or of Pranava (Om) a myriad of times. He purifies (his ancestors) ten (degrees) above and (his descendants) ten (degrees) below. He attains the state of Narayana. He who knows this (attains) the state of Narayana).

Like the eye (which sees without any obstacle) the things spread (in the sky), the wise ever see this supreme seat of Vishnu. Brahmanas who are spiritually awake praise in diverse ways and illuminate the supreme abode of Vishnu. Thus is the Upanishad. (Thus is) the Sama-Veda with the third foot. Hari Om Tat Sat !

Om ! That (Brahman) is infinite, and this (universe) is infinite.
The infinite proceeds from the infinite.
(Then) taking the infinitude of the infinite (universe),
It remains as the infinite (Brahman) alone.
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

Here ends the Tarasara Upanishad belonging to the Sukla-Yajur-Veda.

Maha Vakya Upanishad

Translated by P. R. Ramachander
Published by celextel.org

Om ! O Devas, may we hear with our ears what is auspicious;
May we see with our eyes what is auspicious, O ye worthy of worship !
May we enjoy the term of life allotted by the Devas,
Praising them with our body and limbs steady !
May the glorious Indra bless us !
May the all-knowing Sun bless us !
May Garuda, the thunderbolt for evil, bless us !
May Brihaspati grant us well-being !
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

God Brahma said:
I would explain this Upanishad based on inside experience. The personal knowledge "that this Sun is Brahman" is got by chanting Ajabha Gayatri viz., "Hamsa Soham." The ever joyous Paramatma would set in if, after controlling Prana and Apana by Pranayama, and attaining it (pranayama) by constant and long practice of Pooraka and Rechaka (macro, micro as well as together) and making the mind concentrate on the same Brahman in three stages. It would shine like one thousand suns and would be complete like the shoreless sea. That experience is neither Samadhi nor Yoga Sidhi and nor mixing of the mind. That is merging with Brahman as Brahman is always single.

The sages who experience this tell as follows: I know that Purusha with the shining light who is beyond darkness, who makes shapes, who names them, who provides for them and who is the brave Purushotama. The one who finds out that Purusha, who was announced as Para Brahman by Brahma in the primitive times and who was found out by Indra in all the four directions, attains the deathless state in this birth itself. There is no other method for salvation.

I am that sun who is the ethereal light. I am that Siva who is that sun of Knowledge. I am the very clean light of Atma. I am all the light that we know. Om.

Whoever reads this Upanishad of Atharva-Veda gets the same holy effect as reading the complete Vedas. He would definitely attain the place of Maha Vishnu.

Om ! O Devas, may we hear with our ears what is auspicious;
May we see with our eyes what is auspicious, O ye worthy of worship !
May we enjoy the term of life allotted by the Devas,
Praising them with our body and limbs steady !
May the glorious Indra bless us !
May the all-knowing Sun bless us !
May Garuda, the thunderbolt for evil, bless us !
May Brihaspati grant us well-being !
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

Here ends the Maha-Vakyopanishad, as contained in the Atharva-Veda.

Pancha Brahma Upanishad

Translated by P. R. Ramachander
Published by celextel.org

Om ! May He protect us both together; may He nourish us both together;
May we work conjointly with great energy,
May our study be vigorous and effective;
May we not mutually dispute (or may we not hate any).
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

Sage Pippalada asked Lord Ishwara, “Oh, God, Which appeared first?”

For which, the Lord Maheswara replied:

The Para Brahma took shape in stages of Sathyojatha, Aghora, Vamadeva, Thathpurusha and Ishana. 1

Sathyojatha is the aspect of earth and is the Sun, Goddess Lakshmi, Brahma, the letter Om, Rig Veda, Garhapathyagni (Household fire), mantras, Saptha Swaras (seven notes) and yellow colour. It gives all that is wished for. 2

Aghora is the aspect of water and is moon, Goddess Parvathy, Yajur Veda, blue colour of the cloud, Dakshinagni (the fire of the south) and fifty letters. It drives away all sins, destroys all that is evil and grants riches. 3

Vamadeva gives great knowledge and destroys all sins. It is the aspect of fire, is lights of crores of suns, Sama Veda, eight type of songs, courageous tone, Ahwaneeyagni, power of knowledge, power to destroy and slightly blackish white colour. It gives full consciousness, rules over all the three worlds, spread over all the three worlds and grants all sort of luck and results for the action performed. 4

Thathpurusha is with eight letters (Aa, Ka, Cha, Ta, Tha, Pa, Ya, Sa) and is in the eight petal lotus and is normally surrounded by air. It has five fires, protects effects of mantras, personification of the fifty consonants, has the form of Atharva Veda, is the chief of several crores of Ganas, has the shape which is extremely big, red coloured, gives whatever is asked for, medicine for worry and diseases and the root of Srishti (creation), Sthithi (upkeep) and Laya(merging). It is the basis of all strengths. It is the Thureeya which is beyond the three common states and is the thing called Brahman. It is worshipped by Brahma, Shiva and Vishnu. It is the philosophy from which all others originate. 5

You should understand that Ishana is the witness for intelligence and is the activator of the brain. It is the aspect of sky and cannot be seen. It is decorated by the sound of "Om". It has the shape of all devas. It is peaceful. It is beyond peace. It is beyond sound. It is Aa and occupies the headship of vowels. It is the form of Pancha Brahma which is everywhere and activates the five actions of creation, upkeep, destruction, disappearance and blessing. It hides the Pancha Brahmas within itself and exists as itself and shines beyond the Pancha Brahmas by its light. It shines in the beginning, middle and end without any causative reason. All those devas who are all under stupor by the illusion of Maheswara would not understand properly that Mahadeva who is the teacher of the universe, is the cause of all causes. His shape does not appear before the eye. This world is shining because of that Parathpara Purusha in whom the world exists. It merges in him. That Ishana aspect is the Para Brahman which is the upper boundary of peace. The knowledge that the Para Brhaman is oneself and the rise of Sathyo Jatam (birth of truth) is Para Brahman. Whichever is seen or heard is the soul of Para Brahman. 6

The existence in five shapes is called Brahma Karya (activity). After understanding Brahma Karya, Ishana is appreciated. After putting the fact all that is originating from Para Brahman in ones soul, the wise man experiences and understands that "It is me" and becomes Brahman as well as deathless. There is no doubt that the one who understands this Brahman becomes freed (emancipated).

One should chant the Panchakshara Mantra which is from Na to Ya (Namasivaya) and which is of the shape of five letters and is Lord Shiva's body. After understanding the philosophy of the soul of Pancha Brahma, One should understand that every form is the form of those five. One who studies this knowledge of the soul of the Pancha Brahma would shine himself as Pancha Brahma. This Upanishad tells that Lord Shiva, who grants salvation to one, from this day- to-day life of the world, exists as witness without differentiation in the heart of all beings and is called Hrudayam (That which exists within).

Om ! May He protect us both together; may He nourish us both together;
May we work conjointly with great energy,
May our study be vigorous and effective;
May we not mutually dispute (or may we not hate any).
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

Here ends the Pancha-Brahmopanishad belonging to the Krishna-Yajur-Veda.

Pranagnihotra Upanishad

Translated by Dr. A. G. Krishna Warrier
Published by The Theosophical Publishing House, Chennai

Om ! May He protect us both together; may He nourish us both together;
May we work conjointly with great energy,
May our study be vigorous and effective;
May we not mutually dispute (or may we not hate any).
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

1. Now, therefore, we shall set forth ‘the hymn of food’ that is beyond all empirical knowledge, the essence of all Upanishads, dealing with the sacrifice in the body, by virtue of which the embodied man becomes free from transmigratory life without Agnihotra and the knowledge of Sankhya.
2. According to proper procedure, setting (the cooked) rice on the ground one intones the three verses beginning with ‘Ya osadhaya …’ and the two beginning with ‘annapate ..’.
3. The many plants of hundred shapes and forms that Soma rules asking, urged on by Brihaspati, ye deliver us from calamities.
4. The fruitful plants and fruitless, that have flowers and the flowerless, urged on by Brihaspati, ye deliver us from calamities.
5. Let me not bind for you the plants that live and endow (others with) life, that are free from malignancy; may they put to fight the evil spirits from one who offers them (sacrifice).
6. Lord of food ! Give us food that is clean and rich in energy; help the giver of food over (the hazards of life). Endow us, bipeds and quadrupeds, with might.
7. May the food (we eat) be fire; (though) it is adverse to the Rudras and the evil spirits and may it promote generations of off-spring. Let the mighty (Lord) purge it of all seeds of fear and make it auspicious. Hail to the mighty Lord.
8. Seeing all you move within the hidden (places). You are the sacrifice; You are Brahma, Rudra, Vishnu. You are the sacred syllable Vasat, light, taste, the immortal Brahman, the earth, the mid-region and the firmament. OM Salutation.

9. May the waters purify the earth; may the purified earth purify me. May (the waters) purify the master of the Veda; may the hallowed Vedic essence purify me. Whatever is left over as unfit to be consumed or whatever deed of mine be sinful – all these may the waters purify; also the gifts (accepted from) the unrighteous. Hail !
10. You are ambrosia; an ambrosial spread (base). You are ambrosia in regard to the vital breath; fit for the sacred offering, the last blessing. OM, salutation to Prana. OM, salutation to Apana. OM, salutation to Vyana. OM, salutation to Udana. OM, salutation to Samana. OM, salutation to Brahman. OM, may myself be in Brahman for the winning of immortality.
11. The offering to Prana is made with the little finger and the thumb. With the ring finger and the thumb is made the offering to Apana. With the middle finger and the thumb is made that to Vyana, with all fingers is the offering made to Udana and with the forefinger and the thumb is made the offering to Samana.
12. Silently one offering is made with one Ric; two in the Ahavaniya; one in the Dakshina fire; one in the Garhapatya and one in the fire for all expiatory rites.
13. Then, 'You are the lid for immortality' – for winning immortality. Sipping one must take again and touch again.
14. Taking water in the right palm and holding it over against the heart one should intone: Prana is fire; is the supreme Self surrounded by the five vital breaths. Fearlessness to all living beings ! Fear never dwells in me
15. You (Prana) are Vishva and Vaishvanara; by you is the multiform world sustained as it manifests itself. Where you are, the immortal Brahma, are all offerings (made).
16. This great and novel Spirit (is) established at the ends of the big toes. I pour water round him at the end (of the ceremonial eating) for winning immortality.
17. Let this external self meditate on specific activities – thus one makes offerings in the fire. Let (the performer) be a son to all. The ritual offerings are consecrated in the fire.
18. I shall perform sacrifice in my body. There are the four fires, no mean ones, corresponding to the four parts of OM with the half syllable.
19. There is no solar fire, shaped like the solar disc, sheathed in a thousand rays, abiding in the crown as the solar seer. The fire of vision mentioned (above) with its four forms, becoming the Ahavaniya is stationed in the mouth. The bodily fire consumes the oblations that destroy old age. Becoming Dakshinagni, shaped like a half moon, it is stationed in the heart. Then, there is the gastric fire that, becoming Garhapatya is stationed at the navel consuming what is eaten, drunk, licked and sucked.
20. Underneath are the three horizontal states of mind – the moon, Lord and the agent of generation.
21. In this bodily sacrifice, unadorned by the girdle round the sacrificial post, who is the sacrificer ? Who is (his) wife ? Who are the officiating priests ? Who are the attendants ? Which are the sacrificial vessels ? What are the oblations ? Which is the altar ? Which is the interior of the altar ? Which is the wooden container (for the soma juice) ? Which is the chariot ? Which is the sacrificial animal ? Who is the officiating priest ? Who is the invoking priest ? Who is the assistant of the Chief priest ? Who is the assistant of the Adhvaryu ? Who is the first chanter ? Who is the assistant of the Hotir ? Who sings the Sama songs aloud ? Which is the libation to (Agni) ? Who is the assistant of the Brahma priest ? What are the Darbha grass ? Which is the ladle ? Which is the container of the ghee ? Which are the two ghee offerings ? Which are the two parts of the ghee ? What are the preliminary offerings ? What are the final sacrifices ? Which is the Ida libation (in between the two) ? What is recitation ? What is the Samyorvaka formula ? Which are the four Ajya oblations ? Which is the sacrificial post ? Which is the cord ? Which are the Ishtis (oblations of butter, fruits, etc.,) ? What is the sacrificial fee ? What is the ritual bath after the sacrifice ?
22. In the bodily sacrifice, unadorned by the cord round the sacrificial post, the sacrificer is the self; (his) wife is the intellect. The great officiating priests are the Vedas. The ego is the Adhvaryu. The mind-stuff is the invoking priest. Prana is the assistant of the chief priest; Apana is the assistant of the

Adhvaryu. Vyana is the first chanter. Udana is the loud Sama singer. Samana is the assistant of Hotir. The body is the altar. The nose is the interior of the altar. The crest is the wooden container. The foot is the chariot. The right hand is the ladle. The left hand is the container of the ghee. The ears are the two ghee offerings. The eyes are the two parts of the ghee. The neck is the libation. The Tanmatras are the assistant of the Brahma Priest. The great elements are the attendants. Gunas are the supplementary offerings. The tongue is the final sacrifices. Teeth and lips are the middle libation. The palate is the hymn-recitation. Memory is the Samyorvaka formula. Compassion, forbearance, non-violence are the four Ajya oblations (to Soma, etc.,). Om is the sacrificial post. Desire is the cord. Mind is the chariot. Lust is the sacrificial animal. The hair is the Darbha grass. The sense organs are the sacrificial vessels. The organs of action are the oblations. Non-violence is the Ishtis. Renunciation is the sacrificial fee. The post-sacrificial bath (follows) from death. In this body are stationed all the divinities.
23. (Either) one dies in Benares (or) the Brahmana who reads this (Upanishad) achieves liberation in one life: This is the secret doctrine.

Om ! May He protect us both together; may He nourish us both together;
May we work conjointly with great energy,
May our study be vigorous and effective;
May we not mutually dispute (or may we not hate any).
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

Here ends the Pranagnihotropanishad belonging to the Krishna-Yajur-Veda.

Gopala-Tapaniya Upanishad

Om ! O Devas, may we hear with our ears what is auspicious;
May we see with our eyes what is auspicious, O ye worthy of worship !
May we enjoy the term of life allotted by the Devas,
Praising them with our body and limbs steady !
May the glorious Indra bless us !
May the all-knowing Sun bless us !
May Garuda, the thunderbolt for evil, bless us !
May Brihaspati grant us well-being !
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

Chapter One

1. Om namah. I offer my respectful obeisances to Sri Krishna, whose form is eternal and full of knowledge and bliss, who is the rescuer from distress, who is understood by Vedanta, who is the supreme spiritual master, and who is the witness in everyone's heart.
2. Om. Some sages said to the demigod Brahma: "Who is the Supreme Personality of Godhead? Whom does death fear? By knowing whom does everything else become known? Who created this world.
3. Brahma replied to them: "Krishna is the Supreme Personality of Godhead. Death fears Govinda. By understanding Gopijanavallabha everything becomes known. By pronouncing the word "svaha" the Personality of Godhead created the world.
4. They then said: "Who is Krishna? Who is Govinda? Who is Gopijanavallabha? What is Svaha?"
5. To them Brahma said: "Krishna means He who delivers from sin, Govinda means He who is famous on the earth, in the Vedas, and among the surabhi cows, Gopijanavallabha means He who enchants the gopis, and Svaha means the potency of the Supreme. All these names refer to the Supreme Personality of Godhead.
6. One who meditates on this Supreme Personality of Godhead, glorifies Him, and worships Him, becomes liberated. He becomes liberated.
7. They said: What is His form? What is His glorification? How does one worship Him? Please

describe this to us
8-9. Brahma said: He appears like a cowherd boy. His complexion is like a monsoon cloud. He stays under a desire-tree. The following verses describe Him.
10. Meditating with all his heart on Lord Krishna, whose eyes are handsome lotus flowers, whose complexion is a monsoon cloud, whose garments are lightning, who has two arms, who is rich in transcendental knowledge, who wears a garland of forest flowers, who is the supreme controller, who is surrounded by gopas, gopis, and surabhi cows, who rests under a sura-druma tree, who is decorated with splendid ornaments, who stands in the middle of a red lotus flower, and who is served by breezes that have touched the Yamuna's waves, a person becomes free from repeated birth and death.
11. This mantra should be repeatedly chanted: "klim krishnaya govindaya gopijanavallabhaya svaha".
12. By chanting these five names one attains the Supreme Personality of Godhead, whose potencies are manifested as the heavenly planets, the earth, sun, moon, and fire.
13. A person who even once chants the mantra "Klim krsnaya govindaya gopijanavallabha svaha" quickly attains the association of Lord Krishna. He does not attain any other result.
14. Devotional service to Lord Krishna is performed when the heart no longer desires any material benefit to be obtained in this life or the next. This is freedom from the bonds of karma.
15. Many brahmanas worship Krishna. Many worship eternal Govinda. Gopijanavallabha maintains the worlds. Powerful Svaha moves the universe.
16. Although originally one, air becomes the five life-airs in the bodies of all living entities. In the same way, for the benefit of the world Lord Krishna appears as these five words.
17. They said: Please describe the worship of Govinda, the Supersoul, who maintains everything.
18. Brahma said: The Lord's altar should be a golden lotus with eight petals. Within that lotus should be placed two triangles and the mantra klim krsnaya namah, the Kama-gayatri (klim krsnaya govindaya gopijanavallabhaya svaha), and the ananga-gayatri (kamadevaya sarva-jana-priyaya sarva-jana-sammohanaya jvala jvala prajvala prajvala sarva-janasya hrdayam me vasam kuru kuru svaha) should be written there. then anga should be offered with the sula-matra (astraya phat). Then one should worship the Lord's expansions, beginning with Rukmini, the devotees headed by Indra, the devotees headed by King Vasudeva, the devotees headed by Arjuna, and the devotees headed by Indranidhi.
19. He who at sunrise, noon and sunset, makes various offerings to the Deity, obtains everything. He obtains everything.
20. In this matter there are the following verses: Lord Krishna is the worshipable, all-pervading supreme controller, and although He is one, He manifests in many forms. They who are intelligent worship Him as He stands on His altar. They, and not others, attain eternal happiness.
21. The brahmanas, who worship, as He stands on His altar, the one greatest among the eternals and greatest among conscious persons, the one who fulfils the desires of the many, they, and not others, attain perfection.
22. To they who always diligently worship Lord Visnu's transcendental form, the Lord, in His original form as a cowherd boy, shows His lotus feet.
23. It was Krishna who in the beginning instructed Brahma in Vedic knowledge and who disseminated Vedic knowledge in the past. They who desire liberation surrender to Him, the Supreme Personality of Godhead, who grants transcendental knowledge to His devotees.
24. To they who chant the five-word mantra with om and govinda (om krsnaya govindaya gopijanavallabha svaha) the Lord reveals His own form. Therefore, to attain transcendental peace, they who desire liberation should regularly chant this mantra.
25. From this five-word mantra have come all other govinda-mantras in human society, including the ten-syllable govinda-mantra chanted by Indra's followers and by they who desire opulences.
26. They asked: Please tell us the nature of this mantra.
27-28. Brahma said: I continually glorified the Lord and meditated upon Him for millions of years, and at last I was able to understand the transcendental form of the Lord as Sri Krishna, in the dress of a

cowherd boy. With devotion in my heart I bowed down before Him. He gave me the eighteen-syllable mantra to be used for the activity of creation, and then He disappeared.
29. When I desired to create the universe He again appeared before me, showing me in these syllables the universe that was to be.
30. From the letter k, I created water, from the letter l, earth, from the letter i, fire, from the letter m, the moon, and from the entire word klim, the sun. From the word krsnaya, I created ether, from govindaya, air, from gopijanavallabha, knowledge and the surabhi cows, and from svaha, men, women, and everything else. Everything else.
31. By worshipping Him, Shiva became free from illusion, and by chanting this mantra in a solitary place, he attained the Lord.
32. The demigods gaze at Visnu's abode, which is like a splendid sun in the sky.
33. Therefore one should regularly chant this mantra. One should regularly chant this mantra.
34. Some have said that from the first word of this mantra earth was created, from the second word water, from the third fire, from the fourth air, and from the fifth ether. To attain liberation one should chant this five-word Vaishnava mantra, which reveals Lord Krishna.
35. About this are the following verses: One should chant this mantra, of which from the first word the element earth came, from the second word water, from the third fire, from the fourth air, and from the fifth ether.
36. By chanting this mantra Shiva entered Lord Visnu's eternal spiritual abode.
37. That spiritual world, completely pure, uncontaminated, free from suffering, free from greed and all other vices, and identical with this five-word mantra, is manifested from Lord Vasudeva. It is not separate from Him.
38. With eloquent prayers I and the Maruts please Lord Govinda, whose form is eternal and full of knowledge and bliss, who stays under a desire tree in Vrndavana, and who is this five-word mantra.
39. Om namah. To Lord Govinda, who is the form of the universe, the creator. maintainer, and destroyer of the universe, the master of the universe, and the universe itself. I offer my respectful obeisances.
40. Obeisances to Lord Govinda, whose form is full of knowledge, whose form is full of supreme bliss, who is all-attractive, and who is the master of the gopis.
41. Obeisances to Him, His eyes lotus flowers. Obeisances to Him, garlanded with lotuses. Obeisances to Him, His navel a lotus. Obeisances to Him, the husband of the goddesses of fortune.
42. Obeisances to Lord Govinda, handsome with a peacock-feather crown, identical with Balarama, His intelligence sharp, and He the swan in the Manasa lake of the goddess of fortune's thoughts.
43. Obeisances to Him, the death of Kamsa and his allies, the killer of Kesi and Canura, the object of worship for Siva, and the chariot-driver of Arjuna.
44. Obeisances to Him, the cowherd boy fond of playing the flute, the crusher of Kaliya, the person who walks on the Yamuna's shore and whose earrings gracefully swing to and fro.
45. Obeisances to Sri Krishna, the protector of the surrendered souls. Obeisances to Him, the expert dancer garlanded with the gopi's lotus glances.
46. Obeisances to Him, the death of sin, the lifter of Govardhana Hill, the end of Putana's life, the thief of Trnavarta's life.
47. Obeisances to Sri Krishna, decorated with a golden necklace, charming, pure, the enemy of impurity, one without a second, the greatest.
48. Be kind, O blissful one. Be kind, O Supreme Lord. O Lord, please rescue me, bitten by the snake of physical and mental pain.
49. O Krishna, O husband of Rukmini, O enchanter of the gopis, O master of the universe, please rescue me, drowning in the ocean of repeated birth and death.
50. O Kesava, O Narayana, O Govinda, O Janardana, O source of all transcendental bliss, O Lord who rescues the devotees from distress, O Madhava, please rescue me.

51. Brahma said: As I worship Him, so should you. Chanting this five-word mantra, and meditating on Lord Krishna, you will transcend the world of birth and death.
52. One who chants this five-word mantra easily attains His transcendental abode.
53. Although fixed in His abode, the Personality of Godhead is swifter than the mind and can overcome all others running. Even the powerful demigods cannot approach Him.
54. Therefore, Krishna is the Supreme Personality of Godhead. One should meditate upon Him, glorify Him, serve Him and worship Him. Om tat sat.

Chapter Two

1-2. Once, after they had passed the entire night with Him, the passionate girls of Vraja spoke to the cowherd boy Krishna, who is the Supreme Personality of Godhead, and He also spoke to them.
3. The gopis said: To what brahmana should charity be given?
4. Krishna said: Durvasa.
5. The gopis said: How will we cross the Yamuna's waters and approach Him, from whom great blessings will come?
6. Krishna said: Say the words Krishna, the brahmacari, and the Yamuna will give you a path.
7. By remembering Me a shallow person becomes deep. By remembering Me an impure person becomes pure. By remembering Me an impious person becomes pious. By remembering Me one full of material desires becomes desireless. By remembering Me a fool becomes learned.
8. After hearing these words, they meditated on Durvasa, and with these words crossed the Yamuna. They went to the very sacred asrama and bowed down before Durvasa Muni, the best of sages. They gave to the brahmana delicious foods made with milk and ghee.
9. Pleased, he bathed, ate, blessed them, and gave them permission to go.
10. They said: How will we cross the Yamuna?
11. He said: Meditate on me as a sage that eats only durva grass, and the Yamuna will give you a path.
12. Gandharvi (Srimati Radharani), the best among them, reflected for a moment.
13. She said: How is Krishna a brahmacari? How is this sage a person that eats only durva grass?
14. Accepting Her as their leader, the other girls became silent.
15. Durvasa Muni replied: Sound is contained within the element of ether, although sound and ether are different. Sound is contained within ether. This ether does not know. I am spirit. How can I be a materialistic enjoyer.
16. Touch is contained within the element of air, although touch and air are different. Touch is contained within air. This air does not know. I am spirit. How can I be a materialistic enjoyer?
17. Form is contained within the element of fire, although form and fire are different. Form is contained within fire. This fire does not know. I am spirit. How can I be a materialistic enjoyer?
18. Taste is contained within the element of water, although taste and waste are different. Taste is contained within water. This water does not know. I am spirit. How can I be a materialistic enjoyer?
19. Aroma is contained within the element of earth, although aroma and earth are different. Aroma is contained within earth. This earth does not know. I am spirit. How can I be a materialistic enjoyer?
20. It is the mind that remains among the senses and accepts them.
21. When spirit is everything how does one think? Where does one go? I am spirit, how can I be a materialistic enjoyer?
22. Your beloved Krishna is the original creator of the two kinds of bodies.
23. On the tree of the body are two birds. One is an expansion of the Supreme Personality of Godhead. He is a witness. The other is an enjoyer. They are an enjoyer and a non-enjoyer. The first enjoys, and the second is Krishna.
24. In Him we do not find material so-called knowledge and ignorance. This ignorance and real knowledge are different. How can Krishna, who is full of real knowledge, become a materialistic enjoyer?
25-26. He who lusts after pleasure is lusty. He who does not lust after pleasures is not lusty.

27. Krishna, who is free from birth and death, who is unchanging, who cannot be cut, who stays by the Yamuna, who stays among the surabhi cows, who protects the surabhi cows, who stays among the cowherd boys, who stays in all the Vedas, who is glorified by all the Vedas, who has entered all living entities, and who controls all living entities, is your husband.
28. Gandharvi (Radha) said: Why has the Supreme Personality of Godhead taken birth among us as a cowherd boy? O sage, how do you know this about Krishna? What is His mantra? What is His abode? Why has He taken birth in Devaki's womb? Who is His elder brother Balarama? How is He worshipped? Why has the Supreme Personality of Godhead, who is far above the world of matter, descended to this Earth?
29. He said: In the beginning only Lord Narayana existed. In Him the material worlds are woven as thread on a loom. From His lotus heart the demigod Brahma was born.
30. When Brahma performed severe austerities, Lord Narayana granted him a boon.
31. Brahma chose a question.
32. Lord Narayana granted his request.
33-34. Brahma said: Among Your many incarnations, which is the best, the one that makes humans and demigods happy, the one that, remembering Him, they become liberated from repeated birth and death? Why is this incarnation the best?
35. Lord Narayana said:
36. As on the summit of Mount Meru are seven cities that fulfil all desires, so on the Earth are seven cities that fulfil desires and grant liberation. Among them the city of Gopala Puri is directly the spiritual world.
37. In this city the desires of the demigods and all other creatures are all fulfilled and everyone attains liberation.
38. Protected by My cakra, this city if Mathura, or Gopala Puri, stands in this world as a lotus stands in a lake.
39. Gopala Puri contains these forests: 1. the great forest of Brhadvana, 2. Madhuvana, the former residence of the Madhu demon, 3. Talavana, full of palm trees, 4. delightful Kamyavana, 5. great Bahulavana, 6. Kumudavana, full of lotus flowers and water lilies, 7. Khadiravana, full of Khadira trees, 8. Bhadravana, the favourite spot of Lord Balarama, 9. Bhandiravana, the great forest of Banyan trees, 10. Srivana, the abode of the goddess of fortune, 11. Lohavana, the former residence of the demon Loha, and 12. Vrndavana, ruled by the goddess Vrnda-devi.
40. In these forests the demigods, human beings, Gandharvas, Nagas, and Kinnaras sing and dance.
41. The twelve Adityas, eleven Rudras, eight Vasus, seven sages, Brahma, Narada, five Vinayakas, Viresvara, Rudresvara, Ambikesvara, Ganesvara, Nilakanthesvara, Visvesvara, Gopalesvara, Bhadresvara, and 24 other lingas reside there.
42. These forests are divided into two groups: 1. Krishnavana, or Krishna's forests, and 2.Bhadravana, or Balarama's forests. Among these twelve forests some are sacred and others are most sacred.
43. There the demigods stay. There the perfect beings attained perfection.
44. In this place are a Deity of Rama, a Deity of Pradyumna, a Deity of Aniruddha, and a Deity of Krishna.
45. In this way there are twelve Deities in the forests of Mathura.
46. The Rudras worship the first Deity, Brahma worships the second, Brahma's sons worship the third, The Maruts worship the fourth, the Vinayakas worship the fifth, the Vasus worship the sixth, the sages worship the seventh, the Gandharvas worship the eighth, the Apsaras worship the ninth, the tenth Deity is now invisible, the eleventh Deity has gone to His own planet, and the twelfth Deity is now on the Earth.
47. They who worship this Deity surpass death and attain liberation. They cross beyond the three-fold miseries of birth, old-age and death.
48. There are these verses: Lord Krishna, accompanied by His three potencies, and by Balarama,

Aniruddha, Pradyumna, and Rukmini, stays in delightful Mathura Puri, which is worshipped by Brahma and the other demigods and protected by the conch, cakra, club, and sarnga bow. These four names are identical with the name Om.
49. One should think: I am spiritual, beyond material passion. One should think: I am Lord Gopaka's. In this way one attains liberation. He realizes his spiritual nature. He becomes a knower of spirit.
50. Because since the beginning of creation He lovingly protects (alati) the conditioned souls (gopa), He is known as Gopala. Om tat sat. I am a spirit. I am a part-and-parcel of Krishna. My spiritual form is eternally full of bliss. Om.
51. The Supreme Personality of Godhead is therefore known as Gopala.
52. With all one's heart one should think: I am Gopala's.
53. Lord Gopala is unmanifest, limitless, and eternal.
54. Lord Narayana continued: O Brahma, decorated with a forest-flower garland, and holding a conch, disk, mace and lotus, I will reside eternally in Mathura.
55. O Brahma, he who with all his heart meditates on Me, whose form is the resting place of all forms, whose form is supremely powerful and splendid, whose form is wonderful, and who has no material form, goes to MY abode. Of this there is no doubt.
56. O Brahma, a resident of this earth planet who remains in the district of Mathura and worships Me as I appear in the form of the Deity, becomes very dear to Me.
57. You should always worship Me as Krishna in Mathura.
58. Four kinds of men worship Me.
59. Following the devotional process prescribed for the age, intelligent devotees in this world worship Lord Gopala, who is accompanied by His elder brother Balarama and queen Rukmini.
60. I am unborn, eternal Gopala. I am eternal Pradyumna. I am Rama. I am Aniruddha. He who is intelligent worships Me.
61. Free from all impure desires, the residents of Krishnavana and Bhadravana worship Me, following the regulations of bhakti I Myself have spoken.
62. Even they who formerly rejected the principles of religion and were swallowed up by the age of Kali, may become devoted to Me, and also reside in Mathura.
63. Anyone who becomes My sincere devotee becomes very dear to Me. As dear as You and Your sons are, as dear as Shiva and hid associates, as dear as the goddess of fortune, Laksmi.
64. Brahma said: How has the one Supreme Personality of Godhead become four Deities? How has the single sacred syllable om become many?
65. The Lord said to him: Before the material world was manifest, only the Supreme Personality of Godhead, who is one without a second, existed. From Him came the impersonal Brahman. From that came the syllable om. From om came the mahat-tattva. From the mahat-tattva came false-ego. From false-ego came the five tanmatras. From them came the elements. Om is covered by these things.
66. I am the sacred syllable. I am om. I am ageless, deathless, nectarean, the fearless Supreme Great. I am liberated. I am unchanging.
67. The eternal Supreme Personality of Godhead manifested Himself as the all-pervading universal form. In the same way the Lord, who is one without a second, by His transcendental potency expanded Himself into four.
68. The sacred syllable om consists of three letters: a, u and m. Balarama, the son of Rohini, is the letter a. Splendid Pradyumna is the letter u.
69. Intelligent Aniruddha is letter m. Lord Krishna, in whom the entire universe rests, is the ardha-matra letter (m), which completes the syllable om.
70. Rukmini is Lord Krishna's wife. She is the creator of the worlds and the root of material nature.
71. The Vedic literatures explain that the goddess of fortune appeared among the women of Vraja. Learned transcendentalists say that the Lord's potency is the syllable om.
72. Therefore, all-pervading Lord Gopala is the syllable om.

73. Learned transcendentalists declare that the syllable om is not different from the sacred syllable klim.
74. He whom meditates on Me as I appear in Mathura attains liberation.
75-78. In his mind one should meditate on Me standing on the blossomed eight-petaled lotus of the heart, My two feet marked with conchshell, flag and umbrella, MY chest marked with srivatsa and splendid with the kautabha gem, My four arms holding the conch, cakra, mace, and sarnga bow, My arms decorated with armlets. MY neck splendid with a flower garland, My head circled by a splendid crown, My ears decorated with glistening shark-shaped earrings, MY form splendid and handsome, holding a flute and buffalo-horn bugle, and granting fearlessness to the devotees.
79. When the entire universe is churned (mathyate) by the churning-rod of spiritual knowledge, the butter produced is the Supreme Personality of Godhead in Mathura. That is why it is called Mathura.
80. In my heart I meditate on the material world with its eight dik-palas (protectors of the directions) as a blossomed lotus flower growing in the ocean of repeated birth and death.
81. The sun and moon are the splendour of My body. Golden Mount Meru is My splendid flag. Brahmaloka as My umbrella. The seven lower planetary systems are My feet.
82. I am marked with srivatsa and svarupa. Therefore the learned sages call me Srivatsa-lanchana (marked with srivatsa).
83. Aware of My supremacy, the sages declare that the splendour of the sun, moon, fire, and eloquent speech has come from My glittering Kaustubha jewel.
84. The four arms of My universal form are goodness, passion, ignorance, and false-ego. The five material elements are the conchshell I carry in the hand that is the mode of passion.
85. Childishness is said to be the cakra, the original illusory potency the Sarnga bow, and the universe the lotus flower in the hand of the universal form.
86. The origin of ignorance is known as the club I always carry in My hand.
87. Religion, economic development, and sense-gratification are the splendid bracelets that eternally decorate the wrists of My universal form.
88. The neck, said to be the qualityless Brahman, is garlanded by the first unborn. O Brahma, your mind-born sons have elaborately described this garland.
89. The sages say that My eternal form is the crown.
90. The two things above the changing material world are My two glittering earrings.
91.He who meditates in this way is eternally dear to me. He attains liberation. He becomes liberated. I give Myself to him.
92. O Brahma, I have said all that will be about My two forms: one made of the modes of nature, and the other beyond the modes of nature.
93. Brahma said: What are the ornaments worn by the Deities You have described? How do the Maruts, Rudras, Brahma, sons of Brahma, Vinayakas, twelve Adityas, Vasus, Apsaras, and Gandharvas worship them? Who is the Deity that has gone to His own abode? Who is the Deity now invisible? Who is the Deity the humans worship?
94. Lord Narayana said to him: these twelve unmanifested transcendental Deities are present on all planets, among all demigods and all human beings.
95. As a Rudra among the Rudras, as a Brahma among the followers of Brahma, as a demigod among the demigods, as a human being among the humans, as the destroyer of obstacles (Ganesa) among the Vinayakas, as Surya Narayana among the Adityas, as a Gandharva among the Gandharvas, as an Apsara among the Apsaras, and as a Vasu among the Vasus, My form, which fulfils desires, is present even when it is invisible. Whether visible or invisible in this world, My form is always stays in My own abode.
96. My form is also present as the Deity of ignorance, the Deity of passion, and the Deity of Goodness.
97. My humanlike form, which is eternal and full of transcendental knowledge, is present in devotional service.

98. Om. Obeisances to the Supersoul, who is present in the life-breath. Om tat sat. Bhu Bhuvah and Svah. Obeisances, obeisances to Him, the Supersoul, who is present in the life-breath.
99. Obeisances to Sri Krishna, who is Govinda and Gopijanavallabha, Om tat sat. Bhur Bhuvah and Svah. Obeisances, obeisances to Him.
100. Om. Obeisances to the Supersoul, who is present in the apana air. Om tat sat. Bhur Bhuvah and Svah. Obeisances, obeisances to Him, present in the apana air.
101. Om. Obeisances to Krishna, who is Vasudeva, Sankarsana, Pradyumna, and Aniruddha. Om tat sat. Bhur Bhuvah and Svah. Obeisances, obeisances to Him.
102. Om. Obeisances to the Supersoul, who is present in the sama air. Om tat sat. Bhur Bhuvah and Svah. Obeisances, obeisances to Him, present in the same air.
103. Om. Obeisances to Sri Krishna, who is Sri Rama. Om tat sat. Bhur Bhuvah and Svah. Obeisances, obeisances to Him.
104. Om. Obeisances to the Supersoul, who is present in the udana air. Om tat sat. Bhur Bhuvah and Svah. Obeisances, obeisances to Him, present in the udana air.
105. Om. Obeisances to Krishna, the son of Devaki. Om tat sat. Bhur Bhuvah and Svah. Obeisances, obeisances to Him
106. Om. Obeisances to the Supersoul, who is present in the vyana air. Om tat sat. Bhur Bhuvah and Svah. Obeisances, obeisances to Him, present in the vyana air.
107. Om. Obeisances to the Supreme Personality of Godhead, whose original form is that of a cowherd boy. Om tat sat. Bhur Bhuvah and Svah. Obeisances, obeisances to Him.
108. Om. Lord Gopala is the Supersoul, present in the primordial material energy. Om tat sat. Bhur Bhuvah and Svah. Obeisances, obeisances to Him.
109. Om. Lord Gopala is the Supersoul, present in the senses. Om tat sat. Bhur Bhuvah and Svah. Obeisances, obeisances to Him.
110. Om. Lord Gopala is the Supersoul, present in the material elements. Om tat sat. Bhur Bhuvah and Svah. Obeisances, obeisances to Him.
111. Om. Lord Gopala is the Supreme Person. Om tat sat. Bhur Bhuvah and Svah. Obeisances, obeisances to Him.
112. Om. Lord Gopala is the Supreme Brahman. Om tat sat. Bhur Bhuvah and Svah. Obeisances, obeisances to Him.
113. Om. Lord Gopala is the Supersoul in the heart of all beings. Om tat sat. Bhur Bhuvah and Svah. Obeisances, obeisances to Him.
114. Om. Surpassing wakefulness, sleep, and deep sleep, Lord Gopala is beyond the transcendence of the impersonalists. Om tat sat. Bhur Bhuvah and Svah. Obeisances, obeisances to Him.
115. The one Supreme Personality of Godhead is hidden within everything. He is all-pervading. He is in everyone's heart. He witnesses everyone's activities. He lives in everyone's heart. He is the witness. He is consciousness. His is transcendence. He is beyond the modes of nature.
116. Obeisances to Rudra. Obeisances to Aditya. Obeisances to Vinayaka. Obeisances to Surya. Obeisances to Vidya-devi. Obeisances to Indra. Obeisances to Agni. Obeisances to Yama. Obeisances to Nirrti. Obeisances to Varuna. Obeisances to Vayu. Obeisances to Kuvera. Obeisances to Isana. Obeisances to Brahma. Obeisances to all the demigods.
117. After giving these most pious prayers to Brahma, who was rapt in meditation on the Lord's transcendental form, and after giving him the ability to create the universe, Lord Narayana disappeared.

118. As these instructions were heard from Brahma, Brahma's sons, and Narada, so I have spoken them. O Gandharvi (Radha), now You may go to Your own home.
Om ! O Devas, may we hear with our ears what is auspicious;
May we see with our eyes what is auspicious, O ye worthy of worship !
May we enjoy the term of life allotted by the Devas,

Praising them with our body and limbs steady !
May the glorious Indra bless us !
May the all-knowing Sun bless us !
May Garuda, the thunderbolt for evil, bless us !
May Brihaspati grant us well-being !
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

Here ends the Gopala-Tapaniyopanishad, as contained in the Atharva-Veda.

Krishna Upanishad

Translated by P. R. Ramachander
Published by celextel.org

Om ! O Devas, may we hear with our ears what is auspicious;
May we see with our eyes what is auspicious, O ye worthy of worship !
May we enjoy the term of life allotted by the Devas,
Praising them with our body and limbs steady !
May the glorious Indra bless us !
May the all-knowing Sun bless us !
May Garuda, the thunderbolt for evil, bless us !
May Brihaspati grant us well-being !
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

When the sages living in the forest visited Sri Ramachandra who was the incarnation of the ever joyful God and who was extremely pretty, they became surprised and forgetting themselves said, “We want to embrace you, Oh Lord.” The God told them, “When I reincarnate as Lord Krishna, you will be born as Gopis and then you can embrace me.”[Their wish was fulfilled in Krishnavatara.] 1

During the time of incarnation of the Lord as Krishna, Gokula became the forest heaven. Those who had done penance earlier became trees in that forest. Characters like miserliness and anger became Asuras. The Kali period which was coming was postponed till the reincarnation period was over. That Hari who was very pretty reincarnated himself as a Gopa Boy. His playful nature (play with the world) was an unknowable secret. Because of that the world was enchanted. Upanishads and portions of Vedas came in the form of 16108 maidens. The "mercy" was born as mother Rohini and the “earth mother” was born as Sathya Bhama. “Humility” was born as Krishna’s friend Sudhama. “Control of senses” was born as Sage Udhawa and “Truth” was born as Sage Akroora. The broken curd pots became to Krishna the ocean of milk so that he can play with it. This reincarnation was meant to destroy his enemies and to protect good people. The sword in the hand of Krishna was the God of destruction, the

Maheswara himself. Sage Kasyapa was born as the mortar in Yasodha's house and The God mother Adithi became the rope which tied Krishna to the mortar. Kali who destroys all enemies was the mace. The bow called Saranga was the illusion of the God. The harvest season of Sarad became the meals in his house. The lotus he held playfully was the seed for the world. Though the world was not different from all these, it appeared as if it was different. Similarly God himself did not have any differences. And the Vaikunta of those people who live in heaven was brought down to the world. The people who have understood this truly would get the result of their good deeds. They would get themselves released from the ties of the body and attain salvation.

Om ! O Devas, may we hear with our ears what is auspicious;
May we see with our eyes what is auspicious, O ye worthy of worship !
May we enjoy the term of life allotted by the Devas,
Praising them with our body and limbs steady !
May the glorious Indra bless us !
May the all-knowing Sun bless us !
May Garuda, the thunderbolt for evil, bless us !
May Brihaspati grant us well-being !
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

Here ends the Krishnopanishad, as contained in the Atharva-Veda.

Yajnavalkya Upanishad

Translated by Prof. A. A. Ramanathan
Published by The Theosophical Publishing House, Chennai

Om ! That (Brahman) is infinite, and this (universe) is infinite.
The infinite proceeds from the infinite.
(Then) taking the infinitude of the infinite (universe),
It remains as the infinite (Brahman) alone.
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

1. Now King Janaka of the Videhas respectfully approached the sage Yajnavalkya and said: ‘Revered Sir, expound to me renunciation’. Yajnavalkya said: Having completed the stage of a celibate student one may become a house-holder. From the stage of the house-holder he may become a forest-dweller (Vanaprastha) and then renounce. Or else he may become a mendicant monk from the stage of a celibate student or a house-holder or a forest-dweller. (There is also the provision that) a person may renounce worldly life that very day on which distaste for it dawns on him, whether he is not observing vows (before the stage of renunciation) or observes them, whether he has undergone the prescribed ablution on completing the disciplined studentship or not, whether he is one who has discontinued maintaining ritual fire at the death of his wife (Utsannagni) or one who does not maintain the ritual fire (anagnika).
2. Some (law givers) prescribe the sacrifice called Prajapatya (of which god Brahma is the presiding deity, prior to a twice-born embracing renunciation). But (though thus prescribed) he may not do so. He shall only perform the sacrifice Agneyi (whose presiding deity is Agni, the god of fire). For Agni is the vital breath (Prana). Thereby he helps (strengthens) the vital breath. (Then) he shall perform the Traidhataviya sacrifice (whose presiding deity is the god Indra). By this sacrifice the three vital fluids (become strong like fire), namely the Sattva (semen), Rajas (blood) and Tamas (the dark one). (Having performed the sacrifice in the prescribed manner he shall smell the holy fire, reciting the following mantra): ‘Oh Fire, this (vital breath) is your source; as you are born at the proper time (of the year) you put on effulgence. Knowing him (the Atman, your ultimate source) may you merge (with the

Prana, your source). May you increase our wealth (of transcendent knowledge)'. So reciting the mantra he shall smell the fire. This is the source of fire, this vital air. '(May you) go unto fire (your source). Svaha'. Thus alone the mantra says.

3. Having procured the holy fire (from the house of a well-versed Vedic scholar) in the village he shall be directed to smell the fire as described previously. If he does not get the ritual fire he may offer oblations in the waters. For water is (presided over by) all the gods. Reciting 'I offer the oblation to all the gods, Svaha', he should tender the oblations and picking up (a small portion of) the offered oblation which is mixed with ghee, he shall eat it, as this is beneficial. (Before eating the offered oblation he shall recite) the mantra of liberation (namely Om) which he shall realize as (the essence of) the three Vedas. He shall adore Brahman (Existence, Knowledge and Bliss) as that (connoted by Om). Cutting off the tuft of hair and sacred thread he shall recite thrice 'I have renounced'. (The royal sage Janaka accepted this elucidation by saying) 'Indeed, so it is, revered Yajnavalkya'.

4. (Then prompted by King Janaka) the sage Atri asked Yajnavalkya: How is one without the sacred thread (by wearing which alone he can perform rituals) a Brahmana ? Yajnavalkya replied: This alone is his sacred thread (the conviction), 'That (Self-effulgent) Atman (I am)'. He shall then ceremoniously sip water (thrice with the mantra, 'Reach the sea, Svaha', having previously discarded his tuft and sacred thread). This is the method (to be adopted by those who renounce the world).

5. Then (in the case of those entitled to renunciation) the mendicant monk wearing (ochre) coloured garment, with shaven head, accepting nothing (except food for bare sustenance), pure, injuring none (in thought, word and deed), (austerely) living on alms, becomes fit for realizing Brahman. This is the path of the mendicant monks. (In the case of the Kshatriyas and others not entitled to renunciation, they may seek liberation) by the path of the brave (by courting death in the battle-field), or fast (unto death as a discipline), or enter into water (to rise no more), or enter fire or undertake the great journey (in which they collapse by exhaustion). (For those entitled to renunciation) this way has been prescribed by the god Brahma; the ascetic who has renounced the world (Sannyasin) following this path realizes Brahman. Thus (it is stated in the Vedanta). 'Thus indeed it is, revered Sir, Yajnavalkya', (appreciated the royal sage Janaka).

6. There are the well known sages called Paramahamsas (as in the days of yore, the sages) Samvartaka, Aruni, Svetaketu, Durvasas, Ribhu, Nidagha, Dattatreya, Suka, Vamadeva, Harita and others, wearing no distinguishing marks, with conduct beyond the ken (of worldly people) and who behaved as though bereft of their senses though (perfectly) sane.

7. Averse to others' wives and (desire to stay in) towns and discarding all these, namely, the threefold staff (bamboo), the water vessel, (the earthen plate) used for a meal, the ceremonial purification with water, the tuft and the sacred thread, internally as well as externally, in the waters reciting 'Bhuh, Svaha', (the Paramahamsa) shall seek the Atman.

8. Possessing a form as one new-born (i.e. unclad) unaffected by pairs (of opposites, such as heat and cold, pleasure and pain); accepting nothing (except alms, for bare sustenance); well established in the path of the truth of Brahman; of pure mind; receiving alms into the mouth (lit. into the vessel of the belly) at the prescribed time in order to sustain life, becoming equanimous at gain and loss (of alms), drinking water from the vessel of hand or from a water vessel, begging alms but to store in the belly; devoid of any other vessel; the watering place serving as water vessel; sheltering, equanimous at gain and loss of it, in an abode which is free from disturbance and is solitary (such as) an unoccupied house, a temple, a clump of (tall) grass (or hay stack), an ant-hill, the shade of a tree a potter's hut, a hut where ritual fire is kept, the sandy bank of a river, a mountain thicket, a cave, a hollow in a tree, the vicinity of a water fall or a piece of clean ground, without residing in a fixed abode; making no efforts (for gainful activity) and deeply intent on the uprooting of good and bad actions – such a sage who finally gives up his body in the state of renunciation is indeed a Paramahamsa. Thus (it has been declared).

9. The mendicant monk who is unclad (lit. clothed by the points of the compass), salutes none, has no desire for wife or son and is above aim and non-aim becomes the supreme God. Here there are the

verses:
10. To one who has become an ascetic earlier and who is equal to him in characteristics, obeisance ought to be paid (by an ascetic) and never to any one else.
11. Even ascetics are seen who are careless, whose minds are in outward phenomenal things, are talebearers, eager to quarrel and whose views are condemned by the Veda.
12. If an ascetic remains in identity with the highest self-effulgent Brahman which is beyond name, etc., then to whom shall he, the knower of the Atman, pay obeisance ? Then the activity (of bowing) ought not to be done.
13. (If an ascetic is convinced that) the supreme God has entered into beings as the individual Self, then he may fully prostrate on the ground before dog, outcaste, cow or donkey.
14. What possibly is charming in a woman who is a doll made of flesh, in a cage of limbs which is moved by machinery and who is a conglomerate of tendons bones and joints ?
15. Are the eyes (of a woman) charming when we look at them after dissection into skin, flesh, blood and tears ? Why then do you get infatuated in vain ?
16. Similarly, Oh sage, is seen of the pearl necklace which shines bright (adoring women) in the onrush of the Ganga water down the shining slopes of the Meru mountain.
17. In cemeteries (situated) in remote places the same breast of a woman is eaten in due course by dogs as if it were a small morsel of food.
18. Having (attractive) tresses and putting on collyrium, women, difficult to touch but pleasing to the eyes are (verily) the flames of the fire of sin and they burn men as though they were straw.
19. Women pleasing and cruel, are the fuel for the hell-fires, that inflame even at a distance and though juicy (loveable) are devoid of moisture (flavour).
20. Silly women are the nets spread by the hunter called Cupid to entangle the bodies of men in the form of birds.
21. Woman is the bait stuck in the fish-hook at the string of evil propensity to catch men in the form of fish that are in the pond of worldly life and that are active in the mud of the mind.
22. Enough of women to me, forever, who are the strong caskets (to preserve) all gems of evil and are the chains of misery.
23. He who has a woman with him has desire for enjoyment; where is the scope for enjoyment to one who is without woman ? Discarding woman is discarding worldly life; one shall be happy after abandoning worldly life.
24. A son unborn worries the (would be) parents for long; when obtained (in the womb) he gives trouble due to miscarriage or the pangs of child-birth.
25. When the boy is born there is the worry of evil planes, illness, etc., and then his propensity to evil ways. When invested with the sacred thread he does not become learned and if he becomes wise he refuses marriage.
26. In youth he takes to adultery, etc., and has (the curse of) poverty when he has a family. There is no end of worry due to a son and if he is rich he (suddenly) may die.
27. The (good) ascetic has no fickleness of hands and feet; he is not unsteady in his eyes and he is not loose with his speech; conquering his senses he becomes one with Brahman.
28. When a person of discrimination sees equality and oneness between an enemy, a prisoner and his own body, where is (the scope for) anger, as towards the limbs of one’s own body ?
29. If you have any anger against a wrong doer, how is it you do not have anger against anger, as it forcibly blocks (the path to) duty, wealth, love and liberation ?
30. My salutation to the anger against anger, which well sets ablaze its substratum and which gives one dispassion and awakens one to one’s faults.
31. Where the people are always asleep the man of self-control is wide awake; where they are vigilant, Oh wise one, the prince among the Yogins, is in deep sleep. Be convinced that there is consciousness here, that (all) this is consciousness alone and is pervaded by consciousness, that you are consciousness

and I am consciousness, and all these worlds are of consciousness.
32. Ascetics should accept this, the highest position of being a Paramahamsa. Oh best of sages, there is nothing higher than this. Thus (ends) the Upanishad.

Om ! That (Brahman) is infinite, and this (universe) is infinite.
The infinite proceeds from the infinite.
(Then) taking the infinitude of the infinite (universe),
It remains as the infinite (Brahman) alone.
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

Here ends the Yajnavalkyopanishad belonging to the Sukla-Yajur-Veda.

Varaha Upanishad

Translated by K. Narayanasvami Aiyar

Om ! May He protect us both together; may He nourish us both together;
May we work conjointly with great energy,
May our study be vigorous and effective;
May we not mutually dispute (or may we not hate any).
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

CHAPTER - I

The great sage Ribhu performed penance for twelve Deva (divine) years. At the end of the time, the Lord appeared before him in the form of a boar. He said: “Rise, rise and choose your boon”. The sage got up and having prostrated himself before him said: “O Lord, I will not, in my dream, wish of thee those things that are desired by the worldly. All the Vedas, Shastras, Itihasas and all the hosts of other sciences, as well as Brahma and all the other Devas, speak of emancipation as resulting from a knowledge of thy nature. So impart to me that science of Brahman which treats of thy nature.”

Then the boar-shaped Bhagavan (Lord) said:

1. Some disputants hold that there are twenty-four Tattvas (principles) and some thirty-six, whilst others maintain that there are ninety-six.

2. I shall relate them in their order. Listen with an attentive mind. The organs of sense are five, viz., ear, skin, eye and others.

3. The organs of action are five, viz., mouth, hand, leg and others. Pranas (vital airs) are five; sound and other (viz., rudimentary principles) are five.

4. Manas, Buddhi, Chitta and Ahankara are four; thus those that know Brahman know these to be the twenty-four Tattvas.

5. Besides these, the wise hold the quintuplicated elements to be five, viz., earth, water, fire, Vayu and Akasa;

6. The bodies to be three, viz., the gross, the subtle and the Karana or causal; the states of consciousness to be three, viz., the waking, the dreaming and the dreamless sleeping.

7-8. The Munis know the total collection of Tattvas to be thirty-six (coupled with Jiva). With these Tattvas, there are six changes, viz., existence, birth, growth, transformation, decay and destruction.

9. Hunger, thirst, grief, delusion, old age and death are said to be the six infirmities.
10. Skin, blood, flesh, fat, marrow and bones are said to be the six sheaths. Passion, anger, avarice, delusion, pride and malice are the six kinds of foes.
11. Vishva, Taijasa and Prajna are the three aspects of the Jiva. Sattva, Rajas and Tamas are the three Gunas (qualities).
12. Prarabdha, Sanchita and Agamin are the three Karmas. Talking, lifting, walking, excreting and enjoying are the five actions (of the organs of action);
13. And there are also thought, certainty, egoism, compassion, memory (functions of Manas, etc.,), complacency, sympathy and indifference;
14. Dik (the quarters), Vayu, Sun, Varuna, Ashvini Devas, Agni, Indra, Upendra and Mrityu (death); and then the moon, the four-faced Brahma, Rudra, Kshetrajna and Ishvara.
15-16. Thus these are the ninety-six Tattvas. Those that worship, with devotion, me of the form of boar, who am other than the aggregate of these Tattvas and am without decay are released from Ajnana and its effects and become Jivanmuktas.
17. Those that know these ninety-six Tattvas will attain salvation in whatever order of life they may be, whether they have matted hair or are of shaven head or have (only) their tuft of hair on. There is no doubt of this."
Thus ends the first Chapter of Varaha Upanishad.

CHAPTER - II

1. The great Ribhu (again) addressed the Lord of Lakshmi of the form of boar thus: "O Lord, please initiate me into the supreme Brahma-Vidya (or science)."
2-3. Then the Lord who removes the miseries of his devotees being thus questioned, answered thus: "Through (the right observance of) the duties of one's own caste and orders of life, through religious austerities and through the pleasing of the Guru (by serving him rightly), arise to persons the four, Vairagya, etc. They are the discrimination of the eternal from the non-eternal; indifference to the enjoyments of this and the other worlds;
4-5(a). The acquisition of the six virtues, Sama, etc., and the longing after liberation. These should be practised. Having subdued the sensual organs and having given up the conception of 'mine' in all objects, you should place your consciousness of 'I' in (or identify yourself with) me, who am the witness Chaitanya (consciousness).
5(b)-7(a). To be born as a human being is difficult – more difficult it is to be born as a male being – and more so is it to be born as a Brahmana. Even then, if the fool does not cognise through the hearing, etc., of Vedanta, the true nature of the Sachchidananda (of Brahman) that is all-pervading and that is beyond all caste and orders of life, when will he obtain Moksha?
7(b)-8. I alone am happiness. There is none other. If there is said to be another, then it is not happiness. There is no such things as love, except on my account. The love that is on account of me is not natural to me. As I am the seat of supreme love, that 'I am not' is not.
9. He who is sought after by all, saying "I should become such", is myself, the all-pervading. How can non-light affect Atman, the self-shining which is no other than the light whence originates the words 'I am not light'.
10-12(a). My firm conviction is whoever knows for certain that (Atman) which is self-shining and has itself no basis (to rest upon), is one of Vijnana. The universe, Jiva, Ishvara, Maya and others do not really exist, except my full Atman.
12(b)-13(a). I have not their characteristics, Karma which has Dharana and other attributes and is of the form of darkness and Ajnana is not fit to touch (or affect) me, who am Atman, the self-resplendent.
13(b)-14(a). That man who sees (his) Atman which is all-witness and is beyond all caste and orders of life as of the nature of Brahman, becomes himself Brahman.
14(b)-15(a). Whoever sees, through the evidence of Vedanta, this visible universe as the Supreme Seat

which is of the form of light, attains Moksha at once.
15(b)-16(a). When that knowledge which dispels the idea that this body (alone) is Atman, arises firmly in one's mind as was before the knowledge that this body (alone) is Atman, then that person, even though he does not desire Moksha, gets it.
16(b)-17(a). Therefore how will a person be bound by Karma, who always enjoys the bliss of Brahman which has the characteristics of Sachchidananda and which is other than Ajnana ?
17(b)-18. Persons with spiritual eyes see Brahman, that is the witness of the three states that has the characteristics of be-ness, wisdom and bliss, that is the underlying meaning of the words 'Thou' (Tvam) and 'I' (Aham) and that is untouched by all the stains.
19. As a blind man does not see the sun that is shining, so an ignorant person does not see (Brahman). Prajnana alone is Brahman. It has truth and Prajnana as its characteristics.
20. By thus cognising Brahman well, a person becomes immortal. One who knows his own Atman as Brahman, that is bliss and without duality and Gunas (qualities) and that is truth and absolute consciousness is not afraid of anything.
21. That which is consciousness alone which is all-pervading, which is eternal, which is all-full, which is of the form of bliss and which is indestructible, is the only true Brahman.
22-23(a). It is the settled determination of Brahma-Jnanis that there is naught else but that. As the world appears dark to the blind and bright to those having good eyes, so this world full of manifold miseries to the ignorant is full of happiness to the wise.
23(b)-24(a). In me, of the form of boar, who am infinite and the Bliss of absolute Consciousness, if there is the conception of non-dualism, where then is bondage ? And who is the one to be emancipated ?
24(b)-25(a). The real nature of all embodied objects is ever the absolute Consciousness. Like the pot seen by the eyes, the body and its aggregates are not (viz., do not really exist).
25(b)-26. Knowing, as Atman, all the locomotive and fixed worlds that appear as other than Atman, meditate upon them as 'It I am'. Such a person then enjoys his real nature. There is no other to be enjoyed than one-Self.
27. If there is anything that is, then Brahman alone has that attribute. One who is perfect in Brahma-Jnana, though he always sees this established universe, does not see it other than his Atman.
28-30. By cognising clearly my form, one is not trammelled by Karma. He is an undaunted person who by his own experience cognises as his own real nature all (the universe and Brahman) that is without the body and the organs of sense – that is the all-witness – that is the one noumenal Vijnana, that is the blissful Atman (as contrasted with Jivatma or the lower self) and that is the self-resplendent. He is one that should be known as 'I' (myself). O Ribhu, may you become He.
31. After this, there will be never any experience of the world. Thereafter there will always be the experience of the wisdom of one's own true nature. One who has this known fully Atman has neither emancipation nor bondage.
32. Whoever meditates, even for one Muhurta (48 minutes) through the cognition of one's own real form, upon Him who is dancing as the all-witness, is released from all bondage.
33. Prostrations – prostrations to me who am in all the elements, who am the Chidatma (viz., Atman of the nature of wisdom) that is eternal and free and who am the Pratyagatman.
34-35. O Devata, you are I. I am you. Prostrations on account of myself and yourself who are infinite and who are Chidatma, myself being the supreme Isha (Lord) and yourself being Shiva (of a beneficent nature). What should I do ? Where should I go ? What should I reject ?
36. (Nothing, because) the universe is filled by me as with the waters on the universal deluge. Whoever gives up (fondness) love of the external, love of the internal and love of the body and thus gives up all associations, is merged in me. There is no doubt about it.
37. That Paramahamsa (ascetic) who, though living in the world, keeps aloof from human congregation as from serpent, who regards a beautiful woman as a (living) corpse and the endless sensual objects as

poison and who has abandoned all passion and is indifferent towards all objects is no other than Vasudeva, (viz.,) myself.

38. This is Satya (Truth). This is nothing but truth. It is truth alone that is now said. I am Brahman, the truth. There is naught else but I.

39. (The word) ‘Upavasa’ (lit., dwelling near) signifies the dwelling near (or union) of Jivatma and Paramatman and not (the religious observance as accepted by the worldly of) emaciating the body through fasts.

40. To the ignorant, what is the use of the mere drying up of the body ? By beating about the hole of a snake, can we be said to have killed the big snake within.

41. A man is said to attain Paroksha (indirect) wisdom when he knows (theoretically) that there is Brahman; but he is said to attain Sakshatkara (direct cognition) when he knows (or realises) that he is himself Brahman.

42. When a Yogin knows his Atman to be the Absolute, then he becomes a Jivanmukta.

43. To Mahatmas, to be always in the state ‘I am Brahman’ conduces to their salvation. There are two words for bondage and Moksha. They are ‘mine’ and ‘not mine’.

44. Man is bound by ‘mine’, but he is released by ‘not mine’. He should abandon all the thoughts relating to externals and so also with references to internals. O Ribhu, having given up all thoughts, you should rest content (in your Atman) ever.”

45. The whole of the universe is caused through Sankalpa alone. It is only through Sankalpa that the universe manifests. Having abandoned the universe, which is of the form of Sankalpa and having fixed your mind upon the Nirvikalpa (one which is changeless), meditate upon my abode in your heart.

46. O most intelligent being, pass your time in meditating upon me, glorifying me in songs, talking about me to one another and thus devoting yourself entirely to me as the Supreme.

47. Whatever is Chit (consciousness) in the universe is only Chinmatra. This universe is Chinmaya only. You are Chit. I am Chit; contemplate upon the worlds also as Chit.

48-49(a). Make the desires nil. Always be without any stain. How then can the bright lamp of Atmic Vijnana arising through the Vedas be affected by the Karma arising from the ignorance of the actor and the agent ?

49(b)-50(a). Having given up not-Atman and being in the world unaffected by it, delight only in the Chinmatra within, ever intent on the One.

50(b)-51(a). As the Akasa of the pot and that of the house are both located in the all-pervading Akasa, so the Jivas and Ishvara are only evolved out of me, the Chidakasa (the one Akasa of universal consciousness).

51(b)-52(a). So that which did not exist before the evolution of Atmas (Jiva) (and Ishvara) and that which is rejected at the end (viz., universal deluge) is called Maya by Brahma-Jnanis through their discrimination.

52(b)-53(a). Should Maya and its effects (the universe) be annihilated, there is no state of Ishvara, there is no state of Jiva. Therefore like the Akasa without its vehicle, I am the immaculate and Chit.

53(b)-54. The creation, sentient as well as non-sentient from Ikshana (thinking) to Pravesha (entry) of those having the forms of Jivas and Ishvara is due to the creation (or illusion) of Ishvara; while the Samsara (worldly existence) from the waking state to salvation is due to the creation of Jiva.

55. So the Karmas ordained in the sacrifice (called) Trinachaka (so called after Nachiketas of Katha Upanishad) to Yoga are dependent upon the illusion of Ishvara; while (the systems from) Lokayata (atheistical system) to Sankhya rest on the illusion of Jiva.

56. Therefore aspirants after salvation should never make their heads enter into the field of controversy regarding Jiva and Ishvara. But with an undisturbed mind, Tattvas of Brahman should be investigated.

57. Those who do not cognise the Tattva of the secondless Brahman are all deluded persons only. Whence (then) is salvation to them ? Whence then is happiness (to them) in this universe ?

58. What if they have the thoughts of the superiority and inferiority (of Ishvara and Jiva) ? Will

sovereignty and mendicancy (experienced by a person) in the dreaming state affect him in his waking state ?
59. When Buddhi is absorbed in Ajnana, then it is termed, by the wise, sleep. Whence then is sleep to me who have not Ajnana and its effects ?
60. When Buddhi is in full bloom, then it is said to be the Jagrat (waking state). As I have no changes, etc., there is no waking state to me.
61. The moving about of Buddhi in the subtle Nadis constitutes the dreaming state. In me without the act of moving about, there is no dreaming.
62. Then at the time of Sushupti when all things are absorbed, enveloped by Tamas, he then enjoys the highest bliss of his own nature in an invisible state.
63. If he sees everything as Chit without any difference, he alone is an actual Vijnani. He alone is Shiva. He alone is Hari. He alone is Brahma.
64. This mundane existence which is an ocean of sorrow, is nothing but a long-lived dream, or an illusion of the mind or a long-lived reign of the mind. From rising from sleep till going to bed, the one Brahman alone should be contemplated upon.
65. By causing to be absorbed this universe which is but a superimposition, the Chitta partakes of my nature. Having annihilated all the six powerful enemies, through their destruction become the non-dual One like the scent-elephant.
66. Whether the body perishes now or lasts the age of moon and stars, what matters it to me having Chit alone as my body ? What matters it to the Akasa in the pot, whether it (the pot) is destroyed now or exists for a long time.
67. While the Slough of a serpent lies cast off lifeless in its hole, it (the serpent) does not evince any affection towards it.
68. Likewise the wise do not identify themselves with their gross and subtle bodies. If the delusive knowledge (that the universe is real) with its cause should be destroyed by the fire of Atma-Jnana, the wise man becomes bodiless, through the idea ‘It (Brahman) is not this; It is not this’.
69. Shastras, the knowledge of reality (of the universe) perishes. Through direct perception of truth, one’s fitness for action (in this universe) ceases. With the cessation of Prarabdha (the portion of the past Karma which is being enjoyed in this life), the destruction of the manifestation (of the universe) takes place. Maya is thus destroyed in a three-fold manner.
70. If within himself no identification (of Jiva) with Brahman takes place, the state (of the separateness) of Jiva does not perish. If the non-dual one is truly discerned, then all affinities (for objects) cease.
71. With the cessation of Prarabdha (arising from the cessation of affinities), there is that of the body. Therefore it is certain that Maya perishes thus entirely. If it is said that all the universe is, that Brahman alone is that is of the nature of Sat.
72. If it is said that the universe shines, then it is Brahman alone that shines. (The mirage of) all the water in an oasis is really no other than the oasis itself. Through inquiry of one’s Self, the three worlds (above, below and middle) are only of the nature of Chit.
73. In Brahman, which is one and alone, the essence of whose nature is absolute consciousness and which is remote from the differences of Jiva, Ishvara and Guru, there is no Ajnana. Such being the case, where then is the occasion for the universe there ? I am that Brahman which is all full.
74. While the full moon of wisdom is robbed of its lustre by the Rahu (one of the two nodes of the moon) of delusion, all actions such as the rites of bathing, alms-giving and sacrifice performed during the time of eclipse are all fruitless.
75. As salt dissolved in water becomes one, so if Atman and Manas become identified, it is termed Samadhi.
76. Without the grace of a good (perfect) guru, the abandonment of sensual objects is very difficult of attainment; so also the perception of (divine) truth and the attainment of one’s true state.
77. Then the state of being in one’s own self shines of its own accord in a Yogin in whom Jnana-Sakti

has dawned and who has abandoned all Karmas.

78. The (property of) fluctuation is natural to mercury and mind. If either mercury is bound (or consolidated) or mind is bound (or controlled), what then on this earth cannot be accomplished ?

79. He who obtains Murchchha cures all diseases. The dead are brought to life again. He who has bound (his mind or mercury) is able to move in the air. Therefore mercury and mind confer upon one the state of Brahman.

80. The master of Indriyas (the organs) is Manas (mind). The master of Manas is Prana. The master of Prana is Laya (absorption Yoga). Therefore Laya-Yoga should be practised.

81. To the Yogins, Laya(-Yoga) is said to be without actions and changes. This Laya (absorption) of mind which is above speech and in which one has to abandon all Sankalpas and to give up completely all actions, should be known through one's own (experience).

82. As an actress, though subject (or dancing in harmony) to music, cymbals and other musical instruments of time, has her mind intent upon he protection of the pot on her head, so the Yogin, though intent for the time being upon the hosts of objects, never leaves off the mind contemplating on Brahman.

83. The person who desires all the wealth of Yoga should, after having given up all thoughts, practise with a subdued mind concentration on Nada (spiritual sound) alone."

Thus ends the second Chapter of Varaha Upanishad.

CHAPTER - III

1. "The One Principle cannot at any time become of manifold forms. As I am the partless, there is none else but myself.

2. Whatever is seen and whatever is heard is no other than Brahman. I am that Para-Brahman, which is the eternal, the immaculate, the free, the one, the undivided bliss, the non-dual, the truth, the wisdom and the endless.

3. I am of the nature of bliss; I am of undivided wisdom; I am the supreme of the supreme; I am the resplendent absolute Consciousness. As the clouds do not touch the Akasa, so the miseries attendant on mundane existence do not affect me.

4. Know all to be happiness through the annihilation of sorrow and all to be of the nature of Sat (be-ness) through the annihilation of Asat (not-be-ness). It is only the nature of Chit (Consciousness) that is associated with this visible universe. Therefore my form is partless.

5. To an exalted Yogin, there is neither birth nor death, nor going (to other spheres), nor returning (to earth); there is no stain or purity or knowledge but (the universe) shines to him as absolute Consciousness.

6. Practise always silence 'I am (viz., that you yourself are) Para-Brahman' which is truth and absolute Consciousness, which is undivided and non-dual, which is invisible, which is stainless, which is pure, which is second-less and which is beneficent.

7. It (Brahman) is not subject to birth and death, happiness and misery. It is not subject to caste, law, family and Gotra (clan). Practise silence – I am Chit, which is the Vivarta-Upadana (viz., the illusory cause) of the universe.

8. Always practise silence – I am (viz., you are) the Brahman, that is the full, the secondless, the undivided consciousness which has neither the relationship nor the differences existing in the universe and which partakes of the essence of the non-dual and the supreme Sat and Chit.

9. That which always is and that which preserves the same nature during the three periods of time, unaffected by anything, is my eternal form of Sat.

10. Even the state of happiness which is eternal without Upadhis (vehicles) and which is superior to all the happiness derivable from Sushupti is of my bliss only.

11. As by the rays of the sun, thick gloom is soon destroyed, so darkness, the cause of rebirth is destroyed by Hari (Vishnu) Viz., the sun's lustre.

12. Through the contemplation and worship of my (Hari's) feet, every person is delivered from his ignorance. The means of destroying deaths and births is only through the contemplation of my feet.
13. As a lover of wealth praises a wealthy man, so if with earnestness a person praises the Cause of the universe, who will not be delivered from bondage ?
14. As in the presence of the sun the world of its-own accord begins to perform its actions, so in my presence all the worlds are animated to action.
15. As to the mother-of pearl, the illusory conception of silver is falsely attributed, so to me is falsely attributed through Maya this universe which is composed of Mahat, etc.
16. I am not with those differences that are (observable) in the body of low caste men, the body of cow, etc., the fixed one's, the bodies of Brahmanas and others.
17. As to a person, even after being relieved from the misconception of the directions, the (same misconception of) direction continues (as before), just so is to me the universe though destroyed by Vijnana. Therefore the universe is not.
18. I am neither the body nor the organs of sense and action, nor Pranas, Nor Manas, nor Buddhi, nor Ahankara, nor Chitta, nor Maya, nor the universe including Akasa and others.
19. Neither am I the actor, the enjoyer, nor he who causes the enjoyment. I am Brahman that is Chit, Sat and Ananda alone and that is Janardana (Vishnu).
20. As, through the fluctuation of water, the sun (reflected therein) is moved, so Atman arises in this mundane existence through its mere connection with Ahankara.
21. This mundane existence has Chitta as its root. This (Chitta) should be cleansed by repeated effort. How is it you have your confidence in the greatness of Chitta ?
22. Alas, where is all the wealth of the kings ! Where are the Brahmanas ? Where are all the worlds ? All old ones are gone. Many fresh evolutions have occurred.
23. Many Crores of Brahmas have passed away. Many kings have flitted away like particles of dust. Even to a Jnani, the love of the body may arise through the Asura (demoniacal) nature. If the Asura nature should arise in a wise man, his knowledge of truth becomes fruitless.
24. Should Rajas and others generated in us be burnt by the fire of discriminative (divine) wisdom, how can they germinate again ?
25. Just as a very intelligent person delights in the shortcomings of another, so if one finds out his own faults (and corrects them) who will not be relieved from bondage ?
26. O Lord of Munis, only he who has not Atma-Jnana and who is not an emancipated person, longs after Siddhis. He attains such Siddhis through medicine, (or wealth), Mantras, religious works, time and skill.
27. In the eyes of an Atma-Jnani, these Siddhis are of no importance. One who has become an Atma-Jnani, one who has his sight solely on Atman, and one who is content with Atman (the higher Self) through (his) Atman (or the lower self), never follows (the dictates of) Avidya.
28. Whatever exists in this world, he knows to be of the nature of Avidya. How then will an Atma-Jnani who has relinquished Avidya be immersed in (or affected by) it.
29. Though medicine, Mantras, religious work, time and skill (or mystical expressions) lead to the development of Siddhis, yet they cannot in any way help one to attain the seat of Paramatman.
30. How then can one who is an Atma-Jnani and who is without his mind be said to long after Siddhis, while all the actions of his desires are controlled ?"
Thus ends the third Chapter of Varaha Upanishad.

CHAPTER - IV

On another occasion Nidagha asked Lord Ribhu to enlighten him as to the characteristics of Jivanmukti. To which Ribhu replied in the affirmative and said the following: "In the seven Bhumikas (or stages of development of wisdom) there are four kinds of Jivanmuktas. Of these the first stage is Subhechcha (good desire); the second is Vicharana (inquiry); the third is Tanumanasi (or pertaining to the thinned mind); the fourth is Sattvapatti (the attainment of Sattva); the fifth is Asamsakti (non-attachment); the sixth is the Padartha-Bhavana (analysis of objects) and the seventh is the Turya (fourth or final stage). The Bhumika which is of the form of Pranava (Om) is formed of (or is divided into) Akara – 'A', Ukara – 'U', Makara - 'M' and Ardha-Matra. Akara and others are of four kinds on account of the difference of Sthula (gross) Sukshma (subtle), Bija (seed or causal) and Sakshi (witness). Their Avasthas are four: waking, dreaming, dreamless sleeping and Turya (fourth). He who is in (or the entity that identifies itself with) the waking state in the gross Amsa (essence or part) of Akara is named Vishva; in the subtle essence, he is termed Taijasa; in the Bija essence, he is termed Prajna; and in the Sakshi essence, he is termed Turya.

He who is in the dreaming state (or the entity which identifies itself with the dreaming state) in the gross essence of Ukara is Vishva; in the subtle essence, he is termed Taijasa; in the Bija essence, is termed Prajna; and in the Sakshi essence, he is termed Turya.

He who is in the Sushupti state in the gross essence of Makara is termed Vishva; in the subtle essence, Taijasa; in the Bija essence, he is termed Prajna; and in the Sakshi essence, he is termed Turya.

He who is in Turya State in the gross essence of Ardha-Matra is termed Turya-Vishva. In the subtle, he is termed Taijasa; in the Bija essence, he is termed Prajna; and in the Sakshi essence, he is termed Turya-Turya.

The Turya essence of Akara is (or embraces) the first, second and third (Bhumikas or stages of the seven). The Turya essence of Ukara embraces the fourth Bhumika. The Turya essence of Makara embraces the fifth Bhumika. The Turya essence of Ardha-Matra is the sixth stage. Beyond this, is the seventh stage.

One who functions in the (first) three Bhumikas is called Mumukshu; one who functions in the fourth Bhumika is called a Brahmavit; one who functions in the fifth Bhumika is called a Brahmavidvara; one who functions in the sixth Bhumika is called a Brahmavidvariya; and one in the seventh Bhumika is called a Brahmavidvarishtha. With reference to this, there are Slokas. They are:

1. Subhechcha is said to be the first Jnana-Bhumi (or stage of wisdom); Vicharana, the second; Tanumanasi, the third;

2. Sattvapatti, the fourth; then come Asamsakti as the fifth, Padartha-Bhavana as the sixth and Turya as the seventh.

3. The desire that arise in one through sheer Vairagya (after resolving) 'Shall I be ignorant ? I will be seen by the Shastras and the wise' (or 'I will study the books and be with the wise') – is termed by the wise as Subhechcha.

4. The association with the wise and Shastras and the following of the right path preceding the practice of indifference is termed Vicharana.

5. That stage wherein the hankering after sensual objects is thinned through the first and second stages is said to be Tanumanasi.

6. That stage wherein having become indifferent to all sensual objects through the exercise in the (above) three stages, the purified Chitta rests on Atman which is of the nature of Sat is called Sattvapatti.

7. The light (or manifestation) of Sattva-Guna that is firmly rooted (in one) without any desire for the fruits of actions through the practice in the above four stages is termed Asamsakti.

8-9. That stage wherein through the practice in the (above) five stages one, having found delight in Atman, has no conception of the internals or externals (though before him) and engages in actions only when impelled to do so by others is termed Padartha-Bhavana, the sixth stage.

10. The stage wherein after exceedingly long practice in the (above) six stages one is (immovably) fixed in the contemplation of Atman alone without the difference (of the universe) is the seventh stage called Turya.

11. The three stages beginning with Subhechcha are said to be attained with (or amidst) differences and non-differences. (Because) the universe one sees in the waking state he thinks to be really existent.

12. When the mind is firmly fixed on the non-dual One and the conception of duality is put down, then he sees this universe as a dream through his union with the fourth stage.
13. As the autumnal cloud being dispersed vanishes, so this universe perishes. O Nidagha, be convinced that such a person has only Sattva remaining.
14. Then having ascended the fifth stage called Sushuptipada (dreamless sleeping seat), he remains simply in the non-dual state, being freed from all the various differences.
15-16(a). Having always introvision though ever participating in external actions, those that are engaged in the practice of this (sixth stage) are seen like one sleeping when fatigued (viz., being freed from all affinities).
16(b). (Lastly) the seventh stage which is the ancient and which is called Gudhasupti is generally attained.
17. Then one remains in that secondless state without fear and with his consciousness almost annihilated where there is neither Sat nor Asat, neither self nor not-self.
18. Like an empty pot in the Akasa, there is void both within and without; like a filled vessel in the midst of an ocean, he is full both within and without.
19. Do not become either the knower or the known. May you become the Reality which remains after all thoughts are given up.
20. Having discarded (all the distinctions of) the seer, the sight and the seen with their affinities, meditate solely upon Atman which shines as the supreme Light.
21. He is said to be a Jivanmukta (emancipated person) in whom, though participating in the material concerns of the world, the universe is not seen to exist like the invisible Akasa.
22. He is said to be a Jivanmukta, the light of whose mind never sets or rises in misery or happiness and who does not seek to change what happens to him (viz., either to diminish his misery or increase his happiness).
23. He is said to be a Jivanmukta who though in his Sushupti is awake and to whom the waking state is unknown and whose wisdom is free from the affinities (of objects).
24. He is said to be a Jivanmukta whose heart is pure like Akasa, though acting (as it) in consonance to love, hatred, fear and others.
25. He is said to be a Jivanmukta who has not the conception of his being the actor and whose Buddhi is not attached to material objects, whether he performs actions or not.
26. He is said to be a Jivanmukta, of whom people are not afraid, who is not afraid of people and who has given up joy, anger and fear.
27. He is said to be a Jivanmukta, who though participating in all the illusory objects, is cool amidst them and is a full Atman, (being) as if they belonged to others.
28. O Muni, he is said to be a Jivanmukta, who having eradicated all the desires of his Chitta, is (fully) content with me who am the Atman of all.
29. He is said to be a Jivanmukta, who rests with an unshaken mind in that all pure abode which is Chinmatra and free from all the modifications of Chitta.
30. He is said to be a Jivanmukta in whose Chitta do not dawn (the distinctions of) the universe, I, he, thou and others that are visible and unreal.
31. Through the path of the Guru and Shastras, enter soon sat – the Brahman that is immutable, great, full and without objects – and be firmly seated there.
32. Shiva alone is Guru; Shiva alone is Vedas; Shiva alone is Lord; Shiva alone is I; Shiva alone is all. There is none other than Shiva.
33. The undaunted Brahmana having known Him (Shiva) should attain wisdom. One need not utter many words as they but injure the organ of speech.
34. (The Rishi) Suka is a Mukta (emancipated person). (The Rishi) Vamadeva is a Mukta. There are no others (who have attained emancipation) than through these (viz., the two paths of these two Rishis). Those brave men who follow the path of Suka in this world become Sadyo-Muktas (viz., emancipated)

immediately after (the body wear away);
35. While those who always follow the path of Vamadeva (i.e., Vedanta) in this world are subject again and again to rebirths and attain Krama (gradual) emancipation, through Yoga, Sankhya and Karmas associated with Sattva (Guna).
36. Thus there are two paths laid down by the Lord of Devas (viz.,) the Suka and Vamadeva paths. The Suka path is called the bird's path; while the Vamadeva path is called the ant's path.
37-38. Those persons that have cognised the true nature of their Atman through the mandatory and prohibitory injunctions (of the Vedas), the inquiry into (the true meaning of) Maha-Vakyas (the sacred sentences of the Vedas), the Samadhi of Sankhya Yoga or Asamprajnata Samadhi and that have thereby purified themselves, attain the supreme seat through the Suka path.
39-40. Having, through Hatha-Yoga practice with the pain caused by Yama, postures, etc., become liable to the ever recurring obstacles caused by Anima and other (Siddhis) and having not obtained good results, one is born again in a great family and practises Yoga through his previous (Karmic) affinities.
41. Then through the practice of Yoga during many lives, he attains salvation (viz.,) the supreme seat of Vishnu through the Vamadeva path.
42. Thus there are two paths that lead to the attainment of Brahman and that are beneficent. The one confers instantaneous salvation and the other confers gradual salvation. To one that sees (all) as the one (Brahman), where is delusion ? Where is sorrow ?
43. Those that are under the eyes of those whose Buddhi is solely occupied with the truth (of Brahman) that is the end of all experience are released from all heinous sins.
44. All beings inhabiting heaven and earth that fall under the vision of Brahmavits are at once emancipated from the sins committed during many Crores of births."
Thus ends the fourth Chapter of Varaha Upanishad.

CHAPTER - V

Then Nidagha asked Lord Ribhu to enlighten him as to the rules (to be observed) in the practice of Yoga. Accordingly He (the Lord) said thus:
1. "The body is composed of the five elements. It is filled with five Mandalas (spheres). That which is hard is Prithvi (earth), one of them; that which is liquid is Apas;
2. That which is bright is Tejas (fire); motion is the property of Vayu; that which pervades everywhere is Akasa. All these should be known by an aspirant after Yoga.
3. Through the blowing of Vayu-Mandala in this body, (there are caused) 21,600 breaths every day and night.
4. If there is a diminution in the Prithvi-Mandala, there arise folds in the body; if there is diminution in the essence of Apas, there arises gradually greyness of hair;
5. If there is diminution in the essence of Tejas, there is loss of hunger and lustre; if there is diminution in the essence of Vayu, there is incessant tremor;
6. If there is diminution in the essence of Akasa, one dies. The Jivita (viz., Prana) which possesses these elements having no place to rest (in the body) owing to the diminution of the elements, rises up like birds flying up in the air.
7. It is for this reason that is called Udyana (lit., flying up). With reference to this, there is said to be a Bandha (binding, also meaning a posture called Udyana-Bandha, by which this flight can be arrested). This Udyana-Bandha is to (or does away with) death, as a lion to an elephant.
8. Its experience is in the body, as also the Bandha. Its binding (in the body) is hurtful. If there is agitation of Agni (fire) within the belly, then there will be caused much of pain.
9. Therefore this (Udyana-Bandha) should not be practised by one who is hungry or who has urgency to make water or void excrement. He should take many times in small quantities proper and moderate food.

10. He should practise Mantra-Yoga. Laya-Yoga and Hatha-Yoga, through mild, middling and transcendental methods (or periods) respectively. Laya, Mantra and Hatha-Yogas have each (the same) eight subservients.
11-12(a). They are Yama, Niyama, Asana, Pranayama, Pratyahara, Dharana, Dhyana and Samadhi.
12(b)-13(a). (Of these), Yama is of ten kinds. They are non-injury, truth, non-coveting, continence, compassion, straightforwardness, patience, courage, moderate eating and purity (bodily and mental).
13(b)-14. Niyama is of ten kinds. They are Tapas (religious austerities), contentment, belief in the existence of God or Vedas, charity, worship of Ishvara (or God), listening to the expositions of religious doctrines, modesty, a (good) intellect, Japa (muttering of prayers) and Vrata (religious observances).
15-16. They are eleven postures beginning with Chakra. Chakra, Padma, Kurma, Mayura, Kukkuta, Vira, Svastika, Bhadra, Simha, Mukta and Gomukha are the postures enumerated by the knowers of Yoga.
17. Placing the left ankle on the right thigh and the right ankle on the left thigh and keeping the body erect (while sitting) is the posture "Chakra".
18. Pranayama should be practised again and again in the following order, viz., inspiration, restraint of breath and expiration. The Pranayama is done through the Nadis (nerves). Hence it is called the Nadis themselves.
19. The body of every sentient being is ninety-six digits long. In the middle of the body, two digits above the anus and two digits below the sexual organ, is the centre of the body (called Muladhara or sacral plexus).
20-21. Nine digits above the genitals, there is Kanda of Nadis which revolves oval-shaped, four digits high and four digits broad. It is surrounded by fat, flesh, bone and blood.
22. In it, is situate a Nadi-Chakra (wheel of nerves) having twelve spokes. Kundali by which this body is supported is there.
23. It is covering by its face the Brahmarandhra (viz., Brahma's hole) of Susumna. (By the side) of Susumna dwell the Nadis Alambusa and Kuhuh.
24. In the next two (spokes) are Varuna and Yasasvini. On the spoke south of Susumna is, in regular course, Pingala.
25. On the next two spokes, are Pusha and Payasvini. On the spoke west of Susumna is the Nadi called Sarasvati.
26. On the next two spokes are Sankhini and Gandhari. To the north of Susumna dwells Ida;
27-28. In the next is Hastijihva; in the next is Visvodara. In these spokes of the wheel, the twelve Nadis carry the twelve Vayus from left to right (to the different parts of the body). The Nadis are like (i.e. woven like the warp and woof of) cloth. They are said to have different colours.
29-30. The central portion of the cloth (here the collection of the Nadis) is called the Nabhi Chakra (navel plexus). Jvalanti, Nadarupini, Pararandhra and Susumna are called the (basic) supports of Nada (spiritual sound). These four Nadis are of ruby colour. The central portion of Brahmarandhra is again and again covered by Kundali.
31-33(a). Thus ten Vayus move in these Nadis. A wise man who has understood the course of Nadis and Vayus should, after keeping his neck and body erect with his mouth closed, contemplate immovably upon Turyaka (Atman) at the tip of his nose, in the centre of his heart and in the middle of Bindu and should see with a tranquil mind through the (mental) eyes, the nectar flowing from there.
33(b)-34. Having closed the anus and drawn up the Vayu and caused it to rise through (the repetition of) Pranava (Om), he should complete with Sri Bija. He should contemplate upon his Atman as Sri (or Parasakti) and as being bathed by nectar.
35. This is Kalavanchana (lit., time illusion). It is said to be the most important of all. Whatever is thought of by the mind is accomplished by the mind itself.
36. (Then) Agni (fire) will flame in Jala (water) and in the flame (of Agni) will arise the branches and blossoms. Then the words uttered and the actions done regarding the universe, are not in vain.

37. By checking the Bindu in the path, by making the fire flame up in the water and by causing the water to dry up, the body is made firm.
38. Having contracted simultaneously the anus and Yoni (the womb) united together, he should draw up Apana and unite with it Samana.
39. He should contemplate upon his Atman as Shiva and then as being bathed by nectar. In the central part of each spoke, the Yogin should commence to concentrate Bala (will or strength).
40. He should try to go up by the union of Prana and Apana. This most important Yoga brightens up in the body the path of Siddhis.
41. As dam across the water serves as an obstacle to the floods, so it should ever be known by the Yogins that the Chhaya of the body is to (Jiva).
42. This Bandha is said of all Nadis. Through the grace of this Bandha, the Devata (goddess) becomes visible.
43. This Bandha of four feet serves as a check to the three paths. This brightens up the path through which the Siddhas obtained (their Siddhis).
44. If with Prana is made to rise up soon Udana, this Bandha checking all Nadis goes up.
45. This is called Samputa-Yoga or Mula-Bandha. Through the Practising of this Yoga, the three Bandhas are mastered.
46. By practising day and night intermittingly or at any convenient time, the Vayu will come under his control.
47. With the control of Vayu, Agni (the gastric fire) in the body will increase daily. With the increase of Agni, food, etc., will be easily digested.
48. Should food be properly digested, there is increase of Rasa (essence of food). With the daily increase of Rasa, there is the increase of Dhatus (spiritual substances).
49. With the increase of Dhatus, there is the increase of wisdom in the body. Thus all the sins collected together during many Crores of births are burnt up.
50. In the centre of the anus and the genitals, there is the triangular Muladhara. It illumines the seat of Shiva of the form of Bindu.
51. There is located the Parasakti named Kundalini. From that seat, Vayu arises. From that seat, Agni becomes increased.
52. From that seat, Bindu originates and Nada becomes increased. From that seat, Hamsa is born. From that seat, Manas is born.
53. The six Chakras beginning with Muladhara are said to be the seat of Sakti (Goddess). From the neck to the top of the head is said to be the seat of Sambhu (Shiva).
54. To the Nadis, the body is the support (or vehicle); to Prana, the Nadis are the support; to Jiva, Prana is the dwelling place; to Hamsa, Jiva is the support;
55. To Sakti, Hamsa is the seat and the locomotive and fixed universe. Being without distraction and of a calm mind, one should practise Pranayama.
56. Even a person who is well-skilled in the practice of the three Bandhas should try always to cognise with a true heart that Principle which should be known and is the cause of all objects and their attributes.
57. Both expiration and inspiration should (be stopped and made to) rest in restraint of breath (alone). He should depend solely on Brahman which is the highest aim of all visibles.
58. (The giving out of) all external objects is said to be Rechaka (expiration). The (taking in of the) spiritual knowledge of the Shastras is said to be Puraka (inspiration) and (the keeping to oneself of) such knowledge is said to be Kumbhaka (or restraint of breath).
59. He is an emancipated person who practises thus such a Chitta. There is no doubt about it. Through Kumbhaka, it (the mind) should be always taken up and through Kumbhaka alone it should be filled up within.
60. It is only through Kumbhaka that Kumbhaka should be firmly mastered. Within it is Parama-Shiva.

That (Vayu) which is non-motionless should be shaken again through Kantha-Mudra (throat-posture).
61-62. Having checked the course of Vayu, having become perfect in the practice of expiration and restraint of breath and having planted evenly on the ground the two hands and the two feet, one should pierce the four seats through Vayu through the three Yogas. He should shake Mahameru with the (aid of) Prakotis (forces) at the mouth of Vayu.
63. The two Putas (cavities) being drawn, Vayu throbs quickly. The union of moon, sun and Agni should be known on account of nectar.
64. Through the motion of Meru, the Devatas who stay in the centre of Meru move. At first in his Brahma-Granthi, there is produced soon a hole (or passage).
65. Then having pierced Brahma-Granthi, he pierces Vishnu-Granthi; then he pierces Rudra-Granthi.
66-67(a). Then to the Yogin comes Vedha (piercing) through his liberation from the impurities of delusion, through the religious ceremonies (performed) in various births, through the grace of Gurus and Devatas and through the practice of Yoga.
67(b)-68. In the Mandala (sphere or region) of Susumna (situated between Ida and Pingala), Vayu should be made to rise up through the feature known as Mudra-Bandha. The short pronunciation (of Pranava) frees (one) from sins; its long pronunciation confers (on one) Moksha.
69-70. So also its pronunciation in Apyayana or Pluta Svara (tone). He is a knower of Veda, who through the above-mentioned three ways of pronunciation knows the end of Pranava which is beyond the power of speech, like the never ceasing flow of oil or the long-drawn bell-sound.The short Svara goes to Bindu. The long Svara goes to Brahmarandhra; the Pluta to Dvadasanta (twelfth centre). The Mantras should be uttered on account of getting Mantra Siddhis.
71-72(a). This Pranava (OM) will remove all obstacles. It will remove all sins. Of this, are four Bhumikas (states) predicated, viz., Arambha, Ghata, Parichaya and Nishpatti.
72(b)-73(a). Arambha is that state in which one having abandoned external Karmas performed by the three organs (mind, speech and body), is always engaged in mental Karma only.
73(b)-74(a). It is said by the wise that the Ghata state is that in which Vayu having forced an opening on the western side and being full, is firmly fixed there.
74(b). Parichaya state is that in which Vayu is firmly fixed to Akasa, neither associated with Jiva nor not, while the body is immovable.
75. It is said that Nishpatti state is that in which there take place creation and dissolution through Atman or that state in which a Yogin having become a Jivanmukta performs Yoga without effort. Whoever recites this Upanishad becomes immaculate like Agni. Like Vayu, he becomes pure. He becomes freed from the sin of drinking alcohol. He becomes freed from the sins of the theft of gold. He becomes a Jivanmukta. This is what is said by the Rig-Veda. Like the eye pervading the Akasa (seeing without effort everything above), a wise man sees (always) the supreme seat of Vishnu. The Brahmanas who have always their spiritual eyes wide open praise and illuminate in diverse ways the spiritual seat of Vishnu. OM, thus is the Upanishad."
Thus ends the fifth Chapter of Varaha Upanishad.

Om ! May He protect us both together; may He nourish us both together;
May we work conjointly with great energy,
May our study be vigorous and effective;
May we not mutually dispute (or may we not hate any).
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

Here ends the Varaha Upanishad belonging to the Krishna-Yajur-Veda.

Satyayaniya Upanishad

Translated by Prof. A. A. Ramanathan
Published by The Theosophical Publishing House, Chennai

Om ! That (Brahman) is infinite, and this (universe) is infinite.
The infinite proceeds from the infinite.
(Then) taking the infinitude of the infinite (universe),
It remains as the infinite (Brahman) alone.
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

1. The mind alone is the cause of bondage and liberation of the people; (the mind) attached to the objects of the senses leads them to bondage; freed from the objects it leads them to liberation. (Thus) it has been declared.
2. If that attachment of the mind of a person to the objects of the senses is directed towards Brahman, who shall not be liberated from bondage ?
3. The mind (chitta) alone is worldly life; hence it should be purified with effort. As the mind is, so he becomes. This is the eternal secret.
4. One who knows not the Veda realizes not that omnipresent One (Brahman); one who knows not Brahman reaches not that supreme abode. He who realizes that the omnipresent god (Vishnu), the omniscient one, the prop of all (Vasudeva) (is himself), that sage, seer of reality, attains the state of wisdom while living (vipratvam).
5. Then (observing in the four disciplines) those Brahmanas well-versed in the Veda and untouched by desires, who ponder over the eternal supreme Brahman (realize Brahman). (A person desiring liberation) who is quiescent, self-subdued, has renounced all sensory pleasures, is forbearing, well versed in the scripture, is known as equanimous, has discarded the primary desires (for wealth, wife and progeny) and is free from the debts (to the manes, etc.,), coming to realize the Atman, shall live, observing silence, in some stage of life or other as the Kutichaka (or Paramahamsa).
6. Then entering into the final stage of life (i.e. Sannyasa) he may possess five (small) things (matras) as is proper.

7. He should possess as long as he lives (the five things, namely) a three-fold staff (of bamboo), sacred thread, garment consisting of a loin-cloth, sling and holy ring of sacred grass.
8. These fire are the things pertaining to an ascetic (of the Kutichaka order); (to all ascetics the inward possessions are five, namely, the 'a', 'u', 'm', the bindu and the nada constituting Om.) This matra (namely the five constituents) is heard in the Pranava (Brahman). Till the final exit (of the vital breath) the ascetic shall not abandon (the twofold five matras); even at death (the five external matras) shall be buried with him.
9. The sign of Vishnu (i.e. means leading to liberation) is said to be twofold, the external and the internal. If one of them is discarded (the ascetic) is without doubt fallen.
10. The threefold staff is an emblem (leading to) Vishnu; it is a means of attaining liberation by learned Brahmanas as ascetics. It is the extinction of all worldly characteristics – thus runs the Vedic teaching.
11-12. Then indeed, Oh Brahmana, there are four kinds of ascetics, namely Kutichaka, Bahudaka, Hamsa and Paramahamsa. All these bear the signs of Vishnu (i.e. they strive for liberation), wear tuft and sacred thread, are pure in mind, consider their own Self as Brahman, are intent on worship (of God) in the form of pure consciousness, practise muttering of prayers and the principal and secondary disciplines (Yama and Niyama), are of good conduct and (thus) become exalted. This is declared in a Vedic verse: The Kutichaka, Bahudaka, Hamsa and Paramahamsa ascetics are different in their way of life; all these possess the signs of Vishnu, the external and internal, which are always visible and invisible (respectively). Practising the five devotional acts (yajnas), having penetration into the Vedanta, observing the rites (appropriate to the station in life), resorting to the spiritual lore, abandoning the tree (of worldly life) but having recourse to its root-cause (namely Brahman), renouncing its flowers (of rituals) but enjoying its (true) essence, sporting in Vishnu (i.e. leading the life spiritual), delighting in Vishnu, freed (from external worship), identifying themselves with Vishnu, they realize the omnipresent Vishnu.
13. Worship during the three junctures of the day (Sandhyas) bathing according to capacity, presenting libations of water to the manes, cleansing (i.e. purifying oneself with water), waiting upon (the deities with prayers) – these five devotional acts (the Kutichaka) shall perform till death.
14. With ten Pranavas and seven mystic words (vyahritis) the four-footed Gayatri along with its 'head' is the prayer to be recited during the three Sandhyas.
15. The practice of yoga consists of the constant single-minded devoted service of Vishnu, the Guru; non-injuring by word, thought and deed is the devotional act of penance (tapoyajna).
16. It is declared that the devotional act of studying the scripture (Svadhyaya-yajna) consists of reciting the various Upanishads. The attentive reciting of Om offers the (concept of the individual) Self in the fire of the (non-dual) Brahman.
17. The devotional act of possessing spiritual wisdom (Jnana-yajna) is to be known as the very best of all yajnas. (The Paramahamsas) have Jnana (true knowledge) for the (emblematic) staff, Jnana for the tuft and Jnana for the sacred thread.
18. He whose tuft consists of Jnana and the sacred thread too of that (Jnana) has all the characteristics of a Brahmana – thus is the injunction of the Veda.
19. Then indeed, Oh Brahmana, these mendicant monks are as they appear (i.e. unclad, as when they were born). They should desire to remain as a tree, having gone beyond passion, anger, greed, delusion, false pride, pride, envy, 'mine-ness' and egotism; and having discarded honour and dishonour, blame and praise; and when cut down (like a tree) they shall not complain. Thus these wise men become immortal here (in this world) itself. This has been said in the Vedic verse: Having taken leave of his kinsmen and son with good will and not seeing them again, enduring the pairs (of opposites, heat and cold, etc.,) and quiescent he shall turn eastward or northward and proceed on foot.
20-22. (Equipped with) a (water) vessel and staff, seeing four cubits of ground alone before him, wearing sacred thread and tuft or remaining shaven-headed, having a family (of his body alone), and receiving from people alms unbegged or begged for bare sustenance' having a vessel made of clay,

wood, gourd or strung leaves as originally provided, and clothed with a garment of hemp, silk, grass, a patched one, (deer-)skin or a leafy one strung or unstrung; shaving his head alone at the junction of the seasons without removing hair below and in the arm pits and never the tuft; he shall reside in a fixed place for four months (of the rainy season) during which the inward soul, the omnipresent Purusha (Vishnu) is asleep (in the milky ocean).

23. When (God, Vishnu) has risen (from sleep), the ascetic may reside in one place to carry out his work (such as study, meditation or Samadhi) for the other eight months or he may go about (as a mendicant monk). (During the journey) he may stay (for short periods) in a temple, a hut where the ritual fire is kept, the shade of a tree, or a cave, without attachment and unnoticed by the people. He shall be quiescent like fire when fuel is exhausted and he shall not give or cause trouble to any one anywhere. (On seeing one equal to or inferior to him he shall not shrink nor consider any one existing as different from himself).

24. If a person has realized that he is the Atman non-different from the universal Self, what can he wish for, and to fulfil which desire need he torture his body (by various kinds of austerities) ?

25. A wise-man knowing this (truth) and thus a knower of Brahman shall have this consciousness. He shall not worry himself with many words; for it is only torturing language.

26. Having discerned the knowledge of Brahman he should wish to remain with dispassion (lit. with the innocence of the child); a sage has realized the Atman when he has the lore of Brahman and dispassion.

27. When all desires which cling to the heart have been shed, then the man becomes immortal and he enjoys the (bliss of) Brahman here (itself).

28. Then indeed, Oh Brahman, he who abandons this asceticism which is the highest spiritual life, becomes a child-murderer, a murderer of a Brahmana, a killer of an embryo, a great sinner. He, who abandons this steady life pertaining to Vishnu (i.e. the external and internal discipline in spiritual life), becomes a thief, a seducer of his preceptor's wife, treacherous to a friend, ungrateful; he is denied all (auspicious) worlds. This has been declared in the Vedic verse – A thief, a drinker of spirituous liquor, a seducer of his preceptor's wife and one treacherous to his friend get purified by expiation; (but) one who abandons the sign of Vishnu, external or internal, which he was possessing, will never be purified in spite of all his self-exertions.

29. Abandoning the sign of Vishnu-worship, external or internal, he who resorts to his stage of life or no (prescribed) stage at all, or returns (to his former way of living prior to renunciation) – to that great fool (and to people of his kind) there is no liberation seen even in tens of millions of eons.

30. Abandoning all other stages of life a wise man should live for long in the stage of life leading to liberation. There is no liberation possible to one who has fallen from the stage leading to final beatitude.

31. Having embraced asceticism, if one does not remain observing its laws, he is to be known as 'fallen from grace' (arudhachyuta) – such is the Vedic injunction.

32. Then indeed, Oh Brahmana, when (a wise man) has embraced this age old spiritual life pertaining to Vishnu and remains without transgressing it, he becomes self-controlled, worthy of being remembered as auspicious, a (true) knower of the world, a knower of the Vedanta, a knower of Brahman, omniscient, self-luminous; he becomes the supreme God Brahman, he redeems from (the misery of) worldly life his ancestors, relations by marriage, (other) kinsmen, associates and friends.

33. When a wise man renounces the world, those belonging to his family become blessed in this world, a hundred generations before him and three hundred generations after him.

34. The scripture says that a very pious mendicant monk redeems thirty generations of his family after him, thirty generations before him and thirty generations after those that follow (the first thirty).

35. The Vedic teaching is that the ancestors of (a wise man) are redeemed if he were to say that he has renounced even while his final breath remains in his throat (i.e. just before death).

36. Hence, Oh Brahmana, wise men have said that this age old lore of the Self, the discipline pertaining to Vishnu, shall not be expounded till one has oneself realized (the goal) and (that) not to one who has

not studied the Veda, has not the conviction of the Self, has not freed himself from attachment, has not become pure, has not approached (to receive this of his own accord), and who has not made earnest efforts (to know them). This has been said in a Vedic verse (as well):
Once (Brahma-)Vidya approached (the god) Brahma and said: ‘Guard me, I am your treasure. Do not reveal me to one who is envious, crooked or crafty. Thus shall I be of potent strength’.
37. This discipline of the Atman pertaining to Vishnu (i.e. this lore to realize Brahman) shall be revealed to a person after a careful test as to whether he is of pure conduct, attentive, intelligent, observes celibacy and has approached (the Guru of his own accord for receiving instruction).
38. With those ascetics who have been taught (the scripture) by a Guru and who do not honour him in word, thought and deed, the Guru does not dine; similarly (good ascetics) do not eat the food (from houses where the ill-mannered receive alms). Such is the (injunction of the) scripture.
39. The Guru is the supreme righteousness (Dharma); the Guru alone is the sole means (of liberation). He who honours not his Guru who gives (initiation into) the single syllable (Om which is Brahman) has all his scriptural learning, penance and spiritual wisdom oozed out as water from an unbaked clay vessel.
40. He who has supreme faith in God and the same faith in his Guru is a knower of Brahman, who reaches supreme beatitude. Such is the teaching of the Veda. Thus (ends) the Upanishad.

Om ! That (Brahman) is infinite, and this (universe) is infinite.
The infinite proceeds from the infinite.
(Then) taking the infinitude of the infinite (universe),
It remains as the infinite (Brahman) alone.
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

Here ends the Satyayaniyopanishad belonging to the Sukla-Yajur-Veda.

Hayagriva Upanishad

Translated by P. R. Ramachander
Published by celextel.org

Om ! O Devas, may we hear with our ears what is auspicious;
May we see with our eyes what is auspicious, O ye worthy of worship !
May we enjoy the term of life allotted by the Devas,
Praising them with our body and limbs steady !
May the glorious Indra bless us !
May the all-knowing Sun bless us !
May Garuda, the thunderbolt for evil, bless us !
May Brihaspati grant us well-being !
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

First Chapter

Hari Om. Narada approached Lord Brahma and requested him, "Oh, God please teach me that knowledge of Brahman by which all sins can be destroyed quickly and the wisdom of Brahman is realized and one is blessed with all the wealth." Lord Brahma told as follows:

The one who masters the mantras for which Lord Hayagreeva is the master would know Sruthi (heard knowledge), Smrithi (memorized knowledge), Ithihasas (history) and Puranas (epics) and would be blessed with all types of wealth. Those Mantras are as follows: 1.1

Hey, Lord Hayagreeva, who is the form of the holy mind, who saves everybody and who is the King of Knowledge, Salutations to you, Swaha, Swaha. 1.2

Hey , Lord Hayagreeva, who has the form of Rig, Yajur and Sama Vedas, who brought these Vedas to earth, who has the shape of the singing of Pranava, and who has a horse head, Salutations to you, Swaha, Swaha. 1.3

Hey Lord Hayagreeva, who is being sung by the song of Pranava, who is the God for all those Gods of words, who is the personification of all Vedas, and who is beyond thought, teach us everything . Salutations to you, Swaha, Swaha. 1.4

For the 29 lettered mantra of Hayagreeva, Brahma, Athri ,Surya and Bhargava are the sages, Gayathri, Trushtup and Anushtup are the meters, God is Hayagreeva himself, root is the sound "Lhowm (hsowm), Strength (Shakthi) is Hoham, Keelaga (the nail) is Lhoom (Shoom), Viniyoga is Bhoga, Moksha and the symbolic rite with hands is the letters Aa, Uu and Ma.

The prayer is:
I meditate on that Hayagreeva,
Who has the glitter of the full moon,
Who holds the conch, wheel, the great stamp and the book in his hands.

The 29 lettered Hayagreeva mantra is:
Om Sreem, lhowm (Hsowm), Om Namo Bhagawathe, Hayagreevaya, Vishnave, Mahyam, Medham, Pragnam, Prayascha Swaha! 1.5

The 28 lettered Hayagreeva mantra is:
Om, Sreem, Im, Im, Im , Kleem, Kleem, Sow, Sow, Hreem, Om Namo Bhagawathe, Mahyam, Medham Pragnam, Prayascha Swaha! 1.6

Second Chapter

I will now tell you that 'Hayagreeva knowledge' of Brahman which is of one letter. That is the root letter Lhoum (hsoum). Among all the roots, this Hayagreeva single letter root is the king of mantras. 2.1

Chanting of the mantra "Lhoum (hsoum) Amrutham Kuru Swaha!", gives one the mastery over words, wealth and the eight occult powers. 2.2

The mantra "Lhoum (hsoum) Sakala Samrajya Sidhim Kuru Kuru Swaha" tells us the secret of the great Vedic sayings like "Pragnanam Anandam Brahma (Brahmam is the realized happiness)", "Tat Tvam Asi (You are it)", "Ayam Atma Brahma (My soul is Brahma)" and "Aham Brahmasmi (I am Brahmam)". The same letter "Lhoum" and "hsoum" are the same vowels though different and give worldly pleasures and salvation respectively. 2.3

After the chanting of Hayagreeva Mantra, it is normal to chant the Vedic mantras starting with

1.Yad Vak Vadanthi…. 2. Gowrimimaya… 3 Oshtapidhana and 4. Sa Sarpareeramathim…… 2.4-2.7

One who reads this 'Hayagreeva knowledge' of Brahmam on the Ekadasi day, would become a great man because of the blessings of Hayagreeva. He would get salvation. Upanishad says, "the knowledge of Brahmam which is taught with the mantra ending with 'Om Namo Brahmane' would never leave his heart".

Om ! O Devas, may we hear with our ears what is auspicious;

May we see with our eyes what is auspicious, O ye worthy of worship !
May we enjoy the term of life allotted by the Devas,
Praising them with our body and limbs steady !
May the glorious Indra bless us !
May the all-knowing Sun bless us !
May Garuda, the thunderbolt for evil, bless us !
May Brihaspati grant us well-being!
Om! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

Here ends the Hayagrivopanishad, as contained in the Atharva-Veda.

Dattatreya Upanishad

Om ! O Devas, may we hear with our ears what is auspicious;
May we see with our eyes what is auspicious, O ye worthy of worship !
May we enjoy the term of life allotted by the Devas,
Praising them with our body and limbs steady !
May the glorious Indra bless us !
May the all-knowing Sun bless us !
May Garuda, the thunderbolt for evil, bless us !
May Brihaspati grant us well-being !
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

Once Brahma the creator asked Lord Narayana about the efficacy of the Taraka-Mantra to which the latter replied:
"Always think of Me and My glory, and be in commune with Me in the attitude 'I am Datta, the great Lord.' Such ones who meditate thus do not swirl in the recurring course of worldly existence."

Accordingly, after meditating on Lord Vishnu (Dattatreya), Brahma said: "Yes. The Brahman that is the infinite and peerless alone remains as the residuum after negation of everything else."

The one-, six-, eight-, twelve-, and sixteen-syllable mantras of Dattaatreya:
The Taraka monosyllable is 'Daam'. He is the Hamsa established in all beings. 'Daam' in the lengthened form is the Paramatman. The six syllable one is 'OM, Shreem, Hreem, Kleem, Glaum, Draam.

The eight-syllable one is 'Dram' or 'Draam' and then adding to it the syllables 'Da, tta, tre, ya, ya, Na, mah." The portion 'Dattatreya' is of the character of knowledge, existence, and bliss, and that of Namah is of full- blown bliss.

The twelve-syllable formula is 'Om, Aam, Hreem, Krom, Ehi Dattatreya svaha.' The sixteen-syllable formula is Om, Aim, Krom, Kleem, Klaum, Hram, Hreem, Hraum, Sauh (nine) and the five syllables constituting Dattatreyaya, and the twin syllable Svaha. The whole formula is 'Om, Aim, Krom, Kleem, Klaum, Hram, Hreem Hraum, Sauh Dattatreyaya Svaha.'

The Anushtubh-mantra of Dattaatreya

All the portions of the mantra are said to be in the vocative forms right through as 'Dattatreya Hare Krishna Unmatananda-dayaka, Digambara, Mune, Bala, Pishacha, Jnana Sagara.'

The Moola-Mantra of Dattaatreya.

This is then given as:
'Om Namo Bhagavate Dattatreyaya, Smarana-Matra-Samtushtaya!

OM salutations unto Lord Dattatreya who is propitiated by remembrance (devotion),

Maha-Bhaya-Nirvanaya, Maha-Jnana-Pradaya, Chidanandatmane - That is the dispeller of great fears, who bestows the highest character of sentience and bliss.

Balonmatta-Pishacha-Veshaya - Who is in the guise of a child, a mad-man, a devil.

Thus:
Maha Yogine Avadhutaya, Anasuyananda-Vardhanayatri-Putraya - A great yogin, is the enhancer of the bliss of Anasuya (His mother), is the son of the sage Atri.

Sarva-Kama-Phala-Pradaya, Bhava-Bandha-Mochanaya - Who bestows the fruits of all the desires of the devotee's heart, the redeemer of the bonds of worldly existence.

Sakala-Vibhuti-Daya Sadhyakarshanaya Sarva-Manah-Kshobhanaya, Chiram-Jivane Vashi-Kuru, Vashi-Kuru, Akarshaya-Akarshaya, Vidveshaya, Vidveshaya, Uchataya-Uchataya, Stambhaya-Stambhaya, Maraya-Maraya Namah, Sampannaya, Namah Sampannaya, Svaha Poshaya, Poshaya, Para-Mantra Para-Yantra Para-Tantramsh Chindhi, Chindhi!

Grahan Nivaraya; Nivaraya; Vyadhiin Nivaraya, Nivaraya; Dukham Haraya, Haraya; Daridriyam Vidravaya, Deham Poshaya, Poshaya; Citttam Toshhaya, Toshhaya!

Do thou counteract the malignant influences of the planets, cure the ailments, drive off anguish, melt away all penury, fill the mind with joy.

Sarva Mantra Sarva Yantra Sarva Tantra Sarva Pallava Svaruupaya Iti Om Namah Shivaya Om!

Unto Thee of the real form of incantations, all mystic symbols and powers, etc. Om salutations!

Om salutations unto Lord Dattatreya who is propitiated by remembrance (devotion), that is the dispeller of great fears, who bestows the highest character of sentience and bliss and who is in the guise of a child, a mad- man, a devil, a great yogin, is the enhancer of the bliss of Anasuya (His mother), is the son of the sage Atri, who bestows the fruits of all the desires of the devotee's heart, the redeemer of the bonds of worldly existence. Do thou nourish my body, counteract the malignant influences of the planets, cure the ailments, drive off anguish, melt away all penury, fill the mind with joy...unto Thee of the real form of incantations, all mystic symbols and powers, etc. Om Salutations!

He who knows all about this Vidya and practices this becomes holy, and he attains the fruits of having muttered the Gayatri, the Maha Rudra, and the Pranava innumerable times, and he is absolved of all his sins.

Om ! O Devas, may we hear with our ears what is auspicious;
May we see with our eyes what is auspicious, O ye worthy of worship !
May we enjoy the term of life allotted by the Devas,
Praising them with our body and limbs steady !
May the glorious Indra bless us !
May the all-knowing Sun bless us !
May Garuda, the thunderbolt for evil, bless us !
May Brihaspati grant us well-being !
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

Here ends the Dattatreyopanishad, as contained in the Atharva-Veda.

Garuda Upanishad

Om ! O Devas, may we hear with our ears what is auspicious;
May we see with our eyes what is auspicious, O ye worthy of worship !
May we enjoy the term of life allotted by the Devas,
Praising them with our body and limbs steady !
May the glorious Indra bless us !
May the all-knowing Sun bless us !
May Garuda, the thunderbolt for evil, bless us !
May Brihaspati grant us well-being !
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

Om! That (world) is a complete whole. This (world) too is a complete whole. From the complete whole only, the (other) complete whole rose. Even after removing the complete whole from the (other) complete whole, still the complete whole remains unaltered and undisturbed.
Om Shanti! Shanti! Shanti!
I will preach the Brahman – science. Brahman taught it to Narada, Narada to Brhatsena, Brhatsena to Indra, Indra to Bharadvaja, Bharadvaja to his puils who desired to preserve their life.
(He taught them the science) which achieves this, which achieves good, removes poison, destroys poison, overcomes poison and annihilates poison:
"Struck is the poison, annihilated is the poison, destroyed is the poison; it is struck by Intra's thunder-bolt, Svaha! May it originate from snakes, from vipers, from scorpions, from cankers, from salamanders, from amphibious animals or from rats".
"May you be Anantaka's messenger, or be Anantaka himself! May you be Vasuki's messenger, or be Vasuki himself! May you be Taksaka's messenger, or be Taksaka himself! May you be Karkotaka's messenger, or be Karkotaka himself! May you be Samkhapulika's messenger, or be Samkhapulika himself! May you be Padmaka's messenger, or be Padmaka himself! May you be Maha Padmaka's messenger, or be Maha Padmaka himself! May you be Elapatraka's messenger, or be Elapatraka himself! May you be Mahailapatraka's messenger, or be Mahailapatraka himself! May you be Kalika's

messenger, or be Kalika himself! May you be Kulika's messenger, or be Kulika himself! May you be Kambalasvatara's messenger, or be Kambalasvatara himself!"

For twelve years snakes do not bite him who hears this great science on the new moon night. The snakes do not bite him as long as he lives who, having recited this great science on the new moon night, wears it (as an amulet).

He who teaches it to eight Brahmanas he releases (from the effects of snake bite) by merely touching with grass, with a piece of wood, with ashes. One who teaches it to a hundred Brahmanas, he releases by a mere glance. One who teaches it to a thousand Brahmanas, he releases by the mere thought – he releases it by the mere thought.

Thus spake the exalted Brahman – the exalted Brahman. This is the essence of the Garuda Upanishad.

Om! That (world) is a complete whole. This (world) too is a complete whole. From the complete whole only, the (other) complete whole rose. Even after removing the complete whole from the (other) complete whole, still the complete whole remains unaltered and undisturbed.

Om Shanti! Shanti! Shanti!

Om ! O Devas, may we hear with our ears what is auspicious;
May we see with our eyes what is auspicious, O ye worthy of worship !
May we enjoy the term of life allotted by the Devas,
Praising them with our body and limbs steady !
May the glorious Indra bless us !
May the all-knowing Sun bless us !
May Garuda, the thunderbolt for evil, bless us !
May Brihaspati grant us well-being !
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

Here ends the Garuda Upanishad, as contained in the Atharva-Veda.

Kali Santarana Upanishad

Translated by K. Narayanasvami Aiyar

Om ! May He protect us both together; may He nourish us both together;
May we work conjointly with great energy,
May our study be vigorous and effective;
May we not mutually dispute (or may we not hate any).
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

Hari Om ! At the end of Dvapara-Yuga, Narada went to Brahma and addressed him thus: "O Lord, how shall I, roaming over the earth, be able to across Kali ?" To which Brahma thus replied: "Well asked. Hearken to that which all Shrutis (the Vedas) keep secret and hidden, through which one may cross the Samsara (mundane existence) of Kali. He shakes off (the evil effects of) Kali through the mere uttering of the name of the Lord Narayana, who is the primeval Purusha". Again Narada asked Brahma: "What is the name ?" To which Hiranyagarbha (Brahma) replied thus:
1. Hare Rama Hare Rama Rama Rama Hare Hare
Hare Krishna Hare Krishna Krishna Krishna Hare Hare
2. These sixteen names (words) are destructive of the evil effects of Kali. No better means than this is to be seen in all the Vedas.
These (sixteen names) destroy the Avarana (or the centripetal force which produces the sense of individuality) of Jiva surrounded by the sixteen Kalas (rays). Then like the sphere of the sun which shines fully after the clouds (screening it) disperse, Parabrahman (alone) shines."
Narada asked: ‘O Lord, what are the rules to be observed with reference to it ?" To which Brahma replied that there were no rules for it. Whoever in a pure or an impure state, utters these always, attains the same world of, or proximity with, or the same form of, or absorption into Brahma.
Whoever utters three and a half Crores (or thirty-five millions) times this Mantra composed of sixteen names (or words) crosses the sin of the murder of a Brahmana. He becomes purified from the sin of the theft of gold. He becomes purified from the sin of cohabitation with a woman of low caste. He is purified from the sins of wrong done to Pitris, Devas and men. Having given up all Dharmas, he

becomes freed at once from all sins. He is at once released from all bondage. That he is at once released from all bondage is the Upanishad.
Hari Om Tat Sat !

Om ! May He protect us both together; may He nourish us both together;
May we work conjointly with great energy,
May our study be vigorous and effective;
May we not mutually dispute (or may we not hate any).
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

Here ends the Kalisantarana Upanishad belonging to the Krishna-Yajur-Veda.

Jabali Upanishad

Translated by P. R. Ramachander
Published by celextel.org

Om ! Let my limbs and speech, Prana, eyes, ears, vitality
And all the senses grow in strength.
All existence is the Brahman of the Upanishads.
May I never deny Brahman, nor Brahman deny me.
Let there be no denial at all:
Let there be no denial at least from me.
May the virtues that are proclaimed in the Upanishads be in me,
Who am devoted to the Atman; may they reside in me.
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

The Sage Pippalada approached Sage Jabali and asked him, “Oh God like sage, please teach me the secret of the absolute philosophy. What is Thathwa (principle)? Who is Jeeva (being)? What is Pasu? Who is Ishwara? And what is the method for salvation?” Thus asked sage Jabali explained to him everything as follows:

Jeeva (being) is nothing but God (the Lord of all beings - Pasupathi) himself who is acting the role of egoism. That Jeeva (being) is the Pasu. Pasupathi is he who knows everything, who does the five jobs like creation, and who is the Lord of all beings. Pasu (in common parlance) are those animals which eat grass, which do not have viveka (knowledge to differentiate), which are driven by others, which are made to work in jobs like agriculture and which undergo lot of sufferings. Similar to the owner of such animals is the God Pasupathi who rules over all beings.

To the question, “What trick is there to acquire such knowledge?“. Jabali replied, “By wearing of the holy ash". He further told, “After taking the holy ash in hand by reciting the five Brahma mantras starting with ‘Sathyojatham’, and chanting “Agnirithi Basma (Hoy ash is fire)”, mix it with water by chanting, “Manasthoke” and then wear the holy ash in head, forehead and shoulders in sets of three lines chanting the three mantras “trayayusham”. Further wear these by chanting the three mantras starting with “Trayayusham” and the mantra “Tryambakam” is called Sambhava penance. Those with knowledge of Veda say that this has been told in all Vedas. For avoiding rebirth, the people with eternal wisdom, should adopt this.

Among the three lines, the first one is Garhapathya (the domestic fire), the letter Aa, the quality of Rajas, earth, Jeevathma (soul of beings), the power of creation, Rigveda, time of dawn and its God is Lord Brahma. The second line is Dakshinagni (Fire of the south), the letter Uu, the quality of Sathva, atmosphere, the soul inside the body, the power of desire, Yajurveda, the time of noon, and its God is Lord Vishnu. The third line is the Ahavaneeya agni (the fire of the Sun), the letter Ma, the quality of Thamas, the place of Gods, the Paramatma, the power of knowledge, Samaveda, the time of dusk and its God is Shiva. That individual, who wears holy ash, whether he is a Brahmachari or Sanyasi, gets rid of great as well as minor sins. He becomes fit to worship all gods; he becomes one who has taken bath in all holy waters and the one who has chanted all the Rudra mantras. He does not have rebirth. This Upanishad tells that, it is sworn that he will not have rebirth.

Om ! Let my limbs and speech, Prana, eyes, ears, vitality
And all the senses grow in strength.
All existence is the Brahman of the Upanishads.
May I never deny Brahman, nor Brahman deny me.
Let there be no denial at all:
Let there be no denial at least from me.
May the virtues that are proclaimed in the Upanishads be in me,
Who am devoted to the Atman; may they reside in me.
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

Here ends the Jabali Upanishad, included in the Sama-Veda.

Saubhagya Lakshmi Upanishad

Translated by Dr. A. G. Krishna Warrier
Published by The Theosophical Publishing House, Chennai

Om ! Speech is rooted in my thought (mind) and my thought is rooted in my speech.
Be manifest, patent, to me; be ye two, for me, the lynch-pins of the Veda.
Let not Vedic lore desert me.
With this mastered lore, I join day with night.
I shall speak what is right; I shall speak what is true.
Let that protect me; let that protect the speaker.
Let that protect me.
Let that protect the speaker, protect the speaker !
Om ! Peace ! Peace ! Peace !

I-1: Then the Gods said to the Lord: Lord ! Expound for us the science of the Goddess of Prosperity.
I-2: The Lord, the primeval Narayana, replied: Be it so. With intent minds, all of you Gods, listen ! With the aid of the fifteen verses beginning with the verse 'hiranyavarnam' (of the hue of gold), etc., meditate on the four-armed Sri (the Goddess of Prosperity), whose form is that of the Fourth, who is beyond the Fourth, who is supreme over all, who is present in all consecrated seats, and who is encircled by the divinities of the seats, major and minor.
I-3: Now, the seers of the hymn on Sri consisting of fifteen verses are Ananda, Kardama, Chiklita and Indirasuta. Of the first verse, the seer is Sri. Of the (next) fourteen verses, the seers are Ananda etc. Of the first three verses, 'hiranyavarnam', etc., the metre is Anustubh. Of the verse 'kamso'smi', the metre is brihati, of the two others Tristubh (is the metre); of the next eight the metre is Anustubh. Of the remainder, the metre is Prastarapankti. The divinity is the Fire which is Sri. The seed is 'hiranyavarnam'. The power is 'kamso'smi'. The consecration of the limbs is (effected) with the words hiranmaya chandra rajatasraja hiranyasraja hiranya hiranyavarna, beginning with Om, ending with Namah (i.e. salutation), and having the nouns declined in the dative case. Next (follows) the consecration of the limbs with the triads of faces. With the verses of the Srisukta themselves consecrate, in order, the head, the eyes, the ears, the nose, the face, the neck, the two arms, the heart, the navel, the privies, the thighs, the knees and the shanks.

I-4: Seated in the spotless lotus
Coloured as its pollen heaps
Bearing in her lotus palms
Lotus pair and symbolled promise
Of fear dispelled and boons bestowed;
With jewelled crown and ornaments diverse
Wondrously adorned – Let Sri,
Mother of the world entire,
Promote our fortunes ever.

I-5: Her seat: With the goal kept in view, set down in the pericarp the seed-syllable' of Sri; and in the eight-petalled, twelve-petalled, and sixteen-petalled lotuses, the half verses of the Srisukta (hymn on Sri); outside it (the sixteen-petalled lotus), (set down) the verse 'yah sucih', etc., together with the alphabet (from a to la); (and outside, and all around) set down the 'seed-syllable' of Sri. Also, draw the ten limbs of the diagram. Then invoke the Goddess Sri.

I-6: With the limbs (e.g. 'SRAN salutation to the heart'), the first encasing (is accomplished); with Padma, etc., the second encasing; with the mantras of the Lords of the world, the third; with those of their weapons, the fourth encasing. With the hymn of Sri, invocations, etc., (must be made). Sixteen thousand utterances (of the hymn must be made).

I-7: Of the monosyllabic incantation of Rama, the Goddess of Prosperity, the seer, metre and deity are Bhrigu, Nicird-Gayatri and Sri. The power of the seed is SAM. The six limbs are SRIM, etc.

I-8: Abiding in the lotus, lotus-eyed,
Her home Sri Padmanabha's breast;
Her hands of lotus pair uphold,
And surety of gifts and fear dissolved.
Shining like to burnished gold
Bathed in waters held in jars
By trunks of elephant pair agleam
Like white and spotless clouds;
Her crown with clustered gems bedecked
In silk exceeding pure enrobed
With sweet unguents anointed
May Sri our welfare still promote.

I-9: Her seat: The seat of Rama (the Goddess of Prosperity] consists of eight petals, three circles, divisions comprising twelve houses, and four sides. In the pericarp (are inscribed) the seed of Sri, keeping the goal in view. Worship the nine powers with the words 'prosperity', 'elevation', 'glory', 'creation', 'honour', 'humility', 'individuality', 'upliftment', and 'welfare' in the dative case, each having Om in the beginning and Namah (salutation) in the end.

I-10: The first encasing is done with the limbs; the second with Vasudeva, etc.; the third with Balaki, etc.; the fourth with Indra, etc. The utterance (of the incantation has to be repeated) twelve lakhs of times.

I-11: Sri Lakshmi, the giver of boons, the spouse of Vishnu, the donor of wealth, of golden form, is decked with a garland of gold, and a chaplet of silver. She has the sheen of gold, is in a fortress of gold, and dwells in the lotus. She holds a lotus in her hand and loves the lotus. The pearl adorns her. She is the moon-goddess and the sun-goddess, is fond of bilva leaves and is mighty. She is enjoyment, release, prosperity, increase, true increase, the ploughing (and the) development. She is the giver of wealth and the mistress of wealth. She is faith, rich in enjoyments, the giver of enjoyments, the upholder, the ordainer – these and similar terms in the dative case, with Om in the beginning and Namah in the end, are the mantras. The seat has eight limbs with the monosyllable inscribed on it. A lakh (in number) are the utterances (of the incantations). The proposition is (made with) a tenth (of the lakh). The oblation is

(made with) a hundredth part. The gratification of the twice-born is (won with) a thousandth part.
I-12: Adeptship in the science of Sri is reserved for those who are free from desires; never for those who cherish desires.

II-1: Then the gods said to Him: Expound the principle indicated by the fourth (i.e. the final) Maya. 'Be it so', said He:
Yoga through yoga must be known;
From yoga, yoga does increase;
Who through yoga is ever alert,
That Yogin long delights therein.
II-2: Awake from sleep, eating but little
When food consumed is digested aright,
At ease be seated in a spot secluded,
Untroubled by pests, ever free of desire –
Such is effort. Else restrain the breath
And stray not from the path of practice.
II-3: Filling the mouth with breath, and in Fire's seat
Drawing the down-breath, there arresting,
With fingers six of hands, from thumbs commencing
Stopping the ears, eyes and nostrils, too,
Yogins behold along this way
The inner light; their minds wrapt in the course
Of varied musings on the sacred Om.
II-4: Ears, mouth, eyes and nostrils must, perforce,
Be by yoga stopped;
Clear and flawless then is heard the note
In cleansed Susumna's channel.
II-5: In Anahata, then,
Resonant with strange notes, a sound is heard.
Sacred becomes the yogin's body; thus
With splendour filled and odour heavenly
He is ill no longer;
II-6: His heart is filled;
When heart-space resounds, a Yogin he
Becomes; snapping the second knot, flows
At once the breath to middle region.
II-7: Poised in lotus seat and others, too,
Firm established must the Yogin be.
The knot of Vishnu, then rent asunder
Delight wells up supreme.
II-8: Beyond Anahata, 'the unstruck note',
Rises the drum's resounding sound;
With energy, piercing Rudra's knot
The maddala's note is heard.
II-9: The vital breath moves on to Largest Space,
The sure abode of all perfections; thence,
Ignoring mind's delight, the breath pervades
All yogic seats.
II-10: Yoga achieved, the all-pervading sound

Tinkles and hence is ‘the tinkler’ styled.
Then, integrated, the mind is adored
Of sages like Sanaka and the rest.
II-11: Identifying the finite with the infinite,
The fragments with the Whole, one meditates
On the vast Source; thus fulfilment found
One immortal becomes.
II-12: Through unity with Self, prevent contact
With others; so too, through Self’s being
Oppose ought else’s self; thus, becoming
Truth supreme, of all dualities free,
Supreme is one for ever.
II-13: Renounce the sense of I; yea,
Of this world, of appearance so unlike.
Never again is sorrow for the sage,
Rooted in Truth transcendent.
II-14: Like salt in water melted and fused,
So self and mind in oneness are blended.
That concentration is styled.
II-15: Breath dwindles and mind dissolves
And Bliss homogeneous is found.
This is concentration.
II-16: Fusion of lower and higher selves
Free from all imaginings,
Is styled concentration.
II-17: Rid of the light of wakefulness,
And of the mind that dreams;
Rid of sleep that knows none other,
Free of all that causes pain;
Total void without reflections –
Such is concentration.
II-18: Through ceaseless concentrated sight
When thought of body there is nought;
Then unstirring Self is realized –
This, concentration is called.
II-19: Whithersoever the mind wanders
There, just there, is the prime abode;
There, just there, is supreme Brahman
That abides alike everywhere.

III-1: Next, the gods said to Him: Teach us how to discern the nine wheels. ‘Be it similarly’, said He: At the base is the wheel of Brahman shaped like a threefold circle of waves. In that root is a power. One should meditate on it in the form of fire. Just there is the seat in the form of desires; it yields the objects of all desires. Such is the basic wheel.

III-2: The second is the wheel of Svadhisthana; it has six petals. In the centre of it is a west-faced phallus. One should meditate on it as resembling a sprout of coral. Right there is the ‘seat of the girdle’, yielding the power to attract the world.

III-3: The third is the wheel of the navel, a wide whirlpool with a form crooked like a serpent’s. Meditate in its centre on the ‘serpent power’, effulgent like a crore of rising suns and resembling

lightning. It has the power of competence and yields all perfections. It is the wheel (called) Manipuraka.
III-4: The wheel of the heart has eight petals and it faces below. In its centre, on the phallus of light, one should meditate. The symbol (of the divine Power), here, is the swan. She is beloved of all and enchants all the worlds.
III-5: The wheel of the throat (extends over) the breadth of four fingers. There on the left is Ida, the moon-nerve; on the right is Pingala, the sun-nerve. In its centre, on Susumna of fair colour, one should meditate. Who knows thus becomes the donor of the perfection of Anahata ('the unstruck note').
III-6: The wheel of the palate: There flows the immortal elixir; the image of the tiny bell is in the orifice whence is suspended 'the royal tooth' (the uvula) the tenth opening. One should meditate on the void there. The dissolution of the mind-stuff takes place.
III-7: The seventh, the wheel of the brow, is of the measure of the thumb. There, on the eye of knowledge, shaped like a tongue of flame, one should meditate. That is the root of the skull, the wheel of Ajna, the giver of power over words.
III-8: The Brahman-orifice is the wheel of nirvana. There should one meditate on the opening shaped like a thread of smoke, thinner than a needle. There is the seat of meshes, the yielder of release. Therefore, it is the wheel of supreme Brahman.
III-9: The ninth is the wheel of space. There is the lotus with sixteen petals, facing upwards. Its pericarp in the middle is shaped like the ''riple peaks''(the centre of the eyebrows). In its centre one should meditate on the upgoing power, the supreme void. There indeed is the seat of the 'full mount', the instrument of fulfilment of all desires.
III-10: Whoso constantly studies this Upanishad is purified by fire and by air; he comes in possession of all wealth, grains, good sons, wife, horses, lands, elephants, animals, she-buffaloes, female attendants, yoga, and knowledge. No more does he return. Such is the mystic doctrine.

Om ! Speech is rooted in my thought (mind) and my thought is rooted in my speech.
Be manifest, patent, to me; be ye two, for me, the lynch-pins of the Veda.
Let not Vedic lore desert me.
With this mastered lore, I join day with night.
I shall speak what is right; I shall speak what is true.
Let that protect me; let that protect the speaker.
Let that protect me.
Let that protect the speaker, protect the speaker !
Om ! Peace ! Peace ! Peace !

Here ends the Saubhagya-Lakshmi Upanishad, included in the Rig-Veda.

Sarasvati-Rahasya Upanishad

Translated by Dr. A. G. Krishna Warrier
Published by The Theosophical Publishing House, Chennai

Om ! May He protect us both together; may He nourish us both together;
May we work conjointly with great energy,
May our study be vigorous and effective;
May we not mutually dispute (or may we not hate any).
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

1. The sages, verily, with due reverence, asked the holy Asvalayana: How is that knowledge won which illumines the content of the word Tat ? Tell us that, Holy Sir, by meditation on which you know the Truth.
2. Best of Sages ! I won supreme perfection by exalting Sarasvati with the reciting of the ten verses on Her, as also the Ric stanzas with the 'seed-syllables'.
3. The sages said: How, by what meditation, Sage of Dedicated Life, is the truth of Sarasvati won ? What pleases the great and sacred goddess Sarasvati ? Speak.
4. Asvalayana then spoke: Of this great mantra of the ten verse on Sarasvati, I, Asvalayana, am the seer. The eight-syllabled Anustubh is the metre; the holy Vagisvari, the divinity; 'yadvak' is the seed; 'devim vacham' the power; 'pra no devi' the lynch-pin; the application (of the mantra) is for pleasing Her; the consecration of limbs is by (invoking) faith, intelligence, wisdom, memory, the goddess of speech and Mahasarasvati.
5. To win plenitude of speech, in my heart I salute the goddess Sarasvati, who shines like snow, pearls, camphor and the moon; who confers auspicious blessing; is decked with garlands of golden Champaka blossoms; and charms the mind by her figure with the lofty, rounded bosom.
6. Of this mantra (pra no devi), Bharadvaja is the seer; Gayatri, the metre; Sri Sarasvati, the divinity; OM, the seed, power and lynch-pin; its application is for gaining whatever is desired; consecration is with the mantra.
7. Her nature the essence of Vedanta's sense,

She the Supreme Sovereign,
Manifest as name and form –
May Sarasvati guard me !
8. OM !
May the goddess Sarasvati,
Dispenser of nourishment,
Guardian of thoughts,
Protect us ever !

9. Of this mantra (a no divah), Atri is the seer; Tristubh, the metre; Sarasvati, the divinity; HRIM, the seed, power and lynch-pin; its application is for gaining whatever is desired; its application is for gaining whatever is desired; consecration of limbs is with the mantra.

10. The only one extolled in Vedas four
And their ancillaries; the non-dual
Potency of Brahman – May She, divine
Sarasvati, protect me !
11. HRIM
From heaven, from the giant clouds,
Let holy Sarasvati come
To our sacrifice; listening
Kindly to the call, may the Queen
Of Waters gladly hear our sweet words !

12. Of this mantra (pavaka nah), Madhucchandas is the seer; Gayatri, is the metre; Sarasvati, the divinity; SRIM, the seed, power and lynch-pin; its application is for gaining whatever is desired; consecration is with the mantra.

13. Existing solely in the form of sense,
Of sentence, word and letter,
Without beginning and without end –
May She, infinite Sarasvati, protect me !
14. SRIM
The purifier Sarasvati,
Dispenser of nourishment,
Treasure of intelligence –
May She accept our sacrifice !

15. Of this mantra (chodayitri), Madhucchandas is the seer; Gayatri, the metre; Sarasvati, the divinity; BLUM, the seed, power and lynch-pin; consecration is with the mantra.

16. In the self, among the gods,
The Sovereign Mistress of the gods
Dwells inwardly, forth uttering –
May Sarasvati protect me !
17. BLUM
Inspirer of truthful words,
Awakener of noble minds,
Sarasvati receives worship.

18. Of this mantra (maho arnah), Madhucchandas is the seer; Gayatri, the metre; Sarasvati, the divinity; SAUH, the seed, power and lynch-pin; consecration is with the mantra.

19. She as the inner controller
Rules over all in the three worlds,
Dwells as Rudra, the Sun and others –
May that Sarasvati protect me !

20. SAUH
Sarasvati shines splendidly –
Vast sheet of water – who confers
Wisdom and vivifies all thought.
21. Of this mantra (chatvari vak), the seer is Uchathyaputra; Tristubh, the metre; Sarasvati, the divinity; AIM, the seed, power and lynch-pin; consecration is with the mantra.
22. Being manifested, She is experienced
By sages looking inwardly;
Pervasive, one, form of awareness,
May Sarasvati protect me !
23. AIM
Speech is confined to four groups of words.
These, intelligent Brahmans know.
Hidden in the cave, the three do not stir --
The fourth group men speak forth.
24. Of this mantra (yadvak), the seer is Bhargava; Tristubh, the metre; Sarasvati, the divinity; KLIM, the seed, power and lynch-pin; consecration is with the mantra.
25. Being conceived in eightfold form
Of names, general and the like,
She as the integral is manifest –
May She, Sarasvati, protect me !
26. KLIM
She is the word of inert things;
The Queen of gods dwells silently;
Power milks four energy-streams;
Whither has fled Her supreme form ?
27. Of this mantra (devim vacham), the seer is Bhargava; Tristubh, the metre; Sarasvati, the divinity; SAUH, the seed, power and lynch-pin; consecration is with the mantra.
28. Whom the Vedas and all others
Of distinct or indistinct speech
Speak forth – the cow that yields all desires,
May that Sarasvati protect me !
29. SAUH
The gods, divine Speech engendered !
Her, beasts of all forms speak;
The cow that yields sweet drink and vigour –
To us may lauded Speech appear !
30. Of this mantra (uta tvah), the seer is Brihaspati; Tristubh, the metre; Sarasvati, the divinity; SAM, the seed, power and lynch-pin; consecration is with the mantra.
31. Knowing whom all bonds are cut;
Along all paths the knower hies;
To that supreme abode – (Freedom) –
May She, Sarasvati, protect me !
32. SAM
Though seeing, one does nor behold
Speech; though hearing one does not hear;
To one She does reveal Herself,
As does a well-robed wife in love
Unto her lord.

33. Of this mantra (ambitame), Gritsamada is the seer; Anustubh, the metre; Sarasvati, the divinity; AIM, the seed, power and lynch-pin; consecration is with the mantra.

34. Vesting things of name and form
In Her, meditate they on Her,
Of whom the form is the One Brahman,
May that Sarasvati protect me !
35. AIM
Dearest mother ! Best of rivers !
Greatest goddess ! Sarasvati !
Unbelauded are we, almost –
Mother ! Make for us great name !
36. Female swan amidst the cluster
Of the faces of the four-faced god –
May the all-white Sarasvati
Sport for ever in my mind !
37. Bowing to Thee, Sarada !
Dweller in Kashmir's city,
The I petition for ever –
Grant me the gift of right knowledge !
38. Holding in Thy hands the string
Of beads, the goad, the noose, the book,
Wearing the necklace of pearls,
Reside Thou ever in my speech !
39. Thy neck is as the conch; thy lip
Deep red; decked with all ornaments
Art thou, goddess Sarasvati !
Great One ! reside on my tongue-tip !
40. Faith, grasp, intelligence Thou art,
Goddess of Speech, spouse of Brahma;
Thy home, the tongue-tip of devout
Souls; Thou the giver of virtues,
Such as restraint of mind's movements.
41. Obeisance to Thee, O Bhavani !
Whose tresses deck the crescent moon.
Thou art the stream of nectar that
Extinguishes samsara's heat.
42. Whoso the gift of faultless poesy,
And enjoyment and Freedom seeks,
With these ten verses, worshipping ever,
Bestows rich praise on Sarasvati,
43. To him who thus unfailingly
Worships and lauds Sarasvati,
Who has both faith and devotion,
Conviction comes in six brief months.
44. From him streams forth Sarasvati
Spontaneous, lovely-lettered,
In sounds of poetry and prose
Of import true and unmeasured.
45. A text unheard the poet grasps;

Sarasvati’s being he shares.
46. Sarasvati thus spake:
Through Me even Brahma won
Self-knowledge eternal;
Ever being Truth, Knowledge, Bliss,
Mine is perpetual Brahmanhood,
Without let or hindrance.
47. Thence through equilibrium
Of qualities, Sattva,
Rajas, Tamas, become
I Prakriti; in Me
Chit’s semblance shines,
As reflection in mirror fair.
48. Once more, Prakriti shines
Threefoldwise, through that
Reflection of the Chit;
And as determined by
Prakriti, am I Purusha too verily.
49. The Unborn, in Maya
In which pure Sattva reigns,
Is reflected; Maya,
Prakriti is, that has
Sattva dominant.
50. That Maya is adjunct,
Wholly subordinate
To all-knowing Ishwara;
For, His alone oneness,
Over Maya lordship, and
Omniscience are, in truth.
51. Being of Sattva made,
In essence collective,
Of worlds the spectator,
He is God who holds power
To make, unmake or otherwise
Make the universe; He
Has virtues like all-knowingness.
52. Maya has forces two; one projection,
The other, concealment: the first projects
The world – all that is subtle and all gross.
53. The second veils, within, the gulf
Between the Seer and seen; without,
The gulf between creation and Brahman.
Maya causes endless cosmic flux.
54. Nescience appears in Witness-light,
To subtle body conjoined,
Spirit and mind co-dwelling there
Become jiva phenomenal.
55. His Jivahood,
Through ascription shines forth, also,

In Witness-light; together with
The fall of what conceals, and so,
The shining forth of distinction,
That (Jivahood) disappears, too.
56. So also, through subservience
Of Brahman to the Power which
Veils Its difference from cosmos,
Brahman shines forth in mutations.
57. Here, too, the difference that holds
Between Brahman and the cosmos
Shows not, once Maya’s power which
Conceals falls low; their difference
Is in creation; in Brahman never.
58. Five factors are there here; being,
Shining, loving, form, and name, too;
The first three to Brahman pertain;
Two others constitute the world.
59. Leave aside the last two factors,
Be intent on the former three;
Either in the heart, or without,
Practise always concentration.
60-63. Twofold is concentration
In the human heart: with or without
Aspects; that with aspects is, then,
Twofold, conforming to ‘word’
And ‘object’; desire and its train
Are objects of the mind; of them,
As spectator, meditate on
Consciousness: that concentration
Conforms to objects. ‘I without
Taints am; being, knowing, loving
I am; self-shining, devoid of
Duality’: to ‘word’ conforms.
Thus concentration with aspects.
Abandoning ‘objects’ and ‘words’
For joy of deep Self-experience,
One wins concentration without
Aspects: a flame in windless spot.
64. Like to concentration
In the heart, outside too, in some
Object twofold concentration
Takes place with discrimination
Of name and form from pure Being.
65. The third, as said above, takes place
When taste of bliss to silence leads;
Time may, without a break, be spent
In these six concentrations well.
66. With conceit in body gone,
And Supreme Self realized,

Wherever the mind may roam
There rests immortality.
The knot of heart is cut asunder
And all doubts are slain;
67. All modes of action dwindle away
When the Supreme Self is seen.
68. A finite soul, the supreme God –
These notions are to Me imputed.
They are not real – who knows this,
In truth, is free – doubt is there none.

This is the secret wisdom.

Om ! May He protect us both together; may He nourish us both together;
May we work conjointly with great energy,
May our study be vigorous and effective;
May we not mutually dispute (or may we not hate any).
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

Here ends the Sarasvati-Rahasyopanishad, included in the Krishna-Yajur-Veda.

Bahvricha Upanishad

Translated by Dr. A. G. Krishna Warrier
Published by The Theosophical Publishing House, Chennai

Om ! Speech is rooted in my thought (mind) and my thought is rooted in my speech.
Be manifest, patent, to me; be ye two, for me, the lynch-pins of the Veda.
Let not Vedic lore desert me.
With this mastered lore, I join day with night.
I shall speak what is right; I shall speak what is true.
Let that protect me; let that protect the speaker.
Let that protect me.
Let that protect the speaker, protect the speaker !
Om ! Peace ! Peace ! Peace !

1. Om. The Goddess was indeed one in the beginning. Alone she emitted the world-egg. (She) is known as Love's Part (IM). (She) is known as the half-syllabic instant after OM.
2. Of Her was Brahma born; was Vishnu born; was Rudra born. All wind-gods were born, celestial minstrels, nymphs, semi-human beings playing on instruments, were born (of Her), all around. What is enjoyed was born; everything was born (of Her). Everything of Power was born (of Her). The egg-born, the sweat-born, the seed-born, the womb-born, whatever breathes here, the stationary as well as the moving, and man were born (of Her).
3. She, here, is the Power supreme. She, here, is the science of Sambhu, (known) either as the science beginning with ka, or as the science beginning with ha, or as the science beginning with sa. This is the secret Om grounded in the word Om.
4. Pervading the three cities, the three bodies, illuminating within and without, She, the Consciousness within, becomes the Maha-Tripura-Sundari, being associated with space, time and objects.
5. She alone is Atman. Other than Her is untruth, non-self. Hence is She Brahman-Consciousness, free from (even) a tinge of being and non-being. She is the Science of Consciousness, non-dual Brahman Consciousness, a wave of Being-Consciousness-Bliss. The Beauty of the three-great-cities, penetrating without and within, is resplendent, non-dual, self-subsisting. What is, is pure Being; what shines is pure Consciousness; what is dear is Bliss. So here is the Maha-Tripura-Sundari who assumes all forms. You

and I and all the world and all divinities and all besides are the Maha-Tripura-Sundari. The sole Truth is the thing named ‘the Beautiful’. It is the non-dual, integral, supreme Brahman.
6. The fivefold form relinquished
And effects like space transcended,
Remains the one, the great being,
The supreme Ground, the only Truth.
7. It is declared either that ‘Brahman is Consciousness’ or that ‘I am Brahman’. In dialogue it is said: ‘Thou art That’; or ‘This Atman is Brahman’; or ‘I am Brahman’; or ‘Brahman alone am I’.
8. She who is contemplated as ‘That which I am’ or ‘I am He’ or ‘What He is that I am’, is the Sodasi, the Science of Sri, the fifteen-syllabled (science), the sacred Maha-Tripura-Sundari, the Virgin, the Mother, Bagala, the Matangi, the auspicious one who chooses her own Partner, the Mistress of the world, Chamunda, Chanda, the Power of the Boar, She who veils, the royal Matangi, dark like a parrot, light dark, mounted on a horse; opposed to Angiras; smoke-bannered; Power of Savitur, Sarasvati, Gayatri, part of Brahmic bliss.
9. The songs of praise dwell in the highest sphere
Where dwell all gods;
With Ric what will he do who knows not this ?
They who know this well, they dwell all right;
This is the secret science.

Om ! Speech is rooted in my thought (mind) and my thought is rooted in my speech.
Be manifest, patent, to me; be ye two, for me, the lynch-pins of the Veda.
Let not Vedic lore desert me.
With this mastered lore, I join day with night.
I shall speak what is right; I shall speak what is true.
Let that protect me; let that protect the speaker.
Let that protect me.
Let that protect the speaker, protect the speaker !
Om! Peace ! Peace ! Peace !

Here ends the Bahvrichopanishad, included in the Rig-Veda.

Muktika Upanishad

Translated by Dr. A. G. Krishna Warrier
Published by The Theosophical Publishing House, Chennai

Om ! That (Brahman) is infinite, and this (universe) is infinite.
The infinite proceeds from the infinite.
(Then) taking the infinitude of the infinite (universe),
It remains as the infinite (Brahman) alone.
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

I-i-1-6. In the beautiful city of Ayodhya, in the centre of a pavilion set with gems, together with Sita, Bharata, Lakshmana and Satrughna, was Rama seated, glorified day and night by sages like Sanaka, Vasistha and Suka as well as other devotees, unchanging witness of thousands of modifications of the intellect, delighted in contemplating his own form. At the end of this Samadhi, Hanuman asked with devotion, ‘O Rama, you are the supreme being, of the nature of Sat, Chid and Ananda. I desire to know your nature truly for liberation. Please tell me how I can be released from bondage without strain.
I-i-7-14. Rama: Well asked. I shall tell you. I am well established in Vedanta.
Hanuman: What is Vedanta and where is it ?
Rama: The Vedas in all their great extent are my breath, Vedanta is well grounded in them, like oil in sesamum.
Hanuman: How many are the Vedas and how many branches do they have ? Of these what are the Upanishads ?
Rama: Vedas are four, Rig-Veda etc., many branches and Upanishads exist in them. Rig-Veda has 21 branches and Yajus has 109. Sama has 1000 and Atharva has 50. Each branch has one Upanishad. Even by reading one verse of them with devotion, one gets the status of union with me, hard to get even by sages.
I-i-15-17. Hanuman: Rama, sages speak differently: some say there is only one kind of liberation. Others say it can be got by worshipping your name and by the Taraka mantra at Kashi. Others speak of Sankhya-Yoga and Bhakti-Yoga, the enquiry into Vedanta-Vakyas etc.

I-i-18-23. Rama: Liberation is of four kinds: Salokya etc. But the only real type is Kaivalya. Anybody even though leading a wicked life, attains Salokya, not other worlds, by worshipping my name. Dying in the sacred Brahmanala in Kashi, he will get the Taraka-mantra and also liberation, without rebirth. On dying anywhere (else) in Kashi, Maheshvara will utter the Taraka-mantra in his right ear. He gets Sarupya with me as his sins are washed away.
The same is called Salokya and Sarupya. Persevering in good conduct, with mind fixed upon me, loving me as the Self of all, the twice-born gets nearer to me – This is called the three forms of liberation. Salokya, Sarupya and Samipya.
I-i-24-25. Meditating on my eternal form as prescribed by the Teacher, one will surely achieve identity with me like the insects changing into the bee. This alone is the liberation of identity (Sayujya) yielding the bliss of Brahman.
All these four kinds of Mukti will be got by worshipping Me.
I-i-26-29. But by what means is the Kaivalya kind of Moksha got ? The Mandukya is enough; if knowledge is not got from it, then study the Ten Upanishads. Getting knowledge very soon, you will reach my abode. If certainty is not got even then, study the 32 Upanishads and stop. If desiring Moksha without the body, read the 108 Upanishads. Hear their order.

I-i-30-39.

1. Isa
2. Kena
3. Katha
4. Prasna
5. Munda
6. Mandukya
7. Taittiri
8. Aitareya
9. Chandogya
10. Brihadaranyaka
11. Brahma
12. Kaivalya
13. Jabala
14. Svetasva
15. Hamsa
16. Aruni
17. Garbha
18. Narayana
19. Paramahamsa
20. Amritabindu
21. Amritanada
22. Atahrvasirah
23. Atharvasikha
24. Maitrayini
25. Kaushitakibrahmana
26. Brihajjabala
27. Nrisimhatapini
28. Kalagnirudra
29. Maitreya

30. Subala
31. Kshurika
32. Mantrika
33. Sarvasara
34. Niralamba
35. Sukarahasya
36. Vajrasuchika
37. Tejobindu
38. Nadabindu
39. Dhyanabindu
40. Brahmavidya
41. Yogatattva
42. Atmabodha
43. Naradaparivrajaka
44. Trisikhi
45. Sita
46. Yogachudamani
47. Nirvana
48. Mandalabrahmana
49. Dakshinamurti
50. Sarabha
51. Skanda
52. Tripadvibhuti-Mahanarayana
53. Advayataraka
54. Ramarahasya
55. Ramatapani
56. Vasudeva
57. Mudgala
58. Sandilya
59. Paingala
60. Bhiksu
61. Mahat
62. Sariraka
63. Yogasikha
64. Turiyatita
65. Sannyasa
66. Paramahamsaparivrajaka
67. Akshamalika
68. Avyakta
69. Ekakshara
70. Annapurna
71. Surya
72. Akshi
73. Adhyatma
74. Kundika
75. Savitri
76. Atma
77. Pasupata
78. Parabrahma

79. Avadhutaka
80. Tripuratapini
81. Devi
82. Tripura
83. Katharudra
84. Bhavana
85. Rudrahridaya
86. Yoga-kundali
87. Bhasma
88. Rudraksha
89. Ganapati
90. Darsana
91. Tarasara
92. Mahavakya
93. Panchabrahma
94. Pranagnihotra
95. Gopalatapini
96. Krishna
97. Yajnavalkya
98. Varaha
99. Satyayani
100. Hayagriva
101. Dattatreya
102. Garuda
103. Kalisamtarana
104. Jabali
105. Saubhagyalakshmi
106. Sarasvatirahasya
107. Bahvricha
108. Muktika

I-i-40-43. These destroy three kinds of Bhavana (regarding) body, senses and mind respectively as identified with Atman. The best of Brahmanas will become Jivanmuktas if they study upto the destruction of Prarabdha, these 108 Upanishads from a Guru along with the Shanti-pada. Then, in course of time they will get Vedeha-mukti, surely.

I-i-44-52. These 108 are the essence of all Upanishads and can cut away all sins by merely hearing once. These cause release whether read with or without knowledge. One may give away a kingdom, wealth etc., to one who asks, but not these 108 to just anyone – to an unbeliever (nastika), ungrateful, of bad conduct, one against devotion to me, deluded by wrong scripture or lacking devotion to the Guru.

But they shall be taught to one devoted to service, devotee, of good conduct, birth and wisdom. He should be well tested. A Rik verse on this: the goddess of knowledge came to a Brahmana and said ‘Protect me, I am your treasure, do not teach me to one who is jealous, dishonest and deceitful – then I shall powerful, but give it to one who is learned, careful, wise and celibate, after examining him’.

I-ii-1. Then Maruti asked Sri Ramachandra thus: Please relate to me separately the Shanti-mantras of the different Vedas, Rig etc.

Sri Rama then said: "My speech rests on my mind … " [Vanme-Manasi….]. This is the Shanti-mantra of the following ten Upanishads forming part of the Rig-Veda:

1. Aitareya

2. Kaushitakibrahmana
3. Nadabindu
4. Atmabodha
5. Nirvana
6. Mudgala
7. Akshamalika
8. Tripura
9. Saubhagyalakshmi
10. Bahvricha

I-ii-2. "That (which lies beyond) is full" [Purnamada ….] – and so on: This is the Shanti-mantra of the following Nineteen Upanishads, forming part of the Sukla-Yajur-Veda:

1. Isavasya
2. Brihadaranyaka
3. Jabala
4. Hamsa
5. Paramahamsa
6. Subala
7. Mantrika
8. Niralamba
9. Trisikhibrahmana
10. Mandalabrahmana
11. Advayataraka
12. Paingala
13. Bhiksu
14. Turiyatita
15. Adhyatma
16. Tarasara
17. Yajnavalkya
18. Satyayani
19. Muktika

I-ii-3. "May (the Brahman of the Upanishads) protect us both" [Sahanavavatu …] – and so on: This is the Shanti-mantra of the following Thirty-Two Upanishads, forming part of the Krishna-Yajur-Veda:

1. Kathavalli
2. Taittiriyaka
3. Brahma
4. Kaivalya
5. Svetasvatara
5. Garbha
6. Narayana
7. Amritabindu
8. Amritanada
9. Kalagnirudra
10. Kshurika
11. Sarvasara
12. Sukarahasya
13. Tejobindu
14. Dhyanabindu
15. Brahmavidya
16. Yogatattva

17. Dakshinamurti
18. Skanda
19. Sariraka
20. Yogasikha
21. Ekakshara
22. Akshi
23. Avadhuta
24. Katharudra
25. Rudrahridaya
26. Yoga-kundalini
27. Panchabrahma
28. Pranagnihotra
29. Varaha
30. Kalisamtarana
31. Sarasvatirahasya

I-ii-4. "May the unseen powers nourish" [Apyayantu ….] – and so on: This is the Shanti-mantra of the following Sixteen Upanishads forming part of the Sama-Veda:

1. Kena
2. Chandogya
3. Aruni
4. Maitrayani
5. Maitreya
6. Vajrasuchika
7. Yogachudamani
8. Vasudeva
9. Mahat
10. Sannyasa
11. Avyakta
12. Kundika
13. Savitri
14. Rudrakshajabala
15. Darsana
16. Jabali

I-ii-5. "May we hear with our ears the auspicious truths of the Vedanta" [Bhadram-Karnebhih…] – and so on: This is the Shanti-mantra of the following Thirty-One Upanishads of the Atharva-Veda:

1. Prasna
2. Mundaka
3. Mandukya
4. Atahrvasiras
5. Atharvasikha
6. Brihajjabala
7. Nrisimhatapini (Purvottara)
8. Naradaparivrajaka
9. Sita
10. Sarabha
11. Tripadvibhuti-Mahanarayana
12. Ramarahasya
13. Ramatapini (Purvottara)
14. Sandilya

15. Paramahamsaparivrajaka
16. Annapurna
17. Surya
18. Atma
19. Pasupatabrahmana
20. Parabrahma
21. Tripuratapini
22. Devi
23. Bhavana
24. Bhasmajabala
25. Ganapati
26. Mahavakya
27. Gopalatapini (Purvottara)
28. Krishna
29. Hayagriva
30. Dattatreya
31. Garuda

I-ii-6. Men who are seekers after Liberation and well-equipped with the four requisite means ! Approach properly, with gifts in the hands, a good teacher who is dedicated, belonging to a good family, well-versed in the Vedas, interested in the scriptures, of good quality, straightforward, interested in the welfare of all creatures, compassionate and learn in the prescribed manner the one hundred and eight Upanishads; study them through listening, reflection and deep absorption continuously; the accumulated Karmas will be dissolved, the three kinds of bodies (gross, subtle and causal) are abandoned and like the ether of the pot when released from its Upadhi, rise to the level of fullness called Videha-mukti. This indeed is the Absolute Liberation (Kaivalya-mukti). That is why even those in the Brahma-loka, get identity with Brahman after listening to the Upanishads from his mouth. And for everyone Absolute Liberation is stated to be (attainable) only through knowledge; not through Karma rituals, not through Sankhya-Yoga or worship. Thus the Upanishad.

II-i-1. Then Hanuman asked Ramachandra: What is this Jivanmukti, Videha-mukti ? What is the authority, means of success and purpose ? Rama said: For a person there is bondage from doer-ship, enjoyer-ship, pleasure, pain etc., -- their prevention is liberation in the body. Videha-mukti (liberation without the body) is from the destruction of Prarabdha (operative) karma, like the space in a pot released from the conditioning (enclosing) pot. For both the authority is the 108 Upanishads. The purpose is eternal happiness through the stopping of the misery of doer-ship etc. This can be achieved by human effort just as a son is got by putra-kama sacrifice, wealth by trade etc., and heaven by jyotistoma.

II-ii-1-9. There are these verses: Human effort is said to be of the two kinds: For and against the Shastras – the former gives disaster, the latter the ultimate reality. True knowledge does not come to one from latent impressions through the world, Shastras and the body. Such impressions are two-fold: good and bad; if you are induced by the good, you shall reach me gradually but quickly; the bad ones involved lead to trouble and should be overcome with effort. The river of impression flowing through good and bad paths, must be turned into the good path with human effort – One should fondle the mind-child with human effort. When by means of practice, good impressions arise, then the practice has been fruitful. Even when this is in doubt, practice only the good tendencies – there shall be no fault.

II-ii-10-15. The destruction of impressions, cultivation of knowledge and destruction of the mind, when practised together for long will yield fruit. If not practised together, there will be no success even after hundreds of years, like mantras which are scattered. When these three are practised long, the knots of the heart surely are broken, like lotus fibre and the stalk. The false impression of worldly life is got in a

hundred lives and cannot be destroyed without long practice. So avoid desire of enjoyment as a distance with effort and practise the three.
II-ii-16. The wise know that the mind is bound by the impressions, it is liberated when released well from them. So, O Hanuman, practice the destruction of mental impression, quickly.
II-ii-17-18. When impressions die out, the mind becomes put out like a lamp. Whoever gives up impressions and concentrates on Me without strain, he becomes Bliss.
II-ii-19-23. Whether he concentrates on actions or not, when he avoids all the desires of the heart, he is doubtlessly liberated. He has nothing to gain from action or inaction. If his mind is not freed from impressions even Samadhi and Japa cannot give fruit. The highest place cannot be got without silence free from impressions. Sense organs like the eye go towards external objects without voluntary impression but because of the latent impression just as the eye falls voluntarily without attachment on external objects, so the man of wisdom operates in work.
II-ii-24-31. The sages know that Vasana comprises all objects generated by creative faculty of the mind in attaining or avoiding them. The very unsteady mind which is the cause of birth, old age and death is generated by desire for objects in excess. By the influence of Vasana there is the pulsation of Prana, from it comes Vasana (again) like seed and sprout. For the tree of the human mind, the pulsation and Vasana are two seeds – when one dies both die. Latent impressions stop operating through detached behaviour, avoidance of worldly thought and realization that the body is mortal.
The mind becomes non-mind by giving up Vasanas. When the mind does not think, then arises mindlessness giving great peace; so long as your mind has not fully evolved, being ignorant of the supreme reality, perform what has been laid down by the teacher, Shastra and other sources. Then with impurity ripened (and destroyed) and Truth understood, you should give up even the good impressions.
II-ii-32-37. In a Jivanmukta the destruction of the mind is with form – in a Videhamukta it is formless – when you achieve it, the mind with qualities like friendliness will surely attain peace. The mind of the Jivanmukta has no rebirth.
The mind is the root of the tree of Samsara which has thousands of sprouts, branches, fruits etc. I take the mind to be nothing but construction; make it dry in such a way that the tree also is dried up.
II-ii-38-47. There is only one means for overpowering mind. Shooting up of one's mind is one's undoing, its destruction is good fortune. The mind of the knower is destroyed, it is a chain for the ignorant. As long as the mind is not defeated by means of firm practice, the impressions jump in the heart like ghosts at night.
The impressions of enjoyment die, like lotus in winter, for one whose mental pride is reduced and the senses – the enemies – are defeated. One should at first conquer the mind, hands locked in hands, teeth set on teeth and limbs subdued. The mind cannot be conquered without defectless reasoning (methods) by merely sitting, just as an elephant in rut without a goad. The reasons (methods) well-nourished in mind-conquest are knowledge of Vedanta, contact with good people, giving up impressions and stopping of the pulsation of Prana. Those who ignore these and control the mind by force, throw away the lamp and search in darkness by means of soot, also (try to) bind an elephant in rut by lotus fibre.
II-ii-48-50. The tree of mind, bearing the weight of the creepers of thought, has two seeds: the pulsation of Prana and strong impressions. All pervasive consciousness is shaken by the pulsation of Prana – In contrast, by means of concentration the knowledge arises. The Dhyana, its means, is now imparted. Dissolving thought totally in the reverse order, think only of the remaining pure consciousness.
II-ii-51-56. After the Apana sets and before Prana arises in the heart, there exists the state of Kumbhaka (immobility) experienced by Yogins. Kumbhaka in the external form is the fullness of Prana after in-breath disappears and out-breath arises. By repeatedly practising meditation of Brahman without ego, Samprajnata Samadhi will be got. The Asamprajnata Samadhi, loved by Yogins, is (from) the mind giving great bliss after (all) the mental modifications (thoughts) die away. It is valued by sages, being the spirit devoid of the light (of ego), of the mind (of dream) and of the intellect (in deep sleep). This concentration is other than what is not Brahman. Full above, below and in the middle the essence of

goodness – this state, prescribed by the Upanishads, is the ultimate reality.
II-ii-57-60. Latent impression is that unexamined grasping of objects by persistent imagination. What one brings into being, through intense dispassion by one's self, is realized quickly, devoid of opposite impressions. Influenced by impressions, a person looks upon those things as reality by the peculiarity of the impressions, the ignorant person sees the spirit wrongly though it does not lose its own nature.
II-ii-61-68. The impure impression binds, the pure destroys birth. The impure one is solid ignorance and ego, causes rebirth. The restful state is like the roasted seed, giving up the (sprout of) rebirth. Can the inner light be sought with chewing the cud of many Shastras, uselessly ? One who remains alone giving up perception as well as non-perception is himself the Brahman – A person cannot know Brahman by merely learning the four Vedas and Shastras, as the ladle cannot taste the food.
If a person does not get detachment by the bad smell of his own body, what other cause of detachment can be taught ? The body is very impure – the soul is pure. When one knows the difference, what purification need be prescribed ? Bondage is by impressions, Moksha is their destruction – you give them up as well as the desire for Moksha.
II-ii-69-71. Give up mental impressions of objects and cultivate pure impressions like friendship; then, discarding even these while acting according to them, putting down all desires, have only the impression of consciousness. Give up these too along with mind and intellect; concentrate only on me.
II-ii-72-77. Contemplate me as devoid of sound, touch, form, taste and smell, eternal, indestructible, without name and family, destroying all suffering, the nature of vision like the sky, the one syllable Om, unsmearing though omnipresent, unique, without bondage, forward, across, above, below, I fill ever place.
Unborn, ageless, shining by myself, not the cause nor effect, ever contented when the body dies away, giving up the state of Jivanmukta, one enter the Videhamukti stage.
So says the Rik: That supreme place of Vishnu the sages see ever – like an eye extended in heaven. The wise and awakened persons, free from emotions, keep it alight.
Om – This is the Upanishad.

Om ! That (Brahman) is infinite, and this (universe) is infinite.
The infinite proceeds from the infinite.
(Then) taking the infinitude of the infinite (universe),
It remains as the infinite (Brahman) alone.
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

Here ends the Muktikopanishad belonging to the Sukla-Yajur-Veda.

End of the 108 Upanishads

A Brief Sanskrit Glossary

A

Abhava: Nonexistence; absence; negation; nothing.

Abhaya(m): “Without fear;” fearlessness; a state of steadfastness in which one is not swayed by fear of any kind.

Abheda: Non-difference; non-duality.

Abhedananda, Swami: A direct disciple of Sri Ramakrishna, who spent many years travelling and teaching Vedanta and Yoga in America.

Abhimana: Egoism; conceit; attachment; I-sense; pride; the function of the ego; the delusion of “me” and “mine;” identification with the body.

Abhimukti: Turned toward liberation; the stage in which liberation is assured.

Abhisheka(m): Bathing–the ritual pouring of various items over a sacred image or personage in homage and worship.

Abhyasa: Sustained spiritual practice.

Achala: Immovable; not moving; fixed; standing still; firm; steady; unwavering; without change; mountain.

Achara: 1) Immobile. 2) Conduct; good behavior; custom; practice; teaching.

Acharya: Teacher; preceptor.

Achetana: Unconscious; non-conscious; inanimate; inert; matter.

Achintya: Unthinkable; inconceivable; incomprehensible; inexplicable. A title of Brahman because the mind cannot conceive Its nature.

Achintya-bhedabheda-vedanta: A Vedantic school of philosophy founded by Sri Chaitanya Mahaprabhu called Unthinkable Dualistic Nondualism or Ineffable Difference-In-Identity. It propounds that there is both difference and non-difference between all individual souls (jiva) and the Absolute

(Brahman), but that this dualistic relation of both difference and non-difference is logically unthinkable.

Achintya shakti: Inscrutable power ineffable force.

Achit: Insentient; inert; unconscious; non-conscious; matter; inanimate phenomenal object.

Achyuta: Imperishable one–a title of Krishna.

Adharma: Unrighteousness; demerit, failure to perform one's proper duty; unrighteous action; lawlessness; absence of virtue; all that is contrary to righteousness.

Adhikara: Authority; qualification; jurisdiction; prerogative; office; claim; privilege.

Adhikarin: An eligible or qualified person; a worthy person. It implies both fitness and capability.

Adhyatma: The individual Self; the supreme Self; spirit.

Adhyatma vidya: Study of the Self; metaphysics.

Adhyatmika (Adhyatmic): Pertaining to the Self, individual and Supreme.

Adhyaya: Chapter; section.

Adi: First; origin; beginning; original.

Adi Purusha: The First or Original Purusha. See Purusha.

Adishakti: Primal Power.

Aditi: Boundless; the unbounded; "Infinite Mother"–the source of all the cosmic forms of consciousness from the physical upwards.

Aditya: The sun; the Sun god.

Adityas: Solar deities, the greatest of which is Vishnu.

Adivasi: Original inhabitants; name denoting the tribals in India.

Adrishta(m): Unseen; invisible; unperceived. This is sometimes applied to God, fate, destiny, influence, or unseen potency or force.

Adrishya: Invisible; that which cannot be perceived by the physical eye.

Advaita: Non-dualism; nonduality; literally: "not two."

Advaitic: Non-dual; having to do with the philosophy of Advaita (Non-Dualism).

Advityia: Without a second.

Agama: Scripture; particularly scriptures dealing with the four topics of temple construction and the making of images, philosophy, meditation practice, and methods of worship.

Agami karma: "Karma-yet-to-come." The result of acts performed during this present life which will mature in the normal course of events.

Agastya: A sage and reputed seer of many hymns in the Rig Veda.

Agni: Vedic god of fire.

Agnihotra: “Fire offering;” a Vedic fire sacrifice.

Aham: “I am;” “I;” “I” awareness; “I” consciousness; self-consciousness.

Aham Brahmasmi: “I am Brahman.” The Mahavakya (Great Saying) of the Brihadaranyaka Upanishad.

Ahamkara: See Ahankara.

Ahankara: Egoism or self-conceit; the false “I;” “I” am-ness. It is the self-arrogating principle “I” that is projected by the mind rather than the real Self. “Ego” (ahankara) is in manifestation whenever “I” is said or claimed by anything other than the spirit-self.

Ahimsa: Non-injury in thought, word, and deed; non-violence; non-killing; harmlessness.

Airavata: “Child of the Water,” the white elephant of Indra that was produced by the churning of the milk ocean.

Aishwarya: Dominion; power; lordship; divine glory; majesty; splendor; an attribute of God (Ishwara).

Ajapa japa: The natural japa (mantric sounds) made by the breath as it flows in and out.

Ajara: Without old age; ageless.

Ajara Amara Avinashi Atma: The ageless, immortal, imperishable Self.

Ajna chakra: “Command Wheel.” Energy center located at the point between the eyebrows, the “third eye.” The medulla center opposite the point between the eyebrows.

Ajnana: Ignorance; nescience.

Ajnana timira: The “glaucoma” of ignorance.

Akala: Without parts; an attribute of the Divine Being.

Akasha: “Not visible;” ether; space; sky; the subtlest of the five elements; the substance that fills and pervades the universe; the particular vehicle of life and sound; the element from which the sense of sound (shabda)–both speech and hearing–arises.

Akhanda: Unbroken (literally: “not broken”); indivisible; undivided; whole.

Aklishta: Unafflicted; nonafflicted; unmoved.

Akshara: Imperishable; indestructible, immutable, undying; undecaying–all in reference to the individual self and the Supreme Self, Brahman. It also means syllable and is used in reference to the ekakshara–the one syllable, the One Imperishable: Om.

Akshaya: Undecaying; everlasting.

Alankara: Ornamentation; the putting of ornaments or decorations on a sacred image.

Alata chakra: The illusory circle of fire produced by rapidly waving around a stick that is burning at one end; symbol of the illusory nature of relative existence–of Maya.

Alinga: Without any characteristic or mark.

Amala: Without defect; pure; immaculate.

Amalam: Free from the impurity of Maya.

Amara: Immortal; deathless.

Amavasya: New moon day.

Amba: Mother; a title of Durga.

Ambika: The Mother; a title of Parvati.

Amrita: That which makes one immortal. The nectar of immortality that emerged from the ocean of milk when the gods churned it.

Anadi: Beginningless; eternal.

Anahata: "Unstruck;" "unbeaten." Continuous bell-like inner resonance; the heart; the heart chakra; the inner divine melody (mystic sounds heard by the Yogis); Om.

Anahata chakra: "Unstruck." Energy center located in the spine at the point opposite the center of the chest (sternum bone). Seat of the Air element.

Ananda: Bliss; happiness; joy; delight.

Anandamaya kosha: "The sheath of bliss (ananda)." The causal body. The borderline of the Self (atman).

Anandamayi Ma: One of the major spiritual figures in twentieth-century India, first made known to the West by Paramhansa Yogananda in his Autobiography of a Yogi.

Ananta(m): Infinite; without end; endless; a name of Shesha, the chief of the Nagas, whose coils encircle the earth and who symbolizes eternity, and upon whom Vishnu reclines.

Aneka: Not one–i.e., many.

Anga: Limb; individual part; accessory; member; technique.

Anima: Little; minute; atomization; the capacity (siddhi) to become as small as one desires–even as small as an atom.

Anishta: Undesirable; bad.

Anjali: Two hands held with palms together in salutation; an offering of a handful of flowers.

Anna(m): Food; matter.

Annamaya kosha: "The sheath of food (anna)." The physical–or gross–body, made of food.

Annapurna: "Full of Food." A title of the Goddess (Shakti) depicted as the Goddess of Food and

Abundance. The consort of Shiva.

Anta: End; extremity.

Antahkarana: Internal instrument; fourfold mind; mind, intellect, ego and subconscious mind.

Antahprajna: Inner (subjective) consciousness; inwardly cognitive.

Antara: Internal; interior; inside; middle.

Antaratman: The indwelling (inner) Self; inner soul.

Antariksha: Sky; firmament; atmosphere.

Antarmukha: Literally "inner face"–inward vision or perception.

Antaryamana: Dwelling, guiding, or ruling within.

Antaryamin: Indweller; inner guide; inner ruler; the spark of divinity within; the "witness" who dwells within every living being. This applies to both the jivatma and the Paramatma. (Antar–within/inner; and yamin–guide.)

Anu: Atom; atomic; elementary particle; minute; that which cannot further divided; an individual being.

Anubhava: Perception; direct personal experience; spiritual experience; intuitive consciousness; knowledge.

Anuswara: Bindu.

Anusandhana: Enquiry or investigation; in Vedanta, enquiry or investigation into the nature of Brahman.

Anushthana: Observance; religious exercise; repetition of a mantra for a set number of times during a given period; systematic performance of religious practices, usually undertaken for some definite period of time.

Anuttara: "Beyond which there is nothing;" the Highest, the Supreme; the Absolute.

Anvaya-vyatireka: Positive and negative assertions; proof by assertion and negation. Just as several kinds of dal are mixed together, so also, the Atman is mixed with the five koshas. You will have to separate the Self from the five sheaths. You will have to separate name and form from Existence-Knowledge-Bliss Absolute. Anvaya and vyatireka processes always go together. The Self exists in the five sheaths, yet it is not the sheaths. This is Vedantic sadhana. The aspirant rejects the names and forms and the five sheaths and realizes the one, all-pervading, indivisible, infinite, eternal, unchanging essence, viz., Brahman.

Ap/Apah: Water; one of the five elements, from which the sense of taste (rasa) arises.

Apaishunam: Absence of calumny; aversion to fault-finding.

Apana: The prana that moves downward, producing the excretory functions in general.

Aparigraha: Non-possessiveness, non-greed, non-selfishness, non-acquisitiveness.

Aparoksha: Immediate; direct.

Aparoksha anubhuti: The direct, immediate, intuitive experience or perception of the invisible–the realization of Brahman. The title of a treatise on Advaita Vedanta by Shankaracharya.

Apta: A trustworthy person.

Aradhana: Worship of the Divine; adoration; self-surrender.

Arani: Sacrificial wood stick for creating fire through friction.

Aranyaka: "Forest book;" philosophical, symbolic, and spiritual interpretations of the Vedic hymns and rituals. Mainly meant for forest-dwelling ascetics (vanaprasthas).

Arati: A ceremony of worship in which lights, incense, camphor, and other offerings representing the five elements and the five senses–the totality of the human being–are waved before an image or symbol of the Divine.

Aratrika: See Arati.

Archa: Worship; adoration.

Archanam: Worship of a sacred image.

Ardhangini: Partner in life (wife); especially Parvati, the wife of Lord Siva.

Arghya: Offering made in ritualistic worship. Sometimes an offering of flowers, bel leaves, sandal paste, durva grass, and rice together.

Arjava: Straightforwardness; honesty; rectitude (from the verb root rinj: "to make straight.")

Artha: Wealth; object; thing. It is the secular value which is both desired and desirable. It satisfies the acquisitive tendency in individuals. It is the economic value.

Artharthi: One who desires material gain (artha).

Arupa: Formless.

Arya(n): One who is an Arya–literally, "one who strives upward." Both Arya and Aryan are exclusively psychological terms having nothing whatsoever to do with birth, race, or nationality. In his teachings Buddha habitually referred to spiritually qualified people as "the Aryas." Although in English translations we find the expressions: "The Four Noble Truths," and "The Noble Eightfold Path," Buddha actually said: "The Four Aryan Truths," and "The Eightfold Aryan Path."

Aryaman: Chief of the Pitris.

Asambhava: Total inapplicability; impossibility.

Asamprajñata samadhi: Highest superconscious state where the mind and the ego-sense are completely annihilated.

Asana: Posture; seat; Hatha Yoga posture.

Asanga: Non-attachment; without attachment.

Asat: Unreal[ity]; nonbeing; nonexistence; false; falsehood.

Asatya: Unreal; untrue.

Ashanti: Absence of peace of mind; restlessness; distraction.

Ashaucha: Impurity.

Ashram(a): A place for spiritual discipline and study, usually a monastic residence. Also a stage of life. In Hinduism life is divided ideally into four stages (ashramas): 1) the celibate student life (brahmacharya); 2) the married household life (grihastha); 3) the life of retirement (seclusion) and contemplation (vanaprastha); 4) the life of total renunciation (sannyasa).

Ashramite: Resident of an ashram.

Ashta: Eight.

Ashtami: Eighth; eighth day (of the lunar month).

Ashtanga Yoga: The "eight-limbed" Yoga of Patanjali consisting of yama, niyama, asana, pranayama, pratyahara, dharana, dhyana, and samadhi. (See separate entries for each "limb.")

Ashwattha: The pipal (sacred fig) tree, in the Bhagavad Gita, the eternal tree of life whose roots are in heaven. The "world tree" in the sense of the axis of the earth and even of the cosmos.

Ashwins: Two Vedic deities, celestial horsemen of the sun, always together, who herald the dawn and are skilled in healing. They avert misfortune and sickness and bring treasures.

Ashubha: Inauspicious unfortunate.

Ashuddha: Impure; unpurified; incorrect.

Asmita: I-ness; the sense of "I am;" "I exist."

Asteya: Non-stealing; honesty; non-misappropriativeness.

Astra(m): Weapon.

Asura: Demon; evil being (a-sura: without the light).

Asurim: The state of an asura, one who dwells in darkness (a-sura–without the light). The condition of those negative souls who are turned away from divinity and moving further into degradation of consciousness and mode of life.

Aswara: Without sound, accent, or tone.

Ashwattha: The pipal (sacred fig) tree, the eternal tree of life whose roots are in heaven. The "world tree" in the sense of the axis of the earth and even of the cosmos.

Atma(n): The individual spirit or self.

Atmabhava: The nature of the Self; awareness of the self; feeling: "I am the Self."

Atmadrishti: The seeing or sight of the Self (atma); the vision of the Self; knowledge of the Self through direct vision or knowing.

Atmajnana: Knowledge of the Self.

Atmanubhava: Self-realization; perception/experience of the Self.

Atmashakti: Power of the Self; personal power or strength.

Atmavichara: Enquiry into the Self.

Atmavidya: Teaching about the Self and its reality; knowledge of the Self.

Atmic: Having to do with the atma–spirit or self.

Aurobindo Ghosh, Sri: One of India's greatest yogis and spiritual writers, he was at first involved in the Indian freedom movement, but came to see that yoga was the true path to freedom. His ashram in South India became one of the major spiritual centers in modern India, and his voluminous spiritual writings are read and prized throughout the world.

Avadhuta: "Cast off" (one who has cast off the world utterly). A supreme ascetic and jnani who has renounced all worldly attachments and connections and lives in a state beyond body consciousness, whose behavior is not bound by ordinary social conventions. Usually they wear no clothing. The highest state of asceticism or tapas.

Avatar(a): A Divine Incarnation.

Avidya: Ignorance; nescience; unknowing; literally: "to know not."

Avinashi: Indestructible; imperishable.

Avyakta(m): Unmanifest; invisible; the undifferentiated; the state when the three gunas are in perfect equilibrium; in Sankhya philosophy a term for Prakriti.

Ayam Atma Brahma: "This Self is Brahman." The Mahavakya (Great Saying) of the Mandukya Upanishad).

Ayurveda: "Life-knowledge." The ancient system of Indian medicine formulated by the sage Dhanvantari and considered part of the Vedic revelation.

B

Badarayana: "Inhabitant of Badarika Ashrama" a title of the sage Vyasa.

Badrinath: One of the major centers of Hindu pilgrimage, sacred to Vishnu, located in the heart of the Himalayas.

Bala brahmacharya: Brahmacharya observed from childhood (bala).

Bandha: "Lock;" bond; bondage; tie or knot.

Bhadra: Blessing; happy; well.

Bhagavad Gita: "The Song of God." The sacred philosophical text often called "the Hindu Bible," part of the epic Mahabharata by Vyasa; the most popular sacred text in Hinduism.

Bhagavan: The Lord; the Personal God. From bhag–splendor and power–and van–Master or possessor (of splendor and power). Bhagavan possesses six divine attributes: knowledge (jnana), strength (bala), lordship (aishwarya), potency or power (shakti), creative power or might (virya), and splendor/radiance (tejas). See Ishwara.

Bhagavata: A devotee of God (Bhagavan) or Vishnu.

Bhagavatam: Srimad Bhagavatam. A major purana devoted to the glory and worship of Vishnu and his incarnation as Krishna. The major scripture of the Vaishnavas.

Bhagavati: Goddess; the feminine form of Bhagavan.

Bhairavi: A nun of the Tantric sect.

Bhajan(a): Devotional singing; a devotional song.

Bhakta: Devotee; votary.

Bhakti: Devotion; love (of God).

Bhakti Marga: The path of devotion leading to union with God.

Bhakti Yoga: The yoga of attaining union with God through the prescribed spiritual discipline of the path of devotion.

Bhakti Yogi: One who practices Bhakti Yoga.

Bhaktivedanta (Swami): The founder of the Hari Krishna movement in America.

Bharat(a): The proper Sanskrit name for India.

Bharat Giri Maharaj: Bharat Giri Maharaj was a Gujarati sadhu who visited America in the summer of 1999. At his passing in 2002 he was between one hundred and thirty or one hundred and forty years of age, a great yogi and visionary. What it was to be in his presence is beyond description, but the exaltedness of his consciousness was very obvious. Therefore I include his words on the Pranava in this section.

Bharati: Indian

Bharatvarsha: The land of India.

Bhasha: Language; gentle and holy talk.

Bhashma: Ash, usually from the sacred fire sacrifice.

Bhashya: Commentary.

Bhava (1): Becoming, from the verb “bhu” or “bhavh” which means to become or to exist.

Bhava (2): Subjective state of being (existence); attitude of mind; mental attitude or feeling; state of realization in the heart or mind.

Bhava samadhi: Superconscious state attained by bhaktas or devotees through intense divine emotion.

Bhavanam: Meditation. “Bhavanam is setting the heart on the Lord Who is designated by Om and brought into the mind by It.” (Shankara, Commentary on the Yoga Sutras)

Bhavani: “Giver of Existence;” a title of the Divine Mother.

Bhaya: Fear; terror.

Bheda: Difference; separation.

Bhiksha: Almsfood–food obtained by begging or that is offered to a monk.

Bhikshu: One who lives on bhiksha (almsfood); a mendicant; a sannyasi; a Buddhist monk.

Bhoga: Enjoyment, pleasure; experience; perception; also food (usually what has been offered to a deity).

Bhogya: Object of experience or enjoyment.

Bhokta: Enjoyer; experiencer; subject

Bhranti: Delusion; wrong notion; false idea or impression.

Bhrigu: An ancient sage, so illustrious that he mediated quarrels among the gods.

Bhuh: The earth; the material world/plane.

Bhukti: Enjoyment; material enjoyment.

Bhuloka: The material world/plane of atomic matter.

Bhuma: The unconditioned Infinite; Brahman.

Bhumi: The earth; realm.

Bhuta: A spirit. Some bhutas are subhuman nature spirits or “elementals”, but some are earthbound human spirits–ghosts. Bhutas may be either positive or negative.

Bhuta: What has come into being; an entity as opposed to the unmanifested; any of the five elementary constituents of the universe (panchabhuta); element.

Bhutapanchaka: The Five Elements: ether, air, fire, water, and earth.

Bhuvaloka: The lesser astral world, similar to the material plane (Bhuloka).

Bhuvana: The universe; the world.

Bodha: Consciousness; knowledge; intelligence; spiritual wisdom; “to be awake;” enlightenment.

Bodhi: Enlightenment; “to be awakened.”

Bija: Seed; source.

Bija Mantra: A “seed” mantra from which realization grows as a tree from a seed; usually a single-syllable mantra that is called “seed” because of its small size as a dot or point of sound.

Bindu: Point; dot; seed; source; the point from which the subtle Omkara arises that is experienced in meditation.

Brahma: The Creator (Prajapati) of the three worlds of men, angels, and archangels (Bhur, Bhuwah, and Swah); the first of the created beings; Hiranyagarbha or cosmic intelligence.

Brahma satyam; jagan mithya; jivo brahmaiva naparah: "Brahman is real. The world is illusory. The jiva is nondifferent from Brahman." This is Shankara's renowned "Vedanta in half a verse."

Brahma Sutras: A treatise by Vyasa on Vedanta philosophy in the form of aphorisms. Also called the Vedanta Sutras or Vedanta Darshana.

Brahma-anubhava: Direct personal experience of Brahman.

Brahmabhavanam: Meditation on Brahman; feeling of identity with Brahman, as well as of everything as Brahman.

Brahmachari: One who observes continence; a celibate student in the first stage of life (ashrama).

Brahmacharini: Female "brahmachari."

Brahmacharya: Continence; self-restraint on all levels; discipline.

Brahma-chintana: Constant meditation on Brahman; constant thought of or awareness of God.

Brahmajnana: Direct, transcendental knowledge of Brahman; Self-realization.

Brahmajnani: One who possess Brahmajnana.

Brahmajyoti: The Light of God.

Brahmaloka: The world (loka) of Brahma, the Creator; the highest heaven; the world of supreme joy. Those who each this plane of existence after death are beyond rebirth.

Brahmamaya: Formed of Brahman; filled with Brahman.

Brahmamuhurta: "The muhurta of Brahman." The period of one and a half hours before sunrise (sometime between 3:00 a.m. and 6:00 a.m.), which is said to be the best time for meditation and worship.

Brahman: The Absolute Reality; the Truth proclaimed in the Upanishads; the Supreme Reality that is one and indivisible, infinite, and eternal; all-pervading, changeless Existence; Existence-knowledge-bliss Absolute (Satchidananda); Absolute Consciousness; it is not only all-powerful but all-power itself; not only all-knowing and blissful but all-knowledge and all-bliss itself.

Brahmana: A knower of Brahman. A Brahmin. A Vedic liturgical text explaining the rituals found in the Vedic samhitas (collection of hymns). A guidebook for performing those rites.

Brahmanda: "The egg of Brahma" or "the Brahmic egg." The cosmic "egg;" the universe; the cosmos; the macrocosm.

Brahmanishtha: Remaining steadfast in the Absolute (Brahman). One who is firmly established in the Supreme being, in the direct knowledge of Brahman, the Absolute Reality.

Brahmarandhra: "The hole of Brahman," the subtle (astral) aperture in the crown of the head. Said to be the gateway to the Absolute (Brahman) in the thousand-petaled lotus (sahasrara) in the crown of the head. Liberated beings are said to exit the physical body through this aperture at death.

Brahma-sakshatkara: Realization of Brahman; direct experience of the Absolute Being.

Brahmavadin: Literally “one who walks the path of Brahman.” One who advocates that there is one existence alone–Parabrahman.

Brahmavichara: Enquiry into the Absolute (Brahman).

Brahmavidya: Science of Brahman; knowledge of Brahman; learning pertaining to Brahman or the Absolute Reality.

Brahmic: Divine; pertaining to God (Brahman).

Brahmin (Brahmana): A knower of Brahman; a member of the highest Hindu caste consisting of priests, pandits, philosophers, and religious leaders.

Brihaspati: The guru–priest and teacher–of the gods.

Brihat: The great; the large.

Buddha: An awakened one (from the root verb budh: to enlighten, to know).

Buddhi: Intellect; understanding; reason; intelligence; the thinking mind. Derived from the root verb budh: to enlighten, to know.

Buddhi Yoga: The Yoga of Intelligence spoken of in the Bhagavad Gita which later came to be called Jnana Yoga, the Yoga of Knowledge.

C

Caste: See Varna.

Chakra: Wheel. Plexus; center of psychic energy in the human system, particularly in the spine or head.

Chaitanya: The consciousness that knows itself and knows others; absolute consciousness.

Chakshuh: Eye; the subtle organ of sight; visual sense.

Chamatkara: Remarkable traits and abilities; cleverness; shining forth with divine glory.

Chanda: Silver; the moon.

Chandala: An outcaste of the lowest level, so degraded that he eats dogs; wild; bad; untouchable.

Chandra: The moon; the presiding deity of the moon or the astral lunar world (loka).

Chandraloka: The subtle world, “the world of the moon.”

Chandrayana Vrata: An observance in which, beginning with fifteen morsels of food on a full-moon day, a person lessens them one by one daily, until he takes no food on the new moon day; and again increases them one by one till he reaches the same fifteen morsels on the next full-moon day.

Charana: Foot.

Charu: A preparation of boiled rice, milk, sugar and ghee, to be offered into the fire for gods; a sattvic dietary regimen usually taken by yoga-practitioners and celibates. Havishya.

Charvaka: The Indian materialistic school, also known as Lokayata ("restricted to the world of common experience"). Its central teaching is that matter is the only reality, and sense perception is the only valid means of knowledge or proof. Therefore sense satisfaction is the only goal.

Charya: Activity; mode of behavior; a way of life–as in brahmacharya.

Chela: Disciple.

Chetana: Consciousness; volition; intelligence.

Chidakasha: "The Space (Ether) of Consciousness." The infinite, all-pervading expanse of Consciousness from which all "things" proceed; the subtle space of Consciousnesss in the Sahasrara (Thousand-petalled Lotus). The true "heart" of all things.

Chinmaya: Full of consciousness; formed of consciousness.

Chinta: Enquiry; thought; discussion.

Chintana: Thinking; reflecting.

Chit: Consciousness (that is spirit or purusha); "to perceive, observe, think, be aware, know;" pure unitary Consciousness.

Chitraratha: The chief of the gandharvas.

Chitshakti: Power of consciousness or intelligence.

Chitta: The subtle energy that is the substance of the mind.

Chittashuddhi: Purification of the mind; purity of conscience.

Chitta-vritti-nirodha: Cessation of the modifications of the mind; control of thoughts; Patanjali's definition of Yoga.

Crore: Ten million.

D

Dacoit: A violent thief who preys on travellers, sometimes killing them.

Daityas: Demons who constantly war with the gods. Sometimes "races" or nationalities who acted contrary to dharma and fought against the "aryas" were also called demons (daityas or asuras).

Daivim: The state of a deva or "shining one;" the quality of those positive souls who are progressing toward divinity.

Dakshina: Gift; priestly gift; sacrificial fee.

Dakshinamurti: A name for Lord Shiva as the silent teacher. Vedic Religion declares that in every cycle of creation God manifests as Dakshinamurti and becomes the guru of the first human beings–

those who were most spiritually evolved in the previous creation–teaching them the path to liberation (moksha).

Dakshinayana: “The southern way/path.” The solar year is divided into two halves. The dakshinayana, beginning on the summer solstice (June 21), the first day of summer (also called dakshinayana) is when the sun appears to begin moving southward for the next six months. See Uttarayana.

Dakshineshwar: A village on the Ganges about five miles north of Calcutta, where, in the 1850’s, the Rani Rasmani built a compound of temples: the Kali temple, twelve small Shiva temples, and the Radhakanta (Radha-Krishna) temple. Just north of the northernmost Shiva temple is the room which Sri Ramakrishna occupied for a considerable part of his life.

Dama: Self-control; control of the senses; restraint.

Damaru: A small, hand held drum with two heads that is sounded by twisting the wrist and causing a ball tied to its middle to rhythmically strike the heads alternately.

Dana: “Giving;” gift; charity; almsgiving; self-sacrifice; donation; generosity.

Danava: A demon; an evil spirit.

Danda: Stick; staff; rod; particularly the staff carried by a sannyasi; punishment; chastisement.

Darshan: Literally “sight” or “seeing.” Darshan is the seeing of a holy being as well as the blessing received by seeing such a one.

Dasah: Servant; slave.

Dasanami: “Ten named.” A term for members of the monastic order of Shankaracharya headquartered in the four quarters of India (Sringeri, Dwaraka, Badrinath and Jagannath Puri). After their proper monastic names they add one of ten titles (Saraswati, Bharati, Puri, Tirtha, Ashrama, Giri, Parvata, Sagara, Vanam, Aranya) according to their monastic succession.

Dasya: The attitude of being a servant of God.

Dasyu: Slave; a name for non-Aryans in the Rig Veda.

Dattatreya: A famous sage, son of the Rishi Atri and Anasuya. His birth was a divine boon, hence his name: Datta–“given”–and atreya–“son of Atri.” Considered a divine incarnation and known as the Lord of Avadhutas, he is often revered as the embodiment of the Supreme Guru. He is credited with the authorship of the Avadhuta Gita, the Jivanmukti Gita, and the Tripura Rahashya.

Daya: Mercy; compassion; grace; empathy.

Dayananda (Maharishi Swami): A leading reformer within Hinduism in the nineteenth century and the founder of the Arya Samaj.

Dehadhyasa: False identification with the body.

Desha: Place; spatial location; country.

Deva: “A shining one,” a god–greater or lesser in the evolutionary hierarchy; a semi-divine or celestial being with great powers, and therefore a “god.” Sometimes called a demi-god. Devas are the demigods presiding over various powers of material and psychic nature.

Devaloka: “The world of shining beings;” the world of the gods; heaven; one of the higher subtler worlds.

Devanagari: “Divine city;” the Sanskrit script.

Devata: Godhead; divinity; celestial being. See Deva.

Devayana: The way/path of the gods. Also called The Northern Way/Path–Uttarayana–when the sun seems to move northward. Those who follow this in its spiritual sense attain Brahmaloka and usually do not return to earth. It is the way of faith and asceticism. At death, those who attain liberation by ascending in the Devayana never return to the cycle of birth and death.

Devi: “Shining One;” Goddess; the Supreme Shakti (Divine Power) or Divine Mother, or a demigoddess.

Dhama: Abode; dwelling; place of residence.

Dharana: Concentration of mind; fixing the mind upon a single thing or point.

Dharma: The righteous way of living, as enjoined by the sacred scriptures and the spiritually illumined; characteristics; virtue.

Dharma-megha samadhi: The final state of one-pointedness, when an individual becomes disinterested even in omniscience, omnipotence, and omnipresence. This state of superconsciousness or samadhi is called dharma-megha–cloud of virtue–inasmuch as it showers nectar drops of immortality through knowledge of Brahman, when all the hosts of vasanas are entirely destroyed.

Dharma shastras: Scriptures which set forth the rules for society and individuals, including spiritual observances. Manu Smriti is the most authoritative–and the foundation–of all the dharmashastras of India.

Dharmashala: A place for pilgrims to stay, either free of charge or at a minimal cost.

Dharmic: Having to do with dharma; of the character of dharma.

Dhatri: Giver; a name for God; creator; establisher.

Dhatu: Element; original element; core; constituent; the vital force in the human being.

Dhira: Steadfast; strong; bold; courageous. One who possesses these qualities.

Dhoti: A long piece of material worn around the waist by traditionally-dressed men in India, rather like a long skirt.

Dhriti: Steadfast; constant; attraction; sustaining effort; firmness; patience; endurance.

Dhuni: A fire lighted by wandering monks, beside which they meditate and sleep.

Dhvani: Tone: sound; word; the subtle aspect of the vital shakti or the jiva in the vibrations.

Dhyana(m): Meditation; contemplation.

Dhyeya: Object of meditation or worship; purpose behind action.

Diksha: Initiation; dedication; consecration.

Dipa: A wick lamp fed by oil or ghee; a flame in a lamp.

Divya: Divine; celestial; divine nature; luminous; supernatural.

Divya chakshuh: Divine eye; the heavenly eye; wisdom.

Divya shakti: Divine energy or power.

Dosha: Defect; imperfection; blemish; fault; shortcoming. In Yoga philosophy there are five doshas: lust (kama), anger (krodha), greed (lobha), delusion (moha), and envy (matsarya).

Dosha drishti: Seeing the defects in samsara and samsaric life.

Drashta: The pure consciousness comprehending all objects; perceiver; seer; purusha; subject.

Drik: See Drashta.

Drishta: The visible; see; that which is perceived.

Drishti: Seeing; sight; vision; view; inner sight; opinion; gaze; perception.

Drishya: Visible; object seen; perceived; objects of consciousness; the world; that which can be seen by the physical sense.

Dukha(m): Pain; suffering; misery; sorrow; grief; unhappiness; stress or distress; that which is unsatisfactory or produces dukha.

Durga: “Incomprehensible One;” “Difficult to reach;” the Universal Mother; she rides a lion (or tiger) and carries a weapon in each of her eight arms symbolizing the powers of the Self against ignorance and evil. She is invoked against all forms of evil–physical and metaphysical. Considered the consort, the shakti, of Shiva.

Dwaita: Dual; duality; dualism.

Dwandwa(s): The pairs of opposites in nature (prakriti) such as pleasure and pain, hot and cold, light and darkness, gain and loss, victory and defeat, love and hatred.

Dwandwamoha: The delusion of the pairs of opposites.

Dwapara Yuga: The Bronze Age. See Yuga.

Dwesha: Aversion/avoidance for something, implying a dislike for it. This can be emotional (instinctual) or intellectual. It may range from simple nonpreference to intense repulsion, antipathy and even hatred. See Raga.

Dwija: “Twice born;” any member of the three upper castes that has received the sacred thread (yajnopavita).

Dwipa: Island; continent.

E

Eka: One; unique; Reality.

Ekadashi: “The eleventh.” The eleventh day of each half of the lunar month (that is, the eleventh day after the new and full moons) that is devoted to the worship of Vishnu and his avataras.

Ekadashi Vrata: Observing ekadhashi (the eleventh day after the new and full moons, sacred to Vishnu) by fasting–through abstinence from grains and other staples and eating much less than usual, oftentimes fasting from food (and sometimes water) until after sundown.

Ekagrata: One-pointedness of the mind; concentration; close attention.

Ekakshara: A common term for Om meaning “the Single Syllable” or “the Single Letter.”

Ekam-eva-advitiyam: “One, only, without a second.” A description of Brahman.

Eva(m): Only; in fact; thus; so; in this manner; without limitation.

G

Gaja: Elephant.

Gambhira: Deep; magnanimous; dignified; grand; imperious; grave.

Ganapati: “Lord of the Ganas” (the spirits that always accompany Shiva). See Ganesha.

Gandha: Smell; fragrance.

Gandharva: A demigod–a celestial musician and singer.

Ganesha: The elephant-headed son of Shiva and Parvati; the remover of obstacles; lord (pati) of the ganas (spirits that always accompany Shiva); god of wisdom; god of beginnings; the granter of success is spiritual and material life; in ritual worship he is worshipped first, and is therefore known as Adi-deva, the First God.

Ganga: See Ganges.

Ganges (Ganga): The sacred river–believed to be of divine origin–that flows from high up in the Himalayas, through the plains of Northern India, and empties into the Bay of Bengal. Hindus consider that bathing in the Ganges profoundly purifies both body and mind.

Ganja: Indian hemp; a form of marijuana found in India.

Garuda: A great being who can assume bird form, and therefore considered the king of birds. Often depicted as an eagle, he is the vehicle of Vishnu.

Gatha: Verse; stanza.

Gaudapada: The guru of Shankara’s guru, Govindapada.

Gauh (Go): Cow.

Gauri: “The Golden One.” A title of the Divine Mother, consort of Shiva.

Gayatri Mantra: A Rig Vedic mantra in the gayatri meter invoking the solar powers of evolution and enlightenment.

Gayatri Meter: A meter found only in the Rig Veda, consisting of three lines of eight syllables each. It is considered especially appropriate for mantric invocation of deities before worship.

Gerua: The brownish-orange mud used to dye the clothing of Hindu monastics; the color produced by dyeing with gerua is also called gerua.

Ghat: A stairway leading down to a river, pond, or water reservoir.

Ghatashuddi: “Purifying the ‘pot.’” Purification of the physical body. An expression of Hatha Yoga, referring to the “earthen pot” of the body.

Ghee: Clarified butter.

Giri: Mountain.

Gita: The Bhagavad Gita.

Gopa: Cowherd boy; male counterpart of the gopis.

Gopala: Cowherd; master of the cows; a title of Krishna the cowherd boy.

Gopi: Milkmaid; childhood companions and devotees of Krishna.

Gopinath Kaviraj (Mahamahopadyaya Sri): Gopinath Kaviraj was considered to be the greatest scholar of modern India, so much so that many Indian book catalogs devoted an entire section to his books alone.

Gopuram: A towerlike structure over an entrance (gateway) to a temple or temple compound, shaped like a wedge standing on its wide end, consisting of many tiers that are highly decorated (sculpted), often with images of deities and figures from Hindu cosmology.

Goshala: Cow shed.

Gotra: Clan; family; lineage.

Govinda: Chief of cowherds–a title of Krishna.

Griha: Home; house; temple.

Grihasta: A married “householder;” the second stage (ashrama) in life.

Grihya sutras: Scriptures (dharmashastras) setting down the way of life to be observed by Grihastas.

Guha: Cave; the heart (hridaya guha).

Guhya: Secret; secret place.

Guna: Quality, attribute, or characteristic arising from nature (Prakriti) itself; a mode of energy behavior. As a rule, when “guna” is used it is in reference to the three qualities of Prakriti, the three modes of energy behavior that are the basic qualities of nature, and which determine the inherent characteristics of all created things. They are: 1) sattwa–purity, light, harmony; 2) rajas–activity, passion; and 3) tamas–dullness, inertia, and ignorance.

Gunatita: Beyond the gunas; the state of transcendence of the gunas–freedom from their conditionings.

Guru: Teacher; preceptor.

Guru Nanak: Founder of the Sikh religion.

Gurukula: “Teacher’s school” or “teacher’s abode.” A gurukula is the residence of a spiritual teacher where young students (brahmacharis) came to live and learn.

H

Hamsah: “I am He;” swan.

Hanuman: A powerful monkey chief of extraordinary strength and prowess, whose exploits are celebrated in the epic Ramayana, the life of Rama. He was an ideal devotee (bhakta) and servant of Lord Rama.

Hara: “One who takes away;” a title of Shiva; the destroyer; the remover.

Hari: Vishnu.

Harikatha: Literally “Hari [Vishnu] Story,” a hari katha is a narration of the life and deeds of a deity or saint, interspersed with songs relevant to the events being spoken about or actual poetic reflections on those events and their significance. Kirtan is often a part, as well. This is the most popular and widespread traditional form of spiritual “entertainment.”

Harsha: Joy; exhilaration; excitement.

Hatha yoga: A system of Yoga consisting of physical exercises, postures, and breathing exercises for gaining control over the physical body and prana.

Havishya: Sacrificial food. See Charu.

Havan: Fire sacrifice.

Havan kunda: Pit or receptacle for the fire sacrifice.

Himsa: Injury, violence; killing.

Hiranyagarbha: “Golden egg;” cosmic womb; cosmic intelligence; the Supreme Lord of the universe; also called Brahman. It can also refer to Brahma the creator of the three lower worlds.

Holy Mother: A reference to Sri Sarada Devi (Saradamani Mukhopadhyaya), the wife of Sri Ramakrishna, believed by many to have been an incarnation of the Divine Mother.

Homa: Vedic fire ritual/sacrifice.

Hridaya: Heart; center or core of something; essence; the space (akasha) where the inbreath and outbreath merge–this is the true heart.

Hridayaguha: “The Cave of the Heart,” the core of our being wherein the Self dwells.

Hrishikesha: The bristling (or bushy) haired one. A title of Krishna.

I

Iccha (Ichchha): Desire; will; wish; free will; the divine will.

Iccha (Ichchha) shakti: The power/force of desire; power/force of will; Shakti in the aspect of divine will.

Ida: The subtle channel that extends from the base of the spine to the medulla on the left side of the spine.

Indra: King of the lesser “gods” (demigods).

Indriya: Organ. The five organs of perception (jnanendriyas) are the ear, skin, eye, tongue, and nose. The five organs of action (karmendriyas) are the voice, hand, foot, organ of excretion, and the organ of generation.

Isha: Lord; master; ruler; Ishwara.

Ishana: The all-enjoyer; Lord of everything; Lord of space.

Ishta-devata: Beloved deity. The deity preferred above all others by an individual. “Chosen ideal” is the usual English translation.

Ishta mantra: The mantra of the divine form specially beloved by an individual (ishta devata).

Ishwara: “God” or “Lord” in the sense of the Supreme Power, Ruler, Master, or Controller of the cosmos. “Ishwara” implies the powers of omnipotence, omnipresence, and omniscience. See Bhagavan.

Ishwarapranidhana: Offering of one’s life to God (Ishwara).

Ishwari: The Divine Cosmic Mother; the feminine form of Ishwara.

Itihasa: “Thus spoken”–history; technical term for the Ramayana and Mahabharata.

J

Jada: Inert; unconscious; matter.

Jagadguru: “World guru;” world teacher.

Jagat: World; cosmos.

Jagrat: The waking state.

Jala: Water.

Janaka: The most renowned philosopher-king of ancient India, ruler of Mithila and father of Sita, the wife of Rama. Mentioned in the Brihadaranyaka Upanishad, he is considered the prime example of one who has attained total fulfillment in both material and spiritual life simultaneously without slighting either.

Janaloka: The world that embraces both the highest astral levels and the lower causal levels.

Janardana: Agitator of men (properly an epithet of Vishnu)–a title of Krishna.

Janma: Birth.

Janmotsava: Birthday celebration.

Japa: Repetition of a mantra.

Jata: Long matted hair.

Jati: Birth; class; class notions; family; species.

Jaya: Victory; victorious; mastery; hail; salutations.

Jayanti: Birth day; victorious; conquering.

Jitendriya: One who has controlled the indriyas–the senses.

Jiva: Individual spirit; embodied spirit; living entity; life..

Jivanmukta: One who is liberated in this present life.

Jivanmukti: Liberation in this life.

Jivatma(n): Individual spirit. See Jiva.

Jnana: Knowledge; wisdom; knowledge of the Reality or Brahman, the Absolute.

Jnana Marga: The path of discriminative knowledge leading to union with God.

Jnana Yoga: The path of knowledge; meditation through wisdom; constantly and seriously thinking on the true nature of the Self as taught by the upanishads.

Jnanamaya kosha: "The sheath of intellect (buddhi)." The level of intelligent thought and conceptualization. Sometimes called the Vijnanamaya kosha. The astral-causal body.

Jnanata: Consciousness.

Jnanendriya: The five organs of perception: ear, skin, eye, tongue, and nose.

Jnani: A follower of the path of knowledge (jnana); one who has realized–who knows–the Truth (Brahman).

Jnanopadesha: Instruction in wisdom (jnana).

Jyoti(h): Light; flame; illumination; luminosity; effulgence.

Jyotisha: Astrology; astronomy.

K

Kabir: An Indian mystic of the fifteenth and sixteenth centuries.

Kailash(a): “Crystalline;” the name of the mountain home of Siva–a mountain peak in the Himalayas (in present-day Tibet) revered as the abode of Shiva, that is a famous place of pilgrimage.

Kaivalya: Transcendental state of Absolute Independence; Moksha; isolation; final beatitude; emancipation.

Kaivalya-mukti: Liberation.

Kala (1): Time measure, as in the time required to recite a mantra. It also sometimes means levels of creation or manifested beings.

Kala (2): Time; death; fate; black; Yama.

Kali: “The Black One;” the black-skinned goddess who emerged from the body of Goddess Durga to defeat the demons that were attacking her. She wears a garland of skulls (or severed heads) around her neck and a skirt of severed arms–both symbolizing the sense of egotism. In one hand she wields the sword of spiritual wisdom (prajna) and in the other carries a severed head (ego). Despite her fearsome appearance, her two other hands are held in the gestures (mudras) that indicate: “Fear not” and “Draw near.”

Kali Yuga: The Iron Age. See Yuga.

Kalki: The future–tenth–incarnation (avatar) of Vishnu.

Kalpa: A Day of Brahma–4,320,000,000 years. It alternates with a Night of Brahma of the same length. In the Day of Brahma creation is manifest and in the Night of Brahma is it resolved into its causal state.

Kalpana: Imagination of the mind; the association of name and permanence to objects; presumptive knowledge; assumption; creation.

Kalpataru: “The wish-fulfilling tree.” The celestial tree of Hindu mythology, which grants all that a person standing or sitting under it desires.

Kalpita: Imaginary; created (artificial, unreal); dreamt.

Kalpita bheda: Imaginary difference.

Kalyana: Excellence; auspicious; blessed.

Kama: Desire; passion; lust. Its intensity may range from tepid to raging intensity.

Kamadeva: God of beauty and love; the Vedic Cupid who shoots a bow with flowers instead of arrows.

Kamadhenu: Wish-fulfilling cow produced at the churning of the milk ocean.

Kamadhuk: See Kamadhenu.

Kamala: Lotus; rose colored.

Kamandalu: A water vessel carried by a travelling sannyasi; usually made of a gourd or coconut shell, it may also be earthenware. The kamandalu and staff (danda) are considered the insignia of the sannyasi along with gerua clothing.

Kanda: Section; part; chapter.

Kandarpa: See Kamadeva.

Kapila: The great sage who formulated the Sankhya philosophy which is endorsed by Krishna in the Bhagavad Gita. (See the entry under Sankhya.)

Karana: “Instrument;” cause; instrumental cause; reason. The means of knowledge and action. The inner and outer instruments (sense organs). The unmanifested potential cause that, in due time, takes shape as the visible effect; the material cause of the universe in such a state during the period of dissolution, i.e., cosmic energy in a potential condition.

Karana sharira: The causal body (where the individual rests during sound, deep, dreamless sleep, the intellect, mind and senses being reduced to an unmanifested potential condition), also known as the anandamaya kosha, the “sheath of bliss.”

Karatalabhiksha: Using hands (palms) as the begging bowl.

Karika: Commentary; treatise.

Karma: Karma, derived from the Sanskrit root kri, which means to act, do, or make, means any kind of action, including thought and feeling. It also means the effects of action. Karma is both action and reaction, the metaphysical equivalent of the principle: “For every action there is an equal and opposite reaction.” “Whatsoever a man soweth, that shall he also reap” (Galatians 6:7). It is karma operating through the law of cause and effect that binds the jiva or the individual soul to the wheel of birth and death. There are three kinds of karma: 1) sanchita karma, which is all the accumulated actions of all previous births. 2) Prarabdha karma, the particular portion of such karma allowed for being worked out in the present life. 3) Agami karma, the current karma being freshly performed by the individual.

Karma Yoga: The Yoga of selfless action; performance of one’s own duty; service of humanity.

Karma Yogi: One who practices karma yoga.

Karma-bandhanam: Karmic bondage; karmic tie.

Karma-kanda: The ritual portion of the Veda. The philosophy that Vedic ritual is the only path to perfection.

Karma-kandi: One who follows the Karma-kanda as philosophy and practice.

Karmaphala: The fruit of actions; the consequence of a deed.

Karma Marga: The path of selfless knowledge leading to union with God.

Karmashaya: Latent impression of action which will eventually fructify.

Karmendriya: The five organs of action: voice, hand, foot, organ of excretion, and the organ of generation.

Karttikeya: See Subramanya.

Karuna: Mercy; compassion; kindness.

Kaupina: A small strip of cloth used to cover one's private parts. Also called a langoti.

Khechari Mudra: "Sky-walking" mudra. The turning up of the eyes in meditation. In Hatha Yoga, the insertion of the tongue upward and behind the palate, blocking the nasal passages.

Kedarnath (Kedar Nath): One of the chief places of pilgrimage in India: a temple on a mountaintop in the Himalayas, dedicated to the worship of Shiva in the form of a linga installed there by Adi Shankaracharya.

Keshava: Beautiful-haired one–a title of Krishna.

Kevala: Oneness; absolute; alone; single; independent; perfect; uncompounded.

Kevala-advaita: Absolute Non-dualism culminating in liberation.

Kevala Advaitin: A nondualist intent on the attainment of the state of Kaivalya–liberation.

Khol: See Mridangam.

Kirtan: Singing the names and praises of God; devotional chanting.

Klesha: Literally, taints or afflictions. The kleshas are: ignorance, egotism, attractions and repulsions towards objects, and desperate clinging to physical life from the fear of death. (See Yoga Sutras 2:2-9.)

Klishta: Afflicted.

Kosha: Sheath; bag; scabbard; a sheath enclosing the soul; body. There are five such concentric sheaths or bodies: the sheaths of bliss, intellect, mind, life-force and the physical body–the anandamaya, jnanamaya, manomaya, pranamaya and annamaya bodies respectively.

Kripa: Grace; mercy; compassion; blessing. There are three kinds of kripa: 1) sadhana kripa, the grace of self-effort; 2) guru kripa, the grace of a teacher, and 3) divya kripa, divine grace.

Krishna (1): Black; dark-colored.

Krishna (2): "The dark blue one." A Divine Incarnation born in India about three thousand years ago, Whose teachings to His disciple Arjuna on the eve of the Great India (Mahabharata) War comprise the Bhagavad Gita.

Krishna Dwaipayana: "The island-born dark one." Vyasa.

Krita Yuga: Satya Yuga, the Golden Age. See Yuga.

Kriya: Purificatory action, practice, exercise, or rite; movement; function; skill. Kriyas purify the body and nervous system as well as the subtle bodies to enable the yogi to reach and hold on to higher levels of consciousness and being.

Kriya Shakti: Power or faculty of action (kriya.)

Kriya Yoga: The Yoga of Purification: "Austerity (tapasya), self-study (swadhyaya), and offering of the life to God (Ishwara pranidhaha) are Kriya Yoga." (Yoga Sutras 2:1)

Krodha: Anger, wrath; fury.

Kshama: Forgiveness; patience, forbearance.

Kshatriya: A member of the ruler/warrior caste.

Kshetra: Field; property; place of pilgrimage; sacred place; the physical body.

Kshetrajna: Knower of the field; the individual Self (Atman); the Supreme Self (Paramatman). See the thirteenth chapter of the Bhagavad Gita.

Kshobha: Shaking; agitated; disturbed; emotion.

Kubera: The god of wealth.

Kumaras (Four): Those highly advanced souls–Sanaka, Sanandana, Sanatkumara and Sanatsujata–who at the beginning of this creation cycle refused to engage in worldly life despite the command of Brahma. They were then taught by Lord Shiva, in the form of Dakshinamurti, the mysteries of Brahmajnana.

Kumari: Virgin; a formal title of address for an unmarried woman.

Kumari Puja: The worship of a virgin (usually a prepubescent girl) as an embodiment of the Divine Mother.

Kumbha: Pot; water vessel.

Kumbhaka: Retention of breath; suspension of breath.

Kumkum: "Red-red." Red-colored powder used for making a ritual mark between the eyebrows.

Kund: A pond; a small natural bathing place.

Kundalini: The primordial cosmic energy located in the individual; it is usually thought of as lying coiled up like a serpent at the base of the spine.

Kurukshetra: The battlefield in Northern India where the Mahabharata (Great Indian) War took place, and where the Bhagavad Gita was spoken.

Kusha: One of the varieties of sacred grass (darbha) used in many religious rites. Because of its insulating qualities, both physical and metaphysical, it is recommended as a seat (asana) for meditation, and as mats for sleeping (it keeps the sleeper warm).

Kutashtha: Changeless; immutable; dweller in the height (summit); a name of Brahman.

Kutira: Hut; cottage; house; building; hermitage.

L

Lahiri Mahasaya: One of the greatest yogis of nineteenth-century India, written about extensively in Autobiography of a Yogi by Paramhansa Yogananda.

Lakh: One hundred thousand.

Lakshana: Definition; characteristic; condition; attribute; sign; mark.

Lakshmi: The consort of Vishnu; the goddess of wealth and prosperity; good fortune; auspiciousness; abundance.

Lakshya: Perceivable object; object of concentration-attention; vision.

Langoti: See kaupina.

Laya: Dissolution; merging.

Laya Yoga: Process of absorption of the individual soul into the Supreme Soul; concentration of the mind with a view to dissolve it; that kind of yogic meditation where the mind is carried on progressively from grosser to subtler ideas until it is dissolved in the Unmanifested or Para Brahman; the yoga sometimes known as Omkaralayacintana–the merging of the consciousness into Om.

Lila: Play; sport; divine play; the cosmic play. The concept that creation is a play of the divine, existing for no other reason than for the mere joy of it. The life of an avatar is often spoken of as lila.

Linga: Mark; characteristic; gender; sign; symbol; distinctive sign through which it is possible to recognize the nature of something. Usually a reference to a column-like or egg-shaped symbol of Shiva.

Linga sharira: Subtle body; astral body (also called sukshma-sharira).

Lobha: Greed; covetousness.

Loka: World or realm; sphere, level, or plane of existence, whether physical, astral, or causal. There are seven lokas: Bhuloka: The material plane of atomic matter. Bhuvaloka: The lesser astral world, similar to the material plane (Bhuloka). Swa(r)loka: The median astral world. Mahaloka: The higher astral world. Those who attain this world need never be reborn in the three lower worlds of Bhur, Bhuvah, and Swah. Janaloka: The world that embraces both the highest astral levels and the lower causal levels. Tapoloka: The median causal world exclusively inhabited by advanced spirits who perpetually engage in meditation–tapasya. Satyaloka: The highest causal world inhabited by those who have attained liberation (moksha).

Lokaishana: Desire for fame.

Lokasangraha: Solidarity of the world; uplift of the world.

Lota: A metal water vessel used for drinking, carrying, or pouring water.

M

Mada: Pride; conceit; intoxication; exhilaration; dementia.

Madhava: Descendant of Madhu (a Yadava or Madhava patriarch). A title of Krishna.

Madhura: Sweet; honeylike.

Madhura bhava: The devotional relationship of love toward God; looking upon God as the Beloved.

Madhusudana: Destroyer of the Demon Madhu (properly an epithet of Vishnu)–a title of Krishna.

Madhvacharya: The founder and exponent of Dvaita (Dualistic) Vedanta (1199-1278), who taught devotion to Vishnu.

Madhya: Center; middle; central.

Maha: Great; mighty; powerful; lofty; noble. Usually a prefix or suffix.

Mahabharata: The world's longest epic poem (110,00 verses) about the Mahabharata (Great Indian) War that took place about three thousand years ago. The Mahabharata also includes the Bhagavad Gita, the most popular sacred text of Hinduism.

Mahabhuta: Great elements; primordial elements. The five great elements: ether (akasha), air (vayu), fire (tejas), water (ap), and earth (prithvi).

Mahadeva: "The Great God;" a title of Shiva.

Mahaloka: The higher astral world. Those who attain this world need never be reborn in the three lower worlds of Bhur, Bhuvah, and Swah.

Mahamantra: "The Great Mantra," popularly known in the United States and Europe as "the Hare Krishna Mantra"–Hare Rama, Hare Rama, Rama, Rama, Hare, Hare; Hare Krishna, Hare Krishna, Krishna, Krishna, Hare, Hare.

Mahamaya: "Great illusion;" divine Power operating as identified with the Supreme Lord. A title of Shakti, the Goddess.

Mahamrityunjaya: "The Great Conqueror of Death." A title and four-armed form of Shiva.

Mahamrityunjaya mantra: "The Great Conqueror of Death Mantra." A Vedic verse addressed to Shiva that is recited for protection, recovery from disease, and extension of life.

Mahan: The Great One; The Supreme One; title of the Supreme Being. That One which is impossible to adequately praise. That alone which is truly Great.

Mahapralaya: The final cosmic dissolution; the dissolution of all the worlds of relativity (Bhuloka, Bhuvaloka, Swaloka, Mahaloka, Janaloka, Tapoloka, and Satyaloka), until nothing but the Absolute remains. There are lesser dissolutions, known simply as pralayas, when only the first five worlds (lokas) are dissolved.

Maharatha: "A great-car-warrior," a commander of eleven thousand bowmen as he rode in his chariot.

Mahar(i)shi: Great sage (rishi).

Mahapurusha: A great person; a great soul; a sage; the Supreme Lord.

Mahasamadhi: Literally "the great union [samadhi]," this refers to a realized yogi's conscious departure from the physical body at death.

Mahashakti: The Great Power; the divine creative energy.

Mahashivaratri: "The Great Night of Shiva." The major, night-long festival of the worship of Shiva that occurs on the fourteenth day of the dark half of the lunar month known as Phalguna (usually in

February, but every third year when an extra month is added to the lunar calendar, it may occur in March).

Mahashunya(ta): The Great Void; the Great Emptiness. The state of the Formless Absolute, which is empty in the sense that it is without manifest creation. It is not a state of nonexistence, because it has the nature of Being, Consciousness, and Bliss (Satchidananda).

Mahat: See Mahat Tattwa.

Mahat Tattwa: The Great Principle; the first evolute from Prakriti; intellect. The principle of Cosmic Intelligence or Buddhi; universal Christ Consciousness, the "Son of God," the "Only Begotten of the Father," "the firstborn of every creature."

Mahatma: Literally: "a great soul [atma]." Usually a designation for a sannyasi or a saint.

Mahavakya: Literally: "Great Saying." The highest Vedantic truth, found in the Upanishads, there are four Mahavakyas: 1) Prajñanam Brahma–"Consciousness is Brahman" (Aitareya Upanishad); 2) Ayam Atma Brahma–"This Self is Brahman" (Mandukya Upanishad); 3) Tat Twam Asi–"Thou art That" (Chandogya Upanishad); 4) Aham Brahmasmi–"I am Brahman" (Brihadaranyaka Upanishad).

Mahavrata: The Great Vow/Rule of Conduct. The Yoga Sutras (2:31) of Patanjali state that ahimsa, satya, asteya, brahmacharya, and aparigraha "not conditioned by class, place, time or occasion, and extending to all stages, constitute the Great Vow." (See separate entries for each component.)

Maheshwara: The Great Ishwara; Shiva.

Mahima: Glory; greatness; magnitude; miracle; magnification (in the sense of glorification or praise).

Mahout: Trainer-handler of an elephant.

Maithuna(m): Sexual intercourse.

Maitri: Friendliness; friendship; love.

Mala (1): Taint; impurity; defilement; defect; ignorance, limitation of consciousness.

Mala (2): Garland; flower garland; rosary; chain. A string of beads (usually 108) used to count off repetitions of a mantra or a yogic process.

Malina: Impure; defective.

Manah: The sensory mind; the perceiving faculty that receives the messages of the senses.

Manana: Thinking, pondering, reflecting, considering.

Manas(a): See Manah.

Manasika: Pertaining to the mind; mental; mental action.

Mandala: Circle; magical circle or diagram; the special domain of a deity; a section of the Rig Veda; an association.

Mandapa(m): An open, covered hall or pavilion consisting of a roof and supports (usually pillars, but it can be walls with very large openings); a tent.

Mandir(a): Temple; abode.

Mangala: Auspicious.

Mangalarati: See Arati.

Mani: Jewel.

Manipura chakra: Energy center located in the spine at the point opposite the navel. Seat of the Fire element.

Manohara: “Enchanter/Ravisher/Stealer of the Mind;” one who captivates one’s mind. A title of Vishnu, but usually applied to Krishna as the flute player.

Manolaya: Involution and dissolution of the mind into its cause.

Manomaya kosha: “The sheath of the mind (manas–mental substance).” The level (kosha) of the sensory mind. The astral body.

Manonasa: Destruction of the mind.

Manonirodha: Control or annihilation of the mind.

Mantra(m): Sacred syllable or word or set of words through the repetition and reflection of which one attains perfection or realization of the Self. Literally, “a transforming thought” (manat trayate). A mantra, then is a sound formula that transforms the consciousness.

Mantra Yoga: The Yoga of the Divine Word; the science of sound; the path to divine union through repetition of a mantra.

Mantric: Having to do with mantra(s)–their sound or their power.

Manu: The ancient lawgiver, whose code, The Laws of Manu (Manu Smriti) is the foundation of Hindu religious and social conduct.

Manus: Progenitors of the human race who were also its lawgivers and teachers.

Manushya: Human being.

Manvantara: An age of the rulership of a Manu. Within a cosmic age (kalpa) there are fourteen manvantaras.

Mara: The embodiment of the power of cosmic evil, illusion, and delusion.

Marga: Way; path; street; approach to God-realization (bhakti marga, jnana marga, karma marga, yoga marga, etc.).

Margashirsha: A lunar month, roughly the latter half of November and the first half of December. This is the time of ideal weather in India.

Marichi: The chief of the Maruts.

Maruts: The presiding deities of winds and storms.

Mata: Mother.

Math(a): A monastery.

Matra: Letters of the alphabet or their sounds.

Mauna(m): Silence–not speaking.

Maya: The illusive power of Brahman; the veiling and the projecting power of the universe, the power of Cosmic Illusion.

Mayic: Having to do with Maya.

Medha: Power of retaining the import of studies; intelligence or intellect; power of understanding.

Mela: Fair; large religious gathering.

Meru: The mountain, of supreme height, on which the gods dwell, or the mountain on which Shiva is ever seated in meditation. Said to be the center of the world, supporting heaven itself. Obviously a yogic symbol. The central bead on a japa mala.

Mimamsa: An enquiry into the nature of a thing; the science of philosophical logic enquiring into Vedic knowledge. Usually a reference to Purva-Mimamsa, one of the six schools of orthodox Indian philosophy. It focuses on the Vedas and the Vedic rites to establish their supreme spiritual value and authority.

Mimamsaka: A follower of the Purva Mimamsa school of philosophy.

Mitahara: Moderate diet.

Mithya: Not real; neither real nor unreal; illusory; false; untrue; incorrect.

Mitra: Friend; companion; associate. The Vedic god of harmony.

Mleccha: Foreigner; an alien; barbarian; someone who does not belong to Hindu culture.

Moha: Delusion–in relation to something, usually producing delusive attachment, infatuation, or obsession based on a completely false perception and evaluation of the object.

Moksha: Release; liberation; the term is particularly applied to the liberation from the bondage of karma and the wheel of birth and death; Absolute Experience.

Mridanga(m): A drum used exclusively in devotional music, also known as a khol.

Mrityu: Death; Lord Yama.

Mudita: Joy; happiness.

Mudra: Gesture; hand position; seal; stamp.

Muhurta: A unit of time–a thirtieth part of a day, forty-five to forty-eight minutes in length.

Mukta: Liberated; freed; one who is liberated from bondage.

Muktajiva: A liberated individual spirit.

Mukti: Moksha; liberation; release.

Mula: Origin(al); primary; root; base.

Muladhara chakra: "Seat of the root." Energy center located at the base of the spine. Seat of the Earth element.

Mulaprakriti: The Root [Basic] Energy from which all things are formed. The Divine Prakriti or Energy of God.

Mumukshu: A seeker after liberation (moksha).

Mumukshutwa: Intense desire or yearning for liberation (moksha).

Muni: "Silent one" (one observing the vow of silence (mauna); sage; ascetic.

Murti: Image; statue; idol; figure; embodiment.

N

Nada: Sound; the resonance of sound; mystic inner sound; the primal sound or first vibration from which all creation has emanated; the first manifestation of the unmanifested Absolute; Omkara or Shabda Brahman. The inner sound of Om experienced in meditation.

Nadi: A channel in the subtle (astral) body through which subtle prana (psychic energy) flows; a physical nerve.

Naga: Snake; a kind of astral being; naked.

Nagar(a): City; town.

Nagar(san)kirtan: Kirtan done in procession through the streets or sometimes within or around an ashram or other property.

Nagas: Astral beings that often interact with human beings, usually taking the form of snakes. (In Sanskrit naga is the word for snake.)

Nahabat: A temple music tower. Musicians sit on the upper story and play during festivals and sometimes at the time of daily worship. Holy Mother Sarada Devi lived in the northern nahabat of the Dakshineshwar Kali Temple.

Naishthika brahmachari(n): One irrevocably vowed to life-long celibacy; a permanent brahmachari.

Naivedya: Food offered in worship.

Nakshatra: Star; heavenly body; asterism or constellation.

Nama: Name. The Divine Name.

Nama-rupa: Name and form.

Namaskara: "I bow to you;" a respectful greeting; salutation; obeisance.

Namasmarana: Remembrance (repetition) of the Name of God. Remembrance of the Lord through repetition of His name.

Namaste(bhyam): “I bow to you.” “I salute you.”

Nanak (Guru): Founder of the Sikh religion in the fifteenth century.

Nara: Man; human.

Narada: A primeval sage to whom some of the verses of the Rig Veda are attributed.

Naraka: Hell.

Naraki: One who is in hell.

Narayana: A proper name of God–specifically of Vishnu. The term by etymology means a Being that supports all things, that is reached by them and that helps them to do so; also one who pervades all things. He Who dwells in man. Literally: “God in humanity.” Sadhus often address one another as Narayana and greet one another: “Namo Narayanaya”–I salute Narayana [in you].

Narayana shila: See Shalagrama.

Nasika: Nose.

Nasikagra: Tip of the nose.

Nasikagradrishti: Gaze directed toward the tip of the nose.

Nastika: Unbeliever; atheist.

Nataraja: “King of the Dance,” a title of Shiva the Cosmic Dancer. The whole creation is the dance of Shiva. He holds a drum (damaru) in his upper right hand representing the sound (shabda) of Om by which the universe is created. In his upper left hand he holds a flame which symbolizes the dissolution of the universe in fire–but which also represents the tapasya by which the yogi dissolves the bonds of this world. His lower hand is in abhaya mudra, the gesture meaning “fear not,” bestowing peace and protection. His lower left hand points toward his upraised foot indicating that the “feet” of the yogi must be lifted up toward Spirit. It also symbolizes liberation.

Natha: Lord; ruler; protector.

Navadhvara kuti: The nine-gated house–the body.

Navadhvara puri: The nine-gated city–the body.

Neem Karoli Baba: One of India’s most amazing and mysterious spiritual figures. The life of this great miracle-worker and master spanned from two to four centuries (at the least), including most of the twentieth century.

Neti-neti: “Not this; not this.” The analytical process of progressively negating all names and forms in order to arrive at the eternal underlying Truth. In the Brihadaranyaka Upanishad both Brahman and the Self are described as “not this; not this,” meaning that when we negate every name, form, or quality, Being Itself will remain.

Nididhyasana: Meditation; contemplation; profound and continuous meditation. It is a continuous, unbroken stream of ideas of the same kind as those of the Absolute. It removes the contrariwise tendencies of the mind.

Nidra: Sleep; either dreaming or deep sleep state.

Nijananda: The bliss beyond sense perception.

Nimitta: Cause; instrument; effect; sign; substance.

Nirakara: Without form.

Niranjana: Without blemish; spotless; flawless.

Nirguna: Without attributes or qualities (gunas).

Nirguna Brahman: The impersonal, attributeless Absolute beyond all description or designation.

Nirodha: Restraint; suppression; non-reaction; non-response; dissolving.

Nirmala: Without impurity; pure; without defect or blemish.

Nirvana: Liberation; final emancipation; the term is particularly applied to the liberation from the bondage of karma and the wheel of birth and death that comes from knowing Brahman; Absolute Experience. See Moksha.

Nirvedam: Indifference; non-reaction; non-susceptibility; the state of being unmoved or not influenced by something.

Nirvikalpa: Indeterminate; non-conceptual; without the modifications of the mind; beyond all duality.

Nirvikalpa Samadhi: Samadhi in which there is no objective experience or experience of "qualities" whatsoever, and in which the triad of knower, knowledge and known does not exist; purely subjective experience of the formless and qualitiless and unconditioned Absolute. The highest state of samadhi, beyond all thought, attribute, and description.

Nirvikara: Without transformation, modifications, or change; changeless.

Nishkama karma: Desireless action; disinterested action; action dedicated to God without personal desire for the fruits of the action; selfless action.

Nitya: Eternal; permanent; unchanging; the ultimate Reality; the eternal Absolute. Secondarily: daily or obligatory (nitya karma–that which must be done every day).

Nitya-Shuddha: Eternally pure.

Nityananda (Avadhuta Paramhansa): A great Master of the nineteenth and twentieth centuries, and the most renowned Pranava yogi of our times. His Chidakasha Gita contains some of the most profound statements on the Pranava and Its application by the yogi.

Nivritti: Negation; the path of turning away from activity; withdrawal. Literally, "to turn back." The path of renunciation.

Nivritti Marga: The path of renunciation, of withdrawal from the world.

Niyama: Observance; the five Do's of Yoga: 1) shaucha–purity, cleanliness; 2) santosha–contentment, peacefulness; 3) tapas–austerity, practical (i.e., result-producing) spiritual discipline; 4) swadhyaya–self-study, spiritual study; 5) Ishwarapranidhana–offering of one's life to God.

O

Ojah: See Ojas.

Ojas: Vitality; vigor; luster; splendor; energy; spiritual energy. The highest form of energy in the human body. In the spiritual aspirant who constantly practices continence and purity, other forms of energy are transmuted into ojas and stored in the brain, manifesting as spiritual and intellectual power.

Om: The Pranava or the sacred syllable symbolizing and embodying Brahman.

Omkara: Om.

Oshadhi: Medicinal plant.

P

Pada (1): Part; chapter; one-fourth portion.

Pada (2): Foot.

Padma: Lotus.

Padmasana: Lotus posture; considered the best posture for meditation.

Paduka: Sandals.

Panchabhuta: The Five Elements: ether, air, fire, water, and earth.

Panchagni: "Five fires." A discipline in which four fires are kindled in the four cardinal directions and meditation is done from dawn till dusk seated in their midst, the sun being the fifth "fire." Also called Panchatapa.

Panchanga: Traditional Indian calendar.

Panchatapa: See Panchagni.

Pandal: A flat-roofed tent whose sides and top are detached from one another, the root usually being higher than the sides to provide air circulation.

Pandavas: The five sons of King Pandu: Yudhishthira, Bhima, Arjuna, Nakula, and Sahadeva. Their lives are described in the Mahabharata.

Pandita: Scholar; pundit; learned individual.

Papa: Sin; demerit; evil; sinful deeds; evil deeds.

Para: Higher; supreme; universal; beyond; transcendent.

Parabhakti: Supreme devotion to God. This leads to jnana.

Parabrahman: Supreme Brahman.

Parama: Highest; supreme.

Param[a]guru: The guru’s guru.

Param[a]purusha: See Purusha.

Paramartha: The highest attainment, purpose, or goal; absolute truth; Reality.

Paramatma(n): The Supreme Self, God.

Parameshwara: The Supreme Lord.

Paramhansa: Literally: Supreme Swan, a person of the highest spiritual realization, from the fact that a swan can separate milk from water and is therefore an apt symbol for one who has discarded the unreal for the Real, the darkness for the Light, and mortality for the Immortal, having separated himself fully from all that is not God and joined himself totally to the Divine, becoming a veritable embodiment of Divinity manifested in humanity.

Parampara: Tradition; one following another; lineage; succession; uninterrupted succession.

Parampurusha: The Supreme Spirit; Supreme Person.

Paranirvana: The Supreme, Final Nirvana, when the perfectly enlightened individual is released from physical embodiment, never to return to birth in any world, high or low.

Para-shakti: Supreme Power.

Parikrama: Circumambulation; “to traverse around.” It is the custom in India to circumambulate sacred objects and places, always moving clockwise so the sacred thing or place is to the right of the devotee.

Paripurna: All-full; self-contained.

Parivrajaka: “One who wanders;” a roaming ascetic; one who has renounced the world; a sannyasin.

Parvati: “Daughter of the Mountain;” the daughter of King Himalaya; the consort of Shiva; an incarnation of the Divine Mother.

Patala: Hell; nether world.

Patanjali: A yogi of ancient India, the author of the Yoga Sutras.

Pati: “Lord;” God; Master; Shiva.

Pativrata dharma: The rules of life of a chaste woman devoted to her husband.

Paurusha: Manhood, manliness, virility, potency, courage, effort.

Pauresheya: Personal; pertaining to or what originates from a person (purusha).

Pavaka: Agni.

Pavitra: Holy; pure; purified; can also mean purifier or sanctifier.

Payasa: A sweet rice pudding made from rice, milk, ghee, sugar, and spices.

Phala: Fruit; result or effect.

Pinda: Part of the whole; individual; small ball of rice offered to one's ancestors as an oblation. Sometimes in the sannyas ritual the prospective sannyasi performs his own funeral obsequies (shraddha ceremony), including making offerings of rice balls to/for himself.

Pingala: The subtle channel that extends from the base of the spine to the medulla on the right side of the spine.

Pishacha: Vampire; flesh-or-blood-craving demon.

Pitamaha: Grandfather; Great Father; titles of Brahma, the Creator.

Pitha: Seat; throne; chair. It also indicates a place where something is centered or established. For example, a place of power may be referred to as a "shakti pitha" or a place favorable to meditation as a "yoga pitha." A shrine to a deity may also be called a pitha, such as "Sarada pitha," etc., meaning that the deity resides or is established there.

Pitri: A departed ancestor, a forefather.

Prabhu: Lord; excelling; mighty; powerful; master. From the root bhu–"to become, hence to rule"–and pra–"forth."

Prarabdha karma: "Ripened" actions (pra=before; rabh=begin); the portion of accumulated karma, the fruits of which determines one's present life, which are being experienced now and which cannot be erased; karma in action; remainder; karma that is working itself out during the present life. That part of the accumulated effect of past deeds which has begun to take effect with the creation of the present physical body and which is responsible for the continuance of the body even after release is attained. It is destroyed only when its force is spent. It cannot be averted, avoided, or changed–though either by knowledge or by grace its impact can be minimized or rendered nil to the perceiver.

Pradakshina: Circumambulation of a sacred object or place, walking around it clockwise so it is always on your right side.

Pradhana: Prakriti; causal matter.

Prahlada: A daitya prince who rejected his daitya heritage and became a devotee of Vishnu. His father, the evil Hiranyakashipu, tortured him and attempted his life because of his devotion and his speaking to others of divine matters, yet he remained steadfast.

Prajapati: Progenitor; the Creator; a title of Brahma the Creator.

Prajna: Consciousness; awareness.

Prajñanam Brahma: "Consciousness is Brahman." The Mahavakya (Great Saying) of the Aitareya Upanishad.

Prajapati: Progenitor; the Creator; a title of Brahma the Creator.

Prakasha: Shining; luminous; effulgence; illumination; pure consciousness.

Prakriti: Causal matter; the fundamental power (shakti) of God from which the entire cosmos is formed; the root base of all elements; undifferentiated matter; the material cause of the world. Also known as Pradhana.

Prakritilaya: Absorbed or merged in Prakriti; the state of yogis who have so identified with the cosmic energy that they are trapped in it as though in a net and cannot separate themselves from it and evolve onwards until the cosmic dissolution (pralaya) occurs in which the lower worlds of men, angels, and archangels (bhur, bhuwah and swar lokas) are dissolved.

Pralaya: Dissolution. See Mahapralaya.

Prama: Valid knowledge; true knowledge; knowledge of the real; knowledge free from error and above doubt.

Pramana: Means of valid knowledge logical proof; authority (of knowledge) means of cognition.

Pramanya(m): Truth; validity; proof.

Prameya: Object of cognition; object of (right) knowledge; object of proof; subject of inquiry.

Prana: Vital energy; life-breath; life-force. In the human body the prana is divided into five forms: 1) Prana, the prana that moves upward; 2) Apana: The prana that moves downward, producing the excretory functions in general. 3) Vyana: The prana that holds prana and apana together and produces circulation in the body. 4) Samana: The prana that carries the grosser material of food to the apana and brings the subtler material to each limb; the general force of digestion. 5) Udana: The prana which brings up or carries down what has been drunk or eaten; the general force of assimilation.

Pranam: "To bow;" to greet with respect. A respectful or reverential gesture made by putting the hands together palm-to-palm in front of the chest. A prostration before a deity or revered person.

Pranamaya kosha: "The sheath of vital air (prana)." The sheath consisting of vital forces and the (psychic) nervous system.

Pranapratishta: "Installation of life;" a ritual which is done to an image when it is set on the altar of a temple at its consecration. This ritual makes the image alive in a subtle–but no less real–sense.

Pranava: A title of Om, meaning "Life-ness" or "Life-Giver." Om is the expression or controller of prana–the life force within the individual being and the cosmos.

Pranayama: Control of the subtle life forces, often by means of special modes of breathing. Therefore breath control or breathing exercises are usually mistaken for pranayama.

Prapancha: The world; appearance of the world.

Prarabdha: Karma that has become activated and begun to manifest and bear fruit; karmic "seeds" that have begun to "sprout."

Prasada(m): Food or any gift that has been first offered in worship or to a saint; that which is given by a saint; literally: "grace."

Pratima: Image; symbol; reflection; idol; figure; creator.

Pratipaksha bhavana: The method of substituting the opposite through imagination; thus, fear is overcome by dwelling strongly upon its opposite, viz., courage. Reflecting on and cultivating those traits which are opposed to spiritual obstructions.

Pratyagatman: The Self whose existence is understood only by turning one's vision inward; the indwelling Self; kutashtha; Brahman.

Pratyahara: Abstraction or withdrawal of the senses from their objects, the fifth limb of Patanjali’s Ashtanga Yoga.

Pratyaksha: Perception; direct perception; intuition.

Pravrajin: A wandering sannyasi.

Pravritti: Action; endeavor. Literally: “to turn forth.”

Pravritti Marga: The path of active involvement in the world.

Prayag: Rudraprayag, the modern-day Allahabad, site of the Triveni–the confluence of the three sacred rivers: Ganges, Jumna (Yamuna), and Saraswati.

Prayaschitta: Atonement (through various prescribed acts); expiation; mortification.

Prayatna: Effort; attempt; conscious activity.

Prema: Love, both human and divine; in the latter sense an ecstatic experience, interior disposition or movement which brings the lover into oneness with the Beloved.

Premeshananda, Swami: Affectionately known as “Premesh Maharaj,” Swami Premeshananda was a disciple of Sri Sri Ma Sarada Devi, the wife of Sri Ramakrishna Paramhansa, and a renowned monk of the Ramakrishna Order.

Preta: Ghost; spirit of the dead.

Preyo marga: The path of the pleasing, the pleasant, the pleasurable, or of worldly gain, as opposed to the path of the good or truly beneficial.

Prithvi: The planet earth; the earth element, from which the sense of smell (gandha) arises

Priya(m): Dear; beloved; pleasing.

Puja: Worship; ceremonial (ritual) worship; adoration; honor. Usually involving the image of a deity.

Pujari: One who performs ritualistic worship (puja).

Punarjanma: “Birth again;” rebirth/reincarnation.

Pundit: Scholar; pandita; learned individual.

Punya: Merit; virtue; meritorious acts; virtuous deeds.

Puraka: Inhalation.

Purana: Literally “The Ancient.” The Puranas are a number of scriptures attributed to the sage Vyasa that teach spiritual principles and practices through stories about sacred historical personages which often include their teachings given in conversations.

Purana Purusha: The Ancient Person; God.

Purascharana: An observance consisting of the repetition of a mantra–as many hundred thousand times as there are syllables (letters) in it. This is done with rigid rules regarding diet, number of japa to be done per day, seat, etc.

Purna: Full; complete.

Purnima: Full moon day.

Purohita: Priest; class of Vedic priests.

Purusha: “Person” in the sense of a conscious spirit. Both God and the individual spirits are purushas, but God is the Adi (Original, Archetypal) Purusha, Parama (Highest) Purusha, and the Purushottama (Best of the Purushas).

Purushartha: The four goals of human life: wealth (artha), desire (kama), righteousness (dharma), and liberation (moksha). The first is the economic value, the second is the psychological value, the third is the moral value, and the fourth is the spiritual value. Human effort; individual exertion; right exertion.

Purushottama: Best of the purushas; highest of the purushas; Supreme Purusha. The word “spirits” may also be substituted for “purushas,” and in some instances “men” can be susbituted for “purushas.”

Purva samskaras: Previous samskaras; that is, samskaras brought over from previous lives.

Purvashram: Previous stage of life.

Pusan: Surya, the Sun-god.

Pushpa: Flower.

Pushpanjali: Flower offering.

Putra: Son.

Putraishana: Desire for progeny.

R

Radha: The most celebrated of the Gopis, the dearest to Sri Krishna.

Raga: Attachment/affinity for something, implying a desire for it. This can be emotional (instinctual) or intellectual. It may range from simple liking or preference to intense desire and attraction. See Dwesha.

Raga-dwesha: The continual cycle of desire/aversion, like/dislike.

Raja: King; royal.

Raja Yoga: See Ashtanga Yoga.

Rajas: Activity, passion, desire for an object or goal. One of the three gunas.

Rajasic: Possessed of the qualities of the raja guna (rajas). Passionate; active; restless.

Rajoguna: Activity, passion, desire for an object or goal.

Raki: A (usually) red string tied around the right wrist–usually by a priest in a temple or holy place–as mantras are recited for blessing and protection.

Rakshasa: There are two kinds of rakshasas: 1) semidivine, benevolent beings, or 2) cannibal demons or goblins, enemies of the gods. Meat-eating human beings are sometimes classed as rakshasas.

Rama: An incarnation of God–the king of ancient Ayodhya in north-central India. His life is recorded in the ancient epic Ramayana.

Rama Tirtha: One the key spiritual figures in late nineteenth and early twentieth century India. A former university professor of mathematics in the Punjab, Swami Rama Tirtha traveled throughout India and even to Japan and America, preaching the truths of Advaita Vedanta and vigorously teaching the practice of Om Yoga.

Ramakrishna: Sri Ramakrishna lived in India in the second half of the nineteenth century, and is regarded by all India as a perfectly enlightened person–and by many as an Incarnation of God.

Ramana Maharshi: A great sage of the twentieth century who lived in Arunachala in South India. He taught the path of Self-Inquiry (Atma Vichara) wherein the person simply turns his awareness within asking “Who am I?” until the self (atma) is revealed.

Ramanuja (Sri): The great Vaishnava teacher of the eleventh century who formulated the philosophy known as Vishishtadvaita Vedanta (Qualified Non-Dualism).

Ramayana: The great Sanskrit epic poem by the sage Valmiki describing the life of Rama, the king of ancient Ayodhya in north-central India, who is regarded as an incarnation of God. The renowned Hindi devotional poem by the saint Tulsidas, also on the life of Rama.

Ramdas (Swami): One of the best-known and most influential spiritual figures of twentieth-century India, founder of Anandashram in South India and author of the spiritual classic In the Vision of God as well as many other inspirational books.

Ramnam: “The Name of Rama.” Japa or kirtan of the Name, titles, or mantra(s) of Rama.

Rasa: Taste; essence; savor; juice; nectar of delight.

Rati: Pleasure.

Ratna: Jewel; pearl; gem; the best.

Ratri: Night.

Rechaka: Exhalation of breath.

Retas: Semen; virile seed

Riddhi: Highest experiential delight; nine varieties of extraordinary exaltation and grandeur that come to a yogi as he advances and progresses in Yoga, like the supernatural powers or siddhis. Increase; growth; prosperity; success; wealth.

Rishabhadeva: An ancient ascetic who wandered freely through the forests, possessing nothing–not even wearing clothes–virtually unaware of his body.

Rishi: Sage; seer of the Truth.

Rita(m): Truth; Law; Right; Order. The natural order of things, or Cosmic Order/Law. Its root is ri, which means “to rise, to tend upward.” It is said to be the basis for the Law of Karma.

Rudra: Shiva. Derived from rud–he who drives away sin or suffering.

Rudras: Vedic deities of destruction for renewal, the chief of which is Shiva.

Rudraksha: “The Eye of Shiva;” a tree seed considered sacred to Shiva and worn by worshippers of Shiva, Shakti, and Ganesha, and by yogis, usually in a strand of 108 seeds. Also used as a rosary to count the number of mantras repeated in japa.

Rupa: Form; body.

S

Sabha: Assembly; congregation; public audience.

Sadachara: Morality; right behavior.

Sadashiva: Eternally auspicious; eternally happy; eternally prosperous. A title of Shiva, the eternally auspicious One.

Sad-darshanas: The six orthodox systems of Indian philosophy: Nyaya, Vaisheshika, Sankhya, Yoga, Mimamsa, and Vedanta.

Sadguru: True guru, or the guru who reveals the Real (Sat–God).

Sadhaka: One who practices spiritual discipline–sadhana–particularly meditation.

Sadhana: Spiritual practice.

Sadhana-chatushtaya: The fourfold aids to spiritual practice: 1) the ability to discriminate between the transient and the eternal (nitya-anity-astu-viveka); 2) the absence of desire for securing pleasure or pain either here or elsewhere (iha-anutra-artha-phala-vairagya); 3) the attainment of calmness, temperance, spirit of renunciation, fortitude, power of concentration of mind, and faith (shama-damadi-sadhana-smaptti); 4) an intense desire for liberation (mumukshutwa).

Sadhu: Seeker for truth (sat); and person who is practicing spiritual disciplines. Usually this term is applied only to monastics.

Sadhvi: A female sadhu.

Sadhyas: A group of celestial beings with exquisitely refined natures thought to inhabit the ether.

Sagara: Sea; ocean.

Saguna: With attributes or qualities (gunas).

Saguna Brahman: The supreme Absolute conceived of as endowed with qualities like mercy, omnipotence, omninscience, omnipresence, etc., as distinguished from the undifferentiated Absolute–Nirguna Brahman.

Sahaja: Natural; innate; spontaneous; inborn.

Sahasrara chakra: The “thousand-petalled lotus” of the brain. The highest center of consciousness, the point at which the spirits (atma) and the bodies (koshas) are integrated and from which they are disengaged.

Sahitya: Association; connection; society; combination; harmony.

Sai Baba: See Shirdi Sai Baba.

Sakara: With form.

Sakhyam: Friendship; companionship.

Sakshatakara: Self-realization; direct experience; experience of Absoluteness; Brahmajnana.

Sakshi(n): The witness self; the kutashtha which passively observes the actions of the body and the senses; seer; the intuitive faculty.

Sakshichaitanya: The witness consciousness or intelligence.

Sama: Calmness; tranquility; control of the internal sense organs; same; equal.

Samadarshana: Seeing all things equally; viewing all things with an equal and even mind; seeing all things in their essential unity and considering them the same; freedom from responding to things with either like or dislike, acceptance or avoidance.

Samadhi: The state of superconsciousness where Absoluteness is experienced attended with all-knowledge and joy; Oneness; where the mind becomes identified with the object of meditation; the meditator and the meditated, thinker and thought become one in perfect absorption of the mind. See Samprajñata Samadhi, Asamprajñata Samadhi, Savikalpa Samadhi, and Nirvikalpa Samadhi.

Samana: The prana that carries the grosser material of food to the apana and brings the subtler material to each limb; the general force of digestion.

Samata (samatwa): Equality; impartiality; equanimity; equalness; equanimity of outlook in the sense of making no distinction between friend and foe, pleasure and pain, etc.

Sambandha: Relationship; connection.

Samhara: Destruction; dissolution.

Samhita: Collection; a division of the Vedas; Vedic hymns.

Sampradaya: Tradition; school; doctrine; handed-down instruction.

Samprajñata samadhi: State of superconsciousness, with the triad of meditator, meditation and the meditated; samadhi in which one is aware of an object; savikalpa samadhi.

Samsara: Life through repeated births and deaths; the wheel of birth and death; the process of earthly life.

Samsaric: Having to do with samsara; involved with samsara; partaking of the traits or qualities of samsara.

Samshaya: Doubt; suspicion.

Samskara: Impression in the mind produced by previous action or experience; prenatal tendency. See Vasana.

Samvega: Intense ardor derived from long practice.

Samyama: Self-control; perfect restraint; an all-complete condition of balance and repose. The combined practice of the last three steps in Patanjali's Ashtanga Yoga: concentration (dharana), meditation (dhyana), and union (samadhi). See the Vibhuti Pada of the Yoga Sutras.

Sanaka: One of the Four Kumaras (see Kumaras).

Sanandana: One of the Four Kumaras (see Kumaras).

Sanatana: Eternal; everlasting; ancient; primeval.

Sanatana Dharma: "The Eternal Religion," also known as "Arya Dharma," "the religion of those who strive upward [Aryas]." Hinduism.

Sanatkumara: One of the Four Kumaras (see Kumaras).

Sanatkumaras: The Four Kumaras (see Kumaras).

Sanatsujata: One of the Four Kumaras (see Kumaras).

Sanchita karma: Karma produced by acts performed either in this life or in a previous one, but which remains latent during this present life. Karma which has not yet begun to produce results or fruits.

Sandhya: A ritual done at the "junctions" (sandhyas) of the day–dawn, noon, and sunset–during which the Savitri Gayatri is repeated.

Sangha: Attachment; company; association; collection; community.

Sankalpa: Wish; desire; volition; resolution; will; determination; intention.

Sankhya: One of the six orthodox systems of Hindu philosophy whose originator was the sage Kapila, Sankhya is the original Vedic philosophy, endorsed by Krishna in the Bhagavad Gita. (Gita 2:39; 3:3,5; 18:13,19. Also, the second chapter of the Gita is entitled: Sankhya Yoga.) The Ramakrishna-Vedanta Wordbook says: "Sankhya postulates two ultimate realities, Purusha and Prakriti. Declaring that the cause of suffering is man's identification of Purusha with Prakriti and its products, Sankhya teaches that liberation and true knowledge are attained in the supreme consciousness, where such identification ceases and Purusha is realized as existing independently in its transcendental nature." Not surprisingly, then, Yoga is based on the Sankhya philosophy.

Sankirtan: Singing the names and praises of God; devotional chanting.

Sannyasa: Renunciation; monastic life.

Sannyasi(n): A renunciate; a monk.

Sannyasini: A female renunciate; a nun.

Sanskrit(am): The language of the ancient sages of India and therefore of the Indian scriptures and yoga treatises.

Santosha: Contentment; peacefulness.

Sapta Rishis: “Seven Sages.” Great Beings who exist at the top of creation and supervise it.

Sarada Devi (“Holy Mother”): The virgin-wife of Sri Ramakrishna, and a great teacher in her own right, considered by many to be an incarnation of the Mother aspect of God.

Saraswati: “She of the stream.” The name of Brahma’s consort who presides over speech, knowledge, and the arts; the goddess of wisdom.

Sarva: All; everything; complete.

Sarvajna: Omniscient; all-knowing.

Sarvajnatva: Omniscience.

Sashtitantra: A name for the Sankhya philosophy.

Sat: Existence; reality; truth; being; a title of Brahman, the Absolute or Pure Being.

Satchidananda: Existence-Knowledge-Bliss Absolute; Brahman.

Satsanga: Literally: “company with Truth.” Association with godly-minded persons. The company of saints and devotees.

Sattwa: Light; purity; reality. One of the three gunas.

Sattwa Guna: Quality of light, purity, harmony, and goodness.

Sattwic: Partaking of the quality of Sattwa.

Satya(m): Truth; the Real; Brahman, or the Absolute; truthfulness; honesty.

Satyaloka: The highest causal world inhabited by those who have attained liberation (moksha).

Satya Yuga: The Golden Age. See Yuga.

Savikalpa Samadhi: Samadhi in which there is objective experience or experience of “qualities” and with the triad of knower, knowledge and known.

Savitri Gayatri: A mantra of the Rig Veda which is recited for unfoldment of the intellectual powers leading to enlightenment.

Sayujya: Becoming one with God; united with God; union/merging.

Seva: Service; selfless service.

Sevak: Servant.

Shabda: Sound; word; Vedas: Omkara.

Shabda Brahman: Sound-God; Word-God; Brahman in the Form of Sound; Omkara, or the Veda.

Shabdakshara: “Sound-syllable;” Om.

Shaiva: Shaivite; a devotee of Shiva; pertaining to Shiva.

Shakta: A devotee of the Divine Mother, Maha Shakti; pertaining to shakti.

Shakti: Power; energy; force; the Divine Power of becoming; the apparent dynamic aspect of Eternal Being; the Absolute Power or Cosmic Energy.

Shama: Calmness; tranquility; control of the internal sense organs; same; equal.

Shambho: The beneficient; auspicious; origin of bliss; bestower of happiness. A title of Shiva.

Shankha: Conch.

Shankara (1): “The Auspicious One.” A title of Shiva.

Shankara (2): Shankaracharya; Adi (the first) Shankaracharya: The great reformer and re-establisher of Vedic Religion in India around 300 B.C. He is the unparalleled exponent of Advaita (Non-Dual) Vedanta. He also reformed the mode of monastic life and founded (or regenerated) the ancient Swami Order.

Shalagrama: A flat-round or disk-like stone with rounded edges, found only in the Mandakini River in the region of Tibet, considered to be a manifestation of Vishnu and His avataras.

Shanta: One who possesses shanti; peaceful; calm; peace; contentment.

Shanti: Peace; calm; tranquility; contentment.

Sharanam: Refuge; protection, shelter.

Sharanagati: Taking refuge or shelter, seeking protection. One who has taken refuge or shelter, or sought protection.

Sharira: Body; sheath; literally: “that which perishes,” from the root shri which means “to waste away.”

Shastra: Scripture; spiritual treatise.

Shastri: One who knows the shastras; teacher of the shastras.

Shaucha: Purity; cleanliness.

Shesha: The endless; the infinite; The name of the snake (naga) upon which Vishnu reclines.

Shesha Narayan: The form of Vishnu reclining upon Shesha, the infinite (endless) snake (naga).

Shikha: A tuft of hair on the crown of the head, usually worn only by Brahmins or brahmacharis, but in the villages of Northern India many men of other castes wear the shikha as a sign that they are Hindus.

Shiksha: Teaching; instruction.

Shila (1): Stone; rock.

Shila (2): Conduct; good behavior; right discipline; morality.

Shirdi Sai Baba: Perhaps the most renowned spiritual teacher of the nineteenth and twentieth centuries in India. His fame continues to grow in this century as well.

Shishya: Disciple; student.

Shiva: A name of God meaning “One Who is all Bliss and the giver of happiness to all.” Although classically applied to the Absolute Brahman, Shiva can also refer to God (Ishwara) in His aspect of Dissolver and Liberator (often mistakenly thought of as “destroyer”).

Shiva Linga(m): A column-like or oval (egg-shaped) symbol of Shiva, the Formless All-pervasive Reality, made of stone, metal, or clay.

Shraddha (1): Faith.

Shraddha (2): An annual ceremony commemorating the dead on the anniversary of their death.

Shravana: Hearing; study; listening to reading of the scriptures or instruction in spiritual life.

Shri (1): The goddess Lakshmi; prosperity; glory; success.

Shri (2): Excellent, venerated. A term of respect. Often used as a prefix to the name of deities and holy personages to indicate “holiness.”

Shruti: That which is heard; revealed scripture in the sense of divine communication. Usually applied to the Vedas, Shankara also spoke of the Upanishads as Shruti.

Shubha: Auspicious; fortunate.

Shuddha: Pure; clear; clean; untainted.

Shuddhasattwa: According to Vishishtadvaita philosophy, shuddhasattwa is a self-luminous, immaterial, spiritual substance which is unconnected with the three gunas. It is infinite in the higher regions and finite in the lower regions. It is the “matter” out of which the bodies of gods, avatars, eternals, and liberated beings are made.

Shudra: A member of the laborer, servant caste.

Shukla: White; bright.

Shukla sannyasa: “White sannyasa.” The adoption of monastic life spontaneously, solely from a profound urge from within, without any formal external ritual or conferring of sannyasa by another person.

Shukta: Vedic hymn.

Shyama: “Dark one;” a name of Krishna because of his dark blue complexion, and also of Kali because of her dark or black complexion..

Shyama Charan Lahiri: See Lahiri Mahasaya.

Shyamasundara: “The beautiful dark one”–Krishna.

Sivananda (Swami): A great twentieth-century Master, founder of the world-wide Divine Life Society, whose books on spiritual life and religion are widely circulated in the West as well as in India.

Siddha: A perfected being, an adept, a seer, a perfect yogi.

Siddhi: Spiritual perfection; psychic power.

Sita: The consort of Rama and daughter of King Janaka.

Skanda: See Subramunya.

Skandha: Group; aggregate.

Sloka: A Sanskrit verse. Usually it consists of two lines of sixteen syllables each, or four lines of eight syllables each.

Smarana(m): Remembrance (of God).

Smriti: Memory; recollection; "that which is remembered." In this latter sense, Smriti is used to designate all scriptures except the Vedas and Upanishads (which are considered of greater authority).

Snana: Ritual bath in a sacred river, pond, lake, or ocean.

So'ham: "I am He."

Soma: A milkweed, Ascelpias acida, whose juice in Vedic times was made into a beverage and offered in sacrifices; the nectar of immorality; a name of Chandra, the presiding deity of the moon.

Spanda: Vibration; expanding vibration; flutter; throb; movement; creative shakti; pulsation; creative pulsation; apparent motion in the motionless Shiva which brings about the manifestation, maintenance, and withdrawal of the universe; the principle of apparent movement from the state of absolute unity to the plurality of the world.

Sparsha: Touch; sense contact.

Sphatika: Clear quartz crystal.

Sphota: The Sanskrit original of our English word "spot;" manifester; the idea which bursts or flashes–including the Pranava which burst or flashes forth from the Absolute and becomes transformed into the Relative.

Sreyo marga: The path of the good or truly beneficial, as opposed to the path of the merely appealing, pleasant, pleasurable, or that which leads to worldly gain.

Sri: Holy; sacred; excellent; venerated (venerable); revered; a term of respect similar to "Reverend." Also: prosperity, glory, and success–and therefore an epithet for Lakshmi, the goddess of wealth and abundance, the consort of Vishnu. It is often used as an honorific prefix to the name of deities and holy persons to indicate holiness (Sri Krishna, Sri Swami N., etc.). Also used as the equivalent of the English "Mr." (Srimati would be the equivalent of "Mrs.")

Sri Yantra: The mystical diagram showing the movement of the spiritual energies inherent in and produced by the supreme mantra: Om. The Sri Yantra has also come to be identified with the energy-power of the Divine Mother, and if often worshipped by her devotees.

Sri Vaishnava: A worshipper of Vishnu according to the philosophical school of Sri Ramanuja known as Vishishtadvaita Vedanta (Qualified Non-Dualism).

Srimad Bhagavatam: One of the eighteen scriptures known as Puranas which are attributed to Vyasa. See Bhagavatam.

Srishti: Creation; projection or gradual unfoldment of what exists potentially in the cause; evolution of the universe from its seed state.

Sruti: Sacred scripture. The Vedas and Upanishads.

Steya: Stealing.

Sthala: Abode; place; hall.

Sthana: Position; abode; residence.

Sthira: Fixed; firm; still; steady; stable; enduring.

Sthirata (Sthirattwa): Steadiness or firmness of body or mind; the steady tranquillity born of meditation.

Sthitaprajna: Establishment in Divine Consciousness; one who is so established.

Sthiti: Steadiness; condition or state; existence; being; subsistence; preservation.

Sthula: Gross material; physical entity; atomic matter.

Sthula-sharira: Gross body; physical body; body of atomic matter.

Stotra(m): Hymn in praise of God.

Subramanya: The god of war and son of Shiva and Parvati.

Sukha: Happiness; joy; happy; pleasant; agreeable.

Sukshma: Subtle; fine.

Sukshma: Subtle sense organ; sometimes applied to the mind itself.

Sukshma-sharira: Subtle body; astral body (also called linga sharira).

Sundara: Beautiful.

Sureshwaracharya: Sureshwaracharya was a renowned disciple of Shankara.

Surya: The sun; the presiding deity of the sun, sometimes identified with Vishnu (Surya-Narayana) or the Absolute Brahman.

Surya-mandala: The circle (orbit) of the sun.

Suryanarayana: God (Narayana) in the form of the Sun (Surya).

Sushumna: A subtle passage in the midst of the spinal column, corresponding to the spinal cord, that extends from the base of the spine to the medulla oblongata in the head.

Sushupti: The dreamless sleep state.

Sutra: Literally: a thread. An aphorism with minimum words and maximum sense; a terse sentence.

Swa(r)loka: The median astral world.

Swara: Sound; accent; tone.

Swabhava: One's own inherent disposition, nature, or potentiality; inherent state of mind; state of inner being.

Swadharma: One's own natural (innate) duty (dharma), based on their karma and samskara. One's own prescribed duty in life according to the eternal law.

Swadhishthana chakra: Energy center located in the spine a little less than midway between the base of the spine and the area opposite the navel. Seat of the Water element.

Swadhyaya: Introspective self-study or self-analysis leading to self-understanding. Study of spiritual texts. Swadhyaya: Self study; study of scriptures pertaining to the Self.

Swaha: "It is offered." Invocation at offerings to the gods. A mantra used when offering oblations to the sacrificial fire.

Swahananda Swami: Swami Swahananda is a senior monk of the Ramakrishna Order, a disciple of Swami Vijnanananda, a direct disciple of Sri Ramakrishna, and head of the Vedanta Society of Southern California.

Swaloka: The median astral world. See Swarloka.

Swami(n): Literally, "I am mine"–in the sense of absolute self-mastership. It is often used in the sense of "lord" or owner as well as a spiritual guide or authority. God Himself is the ultimate Swami. As a matter of respect it is always used in reference to sannyasis, since they have vowed themselves to pursue the knowledge of the Self, or those considered to be of spiritual advancement.

Swapna: The dream state; a dream.

Swaprakasha: Self-luminous; self-illumined; self-revealing.

Swara: Sound; accent; tone.

Swarga/Swargaloka: Heaven; the celestial region; a place of light and happiness.

Swarloka: The highest of the three lower worlds–Bhur, Bhuvah, and Swah.

Swarupa: "Form of the Self." Natural–true–form; actual or essential nature; essence. A revelatory appearance that makes clear the true nature of some thing.

Swarupasthiti: Established in the Self; firmly established in one's own essential nature.

Swasti: "May it be well.: An expression of salutation meaning "may it be well with you." Successful; fortune; well-being.

Swastika: Sign of auspiciousness.

Swayambhu: Self-existent or self-generated.

Swayamjyoti: Self-luminous; self-illumined.

Swayamprakasha: Self-luminous; self-illumined.

Swatantra: “Self-rule;” independent; free; absolute freedom.

T

Taimni, I. K.: A professor of chemistry in India. He wrote many excellent books on philosophy and spiritual practice, including The Science of Yoga, a commentary on the Yoga Sutras. For many years he was the spiritual head of the Esoteric Section of the Theosophical Society headquartered in Adyar, Madras (Tamilnadu), and traveled the world without publicity or notoriety, quietly instructing many sincere aspirants in the path to supreme consciousness.

Tala: Place; world. See Loka.

Tamas: Dullness, inertia, folly, and ignorance. One of the three gunas.

Tamasic: Possessed of the qualities of the tamo guna (tamas). Ignorant; dull; inert; and dark.

Tandava: Dance of Destruction (Dissolution of the Cosmos) of Lord Shiva.

Tanmatras: The pure elements; the subtle essence of the five elements, elemental essence.

Tantra: A manual of or a particular path of sadhana laying great stress upon japa of a mantra and other esoteric practices relating to the powers latent in the human complex of physical, astral, and causal bodies in relation to the cosmic Power usually thought of as the Divine Feminine.

Tantric: Pertaining to Tantra.

Tapa: Heating; producing heat.

Tapas: See tapasya.

Tapaswin: One who is practicing tapasya.

Tapasya: Austerity, practical (i.e., result-producing) spiritual discipline; spiritual force. Literally it means the generation of heat or energy, but is always used in a symbolic manner, referring to spiritual practice and its effect, especially the roasting of karmic seeds, the burning up of karma.

Tapatraya: Sufferings or afflictions of three kinds, to which mortals are subject: 1) those caused by one’s own body (adhyatmika), 2) those caused by beings around him (adhibhautika), and 3) those caused by devas (adhidaivika).

Tapoloka: The median causal world exclusively inhabited by advanced spirits who perpetually engage in meditation–tapasya.

Tara: Savior; Deliverer; a title of the Divine Mother.

Taraka: Deliverer.

Taraka Mantra: From the root word tara–that which crosses. The Taraka Mantra is that which enables its invokers to cross over the ocean of samsara and attain liberation.

Taraka Nama: The Delivering Name; Om.

Tarka: Reasoning; logic; argumentation; debate.

Tat Twam Asi: “Thou art That.” The Mahavakya (Great Saying) of the Chandogya Upanishad.

Tattwa: “Thatness.” Principle; element; the essence of things; truth; reality.

Tattwa jnana: Knowledge of Brahman; same as Brahmajnana.

Tejas: Radiance; brilliancy (especially spiritual); Agni; heat; the element of fire, from which the sense of sight (rupa) arises.

Tejomaya: Full of tejas; full of light; resplendent.

Thakur: “Master” or “Lord.” A reference to God or to a holy person considered to be one with God.

Tilaka: A sacred mark made on the forehead or between the eyebrows denoting what form of God the person worships.

Timira: Darkness; disease of the eye producing double vision or darkening the vision; glaucoma.

Tirtha: A sacred place of pilgrimage; a river or body of water in which it is auspicious and spiritual beneficial to bathe; the water offered in ritual worship and then sprinkled on or drunk by the devotees.

Titiksha: Endurance of opposites; forbearance; tolerance; the ability to withstand opposites like pleasure and pain, heat and cold, etc., with equal fortitude; the bearing of all afflictions without caring to change them and without anxiety or lament.

Tivra Mumukshutva: Intense, earnest and consuming desire for liberation (moksha).

Trataka: Steady gazing; the process of fixing the gaze on a small dot, point, yantra, etc.

Treta Yuga: The Silver Age. See Yuga.

Triguna: The three gunas: sattwa, rajas, and tamas. See Guna.

Triloka: The three worlds: Bhur, Bhuvah, and Swah.

Trimurti: “The three forms”–Brahman, Vishnu, and Shiva, the Hindu “Trinity.”

Triputi: “The triple form.” The triad of: knowing, knower, and object known; cognizer, object, and cognition; seer, sight, and seen.

Trishna: Thirst; craving; desire.

Triveni: The confluence of the three sacred rivers: Ganges, Jumna (Yamuna), and Saraswati, located outside the sacred city of Rudraprayag (called Allahabad in modern times). Considered the most place for purificatory bathing.

Tukaram: A poet-saint of seventeenth century India (Maharashtra) devoted to Krishna in his form of Panduranga (Vittala).

Tulasi (Tulsi): The Indian basil plant sacred to Vishnu. Considered a manifestation of the goddess Lakshmi. Its leaves are used in worship of Vishnu and his avataras, and its stems and roots are formed into rosary beads used for counting the repetition of the mantras of Vishnu and his avataras. The leaves of tulasi are also used for purification and even medicinally.

Turiya: The state of pure consciousness. A Ramakrishna-Vedanta Wordbook defines it as: “The superconscious; lit., ‘the fourth,’ in relation to the three ordinary states of consciousness–waking, dreaming, and dreamless sleep–which it transcends.”

Turiya-Turiya: “The consciousness of Consciousness;” the Absolute Consciousness of God, the Consciousness behind our individualized consciousness (turiya).

Tushti(s): Contentment; satisfaction; satisfaction, contentment, or happiness with the status quo.

Tyaga: Literally: “abandonment.” Renunciation–in the Gita, the relinquishment of the fruit of action.

Tyagi: A renouncer, an ascetic.

U

Uchchaishravas: The name of Indra’s horse (or the horse of the Sun god, Surya), that was born of the amrita that was churned from the ocean by the gods. The name means “high-sounding” and refers to the power of mantra.

Udana: The prana which brings up or carries down what has been drunk or eaten; the general force of assimilation.

Udgitha: The Pranava [Om] when it is sung aloud in Vedic recitation.

Uma: See Parvati.

Upadesha: Spiritual instruction.

Upadhi: Limiting adjunct; association; attribute.

Upanayana(m): Investure with the sacred thread (yajnopavita) and initiation into the Gayatri mantra.

Upanishads: Books (of varying lengths) of the philosophical teachings of the ancient sages of India on the knowledge of Absolute Reality. The upanishads contain two major themes: (1) the individual self (atman) and the Supreme Self (Paramatman) are one in essence, and (2) the goal of life is the realization/manifestation of this unity, the realization of God (Brahman). There are eleven principal upanishads: Isha, Kena, Katha, Prashna, Mundaka, Mandukya, Taittiriya, Aitaryeya, Chandogya, Brihadaranyaka, and Svetashvatara, all of which were commented on by Shankara, thus setting the seal of authenticity on them.

Uparati: Uparati is the power–once the sense have been restricted–to ensure that they may not once again be drawn toward worldly objects; indifference toward the enjoyment of sense-objects; surfeit; discontinuance of religious ceremonies following upon renunciation; absolute calmness; tranquillity; renunciation.

Upasana: “Sitting near” or “drawing near” in the sense of learning by listening to spiritual teaching; also worship, adoration, contemplation of God or deity; devout meditation.

Upasaka: One who engages in upasana.

Urdhvareta yogi: The yogi in whom the seminal energy flows upwards.

Ushmapas: A class of ancestors (pitris) which live off subtle emanations or vapors.

Utsava: Festival; celebration.

Utsava murti: The image of a deity that is taken out in procession rather than the main image in the temple which is usually permanently affixed to a stone pedestal.

Uttama: Highest; superior; best.

Uttara: Higher.

Uttarayana: "Northern way." The half of the year beginning on the winter solstice (December 21) when the sun appears to be moving northward.

V

Vach: Word; Divine Word; logos; speech.

Vachaka: That which is denoted by speech.

Vachya: That which is denoted by speech.

Vahana: Vehicle; conveyance.

Vaidika: Vedic.

Vaikhari: Sound that is spoken and heard.

Vaikuntha: The celestial abode (loka) of Vishnu and His devotees.

Vairagi: A renunciate.

Vairagya: Non-attachment, detachment, dispassion, absence of desire, or indifference. Indifference towards and distaste for all worldly things and enjoyments.

Vaishnava: A devotee of Vishnu.

Vaishvanara: Universal Being. Brahman as the universe. The deity Agni, also the element of Cosmic Fire, which includes all forms of manifested fire, including digestive fire in the bodies of sentient beings.

Vaishya: A member of the merchant, farmer, artisan, businessman caste.

Vajra: Diamond; thunderbolt–the special weapon of Indra, king of the gods.

Vak: Speech; voice, world; Primoridal Word (Om); Logos.

Vakya: Word or statement.

Valmiki: The first poet of India, author of the Ramayana.

Vanaprastha: Literally: a forest (vana) dweller. The third stage of life (ashrama) in which, leaving home and children, the husband and wife dwell together in seclusion and contemplation as a preparation to taking sannyasa.

Varna: Caste. (Literally: color.) In traditional Hindu society there were four divisions or castes according to the individual's nature and aptitude: Brahmin, Kshatriya, Vaishya, and Shudra.

Varnashrama: Related to the four castes and the four stages (ashramas) of Hindu life; the laws of caste and ashrama.

Varnashram dharma: The observance of caste and ashram.

Varshneya: Clansman of the Vrishnis–a title of Krishna.

Varuna: A Vedic deity considered the sustainer of the universe and also the presiding deity of the oceans and water. Often identified with the conscience.

Vasana: A bundle or aggregate of similar samskaras. Subtle desire; a tendency created in a person by the doing of an action or by enjoyment; it induces the person to repeat the action or to seek a repetition of the enjoyment; the subtle impression in the mind capable of developing itself into action; it is the cause of birth and experience in general; the impression of actions that remains unconsciously in the mind.

Vasanakshaya: Annihilation of subtle desires and impressions.

Vashishtha: One of the most famous of Vedic seers (rishis).

Vasudeva: "He who dwells in all things"–the Universal God; the father of Krishna, who is also sometimes called Vasudeva.

Vasuki: The king of the serpents. He assisted at the churning of the milk ocean.

Vasus: Eight Vedic deities characterized by radiance.

Vayu (1): The Vedic god of the wind.

Vayu (2): Air; the element of air, from which the sense of touch (sparsha) arises.

Veda: Knowledge, wisdom, revealed scripture. See Vedas.

Vedanta: Literally, "the end of the Vedas;" the Upanishads; the school of Hindu thought, based primarily on the Upanishads, upholding the doctrine of either pure non-dualism or conditional non-dualism. The original text of this school is Vedanta-darshana or the Brahma Sutras compiled by the sage Vyasa.

Vedanta Sutras: The Brahma Sutras.

Vedantin: A follower of Vedanta.

Vedas: The oldest scriptures of India, considered the oldest scriptures of the world, that were revealed in meditation to the Vedic Rishis (seers). Although in modern times there are said to be four Vedas (Rig, Sama, Yajur, and Atharva), in the upanishads only three are listed (Rig, Sama, and Yajur). In actuality, there is only one Veda: the Rig Veda. The Sama Veda is only a collection of Rig Veda hymns that are marked (pointed) for singing. The Yajur Veda is a small book giving directions on just one form of Vedic sacrifice. The Atharva Veda is only a collection of theurgical mantras to be recited for the cure of various afflictions or to be recited over the herbs to be taken as medicine for those afflictions.

Vedic: Having to do with the Vedas.

Vega: Motion; velocity; inertia.

Vibhu: All-pervasive; great.

Vibhuti (1): Manifestations of divine power or glory; might; prosperity; welfare; splendor; exalted rank; greatness; miraculous powers; superhuman power resembling that of God (Ishwara). The quality of all-pervasiveness (omnipresence). Also sacred ash from a fire sacrifice.

Vibhuti (2): Sacred ash from a fire sacrifice.

Vichara: Enquiry/investigation into the nature of the Self, Brahman or Truth; ever-present reflection on the why and wherefore of things; enquiry into the real meaning of the Mahavakya Tat-twam-asi: Thou art That; discrimination between the Real and the unreal; enquiry of Self.

Videhamukti: Disembodied salvation; salvation attained by the realized soul after shaking off the physical sheath as opposed to jivanmukti which is liberation even while living.

Vidvan: A knower; usually applied to a knower of the Self as distinct from the body; one who is learned; an expert in all aspects of the Sanskrit language.

Vidvat sannyasa: Renunciation after the attainment of the knowledge of Brahman. Asceticism resorted to by the wise (jnanis) and perfected ones (siddhas). Renunciation by the wise.

Vidya: Knowledge; both spiritual knowledge and mundane knowledge.

Vidyapith(a): A school.

Vijaya: Victory; triumph.

Vijnana: Supreme knowledge; supreme wisdom; supreme realization.

Vijnana: Buddhi; intellect.

Vijnanamaya kosha: The jnanamaya kosha, the buddhi.

Vikalpa: Imagination; mental construct; abstraction; conceptualization; hallucination; distinction; experience; thought; oscillation of the mind.

Vikara: Change, change of form, or modification–generally with reference to the modification of the mind, individually or cosmically.; gluiness; manifestation.

Vikshepa: The projecting power of the mind, causing external involvement; the movement of pushing outward or away; the projecting power of ignorance; mental restlessness resulting from the awareness moving out from the center that is the Self.

Vimala: Purity; unblemished; without stain or defect.

Vinaya: Humility; sense of propriety; manners; rule of conduct; education; mental culture and refinement; discipline.

Vipra: “Twice-born.” A term usually applied to those that have been invested with the yajnopavita (sacred thread) and initiated into the Gayatri mantra. Since the Kshatriya and Vaishya castes no longer do this, today vipra almost exclusively means a Brahmin. Vipra can also be meant in a spiritual manner, indicated one that has been “born” spiritually as well as physically.

Viraj: The macrocosm; the manifested universe; the world man–the masculine potency in nature in contradistinction to the feminine potency.

Viraja homa: "Universal homa;" the final fire sacrifice done just before taking sannyas in which offerings are made to all living beings in petition for their releasing of the prospective sannyasin from all karmic obligations he might have in relation to them.

Virat: The cosmic form of the Self as the cause of the gross world; the all-pervading Spirit in the form of the universe.

Virochana: King of the demons (asuras). According to the Chandogya Upanishad, along with Indra he went to the Creator to learn the nature of the Self. Misunderstanding the teaching: "Virochana, satisfied for his part that he had found out the Self, returned to the demons and began to teach them that the body alone is to be worshiped, that the body alone is to be served, and that he who worships the body and serves the body gains both worlds, this and the next."

Virya: Strength; power; energy; courage.

Vishaya (1): Doubt.

Vishaya (2): Object; object of perception or enjoyment; subject matter; content.

Vishaya-chaitanya: Consciousness as objects; the object known; the consciousness determined by the object cognized.

Vishayavritti: Thought of sensual objects.

Vishesha: Special; distinctive qualification.

Vishishta: Qualified; particularity.

Vishishtadvaita Vedanta: The philosophy of Qualified Non-Dualism formulated by Sri Ramanuja.

Vishnu: "The all-pervading;" God as the Preserver.

Vishuddha: Supremely pure; totally pure.

Vishuddha chakra: "Supreme purity." Energy center located in the spine opposite the hollow of the throat. Seat of the Ether element.

Vishuddhi: Supreme purity; total purity.

Vishwa: Universe; all pervasive.

Vishwa-devas: A group of twelve minor Vedic deities.

Vishwanatha: "Lord of the Universe;" a title of Shiva, often applied to his temple in Varanasi (Benares).

Vishwaprana: Universal Life or Prana.

Vishwarupa: Universal/Cosmic Form (see chapter eleven of the Bhagavad Gita); multiform having all forms.

Vittaishana: Desire for wealth.

Vitthala: A title of Krishna, meaning “the one standing on a brick,” a reference to the image of Krishna worshipped in Pandharpur in Western India.

Vivarta: Illusory appearance; a doctrine of the Nondualistic school of Vedanta philosophy explaining creation as an illusory appearance of the Absolute; apparent variation; illusory manifestation of Brahman; apparent or unreal or seeming change; superimposition; appearance.

Vivarta-vada: Phenomenalism. See Vivarta.

Viveka: Discrimination between the Real and the unreal, between the Self and the non-Self, between the permanent and the impermanent; right intuitive discrimination; ever-present discrimination between the transient and the permanent.

Vivekananda (Swami): The chief disciple of Sri Ramakrishna, who brought the message of Vedanta to the West at the end of the nineteenth century.

Viveki: One who possesses discrimination (viveka).

Vividisha sannyasa: Renunciation for the purpose of knowing Brahman.

Vrata: Vow; a resolution; rule of conduct.

Vritti: Thought-wave; mental modification; mental whirlpool; a ripple in the chitta (mind substance).

Vyakta: Manifested; revealed.

Vyana: The prana that holds prana and apana together and produces circulation in the body.

Vyasa: One of the greatest sages of India, commentator on the Yoga Sutras, author of the Mahabharata (which includes the Bhagavad Gita), the Brahma Sutras, and the codifier of the Vedas.

Vyavahara: Worldly activity; relative activity as opposed to Absolute Being; empirical/phenomenal world; worldly relation.

Vyoma: Akasha; ether.

W

Word-Brahman: Om; Shabda Brahman.

Y

Yajna: Sacrifice; offering; sacrificial ceremony; a ritual sacrifice; usually the fire sacrifice known as agnihotra or havan.

Yajnavalkya: A great Vedic seer whose teachings are found in the Brihadaranyaka Upanishad.

Yajnaypitha: See Yajnasthala.

Yajnasthala: An open sided, roofed structure in which the fire sacrifice is performed.

Yajnopavita: Sacred thread. A triple thread worn by the twice-born (dwijas) that represents the threefold Brahman. It is essential for the performance of all the rites of the twice-born. Usually worn only by Brahmins, originally it was worn by Kshatriyas and Vaishyas as well.

Yajnopavitin: Wearer of the sacred thread (yajnopavita).

Yaksha: There are two kinds of yakshas: 1) semidivine beings whose king is Kubera, the lord of wealth, or 2) a kind of ghost, goblin, or demon.

Yama (1): Restraint; the five Don'ts of Yoga: 1) ahimsa–non-violence, non-injury, harmlessness; 2) satya–truthfulness, honesty; 3) asteya–non-stealing, honesty, non-misappropriativeness; 4) brahmacharya–continence; 5) aparigraha–non-possessiveness, non-greed, non-selfishness, non-acquisitiveness.

Yama (2): The Lord of Death, controller of who dies and what happens to them after death.

Yantra: Geometrical designs of the energy patterns made by mantras when they are recited or which, when concentrated on produce the effects of the corresponding mantras. Though often attributed to deities, they are really the diagrams of the energy movements of those deities' mantras.

Yasha(s): Fame; celebrity; good repute.

Yati: "Wanderer;" a wandering ascetic.

Yatra: Pilgrimage.

Yatri: Pilgrim.

Yoga: Literally, "joining" or "union" from the Sanskrit root yuj. Union with the Supreme Being, or any practice that makes for such union. Meditation that unites the individual spirit with God, the Supreme Spirit. The name of the philosophy expounded by the sage Patanjali, teaching the process of union of the individual with the Universal Soul.

Yoga Darshan(a): Hinduism embraces six systems of philosophy, one of which is Yoga. The basic text of the Yoga philosophy–Yoga Darshana–is the Yoga Sutras (also called Yoga Darshana), the oldest known writing on the subject of yoga, written by the sage Patanjali, a yogi of ancient India. Further, the Yoga Philosophy is based on the philosophical system known as Sankhya, whose originator was the sage Kapila.

Yoga Marga: The path of meditation and inner purification leading to union with God.

Yoga Nidra: A state of half-contemplation and half-sleep; light yogic sleep when the individual retains slight awareness; a state between sleep and wakefulness. In its higher sense Yoga Nidra is the state in which the yogi experiences pure consciousness within the state of dreamless sleep, when he is neither awake nor asleep in the usual sense. And in the highest sense Yoga Nidra is the state in which the three "normal" states of waking, sleep, and deep sleep have become transmuted into the turiya state of pure consciousness and the yogi remains "asleep" in relation to those three lesser states.

Yoga Siddhi: Spiritual perfection or psychic power resulting from the practice of Yoga.

Yoga Sutras: The oldest known writing on the subject of yoga, written by the sage Patanjali, a yogi of ancient India, and considered the most authoritative text on yoga. Also known as Yoga Darshana, it is the basis of the Yoga Philosophy which is based on the philosophical system known as Sankhya.

Yoga Vashishtha: A classical treatise on Yoga, containing the instructions of the Rishi Vashishtha to Lord Rama on meditation and spiritual life.

Yogabhrashta: One who has fallen away from the practice of Yoga.

Yogabhyasa: Practice of Yoga.

Yogananda (Paramhansa): The most influential yogi of the twentieth century in the West, author of Autobiography of a Yogi and founder of Self-Realization Fellowship in America.

Yogeshwara: Lord of Yoga; a Master Yogi; a title of Krishna in the Bhagavad Gita.

Yogi: One who practises Yoga; one who strives earnestly for union with God; an aspirant going through any course of spiritual discipline.

Yogic: Having to do with Yoga.

Yogin: Yogi.

Yogini: A female practicer of yoga.

Yogiraj: "King of Yogis," a title often given to an advanced yogi, especially a teacher of yogi.

Yojana: A measure of distance equivalent to nine or ten miles.

Yuga: Age or cycle; aeon; world era. Hindus believe that there are four yugas: the Golden Age (Satya or Krita Yuga), the Silver age (Treta Yuga), The Bronze Age (Dwapara Yuga), and the Iron Age (Kali Yuga). Satya Yuga is four times as long as the Kali Yuga; Treta Yuga is three times as long; and Dwapara Yuga is twice as long. In the Satya Yuga the majority of humans use the total potential–four-fourths–of their minds; in the Treta Yuga, three-fourths; in the Dwapara Yuga, one half; and in the Kali Yuga, one fourth. (In each Yuga there are those who are using either more or less of their minds than the general populace.) The Yugas move in a perpetual circle: Ascending Kali Yuga, ascending Dwapara Yuga, ascending Treta Yuga, ascending Satya Yuga, descending Satya Yuga, descending, Treta Yuga, descending Dwapara Yuga, and descending Kali Yuga–over and over. Furthermore, there are yuga cycles within yuga cycles. For example, there are yuga cycles that affect the entire cosmos, and smaller yuga cycles within those greater cycles that affect a solar system. The cosmic yuga cycle takes 8,640,000,000 years, whereas the solar yuga cycle only takes 12,000 years. At the present time our solar system is in the ascending Dwapara Yuga, but the cosmos is in the descending Kali Yuga. Consequently, the more the general mind of humanity develops, the more folly and evil it becomes able to accomplish.

End:

Hindu/Sanscrit GLOSSARY

ABHAYAM: Fearless.
ABHIMANA: Egoism, identification with the body.
ABHYASA: Spiritual practice.
ADHIKARI: A qualified person.
ADHISHTHANA: Substratum, support.
ADHYASA: Superimposition or false attribution of properties of one thing on another thing.
ADHYATMIC: Spiritual.
ADHYAYANA: Study.
ADVAITA: Non-duality.
AGRAHYA: Unknowable.
AHANKARA: Egoism.
AHIMSA: Non-injury in thought, word and deed.
AISVARYA: Divine powers.
AJARAM: Without old age.
ALABDHABHUMIKATVA: The feeling that it is impossible to see reality.
ALASYA: Laziness.
AMARA: Immortal.
AMARA-PURUSHA: Immortal being.
AMRITAM: Immortal.
ANADI: beginning less.
ANAHATA: Mystic sound heard by Yogis.
ANANDA: Bliss, happiness, joy.
ANANDA-GHANA: Cloud of bliss.
ANANDA-SVARUPA: Of the form of bliss.
ANANDAMAYA: Full of great happiness.
ANTAHKARANA: Internal instrument such as mind, intellect, ego and the subconscious mind.
ANANTAM: Infinity.
ANTARATMAN: Inner Self.
ANTARYAMIN: Inner witness.
ANUBHAVA: Experience.
APTA: Realized.
ARHATA: A perfected Soul.
ASAMPRAJNATA: Highest super conscious state where the mind is completely annihilated and Reality experienced.
ASANA: A bodily pose or posture.
ASHRAM: A hermitage; monastery.
ASHTANGA: Eight limbs.

ASURIC: Demoniacal.
ATMA-JNANA: Knowledge of the Self.
ATMA-SVARUP: The essential nature of the Self.
ATMAN: The Self.
AVADHUTA: A naked sage.
AVARANA: Veil of ignorance.
AVIDYA: Ignorance.
AYURVEDA: The ancient Indian science of medicine.

BENARES: A holy pilgrimage center of Hindus, now called Varanasi in Uttar Pradesh, India.
BHAGAVAD-GITA: A scripture containing Lord Krishna's teachings.
BHAGAVATA: Name of a Purana (sacred work dealing with the doctrines of creation, etc.)
BHAJAN: Devotional song
BHAKTA: Devotee of God
BHAKTI: Devotion.
BHARATAVARSHA: India.
BHAVA(NA): Feeling; mental attitude.
BHAYANAKA-SABDA: A fear inducing sound.
BHOGI: Enjoyer.
BHUMA: The Unconditioned, the Great Infinite, Brahman.
BHUTA-SIDDHI: A psychic power by which mastery is gained over the elements.
BODHISATTVA: A being who, having developed the Awakening Mind (a mind infused with the aspiration to attain the state of Buddhahood), devotes his life to the task of achieving Buddhahood for the sake of all sentient beings.
BRAHMA-CHINTANA: Constant thinking of Brahman.
BRAHMA-JNANA: Direct Knowledge of Brahman.
BRAHMA-NISHTHA: One who is established in the Knowledge of Brahman.
BRAHMA-SROTRI: One who has knowledge of the Vedas and the Upanishads.
BRAHMA-SUTRAS: Classical Vedantic scripture.
BRAHMA-TEJAS: Spiritual halo.
BRAHMA-VIDYA: The science of Brahman, knowledge of Brahman, learning pertaining to Brahman or the Absolute Reality.
BRAHMACHARYA: Practice of celibacy. Purity in thought, word and deed.
BRAHMAMUHURTA: Period from 4 a.m. to 6 a.m.
BRAHMAN: The Absolute Reality; God.
BRIHADARANYAKA: Name of an Upanishad.
BUDDHA: One who is totally purified from all defilements and who has realized all that can be known.
BUDDHI: Intellect.

CHAITANYA: Pure Consciousness.
CHAKRAS: Centers of energy in the human system.
CHANDOGYA: Name of an Upanishad.
CHELA: Disciple.
CHIRANJIVI: One who has gained eternal life.
CHITTA: Subconscious mind.

DAIVIC: Divine.
DAMA: Control of senses.
DARSHAN: Vision.

DAYA: Mercy.
DEHA: Body.
DEVAS: Celestial beings.
DHARANA: Concentration.
DHARMA: Righteous way of living as enjoined by the sacred scriptures, virtue.
DHYANA: Meditation.
DIVYA-DRISHTI: Divine perception.
DVESHA: Repulsion; hatred; dislike.

EKADASI: Eleventh day of the Hindu lunar fortnight.

GANDHA: Smell.
GANGA: River Ganges.
GAYATRI: One of the most sacred Vedic Mantras; goddess.
GITA: Renowned sacred text "Bhagavad-Gita".
GUNA: Quality born of nature.
GURU: Teacher; preceptor.

HAVAN: Sacred oblations.
HIRANYAGARBHA: Cosmic intelligence; the supreme lord of the universe; cosmic mind.

INDRA: The Lord of gods; the ruler of heaven.
INDRIYAS: Senses.
ISHVARA: Lord; God.

JADA: Insentient.
JAPA: Repetition of the Lord's Name.
JIVA: Individual Soul.
JIVANMUKTA: One who is liberated in this life.
JNANA: Knowledge; wisdom.
JNANA-INDRIYAS: Organs of knowledge or perception.
JNANI: (Pronounced Nyani) A wise person.

KAIVALYA: Emancipation; state of absolute independence.
KARMA: Actions operating through the law of cause and effect.
KARMA-INDRIYAS: Organs of action - tongue, hands, feet, genital organ and anus.
KARMA-KANDI: One who observes strictly the duties ordained in the scriptures.
KARMASRAYA: Receptacle of actions.
KARUNA: Compassion
KASHAYA: Hidden desires.
KIRTAN: Singing devotional songs.
KRIYA: A type of of exercise in Hatha Yoga.
KSHAMA: Forgiveness.
KUNDALINI: The primordial cosmic energy located in the individual.
KUTIR: A small cottage; hut.

LAYA: Merging; dissolution.
LINGA-SARIRA: The subtle body, the astral body.
LOBHA: Greed.

MAHA: Great.

MAHABHARATA: A Hindu epic.
MAHANT: Great sage
MAHAPURUSHA: A great soul.
MAHARISHI: Great sage
MAHASAMADHI: The departure of a Self-realized saint from his mortal coil.
MAHATMA: Great soul
MAITRI: Friendship.
MANAS: Mind.
MANONASA: Destruction of mind.
MANTRA: Sacred syllable or word, or set of words through the repetition and reflection of which one attains perfection.
MAYA: The illusive power of God.
MOHA: Infatuation.
MOKSHA: Liberation.
MOUNA: Vow of silence.
MOUNI: One who observes silence.
MUKTI: Liberation.
MUMUKSHU: One who aspires after moksha or liberation.
MUNI: An ascetic.
MURTI: Idol.

NADA: Mystic sound.
NIRODHA: Control or restraint.
NIRVANA: Liberation; final emancipation.
NIRVIKALPA-SAMADHI: Super conscious state where there is no modification of the mind or Triputi.
NITYA-SIDDHA: A liberated soul of marvellous powers who is ever present on the astral plane.
NIVRITTI: Renunciation.
NIYAMA: The second step in Raja Yoga; observance - purity, contentment, austerities, etc.

OJAS: Spiritual energy.
OM: The sacred monosyllable which symbolizes Brahman.
OORDHVARETA: A Yogi who has stored up the seminal energy in the brain after sublimating the same into spiritual energy.

PARIVRAJAKA: Wandering monk.
PARAM-DHAMA: Supreme abode.
PARAMAHAMSA: The highest class of Sannyasins.
PASU-SVABHAVA: Animal nature; bestial nature.
PATANJALI: The author of Yoga-Sutras.
PRAKRITI: Mother Nature, causal matter.
PRANA: Vital energy; life-breath.
PRANAVA: The sacred monosyllable Om.
PRANAYAMA: Practice of breath-control.
PRATYAHARA: Abstraction of senses; fifth step in Raja Yoga.
PREMA: Divine Love.
PRITHVI: Earth.
PURANA: Hindu myths and legends.
PURNA-JNANI: A full-blown sage.
PURNA-YOGI: A full-blown yogi.

PURUSHA: The Supreme Being.

RAGA: Attachment.
RAJA: King.
RAJAS: One of the three qualities of Prakriti which generates passion and restlessness.
RAJA-YOGA: A system of Yoga generally taken to be the one propounded by Patanjali Maharishi, i.e., Ashtanga Yoga.
RAJASUYA-YAJNA: A sacrifice performed by a monarch as a mark of his subduing all other kings.
RAMAYANA: A holy narative of Lord Rama.
RASA: Taste.
RASASVADA: Tasting the bliss of lower Samadhi.
RISHI: Sage.
RISHIKESH: A sacred place in the Himalayas.
RUPA: Form.

SADHAKA: Spiritual aspirant.
SADHANA: Spiritual practice.
SADHU: Pious man; Sannyasin.
SAGARA: Ocean.
SAHASRANAMA: The thousand Names of the Lord.
SAKSHI: Witness.
SAKTI: Power; the feminine aspect of Divinity.
SAKTI-SANCHAR: Transference of power by a developed Yogi.
SAMA: Serenity; control of mind.
SAMADHI: The state of superconsciousness where Absoluteness is experienced attended with all-knowledge and joy. Oneness.
SAMSARA: The process of worldly life.
SAMSKARAS: Impressions in the subconscious mind.
SAMYAMA: Perfect restraint, an all-complete condition of balance and repose, concentration, meditation and Samadhi.
SANKARA: The well known teacher of Vedanta philosophy.
SANKIRTAN: Singing of divine songs.
SANNYASINS: Those who have embraced the life of complete renunciation.
SATCHIDANANDA: Existence absolute(Sat), Knowledge absolute(Chid), Bliss absolute(Ananda).
SATSANG: Association with the wise.
SATTVA: Purity-one of the three qualities of nature.
SATYA-YUGA: the Age of Truth, the first of the four Hindu time-cycles.
SHABDA: Sound.
SIDDHI: Psychic power.
SIVA: Lord Siva - bestower of auspiciousness on His devotees.
SLOKA: Verse.
SPARSA: Touch.
SRADDHA: Faith.
SRI: Auspiciousness-a name is qualified by putting "Sri" before it as a mark of courtesy and auspiciousness.
STOTRA: Hymn.
SUDDHA: Pure.

SUKHA: Happiness.
SUSHUMNA: The chief among astral tubes in the human body running inside the spinal column.
SUTRA: Aphorism.
SVADHYAYA: Study of scriptures.
SVARUPA: Essential nature; Reality.

TAMAS: One of the three qualities of nature which generates inertia, laziness, dullness and infatuation.
TANMATRA: Subtle, undifferentiated root elements of matter.
TAPAS: Austerity.
TAPASCHARYA: Practice of austerity.
TATTVA: Essence; principle.
TEHSILDAR: Revenue officer.
TRIPUTI: The triad-seer, sight and seen.
TRISHNA: Sense-hankering.
TURIYA: The state of super consciousness, the fourth state transcending the waking, dreaming and deep sleep states.
TYAGA: Renunciation (of egoism, desires and the world).

UDDALAKA: A great sage of yore.
UPADESA: Spiritual advice.
UPANISHADS: Revelation; text dealing with Ultimate Truth and Its Realization.

VAIRAGYA: Dispassion.
VASANA-KSHYA: Desireless.
VASANAS: Subtle desires.
VASTU: Article.
VEDANTA: The school of Hindu thoughts (based primarily on the Upanishads).
VEDANTIN: One who follows the path of Vedanta
VEDAS: The most ancient authentic scripture of the Hindus, a revealed scripture and therefore free from imperfections.
VEERYA: Seminal energy.
VETTA: Knower.
VICHARA: Enquiry into the nature of the Self, Truth, Absolute, Brahman.
VIGRAHA: Attack.
VIKSHEPA: The tossing of mind.
VISHAYA: Sense-objects.
VIVEKA: Discrimination.
VRITTI: A wave in the mind-lake.
VYAVAHARA: (Worldly) activity.

YAJNAVALKYA: A great sage of yore.
YAMA: First step in Raja Yoga; Eternal vows - non-violence, truthfulness, etc.
YOGA: Union; union with the Supreme Being - any course that makes for such union.
YOGI (N): One who practices Yoga; one who is established in Yoga.
YONI: Source.

ZAMINDAR: A rich landlord.

The Yantras of Deities

and their Numerological Foundations

— An Iconographic Consideration —

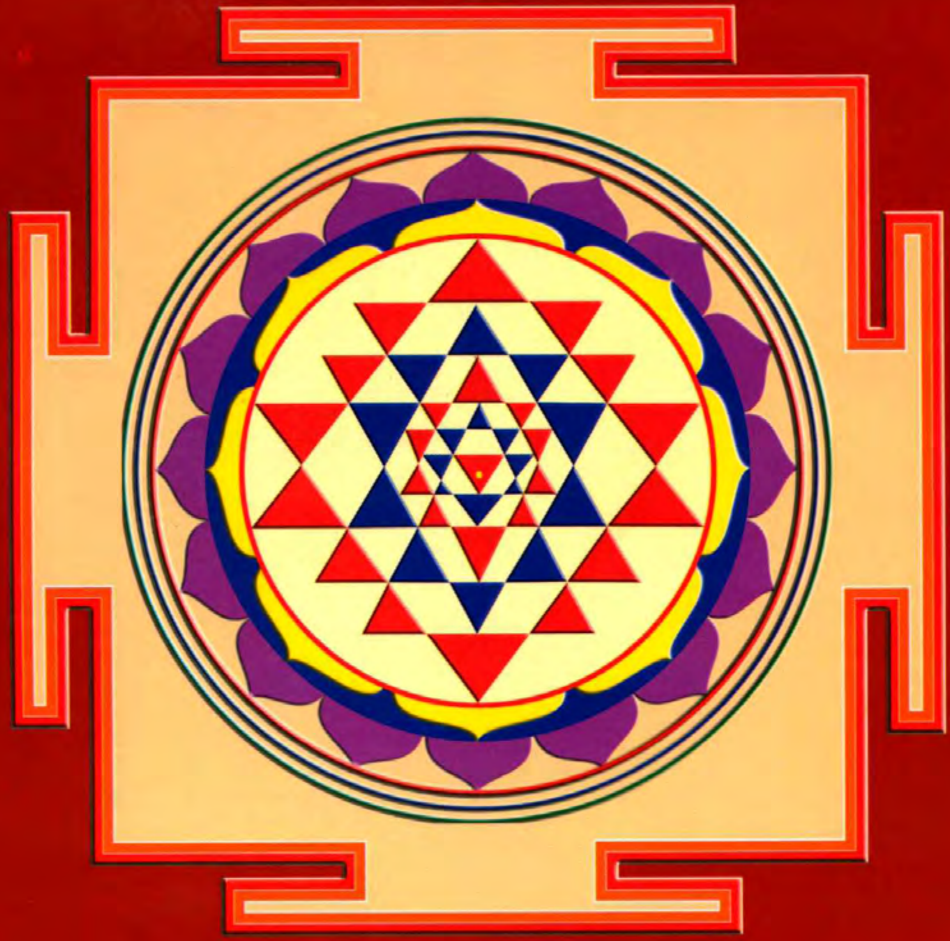

Fredrick W. Bunce

The Yantras of Deities

and their Numerological Foundations

— An Iconographic Consideration —

Fredrick W. Bunce

Hinduism is known for the bewildering profusion of its deities, which are represented not only in two- or three-dimensional anthropomorphic images, but also in abstract configurations, known as yantras. In yantras is, thus, seen almost a parallel with the surfeit of deities in Hindu tradition. Literally meaning an 'instrument,' 'apparatus' or a 'talisman,' yantra is a kind of mystical diagram used in tantra for both meditation and invoking a divinity, and is believed to possess/arouse occult powers.

Drawn only by the adept, the ones schooled in this arcane, highly intricate process, and energized by siddh mantras, these seemingly innocuous geometrical figures are employed for any number of reasons or desires: whether to attain wealth, ward off disease, beget a son, vanquish enemies, or even to cause somebody's death. This book, the latest from Professor Bunce, highlights the essential import of these innocuous-looking, yet enigmatic, diagrams surfacing from the occult practices of the tantrics.

The author, an internationally known scholar of Oriental Art, examines a range of tantric yantras, with their varieties, applications, modes of construction and, above all, their iconographic features. Also inter-woven in his text are lucid descriptions of all else associated with a yantra, notably, its deity, its specific purpose, its predominant and secondary numbers and its mantra.

Carrying beautiful visual representations of over a hundred yantras, Professor Bunce's study holds out enduring appeal to the readers concerned not only with the iconography of tantric yantras, but their mystifying under-pinnings as well.

ISBN 13: 978-81-246-0174-7
ISBN 10: 81-246-0174-7

₹ 1100
US $ 44.00

The Yantras of Deities

and their Numerological Foundations

— an Iconographic Consideration —

The Yantras of Deities

and their Numerological Foundations

— an Iconographic Consideration —

by
Fredrick W. Bunce, M.F.A., Ph.D.
Professor Emeritus of Art
Indiana State University

D.K. Printworld (P) Ltd.
New Delhi - 110 015

Cataloging in Publication Data — DK
[Courtesy: D.K. Agencies (P) Ltd. <docinfo@dkagencies.com>]

Bunce, Fredrick W. (Fredrick William), 1935–
The yantras of deities and their numerological foundations.
xvi, 292 p. 29 cm.
Includes bibliographical references.
Includes index.
ISBN 13: 9788124601747

1. Yantras. 2. Symbolism of numbers. 3. Idols and images.
4. Hindu symbolism. I. Title.

ISBN 13: 978-81-246-0174-7 **ISBN 10: 81-246-0174-7**
First published in India in 2001
Second Impression in 2006
Third Impression in 2012
© Prof. Fredrick W. Bunce

All rights reserved. No part of this publication may be reproduced or transmitted, except brief quotations, in any form or by any means, electronic or mechanical, including photocopying, recording, or any information storage or retrieval system, without prior written permission of the copyright holder, indicated above, and the publishers.

The TransINDIC™ Transliterator™ font used to print the Sanskrit transliteration in this work is available from: Linguists's Software, Inc., P.O. Box 580, Edmonds, Washington 98020–0580, U.S.A., Tel: (206) 775-1130

Published and Printed by:
D.K. Printworld (P) Ltd.
Regd. Office: 'Vedaśrī', F-395, Sudarshan Park
(Metro Station: Ramesh Nagar)
New Delhi-110 015
Phones: (011) 2545-3975; 2546-6019; *Fax:* (011) 2546-5926
E-mail: indology@dkprintworld.com
Website: www.dkprintworld.com

Table of Contents

- List of Plates vii
- Abbreviations ix
- Preface xi
- Introduction xiii
- Numbers as Symbols 1
- Yantra Construction, Variations and Application 19
  - Constructing the Sacred Enclosure (bhupur) 20
  - Variations on the Bhupura Shape 23
  - Construction of the Petal Shape 26
  - Basic Yantra Iconography 27
  - Color as Iconography 30
  - Applications of the Yantra Form 31
    - Temple Plan Based on a Mandala (Yantra) 32
    - Astronomical Chart Based on a Sarvatabhadra Yantra 34
    - Janan Yantra 36
    - Linga Mandala as Yantra 38
    - Rajasthani Yantra (c. 17th C.) 40
    - Thangka with Nine Mandala-Yantras 42
    - Shri Chakra Yantra 44
- Yantras 51
  - Amba Matta Yantra 52
  - Annapurna Yantra 54
  - Bagla Yantra 56
  - Balarama (avatara) Yantra 66
  - Bala-Shakti Yantra 68
  - Bala-Tripura Yantra 72
  - Bhairon Yantra 74
  - Bhuvaneshvari Yantra 78
  - Chinnamasta Yantra 84
  - Devi Yantra 90
  - Dhanda Yantra 92
  - Dhumavati Yantra 94
  - Durga Yantra 98
  - Ganesha Yantra 106
  - Gayatri Yantra 112
  - Hanumat (Hanuman) Yantra 114
  - Hayagriva Yantra 118
  - Kali Yantra 120
  - Kalki Yantra 128
  - Kamala Yantra 130
  - Krishna (avatara) Yantra 134
  - Kurma (avatara) Yantra 138
  - Maha-Ganapati Yantra) 140
  - Maha-Lakshmi Yantra 146

Maha-Mritanje (Shiva) Yantra 156
Mangala (Hanuman) Yantra 158
Matangi Yantra 160
Matsya (avatara) Yantra 166
Mrit-Sanjivani Yantra 168
Narasimha (avatara) Yantra 170
Navagraha Yantra (MagicSquares) 172
Navagraha Yantra (Combined) 176
Parashurama (avatara) Yantra 178
Rama (avatara) Yantra 180
Sarasvati Yantra 184
Sharabha Yantra 186
Shitala Yantra 190
Shiva Yantra 192
Shodashi (Tripura-Sundari) Yantra 196
Shri-chakram Yantra 202
Shyama (Kali) Yantra 211
Surya Yantra 214
Tara Yantra 218
Tripura(ntaka)-Bhairavi Yantra (I) 224
Vamana (avatara) Yantra 232
Varaha (avatara) Yantra 234
Vartali Yantra 236
Vighnaraja Yantra 238
Vishnu Yantra 240
Postscript 249
Notes 253
Bibliography 259
Yantra Identification 265
Index 277
Acknowledgements 293

List of Plates

Plate **Page**

1. Temple Plan Based on a *Mandala* (*Yantra*) 33
2. Astronomical Chart Based on a *Sarvatabhadra Yantra* 35
3. *Janan Yantra* 37
4. *Linga Mandala* 39
5 *Rajasthani Yantra* 41
6. *Thangka* with Nine *Mandala-Yantras* 43
7. *Shri Chakra Yantra* 45
8. Amba Matta Yantra 53
9. Annapurna Yantra 55
10. Bagla Yantra (I) 57
11. Bagla Mukhi Yantra (II) 59
12. Bagla Mukhi Yantra (III) 61
13. Bagla Mukhi Yantra (IV) 63
14. Bagla Mukhi Yantra (V) 65
15. Balarama (avatara) Yantra 67
16. Bala-Shakti Yantra (I) 69
17. Bala (Shakti) Yantra (II) 71
18. Bala-tripura Yantra 73
19. Bhairon Yantra (I) 75
20. Bhairon Yantra (II) 77
21. Bhuvaneshvari Yantra (I) 79
22. Bhuvaneshvari Yantra (II) 81
23. Bhuvaneshvari Yantra (III) 83
24. Chinnamasta Yantra (I) 85
25. Chinnamasta Yantra (II) 87
26. Chinnamasta Yantra (III) 89
27. Devi Yantra 91
28. D(h)anda Yantra 93
29. Dhumavati Yantra (I) 95
30. Dhumavati Yantra (II) 97
31. Durga Yantra (I) 99
32. Durga Yantra (II) 101
33. Durga Yantra (III) 103
34. Durga Yantra (IV) 105
35. Ganesha Yantra (I) 107
36. Ganesha Yantra (II) 109
37. Ganesha Yantra (III) 111
38. Gayatri Yantra 113
39. Hanumat (Hanuman) Yantra (I) ... 115
40. Hanumat (Hanuman) Yantra (II) ... 117
41. Hayagriva Yantra 119
42. Kali Yantra (I) 121
43. Kali Yantra (II) 123
44. Kali Yantra (III) 125
45. Kali Yantra (IV) 127
46. Kalki Yantra 129
47. Kamala Yantra (I) 131
48. Kamala Yantra (II) 133
49. Krishna (avatara) Yantra (I) 135
50. Krishna (Gopala) Yantra (II) 137
51. Kurma (avatara) Yantra 139
52. Maha-Ganapati Yantra (I) 141
53. Maha-Ganapati Yantra (II) 143
54. Maha-Ganapati Yantra (III) 145
55. Maha-Lakshmi Yantra (I) 147
56. Maha-Lakshmi Yantra (II) 149
57. Maha-Lakshmi Yantra (III) 151
58. Maha-Lakshmi Yantra (IV) 153
59. Maha-Lakshmi Yantra (V) 155
60. Maha-Mritanje (Shiva) Yantra 157
61. Mangala (Hanuman) Yantra 159
62. Matangi Yantra (I) 161
63. Matangi Yantra (II) 163
64. Matangi Yantra (III) 165
65. Matsya (avatara) Yantra 167
66. Mrit-Sanjivani Yantra 169
67. Narasimha (avatara) Yantra 171
68. Navagraha Yantra (Magic Squares) 173
69. Navagraha Yantra (Combined) ... 177
70. Parashurama (avatara) Yantra 179
71. Rama (avatara) Yantra (I) 181
72. Rama (avatara) Yantra (II) 183
73. Sarasvati Yantra 185
74. Sharabha Yantra 187
75. Shitala Yantra 191
76. Shiva Yantra (I) 193
77. Shiva Yantra (II) 195
78. Shodashi (Tripura-Sundari) Yantra (I) 197
79. Shodashi (Tripura-Sundari) Yantra (II) 199
80. Shodashi (Tripura-Sundari)

List of Plates (Concluded)

Plate		Page
	Yantra (III)	201
81.	Shri-chakram Yantra (I)	203
82.	Shri-chakram Yantra (II)	204
83.	Shri-chakram Yantra (III)	205
84.	Shri-chakram Yantra (IV)	206
85.	Shri-chakram Yantra (V)	207
86.	Shri-chakram Yantra (VI)	208
87.	Shri-chakram Yantra (VII)	209
88.	Shri-chakram Yantra (VIII)	210
89.	Shyama (Kali) Yantra	213
90.	Surya Yantra (I)	215
91.	Surya Yantra (II)	217
92.	Tara Yantra (I)	219
93.	Tara Yantra (II)	221
94.	Tara Yantra (III)	223
95.	Tripura(ntaka)-Bhairavi Yantra (I)	225
96.	Tripura(ntaka)-Bhairavi Yantra (II)	227
97.	Tripura(ntaka)-Bhairavi Yantra (III)	229
98.	Tripura(ntaka)-Bhairavi Yantra (IV)	231
99.	Vamana (avatara) Yantra	233
100.	Varaha (avatara) Yantra	235
101.	Vartali Yantra	237
102.	Vighnaraja Yantra	239
103.	Vishnu Yantra (I)	241
104.	Vishnu Yantra (II)	243
105.	Vishnu Yantra (III)	245
106.	Vishnu Yantra (IV)	247

Abbreviations

The following abbreviations are utilized throughout the text and refer to the authors and works noted below. Full bibliographic information may be obtained in the "Bibliography" at the end of the text.

AD	Alain Danielou, *Hindu Polytheism.*
AM	Ajit Mookerjee and Madhu Khanna, *The Tantric Way: Art, Science, Ritual.*
AM II	Ajit Mookerjee, *Tantra Art.*
APR	A.P. Rajesh, *Hindu Tantra Shastra.*
BD	Bruno Dagens, *Mayamatam: Treatise of Housing, Architecture and Iconography.*
DD	Dipavali Debroy and Bibek Debroy, *The Kurma Purana.*
DS	Deepak Singh, drawings.[1]
EE	Eknath Easwarn, *Thousand Names of Vishnu.*
ERJ	Eva Rudy Jansen, *The Book of Hindu Imagery: The Gods and Their Symbols.*
GT	Ganesh Vasudeo Tagare, *The Kūrma Purana.*
HB	Howard J. Barrack, *The Thousand names of Visnu.*
HJ	Harish Johari, *Tools for Tantra.*
HKS	H. Krishna Sastri, *South-Indian Images of Gods and Goddesses.*
JBK	J.B. Khanna & Co., illustrations.[2]
JG	John Garrett, *A Classical Dictionary of India.*
JN	Swami Jyotir Maya Nanda, *Mantra, Kirtana, Yantra and Tantra.*
KP	*Kurma Purana.*
KS	K.T. Shubhakaran, *Mystical Formulae.*
LC	L.R. Chawdhri, *Secrets of Yantra, Mantra and Tantra.*
LC II	L.R. Chawdhri, *Practicals of Yantras.*
MB	*Mahabharata.*
RG	Ramesh S. Gupte, *Iconography of the Hindus, Buddhists and Jains.*
SPS	Shri Pratap Sinh Sah Dev (Maharaja of Nepal), *Purashcaryarnava.*
SR	S.K. Ramachandra Rao, *Sri Chakra.*
SS	S. Shankaranarayanan, *Sri Chakra.*
TR	T.A. Gopinatha Rao, *Elements of Hindu Iconography.*
VM	Vettam Mani, *Puranic Encyclopaedia.*

Preface and Introduction

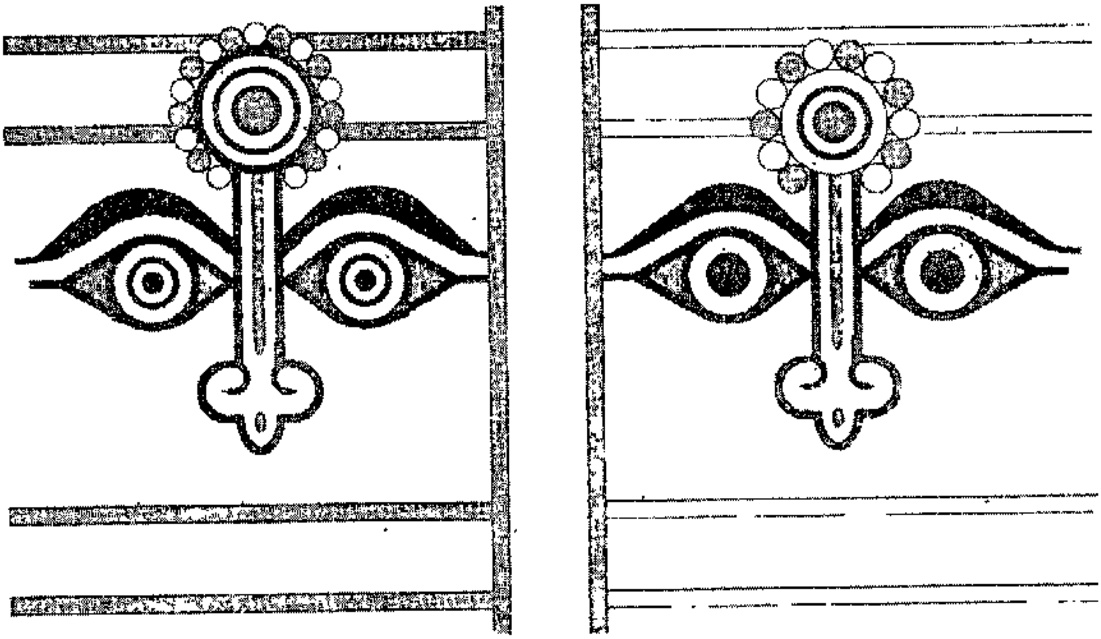

Preface

Having been born and raised in the United States, my introduction to things Eastern had come well into my mature years. My education had been of quality, but Eurocentric in orientation which was not unusual for the time. Although, my undergraduate institution was one of the first Liberal Arts Colleges to institute an Asian Studies program in the mid '50's which concentrated upon the Near East. My first introduction, albeit brief, was during my graduate studies where the institution had a notable Southeast Asian program at the time.

I have, over the years, considered this Eurocentrism to be a drawback, if not a hindrance. However, my primarily education was in the Arts--i.e., painting and sculpture--which has given me a visual sense that has served me well over the years. This was particularly true when applied to my advanced studies in Comparative Arts--i.e., Art and Architectural History.

Being then a neophyte, an intellectual and experiential virgin with regard to the Orient was, in some cases, somewhat problematical. However, my approach over the years to the iconography of Buddhism and Hinduism as been with the acuity of the uninitiated. Through my rather eclectic training, I was able to see, to perceive certain similarities and differences that may have passed the eyes of one who had been solely trained in the scholastic method. This was especially true when confronting images both two and three dimensional.

As part of my third compilation, An *Encyclopaedia of Hindu Deities, Demi-Gods, Godlings, Demons and Heroes With Special Focus on Iconographic Attributes*, I included an appendix dealing with the *Yantra* as it related to the iconography. I was urged to expand this into the form that is herein included.

Contained within this brief study are a small number of *Tantric yantra* which are employed for a specific purpose. They are incorporated, particularly when they involve or refer to a specific deity. There are numerous, nay, hundreds of other *yantra* which are employed for any number of reasons or desires--e.g., *yantras* for the birth of a son, for stammering, for heart attack, to tease an enemy, for piles, etc.

The following *yantras* are but a sampling and are not intended to represent the entirety of *yantras* that are dedicated to a specific deity or deities. Further, the *yantras* herein contained were computer generated by the author from drawings (a number by Deepak Singh [DS]) kindly supplied by Mr. Susheel Mittal of New Delhi as well as various monographs, articles and actual *yantras* observed by the author. The sources are noted with each *yantra* considered.

Indic terms are rendered in English transliteration. There are numerous complete dictionaries that can supply the Indic spelling. The "Index," however, includes the Indic spelling with proper diacritical marks.

Introduction

Virtually every major world religion employs abstracted symbolic elements which carry varying degrees of potency, latent power or cognitive elements. These iconic elements, in most cases, represented the deity's existence rather that being a manifestation of the deity.

Christianity employed the fish symbol in its nascency as a badge of recognition which carried iconic meaning.

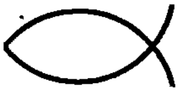

Later the cross became the Christian arch-symbol and it developed into a number of forms.

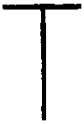

Tau

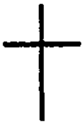

Latin

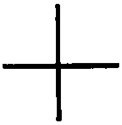

Greek

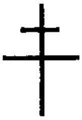

Orthodox

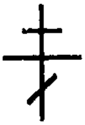

Cyrilic

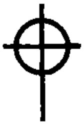

Celtic

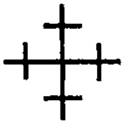

Jerusalem

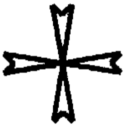

Maltese

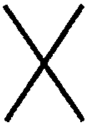

St. Andrew

The wearing or displaying of these symbolic forms not only identified the bearer, but also carried with them certain potent, protective qualities as well--e.g., a number of Eastern European Christians believed that just by wearing the cross protected them, shielded them from evil or malevolent forces such as vampires, or, were sure assurances of entry into paradise, particularly if held in the hand at the time of death. To the more enlightened, modern Christians, the cross is an icon which in-and-of-itself is not imbued with sacred power or presence, but is symbolic of the source of that power. To-the-point that, members of liturgical sects will bow their head as a processional cross passes them. Recognized symbols as a referent to the Christian deity are, due to the nature of the theology, finite.

Early Buddhists also employed symbols which held important and special significance. The eight-spoked wheel was to the early Buddhist a symbol of the setting into motion the *dharma* as first preached by the Lord *Buddha*.

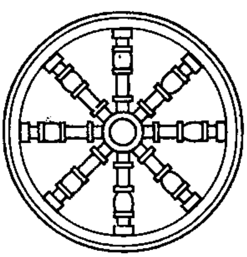

To the *Theravadist*, it is a symbol of the important historical and philosophic event which possesses theological implications. The *Mahayanists*, and particularly the *Vajrayanists* imbued great power into abstract symbolic *thangkas*.

To Judaism, the abstract form of the stone tablets received by Moses or the six pointed star, the Star of David, are merely cognitive symbols of recognition or belonging and carry with them no inherent or supernatural power.

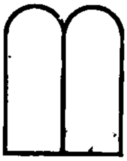

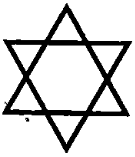

The iconoclastic Muslims eschew visually recognizable natural symbols, particularly human forms, of the deity. The major exception is the Arabic letters denoting *Allah*.

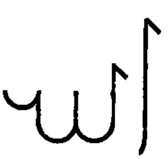

Yet, virtually every home in the Islamic world will display this "sign," and it, the name, the written name is highly revered. However, it is the spoken word, the audible recitation that carries the greatest and undeniable import within Islam.

Abstract forms (*yantra*) which are employed by the Hindu, are also utilized by Buddhists and in some instances by Muslims as well. However, particularly in relation to the latter faith, it must be emphasized that their employment are not canonical or Koranic, but rooted within ancient regional or local beliefs which are tolerated. Tolerated by Islam as long as the practice is not viewed as impinging upon the faith, or are anti-Koranic.

The proliferation of symbols that are to be found in the Hindu tradition are more abundant. Not only are abstract forms recognized, but various natural forms are viewed as a direct expression of a deity--e.g., naturally formed, smooth, ovoid rocks are recognized as *Shiva linga* and a *shalagrama* is seen as a manifestation of the Lord *Vishnu*.

If one is remotely aware of the myriad Hindu deities, they are cognizant of their many forms--i.e:, multi-headed, both fierce and calm of visage, and often with numerous arms. Not only are the various Hindu deities represented in two and three dimensional physical--anthropomorphic--images, they are often represented in abstract diagrams known as *yantras*. These diagrams are frequently made up of geometrical shapes and some employ numbers and letters (Sanskrit). They are employed to call down the deity to a special place, or to insure a desire of one sort or another by the devotee. *Yantras* are two dimensional but infer three dimensions. They are "an instrument, an apparatus, a talisman or (a) mystical diagram."[3] They are drawn by an adept and energized by a *sidh mantra*.

Frequently, Hindu *yantras* appear as a square, or bounded within a square. The square, a form sacred to the Hindus, represents the earth, the corporeal world. A square within a square represents heaven, the spiritual world. However, there are other forms in which *yantras* appear from time to time. Often triangles are employed. They too have a divine significance--the divine, that which is unattainable but fervently sought. The center, sometimes represented by a dot or a small circle (Indic:

bindu) which exemplifies the deity, eternity, the ever-past, ever-present, ever-future and is the power locus of the *yantra*. Additionally, it is believed that it is from the *bindu* that the triangles, squares and rectangles so necessary for the *yantra* are formed.

To construct a *yantra* is in itself a holy task, the commissioning of which brings much merit as well as the desired effect. It employs often elaborate preparation and the execution of which necessitates one schooled in this intricate and arcane process. It is accompanied with the recitation of sacred syllables called *mantras*[4] that are applicable to the deity or outcome for which the *yantra* is employed.

Certainly, an important, powerful and most frequently represented *yantra(s)* is that which represents *Devi* (*Shri*). Its is employed for the attainment of monetary success, power over travail and ones enemies, as well as authority. It is to be noted that in these *Shri-chakram Yantra* the triangle predominates in bewildering complexity. "The belief in the mystic potency of the interlacing triangle and other geometrical figures, does not belong exclusively to the Hindus. The Interlacing triangle (of) the Freemasons, . . . an Egyptian *Tau*, . . . (and) of Modern Theosophical Societies."[5] Not to mention its importance as a symbol to the Jewish faith and to the Buddhists.

Within the Hindu tradition, the application of the *yantra* is divided into six categories regarding their usage.[6] As such, they are grouped within the general rubric of *Tantra*: 1) the *Vashi Karan* used to being any being under ones influence; 1) the *Shanti Karan* which is employed to ward off diseases and any other negative influence; 3) *Stambhan yantras* may be employed to neutralize the negative undertakings of ones enemies; 4) the *Videshan* are used to create conflicts between people; 5) the *Uchattan* which are engaged to divert ones adversaries from their duties; and 6) the *Maran yantra* are composed to cause the death of any being.

There are six varieties of yantras: 1) *Shakta yantras*--referring to any *yantra* that represents the 'Divine mother'--2) *Vaishnava yantras*--referring to any *yantra* that represents any form of the Lord *Vishnu* or a related deity (e.g., *Hanuman*)--3) *Shaiva yantra*--referring to any *yantra* which represents the Lord *Shiva* or a related deity (e.g., *Mritasanjivani*)--4) architectural *yantras*--referring to those *yantras* inscribed for ground plans (*Manduka* or *Paramasayika Mandala*)--5) astrological *yantras*--referring to those *yantras* which apply to the *Navagrahas* either singly or in combined form--and 6) numerical *yantras*.[7]

There are seven types of *yantras*: 1) *Sharir yantras*--applied to the six *Chakras*--2) *Dharna yantras*--which are worn on various parts of the body for specific purposes--3) *Asana yantras*--which are kept under the *asana* during *sadhana*--4) *Mandala yantra*--in which the devotees assume the form of a *yantra*--5) *Puja yantra*--which are ascribed to different deities--6) *Chhatar yantra*--they are kept on the person, usually under hat or turban, wrapped in a piece of cloth--and 7) *Darshana yantra*--refers to *yantras* that are installed in a sanctified place which brings benefit when viewed by a devotee.[8]

There are numerous *yantra* which are dedicated to particular deities--*puja yantras*. They are often deities which have special significance for the individual, family, village, district, etc. When the deity is a personal deity, the aim of the *yantra* and the accompanying *mantra* is to enliven the *kundalini* (the sleeping serpent, *shakti* power) within the individual. If this is accomplished successfully, the resultant effect is the attainment of super consciousness and the attainment of *samadhi*. Of major significance are the *Mahavidyas*--ten *Tantric Shaktis*--whose realm within the Hindu pantheon are highly puissant within the *Shakti* sect.

The oft confusing surfeit of deities finds another parallel in the *yantras*. Not so much in numbers, but in other confusing conundrums--bewildering for the non-Hindu, and is some instances even for Hindus. It is to be noted that the *yantras* of *Krishna* (*avatara*), *Balarama* (*avatara*) and *Hayagriva* are virtually identical. Is this due to the fact that they are closely allied with the Lord *Vishnu*? Each deity's *yantra* is, as noted above, constructed and accompanied with a specific *mantra* for that deity. Obviously where the *yantras* are visually comparable, they are in practice not identical due to the very specific *mantra* employed.

In addition, there are, in a few instances, differing *yantras* for a particular deity. In conversation with a number of *Brahman* priests, no reason for this fact was adequately explained. Merely, "they are different." In one instance--i.e., the *Kali Yantras* (Plates XLI-XLIV)--one source depicted this *yantra* with the triangles pointed upward.[9] The triangle with its apex pointing upward is masculine, referring to the *linga*. Whereas, the triangle with its apex pointing downward is feminine, referring to the *yoni*. Since *Kali* is a most important goddess, these upward pointing triangles seemed out of place for her. Also the *yantra* may consist of various lotus--some with eight petals (*ashta-dala padma*), others with twelve petals (*dvidasha-dala padma*), etc.

There is seen to be variations in the supportive forms of a *yantra*. For example, the shape and form of the lotus petals vary from one source to another. It would appear obvious that their form is less important than the internal forms of the *yantras*--i.e., triangles, stars, etc. Yet H. Johari provides a rather detailed process in the construction of a lotus petal. He states that the petal should be in a "heart-shaped form" and resemble the feminine *yoni*.[10] Nonetheless, the form of *padma* petals is merely a stylistic device which falls to the whim or preference of the one constructing the *yantra*, or the region from which they are derived, or regional preferences and/or peculiarities. Likewise, the outer form of the *bhupura* is apparently also a stylistic device. Variations of forms are noted below under: 'Variations on the *Bhupura* Shape." These variations do not refer to the levels or steps in the *bhupura*, merely their form or shape.

Further, not only the employment of certain shapes and forms have significance, but the repetition of certain forms are important--e.g., the number of lotus petals within a circle, the steps surrounding the sacred enclosure (*bhupura*), numbers of ascending circles, etc.--are of significance.

Numerology, as an occult science, finds its genesis deep in prehistory. The earliest historical records are replete with references to the importance of certain numbers. Earliest mankind doubtlessly found the repetition of certain numbers in nature--e.g., two as in day and night, the sun and the moon, male and female, or mother and father; four as in the seed, early growth of a plant, maturation and harvest (death) or, out of necessity, (the) four directions; or six as in the number of petals in many flowers or in the sides of a bee's comb. They saw these repetitions, these numbers as of some significance and may have ascribed certain importance or attributes to them. As mankind progressed and began to develope into pre-civilized groups, other numerical repetitions, often cyclical in nature, probably began to be seen as important--e.g., the cycles of the moon, tides, in the temperate climes, the seasons of the year, and the solstice as well as the equinox assumed major importance. Needing to ascribe some reason(s), some meaning for the natural phenomenon that were observed, cosmic and/or magical associations were obviously seen to be the reason(s) behind these numbers. From these observations, from the need to attribute some meaning to these natural occurrences, cosmic associations were seen and an oral catalogue of these were doubtlessly the genesis of this occult science.

Numbers as Symbols

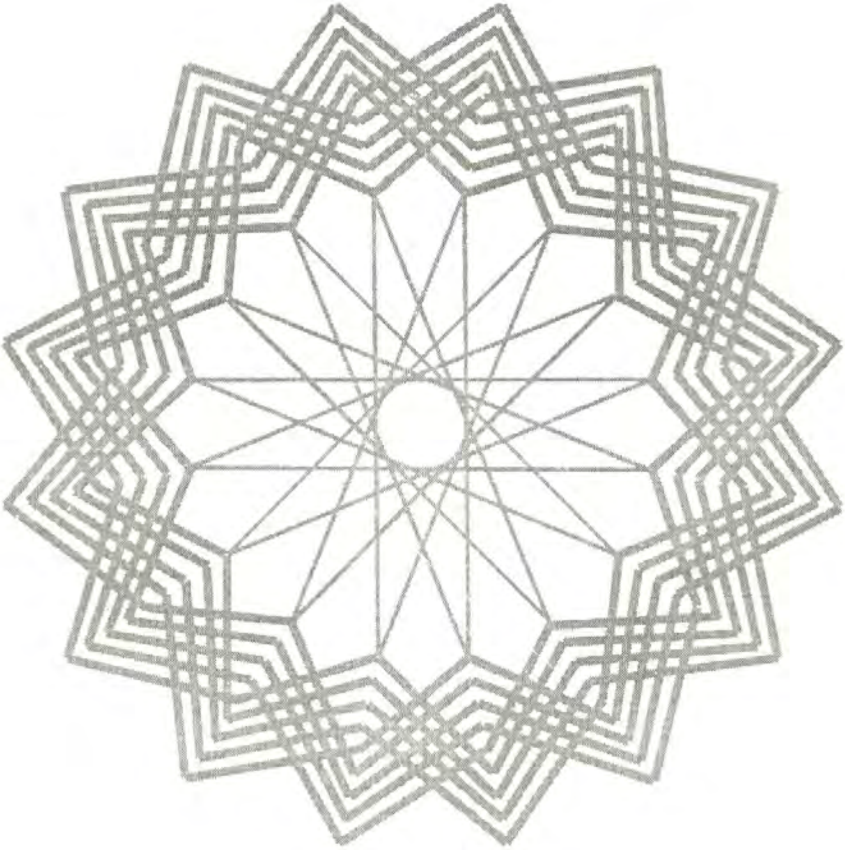

Numbers as Symbols

Numbers and numerology play an important and viable role in many cultures, past and present, particularly in Asia. Within the "modern West" numerology smacks of superstition. But, who of us does not harbor some vestige of numerological preference or abhorrence? One seldom finds a Thirteenth Floor in an American hotel, Friday the Thirteenth is considered, at the very least, ominous and the date: 9-9-99, saw thousands more marriages than the average for the Ninth of September. The relationship of a number to other numbers also plays an important role in many societies--e.g., in America, the Mark II (used to designate a model of the Lincoln Continental) was utilized rather than the less "prestigious" Mark 2!

Within Eastern religions--Hinduism, Buddhism, Jainism, etc.--numbers play a vital and active part in the individual faiths as well as in every day life. A Hindu temple's construction will not commence unless certain numbers--involved in arcane computations--are auspicious. Marriages and/ or other important life-occasions within the Hindu world are subject, in part, to numerical considerations as well as Zodiacal influences. Throughout Delhi and other larger cities in India, one can find numerous book stalls devoted in-a-large-part to the esoteric and popular publications revolving around numbers and their cosmic and practical applications. Virtually every Brahmin Priest is well versed in numbers and their implications. Various occult "practitioners" associated with the *Bhrigu-Samhita* in Hoshiapur, Punjab, utilize various numerical computations prior to their "readings."

The pervasiveness of numerology within the Orient, and in particular India causes one to see, and understand that the numerological influence upon the *yantra* cannot be denied. Indeed there are a significant number of *yantra* which revolve entirely around numbers--e.g., the nine "magic squares" associated with thew *Navagrahas* (See: **Plate 68**) as well as a host of other number oriented *yantra*. For the devotee as well as the scholars, numbers buttress the visual forms and enrich the *raison d'etre* of each and every *yantra*.

In order to explain the unknown, the ineffable, humankind has sought out associations or sources to unravel these conundrums. It was early noted that there was a relationship between the phases of the moon and the tides. The concept of neither the earth's rotation or even that of the moon was know or fathomed, nor was the concept of gravity understood. However, the twenty-eight day cycle was calculated, noted and became an important number. Likewise, the circle, a form that appeared frequently in nature was also considered as a source of some importance--the number one was ascribed to this form. The nuclear or core family of a father, mother and child--three--and later the trinity (the Lords *Brahmá*, *Vishnu* and *Shiva*; or *Sarasvati*, *Lakshmi* and *Parvati*) were seen as having special significance. The square later assumed status with its four equal sides and equal angles--four, therefore, assumes status. So, ancient man saw significance in numbers and frequently used them to explain or even predict through the "science of numerology." Astrology became a parallel, interwoven "science" that was also assiduously practiced as a way of understanding things unknown or unseen. Together, they were employed to fathom the unexplained, to predict the future.

Within the Buddhist/Hindu world the philosophy of numbers, the ethos of numbers the meaning of numbers beyond their numerological application were, for the most part, intuited and understood by the priests (*Brahmins*) and the architects (*sthapati*). Within the various treatises--e.g., the *Manasara* or *Mayamatam*--appeared ratios, relationships and numbers, the iconography of which was understood by the priests and/or architects. Numerology, on the other hand, which frequently was employed to predict ones future, was applicable to the *sthapati's* endeavors in as much as the iconic meanings were utilized in the design and construction of temples and other buildings.

The "magic square," held an important and particularly far reaching fascination for all the various cultures of Asia. Consecutive numbers, starting with the number one, are placed within equally divided squares, the sum of which, in any direction, is the same (See: the numbers 'Fifteen' and 'thirty-four' below). Within both the Hindu and the Buddhist traditions, numbers have important mystic and iconic significance. Not only the numbers, but also the geometric forms which are associated with certain numbers are of considerable importance in these cultures.

Certain numbers, it was noted, have interesting or unusual qualities--e.g., six is the sum of the first three numbers (1 + 2 + 3 = 6) or the product of the first three numbers (1 x 2 x 3 = 6); eleven is made up of the sum of the second and third numbers plus the product of the second and third numbers ([2 + 3] + [2 x 3] = 11; any product of nine, when reduced equals nine (9 x 2 = 18 = 9, 9 x 9 = 81 = 9, 9 x 24 = 216 = 9, etc.)--or assume cosmological importance. There are several numbers which assume paramount importance. Three, and by association nine (3^3) are most sacred. In addition the numerals seven, fourteen, twenty-one and twenty-eight become auspicious due to their relationship to the lunar cycle.

It is to be noted that within the Hindu system odd numbers are masculine, whereas even numbers are feminine. Odd numbers refer to essential functions while even numbers allude to fundamental functions. Finally, compound numbers can be looked at in one of two ways. First, as a number composed of two separate components--i.e., twenty-three (23)--in which the two inetgers, two and three are considered separately and as a combination. Two is a feminine even number related to the Moon (*Chandra* or *Soma*) and three is an odd masculine number associated with Jupiter (*Brihaspati* or *Guru*). Both planets influence the compound number, Secondly, the number can be viewed as the sum of the two components of the compound number--e.g., using again the number twenty-three: 2 + 3 = 5. Five is a number associated with Mercury (*Budha*).

The following is but a listing and annotation of certain numbers, their significance and use as applied to Buddhist and Hindu practices:[11]

One: denotes the source, the monad, the first principle, unity, The Absolute One and the Primordial One and spiritual balance, the divine sign of universal life. This number is generally considered neither an odd nor an even number. As an absolute, it is beyond all and therefore divine. However, there are those who consider it as an odd number and as such it is a male symbol. It is exemplified in: day; bright; the right (hand); the first of the five elements (*pancha-tanmatras*)--ether (*akasha, vymon*), and the *Sakala Mandala* (1 *pada*). It is associated astronomically with the Sun (*Ravi* or *Surya*). It is visually represented by: a dot (*bija*) or the circle.

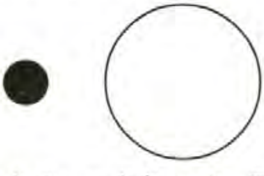

Two: denotes duality, contrast, polarity and diversity. This integer is a material number, as opposed to a divine number, and when applied to either the Arabic or Roman alphabet, it is considered as the number of creation, and the mother principle. As an even number, a female symbol two symbolizes the power principle, night, dark, left; and the moon. It is exemplified in: the concept of *Shakti-Shakta*; Two Actions (Pali: *kamma*) being: *akusala-kamma (evil* deeds) & *kusala-kamma* (good deeds); the Two Types of Gift Giving (Pali: *dana*) being: *amisa-dana* (material gift) & *dhamma-dana* (spiritual gift); right-left; heaven-hell; day-night; two eyes, nostrils, breasts and testes; and the second of the five elements (*pancha-tanmatras*)--air or wind (*vayu, marut*). It is associated astronomically with the Moon (*Soma* or *Chandra*). The Moon, a prime feminine symbol is quite naturally assigned to the first feminine (even) number. Additionally, it represents the *Ajna Chakra*. It is visually represented by two points (usually connected by a line or is visually represented in *yantra* by the two petal lotus.

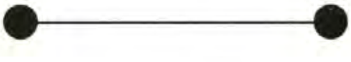

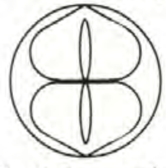

Three: denotes perfection, the trinity, the divine family (father, mother, child) and unity plus diversity which equals perfection (1 + 2 = 3). This numeral is considered to be the first masculine (odd) number and therefore has certain precedents as a vivifying force. As an odd number, three is a male symbol and further represents the idea principle, day, light, right and the sun. It is the most sacred number within the Hindu faith. It is exemplified in: the trinity of *Brahmá, Vishnu, Shiva*; the trinity of *Sarasvati, Lakshmi, Parvati* or *Maha-Sarasvati, Maha-Lakshmi, Maha-Kali*; *trishula*; the Three Regions or the Three Worlds (Indic: *triloka*) being: *arupadhatu, rupadhatu, kamadhatu*; the Three Cities (Indic: *tripura*); the Three Times (*kála*) being: *bhuta-kala* (past), *vartamana-kala* (present), *bavishya-kala* (future); the Three Forces (*guna*) being: *sattvaguna, rajoguna, tamoguna*; the *trivarga* (objects of human pursuit) being: *dharma* (virtue), *artha* (purpose), *kama* (pleasure); the three steps taken by the Lord *Vishnu* in his *Vamana-Trivikrama avatar*; the Three Patrons (Tib.: *Rigs-gSum mGon-po*); the *Trikaya* system; *Tripitaka* (Pali: *Tipitaka*); the Three Refuges of the *Theravada* tradition being the Lord *Buddha*, the *dharma*; (Pali: *dhamma*) (the law), the *sangha* (the community of monks); and the third of the five elements (*pancha-tanmatras*)--fire (*tejas, agni*). It is associated astronomically with the planet Jupiter (*Brihaspati* or *Guru*). As the first masculine number (odd), the powerful and sometimes fierce planet/deity is an apt symbol. It is visually represented by the triangle, the most stable of all forms.

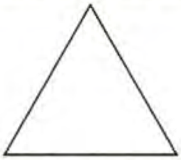

Four: denotes completeness, perfection, the practical element, worldly balance or order, and the creating fluid which is the soul of the universe. This numeral is the perfect number of a higher plane, a number whose √ is 2. It is exemplified in: the Four Fundamental or Sublime Meditations (Indic: *chatur-appamannaya*); the Four Trances (Indic: *chatur-jhana*); the Four Psychic Powers (Indic: *chatur-iddhipada*); the four *Vedas*; the four *Pradharthas* being: *dharma* (virtue), *artha* (purpose), *kama* (pleasure), *moksha* (liberation); the four streams of milk from the heavenly udder creating the four sacred rivers; the *chakrasudarshana* (disc) of the Lord *Vishnu*; the Four Guardians of the Quarters (Indic: *Lokapala*, Tib.: *Phyogs-sKyong*); the Four Seasons (Tib.: *Dus-bZhi Lha-mo*); the Four Basic Elements (Tib.: *hByung-ba bZhi*); the Four Bodies (Tib.: *sKu-bZhi*); and the fourth of five elements (*pancha-tanmatras*)--water (*ap*); the cardinal directions; and the four phases of the moon. It is associated astronomically with the planet *Rahu* (the ascending node of the moon). As with the number two, the even number four is seen to be associated with the Moon. Additionally, it is symbolized by the *Muladhara Chakra* and the *Pechaka Mandala* made up of four *pada*. It is visually represented by the square which for the Hindu represents the stability, unchangingness of The Absolute One, or as a four petal lotus in a *yantra*.

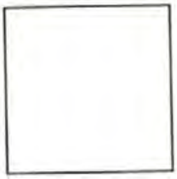

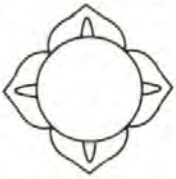

Five: denotes magical properties, mental activity, intelligence, and the natural elements both positive and negative (pentagram positive or pentagram negative [downward pointing]). This integer represents the natural man, is revolutionary and reduces all to the meaningful. It is created from the masculine three and the feminine two and, therefore, to many represents love, the union of the masculine and the feminine. It is exemplified in: the Five Subtle Elements (Indic: *tanmatras* or *pancha-tanmatras*) being: *shabda* (sound), *sparsha* (touch), *rupa* (form), *rasa* (flavor) & *gandha* (odor); the Five Failings or Weaknesses being: *ahamkara* (pride), *moha* (illusion), *lobha* (greed), *kama* (passion), *krodha* (anger); the Five Sense Particulars (Indic: *panchabhutas* or *mahabhutas*) being: *akasha* (ether), *vayu* (air), *tejas* (fire), *apas* (water) & *prithvi* (earth); the Five Truths (Indic: *pancha-tattva*); the five "M's" (*Panchamakara*) of the *vamanachara Tantra* being: *madya* (wine), *mamsa* (meat), *matsya* (fish), *mudra* (parched grain), *maithuna* (sexual congress); the five *skandhas* being: *rupa, vidana, sanini, sanskara, vidyana;* the Five Evolutes of *Maya* (*pancha-kanchukas*); the Five-Headed *Hanuman* (Indic: *Panchamukha Hanuman*); the five senses (Pali: *kamaguna*); the Five Forces (Indic: *pancha-balani*); the Five Sense-stimulating Objects (Tib.: *hDon-yon sNa-lNga*); Fivefold Transcendental Wisdom (Tib.: Ye-*shes lNga*); the Five Sisters of Long Life (Tib.: *Tshe-ring mChed-lNga*); the Five Buddhas (Indic: *pancha-Buddha*), the Five Mystics (Indic: *pancha-tathagata*, Tib.: De-*bZhin-gShegs-pa*); the Five Protectresses (Indic: *pancha-raksha*, Tib.: *bSrung-ma lNga*); the five fingers of the hand, the five toes of the feet as well as the five major appendages of the body--head, arms and legs; and the fifth of the five elements (*pancha-tanmatras*)--earth (*kshiti, prithvi*). It is associated astronomically with the planet Mercury (*Budha*). Again as an odd, masculine number five is assigned a masculine planet. It is visually represented by the pentagon or five-pointed star (pentagram).

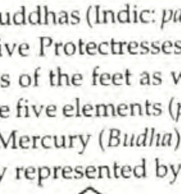

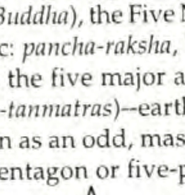

Six: denotes the macrocosmic--the spiritual plus the material world; material beauty and comfort, divine charity; and balance. This integer is considered to be the most perfect number (1 + 2 + 3 = 6 or 1 x 2 x 3 = 6) and the product of the first male and female numbers (2 x 3 = 6) signifying universal attraction. As such, it is considered to be a lucky number. It is exemplified in: the *shatkona-chakra* of the Lord *Vishnu;* the Six Insights (Indic: *darshana*); the six *Chakras* (Tib.: *hKhol-lo*) being: *Muladhara, Svadhishthana, Manipura, Anahata, Vishuddha, Ajna*; the six acts (*shat-karmas*); the Six *Buddhas* (Tib.: *Thub-*

pa Drug); the Six Beings (Tib.: *hGro-ba Rigs Drug*) being: the gods, titans, men, animals, monsters and the damned; The Six Crowns of Wisdom (Tib.: *rGyan drug*); and in nature the bee's comb, petals of a flower, snowflake. It is associated astronomically with the planet Venus (*Shukra*). The feminine (even) six representing beauty and attraction seems aptly assigned to the variable, feminine Venus. Additionally, it is represented by the *Svadhisthana Chakra*. The *shatkona* is made up of the male symbol and the female symbol and additionally symbolizes the macro- and microcosm. It is visually represented by a hexagon or six-pointed star or in a *yantra* as a six petal lotus.

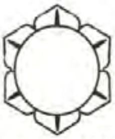

Seven: denotes the sacred, the mystic being made up of the spiritual three (masculine) plus the practical four (feminine) (3 + 4 = 7), is often considered as the number of creation and perfection, as well as natural law. It is exemplified in: the seven Hindu planets; the seven days of the week; the phases of the moon (4 x 7 = 28); the Seven Mothers (Indic: *Saptamatrikas*); the *sapta-dhatu* being: *rasa, rakta, masa, majja, sati, meda, sukra*; the Seven Factors of Enlightenment (Indic: *satta-bojjhanga*); within the *Vedas*: the seven wives (sisters) of *Agni*, his seven tongues, the seven horses which pull *Surya*'s chariot and the seven streams of *soma*; the *sapta-rishis*; an the mytho-geographic: *sapta-loka* (seven worlds), *sapta-para* (seven cities), *sapta-dwipa* (seven sacred islands), *sapta-arania* (seven deserts), *sapta-samudra* (seven holy seas); the Seven Royal Jewels (Indic *saptaratna*; Tib.: *Rin-chen sNa-bDun*); the Seven Different Jewels (Tib.: *Nor-bu Chab-bDun*); the Seven Buddhas of the Past (Tib.: *Sangs-rgyas Rab-bDun*); the seven sites of Buddha's meditation after Enlightenment; and the Seven Noble Treasures (Pali: *ariyadhanna*). It is associated astronomically with the planet *Ketu* (the descending node of the moon). The assigning of the descending node of the Moon to a masculine (odd) number appears contradictory. However, Ketu is an inauspicious masculine deity. It may be represented as heptagon as in the *Sharabha Yantra*, a seven-petaled lotus as in the *Matsya Yantra* or a form which connotes endlessness.

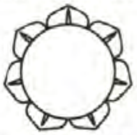

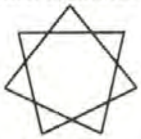

Eight: denotes perfection, good fortune, and on the divine plane: justice and balance between attraction and repulsion, positive and negative. This integer as even, is representative of motherhood. This number is auspicious in its makeup being an evenly even number and the first cube number, 2^3. It is exemplified in: the eight forms of the Lord *Shiva*; the Eight Treasures (*ashta-niddhi*) of *Kubera*; the Eight Mothers (*ashta-matrikas*); the Octave of *Prakriti* (the elemental nature) being: *akasha, vayu, tejas, ap, kshiti, sattva, rajas* and *tamas*; the eight deities of speech (*ashta-Vagdevatas*); the Eight Secret Deities (*ashta-rahasaya-yogini* or *ashta-vag-devata*); the Eight Fundamental Urges being: *sita, ushna, sukha, duhkha, iccha, sattva, rajas* & *tamas*; the Eight *Maha-Bodhisattvas*; the Eight Great Stupas (Indic: *Ashta-Mahachaitya*; Tib.: *mChod-rten-Che brGyad*); the Eight Auspicious Symbols (Indic: *Ashtamangala*; Tib.: *bKra-shis rTags-brGyad*); the Eight Symbols of Buddha's Life (Tib.: *bKra-shis rDzas-brGyad*); and the sacred eight petal lotus. It is associated astronomically with the planet Saturn (*Shani*). The even (feminine) eight is assigned to a powerful and often fierce masculine planet. This may be a referent to: "justice and balance between attraction and repulsion." Additionally, it represents the number when squared that makes up the

Numbers as Symbols (Continued)

Manduka Mandala. It is visually represented by the octagon, an eight pointed star or in a *yantra* as an eight petal lotus. As in the case of the *Gayatri Yantra*, it is represented by an eight pointed star which denotes endlessness.

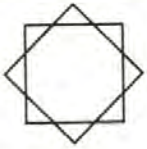

Nine: denotes completion, perfection, force, wisdom and silence. A number whose √ is 3, therefore, a magnification of that sacred number and by association itself a most sacred number. It is the last whole number before the commencement of the compound numbers. This number connotes completion (3 + 3 + 3 = 9 or 3 x 3 = 9) and space. It is called perfect since it is formed from three and nine always reproduces itself when multiplied with any number (9 x 9 = 81=9, 9 x 18 = 162 = 9). It is exemplified in: the number of *pada* in the smallest magic square; the *Navagrahas*; the *Nava-Durgas*; the *nava-Mudras*; *nava-nadis*; the Nine Classes of *Yoginis*; the Nine Jewels (Indic: *navaratna*) being: pearl, ruby topaz, diamond, emerald, coral, sapphire, moonstone, sardonyx; the nine level worship of the *Shri Chakra* (*navavarana puja*); the Virtues of the *Buddha* (Pali: *Buddhaguna*); the Supermundane States (Pali: *lokuttara-dhamma*); the *Pitha Mandala* made up of nine *pada;* the nine orifices of the body; and the gestation period of the human being. It is associated astronomically with the planet Mars (*Mangala, Kuja* or *Angaraka*). As the second most powerful odd number (the square of the sacred three), nine is assigned the puissant planet, Mars. It can be visually represented by a nine-sided figure, a nine point star or a form which connotes endlessness:

Ten: denotes perfection or completeness, success, and cosmic wisdom, as well as *karma*. It further represents unity emerging from multiplicity. It is the first compound number. This integer is: (1 + 2 + 3 + 4 = 10). It is exemplified in: the Ten *Avatars* of the Lord *Vishnu* (Indic: *dashavataras);* the *dasha-vahni-kala* (ten powers of the vital fire) being: *rechaka, pachaka, shashana, dahaka, plavaka, ksharaka, kshobhaka, irimbhaka & mohaka;* the *dasha-yonis* (or *dasha-shaktis);* the Ten Sense Powers (Indic: *indriyas);* the Tenfold Knowledge (Indic: *dasha-nanam);* the *dasha-siddhis* of the *Shri Chakra's Trailokyamohana* being: *anima, laghima, mahima, ishitva, vashitva, prakamya, bhukti, iccha, garima & sarva-kamasiddhi;* the ten books of the *Rig-Veda;* the Ten Insights (Pali: *solasa-nana);* the Ten Powers of *Buddha* (Indic: *dashabhala;* Tib.: *sTobs-bCu);* the Ten Directions (Tib.: *Phyogs-bCu)* which are: the cardinal points, the intercardinal points, the nadir and the zenith; the Ten World Gods; the ten stages in the life *of* a *Bodhisattva; Dasha-Mahavidyas;* and ten fingers and ten toes. As a compound number it is associated astronomically with: the Sun (1 + 0 = 1) (Ravi or *Surya).* Additionally, it represents by the *Manipuraka Chakra*. It may be visually represented by a ten pointed star, decagon or in a tenpin arrangement which refers to perfection.

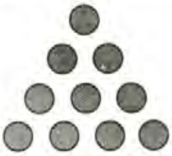

Numbers as Symbols (Continued)

Eleven: denotes universal energy, liberty and the transience of life. It is considered obstinate and revolutionary. To some it is an unlucky number (Hindu), the number for transgressions (10 + 1), while to others is auspicious and dynamic signifying vitality ([2 + 3] + [2 x 3] = 11). It is a mystic number made up of one twice (1\1).[12] It is exemplified in: the eleven *Rudras* who are destroyers; and eleven heads of the Thousand-Armed Thousand-Eyed *Avalokiteshvara* (Tib.: *sPyan-ras-gzigs Phyag-sTong sPyan-sTong*). As a compound number it is associated astronomically with the Sun (*Ravi* or *Surya*). When reduced it produces two, and, therefore, the Moon (*Soma* or *Chandra*) (1 + 1 = 2).

Twelve: denotes sacrifice and is related to immortality. This numeral is: a cosmic number (3 x 4 = 12 or 5 + 7 = 12) (1\2) 24, and 12 x 30 = 360° as well as comprehending all numbers lower than itself. It is exemplified in: the Twelve Deities of the Cycle of the Twelve Years (Tib.: *Lo-hKhor bCu-gNyis-kyi Lha*); the Twelve Duties of the *Chakravartin* (Pali: *Cakkavatti-vatta*); the Twelve Dependent Originations (Pali: *paticcasamuppada*); the Twelve Volitional Actions (Pali: *kamma*); the *Barahmasa* poetry being based on twelve; the twelve signs of the Zodiac; the twelve hours of the day as well as the twelve hours of the night; and the twelve months of the solar year. As a compound number it is associated astronomically with: the Sun (*Ravi* or *Surya*) (1) and the Moon (*Soma* or *Chandra*) (2). When reduced it produces three (1 + 2 = 3) and, therefore, the planet Jupiter (*Brihaspati* or *Guru*) (3). Additionally, it represents the *Anahata Chakra*. It is frequently visually represented in *yantra* by the twelve petal lotus that is associated with various deities, particularly *Bala* (*Shakti*), *Vishnu* and *Vamanavatara*.

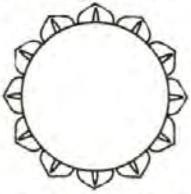

Thirteen: denotes the imperfect (12 + 1 = 13), transformation, change, the Destroyer and Creator and the ability to overcome obstacles. It is exemplified in the thirteen discs of the *kota*; the Thirteen Mystic Powers of the *Buddha* (Indic: *dasha-tathagata-balani* plus *avenikasmrityupasthana*); thirteen lunar months; the thirteen days involving the rites of the dead (*tehravim*); and the Thirteen Means of Removing Defilements (Pali: *dhutanga*). As a compound number it is associated with the Sun (*Ravi* or *Surya*) (1) and the planet Jupiter (*Brihaspati* or *Guru*) (3). When reduced it produces four (1 + 3 = 4) and, therefore, the planet *Rahu* (the ascending node of the moon) (4).

Fourteen: denotes involution, transmutation and relates to sexual relations. This integer is a number of luck (7 + 7 = 14). It is exemplified in the full moon, two of the moon's four cycles (waxing and waning); the *chaturdasha nadis* being: *alambusha-nadi, kuhu-nadi, vishvodara-nadi, varana-nadi, hasti-jihva-nadi, yasho-vati-nadi, payasvini-nadi, gandhari-nadi, pusha-nadi, shankhini-nadi, sarasvati-nadi, ida-nadi, pingala-nadi* & *sushumna-nadi*; the *Chaturdasha trikona (Sarva Saubhagya-Davika Chakra of the Shri Chakra*); the Fourteen *bhuvanas*; the fourteen-triangle figure of the *Shri Chakra* (*chaturdasha kona*); and the fourteen Psychic Functions (Pali: *vinnana-kicca*). As a compound number it is associated with the Sun (*Ravi* or *Surya*) (1) and the planet *Rahu* (the ascending node of the moon) (4). When reduced it produces five (1 + 4 = 5) and, therefore, the planet Mercury (*Budha*) (5).

Fifteen: denotes cosmic completeness, destiny. This number is considered to be a fatal number associated with chance. Fifteen is also auspicious in its make up: (1 + 2 + 3 + 4 + 5 = 15, 5 + 5 + 5 = 15, 3 x 5 = 15). It is exemplified in: the fifteen world planes being: six in *Kamaloka*, five in *Rupaloka* and four in *Arupaloka*, is the sum of the various directions in a nine *pada* magic square of *Surya* (shown below);

6	7	2
1	5	9
8	3	4

the fifteen letters (*panchadashi*) of the *Shri Vidya mantra;* the fifteen *Tithis* (*panchadasha-Tithis*); and the fifteen *Nityas* (*panchadasha-Nityas*). As a compound number it is associated with the Sun (*Ravi* or *Surya*) (1) and the planet Mercury (*Budha*) (5). When reduced it produces six (1 + 5 = 6) and, therefore, the planet Venus (*Shukra*) (6).

Sixteen: denotes divine destruction, the fall of man and the visible world. This integer also signifies completeness (4 + 4 + 4 + 4 = 16, 4 x 4 = 16, 8 + 8 = 16, 2 x 8 = 16), or balance being made up of opposites--the Sun and Venus. It is a number whose √ is 4 . It is exemplified in: the sixteen human parts; the sixteen signs of beauty; the Sixteen *kalás* of *Chandra;* the *Shodasha-karshini* being: *kama-karshini, buddhya-karshini, ahama-karshini, sabda-karshini, sparsha-karshini, rupa-karshini, rasa-karshini, gandha-karshini, chitta-karshini, dhairya-karshini, smritya-karshini, nama-karshini, bija-karshini, atma-karshini, amrita-karshini* & *sharira-karshini;* the Sixteen *Arhats* (Tib.: *gNas-brTan bCu-drug*); the sixteen Insights (Pali: *solasa-nana*); and a *mandala* of sixteen *pada* (4 x 4 = 16) called *Mahapitha Mandala*. As a compound number it is associated with the Sun (*Ravi* or *Surya*) (1) and the planet Venus (*Shukra*) (6). When reduced it produces seven (1 + 6 = 7) and, therefore, the planet *Ketu* (the descending node of the moon) (7). Additionally, it represents the *Vishudha Chakra*. It is visually represented in *yantras* by a sixteen petal lotus (*shodasha-dala padma*) that is associated with various deities, particularly the *Annapurna Yantra* or the *Bagala (mukhi) Yantra* (II).

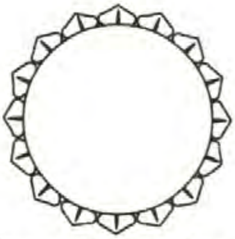

Seventeen: denotes conquest, wisdom and immortality. This number is a mystical number (1\7), a symbol for speech, as well as the number of assent and one which represents struggle. It has been noted that it represents the sum of the four numbers in the lower left hand corner of the magic square first noted above--i.e., 1 + 5 + 8 + 3 = 17.

6	7	2
1	**5**	9
8	**3**	4

As a compound number it is associated with the Sun (*Ravi* or *Surya*) (1) and the planet Venus (*Shukra*) (6). When reduced it produces eight (1 + 7 = 8) and, therefore, the planet Saturn (*Shani*) (8).

Eighteen: denotes completeness (9 + 9 = 18), it can also denote chaos, deadlock and a spiritual hinderance. It is exemplified in: the eighteen *parvas* of the *Mahabharata*; the eighteen chapters of the *Bhagavadgita*; the eighteen sense Elements (Pali: *dhatu*): and sunset (the eighteenth hour or 6:00 P.M.). As a compound number it is associated with the Sun (*Ravi* or *Surya*) (1) and the planet Saturn (*Shani*)

(8). When reduced it produces nine (1 + 8 = 9) and, therefore, the planet Mars (*Mangala*, *Kuja* or *Angaraka*) (9), three aggressive "planets."

Twenty: denotes, as double ten (10 - 10), perfection or completeness, success, and cosmic wisdom. This number is auspicious in its make up (2 x 10 = 20, 4 x 5 = 20, 13 + 7 = 20, 12 + 8 = 20, 2 + 4 + 6 + 8 = 20) and represents renewal. It is exemplified in: the total number of fingers and toes (a limit of counting), the number of nails on the fingers and toes and one of the important numbers is the proportions of a *stupa*. As a compound number it is associated with the Moon (*Soma* or *Chandra*) (2).

Twenty-one: denotes perfection, and success (1 + 2 + 3 + 4 + 5 + 6 = 21, 3 x 7 = 21). It is related to the cycles of the moon, 3 x 7 = 21 in this instance all three numbers are masculine, as well as the twenty-one *Taras*. As a compound number it is associated with: the Moon (*Chandra* or *Soma*) (2) and the Sun (*Ravi* or *Surya*) (1). When reduced it produces three (2 + 1 = 3) and, therefore, the planet Jupiter (*Brihaspati* or *Guru*) (3).

Twenty-four: denotes totality and the combination of two opposites--i.e., 2, represented by the Moon, and 4, which denotes *Rahu*. This integer represents (6 x 4 = 24, 3 x 8 = 24, 12 + 12 = 24, 1 x 2 x 3 x 4 = 24) a cosmic number, being 12 + 12 = 24, and is considered a lucky number as 2 + 4 = 6. It is exemplified in the total of the double hours of day and night. As a compound number it is associated with the Moon (*Soma* or *Chandra*) (2) and the planet *Rahu* (the ascending node of the moon) (4). When reduced it produces six (2 + 4 = 6) and, therefore, the planet Venus (*Shukra*) (6). It is visually represented in a *yantra* as a twenty-four petal lotus (*chaturvimshati-dala padma*) that is associated with various deities, particularly the *Durga Yantra* (IV) or the *Shodashi Yantra* (II).

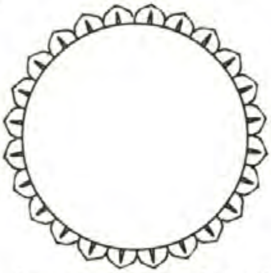

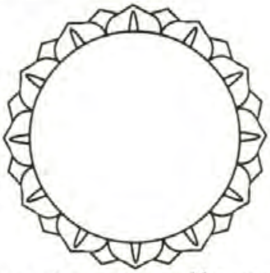

Twenty-five: denotes sacred and mystical magic as well as order and harmony. This numeral is an auspicious masculine integer, a number whose √ is 5, and the sum of mystic male numbers in succession (1 + 3 + 5 + 7 + 9 = 25). It is exemplified in the twenty-five *tattvas* of the *Samkhaya* school. As a compound number it is associated with the Moon (*Chandra* or *Soma*) (2) and Mercury (*Budha*) (5). When reduced it produces seven (2 + 5 = 7) and, therefore, the planet *Ketu* (the descending node of the moon) (7). Additionally, it represents the *pada* for a *mandala* (5 x 5 = 25), the *Upapitha Mandala*.

Twenty-seven: denotes sacredness as 3 x 9 = 27, and energy as in the union of two opposites. This integer represents the first masculine cube (3^3). It is exemplified in: the number of beads in a *Sumirni Mala*, the number of planets or stars which are used to determine the length of a Hindu temple; and is the number of nights in which the moon is visible. As a compound number it is associated with the Moon (*Soma* or *Chandra*) (2) and the planet *Ketu* (the descending node of the moon) (7). When reduced it produces nine (2 + 7 = 9) and, therefore, the planet Mars (*Mangala*, *Kuja* or *Angaraka*) (9).

Twenty-eight: An auspicious number (1 + 2 + 3 + 4 + 5 + 6 + 7 = 28), this numeral represents a number that is associated with the moon's cycle--twenty-eight days (4 x 7 = 28). It is a perfect number arrived at by the addition of its divisors (1 + 2 + 4 + 7 + 14 = 28). It is exemplified in the Planes of

Existence (Pali: *bhumi*) being *apaya-bhumi*, *kamasugati-bhumi* and the *rupavachara-bhumi*; and the number of "mansions" in the moon. As a compound number it is associated with the Moon (*Soma* or *Chandra*) (2) and the planet Saturn (*Shani*) (8). When reduced it produces one (2 + 8 = 1[0]) and, therefore, the Sun (*Ravi* or *Surya*) (1).

Thirty: This numeral is considered to be a psychic numeral and is auspicious in its make up (10 + 10 + 10 = 30, 3 x 10 = 30). It is exemplified in: the classes of beings in the three spheres--i.e., ten in *Kamaloka*, sixteen in *Rupaloka*, and four in *Arupaloka*; Lord *Krishna* assumed 64 *vidyas* in thirty days, the days in a solar month; and 1/12 of a circle ($30 \times 12 = 360^0$). As a compound number it is associated with the planet Jupiter (*Brihaspati* or *Guru*) (3[0]).

Thirty-one: This integer is inauspicious as it is associated with hinderance and delay on one hand and order and harmony on the other. It is exemplified in: the thirty one planes of existence (Pali: *bhumi*). As a compound number it is associated with: Jupiter (*Brihaspati* or *Guru*) (3) and the Sun (*Ravi* or *Surya*) (1). When reduced it produces four (1 + 3 = 4) and, therefore, the planet *Rahu* (the ascending node of the moon) (4).

Thirty-two: This numeral is considered by some to be a perfect number being 4 x 8 = 32. It is exemplified in: Thirty-two Auspicious Marks of the Great Being (Tib.: *sKyes-bu-chen-pohi mTshan gSum-Cu-rTsa-gNyis*) which along with the eighty secondary signs are the recognizable signs of an Enlightened one; the thirty-two points of the compass--e.g., south, south south-southeast, southeast south-southeast, etc.--and the thirty two characteristics of human physiology. As a compound number it is associated with the planet Jupiter (*Brihaspati* or *Guru*) (3) and the Moon (*Soma* or *Chandra*) (2). When reduced it produces five (2 + 3 = 5) and, therefore, the planet Mercury (*Budha*) (5). It is visually represented in a *yantra* as a thirty-two petal lotus (*dvatrimshati-dala padma*) that is associated with various deities, particularly the *Durga Yantra* (IV) or the *Shodashi Yantra* (II).

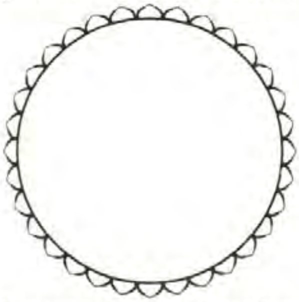

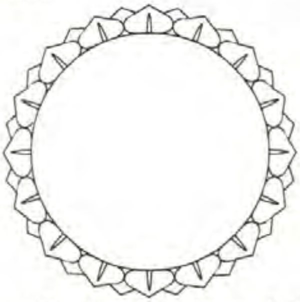

Thirty-three: denotes perfection (two three's) (3\3), or 3 x 11 = 33, and completion. It is exemplified in: the thirty-three deities of the *Vedas*--eight *Vasus*, eleven *Rudras*, twelve *Adityas*, *Indra* and *Prajapati*, and the number of vertebrae in the spinal column. As a compound number, it is related to: the planet Jupiter (*Brihaspati* or *Guru*) (3). When reduced it produces six (3 + 3 = 6) and, therefore, the planet Venus (*Shukra*) (6).

Thirty-four: A composite number. It is exemplified in: the sun + the moon + the five planets + the 27 *nakshastras*, and is the sum of the various directions in a sixteen *pada* magic square (see below). As a compound number, it is related to: Jupiter (*Brihaspati* or *Guru*) (3) and the planet *Rahu* (the ascending node of the moon) (4). When reduced it produces seven (3 + 4 = 7) and, therefore, the planet *Ketu* (the descending node of the moon) (7).

Numbers as Symbols (Continued)

16	2	3	13	34
5	11	10	8	34
9	7	6	12	34
4	15	16	1	34
34	34	34	34	

Thirty-five: A number which denotes harmony. This integer represents the sum of the first two cubes, on feminine and the other masculine (23 +33 = 27). It is exemplified in: the Thirty-five Buddhas of Confession (Tib.: *bDe-gShegs So-lNga*). As a compound number it is associated with the planet Jupiter (*Brihaspati* or *Guru*) (3) and the planet Mercury (*Budha*) (5). When reduced it produces eight (3 + 5 = 8) and, therefore, the planet Saturn (*Shani*) (8).

Thirty-six: A number which represents macrocosmic completeness (3\6, 6 x 6 = 36, 4 x 9 = 36, 1 + 2 + 3 + 4 + 5 + 6 + 7 + 8 = 36), and a number whose √ is 6. This numeral, as any compound number has an opposite effect and may be considered as inauspicious. It is exemplified in the thirty-six *tattvas* of *Kashmiri Shaivism*. It is also the number of *pada* in an *Ugrapitha Mandala*. As a compound number it is associated astronomically with the planet Jupiter (*Brihaspati* or *Guru*) (3) and the planet Venus (*Shukra*) (6). When reduced it produces nine (3 + 6 = 9) and, therefore, the planet Mars (*Mangala, Kuja* or *Angaraka*) (9).

Thirty-seven: denotes order and harmony. In *Therevada Buddhism* the number represents the thirty-seven *dharma* of the *Bodhipakaya*. As a compound number, it is associated astronomically with the planet Jupiter (*Brihaspati* or *Guru*) (3) and the planet *Ketu* (the descending node of the moon) (7). When reduced it produces one (3 + 7 = 1[0]) and, therefore, the Sun (*Ravi* or *Surya*) (1).

Thirty-eight: denotes the thirty-eight Blessings (Pali: *Mangala*). As a compound number, it is associated astronomically with the planet Jupiter (*Brihaspati* or *Guru*) (3) and the planet Saturn (*Shani*) (8). When reduced it produces two (3 + 8 = 11 = 2) and, therefore, the Moon (*Soma* or *Chandra*) (2).

Thirty-nine: a numeral that is auspicious in its makeup: being the perfect three and the magnified perfect nine (3\ 9), reflecting these two sacred numbers. As a compound number it is associated astronomically with the planet Jupiter (*Brihaspati* or *Guru*) (3) and the planet Mars (*Mangala, Kuja* or *Angaraka*) (9). When reduced it produces three (3 + 9 = 12 = 3) and, therefore, the planet Jupiter (*Brihaspati* or *Guru*) (3).

Forty: denotes perfection and completion (4 x 10 = 40, or 10 + 10 + 10 + 10 = 40). This numeral is related to the Pleiades disappearance. It is exemplified in: the story that the Lord *Buddha* sat for forty days under the pipal tree before Enlightenment; and the forty Mental Exercises (Pali: *kammatthana*). As a compound number it is associated astronomically with the planet *Rahu* (the ascending node of the moon) (4) (4 + 0 = 4).

Forty-four: denotes success, completeness and perfection. This number underlines preparation, perfection and completion as 40 + 4 = 44. As a compound number it is associated astronomically with the planet *Rahu* (the ascending node of the moon) (4). When reduced it produces eight (4 + 4 = 8) and, therefore, the planet Saturn (*Shani*) (8).

Forty-eight: denotes mystical completeness (4 x 12 = 48, 12 + 12 + 12 + 12 = 48). Its association with the cosmic number twelve which comprehends all numbers lower than itself is auspicious. As a compound number it is associated astronomically with the planet *Rahu* (the ascending node of the

Numbers as Symbols (Continued)

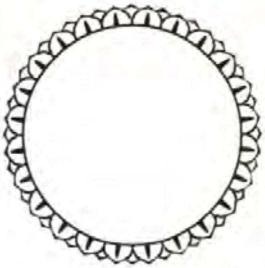

moon) (4) and the planet Saturn (*Shani*) (8). When reduced it produces three (4 + 8 = 12 = 3) and, therefore, the planet Jupiter (*Brihaspati* or *Guru*) (3). It is visually represented in the rare forty-eight-petaled lotus (*astachaturdasa-dala padma*).

Forty-nine: This numeral is a sacred number whose √ is 7. It is exemplified in the number of *pada* for a *Sthandila Mandala*. As a compound number it is associated astronomically with the planet *Rahu* (the ascending node of the moon) (4), the planet Mars (*Mangala, Kuja* or *Angaraka*) (9). When reduced it produces four (4 + 9 = 13 = 4) and, therefore, the planet *Rahu* (the ascending node of the moon) (4).

Fifty-two: denotes the transitory. It is exemplified in the Fifty-two Mental Commitments (Pali: *chetasika*). As a compound number it is associated astronomically with the planet Mercury (*Budha*) (5) and the Moon (*Soma* or *Chandra*) (2). When reduced it produces seven (5 + 2 = 7) and, therefore, the planet *Ketu* (the descending node of the moon) (7).

Fifty-five: Is a cosmic number being made up of the sum of the integers of one through ten (1 + 2 + 3 + 4 + 5 + 6 + 7 + 8 + 9 + 10 = 55). As a compound number it is made up of Mercury (*Budha*) (5). When reduced it produces one (5 + 5 = 1[0]) and, therefore, the Sun (*Ravi* or *Surya*) (1).

Fifty-six: Is a cosmic number related to the moon being made up of twice twenty-eight (2 x 28 = 56). As a compound number it is related to Mercury (*Budha*) (5) and Venus (*Shukra*) (6). When reduced it produces two (5 + 6 = 11 = 2) and, therefore, the Moon (*Chandra* or *Soma*) (2).

Sixty: Normally: 20 + 20 + 20 = 60, 20 x 3 = 60, it refers to a complete cycle of time and is associated with the planet Venus (*Shukra*) (6). It is exemplified in: the believed cycle of Jupiter (sixty years), the sixty elements which constitute the way through the three worlds, the make up of a *stupa*, and the sixty levels of human development.

Sixty-four: denotes eternal blessedness and *karma*. This is a number whose √ is 8. It is exemplified in: the number of *pada* for a *Manduka Mandala*; sixty-four chapters in the *Rig Veda*; sixty-four pleasures of *Shiva*; the sixty-four *vidyas*; and the sixty-four *Yoginis*. As a compound number it is associated astronomically with the planet Venus (*Shukra*) (6) and the planet *Rahu* (the ascending node of the moon) (4), When reduced it produces one (6 + 4 = 1[0]) and, therefore, the Sun (*Ravi* or *Surya*) (1).

Sixty-nine: A number associated with the magic circle (see below). It is made-up of the macrocosmic number six plus the complete number nine. As a compound number it is associated astronomically with the planet Venus (*Shukra*) (6) and the planet Mars (*Mangala, Kuja* or *Angaraka*) (9). When reduced it produces six (6 + 9 = 15 = 6) and, therefore, the planet Venus (*Shukra*) (6).

Seventy-eight: A number associated with the magic circle (see above). It is made-up of the sacred, mystic 7 plus the auspicious, perfect number 8. As a compound number it is associated astronomically with the planet *Ketu* (the descending node of the moon) (7) and the planet Saturn (*Shani*) (8). When reduced it produces six (8 + 7 = 15 = 6) and, therefore, the planet Venus (*Shukra*) (6).

Numbers as Symbols (Continued)

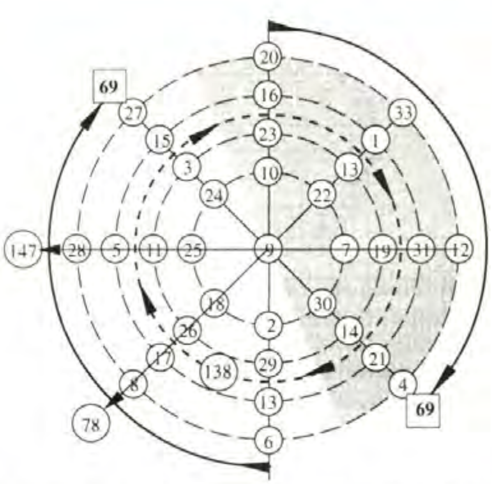

Eighty: denotes to perfection and completeness (8 x 10 = 80, 4 x 20 = 80, 2 x 40 = 80). It is exemplified in the story of the Lord *Buddha* that in his eightieth year he died, completing his life on earth. Additionally, there are eighty secondary signs that are the recognizable in an Enlightened One. It is associated astronomically with the planet Saturn (*Shani*) (8).

Eighty-one: denotes mystic wholeness (9 x 9 = 81) and a number whose √ is 9. It is exemplified in: the number of *pada* for a *Paramasayika Mandala*. As a compound number it is associated astronomically with the planet Saturn (*Shani*) (8) and the Sun (*Ravi* or *Surya*) (1). When reduced it produces nine (8 + 1 = 9) and, therefore, the planet Mars (*Mangala*, *Kuja* or *Angaraka*) (9).

Eighty-four: denotes auspiciousness in its make up (8\4, 8 x 10 + 4 = 84). This numeral represents eight (8) in the four corners (4) of the world. It is exemplified in: eighty-four *siddhas*; 84,000 *stupas* built by Ashoka; and Mt. Meru is 84,000 units high. As a compound number it is associated astronomically with the planet Saturn (*Shani*) (8) and the planet *Rahu* (the ascending node of the moon) (4). When reduced it produces three (8 + 4 = 12 = 3) and, therefore, the planet Jupiter (*Brihaspati* or *Guru*) (3).

One-hundred: The number of *pada* in an *Asana Mandala* (10 √ 100). As a compound number it is associated astronomically with the Sun (*Ravi* or *Surya*) (1).

One-hundred-and-eight: An important astronomical number. It is exemplified in: the number of units in the Buddhist rosary; the number of *gopis* who danced for *Krishna*; the product of nine *niddhis* (money) times twelve *siddhis* (power) (9 x 12 = 108); the four lunar phases (4 x 27 = 108); Cravings (Pali: *tanha*); and the Feelings (Pali: *vedana*). As a compound number it is associated astronomically with the Sun (*Ravi* or *Surya*) (1) and the planet Saturn (*Shani*) (8). When reduced it produces none (1[0] + 8 = 9) and, therefore, the planet Mars (*Mangala*, *Kuja* or *Angaraka*) (9).

One-hundred-and-twelve: denotes one equaling the source \ twelve signifying the cosmic number (1 \ 12 or 1 \ 1 \ 2). It is exemplified in: the number of chapels in the *Gyantse Kumbum*; and the one-hundred and twelve major and minor signs that are the recognizable in an Enlightened One. As a compound number it is associated astronomically with the Sun (*Ravi* or *Surya*) (1) and the Moon (*Soma* or *Chandra*) (2). When reduced it produces four (1 + 1 + 2 = 4) and, therefore, the planet *Rahu* (the ascending node of the moon) (4).

One-hundred-twenty-one: A number whose √ is 11, the number of *pada* in a *Sthaniya Mandala*.

Numbers as Symbols (Continued)

As a compound number it is associated with the Sun (*Ravi* or *Surya*) (1) and the Moon (*Soma* or *Chandra*) (2). When reduced it produces four (1 + 2 + 1 = 4) and, therefore, the planet *Rahu* (the ascending node of the moon) (4).

One-hundred-and-thirty-eight: It is a number associated with the magic circle (see illustration above). It is made-up of the monad 1, plus the perfect number 3, plus the auspicious number of perfection 8 (1 \ 3 \ 8). As a compound number it is associated astronomically with the Sun (*Ravi* or *Surya*) (1), the planet Jupiter (*Brihaspati* or *Guru*) (3) and the planet Saturn (*Shani*) (8). When reduced it produces three (1 + 3 + 8 = 12 = 3) and, therefore, again, the planet Jupiter (*Brihaspati* or *Guru*) (3).

One-hundred-and-forty-four: A number whose √ is 12, and the number of *pada* in a *Deshiya Mandala* (12 √ 144). As a compound number it is associated astronomically with the Sun (*Ravi* or *Surya*) (1) and the planet *Rahu* (the ascending node of the moon) (4). When reduced it produces three (1 + 4 + 4 = 9) and, therefore, the planet Mars (*Mangala, Kuja* or *Angaraka*) (9).

One-hundred-and-forty-seven: Is a number associated with the magic circle (see illustration above) It is the sum of 7 x 21, both of which are numbers associated with the cycle of the moon. It is made-up of the monad 1, plus the complete and practical number 4, plus the sacred 7 (1 \ 4 \ 7). As a compound number it is associated astronomically with the Sun (*Ravi* or *Surya*) (1), the planet *Rahu* (the ascending node of the moon) (4) and the planet *Ketu* (the descending node of the moon) (7). When reduced it produces three (1 + 4 + 7 = 12 = 3) and, therefore, the planet Jupiter (*Brihaspati* or *Guru*) (3).

One-hundred-and-sixty-nine: A number whose √ is 13, the number of *pada* in an *Ubhayachandita Mandala* (13 √ 169). As a compound number it is associated astronomically with the Sun (*Ravi* or *Surya*) (1), the planet Venus (*Shukra*) (6) and the planet Mars (*Mangala, Kuja* or *Angaraka*) (9). When reduced it produces seven (1 + 6 + 9 = 16 = 7) and, therefore, the planet *Ketu* (the descending node of the moon) (7).

One-hundred-and-ninety-six: A number whose √ is 14, the number of *pada* in an *Bhadramahasana Mandala* (14 √ 196). As a compound number it is associated astronomically with the Sun (*Ravi* or *Surya*) (1), the planet Mars (*Mangala, Kuja* or *Angaraka*) (9) and the planet Venus (*Shukra*) (6). When reduced it produces seven (1 + 9 + 6 = 16 = 7) and, therefore, the planet *Ketu* (the descending node of the moon) (7).

Two-hundred-and-twenty-five: It is a number whose √ is 15. It is exemplified in: the number of *pada* in the *Lohaprasad* of *Wat Ratchanatdaram* and the *Padmagarbha Mandala* (15 √ 225). As a compound number it is associated astronomically with the Moon (*Soma* or *Chandra*) (2) and the planet Mercury (*Budha*) (5). When reduced it produces the sacred nine (2 + 2 + 5 = 9) and, therefore, the planet Mars (*Mangala, Kuja* or *Angaraka*) (9).

Two-hundred-and-fifty-six: It is a number whose √ is 16. It is exemplified in: the number of *pada* for a *Triyuta Mandala* (16 √ 256). As a compound number it is associated astronomically with the Moon (*Soma* or *Chandra*) (2), he planet Mercury (*Budha*) (5) and the planet Venus (*Shukra*) (6). When reduced (2 + 5 + 6 = 13 = 4) the planet *Rahu* (the ascending node of the moon) (4) becomes important.

Two-hundred-and-eighty-nine: It is a number whose √ is 17. It is exemplified in: the number of *pada* in a *Vratabhoga Mandala* (17 √ 289). As a compound number it is associated astronomically with the Moon (*Soma* or *Chandra*) (2), the planet Saturn (*Shani*) (8), and the planet Mars (*Mangala, Kuja* or *Angaraka*) (9). When reduced it produces one (2 + 8 + 9 = 19= 1[0]), associated astronomically with the Sun (*Ravi* or *Surya*).

Three-hundred-and-twenty-four: It is a number whose √ is 18. It is exemplified in: the number of *pada* in a *Karnashtaka Mandala* (18 √ 324). As a compound number it is associated astronomically with the planet Jupiter (*Brihaspati* or *Guru*) (3), the Moon (*Soma* or *Chandra*) (2) and the planet *Rahu* (the ascending node of the moon) (4). When reduced it produces the sacred nine (3 + 2 + 4 = 9) and, therefore, the planet Mars (*Mangala, Kuja* or *Angaraka*) (9).

Three-hundred-and-sixty-one: It is a number whose √ is 19. It is exemplified in: the number of *pada* in the *Ganita Mandala* (19 √ 361). As a compound number it is associated astronomically with the planet Jupiter (*Brihaspati* or *Guru*) (3), the planet Venus (*Shukra*) (6) and the Sun (*Ravi* or *Surya*) (1). When reduced it produces the sacred nine (3 + 6 + 1 = 1[0]) and, therefore, it is associated astronomically with the Sun (*Ravi* or *Surya*) (1).

Four-hundred: It is a number whose √ is 20. It is exemplified in: the number of *pada* in the *Suryavishalaka Mandala* (20 √ 400). As a compound number it is associated astronomically with the planet *Rahu* (the ascending node of the moon) (4[00])

Four-hundred-and-forty-one: It is a number whose √ is 21. It is exemplified in: the number of *pada* in the *Susamhita Mandala* (21 √ 441). As a compound number it is associated astronomically with the planet *Rahu* (the ascending node of the moon) (4) and the Sun (*Ravi* or *Surya*) (1). When reduced it produces the sacred nine (4 + 4 + 1 = 9) and, therefore, the planet Mars (*Mangala, Kuja* or *Angaraka*) (9).

Four-hundred-and-eighty-four: It is a number whose √ is 22. It is exemplified in: the number of *pada* in the *Supratikanta Mandala* (22 √ 484). As a compound number it is associated astronomically with the planet *Rahu* (the ascending node of the moon) (4) and the planet Saturn (*Shani*) (8). When reduced it produces seven (4 + 8 + 4 = 16=7) and, therefore, the planet *Ketu* (the descending node of the moon) (7).

Five-hundred-and-twenty-nine: It is a number whose √ is 23. It is exemplified in: the number of *pada* in the *Vishala Mandala* (23 √ 529). As a compound number it is associated astronomically with the planet Mercury (*Budha*) (5), the Moon (*Soma* or *Chandra*) (2) and the planet Mars (*Mangala, Kuja* or *Angaraka*) (9). When reduced it produces seven (5 + 2 + 9 = 16 = 7) and, therefore, the planet *Ketu* (the descending node of the moon) (7).

Five-hundred-and-seventy-six: It is a number whose √ is 24. It is exemplified in: the number of pada in the *Vipragarbha Mandala* (24 √ 576). As a compound number it is associated astronomically with the planet Mercury (*Budha*) (5), the planet *Ketu* (the descending node of the moon) (7) and the planet Venus (*Shukra*) (6). When reduced it produces nine (5 + 7 + 6 = 18 = 9) and, therefore, the planet Mars (*Mangala, Kuja* or *Angaraka*) (9).

Six-hundred-and-twenty-five: It is a number whose √ is 25. It is exemplified in: the number of *pada* in the *Vishvesha Mandala* (25 √ 625). As a compound number it is associated astronomically with the planet Venus (*Shukra*) (6), the Moon (*Soma* or *Chandra*) (2) and the planet Mercury (*Budha*) (5). When reduced it produces four (6 + 2 + 5 = 13 = 4) and, therefore, the planet *Rahu* (the ascending node of the moon) (4).

Six-hundred-and-seventy-six: It is a number whose √ is 26. It is exemplified in: the number of *pada* in the *Vipulabhoga Mandala* (26 √ 676). As a compound number it is associated astronomically with the planet Venus (*Shukra*) (6) and the planet *Ketu* (the descending node of the moon) (7). When reduced it produces one (6 + 7 + 6 = 19 = 1[0]) and, therefore, the Sun (*Ravi* or *Surya*) (1).

Seven-hundred-and-twenty-nine: It is a number whose √ is 27. It is exemplified in: the number of *pada* in the *Vipratikanta Mandala* (27 √ 729). As a compound number it is associated astronomically with the planet *Ketu* (the descending node of the moon) (7), the Moon (*Soma* or *Chandra*) (2) and the planet Mars (*Mangala, Kuja* or *Angaraka*) (9). When reduced it produces nine (7 + 2 + 9 = 18 = 9) and, therefore, the planet Mars (*Mangala, Kuja* or *Angaraka*) (9).

Seven-hundred-and-eighty-four: It is a number whose √ is 28. It is exemplified in: the number of *pada* in the *Vishvalaksha Mandala* (28 √ 784). As a compound number it is associated astronomically with the planet *Ketu* (the descending node of the moon) (7), the planet Saturn (*Shani*) (8) and the planet *Rahu* (the ascending node of the moon) (4). When reduced it produces one (7 + 8 + 4 = 19 = 1[0]) and, therefore, the Sun (*Ravi* or *Surya*) (1).

Eight-hundred-and-forty-one: It is a number whose √ is 29. It is exemplified in: the number of *pada* in the *Viprabhaktika Mandala* (29 √ 841). As a compound number it is associated astronomically with the planet Saturn (*Shani*) (8), the planet *Rahu* (the ascending node of the moon) (4) and the Sun (*Ravi* or *Surya*) (1). When reduced it produces one (8 + 4 + 1 = 13 = 4) and, therefore, the planet *Rahu* (the ascending node of the moon) (4).

Nine-hundred: It is a number whose √ is 30. It is exemplified in: the number of *pada* in the *Vishveshasara Mandala* (30 √ 900). As a compound number it is associated astronomically with the planet Mars (*Mangala, Kuja* or *Angaraka*) (9). When reduced it produces nine (9 + 0 + 0 = 9) and, therefore, the planet Mars (*Mangala, Kuja* or *Angaraka*) (9).

Nine-hundred-sixty-one: It is a number whose √ is 31. It is exemplified in: the number of *pada* in the *Ishvarakanta Mandala* (31 √ 961). As a compound number it is associated astronomically with the planet Mars (*Mangala, Kuja* or *Angaraka*) (9), the planet Venus (*Shukra*) (6) and the Sun (*Ravi* or *Surya*) (1). When reduced it produces seven (9 + 6 + 1 = 16 = 7) and, therefore, the planet *Ketu* (the descending node of the moon) (7) .

One-thousand: This numeral represents endlessness. It is exemplified in: The Thousand Buddhas (Tib.: *Sangs-rgyas sTong*); the Thousand-Armed Thousand-Eyed *Avalokiteshvara* (Tib.: *sPyan-ras-gzigs Phyag-sTong Spyan-sTong*); the thousand names of *Vishnu* (Indic.: *Vishnusahasranama*); and the thousand names of *Parvati* (Indic.: *Parvatisahasranama*). Additionally, it is represented by the *Sahasra Dala Kamala*, beyond the *Ajna Chakra*. It is associated astronomically with the Sun (*Ravi* or *Surya*) (1). Visually, it is represented by a lotus-form of enumerable petals.

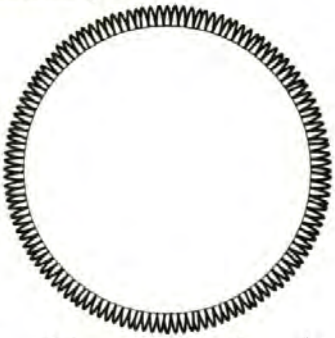

One-thousand-and-twenty-four: It is a number whose √ is 32. It is exemplified in: the largest number of *pada* used in constructing a *mandala* (*Indrakanta Mandala*). As a compound number it is associated astronomically with the Sun (*Ravi* or *Surya*) (1), the Moon (*Soma* or *Chandra*) (2) and the planet *Rahu* (the ascending node of the moon) (4). When reduced it is associated with the planet *Ketu* (the descending node of the moon) (7) (1 + 2 + 4 = 7).

Yantra Construction, Variations and Application

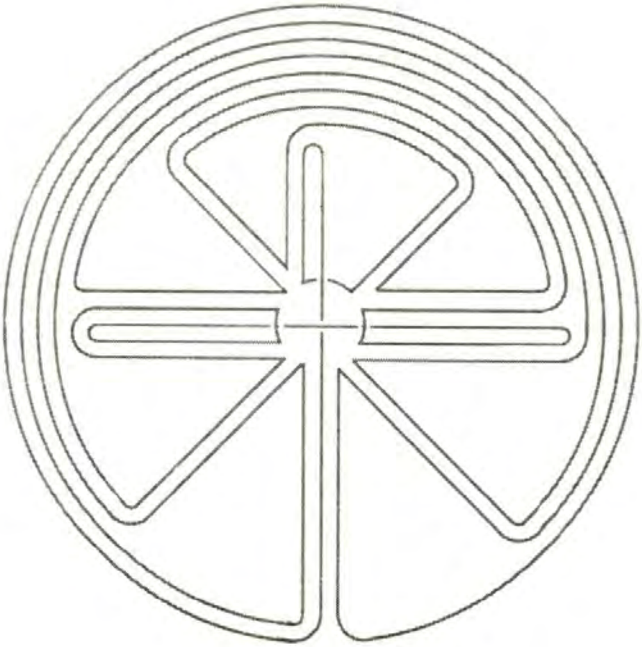

Constructing the Sacred Enclosure (bhupura)

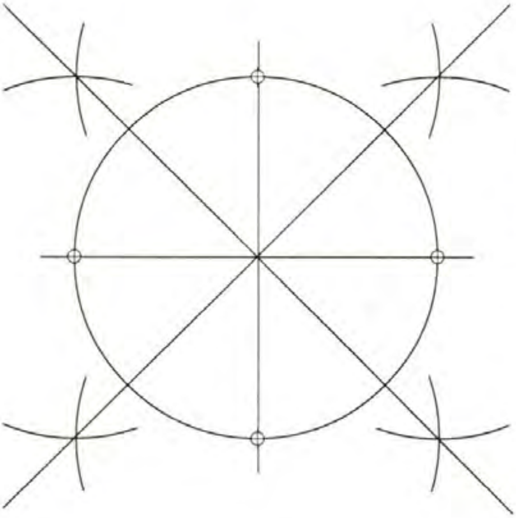

STEP 1: A vertical and a horizontal are drawn with an angle of 90 ^{0}. A circle is drawn using the crossing of the vertical and horizontal as the center. Where the circle crosses the vertical and horizontal two arcs are drawn. Where these arcs cross, a line is drawn diagonally through the center of the circle to establish the true diagonals, as shown to the left.

STEP 2: A large circle is then drawn. Within this circle, where the diagonals cross its circumference, a set of verticals and horizontals or a square is drawn, as shown to the right.

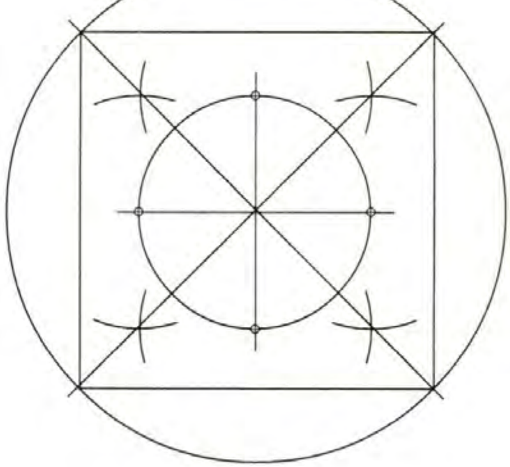

Steps in constructing the sacred enclosure (Continued)

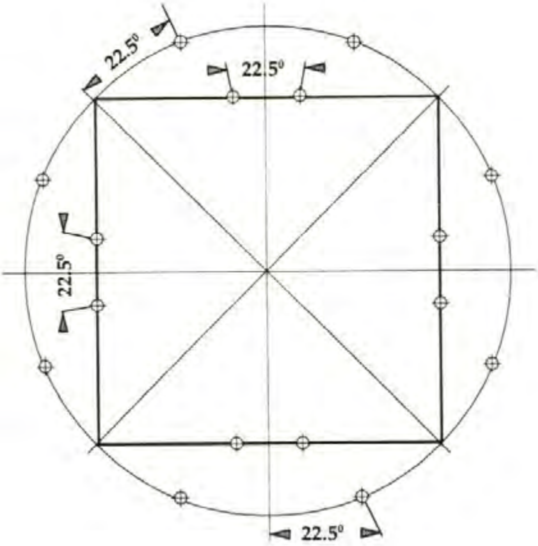

STEP 3: The first circle and diagonal arcs are erased. Points are established on the circle's circumference which are 22.5^0 (half the distance between the diagonals and the verticals/ horizontals) from each diagonal. Then on the square's four edges, points are established that are 22.5^0, centred on the verticals and the horizontals; or 11.25^0 on either side of the verticals and horizontals, as shown to the left.

STEP 4: Rectangles are established, one vertical (A) and one horizontal (B) from the 22.5^0 points from the main vertical and horizontal on the circle's circumference. Secondly, a point is established half way from the upper and lower (or outer) edges of the two rectangles and the border of the large square, as shown to the right.

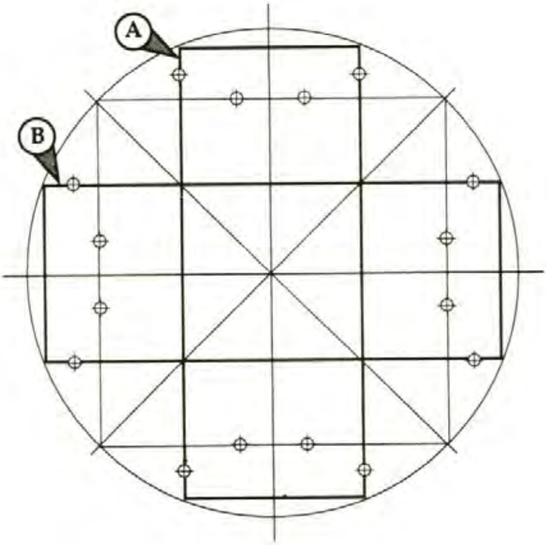

Steps in constructing the sacred enclosure (Concluded)

STEP 5: The outer perimeter of the sacred enclosure (*bhupura*) is then constructed and all extraneous lines are erased, as shown below. This is but one approach in the construction of a *bhupura*. The following pages indicate some variations in form.[13]

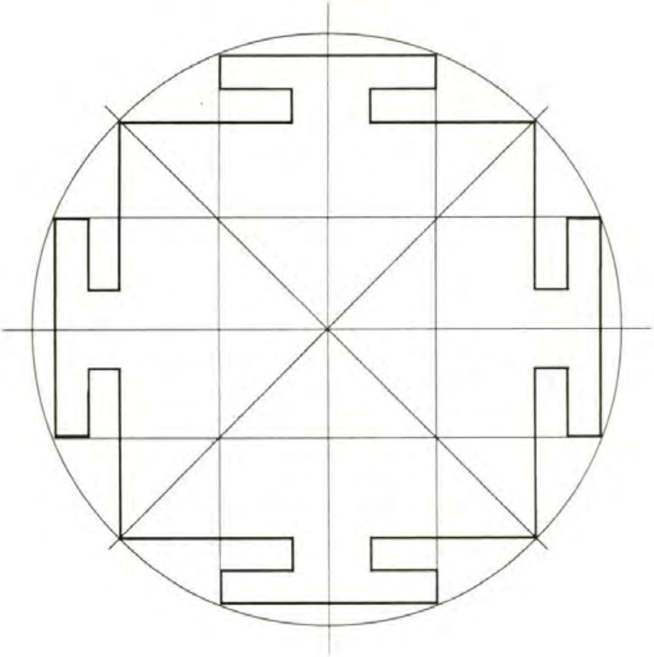

Variations on the Bhupura Shape

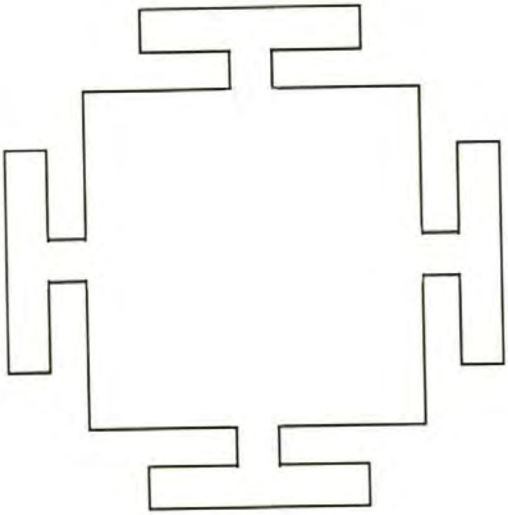

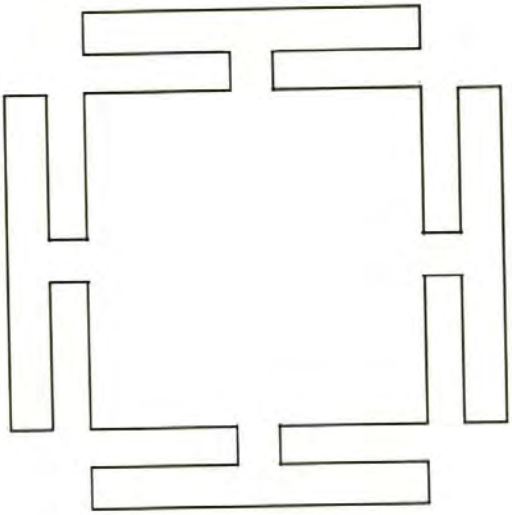

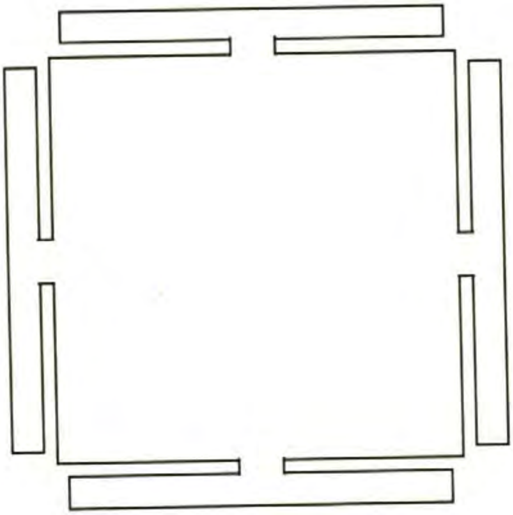

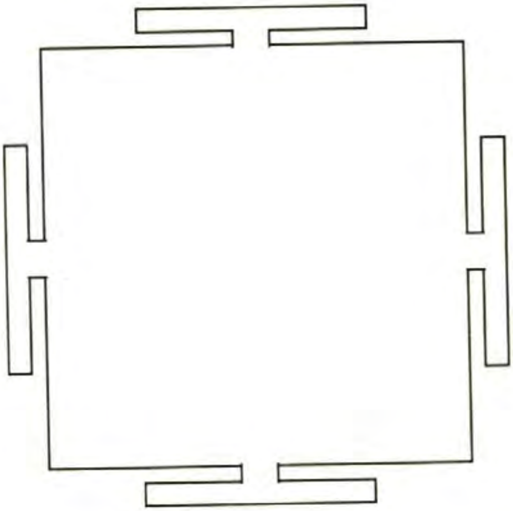

Variations on the Bhupura Shape (Continued)

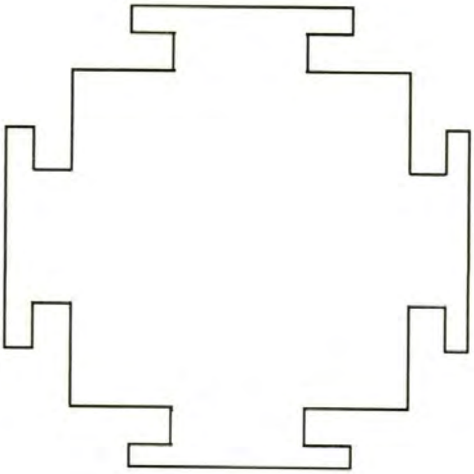

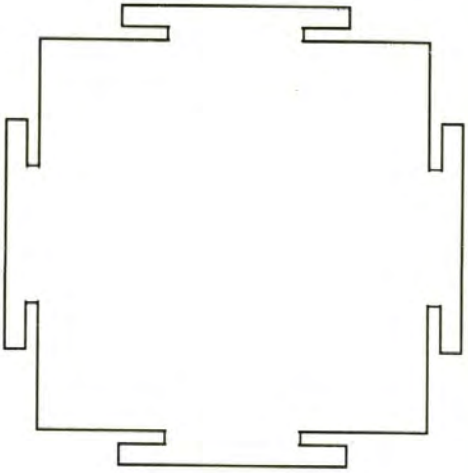

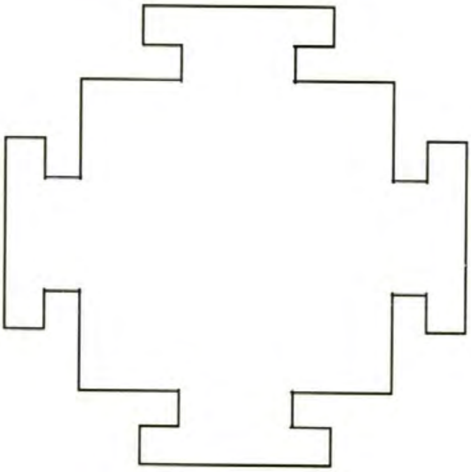

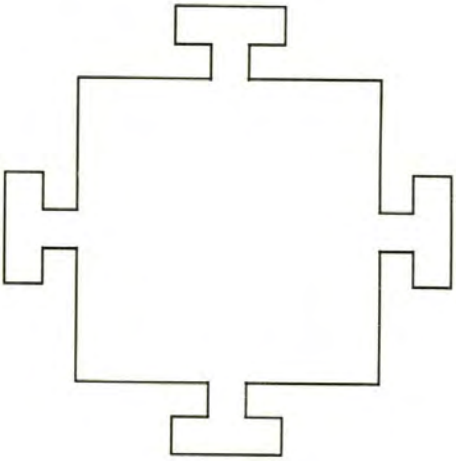

Variations on the Bhupura Shape (Concluded)

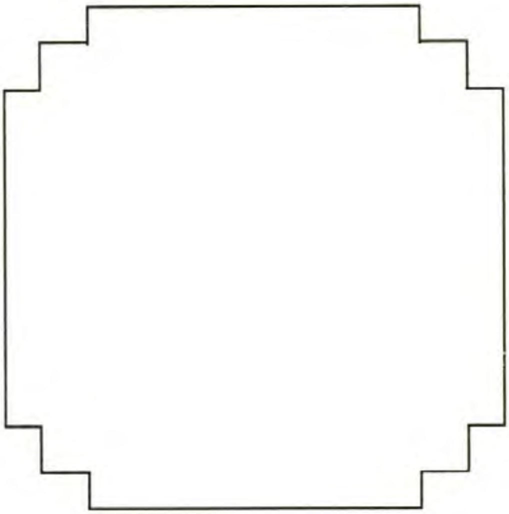

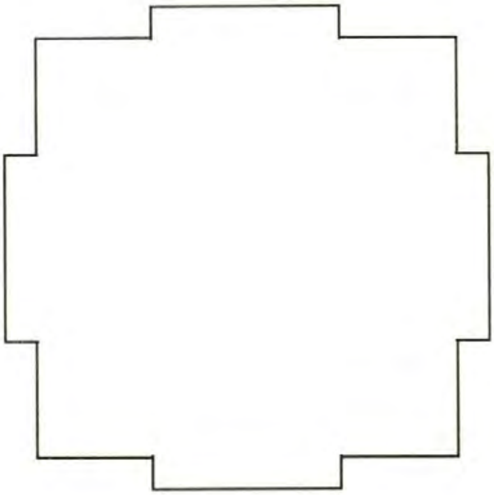

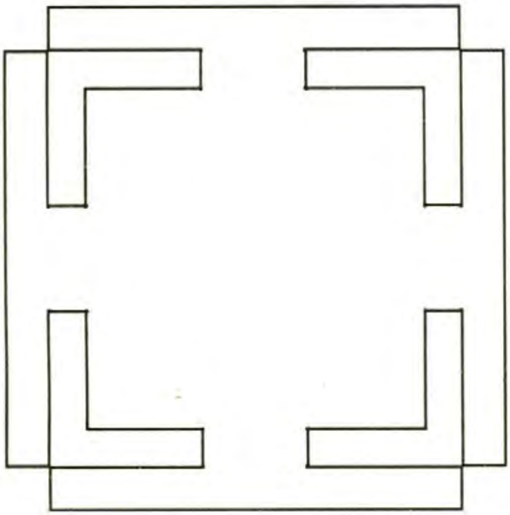

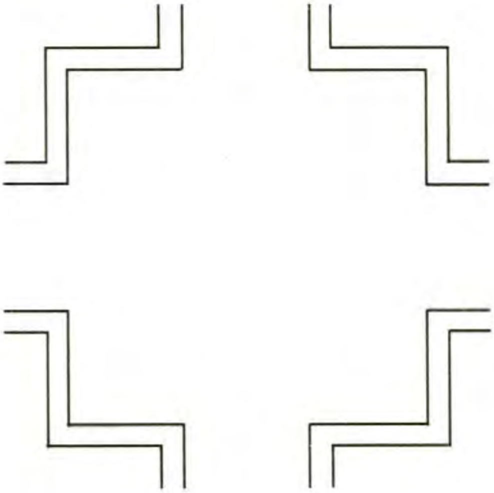

Construction of the Petal Shape

STEP 1: An inner and outer circle is established. The relationship of their diameters may vary. Lines are established denoting the cardinal and intercardinal points (————) and the space between these lines are bisected (— — — —). A circle (**A**) is drawn, centered where the bisecting line (— — — — —) crosses the inner circle. This establishes the 'body' of the petal. Two smaller circles (**B**) of proportional diameter establish the 'point' of the petal and two more of similar diameter (**C**) form the inner shape.

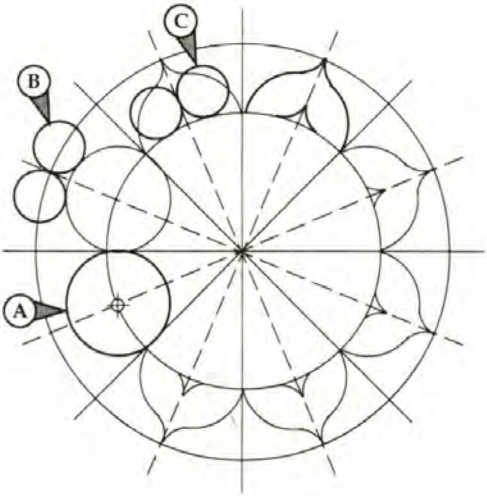

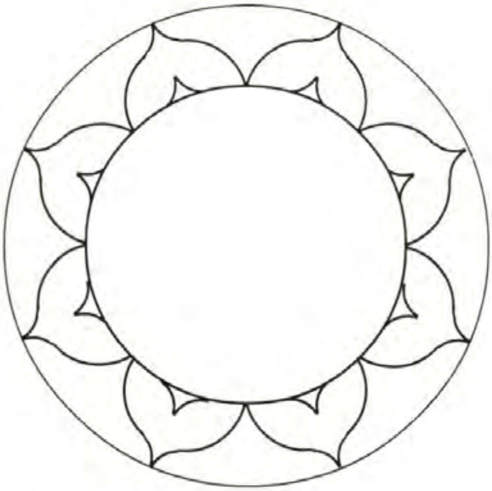

STEP 2: All extraneous lines are removed leaving an eight-petaled lotus. The shape of the individual petals are described as 'heart shaped' or resembling a *yoni*.[14] Again, as with the *bhupura*, there are numerous variations in the shape and construction of the individual petals. There technically should be no space between the petals of the lotus as it would spell harm.[15] However, there are a number of *yantra* in which there is prominent space.

Basic Yantra Iconography

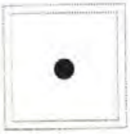

Bindu: the locus of power & the center of supreme consciousness.

The Circle

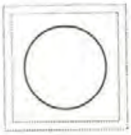

The circle: represents space & a never ending process. In *tantra* iconography it represents water.

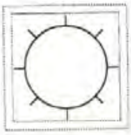

The radiating circle: represents expansion and a sun sign. Here radiant lines are cardinal and intercardinal, there may be more.

The Square

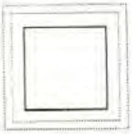

The square: the most sacred Hindu form represents The Absolute One, The Sublime One. In *tantra* iconography it represents earth.

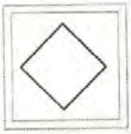

The square on point represents the dynamic element of this form, power and therefore, the feminine.

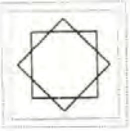

Two overlapping squares: indicates balance between static--the masculine element--and dynamic--feminine element--it further symbolizes preservation.

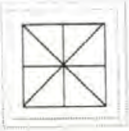

Vertical, horizontal and diagonals within a square: represents the earth in a static condition.

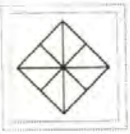

Vertical, horizontal and diagonals within a square, *en pointe*: represents the earth as a dynamic element of this form--i.e.,power and therefore, the feminine.

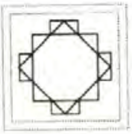

Vertical, horizontal and enclosed diagonals: represents the earth in a static condition or confined

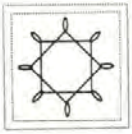

Vertical, horizontal and diagonals with loops: the dynamic & restricted expresson.

The Triangle

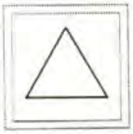

Triangle on its base (*vahni kona*): the male, the sun, the *linga* & triple principles of creation. In *tantra* iconography it represents fire.

Basic Yantra Iconography (Continued)

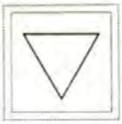

Triangle on its apex: represents water, the female, the moon, the *yoni*, the Divine Mother & the origin of all. It is the dynamic element of this form, power and therefore, the feminine.

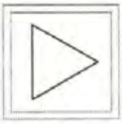

Trikona, right facing represents the dynamic male element.

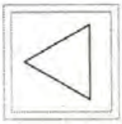

Trikona, left facing represents the dynamic female element.

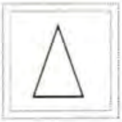

Isosceles triangle represents the dynamic elements: here of the masculine element.

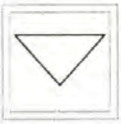

Isosceles triangle represents the dynamic elements: here of the feminine element.

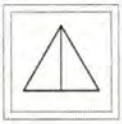

Bisected triangle on its base: equilibrium & is static.

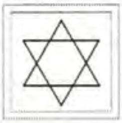

Interlocking triangles (*shatkona*): represents equilibrium, male-female union, rising aspiration & is static.

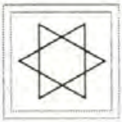

Interlocking triangles (*shatkona*): represents the dynamic, male-female union in right (m) and left (f) pointing *trikonas*.

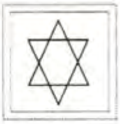

Interlocking isosceles triangles: represents equilibrium, male-female union & is dynamic.

The Lotus

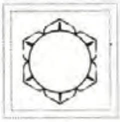

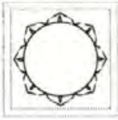

The lotus: represents the divine manifestation and expression. The *padma* may be represented in either 2, 4, 6, 8, 12, 24 or 32 even number petals. There are isolated examples of odd numbered petals used to form a lotus. The most frequently employed form is the *ashta-dala padma* of eight petals. The *padma* is oriented with petals pointing upward.

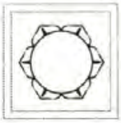

The lotus when oriented with the space between the petals pointing upward; represents the dynamic element of this form, power and therefore, the feminine.

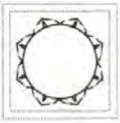

Other Forms and Lines

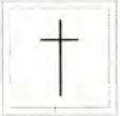

Movement upwards.

Basic Yantra Iconography (Concluded)

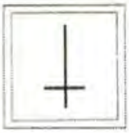

Movement downwards.

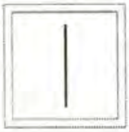

Straight line (*rijulekha*) represents unhindered movement and the ability for further development.

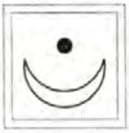

The *bindu* with crescent (*nada bindu*): represents dynamic sound, the source of all.[16]

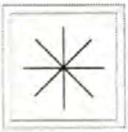

Combined vertical, horizontal and diagonals: is dynamic & represents expression as well as the points of the compass.

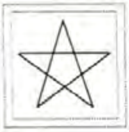

Five-pointed star (pentagram): represents the human being and magical elements.

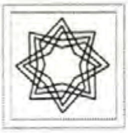

Eight-pointed star (*ashtakona*): here denoting infinity or never-ending. Such forms are frequently ascribed to a single deity--here *Gayatri*.

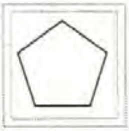

Pentagon: it is related to the pentagram.

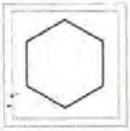

Hexagon: it is related to the *shatkona* (interlocking triangles).

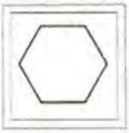

The hexagon in this alignment, represents the dynamic element of this form, power and therefore, the feminine.

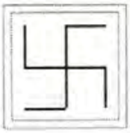

Right facing swastika: represents the male element & creation.

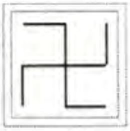

Left facing swastika: represents the female element--dynamic element of this form, power and therefore, the feminine--dynamic element of this form, power--as well as dissolution.

Color as Iconography

Frequently, when studying texts dedicated to *yantra*, the term most frequently employed for the construction of a *yantra* is "write" or "writing." This, of course, implies a strictly linear approach. However, there are times when a *yantra* may be presented in two dimensional form and color becomes an integral part of the whole. As with any sacred art form, color assumes iconic significance when it is employed.

In dealing with ancient texts and even modern ones, it is often difficult to ascertain precisely which color is required from the various descriptions. Imprecise terms--e.g., "dark bluish purplish green"--are employed, or purely descriptive terms--e.g., "the color of lifeless dry earth"[17]--or the like, are to be found in abundance through the various sources. This presents a conundrum.[18] The following is an abbreviated consideration of color and its iconography within *yantra*. It is to be noted that within the individual colors there may be both positive and/or negative aspects indicated and those terms in parenthesis refer to the color under which they are found.

Red: is considered hot, vitalizing, positive magnetic force, the color of life, the color of revolution, represents rage and aggression, alkaline and astringent; stimulates the adrenals, subdues basic brain-stem instincts; it symbolizes fire.

Orange: is seen as warm, cheering, positive magnetic force, alkaline and astringent; stimulates the gonads, calms sensuality.

Yellow: is considered as hot, positive magnetic force, alkaline and astringent; stimulates: the brain, the love of knowledge and optimism, the cerebral cortex; symbolizes earth.

Green: is seen as cool, refreshing, neutral, balanced, restful, pacifying, love and harmony inducing; stimulates the blood's chemistry; ("smoky" green: light tone of green) symbolizes air.

Blue: is considered cold, acidic, creates pessimism, insecurity, serenity (light value of blue), openness to others, sociable; stimulates the nervous system.

Violet: or purple: cold, creates antibodies, increases resistance and acceptance; stimulates meditation; symbolizes ether.

Black: symbolizes ignorance.

White: symbolizes water and knowledge.

Gold: (metallic): a color that inspires (yellow orange); symbolizes the sun and knowledge.

Silver: (metallic): symbolizes the moon and is live-giving.

Value: refers to the relative lightness or darkness of a color, based on a gray scale:

white ├──────────────────────┤ black
light medium dark

Tint: refers to any color to which any amount of white has been added.

Shade: refers to any color to which any amount of black has been added.

Tone: refers to any color to which any amount of any value of gray has been added

In general colors that are tones--i.e., any value of gray added--or shades--i.e., colors to which black has been added--tend to become negative, especially when a dark value of gray or black is employed to a greater extent. On the other hand, tints of a color--i.e., a color to which white has been added--tends to focus on the positive aspects of the color.

Applications of the Yantra Form

Temple Plan Based on a *Mandala* (*Yantra*)
Astronomical Chart Based on a *Sarvatabhadra Yantra*
Janan Yantra
Rajasthani Yantra (c. 17th C.)
Thangka with Nine *Mandala-Yantras*
Shri Chakra Yantra

The form of the *yantra* is and has been applicable to a number of usages other than as a vehicle for contact with a deity. *Yantras*, particularly numerical yantras, are constructed (written) for: the cure of illness and disabilities, for affairs of the heart, for dominance over ones enemies or the neutralization of an enemy's power, for monetary aggrandizement, for new undertakings, etc.

The *yantras* considered in this brief study are those directed towards specific deities. Following are five *yantras* which have applications of varying ends. The sixth *yantra* of the section, the *Shri Chakra(m) Yantra*, the premier *yantra*, is dealt with in some detail as it is the lodestone for all deity-centered *yantras*.

Temple Plan Based on a Mandala (Yantra)

The *mandala* (*yantra*) here indicates one of the possibilities in which iconography can be applied to the corporeal.[19] *Tantric* in origin, it refers to those treatises which deal specifically with temple plans and proportions. [20]

Whether or not this 'plan' is based upon an accepted *mandala* (diagram) plan noted in the *Mayamatam* or *Manasara* is beyond the purview of this study. Nonetheless, when either a *Manduka Mandala* of sixty-four *pada* (below, left) or a *Paramasayika Mandala* of eighty-one *pada* (below, right) is impressed upon the plan in the *mandala* (*yantra*), both appear applicable.

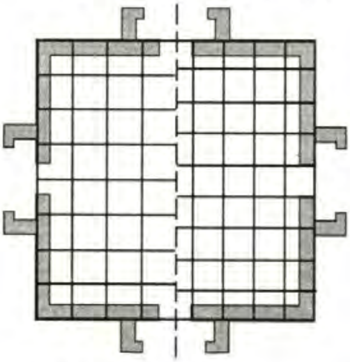

The numerological consideration of the is *mandala* (*yantra*) could be based on eight & sixty-four, or nine & eighty-one, as applicable to either the *Manduka* or *Paramasayika Mandalas*. The obvious emphasis placed upon the cardinal points of the compass, not an unusual consideration, and upon the intercardinal points, places some emphasis upon the numbers four and eight. Four denotes completeness, perfection, the practical element, worldly balance or order, and the creating fluid which is the soul of the universe. This numeral is the perfect number of a higher plane, a number whose √ is 2. It is exemplified in: the Four Fundamental or Sublime Meditations (Indic: *chatur-appamannaya*); the Four Trances (Indic: *chatur-jhana*); the Four Psychic Powers (Indic: *chatur-iddhipada*); the four *Vedas*; the four *Pradharthas*; the four streams of milk from the heavenly udder creating the four sacred rivers; the *chakrasudarshana* (disc) of the Lord *Vishnu*; the Four Guardians of the Quarters (Indic: *Lokapala*); and the fourth of five elements (*pancha-tanmatras*)--water (*ap*); the cardinal directions; and the four phases of the moon. Nine denotes completion, perfection, force, wisdom and silence. A number whose √ is 3, therefore, a magnification of that sacred number and by association itself a most sacred number. This number connotes completion and space. It is called perfect since it is formed from three and nine always reproduces itself when multiplied with any number. It is exemplified in: the nine orifices of the body; the gestation period of the human being; the number of *pada* in the smallest magic square; the *Navagrahas*; the *Nava-Durgas*; *nava-nadis*; the Nine Classes of *Yoginis*; the the Nine Jewels (Indic: *navaratna*) being: pearl, ruby topaz, diamond, emerald, coral, sapphire, moonstone, sardonyx; and the *Pitha Mandala* made up of nine *pada*.

It would be difficult to ascribe this *mandala* (*yantra*) to any specific deity. Rather, it appears to be a generic *yantra* to which this plan has been applied.

Plate 1 -- Temple Plan Based on a Mandala (Yantra)
(AM, p. 65)

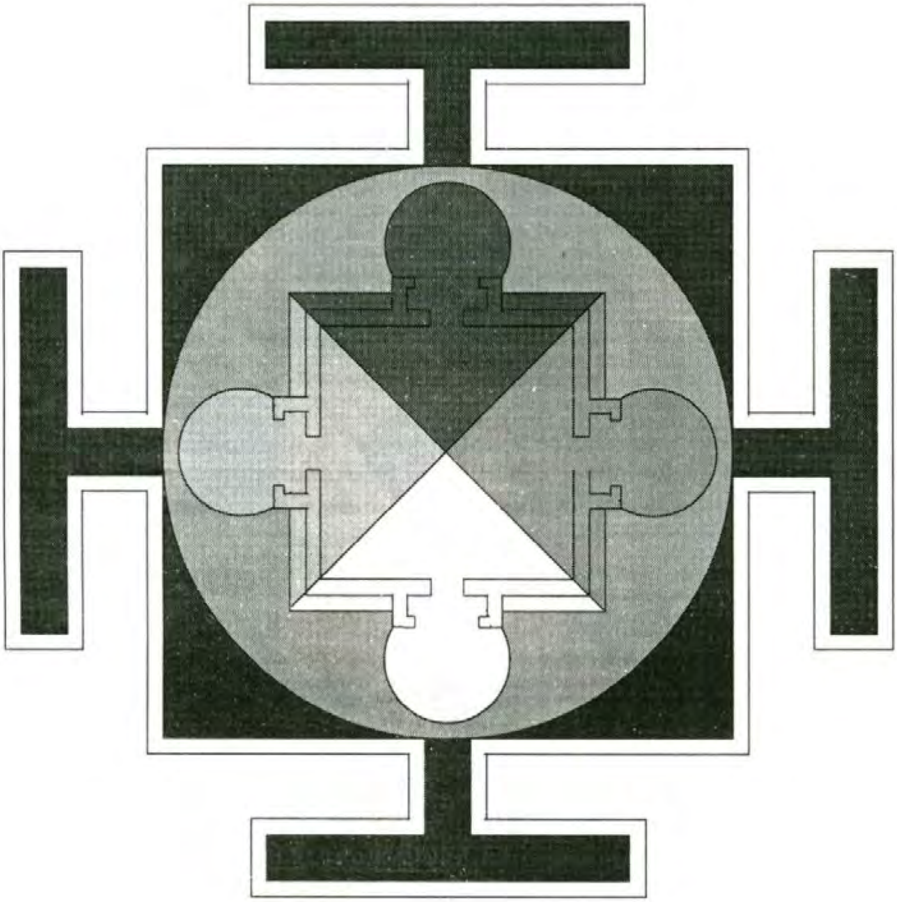

Astronomical Chart Based on a Sarvatabhadra Yantra

The *yantra* ascribed to *Sarvatabhadra*[21] assumes the form of a *mandala*, specifically a *Paramasayika Mandala* of eighty-one *pada*. "Many Tantrik works of art . . . contain elaborate calculation-systems resembling coloured checker-boards by which the *sadhaka* can work out the necessary correspondences. These 'magic square' devices are also used as a way of producing an incalculable variety of *mantra*-combinations. . . ."[22] The *Paramasayika Mandala* of eighty-one *pada* is shown below along with the major areas--i.e., the deities of the first, second and third 'rings:'

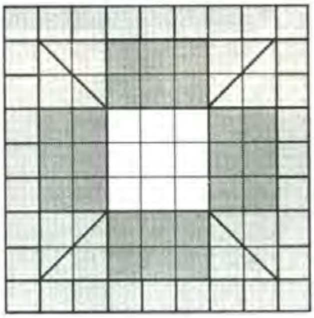

The construction of "Astronomical Chart Based on a *Sarvatabhadra Yantra*" is identical with the *Paramasayika Mandala* shown above. The variation comes in the various values (colorations) of the different *pada*. Since the "Astronomical Chart " is reproduced in both sources in black and white, consideration of the iconic meaning of these various areas is impossible. Color, as has been noted above, plays an important role in the *yantra*.[23] With regards to the *Paramasayika Yantra* the number nine is important. Nine denotes completion, perfection, force, wisdom and silence. A number whose √ is 3 and therefore a magnification of that sacred number. It is called perfect since it is formed from three and nine always reproduces itself when multiplied with any number. It is exemplified in: the *Navagrahas*; the *Nava-Durgas*; *Nava-Nadis*; the Nine Classes of *Yoginis*; the nine orifices of the body; the gestation period of the human being; and the *Pitha Mandala*. It is associated astronomically with the planet Mars (*Mangala*, *Kuja* or *Angaraka*). Eighty-one denotes mystic wholeness and a number whose √ is 9. It is exemplified in: the number of *pada* for a *Paramasayika Mandala*. As a compound number it is associated astronomically with the planet Saturn (*Shani*) (8) and the Sun (*Ravi* or *Surya*) (1). When reduced it produces nine (8 + 1 = 9) and, therefore, the planet Mars (*Mangala*, *Kuja* or *Angaraka*) (9).

The semicircular extensions on the four sides do not appear in any reproduction of the *Paramasayika Mandala*. These 'extensions,' four on each side, for a total of sixteen, raises the number of spaces--i.e., *padas* plus the semicircular spaces--to ninety-seven. Ninety-seven has no particular significance other that when reduced it produces seven. However, sixteen is important. It denotes divine destruction, the fall of man and the visible world. This integer also signifies completeness, or balance being made up of opposites--the Sun and Venus. It is a number whose √ is 4 and is exemplified in: the sixteen human parts; the sixteen signs of beauty; the Sixteen *Kalás* of *Chandra*; and a *mandala* of sixteen *pada*, called *Mahapitha Mandala*. As a compound number it is associated with the Sun (*Ravi* or *Surya*) (1) and the planet Venus (*Shukra*) (6). When reduced it produces seven and, therefore, the planet *Ketu* (the descending node of the moon) (7).

The application of *yantra* to *mandala*, or *mandala* to *yantra* can be seen in this 'diagram.' It indicates psycho-cosmic 'symbiotic' relationship of the various visual-iconic elements that permeate Hinduism.

Plate 2 -- Astronomical Chart Based on a Sarvatabhadra Yantra

(AM , p. 113; PR, Fig. 127)

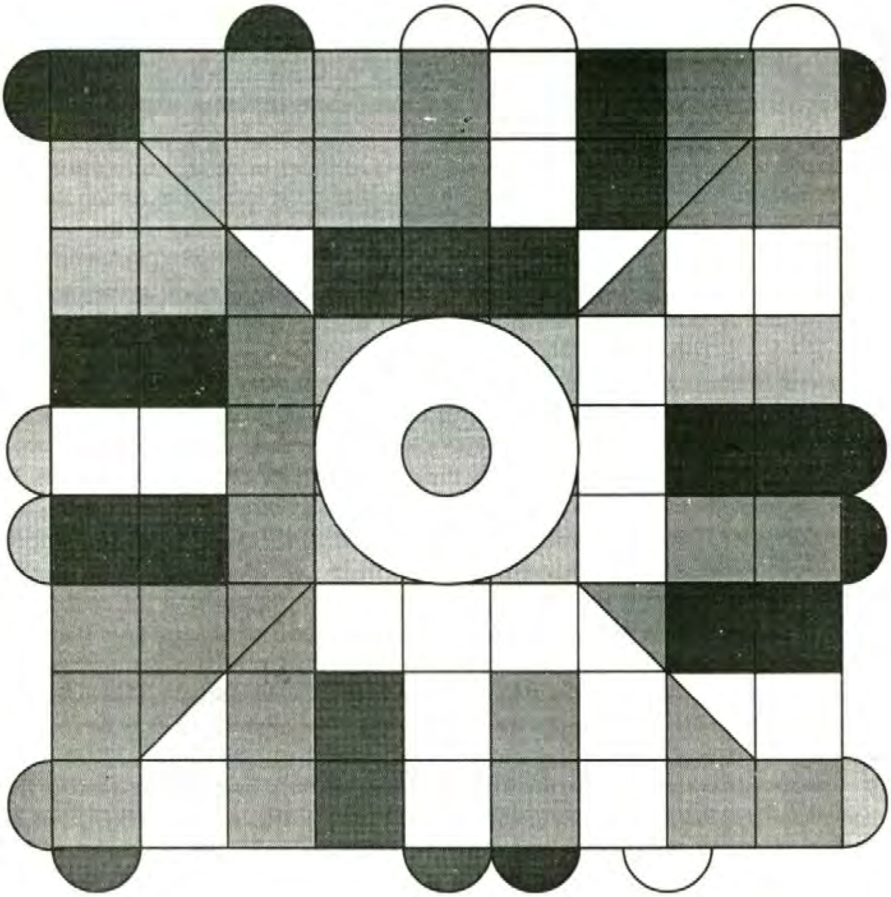

Janan Yantra

Janan(a)[24] is called "the one who is the progenitor of living creatures," and one of the thousand names of the Lord *Vishnu* (*Vishnusahasranama*) enumerated in the *Mahabharata*. The epithet refers to the deity's preeminence and role in the cosmos.

The *yantra* consists of a large, downward pointing *trikona*--i.e., feminine & *yoni*--containing forty-nine smaller triangles arranged in seven rows. There are seven rows of downward pointing, light value *trikonas*, beginning with seven in the uppermost row; and six rows of light value, upward pointing *trikonas*--i.e., masculine & *linga*--beginning with six in the uppermost row. The total number of feminine-centered *trikonas* are twenty-eight, the total number of masculine-centered *trikonas* are twenty-one and a total of forty-nine (7 x 7 = 49) feminine- and masculine-centered triangles. There are thirteen feminine- and masculine-centered triangles along each side of the larger triangle.

The numbers, individually and combined appear to focus unremittingly upon Moon (*Chandra* or *Soma*) related integers--i.e., seven, twenty-one, twenty-eight and forty-nine. Seven is often considered as the number of creation and perfection and exemplified in: the seven days of the week; the phases of the moon (4 x 7 = 28); within the *Vedas* as the seven wives (sisters) of *Agni*; the seven streams of *soma*; and is associated astronomically with the planet *Ketu* (the descending node of the moon). Twenty-one denotes perfection and is made up of : 1 + 2 + 3 + 4 + 5 + 6 = 21--it is to be noted that 21 when reduced produces three: 2 + 1 = 3. This numeral is related to the cycles of the moon: 3 x 7 = 21. As a compound number twenty-one is associated with: the Moon (*Chandra* or *Soma*) (2), the Sun (*Ravi* or *Surya*) (1) and Jupiter (*Brihaspati* or *Guru*) (3). Twenty-eight is an auspicious number (1 + 2 + 3 + 4 + 5 + 6 + 7 = 28), and represents a number that is associated with the moon's cycle--twenty-eight days (4 x 7 = 28). Twenty-eight is a perfect number arrived at by the addition of its divisors (1 + 2 + 4 + 7 + 14 = 28). It is exemplified in: the number of "mansons" in the moon and as a compound number it is also associated with the Moon (*Soma* or *Chandra*) (2), the planet Saturn (*Shani*) (8) and the Sun (*Ravi* or *Surya*) (1) (2 + 8 = 1[0]). Finally, forty-nine which is a sacred number whose √ is 7. As a compound number forty-nine is associated astronomically with the planet *Rahu* (the ascending node of the moon) (4), the planet Mars (*Mangala*, *Kuja* or *Angaraka*) (9). When reduced it produces four (4 + 9 = 13 = 4) and, therefore, the planet *Rahu* (the ascending node of the moon) (4).

Three is also a number of some importance--referring to the triangle(s). Three denotes perfection, the trinity and is considered to be the first masculine (odd) number and therefore has certain precedents as a vivifying force. It is a most sacred number. It is exemplified in: the trinity of *Brahmá*, *Vishnu*, *Shiva*; the trinity of *Sarasvati*, *Lakshmi*, *Parvati*; the Three Regions or the Three Worlds (Indic: *Triloka*) namely (Indic) *Arupadhatu*, *Rupadhatu*, *Kamadhatu*; the Three Cities (Indic: *tripura*); the Three Forces (*Guna*) (Indic: *sattvaguna*, *rajoguna*, *tamoguna*); and the three steps taken by the Lord *Vishnu* in his *Vamana-Trivikrama avatar*. It is visually represented by the triangle, the most stable of all forms.

The iconography of form and numbers would seem to point to the Lord *Vishnu* and, therefore, underline the assumption of *Janan* as as form of this important deity. The representation of the major, downward pointing triangle (feminine in nature) as applied to a masculine deity is not unusual.[25] It would appear to underline the concept of the the union of the male, idea and light with the female power and dark centered elements. The dark masculine and the light femine *trikonas*, however antithetical, would also appear to underline this unity.

Plate 3 -- Janan Yantra

(AM , p. 39)

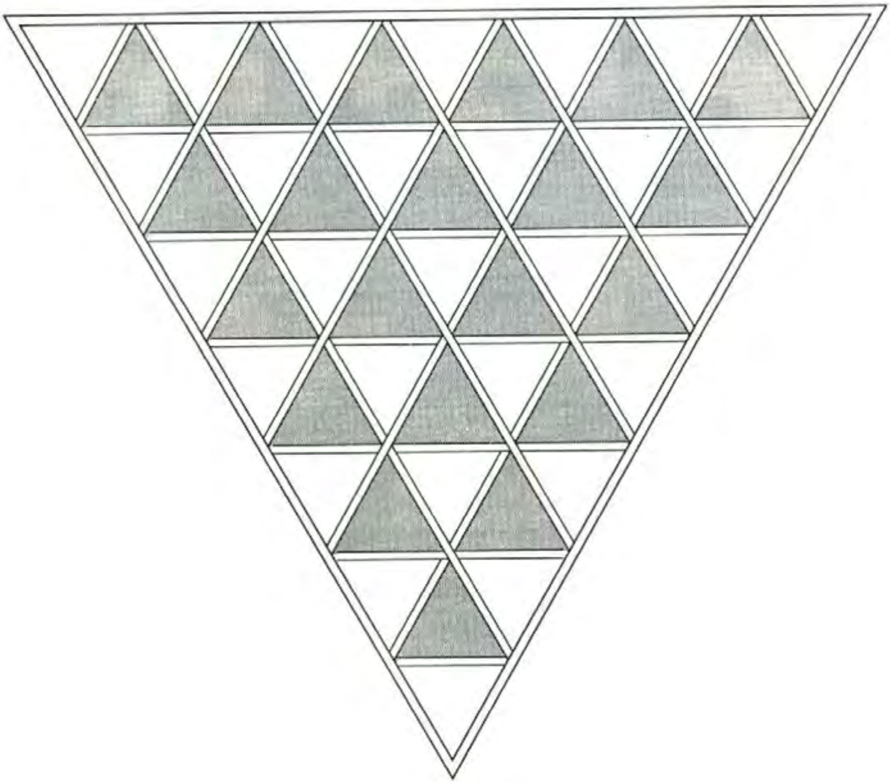

Linga Mandala as Yantra

The *Linga Mandala*[26] indicates the close relationship between *mandala* and *yantra*. The aesthetic relationship is noted with Piet Mondrian. "Throughout his life he was interested in Hindu philosophy and was inspired by mystic ideas. . . . The vertical and horizontal theme in his work reflects the interplay of contrasting forces: male and female, active and passive. . . . Mondrian identified the vertical with the male principle and the horizontal with the female."[27] To ascribe the horizontal and vertical elements to the female and the male is rather simplistic with regard to this diagram.

The repeat design element(s), indicted below, may well be a sign of the Lord Shiva. However it

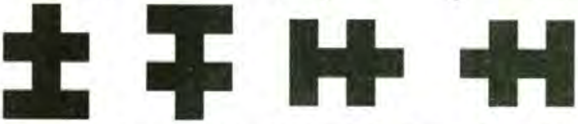

does not relate to any of the symbols associated with this deity that are know by this author. One may ascertain certain relationships with a number of *tilaka* associated with this deity, as illustrated below.

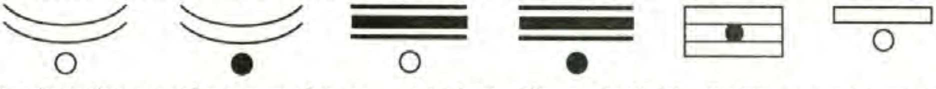

Their orientation must be assumed to possess little significance individually. The grouping may be of more significance--i.e., the central area (square) is surrounded by four of the design elements, and they, inturn, by eight elements. This may relate to the *brahmabhaga* and *vishnubhaga*--the square lower element and the octagonal mid-element of a *linga*. If this is the case, then the internal, central, nine-part square (*Pitha Mandala*), would refer to the *linga's rudrabhaga*. The deployment of the design elements, each of which are made up of twelve squares, is such that a nine *pada* square is formed in the center, four diagonally from the center, and four bracketed at the cardinal points by the eight outer elements. It is of further interest to note that in each corner a square of sixteen *pada* (*Mahapitha Mandala*) is formed. All are enclosed within a seventeen (two-hundred-eighty-nine, *Vratabhoga Mandala*) *pada* side.

The numbers four, eight, nine and seventeen would appear to be of some significance. Four denotes completeness, perfection, the practical element, worldly balance or order, and the creating fluid which is the soul of the universe. It is exemplified in: the Four Fundamental or Sublime Meditations (Indic: *chatur-appamannaya*); the Four Trances (Indic: *chatur-jhana*); the Four Psychic Powers (Indic: *chatur-iddhipada*); the four *Vedas*; the four *Pradharthas*; the four streams of milk from the heavenly udder creating the four sacred rivers; the fourth of five elements (*pancha-tanmatras*)--water (*ap*); the cardinal directions; and the four phases of the moon. It is associated astronomically with the planet *Rahu* (the ascending node of the moon). Eight denotes perfection, good fortune, and on the divine plane: justice and balance between attraction and repulsion, positive and negative. It is exemplified in: the eight forms of the Lord *Shiva*; the Eight Mothers (*ashta-matrikas*); the Eight Secret Deities (*ashta-rahasaya-yogini* or *ashta-vag-devata*); and the sacred eight petal lotus. It is associated astronomically with the planet Saturn (*Shani*). Nine denotes completion, perfection, force, wisdom and silence. It is exemplified in: the *Navagrahas*; the *Nava-Durgas*; the *nava-Mudras*; *nava-nadis*; the Nine Classes of *Yoginis*; and the nine level worship of the *Shri Chakra* (*navavarana puja*). It is associated astronomically with the planet Mars (*Mangala*, *Kuja* or *Angaraka*). Seventeen denotes conquest, wisdom and immortality. This number is a symbol for speech, as well as the number of assent and one which represents struggle. As a compound number it is associated with the Sun (*Ravi* or *Surya*) (1) and the planet Venus (*Shukra*) (6). When reduced it produces eight (1 + 7 = 8) and, therefore, the planet Saturn (*Shani*) (8).

Plate 4 -- Linga Mandala

(AM, p. 89)

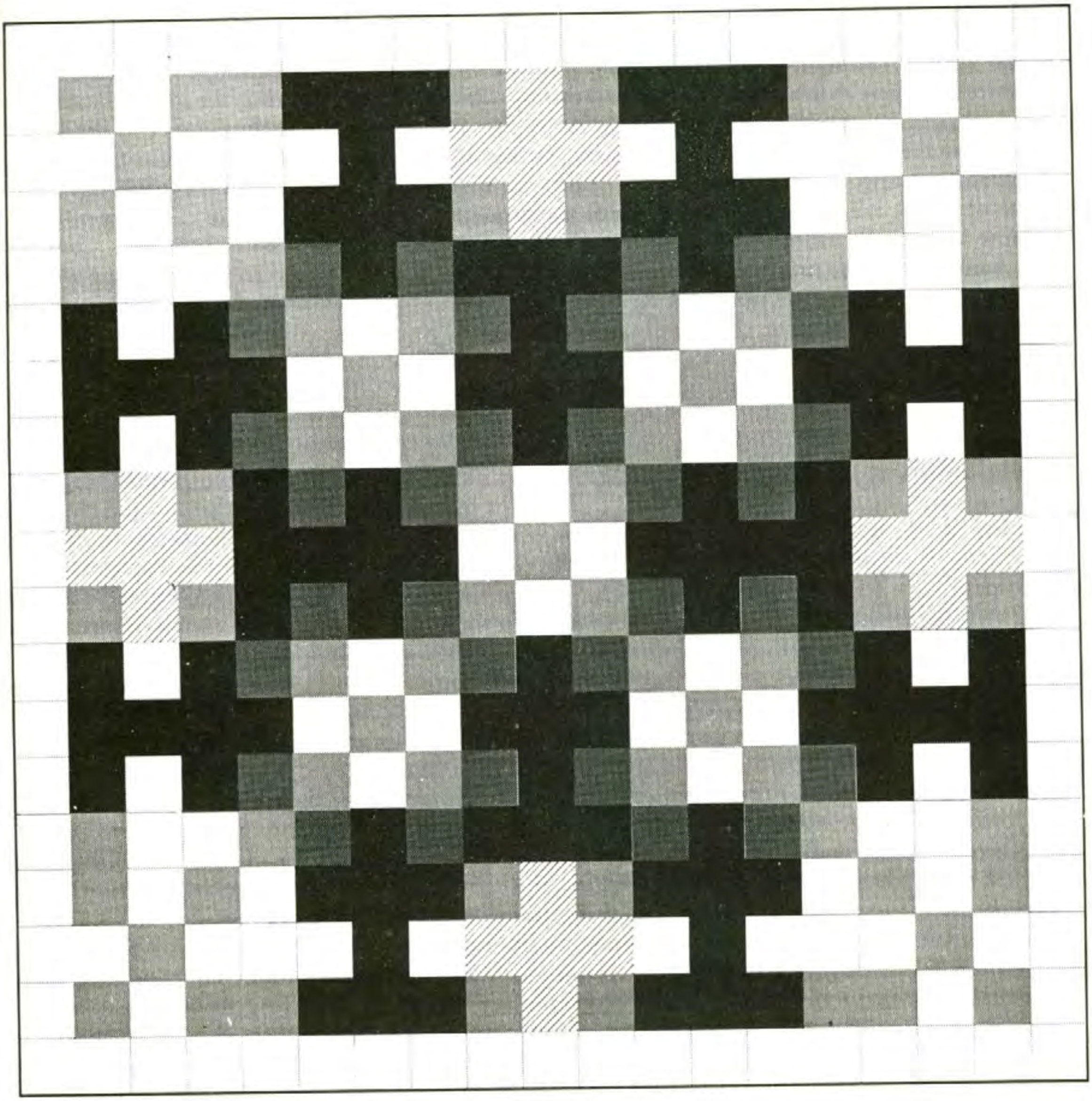

Rajasthani Yantra (c. 17th C.)

This *yantra*[28] is of *bas* relief copper. The assigning of this *yantra* to a particular deity becomes quite difficult, if not impossible from the illustration in the text. Nonetheless, a basic analysis based upon form and numbers is possible.

The sacred precinct (*bhupura*) is of a single step. This in itself may indicate that the deity is not a 'major' deity.[29] The eight-petaled lotus (*ashta-dala padma*) is surrounded by a single line (Indic: *valaya* or *vritta*) which may indicate a deity of lesser standing. The eight-petaled lotus in the source illustration bears Sanskrit devices which, although unreadable, quite probably indicates the names of eight deities who occupy these seats. These eight petals encompass, like the *Janan Yantra*, a feminine *trikona*--i.e., downward pointing. This triangle consists of: thirty six triangles, twenty-one feminine *trikona* (arranged in rows of: 6, 5, 4, 3, 2, & 1) and fifteen male *trikona* (arranged in rows of: 5, 4, 3, 2, & 1). The twenty-one feminine *trikonas* all bear written inscriptions, however, the fifteen male *trikonas* are blank.

A majority of the numbers are masculine, odd numbers: three, fifteen and twenty-one; while a minority are feminine, even numbers: eight and thirty six. Three denotes perfection, the trinity, the divine family (father, mother, child) and unity plus diversity which equals perfection (1 + 2 = 3). It is exemplified in: the trinity of *Brahmá, Vishnu, Shiva*; the trinity of *Sarasvati, Lakshmi, Parvati* or *Maha-Sarasvati, Maha-Lakshmi, Maha-Kali*; *trishula*; the Three Regions or the Three Worlds (Indic: *triloka*) being: *arupadhatu, rupadhatu, kamadhatu*; the Three Cities (Indic: *tripura*); the Three Times (*kála*) being: *bhuta-kala* (past), *vartamana-kala* (present), *bavishya-kala* (future); the Three Forces (*guna*) being: *sattvaguna, rajoguna, tamoguna*; the *trivarga* (objects of human pursuit) being: *dharma* (virtue), *artha* (purpose), *kama* (pleasure); the three steps taken by the Lord *Vishnu* in his *Vamana-Trivikrama avatar*; and the third of the five elements (*pancha-tanmatras*)--fire (*tejas, agni*). *Fifteen* denotes cosmic completeness, destiny. This number is considered to be a fatal number associated with chance. Fifteen is also auspicious in its make up: (1 + 2 + 3 + 4 + 5 = 15, 5 + 5 + 5 = 15, 3 x 5 = 15). It is exemplified in: the fifteen world planes being: six in *kamaloka*, five in *rupaloka* and four in *arupaloka*, and is the sum of the various directions in a nine *pada* magic square of *Surya*. As a compound number it is associated with the Sun (*Ravi* or *Surya*) (1) and the planet Mercury (*Budha*) (5). When reduced it produces six (1 + 5 = 6) and, therefore, the planet Venus (*Shukra*) (6). Twenty-one denotes perfection, and success (1 + 2 + 3 + 4 + 5 + 6 = 21). It is related to the cycles of the moon, (3 x 7 = 21). As a compound number it is associated with: the Moon (*Chandra* or *Soma*) (2) and the Sun (*Ravi* or *Surya*) (1). When reduced it produces three (2 + 1 = 3) and, therefore, the planet Jupiter (*Brihaspati* or *Guru*) (3). On the feminine side, eight denotes perfection, good fortune, and is representative of motherhood. This number is auspicious in its makeup being an evenly even number and the first cube number, 2^3. It is exemplified in: the eight forms of the Lord *Shiva*; the Eight Treasures (*Ashta-niddhi*) of *Kubera*; the Eight Mothers (*Ashta-Matrikas*); and the Octave of *Prakriti* (the elemental nature). It is associated astronomically with the planet Saturn (*Shani*). Thirty-six is a number which represents macrocosmic completeness (1 + 2 + 3 + 4 + 5 + 6 + 7 + 8 = 36), and whose √ is 6. It is exemplified in the thirty-six *Tattvas* of *Kashmiri Shaivism*. As a compound number it is associated astronomically with the planet Jupiter (*Brihaspati* or *Guru*) (3) and the planet Venus (*Shukra*). When reduced it produces nine (3 + 6 = 9) and, therefore, the planet Mars (*Mangala, Kuja* or *Angaraka*) (9).

Due to the fact that a majority of the numbers are masculine and that a majority of the planet signs are masculine--i.e., Jupiter (*Brihaspati* or *Guru*), the Sun (*Ravi* or *Surya*), Mercury (*Budha*), Saturn (*Shani*) and Mars (*Mangala, Kuja* or *Angaraka*)--one may assume that this *yantra* could be that of a male deity. Although, it is also possible that it could be a female deity due to the numerical preponderance of the feminine *trikona*.

Plate 5 -- Rajasthani Yantra (c. 17th C.)

(AM 50)

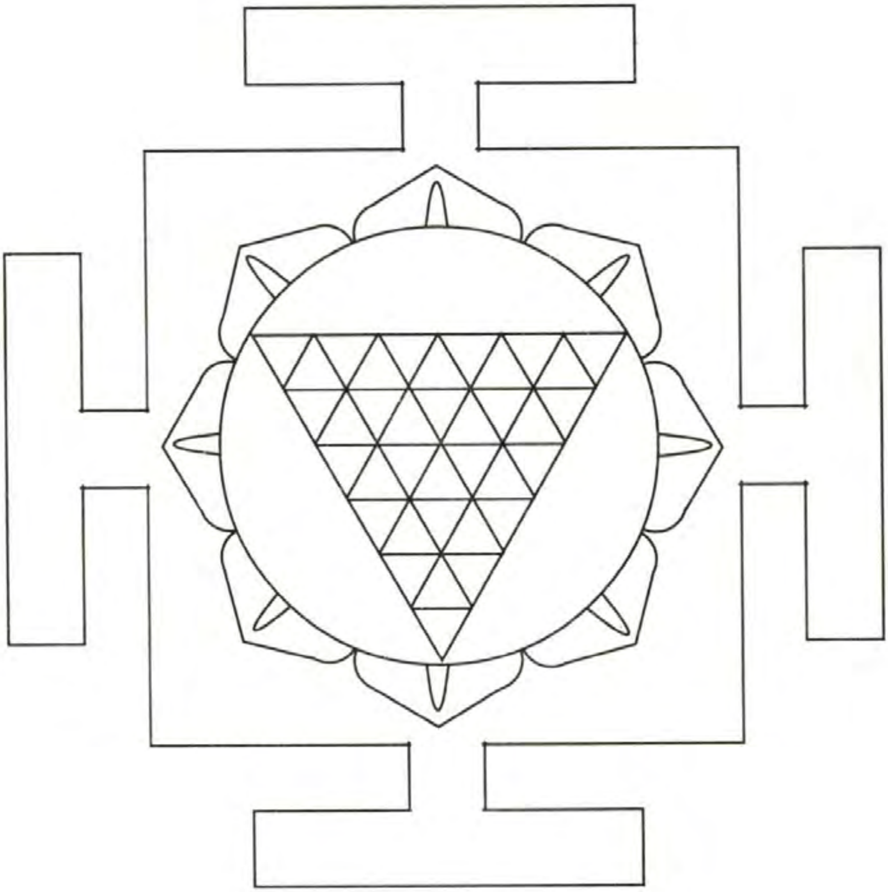

Thangka with Nine Mandala-Yantras

The '*Thangka* with Nine *Mandala-Yantras*' illustrated in Rawson[30] presents, visually an interesting and complex image. The design, the elements of these *mandala-yantras* would lead one to suspect or even conjecture that this *thangka* is obviously of the *Vajrayana* tradition. As with the previous "*Rajasthani Yantra*," the lack of further information makes specific identification impossible, but formal analysis as well as numerical relationships are possible.

Each of the inner "*mandala-yantras*" are different in design and/or color arrangement, making nine separate, but related elements.

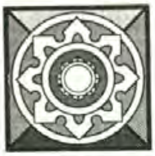

A

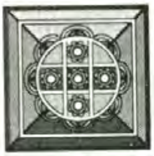

B

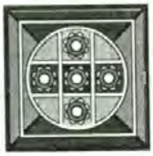

C

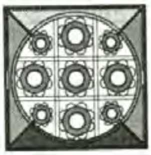

D

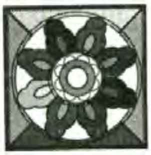

E

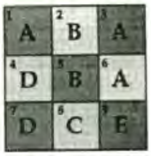

1 A	2 B	3 A
4 D	5 B	6 A
7 D	8 C	9 E

Frequency

As is indicated above there are five elements--i.e., **A-E** (**B** and **C** are shown as separate, although **C** is but a variation on **B**). The elements are placed: **A** in squares 1, 3 & 6; **B** in squares 2 & 5; **C** in square 8; element **D** in squares 4 & 7 and **E** in square 9-- as indicated above. Element **A** is repeated three times, elements **B** & **D** are repeated twice, and **C** & **E** appear but once. Do these arrangements hold any iconic keys? If so, then the numbers one through nine may be of some arcane and esoteric consequence. Of further note is the arrangement of light and dark value squares upon which the individual "*mandala-yantras*" are placed--i.e., cruciform *en plan*, the dark squares numbering five while the light amount to four. The light squares fall on even number--feminine--spaces and the dark squares fall upon the odd--masculine--numbered ones, opposite in the value designation.

Certainly the numbers three, four, five and nine are significant beyond those mentioned immediately above. Three denotes perfection, the trinity, the divine family (father, mother, child) and has certain precedents as a vivifying force. It is a most sacred number. It is exemplified in: the trinity (*Trimurti*); and the three steps taken by the Lord *Vishnu* in his *Vamana-Trivikrama avatar*. It is associated astronomically with the planet Jupiter (*Brihaspati* or *Guru*). Four denotes completeness, perfection and a number whose √ is 2. It is exemplified in: the cardinal directions; the four phases of the moon; the four *Vedas*; the four *Pradharthas*; and the fourth of five elements (*pancha-tanmatras*)--water (*ap*). It is associated astronomically with the planet *Rahu* (the ascending node of the moon). Five denotes magical properties and the natural elements both positive and negative. It is created from the masculine three and the feminine two and, therefore, represents the union of the masculine and the feminine. It is exemplified in: the Five Subtle Elements (Indic: *tanmatras* or *panchatanmatras*); the five "M's" (*Panchamakara*); and the fifth of the five elements (earth [*kshiti, prithvi*]). It is associated astronomically with the planet Mercury (*Budha*). Nine denotes completion, perfection and a number whose √ is 3 and therefore a magnification of that sacred number. It is called perfect since it is formed from three and nine always reproduces itself when multiplied with any number (9 x 9 = 81=9, 9 x 18 = 162 = 9). It is exemplified in: the *Navagrahas*; the *Nava-Durgas*; and the *Nava-Nadis*. It is associated astronomically with the planet Mars (*Mangala, Kuja* or *Angaraka*).

Even though masculine numbers appear to predominate, it cannot be assumed that the deities of the nine "*mandala-yantras*" are all male. Do the light value, even number squares hold feminine deities? A conundrum.

Plate 6 -- Thangka with Nine Mandala-Yantras

(PR, Fig. 55)

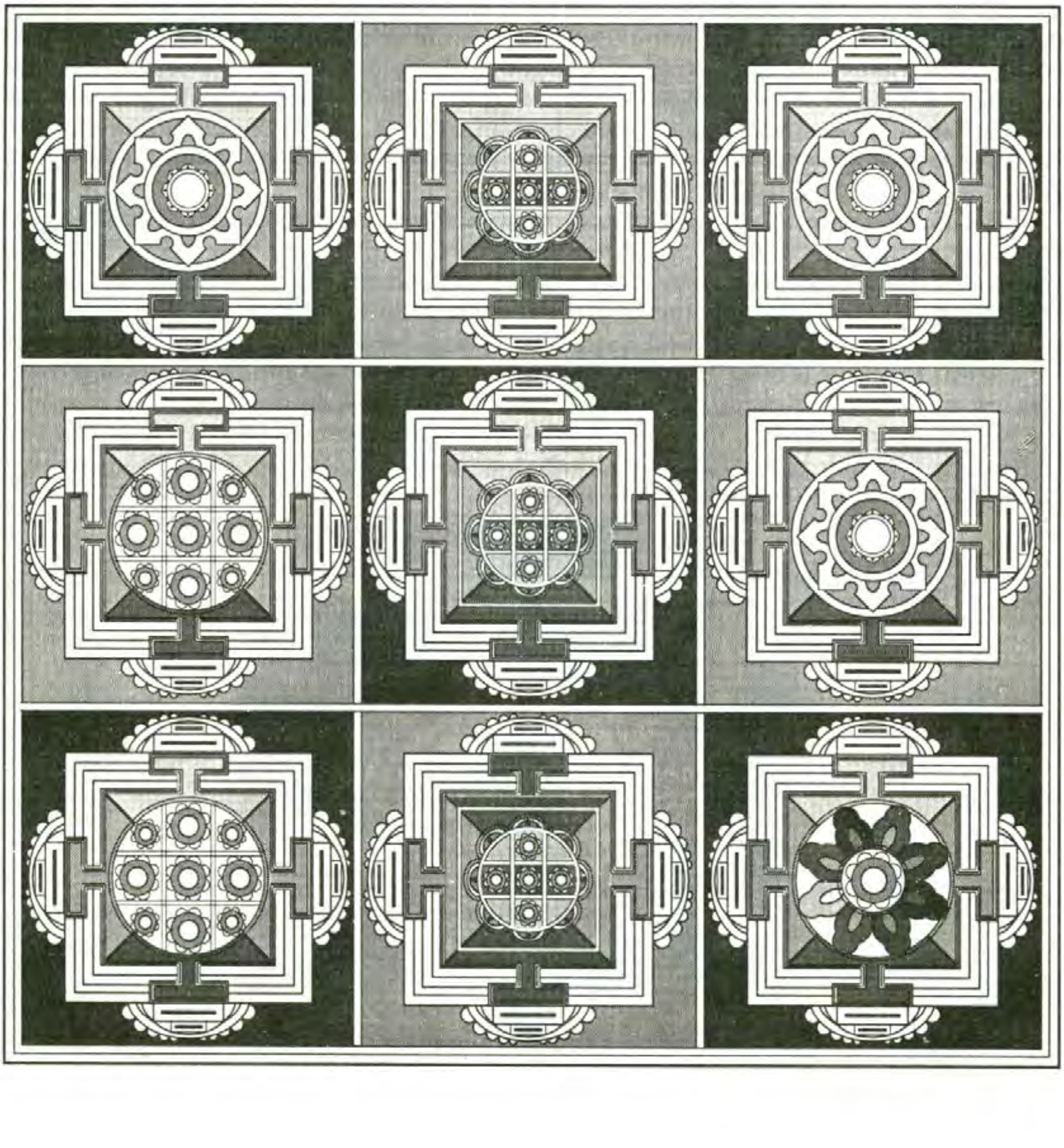

Shri Chakra Yantra

The *Shri Chakra(m) Yantra*, the most powerful and important of all the *yantra*, is equally complex. Its construction is precise. Each of the nine areas or levels--referred to individually as *chakra*--is iconographically significant. The *yantra* consists essentially of: a *bhupura* with three rings (*trivalya*), a sixteen-petaled lotus (*shodasha-dala padma*), an eight-petaled lotus (*ashta-dala padma*), fourteen triangles (*chaturdasha trikona*), ten outer triangles (*dasha trikona*), ten inner triangles, eight triangles (*ashta trikona*), a single triangle (*trikona*) and a *bindu*. In this representation, it consists of a *bhupura* of three steps, a *shodasha-dala padma*, a *ashta-dala padma*, a group of *chaturdasha trikona*, two groups of *dasha trikona*, a group of *ashta trikona*, a single *trikona* and a *bindu*.

The sacred precinct (Indic: *bhupur* or *bhupura*) of this *yantra* is composed of three elements: 1) three levels or squares (Indic: *chaturasa* or *tri-rekha*), 2) three rings or girdles (Indic: *trivalaya* or *tri-vritta*) as in the case of the *Shri Chakra Yantra* and 3) the *bhupur*, the area between the *chaturasa* and the *trivalaya*; although the bhupur is often employed to refer to the whole of the sacred precinct--i.e., that area beyond the first of the lotus petal rings. This precinct, the *Trailokya Mohana Chakra*, corresponds to the *Akula Chakra* and is ruled by *Tripura*. Generally, in the case of the *Shri Chakra Yantra*, it consists of three levels or squares (*chaturasra* or *tri-rekha*), although there are instances in which it is represented with two levels (See: **Plate 82**). The representation of the *bhupur* with three levels is considered to be of the *Kaul Mat* tradition, while that of two levels is of the *Samaya Mat* tradition.[31] The three steps are indicated below--i.e., the *Kaul Mat* tradition:

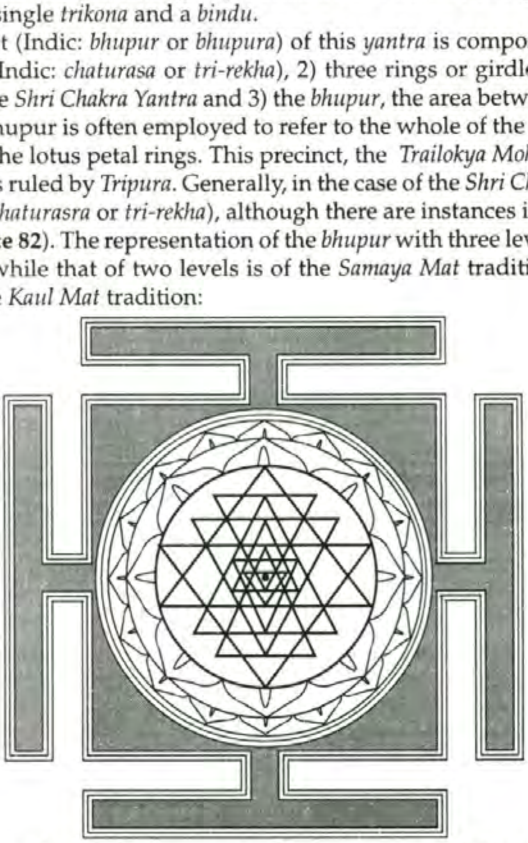

There are six symbolic gates (Indic: *amnaya*) which are guarded by puissant goddesses--i.e., *Bhuvaneshvari* to the East, *Dakshina-Kali* to the South, *Kubjika* to the West, *Guhya-Kali* to the North, *Tara* at the nadir and *Bala-Maha-Tripura-Sundari* at the zenith. The outer *chaturasa* is the home of ten *siddhis* (powers)--i.e., *anima* (power of becoming minute), *laghima* (power of lightness), *mahima* (power of strength), *ishitva* (power over others), *vashitva* (power of attraction of others), *prakamya* (power to assume any form), *bhukti* (delight in power), *iccha* (power to attain desires), *garima* (power of becoming heavy) and *sarva-kamasiddhi* (power to fulfill intentions). The middle *chaturasa* is guarded by eight

Plate 7 -- Shri Chakra Yantra

(SS, Nos. 1-9; SR, pp. 82-90)

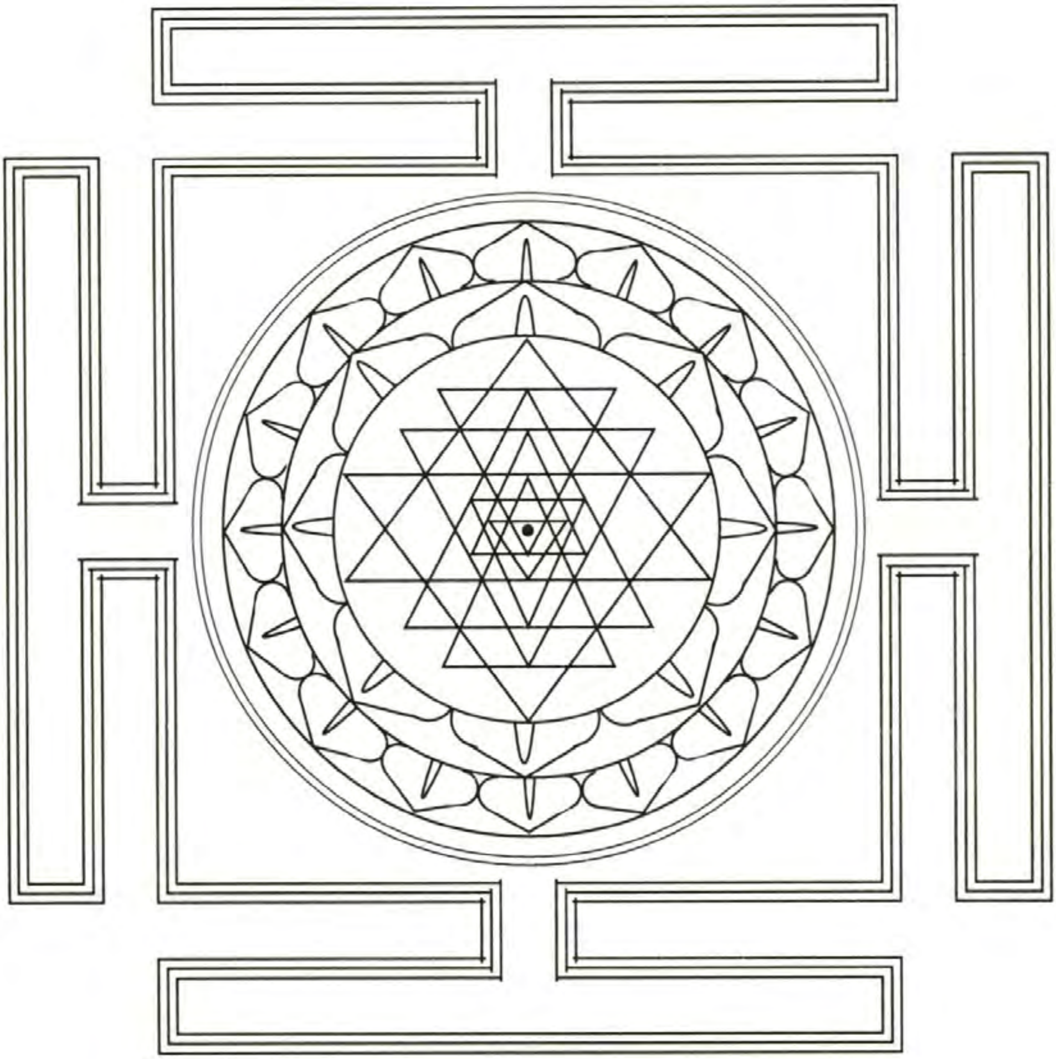

fierce *matrikas* or powers at the cardinal and intercardinal points. Finally the inner line is the seat of ten goddess-*lokapalas*.[32] The three square limits of the *Trailokya Mohana Chakra* are said to represent the feet, knees and thighs of the *Shri Chakra*. The *bhupur* finally holds three rings.[33] These three rings or circles represent the three Divine Mothers of the *Shakti Trimurti*--i.e., *Sarasvati*, *Lakshmi* and *Parvati*--as well as three types of expression--i.e., *pashyanti*, *madhyama* & *vaikhari*. However, it must be noted that these three lines, these three circles do not represent an enclosure and in some traditions there may be only one or in others they are omitted altogether.

These three rings or girdles (Indic: *trivalya* or *tri-vritta*) enclose a sixteen-petaled lotus (*shodasha-dala-padma*) and indicated below, left:

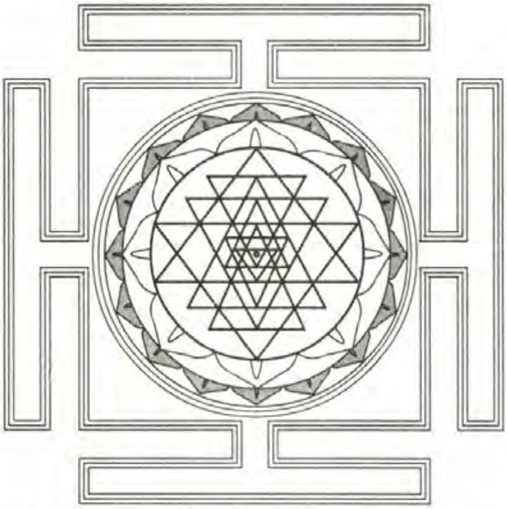

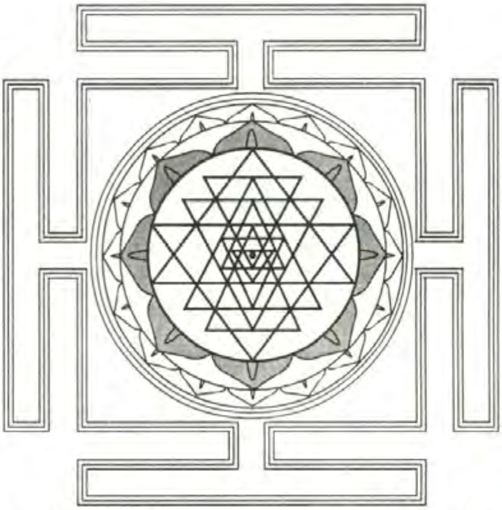

This lotus is known as *Sarva Ashapurak Chakra* or *Shodashdal*[34] also called the *Sarvasha Paripuraka Chakra*[35] and corresponds to the *Muladhara Chakra* of the body. It is the 'wish fulfilling' *chakra*[36] and the presiding deity is the goddess *Tripureshi*. The sixteen petals each are guarded by an individual goddess-*shakti*, each of whom, in turn, employ sixteen implements: the ten *indriyas*, five elements and one mind.[37] S. Rao, on the other hand lists: *kama-karshini* (desired centered attractions), *buddhya-karshini* (intellect centered attractions), *ahama-karashini* (ego centered attractions), *shabda-karshini* (sound centered attractions), *sparsha-karshini* (touch centered attractions), *rupa-karshini* (form centered attractions), *rasa-karshini* (taste centered attractions), *gandha-karshini* (taste centered attractions), *chitta-karshini* (thought centered attractions), *dhairya-karshini* (fortitude centered attractions), *smritya-karshini* (recollection centered attractions), *nama-karshini* (name centered attractions), *bija-karshini* (source centered attractions), *atma-karshini* (selfhood centered attractions), *amrita-karshini* (immortality centered attractions) and *sharira-karshini* (body centered attractions).[38] This ring or *chakra* is said to represent the Buddhist philosophy.

Within the sixteen-petaled lotus is an eight-petaled lotus (Indic: *ashta-dala padma*) as indicated above, right. This lotus is called the *Sarva Sankshobhana Chakra* and is often referred to as the 'agitator of all'[39] which is reigned over by the goddess *Tripursundari*., and corresponds to the *Nabhi Chakra* or

Manipura Chakra of the body. The eight petals are thrones for eight goddesses who rule over *vachan* (speech), *adana* (transference), *gamana* (departure), *visarjana* (transcendence), *ananda* (bliss), *bana* (absence), *upadana* (giving) & *upeksha* (neglecting). Additionally the eight petals are symbolic of: *rupa* (form), *rasa* (taste), *gandha* (smell), *sparsha* (touch), *shabda* (sound), *nada* (primal sound), *prakriti* (primal nature) & *purusha* (self).[40] There are eight psychophysical forces (Indic: *ananga*) being: *ananga-kusuma* (speech), *ananga-mekhala* (transference), *ananga-madana* (departure), *ananga-madanatura* (transcendence), *ananga-rekha* (bliss), *ananga-vegini* (absence), *ananga-madanankusha* (giving) and *ananga-malini* (neglecting).[41] This ring or *chakra* is said to represent the philosophy revolving around the worship of *Ganesha*.

The eight-petaled lotus surrounds the *Sarva Saubhagya Dayak Chakra* or *Sarva Saubhagya-davika Chakra* or *Sarva Saubhagyada Chakra*, a *chaturdasha kona* (fourteen triangles), is referred to as 'the giver of all auspiciousness' and is reigned over by the goddess *Tripura-vasini*.[42] It is indicated below, left:

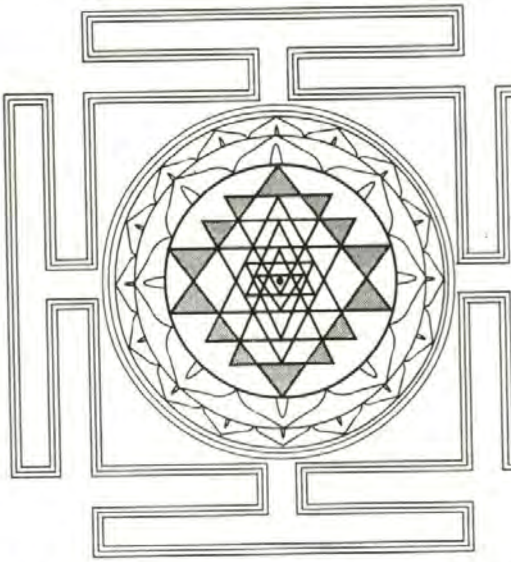

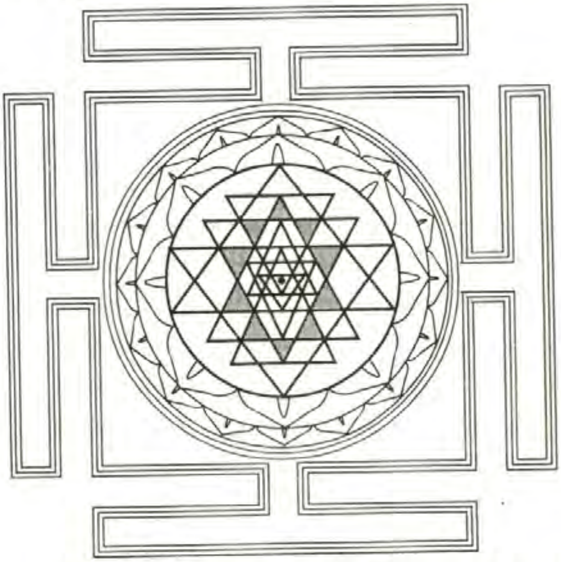

This fourteen-cornered form is composed of three overlapping triangles with their apexes pointed upwards--i.e., masculine and *linga*--and three overlapping triangles with their apexes pointed downwards wards--i.e., feminine and *yoni*. Each of the small triangles are reigned over by a *Shakti* who each in turn control one of fourteen *nadis*. The *Shaktis* with their corresponding *nadis* are: *Sarva-Samkshobhini* (*alambusha-nadi*), *Sarva-Vidravini* (*kuhu-nadi*), *Sarva-Karshini* (*vishvodara-nadi*), *Sarva-Karini* (*varana-nadi*), *Sarva-Sammohini* (*hasti-jihva-nadi*), *Sarva-Stambhini* (*yasho-vati-nadi*), *Sarva-Jrimbhini* (*payasvini-nadi*), *Sarvakarshini* or *Sarva-Vasham-kari* (*gandhari-nadi*), *Sarva-Ranjani* (*pusha-nadi*), *Sarvonmadini* (*shankhini-nadi*), *Sarvartha-Sadhani* (*sarasvati-nadi*), *Sarva-Sampatti-purani* (*ida-nadi*), *Sarva-Mantra-mayi* (*pingala-nadi*) & *Sarva-Dvandva-mayi* (*sushumna-nadi*).[43] The corresponding *chakra* of the human body is the *Anahata Chakra* and it represents the *Samkhya* philosophic tradition.

The next *trikona chakra* is the outer ten triangles (*dashara-kona*) called the *Sarvartha-Sadhaka Chakra*, referred to as 'the accomplisher of all purposes,' and reigned over by the goddess *Tripura-Shri*.[44] It is indicated above, right. This ten-cornered form is referred to as the 'outer *dashara-kona*' as opposed to the next, inner *chakra* known as the 'inner *dashara-kona*.' It is composed of five triangles with apexes pointing upwards--i.e., masculine and *linga*--and five triangles with apexes pointing downwards--i.e., feminine and *yoni*. These ten triangles are the seats of ten powerful goddesses: *Sarva-siddhi-prada, Sarva-sampat-prada, Sarva-priyamkati, Sarva-mangala-karini, Sarva-kama-prada, Sarva-duhkba-vimochani, Sarva-mrityu-prashamani, Sarva-vighna-nivarini, Sarvanga-sundari* & *Sarva-saubhagya-dayini*.[45] This *chakra* corresponds with the *Vishuddha-Chakra* of the human body and represents *Vedic* philosophy.

The next *trikona chakra* is the inner *dashara-kona*, the *Sarva-Raksha-kara Chakra*, called 'the protector of all,' and reigned over by the goddess *Tripura-Malini*.[46] It is indicated below, left:

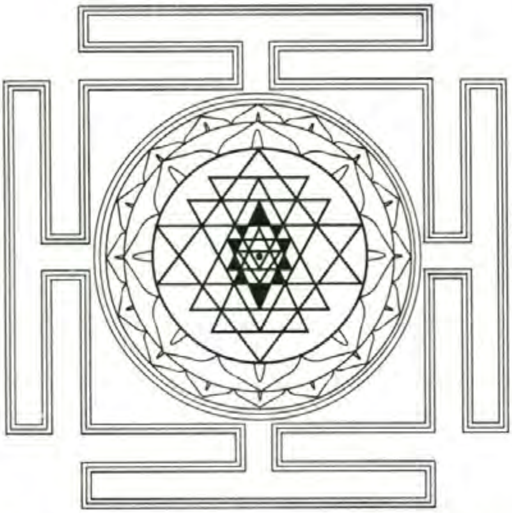

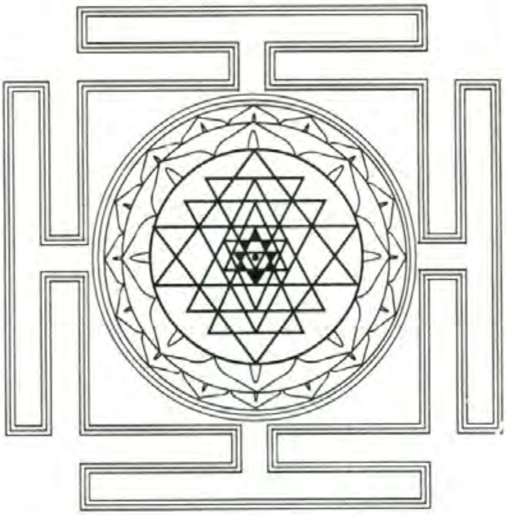

This is the 'inner *dashara-kona*.' It, too, is composed of five triangles with apexes pointing upwards--i.e., masculine and *linga*--and five triangles with apexes pointing downwards--i.e., feminine and *yoni*. The ten triangles symbolize the ten deities allied with the forces of the vital fire (Indic: *vahni-kala*): *Sarvajna* (*rechaka* [the fire associated with elimination]), *Sarva-shakti-prada* (*pachaka* [the fire associated with digestion]), *Sarvaishvarya-prada* (*shashana* [associated with removing the effects of stomach fire]), *Sarva-jnana-mayi* (*dahaka* [the fire associated with burning]), *Sarvavyadhi-vinashini* (*plavaka* [the fire associated with the aids of digestion]), *Sarvadhara-svarupa* (*ksharaka* [the fire associated with bile secretions]), *Sarva-papa-hara* (*kshobhaka* [the fire associated with the food churning process]), *Sarva-raksha-svarupini* (*irimbhaka* [the fire associated with yawning]) and *Sarvepsita-phala-prada* (*mohaka* [the fire associated with fainting]).[47] The 'inner *dashara-kona*' corresponds with the *Manipura-Chakra* of the human body and is the representative of the solar philosophy.

The *ashtakona*, the *chakra* of eight triangles rests within the inner *dashara-kona*, is called the *Sarva-Roga-hara Chakra*, the 'eliminator of all diseases,' and is presided over by the goddess *Tripura-Siddha*.[48] It is the seventh of nine levels and is indicated above, right: This *chakra* is made up of five triangles with their apexes pointed downward--i.e., feminine and *yoni*--and three triangles with the apexes pointed upwards--i.e., masculine and *linga*. It is guarded by eight secret, puissant *rahasaya-yogini* (secret deities), also called *vag-devatas* (deities of expression), who reign over the powers of the eight fundamental urges. These goddesses are: *Vashini* (*sita* [cold]), *Kameshi* (*ushna* [heat]), *Mohini* (*sukha* [joy]), *Vimala* (*duhkha* [pain]), *Aruna* (*iccha* [desire]), *Jayini* (*sattva* [wisdom]), *Sarveshi* (*rajas* [activity]) and *Kaulini* (*tamas* [inactivity]).[49] The *Sarva-Roga-hara Chakra* corresponds to the *Svadhishthana-Chakra* of the human body and represents the *Vaishnava philosophy*.

The final triangle (*kona*) is the 'bestower of all attainments,' called the *Sarva-Siddhi-prada Chakra*, which is ruled over by the goddess *Tripuramba*. It is the eight level and is indicated below. A single, downward pointing triangle (feminine and *yoni*) composes this *chakra*. This *trikona* occupies a position of immense power and importance as it the immediate guard for the locus of the *yantra*. The three corners of this triangle are the seats of important divinities: *Kameshvari* who rules over the *kamarupa-pitha*--present in the *Muladhara Chakra*--and is the symbol for the moon (*chandra* or *soma*); *Vajreshvari* who reigns over *purnagiri-pitha*--present in the *Anahata Chakra*--and is the iconographic representative of the sun (*ravi* or *surya*); and *Bhaga-Malini* who presides over *jalandhara-pitha*--present in the *Vishuddha Chakra*--and symbolizes fire (*vahni* or *agni*). This triangle is speech-born (Indic: *vag-bhava*) and also represents the three forms of speech: *pashyanti, madhyama & vaikhari*.[50] The *Sarva-Siddhi-prada Chakra* is further said to be the head of the mother goddess and therefore corresponds with the *Sahasrara-Chakra* of the human body. It is often called the 'threefold residence' symbolic of the three *Tantric* centers: *kamarupa, purnagiri* and *jalandhara*. This feminine triangle, quite naturally represents the *Shakti* philosophy.

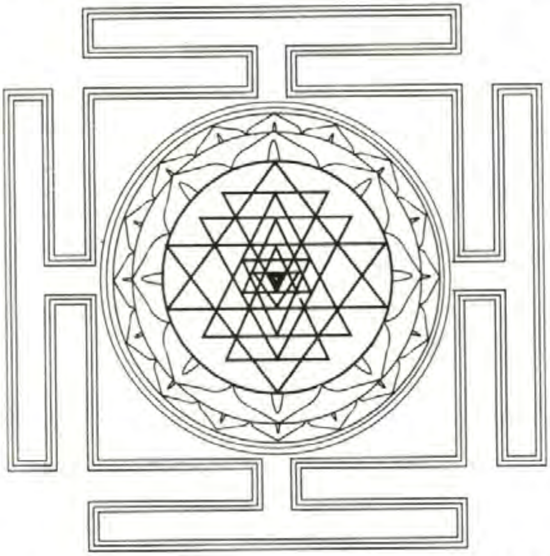

The final level is reached. It is the ninth, the *bindu*, the Center, 'that which is filled with bliss and joy,' the *Sarvananda-maya Chakra*, the locus of all *yantra* power and the seat of the supreme deity to which the *yantra* is dedicated. It is often referred to as the *mandala* in which the deity resides. In this *yantra*, she being referred to by a number of titles or names--such as: *Tripura-Sundari, Lalita, Kamakala, Para-bhattarika, Maha-Kameshvari* or *Shri-Vidya*. This is the all powerful deity, the *Shri-chakra-raja-rajeshvari* (presiding Empress of the *Shri Chakra*). She is represented by and resides in the very center, the *bindu*. The *bindu* is most frequently represented as a small circular dot, however, its conceptual-contentual form is that of three small dots (*bindu-traya*) arranged as a triangle. This is indicated in **Plate 6** as a circle, but shown as an arrangement of three small dots in the enlarged section as illustrated below. The three 'dots' represent the three fires: the Moon (*Chandra* or *Soma*), Sun (*Ravi* or *Surya*) and Fire

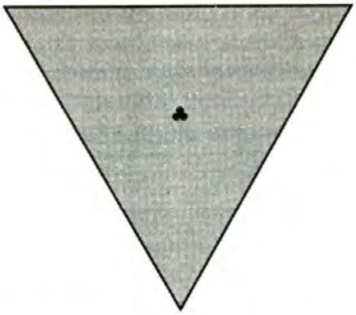

(*Vahni* or *Agni*). Finally, the philosophy represented by the *Sarvananda-maya Chakra*, this sacred center is *Shaivism*.

This is:*Tripura-Sundari, Lalita, Kamakala, Para-bhattarika, Maha-Kameshvari, Shri-Vidya, Chakraraja, Viyat Chakra, Matrika Chakra, Navayoni Chakra*--this is:

Lalita Mahatripurasundari Para Bhattarika.[51]

Deity Yantras

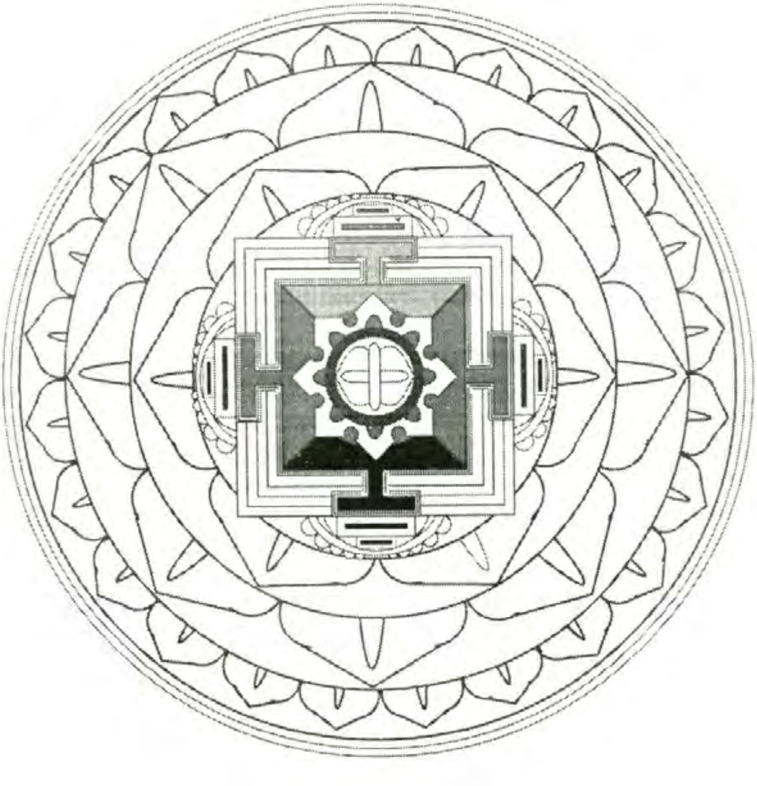

Amba Matta Yantra

The *Amba Matta Yantra* is a *yantra* dedicated to "the mother *Amba*" and, therefore, a *Shakti yantra*. This deity, although minor in import, is frequently worshipped in the south of India as well as other area in Southeast Asia, Malaysia in particular. *Amba* is seen by some as a princess of *Kashi*, the eldest of three sisters of some prominence in the *Mahabharata*. As such, she was ill-fated, wrongly accused, performed various penance and immolated herself, thereby representing unrequited love. As a goddess *Amba Matta* is a form of the deity *Devi* and therefore to the *Shakti* sect. She is also akin to the *Shaiva* (the worship to the Lord *Shiva*). In both sects she is known as the mother of the universe. She may appear in either a six or eight-armed form riding a tiger. In the eight armed form she bears icons of the Lords *Brahmá*, *Vishnu* and *Shiva*.

The *yantra* of this deity does not consists of a square enclosure as does the majority of those represented herein, but is composed of a circle. Within this circle is a triangular form made up of two triangles which are connected and extended forming nine compartments. Within these compartments are sacred *bij* (Tamil) which apply to *Amba Matta's mantra*. The triangular *yantra* is related to the fire element. It is interesting to note that the triangle is oriented upwards, a masculine triangle (*linga*), rather than oriented downwards, a feminine triangle (*yoni*). This may be because of the continuation of Princess *Amba's* story in the *Mahabharata*. A boon from the Lord *Shiva* promised her that she would be reborn as a male and would cause the death of *Bhishma*, the source of her previous trials. She was reborn as *Shikhandi*.

The *trikona*, three-sided, represents fire, the male, the sun, the *linga* & the triple principles of creation. Three denotes perfection, the trinity, the divine family (father, mother, child) and unity plus diversity which equals perfection (1 + 2 = 3). It is exemplified in: the trinity of *Brahmá*, *Vishnu*, *Shiva*; the trinity of *Sarasvati*, *Lakshmi*, *Parvati* or *Maha-Sarasvati*, *Maha-Lakshmi*, *Maha-Kali*; *trishula*; the Three Regions or the Three Worlds (Indic: *triloka*) being: *arupadhatu*, *rupadhatu*, *kamadhatu*; the Three Cities (Indic: *tripura*); the Three Times (*kála*) being: *bhuta-kala* (past), *vartamana-kala* (present), *bavishya-kala* (future); the Three Forces (*guna*) being: *sattvaguna*, *rajoguna*, *tamoguna*; the *trivarga* (objects of human pursuit) being: *dharma* (virtue), *artha* (purpose), *kama* (pleasure); the three steps taken by the Lord *Vishnu* in his *Vamana-Trivikrama avatar*; and the third of the five elements (*pancha-tanmatras*)--fire (*tejas*, *agni*). It is associated astronomically with the planet Jupiter (*Brihaspati* or *Guru*). Nine denotes completion, perfection, force, wisdom and silence. A number whose √ is 3, therefore, a magnification of that sacred number and by association itself a most sacred number. This number connotes completion and space. It is called perfect since it is formed from three and nine always reproduces itself when multiplied with any number. It is exemplified in: the nine orifices of the body; the gestation period of the human being; the number of *pada* in the smallest magic square; the *Navagrahas*; the *Nava-Durgas*; *nava-nadis*; the Nine Classes of *Yoginis*; the Nine Jewels (Indic: *navaratna*) being: pearl, ruby topaz, diamond, emerald, coral, sapphire, moonstone, sardonyx; and the *Pitha Mandala* made up of nine *pada*. It is associated astronomically with the planet Mars (*Mangala*, *Kuja* or *Angaraka*).

The iconic representation of this goddess in the form of a masculine *trikona* is not unusual. There are a number of precedence for this type of representation. Certainly, the story of *Amba Matta* would appear to justify this iconic representation. (VM, TR, MB, JG)

Plate 8 -- Amba Matta Yantra
(JBK, #682)

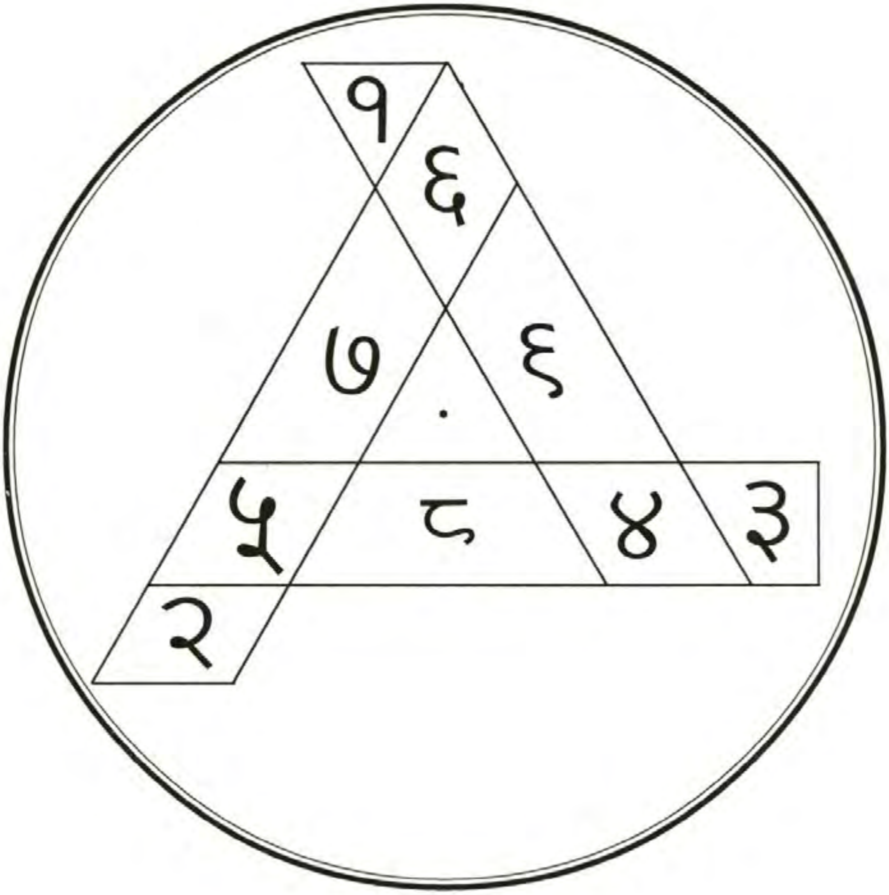

Annapurna Yantra

The minor deity *Annapurna* is generally represented as a youthful goddess. She is the provider of food, protecting her devotees from hunger and starvation. She receives her foodstuff to distribute from *Bhikshatanamurti*, a mendicant form of the Lord *Shiva*. The *Tantric* goddess, *Annapurna* (aka *Vishalakshi*) is a form or manifestation of the supreme deity, *Devi*, of the *Shakti* sect. She is also related to the *Shaivas* and popular in the south of India as well as an important deity of the sacred city Benares.

The *Annapurna yantra*, a *Shakti yantra*, is composed of a sacred enclosure (*bhupura*) of a single step. Immediately within this precinct rests a sixteen-petaled (*shodasha-patraka* or *shodasha-dala padma*) lotus. This outer band encircles an eight-petaled lotus (*ashta-dala padma*) which, in turn, surrounds a four-petaled inner lotus (*chatur-dala padma*). There are twenty-eight petals in total. An inner circle surrounds a triangle with the apex oriented upwards within which rests the *bindu*, the seat or manifestation of the goddess. As has been noted the representation of a female divinity by a masculine symbol has numerous precedents.

Various numbers come into play in this *yantra*--one, three, four, eight, sixteen and twenty-eight. One--referring to the *bhupura*--represents the source, the monad, the first principle, unity, The Absolute One and the Primordial One and spiritual balance, the divine sign of universal life. As an absolute, it is beyond all and therefore divine. However, there are those who consider it as an odd number and as such it is a male symbol. It is exemplified in: day; bright; the right (hand); and the first of the five elements (*pancha-tanmatras*)--ether (*akasha, vymon*). It is associated astronomically with the Sun (*Ravi* or *Surya*). Four--referring to the *chatur-dala-padma*-- connotes completeness, perfection, the practical element, worldly balance or order, and the creating fluid which is the soul of the universe. This numeral is the perfect number of a higher plane, a number whose $\sqrt{}$ is 2. It is exemplified in: the Four Fundamental or Sublime Meditations (Indic: *chatur-appamannaya*); the Four Psychic Powers (Indic: *chatur-iddhipada*); the four *Vedas*; the four *Pradharthas*; the four streams of milk from the heavenly udder creating the four sacred rivers; the *chakrasudarshana* (disc) of the Lord *Vishnu*; the Four Guardians of the Quarters (Indic: *Lokapala*); the fourth of five elements (*pancha-tanmatras*)--water (*ap*); the cardinal directions; and the four phases of the moon. It is associated astronomically with the planet *Rahu* (the ascending node of the moon). Eight--referring to the *ashta-dala padma*--denotes perfection, good fortune, and on the divine plane: justice and balance between attraction and repulsion, positive and negative. This number is auspicious in its makeup being an evenly even number and the first cube number, 2^3. It is exemplified in: the eight forms of the Lord *Shiva*; the Eight Treasures (*ashta-niddhi*) of *Kubera*; the Eight Mothers (*ashta-matrikas*); the Octave of *Prakriti* (the elemental nature); and the sacred eight petal lotus. It is associated astronomically with the planet Saturn (*Shani*). The numeral sixteen--referring to the *shodasha-patraka*--denotes divine destruction, the fall of man and the visible world. This integer also signifies completeness, or balance being made up of opposites--the Sun and Venus. It is a number whose $\sqrt{}$ is 4 . It is exemplified in: the Sixteen *kalás* of *Chandra*. As a compound number it is associated with the Sun (*Ravi* or *Surya*) (1) and the planet Venus (*Shukra*) (6). When reduced it produces seven ($1 + 6 = 7$) and, therefore, the planet *Ketu* (the descending node of the moon) (7). Additionally, it represents the *Vishudha Chakra*. As is noted immediately above, there are a number of references to the moon. Twenty-eight--referring to the total number of petals--represents an auspicious number, this numeral represents a number that is associated with the moon's cycle--twenty-eight days. It is a perfect number arrived at by the addition of its divisors. It is exemplified in the number of "mansions" in the moon. As a compound number it is associated with the Moon (*Soma* or *Chandra*) (2) and the planet Saturn (*Shani*) (8). When reduced it produces one ($2 + 8 = 1[0]$) and, therefore, the Sun (*Ravi* or *Surya*) (1).

The *mantra* employed is: "*Hareeng Namo Bhagavate Maheshvari Annapurna Savaha*."[52] (TR, HKS, JG, LC II)

Plate 9 -- Annapurna Yantra

(LC II, p. 199)

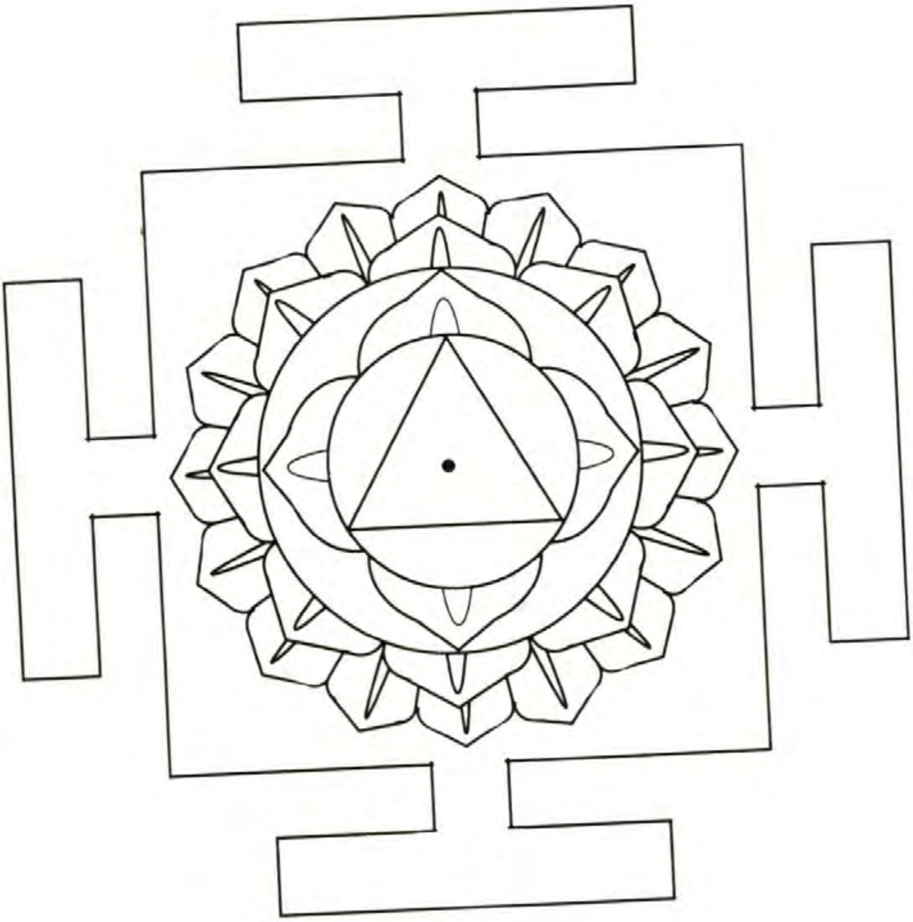

Bagla Yantra (I)

Bagla[53] or *Bagla-Mukhi* is one of the ten aspects of *Maha-Kali*. She has the power to lay low the mighty, make mute the articulate--i.e., to change to the opposite. As a *Dasha-Mahavidyas*, *Bagla* is a fierce deity of some importance and is related or associated with *Devi* and therefore a member of the *Shakti* sect. Her realm is the embodiment of cruelty, hatred, jealousy, the secret desire to kill and is found in the second night of courage.

The *Bagla Yantra* (I), a *Shakti yantra*, consists of a three level sacred enclosure (*bhupura*) within which are three bands of lotus petals, eight in each ring (*ashta-dala padma*), twenty-four petals in total. Centered, within these three bands of lotus petals is to be found a six pointed star (*shatkona*) made up of a triangle with its apex oriented upwards and a triangle with its apex oriented downwards. Within this six pointed star is a triangle with its apex oriented to the right.[54] At the center of the *yantra* is a *bindu*.

The numbers three, six, eight and twenty-four are prominent in this *yantra*. Three--referring to the three level *bhupura* and the central *trikona*--refers to perfection, the trinity, the divine family (father, mother, child) and unity plus diversity which equals perfection (1 + 2 = 3). It is exemplified in: the trinity of *Brahmá*, *Vishnu*, *Shiva*; the trinity of *Sarasvati*, *Lakshmi*, *Parvati* or *Maha-Sarasvati*, *Maha-Lakshmi*, *Maha-Kali*; *trishula*; the Three Regions or the Three Worlds (Indic: *triloka*) being: *arupadhatu*, *rupadhatu*, *kamadhatu*; the Three Cities (Indic: *tripura*); the Three Times (*kála*) being: *bhuta-kala* (past), *vartamana-kala* (present), *bavishya-kala* (future); the Three Forces (*guna*) being: *sattvaguna*, *rajoguna*, *tamoguna*; the *trivarga* (objects of human pursuit) being: *dharma* (virtue), *artha* (purpose), *kama* (pleasure); the three steps taken by the Lord *Vishnu* in his *Vamana-Trivikrama avatar*; and the third of the five elements (*pancha-tanmatras*)--fire (*tejas*, *agni*). It is associated astronomically with the planet Jupiter (*Brihaspati* or *Guru*). Six--referring to the *shatkona*--denotes the macrocosmic--the spiritual plus the material world; material beauty and comfort, divine charity; and balance. This integer is considered to be the most perfect number and the product of the first male and female numbers (2 x 3 = 6) signifying universal attraction. As such, it is considered to be a lucky number. It is exemplified in: the *shatkona-chakra* of the Lord *Vishnu*; the Six Insights (Indic: *darshana*); the six *Chakras* being: *Muladhara*, *Svadhishthana*, *Manipura*, *Anahata*, *Vishuddha*, *Ajna*; and in nature the bee's comb, petals of a flower, snowflake. It is associated astronomically with the planet Venus (*Shukra*). Additionally, it is represented by the *Svadhisthana Chakra*. Eight--referring to the three *ashta-dala padma*--denotes perfection, good fortune, and on the divine plane: justice and balance between attraction and repulsion, positive and negative. This integer as even, is representative of motherhood. This number is auspicious in its makeup being an evenly even number and the first cube number, 2^3. It is exemplified in: the eight forms of the Lord *Shiva*; the Eight Treasures (*ashta-niddhi*) of *Kubera*; the Eight Mothers (*ashta-matrikas*); the Octave of *Prakriti* (the elemental nature) being: *akasha*, *vayu*, *tejas*, *ap*, *kshiti*, *sattva*, *rajas* and *tamas*; and the sacred eight petal lotus. It is associated astronomically with the planet Saturn (*Shani*). Additionally, it represents the number when squared that makes up the *Manduka Mandala*. Finally, twenty-four--referring to the total number of petals of the three *ashta-dala padmas*-- denotes totality and the combination of two opposites--i.e., 2, represented by the Moon, and 4, which denotes *Rahu*. This integer represents a cosmic number, being 12 + 12 = 24, and is considered a lucky number as 2 + 4 = 6. It is exemplified in the total of the double hours of day and night. As a compound number it is associated with the Moon (*Soma* or *Chandra*) (2) and the planet *Rahu* (the ascending node of the moon) (4). When reduced it produces six (2 + 4 = 6) and, therefore, the planet Venus (*Shukra*) (6).

The *mantra* employed for *Bagla-Mukhi* is: "*Om Hareeng Bagla Mukhai Namaha*"[55] or "*Om Hring Baglamukhi sarva / dushtanam vavachamukham / istambhay jivhamkeelay / buddhinshay / Hring Aum Svaha*."[56] (RG, HJ, TR, AD, SPS, LC II)

Plate 10 -- Bagla Yantra (I)

(DS #22, SPS, Pl. 3)

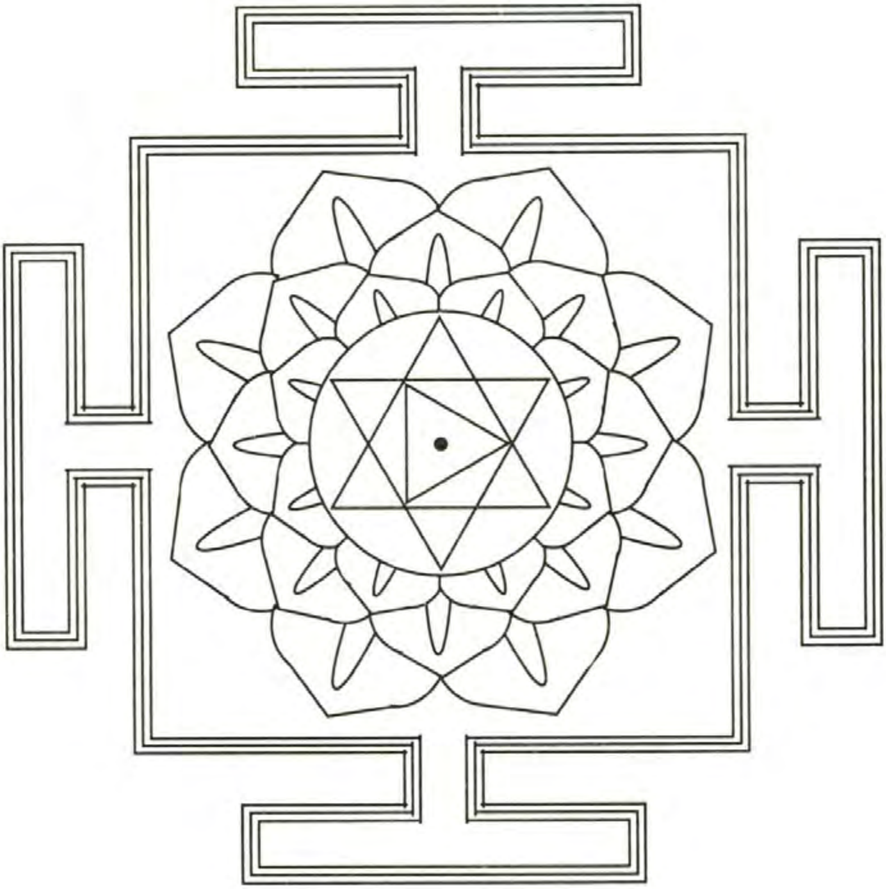

Bagla Mukhi Yantra (II)

A variation on the *Bagla Mukhi Yantra* (I), the *Bagla Mukhi Yantra* (II), a *Shakti yantra*, presents a number of significant differences. First it is bounded by a two level sacred enclosure (*bhupura*) within which are two bands of lotus petals, sixteen in the outer band (*shodasha-dala padma*) and eight (*ashta-dala padma*) in the inner The total of the two lotus is twenty-four petals also as to be seen in *Bagla Mukhi Yantra* (I). The center *chakra* of this *yantra* holds a six pointed star (*shatkona*) made up of a triangle with its apex oriented upwards and a triangle with its apex oriented downwards. Centered in this *shatkona* is a triangle with its apex oriented downwards--feminine and *yoni*. A *bindu*, the seat of power and the manifestation of the deity, rests in the center of the whole.

There are six numbers which appear to be significant: two, three, six, eight, sixteen and twenty-four. Two--referring to the two levels of the *bhupura*--denotes duality, contrast, polarity and diversity. As an even number, a female symbol two symbolizes the power principle, night, dark, left; and the moon. It is exemplified in: the concept of *Shakti-Shakta*; right-left; heaven-hell; day-night; two eyes, nostrils, breasts and testes; and the second of the five elements (*pancha-tanmatras*)--air or wind (*vayu, marut*). It is associated astronomically with the Moon (*Soma* or *Chandra*). Three--referring to the *trikona*--denotes perfection, the trinity, the divine family (father, mother, child) and unity plus diversity which equals perfection. It is exemplified in: the trinity of *Brahmá, Vishnu, Shiva*; the trinity of *Sarasvati, Lakshmi, Parvati* or *Maha-Sarasvati, Maha-Lakshmi, Maha-Kali*; *trishula*; the Three Regions or the Three Worlds (Indic: *triloka*); the Three Cities (Indic: *tripura*); the Three Times (*kála*); the Three Forces (*guna*); the *trivarga* (objects of human pursuit); the three steps taken by the Lord *Vishnu* in his *Vamana-Trivikrama avatar*; and the third of the five elements (*pancha-tanmatras*)--fire (*tejas, agni*). Six--referring to the *shatkona*--denotes the macrocosmic--denotes the macrocosmic--the spiritual plus the material world; material beauty and comfort, divine charity; and balance. This integer is considered to be the most perfect number and the product of the first male and female numbers signifying universal attraction. As such, it is considered to be a lucky number. It is exemplified in: the *shatkona-chakra* of the Lord *Vishnu*; the Six Insights (Indic: *darshana*); the six *Chakras*; and in nature the bee's comb, petals of a flower, snowflake. It is associated astronomically with the planet Venus (*Shukra*). Eight--referring to the *ashta-dala padma*--denotes perfection, good fortune, and on the divine plane: justice and balance between attraction and repulsion, positive and negative. This integer as even, is representative of motherhood. This number is auspicious in its makeup being an evenly even number and the first cube number, 2^3. It is exemplified in: the eight forms of the Lord *Shiva*; the Eight Treasures (*ashta-niddhi*) of *Kubera*; the Eight Mothers (*ashta-matrikas*); the Octave of *Prakriti* (the elemental nature); and the sacred eight petal lotus. It is associated astronomically with the planet Saturn (*Shani*). Sixteen--referring to the *shodasha-dala padma*--denotes divine destruction, the fall of man and the visible world. This integer also signifies completeness, or balance being made up of opposites--the Sun and Venus. It is a number whose $\sqrt{}$ is 4 . It is exemplified in: the Sixteen *kalás* of *Chandra*; and a *mandala* of sixteen *pada* called *Mahapitha Mandala*. As a compound number it is associated with the Sun (*Ravi* or *Surya*) (1) and the planet Venus (*Shukra*) (6). When reduced it produces seven and, therefore, the planet *Ketu* (the descending node of the moon) (7). Finally, twenty-four--referring to the total of lotus petals--symbolizes totality and the combination of two opposites--i.e., 2, represented by the Moon, and 4, which denotes *Rahu*. This integer represents a cosmic number, and is considered a lucky number. It is exemplified in the total of the double hours of day and night. As a compound number it is associated with the Moon (*Soma* or *Chandra*) (2) and the planet *Rahu* (the ascending node of the moon) (4). When reduced it produces six and, therefore, the planet Venus (*Shukra*) (6).

The *mantra* employed for this *yantra* is: "*Om Hareeng Bagla Mukhai Namaha.*"[57] (RG, HJ, TR, AD, SPS, LC, LC II)

Plate 11 -- Bagla Mukhi Yantra (II)

(LC, fig. 2.2)

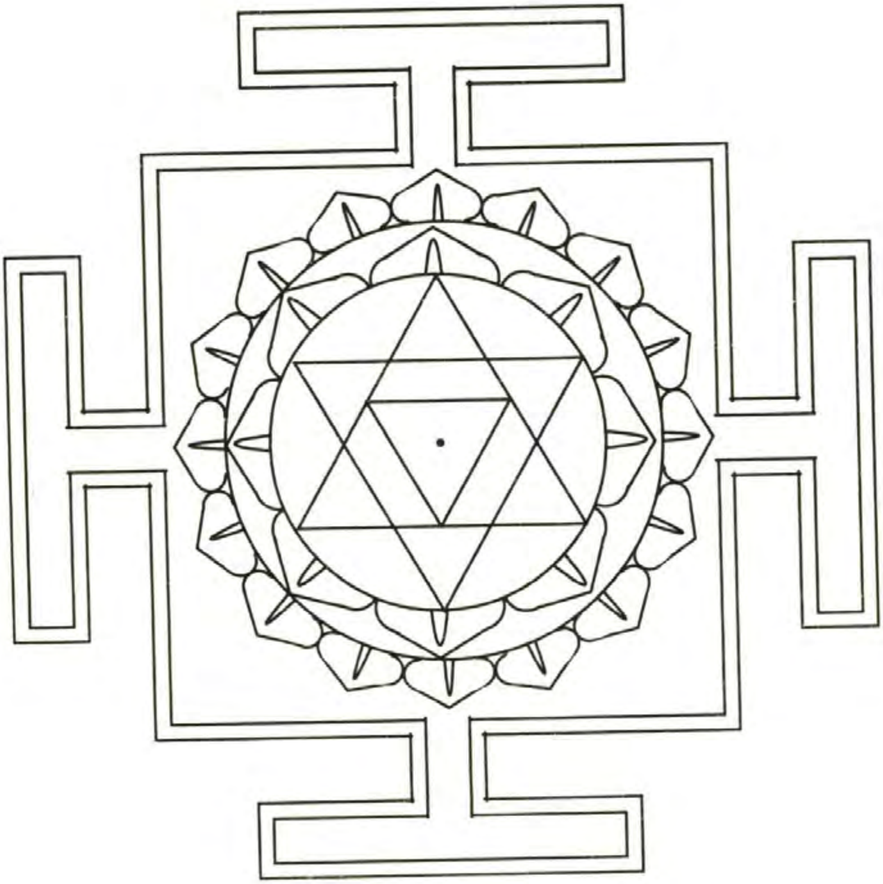

Bagla Mukhi Yantra (III)

The third *yantra* under consideration of this deity, the *Bagla Mukhi yantra* (III), a *Shakti yantra*, is a variation on *Bagla Mukhi Yantra* (II). The *bhupura* consists of a single stepped sacred enclosure. Protected by this precinct is a lotus of eight petals (*ashta-dala padma*) dynamically oriented (dynamic = power = female). Surrounded by this lotus is a six pointed star (*shatkona*) made up of interlocking triangles; one with its apex oriented upwards and the other with its apex oriented downwards. Within this six pointed star is a *trikona* with its apex oriented downwards. Centered in the whole is a *bindu*, the seat of *Bagla Mukhi*.

Even though this *yantra* is a close variation on the *Bagla Mukhi Yantra* (II), there are some differences with regard to the consideration of numbers--they being: one, three, six and eight. One--referring the source, the monad, the first principle, unity, The Absolute One and the Primordial One and spiritual balance, the divine sign of universal life. As an absolute, it is beyond all and therefore divine. However, there are those who consider it as an odd number and as such it is a male symbol. It is exemplified in: day; bright; the right (hand); the first of the five elements (*pancha-tanmatras*)--ether (*akasha, vymon*), and the *Sakala Mandala* (1 *pada*). It is associated astronomically with the Sun (*Ravi* or *Surya*). Three--referring to the *trikona*--symbolizes perfection, the trinity, the divine family (father, mother, child) and unity plus diversity which equals perfection. It is exemplified in: the trinity of *Brahmá, Vishnu, Shiva;* the trinity of *Sarasvati, Lakshmi, Parvati* or *Maha-Sarasvati, Maha-Lakshmi, Maha-Kali; trishula;* the Three Regions or the Three Worlds (Indic: *triloka*) being: *arupadhatu, rupadhatu, kamadhatu;* the Three Cities (Indic: *tripura*); the Three Times (*kála*) being: *bhuta-kala* (past), *vartamana-kala* (present), *bavishya-kala* (future); the Three Forces (*guna*) being: *sattvaguna, rajoguna, tamoguna;* the *trivarga* (objects of human pursuit) being: *dharma* (virtue), *artha* (purpose), *kama* (pleasure); the three steps taken by the Lord *Vishnu* in his *Vamana-Trivikrama avatar;* and the third of the five elements (*pancha-tanmatras*)--fire (*tejas, agni*). It is associated astronomically with the planet Jupiter (*Brihaspati* or *Guru*). Six--as represented by the *shatkona*--connotes the macrocosmic--the spiritual plus the material world; material beauty and comfort, divine charity; and balance. This integer is considered to be the most perfect number and the product of the first male and female numbers signifying universal attraction. As such, it is considered to be a lucky number. It is exemplified in: the *shatkona-chakra* of the Lord *Vishnu;* the Six Insights (Indic: *darshana*); the six *Chakras* being: *Muladhara, Svadhishthana, Manipura, Anahata, Vishuddha, Ajna;* and in nature the bee's comb, petals of a flower, snowflake. It is associated astronomically with the planet Venus (*Shukra*). Additionally, it is represented by the *Svadhisthana Chakra*. Eight--referring to the *ashta-dala padma*--denotes perfection, good fortune, and on the divine plane: justice and balance between attraction and repulsion, positive and negative. This integer as even, is representative of motherhood. This number is auspicious in its makeup being an evenly even number and the first cube number, 2^3. It is exemplified in: the eight forms of the Lord *Shiva;* the Eight Treasures (*ashta-niddhi*) of *Kubera;* the Eight Mothers (*ashta-matrikas*); the Octave of *Prakriti* (the elemental nature) being: *akasha, vayu, tejas, ap, kshiti, sattva, rajas* and *tamas;* and the sacred eight petal lotus. It is associated astronomically with the planet Saturn (*Shani*). Additionally, it represents the number when squared that makes up the *Manduka Mandala*.

As with the previous two, the *mantra* assigned to this *yantra* is: "*Om Hareeng Bagla Mukhai Namaha*." (RG, HJ, TR, AD, SPS, LC, LC II, APR)

Plate 12 -- Bagla Mukhi Yantra (III)

(APR, fig. 130)

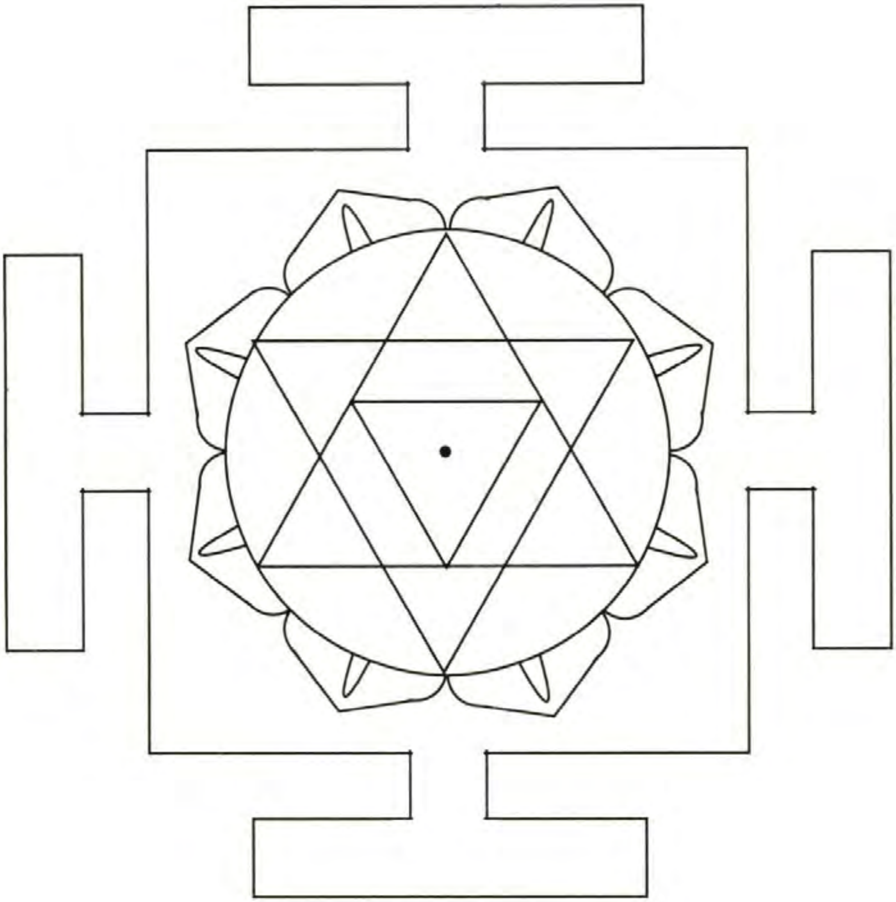

Bagla Mukhi Yantra (IV)

The fourth variation of the *Bagla Mukhi Yantra* is related to *Bagla Mukhi yantra* (II & III), a *Shakti yantra*. This fierce *Dasha-Mahavidya* is some times referred to as "crane headed"[58] and represents the uglier side of humankind--"jealousy, hatred and cruelty."[59] Her worship brings to her devotees self confidence, courage, independence and invincibility.[60]

The sacred enclosure, the *bhupura* consists of two levels. A single *ashta-dala padma* rests in the center of the *bhupura*'s field. This lotus encloses a *shatkona*, the apexes of which are oriented upwards and downwards. At the very center of the *yantra* is a *bindu*.

The numerals two, six and eight bear significance. Two--referring to the two-leveled *bhupura*--symbolizes duality, contrast, polarity and diversity. As an even number, a female symbol two symbolizes the power principle, night, dark, left; and the moon. It is exemplified in: the concept of *Shakti-Shakta*; right-left; heaven-hell; day-night; two eyes, nostrils, breasts and testes; and the second of the five elements (*pancha-tanmatras*)--air or wind (*vayu, marut*). It is associated astronomically with the Moon (*Soma* or *Chandra*). Additionally, it represents the *Ajna Chakra*. Six--referring to the *shatkona*--denotes the macrocosmic--the spiritual plus the material world; material beauty and comfort, divine charity; and balance. This integer is considered to be the most perfect number and the product of the first male and female numbers (2 x 3 = 6) signifying universal attraction. As such, it is considered to be a lucky number. It is exemplified in: the *shatkona-chakra* of the Lord *Vishnu*; the Six Insights (Indic: *darshana*); the six *Chakras* being: *Muladhara, Svadhishthana, Manipura, Anahata, Vishuddha, Ajna*; and in nature the bee's comb, petals of a flower, snowflake. It is associated astronomically with the planet Venus (*Shukra*). Additionally, it is represented by the *Svadhisthana Chakra*. Eight--referring to the *ashta-dala padma*--symbolizes perfection, good fortune, and on the divine plane: justice and balance between attraction and repulsion, positive and negative. This integer as even, is representative of motherhood. This number is auspicious in its makeup being an evenly even number and the first cube number, 2^3. It is exemplified in: the eight forms of the Lord *Shiva*; the Eight Treasures (*ashta-niddhi*) of *Kubera*; the Eight Mothers (*ashta-matrikas*); the Octave of *Prakriti* (the elemental nature) being: *akasha, vayu, tejas, ap, kshiti, sattva, rajas* and *tamas*; and the sacred eight petal lotus. It is associated astronomically with the planet Saturn (*Shani*). Additionally, it represents the number when squared that makes up the *Manduka Mandala*.

The *mantra* employed for *Bagla-Mukhi* is: "*Om Hring Baglamukhi sarva / dushtanam vavachamukham / istambhay jivhamkeelay / buddhinshay / Hring Aum Svaha.*"[61] (LC, LCII, HJ, PR, AM, TR, RG)

Plate 13 -- Bagla Mukhi Yantra (IV)

(HJ, Pl. 13 & p. 116)

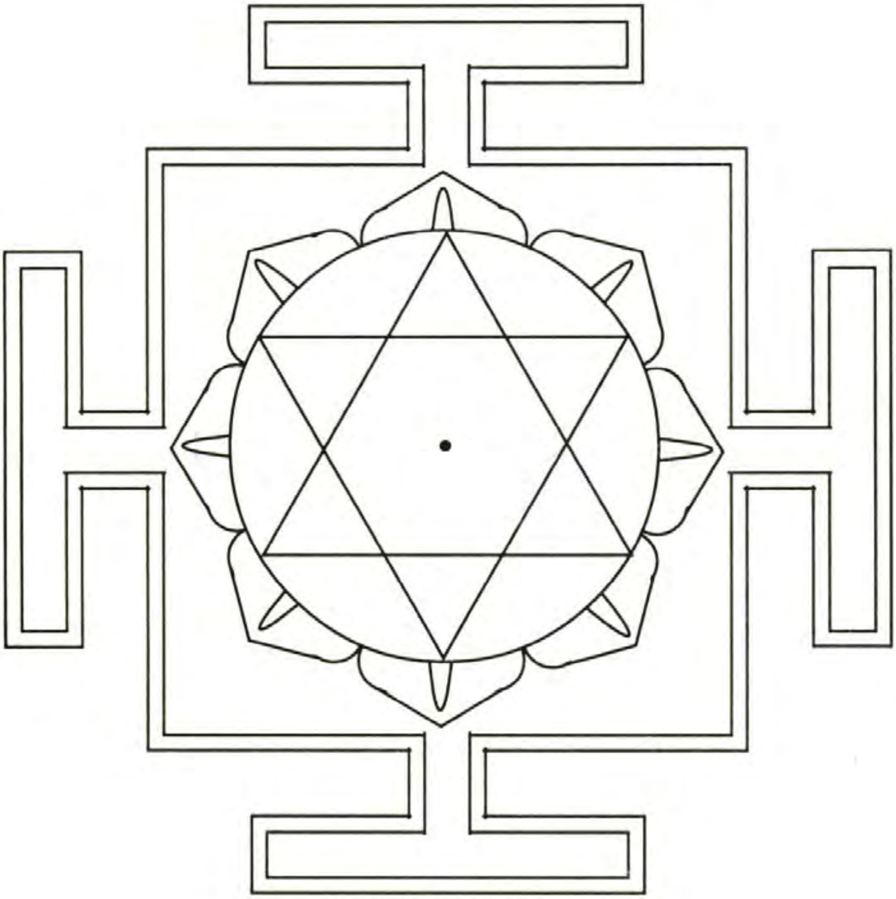

Bagla Mukhi Yantra (V)

The *Bagla Mukhi yantra* (V), a *Shakti yantra* and a variation on *Bagla Mukhi yantra* (II), possesses a sacred enclosure (*bhupura*) of three steps. A lotus of sixteen petals (*shodasha-dala padma*) rests within this precinct, dynamically oriented. Resting within this sixteen-petaled lotus is one with eight petals (*ashta-dala padma*). The two lotus together amount to twenty-four petals. An inner circle with a six-pointed star (*shatkona*) with an orientation that is different from those employed in the previous *yantra*--one of the triangles oriented to the right while the other is oriented to the left. Within this six-pointed star is a triangle with its apex oriented upwards. Centered within this inner triangle is a *bindu* (dot).

Five numbers appear to be of significance--three, six, eight, sixteen and twenty-four. Three--referring to both the *trikona* and the three-stepped *bhupura*--symbolizes perfection, the trinity, the divine family (father, mother, child) and unity plus diversity which equals perfection (1 + 2 = 3). It is exemplified in: the trinity of *Brahmá, Vishnu, Shiva*; the trinity of *Sarasvati, Lakshmi, Parvati* or *Maha-Sarasvati, Maha-Lakshmi, Maha-Kali*; *trishula*; the Three Regions or the Three Worlds (Indic: *triloka*); the Three Cities (Indic: *tripura*); the Three Times (*kála*); the Three Forces (*guna*); the *trivarga* (objects of human pursuit); the three steps taken by the Lord *Vishnu* in his *Vamana-Trivikrama avatar*; and the third of the five elements (*pancha-tanmatras*)--fire (*tejas, agni*). It is associated astronomically with the planet Jupiter (*Brihaspati* or *Guru*). Six--referring to the *shatkona*--denotes the macrocosmic--the spiritual plus the material world; material beauty and comfort, divine charity; and balance. This integer is considered to be the most perfect number and the product of the first male and female numbers (2 x 3 = 6) signifying universal attraction. As such, it is considered to be a lucky number. It is exemplified in: the *shatkona-chakra* of the Lord *Vishnu*; the Six Insights (Indic: *darshana*); the six *Chakras* being: *Muladhara, Svadhishthana, Manipura, Anahata, Vishuddha, Ajna*; and in nature the bee's comb, petals of a flower, snowflake. It is associated astronomically with the planet Venus (*Shukra*). Additionally, it is represented by the *Svadhisthana Chakra*. Eight--referring to the *ashta-dala padma*--denotes perfection, good fortune, and on the divine plane: justice and balance between attraction and repulsion, positive and negative. This integer as even, is representative of motherhood. This number is auspicious in its makeup being an evenly even number and the first cube number, 2^3. It is exemplified in: the eight forms of the Lord *Shiva*; the Eight Treasures (*ashta-niddhi*) of *Kubera*; the Eight Mothers (*ashta-matrikas*); the Octave of *Prakriti* (the elemental nature) being: *akasha, vayu, tejas, ap, kshiti, sattva, rajas* and *tamas*; and the sacred eight petal lotus. It is associated astronomically with the planet Saturn (*Shani*). Additionally, it represents the number when squared that makes up the *Manduka Mandala*. Sixteen--referring to the (*shodasha-dala padma*)--denotes divine destruction, the fall of man and the visible world. This integer also signifies completeness, or balance being made up of opposites--the Sun and Venus. It is a number whose $\sqrt{}$ is 4 . It is exemplified in: the Sixteen *kalás* of *Chandra*; and a *mandala* of sixteen *pada* called *Mahapitha Mandala*. As a compound number it is associated with the Sun (*Ravi* or *Surya*) (1) and the planet Venus (*Shukra*) (6). When reduced it produces seven and, therefore, the planet *Ketu* (the descending node of the moon) (7). Additionally, it represents the *Vishudha Chakra*. Finally, twenty-four--referring to the total lotus petals--symbolizes totality and the combination of two opposites--i.e., 2, represented by the Moon, and 4, which denotes *Rahu*. This integer represents a cosmic number, and is considered a lucky number. It is exemplified in the total of the double hours of day and night. As a compound number it is associated with the Moon (*Soma* or *Chandra*) (2) and the planet *Rahu* (the ascending node of the moon) (4). When reduced it produces six and, therefore, the planet Venus (*Shukra*) (6).

The *mantra* employed for this *yantra* is: "*Om Hareeng Bagla Mukhi Namha*."[62] It is not unusual for a deity, especially the *Dasha-Mahavidyas* to be represented by a number of different *yantras*. *Bagla Mukhi Yantra* (V) does, however, present some questions.[63] (LC, LCII, HJ, PR, AM, TR, RG)

Plate 14 -- Bagla Mukhi Yantra (V)

(LC II, p. 29)

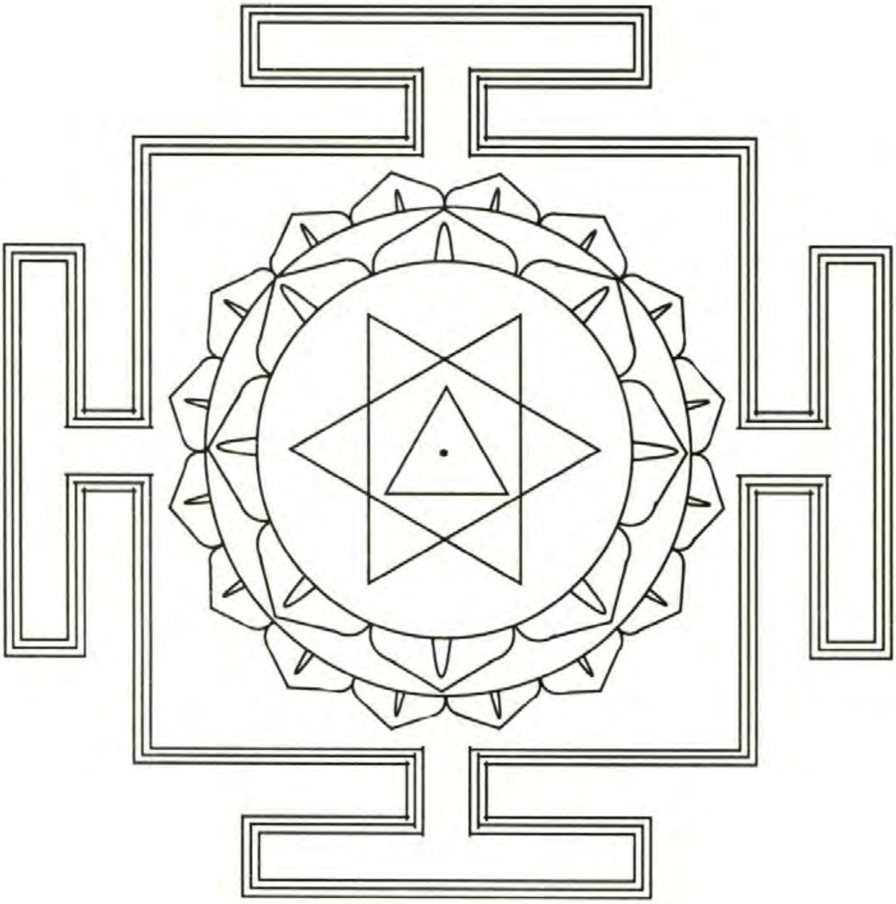

Balarama (avatara) Yantra

Called '*Rama* the strong one,' the eighth *avatara* of the Lord *Vishnu*, *Balaramavatara* is considered to be the older brother of *Krishnavatara*. Due to his uncle *Kamsa's* perfidy, he was removed from the womb of his mother *Devaki* as her seventh son and was placed into *Rohini's* womb by *Mayadevi*. He was married to *Revati*, daughter of *Rishi*-King (*rajarishi*) *Revata*. With his brother *Krishnavatara*, he partook of many adventure, including the destruction of *Kamsa*. Upon his death a white serpent issued from his mouth. It is said that this serpent was *Shesha*, giving rise to the belief of some that he was an incarnation of *Shesha*. *Balaramavatara* is never worshipped independently, but is found in shrines dedicated to *Krishnavatara*. There are those *Vaishnavas* who do not believe that *Balaramavatara* is an *avatar* of the Lord *Vishnu*, they consider the *Buddhavatara* in his place.

The *Balarama Yantra*, a *Vaishnava yantra*, consists of a four level sacred enclosure (*bhupura*). An eight petaled lotus (*ashta-dala padma*), which is dynamically oriented, occupies the central position. This *yantra* is quite similar to the: *Hayagriva Yantra* (**Plate 41**), *Kalki Yantra* (**Plate 46**), *Krishna Yantra* (I) (**Plate 49**), *Maha-Lakshmi Yantra* (I) (**Plate 55**),*Shitala Yantra* (**Plate 75**), and the *Varaha (avatara) Yantra* (**Plate 100**), all of which are similar to the *Vishnu Yantra* (I) (**Plate 103**).[64] This cannot be considered unusual since *Balarama* is deemed to be an *avatar* of the Lord *Vishnu*. There are radiant lines proceeding from the central circle on all eight petals, pointing in all directions. The central circle consists of a number of dots similar to the *bindu*, or *bija*, that is to be found in a number of the other *yantras* form this source.[65]

Two numbers are of apparent importance--four and eight. Four--referring to the four level *bhupura*--denotes completeness, perfection, the practical element, worldly balance or order, and the creating fluid which is the soul of the universe. This numeral is the perfect number of a higher plane, a number whose $\sqrt{}$ is 2. It is exemplified in: the Four Fundamental or Sublime Meditations (Indic: *chatur-appamannaya*); the Four Trances (Indic: *chatur-jhana*); the Four Psychic Powers (Indic: *chatur-iddhipada*); the four *Vedas*; the four *Pradharthas* being: *dharma* (virtue), *artha* (purpose), *kama* (pleasure), *moksha* (liberation); the four streams of milk from the heavenly udder creating the four sacred rivers; the *chakrasudarshana* (disc) of the Lord *Vishnu*; the Four Guardians of the Quarters (Indic: *Lokapala*); the fourth of five elements (*pancha-tanmatras*)--water (*ap*); the cardinal directions; and the four phases of the moon. It is associated astronomically with the planet *Rahu* (the ascending node of the moon). Additionally, it is symbolized by the *Muladhara Chakra* and the *Pechaka Mandala* made up of four *pada*. Eight--referring to the *ashta-dala padma*--symbolizes perfection, good fortune, and on the divine plane: justice and balance between attraction and repulsion, positive and negative. This integer as even, is representative of motherhood. This number is auspicious in its makeup being an evenly even number and the first cube number, 2^3. It is exemplified in: the eight forms of the Lord *Shiva*; the Eight Treasures (*ashta-niddhi*) of *Kubera*; the Eight Mothers (*ashta-matrikas*); the Octave of *Prakriti* (the elemental nature) being: *akasha, vayu, tejas, ap, kshiti, sattva, rajas* and *tamas*; and the sacred eight petal lotus. It is associated astronomically with the planet Saturn (*Shani*). Additionally, it represents the number when squared that makes up the *Manduka Mandala*.

The fact that this *yantra* is rather simple when compared to others does not denigrate its importance. Rather, it is interesting to note that the *yantras* of the Lords *Vishnu* and *Shiva*, likewise are not exceedingly elaborate. Perhaps this would indicate the fact that *yantra*, an important element of *Tantra*, is more frequently associated with the *Shakti* sect. (SPS, TR, RG, MS)

Plate 15 -- Balarama (avatara) Yantra

(DS, #18; SPS, Pl. 8)

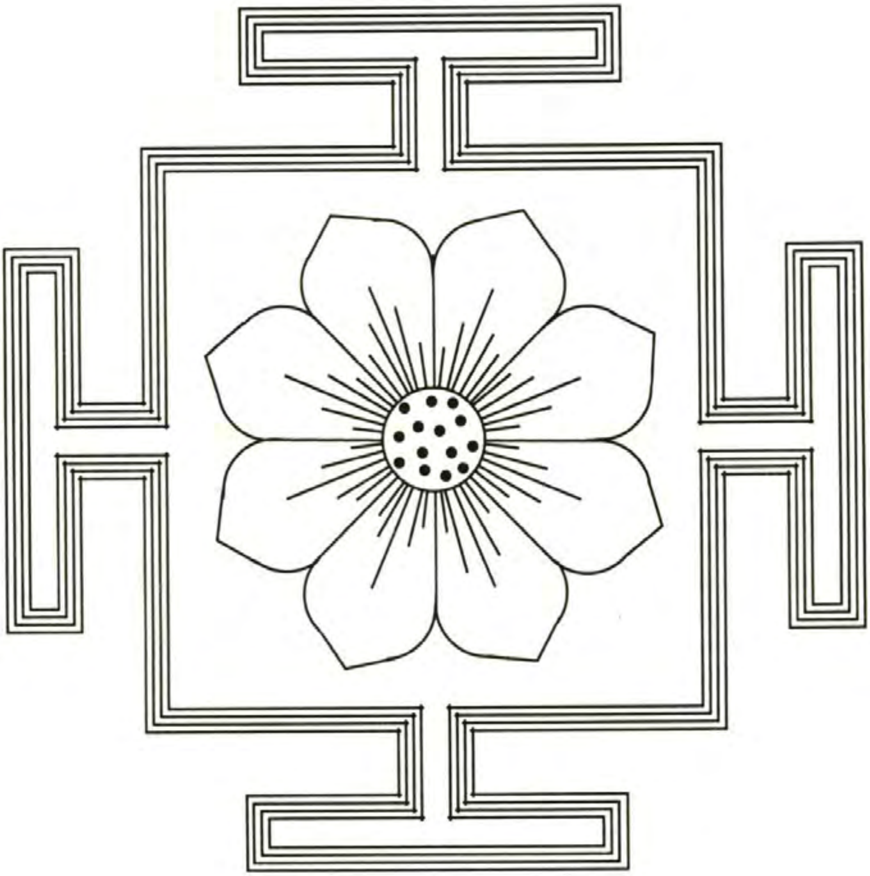

Bala (Shakti) Yantra (I)

Bala (*Shakti*) is a Hindu goddess, a form or manifestation of the deity *Devi* and related to the *Shaivas*. In particular, *Bala* (*Shakti*) is the name that is used for *Devi* when she is worshipped as a nine year old. In addition, she is worshipped in "the *Kamakshi-amman* temple at Conjeeveram" in which a *chakra* (*yantra*) is placed in front of the deity, thereby ascribing to her the dominion over the six *chakras* (*shat-chakra*). The source noted for this *yantra* is *Silpasara*.[66]

The *Bala* (*Shakti*) *yantra*, a *Shakti yantra*, is composed of a sacred enclosure (*bhupura*) of two levels. An eight petaled lotus (*ashta-dala padma*), which is dynamically oriented, encloses a circle. This circle in turn contains a hexagon which is dynamically oriented. A triangle (*trikona*) with its apex oriented downwards rests within the hexagon, and at the very center a *bindu*. The fact that the *ashta-dala padma*, the hexagon and the triangle are dynamically oriented underline the feminine quality of the *yantra*.

Four numerals appear worth considering: two, three, six and eight. Two--referring to the *bhupura*--denotes duality, contrast, polarity and diversity. As an even number, a female symbol two symbolizes the power principle, night, dark, left; and the moon. It is exemplified in: the concept of *Shakti-Shakta*; right-left; heaven-hell; day-night; two eyes, nostrils, breasts and testes; and the second of the five elements (*pancha-tanmatras*)--air or wind (*vayu, marut*). It is associated astronomically with the Moon (*Soma* or *Chandra*). Additionally, it represents the *Ajna Chakra*. Three--referring to the *trikona*--symbolizes perfection, the trinity, the divine family (father, mother, child) and unity plus diversity which equals perfection. It is exemplified in: the trinity of *Brahmá, Vishnu, Shiva*; the trinity of *Sarasvati, Lakshmi, Parvati* or *Maha-Sarasvati, Maha-Lakshmi, Maha-Kali*; *trishula*; the Three Regions or the Three Worlds (Indic: *triloka*) being: *arupadhatu, rupadhatu, kamadhatu*; the Three Cities (Indic: *tripura*); the Three Times (*kála*) being: *bhuta-kala* (past), *vartamana-kala* (present), *bavishya-kala* (future); the Three Forces (*guna*) being: *sattvaguna, rajoguna, tamoguna*; the *trivarga* (objects of human pursuit) being: *dharma* (virtue), *artha* (purpose), *kama* (pleasure); the three steps taken by the Lord *Vishnu* in his *Vamana-Trivikrama avatar*; and the third of the five elements (*pancha-tanmatras*)--fire (*tejas, agni*). It is associated astronomically with the planet Jupiter (*Brihaspati* or *Guru*). Six--referring to the hexagon--denotes the macrocosmic--the spiritual plus the material world; material beauty and comfort, divine charity; and balance. This integer is considered to be the most perfect number and the product of the first male and female numbers signifying universal attraction. As such, it is considered to be a lucky number. It is exemplified in: the *shatkona-chakra* of the Lord *Vishnu*; the Six Insights (Indic: *darshana*); the six *Chakras* being: *Muladhara, Svadhishthana, Manipura, Anahata, Vishuddha, Ajna*; and in nature the bee's comb, petals of a flower, snowflake. It is associated astronomically with the planet Venus (*Shukra*). Additionally, it is represented by the *Svadhisthana Chakra*. Eight--referring to the *ashta-dala padma*--symbolizes perfection, good fortune, and on the divine plane: justice and balance between attraction and repulsion, positive and negative. This integer as even, is representative of motherhood. This number is auspicious in its makeup being an evenly even number and the first cube number, 2^3. It is exemplified in: the eight forms of the Lord *Shiva*; the Eight Treasures (*ashta-niddhi*) of *Kubera*; the Eight Mothers (*ashta-matrikas*); the Octave of *Prakriti* (the elemental nature) being: *akasha, vayu, tejas, ap, kshiti, sattva, rajas* and *tamas*; and the sacred eight petal lotus. It is associated astronomically with the planet Saturn (*Shani*). Additionally, it represents the number when squared that makes up the *Manduka Mandala*.

A *mantra* is associated or assigned to every *yantra*. The source of this *yantra*, unfortunately, did not note a *mantra*. (AM, HKS, MS)

Plate 16 -- Bala-Shakti Yantra (I)

(HKS, p. 222)

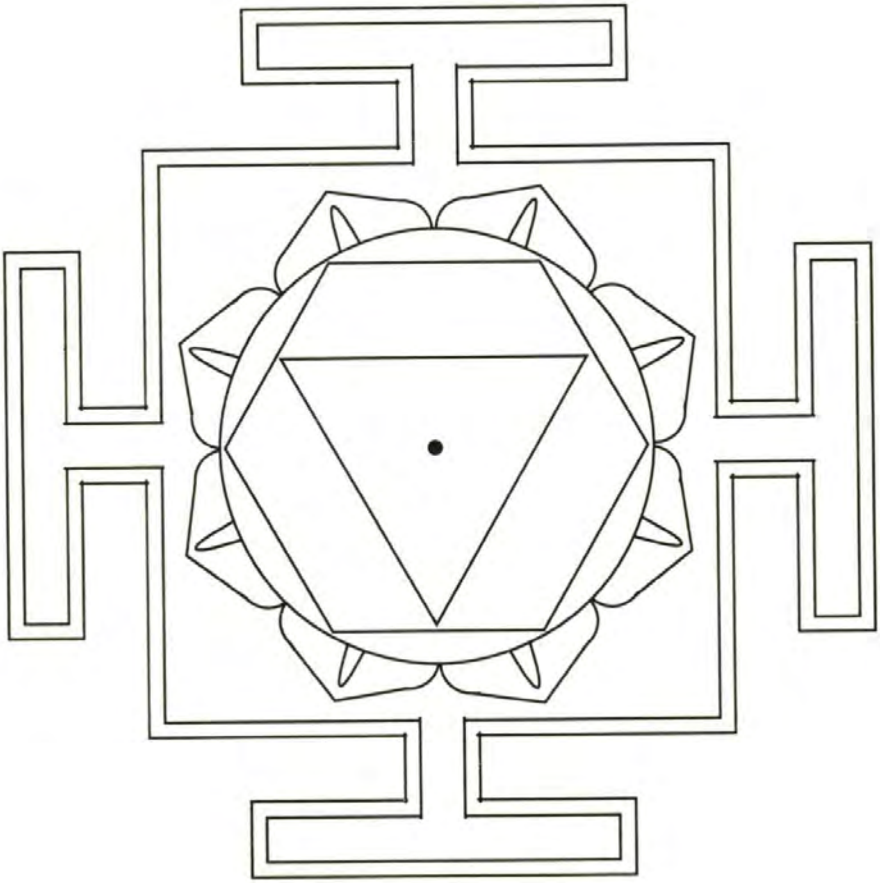

Bala (Shakti) Yantra (II)

The *Bala* (*Shakti*) *Yantra* (II), a *Shakti yantra*, indicates not merely a variation on the previous, but one of a completely different character.[67] This in itself is not unusual, merely indicates a different source from which this *yantra* was drawn.

The source illustration does not indicate a *bhupura*. A sacred enclosure of a single step was utilized here at the discretion of the author even though the *Bala* (*Shakti*) *Yantra* (I) utilizes a two-stepped *bhupura*. A lotus of twelve petals (*dvidasha-dala padma*) is the first element. This lotus encircles one of sixteen petals (*shodasha-dala padma*). Within this inner lotus is a *shatkona* with a large circle in its interior hexagonal space. Although a circle has the numerical value of one, and, therefore, masculine, it is considered by its very form to be feminine--i.e., circle = vaginal. A *bindu* is centered at the whole.

It would seem apparent that four numbers are of significance--i.e., one, six, twelve and sixteen. One--referring to the inner circle--denotes the source, the monad, the first principle, unity, The Absolute One and the Primordial One and spiritual balance, the divine sign of universal life. As an absolute, it is beyond all and therefore divine. However, there are those who consider it as an odd number and as such it is a male symbol. It is exemplified in: day; bright; the right (hand); the first of the five elements (*pancha-tanmatras*)--ether (*akasha, vymon*), and the *Sakala Mandala* (1 *pada*). It is associated astronomically with the Sun (*Ravi* or *Surya*). Six--referring to the *shatkona*--denotes the macrocosmic--the spiritual plus the material world; material beauty and comfort, divine charity; and balance. This integer is considered to be the most perfect number and the product of the first male and female numbers signifying universal attraction. As such, it is considered to be a lucky number. It is exemplified in: the *shatkona-chakra* of the Lord *Vishnu*; the Six Insights (Indic: *darshana*); the six *Chakras* being: *Muladhara, Svadhishthana, Manipura, Anahata, Vishuddha, Ajna*; and in nature the bee's comb, petals of a flower, snowflake. It is associated astronomically with the planet Venus (*Shukra*). Additionally, it is represented by the *Svadhisthana Chakra*. Twelve--referring to the *dvidasha dala padma*--denotes sacrifice and is related to immortality. This numeral is: a cosmic number as well as comprehending all numbers lower than itself. It is exemplified in: the *Barahmasa* poetry being based on twelve; the twelve signs of the Zodiac; the twelve hours of the day as well as the twelve hours of the night; and the twelve months of the solar year. As a compound number it is associated astronomically with: the Sun (*Ravi* or *Surya*) (1) and the Moon (*Soma* or *Chandra*) (2). When reduced it produces three and, therefore, the planet Jupiter (*Brihaspati* or *Guru*) (3). Additionally, it represents the *Anahata Chakra*. Sixteen--referring to the *dvidasha dala padma*--symbolizes divine destruction, the fall of man and the visible world. This integer also signifies completeness, or balance being made up of opposites--the Sun and Venus. It is a number whose √ is 4 . It is exemplified in: the Sixteen *kalās* of *Chandra*; and a *mandala* of sixteen *pada* called *Mahapitha Mandala*. As a compound number it is associated with the Sun (*Ravi* or *Surya*) (1) and the planet Venus (*Shukra*) (6). When reduced it produces seven and, therefore, the planet *Ketu* (the descending node of the moon) (7). Additionally, it represents the *Vishudha Chakra*.

As with all *yantras*, there are various deities of a subordinate nature associated with a *yantra*. The employment here of two lotus of twelve and sixteen petals signifies twelve and sixteen deities respectively who reign over a particular petal and guard the central area much in the same way as do the *parivara-devata* stand sentinel over the inner sanctuary of a temple. (AM, HKS, MS)

Plate 17 -- Bala (Shakti) Yantra (II)

(AM, p. 90)

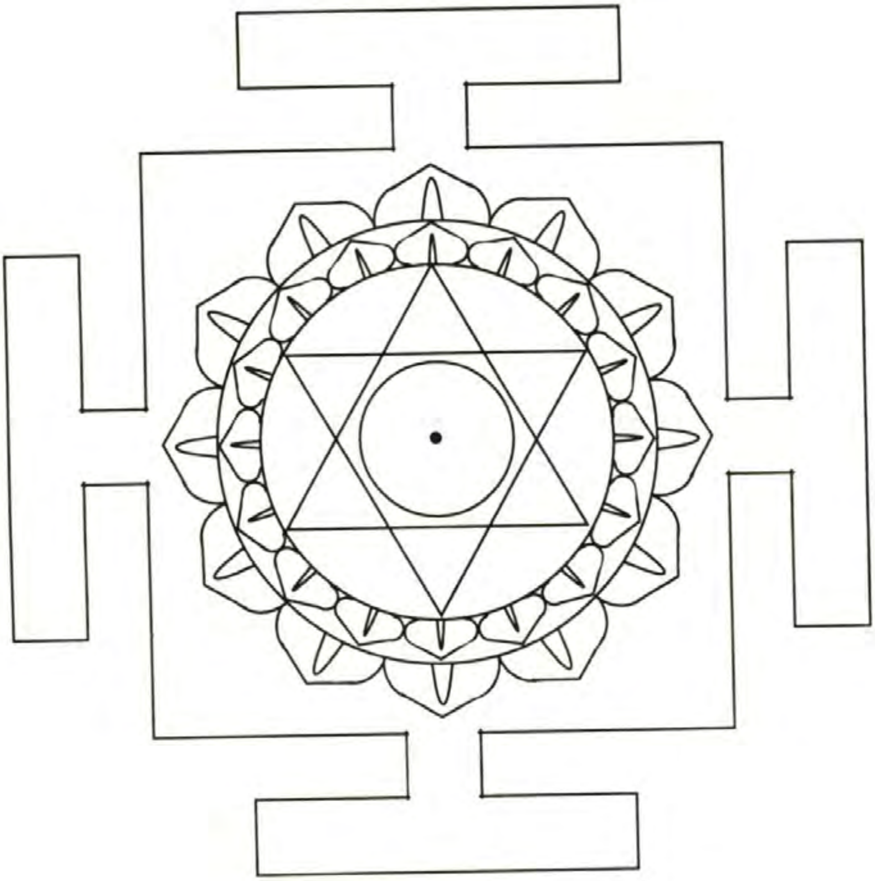

Bala-Tripura Yantra

Bala-Tripura Yantra is one of three goddesses which are closely associated with the *Shri-Chakra Yantra* (See above, pp. 42-48). She is envisioned as being the youthful *Shri-Vidya* (*Devi*) mother goddess, a girl of sixteen.[68]

The *yantra*, a *Shakti yantra*, is composed of a *bhupura* of two steps.[69] Within this sacred precinct is an eight-petaled lotus (*ashta-dala padma*). The *ashta-dala padma* encloses a set of triangles (*trikona*) forming nine points (*nava-yoni*). The first, an equilateral triangle with its apex pointed upwards--masculine and *linga*--touches the surrounding circle. The second triangle, an isosceles triangle, with its inverted base resting upon the center line of the whole and its apex touching the bottom of the circle, is feminine and *yoni*. The third triangle, an equilateral triangle, is inverted with its apex touching the base of the first equilateral triangle and its base touching the surrounding circle. These three triangles so arranged form eight points (*ashta-yoni*). The three overlapping triangles form six feminine (*yoni*) triangles (see below, left) and five masculine (*linga*) triangles. The ninth point is formed by a line running from the right hand corner of the second (inverted) equilateral triangle, to the inverted apex of the second (isosceles) triangle (see below, right). SR does not indicate a *bindu* in the illustration of this *yantra*.

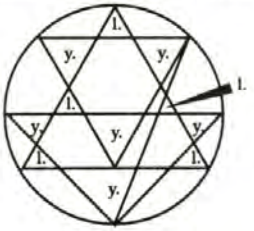

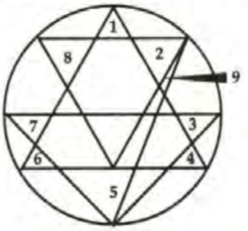

Two, three, five, six, eight and nine are six numbers which figure prominently in this *yantra*. Two--referring to the *bhupura*--denotes duality and diversity. It is exemplified in: the concept of right-left; heaven-hell; day-night, etc.; and the second of the five elements (*pancha-tanmatras*)--air or wind (*vayu, marut*). Three--referring to the *trikona*--denotes perfection, the trinity and unity plus diversity which equals perfection. It is exemplified in: the trinity of *Brahmá, Vishnu, Shiva*; the trinity of *Sarasvati, Lakshmi, Parvati*; the Three Regions or the Three Worlds (Indic: *triloka*); the Three Cities (Indic: *tripura*); the Three Times (*kála*); the Three Forces (*guna*); the *trivarga* (objects of human pursuit); and the third of the five elements (*pancha-tanmatras*)--fire (*tejas, agni*). Five--referring to the five *linga trikona*--denotes magical properties, mental activity, the natural man, is revolutionary and reduces all to the meaningful. It is exemplified in: the Five Subtle Elements (Indic: *tanmatras* or *panchatanmatras*); the Five Sense Particulars (Indic: *panchabhutas* or *mahabhutas*); the five "M's" (*Panchamakara*); the five *skandhas*; the five fingers of the hand, the five toes of the feet as well as the five major appendages of the body; and the fifth of the five elements (*pancha-tanmatras*)--earth (*kshiti, prithvi*). Six--referring to the six *yoni kona*--denotes the macrocosmic, the spiritual plus the material world; and balance. It is exemplified in: the *shatkona-chakra* of the Lord *Vishnu*; the Six Insights (Indic: *darshana*); the six *Chakras*; and in nature the bee's comb, petals of a flower, snowflake. Eight--referring to the *ashta-dala padma*--denotes perfection and on the divine plane: justice and balance between attraction and repulsion. This number is an evenly even number and the first cube number, 2^3. It is exemplified in: the eight forms of the Lord *Shiva*; the Eight Treasures (*ashta-niddhi*) of *Kubera*; the Eight Mothers (*ashta-matrikas*); the Octave of *Prakriti* (the elemental nature); and the sacred eight petal lotus. Nine--referring to the nine points--denotes completion, perfection, wisdom and silence. It is exemplified in: the nine orifices of the body; the gestation period of the human being; the number of *pada* in the smallest magic square; the *Navagrahas*; the *Nava-Durgas*; *nava-nadis*; the Nine Classes of *Yoginis*; and the Nine Jewels (Indic: *navaratna*).

The *mantra associated with this yantra* is: "*Aim Klim Sauh.*"[70] (SR, HKS, TR)

Plate 18 -- Bala-tripura Yantra

(SR, p. 96)

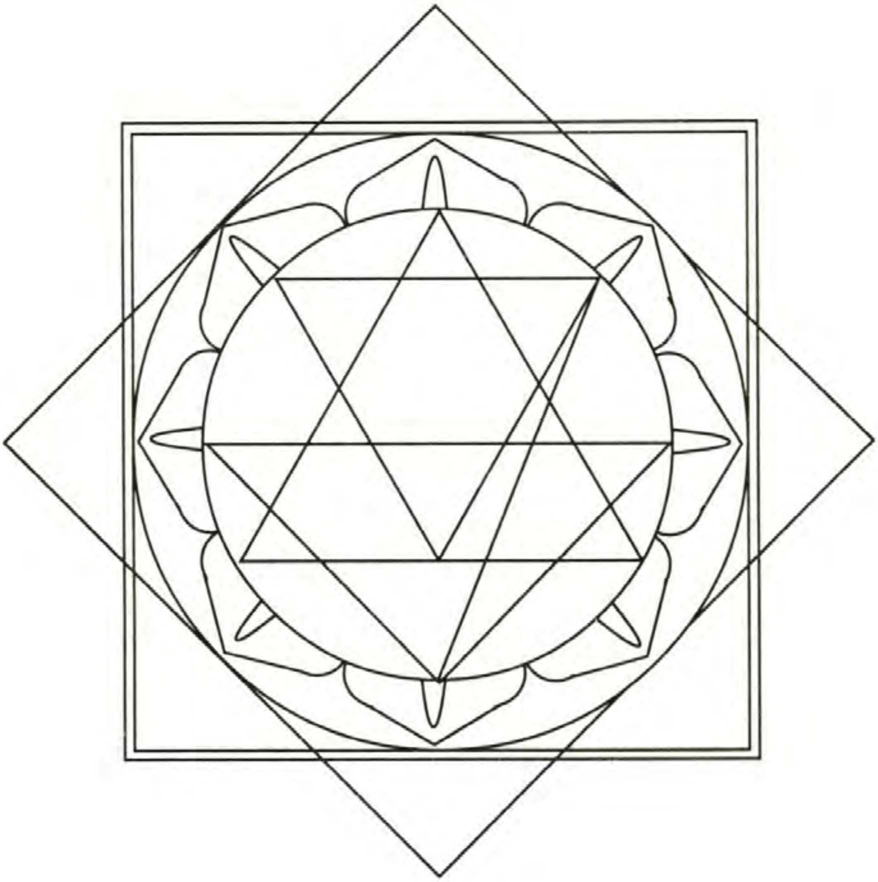

Bhairon Yantra (I)

Bhairon is a deity of contradictory genesis. He is a godling who represents the spirits of the field and is termed in the *Shiva Purana* as incarnate of the Lord *Shiva*. Also, he is connected with the Lord *Shiva* through *Bhairava* and with the cult of dogs. *Bhairon*, in the *Vishnu Purana*, is described as being part of the Lord *Vishnu*. He is particularly popular in north India.

The *Bhairon* (*Bhairava*) *yantra* (I), a *Shaiva yantra*, is formed by a sacred enclosure (*bhupura*) of a single step. Within this enclosure is an eight-petaled lotus (*ashta-dala padma*) oriented to the cardinal and intercardinal points of the compass. This ring encircles three triangles: two forming a *shatkona* and oriented vertically, and the third *trikona*, a dynamic isosceles, has its apex pointed downwards. With the three overlapping triangles, eleven triangles are apparent.

Four numbers appear to be of some significance--one, three, six, eight and eleven. One--referring to the single-stepped *bhupura* and to the single feminine triangle--denotes the source, the monad, the first principle, unity, The Absolute One and the Primordial One and spiritual balance, the divine sign of universal life. As an absolute, it is beyond all and therefore divine. However, there are those who consider it as an odd number and as such it is a male symbol. It is exemplified in: day; bright; the right (hand); the first of the five elements (*pancha-tanmatras*)--ether (*akasha, vymon*), and the *Sakala Mandala* (1 *pada*). It is associated astronomically with the Sun (*Ravi* or *Surya*). Three--referring to the feminine *trikona*--denotes perfection, the trinity, the divine family (father, mother, child) and unity plus diversity which equals perfection. It is exemplified in: the trinity of *Brahmá, Vishnu, Shiva*; the trinity of *Sarasvati, Lakshmi, Parvati*; *trishula*; the Three Regions or the Three Worlds (Indic: *triloka*) being: *arupadhatu, rupadhatu, kamadhatu*; the Three Cities (Indic: *tripura*); the Three Times (*kála*); the Three Forces (*guna*); the *trivarga* (objects of human pursuit); the three steps taken by the Lord *Vishnu* in his *Vamana-Trivikrama avatar*; and the third of the five elements (*pancha-tanmatras*)--fire (*tejas, agni*). It is associated astronomically with the planet Jupiter (*Brihaspati* or *Guru*). Six--as exemplified in the *shatkona*--denotes the macrocosmic--the spiritual plus the material world; material beauty and comfort, divine charity; and balance. This integer is considered to be the most perfect number and the product of the first male and female numbers signifying universal attraction. As such, it is considered to be a lucky number. It is exemplified in: the *shatkona-chakra* of the Lord *Vishnu*; the Six Insights (Indic: *darshana*); the six *Chakras*; and in nature the bee's comb, petals of a flower, snowflake. It is associated astronomically with the planet Venus (*Shukra*). Additionally, it is represented by the *Svadhisthana Chakra*. Eight--referring to the *ashta-dala padma*--symbolizes perfection, good fortune, and on the divine plane: justice and balance between attraction and repulsion, positive and negative. This integer as even, is representative of motherhood. This number is auspicious in its makeup being an evenly even number and the first cube number, 2^3. It is exemplified in: the eight forms of the Lord *Shiva*; the Eight Treasures (*ashta-niddhi*) of *Kubera*; the Eight Mothers (*ashta-matrikas*); the Octave of *Prakriti* (the elemental nature) being: *akasha, vayu, tejas, ap, kshiti, sattva, rajas* and *tamas*; and the sacred eight petal lotus. It is associated astronomically with the planet Saturn (*Shani*). Additionally, it represents the number when squared that makes up the *Manduka Mandala*. Eleven--referring to the total number of *trikona*--denotes universal energy, liberty and the transience of life. It is considered obstinate and revolutionary. To some it is an unlucky number (Hindu), the number for transgressions, while to others is auspicious and dynamic signifying vitality. It is a mystic number made up of one twice (1\1). It is exemplified in: the eleven *Rudras* who are destroyers. As a compound number it is associated astronomically with the Sun (*Ravi* or *Surya*). When reduced it produces two, and, therefore, the Moon (*Soma* or *Chandra*).

The *mantra* employed is: "*Om Hareeng, Butkaya Aapaduddharanay Kuru Kuru Butkaya Hareeng, Om Swaha*," or "*Om Hareeng Bhairve Bhairve thekarhar maang raksha raksha hoong phut swaha*."[71] (LC, LCII, MS)

Plate 19 -- Bhairon Yantra (I)

(LC, fig. 2.4)

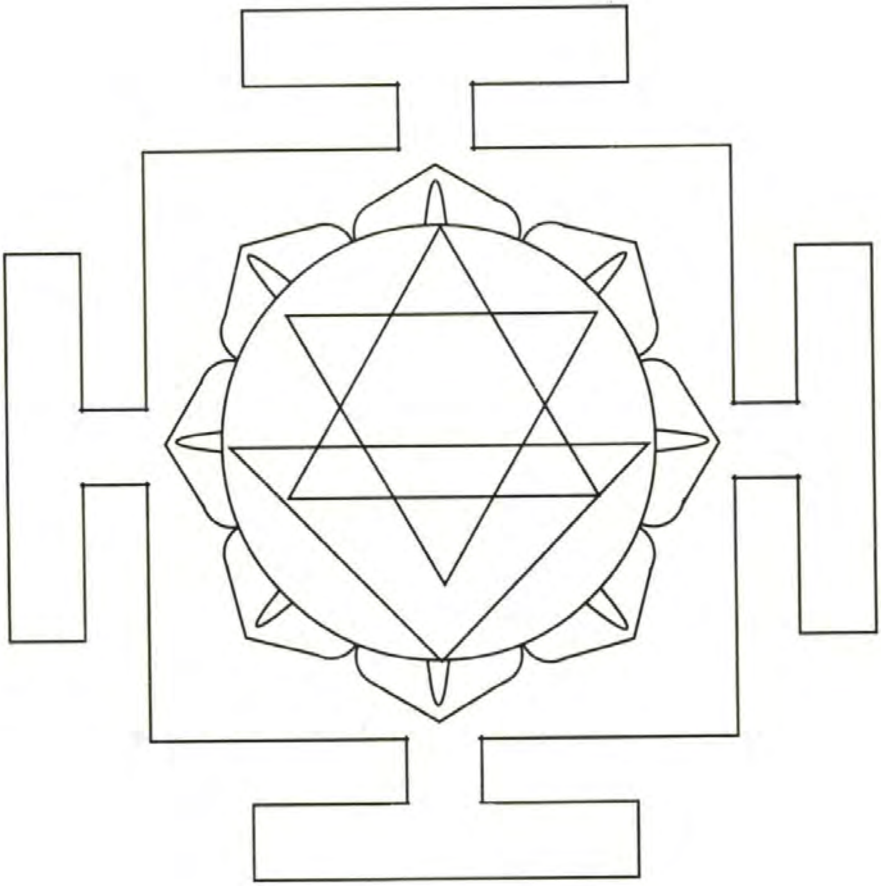

Bhairon Yantra (II)

The *Bhairon* (*Bhairava*) *yantra* (II), a *Shaiva yantra*, is composed of a three-stepped sacred enclosure (*bhupura*). Within this enclosure is an eight-petaled lotus (*ashta-dala padma*) oriented to the cardinal and intercardinal points of the compass. These petals enclose a double circle within which is a *shatkona*. Within this six-pointed star is a single triangle (trikona) with its apex oriented upwards--masculine and *linga*. At the very center is a *bindu* (dot), designating the powerful locus of the deity.

There are five numbers which appear to merit out consideration--one, two, three, six and eight. One--referring to the masculine *trikona*--connotes the source, the monad, the first principle, unity, The Absolute One and the Primordial One and spiritual balance, the divine sign of universal life. As an absolute, it is beyond all and therefore divine. However, there are those who consider it as an odd number and as such it is a male symbol. It is exemplified in: day; bright; the right (hand); the first of the five elements (*pancha-tanmatras*)--ether (*akasha, vymon*), and the *Sakala Mandala* (1 *pada*). It is associated astronomically with the Sun (*Ravi* or *Surya*). Two--referring to the double circle--denotes duality, contrast, polarity and diversity. As an even number, a female symbol two symbolizes the power principle, night, dark, left; and the moon. It is exemplified in: the concept of *Shakti-Shakta*; right-left; heaven-hell; day-night; two eyes, nostrils, breasts and testes; and the second of the five elements (*pancha-tanmatras*)--air or wind (*vayu, marut*). It is associated astronomically with the Moon (*Soma* or *Chandra*). Additionally, it represents the *Ajna Chakra*. Three--referring to the triple-stepped *bhupura*--symbolizes perfection, the trinity, the divine family (father, mother, child) and unity plus diversity which equals perfection. It is exemplified in: the trinity of *Brahmá, Vishnu, Shiva*; the trinity of *Sarasvati, Lakshmi, Parvati* or *Maha-Sarasvati, Maha-Lakshmi, Maha-Kali*; *trishula*; the Three Regions or the Three Worlds (Indic: *triloka*) being: *arupadhatu, rupadhatu, kamadhatu*; the Three Cities (Indic: *tripura*); the Three Times (*kála*) being: *bhuta-kala* (past), *vartamana-kala* (present), *bavishya-kala* (future); the Three Forces (*guna*) being: *sattvaguna, rajoguna, tamoguna*; the *trivarga* (objects of human pursuit) being: *dharma* (virtue), *artha* (purpose), *kama* (pleasure); the three steps taken by the Lord *Vishnu* in his *Vamana-Trivikrama avatar*; and the third of the five elements (*pancha-tanmatras*)--fire (*tejas, agni*). It is associated astronomically with the planet Jupiter (*Brihaspati* or *Guru*). Six--referring to the *shatkona*--denotes the macrocosmic--the spiritual plus the material world; material beauty and comfort, divine charity; and balance. This integer is considered to be the most perfect number and the product of the first male and female numbers signifying universal attraction. As such, it is considered to be a lucky number. It is exemplified in: the *shatkona-chakra* of the Lord *Vishnu*; the Six Insights (Indic: *darshana*); the six *Chakras* being: *Muladhara, Svadhishthana, Manipura, Anahata, Vishuddha, Ajna*; and in nature the bee's comb, petals of a flower, snowflake. It is associated astronomically with the planet Venus (*Shukra*). Additionally, it is represented by the *Svadhisthana Chakra*. Eight--referring to the *ashta-dala padma*--denotes perfection, good fortune, and on the divine plane: justice and balance between attraction and repulsion, positive and negative. This integer as even, is representative of motherhood. This number is auspicious in its makeup being an evenly even number and the first cube number, 2^3. It is exemplified in: the eight forms of the Lord *Shiva*; the Eight Treasures (*ashta-niddhi*) of *Kubera*; the Eight Mothers (*ashta-matrikas*); the Octave of *Prakriti* (the elemental nature) being: *akasha, vayu, tejas, ap, kshiti, sattva, rajas* and *tamas*; and the sacred eight petal lotus. It is associated astronomically with the planet Saturn (*Shani*). Additionally, it represents the number when squared that makes up the *Manduka Mandala*.

The *mantra* employed is: "*Om Hareeng Butkaya Apaduddhar anay Kuru Kuru Barukaya Hareeng*."[72] (LC, LC II, MS)

Plate 20 -- Bhairon Yantra (II)

(LC II, p. 28)

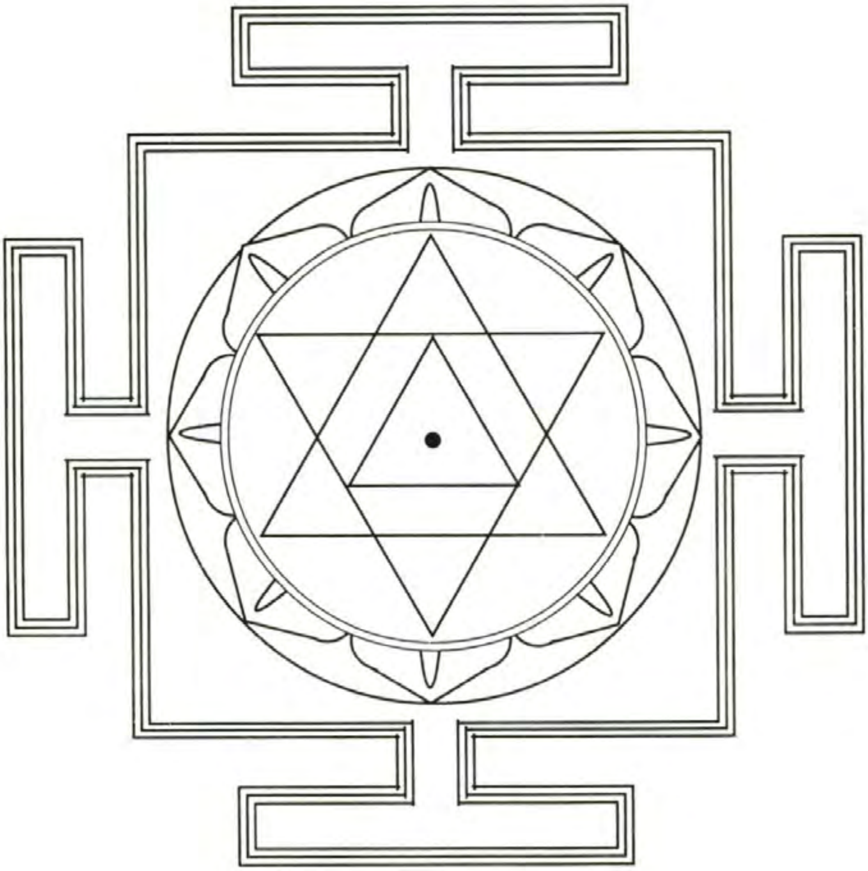

Bhuvaneshvari Yantra (I)

Bhuvaneshvari, called the "sovereign queen of the total existing phenomenal word,"[73] is one of the aspects of *Maha-Kali* (*Dasha-Mahavidyas*). She represents one of the ten aspects of the divine night and her realm is the forces of the physical world and the night of realization. It is said that the *Trimurti* were enlightened by this deity when she made them realize that they were only the tools or implements for creation, preservation and destruction--three aspects of her limitless power.

The *Bhuvaneshvari Yantra* (I), a *Shakti yantra*, is bounded by a single level *bhupura*. Within this sacred precinct are two lotus of eight petals each (*ashta-dala padma*), one superimposed over the other. The inner ring of petals is somewhat different from the representation of similar *padmas* in that the petals possess a dark central area.[74] The inner circle consists of a *shatkona* (six pointed star) made up of two intersecting triangles: one oriented to the left while the other's orientation is to the right, the dynamic, feminine orientation. At the center is a *bindu*.

One, six, eight and sixteen are four numbers which appear in this *yantra* and seem to be of some consequence. One--referring to the single step of the *bhupura*--denotes the source, the monad, the first principle, unity, The Absolute One and the Primordial One and spiritual balance, the divine sign of universal life. As an absolute, it is beyond all and therefore divine. However, there are those who consider it as an odd number and as such it is a male symbol. It is exemplified in: day; bright; the right (hand); the first of the five elements (*pancha-tanmatras*)--ether (*akasha, vymon*), and the *Sakala Mandala* (1 *pada*). It is associated astronomically with the Sun (*Ravi* or *Surya*). Six--referring to the *shatkona*--denotes the macrocosmic--the spiritual plus the material world; material beauty and comfort, divine charity; and balance. This integer is considered to be the most perfect number and the product of the first male and female numbers signifying universal attraction. As such, it is considered to be a lucky number. It is exemplified in: the *shatkona-chakra* of the Lord *Vishnu*; the Six Insights (Indic: *darshana*); the six *Chakras* being: *Muladhara, Svadhishthana, Manipura, Anahata, Vishuddha, Ajna*; and in nature the bee's comb, petals of a flower, snowflake. It is associated astronomically with the planet Venus (*Shukra*). Additionally, it is represented by the *Svadhisthana Chakra*. Eight--referring to the *ashta-dala padma*--symbolizes perfection, good fortune, and on the divine plane: justice and balance between attraction and repulsion, positive and negative. This integer as even, is representative of motherhood. This number is auspicious in its makeup being an evenly even number and the first cube number, 2^3. It is exemplified in: the eight forms of the Lord *Shiva*; the Eight Treasures (*ashta-niddhi*) of *Kubera*; the Eight Mothers (*ashta-matrikas*); the Octave of *Prakriti* (the elemental nature) being: *akasha, vayu, tejas, ap, kshiti, sattva, rajas* and *tamas*; and the sacred eight petal lotus. It is associated astronomically with the planet Saturn (*Shani*). Additionally, it represents the number when squared that makes up the *Manduka Mandala*. Sixteen--referring to the total number of petals in the two lotus--denotes divine destruction, the fall of man and the visible world. This integer also signifies completeness, or balance being made up of opposites--the Sun and Venus. It is a number whose $\sqrt{}$ is 4 . It is exemplified in: the Sixteen *kalás* of *Chandra*; and a *mandala* of sixteen *pada* ($4 \times 4 = 16$) called *Mahapitha Mandala*. As a compound number it is associated with the Sun (*Ravi* or *Surya*) (1) and the planet Venus (*Shukra*) (6). When reduced it produces seven ($1 + 6 = 7$) and, therefore, the planet *Ketu* (the descending node of the moon) (7). Additionally, it represents the *Vishudha Chakra*.

The *mantra* recited for this deity is: "*Om Aeeing Hareeng Shareeng*," " *Om Hareeng Shareeng*"[75] or "Hareeng."[76] (SH, TR, HJ, LC, LC II, PR)

Plate 21 -- Bhuvaneshvari Yantra (I)

(DS, #33)

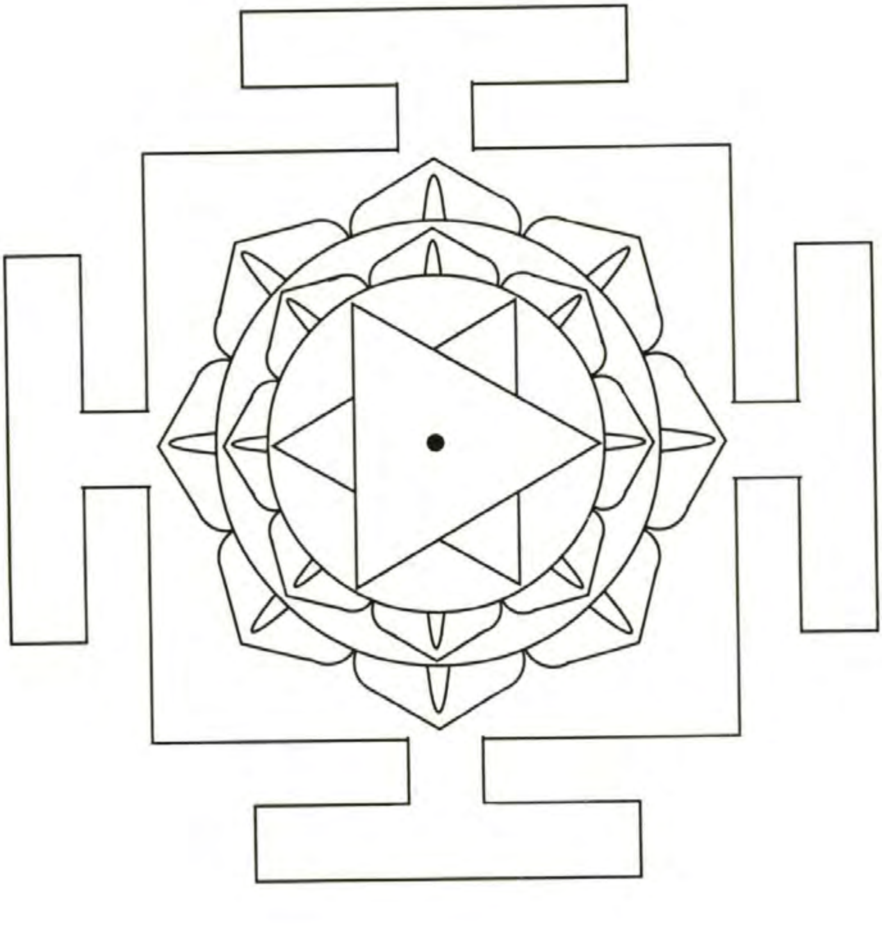

Bhuvaneshvari Yantra (II)

The *Bhuvaneshvari yantra* (II), a *Shakti yantra*, is a variation on *Bhuvaneshvari yantra* (I). The only difference is to be found in the orientation of the *shatkona*. The *yantra* is bounded by a single level sacred enclosure (*bhupura*). Within this sacred enclosure are two lotus of eight petals each (*ashta-dala padma*)--one superimposed over the other. Within the inner circle rests a six pointed star (*shatkona*) made up of two intersecting triangles. This *shatkona* is oriented vertically, rather than horizontally as is represented in *Bhuvaneshvari yantra* (I). At the center of the *yantra* is a *bindu*.

As with the previous *yantra*, one--referring to the single step of the *bhupura*--denotes the source, the monad, the first principle, unity, The Absolute One and the Primordial One and spiritual balance, the divine sign of universal life. As an absolute, it is beyond all and therefore divine. However, there are those who consider it as an odd number and as such it is a male symbol. It is exemplified in: day; bright; the right (hand); the first of the five elements (*pancha-tanmatras*)--ether (*akasha, vymon*), and the *Sakala Mandala* (1 *pada*). It is associated astronomically with the Sun (*Ravi* or *Surya*). Six--referring to the *shatkona*--denotes the macrocosmic--the spiritual plus the material world; material beauty and comfort, divine charity; and balance. This integer is considered to be the most perfect number and the product of the first male and female numbers signifying universal attraction. As such, it is considered to be a lucky number. It is exemplified in: the *shatkona-chakra* of the Lord *Vishnu*; the Six Insights (Indic: *darshana*); the six *Chakras* being: *Muladhara, Svadhishthana, Manipura, Anahata, Vishuddha, Ajna*; and in nature the bee's comb, petals of a flower, snowflake. It is associated astronomically with the planet Venus (*Shukra*). Additionally, it is represented by the *Svadhisthana Chakra*. Eight--referring to the *ashta-dala padma*--symbolizes perfection, good fortune, and on the divine plane: justice and balance between attraction and repulsion, positive and negative. This integer as even, is representative of motherhood. This number is auspicious in its makeup being an evenly even number and the first cube number, 2^3. It is exemplified in: the eight forms of the Lord *Shiva*; the Eight Treasures (*ashta-niddhi*) of *Kubera*; the Eight Mothers (*ashta-matrikas*); the Octave of *Prakriti* (the elemental nature) being: *akasha, vayu, tejas, ap, kshiti, sattva, rajas* and *tamas*; and the sacred eight petal lotus. It is associated astronomically with the planet Saturn (*Shani*). Additionally, it represents the number when squared that makes up the *Manduka Mandala*. Sixteen--referring to the total number of petals in the two lotus--denotes divine destruction, the fall of man and the visible world. This integer also signifies completeness, or balance being made up of opposites--the Sun and Venus. It is a number whose $\sqrt{}$ is 4 . It is exemplified in: the Sixteen *kalás* of *Chandra*; and a *mandala* of sixteen *pada* called *Mahapitha Mandala*. As a compound number it is associated with the Sun (*Ravi* or *Surya*) (1) and the planet Venus (*Shukra*) (6). When reduced it produces seven and, therefore, the planet *Ketu* (the descending node of the moon) (7). Additionally, it represents the *Vishudha Chakra*. However, it is the orientation of the *shatkona*, as noted above, which makes the *Bhuvaneshvari yantra* (II) different from the *Bhuvaneshvari yantra* (I). The horizontally oriented *shatkona* connotes the dynamic element of this symbol. (SH, TR, HJ, LC, LC II, PR)

Plate 22 -- Bhuvaneshvari Yantra (II)

(APR, fig. 126; HJ, Pl. 9 & p. 104)

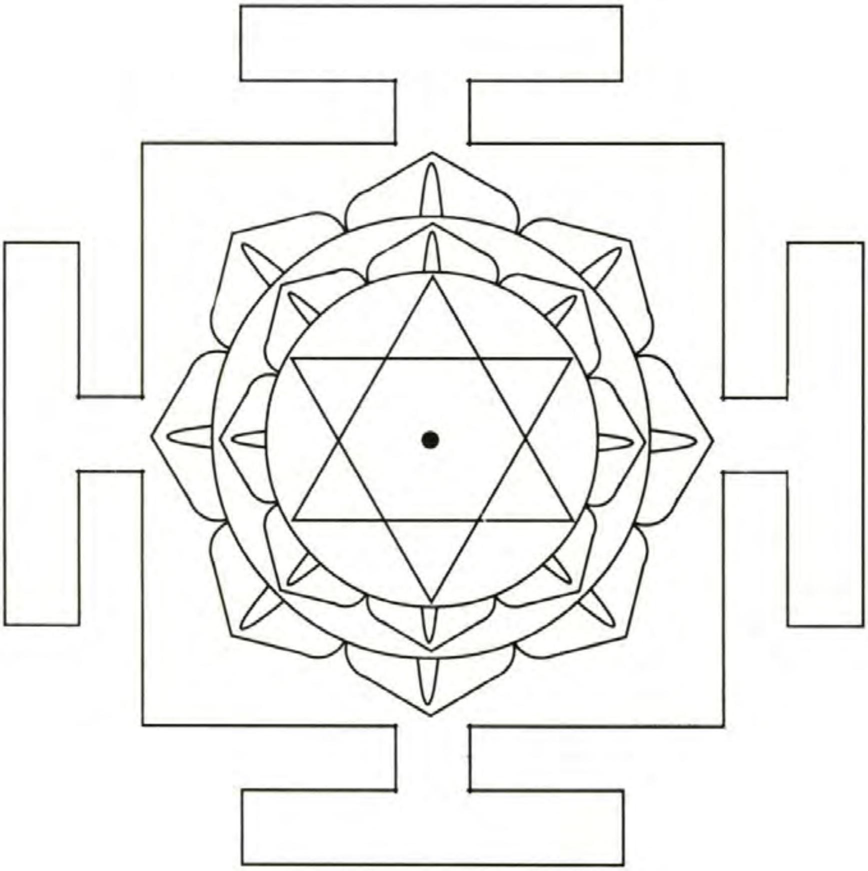

Bhuvaneshvari Yantra (III)

The *Bhuvaneshvari yantra* (III), a *Shakti yantra* and a third variation, is bounded by a double-leveled sacred enclosure unlike *Bhuvaneshvari yantra* (I & II). Within this divine precinct (*bhupura*) is a single lotus of eight petals (*ashta-dala padma*). It is this single lotus which constitutes the major difference between this *yantra* and the *Bhuvaneshvari yantra* (I & II). The petals encircle a six pointed star (*shatkona*), oriented vertically made up of dynamic isosceles triangles. At the center of all is a *bindu*.

Two, six and eight are three numerals which bear some scrutiny. Two--referring to the *bhupura*--denotes duality, contrast, polarity and diversity. As an even number, a female symbol two symbolizes the power principle, night, dark, left; and the moon. It is exemplified in: the concept of *Shakti-Shakta*; right-left; heaven-hell; day-night; two eyes, nostrils, breasts and testes; and the second of the five elements (*pancha-tanmatras*)--air or wind (*vayu, marut*). It is associated astronomically with the Moon (*Soma* or *Chandra*). Additionally, it represents the *Ajna Chakra*. Six--referring to the *shatkona*--denotes the macrocosmic--the spiritual plus the material world; material beauty and comfort, divine charity; and balance. This integer is considered to be the most perfect number and the product of the first male and female numbers signifying universal attraction. As such, it is considered to be a lucky number. It is exemplified in: the *shatkona-chakra* of the Lord *Vishnu*; the Six Insights (Indic: *darshana*); the six *Chakras* being: *Muladhara, Svadhishthana, Manipura, Anahata, Vishuddha, Ajna*; and in nature the bee's comb, petals of a flower, snowflake. It is associated astronomically with the planet Venus (*Shukra*). Additionally, it is represented by the *Svadhisthana Chakra*. Eight--referring to the *ashta-dala padma*--symbolizes denotes perfection, good fortune, and on the divine plane: justice and balance between attraction and repulsion, positive and negative. This integer as even, is representative of motherhood. This number is auspicious in its makeup being an evenly even number and the first cube number, 2^3. It is exemplified in: the eight forms of the Lord *Shiva*; the Eight Treasures (*ashta-niddhi*) of *Kubera*; the Eight Mothers (*ashta-matrikas*); the Octave of *Prakriti* (the elemental nature) being: *akasha, vayu, tejas, ap, kshiti, sattva, rajas* and *tamas*; and the sacred eight petal lotus. It is associated astronomically with the planet Saturn (*Shani*). Additionally, it represents the number when squared that makes up the *Manduka Mandala*. In addition, the *shatkona* is composed of isosceles triangles, rather than equilateral triangles, emphasizing the dynamic elements of this icon.

The *mantra* recited for this yantra is: "*Om Aeeing Hareeng Shareeng*" or " *Om Hareeng Shareeng*."[77] (SH, TR, HJ, LC, LC II, PR)

Plate 23 -- Bhuvaneshvari Yantra (III)

(LC, fig. 3.13)

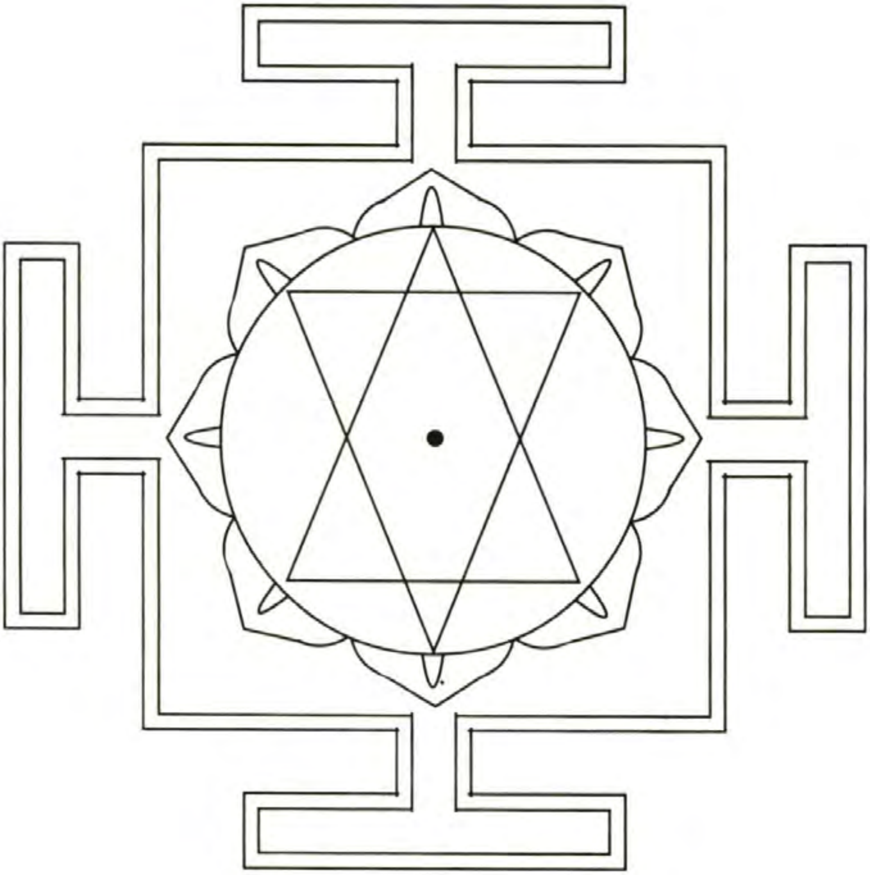

Chinnamasta Yantra (I)

Chinnamasta ("the one whose head is severed") is one of the aspects of *Maha-Kali* (*Dasha-Mahavidya*) and represents one of the ten aspects of the divine night. *Chinnamasta's* realm is the eternal darkness or night, the sacrifice of the severed head, and the night of courage. Of the *Dasha-Mahavidya, Chinnamasta* is considered as one of the most important and further represents the severing of all mental activities (*vrittis*). Her sacrifice, the severing of her own head, and the resulting three streams of life's fluid represent the Three Forces (*gunas*): *sattvaguna, rajoguna* and *tamoguna*.

The *Chinnamasta Yantra*, a *Shakti yantra*, is unremittingly feminine. It is made up of a three level sacred enclosure (*bhupura*). Within this divine shelter is an eight-petaled lotus (*ashta-dala padma*). Within this lotus is to be found is a triangle (*trikona*) with its apex pointed downward. This triangle encloses three concentric circles (*trivalya*) within which, finally, is a second downward oriented triangle. At the center of all is a *bindu*.

The number three predominates *Chinnamasta's yantra*; one, two and eight are secondary numerals. One--referring to the feminine *trikonas* (two)--denotes the source, the monad, the first principle, unity, The Absolute One and the Primordial One and spiritual balance, the divine sign of universal life. As an absolute, it is beyond all and therefore divine. However, there are those who consider it as an odd number and as such it is a male symbol. It is exemplified in: day; bright; the right (hand); the first of the five elements (*pancha-tanmatras*)--ether (*akasha, vymon*), and the *Sakala Mandala* (1 *pada*). It is associated astronomically with the Sun (*Ravi* or *Surya*). Two--representing the two *trikonas*--denotes duality, contrast, polarity and diversity. As an even number, a female symbol two symbolizes the power principle, night, dark, left; and the moon. It is exemplified in: the concept of *Shakti-Shakta*; right-left; heaven-hell; day-night; two eyes, nostrils, breasts and testes; and the second of the five elements (*pancha-tanmatras*)--air or wind (*vayu, marut*). It is associated astronomically with the Moon (*Soma* or *Chandra*). Additionally, it represents the *Ajna Chakra*. Three--referring to the *trikona* as well as the triple-stepped *bhupura*--denotes perfection, the trinity, the divine family (father, mother, child) and unity plus diversity which equals perfection. It is exemplified in: the trinity of *Brahmá, Vishnu, Shiva*; the trinity of *Sarasvati, Lakshmi, Parvati* or *Maha-Sarasvati, Maha-Lakshmi, Maha-Kali*; *trishula*; the Three Regions or the Three Worlds (Indic: *triloka*) being: *arupadhatu, rupadhatu, kamadhatu*; the Three Cities (Indic: *tripura*); the Three Times (*kála*) being: *bhuta-kala* (past), *vartamana-kala* (present), *bavishya-kala* (future); the Three Forces (*guna*) being: *sattvaguna, rajoguna, tamoguna*; the *trivarga* (objects of human pursuit) being: *dharma* (virtue), *artha* (purpose), *kama* (pleasure); the three steps taken by the Lord *Vishnu* in his *Vamana-Trivikrama avatar*; and the third of the five elements (*pancha-tanmatras*)--fire (*tejas, agni*). It is associated astronomically with the planet Jupiter (*Brihaspati* or *Guru*). Eight--as represented in the *ashta-dala padma*--denotes perfection, good fortune, and on the divine plane: justice and balance between attraction and repulsion, positive and negative. This integer as even, is representative of motherhood. This number is auspicious in its makeup being an evenly even number and the first cube number, 2^3. It is exemplified in: the eight forms of the Lord *Shiva*; the Eight Treasures (*ashta-niddhi*) of *Kubera*; the Eight Mothers (*ashta-matrikas*); the Octave of *Prakriti* (the elemental nature) being: *akasha, vayu, tejas, ap, kshiti, sattva, rajas* and *tamas*; and the sacred eight petal lotus. It is associated astronomically with the planet Saturn (*Shani*). Additionally, it represents the number when squared that makes up the *Manduka Mandala*.

The *mantra* employed for this *yantra* is: "*Om Shareeng, Kaleeng, Hareeng, Aeeng Vaj Vyrochaneeye Houng Houng Phut Swaha*."[78] (SH, LC, LC II, PR, HJ)

Plate 24 -- Chinnamasta Yantra (I)

(APR, fig. 128; LC)

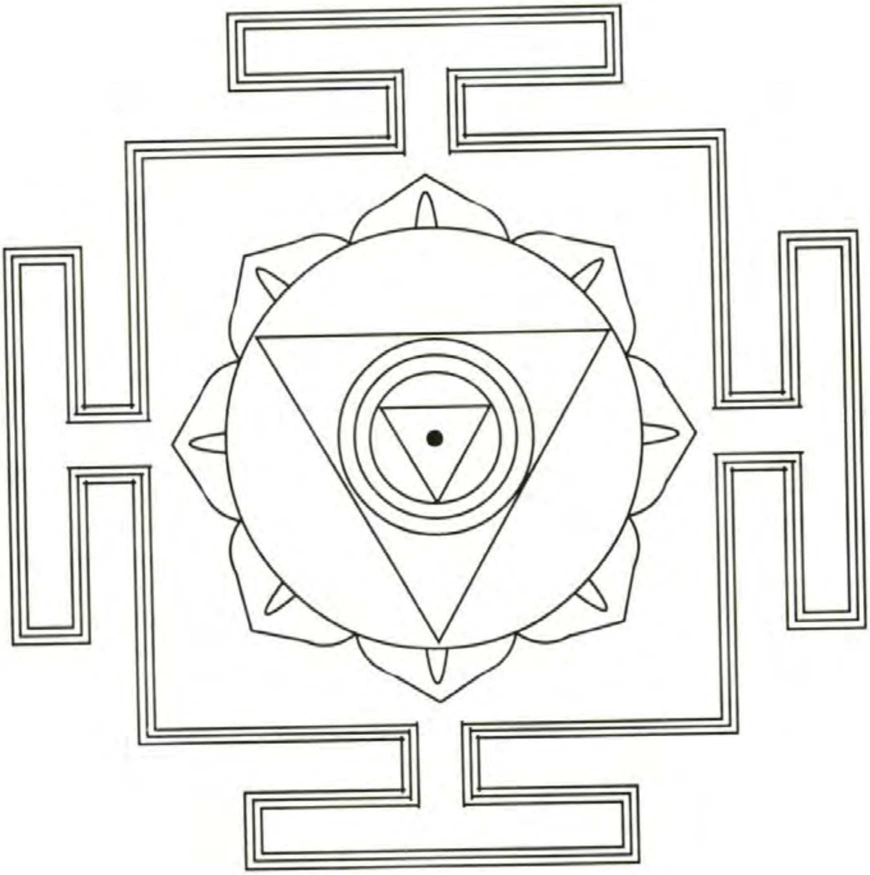

Chinnamasta Yantra (II)

The *Chinnamasta Yantra* (II), a *Shakti yantra*, is nearly identical to the *Chinnamasta Yantra* (I). It is made up of a three level sacred enclosure (*bhupura*). Within this divine shelter is an eight-petaled lotus (*ashta-dala padma*). This lotus holds a dynamic, isosceles triangle (*trikona*) with its apex pointed downward. This triangle encloses three concentric circles within which, finally, is a second downward oriented equilateral triangle. At the center of the whole is a *bindu*.

The numbers one, two, three and eight are of some importance within this *yantra*. One--referring to the single lotus--denotes the source, the monad, the first principle, unity, The Absolute One and the Primordial One and spiritual balance, the divine sign of universal life. As an absolute, it is beyond all and therefore divine. However, there are those who consider it as an odd number and as such it is a male symbol. It is exemplified in: day; bright; the right (hand); the first of the five elements (*pancha-tanmatras*)--ether (*akasha, vymon*), and the *Sakala Mandala* (1 *pada*). It is associated astronomically with the Sun (*Ravi* or *Surya*). Two--representing the two *trikonas*--denotes duality, contrast, polarity and diversity. As an even number, a female symbol two symbolizes the power principle, night, dark, left; and the moon. It is exemplified in: the concept of *Shakti-Shakta*; right-left; heaven-hell; day-night; two eyes, nostrils, breasts and testes; and the second of the five elements (*pancha-tanmatras*)--air or wind (*vayu, marut*). It is associated astronomically with the Moon (*Soma* or *Chandra*). Additionally, it represents the *Ajna Chakra*. Three--referring to the *trikona* as well as the triple-stepped *bhupura*--denotes perfection, the trinity, the divine family (father, mother, child) and unity plus diversity which equals perfection. It is exemplified in: the trinity of *Brahmá, Vishnu, Shiva*; the trinity of *Sarasvati, Lakshmi, Parvati* or *Maha-Sarasvati, Maha-Lakshmi, Maha-Kali*; *trishula*; the Three Regions or the Three Worlds (Indic: *triloka*) being: *arupadhatu, rupadhatu, kamadhatu*; the Three Cities (Indic: *tripura*); the Three Times (*kála*) being: *bhuta-kala* (past), *vartamana-kala* (present), *bavishya-kala* (future); the Three Forces (*guna*) being: *sattvaguna, rajoguna, tamoguna*; the *trivarga* (objects of human pursuit) being: *dharma* (virtue), *artha* (purpose), *kama* (pleasure); the three steps taken by the Lord *Vishnu* in his *Vamana-Trivikrama avatar*; and the third of the five elements (*pancha-tanmatras*)--fire (*tejas, agni*). It is associated astronomically with the planet Jupiter (*Brihaspati* or *Guru*). Eight--as represented in the *ashta-dala padma*--denotes perfection, good fortune, and on the divine plane: justice and balance between attraction and repulsion, positive and negative. This integer as even, is representative of motherhood. This number is auspicious in its makeup being an evenly even number and the first cube number, 2^3. It is exemplified in: the eight forms of the Lord *Shiva*; the Eight Treasures (*ashta-niddhi*) of *Kubera*; the Eight Mothers (*ashta-matrikas*); the Octave of *Prakriti* (the elemental nature) being: *akasha, vayu, tejas, ap, kshiti, sattva, rajas* and *tamas*; and the sacred eight petal lotus. It is associated astronomically with the planet Saturn (*Shani*). Additionally, it represents the number when squared that makes up the *Manduka Mandala*.

The *mantra* employed for this *yantra* is: "*Om Shareeng, Kaleeng, Hareeng, Aeeng Vaj Vyrochaneeye Houng Houng Phut Swaha*."[79] (SH, LC, LC II, PR, HJ)

Plate 25 -- Chinnamasta Yantra (II)

(LC, fig. 3-14)

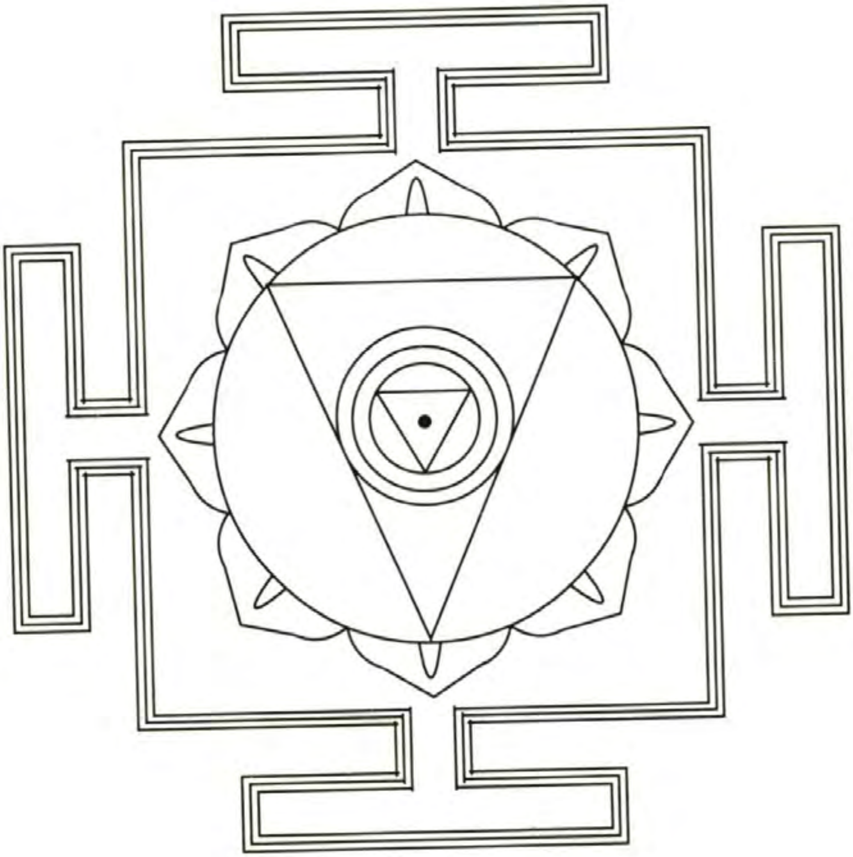

Chinnamasta Yantra (III)

Virtually identical to the *Chinnamasta Yantra* (I), this *Chinnamasta Yantra* is made up of a three level sacred enclosure (*bhupura*). Within this divine shelter is an eight-petaled lotus (*ashta-dala padma*). Within this lotus is to be found is a triangle (*trikona*) with its apex pointed downward. This triangle encloses three concentric circles (*trivalya*) within which, finally, is a second downward oriented triangle. At the center of all is a *bindu*.

The difference here is obvious. This *yantra* is presented with the whole being black in color with white lines. Black does possess certain iconic significance. It represents night, the realm of the moon and therefore, female and the motive power. (HJ, SH, LC, LC II, PR)

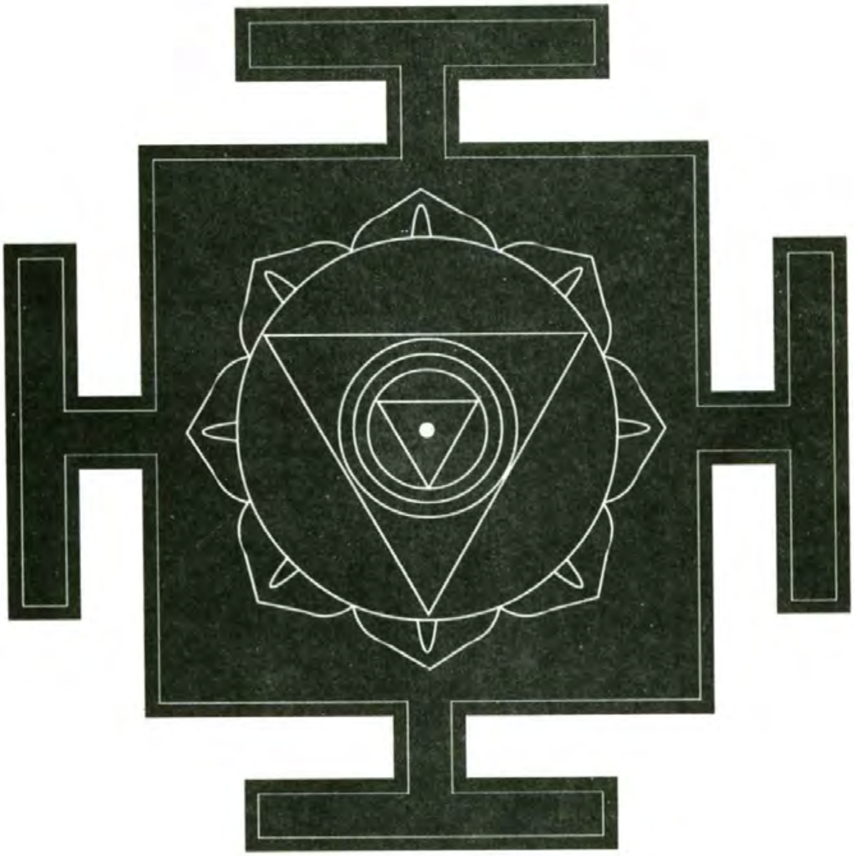

Devi Yantra

Devi is the major Hindu goddess and is the focus of the *Shaktis*. She is, indeed, unique. *Devi* as God, She becomes a singular concept in the major religions of the world. *Devi*, She is associated with the Vedic *Aditi*, the 'Original Mother,' and is the *Mahadevi* (the Great Goddess), the One Without Beginning, the Supreme Deity, the Ultimate Principle. Her three major manifestations are: *Maha-Sarasvati, Maha--Lakshmi* and *Maha-Kali*. She assumes major importance and is considered by some as the Supreme One.[80]

The *Devi Yantra*, a *Shakti yantra*, illustrated here is different from the majority of the other *yantras* in this brief study in that it is shown, or drawn, without the normal *bhupura*. It consists of a triangle, oriented downwards with three lotus-like petals guarding the three corners. Within is the sacred *bijakshara*.

The *yantra* is obviously feminine. It is "in praise of *Devi*, (who) stand(s) in no need of separately worshiping *Brahma, Vishnu* and *Rudra* (*Shiva*), who are but her agents, standing by her foot stool, ever at her back (*sic*) and call and in the act of adoring her."[81] In this brief quote, one sees the position of this goddess and, it would seem, that Her paramount importance is such that the need for an elaborate *yantra* is obviated. One might even be inclined to apply the term *digambara* (sky clad) to this *yantra*--a term applied to *Kali* whose greatness and power of place is illustrated in her absolute radiance by her nudity. She is above the need for any adornment or garments.

The sacred number three becomes the dominant number: the triangle (*trikona*) and the three petal forms. Three denotes perfection, the trinity, the divine family (father, mother, child) and unity plus diversity which equals perfection. It is exemplified in: the trinity of *Brahmá, Vishnu, Shiva*; the trinity of *Sarasvati, Lakshmi, Parvati* or *Maha-Sarasvati, Maha-Lakshmi, Maha-Kali; trishula*; the Three Regions or the Three Worlds (Indic: *triloka*) being: *arupadhatu, rupadhatu, kamadhatu*; the Three Cities (Indic: *tripura*); the Three Times (*kála*) being: *bhuta-kala* (past), *vartamana-kala* (present), *bavishya-kala* (future); the Three Forces (*guna*) being: *sattvaguna, rajoguna, tamoguna*; the *trivarga* (objects of human pursuit) being: *dharma* (virtue), *artha* (purpose), *kama* (pleasure); the three steps taken by the Lord *Vishnu* in his *Vamana-Trivikrama avatar*; and the third of the five elements (*pancha-tanmatras*)--fire (*tejas, agni*). It is associated astronomically with the planet Jupiter (*Brihaspati* or *Guru*).

The *mantra* employed for this *yantra* is: "*Trayanam devaram tri-guna-Janitanam tava Sive bhavet puja puja tava charanayo yai Viracita*."[82] This *yantra* is inscribed upon gold and would be worn about the neck as a protective amulet. (LC II, HJ, SH, LC, PR)

Plate 27 -- Devi Yantra

(LC II, p. 34)

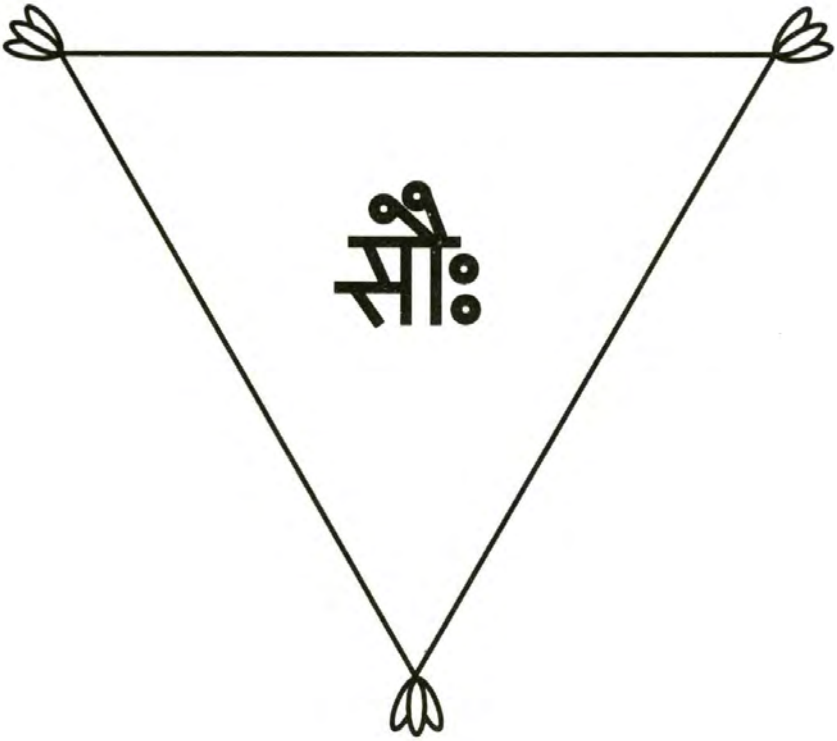

Dhanda Yantra

Dhanda (aka *Danda*), called "the one who is the staff of power," is one of the thousand names of the Lord *Vishnu* (*Vishnusahasranama*) enumerated in the *Mahabharata*. *Danda* is the deity personification of the weapon, *danda*, carried by and associated with the Lord *Vishnu*.

The *Dhanda yantra* a *Vaishnava yantra*, is formed by a *bhupura* of a single step. This is one of three *yantra* that L. Chawdhri represents with a dark surrounding square in the two works cited.[83] Within the hallowed precinct is an eight-petaled lotus (*ashta-dala padma*), oriented to the cardinal and intercardinal points of the compass. A circle holds three triangles. The first, an equilateral triangle oriented upwards filling the whole circle, the second oriented downwards, its apex resting on the base of the first and its inverted base touching the arc of the surrounding circle. The third triangle is isosceles, dynamic and oriented downwards, its apex touching the bottom edge of the circle and its inverted "foot" on the horizontal center of the circle. The total triangles formed, including the three major triangles, are fourteen triangles. There are two additional geometric figures formed by the intersections: a hexagon and two pentagons noted below:

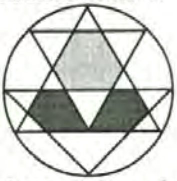

Four numbers are prominent: one, three, eight and fourteen. One--represented by the single-stepped *bhupura*--denotes the source, the monad, the first principle, unity, The Absolute One and the Primordial One and spiritual balance, the divine sign of universal life. As an absolute, it is beyond all and therefore divine. However, there are those who consider it as an odd number and as such it is a male symbol. It is exemplified in: day; bright; the right (hand); the first of the five elements (*pancha-tanmatras*)--ether (*akasha, vymon*), and the *Sakala Mandala* (1 *pada*). It is associated astronomically with the Sun (*Ravi* or *Surya*). Three--referring to the three *trikonas*--denotes perfection, the trinity, the divine family (father, mother, child) and unity plus diversity which equals perfection. It is exemplified in: the trinity of *Brahmá, Vishnu, Shiva*; the trinity of *Sarasvati, Lakshmi, Parvati* or *Maha-Sarasvati, Maha-Lakshmi, Maha-Kali*; *trishula*; the Three Regions or the Three Worlds (Indic: *triloka*); the Three Cities (Indic: *tripura*); the Three Times (*kála*); the Three Forces (*guna*); the *trivarga* (objects of human pursuit); the three steps taken by the Lord *Vishnu* in his *Vamana-Trivikrama avatar*; and the third of the five elements (*pancha-tanmatras*)--fire (*tejas, agni*). It is associated astronomically with the planet Jupiter (*Brihaspati* or *Guru*). Eight--referring to the *ashta-dala padma*--symbolizes perfection, good fortune, and on the divine plane: justice and balance between attraction and repulsion, positive and negative. This integer as even, is representative of motherhood. This number is auspicious in its makeup being an evenly even number and the first cube number, 2^3. It is exemplified in: the eight forms of the Lord *Shiva*; the Eight Treasures (*ashta-niddhi*) of *Kubera*; the Eight Mothers (*ashta-matrikas*); the Octave of *Prakriti* (the elemental nature); and the sacred eight petal lotus. It is associated astronomically with the planet Saturn (*Shani*). Finally, fourteen--referring to the total *trikonas*-- symbolizes involution, transmutation and relates to sexual relations. This integer is a number of luck. It is exemplified in the full moon, two of the moon's four cycles (waxing and waning); the Fourteen Principle *nadis*; the Fourteen *bhuvanas*; and the *Chaturdasha-dala trikona (Sarva Saubhagya-Dayaka Chakra of the Shri Chakra)*. As a compound number it is associated with the Sun (*Ravi* or *Surya*) (1) and the planet *Rahu* (the ascending node of the moon) (4).

The *mantra* recited for this *yantra* is: "*Om namaha Vaishnava Surpataye Mahavilaye Savaha*."[84] (LC II, LC, RG, VM, TR)

Plate 28 -- Dhanda Yantra

(LC II, p. 201)

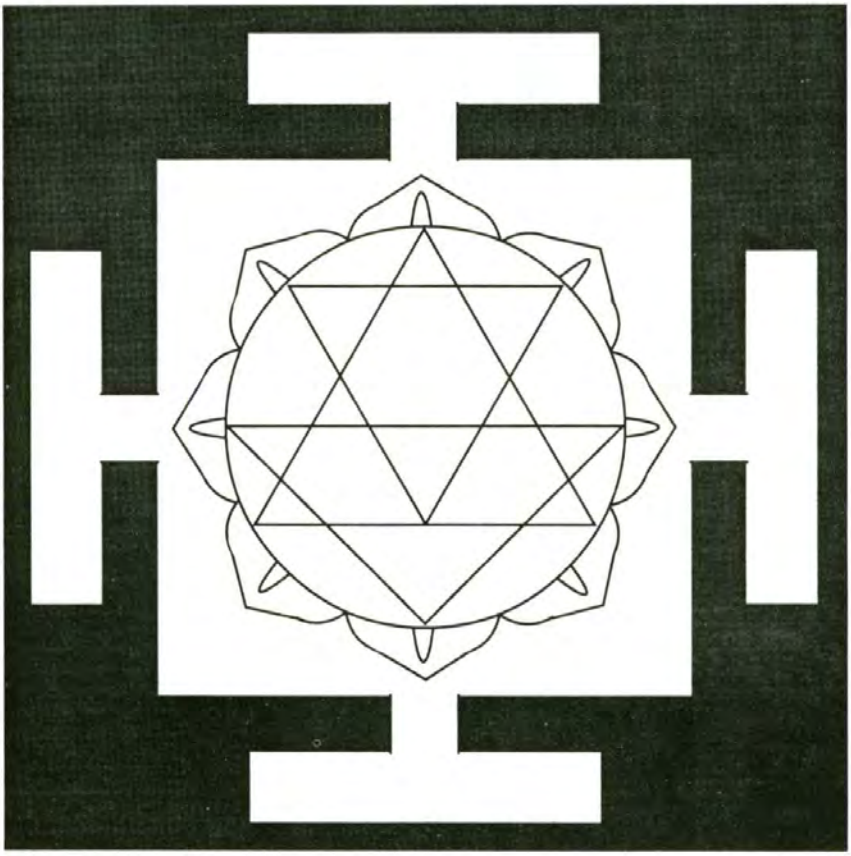

Dhumavati Yantra (I)

Dhumavati, called "the beholder of smoke" or "the smoky one," is one of the ten aspects of *Maha-Kali*, a *Dasha-Mahavidya*. She exemplifies one of the ten phases of the divine night. *Dhumavati's* domain is fire and the destruction of the universe. In addition, she personifies poverty and the night of frustration. *Dhumavati* is a widow, therefore she is always represented without a male counterpart or partner. Her other names are: *Jyeshtha* (the oldest *Shakti*), *Kutila* (the crooked one), *Alakshmi* (without radiance) or *Kalahaspada* (the quarrelsome one).[85]

The *Dhumavati Yantra* (I), a *Shakti yantra*, consists of a single level, interlocking enclosure (*bhupura*). Bounded by this enclosure is a lotus of eight petals (*ashta-dala padma*) in the dynamic, feminine orientation. Within this lotus is to be found a six pointed star (*shatkona*) made up of a triangle with its apex oriented upwards and a triangle with its apex oriented downwards. At the center of all is a *bindu*

The somewhat elaborate, interlocking sacred enclosure is fairly unconventional when comparing it to the other enclosures. However, when observing the negative areas, the traditional enclosure is to be seen. Three numbers are prominent: one, six and eight. One--referring to the single-stepped *bhupura*--denotes the source, the monad, the first principle, unity, The Absolute One and the Primordial One and spiritual balance, the divine sign of universal life. As an absolute, it is beyond all and therefore divine. However, there are those who consider it as an odd number and as such it is a male symbol. It is exemplified in: day; bright; the right (hand); the first of the five elements (*pancha-tanmatras*)--ether (*akasha, vymon*), and the *Sakala Mandala* (1 *pada*). It is associated astronomically with the Sun (*Ravi* or *Surya*). Six--referring to the *shatkona*--denotes the macrocosmic--the spiritual plus the material world; material beauty and comfort, divine charity; and balance. This integer is considered to be the most perfect number and the product of the first male and female numbers signifying universal attraction. As such, it is considered to be a lucky number. It is exemplified in: the *shatkona-chakra* of the Lord *Vishnu*; the Six Insights (Indic: *darshana*); the six *Chakras* being: *Muladhara, Svadhishthana, Manipura, Anahata, Vishuddha, Ajna*; and in nature the bee's comb, petals of a flower, snowflake. It is associated astronomically with the planet Venus (*Shukra*). Additionally, it is represented by the *Svadhisthana Chakra*. Eight--referring to the *ashta-dala padma*--denotes perfection, good fortune, and on the divine plane: justice and balance between attraction and repulsion, positive and negative. This integer as even, is representative of motherhood. This number is auspicious in its makeup being an evenly even number and the first cube number, 2^3. It is exemplified in: the eight forms of the Lord *Shiva*; the Eight Treasures (*ashta-niddhi*) of *Kubera*; the Eight Mothers (*ashta-matrikas*); the Octave of *Prakriti* (the elemental nature) being: *akasha, vayu, tejas, ap, kshiti, sattva, rajas* and *tamas*; and the sacred eight petal lotus. It is associated astronomically with the planet Saturn (*Shani*). Additionally, it represents the number when squared that makes up the *Manduka Mandala*.

The *mantra* recited is: "*Om Dhoong Dhoong Dhumavati Tha Tha*."[86] (LC, LC II, APR, PR)

Plate 29 -- Dhumavati Yantra (I)

(LC, fig. 3.15; LC II, p. 197; APR, fig. 129, DS)

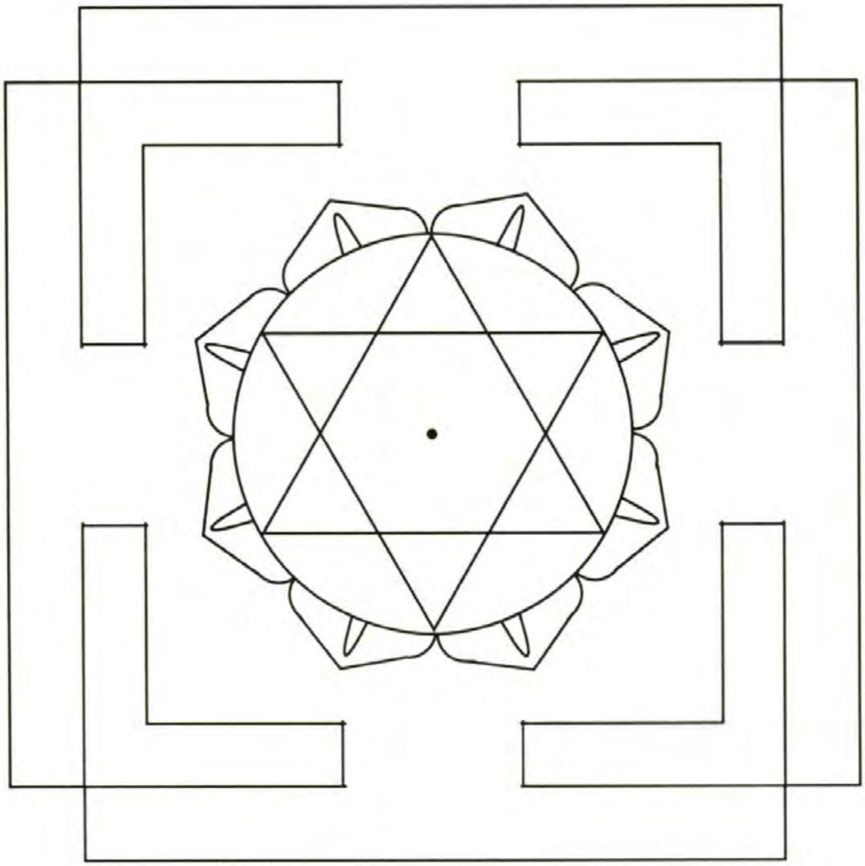

Dhumavati Yantra (II)

Similar to the *Dhumavati Yantra* (I), the *Dhumavati yantra* (II), a *Shakti yantra*, varies only in the fact that the *bhupura* is of two steps rather than one. Enclosed within this single-stepped precinct is a lotus of eight petals (*ashta-dala padma*). A *shatkona* made up of an equilateral triangle with its apex oriented upwards and a triangle with its apex oriented downwards rests within the *ashta-dala padma*. At the center of all is a *bindu*.

The numbers two, six and eight are significant within this *yantra*. Two--referring to the double stepped *bhupura*--denotes duality, contrast, polarity and diversity. As an even number, a female symbol two symbolizes the power principle, night, dark, left; and the moon. It is exemplified in: the concept of *Shakti-Shakta*; right-left; heaven-hell; day-night; two eyes, nostrils, breasts and testes; and the second of the five elements (*pancha-tanmatras*)--air or wind (*vayu, marut*). It is associated astronomically with the Moon (*Soma* or *Chandra*). Additionally, it represents the *Ajna Chakra*. Six--referring to the *shatkona*--denotes the macrocosmic--the spiritual plus the material world; material beauty and comfort, divine charity; and balance. This integer is considered to be the most perfect number and the product of the first male and female numbers signifying universal attraction. As such, it is considered to be a lucky number. It is exemplified in: the *shatkona-chakra* of the Lord *Vishnu*; the Six Insights (Indic: *darshana*); the six *Chakras* being: *Muladhara, Svadhishthana, Manipura, Anahata, Vishuddha, Ajna*; and in nature the bee's comb, petals of a flower, snowflake. It is associated astronomically with the planet Venus (*Shukra*). Additionally, it is represented by the *Svadhisthana Chakra*. Eight--referring to the *ashta-dala padma*--denotes perfection, good fortune, and on the divine plane: justice and balance between attraction and repulsion, positive and negative. This integer as even, is representative of motherhood. This number is auspicious in its makeup being an evenly even number and the first cube number, 2^3. It is exemplified in: the eight forms of the Lord *Shiva*; the Eight Treasures (*ashta-niddhi*) of *Kubera*; the Eight Mothers (*ashta-matrikas*); the Octave of *Prakriti* (the elemental nature) being: *akasha, vayu, tejas, ap, kshiti, sattva, rajas* and *tamas*; and the sacred eight petal lotus. It is associated astronomically with the planet Saturn (*Shani*). Additionally, it represents the number when squared that makes up the *Manduka Mandala*.

The *mantra* employed is the same as that utilized in the *Dhumavati Yantra* (I).[87] (HJ, LC, LC II, APR, PR)

Plate 30 -- Dhumavati Yantra (II)

(HJ, Pl. 12 & p. 113)

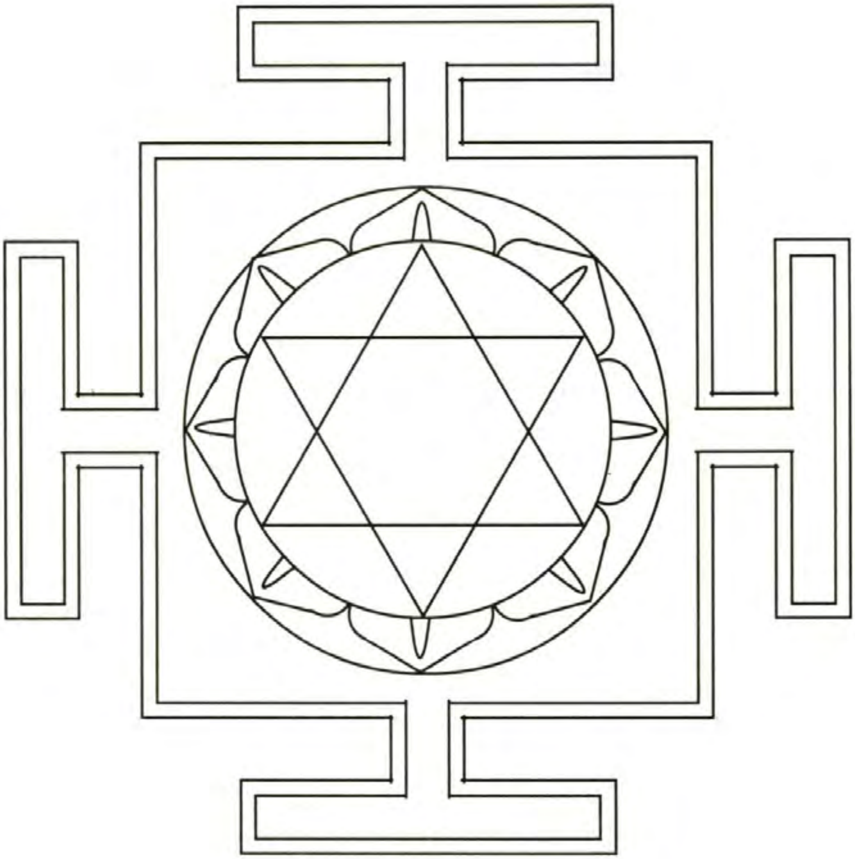

Durga Yantra (I)

Durga is frequently worshipped as an independent deity of major importance within the *Shakti* sect of Hinduism. She is worshipped as an important mother deity in Assam, Bengal and the Deccan. As such, she is represented in a calm mien. As a fearful or fierce deity, her forms are *Chandi* and *Kali*, which are popular in the south of India. And, as one who forgives, she is represented as *Tara*. Her prominence is further manifested in the fact that her *yantra* is rather simple as are the *yantras* of the powerful and important Lords *Shiva* and *Vishnu* (See: **Plates**: **76** & **103**).

The *Durga yantra* (I), a *Shakti yantra*, is firstly fabricated from a three level *bhupura*. Within this sanctuary one discovers two *padma* consisting of eight petals (*ashta-dala padma*) each, combined, there are sixteen petals. They are dynamic, feminine oriented. The intersecting lines of the petals creates the central locus which is the *bindu*.

Three, eight and sixteen are numerals which assume interest in this *yantra*. Three--referring to the triple-stepped *bhupura*--denotes perfection, the trinity, the divine family (father, mother, child) and unity plus diversity which equals perfection. It is exemplified in: the trinity of *Brahmá*, *Vishnu*, *Shiva*; the trinity of *Sarasvati*, *Lakshmi*, *Parvati* or *Maha-Sarasvati*, *Maha-Lakshmi*, *Maha-Kali*; *trishula*; the Three Regions or the Three Worlds (Indic: *triloka*) being: *arupadhatu*, *rupadhatu*, *kamadhatu*; the Three Cities (Indic: *tripura*); the Three Times (*kála*) being: *bhuta-kala* (past), *vartamana-kala* (present), *bavishya-kala* (future); the Three Forces (*guna*) being: *sattvaguna*, *rajoguna*, *tamoguna*; the *trivarga* (objects of human pursuit) being: *dharma* (virtue), *artha* (purpose), *kama* (pleasure); the three steps taken by the Lord *Vishnu* in his *Vamana-Trivikrama avatar*; and the third of the five elements (*pancha-tanmatras*)--fire (*tejas*, *agni*). It is associated astronomically with the planet Jupiter (*Brihaspati* or *Guru*). The numeral eight--referring to the *ashta-dala padma*--denotes perfection, good fortune, and on the divine plane: justice and balance between attraction and repulsion, positive and negative. This integer as even, is representative of motherhood. This number is auspicious in its makeup being an evenly even number and the first cube number, 2^3. It is exemplified in: the eight forms of the Lord *Shiva*; the Eight Treasures (*ashta-niddhi*) of *Kubera*; the Eight Mothers (*ashta-matrikas*); the Octave of *Prakriti* (the elemental nature) being: *akasha*, *vayu*, *tejas*, *ap*, *kshiti*, *sattva*, *rajas* and *tamas*; and the sacred eight petal lotus. It is associated astronomically with the planet Saturn (*Shani*). Additionally, it represents the number when squared that makes up the *Manduka Mandala*. Sixteen--a referent to the sixteen petals of the two *ashta-dala padma*--denotes divine destruction, the fall of man and the visible world. This integer also signifies completeness, or balance being made up of opposites--the Sun and Venus. It is a number whose $\sqrt{}$ is 4 . It is exemplified in: the Sixteen *kalás* of *Chandra*; and a *mandala* of sixteen *pada* called *Mahapitha Mandala*. As a compound number it is associated with the Sun (*Ravi* or *Surya*) (1) and the planet Venus (*Shukra*) (6). When reduced it produces seven and, therefore, the planet *Ketu* (the descending node of the moon) (7). Additionally, it represents the *Vishudha Chakra*.

The *mantra* employed in the worship of the deity *Durga* is: "*Om Hareeng Kaleeng Chamundaye Viche*."[88] (DS, SPS, HJ, LC, LC II, TR, PR, SH, RG)

Plate 31 -- Durga Yantra (I)

(DS, #11; SPS, Pl. 4)

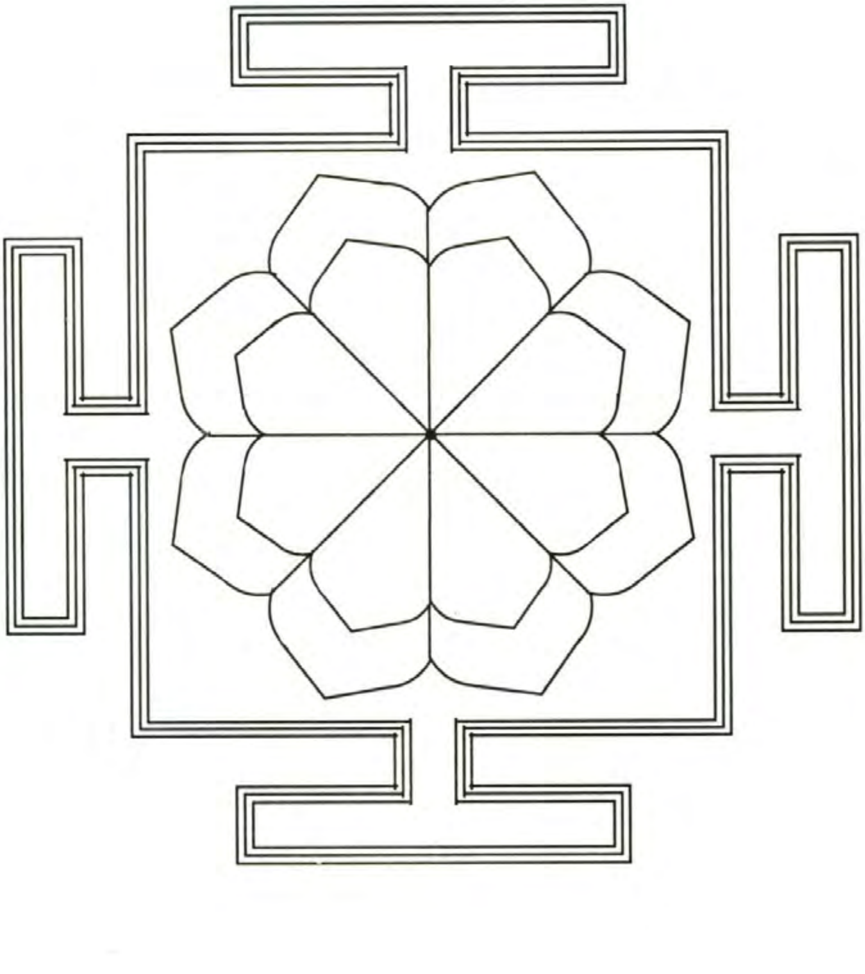

Durga Yantra (II)

This *yantra*, the *Durga Yantra* (II), a *Shakti yantra*, is one of three *yantra* that L. Chawdhri represents with a dark interior in the two works cited.[89] As a representation of this most important goddess, it possesses a number of interesting features.

The *Durga Yantra* (II) is formed by a *bhupura* of two steps. Within this precinct is to be found three rings or circles (*trivalya*) which enclose an eight-petaled lotus (*ashta-dala padma*). This lotus is oriented to the cardinal and intercardinal points of the compass. The center holds three triangles. The first, an equilateral triangle oriented upwards, the second dynamically oriented downwards, its apex resting on the base of the first. The third, a dynamic, isosceles triangle, is also oriented downwards, its apex touching the bottom edge of the circle and its inverted "foot" on the horizontal center of the circle. The total triangles formed, including the three major *trikonas*, is fourteen. It is to be noted that this *yantra* appears almost identical to the *D(h)anda yantra* (**Plate 28**). The difference is to be found in the steps of the sacred enclosure and the three rings enclosing the central *trikonas*.

The numbers two, three, eight and fourteen appear to be of some significance. Two--referring to the double-stepped *bhupura*--denotes duality, contrast, polarity and diversity. As an even number, a female symbol two symbolizes the power principle, night, dark, left; and the moon. It is exemplified in: the concept of *Shakti-Shakta*; right-left; heaven-hell; day-night; two eyes, nostrils, breasts and testes; and the second of the five elements (*pancha-tanmatras*)--air or wind (*vayu, marut*). It is associated astronomically with the Moon (*Soma* or *Chandra*). Additionally, it represents the *Ajna Chakra*. Three--referring to the triple rings--symbolizes perfection, the trinity, the divine family (father, mother, child) and unity plus diversity which equals perfection. It is exemplified in: the trinity of *Brahmá, Vishnu, Shiva*; the trinity of *Sarasvati, Lakshmi, Parvati* or *Maha-Sarasvati, Maha-Lakshmi, Maha-Kali*; *trishula*; the Three Regions or the Three Worlds (Indic: *triloka*) being: *arupadhatu, rupadhatu, kamadhatu*; the Three Cities (Indic: *tripura*); the Three Times (*kála*) being: *bhuta-kala* (past), *vartamana-kala* (present), *bavishya-kala* (future); the Three Forces (*guna*) being: *sattvaguna, rajoguna, tamoguna*; the *trivarga* (objects of human pursuit) being: *dharma* (virtue), *artha* (purpose), *kama* (pleasure); the three steps taken by the Lord *Vishnu* in his *Vamana-Trivikrama avatar*; and the third of the five elements (*pancha-tanmatras*)--fire (*tejas, agni*). It is associated astronomically with the planet Jupiter (*Brihaspati* or *Guru*). Eight--referring to the *ashta-dala padma*--denotes perfection, good fortune, and on the divine plane: justice and balance between attraction and repulsion, positive and negative. This integer as even, is representative of motherhood. This number is auspicious in its makeup being an evenly even number and the first cube number, 2^3. It is exemplified in: the eight forms of the Lord *Shiva*; the Eight Treasures (*ashta-niddhi*) of *Kubera*; the Eight Mothers (*ashta-matrikas*); the Octave of *Prakriti* (the elemental nature) being: *akasha, vayu, tejas, ap, kshiti, sattva, rajas* and *tamas*; and the sacred eight petal lotus. It is associated astronomically with the planet Saturn (*Shani*). Additionally, it represents the number when squared that makes up the *Manduka Mandala*. Finally, fourteen--as a referent to the number of *trikonas*--denotes involution, transmutation and relates to sexual relations. This integer is a number of luck. It is exemplified in the full moon, two of the moon's four cycles (waxing and waning); the Fourteen Principle *nadis*; the Fourteen *bhuvanas*; and the *Chaturdasha-dala trikona (Sarva Saubhagya-Dayaka Chakra of the Shri Chakra)*. As a compound number it is associated with the Sun (*Ravi* or *Surya*) (1) and the planet *Rahu* (the ascending node of the moon) (4). When reduced it produces five and, therefore, the planet Mercury (*Budha*) (5).

The *mantra* employed for this *yantra* is: "*Om Hareeng Kaleeng Chamundaye Viche*." *Chamunda* noted in the *mantra* is one of the Seven Divine Mothers (*Sapta-Matrikas*) and the counterpart of *Yama*. *Chamunda* is the fierce form of the goddess *Durga*.[90] (LC II, LC, DS, SPS, HJ, TR, PR, SH, RG)

Plate 32 -- Durga Yantra (II)

(LC II, p. 194)

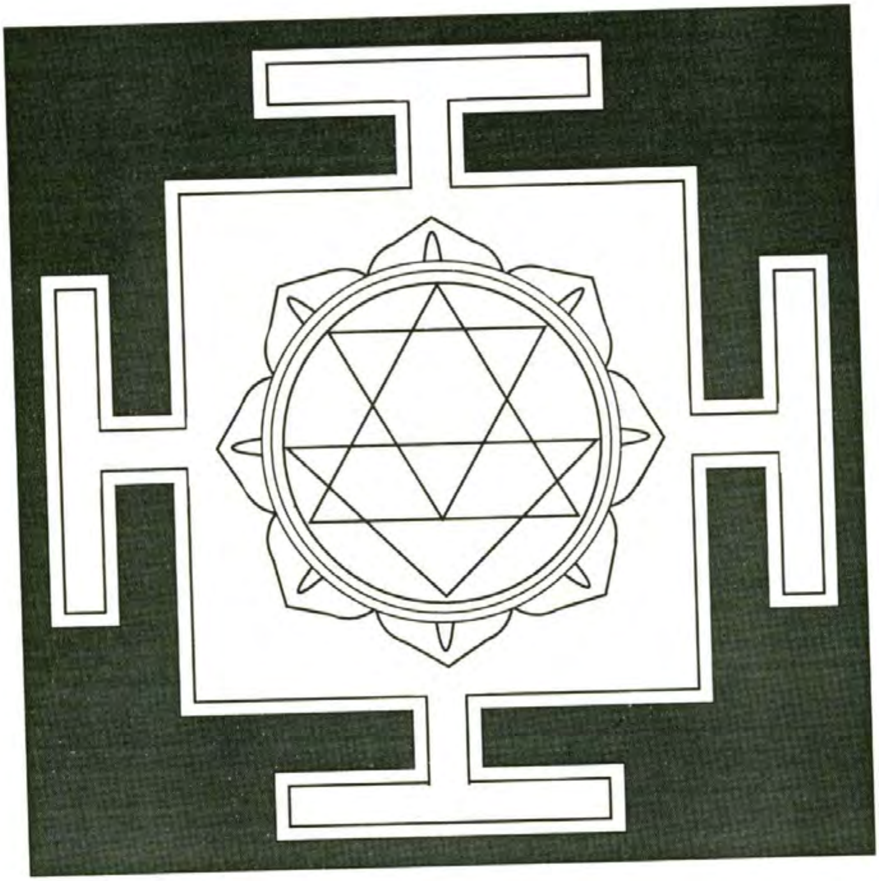

Durga Yantra (III)

The *Durga yantra* (III), a *Shakti yantra*, a complex *yantra* indeed. Its complexity befits this important goddess and indicates her power.

The *yantra* is bounded by a three-stepped *bhupura*. Within this sacred enclosure is an eight-petaled lotus (*ashta-dala padma*). This lotus is oriented to the cardinal and intercardinal points of the compass. Each of the tips of the petals terminates in a three-petaled flower-form (lotus).[91] Within a double circle (*dvivalya*) are four equilateral triangles (*trikonas*). Two, oriented upwards, resting on the same plane and overlapping forming a smaller triangle within which is a *bindu* at the center of the circle. The third triangle, also oriented upwards, is partially formed by the upper two intersecting triangles--the *bindu* resting in its upper portion. The fourth equilateral triangle, the largest, is oriented downwards with its apex touching the bottom of the inner circle. Fourteen triangles are formed by these four overlapping triangles as well as three quadrangles of similar proportions and size.

Five numbers appear to be of some importance--two, three, four, eight, and fourteen. Two--referring to the two circles--denotes duality, contrast, polarity and diversity. As an even number, a female symbol two symbolizes the power principle, night, dark, left; and the moon. It is exemplified in: the concept of *Shakti-Shakta*; right-left; heaven-hell; day-night; two eyes, nostrils, breasts and testes; and the second of the five elements (*pancha-tanmatras*)--air or wind (*vayu, marut*). It is associated astronomically with the Moon (*Soma* or *Chandra*). Three--referring to the *bhupura* as well as to the *trikona*--denotes perfection, the trinity, the divine family (father, mother, child) and unity plus diversity which equals perfection. It is exemplified in: the trinity of *Brahmá, Vishnu, Shiva*; the trinity of *Sarasvati, Lakshmi, Parvati*; *trishula*; the Three Regions (Indic: *triloka*); the Three Cities (Indic: *tripura*); the Three Times (*kála*); the Three Forces (*guna*); the *trivarga* (objects of human pursuit); the three steps taken by the Lord *Vishnu* in his *Vamana-Trivikrama avatar*; and the third of the five elements (*pancha-tanmatras*)--fire (*tejas, agni*). It is associated astronomically with the planet Jupiter (*Brihaspati* or *Guru*). Four--a referent to the four *trikonas*--denotes completeness, perfection, the practical element, worldly balance or order, and the creating fluid which is the soul of the universe. This is a number whose $\sqrt{}$ is 2. It is exemplified in: the Four Fundamental or Sublime Meditations (Indic: *chatur-appamannaya*); the Four Trances (Indic: *chatur-jhana*); the Four Psychic Powers (Indic: *chatur-iddhipada*); the four *Vedas*; the four *Pradharthas*; the four streams of milk from the heavenly udder creating the four sacred rivers; the *chakrasudarshana* (disc) of the Lord *Vishnu*; the Four Guardians of the Quarters (Indic: *Lokapala*); the fourth of five elements (*pancha-tanmatras*)--water (*ap*); the cardinal directions; and the four phases of the moon; and the *Muladhara Chakra* and the *Pechaka Mandala* made up of four *pada*. It is associated astronomically with the planet *Rahu* (the ascending node of the moon). Eight--referring to the *ashta-dala padma*--denotes perfection, and on the divine plane: justice and balance between attraction and repulsion, positive and negative. This number is an evenly even number and the first cube number, 2^3. It is exemplified in: the eight forms of the Lord *Shiva*; the Eight Treasures (*ashta-niddhi*) of *Kubera*; the Eight Mothers (*ashta-matrikas*); the Octave of *Prakriti* (the elemental nature); and the sacred eight petal lotus. It is associated astronomically with the planet Saturn (*Shani*). Fourteen--referring to the number of *trikonas* formed--symbolizes involution, transmutation and relates to sexual relations. This integer is a number of luck. It is exemplified in the full moon, two of the moon's four cycles (waxing and waning); the Fourteen Principle *nadis*; the Fourteen *bhuvanas*; and the *Chaturdasha-dala trikona (Sarva Saubhagya-Dayaka Chakra of the Shri Chakra)*. As a compound number it is associated with the Sun (*Ravi* or *Surya*) (1) and the planet *Rahu* (the ascending node of the moon) (4). When reduced it produces five and, therefore, the planet Mercury (*Budha*) (5).

The *mantra* associated with this *yantra* is: "*Om Hareeng Dum Durgayaee Namaha*."[92] (LC II, LC, DS, SPS, HJ, TR, PR, SH, RG)

Plate 33 -- Durga Yantra (III)

(LC II, p. 274, HJ, Pl. 4 & p. 80)

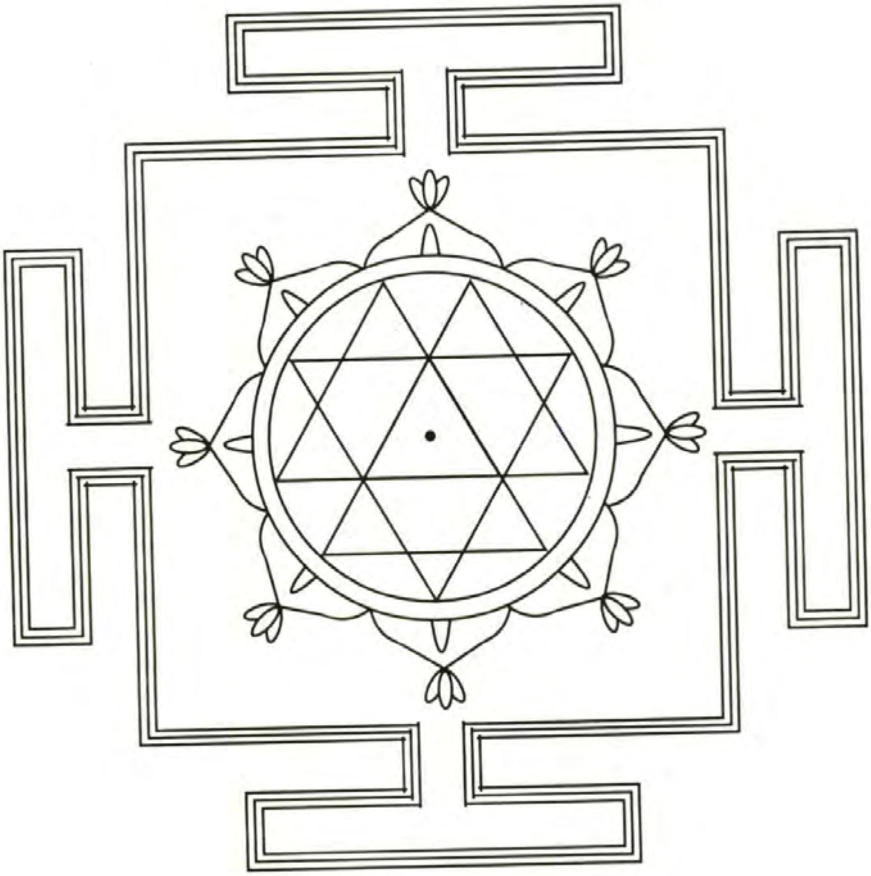

Durga Yantra (IV)

The *Durga yantra* (IV), a *Shakti yantra*, is substantially different from the *yantras* (II & III) and even from *yantra* (I). The basis of construction of these sacred form comes from the historical past, the Common Era. Their sources are considered to be from divinely inspired *rishis* and/or other holy personages. Their description in the old texts are not considered to be the immutable or eternal or virtual words of the Absolute One.[93] Therefore, it is considered possible that a holy man of sufficient character may, through divine inspiration, present a *yantra*, heretofore unseen.[94]

The *Durga yantra* (IV) is composed of a two-stepped sacred enclosure (*bhupura*). Within this precinct is a lotus of twenty-four petals (*chaturvimshati-dala padma*) in the dynamic, feminine orientation. These petals surround an eight-petaled ring (*ashta-dala padma*), oriented to the cardinal and intercardinal points of the compass. Thirty-two is the sum of all the petals. Within this band is a circle which contains a six pointed star (*shatkona*) made up of a triangle oriented upwards and one oriented downwards. The center of all is a *bindu*.

The numbers two, six, eight, twenty-four and thirty-two appear to be significant. Two--referring to the double stepped *bhupura*--symbolizes duality, contrast, polarity and diversity. As an even number, a female symbol two symbolizes the power principle, night, dark, left; and the moon. It is exemplified in: the concept of *Shakti-Shakta*; right-left; heaven-hell; day-night; two eyes, nostrils, breasts and testes; and the second of the five elements (*pancha-tanmatras*)--air or wind (*vayu, marut*). It is associated astronomically with the Moon (*Soma* or *Chandra*). Additionally, it represents the *Ajna Chakra*. Six--as referent to the *shatkona*--denotes the macrocosmic--the spiritual plus the material world; material beauty and comfort, divine charity; and balance. This integer is considered to be the most perfect number and the product of the first male and female numbers signifying universal attraction. As such, it is considered to be a lucky number. It is exemplified in: the *shatkona-chakra* of the Lord *Vishnu*; the Six Insights (Indic: *darshana*); the six *Chakras* being: *Muladhara, Svadhishthana, Manipura, Anahata, Vishuddha, Ajna*; and in nature the bee's comb, petals of a flower, snowflake. It is associated astronomically with the planet Venus (*Shukra*). Additionally, it is represented by the *Svadhisthana Chakra*. Eight--referring to the *ashta-dala padma*--denotes perfection, good fortune, and on the divine plane: justice and balance between attraction and repulsion, positive and negative. This integer as even, is representative of motherhood. This number is auspicious in its makeup being an evenly even number and the first cube number, 2^3. It is exemplified in: the eight forms of the Lord *Shiva*; the Eight Treasures (*ashta-niddhi*) of *Kubera*; the Eight Mothers (*ashta-matrikas*); the Octave of *Prakriti* (the elemental nature) being: *akasha, vayu, tejas, ap, kshiti, sattva, rajas* and *tamas*; and the sacred eight petal lotus. It is associated astronomically with the planet Saturn (*Shani*). Additionally, it represents the number when squared that makes up the *Manduka Mandala*. Twenty-four--referring to the twenty-four-petaled lotus--denotes totality and the combination of two opposites--i.e., 2, represented by the Moon, and 4, which denotes *Rahu*. This integer represents a cosmic number, being, and is considered a lucky number as. It is exemplified in the total of the double hours of day and night. As a compound number it is associated with the Moon (*Soma* or *Chandra*) (2) and the planet *Rahu* (the ascending node of the moon) (4). When reduced it produces six ($2 + 4 = 6$) and, therefore, the planet Venus (*Shukra*) (6). Thirty-two--referring to the total number of petals--is exemplified in: the thirty-two points of the compass--e.g., south, south south-southeast, southeast south-southeast, etc.--and the thirty two characteristics of human physiology. As a compound number it is associated with the planet Jupiter (*Brihaspati* or *Guru*) (3) and the Moon (*Soma* or *Chandra*) (2). When reduced it produces five and, therefore, the planet Mercury (*Budha*) (5).

The *mantra* employed with this *yantra* is: "*Om Shree Durgayaee Namah.*"[95] (JN, LC II, LC, DS, SPS, HJ, TR, PR, SH, RG)

Plate 34 -- Durga Yantra (IV)

(JN, p. 37)

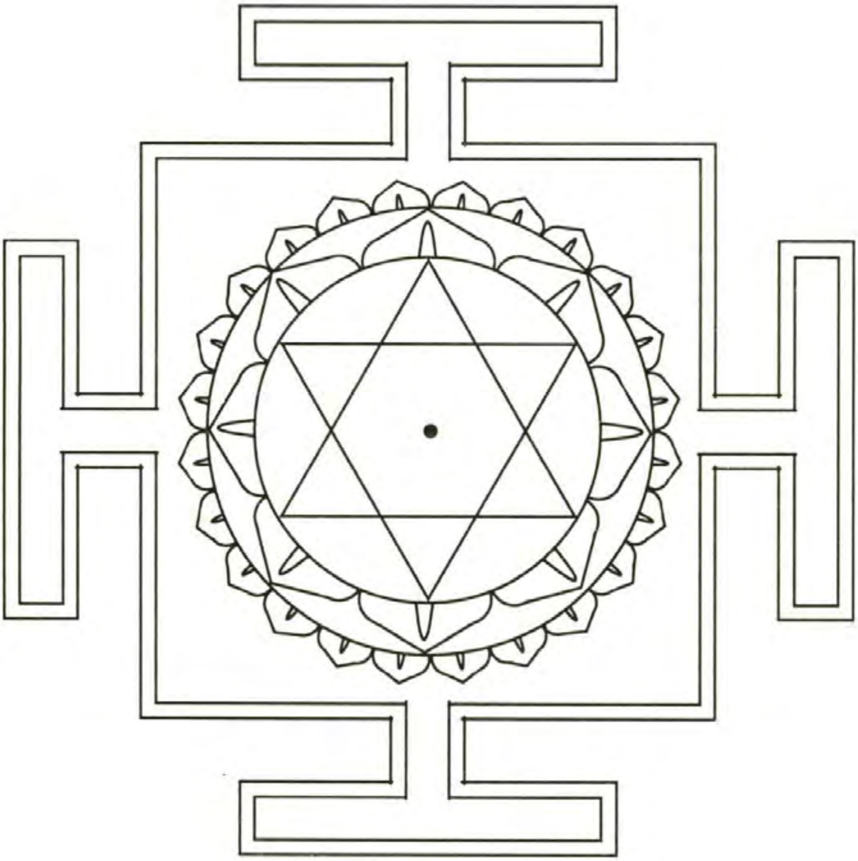

Ganesha Yantra (I)

Ganesha, is the more familiar name of the highly popular deity *Ganapati*. He was an important leity in ancient Aryan and non-Aryan cultural religions as well as present day Hinduism. He is a leity who is worshiped generally by all sects. Of such a stature is this deity that T.A. Gopinath Rao in nis classic study separates this deity from the *Vaishnava*, *Shaiva* and *Shakti* sects' deities and presents him first.[96] The genesis of *Ganesha* (*Ganapati*) is most confusing, and in many cases, contradictory. He appears to have been developed or transmuted from early deities--either *Ganapati-Brahmanaspati*, or *Brihaspati-Marudgana* or both. The result was the birth of *Ganesha* (*Ganapati*). The exploits of the deity *Ganesha* are myriad as befits his popularity. His realm is wisdom, learning, lost causes and writing.

The *Ganesha* (*Ganapati*) *Yantra* (I) is composed up of a three-stepped *bhupura*. Within this sacred precinct is an eight petaled sacred lotus (*ashta-dala padma*) oriented to the cardinal and intercardinal points of the compass. The petals encompass a circle within which is a six pointed star (*shatkona*) composed of a triangle oriented upwards and one pointed downwards. At the center of this six pointed star is a triangle (*trikona*) with its apex pointed upwards holding, at its center, a *bindu*.

The numbers three, six and eight assume importance in this *yantra*. Three--referring to the three-stepped *bhupura*--denotes perfection, the trinity, the divine family (father, mother, child) and unity plus diversity which equals perfection. It is exemplified in: the trinity of *Brahmá*, *Vishnu*, *Shiva*; the trinity of *Sarasvati*, *Lakshmi*, *Parvati* or *Maha-Sarasvati*, *Maha-Lakshmi*, *Maha-Kali*; *trishula*; the Three Regions or the Three Worlds (Indic: *triloka*) being: *arupadhatu*, *rupadhatu*, *kamadhatu*; the Three Cities (Indic: *tripura*); the Three Times (*kála*) being: *bhuta-kala* (past), *vartamana-kala* (present), *bavishya-kala* (future); the Three Forces (*guna*) being: *sattvaguna*, *rajoguna*, *tamoguna*; the *trivarga* (objects of human pursuit) being: *dharma* (virtue), *artha* (purpose), *kama* (pleasure); the three steps taken by the Lord *Vishnu* in his *Vamana-Trivikrama avatar*; and the third of the five elements (*pancha-tanmatras*)--fire (*tejas*, *agni*). It is associated astronomically with the planet Jupiter (*Brihaspati* or *Guru*). Six--as a referent to the *shatkona*--symbolizes the macrocosmic--the spiritual plus the material world; material beauty and comfort, divine charity; and balance. This integer is considered to be the most perfect number and the product of the first male and female numbers signifying universal attraction. As such, it is considered to be a lucky number. It is exemplified in: the *shatkona-chakra* of the Lord *Vishnu*; the Six Insights (Indic: *darshana*); the six *Chakras* being: *Muladhara*, *Svadhishthana*, *Manipura*, *Anahata*, *Vishuddha*, *Ajna*; and in nature the bee's comb, petals of a flower, snowflake. It is associated astronomically with the planet Venus (*Shukra*). Additionally, it is represented by the *Svadhisthana Chakra*. Eight--referring to the *ashta-dala padma*--denotes perfection, good fortune, and on the divine plane: justice and balance between attraction and repulsion, positive and negative. This integer as even, is representative of motherhood. This number is auspicious in its makeup being an evenly even number and the first cube number, 2^3. It is exemplified in: the eight forms of the Lord *Shiva*; the Eight Treasures (*ashta-niddhi*) of *Kubera*; the Eight Mothers (*ashta-matrikas*); the Octave of *Prakriti* (the elemental nature) being: *akasha*, *vayu*, *tejas*, *ap*, *kshiti*, *sattva*, *rajas* and *tamas*; and the sacred eight petal lotus. It is associated astronomically with the planet Saturn (*Shani*). Additionally, it represents the number when squared that makes up the *Manduka Mandala*.

The *mantra* employed for this *yantra* is: "*Om Hareeng Shareeng Galo Gang Ganapatya Var Vard Sarvjanam Me Vashmanaye Svaha*" or "*Om Gang Ganapataya Namah*."[97] (See also *Maha-Ganapati*, **Plates 52-54**) (LC, LC II, TR, RG, HJ, SH)

Plate 35 -- Ganesha Yantra (I)

(LC, fig. 2.6; LC II, p. 24)

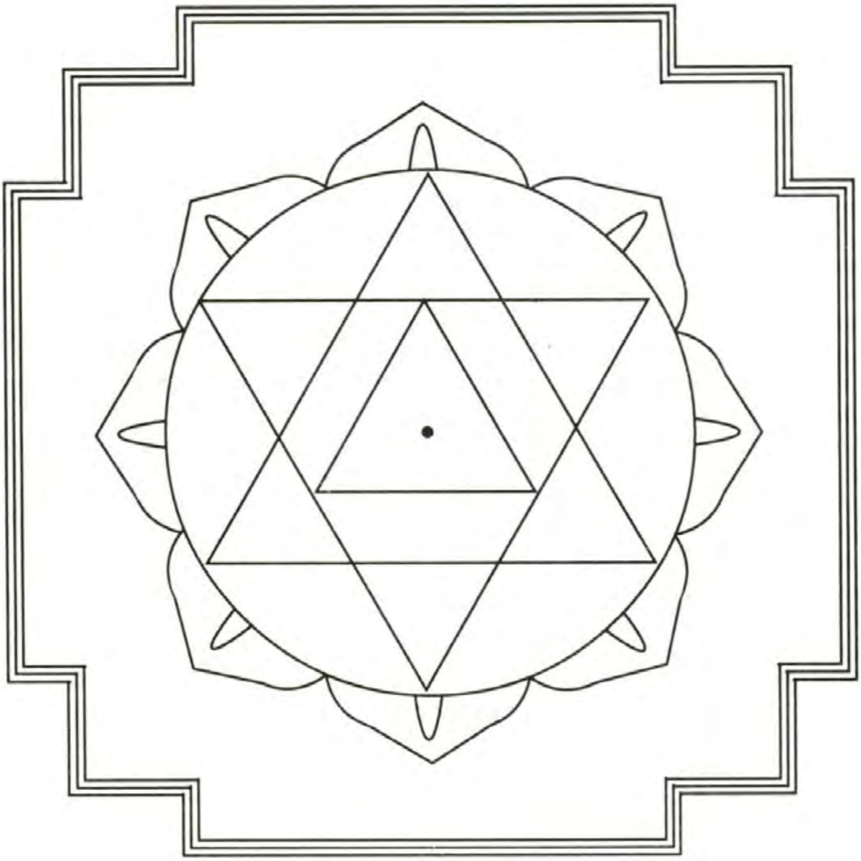

Ganesha Yantra (II)

As has been stated in the previous section, *Ganesha* is of such universal popularity in the Hindu world that this deity is freely worshipped by all sects. This *yantra*, the *Ganesha Yantra* (II), presents decidedly a *Shakti* oriented view.

The *Ganesha Yantra* (II) differs somewhat from the previous *yantra*. It is composed of a single stepped sacred precinct (*bhupura*) within which is a circle containing an eight-petaled lotus (*ashta-dala padma*). The petals encompass an inner circle within which is a triangle (*trikona*) with its apex oriented downwards, the dynamic, feminine orientation and *yoni*. The *trikona*, in turn, holds a *shatkona* made up of two triangles, one pointing upwards, the other downwards.

One, three, six and eight assume some importance in this *yantra*. One--referring to the single-stepped *bhupura*--denotes the source, the monad, the first principle, unity, The Absolute One and the Primordial One and spiritual balance, the divine sign of universal life. As an absolute, it is beyond all and therefore divine. However, there are those who consider it as an odd number and as such it is a male symbol. It is exemplified in: day; bright; the right (hand); the first of the five elements (*pancha-tanmatras*)--ether (*akasha, vymon*), and the *Sakala Mandala* (1 *pada*). It is associated astronomically with the Sun (*Ravi* or *Surya*). Three--as referent to the *trikona*--denotes perfection, the trinity, the divine family (father, mother, child) and unity plus diversity which equals perfection. It is exemplified in: the trinity of *Brahmá, Vishnu, Shiva*; the trinity of *Sarasvati, Lakshmi, Parvati* or *Maha-Sarasvati, Maha-Lakshmi, Maha-Kali*; *trishula*; the Three Regions or the Three Worlds (Indic: *triloka*) being: *arupadhatu, rupadhatu, kamadhatu*; the Three Cities (Indic: *tripura*); the Three Times (*kála*) being: *bhuta-kala* (past), *vartamana-kala* (present), *bavishya-kala* (future); the Three Forces (*guna*) being: *sattvaguna, rajoguna, tamoguna*; the *trivarga* (objects of human pursuit) being: *dharma* (virtue), *artha* (purpose), *kama* (pleasure); the three steps taken by the Lord *Vishnu* in his *Vamana-Trivikrama avatar*; and the third of the five elements (*pancha-tanmatras*)--fire (*tejas, agni*). It is associated astronomically with the planet Jupiter (*Brihaspati* or *Guru*). Six--referring to the *shatkona*--denotes the macrocosmic--the spiritual plus the material world; material beauty and comfort, divine charity; and balance. This integer is considered to be the most perfect number and the product of the first male and female numbers signifying universal attraction. As such, it is considered to be a lucky number. It is exemplified in: the *shatkona-chakra* of the Lord *Vishnu*; the Six Insights (Indic: *darshana*); the six *Chakras* being: *Muladhara, Svadhishthana, Manipura, Anahata, Vishuddha, Ajna*; and in nature the bee's comb, petals of a flower, snowflake. It is associated astronomically with the planet Venus (*Shukra*). Additionally, it is represented by the *Svadhisthana Chakra*. Eight--as a referent to the *ashta-dala padma*--denotes perfection, good fortune, and on the divine plane: justice and balance between attraction and repulsion, positive and negative. This integer as even, is representative of motherhood. This number is auspicious in its makeup being an evenly even number and the first cube number, 2^3. It is exemplified in: the eight forms of the Lord *Shiva*; the Eight Treasures (*ashta-niddhi*) of *Kubera*; the Eight Mothers (*ashta-matrikas*); the Octave of *Prakriti* (the elemental nature) being: *akasha, vayu, tejas, ap, kshiti, sattva, rajas* and *tamas*; and the sacred eight petal lotus. It is associated astronomically with the planet Saturn (*Shani*). Additionally, it represents the number when squared that makes up the *Manduka Mandala*.

The *mantra* employed for this *yantra* is: "*Om Shree Ganeshaya Namah*."[98] (APR, DS, JN, LC, LC II, TR, RG, HJ, SH)

Plate 36 -- Ganesha Yantra (II)

(APR, fig. 116; DS, JN)

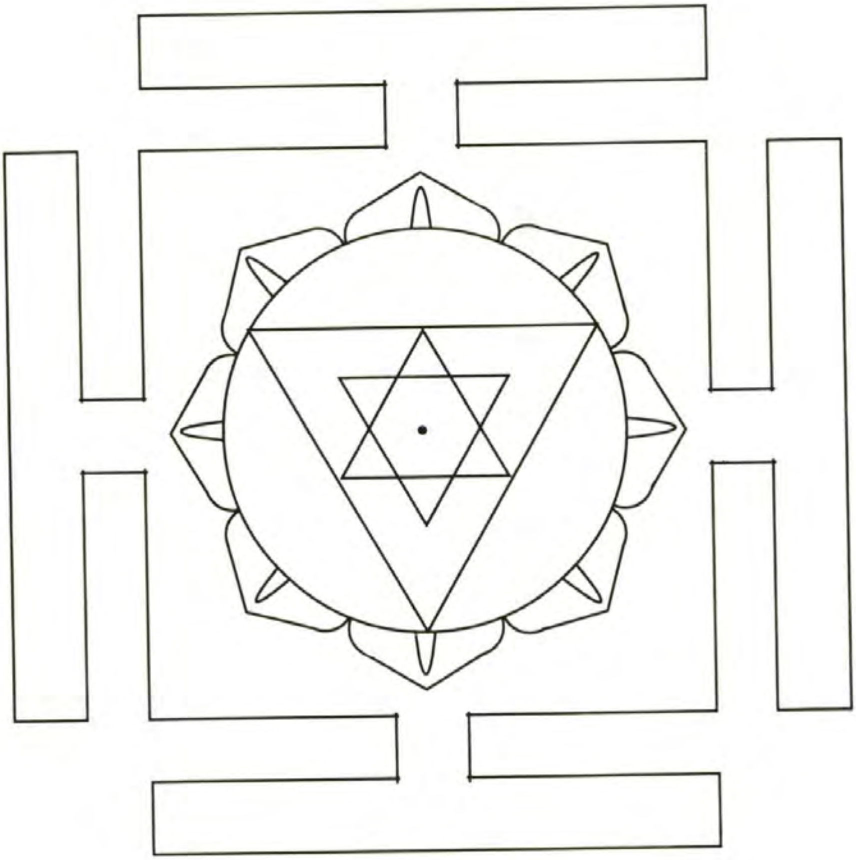

Ganesha Yantra (III)

The *Ganesha Yantra* (III) is essentially a variation of the *Ganesha Yantra* (I &II). It is made up of a sacred enclosure (*bhupura*) of two steps within which rests a circle. This circle encompasses an eight petal lotus (*ashta-dala padma*), oriented to the cardinal and intercardinal points of the compass. The lotus surrounds a second circle within which is an equilateral triangle (*trikona*) with its apex pointing upwards--masculine and *linga*. Within this triangle is a six pointed star (*shatkona*) oriented vertically. Secure within the center of this *shatkona* is the point (*bindu*), the locus of sacred power and the manifested deity.

The numerals two, three, six and eight appear to hold some significance. Two--referring to the *bhupura*--denotes duality, contrast, polarity and diversity. As an even number, a female symbol two symbolizes the power principle, night, dark, left; and the moon. It is exemplified in: the concept of *Shakti-Shakta*; right-left; heaven-hell; day-night; two eyes, nostrils, breasts and testes; and the second of the five elements (*pancha-tanmatras*)--air or wind (*vayu, marut*). It is associated astronomically with the Moon (*Soma* or *Chandra*). Additionally, it represents the *Ajna Chakra*. The sacred three--as referent to the *trikona*--symbolizes perfection, the trinity, the divine family (father, mother, child) and unity plus diversity which equals perfection. It is exemplified in: the trinity of *Brahmá, Vishnu, Shiva*; the trinity of *Sarasvati, Lakshmi, Parvati* or *Maha-Sarasvati, Maha-Lakshmi, Maha-Kali; trishula*; the Three Regions or the Three Worlds (Indic: *triloka*) being: *arupadhatu, rupadhatu, kamadhatu*; the Three Cities (Indic: *tripura*); the Three Times (*kála*) being: *bhuta-kala* (past), *vartamana-kala* (present), *bavishya-kala* (future); the Three Forces (*guna*) being: *sattvaguna, rajoguna, tamoguna*; the *trivarga* (objects of human pursuit) being: *dharma* (virtue), *artha* (purpose), *kama* (pleasure); the three steps taken by the Lord *Vishnu* in his *Vamana-Trivikrama avatar*; and the third of the five elements (*pancha-tanmatras*)--fire (*tejas, agni*). It is associated astronomically with the planet Jupiter (*Brihaspati* or *Guru*). Six--referring to the *shatkona*--denotes the macrocosmic--the spiritual plus the material world; material beauty and comfort, divine charity; and balance. This integer is considered to be the most perfect number and the product of the first male and female numbers signifying universal attraction. As such, it is considered to be a lucky number. It is exemplified in: the *shatkona-chakra* of the Lord *Vishnu*; the Six Insights (Indic: *darshana*); the six *Chakras* being: *Muladhara, Svadhishthana, Manipura, Anahata, Vishuddha, Ajna*; and in nature the bee's comb, petals of a flower, snowflake. It is associated astronomically with the planet Venus (*Shukra*). Additionally, it is represented by the *Svadhisthana Chakra*. Eight--as a referent to the *ashta-dala padma*--denotes perfection, good fortune, and on the divine plane: justice and balance between attraction and repulsion, positive and negative. This integer as even, is representative of motherhood. This number is auspicious in its makeup being an evenly even number and the first cube number, 2^3. It is exemplified in: the eight forms of the Lord *Shiva*; the Eight Treasures (*ashta-niddhi*) of *Kubera*; the Eight Mothers (*ashta-matrikas*); the Octave of *Prakriti* (the elemental nature) being: *akasha, vayu, tejas, ap, kshiti, sattva, rajas* and *tamas*; and the sacred eight petal lotus. It is associated astronomically with the planet Saturn (*Shani*). Additionally, it represents the number when squared that makes up the *Manduka Mandala*.

The *mantra* employed for this *yantra* is: "*Om Hareeng Shareeng Galo Gang Ganapatya Var Vard Sarvjanam Me Vashmanaye Svaha*" or "*Om Gang Ganapataya Namah*"[99] or "*Om Shree Ganeshaya Namah*."[100] (APR, DS, JN, LC, LC II, TR, RG, HJ, SH)

Plate 37 -- Ganesha Yantra (III)

(HJ, Pl. 3; p. 74)

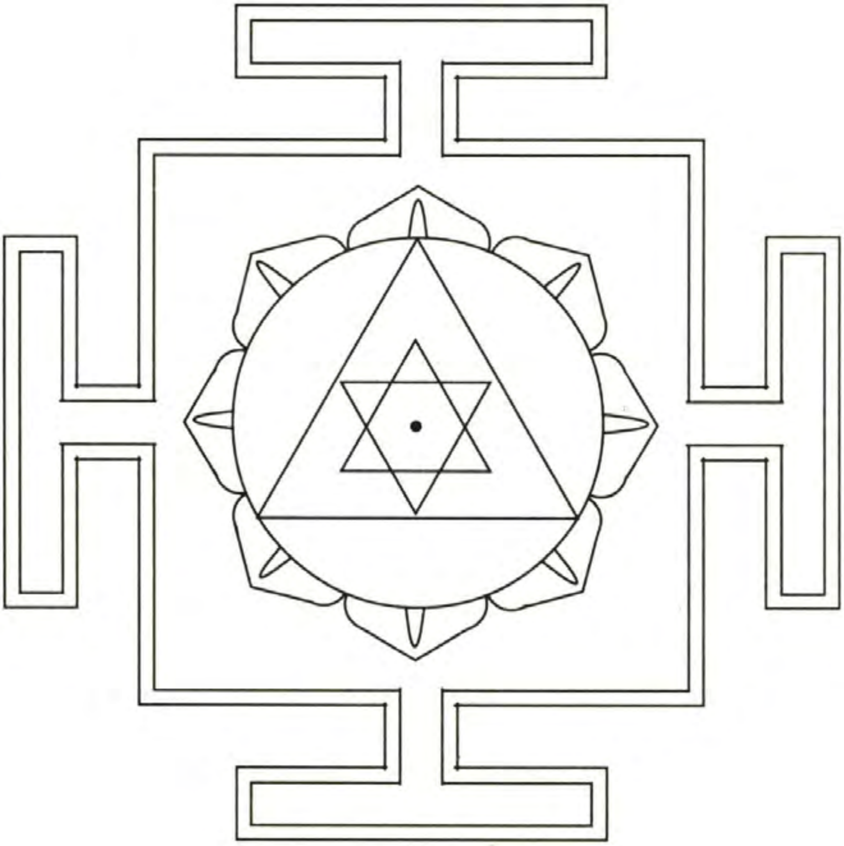

Gayatri Yantra

The *Gayatri Yantra*, a *Shakti yantra*, is, indeed, a *yantra* of unusual complexity when compared to a number of other *yantras*. Unlike the other yantras it is presented without a *bhupura*.[101] Each angle, both concave and convex is labeled with a *bijakshara* referring to the appropriate guardians.

Within the *bhupura* is a complex star-form (*ashtakona*), the line of which is unending, symbolizing infinity, and revolves around a variation on an eight-pointed star--amounting to sixteen acute-angled points. The variation angles from one point to the next (starting from the uppermost point) are three then two, etc.--amounting to sixteen points and eight sets of the variation three and two. Additionally, the 'star' consists of twenty-four convex angles and sixteen concave angles, all together amounting to forty angles. At the center of this endless form is the sacred *bijakshara* of the goddess *Gayatri*.

Two, eight, sixteen, twenty-four and forty are numerals which appear to be of some importance. Two--referring to the twofold variation--denotes duality, contrast, polarity and diversity. As an even number, a female symbol two symbolizes the power principle, night, dark, left; and the moon. It is exemplified in: the concept of *Shakti-Shakta*; right-left; heaven-hell; day-night; two eyes, nostrils, breasts and testes; and the second of the five elements (*pancha-tanmatras*)--air or wind (*vayu*, *marut*). It is associated astronomically with the Moon (*Soma* or *Chandra*). Additionally, it represents the *Ajna Chakra*. Eight--as referent to the *ashtakona*--symbolizes perfection, good fortune, and on the divine plane: justice and balance between attraction and repulsion, positive and negative. This integer as even, is representative of motherhood. This number is auspicious in its makeup being an evenly even number and the first cube number, 2^3. It is exemplified in: the eight forms of the Lord *Shiva*; the Eight Treasures (*ashta-niddhi*) of *Kubera*; the Eight Mothers (*ashta-matrikas*); the Octave of *Prakriti* (the elemental nature) being: *akasha*, *vayu*, *tejas*, *ap*, *kshiti*, *sattva*, *rajas* and *tamas*; and the sacred eight petal lotus. It is associated astronomically with the planet Saturn (*Shani*). Additionally, it represents the number when squared that makes up the *Manduka Mandala*. Sixteen--referring to the eight sets of two points--denotes divine destruction, the fall of man and the visible world. This integer also signifies completeness, or balance being made up of opposites--the Sun and Venus. It is a number whose $\sqrt{}$ is 4 . It is exemplified in: the Sixteen *kalás* of *Chandra*; and a *mandala* of sixteen *pada* called *Mahapitha Mandala*. As a compound number it is associated with the Sun (*Ravi* or *Surya*) (1) and the planet Venus (*Shukra*) (6). When reduced it produces seven and, therefore, the planet *Ketu* (the descending node of the moon) (7). Additionally, it represents the *Vishudha Chakra*. Twenty-four--referring to the twenty-four convex angles--connotes totality and the combination of two opposites--i.e., 2, represented by the Moon, and 4, which denotes *Rahu*. This integer represents a cosmic number, and is considered a lucky number as. It is exemplified in the total of the double hours of day and night. As a compound number it is associated with the Moon (*Soma* or *Chandra*) (2) and the planet *Rahu* (the ascending node of the moon) (4). When reduced it produces six and, therefore, the planet Venus (*Shukra*) (6). Forty--as a referent to the total angles--denotes perfection and completion. This numeral is related to the Pleiades disappearance. As a compound number it is associated astronomically with the planet *Rahu* (the ascending node of the moon) (4).

Gayatri is a goddess of some importance who, along with *Savitri* and *Sarasvati*, was one of the three goddesses called upon during the thrice-daily chanting of the *Gayatri mantra*. She presides over the morning prayer and rules over the *garhapatya* fire. The *mantra* recited is: "*Om Bhur Vhuvah Svah Tat Savitur Varenyam Bhargo Devasya Dheemahi Dhiyo To Nah Prachodayat*."[102] (JN, SH, TR, HJ, HKS, MS)

Plate 38 -- Gayatri Yantra

(JN, p. 39)

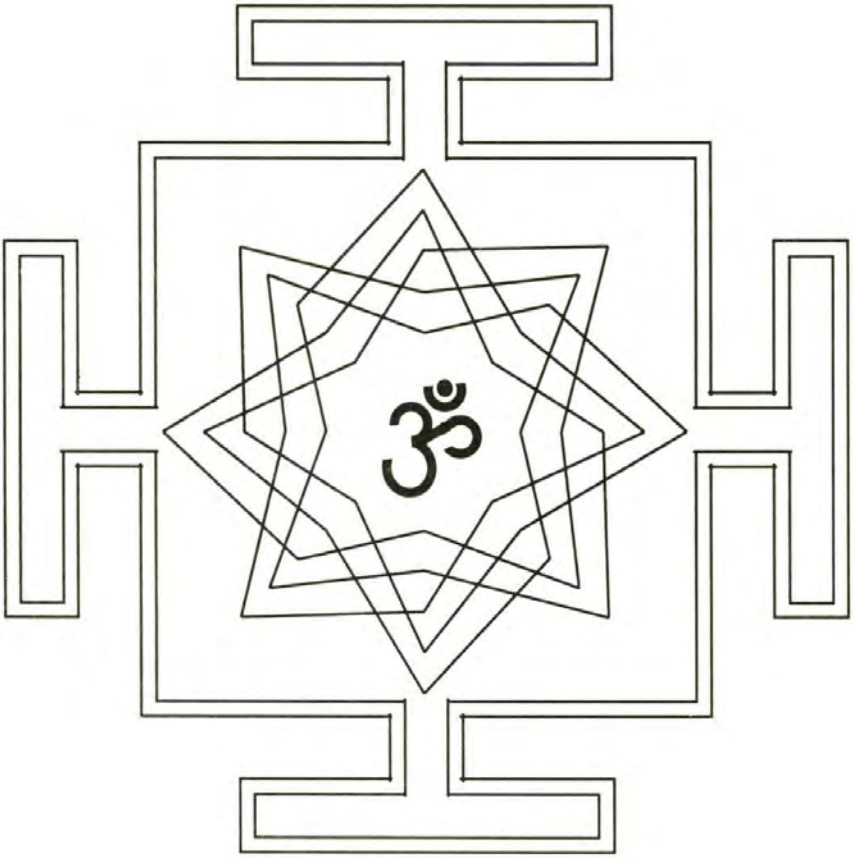

Hanumat (Hanuman) Yantra (I)

Hanumat or *Hanuman*, a demi-deity/hero who figures prominently in the *Ramayana* as a faithful companion of *Ramavatara* and *Sita*. The gods, gave *Hanuman*, who appears in the form of a monkey, invincibility against weapons. After *Sita* had been abducted by the fierce and treacherous demon, *Ravana*, *Ramavatara* and *Hanuman* met and the latter became the former's close companion and warrior/servant. His valorous exploits in the war against *Ravana's* forces are numerous. After the death of *Ramavatara*, *Hanuman* spent the rest of his life guarding the Kadali forest. As a deity, he represents trustworthiness and the selflessness of true friendship.[103]

The *Hanumat* (*Hanuman*) *yantra* (I), a *Vaishnava yantra*, is one of the simpler *yantras* to be considered in this brief study. It consists of a single stepped sacred enclosure (*bhupura*) within which is an eight-petaled lotus (*ashta-dala padma*) in the dynamic, feminine orientation. Unlike the majority of eight petaled lotus, it is not oriented to the points of the compass, but its orientation indicates its dynamic character (See: p. 24). Within these petals is a circle and at the center is a *bindu*.

Two numbers are of some interest here: one and eight. One--referring to the single-stepped *bhupura*--denotes the source, the monad, the first principle, unity, The Absolute One and the Primordial One and spiritual balance, the divine sign of universal life. This number is generally is considered neither an odd nor an even number. As an absolute, it is beyond all and therefore divine. However, there are those who consider it as an odd number and as such it is a male symbol. It is exemplified in: day; bright; the right (hand); the first of the five elements (*pancha-tanmatras*)--ether (*akasha, vymon*), and the *Sakala Mandala* (1 *pada*). It is associated astronomically with the Sun (*Ravi* or *Surya*). Eight--as a referent to the *ashta-dala padma*--denotes perfection, good fortune, and on the divine plane: justice and balance between attraction and repulsion, positive and negative. This integer as even, is representative of motherhood. This number is auspicious in its makeup being an evenly even number and the first cube number, 2^3. It is exemplified in: the eight forms of the Lord *Shiva*; the Eight Treasures (*ashta-niddhi*) of *Kubera*; the Eight Mothers (*ashta-matrikas*); the Octave of *Prakriti* (the elemental nature) being: *akasha, vayu, tejas, ap, kshiti, sattva, rajas* and *tamas*; and the sacred eight petal lotus. It is associated astronomically with the planet Saturn (*Shani*). Additionally, it represents the number when squared that makes up the *Manduka Mandala*.

The *mantra* recited is: "*Om Hareeng Hanumat Namaha*."[104] (ARP, DS), JN, SH, TR, HJ, HKS, MS)

Plate 39 -- Hanumat (Hanuman) Yantra (I)

(ARP, fig. 122; DS)

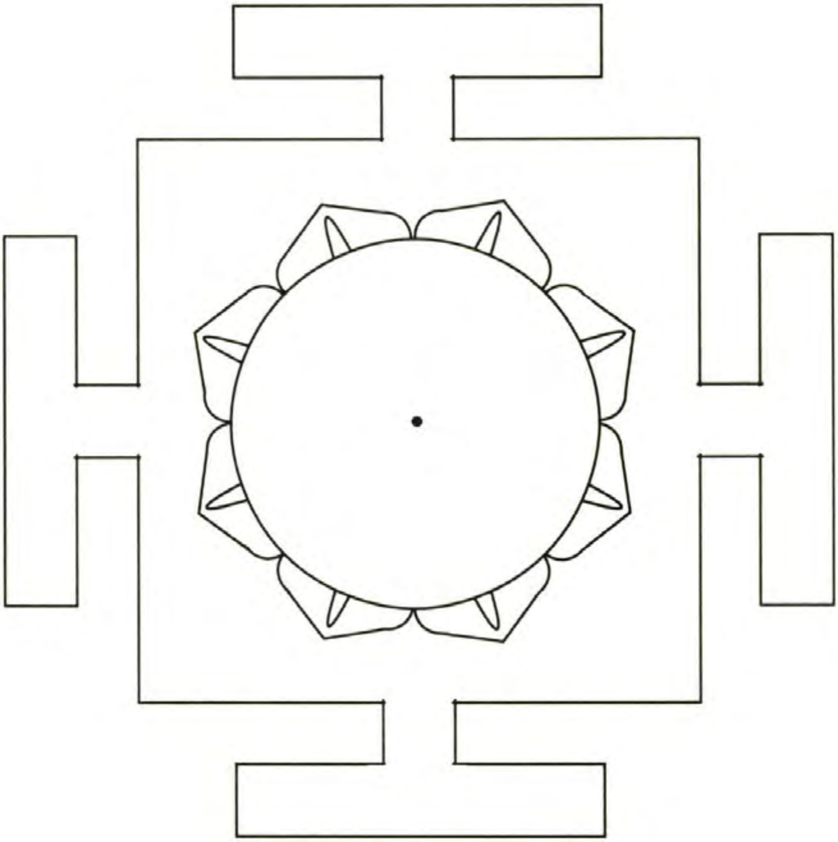

Hanumat (Hanuman) Yantra (II)

The *Hanumat* (*Hanuman*) *yantra* (II), a *Vaishnava yantra*, and is a variation on *Hanumat* (*Hanuman*) *yantra* (I). This *yantra* is centered around power, authority and vigor and the various guardian deities are noted.[105] It underlines the simplicity of the previous *yantra*. The *Hanumat* (*Hanuman*) *yantra* (II) consists of a single-stepped sacred enclosure (*bhupura*) within which are two concentric circles (*dvivalya*). Within the inner circle is an eight-petaled lotus (*ashta-dala padma*) oriented to the points of the compass. Within these petals is a circle and at the center is a *bindu*.

Three numbers are of some interest here: one, two and eight. One--referring to the single-stepped *bhupura*-- denotes the source, the monad, the first principle, unity, The Absolute One and the Primordial One and spiritual balance, the divine sign of universal life. As an absolute, it is beyond all and therefore divine. However, there are those who consider it as an odd number and as such it is a male symbol. It is exemplified in: day; bright; the right (hand); the first of the five elements (*pancha-tanmatras*)--ether (*akasha, vymon*), and the *Sakala Mandala* (1 *pada*). It is associated astronomically with the Sun (*Ravi* or *Surya*). Two--referring to the double circle (*dvivalya*)--denotes duality, contrast, polarity and diversity. This integer is a material number, as opposed to a divine number, and when applied to either the Arabic or Roman alphabet, it is considered as the number of creation, and the mother principle. It is exemplified in: the concept of *Shakti-Shakta*; right-left; heaven-hell; day-night; two eyes, nostrils, breasts and testes; as an even number, a female symbol: night, dark, left; and the second of the five elements (*pancha-tanmatras*)--air or wind (*vayu, marut*). It is associated astronomically with the Moon (*Soma* or *Chandra*). Additionally, it represents the *Ajna Chakra*. Eight--as a referent to the *ashta-dala padma*--denotes perfection, good fortune, and on the divine plane: justice and balance between attraction and repulsion, positive and negative. This integer as even, is representative of motherhood. This number is auspicious in its makeup being an evenly even number and the first cube number, 2^3. It is exemplified in: the eight forms of the Lord *Shiva*; the Eight Treasures (*ashta-niddhi*) of *Kubera*; the Eight Mothers (*ashta-matrikas*); the Octave of *Prakriti* (the elemental nature) being: *akasha, vayu, tejas, ap, kshiti, sattva, rajas* and *tamas*; and the sacred eight petal lotus. It is associated astronomically with the planet Saturn (*Shani*). Additionally, it represents the number when squared that makes up the *Manduka Mandala*.

The *mantra* associated with this *yantra* is: "*Om Om Houm Haspraim Kafrain Hasoum Hanumantay Namah*."[106] (LC II)

Plate 40 -- Hanumat (Hanuman) Yantra (II)

(LC II, p, 271)

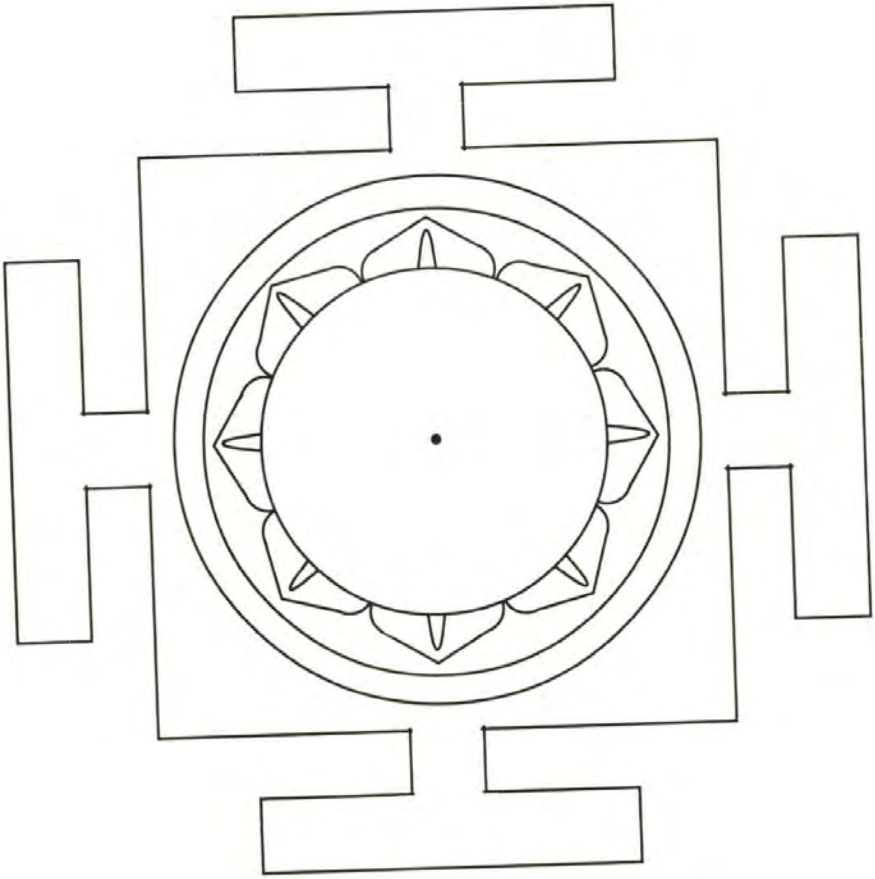

Hayagriva Yantra

Hayagriva or *Hayashirsha* is an interesting form of the Lord *Vishnu*. A form, but neither is he one of the *Dashavataras* (Ten [major] *Avatars*), nor is he considered to be one of the fourteen minor *avatars*. Nonetheless, he is a deity of some popularity and is frequently depicted. His form--the body of a man and the head of a horse--was assumed by the Lord *Vishnu* to destroy a mettlesome deity(s): *Madhu* and *Kaitabha* in some accounts and the *rakshasha Hayagriva* in other accounts. Further *Hayagriva* is equated with the goddess *Sarasvati* as he, like she, represents learning. In addition is looked upon as the preserver of the *Vedas*.

The *Hayagriva yantra*, a *Vaishnava yantra*, involves a sacred enclosure (*bhupura*) of four steps. Within this sacred enclosure is to be found an eight petaled lotus (*ashta-dala padma*) in the dynamic, feminine orientation. The center of this lotus is a small circle with a number of dots (*bindu*?).

This *yantra* is quite similar to the: *Balarama* (*avatara*) *Yantra* (**Plate 15**), *Kalki Yantra* (**Plate 46**), *Krishna Yantra* (I) (**Plate 49**), *Maha-Lakshmi Yantra* (I) (**Plate 55**),*Shitala Yantra* (**Plate 75**), and the *Varaha (avatara) Yantra* (**Plate 100**), all of which are similar to the *Vishnu Yantra* (I) (**Plate 103**). The divine shelter (*bhupura*) of *Hayagriva's yantra* is composed of four levels, equal to that of *Balarama*. In fact the two are identical

As with the *Balarama* (*avatara*) *Yantra*, two numbers are of apparent importance--four and eight. Four--referring to the four level *bhupura*--denotes completeness, perfection, the practical element, worldly balance or order, and the creating fluid which is the soul of the universe. This numeral is the perfect number of a higher plane, a number whose √ is 2. It is exemplified in: the Four Fundamental or Sublime Meditations (Indic: *chatur-appamannaya*); the Four Trances (Indic: *chatur-jhana*); the Four Psychic Powers (Indic: *chatur-iddhipada*); the four *Vedas*; the four *Pradharthas* being: *dharma* (virtue), *artha* (purpose), *kama* (pleasure), *moksha* (liberation); the four streams of milk from the heavenly udder creating the four sacred rivers; the *chakrasudarshana* (disc) of the Lord *Vishnu*; the Four Guardians of the Quarters (Indic: *Lokapala*); the fourth of five elements (*pancha-tanmatras*)--water (*ap*); the cardinal directions; and the four phases of the moon. It is associated astronomically with the planet *Rahu* (the ascending node of the moon). Additionally, it is symbolized by the *Muladhara Chakra* and the *Pechaka Mandala* made up of four *pada*. Eight--referring to the *ashta-dala padma*--symbolizes perfection, good fortune, and on the divine plane: justice and balance between attraction and repulsion, positive and negative. This integer as even, is representative of motherhood. This number is auspicious in its makeup being an evenly even number and the first cube number, 2^3. It is exemplified in: the eight forms of the Lord *Shiva*; the Eight Treasures (*ashta-niddhi*) of *Kubera*; the Eight Mothers (*ashta-matrikas*); the Octave of *Prakriti* (the elemental nature) being: *akasha, vayu, tejas, ap, kshiti, sattva, rajas* and *tamas*; and the sacred eight petal lotus. It is associated astronomically with the planet Saturn (*Shani*). Additionally, it represents the number when squared that makes up the *Manduka Mandala*.

There are no *mantras* noted to this deity in the sources. (DS, SPS, TR, RG, SH)

Plate 41 -- Hayagriva Yantra

(DS, #8; SPS, Pl. 5)

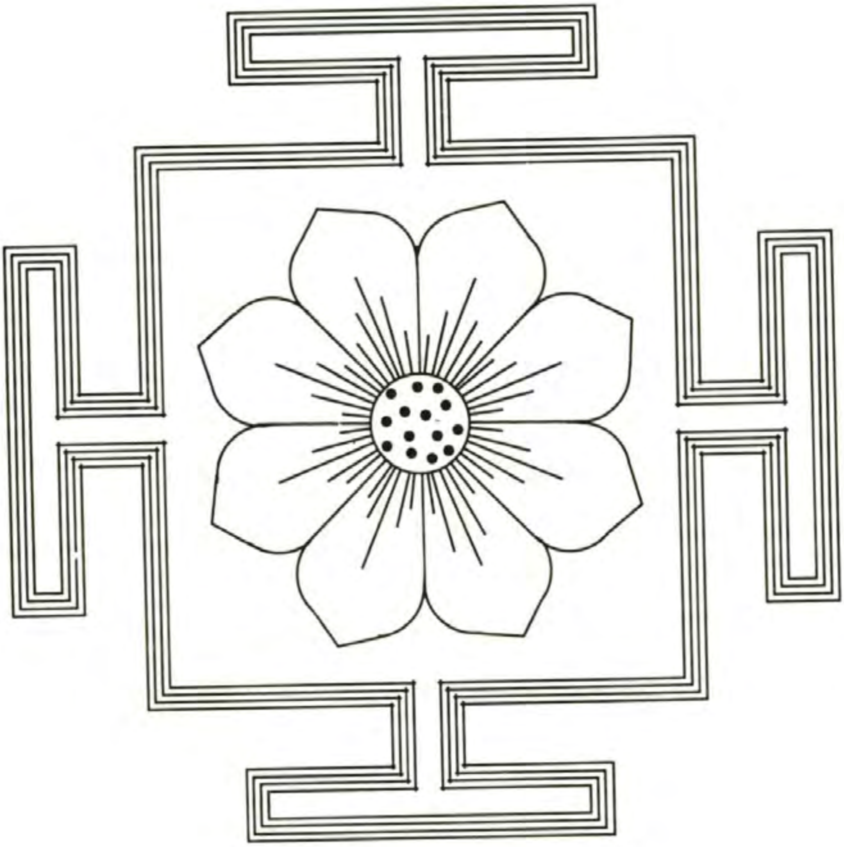

Kali Yantra (I)

No deity inspires more controversy than the enigmatic *Kali*, especially outside the Hindu faith. The representation of a fierce goddess, dark in color, dishevelled hair, nude ('sky clad' [*digambara*]), wearing an apron of severed arms, carrying a freshly severed head and a blood-dripping chopper creates this controversy. Within the newer world religions, particularly Christianity, which are used to 'sweet,' positive representations of the deity this distinctly negative representation is antithetical.[107]

The *Kali yantra* (I), a *Shakti yantra*, comprises a single leveled, sacred enclosure (*bhupura*). Within these precincts is an eight petaled lotus (*ashta-dala padma*). Three descending radius circles (*trivalya*) rest within the *ashta-dala padma*. They surround five triangles (*trikona*), one within the other which are in the dynamic, feminine orientation. These equilateral triangles are all oriented downwards--feminine and *yoni*. Within the center of this *trikona*-nest is the *biṇdu*, the manifestation of the deity.

One, three, five and eight are four numbers which appear significant. One--referring to the *bhupura*--denotes the source, the monad, the first principle, unity, The Absolute One and the Primordial One and spiritual balance, the divine sign of universal life. As an absolute, it is beyond all and therefore divine. It is exemplified in: day; bright; the right (hand); the first of the five elements (*pancha-tanmatras*)--ether (*akasha, vymon*), and the *Sakala Mandala* (1 *pada*). It is associated astronomically with the Sun (*Ravi* or *Surya*). Three--a referent to the three circular band--symbolizes perfection, the trinity, the divine family (father, mother, child) and unity plus diversity which equals perfection. It is exemplified in: the trinity of *Brahmá, Vishnu, Shiva*; the trinity of *Sarasvati, Lakshmi, Parvati*; *trishula*; the Three Regions or the Three Worlds (Indic: *triloka*); the Three Cities (Indic: *tripura*); the Three Times (*kála*); the Three Forces (*guna*); the *trivarga* (objects of human pursuit); the three steps taken by the Lord *Vishnu* in his *Vamana-Trivikrama avatar*; and the third of the five elements (*pancha-tanmatras*)--fire (*tejas, agni*). It is associated astronomically with the planet Jupiter (*Brihaspati* or *Guru*). Five--referring to the nested *trikonas*--denotes magical properties, mental activity, intelligence, and the natural elements both positive and negative (pentagram positive or pentagram negative). This integer represents the natural man, is revolutionary and reduces all to the meaningful. It is created from the masculine three and the feminine two and, therefore, to many represents love, the union of the masculine and the feminine. It is exemplified in: the Five Subtle Elements (Indic: *tanmatras* or *panchatanmatras*); the Five Failings or Weaknesses; the Five Sense Particulars (Indic: *panchabhutas* or *mahabhutas*); the Five Truths (Indic: *pancha-tattva*); the five "M's" (*Panchamakara*) of the *vamanachara Tantra*; the five *skandhas*; the Five Evolutes of *Maya* (*pancha-kanchukas*); the Five-Headed *Hanuman* (Indic: *Panchamukha Hanuman*); the five fingers of the hand, the five toes of the feet as well as the five major appendages of the body--head, arms and legs; and the fifth of the five elements (*pancha-tanmatras*)--earth (*kshiti, prithvi*). It is associated astronomically with the planet Mercury (*Budha*). Eight--referring to the *ashta-dala padma*--denotes perfection, good fortune, and on the divine plane: justice and balance between attraction and repulsion, positive and negative. This integer as even, is representative of motherhood. This number is auspicious in its makeup being an evenly even number and the first cube number, 2^3. It is exemplified in: the eight forms of the Lord *Shiva*; the Eight Treasures (*ashta-niddhi*) of *Kubera*; the Eight Mothers (*ashta-matrikas*); the Octave of *Prakriti* (the elemental nature) being: *akasha, vayu, tejas, ap, kshiti, sattva, rajas* and *tamas*; and the sacred eight petal lotus. It is associated astronomically with the planet Saturn (*Shani*). Additionally, it represents the number when squared that makes up the *Manduka Mandala*.

The *mantra* recited is: "*Om Kareeng Kalikaya Namah, Om Kapalinyai Namah*."[108] (LC, LC II, SH, TR, RG, HJ, MS, PR, HKS, AM)

Plate 42 -- Kali Yantra (I)

(LC, fig. 2.3; LC II, p. 33)

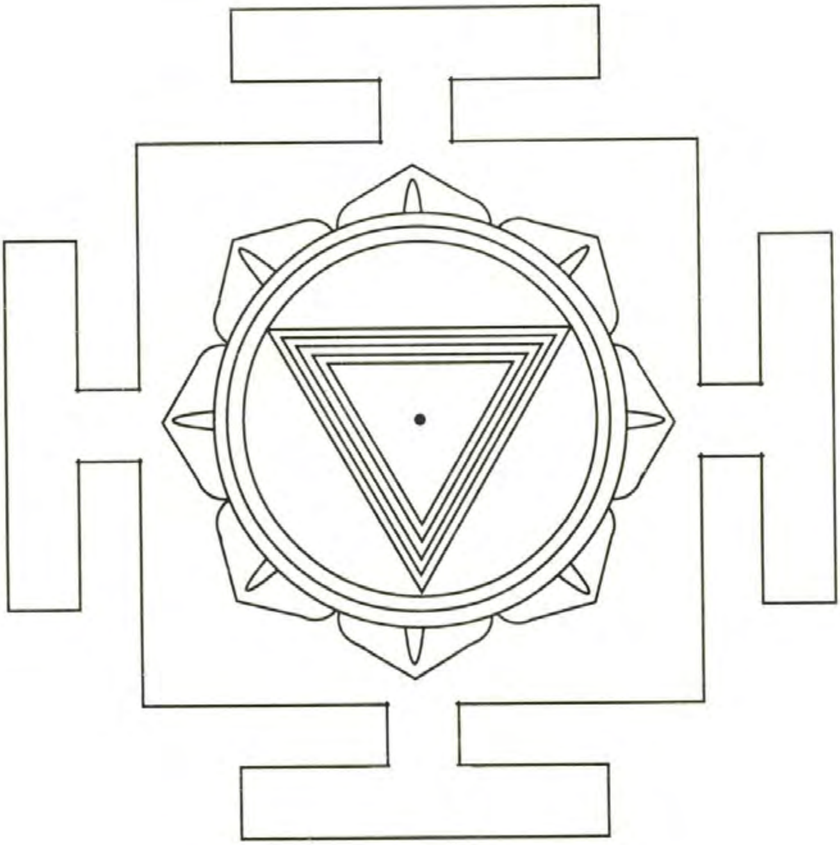

Kali Yantra (II)

Kali is certainly the most important fierce manifestation of *Devi* (*Shri*) in the Hindu tradition. She commands a particularly high position in the south of India amongst the Tamils. She is both an important representative of the *Shakti* sect--some say proceeding from *Durga* (*Devi*)--as well as the *Shaiva* sect--as a consort-lover of the Lord *Shiva*. But since she is always represented as a dark goddess, her association with the night (feminine) and the moon (feminine) is apparent.

The *Kali yantra* (II), a *Shakti yantra*, significantly different from the *Kali yantra* (I), consists of a single level divine precinct which encloses an isosceles triangle (*trikona*)--indicating its dynamic aspect--pointing downwards--feminine and *yoni*. This *trikona's* apex touches the center of the *yantra* and its top plane (inverted base) rests on the upper part of a circle. This circle encloses an eight-petaled lotus (*ashta-dala padma*) which, in turn, surrounds three, decreasing radius circles. In the innermost circle are three triangles (*trikona*) of decreasing size, one within the next, all of the apexes are pointed downward--again, feminine and *yoni*. The total number of feminine triangles is four. At the center of all rests *Kali* in the form of a *bindu*.

Three numbers appear to be significant: one, three and eight. One--referring to the *bhupura*, the isosceles triangle and the single large circle--denotes the source, the monad, the first principle, unity, The Absolute One and the Primordial One and spiritual balance, the divine sign of universal life. As an absolute, it is beyond all and therefore divine. However, there are those who consider it as an odd number and as such it is a male symbol. It is exemplified in: day; bright; the right (hand); the first of the five elements (*pancha-tanmatras*)--ether (*akasha, vymon*), and the *Sakala Mandala* (1 *pada*). It is associated astronomically with the Sun (*Ravi* or *Surya*). Three--as a referent by the three circles (*trivalya*) and the three nested *trikona*--denotes perfection, the trinity, the divine family (father, mother, child) and unity plus diversity which equals perfection. It is exemplified in: the trinity of *Brahmá, Vishnu, Shiva*; the trinity of *Sarasvati, Lakshmi, Parvati* or *Maha-Sarasvati, Maha-Lakshmi, Maha-Kali*; *trishula*; the Three Regions or the Three Worlds (Indic: *triloka*) being: *arupadhatu, rupadhatu, kamadhatu*; the Three Cities (Indic: *tripura*); the Three Times (*kála*) being: *bhuta-kala* (past), *vartamana-kala* (present), *bavishya-kala* (future); the Three Forces (*guna*) being: *sattvaguna, rajoguna, tamoguna*; the *trivarga* (objects of human pursuit) being: *dharma* (virtue), *artha* (purpose), *kama* (pleasure); the three steps taken by the Lord *Vishnu* in his *Vamana-Trivikrama avatar*; and the third of the five elements (*pancha-tanmatras*)--fire (*tejas, agni*). It is associated astronomically with the planet Jupiter (*Brihaspati* or *Guru*). Finally, eight--referring to the ashta-dala padma--denotes perfection, good fortune, and on the divine plane: justice and balance between attraction and repulsion, positive and negative. This integer as even, is representative of motherhood. This number is auspicious in its makeup being an evenly even number and the first cube number, 2^3. It is exemplified in: the eight forms of the Lord *Shiva*; the Eight Treasures (*ashta-niddhi*) of *Kubera*; the Eight Mothers (*ashta-matrikas*); the Octave of *Prakriti* (the elemental nature) being: *akasha, vayu, tejas, ap, kshiti, sattva, rajas* and *tamas*; and the sacred eight petal lotus. It is associated astronomically with the planet Saturn (*Shani*). Additionally, it represents the number when squared that makes up the *Manduka Mandala*.

Kali's representation by four ascending triangles iconically finds its genesis in arcane mysticism related to the Lord *Shiva*. The *mantra* recited for this *yantra* is: "*Om Kareeng Kalekaya Namah*" or "*Om Kapalinaye Namah*."[109] (APR, DS, LC, LC II, SH, TR, RG, HJ, MS, PR, HKS, AM)

Plate 43 -- Kali Yantra (II)

(APR, fig. 123; DS, LC II)

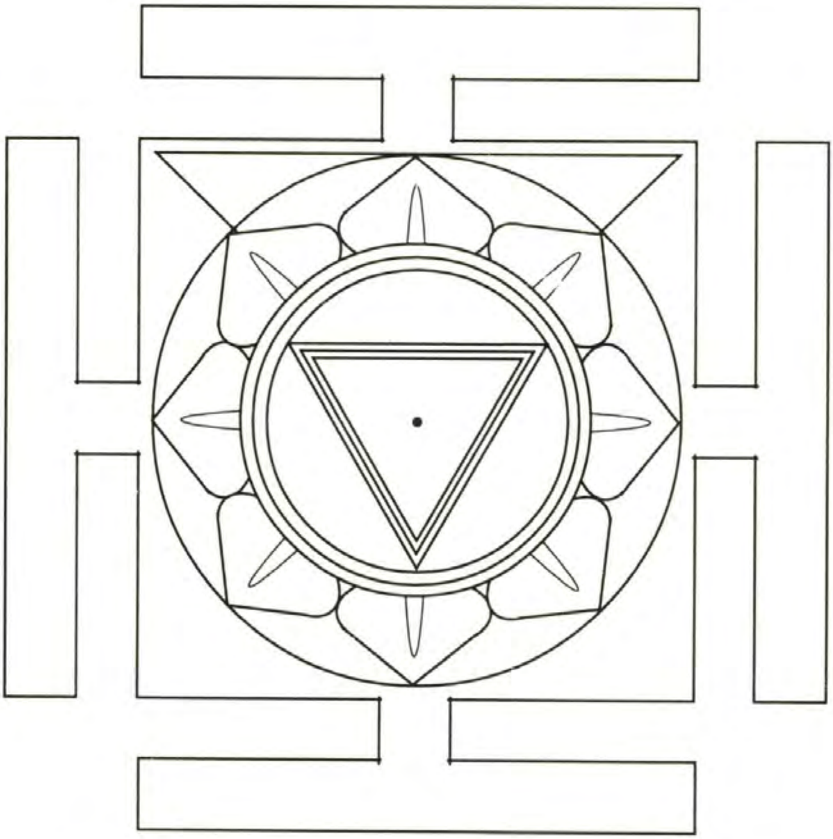

Kali Yantra (III)

The *Kali yantra* (III), a *Shakti yantra*, is a variation on the *Kali yantra* (I). It comprises a double leveled, sacred enclosure (*bhupura*). Within the *bhupura* is an eight petaled lotus (*ashta-dala padma*). Three descending radius circles (*trivalya*) rest within the *ashta-dala padma*. They surround five triangles (*trikona*), one within the other. These equilateral triangles are all oriented downwards--feminine and *yoni*. Within the center of this *trikona*-nest is the *bindu*, the manifestation of the deity.

Two, three, five and eight are four numbers which appear significant. Two--referring to the *bhupura*--denotes duality, contrast, polarity and diversity. As an even number, a female symbol two symbolizes the power principle, night, dark, left; and the moon. It is exemplified in: the concept of *Shakti-Shakta*; right-left; heaven-hell; day-night; two eyes, nostrils, breasts and testes; and the second of the five elements (*pancha-tanmatras*)--air or wind (*vayu, marut*). It is associated astronomically with the Moon (*Soma* or *Chandra*). Additionally, it represents the *Ajna Chakra*. Three--a referent to the three circular bands (*trivalya*)--symbolizes denotes perfection, the trinity, the divine family (father, mother, child) and unity plus diversity which equals perfection. It is exemplified in: the trinity of *Brahmá, Vishnu, Shiva*; the trinity of *Sarasvati, Lakshmi, Parvati* or *Maha-Sarasvati, Maha-Lakshmi, Maha-Kali*; *trishula*; the Three Regions or the Three Worlds (Indic: *triloka*) being: *arupadhatu, rupadhatu, kamadhatu*; the Three Cities (Indic: *tripura*); the Three Times (*kála*) being: *bhuta-kala* (past), *vartamana-kala* (present), *bavishya-kala* (future); the Three Forces (*guna*) being: *sattvaguna, rajoguna, tamoguna*; the *trivarga* (objects of human pursuit) being: *dharma* (virtue), *artha* (purpose), *kama* (pleasure); the three steps taken by the Lord *Vishnu* in his *Vamana-Trivikrama avatar*; and the third of the five elements (*pancha-tanmatras*)--fire (*tejas, agni*). It is associated astronomically with the planet Jupiter (*Brihaspati* or *Guru*). Five--referring to the nested *trikonas*--denotes magical properties, mental activity, intelligence, and the natural elements both positive and negative (pentagram positive or pentagram negative). This integer represents the natural man, is revolutionary and reduces all to the meaningful. It is created from the masculine three and the feminine two and, therefore, to many represents love, the union of the masculine and the feminine. It is exemplified in: the Five Subtle Elements (Indic: *tanmatras* or *panchatanmatras*) being: *shabda* (sound), *sparsha* (touch), *rupa* (form), *rasa* (flavor) & *gandha* (odor); the Five Failings or Weaknesses being: *ahmkara* (pride), *moha* (illusion), *lobha* (greed), *kama* (passion), *krodha* (anger); the Five Sense Particulars (Indic: *panchabhutas* or *mahabhutas*) being: *akasha* (ether), *vayu* (air), *tejas* (fire), *apas* (water) & *prithvi* (earth); the Five Truths (Indic: *pancha-tattva*); the five "M's" (*Panchamakara*) of the *vamanachara Tantra* being: *madya* (wine), *mamsa* (meat), *matsya* (fish), *mudra* (parched grain), *maithuna* (sexual congress); the five *skandhas* being: *rupa, vidana, sanini, sanskara, vidyana*; the Five Evolutes of *Maya* (*pancha-kanchukas*); the Five-Headed *Hanuman* (Indic: *Panchamukha Hanuman*); the five fingers of the hand, the five toes of the feet as well as the five major appendages of the body--head, arms and legs; and the fifth of the five elements (*pancha-tanmatras*)--earth (*kshiti, prithvi*). It is associated astronomically with the planet Mercury (*Budha*). Eight--referring to the *ashta-dala padma*--denotes perfection, good fortune, and on the divine plane: justice and balance between attraction and repulsion, positive and negative. This integer as even, is representative of motherhood. This number is auspicious in its makeup being an evenly even number and the first cube number, 2^3. It is exemplified in: the eight forms of the Lord *Shiva*; the Eight Treasures (*ashta-niddhi*) of *Kubera*; the Eight Mothers (*ashta-matrikas*); the Octave of *Prakriti* (the elemental nature) being: *akasha, vayu, tejas, ap, kshiti, sattva, rajas* and *tamas*; and the sacred eight petal lotus. It is associated astronomically with the planet Saturn (*Shani*). Additionally, it represents the number when squares (*pada*) that makes up the *Manduka Mandala*. (AM, APR, DS, LC, LC II, SH, TR, RG, HJ, MS, PR, HKS)

Plate 44 -- Kali Yantra (III)

(AM, p. 179)

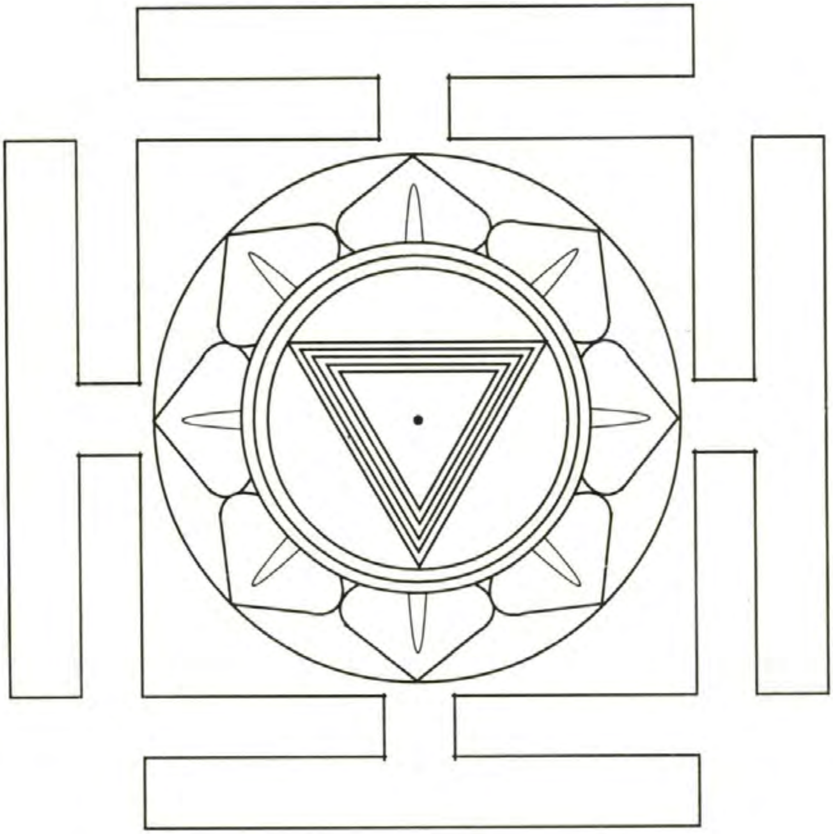

Kali Yantra (IV)

The *Kali yantra* (IV), a *Shakti yantra*, significantly different from the other *Kali yantra* (I, II & III). It bears a resemblance, somewhat, to the *Kali Yantra* (II), but the symbols are inverted. First, this *yantra* is comprised of a two-stepped *bhupura*. An isosceles triangle is a major deviation. Its apex rests at the center of the *yantra* and its base is to be found at the bottom of the *ashta-dala padma*--masculine and *linga*. The source for this *yantra* is the *Shakta Pramod* and this triangle is said to symbolize the "Cosmic Mother."[110] As mentioned, an *ashta-dala padma* is centered in the *bhupura*. Within this lotus appears three concentric circles (*trivalya*). These circles enclose three *trikonas* oriented also upwards--masculine and *linga*. At the center is a *bindu*.

Four numbers appear to be significant: one, two, three and eight. One--referring to the isosceles triangle--denotes the source, the monad, the first principle, unity, The Absolute One and the Primordial One and spiritual balance, the divine sign of universal life. As an absolute, it is beyond all and therefore divine. However, there are those who consider it as an odd number and as such it is a male symbol. It is exemplified in: day; bright; the right (hand); the first of the five elements (*pancha-tanmatras*)--ether (*akasha, vymon*), and the *Sakala Mandala* (1 *pada*). It is associated astronomically with the Sun (*Ravi* or *Surya*). Two--as referent to the two-stepped *bhupura*--denotes duality, contrast, polarity and diversity. As an even number, a female symbol two symbolizes the power principle, night, dark, left; and the moon. It is exemplified in: the concept of *Shakti-Shakta*; right-left; heaven-hell; day-night; two eyes, nostrils, breasts and testes; and the second of the five elements (*pancha-tanmatras*)--air or wind (*vayu, marut*). It is associated astronomically with the Moon (*Soma* or *Chandra*). Additionally, it represents the *Ajna Chakra*. Three--as a referent by the three circles (*trivalya*) and the three nested *trikona*--denotes perfection, the trinity, the divine family (father, mother, child) and unity plus diversity which equals perfection. It is exemplified in: the trinity of *Brahmá, Vishnu, Shiva*; the trinity of *Sarasvati, Lakshmi, Parvati* or *Maha-Sarasvati, Maha-Lakshmi, Maha-Kali*; *trishula*; the Three Regions or the Three Worlds (Indic: *triloka*) being: *arupadhatu, rupadhatu, kamadhatu*; the Three Cities (Indic: *tripura*); the Three Times (*kála*) being: *bhuta-kala* (past), *vartamana-kala* (present), *bavishya-kala* (future); the Three Forces (*guna*) being: *sattvaguna, rajoguna, tamoguna*; the *trivarga* (objects of human pursuit) being: *dharma* (virtue), *artha* (purpose), *kama* (pleasure); the three steps taken by the Lord *Vishnu* in his *Vamana-Trivikrama avatar*; and the third of the five elements (*pancha-tanmatras*)--fire (*tejas, agni*). It is associated astronomically with the planet Jupiter (*Brihaspati* or *Guru*). Finally, eight--referring to the *ashta-dala padma*--symbolizes denotes perfection, good fortune, and on the divine plane: justice and balance between attraction and repulsion, positive and negative. This integer as even, is representative of motherhood. This number is auspicious in its makeup being an evenly even number and the first cube number, 2^3. It is exemplified in: the eight forms of the Lord *Shiva*; the Eight Treasures (*ashta-niddhi*) of *Kubera*; the Eight Mothers (*ashta-matrikas*); the Octave of *Prakriti* (the elemental nature) being: *akasha, vayu, tejas, ap, kshiti, sattva, rajas* and *tamas*; and the sacred eight petal lotus. It is associated astronomically with the planet Saturn (*Shani*). Additionally, it represents the number when squared that makes up the *Manduka Mandala*.

The *mantra* utilized for this *yantra* is: "*Kring Kring Kring Hing Hring Dakshine Kalike Kring Kring Kring Hring Hring Hung Hung Svaha*,"[111] (HJ, AM, APR, DS, LC, LC II, SH, TR, RG, MS, PR, HKS)

Plate 45 -- Kali Yantra (IV)

(HJ, Pl. 6; p., 94)

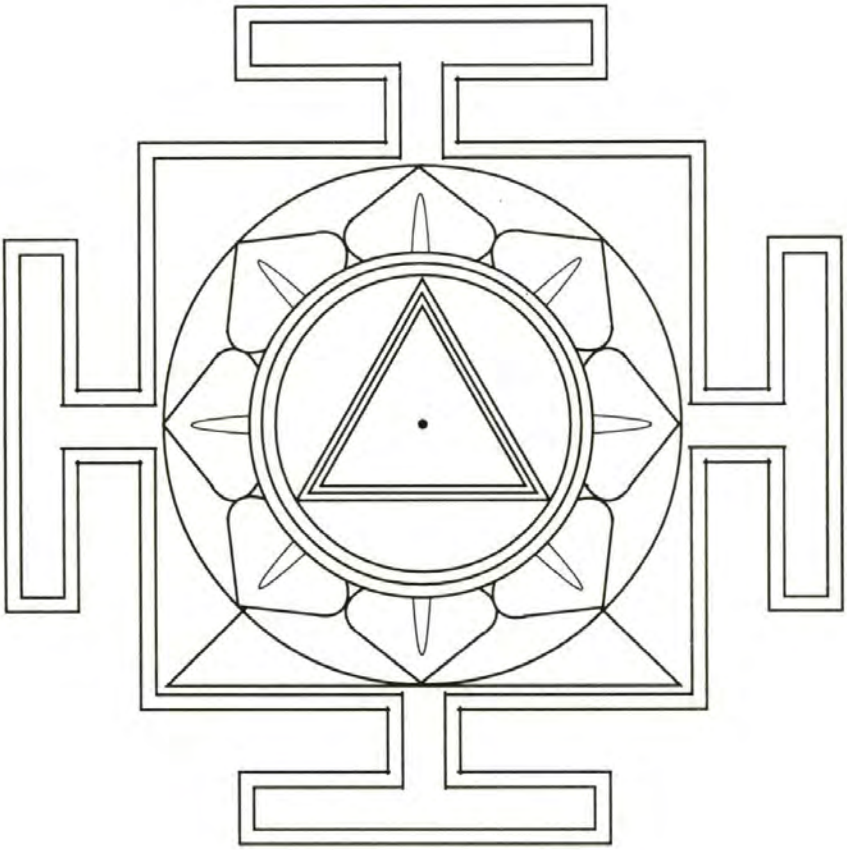

Kalki Yantra

Kalki is the last of the ten major *avatars* of the Lord *Vishnu*. He is the *avatar*-to-be, whereas the other nine *avatars* have been. He will appear at the close of this present *yuga*, riding a blazing white horse and wielding a sword with which he will destroy all those enemies of the Law (*Dharma*).

The *Kalki yantra*, a *Vaishnava yantra*, is initially composed of a four level sacred enclosure within which is to be found an eight petaled lotus (*ashta-dala padma*) in the dynamic, feminine orientation. This *yantra* is quite similar to the: *Balarama* (*avatara*) *Yantra* (**Plate 15**), *Hayagriva Yantra* (**Plate 41**), *Krishna Yantra* (I) (**Plate 49**), *Maha-Lakshmi Yantra* (I) (**Plate 55**),*Shitala Yantra* (**Plate 75**), and the *Varaha (avatara) Yantra* (**Plate 100**), all of which are similar to the *Vishnu Yantra* (I) (**Plate 103**). Similar with the *Balarama* and *Hayagriva yantras* there are radiant lines proceeding from the central circle pointing in all directions. At the center is a circle which displays a number of dots (*bindu*?).

Two numbers are of apparent importance--four and eight. Four--referring to the four level *bhupura*--denotes completeness, perfection, the practical element, worldly balance or order, and the creating fluid which is the soul of the universe. This numeral is the perfect number of a higher plane, a number whose √ is 2. It is exemplified in: the Four Fundamental or Sublime Meditations (Indic: *chatur-appamannaya*); the Four Trances (Indic: *chatur-jhana*); the Four Psychic Powers (Indic: *chatur-iddhipada*); the four *Vedas*; the four *Pradharthas* being: *dharma* (virtue), *artha* (purpose), *kama* (pleasure), *moksha* (liberation); the four streams of milk from the heavenly udder creating the four sacred rivers; the *chakrasudarshana* (disc) of the Lord *Vishnu*; the Four Guardians of the Quarters (Indic: *Lokapala*); the fourth of five elements (*pancha-tanmatras*)--water (*ap*); the cardinal directions; and the four phases of the moon. It is associated astronomically with the planet *Rahu* (the ascending node of the moon). Additionally, it is symbolized by the *Muladhara Chakra* and the *Pechaka Mandala* made up of four *pada*. Eight--referring to the *ashta-dala padma*--symbolizes denotes perfection, good fortune, and on the divine plane: justice and balance between attraction and repulsion, positive and negative. This integer as even, is representative of motherhood. This number is auspicious in its makeup being an evenly even number and the first cube number, 2^3. It is exemplified in: the eight forms of the Lord *Shiva*; the Eight Treasures (*ashta-niddhi*) of *Kubera*; the Eight Mothers (*ashta-matrikas*); the Octave of *Prakriti* (the elemental nature) being: *akasha, vayu, tejas, ap, kshiti, sattva, rajas* and *tamas*; and the sacred eight petal lotus. It is associated astronomically with the planet Saturn (*Shani*). Additionally, it represents the number when squared that makes up the *Manduka Mandala*. (DS, SPS, SH, TR, RG, MS)

Plate 46 -- Kalki Yantra

(DS, #9, SPS, Pl. 5)

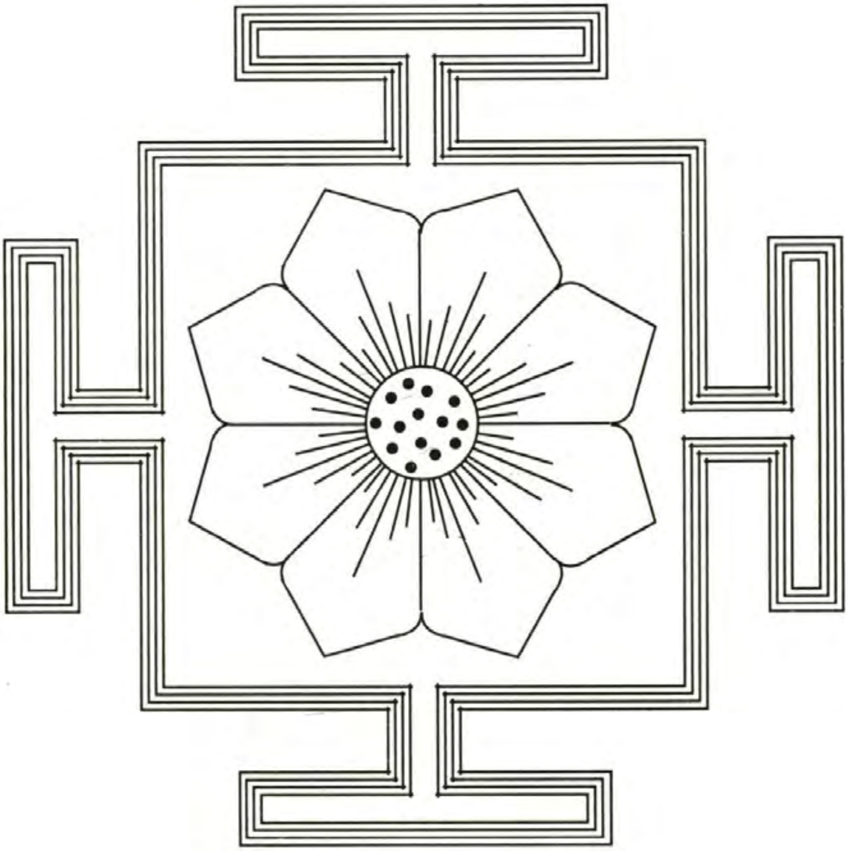

Kamala Yantra (I)

Kamala, another name for *Lakshmi*, is one of ten aspects of *Maha-Kali*, known as the *Dasha-Mahavidyas*. The *Mahavidya Kamala*, called 'one who is clad in water,' reigns over the consciousness of self, the power that wealth brings and the night of splendor. She is the opposite in every way of *Dhumavati* (*Alakshmi*).

The *Kamala* (*Kamalatmika*) *Yantra* (I), a *Shakti yantra*, is made up of a single stepped *bhupura*. Within this divine precinct is an eight petaled lotus (*ashta-dala padma*). The petals are oriented to the cardinal and intercardinal points of the compass. Within this lotus is a six pointed star (*shatkona*), made up of a triangle oriented upwards and one downwards. At the center of all is a *bindu* representing the goddess.

The numbers one, six and eight appear to be worthy of consideration. One--referring to the single-stepped *bhupura*--denotes the source, the monad, the first principle, unity, The Absolute One and the Primordial One and spiritual balance, the divine sign of universal life. As an absolute, it is beyond all and therefore divine. However, there are those who consider it as an odd number and as such it is a male symbol. It is exemplified in: day; bright; the right (hand); the first of the five elements (*pancha-tanmatras*)--ether (*akasha, vymon*), and the *Sakala Mandala* (1 *pada*). It is associated astronomically with the Sun (*Ravi* or *Surya*). Six--as referent to the *shatkona*--symbolizes denotes the macrocosmic--the spiritual plus the material world; material beauty and comfort, divine charity; and balance. This integer is considered to be the most perfect number and the product of the first male and female numbers signifying universal attraction. As such, it is considered to be a lucky number. It is exemplified in: the *shatkona-chakra* of the Lord *Vishnu*; the Six Insights (Indic: *darshana*); the six *Chakras* being: *Muladhara, Svadhishthana, Manipura, Anahata, Vishuddha, Ajna;* and in nature the bee's comb, petals of a flower, snowflake. It is associated astronomically with the planet Venus (*Shukra*). Additionally, it is represented by the *Svadhisthana Chakra*. Eight--referring to the *ashta-dala padma*--denotes perfection, good fortune, and on the divine plane: justice and balance between attraction and repulsion, positive and negative. This integer as even, is representative of motherhood. This number is auspicious in its makeup being an evenly even number and the first cube number, 2^3. It is exemplified in: the eight forms of the Lord *Shiva*; the Eight Treasures (*ashta-niddhi*) of *Kubera*; the Eight Mothers (*ashta-matrikas*); the Octave of *Prakriti* (the elemental nature) being: *akasha, vayu, tejas, ap, kshiti, sattva, rajas* and *tamas*; and the sacred eight petal lotus. It is associated astronomically with the planet Saturn (*Shani*). Additionally, it represents the number when squared that makes up the *Manduka Mandala*.

The *mantra* recited for the *Kamala Yantra* (I) is: "*Aum Aing Hing/ Shring Kling Hassau/ Jagatprasutayei Namah*."[112] (APR, DS, LC II, LC, TR, RG, MS, SH)

Plate 47 -- Kamala Yantra (I)

(APR, fig. 132, DS)

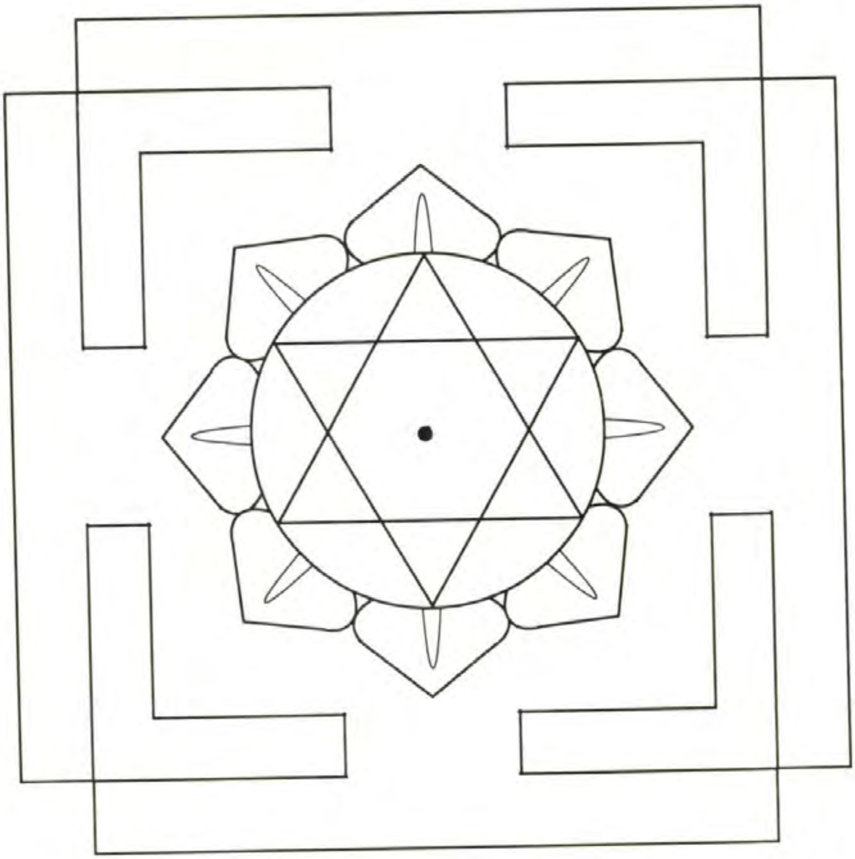

Kamala Yantra (II)

The *Kamala Yantra* (II), a *Shakti yantra*, is essentially a variation on *Kamala Yantra* (II). It is made up of a two-stepped *bhupura*. Within this precinct is an eight petaled lotus (*ashta-dala padma*). The petals are oriented to the cardinal and intercardinal points of the compass. Within this lotus is a six pointed star (*shatkona*), made up of a triangle oriented upwards and one downwards. At the center of all is a *bindu* representing the goddess.

The numbers two, six and eight appear to be worthy of consideration. Two--referring to the double-stepped *bhupura*--denotes duality, contrast, polarity and diversity. This integer is a material number, as opposed to a divine number, and when applied to either the Arabic or Roman alphabet, it is considered as the number of creation, and the mother principle. It is exemplified in: right-left; heaven-hell; day-night; two eyes, nostrils, breasts and testes; as an even number, a female symbol: night, dark, left; and the second of the five elements (*pancha-tanmatras*)--air or wind (*vayu, marut*). It is associated astronomically with the Moon (*Soma* or *Chandra*). Additionally, it represents the *Ajna Chakra*. Six--as referent to the *shatkona*--symbolizes denotes the macrocosmic--the spiritual plus the material world; material beauty and comfort, divine charity; and balance. This integer is considered to be the most perfect number and the product of the first male and female numbers signifying universal attraction. As such, it is considered to be a lucky number. It is exemplified in: the *shatkona-chakra* of the Lord *Vishnu*; the Six Insights (Indic: *darshana*); the six *Chakras* being: *Muladhara, Svadhishthana, Manipura, Anahata, Vishuddha, Ajna*; and in nature the bee's comb, petals of a flower, snowflake. It is associated astronomically with the planet Venus (*Shukra*). Additionally, it is represented by the *Svadhisthana Chakra*. Eight--referring to the *ashta-dala padma*--denotes perfection, good fortune, and on the divine plane: justice and balance between attraction and repulsion, positive and negative. This integer as even, is representative of motherhood. This number is auspicious in its makeup being an evenly even number and the first cube number, 2^3. It is exemplified in: the eight forms of the Lord *Shiva*; the Eight Treasures (*ashta-niddhi*) of *Kubera*; the Eight Mothers (*ashta-matrikas*); the Octave of *Prakriti* (the elemental nature) being: *akasha, vayu, tejas, ap, kshiti, sattva, rajas* and *tamas*; and the sacred eight petal lotus. It is associated astronomically with the planet Saturn (*Shani*). Additionally, it represents the number when squared that makes up the *Manduka Mandala*.

As with the previous *yantra*, the *mantra* recited for the *Kamala Yantra* (II) is: "*Aum Aing Hing/ Shring Kling Hassau/ Jagatprasutayei Namah*."[113] (APR, DS, LC II, LC, TR, RG, MS, SH)

Plate 48 -- Kamala Yantra (II)

(HJ, Pl. 15 & p. 122)

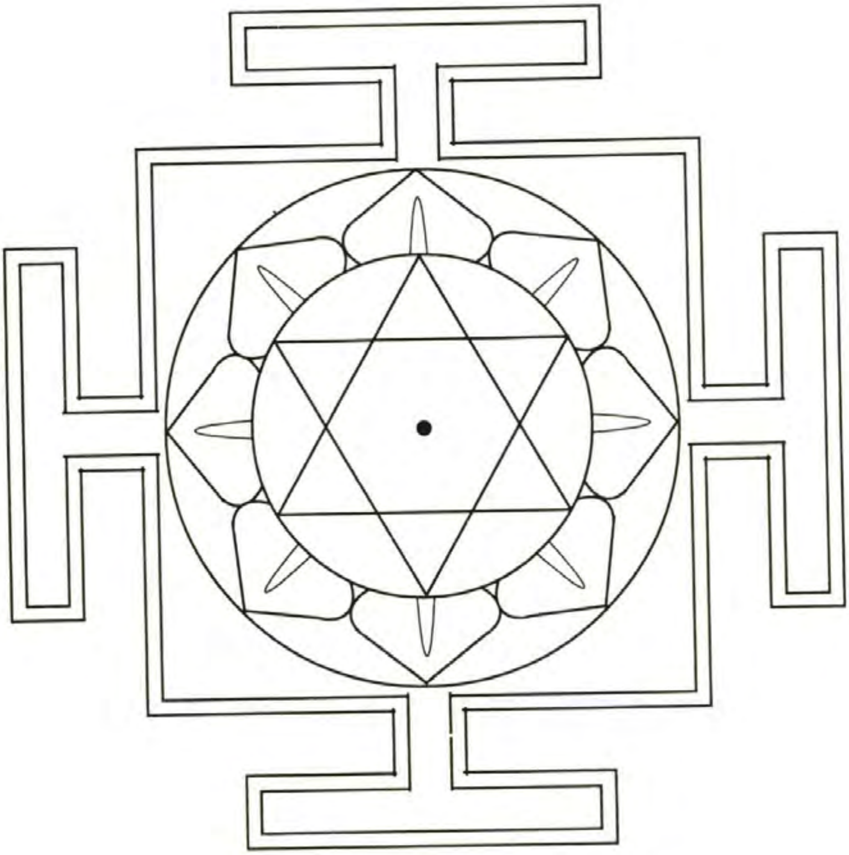

Krishna (avatara) Yantra (I)

Krishna is of major importance within the *Vaishnava* sect. Called "the black one" or "the dark one," *Krishnavatara* is one of the *Dashavataras* of the Lord *Vishnu*. This *avatara* is so popular in India that some devotees look upon *Krishna* as the Supreme Lord. He is the son of *Vasudeva* and *Devaki* and was taken to *Nanda* and *Yashoda*, servants, by his father to hide him from King *Kamsa*, *Vasudeva's* evil brother-in-law. *Krishna* embodies the supreme statesman, warrior, hero, philosopher and teacher. His exploits are recounted in many sources, including: the *Harivamsha;* the *Shrimad-Bhagavata*, and the *Vishnu-Purana*. A number of tales recount the numerous amorous adventures of this deity. His discussion with *Arjuna* prior to the great battle of *Kurukshetra* is the *Bhagvat-Gita*.

The *Krishna yantra* (I), a *Vaishnava yantra*, is quite similar to the: *Balarama (avatara) Yantra* (**Plate 15**), *Hayagriva Yantra* (**Plate 41**), *Kalki Yantra* (**Plate 46**), *Maha-Lakshmi Yantra* (I) (**Plate 55**),*Shitala Yantra* (**Plate 75**), and the *Varaha (avatara) Yantra* (**Plate 100**), all of which are similar to the *Vishnu Yantra* (I) (**Plate 103**). Similarly, there are radiant lines proceeding from the central circle pointing in all directions. Even though the apparent likeness, there would be a major, obvious difference in the fact that the *mantra* recited for the *Krishna yantra* is different from that employed to create *Parashurama's yantra*.

The numbers three and eight assume importance. Three--referring to the triple-stepped *bhupura*--represents perfection, the trinity, the divine family (father, mother, child) and unity plus diversity which equals perfection. It is exemplified in: the trinity of *Brahmá, Vishnu, Shiva;* the trinity of *Sarasvati, Lakshmi, Parvati* or *Maha-Sarasvati, Maha-Lakshmi, Maha-Kali*; *trishula;* the Three Regions or the Three Worlds (Indic: *triloka*) being: *arupadhatu, rupadhatu, kamadhatu;* the Three Cities (Indic: *tripura*); the Three Times (*kála*) being: *bhuta-kala* (past), *vartamana-kala* (present), *bavishya-kala* (future); the Three Forces (*guna*) being: *sattvaguna, rajoguna, tamoguna;* the *trivarga* (objects of human pursuit) being: *dharma* (virtue), *artha* (purpose), *kama* (pleasure); the three steps taken by the Lord *Vishnu* in his *Vamana-Trivikrama avatar;* and the third of the five elements (*pancha-tanmatras*)--fire (*tejas, agni*). It is associated astronomically with the planet Jupiter (*Brihaspati* or *Guru*). Eight--a referent to the *ashta-dala padma*--denotes perfection, good fortune, and on the divine plane: justice and balance between attraction and repulsion, positive and negative. This integer as even, is representative of motherhood. This number is auspicious in its makeup being an evenly even number and the first cube number, 2^3. It is exemplified in: the eight forms of the Lord *Shiva;* the Eight Treasures (*ashta-niddhi*) of *Kubera;* the Eight Mothers (*ashta-matrikas*); the Octave of *Prakriti* (the elemental nature) being: *akasha, vayu, tejas, ap, kshiti, sattva, rajas* and *tamas;* and the sacred eight petal lotus. It is associated astronomically with the planet Saturn (*Shani*). Additionally, it represents the number when squared that makes up the *Manduka Mandala*.

The *mantra* recited for this *yantra* is: "*Om Sri Krishnaya Namah*."[114] (DS, SPS, TR, RG, HS, MS, JN, MB, VM)

Plate 49 -- Krishna (avatara) Yantra (I)

(DS, 26; SPS, Pl. 1)

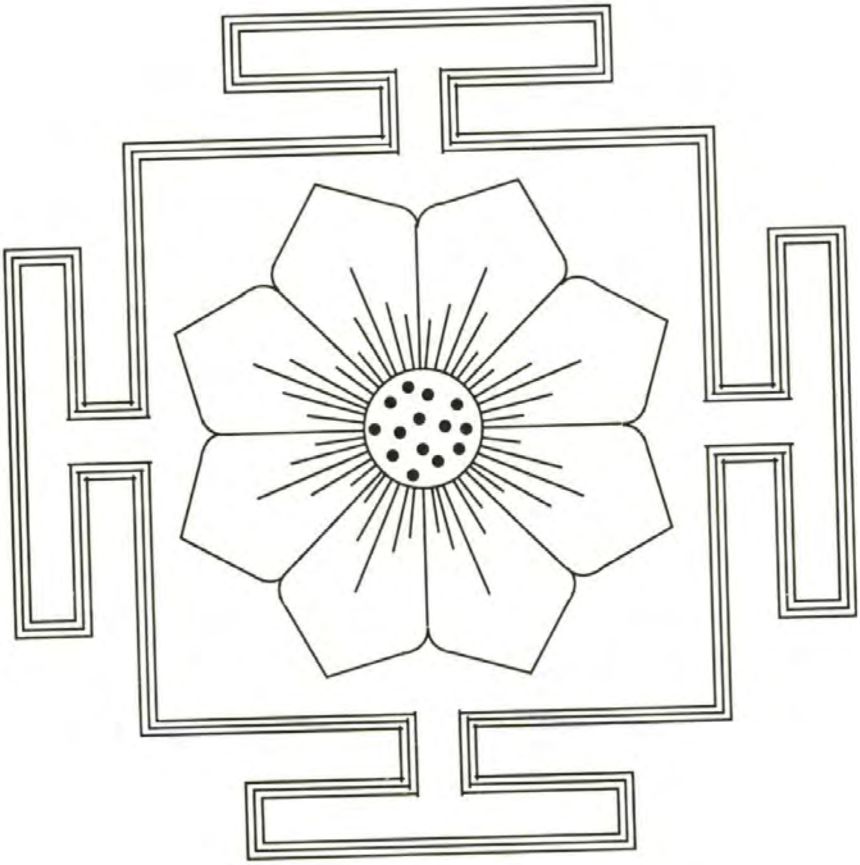

Krishna (Gopala) Yantra (II)

The *Krishna Yantra* (II), a *Vaishnava yantra*, is considerably different from the *Krishna Yantra* (I). It is composed of a triple-stepped sacred enclosure (*bhupura*). Within this precinct is an eight-petaled lotus (*ashta-dala padma*) which, in the source and here, is neither oriented to the cardinal not the intercardinal points of the compass, but rotated slightly so as to make both the points of the petals and the space between the petals fall short of true orientation. Encircled by the *ashta-dala padma* is a six-pointed star (*shatkona*) This *shatkona* is composed of two triangles--one with its apex pointing to the right and the other to the left in the dynamic, feminine orientation. In the center of the whole is a *bindu*.

The numbers three, six and ten appear to be of some consequence. Three--referring to the triple-stepped *bhupura*--symbolizes perfection, the trinity, the divine family (father, mother, child) and unity plus diversity which equals perfection. It is exemplified in: the trinity of *Brahmá, Vishnu, Shiva*; the trinity of *Sarasvati, Lakshmi, Parvati* or *Maha-Sarasvati, Maha-Lakshmi, Maha-Kali; trishula*; the Three Regions or the Three Worlds (Indic: *triloka*) being: *arupadhatu, rupadhatu, kamadhatu*; the Three Cities (Indic: *tripura*); the Three Times (*kála*) being: *bhuta-kala* (past), *vartamana-kala* (present), *bavishya-kala* (future); the Three Forces (*guna*) being: *sattvaguna, rajoguna, tamoguna*; the *trivarga* (objects of human pursuit) being: *dharma* (virtue), *artha* (purpose), *kama* (pleasure); the three steps taken by the Lord *Vishnu* in his *Vamana-Trivikrama avatar*; and the third of the five elements (*pancha-tanmatras*)--fire (*tejas, agni*). It is associated astronomically with the planet Jupiter (*Brihaspati* or *Guru*). Six--as referent to the *shatkona* which so oriented represents its dynamic elements--denotes the macrocosmic--the spiritual plus the material world; material beauty and comfort, divine charity; and balance. This integer is considered to be the most perfect number and the product of the first male and female numbers signifying universal attraction. As such, it is considered to be a lucky number. It is exemplified in: the *shatkona-chakra* of the Lord *Vishnu*; the Six Insights (Indic: *darshana*); the six *Chakras* being: *Muladhara, Svadhishthana, Manipura, Anahata, Vishuddha, Ajna*; and in nature the bee's comb, petals of a flower, snowflake. It is associated astronomically with the planet Venus (*Shukra*). Additionally, it is represented by the *Svadhisthana Chakra*. Ten--referring to the *dasha-dala padma*--denotes perfection or completeness, success, and cosmic wisdom, as well as *karma*. It further represents unity emerging from multiplicity. It is the first compound number. It is exemplified in: the Ten *Avatars* of the Lord *Vishnu* (Indic: *dashavataras*); the *dasha-vahini-kala* (ten powers of the vital fire); the *dasha-yonis* or *dasha-shaktis*; the Ten Sense Powers (Indic: *indriyas*); the Tenfold Knowledge (Indic: *dasha-nanam*); the Ten Directions which are: the cardinal points, the intercardinal points, the nadir and the zenith; the ten books of the *Rig-Veda*; *Dasha-Mahavidyas*; and ten fingers and ten toes. As a compound number it is associated astronomically with: the Sun (*Ravi* or *Surya*). Additionally, it represents by the *Manipuraka Chakra*.

The *mantra* employed with this *yantra* is: "*Bhajo Radhe Govinda / Gopala Tera Pyara Namah Hai / Gopala Tera Pyara Namah Hai / Nandalata Tera Pyara Namah Hai*" and "*Om Namo Bhagavate Vasudeva*."[115] (JN, DS, SPS, TR, RG, HS, MS, MB, VM)

Plate 50 -- Krishna (Gopala) Yantra (II)

(JN, p. 47)

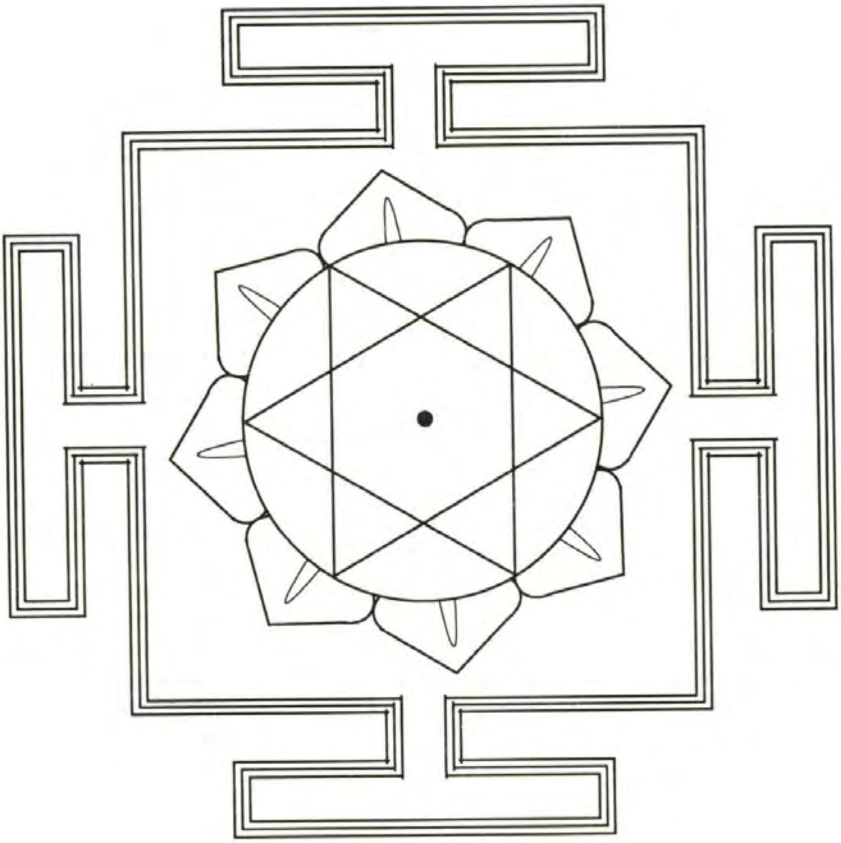

Kurma (avatara) Yantra

Called "the one who is the tortoise," *Kurma* (*avatara*) is one of the ten main *avatars* (*dashavatara*) of the Lord *Vishnu*. In *Vedic* times, the tortoise was associated with the creator. The Hindu *Vedic* deities were frequently in battle with the demons (*Asuras*) who had performed severe austere practices and had received blessings from the gods. The *Asuras* then turned against the gods. The gods begged the Lord *Vishnu* to help them. He advised the gods to make peace with the *Asuras* and join them in churning the oceans to obtain the nectar of immortality (*amrita*). This the gods did. They collected all kinds of plants and herbs, threw them into the ocean, and used the great Mandara mountain as a stirring rod. But, the weight of the mountain was too much and the earth began to sink. The Lord *Vishnu* turned himself into a tortoise, crawled beneath the Mandara mountain to support it. As a result, the nectar (*amrita*) that the ocean brought forth brought power and immortality to the gods.

The *Kurma Yantra*, a *Vaishnava yantra*, comprises a single level divine precinct within which is a simple lotus made up of eight petals (*ashta-dala padma*) in the dynamic, feminine orientation. Unlike the related *Balarama* (*avatara*) *Yantra* (**Plate 15**), *Hayagriva Yantra* (**Plate 41**), *Kalki yantra* (**Plate 46**), *Krishna yantra* (I) (**Plate 49**), *Maha-Lakshmi yantra* (I) (**Plate 55**) and the *Shitala yantra* (**Plate 75**), this *yantra* does not possess a central circle even though *Kurma*, as the others noted above, is associated with the Lord *Vishnu*.

Two numbers appear to be of some importance--one and eight. One--referring to the single-stepped *bhupura*--represents the source, the monad, the first principle, unity, The Absolute One and the Primordial One and spiritual balance, the divine sign of universal life. As an absolute, it is beyond all and therefore divine. However, there are those who consider it as an odd number and as such it is a male symbol. It is exemplified in: day; bright; the right (hand); the first of the five elements (*pancha-tanmatras*)--ether (*akasha, vymon*), and the *Sakala Mandala* (1 *pada*). It is associated astronomically with the Sun (*Ravi* or *Surya*). Eight--referring to the *ashta-dala padma*--denotes perfection, good fortune, and on the divine plane: justice and balance between attraction and repulsion, positive and negative. This integer as even, is representative of motherhood. This number is auspicious in its makeup being an evenly even number and the first cube number, 2^3. It is exemplified in: the eight forms of the Lord *Shiva*; the Eight Treasures (*ashta-niddhi*) of *Kubera*; the Eight Mothers (*ashta-matrikas*); the Octave of *Prakriti* (the elemental nature) being: *akasha, vayu, tejas, ap, kshiti, sattva, rajas* and *tamas*; and the sacred eight petal lotus. It is associated astronomically with the planet Saturn (*Shani*). Additionally, it represents the number when squared that makes up the *Manduka Mandala*. (DS, SPS, SH, TR, RG)

Plate 51 -- Kurma (avatara) Yantra

(DS, #12; SPS, Pl. 7)

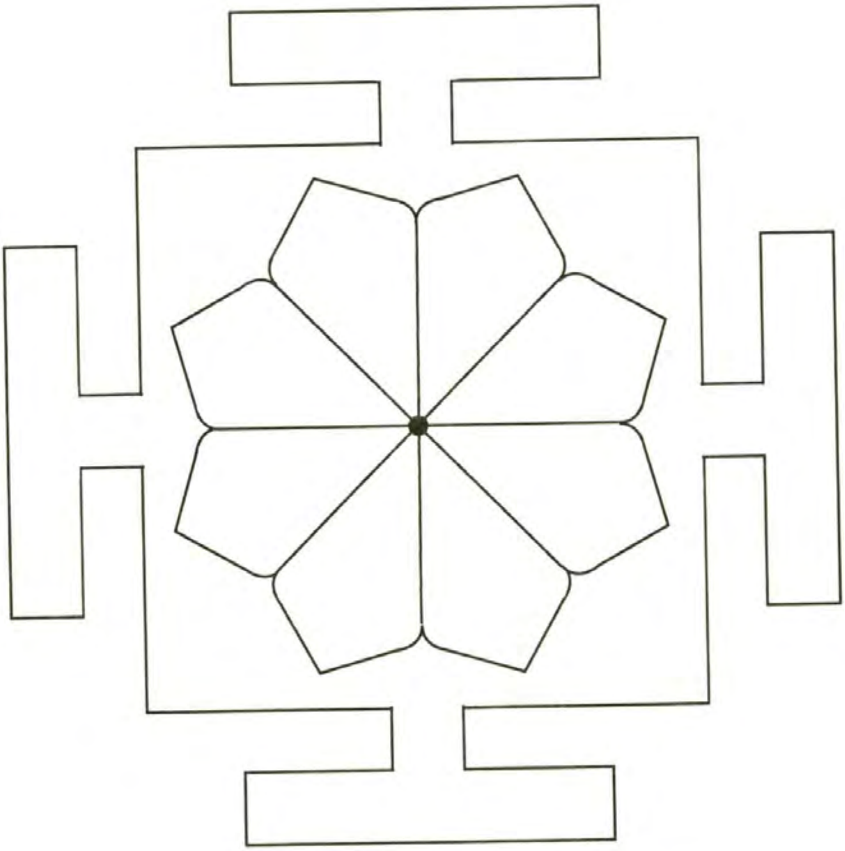

Maha-Ganapati Yantra (I)

Ganapati (aka *Ganesha*), of course, is a deity which in the Hindu tradition transcends sectarian boundaries. He is frequently worshipped as an independent deity. T.A.G Rao devotes an entire section to *Ganapati*, separate from those of *Vishnu, Shiva* and *Devi*, as has been stated. He is seen by some as related to The Lord *Shiva* and his divine consort *Parvati*. Virtually every Hindu temple possesses a shrine to this deity and there are numerous temples dedicated specifically to him.

The *Maha-Ganapati yantra* (I) is represented by a triple-stepped sacred enclosure (*bhupura*). Within this *bhupura* is an eight petaled lotus (*ashta-dala padma*). The orientation of the petals in this *yantra* is towards the cardinal and intercardinal points of the compass. Within this *padma* is a circle upon which is inscribed a six point star (*shatkona*). It is made up of a triangle with its apex oriented upwards and a triangle with its apex oriented downwards. Within this *shatkona* is a triangle (*trikona*) with its apex oriented upwards--masculine and *linga*. In the center of all is a *bindu*.

The numerals three, six and eight appear to be of importance. Three--referring to the three-stepped *bhupura* and the *trikona*--denotes perfection, the trinity, the divine family (father, mother, child) and unity plus diversity which equals perfection. It is exemplified in: the trinity of *Brahmá, Vishnu, Shiva*; the trinity of *Sarasvati, Lakshmi, Parvati* or *Maha-Sarasvati, Maha-Lakshmi, Maha-Kali*; *trishula*; the Three Regions or the Three Worlds (Indic: *triloka*) being: *arupadhatu, rupadhatu, kamadhatu*; the Three Cities (Indic: *tripura*); the Three Times (*kála*) being: *bhuta-kala* (past), *vartamana-kala* (present), *bavishya-kala* (future); the Three Forces (*guna*) being: *sattvaguna, rajoguna, tamoguna*; the *trivarga* (objects of human pursuit) being: *dharma* (virtue), *artha* (purpose), *kama* (pleasure); the three steps taken by the Lord *Vishnu* in his *Vamana-Trivikrama avatar*; and the third of the five elements (*pancha-tanmatras*)--fire (*tejas, agni*). It is associated astronomically with the planet Jupiter (*Brihaspati* or *Guru*). Six--as referent to the *shatkona*--denotes the macrocosmic--the spiritual plus the material world; material beauty and comfort, divine charity; and balance. This integer is considered to be the most perfect number and the product of the first male and female numbers signifying universal attraction. As such, it is considered to be a lucky number. It is exemplified in: the *shatkona-chakra* of the Lord *Vishnu*; the Six Insights (Indic: *darshana*); the six *Chakras* being: *Muladhara, Svadhishthana, Manipura, Anahata, Vishuddha, Ajna*; and in nature the bee's comb, petals of a flower, snowflake. It is associated astronomically with the planet Venus (*Shukra*). Additionally, it is represented by the *Svadhisthana Chakra*. Eight--referring to the *ashta-dala padma*--denotes perfection, good fortune, and on the divine plane: justice and balance between attraction and repulsion, positive and negative. This integer as even, is representative of motherhood. This number is auspicious in its makeup being an evenly even number and the first cube number, 2^3. It is exemplified in: the eight forms of the Lord *Shiva*; the Eight Treasures (*ashta-niddhi*) of *Kubera*; the Eight Mothers (*ashta-matrikas*); the Octave of *Prakriti* (the elemental nature) being: *akasha, vayu, tejas, ap, kshiti, sattva, rajas* and *tamas*; and the sacred eight petal lotus. It is associated astronomically with the planet Saturn (*Shani*). Additionally, it represents the number when squared that makes up the *Manduka Mandala*.

The *mantras* for this *yantra* are: "*Om Shree Ganeshaya Namah*"[116] or "*Om Hareeng Shareeng Galo Gang Ganapatya Var Vard Sarvjanam Me Vashmanaye Svaha*" or "*Om Hareeng Shareeng Galo Gang Ganapatya Var Vard Sarvjanam Me Vashmanaye Thah Thah*."[117] (LC, LC II, TR, RG, MS, SH, VM, HKS)

Plate 52 -- Maha-Ganapati Yantra (I)

(LC, fig. 2.6)

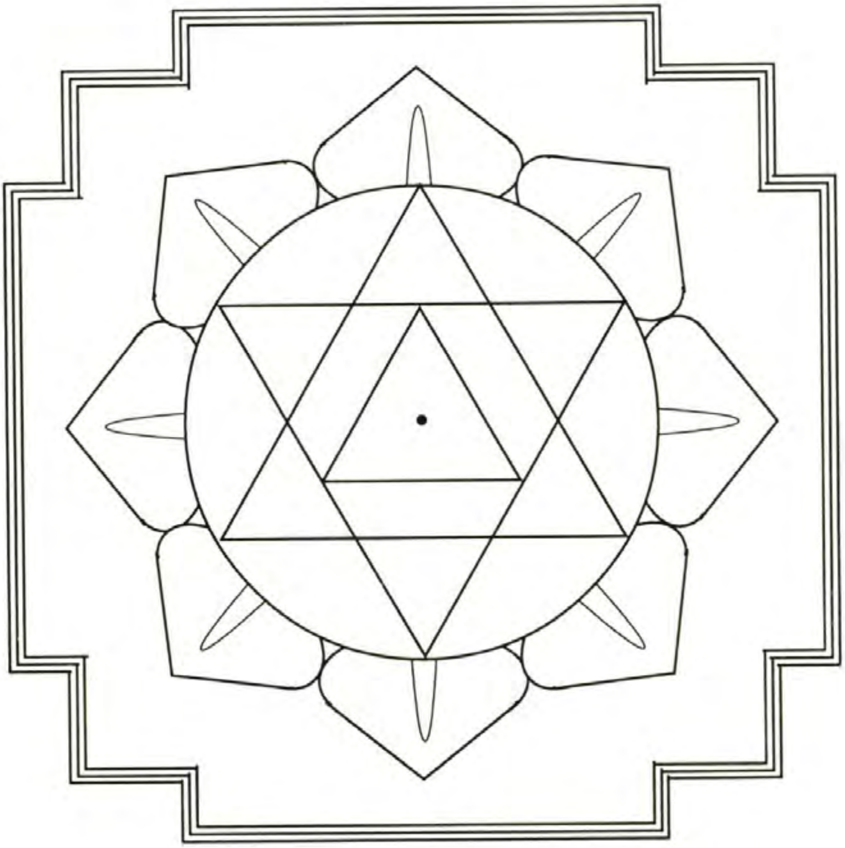

Maha-Ganapati Yantra (II)

The *Maha-Ganapati yantra* (II) is a variation on the *Maha-Ganapati yantra* (I). One of the difference is that the *Maha-Ganapati yantra* (II) is represented by a single level sacred enclosure (*bhupura*). Within this *bhupura* is an eight petaled lotus (*ashta-dala padma*). The orientation of the petals in this *yantra* is towards the cardinal and intercardinal points of the compass. Within this *ashta-dala padma* is a circle upon which is inscribed a six point star (*shatkona*). This *shatkona* is made up of a triangle with its apex oriented upwards and a triangle with its apex oriented downwards. Within this *shatkona* is a triangle with its apex oriented downwards--feminine and *yoni*--the second difference.[118] At the center of the whole is a *bindu*.

The numerals one, three, six and eight appear to be of importance. One--as referent to the single-stepped *bhupura*--denotes the source, the monad, the first principle, unity, The Absolute One and the Primordial One and spiritual balance, the divine sign of universal life. As an absolute, it is beyond all and therefore divine. However, there are those who consider it as an odd number and as such it is a male symbol. It is exemplified in: day; bright; the right (hand); the first of the five elements (*pancha-tanmatras*)--ether (*akasha, vymon*), and the *Sakala Mandala* (1 *pada*). It is associated astronomically with the Sun (*Ravi* or *Surya*). Three--referring to the *trikona*--denotes perfection, the trinity, the divine family (father, mother, child) and unity plus diversity which equals perfection. It is exemplified in: the trinity of *Brahmá, Vishnu, Shiva;* the trinity of *Sarasvati, Lakshmi, Parvati* or *Maha-Sarasvati, Maha-Lakshmi, Maha-Kali; trishula;* the Three Regions or the Three Worlds (Indic: *triloka*) being: *arupadhatu, rupadhatu, kamadhatu;* the Three Cities (Indic: *tripura*); the Three Times (*kála*) being: *bhuta-kala* (past), *vartamana-kala* (present), *bavishya-kala* (future); the Three Forces (*guna*) being: *sattvaguna, rajoguna, tamoguna;* the *trivarga* (objects of human pursuit) being: *dharma* (virtue), *artha* (purpose), *kama* (pleasure); the three steps taken by the Lord *Vishnu* in his *Vamana-Trivikrama avatar;* and the third of the five elements (*pancha-tanmatras*)--fire (*tejas, agni*). It is associated astronomically with the planet Jupiter (*Brihaspati* or *Guru*). Six--as referent to the *shatkona*--denotes the macrocosmic--the spiritual plus the material world; material beauty and comfort, divine charity; and balance. This integer is considered to be the most perfect number and the product of the first male and female numbers signifying universal attraction. As such, it is considered to be a lucky number. It is exemplified in: the *shatkona-chakra* of the Lord *Vishnu;* the Six Insights (Indic: *darshana*); the six *Chakras* being: *Muladhara, Svadhishthana, Manipura, Anahata, Vishuddha, Ajna;* and in nature the bee's comb, petals of a flower, snowflake. It is associated astronomically with the planet Venus (*Shukra*). Additionally, it is represented by the *Svadhisthana Chakra.* Eight--referring to the *ashta-dala padma*--denotes perfection, good fortune, and on the divine plane: justice and balance between attraction and repulsion, positive and negative. This integer as even, is representative of motherhood. This number is auspicious in its makeup being an evenly even number and the first cube number, 2^3. It is exemplified in: the eight forms of the Lord *Shiva;* the Eight Treasures (*ashta-niddhi*) of *Kubera;* the Eight Mothers (*ashta-matrikas*); the Octave of *Prakriti* (the elemental nature) being: *akasha, vayu, tejas, ap, kshiti, sattva, rajas* and *tamas;* and the sacred eight petal lotus. It is associated astronomically with the planet Saturn (*Shani*). Additionally, it represents the number when squared that makes up the *Manduka Mandala.* (DS, LC, LC II, TR, RG, MS, SH, VM, HKS)

Plate 53 -- Maha-Ganapati Yantra (II)

(DS, #3)

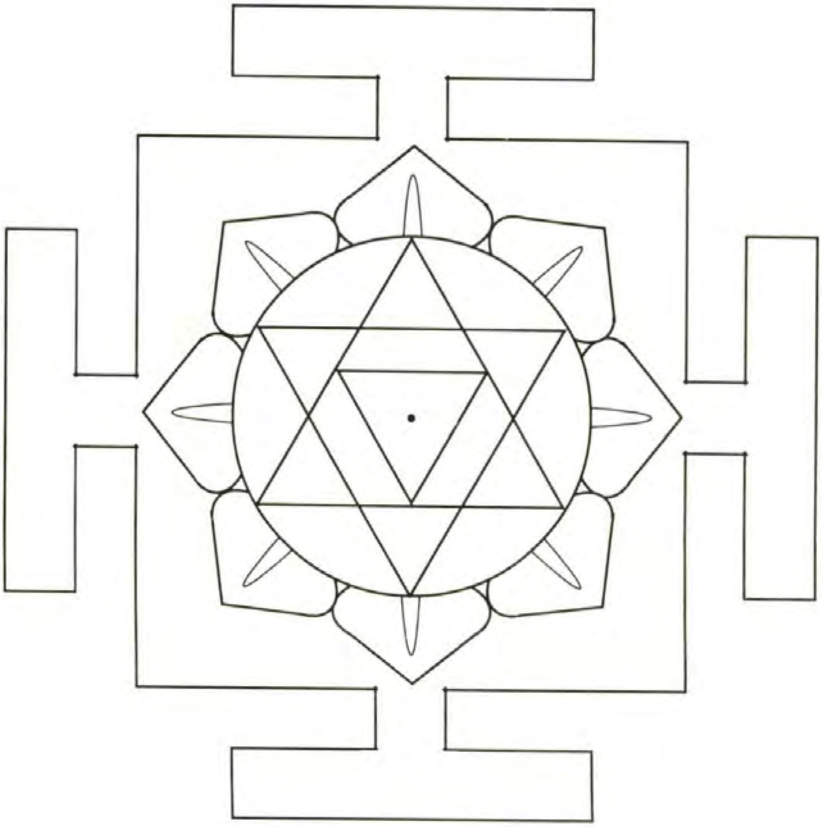

Maha-Ganapati Yantra (III)

The *Maha-Ganapati yantra* (III) is essentially identical to the *Maha-Ganapati yantra* (I). The difference is that the *Maha-Ganapati yantra* (III) is represented by a two-stepped sacred enclosure (*bhupura*). Within this *bhupura* is an eight petaled lotus (*ashta-dala padma*). The orientation of the petals in this *yantra* is towards the cardinal and intercardinal points of the compass. Within this *ashta-dala padma* is a circle upon which is inscribed a six point star (*shatkona*). This *shatkona* is made up of a triangle with its apex oriented upwards and a triangle with its apex oriented downwards. Centered in this *shatkona* is a triangle with its apex oriented upwards--masculine and *linga*. At the center of the whole is a *bindu*.

Four numerals appear to be of importance: two, three, six and eight. Two--as a referent to the *bhupura*--denotes duality, contrast, polarity and diversity. As an even number, a female symbol two symbolizes the power principle, night, dark, left; and the moon. It is exemplified in: the concept of *Shakti-Shakta*; right-left; heaven-hell; day-night; two eyes, nostrils, breasts and testes; and the second of the five elements (*pancha-tanmatras*)--air or wind (*vayu, marut*). It is associated astronomically with the Moon (*Soma* or *Chandra*). Additionally, it represents the *Ajna Chakra*. Three--referring to the three-stepped *bhupura* and the *trikona*--denotes perfection, the trinity, the divine family (father, mother, child) and unity plus diversity which equals perfection. It is exemplified in: the trinity of *Brahmá, Vishnu, Shiva*; the trinity of *Sarasvati, Lakshmi, Parvati* or *Maha-Sarasvati, Maha-Lakshmi, Maha-Kali*; *trishula*; the Three Regions or the Three Worlds (Indic: *triloka*) being: *arupadhatu, rupadhatu, kamadhatu*; the Three Cities (Indic: *tripura*); the Three Times (*kála*) being: *bhuta-kala* (past), *vartamana-kala* (present), *bavishya-kala* (future); the Three Forces (*guna*) being: *sattvaguna, rajoguna, tamoguna*; the *trivarga* (objects of human pursuit) being: *dharma* (virtue), *artha* (purpose), *kama* (pleasure); the three steps taken by the Lord *Vishnu* in his *Vamana-Trivikrama avatar*; and the third of the five elements (*pancha-tanmatras*)--fire (*tejas, agni*). It is associated astronomically with the planet Jupiter (*Brihaspati* or *Guru*). Six--as referent to the *shatkona*--denotes the macrocosmic--the spiritual plus the material world; material beauty and comfort, divine charity; and balance. This integer is considered to be the most perfect number and the product of the first male and female numbers signifying universal attraction. As such, it is considered to be a lucky number. It is exemplified in: the *shatkona-chakra* of the Lord *Vishnu*; the Six Insights (Indic: *darshana*); the six *Chakras* being: *Muladhara, Svadhishthana, Manipura, Anahata, Vishuddha, Ajna*; and in nature the bee's comb, petals of a flower, snowflake. It is associated astronomically with the planet Venus (*Shukra*). Additionally, it is represented by the *Svadhisthana Chakra*. Eight--referring to the *ashta-dala padma*--denotes perfection, good fortune, and on the divine plane: justice and balance between attraction and repulsion, positive and negative. This integer as even, is representative of motherhood. This number is auspicious in its makeup being an evenly even number and the first cube number, 2^3. It is exemplified in: the eight forms of the Lord *Shiva*; the Eight Treasures (*ashta-niddhi*) of *Kubera*; the Eight Mothers (*ashta-matrikas*); the Octave of *Prakriti* (the elemental nature) being: *akasha, vayu, tejas, ap, kshiti, sattva, rajas* and *tamas*; and the sacred eight petal lotus. It is associated astronomically with the planet Saturn (*Shani*). Additionally, it represents the number when squared that makes up the *Manduka Mandala*.

The *mantras* associated with this *yantra* may be any one of thirty-three that are noted by Johari.[119]

Plate 54 -- Maha-Ganapati Yantra (III)

(HJ, Pl. 3)

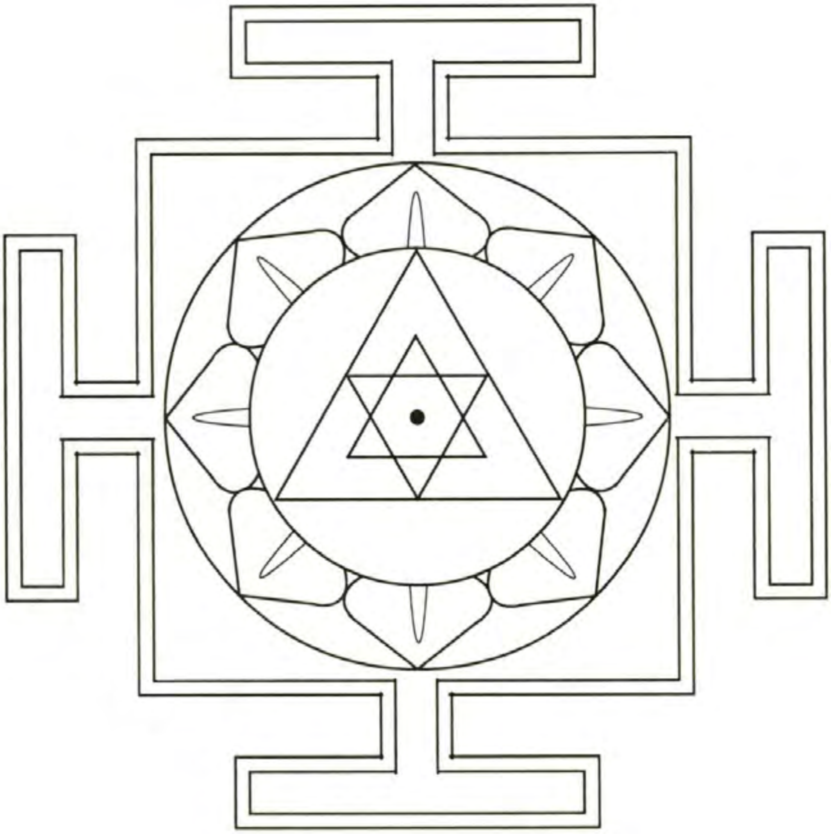

Maha-Lakshmi Yantra (I)

Maha-Lakshmi is admittedly a most important deity-goddess within the Hindu tradition. She not only is the consort of the Lord *Vishnu* (*Vaishnava* sect), she also is a goddess of no mean position within the *Shakti* (*Devi*) sect. Her association with the Lord *Vishnu* would account for the visual relationship of the *yantra's* central form. This *yantra* is virtually identical to the: *Balarama (avatara) Yantra* (**Plate 15**), *Hayagriva Yantra* (**Plate 41**), *Kalki Yantra* (**Plate 46**), *Krishna Yantra* (I) (**Plate 49**), *Shitala Yantra* (**Plate 75**), and the *Varaha (avatara) Yantra* (**Plate 100**), all of which are similar to the *Vishnu Yantra* (I) (**Plate 103**). **The** fact that *Lakshmi* is the consort of the Lord *Vishnu* is not lost in this visual association.

The *Maha-Lakshmi yantra* (I), a *Shakti yantra*, embodies a single level sacred enclosure (*bhupura*). Within this *bhupura* is to be found an eight petaled lotus (*ashta-dala padma*) in the dynamic, feminine orientation. The central element of the *ashta-dala padma* is a circle filled with dots (*bindu*?).

Two numbers appear to be of significance--one and eight. One--referring to the *bhupura*--denotes the source, the monad, the first principle, unity, The Absolute One and the Primordial One and spiritual balance, the divine sign of universal life. As an absolute, it is beyond all and therefore divine. However, there are those who consider it as an odd number and as such it is a male symbol. It is exemplified in: day; bright; the right (hand); the first of the five elements (*pancha-tanmatras*)--ether (*akasha, vymon*), and the *Sakala Mandala* (1 *pada*). It is associated astronomically with the Sun (*Ravi* or *Surya*). Eight--as a referent to the *ashta-dala padma*--denotes perfection, good fortune, and on the divine plane: justice and balance between attraction and repulsion, positive and negative. This integer as even, is representative of motherhood. This number is auspicious in its makeup being an evenly even number and the first cube number, 2^3. It is exemplified in: the eight forms of the Lord *Shiva*; the Eight Treasures (*ashta-niddhi*) of *Kubera*; the Eight Mothers (*ashta-matrikas*); the Octave of *Prakriti* (the elemental nature) being: *akasha, vayu, tejas, ap, kshiti, sattva, rajas* and *tamas*; and the sacred eight petal lotus. It is associated astronomically with the planet Saturn (*Shani*). Additionally, it represents the number when squared that makes up the *Manduka Mandala*.

A *mantra* that is often repeated in conjunction with *Lakshmi* is: "*Om Srim Maha-Lakshmyai Namah.*"[120] (DS, SPS, JN, VM, TR, RG, LC, LC II, SH, HKS)

Plate 55 -- Maha-Lakshmi Yantra (I)

(DS, #4; SPS, Pl. 13)

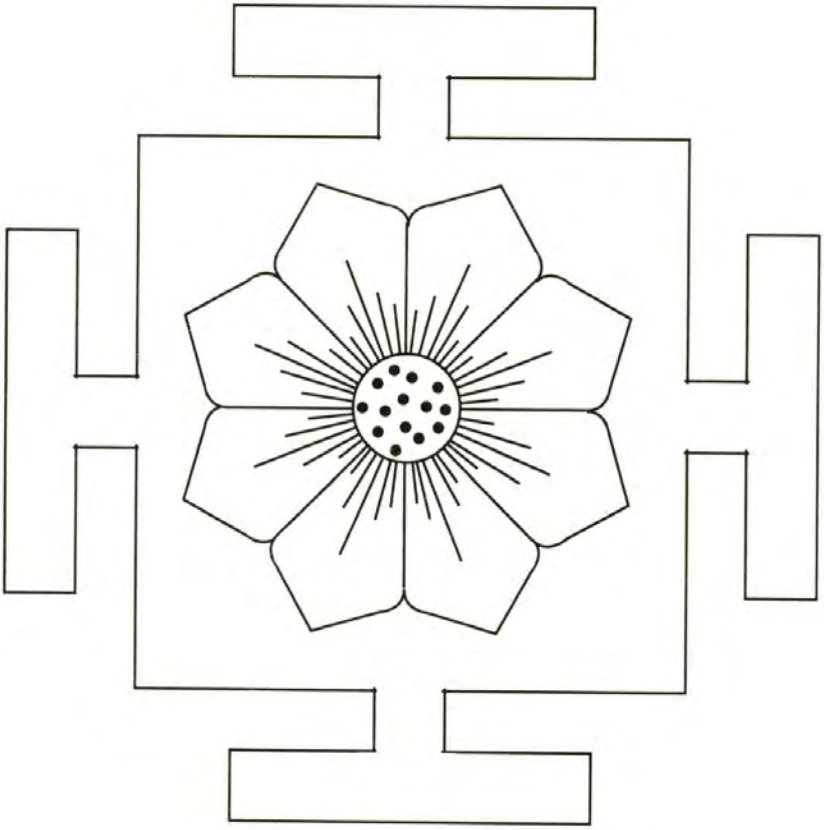

Maha-Lakshmi Yantra (II)

The *Maha-Lakshmi Yantra* (II), a *Shakti yantra*, sometimes called the *Kamala Yantra* , represents a single level sacred enclosure (*bhupura*). Within this *bhupura* is to be found an eight petaled lotus (*ashta-dala-padma*). Within this *ashta-dala-padma* is a six pointed star (*shatkona*) composed of two triangles--one oriented upwards and the other downwards. This *shatkona* in not constructed of equilateral triangles, but of isosceles triangles, placing emphasis upon the dynamic elements of this iconic device. Centered is the *bijakshara*, the syllable "*Shreeng*."

One, six and eight are three numbers which assume some importance in this *yantra*. One--referring to the *bhupura*--denotes the source, the monad, the first principle, unity, The Absolute One and the Primordial One and spiritual balance, the divine sign of universal life. As an absolute, it is beyond all and therefore divine. However, there are those who consider it as an odd number and as such it is a male symbol. It is exemplified in: day; bright; the right (hand); the first of the five elements (*pancha-tanmatras*)--ether (*akasha, vymon*), and the *Sakala Mandala* (1 *pada*). It is associated astronomically with the Sun (*Ravi* or *Surya*). Six--as a referent to the *shatkona*--symbolizes the macrocosmic--the spiritual plus the material world; material beauty and comfort, divine charity; and balance. This integer is considered to be the most perfect number and the product of the first male and female numbers signifying universal attraction. As such, it is considered to be a lucky number. It is exemplified in: the *shatkona-chakra* of the Lord *Vishnu*; the Six Insights (Indic: *darshana*); the six *Chakras* being: *Muladhara, Svadhishthana, Manipura, Anahata, Vishuddha, Ajna*; and in nature the bee's comb, petals of a flower, snowflake. It is associated astronomically with the planet Venus (*Shukra*). Additionally, it is represented by the *Svadhisthana Chakra*. Eight--referring to the *ashta-dala padma*--denotes perfection, good fortune, and on the divine plane: justice and balance between attraction and repulsion, positive and negative. This integer as even, is representative of motherhood. This number is auspicious in its makeup being an evenly even number and the first cube number, 2^3. It is exemplified in: the eight forms of the Lord *Shiva*; the Eight Treasures (*ashta-niddhi*) of *Kubera*; the Eight Mothers (*ashta-matrikas*); the Octave of *Prakriti* (the elemental nature) being: *akasha, vayu, tejas, ap, kshiti, sattva, rajas* and *tamas*; and the sacred eight petal lotus. It is associated astronomically with the planet Saturn (*Shani*). Additionally, it represents the number when squared that makes up the *Manduka Mandala*.

The *mantra* employed for this *yantra* of this most auspicious goddess is: "*Om Shree Mahalakshmiaya Namaha*."[121] (LC, LC II, DS, SPS, JN, VM, TR, RG, SH, HKS)

Plate 56 -- Maha-Lakshmi Yantra (II)

(LC, fig. 3.17)

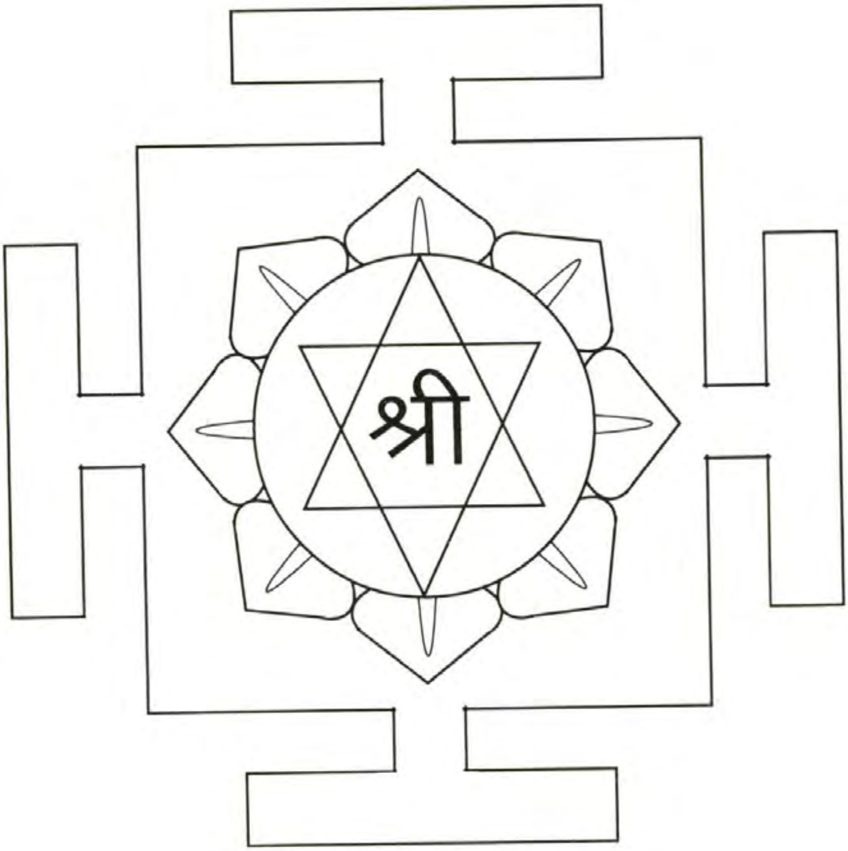

Maha-Lakshmi Yantra (III)

The *Maha-Lakshmi Yantra* (III), a *Shakti yantra*, is essentially a variation on the *Maha-Lakshmi Yantra* (II). It represents a three-stepped sacred enclosure (*bhupura*). Within this *bhupura* is to be found an eight petaled lotus (*ashta-dala-padma*). Surrounded by this *ashta-dala-padma* is a six pointed star (*shatkona*) composed of two triangles--one oriented upwards and the other downwards. Centered is the *bijakshara*, the syllable "*Shreeng*."

Three, six and eight are three numbers which assume some importance in this *yantra*. Three--referring to the *bhupura*--denotes perfection, the trinity, the divine family (father, mother, child) and unity plus diversity which equals perfection. It is exemplified in: the trinity of *Brahmá, Vishnu, Shiva*; the trinity of *Sarasvati, Lakshmi, Parvati* or *Maha-Sarasvati, Maha-Lakshmi, Maha-Kali*; *trishula*; the Three Regions or the Three Worlds (Indic: *triloka*) being: *arupadhatu, rupadhatu, kamadhatu*; the Three Cities (Indic: *tripura*); the Three Times (*kála*) being: *bhuta-kala* (past), *vartamana-kala* (present), *bavishya-kala* (future); the Three Forces (*guna*) being: *sattvaguna, rajoguna, tamoguna*; the *trivarga* (objects of human pursuit) being: *dharma* (virtue), *artha* (purpose), *kama* (pleasure); the three steps taken by the Lord *Vishnu* in his *Vamana-Trivikrama avatar*; and the third of the five elements (*pancha-tanmatras*)--fire (*tejas, agni*). It is associated astronomically with the planet Jupiter (*Brihaspati* or *Guru*). Six--as a referent to the *shatkona*--symbolizes the macrocosmic--the spiritual plus the material world; material beauty and comfort, divine charity; and balance. This integer is considered to be the most perfect number and the product of the first male and female numbers signifying universal attraction. As such, it is considered to be a lucky number. It is exemplified in: the *shatkona-chakra* of the Lord *Vishnu*; the Six Insights (Indic: *darshana*); the six *Chakras* being: *Muladhara, Svadhishthana, Manipura, Anahata, Vishuddha, Ajna*; and in nature the bee's comb, petals of a flower, snowflake. It is associated astronomically with the planet Venus (*Shukra*). Additionally, it is represented by the *Svadhisthana Chakra*. Eight--referring to the *ashta-dala padma*--denotes perfection, good fortune, and on the divine plane: justice and balance between attraction and repulsion, positive and negative. This integer as even, is representative of motherhood. This number is auspicious in its makeup being an evenly even number and the first cube number, 2^3. It is exemplified in: the eight forms of the Lord *Shiva*; the Eight Treasures (*ashta-niddhi*) of *Kubera*; the Eight Mothers (*ashta-matrikas*); the Octave of *Prakriti* (the elemental nature) being: *akasha, vayu, tejas, ap, kshiti, sattva, rajas* and *tamas*; and the sacred eight petal lotus. It is associated astronomically with the planet Saturn (*Shani*). Additionally, it represents the number when squared that makes up the *Manduka Mandala*.

The *mantra* employed for this *yantra* of this most auspicious goddess is the same as that used for the previous *yantra*: "*Om Shree Mahalakshmiaya Namaha*"[122] or "*Shareeng Hareeng Kaleeng Om Aeeng Svaha*."[123] (LC, LC II, DS, SPS, JN, VM, TR, RG, SH, HKS)

Plate 57 -- Maha-Lakshmi Yantra (III)
(LC II, p. 224)

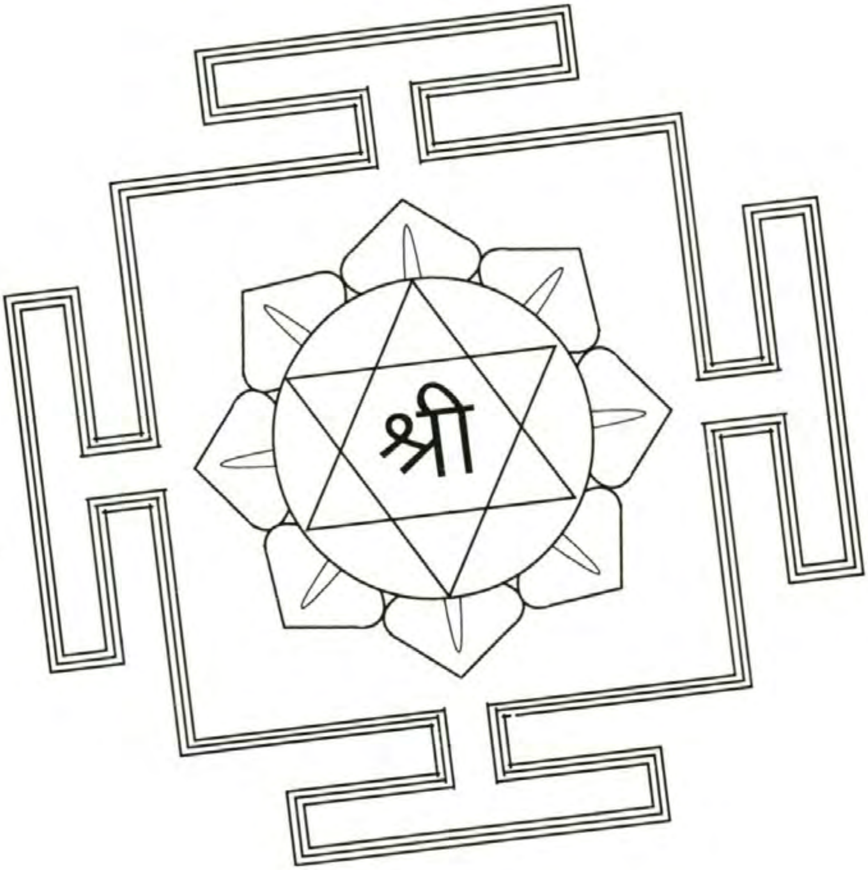

Maha-Lakshmi Yantra (IV)

The *Maha-Lakshmi yantra* (IV), a *Shakti yantra*, is visibly the most complex of the *Lakshmi yantras*. It recalls the *Shri Chakra yantra* (See: **Plates VI & LXXX-LXXXVII**) in form and composition and certainly underlines the importance of this goddess. It consists of a three stepped sacred enclosure (*bhupura*). Within the *bhupura* is found a triple circle. These three circles, in turn enclose a lotus of sixteen petals (*shodasha-dala padma*). This *shodasha-dala padma* encloses a second *padma* of eight petals (*ashta-dala padma*). The two lotus together total twenty-four petals. This inner ring encompasses a circle within which is a series of six overlapping triangles. Three of the triangles are oriented upwards--masculine and *linga*--while three are downwards--feminine and *yoni*. These overlapping triangles form an additional thirty triangles--thirty-six including the original six. At the center of the yantra is a *bindu*, the manifestation of the goddess

Three, six, eight, sixteen, twenty-four and thirty-six are six numbers that appear to assume some importance. Three-- referring to the *bhupura*--denotes perfection, the trinity, the divine family (father, mother, child) and unity plus diversity which equals perfection. It is exemplified in: the trinity of *Brahmá, Vishnu, Shiva*; the trinity of *Sarasvati, Lakshmi, Parvati*; *trishula*; the Three Regions or the Three Worlds (Indic: *triloka*); the Three Cities (Indic: *tripura*); the Three Times (*kála*); the Three Forces (*guna*); the *trivarga* (objects of human pursuit); the three steps taken by the Lord *Vishnu* in his *Vamana-Trivikrama avatar*; and the third of the five elements (*pancha-tanmatras*)--fire (*tejas, agni*). Six-- referring to the elemental *trikonas* of the center--symbolizes the macrocosmic--the spiritual plus the material world; material beauty and comfort, divine charity; and balance. This integer is the product of the first male and female numbers signifying universal attraction. It is exemplified in: the *shatkona-chakra* of the Lord *Vishnu*; the Six Insights (Indic: *darshana*); the six *Chakras*; and in nature the bee's comb, petals of a flower, snowflake. Additionally, it is represented by the *Svadhisthana Chakra*. Eight-- referring to the *ashta-dala padma*--denotes perfection, good fortune, and on the divine plane: justice and balance between attraction and repulsion, positive and negative. This number is auspicious in its makeup being an evenly even number and the first cube number, 2^3. It is exemplified in: the eight forms of the Lord *Shiva*; the Eight Treasures (*ashta-niddhi*) of *Kubera*; the Eight Mothers (*ashta-matrikas*); the Octave of *Prakriti* (the elemental nature); and the sacred eight petal lotus. Sixteen-- referring to the *shodasha-dala padma*--denotes divine destruction, the fall of man and the visible world. This integer also signifies completeness, or balance being made up of opposites--the Sun and Venus. It is a number whose √ is 4 . It is exemplified in: the Sixteen *kalás* of *Chandra*; and a *mandala* of sixteen *pada* called *Mahapitha Mandala*. As a compound number it is associated with the Sun (*Ravi* or *Surya*) (1) and the planet Venus (*Shukra*) (6). When reduced it produces seven and, therefore, the planet *Ketu* (the descending node of the moon) (7). Twenty-four-- referring to the total number of petals in both *padma*--denotes totality and the combination of two opposites--i.e., 2, represented by the Moon, and 4, which denotes *Rahu*. This integer represents a cosmic number and is considered a lucky number. It is exemplified in the total of the double hours of day and night. As a compound number it is associated with the Moon (*Soma* or *Chandra*) (2) and the planet *Rahu* (the ascending node of the moon) (4). When reduced it produces six and, therefore, the planet Venus (*Shukra*) (6). Thirty-six--referring to the total *trikonas*--represents a number which represents macrocosmic completeness and whose √ is 6. It is exemplified in the thirty-six *tattvas* of *Kashmiri Shaivism*. It is also the number of *pada* in an *Ugrapitha Mandala*. As a compound number it is associated astronomically with the planet Jupiter (*Brihaspati* or *Guru*) (3) and the planet Venus (*Shukra*). When reduced it produces nine and, therefore, the planet Mars (*Mangala, Kuja* or *Angaraka*) (9).

The *mantra* recited for this *yantra* is: "*Om Aeam Hareem Shareem Kaleem Shom Maha Lakshmi Namah.*"[124] (LC II, LC, DS, SPS, JN, VM, TR, RG, SH, HKS)

Plate 58 -- Maha-Lakshmi Yantra (IV)

(LC II, p. 272)

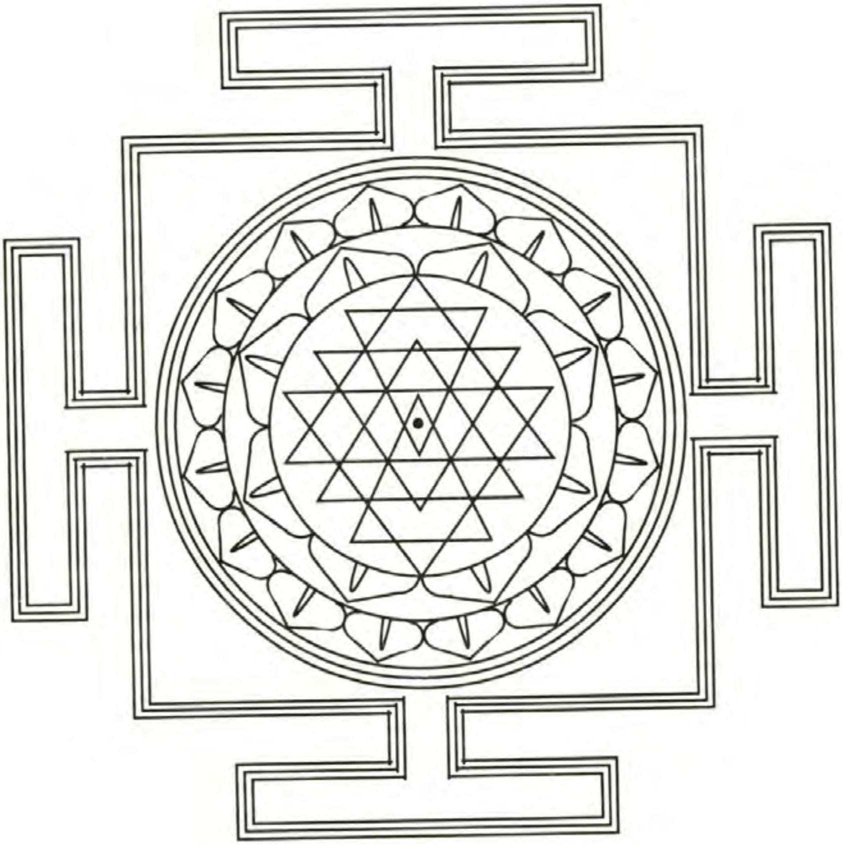

Maha-Lakshmi Yantra (V)

The *Maha-Lakshmi Yantra* (V), a *Shakti yantra*, also indicates a *yantra* of some complexity. It consists of a single stepped sacred enclosure (*bhupura*). Within this *bhupura* is a sixteen-petaled lotus (*shodasha-dala padma*) in the dynamic, feminine orientation. This *shodasha-dala padma* encompasses a circle within which is a sacred eight-petaled lotus (*ashta-dala padma*). This *ashta-dala padma*, again surrounds a circle within which is a four-petaled lotus (*chatur-dala padma*). The three bands of lotus petals amount to twenty-eight in all. Finally, within the *chatur-dala padma* is an inner circle holding a triangle (*trikona*) of which the apex is oriented downwards--feminine and *yoni*.

Five numbers assume apparent importance: one, four, eight, sixteen and twenty-eight. One--referring to the *bhupura* and the inner *trikona*--denotes the source, the monad, the first principle, unity, The Absolute One and the Primordial One and spiritual balance, the divine sign of universal life. As an absolute, it is beyond all and therefore divine. However, there are those who consider it as an odd number and as such it is a male symbol. It is exemplified in: day; bright; the right (hand); the first of the five elements (*pancha-tanmatras*)--ether (*akasha, vymon*), and the *Sakala Mandala* (1 *pada*). It is associated astronomically with the Sun (*Ravi* or *Surya*). Four--as a referent to the *chatur-dala padma*--connotes completeness, perfection, the practical element, worldly balance or order, and the creating fluid which is the soul of the universe. This numeral is the perfect number of a higher plane, a number whose √ is 2. It is exemplified in: the Four Fundamental or Sublime Meditations (Indic: *chatur-appamannaya*); the Four Trances (Indic: *chatur-jhana*); the Four Psychic Powers (Indic: *chatur-iddhipada*); the four *Vedas*; the four *Pradharthas*; the four streams of milk from the heavenly udder creating the four sacred rivers; the *chakrasudarshana* (disc) of the Lord *Vishnu*; the Four Guardians of the Quarters (Indic: *Lokapala*); the fourth of five elements (*pancha-tanmatras*)--water (*ap*); the cardinal directions; and the four phases of the moon. It is associated astronomically with the planet *Rahu* (the ascending node of the moon). Additionally, it is symbolized by the *Muladhara Chakra* and the *Pechaka Mandala* made up of four *pada*. Eight--referring to the *ashta-dala padma*--denotes perfection, good fortune, and on the divine plane: justice and balance between attraction and repulsion, positive and negative. This integer as even, is representative of motherhood. This number is auspicious in its makeup being an evenly even number and the first cube number, 2^3. It is exemplified in: the eight forms of the Lord *Shiva*; the Eight Treasures (*ashta-niddhi*) of *Kubera*; the Eight Mothers (*ashta-matrikas*); the Octave of *Prakriti* (the elemental nature) being: *akasha, vayu, tejas, ap, kshiti, sattva, rajas* and *tamas*; and the sacred eight petal lotus. It is associated astronomically with the planet Saturn (*Shani*). Additionally, it represents the number when squared that makes up the *Manduka Mandala*. Sixteen--referring to the *shodasha-dala padma*--denotes divine destruction, the fall of man and the visible world. This integer also signifies completeness, or balance being made up of opposites--the Sun and Venus. It is a number whose √ is 4 . It is exemplified in: the Sixteen *kalás* of *Chandra*; and a *mandala* of sixteen *pada* called *Mahapitha Mandala*. As a compound number it is associated with the Sun (*Ravi* or *Surya*) (1) and the planet Venus (*Shukra*) (6). When reduced it produces seven and, therefore, the planet *Ketu* (the descending node of the moon) (7). Additionally, it represents the *Vishudha Chakra*. Twenty-eight--referring to the combined number of petals--is an auspicious number, this numeral represents a number that is associated with the moon's cycle--twenty-eight days. It is a perfect number arrived at by the addition of its divisors. It is exemplified in the number of "mansions" in the moon. As a compound number it is associated with the Moon (*Soma* or *Chandra*) (2) and the planet Saturn (*Shani*) (8). When reduced it produces one and, therefore, the Sun (*Ravi* or *Surya*) (1).

Although this *yantra* is not quite as complex as the *Maha-Lakshmi yantra* (III), it does emphasize the feminine principle in a most definite manner. (APR, LC II, LC, DS, SPS, JN, VM, TR, RG, SH, HKS)

Plate 59 -- Maha-Lakshmi Yantra (V)

(APR. fig. 121)

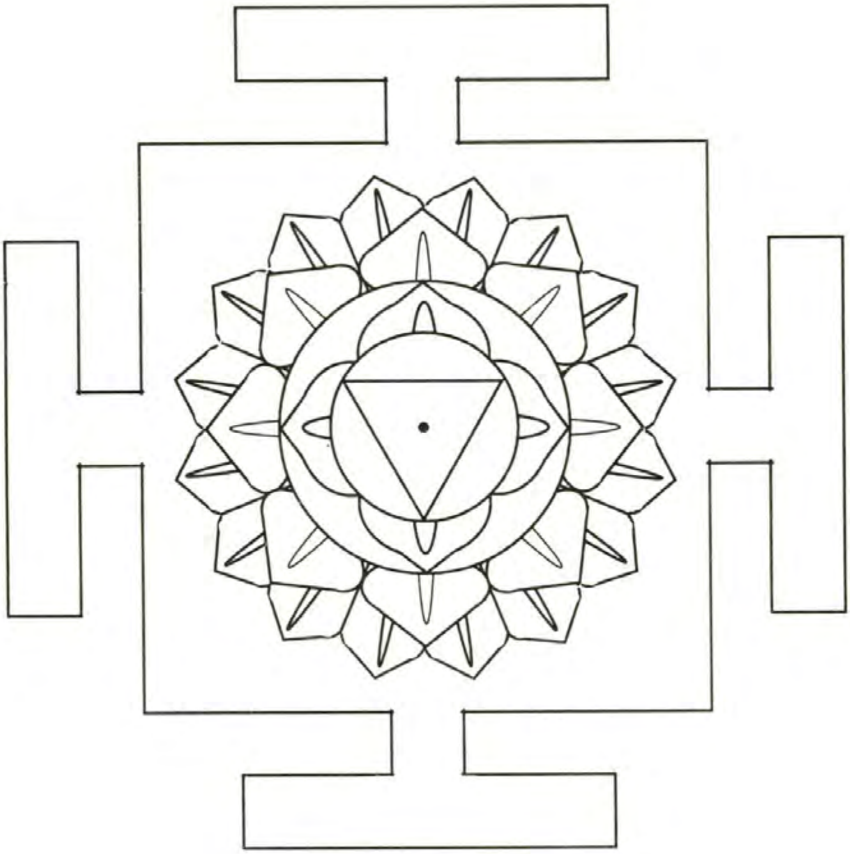

Maha-Mritanje (Shiva) Yantra

Maha-Mritanje, a *Shaiva yantra*, is the one who conquers death, brings good fortune, protects one from dreadful diseases and dispels all evil. This deity is considered to be a form of the Lord *Shiva* who, in this capacity, assumes a sustaining role generally associated with the Lord *Vishnu*.[125]

The *Maha-Mritanje* (*Shiva*) *Yantra*, a *Shaiva yantra*, is composed of a two stepped sacred enclosure (*bhupura*). Within the *bhupura* is a lotus of eight petals (*ashta-dala padma*). The petals encircle a six pointed star (*shatkona*) composed of a triangle with its apex oriented upwards and a triangle pointed downwards. Within the *shatkona* is a circle enclosing a triangle with its apex oriented upwards--masculine and *linga*. At the center of the inner triangle is a *bindu*.

Two, three, six and eight are four numbers which may be seen to assume some importance in this *yantra*. Two--referring to the *bhupura*--denotes duality, contrast, polarity and diversity. As an even number, a female symbol two symbolizes the power principle, night, dark, left; and the moon. It is exemplified in: the concept of *Shakti-Shakta*; right-left; heaven-hell; day-night; two eyes, nostrils, breasts and testes; and the second of the five elements (*pancha-tanmatras*)--air or wind (*vayu*, *marut*). It is associated astronomically with the Moon (*Soma* or *Chandra*). Additionally, it represents the *Ajna Chakra*. Three--as a referent to the *trikona*--symbolizes denotes perfection, the trinity, the divine family (father, mother, child) and unity plus diversity which equals perfection. It is exemplified in: the trinity of *Brahmá*, *Vishnu*, *Shiva*; the trinity of *Sarasvati*, *Lakshmi*, *Parvati* or *Maha-Sarasvati*, *Maha-Lakshmi*, *Maha-Kali*; *trishula*; the Three Regions or the Three Worlds (Indic: *triloka*) being: *arupadhatu*, *rupadhatu*, *kamadhatu*; the Three Cities (Indic: *tripura*); the Three Times (*kála*) being: *bhuta-kala* (past), *vartamana-kala* (present), *bavishya-kala* (future); the Three Forces (*guna*) being: *sattvaguna*, *rajoguna*, *tamoguna*; the *trivarga* (objects of human pursuit) being: *dharma* (virtue), *artha* (purpose), *kama* (pleasure); the three steps taken by the Lord *Vishnu* in his *Vamana-Trivikrama avatar*; and the third of the five elements (*pancha-tanmatras*)--fire (*tejas*, *agni*). It is associated astronomically with the planet Jupiter (*Brihaspati* or *Guru*). Six--referring to the *shatkona*--denotes the macrocosmic--the spiritual plus the material world; material beauty and comfort, divine charity; and balance. This integer is considered to be the most perfect number and the product of the first male and female numbers signifying universal attraction. As such, it is considered to be a lucky number. It is exemplified in: the *shatkona-chakra* of the Lord *Vishnu*; the Six Insights (Indic: *darshana*); the six *Chakras* being: *Muladhara*, *Svadhishthana*, *Manipura*, *Anahata*, *Vishuddha*, *Ajna*; and in nature the bee's comb, petals of a flower, snowflake. It is associated astronomically with the planet Venus (*Shukra*). Additionally, it is represented by the *Svadhisthana Chakra*. Eight--as a referent to the *ashta-dala padma*--denotes perfection, good fortune, and on the divine plane: justice and balance between attraction and repulsion, positive and negative. This integer as even, is representative of motherhood. This number is auspicious in its makeup being an evenly even number and the first cube number, 2^3. It is exemplified in: the eight forms of the Lord *Shiva*; the Eight Treasures (*ashta-niddhi*) of *Kubera*; the Eight Mothers (*ashta-matrikas*); the Octave of *Prakriti* (the elemental nature) being: *akasha*, *vayu*, *tejas*, *ap*, *kshiti*, *sattva*, *rajas* and *tamas*; and the sacred eight petal lotus. It is associated astronomically with the planet Saturn (*Shani*). Additionally, it represents the number when squared that makes up the *Manduka Mandala*.

The *mantra* recited is: "*Om Hoong Joong Om Bhoorbhava svah / Om Tryamakam Yajamaha Saugandhim / Pushtivardhanam diyoyona Parchodyat / Urvarukmev Bandhananmrityomu mamritsmat Svaha / Bhoova Bhooh om Sah joon Houng Om.*"[126] (LC, LC II)

Plate 60-- Maha-Mritanje (Shiva) Yantra

(LC, fig. 3.18; LC II, p. 25)

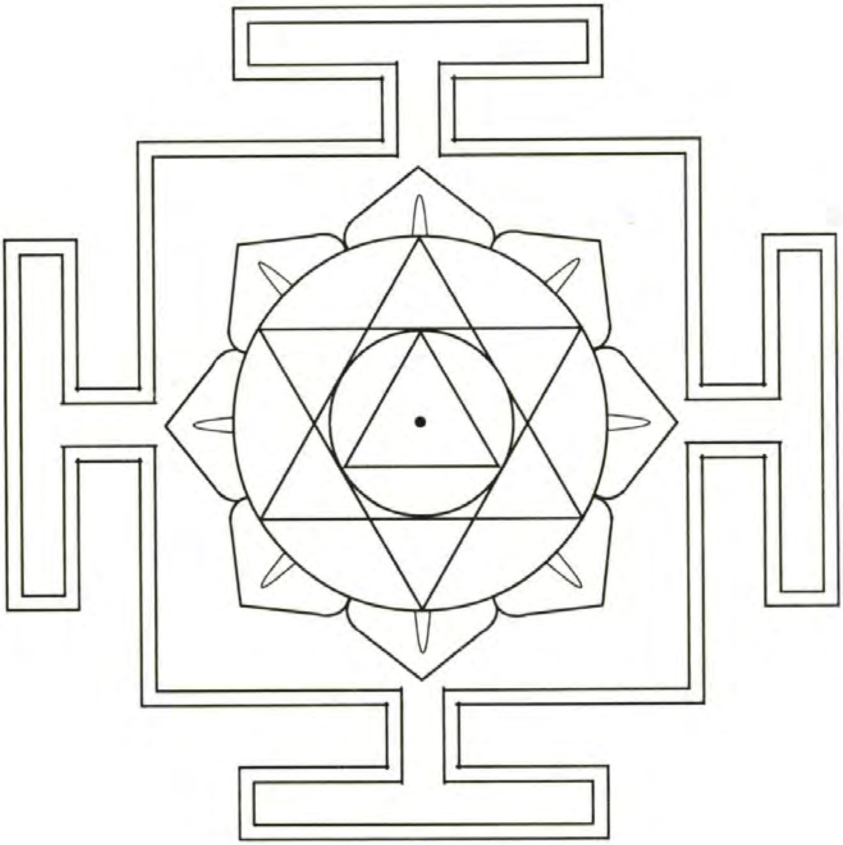

Mangala (Hanuman) Yantra

Whereas a majority of the *yantras* considered herein are dedicated to the worship of specific deities and, secondarily, to their realms of influence. This *yantra* is far more specific and may be ranked with those *Tantric yantras* that are of the *Shanti Karan* variety. As a *yantra* of pacification, one prays to *Mangala* to rid one of debts, high blood pressure and rashes. Even though this *yantra* is ascribed to *Mangala* (Mars) it is also attributed to *Hanuman*.

The *Mangala* (a *Navagraha*) *Yantra* is composed of a series of triangles (*trikona*), twenty-one in all, set in five rows: seven in the bottom row, five in the second and third rows, three in the fourth row and one in the top row. Unlike other deity *yantras* this *yantra* is not enclosed within a sacred enclosure (*bhupura*).[127] Within each of the triangles is inscribed a different name of *Mangala*, they are not shown here.

One, three, five, seven and twenty-one are five numbers which can be seen as assuming some significance in this *yantra*. One--referring to the single, large *trikona*--denotes the source, the monad, the first principle, unity, The Absolute One and the Primordial One and spiritual balance, the divine sign of universal life. As an absolute, it is beyond all and therefore divine. It is exemplified in: day; bright; the right (hand); the first of the five elements (*pancha-tanmatras*)--ether (*akasha, vymon*), and the *Sakala Mandala* (1 *pada*). It is associated astronomically with the Sun (*Ravi* or *Surya*). Three--as a referent to the row of three *trikona*--denotes perfection, the trinity, the divine family (father, mother, child) and unity plus diversity which equals perfection. It is exemplified in: the trinity of *Brahmá, Vishnu, Shiva*; the trinity of *Sarasvati, Lakshmi, Parvati*; *trishula*; the Three Worlds (Indic: *triloka*); the Three Cities (Indic: *tripura*); the Three Times (*kála*); the Three Forces (*guna*); the *trivarga* (objects of human pursuit); the three steps taken by the Lord *Vishnu* in his *Vamana-Trivikrama avatar*; and the third of the five elements (*pancha-tanmatras*)--fire (*tejas, agni*). Five--referring to the five rows and the two rows of five *trikona*--symbolizes magical properties, mental activity, intelligence, and the natural elements both positive and negative. This integer represents the natural man, is revolutionary and reduces all to the meaningful. It is created from the masculine three and the feminine two and, therefore, to many represents love, the union of the masculine and the feminine. It is exemplified in: the Five Subtle Elements (Indic: *tanmatras* or *panchatanmatras*); the Five Sense Particulars (Indic: *panchabhutas* or *mahabhutas*); the Five Truths (Indic: *pancha-tattva*); the five "M's" (*Panchamakara*) of the *vamanachara Tantra* ; the five *skandhas*; the Five Evolutes of *Maya* (*pancha-kanchukas*); the Five-Headed *Hanuman* (Indic: *Panchamukha Hanuman*); the five fingers of the hand, the five toes of the feet as well as the five major appendages of the body--head, arms and legs; and the fifth of the five elements (*pancha-tanmatras*)--earth (*kshiti, prithvi*). Seven--referring to the row of seven *trikona*--denotes the sacred, the mystic being made up of the spiritual three (masculine) plus the practical four (feminine), is often considered as the number of creation and perfection, as well as natural law. It is exemplified in: the seven Hindu planets; the seven days of the week; the phases of the moon; the Seven Mothers (Indic: *Saptamatrikas*); the *sapta-dhatu*; the Seven Factors of Enlightenment (Indic: *satta-bojjhanga*); within the *Vedas*: the seven wives (sisters) of *Agni*, his seven tongues; the seven streams of *soma*; the *sapta-rishis*; and the mytho-geographic: *sapta-loka* (seven worlds), *sapta-para* (seven cities), *sapta-dwipa* (seven sacred islands), *sapta-arania* (seven deserts), and *sapta-samudra* (seven holy seas). Twenty-one--referring to the total number of *trikona*-- denotes perfection, and success. It is related to the cycles of the moon. As a compound number it is associated with: the Moon (*Chandra* or *Soma*) (2) and the Sun (*Ravi* or *Surya*) (1). When reduced it produces three and, therefore, the planet Jupiter (*Brihaspati* or *Guru*) (3).

The *mantra* employed for the *Mangala* (*Hanuman*) *yantra* is: "*Om Karang Kareeng Karoong sah Bhoomaya Namaha*" or "*Om Karang Kareeng Karoong sah Bhoomaya Namaha sah Karoong Kareeng Karang Om* ."[128] (LC)

Plate 61 -- Mangala (Hanuman) Yantra

(LC, fig. 2.8)

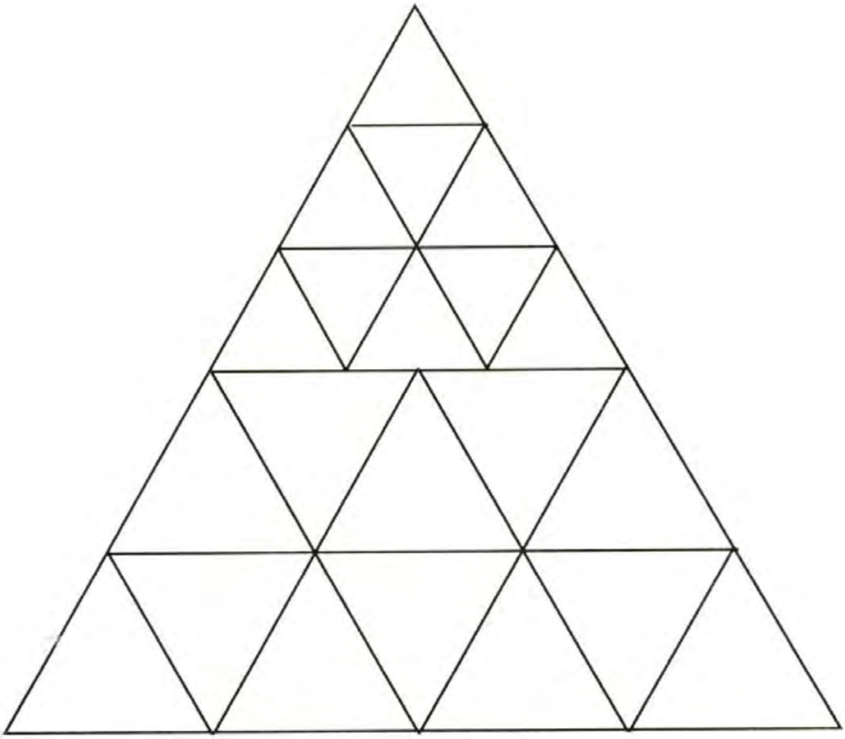

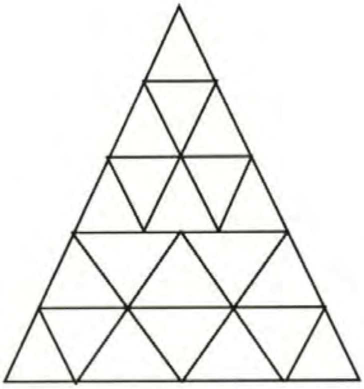

Isosceles variation

Matangi Yantra (I)

Matangi (aka *Chandali*) thought by some to be an aspect of *Sarasvati*, hence, she is associated with speech. This goddess is one of *Dasha-Mahavidyas* of *Maha-Kali*. Called 'the cow elephant,' this eminent goddess, a *Tantric Shakti*, represents one of the ten aspects of divine night. .*Matangi's* realm is the power of domination, the night of delusion and the power to dominate. She is also an advisor to *Lalita* (*Tripura-Sundari*).[129]

The *Matangi Yantra* (I), a *Shakti yantra*, here comprises a single level sacred enclosure (*bhupura*) of an interlocking design. Within the *bhupura* is an eight petals (*ashta-dala padma*) with darkened centers.[130] The *ashta-dala padma* is oriented to the cardinal and intercardinal points. This *padma* encircles a six pointed star (*shatkona*) made up of two isosceles triangles, one oriented upwards, the other downwards. The corners of the *shatkona* are anchored towards the dark centers of the lotus petals. This *shatkona* composed of isosceles triangles symbolizes the dynamic element of the icon. At the center of the *yantra* is *bindu*.

One, six and eight are three numbers which appear to bear significance. One--referring to the *bhupura*--represents the source, the monad, the first principle, unity, The Absolute One and the Primordial One and spiritual balance, the divine sign of universal life. As an absolute, it is beyond all and therefore divine. However, there are those who consider it as an odd number and as such it is a male symbol. It is exemplified in: day; bright; the right (hand); the first of the five elements (*pancha-tanmatras*)--ether (*akasha, vymon*), and the *Sakala Mandala* (1 *pada*). It is associated astronomically with the Sun (*Ravi* or *Surya*). Six--as a referent to the *shatkona*--denotes the macrocosmic--the spiritual plus the material world; material beauty and comfort, divine charity; and balance. This integer is considered to be the most perfect number and the product of the first male and female numbers ($2 \times 3 = 6$) signifying universal attraction. As such, it is considered to be a lucky number. It is exemplified in: the *shatkona-chakra* of the Lord *Vishnu*; the Six Insights (Indic: *darshana*); the six *Chakras* being: *Muladhara, Svadhishthana, Manipura, Anahata, Vishuddha, Ajna*; and in nature the bee's comb, petals of a flower, snowflake. It is associated astronomically with the planet Venus (*Shukra*). Additionally, it is represented by the *Svadhisthana Chakra*. Eight--referring to the *ashta-dala padma*--denotes perfection, good fortune, and on the divine plane: justice and balance between attraction and repulsion, positive and negative. This integer as even, is representative of motherhood. This number is auspicious in its makeup being an evenly even number and the first cube number, 2^3. It is exemplified in: the eight forms of the Lord *Shiva*; the Eight Treasures (*ashta-niddhi*) of *Kubera*; the Eight Mothers (*ashta-matrikas*); the Octave of *Prakriti* (the elemental nature) being: *akasha, vayu, tejas, ap, kshiti, sattva, rajas* and *tamas*; and the sacred eight petal lotus. It is associated astronomically with the planet Saturn (*Shani*). Additionally, it represents the number when squared that makes up the *Manduka Mandala*.

The *mantra* recited is: "*Om Hareeng Matangaya Namaha*"[131] or "*Aum Hring Kling Hum Matangaiye Phat Svaha*."[132] (APR, LC, SPS, PR, AM, LC, LC II, HJ)

Plate 62 -- Matangi Yantra (I)

(APR, fig. 131; LC, fig. 3.16; SPS, Pl. 11)

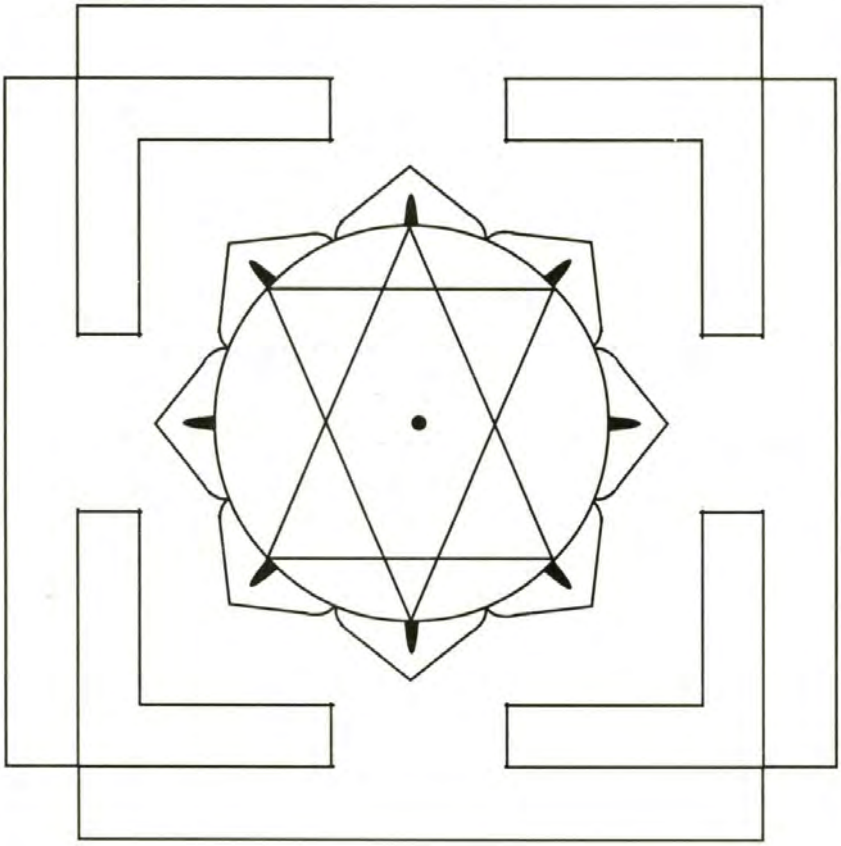

Mantangi Yantra (II)

Matangi is the goddess who possesses the power of dominion. She, the embodiment of emotional frenzy, exhibits here a *yantra* that is far more complex than *Matangi yantra* (I), .

The *Matangi yantra* (II), a *Shakti yantra*, comprises a three level sacred enclosure (*bhupura*). This *bhupura* encloses three bands of lotus (*padma*). The outer band possesses but four large enfolding petals (*chatur-dala padma*). The middle band is made up of sixteen petals (*shodasha-dala padma*). Finally, the inner band has eight petals (*ashta-dala padma*) in adynamic orientation. The three lotus total twenty-eight petals. These three bands encircles a five pointed star (*panchakona*) within which is a triangle (*trikona*) with its apex oriented downwards--feminine and *yoni*. At the very center is a dot (*bindu*).

One, three, four, five, eight sixteen and twenty-eight are seven numbers which merit consideration. One--referring to the single panchakona and *trikona*--denotes the source, the monad, the first principle, unity, The Absolute One and spiritual balance, the divine sign of universal life. As an absolute, it is beyond all and therefore divine. It is exemplified in: day; bright; the right (hand); the first of the five elements (*pancha-tanmatras*)--ether (*akasha, vymon*), and the *Sakala Mandala* (1 *pada*). Three--as a referent to the *trikona*--denotes perfection, the trinity, the divine family (father, mother, child). It is exemplified in: the trinity of *Brahmá, Vishnu, Shiva*; the trinity of *Sarasvati, Lakshmi, Parvati*; *trishula*; the Three Worlds (Indic: *triloka*); the Three Cities (Indic: *tripura*); the Three Times (*kála*); the Three Forces (*guna*); the *trivarga* (objects of human pursuit); and the third of the five elements (*pancha-tanmatras*)--fire (*tejas, agni*). Four--referring to the *chatur-dala padma*--denotes completeness, perfection, the practical element. It is exemplified in: the Four Fundamental or Sublime Meditations (Indic: *chatur-appamannaya*); the Four Psychic Powers (Indic: *chatur-iddhipada*); the four *Vedas*; the four *Pradharthas*; the four streams of milk from the heavenly udder creating the four sacred rivers; the *chakrasudarshana* (disc) of the Lord *Vishnu*; the Four Guardians of the Quarters (Indic: *Lokapala*); the fourth of five elements (*pancha-tanmatras*)--water (*ap*); the cardinal directions; and the four phases of the moon. Five as a referent to the *panchakona*--denotes magical properties, mental activity, intelligence, and the natural elements both positive and negative. It is created from the masculine three and the feminine two and, therefore, to many represents love, the union of the masculine and the feminine. It is exemplified in: the Five Subtle Elements (Indic: *tanmatras* or *panchatanmatras*); the Five Sense Particulars (Indic: *panchabhutas* or *mahabhutas*); the Five Truths (Indic: *pancha-tattva*); the five "M's" (*Panchamakara*); the five *skandhas*; the five fingers of the hand, the five toes of the feet as well as the five major appendages of the body--head, arms and legs; and the fifth of the five elements (*pancha-tanmatras*)--earth (*kshiti, prithvi*). Eight--referring to the *ashta-dala padma*--denotes perfection, good fortune, and on the divine plane: justice and balance between attraction and repulsion, positive and negative. This number is auspicious in its makeup being an evenly even number and the first cube number, 2^3. It is exemplified in: the eight forms of the Lord *Shiva*; the Eight Treasures (*ashta-niddhi*) of *Kubera*; the Eight Mothers (*ashta-matrikas*); the Octave of *Prakriti* (the elemental nature); and the sacred eight petal lotus. Sixteen--represented by the *shodasha-dala padma*--denotes divine destruction, the fall of man and the visible world. This integer also signifies completeness, or balance being made up of opposites--the Sun and Venus. It is exemplified in: the Sixteen *kalás* of *Chandra*; and a *mandala* of sixteen *pada* called *Mahapitha Mandala*. As a compound number it is associated with the Sun (*Ravi* or *Surya*) (1) and the planet Venus (*Shukra*) (6). When reduced it produces seven and, therefore, the planet *Ketu* (the descending node of the moon) (7). Finally, twenty-eight--referring to the total petals--is an auspicious number, this numeral represents a number that is associated with the moon's cycle--twenty-eight days. It is exemplified in the number of "mansions" in the moon. As a compound number it is associated with the Moon (*Soma* or *Chandra*) (2) and the planet Saturn (*Shani*) (8). When reduced it produces one and, therefore, the Sun (*Ravi* or *Surya*) (1). (DS, APR, LC, SPS, PR, AM, LC, LC II)

Mantangi Yantra (III)

The *Matangi Yantra* (III), a *Shakti yantra,* is essentially identical to the *Matangi Yantra* (II). It comprises a double level sacred enclosure (*bhupura*) and within the *bhupura* is an eight petals (*ashta-dala padma*). The *ashta-dala padma* is oriented to the cardinal and intercardinal points. This *padma* encircles a *shatkona* made up of two equilateral triangles, one oriented upwards, the other downwards. At the center of the *yantra* is *bindu*.

Two, six and eight are three numbers which appear to bear significance. Two--referring to the *bhupura*--represents duality, contrast, polarity and diversity. As an even number, a female symbol two symbolizes the power principle, night, dark, left; and the moon. It is exemplified in: the concept of *Shakti-Shakta*; right-left; heaven-hell; day-night; two eyes, nostrils, breasts and testes; and the second of the five elements (*pancha-tanmatras*)--air or wind (*vayu, marut*). It is associated astronomically with the Moon (*Soma* or *Chandra*). Additionally, it represents the *Ajna Chakra*. Six--as a referent to the *shatkona*--denotes the macrocosmic--the spiritual plus the material world; material beauty and comfort, divine charity; and balance. This integer is considered to be the most perfect number and the product of the first male and female numbers signifying universal attraction. As such, it is considered to be a lucky number. It is exemplified in: the *shatkona-chakra* of the Lord *Vishnu*; the Six Insights (Indic: *darshana*); the six *Chakras* being: *Muladhara, Svadhishthana, Manipura, Anahata, Vishuddha, Ajna*; and in nature the bee's comb, petals of a flower, snowflake. It is associated astronomically with the planet Venus (*Shukra*). Additionally, it is represented by the *Svadhisthana Chakra*. Eight--referring to the *ashta-dala padma*--denotes perfection, good fortune, and on the divine plane: justice and balance between attraction and repulsion, positive and negative. This integer as even, is representative of motherhood. This number is auspicious in its makeup being an evenly even number and the first cube number, 2^3. It is exemplified in: the eight forms of the Lord *Shiva*; the Eight Treasures (*ashta-niddhi*) of *Kubera*; the Eight Mothers (*ashta-matrikas*); the Octave of *Prakriti* (the elemental nature) being: *akasha, vayu, tejas, ap, kshiti, sattva, rajas* and *tamas*; and the sacred eight petal lotus. It is associated astronomically with the planet Saturn (*Shani*). Additionally, it represents the number when squared that makes up the *Manduka Mandala*.

The *mantra* associated with this *yantra* is: "*Om Hareeng Matangaya Namaha*"[133] or "*Aum Hring Kling Hum Matangaiye Phat Svaha.*"[134] (HJ, APR, LC, SPS, PR, AM, LC, LC II)

Plate 64 -- Mantangi Yantra (III)

(HJ, Pl. 14 & p. 119)

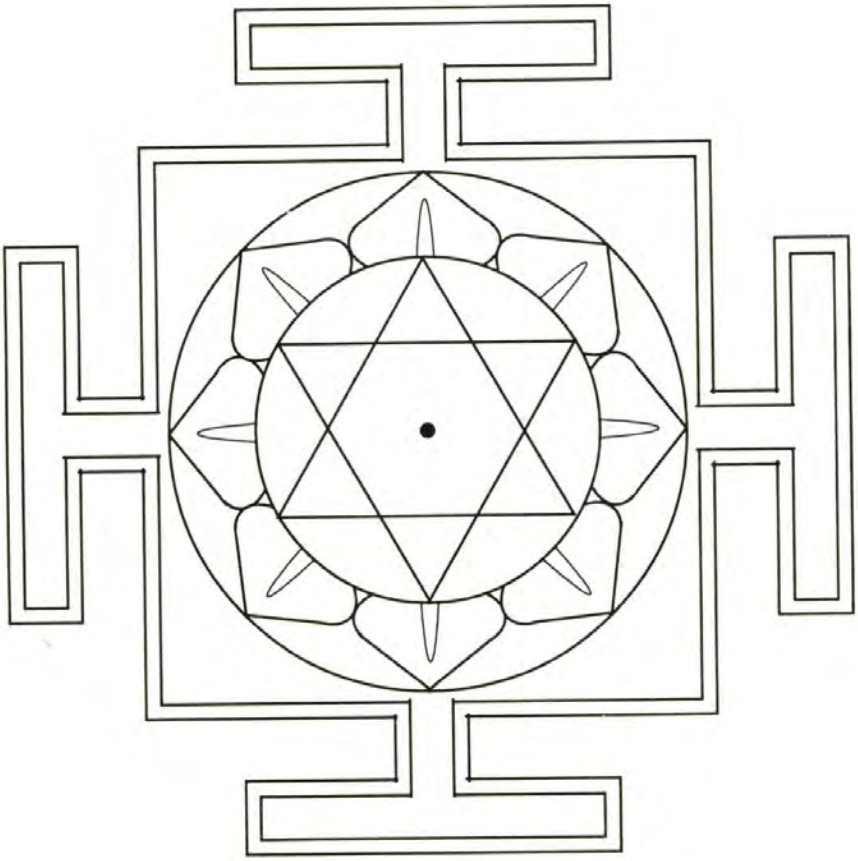

Matsya (avatara) Yantra

Matsya is one of the five early *Dashavataras* of the Lord *Vishnu*. He is known variously as the "fish incarnation" or the "fish-man," and is associated with the great flood, which seems to be similar to the flood from the *Book of Genesis*. The flood was decreed due to the depravity of man. As *Matsya*, the Lord *Vishnu* appeared and carried *Manu*, the father of the new human race, to safety. Thus he fulfills the role of preserver.

The *Matsya Yantra*, a *Vaishnava yantra*, embodies a sacred enclosure (*bhupura*) of a single level. It is one of the more complex *yantras* associated with the *Dashavataras*. The inner precinct is made up of seven lotus one superimposed over the other: a lotus of eight petals (*ashta-dala padma*) in the outer band, sixteen (*shodasha-dala padma*) in the second band, fourteen (*chaturdasha-dala padma*) in the third band and eight petals in the fourth band. These first four lotus--i.e., those with eight, sixteen, fourteen and eight petals--are not oriented to the cardinal points of the compass, thereby underlining their dynamic qualities. There are seven in the fifth band oriented to the points of the compass and four in the sixth band not oriented to the points of the compass. The inner lotus possesses a six petal lotus (*shash-dala padma*) oriented to the points of the compass. At the center is a *bindu*.

One, four, six, seven, eight, fourteen and sixteen are seven important numbers in this yantra. One--referring to the *bhupura*--denotes the source, the monad, the first principle, unity, The Absolute One and the Primordial One and spiritual balance, the divine sign of universal life. As an absolute, it is beyond all and therefore divine. It is exemplified in: day; bright; the right (hand); the first of the five elements (*pancha-tanmatras*)--ether (*akasha, vymon*), and the *Sakala Mandala* (1 *pada*). It is associated astronomically with the Sun (*Ravi* or *Surya*). Four--referring to the *chatur-dala padma*--symbolizes completeness, perfection, the practical element, worldly balance or order, and the creating fluid which is the soul of the universe. This numeral is the perfect number of a higher plane, a number whose √ is 2. It is exemplified in: the Four Fundamental or Sublime Meditations (Indic: *chatur-appamannaya*); the Four Trances (Indic: *chatur-jhana*); the Four Psychic Powers (Indic: *chatur-iddhipada*); the four *Vedas*; the four *Pradharthas*; the four streams of milk from the heavenly udder creating the four sacred rivers; the *chakrasudarshana* (disc) of the Lord *Vishnu*; the Four Guardians of the Quarters (Indic: *Lokapala*); the fourth of five elements (*pancha-tanmatras*)--water (*ap*); the cardinal directions; and the four phases of the moon. It is associated astronomically with the planet *Rahu* (the ascending node of the moon). Eight--referring to the *ashta-dala padma*--denotes perfection, good fortune, and on the divine plane: justice and balance between attraction and repulsion, positive and negative. This number is auspicious in its makeup being an evenly even number and the first cube number, 2^3. It is exemplified in: the eight forms of the Lord *Shiva*; the Eight Treasures (*ashta-niddhi*) of *Kubera*; the Eight Mothers (*ashta-matrikas*); the Octave of *Prakriti* (the elemental nature); and the sacred eight petal lotus. It is associated astronomically with the planet Saturn (*Shani*). Fourteen--referring to the *chaturdasha-dala padma*--denotes involution, transmutation and relates to sexual relations. It is exemplified in the full moon, two of the moon's four cycles (waxing and waning); the Fourteen Principle *nadis*; the Fourteen *bhuvanas*; and the *Chaturdasha-dala trikona (Sarva Saubhagya-Dayaka Chakra of the Shri Chakra)*. As a compound number it is associated with the Sun (*Ravi* or *Surya*) (1) and the planet *Rahu* (the ascending node of the moon) (4). When reduced it produces five and, therefore, the planet Mercury (*Budha*) (5). Sixteen--referring to the sixteen-petaled lotus--denotes divine destruction, the fall of man and the visible world. This integer also signifies completeness, or balance being made up of opposites--the Sun and Venus. It is a number whose √ is 4 . It is exemplified in: the Sixteen *kalás* of *Chandra*; and a *mandala* of sixteen *pada* called *Mahapitha Mandala*. As a compound number it is associated with the Sun (*Ravi* or *Surya*) (1) and the planet Venus (*Shukra*) (6). When reduced it produces seven and, therefore, the planet *Ketu* (the descending node of the moon) (7). (DS, SPS, RG, TR, MS, SH, VM)

Plate 65 -- Matsya (avatara) Yantra

(DS, #29; SPS, Pl. 12)

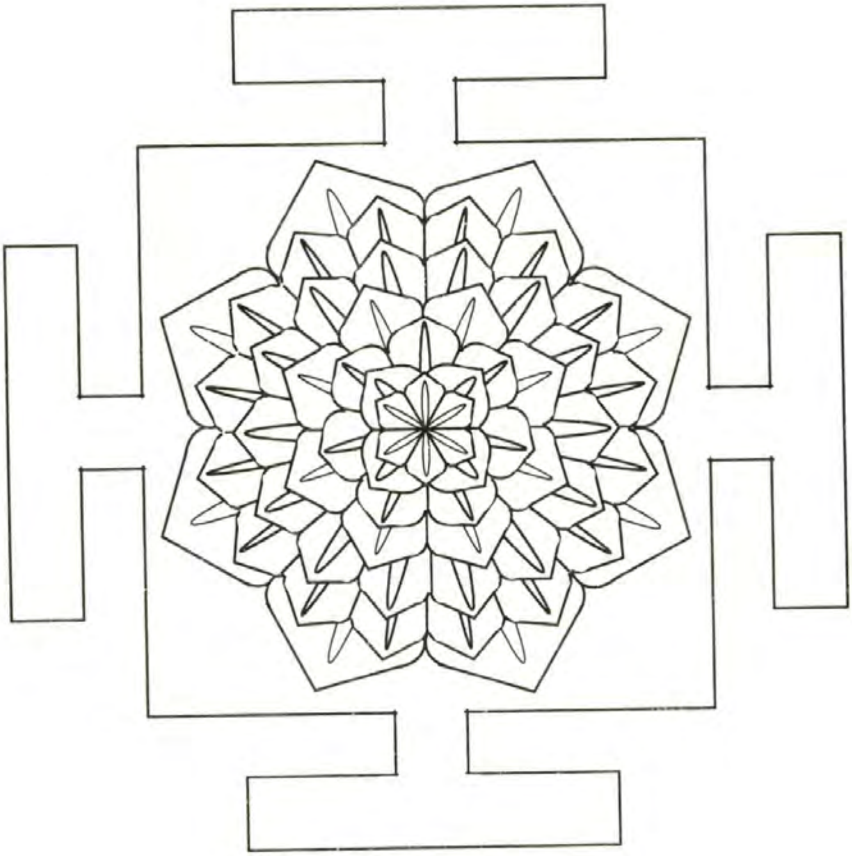

Mrit-Sanjivani Yantra

Mrit-Sanjivani is one of the companions of the *Ashvini-Devatas*.[135] The *Ashvini-devatas* (aka *Ashvinikumaras*) are twin deities who were important *Devas* during the *Vedic* period. They are the personification of heaven and earth and are the heavenly physicians. Since the employment of the *Mrit-Sanjivani Yantra* is for the protection from disease, the use of this demi-deity *Mrit-Sanjivani*, the personification of the herb, is an appropriate intercessor. The herb *mritasanjivani* is said to restore life and is to be found on Mt. Meru.

The *Mrit-Sanjivani Yantra*, a *Shanti Karan yantra*, consists of a simple one step sacred enclosure (*bhupura*). Within this precinct is a circle which encloses eight leaf-forms with ragged centers--an icon of *mritasanjivani*--oriented to the cardinal points of the compass. These six leaf-forms surround a circle within which is a five pointed star (*panchakona*). Within the center pentagonal area of this star is a triangle (*trikona*) with its apex oriented upwards--masculine and *linga*. At the center is a *bindu*.

One, three, five and eight are the four numbers which appear to be of some importance in this yantra. One--referring to the *bhupura*--denotes the source, the monad, the first principle, unity, The Absolute One and the Primordial One and spiritual balance, the divine sign of universal life. As an absolute, it is beyond all and therefore divine. It is exemplified in: day; bright; the right (hand); the first of the five elements (*pancha-tanmatras*)--ether (*akasha, vymon*), and the *Sakala Mandala* (1 *pada*). It is associated astronomically with the Sun (*Ravi* or *Surya*). Three--as a referent to the *trikona*--signifies perfection, the trinity, the divine family (father, mother, child) and unity plus diversity which equals perfection. It is exemplified in: the trinity of *Brahmá, Vishnu, Shiva*; the trinity of *Sarasvati, Lakshmi, Parvati*; *trishula*; the Three Worlds (Indic: *triloka*); the Three Cities (Indic: *tripura*); the Three Times (*kála*); the Three Forces (*guna*); the *trivarga* (objects of human pursuit); the three steps taken by the Lord *Vishnu* in his *Vamana-Trivikrama avatar*; and the third of the five elements (*pancha-tanmatras*)--fire (*tejas, agni*). It is associated astronomically with the planet Jupiter (*Brihaspati* or *Guru*). Five--referring to the pentagram--denotes magical properties, mental activity, intelligence, and the natural elements both positive and negative. This integer represents the natural man, is revolutionary and reduces all to the meaningful. It is created from the masculine three and the feminine two and, therefore, to many represents love, the union of the masculine and the feminine. It is exemplified in: the Five Subtle Elements (Indic: *tanmatras* or *panchatanmatras*); the Five Failings or Weaknesses; the Five Sense Particulars (Indic: *panchabhutas* or *mahabhutas*); the Five Truths (Indic: *pancha-tattva*); the five "M's" (*Panchamakara*); the five *skandhas* being: *rupa, vidana, sanini, sanskara, vidyana*; the Five Evolutes of *Maya* (*pancha-kanchukas*); the Five-Headed *Hanuman* (Indic: *Panchamukha Hanuman*); the five fingers of the hand, the five toes of the feet as well as the five major appendages of the body--head, arms and legs; and the fifth of the five elements (*pancha-tanmatras*)--earth (*kshiti, prithvi*). It is associated astronomically with the planet Mercury (*Budha*). Finally, eight--referring to the eight-leafed form--denotes perfection, good fortune, and on the divine plane: justice and balance between attraction and repulsion, positive and negative. This integer as even, is representative of motherhood. This number is auspicious in its makeup being an evenly even number and the first cube number, 2^3. It is exemplified in: the eight forms of the Lord *Shiva*; the Eight Treasures (*ashta-niddhi*) of *Kubera*; the Eight Mothers (*ashta-matrikas*); the Octave of *Prakriti* (the elemental nature) being: *akasha, vayu, tejas, ap, kshiti, sattva, rajas* and *tamas*; and the sacred eight petal lotus. It is associated astronomically with the planet Saturn (*Shani*). Additionally, it represents the number when squared that makes up the *Manduka Mandala*.

The *mantra* employed for the *Mrit-Sanjivani yantra* is: "*Om Joom Sah Ma Palay, Palay*."[136] (LC, HKS, VM)

Plate 66 -- Mrit-Sanjivani Yantra

(LC, fig. 2.7)

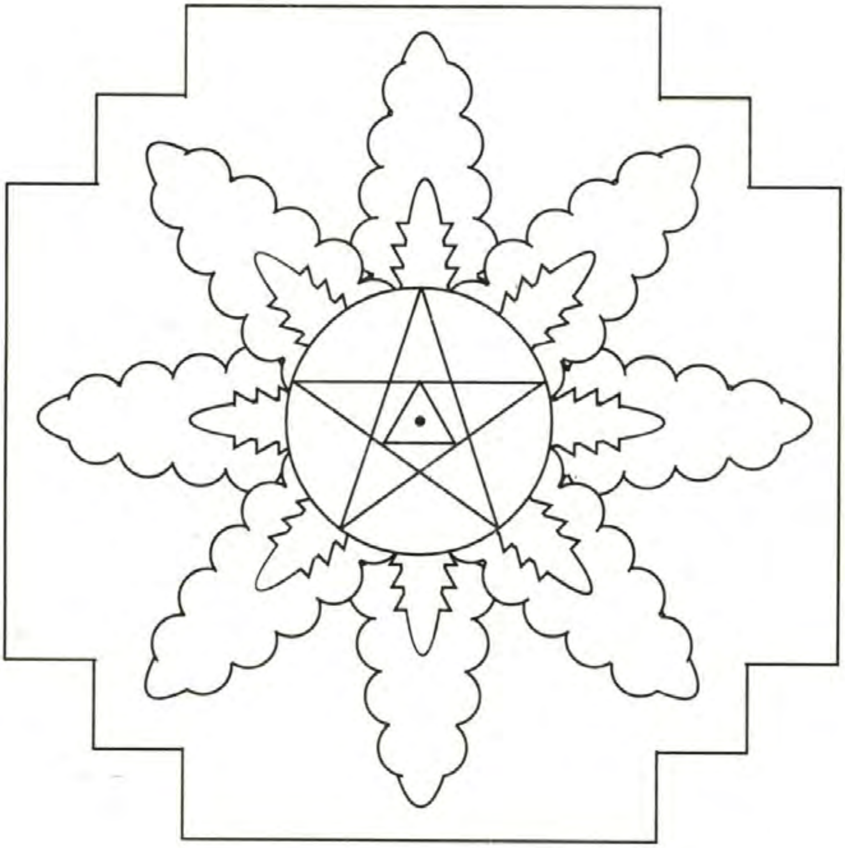

Narasimha (avatara) Yantra

Narasimha is one of the five early *Dashavataras* of the Lord *Vishnu*. He is known as the man-lion. The Lord *Vishnu* took the form of *Narasimha* to annihilate the demon *Hiranyakashipu* (brother of *Hiranyaksha*) who was tormenting the gods. In this avatara, the Lord Vishnu is displayed in an unusual fierce, destructive role. Although, in destroying *Hiranyakashipu*, he "sustains" the celestial *status quo*.

The *Narasimha Yantra*, a *Vaishnava yantra*, consists of a sacred enclosure (*bhupura*) of a single level. Within this precinct is to be found three lotus. All three lotus contain eight petals each (*ashta-dala padma*). Together, the petals total twenty-four. However, the outer and the inner *ashta-dala padma* are in the dynamic, feminine orientation. The outer lotus as well as the inner lotus are not orientated to the cardinal points of the compass, thereby underlining their dynamic quality. The middle lotus is oriented to the cardinal points. At the very center is a *bindu*, the axis of the *yantra*.

One, eight and twenty-four are numbers of some consequence in this *yantra*. One--referring to the *bhupura*--denotes the source, the monad, the first principle, unity, The Absolute One and the Primordial One and spiritual balance, the divine sign of universal life. As an absolute, it is beyond all and therefore divine. However, there are those who consider it as an odd number and as such it is a male symbol. It is exemplified in: day; bright; the right (hand); the first of the five elements (*pancha-tanmatras*)--ether (*akasha, vymon*), and the *Sakala Mandala* (1 *pada*). It is associated astronomically with the Sun (*Ravi* or *Surya*). Eight--signified by the *ashta-dala padma*--denotes perfection, good fortune, and on the divine plane: justice and balance between attraction and repulsion, positive and negative. This integer as even, is representative of motherhood. This number is auspicious in its makeup being an evenly even number and the first cube number, 2^3. It is exemplified in: the eight forms of the Lord *Shiva*; the Eight Treasures (*ashta-niddhi*) of *Kubera*; the Eight Mothers (*ashta-matrikas*); the Octave of *Prakriti* (the elemental nature) being: *akasha, vayu, tejas, ap, kshiti, sattva, rajas* and *tamas*; and the sacred eight petal lotus. It is associated astronomically with the planet Saturn (*Shani*). Additionally, it represents the number when squared that makes up the *Manduka Mandala*. Twenty-four--referring to the total petals-- denotes totality and the combination of two opposites--i.e., 2, represented by the Moon, and 4, which denotes *Rahu*. This integer represents a cosmic number, and is considered a lucky number as. It is exemplified in the total of the double hours of day and night. As a compound number it is associated with the Moon (*Soma* or *Chandra*) (2) and the planet *Rahu* (the ascending node of the moon) (4). When reduced it produces six (2 + 4 = 6) and, therefore, the planet Venus (*Shukra*) (6). (DS, SPS, RG, TR, VM, MS, SH)

Plate 67 -- Narasimha (avatara) Yantra

(DS, #21; SPS, Pl. 2)

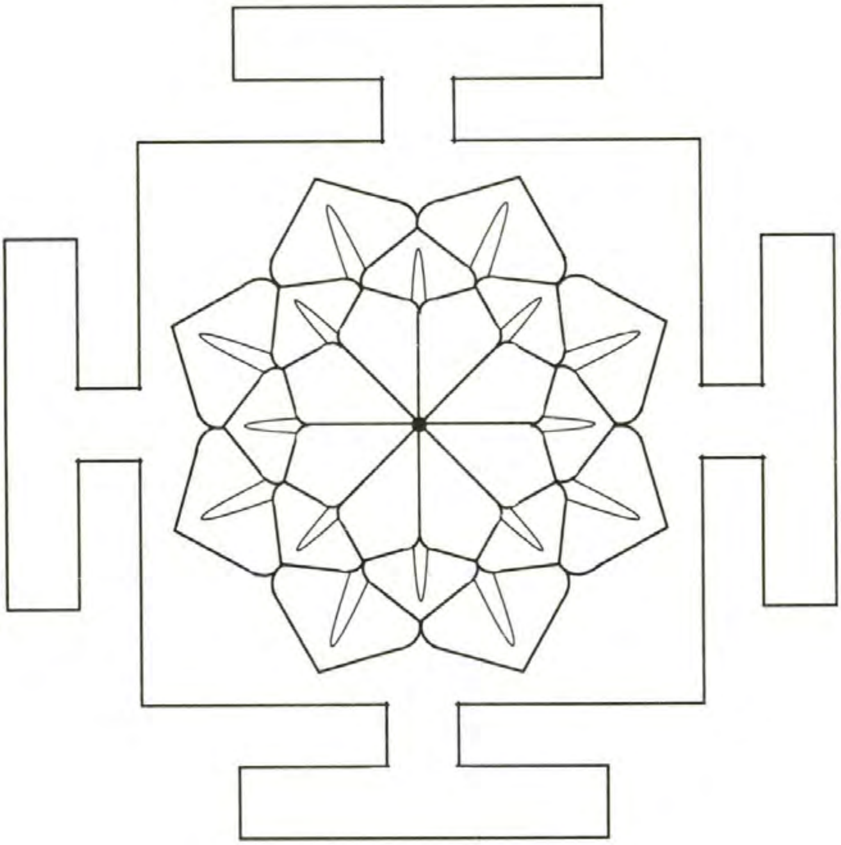

Navagraha Yantra (Magic Squares)

The *Navagrahas* do possess a position of some importance and one may find shrines dedicated to them in numerous temples. This is particularly evident in temples in the south of India and in areas populated by the Tamils. The normal arrangement of the *Navagrahas* is with the Sun in the middle and the other eight arrayed around at the cardinal and intercardinal points.

The *Navagraha yantras*, of the astrological *yantra* variety and the *puja* type, consist of magic squares of nine sections each. They are á type of *yantra*, different from the *Shakti, Vaishnava* or *Shaiva yantras* in that they do not possess a *bhupura*. The magic square is an object/form that is not unique to India, but is to be found in a number of cultures.[137] As a *yantra* form, the (magic) square is not unusual, but is used in many forms of supplication and also for a number of deities. Additionally, it is a form that is employed in the basic plan of sacred temples and shrines within the Hindu tradition, even unto today.[138]

The numbers within the magic circles are consecutive numbers of nine integers--beginning with one (1-9) for Sun, two (2-10) Moon, three (3-11) for Mars, four (4-12) for Mercury, five (5-13) for Jupiter, six (6-14) for Venus, seven (7-15) for Saturn, eight (8-16) for *Rahu* and nine (9-17) for *Ketu*. The numbers are all arranged in the same, precise manner--beginning with the west square, then the northeast, then the south, then the southeast, then the center, then the northwest, then the north, then the southwest and finally the east. Additionally, the magical quality of this arrangement is to be found in the fact that if any rank or file of numbers and the two sets of diagonals within a single square, when added together produce the same sum.

Those sums and the particular *mantra* for the deities are: *Surya* which produces fifteen, the *mantra* is "*Om Oang Rang Raviaya Namaha;*" *Chandra* which gives eighteen, the *mantra* is "*Om Oang Soong Somaya Namaha;*" *Mangala* which yields twenty-one, the *mantra* is "*Om Oang Bhaung Bhoumaya Namaha;*" *Budha* which provides twenty-four, the *mantra* is "*Om Oang Hrang Hreeng Bung Budhaya Namaha;*" *Brihaspati* or *Guru* which produces twenty-seven, the *mantra* is "*Om Oang Gung Guruaya Namaha;*" *Shukra* which gives thirty, the *mantra* is "*Om Oang Sung Sukraya Namaha;*" *Shani* which yields thirty-three, the *mantra* is "*Om Oang Eang Hareeng Shreeng Shani Charya Namaha;*" *Rahu* which provides thirty-six, the *mantra* is "*Om Oang Rang Rahuaya Namaha;*" and *Ketu* which produces thirty-nine, the *mantra* is "*Om Oang Bhung Ketuaya Namaha.*"[139]

Eleven numbers have certain significance--three, nine, fifteen, eighteen, twenty-one, twenty-four, twenty-seven, thirty, thirty-three, thirty-six and thirty-nine. Three--referring to any rank or file of the magic squares--denotes perfection, the trinity, the divine family (father, mother, child) and unity plus diversity which equals perfection. It is exemplified in: the trinity of *Brahmá, Vishnu, Shiva*; the trinity of *Sarasvati, Lakshmi, Parvati* or *Maha-Sarasvati, Maha-Lakshmi, Maha-Kali*; *trishula*; the Three Regions or the Three Worlds (Indic: *triloka*) being: *arupadhatu, rupadhatu, kamadhatu*; the Three Cities (Indic: *tripura*); the Three Times (*kála*) being: *bhuta-kala* (past), *vartamana-kala* (present), *bavishya-kala* (future); the Three Forces (*guna*) being: *sattvaguna, rajoguna, tamoguna*; the *trivarga* (objects of human pursuit) being: *dharma* (virtue), *artha* (purpose), *kama* (pleasure); the three steps taken by the Lord *Vishnu* in his *Vamana-Trivikrama avatar*; and the third of the five elements (*pancha-tanmatras*)--fire (*tejas, agni*). It is associated astronomically with the planet Jupiter (*Brihaspati* or *Guru*). Nine--referring to the numbers of *pada* in the magic square--symbolizes completion, perfection, force, wisdom and silence. A number whose √ is 3, therefore, a magnification of that sacred number and by association itself a most sacred number. This number connotes completion and space. It is called perfect since it is formed from three and nine always reproduces itself when multiplied with any number. It is exemplified in: the nine orifices of the body; the gestation period of the human being; the number of *pada* in the smallest magic square; the *Navagrahas*; the *Nava-Durgas*; *nava-nadis*; the Nine Classes of *Yoginis*; the

Plate 68 -- Navagraha Yantra (Magic Squares)

(LC, figs. 2.9, 2.9A)

6	7	2
1	5	9
8	3	4

Sun (Surya)

7	8	3
2	6	10
9	4	5

Moon (Chandra)

8	9	4
3	7	11
10	5	6

Mars (Mangala)

9	10	5
4	8	12
11	6	7

Mercury (Budha)

10	11	6
5	9	3
12	7	8

Jupiter (Brihaspati)

11	12	7
6	10	14
13	8	9

Venus (Shukra)

12	13	8
7	11	15
14	9	10

Saturn (Shani)

13	14	9
8	12	16
15	10	11

Rahu

14	15	10
9	13	17
16	11	12

Ketu

Navagraha Yantra (Magic Squares) (Continued)

Nine Jewels (Indic: *navaratna*) being: pearl, ruby topaz, diamond, emerald, coral, sapphire, moonstone, sardonyx; and the *Pitha Mandala* made up of nine *pada*. It is associated astronomically with the planet Mars (*Mangala*, *Kuja* or *Angaraka*). Fifteen--the sum of *Surya's yantra*--denotes cosmic completeness, destiny. This number is considered to be a fatal number associated with chance. Fifteen is also auspicious in its make up. It is exemplified in: the fifteen world planes being: six in *Kamaloka*, five in *Rupaloka* and four in *Arupaloka*, and is the sum of the various directions in a nine *pada* magic square of *Surya*. As a compound number it is associated with the Sun (*Ravi* or *Surya*) (1) and the planet Mercury (*Budha*) (5). When reduced it produces six (1 + 5 = 6) and, therefore, the planet Venus (*Shukra*) (6). Eighteen--the sum of *Chandra's yantra*--denotes completeness (9 + 9 = 18), it can also denote chaos, deadlock and a spiritual hinderance. It is exemplified in: the eighteen *parvas* of the *Mahabharata*; the eighteen chapters of the *Bhagavadgita*; and sunset (the eighteenth hour or 6:00 P.M.). As a compound number it is associated with the Sun (*Ravi* or *Surya*) (1) and the planet Saturn (*Shani*) (8). When reduced it produces nine (1 + 8 = 9) and, therefore, the planet Mars (*Mangala*, *Kuja* or *Angaraka*) (9), three aggressive "planets." Twenty-one--the sum of *Mangala's yantra*--denotes perfection, and success (1 + 2 + 3 + 4 + 5 + 6 = 21, 3 x 7 = 21). It is related to the cycles of the moon, 3 x 7 = 21 in this instance all three numbers are masculine. As a compound number it is associated with: the Moon (*Chandra* or *Soma*) (2) and the Sun (*Ravi* or *Surya*) (1). When reduced it produces three (2 + 1 = 3) and, therefore, the planet Jupiter (*Brihaspati* or *Guru*) (3). Twenty-four--the sum of *Budha's yantra*--denotes totality and the combination of two opposites--i.e., 2, represented by the Moon, and 4, which denotes *Rahu*. This integer represents (6 x 4 = 24, 3 x 8 = 24, 12 + 12 = 24, 1 x 2 x 3 x 4 = 24) a cosmic number, being 12 + 12 = 24, and is considered a lucky number as 2 + 4 = 6. It is exemplified in the total of the double hours of day and night. As a compound number it is associated with the Moon (*Soma* or *Chandra*) (2) and the planet *Rahu* (the ascending node of the moon) (4). When reduced it produces six (2 + 4 = 6) and, therefore, the planet Venus (*Shukra*) (6). Twenty-seven--the sum of *Brihaspati* or *Guru's yantra*--denotes sacredness as 3 x 9 = 27 and energy as in the union of two opposites. This integer represents the first masculine cube (3^3). It is exemplified in: the number of beads in a *Sumirni Mala*, the number of planets or stars which are used to determine the length of a Hindu temple; and is the number of nights in which the moon is visible. As a compound number it is associated with the Moon (*Soma* or *Chandra*) (2) and the planet *Ketu* (the descending node of the moon) (7). When reduced it produces nine (2 + 7 = 9) and, therefore, the planet Mars (*Mangala*, *Kuja* or *Angaraka*) (9). Thirty--the sum of *Shukra's yantra*--denotes a psychic numeral and is auspicious in its make up (10 + 10 + 10 = 30, 3 x 10 = 30). It is exemplified in: the classes of beings in the three spheres--i.e., ten in *Kamaloka*, sixteen in *Rupaloka*, and four in *Arupaloka*; Lord *Krishna* assumed 64 *vidyas* in thirty days, the days in a solar month; and 1/12 of a circle (30 x 12 = 360^0). As a compound number it is associated with the planet Jupiter (*Brihaspati* or *Guru*) (3[0]). Thirty-three--the sum of *Shani's yantra*--denotes perfection (two three's) (3\3), or 3 x 11 = 33, and completion. It is exemplified in: the thirty-three deities of the *Vedas*--eight *Vasus*, eleven *Rudras*, twelve *Adityas*, *Indra* and *Prajapati*, and the number of vertebrae in the spinal column. As a compound number, it is related to: the planet Jupiter (*Brihaspati* or *Guru*) (3). When reduced it produces six (3 + 3 = 6) and, therefore, the planet Venus (*Shukra*) (6). Thirty-six--the sum of *Rahu's yantra*--denotes a number which represents macrocosmic completeness (3\6, 6 x 6 = 36, 4 x 9 = 36, 1 + 2 + 3 + 4 + 5 + 6 + 7 + 8 = 36), and whose √ is 6. This numeral, as any compound number has an opposite effect and may be considered as inauspicious. It is exemplified in the thirty-six *tattvas* of *Kashmiri Shaivism*. It is also the number of *pada* in an *Ugrapitha Mandala*. As a compound number it is associated astronomically with the planet Jupiter (*Brihaspati* or *Guru*) (3) and the planet Venus (*Shukra*). When reduced it produces nine (3 + 6 = 9) and, therefore, the planet Mars (*Mangala*, *Kuja* or *Angaraka*) (9). Thirty-nine--the sum of *Ketu's yantra*--denotes a numeral that is auspicious in its makeup: being the perfect three and the magnified perfect nine (3\ 9), reflecting these two sacred numbers. As a compound number it is associated astronomically with the planet Jupiter (*Brihaspati* or *Guru*) (3) and the planet Mars (*Mangala, Kuja* or *Angaraka*). When reduced it produces nine (3 + 9 = 12 = 3) and, therefore, the planet Jupiter (*Brihaspati* or *Guru*) (3).

The individual *mantras* of these nine magic squares are noted above. (LC, LC II, TR, RG, MS, VM, SH, PR)

Navagraha Yantra (Combined)

This *yantra* (magic square) represents the combined form of the *Navagrahas. Navagrahas* refer to the nine Hindu gods who represent planetary or astrological forms. The *Navagrahas* are believed to influence not only individual lives, but also the course of nations. They generally assembled in their shrines with *Surya* (Sun) in the center and the other eight arrayed around the sun, at the cardinal and intercardinal points, but in such a manner that they do not face each other.

This *yantra* represents the combined form of the *Navagrahas*. Each square contains the *bijakshara* syllable for each of the nine planets:' "*Bu*" for *Budha*, "*Shu*" for *Shukra*, "*Cha*" for *Chandra*, "*Vri*" ("*Bri*") for *Guru* (*Brihaspati*), "*Ra*" for *Rahu*, "*Ke*" for *Ketu*, "*Ma*" for *Mangala*, "*Sha*" for *Shani* and "*Su*" for *Surya*. The *mantra* recited for the combined form is: "*Om Suryee Namaha, Chanderye Namaha, Budhae Namaha, Brahaspatiae Namaha, Mangala Namaha, Shukrae Namaha, Shaniae Namaha, Rahuae Namaha, Ketuae Namaha, Nav Grahae Namaha.*"[140] The arrangement of the combined *Navagrahas* is as shown immediately below.

Budha	Shukra	Chandra
Brihaspati	Rahu	Ketu
Mangala	Shani	Surya

It is to be noted that both the individual forms noted previously, and the combined form illustrated opposite, *Surya* is not displayed in the central position--being shown first in the individual magic squares (*yantras*) and last in the combined *yantra*. Normally, the *Navagrahas* are so arranged, as noted above, with *Surya* in the center and the other eight surrounding him.[141] This 'normal arrangement is shown immediately below. (LC, RG, LC II, TR, MS, VM, SH, PR)

Chandra	Budha	Brihaspati
Shani	Surya	Ketu
Rahu	Mangala	Shukra

Plate 69 -- Navagraha Yantra (Combined)

(LC, figs. 2.9, 2.9A)

बु	शु	च
गु	रा	के
मं	शं	सु

Parashurama (avatara) Yantra

The *Parashurama* (*Rama* with a battle axe [*parashu*]), one of the latter five *Dashavataras* of the Lord *Vishnu* was born out of the need to subjugate the *Kshatriya* (soldier/warrior) caste by the *Brahmins*. *Parashurama*, the son of the priest *Jamadagni* and his consort *Renuka*, attained through battle, the supremacy of the priestly caste. To redeem himself of all the killing, he expiated his sin, gave the world to the *Brahmins*, and spent the rest of his life in the mountains in meditation as a hermit.

The *Parashurama Yantra*, a *Vaishnava yantra*, is made up of a two level sacred enclosure (*bhupura*). Within this hallowed locale is to be found six rings of lotus: sixteen (*sodasha-dala padma*) in the outer band dynamically oriented, twelve (*dvadasha-dala padma*) in the second band, ten (*dasha-dala padma*) in the third band, eight (*ashta-dala padma*) in the fourth band dynamically oriented. The fifth lotus of six petals (*shat-dala padma*) is oriented dynamically, however, neither to the cardinal nor the intercardinal points of the compass. The sixth lotus with four petals (*chatur-dala padma*), within the inner circle, is oriented dynamically. At the center of the yantra is a *bindu*.

The numbers two, four, six, eight, sixteen and fifty-six appear to bear closer attention. Two--referring to the *bhupura*--represents duality, contrast, polarity and diversity. As an even number, a female symbol symbolizing the power principle, night, dark, left; and the moon. It is exemplified in: the concept of *Shakti-Shakta*; right-left; heaven-hell; day-night; two eyes, nostrils, breasts and testes; and the second of the five elements (*pancha-tanmatras*)--air or wind (*vayu*, *marut*). It is associated astronomically with the Moon (*Soma* or *Chandra*). Additionally, it represents the *Ajna Chakra*. Four--as a referent to the *chatur-dala padma*--denotes completeness, perfection, the practical element, worldly balance or order, and the creating fluid which is the soul of the universe. This numeral is the perfect number of a higher plane, a number whose √ is 2. It is exemplified in: the Four Fundamental or Sublime Meditations (Indic: *chatur-appamannaya*); the Four Trances (Indic: *chatur-jhana*); the Four Psychic Powers (Indic: *chatur-iddhipada*); the four *Vedas*; the four *Pradharthas*; the fourth of five elements (*pancha-tanmatras*)--water (*ap*); the cardinal directions; and the four phases of the moon. It is associated astronomically with the planet *Rahu* (the ascending node of the moon). Additionally, it is symbolized by the *Muladhara Chakra* and the *Pechaka Mandala* made up of four *pada*. Six--referring to the *shat-dala padma*--denotes the macrocosmic--the spiritual plus the material world; material beauty and comfort, divine charity; and balance. It is exemplified in: the *shatkona-chakra* of the Lord *Vishnu*; the Six Insights (Indic: *darshana*); the six *Chakras*; the six acts (*shat-karmas*); and in nature the bee's comb, petals of a flower, snowflake. It is associated astronomically with the planet Venus (*Shukra*). Additionally, it is represented by the *Svadhisthana Chakra*. Eight--referring to the *ashta-dala padma*--denotes perfection, good fortune, and on the divine plane: justice and balance between attraction and repulsion, positive and negative. This number is auspicious in its makeup being an evenly even number and the first cube number, 2^3. It is exemplified in: the eight forms of the Lord *Shiva*; the Eight Treasures (*ashta-niddhi*) of *Kubera*; the Eight Mothers (*ashta-matrikas*); the Octave of *Prakriti* (the elemental nature); and the sacred eight petal lotus. It is associated astronomically with the planet Saturn (*Shani*). Sixteen--referring to the *shodasha-dala padma*--denotes divine destruction, the fall of man and the visible world. This integer also signifies completeness, or balance being made up of opposites--the Sun and Venus. It is a number whose √ is 4 . It is exemplified in: the Sixteen *kalás* of *Chandra*; and the *Mahapitha Mandala*. As a compound number it is associated with the Sun (*Ravi* or *Surya*) and the planet Venus (*Shukra*). When reduced it produces seven and, therefore, the planet *Ketu* (the descending node of the moon) (7). Additionally, it represents the *Vishudha Chakra*. Finally, fifty-six is a cosmic number relater to the moon being made up of twice twenty-eight. As a compound number it is related to Mercury (*Budha*) (5) and Venus (*Shukra*) (6). When reduced it produces two and, therefore, the Moon (*Chandra* or *Soma*) (2). (DS, SPS, LC, RG, LC II, TR, MS, VM, SH, PR)

Plate 70 -- Parashurama (avatara) Yantra

(DS, #13; SPS, Pl. 7)

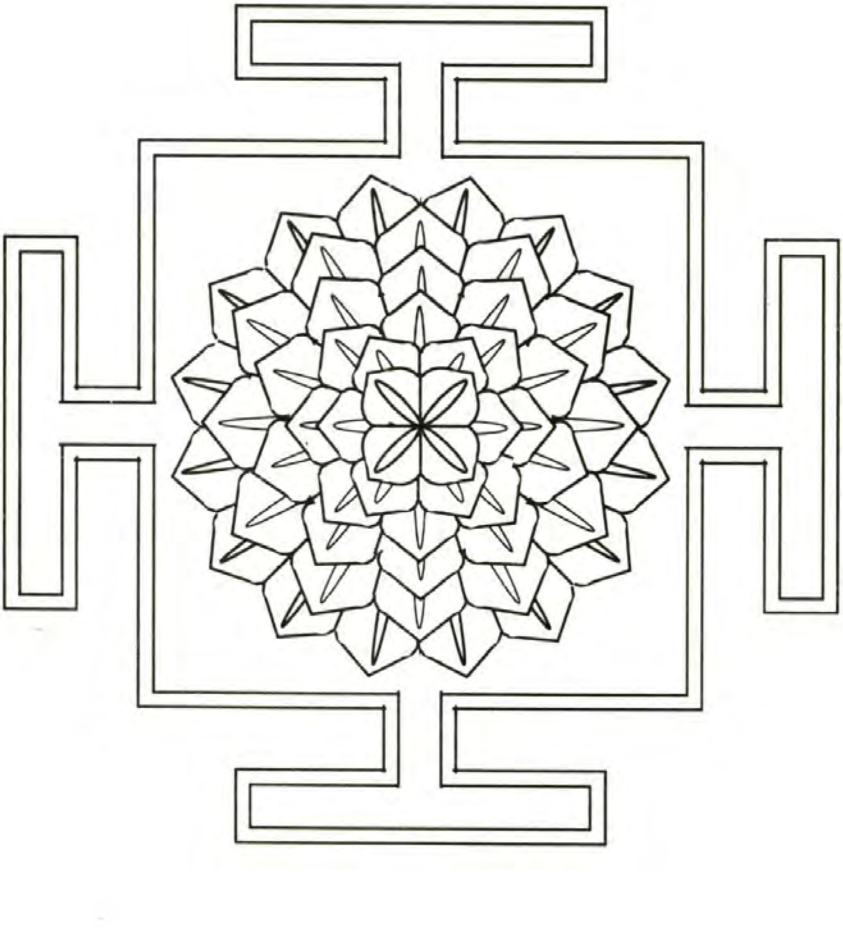

Rama (avatara) Yantra (I)

The deity *Rama, avatar* of the Lord *Vishnu*, was born as the son of the King of Ayodhya, *Dasharatha*. One of the accounts describes *Rama* meeting *Parashurama* and absorbing the latter's power, making *Rama* an *aveshavatara* (an incarnation by temporary possession). *Rama* is one of the most popular of the Hindu deities. He typifies the ideal man, the ultimate hero along with his consort *Sita*, who symbolizes the ideal consort/wife.

The *Rama yantra* (I), a *Vaishnava yantra*, constitutes a divine precinct of three levels (*bhupura*). Within this enclosure is to be found five lotus of varying numbers of petals surrounding an inner circle. The outer lotus possesses thirty-two petals (*dvatrimshati-dala padma*), while the next contains sixteen (*shodasha-dala padma*), and the third lotus possesses twelve petals (*dvidasha-dala padma*). The first three lotus are dynamically oriented. The subsequent two lotus, separated from the outer three by a triple-stepped circle (*trivalya*), contain eight petals each (*ashta-dala padma*). The central circle encloses a six pointed star (*shatkona*) made up of an equilateral triangle with its apex oriented upwards and a triangle with its apex oriented downwards. At the center of all is a *bindu*.

Six numbers--i.e., three, six, eight, twelve, sixteen and thirty-two--assume some importance. Three--referring to the *bhupura* and the triple-ringed circle--denotes perfection, the trinity, the divine family (father, mother, child) and unity plus diversity which equals perfection. It is exemplified in: the trinity of *Brahmá, Vishnu, Shiva*; the trinity of *Sarasvati, Lakshmi, Parvati*; *trishula*; the Three Regions or the Three Worlds (Indic: *triloka*); the Three Cities (Indic: *tripura*); the Three Times (*kála*); the Three Forces (*guna*); the *trivarga* (objects of human pursuit); the three steps taken by the Lord *Vishnu* in his *Vamana-Trivikrama avatar*; and the third of the five elements (*pancha-tanmatras*)--fire (*tejas, agni*). It is associated astronomically with the planet Jupiter (*Brihaspati* or *Guru*). Six--referring to the *shatkona*--denotes the macrocosmic--the spiritual plus the material world; material beauty and comfort, divine charity; and balance. This integer is considered to be the most perfect number and the product of the first male and female numbers signifying universal attraction. As such, it is considered to be a lucky number. It is exemplified in: the *shatkona-chakra* of the Lord *Vishnu*; the Six Insights (Indic: *darshana*); the six *Chakras;* and in nature the bee's comb, petals of a flower, snowflake. It is associated astronomically with the planet Venus (*Shukra*). Eight--referring to the *ashta-dala padma*--denotes perfection, good fortune, and on the divine plane: justice and balance between attraction and repulsion, positive and negative. This integer as even, is representative of motherhood. This number is auspicious in its makeup being an evenly even number and the first cube number, 2^3. It is exemplified in: the eight forms of the Lord *Shiva*; the Eight Treasures (*ashta-niddhi*) of *Kubera*; the Eight Mothers (*ashta-matrikas*); the Octave of *Prakriti* (the elemental nature); and the sacred eight petal lotus. It is associated astronomically with the planet Saturn (*Shani*). Additionally, it represents the number when squared that makes up the *Manduka Mandala*. Sixteen--referring to the *shodasha-dala padma*--symbolizes denotes divine destruction, the fall of man and the visible world. This integer also signifies completeness, or balance being made up of opposites--the Sun and Venus. It is a number whose $\sqrt{}$ is 4 . It is exemplified in: the Sixteen *kalás* of *Chandra;* and a *mandala* of sixteen *pada* called *Mahapitha Mandala*. As a compound number it is associated with the Sun (*Ravi* or *Surya*) (1) and the planet Venus (*Shukra*) (6). When reduced it produces seven and, therefore, the planet *Ketu* (the descending node of the moon) (7). Additionally, it represents the *Vishudha Chakra*. Thirty-two--referring to the largest lotus--is a numeral is considered by some to be a perfect number being. It is exemplified in: the thirty-two points of the compass--e.g., south, south south-southeast, southeast south-southeast, etc.--and the thirty two characteristics of human physiology. As a compound number it is associated with the planet Jupiter (*Brihaspati* or *Guru*) (3) and the Moon (*Soma* or *Chandra*) (2). When reduced it produces five $(3 + 2 = 5)$ and, therefore, the planet Mercury (*Budha*) (5). (DS, SPS, LC, RG, LC II, TR, MS, VM, SH, PR)

Plate 71 -- Rama (avatara) Yantra (I)

(DS, #23; SPS, Pl. 3)

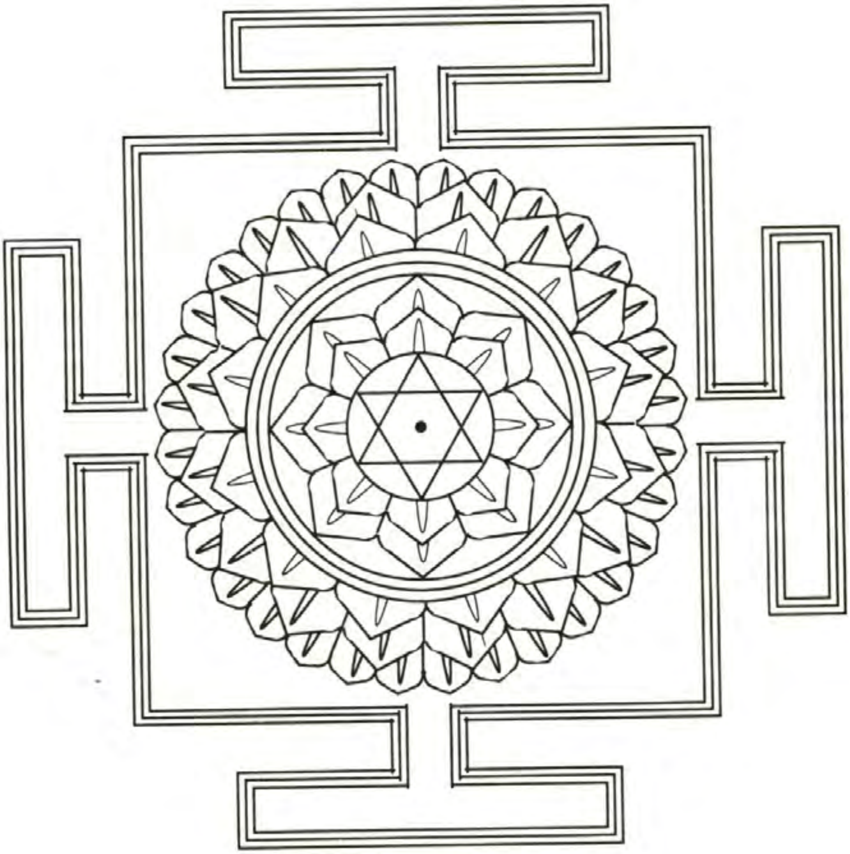

Rama (avatara) Yantra (II)

The story of *Rama* (*avatara*), related in the *Ramayana*, is one of the major Indian epics. The combination of fate, human frailty and a heroic propensity that *Ramavatara* exhibits acts as a parallel to the Greek epic heroes.

The *Rama Yantra* (II), a *Vaishnava yantra*, is somewhat simpler in makeup than the previous *yantra*. It is composed primarily of a single-stepped divine precinct (*bhupura*). Within this *bhupura* is a sacred eight-petaled lotus (*ashta-dala padma*). This lotus is oriented to the cardinal and intercardinal points of the compass. Within the eight petals is a circle containing a six-pointed star (*shatkona*). It is made up of two equilateral triangles, one oriented upwards, the other downwards. At the center of the whole is a *bindu*.

One, six and eight are three numbers which appear to be of some import. The number one--referring to the *bhupura*--denotes the source, the monad, the first principle, unity, The Absolute One and the Primordial One and spiritual balance, the divine sign of universal life. As an absolute, it is beyond all and therefore divine. However, there are those who consider it as an odd number and as such it is a male symbol. It is exemplified in: day; bright; the right (hand); the first of the five elements (*pancha-tanmatras*)--ether (*akasha, vymon*), and the *Sakala Mandala* (1 *pada*). It is associated astronomically with the Sun (*Ravi* or *Surya*). Six--as a referent to the *shatkona*--denotes the macrocosmic--the spiritual plus the material world; material beauty and comfort, divine charity; and balance. This integer is considered to be the most perfect number and the product of the first male and female numbers signifying universal attraction. As such, it is considered to be a lucky number. It is exemplified in: the *shatkona-chakra* of the Lord *Vishnu*; the Six Insights (Indic: *darshana*); the six *Chakras* being: *Muladhara, Svadhishthana, Manipura, Anahata, Vishuddha, Ajna*; and in nature the bee's comb, petals of a flower, snowflake. It is associated astronomically with the planet Venus (*Shukra*). Additionally, it is represented by the *Svadhisthana Chakra*. Eight--referring to the *ashta-dala padma*--denotes perfection, good fortune, and on the divine plane: justice and balance between attraction and repulsion, positive and negative. This integer as even, is representative of motherhood. This number is auspicious in its makeup being an evenly even number and the first cube number, 2^3. It is exemplified in: the eight forms of the Lord *Shiva*; the Eight Treasures (*ashta-niddhi*) of *Kubera*; the Eight Mothers (*ashta-matrikas*); the Octave of *Prakriti* (the elemental nature) being: *akasha, vayu, tejas, ap, kshiti, sattva, rajas* and *tamas*; and the sacred eight petal lotus. It is associated astronomically with the planet Saturn (*Shani*). Additionally, it represents the number when squared that makes up the *Manduka Mandala*.

The *mantra* recited for this *yantra* is: "*Om Shree Ramaya Namah*."[142] (JN, DS, SPS, LC, RG, LC II, TR, MS, VM, SH, PR)

Plate 72 -- Rama (avatara) Yantra (II)

(JN, p. 45)

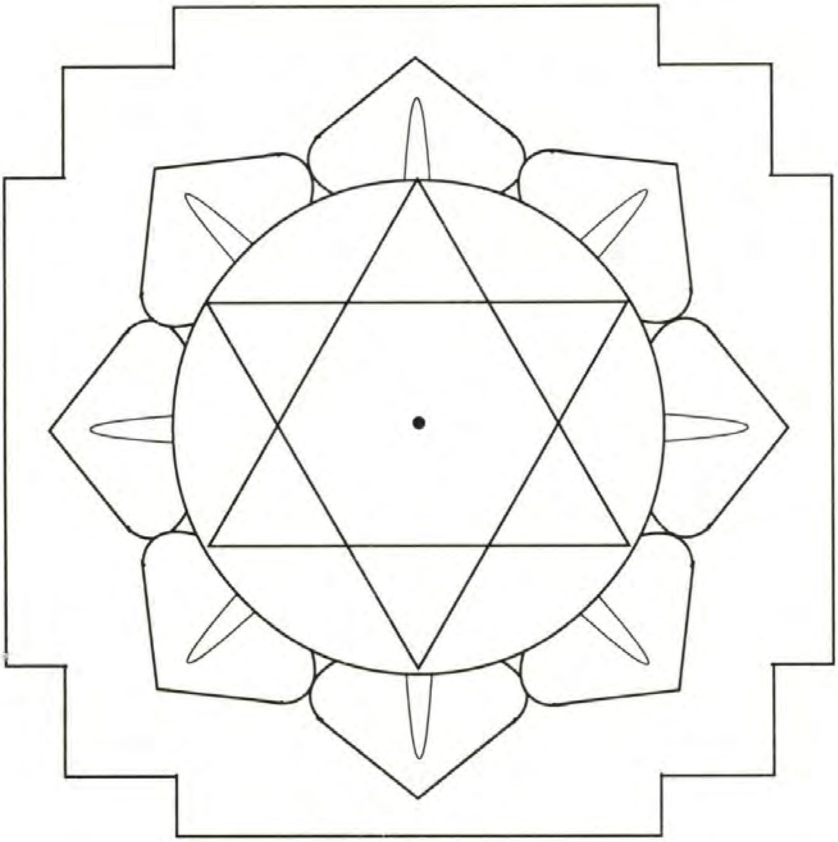

Sarasvati Yantra

Sarasvati called "the flowing one," in the *Vedic* period, the was a goddess of some importance, related to a heaven sent river and water in general. She cleanses all with her waters. She was said to be present in the creation of the earth, the atmosphere and the heavenly spheres. Supplications are offered her for wealth, children, sustenance and the giver of sons. Later, her nature changes and she becomes a goddess of culture, learning and speech. *Sarasvati* is a form or manifestation of the deity *Devi* and related to the *Vaishnavas* and the *Shakti* sect. As a solitary deity, she is frequently the consort of the Lord *Brahmá*. She was created by the Lord *Brahmá* who became so enamored with her that when she circled him a new face appeared, thereby, giving the Lord *Brahmá* his five heads.

The *Sarasvati Yantra* is composed of a sacred enclosure (*bhupura*) of a single step. Within are two lotus, one superimposed over the other. The outer lotus contains sixteen petals (*shodasha-dala padma*). The inner lotus has eight petals (*ashta-dala padma*). The two lotus together total twenty-four petals. Within these lotus is a circle containing a six pointed star (*shatkona*) comprising an isosceles triangle oriented upwards and one with the apex pointed downwards. The isosceles triangle indicates the dynamic aspect. At the center is the goddess in the form of a *bindu*.

One, six, eight, sixteen and twenty-four are five numerals which appear to assume some importance in this *yantra*. One--referring to the *bhupura*--represents the source, the monad, the first principle, unity, The Absolute One and the Primordial One and spiritual balance, the divine sign of universal life. As an absolute, it is beyond all and therefore divine. It is exemplified in: day; bright; the right (hand); the first of the five elements (*pancha-tanmatras*)--ether (*akasha, vymon*), and the *Sakala Mandala* (1 *pada*). It is associated astronomically with the Sun (*Ravi* or *Surya*). Six--as a referent to the *shatkona*--denotes the macrocosmic--the spiritual plus the material world; material beauty and comfort, divine charity; and balance. This integer is considered to be the most perfect number and the product of the first male and female numbers signifying universal attraction. As such, it is considered to be a lucky number. It is exemplified in: the *shatkona-chakra* of the Lord *Vishnu*; the Six Insights (Indic: *darshana*); the six *Chakras*; and in nature the bee's comb, petals of a flower, snowflake. It is associated astronomically with the planet Venus (*Shukra*). Additionally, it is represented by the *Svadhisthana Chakra*. Eight--referring to the *ashta-dala padma*--denotes perfection, good fortune, and on the divine plane: justice and balance between attraction and repulsion, positive and negative. This number is auspicious in its makeup being an evenly even number and the first cube number, 2^3. It is exemplified in: the eight forms of the Lord *Shiva*; the Eight Treasures (*ashta-niddhi*) of *Kubera*; the Eight Mothers (*ashta-matrikas*); the Octave of *Prakriti* (the elemental nature); and the sacred eight petal lotus. It is associated astronomically with the planet Saturn (*Shani*). Sixteen--referring to the *shodasha-dala padma*--denotes divine destruction, the fall of man and the visible world. This integer also signifies completeness, or balance being made up of opposites--the Sun and Venus. It is a number whose $\sqrt{}$ is 4 . It is exemplified in: the Sixteen *kalás* of *Chandra*; and a *mandala* of sixteen *pada* called *Mahapitha Mandala*. As a compound number it is associated with the Sun (*Ravi* or *Surya*) (1) and the planet Venus (*Shukra*) (6). When reduced it produces seven and, therefore, the planet *Ketu* (the descending node of the moon) (7). Additionally, it represents the *Vishudha Chakra*. Finally, twenty-four--referring to the total number of petals--denotes totality and the combination of two opposites--i.e., 2, represented by the Moon, and 4, which denotes *Rahu*. This integer represents a cosmic number, and is considered a lucky number. It is exemplified in the total of the double hours of day and night. As a compound number it is associated with the Moon (*Soma* or *Chandra*) (2) and the planet *Rahu* (the ascending node of the moon) (4). When reduced it produces six and, therefore, the planet Venus (*Shukra*) (6).

The *mantra* employed for the *Sarasvati yantra* is: "*Om Shree Vidya Dayeni, Sarasvatiya Namaha.*"[143] (LC, JN, DS, SPS, RG, LC II, TR, MS, VM, SH, PR)

Plate 73 -- Sarasvati Yantra

(LC, fig. 2.5)

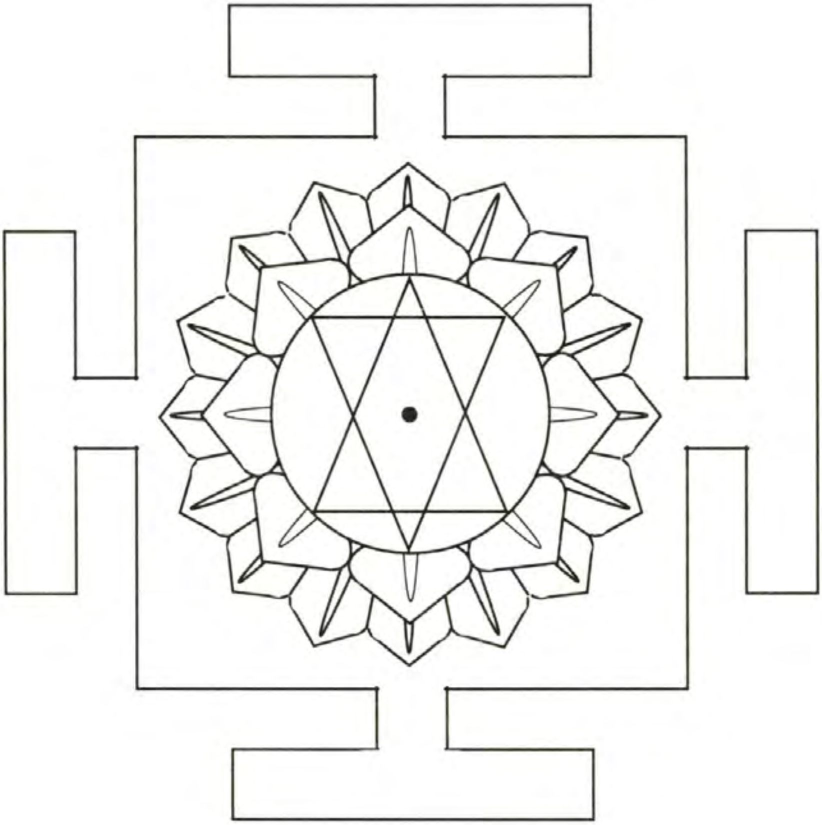

Sharabha Yantra

Sharabha is a mythical creature whose composite form some assert was assumed by the Lord *Shiva*--while others say *Virabhadra*--to defeat *Narasimhamurti* (*Narasimhavatara*). *Sharabha* is a mythical composite being made up of part bird and part lion. Composite beings are not unusual within the Hindu faith--e.g., *Makara, Narasimhavatara, Kurmavatara,* etc. He is further described "as having eight legs, three eyes, long nails, two hands and a body glowing like fire. . . (with) a lion's face and two wings. . . ."[144] The reason for this manifestation was to subdue *Narasimhamurti* (*Narasimhavatara*) who, after the destruction of *Hiranyakashipu* is said to have continued his destructive campaign. The Lord *Shiva* was supposedly called upon to neutralize this apparent menace. This story is seen as one of the attempts of the *Shaivas* to impose superiority over the *Vaishnavas*.[145]

The *Sharabha Yantra* comprises a single stepped sacred enclosure (*bhupura*). Within the *bhupura* floats a pentagon, its point oriented downwards indicating its dynamic nature. Within this pentagon is a heptagon dynamically oriented. This seven-sided shape encloses a form which is based upon a nine-sided figure. In turn this form encircles a twelve-petaled lotus (*dvidasha-dala padma*). The *dvidasha-dala padma,* in turn contains a two petal lotus (*dvi-dala padma*), one petal pointing to the right while the other points left. The total number of petals of the two lotus forms is fourteen. The representation of a double-petaled lotus is indeed unusual, more so than the seven or nine-sided figures. Finally central element is a downward pointing triangle (*trikona*)--feminine and *yoni*--with a *bindu* at its center.

One, two, three, five, seven, eight, nine, twelve and fourteen are nine numbers which are of some interest. One--referring to the *bhupura*--denotes the source, the monad, the first principle, unity, The Absolute One and the Primordial One and spiritual balance, the divine sign of universal life. As an absolute, it is beyond all and therefore divine. However, there are those who consider it as an odd number and as such it is a male symbol. It is exemplified in: day; bright; the right (hand); the first of the five elements (*pancha-tanmatras*)--ether (*akasha, vymon*), and the *Sakala Mandala* (1 *pada*). It is associated astronomically with the Sun (*Ravi* or *Surya*). Two--referring to the two petal lotus (*dvi-dala padma*)--denotes duality, contrast, polarity and diversity. As an even number, a female symbol two symbolizes the power principle, night, dark, left; and the moon. It is exemplified in: the concept of *Shakti-Shakta*; right-left; heaven-hell; day-night; two eyes, nostrils, breasts and testes; and the second of the five elements (*pancha-tanmatras*)--air or wind (*vayu, marut*). It is associated astronomically with the Moon (*Soma* or *Chandra*). Additionally, it represents the *Ajna Chakra*. Three--referring to the *trikona*--denotes perfection, the trinity, the divine family (father, mother, child) and unity plus diversity which equals perfection. It is exemplified in: the trinity of *Brahmá, Vishnu, Shiva*; the trinity of *Sarasvati, Lakshmi, Parvati* or *Maha-Sarasvati, Maha-Lakshmi, Maha-Kali*; *trishula*; the Three Regions or the Three Worlds (Indic: *triloka*) being: *arupadhatu, rupadhatu, kamadhatu*; the Three Cities (Indic: *tripura*); the Three Times (*kála*) being: *bhuta-kala* (past), *vartamana-kala* (present), *bavishya-kala* (future); the Three Forces (*guna*) being: *sattvaguna, rajoguna, tamoguna*; the *trivarga* (objects of human pursuit) being: *dharma* (virtue), *artha* (purpose), *kama* (pleasure); the three steps taken by the Lord *Vishnu* in his *Vamana-Trivikrama avatar*; and the third of the five elements (*pancha-tanmatras*)--fire (*tejas, agni*). It is associated astronomically with the planet Jupiter (*Brihaspati* or *Guru*). Five--referring to the pentagon--denotes magical properties, mental activity, intelligence, and the natural elements both positive and negative (pentagram positive or pentagram negative). This integer represents the natural man, is revolutionary and reduces all to the meaningful. It is created from the masculine three and the feminine two and, therefore, to many represents love, the union of the masculine and the feminine. It is exemplified in: the Five Subtle Elements (Indic: *tanmatras* or *panchatanmatras*) being: *shabda* (sound), *sparsha* (touch), *rupa* (form), *rasa* (flavor) & *gandha* (odor); the Five Failings or Weaknesses being: *ahmkara* (pride), *moha* (illusion), *lobha* (greed), *kama* (passion), *krodha* (anger); the Five Sense Particulars (Indic: *panchabhutas*

Plate 74 -- Sharabha Yantra

(DS #30; SPS, Pl. 14)

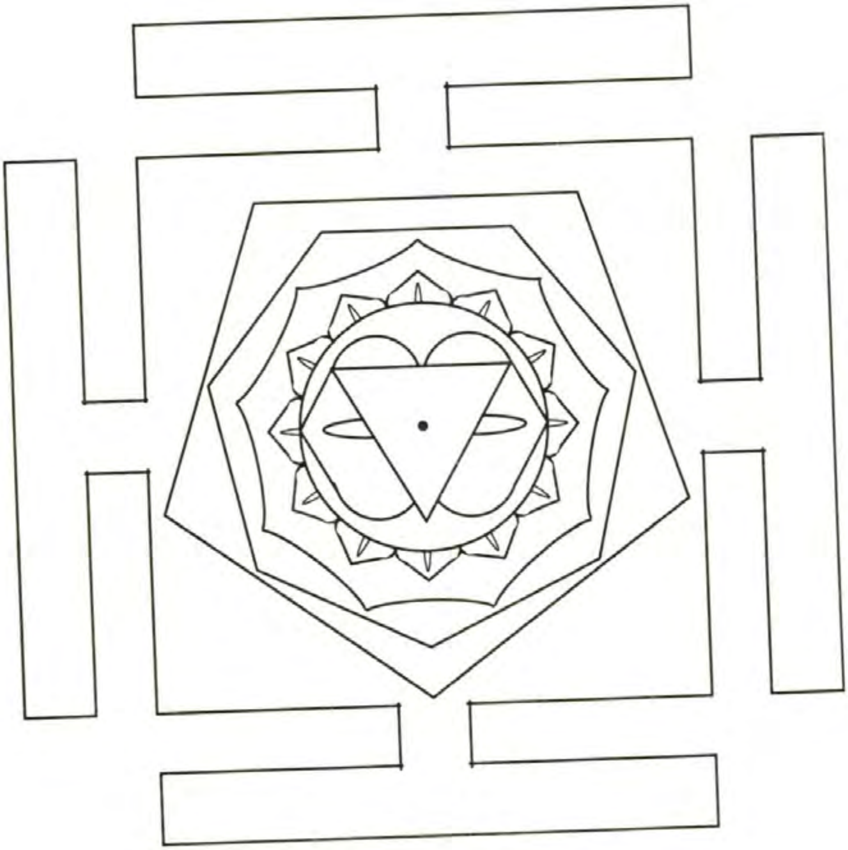

or *mahabhutas*) being: *akasha* (ether), *vayu* (air), *tejas* (fire), *apas* (water) & *prithvi* (earth); the Five Truths (Indic: *pancha-tattva*); the five "M's" (*Panchamakara*) of the *vamanachara Tantra* being: *madya* (wine), *mamsa* (meat), *matsya* (fish), *mudra* (parched grain), *maithuna* (sexual congress); the five *skandhas* being: *rupa, vidana, sanini, sanskara, vidyana*; the Five Evolutes of *Maya* (*pancha-kanchukas*); the Five-Headed *Hanuman* (Indic: *Panchamukha Hanuman*); the five fingers of the hand, the five toes of the feet as well as the five major appendages of the body--head, arms and legs; and the fifth of the five elements (*pancha-tanmatras*)--earth (*kshiti, prithvi*). It is associated astronomically with the planet Mercury (*Budha*). Seven--referring to the heptagon--denotes the sacred, the mystic being made up of the spiritual three (masculine) plus the practical four (feminine), is often considered as the number of creation and perfection, as well as natural law. It is exemplified in: the seven Hindu planets; the seven days of the week; the phases of the moon; the Seven Mothers (Indic: *Saptamatrikas*); the *sapta-dhatu* being: *rasa, rakta, masa, majja, sati, meda, sukra*; the Seven Factors of Enlightenment (Indic: *satta-bojjhanga*); within the *Vedas*: the seven wives (sisters) of *Agni*, his seven tongues, the seven horses which pull *Surya*'s chariot and the seven streams of *soma*; the *sapta-rishis*; an the mytho-geographic: *sapta-loka* (seven worlds), *sapta-para* (seven cities), *sapta-dwipa* (seven sacred islands), *sapta-arania* (seven deserts), and *sapta-samudra* (seven holy seas). It is associated astronomically with the planet *Ketu* (the descending node of the moon). Eight--referring to the *ashta-dala padma*--denotes perfection, good fortune, and on the divine plane: justice and balance between attraction and repulsion, positive and negative. This integer as even, is representative of motherhood. This number is auspicious in its makeup being an evenly even number and the first cube number, 2^3. It is exemplified in: the eight forms of the Lord *Shiva*; the Eight Treasures (*ashta-niddhi*) of *Kubera*; the Eight Mothers (*ashta-matrikas*); the Octave of *Prakriti* (the elemental nature) being: *akasha, vayu, tejas, ap, kshiti, sattva, rajas* and *tamas*; and the sacred eight petal lotus. It is associated astronomically with the planet Saturn (*Shani*). Additionally, it represents the number when squared that makes up the *Manduka Mandala*. Nine--referring to the nine-sided figure--denotes completion, perfection, force, wisdom and silence. A number whose √ is 3, therefore, a magnification of that sacred number and by association itself a most sacred number. This number connotes completion and space. It is called perfect since it is formed from three and nine always reproduces itself when multiplied with any number. It is exemplified in: the nine orifices of the body; the gestation period of the human being; the number of *pada* in the smallest magic square; the *Navagrahas*; the *Nava-Durgas*; *nava-nadis*; the Nine Classes of *Yoginis*; the Nine Jewels (Indic: *navaratna*) being: pearl, ruby topaz, diamond, emerald, coral, sapphire, moonstone, sardonyx; and the *Pitha Mandala* made up of nine *pada*. It is associated astronomically with the planet Mars (*Mangala, Kuja* or *Angaraka*). Twelve--referring to the *dvidasha-dala padma*--denotes sacrifice and is related to immortality. This numeral is: a cosmic number as well as comprehending all numbers lower than itself. It is exemplified in: the *Barahmasa* poetry being based on twelve; the twelve signs of the Zodiac; the twelve hours of the day as well as the twelve hours of the night; and the twelve months of the solar year. As a compound number it is associated astronomically with: the Sun (*Ravi* or *Surya*) (1) and the Moon (*Soma* or *Chandra*) (2). When reduced it produces three and, therefore, the planet Jupiter (*Brihaspati* or *Guru*) (3). Additionally, it represents the *Anahata Chakra*. Finally, fourteen--referring to the total number of petals of the two lotus forms--denotes involution, transmutation and relates to sexual relations. This integer is a number of luck. It is exemplified in the full moon, two of the moon's four cycles (waxing and waning); the Fourteen Principle Yoga *nadis* being: *alambusha-nadi, kuhu-nadi, vishvodara-nadi, varana-nadi, hastijihva-nadi, yashovati-nadi, payasvini-nadi, gandhari-nadi, pusha-nadi, shankhini-nadi, sarasvati-nadi, ida-nadi, pingala-nadi, sushumana-nadi*; the Fourteen *bhuvanas*; and the *Chaturdasha-dala trikona (Sarva Saubhagya-Dayaka Chakra of the Shri Chakra)*. As a compound number it is associated with the Sun (*Ravi* or *Surya*) (1) and the planet *Rahu* (the ascending node of the moon) (4). When reduced it produces five and, therefore, the planet Mercury (*Budha*) (5).

The sources do not indicate a *mantra* for this unusual *yantra*. (DS, SPS, SH, VM, HKS)

Shitala Yantra

Shitala (aka *Shitaladevi* or *Marika*) is a village deity popular in south India particularly in the Telugu and Canarese districts[146] and amongst the Tamils where she is also known as *Mariamman*. She is a rather fierce *Tantric* deity whose realm is smallpox, and, like *Kali*, often appears nude (*digambara*) riding an ass. In other parts of southeast Asia *Mariamman* (*Shitala*) assumes a more benevolent mien.[147] Of additional interest is the fact that the *Shitala Yantra* is similar to the: *Balarama (avatara) Yantra* (**Plate 15**), *Hayagriva Yantra* (**Plate 41**), *Kalki Yantra* (**Plate 46**), *Krishna Yantra* (I) (**Plate 49**), *Maha-Lakshmi Yantra* (I) (**Plate 55**), and the *Varaha (avatara) Yantra* (**Plate 100**), all of which are similar to the *Vishnu Yantra* (I) (**Plate 103**). *Shitala* is frequently associated with the *Shakti* sect, additionally, however, she is more akin to the *Shaivas* than the *Vaishnavas*.

The *Shitala Yantra* is composed of three level sacred enclosure (*bhupura*). An eight petaled lotus (*ashta-dala padma*) occupies the central position. This lotus is dynamically oriented. There are radiant lines proceeding from the central circular area of the lotus, pointing in all directions. The central circle consists of a number of dots similar to the *bindu* that is to be found in a number of the other *yantras*.

Two numbers appear to be of some importance--three and eight. Three--referring to the *bhupura*--denotes perfection, the trinity, the divine family (father, mother, child) and unity plus diversity which equals perfection. It is exemplified in: the trinity of *Brahmá, Vishnu, Shiva*; the trinity of *Sarasvati, Lakshmi, Parvati* or *Maha-Sarasvati, Maha-Lakshmi, Maha-Kali*; *trishula*; the Three Regions or the Three Worlds (Indic: *triloka*) being: *arupadhatu, rupadhatu, kamadhatu*; the Three Cities (Indic: *tripura*); the Three Times (*kála*) being: *bhuta-kala* (past), *vartamana-kala* (present), *bavishya-kala* (future); the Three Forces (*guna*) being: *sattvaguna, rajoguna, tamoguna*; the *trivarga* (objects of human pursuit) being: *dharma* (virtue), *artha* (purpose), *kama* (pleasure); the three steps taken by the Lord *Vishnu* in his *Vamana-Trivikrama avatar*; and the third of the five elements (*pancha-tanmatras*)--fire (*tejas, agni*). It is associated astronomically with the planet Jupiter (*Brihaspati* or *Guru*). Eight--referring to the *ashta-dala padma*--denotes perfection, good fortune, and on the divine plane: justice and balance between attraction and repulsion, positive and negative. This integer as even, is representative of motherhood. This number is auspicious in its makeup being an evenly even number and the first cube number, 2^3. It is exemplified in: the eight forms of the Lord *Shiva*; the Eight Treasures (*ashta-niddhi*) of *Kubera*; the Eight Mothers (*ashta-matrikas*); the Octave of *Prakriti* (the elemental nature) being: *akasha, vayu, tejas, ap, kshiti, sattva, rajas* and *tamas*; and the sacred eight petal lotus. It is associated astronomically with the planet Saturn (*Shani*). Additionally, it represents the number when squared that makes up the *Manduka Mandala*. (DS, SPS, VM, SH, HKS, MS)

Plate 75 -- Shitala Yantra

(DS, #6; SPS, Pl. 10)

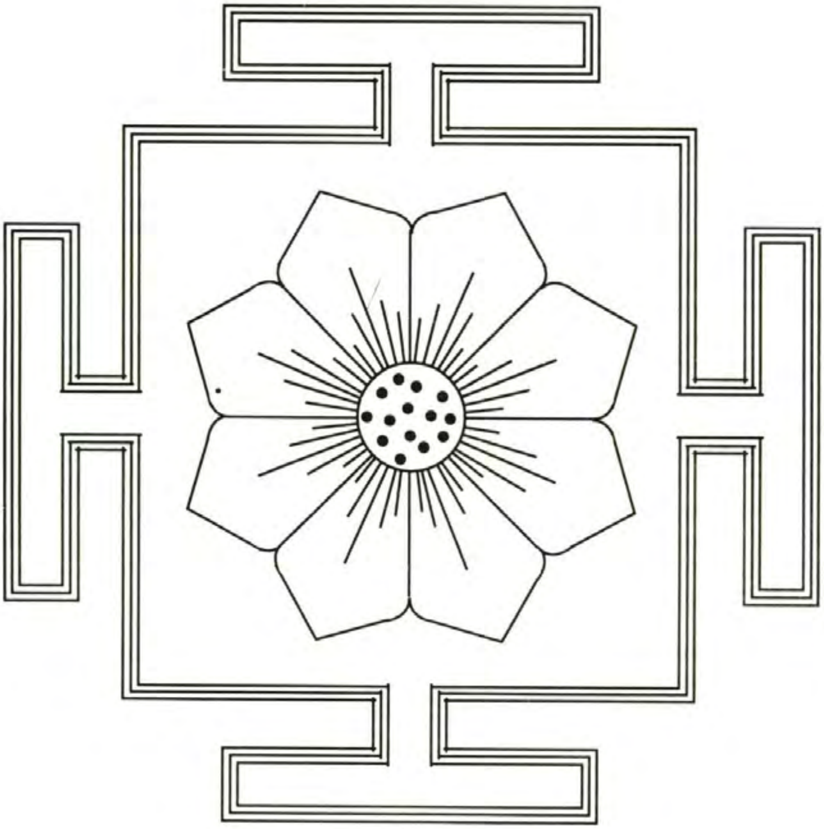

Shiva Yantra (I)

The Lord *Shiva* is one of the three most powerful deities within the Hindu trinity's pantheon. He is the Destroyer and stands as a theological equal with the Lord *Brahmá* and *Vishnu*. In practice, the Lord *Shiva* vies with the Lord *Vishnu* for prominence of place within the Hindu faith.

The *Shiva Yantra* (I) possesses a sacred enclosure (*bhupura*) of three levels. Within the inner precincts is to be found three superimposed lotus made up of eight petals each (*ashta-dala padma*). These three lotus are not oriented to the cardinal points of the compass, thereby, underlining their dynamic quality. The three lotus total twenty-four petals. These surround a central circle from which proceed short radiating lines. A *bindu* is at the center of all.

Three, eight and twenty-four are numbers of some significance in this *yantra*. Three--referring to the *bhupura* and the three *ashta-dala padma*--denotes perfection, the trinity, the divine family (father, mother, child) and unity plus diversity which equals perfection. It is exemplified in: the trinity of *Brahmá, Vishnu, Shiva*; the trinity of *Sarasvati, Lakshmi, Parvati* or *Maha-Sarasvati, Maha-Lakshmi, Maha-Kali*; *trishula*; the Three Regions or the Three Worlds (Indic: *triloka*) being: *arupadhatu, rupadhatu, kamadhatu*; the Three Cities (Indic: *tripura*); the Three Times (*kála*) being: *bhuta-kala* (past), *vartamana-kala* (present), *bavishya-kala* (future); the Three Forces (*guna*) being: *sattvaguna, rajoguna, tamoguna*; the *trivarga* (objects of human pursuit) being: *dharma* (virtue), *artha* (purpose), *kama* (pleasure); the three steps taken by the Lord *Vishnu* in his *Vamana-Trivikrama avatar*; and the third of the five elements (*pancha-tanmatras*)--fire (*tejas, agni*). It is associated astronomically with the planet Jupiter (*Brihaspati* or *Guru*). Eight--referring to the *ashta-dala padma*--symbolizes perfection, good fortune, and on the divine plane: justice and balance between attraction and repulsion, positive and negative. This integer as even, is representative of motherhood. This number is auspicious in its makeup being an evenly even number and the first cube number, 2^3. It is exemplified in: the eight forms of the Lord *Shiva*; the Eight Treasures (*ashta-niddhi*) of *Kubera*; the Eight Mothers (*ashta-matrikas*); the Octave of *Prakriti* (the elemental nature) being: *akasha, vayu, tejas, ap, kshiti, sattva, rajas* and *tamas*; and the sacred eight petal lotus. It is associated astronomically with the planet Saturn (*Shani*). Additionally, it represents the number when squared that makes up the *Manduka Mandala*. Finally, twenty-four--as a referent to the total number of lotus petals--denotes totality and the combination of two opposites--i.e., 2, represented by the Moon, and 4, which denotes *Rahu*. This integer represents a cosmic number, and is considered a lucky number as. It is exemplified in the total of the double hours of day and night. As a compound number it is associated with the Moon (*Soma* or *Chandra*) (2) and the planet *Rahu* (the ascending node of the moon) (4). When reduced it produces six and, therefore, the planet Venus (*Shukra*) (6).

The *mantra* connected with this *yantra* is: "*Om Namah Shivaya*."[148] (JN, DS, SPS, VM, RG, TR, MS, PR)

Plate 76 -- Shiva Yantra (I)

(DS, # 7; SPS, Pl. 10)

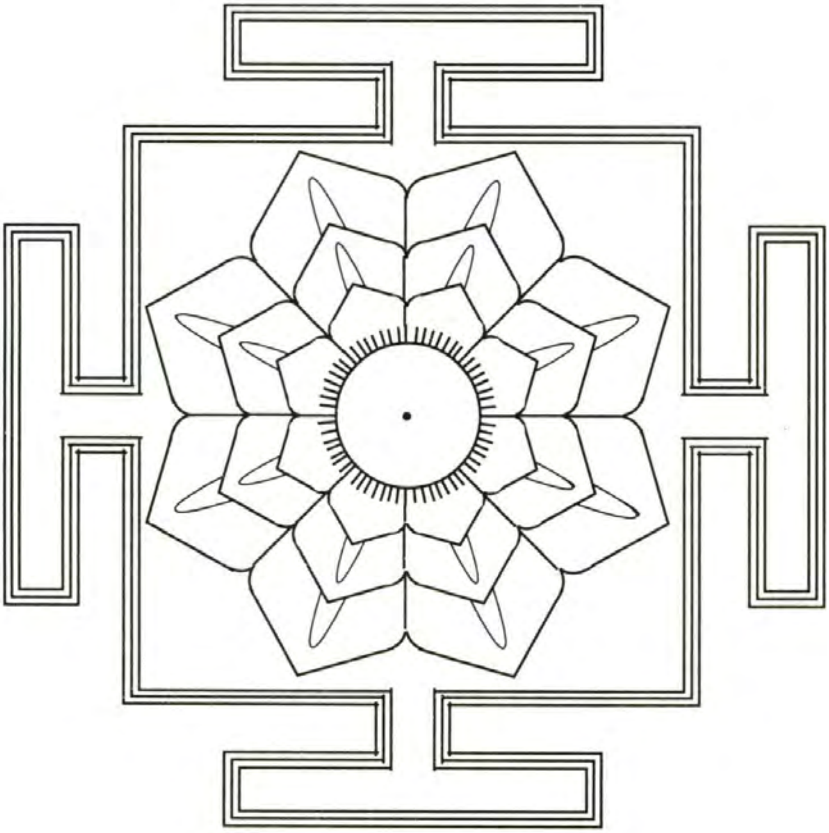

Shiva Yantra (II)

The *Shiva Yantra* (II) is some what different from the majority of *yantra* shown within this brief study. It consists of six vertical and six horizontal lines, intersecting, forming twenty-five squares. The ends of each line terminate in twenty-four trident (*trishula*). Within the twenty-five squares are the five sounds (*panchakshara*) of the *mantra*: *na/mah Shi/va/yah* repeated five times. The *panchakshara* has special significance to the *Shaivas*--i.e., '*na*' represents his feet, '*ma*' signifies his navel, '*Shi*' denotes his shoulders, '*va*' connotes his face and '*yah*' represents his head. I is also invoked to remove fear from danger and to bring prosperity.

There are three numbers which appear of some importance--five, twenty-four and twenty-five. Five--referring to the five syllables and the *pada* along each side-- symbolizes magical properties, mental activity, intelligence, and the natural elements both positive and negative (pentagram positive or pentagram negative). This integer represents the natural man, is revolutionary and reduces all to the meaningful. It is created from the masculine three and the feminine two and, therefore, to many represents love, the union of the masculine and the feminine. It is exemplified in: the Five Subtle Elements (Indic: *tanmatras* or *panchatanmatras*) being: *shabda* (sound), *sparsha* (touch), *rupa* (form), *rasa* (flavor) & *gandha* (odor); the Five Failings or Weaknesses being: *ahmkara* (pride), *moha* (illusion), *lobha* (greed), *kama* (passion), *krodha* (anger); the Five Sense Particulars (Indic: *panchabhutas* or *mahabhutas*) being: *akasha* (ether), *vayu* (air), *tejas* (fire), *apas* (water) & *prithvi* (earth); the Five Truths (Indic: *panchatattva*); the five "M's" (*Panchamakara*) of the *vamanachara Tantra* being: *madya* (wine), *mamsa* (meat), *matsya* (fish), *mudra* (parched grain), *maithuna* (sexual congress); the five *skandhas* being: *rupa, vidana, sanini, sanskara, vidyana;* the Five Evolutes of *Maya* (*pancha-kanchukas*); the Five-Headed *Hanuman* (Indic: *Panchamukha Hanuman*); the five fingers of the hand, the five toes of the feet as well as the five major appendages of the body--head, arms and legs; and the fifth of the five elements (*pancha-tanmatras*)--earth (*kshiti, prithvi*). It is associated astronomically with the planet Mercury (*Budha*). Twenty-four--referring to the *trishula*-- denotes totality and the combination of two opposites--i.e., 2, represented by the Moon, and 4, which denotes *Rahu*. This integer represents a cosmic number, and is considered a lucky number as. It is exemplified in the total of the double hours of day and night. As a compound number it is associated with the Moon (*Soma* or *Chandra*) (2) and the planet *Rahu* (the ascending node of the moon) (4). When reduced it produces six and, therefore, the planet Venus (*Shukra*) (6). Twenty-five--referring to the spaces (*pada*) which contain the syllables--symbolizes sacred and mystical magic as well as order and harmony. This numeral is an auspicious masculine integer, a number whose √ is 5, and the sum of mystic male numbers in succession. It is exemplified in the twenty-five *tattvas* of the *Samkhaya* school. As a compound number it is associated with the Moon (*Chandra* or *Soma*) (2) and Mercury (*Budha*) (5). When reduced it produces seven and, therefore, the planet *Ketu* (the descending node of the moon) (7). Additionally, it represents *pada* for a *mandala* , the *Upapitha Mandala*.

The *mantra* (*na/mah Shi/va/yah*) may be read a number of different ways--e.g., completely, it can be read diagonally from upper left to lower right and vertically in the central file from bottom to top. It appears that the variations are generally vertical (*linga*)--e.g., the middle vertical file; the first left file starts at the top then jumps to the bottom, the second file from the left starts in the middle proceeds upwards then jumps to the bottom, the fourth file begins second from the top reads upwards then jumps to the bottom, and the fifth file begins second from the bottom proceeds upwards and jumps to the bottom to finish. The horizontal ranks do not follow any such progression. The *mantra* connected with this *yantra* is: "*Om Namah Shivaya*."[149] (JN, DS, SPS, VM, RG, TR, MS, PR)

Plate 77 -- Shiva Yantra (II)

(JN, p. 43)

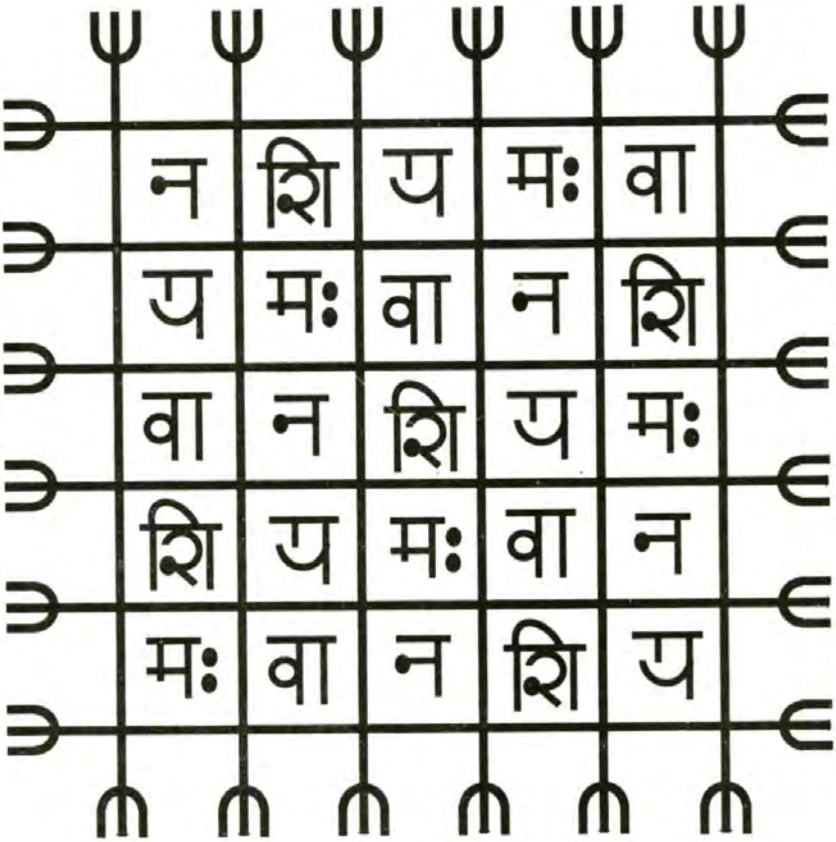

न	शि	य	मः	वा
य	मः	वा	न	शि
वा	न	शि	य	मः
शि	य	मः	वा	न
मः	वा	न	शि	य

Shodashi (Tripura-Sundari) Yantra (I)

Shodashi--called 'she who is sixteen'--(aka *Tripura-Sundari*--called 'the beautiful maid of the three worlds') is a *Mahavidya* of considerable import. She is a young deity of perfection. She is one of the ten eminent goddesses, *Tantric Shaktis* which represent ten aspects of divine night and of the goddess *Maha-Kali.*

The *Shodashi Yantra* (I) is composed of a triple level sacred enclosure (*bhupura*). Within this *bhupura* is a triple circle. These three circles (*trivalya*) enclose two lotus. The outer lotus contains sixteen petals (*shodasha-dala padma*), while the inner lotus holds eight petals (*ashta-dala padma*). They are dynamically oriented, underlying their feminine component. The two lotus comprise a total of twenty-four petals. Within these two lotus is a two leveled circle. The inner circle contains six equilateral triangles--three offset facing the right and three offset oriented left--making up three overlapping *shatkona*. The orientation of the *shatkona* emphasizes their dynamic, feminine quality. At the center is a *bindu*.

There are five numbers which appear to assume some importance--two, three, six, eight and twenty-four. Two--referring to the inner double circle--denotes duality, contrast, polarity and diversity. As an even number, a female symbol two symbolizes the power principle, night, dark, left; and the moon. It is exemplified in: the concept of *Shakti-Shakta*; right-left; heaven-hell; day-night; two eyes, nostrils, breasts and testes; and the second of the five elements (*pancha-tanmatras*)--air or wind (*vayu, marut*). It is associated astronomically with the Moon (*Soma* or *Chandra*). Additionally, it represents the *Ajna Chakra*. Three--as a referent to the triple circle (trivalya) and the three overlapping *shatkona*--symbolizes perfection, the trinity, the divine family (father, mother, child) and unity plus diversity which equals perfection. It is exemplified in: the trinity of *Brahmá, Vishnu, Shiva*; the trinity of *Sarasvati, Lakshmi, Parvati*; *trishula*; the Three Regions or the Three Worlds (Indic: *triloka*); the Three Cities (Indic: *tripura*); the Three Times (*kála*); the Three Forces (*guna*); the *trivarga* (objects of human pursuit); the three steps taken by the Lord *Vishnu* in his *Vamana-Trivikrama avatar*; and the third of the five elements (*pancha-tanmatras*)--fire (*tejas, agni*). It is associated astronomically with the planet Jupiter (*Brihaspati* or *Guru*). Six--referring to the *shatkona*--denotes the macrocosmic--the spiritual plus the material world; material beauty and comfort, divine charity; and balance. This integer is considered to be the most perfect number and the product of the first male and female numbers signifying universal attraction. As such, it is considered to be a lucky number. It is exemplified in: the *shatkona-chakra* of the Lord *Vishnu*; the Six Insights (Indic: *darshana*); the six *Chakras*; and in nature the bee's comb, petals of a flower, snowflake. It is associated astronomically with the planet Venus (*Shukra*). Additionally, it is represented by the *Svadhisthana Chakra*. Eight--referring to the *ashta-dala padma*--denotes perfection, good fortune, and on the divine plane: justice and balance between attraction and repulsion, positive and negative. This integer as even, is representative of motherhood. This number is auspicious in its makeup being an evenly even number and the first cube number, 2^3. It is exemplified in: the eight forms of the Lord *Shiva*; the Eight Treasures (*ashta-niddhi*) of *Kubera*; the Eight Mothers (*ashta-matrikas*); the Octave of *Prakriti* (the elemental nature) being: *akasha, vayu, tejas, ap, kshiti, sattva, rajas* and *tamas*; and the sacred eight petal lotus. It is associated astronomically with the planet Saturn (*Shani*). Additionally, it represents the number when squared that makes up the *Manduka Mandala*. Twenty-four--as a referent to the total petals--denotes totality and the combination of two opposites--i.e., 2, represented by the Moon, and 4, which denotes *Rahu*. This integer represents a cosmic number, and is considered a lucky number as 2 + 4 = 6. It is exemplified in the total of the double hours of day and night. As a compound number it is associated with the Moon (*Soma* or *Chandra*) (2) and the planet *Rahu* (the ascending node of the moon) (4). When reduced it produces six and, therefore, the planet Venus (*Shukra*) (6). (DS, SPS, HJ, PR, LC, LCII)

Plate 78 -- Shodashi (Tripura-Sundari) Yantra (I)

(DS, #17; SPS, Pl. 9)

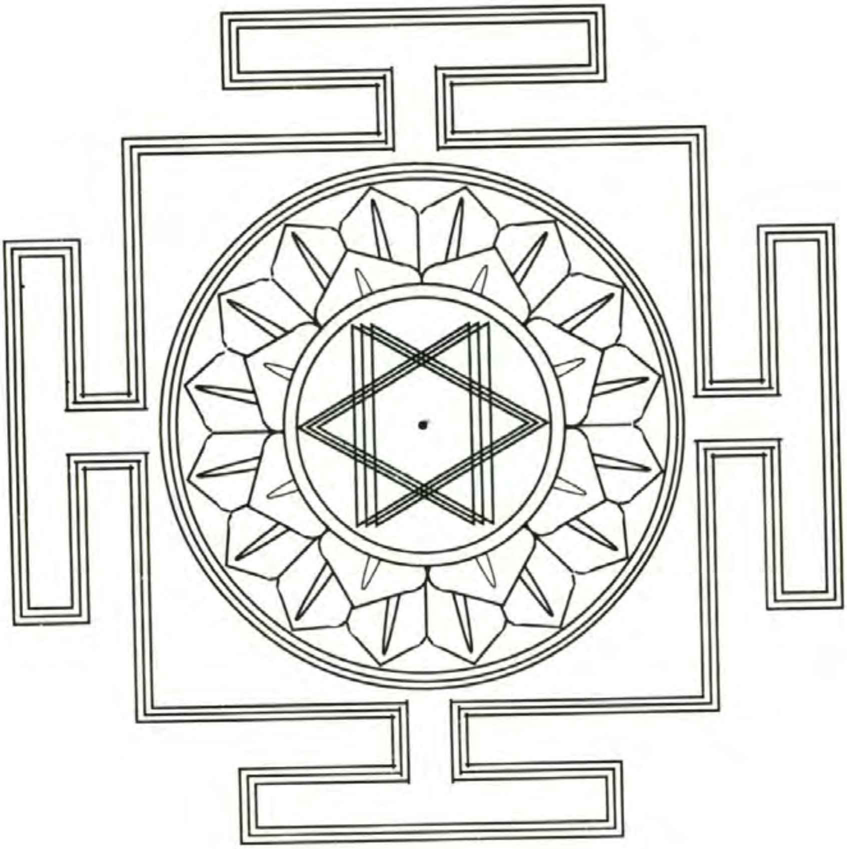

Shodashi (Tripura-Sundari) Yantra (II)

The *Shodashi Yantra* (II) (aka *Tripura-Sundari*), a variation on *Shodashi yantra* (I), is composed of a triple level sacred enclosure (*bhupura*). Within this *bhupura* is a triple circle (*trivalya*). These three circles enclose a lotus of twenty-four petals (*chaturvimshati-dala padma*) which is dynamically oriented. Within this lotus is a second triple level circle. The inner circle contains six equilateral triangles--three oriented upwards as masculine, and *linga*, and three oriented downwards as feminine and *yoni*--making up three overlapping *shatkona* oriented upwards. At the center is a *bindu*.

The numbers three, six and twenty-four are of some interest in this *yantra*. Three--as a referent to the two triple circles (*trivalya*) and the three overlapping *shatkona*--symbolizes perfection, the trinity, the divine family (father, mother, child) and unity plus diversity which equals perfection. It is exemplified in: the trinity of *Brahmá, Vishnu, Shiva*; the trinity of *Sarasvati, Lakshmi, Parvati* or *Maha-Sarasvati, Maha-Lakshmi, Maha-Kali*; *trishula*; the Three Regions or the Three Worlds (Indic: *triloka*) being: *arupadhatu, rupadhatu, kamadhatu*; the Three Cities (Indic: *tripura*); the Three Times (*kála*) being: *bhuta-kala* (past), *vartamana-kala* (present), *bavishya-kala* (future); the Three Forces (*guna*) being: *sattvaguna, rajoguna, tamoguna*; the *trivarga* (objects of human pursuit) being: *dharma* (virtue), *artha* (purpose), *kama* (pleasure); the three steps taken by the Lord *Vishnu* in his *Vamana-Trivikrama avatar*; and the third of the five elements (*pancha-tanmatras*)--fire (*tejas, agni*). It is associated astronomically with the planet Jupiter (*Brihaspati* or *Guru*). Six--referring to the *shatkona*--denotes the macrocosmic--the spiritual plus the material world; material beauty and comfort, divine charity; and balance. This integer is considered to be the most perfect number and the product of the first male and female numbers signifying universal attraction. As such, it is considered to be a lucky number. It is exemplified in: the *shatkona-chakra* of the Lord *Vishnu*; the Six Insights (Indic: *darshana*); the six *Chakras* being: *Muladhara, Svadhishthana, Manipura, Anahata, Vishuddha, Ajna*; and in nature the bee's comb, petals of a flower, snowflake. It is associated astronomically with the planet Venus (*Shukra*). Additionally, it is represented by the *Svadhisthana Chakra*. Twenty-four--as a referent to the petals of the lotus--denotes totality and the combination of two opposites--i.e., 2, represented by the Moon, and 4, which denotes *Rahu*. This integer represents a cosmic number, being, and is considered a lucky number as. It is exemplified in the total of the double hours of day and night. As a compound number it is associated with the Moon (*Soma* or *Chandra*) (2) and the planet *Rahu* (the ascending node of the moon) (4). When reduced it produces six and, therefore, the planet Venus (*Shukra*) (6).

The *mantra* assigned to this *yantra* is: "*Hring Ka Ae Ee La Hring Ha Sa Ka Ha La Hring Sa Ka La Hring*."[150] (HJ, ARP, DS, SPS, PR, LC, LCII)

Plate 79 -- Shodashi (Tripura-Sundari) Yantra (II)

(ARP, fig. 125)

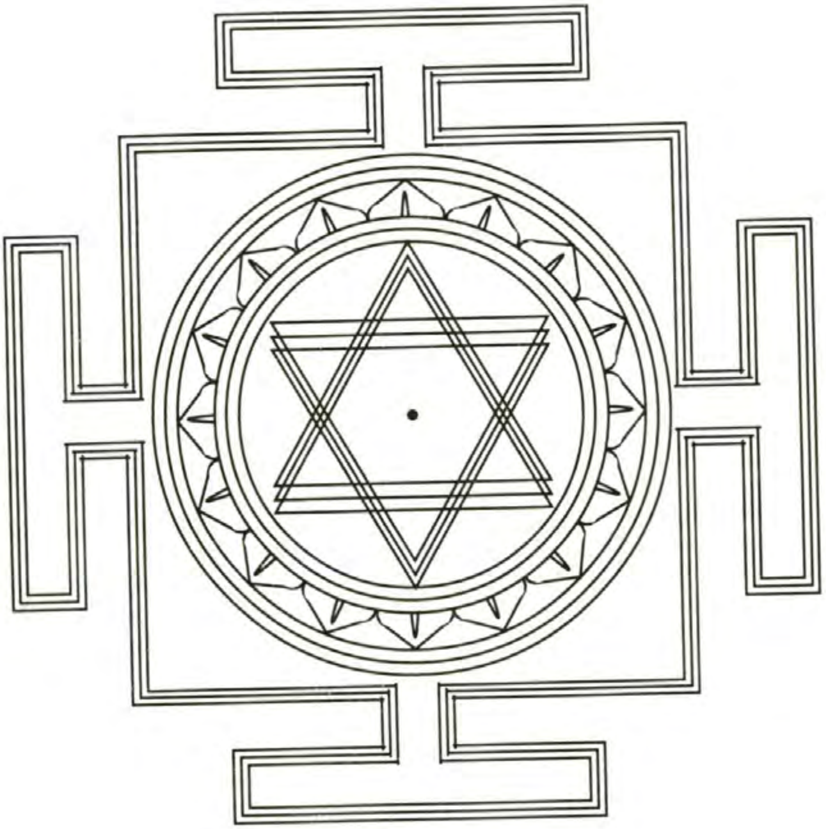

Shodashi (Tripura-Sundari) Yantra (III)

As an important *Mahavidya,* one tale relates how *Shodashi* (aka *Tripura-Sundari*) achieves the *Soma Chakra* and unites ritually and joyfully with *Kameshvari* (*Shiva*).[151] Yet another tells of her pedestal composed of *Brahmá, Vishnu, Rudra, Indra* and *Sadshiva* upon which reclines *Mahakala* with whom *Shodashi* performs divine intercourse (*yuganaddha*).[152]

The *Shodashi Yantra* (III), a variation on *Shodashi Yantra* (II), is composed of a two level sacred enclosure (*bhupura*). Within this *bhupura* is a triple circle (*trivalya*). These three circles enclose a lotus of twenty-four petals. Within this lotus is a second triple level circle (*trivalya*). The inner circle contains six isosceles triangles--three oriented upwards as masculine, and *linga*, and three oriented downwards as feminine and *yoni*--making up three *shatkona* oriented upwards, but dynamic. The isosceles character of the *shatkona* emphasizes their dynamic quality. Resting on the innermost *shatkona* as a *linga* which seems to relate to *Shodashi's* association with either *Shiva* or *Mahakala*.. At the center is a *bindu*.

The numbers one, two, three, six and twenty-four are of some interest to this *yantra*. One--referring to the *linga*--denotes the source, the monad, the first principle, unity, The Absolute One and the Primordial One and spiritual balance, the divine sign of universal life. As an absolute, it is beyond all and therefore divine. However, there are those who consider it as an odd number and as such it is a male symbol. It is exemplified in: day; bright; the right (hand); the first of the five elements (*pancha-tanmatras*)--ether (*akasha, vymon*), and the *Sakala Mandala* (1 *pada*). It is associated astronomically with the Sun (*Ravi* or *Surya*). Two--referring to the *bhupura*--denotes duality, contrast, polarity and diversity. As an even number, a female symbol two symbolizes the power principle, night, dark, left; and the moon. It is exemplified in: the concept of *Shakti-Shakta*; right-left; heaven-hell; day-night; two eyes, nostrils, breasts and testes; and the second of the five elements (*pancha-tanmatras*)--air or wind (*vayu, marut*). It is associated astronomically with the Moon (*Soma* or *Chandra*). Additionally, it represents the *Ajna Chakra*. Three--as a referent to the two triple circles (*trivalya*) and the three overlapping *shatkona*--symbolizes perfection, the trinity, the divine family (father, mother, child) and unity plus diversity which equals perfection. It is exemplified in: the trinity of *Brahmá, Vishnu, Shiva*; the trinity of *Sarasvati, Lakshmi, Parvati*; *trishula*; the Three Regions or the Three Worlds (Indic: *triloka*); the Three Cities (Indic: *tripura*); the Three Times (*kála*); the Three Forces (*guna*); the *trivarga* (objects of human pursuit) being: *dharma* (virtue), *artha* (purpose), *kama* (pleasure); the three steps taken by the Lord *Vishnu* in his *Vamana-Trivikrama avatar*; and the third of the five elements (*pancha-tanmatras*)--fire (*tejas, agni*). It is associated astronomically with the planet Jupiter (*Brihaspati* or *Guru*). Six--referring to the *shatkona*--denotes the macrocosmic--the spiritual plus the material world; material beauty and comfort, divine charity; and balance. This integer is considered to be the most perfect number and the product of the first male and female numbers signifying universal attraction. As such, it is considered to be a lucky number. It is exemplified in: the *shatkona-chakra* of the Lord *Vishnu*; the Six Insights (Indic: *darshana*); the six *Chakras* being: *Muladhara, Svadhishthana, Manipura, Anahata, Vishuddha, Ajna*; and in nature the bee's comb, petals of a flower, snowflake. It is associated astronomically with the planet Venus (*Shukra*). Additionally, it is represented by the *Svadhisthana Chakra*. Twenty-four--as a referent to the petals of the lotus--denotes totality and the combination of two opposites--i.e., 2, represented by the Moon, and 4, which denotes *Rahu*. This integer represents a cosmic number, and is considered a lucky number as. It is exemplified in the total of the double hours of day and night. As a compound number it is associated with the Moon (*Soma* or *Chandra*) (2) and the planet *Rahu* (the ascending node of the moon) (4). When reduced it produces six and, therefore, the planet Venus (*Shukra*) (6).

The *mantra* assigned to this yantra is: "*Hring Ka Ae Ee La Hring Ha Sa Ka Ha La Hring Sa Ka La Hring.*"[153] (HJ, ARP, DS, SPS, PR, LC, LCII)

Plate 80 -- Shodashi (Tripura-Sundari) Yantra (III)

(HJ, Pl. 8; p. 101)

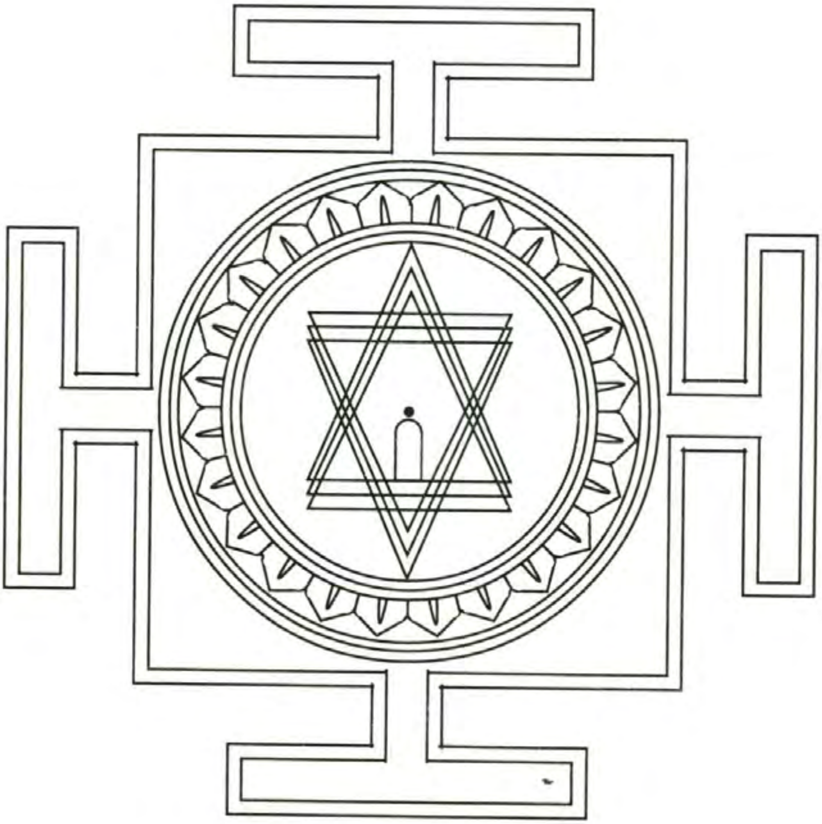

Shri-chakram Yantra

Shri or *Devi* is the major Hindu goddess and is the focus of the *Shakti* sect. The *Shri-chakram Yantra* is the most popular and oft represented *yantra*. Within Hindu theology God (*Brahma* as opposed to *Brahmá*) can be conceived as either with (*saguna*) or without (*nirguna*) attributes. Within the concept of *saguna*, the Prime Deity (God) can be conceived of as either male or female--God, He . . . or God, She. . . . Without attributes, the Prime Deity (God) is referred to as "It" (the neuter *Brahma*). Therefore, *Devi* (*Shri*) as God, She (*saguna*) becomes a unique concept in the major religions of the world. The *mantra* recited is: "*Om Shareeng / Hareeng, Kaleeng / Hareeng, Shri Mahalakshmaiya Namah*"[154] or "*Om Shareeng Hareeng Shareeng Kamlalye Prased -- Prased Shareeng Hareeng Shareeng Om Mahalakshimaye Namaha.*"[155] The following six variations are shown in order to indicate not only the importance of this yantra, but also its preeminence within the *yantra* tradition. The iconography of the *Shri-chakram Yantra* has been dealt with above.[156]

The *Shri-chakram Yantra* (I) is made up of: a three-stepped *bhupura*; three descending radius circles (*trivalya*); two descending radius, superimposed lotus of sixteen petals and eight petals each; and nine interlocking triangles (*trikona*)--five oriented downwards (*yoni*) and four oriented upwards (*linga*)--and at the center a *bindu*.

The *Shri-chakram Yantra* (II) is made up of: a three-stepped *bhupura*; four descending radius circles; a lotus of sixteen petals not oriented to the cardinal points of the compass, emphasizing its dynamic quality; two additional descending radius circles; a lotus of eight petals not oriented to the cardinal points of the compass, emphasizing its dynamic quality; and nine interlocking triangles (*trikona*)--five oriented downwards (*yoni*) and four oriented upwards (*linga*)--and at the center a *bindu*.

The *Shri-chakram Yantra* (III) is made up of: a three-stepped *bhupura*; three descending radius circles (*trivalya*); two superimposed lotus of sixteen petals and eight petals each; and nine interlocking triangles (*trikona*)--five oriented downwards (*yoni*) and four oriented upwards (*linga*)--and at the center a *bindu*.

The *Shri-chakram Yantra* (IV) is made up of: a three-stepped *bhupura*; three superimposed lotus of forty-eight petals, sixteen petals and eight petals each; and nine interlocking triangles (*trikona*)--five oriented downwards (*yoni*) and four oriented upwards (*linga*)--and at the center a *bindu*.

The *Shri-chakram Yantra* (V) is made up of: a three-stepped *bhupura*; two superimposed lotus of sixteen petals and eight petals each; and nine interlocking triangles (*trikona*)--five oriented downwards (*yoni*) and four oriented upwards (*linga*)--and at the center a *bindu*.

The *Shri-chakram Yantra* (VI) is made up of: a two-stepped *bhupura*; two superimposed lotus of sixteen petals and eight petals each; and nine interlocking triangles (*trikona*)--five oriented downwards (*yoni*) and four oriented upwards (*linga*)--and at the center a *bindu*.

The *Shri-chakram Yantra* (VII) is made up of: a two-stepped *bhupura*; two superimposed lotus of sixteen petals oriented to the cardinal points of the compass and sixteen petals not oriented to the cardinal points; and nine interlocking triangles (*trikona*)--five oriented downwards (*yoni*) and four oriented upwards (*linga*)--and at the center a *bindu*.

The *Shri-chakram Yantra* (VIII) is made up of: a two-stepped *bhupura*; two descending radius circles; two superimposed lotus of sixteen petals and eight petals each; and nine interlocking triangles (*trikona*)--five oriented downwards (*yoni*) and four oriented upwards (*linga*). This is the only yantra illustrated that indicated a dark inner circle upon which the nine overlapping triangles are placed. At the center of all is a *bindu*. (AM, DS, PR, LC, LC II, TR, ERJ, HJ, RG, VM, HKS)

Plate 81 -- Shri-chakram Yantra (I)

(LC, fig. 2.1; JN, p. 38; TR, Pl. XCVIII; ERJ, p. 10)

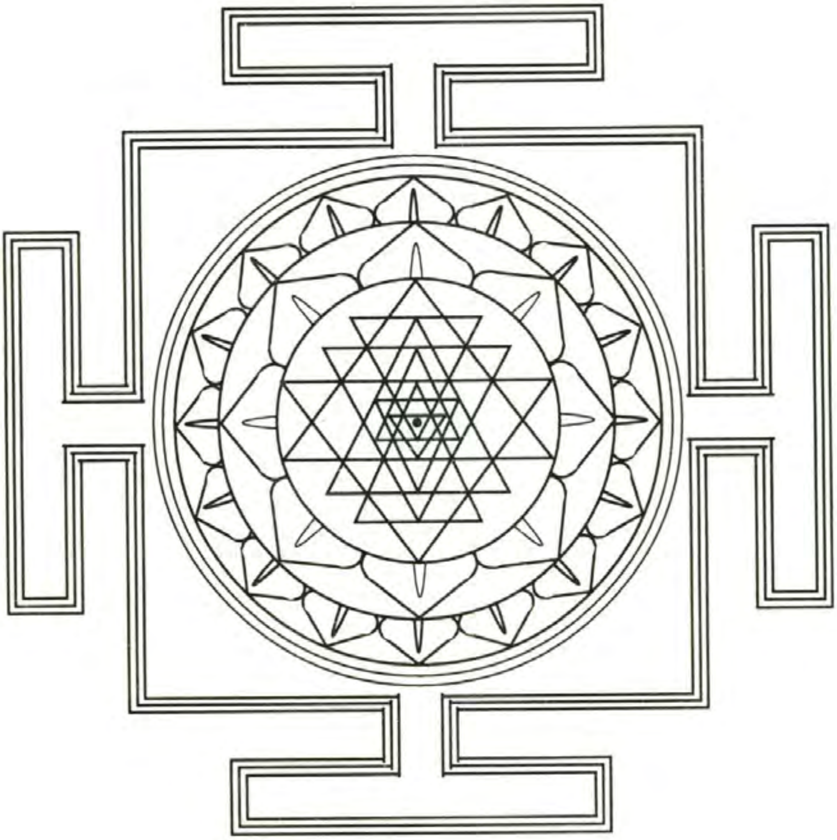

Plate 82 -- Shri-chakram Yantra (II)

(DS, #31)

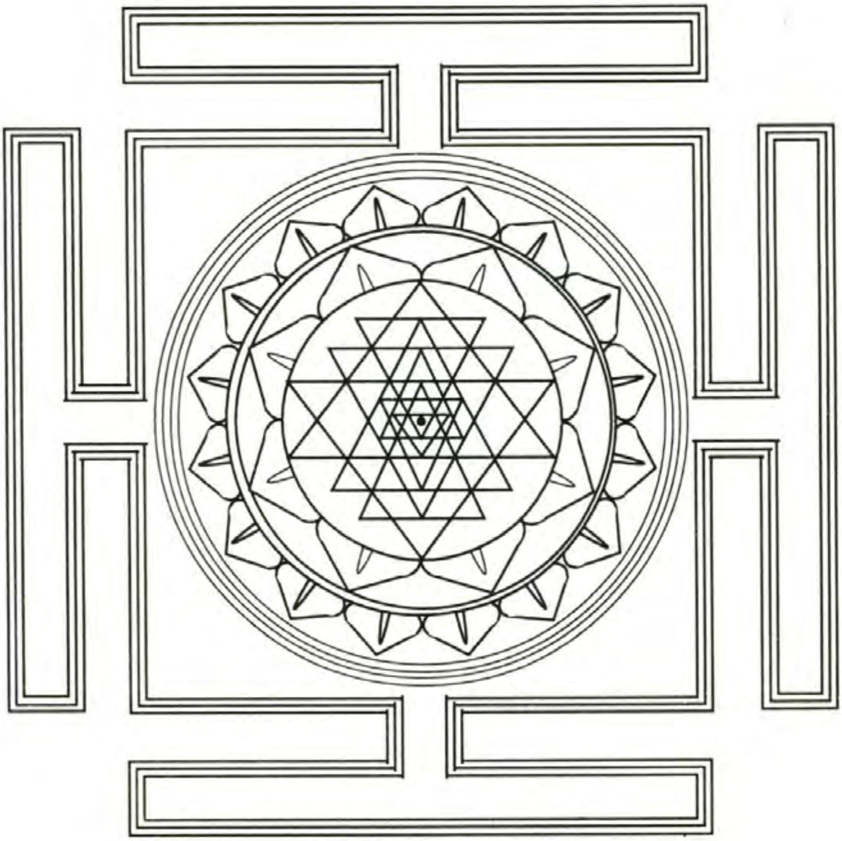

Plate 83 -- Shri-chakram Yantra (III)

(TR, Pl. XCVII, LC II, p. 21)

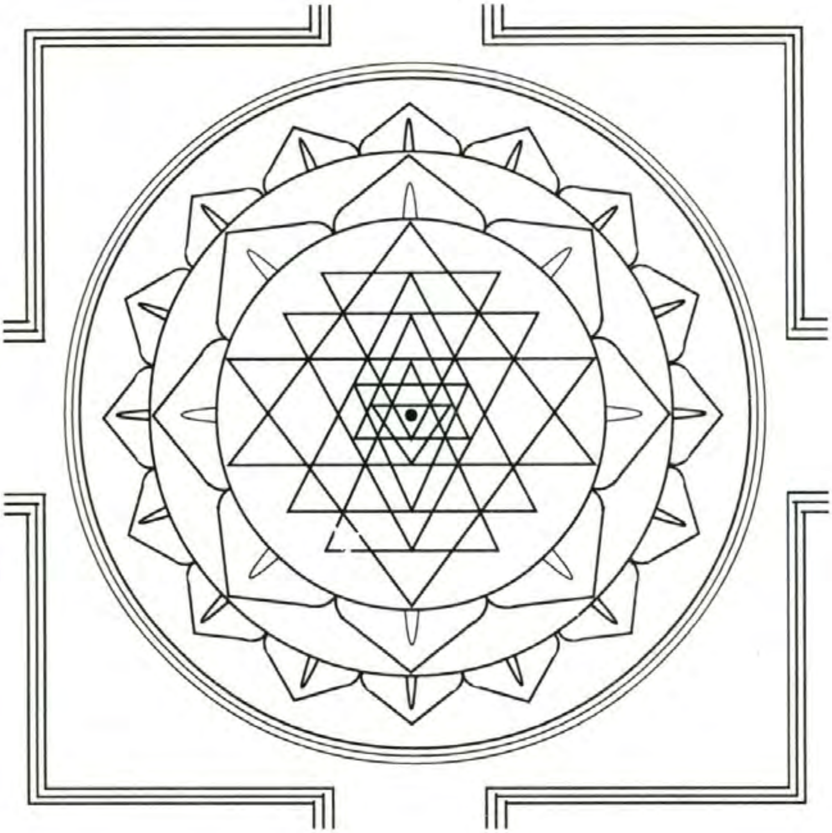

Plate 84 -- Shri-chakram Yantra (IV)

(ERJ, p. 1)

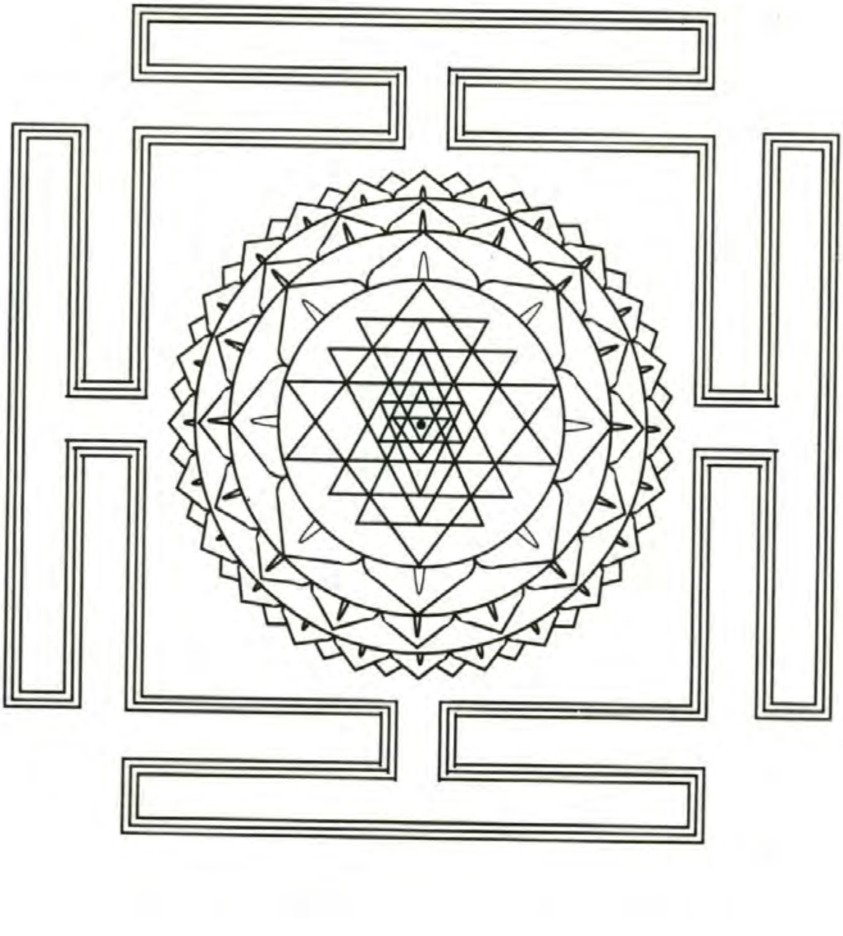

Plate 85 -- Shri-chakram Yantra (V)

(DS, #2)

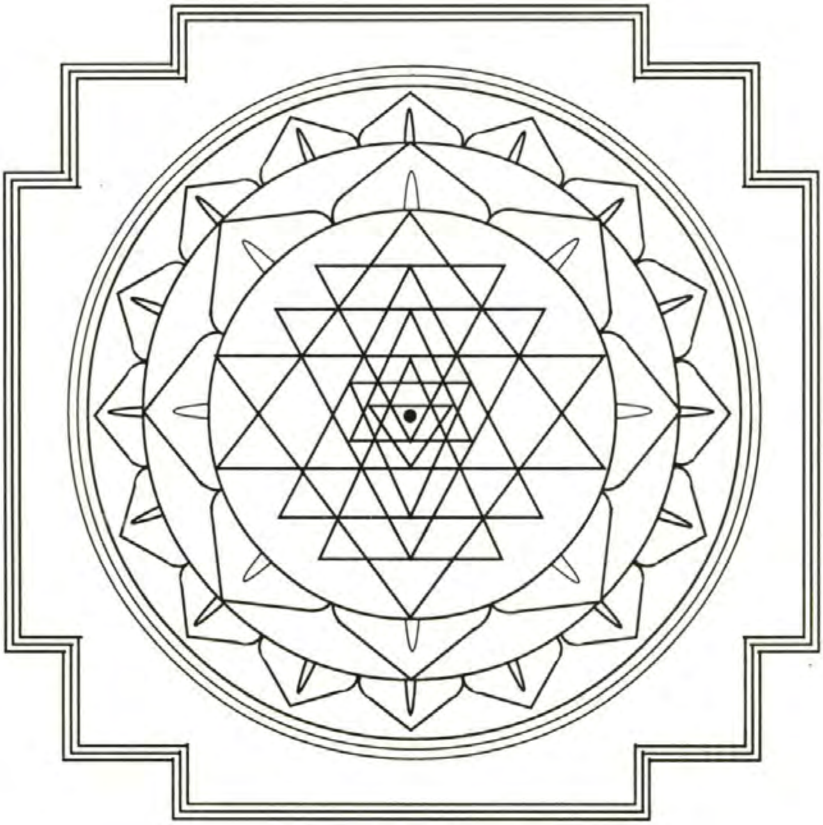

Plate 86 -- Shri-chakram Yantra (VI)

(HJ, Plate 5 & p. 84)

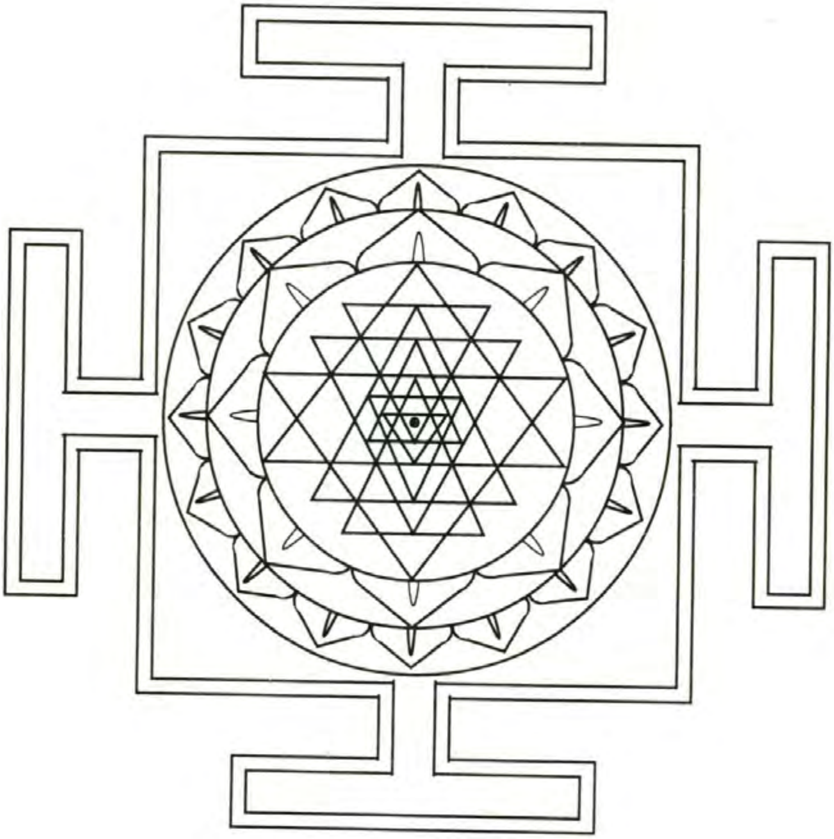

Plate 87 -- Shri-chakram Yantra (VII)

(PR fig. 56)

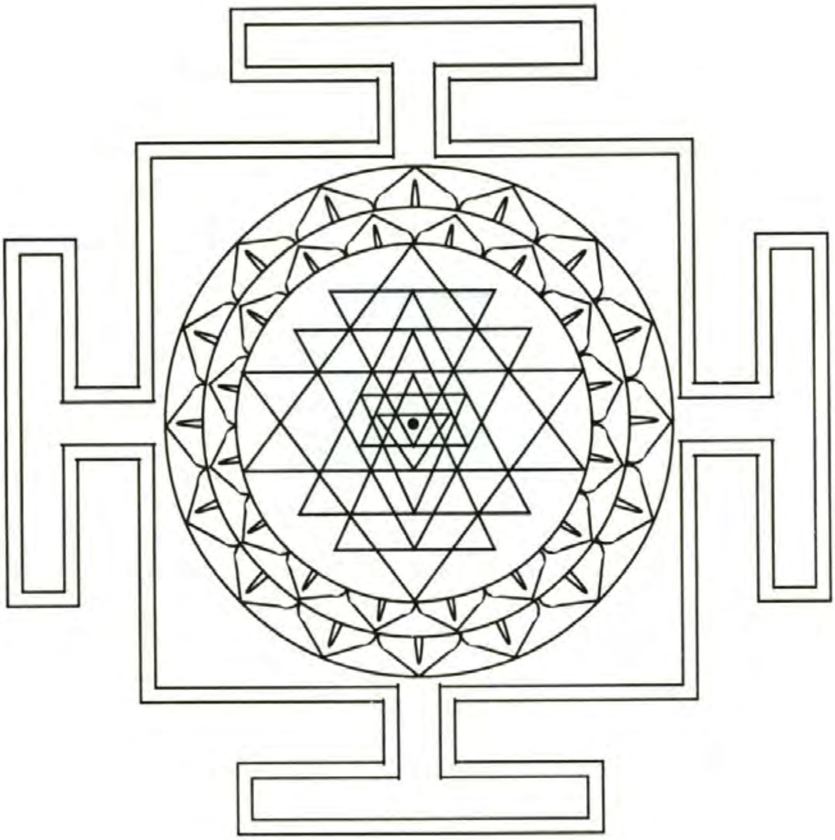

Plate 88 -- Shri-chakram Yantra (VIII)
(AM, p. 57; PR, fig. 34)

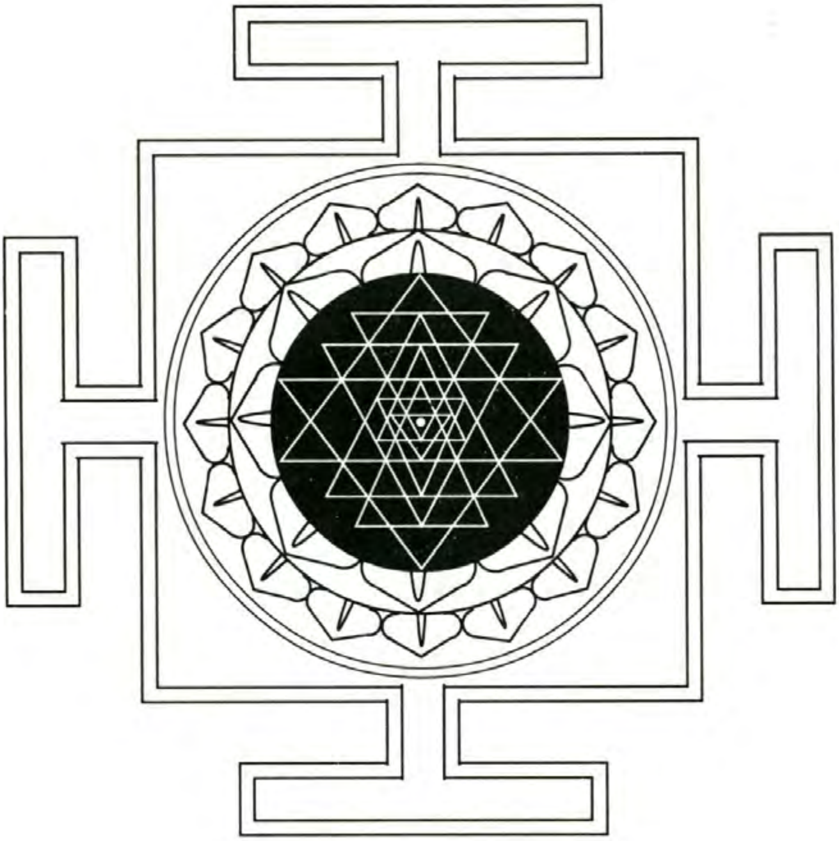

Shyama (Kali) Yantra

Shyama (*Kali*),[157] 'the black one,' a *Maha-Vidya* of major import, is a deity with a number of *yantra* variations. None are as unique as the *Shyama* (*Kali*) *Yantra*.[158]

This *yantra* is composed of a *bhupura* of a single step, which in itself is not unusual. Within this sacred enclosure is a lotus of sixteen petals (*shodasha-dala padma*). This, too, is not unusual, however, normalcy stops here! Encircled by the *shodasha-dala padma* is an *ashta-dala padma* with an orientation that appears unprecedented. This *padma* is unlike virtually all of the other representations of the *ashta-dala padma* in its orientation--i.e., those in which the petals are oriented to the cardinal or intercardinal points of the compass (as is seen below, left), or, the space between the petals are oriented to the cardinal or intercardinal points of the compass (as is seen below, right). There are other symbols which are not all oriented in the same way in every *yantra*--such as the *shatkona*. Below, left, is the usual representation, oriented 'vertically.' However, the right *shatkona*, oriented as it is, like the upper right *ashta-dala padma*, indicates the dynamic aspect of both the symbols. The *ashta-dala padma* which encloses a *panchakona*, which, intern holds a *trikona*, all of which are askew!

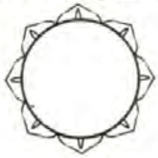

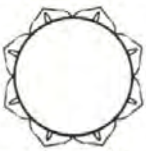

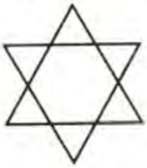

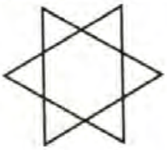

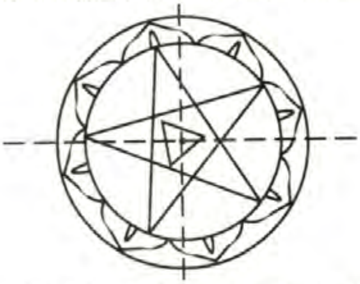

Could this *yantra* be the product of a neophyte, someone uninitiated? The commissioning and construction of a *yantra* is not a task that is to be undertaken lightly. There are very specific procedures.[159] Esoteric and arcane as they may be, if these specific and detailed procedures and practices are not assiduously followed, dire consequences are thought to result. The making of a *yantra* is a religious exercise and to tamper with any of its elements is to tempt the Deity, an act few if any believers would attempt.

As such the *Shyama* (*Kali*) *Yantra* is constructed of a single-stepped *bhupura*. Within this sacred enclosure is sixteen-petaled lotus (*shodasha-dala padma*) which is oriented to the cardinal and intercardinal points of the compass. Within this lotus is an eight-petaled lotus (*ashta-dala padma*) which is oriented to neither the cardinal nor the intercardinal points. The total number of petals between the

Shyama (Kali) Yantra (Concluded)

two lotus is twenty-four. Within the *ashta-dala padma* is a pentagram (*panchakona*) which is oriented to neither the cardinal nor the intercardinal points of the compass, but is oriented similarly to the *ashta-dala padma*. Within the central, pentagonal area of the *panchakona is* a *trikona* with its apex oriented to the right. At the center is a *bindu*.

Six numbers appear to be of some import--one, three, five, eight, sixteen and twenty-four. One--referring to the *bhupura*--denotes the source, the monad, the first principle, unity, The Absolute One and the Primordial One and spiritual balance, the divine sign of universal life. As an absolute, it is beyond all and therefore divine. It is exemplified in: day; bright; the right (hand); the first of the five elements (*pancha-tanmatras*)--ether (*akasha, vymon*), and the *Sakala Mandala* (1 *pada*). It is associated astronomically with the Sun (*Ravi* or *Surya*). Three--referring to the *trikona*--denotes perfection, the trinity, the divine family (father, mother, child) and unity plus diversity which equals perfection. It is exemplified in: the trinity of *Brahmá, Vishnu, Shiva*; the trinity of *Sarasvati, Lakshmi, Parvati; trishula*; the Three Regions or the Three Worlds (Indic: *triloka*); the Three Cities (Indic: *tripura*); the Three Times (*kála*); the Three Forces (*guna*); the *trivarga* (objects of human pursuit); the three steps taken by the Lord *Vishnu* in his *Vamana-Trivikrama avatar*; and the third of the five elements (*pancha-tanmatras*)--fire (*tejas, agni*). It is associated astronomically with the planet Jupiter (*Brihaspati* or *Guru*). Five--referring to the *panchakona*--denotes magical properties, mental activity, intelligence, and the natural elements both positive and negative (pentagram positive or pentagram negative). This integer represents the natural man, is revolutionary and reduces all to the meaningful. It is created from the masculine three and the feminine two and, therefore, to many represents love, the union of the masculine and the feminine. It is exemplified in: the Five Subtle Elements (Indic: *tanmatras* or *panchatanmatras*); the Five Failings or Weaknesses being: *ahmkara* (pride), *moha* (illusion), *lobha* (greed), *kama* (passion), *krodha* (anger); the Five Sense Particulars (Indic: *panchabhutas* or *mahabhutas*); the Five Truths (Indic: *pancha-tattva*); the five "M's" (*Panchamakara*) of the *vamanachara Tantra*; the five *skandhas*; the Five Evolutes of *Maya* (*pancha-kanchukas*); the Five-Headed *Hanuman* (Indic: *Panchamukha Hanuman*); the five fingers of the hand, the five toes of the feet as well as the five major appendages of the body--head, arms and legs; and the fifth of the five elements (*pancha-tanmatras*)--earth (*kshiti, prithvi*). It is associated astronomically with the planet Mercury (*Budha*). Eight--referring to the *ashta-dala padma*--denotes perfection, good fortune, and on the divine plane: justice and balance between attraction and repulsion, positive and negative. This number is auspicious in its makeup being an evenly even number and the first cube number, 2^3. It is exemplified in: the eight forms of the Lord *Shiva*; the Eight Treasures (*ashta-niddhi*) of *Kubera*; the Eight Mothers (*ashta-matrikas*); the Octave of *Prakriti* (the elemental nature); and the sacred eight petal lotus. It is associated astronomically with the planet Saturn (*Shani*). Sixteen--referring to the *shodasha-dala padma*--denotes divine destruction, the fall of man and the visible world. This integer also signifies completeness, or balance being made up of opposites--the Sun and Venus. It is a number whose $\sqrt{}$ is 4 . It is exemplified in: the Sixteen *kalás* of *Chandra*; and a *mandala* of sixteen *pada* called *Mahapitha Mandala*. As a compound number it is associated with the Sun (*Ravi* or *Surya*) (1) and the planet Venus (*Shukra*) (6). When reduced it produces seven and, therefore, the planet *Ketu* (the descending node of the moon) (7). Additionally, it represents the *Vishudha Chakra*. Twenty-four--referring to the total number of petals--denotes totality and the combination of two opposites--i.e., 2, represented by the Moon, and 4, which denotes *Rahu*. This integer represents a cosmic number, and is considered a lucky number as. It is exemplified in the total of the double hours of day and night. As a compound number it is associated with the Moon (*Soma* or *Chandra*) (2) and the planet *Rahu* (the ascending node of the moon) (4). When reduced it produces six and, therefore, the planet Venus (*Shukra*) (6). (AM, PR, LC, LC II, KS, HJ)

Plate 89 -- Shyama (Kali) Yantra

(AM, p. 35)

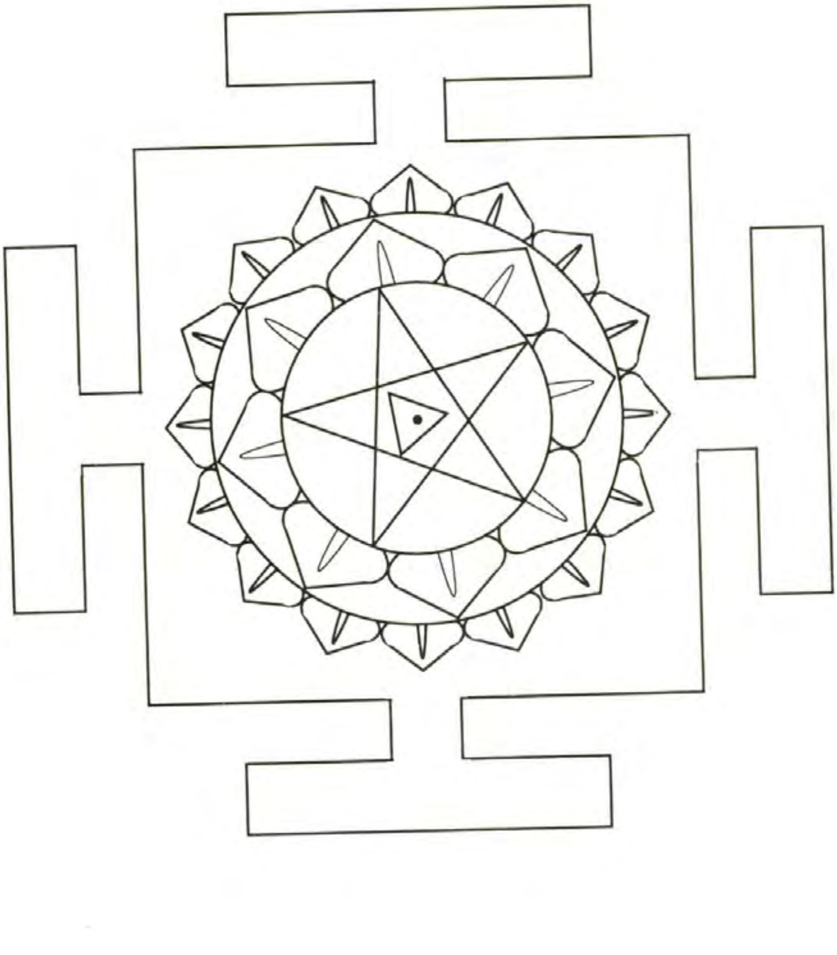

Surya Yantra (I)

Surya, the sun god, was a very powerful and popular deity of the *Vedic* period. As the sun he is the source of both light and heavenly fire. The sun's position is pivotal, between the ethereal spheres and the real, palpable earthly spheres. *Surya*, a *Navagraha* and a guardian of one of the quarters, is represented in a *yantra* that bears certain resemblance to: *Balarama* (*avatara*) *Yantra* (**Plate 15**), *Hayagriva Yantra* (**Plate 41**), *Kalki yantra* (**Plate** 46), *Krishna yantra* (I) (**Plate** 49), *Maha-Lakshmi yantra* (I) (**Plate** 55) and the *Shitala yantra* (**Plate** 75), all of which are similar to the *Vishnu yantra* (I) (**Plate** 103). This may due to the fact that the Lord *Vishnu* was associated with the sun, particularly in the early times.

The *Surya Yantra* (I) constitutes a sacred enclosure (*bhupura*) of a single step. Within this sanctuary one discovers two superimposed lotus consisting of eight petals each (*ashta-dala padma*). They are dynamically oriented. The two total sixteen petals. The intersecting lines of the petals creates the central locus where the *bindu* is found.

One, two, eight and sixteen are four numbers which appear to have some significance in this *yantra*. One--referring to the *bhupura*--denotes the source, the monad, the first principle, unity, The Absolute One and the Primordial One and spiritual balance, the divine sign of universal life. As an absolute, it is beyond all and therefore divine. However, there are those who consider it as an odd number and as such it is a male symbol. It is exemplified in: day; bright; the right (hand); the first of the five elements (*pancha-tanmatras*)--ether (*akasha, vymon*), and the *Sakala Mandala* (1 *pada*). It is associated astronomically with the Sun (*Ravi* or *Surya*). Two--as a referent to the two *padma*--symbolizes duality, contrast, polarity and diversity. As an even number, a female symbol two symbolizes the power principle, night, dark, left; and the moon. It is exemplified in: the concept of *Shakti-Shakta*; right-left; heaven-hell; day-night; two eyes, nostrils, breasts and testes; and the second of the five elements (*pancha-tanmatras*)--air or wind (*vayu, marut*). It is associated astronomically with the Moon (*Soma* or *Chandra*). Additionally, it represents the *Ajna Chakra*. Eight--referring to the *ashta-dala padma*--denotes perfection, good fortune, and on the divine plane: justice and balance between attraction and repulsion, positive and negative. This integer as even, is representative of motherhood. This number is auspicious in its makeup being an evenly even number and the first cube number, 2^3. It is exemplified in: the eight forms of the Lord *Shiva*; the Eight Treasures (*ashta-niddhi*) of *Kubera*; the Eight Mothers (*ashta-matrikas*); the Octave of *Prakriti* (the elemental nature) being: *akasha, vayu, tejas, ap, kshiti, sattva, rajas* and *tamas*; and the sacred eight petal lotus. It is associated astronomically with the planet Saturn (*Shani*). Additionally, it represents the number when squared that makes up the *Manduka Mandala*. Sixteen--referring to the total number of petals--denotes divine destruction, the fall of man and the visible world. This integer also signifies completeness, or balance being made up of opposites--the Sun and Venus. It is a number whose √ is 4. It is exemplified in: the Sixteen *kalás* of *Chandra*; and a *mandala* of sixteen *pada* (4 x 4 = 16) called *Mahapitha Mandala*. As a compound number it is associated with the Sun (*Ravi* or *Surya*) (1) and the planet Venus (*Shukra*) (6). When reduced it produces seven (1 + 6 = 7) and, therefore, the planet *Ketu* (the descending node of the moon) (7). Additionally, it represents the *Vishudha Chakra*.

The *mantra* for this *yantra* is: "*Om Rang Raviaya Namha*." [160] (DS, SPS, LC, LC II, RG, TR, MS, VM)

Plate 90 -- Surya Yantra (I)

(DS, #14, SPS, Pl. 6)

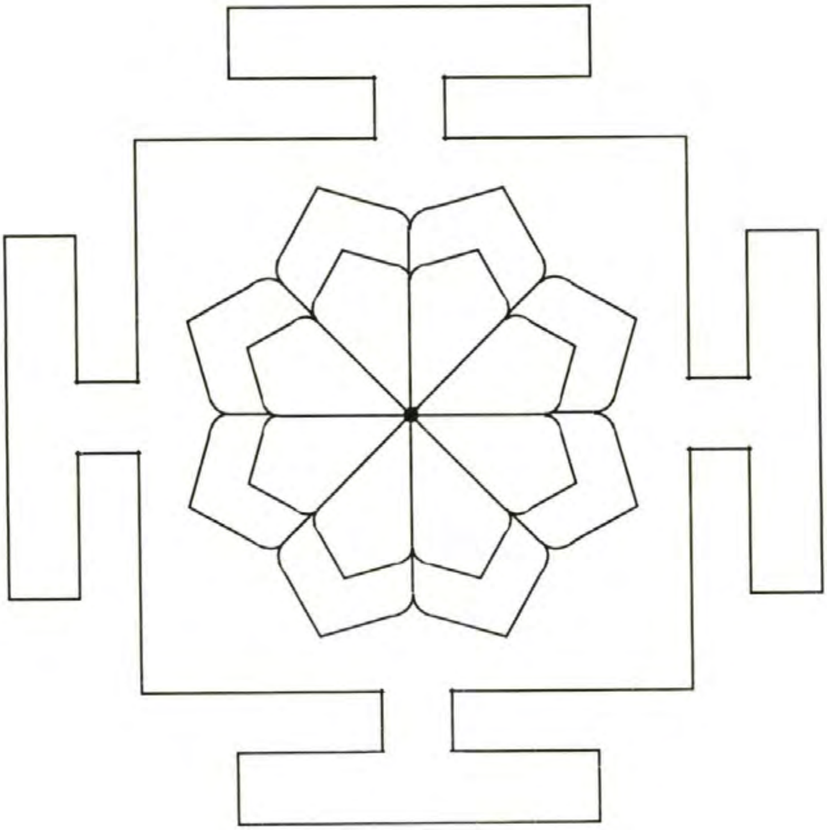

Surya Yantra (II)

The *Surya Yantra* (II) is composed of a single-stepped sacred enclosure (*bhupura*). Within the *bhupura* is an eight-petaled, sacred lotus (*ashta-dala padma*). The petals are oriented to the cardinal and intercardinal points of the compass. Within this *padma* are two circles, one within the other. The inner circle encloses a square, which, in turn encloses another circle. This third circles surrounds a triangle (*trikona*) oriented upwards--masculine and *linga*. Finally, a fourth, inner circle is to be found within the *trikona*. At the center of the whole is a *bindu*.

One, two, three, four and eight are five numbers which appear to bear further consideration. One--referring to the *bhupura*--denotes the source, the monad, the first principle, unity, The Absolute One and the Primordial One and spiritual balance, the divine sign of universal life. As an absolute, it is beyond all and therefore divine. However, there are those who consider it as an odd number and as such it is a male symbol. It is exemplified in: day; bright; the right (hand); the first of the five elements (*pancha-tanmatras*)--ether (*akasha, vymon*), and the *Sakala Mandala* (1 *pada*). It is associated astronomically with the Sun (*Ravi* or *Surya*). Two--referring to the double outer two circles--denotes duality, contrast, polarity and diversity. As an even number, a female symbol two symbolizes the power principle, night, dark, left; and the moon. It is exemplified in: the concept of *Shakti-Shakta*; right-left; heaven-hell; day-night; two eyes, nostrils, breasts and testes; and the second of the five elements (*pancha-tanmatras*)--air or wind (*vayu, marut*). It is associated astronomically with the Moon (*Soma* or *Chandra*). Additionally, it represents the *Ajna Chakra*. Three--referring to the *trikona*--symbolizes perfection, the trinity, the divine family (father, mother, child) and unity plus diversity which equals perfection. It is exemplified in: the trinity of *Brahmá, Vishnu, Shiva*; the trinity of *Sarasvati, Lakshmi, Parvati* or *Maha-Sarasvati, Maha-Lakshmi, Maha-Kali*; *trishula*; the Three Regions or the Three Worlds (Indic: *triloka*) being: *arupadhatu, rupadhatu, kamadhatu*; the Three Cities (Indic: *tripura*); the Three Times (*kála*) being: *bhuta-kala* (past), *vartamana-kala* (present), *bavishya-kala* (future); the Three Forces (*guna*) being: *sattvaguna, rajoguna, tamoguna*; the *trivarga* (objects of human pursuit) being: *dharma* (virtue), *artha* (purpose), *kama* (pleasure); the three steps taken by the Lord *Vishnu* in his *Vamana-Trivikrama avatar*; and the third of the five elements (*pancha-tanmatras*)--fire (*tejas, agni*). It is associated astronomically with the planet Jupiter (*Brihaspati* or *Guru*). Four--as a referent to the square as well as the four total circles--denotes completeness, perfection, the practical element, worldly balance or order, and the creating fluid which is the soul of the universe. This numeral is the perfect number of a higher plane, a number whose √ is 2. It is exemplified in: the Four Fundamental or Sublime Meditations (Indic: *chatur-appamannaya*); the Four Trances (Indic: *chatur-jhana*); the Four Psychic Powers (Indic: *chatur-iddhipada*); the four *Vedas*; the four *Pradharthas* being: *dharma* (virtue), *artha* (purpose), *kama* (pleasure), *moksha* (liberation); the four streams of milk from the heavenly udder creating the four sacred rivers; the *chakrasudarshana* (disc) of the Lord *Vishnu*; the Four Guardians of the Quarters (Indic: *Lokapala*); the fourth of five elements (*pancha-tanmatras*)--water (*ap*); the cardinal directions; and the four phases of the moon. It is associated astronomically with the planet *Rahu* (the ascending node of the moon). Additionally, it is symbolized by the *Muladhara Chakra* and the *Pechaka Mandala* made up of four *pada*. Finally, eight--referring to the *ashta-dala padma*--denotes perfection, good fortune, and on the divine plane: justice and balance between attraction and repulsion, positive and negative. This integer as even, is representative of motherhood. This number is auspicious in its makeup being an evenly even number and the first cube number, 2^3. It is exemplified in: the eight forms of the Lord *Shiva*; the Eight Treasures (*ashta-niddhi*) of *Kubera*; the Eight Mothers (*ashta-matrikas*); the Octave of *Prakriti* (the elemental nature) being: *akasha, vayu, tejas, ap, kshiti, sattva, rajas* and *tamas*; and the sacred eight petal lotus. It is associated astronomically with the planet Saturn (*Shani*). Additionally, it represents the number when squared that makes up the *Manduka Mandala*. (HKS, DS, SPS, LC, LC II, RG, TR, MS, VM)

Plate 91 -- Surya Yantra (II)

(HKS, p. 239)

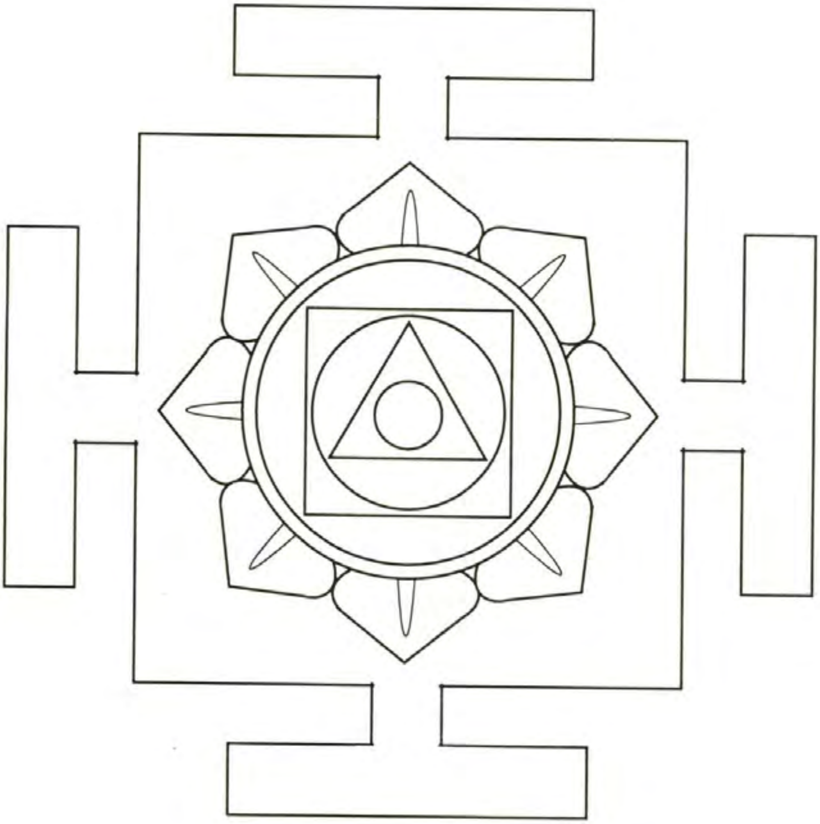

Tara Yantra (I)

Tara is one of ten aspects of *Maha-Kali*, and is known as one of the *Dasha-Mahavidyas* also called "the one who is the savior." As a fierce and terrifying goddess, she represents one of the ten aspects of divine night. The *Mahavidya Tara's* realm is the void and the night of anger. She is the power of creation and is shown with a swollen belly, standing upon the corpse of the Lord Shiva. *Tara* is associated with water and os often supplicated for a safe voyage.

The *Tara Yantra* (I), the simplest, yet considered as one of the most powerful of the *Mahavidyas' yantras*, consists of a two step divine precinct (*bhupura*). Within this enclosure is a single eight-petaled lotus (*ashta-dala padma*) in the dynamic orientation emphasizing the feminine quality. It encircles an equilateral triangle (*trikona*), the apex of which is oriented downwards--feminine and *yoni*. At the center of all is a *bindu*.

Three numerals appear significant--two, three and eight. Two--represented by the *bhupura*--denotes duality, contrast, polarity and diversity. As an even number, a female symbol two symbolizes the power principle, night, dark, left; and the moon. It is exemplified in: the concept of *Shakti-Shakta*; right-left; heaven-hell; day-night; two eyes, nostrils, breasts and testes; and the second of the five elements (*pancha-tanmatras*)--air or wind (*vayu, marut*). It is associated astronomically with the Moon (*Soma* or *Chandra*). Additionally, it represents the *Ajna Chakra*. Three--referring to the *trikona*--denotes perfection, the trinity, the divine family (father, mother, child) and unity plus diversity which equals perfection. It is exemplified in: the trinity of *Brahmá, Vishnu, Shiva*; the trinity of *Sarasvati, Lakshmi, Parvati* or *Maha-Sarasvati, Maha-Lakshmi, Maha-Kali*; *trishula*; the Three Regions or the Three Worlds (Indic: *triloka*) being: *arupadhatu, rupadhatu, kamadhatu*; the Three Cities (Indic: *tripura*); the Three Times (*kála*) being: *bhuta-kala* (past), *vartamana-kala* (present), *bavishya-kala* (future); the Three Forces (*guna*) being: *sattvaguna, rajoguna, tamoguna*; the *trivarga* (objects of human pursuit) being: *dharma* (virtue), *artha* (purpose), *kama* (pleasure); the three steps taken by the Lord *Vishnu* in his *Vamana-Trivikrama avatar*; and the third of the five elements (*pancha-tanmatras*)--fire (*tejas, agni*). It is associated astronomically with the planet Jupiter (*Brihaspati* or *Guru*). Finally, eight--referring to the *ashta-dala padma*--denotes perfection, good fortune, and on the divine plane: justice and balance between attraction and repulsion, positive and negative. This integer as even, is representative of motherhood. This number is auspicious in its makeup being an evenly even number and the first cube number, 2^3. It is exemplified in: the eight forms of the Lord *Shiva*; the Eight Treasures (*ashta-niddhi*) of *Kubera*; the Eight Mothers (*ashta-matrikas*); the Octave of *Prakriti* (the elemental nature) being: *akasha, vayu, tejas, ap, kshiti, sattva, rajas* and *tamas*; and the sacred eight petal lotus. It is associated astronomically with the planet Saturn (*Shani*). Additionally, it represents the number when squared that makes up the *Manduka Mandala*.

The *mantra* recited for this *yantra* is: "*Om Streeng Taraye Namaha.*"[161] (DS, LC, LC II, VM, RG, TR, MS)

Plate 92 -- Tara Yantra (I)

(DS, #16; LC II, p. 95)

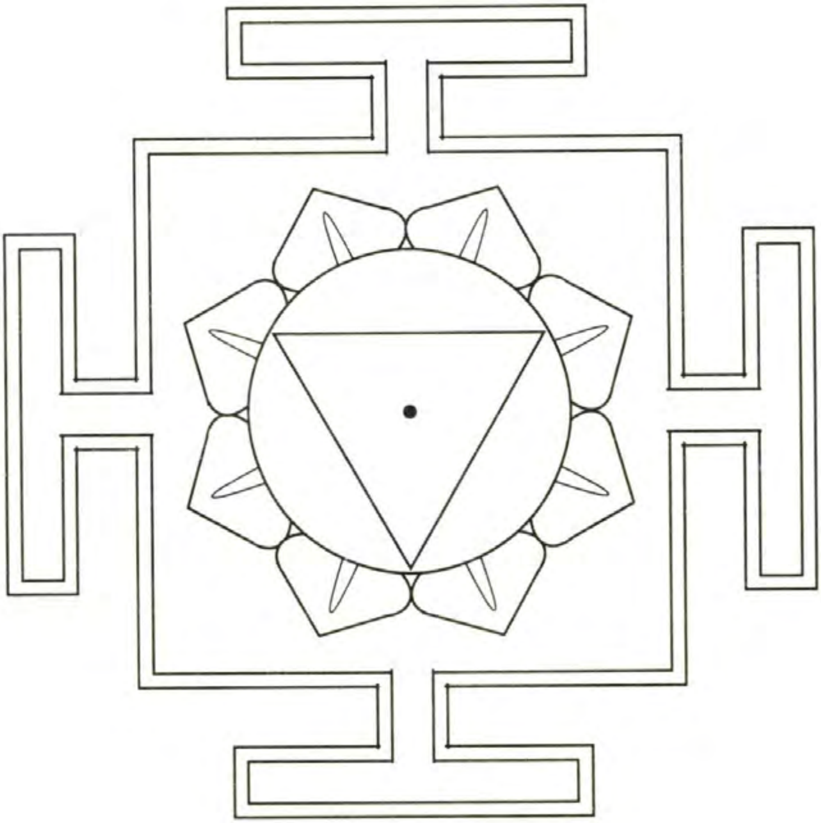

Tara Yantra (II)

The *Tara Yantra* (II) is a variation on the *Tara Yantra* (I). It is reversed--i.e., rotated 180^0--being composed of a two-stepped sacred enclosure (*bhupura*) within which is an eight-petaled sacred lotus (*ashta-dala padma*). The petals are oriented to the cardinal and intercardinal points of the compass. Within this lotus is an equilateral triangle (*trikona*), the apex of which is oriented upwards--masculine and *linga*. At the center of this star is a *bindu*.

As with the previous *yantra*, two, three and eight are three numerals which appear significant. Two--represented by the *bhupura*-- denotes duality, contrast, polarity and diversity. As an even number, a female symbol two symbolizes the power principle, night, dark, left; and the moon. It is exemplified in: the concept of *Shakti-Shakta*; right-left; heaven-hell; day-night; two eyes, nostrils, breasts and testes; and the second of the five elements (*pancha-tanmatras*)--air or wind (*vayu, marut*). It is associated astronomically with the Moon (*Soma* or *Chandra*). Additionally, it represents the *Ajna Chakra*. Three--referring to the *trikona*--denotes perfection, the trinity, the divine family (father, mother, child) and unity plus diversity which equals perfection. It is exemplified in: the trinity of *Brahmá, Vishnu, Shiva*; the trinity of *Sarasvati, Lakshmi, Parvati* or *Maha-Sarasvati, Maha-Lakshmi, Maha-Kali; trishula*; the Three Regions or the Three Worlds (Indic: *triloka*) being: *arupadhatu, rupadhatu, kamadhatu*; the Three Cities (Indic: *tripura*); the Three Times (*kála*) being: *bhuta-kala* (past), *vartamana-kala* (present), *bavishya-kala* (future); the Three Forces (*guna*) being: *sattvaguna, rajoguna, tamoguna*; the *trivarga* (objects of human pursuit) being: *dharma* (virtue), *artha* (purpose), *kama* (pleasure); the three steps taken by the Lord *Vishnu* in his *Vamana-Trivikrama avatar*; and the third of the five elements (*pancha-tanmatras*)--fire (*tejas, agni*). It is associated astronomically with the planet Jupiter (*Brihaspati* or *Guru*). Finally, eight--referring to the *ashta-dala padma*--denotes perfection, good fortune, and on the divine plane: justice and balance between attraction and repulsion, positive and negative. This integer as even, is representative of motherhood. This number is auspicious in its makeup being an evenly even number and the first cube number, 2^3. It is exemplified in: the eight forms of the Lord *Shiva*; the Eight Treasures (*ashta-niddhi*) of *Kubera*; the Eight Mothers (*ashta-matrikas*); the Octave of *Prakriti* (the elemental nature) being: *akasha, vayu, tejas, ap, kshiti, sattva, rajas* and *tamas*; and the sacred eight petal lotus. It is associated astronomically with the planet Saturn (*Shani*). Additionally, it represents the number when squared that makes up the *Manduka Mandala*.

The *mantra* for this *yantra* is: "*Om Streeng Taraye Namaha*" or "*Aieng Om Hareeng Kareeng Houng Phut*."[162] (LC II, DS, LC, VM, RG, TR, MS)

Plate 93 -- Tara Yantra (II)

(HJ, Pl. 7 & p. 98)

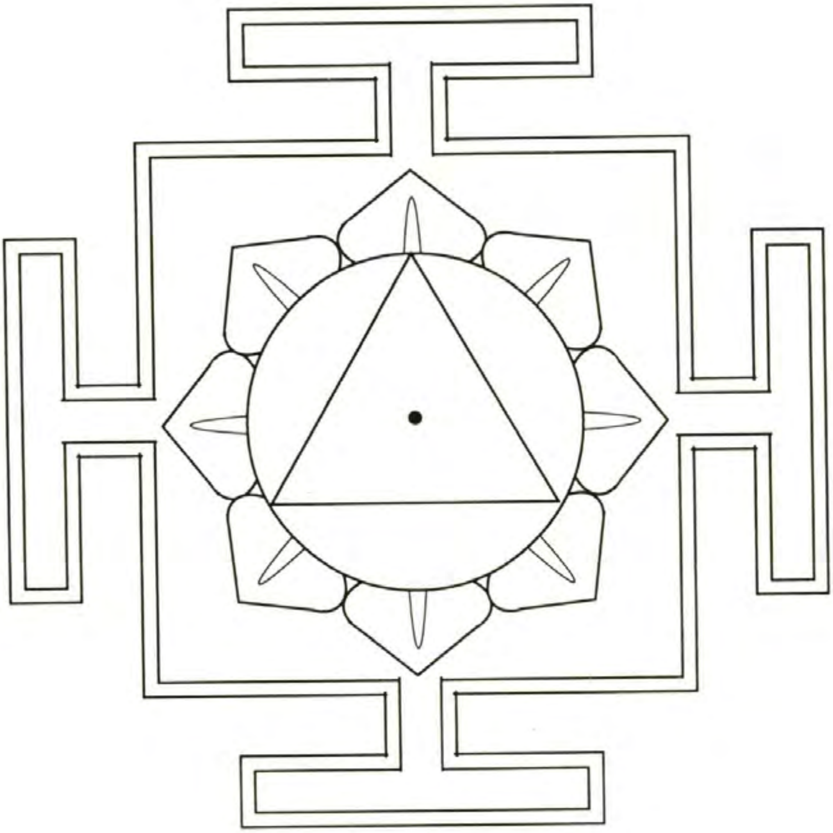

Tara Yantra (III)

The *Tara Yantra* (III) is essentially different from the *Tara Yantras* (I & II). It is composed of a two-stepped sacred enclosure (*bhupura*). Within the *bhupura* is an eight-petaled sacred lotus (*ashta-dala padma*). The petals encompass a circle which contains a six pointed star (*shatkona*). This star, as many of the others noted in this study is made up of two triangles, however, here isosceles in nature denoting the dynamic elements of the symbol, one apex of which is oriented upwards, the other downwards. At the center of this star is a *bindu*.

Two, six and eight are three numbers which appear worthy of further consideration. Two--referring to the *bhupura*--denotes duality, contrast, polarity and diversity. As an even number, a female symbol two symbolizes the power principle, night, dark, left; and the moon. It is exemplified in: the concept of *Shakti-Shakta*; right-left; heaven-hell; day-night; two eyes, nostrils, breasts and testes; and the second of the five elements (*pancha-tanmatras*)--air or wind (*vayu, marut*). It is associated astronomically with the Moon (*Soma* or *Chandra*). Additionally, it represents the *Ajna Chakra*. Six--as a referent to the *shatkona*--denotes the macrocosmic--the spiritual plus the material world; material beauty and comfort, divine charity; and balance. This integer is considered to be the most perfect number and the product of the first male and female numbers signifying universal attraction. As such, it is considered to be a lucky number. It is exemplified in: the *shatkona-chakra* of the Lord *Vishnu*; the Six Insights (Indic: *darshana*); the six *Chakras* being: *Muladhara, Svadhishthana, Manipura, Anahata, Vishuddha, Ajna*; and in nature the bee's comb, petals of a flower, snowflake. It is associated astronomically with the planet Venus (*Shukra*). Additionally, it is represented by the *Svadhisthana Chakra*. Eight--referring to the *ashta-dala padma*--denotes perfection, good fortune, and on the divine plane: justice and balance between attraction and repulsion, positive and negative. This integer as even, is representative of motherhood. This number is auspicious in its makeup being an evenly even number and the first cube number, 2^3. It is exemplified in: the eight forms of the Lord *Shiva*; the Eight Treasures (*ashta-niddhi*) of *Kubera*; the Eight Mothers (*ashta-matrikas*); the Octave of *Prakriti* (the elemental nature) being: *akasha, vayu, tejas, ap, kshiti, sattva, rajas* and *tamas*; and the sacred eight petal lotus. It is associated astronomically with the planet Saturn (*Shani*). Additionally, it represents the number when squared that makes up the *Manduka Mandala*.

The *mantra* for this *yantra* is: "*Om Streeng Taraye Namaha*" or "*Aieng Om Hareeng Kareeng Houng Phut*."[163] (LC II, DS, LC, VM, RG, TR, MS)

Plate 94 -- Tara Yantra (III)

(LC II, p. 95)

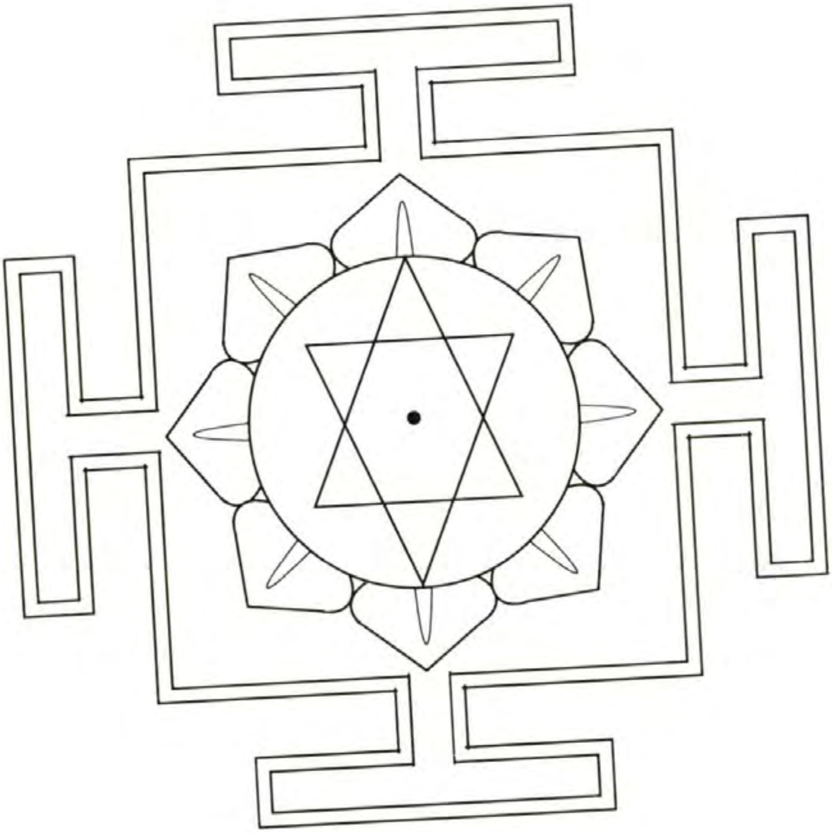

Tripurantaka-Bhairavi Yantra (I)

Tripurantaka-Bhairavi (aka *Tripura-Bhairavi*)[164] is one of ten aspects of *Maha-Kali*, known as the *Dasha-Mahavidyas*. She represents one of the ten aspects of divine night. This *Mahavidya's* realm is the power of death and the night of death. *Tripurantaka-Bhairavi* is the deity who destroys the nine impediments of the mind.[165] She is the counterpart of *Tripurantaka-Bhairava*, a form of the Lord *Shiva*, one of the fierce forms assumed by the deity to defeat the three sons of *Andhaka*, King of Demons, who are: *Vidyunmali*, *Tarakasha* and *Kamalaksha*.

The *Tripurantaka-Bhairavi Yantra* (I) is made up of a sacred enclosure (*bhupura*) of a single step. Within this enclosure as an eight-petaled lotus (*ashta-dala padma*). The petals of this lotus is oriented to the cardinal and intercardinal points of the compass. Within the *ashta-dala padma* are nine descending equilateral triangles, the apex of each is oriented downwards--feminine and *yoni*. Centered in the whole *yantra* is a *bindu*, the deity herself.

Four numbers appear worthy of consideration--one, three, eight and nine. One--referring to the *bhupura*--denotes the source, the monad, the first principle, unity, The Absolute One and the Primordial One and spiritual balance, the divine sign of universal life. As an absolute, it is beyond all and therefore divine. However, there are those who consider it as an odd number and as such it is a male symbol. It is exemplified in: day; bright; the right (hand); the first of the five elements (*pancha-tanmatras*)--ether (*akasha, vymon*), and the *Sakala Mandala* (1 *pada*). It is associated astronomically with the Sun (*Ravi* or *Surya*). Three--referring to the *trikona*--denotes perfection, the trinity, the divine family (father, mother, child) and unity plus diversity which equals perfection. It is exemplified in: the trinity of *Brahmá, Vishnu, Shiva*; the trinity of *Sarasvati, Lakshmi, Parvati* or *Maha-Sarasvati, Maha-Lakshmi, Maha-Kali*; *trishula*; the Three Regions or the Three Worlds (Indic: *triloka*) being: *arupadhatu, rupadhatu, kamadhatu*; the Three Cities (Indic: *tripura*); the Three Times (*kála*) being: *bhuta-kala* (past), *vartamana-kala* (present), *bavishya-kala* (future); the Three Forces (*guna*) being: *sattvaguna, rajoguna, tamoguna*; the *trivarga* (objects of human pursuit) being: *dharma* (virtue), *artha* (purpose), *kama* (pleasure); the three steps taken by the Lord *Vishnu* in his *Vamana-Trivikrama avatar*; and the third of the five elements (*pancha-tanmatras*)--fire (*tejas, agni*). It is associated astronomically with the planet Jupiter (*Brihaspati* or *Guru*). Eight--as a referent to the *ashta-dala padma*--symbolizes perfection, good fortune, and on the divine plane: justice and balance between attraction and repulsion, positive and negative. This integer as even, is representative of motherhood. This number is auspicious in its makeup being an evenly even number and the first cube number, 2^3. It is exemplified in: the eight forms of the Lord *Shiva*; the Eight Treasures (*ashta-niddhi*) of *Kubera*; the Eight Mothers (*ashta-matrikas*); the Octave of *Prakriti* (the elemental nature) being: *akasha, vayu, tejas, ap, kshiti, sattva, rajas* and *tamas*; and the sacred eight petal lotus. It is associated astronomically with the planet Saturn (*Shani*). Additionally, it represents the number when squared that makes up the *Manduka Mandala*. Nine--referring to the nine *trikona*--denotes completion, perfection, force, wisdom and silence. A number whose √ is 3, therefore, a magnification of that sacred number and by association itself a most sacred number. This number connotes completion and space. It is called perfect since it is formed from three and nine always reproduces itself when multiplied with any number. It is exemplified in: the nine orifices of the body; the gestation period of the human being; the number of *pada* in the smallest magic square; the *Navagrahas*; the *Nava-Durgas; nava-nadis*; the Nine Classes of *Yoginis*; the Nine Jewels (Indic: *navaratna*) being: pearl, ruby topaz, diamond, emerald, coral, sapphire, moonstone, sardonyx; and the *Pitha Mandala* made up of nine *pada*. It is associated astronomically with the planet Mars (*Mangala, Kuja* or *Angaraka*). (APR, HJ, LC, LC II, PR)

Plate 95 -- Tripura(ntaka)-Bhairavi Yantra (I)

(APR, fig. 127)

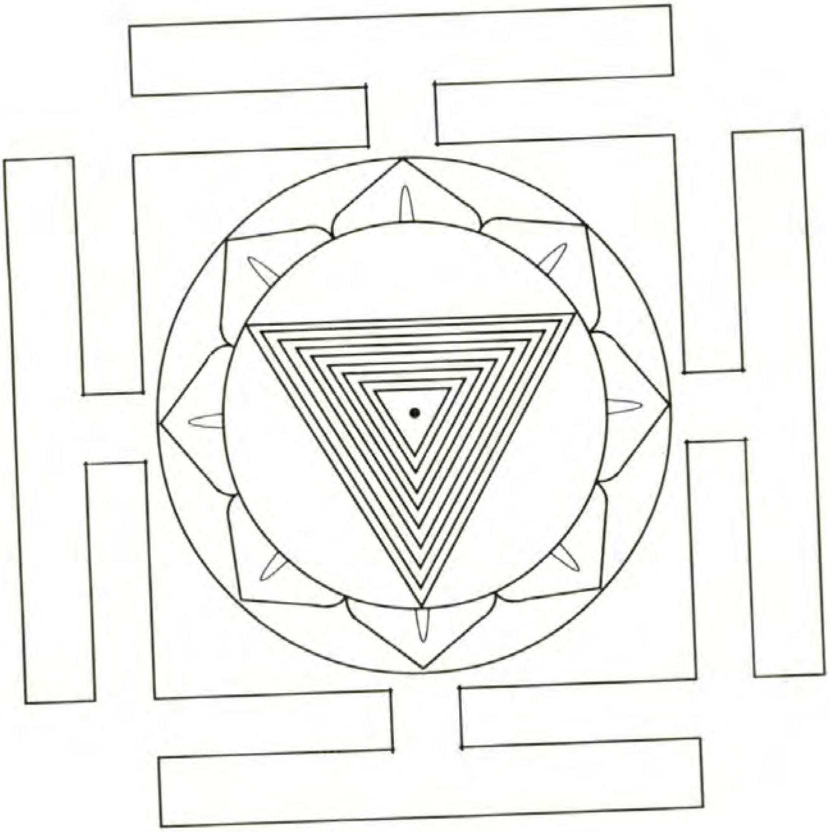

Tripurantaka-Bhairavi Yantra (II)

The *Tripurantaka-Bhairavi* (aka *Tripura-Bhairavi*) *Yantra* (II), a variation of *Tripurantaka-Bhairavi Yantra* (I), is made up of a sacred enclosure (*bhupura*) of a single step. Within the *bhupura* as a single eight-petaled lotus (*ashta-dala padma*) oriented to the cardinal and intercardinal points of the compass. This lotus enfolds nine descending equilateral triangles (*trikona*), the apex of each is oriented to the left. As with the *Tripurantaka-Bhairavi Yantra* (I), the nine trikona refers to the nine impediments of the mind which she destroys. However, in this *yantra* the orientation has been shifted 90^0, the apices of the triangles are oriented to the left, the feminine direction.[166] This shift--as with the utilization of, for example, an isosceles triangle instead of an equilateral shown here--underlines the dynamic elements of the symbol. At the center of the whole is a *bindu*.

As in *Tripurantaka-Bhairavi Yantra* (I), one, three, eight and nine are important numbers. One--referring to the *bhupura*--denotes the source, the monad, the first principle, unity, The Absolute One and the Primordial One and spiritual balance, the divine sign of universal life. As an absolute, it is beyond all and therefore divine. However, there are those who consider it as an odd number and as such it is a male symbol. It is exemplified in: day; bright; the right (hand); the first of the five elements (*pancha-tanmatras*)--ether (*akasha, vymon*), and the *Sakala Mandala* (1 *pada*). It is associated astronomically with the Sun (*Ravi* or *Surya*). Three--referring to the *trikona* which are oriented to the left underlining their dynamic quality--denotes perfection, the trinity, the divine family (father, mother, child) and unity plus diversity which equals perfection. It is exemplified in: the trinity of *Brahmá, Vishnu, Shiva*; the trinity of *Sarasvati, Lakshmi, Parvati* or *Maha-Sarasvati, Maha-Lakshmi, Maha-Kali*; *trishula*; the Three Regions or the Three Worlds (Indic: *triloka*) being: *arupadhatu, rupadhatu, kamadhatu*; the Three Cities (Indic: *tripura*); the Three Times (*kála*) being: *bhuta-kala* (past), *vartamana-kala* (present), *bavishya-kala* (future); the Three Forces (*guna*) being: *sattvaguna, rajoguna, tamoguna*; the *trivarga* (objects of human pursuit) being: *dharma* (virtue), *artha* (purpose), *kama* (pleasure); the three steps taken by the Lord *Vishnu* in his *Vamana-Trivikrama avatar*; and the third of the five elements (*pancha-tanmatras*)--fire (*tejas, agni*). It is associated astronomically with the planet Jupiter (*Brihaspati* or *Guru*). Eight--as a referent to the *ashta-dala padma*--symbolizes perfection, good fortune, and on the divine plane: justice and balance between attraction and repulsion, positive and negative. This integer as even, is representative of motherhood. This number is auspicious in its makeup being an evenly even number and the first cube number, 2^3. It is exemplified in: the eight forms of the Lord *Shiva*; the Eight Treasures (*ashta-niddhi*) of *Kubera*; the Eight Mothers (*ashta-matrikas*); the Octave of *Prakriti* (the elemental nature) being: *akasha, vayu, tejas, ap, kshiti, sattva, rajas* and *tamas*; and the sacred eight petal lotus. It is associated astronomically with the planet Saturn (*Shani*). Additionally, it represents the number when squared that makes up the *Manduka Mandala*. Nine--referring to the nine *trikona*--denotes completion, perfection, force, wisdom and silence. A number whose √ is 3, therefore, a magnification of that sacred number and by association itself a most sacred number. This number connotes completion and space. It is called perfect since it is formed from three and nine always reproduces itself when multiplied with any number. It is exemplified in: the nine orifices of the body; the gestation period of the human being; the number of *pada* in the smallest magic square; the *Navagrahas*; the *Nava-Durgas*; *nava-nadis*; the Nine Classes of *Yoginis*; the Nine Jewels (Indic: *navaratna*) being: pearl, ruby topaz, diamond, emerald, coral, sapphire, moonstone, sardonyx; and the *Pitha Mandala* made up of nine *pada*. It is associated astronomically with the planet Mars (*Mangala, Kuja* or *Angaraka*). (SPS, APR, HJ, LC, LC II, PR)

Plate 96 -- Tripura(ntaka)-Bhairavi Yantra (II)

(SPS, Pl. 12)

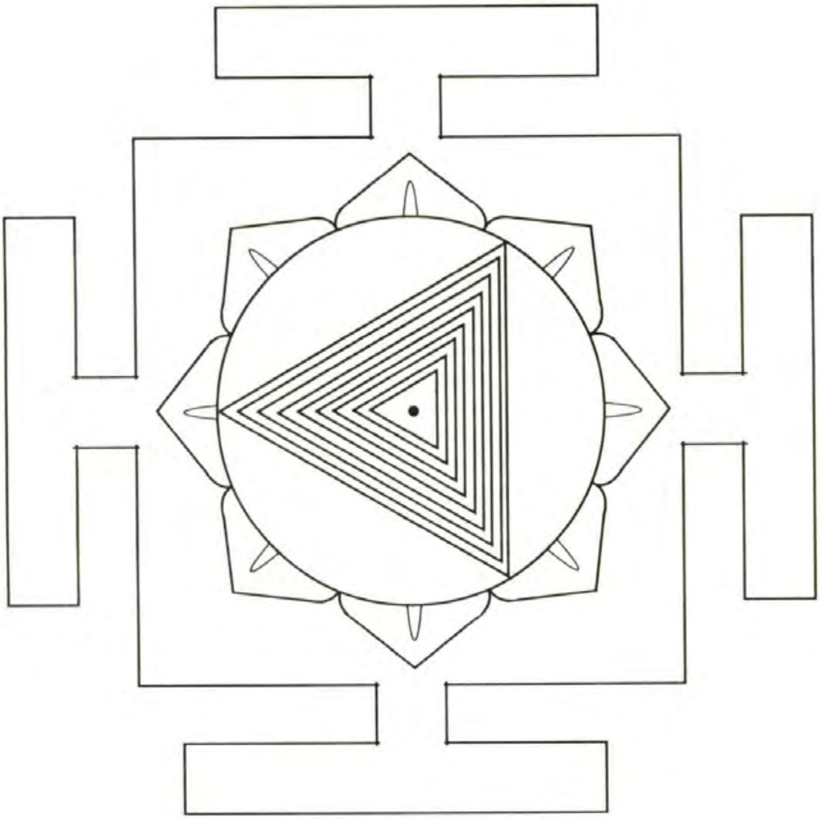

Tripurantaka-Bhairavi Yantra (III)

The *Tripurantaka-Bhairavi* (aka *Tripura-Bhairavi*) *Yantra* (III)[167] is made up of a sacred enclosure (*bhupura*) of a single step. It is one of the few that L. Chawdhri presents with a dark *bhupura*.[168] Within this enclosure as a single lotus of eight petals (*dasha-dala padma*) oriented to the cardinal and intercardinal points of the compass. This lotus encompass a circle within which are three triangles (*trikona*). One, an equilateral triangle oriented downwards with its three points touching the side of the circle. The second, a dynamic isosceles triangle, oriented with its apex touching the uppermost point of the circle and its base resting on the horizontal center of the *yantra*. The third, also an isosceles triangle, its apex pointed upwards and touching the inverted base of the other equilateral triangle and the two base points resting on the arc of the surrounding circle. The three intersecting triangles form eleven smaller triangles, or fourteen (including the three primary triangles *en toto*).[169]

Four numbers appear to be of some significance: one, three, eight and fourteen. One--referring to the *bhupura*--denotes the source, the monad, the first principle, unity, The Absolute One and the Primordial One and spiritual balance, the divine sign of universal life. As an absolute, it is beyond all and therefore divine. However, there are those who consider it as an odd number and as such it is a male symbol. It is exemplified in: day; bright; the right (hand); the first of the five elements (*pancha-tanmatras*)--ether (*akasha, vymon*), and the *Sakala Mandala* (1 *pada*). It is associated astronomically with the Sun (*Ravi* or *Surya*). Three--as a referent to the *trikona*--denotes perfection, the trinity, the divine family (father, mother, child) and unity plus diversity which equals perfection. It is exemplified in: the trinity of *Brahmá, Vishnu, Shiva*; the trinity of *Sarasvati, Lakshmi, Parvati* or *Maha-Sarasvati, Maha-Lakshmi, Maha-Kali*; *trishula*; the Three Regions or the Three Worlds (Indic: *triloka*) being: *arupadhatu, rupadhatu, kamadhatu*; the Three Cities (Indic: *tripura*); the Three Times (*kála*) being: *bhuta-kala* (past), *vartamana-kala* (present), *bavishya-kala* (future); the Three Forces (*guna*) being: *sattvaguna, rajoguna, tamoguna*; the *trivarga* (objects of human pursuit) being: *dharma* (virtue), *artha* (purpose), *kama* (pleasure); the three steps taken by the Lord *Vishnu* in his *Vamana-Trivikrama avatar*; and the third of the five elements (*pancha-tanmatras*)--fire (*tejas, agni*). It is associated astronomically with the planet Jupiter (*Brihaspati* or *Guru*). Eight--referring to the *ashta-dala padma*--denotes perfection, good fortune, and on the divine plane: justice and balance between attraction and repulsion, positive and negative. This integer as even, is representative of motherhood. This number is auspicious in its makeup being an evenly even number and the first cube number, 2^3. It is exemplified in: the eight forms of the Lord *Shiva*; the Eight Treasures (*ashta-niddhi*) of *Kubera*; the Eight Mothers (*ashta-matrikas*); the Octave of *Prakriti* (the elemental nature) being: *akasha, vayu, tejas, ap, kshiti, sattva, rajas* and *tamas*; and the sacred eight petal lotus. It is associated astronomically with the planet Saturn (*Shani*). Additionally, it represents the number when squared that makes up the *Manduka Mandala*. Fourteen--as a referent to the fourteen triangles--denotes involution, transmutation and relates to sexual relations. This integer is a number of luck. It is exemplified in the full moon, two of the moon's four cycles (waxing and waning); the Fourteen Principle Yoga *nadis* being: *alambusha-nadi, kuhu-nadi, vishvodara-nadi, varana-nadi, hastijihva-nadi, yashovati-nadi, payasvini-nadi, gandhari-nadi, pusha-nadi, shankhini-nadi, sarasvati-nadi, ida-nadi, pingala-nadi, sushumana-nadi*; the Fourteen *bhuvanas*; and the *Chaturdasha-dala trikona (Sarva Saubhagya-Dayaka Chakra of the Shri Chakra)*. As a compound number it is associated with the Sun (*Ravi* or *Surya*) (1) and the planet *Rahu* (the ascending node of the moon) (4). When reduced it produces five (1 + 4 = 5) and, therefore, the planet Mercury (*Budha*) (5). (LC II, SPS, APR, HJ, LC, PR, AM)

Plate 97-- Tripura(ntaka)-Bhairavi Yantra (III)

(LC II, p. 198)

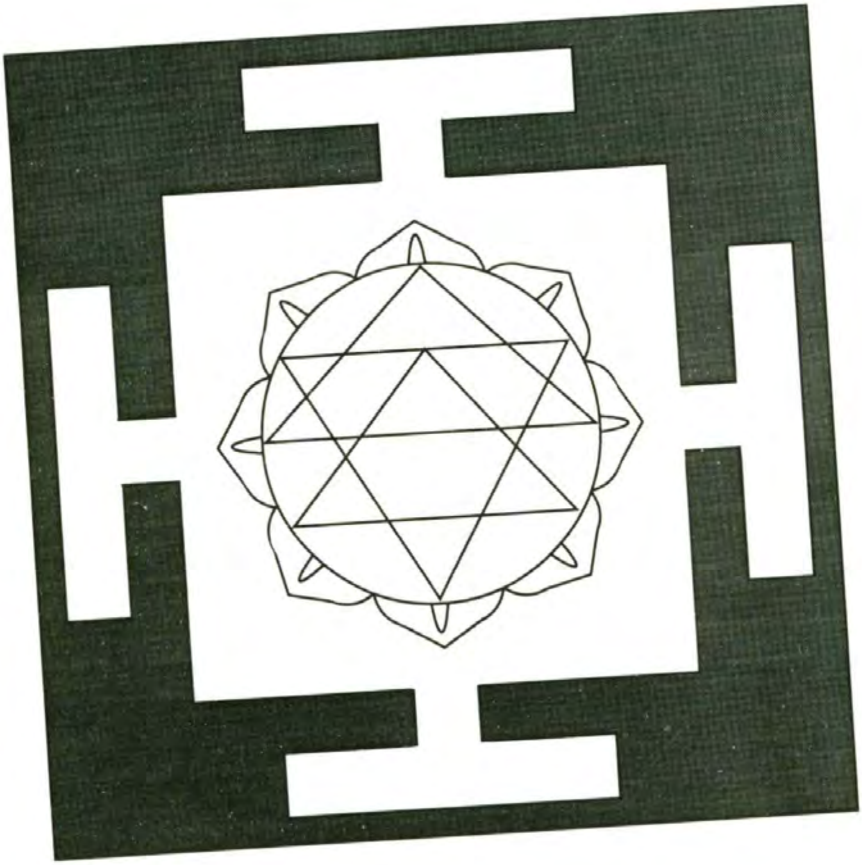

Tripurantaka-Bhairavi Yantra (IV)

The *Tripurantaka-Bhairavi* (aka *Tripura-Bhairavi*) *Yantra* (IV) is essentially a variation on the *Tripurantaka-Bhairavi Yantra* (I). It is composed of a two-stepped *bhupura* which encloses an eight petaled lotus (*ashta-dala padma*) oriented to the cardinal and intercardinal points of the compass. Within the circular field of the lotus are nine equilateral triangles (*trikona*), each smaller than the one before, with their apices pointed downward--feminine and *yoni*. At the center of all is a *bindu*.

Four numbers appear worthy of consideration--two, three, eight and nine. Two--referring to the *bhupura*--denotes duality, contrast, polarity and diversity. This integer is a material number, as opposed to a divine number, and when applied to either the Arabic or Roman alphabet, it is considered as the number of creation, and the mother principle. It is exemplified in: the concept of *Shakti-Shakta*; right-left; heaven-hell; day-night; two eyes, nostrils, breasts and testes; as an even number, a female symbol: night, dark, left; and the second of the five elements (*pancha-tanmatras*)--air or wind (*vayu, marut*). It is associated astronomically with the Moon (*Soma* or *Chandra*). Additionally, it represents the *Ajna Chakra*. It is visually represented by two points (usually connected by a line or is visually represented in *yantra* by the two petal lotus. Three--referring to the *trikona*--denotes perfection, the trinity, the divine family (father, mother, child) and unity plus diversity which equals perfection. It is exemplified in: the trinity of *Brahmá, Vishnu, Shiva*; the trinity of *Sarasvati, Lakshmi, Parvati* or *Maha-Sarasvati, Maha-Lakshmi, Maha-Kali; trishula*; the Three Regions or the Three Worlds (Indic: *triloka*) being: *arupadhatu, rupadhatu, kamadhatu*; the Three Cities (Indic: *tripura*); the Three Times (*kála*) being: *bhuta-kala* (past), *vartamana-kala* (present), *bavishya-kala* (future); the Three Forces (*guna*) being: *sattvaguna, rajoguna, tamoguna*; the *trivarga* (objects of human pursuit) being: *dharma* (virtue), *artha* (purpose), *kama* (pleasure); the three steps taken by the Lord *Vishnu* in his *Vamana-Trivikrama avatar*; and the third of the five elements (*pancha-tanmatras*)--fire (*tejas, agni*). It is associated astronomically with the planet Jupiter (*Brihaspati* or *Guru*). Eight--as a referent to the *ashta-dala padma*--symbolizes perfection, good fortune, and on the divine plane: justice and balance between attraction and repulsion, positive and negative. This integer as even, is representative of motherhood. This number is auspicious in its makeup being an evenly even number and the first cube number, 2^3. It is exemplified in: the eight forms of the Lord *Shiva*; the Eight Treasures (*ashta-niddhi*) of *Kubera*; the Eight Mothers (*ashta-matrikas*); the Octave of *Prakriti* (the elemental nature) being: *akasha, vayu, tejas, ap, kshiti, sattva, rajas* and *tamas*; and the sacred eight petal lotus. It is associated astronomically with the planet Saturn (*Shani*). Additionally, it represents the number when squared that makes up the *Manduka Mandala*. Nine--referring to the nine *trikona*--denotes completion, perfection, force, wisdom and silence. A number whose √ is 3, therefore, a magnification of that sacred number and by association itself a most sacred number. This number connotes completion and space. It is called perfect since it is formed from three and nine always reproduces itself when multiplied with any number. It is exemplified in: the nine orifices of the body; the gestation period of the human being; the number of *pada* in the smallest magic square; the *Navagrahas*; the *Nava-Durgas*; *nava-nadis*; the Nine Classes of *Yoginis*; the Nine Jewels (Indic: *navaratna*) being: pearl, ruby topaz, diamond, emerald, coral, sapphire, moonstone, sardonyx; and the *Pitha Mandala* made up of nine *pada*. It is associated astronomically with the planet Mars (*Mangala, Kuja* or *Angaraka*).

The *mantra* for this *yantra* is: " *Hasain Haskaring Hasain*."[170] (HJ, APR, LC, LC II, PR, AM)

Plate 98 -- Tripurantaka-Bhairavi Yantra (IV)

(HJ, Pl. 10 & p. 107)

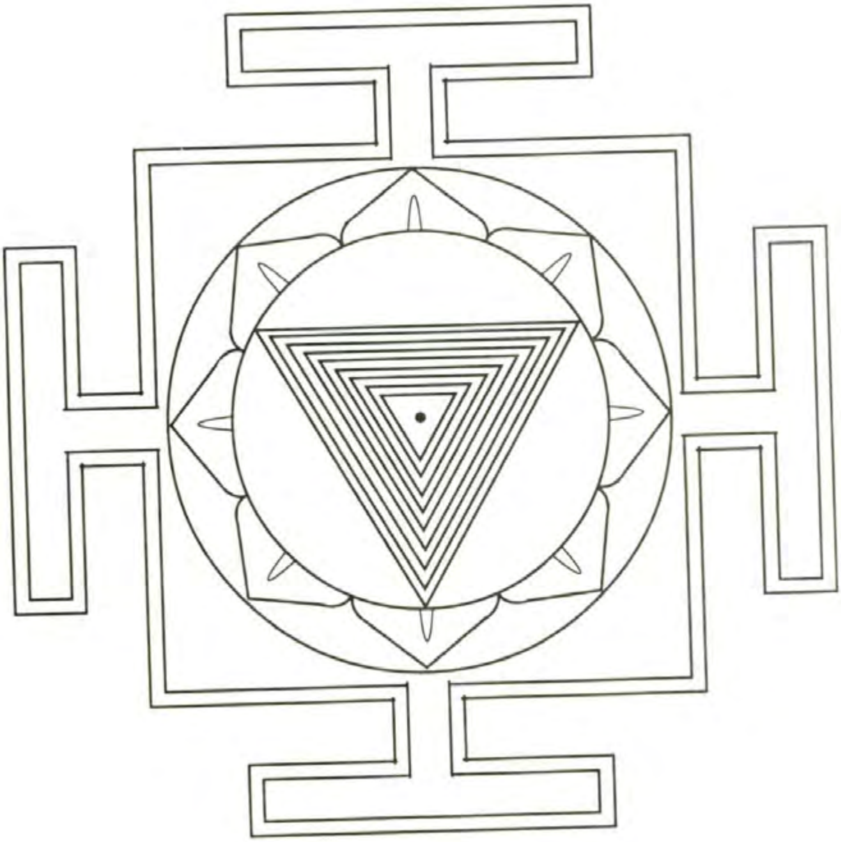

Vamana (avatara) Yantra

Vamana is one of the five early *Dashavataras* of the Lord *Vishnu*, *avataras* which assumes both human and animal characteristics. The first five combined forms are opposed to the latter five which are totally human in aspect. In this form he overcame *Bali*, the grandson of the demon *Pralhada*. There are two forms related to this avatar: *Vamana*, a dwarflike person and the gigantic *Trivikrama*.

The *Vamana Yantra* consists initially of a three stepped sacred enclosure (*bhupura*). The inner precinct of the *yantra* is made up of five superimposed lotus: an eight-petaled lotus (*ashta-dala padma*) in the outer band, a twelve-petaled lotus (*dvidasha-dala padma*) in the second band, a second eight-petaled lotus in the third band, a sixteen-petaled lotus (*shodasha-dala padma*) in the fourth band, and a third eight-petaled lotus in within the inner circle. All five lotus are not oriented to the cardinal points of the compass, thereby emphasizing their dynamic qualities. There are a total of fifty-two petals in the five lotus. A small dot (*bindu*) is found at the very center.

Three, eight, twelve, sixteen and fifty-two are five numbers which appear to be of importance. Three--referring to the *bhupura*--denotes perfection, the trinity, the divine family (father, mother, child) and unity plus diversity which equals perfection. It is exemplified in: the trinity of *Brahmá*, *Vishnu*, *Shiva*; the trinity of *Saraṣvati*, *Lakshmi*, *Parvati* or *Maha-Sarasvati*, *Maha-Lakshmi*, *Maha-Kali*; *trishula*; the Three Regions or the Three Worlds (Indic: *triloka*) being: *arupadhatu*, *rupadhatu*, *kamadhatu*; the Three Cities (Indic: *tripurà*); the Three Times (*kála*) being: *bhuta-kala* (past), *vartamana-kala* (present), *bavishya-kala* (future); the Three Forces (*guna*) being: *sattvaguna*, *rajoguna*, *tamoguna*; the *trivarga* (objects of human pursuit) being: *dharma* (virtue), *artha* (purpose), *kama* (pleasure); the three steps taken by the Lord *Vishnu* in his *Vamana-Trivikrama avatar*; and the third of the five elements (*pancha-tanmatras*)--fire (*tejas*, *agni*). It is associated astronomically with the planet Jupiter (*Brihaspati* or *Guru*). Eight--as a referent to the *ashta-dala padma*--denotes perfection, good fortune, and on the divine plane: justice and balance between attraction and repulsion, positive and negative. This integer as even, is representative of motherhood. This number is auspicious in its makeup being an evenly even number and the first cube number, 2^3. It is exemplified in: the eight forms of the Lord *Shiva*; the Eight Treasures (*ashta-niddhi*) of *Kubera*; the Eight Mothers (*ashta-matrikas*); the Octave of *Prakriti* (the elemental nature) being: *akasha*, *vayu*, *tejas*, *ap*, *kshiti*, *sattva*, *rajas* and *tamas*; and the sacred eight petal lotus. It is associated astronomically with the planet Saturn (*Shani*). Additionally, it represents the number when squared that makes up the *Manduka Mandala*. Twelve--referring to the *dvidasha-dala padma*--denotes sacrifice and is related to immortality. This numeral is: a cosmic number as well as comprehending all numbers lower than itself. It is exemplified in: the *Barahmasa* poetry being based on twelve; the twelve signs of the Zodiac; the twelve hours of the day as well as the twelve hours of the night; and the twelve months of the solar year. As a compound number it is associated astronomically with: the Sun (*Ravi* or *Surya*) (1) and the Moon (*Soma* or *Chandra*) (2). When reduced it produces three and, therefore, the planet Jupiter (*Brihaspati* or *Guru*) (3). Additionally, it represents the *Anahata Chakra*. Sixteen--referring to the *shodasha-dala padma*--denotes divine destruction, the fall of man and the visible world. This integer also signifies completeness, or balance being made up of opposites--the Sun and Venus. It is a number whose √ is 4 It is exemplified in: the Sixteen *kalás* of *Chandra*; and a *mandala* of sixteen *pada* called *Mahapitha Mandala*. As a compound number it is associated with the Sun (*Ravi* or *Surya*) (1) and the planet Venus (*Shukra*) (6). When reduced it produces seven and, therefore, the planet *Ketu* (the descending node of the moon) (7). Additionally, it represents the *Vishudha Chakra*. Finally, fifty-two--referring to the total number of petals--denotes the transitory. As a compound number it is associated astronomically with the planet Mercury (*Budha*) (5) and the Moon (*Soma* or *Chandra*) (2). When reduced it produces seven and, therefore, the planet *Ketu* (the descending node of the moon) (7). (DS, SPS)

Plate 99 -- Vamana (avatara) Yantra

(DS, #15; SPS, Pl. 6)

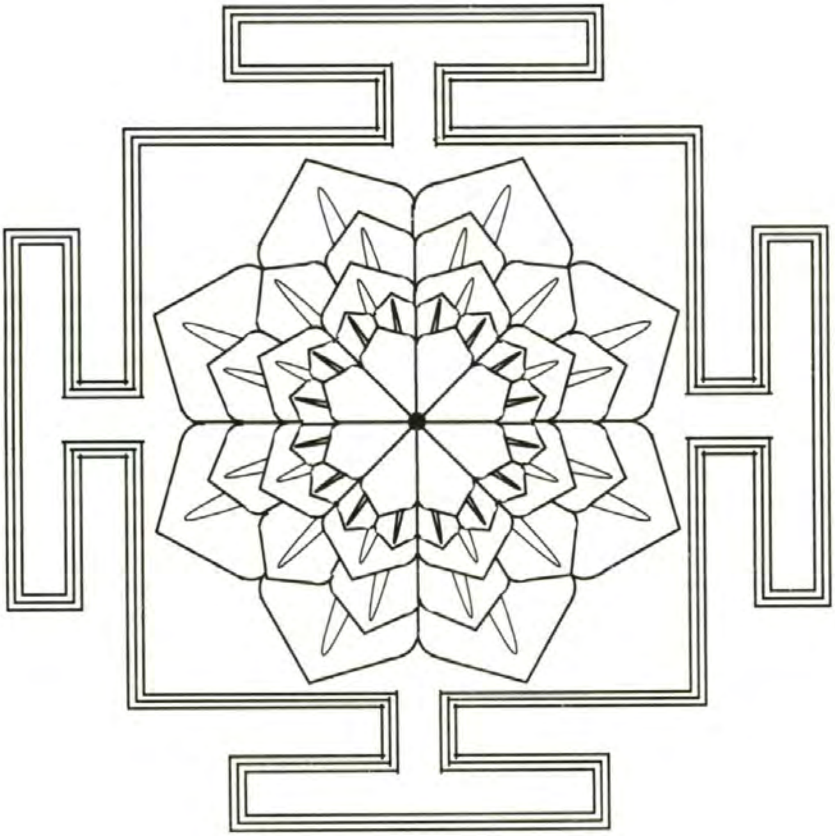

Varaha (avatara) Yantra

Varaha is one of the early five, part human, *Dashavataras* of the Lord *Vishnu*. Varaha has the body and limbs of a human and the head of a boar. A story relates how after the primal creation, the earth was submerged in the primordial sea. The *Varahavatara* was created to raise it out of the waters. Yet, another tale relates that during the Great Flood, the Lord *Vishnu* took the form of a great boar to save *Prithvi*, the Earth Goddess from the clutches of the demon *Hiranyaksha*. He dove into the rising floods, slew the demon, thereby saving the earth.

The *Varaha Yantra* is made up of a sacred enclosure (*bhupura*) of a single step. Within this enclosure is a circle surrounded by radiating lines which peaks in the cardinal and intercardinal points of the compass creating eight 'points.' Within this circle is an eight-petaled lotus (*ashta-dala padma*), each petal with radiating lines. The petals of this lotus are in the dynamic orientation emphasizing the feminine quality. In the center of the lotus is a circle filled with a number of dots (bindu). This *yantra* is virtually identical to the: *Balarama* (*avatara*) *Yantra* (**Plate 15**), *Hayagriva Yantra* (**Plate 41**), *Kalki Yantra* (**Plate 46**), *Krishna Yantra* (I) (**Plate 49**), *Maha-Lakshmi Yantra* (I) (**Plate 55**), and the *Shitala Yantra* (**Plate 75**), all of which are similar to the *Vishnu Yantra* (I) (**Plate 103**).

One and eight appear to possess some significance in this *yantra*. One--referring to tne *bhupura*--denotes the source, the monad, the first principle, unity, The Absolute One and the Primordial One and spiritual balance, the divine sign of universal life. As an absolute, it is beyond all and therefore divine. However, there are those who consider it as an odd number and as such it is a male symbol. It is exemplified in: day; bright; the right (hand); the first of the five elements (*pancha-tanmatras*)--ether (*akasha, vymon*), and the *Sakala Mandala* (1 *pada*). It is associated astronomically with the Sun (*Ravi* or *Surya*). Eight--referring to the *ashta-dala padma*--denotes perfection, good fortune, and on the divine plane: justice and balance between attraction and repulsion, positive and negative. This integer as even, is representative of motherhood. This number is auspicious in its makeup being an evenly even number and the first cube number, 2^3. It is exemplified in: the eight forms of the Lord *Shiva*; the Eight Treasures (*ashta-niddhi*) of *Kubera*; the Eight Mothers (*ashta-matrikas*); the Octave of *Prakriti* (the elemental nature) being: *akasha, vayu, tejas, ap, kshiti, sattva, rajas* and *tamas*; and the sacred eight petal lotus. It is associated astronomically with the planet Saturn (*Shani*). Additionally, it represents the number when squared that makes up the *Manduka Mandala*. (DS, SPS, RG, TR, SH, MS, VM, HKS)

Plate 100 -- Varaha (avatara) Yantra

(DS, # 20, SPS, Pl. 2)

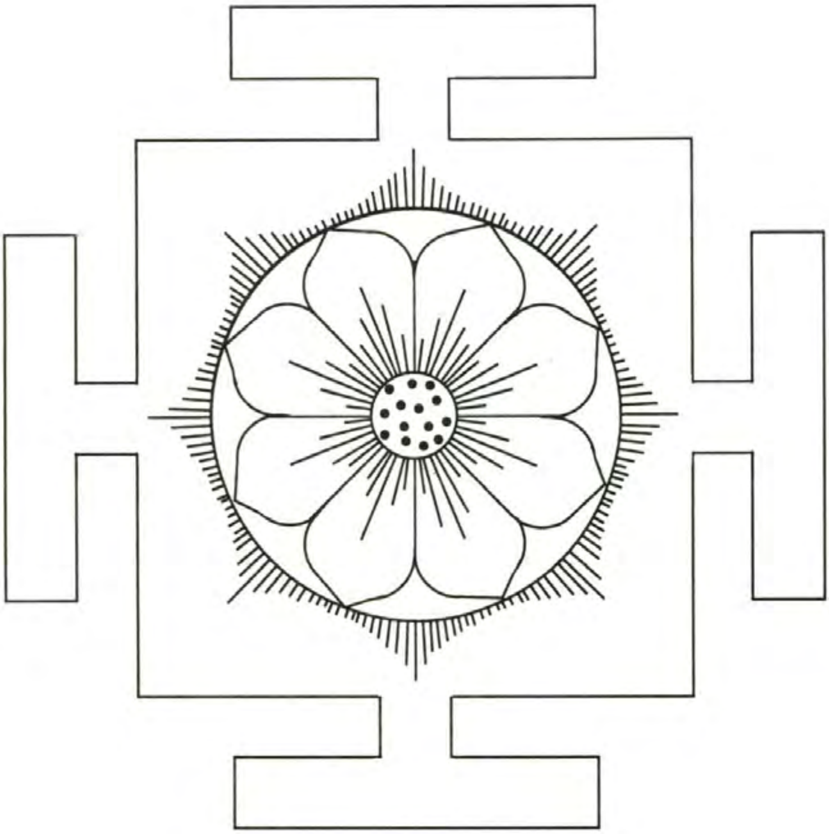

Vartali Yantra

The goddess *Vartali* (aka *Varahi, Krodhamukhi*) although not a deity of the first rank is, nonetheless, of some importance. She is a goddess of fierce mien and the minister of defense for *Lalitamahatripursundari*, who herself is associated with the *Shri Chakra Yantra*.

The *Vartali Yantra* consists of a three stepped sacred enclosure (*bhupura*). Within this divine precinct is a circle divided into eight sections. The division lines are aligned to the cardinal and intercardinal points of the compass. Inside this encircling band is a narrower strip made of a multitude of small petal-like forms, they may represent a thousand-petaled lotus (*sahasra-dala padma*). This encloses a lotus consisting of eight petals (*ashta-dala padma*) in the dynamic orientation emphasizing the feminine quality. This lotus encloses a six pointed star (*shatkona*) made up of an equilateral triangle with its apex oriented upwards and one with its apex oriented downwards. At the center of the six pointed star is a five pointed star, and at its center is a triangle (*trikona*) with its apex pointed downwards. Centered in this triangle is a *bindu*.

There are five numbers which to bear consideration--three, five, six, eight and one-thousand. The number three--referring to the *trikona*--refers perfection, the trinity, the divine family (father, mother, child) and unity plus diversity which equals perfection. It is exemplified in: the trinity of *Brahmá, Vishnu, Shiva*; the trinity of *Sarasvati, Lakshmi, Parvati*; *trishula*; the Three Worlds (Indic: *triloka*); the Three Cities (Indic: *tripura*); the Three Times (*kála*); the Three Forces (*guna*); the *trivarga* (objects of human pursuit); the three steps taken by the Lord *Vishnu* in his *Vamana-Trivikrama avatar*; and the third of the five elements (*pancha-tanmatras*)--fire (*tejas, agni*). It is associated astronomically with the planet Jupiter (*Brihaspati* or *Guru*). Five--referring to the pentagram--denotes magical properties, mental activity, intelligence, and the natural elements both positive and negative (pentagram positive or pentagram negative). This integer represents the natural man, is revolutionary and reduces all to the meaningful. It is created from the masculine three and the feminine two and, therefore, to many represents love, the union of the masculine and the feminine. It is exemplified in: the Five Subtle Elements (Indic: *tanmatras* or *panchatanmatras*); the Five Sense Particulars (Indic: *panchabhutas* or *mahabhutas*); the Five Truths (Indic: *pancha-tattva*); the five "M's" (*Panchamakara*) of the *vamanachara Tantra*; the five *skandhas*; the Five Evolutes of *Maya* (*pancha-kanchukas*); the five fingers of the hand, the five toes of the feet as well as the five major appendages of the body--head, arms and legs; and the fifth of the five elements (*pancha-tanmatras*)--earth (*kshiti, prithvi*). It is associated astronomically with the planet Mercury (*Budha*). Six--referring to the *shatkona*--denotes the macrocosmic--the spiritual plus the material world; material beauty and comfort, divine charity; and balance. This integer is considered to be the most perfect number and the product of the first male and female numbers signifying universal attraction. As such, it is considered to be a lucky number. It is exemplified in: the *shatkona-chakra* of the Lord *Vishnu*; the Six Insights (Indic: *darshana*); the six *Chakras*; and in nature the bee's comb, petals of a flower, snowflake. It is associated astronomically with the planet Venus (*Shukra*). Eight--referring to the *ashta-dala padma*--denotes perfection, good fortune, and on the divine plane: justice and balance between attraction and repulsion, positive and negative. This integer as even, is representative of motherhood. This number is auspicious in its makeup being an evenly even number and the first cube number, 2^3. It is exemplified in: the eight forms of the Lord *Shiva*; the Eight Treasures (*ashta-niddhi*) of *Kubera*; the Eight Mothers (*ashta-matrikas*); the Octave of *Prakriti* (the elemental nature); and the sacred eight petal lotus. It is associated astronomically with the planet Saturn (*Shani*). Finally, one-thousand--referring to the *sahasra-dala padma*--represents endlessness. It is exemplified in: the thousand names of *Vishnu* (Indic.: *Vishnusahasranama*); and the thousand names of *Parvati* (Indic.: *Parvatisahasranama*). Additionally, it is represented by the *Sahasra Dala Kamala*, beyond the *Ajna Chakra*. It is associated astronomically with the Sun (*Ravi* or *Surya*) (1). (DS)

Plate 101 -- Vartali Yantra

(DS, #24)

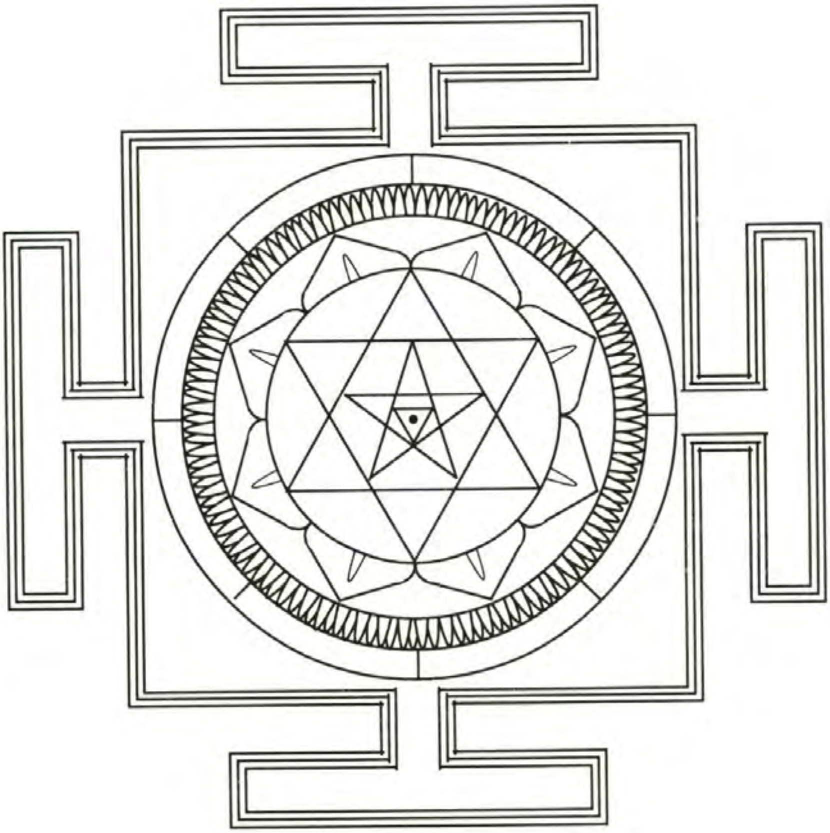

Vighnaraja Yantra

Vighnaraja refers to *Ganapati* as Lord (*raja*) over obstacles (*vighnas*). He is worshipped as and independent deity as well as a deity who is closely associated with the Lord *Shiva* and *Parvati*.[171]

The *Vighnaraja Yantra* embodies a three stepped sacred enclosure (*bhupura*). Within this enclosure is an eight-petaled lotus (*ashta-dala padma*) with a darkened central dot (*bindu*) in the dynamic orientation emphasizing the feminine quality. This *yantra* is quite similar to the: *Balarama* (*avatara*) *Yantra* (**Plate XIV**), *Hayagriva Yantra* (**Plate XL**), *Kalki Yántra* (**Plate XLV**), *Krishna Yantra* (I) (**Plate XLVIII**), *Maha-Lakshmi Yantra* (I) (**Plate LIV**) and the *Shitala Yantra* (**Plate LXXV**), all of which are similar to the *Vishnu Yantra* (I) (**Plate CI**).

Three and eight are two numbers which appear to be of some significance. Three--referring to the *bhupura*--denotes perfection, the trinity, the divine family (father, mother, child) and unity plus diversity which equals perfection. It is exemplified in: the trinity of *Brahmá*, *Vishnu*, *Shiva*; the trinity of *Sarasvati*, *Lakshmi*, *Parvati* or *Maha-Sarasvati*, *Maha-Lakshmi*, *Maha-Kali*; *trishula*; the Three Regions or the Three Worlds (Indic: *triloka*) being: *arupadhatu*, *rupadhatu*, *kamadhatu*; the Three Cities (Indic: *tripura*); the Three Times (*kála*) being: *bhuta-kala* (past), *vartamana-kala* (present), *bavishya-kala* (future); the Three Forces (*guna*) being: *sattvaguna*, *rajoguna*, *tamoguna*; the *trivarga* (objects of human pursuit) being: *dharma* (virtue), *artha* (purpose), *kama* (pleasure); the three steps taken by the Lord *Vishnu* in his *Vamana-Trivikrama avatar*; and the third of the five elements (*pancha-tanmatras*)--fire (*tejas*, *agni*). It is associated astronomically with the planet Jupiter (*Brihaspati* or *Guru*). Eight--as a referent to the *ashta-dala padma*--denotes perfection, good fortune, and on the divine plane: justice and balance between attraction and repulsion, positive and negative. This integer as even, is representative of motherhood. This number is auspicious in its makeup being an evenly even number and the first cube number, 2^3. It is exemplified in: the eight forms of the Lord *Shiva*; the Eight Treasures (*ashta-niddhi*) of *Kubera*; the Eight Mothers (*ashta-matrikas*); the Octave of *Prakriti* (the elemental nature) being: *akasha*, *vayu*, *tejas*, *ap*, *kshiti*, *sattva*, *rajas* and *tamas*; and the sacred eight petal lotus. It is associated astronomically with the planet Saturn (*Shani*). Additionally, it represents the number when squared that makes up the *Manduka Mandala*. (DS, SPS, APR, DS, JN, LC, LC II, TR, RG, HJ, SH)

Plate 102 -- Vighnaraja Yantra

(DS, #10; SPS, Pl. 4)

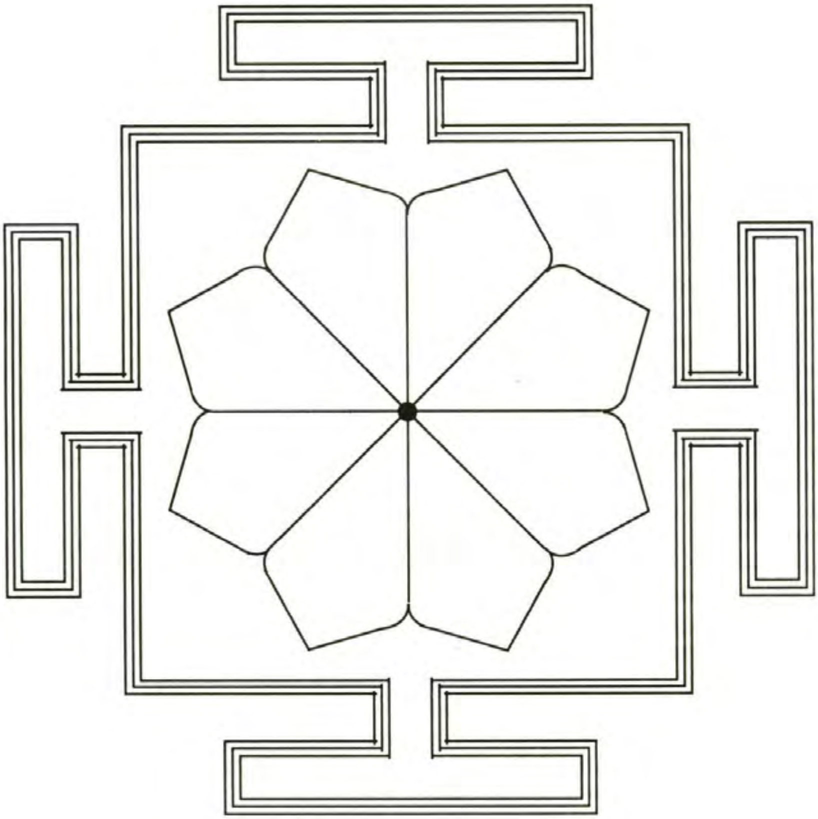

Vishnu Yantra (I)

The Lord *Vishnu* is one of the three most powerful deities within the Hindu pantheon's trinity (*Trimurti*) along with the Lords *Brahmá* and *Shiva*. He is the One Who Sustains as well as the locus of the *Vaishnava* sect. However, whereas the *Shri-chakram Yantra*, with its emphasis upon the *Shakti* sect, is so very popular throughout the Hindu world, *yantras* dedicated to either the Lords *Vishnu* or *Shiva* are relatively fewer in number and generally less complicated in form. The *Tantric* nature of *yantra* tends to center around the *Shakti* sect accounting for this fact.

The *Vishnu Yantra* (I) is represented by a sacred enclosure (*bhupura*) of four levels which in itself is unusual and underlines this deity's importance. Within this divine domain is a sacred eight-petaled lotus (*ashta-dala padma*) not oriented to the cardinal and intercardinal points of the compass. This underlines the dynamic quality of the iconic device. Each petal possesses a series of radiating lines proceeding from the center. At the center is a small circle, containing numerous dots (*bindu*).

Four and eight are two numbers which appear to be of some significance in this *yantra*. Four--referring to the *bhupura*--denotes completeness, perfection, the practical element, worldly balance or order, and the creating fluid which is the soul of the universe. This numeral is the perfect number of a higher plane, a number whose $\sqrt{}$ is 2. It is exemplified in: the Four Fundamental or Sublime Meditations (Indic: *chatur-appamannaya*); the Four Trances (Indic: *chatur-jhana*); the Four Psychic Powers (Indic: *chatur-iddhipada*); the four *Vedas*; the four *Pradharthas* being: *dharma* (virtue), *artha* (purpose), *kama* (pleasure), *moksha* (liberation); the four streams of milk from the heavenly udder creating the four sacred rivers; the *chakrasudarshana* (disc) of the Lord *Vishnu*; the Four Guardians of the Quarters (Indic: *Lokapala*); the fourth of five elements (*pancha-tanmatras*)--water (*ap*); the cardinal directions; and the four phases of the moon. It is associated astronomically with the planet *Rahu* (the ascending node of the moon). Additionally, it is symbolized by the *Muladhara Chakra* and the *Pechaka Mandala* made up of four *pada*. Eight--as a referent to the *ashta-dala padma*--denotes perfection, good fortune, and on the divine plane: justice and balance between attraction and repulsion, positive and negative. This integer as even, is representative of motherhood. This number is auspicious in its makeup being an evenly even number and the first cube number, 2^3. It is exemplified in: the eight forms of the Lord *Shiva*; the Eight Treasures (*ashta-niddhi*) of *Kubera*; the Eight Mothers (*ashta-matrikas*); the Octave of *Prakriti* (the elemental nature) being: *akasha, vayu, tejas, ap, kshiti, sattva, rajas* and *tamas*; and the sacred eight petal lotus. It is associated astronomically with the planet Saturn (*Shani*). Additionally, it represents the number when squared that makes up the *Manduka Mandala*.

The *Vishnu yantra* seems to set a standard for the *yantra* of other deities who are related to the Lord *Vishnu*--e.g., the *Balarama (avatara) Yantra* (**Plate 15**), *Hayagriva Yantra* (**Plate 41**), *Kalki Yantra* (**Plate 46**), *Krishna Yantra* (I) (**Plate 49**), *Maha-Lakshmi Yantra* (I) (**Plate 55**),*Shitala Yantra* (**Plate 75**), and the *Varaha (avatara) Yantra* (**Plate 100**), all of which are similar. (DS, SPS, RG, TR, SH, VM, PR, HKS, LC, LC II)

Plate 103 -- Vishnu Yantra (I)

(DS, #19; SPS, Pl. 8)

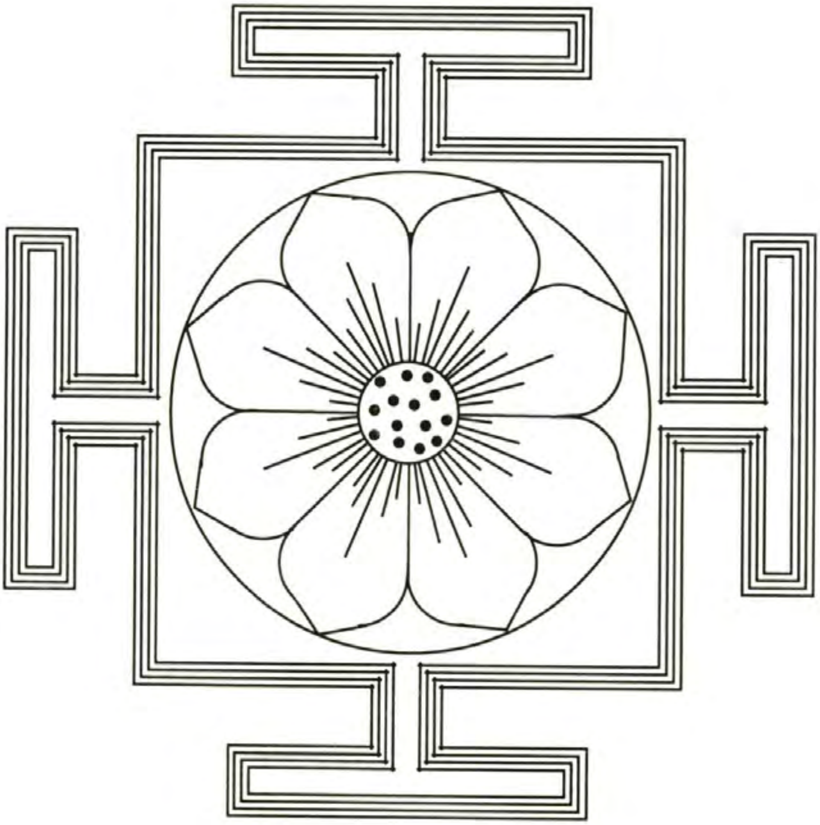

Vishnu Yantra (II)

The *Vishnu Yantra* (II), by far the simplest of the four *yantra* included in this brief study dedicated to this important deity, consists of a single-stepped divine precinct (*bhupura*). Within this divine enclosure is a single eight-petaled lotus (*ashta-dala padma*). The source indicates this lotus without the central 'vein' on the petals and without a *bindu*. By its simplicity, it stands out amongst the other *yantra*.

Two numerals would appear to assume some importance--one and eight. One--referring to the single-stepped *bhupura*--denotes the source, the monad, the first principle, unity, The Absolute One and the Primordial One and spiritual balance, the divine sign of universal life. As an absolute, it is beyond all and therefore divine. However, there are those who consider it as an odd number and as such it is a male symbol. It is exemplified in: day; bright; the right (hand); the first of the five elements (*pancha-tanmatras*)--ether (*akasha, vymon*), and the *Sakala Mandala* (1 *pada*). It is associated astronomically with the Sun (*Ravi* or *Surya*). While eight--referring to the *ashta-dala padma*--denotes perfection, good fortune, and on the divine plane: justice and balance between attraction and repulsion, positive and negative. This integer as even, is representative of motherhood. This number is auspicious in its makeup being an evenly even number and the first cube number, 2^3. It is exemplified in: the eight forms of the Lord *Shiva*; the Eight Treasures (*ashta-niddhi*) of *Kubera*; the Eight Mothers (*ashta-matrikas*); the Octave of *Prakriti* (the elemental nature) being: *akasha, vayu, tejas, ap, kshiti, sattva, rajas* and *tamas*; and the sacred eight petal lotus. It is associated astronomically with the planet Saturn (*Shani*). Additionally, it represents the number when squared that makes up the *Manduka Mandala*.

The *mantra* associated with this yantra is: "*Om Shareeng Narayana Namah / Hareeng Dhoong Hareeng*."[172] (APR)

Plate 104 -- Vishnu Yantra (II)

(APR, p. 164)

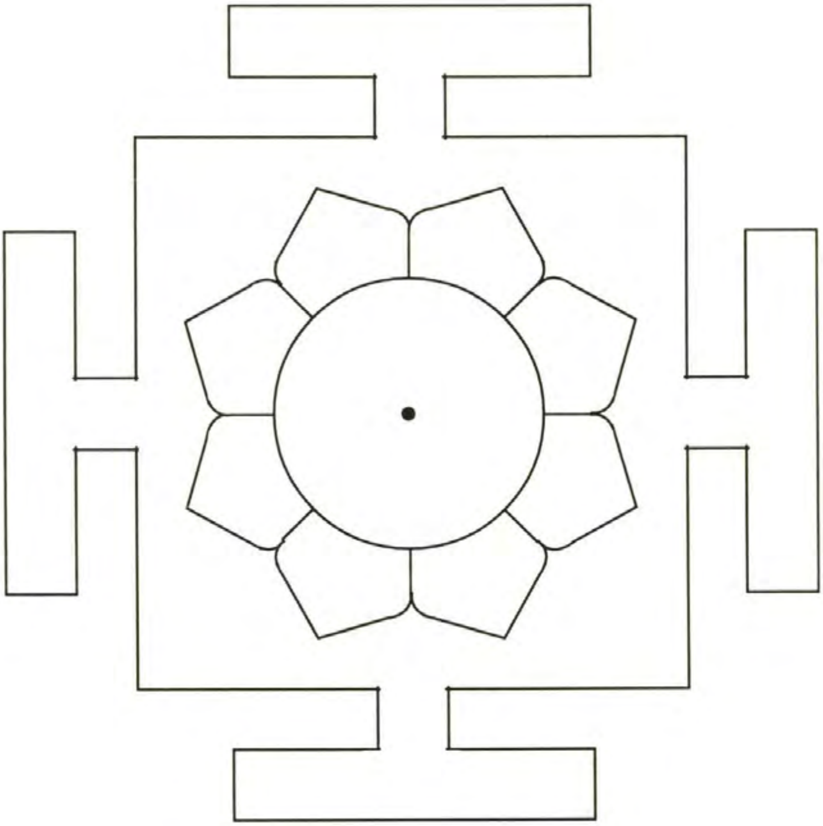

Vishnu Yantra (III)

The *Vishnu Yantra* (III) consists of a single-stepped divine precinct (*bhupura*). Within the *bhupura* is a twelve-petaled lotus (*dvidasha-dala padma*) oriented to the cardinal points of the compass. This lotus encompass a circle within which is a sacred, eight-petaled lotus (*ashta-dala padma*) also oriented to the cardinal points of the compass. The petals of the two lotus total twenty. The *ashta-dala padma*, in turn, surrounds a circle within which is a six pointed star (*shatkona*) made up of two equilateral triangles, one oriented upwards, the other downwards. At the center of the *yantra* is a *bindu*.

There are five numbers which appear to be of significance: one, six, eight, twelve and twenty. One--referring to the *bhupura*--denotes the source, the monad, the first principle, unity, The Absolute One and the Primordial One and spiritual balance, the divine sign of universal life. As an absolute, it is beyond all and therefore divine. However, there are those who consider it as an odd number and as such it is a male symbol. It is exemplified in: day; bright; the right (hand); the first of the five elements (*pancha-tanmatras*)--ether (*akasha, vymon*), and the *Sakala Mandala* (1 *pada*). It is associated astronomically with the Sun (*Ravi* or *Surya*). Six--referring to the *shatkona*--symbolizes the macrocosmic--the spiritual plus the material world; material beauty and comfort, divine charity; and balance. This integer is considered to be the most perfect number and the product of the first male and female numbers signifying universal attraction. As such, it is considered to be a lucky number. It is exemplified in: the *shatkona-chakra* of the Lord *Vishnu*; the Six Insights (Indic: *darshana*); the six *Chakras* being: *Muladhara, Svadhishthana, Manipura, Anahata, Vishuddha, Ajna*; and in nature the bee's comb, petals of a flower, snowflake. It is associated astronomically with the planet Venus (*Shukra*). Additionally, it is represented by the *Svadhisthana Chakra*. Eight--as a referent to the *ashta-dala padma*--denotes perfection, good fortune, and on the divine plane: justice and balance between attraction and repulsion, positive and negative. This integer as even, is representative of motherhood. This number is auspicious in its makeup being an evenly even number and the first cube number, 2^3. It is exemplified in: the eight forms of the Lord *Shiva*; the Eight Treasures (*ashta-niddhi*) of *Kubera*; the Eight Mothers (*ashta-matrikas*); the Octave of *Prakriti* (the elemental nature) being: *akasha, vayu, tejas, ap, kshiti, sattva, rajas* and *tamas*; and the sacred eight petal lotus. It is associated astronomically with the planet Saturn (*Shani*). Additionally, it represents the number when squared that makes up the *Manduka Mandala*. Twelve--referring to the *dvidasha-dala padma*--denotes sacrifice and is related to immortality. This numeral is: a cosmic number as well as comprehending all numbers lower than itself. It is exemplified in: the *Barahmasa* poetry being based on twelve; the twelve signs of the Zodiac; the twelve hours of the day as well as the twelve hours of the night; and the twelve months of the solar year. As a compound number it is associated astronomically with: the Sun (*Ravi* or *Surya*) (1) and the Moon (*Soma* or *Chandra*) (2). When reduced it produces three and, therefore, the planet Jupiter (*Brihaspati* or *Guru*) (3). Additionally, it represents the *Anahata Chakra*. Finally, twenty--referring to the total number of petals--denotes, as double ten, perfection or completeness, success, and cosmic wisdom. This number is auspicious in its make up and represents renewal. It is exemplified in: the total number of fingers and toes (a limit of counting), the number of nails on the fingers and toes and one of the important numbers is the proportions of a *stupa*. As a compound number it is associated with the Moon (*Soma* or *Chandra*) (2).

The *mantra* for this *yantra* is: "*Om Namo Narayanaya*."[173] (JN, SPS, RG, TR, SH, VM, PR, HKS, LC, LC II)

Plate 105 -- Vishnu Yantra (III)

(JN, p. 41)

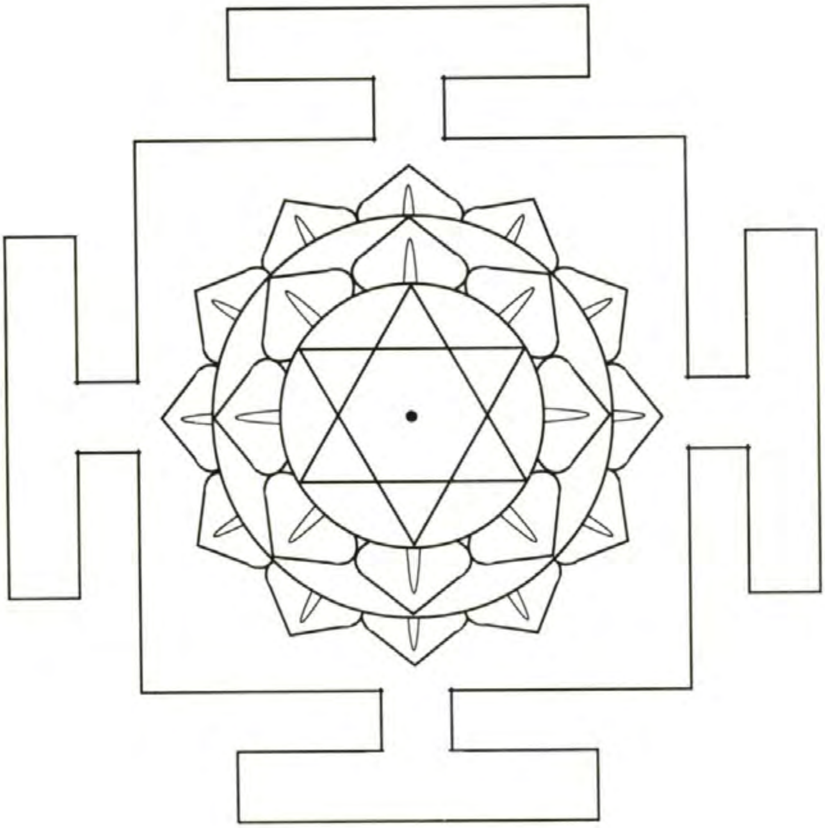

Vishnu Yantra (IV)

The *Vishnu Yantra* (IV) also known as *Sudarshana Mahachakra* is the most complex of the *Vishnu yantras* is composed of a single-stepped divine enclosure (*bhupura*) within which are five lotus one superimposed over the other. The first is a lotus of thirty-two petals (*dvatrimshati-dala padma*). This lotus encircles one of sixteen petals (*shodasha-dala padma*). The third lotus possesses twelve petals (*dvidasha-dala padma*). The three preceding lotus are not oriented to the cardinal and intercardinal points of the compass, thereby underlining their dynamic quality. The fourth lotus has eight petals (*ashta-dala padma*) and is oriented to the cardinal and intercardinal points of the compass. The fifth lotus of six petals (*shash-dala padma*), too, is oriented to the cardinal and intercardinal points of the compass. The total number of petals amounts to seventy-four. In the center of an inner circle, the center of the whole is a *bindu*.

One, six, eight, twelve, sixteen, thirty-two and seventy-four are numbers which appear to possess some significance in this *yantra*. One--referring to the *bhupura*--denotes the source, the monad, the first principle, unity, The Absolute One and the Primordial One and spiritual balance, the divine sign of universal life. As an absolute, it is beyond all and therefore divine. However, there are those who consider it as an odd number and as such it is a male symbol. It is exemplified in: day; bright; the right (hand); the first of the five elements (*pancha-tanmatras*)--ether (*akasha, vymon*), and the *Sakala Mandala* (1 *pada*). It is associated astronomically with the Sun (*Ravi* or *Surya*). Six--as a referent for the *shodasha-dala padma*--denotes the macrocosmic--the spiritual plus the material world; material beauty and comfort, divine charity; and balance. This integer is considered to be the most perfect number and the product of the first male and female numbers signifying universal attraction. As such, it is considered to be a lucky number. It is exemplified in: the *shatkona-chakra* of the Lord *Vishnu*; the Six Insights (Indic: *darshana*); the six *Chakras* being: *Muladhara, Svadhishthana, Manipura, Anahata, Vishuddha, Ajna*; and in nature the bee's comb, petals of a flower, snowflake. It is associated astronomically with the planet Venus (*Shukra*). Additionally, it is represented by the *Svadhisthana Chakra*. Eight--referring to *ashta-dala padma*--denotes perfection, good fortune, and on the divine plane: justice and balance between attraction and repulsion, positive and negative. This integer as even, is representative of motherhood. This number is auspicious in its makeup being an evenly even number and the first cube number, 2^3. It is exemplified in: the eight forms of the Lord *Shiva*; the Eight Treasures (*ashta-niddhi*) of *Kubera*; the Eight Mothers (*ashta-matrikas*); the Octave of *Prakriti* (the elemental nature) being: *akasha, vayu, tejas, ap, kshiti, sattva, rajas* and *tamas*; and the sacred eight petal lotus. It is associated astronomically with the planet Saturn (*Shani*). Additionally, it represents the number when squared that makes up the *Mandukà Mandala*. Twelve--as a referent for *dvidasha-dala padma*--denotes sacrifice and is related to immortality. This numeral is: a cosmic number as well as comprehending all numbers lower than itself. It is exemplified in: the *Barahmasa* poetry being based on twelve; the twelve signs of the Zodiac; the twelve hours of the day as well as the twelve hours of the night; and the twelve months of the solar year. As a compound number it is associated astronomically with: the Sun (*Ravi* or *Surya*) (1) and the Moon (*Soma* or *Chandra*) (2). When reduced it produces three and, therefore, the planet Jupiter (*Brihaspati* or *Guru*) (3). Additionally, it represents the *Anahata Chakra*. Sixteen--as a referent for the *shodasha-dala padma*--denotes divine destruction, the fall of man and the visible world. This integer also signifies completeness, or balance being made up of opposites--the Sun and Venus. It is a number whose $\sqrt{}$ is 4 . It is exemplified in: the Sixteen *kalás* of *Chandra*; and a *mandala* of sixteen *pada* called *Mahapitha Mandala*. As a compound number it is associated with the Sun (*Ravi* or *Surya*) (1) and the planet Venus (*Shukra*) (6). When reduced it produces seven and, therefore, the planet *Ketu* (the descending node of the moon) (7). Additionally, it represents the *Vishudha Chakra*. Thirty-two--referring to thirty-two-petaled lotus of the *yantra*--This numeral is considered by some to be a perfect number. It is exemplified in: the

Plate 106-- Vishnu Yantra (IV)

(JN, p. 40)

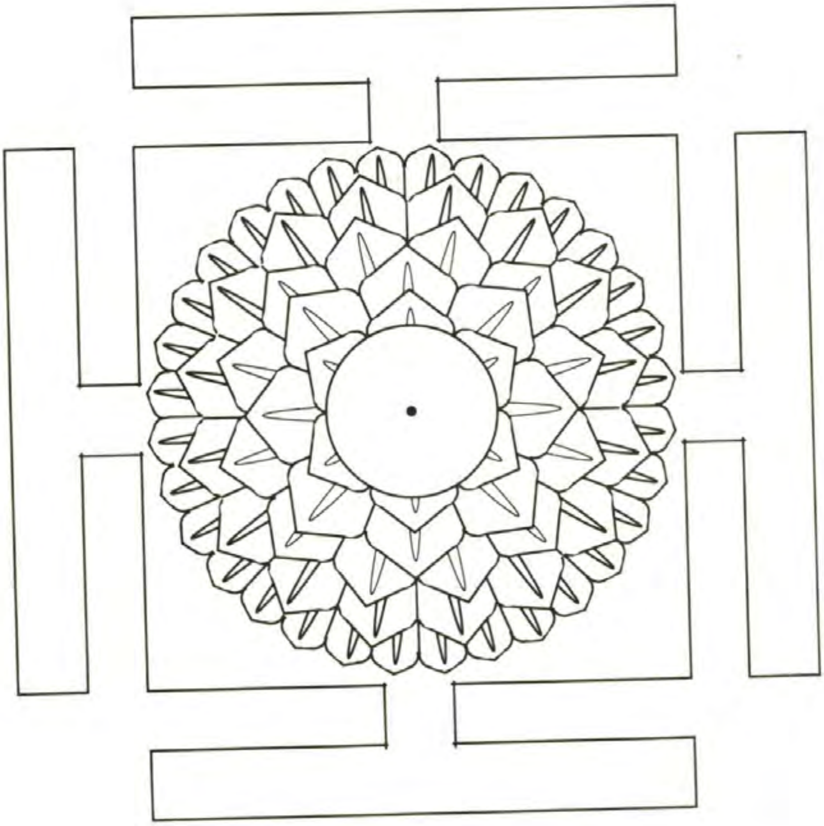

thirty-two points of the compass--e.g., south, south south-southeast, southeast south-southeast, etc.--and the thirty two characteristics of human physiology. As a compound number it is associated with the planet Jupiter (*Brihaspati* or *Guru*) (3) and the Moon (*Soma* or *Chandra*) (2). When reduced it produces five and, therefore, the planet Mercury (*Budha*) (5). Seventy-four--as a referent for the total petals--is as a compound number, associated astronomically with: the planet *Ketu* (the descending node of the moon) (7) and the planet *Rahu* (the ascending node of the moon) (4). When reduced it produces two and, therefore, the Moon (*Soma* or *Chandra*) (2).

The *mantra* associated with this *yantra* is: "Om Namo Narayanaya."[174] (JN, SPS, RG, TR, SH, VM, PR, HKS, LC, LC II)

Postscriptum

There are a number of conclusions as well as observations that can be made when considering the deity centered *yantras* presented in this brief study. Conclusions and observations that would lead one, possibly, into other paths of study.

It is obvious to note that a majority of the *yantra* in this study are to be associated with the *Shakti* sect--i.e., sixty (60) *yantras*. *Yantras* and their employment are admittedly associated with *Tantric* practice. *Tantra*, itself, is deeply rooted in, and associated with *Shakti* considerations. Therefore, this association seems quite natural and understandable.

The complexity of a geometric *yantra*, or lack of complexity, for that matter, does not appear to have a significant relationship to the importance of the deity which it represents within the Hindu tradition. The *yantra* of the Lord *Vishnu* (**Plate 104**), for example, is remarkably simple, deceptively modest for a deity of such power and position. An answer may be posited that: this may be an attempt to indicate the perceived subordinate position of a male deity within a *Shakti* milieu. On the other hand, the *Matsya* (*avatara*) *Yantra* (**Plate 65**) is quite complex for one of the early, and admittedly less important *dashavataras* of the Lord *Vishnu*. This is further underlined when the *Matsya yantra* is compared with the two illustrated *yantras* devoted to the important and highly popular Lord *Krishna* (**Plates 49 & 50**). Further, to say that the less important or popular deities are regaled with complicated *yantras* is, also, not altogether true. The *Shri-chakram Yantra* (**Plates 81-88**) are quite similar in their complexity. The inner, overlapping triangles are essentially identical, their variations appearing in the outer and varied manifestations--e.g., the *bhupura*, circular enclosures and surrounding lotus petals. Likewise, one *yantra* dedicated to the Lord *Vishnu* is rather intricate (**Plate 106**). Similarly, the *yantra* illustrated in **Plate 77**, dedicated to the Lord *Shiva*, although not resembling, in form, the geometric *yantra*, possesses a degree of convolution that must be considered more than simple.

The various levels of the *bhupura* do not necessarily relate to the position and/or importance of the deity in the Hindu pantheon. Single, double and triple level *bhupura* appear to be relatively equal in occurrence, although there are more single level enclosures in this study--i.e., single level *bhupura* (33), two level *bhupura* (23), and three level *bhupura* (26). It must be noted, moreover, that a single stepped *bhupura* is not employed in the representations of the powerful *Shri-chakram Yantra*. Mayhaps, from a *Shakti* point of view, a single stepped *bhupura* infers lesser prestige. Interestingly, a four stepped *bhupura* are significantly less in number--i.e., six examples in the 106 *yantras* presented--and it is not employed in any of the representations of the *Shri-chakram Yantra*.

Feminine/masculine numbers, forms and position also appear to be employed in what may be considered an arbitrary manner. With the possible exception of one (1), odd numbers are seen as being masculine and even numbers are considered to be feminine. Yet, the application of these iconic, numerical forms do not appear to be applied consistently to either feminine or masculine deities. The representation of even number lotus petals in an encircling band, with a few exceptions--e.g., the *Matsya Yantra* (**Plate 65**)--is always even in number. This is not seen to possess any notable significance. However, the number of levels in the *bhupuras* of the *yantra* dedicated to *Shri-chakram Yantra* are of interest. Five of the representations possess three--i.e., a masculine number--steps, three have two--i.e., a feminine number--steps, and as noted above, none hold four steps. A number of the masculine deities indicate a two--i.e., a feminine number--stepped *bhupura* and numerous female deities possess three--i.e., a masculine number--stepped *bhupuras*. The *Kali Yantra* (**Plates 42 & 44**) indicates five receding *trikona*, **Plates 43** and **45** show three *trikona* each; and the *Shodashi* (*Tripura-Sundari*) *Yantra* (**Plates 78-80**) display three overlapping *shatkona* each. On the other hand numerous male deities are depicted with *shatkona*--six pointed stars.

The orientation of forms, both geometric and 'natural,' and the variation of forms--e.g., from an equilateral triangle to an isosceles--may be indicative of either feminine or masculine orientation. An *ashta-dala-padma*, for example, is masculine when a petal is oriented upwards, but feminine when the space between two petals is oriented upwards (See: p. 28).

The upward oriented *trikona* is a decidedly and admitted masculine iconic device--i.e., *linga*--while the *trikona* with its apex pointing downward is considered feminine--i.e., *yoni*. Numerous *Shakti yantras* possess feminine *trikona*--e.g., *Bagla Mukhi Yantra* (**Plate 11**) or *Sharabha Yantra* (**Plate 74**)--and frequently *Shaiva* or *Vaishnava yantras* indicate masculine *trikona*--e.g., *Bhairon Yantra* (**Plate 20**) or *Surya Yantra* (**Plate 91**). However, the *Annapurna Yantra* (**Plate 9**), the *Bagla Mukhi Yantra* (**Plate 14**), the *Durga Yantra* (**Plate 33**), the *Kali Yantra* (**Plate 45**), and the *Tara Yantra* (**Plate 93**), all indicate the masculine *trikona*--i.e., *linga*. Similarly, the *Bhairon yantra* (**Plate 19**), the *Ganesha Yantra* (**Plate 36**), and the *Maha-Ganapati Yantra* (**Plate 53**) display feminine *trikona* prominently. A *trikona* with its apex oriented to the right is considered masculine, also; whereas, one pointed to the left is feminine. Yet, the *Shyama* (*Kali*) *Yantra* (**Plate 89**) Indicates a *trikona* which is oriented towards the masculine right. The orientation of other forms also indicate feminine or masculine influence. *Shatkonas*, lotus or pentagrams which are oriented upwards (vertically) are masculine--e.g., *Ganesha Yantra* (**Plate 35**) or *Mrit-Sanjivani Yantra* (**Plate 56**), while the horizontal orientations are feminine--e.g., the *Bhuvaneshvari Yantra* (**Plate 21**) or the *Shodashi* (*Tripura-Sundari*) *Yantra* (**Plate 78**). However, there are feminine deities whose *yantras* indicate masculine oriented forms--e.g., the *Bhuvaneshvari Yantra* (**Plate 22**), the *Gayatri Yantra* (**Plate 38**), or the *Matangi Yantra* (**Plate 63**)--as well as male deities which indicate feminine oriented forms--e.g., the *Krishna* (*Gopala*) *Yantra* (**Plate 50**) or *Narasimha* (*avatara*) *Yantra* (**Plate 67**).

The indication of either *trikona* or *shatkona* which are composed of isosceles triangle(s) indicates a dynamic element, and, therefore, are considered feminine. It is to be noted that a large number of these dynamic elements are attributes of feminine deities. *Shatkonas* which are oriented upwards (masculine) assume feminine characteristics when composed of isosceles triangles. This is also true of a *trikona* which may be considered as masculine when pointing up, but assumes the feminine when isosceles in form--e.g., *Durga Yantra* (**Plate 32**), *Matangi Yantra* (I) (**Plate 62**), *Sarasvati Yantra* (**Plate 73**), *Shodashi* (*Tripura-Sundari*) *Yantra* (**Plate 80**), *Tara Yantra* (**Plate 94**), and *Tripura*(*ntaḳa*)*-Bhairavi Yantra* (**Plate 97**).

Are the variations of these gender-oriented symbols merely the product of an unschooled or inadept *guru* or possible misalignment in the printing process? Let us consider the *Ganesha Yantra* (II) (**Plate 36**) and the *Ganesha Yantra* (III) (**Plate 37**). They are essentially identical except that in the *Ganesha Yantra* (II) the *trikona* is oriented downwards, while in the *Ganesha Yantra* (III) it is oriented upwards. Similarly, in the *Kali Yantra* (II) (**Plate 43**) displays three nested *trikonas* oriented in the feminine direction while in the *Kali Yantra* (IV) (**Plate 45**) shows the same three but in that *yantra* they are oriented in the masculine direction. These variations are not isolated to a single source, but are duplicated in other sources as well, causing one to assume that these variants shown are accurate.

What then are the interpretations of these variations? Does the feminine orientation in the *Ganesha Yantra* (II) (**Plate 36**) indicate the assigning of this *yantra* as a *Shakti yantra*? Even though *Ganesha* is a deity that is honored by all sects, he is generally considered to be associated with the *Shaivas*, the son of the Lord *Shiva* and his consort, *Parvati*. Although, a number of stories dealing with *Ganesha's* genesis directly involve the important goddess *Parvati* (*Devi*) as his sole creator and, therefore, the direct connection with the *Shakti* sect. *Kali*, similarly, is associated with both sects. She is considered to be the consort of the Lord *Shiva*. Numerous stories connect her, erotically, with the Lord *Shiva*. On the other hand, her genesis is also seen to have been directly associated with *Devi*. Perhaps these *yantras* indicate both stories, both sources, much in the same way as a coin has two faces.

Iconic devices frequently possess opposite interpretations, depending upon their use. In western iconography, a red rose, when associated with the Virgin Mary, indicates her spiritual passion (sorrow) involving the death of her son, the Lord Jesus Christ. On the other hand, when it is associated with Venus, it clearly indicates physical passion and desire. Similarly, a pink is symbolic of the brevity of life and/or beauty, but when held in the hand of the obviously beautiful, 50+ year old Diane de Poitiers, in the 16th century portrait by François Clouet, it assumes the opposite interpretation. It is presumed that the same applies to these *yantras*, as well.

Of the various geometric forms that appear within the *yantras* under consideration, three forms are important--i.e., the circle, the *trikona* and the *shatkona*. The circle appears 117 times, either singly or nested; the *trikona's* appearance is by far the most numerous--i.e., 182+; and the *shatkona* is found 39 times. When isolating the *trikona's* into feminine and masculine orientation, it is found that feminine oriented *trikonas* exceed 110, while masculine are over 72. Clearly, the feminine oriented *trikona* predominates. The circle, representative of the earth--as opposed to the square which represents the higher celestial spheres and exemplified in the *bhupura*--is also seen as a feminine symbol--i.e., *yoni* and/or vaginal. When combined with the feminine oriented *trikona*, one becomes immediately aware that the female principle monopolizes, iconographically, the *yantra* under consideration. Since, as has been stated, *yantra* are basically *tantric*, this, then, is not unusual.

There are other interesting comparisons. Two numbers appear more frequently than any of the other numerals--i.e., the masculine three and the feminine eight. When considering the nine planets, the *Navagrahas*, the masculine Sun and the feminine Moon appear, or are referred to more frequently than the others; although the Sun predominates slightly.

A number of the deities represented in this study possess more than one *yantra* or variations. Of these, the ten *Mahavidyas*, display, as a group, the greatest number--i.e., thirty-one in all. Singly, the *Shri-chakram Yantra* posses the most with eight variations, while *Ganesha* and/or *Maha-Ganapati* is represented with six variations--three for each form. The Lord *Vishnu* possesses four *yantra*-variations, while two of his *avatars*--i.e., *Krishna* and *Rama*--have two each.

To say that the symbols and forms employed in the various *yantra* are arbitrary would be foolhardy. Not only are forms--e.g., the circle, *trikona*, *shatkona*, etc.--iconographically relevant; the numerical representations would also appear to be of prime importance. The repetition of certain numbers and/or forms--e.g., three as in the *trikona*, *trirekha* and *trivritta*; or, eight as in the *ashta-dala padma*--appear with such obvious regularity and in such combinations that to dismiss them would be senseless.

For virtually every major religion, numbers have played an important role. This role is underlined in the Hindu *yantra*.

Notes

Abbreviations

[1] The drawings by Deepak Singh were sent to me through the kind offices of Susheel K. Mittal, 'Sri Kunj,' Bali Nagar, New Delhi..

[2] The J.B. Khanna & Co. illustrations are full color reproductions of deities, produced for this company by contemporary artists/illustrators and sold throughout south and southeast Asia. Although the individual works appear to be artistically, technically proficient, they are obviously meant for the mass market as the facial features of the deities are, frankly, rather' kitch.' Nonetheless, the icons employed are accurate.

Introduction

[3] LC, p. 3.

[4] The *mantras* reproduced in this section are taken from LC , pp. 14-47, 75-117, as well as from HJ, pp. 39-42, 57 & 129-133.

[5] TR, p. 331.

[6] LC, pp. 12-13, lists: *Vashi Karan, Shanti Karan, Stanbhan, Videshan, Uchattan* and *Maran;* and then notes that these divisions apply also to *mantras* and *tantras*.

[7] *Ibid.*, pp. 55-58.

[8] LCII, pp. 4-6.

[9] Unfortunately, the source was from an old, and fragmented publication, kindly supplied to the author by the publisher in photocopy form. The publication is out of print. So, the reason for this depiction could not be verified. The author assumes that it was a misprint.

[10] HJ, pp. 70; see also: p. 00 of this study.

Numbers

[11] There are a number of important sources that deal with Numerology. In addition to the sources noted below information was gleaned from Brahman priests and Buddhist monks in India, Nepal, Thailand and Malaysia; in particular: Pt. Jai Dev Shastri, Hoshiarpur, Punjab (6-8-99); and Pt. Vashisthu Dutt Mohila, New Delhi (22-11-94 & 8-8-99). Published sources were consulted were: Mabel L. Ahmad, *The Secret Power of Names and Numbers: A Guide to your Destiny*, Bombay: 1991; Eric T. Bell, *Numerology*. Baltimore: 1933; C.D. Bijalwan, *Hindu Omens*. New Delhi: 1977; Tons Brunes, *The Secrets of Ancient Geomerty and Its Use* (vols. I-II), Copenhagen: 1967; George Coedes, *The Indianized States of Southeast Asia*. Honolulu: 1968; Thomas Crump, *The Anthropology of Numbers*. Cambridge: 1990; Bruno Dagens (ed. & trans.), *Mayamatam, Treatise of Housing, Architecture & Iconography* (2 Vols.), New Delhi: 1994; (Lama) Anagarika Govinda, *Psycho-cosmic Symbolism of the Buddhist Stupa*. Emeryville: 1976; O. Hashnu Hara, *Number, Name and Colour: As Applied to Character and Fate*, New Delhi: 1995; Seferial Hindi, *Kabala Anka Rahasya*, Jalandhar: 1992; Lionel March, *et al, The Geometry of Environment*. Cambridge: 1974; S.R.N. Murthu, *Vedic View of the Earth: A Geological Insight into the Vedas*, New Delhi: 199?; Blanche C. Olschak and Gesche Thupten Wangyal, *Mystic Art of Ancient Tibet*, Boston and London: 1988; Phra Rajawaramuni (Prayuth Payuthto), *Dictionary of Buddhism (Brief Dictionary of Buddhist Dharma)*. Bangkok: P.S. 2528 (1985); Annemarie Schimmel, *The Mystery of Numbers*, New York: 1993; Norman Shine, *Numerology: Your Character and Future Reveald in Numbers*, New York: 1994; A. Snodgrass, *The Symbolism of the Stupa*, Ithaca: 1985; W. Wynn Westcott, *Numbers, Their Occult Powers and Mystic Virtues*, Bombay: 1994; and G. Wilson, *et al. Geometry for Architects*. Champaigne: 1962.

[12] The use of the symbol '\' indicates that the number is also made up of two integers in this case 12 is made up of 1 (one) and 2 (two). Each integer has its own mystic value which in a combined form may shift somewhat. Within Hindu and Buddhist Numerology the individual integers of a compound number are considered individually as well as their sum. Frequently they are opposite to their single number counterpart.

Yantra Construction, Variations and Application

[13] HJ, pp. 65-69.

Notes (Continued)

[14] *Ibid.*, p. 70.

[15] SR. p. 30.

[16] *Ibid.*, p. 52.

[17] HJ, p. 114.

[18] For one trained in the technique of the visual arts, these descriptive terms are not only imprecise, but they are often misleading and certainly confusing. Even within the professional world of the visual arts, until two decades ago, certain terms were employed that tended to be descriptive--e.g., 'earth green'--or source oriented--e.g., 'burnt Sienna'--and these colors could and did vary considerably from manufacturer to manufacturer. Finally, the 'industry' and the 'profession' agreed upon a set of terms and numerical designations to standardize color. The terms to be employed in this section are technically correct.

[19] AM, p. 65, reproduces this "*mandala*" and identifies it as: " A contemporary ground-plan of a temple based on a *mandala*. Gouache on paper." Origin is not noted, whether or not it was actually produced within the Hindu or Buddhist tradition, is, here, irrelevant. It does, however, indicate the iconographic basis of the *bhupura* as a fort or protecting area.

[20] The *Mayamatam* (BD, pp. 37-49) enumerates the various diagrams (*mandalas*) which are applicable for design purposes. It is stated that the *Manduka Mandala* (64 *pada*) and the *Paramasayika Mandala* (81 *pada*) are the acceptable diagrams for the design of a temple.

[21] AM, p. 113, and listed as "Astronomical computation, based on the *Savatrabhadra yantra*, composed of nine fields, each of which represents an aspect of the universe. Kangra, Himachal Pradesh, c. 18th century. Ink and gouache on paper." *Sarvatabhadra* is not identified as such by PR, Fig. 127, p. 151, but is identified as: " 127 Diagram for computing astronomical periods, used for meditation. Kangra, 18th century. Ink and colour on paper 11 x 8 (28 x 20." However, there is reference to a deity *Sarvatobhadra* in the *Kurma-Purana* in the list of the *Parvati-sahashranama* (KP, GT, DD) and called "the one surrounded by welfare."

[22] PR, p. 152.

[23] There are two 'modes' employed in the construction of a *yantra*: 1) a two dimensional mode employing line and color, and 2) a three dimensional mode in which the *yantra* is presented either in bas relief or by incised or engraved lines in a solid material typically metal or stone.

[24] AM, p. 39, merely illustrates this *yantra* and makes no reference to it in the text. *Janana* is one of the *Vishnusahasranama* (EE, MB, AD, HB) and it assumes that the title/name *Janan* refers to *Janana*. The other possibility, more remote indeed, is *Jananda*: one of the *Parvatisahasranama* (KP, GT, DD). However related, this possibility is rejected in favor of *Janana* as the 'progenitor of living creatures. ' Further, the iconography suits this deity's name-form and underlines the concept of *yoni-linga, shakti-shakta, yin-yang*--the union of the feminine and masculine--as a state to be fervently sought as well as an important *Shakti* principle.

[25] The *yantras* of: *Bhairon* (1), *D(h)anda, Ganesha* (II), *Maha-Ganapati* (II), *Mangala* (*Hanuman*) and *Sharabha*, all employ downward pointing triangles. Since *yantras* are *Tantric* devices, and a strong element of *Tantra* is rooted in the *Shakti* sect and the *Agamas*, the employment of this form as applied to a masculine divinity would not appear to be antithetical.

[26] The term *mandala* is used by AM, p. 89, rather than *yantra*. The reproduction, gouache on paper, is closer in concept to a *yantra* than a *mandla*. Since the reproducttion in black and white, the value relationships are shown in **Plate 4**, however, the original was doubtesly in color.

[27] AM, pp. 89-90.

[28] This *yantra*, as with the *Janan Yantra*, is also not referred to in the text and which is reproduced: AM p. 50.

[29] The use of a multi-stepped-*bhupura* frequently denotes a deity of major proportion. See the following *yantras*: *Bagala* (I), *Balarama* (*avatara*), *Chinnamasta* (I), *Durga* (I), *Shri Chakram* (I-III), *Vamana* (*avatara*) and *Vishnu* (I) in which three and four-stepped *bhupura* are employed. However, it must be noted that there are major deities whose *yantras* employ a single step, but they are not as common.

[30] Like AM, PR presents a reproduction of this interesting '*Tanka* with Nine *Mandala-Yantras*' (in the collection of Jean Claude Ciancimino, London), but fails in providing any textual explication other than: "55 *Tanka* painted with nine *mandala-yantras*, which are meditated on in series to produce a special condition of consciousness. Nepal, c. 19th century. Ink and colour on paper 22 x 22 (56 x 56)," p. 75.

[31] *Ibid*, p. 89. It is of interest to note the shift of terms from one source to another. HJ refers to that area beyond the sixteen-petaled lotus as the *bhupura* and only incidentally names it as the *Trailokya-Mohana Chakra*; pp. 89-90. SS, on the other hand, refers to the three squares as the *chaturasra*, the central part as the *bhupura*, the three inner circles as *trivalaya* and refers to these three part area as the *Trailokya-Mohana Chakra*; pp. 40-4. SR, finally, does not employ the term "*bhupura*" at all, but refers to the three outer square sections as the *tri-rekha* and the three inner circles as *tri-vritta*, and the whole as the *Trailokya-Mohana Chakra*; p. 27. Doubtless, these 'shifts are due to the different 'traditions' or Tantric schools; cf. n. 13 below. The various traditions are not delineated in this study.

Notes (Continued)

[32] HJ, pp. 89-90; SR, pp. 27-29; AM, pp 59-61.

[33] The three rings are common to the *Samaya Mat* tradition. The *Kaul Mat* tradition, on the other hand, employs but two. HJ, p. 89. SR cites different traditions--e.g., the *Hayagriva* tradition, the *Ananda-Bhairava* tradition and the *Dakshinamurti* tradition; pp. 29-30.

[34] *Ibid.*; SS, pp. 40-41.

[35] SS, p. 41; SR, p. 29.

[36] SS, *Ibid.*; HJ, *loc. cit.*

[37] HJ, p. 89.

[38] SR, p. 30; SS, p. 82.

[39] SS, *Ibid.*; HJ, p. 88; SR, p. 30.

[40] HJ, pp. 88-89.

[41] SR, pp. 30-31; SS, pp. 57 & 83.

[42] SS, p. 41; HJ, p. 88; SR, p. 31.

[43] HJ, p. 88; SR, pp. 31-32; SS, pp. 57 & 83.

[44] HJ, p. 88; SR, pp. 32-33; SS, p. 42.

[45] HJ, *Ibid.*; SR+‡p. 32.

[46] HJ, pp. 87-88; SR, p. 33; SS, p. 42.

[47] HJ, *Ibid.*; SR, *Ibid.*

[48] HJ, p. 87; SR, pp. 33-34; SS, p. 42.

[49] HJ, *Ibid.*; SR, *Ibid.*

[50] HJ, *Ibid.*; SR, pp. 34-36; SS, p. 42-43.

[51] The alternate names are found in: HJ, SR, SS, LC, LC II and TR.

Deity Yantras

[52] LC II, p. 199.

[53] HJ, p. 114, states that *Bagla* is a transformation of the name *Vagla* who is a *Vedic* deity, her name meaning: "the Powerful One."

[54] The pointing of the *trikona* to the right, although not unusual, would appear to refer to *dakshina*. The term *dakshina* refers to the right, the right side. As in most religions and ethnic groups the right hand or side is considered the most auspicious or favorable. The elder or more prominent person stands to the right of the younger or less important. The right side should be turned towards an important image, one circumambulates (*pradakshinapatha*) clockwise so that the right side is towards the shrine. The right is associated with the male. Many male oriented symbols, except those of destruction, are carried in the right hand. Generally, if there are male and female attendants to a deity, the male attendants will be placed to the right of the deity, while the females will be placed to the left. *Dakshina* is masculine, associated with light and the idea principle. It is opposed to the left (*vama*). There are two, esoteric Tantric approaches or practices--dakshinachara (the right hand practice) and vamachara (the left hand practice associated with magic of a none too positive nature. Refer to: Prem Saran, *Tantra: Hedonism in Indian Culture*, New Delhi: 1998.

[55] LC II, p. 29.

[56] HJ, p. 57.

[57] LC II, *loc.cit.*

[58] SH, p. 108.

[59] PR, p. 130.

[60] HJ, p. 117.

[61] *Ibid.*, p. 57.

[62] LC II, p. 29.

[63] The representations or variations of the *Bagla yantras* present a conundrum. Two *yantra* are decidedly masculine in their central icon--i.e., *yantra* (I) & (V). Icons are meaningful and immutable. A number of Brahmin Priests who were consulted were unable to shed any light on this problem. There are, of course, three possibilities: first, the Brahmin Priests were unschooled in this aspect of the religion and could not have recognized any error. Secondly, these representations are correct. The representations in the sources from which these *yantra* were drawn were incorrect (misprinted, incorrectly aligned). Alas, a fact that is apparent in any number of Indian publications.

[64] These *yantra* are all to be found in: Pratap Sinh Sah Dev (Maharaja of Nepal), Shri. *Purashcaryarnava of His Majesty Shri Pratap Sinh Sah Dev King of Nepal*, repr. Delhi: n.d. (199?).

[65] *Ibid.*

[66] HKS, p. 222, in which the *yantra* is not illustrated but described in clear and precise terms.

[67] AM, p. 90, merely identifies this *yantra* as: "*Bala Yantra*. Rajasthan, c. 18th century. Gouache on paper." There is no description in the text.

[68] SR, p. 72.

[69] The *bhupura* indicated in this *yantra* is unlike anyother that is included within this brief study, but is shown here as it is illustrated in SR, p. 96, and described on pp. 73-74. The two steped enclosure is intersected by a square rotated 45° and centered on the *bhupura*, forming the "gates."

[70] SR, p. 72.

[71] LC, p. 17.

[72] *Ibid.*

[73] HJ, p. 102.

[74] This may be only a stylistic device. However, in both Hindu and Buddhist iconography there are several types of lotus: *pundarika* (white), *raktapadma* (red) and *nilotpala* (blue). Whether these dark centers refer to a lotus other than a white (*pundarika*) is impossible to tell.

[75] LC, pp. 43-44.

[76] HJ, p. 57.

[77] LC, *loc. cit.*

[78] *Ibid.*, HJ, *loc. cit.*

[79] *Ibid.*

[80] The closest parallel with any of the other major world religions--i.e., Judaism, Buddhism, Christianity and Islam--is the role or position of the Virgin Mary within the Roman Catholic segment of Christianity. Even during the height of the Marian cults--from their earliest strength in the 12th & 13th centuries CE to the promulgation of the dogma of the Immaculate Conception--her role was acknowledged as a major intercessor and the mother of Christ Jesus. Hymns of praise and devotional liturgy were assigned to her, but in no way was she elevated to the god-head as equal to God, The Father, and certainly not as the Supreme One.

[81] LC II, p. 34.

[82] *Ibid.*

[83] The other two being the; *Durga Yantra* (II) and *Tripura-Bhairabi Yantra*. The reason for this presentation may be only stylistic, but this 'style' appears nowhere else in Chawdhri's two works cited.

[84] LC II, p. 201.

[85] HJ, pp. 111-114.

[86] *Ibid.*, p. 57; LC II, p. 197.

[87] *Ibid.*

[88] LC II, p. 114.

[89] The other two being the; *D(h)anda Yantra* and *Tripura-Bhairavi Yantra*. The reason for this presentation, as has been noted, may be only stylistic, but this 'style' appears nowhere else in the two Chawdhri works cited.

[90] LC II, p. 194

[91] There are a number of *yantras* which employ this type of element. It cannot be considered as merely a decoration, but must be seen as an iconic element. Possibly, here, the *padma* of three petals may be a referent to the *Shakti* trinity, or as a further guardian of the inner precincts. In the *Shiva Yantra* (II), the *trishula* shape terminates the vertical and horizontal lines of this interesting *yantra*. Of course, the *trishula* is one of the important icons of that deity.

[92] *Ibid.*, p. 274.

[93] The concept of being 'divinely inspired' is akin to the concept of the Christian Bible and essentially opposite to the Islamic concept of the origins of the Koran--i.e., The Word of Allah, which had always been and always will be. Therefore, the mere recitation of parts of the Koran is considered to be a holy act as the words are, themselves, holy being the revealed Words of Allah.

[94] The author of *Mantra Kirtana Yantra and Tantra*, Swami Jyotir Maya Nanda, "the genius of *yoga*," may well have presented this *yantra*, as well as the several others of those in his book of which no other source exists, from his 'divine inspiration.' He is called saintly, intuitive, reflective, brilliant, etc. (JN, inside back cover page). It must also be noted that in the illustration of this *yantra*, the names of the guardian deities are noted in the appropriate areas. They are not indicated in the illustration in this study.

[95] JN, p. 30.

[96] TR, Vol. I. Pt. 1, pp. 35-67.

[97] LC, p. 19.

Notes (Continued)

[98] JN, p. 28; APR, p. 162.

[99] LC, *loc. cit.*; in addition, HJ lists thirty-three other *mantra* used in the worship of *Ganesha*, pp. 129-133.

[100] APR, *loc. cit.*

[101] There is, however, a 'decorative' double line surrounding this *yantra*, one which does not appear in any of the other of the *yantras* in this source. The author has taken the liberty of interpreting this as a two-stepped *bhupura*.

[102] JN, p. 30.

[103] He may be equated with Johnathan of *Old Testament* fame.

[104] APR, p. 170.

[105] LC II, p. 271; it is also to be noted that as with many *yantras*, the presiding deity is noted in the various areas within the source consulted. However, for a *yantra* to be efficacious, the names of these presiding deities need not be included in the construction (writing) of the *yantra*.

[106] *Ibid.* p. 272.

[107] This controversy is a matter of ignorance or misunderstanding. Is it any different from the representations of the beaten and bleeding Christ crucified, or representations of the "sacred heart?" A line from the popular film "Ghandi" delivered by an apparently uneducated Hindu Indian, also appears relevant here: "I know a Christian. She drinks blood every Sunday."

[108] LC II, p. 33.

[109] *Ibid.* p. 32.

[110] HJ, p. 93. A number of statements through this study would seem to imply that Johari is a *Shaiva* oriented Tantric practitioner. This may account for the source which he uses and the orientation of the *trikona*.

[111] *Ibid.*, p.57.

[112] HJ, p. 57.

[113] *Ibid.*

[114] JN, p. 33.

[115] *Ibid.*, pp. 13 and 29.

[116] *Ibid.*, p. 28.

[117] LC, p. 19.

[118] This feminine *trikona* may be an influence of the *Shakti* sect.

[119] HJ, pp. 129-133.

[120] JN, p. 29.

[121] LC, p. 46.

[122] *Ibid.*

[123] LC II, p. 224.

[124] *Ibid.*, p. 272

[125] *Maha-Mritanje* as a form of the Lord *Shiva*, noted by LC, pp. 46-47 and LC II, pp. 25-26; possesses curative powers against all "dreadful" diseases, not unlike *Mrit-Sanjivani* (See: p. 162) who is associated with the *Ashvini-Devatas*..

[126] LC II, p. 25.

[127] LC, p. 32; also displays a series of *yantras* dedicated to the *Navagrahas* on the next page which take the form of magic squares. It is to be further noted that, generally, the *Navagrahas* are represented by magic squares and not *yantras* similar to the other deity *yantras* indicated in this study.

[128] LC, p. 20.

[129] HJ, pp. 117-120.

[130] See: fn. 69.

[131] LC, p. 45.

[132] HJ, p. 57.

[133] LC, loc. cit.

[134] HJ, loc. cit.

[135] HKS, p. 259; *mritasamjivani*, a medicinal herb, in the form of *Mritasamjivani*, along with three others accompany the *Ashvini-devatas*, *Nasatya* and *Dasra*, who are patrons of medicine. As a companion of the *Ashvini-devatas*, she is referred to as a "fan bearer," BD, Vol. II, p. 861.

[136] LC, pp. 19-20.

[137] Magic squares are to be found in China earlier than they apparently appeared in India, and are not unknown within the Islamic faith.

[138] Equally subdivided squares of various total internal squares (*pada*), ranging from one *pada* per side (*sakala*

Notes (Concluded)

mandala) to thirty-two *padas* per side (*indrakanta mandala*). These "*mandalas*" are the basis for various types of construction.

[139] LC, p. 22.

[140] *Ibid.*

[141] RG, p. 185.

[142] JN, p. 45.

[143] LC, P. 18.

[144] HKS, pp. 147-148

[145] It is also interesting to note that one of the sources for this story and the *yantra*, Shri Pratap Sinh Saha Dev (SPS), who displays both the *yantras* of the *Dashavatara* and the *Dasha-Mahavidyas* with apparent equanimity also provides both image and *yantra* of this being.

[146] HKS, p. 224.

[147] The *Shri Mariamman* temple, Kuala Lumpur Malaysia, presents the image of this deity which is decidedly benevolent and maternal.

[148] JN, p. 29.

[149] *Ibid.*

[150] HJ, p. 57.

[151] *Ibid.* pp. 99-100.

[152] PR, pp. 125-126.

[153] HJ, *loc. cit.*

[154] LC, p. 14.

[155] LC II, p. 21.

[156] See: pp. 44-50.

[157] See: *Kali Yantra* (I).

[158] This *yantra* is reproduced in PR, p. 35, and bears the description: "Shyámá (Kálí) Yantra. Rajasthan, 18th century. Gouache on paper." Even if the reproduction was not aligned properly, there is no orientation of the *yantra* which would produce an orientation that would be anything but "unusual."

[159] For a thorough description of the process, refer to: HJ, pp. 45-71; LC, pp. 3-13; LC II, pp. 1-18; and KS, pp. 1-12.

[160] LC, p. 22.

[161] LC II, p. 96.

[162] HJ, p. 57.

[163] LC II, *loc.cit.*

[164] *Tripurantaka-Bhairavi* is looked upon as akin to *Tripura-Sundari*, who is the primordial desire and seeking union. *Tripurantaka-Bhairavi*, on the other hand, is the dormant *kundalini* who destroys impediments to union.

[165] The nine impediments are: "sickness, incompetence, doubt, delusion, sloth, nonabstention, erroneous conception, nonattainment of any yogic state, and the inability to stay in a yogic state," HJ, p. 103.

[166] The orientation of the nine triangles in this compendium is unusual, if not problematical. The original and the two reprints consulted--i.e., Pratap Sinh Sah Dev, Shri (Maharaja of Nepal). *Purashcaryarnava*, repr. Delhi: n.d.; and: Pratap Sinh Sah Dev, Shri (Maharaja of Nepal) (Pratapsinha Sahadeva). "Purashcaryarnavah: tantrasastranusari-vidhan-paddhati-niupanatmakah," *Encyclopaedia of Tantric Rituals*, repr. New Delhi: 1985--indicate the same alignment.

[167] LC states that *Gayatri* is the goddess of this *yantra*, yet entitles it as *Tripura-Bhairavi*, LC II, p. 198.

[168] The other two being: *Durga Yantra* (II) (**Plate 32**), and *D(h)anda Yantra* (**Plate 28**).

[169] L. Chawdhri does not indicate a bindu in this *yantra*.

[170] HJ, p. 57.

[171] See also: *Ganesha yantra*, **Plates 35-37;** and *Maha-Ganapati yantra*, **Plates 52-54**.

[172] APR, p. 163.

[173] JN, pp. 6 and 28.

[174] *Ibid.*, p. 28.

Bibliography

The bibliography that follows reflects the major sources which were employed in the preparation of this compilation. In many cases, there were duplicate materials from one source to another. This "Bibliography" reflects all the sources consulted. A great number of which appear within the citation parentheses.

Agrawala, V.S. *Sparks from the Vedic Fire.* Varanasi: 1962.

Ahmad, Mabel L. *The Secret Power of Names and Numbers: A Guide to your Destiny.* Bombay: 1991.

Anderson, Leona M. *Vasantotsava: The Spring Festivals of India* New Delhi: 1993.

Anagarika Govinda, Lama. *Psycho-cosmic Symbolism of the Buddhist Stupa.* Emeryville: 1976

Asher, Frederick. *The Art of Eastern India, 300-800.* Minneapolis: 1980.

Avalon, Arthur. *Shakta and Shakti*. 6 ed. New York: 1978.

Bahadur, S.P. *The Ramayana of Goswami Tulsidas.* Bombay: 1972.

Banerjea, J.N. *The Development of Hindu Iconography*. 2nd ed., Calcutta: 1956.

Barrack, Howard J. *The Thousand names of Viṣṇu (Viṣṇu Sahasranāmaṁ from the Mahābhārata).* New York: 1974.

Bary, Theodore de. *Sources of Indian Tradition*, vol. I. New York: 1958.

Bell, Eric T. *Numerology*. Baltimore: 1933.

Bernard, Theos. *Hindu Philosophy*. Bombay: 1989.

Bharati, Ahehananda. *The Tantric Tradition*. London: 1965.

Bhattacharya, B.C., *Indian Images*. Calcutta: 1921.

Bhattasali, N.K. *Iconography of Buddhist and Brahmanical Sculptures in the Dacca Museum.* Dacca:1929.

Bhirasri, Silpa. *Thai Buddhist Art (Architecture).* Bangkok: 1988.

Bhishagranta, K.K. (ed. and trans). *Sushruta Samhita*. Varanasi: 1963.

Bijalwan, C. D. *Hindu Omens*. New Delhi: 1977.

Boner, Alice. *Principles of Composition in Hindu Sculpture*. Leiden: 1962.

Boisselier, Jean. *The Heritage of Thai Sculpture*. Bangkok: 1975.

Brunes, Tons. *The Secrets of Ancient Geomerty and Its Use;* vols. I-II. Copenhagen: 1967.

Buitenen, J.A.B. van, trans. & ed. *The Mahābhārata: 1. The Book of the Beginning*. Chicago: 1973.

__________. *The Mahābhārata: 2. The Book of the Assembly Hall, 3. The Book of the Forest.* Chicago: 1975.

__________. *The Mahābhārata: 4. The Book of Virāṭa, 5. The Book of the Effort.* Chicago: 1978.

Bunce, Fredrick W. *An Encyclopaedia of Buddhist Deities, Demigods, Godlings, Saints and Demons: With Special Focus on Iconographic Attributes.* 2 vols. New Delhi: 1994.

__________, *A Dictionary of Buddhist and Hindu Iconography--Illustrated--Objects, Devices, Concepts, Rites and Related Terms.* New Delhi: 1996.

__________, *An Encyclopaedia of Hindu Deities, Demi-Gods, Godlings, Demons and Heroes: With Special Focus on Iconographic Attributes,* 3 vols. New Delhi: 2000.

Bussagli, Mario; John Shepley, trans. *Oriental Architecture/1: India, Indonesia, Indochina.* New York: 1989.

Chawdhri, L. R. *Secrets of Yantra, Mantra and Tantra.* New Delhi: 1992.

__________. *Practicals of Yantras.* New Delhi: 1990.

Chidbhavananda, Swami. *Facets of Brahman or Hindu Gods*. Tirupparaitturai: 1974.

Coedes, George. The Indianized States of Southeast Asia. Honolulu: 1968.

Crump, Thomas. *The Anthropology of Numbers*. Cambridge: 1990.

Dagens, Bruno, ed. & trans. *Mayamatam: Treatise of Housing, Architecture and Iconography*, 2 Vols. New Delhi: 1997.

Dayal, Har. *The Doctrine in Buddhist Sanskrit Literature*. Delhi: 1975.

Dimmitt, Cornelia and van Buitenen, J.A.B. *Classical Hindu Mythology: A Reader in Sanskrit Puranas*. Philadelphia:1978.

Dogra, Ramesh C. and Urmila. *A Dictionary of Hindu Names*. New Delhi: 1992.

Dowman, K. "Big Belly, One Tusk: Ever-present Ganesh," *Shangri-la*. IV-1:18-24, Khatmandu: 1992.

Dowson, John. *A Classical Dictionary of Hindu Mythology*. London: 1928, repr. 1979.

Eck, Diana L. *Banaras, City of Light*. New York: 1982.

__________. *Darsan: Seeing the Divine Image in India*. Chambersburg: 1985.

Fischle, Willy H. *The Way to the Centre*. London: 1982.

Garrett, John. A Classical Dictionary of India (repr.). New Delhi: 1999.

Gonda, Jan. *Aspects of Esarly Vishnuism*. Delhi: 1969.

Guenther, H.V. *Tibetan Buddhism without Mystification*. Leiden: 1966.

__________. and C Thungpa. *The Dawn of Tantra*. Berkeley: 1975.

Gupte, Ramesh S. *Iconography of the Hindus, Buddhists and Jains*. Bombay: 1972.

Hara, O. Hashnu. *Number, Name and Colour: As Applied to Character and Fate*. New Delhi: 1995.

Heimann, Betty. *Facets of Indian Thought*. London: 1964.

Hopkins, E.W. *Epic Mythology*. repr. Varanasi: 1968.

"Indu" Inderjit. *Science of Symbols: Deeper View of Indian Deities*. New Delhi: 1977

Jagannathan, Shankunthala. *Hinduism, An Introduction*. Bombay: 1984.

Jai Dev Shastri, Pt. *Interview*. Hoshiarpur, Punjab (6-8-99)

Jansen, Eva Rudy. *The Book of Hindu Imagery: The Gods and Their Symbols*. Diever: 1993.

Johari, Harish. *Tools for Tantra*. Rochester, Vermont: 1986.

Jung, C.G. *Mandala Symbolism*, trans. R.F.C. Hull. Princeton: 1973.

Khanna & Co., J.B. Illustrations. Madras: n.d.

Kinsley, David. *Hindu Goddesses: Visions of the Divine Feminine in the Hindu Religious Tradition*. Berkeley: 1986.

Kumar, Ravindra. *Secrets of Numerology: A Complete Guide for the Layman to Know the Past, Present and Future*. New Delhi: n.d.

Liebert, G. *Iconographic Dictionary of the Indian Religions*. Leyden: 1976.

MacDonald, A. and A.V. Stahl. *Newar Art*. Warminster: 1979.

Mani, Vettam. *Puranic Encyclopaedia*. Delhi: 1975.

March, Lionel, et al. *The Geometry of Environment*. Cambridge: 1974.

Martin, E.O. *The Gods of India: Their History, character and Worship.* Delhi: 1972.

Mitchell, A.G. *Hindu Gods and Goddesses.* London: 1982.

Moor, Edward. *The Hindu Pantheon.* New Delhi: 1981 (repr.).

Monier-Williams, M. *A Sanskrit-English Dictionary.* Oxford: 1899.

Mookerjee, Ajit. *Tantra Art.* s.l.: 1967.

__________. *Ritual Art of India.* London: 1985.

__________. *Kali, the Feminine Force.* New York: 1988.

__________ and Khanna, Madhu. *The Tantric Way: Art - Ritual - Science.* London: 1996.

Murthu, S.R.N. *Vedic View of the Earth: A Geological Insight into the Vedas.* New Delhi: 199?.

Nanda, Swami Jyotir Maya. *Mantra, Kirtana, Yantra and Tantra.* Bombay: 1975.

Olschak, Blanche C. and Gesche Thupten Wangyal. *Mystic Art of Ancient Tibet.* Boston and London: 1988.

Paynes, Ernest Alexander. *The +aktas*: Calcutta: 1933.

Pratap Sinh Sah Dev, Shri (Maharaja of Nepal). *Purashcaryarnava*, repr. Delhi: n.d.

__________, (Pratapsinha Sahadeva). "Purashcaryarnavah: tantrasastranusari-vidhan-paddhati-niupanatmakah," *Encyclopaedia of Tantric Rituals*, repr. New Delhi: 1985.

Rajawaramuni, Phra (Prayuth Payuthto), *Dictionary of Buddhism (Brief Dictionary of Buddhist Dharma).* Bangkok: P.S. 2528 (1985).

Rajesh, A. P. *Hindu Tantra Shastra.* New Delhi: n.d.

Rao, S.K. Ramachandra. *Sri Chakra.* Delhi: 1989.

Rao, T.A. Gopinatha. *Elements of Hindu Iconography*, 4 vols. Madras: 1914-16; repr. Delhi: 1993.

Rawson, Philip, *The Art of Tantra.* New York: 1978.

__________. *Indian Sculpture.* London: 1966.

__________. *Erotic Art of the East.* New York: 1968.

Saran, Prem. *Tantra: Hedonism in Indian Culture.* New Delhi: 1998.

Sastri, H. Krishna. *South-Indian Images of Gods and Goddesses.* (reprint) New Delhi:1986.

Schimmel, Annemarie. *The Mystery of Numbers.* New York: 1993.

Seferial Hindi. *Kabala Anka Rahasya.* Jalandhar: 1992.

Shankaranarayanan, S. *Sri Chakra.* Chennai, India: 1998.

Sharma, B.N. *Iconographic Parallelism in India and Nepal.* Hyderabad: 1975.

Shastri, Hera Prasad. *A Descriptive Catalogue of Sanskrit Manuscripts in the Government Collection under the care of the Asiatic Society of Bengal.* Calcutta: 1917.

Shine, Norman. *Numerology: Your Character and Future Reveald in Numbers.* New York: 1994.

Shubhakaran, K.T. *Mystical Formulae, Part II Yantras.* New Delhi: 1992.

Singh, Dharam Vir. *Hinduism, An Introduction.* Jaipur: 1991.

Sivaramamurti, C. *The Art of India.* New York: 1977.

Snodgrass, A. *The Symbolism of the Stupa.* Ithaca: 1985.

Sri Maha Mariamman Temple Dhevastha-nam. *Sri Maha Mariamman Temple Dhevastha-nam, Batu Caves Consecration Ceremony: 1891-1991 Centenary Celebration.* Kuala Lumpur: 1991.

Stutley, M. and J. *A Dictionary of Hinduism.* London: 1977.

Tewari, S.P. *Hindu Iconography.* New Delhi: 1979.

Vashisthu Dutt Mohila, Pt. *Interview.* New Delhi (22-11-94 & 8-8-99)

Vettam Mani. *Puranic Encyclopaedia.* Nelhi: 1975.

Wayman, A. *The Buddhist Tantras.* New York: 1973.

Westcott, W. Wynn. *Numbers, Their Occult Powers and Mystic Virtues.* Bombay: 1994.

Whitney, W.D. (trans.). *Atharva-Veda Samhita.* repr. New Delhi: 1962.

Wilkins, W. J. *Hindu Mythology, Vedic and Puranic.* New Delhi: 1991.

Wilson, G. et al. *Geometry for Architects.* Champaigne: 1962.

Zimmer, H. *Artistic Form and Yoga in the Sacred Images of India.* Princeton: 1984.

Iconic Distribution

The following tables indicate the distribution of the various iconic devices that are to be found within the *yantras* under consideration.

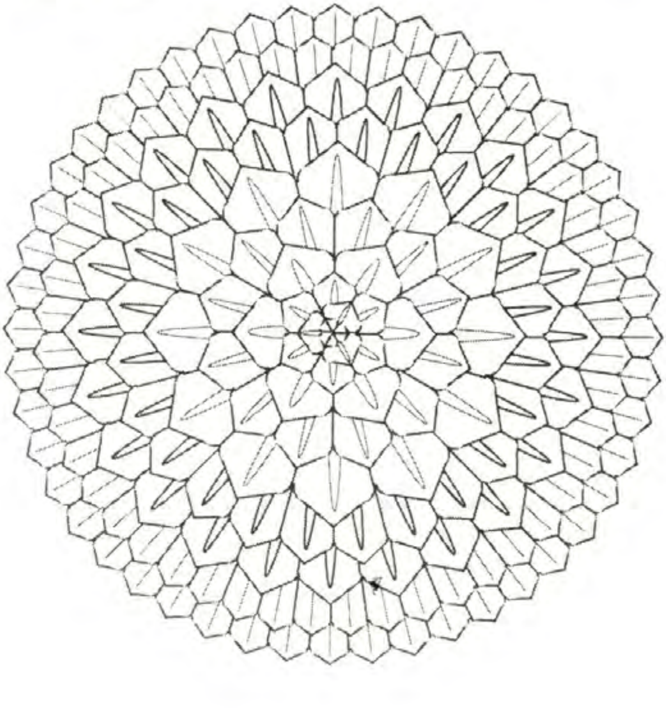

Yantra			Bhupura				Lotus: number of petals													Internal Forms											Other	Deity
Shakti	Vaishnava	Shaiva	1	2	3	4	2	4	6	7	8	10	12	14	16	24	32	48	other	circle(s)	triangle	square	pentagon	pentagram	hexagon	shatkona	heptagon	octagon	ashtakona	other		
X																				1	2*										* this form is unusual, bhupura not noted	**Amba Matta**
X			X					1			1				1					1	1										28 total petals	**Annapurna**
X					X						3									1	1*					1					* oriented to the right	**Bagla (Mukhi) (I)**
X				X							1				1					1	1*					1					* oriented downward	**Bagla (Mukhi) (II)**
X			X								1*									1	1**					1					* not oriented to points of compass, ** oriented downward	**Bagla (Mukhi) (III)**
X				X							1									1						1						**Bagla (Mukhi) (IV)**
X					X						1				1*					1	1**				1†						* not oriented to points of compass, ** masculine orientation, † oriented right & left	**Bagla (Mukhi) (V)**
	X					X									1*																* radiating lines, central circle w/ many dots	**Balarama (avatara)**
X				X							1*									1	1**				1						* not oriented to points, ** feminine orientation	**Bala-Shakti (I)**
X			X										1		1					1*											* within shatkona	**Bala-Shakti (II)**
X				X†						1										1	3**	2†									* not 'usual' form, ** overlapping with added line forming 9 konas, † one square rotated 90°	**Bala-tripura**
		X	X								1									1	11†					1*					* two forming shatkona &	**Bhairon (I)**
			1	2	3	4	2	4	6	7	8	10	12	14	16	24	32	48														

Yantra			Bhupura				Lotus: number of petals													Internal Forms											Other	Deity
Shakti	Vaishnava	Shaiva	1	2	3	4	2	4	6	7	8	10	12	14	16	24	32	48	other	circle(s)	triangle	square	pentagon	pentagram	hexagon	shatkona	heptagon	octagon	ashtakona	other		
																															1 overlapping forming 11 triangles	Bhairon (I)
		X			X						1									2*	1**					1					* double circle around shatkona, ** masculine oriented	Bhairon (II)
X			X								2									1						1*					* oriented left & right	Bhuvaneshvari (I)
X			X								2									1						1						Bhuvaneshvari (II)
X				X							1									1						1*					* made of isosceles triangles	Bhuvaneshvari (III)
X					X						1									3*	2**										* trivalya within the 1st trikona, protecting 2nd trikona, ** feminine oriented	Chinnamasta (I)
X					X						1									3*	2**										* trivalya within the 1st trikona, protecting 2nd trikona, ** isosceles & feminine oriented	Chinnamasta (II)
X					X						1									3*	2**									X·	* trivalya within the 1st trikona, protecting 2nd trikona, ** feminine oriented, · total is black with white lines	Chinnamasta (III)
X																					1*									X**	* feminine oriented with 3-petal forms at each angle	Devi
			1	2	3	4	2	4	6	7	8	10	12	14	16	24	32	48														

Yantra			Bhupura				Lotus: number of petals													Internal Forms											Other	Deity
Shakti	Vaishnava	Shaiva	1	2	3	4	2	4	6	7	8	10	12	14	16	24	32	48	other	circle(s)	triangle	square	pentagon	pentagram	hexagon	shatkona	heptagon	octagon	ashtakona	other		
																															** bijakshara	Devi
	X										1									1	3*										* 3 overlapping forming 14	**Dhanda**
X			X								1*									1						1					* not oriented to points of compass	**Dhumavati (I)**
X				X							1									1						1						**Dhumavati (II)**
X					X						2*																				* not oriented to points of compass	**Durga (I)**
X				X							1									3*	3**										* trivalya around central area, ** 3 overlapping forming 14	**Durga (II)**
X					X						1*									1	4**										* 3-petal forms at each petal tip, ** 4 overlapping forming 14	**Durga (III)**
X				X							1					1*				1						1					* 24 outer, 8 inner	**Durga (IV)**
		X			X						1									1	1*					1					* masculine oriented, inside shatkona	**Ganesha (I)**
		X	X								1									1	1*					1					* feminine oriented, outside shatkona	**Ganesha (II)**
		X		X							1									1	1*					1					* masculine oriented, outside shatkona	**Ganesha (II)**
X				X																									X*	X**	* infinity figure, ** bijakshara	**Gayatri**
			1	2	3	4	2	4	6	7	8	10	12	14	16	24	32	48														

Yantra			Bhupura				Lotus: number of petals													Internal Forms											Other	Deity
Shakti	Vaishnava	Shaiva	1	2	3	4	2	4	6	7	8	10	12	14	16	24	32	48	other	circle(s)	triangle	square	pentagon	pentagram	hexagon	shatkona	heptagon	octagon	ashtakona	other		
	X		X								1*									1											* not oriented to points of compass	**Hanumat**
	X					X					1*																				* radiating lines, central circle w/ many dots	**Hayagriva**
X			X								1									3*	5**										* trivalya around central area, ** feminine oriented, descending size	**Kali (I)**
X			X								1									4*	4**										* trivalya around central area, 1 outer ** 3 inner feminine oriented, descending size, 1 outer feminine, base on outer circle	**Kali (II)**
X				X							1									3*	5**										* trivalya around central area, ** feminine oriented, descending size	**Kali (III)**
X			X								1									3*	4**										* trivalya around central area, ** 3 inner masculine oriented, descending size, 1 outer masculine, base on padma	**Kali (IV)**
	X					X					1*																				* radiating lines, central circle w/ many dots	**Kalki**
X			X								1									1						1						**Kamala (I)**
			1	2	3	4	2	4	6	7	8	10	12	14	16	24	32	48														

Yantra			Bhupura				Lotus: number of petals													Internal Forms											Other	Deity
Shakti	Vaishnava	Shaiva	1	2	3	4	2	4	6	7	8	10	12	14	16	24	32	48	other	circle(s)	triangle	square	pentagon	pentagram	hexagon	shatkona	heptagon	octagon	ashtakona	other		
X				X							1									1						1						Kamala (II)
	X				X						1*																				* radiating lines, central circle w/ many dots	Krishna (avatara) (I)
	X				X						1									1						1*					* oriented left & right	Krishna (avatara) (II)
	X				X						1*									1						1**					* no orientation ** oriented left & right	Krishna (Gopala) (III)
	X		X								1*																				* not oriented to points of compass,	Kurma (avatara)
		X			X						1									1	1*					1					* masculine oriented, within shatkona	Maha-Ganapati (I)
		X	X								1									1	1*					1					* feminine oriented, within shatkona	Maha-Ganapati (II)
		X		X							1									1	1*					1					* masculine oriented, encloses shatkona	Maha-Ganapati (III)
X			X								1*																				* radiating lines, central circle w/ many dots	Maha-Lakshmi (I)
X			X								1															1*				X**	* isosceles, ** bijakshara	Maha-Lakshmi (II)
X					X						1															1				X*	* bijakshara	Maha-Lakshmi (III)
X					X						1*				1*					3**	6·										* not oriented to compass 8 inner, 16 outer, ** trivalya encircles all, · 3 fem., 3 masc.,	Maha-Lakshmi (IV)
			1	2	3	4	2	4	6	7	8	10	12	14	16	24	32	48														

Yantra			Bhupura				Lotus: number of petals													Internal Forms											Other	Deity
Shakti	Vaishnava	Shaiva	1	2	3	4	2	4	6	7	8	10	12	14	16	24	32	48	other	circle(s)	triangle	square	pentagon	pentagram	hexagon	shatkona	heptagon	octagon	ashtakona	other		
																															overlapping forming 36	Maha-Lakshmi (IV)
X			X					1*			1*				1**					1	1†										* 4 inner, 8 middle, ** 16 outer, not oriented to points of compass, † feminine oriented	Maha-Lakshmi (V)
		X		X							1									1*	1**					1†					* within shatkona & circles triangle **masculine oriented, inner † holds circle & triangle	Maha-Mritanje (Shiva)
																					21										a Navagraha yantra, 5 rows = 1, 3, 5, 5 & 7	Mangala (Hanuman)
X			X								1									1						1*					* isosceles	Matangi (I)
X					X			1*			1*				1*					1	1**			X							* 4 outer, 16 middle not oriented to compass, 8 inner not oriented to compass ** Inside pentagram, feminine oriented	Matangi (II)
X				X							1									1						1						Matangi (III)
	X		X					1*	1	1	2*			1*	1*																* (inner to outer) 6, 4 not oriented, 7, 8 not oriented, 14 not oriented, 16 not oriented, & 8 not oriented	Matsya (avatara)
			X																	1	1*			X						X**	* Inside the pentagram, ** eight armed leaf-form	Mrit-Sanjivani
			1	2	3	4	2	4	6	7	8	10	12	14	16	24	32	48														

Yantra			Bhupura				Lotus: number of petals													Internal Forms											Other	Deity
Shakti	Vaishnava	Shaiva	1	2	3	4	2	4	6	7	8	10	12	14	16	24	32	48	other	circle(s)	triangle	square	pentagon	pentagram	hexagon	shatkona	heptagon	octagon	ashtakona	other		
	X		X								3*																				* outer not oriented, middle oriented, inner not oriented to the compass	**Narasimha (avatara)**
																														X*	* 9 pada magic square for each of nine	**Navagraha**
																														X*	* 9 pada magic square for all	**Navagraha (combined)**
	X			X				1*			3*		1*		1*					1											* (inner to outer) 4 not oriented, 8 oriented, 16, 8, 12 & 8 not oriented	**Parashurama (avatara)**
	X				X						2*		1*		1*		1*			3**						1					* (inner to outer) 8 & 8 oriented, 12, 16 & 32 not oriented, ** trivalya between 2nd & 3rd lotus (inner to outer)	**Rama (avatara) (I)**
	X		X								1															1						**Rama (avatara) (II)**
X			X								1*				1*					1						1**					* (inner to outer) 8 oriented, 16 not oriented, **isosceles	**Sarasvati**
		X	X				1*						1							1	1**		1*				1*			X·	* not oriented to points of compass, ** feminine oriented, · 9-sided figure	**Sharabha**
X						X					1*																				* radiating lines, central circle w/ many dots	**Shitala**
			1	2	3	4	2	4	6	7	8	10	12	14	16	24	32	48														

Yantra			Bhupura				Lotus: number of petals													Internal Forms											Other	Deity
Shakti	Vaishnava	Shaiva	1	2	3	4	2	4	6	7	8	10	12	14	16	24	32	48	other	circle(s)	triangle	square	pentagon	pentagram	hexagon	shatkona	heptagon	octagon	ashtakona	other		
		X				X					3*									1**											* not oriented to points of compass, ** central circle w/ radiating lines	**Shiva (I)**
		X																												X*	* 5 pada grid w/ trishula ends, 25 pada with 5 syllable name repeated 5 times	**Shiva (II)**
X					X						1*				1*											3**					* 8 inner & 16 outer not oriented to compass ** 3 overlapping, oriented left to right	**Shodashi (Tripura-Sundari) (I)** (Shodashi [Tripura-Sundari]) (I)
X					X											1				3*						3**					* 2 trivalya -- 1 encloses lotus, 2nd encloses triple trikona, ** 3 overlapping	**Shodashi (Tripura-Sundari) (II)**
X					X											1				3*						3**				X·	* 2 trivalya -- 1 encloses lotus, 2nd encloses triple trikona, ** 3 overlapping isosceles · linga resting on inner base	**Shodashi (Tripura-Sundari) (III)**
X					X						1				1					3*	9**										* encircles the lotus, ** 4 masc., 5 fem.	**Shri Chakram (I)**
X					X						1*				1*					6**	9·										* not oriented to the compass, ** 4 encircles the lotus (16), 2 encircles the lotus (8),	**Shri Chakram (II)**
			1	2	3	4	2	4	6	7	8	10	12	14	16	24	32	48														

Yantra			Bhupura				Lotus: number of petals													Internal Forms											Other	Deity
Shakti	Vaishnava	Shaiva	1	2	3	4	2	4	6	7	8	10	12	14	16	24	32	48	other	circle(s)	triangle	square	pentagon	pentagram	hexagon	shatkona	heptagon	octagon	ashtakona	other		
																															· 4 masc., 5 fem.	Shri Chakram (II)
X					X*						1				1					3**	9·										* bhupura (3/1?), ** encircles the lotus, · 4 masc., 5 fem.	Shri Chakram (III)
X				X							1				1			1		1	9*										* 4 masc., 5 fem.	Shri Chakram (IV)
X					X						1				1					3*	9**										* encircles the lotus, ** 4 masc., 5 fem.	Shri Chakram (V)
X				X							1				1					3*	9**										* encircles the lotus, ** 4 masc., 5 fem.	Shri Chakram (VI)
X				X											2*					1	9**										* outer oriented, inner not, ** 4 masc., 5 fem.	Shri Chakram (VII)
X				X							1				1					2	9*										* 4 masc., 5 fem. on black background	Shri Chakram (VIII)
X			X								1*				1					1	1**			1·							* no orientation, ** oriented right, · no orientation	Shyama (Kali)
	X		X								2*																				* not oriented to compass	Surya (I)
	X		X								1									4*	1*	1*									* 2 inside lotus, square, 1 circle, triangle (masc.), 1 circle	Surya (II)
X				X							1*									1	1**										* not oriented to compass, ** feminine oriented	Tara (I)
			1	2	3	4	2	4	6	7	8	10	12	14	16	24	32	48														

Yantra			Bhupura				Lotus: number of petals													Internal Forms											Other	Deity
Shakti	Vaishnava	Shaiva	1	2	3	4	2	4	6	7	8	10	12	14	16	24	32	48	other	circle(s)	triangle	square	pentagon	pentagram	hexagon	shatkona	heptagon	octagon	ashtakona	other		
X				X							1									1	1*										* masculine oriented	Tara (II)
X				X							1									1						1*					* isosceles	Tara (III)
X			X								1									1	9*										* descending, feminine oriented	Tripurantaka-Bhairavi (I)
X			X								1									1	9*										* descending, oriented left	Tripurantaka-Bhairavi (II)
X			X								1									1	3*										* 2 masc, 1 fem., overlapping, oriented left, 14 total konas	Tripurantaka-Bhairavi (III)
X				X							1									1	9*										* descending, feminine oriented	Tripurantaka-Bhairavi (IV)
	X				X						3*		1*		1*																* not oriented to compass, (inner to outer) 8, 16, 8, 12, 8	Vamana (avatara)
	X		X								1*									1**											* radiating lines, central circle w/ many dots, ** radiating lines extending towards cardinal & intercardinal points	Varaha (avatara)
X					X						1*								X**	1·	1··			1	1						* not oriented to compass, ** 1000 petal lotus · outermost, 8 sections ·· feminine oriented	Vartali
		X			X						1*																				* not oriented to compass	Vighnaraja
			1	2	3	4	2	4	6	7	8	10	12	14	16	24	32	48														

Yantra			Bhupura				Lotus: number of petals													Internal Forms											Other	Deity
Shakti	Vaishnava	Shaiva	1	2	3	4	2	4	6	7	8	10	12	14	16	24	32	48	other	circle(s)	triangle	square	pentagon	pentagram	hexagon	shatkona	heptagon	octagon	ashtakona	other		
	X					X					1*									1											* radiating lines, central circle w/ many dots,	**Vishnu (I)**
	X		X								1		1							1						1						**Vishnu (II)**
	X		X						1		1		1*		1*		1*			1											* not oriented to compass,	**Vishnu (III)**
			1	2	3	4	2	4	6	7	8	10	12	14	16	24	32	48														

Index

The index that follows reflects the major entries within this study. Each Indic entry is followed by the Indic transliteration in parentheses.

A

Absolute One: 3, 5, 27, 54, 60, 70, 74, 76, 78, 80, 84, 86, 92, 94, 104, 114, 116, 120, 122, 126, 130, 138, 142, 146, 148, 154, 158, 160, 162, 166, 168, 170, 182, 184, 186, 200, 212, 214, 216, 224, 226, 228, 234, 242, 244, 246
Aditi (Aditi): 90
adityas (ādityas): 11, 174
Agni (Agni): 6, 36, 50, 158, 188
agni (agni): 4, 40, 49, 52, 56, 58, 60, 64, 68, 72, 74, 76, 84, 86, 90, 92, 98, 100, 102, 106, 108, 110, 120, 122, 124, 126, 134, 136, 140, 142, 144, 150, 152, 156, 158, 162, 168, 172, 180, 186, 190, 192, 196, 198, 200, 212, 216, 218, 220, 224, 226, 228, 230, 232, 236, 238
ahamakara-karshini (ahaṁakārā-karṣiṇī): 46
ahamkara (ahaṁkāra): 5, 124, 186, 194, 212
ajna (ājñā): 6, 56, 60, 62, 64, 68, 70, 76, 78, 80, 82, 94, 96, 104, 106, 108, 110, 130, 132, 136, 140, 142, 144, 150, 156, 160, 164, 168, 182, 198, 200, 222, 244, 246
ajna chakra (ājñā chakra): 4, 17, 62, 68, 76, 82, 84, 86, 96, 100, 104, 110, 112, 116, 124, 126, 132, 144, 156, 164, 178, 186, 196, 200, 214, 216, 218, 220, 222, 230, 236
akasha (ākāśa): 3, 5, 6, 54, 56, 60, 62, 64, 66, 68, 70, 74, 76, 78, 80, 82, 84, 86, 92, 94, 96, 98, 100, 104, 106, 108, 110, 112, 114, 116, 118, 120, 122, 124, 126, 128, 130, 132, 134, 138, 140, 142, 144, 146, 148, 150, 154, 156, 158, 160, 162, 164, 166, 168, 170, 178, 182, 184, 186, 188, 190, 192, 194, 196, 200, 212, 214, 216, 218, 220, 222, 224, 226, 228, 230, 232, 234, 238, 240, 242, 244, 246
akula chakra (akula cakra): 44
akusala-kamma (akusala-kamma): 4
Alakshmi (Alakṣmī): 94, 130
alambusha-nadi (alaṁbuṣā-nāḍī): 47, 188, 228
amanaya (āmanāya): 44
Amba Matta (Ambā-Matta): 52
Amba Matta Yantra (Ambā-Matta Yantra): 52
amisa-dana (āmiṣa-dāna): 4
amrita (amṛtā): 138
amrita-karshini (amṛtā-karṣiṇī): 46
anahata (anāhata): 6, 56, 60, 62, 64, 68, 70, 76, 78, 80, 82, 94, 96, 104, 106, 108, 110, 130, 132, 136, 140, 142, 144, 150, 156, 160, 164, 168, 182, 198, 200, 222, 244, 246
anahata chakra (anāhata cakra): 47, 49, 70, 188, 232, 244, 246
ananga (anaṅga): 46
ananga-kusuma (anaṅga-kusumā): 46
ananga-madana (anaṅga-madanā): 46
ananga-madanankusha (anaṅga-madanāṅkuśā): 47
ananga-madanatura (anaṅga-madanāturā): 46
ananga-malini (anaṅga-mālinī): 47
ananga-mekhala (anaṅga-mekhalā): 46
ananga-rekha (anaṅga-rekhā): 47
ananga-vegini (anaṅga-veginī): 47
Andhaka (Andhaka): 224
Angaraka (Aṅgāraka): 7, 9, 10, 12, 13, 14, 15, 16, 17, 34, 36, 38, 40, 42, 52, 152, 174, 175, 188, 224, 226, 230
anima (aṇimā): 44
Annapurna (Annapūrṇā): 54
Annapurna Yantra (Annapūrṇā Yantra): 9, 54, 250
ap (ap): 5, 6, 32, 38, 42, 54, 56, 60, 62, 64, 66, 68, 74, 76, 78, 80, 82, 84, 86, 94, 96, 98, 100, 102, 104, 106, 108, 110, 112, 114, 116, 118, 120, 122, 124, 126, 128, 130, 132, 134, 138, 140, 142, 144, 146, 148, 150, 154, 156, 160, 162, 164, 166, 170, 178, 182, 188, 190, 192, 196, 214, 216, 218, 220, 222, 224, 226, 228, 230, 232, 234, 238, 240, 242, 244, 246
apas (āpas): 5, 124, 188, 194
apaya-bhumi (apāya-bhūmi): 10
Arhat (Arhat): 9
ariyadhanna (ariyadhanna): 6
Arjuna (Arjuna): 134
artha (artha): 4, 40, 52, 56, 60, 66, 68, 76, 84, 86, 90, 98, 100, 106, 108, 110, 118, 122, 124, 126, 128, 134, 136, 140, 142, 144, 150, 156, 172, 186, 190, 192, 198, 200, 216, 218, 220, 224, 226, 228, 230, 232, 238, 240
Aruna (Aruṇa): 48
arupadhatu (arūpadhātu): 4, 36, 40, 52, 56, 60, 68, 74, 76, 84, 86, 90, 98, 100, 106, 108, 110, 122, 124, 126, 134, 136, 140, 142, 144, 150, 156, 172, 186, 190, 192, 198, 216, 218, 220, 224, 226, 228, 230, 232, 238
arupaloka (arūpaloka): 8, 10, 40, 174
Aryan: 106
asana mandala (āsana maṇḍala): 14
Ashoka (Aśoka): 14
ashta-dala padma (aṣṭa-dala padma): 28, 46, 54, 56, 58, 60, 62, 64, 66, 68, 72, 74, 76, 78, 80, 82, 84, 86, 88, 92, 94, 96, 98, 100, 102, 104, 106, 108, 110, 114, 116, 118, 120, 122, 124, 126, 128, 130, 132, 134, 136, 138, 140, 142, 144, 146, 150, 152, 154, 156, 160, 162, 164, 166, 170, 178, 180, 182, 184, 188, 190, 192, 196, 211, 212, 214, 216, 218, 220, 222, 224, 226, 230, 232, 234,

236, 238, 240, 242, 244, 246, 250, 251
ashta-kona (aṣṭa-koṇa): 48
ashta-mahachaitya (aṣṭa-mahācaitya): 6
ashta-matrikas (aṣṭa-mātṛkās): 6, 38, 40, 54, 56, 58, 60, 62, 64, 66, 68, 72, 74, 76, 78, 80, 82, 84, 86, 92, 94, 96, 98, 100, 102, 104, 106, 108, 110, 112, 114, 116, 118, 120, 122, 124, 126, 128, 130, 132, 134, 138, 140, 142, 144, 146, 148, 150, 152, 154, 156, 160, 162, 164, 166, 170, 178, 180, 182, 184, 188, 190, 192, 196, 212, 214, 216, 218, 220, 222, 224, 226, 228, 230, 232, 234, 236, 238, 240, 242, 244, 246
ashta-niddhi (aṣṭa-niddhi): 6, 40, 54, 56, 58, 60, 62, 64, 66, 68, 72, 74, 76, 78, 80, 82, 84, 86, 92, 94, 96, 98, 100, 102, 104, 106, 108, 110, 112, 114, 116, 118, 120, 122, 124, 126, 128, 130, 132, 134, 138, 140, 142, 144, 146, 148, 150, 152, 154, 156, 160, 162, 164, 166, 170, 178, 180, 182, 184, 188, 190, 192, 196, 212, 214, 216, 218, 220, 222, 224, 226, 228, 230, 232, 234, 236, 238, 240, 242, 244, 246
ashta-rahasaya-yogini (aṣṭa-rahasaya-yoginī): 38
ashta-vag-devatas (aṣṭa--vāg-devatās): 6, 38
ashta-yoni (aṣṭa-yoni): 72
ashtakona (aṣṭakoṇa): 29, 112
ashtamangala (aṣṭamangala): 6
Ashvini-Devatas (Aśvini-Dēvatās): 168
Ashvinikumaras (Aśvinīkumāras): 168
Assam: 98
Asuras (Asuras): 138
atma-karshini (ātmā-karṣiṇī): 46
Avalokiteshvara (Avalokiteśvara): 8, 17
avatar(a)(s) (avatāra): 4, 7, 36, 40, 42, 52, 56, 58, 60, 66, 68, 76, 100, 102, 106, 108, 110, 118, 122, 124, 126, 128, 134, 136, 138, 140, 142, 144, 150, 152, 156, 158, 168, 170, 172, 180, 186, 190, 192, 196, 198, 200, 212, 216, 218, 220, 224, 226, 228, 230, 232, 236, 238
avenikasmrityupasthana (āveṇikasmṛtyupasthāna): 8
aveshavatara (āveśāvatāra): 180
Ayodhya (Ayodhyā): 180

B

Bagala (mukhi) (Bagalā [mukhī]) Yantra: 9, 58, 60, 62, 64, 250
Bagla (Bagalā): 56
Bala (Bālā): 68, 70
Bala (Shakti): (Bālā-Śakti): 8, 68, 70
Bala-Maha-Tripura-Sundari (Bālā-mahā-tripura-sundarī): 44
Bala-Tripura Yantra (Bālā-Tripura Yantra): 72
Balarama (Balarāma): 118
Balarama (avatara) Yantra (Balarāma [avatāra] Yantra): 128, 134, 138, 146, 190, 214, 234, 238, 240
Balaramavatara (Balarāmavatāra): 66
Bali: 232
barahmasa (barahmasa): 8, 70, 188
bavishya-kala (baviṣya-kāla): 4, 40, 52, 56, 60, 68, 76, 84, 86, 90, 98, 100, 106, 108, 110, 122, 124, 126, 134, 136, 140, 142, 144, 150, 156, 172, 190, 192, 198, 216, 218, 220, 224, 226, 228, 230, 232, 238
bDe-gShegs So-lNga: 12
Benares: 54
Bengal : 98
bhadramahasana mandala (bhadra-mahāsana maṇḍala): 15
Bhaga-Malini (Bhagā-Mālinī): 49
Bhagavadgita (Bhagavadgītā): 9, 134, 174
Bhairon (Bhairon): 74
Bhairon (Bhairava) yantra (Bhairon [Bhairava] yantra): 74, 76
Bhairon Yantra (Bhairon yantra): 250
Bhikshatanamurti (Bhikṣāṭanamūrti): 54
Bhishma (Bhīṣma): 52
bhukti (bhukti): 44
bhumi (bhūmi): 10, 11
bhupura (bhūpura): 22, 26, 40, 44, 54, 56, 58, 60, 62, 64, 66, 68, 70, 72, 74, 76, 78, 80, 82, 84, 86, 88, 90, 92, 94, 96, 98, 100, 102, 104, 106, 108, 110, 112, 114, 116, 118, 120, 122, 124, 126, 128, 130, 132, 134, 136, 138, 140, 142, 144, 146, 148, 150, 152, 154, 156, 158, 160, 162, 164, 166, 168, 170, 172, 178, 180, 182, 184, 186, 190, 192, 196, 198, 200, 202, 211, 214, 216, 218, 220, 222, 224, 226, 230, 232, 234, 236, 238, 240, 242, 244, 246, 249, 250
bhuta-kala (bhūta-kāla): 4, 40, 52, 56, 60, 68, 76, 84, 86, 90, 98, 100, 106, 108, 110, 122, 124, 126, 134, 136, 140, 142, 144, 150, 156, 172, 186, 190, 192, 198, 216, 218, 220, 224, 226, 228, 230, 232, 238
bhuvanas (bhūvanas): 8, 92, 100, 102, 166, 188, 228
Bhuvaneshvari (Bhuvaneśvarī): 44, 78, 80, 82
Bhuvaneshvari (Bhuvaneśvarī Yantra): 78, 250
bij (bīj): 52
bija (bījā): 3
bija-karshini (bījā-karṣiṇī): 46
bijakshara (bījākṣara): 90, 148, 150, 176
bindu (bindu): 27, 29, 49, 54, 56, 58,

60, 62, 64, 68, 70, 76, 78, 80, 82, 84, 86, 88, 94, 96, 104, 106, 110, 114, 116, 118, 120, 122, 124, 126, 128, 130, 132, 136, 140, 142, 144, 146, 152, 156, 160, 162, 164, 166, 168, 170, 178, 180, 182, 184, 186, 190, 192, 196, 198, 200, 202, 212, 214, 216, 218, 220, 222, 224, 226, 230, 232, 234, 236, 238, 240, 242, 244, 246
bKra-shis rDzas-brGyad: 6
bKra-shis rTags-brGyad: 6
bodhipakaya (bodhipakaya): 12
Bodhisattva (Bodhisattva): 7
Book of Genesis: 166
Brahma (Brahma): 90, 202
Brahmá (Brahmá): 2, 4, 36, 40, 52, 56, 58, 60, 64, 68, 72, 74, 76, 84, 86, 90, 92, 98, 100, 102, 106, 108, 110, 120, 122, 124, 126, 134, 136, 140, 142, 144, 150, 152, 156, 158, 162, 168, 172, 180, 184, 186, 190, 192, 196, 198, 200, 212, 216, 218, 220, 224, 226, 228, 230, 232, 236, 238, 240
Brahmin(s): 2, 178
Brighu-Samhita (Bhṛgu-Saṁhita): 2
Brihaspati (Bṛhaspati): 3, 4, 8, 10, 11, 12, 14, 15, 36, 40, 42, 52, 56, 60, 64, 68, 70, 74, 76, 84, 86, 90, 92, 98, 100, 102, 104, 106, 108, 110, 120, 122, 124, 126, 134, 136, 140, 142, 144, 150, 152, 156, 158, 168, 172, 174, 175, 176, 180, 186, 188, 190, 192, 196, 198, 200, 212, 216, 218, 220, 224, 226, 228, 230, 232, 236, 238, 244, 246, 248
Brihaspati yantra 174
Brihaspati-Marudgana (Bṛhaspati-Marudgaṇa): 106
bSrung-ma lNga: 5
Buddha (Buddha): 4, 6, 7, 8, 12, 14, 66
buddhaguna (buddhaguṇa): 7
Buddhas: 11, 17
Buddhism: 2, 12
Buddhist: 3, 14, 46
buddhya-karshini (buddhyā-karṣiṇī): 46
Budha (Budha): 3, 5, 8, 9, 10, 11, 12, 13, 15, 16, 40, 42, 100, 102, 104, 120, 124, 166, 168, 174, 176, 178, 180, 188, 189, 194, 212, 228, 232, 236, 248
Budha yantra: 174

C

Canarese: 190
chakkavatti-vatta (cakkavattī-vatta): 8
chakraraja (cakrarajā): 50
chakra(s): 5, 47, 48, 56, 58, 60, 64, 68, 70, 72, 74, 76, 78, 80, 82, 94, 96, 104, 106, 108, 110, 130, 132, 136, 140, 142, 144, 148, 150, 152, 156, 160, 164, 168, 180, 182, 184, 196, 198, 200, 222, 236, 244, 246
chakrasudarshana (cakrasudarśana): 5, 32, 54, 66, 102, 118, 128, 154, 162, 166, 178, 216, 240
chakravartin (cakravartin): 8
Chamunda (Cāmuṇdā): 100
Chandali (Candalī): 160
Chandi (Candī): 98
Chandra (Caṇḍra): 3, 4, 8, 9, 10, 11, 12, 13, 15, 16, 17, 34, 36, 40, 49, 50, 54, 56, 58, 62, 64, 68, 70, 74, 76, 78, 80, 82, 84, 86, 96, 98, 100, 102, 104, 110, 112, 116, 124, 126, 132, 144, 152, 154, 156, 158, 162, 164, 166, 170, 174, 176, 178, 180, 184, 186, 188, 192, 194, 196, 198, 200, 212, 214, 216, 218, 220, 222, 230, 232, 244, 246, 248
Chandra Yantra: 174
chatur-appamannaya (catur-appamaññāya): 4, 32, 38, 54, 66, 102, 118, 128, 154, 162, 166, 178, 216, 240
chatur-dala (chatur-dala): padma 54, 154, 162, 178
chatur-iddhipada (catur-iddhipādā): 4, 32, 38, 54, 66, 102, 118, 128, 154, 162, 166, 178, 216, 240
chatur-jhana (catur-jhāna): 4, 32, 38, 66, 102, 118, 128, 154, 166, 178, 216, 240
chaturdasha kona (caturdaśa-koṇa): 8, 47
chaturasa: 44
chaturdasha-dala (caturdaśa-dala) padma: 166
chaturdasha-dala trikona (caturdaśa-dale trikoṇa): 8, 92, 100, 102, 166, 188, 228
chetasika (cetasika): 13
Chinnamasta (Cinnamastā): 84
Chinnamasta Yantra (Cinnamastā Yantra): 84, 86, 88
chitta-karshini (cittā-karṣiṇī): 46
Christianity: 120
Conjeeveram: 68
Cosmic Mother: 126

D

D(h)anda (D[h]aṇḍa) yantra: 92, 100
dahaka (dāhaka): 48
Dakshina-Kali (Dakṣinā-Kālī): 44
dana (dāna): 4
Danda (See: D[h]anda)
darshana (darśana): 5, 56, 58, 60, 62, 64, 68, 70, 72, 74, 76, 78, 80, 82, 94, 96, 104, 106, 108, 110, 130, 132, 136, 140, 142, 144, 148, 150, 152, 156, 160, 164, 168, 180, 182, 184, 196, 198, 200, 222, 236, 244, 246
dasha-dala (daśa-dala): padma 228
Dasha-Mahavidya(s) (Daśa-Mahāvidyās): 7, 56, 62, 78, 84, 94, 130, 136, 160, 218, 224
dasha-nanam (daśa-ñaṇaṃ): 7, 136
dasha-shaktis (daśa-śaktis): 7, 136

dasha-siddhis (daśa-siddhis): 7
dasha-tathagata-balani (daśa-athāgata-balāni): 8
dasha-vahini-kala (daśa-vahni-kalā): 7, 136
dasha-yoni(s) (daśa-yonīs): 7, 136
dashara-kona (daśa-koṇa): 47, 48
Dasharatha (Daśarathe): 180
dashavatara(s) (daśavatāras): 7, 118, 134, 136, 238, 166, 170, 178, 232, 234, 249
De-bZhin-gShegs-pa: 5
Deccan: 98
deshiya mandala (deśīya maṇḍala): 15
Devaki (Devakī): 66, 134
devas (devas): 168
Devi (Devī): 52, 54, 56, 68, 72, 90, 122, 140, 146, 184, 202, 251
Devi Yantra: 90
dhairya-karshini (dhairyā-karşiņī): 46
dhamma (See: dharma)
dhamma-dana (dhamma-dāna): 4
Dhanda (Daṇḍa): 92
Dhanda yantra: 92
dharma: 4, 12, 40, 52, 56, 60, 66, 68, 76, 84, 86, 90, 98, 100, 106, 108, 110, 118, 122, 124, 126, 128, 134, 136, 140, 142, 144, 150, 156, 172, 186, 190, 192, 198, 200, 216, 218, 220, 224, 226, 228, 230, 232, 238, 240
dhatu (dhātu): 9
Dhumavati (Dhūmāvati): 94, 96, 130
Dhumavati Yantra (Dhūmāvati Yantra): 94, 96
dhutaṇga (dhutaṅga): 8
Diane de Poitiers: 251
digambara: 90, 120, 190
Divine Mother: 28
duhkha (duhkha): 48
Durga (Durgā): 98, 100, 122
Durga Yantra (Durgā Yantra): 10, 11, 98, 100, 102, 104, 250
Dus-bZhi Lha-mo: 5
dvi-dala padma (dvi-dala padma): 186
dvidasha-dala padma (dvidaśa-dala padma): 70, 178, 180, 186, 188, 232, 244, 246
dvivalya: 116

F

François Clouet: 251

G

Ganapati (Gaṇapati): 106, 140, 238
Ganapati-Brahmanaspati (Gaṇapati-Brahmaṇaspati): 106
gandha (gandhā): 5, 46, 124, 186, 194
gandha-karshini (gandhā-karşiņī): 46
gandhari-nadi (gāndhārī-nāḍī): 47, 188, 228
Ganesha (Gaṇeśa): 47, 106, 140, 251
Ganesha Yantra (Gaṇeśa Yantra): 106, 108, 110, 250
ganita mandala (gaṇita maṇḍala): 15
garhapatya: 112
Gayatri (Gāyatrī): 29, 112
Gayatri Yantra (Gāyatrī Yantra): 7, 112, 250
Genesis: 166
gNas-brTan bCu-drug: 9
God: 90, 202
God, He: 202
God, She: 90, 202
Gopala (Gōpāla): 136
gopi(s) (gopī[s]): 14
Great Goddess: 90
Greek: 182
Guhya-Kali: 44
guna (guṇa): 4, 36, 40, 52, 56, 58, 60, 64, 68, 72, 74, 76, 84, 86, 90, 92, 98, 100, 102, 106, 108, 110, 120, 122, 124, 126, 134, 136, 140, 142, 144, 150, 152, 156, 158, 162, 168, 172, 180, 186, 190, 192, 196, 198, 200, 212, 216, 218, 220, 224, 226, 228, 230, 232, 236, 238
Guru (Guru): 3, 4, 8, 10, 11, 12, 14, 15, 36, 40, 42, 52, 56, 60, 64, 68, 70, 74, 76, 84, 86, 90, 92, 98, 100, 102, 104, 106, 108, 110, 120, 122, 124, 126, 134, 136, 140, 142, 144, 150, 152, 156, 158, 168, 172, 174, 175, 176, 180, 186, 188, 190, 192, 196, 198, 200, 212, 216, 218, 220, 224, 226, 228, 230, 232, 236, 238, 244, 246, 248
Guru yantra: 174
Gyantse Kumbum: 14

H

Hanuman (Hanūmān): 5, 114, 116, 124, 158, 168, 188, 194, 212, 236
Hanumat (Hanūmāt): 114, 116
Hanumat (Hanuman): yantra (Hanūmāt [Hanūmān] Yantra): 114, 116
Harivamsha 134
hasti-jihva-nadi (hasti-jihvā-nāḍī): 47, 188, 228
Hayagriva (Hayagrīva): 66, 118
Hayagriva Yantra (Hayagrīva Yantra): 118, 128, 134, 138, 146, 190, 214, 234, 238, 240
Hayashirsha (Hayaśīrṣa): 118
hByung-ba bZhi: 5
hDon-yon sNa-lNga: 5
Hexagon: 29
hGro-ba Rigs Drug: 6
Hindu: 3, 6, 7, 10, 27, 38, 68, 74, 90, 120, 122, 140, 158, 172, 174, 176, 180, 186, 188, 192, 202, 240, 249
Hinduism: 2, 34, 98, 106
Hiranyakashipu (Hiraṇyakaśipu): 170, 186
Hiranyaksha (Hiraṇyākśa): 170, 234
hKhol-lo: 5

I

iccha (icchā): 44, 48
ida-nadi (iḍā-nāḍī): 47, 188, 228
India: 190
Indian: 182
Indra (Indra): 11, 174, 200
indrakanta mandala (indrakānta maṇḍala): 17
indriyas (indriyas): 7, 46, 136
irimbhaka (iṛṁbhaka): 48
ishitva (īśitva): 44
ishvarakanta mandala (īśvarakānta maṇḍala): 17

J

Jainism: 2
jalandhara (jālandhara): 49
jalandhara-pitha (jālandhara-pīṭha): 49
Jamadagni (Jāmadagni): 178
Janan Yantra (Janan Yantra): 31, 36, 40
Jayini (Jayini): 48
Jesus Christ: 251
Jyeshtha (Jyeṣṭha): 94
Jupiter (See: Brihaspati or Guru): 3, 4, 8, 10, 11, 12, 13, 14, 15, 36, 40, 42, 52, 56, 60, 64, 68, 70, 74, 76, 84, 86, 90, 92, 98, 100, 102, 104, 106, 108, 110, 120, 122, 124, 126, 134, 136, 140, 142, 144, 150, 152, 156, 158, 168, 172, 174, 175, 180, 186, 188, 190, 192, 196, 198, 200, 212, 216, 218, 220, 224, 226, 228, 230, 232, 236, 238, 244, 246, 248

K

Kadali: 114
Kaitabha (Kaiṭabha): 118
kála (kāla): 4, 40, 52, 56, 58, 60, 64, 68, 72, 74, 76, 84, 86, 90, 92, 98, 100, 102, 106, 108, 110, 122, 124, 126, 134, 136, 140, 142, 144, 150, 152, 156, 158, 162, 168, 172, 180, 186, 190, 192, 196, 198, 200, 212, 216, 218, 220, 224, 226, 228, 230, 232, 236, 238
Kalahaspada (Kālahaspada): 94
kalás (kalās): 9, 34, 54, 58, 64, 70, 78, 80, 112, 152, 162, 166, 178, 180, 184, 212, 214, 232, 246
Kali (Kalī): 90, 98, 120, 122, 190, 211, 251
Kali yantra: 120, 122, 124, 126, 250
Kalki (Kalki): 66, 118, 128
Kalki Yantra (Kalki Yantra): 128, 134, 138, 146, 190, 214, 234, 238, 240
kama (kāma): 4, 5, 40, 52, 56, 60, 66, 68, 76, 84, 86, 90, 98, 100, 106, 108, 110, 118, 122, 124, 126, 128, 134, 136, 140, 142, 144, 150, 156, 172, 186, 190, 192, 194, 198, 200, 212, 216, 218, 220, 224, 226, 228, 230, 232, 238, 240
kama-karshini (kāmā-karṣiṇī): 46
kamadhatu (kāmadhātu): 4, 36, 40, 52, 56, 60, 68, 74, 76, 84, 86, 90, 98, 100, 106, 108, 110, 122, 124, 126, 134, 136, 140, 142, 144, 150, 156, 172, 186, 190, 192, 198, 216, 218, 220, 224, 226, 228, 230, 232, 238
kamaguna (kāmaguṇa): 5
Kamakala (Kāmā-kala): 49, 50
Kamakshi-amman (Kamākṣī-amman): 68
Kamala (Kamalā): 130
Kamala (Kamalatmika) (Kamalā-tmika Yantra)Yantra : 130
Kamala Yantra (Kamalā Yantra): 132, 148
Kamalaksha (Kamalākṣa): 224
kamaloka (kāmaloka): 8, 10, 40, 174
kamarupa (kāmarūpa): 49
kamarupa-pitha (kāmarūpa-pīṭha): 49
kamasugati-bhumi (kāmasugati-bhūmi): 10
Kameshi (Kāmeśī): 48
Kameshvari (Kāmeśvarī): 49, 200
kamma (kamma): 4, 8
kammatthana (kammaṭṭhāna): 12
Kamsa (Kaṁsa): 66, 134
karma (karma): 7, 13
karnashtaka mandala (karṇāṣṭaka maṇḍala): 15
Kashi (Kaṣi): 52
Kashmiri Shaivism: 12, 40, 152, 174
Kaul Mat: 44
Kaulini (Kaulinī): 48
Ketu (Ketu): 6, 9, 10, 11, 12, 13, 14, 15, 16, 17, 34, 36, 54, 58, 64, 70, 78, 80, 98, 112, 152, 154, 162, 166, 172, 174, 176, 178, 180, 184, 188, 194, 212, 214, 232, 248
Ketu yantra: 174
King of Ayodhya: 180
kona (koṇa): 48
kota (koṭa): 8
Krishna (Kṛṣṇa): 10, 14, 66, 118, 134, 174, 249, 251
Krishna (Gopala) Yantra (Kṛṣṇa [Gopāla]): 136, 250
Krishna Yantra: 90 128, 134, 136, 138, 146, 190, 214, 234, 238, 240
Krishnavatara (Kṛṣṇavatāra): 66, 134
krodha (krodha): 5, 124, 186, 194, 212
Krodhamukhi (Krodhamukhi): 236
ksharaka (kṣāraka): 48
Kshatriya (Kṣatriya): 178
kshiti (kṣiti): 5, 6, 42, 56, 60, 62, 64, 66, 68, 72, 74, 76, 78, 80, 82, 84, 86, 94, 96, 98, 100, 104, 106, 108, 110, 112, 114, 116, 118, 120, 122, 124, 126, 128, 130, 132, 134, 138, 140, 142, 144, 146, 148, 150, 154, 156, 158, 160, 162, 164, 168, 170,

178, 182, 188, 190, 192, 194, 196, 212, 214, 216, 218, 220, 222, 224, 226, 228, 230, 232, 234, 236, 238, 240, 242, 244, 246
kshobhaka (kşobhaka): 48
Kubera (Kubēra): 6, 40, 54, 56, 58, 60, 62, 64, 66, 68, 72, 74, 76, 78, 80, 82, 84, 86, 92, 94, 96, 98, 100, 102, 104, 106, 108, 110, 112, 114, 116, 118, 120, 122, 124, 126, 128, 130, 132, 134, 138, 140, 142, 144, 146, 148, 150, 152, 154, 156, 160, 162, 164, 166, 170, 178, 180, 182, 184, 188, 190, 192, 196, 212, 214, 216, 218, 220, 222, 224, 226, 228, 230, 232, 234, 236, 238, 240, 242, 244, 246
Kubjika (Kubjikā): 44
kuhu-nadi (kuhū-nāḍī): 47, 188, 228
Kuja (Kuja): 7, 9, 10, 12, 13, 14, 15, 16, 17, 34, 36, 38, 40, 42, 52, 152, 174, 175, 188, 224, 226, 230
Kurma (Kūrma): 138
Kurma Yantra (Kūrma Yantra): 138
Kurmavatara (Kūrmavatāra): 186
Kurukshetra (Kurukşetra): 134
kusala-kamma ((kusala-kamma)): 4
Kutila (Kuţila): 94

L

laghima (laghimā): 44
Lakshmi (Lakşmi): 4, 36, 40, 44, 52, 56, 58, 60, 64, 68, 72, 74, 76, 84, 86, 90, 92, 98, 100, 102, 106, 108, 110, 120, 122, 124, 126, 130, 134, 136, 140, 142, 144, 150, 152, 156, 158, 162, 168, 172, 180, 186, 190, 192, 196, 198, 200, 212, 216, 218, 220, 224, 226, 228, 230, 232, 236, 238
Lalita (Lalitā): 49, 50
Lalita (Tripura-Sundari) (Lalitā [Tripura-Sundarī]): 160
Lalita Mahatripurasundari Para Bhattarika (Lalitā Mahātripura-Sundarī Parā Bhaţţārikā): 50, 236
linga (linga): 27, 38, 47, 48, 52, 72, 76, 110, 126, 140, 152, 156, 168, 200, 202, 220, 250
linga mandala (linga maṇḍala): 38
linga trikona (linga trikoṇa): 72
Lo-hKhor bCu-gNyis-kyi Lha: 8
lobha (lobha): 5, 124, 186, 194, 212
Lohaprasad 15
lokapala (lokapāla): 5, 32, 44, 54, 66, 102, 118, 128, 154, 162, 166, 178, 216, 240
lokuttara-dhamma (lokuttara-dhamma): 7

M

Madhu (Madhu): 118
madhyama (madhyama): 44, 49
madya (madya): 5, 124, 188, 194
magic circle: 14
magic square(s): 2, 3, 40, 172, 176
Maha-Bodhisattvas (Mahā-Bodhisattvas): 6
Maha-Ganapati (Mahā-Gaṇapati): 106, 251
Maha-Ganapati Yantra (Mahā-Gaṇapati Yantra): 140, 142, 144, 250
Maha-Kali (Mahā-Kālī): 4, 40, 52, 56, 58, 60, 64, 68, 76, 78, 84, 86, 90, 92, 94, 98, 100, 106, 108, 110, 122, 124, 126, 130, 134, 136, 140, 142, 144, 150, 156, 160, 172, 186, 190, 192, 196, 198, 216, 218, 220, 224, 226, 228, 230, 232, 238
Maha-Kameshvari (Mahā-Kameśvarī): 49, 50
Maha-Lakshmi (Mahā-Lakşmī): 4, 40, 52, 56, 58, 60, 64, 66, 68, 76, 84, 86, 90, 92, 98, 100, 106, 108, 110, 118, 122, 124, 126, 134, 136, 140, 142, 144, 146, 150, 156, 172, 186, 190, 192, 198, 216, 218, 220, 224, 226, 228, 230, 232, 238
Maha-Lakshmi Yantra (Mahā-Lakşmī Yantra): 148, 150, 154, 190, 214, 234, 238, 240
Maha-Lakshmi yantra: 128, 134, 138, 146, 152
Maha-Mritanje (Shiva) (Mahā-Mṛtanje [Śiva]): Yantra 156
Maha-Sarasvati (Mahā-Sarasvatī): 4, 40, 52, 56, 58, 60, 64, 68, 76, 84, 86, 90, 92, 98, 100, 106, 108, 110, 122, 124, 126, 134, 136, 140, 142, 144, 150, 156, 172, 186, 190, 192, 198, 216, 218, 220, 224, 226, 228, 230, 232, 238
Mahabharata (Mahābhārata): 9, 36, 52, 92, 174
mahabhutas (mahābhūtas): 5, 72, 120, 124, 158, 162, 168, 188, 194, 212, 236
Mahadevi (Mahā-Devī): 90
Mahakala (Mahā-Kāla): 200
mahapitha mandala (mahāpīţha maṇḍala): 9, 34, 38, 58, 64, 70, 78, 80, 98, 112, 152, 162, 166, 178, 184, 212, 214, 232, 246
Mahavidya(s) (Mahāvidyā): 130, 196, 200, 211, 218, 224, 251
mahima (mahimā): 44
maithuna (maithuna): 5, 124, 188, 194
majja (majja):' 6, 188
Makara (Makara): 186
mamsa (mamsa): 5, 124, 188, 194
Manasara (Mānasāra): 2, 32
mandala (maṇḍala): 3, 5, 7, 9, 10, 13, 14, 15, 16, 17, 31, 32, 34, 38, 42, 49, 52, 58, 60, 64, 66, 70, 76, 78, 80, 98, 96, 112, 152, 162, 166, 178, 180, 184, 194, 212, 214, 232, 246
mandala-yantras: 31, 42

Mandara (Mandāra): 138

manduka mandala (maṇḍūka maṇḍala): 6, 13, 32, 56, 60, 62, 64, 66, 68, 74, 76, 78, 80, 82, 84, 86, 94, 96, 98, 100, 104, 106, 108, 110, 112, 114, 116, 118, 120, 122, 124, 126, 128, 130, 132, 134, 138, 140, 142, 144, 146, 148, 150, 154, 156, 160, 164, 170, 178, 180, 182, 188, 190, 192, 196, 214, 216, 218, 220, 222, 224, 226, 228, 230, 232, 234, 238, 240, 242, 244, 246

Mangala (Maṅgalā): 7, 9, 10, 12, 13, 14, 15, 16, 17, 34, 36, 38, 40, 42, 52, 152, 158, 174, 175, 176, 188, 224, 226, 230

Mangala (Hanuṁan) Yantra Mangala Yantra (Maṅgalā [Hanūmān] Yantra): 158,

Mangala Yantra (Maṅgalā Yantra): 174

manipura (maṇipūra): 6, 56, 60, 62, 64, 68, 70, 76, 78, 80, 82, 94, 96, 104, 106, 108, 110, 130, 132, 136, 140, 142, 144, 150, 156, 160, 164, 168, 182, 198, 200, 222, 244, 246

manipura chakra (maṇipūra cakra): 7, 46, 48, 136

mantra(s) (mantra): 34, 52, 54, 56, 58, 60, 62, 68, 72, 74, 76, 78, 82, 84, 86, 90, 92, 94, 96, 98, 100, 102, 104, 106, 108, 110, 112, 114, 116, 1118, 20, 122, 126, 130, 132, 134, 136, 140, 144, 146, 148, 150, 152, 156, 158, 160, 164, 168, 172, 175, 176, 182, 184, 189, 192, 194, 198, 200, 202, 214, 218, 220, 222, 230, 242, 244, 248

Manu (Manu): 166

Mariamman (Māriamman): 190

Marika (Mārikā): 190

Mars (See: Mangala or Kuja or Angaraka): 7, 9, 10, 12, 13, 14, 15, 16, 17, 34, 36, 38, 40, 42, 52, 152, 158, 172, 174, 175, 188, 224, 226, 230

marut (marut): 4, 58, 62, 68, 72, 76, 82, 84, 86, 96, 100, 102, 104, 110, 112, 116, 124, 126, 132, 144, 156, 164, 178, 186, 196, 200, 214, 216, 218, 220, 222, 230

masa (masa): 6, 188

Matangi (Mātaṅgī): 160, 162

Matangi Yantra (Mātaṅgī Yantra): 160, 162, 164, 250

Matrika Chakra (Mātṛka Cakra): 50

matrikas (mātṛkās): 44

Matsya (Matsya): 166

matsya (matsya): 5, 124, 188, 194

Matsya (avatara) Yantra (Matsya [avatāra] Yantra): 6, 166, 249

maya (māyā): 124, 158, 168, 188, 194, 212, 236

Mayadevi (Māyādevī): 66

Mayamatam (Māyāmatam): 2, 32

mChod-rten-Che brGyad: 6

meda (meda): 6, 188

Mercury (See: Budha): 3, 5, 8, 9, 10, 11, 12, 13, 15, 16, 40, 42, 100, 102, 104, 120, 124, 166, 168, 172, 174, 178, 180, 188, 189, 194, 212, 228, 232, 236, 248

moha (moha): 5, 124, 186, 194, 212

mohaka (mohaka): 48

Mohini (Mohinī): 48

moksha (mokṣa): 4, 118, 128, 216, 240

Mondrian: 38

Moon (See: Chandra or Soma or Ketu or Rahu): 3, 4, 5, 6, 8, 9, 10, 11, 12, 13, 15, 16, 17, 32, 34, 36, 42, 50, 54, 56, 58, 64, 70, 74, 76, 78, 80, 82, 84, 86, 92, 96, 100, 102, 104, 110, 112, 116, 124, 126, 132, 144, 152, 154, 156, 158, 162, 164, 170, 172, 174, 178, 180, 184, 186, 188, 192, 194, 196, 198, 200, 212, 214, 216, 218, 220, 222, 230, 232, 244, 246, 248, 251

Mrit-Sanjivani (Mṛt-Sañjīvinī): 168

Mrit-Sanjivani Yantra (Mṛt-Sañjīvinī Yantra): 168, 250

Mt. Meru: 14, 168

mudra (mudrā): 5, 124, 188, 194

muladhara (mūlādhāra): 5, 56, 60, 62, 64, 68, 70, 76, 78, 80, 82, 94, 96, 104, 106, 108, 110, 130, 132, 136, 140, 142, 144, 150, 156, 160, 164, 168, 182, 198, 200, 222, 244, 246

muladhara chakra (mūlādhāra cakra): 5, 46, 49, 66, 102, 118, 128, 154, 178, 216, 240

N

Nabhi Chakra (Nabhi Cakra): 46

nada (nāda): 46

nada bindu (nāda bindu): 29

nadi(s) (nāḍī): 8, 47, 92, 100, 102, 188, 228

nakshastras (nakṣastras): 11

nama-karshini (nāmā-karṣiṇī): 46

Nanda (Nandā): 134

Narasimha (Narasiṁha): 170

Narasimha (avatara) Yantra (Narasiṁha [avatāra] Yantra): 170, 250

Narasimhamurti (Narasiṁhamurti): 186

Narasimhavatara (Narasiṁhavatāra): 186

Nava-Durgas (Nava-Durgās): 7, 32, 34, 38, 42, 52, 72, 172, 188, 224, 226, 230

nava-mudras (nava-mudrās): 7, 38

nava-nadis (nava-nāḍīs): 7, 32, 34, 38, 42, 52, 72, 172, 188, 224, 226, 230

nava-yoni (nava-yoni): 72

Navagrahas Yantra (Navagrahas Yantra): 172, 176

Navagraha(s) (Navagraha): 2, 7, 32,

34, 38, 42, 52, 72, 158, 172, 176, 188, 214, 224, 226, 230, 251
navaratna (navaratna): 7, 32, 52, 72, 174, 188, 224, 226, 230
navavarana puja (navāvaraṇa pūjā): 7, 38
ṅavayoni chakra (navayoni cakra): 50
niddhis (niddhis): 14
nirguna (nirguṇa): 202
nityas (nityas): 9
Nor-bu Chab-bDun: 6

O

One Without Beginning: 90
Original Mother: 90

P

pachaka (pācaka): 48
pada (pāda): 3, 5, 7, 8, 10, 11, 13, 14, 15, 16, 17, 32, 34, 38, 40, 52, 60, 66, 70, 74, 76, 78, 84, 86, 92, 94, 98, 102, 108, 112, 114, 116, 118, 120, 122, 124, 126, 128, 130, 138, 142, 146, 148, 152, 154, 160, 162, 166, 168, 170, 172, 174, 178, 182, 184, 186, 188, 194, 200, 212, 214, 216, 224, 226, 228, 230, 232, 234, 240, 242, 244, 246
padma (padma): 28, 78, 98, 152, 160, 162, 164, 211, 214, 216
padmagarbha mandala (padmagarbha maṇḍala): 15
pancha-balani (pañca-balāni): 5
pancha-Buddha (pañca-Buddha): 5
pancha-kanchukas (pañca-kañcukas): 5, 124, 158, 168, 188, 194, 212, 236
pancha-kona (pañca-koṇa): See: panchakona.
pancha-raksha (pañca-rakṣa): 5
pancha-tanmatras (pañca-tanmātras): 3, 4, 5, 32, 38, 40, 42, 52, 54, 56, 58, 60, 62, 64, 66, 68, 70, 72, 74, 76, 78, 80, 82, 84, 86, 90, 92, 94, 96, 98, 100, 102, 104, 106, 108, 110, 112, 114, 116, 118, 120, 122, 124, 126, 128, 130, 132, 134, 136, 138, 140, 142, 144, 146, 148, 150, 152, 154, 156, 158, 160, 162, 164, 166, 168, 170, 178, 180, 182, 184, 186, 188, 190, 192, 196, 198, 200, 212, 214, 216, 218, 220, 222, 224, 226, 228, 230, 232, 234, 236, 238, 240, 242, 244, 246
pancha-tathagata (pañca-tathāgata): 5
pancha-tattva (pañca-tattva): 5, 120, 124, 158, 162, 168, 188, 194, 212, 236
panchabhutas (pañcabhūtas): 5, 72, 120, 124, 158, 162, 168, 186, 194, 212, 236
panchadasha-tithis (pañcadaśa-tithis): 9
panchadashi (panchadaśi): 9
panchakona (pañcakoṇa): 162, 168, 211, 212
panchamakara (pañcamakāra): 5, 42, 72, 120, 124, 158, 162, 168, 188, 194, 212, 236
Panchamukha Hanuman (pañcamukha-Hanūmān): 5, 124, 158, 168, 188, 194, 212, 236
panchatanmatras (pañcatanmātras): 42, 158, 162, 168, 186, 194, 212, 236
panhadasha-nityas (pañcadaśa-nityas): 9
Para-bhattarika (Parā-bhaṭṭārikā): 49, 50
paramasayika mandala (paramaśāyika maṇḍala): 14, 32, 34
parashu (paraśu): 178
Parashurama (Paraśurāma): 178, 180
Parashurama Yantra (Paraśurāma Yantra): 134, 178
parivara-devata (parivāra-devatā): 70
parvas: 9, 174
Parvati (Pārvatī): 4, 17, 36, 40, 44, 52, 56, 58, 60, 64, 68, 72, 74, 76, 84, 86, 90, 92, 98, 100, 102, 106, 108, 110, 120, 122, 124, 126, 134, 136, 140, 142, 144, 150, 152, 156, 158, 162, 168, 172, 180, 186, 190, 192, 196, 198, 200, 212, 216, 218, 220, 224, 226, 228, 230, 232, 236, 238, 251
Parvatisahasranama (Pārvatīsahasranāma): 17, 236
pashyanti (paśyantī): 44, 49
paticcasamuppada (paticcasamuppāda): 8
payasvini-nadi (payasvinī-nāḍī): 47, 188, 228
pechaka mandala (pecaka maṇḍala): 5, 66, 102, 118, 128, 154, 178, 216, 240
Pentagon: 29
pentagram: 29
Phyogs-bCu: 7
Phyogs-sKyong: 5
pingala-nadi (piṅgala-nāḍī): 47, 188, 228
pitha mandala (pīṭha maṇḍala): 7, 32, 34, 38, 52, 174, 188, 224, 226, 230
plavaka (plāvaka): 48
Pleiades: 12, 112
Pradharthas (pradhārthas): 4, 32, 38, 42, 54, 66, 102, 118, 128, 154, 162, 166, 178, 216, 240
Prajapati (Prajāpati): 11, 174
prakamya (prākāmya): 44
Prakriti (Prakṛti): 6, 40, 46, 54, 56, 58, 60, 62, 64, 66, 68, 72, 74, 76, 78, 80, 82, 84, 86, 92, 94, 96, 98, 100, 102, 104, 106, 108, 110, 112, 114, 116, 118, 120, 122, 124, 126, 128, 130, 132, 134, 138, 140, 142, 144,

146, 148, 150, 152, 154, 156, 160, 162, 164, 166, 170, 178, 180, 182, 184, 188, 190, 192, 196, 212, 214, 216, 218, 220, 222, 224, 226, 228, 230, 232, 234, 236, 238, 240, 242, 244, 246
Pralhada (Pralhāda): 232
Prime Deity: 202
Primordial One: 70, 74, 76, 78, 80, 84, 86, 92, 94, 108, 114, 116, 120, 122, 126, 130, 138, 142, 146, 148, 154, 158, 160, 166, 168, 170, 182, 184, 186, 200, 212, 214, 216, 224, 226, 228, 234, 242, 244, 246
Prithvi (Pṛthvi): 234
prithvi (pṛthvi): 5, 42, 72, 120, 124, 158, 162, 168, 188, 194, 212, 236
puja: 7, 172
purnagiri (puµrnaµgiri): 49
purnagiri-pitha (pūrnāgiri-pīṭha): 49
purusha (puruṣa): 46
pusha-nadi (pūṣā-nāḍī): 47, 188, 228

R

rahasaya-yogini (rahasaya-yoginī): 48
Rahu (Rāhu): 5, 8, 10, 11, 12, 13, 14, 15, 16, 17, 36, 38, 42, 54, 56, 58, 64, 66, 92, 100, 102, 104, 112, 128, 152, 154, 166, 170, 172, 174, 176, 178, 184, 189, 192, 194, 196, 198, 200, 212, 216, 228, 240, 248
Rahu Yantra (Rāhu Yantra): 174
raja (rāja): 238
rajarishi (rājaṛṣi): 66
rajas (rajas): 6, 48, 56, 60, 62, 64, 66, 68, 74, 76, 78, 80, 82, 84, 86, 94, 96, 98, 100, 104, 106, 108, 110, 112, 114, 116, 118, 120, 122, 124, 126, 128, 130, 132, 134, 138, 140, 142, 144, 146, 148, 150, 154, 156, 160, 164, 170, 178, 182, 188, 190, 192, 196, 214, 216, 218, 220, 222, 224, 226, 228, 230, 232, 234, 238, 240, 242, 244, 246
Rajasthani Yantra: 31, 40, 42
rajoguna (rajoguṇa): 4, 36, 40, 52, 56, 60, 68, 76, 84, 86, 90, 98, 100, 106, 108, 110, 122, 124, 126, 134, 136, 140, 142, 144, 150, 156, 172, 186, 190, 192, 198, 216, 218, 220, 224, 226, 228, 230, 232, 238
rakshasha (rakṣasṣ): 118
rakta (rakta): 6, 188
Rama (Rāma): 66, 178, 180, 251
Rama Yantra (Rāma Yantra): 180, 182
Ramavatara (Rāmavatāra): 114
Ramayana (Rāmāyaṇa): 114, 182
rasa (rasa): 5, 6, 46, 124, 186, 188, 194
rasa-karshini (rasā-karṣiṇī): 46
Ravana (Rāvaṇa): 114
Ravi (Raviḥ): 3, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 34, 36, 38, 40, 49, 50, 54, 58, 60, 64, 70, 74, 76, 78, 80, 84, 86, 92, 94, 100, 102, 108, 112, 114, 116, 120, 122, 126, 130, 136, 138, 142, 146, 148, 152, 154, 158, 160, 162, 166, 168, 170, 174, 178, 180, 182, 184, 186, 188, 189, 200, 212, 214, 216, 224, 226, 228, 232, 234, 236, 242, 244, 246
rechaka (recaka): 48
Renuka (Renukā): 178
Revata (Rēvata): 66
Revati (Rēvatī): 66
rGyan drug: 6
Rig Veda (Ṛg Veda): 7, 13, 136
Rigs-gSum mGon-po: 4
Rin-chen sNa-bDun: 6
rishis (ṛṣis): 104
Rohini (Rohiṇī): 66
Rudra (Rudra): 90, 200
rudrabhaga (rudrabhāga): 38
Rudras (Rudras): 8, 11, 74, 174
rupa (rūpa): 5, 46, 124, 168, 186, 188, 194
rupa-karshini (rūpā-karṣiṇī): 46
rupadhatu (rūpadhātu): 4, 36, 40, 52, 56, 60, 68, 74, 76, 84, 86, 90, 98, 100, 106, 108, 110, 122, 124, 126, 134, 136, 140, 142, 144, 150, 156, 172, 186, 190, 192, 198, 216, 218, 220, 224, 226, 228, 230, 232, 238
rupaloka (rūpaloka): 8, 10, 40, 174
rupavachara-bhumi (ruūpāvacara-bhūmi): 10

S

Sadshiva (Sadśivā): 200
saguna (saguṇa): 202
Sahasra Dala Kamala (Sahasra Dala Kamalā): 17, 236
sahasra-dala padma (sahasra-dala padma): 236
sahasrara-chakra (sahasrara-cakra): 49
sakala mandala (sakala maṇḍala): 3, 60, 70, 74, 76, 78, 80, 84, 86, 92, 94, 108, 114, 116, 120, 122, 126, 130, 138, 142, 146, 148, 154, 158, 160, 162, 166, 168, 170, 182, 184, 186, 200, 212, 214, 216, 224, 226, 228, 234, 242, 244, 246
Samaya Mat: 44
Samkhaya (Sāṁkhayā): 10, 47, 194
sangha (saṅgha): 4
Sangs-rgyas Rab-bDun: 6
Sangs-rgyas sTong: 17
sanini (sanini): 5, 124, 168, 188, 194
sanskara (saṅskara, saṅkhāra): 5, 124, 168, 188, 194
Sanskrit: 40
sapta-arania (sapta-araṇia): 6, 158, 188
sapta-dhatu (sapta-dhātu): 6, 158, 188
sapta-dwipa (sapta-dwipa, sapta-dvipa): 6, 158, 188

sapta-loka (sapta-loka): 6, 158
sapta=matrikas (sapta-mātṛkās): 6, 158, 188
sapta-para (sapta-para): 6, 158, 188
sapta-rishis (sapta-ṛṣis): 6, 158
sapta-samudra (sapta-samudra): 6, 158, 188
saptaratna (sapta-ratna): 6
Sarasvati (Sarasvatī): 4, 36, 40, 44, 52, 56, 58, 60, 64, 68, 72, 74, 76, 84, 86, 90, 92, 98, 100, 102, 106, 108, 110, 112, 118, 120, 122, 124, 126, 134, 136, 140, 142, 144, 150, 152, 156, 158, 160, 162, 168, 172, 180, 184, 186, 190, 192, 196, 198, 200, 212, 216, 218, 220, 224, 226, 228, 230, 232, 236, 238
Sarasvati Yantra (Sarasvatī Yantra): 184, 250
sarasvati-nadi (sarasvatī-nāḍī): 47, 188, 228
Sarva Ashapurak Chakra (Sarva Aśapūrak Cakra): 46
Sarva Sankshobhana Chakra (Sarva Saṅkshobhana Cakra): 46
Sarva Saubhagya Dayak Chakra (Sarva Saubhāgya Dayak Cakra): 8, 47, 92, 100, 102, 166, 188, 228
Sarva Saubhagyada Chakra (Sarva Saubhāgyada Cakra): 47
Sarva-duhkba-vimochani (Sarva-duhkba-vimochanī): 47
Sarva-Dvandva-mayi (Sarva-Dvandva-mayī): 47
Sarva-jnana-mayi (Sarva-jñāna-mayī): 48
Sarva-Jrimbhini (Sarva-jṛṁbhinī): 47
Sarva-kama-prada (Sarva-kāma-pradā): 47
Sarva-kamasiddhi (Sarva-kāma-siddhi): 44
Sarva-Karini (Sarva-kārinī): 47
Sarva-Karshini (Sarva-Karṣinī): 47
Sarva-mangala-karini (Sarva-maṅgala-kārinī): 47
Sarva-Mantra-mayi (Sarva-Mantra-mayī): 47
Sarva-mrityu-prashamani (Sarva-mṛtyu-praśamanī): 47
Sarva-papa-hara (Sarva-pāpa-harā): 48
Sarva-priyamkati (Sarva-priyaṁkatī): 47
Sarva-raksha-svarupini (Sarva-rakṣa-svarūpinī): 48
Sarva-Ranjani (Sarva-Rañjanī): 47
Sarva-Roga-hara Chakra (Sarva-Roga-harā Cakra): 48
Sarva-Samkshobhini (Sarva-saṅkṣobhinī): 47
Sarva-Sammohini (Sarva-sammohinī): 47
Sarva-sampat-prada (Sarva-saṁpat-pradā): 47
Sarva-Sampatti-purani (Sarva-saṁpatti-pūraṇī): 47
Sarva-saubhagya-dayini (Sarva-saubhāgya-dāyiṇī): 47
Sarva-shakti-prada (Sarva-śakti-pradā): 48
Sarva-siddhi-prada (Sarva-siddhi-pradā): 47
Sarva-Siddhi-prada Chakra (Sarva-siddhi-pradā Cakra): 48, 49
Sarva-Stambhini (Sarva-staṁbhinī): 47
Sarva-Vasham-kari (Sarva-vaśaṁ-karī): 47
Sarva-Vidravini (Sarva-vidrāviṇī): 47
Sarva-vighna-nivarini (Sarva-vighna-nivāriṇī): 47
Sarvadhara-svarupa (Sarvādhāra-svarūpā): 48
Sarvaishvarya-prada (Sarvaiśvarya-pradā): 48
Sarvajna (Sarvajña): 48
Sarvakarshini (Sarvākarshiṇī): 47
Sarvananda-maya Chakra (Sarvānanda-maya Cakra): 49, 50
Sarvanga-sundari (Sarvāṅga-sundarī): 47
Sarvartha-Sadhaka Chakra (Sarvārtha-sādhaka Cakra): 47
Sarvartha-Sadhani (Sarvartha-Sadhaṇī): 47
Sarvasha Paripuraka Chakra (Sarvāśā Paripūraka Cakra): 46
Sarvatabhadra Yantra (Sarvatabhadra Yantra): 31, 34
Sarvavyadhi-vinashini (Sarva-vyādhi-vināśiṇī): 48
Sarvepsita-phala-prada (Sarvepsita-phala-prada): 48
Sarveshi (Sarveśī): 48
Sarvonmadini (Sarvonmadiṇī): 47
sati (satī): 6, 188
satta-bojjhanga (satta-bojjhaṅgā): 6, 158, 188
sattva (sattva): 6, 48, 56, 60, 62, 64, 66, 68, 74, 76, 78, 80, 82, 84, 86, 94, 96, 98, 100, 104, 106, 108, 110, 112, 114, 116, 118, 120, 122, 124, 126, 128, 130, 132, 134, 138, 140, 142, 144, 146, 148, 150, 154, 156, 160, 164, 170, 178, 182, 188, 190, 192, 196, 214, 216, 218, 220, 222, 224, 226, 228, 230, 232, 234, 238, 240, 242, 244, 246
sattvaguna (sattvaguṇa): 4, 36, 40, 52, 56, 60, 68, 76, 84, 86, 90, 98, 100, 106, 108, 110, 122, 124, 126, 134, 136, 140, 142, 144, 150, 156, 172, 186, 190, 192, 198, 216, 218, 220,

224, 226, 228, 230, 232, 238
Saturn (See: Shani): 6, 9, 10, 12, 14, 16, 34, 36, 38, 40, 54, 56, 58, 60, 62, 64, 66, 68, 74, 76, 78, 80, 82, 84, 86, 92, 94, 96, 98, 100, 102, 104, 106, 108, 110, 112, 114, 116, 118, 120, 122, 124, 126, 128, 130, 132, 134, 138, 140, 142, 144, 146, 148, 150, 154, 156, 160, 162, 164, 166, 170, 172, 174, 178, 180, 182, 184, 188, 190, 192, 196, 212, 214, 216, 218, 220, 222, 224, 226, 228, 230, 232, 234, 236, 238, 240, 242, 244, 246
Savitri (Sāvitrī): 112
shabda (śabdā): 5, 46, 124, 186, 194
shabda-karshini (śabdā-karşiņī): 46
Shaiva(s) (Śaiva): 52, 54, 68, 74, 76, 106, 122, 172, 190, 250
Shaiva yantra (Śaiva Yantra): 156
Shaivism: 50
Shakta (Śākta): 82, 84, 86, 96, 102, 104, 110, 112, 116, 144, 156, 164, 178, 186, 196, 200, 214, 216, 220, 222, 230
Shakta Pramod (Śākta Pramod): 126
Shakti(s) (Śakţī): 46, 47, 49, 52, 54, 56, 58, 62, 64, 66, 68, 70, 72, 78, 80, 82, 84, 86, 90, 94, 96, 98, 102, 106, 108, 122, 146, 160, 172, 184, 190, 196, 202, 240, 249, 250
Shakti sect: 251
Shakti·Trimurti (Śakţī Trimūrti): 44
Shakti yantra (Śakţī Yantra): 78, 80, 82, 84, 86, 90, 94, 96, 98, 100, 102, 104, 112, 120, 122, 124, 126, 132, 146, 148, 150, 152, 154, 160, 162, 164, 250
Shakti-Shakta (Śakţī-Śākta): 4, 58, 62, 68, 76, 82, 84, 86, 96, 100, 102, 104, 110, 112, 116, 124, 126, 144, 156, 164, 178, 186, 196, 200, 214, 216, 218, 220, 222, 230
Shani (Śani): 6, 9, 10, 12, 14, 16, 34, 36, 38, 40, 54, 56, 58, 60, 62, 64, 66, 68, 74, 76, 78, 80, 82, 84, 86, 92, 94, 96, 98, 100, 102, 104, 106, 108, 110, 112, 114, 116, 118, 120, 122, 124, 126, 128, 130, 132, 134, 138, 140, 142, 144, 146, 148, 150, 154, 156, 160, 162, 164, 166, 170, 174, 176, 178, 180, 182, 184, 188, 190, 192, 196, 212, 214, 216, 218, 220, 222, 224, 226, 228, 230, 232, 234, 236, 238, 240, 242, 244, 246
Shani Yantra (Śani Yantra): 174
shankhini-nadi (śańkhiņī-nāḑī): 47, 188, 228
Shanti Karan (Śanti Karan): 158
Shanti Karan Yantra (Śanti Karan Yantra): 168
Sharabha (Śarabha): 186
Sharabha Yantra (Śarabha Yantra): 6, 186, 188, 189, 250
sharira-karshini (śarīrā-karşiņī): 46
shashana (śaşaņa): 48
shat-chakra (şaţ-cakra): 68
shat-karmas (şaţ-karmas): 6
shatkona (şaţkoņa): 28, 29, 56, 58, 60, 62, 64, 70, 72, 74, 76, 78, 80, 82, 94, 96, 104, 106, 108, 110, 130, 132, 136, 140, 142, 144, 148, 150, 156, 160, 164, 180, 182, 184, 196, 198, 200, 211, 222, 236, 244, 250, 251
shatkona-chakra (şaţkoņa-cakra): 5, 56, 58, 60, 62, 64, 68, 70, 72, 74, 76, 78, 80, 82, 94, 96, 104, 106, 108, 130, 132, 136, 140, 142, 144, 148, 150, 152, 156, 160, 164, 168, 180, 182, 184, 198, 200, 222, 236, 244, 246
Shesha (Śeşa): 66
Shikhandi (Śikhaņḑi): 52
Shitala (Śītalā): 66, 118, 190
Shitala Yantra (Śītalā Yantra): 128, 134, 138, 146, 190, 214, 234, 238, 240
Shitaladevi (Śītalādevī): 190
Shiva (Śiva): 2, 4, 6, 13, 36, 38, 40, 52, 54, 56, 58, 60, 62, 64, 66, 68, 72, 74, 76, 78, 80, 82, 84, 86, 90, 92, 94, 96, 98, 100, 102, 104, 106, 108, 110, 112, 114, 116, 118, 120, 122, 124, 126, 128, 130, 132, 134, 136, 140, 142, 144, 146, 148, 150, 152, 154, 156, 158, 160, 162, 164, 166, 168, 170, 172, 178, 180, 182, 184, 186, 188, 190, 192, 196, 198, 200, 212, 214, 216, 218, 220, 222, 224, 226, 228, 230, 232, 236, 238, 240, 242, 244, 246, 249, 251
Shiva Purana (Śiva Purana): 74
Shiva Yantra (Śiva Yantra): 192, 194
shodasha-dala padma (şoḑaśa-dala padma): 54, 58, 64, 70, 152, 154, 162, 166, 178, 180, 184, 196, 211, 232, 246
shodasha-patraka (şoḑaśa-patraka): 54
Shodashi (Şoḑaśi): 196, 200
Shodashi (Tripura-Sundari): Yantra (Şoḑaśi [Tripurā-Sundarī]): 250
Shodashi Yantra (Şoḑaśi Yantra): 10, 11, 196, 198, 200
Shri (Śrī): 122, 202
Shri Chakra (Śrī Cakra): 7, 8, 38, 49, 92, 100, 102, 166, 188, 228
Shri Chakra Yantra (Śrī Cakra Yantra): 31, 44, 72, 152, 202, 236, 240, 249, 251
Shri-chakra-raja-rajeshvari: 49
Shri-chakram Yantra (See: Shri Chakra Yantra)
Shri Vidya (Śrī Vidyā): 49, 50, 72
Shrimad-Bhagavata: 134
Shukra (Śukra): 6, 9, 10, 11, 12, 13, 14, 15, 16, 17, 34, 38, 40, 54, 56, 58, 60, 62, 64, 68, 70, 74, 76, 78, 80, 82, 94, 96, 104, 106, 108, 110, 112, 130, 132, 136, 140, 142, 144, 148, 150, 152, 154, 156, 160, 162, 164, 166, 168, 170, 174, 176, 178,

180, 182, 184, 192, 194, 196, 198, 200, 212, 214, 222, 232, 236, 244, 246
Shukra yantra (Śukra Yantra): 174
Shyama (Śyāmā): 211
Shyama (Kali):Yantra (Śyāmā [Kalī] Yantra): 211, 250
siddhis (siddhis): 14, 44
Silpasara: 68
Sita (Sītā): 114, 180
sita (sītā): 48
skandhas (skandhas): 72, 120, 124, 158, 162, 168, 188, 194, 212, 236
sKu-bZhi: 5
sKyes-bu-chen-pohi mTshan gSum-Cu-rTsa-gNyis: 11
smritya-karshini (smṛityā-karṣiṇī): 46
solasa-nana (soḷasa-ñāṇa): 9
Soma (Sōma): 3, 4, 8, 9, 10, 11, 12, 13, 15, 16, 17, 36, 40, 49, 50, 54, 56, 58, 62, 64, 68, 70, 74, 76, 82, 84, 86, 96, 100, 102, 104, 110, 112, 116, 124, 126, 132, 144, 154, 156, 158, 162, 164, 170, 174, 178, 180, 184, 186, 188, 192, 194, 196, 198, 200, 212, 214, 216, 218, 220, 222, 230, 232, 244, 246, 248
soma (sōma): 6, 36, 158
Soma Chakra (Sōma Cakra): 200
sparsha (sparśā): 5, 46, 124, 186, 194
sparsha-karshini (sparśā-karṣiṇī): 46
sPyan-ras-gzigs Phyag-sTong Spyan-sTong 17
sPyan-ras-gzigs Phyag-sTong sPyan-sTong: 8
sthandila mandala (sthaṇḍila maṇḍala): 13
sthaniya mandala (sthānīya maṇḍala): 14
sthapati (sthapati): 2
stupa(s) (stūpa): 6, 13, 14, 244
Sublime One: 27
Sudarshana Mahachakra (Sudarśana Mahāchakra): 246
sukha (sukha): 48
sukra (sukra): 6, 188
Sumirni Mala (Sumirnī Mālā): 10, 174
Sun (See: Ravi or Surya): 3, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 34, 36, 38, 40, 49, 50, 54, 58, 60, 64, 70, 74, 76, 78, 80, 84, 86, 92, 94, 98, 100, 102, 108, 112, 114, 116, 120, 122, 126, 130, 136, 138, 142, 146, 148, 152, 154, 158, 160, 162, 166, 168, 170, 172, 174, 176, 180, 182, 184, 186, 188, 189, 200, 212, 214, 216, 224, 226, 228, 232, 234, 236, 242, 244, 246, 251
supratikanta mandala (supratīkānta maṇḍala): 16
Supreme Deity: 90
Supreme Lord: 134
Supreme One: 90
Surya (Sūrya): 3, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 34, 36, 38, 40, 49, 54, 58, 60, 64, 70, 74, 76, 78, 80, 84, 86, 92, 94, 100, 102, 108, 112, 114, 116, 120, 122, 126, 130, 136, 138, 142, 146, 148, 152, 154, 158, 160, 162, 166, 168, 170, 174, 176, 178, 180, 182, 184, 186, 188, 189, 200, 212, 214, 216, 224, 226, 228, 232, 234, 236, 242, 244, 246
Surya Yantra (Sūrya Yantra): 174, 214, 216, 250
suryavishalaka mandala (sūryaviśālaka maṇḍala): 15
susamhita mandala (susaṃhita maṇḍala): 15
sushumana-nadi (suṣumṇā-nāḍī): 47, 188, 228
Svadhishthana (svādhiṣṭhāna): 6, 56, 60, 62, 64, 68, 70, 76, 78, 80, 82, 94, 96, 104, 106, 108, 110, 130, 132, 136, 140, 142, 144, 150, 156, 160, 164, 168, 182, 198, 200, 222, 244, 246
Svadhisthana: 78
Svadhisthana Chakra: 6, 48, 56, 60, 62, 64, 68, 70, 74, 76, 80, 82, 94, 104, 106, 108, 110, 130, 132, 136, 140, 142, 144, 148, 150, 152, 156, 160, 164, 168, 182, 184, 196, 198, 200, 222, 244, 246
swastika: 29

T

tamas (tamas): 6, 48, 56, 60, 62, 64, 66, 68, 74, 76, 78, 80, 82, 84, 86, 94, 96, 98, 100, 104, 106, 108, 110, 112, 114, 116, 118, 120, 122, 124, 126, 128, 130, 132, 134, 138, 140, 142, 144, 146, 148, 150, 154, 156, 160, 164, 170, 178, 182, 188, 190, 192, 196, 214, 216, 218, 220, 222, 224, 226, 228, 230, 232, 234, 238, 240, 242, 244, 246
Tamil (s): 52, 122, 172, 190
tamoguna (tamoguṇa): 4, 36, 40, 52, 56, 60, 68, 76, 84, 86, 90, 98, 100, 106, 108, 110, 122, 124, 126, 134, 136, 140, 142, 144, 150, 156, 172, 186, 190, 192, 198, 216, 218, 220, 224, 226, 228, 232, 238
tanha (taṇhā): 14
tanmatra(s) (tanmātra): 5, 42, 72, 120, 124, 158, 162, 168, 186, 194, 212, 236
Tantra (Tantra): 5, 27, 66, 120, 124, 158, 188, 194, 212, 236
Tantric: 32, 34, 49, 54, 190, 196, 240, 249
Tantric Shakti: 160
Tantric yantras: 158
Tara (Tārā): 44, 98, 218
Tara Yantra (Tārā Yantra): 218, 220, 222, 250
Tarakasha (Tārakāśa): 224
tattva(s) (tattva): 10, 12, 40, 152, 174, 194
tehravim (tehravim): 8

tejas (tejas): 4, 5, 6, 40, 52, 56, 58, 60, 62, 64, 66, 68, 72, 74, 76, 78, 80, 82, 84, 86, 90, 92, 94, 96, 98, 100, 102, 104, 106, 108, 110, 112, 114, 116, 118, 120, 122, 124, 126, 128, 130, 132, 134, 136, 138, 140, 142, 144, 146, 148, 150, 152, 154, 156, 158, 160, 162, 164, 168, 170, 172, 178, 180, 182, 186, 188, 190, 192, 194, 196, 198, 200, 212, 214, 216, 218, 220, 222, 224, 226, 228, 230, 232, 234, 236, 238, 240, 242, 244, 246
Telugu: 190
thangka: 31, 42
The Absolute One: 108
Theravada: 4
Therevada Buddhism: 12
Thub-pa Drug: 6
Tipitaka (Tipiṭaka): 4
tithis (tithis): 9
Trailokya-Mohana Chakra (Trailōkya-mōhana Cakra): 44
Trailokyamohana (Trailōkyamōhana): 7
tri-rekha (tri-rekhā): 44
tri-trinshat-dala padma (tri-trinṣat-dala padma): 180
tri-vritta (trivṛtta): 44, 46
trikaya (trikāya): 4
trikon chakra (trikoṇa cakra): 47
trikona(s) (trikoṇa): 28, 36, 40, 48, 52, 58, 60, 64, 68, 72, 74, 76, 84, 86, 88, 90, 92, 100, 102, 106, 108, 110, 120, 122, 124, 126, 140, 154, 156, 158, 162, 168, 186, 202, 212, 216, 218, 220, 226, 228, 230, 236, 250, 251
triloka (triloka): 4, 36, 40, 52, 56, 58, 60, 64, 68, 72, 74, 76, 84, 86, 90, 92, 98, 100, 102, 106, 108, 110, 120, 122, 124, 126, 134, 136, 140, 142, 144, 150, 152, 156, 158, 162, 168, 172, 180, 186, 190, 192, 196, 198, 200, 212, 216, 218, 220, 224, 226, 228, 230, 232, 236, 238
trimurti (trimūrti): 42, 78, 240
Tripitaka (Tripiṭaka): 4
tripura (tripurā): 4, 36, 40, 44, 52, 56, 58, 60, 64, 68, 72, 74, 76, 84, 86, 90, 92, 98, 100, 102, 106, 108, 110, 120, 122, 124, 126, 134, 136, 140, 142, 144, 150, 152, 156, 158, 162, 168, 172, 180, 186, 190, 192, 196, 198, 200, 212, 216, 218, 220, 224, 226, 228, 230, 232, 236, 238
Tripura(ntaka)-Bhairavi Yantra (Tripurā[ntaka] Bhairavi Yantra): 250
Tripura-Bhairavi (Tripurā[ntaka] Bhairavi): 224, 228, 230
Tripura-Malini (Tripura-Mālinī): 48
Tripura-Shri (Tripura-Śrī): 47
Tripura-Siddha (Tripura-Siddhā): 48
Tripura-Sundari (Tripura-sundarī): 49, 50, 160, 196, 198, 200
Tripura-vasini (Tripura-vāsinī).: 47
Tripuramba (Tripurāṁbā): 48
Tripurantaka-Bhairavi (Tripurā[ntaka] Bhairavi): 224, 226, 230
Tripurantaka-Bhairavi Yantra (Tripurā [ntaka] Bhairavi Yantra): 224, 226, 228, 230
Tripurasundari (Tripurasundarī): 46
Tripureshi (Tripureśī): 46
trirekha (trirekhā): 251
trishula (triśūla): 4, 40, 52, 56, 58, 60, 64, 68, 74, 76, 84, 86, 90, 92, 98, 100, 102, 106, 108, 110, 120, 122, 124, 126, 134, 136, 140, 142, 144, 150, 152, 156, 158, 162, 168, 172, 180, 186, 190, 192, 194, 196, 198, 200, 212, 216, 218, 220, 224, 226, 228, 230, 232, 236, 238
trivalaya: 44, 46, 84, 88, 100, 120, 122, 124, 126, 180, 196, 198, 200, 202
trivarga (trivarga): 4, 40, 52, 56, 58, 60, 64, 68, 72, 74, 76, 84, 86, 90, 92, 98, 100, 102, 106, 108, 110, 120, 122, 124, 126, 134, 136, 140, 142, 144, 150, 152, 156, 158, 162, 168, 172, 180, 186, 190, 192, 196, 198, 200, 212, 216, 218, 220, 224, 226, 228, 230, 232, 236, 238
Trivikrama (Trivikrama): 232
trivritta (trivṛtta): 251
triyuta mandala (triyuta maṇḍala): 15
Tshe-ring mChed-lNga: 5

U

ubhayachandita mandala (ubhaya-caṇḍita maṇḍala): 15
ugrapitha mandala (ugrapīṭha maṇḍala): 12, 152, 174
Ultimate Principle: 90
upadana (upadanā): 46
upapitha mandala (upapīṭha maṇḍala): 10, 194
upeksha (upekśa): 46
ushna (uṣṇa): 48

V

vachan (vacan): 46
vag-bhava (vāg-bhava): 49
vag-devatas (vāg-devatās): 48
Vahni (Vahnī): 50
vahni (vahni): 49
vahni kona (vahnikoṇa): 27
vahni-kala (vahnikāla): 48
vaikhari (vaikharī): 44, 49
Vaishnava (Vaiṣṇava): 48, 66, 106, 134, 146, 172, 184, 186, 190, 240, 250
Vaishnava yantra (Vaiṣṇava Yantra): 92, 114, 118, 128, 134, 136, 138, 166, 170, 178, 180, 182
Vajrayana (Vajrayana): 42
Vajreshvari (Vajreśvarī): 49

valaya (valaya): 40
Vamana (Vāmana): 232
Vamana (avatara) Yantra (Vāmanavatāra Yantra): 232
Vamana-Trivikrama avatar (Vāmana-Trivikramaḥ avatāra): 4, 36, 40, 42, 52, 56, 58, 60, 64, 68, 74, 76, 84, 86, 90, 92, 98, 100, 102, 106, 108, 110, 120, 122, 124, 126, 134, 136, 140, 142, 144, 150, 152, 156, 158, 168, 172, 180, 186, 190, 192, 196, 198, 200, 212, 216, 218, 220, 224, 226, 228, 230, 232, 236, 238
vamanachara (vāmācāra): 5, 120, 124, 158, 188, 194, 212, 236
Varaha (Varāha): 234
Varaha (avatara) Yantra (Varāha [avatāra] Yantra): 234, 240
Varahavatara (Varāhavatāra): 234
Varahi (Varāhī): 236
varana-nadi (varaṇā-nāḍī): 47, 188, 228
Vartali (Vartali): 236
Vartali Yantra (Vartali Yantra): 236
vartamana-kala (vartamana-kāla): 4, 40, 52, 56, 60, 68, 76, 84, 86, 90, 98, 100, 106, 108, 110, 122, 124, 126, 134, 136, 140, 142, 144, 150, 156, 172, 186, 190, 192, 198, 216, 218, 220, 224, 226, 228, 230, 232, 238
Vashini (Vaśinī): 48
vashitva (vaśitva): 44
Vasudeva (Vasudeva): 134
Vasus (Vasus): 11, 174
vayu (vayu): 4, 5, 6, 56, 58, 60, 62, 64, 66, 68, 72, 74, 76, 78, 80, 82, 84, 86, 94, 96, 98, 100, 102, 104, 106, 108, 110, 112, 114, 116, 118, 120, 122, 124, 126, 128, 130, 132, 134, 138, 140, 142, 144, 146, 148, 150, 154, 156, 160, 164, 170, 178, 182, 186, 188, 190, 192, 194, 196, 200, 214, 216, 218, 220, 222, 224, 226, 228, 230, 232, 234, 238, 240, 242, 244, 246
vedana (vedanā): 14
Vedas (Vedas): 4, 6, 11, 32, 36, 38, 42, 54, 66, 102, 118, 128, 154, 158, 162, 166, 174, 178, 188, 216, 240
Vedic: 47, 90, 138, 168, 184, 214
Venus (See: Shukra): 6, 9, 10, 11, 12, 13, 14, 15, 16, 17, 34, 38, 40, 54, 56, 58, 60, 62, 64, 68, 70, 74, 76, 78, 80, 82, 94, 96, 98, 104, 106, 108, 110, 112, 130, 132, 136, 140, 142, 144, 148, 150, 152, 154, 156, 160, 162, 164, 166, 168, 170, 172, 174, 178, 180, 182, 184, 192, 194, 196, 198, 200, 212, 214, 222, 232, 236, 244, 246, 251
vidana (vidanā): 5, 124, 168, 188, 194
vidyana (vidyāna): 5, 124, 168, 188, 194
vidya(s) (vidyā): 13, 174
Vidyunmali (Vidyunmālī): 224
Vighnaraja (Vighnarāja): 238
Vighnaraja Yantra (Vighnarāja Yantra): 238
vighna(s) (vighna): 238
Vimala (Vimalā): 48
vinnana-kicca (viññāṇa-kicca): 8
viprabhaktika mandala (viprabhaktika maṇḍala): 16
vipragarbha mandala (vipragarbha maṇḍala): 16
vipratikanta mandala (vipratikānta maṇḍala): 16
vipulabhoga mandala (vipulabhoga maṇḍala): 16
Virabhadra (Virabhadra): 186
Virgin Mary: 251
vishala mandala (viśāla maṇḍala): 16
Vishalakshi (Viśālakṣī): 54
Vishnu (Viṣṇu): 2, 4, 5, 7, 8, 17, 32, 36, 40, 42, 52, 54, 56, 58, 60, 62, 64, 66, 68, 70, 72, 74, 76, 78, 80, 82, 84, 86, 90, 92, 94, 96, 98, 100, 102, 104, 106, 108, 110, 118, 120, 122, 124, 126, 128, 130, 132, 134, 136, 138, 140, 142, 144, 146, 148, 150, 152, 154, 156, 158, 160, 162, 164, 166, 168, 170, 172, 178, 180, 182, 184, 186, 190, 192, 196, 198, 200, 212, 214, 216, 218, 220, 222, 224, 226, 228, 230, 232, 234, 236, 238, 240, 244, 249, 251
Vishnu Purana (Viṣṇu Purana): 74, 134
Vishnu Yantra (Viṣṇu Yantra): 128, 134, 146, 190, 214, 234, 238, 240, 242, 244, 246, 248
Vishnusahasranama (Viṣṇusahasranāma): 17, 36, 92, 236
vishuddha (viśhudha): 6, 56, 60, 62, 64, 68, 70, 76, 78, 80, 82, 94, 96, 104, 106, 108, 110, 130, 132, 136, 140, 142, 144, 150, 156, 160, 164, 168, 182, 198, 200, 222, 244, 246
vishuddha-chakra (viśhudha cakra): 9, 47, 49, 54, 64, 70, 78, 80, 98, 112, 154, 178, 180, 184, 212, 214, 232, 246
vishvalaksha mandala (viśālākṣa maṇḍala): 16
vishvesha mandala (viśveśa maṇḍala): 16
vishveshasara mandala (viśveśasāra maṇḍala): 16
vishvodara-nadi (viśvodarā-nāḍī): 47, 188, 228
Viyat Chakra: 50
vratabhoga mandala (vratabhoga maṇḍala): 15, 38
vritta (vritta): 40
vymon (vymon): 3, 54, 60, 70, 74, 76, 78, 80, 84, 86, 92, 94, 108, 114, 116, 120, 122, 126, 130, 138, 142, 146, 148, 154, 158, 160, 162, 166,

168, 170, 182, 184, 186, 200, 212, 214, 216, 224, 226, 228, 234, 242, 244, 246

W

Wat Ratchanatdaram: 15

Y

Yama (Yama): 100

yantra (yantra): 26, 30, 31, 32, 34, 36, 38, 40, 42, 192

yasho-vati-nadi (yaśo-vatī-nāḍī): 47, 188, 228

Yashoda (Yaśodā): 134

Ye-shes lNga: 5

Yoga: 228

yogini(s) (yogini): 7, 13, 32, 34, 38, 52, 72, 172, 188, 224, 226, 230

yoni (yoni): 26, 28, 36, 47, 48, 52, 58, 72, 108, 120, 122, 124, 142, 152, 154, 162, 186, 200, 202, 218, 224, 230, 250

yoni kona (yonikoṇa): 72

yuga (yuga): 128

yuganaddha (yuganaddha): 200

Z

Zodiac: 2, 8, 70, 188, 232, 244, 246

Acknowledgements

The visual sources that were utilized in this brief study have already been noted. However, I wish to again acknowledge them here; especially: Ajit Mookerjee and Madhu Khanna, *The Tantric Way: Art, Science, Ritual.*; Ajit Mookerjee, *Tantra Art;* Deepak Singh, drawings; Eva Rudy Jansen, *The Book of Hindu Imagery: The Gods and Their Symbols;* Harish Johari, *Tools for Tantra;* H. Krishna Sastri, *South-Indian Images of Gods and Goddesses;* J.B. Khanna & Co., illustrations; Swami Jyotir Maya Nanda, *Mantra, Kirtana, Yantra and Tantra;* L.R. Chawdhri, *Secrets of Yantra, Mantra and Tantra*, and *Practicals of Yantras;* Shri Pratap Sinh Sah Dev (Maharaja of Nepal), *Purashcaryarnava;* S.K. Ramachandra Rao, *Sri Chakra;* and S. Shankaranarayanan, *Sri Chakra.*

In addition, I must thank and acknowledge the numerous swamis, gurus and priests who supplied me with information which directed me in this study.

Further, I must acknowledge and thank Mr. Susheel K. Mittal of New Delhi who prodded me into this endeavor and for his faith in me.

Finally, I dedicate this work to my three grandsons: Erick Alede Fredrick Bunce, Darius Sakui Christiaan Bunce and Titus Zello Karl Bunce.

Fredrick W. Bunce, a PhD and a cultural historian of international eminence, is an authority on ancient iconography and Buddhist arts. He has been honoured with prestigious awards/commendations and is listed in *Who's Who in American Art* and *the International Biographical Dictionary*, 1980. He is currently Professor Emeritus of Art, Indiana State University, Terre Haute, Indiana. He has authored the following books all published by D.K. Printworld:

- *Buddhist Textile of Laos, Lan Na and the Isan — The Iconography of Design Elements.*
- *A Dictionary of Buddhist and Hindu Iconography.*
- *An Encyclopaedia of Buddhist Deities, Demigods, Godlings, Saints and Demons* (2 vols.).
- *An Encyclopaedia of Hindu Deities, Demigods, Godlings, Demons and Heroes* (3 vols.).
- *The Iconography of Architectural Plans — A Study of the Influence of Buddhism and Hinduism on Plans of South and Southeast Asia.*
- *Islamic Tombs in India — The Iconographical and Genesis of their Design.*
- *Monuments of India and the Indianized States.*
- *The Mosques of the Indian Subcontinent — Their Development and Iconography.*
- *Mudrās in Buddhist and Hindu Practices — An Iconographic Consideration.*
- *Numbers — Their Iconographic Consideration in Buddhist and Hindu Practices.*
- *Royal Palaces, Residences and Pavilions of India — An Iconographic Consideration.*
- *The Sacred Dichotomy: Thoughts and Comments on The Duality of Female and Male Iconography in South Asia and the Mediterranean.*
- *The Tibetan Iconography of Buddhas, Bodhisattvas and other Deities — A Unique Pantheon.*

ISBN 812460174-7
9 788124 601747

Namo tassa bhagavato arahato sammāsambuddhassa

Abhidhammamātikāpāḷi

Ekaṃ samayaṃ bhagavā devesu viharati tāvatiṃsabhavane páricchattakamūle paṇḍukambalasilāyaṃ. Tatra kho bhagavā devānaṃ tāvatiṃsānaṃ abhidhammakathaṃ kathesi.

1. Dhammasaṅgaṇīmātikā

Tikamātikā

Kusalā dhammā (dha. sa. tikamātikā 1-22), akusalā dhammā, abyākatā dhammā. Sukhāya vedanāya sampayuttā dhammā, dukkhāya vedanāya sampayuttā dhammā, adukkhamasukhāya vedanāya sampayuttā dhammā. Vipākā dhammā, vipākadhammadhammā, nevavipākanavipākadhammadhammā. Upādiṇṇupādāniyā dhammā, anupādiṇṇupādāniyā dhammā, anupādiṇṇaanupādāniyā dhammā. Saṃkiliṭṭhasaṃkilesikā dhammā, asaṃkiliṭṭhasaṃkilesikā dhammā, asaṃkiliṭṭhaasaṃkilesikā dhammā. Savitakkasavicārā dhammā, avitakkavicāramattā dhammā, avitakkaavicārā dhammā. Pītisahagatā dhammā, sukhasahagatā dhammā, upekkhāsahagatā dhammā. Dassanena pahātabbā dhammā, bhāvanāya pahātabbā dhammā, neva dassanena na bhāvanāya pahātabbā dhammā. Dassanena pahātabbahetukā dhammā, bhāvanāya pahātabbahetukā dhammā, neva dassanena na bhāvanāya pahātabbahetukā dhammā. Ācayagāmino dhammā, apacayagāmino dhammā, nevācayagāmināpacayagāmino dhammā. Sekkhā dhammā, asekkhā dhammā, nevasekkhanāsekkhā dhammā. Parittā dhammā, mahaggatā dhammā, appamāṇā dhammā. Parittārammaṇā dhammā, mahaggatārammaṇā dhammā, appamāṇārammaṇā dhammā. Hīnā dhammā, majjhimā dhammā, paṇītā dhammā. Micchattaniyatā dhammā, sammattaniyatā dhammā, aniyatā dhammā. Maggārammaṇā dhammā, maggahetukā dhammā, maggādhipatino dhammā. Uppannā dhammā, anuppannā dhammā, uppādino dhammā. Atītā dhammā, anāgatā dhammā, paccuppannā dhammā. Atītārammaṇā dhammā, anāgatārammaṇā dhammā, paccuppannārammaṇā dhammā. Ajjhattā dhammā, bahiddhā dhammā, ajjhattabahiddhā dhammā. Ajjhattārammaṇā dhammā, bahiddhārammaṇā dhammā, ajjhattabahiddhārammaṇā dhammā. Sanidassanasappaṭighā dhammā, anidassanasappaṭighā dhammā, anidassanaappaṭighā dhammā (dha. sa. tikamātikā 1-22).

Dvāvīsatitikaṃ.

Dukamātikā

Hetugocchakaṃ

Hetū dhammā, na hetū dhammā. Sahetukā dhammā, ahetukā dhammā. Hetusampayuttā dhammā, hetuvippayuttā dhammā. Hetū ceva dhammā sahetukā ca, sahetukā ceva dhammā na ca hetū. Hetū ceva dhammā hetusampayuttā ca, hetusampayuttā ceva dhammā na ca hetū. Na hetū kho pana dhammā sahetukāpi, ahetukāpi. Hetugocchakaṃ.

Cūḷantaradukaṃ

Sappaccayā dhammā, appaccayā dhammā. Saṅkhatā dhammā, asaṅkhatā dhammā. Sanidassanā dhammā, anidassanā dhammā. Sappaṭighā dhammā, appaṭighā dhammā. Rūpino dhammā, arūpino dhammā. Lokiyā dhammā, lokuttarā dhammā. Kenaci viññeyyā dhammā, kenaci na viññeyyā dhammā. Cūḷantaradukaṃ.

Āsavagocchakaṃ

Āsavā dhammā, no āsavā dhammā. Sāsavā dhammā, anāsavā dhammā. Āsavasampayuttā dhammā, āsavavippayuttā dhammā. Āsavā ceva dhammā sāsavā ca, sāsavā ceva dhammā no ca āsavā. Āsavā ceva dhammā āsavasampayuttā ca, āsavasampayuttā ceva dhammā no ca āsavā. Āsavavippayuttā kho pana dhammā sāsavāpi, anāsavāpi. Āsavagocchakaṃ.

Saññojanagocchakaṃ

Saññojanā dhammā, no saññojanā dhammā. Saññojaniyā dhammā, asaññojaniyā dhammā. Saññojanasampayuttā dhammā, saññojanavippayuttā dhammā. Saññojanā ceva dhammā saññojaniyā ca, saññojaniyā ceva dhammā no ca saññojanā. Saññojanā ceva dhammā saññojanasampayuttā ca, saññojanasampayuttā ceva dhammā no ca saññojanā. Saññojanavippayuttā kho pana dhammā saññojaniyāpi, asaññojaniyāpi. Saññojanagocchakaṃ.

Ganthagocchakaṃ

Ganthā dhammā, no ganthā dhammā. Ganthaniyā dhammā, aganthaniyā dhammā. Ganthasampayuttā dhammā, ganthavippayuttā dhammā. Ganthā ceva dhammā ganthaniyā ca, ganthaniyā ceva dhammā no ca ganthā. Ganthā ceva dhammā ganthasampayuttā ca, ganthasampayuttā ceva dhammā no ca ganthā. Ganthavippayuttā kho pana dhammā ganthaniyāpi, aganthaniyāpi. Ganthagocchakaṃ.

Oghagocchakaṃ

Oghā dhammā, no oghā dhammā. Oghaniyā dhammā, anoghaniyā dhammā. Oghasampayuttā dhammā, oghavippayuttā dhammā. Oghā ceva dhammā oghaniyā ca, oghaniyā ceva dhammā no ca oghā. Oghā ceva dhammā oghasampayuttā ca, oghasampayuttā ceva dhammā no ca oghā. Oghavippayuttā kho pana dhammā oghaniyāpi, anoghaniyāpi. Oghagocchakaṃ.

Yogagocchakaṃ

Yogā dhammā, no yogā dhammā. Yoganiyā dhammā, ayoganiyā dhammā. Yogasampayuttā dhammā, yogavippayuttā dhammā. Yogā ceva dhammā yoganiyā ca, yoganiyā ceva dhammā no ca yogā. Yogā ceva dhammā yogasampayuttā ca, yogasampayuttā ceva dhammā no ca yogā. Yogavippayuttā kho pana dhammā yoganiyāpi, ayoganiyāpi. Yogagocchakaṃ.

Nīvaraṇagocchakaṃ

Nīvaraṇā dhammā, no nīvaraṇā dhammā. Nīvaraṇiyā dhammā, anīvaraṇiyā dhammā. Nīvaraṇasampayuttā dhammā, nīvaraṇavippayuttā dhammā. Nīvaraṇā ceva dhammā nīvaraṇiyā ca, nīvaraṇiyā ceva dhammā no ca nīvaraṇā. Nīvaraṇā ceva dhammā nīvaraṇasampayuttā ca, nīvaraṇasampayuttā ceva dhammā no ca nīvaraṇā. Nīvaraṇavippayuttā kho pana dhammā nīvaraṇiyāpi, anīvaraṇiyāpi. Nīvaraṇagocchakaṃ.

Parāmāsagocchakaṃ

Parāmāsā dhammā, no parāmāsā dhammā. Parāmaṭṭhā dhammā, aparāmaṭṭhā dhammā. Parāmāsasampayuttā dhammā, parāmāsavippayuttā dhammā. Parāmāsā ceva dhammā parāmaṭṭhā ca, parāmaṭṭhāceva dhammā no ca parāmāsā. Parāmāsavippayuttā kho pana dhammā parāmaṭṭhāpi, aparāmaṭṭhāpi. Parāmāsagocchakaṃ.

Mahantaradukaṃ

Sārammaṇā dhammā, anārammaṇā dhammā. Cittā dhammā, no cittā dhammā. Cetasikā dhammā, acetasikā dhammā. Cittasampayuttā dhammā, cittavippayuttā dhammā. Cittasaṃsaṭṭhā dhammā, cittavisaṃsaṭṭhā dhammā. Cittasamuṭṭhānā dhammā, no cittasamuṭṭhānā dhammā. Cittasahabhuno dhammā, no cittasahabhuno dhammā.

Cittānuparivattino dhammā, no cittānuparivattino dhammā. Cittasaṃsaṭṭhasamuṭṭhānā dhammā, no cittasaṃsaṭṭhasamuṭṭhānā dhammā. Cittasaṃsaṭṭhasamuṭṭhānasahabhuno dhammā, no cittasaṃsaṭṭhasamuṭṭhānasahabhuno dhammā. Cittasaṃsaṭṭhasamuṭṭhānānuparivattino dhammā, no cittasaṃsaṭṭhasamuṭṭhānānuparivattino dhammā. Ajjhattikā dhammā, bāhirā dhammā. Upādā dhammā, no upādā dhammā. Upādiṇṇā dhammā, anupādiṇṇā dhammā. Mahantaradukaṃ.

Upādānagocchakaṃ

Upādānā dhammā, no upādānā dhammā. Upādāniyā dhammā, anupādāniyā dhammā. Upādānasampayuttā dhammā, upādānavippayuttā dhammā. Upādānā ceva dhammā upādāniyā ca, upādāniyā ceva dhammā no ca upādānā. Upādānā ceva dhammā upādānasampayuttā ca, upādānasampayuttā ceva dhammā no ca upādānā. Upādānavippayuttā kho pana dhammā upādāniyāpi, anupādāniyāpi. Upādānagocchakaṃ.

Kilesagocchakaṃ

Kilesā dhammā, no kilesā dhammā. Saṃkilesikā dhammā, asaṃkilesikā dhammā. Saṃkiliṭṭhā dhammā, asaṃkiliṭṭhā dhammā. Kilesasampayuttā dhammā, kilesavippayuttā dhammā. Kilesā ceva dhammā saṃkilesikā ca, saṃkilesikā ceva dhammā no ca kilesā. Kilesā ceva dhammā saṃkiliṭṭhā ca, saṃkiliṭṭhā ceva dhammā no ca kilesā. Kilesā ceva dhammā kilesasampayuttā ca, kilesasampayuttā ceva dhammā no ca kilesā. Kilesavippayuttā kho pana dhammā saṃkilesikāpi, asaṃkilesikāpi. Kilesagocchakaṃ.

Piṭṭhidukaṃ

Dassanena pahātabbā dhammā, na dassanena pahātabbā dhammā. Bhāvanāya pahātabbā dhammā, na bhāvanāya pahātabbā dhammā. Dassanena pahātabbahetukā dhammā, na dassanena pahātabbahetukā dhammā. Bhāvanāya pahātabbahetukā dhammā, na bhāvanāya pahātabbahetukā dhammā. Savitakkā dhammā, avitakkā dhammā. Savicārā dhammā, avicārā dhammā. Sappītikā dhammā, appītikā dhammā. Pītisahagatā dhammā, na pītisahagatā dhammā. Sukhasahagatā dhammā, na sukhasahagatā dhammā. Upekkhāsahagatā dhammā, na upekkhāsahagatā dhammā. Kāmāvacarā dhammā, na kāmāvacarā dhammā. Rūpāvacarā dhammā, na rūpāvacarā dhammā. Arūpāvacarā dhammā, na arūpāvacarā dhammā. Pariyāpannā dhammā, apariyāpannā dhammā. Niyyānikā dhammā, aniyyānikā dhammā. Niyatā dhammā, aniyatā dhammā. Sauttarā dhammā, anuttarā dhammā. Saraṇā dhammā, araṇā dhammā. Piṭṭhidukaṃ.

Abhidhammadukamātikā.

Suttantikadukamātikā

Vijjābhāgino dhammā, avijjābhāgino dhammā. Vijjūpamā dhammā, vajirūpamā dhammā. Bālā dhammā, paṇḍitā dhammā. Kaṇhā dhammā, sukkā dhammā. Tapanīyā dhammā, atapanīyā dhammā. Adhivacanā dhammā, adhivacanapathā dhammā. Nirutti dhammā, niruttipathā dhammā. Paññatti dhammā, paññattipathā dhammā. Nāmañca, rūpañca. Avijjā ca, bhavataṇhā ca. Bhavadiṭṭhi ca, vibhavadiṭṭhi ca. Sassatadiṭṭhi ca, ucchedadiṭṭhi ca. Antavā diṭṭhi ca, anantavā diṭṭhi ca. Pubbantānudiṭṭhi ca, aparantānudiṭṭhi ca. Ahirikañca, anottappañca. Hirī ca, ottappañca. Dovacassatā ca, pāpamittatā ca. Sovacassatā ca, kalyāṇamittatā ca. Āpattikusalatā ca, āpattivuṭṭhānakusalatā ca. Samāpattikusalatā ca, samāpattivuṭṭhānakusalatā ca. Dhātukusalatā ca, manasikārakusalatā ca. Āyatanakusalatā ca, paṭiccasamuppādakusalatā ca. Ṭhānakusalatā ca, aṭṭhānakusalatā ca. Ajjavo ca, maddavo ca. Khanti ca, soraccañca. Sākhalyañca, paṭisanthāro ca. Indriyesu aguttadvāratā ca, bhojane amattaññutā ca. Indriyesu guttadvāratā ca, bhojane mattaññutā ca. Muṭṭhassaccañca, asampajaññañca. Sati ca, sampajaññañca. Paṭisaṅkhānabalañca, bhāvanābalañca. Samatho ca, vipassanā ca. Samathanimittañca, paggāhanimittañca. Paggāho ca, avikkhepo ca. Sīlavipatti ca, diṭṭhivipatti ca. Sīlasampadā ca, diṭṭhisampadā ca. Sīlavisuddhi ca, diṭṭhivisuddhi ca. Diṭṭhivisuddhi kho pana, yathādiṭṭhissa ca padhānaṃ. Saṃvego ca saṃvejaniyesu ṭhānesu, saṃviggassa ca yoniso padhānaṃ. Asantuṭṭhitā ca kusalesu dhammesu, appaṭivānitā ca padhānasmiṃ. Vijjā ca, vimutti ca. Khaye ñāṇaṃ, anuppāde ñāṇanti.

Suttantikadukamātikā.

Dhammasaṅgaṇīmātikā niṭṭhitā.

2. Vibhaṅgamātikā

Khandhavibhaṅgo

Pañcakkhandhā – (vibha. 1) rūpakkhandho vedanākkhandho saññākkhandho saṅkhārakkhandho viññāṇakkhandhoti. Khandhavibhaṅgaṃ.

Āyatanavibhaṅgo

Dvādasāyatanāni (vibha. 154) – cakkhāyatanaṃ rūpāyatanaṃ sotāyatanaṃ saddāyatanaṃ ghānāyatanaṃ gandhāyatanaṃ jivhāyatanaṃ rasāyatanaṃ kāyāyatanaṃ phoṭṭhabbāyatanaṃ manāyatanaṃ dhammāyatananti. Āyatanavibhaṅgaṃ.

Dhātuvibhaṅgo

Aṭṭhārasa dhātuyo (vibha. 183) – cakkhudhātu rūpadhātu cakkhuviññāṇadhātu, sotadhātu saddadhātu sotaviññāṇadhātu, ghānadhātu gandhadhātu ghānaviññāṇadhātu, jivhādhātu rasadhātu jivhāviññāṇadhātu, kāyadhātu phoṭṭhabbadhātu kāyaviññāṇadhātu, manodhātu dhammadhātu manoviññāṇadhātūti. Dhātuvibhaṅgaṃ.

Saccavibhaṅgo

Cattāri ariyasaccāni (vibha. 189) – dukkhaṃ ariyasaccaṃ, dukkhasamudayaṃ ariyasaccaṃ, dukkhanirodhaṃ ariyasaccaṃ, dukkhanirodhagāminī paṭipadā ariyasaccanti. Saccavibhaṅgaṃ.

Indriyavibhaṅgo

Bāvīsatindriyāni (vibha. 219) – cakkhundriyaṃ sotindriyaṃ ghānindriyaṃ jivhindriyaṃ kāyindriyaṃ manindriyaṃ itthindriyaṃ purisindriyaṃ jīvitindriyaṃ sukhindriyaṃ dukkhindriyaṃ somanassindriyaṃ domanassindriyaṃ upekkhindriyaṃ saddhindriyaṃ vīriyindriyaṃ satindriyaṃ samādhindriyaṃ paññindriyaṃ anaññātaññassāmītindriyaṃ aññindriyaṃ aññātāvindriyanti. Indriyavibhaṅgaṃ.

Paṭiccasamuppādavibhaṅgo

Avijjāpaccayā saṅkhārā (vibha. 225), saṅkhārapaccayā viññāṇaṃ, viññāṇapaccayā nāmarūpaṃ, nāmarūpapaccayā saḷāyatanaṃ, saḷāyatanapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā taṇhā, taṇhāpaccayā upādānaṃ, upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṃ sokaparidevadukkhadomanassupāyāsā sambhavanti, evametassa kevalassa dukkhakkhandhassa samudayo hoti. Paṭiccasamuppādavibhaṅgaṃ.

Satipaṭṭhānavibhaṅgo

Cattāro satipaṭṭhānā (vibha. 355) – idha bhikkhu ajjhattaṃ kāye kāyānupassī viharati, bahiddhā kāye kāyānupassī viharati, ajjhattabahiddhā kāye kāyānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ.

Ajjhattaṃ vedanāsu vedanānupassī viharati, bahiddhā vedanāsu vedanānupassī viharati, ajjhattabahiddhā vedanāsu vedanānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ.

Ajjhattaṃ citte cittānupassī viharati, bahiddhā citte cittānupassī viharati, ajjhattabahiddhā citte cittānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ.

Ajjhattaṃ dhammesu dhammānupassī viharati, bahiddhā dhammesu dhammānupassī viharati, ajjhattabahiddhā dhammesu dhammānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ. Satipaṭṭhānavibhaṅgaṃ.

Sammappadhānavibhaṅgo

Cattāro sammappadhānā (vibha. 390) – idha bhikkhu anuppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ anuppādāya chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati.

Uppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati.

Anuppannānaṃ kusalānaṃ dhammānaṃ uppādāya chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati.

Uppannānaṃ kusalānaṃ dhammānaṃ ṭhitiyā asammosāya bhiyyobhāvāya vepullāya bhāvanāya pāripūriyā chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati. Sammappadhānavibhaṅgaṃ.

Iddhipādavibhaṅgo

Cattāro iddhipādā (vibha. 430) – idha bhikkhu chandasamādhipadhānasaṅkhārasamannāgataṃ iddhipādaṃ bhāveti, vīriyasamādhipadhānasaṅkhārasamannāgataṃ iddhipādaṃ bhāveti, cittasamādhipadhānasaṅkhārasamannāgataṃ iddhipādaṃ bhāveti, vīmaṃsāsamādhipadhānasaṅkhārasamannāgataṃ iddhipādaṃ bhāveti. Iddhipādavibhaṅgaṃ.

Bojjhaṅgavibhaṅgo

Satta bojjhaṅgā (vibha. 466) – satisambojjhaṅgo dhammavicayasambojjhaṅgo vīriyasambojjhaṅgo pītisambojjhaṅgo passaddhisambojjhaṅgo samādhisambojjhaṅgo upekkhāsambojjhaṅgo. Bojjhaṅgavibhaṅgaṃ.

Maggaṅgavibhaṅgo

Ariyo aṭṭhaṅgiko maggo (vibha. 486). Seyyathidaṃ – sammādiṭṭhi sammāsaṅkappo sammāvācā sammākammanto sammāājīvo sammāvāyāmo sammāsati sammāsamādhi. Maggaṅgavibhaṅgaṃ.

Jhānavibhaṅgo

Idha bhikkhu pātimokkhasaṃvarasaṃvuto viharati (vibha. 508) ācāragocarasampanno aṇumattesu vajjesu bhayadassāvī samādāya sikkhati sikkhāpadesu indriyesu guttadvāro bhojane mattaññū pubbarattāpararattaṃ jāgariyānuyogamanuyutto sātaccaṃ nepakkaṃ bodhipakkhikānaṃ dhammānaṃ bhāvanānuyogamanuyutto.

So abhikkante paṭikkante sampajānakārī hoti, ālokite vilokite sampajānakārī hoti, samiñjite pasārite sampajānakārī hoti, saṅghāṭipattacīvaradhāraṇe sampajānakārī hoti, asite pīte khāyite sāyite sampajānakārī hoti, uccārapassāvakamme sampajānakārī hoti, gate ṭhite nisinne sutte jāgarite bhāsite tuṇhībhāve sampajānakārī hoti.

So vivittaṃ senāsanaṃ bhajati araññaṃ rukkhamūlaṃ pabbataṃ kandaraṃ giriguhaṃ susānaṃ vanapatthaṃ abbhokāsaṃ palālapuñjaṃ appasaddaṃ appanigghosaṃ vijanavātaṃ manussarāhasseyyakaṃ paṭisallānasāruppaṃ.

So araññagato vā rukkhamūlagato vā suññāgāragato vā nisīdati pallaṅkaṃ ābhujitvā ujuṃ kāyaṃ paṇidhāya parimukhaṃ satiṃ upaṭṭhapetvā, so abhijjhaṃ loke pahāya vigatābhijjhena cetasā viharati, abhijjhāya cittaṃ parisodheti, byāpādapadosaṃ pahāya abyāpannacitto viharati sabbapāṇabhūtahitānukampī, byāpādapadosā cittaṃ parisodheti, thinamiddhaṃ pahāya vigatathinamiddho viharati ālokasaññī sato sampajāno, thinamiddhā cittaṃ parisodheti, uddhaccakukkuccaṃ pahāya anuddhato viharati ajjhattaṃ vūpasantacitto, uddhaccakukkuccā cittaṃ parisodheti, vicikicchaṃ pahāya tiṇṇavicikiccho viharati akathaṃkathī kusalesu dhammesu, vicikicchāya cittaṃ parisodheti.

So ime pañca nīvaraṇe pahāya cetaso upakkilese paññāya dubbalīkaraṇe vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamaṃ jhānaṃ upasampajja viharati, vitakkavicārānaṃ vūpasamā ajjhattaṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ upasampajja viharati, pītiyā ca virāgā upekkhako ca viharati sato ca sampajāno sukhañca kāyena paṭisaṃvedeti, yaṃ taṃ ariyā ācikkhanti ''upekkhako satimā sukhavihārī''ti, tatiyaṃ jhānaṃ upasampajja viharati, sukhassa ca pahānā dukkhassa ca pahānā pubbeva somanassadomanassānaṃ atthaṅgamā adukkhamasukhaṃ upekkhāsatipārisuddhiṃ catutthaṃ jhānaṃ upasampajja viharati.

Sabbaso rūpasaññānaṃ samatikkamā paṭighasaññānaṃ atthaṅgamā nānattasaññānaṃ amanasikārā ''ananto ākāso''ti ākāsānañcāyatanaṃ upasampajja viharati, sabbaso ākāsānañcāyatanaṃ samatikkamma ''anantaṃ viññāṇa''nti viññāṇañcāyatanaṃ upasampajja viharati, sabbaso viññāṇañcāyatanaṃ samatikkamma ''natthi kiñcī''ti ākiñcaññāyatanaṃ upasampajja viharati, sabbaso ākiñcaññāyatanaṃ samatikkamma nevasaññānāsaññāyatanaṃ upasampajja viharati. Jhānavibhaṅgaṃ.

Appamaññāvibhaṅgo

Catasso appamaññāyo (vibha. 642) – idha bhikkhu mettāsahagatena cetasā ekaṃ disaṃ pharitvā viharati, tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthaṃ. Iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantaṃ lokaṃ mettāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyāpajjena pharitvā viharati.

Karuṇāsahagatena cetasā ekaṃ disaṃ pharitvā viharati, tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthaṃ. Iti uddhamadho tiriyaṃ sabbadhisabbattatāya sabbāvantaṃ lokaṃ karuṇāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyāpajjena pharitvā viharati.

Muditāsahagatena cetasā ekaṃ disaṃ pharitvā viharati, tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthaṃ. Iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantaṃ lokaṃ muditāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyāpajjena pharitvā viharati.

Upekkhāsahagatena cetasā ekaṃ disaṃ pharitvā viharati, tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthaṃ. Iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantaṃ lokaṃ upekkhāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyāpajjena pharitvā viharati. Appamaññāvibhaṅgaṃ.

Sikkhāpadavibhaṅgo

Pañca sikkhāpadāni (vibha. 703) – pāṇātipātā veramaṇī sikkhāpadaṃ, adinnādānā veramaṇī sikkhāpadaṃ, kāmesumicchācārā veramaṇī sikkhāpadaṃ, musāvādā veramaṇī sikkhāpadaṃ, surāmerayamajjapamādaṭṭhānā veramaṇī sikkhāpadaṃ. Sikkhāpadavibhaṅgaṃ.

Paṭisambhidāvibhaṅgo

Catasso paṭisambhidā (vibha. 718) – atthapaṭisambhidā dhammapaṭisambhidā niruttipaṭisambhidā paṭibhānapaṭisambhidā. Paṭisambhidāvibhaṅgaṃ.

Ñāṇavibhaṅgo

Ekavidhena ñāṇavatthu (vibha. 751) – pañca viññāṇā na hetū, ahetukā, hetuvippayuttā, sappaccayā, saṅkhatā, arūpā, lokiyā, sāsavā, saṃyojaniyā, ganthaniyā, oghaniyā, yoganiyā, nīvaraṇiyā, parāmaṭṭhā, upādāniyā, saṃkilesikā, abyākatā, sārammaṇā, acetasikā, vipākā, upādiṇṇupādāniyā, asaṃkiliṭṭhasaṃkilesikā, na savitakkasavicārā, na avitakkavicāramattā, avitakkaavicārā, na pītisahagatā, neva dassanena na bhāvanāya pahātabbā, neva dassanena na bhāvanāya pahātabbahetukā, nevācayagāmināpacayagāmino, nevasekkhanāsekkhā, parittā, kāmāvacarā, na rūpāvacarā, na arūpāvacarā, pariyāpannā, no apariyāpannā, aniyatā, aniyyānikā.

Uppannavatthukā, uppannārammaṇā, purejātavatthukā, purejātārammaṇā, ajjhattikavatthukā, bāhirārammaṇā, asambhinnavatthukā, asambhinnārammaṇā, nānāvatthukā, nānārammaṇā, na aññamaññassa gocaravisayaṃ paccanubhonti, na asamannāhārā uppajjanti, na amanasikārā uppajjanti, na abbokiṇṇā uppajjanti, na apubbaṃ acarimaṃ uppajjanti, na aññamaññassa samanantarā uppajjanti.

Pañca viññāṇā anābhogā, pañcahi viññāṇehi na kañci dhammaṃ paṭivijānāti, aññatra abhinipātamattā, pañcannaṃ viññāṇānaṃ samanantarāpi na kañci dhammaṃ paṭivijānāti, pañcahi viññāṇehi na kañci iriyāpathaṃ kappeti, pañcannaṃ viññāṇānaṃ samanantarāpi na kañci iriyāpathaṃ kappeti, pañcahi viññāṇehi na kāyakammaṃ na vacīkammaṃ paṭṭhapeti, pañcannaṃ viññāṇānaṃ samanantarāpi na kāyakammaṃ na vacīkammaṃ paṭṭhapeti, pañcahi viññāṇehi na kusalākusalaṃ dhammaṃ samādiyati, pañcannaṃ viññāṇānaṃ samanantarāpi na kusalākusalaṃ dhammaṃ samādiyati, pañcahi viññāṇehi na samāpajjati na vuṭṭhāti, pañcannaṃ viññāṇānaṃ samanantarāpi na samāpajjati na vuṭṭhāti, pañcahi viññāṇehi na cavati na uppajjati, pañcannaṃ viññāṇānaṃ samanantarāpi na cavati na uppajjati, pañcahi viññāṇehi na supati na paṭibujjhati na supinaṃ passati, pañcannaṃ viññāṇānaṃ samanantarāpi na supati na paṭibujjhati na supinaṃ passati, yāthāvakavatthuvibhāvanā paññā. Evaṃ ekavidhena ñāṇavatthu.

Duvidhena ñāṇavatthu – lokiyā paññā, lokuttarā paññā. Kenaci viññeyyā paññā, kenaci na viññeyyā paññā. Sāsavā paññā, anāsavā paññā. Āsavavippayuttā sāsavā paññā, āsavavippayuttā anāsavā paññā. Saṃyojaniyā paññā, asaṃyojaniyā paññā. Saṃyojanavippayuttā saṃyojaniyā paññā, saṃyojanavippayuttā asaṃyojaniyā paññā. Ganthaniyā paññā, aganthaniyā paññā. Ganthavippayuttā ganthaniyā paññā, ganthavippayuttā aganthaniyā paññā.

Oghaniyā paññā, anoghaniyā paññā. Oghavippayuttā oghaniyā paññā, oghavippayuttā anoghaniyā paññā. Yoganiyā paññā, ayoganiyā paññā. Yogavippayuttā yoganiyā paññā, yogavippayuttā ayoganiyā paññā. Nīvaraṇiyā paññā, anīvaraṇiyā paññā. Nīvaraṇavippayuttā nīvaraṇiyā paññā, nīvaraṇavippayuttā anīvaraṇiyā paññā. Parāmaṭṭhā paññā, aparāmaṭṭhā paññā. Parāmāsavippayuttā parāmaṭṭhā paññā, parāmāsavippayuttā aparāmaṭṭhā paññā. Upādiṇṇā paññā, anupādiṇṇā paññā. Upādāniyā paññā, anupādāniyā paññā. Upādānavippayuttā upādāniyā paññā, upādānavippayuttā anupādāniyā paññā.

Saṃkilesikā paññā, asaṃkilesikā paññā. Kilesavippayuttā saṃkilesikā paññā, kilesavippayuttā asaṃkilesikā paññā. Savitakkā paññā, avitakkā paññā. Savicārā paññā, avicārā paññā. Sappītikā paññā, appītikā paññā. Pītisahagatā paññā, na pītisahagatā paññā. Sukhasahagatā paññā, na sukhasahagatā paññā. Upekkhāsahagatā paññā, na upekkhāsahagatā paññā. Kāmāvacarā paññā, na kāmāvacarā paññā. Rūpāvacarā paññā, na rūpāvacarā paññā. Arūpāvacarā paññā, na arūpāvacarā paññā. Pariyāpannā paññā, apariyāpannā paññā. Niyyānikā paññā, aniyyānikā paññā. Niyatā paññā, aniyatā paññā. Sauttarā paññā, anuttarā paññā. Atthajāpikā paññā, jāpitatthā paññā. Evaṃ duvidhena ñāṇavatthu.

Tividhena ñāṇavatthu – cintāmayā paññā, sutamayā paññā, bhāvanāmayā paññā. Dānamayā paññā, sīlamayā paññā, bhāvanāmayā paññā. Adhisīle paññā, adhicitte paññā, adhipaññāya paññā. Āyakosallaṃ, apāyakosallaṃ, upāyakosallaṃ.

Vipākā paññā, vipākadhammadhammā paññā, nevavipākanavipākadhammadhammā paññā. Upādiṇṇupādāniyā paññā, anupādiṇṇupādāniyā paññā, anupādiṇṇaanupādāniyā paññā. Savitakkasavicārā paññā, avitakkavicāramattā paññā, avitakkaavicārā paññā. Pītisahagatā paññā, sukhasahagatā paññā, upekkhāsahagatā paññā. Ācayagāminī paññā, apacayagāminī paññā, nevācayagāmināpacayagāminī paññā. Sekkhā paññā, asekkhā paññā, nevasekkhanāsekkhā paññā. Parittā paññā, mahaggatā paññā, appamāṇā paññā. Parittārammaṇā paññā, mahaggatārammaṇā paññā, appamāṇārammaṇā paññā. Maggārammaṇā paññā, maggahetukā paññā, maggādhipatinī paññā. Uppannā paññā, anuppannā paññā, uppādinī paññā. Atītā paññā, anāgatā paññā, paccuppannā paññā. Atītārammaṇā paññā, anāgatārammaṇā paññā, paccuppannārammaṇā paññā. Ajjhattā paññā, bahiddhā paññā, ajjhattabahiddhā paññā. Ajjhattārammaṇā paññā, bahiddhārammaṇā paññā, ajjhattabahiddhārammaṇā paññā.

Savitakkasavicārā paññā atthi vipākā, atthi vipākadhammadhammā, atthi nevavipākanavipākadhammadhammā. Atthi upādiṇṇupādāniyā, atthi anupādiṇṇupādāniyā, atthi anupādiṇṇaanupādāniyā. Atthi pītisahagatā, atthi sukhasahagatā, atthi upekkhāsahagatā. Atthi ācayagāminī, atthi apacayagāminī, atthi nevācayagāmināpacayagāminī. Atthi sekkhā, atthi asekkhā, atthi nevasekkhanāsekkhā. Atthi parittā, atthi mahaggatā, atthi appamāṇā. Atthi parittārammaṇā, atthi mahaggatārammaṇā, atthi appamāṇārammaṇā. Atthi maggārammaṇā, atthi maggahetukā, atthi maggādhipatinī. Atthi uppannā, atthi anuppannā, atthi uppādinī. Atthi atītā, atthi anāgatā, atthi paccuppannā. Atthi atītārammaṇā, atthi anāgatārammaṇā, atthi paccuppannārammaṇā. Atthi ajjhattā, atthi bahiddhā, atthi ajjhattabahiddhā. Atthi ajjhattārammaṇā, atthi bahiddhārammaṇā, atthi ajjhattabahiddhārammaṇā.

Avitakkavicāramattā paññā atthi vipākā, atthi vipākadhammadhammā, atthi nevavipākanavipākadhammadhammā. Atthi upādiṇṇupādāniyā, atthi anupādiṇṇupādāniyā, atthi anupādiṇṇaanupādāniyā. Atthi ācayagāminī, atthi apacayagāminī, atthi nevācayagāmināpacayagāminī. Atthi sekkhā, atthi asekkhā, atthi nevasekkhanāsekkhā. Atthi uppannā, atthi anuppannā, atthi uppādinī. Atthi atītā, atthi anāgatā, atthi paccuppannā. Atthi ajjhattā, atthi bahiddhā, atthi ajjhattabahiddhā.

Avitakkaavicārā paññā atthi vipākā, atthi vipākadhammadhammā, atthi nevavipākanavipākadhammadhammā. Atthi upādiṇṇupādāniyā, atthi anupādiṇṇupādāniyā, atthi anupādiṇṇaanupādāniyā. Atthi pītisahagatā, atthi sukhasahagatā, atthi upekkhāsahagatā. Atthi ācayagāminī, atthi apacayagāminī, atthi nevācayagāmināpacayagāminī. Atthi sekkhā, atthi asekkhā, atthi nevasekkhanāsekkhā. Atthi parittārammaṇā, atthi mahaggatārammaṇā, atthi appamāṇārammaṇā. Atthi maggārammaṇā, atthi maggahetukā, atthi maggādhipatinī. Atthi uppannā, atthi anuppannā, atthi uppādinī. Atthi atītā, atthi anāgatā, atthi paccuppannā. Atthi atītārammaṇā, atthi anāgatārammaṇā, atthi paccuppannārammaṇā. Atthi ajjhattā, atthi bahiddhā, atthi ajjhattabahiddhā. Atthi ajjhattārammaṇā, atthi bahiddhārammaṇā, atthi ajjhattabahiddhārammaṇā.

Pītisahagatā paññā, sukhasahagatā paññā atthi vipākā, atthi vipākadhammadhammā, atthi nevavipākanavipākadhammadhammā. Atthi upādiṇṇupādāniyā, atthi anupādiṇṇupādāniyā, atthi anupādiṇṇaanupādāniyā. Atthi savitakkasavicārā, atthi avitakkavicāramattā, atthi avitakkaavicārā. Atthi ācayagāminī, atthi apacayagāminī, atthi nevācayagāmināpacayagāminī. Atthi sekkhā, atthi asekkhā, atthi nevasekkhanāsekkhā. Atthi parittā, atthi mahaggatā, atthi appamāṇā. Atthi parittārammaṇā, atthi mahaggatārammaṇā, atthi appamāṇārammaṇā. Atthi maggārammaṇā, atthi maggahetukā, atthi maggādhipatinī. Atthi uppannā, atthi anuppannā, atthi uppādinī. Atthi atītā, atthi anāgatā, atthi paccuppannā. Atthi atītārammaṇā, atthi anāgatārammaṇā, atthi paccuppannārammaṇā. Atthi ajjhattā, atthi bahiddhā, atthi ajjhattabahiddhā. Atthi ajjhattārammaṇā, atthi bahiddhārammaṇā, atthi ajjhattabahiddhārammaṇā.

Upekkhāsahagatā paññā atthi vipākā, atthi vipākadhammadhammā, atthi nevavipākanavipākadhammadhammā. Atthi upādiṇṇupādāniyā, atthi anupādiṇṇupādāniyā, atthi anupādiṇṇaanupādāniyā. Atthi ācayagāminī, atthi apacayagāminī, atthi nevācayagāmināpacayagāminī. Atthi sekkhā, atthi asekkhā, atthi nevasekkhanāsekkhā. Atthi parittā, atthi mahaggatā, atthi appamāṇā. Atthi parittārammaṇā, atthi mahaggatārammaṇā, atthi appamāṇārammaṇā. Atthi maggārammaṇā, atthi maggahetukā, atthi maggādhipatinī. Atthi uppannā, atthi anuppannā, atthi uppādinī. Atthi atītā, atthi anāgatā, atthi paccuppannā. Atthi atītārammaṇā, atthi anāgatārammaṇā, atthi paccuppannārammaṇā. Atthi ajjhattā, atthi bahiddhā, atthi ajjhattabahiddhā. Atthi ajjhattārammaṇā, atthi bahiddhārammaṇā, atthi ajjhattabahiddhārammaṇā. Evaṃ tividhena ñāṇavatthu.

Catubbidhena ñāṇavatthu – kammassakatañāṇaṃ, saccānulomikaṃ ñāṇaṃ, maggasamaṅgissa ñāṇaṃ, phalasamaṅgissa ñāṇaṃ. Dukkhe ñāṇaṃ, dukkhasamudaye ñāṇaṃ, dukkhanirodhe ñāṇaṃ, dukkhanirodhagāminiyā paṭipadāya ñāṇaṃ. Kāmāvacarā paññā, rūpāvacarā paññā, arūpāvacarā paññā, apariyāpannā paññā. Dhamme ñāṇaṃ, anvaye ñāṇaṃ, paricce ñāṇaṃ, sammuti ñāṇaṃ. Atthi paññā ācayāya, no apacayāya, atthi paññā apacayāya, no ācayāya, atthi paññā ācayāya ceva, apacayāya ca, atthi paññā nevācayāya, no apacayāya. Atthi paññā nibbidāya, no paṭivedhāya, atthi paññā paṭivedhāya, no nibbidāya, atthi paññā nibbidāya ceva, paṭivedhāya ca, atthi paññā neva nibbidāya, no paṭivedhāya. Hānabhāginī paññā, ṭhitibhāginī paññā, visesabhāginī paññā, nibbedhabhāginī paññā.

Catasso paṭisambhidā. Catasso paṭipadā. Cattāri ārammaṇāni. Jarāmaraṇe ñāṇaṃ, jarāmaraṇasamudaye ñāṇaṃ, jarāmaraṇanirodhe ñāṇaṃ, jarāmaraṇanirodhagāminiyā paṭipadāya ñāṇaṃ. Jātiyā ñāṇaṃ…pe… bhave ñāṇaṃ…pe… upādāne ñāṇaṃ…pe… taṇhāya ñāṇaṃ…pe… vedanāya ñāṇaṃ…pe… phasse ñāṇaṃ…pe… saḷāyatane ñāṇaṃ…pe… nāmarūpe ñāṇaṃ…pe… viññāṇe ñāṇaṃ…pe… saṅkhāresu ñāṇaṃ, saṅkhārasamudaye ñāṇaṃ, saṅkhāranirodhe ñāṇaṃ, saṅkhāranirodhagāminiyā paṭipadāya ñāṇaṃ. Evaṃ catubbidhena ñāṇavatthu.

Pañcavidhena ñāṇavatthu – pañcaṅgiko sammāsamādhi, pañcañāṇiko sammāsamādhi. Evaṃ pañcavidhena ñāṇavatthu.

Chabbidhena ñāṇavatthu – chasu abhiññāsu paññā. Evaṃ chabbidhena ñāṇavatthu.

Sattavidhena ñāṇavatthu – sattasattati ñāṇavatthūni. Evaṃ sattavidhena ñāṇavatthu.

Aṭṭhavidhena ñāṇavatthu – catūsu maggesu, catūsu phalesu paññā. Evaṃ aṭṭhavidhena ñāṇavatthu.

Navavidhena ñāṇavatthu – navasu anupubbavihārasamāpattīsu paññā. Evaṃ navavidhena ñāṇavatthu.

Dasavidhena ñāṇavatthu – dasa tathāgatassa tathāgatabalāni, yehi balehi samannāgato tathāgato āsabhaṃ ṭhānaṃ paṭijānāti, parisāsu sīhanādaṃ nadati, brahmacakkaṃ pavatteti. Katamāni dasa? Idha tathāgato ṭhānañca ṭhānato aṭṭhānañca aṭṭhānato yathābhūtaṃ pajānāti, yampi tathāgato ṭhānañca ṭhānato aṭṭhānañca aṭṭhānato yathābhūtaṃ pajānāti, idampi tathāgatassa tathāgatabalaṃ hoti. Yaṃ balaṃ āgamma tathāgato āsabhaṃ ṭhānaṃ paṭijānāti, parisāsu sīhanādaṃ nadati, brahmacakkaṃ pavatteti.

Puna caparaṃ tathāgato atītānāgatapaccuppannānaṃ kammasamādānānaṃ ṭhānaso hetuso vipākaṃ yathābhūtaṃ pajānāti. Yampi tathāgato atītānāgatapaccuppannānaṃ kammasamādānānaṃ ṭhānaso hetuso vipākaṃ yathābhūtaṃ pajānāti, idampi tathāgatassa tathāgatabalaṃ hoti. Yaṃ balaṃ āgamma tathāgato āsabhaṃ ṭhānaṃ paṭijānāti, parisāsu sīhanādaṃ nadati, brahmacakkaṃ pavatteti.

Puna caparaṃ tathāgato sabbatthagāminiṃ paṭipadaṃ yathābhūtaṃ pajānāti, yampi tathāgato sabbatthagāminiṃ paṭipadaṃ yathābhūtaṃ pajānāti, idampi tathāgatassa tathāgatabalaṃ hoti. Yaṃ balaṃ āgamma tathāgato āsabhaṃ ṭhānaṃ paṭijānāti, parisāsu sīhanādaṃ nadati, brahmacakkaṃ pavatteti.

Puna caparaṃ tathāgato anekadhātunānādhātulokaṃ yathābhūtaṃ pajānāti, yampi tathāgato anekadhātunānādhātulokaṃ yathābhūtaṃ pajānāti, idampi tathāgatassa tathāgatabalaṃ hoti. Yaṃ balaṃ āgamma tathāgato āsabhaṃ ṭhānaṃ paṭijānāti, parisāsu sīhanādaṃ nadati, brahmacakkaṃ pavatteti.

Puna caparaṃ tathāgato sattānaṃ nānādhimuttikataṃ yathābhūtaṃ pajānāti, yampi tathāgato sattānaṃ nānādhimuttikataṃ yathābhūtaṃ pajānāti, idampi tathāgatassa tathāgatabalaṃ hoti. Yaṃ balaṃ āgamma tathāgato āsabhaṃ ṭhānaṃ paṭijānāti, parisāsu sīhanādaṃ nadati, brahmacakkaṃ pavatteti.

Puna caparaṃ tathāgato parasattānaṃ parapuggalānaṃ indriyaparopariyattaṃ yathābhūtaṃ pajānāti, yampi tathāgato parasattānaṃ parapuggalānaṃ indriyaparopariyattaṃ yathābhūtaṃ pajānāti, idampi tathāgatassa tathāgatabalaṃ hoti. Yaṃ balaṃ āgamma tathāgato āsabhaṃ ṭhānaṃ paṭijānāti, parisāsu sīhanādaṃ nadati, brahmacakkaṃ pavatteti.

Puna caparaṃ tathāgato jhānavimokkhasamādhisamāpattīnaṃ saṃkilesaṃ vodānaṃ vuṭṭhānaṃ yathābhūtaṃ pajānāti, yampi tathāgato jhānavimokkhasamādhisamāpattīnaṃ saṃkilesaṃ vodānaṃ vuṭṭhānaṃ yathābhūtaṃ pajānāti, idampi tathāgatassa tathāgatabalaṃ hoti. Yaṃ balaṃ āgamma tathāgato āsabhaṃ ṭhānaṃ paṭijānāti, parisāsu sīhanādaṃ nadati, brahmacakkaṃ pavatteti.

Puna caparaṃ tathāgato pubbenivāsānussatiṃ yathābhūtaṃ pajānāti, yampi tathāgato pubbenivāsānussatiṃ yathābhūtaṃ pajānāti, idampi tathāgatassa tathāgatabalaṃ hoti. Yaṃ balaṃ āgamma tathāgato āsabhaṃ ṭhānaṃ paṭijānāti, parisāsu sīhanādaṃ nadati, brahmacakkaṃ pavatteti.

Puna caparaṃ tathāgato sattānaṃ cutūpapātaṃ yathābhūtaṃ pajānāti, yampi tathāgato sattānaṃ cutūpapātaṃ yathābhūtaṃ pajānāti, idampi tathāgatassa tathāgatabalaṃ hoti. Yaṃ balaṃ āgamma tathāgato āsabhaṃ ṭhānaṃ paṭijānāti, parisāsu sīhanādaṃ nadati, brahmacakkaṃ pavatteti.

Puna caparaṃ tathāgato āsavānaṃ khayaṃ yathābhūtaṃ pajānāti, yampi tathāgato āsavānaṃ khayaṃ yathābhūtaṃ pajānāti, idampi tathāgatassa tathāgatabalaṃ hoti. Yaṃ balaṃ āgamma tathāgato āsabhaṃ ṭhānaṃ paṭijānāti, parisāsu sīhanādaṃ nadati, brahmacakkaṃ pavatteti.

Imāni dasa tathāgatassa tathāgatabalāni. Yehi balehi samannāgato tathāgato āsabhaṃ ṭhānaṃ paṭijānāti, parisāsu sīhanādaṃ nadati, brahmacakkaṃ pavatteti. Evaṃ dasavidhena ñāṇavatthu.

Ñāṇavibhaṅgaṃ.

Khuddakavatthuvibhaṅgo

Ekakaṃ

Jātimado (vibha. 832), gottamado, ārogyamado, yobbanamado, jīvitamado, lābhamado, sakkāramado, garukāramado, purekkhāramado, parivāramado, bhogamado, vaṇṇamado, sutamado, paṭibhānamado, rattaññumado, piṇḍapātikamado, anavaññātamado, iriyāpathamado, iddhimado, yasamado, sīlamado, jhānamado, sippamado, ārohamado, pariṇāhamado, saṇṭhānamado, pāripūrimado, mado, pamādo, thambho, sārambho, atricchatā, mahicchatā, pāpicchatā, siṅgaṃ, tintiṇaṃ, cāpalyaṃ, asabhāgavutti, arati, tandī, vijambhitā, bhattasammado, cetaso ca līnattaṃ, kuhanā, lapanā, nemittikatā, nippesikatā, lābhena lābhaṃ nijigīsanatā, ‘‘seyyohamasmī’’ti māno, ‘‘sadisohamasmī’’ti māno, ‘‘hīnohamasmī’’ti māno. Seyyassa ‘‘seyyohamasmī’’ti māno, seyyassa ‘‘sadisohamasmī’’ti māno, seyyassa ‘‘hīnohamasmī’’ti māno, sadisassa ‘‘seyyohamasmī’’ti māno, sadisassa ‘‘sadisohamasmī’’ti māno, sadisassa ‘‘hīnohamasmī’’ti māno, hīnassa ‘‘seyyohamasmī’’ti māno, hīnassa ‘‘sadisohamasmī’’ti māno, hīnassa ‘‘hīnohamasmī’’ti māno, māno, atimāno, mānātimāno, omāno, adhimāno, asmimāno, micchāmāno, ñātivitakko, janapadavitakko, amaravitakko, parānuddayatāpaṭisaṃyutto vitakko, lābhasakkārasilokapaṭisaṃyutto vitakko, anavaññattipaṭisaṃyutto vitakko (vibha. 832). Ekakaṃ.

Dukaṃ

Kodho ca upanāho ca, makkho ca paḷāso ca, issā ca macchariyañca, māyā ca sāṭheyyañca, avijjā ca bhavataṇhā ca, bhavadiṭṭhi ca vibhavadiṭṭhi ca, sassatadiṭṭhi ca ucchedadiṭṭhi ca, antavādiṭṭhi ca anantavādiṭṭhi ca, pubbantānudiṭṭhi ca aparantānudiṭṭhi ca, ahirikañca anottappañca, dovacassatā ca pāpamittatā ca, anajjavo ca amaddavo ca, akkhanti ca asoraccañca, asākhalyañca appaṭisanthāro ca, indriyesu aguttadvāratā ca bhojane amattaññutā ca, muṭṭhassaccañca asampajaññañca, sīlavipatti ca diṭṭhivipatti ca, ajjhattasaṃyojanañca bahiddhāsaṃyojanañca. Dukaṃ.

Tikaṃ

Tīṇi akusalamūlāni, tayo akusalavitakkā, tisso akusalasaññā, tisso akusaladhātuyo, tīṇi duccaritāni, tayo āsavā, tīṇi saṃyojanāni, tisso taṇhā, aparāpi tisso taṇhā, aparāpi tisso taṇhā, tisso esanā, tisso vidhā, tīṇi bhayāni, tīṇi tamāni, tīṇi titthāyatanāni, tayo kiñcanā, tīṇi aṅgaṇāni, tīṇi malāni, tīṇi visamāni, aparānipi tīṇi visamāni, tayo aggī, tayo kasāvā, aparepi tayo kasāvā.

Assādadiṭṭhi attānudiṭṭhi micchādiṭṭhi, arati vihesā adhammacariyā, dovacassatā pāpamittatā nānattasaññā, uddhaccaṃ kosajjaṃ pamādo, asantuṭṭhitā asampajaññatā mahicchatā, ahirikaṃ anottappaṃ pamādo, anādariyaṃ dovacassatā pāpamittatā, assaddhiyaṃ avadaññutā kosajjaṃ, uddhaccaṃ asaṃvaro dussīlyaṃ, ariyānaṃ adassanakamyatā saddhammaṃ asotukamyatā upārambhacittatā, muṭṭhassaccaṃ asampajaññaṃ cetaso vikkhepo, ayoniso manasikāro kummaggasevanā cetaso ca līnattaṃ. Tikaṃ.

Catukkaṃ

Cattāro āsavā, cattāro ganthā, cattāro oghā, cattāro yogā, cattāri upādānāni, cattāro taṇhuppādā, cattāri agatigamanāni, cattāro vipariyāsā, cattāro anariyavohārā, aparepi cattāro anariyavohārā, cattāri duccaritāni, aparāpi cattāri duccaritāni, cattāri bhayāni, (aparānipi cattāri bhayāni,) catasso diṭṭhiyo. Catukkaṃ.

Pañcakaṃ

Pañcorambhāgiyāni saṃyojanāni, pañcuddhambhāgiyāni saṃyojanāni, pañca macchariyāni, pañca saṅgā, pañca sallā, pañca cetokhilā, pañca cetasovinibandhā, pañca nīvaraṇāni, pañca kammāni ānantarikāni, pañca diṭṭhiyo, pañca verā, pañca byasanā, pañca akkhantiyā ādīnavā, pañca bhayāni, pañca diṭṭhadhammanibbānavādā. Pañcakaṃ.

Chakkaṃ

Cha vivādamūlāni, cha chandarāgā dhammā, cha virodhavatthūni, cha taṇhākāyā, cha agāravā, cha parihāniyā dhammā, aparepi cha parihāniyā dhammā, cha somanassupavicārā, cha domanassupavicārā, cha upekkhupavicārā, cha gehasitāni somanassāni, cha gehasitāni domanassāni, cha gehasitā upekkhā, cha diṭṭhiyo. Chakkaṃ.

Sattakaṃ

Satta anusayā, satta saṃyojanāni, satta pariyuṭṭhānāni, satta asaddhammā, satta duccaritāni, satta mānā, satta diṭṭhiyo. Sattakaṃ.

Aṭṭhakaṃ

Aṭṭha kilesavatthūni, aṭṭha kusītavatthūni, aṭṭhasu lokadhammesu cittassa paṭighāto, aṭṭha anariyavohārā, aṭṭha micchattā, aṭṭha purisadosā, aṭṭha asaññīvādā, aṭṭha nevasaññināsaññīvādā. Aṭṭhakaṃ.

Navakaṃ

Nava āghātavatthūni, nava purisamalāni, navavidhā mānā, nava taṇhāmūlakā dhammā, nava iñjitāni, nava maññitāni, nava phanditāni, nava papañcitāni, nava saṅkhatāni. Navakaṃ.

Dasakaṃ

Dasa kilesavatthūni, dasa āghātavatthūni, dasa akusalakammapathā, dasa saṃyojanāni, dasa micchattā, dasavatthukā micchādiṭṭhi, dasavatthukā antaggāhikā diṭṭhi. Dasakaṃ.

Aṭṭhārasa taṇhāvicaritāni ajjhattikassa upādāya, aṭṭhārasa taṇhāvicaritāni bāhirassa upādāya, tadekajjhaṃ abhisaññuhitvā abhisaṅkhipitvā chattiṃsa taṇhāvicaritāni honti, iti atītāni chattiṃsa taṇhāvicaritāni, anāgatāni chattiṃsa taṇhāvicaritāni, paccuppannāni chattiṃsa taṇhāvicaritāni, tadekajjhaṃ abhisaññuhitvā abhisaṅkhipitvā **aṭṭha taṇhāvicaritasataṃ** hoti, yāni ca dvāsaṭṭhi diṭṭhigatāni brahmajāle veyyākaraṇe vuttāni bhagavatā.

Khuddakavatthuvibhaṅgaṃ.

Dhammahadayavibhaṅgo

Kati khandhā, kati āyatanāni, kati dhātuyo, kati saccāni, kati indriyāni, kati hetū, kati āhārā, kati phassā, kati vedanā, kati saññā, kati cetanā, kati cittāni (vibha. 978)?

Pañcakkhandhā, dvādasāyatanāni, aṭṭhārasa dhātuyo, cattāri saccāni, bāvīsatindriyāni, nava hetū, cattāro āhārā, satta phassā, satta vedanā, satta saññā, satta cetanā, satta cittāni (vibha. 978).

Dhammahadayavibhaṅgaṃ.

Vibhaṅgamātikā niṭṭhitā.

3. Dhātukathāmātikā

Nayamātikā

Saṅgaho asaṅgaho (dhātu. 1). Saṅgahitena asaṅgahitaṃ. Asaṅgahitena saṅgahitaṃ. Saṅgahitena saṅgahitaṃ. Asaṅgahitena asaṅgahitaṃ. Sampayogo vippayogo. Sampayuttena vippayuttaṃ. Vippayuttena sampayuttaṃ. Sampayuttena sampayuttaṃ. Vippayuttena vippayuttaṃ. Saṅgahitena sampayuttaṃ vippayuttaṃ. Sampayuttena saṅgahitaṃ asaṅgahitaṃ. Asaṅgahitena sampayuttaṃ vippayuttaṃ. Vippayuttena saṅgahitaṃ asaṅgahitaṃ.

Abbhantaramātikā

Pañcakkhandhā. Dvādasāyatanāni. Aṭṭhārasa dhātuyo. Cattāri saccāni. Bāvīsatindriyāni. Paṭiccasamuppādo. Cattāro satipaṭṭhānā. Cattāro sammappadhānā. Cattāro iddhipādā. Cattāri jhānāni. Catasso appamaññāyo. Pañcindriyāni. Pañca balāni. Satta bojjhaṅgā. Ariyo aṭṭhaṅgiko maggo. Phasso vedanā saññā cetanā cittaṃ adhimokkho manasikāro.

Nayamukhamātikā

Tīhi saṅgaho. Tīhi asaṅgaho. Catūhi sampayogo. Catūhi vippayogo.

Lakkhaṇamātikā

Sabhāgo. Visabhāgo.

Bāhiramātikā

Sabbāpi dhammasaṅgaṇī dhātukathāya mātikāti.

Dhātukathāmātikā niṭṭhitā.

4. Puggalapaññattimātikā

Cha paññattiyo (pu. pa. mātikā 1) – khandhapaññatti āyatanapaññatti dhātupaññatti saccapaññatti indriyapaññatti puggalapaññattīti.

Puggalapaññattimātikā niṭṭhitā.

5. Kathāvatthumātikā

Puggalakathā

Suddhasaccikaṭṭhaanulomapaccanīkaṃ

Puggalo upalabbhati saccikaṭṭhaparamatthenāti (kathā. 1), āmantā. Yo saccikaṭṭho paramattho, tato so puggalo upalabbhati saccikaṭṭhaparamatthenāti? Na hevaṃ vattabbe.

Ājānāhi niggahaṃ – hañci puggalo upalabbhati saccikaṭṭhaparamatthena, tena vata re vattabbe ‘‘yo saccikaṭṭho paramattho, tato so puggalo upalabbhati saccikaṭṭhaparamatthenā’’ti. Yaṃ tattha vadesi ‘‘vattabbe kho ‘puggalo upalabbhati saccikaṭṭhaparamatthena’, no ca vattabbe ‘yo saccikaṭṭho paramattho, tato so puggalo upalabbhati saccikaṭṭhaparamatthenā’’’ti, micchā.

No ce pana vattabbe ‘‘yo saccikaṭṭho paramattho, tato so puggalo upalabbhati saccikaṭṭhaparamatthenā’’ti, no ca vata re vattabbe ‘‘puggalo upalabbhati saccikaṭṭhaparamatthenā’’ti. Yaṃ tattha vadesi ‘‘vattabbe kho ‘puggalo upalabbhati saccikaṭṭhaparamatthena’, no ca vattabbe ‘yo saccikaṭṭho paramattho, tato so puggalo upalabbhati saccikaṭṭhaparamatthenā’’’ti, micchā.

Anulomapañcakaṃ.

Puggalo nupalabbhati saccikaṭṭhaparamatthenāti? Āmantā. Yo saccikaṭṭho paramattho, tato so puggalo nupalabbhati saccikaṭṭhaparamatthenāti? Na hevaṃ vattabbe.

Ājānāhi paṭikammaṃ – hañci puggalo nupalabbhati saccikaṭṭhaparamatthena, tena vata re vattabbe ‘‘yo saccikaṭṭho paramattho, tato so puggalo nupalabbhati saccikaṭṭhaparamatthenā’’ti. Yaṃ tattha vadesi ‘‘vattabbe kho ‘puggalo nupalabbhati saccikaṭṭhaparamatthena’, no ca vattabbe ‘yo saccikaṭṭho paramattho, tato so puggalo nupalabbhati saccikaṭṭhaparamatthenā’’’ti, micchā.

No ce pana vattabbe ‘‘yo saccikaṭṭho paramattho, tato so puggalo nupalabbhati saccikaṭṭhaparamatthenā’’ti, no ca vata re vattabbe ‘‘puggalo nupalabbhati saccikaṭṭhaparamatthenā’’ti. Yaṃ tattha vadesi ‘‘vattabbe kho ‘puggalo nupalabbhati saccikaṭṭhaparamatthena’, no ca vattabbe ‘yo saccikaṭṭho paramattho, tato so puggalo nupalabbhati saccikaṭṭhaparamatthenā’’’ti, micchā.

Paṭikammacatukkaṃ.

Tvaṃ ce pana maññasi ‘‘vattabbe kho ‘puggalo nupalabbhati saccikaṭṭhaparamatthena’, no ca vattabbe ‘yo saccikaṭṭho paramattho, tato so puggalo nupalabbhati saccikaṭṭhaparamatthenā’’’ti. Tena tava tattha hetāya paṭiññāya hevaṃ paṭijānantaṃ hevaṃ niggahetabbe, atha taṃ nigganhāma, suniggahito ca hosi –

Hañci puggalo nupalabbhati saccikaṭṭhaparamatthena, tena vata re vattabbe ‘‘yo saccikaṭṭho paramattho, tato so puggalo nupalabbhati saccikaṭṭhaparamatthenā’’ti. Yaṃ tattha vadesi ‘‘vattabbe kho ‘puggalo nupalabbhati saccikaṭṭhaparamatthena’, no ca vattabbe ‘yo saccikaṭṭho paramattho, tato so puggalo nupalabbhati saccikaṭṭhaparamatthenā’’’ti, micchā.

No ce pana vattabbe ‘‘yo saccikaṭṭho paramattho, tato so puggalo nupalabbhati saccikaṭṭhaparamatthenā’’ti, no ca vata re vattabbe ‘‘puggalo nupalabbhati saccikaṭṭhaparamatthenā’’ti. Yaṃ tattha vadesi ‘‘vattabbe kho ‘puggalo nupalabbhati saccikaṭṭhaparamatthena’, no ca vattabbe ‘yo saccikaṭṭho paramattho, tato so puggalo nupalabbhati saccikaṭṭhaparamatthenā’’’ti, idaṃ te micchā.

Niggahacatukkaṃ.

Ese ce dunniggahite hevamevaṃ tattha dakkha, ‘‘vattabbe kho ‘puggalo upalabbhati saccikaṭṭhaparamatthena’, no ca vattabbe ‘yo saccikaṭṭho paramattho, tato so puggalo upalabbhati saccikaṭṭhaparamatthenā’’’ti, no ca mayaṃ tayā tattha hetāya paṭiññāya hevaṃ paṭijānantā hevaṃ niggahetabbā, atha maṃ nigganhāsi, dunniggahitā ca homa –

Hañci puggalo upalabbhati saccikaṭṭhaparamatthena, tena vata re vattabbe ‘‘yo saccikaṭṭho paramattho, tato so puggalo upalabbhati saccikaṭṭhaparamatthenā’’ti. Yaṃ tattha vadesi ‘‘vattabbe kho ‘puggalo upalabbhati saccikaṭṭhaparamatthena’, no ca vattabbe ‘yo saccikaṭṭho paramattho, tato so puggalo upalabbhati saccikaṭṭhaparamatthenā’’’ti, micchā.

No ce pana vattabbe ‘‘yo saccikaṭṭho paramattho, tato so puggalo upalabbhati saccikaṭṭhaparamatthenā’’ti, no ca vata re vattabbe ‘‘puggalo upalabbhati saccikaṭṭhaparamatthenā’’ti, yaṃ tattha vadesi ‘‘vattabbe kho ‘puggalo upalabbhati saccikaṭṭhaparamatthena’, no ca vattabbe ‘yo saccikaṭṭho paramattho, tato so puggalo upalabbhati saccikaṭṭhaparamatthenā’’’ti, idaṃ te micchā.

Upanayanacatukkaṃ.

Na hevaṃ niggahetabbe, tena hi yaṃ nigganhāsi – hañci puggalo upalabbhati saccikaṭṭhaparamatthena, tena vata re vattabbe ‘‘yo saccikaṭṭho paramattho, tato so puggalo upalabbhati saccikaṭṭhaparamatthenā’’ti. Yaṃ tattha vadesi ‘‘vattabbe kho ‘puggalo upalabbhati saccikaṭṭhaparamatthena’, no ca vattabbe ‘yo saccikaṭṭho paramattho, tato so puggalo upalabbhati saccikaṭṭhaparamatthenā’’’ti, micchā.

No ce pana vattabbe ‘‘yo saccikaṭṭho paramattho, tato so puggalo upalabbhati saccikaṭṭhaparamatthenā’’ti, no ca vata re vattabbe ‘‘puggalo upalabbhati saccikaṭṭhaparamatthenā’’ti. Yaṃ tattha vadesi ‘‘vattabbe kho ‘puggalo upalabbhati saccikaṭṭhaparamatthena’, no ca vattabbe ‘yo saccikaṭṭho paramattho, tato so puggalo upalabbhati saccikaṭṭhaparamatthenā’’’ti, idaṃ te micchā. Tena hi ye kate niggahe, se niggahe dukkaṭe. Sukate paṭikamme. Sukatā paṭipādanāti.

Niggamanacatukkaṃ.

Paṭhamo niggaho.

Suddhasaccikaṭṭhapaccanīkānulomaṃ

Puggalo nupalabbhati saccikaṭṭhaparamatthenāti? Āmantā. Yo saccikaṭṭho paramattho, tato so puggalo nupalabbhati saccikaṭṭhaparamatthenāti? Na hevaṃ vattabbe.

Ājānāhi niggahaṃ – hañci puggalo nupalabbhati saccikaṭṭhaparamatthena, tena vata re vattabbe ‘‘yo saccikaṭṭho paramattho, tato so puggalo nupalabbhati saccikaṭṭhaparamatthenā’’ti. Yaṃ tattha vadesi ‘‘vattabbe kho ‘puggalo nupalabbhati saccikaṭṭhaparamatthena’, no ca vattabbe ‘yo saccikaṭṭho paramattho, tato so puggalo nupalabbhati saccikaṭṭhaparamatthenā’’’ti, micchā.

No ce pana vattabbe ‘‘yo saccikaṭṭho paramattho, tato so puggalo nupalabbhati saccikaṭṭhaparamatthenā’’ti, no ca vata re vattabbe ‘‘puggalo nupalabbhati saccikaṭṭhaparamatthenā’’ti, yaṃ tattha vadesi ‘‘vattabbe kho ‘puggalo nupalabbhati saccikaṭṭhaparamatthena’, no ca vattabbe ‘yo saccikaṭṭho paramattho, tato so puggalo nupalabbhati saccikaṭṭhaparamatthenā’’’ti, micchā.

Paccanīkapañcakaṃ.

Puggalo upalabbhati saccikaṭṭhaparamatthenāti? Āmantā. Yo saccikaṭṭho paramattho, tato so puggalo upalabbhati saccikaṭṭhaparamatthenāti? Na hevaṃ vattabbe.

Ājānāhi paṭikammaṃ – hañci puggalo upalabbhati saccikaṭṭhaparamatthena, tena vata re vattabbe ‘‘yo saccikaṭṭho paramattho, tato so puggalo upalabbhati saccikaṭṭhaparamatthenā’’ti. Yaṃ tattha vadesi ‘‘vattabbe kho ‘puggalo upalabbhati saccikaṭṭhaparamatthena’, no ca vattabbe ‘yo saccikaṭṭho paramattho, tato so puggalo upalabbhati saccikaṭṭhaparamatthenā’’’ti, micchā.

No ce pana vattabbe ‘‘yo saccikaṭṭho paramattho, tato so puggalo upalabbhati saccikaṭṭhaparamatthenā’’ti, no ca vata re vattabbe ‘‘puggalo upalabbhati saccikaṭṭhaparamatthenā’’ti. Yaṃ tattha vadesi ‘‘vattabbe kho ‘puggalo upalabbhati saccikaṭṭhaparamatthena’, no ca vattabbe ‘yo saccikaṭṭho paramattho, tato so puggalo upalabbhati saccikaṭṭhaparamatthenā’’’ti, micchā.

Paṭikammacatukkaṃ.

Tvaṃ ce pana maññasi ‘‘vattabbe kho ‘puggalo upalabbhati saccikaṭṭhaparamatthena’, no ca vattabbe ‘yo saccikaṭṭho paramattho, tato so puggalo upalabbhati saccikaṭṭhaparamatthenā’’’ti. Tena tava tattha hetāya paṭiññāya hevaṃ paṭijānantaṃ hevaṃ niggahetabbe, atha taṃ niggaṇhāma, suniggahito ca hosi –

Hañci puggalo upalabbhati saccikaṭṭhaparamatthena, tena vata re vattabbe ‘‘yo saccikaṭṭho paramattho, tato so puggalo upalabbhati saccikaṭṭhaparamatthenā’’ti. Yaṃ tattha vadesi ‘‘vattabbe kho ‘puggalo upalabbhati saccikaṭṭhaparamatthena’, no ca vattabbe ‘yo saccikaṭṭho paramattho, tato so puggalo upalabbhati saccikaṭṭhaparamatthenā’’’ti, micchā.

No ce pana vattabbe ‘‘yo saccikaṭṭho paramattho, tato so puggalo upalabbhati saccikaṭṭhaparamatthenā’’ti, no ca vata re vattabbe ‘‘puggalo upalabbhati saccikaṭṭhaparamatthenā’’ti, yaṃ tattha vadesi ‘‘vattabbe kho ‘puggalo upalabbhati saccikaṭṭhaparamatthena’, no ca vattabbe ‘yo saccikaṭṭho paramattho, tato so puggalo upalabbhati saccikaṭṭhaparamatthenā’’’ti, idaṃ te micchā.

Niggahacatukkaṃ.

Ese ce dunniggahite hevamevaṃ tattha dakkha, ‘‘vattabbe kho ‘puggalo nupalabbhati saccikaṭṭhaparamatthena’, no ca vattabbe ‘yo saccikaṭṭho paramattho, tato so puggalo nupalabbhati saccikaṭṭhaparamatthenā’’’ti, no ca mayaṃ tayā tattha hetāya paṭiññāya hevaṃ paṭijānantā hevaṃ niggahetabbā, atha maṃ niggaṇhāsi, dunniggahitā ca homa –

Hañci puggalo nupalabbhati saccikaṭṭhaparamatthena, tena vata re vattabbe ‘‘yo saccikaṭṭho paramattho, tato so puggalo nupalabbhati saccikaṭṭhaparamatthenā’’ti. Yaṃ tattha vadesi ‘‘vattabbe kho ‘puggalo nupalabbhati saccikaṭṭhaparamatthena’, no ca vattabbe ‘yo saccikaṭṭho paramattho, tato so puggalo nupalabbhati saccikaṭṭhaparamatthenā’’’ti, micchā.

No ce pana vattabbe ‘‘yo saccikaṭṭho paramattho, tato so puggalo nupalabbhati saccikaṭṭhaparamatthenā’’ti, no ca vata re vattabbe ‘‘puggalo nupalabbhati saccikaṭṭhaparamatthenā’’ti. Yaṃ tattha vadesi ‘‘vattabbe kho ‘puggalo nupalabbhati saccikaṭṭhaparamatthena’, no ca vattabbe ‘yo saccikaṭṭho paramattho, tato so puggalo nupalabbhati saccikaṭṭhaparamatthenā’’’ti, idaṃ te micchā.

Upanayanacatukkaṃ.

Na hevaṃ niggahetabbe, tena hi yaṃ niggaṇhāsi – hañci puggalo nupalabbhati saccikaṭṭhaparamatthena, tena vata re vattabbe ‘‘yo saccikaṭṭho paramattho, tato so puggalo nupalabbhati saccikaṭṭhaparamatthenā’’ti. Yaṃ tattha vadesi ‘‘vattabbe kho ‘puggalo nupalabbhati saccikaṭṭhaparamatthena’, no ca vattabbe ‘yo saccikaṭṭho paramattho, tato so puggalo nupalabbhati saccikaṭṭhaparamatthenā’’’ti, micchā.

No ce pana vattabbe ‘‘yo saccikaṭṭho paramattho, tato so puggalo nupalabbhati saccikaṭṭhaparamatthenā’’ti, no ca vata re vattabbe ‘‘puggalo nupalabbhati saccikaṭṭhaparamatthenā’’ti. Yaṃ tattha vadesi ‘‘vattabbe kho ‘puggalo nupalabbhati saccikaṭṭhaparamatthena’, no ca vattabbe ‘yo saccikaṭṭho paramattho, tato so puggalo nupalabbhati saccikaṭṭhaparamatthenā’’’ti, idaṃ te micchā, tena hi ye kate niggahe, se niggahe dukkaṭe. Sukate paṭikamme, sukatā paṭipādanāti.

Niggamanacatukkaṃ.

Dutiyo niggaho.

Okāsasaccikaṭṭhaanulomapaccanīkaṃ

Puggalo upalabbhati saccikaṭṭhaparamatthenāti? Āmantā. Sabbattha puggalo upalabbhati saccikaṭṭhaparamatthenāti? Na hevaṃ vattabbe.

Ājānāhi niggahaṃ – hañci puggalo upalabbhati saccikaṭṭhaparamatthena, tena vata re vattabbe ‘‘sabbattha puggalo upalabbhati saccikaṭṭhaparamatthenā’’ti. Yaṃ tattha vadesi ‘‘vattabbe kho ‘puggalo upalabbhati saccikaṭṭhaparamatthena’, no ca vattabbe ‘sabbattha puggalo upalabbhati saccikaṭṭhaparamatthenā’’’ti, micchā.

No ce pana vattabbe ‘‘sabbattha puggalo upalabbhati saccikaṭṭhaparamatthenā’’ti, no ca vata re vattabbe ‘‘puggalo upalabbhati saccikaṭṭhaparamatthenā’’ti. Yaṃ tattha vadesi ‘‘vattabbe kho ‘puggalo upalabbhati saccikaṭṭhaparamatthena’, no ca vattabbe ‘sabbattha puggalo upalabbhati saccikaṭṭhaparamatthenā’’’ti, micchā…pe….

Tatiyo niggaho.

Kālasaccikaṭṭhaanulomapaccanīkaṃ

Puggalo upalabbhati saccikaṭṭhaparamatthenāti? Āmantā. Sabbadā puggalo upalabbhati saccikaṭṭhaparamatthenāti? Na hevaṃ vattabbe.

Ājānāhi niggahaṃ – hañci puggalo upalabbhati saccikaṭṭhaparamatthena, tena vata re vattabbe ‘‘sabbadā puggalo upalabbhati saccikaṭṭhaparamatthenā’’ti. Yaṃ tattha vadesi ‘‘vattabbe kho ‘puggalo upalabbhati saccikaṭṭhaparamatthena’, no ca vattabbe ‘sabbadā puggalo upalabbhati saccikaṭṭhaparamatthenā’’’ti micchā.

No ce pana vattabbe ‘‘sabbadā puggalo upalabbhati saccikaṭṭhaparamatthenā’’ti, no ca vata re vattabbe ‘‘puggalo upalabbhati saccikaṭṭhaparamatthenā’’ti. Yaṃ tattha vadesi ‘‘vattabbe kho ‘puggalo upalabbhati saccikaṭṭhaparamatthena’, no ca vattabbe ‘sabbadā puggalo upalabbhati saccikaṭṭhaparamatthenā’’’ti, micchā…pe….

Catuttho niggaho.

Avayavasaccikaṭṭhaanulomapaccanīkaṃ

Puggalo upalabbhati saccikaṭṭhaparamatthenāti? Āmantā. Sabbesu puggalo upalabbhati saccikaṭṭhaparamatthenāti? Na hevaṃ vattabbe.

Ājānāhi niggahaṃ – hañci puggalo upalabbhati saccikaṭṭhaparamatthena, tena vata re vattabbe ‘‘sabbesu puggalo upalabbhati saccikaṭṭhaparamatthenā’’ti. Yaṃ tattha vadesi ‘‘vattabbe kho ‘puggalo upalabbhati saccikaṭṭhaparamatthena’, no ca vattabbe ‘sabbesu puggalo upalabbhati saccikaṭṭhaparamatthenā’’’ti? Micchā.

No ce pana vattabbe ‘‘sabbesu puggalo upalabbhati saccikaṭṭhaparamatthenā’’ti, no ca vata re vattabbe ‘‘puggalo upalabbhati saccikaṭṭhaparamatthenā’’ti. Yaṃ tattha vadesi ‘‘vattabbe kho ‘puggalo upalabbhati saccikaṭṭhaparamatthena’, no ca vattabbe ‘sabbesu puggalo upalabbhati saccikaṭṭhaparamatthenā’’’ti, micchā…pe….

Pañcamo niggaho.

Okāsasaccikaṭṭhapaccanīkānulomaṃ

Puggalo nupalabbhati saccikaṭṭhaparamatthenāti? Āmantā. Sabbattha puggalo nupalabbhati saccikaṭṭhaparamatthenāti? Na hevaṃ vattabbe.

Ājānāhi niggahaṃ – hañci puggalo nupalabbhati saccikaṭṭhaparamatthena, tena vata re vattabbe ‘‘sabbattha puggalo nupalabbhati saccikaṭṭhaparamatthenā’’ti. Yaṃ tattha vadesi ‘‘vattabbe kho ‘puggalo nupalabbhati saccikaṭṭhaparamatthena’, no ca vattabbe ‘sabbattha puggalo nupalabbhati saccikaṭṭhaparamatthenā’’’ti, micchā.

No ce pana vattabbe ‘‘sabbattha puggalo nupalabbhati saccikaṭṭhaparamatthenā’’ti, no ca vata re vattabbe ‘‘puggalo nupalabbhati saccikaṭṭhaparamatthenā’’ti. Yaṃ tattha vadesi ‘‘vattabbe kho ‘puggalo nupalabbhati saccikaṭṭhaparamatthena’, no ca vattabbe ‘sabbattha puggalo nupalabbhati saccikaṭṭhaparamatthenā’’’ti, micchā…pe….

Chaṭṭho niggaho.

Kālasaccikaṭṭhapaccanīkānulomaṃ

Puggalo nupalabbhati saccikaṭṭhaparamatthenāti? Āmantā. Sabbadā puggalo nupalabbhati saccikaṭṭhaparamatthenāti? Na hevaṃ vattabbe.

Ājānāhi niggahaṃ – hañci puggalo nupalabbhati saccikaṭṭhaparamatthena, tena vata re vattabbe ‘‘sabbadā puggalo nupalabbhati saccikaṭṭhaparamatthenā’’ti. Yaṃ tattha vadesi ‘‘vattabbe kho ‘puggalo nupalabbhati saccikaṭṭhaparamatthena’, no ca vattabbe ‘sabbadā puggalo nupalabbhati saccikaṭṭhaparamatthenā’’’ti, micchā.

No ce pana vattabbe ‘‘sabbadā puggalo nupalabbhati saccikaṭṭhaparamatthenā’’ti, no ca vata re vattabbe ‘‘puggalo nupalabbhati saccikaṭṭhaparamatthenā’’ti. Yaṃ tattha vadesi ‘‘vattabbe kho ‘puggalo nupalabbhati saccikaṭṭhaparamatthena’, no ca vattabbe ‘sabbadā puggalo nupalabbhati saccikaṭṭhaparamatthenā’’’ti, micchā…pe….

Sattamo niggaho.

Avayavasaccikaṭṭhapaccanīkānulomaṃ

Puggalo nupalabbhati saccikaṭṭhaparamatthenāti? Āmantā. Sabbesu puggalo nupalabbhati saccikaṭṭhaparamatthenāti? Na hevaṃ vattabbe.

Ājānāhi niggahaṃ – hañci puggalo nupalabbhati saccikaṭṭhaparamatthena, tena vata re vattabbe ‘‘sabbesu puggalo nupalabbhati saccikaṭṭhaparamatthenā’’ti. Yaṃ tattha vadesi ‘‘vattabbe kho ‘puggalo nupalabbhati saccikaṭṭhaparamatthena’, no ca vattabbe ‘sabbesu puggalo nupalabbhati saccikaṭṭhaparamatthenā’’’ti, micchā.

No ce pana vattabbe ‘‘sabbesu puggalo nupalabbhati saccikaṭṭhaparamatthenā’’ti, no ca vata re vattabbe ‘‘puggalo nupalabbhati saccikaṭṭhaparamatthenā’’ti. Yaṃ tattha vadesi ‘‘vattabbe kho ‘puggalo nupalabbhati saccikaṭṭhaparamatthena’, no ca vattabbe ‘sabbesu puggalo nupalabbhati saccikaṭṭhaparamatthenā’’’ti, micchā…pe….

Aṭṭhamo niggaho.

Kathāvatthumātikā niṭṭhitā.

6. Yamakamātikā

Mūlayamakaṃ

Kusalapadanayacatukkaṃ

Ye keci kusalā dhammā (yama. 1.mūlayamaka.1 ādayo), sabbe te kusalamūlā. Ye vā pana kusalamūlā, sabbe te dhammā kusalā.

Ye keci kusalā dhammā, sabbe te kusalamūlena ekamūlā. Ye vā pana kusalamūlena ekamūlā, sabbe te dhammā kusalā.

Ye keci kusalamūlena ekamūlā dhammā, sabbe te kusalamūlena aññamaññamūlā. Ye vā pana kusalamūlena aññamaññamūlā, sabbe te dhammā kusalā.

Ye keci kusalā dhammā, sabbe te kusalamūlamūlā. Ye vā pana kusalamūlamūlā, sabbe te dhammā kusalā.

Ye keci kusalā dhammā, sabbe te kusalamūlena ekamūlamūlā. Ye vā pana kusalamūlena ekamūlamūlā, sabbe te dhammā kusalā.

Ye keci kusalamūlena ekamūlamūlā dhammā, sabbe te kusalamūlena aññamaññamūlamūlā. Ye vā pana kusalamūlena aññamaññamūlamūlā, sabbe te dhammā kusalā.

Ye keci kusalā dhammā, sabbe te kusalamūlakā. Ye vā pana kusalamūlakā, sabbe te dhammā kusalā.

Ye keci kusalā dhammā, sabbe te kusalamūlena ekamūlakā. Ye vā pana kusalamūlena ekamūlakā, sabbe te dhammā kusalā.

Ye keci kusalamūlena ekamūlakā dhammā, sabbe te kusalamūlena aññamaññamūlakā. Ye vā pana kusalamūlena aññamaññamūlakā, sabbe te dhammā kusalā.

Ye keci kusalā dhammā, sabbe te kusalamūlamūlakā. Ye vā pana kusalamūlamūlakā, sabbe te dhammā kusalā.

Ye keci kusalā dhammā, sabbe te kusalamūlena ekamūlamūlakā. Ye vā pana kusalamūlena ekamūlamūlakā, sabbe te dhammā kusalā.

Ye keci kusalamūlena ekamūlamūlakā dhammā, sabbe te kusalamūlena aññamaññamūlamūlakā. Ye vā pana kusalamūlena aññamaññamūlamūlakā, sabbe te dhammā kusalā.

Akusalapadanayacatukkaṃ

Ye keci akusalā dhammā, sabbe te akusalamūlā. Ye vā pana akusalamūlā, sabbe te dhammā akusalā.

Ye keci akusalā dhammā, sabbe te akusalamūlena ekamūlā. Ye vā pana akusalamūlena ekamūlā, sabbe te dhammā akusalā.

Ye keci akusalamūlena ekamūlā dhammā, sabbe te akusalamūlena aññamaññamūlā. Ye vā pana akusalamūlena aññamaññamūlā, sabbe te dhammā akusalā.

Ye keci akusalā dhammā, sabbe te akusalamūlamūlā. Ye vā pana akusalamūlamūlā, sabbe te dhammā akusalā.

Ye keci akusalā dhammā, sabbe te akusalamūlena ekamūlamūlā. Ye vā pana akusalamūlena ekamūlamūlā, sabbe te dhammā akusalā.

Ye keci akusalamūlena ekamūlamūlā dhammā, sabbe te akusalamūlena aññamaññamūlamūlā. Ye vā pana akusalamūlena aññamaññamūlamūlā, sabbe te dhammā akusalā.

Ye keci akusalā dhammā, sabbe te akusalamūlakā. Ye vā pana akusalamūlakā, sabbe te dhammā akusalā.

Ye keci akusalā dhammā, sabbe te akusalamūlena ekamūlakā. Ye vā pana akusalamūlena ekamūlakā, sabbe te dhammā akusalā.

Ye keci akusalamūlena ekamūlakā dhammā, sabbe te akusalamūlena aññamaññamūlakā. Ye vā pana akusalamūlena aññamaññamūlakā, sabbe te dhammā akusalā.

Ye keci akusalā dhammā, sabbe te akusalamūlamūlakā. Ye vā pana akusalamūlamūlakā, sabbe te dhammā akusalā.

Ye keci akusalā dhammā, sabbe te akusalamūlena ekamūlamūlakā. Ye vā pana akusalamūlena ekamūlamūlakā, sabbe te dhammā akusalā.

Ye keci akusalamūlena ekamūlamūlakā dhammā, sabbe te akusalamūlena aññamaññamūlamūlakā. Ye vā pana akusalamūlena aññamaññamūlamūlakā, sabbe te dhammā akusalā.

Abyākatapadanayacatukkaṃ

Ye keci abyākatā dhammā, sabbe te abyākatamūlā. Ye vā pana abyākatamūlā, sabbe te dhammā abyākatā.

Ye keci abyākatā dhammā, sabbe te abyākatamūlena ekamūlā. Ye vā pana abyākatamūlena ekamūlā, sabbe te dhammā abyākatā.

Ye keci abyākatamūlena ekamūlā dhammā, sabbe te abyākatamūlena aññamaññamūlā. Ye vā pana abyākatamūlena aññamaññamūlā, sabbe te dhammā abyākatā.

Ye keci abyākatā dhammā, sabbe te abyākatamūlamūlā. Ye vā pana abyākatamūlamūlā, sabbe te dhammā abyākatā.

Ye keci abyākatā dhammā, sabbe te abyākatamūlena ekamūlamūlā. Ye vā pana abyākatamūlena ekamūlamūlā, sabbe te dhammā abyākatā.

Ye keci abyākatamūlena ekamūlamūlā dhammā, sabbe te abyākatamūlena aññamaññamūlamūlā. Ye vā pana abyākatamūlena aññamaññamūlamūlā, sabbe te dhammā abyākatā.

Ye keci abyākatā dhammā, sabbe te abyākatamūlakā. Ye vā pana abyākatamūlakā, sabbe te dhammā abyākatā.

Ye keci abyākatā dhammā, sabbe te abyākatamūlena ekamūlakā. Ye vā pana abyākatamūlena ekamūlakā, sabbe te dhammā abyākatā.

Ye keci abyākatamūlena ekamūlakā dhammā, sabbe te abyākatamūlena aññamaññamūlakā. Ye vā pana abyākatamūlena aññamaññamūlakā, sabbe te dhammā abyākatā.

Ye keci abyākatā dhammā, sabbe te abyākatamūlamūlakā. Ye vā pana abyākatamūlamūlakā, sabbe te dhammā abyākatā.

Ye keci abyākatā dhammā, sabbe te abyākatamūlena ekamūlamūlakā. Ye vā pana abyākatamūlena ekamūlamūlakā, sabbe te dhammā abyākatā.

Ye keci abyākatamūlena ekamūlamūlakā dhammā, sabbe te abyākatamūlena aññamaññamūlamūlakā. Ye vā pana abyākatamūlena aññamaññamūlamūlakā, sabbe te dhammā abyākatā.

Nāmapadanayacatukkaṃ

Ye keci nāmā dhammā, sabbe te nāmamūlā. Ye vā pana nāmamūlā, sabbe te dhammā nāmā.

Ye keci nāmā dhammā, sabbe te nāmamūlena ekamūlā. Ye vā pana nāmamūlena ekamūlā, sabbe te dhammā nāmā.

Ye keci nāmamūlena ekamūlā dhammā, sabbe te nāmamūlena aññamaññamūlā. Ye vā pana nāmamūlena aññamaññamūlā, sabbe te dhammā nāmā.

Ye keci nāmā dhammā, sabbe te nāmamūlamūlā. Ye vā pana nāmamūlamūlā, sabbe te dhammā nāmā.

Ye keci nāmā dhammā, sabbe te nāmamūlena ekamūlamūlā. Ye vā pana nāmamūlena ekamūlamūlā, sabbe te dhammā nāmā.

Ye keci nāmamūlena ekamūlamūlā dhammā, sabbe te nāmamūlena aññamaññamūlamūlā. Ye vā pana nāmamūlena aññamaññamūlamūlā, sabbe te dhammā nāmā.

Ye keci nāmā dhammā, sabbe te nāmamūlakā. Ye vā pana nāmamūlakā, sabbe te dhammā nāmā.

Ye keci nāmā dhammā, sabbe te nāmamūlena ekamūlakā. Ye vā pana nāmamūlena ekamūlakā, sabbe te dhammā nāmā.

Ye keci nāmamūlena ekamūlakā dhammā, sabbe te nāmamūlena aññamaññamūlakā. Ye vā pana nāmamūlena aññamaññamūlakā, sabbe te dhammā nāmā.

Ye keci nāmā dhammā, sabbe te nāmamūlamūlakā. Ye vā pana nāmamūlamūlakā, sabbe te dhammā nāmā.

Ye keci nāmā dhammā, sabbe te nāmamūlena ekamūlamūlakā. Ye vā pana nāmamūlena ekamūlamūlakā, sabbe te dhammā nāmā.

Ye keci nāmamūlena ekamūlamūlakā dhammā, sabbe te nāmamūlena aññamaññamūlamūlakā. Ye vā pana nāmamūlena aññamaññamūlamūlakā, sabbe te dhammā nāmā.

Ye keci kusalā dhammā, sabbe te kusalahetū…pe… kusalanidānā…pe… kusalasambhavā…pe… kusalappabhavā…pe… kusalasamuṭṭhānā…pe… kusalāhārā…pe… kusalārammaṇā…pe… kusalapaccayā…pe… kusalasamudayā…pe….

Mūlaṃ hetu nidānañca, sambhavo pabhavena ca;
Samuṭṭhānāhārārammaṇā, paccayo samudayena cāti.

Mūlayamakamātikā niṭṭhitā.

Khandhayamakaṃ

Paṇṇattivāro

Pañcakkhandhā (yama. 1.khandhayamaka.1 ādayo) – rūpakkhandho vedanākkhandho saññākkhandho saṅkhārakkhandho viññāṇakkhandho.

Padasodhanavāro

Anulomaṃ

Rūpaṃ rūpakkhandho, rūpakkhandho rūpaṃ.

Vedanā vedanākkhandho, vedanākkhandho vedanā.

Saññā saññākkhandho, saññākkhandho saññā.

Saṅkhārā saṅkhārakkhandho, saṅkhārakkhandho saṅkhārā.

Viññāṇaṃ viññāṇakkhandho, viññāṇakkhandho viññāṇaṃ.

Paccanīkaṃ

Na rūpaṃ na rūpakkhandho, na rūpakkhandho na rūpaṃ.

Na vedanā na vedanākkhandho, na vedanākkhandho na vedanā.

Na saññā na saññākkhandho, na saññākkhandho na saññā.

Na saṅkhārā na saṅkhārakkhandho, na saṅkhārakkhandho na saṅkhārā.

Na viññāṇaṃ na viññāṇakkhandho, na viññāṇakkhandho na viññāṇaṃ.

Padasodhanamūlacakkavāro

Anulomaṃ

Rūpaṃ rūpakkhandho, khandhā vedanākkhandho.

Rūpaṃ rūpakkhandho, khandhā saññākkhandho.

Rūpaṃ rūpakkhandho, khandhā saṅkhārakkhandho.

Rūpaṃ rūpakkhandho, khandhā viññāṇakkhandho.

Vedanā vedanākkhandho, khandhā rūpakkhandho.

Vedanā vedanākkhandho, khandhā saññākkhandho.

Vedanā vedanākkhandho, khandhā saṅkhārakkhandho.

Vedanā vedanākkhandho, khandhā viññāṇakkhandho.

Saññā saññākkhandho, khandhā rūpakkhandho.

Saññā saññākkhandho, khandhā vedanākkhandho.

Saññā saññākkhandho, khandhā saṅkhārakkhandho.

Saññā saññākkhandho, khandhā viññāṇakkhandho.

Saṅkhārā saṅkhārakkhandho, khandhā rūpakkhandho.

Saṅkhārā saṅkhārakkhandho, khandhā vedanākkhandho.

Saṅkhārā saṅkhārakkhandho, khandhā saññākkhandho.

Saṅkhārā saṅkhārakkhandho, khandhā viññāṇakkhandho.

Viññāṇaṃ viññāṇakkhandho, khandhā rūpakkhandho.

Viññāṇaṃ viññāṇakkhandho, khandhā vedanākkhandho.

Viññāṇaṃ viññāṇakkhandho, khandhā saññākkhandho.

Viññāṇaṃ viññāṇakkhandho, khandhā saṅkhārakkhandho.

Paccanīkaṃ

Na rūpaṃ na rūpakkhandho, na khandhā na vedanākkhandho.

Na rūpaṃ na rūpakkhandho, na khandhā na saññākkhandho.

Na rūpaṃ na rūpakkhandho, na khandhā na saṅkhārakkhandho.

Na rūpaṃ na rūpakkhandho, na khandhā na viññāṇakkhandho.

Na vedanā na vedanākkhandho, na khandhā na rūpakkhandho.

Na vedanā na vedanākkhandho, na khandhā na saññākkhandho.

Na vedanā na vedanākkhandho, na khandhā na saṅkhārakkhandho.

Na vedanā na vedanākkhandho, na khandhā na viññāṇakkhandho.

Na saññā na saññākkhandho, na khandhā na rūpakkhandho.

Na saññā na saññākkhandho, na khandhā na vedanākkhandho.

Na saññā na saññākkhandho, na khandhā na saṅkhārakkhandho.

Na saññā na saññākkhandho, na khandhā na viññāṇakkhandho.

Na saṅkhārā na saṅkhārakkhandho, na khandhā na rūpakkhandho.

Na saṅkhārā na saṅkhārakkhandho, na khandhā na vedanākkhandho.

Na saṅkhārā na saṅkhārakkhandho, na khandhā na saññākkhandho.

Na saṅkhārā na saṅkhārakkhandho, na khandhā na viññāṇakkhandho.

Na viññāṇaṃ na viññāṇakkhandho, na khandhā na rūpakkhandho.

Na viññāṇaṃ na viññāṇakkhandho, na khandhā na vedanākkhandho.

Na viññāṇaṃ na viññāṇakkhandho, na khandhā na saññākkhandho.

Na viññāṇaṃ na viññāṇakkhandho, na khandhā na saṅkhārakkhandho.

Suddhakhandhavāro

Anulomaṃ

Rūpaṃ khandho, khandhā rūpaṃ.

Vedanā khandho, khandhā vedanā.

Saññā khandho, khandhā saññā.

Saṅkhārā khandho, khandhā saṅkhārā.

Viññāṇaṃ khandho, khandhā viññāṇaṃ.

Paccanīkaṃ

Na rūpaṃ na khandho, na khandhā na rūpaṃ.

Na vedanā na khandho, na khandhā na vedanā.

Na saññā na khandho, na khandhā na saññā.

Na saṅkhārā na khandho, na khandhā na saṅkhārā.

Na viññāṇaṃ na khandho, na khandhā na viññāṇaṃ.

Suddhakhandhamūlacakkavāro

Anulomaṃ

Rūpaṃ khandho, khandhā vedanā.

Rūpaṃ khandho, khandhā saññā.

Rūpaṃ khandho, khandhā saṅkhārā.

Rūpaṃ khandho, khandhā viññāṇaṃ.

Vedanā khandho, khandhā rūpaṃ.

Vedanā khandho, khandhā saññā.

Vedanā khandho, khandhā saṅkhārā.

Vedanā khandho, khandhā viññāṇaṃ.

Saññā khandho, khandhā rūpaṃ.

Saññā khandho, khandhā vedanā.

Saññā khandho, khandhā saṅkhārā.

Saññā khandho, khandhā viññāṇaṃ.

Saṅkhārā khandho, khandhā rūpaṃ.

Saṅkhārā khandho, khandhā vedanā.

Saṅkhārā khandho, khandhā saññā.

Saṅkhārā khandho, khandhā viññāṇaṃ.

Viññāṇaṃ khandho, khandhā rūpaṃ.

Viññāṇaṃ khandho, khandhā vedanā.

Viññāṇaṃ khandho, khandhā saññā.

Viññāṇaṃ khandho, khandhā saṅkhārā.

Paccanīkaṃ

Na rūpaṃ na khandho, na khandhā na vedanā.

Na rūpaṃ na khandho, na khandhā na saññā.

Na rūpaṃ na khandho, na khandhā na saṅkhārā.

Na rūpaṃ na khandho, na khandhā na viññāṇaṃ.

Na vedanā na khandho, na khandhā na rūpaṃ.

Na vedanā na khandho, na khandhā na saññā.

Na vedanā na khandho, na khandhā na saṅkhārā.

Na vedanā na khandho, na khandhā na viññāṇaṃ.

Na saññā na khandho, na khandhā na rūpaṃ.

Na saññā na khandho, na khandhā na vedanā.

Na saññā na khandho, na khandhā na saṅkhārā.

Na saññā na khandho, na khandhā na viññāṇaṃ.

Na saṅkhārā na khandho, na khandhā na rūpaṃ.

Na saṅkhārā na khandho, na khandhā na vedanā.

Na saṅkhārā na khandho, na khandhā na saññā.

Na saṅkhārā na khandho, na khandhā na viññāṇaṃ.

Na viññāṇaṃ na khandho, na khandhā na rūpaṃ.

Na viññāṇaṃ na khandho, na khandhā na vedanā.

Na viññāṇaṃ na khandho, na khandhā na saññā.

Na viññāṇaṃ na khandho, na khandhā na saṅkhārā.

Khandhayamakamātikā niṭṭhitā.

Āyatanayamakaṃ

Paṇṇattivāro

Dvādasāyatanāni (yama. 1.āyatanayamaka.1 ādayo) – cakkhāyatanaṃ sotāyatanaṃ ghānāyatanaṃ jivhāyatanaṃ kāyāyatanaṃ rūpāyatanaṃ saddāyatanaṃ gandhāyatanaṃ rasāyatanaṃ phoṭṭhabbāyatanaṃ manāyatanaṃ dhammāyatanaṃ.

Padasodhanavāro

Anulomaṃ

Cakkhu cakkhāyatanaṃ, cakkhāyatanaṃ cakkhu.

Sotaṃ sotāyatanaṃ, sotāyatanaṃ sotaṃ.

Ghānaṃ ghānāyatanaṃ, ghānāyatanaṃ ghānaṃ.

Jivhā jivhāyatanaṃ, jivhāyatanaṃ jivhā.

Kāyo kāyāyatanaṃ, kāyāyatanaṃ kāyo.

Rūpaṃ rūpāyatanaṃ, rūpāyatanaṃ rūpaṃ.

Saddo saddāyatanaṃ, saddāyatanaṃ saddo.

Gandho gandhāyatanaṃ, gandhāyatanaṃ gandho.

Raso rasāyatanaṃ, rasāyatanaṃ raso.

Phoṭṭhabbo phoṭṭhabbāyatanaṃ, phoṭṭhabbāyatanaṃ phoṭṭhabbo.

Mano manāyatanaṃ, manāyatanaṃ mano.

Dhammo dhammāyatanaṃ, dhammāyatanaṃ dhammo.

Paccanīkaṃ

Na cakkhu na cakkhāyatanaṃ, na cakkhāyatanaṃ na cakkhu.

Na sotaṃ na sotāyatanaṃ, na sotāyatanaṃ na sotaṃ.

Na ghānaṃ na ghānāyatanaṃ, na ghānāyatanaṃ na ghānaṃ.

Na jivhā na jivhāyatanaṃ, na jivhāyatanaṃ na jivhā.

Na kāyo na kāyāyatanaṃ, na kāyāyatanaṃ na kāyo.

Na rūpaṃ na rūpāyatanaṃ, na rūpāyatanaṃ na rūpaṃ.

Na saddo na saddāyatanaṃ, na saddāyatanaṃ na saddo.

Na gandho na gandhāyatanaṃ, na gandhāyatanaṃ na gandho.

Na raso na rasāyatanaṃ, na rasāyatanaṃ na raso.

Na phoṭṭhabbo na phoṭṭhabbāyatanaṃ, na phoṭṭhabbāyatanaṃ na phoṭṭhabbo.

Na mano na manāyatanaṃ, na manāyatanaṃ na mano.

Na dhammo na dhammāyatanaṃ, na dhammāyatanaṃ na dhammo.

Padasodhanamūlacakkavāro

Anulomaṃ

Cakkhu cakkhāyatanaṃ, āyatanā sotāyatanaṃ.

Cakkhu cakkhāyatanaṃ, āyatanā ghānāyatanaṃ.

Cakkhu cakkhāyatanaṃ, āyatanā jivhāyatanaṃ…pe….

Cakkhu cakkhāyatanaṃ, āyatanā dhammāyatanaṃ.

Sotaṃ sotāyatanaṃ, āyatanā cakkhāyatanaṃ.

Sotaṃ sotāyatanaṃ, āyatanā ghānāyatanaṃ…pe….

Sotaṃ sotāyatanaṃ, āyatanā dhammāyatanaṃ.

Ghānaṃ ghānāyatanaṃ, āyatanā cakkhāyatanaṃ…pe….

Ghānaṃ ghānāyatanaṃ, āyatanā dhammāyatanaṃ…pe….

Dhammo dhammāyatanaṃ, āyatanā cakkhāyatanaṃ.

Dhammo dhammāyatanaṃ, āyatanā sotāyatanaṃ…pe….

Dhammo dhammāyatanaṃ, āyatanā manāyatanaṃ. (Cakkaṃ bandhitabbaṃ.)

Paccanīkaṃ

Na cakkhu na cakkhāyatanaṃ, nāyatanā na sotāyatanaṃ.

Na cakkhu na cakkhāyatanaṃ, nāyatanā na ghānāyatanaṃ…pe….

Na cakkhu na cakkhāyatanaṃ, nāyatanā na dhammāyatanaṃ.

Na sotaṃ na sotāyatanaṃ, nāyatanā na cakkhāyatanaṃ…pe….

Na sotaṃ na sotāyatanaṃ, nāyatanā na dhammāyatanaṃ.

Na ghānaṃ na ghānāyatanaṃ, nāyatanā na cakkhāyatanaṃ…pe….

Na ghānaṃ na ghānāyatanaṃ, nāyatanā na dhammāyatanaṃ…pe….

Na dhammo na dhammāyatanaṃ, nāyatanā na cakkhāyatanaṃ.

Na dhammo na dhammāyatanaṃ, nāyatanā na sotāyatanaṃ…pe….

Na dhammo na dhammāyatanaṃ, nāyatanā na manāyatanaṃ. (Cakkaṃ bandhitabbaṃ.)

Suddhāyatanavāro

Anulomaṃ

Cakkhu āyatanaṃ, āyatanā cakkhu.

Sotaṃ āyatanaṃ, āyatanā sotaṃ.

Ghānaṃ āyatanaṃ, āyatanā ghānaṃ.

Jivhā āyatanaṃ, āyatanā jivhā.

Kāyo āyatanaṃ, āyatanā kāyo.

Rūpaṃ āyatanaṃ, āyatanā rūpaṃ.

Saddo āyatanaṃ, āyatanā saddo.

Gandho āyatanaṃ, āyatanā gandho.

Raso āyatanaṃ, āyatanā raso.

Phoṭṭhabbo āyatanaṃ, āyatanā phoṭṭhabbo.

Mano āyatanaṃ, āyatanā mano.

Dhammo āyatanaṃ, āyatanā dhammo.

Paccanīkaṃ

Na cakkhu nāyatanaṃ, nāyatanā na cakkhu.

Na sotaṃ nāyatanaṃ, nāyatanā na sotaṃ.

Na ghānaṃ nāyatanaṃ, nāyatanā na ghānaṃ.

Na jivhā nāyatanaṃ, nāyatanā na jivhā.

Na kāyo nāyatanaṃ, nāyatanā na kāyo.

Na rūpaṃ nāyatanaṃ, nāyatanā na rūpaṃ.

Na saddo nāyatanaṃ, nāyatanā na saddo.

Na gandho nāyatanaṃ, nāyatanā na gandho.

Na raso nāyatanaṃ, nāyatanā na raso.

Na phoṭṭhabbo nāyatanaṃ, nāyatanā na phoṭṭhabbo.

Na mano nāyatanaṃ, nāyatanā na mano.

Na dhammo nāyatanaṃ, nāyatanā na dhammo.

Suddhāyatanamūlacakkavāro

Anulomaṃ

Cakkhu āyatanaṃ, āyatanā sotaṃ… pe….

Cakkhu āyatanaṃ, āyatanā dhammo.

Sotaṃ āyatanaṃ, āyatanā cakkhu… pe….

Sotaṃ āyatanaṃ, āyatanā dhammo.

Ghānaṃ āyatanaṃ, āyatanā cakkhu… pe….

Ghānaṃ āyatanaṃ, āyatanā dhammo… pe….

Dhammo āyatanaṃ, āyatanā cakkhu.

Dhammo āyatanaṃ, āyatanā sotaṃ… pe….

Dhammo āyatanaṃ, āyatanā mano. (Cakkaṃ bandhitabbaṃ.)

Paccanīkaṃ

Na cakkhu nāyatanaṃ, nāyatanā na sotaṃ… pe….

Na cakkhu nāyatanaṃ, nāyatanā na dhammo.

Na sotaṃ nāyatanaṃ, nāyatanā na cakkhu…pe….

Na sotaṃ nāyatanaṃ, nāyatanā na dhammo.

Na ghānaṃ nāyatanaṃ, nāyatanā na cakkhu…pe….

Na ghānaṃ nāyatanaṃ, nāyatanā na dhammo…pe….

Na dhammo nāyatanaṃ, nāyatanā na cakkhu.

Na dhammo nāyatanaṃ, nāyatanā na sotaṃ…pe….

Na dhammo nāyatanaṃ, nāyatanā na mano. (Cakkaṃ bandhitabbaṃ.)

Āyatanayamakamātikā niṭṭhitā.

Dhātuyamakaṃ

Paṇṇattivāro

Aṭṭhārasa dhātuyo (yama. 1.dhāturamaka.1 ādayo) – cakkhudhātu sotadhātu ghānadhātu jivhādhātu kāyadhātu rūpadhātu saddadhātu gandhadhātu rasadhātu phoṭṭhabbadhātu cakkhuviññāṇadhātu sotaviññāṇadhātu ghānaviññāṇadhātu jivhāviññāṇadhātu kāyaviññāṇadhātu manodhātu manoviññāṇadhātu dhammadhātu.

Padasodhanavāro

Anulomaṃ

Cakkhu cakkhudhātu, cakkhudhātu cakkhu.

Sotaṃ sotadhātu, sotadhātu sotaṃ…pe….

Cakkhuviññāṇaṃ cakkhuviññāṇadhātu, cakkhuviññāṇadhātu cakkhuviññāṇaṃ…pe….

Mano manodhātu, manodhātu mano.

Manoviññāṇaṃ manoviññāṇadhātu, manoviññāṇadhātu manoviññāṇaṃ.

Dhammo dhammadhātu, dhammadhātu dhammo.

Paccanīkaṃ

Na cakkhu na cakkhudhātu, na cakkhudhātu na cakkhu.

Na sotaṃ na sotadhātu, na sotadhātu na sotaṃ…pe….

Na cakkhuviññāṇaṃ na cakkhuviññāṇadhātu, na cakkhuviññāṇadhātu na cakkhuviññāṇaṃ…pe….

Na mano na manodhātu, na manodhātu na mano.

Na manoviññāṇaṃ na manoviññāṇadhātu, na manoviññāṇadhātu na manoviññāṇaṃ.

Na dhammo na dhammadhātu, na dhammadhātu na dhammo.

Padasodhanamūlacakkavāro

Anulomaṃ

Cakkhu cakkhudhātu, dhātū sotadhātu…pe….

Cakkhu cakkhudhātu, dhātū dhammadhātu. (Yathā āyatanayamake cakkaṃ bandhitaṃ, evamidha cakkaṃ bandhitabbaṃ.)

Paccanīkaṃ

Na cakkhu na cakkhudhātu, na dhātū na sotadhātu.

Na cakkhu na cakkhudhātu, na dhātū na ghānadhātu…pe….

Na cakkhu na cakkhudhātu, na dhātū na dhammadhātu…pe….

Na dhammo na dhammadhātu, na dhātū na cakkhudhātu…pe….

Na dhammo na dhammadhātu, na dhātū na manoviññāṇadhātu. (Cakkaṃ bandhitabbaṃ.)

Suddhadhātuvāro

Anulomaṃ

Cakkhu dhātu, dhātū cakkhu…pe….

Cakkhuviññāṇaṃ dhātu, dhātū cakkhuviññāṇaṃ…pe….

Manoviññāṇaṃ dhātu, dhātū manoviññāṇaṃ.

Dhammo dhātu, dhātū dhammo.

Paccanīkaṃ

Na cakkhu na dhātu, na dhātū na cakkhu…pe….

Na cakkhuviññāṇaṃ na dhātu, na dhātū na cakkhuviññāṇaṃ…pe….

Na manoviññāṇaṃ na dhātu, na dhātū na manoviññāṇaṃ.

Na dhammo na dhātu, na dhātū na dhammo.

Suddhadhātumūlacakkavāro

Anulomaṃ

Cakkhu dhātu, dhātū sotaṃ…pe….

Cakkhu dhātu, dhātū dhammo…pe….

Dhammo dhātu, dhātū cakkhu…pe….

Dhammo dhātu, dhātū manoviññāṇaṃ. (Cakkaṃ bandhitabbaṃ.)

Paccanīkaṃ

Na cakkhu na dhātu, na dhātū na sotaṃ…pe….

Na cakkhu na dhātu, na dhātū na dhammo…pe….

Na dhammo na dhātu, na dhātū na cakkhu…pe….

Na dhammo na dhātu, na dhātū na manoviññāṇaṃ. (Cakkaṃ bandhitabbaṃ.)

Dhātuyamakamātikā niṭṭhitā.

Saccayamakaṃ

Paṇṇattivāro

Cattāri saccāni (yama. 1.saccayamaka.1 ādayo) – dukkhasaccaṃ samudayasaccaṃ nirodhasaccaṃ maggasaccaṃ.

Padasodhanavāro

Anulomaṃ

Dukkhaṃ dukkhasaccaṃ, dukkhasaccaṃ dukkhaṃ.

Samudayo samudayasaccaṃ, samudayasaccaṃ samudayo.

Nirodho nirodhasaccaṃ, nirodhasaccaṃ nirodho.

Maggo maggasaccaṃ, maggasaccaṃ maggo.

Paccanīkaṃ

Na dukkhaṃ na dukkhasaccaṃ, na dukkhasaccaṃ na dukkhaṃ.

Na samudayo na samudayasaccaṃ, na samudayasaccaṃ na samudayo.

Na nirodho na nirodhasaccaṃ, na nirodhasaccaṃ na nirodho.

Na maggo na maggasaccaṃ, na maggasaccaṃ na maggo.

Padasodhanamūlacakkavāro

Anulomaṃ

Dukkhaṃ dukkhasaccaṃ, saccā samudayasaccaṃ.

Dukkhaṃ dukkhasaccaṃ, saccā nirodhasaccaṃ.

Dukkhaṃ dukkhasaccaṃ, saccā maggasaccaṃ.

Samudayo samudayasaccaṃ, saccā dukkhasaccaṃ.

Samudayo samudayasaccaṃ, saccā nirodhasaccaṃ.

Samudayo samudayasaccaṃ, saccā maggasaccaṃ.

Nirodho nirodhasaccaṃ, saccā dukkhasaccaṃ.

Nirodho nirodhasaccaṃ, saccā samudayasaccaṃ.

Nirodho nirodhasaccaṃ, saccā maggasaccaṃ.

Maggo maggasaccaṃ, saccā dukkhasaccaṃ.

Maggo maggasaccaṃ, saccā samudayasaccaṃ.

Maggo maggasaccaṃ, saccā nirodhasaccaṃ.

Paccanīkaṃ

Na dukkhaṃ na dukkhasaccaṃ, na saccā na samudayasaccaṃ.

Na dukkhaṃ na dukkhasaccaṃ, na saccā na nirodhasaccaṃ.

Na dukkhaṃ na dukkhasaccaṃ, na saccā na maggasaccaṃ.

Na samudayo na samudayasaccaṃ, na saccā na dukkhasaccaṃ.

Na samudayo na samudayasaccaṃ, na saccā na nirodhasaccaṃ.

Na samudayo na samudayasaccaṃ, na saccā na maggasaccaṃ.

Na nirodho na nirodhasaccaṃ, na saccā na dukkhasaccaṃ.

Na nirodho na nirodhasaccaṃ, na saccā na samudayasaccaṃ.

Na nirodho na nirodhasaccaṃ, na saccā na maggasaccaṃ.

Na maggo na maggasaccaṃ, na saccā na dukkhasaccaṃ.

Na maggo na maggasaccaṃ, na saccā na samudayasaccaṃ.

Na maggo na maggasaccaṃ, na saccā na nirodhasaccaṃ.

Suddhasaccavāro

Anulomaṃ

Dukkhaṃ saccaṃ, saccā dukkhaṃ.

Samudayo saccaṃ, saccā samudayo.

Nirodho saccaṃ, saccā nirodho.

Maggo saccaṃ, saccā maggo.

Paccanīkaṃ

Na dukkhaṃ na saccaṃ, na saccā na dukkhaṃ.

Na samudayo na saccaṃ, na saccā na samudayo.

Na nirodho na saccaṃ, na saccā na nirodho.

Na maggo na saccaṃ, na saccā na maggo.

Suddhasaccamūlacakkavāro

Anulomaṃ

Dukkhaṃ saccaṃ, saccā samudayo.

Dukkhaṃ saccaṃ, saccā nirodho.

Dukkhaṃ saccaṃ, saccā maggo.

Samudayo saccaṃ, saccā dukkhaṃ…pe… saccā maggo.

Nirodho saccaṃ, saccā dukkhaṃ…pe… saccā maggo.

Maggo saccaṃ, saccā dukkhaṃ.

Maggo saccaṃ, saccā samudayo.

Maggo saccaṃ, saccā nirodho.

Paccanīkaṃ

Na dukkhaṃ na saccaṃ, na saccā na samudayo.

Na dukkhaṃ na saccaṃ, na saccā na nirodho.

Na dukkhaṃ na saccaṃ, na saccā na maggo.

Na samudayo na saccaṃ, na saccā na dukkhaṃ…pe… na saccā na maggo.

Na nirodho na saccaṃ, na saccā na dukkhaṃ…pe… na saccā na maggo.

Na maggo na saccaṃ, na saccā na dukkhaṃ.

Na maggo na saccaṃ, na saccā na samudayo.

Na maggo na saccaṃ, na saccā na nirodho.

Saccayamakamātikā niṭṭhitā.

Saṅkhārayamakaṃ

Paṇṇattivāro

Tayo saṅkhārā (yama. 2.saṅkhārayamaka.1 ādayo) – kāyasaṅkhāro vacīsaṅkhāro cittasaṅkhāro. Assāsapassāsā kāyasaṅkhāro, vitakkavicārā vacīsaṅkhāro, saññā ca vedanā ca cittasaṅkhāro, ṭhapetvā vitakkavicāre sabbepi cittasampayuttakā dhammā cittasaṅkhāro.

Padasodhanavāro

Anulomaṃ

Kāyo kāyasaṅkhāro, kāyasaṅkhāro kāyo.

Vacī vacīsaṅkhāro, vacīsaṅkhāro vacī.

Cittaṃ cittasaṅkhāro, cittasaṅkhāro cittaṃ.

Paccanīkaṃ

Na kāyo na kāyasaṅkhāro, na kāyasaṅkhāro na kāyo.

Na vacī na vacīsaṅkhāro, na vacīsaṅkhāro na vacī.

Na cittaṃ na cittasaṅkhāro, na cittasaṅkhāro na cittaṃ.

Padasodhanamūlacakkavāro

Anulomaṃ

Kāyo kāyasaṅkhāro, saṅkhārā vacīsaṅkhāro.

Kāyo kāyasaṅkhāro, saṅkhārā cittasaṅkhāro.

Vacī vacīsaṅkhāro, saṅkhārā kāyasaṅkhāro.

Vacī vacīsaṅkhāro, saṅkhārā cittasaṅkhāro.

Cittaṃ cittasaṅkhāro, saṅkhārā kāyasaṅkhāro.

Cittaṃ cittasaṅkhāro, saṅkhārā vacīsaṅkhāro.

Paccanīkaṃ

Na kāyo na kāyasaṅkhāro, na saṅkhārā na vacīsaṅkhāro.

Na kāyo na kāyasaṅkhāro, na saṅkhārā na cittasaṅkhāro.

Na vacī na vacīsaṅkhāro, na saṅkhārā na kāyasaṅkhāro.

Na vacī na vacīsaṅkhāro, na saṅkhārā na cittasaṅkhāro.

Na cittaṃ na cittasaṅkhāro, na saṅkhārā na kāyasaṅkhāro.

Na cittaṃ na cittasaṅkhāro, na saṅkhārā na vacīsaṅkhāro.

Suddhasaṅkhāravāro

Anulomaṃ

Kāyasaṅkhāro vacīsaṅkhāro, vacīsaṅkhāro kāyasaṅkhāro.

Kāyasaṅkhāro cittasaṅkhāro, cittasaṅkhāro kāyasaṅkhāro.

Vacīsaṅkhāro cittasaṅkhāro, cittasaṅkhāro vacīsaṅkhāro.

Paccanīkaṃ

Na kāyasaṅkhāro na vacīsaṅkhāro, na vacīsaṅkhāro na kāyasaṅkhāro.

Na kāyasaṅkhāro na cittasaṅkhāro, na cittasaṅkhāro na kāyasaṅkhāro.

Na vacīsaṅkhāro na cittasaṅkhāro, na cittasaṅkhāro na vacīsaṅkhāro.

Saṅkhārayamakamātikā niṭṭhitā.

Anusayayamakaṃ

Sattānusayā (yama. 2.anusayayamaka.1) – kāmarāgānusayo paṭighānusayo mānānusayo diṭṭhānusayo vicikicchānusayo bhavarāgānusayo avijjānusayo.

Anusayayamakamātikā niṭṭhitā.

Cittayamakaṃ

Suddhacittasāmaññaṃ

Puggalavāro

1. Uppādanirodhakālasambhedavāro

Yassa cittaṃ uppajjati na nirujjhati (yama. 2.cittayamaka.1 ādayo), tassa cittaṃ nirujjhissati na uppajjissati. Yassa vā pana cittaṃ nirujjhissati na uppajjissati, tassa cittaṃ uppajjati na nirujjhati.

Yassa cittaṃ na uppajjati nirujjhati, tassa cittaṃ na nirujjhissati uppajjissati. Yassa vā pana cittaṃ na nirujjhissati uppajjissati, tassa cittaṃ na uppajjati nirujjhati.

2. Uppāduppannavāro

Yassa cittaṃ uppajjati, tassa cittaṃ uppannaṃ. Yassa vā pana cittaṃ uppannaṃ, tassa cittaṃ uppajjati.

Yassa cittaṃ na uppajjati, tassa cittaṃ na uppannaṃ. Yassa vā pana cittaṃ na uppannaṃ, tassa cittaṃ na uppajjati.

3. Nirodhuppannavāro

Yassa cittaṃ nirujjhati, tassa cittaṃ uppannaṃ. Yassa vā pana cittaṃ uppannaṃ, tassa cittaṃ nirujjhati.

Yassa cittaṃ na nirujjhati, tassa cittaṃ na uppannaṃ. Yassa vā pana cittaṃ na uppannaṃ, tassa cittaṃ na nirujjhati.

4. Uppādavāro

Yassa cittaṃ uppajjati, tassa cittaṃ uppajjittha. Yassa vā pana cittaṃ uppajjittha, tassa cittaṃ uppajjati.

Yassa cittaṃ na uppajjati, tassa cittaṃ na uppajjittha. Yassa vā pana cittaṃ na uppajjittha, tassa cittaṃ na uppajjati.

Yassa cittaṃ uppajjati, tassa cittaṃ uppajjissati. Yassa vā pana cittaṃ uppajjissati, tassa cittaṃ uppajjati.

Yassa cittaṃ na uppajjati, tassa cittaṃ na uppajjissati. Yassa vā pana cittaṃ na uppajjissati, tassa cittaṃ na uppajjati.

Yassa cittaṃ uppajjittha, tassa cittaṃ uppajjissati. Yassa vā pana cittaṃ uppajjissati, tassa cittaṃ uppajjittha.

Yassa cittaṃ na uppajjittha, tassa cittaṃ na uppajjissati. Yassa vā pana cittaṃ na uppajjissati, tassa cittaṃ na uppajjittha.

5. Nirodhavāro

Yassa cittaṃ nirujjhati, tassa cittaṃ nirujjhittha. Yassa vā pana cittaṃ nirujjhittha, tassa cittaṃ nirujjhati.

Yassa cittaṃ na nirujjhati, tassa cittaṃ na nirujjhittha. Yassa vā pana cittaṃ na nirujjhittha, tassa cittaṃ na nirujjhati.

Yassa cittaṃ nirujjhati, tassa cittaṃ nirujjhissati. Yassa vā pana cittaṃ nirujjhissati, tassa cittaṃ nirujjhati.

Yassa cittaṃ na nirujjhati, tassa cittaṃ na nirujjhissati. Yassa vā pana cittaṃ na nirujjhissati, tassa cittaṃ na nirujjhati.

Yassa cittaṃ nirujjhittha, tassa cittaṃ nirujjhissati. Yassa vā pana cittaṃ nirujjhissati, tassa cittaṃ nirujjhittha.

Yassa cittaṃ na nirujjhittha, tassa cittaṃ na nirujjhissati. Yassa vā pana cittaṃ na nirujjhissati, tassa cittaṃ na nirujjhittha.

6. Uppādanirodhavāro

Yassa cittaṃ uppajjati, tassa cittaṃ nirujjhittha. Yassa vā pana cittaṃ nirujjhittha, tassa cittaṃ uppajjati.

Yassa cittaṃ na uppajjati, tassa cittaṃ na nirujjhittha. Yassa vā pana cittaṃ na nirujjhittha, tassa cittaṃ na uppajjati.

Yassa cittaṃ uppajjati, tassa cittaṃ nirujjhissati. Yassa vā pana cittaṃ nirujjhissati, tassa cittaṃ uppajjati.

Yassa cittaṃ na uppajjati, tassa cittaṃ na nirujjhissati. Yassa vā pana cittaṃ na nirujjhissati, tassa cittaṃ na uppajjati.

Yassa cittaṃ uppajjittha, tassa cittaṃ nirujjhissati. Yassa vā pana cittaṃ nirujjhissati, tassa cittaṃ uppajjittha.

Yassa cittaṃ na uppajjittha, tassa cittaṃ na nirujjhissati. Yassa vā pana cittaṃ na nirujjhissati, tassa cittaṃ na uppajjittha.

7. Uppajjamānananirodhavāro

Yassa cittaṃ uppajjati, tassa cittaṃ na nirujjhati. Yassa vā pana cittaṃ na nirujjhati, tassa cittaṃ uppajjati.

Yassa cittaṃ na uppajjati, tassa cittaṃ nirujjhati. Yassa vā pana cittaṃ nirujjhati, tassa cittaṃ na uppajjati.

8. Uppajjamānuppannavāro

Yassa cittaṃ uppajjamānaṃ, tassa cittaṃ uppannaṃ. Yassa vā pana cittaṃ uppannaṃ, tassa cittaṃ uppajjamānaṃ.

Yassa cittaṃ na uppajjamānaṃ, tassa cittaṃ na uppannaṃ. Yassa vā pana cittaṃ na uppannaṃ, tassa cittaṃ na uppajjamānaṃ.

9. Nirujjhamānuppannavāro

Yassa cittaṃ nirujjhamānaṃ, tassa cittaṃ uppannaṃ. Yassa vā pana cittaṃ uppannaṃ, tassa cittaṃ nirujjhamānaṃ.

Yassa cittaṃ na nirujjhamānaṃ, tassa cittaṃ na uppannaṃ. Yassa vā pana cittaṃ na uppannaṃ, tassa cittaṃ na nirujjhamānaṃ.

10. Uppannuppādavāro

Yassa cittaṃ uppannaṃ, tassa cittaṃ uppajjittha. Yassa vā pana cittaṃ uppajjittha, tassa cittaṃ uppannaṃ.

Yassa cittaṃ na uppannaṃ, tassa cittaṃ na uppajjittha. Yassa vā pana cittaṃ na uppajjittha, tassa cittaṃ na uppannaṃ.

Yassa cittaṃ uppannaṃ, tassa cittaṃ uppajjissati. Yassa vā pana cittaṃ uppajjissati, tassa cittaṃ uppannaṃ.

Yassa cittaṃ na uppannaṃ, tassa cittaṃ na uppajjissati. Yassa vā pana cittaṃ na uppajjissati, tassa cittaṃ na uppannaṃ.

11. Atītānāgatavāro

Yassa cittaṃ uppajjittha, no ca tassa cittaṃ uppannaṃ, tassa cittaṃ uppajjissati. Yassa vā pana cittaṃ uppajjissati, no ca tassa cittaṃ uppannaṃ, tassa cittaṃ uppajjittha.

Yassa cittaṃ na uppajjittha, no ca tassa cittaṃ na uppannaṃ, tassa cittaṃ na uppajjissati. Yassa vā pana cittaṃ na uppajjissati, no ca tassa cittaṃ na uppannaṃ, tassa cittaṃ na uppajjittha.

12. Uppannuppajjamānavāro

Uppannaṃ uppajjamānaṃ, uppajjamānaṃ uppannaṃ.

Na uppannaṃ na uppajjamānaṃ, na uppajjamānaṃ na uppannaṃ.

13. Niruddhanirujjhamānavāro

Niruddhaṃ nirujjhamānaṃ, nirujjhamānaṃ niruddhaṃ.

Na niruddhaṃ na nirujjhamānaṃ, na nirujjhamānaṃ na niruddhaṃ.

14. Atikkantakālavāro

Yassa cittaṃ uppajjamānaṃ khaṇaṃ khaṇaṃ vītikkantaṃ atikkantakālaṃ, nirujjhamānaṃ khaṇaṃ khaṇaṃ vītikkantaṃ atikkantakālaṃ tassa cittaṃ. Yassa vā pana cittaṃ nirujjhamānaṃ khaṇaṃ khaṇaṃ vītikkantaṃ atikkantakālaṃ, uppajjamānaṃ khaṇaṃ khaṇaṃ vītikkantaṃ atikkantakālaṃ tassa cittaṃ.

Yassa cittaṃ na uppajjamānaṃ khaṇaṃ khaṇaṃ vītikkantaṃ atikkantakālaṃ, na nirujjhamānaṃ khaṇaṃ khaṇaṃ vītikkantaṃ atikkantakālaṃ tassa cittaṃ. Yassa vā pana cittaṃ na nirujjhamānaṃ khaṇaṃ khaṇaṃ vītikkantaṃ atikkantakālaṃ, na uppajjamānaṃ khaṇaṃ khaṇaṃ vītikkantaṃ atikkantakālaṃ tassa cittaṃ.

Suddhacittasāmaññaṃ

Dhammavāro

1. Uppādanirodhakālasambhedavāro

Yaṃ cittaṃ uppajjati na nirujjhati, taṃ cittaṃ nirujjhissati na uppajjissati. Yaṃ vā pana cittaṃ nirujjhissati na uppajjissati, taṃ cittaṃ uppajjati na nirujjhati.

Yaṃ cittaṃ na uppajjati nirujjhati, taṃ cittaṃ na nirujjhissati uppajjissati. Yaṃ vā pana cittaṃ na nirujjhissati uppajjissati, taṃ cittaṃ na uppajjati nirujjhati.

2. Uppāduppannavāro

Yaṃ cittaṃ uppajjati, taṃ cittaṃ uppannaṃ. Yaṃ vā pana cittaṃ uppannaṃ, taṃ cittaṃ uppajjati.

Yaṃ cittaṃ na uppajjati, taṃ cittaṃ na uppannaṃ. Yaṃ vā pana cittaṃ na uppannaṃ, taṃ cittaṃ na uppajjati.

3. Nirodhuppannavāro

Yaṃ cittaṃ nirujjhati, taṃ cittaṃ uppannaṃ. Yaṃ vā pana cittaṃ uppannaṃ, taṃ cittaṃ nirujjhati.

Yaṃ cittaṃ na nirujjhati, taṃ cittaṃ na uppannaṃ. Yaṃ vā pana cittaṃ na uppannaṃ, taṃ cittaṃ na nirujjhati.

4. Uppādavāro

Yaṃ cittaṃ uppajjati, taṃ cittaṃ uppajjittha. Yaṃ vā pana cittaṃ uppajjittha, taṃ cittaṃ uppajjati.

Yaṃ cittaṃ na uppajjati, taṃ cittaṃ na uppajjittha. Yaṃ vā pana cittaṃ na uppajjittha, taṃ cittaṃ na uppajjati.

Yaṃ cittaṃ uppajjati, taṃ cittaṃ uppajjissati. Yaṃ vā pana cittaṃ uppajjissati, taṃ cittaṃ uppajjati.

Yaṃ cittaṃ na uppajjati, taṃ cittaṃ na uppajjissati. Yaṃ vā pana cittaṃ na uppajjissati, taṃ cittaṃ na uppajjati.

Yaṃ cittaṃ uppajjittha, taṃ cittaṃ uppajjissati. Yaṃ vā pana cittaṃ uppajjissati, taṃ cittaṃ uppajjittha.

Yaṃ cittaṃ na uppajjittha, taṃ cittaṃ na uppajjissati. Yaṃ vā pana cittaṃ na uppajjissati, taṃ cittaṃ na uppajjittha.

5. Nirodhavāro

Yaṃ cittaṃ nirujjhati, taṃ cittaṃ nirujjhittha. Yaṃ vā pana cittaṃ nirujjhittha, taṃ cittaṃ nirujjhati.

Yaṃ cittaṃ na nirujjhati, taṃ cittaṃ na nirujjhittha. Yaṃ vā pana cittaṃ na nirujjhittha, taṃ cittaṃ na nirujjhati.

Yaṃ cittaṃ nirujjhati, taṃ cittaṃ nirujjhissati. Yaṃ vā pana cittaṃ nirujjhissati, taṃ cittaṃ nirujjhati.

Yaṃ cittaṃ na nirujjhati, taṃ cittaṃ na nirujjhissati. Yaṃ vā pana cittaṃ na nirujjhissati, taṃ cittaṃ na nirujjhati.

Yaṃ cittaṃ nirujjhittha, taṃ cittaṃ nirujjhissati. Yaṃ vā pana cittaṃ nirujjhissati, taṃ cittaṃ nirujjhittha.

Yaṃ cittaṃ na nirujjhittha, taṃ cittaṃ na nirujjhissati. Yaṃ vā pana cittaṃ na nirujjhissati, taṃ cittaṃ na nirujjhittha.

6. Uppādanirodhavāro

Yaṃ cittaṃ uppajjati, taṃ cittaṃ nirujjhittha. Yaṃ vā pana cittaṃ nirujjhittha, taṃ cittaṃ uppajjati.

Yaṃ cittaṃ na uppajjati, taṃ cittaṃ na nirujjhittha. Yaṃ vā pana cittaṃ na nirujjhittha, taṃ cittaṃ na uppajjati.

Yaṃ cittaṃ uppajjati, taṃ cittaṃ nirujjhissati. Yaṃ vā pana cittaṃ nirujjhissati, taṃ cittaṃ uppajjati.

Yaṃ cittaṃ na uppajjati, taṃ cittaṃ na nirujjhissati. Yaṃ vā pana cittaṃ na nirujjhissati, taṃ cittaṃ na uppajjati.

Yaṃ cittaṃ uppajjittha, taṃ cittaṃ nirujjhissati. Yaṃ vā pana cittaṃ nirujjhissati, taṃ cittaṃ uppajjittha.

Yaṃ cittaṃ na uppajjittha, taṃ cittaṃ na nirujjhissati. Yaṃ vā pana cittaṃ na nirujjhissati, taṃ cittaṃ na uppajjittha.

7. Uppajjamānananirodhavāro

Yaṃ cittaṃ uppajjati, taṃ cittaṃ na nirujjhati. Yaṃ vā pana cittaṃ na nirujjhati, taṃ cittaṃ uppajjati.

Yaṃ cittaṃ na uppajjati, taṃ cittaṃ nirujjhati. Yaṃ vā pana cittaṃ nirujjhati, taṃ cittaṃ na uppajjati.

8. Uppajjamānuppannavāro

Yaṃ cittaṃ uppajjamānaṃ, taṃ cittaṃ uppannaṃ. Yaṃ vā pana cittaṃ uppannaṃ, taṃ cittaṃ uppajjamānaṃ.

Yaṃ cittaṃ na uppajjamānaṃ, taṃ cittaṃ na uppannaṃ. Yaṃ vā pana cittaṃ na uppannaṃ, taṃ cittaṃ na uppajjamānaṃ.

9. Nirujjhamānuppannavāro

Yaṃ cittaṃ nirujjhamānaṃ, taṃ cittaṃ uppannaṃ. Yaṃ vā pana cittaṃ uppannaṃ, taṃ cittaṃ nirujjhamānaṃ.

Yaṃ cittaṃ na nirujjhamānaṃ, taṃ cittaṃ na uppannaṃ. Yaṃ vā pana cittaṃ na uppannaṃ, taṃ cittaṃ na nirujjhamānaṃ.

10. Uppannuppādavāro

Yaṃ cittaṃ uppannaṃ, taṃ cittaṃ uppajjittha. Yaṃ vā pana cittaṃ uppajjittha, taṃ cittaṃ uppannaṃ.

Yaṃ cittaṃ na uppannaṃ, taṃ cittaṃ na uppajjittha. Yaṃ vā pana cittaṃ na uppajjittha, taṃ cittaṃ na uppannaṃ.

Yaṃ cittaṃ uppannaṃ, taṃ cittaṃ uppajjissati. Yaṃ vā pana cittaṃ uppajjissati, taṃ cittaṃ uppannaṃ.

Yaṃ cittaṃ na uppannaṃ, taṃ cittaṃ na uppajjissati. Yaṃ vā pana cittaṃ na uppajjissati, taṃ cittaṃ na uppannaṃ.

11. Atītānāgatavāro

Yaṃ cittaṃ uppajjittha, no ca taṃ cittaṃ uppannaṃ, taṃ cittaṃ uppajjissati. Yaṃ vā pana cittaṃ uppajjissati, no ca taṃ cittaṃ uppannaṃ, taṃ cittaṃ uppajjittha.

Yaṃ cittaṃ na uppajjittha, no ca taṃ cittaṃ na uppannaṃ, taṃ cittaṃ na uppajjissati. Yaṃ vā pana cittaṃ na uppajjissati, no ca taṃ cittaṃ na uppannaṃ, taṃ cittaṃ na uppajjittha.

12. Uppannuppajjamānavāro

Uppannaṃ uppajjamānaṃ, uppajjamānaṃ uppannaṃ.

Na uppannaṃ na uppajjamānaṃ, na uppajjamānaṃ na uppannaṃ.

13. Niruddhanirujjhamānavāro

Niruddhaṃ nirujjhamānaṃ, nirujjhamānaṃ niruddhaṃ.

Na niruddhaṃ na nirujjhamānaṃ, na nirujjhamānaṃ na niruddhaṃ.

14. Atikkantakālavāro

Yaṃ cittaṃ uppajjamānaṃ khaṇaṃ khaṇaṃ vītikkantaṃ atikkantakālaṃ, nirujjhamānaṃ khaṇaṃ khaṇaṃ vītikkantaṃ atikkantakālaṃ taṃ cittaṃ. Yaṃ vā pana cittaṃ nirujjhamānaṃ khaṇaṃ khaṇaṃ vītikkantaṃ atikkantakālaṃ, uppajjamānaṃ khaṇaṃ khaṇaṃ vītikkantaṃ atikkantakālaṃ taṃ cittaṃ.

Yaṃ cittaṃ na uppajjamānaṃ khaṇaṃ khaṇaṃ vītikkantaṃ atikkantakālaṃ, na nirujjhamānaṃ khaṇaṃ khaṇaṃ vītikkantaṃ atikkantakālaṃ taṃ cittaṃ. Yaṃ vā pana cittaṃ na nirujjhamānaṃ khaṇaṃ khaṇaṃ vītikkantaṃ atikkantakālaṃ, na uppajjamānaṃ khaṇaṃ khaṇaṃ vītikkantaṃ atikkantakālaṃ taṃ cittaṃ.

Suddhacittasāmaññaṃ

Puggaladhammavāro

1. Uppādanirodhakālasambhedavāro

Yassa yaṃ cittaṃ uppajjati na nirujjhati, tassa taṃ cittaṃ nirujjhissati na uppajjissati. Yassa vā pana yaṃ cittaṃ nirujjhissati na uppajjissati, tassa taṃ cittaṃ uppajjati na nirujjhati.

Yassa yaṃ cittaṃ na uppajjati nirujjhati, tassa taṃ cittaṃ na nirujjhissati uppajjissati. Yassa vā pana yaṃ cittaṃ na nirujjhissati uppajjissati, tassa taṃ cittaṃ na uppajjati nirujjhati.

2. Uppāduppannavāro

Yassa yaṃ cittaṃ uppajjati, tassa taṃ cittaṃ uppannaṃ. Yassa vā pana yaṃ cittaṃ uppannaṃ, tassa taṃ cittaṃ uppajjati.

Yassa yaṃ cittaṃ na uppajjati, tassa taṃ cittaṃ na uppannaṃ. Yassa vā pana yaṃ cittaṃ na uppannaṃ, tassa taṃ cittaṃ na uppajjati.

3. Nirodhuppannavāro

Yassa yaṃ cittaṃ nirujjhati, tassa taṃ cittaṃ uppannaṃ. Yassa vā pana yaṃ cittaṃ uppannaṃ, tassa taṃ cittaṃ nirujjhati.

Yassa yaṃ cittaṃ na nirujjhati, tassa taṃ cittaṃ na uppannaṃ. Yassa vā pana yaṃ cittaṃ na uppannaṃ, tassa taṃ cittaṃ na nirujjhati.

4. Uppādavāro

Yassa yaṃ cittaṃ uppajjati, tassa taṃ cittaṃ uppajjittha. Yassa vā pana yaṃ cittaṃ uppajjittha, tassa taṃ cittaṃ uppajjati.

Yassa yaṃ cittaṃ na uppajjati, tassa taṃ cittaṃ na uppajjittha. Yassa vā pana yaṃ cittaṃ na uppajjittha, tassa taṃ cittaṃ na uppajjati.

Yassa yaṃ cittaṃ uppajjati, tassa taṃ cittaṃ uppajjissati. Yassa vā pana yaṃ cittaṃ uppajjissati, tassa taṃ cittaṃ uppajjati.

Yassa yaṃ cittaṃ na uppajjati, tassa taṃ cittaṃ na uppajjissati. Yassa vā pana yaṃ cittaṃ na uppajjissati, tassa taṃ cittaṃ na uppajjati.

Yassa yaṃ cittaṃ uppajjittha, tassa taṃ cittaṃ uppajjissati. Yassa vā pana yaṃ cittaṃ uppajjissati, tassa taṃ cittaṃ uppajjittha.

Yassa yaṃ cittaṃ na uppajjittha, tassa taṃ cittaṃ na uppajjissati. Yassa vā pana yaṃ cittaṃ na uppajjissati, tassa taṃ cittaṃ na uppajjittha.

5. Nirodhavāro

Yassa yaṃ cittaṃ nirujjhati, tassa taṃ cittaṃ nirujjhittha. Yassa vā pana yaṃ cittaṃ nirujjhittha, tassa taṃ cittaṃ nirujjhati.

Yassa yaṃ cittaṃ na nirujjhati, tassa taṃ cittaṃ na nirujjhittha. Yassa vā pana yaṃ cittaṃ na nirujjhittha, tassa taṃ cittaṃ na nirujjhati.

Yassa yaṃ cittaṃ nirujjhati, tassa taṃ cittaṃ nirujjhissati. Yassa vā pana yaṃ cittaṃ nirujjhissati, tassa taṃ cittaṃ nirujjhati.

Yassa yaṃ cittaṃ na nirujjhati, tassa taṃ cittaṃ na nirujjhissati. Yassa vā pana yaṃ cittaṃ na nirujjhissati, tassa taṃ cittaṃ na nirujjhati.

Yassa yaṃ cittaṃ nirujjhittha, tassa taṃ cittaṃ nirujjhissati. Yassa vā pana yaṃ cittaṃ nirujjhissati, tassa taṃ cittaṃ nirujjhittha.

Yassa yaṃ cittaṃ na nirujjhittha, tassa taṃ cittaṃ na nirujjhissati. Yassa vā pana yaṃ cittaṃ na nirujjhissati, tassa taṃ cittaṃ na nirujjhittha.

6. Uppādanirodhavāro

Yassa yaṃ cittaṃ uppajjati, tassa taṃ cittaṃ nirujjhittha. Yassa vā pana yaṃ cittaṃ nirujjhittha, tassa taṃ cittaṃ uppajjati.

Yassa yaṃ cittaṃ na uppajjati, tassa taṃ cittaṃ na nirujjhittha. Yassa vā pana yaṃ cittaṃ na nirujjhittha, tassa taṃ cittaṃ na uppajjati.

Yassa yaṃ cittaṃ uppajjati, tassa taṃ cittaṃ nirujjhissati. Yassa vā pana yaṃ cittaṃ nirujjhissati, tassa taṃ cittaṃ uppajjati.

Yassa yaṃ cittaṃ na uppajjati, tassa taṃ cittaṃ na nirujjhissati. Yassa vā pana yaṃ cittaṃ na nirujjhissati, tassa taṃ cittaṃ na uppajjati.

Yassa yaṃ cittaṃ uppajjittha, tassa taṃ cittaṃ nirujjhissati. Yassa vā pana yaṃ cittaṃ nirujjhissati, tassa taṃ cittaṃ uppajjittha.

Yassa yaṃ cittaṃ na uppajjittha, tassa taṃ cittaṃ na nirujjhissati. Yassa vā pana yaṃ cittaṃ na nirujjhissati, tassa taṃ cittaṃ na uppajjittha.

7. Uppajjamānananirodhavāro

Yassa yaṃ cittaṃ uppajjati, tassa taṃ cittaṃ na nirujjhati. Yassa vā pana yaṃ cittaṃ na nirujjhati, tassa taṃ cittaṃ uppajjati.

Yassa yaṃ cittaṃ na uppajjati, tassa taṃ cittaṃ nirujjhati. Yassa vā pana yaṃ cittaṃ nirujjhati, tassa taṃ cittaṃ na uppajjati.

8. Uppajjamānuppannavāro

Yassa yaṃ cittaṃ uppajjamānaṃ, tassa taṃ cittaṃ uppannaṃ. Yassa vā pana yaṃ cittaṃ uppannaṃ, tassa taṃ cittaṃ uppajjamānaṃ.

Yassa yaṃ cittaṃ na uppajjamānaṃ, tassa taṃ cittaṃ na uppannaṃ. Yassa vā pana yaṃ cittaṃ na uppannaṃ, tassa taṃ cittaṃ na uppajjamānaṃ.

9. Nirujjhamānuppannavāro

Yassa yaṃ cittaṃ nirujjhamānaṃ, tassa taṃ cittaṃ uppannaṃ. Yassa vā pana yaṃ cittaṃ uppannaṃ, tassa taṃ cittaṃ nirujjhamānaṃ.

Yassa yaṃ cittaṃ na nirujjhamānaṃ, tassa taṃ cittaṃ na uppannaṃ. Yassa vā pana yaṃ cittaṃ na uppannaṃ, tassa taṃ cittaṃ na nirujjhamānaṃ.

10. Uppannuppādavāro

Yassa yaṃ cittaṃ uppannaṃ, tassa taṃ cittaṃ uppajjittha. Yassa vā pana yaṃ cittaṃ uppajjittha, tassa taṃ cittaṃ uppannaṃ.

Yassa yaṃ cittaṃ na uppannaṃ, tassa taṃ cittaṃ na uppajjittha. Yassa vā pana yaṃ cittaṃ na uppajjittha, tassa taṃ cittaṃ na uppannaṃ.

Yassa yaṃ cittaṃ uppannaṃ, tassa taṃ cittaṃ uppajjissati. Yassa vā pana yaṃ cittaṃ uppajjissati, tassa taṃ cittaṃ uppannaṃ.

Yassa yaṃ cittaṃ na uppannaṃ, tassa taṃ cittaṃ na uppajjissati, yassa vā pana yaṃ cittaṃ na uppajjissati, tassa taṃ cittaṃ na uppannaṃ.

11. Atītānāgatavāro

Yassa yaṃ cittaṃ uppajjittha, no ca tassa taṃ cittaṃ uppannaṃ, tassa taṃ cittaṃ uppajjissati. Yassa vā pana yaṃ cittaṃ uppajjissati, no ca tassa taṃ cittaṃ uppannaṃ, tassa taṃ cittaṃ uppajjittha.

Yassa yaṃ cittaṃ na uppajjittha, no ca tassa taṃ cittaṃ na uppannaṃ, tassa taṃ cittaṃ na uppajjissati. Yassa vā pana yaṃ cittaṃ na uppajjissati, no ca tassa taṃ cittaṃ na uppannaṃ, tassa taṃ cittaṃ na uppajjittha.

12. Uppannuppajjamānavāro

Uppannaṃ uppajjamānaṃ, uppajjamānaṃ uppannaṃ.

Na uppannaṃ na uppajjamānaṃ, na uppajjamānaṃ na uppannaṃ.

13. Niruddhanirujjhamānavāro

Niruddhaṃ nirujjhamānaṃ, nirujjhamānaṃ niruddhaṃ.

Na niruddhaṃ na nirujjhamānaṃ, na nirujjhamānaṃ na niruddhaṃ.

14. Atikkantakālavāro

Yassa yaṃ cittaṃ uppajjamānaṃ khaṇaṃ khaṇaṃ vītikkantaṃ atikkantakālaṃ, nirujjhamānaṃ khaṇaṃ khaṇaṃ vītikkantaṃ atikkantakālaṃ tassa taṃ cittaṃ. Yassa vā pana yaṃ cittaṃ nirujjhamānaṃ khaṇaṃ khaṇaṃ vītikkantaṃ atikkantakālaṃ, uppajjamānaṃ khaṇaṃ khaṇaṃ vītikkantaṃ atikkantakālaṃ tassa taṃ cittaṃ.

Yassa yaṃ cittaṃ na uppajjamānaṃ khaṇaṃ khaṇaṃ vītikkantaṃ atikkantakālaṃ, na nirujjhamānaṃ khaṇaṃ khaṇaṃ vītikkantaṃ atikkantakālaṃ tassa taṃ cittaṃ. Yassa vā pana yaṃ cittaṃ na nirujjhamānaṃ khaṇaṃ khaṇaṃ vītikkantaṃ atikkantakālaṃ, na uppajjamānaṃ khaṇaṃ khaṇaṃ vītikkantaṃ atikkantakālaṃ tassa taṃ cittaṃ.

Suttantacittamissakaviseso

Yassa sarāgaṃ cittaṃ uppajjati…pe… yassa vītarāgaṃ cittaṃ uppajjati. Yassa sadosaṃ cittaṃ uppajjati. Yassa vītadosaṃ cittaṃ uppajjati. Yassa samohaṃ cittaṃ uppajjati. Yassa vītamohaṃ cittaṃ uppajjati. Yassa saṃkhittaṃ cittaṃ uppajjati. Yassa vikkhittaṃ cittaṃ uppajjati. Yassa mahaggataṃ cittaṃ uppajjati. Yassa amahaggataṃ cittaṃ uppajjati. Yassa sauttaraṃ cittaṃ uppajjati. Yassa anuttaraṃ cittaṃ uppajjati. Yassa samāhitaṃ cittaṃ uppajjati. Yassa asamāhitaṃ cittaṃ uppajjati. Yassa vimuttaṃ cittaṃ uppajjati. Yassa avimuttaṃ cittaṃ uppajjati.

Abhidhammacittamissakaviseso

Yassa kusalaṃ cittaṃ uppajjati…pe… yassa akusalaṃ cittaṃ uppajjati. Yassa abyākataṃ cittaṃ uppajjati. Yassa sukhāya vedanāya sampayuttaṃ cittaṃ uppajjati.

(Etena upāyena yāva saraṇaaraṇā uddharitabbā.)

Yassa araṇaṃ cittaṃ uppajjati na nirujjhati, tassa araṇaṃ cittaṃ nirujjhissati na uppajjissati. Yassa vā pana araṇaṃ cittaṃ nirujjhissati na uppajjissati, tassa araṇaṃ cittaṃ uppajjati na nirujjhati.

Cittayamakamātikā niṭṭhitā.

Dhammayamakaṃ

Paṇṇattivāro

Padasodhanavāro

Anulomaṃ

Kusalā kusalā dhammā (yama. 3.dhammayamaka.1 ādayo). Kusalā dhammā kusalā.

Akusalā akusalā dhammā. Akusalā dhammā akusalā.

Abyākatā abyākatā dhammā. Abyākatā dhammā abyākatā.

Paccanīkaṃ

Na kusalā na kusalā dhammā. Na kusalā dhammā na kusalā.

Na akusalā na akusalā dhammā. Na akusalā dhammā na akusalā.

Na abyākatā na abyākatā dhammā. Na abyākatā dhammā na abyākatā.

Padasodhanamūlacakkavāro

Anulomaṃ

Kusalā kusalā dhammā. Dhammā akusalā dhammā.

Kusalā kusalā dhammā. Dhammā abyākatā dhammā.

Akusalā akusalā dhammā. Dhammā kusalā dhammā.

Akusalā akusalā dhammā. Dhammā abyākatā dhammā.

Abyākatā abyākatā dhammā. Dhammā kusalā dhammā.

Abyākatā abyākatā dhammā. Dhammā akusalā dhammā.

Paccanīkaṃ

Na kusalā na kusalā dhammā. Na dhammā na akusalā dhammā.

Na kusalā na kusalā dhammā. Na dhammā na abyākatā dhammā.

Na akusalā na akusalā dhammā. Na dhammā na kusalā dhammā.

Na akusalā na akusalā dhammā. Na dhammā na abyākatā dhammā.

Na abyākatā na abyākatā dhammā. Na dhammā na kusalā dhammā.

Na abyākatā na abyākatā dhammā. Na dhammā na akusalā dhammā.

Suddhadhammavāro

Anulomaṃ

Kusalā dhammā. Dhammā kusalā.

Akusalā dhammā. Dhammā akusalā.

Abyākatā dhammā. Dhammā abyākatā.

Paccanīkaṃ

Na kusalā na dhammā. Na dhammā na kusalā.

Na akusalā na dhammā. Na dhammā na akusalā.

Na abyākatā na dhammā. Na dhammā na abyākatā.

Suddhadhammamūlacakkavāro

Anulomaṃ

Kusalā dhammā. Dhammā akusalā.

Kusalā dhammā. Dhammā abyākatā.

Akusalā dhammā. Dhammā kusalā.

Akusalā dhammā. Dhammā abyākatā.

Abyākatā dhammā. Dhammā kusalā.

Abyākatā dhammā. Dhammā akusalā.

Paccanīkaṃ

Na kusalā na dhammā. Na dhammā na akusalā.

Na kusalā na dhammā. Na dhammā na abyākatā.

Na akusalā na dhammā. Na dhammā na kusalā.

Na akusalā na dhammā. Na dhammā na abyākatā.

Na abyākatā na dhammā. Na dhammā na kusalā.

Na abyākatā na dhammā. Na dhammā na akusalā.

Dhammayamakamātikā niṭṭhitā.

Indriyayamakaṃ

Paṇṇattivāro

Bāvīsatindriyāni (yama. 3.indriyayamaka.1 ādayo) – cakkhundriyaṃ sotindriyaṃ ghānindriyaṃ jivhindriyaṃ kāyindriyaṃ manindriyaṃ itthindriyaṃ purisindriyaṃ jīvitindriyaṃ sukhindriyaṃ dukkhindriyaṃ somanassindriyaṃ domanassindriyaṃ upekkhindriyaṃ saddhindriyaṃ vīriyindriyaṃ satindriyaṃ samādhindriyaṃ paññindriyaṃ anaññātaññassāmītindriyaṃ aññindriyaṃ aññātāvindriyaṃ.

Padasodhanavāro

Anulomaṃ

Cakkhu cakkhundriyaṃ, cakkhundriyaṃ cakkhu.

Sotaṃ sotindriyaṃ, sotindriyaṃ sotaṃ.

Ghānaṃ ghānindriyaṃ, ghānindriyaṃ ghānaṃ.

Jivhā jivhindriyaṃ, jivhindriyaṃ jivhā.

Kāyo kāyindriyaṃ, kāyindriyaṃ kāyo.

Mano manindriyaṃ, manindriyaṃ mano.

Itthī itthindriyaṃ, itthindriyaṃ itthī.

Puriso purisindriyaṃ, purisindriyaṃ puriso.

Jīvitaṃ jīvitindriyaṃ, jīvitindriyaṃ jīvitaṃ.

Sukhaṃ sukhindriyaṃ, sukhindriyaṃ sukhaṃ.

Dukkhaṃ dukkhindriyaṃ, dukkhindriyaṃ dukkhaṃ.

Somanassaṃ somanassindriyaṃ, somanassindriyaṃ somanassaṃ.

Domanassaṃ domanassindriyaṃ, domanassindriyaṃ domanassaṃ.

Upekkhā upekkhindriyaṃ, upekkhindriyaṃ upekkhā.

Saddhā saddhindriyaṃ, saddhindriyaṃ saddhā.

Vīriyaṃ vīriyindriyaṃ, vīriyindriyaṃ vīriyaṃ.

Sati satindriyaṃ, satindriyaṃ sati.

Samādhi samādhindriyaṃ, samādhindriyaṃ samādhi.

Paññā paññindriyaṃ, paññindriyaṃ paññā.

Anaññātaññassāmīti anaññātaññassāmītindriyaṃ, anaññātaññassāmītindriyaṃ anaññātaññassāmīti.

Aññaṃ aññindriyaṃ, aññindriyaṃ aññaṃ.

Aññātāvī aññātāvindriyaṃ, aññātāvindriyaṃ aññātāvī.

Paccanīkaṃ

Na cakkhu na cakkhundriyaṃ, na cakkhundriyaṃ na cakkhu.

Na sotaṃ na sotindriyaṃ, na sotindriyaṃ na sotaṃ.

Na ghānaṃ na ghānindriyaṃ, na ghānindriyaṃ na ghānaṃ.

Na jivhā na jivhindriyaṃ, na jivhindriyaṃ na jivhā.

Na kāyo na kāyindriyaṃ, na kāyindriyaṃ na kāyo.

Na mano na manindriyaṃ, na manindriyaṃ na mano.

Na itthī na itthindriyaṃ, na itthindriyaṃ na itthī.

Na puriso na purisindriyaṃ, na purisindriyaṃ na puriso.

Na jīvitaṃ na jīvitindriyaṃ, na jīvitindriyaṃ na jīvitaṃ.

Na sukhaṃ na sukhindriyaṃ, na sukhindriyaṃ na sukhaṃ.

Na dukkhaṃ na dukkhindriyaṃ, na dukkhindriyaṃ na dukkhaṃ.

Na somanassaṃ na somanassindriyaṃ, na somanassindriyaṃ na somanassaṃ.

Na domanassaṃ na domanassindriyaṃ, na domanassindriyaṃ na domanassaṃ.

Na upekkhā na upekkhindriyaṃ, na upekkhindriyaṃ na upekkhā.

Na saddhā na saddhindriyaṃ, na saddhindriyaṃ na saddhā.

Na vīriyaṃ na vīriyindriyaṃ, na vīriyindriyaṃ na vīriyaṃ.

Na sati na satindriyaṃ, na satindriyaṃ na sati.

Na samādhi na samādhindriyaṃ, na samādhindriyaṃ na samādhi.

Na paññā na paññindriyaṃ, na paññindriyaṃ na paññā.

Na anaññātaññassāmīti na anaññātaññassāmītindriyaṃ, na anaññātaññassāmītindriyaṃ na anaññātaññassāmīti.

Na aññaṃ na aññindriyaṃ, na aññindriyaṃ na aññaṃ.

Na aññātāvī na aññātāvindriyaṃ, na aññātāvindriyaṃ na aññātāvī.

Padasodhanamūlacakkavāro

Anulomaṃ

Cakkhu cakkhundriyaṃ, indriyā sotindriyaṃ.

Cakkhu cakkhundriyaṃ, indriyā ghānindriyaṃ.

Cakkhu cakkhundriyaṃ, indriyā jivhindriyaṃ.

Cakkhu cakkhundriyaṃ, indriyā kāyindriyaṃ.

Cakkhu cakkhundriyaṃ, indriyā manindriyaṃ.

Cakkhu cakkhundriyaṃ, indriyā itthindriyaṃ.

Cakkhu cakkhundriyaṃ, indriyā purisindriyaṃ.

Cakkhu cakkhundriyaṃ, indriyā jīvitindriyaṃ.

Cakkhu cakkhundriyaṃ, indriyā sukhindriyaṃ.

Cakkhu cakkhundriyaṃ, indriyā dukkhindriyaṃ.

Cakkhu cakkhundriyaṃ, indriyā somanassindriyaṃ.

Cakkhu cakkhundriyaṃ, indriyā domanassindriyaṃ.

Cakkhu cakkhundriyaṃ, indriyā upekkhindriyaṃ.

Cakkhu cakkhundriyaṃ, indriyā saddhindriyaṃ.

Cakkhu cakkhundriyaṃ, indriyā vīriyindriyaṃ.

Cakkhu cakkhundriyaṃ, indriyā satindriyaṃ.

Cakkhu cakkhundriyaṃ, indriyā samādhindriyaṃ.

Cakkhu cakkhundriyaṃ, indriyā paññindriyaṃ.

Cakkhu cakkhundriyaṃ, indriyā anaññātaññassāmītindriyaṃ.

Cakkhu cakkhundriyaṃ, indriyā aññindriyaṃ.

Cakkhu cakkhundriyaṃ, indriyā aññātāvindriyaṃ.

Sotaṃ sotindriyaṃ, indriyā cakkhundriyaṃ…pe….

Sotaṃ sotindriyaṃ, indriyā aññātāvindriyaṃ.

Ghānaṃ ghānindriyaṃ, indriyā cakkhundriyaṃ…pe….

Ghānaṃ ghānindriyaṃ, indriyā aññātāvindriyaṃ.

Jivhā jivhindriyaṃ, indriyā cakkhundriyaṃ…pe….

Jivhā jivhindriyaṃ, indriyā aññātāvindriyaṃ.

Kāyo kāyindriyaṃ, indriyā cakkhundriyaṃ…pe….

Kāyo kāyindriyaṃ, indriyā aññātāvindriyaṃ.

Mano manindriyaṃ, indriyā cakkhundriyaṃ…pe….

Mano manindriyaṃ, indriyā aññātāvindriyaṃ.

Itthī itthindriyaṃ, indriyā cakkhundriyaṃ…pe….

Itthī itthindriyaṃ, indriyā aññātāvindriyaṃ.

Puriso purisindriyaṃ, indriyā cakkhundriyaṃ…pe….

Puriso purisindriyaṃ, indriyā aññātāvindriyaṃ.

Jīvitaṃ jīvitindriyaṃ, indriyā cakkhundriyaṃ…pe….

Jīvitaṃ jīvitindriyaṃ, indriyā aññātāvindriyaṃ.

Sukhaṃ sukhindriyaṃ, indriyā cakkhundriyaṃ…pe….

Sukhaṃ sukhindriyaṃ, indriyā aññātāvindriyaṃ.

Dukkhaṃ dukkhindriyaṃ, indriyā cakkhundriyaṃ…pe….

Dukkhaṃ dukkhindriyaṃ, indriyā aññātāvindriyaṃ.

Somanassaṃ somanassindriyaṃ, indriyā cakkhundriyaṃ…pe….

Somanassaṃ somanassindriyaṃ, indriyā aññātāvindriyaṃ.

Domanassaṃ domanassindriyaṃ, indriyā cakkhundriyaṃ…pe….

Domanassaṃ domanassindriyaṃ, indriyā aññātāvindriyaṃ.

Upekkhā upekkhindriyaṃ, indriyā cakkhundriyaṃ…pe….

Upekkhā upekkhindriyaṃ, indriyā aññātāvindriyaṃ.

Saddhā saddhindriyaṃ, indriyā cakkhundriyaṃ…pe….

Saddhā saddhindriyaṃ, indriyā aññātāvindriyaṃ.

Vīriyaṃ vīriyindriyaṃ, indriyā cakkhundriyaṃ…pe….

Vīriyaṃ vīriyindriyaṃ, indriyā aññātāvindriyaṃ.

Sati satindriyaṃ, indriyā cakkhundriyaṃ…pe….

Sati satindriyaṃ, indriyā aññātāvindriyaṃ.

Samādhi samādhindriyaṃ, indriyā cakkhundriyaṃ…pe….

Samādhi samādhindriyaṃ, indriyā aññātāvindriyaṃ.

Paññā paññindriyaṃ, indriyā cakkhundriyaṃ…pe….

Paññā paññindriyaṃ, indriyā aññātāvindriyaṃ.

Anaññātaññassāmīti anaññātaññassāmītindriyaṃ, indriyā cakkhundriyaṃ…pe….

Anaññātaññassāmīti anaññātaññassāmītindriyaṃ, indriyā aññātāvindriyaṃ.

Aññaṃ aññindriyaṃ, indriyā cakkhundriyaṃ…pe….

Aññaṃ aññindriyaṃ, indriyā aññātāvindriyaṃ.

Aññātāvī aññātāvindriyaṃ, indriyā cakkhundriyaṃ…pe….

Aññātāvī aññātāvindriyaṃ, indriyā aññindriyaṃ.

Paccanīkaṃ

Na cakkhu na cakkhundriyaṃ, na indriyā na sotindriyaṃ.

Na cakkhu na cakkhundriyaṃ, na indriyā na ghānindriyaṃ.

Na cakkhu na cakkhundriyaṃ, na indriyā na jivhindriyaṃ.

Na cakkhu na cakkhundriyaṃ, na indriyā na kāyindriyaṃ.

Na cakkhu na cakkhundriyaṃ, na indriyā na manindriyaṃ.

Na cakkhu na cakkhundriyaṃ, na indriyā na itthindriyaṃ.

Na cakkhu na cakkhundriyaṃ, na indriyā na purisindriyaṃ.

Na cakkhu na cakkhundriyaṃ, na indriyā na jīvitindriyaṃ.

Na cakkhu na cakkhundriyaṃ, na indriyā na sukhindriyaṃ.

Na cakkhu na cakkhundriyaṃ, na indriyā na dukkhindriyaṃ.

Na cakkhu na cakkhundriyaṃ, na indriyā na somanassindriyaṃ.

Na cakkhu na cakkhundriyaṃ, na indriyā na domanassindriyaṃ.

Na cakkhu na cakkhundriyaṃ, na indriyā na upekkhindriyaṃ.

Na cakkhu na cakkhundriyaṃ, na indriyā na saddhindriyaṃ.

Na cakkhu na cakkhundriyaṃ, na indriyā na vīriyindriyaṃ.

Na cakkhu na cakkhundriyaṃ, na indriyā na satindriyaṃ.

Na cakkhu na cakkhundriyaṃ, na indriyā na samādhindriyaṃ.

Na cakkhu na cakkhundriyaṃ, na indriyā na paññindriyaṃ.

Na cakkhu na cakkhundriyaṃ, na indriyā na anaññātaññassāmītindriyaṃ.

Na cakkhu na cakkhundriyaṃ, na indriyā na aññindriyaṃ.

Na cakkhu na cakkhundriyaṃ, na indriyā na aññātāvindriyaṃ.

Na sotaṃ na sotindriyaṃ, na indriyā na cakkhundriyaṃ…pe… na indriyā na aññātāvindriyaṃ.

Na ghānaṃ na ghānindriyaṃ, na indriyā na cakkhundriyaṃ…pe… na indriyā na aññātāvindriyaṃ.

Na jivhā na jivhindriyaṃ, na indriyā na cakkhundriyaṃ…pe… na indriyā na aññātāvindriyaṃ.

Na kāyo na kāyindriyaṃ, na indriyā na cakkhundriyaṃ…pe… na indriyā na aññātāvindriyaṃ.

Na mano na manindriyaṃ, na indriyā na cakkhundriyaṃ…pe… na indriyā na aññātāvindriyaṃ.

Na itthī na itthindriyaṃ, na indriyā na cakkhundriyaṃ…pe… na indriyā na aññātāvindriyaṃ.

Na puriso na purisindriyaṃ, na indriyā na cakkhundriyaṃ…pe… na indriyā na aññātāvindriyaṃ.

Na jīvitaṃ na jīvitindriyaṃ, na indriyā na cakkhundriyaṃ…pe… na indriyā na aññātāvindriyaṃ.

Na sukhaṃ na sukhindriyaṃ, na indriyā na cakkhundriyaṃ…pe… na indriyā na aññātāvindriyaṃ.

Na dukkhaṃ na dukkhindriyaṃ, na indriyā na cakkhundriyaṃ…pe… na indriyā na aññātāvindriyaṃ.

Na somanassaṃ na somanassindriyaṃ, na indriyā na cakkhundriyaṃ…pe… na indriyā na aññātāvindriyaṃ.

Na domanassaṃ na domanassindriyaṃ, na indriyā na cakkhundriyaṃ…pe… na indriyā na aññātāvindriyaṃ.

Na upekkhā na upekkhindriyaṃ, na indriyā na cakkhundriyaṃ…pe… na indriyā na aññātāvindriyaṃ.

Na saddhā na saddhindriyaṃ, na indriyā na cakkhundriyaṃ…pe… na indriyā na aññātāvindriyaṃ.

Na vīriyaṃ na vīriyindriyaṃ, na indriyā na cakkhundriyaṃ…pe… na indriyā na aññātāvindriyaṃ.

Na sati na satindriyaṃ, na indriyā na cakkhundriyaṃ…pe… na indriyā na aññātāvindriyaṃ.

Na samādhi na samādhindriyaṃ, na indriyā na cakkhundriyaṃ…pe… na indriyā na aññātāvindriyaṃ.

Na paññā na paññindriyaṃ, na indriyā na cakkhundriyaṃ…pe… na indriyā na aññātāvindriyaṃ.

Na anaññātaññassāmīti na anaññātaññassāmītindriyaṃ, na indriyā na cakkhundriyaṃ…pe… na indriyā na aññātāvindriyaṃ.

Na aññaṃ na aññindriyaṃ, na indriyā na cakkhundriyaṃ…pe… na indriyā na aññātāvindriyaṃ.

Na aññātāvī na aññātāvindriyaṃ, na indriyā na cakkhundriyaṃ…pe… na indriyā na aññindriyaṃ.

Suddhindriyavāro

Anulomaṃ

Cakkhu indriyaṃ, indriyā cakkhu.

Sotaṃ indriyaṃ, indriyā sotaṃ.

Ghānaṃ indriyaṃ, indriyā ghānaṃ.

Jivhā indriyaṃ, indriyā jivhā.

Kāyo indriyaṃ, indriyā kāyo.

Mano indriyaṃ, indriyā mano.

Itthī indriyaṃ, indriyā itthī.

Puriso indriyaṃ, indriyā puriso.

Jīvitaṃ indriyaṃ, indriyā jīvitaṃ.

Sukhaṃ indriyaṃ, indriyā sukhaṃ.

Dukkhaṃ indriyaṃ, indriyā dukkhaṃ.

Somanassaṃ indriyaṃ, indriyā somanassaṃ.

Domanassaṃ indriyaṃ, indriyā domanassaṃ.

Upekkhā indriyaṃ, indriyā upekkhā.

Saddhā indriyaṃ, indriyā saddhā.

Vīriyaṃ indriyaṃ, indriyā vīriyaṃ.

Sati indriyaṃ, indriyā sati.

Samādhi indriyaṃ, indriyā samādhi.

Paññā indriyaṃ, indriyā paññā.

Anaññātaññassāmīti indriyaṃ, indriyā anaññātaññassāmīti.

Aññaṃ indriyaṃ, indriyā aññaṃ.

Aññātāvī indriyaṃ, indriyā aññātāvī.

Paccanīkaṃ

Na cakkhu na indriyaṃ, na indriyā na cakkhu.

Na sotaṃ na indriyaṃ, na indriyā na sotaṃ.

Na ghānaṃ na indriyaṃ, na indriyā na ghānaṃ.

Na jivhā na indriyaṃ, na indriyā na jivhā.

Na kāyo na indriyaṃ, na indriyā na kāyo.

Na mano na indriyaṃ, na indriyā na mano.

Na itthī na indriyaṃ, na indriyā na itthī.

Na puriso na indriyaṃ, na indriyā na puriso.

Na jīvitaṃ na indriyaṃ, na indriyā na jīvitaṃ.

Na sukhaṃ na indriyaṃ, na indriyā na sukhaṃ.

Na dukkhaṃ na indriyaṃ, na indriyā na dukkhaṃ.

Na somanassaṃ na indriyaṃ, na indriyā na somanassaṃ.

Na domanassaṃ na indriyaṃ, na indriyā na domanassaṃ.

Na upekkhā na indriyaṃ, na indriyā na upekkhā.

Na saddhā na indriyaṃ, na indriyā na saddhā.

Na vīriyaṃ na indriyaṃ, na indriyā na vīriyaṃ.

Na sati na indriyaṃ, na indriyā na sati.

Na samādhi na indriyaṃ, na indriyā na samādhi.

Na paññā na indriyaṃ, na indriyā na paññā.

Na anaññātaññassāmīti na indriyaṃ, na indriyā na anaññātaññassāmīti.

Na aññaṃ na indriyaṃ, na indriyā na aññaṃ.

Na aññātāvī na indriyaṃ, na indriyā na aññātāvī.

Suddhindriyamūlacakkavāro

Anulomaṃ

Cakkhu indriyaṃ, indriyā sotaṃ.

Cakkhu indriyaṃ, indriyā ghānaṃ.

Cakkhu indriyaṃ, indriyā jivhā.

Cakkhu indriyaṃ, indriyā kāyo.

Cakkhu indriyaṃ, indriyā mano.

Cakkhu indriyaṃ, indriyā itthī.

Cakkhu indriyaṃ, indriyā puriso.

Cakkhu indriyaṃ, indriyā jīvitaṃ.

Cakkhu indriyaṃ, indriyā sukhaṃ.

Cakkhu indriyaṃ, indriyā dukkhaṃ.

Cakkhu indriyaṃ, indriyā somanassaṃ.

Cakkhu indriyaṃ, indriyā domanassaṃ.

Cakkhu indriyaṃ, indriyā upekkhā.

Cakkhu indriyaṃ, indriyā saddhā.

Cakkhu indriyaṃ, indriyā vīriyaṃ.

Cakkhu indriyaṃ, indriyā sati.

Cakkhu indriyaṃ, indriyā samādhi.

Cakkhu indriyaṃ, indriyā paññā.

Cakkhu indriyaṃ, indriyā anaññātaññassāmīti.

Cakkhu indriyaṃ, indriyā aññaṃ.

Cakkhu indriyaṃ, indriyā aññātāvī.

Sotaṃ indriyaṃ, indriyā cakkhu…pe… indriyā aññātāvī.

Ghānaṃ indriyaṃ, indriyā cakkhu…pe… indriyā aññātāvī.

Jivhā indriyaṃ, indriyā cakkhu…pe… indriyā aññātāvī.

Kāyo indriyaṃ, indriyā cakkhu…pe… indriyā aññātāvī.

Mano indriyaṃ, indriyā cakkhu…pe… indriyā aññātāvī.

Itthī indriyaṃ, indriyā cakkhu…pe… indriyā aññātāvī.

Puriso indriyaṃ, indriyā cakkhu…pe… indriyā aññātāvī.

Jīvitaṃ indriyaṃ, indriyā cakkhu…pe… indriyā aññātāvī.

Sukhaṃ indriyaṃ, indriyā cakkhu…pe… indriyā aññātāvī.

Dukkhaṃ indriyaṃ, indriyā cakkhu…pe… indriyā aññātāvī.

Somanassaṃ indriyaṃ, indriyā cakkhu…pe… indriyā aññātāvī.

Domanassaṃ indriyaṃ, indriyā cakkhu…pe… indriyā aññātāvī.

Upekkhā indriyaṃ, indriyā cakkhu…pe… indriyā aññātāvī.

Saddhā indriyaṃ, indriyā cakkhu…pe… indriyā aññātāvī.

Vīriyaṃ indriyaṃ, indriyā cakkhu…pe… indriyā aññātāvī.

Sati indriyaṃ, indriyā cakkhu…pe… indriyā aññātāvī.

Samādhi indriyaṃ, indriyā cakkhu…pe… indriyā aññātāvī.

Paññā indriyaṃ, indriyā cakkhu…pe… indriyā aññātāvī.

Anaññātaññassāmīti indriyaṃ, indriyā cakkhu…pe… indriyā aññātāvī.

Aññaṃ indriyaṃ, indriyā cakkhu…pe… indriyā aññātāvī.

Aññātāvī indriyaṃ, indriyā cakkhu…pe… indriyā aññaṃ.

Paccanīkaṃ

Na cakkhu na indriyaṃ, na indriyā na sotaṃ.

Na cakkhu na indriyaṃ, na indriyā na ghānaṃ.

Na cakkhu na indriyaṃ, na indriyā na jivhā.

Na cakkhu na indriyaṃ, na indriyā na kāyo.

Na cakkhu na indriyaṃ, na indriyā na mano.

Na cakkhu na indriyaṃ, na indriyā na itthī.

Na cakkhu na indriyaṃ, na indriyā na puriso.

Na cakkhu na indriyaṃ, na indriyā na jīvitaṃ.

Na cakkhu na indriyaṃ, na indriyā na sukhaṃ.

Na cakkhu na indriyaṃ, na indriyā na dukkhaṃ.

Na cakkhu na indriyaṃ, na indriyā na somanassaṃ.

Na cakkhu na indriyaṃ, na indriyā na domanassaṃ.

Na cakkhu na indriyaṃ, na indriyā na upekkhā.

Na cakkhu na indriyaṃ, na indriyā na saddhā.

Na cakkhu na indriyaṃ, na indriyā na vīriyaṃ.

Na cakkhu na indriyaṃ, na indriyā na sati.

Na cakkhu na indriyaṃ, na indriyā na samādhi.

Na cakkhu na indriyaṃ, na indriyā na paññā.

Na cakkhu na indriyaṃ, na indriyā na anaññātaññassāmīti.

Na cakkhu na indriyaṃ, na indriyā na aññaṃ.

Na cakkhu na indriyaṃ, na indriyā na aññātāvī.

Na sotaṃ na indriyaṃ, na indriyā na cakkhu…pe… na indriyā na aññātāvī.

Na ghānaṃ na indriyaṃ, na indriyā na cakkhu…pe… na indriyā na aññātāvī.

Na jivhā na indriyaṃ, na indriyā na cakkhu…pe… na indriyā na aññātāvī.

Na kāyo na indriyaṃ, na indriyā na cakkhu…pe… na indriyā na aññātāvī.

Na mano na indriyaṃ, na indriyā na cakkhu…pe… na indriyā na aññātāvī.

Na itthī na indriyaṃ, na indriyā na cakkhu…pe… na indriyā na aññātāvī.

Na puriso na indriyaṃ, na indriyā na cakkhu…pe… na indriyā na aññātāvī.

Na jīvitaṃ na indriyaṃ, na indriyā na cakkhu…pe… na indriyā na aññātāvī.

Na sukhaṃ na indriyaṃ, na indriyā na cakkhu…pe… na indriyā na aññātāvī.

Na dukkhaṃ na indriyaṃ, na indriyā na cakkhu…pe… na indriyā na aññātāvī.

Na somanassaṃ na indriyaṃ, na indriyā na cakkhu…pe… na indriyā na aññātāvī.

Na domanassaṃ na indriyaṃ, na indriyā na cakkhu…pe… na indriyā na aññātāvī.

Na upekkhā na indriyaṃ, na indriyā na cakkhu…pe… na indriyā na aññātāvī.

Na saddhā na indriyaṃ, na indriyā na cakkhu…pe… na indriyā na aññātāvī.

Na vīriyaṃ na indriyaṃ, na indriyā na cakkhu…pe… na indriyā na aññātāvī.

Na sati na indriyaṃ, na indriyā na cakkhu…pe… na indriyā na aññātāvī.

Na samādhi na indriyaṃ, na indriyā na cakkhu…pe… na indriyā na aññātāvī.

Na paññā na indriyaṃ, na indriyā na cakkhu…pe… na indriyā na aññātāvī.

Na anaññātaññassāmīti na indriyaṃ, na indriyā na cakkhu…pe… na indriyā na aññātāvī.

Na aññaṃ na indriyaṃ, na indriyā na cakkhu…pe… na indriyā na aññātāvī.

Na aññātāvī na indriyaṃ, na indriyā na cakkhu…pe… na indriyā na aññaṃ.

Indriyayamakamātikā niṭṭhitā.

Yamakamātikā niṭṭhitā.

7. Paṭṭhānamātikā

Hetupaccayo ārammaṇapaccayo adhipatipaccayo anantarapaccayo samanantarapaccayo sahajātapaccayo aññamaññapaccayo nissayapaccayo upanissayapaccayo purejātapaccayo pacchājātapaccayo āsevanapaccayo kammapaccayo vipākapaccayo āhārapaccayo indriyapaccayo jhānapaccayo maggapaccayo sampayuttapaccayo vippayuttapaccayo atthipaccayo natthipaccayo vigatapaccayo avigatapaccayoti (paṭṭhā. 1.1.paccayuddesa).

Paṭṭhānamātikā niṭṭhitā.

Nigamanaṃ

Sattappakaraṇanāmato, abhidhammamadesayi;
Devātidevo devānaṃ, devalokamhi taṃ pure.

Tassāyaṃ **mātikā** sabbā, sakalassāpi uddharā;
Ciraṭṭhitatthaṃ dhammassa, taṃ paggaṇhantu sādhavo.

Dvāvīsati tikā ceva, tatheva hetugocchakaṃ;
Cūḷantaradukā satta, gocchakā ca tato paraṃ.

Mahantaradukā cāpi, tato cuddasa niddise;
Gocchakāni duve piṭṭhi-dukāniṭṭhārasedisā.

Dvācattālīsa suttanta-dukā tevanti pañcadhā;
Sattappakaraṇikā bhinnā, dhammasaṅgaṇimātikā.

Abhidhammamātikāpāḷi niṭṭhitā.

Namo tassa bhagavato arahato sammāsambuddhassa

Mohavicchedanī

Ganthārambhakathā

1. Kāruññabhāvitaṃ yassa, ñāṇacakkhu mahodayaṃ;
Andhabhūtassa lokassa, jātaṃ sāmaññalocanaṃ.

2. Taṃ buddhaṃ sugataṃ dhīraṃ, sasaddhammaṃ sasāvakaṃ;
Vanditvānussaritvā ca, thometvā ca vināyakaṃ.

3. There ca thirasīlādi-guṇālaṅkārasobhite;
Sāsanujjotake dhīre, pubbake vaṃsapālake.

4. Visuddhidevadevo yaṃ, devānaṃ tidasālaye;
Paññāya desayī tassa, abhidhammassa mātikā.

5. Yā tassā vipulatthāya, dhammasaṅgaṇiādihi;
Anekehi pakārehi, pāḷiaṭṭhakathāhi ca.

6. Attho vinicchayo ceva,
Vibhatto sāgarūpamo;
Anantanayavokiṇṇo,
Dukkhogāho yato tato.

7. Samāsenābhidhammatthaṃ, mātikāmukhatokhilaṃ;
Ñātukāmehi suddhehi, antevāsīhi yācito.

8. Saṅkaḍḍhitvāna nayato, pāḷiaṭṭhakathāgataṃ;
Atthaṃ vinicchayañceva, samāsena nirākulaṃ.

9. Sāmatthiyagataṃ atthaṃ, nikāyantaranissaṭaṃ;
Mahāvihāravāsīnaṃ, kamābhatanayānugaṃ.

10. Dīpayanto nayaññūnaṃ, sadā sammodakāriniṃ;
Mohavicchedaniṃ nāma, karissāmatthavaṇṇananti.

Ganthārambhakathā niṭṭhitā.

1. Dhammasaṅgaṇīmātikā

Tikapadatthavaṇṇanā

Tattha **abhidhammassa mātikā**ti ettha kenaṭṭhena **abhidhammo**? Dhammātirekadhammavisesaṭṭhena. Atirekavisesatthadīpako hi ettha abhi-saddo ''bāḷhā me dukkhā vedanā abhikkamanti, no paṭikkamanti (saṃ. ni. 4.87; 5.195, 1022; ma. ni. 3.384, 389), abhikkantavaṇṇā''tiādīsu (saṃ. ni. 1.1; khu. pā. 5.1; su. ni. maṅgalasutta; vi. va. 857) viya, tasmā yathā samussitesu bahūsu chattesu ceva dhajesu ca yaṃ atirekappamāṇaṃ, visesavaṇṇasaṇṭhānañca chattaṃ, taṃ aticchattaṃ, yo atirekappamāṇo, visesavaṇṇasaṇṭhāno ca dhajo, so atiddhajoti ca vuccati, evameva ayampi dhammo dhammātirekadhammavisesaṭṭhena ''abhidhammo''ti vuccati. Bhagavatā hi suttantaṃ patvā khandhāyatanadhātusaccaindriyapaccayākārādayo dhammā ekadesena vibhattā, na nippadesena, abhidhammaṃ patvā pana anekehi nayavisesehi nippadesatova vibhattā. Evaṃ dhammātirekadhammavisesaṭṭhena ''abhidhammo''ti veditabbo.

Kenaṭṭhena **mātikā**? Mātusamaṭṭhena. Mātā viyāti hi mātikā yathā padumikaṃ mukhanti. Yathā hi mātā nānāvidhe putte pasavati, te pāleti, poseti ca, evamayampi nānāvidhe dhamme, atthe ca pasavati, te ca avinassamāne pāleti, poseti ca, tasmā ''mātikā''ti vuccati. Mātikaṃ hi nissāya dhammasaṅgaṇīādisattappakaraṇavasena vitthāriyamānā anantāparimāṇā dhammā, atthā ca tāya pasutā, pālitā, positā viya ca honti. Tathā hi **dhammasaṅgaṇippakaraṇe** catasso vibhattiyo cittavibhatti rūpavibhatti nikkheparāsi atthuddhāroti. Tattha nānānayehi ekūnanavuticittavibhāvinī cittavibhatti vitthāriyamānā anantāparimāṇabhāṇavārā hoti, tadanantaraṃ ekavidhādinā rūpavibhāvinī rūpavibhatti vitthāriyamānā anantāparimāṇabhāṇavārā hoti, tadanantaraṃ mūlakhandhadvārādīni nikkhipitvā desito nikkheparāsi vitthāriyamāno anantāparimāṇabhāṇavāro hoti, tadanantaraṃ tepiṭakassa buddhavacanassa aṭṭhakathābhūto atthuddhāro vitthāriyamāno anantāparimāṇabhāṇavāro hoti. Evamidaṃ dhammasaṅgaṇippakaraṇaṃ vācanāmaggato atirekaterasamattabhāṇavārampi samānaṃ vitthāriyamānaṃ anantāparimāṇabhāṇavāraṃ hoti.

Tathā **vibhaṅgappakaraṇe** khandhavibhaṅgo
āyatanadhātusaccaindriyapaccayākārasatipaṭṭhānasammappadhānaiddhipādabojjhaṅgamaggaṅgajhānaappamaññāsikkhāpadapaṭisambhidāñāṇakhuddakavatthudhammahadayav
aṭṭhārasa vibhaṅgā vibhattā, te suttantabhājanīyaabhidhammabhājanīyādinānānayehi vitthāriyamānā paccekaṃ anantāparimāṇabhāṇavārā honti. Evamidaṃ

vibhaṅgappakaraṇaṃ vācanāmaggato pañcatiṃsamattabhāṇavārampi samānaṃ vitthāriyamānaṃ anantāparimāṇabhāṇavāraṃ hoti.

Tathā **dhātukathāpakaraṇaṃ** ‘‘saṅgaho asaṅgaho’’tiādinā cuddasavidhena vibhattaṃ vācanāmaggato atirekachabhāṇavāramattampi samānaṃ vitthāriyamānaṃ anantāparimāṇabhāṇavāraṃ hoti.

Tathā **puggalapaññattippakaraṇaṃ** khandhapaññatti āyatanadhātusaccaindriyapuggalapaññattīti chabbidhena vibhattaṃ vācanāmaggato atirekapañcabhāṇavāramattampi vitthāriyamānaṃ anantāparimāṇabhāṇavāraṃ hoti.

Tathā **kathāvatthuppakaraṇaṃ** sakavāde pañca suttasatāni, paravāde pañca suttasatānīti suttasahassaṃ samodhānetvā vibhattaṃ vācanāmaggato saṅgītiāropitanayena dīghanikāyappamāṇampi vitthāriyamānaṃ anantāparimāṇabhāṇavāraṃ hoti.

Tathā **yamakappakaraṇaṃ** mūlayamakaṃ khandhāyatanadhātusaccasaṅkhāraanusayacittadhammaindriyayamakanti dasavidhena vibhattaṃ vācanāmaggato vīsabhāṇavārasatampi vitthāriyamānaṃ anantāparimāṇabhāṇavāraṃ hoti.

Paṭṭhānappakaraṇaṃ hetupaccayaārammaṇapaccayādicatuvīsatipaccaye gahetvā tikapaṭṭhānādicatuvīsatividhena vibhattaṃ paccekaṃ katipayabhāṇavārampi vitthāriyamānaṃ anantāparimāṇabhāṇavāraṃ hoti. Evaṃ anantāparimāṇānaṃ dhammānaṃ, atthānañca pasavanato, pālanato, posanato ca ‘‘mātā viyāti mātikā’’ti vuccati. Pālanaposanañcettha sammuṭṭhānaṃ, viraddhānañca pāḷiatthānaṃ mātikānusārena sallakkhetvā samānayanato, rakkhaṇato ca veditabbaṃ. Sā panāyaṃ paricchedato dhammasaṅgaṇīmātikā vibhaṅgamātikā dhātukathāmātikā puggalapaññattimātikā kathāvatthumātikā yamakamātikā paṭṭhānamātikāti sattannaṃ pakaraṇānaṃ ādimhi ṭhapitā sattavidhā hoti.

Tattha dhammasaṅgaṇīmātikā ādi, sāpi tikamātikā dukamātikāti duvidhā. Tattha dvāvīsati tikā **tikamātikā** nāma. Dvecattālīsasatadukā **dukamātikā** nāma, sā puna āhaccabhāsitā sāvakabhāsitāti duvidhā. Tattha dvāvīsati tikā ceva, ‘‘hetū dhammā na hetū dhammā…pe… saraṇā dhammā araṇā dhammā’’ti ime ca sataṃ dukāti ayaṃ **āhaccabhāsitā** sammāsambuddhadesitā sattannaṃ pakaraṇānaṃ mātikā nāma, tadanantarā ‘‘vijjābhāgino dhammā avijjābhāgino dhammā…pe… khayeñāṇaṃ anuppādeñāṇa’’nti ime dvācattālīsa suttantikadukā dhammasenāpatisāriputtattherena ṭhapitattā **sāvakabhāsitā** nāma. Ime ṭhapento pana thero na sāmukkaṃsikena attano ñāṇena ṭhapesi, ekuttariyaṃ pana ekakanipātadukanipātasaṅgītisuttadasuttarasuttehi samodhānetvā ābhidhammikattherānaṃ suttantaṃ patvā akilamanatthaṃ ṭhapesi.

Sā puna sappadesanippadesavasena dve koṭṭhāsā honti. Ettha hi nava tikā, ekasattati ca dukā sappadesānaṃ sāvasesānaṃ nāmarūpānaṃ pariggahitattā **sappadesā** nāma, avasesā terasa tikā, ekasattati ca dukā nippadesānaṃ niravasesānaṃ nāmarūpānaṃ gahitattā **nippadesā** nāma. Tesaṃ vibhāgo tattha tattheva āvi bhavissati. Tathā nāmalābhavasena dvidhā. Sabbeva hi ete tikadukā ādipadavasena, sabbapadavasena cāti dvidhā nāmaṃ labhanti. Tattha ‘‘kusalā dhammā, akusalā dhammā, abyākatā dhammā’’ti ayaṃ tāva **ādipadavasena** laddhanāmo kusalattiko nāma. ‘‘Sukhāya vedanāya sampayuttā dhammā…pe… dhammā’’ti ayaṃ **sabbapadavasena** laddhanāmo vedanāttiko nāma. Evaṃ sabbesampi tikadukānaṃ nāmaṃ veditabbaṃ.

Sā panesā pañcadasahi paricchedehi vavatthitā. Tikānaṃ hi eko paricchedo, dukānaṃ cuddasa. ‘‘Hetū dhammā nahetū dhammā’’tiādayo hi cha dukā ganthato ca atthato ca aññamaññasambandhena kaṇṇikā viya, ghaṭā viya ca hutvā ṭhitattā ‘‘hetugocchako’’ti vuccati. Tato apare ‘‘sappaccayā dhammā’’tiādayo satta dukā aññamaññaṃ asambandhā kevalaṃ dukasāmaññena uccinitvā gocchakantare ṭhapitattā, aññehi ca antaradukehi cūḷakattā ‘‘cūḷantaradukā’’ti veditabbā. Tato paraṃ āsavadukādīnaṃ channaṃ dukānaṃ vasena āsavagocchako nāma. Tato saṃyojanadukādīnaṃ channaṃ vasena saṃyojanagocchako nāma. Tathā ganthaoghayoganīvaraṇadukādīnaṃ channaṃ channaṃ vasena ganthaoghayoganīvaraṇagocchakā nāma. Parāmāsadukādīnaṃ pañcannaṃ vasena parāmāsagocchako nāma. Tato paraṃ sārammaṇadukādayo catuddasa dukā mahantaradukā nāma. Tato paraṃ upādānadukādayo cha dukā upādānagocchako nāma. Tato kilesadukādayo aṭṭhadukā kilesagocchako nāma. Tato paraṃ dassanenapahātabbadukādayo aṭṭhārasa dukā abhidhammamātikāya pariyosāne ṭhapitattā piṭṭhidukā nāma. Vijjābhāgiyadukādayo pana dvācattālīsa dukā suttantikadukā nāma. Evametissā pañcadasahi paricchedehi vavatthitāya tāva ayaṃ atthavaṇṇanā bhavissati.

Kusalattikavaṇṇanā

Yasmā panettha tikamātikā ādi, tatthāpi kusalattiko ādi, tasmā kusalattikassa tāva –

> Atthato bhūmibhedā ca, paccekaṃ sampayogato;
> Uddesato ca dhammānaṃ, lakkhaṇādivibhāgato.
>
> Saṅgahā suññato ceva, visayādippabhedato;
> Yathānurūpaṃ sabbattha, veditabbo vinicchayo.

Tattha **atthato** tāva **kusalā dhammā**ti ettha **kusala**saddo ārogyānavajjachekasukhavipākesu dissati. Ayaṃ hi ‘‘kacci nu bhoto kusalaṃ, kacci bhoto anāmaya’’ntiādīsu (jā. 1.15.246; 2.20.129) ārogye dissati. ‘‘Katamo pana, bhante, kāyasamācāro kusalo? Yo kho, mahārāja, kāyasamācāro anavajjo’’tiādīsu (ma. ni. 2.361) anavajje. ‘‘Kusalo tvaṃ rathassa aṅgapaccaṅgāna’’ntiādīsu (ma. ni. 2.87) cheke. ‘‘Kusalassa kammassa katattā upacitattā’’tiādīsu (dha. sa. 431) sukhavipāke. Svāyamidha ārogyepi anavajjepi sukhavipākepi vattati. Yatheva hi rūpakāye nibyādhitāya ārogyaṭṭhena kusalaṃ vuttaṃ, evaṃ arūpadhammepi kilesabyādhino abhāvena ārogyaṭṭhena kusalaṃ veditabbaṃ. Kilesavajjassa pana abhāvā anavajjaṭṭhena kusalaṃ.

Dhamma-saddo panāyaṃ pariyattihetuguṇanissattanijjīvatādīsu dissati. Ayaṃ hi ‘‘dhammaṃ pariyāpuṇāti suttaṃ geyya’’ntiādīsu (a. ni. 4.102) pariyattiyaṃ dissati. ‘‘Hetumhi ñāṇaṃ dhammapaṭisambhidā’’tiādīsu (vibha. 720) hetumhi. ‘‘Na hi dhammo adhammo ca, ubho samavipākino’’tiādīsu (theragā. 304) guṇe. ‘‘Dhammesu dhammānupassī viharatī’’tiādīsu (dī. ni. 2.373) nissattanijjīvatāyaṃ, svāyamidhāpi nissattanijjīvatāyameva vaṭṭati.

Vacanattho panettha – kucchite pāpadhamme salayanti calayanti kampenti viddhaṃsentīti **kusalā**. Kucchitena vā ākārena sayantīti kusā, te kuse lunanti chindantīti kusalā. Kucchitānaṃ vā sānato tanukaraṇato ñāṇaṃ kusaṃ nāma, tena kusena lātabbā parivattetabbāti kusalā. Atha vā kosallaṃ vuccati paññā, tato kosallato sambhūtattā kusalā. Idaṃ pana anantare vuttañcāti nibbacanadvayaṃ kiñcāpi nippariyāyato ñāṇasampayuttānameva yujjati, ruḷhīvasena pana taṃsadisatāya ñāṇavippayuttānampīti gahetabbaṃ. Yathā vā kusā ubhayabhāgagataṃ hatthappadesaṃ lunanti, evamimepi uppannānuppannabhāvena ubhayabhāgagataṃ saṃkilesapakkhaṃ lunanti, tasmā kusā viya lunantīti kusalā. Attano pana sabhāvaṃ dhārentīti dhammā, dhārīyanti vā paccayehi, dhārīyanti vā yathāsabhāvato ādhārīyantītipi dhammā. Na kusalā **akusalā,** mittapaṭipakkhā amittā viya kusalapaṭipakkhāti attho. Na byākatāti **abyākatā,** kusalākusalabhāvena akathitāti attho. Tesu anavajjasukhavipākalakkhaṇā kusalā, sāvajjadukkhavipākalakkhaṇā akusalā, avipākalakkhaṇā abyākatā.

Kiṃ panetāni kusalāti vā dhammāti vātiādīni ekatthāni, udāhu nānatthānīti? Kiñcettha yadi tāva ekatthāni, ‘‘kusalā dhammā’’ti idaṃ ‘‘kusalā kusalā’’ti vuttasadisaṃ hoti. Atha nānatthāni, tikadukānaṃ chakkacatukkabhāvo āpajjati, padānañca asambandho ‘‘kusalā rūpaṃ cakkhumā’’tiādīnaṃ viya. Athāpi yadi etāni ekatthāni, kusalākusalābyākatapadānaṃ tiṇṇampi dhammānaṃ dhammasabhāvena ekattā kusalādīnampi ekattaṃ āpajjati. Atha ‘‘kusalapadato akusalādipadassa aññattaṃ siyā’’ti vadatha, na etāni ekatthāni. Tadā dhammo nāma bhāvo. Bhāvato ca añño abhāvoti. Evaṃ aññoññāpekkhāya abhāvattamāpannehi dhammehi anaññe kusalādayopi abhāvā eva siyunti? Sabbametaṃ akāraṇaṃ, kasmā? Yathānumativohārasiddhito, na hi ‘‘kusalā dhammā’’tiādīni padāni yathā kusalā kusalāti, evaṃ atthavisesābhāvena paṇḍitehi anumatāni, nāpi kusalā rūpaṃ cakkhumā-saddā viya aññamaññaṃ anolokitatthabhāvena, atha kho anavajjaiṭṭhavipākattādisaṅkhātassa atthavisesassa, sabhāvasādhāraṇādiatthasāmaññassa ca jotakattena yathākkamaṃ anumatāni. Kusala-saddo hi dhamma-saddassa purato vuccamāno kusalākusalādisabbasādhāraṇasāmaññatthadīpakaṃ dhamma-saddaṃ akusalādito nivattetvā attano attano atthavisesavisiṭṭhatthadīpakaṃ karoti. Evaṃ paccekaṃ bhinnavisayānampi nesaṃ visesanavisesitabbabhāvena pavattiyaṃ ekatthatāya paṇḍitānumatatāya yathāvuttadosāropane kāraṇaṃ vuttaṃ, sabbametaṃ akāraṇaṃ. Evaṃ tato paresupi sabbattha yathānurūpato ñātabbaṃ. Ayaṃ tāva padatthato vinicchayo.

Kusalapadattho

Bhūmibhedāti tesu kusalākusalābyākatesu dhammesu kusalā tāva dhammā bhūmibhedato catubbidhā honti – kāmāvacarā rūpāvacarā arūpāvacarā lokuttarāti. Ayaṃ bhūmibhedato vinicchayo.

Sampayogatoti evaṃ bhūmibhedato catubbidhānampi nesaṃ paccekaṃ sampayogato vinicchayo veditabbo. Tattha kāmāvacarā tāva sampayogato aṭṭhavidhā honti. Seyyathidaṃ? Somanassasahagataṃ ñāṇasampayuttaṃ asaṅkhāraṃ, tathā sasaṅkhāraṃ. Upekkhāsahagataṃ ñāṇasampayuttaṃ asaṅkhāraṃ, tathā sasaṅkhāraṃ. Somanassasahagataṃ ñāṇavippayuttaṃ asaṅkhāraṃ, tathā sasaṅkhāraṃ. Upekkhāsahagataṃ ñāṇavippayuttaṃ asaṅkhāraṃ, tathā sasaṅkhāranti. Tattha iṭṭhārammaṇatā, saddhābāhullatā, visuddhadiṭṭhitā, ānisaṃsadassāvitā ca ekādasa pītisambojjhaṅgakāraṇāni cāti imehi tāva kāraṇehi somanassasahagatabhāvo veditabbo. Ñāṇasampattiṃ pana patthetvā katakammato, brahmādiupapattito, paññādasakavasena indriyaparipākato, vikkhambhanena kilesadūribhāvato ca sattavidhadhammavicayasambojjhaṅgakāraṇato ca ñāṇasampayuttatā veditabbā. Attano vā paresaṃ vā vasena pavatto pubbapayogo saṅkhāro nāma.

Tena uppannaṃ sasaṅkhāraṃ, tadabhāvā asaṅkhārañca veditabbaṃ. Etesu hi yathāvuttasomanassañāṇahetuṃ āgamma pahaṭṭho ‘‘atthi dinna’’nti ādinayappavattaṃ sammādiṭṭhiṃ purakkhatvā asaṃsīdanto, parehi ca anussāhito dānādīni puññāni karoti, tadāssa somanassasahagataṃ ñāṇasampayuttaṃ paṭhamaṃ kusalaṃ uppajjati. Yadā pana vuttanayena haṭṭhatuṭṭho sammādiṭṭhiṃ purakkhatvā amuttacāgitādivasena saṃsīdamāno, attano paṭisaṅkhārena vā parehi vā ussāhito karoti, tadāssa tadeva sasaṅkhāraṃ dutiyaṃ kusalaṃ hoti. Yadā pana ñātijanādipaṭipattidassanena jātaparicayā bāladārakādayo bhikkhuādidassanena somanassajātā sahasā dānavandanādīni karonti, tadā ñāṇavippayuttaṃ tatiyaṃ kusalaṃ uppajjati. Yadā pana ñātiādīhi ussāhitā evaṃ paṭipajjanti, tadā tadeva catutthaṃ sasaṅkhāracittaṃ hoti. Yadā pana somanassahetuno abhāvena visuṃ catūsupi vikappesu somanassarahitā honti, tadā sesāni cattāri upekkhāsahagatāni kusalāni uppajjanti. Evaṃ paccekaṃ sampayogato vinicchayo veditabbo.

Uddesato ca dhammānanti evaṃ sampayogato aṭṭhavidhesu kusalesu paccekaṃ dhammānaṃ uddesatopi vinicchayo veditabbo. Tattha paṭhamakusale tāva pāḷiyā sarūpena āgatā tiṃsa dhammā, yevāpanakā navāti ekūnacattālīsa dhammā honti. Seyyathidaṃ – phasso vedanā saññā cetanā cittaṃ vitakko vicāro pīti vīriyaṃ cittekaggatā jīvitaṃ saddhā sati hirī ottappaṃ alobho adoso amoho kāyapassaddhi cittapassaddhi kāyalahutā cittalahutā kāyamudutā cittamudutā kāyakammaññatā cittakammaññatā kāyapāguññatā cittapāguññatā kāyujukatā cittujukatāti ime sarūpena āgatā tiṃsadhammā. Chando adhimokkho manasikāro tatramajjhattatā karuṇā muditā kāyaduccaritavirati vacīduccaritavirati micchājīvaviratīti ime yevāpanakā navāti.

Padabhājanīye pana –

> ‘‘Yasmiṃ samaye kāmāvacaraṃ kusalaṃ cittaṃ uppannaṃ hoti…pe… tasmiṃ samaye phasso hoti, vedanā…pe… saññā cetanā cittaṃ vitakko vicāro pīti sukhaṃ cittassekaggatā saddhindriyaṃ vīriyindriyaṃ satindriyaṃ samādhindriyaṃ paññindriyaṃ manindriyaṃ somanassindriyaṃ jīvitindriyaṃ sammādiṭṭhi sammāsaṅkappo sammāvāyāmo sammāsati sammāsamādhi saddhābalaṃ vīriyabalaṃ satibalaṃ samādhibalaṃ paññābalaṃ hiribalaṃ ottappabalaṃ alobho adoso amoho anabhijjhā abyāpādo sammādiṭṭhi hirī ottappaṃ kāyapassaddhi cittapassaddhi kāyalahutā cittalahutā kāyamudutā cittamudutā kāyakammaññatā cittakammaññatā kāyapāguññatā cittapāguññatā kāyujukatā cittujukatā sati sampajaññaṃ samatho vipassanā paggāho avikkhepo hotī’’ti (dha. sa. 1) –

Evaṃ sarūpato uddiṭṭhā chapaññāsa dhammā ‘‘ye vā pana tasmiṃ samaye aññepi atthi paṭiccasamuppannā arūpino dhammā’’ti (dha. sa. 1) evaṃ yevāpanakavasena sāmaññato uddiṭṭhā, **aṭṭhakathāyaṃ** cassā tesu tesu suttappadesesu āgate gahetvā sarūpato niddiṭṭhā chandādayo navāti pañcasaṭṭhi dhammā āgatā. Yasmā pana tesu sarūpena āgatā jhānaṅgaindriyamaggaṅgabalamūlādīnaṃ vasena ekasseva bahukiccatādassanatthaṃ punappunaṃ gahetvā pariyāyena chapaññāsavidhena desitāpi agahitaggahaṇena yathāvuttā samatiṃseva dhammā honti, te pana savibhattikā avibhattikāti duvidhā. Tattha phassādayo aṭṭhārasa ekakattā avibhattikā. Vedanādayo dvādasa dhammā aṭṭhatiṃsappabhedena yathāyogaṃ vibhattattā savibhattikā, yevāpanakā pana avibhattikā eva. Tasmā te sabbepi nippariyāyena ekūnacattālīsa dhammāva honti. Honti cettha –

Phassādipañcakaṃ pañcajhānaṅgānindriyaṭṭhakaṃ;
Maggaṅgapañcakaṃ sattabalaṃ mūlattikampi ca.

Kammapathattikañceva, lokapāladukaṃ tathā;
Passaddhiādī cha dukā, tīṇi piṭṭhidukāniti.

Sattarasahi rāsīhi, chapaññāseva pāḷiyaṃ;
Vuttā sabhāvato tiṃsa, dhammā agahitaggahe.

Phasso jīvitasaññā ca, cetanā cārapītiyo;
Cha dukā kāyapassaddhi-pamukhāṭṭhārasekakā.

Cittaṃ vitakko saddhā ca, hiriottappiyampi ca;
Alobho ca adoso ca, satta dvidhā vibhāvitā.

Vedanā tividhā vīriyaṃ, sati ca catudhā matā;
Chaddhā ekaggatā paññā, sattadhāva vibhāvitā.

Viratī appamaññāyo, manakkāro chandamajjhattā;
Dhimokkho yevāpanakā, navete paṭhame mane.

Pañcasaṭṭhividheneva, pariyāyena desitā;
Navādhikā ca tettiṃsa, dhammāva paramatthatoti.

Ettha ca sarūpena āgatā tiṃsa dhammā, yevāpanakesu cattāro cāti catuttiṃsa dhammā ekakkhaṇe niyatā labbhanti, sesā pana karuṇādayo pañca karuṇāpubbabhāgamuditāpubbabhāgavasena, kāyaduccaritavacīduccaritamicchājīvehi viramaṇavasena ca cittassa pavattikālesu eva uppajjitvā aññathānuppajjanato aniyatā. Te ca yasmā dukkhitasukhitasattavasena, kāyaduccaritādittayavasena ca paccekaṃ bhinnavisayattā ekato na uppajjanti, tasmā karuṇāpubbabhāgādivasena pavattesu pañcasu cittakkhaṇesu niyatā catuttiṃsa, karuṇādīsu ekanti pañcatiṃsa dhammā uppajjanti, kevalaṃ pana dānādivasena pavattiyaṃ niyatā catuttiṃseva uppajjantīti veditabbaṃ. Ayaṃ dhammuddesato vinicchayo.

Lakkhaṇādivibhāgatoti evaṃ uddiṭṭhānaṃ dhammānaṃ lakkhaṇarasādito vinicchayo veditabbo. Phusatīti **phasso**. Svāyaṃ phusanalakkhaṇo, saṅghaṭṭanaraso, sannipātapaccupaṭṭhāno, āpāthagatavisayapadaṭṭhāno. Ayaṃ hi arūpadhammopi samāno ārammaṇe phusanākārena pavattatīti phusanalakkhaṇo, sā cassa phusanākārappavatti ambilādidassane kheḷuppādādinā ñātabbā. Ekadesena pana anallīyamānopi rūpaṃ viya cakkhuṃ, saddo viya ca sotaṃ cittamārammaṇañca saṅghaṭṭetīti saṅghaṭṭanaraso. Tikasannipātasaṅkhātassa pana attano kāraṇassa vasena paveditattā sannipātapaccupaṭṭhāno, phalaṭṭhena paccupaṭṭhānena panesa vedanāpaccupaṭṭhāno nāma hoti. Tajjāsamannāhārena ceva indriyena ca parikkhate visaye anantarāyena uppajjanato āpāthagatavisayapadaṭṭhānoti vuccati. Vedanādhiṭṭhānabhāvato panesa niccammā gāvī viya daṭṭhabbo. Lakkhaṇādīsu ca tesaṃ tesaṃ dhammānaṃ sabhāvo vā sāmaññaṃ vā lakkhaṇaṃ nāma, kiccaṃ vā sampatti vā raso nāma, upaṭṭhānākāro vā phalaṃ vā paccupaṭṭhānaṃ nāma, āsannakāraṇaṃ padaṭṭhānaṃ nāma. Evaṃ uparipi sabbattha lakkhaṇādīnaṃ nānattaṃ veditabbaṃ.

Vedayatīti **vedanā,** sā vedayitalakkhaṇā, sabhāvabhedato panesā pañcavidhā hoti – sukhaṃ dukkhaṃ somanassaṃ domanassaṃ upekkhāti. Tattha iṭṭhaphoṭṭhabbānubhavanalakkhaṇaṃ sukhaṃ, sampayuttānaṃ upabrūhanarasaṃ, kāyikaassādapaccupaṭṭhānaṃ, kāyindriyapadaṭṭhānaṃ. Aniṭṭhaphoṭṭhabbānubhavanalakkhaṇaṃ dukkhaṃ, sampayuttānaṃ milāpanarasaṃ, kāyikābādhapaccupaṭṭhānaṃ, kāyindriyapadaṭṭhānaṃ. Iṭṭhārammaṇānubhavanalakkhaṇaṃ somanassaṃ, yathā tathā vā iṭṭhākārasambhogarasaṃ, sampayuttānaṃ upabrūhanarasaṃ vā, cetasikaassādapaccupaṭṭhānaṃ, iṭṭhākāradassanapadaṭṭhānaṃ. Aniṭṭhārammaṇānubhavanalakkhaṇaṃ domanassaṃ, yathā tathā vā aniṭṭhākārasambhogarasaṃ, sampayuttānaṃ milāpanarasaṃ vā, cetasikābādhapaccupaṭṭhānaṃ, ekantena hadayavatthupadaṭṭhānaṃ. Majjhattavedayitalakkhaṇā upekkhā, sampayuttānaṃ nātiupabrūhanamilāpanarasā, santabhāvapaccupaṭṭhānā, nippītikacittapadaṭṭhānā. Ettha ca sukhaṃ, dukkhañca ekantamabyākataṃ, domanassamekantamakusalaṃ, somanassupekkhā pana siyā kusalā, siyā akusalā, siyā abyākatā. Idha pana kusalā somanassavedanā adhippetā.

Nīlādibhedaṃ ārammaṇaṃ sañjānātīti **saññā**. Sā sañjānanalakkhaṇā, paccābhiññāṇarasā, punasañjānanapaccayanimittakaraṇarasā vā dāruādīsu tacchakādayo viya, yathāgahitanimittavasena abhinivesakaraṇapaccupaṭṭhānā hatthidassakaandhā viya, ārammaṇe anogāḷhavuttitāya aciraṭṭhānapaccupaṭṭhānā vā vijju viya, yathāupaṭṭhitavisayapadaṭṭhānā tiṇapurisesu migapotakānaṃ purisāti uppannasaññā viya.

Cetetīti **cetanā,** saddhiṃ attanā sampayuttadhamme ārammaṇe abhisandahatīti attho. Sā cetanābhāvalakkhaṇā, āyūhanarasā, sā ca kusalākusalesu eva hoti. Itaresu pana taṃsadisatāya saṃvidahanapaccupaṭṭhānā sakiccaparakiccasādhakā jeṭṭhasissamahāvaḍḍhakiādayo viya. Accāyikakammānussaraṇādīsu panāyaṃ sampayuttesu ussāhanabhāvena pavattamānā pākaṭā hoti.

Ārammaṇaṃ cintetīti **cittaṃ,** viññāṇaṃ. Vitthārato panassa vacanattho cittaduke āvi bhavissati. Tadetaṃ vijānanalakkhaṇaṃ cittaṃ, pubbaṅgamarasaṃ, nirantarappavattito sandhānapaccupaṭṭhānaṃ, nāmarūpapadaṭṭhānaṃ.

Vitakketi ūheti, vitakkanamattameva vā soti **vitakko**. Svāyamārammaṇe cittassa abhiropanalakkhaṇo, āhananapariyāhananaraso, ārammaṇe cittassa ānayanapaccupaṭṭhāno.

Ārammaṇe tena cittaṃ vicarati, vicaraṇamattameva vā soti **vicāro**. Svāyamārammaṇānumajjanalakkhaṇo, tattha sahajātānuyojanaraso, cittassa anuppabandhanapaccupaṭṭhāno. Abhiniropanānumajjanavasena panesaṃ yathākkamaṃ oḷārikasukhumatāya ghaṇṭābhighāto viya cetaso paṭhamābhinipāto vitakko, ghaṇṭānuravo viya anuppabandho vicāro. Vipphāravā cettha vitakko ākāse uppatitukāmapakkhino pakkhavikkhepo viya, santavutti vicāro ākāse uppatitassa pakkhino pakkhapasāraṇaṃ viya. So pana nesaṃ viseso paṭhamadutiyajjhānesu pākaṭo hoti. Ubhopi panete sampayuttadhammapadaṭṭhānā.

Piṇayatīti **pīti**. Sā sampiyāyanalakkhaṇā, kāyacittapīṇanarasā, pharaṇarasā vā, odagyapaccupaṭṭhānā, somanassasahagatacittapadaṭṭhānā.

Vīrānaṃ bhāvo, kammaṃ vā **vīriyaṃ,** vividhena vā upāyena īrayitabbaṃ pavattayitabbanti vīriyaṃ. Tañca ussāhalakkhaṇaṃ, sahajātānaṃ upatthambhanarasaṃ, asaṃsīdanabhāvapaccupaṭṭhānaṃ, ‘‘saṃviggo yoniso padahatī’’ti (a. ni. 4.113) vacanato saṃvegapadaṭṭhānaṃ, vīriyārambhavatthupadaṭṭhānaṃ vā. Idaṃ pana kusalapakkhe padaṭṭhānaṃ, akusalādipakkhe pana sādhāraṇavasena yathā tathā vā dukkhavinodanakāmatāpadaṭṭhānaṃ, sampayuttadhammapadaṭṭhānaṃ vā. Taṃ samāraddhaṃ sabbāsaṃ sampattīnaṃ mūlaṃ hotīti daṭṭhabbaṃ.

Eko aggo visayo assāti ekaggaṃ, cittaṃ, tassa bhāvo ekaggatā, cittassa ekaggatā **cittekaggatā,** samādhissetaṃ nāmaṃ. Sā avisāraṇalakkhaṇā, sahajātānaṃ sampiṇḍanarasā nahānīyacuṇṇānaṃ udakaṃ viya, upasamapaccupaṭṭhānā, ñāṇapaccupaṭṭhānā vā, sukhapadaṭṭhānā, akusalādisādhāraṇavasena panetthāpi paccupaṭṭhānapadaṭṭhānāni vuttanayena yojetvā ñātabbāni. Nivāte dīpaccīnaṃ ṭhiti viya cetaso ṭhitīti daṭṭhabbā.

Ettha ca kiñcāpi ārammaṇaṃ bhinditvā anupavisantā viya kusalapakkhe cattāro dhammā ārammaṇaṃ ogāhanti saddhā sati ekaggatā paññāti, teneva saddhā ‘‘okappanā’’ti vuttā, sati ca ‘‘apilāpanā’’ti, ekaggatā ‘‘avaṭṭhitī’’ti, paññā ‘‘pariyogāhanā’’ti ca vuttā. Akusalapakkhe ca tayo taṇhā diṭṭhi avijjāti. Tena te eva ‘‘oghā’’ti vuttā. Tathāpi nesaṃ lakkhaṇādito nānattampi siddhameva. Akusalapakkhe pana ekaggatā uddhaccasamāgatattā ‘‘ogāhanā’’ti na vuttā. Akusaladhammā hi ekavisaye sampiṇḍanakiccena samādhinā yuttāpi udakasittarajuṭṭhānaṃ viya taṅkhaṇaññeva vikiraṇasabhāvā honti. Teneva hettha upacārappanāppatti na hoti, kusaladhammā pana yasmā udakaṃ āsiñcitvā āsiñcitvā ākoṭanamajjanādīni katvā upalittaṭṭhānaṃ viya sakalampi divasaṃ niccalapavattanasamatthāti upacārappanāppattāpi hoti, tasmā tattha ogāhanāti vuttāti gahetabbaṃ.

Jīvanti tena, jīvanamattaṃ vā tanti **jīvitaṃ,** taṃ sahajātānupālanalakkhaṇaṃ, tesaṃ pavattanarasaṃ, tesaññeva ṭhapanapaccupaṭṭhānaṃ, yāpayitabbadhammapadaṭṭhānaṃ. Attano ṭhitikkhaṇe eva cetaṃ te dhamme anupāleti udakaṃ viya uppalādīni, na bhaṅgakkhaṇe. Sayaṃ bhijjamānattā sayaṃ pavattitadhammasambandheneva pavattati niyāmako viyāti daṭṭhabbaṃ.

Saddahanti etāya, sayaṃ vā saddahati, saddahanamattaṃ vā esāti **saddhā**. Sā saddahanalakkhaṇā, okappanalakkhaṇā vā, pasādanarasā udakappasādakamaṇi viya, pakkhandanarasā vā oghuttārakavīrapuriso viya, akālusiyapaccupaṭṭhānā, adhimuttipaccupaṭṭhānā vā, saddheyyavatthupadaṭṭhānā, saddhammasavanādisotāpattiyaṅgapadaṭṭhānā vā, hatthavittabījāni viya daṭṭhabbā.

Saranti tāya, sayaṃ vā sarati, saraṇamattameva vā esāti **sati**. Sā apilāpanalakkhaṇā, asammosanarasā, ārakkhapaccupaṭṭhānā, visayābhimukhabhāvapaccupaṭṭhānā vā, thirasaññāpadaṭṭhānā, kāyādisatipaṭṭhānapadaṭṭhānā vā. Ārammaṇe daḷhapatiṭṭhitattā pana esikā viya, cakkhudvārādirakkhaṇato dovāriko viya ca daṭṭhabbā.

Kāyaduccaritādīhi hirīyatīti **hirī,** lajjāyetaṃ adhivacanaṃ. Tehiyeva ottappatīti **ottappaṃ,** pāpato ubbegassetaṃ adhivacanaṃ. Tattha pāpato jigucchanalakkhaṇā hirī, uttāsalakkhaṇaṃ ottappaṃ. Lajjanākārena pāpakānaṃ akaraṇarasā hirī, uttāsākārena ottappaṃ. Asucimakkhitassa, aggisantattassa ca ayoguḷassa gahetuṃ avisahanaṃ viya etesaṃ yathākkamaṃ jigucchanasantāsākārehi pāpākaraṇaṃ veditabbaṃ. Vuttākāreneva ca pāpato saṃkocanapaccupaṭṭhānāni etāni, attaparagāravapadaṭṭhānāni kulavadhūvesiyā bhāvo viya, lokapālakāni cāti daṭṭhabbāni. Ubhinnampi panesaṃ samuṭṭhānaṃ adhipati sabhāvo lakkhaṇena cāti mātikaṃ ṭhapetvā yathākkamaṃ ajjhattabahiddhāsamuṭṭhānatā, attalokādhipatitā, lajjābhayasabhāvasaṇṭhitatā, sappatissavavajjabhayadassāvitālakkhaṇatā ca **aṭṭhasāliniyaṃ** (dha. sa. aṭṭha. 1 balarāsivaṇṇanā) vitthārato vibhattā, atthikehi taṃ tattheva gahetabbaṃ.

Na lubbhati etena, sayaṃ vā na lubbhati, alubbhanamattameva vā tanti **alobho**. Adosāmohesupi eseva nayo. Tesu alobho ārammaṇe cittassa agedhalakkhaṇo, alaggabhāvalakkhaṇo vā kamaladale jalabindu viya, apariggaharaso muttabhikkhu viya, anallīnabhāvapaccupaṭṭhāno asucimhi patitapuriso viya.

Adoso acaṇḍikkalakkhaṇo, avirodhalakkhaṇo vā anukūlamitto viya, āghātavinayanaraso, pariḷāhavinayanaraso vā candanaṃ viya, sommabhāvapaccupaṭṭhāno puṇṇacando viya.

Amoho yathāsabhāvappaṭivedhalakkhaṇo, akkhalitappaṭivedhalakkhaṇo vā kusalissāsakkhittausuppaṭivedho viya, visayobhāsanaraso anuddhaṭo padīpo viya, asammohapaccupaṭṭhāno araññagatasudesako viya. Tayopi cete sabbakusalānaṃ mūlabhūtāti daṭṭhabbā.

Apica alobho cettha dānahetu, adoso sīlahetu, amoho bhāvanāhetu. Tīhipi cetehi yathāpaṭipāṭiyā nekkhammasaññā abyāpādasaññā avihiṃsāsaññā honti, tathā adhikaūnaviparītaggahaṇānaṃ abhāvo, tathā piyavippayogaappiyasampayogaicchitālābhadukkhānaṃ, jātijarāmaraṇadukkhānaṃ, petanirayatiracchānagatidukkhānañca abhāvo, tathā bhogamittaattasampattipaccayabhāvo, tathā kāmasukhapariccāgaattakilamathapariccāgamajjhimapaṭipattīnaṃ sambhavo, tathā asubhaappamāṇadhātusaññānaṃ, aniccadukkhaanattasaññānaṃ, dibbabrahmaariyavihārānañca sambhavo hotīti evamādīhi nayehi tesaṃ vitthāro veditabbo.

Ettha ca amoho nāma paññā, sā pajānanalakkhaṇā. Viññāṇaṃ vijānanalakkhaṇaṃ. Saññā sañjānanalakkhaṇā. Kiṃ panetāsaṃ saññāviññāṇapaññānaṃ nānattanti? Sañjānanavijānanapajānanameva. Etāsaṃ hi samānepi jānanabhāve saññāya ‘‘nīlaṃ pīta’’ntiādinā puna saññuppādakamattena ākārena sañjānanamattameva hoti, ajātabuddhidārakassa viya cittavaṭṭādibhāvamattākārena kahāpaṇādidassanaṃ, na tato uddhaṃ. Viññāṇassa pana yathāvuttena ca tato visiṭṭhena ca aniccādinā ākārena jānanaṃ hoti, gāmikapurisassa viya yathāvuttena ceva upabhogārahatādinā ca ākārena kahāpaṇādidassanaṃ, na tato uddhaṃ. Paññāya pana tehi ca yathāvuttehi nānappakārehi ca maggapātubhāvādihetūhi sabbehi ākārehi pajānanaṃ hoti, heraññikassa viya yathāvuttehi ceva chekakūṭaaddhasārādisabbehi ākārehi ca kahāpaṇādidassanaṃ. Paññāya hi ajānitabbaṃ nāma natthi. Evaṃ sañjānanavijānanapajānanākārehi etāsaṃ nānattaṃ veditabbaṃ. Ettha ca cakkhuviññāṇādīni vitakkavīriyādisahajātapaccayavirahato rūpādīsu saññākiccato adhikavijānanakiccaṃ kātuṃ na sakkonti, balapariṇāyakāni viya senaṅgāni paññānuvattakāneva hontīti veditabbāni. Tenāha bhagavā ‘‘pañcahi viññāṇehi na kañci dhammaṃ paṭivijānāti aññatra abhinipātamattā’’tiādi (vibha. 766).

Kāyapassambhanaṃ **kāyapassaddhi**. Cittapassambhanaṃ **cittapassaddhi**. Kāyoti panettha vedanādayo tayo khandhā. Ubhopi panetā kāyacittadarathavūpasamalakkhaṇā, kāyacittadarathanimmaddanarasā, kāyacittānaṃ aparipphandasītibhāvapaccupaṭṭhānā, kāyacittapadaṭṭhānā. Kāyacittānañca avūpasamakarauddhaccādikilesapaṭipakkhabhūtāti daṭṭhabbā.

Kāyalahubhāvo **kāyalahutā**. Cittalahubhāvo **cittalahutā**. Evaṃ uparipi padattho daṭṭhabbo. Kāyacittānaṃ garubhāvavūpasamalakkhaṇā kāyalahutā, cittalahutā ca, tesaṃ garubhāvanimmaddanarasā, tesaṃ adandhatāpaccupaṭṭhānā, tesaṃ garubhāvakarathinamiddhādikilesapaṭipakkhabhūtāti daṭṭhabbā.

Kāyacittānaṃ thaddhabhāvavūpasamalakkhaṇā **kāyamudutā, cittamudutā** ca, tesaṃ thaddhabhāvanimmaddanarasā, appaṭighātapaccupaṭṭhānā, kāyacittapadaṭṭhānā, tesaṃ thaddhabhāvakaradiṭṭhimānādikilesapaṭipakkhabhūtāti daṭṭhabbā.

Kāyacittānaṃ akammaññabhāvavūpasamalakkhaṇā **kāyakammaññatā, cittakammaññatā** ca, tesaṃ akammaññabhāvanimmaddanarasā, kāyacittānaṃ ārammaṇakaraṇasampattipaccupaṭṭhānā, tesaṃ akammaññabhāvakarāvasesanīvaraṇapaṭipakkhabhūtāti daṭṭhabbā. Pasādanīyavatthūsu pasādāvahā, hitakiriyāsu viniyogakkhamabhāvāvahā suvaṇṇavisuddhi viyāti daṭṭhabbā.

Kāyacittānaṃ agelaññabhāvalakkhaṇā **kāyapāguññatā, cittapāguññatā** ca, tesaṃ gelaññanimmaddanarasā, nirādīnavapaccupaṭṭhānā, tesaṃ gelaññakaraassaddhiyādikilesapaṭipakkhabhūtāti daṭṭhabbā. Kāyacittānaṃ ajjavalakkhaṇā **kāyujukatā, cittujukatā** ca, tesaṃ kuṭilabhāvanimmaddanarasā, ajimhatāpaccupaṭṭhānā, tesaṃ kuṭilabhāvakaramāyāsāṭheyyādipaṭipakkhabhūtāti daṭṭhabbā. Sabbepete passaddhiādayo dhammā kāyacittapadaṭṭhānāti veditabbā.

Kiṃ panettha passaddhādayo dhammā uddhaccādiṃ vinodetuṃ na sakkonti, yena ime passaddhādayo dhammā na visuṃ vibhattāti? No na sakkonti, ime pana sahitā eva sakkonti, itarathā tesaṃ uppattiyā eva asambhavato. Yathā vā passaddhādīsu vijjamānesu mohāhirikādīnaṃ ujupaṭipakkhabhāvena amohahiriādayo honti, evametepi uddhaccādiujupaṭipakkhabhāvena icchitabbāti gahetabbā. Yasmā cettha dvīhi dvīhi eva yathāsakaṃ paṭipakkhā haritabbā, tasmā te ete eva dvidhā vibhattā, na amohādayoti ñātabbā.

Yevāpanakesu **chando**ti kattukāmatāyetaṃ adhivacanaṃ, tasmā so kattukāmatālakkhaṇo, ārammaṇapariyesanaraso, ārammaṇena atthikatāpaccupaṭṭhāno, tadevassa padaṭṭhānaṃ. Ārammaṇaggahaṇe cāyaṃ cetaso hatthappasāraṇaṃ viya daṭṭhabbo. Ayañca yasmā virajjitabbādīsupi nekkhammādinā saha lobhavisadisena kattukāmatākārena pavattati, tasmā asekhānampi uppajjati. Lobho pana subhasukhādivipallāsapubbakena abhisaṅgākāreneva pavattatīti ayametesaṃ viseso. Evaṃ mettākaruṇādīnampi lobhādīhi viseso yathānurūpaṃ ñātabbo.

Adhimuccanaṃ **adhimokkho**. So sanniṭṭhānalakkhaṇo, asaṃsappanaraso, nicchayapaccupaṭṭhāno, sanniṭṭhātabbadhammapadaṭṭhāno, ārammaṇe niccalabhāvena indakhīlo viya daṭṭhabbo. Nanu ca saddhāpi adhimokkhoti vuccati. Tathā hi adhimokkhalakkhaṇe indaṭṭhaṃ kāretīti saddhindriyanti vuccatīti? Saccaṃ, sā ca kho sampasādanabhāvena adhimokkho, ayaṃ pana yathā tathā vā nicchayabhāvenāti na koci virodho.

Kiriyā kāro, manasmiṃ kāro **manasikāro,** purimamanato visadisaṃ manaṃ karotītipi **manasikāro,** svāyaṃ ārammaṇapaṭipādako vīthipaṭipādako javanapaṭipādakoti tippakāro, tattha **ārammaṇapaṭipādako** idha manasikāro. So sāraṇalakkhaṇo, sampayuttānaṃ ārammaṇesu payojanaraso, ārammaṇābhimukhabhāvapaccupaṭṭhāno, ārammaṇapadaṭṭhāno, saṅkhārakkhandhapariyāpanno. Ārammaṇapaṭipādakattena sampayuttānaṃ sārathi viya daṭṭhabbo. **Vīthipaṭipādako**ti pana pañcadvārāvajjanassetaṃ adhivacanaṃ. **Javanapaṭipādako**ti manodvārāvajjanassa, na te idha adhippetā. Ettha cāyaṃ manasikāro samannāhāramattākārena ārammaṇe sampayuttānaṃ payojako, **cetanā** cetokiriyābhāvena, **vitakko** pana saṅkappākārena, upanijjhāyanākārena ca abhiniropako. Teneva hettha padabhājanīye ‘‘takko saṅkappoti ca, jhānaṅga’’nti ca vuccatīti ayametesaṃ viseso.

Tesu tesu dhammesu majjhattatā **tatramajjhattatā**. Sā cittacetasikānaṃ samavāhitalakkhaṇā, ūnādhikatānivāraṇarasā, pakkhapātupacchedanarasā vā, majjhattabhāvapaccupaṭṭhānā, samappavattasampayuttadhammapadaṭṭhānā. Sampayuttadhammānaṃ ajjhupekkhaṇena samappavattānaṃ ājānīyānaṃ ajjhupekkhakasārathi viya daṭṭhabbā.

Paradukkhe sati sādhūnaṃ hadayakampanaṃ karotīti **karuṇā,** kirati vā paradukkhaṃ hiṃsati ca, kirīyati vā dukkhitesu pasārīyatīti karuṇā. Sā paradukkhāpanayanākārappavattilakkhaṇā, paradukkhāsahanarasā, avihiṃsāpaccupaṭṭhānā, dukkhābhibhūtānaṃ anāthabhāvadassanapadaṭṭhānā. Modanti tāya taṃsamaṅgino, sayaṃ vā modati, modanamattameva vā tanti **muditā**. Sā pamodalakkhaṇā, anissāyanarasā, arativighātapaccupaṭṭhānā, sattānaṃ sampattidassanapadaṭṭhānā.

Kasmā panettha mettupekkhā na vuttāti? Pubbe gahitattā. Adoso eva hi sattesu hitapharaṇavasena pavattiyaṃ mettā. Tatramajjhattatā eva ca iṭṭhāniṭṭhasattesu majjhattākārena pavattiyaṃ upekkhā. Te ca dhammā niyatā, kevalaṃ pana nesaṃ sattesu mettupekkhābhāvena pavatti aniyatāti. Kāyaduccaritato virati **kāyaduccaritavirati**. Sesapadadvayepi eseva nayo. Lakkhaṇādito panetā tissopi kāyaduccaritādivatthūnaṃ avītikkamalakkhaṇā, tato saṃkocanarasā, tesaṃ akiriyapaccupaṭṭhānā, saddhāhirottappaappicchatādiguṇapadaṭṭhānā, pāpakiriyato cittassa vimukhabhāvabhūtāti daṭṭhabbā. Evaṃ lakkhaṇādito vinicchayo veditabbo.

Saṅgahāti evaṃ ye ime imasmiṃ kāmāvacarapaṭhamakusale vibhattā ekūnacattālīsa dhammā, sabbete khandhato catubbidhā honti – vedanākkhandho saññākkhandho saṅkhārakkhandho viññāṇakkhandhoti. Tattha rāsaṭṭhena somanassavedanā vedanākkhandho, tathā saññā saññākkhandho, cittaṃ viññāṇakkhandho, avasesā phassādayo chattiṃsa dhammā saṅkhārakkhandhoti veditabbā.

Nanu ca yadi rāsaṭṭhena khandho, phassādīnaṃ tāva anekattā saṅkhārakkhandhatā yuttā, kathaṃ pana vedanādīnaṃ tiṇṇaṃ khandhatāti? Upacārato. Paccekaṃ hi atītādibhedabhinnesu vedanāsaññāviññāṇesu niruḷhopi khandha-saddo tadekadesesu ekekavedanādīsupi samudāyopacārena voharīyatīti tadekadesepi tabbohāro, yathā rukkhassa sākhāya chijjamānāya ‘‘rukkho chijjatī’’tiādīsu viyāti. Evaṃ khandhato catubbidhā honti.

Te puna āyatanato duvidhā honti – manāyatanaṃ dhammāyatananti. Sañjātisamosaraṇaṭṭhānaṭṭhena hettha cittaṃ **manāyatanaṃ,** sesā pana aṭṭhatiṃsa dhammā **dhammāyatana**nti. Evaṃ āyatanato duvidhā honti. Te puna dhātuvasena duvidhā manoviññāṇadhātu dhammadhātūti. Nissattanijjīvaṭṭhena hettha cittaṃ **manoviññāṇadhātu,** sesā **dhammadhātū**ti. Evaṃ dhātuvasena duvidhā.

Tathā āhārānāhāravasena. Tattha phasso cetanā cittanti ime tayo dhammā visesapaccayattena yathākkamaṃ ‘‘phassāhāro manosañcetanāhāro viññāṇāhāro’’ti vuccanti, avasesā na āhārāti. Kiṃ panete paccayā na honti, ye na āhārāti vucceyyunti? No na honti, visesapaccayā pana na honti, phassādayo pana tesaṃ dhammānaṃ visesapaccayā honti, visesato vedanādayo ca āharanti. Phassāhāro hi tisso vedanāyo āharati, manosañcetanāhāro tayo bhave, viññāṇāhāro paṭisandhināmarūpaṃ. Nanu ca so vipāko, idaṃ pana kusalaviññāṇanti? Kiñcāpi evaṃ, taṃsarikkhatāya pana viññāṇāhārotveva vuttaṃ. Yasmā vā ime ‘‘arūpino āhārā sampayuttakānaṃ dhammānaṃ taṃsamuṭṭhānānañca rūpānaṃ āhārapaccayena paccayo’’ti (paṭṭhā. 1.1.15) vacanato kabaḷīkārāhāro viya rūpakāyassa upatthambhakaṭṭhena nāmakāyassa āhārapaccayā honti, tasmā imeva ‘‘āhārā’’ti vuttāti veditabbaṃ. Evaṃ āhārānāhāravasena duvidhā.

Tathā indriyānindriyato. Tattha saddhā vīriyaṃ sati ekaggatā amoho cittaṃ somanassavedanā jīvitanti ime aṭṭha dhammā adhipatiyaṭṭhena yathākkamaṃ ‘‘saddhindriyaṃ vīriyindriyaṃ satindriyaṃ samādhindriyaṃ paññindriyaṃ manindriyaṃ somanassindriyaṃ jīvitindriya’’nti vuccanti, avasesā na ‘‘indriyānī’’ti. Evaṃ indriyānindriyato duvidhā.

Tathā jhānaṅgājhānaṅgavasena. Tattha vitakko vicāro pīti somanassaṃ ekaggatāti ime pañca dhammā upanijjhāyanaṭṭhena ‘‘jhānaṅgānī’’ti vuccanti, itare ‘‘ajhānaṅgānī’’ti. Evaṃ jhānaṅgājhānaṅgavasena duvidhā.

Tathā maggaṅgāmaggaṅgavasena. Tattha amoho vitakko viratittayaṃ vīriyaṃ sati ekaggatāti ime aṭṭha dhammā niyyānaṭṭhena, vimokkhaṭṭhena ca yathākkamaṃ ‘‘sammādiṭṭhi sammāsaṅkappo sammāvācā sammākammanto sammāājīvo sammāvāyāmo sammāsati sammāsamādhī’’ti nāmena ‘‘maggaṅgānī’’ti vuccanti, itare ‘‘amaggaṅgānī’’ti. **Pāḷiyaṃ** pana lokiyacitte viratīnaṃ aniyatattā, yevāpanakattā ca tā vajjetvā ‘‘pañcaṅgiko maggo hotī’’ti (dha. sa. 58, 121) vuccati. Evaṃ maggaṅgāmaggaṅgavasena duvidhā.

Tathā balābalavasena. Tattha saddhāvīriyaṃ sati samādhi paññā hirī ottappanti ime satta dhammā akampiyaṭṭhena balānīti vuccanti, itare abalānīti. Evaṃ balābalavasena duvidhā.

Tathā hetunahetuvasena. Tattha alobho adoso amohoti ime tayo dhammā mūlaṭṭhena hetūti vuccanti, itare nahetūti. Evaṃ hetunahetuvasena duvidhā. Evaṃ phassāphassavedanāvedanā saññāsaññācittācittādivasenapi vuttanayānusārena yathāyogaṃ saṅgahavibhāgo veditabbo. Ayamettha saṅkhepo, vitthāro pana padabhājanīyasaṅgahavāre (dha. sa. 103 ādayo), **tadaṭṭhakathāyañca** (dha. sa. aṭṭha. 58-120) gahetabbo. Evaṃ saṅgahato vinicchayo veditabbo.

Suññato cevāti evaṃ khandhādīhi saṅgahitesu tesu dhammesu tabbinimutto kārakavedakādisabhāvo attā vā sassato vā bhāvo na upalabbhati. Suññā te dhammā attena vā attaniyena vā, kevalaṃ paṭiccasamuppannā, salakkhaṇadhāraṇato dhammamattā, niccasukhādisāravirahato asārā, pavattakaniyāmakābhāvato apariṇāyakā aniccā, dukkhā, anattā, anattaniyā ca hutvā pavattantīti ayamettha saṅkhepo, vitthāro pana padabhājanīyasuññatavāre, **tadaṭṭhakathāyañca** gahetabboti. Evaṃ suññato vinicchayo veditabbo.

Niṭṭhitā paṭhamakusalassa atthavaṇṇanā.

Dutiyādīsupi paṭhamakusale vuttanayena dhammuddesādinā sabbo vinicchayo veditabbo. Na kevalañca ettheva, ito paresupi sabbattha heṭṭhā vuttasadisānaṃ padānaṃ, dhammānañca attho, sabbo ca vinicchayo ettha vuttanayeneva veditabbo. Ito paraṃ pana apubbameva vaṇṇayissāma. Dutiyacitte tāva sasaṅkhārabhāvamattameva paṭhamacittato viseso, sesaṃ tādisameva. Dutiyakusalaṃ.

Tatiyepi dhammuddese amohābhāvā indriyamaggaṅgabalamūlasaṅgahesu paññindriyasammādiṭṭhimaggaṅgapaññābalaamohamūlānaṃ parihāniyā saddhindriyādīnaṃ bhāvova viseso, sesaṃ tādisameva. Tathā catutthe sasaṅkhārabhāvamattameva viseso. Tatiyacatutthāni.

Pañcamachaṭṭhasattamaṭṭhamesu pana sukhasomanassaṭṭhānesu upekkhābhāvo, pītiyā ca abhāvo. Teneva jhānaṅgasaṅgahavāre caturaṅgajjhānatāva viseso, sesaṃ paṭhamadutiyatatiyacatutthacittasadisameva. Upekkhāsahagatesu cettha catūsu karuṇāmuditā na uppajjantīti keci vadanti, parikammabhūtānaṃ panettha tāsaṃ uppattiyā mahāaṭṭhakathāyaṃ anuññātattā upacārappattā pana uppajjanti, na itarāti gahetabbaṃ. Pañcamachaṭṭhasattamaṭṭhamāni.

Visayādippabhedatoti evaṃ dhammuddesādinā vibhattāni aṭṭha kāmāvacarakusalāni ārammaṇavibhāgato paccekaṃ chabbidhāni honti rūpārammaṇaṃ…pe… dhammārammaṇanti. Tattha nīlādibhedabhinnā, atītānāgatapaccuppannaajjhattikabāhiraoḷārikasukhumādibhedabhinnā ca vaṇṇadhātu **rūpārammaṇaṃ** nāma. Evaṃ **saddārammaṇā**dīsupi yathānurūpaṃ bhedo veditabbo.

Ettha ca **phoṭṭhabba**nti āpodhātuvajjitabhūtattayaṃ, **dhammārammaṇa**nti pañcārammaṇāni vajjetvā avasesā rūpārūpapaññattiyo veditabbā, sesaṃ tādisameva. Keci panettha ‘‘cakkhuviññāṇādīnamāpāthagatāni etānārammaṇāni rūpārammaṇādivohāraṃ labhanti, anāpāthagatāni pana atītānāgatadūrasukhumādibhedabhinnāni dhammārammaṇānevā’’ti vadanti, taṃ na yuttaṃ dibbacakkhādīnaṃ rūpārammaṇatādivacanato.

Anāpāthagatā eva hi tāni dibbacakkhuādīnaṃ ārammaṇaṃ, na ca tāni dhammārammaṇāni. Rūpādayo hi pañca paccekaṃ dvīsu dvīsu dvāresu ekasmiṃ khaṇe āpāthamāgantvā taṃtaṃdvārikajavanānaṃ, tadanantare manodvārikānañca aparabhāge ca diṭṭhasutādivasenānussarantassa suddhamanodvārikānañca ārammaṇāni honti. Tathā hi nānāvaṇṇavicittacetiyādidassanaṃ karontassa, dhammaṃ suṇantassa, bherisaddādīhi vā pūjādiṃ karontassa ca gandhamālādīni ghāyitvā, khādanīyabhojanīyādiñca sāyitvā, sukhasamphassāni attharaṇapāvuraṇādīni ca phusitvā manāpabhāvaṃ ñatvā tehi cetiyapūjaṃ karontassa, tattha tattha akusalaṃ vā uppādentassa, tasmiṃ tasmiṃ khaṇe gayhamānāni rūpādipañcārammaṇāni sākhāya akkamanaṃ, pathaviyaṃ chāyāpharaṇañca ekakkhaṇe kurumānaṃ rukkhagge nilīyamānaṃ pakkhino sarīraṃ viya yathāsakaṃ pasādañca ghaṭṭetvā tasmiṃyeva khaṇe bhavaṅgacalanapaccayabhāvena manodvārepi āpāthamāgantvā tato bhavaṅgaṃ vicchinditvā uppannānaṃ āvajjanādivoṭṭhabbanapariyosānānaṃ, vīthicittānaṃ, tadanantarānañca kusalākusalādijavanānaṃ ārammaṇaṃ hutvā tadanantarāsu manodvāravīthīsu ca aparabhāge tathārūpaṃ paccayaṃ āgamma attanā pūjādikaraṇakālesu, diṭṭhasutaghāyitasāyitaphuṭṭhavasenānussarantassa, paccakkhato anubhuyyamānāni viya manodvāre ca ārammaṇāni honti.

Athāpi pañcahi dvārehi agahitapubbāni buddharūpādīni, dibbarūpādīni ca pañcārammaṇāni savanavasena sallakkhetvā javanakkhaṇe vā aparabhāge sutavaseneva anussaritvā vā pasādaṃ, kammaphalasaddhādiṃ, lobhādiñca uppādentassāpi manodvāre āpāthamāgacchanti. Abhiññānaṃ pana suddhamanodvāre eva, tasmā evaṃ pañcadvāre, manodvāre, suddhamanodvāre ca āpāthagatāni atītādibhedabhinnāni sabbānipi pañcārammaṇāni kadācipi dhammārammaṇaṃ na honti, taditarā nāmarūpapaññattiyo dhammārammaṇanti gahetabbaṃ. Nanu cetāni iṭṭhakantamanāpāni ārammaṇāni lobhassa vatthu, kathamettha kusalaṃ uppajjatīti? Niyamādikāraṇato. Cittaṃ hi ‘‘kusalameva mayā kattabba’’nti pubbe niyamitavasena sabbattha akusalappavattiṃ nivattetvā kusale pariṇāmanavasena ca abhiṇhaṃ āsevitakusalasamudācāravasena ca sappurisūpanissayādiupanissayavasena ca yonisoābhujitavasena cāti imehi kāraṇehi kusalaṃ hutvā uppajjatīti veditabbaṃ. Evamimesu chasu ārammaṇesu uppajjanato paccekaṃ chabbidhāni honti. Ārammaṇavavatthānakathā.

Evaṃ ārammaṇabhedabhinnesu rūpārammaṇaṃ tāva kusalaṃ dasapuññakiriyavatthuvasena dasavidhaṃ hoti. Tattha ekekaṃ pana kāyakammaṃ vacīkammaṃ manokammanti tividhaṃ. Tattha kāyadvāre pavattaṃ **kāyakammaṃ,** vacīdvāre pavattaṃ **vacīkammaṃ,** manodvāre pavattaṃ **manokammaṃ**. Tattha kāyadvāranti kāyaviññatti. Vacīdvāranti vacīviññatti. Tāsaṃ vibhāgo rūpavibhattiyaṃ āvi bhavissati. Manodvāranti sabbaṃ cetanāsampayuttaṃ cittaṃ vuccati, visesato kusalākusalaṃ. Taṃ hi sahajātānaṃ cetanānaṃ, kāyaṅgavācaṅgacopanaṃ asampāpuṇitvā pavattānaṃ suddhamanokammānaṃ pavattiokāsadānato dvāranti vuccati, imesu pana tīsu dvāresu pavattā cetanā kāyakammādayo nāma. Apica pāṇātipātādayo, pāṇātipātāveramaṇiādayo ca kāyakammaṃ nāma, musāvādādayo, musāvādāveramaṇiādayo ca vacīkammaṃ nāma, abhijjhādayo, anabhijjhādayo ca manokammaṃ nāma.

Kusalapakkhe pana dānādidasapuññakiriyavatthūni ca yathārahaṃ kāyavacīmanokammāni honti. Evaṃ yebhuyyavuttito cesa kāyakammādibhāvo vutto pāṇātipātādīnampi vacīdvārādīsu pavattito kesañci purisānaṃ vanacarakādibhāvo viya, dvārānañca kāyakammadvārādibhāvo kesañci gāmānaṃ brāhmaṇagāmādibhāvo viya. Akusale tāva ettha pāṇātipātādikāyakammaṃ kāyadvāre, vacīdvāre ca yathārahaṃ samuṭṭhāti, no manodvāre. Tathā musāvādādivacīkammaṃ. Pāṇātipātādinipphādanatthaṃ hi manodvāre eva cintentassa cetanābyāpādādīsu kammapathappattesu vā kammapathaṃ appattesu vā manokammesu eva pavisanato kāyakammādibhāvaṃ na pāpuṇāti. Nanu vijjāmayenāpi kevalaṃ manokammena pāṇātipātādiṃ karontīti? Na aloṇabhojanadabbhasayanamantaparijappanādikāyavacīpayogaṃ vinā tassāsijjhanato. Abhijjhādimanokammaṃ pana tīsupi dvāresu samuṭṭhāti. Abhijjhāya hi kāyena parabhaṇḍaggāhādīnaṃ, byāpādena daṇḍaparāmasanādīnaṃ, micchādiṭṭhiyā titthiyavandanādīnaṃ karaṇakāle, vācāya parasampattipatthanāya ‘‘haññantu bajjhantū’’ti anatthapatthanāya ca titthiyatthutitadatthadīpanādīnañca yathākkamaṃ pavattikāle ca tassa manokammassa kāyavācāsu pavatti veditabbā.

Kāmāvacarakusalaṃ pana pāṇātipātāveramaṇiādikaṃ kāyavacīmanokammaṃ paccekaṃ dvārattayepi pavattati. Tattha pāṇātipātādīhi samphappalāpapariyosānehi sattahi viramantassa tāva hatthamuddāya, vacībhedena ca samādiyanakāle, manasā viramaṇakāle ca tesaṃ kāyavacīkammānaṃ tīsu dvāresu pavatti veditabbā. Anabhijjhādīhi sahagatena cetasā tajjassa kāyapayogassa, ‘‘paravittupakaraṇaṃ ciraṭṭhitikaṃ hotu, sabbe sattā averā hontu, so bhagavā arahaṃ sammāsambuddho’’tiādinā vacīpayogassa, kevalaṃ manopayogassa ca karaṇakāle manokammassa tīsupi dvāresu pavatti veditabbā. Ettha ca pañcadvāre uppannāni javanāni kāyavacīkammāni na honti, manokammāni eva. Tāni ca na kammapathappattāni, kevalaṃ kusalādīni honti. Manodvāre paṭutarappavattāni eva hi kammapathappattāni manokammāni honti, rūpārūpajavanāni pana ekantaṃ bhāvanāmayaṃ manokammameva manodvāre eva ca pavattanti.

Kiñcāpi abhiññāñāṇāni viññattidvayajanakāni, tathāpi kāyavacīkammavohāraṃ na labhanti, lokuttarakusalaṃ pana kāyavacīdvāresu anuppajjamānampi micchāvācākammantājīvānaṃ samucchedappahānakārīnaṃ viratīnaṃ vasena kāyavacīkammampi hoti, taditaramaggaṅgavasena manokammampīti ekakkhaṇe tīṇipi kammāni honti, tañca bhāvanāmayaṃ, dvāraṃ panassa manodvārameva. Yathā ca pāṇātipātāveramaṇiyādīnaṃ vasena kusalassa dvārattaye pavatti vuttā, evaṃ dasapuññakiriyavatthūnampi vasena vattabbā. Aṭṭhakathāsu pana na vicāritā, tathāpi nayato evaṃ veditabbā.

Tesu dānaṃ kāyakammameva, vacīkammampi vā. Pattānuppadānaṃ, abbhanumodanaṃ, desanā vacīkammameva. Sīlaṃ apacitisahagataṃ, veyyāvaccasahagatañca kāyakammampi atthi, vacīkammampi atthi. Tattha sīlassa kāyavacīkammabhāvo siddho eva. Apacitiyā pana pupphapūjādinā, vandanādinā vā pavattikāle kāyakammabhāvo, thutimayapūjādinā pavattikāle vacīkammabhāvo ca veditabbo. Veyyāvaccassāpi sahatthā karaṇakāle kāyakammabhāvo, gilānādīnaṃ catupaccayasamādāpanādivasena, garūhi āṇattasaddena ārocanapakkosanādivasena vacīkammabhāvo ca veditabbo. Bhāvanā, savanaṃ, diṭṭhijukammañca manokammameva, abbhanumodanampīti keci. Savanampi hi sotadvārānusārena manodvāre eva dhammatthasallakkhaṇavasena pavattikāle manokammameva.

Tattha dānaṃ apaciti veyyāvaccaṃ pattānuppadānaṃ desanāti imāni pañca kāyavacīdvāresu eva pavattanti, na manodvāre. Ettha ca pattānuppadānadesanānaṃ kāyavikārena pattiṃ dentassa, dhammaṃ desentassa ca kāyadvārepi pavatti veditabbā. Sīlaṃ bhāvanā abbhanumodanaṃ savanaṃ diṭṭhijukammanti imāni pana pañca tīsupi dvāresu pavattanti, ‘‘na punevaṃ karissāmī’’ti cettha manasāva duccaritato viramantassa, abbhanumodantassa ca vasena sīlabbhanumodanānaṃ manodvārepi pavatti veditabbā. Yaṃ pana **aṭṭhasāliniyaṃ** ‘‘dānamayaṃ kāyavacīmanokammavasena tividhaṃ hotī’’tiādi vuttaṃ, taṃ pubbacetanāvasena manodvāre pavattaṃ gahetvā pariyāyato vuttaṃ, nippariyāyato kāyavacīdvārappavattā sanniṭṭhānacetanāva. Teneva hi tattheva vuttaṃ ‘‘vinayapariyāyaṃ patvā hi ‘dassāmi karissāmī’ti vācā bhinnā hotīti. Iminā lakkhaṇena dānaṃ nāma hoti, abhidhammapariyāyaṃ patvā pana vijjamānakavatthuṃ ārabbha manasā cintitakālato paṭṭhāya kusalaṃ hoti. Aparabhāge kāyena vā vācāya vā kattabbaṃ karissatī’’ti (dha. sa. aṭṭha. 1). Itarathā ‘‘dassāmī’’ti cintitamattenāpi dānaṃ nāma bhaveyya, tathā ca tādisaṃ vatthuṃ yathācintitaniyāmena adentassa dhuranikkhepe adinnādānampi siyā. Evaṃ manasā pāṇātipātādayopi siyuṃ, tañca na yuttaṃ, tasmā vuttanayeneva gahetabbaṃ. Atha vā ‘‘sabbaṃ sāpateyyaṃ dinnaññeva haratū’’ti pariccajanasambhavato dānassa manodvārepi pavatti veditabbā.

Ettha ca dānasīlādikāyakammānaṃ kāyadvāre pavattiyaṃ kammaṃ kāyakammameva, dvārampi kāyadvārameva. Vacīdvāre pavattiyaṃ kammaṃ kāyakammameva, dvāraṃ pana vacīdvāraṃ. Manodvāre pavattiyampi kammaṃ kāyakammaṃ, dvāraṃ pana manodvāraṃ. Desanābbhanumodanādīnaṃ vacīkammānaṃ vacīdvāre pavattiyaṃ kammampi vacīkammaṃ, dvārampi vacīdvārameva. Kāyadvāre pavattiyampi kammaṃ vacīkammameva, dvāraṃ pana kāyadvāraṃ. Manodvāre pavattiyampi kammaṃ vacīkammaṃ, dvāraṃ pana manodvāraṃ. Bhāvanādimanokammānaṃ manodvāre pavattiyaṃ kammampi manokammaṃ, dvārampi manodvārameva. Kāyadvāre pavattiyampi kammaṃ manokammameva, dvāraṃ pana kāyadvāraṃ. Vacīdvāre pavattiyampi kammaṃ manokammameva, dvāraṃ pana vacīdvāraṃ. Evaṃ pāṇātipātādīnaṃ, pāṇātipātāveramaṇiādīnañca vuttānusārena kammavavatthānaṃ, dvāravavatthānañca yathānurūpaṃ yojetvā asaṅkarato ñātabbaṃ.

Dvārakammavavatthānakathā niṭṭhitā.

Idāni yasmā dasavidhāni cetāni puññakiriyavatthūni tīsu evaṃ saṅgayhanti dānamaye sīlamaye bhāvanāmayeti. Pattānuppadānaṃ hi dānamaye saṅgayhati, ‘‘abbhanumodanampī’’ti (dha. sa. aṭṭha. 156-159 puññakiriyavatthādikathā) **aṭṭhakathāyaṃ**. Apacitiveyyāvaccāni sīlamaye. Desanāsavanadiṭṭhijukammāni bhāvanāmaye, tasmā rūpārammaṇassa kusalassa dānasīlabhāvanāvasena dvārattayappavattiṃ yojetvā dassessāma. Tadanusāreneva itaresaṃ vasenāpi sakkā ñātunti. Kusalaṃ hi vaṇṇārammaṇaṃ hutvā uppajjamānaṃ dānasīlabhāvanāvaseneva tīsu dvāresu pavattati. Kathaṃ? Yadā hi nīlapītādivaṇṇavicittaṃ pupphavatthādideyyadhammaṃ labhitvā ‘‘vaṇṇadānaṃ me bhavissatī’’ti vaṇṇavasena ābhujitvā cetiyādīsu sahatthena pūjeti, tadā rūpārammaṇaṃ dānamayaṃ kāyadvāre pavattati, tañca pubbacetanā sanniṭṭhānacetanā aparacetanāti tividhaṃ hoti. Evaṃ uparipi sabbavāresu tividhatā veditabbā. Yadā pana tadeva yathāvuttavatthuṃ vācāya āṇāpetvā puttadārādīhi dāpeti, tadārūpārammaṇaṃ dānamayaṃ vacīdvāre pavattati. Yadā pana tadeva vijjamānakavatthuṃ ‘‘dassāmī’’ti cinteti, paccāsīsati, yathādhippāyaṃ nipphādessati, tadā pubbacetanāvasena pariyāyato dānamayaṃ manodvāre pavattati nāma. Evaṃ rūpārammaṇaṃ dānamayaṃ dvāravasena tividhaṃ hoti.

Yadā pana vuttappakāravaṇṇaṃ deyyadhammaṃ labhitvā ‘‘evaṃ manāpavaṇṇānaṃ pariccajanaṃ nāma mayhaṃ kulavaṃsāgatavattameta’’nti sahatthā pūjeti, tādisavaṇṇavantaṃ vā parapariggahitādibhogasampattiṃ pariccajitvā sīlaṃ rakkhati, tadā rūpārammaṇaṃ sīlaṃ kāyadvāre ca pavattati. Yadā pana vuttappakāravaṇṇaṃ deyyadhammaṃ kulavaṃsādivasena vācāya āṇāpetvā parehi dāpeti, tādisaṃ vā parapariggahitādiṃ vācāya apanetvā sīlaṃ rakkhati, tadā rūpārammaṇaṃ sīlaṃ vacīdvāre pavattati. Yadā pana tādisaṃ vijjamānakavatthuṃ kulavaṃsādivasena ‘‘dassāmī’’ti, tādisaṃ parapariggahitādikaṃ anāmasitvā ‘‘sīlaṃ rakkhissāmī’’ti vā cinteti, tadā rūpārammaṇaṃ sīlaṃ manodvāre pavattati. Evaṃ rūpārammaṇaṃ sīlamayaṃ dvāravasena tividhaṃ hoti.

Yadā pana vuttappakāraṃ vaṇṇavantaṃ datvā tadeva vaṇṇaṃ, sabbaṃ vā rūpāyatanaṃ caṅkamanto aniccādito vipassati, tadā rūpārammaṇaṃ bhāvanāmayaṃ kāyadvāre pavattati. Tadeva vacībhedaṃ katvā sammasantassa rūpārammaṇaṃ bhāvanāmayaṃ vacīdvāre pavattati. Tadeva kāyaṅgavācaṅgaṃ acopetvā sammasantassa rūpārammaṇaṃ bhāvanāmayaṃ manodvāre pavattati. Evaṃ rūpārammaṇaṃ bhāvanāmayaṃ dvāravasena tividhaṃ hoti. Iti rūpārammaṇassa kusalassa tividhapuññakiriyavatthuvasena navasu kammadvāresu pavattivibhāgo veditabbo. Imināva nayena rūpārammaṇassa kusalassa dasapuññakiriyavatthuvasenāpi tiṃsāya kammadvāresu pavattivibhāgo yojetvā ñātabbo. Yathā ca rūpārammaṇassa, evaṃ saddārammaṇādīnampi pañcannaṃ kusalānaṃ puññakiriyavatthudvārehi vibhāgo, yojanānayo ca yathānurūpaṃ ñātabbo.

Apica saddaṃ nāma kandamūlaṃ viya hatthena gahetvā dātuṃ na sakkā. Yadā pana ‘‘saddadānaṃ me’’ti ābhujitvā bheriāditūriye tiṇṇaṃ ratanānaṃ deti, tehi upahāraṃ vā karoti, dhammakathikādīnaṃ sarabhesajjādiṃ deti, dhammassavanaṃ ghoseti, sarabhaññadhammakathādiṃ vā karoti, tadā kusalaṃ saddārammaṇaṃ hoti. Evaṃ gandhādivatthupariccāgepi gandhādiārammaṇaṃ. Dhammārammaṇaṃ pana ojājīvitindriyatadāyattānaṃ vasena ñātabbaṃ. Yadā hi ojavantāni annapānasappinavanītādīni ‘‘ojadānaṃ me bhavissatī’’ti deti, gilānānaṃ bhesajjaṃ vā vejjaṃ vā upanetvā, pāṇoparodhakaṃ āvudhajālakuminādiṃ vināsetvā vā, vajjhappatte pāṇino mocetvā vā ‘‘jīvitadānaṃ me bhavissati jīvitāyattavuttitāya, pañcapasādasoḷasasukhumarūpacittacetasikānaṃ vasena pasādādidānaṃ me bhavissatī’’ti ca manasi karoti, tadā kusalaṃ dhammārammaṇaṃ hoti. Sesaṃ tādisameva.

Ayaṃ nānāvatthūsu ṭhitārammaṇānaṃ yojanā. Ekavatthusmimpi chārammaṇaṃ labbhateva. Piṇḍapātasmiṃ hi manāpo vaṇṇo, khādanakāle murumurāyanasaddo, gandho, raso, phoṭṭhabbaṃ, ojā, tadāyattā vā jīvitapasādādayo, tabbisayāni ca viññāṇādīnīti chārammaṇampi veditabbaṃ. Evaṃ cīvarādīsu ceva vatthādīsu ca yathānurūpaṃ ñātabbaṃ. Etthapi dānasīlabhāvanāmayatā, kāyavacīmanokammabhāvo ca vuttanayeneva veditabbo. Yathā ca kusalānaṃ, evaṃ akusalānampi ārammaṇakammadvāravavatthānaṃ, apuññakiriyavatthūsu yojanānayo ca vuttānusārena yathāyogaṃ ñātabbo.

Evaṃ ārammaṇato, puññakiriyavatthuto, kammato, dvārato ca anekasahassappabhedesu cetesu kusalesu upaḍḍhāni pana ñāṇasampayuttāni catunnaṃ adhipatīnaṃ vasena paccekaṃ catubbidhāni, ñāṇavippayuttāni pana upaḍḍhāni vīmaṃsādhipativajjitādhipatittayavasena paccekaṃ tividhāni, tadubhayāni puna hīnattikavasena paccekaṃ tividhāni, tāni puna aparimāṇesu pana cakkavāḷesu paccekaṃ aparimāṇesu sattesu ekekasmiṃ atītānāgatapaccuppannaoḷārikasukhumatādīhi anantehi pakārehi uppajjanato anantāparimāṇāni honti. Tāni sabbāni sambuddho anantena buddhañāṇena mahātulāya tulayamāno viya, mahātumbe pakkhipitvā minayamāno viya sabbākārato paricchinditvā mahākaruṇāya kāmāvacaraṭṭhena sarikkhatāya ekattaṃ upanetvā, puna somanassupekkhāsahagataṭṭhena, ñāṇasampayuttavippayuttaṭṭhena, asaṅkhārikasasaṅkhārikaṭṭhena ca koṭṭhāse katvā desesi, yathā taṃ lokavidū satthā devamanussānanti. Ayamettha saṅkhepo, vitthāro pana ādito paṭṭhāya **dhammasaṅgaṇiyā** (dha. sa. 1), tadaṭṭhakathāya ca **aṭṭhasāliniyā** (dha. sa. aṭṭha. 1) sabbākārato ñātabboti. Evaṃ visayādippabhedato vinicchayo veditabbo.

Kāmāvacarakusaladhammā niṭṭhitā.

Rūpāvacaradhammā pana kusalā jhānaṅgasampayogabhedato pañcavidhā honti. Seyyathidaṃ – vitakkavicārapītisukhekaggatāsampayuttaṃ paṭhamajjhānikaṃ, tato vūpasantaṃ atikkantavitakkaṃ vicārapītisukhekaggatāsampayuttaṃ dutiyajjhānikaṃ, tato vūpasantaṃ atikkantavicāraṃ pītisukhekaggatāsampayuttaṃ tatiyajjhānikaṃ, tato vūpasantaṃ virattapītikaṃ sukhekaggatāsampayuttaṃ catutthajjhānikaṃ, tato vūpasantaṃ atthaṅgatasukhaṃ upekkhekaggatāsampayuttaṃ pañcamajjhānikanti. Evaṃ sampayogabhedato vinicchayo veditabbo.

Dhammuddesādito pana paṭhamajjhāne tāva kāmāvacarapaṭhamakusale vuttesu ṭhapetvā viratittayaṃ sesā chattiṃsa dhammā honti. Tattha chandādayo cattāro, karuṇā, muditā cāti cha yevāpanakā. Sesaṃ suññatavārapariyosānaṃ sabbaṃ kāmāvacarapaṭhamakusale vuttasadisameva. Kevalaṃ hi viratīnaṃ abhāvo, saṅgahavāre pañcamaggaṅgabhāvo, bhūmantaravasena rūpāvacarabhāvo ca viseso, sesaṃ tādisameva. Paṭhamajjhānaṃ.

Tathā dutiyajjhānepi kevalaṃ dhammuddese vitakkābhāvo, saṅgahavāre catukkajjhānaṅgamaggaṅgabhāvo ca viseso, sesaṃ paṭhamasadisameva. Dutiyaṃ.

Tathā tatiyajjhānepi kevalaṃ dhammuddese vicārābhāvo, saṅgahavāre tivaṅgikajjhānatā ca viseso, sesaṃ dutiyasadisameva. Tatiyaṃ.

Tathā catutthe kevalaṃ dhammuddese pītiyā abhāvo, koṭṭhāsavāre duvaṅgikajjhānabhāvo ca viseso, sesaṃ tatiyasadisameva. Catutthaṃ.

Tathā pañcame kevalaṃ dhammuddese karuṇāmuditādīnaṃ abhāvo, somanassaṭṭhāne upekkhābhāvo, koṭṭhāsavāre jhānindriyesu upekkhājhānaṅgabhāvo, upekkhindriyabhāvo ca viseso, sesaṃ catutthasamameva. Pañcamaṃ.

Padabhājanīye pana vitakkavicārānaṃ vūpasamā dutiyaṃ, pītiyā ca virāgā tatiyaṃ, somanassassa ca atthaṅgamā catutthanti catukkanayopi āgato, so tikkhapaññānaṃ ekappahāreneva vitakkavicārasamatikkamasambhavato vutto. Tattha dutiyādīnaṃ sabbaso pañcakanaye tatiyādisamattā tattha vuttanayeneva sabbo vinicchayo veditabbo tattheva antogadhabhāvo cāti. Catukkanayo.

Visayādippabhedato pana vinicchayaṃ pañcakanayeneva vakkhāma, tadanusārato eva catukkanayavasenāpi sakkā ñātunti. Evaṃ upari lokuttarepi. Pañcavidhāpi cete rūpāvacarakusaladhammā kasiṇārammaṇabhedato paccekaṃ aṭṭhavidhā honti pathavīkasiṇaṃ āpotejovāyonīlapītalohitodātakasiṇañcāti, ālokākāsakasiṇehi saddhiṃ dasavidhā honti. **Padabhājanīye** (dha. sa. 202) pana ālokakasiṇassa odātakasiṇena saṅgahitattā aggahaṇaṃ daṭṭhabbaṃ, ākāsakasiṇassa pana ugghāṭanāsambhavato anāruppajjhānikattā. Taṃ hi punappunaṃ ugghāṭiyamānampi ākāsameva hoti, tasmā tatthuppannaṃ rūpāvacarapañcamajjhānaṃ bhavavisesāya, diṭṭhadhammasukhavihārāya ca saṃvattati, abhiññāya, vipassanāya ca pādakampi hoti, anāruppattā pana nirodhapādakaṃ na hoti. Sesāni pana nava kasiṇāni nirodhapādakānipīti ayametesaṃ viseso. Ānāpānajjhānassāpi panettha vāyokasiṇe saṅgaho daṭṭhabboti. Kasiṇakathā.

Evaṃ kasiṇavasena aṭṭhavidhā cete abhibhāyatanavasena pana paccekaṃ aṭṭhavidhā honti. Bhagavatā hi –

> ‘‘Ajjhattaṃ arūpasaññī bahiddhā rūpāni passati parittāni, tāni abhibhuyya…pe… appamāṇāni. Tāni abhibhuyya …pe… parittāni suvaṇṇadubbaṇṇāni…pe… appamāṇāni suvaṇṇadubbaṇṇāni suvisuddhaṃ nīlaṃ pītaṃ lohitaṃ odāta’’nti (dha. sa. 211 ādayo) –

Aṭṭha abhibhāyatanāni desitāni, tāni ca kasiṇesveva abhibhavitvā samāpajjanavasena jhānuppattivisesato, anārammaṇavisesato. Tattha hi **ajjhattaṃ arūpasaññī**ti alābhitāya vā anatthikatāya vā ajjhattarūpe kasiṇavasena parikammasaññāvirahitova. **Bahiddhā rūpāni passatī**ti bahiddhā aṭṭha kasiṇarūpāni parikammavasena ceva appanāvasena ca passati. **Parittānī**ti khuddakaparimāṇāni, tāni abhibhuyya passanto ca sampannagahaṇiko kaṭacchumattaṃ bhattaṃ labhitvā ‘‘kiṃ ettha bhuñjitabbaṃ atthī’’ti saṅkaḍḍhitvā sabbaṃ ekakabaḷameva karoti, evameva ñāṇuttariko ‘‘kimettha parittake ārammaṇe samāpajjitabbaṃ atthi, nāyaṃ mama bhāro’’ti tāni abhibhavitvā saha nimittuppādeneva appanaṃ nibbatteti, tasmā taṃ jhānaṃ ‘‘abhibhāyatana’’nti vuccati. **Appamāṇānī**ti mahantāni. **Tāni abhibhuyyā**ti mahagghaso ekaṃ bhattapātiṃ labhitvā viya ñāṇuttaro appamāṇaṃ labhitvā ‘‘etaṃ vā hotu aññaṃ vā, kimettha samāpajjitabba’’nti appanaṃ nibbatteti. **Suvaṇṇadubbaṇṇānī**ti parisuddhāparisuddhavaṇṇāni. Parisuddhāni hi nīlādīni, aparisuddhāni ca suvaṇṇadubbaṇṇānīti idha adhippetāni, etānipi ‘‘suvaṇṇāni vā hontu dubbaṇṇāni vā, parittaappamāṇavaseneva abhibhāyatanānī’’ti **āgamaṭṭhakathāsu** (dī. ni. aṭṭa. 2.173; ma. ni. aṭṭha. 2.249; a. ni. aṭṭha. 3.8.65) vaṇṇitāni. Vaṇṇābhogassa hi atthitāya purimāni abhibhāyatanāni vaṇṇābhogarahitasahitatāya ettha kevalato visesasabbhāvā catudhā vuttāni, nīlādīni pana cattāri suvisuddhavaṇṇavasena sukhārohatāya ñāṇuttariko abhibhavitvā appanaṃ nibbatteti, tasmā ārammaṇavisesābhāvepi jhānuppattivisesato imesaṃ aṭṭhannaṃ abhibhāyatanānaṃ vasena paccekaṃ aṭṭhavidhā hontīti veditabbā. Abhibhāyatanakathā.

Tāni puna yathā ca abhibhāyatanavasena, evaṃ vimokkhavasenāpi paccekaṃ tividhā honti. Bhagavatā hi ‘‘rūpī rūpāni passati, ajjhattaṃ arūpasaññī bahiddhā rūpāni passati, subhantveva adhimutto hotī’’ti (dha. sa. 240 ādayo; dī. ni. 3.339, 358; a. ni. 8.66) tayo vimokkhā desitā. Te ca kasiṇesveva adhimuccanavasena jhānuppattivisesato, bhāvanārammaṇavisesato kimidaṃ adhimuccanaṃ nāma? Paccanīkadhammehi suṭṭhu vimuccanaṃ, ārammaṇesu ca suṭṭhu abhirati, pitu mātu aṅke vissaṭṭhaṅgapaccaṅgassa dārakassa sayanaṃ viya aniggahitabhāvena nirāsaṅkatāya ārammaṇe pavattīti vuttaṃ hoti. Tattha **rūpī**ti ajjhattaṃ kesādīsu uppāditaṃ rūpajjhānaṃ rūpaṃ nāma, tadassa atthīti **rūpī**. Ajjhattampi hi kesādīsu nīlaṃ, medādīsu pītaṃ, maṃsādīsu lohitaṃ, dantādīsu odātañca vaṇṇakasiṇavasena ābhujitvā parikammaṃ karontassa rūpajjhānāni, kasiṇaṃ ugghāṭetvā ca arūpajjhānāni uppajjanteva. **Rūpāni passatī**ti bahiddhāpi nīlakasiṇādirūpāni jhānacakkhunā passati, iminā ajjhattabahiddhavatthukesu kasiṇesu jhānappaṭilābho dassito. **Ajjhattaṃ arūpasaññī**ti attano kesādīsu anuppāditarūpāvacarajjhāno, iminā bahiddhā paṭiladdhajjhānatā dassitā. **Subhantveva adhimutto hotī**ti iminā suvisuddhesu nīlādivaṇṇakasiṇesu ‘‘subha’’nti adhimuttivasena paṭiladdhajjhānatā dassitā. Evaṃ ārammaṇavisesābhāvepi adhimuttivasena jhānuppattivisesato imesaṃ tiṇṇaṃ vimokkhānaṃ vasena paccekaṃ tividhā hontīti veditabbā. Vimokkhakathā.

Yathā ca vimokkhato, evaṃ paṭipadābhedato paccekaṃ catubbidhā honti dukkhapaṭipadaṃ dandhābhiññaṃ, dukkhapaṭipadaṃ khippābhiññaṃ, sukhapaṭipadaṃ dandhābhiññaṃ, sukhapaṭipadaṃ khippābhiññanti. Tattha paṭhamasamannāhārato paṭṭhāya yāva upacāraṃ uppajjati, tāva pavattā jhānabhāvanā ‘‘paṭipadā’’ti vuccati. Sā ekaccassa dukkhā nīvaraṇādipaccanīkadhammasamudācāragahanatāya asukhasevanā hoti, ekaccassa tadabhāvato sukhā. Upacārato pana paṭṭhāya yāva appanā, tāva pavattā paññā ‘‘abhiññā’’ti vuccati. Sā ekaccassa dandhā asīghappavattinī, ekaccassa khippā. Asappāyasevino dukkhā paṭipadā hoti dandhā ca abhiññā, sappāyasevino sukhā paṭipadā hoti khippā ca abhiññā. Pubbāparakālesu sappāyāsappāyasevanavasena vomissatā ca veditabbā. Tathā palibodhupacchedādikaṃ pubbakiccaṃ asampādentassa paṭipadā dukkhā, sampādentassa sukhā paṭipadā. Appanākosallaṃ asampādentassa dandhābhiññā, sampādentassa khippā. Kilesindriyānaṃ vā tikkhamudutāya paṭhamā, vipariyāyena catutthā, vomissatāya majjhimā dveti veditabbā. Taṇhāvijjābhibhavanānabhibhavanavasena vā samathavipassanāsu katādhikārākatādhikāratāvasena vāpi etāsaṃ pabhedo veditabbo. Paṭhamajjhānādiāgamanavasenāpi dutiyādīnaṃ paṭipadābhiññābhedo hotiyevāti daṭṭhabbaṃ. Evaṃ paṭipadāvasena paccekaṃ catubbidhā hontīti veditabbā. Paṭipadākathā.

Yathā ca paṭipadāhi, evaṃ ārammaṇabhedatopi paccekaṃ catubbidhā honti parittaṃ parittārammaṇaṃ, parittaṃ appamāṇārammaṇaṃ, appamāṇaṃ parittārammaṇaṃ, appamāṇaṃ appamāṇārammaṇanti. Tattha yaṃ appaguṇaṃ, uparijjhānassa paccayo bhavituṃ na sakkoti, idaṃ **parittaṃ**. Yaṃ pana avaḍḍhite ārammaṇe pavattaṃ, taṃ parittaṃ ārammaṇaṃ assāti **parittārammaṇaṃ**. Vipariyāyato **appamāṇaṃ appamāṇārammaṇaṃ**. Tadubhayavomissatāya majjhe itaradvayaṃ veditabbaṃ. Evaṃ ārammaṇabhedato catubbidhā hontīti veditabbā. Ārammaṇakathā.

Yathā ca paṭipadārammaṇehi, evaṃ adhipatīnaṃ vasena paccekaṃ catubbidhatā, hīnattikavasena puna tividhatā ca yojetvā veditabbā.

Dasakasiṇamūlavibhāgakathā niṭṭhitā.

Yathā kasiṇamūlesu, evaṃ brahmavihāramūlesupi yathāyogaṃ vibhāgo veditabbo – mettākaruṇāmuditāvasena hi ādito cattāri jhānāni paccekaṃ tividhā honti mettāsahagataṃ, karuṇāsahagataṃ, muditāsahagatanti. Pañcamajjhānaṃ pana upekkhābrahmavihāravasena ekavidhaṃ upekkhāsahagatanti. Purimesu hi tīsu pañcamajjhānaṃ nuppajjati. Kasmā? Somanassāvippayogato, somanassasamuṭṭhitānaṃ byāpādavihiṃsāratīnaṃ yathākkamaṃ nissaraṇattā, pacchime ca tikacatukkajjhānaṃ nuppajjati. Kasmā? Upekkhāvedanāsampayogato, tassā ca paṭighānunayanissaraṇato majjhattākārena pavattito, tāni puna paṭipadārammaṇādhipatihīnattikabhedehi pubbe vuttanayena yojetvā veditabbāni. Ettha ca appasattārammaṇavasena parittārammaṇatā, bahusattārammaṇavasena appamāṇārammaṇatā ca ekasmiṃ satte appanaṃ pāpetvā anukkamena ekāvāsaekavīthigāmādigatasattesu pāpanavasena vaḍḍhanā ca veditabbā. Dhammuddese panettha karuṇāsahagate muditāvirahitā pañcatiṃsa dhammā, tesu chandādayo cattāro, karuṇā cāti pañceva yevāpanakā, karuṇā ca niyatāti veditabbā. Evaṃ muditāsahagatepi. Kevalaṃ karuṇāvirahitā muditā niyatā pavattāti ayamettha viseso. Avasesabrahmavihāradvaye, pana kasiṇāsubhādīsu ca sabbattha karuṇāmuditāvirahitā ca catuttiṃsa dhammā, tattha ca chandādayo cattārova yevāpanakā veditabbāti. Brahmavihāramūlavibhāgakathā.

Asubhabhedato pana paṭhamajjhānamevekaṃ dasavidhaṃ hoti uddhumātakasaññāsahagataṃ vinīlakavipubbakavicchiddakavikkhāyitakavikkhittakahatavikkhittakalohitakapuḷavakaaṭṭhikasaññāsahagatanti, dasavidhepi cetasmiṃ asubhe paṭikūlattā, dubbalattā ca vitakkabaleneva jhānaṃ tiṭṭhati, na vinā vitakkena sīghasotāya nadiyā arittabaleneva nāvā viya, tasmā paṭhamajjhānamevettha uppajjati, samathavipassanādiānisaṃsadassāvitāya, panettha nīvaraṇappahānena ca pītisomanassaṃ uppajjati bahuvetanalābhadassanena pupphachaḍḍakassa gūtharāsimhi viya, upasantabyādhidukkhassa ca rogino vamanavirecanappavattiyaṃ viyāti daṭṭhabbaṃ. Taṃ pana dasavidhampi paṭhamajjhānaṃ paṭipadārammaṇādhipatihīnattikavasena paccekaṃ yojetvā veditabbaṃ. Ettha ca asubhārammaṇassa avaḍḍhanīyatāya khuddake uddhumātakādiṭṭhāne uppannaṃ nimittaṃ parittārammaṇaṃ, mahante appamāṇārammaṇaṃ veditabbaṃ. Etesu pana dasasu asubhesu sāmaññato dvattiṃsākāravasena, navasivathikapabbavasena ca pavattā kāyagatāsati saṅgahitā, vaṇṇakasiṇesu ca kesādīnaṃ koṭṭhāsānaṃ nīlādivaṇṇārammaṇā, catukkapañcakajjhānavasena uppannā kāyagatāsati ca saṅgahitā. Padabhājanīye visuṃ na vuttā, tasmā tesaṃ vasenāpi vibhāgo veditabbo. Asubhamūlavibhāgakathā.

Evaṃ ārammaṇādibhedato ca bhinnānaṃ rūpāvacarakusaladhammānaṃ kāladesādibhedena anantatā, bhagavatā ca ekattaṃ upanetvā desitabhāvo, vitthāranayātideso ca kāmāvacarakusale vuttānusārena yathānurūpaṃ ñātabbo. Ito paraṃ arūpāvacarādīsupi visesamattameva vakkhāma. Evaṃ visayādippabhedato vinicchayo veditabbo.

Rūpāvacarakusaladhammā niṭṭhitā.

Arūpāvacarā pana kusaladhammā sampayogato na bhinnā, sabbepi upekkhekaggatāsampayuttāva, dhammuddesāditopi sabbaso rūpāvacarapañcamajjhānasadisā. Arūpāvacarabhāvo eva hettha viseso. **Visayādippabhedato**ti ettha pana ārammaṇato te catubbidhā honti. Seyyathidaṃ – ākāsānañcāyatanaṃ viññāṇañcāyatanaṃ ākiñcaññāyatanaṃ nevasaññānāsaññāyatananti. Tattha hi kasiṇugghāṭimākāse ‘‘ananto ākāso’’ti pavattaṃ paṭhamaṃ, tasmiṃ paṭhamāruppaviññāṇe ‘‘anantaṃ viññāṇa’’nti pavattaṃ dutiyaṃ, tassa paṭhamāruppaviññāṇassa abhāve ‘‘natthi kiñcī’’ti pavattaṃ tatiyaṃ, tasmiṃ tatiye ‘‘santametaṃ paṇītameta’’nti pavattaṃ catutthaṃ. Purimapurimehi pacchimapacchimaṃ santasantatarasantatamanti ca veditabbaṃ.

Nanu rūpāvacaresu vitakkādiaṅgasamatikkamato uparūparijhānānaṃ santatarādibhāvo vutto, aṅgātikkamarahitesu pana āruppesu kathanti? Ārammaṇātikkamato. Etesu hi kasiṇarūpasamatikkamato paṭhamaṃ jhānaṃ rūpāvacarapañcamajjhānato santaṃ, tatopi kasiṇugghāṭimākāsātikkamato dutiyaṃ, tatopi ākāse pavattaviññāṇātikkamato tatiyaṃ, tatopi ākāse pavattaviññāṇassa samatikkamato catutthanti. Evaṃ aṅgasamattepi thūlathūlātikkamena sukhumasukhumārammaṇatāya uparūparijjhānānaṃ santatarādibhāvo veditabbo samāyāmavitthārānampi vatthānaṃ suttasukhumatarādibhāvo viya. Nanu abhāvārammaṇatāya tatiyāruppaṃ santapaṇītato manasi karontassa catutthāruppassa kathaṃ tattha nikantipariyādānaṃ, kathaṃ ca samatikkamo vā hotīti? Asamāpajjitukāmatāya, sā ca attano santapaṇītatāya. Yathā hi rājā dantakārādisippikānaṃ atisukhumamanāpasippaṃ disvā ‘‘chekā vatime ācariyā’’ti tesaṃ chekatāya tussantopi na taṃ sippikabhāvaṃ pattheti, taṃ samatikkamma rājabhāve eva tiṭṭhati, evaṃsampadamidaṃ daṭṭhabbaṃ. Evaṃ ārammaṇabhedato catubbidhānampetesaṃ puna paṭipadārammaṇādhipatihīnattikabhedehi pubbe vuttanayeneva paccekaṃ bhedo veditabbo.

Ettha ca rūpāvacaracatutthajjhānanikanti pariyādānadukkhatāya paṭhamāruppassa, paṭhamāruppādinikantipariyādānadukkhatāya dutiyāruppādīnañca dukkhapaṭipadatā, pariyādiṇṇanikantikassa tadappanāparivāsadandhatāya dandhābhiññatā, vipariyāyena itarā ca veditabbā. Parittakasiṇugghāṭimākāsamūlakānaṃ pana catunnaṃ parittārammaṇatā, vipariyāyānaṃ appamāṇārammaṇatā veditabbā. Rūpārūpāvacarā panettha adhipatisahitāva uppajjanti, na vinā adhipatīhi. Kāmāvacarā tu adhipatirahitāpi uppajjanti, te ca ārammaṇādhipati sahajātādhipatīti dvepi labbhanti. Rūpārūpāvacarā pana sahajātādhipatimeva, netaraṃ. Tattha ca chandādhipatinā sahajātā dhammā chandādhipateyyā, chando pana adhipati eva, na chandādhipateyyo. Itare pana adhipateyyāva, nādhipatayo aññassa attanā sahajātassa chandassa, itaresañca adhipatiyatthassa abhāvā. Ekasmiṃ hi cittuppāde chandādīsu catūsupi vijjamānesu yathāpaccayaṃ sahajātādhipati ekova labbhati. Evaṃ vīriyādhipatiyādīsupi yathānurūpaṃ ñātabbaṃ. Evaṃ visayādippabhedato vinicchayo ñātabbo.

Arūpāvacarakusaladhammā niṭṭhitā.

Lokuttarā pana kusalā maggasampayogabhedato catubbidhā. Seyyathidaṃ – sotāpattimaggasampayuttaṃ sakadāgāmimaggasampayuttaṃ anāgāmimaggasampayuttaṃ arahattamaggasampayuttanti. Nanu catūsupi cetesu maggasampayogo samāno aṭṭhannampi maggaṅgānaṃ sabbattha uppattito kathaṃ tattha bhedoti? Anusayappahānasaṅkhātassa maggakiccassa bhedato. Anusaye mārento gacchatīti hi **maggo**. Maggā hi yathāsakaṃ anusaye pajahanti eva, nimittā vuṭṭhahanti, pavattañca chindanti nāmāti vuccanti. Nimittanti ca pañcakkhandhā, pavattantipi te eva. Taṃ duvidhaṃ upādinnakaṃ, anupādinnakañca.

Tatthapi sotāpattimaggo diṭṭhānusayaṃ, vicikicchānusayaṃ, tadekaṭṭhe ca kilese, taṃsahajātāni diṭṭhisampayuttāni, vicikicchāsampayuttañcāti pañcākusalacittāni ca uppajjamānova samugghāteti, samugghātento ca apāyabhavato ceva sugatibhavato ca ṭhapetvā satta bhave tadavasesato vuṭṭhāti. Tattha yadetaṃ paṭhamamaggānuppattiyaṃ uppajjamānārahaṃ diṭṭhivicikicchāsampayuttapañcacittasamuṭṭhānaṃ rūpaṃ, taṃ rūpakkhandho, tāni pañca cittāni viññāṇakkhandho, taṃsampayuttā vedanādayo itare tayo khandhā. Ime anupādinnapañcakkhandhā anupādinnanimittaṃ, anupādinnappavattaṃ nāma. Tato paṭhamamaggo vuṭṭhāti, taṃ chindati nāma. Yadetaṃ apāyabhave, sugatiyañca ṭhapetvā satta bhave tadavasese ca paṭhamamaggānuppattiyaṃ āyatiṃ uppajjamānārahaṃ kammajakkhandhapañcakaṃ, taṃ upādinnanimittaṃ, upādinnappavattaṃ nāma. Tato paṭhamamaggo vuṭṭhāti, tañca chindati nāma. Tatova paṭhamamaggo anusayaṃ pajahantova nimittā vuṭṭhahati, pavattañca chindati nāmāti veditabbaṃ. Evaṃ itaramaggesupi upādinnānupādinnanimittappavattaṃ vuṭṭhānaṃ chindanaṃ yathānurūpaṃ ñātabbaṃ.

Sakadāgāmimaggo pana oḷārikakāmarāgānusayaṃ, paṭighānusayaṃ, tadekaṭṭhe ca kilese, taṃsahajātāni ca tathā pavattāni cattāri diṭṭhivippayuttāni, dve ca domanassasahagatānīti cha akusalacittāni ca uppajjamānova samugghāteti, samugghātento ca kāmasugatito ṭhapetvā ekabhavaṃ tadavasesato vuṭṭhāti, patanubhūtāva taṃsamaṅgino kāmarāgabyāpādā adhimattā, te ca kadāci viraḷāva uppajjantīti veditabbā.

Anāgāmimaggopi tāneva tanusahagatakāmarāgappaṭighānusayavasena uppannāni cha cittāni uppajjamānova samugghāteti, samugghātento ca kāmabhavato vuṭṭhāti. Arahattamaggo pana rūparāgaarūparāgamānāvijjānusaye, uddhaccaṃ, tadekaṭṭhe sabbe kilese ca taṃsahajātāni cattāri diṭṭhivippayuttāni, uddhaccasahagatañcāti pañcākusalacittāni ca uppajjamānova samugghāteti, samugghātento ca rūpārūpato, sabbabhavatopi vuṭṭhāti. Sesaṃ paṭhamamagge vuttānusārato veditabbaṃ. Evaṃ anusayappahānasaṅkhātakiccabhedato catunnaṃ maggānaṃ bhedo veditabbo.

Tadevaṃ maggasampayogabhedato catubbidhaṃ, puna jhānaṅgasampayogabhedato paccekaṃ pañcavidhā honti. Kathaṃ? Paṭhamamaggasampayuttaṃ tāva vitakkavicārapītisukhekaggatāsampayuttaṃ paṭhamajjhānikaṃ, vicārapītisukhekaggatāsampayuttaṃ dutiyajjhānikaṃ, pītisukhekaggatāsampayuttaṃ tatiyajjhānikaṃ, sukhekaggatāsampayuttaṃ catutthajjhānikaṃ, upekkhekaggatāsampayuttaṃ pañcamajjhānikañcāti pañcavidhaṃ hoti. Evaṃ dutiyamaggādisampayuttā cāti vīsatividhā honti, ettha ca catukkanayavasena soḷasavidhatāpi yojetabbā. Kiṃ panettha evaṃ jhānaṅgayogabhedassa niyāmakaṃ kāraṇanti? Saṅkhārupekkhāñāṇaṃ. Tasmiṃ hi vuṭṭhānagāminivipassanābhūte somanassasahagate ariyamaggā pañcamajjhānikā na uppajjanti, somanassasahagatā catukkajjhānikāva uppajjanti, upekkhāsahagate ca catukkajjhānikā na uppajjanti, upekkhāsahagatā pañcamajjhānikāva uppajjanti.

Nanu cettha saṅkhārupekkhāñāṇaṃ somanassupekkhāsahagatattā catukkapañcamajjhānikānaṃ somanassupekkhāsahagatabhāvassa niyāmakahetu, vitakkādiaṅgasamatikkamato pana nesaṃ dutiyādijjhānabhāvassa niyāmakena aññena bhavitabbaṃ. Na hi saṅkhārupekkhāñāṇaṃ vitakkādivikalaṃ uppajjati. Yena taṃ niyāmakaṃ bhaveyya, kiṃ taṃ niyāmakakāraṇanti? Pādakajjhānaṃ, sammasitajjhānaṃ vā. Rūpārūpāvacaresu hi yaṃ yaṃ jhānaṃ samāpajjitvā tatuṭṭhāya ye keci pakiṇṇakasaṅkhāre sammasitvā ye magge uppādeti, te sabbe taṃtaṃjhānasadisāva honti. Yaṃ yaṃ vā pana jhānaṃ, taṃsampayutte ca aniccādito vipassitvā ye ye magge uppādeti, te ca taṃtaṃjhānasadisāva honti bhūmivaṇṇasadisavaṇṇā godhā viya. Tattha ca sukkhavipassakassa uppannamaggāpi, samāpattilābhinā jhānaṃ pādakaṃ akatvā asammasitvāva uppāditamaggāpi paṭhamajjhānaṃ pādakaṃ katvā taṃ taṃ vā sammasitvā uppāditamaggāpi sabbe ekasadisā paṭhamajjhānikāva honti. Na hi lokuttaramaggo appanaṃ appatto nāma atthi. Dutiyatatiyacatutthajjhānāni pādakāni katvā vā tattha gate dhamme sammasitvā vā uppāditamaggā yathākkamaṃ caturaṅgikā, tivaṅgikā, duvaṅgikā ca honti. Pañcamajjhānaṃ, pana āruppajjhānāni ca pādakaṃ katvā vā tattha gate dhamme sammasitvā vā uppāditamaggā upekkhekaggatāvasena duvaṅgikāva honti. Etesañca pañcannaṃ jhānikānampi pubbabhāge vipassanā somanassasahagatāpi hoti upekkhāsahagatāpi, vuṭṭhānagāminī pana vipassanā catukkajjhānikānaṃ somanassasahagatā hoti. Pañcamajjhānikānaṃ pana upekkhāsahagatāvāti tadeva pādakajjhānaṃ, sammasitajjhānaṃ vā niyāmakakāraṇanti veditabbaṃ. Evaṃ sampayogato vinicchayo.

Dhammuddesādito pana paṭhamajjhānikesu tāva catūsu kāmāvacarapaṭhamakusale vuttadhammesu ṭhapetvā karuṇāmuditā sattatiṃsa dhammā honti. Viratiyo panettha niyatā, **pāḷiyañca** (dha. sa. 277) rūpena niddiṭṭhā, chandādayo ca cattāro yevāpanakāti veditabbā.

Saṅgahavāre pana bodhipakkhiyadhammesu pubbe saṅgahitāvasesānaṃ satipaṭṭhānasammappadhānaiddhipādabojjhaṅgānaṃ vasena atirekā cattāro saṅgahā veditabbā. Paṭhamajjhānikamaggasampayuttesu hi dhammesu sati upaṭṭhānaṭṭhena **satipaṭṭhānaṃ,** sā visayabhedena catubbidhā, itare assatipaṭṭhānāti sabbeva te dvidhā honti. Tathā vīriyaṃ padahanaṭṭhena **sammappadhānaṃ,** taṃ kiccabhedena catubbidhaṃ, itare asammappadhānāti. Tathā chando vīriyaṃ cittaṃ amohoti cattāro dhammā ijjhanakaṭṭhena yathākkamaṃ ‘‘chandiddhipādo vīriyacittavīmaṃsiddhipādo’’ti nāmena **‘‘iddhipādā’’**ti vuccanti, itare ‘‘aniddhipādā’’ti. Tathā sati amoho vīriyaṃ pīti passaddhi samādhi tatramajjhattatāti ime satta dhammā bujjhanaṭṭhena yathākkamaṃ ‘‘satisambojjhaṅgo dhammavicayasambojjhaṅgo vīriyapītipassaddhisamādhiupekkhāsambojjhaṅgo’’ti vuccanti, itare abojjhaṅgāti evaṃ cattāro saṅgahā.

Sesaṃ sabbaṃ lakkhaṇādito paṭṭhāya suññatavārapariyosānaṃ kāmāvacarapaṭhamakusale vuttasadisameva, kevalaṃ pana maggaṅgasaṅgahe ‘‘aṭṭhaṅgiko maggo hotī’’ti (dha. sa. 337) **padabhājanīye** sarūpeneva niddiṭṭhaṃ, indriyasaṅgahe paññindriyaṭṭhāne paṭhamamaggassa anaññātaññassāmītindriyaṃ gahetvā itaramaggānaṃ aññindriyaṃ gahetvāva aṭṭhindriyanti aṭṭhindriyatā, sabbattha lokuttaratā ca viseso, sesaṃ tādisameva. Paṭhamajjhānikā cattāro maggā.

Tathā dutiyajjhānikesupi kevalaṃ dhammuddese vitakkābhāvo, saṅgahavāre caturaṅgajjhānatā, sattaṅgamaggatā ca viseso, sesaṃ paṭhamajjhānikasadisameva. Dutiyajjhānikamaggā.

Tathā tatiyajjhānikesupi kevalaṃ dhammuddese vicārābhāvo, saṅgahavāre tivaṅgikajjhānatā ca viseso, sesaṃ dutiyajjhānikasadisameva. Tatiyajjhānikamaggā.

Tathā catutthajjhānikesupi kevalaṃ dhammuddese pītiyā abhāvo, koṭṭhāsavāre duvaṅgikajjhānatā, chaḷaṅgikabojjhaṅgatā ca viseso, sesaṃ tatiyajjhānikasadisameva. Catutthajjhānikamaggā.

Tathā pañcamajjhānikesupi kevalaṃ sabbattha vedanāparivattanameva viseso, sesaṃ catutthajjhānikasadisameva. Pañcamajjhānikamaggā. Evaṃ dhammuddesādito vinicchayo.

Visayādippabhedato pana sabbepi lokuttarakusalā ārammaṇato nibbānārammaṇāva, tasmā na tato nesaṃ bhedo, paṭipadādibhedato pana pubbe vuttanayena paccekaṃ bhedo veditabbo. Ettha ca yo nāmarūpapariggahato paṭṭhāya kilamanto vipassanaṃ ārabhitvā dukkhena kasirena kilese vikkhambheti, tassa dukkhā paṭipadā hoti. Yo pana vikkhambhitakileso, so vipassanāparivāsaṃ vāsento cirena maggapātubhāvaṃ pāpuṇāti, tassa dandhābhiññā hoti. Iminā nayena itarā tissopi paṭipadābhiññāyo veditabbā. Yathā ca paṭipadādibhedato, evaṃ vimokkhabhedatopi paccekaṃ dvidhā honti – suññatavimokkho appaṇihitavimokkhoti.

Tattha **suññata**nti, **appaṇihita**nti ca lokuttaramaggassa nāmaṃ. So hi āgamanato saguṇato ārammaṇatoti tīhi kāraṇehi nāmaṃ labhati. Kathaṃ? Idha bhikkhu vipassanākammaṭṭhāniko ādito paṭṭhāya ‘‘aniccaṃ dukkhamanattā’’ti tividhaṃ anupassanaṃ āropetvā sammasanto vicarati, sacassa vuṭṭhānagāminivipassanā tebhūmake saṅkhāre anattato vipassati, ayaṃ attasuññatādassanaṭṭhena suññatā nāma hoti. Sace dukkhato vipassati, ayaṃ taṇhāpaṇidhirahitaṭṭhena appaṇihitā nāma hoti, tā ubhopi āgamanīyaṭṭhāne ṭhatvā attano attano maggassa yathākkamaṃ suññatamaggo appaṇihitamaggoti nāmaṃ denti. Evaṃ āgamanato nāmalābho veditabbo. Nanu suttantesu sace vuṭṭhānagāminivipassanā aniccato passati, tassā vasena maggo animittavimokkho hotīti katvā tayo vimokkhā kathitāti? Saccaṃ, api ca kho pariyāyato kathitā, nippariyāyato pana sayampi sanimittā attano maggassa animittanāmaṃ dātuṃ asakkuṇeyyatāya dve eva vimokkhā hontīti. Tissopi hi vipassanā niccanimittaṃ, sukhanimittañca ugghāṭanena animittavohāraṃ labhanti, tissopi nimittabhūtesu khandhesu caraṇato sanimittāva, tasmā sayaṃ āgamanīyaṭṭhāne ṭhatvā attano maggassa nippariyāyato animittanāmaṃ dātuṃ na sakkonti. Yasmā pana maggo sayaṃ rāgādīhi suñño, rāgādinimittapaṇidhirahito ca, tasmā saguṇeneva suññatanāmaṃ, appaṇihitanāmañca labhati. Evamassa saguṇato nāmalābho veditabbo. Yasmā pana nibbānaṃ rāgādīhi, saṅkhārehi ca suññattā, rāgādinimittapaṇidhirahitattā ca ‘‘suññataṃ, animittaṃ, appaṇihita’’nti ca vuccati, tasmā taṃ ārammaṇaṃ katvā uppannamaggopi ‘‘suññato, animitto, appaṇihito’’ti ca nāmaṃ labhati. Evaṃ ārammaṇato nāmalābho veditabbo.

Tesu idha āgamanatova maggo nāmaṃ labhati, na saguṇato, nāpi ārammaṇato, saguṇārammaṇato nāmalābhassa suttantesu pariyāyadesitattā. Teneva hettha maggānaṃ saguṇārammaṇatopi animittavimokkhataṃ aggahetvā suññataappaṇihitavimokkhatāva āgamanato vuttā, tañcāgamanaṃ duvidhaṃ vipassanāgamanaṃ, maggāgamanañca. Tattha vipassanāgamanato maggo ca suññatādīnāmaṃ labhati, maggāgamanato ca labhateva, idha pana maggassa adhippetattā vipassanāgamanatova veditabbaṃ. Evaṃ vimokkhabhedato paccekaṃ dvidhā honti. Evaṃ visayādippabhedato vinicchayo.

Lokuttarakusaladhammā niṭṭhitā.

Niṭṭhitā ca mohavicchedaniyā nāma

Abhidhammamātikatthasaṃvaṇṇanāya

‘‘Kusalā dhammā’’ti padassa atthavaṇṇanā.

Akusalapadattho

Lobhamūlavaṇṇanā

Akusalā pana dhammā bhūmito ekavidhā kāmāvacarāva, sampayogato pana mūlavasena tividhā honti lobhamūlā dosamūlā mohamūlāti. Tattha lobhamūlā aṭṭhavidhā somanassasahagataṃ diṭṭhigatasampayuttaṃ asaṅkhāraṃ, tathā sasaṅkhāraṃ, somanassasahagataṃ diṭṭhigatavippayuttaṃ asaṅkhāraṃ, tathā sasaṅkhāraṃ, upekkhāsahagataṃ diṭṭhigatasampayuttaṃ asaṅkhāraṃ, tathā sasaṅkhāraṃ, upekkhāsahagataṃ diṭṭhigatavippayuttaṃ asaṅkhāraṃ, tathā sasaṅkhāranti.

Tattha iṭṭhārammaṇe lobhabahulatādīhi kāraṇehi somanassasahagatatā, asaddhammasavanaakalyāṇamittatādīhi diṭṭhisampayuttatā ca veditabbā. Yadā hi ‘‘natthi kāmesu ādīnavo’’tiādinā nayena micchādiṭṭhiṃ purakkhatvā haṭṭhatuṭṭho kāme vā paribhuñjati, diṭṭhamaṅgalādīni vā sārato pacceti sabhāvatikkheneva anussāhitena cittena, tadā paṭhamaṃ akusalacittaṃ uppajjati. Yadā mandena samussāhitena, tadā dutiyaṃ. Yadā micchādiṭṭhiṃ apurakkhatvā kevalaṃ haṭṭhatuṭṭho methunaṃ vā sevati, parasampattiṃ vā abhijjhāyati, parabhaṇḍaṃ vā harati sabhāvatikkhenānussāhitena, tadā tatiyaṃ. Yadā samussāhitena, tadā catutthaṃ. Yadā pana kāmānaṃ vā asampattiṃ āgamma, aññesaṃ vā somanassahetūnaṃ abhāvena catūsupi vikappesu somanassarahitatā hoti, tadā sesāni cattāri upekkhāsahagatāni uppajjantīti ayaṃ sampayogato vinicchayo.

Dhammuddesato pana paṭhamākusale tāva niyatā **pāḷiyaṃ** sarūpenāgatā soḷasa, yevāpanakavasena cattāroti vīsati dhammā honti. Kathaṃ? Phasso vedanā saññā cetanā cittaṃ vitakko vicāro pīti vīriyaṃ ekaggatā jīvitaṃ ahirikaṃ anottappaṃ lobho moho micchādiṭṭhīti ime sarūpenāgatā soḷasa dhammā, chando adhimokkho manasikāro uddhaccanti ime yevāpanakā cattāroti. Padabhājanīye pana pubbe vuttanayeneva ‘‘phassapañcakaṃ jhānaṅgapañcakaṃ vīriyasamādhimanosomanassajīvitavasena indriyāni pañca, micchādiṭṭhisaṅkappavāyāmasamādhivasena maggaṅgāni cattāri, vīriyasamādhiahirikānottappavasena balāni cattāri, lobho mohoti dve mūlāni, abhijjhā micchādiṭṭhīti dve kammapathāni, ahirikaṃ anottappanti lokanāsadukaṃ, samatho paggāho avikkhepo cāti evaṃ sarūpenāgatānaṃ dvattiṃsadhammānaṃ soḷasasu eva samavarodho, savibhattikāvibhattikabhedo ca kāmāvacarapaṭhamakusale vuttānusārato ñātabbo. Ayaṃ dhammuddesato vinicchayo.

Lakkhaṇādivibhāgato pana na hirīyatīti ahiriko, ahirikassa bhāvo **ahirikkaṃ,** na ottappaṃ **anottappaṃ**. Tesu ahirikkaṃ kāyaduccaritādīhi ajigucchanalakkhaṇaṃ, alajjālakkhaṇaṃ vā, anottappaṃ teheva asārajjanalakkhaṇaṃ, anuttāsalakkhaṇaṃ vā, sesaṃ hiriottappānaṃ vuttappaṭipakkhavasena veditabbaṃ.

Lubbhati tena, sayaṃ vā lubbhati, lubbhanamattameva vā tanti **lobho**. So ārammaṇagahaṇalakkhaṇo makkaṭālepo viya, abhisaṅgaraso tattakapāle khittamaṃsapesi viya, apariccāgapaccupaṭṭhāno telañjanarāgo viya, saññojanīyadhammesu assādadassanapadaṭṭhāno. Taṇhānadibhāvena vaḍḍhamāno sīghasotā nadī viya mahāsamuddaṃ apāyameva gahetvā gacchatīti daṭṭhabbo.

Muyhanti tena, sayaṃ vā muyhati, muyhanamattameva vā tanti **moho**. So cittassa andhakāralakkhaṇo, aññāṇalakkhaṇo vā, asampaṭivedharaso, ārammaṇasabhāvacchādanaraso vā, asammāpaṭipattipaccupaṭṭhāno, andhakārapaccupaṭṭhāno vā, ayonisomanasikārapadaṭṭhāno, sabbākusalānaṃ mūlanti daṭṭhabbo.

Micchā passanti tāya, sayaṃ vā micchā passati, micchādassanamattameva vā esāti **micchādiṭṭhi**. Sā ayoniso abhinivesalakkhaṇā, parāmāsarasā, micchābhinivesapaccupaṭṭhānā, ariyānaṃ adassanakāmatādipadaṭṭhānā, paramaṃ vajjanti daṭṭhabbā.

Uddhatabhāvo **uddhaccaṃ**. Taṃ avūpasamalakkhaṇaṃ, anavaṭṭhānarasaṃ, bhantatāpaccupaṭṭhānaṃ, ayonisomanasikārapadaṭṭhānaṃ, cittavikkhepoti daṭṭhabbo. Seso panettha suññatavārapariyosāno sabbopi vinicchayo kusalādhikāre vuttānusārato veditabbo. Kevalaṃ saṅgahavāre **pāḷiyaṃ** āgatavasena pañcindriyatā, caturaṅgamaggatā, catubbidhabalatā, dvehetutā, sabbattha akusalabhāvo ca viseso, sesaṃ tādisameva. Paṭhamākusalaṃ niṭṭhitaṃ.

Yathā ca paṭhame, evaṃ dutiyepi sasaṅkhāratā, yevāpanakesu thinamiddhānaṃ sambhavo, niyatatā ca viseso. Tattha thinanatā **thinaṃ,** middhanatā **middhaṃ,** anussāhanasaṃsīdanatā, sattivighāto cāti attho. Tattha thinaṃ anussāhalakkhaṇaṃ, vīriyavinodanarasaṃ, saṃsīdanapaccupaṭṭhānaṃ. Middhaṃ akammaññatālakkhaṇaṃ, onahanarasaṃ, līnatāpaccupaṭṭhānaṃ, pacalāyikāniddāpaccupaṭṭhānaṃ vā, ubhayampi aratitandivijambhikādīsu ayonisomanasikārapadaṭṭhānaṃ. Dutiyaṃ.

Tatiye sabbopi vinicchayo paṭhamākusale vuttanayova. Kevalaṃ diṭṭhiyā abhāvo, yevāpanakesu mānassa sambhavo, aniyatatā ca, saṅgahavāre tivaṅgikamaggatā ca viseso, sesaṃ tādisameva. Tattha maññatīti **māno**. So uṇṇatilakkhaṇo, sampaggaharaso, ketukamyatāpaccupaṭṭhāno, diṭṭhivippayuttalobhapadaṭṭhāno, ummādo viya daṭṭhabbo. Tatiyaṃ.

Yathā ca tatiye, evaṃ catutthepi. Thinamiddhañcettha sasaṅkhāratā ca adhikā, sesaṃ tādisameva. Catutthaṃ.

Pañcamachaṭṭhasattamaṭṭhamesu somanassaṭṭhāne upekkhāsambhavo, pītiyā ca abhāvo, tato eva saṅgahavāre caturaṅgajjhānatā ca viseso, sesaṃ sabbaṃ paṭhamadutiyatatiyacatutthacittasadisameva.

Lobhamūlā niṭṭhitā.

Dosamūlavaṇṇanā

Dosamūlā pana dvidhā domanassasahagataṃ paṭighasampayuttaṃ asaṅkhāraṃ, tathā sasaṅkhāraṃ. Evaṃ sampayogato. Dhammuddesādito pana paṭhame tāva paṭhamākusale vuttesu pītilobhadiṭṭhiyo vajjetvā dosaṃ, yevāpanakesu aniyatāni issāmacchariyakukkuccāni, somanassaṭṭhāne domanassañca pakkhipitvā ekavīsati dhammā honti. Yevāpanakā cettha satta. Tattha dussanti tena, sayaṃ vā dussati, dussanamattameva vā tanti **doso**. So caṇḍikkalakkhaṇo pahaṭāsīviso viya, visappanaraso visanipāto viya, attano nissayadahanaraso vā dāvaggi viya, dussanapaccupaṭṭhāno laddhokāso viya sapatto, āghātavatthupadaṭṭhāno, visasaṃsaṭṭhapūtimuttaṃ viya daṭṭhabbo. Issāyanā **issā**. Sā parasampattīnaṃ usūyanalakkhaṇā, tattheva anabhiratirasā, tato vimukhabhāvapaccupaṭṭhānā, parasampattipadaṭṭhānā, saññojananti daṭṭhabbā. Maccherabhāvo **macchariyaṃ**. Taṃ laddhānaṃ vā labhitabbānaṃ vā attano sampattīnaṃ nigūhanalakkhaṇaṃ, tāsaññeva parehi sādhāraṇabhāvaakkhamanarasaṃ, saṅkocanapaccupaṭṭhānaṃ, kaṭukañcukatāpaccupaṭṭhānaṃ vā, attasampattipadaṭṭhānaṃ, cetaso virūpabhāvoti daṭṭhabbaṃ. Kucchitaṃ kataṃ kukataṃ, tassa bhāvo **kukkuccaṃ**. Taṃ pacchānutāpalakkhaṇaṃ, katākatānusocanarasaṃ, vippaṭisārapaccupaṭṭhānaṃ, katākatapadaṭṭhānaṃ, dāsabyamiva daṭṭhabbaṃ. Saṅgahavāre dukkhena saddhiṃ caturaṅgajjhānatā, domanassena pañcindriyatā, tivaṅgikamaggatā, dosamohavasena dvihetukatā ca veditabbā. Seso pana sabbo vinicchayo paṭhamākusale vuttasadiso eva. Yathā ca paṭhame, evaṃ dutiyepi, sasaṅkhāratā pana thinamiddhehi saddhiṃ navayevāpanakatā ca viseso, sesaṃ tādisameva.

Dosamūlā niṭṭhitā.

Mohamūlavaṇṇanā

Mohamūlāpi dvidhā upekkhāsahagataṃ vicikicchāsampayuttaṃ, tathā uddhaccasampayuttanti. Tattha paṭhame dhammuddesato tāva phassapañcakaṃ vitakko vicāro vīriyaṃ ekaggatā jīvitaṃ ahirikaṃ anottappaṃ moho vicikicchāti sarūpenāgatā cuddasa, uddhaccaṃ manasikāroti yevāpanakā dve cāti soḷasa dhammā honti, ekaggatā cettha cittaṭṭhitimattā, indriyamaggabalabhāvaṃ na sampāpuṇāti. Tato eva saṅgahavāre samādhiṃ vajjetvā upekkhāya saddhiṃ cattāri indriyāni, dve maggaṅgāni, tīṇi balāni honti. Moho panettha ekova hetu. Seso panettha sabbo vinicchayo vuttanayo eva.

Tattha vigatā cikicchā etissāti **vicikicchā**. Sā saṃsayalakkhaṇā, kampanarasā, anicchayapaccupaṭṭhānā, anekaṃsabhāvapaccupaṭṭhānā vā, ayonisomanasikārapadaṭṭhānā, paṭipattiantarāyakarāti daṭṭhabbā. Yathā ca vicikicchāsampayutte, evaṃ uddhaccasampayuttepi. Kevalaṃ vicikicchāya abhāvo, adhimokkhassa ca bhāvo, tato eva balavatarasamādhitā, teneva saṅgahavāre samādhinā saddhiṃ pañcindriyatā, tivaṅgikamaggatā, catubbalatā ca hoti. Uddhaccañcettha sarūpeneva niddiṭṭhaṃ, adhimokkhamanasikārā dve yevāpanakavasenāti ayaṃ viseso, sesaṃ tādisameva. Imāni pana dve cittāni nānāvisaye, ekavisaye ca asaṇṭhahanato pavaṭṭanakāni. Uddhaccasahagataṃ hi laddhādhimokkhatāya laddhapatiṭṭhaṃ ekārammaṇeyeva patiṭṭhāya patiṭṭhāya pavaṭṭati caturassamaṇi viya, itaraṃ nānārammaṇesu vaṭṭamaṇi viyāti daṭṭhabbaṃ. Uddhaccasahagatañca ṭhapetvā sesā ekādasa paṭisandhiṃ janentīti veditabbaṃ.

Visayādippabhedato panete dvādasapi vatthārammaṇavasena tāva chabbidhā honti. Tesu lobhamohamūlā pana dasa pañcadvāre hadayavatthuṃ nissāyeva, manodvāre nissāya vā anissāya vā javanakiccaṃ sādhayamānā chabbidhā. Tathā dosamūlā nissāyeva pana pavattanti. Lobhamūlā pana adinnādānakāmamicchācāramusāvādapesuññasamphappalāpābhijjhāsaṅkhātānaṃ channaṃ kammapathānaṃ vasena chabbidhā. Diṭṭhisampayuttā panettha micchādiṭṭhivasenāpīti sattavidhā honti. Dosamūlā pana pāṇābhipātādinnādānamusāvādapesuññapharusasamphappalāpabyāpādavasena sattavidhā honti. Dasannampi panesaṃ dvārakammavasena ceva vīmaṃsāvajjitādhipatittayavasena ca kusale vuttanayena vibhāgo veditabbo. Ekantahīnattā hīnattikabhedo natthi. Ārammaṇādhipati panettha lobhamūlesu eva, na itaresu, mohamūlesu pana sahajātādhipatipi natthi, tathā kammapathabhedopi. Na hi pavaṭṭamānaṃ kañci adhipatiṃ karoti. Doso vā savisayaṃ, vicikicchācittañca paṭipattimantarāyakarattena duccaritahetubhūtampi pāṇātipātādīnaṃ dosalobhamūlacitteheva sanniṭṭhāpaniyato kammapathabhedaṃ na gacchati, pubbabhāge eva pana hetu hoti. Tenevassa apāyahetutā paṭhamamaggavajjhatāti daṭṭhabbaṃ. Atītādibhedato pana dvādasannaṃ paccekamanantatā, seso ca vinicchayo kusalādhikāre vuttanayeneva veditabboti.

Akusalā dhammā niṭṭhitā.

Abyākatapadattho

Ahetukakusalavipākavaṇṇanā

Abyākatā pana dhammā jātito catubbidhā vipākakiriyarūpanibbānavasena. Tattha vipākābyākatā dhammā jātito ca dvidhā honti kusalākusalavipākavasena. Tattha kusalavipākā bhūmito catubbidhā kāmarūpārūpāvacaralokuttaravipākavasena. Tattha **kāmāvacaravipākā** ahetukā sahetukāti duvidhā. Tattha alobhādisahajātahetuvirahitā ahetukā. Te sampayogavatthārammaṇādibhedato aṭṭhavidhā. Seyyathidaṃ – upekkhāsahagataṃ cakkhuviññāṇaṃ, tathā sotaghānajivhāviññāṇaṃ, sukhasahagataṃ kāyaviññāṇaṃ, upekkhāsahagatā manodhātu, somanassasahagatā manoviññāṇadhātu, tathā upekkhāsahagatā cāti. Cakkhuviññāṇādīni hi cattāri cakkhupasādādīsu catūsu upādāyarūpesu upādāyarūpānaṃ ghaṭṭanānighaṃsassa picupiṇḍe picupiṇḍassevātidubbalatāya upekkhāvedanāsampayuttāneva honti. Kāyaviññāṇaṃ pana kāyindriye phoṭṭhabbabhūtattayaghaṭṭanānighaṃsassa adhikaraṇimatthake ṭhapitapicupiṇḍe kūṭapahārasseva balavatāya pasādanissayesupi bhūtesu paṭighātasambhavato sukhasahagataṃ hoti, manodhātu attano gahaṇadubbalatāya atiiṭṭhepi upekkhāsahagatāva, manoviññāṇadhātu pana atiiṭṭhe somanassasahagatā, iṭṭhamajjhatte upekkhāsahagatāti ayaṃ sampayogato vinicchayo.

Dhammuddesādito pana cakkhuviññāṇe tāva phassapañcakaṃ, ekaggatā, jīvitanti sarūpenāgatā satta, yevāpanakavasena manasikāro eko cāti aṭṭha dhammā honti. Saṅgahato panettha khandhāyatanadhātuāhārindriyavasena pañcevasaṅgahā. Tattha cakkhuviññāṇadhātudhammadhātuvasena dhātusaṅgaho, mano upekkhājīvitindriyavasena indriyasaṅgaho ca veditabbo. Sesaṃ vuttanayameva. Ettha ca vijjamānāpi vedanā jhānaṅgataṃ na gacchati, indriyaṃ pana hoti. Ekaggatā indriyamaggaṅgabalabhāvampi na gacchati atidubbalattā. Vitakkapacchimakaṃ hi jhānaṃ, hetupacchimako maggo, balañca. Yathā cettha, evaṃ sotaghānajivhākāyaviññāṇesupi. Kevalaṃ pana saṅgahavāre sotaviññāṇadhātuādivasena dhātusaṅgaho, kāyaviññāṇe vedanāparivattanañca viseso. Yathā cettha, evaṃ manodhātuyāpi. Kevalaṃ pana vitakkavicārā dve yevāpanakā ca adhimokkhoti tayo dhammā adhikā. Saṅgahavāre manodhātudhammadhātuvasena dhātusaṅgaho, vitakkavicārupekkhekaggatāhi catūhi jhānaṅgasaṅgaho ca viseso. Pāḷiyaṃ panettha kiñcāpi jhānaṅgasaṅgaho na uddhaṭo, tathāpi savitakkesu niyamena jhānaṅgatāsambhavato gahetabbova. Yathā cettha, evaṃ manoviññāṇadhātudvayepi. Somanassasahagatatāya panettha pīti adhikā, saṅgahavāre ca pañcaṅgajjhānatā, vedanāparivattanaṃ, ubhayatthāpi manoviññāṇadhātudhammadhātuvasena dhātusaṅgaho ca viseso, sesaṃ tādisameva.

Visayādippabhedato pana cakkhuviññāṇādīni pañca yathākkamaṃ cakkhādiekekameva vatthuṃ nissāya paccuppanne, iṭṭhe ca rūpādiekekārammaṇe eva kiriyamanodhātuanantaraṃ ālokākāsavāyujalapathavīsahakārīni pasādakādīni dassanasavanaghāyanasāyanaphusanakiccāni sādhayamānāni cakkhudvārādīsu ekekasmiṃ eva vipaccanti. Evametesaṃ vatthudvārārammaṇakiccāni visuṃ niyatāni. Ṭhānaṃ pana tesaṃ pañcannampi ekameva, tena nesaṃ na bhedo. Manodhātu pana hadayavatthuṃ nissāyeva paccuppannesu rūpādīsu pañcasupi ārammaṇesu pañcaviññāṇānantaraṃ sampaṭicchanakiccaṃ sādhayamānā pañcasupi dvāresu pavattati, somanassasahagatā manoviññāṇadhātu pana hadayavatthuṃ nissāyeva atiiṭṭhe paccuppanne pañcārammaṇe vipākamanodhātuanantaraṃ santīraṇakiccaṃ, chasupi dvāresu chasu balavakāmāvacarārammaṇesu atītādīsu javanānantaraṃ tadārammaṇakiccañca sādhayamānā vipaccati. Evametissā dvārārammaṇakiccaṭṭhānāni anibaddhāni, tato tehi bhedo hoti, vatthu pana tattheva nibaddhaṃ, tato na bhedo, evamupekkhāsahagatāyapi. Kevalaṃ panesā dvāravinimuttāpi hutvā sugatiyaṃ jaccandhabadhirajaccummattakādīnaṃ paṭisandhikāle purimacuticittānantaraṃ kammabalenopaṭṭhitaṃ kammakammanimittagatinimittesu aññataraṃ atītādibhedaṃ chabbidhampi kāmāvacarārammaṇamārabbha paṭisandhikiccaṃ, tadanantarato paṭṭhāya yāvatāyukaṃ bhavaṅgakiccaṃ, ante cutikiccañca, vuttanayena santīraṇatadārammaṇakiccāni ca sādhayamānā imesu pañcasu ṭhānesu vipaccatīti ayaṃ viseso, sesaṃ tādisameva.

Ettha ca vadhabandhādivasappavatte aniṭṭhārammaṇe khantipaṭisaṅkhānādivasena kusaluppattito tannibbattānaṃ paṭisandhiādiviññāṇānaṃ kammanimittañce ārammaṇaṃ hoti, aniṭṭheneva tena bhavitabbaṃ. Evaṃ iṭṭhavisaye uppannānaṃ kusalavipākānaṃ aniṭṭhārammaṇesu anuppattito kammagatinimittameva tesaṃ ārammaṇaṃ hotīti viññāyati. Vicāretvā yathā avirodho hoti, tathā gahetabbaṃ. Evaṃ iṭṭhavisaye uppannakusalato nibbattānampi paṭisandhiādiviññāṇānaṃ kammanimittārammaṇatāya avirodho ñātabbo. Atītādibhedato pana aṭṭhannampi paccekamanantaratā heṭṭhā vuttanayena gahetabbā.

Ahetukakusalavipākā niṭṭhitā.

Sahetukakusalavipākavaṇṇanā

Alobhādivipākahetusampayuttā pana sahetukā, te sampayogato kāmāvacarakusalā viya aṭṭhavidhā. Somanassañāṇādisampayogo panettha āgamanādito veditabbo. Tihetukaṃ hi kāmāvacarakusalaṃ tihetukadvihetukapaṭisandhiyo datvā pavatte chasu dvāresu soḷasa vipākāni deti, duhetukaṃ pana kusalaṃ duhetukāhetukapaṭisandhiyo datvā pavatte chasu dvāresu tihetukarahitāni dvādasa vipākāni deti. Asaṅkhārikasasaṅkhārikabhāvo panettha paccayavisesatopi hoti. Balavapaccayenāpi hi uppannaṃ asaṅkhārikaṃ hoti, dubbalenāpi itaraṃ. Keci pana asaṅkhārikena sasaṅkhāravipākānaṃ, sasaṅkhārikena ca asaṅkhārikānaṃ uppattiṃ na icchanti. Yasmā panetāni paṭisandhidāyakato aññenāpi kammena pavatte akusalavipākāni pavattanti, **paṭṭhāne** ca ‘‘sahetukaṃ bhavaṅgaṃ ahetukassa bhavaṅgassa anantarapaccayena paccayo’’ti (paṭṭhā. 3.1.102) vuttaṃ, tasmā ahetukapaṭisandhikassa puggalassa sugatiyaṃ pavatte sahetukānipi vipākāni pavattanti. Duggatiyaṃ, pana rūpāvacarabhūmiyañca ahetukāneva pavattanti. Tesupi atiiṭṭhe ārammaṇe somanassasahagatāni, iṭṭhamajjhatte upekkhāsahagatānīti evaṃ āgamanādito sampayogabhedo veditabbo.

Dhammuddesādito pana yāva suññatavārapariyosānā kāmāvacarakusalasadisova sabbo vinicchayo, kevalañcettha yevāpanakesu karuṇāmuditā na santi sattārammaṇattā. Ekantaparittārammaṇā hi kāmāvacaravipākā. Viratiyopettha lokiyesu ekantakusalasabhāvattā na santi. ‘‘Pañcasikkhāpadā kusalā evā’’ti (vibha. 715 ādayo) hi vuttaṃ. Phassādayo cettha vipākattā ādāse mukhanimittaṃ viya nirussāhasantā, kusalā pana mukhaṃ viya saussāhā. Saṅgahavāre ca pañcaṅgiko maggo hoti, ayaṃ viseso. Sesaṃ tādisameva.

Visayādippabhedato pana yvāyaṃ kusalesu kammadvārapuññakiriyādhipatīhi bhedo vutto, so idha natthi aviññattijanakato, avipākadhammato, tathā appavattito ca. Hīnattikabhedo pana atthi hīnamajjhimappaṇītānaṃ kusalānaṃ vipākattā, tathā dvārārammaṇādibhedo. Ete hi hadayavatthuṃ nissāya dvāravinimuttā hutvā devamanussesu dvihetukatihetukānaṃ heṭṭhā vuttanayena paṭisandhibhavaṅgacutikiccāni, chadvāre chasu ārammaṇesu tadārammaṇakiccañca sādhayamānā evaṃ catūsu ṭhānesu vipaccanti. Evametesaṃ dvārārammaṇakiccaṭṭhānāni anibaddhāni, tato tehi bhedo hoti. Vatthu pana tattheva nibaddhaṃ, tato na bhedo. Atītādibhedato panetthāpi anantatā vuttanayā evāti.

Kāmāvacarasahetukakusalavipākā niṭṭhitā.

Rūpāvacaravipākavaṇṇanā

Rūpāvacaravipākāpi sampayogabhedato attano kusalā viya pañcavidhā honti. Sabbo cettha vinicchayabhedo kusale vuttanayo eva. Vipākabhāvato panettha yathā hatthiādīnaṃ chāyā taṃsadisā, evaṃ kusalāgamanato ca jhānaṅgādisampayuttadhammasamāyogo, paṭipadādibhedo ca hoti. Apicettha tividhāya paṭhamajjhānabhūmiyā paṭhamajjhānavipākā, tathā dutiyajjhānabhūmiyā dutiyajjhānavipākā tatiyajjhānavipākā ca, tatiyajjhānabhūmiyā catutthajjhānavipākā, vehapphalapañcasuddhāvāsavasena chabbidhāya catutthajjhānabhūmiyā pañcamajjhānavipākā ca vuttanayena paṭisandhibhavaṅgacutikiccāni sādhayamānā hadayavatthuṃ nissāya dvāravinimuttāva kammanimittasaṅkhātapaññattārammaṇā hutvā vipaccantīti ayaṃ viseso, sesaṃ tādisameva.

Rūpāvacaravipākā niṭṭhitā.

Arūpāvacaravipākavaṇṇanā

Evaṃ arūpāvacaravipākāpi ārammaṇabhedato attano kusalā viya catubbidhā honti. Vinicchayo ca sabbo kusale vuttanayova. Kusalato cettha viseso rūpāvacaravipāke vuttanayena veditabbo. Kevalaṃ panettha kammanimittabhūtapaññattārammaṇo ākāsānañcāyatanavipāko paṭhamāruppabhūmiyaṃ, tathā mahaggatārammaṇo viññāṇañcāyatanavipāko dutiyāruppabhūmiyaṃ, kammanimittabhūtapaññattārammaṇo ākiñcaññāyatanavipāko tatiyāruppabhūkhiyaṃ, mahaggatārammaṇo nevasaññānāsaññāyatanavipāko catutthāruppabhūmiyañca avatthukā vuttanayena paṭisandhibhavaṅgacutikiccāni sādhayamānāva pavattantīti ayameva viseso.

Arūpāvacaravipākā niṭṭhitā.

Lokuttaravipākavaṇṇanā

Tathā lokuttaravipākāpi attano kusalā viya taṃtaṃmaggaphalattā catubbidhā, jhānaṅgayogabhedato paccekaṃ pañca pañca katvā vīsatividhāva honti. Vinicchayo cettha kusale vuttanayova. Kevalaṃ saṅgahavāre sotāpattimaggaphalaṃ sakadāgāmimaggaphalaṃ anāgāmimaggaphalanti imesaṃ tiṇṇaṃ aññindriyaṃ, arahattaphalassa ca aññātāvindriyaṃ paññindriyaṭṭhāne gahetvā aṭṭhindriyatā, bojjhaṅgamaggaṅgādibodhipakkhiyadhammā, paṭipadādibhedo ca maggāgamanavaseneva hotīti veditabbo. Adhipatibhedopettha labbhati. Lokuttarakusalā hi attano phalānaṃ anantaruppattito, javanavuttito ca adhipatiṃ vidhātuṃ sakkonti, lokiyā pana viparītato na sakkonti. Tenāhu porāṇā ‘‘vipāke adhipatī natthi ṭhapetvā lokuttara’’nti (dha. sa. aṭṭha. 505). Vimokkhabhedato panete maggāgamanato tividhā honti suññataanimittaappaṇihitavimokkhavasena. Maggā hi vipassanāgamanato ‘‘suññato appaṇihito’’ti dve nāmāni labhitvā saguṇārammaṇato pariyāyena animittātipi vuccanti, tasmā sayaṃ āgamanīyaṭṭhāne ṭhatvā attano attano anantaraphalānaṃ nippariyāyato tīṇipi nāmāni denti. Aparabhāge pana phalasamāpattibhūtānaṃ na denti. Tattha vipassanāgamanatova magge vuttanayena duvidho nāmalābho veditabbo. Te ca na maggā viya ekacittakkhaṇikā, maggavīthiyaṃ pana dvattikkhattuṃ, phalasamāpattivīthiyaṃ sakalampi divasaṃ appanājavanavaseneva nirantaraṃ mahaggatajavanāni viya pavattantīti ayaṃ viseso.

Lokuttaravipākā niṭṭhitā.

Akusalavipākā pana kāmāvacarāva, lobhādisampayuttahetu abhāvato ahetukā eva ca honti. Te sampayogato upekkhāsahagataṃ cakkhuviññāṇaṃ, tathā sotaghānajivhāviññāṇāni, tathā dukkhasahagataṃ kāyaviññāṇaṃ, upekkhāsahagatā manodhātu, tathā manoviññāṇadhātūti sattavidhā. Vinicchayo panesa sabbattha tādisāhetukakusalavipākesu vuttanayo eva. Kevalaṃ panāniṭṭhārammaṇatā, kāyaviññāṇassa dukkhasahagatatā, upekkhāsahagatamanoviññāṇadhātuyā uddhaccavajjitākusalapaccayā catūsu apāyesu paṭisandhibhavaṅgacutikiccāni, sugatiyañca santīraṇatadārammaṇakiccāni ca sādhanavasena pavatti ca viseso, sesaṃ tādisameva.

Akusalavipākā niṭṭhitā.

Niṭṭhitā ca vipākābyākatā.

Ahetukakiriyāvaṇṇanā

Kiriyābyākatā pana kāmarūpārūpāvacaravasena tividhā. Tattha kāmāvacarakiriyā ahetukā sahetukāti duvidhā. Tattha sahajātahetuvirahitā ahetukā. Tā sampayogādito tividhā upekkhāsahagatā manodhātu, somanassasahagatā manoviññāṇadhātu, tathā upekkhāsahagatāti. **Kiriyā**ti karaṇamattaṃ, kiccamattanti attho. Sabbesuyeva hi kiriyacittesu yaṃ āvajjanakiccadvayaṃ, taṃ ajavanavuttito moghapupphaṃ viya. Yaṃ javanavuttikaṃ, taṃ nirānusayasantānappavattito chinnamūlarukkhapupphaṃ viya aphalaṃ hoti. Taṃtaṃāvajjanajavanakiccasādhanavasena pavattattā pana kiccamattataṃ upādāya ‘‘kiriyā’’ti vuttaṃ. Tattha manodhātuyā vipākamanodhātuyaṃ vuttanayena sabbo vinicchayo veditabbo. Kevalaṃ pana pañcadvāre iṭṭhesu vā aniṭṭhesu vā pañcārammaṇesu pañcapasāde ghaṭṭitesu uppannabhavaṅgupacchedānantaraṃ tameva pañcārammaṇamārabbha hadayavatthuṃ nissāyevāvajjanakiccaṃ sādhayamānā pañcasupi dvāresu pavattatīti ayaṃ viseso.

Manoviññāṇadhātudvayampi yathākkamaṃ kusalavipākāhetukamanoviññāṇadhātudvayasadisaṃ, vīriyaṃ panettha adhikaṃ, vīriyūpatthambhova samādhi balavā hoti. Tato evettha saṅgahavāre vīriyasamādhimanosomanassajīvitindriyānaṃ pañcannaṃ vasena indriyasaṅgaho hoti, idhāpi balasaṅgaho nattheva. Yaṃ panettha **padabhājanīye** samādhivīriyānaṃ niddese ‘‘samādhibalaṃ vīriyabala’’nti (dha. sa. 570-572) balavevacanaṃ vuttaṃ, taṃ itarāhetukacittasampayuttehi imesaṃ balavataratādassanatthaṃ pariyāyato vuttaṃ. Tato eva hi saṅgahavāre ‘‘dve balāni hontī’’ti na vuttaṃ, tasmā ahetukesu nippariyāyato balaṃ natthi evāti gahetabbaṃ.

Visayādippabhedato panettha somanassasahagatā tāva hadayavatthuññeva nissāya pañcadvāre voṭṭhabbanakiccāya ca, manodvāre anuḷāresu chasu kāmāvacarārammaṇesu āvajjanakiccāya ca manoviññāṇadhātuyā anantaraṃ javanakiccaṃ sādhayamānā khīṇāsavānaññeva hasitaṃ uppādentī pavattati. Hasitaṃ hi somanassasahagatakāmāvacareheva javanehi, tesu asekhānaṃ pañcahi kiriyājavanehi, sekhānaṃ pana kusalehi ceva diṭṭhivippayuttalobhamūlehi cāti chahi, puthujjanānaṃ diṭṭhisampayuttehi cāti aṭṭhahīti terasahi cittehi uppajjati. Upekkhāsahagatā pana pañcadvāre hadayavatthuññeva nissāya santīraṇakiccāya vipākamanoviññāṇadhātuyā anantaraṃ voṭṭhabbanakiccaṃ, manodvāre sabbesu chasupi ārammaṇesu savatthukā, avatthukā vā bhavaṅgacalanānantaraṃ āvajjanakiccaṃ sādhayamānā pavattati. Ayaṃ hi tīsu bhavesu kassaci sacittakapuggalassa na kismiñci visaye na uppajjati, sabbaññutaññāṇasadisaṃ mahāgamanaṃ nāmetaṃ cittanti ayaṃ viseso, sesaṃ tādisameva.

Ahetukakiriyā niṭṭhitā.

Sahetukakāmāvacarakiriyāvaṇṇanā

Alobhādikiriyāhetusampayuttā pana sahetukā, te sampayogato kusalā viya aṭṭhavidhā. Sabbopettha vinicchayo kusalesu vuttanayo eva. Kevalaṃ panettha viratiyo na santi, kusalā ca sekhaputhujjanānaṃ vuttanayena chasu dvāresu vatthuṃ nissāya vā anissāya vā javanakiccaṃ sādhayamānā pavattanti, ime pana asekhānanti ayaṃ viseso. Kāmāvacarakiriyā.

Rūpāvacarakiriyāvaṇṇanā

Rūpāvacarakiriyā ca kusalā viya pañcavidhā. Vinicchayo ca tattha vuttanayo eva. Kevalaṃ hi kusalā sekhaputhujjanānaṃ paññattārammaṇā, abhiññāvasena pavattaṃ pañcamajjhānaṃ sabbārammaṇañca hutvā manodvāre hadayavatthuññeva nissāya javanakiccaṃ sādhayamānā pavattanti, ime pana asekhānanti ayameva viseso. Rūpāvacarakiriyā.

Arūpāvacarakiriyāvaṇṇanā

Arūpāvacarakiriyā ca kusalā viya catubbidhā. Vinicchayo ca tattha vuttanayo eva. Kevalaṃ hi kusalā sekhaputhujjanānaṃ savatthukā, avatthukā vā heṭṭhā vuttanayena yathāyogaṃ paññattimahaggatārammaṇā manodvāre javanakiccaṃ sāyemānā pavattanti, ime pana asekhānanti ayaṃ viseso. Arūpāvacarakiriyā.

Kiriyābyākatā niṭṭhitā.

Pakiṇṇakakathāvaṇṇanā

Ettha ṭhatvā sabbe cittacetasikadhamme jātisaṅgahādito samodhānetvā pakiṇṇakakathā vattabbā. Yathāvuttāni hi cittāni kusalāni ekavīsati, akusalāni dvādasa, vipākāni chattiṃsa, kiriyāni vīsati cāti sabbānipi ekūnanavutividhāni, lokuttarānaṃ jhānaṅgayogabhedato cattālīsavidhattā ekavīsasataṃ vā honti. Tesu kāmāvacarāni catupaññāsa, rūpāvacarāni pannarasa, arūpāvacarāni dvādasa, lokuttarāni aṭṭha, cattālīsaṃ vā. Kāmāvacaresu ca kusalāni aṭṭha, vipākāni tevīsati, kiriyāni ekādasa, ahetukāni aṭṭhārasa. Sesāni pana catubhūmakānipi sahetukāni. Tesu ca jātito cittagaṇanā pubbe vuttāva. Cetasikā pana saddhā sati hirīottappaṃ alobho adoso kāyapassaddhādayo dvādasa, tatramajjhattatā amoho appamaññādvayaṃ, viratittayañca moho ahirikaṃ anottappaṃ uddhaccañca lobho diṭṭhi doso vicikicchā ca māno issā macchariyaṃ kukkuccaṃ thinaṃ middhañca phasso vedanā saññā cetanā ekaggatā jīvitindriyañca manasikāro ca vitakko vicāro pīti vīriyaṃ chando adhimokkho cāti dvepaññāsa honti.

Tattha tatramajjhattatā, appamaññādvayaṃ, mānādīni cha, manasikāro chando adhimokkho cāti dvādasa dhammā yathāṭhāne yevāpanakā eva, viratittayaṃ, uddhaccañca katthaci yevāpanakā. Tesu ca tatramajjhattatā manasikāro chando adhimokkho uddhaccaṃ viratiyoti ime ṭhapetvā sesā aṭṭha yathāṭhāne aniyatā eva, viratiyo pana katthaci aniyatā, ime pana ekādasa ṭhapetvā sesā ekacattālīsa dhammā niyatā eva. Tattha saddhādayo pañcavīsati dhammā kusalābyākatāyeva, mohādayo cuddasa akusalā eva, phassādayo terasa kusalākusalābyākatā tijātikā. Ekantato hi kusalā vā abyākatā vā dhammā natthi, kusalacittasampayuttasamaye pana kusalā, abyākatacittasampayuttasamaye abyākatā ca honti. Mohādayo pana sarūpeneva akusalā, itare ca taṃsampayogena sabbepi cete atthanā sampayuttacittabhedena bhedavantova hontīti veditabbā.

Tesu hi saddhādayo ekūnavīsati sabbesu kusalesu ceva sahetukābyākatesu cāti ekūnasaṭṭhicittesu uppajjanti, tato paccekaṃ ekūnasaṭṭhippabhedā ca honti. Evamaññepi ñātabbā. Amoho tesu ñāṇavippayuttāni dvādasa ṭhapetvā sesesu, appamaññā pana kāmāvacaresu sahetukakiriyakusalesu ceva pañcamajjhānavajjitarūpāvacaresu cāti aṭṭhavīsaticittesu, viratiyo pana kāmāvacarakusalesu, lokuttaresu cāti soḷasasu. Evamete pañcavīsati dhammā kusalābyākatesu uppajjanato kusalābyākatā nāma jātā. Akusalesu pana mohādayo cattāro dvādasasupi akusalacittesu uppajjanti, lobho aṭṭhasu lobhamūlesu, diṭṭhi tattha diṭṭhisampayuttesu, māno diṭṭhivippayuttesu, doso issā macchariyaṃ kukkuccaṃ paṭighasampayuttesu, thinamiddhaṃ pañcasu sasaṅkhārikesu, vicikicchā vicikicchāsampayutte evāti. Evamete cuddasapi sayaṃ akusalattā, akusalesveva uppajjanato ca akusalā nāma.

Itaresu ca phassādayo satta dhammā sabbacittesu, na hi taṃ cittamatthi, yaṃ imesu ekenāpi vinā uppajjati. Sabbatthakā hi ete. Vitakkādayo pana yathāyogikā. Tesu hi vitakko tāva dvipañcaviññāṇavajjitakāmāvacaresu ceva ekādasasu paṭhamajjhānikarūpāvacaralokuttaresu cāti pañcapaññāsacittesu uppajjati. Vicāro pana tesu ceva tathā dutiyajjhānikacittesu cāti chasaṭṭhicittesu. Pīti catutthajjhānikavajjitasomanassasahagatesu. Vīriyaṃ dvipañcaviññāṇamanodhātusantīraṇattikavajjitesu. Chando ahetukamomūhavajjitesu. Adhimokkho dvipañcaviññāṇavicikicchāyuttavajjitesu. Evamete terasa kusalākusalābyākatesu uppajjanato tijātikā nāma jātā. Sampayuttacittabhedena cesaṃ paccekaṃ gaṇanābhedopi veditabbo. Yathā hi cittaṃ salakkhaṇato ekavidhampi sampayogāvatthādibhedeneva bhinnaṃ, tathā cetasikāpi paccekanti ñātabbā, visesaṃ pana nesaṃ vakkhāma.

Vatthusaṅgahe pana nesaṃ cittesu tāva kāmāvacaravipākamanodhātuhasitāni, dosasampayuttapaṭigharūpāvacarapaṭhamamaggāni cāti tecattālīsa cittāni heṭṭhā vuttanayena yathāsakaṃ vatthūni nissāyeva uppajjanti, arūpāvacaravipākāni pana anissāyeva, sesāni dvecattālīsa nissāyapi, āruppesupi uppajjanato anissāyapi. Arūpīnaṃ hi chapi vatthūni na santi, rūpīnaṃ pana ghānādīni tīṇi, sabbattha ca taṃtaṃvatthurahitānaṃ sabbattha niyataviññāṇānipi, asaññīnaṃ pana sabbānipi vatthuviññāṇāni na santi. Tesaṃ hi jīvitanavakameva rūpaṃ paṭisandhi, pavattiyaṃ bhavaṅgaṃ, maraṇakāle cuti ca hutvā pavattati. Yathā cettha cittānaṃ, evaṃ taṃsampayuttacetasikānampi vatthuto saṅgahabhedo veditabbo. Ayaṃ pana viseso – tesu hi doso issā macchariyaṃ kukkuccañca hadayavatthuṃ nissāya kāmaloke eva uppajjati. Karuṇāmuditā pana rūpalokepi, na arūpe. Tattha hi rūpāvacarapubbabhāgānipi na uppajjanti, sesā pana sabbe nissāyapi anissāyapi tīsupi bhavesu uppajjanti. Tattha hi phassādayo satta chapi vatthūni, itare pana hadayamevāti, sesaṃ cittasamaṃ.

Kiccadvārasaṅgahe pana nesaṃ cittaṃ yathā ca cuddasahi kiccehi chadvārikadvāravinimuttabhāvena, evaṃ pavattikkamo veditabbo. Yadā hi kusalākusalabalena tīsu bhūmīsu sattā nibbattanti, tadā tesaṃ maraṇakāle yebhuyyena channaṃ dvārānamaññatarasmiṃ paccupaṭṭhitaṃ kammakammanimittagatinimittānamaññataraṃ gahetvā upekkhāsahagatavipākāhetukamanoviññāṇadhātudvayañceva aṭṭha mahāvipākāni, nava rūpārūpavipākāni ceti ekūnavīsati cittāni heṭṭhā vuttanayena yathāsakabhūmīsu paṭisandhi hutvā uppajjanti, tāneva bhavaṅgacutivasena dvāravinimuttāni nāma honti. Maraṇakāle hi sattānaṃ asaññisattavirahitānaṃ bhavantare paṭisandhijanakaṃ atītaṃ kammaṃ vā taṃkammakaraṇakāle visayopakaraṇādibhūtaṃ rūpādichabbidhampi atītādibhedaṃ kālavinimuttañca kammanimittaṃ vā upapajjamānabhavānurūpaṃ kapparukkhamātukucchinirayaggijālādigatinimittaṃ vā kammabalena yathārahaṃ channaṃ dvārānamaññatarasmiṃ sāyanhe pabbatacchāyā pathaviyaṃ viya cittasantāne allīyamānaṃ upaṭṭhāti. Evaṃ upaṭṭhite ca tasmiṃ ārammaṇe kammabalena nirantaraṃ pavattamānacittasantānassa āyukkhayakammakkhayaubhayakkhayaupacchedakakammānamaññatarena paccāsannamaraṇassa tassa tassa vīthicittabhavaṅgānantaraṃ cuticittaṃ hoti, tadanantaraṃ kammakammanimittādīsu yathāgahitaṃ ārabbha yathārahaṃ tīsu bhavesu yaṃ kiñci paṭisandhicittaṃ bhavantare paṭhamacittaṃ hutvā uppajjati.

Tattha ca duhetukāhetukacutiyānantaraṃ dasa kāmāvacarapaṭisandhiyova honti, na itarā, kāmāvacaratihetukāya cutiyā sabbāpi honti, rūpāvacarāya pana cutiyāpi ahetukapaṭisandhirahitā, arūpāvacarāya cutiyā heṭṭhimavajjitāruppapaṭisandhiyo ceva kāmāvacaratihetukapaṭisandhiyo ca, asaññīnaṃ pana rūpacutito bhavantare gahitapubbaṃ kammādimevārabbha ahetukarahitā kāmāvacarapaṭisandhiyova honti, na itarā. Puthujjanānaṃ, pana sotāpannasakadāgāmīnañca cutiyā suddhāvāsesu paṭisandhi na hoti, sekhānaṃ dvihetukāhetukāsaññipaṭisandhiyo, asekhānaṃ pana sabbāpi paṭisandhiyo na honti. Te hi cutito nirupadhisesanibbānena anupādāparinibbānappattā nāma honti. Evaṃ gahitapaṭisandhinirodhato paraṃ tadeva cittaṃ tasmiññevārammaṇe bhavaṅgaṃ hutvā cutipariyosānaṃ asati vīthicittuppāde supinampi adisvā niddokkamanakālādīsu aparimāṇasaṅkhampi nadīsotaṃ viya nirantaraṃ pavattati. Evaṃ ekūnavīsativiññāṇānaṃ paṭisandhibhavaṅgacutivasena pavattikkamo veditabbo.

Evaṃ pana vattamāne bhavaṅgasantāne yadā indriyaparipākamāgamma sabhāgapaccayantarasahitaṃ atimahantaṃ rūpārammaṇaṃ cakkhudvāre ghaṭṭeti, tadā ghaṭṭanānubhāvena dvikkhattuṃ tattha bhavaṅgacalanaṃ hoti, tadanantaraṃ bhavaṅgaṃ vocchinditvā tasmiṃ rūpārammaṇe kiriyamanodhātu āvajjanakiccaṃ sādhayamānā uppajjitvā nirujjhati, tathā tadanantaraṃ cakkhuviññāṇadvaye yathārahamekaṃ dassanakiccaṃ, tadanantaraṃ vipākamanodhātudvayā aññataraṃ sampaṭicchanakiccaṃ, tadanantaraṃ vipākamanoviññāṇadhātuttayā aññataraṃ santīraṇakiccaṃ, tadanantaraṃ upekkhāsahagatakiriyāhetukamanoviññāṇadhātu voṭṭhabbanakiccaṃ, tadanantaraṃ ekūnatiṃsakāmāvacarajavanesu yaṃ kiñci yathārahaṃ sattakkhattuṃ, chakkhattuṃ, maraṇakālādīsu pañcakkhattumeva vā javanakiccaṃ sādhayamānaṃ, tadanantaraṃ ekādasasu tadārammaṇakiccesu mahāvipākasantīraṇesu yathārahamekaṃ sakiṃ, dvikkhattuṃ vā tadārammaṇakiccaṃ sādhayamānaṃ uppajjitvā nirujjhati, tadanantaraṃ bhavaṅgasantati eva pavattati. Evaṃ cakkhudvāre sattakiccāni chacattālīsa cittāni sambhavanti.

Yadā pana vuttanayena saddārammaṇādīni sotadvārādīsu ghaṭṭenti, tadāpi cakkhudvāre viya paccekañca chacattālīseva bhavanti. Kevalaṃ hettha āvajjanānantaraṃ cakkhuviññāṇaṭṭhāne sotaviññāṇādidvayāni yathākkamaṃ savanādikiccāni sādhayamānāni uppajjantīti. Evaṃ pañcadvāre atimahante pañcārammaṇe catupaññāsa kāmāvacaracittāneva sambhavanti. Keci panettha ‘‘sasaṅkhārikajavanāni pañcadvāre na uppajjanti pubbappayogāsambhavā, manodvāreyevetāni uppajjantī’’ti vadanti.

Mahante pana tadārammaṇavajjitāni. Visayassa javanasamakālameva atītattā javanāvasāne bhavaṅgaṃ hoti. Paritte pana javanampi natthi. Voṭṭhabbanaṃ hettha javanaṭṭhāne ṭhatvā dvattikkhattuṃ pavattitvā nirujjhati, tato paraṃ bhavaṅgaṃ hoti. Ayaṃ pana vāro ‘‘diṭṭhaṃ viya me, sutaṃ viya me’’tiādikathanakāle labbhati. Atiparitte pana voṭṭhabbanappādā asaṇṭhahanato bhavaṅgacalanamattameva, na āvajjanādīni. Āvajjanena hi bhavaṅge āvaṭṭite voṭṭhabbanaṃ appatvā antarā cakkhuviññāṇānantaraṃ cittaṃ bhavaṅgaṃ otarissatīti netaṃ ṭhānaṃ vijjati, nāpi appavattamāne visaye pañcadvārikavīthicittāni pavattantīti. Ayaṃ pañcadvāre visayappavattibhedena cittappavattiniyamo.

Manodvāre pana chasu ārammaṇesu āpāthagatesu vuttanayena bhavaṅgacalanamanodvārāvajjanānantaraṃ kusalākusalaphalanāvajjanakiriyacittesu pañcapaññāsajavanakiccesu yaṃ kiñci kāmāvacarārammaṇamārabbha pavattati, tato pabhuti kāmāvacarārammaṇe tadārammaṇaṃ hoti. Appanājavane ayaṃ pavattikkamo – samathavipassanākammaṭṭhānikānaṃ hi yathāsakavisaye uppāditapubbabhāgabhāvanānaṃ ‘‘idāni appanā uppajjissatī’’ti bhavaṅgacalanāvajjanāvasāne ñāṇasampayuttakāmāvacarajavanesu aññatarasmiṃ yathārahaṃ parikammopacārānulomagotrabhunāmena catukkhattuṃ, tikkhattumeva vā uppajjitvā niruddhe catutthaṃ, pañcamaṃ vā mahaggatajavanesu yaṃ kiñci paṭhamakappanābhiññābhūtaṃ ekavārameva, jhānasamāpattibhūtaṃ anantavārampi javati. Lokuttarajavanesu pana kusalāni ekasantāne ekavārameva javanti, tadanantaraṃ yathāsakaṃ phalacittañca dvattivāraṃ, phalasamāpattivīthiyaṃ phalameva anantavārampi javati, nirodhasamāpattiyaṃ pana anupubbanirodhavasena paṭhamajjhānato yāvākiñcaññāyatanā yathākkamaṃ āvajjanaparikammādivaseneva samāpajjitvā vuṭṭhitassa gotrabhuto anantaraṃ catutthāruppajavane dvikkhattuṃ javitvā niruddhe yathāparicchinnakālañca cittaṃ na uppajjati, vuṭṭhānakāle ca āvajjanaparikammacittaniyāmena anāgāmiphalaṃ, arahattaphalaṃ vā yathārahamekavārameva uppajjati. Tattha ca kusalagotrabhuto anantaraṃ kusalañceva ādito phalattayañca appeti, kiriyāgotrabhuto kiriyaṃ, arahattaphalañca. Tatthāpi somanassasahagatato somanassasahagatameva, upekkhāsahagatato ca upekkhāsahagatameva appeti. Asekhānameva cettha arahattaphalakiriyājavanāni, yathāsakaṃ sekhānameva sesalokuttarāni, sekhaputhujjanānameva kusalākusalāni, tihetukānameva appanā honti, ayaṃ javananiyamo.

Appanājavanato paraṃ pana tadārammaṇaṃ natthi. Javanārammaṇesu hi kāmāvacarabhūtesveva kāmāvacarapaṭisandhikānameva atimahante, vibhūte ca visaye tadārammaṇamuppajjati. Atiiṭṭhe panārammaṇe santīraṇakiriyājavanatadārammaṇāni somanassasahagatāni, iṭṭhamajjhatte, aniṭṭhe ca upekkhāsahagatāni honti. Yadā pana domanassānantaraṃ somanassassa **paṭṭhāne** paṭikkhittattā somanassapaṭisandhikassa atiiṭṭhādīsu paṭighe javite tadārammaṇabhavaṅgāni na uppajjanti, tadā aññaṃ paricitapubbaṃ parittārammaṇamārabbha anāvajjanampi nirodhato vuṭṭhahantassa sāmaññaphalaṃ viya antarā upekkhāsahagatasantīraṇaṃ uppajjati, tamanantaritvā bhavaṅgaṃ hotīti ayaṃ tadārammaṇaniyamo.

Evaṃ pana bhavaṅgānantaraṃ chadvāre āvajjanādīni vīthicittāni. Iti yāvatāyukaṃ imināva kamena cittaniyāmato viññāṇāni pavattanti. Vīthicittānantaraṃ, pana bhavaṅgānantaraṃ vā sabbapacchimaṃ taṃ ekūnavīsatividhaṃ bhavaṅgameva tasmiññevārammaṇe cutikiccañca sādhayamānaṃ pavattati, tasmiṃ niruddhe satto cuto nāma hoti. Tatopi cutito puna paṭisandhibhavaṅgavīthicutiyoti evaṃ punappunaṃ cittasantānaṃ yantayuttagoṇo viya bhavādīsu yāvānupādāya āsavehi na vimuccati, tāvāvicchinnaṃ pavattati eva. Evaṃ pavattamāne ca cittasantāne ‘‘tvaṃ bhavaṅgaṃ nāma hoti, tvaṃ tadanantaraṃ āvajjanaṃ…pe… tvaṃ tadanantaraṃ tadārammaṇaṃ nāma hoti, tvaṃ pana bhavaṅga’’ntiādinā niyāmako kattā nāma natthi, cittaniyāmenevetaṃ pavattati.

Pañcavidho hi niyāmo – bījaniyāmo utuniyāmo kammaniyāmo dhammaniyāmo cittaniyāmoti, tattha aṅkurapaṇṇadaṇḍapupphaphalādikkamena tesaṃ tesaṃ bījānaṃ aññoññavisadisarukkhatiṇagacchalatādisantāne attanā sadisaphaladānaṃ **bījaniyāmo** nāma. Tasmiṃ tasmiṃ samaye tesaṃ tesaṃ rukkhānaṃ ekappahārena pupphaphalapallavānaṃ gahaṇaṃ **utuniyāmo** nāma. Tassa tassa vā kusalākusalakammassa taṃtaṃsadisāsadisarūpārūpavipākadānaṃ, kammasarikkhakavipākadānañca **kammaniyāmo** nāma. Bodhisattānaṃ paṭisandhiggahaṇe, mātukucchito abhinikkhamane, abhisambodhidhammacakkappavattanādīsu ca dvattiṃsa pubbanimittāni **dhammaniyāmo** nāma. Yathāvuttena bhavaṅgāvajjanādikiccakkameneva cittappavatti **cittaniyāmo** nāma. Iminā pana cittaniyāmena yathākkamaṃ kiccavantesu cetesu cittesu dvipañcaviññāṇamanodhātujavanāni yathāsambhavaṃ ekakiccaṭṭhānāni, sesāni pana dviticatupañcakiccaṭṭhānāni, tāni ca pubbe vuttāni, suviññeyyāni ca. Evaṃ ekadvārikādīni ca. Yathā ca cittānaṃ, evaṃ taṃsampayuttacetasikānampi kiccadvāravasena saṅgaho veditabbo. Ayaṃ pana viseso – kiccato hi sabbatthakā tāva satta cittaṃ viya cuddasa kiccāni karonti. Vitakkavicārādhimokkhā pana tayo dassanādipañcakiccāni vajjetvā nava, vīriyaṃ tato sampaṭicchanasantīraṇāni vajjetvā satta, pīti voṭṭhabbanāvajjanānipi vajjetvā santīraṇena saddhiṃ cha, viratiappamaññāvajjitā pana vīsati kusalābyākatā ceva chando ca santīraṇampi vajjetvā pañca, tato appamaññā tadārammaṇampi vajjetvā cattāri, viratiyo pana kusalā javanakiccameva karonti. Dvārato ca viratiyo manodvārikā eva, tathā karuṇāmuditā, dvāravinimuttā ca pana honti. Manodvāre eva hi duccaritaviramaṇaṃ sattapaññattiggahaṇañca hoti. Akusalā pana chadvārikā, tatthāpi mānaissāmacchariyakukkuccāni manodvārikānevāti keci. Avasesā chadvārikā ceva dvāravinimuttā ca. Sesaṃ cittasadisameva. Ārammaṇasaṅgaho pana nesaṃ parittārammaṇattike āvi bhavissatīti. Ayaṃ pakiṇṇakakathā.

Cittuppādakaṇḍavaṇṇanā niṭṭhitā.

Abyākatapadaṃ pana neva tāva niṭṭhitaṃ. Abyākatesu hi vipākābyākataṃ, kiriyābyākatañca vibhattaṃ, rūpābyākataṃ, pana nibbānābyākatañca avasiṭṭhaṃ. Tattha rūpābyākataṃ tāva bhūmito kāmāvacarameva, na bhinnaṃ, tathā sampayogatopi asambhavo eva. Sārammaṇadhammānameva, hi aññamaññasampayogo, na itaresanti. Dhammuddesato panetaṃ aṭṭhavīsatividhaṃ hoti. Seyyathidaṃ – pathavīdhātu āpodhātu tejodhātu vāyodhātu cakkhu sotaṃ ghānaṃ jivhā kāyo rūpaṃ saddo gandho raso itthindriyaṃ purisindriyaṃ jīvitindriyaṃ hadayavatthu kāyaviññatti vacīviññatti ākāso rūpassa lahutā mudutā kammaññatā rūpassa upacayo santati jaratā aniccatā kabaḷīkāro āhāroti. Padabhājanīye panettha kiñcāpi hadayavatthu na āgataṃ, upari pana paṭṭhānapāḷiyaṃ ‘‘yaṃ rūpaṃ nissāya manodhātu ca manoviññāṇadhātu ca vattantī’’tiādinā (paṭṭhā. 1.1.8) sarūpeneva āgamissatīti taṃ idha gahitaṃ. Keci pana middharūpaṃ balarūpaṃ sambhavarūpaṃ jātirūpaṃ rogarūpanti imānipi pañca gahetvā ‘‘tettiṃsa rūpāni hontī’’ti vadanti, te tesaṃ abhāvaṃ, antogadhabhāvañca vatvā paṭikkhipitabbā. Imesu hi middhaṃ rūpameva na hoti arūpadhammattā nīvaraṇānaṃ. Middheneva hi pacalāyikākārena rūpappavatti hoti, balarūpaṃ pana vāyodhātuyā antogadhaṃ taṃsabhāvattā, sambhavarūpaṃ āpodhātuyā, jātirūpaṃ upacayasantatīsu, rogarūpañca jaratāaniccatāsu pavisati sappaccayasamuṭṭhitarūpavikārabhedesu rogabyapadesatoti sabbaṃ rūpaṃ aṭṭhavīsatividhameva hoti. Ayaṃ dhammuddesato vinicchayo.

Lakkhaṇādito panettha kakkhaḷattalakkhaṇā **pathavīdhātu,** patiṭṭhānarasā, sampaṭicchanapaccupaṭṭhānā. Paggharaṇalakkhaṇā **āpodhātu,** brūhanarasā, saṅgahapaccupaṭṭhānā. Uṇhattalakkhaṇā **tejodhātu,** paripācanarasā, maddavānuppadānapaccupaṭṭhānā. Vitthambhanalakkhaṇā **vāyodhātu,** samudīraṇarasā, abhinīhārapaccupaṭṭhānā. Catassopi cetā sesabhūtattayapadaṭṭhānā. Rūpābhighātārahabhūtappasādalakkhaṇaṃ, daṭṭhukāmatānidānakammasamuṭṭhānabhūtappasādalakkhaṇaṃ vā **cakkhu,** rūpesu āviñchanarasaṃ, cakkhuviññāṇassa ādhārabhāvapaccupaṭṭhānaṃ, daṭṭhukāmatānidānakammajabhūtapadaṭṭhānaṃ. Idaṃ pana yadetaṃ akkhikūpake patiṭṭhitaṃ nahārusuttakena matthaluṅgena ābaddhamaṃsayuttaṃ, yattha setampi atthi kaṇhampi lohitampi cattāripi mahābhūtāni, yañca semhussadattā setaṃ, pittussadattā kaṇhaṃ, ruhirussadattā lohitakaṃ, pathavussadattā patthiṇṇaṃ hoti, āpussadattā paggharati, tejussadattā paridayhati, vāyussadattā paribbhamati, yañca loke nīlapakhumasamākiṇṇaṃ kaṇhasukkamaṇḍalavicittaṃ nīluppaladalasannibhaṃ dīghaṃ puthulaṃ cakkhūti vuccati, tassa sasambhāracakkhuno setamaṇḍalaparikkhittassa kaṇhamaṇḍalassa majjhe abhimukhe ṭhitānaṃ sarīrasaṇṭhānuppattidese sattasu picupaṭalesu āsittatelaṃ picupaṭalāni viya satta akkhipaṭalāni byāpetvā dhāraṇanahāpanamaṇḍanabījanakiccāhi catūhi dhātīhi khattiyakumāro viya sandhāraṇābandhanaparipācanasamudīraṇakiccāhi catūhi dhātūhi katūpakāraṃ āyunā anupāliyamānaṃ vaṇṇagandharasādīhi parivutaṃ utucittāhārehi upatthambhiyamānaṃ pamāṇato ūkāsiramattaṃ cakkhuviññāṇādīnaṃ yathārahaṃ vatthudvārabhāvaṃ sādhayamānaṃ tiṭṭhati. Vuttampi cetaṃ dhammasenāpatinā –

> ‘‘Yena cakkhupasādena, rūpāni manupassati;
> Parittaṃ sukhumaṃ etaṃ, ūkāsirasamūpama’’nti.

Saddābhighātārahabhūtappasādalakkhaṇaṃ, sotukāmatānidānakammasamuṭṭhānabhūtappasādalakkhaṇaṃ vā **sotaṃ,** saddesu āviñchanarasaṃ, sotaviññāṇassa ādhārabhāvapaccupaṭṭhānaṃ, sotukāmatānidānakammajabhūtapadaṭṭhānaṃ. Idaṃ pana sasambhārasotabilassa anto tanutambalomācite aṅgulivedhakasaṇṭhāne padese vuttappakārāhi dhātuādīhi katūpakārānupālanaparivāropatthambhaṃ sotaviññāṇādīnaṃ yathārahaṃ vatthudvārabhāvaṃ sādhayamānaṃ tiṭṭhati.

Gandhābhighātārahabhūtappasādalakkhaṇaṃ, ghāyitukāmatānidānakammasamuṭṭhānabhūtappasādalakkhaṇaṃ vā **ghānaṃ,** gandhesu āviñchanarasaṃ, ghānaviññāṇassa ādhārabhāvapaccupaṭṭhānaṃ, ghāyitukāmatānidānakammajabhūtapadaṭṭhānaṃ. Idañca sasambhāraghānabilassa anto ajapadasaṇṭhāne padese vuttappakāropakārānupālanaparivāropatthambhaṃ ghānaviññāṇādīnaṃ yathārahaṃ vatthudvārabhāvaṃ sādhayamānaṃ tiṭṭhati.

Rasābhighātārahabhūtappasādalakkhaṇā, sāyitukāmatānidānakammasamuṭṭhānabhūtappasādalakkhaṇā vā **jivhā,** rasesu āviñchanarasā, jivhāviññāṇassa ādhārabhāvapaccupaṭṭhānā, sāyitukāmatānidānakammajabhūtapadaṭṭhānā. Esā ca sasambhārajivhāmajjhassa upari uppaladalaggasaṇṭhāne padese vuttappakāropakārānupālanaparivāropatthambhā jivhāviññāṇādīnaṃ yathārahaṃ vatthudvārabhāvaṃ sādhayamānā tiṭṭhati.

Phoṭṭhabbābhighātārahabhūtappasādalakkhaṇo, phusitukāmatānidānakammasamuṭṭhānabhūtappasādalakkhaṇo vā **kāyo,** phoṭṭhabbesu āviñchanaraso, kāyaviññāṇassa ādhārabhāvapaccupaṭṭhāno, phusitukāmatānidānakammajabhūtapadaṭṭhāno. Ayaṃ pana imasmiṃ kāye yāvatā upādinnā pathavīāpokoṭṭhāsā honti, tattha sabbattha kappāsapaṭale sneho viya anugato vuttappakāropakārānupālanaparivāropatthambho kāyaviññāṇādīnaṃ yathārahaṃ vatthudvārabhāvaṃ sādhayamāno tiṭṭhati. Keci (dha. sa. aṭṭha. 600) pana ‘‘tejādhikānaṃ bhūtānaṃ pasādo cakkhu, vivaravāyuāpapathaviadhikānaṃ sotaghānajivhākāyā’’ti vadanti. Apare (dha. sa. a. 600) ‘‘tejosabhāvaṃ cakkhu, ākāsapathaviāpavāyusabhāvā sotaghānajivhākāyā’’ti vadanti. ‘‘Tejādisahakārittā, tejādiguṇarūpādivisayattā cā’’ti kāraṇañca yathākkamaṃ vadanti. Te ca vattabbā – ko panevamāha ‘‘sahakārisabhāveheva indriyehi bhavitabba’’nti, ‘‘rūpādayo vā tejādīnaṃ guṇā’’ti. Avinibbhogesu hi bhūtesu ‘‘ayaṃ imassa guṇo, ayaṃ imassa guṇo’’ti na labbhā vattunti. Athāpi vadeyyuṃ ‘‘tejādiadhikesu sambhāresu rūpādīnaṃ adhikabhāvadassanato icchitabbametaṃ ‘rūpādayo tejādīnaṃ guṇā’’’ti, te vattabbā iccheyyāma, yadi āpādhikassa āsavassa gandhato pathaviadhike kappāse gandho adhikataro siyā, tejādhikassa ca uṇhodakassa vaṇṇatopi sītūdakassa vaṇṇo parihāyetha. Yasmā panetaṃ ubhayampi natthi, tasmā pahāyetha tametesaṃ nissayabhūtānaṃ visesakappanaṃ. Yathā avisesepi ekakalāpe bhūtānaṃ rūparasādayo aññamaññaṃ visadisā honti, evaṃ cakkhupasādādayopīti gahetabbametaṃ. Kiṃ panesaṃ visesakāraṇaṃ natthīti? No natthi. Kiṃ pana tanti? Kammameva nesaṃ asādhāraṇaṃ kāraṇaṃ janakataṇhājanitānaṃ bhūtānaṃ visesato. Bhūtavisese hi sati pasādova nuppajjati. Samānānaṃ hi bhūtānaṃ pasādo, na visamānānanti porāṇā. Evaṃ kammavisesato visesavantesu cetesu cakkhusotāni asampattavisayaggāhakāni attano nissayaṃ anallīnanissayeva visaye viññāṇahetuttā. Ghānajivhākāyā pana sampattavisayaggāhakā nissayavasena ceva sayañca attano nissayaṃ allīne eva visaye viññāṇahetuttā.

Keci pana ‘‘cakkhusotānipi sampattavisayaggāhakāneva, dūre ṭhitesupi candarūpādīsu sīghayāyinayanaraṃsisaññogena, saddānañca paramparāyāgantvā sotabile ghaṭṭanena viññāṇuppattito. Teneva hi kuṭṭādiantaritesu, vicchiddapabbataleṇādigatesu ca rūpasaddesu viññāṇaṃ na uppajjatī’’ti vadanti. Tesampi hi cakkhuno dūrāsannesu candarukkhādīsu anupalakkhitakālabhedena raṃsisamāyojanasāmatthiyaṃ, saddānampi dūrāsannānaṃ aviditatābhedaṃ āgantvā sotabilaghaṭṭanasāmatthiyaṃ viññāṇuppattihetubhūtaṃ upagantabbaṃ. Tato paraṃ tattheva ṭhitānaññeva viññāṇuppādanasāmatthiyopagamanaṃ. Kuṭṭaleṇādiantaritānañca rūpasaddānaṃ sahakāripaccayavirahato anāpāthagamanaṃ. Itarathā tesampi tādisesu indriyasaññogaṃ na dhāvitabbaṃ. Gamananivāraṇampi uppattinivāraṇameva, tatheva sahakāripaccayavirahato yādiseva tesaṃ indriyasaññogo hoti, tādise viññāṇuppatti hotīti gahetabbaṃ.

Cakkhu tāva dūre ṭhitānaṃ candādīnampi gahaṇato asampattaggāhakaṃ hotu, sotaṃ pana dūre rukkhaṃ chindantānaṃ, vatthaṃ dhovantānañca dūratova paññāyamānakāyavikārādinā saddhiṃ saddaṃ gahetuṃ asamatthatāya kathaṃ saṇikaṃ vavatthāpayamānaṃ taṃ asampattaggāhakaṃ hotīti? Tatthāpi ca kuṭhārivatthādīnaṃ paṭhamanipātasaddānaṃ mandatāya yathā hatthachijjamānasākhāpalāsacalanādisamuṭṭhitamandasaddānaṃ paramparāyāgamanaṃ natthi, tathā anāpāthagamanampi, pacchā pana ghaṭṭanānighaṃsassa balavatāya uppannamahāsaddānaṃ āgamanaṃ viya tattheva ṭhitānaññeva āpāthagamanaṃ hoti, itarathā dūrāsannādivavatthānāni na siyuṃ gandhādīnaṃ viya, tasmā asampattagocarānevetāni, ghānādīni ca sampattagocarānīti veditabbāni.

Ahisuṃsumārapakkhikukkurasiṅgālasadisāni cetāni. Yathā hi ahi nāma bahisittasammaṭṭhaṭṭhāne nābhiramati, taṃ vihāya tiṇapaṇṇagahanavammikādivisamajjhāsayova hoti, evaṃ cakkhupi sammaṭṭhabhittiādiṃ vihāya itthipurisapupphalatācittādivisamajjhāsayaṃ hoti. Yathā ca suṃsumāropi bahi caraṇaṃ vihāya udake bilajjhāsayo hoti, evaṃ sotampi vātapānacchiddādibilajjhāsayaṃ hoti. Yathā hi gijjhādipakkhīpi bhūmirukkhādiṃ vihāya ākāse pakkhandanajjhāsayo hoti, evaṃ ghānampi uddhaggaṃ hutvā gandhapavesakavātākaḍḍhanatthaṃ ākāsajjhāsayaṃ hoti. Yathā kukkuro bahigāmacāraṃ vihāya āmisagavesī gāmajjhāsayo mahānasādininnacitto hoti, evaṃ jivhāpi āpajjhāsayā hoti. Yathā ca siṅgālo bahisusānacāraṃ vihāya maṃsagavesī susānajjhāsayo hoti, evaṃ kāyopi anupādinnaṃ sukhasamphassasayanādiṃ labhitvāpi upādinnajjhāsayo hoti. Aññaṃ hi upādinnakaṃ alabhamānā sattā attano jaṇṇukāni urantaraṃ pavesetvā hatthatale sīsaṃ katvāpi nipajjanti. Ālokavivaravāyujalapathavipaccayāni cetāni viññāṇuppādakāni. Evametesaṃ pañcannaṃ pasādānaṃ lakkhaṇarasapaccupaṭṭhānapadesanissayagocarajjhāsayappaccayabhedena vavatthānaṃ veditabbaṃ.

Cakkhupaṭihananalakkhaṇaṃ **rūpaṃ,** cakkhuviññāṇassa visayabhāvarasaṃ, tasseva gocarabhāvapaccupaṭṭhānaṃ, catumahābhūtapadaṭṭhānaṃ, yathā cetassa, evaṃ sabbesampi upādārūpānaṃ padaṭṭhānaṃ veditabbaṃ, visesaṃ pana vakkhāma. Tayidaṃ rūpaṃ nīlapītalohitodātakāḷamañjiṭṭhasāmachāyātapaālokandhakārādivasena anekavidhaṃ. Keci pana ‘‘andhakāro nāma ālokābhāvamatto eva, tato eva tattha gatarūpāni na dissantī’’ti vadanti, taṃ na yuttaṃ. Yathā hi nīlameghamaṇiādīnaṃ chāyā ālokavisadisā vaṇṇāyatanabhūtā hoti, evaṃ bhitticchadanabhūmipabbatādicchāyā ca ghanībhūtā ghaṭarūpādicchādanato ālokavisadiso andhakāroti daṭṭhabbo, sotapaṭihananalakkhaṇo **saddo,** sotaviññāṇassa visayabhāvaraso, tasseva gocarabhāvapaccupaṭṭhāno. So gītabherisaddādivasena anekavidho. Ghānapaṭihananalakkhaṇo **gandho,** ghānaviññāṇassa visayabhāvaraso, tasseva gocarabhāvapaccupaṭṭhāno. So mūlagandhasāragandhādivasena anekavidho. Jivhāpaṭihananalakkhaṇo **raso,** jivhāviññāṇassa visayabhāvaraso, tasseva gocarabhāvapaccupaṭṭhāno. So mūlarasatacarasādīnaṃ vasena anekavidho.

Itthibhāvalakkhaṇaṃ **itthindriyaṃ,** itthīti pakāsanarasaṃ, itthiliṅganimittakuttākappānaṃ kāraṇabhāvapaccupaṭṭhānaṃ. Purisabhāvalakkhaṇaṃ **purisindriyaṃ,** purisoti pakāsanarasaṃ, purisaliṅganimittakuttākappānaṃ kāraṇabhāvapaccupaṭṭhānaṃ. Ubhinnampesaṃ itthipurisaliṅgādīnaṃ kāraṇabhāvo na sarasato atthi kenaci paccayena nesaṃ paccayabhāvassa paṭṭhāne anāgatattā, attano pana janakapaccayabhūtaāgamanatova. Itthipurisānaṃ paṭiniyataliṅganimittakuttākappabhāvānuguṇarūpānampi niyamena uppajjanato, liṅganimittādivohārānañca tappadhānato paccayabhāvo, indriyabhāvo ca pariyāyato vutto. Teneva hi itthiubhatobyañjanakassa purisindriyābhāvepi purisaliṅganimittādibyañjanaṃ, purisaubhatobyañjanakassa itthindriyābhāvepi itthiliṅganimittādibyañjanañca purimakammato eva uppajjati. Yadi hi nesaṃ taṃtaṃindriyeneva paṭiniyatabyañjanāni uppajjeyyuṃ, dutiyabyañjanassa abhāvo āpajjati. Na hi tesaṃ bhāvadvayaṃ atthi. Yadi siyā, sabbadāpi byañjanadvayassa bhāvappasaṅgo siyā. Itthiubhatobyañjanakassa hi itthindriyameva vijjati, na itaraṃ. Tassa pana yadā itthiyaṃ rāgacittaṃ uppajjati, tadā purisabyañjanaṃ pātubhavati, itthibyañjanaṃ paṭicchannaṃ hoti. Tathā itarassa itaraṃ. Yasmā panesaṃ ekameva indriyaṃ niyataṃ, tasmā itthiubhatobyañjanako sayampi gabbhaṃ gaṇhāti, parampi gaṇhāpeti. Purisaubhatobyañjanako paraṃ gaṇhāpeti, sayaṃ pana na gaṇhāti. Yathā tesaṃ ubhatobyañjanakānaṃ kammasahāyaṃ rāgacittameva byañjanakāraṇaṃ, na bhāvo, evaṃ pakatitthipurisānampi bhāvadvayajanakakammādipaccayo eva taṃtaṃliṅganimittādikāraṇanti gahetabbaṃ. Ubhayampi cetaṃ paṭhamakappikānaṃ pavatte samuṭṭhāti, tato aparabhāge paṭisandhiyameva, sabbesaṃ pana pavatte eva parivattati. Imesu ca purisaliṅgaṃ uttamaṃ, itthiliṅgaṃ hīnaṃ, tasmā purisaliṅgaṃ balavaakusalena antaradhāyati, itthiliṅgaṃ dubbalakusalena patiṭṭhāti. Itthiliṅgaṃ pana antaradhāyantaṃ dubbalākusalena antaradhāyati, itaraṃ balavakusalena patiṭṭhāti. Evaṃ ubhayampi sugatiyaṃ akusaleneva antaradhāyati, kusaleneva patiṭṭhāti. Kāyappasādo viya ca sakalasarīrabyāpakameva, na ca kāyappasādādīnaṃ ṭhitokāse tiṭṭhati.

Yadi evaṃ na sabbattha kāyabhāvindriyānīti? Nevaṃ paramatthato sabbattha, vinibbhujitvā panesaṃ okāsabhedaṃ paññāpetuṃ na sakkā rūparasādīnaṃ viya. Na hi paramatthato rūpe raso atthi. Yadi siyā, rūpaggahaṇeneva gahaṇaṃ gaccheyya. Evaṃ kāyabhāvindriyāni paramatthato na sabbattha, na ca sabbattha natthi vivecetuṃ asakkuṇeyyatāya heṭṭhā vuttalakkhaṇādivavatthānatopi cesaṃ asammissatā desato na vivekābhāvepi. Na kevalañca imāneva, sabbānipi rūpāni asammissāneva honti. Yathā hi pañcavaṇṇena kappāsena vaṭṭiṃ katvā dīpe jalite kiñcāpi jālā ekābaddhā viya honti, tassa tassa pana aṃsuno pāṭiyekkaṃ jālā aññamaññaṃ asammissāva. Evaṃ kāyabhāvindriyādīni ekasmiṃ ṭhāne samosaṭānipi bhinnaṭṭhānesu heṭṭhupariyādivasena natthi, tānipi asammissāneva honti.

Sahajarūpānaṃ anupālanalakkhaṇaṃ **jīvitindriyaṃ,** tesaṃ pavattanarasaṃ, tesaṃyeva ṭhapanapaccupaṭṭhānaṃ, yāpayitabbadhammapadaṭṭhānaṃ. Atthikkhaṇe eva cetaṃ sahajarūpāni anupāleti udakaṃ viya uppalādīni, na bhaṅgakkhaṇe sayaṃ bhijjamānattā, yathāsakaṃ paccayuppannepi ca dhamme pāleti dhātī viya kumāraṃ, sayaṃpavattitadhammasambandheneva ca pavattati niyāmako viyāti daṭṭhabbaṃ.

Manodhātumanoviññāṇadhātūnaṃ nissayalakkhaṇaṃ **hadayavatthu,** tāsaññeva dhātūnaṃ dhāraṇarasaṃ, ubbahanapaccupaṭṭhānaṃ. Idaṃ pana hadayavatthu yadetaṃ antosarīre dvinnaṃ thanānaṃ majjhe bāhirapattāni apanetvā adhomukhaṭṭhapitarattapadumamakulasaṇṭhānaṃ bahi maṭṭhaṃ, anto kosātakīphalassa abbhantarasadisaṃ, paññavantānaṃ thokaṃ vikasitaṃ, mandapaññānaṃ makuḷitaṃ, hadayamaṃsayamakaṃ parikkhipitvā vakkayakanakilomakapihakādayo tiṭṭhanti. Tassa sasambhārahadayamaṃsassa anto punnāgaṭṭhipatiṭṭhānamatte āvāṭake saṇṭhitaṃ addhapasatamattalohitaṃ saṇṭhāti. Tañca rāgacaritassa rattaṃ, dosacaritassa kāḷakaṃ, mohacaritassa maṃsadhovanaudakasadisaṃ, vitakkacaritassa kulatthayūsavaṇṇaṃ, saddhācaritassa kaṇikārapupphavaṇṇaṃ, buddhicaritassa acchaṃ vippasannaṃ anāvilaṃ paṇḍaraṃ parisuddhaṃ niddhotajātimaṇi viya jutimantaṃ hoti, byāpetvā sandhāraṇādikiccehi bhūtehi katūpakāraṃ āyunā anupāliyamānaṃ vaṇṇādiparivutaṃ utucittāhārehi upatthambhiyamānaṃ manodhātumanoviññāṇadhātūnañceva taṃsampayuttānañca vatthubhāvaṃ sādhayamānaṃ tiṭṭhati.

Abhikkamādippavattakacittasamuṭṭhānavāyodhātuyā sahajarūpakāyasanthambhanasandhāraṇacalanassa paccayākāravikāralakkhaṇā **kāyaviññatti,** adhippāyappakāsanarasā, kāyavipphandanahetubhāvapaccupaṭṭhānā, cittasamuṭṭhānavāyodhātupadaṭṭhānā. Vacībhedappavattakacittasamuṭṭhānapathavīdhātuyā upādinnaghaṭṭanassa paccayākāravikāralakkhaṇā **vacīviññatti,** adhippāyappakāsanarasā, vacīghosassa hetubhāvapaccupaṭṭhānā, cittasamuṭṭhānapathavīdhātupadaṭṭhānā. Ubhopetā kāyavipphandanavacīghosehi sayaṃ viññeyyattā, adhippāyaviññāpanato ca ‘‘kāyavacīviññattiyo’’ti vuccanti. Cakkhusotapathasmiṃ hi ṭhatvā kenaci hatthavikārasīsukkhipanādikāyavikāre, sadde vā kate tathāpavattarūpasaddāyatanāni cakkhusotaviññeyyāni, na tāni viññattiyo, cittasamuṭṭhitakalāpagatāya pana vāyodhātuyā sahajātarūpakāyasandhāraṇacalanādīnaṃ paccayabhūto vikāro kāyaviññatti, tathā cittasamuṭṭhitapathavīdhātuyā upādinnaghaṭṭanassa paccayabhūto ākāravikāro vacīviññatti. Na ca tā cakkhusotaviññeyyā, tā pana manodvārikajavanehi tālapaṇṇādisaññāya udapānādīni viya yathāgahitakāyavikāravacīghosānusārena tiracchānānampi viññeyyā, tadanusāreneva ‘‘idañcidañca esa kāreti, vadati cā’’ti adhippāyo ca viññeyyo hoti, tasmā sayaṃ viññeyyato, adhippāyaviññāpanato ca ‘‘viññattiyo’’ti vuccanti.

Tattha ca manodvārikajavanavīthiyaṃ sattasu kāmāvacarajavanesu kāyaviññattijanakesu purimehi chahi javanehi samuṭṭhitavāyodhātuyo upatthambhanasandhāraṇakiccameva kātuṃ sakkonti, abhikkamādiṃ pana nipphādetuṃ na sakkonti. Sattamajavanasamuṭṭhitā pana heṭṭhā chahi javanehi samuṭṭhitavāyodhātuyopatthambhaṃ labhitvā sattahi yugehi ākaḍḍhitabbabhāraṃ sakaṭaṃ sattamayugayuttagoṇo viya itarachayugayuttagoṇopatthambhaṃ labhitvā rūpakāyassa abhikkamapaṭikkamādiṃ kāretuṃ sakkoti, evaṃ vacīviññattijanakepi sattamajavanehi samuṭṭhitāya pathavīdhātuyāpi upādinnaghaṭṭanassa paccayabhāvo veditabbo. Idha pana purimajavanasamuṭṭhitāya upatthambhakattaṃ, sattamajavanasamuṭṭhitāya calanapaccayattañca natthi tesaṃ vāyodhātukiccattā, purimasahagatā pana pacchimā pathavīdhātu upādinnaghaṭṭanasamatthā hoti, sesaṃ tādisameva. Cittasamuṭṭhitakāye pana vāyodhātuyā calante tadupatthambhitatesamuṭṭhānikānampi calanato sakalakāyassa abhikkamādayo honti udake gacchante tattha patitatiṇapaṇṇāni viyāti daṭṭhabbaṃ.

Rūpaparicchedalakkhaṇā **ākāsadhātu,** rūpapariyantappakāsanarasā, rūpamariyādapaccupaṭṭhānā, asamphuṭṭhabhāvapaccupaṭṭhānā, chiddavivarabhāvapaccupaṭṭhānā vā, paricchinnarūpapadaṭṭhānā, yāya paricchinnesu rūpesu ‘‘idamito uddhaṃ, adho, tiriya’’nti ca hoti.

Adandhatālakkhaṇā **rūpassalahutā,** rūpānaṃ garubhāvavinodanarasā, lahuparivattitāpaccupaṭṭhānā, lahurūpapadaṭṭhānā. Athaddhatālakkhaṇā **rūpassamudutā,** rūpānaṃ thaddhabhāvavinodanarasā, sabbakiriyāsu avirodhitāpaccupaṭṭhānā, mudurūpapadaṭṭhānā. Sarīrakiriyānukūlakammaññabhāvalakkhaṇā **rūpassakammaññatā,** akammaññatāvinodanarasā, adubbalabhāvapaccupaṭṭhānā, kammaññatārūpapadaṭṭhānā. Etā pana tissopi aññamaññaṃ na vijahanti, garuthaddhaakammaññarūpapaṭipakkhabhāvena ca samuṭṭhitānaṃ utucittāhārajānaṃ lahumudukammaññabhūtānaṃ rūpānaṃ vikāratāya ca pariyāyato garuthaddhākammaññabhāvavinodanakiccā vuttā, na pana sabhāvato sayaṃ avijjamānattā.

Ācayalakkhaṇo **rūpassaupacayo,** pubbantato rūpānaṃ ummujjāpanaraso, niyyātanapaccupaṭṭhāno, paripuṇṇabhāvapaccupaṭṭhāno vā, upacitarūpapadaṭṭhāno. Pavattilakkhaṇā **rūpassasantati,** anuppabandhanarasā, anupacchedapaccupaṭṭhānā, anuppabandhakarūpapadaṭṭhānā. Ubhayampetaṃ jātirūpassevādhivacanaṃ. Sampiṇḍitānaṃ hi catusamuṭṭhānikarūpānaṃ paṭhamuppatti upacayo nāma, uparūparuppatti santati nāma. Teneva tāsaṃ **padabhājanīye** ‘‘yo rūpassa upacayo, sā rūpassa santatī’’ti (dha. sa. 642) vuttaṃ, ākāranānattato pana visuṃ uddiṭṭhā.

Rūpaparipākalakkhaṇā **rūpassajaratā,** upanayanarasā, sabhāvānapagamepi navabhāvāpagamapaccupaṭṭhānā vīhipurāṇabhāvo viya, paripaccamānarūpapadaṭṭhānā. Khaṇe khaṇe bhijjamānāpi cesā upādinnesu khaṇḍadantādito, anupādinnesu rukkhalatādīsu vaṇṇavikārādito ca antarantarā ca suviññeyyavikārattā ''pākaṭajarā, savīcijarā''ti ca vuccati, maṇikanakacandasūriyādīsu duviññeyyattā, nirantarattā ca ''apākaṭajarā, avīcijarā''ti vuccati. Īdisesu hi kappavināsādikāle vikārato jarā paññāyeyya. Sabbadāpi pana apaññāyamānavikārattā arūpadhammesu jarā paṭicchannajarā nāma. Na ca tattha vaṇṇavikārādayo jarā tesaṃ cakkhuviññeyyato. Na hi jarā cakkhuviññeyyā, manoviññeyyā pana hoti. Yathā oghena paribhinnabhūmiādidassanena adiṭṭhopi ogho suviññeyyo hoti, evaṃ vikāradassanena jarāti gahetabbaṃ.

Paribhedalakkhaṇā **rūpassaaniccatā,** saṃsīdanarasā, khayavayapaccupaṭṭhānā, paribhijjamānarūpapadaṭṭhānā. Na kevalañcetāni upacayādicatūhi gahitāni jātijarāmaraṇāni rūpadhammānameva, arūpadhammānampi hontiyeva. Etāni ca imesaṃ sattānaṃ araññappavesakapaviṭṭhaparipātakapatitaghātakacorehi yathākkamaṃ sadisānīti daṭṭhabbāni.

Ojālakkhaṇo **kabaḷīkāro āhāro,** rūpāharaṇaraso, upatthambhanapaccupaṭṭhāno, kabaḷaṃ katvā āharitabbavatthupadaṭṭhāno. Ayaṃ lakkhaṇādito vinicchayo.

Saṅgahato pana sabbampetaṃ rūpaṃ khandhato ekavidhaṃ rūpakkhandhova hoti, tathā ahetukaṃ sappaccayaṃ saṅkhataṃ lokiyaṃ sāsavaṃ saññojanīyaṃ oghanīyaṃ yoganīyaṃ nīvaraṇīyaṃ parāmaṭṭhaṃ saṃkilesikaṃ anārammaṇaṃ appahātabbantiādinā ca ekavidhaṃ, taṃ puna bhūtopādāyavasena duvidhaṃ, tathā nipphannānipphannādivasena ca. Tattha pathavīādīni cattāri mahābhūtāni **bhūtarūpaṃ** nāma, sesaṃ **upādārūpaṃ** nāma. Pathavīādayo sattarasa, kabaḷīkāro āhāro ceti aṭṭhārasavidhampi paramatthato vijjamānattā **nipphannarūpaṃ** nāma, itaraṃ **anipphannarūpaṃ** nāma. Cakkhādayo pañca pasādā, bhāvadvayaṃ, jīvitindriyanti aṭṭhavidhampi **indriyarūpaṃ** nāma, itaraṃ **anindriyaṃ**. Tāni indriyāni ceva hadayañcāti navavidhampi **upādinnaṃ,** itaraṃ **anupādinnaṃ,** pañca pasādā, cattāro rūpasaddagandharasā, āpodhātuvivajjitabhūtattayañcāti dvādasavidhampi **oḷārikarūpaṃ, santikerūpaṃ, sappaṭigharūpañca,** sesaṃ **sukhumarūpaṃ, dūrerūpaṃ, appaṭigharūpañca**. Pasādā, hadayañca **vatthurūpaṃ,** itaraṃ **avatthurūpaṃ**. Pasādā, viññattidvayañca **dvārarūpaṃ,** itaraṃ **advāraṃ**. Pasādā **ajjhattikarūpaṃ, gocaraggāhikarūpañca,** itaraṃ **bāhiraṃ, agocaraggāhikarūpañca**. Cattāri bhūtarūpāni, rūpagandharasaojā cāti idaṃ suddhaṭṭhakaṃ **avinibbhogarūpaṃ** nāma, itaraṃ **vinibbhogarūpaṃ**.

Cakkhu nacakkhūti evamādivasena ca duvidhaṃ hoti. Puna taṃ sanidassanattikavasena tividhaṃ hoti. Tattha rūpāyatanaṃ **sanidassanasappaṭighaṃ,** sesamoḷārikarūpaṃ **anidassanasappaṭighaṃ,** sabbampi sukhumarūpaṃ **anidassanaappaṭighaṃ**. Tathā kammajādittikavasena. Tattha navavidhaṃ upādinnarūpaṃ, suddhaṭṭhakaṃ, ākāso ca **kammajaṃ** nāma, viññattidvayaṃ, lahutādittayañca saddo ca **akammajaṃ** nāma, upacayādicatubbidhaṃ lakkhaṇarūpaṃ **ajaṃ** nāma. Suddhaṭṭhakaṃ, ākāso, viññattidvayaṃ, lahutādittayaṃ, saddo ca **cittajaṃ** nāma, tadavasesaṃ lakkhaṇarūpavirahitaṃ **acittajaṃ** nāma, lakkhaṇarūpaṃ **ajaṃ** nāma. Suddhaṭṭhakaṃ, ākāso, lahutādittayañca **āhārajaṃ** nāma, sesaṃ lakkhaṇavajjitaṃ **anāhārajaṃ** nāma, lakkhaṇaṃ **ajaṃ** nāma. Suddhaṭṭhakaṃ, ākāso, lahutādittayaṃ, saddo ca **utujaṃ** nāma, sesaṃ lakkhaṇavirahitaṃ **anutujaṃ** nāma, lakkhaṇaṃ **ajaṃ** nāma. Lakkhaṇāni hi jāyamānajīyamānaparibhijjamānadhammānaṃ sabhāvatāya kutoci jātivohāraṃ na labhanti bhesampi jātiādippasaṅgato. Na hi ''jāti jāyati, jarā jīrati, maraṇaṃ mīyatī''ti voharituṃ yuttaṃ anavaṭṭhānato. Tadavasesānaṃ pana ākāsaviññattādianipphannānaṃ yadipi paramatthato avijjamānatāya na kutoci uppatti atthi, tathāpi tathā tathā pavattarūpaṃ upādāya nesaṃ vijjamānavohārasseva hetusamuppannavohārassāpi virodhābhāvato sahetukatā vuttā. Yaṃ pana **pāḷiyaṃ** ''rūpāyatanaṃ…pe… rūpassa upacayo rūpassa santati kabaḷīkāro āhāro. Ime dhammā cittasamuṭṭhānā''tiādīsu (dha. sa. 1202) jātiyāpi kutoci jātattaṃ vuttaṃ, taṃ rūpajanakapaccayānaṃ kiccānubhāvalakkhaṇe diṭṭhattā rūpuppattikkhaṇe vijjamānataṃ sandhāya vuttaṃ, jarāmaraṇānaṃ pana rūpuppattikkhaṇe abhāvato na vuttaṃ. ''Jarāmaraṇaṃ, bhikkhave, aniccaṃ saṅkhataṃ paṭiccasamuppanna''nti (saṃ. ni. 2.20) idaṃ pana jarāmaraṇasīsena tathāpavattaviññāṇanāmarūpādīnameva gahitattā vuttanti veditabbaṃ. Yaṃ taṃ rūpaṃ ajjhattikaṃ, taṃ upādā, yaṃ taṃ rūpaṃ bāhiraṃ, taṃ atthi upādā, atthi no upādāti evamādinā nayenāpi tividhaṃ hoti.

Puna taṃ sabbaṃ diṭṭhasutamutaviññātavasena catubbidhaṃ hoti. Tattha rūpāyatanaṃ **diṭṭhaṃ** nāma, saddo **sutaṃ** nāma, gandharasaphoṭṭhabbāni patvāva gahetabbato **mutaṃ** nāma, sesaṃ manasā viññātabbato **viññātaṃ** nāma. Tathā rūparūpacatukkādivasena catubbidhaṃ, tattha aṭṭhārasavidhaṃ nipphannaṃ **rūparūpaṃ** nāma, ākāso **paricchedarūpaṃ** nāma, viññattidvayaṃ, lahutādittayañca **vikārarūpaṃ** nāma, upacayādicatubbidhaṃ **lakkhaṇarūpaṃ** nāma. Tathā hadayavatthu vatthu, na dvāraṃ nāma, viññattidvayaṃ dvāraṃ, na vatthu nāma, cakkhādayo pañca pasādā vatthu ceva dvārañca nāma, sesaṃ neva vatthu na dvāraṃ nāmāti evamādinā nayena catubbidhaṃ.

Taṃ puna ekajādivasena pañcavidhaṃ. Navavidhaṃ hi upādinnarūpaṃ kammeneva, viññattidvayañca citteneva uppajjanato **ekajaṃ** nāma, saddo utucittehi uppajjanato **dvijaṃ** nāma, lahutādittayaṃ utucittāhārehi uppajjanato **tijaṃ** nāma, suddhaṭṭhakaṃ, ākāso ca catūhipi uppajjanato **catujjaṃ** nāma, lakkhaṇāni **ajaṃ** nāma. Evamādinā pañcavidhaṃ hoti.

Taṃ puna cakkhusotaghānajivhākāyamanaindriyaviññeyyavasena chabbidhaṃ. Sattaviññāṇadhātuviññeyyavasena sattavidhaṃ. Tadeva manoviññāṇadhātuviññeyyaṃ bhūtopādāyavasena dvidhā katvā aṭṭhavidhaṃ hoti. Tattha hi āpodhātu manoviññāṇeneva viññeyyaṃ bhūtarūpaṃ nāma, itaraṃ pasādasahitasukhumarūpaṃ manoviññāṇaviññeyyopādāyarūpaṃ nāma. Tadeva puna manoviññāṇaviññeyyopādāyarūpaṃ indriyānindriyavasena dvidhā katvā navavidhaṃ hoti. Taṃ puna pasādavisayaāpodhātubhāvahadayajīvitaparicchedavikāralakkhaṇaāhāravasena dasavidhaṃ hoti.

Tadeva puna cakkhāyatanaṃ sotāyatanaṃ ghānāyatanaṃ jivhāyatanaṃ kāyāyatanaṃ rūpāyatanaṃ saddāyatanaṃ gandhāyatanaṃ rasāyatanaṃ phoṭṭhabbāyatanaṃ dhammāyatananti evaṃ āyatanato ekādasavidhaṃ hoti, tathā dhātuvasena. Tattha āpodhātuvivajjitabhūtattayaṃ phoṭṭhabbāyatanaṃ phoṭṭhabbadhātu ''kāyaviññeyyaṃ, kāyaviññāṇaviññeyya''nti ca vuccati, sukhumarūpaṃ dhammāyatanaṃ dhammadhātūti, tadeva pasādasahitaṃ ''manoviññeyyaṃ, manoviññāṇaviññeyya''nti ca vuttaṃ. Sesaṃ suviññeyyameva.

Kasmā panettha āpodhātuvivajjitānaññeva bhūtānaṃ phoṭṭhabbatā vuttā, nanu āpodhātupi sītavasena phusitvā veditabbāti? Na sītassāpi tejodhātuttā. Uṇhameva hi sītanti byapadissati. Kaṭhinākaṭhinataṃ upādāya rukkhādiviraḷacchāyā viya, taṃ vā upādāya sandacchāyādi, aññathā kassetaṃ sītattaṃ sabhāvaṃ siyā. ''Āpodhātuyā'' iti ce. Yadi evaṃ uṇhodakādīsu āpattaṃ na siyā āpotejānañca sahapavattānaṃ viruddhalakkhaṇattā, na ca sā tejosannidhāne sītattaṃ vihāya tiṭṭhati. Na hi sabhāvā kenaci sahabhāvena taṃsabhāvaṃ jahanti abhāvāpattito, nāpissā sītabhāvaṃ muñcitvā aparasabhāvo atthi, yena sahabhāvo yujjeyya. Yadi siyā ''āpo sītatta''nti, bhāvadvayaṃ siyā aññoññavilakkhaṇasabhāvattā bhāvassa, athāpi na sītattaṃ, āpodhātuyā sarūpaṃ sītaguṇo, so ca uṇhasannidhāne vigacchati, guṇīrūpameva tiṭṭhatīti ce? Tadā tahiṃ sayaṃ aphoṭṭhabbāva āpodhātu, na niyataphassavatīti ca siyā, yo ca sītaphasso guṇoti suvutto, so amhehi tejodhātuvisesoti.

Ayameva visesoti ce, nanu sītattaṃ, uṇhattañca aññoññaviruddhaṃ, kathaṃ tejodhātuyā sabhāvaṃ siyāti? Nāyaṃ doso ekakalāpe tesaṃ sambhavābhāvato, bhinnakalāpesu pana pavattiyaṃ ālokandhakāranīlapītādīnaṃ vaṇṇāyatanatā viya tejodhātuttaṃ na virujjhatīti. Yadi āpodhātuyā na sītattaṃ sarūpaṃ, kiṃ panassā sarūpanti? Dravatā. Yadi evaṃ dravatāpi phusitvā ñātabbato phoṭṭhabbaṃ siyāti? Na sītādiṃ phusitvā manasāva vaṇṇaṃ disvā ñātabbato. Andhakāre sayantā hi atisītalatāya pattādiṃ phusitvā ''udakaṃ etthā''ti āsaṅkitā honti, udakaṃ vā phusitvā sappādisaññino, tasmā aphoṭṭhabbameva āpodhātu, itarabhūtattayameva phoṭṭhabbanti gahetabbaṃ.

Kiṃ panetaṃ bhūtattayaṃ ekato ārammaṇaṃ katvā kāyaviññāṇaṃ uppajjituṃ sakkoti, na sakkotīti? Na sakkoti. Kasmā? Ābhujitavasena vā ussadavasena vā tesu ekamevārammaṇaṃ katvā uppajjanato. Ābhujitavasena hi odanathāliyaṃ sitthaṃ gahetvā thaddhamudubhāvaṃ vīmaṃsantassa, uṇhodakabhājane vā hatthaṃ otāretvā uṇhabhāvaṃ vīmaṃsantassa, uṇhasamaye vā vātapānaṃ vivaritvā vātena sarīraṃ paharāpentassa ca tattha tattha kiñcāpi itaraṃ bhūtattayampi atthi, yathābhujitaṃ pana taṃtaṃpathavītejovāyodhātumeva yathākkamaṃ ārabbha kāyaviññāṇaṃ uppajjati. Evaṃ **ābhujitavasena** ārammaṇaṃ karoti nāma. Ussadavasena pana bhuñjanasamaye sakkharaṃ ḍaṃsantassa, magge vā aggiṃ akkamantassa, balavavātena vā kaṇṇasakkhaliyampi paharantassa ca tattha tattha kiñcāpi itarabhūtattayampi atthi, yathāussadaṃ pana taṃtaṃpathavītejovāyodhātumevārabbha yathākkamaṃ kāyaviññāṇaṃ uppajjati. Aggimhi vā nimuggasakalasarīrassa yadipi ekappahārena agginā kāyo ghaṭṭīyati, yasmiṃ yasmiṃ pana ṭhāne kāyappasādo ussanno hoti, yattha yattha vā pana visayaghaṭṭanānighaṃso balavā hoti, tattha tattheva paṭhamaṃ kāyaviññāṇaṃ uppajjati, pacchā itaraṭṭhānesu. Khaṇaparittatāya pana sahasā parivattitvā uppajjanavasena ekappahārena sakalasarīraṃ ḍayhamānaṃ viya khāyati. Na hi ekasmiṃ khaṇe bahūni viññāṇāni uppajjanti, byāpetvā vā ekaṃ. Ekekasmiṃ pana avinibbhoge kāyadasake ekameva kāyaviññāṇaṃ ussadavasena uppajjati, evaṃ itaravatthūsupi viññāṇānaṃ avinibbhoge padese ekekānameva uppatti veditabbā. Evaṃ **ussadavasena** ārammaṇaṃ karoti nāma.

Kena pana cittassa ārammaṇasaṅkanti hotīti? Ajjhāsayato, visayādhimattato vā. Nānāṭhānesu hi cittapaṭimādīni passitukāmassa paṭhamaṃ ekaṭṭhāne disvā tato itaraṭṭhānesu ca rūpāni passituṃ sarasenāvajjanaṃ uppajjati. Evaṃ ajjhāsayato saṅkanti hoti. Rūpārammaṇaṃ pana mahantampi passantassa sabbatūriyanigghose uṭṭhite taṃ vā suṇantassa manuññāmanuññe adhimattagandharasaphoṭṭhabbe indriyesu ghaṭṭite itaritare cittaṃ saṅkamati, evaṃ visayādhimattato saṅkanti hotīti ayamettha saṅgahato vinicchayo. Suññato, pana atītādivasena paccekaṃ anantappabhedato ca vinicchayo cittavibhattiyaṃ vuttanayānusārena yathānurūpaṃ veditabbo.

Samuṭṭhānato, panettha bhavayonīsu pavattikkamato ca pakiṇṇakakathā veditabbā – catusamuṭṭhānikāni hi rūpāni uppajjamānāni dvīsu bhavesu catūsu yonīsu dasakādikalāpavaseneva paṭisandhippavattīsu yathāsambhavaṃ samuppajjanti. Tattha kammajesu tāva vīsatiyā kāmāvacarakusalākusalehi kāmalokeyeva saṃsedajānaṃ, opapātikānañca cha vatthūni, bhāvadvaye aññataraṃ, jīvitañcāti aṭṭha rūpāni yathāsambhavaṃ paṭisandhito paṭṭhāya pātubhavanti. Tāni ca suddhaṭṭhakaṃ, jīvitañca jīvitanavakaṃ, tadeva navakaṃ cakkhunā saha cakkhudasakaṃ, sotena sotadasakaṃ, ghānena ghānadasakaṃ, jivhāya jivhādasakaṃ, kāyena kāyadasakaṃ, hadayavatthunā vatthudasakaṃ, bhāvaññatarena bhāvadasakañcāti nava kalāpā hutvā uppajjanti. Napuṃsakānaṃ panettha bhāvadasakaṃ natthi, tathā jaccandhādīnaṃ cakkhusotaghānadasakāni. Evaṃ aṇḍajajalābujānampi, tesaṃ pana paṭisandhicittena saha kāyavatthubhāvadasakāneva uppajjanti, tato pavattikāle jīvitanavakacakkhudasakādīni yathānurūpaṃ uppajjanti. Rūpabhave pana ghānadasakādittayaṃ, bhāvadasakadvayaṃ, udaragginavakañca natthi, sesāni pañcahi rūpāvacarakusalakammehi paṭisandhito pabhuti uppajjanti. Aññaññīnaṃ pana pañcamajjhānakusalena jīvitanavakameva. Evaṃ kāmarūpāvacarakammasamuṭṭhitā nava rūpakalāpā dvīsu bhavesu catūsu yonīsu yathāsambhavaṃ paṭisandhito paṭṭhāya yāva cuticittoparisattarasamacittassa ṭhiti, tāva cittassa uppādaṭhitibhaṅgasaṅkhātesu tīsu khaṇesu nirantaraṃ ajjhattasantāne eva uppajjanti, tato pabhuti anuppajjitvā cuticittena saha nirujjhanti.

Cittajāni pana pañcavokārabhave dvipañcaviññāṇaāruppavipākavajjitapañcasattaticittehi attano attano uppattikkhaṇe eva samuṭṭhāpitāni paṭhamabhavaṅgamupādāya cuticittapariyosānaṃ ajjhattasantāne eva suddhaṭṭhakaṃ, tadeva kāyaviññattiyā saha kāyaviññattinavakaṃ, vacīviññattisaddehi vacīviññattidasakaṃ, lahutādittayena lahutādekādasakaṃ, kāyaviññattilahutādīhi dvādasakaṃ, vacīviññattisaddalahutādīhi terasakañcāti cha kalāpā hutvā yathāyogaṃ pavattanti. Rūpajanakacittesu cettha somanassasahagatakāmāvacarajavanāni iriyāpathaviññattihasanasahitaṃ sabbaṃ cittajarūpaṃ samuṭṭhāpenti, sesakāmāvacarajavanābhiññāvoṭṭhabbanāni hasanavajjaṃ, appanājavanāni ca iriyāpathādivirahitameva, yathāpavattaṃ pana iriyāpathaṃ avinassamānaṃ upatthambhenti. Sesāni pana rūpāvacaravipākamanodhātutadārammaṇāni ekūnavīsati tampi na karonti, suddhaṭṭhakaṃ, saddanavakaṃ, lahutādekādasakaṃ, saddalahutādidvādasakañcāti cattāro kalāpe uppādenti, tatthāpi sabbesampi paṭisandhicittāni, arahantānaṃ cuticittāni, arūpabhavūpapannāni ca na kiñci rūpaṃ samuṭṭhāpenti, āruppavipākadvipañcaviññāṇāni sabbathā na uppādentīti.

Āhārajāni pana kāmabhave eva ajjhohaṭāhāre ṭhitena ṭhitippattena ojāsaṅkhātena āhārena samuṭṭhitāni ajjhattasantāne eva suddhaṭṭhakaṃ, lahutādekādasakañcāti dve kalāpā hutvā yāvatāyukaṃ pavattanti, na rūpabhūmiyaṃ. Utujāni ajjhattikabāhirena tejodhātusaṅkhātena ṭhitippattena utunā ajjhattasantāne samuṭṭhitāni suddhaṭṭhakaṃ, saddanavakaṃ, lahutādekādasakaṃ, saddalahutādekādasakaṃ, saddalahutādidvādasakañcāti cattāro kalāpā hutvā yāvatāyukaṃ, bahiddhā pana pathavīpabbatadevabrahmavimānādīsu suddhaṭṭhakaṃ, samuddaghosādisaddanavakañcāti dve kalāpāva hutvā pavattanti. Ākāsalakkhaṇāni cettha sabbakalāpesu vijjamānānipi kalāpasaṅgahe vohārābhāvā na gaṇīyanti. Paṭisandhikkhaṇe cettha utucittāhārajāni na honti, na sabbatthāpi uppattikkhaṇe jarāmaraṇānīti evaṃ catusamuṭṭhānikarūpassa bhavayonīsu, paṭisandhippavattīsu ca pavattikkamo veditabbo.

Apica dvācattālīsāya koṭṭhāsānaṃ vasenāpi cettha tassa ajjhattaṃ, mahābhūtādivasena bahiddhā ca pavatti evaṃ veditabbā – ajjhattikā hi kesā lomā…pe… karīsaṃ matthaluṅganti ime vīsati pathavādhikakoṭṭhāsā, pittaṃ…pe… muttanti ime dvādasa āpādhikakoṭṭhāsā, yena ca santappati, yena ca jīrati, yena ca pariḍayhati, yena ca asitapītakhāyitasāyitaṃ sammāpariṇāmaṃ gacchatīti ime cattāro tejādhikakoṭṭhāsā, uddhaṃgamo adhogamo kucchisayo koṭṭhāsayo aṅgamaṅgānusārī assāsapassāso cāti ime cha vāyuadhikakoṭṭhāsāti dvecattālīsa koṭṭhāsā honti. Tesu udariyaṃ karīsaṃ pubbo muttanti ime cattāro koṭṭhāsā utujā. Evametesu ekekaṃ utujaṭṭhakameva hoti, sedo assu kheḷo siṅghāṇikāti ime cattāro utucittajā, tesu ekekasmiṃ dve dve aṭṭhakā honti. Asitādiparipācako tejo kammajova, tattha jīvitanavakameva. Assāsapassāso pana cittajova, tattha cittajasaddanavakameva. Ime dasa koṭṭhāse ṭhapetvā sesā dvattiṃsa catujā.

Tattha aṭṭhasu tejovāyokoṭṭhāsesu ekekasmiṃ jīvitanavakañceva tīṇi ca utucittāhārajaṭṭhakāni honti, vāyokoṭṭhāsesu cettha utucittajasaddanavakampi hoti, sesesu catuvīsatiyā koṭṭhāsesu kesalomanakhadantānaṃ maṃsavinimuttaṭṭhānaṃ ṭhapetvā sabbattha dve kāyabhāvadasakāni, tīṇi ca aṭṭhakāni, maṃsamuttesu pana kesādīsu utujaṭṭhakameva hoti. Tāni ca yathāvuttadasakanavakaṭṭhakāni sakalasarīrabyāpīsu tacamaṃsaruhirādīsu, abyāpīsu ca kesādīsu koṭṭhāsesu avinibbhoge ekasmiṃ aṇupadese hontīti paccekaṃ anantāparimāṇā, anantadhātupaccayattā tesaṃ sarīrasmiṃ hi paramāṇubhedasañcuṇṇāni anantāni cattāri mahābhūtāni ceva saupādārūpāni ca aññoññapaccayabhūtāni ajjhattaṃ dvācattālīsakoṭṭhāsasarīrārohapariṇāhasaṇṭhānādinā, bahiddhā ca pathavīpabbatādinā ca ākārena yathāpaccayaṃ samuppannāni. Māyākārādayo viya na bālajanappabodhakāni honti.

Pathavīdhātu cettha sukhumasañcuṇṇā rajabhūtā eva āpodhātuyā saṅgahitā, tejodhātuyā anupālitā, vāyodhātuyā vitthambhitā, vaṇṇādīhi parivāritā na vikiriyamānā ajjhattaṃ itthipurisamigapakkhidevabrahmādisarīrabhāvaṃ, bahiddhā ca pathavīpabbatarukkhadevabrahmalokacandasūriyanakkhattamaṇikanakādibhāvañca upagacchati, yūsagatā bandhanabhūtā panettha āpodhātu pathavīpatiṭṭhitā. Avasesānupālanavitthambhanaparipācanaparivāritā na paggharati, apaggharamānā pīṇitabhāvaṃ dasseti, usumattagatā tejodhātu sesadhātupatiṭṭhānasaṅgahavitthambhanaparivāritā imaṃ kāyaṃ paripāceti, vaṇṇasampattiñcassa apūtibhāvañca sādheti, vāyodhātu vitthambhanasamudīraṇasabhāvā sesadhātupatiṭṭhānasaṅgahānupālanaparivāritā vitthambheti cāleti, sarīravimānādīnaṃ gamanādipadavītiharaṇādīnaṃ ṭhitiñca sampādeti. Catassopi cetā sambhūya pathavīadhikatāya kesādibhāvaṃ, pathavīpabbatādibhāvañca, āpādhikatāya pittādibhāvaṃ, samuddajalādibhāvañca, vāyuadhikatāya uddhaṅgamavātādibhāvaṃ, pathavīsandhārakavātādibhāvañca, tejādhikatāya paripācakaggiādibhāvaṃ, narakaggiādibhāvañca sādhenti, yāsaṃ pakopena rogajarāmaraṇañceva kappavināsādayo ca honti. Evametāsaṃ cuṇṇavicuṇṇānaṃ dhātūnaṃ sañcayattā paccekaṃ anantāparimāṇā kalāpā eva ajjhattikakoṭṭhāsā honti, tathā bāhirāni rūpāni. Tāni ca tena tena paccayena tathātathākārena samuditāva uppajjanti ceva uppajjissanti ca.

Yadi paṭhamaṃ dhātuyo aṇurūpena ṭhatvā pacchā saṃyujjanti, tathā ṭhāne viniyogābhāvato aparenāpi pariyāyena cettha kammajaṃ kammapaccayaṃ kammapaccayautusamuṭṭhānaṃ, āhārajaṃ āhārapaccayaṃ āhārapaccayautusamuṭṭhānaṃ, utujaṃ utupaccayaṃ utupaccayautusamuṭṭhānaṃ, cittajaṃ cittapaccayaṃ cittapaccayautusamuṭṭhānanti evaṃ samuṭṭhānabhedo veditabbo. Tattha upādinnarūpaṃ **kammajaṃ** nāma, maṃsamuttakesalomadantasiṅghāṇikādi **kammapaccayaṃ** nāma, sampattikaramahāmeghapathavīpabbatādi, cakkaratanadevavimānādi ca **kammapaccayautusamuṭṭhānaṃ** nāma. Āhārato samuṭṭhitaṃ suddhaṭṭhakaṃ **āhārajaṃ** nāma, kabaḷīkāro āhāro āhārajassa janako hutvā kammajassa anupālako hotīti tadanupālitaṃ kammajarūpaṃ **āhārapaccayaṃ** nāma, visabhāgāhāraṃ sevitvā ātape gacchantassa kāḷakuṭṭhādīni uppajjanti, idaṃ **āhārapaccayautusamuṭṭhānaṃ** nāma. Kammajaututo samuṭṭhitaṃ suddhaṭṭhakaṃ **utujaṃ** nāma, tasmiṃ utu aññaṃ aṭṭhakaṃ samuṭṭhāpeti, idaṃ **utupaccayaṃ** nāma, tasmimpi utu aññaṃ aṭṭhakaṃ samuṭṭhāpeti, idaṃ **utupaccayautusamuṭṭhānaṃ** nāma. Evaṃ upādinnake tisso eva santatiyo ghaṭṭetuṃ sakkonti, anupādinnake pana valāhako **utujaṃ** nāma, vuṭṭhidhārā **utupaccayaṃ** nāma, deve pana vuṭṭhe pathavī gandhaṃ muñcati, bījāni viruhantīti evaṃ yaṃ anantaṃ santativasena pavattaṃ, etaṃ **utupaccayautusamuṭṭhānaṃ** nāma. Cittato samuṭṭhitaṃ suddhaṭṭhakādi **cittajaṃ** nāma, cittena pacchājātapaccayabhāvena upatthambhito kāyo **cittapaccayaṃ** nāma, abhiññācittena bahiddhā samuṭṭhāpitahatthiassādikaṃ **cittapaccayautusamuṭṭhānaṃ** nāma. Pakiṇṇakakathā.

Rūpābyākataṃ niṭṭhitaṃ.

Nibbānābyākatavaṇṇanā

Nibbānābyākataṃ pana bhūmito lokuttarameva, dhammatopi ca ekameva, bhedo natthi, lakkhaṇādito pana santilakkhaṇaṃ nibbānaṃ, nivattilakkhaṇaṃ, asaṅkhatalakkhaṇaṃ vā, accutirasaṃ, animittapaccupaṭṭhānaṃ, asaṅkhatatāya panassa kārakahetuvirahato padaṭṭhānaṃ natthi, pāpakahetuvasena panetaṃ ‘‘dukkhanirodhagāminipaṭipadā’’tiādivacanato (vibha. 206) ‘‘ariyamaggapadaṭṭhāna’’nti vattuṃ vaṭṭati. Saṅgahato pana bhedābhāvā khandhesu saṅgahaṃ na gacchati, āyatanādīsu dhammāyatanadhammadhātūsu saṅgahaṃ gacchati. Suññato pana attasuññaṃ, salakkhaṇadhāraṇato anattakaṃ dhammamattaṃ, asaṅkhatatāya vā accantattā ca aniccatāsuññaṃ, dukkhatāsuññaṃ, rāgādisuññaṃ, nimittasuññanti pavattaṃ suññanti gahetabbaṃ.

Bhedato pana santilakkhaṇādisabhāvato ekavidhampi kāraṇapariyāyato saupādisesanibbānadhātu, anupādisesanibbānadhātu ceti duvidhaṃ hoti. Sarasavasena pana parikappitākārabhedato suññataṃ animittaṃ appaṇihitanti tividhaṃ hoti. Saṅkhatadhammabhedamupādāya paṭikkhipitabbākārato na cittaṃ, na cetasikaṃ, na rūpaṃ, na atītaṃ, na anāgataṃ, na paccuppannaṃ, na maggo, na phalantiādinā anantappakāraṃ hoti.

Nibbānābyākataṃ niṭṭhitaṃ.

Evaṃ imasmiṃ kusalattike avutto sabhāvadhammo nāma natthi. Asabhāvadhammesu panettha kiñcāpi rūpadhammānaṃ paricchedākāsalakkhaṇāni eva vuttāni, kasiṇādipaṭibhāganimittāni pana kasiṇugghāṭimākāso, viññāṇābhāvo, nirodhasamāpatti, tisso nāmapuggalaupādāpaññattiyo, arūpadhammānaṃ aniccatādilakkhaṇādayo ca na vuttā, tathāpi tesampi sabhāvadhammabyatirekābhāvato gahaṇaṃ hoti, tasmā ayaṃ tiko nippadesattikoti veditabbo. Yathā cettha, evaṃ ito paresupi tikadukesu paññattiggahaṇābhāvepi niravasesaparamatthaggahaṇeneva nippadesatā, vipariyāyato sappadesatā ca veditabbā. Yattha pana sammutiggahaṇaṃ atthi, tattha vakkhāma.

Rūpanibbānakaṇḍo niṭṭhito.

Iti mohavicchedaniyā

Abhidhammamātikatthasaṃvaṇṇanāya

Kusalattikasaṃvaṇṇanā niṭṭhitā.

Vedanāttikādivaṇṇanā

Idāni kusalattikānantaraṃ vedanāttikādīnaṃ atthavaṇṇanā anuppattā, yasmā pana yvāyaṃ kusalattikassa –

‘‘Atthato bhūmibhedā ca, paccekaṃ sampayogato;
Uddesato ca dhammānaṃ, lakkhaṇādivibhāgato’’ti. –

Ādinā mātikaṃ nikkhipitvā ‘‘kusalā tāva dhammā bhūmito catubbidhā honti kāmāvacarā…pe… lokuttarā’’tievamādinā vinicchayanayo vutto, so eva sesattikadukānampi yathāyogaṃ hoti. Yathā hi ettha, evaṃ ‘‘sukhāya vedanāya sampayuttā tāva dhammā bhūmito tividhā honti kāmāvacarā rūpāvacarā lokuttarā’’tiādinā anukkamena sabbattikadukānampi paṇḍitehi sakkā vinicchayanayaṃ sallakkhetuṃ, tasmā taṃ vitthāranayaṃ vajjetvā nikkhepakaṇḍe, atthuddhārakaṇḍe ca vuttānusārato nātisaṅkhepavitthāranayena vedanāttikādīnaṃ tikadukānaṃ –

Padatthā taṃsarūpā ca, navattabbavibhāgato;
Vinicchayo vijānīyo, tattha tattha yathārahaṃ.

Tattha vedanāttike padatthato tāva ‘‘sukhāya vedanāyā’’tiādīsu sukha-saddo sukhavedanāsukhamūlasukhārammaṇasukhahetusukhapaccayaṭṭhānaabyābajjhanibbānādīsu dissati. Ayaṃ hi ‘‘sukhassa ca pahānā’’tiādīsu (dī. ni. 1.232; dha. sa. 165; vibha. 594) sukhavedanāya dissati. ‘‘Sukho buddhānamuppādo’’tiādīsu (dha. pa. 194) sukhamūle. ‘‘Yasmā ca kho, mahāli, rūpaṃ sukhaṃ sukhānupatitaṃ sukhāvakkanta’’ntiādīsu (saṃ. ni. 3.60) sukhārammaṇe. ‘‘Sukhassetaṃ, bhikkhave, adhivacanaṃ, yadidaṃ puññānī’’tiādīsu (a. ni. 7.62; itivu. 22) sukhahetumhi. ‘‘Yāvañcidaṃ, bhikkhave, na sukaraṃ akkhānena pāpuṇituṃ, yāva sukhā saggā (ma. ni. 3.255). Na te sukhaṃ pajānanti, ye na passanti nandana’’nti (saṃ. ni. 1.11) ādīsu sukhapaccayaṭṭhāne. ‘‘Diṭṭhadhammasukhavihārā ete dhammā’’tiādīsu (ma. ni. 1.82) abyābajjhe. ‘‘Nibbānaṃ paramaṃ sukha’’ntiādīsu (dha. pa. 203-204; ma. ni. 215, 217) nibbāne. Idha panāyaṃ sukhavedanāyameva daṭṭhabbo.

Vedanā-saddo ‘‘viditā vedanā uppajjantī’’tiādīsu (ma. ni. 3.208) vedayitasmiṃ yeva vattati. Dukkha-saddo dukkhavedanādukkhavatthudukkhārammaṇadukkhapaccayadukkhapaccayaṭṭhānādīsu dissati. Ayaṃ hi ‘‘dukkhassa ca pahānā’’tiādīsu (dī. ni. 1.232; dha. sa. 165; vibha. 594) dukkhavedanāyaṃ dissati. ‘‘Jātipi dukkhā’’tiādīsu (dī. ni. 2.387; vibha. 190) dukkhavatthusmiṃ. ‘‘Yasmā ca kho, mahāli, rūpaṃ dukkhaṃ dukkhānupatitaṃ dukkhāvakkanta’’ntiādīsu (saṃ. ni. 3.60) dukkhārammaṇe. ‘‘Dukkho pāpassa uccayo’’tiādīsu (dha. pa. 117) dukkhapaccaye. ‘‘Yāvañcidaṃ, bhikkhave, na sukaraṃ akkhānena pāpuṇituṃ, yāva dukkhā nirayā’’tiādīsu (ma. ni. 3.250) dukkhapaccayaṭṭhāne. Idha panāyaṃ dukkhavedanāyameva daṭṭhabbo.

Vacanattho panettha – sukhayati sattaṃ, suṭṭhu vā khādati, khanati ca kāyacittābādhanti **sukhā,** kāyikacetasikānaṃ sukhasomanassānametaṃ adhivacanaṃ. Dukkhayatīti **dukkhā,** kāyikacetasikānaṃ dukkhadomanassānametaṃ adhivacanaṃ. Na dukkhā na sukhāti **adukkhamasukhā,** upekkhāyetaṃ adhivacanaṃ. Ma-kāro padasandhikaro. Evaṃ tīhi padehi pañcavidhāpi vedanā gahitā. Sabbāpi ārammaṇarasaṃ vediyanti anubhavantīti **vedanā**. Yo panāyaṃ tīsupi padesu sampayutta-saddo, tassattho – samaṃ pakārehi yuttāti **sampayuttā,** katarehi pakārehīti? ‘‘Atthi keci dhammā kehici dhammehi sahagatā sahajātā saṃsaṭṭhā ekuppādā ekanirodhā ekavatthukā ekārammaṇā’’ti (kathā. 473) evaṃ vuttehi imehi ekuppādatādīhi catūhi pakārehi. Ukkaṭṭhaniddeso cesa. Āruppe hi vināpi ekavatthukabhāvaṃ sampayogo labbhatīti. Sesaṃ vuttatthameva. Ayaṃ tāvettha **padatthato** vinicchayo.

Taṃsarūpāti tassa padatthassa sarūpamattadassanato. Tattha sukhasahagataṃ kāyaviññāṇaṃ, somanassasahagatāni aṭṭhārasa kāmāvacaracittāni, paṭhamadutiyatatiyacatutthajjhānikāni catucattālīsa rūpāvacaralokuttaracittāni cāti tesaṭṭhi cittāni sukhāya vedanāya sampayuttā nāma. Tathā dukkhasahagataṃ kāyaviññāṇaṃ, dve domanassasahagatāni cāti tīṇi cittāni dukkhāya vedanāya sampayuttā nāma. Sesāni upekkhāsahagatāni pañcapaññāsa cittāni adukkhamasukhāya vedanāya sampayuttā nāma. Yathā ca cittānaṃ sukhādisampayogo, evaṃ taṃcittasampayuttānaṃ cetasikānampi. Na kevalañca ettheva, ito paresupi tikadukesu cittavaseneva taṃsampayuttacetasikānampi saṅgaho veditabbo. Yattha pana viseso hoti, tattha vakkhāma. Idha pana cetasikesu sappītikāni vedanāvajjitāni cha cetasikāni eva pañcahipi vedanāhi sampayuttāni, itarāni pana kāyikasukhadukkhavajjitāhi tīheva. Tesu ca pītivajjitā pañca yathāyogikā ceva moho ahirikaṃ anottappaṃ uddhaccaṃ thinaṃ middhañcāti ime ekādasa yathāyogaṃ tīhipi. Tatthāpi vitakkavicārā mahaggatalokuttarabhūtāya sukhāya eva, pīti pana sabbattha sukhāya eva, dosaissāmaccherakukkuccāni dukkhāya eva, vicikicchā upekkhāya eva, sesāni aṭṭhavīsatisomanassupekkhāhi eva vedanāhi sampayuttāni, tatthāpi karuṇāmuditā mahaggatabhūtāya sukhāya evāti ayaṃ viseso. Sesaṃ cittasampayogasadisaṃ. Ayaṃ sarūpato vinicchayo.

Navattabbavibhāgatoti imasmiṃ tike sabbā vedanā sabbaṃ rūpaṃ nibbānaṃ sammutiyoti ime dhammā ‘‘sukhāya vedanāya sampayuttā’’ti vā ‘‘dukkhāya vedanāya sampayuttā’’ti vā ‘‘adukkhamasukhāya vedanāya sampayuttā’’ti vā na vattabbā. Na hi vedanā vedanāya sampayuttā hoti rūpādayo vā, tasmā ime imasmiṃ tike na labbhanti. Ayañca sappadesattiko hoti. Yathā cettha, evaṃ ito paresupi tikadukesu navattabbayojanā. Yaṃ yasmiñca na vuttaṃ atthi, tassa sappadesatā veditabbā. Ito paraṃ pana yattha asaṅgahitā dhammā honti, tattha tesaṃ vibhāgaṃ dassetvā ‘‘ime navattabbā’’ti ettakameva vakkhāma, tenassa sappadesatāpi ñātabbā. Yattha pana asaṅgahitā natthi, taṃ nippadesanti vakkhāma. Tena tattha navattabbābhāvopi viññātabbo. Sabbattha pana mātikaṃ anuddharitvāva padatthaṃ, taṃsarūpavibhāgañca vakkhāma. Ayaṃ navattabbavibhāgato vinicchayo.

Vedanāttikaṃ niṭṭhitaṃ.

Vipākattike aññamaññavisiṭṭhānaṃ kusalākusalānaṃ pākāti **vipākā,** vipakkabhāvamāpannānaṃ arūpadhammānametaṃ adhivacanaṃ. Kiñcāpi arūpadhammā viya rūpadhammāpi kammasamuṭṭhānā atthi, anārammaṇattā pana te kammasarikkhakā na hontīti sārammaṇā arūpadhammāva kammasarikkhattā vipākāti vuttā bījasarikkhakaṃ phalaṃ viya. Yathā hi sālibījato nikkhantasīsameva sāliphalanti vuccati, na aṅkurādīni, tāni pana ‘‘sālijātāni, sālinibbattāni cā’’ti vuccanti, evaṃ kammasadisā arūpadhammāva ‘‘vipākā’’ti vuccanti, rūpadhammā pana kammajā ‘‘upādinnā’’ti vuccanti. **Vipākadhammadhammā**ti vipākasabhāvā dhammā. Yathā hi jātijarāsabhāvā sattā ‘‘jātidhammā jarādhammā’’ti vuccanti, evaṃ vipākajanakaṭṭhena vipākasabhāvā vipākapakatikā dhammāti attho. Tatiyapadaṃ ubhayasabhāvapaṭikkhepavasena vuttaṃ, ayaṃ padattho.

Tattha catūsu bhūmīsu chattiṃsa vipākacittāni vipākā nāma, tathā ekavīsati kusalāni, dvādasa akusalāni cāti tettiṃsa vipākadhammadhammā nāma, tīsu bhūmīsu vīsati kiriyacittāni, sabbañca rūpaṃ, nibbānañcāti ime nevavipākanavipākadhammadhammā nāma. Cetasikesu pana cuddasa akusalā vipākadhammadhammā eva, viratiyo siyā vipākā, siyā vipākadhammadhammā, tadavasesā pana siyā vipākā, siyā vipākadhammadhammā, siyā nevavipākanavipākadhammadhammāti cittaṃ viya tividhā hontīti ayaṃ viseso, sesaṃ cittasamaṃ, idañca nippadesattikanti veditabbaṃ.

Vipākattikaṃ niṭṭhitaṃ.

Ārammaṇakaraṇavasena taṇhādiṭṭhīhi upetena kammunā ādinnā phalabhāvena gahitāti upādinnā, ārammaṇabhāvaṃ upagantvā upādānasambandhena upādānānaṃ hitāti upādāniyā, upādānassa ārammaṇapaccayabhūtānametaṃ adhivacanaṃ. Upādinnā ca te upādāniyā cāti **upādinnupādāniyā,** sāsavakammanibbattānaṃ rūpārūpadhammānametaṃ adhivacanaṃ. Iminā nayena sesapadadvayepi paṭisedhasahito attho veditabbo.

Tattha dvattiṃsa lokiyavipākacittāni, nava kammajakalāpā ca upādinnupādāniyā nāma. Avasesalokiyacittāni ceva akammajarūpakalāpā ca anupādinnupādāniyā nāma. Lokuttaracittanibbānāni anupādinnaanupādāniyā nāma. Kiñcāpi khīṇāsavānaṃ upādānakkhandhā ‘‘amhākaṃ mātulatthero’’tiādinā vadantānaṃ paresaṃ upādānassa ārammaṇapaccayā honti, maggaphalanibbānāni pana divasaṃ santattaayoguḷo viya makkhikāhi tejussadattā upādānehi anupādinnāneva. Asaṃkiliṭṭhaasaṃkilesikesupi eseva nayo. Cetasikesu pana kusalā anupādinnupādāniyā eva, karuṇāmuditā siyā upādinnupādāniyā, siyā anupādinnupādāniyā viratiyo pana siyā anupādinnupādāniyā, siyā anupādinnaanupādāniyā, sesā cittaṃ viya tividhā honti, idañca nippadesattikanti veditabbaṃ. Upādinnupādāniyattikaṃ.

Saṃkilesetīti saṃkileso, vibādhati upatāpetīti attho. Saṃkilesena sampayuttā saṃkiliṭṭhā, saṃkilesasahagatāti attho. Attānaṃ ārammaṇaṃ katvā pavattanena saṃkilesaṃ arahanti, saṃkilese vā niyuttā tassa ārammaṇabhāvaṃ anatikkamanatoti saṃkilesikā, saṃkilesassa ārammaṇapaccayabhūtānametaṃ adhivacanaṃ. Saṃkiliṭṭhā ca te saṃkilesikā cāti **saṃkiliṭṭhasaṃkilesikā**. Sesapadadvayaṃ purimattike vuttanayeneva veditabbaṃ.

Tattha dvādasa akusalacittuppādā saṃkiliṭṭhasaṃkilesikā nāma. Sesalokiyacittāni ceva sabbaṃ rūpañca asaṃkiliṭṭhasaṃkilesikā nāma. Lokuttaracittāni, nibbānañca asaṃkiliṭṭhaasaṃkilesikā nāma. Cetasikesu pana akusalā saṃkiliṭṭhasaṃkilesikāva, karuṇāmuditā asaṃkiliṭṭhaasaṃkilesikāva, sesakusalābyākatā siyā saṃkiliṭṭhasaṃkilesikā, siyā asaṃkiliṭṭhasaṃkilesikā, siyā asaṃkiliṭṭhaasaṃkilesikāti tidhāpi honti, idañca nippadesattikaṃ. Saṃkiliṭṭhasaṃkilesikattikaṃ.

Sampayogavasena vattamānena saha vitakkena savitakkā, tathā saha vicārena savicārā, savitakkā ca te savicārā cāti **savitakkasavicārā**. Ubhayarahitā **avitakkaavicārā**. Vitakkavicāresu vicārova mattā pamāṇametesanti vicāramattā, vicārato uttariṃ vitakkena saddhiṃ sampayogaṃ na gacchantīti attho. Avitakkā ca te vicāramattā cāti **avitakkavicāramattā**.

Tattha dvipañcaviññāṇavajjitakāmāvacaracittāni ceva ekādasa mahaggatalokuttarapaṭhamajjhānikacittāni ca taṃsampayuttesu vitakkavicāre ṭhapetvā sesā ca savitakkasavicārā nāma. Tesu vitakko ekādasa dutiyajjhānikamahaggatalokuttarāni ca taṃsampayuttesu vicāraṃ ṭhapetvā sesā ca avitakkavicāramattā nāma. Dutiyajjhānikesu vicāro, sesā pañcacattālīsa mahaggatalokuttaracittāni, dvipañcaviññāṇāni, taṃsampayuttā ca sabbañca rūpaṃ, nibbānañca avitakkaavicārā nāma. Apica kusalacetasikā savitakkasavicārāva, vitakko avitakkavicāramattova, vicāro pana dutiyajjhānikesu siyā avitakkaavicāro, savitakkacittesu siyā na vattabbo, avasesā pana sabbe cetasikā dhammā tidhāpi honti. Imasmiṃ pana tike vitakkasahajāto vicārova na vattabbo. Vitakkattikaṃ.

Pītiyā saha ekuppādādibhāvaṃ gatāti **pītisahagatā,** pītisampayuttāti attho. Sesapadadvayepi eseva nayo. **Upekkhā**ti cettha adukkhamasukhā vedanā vuttā. Sā hi sukhadukkhākārappavattiṃ upekkhati majjhattākārasaṇṭhitattā tenākārena pavattatīti upekkhā. Iti vedanāttikato padadvayameva gahetvā nippītikasukhassa sappītikasukhato visesadassanavasena ayaṃ tiko vutto.

Tattha pīti pañcavidhā khuddikā khaṇikā okkantikā ubbegā pharaṇāti. Tattha **khuddikā** pīti sarīre lomahaṃsanamattameva kātuṃ sakkoti. **Khaṇikā** pīti khaṇe khaṇe vijjuppādasadisā hoti. **Okkantikā** pīti samuddatīraṃ vīci viya kāyaṃ okkamitvā okkamitvā bhijjati. **Ubbegā** pīti balavatī hoti kāyaṃ uddhaggaṃ katvā ākāse laṅghāpanappamāṇappattā. **Pharaṇāya** pītiyā pana uppannāya sakalasarīraṃ dhamitvā pūritavatthi viya, mahatā udakoghena pakkhandapabbatakucchi viya ca anuparipphuṭaṃ hoti. Tattha pharaṇā rūpāvacaralokuttarāva, sesā kāmāvacarāva.

Sukhaṃ pana kāyikaṃ, cetasikañceti duvidhaṃ hoti. Satipi ca nesaṃ katthaci avippayoge iṭṭhārammaṇapaṭilābhatuṭṭhi pīti, paṭiladdharasānubhavanaṃ sukhaṃ. Yattha pīti, tattha sukhaṃ. Yattha sukhaṃ, tattha na niyamato pīti. Saṅkhārakkhandhasaṅgahitā pīti, vedanākkhandhasaṅgahitaṃ sukhaṃ. Kantārakhinnassa vanantodakadassanasavanesu viya pīti, vanacchāyāpavesanaudakaparibhogesu viya sukhaṃ. Tasmiṃ tasmiṃ samaye pākaṭabhāvato cetaṃ vuttanti veditabbaṃ.

Tattha sukhasahagatā, upekkhāsahagatā ca vedanāttike vuttāva, sukhasahagataṃ pana kāyaviññāṇaṃ, mahaggatalokuttaracatutthajjhānikacitte ca vajjetvā sesā pītisahagatā nāma, tattha pīti na pītisahagatā, sukhasahagatāva hoti, sukhaṃ pana pītisahagataṃ nāma siyā na pītisukhasahagatā. Imasmiṃ tike dve domanassasahagatacittuppādā, dukkhasahagataṃ kāyaviññāṇaṃ, rūpaṃ, nibbānañca navattabbā. Cetasikesu pana pīti sukhasahagatāva, vicikicchā upekkhāsahagatāva, lobhadiṭṭhimānā, pañcavīsati kusalābyākatā ca tidhāpi honti, cetasikasukhaṃ siyā pītisahagataṃ, paṭhamadutiyatatiyajjhānikesu catutthajjhānikesu siyā navattabbaṃ, kāyikaṃ pana sukhaṃ dukkhaṃ domanassaṃ sabbā ca upekkhā doso issā macchariyaṃ kukkuccañca navattabbāva, sesā sattarasa dhammā siyā tidhāpi honti navattabbāpi. Sesaṃ suviññeyyameva. Pītittikaṃ.

Dassanenāti sotāpattimaggena. So hi paṭhamaṃ nibbānadassanato ‘‘dassana’’nti vutto. Gotrabhu pana kiñcāpi paṭhamataraṃ passati, yathā pana rañño santikaṃ kenacideva karaṇīyena āgato puriso dūratova rathikāya carantaṃ hatthikkhandhagataṃ rājānaṃ disvāpi ‘‘diṭṭho te rājā’’ti puṭṭho disvāpi kātabbakiccassa akatattā ‘‘na passāmī’’ti vadati, evameva nibbānaṃ disvā kattabbassa kilesappahānassa abhāvā ‘‘dassana’’nti na vuccati. Taṃ hi ñāṇaṃ maggassa āvajjanaṭṭhāne tiṭṭhati. **Bhāvanāyā**ti sesamaggattayena. Sesamaggattayaṃ hi paṭhamamaggena diṭṭhasmiṃyeva dhamme bhāvanāvasena uppajjati, adiṭṭhapubbaṃ kañci na passati, tasmā ‘‘bhāvanā’’ti vuccati. Tatiyapadaṃ ubhayapaṭikkhepavasena vuttaṃ.

Tattha cattāro diṭṭhigatasampayuttacittuppādā, vicikicchāsahagato cāti pañca dassanena pahātabbāva, uddhaccasahagato bhāvanāya eva pahātabbo, avasesā cha akusalacittuppādā apāyahetubhāvena pavattito, appavattito ca siyā dassanenapahātabbā, siyā bhāvanāyapahātabbā, akusalavajjitā pana sabbe cittuppādā, rūpaṃ, nibbānañca nevadassanenanabhāvanāyapahātabbā. Cetasikesu pana diṭṭhi vicikicchā issā macchariyaṃ kukkuccaṃ dassanenapahātabbāva, sesā akusalā siyā dassanenapahātabbā, siyā bhāvanāyapahātabbāti tijātikā terasavidhā honti, vuttāvasesā nevadassanenanabhāvanāyapahātabbāva. Yaṃ pana ‘‘sotāpattimaggañāṇena abhisaṅkhāraviññāṇassa nirodhena satta bhave ṭhapetvā anamatagge saṃsāre ye uppajjeyyuṃ nāmañca rūpañca, etthete nirujjhantī’’tiādinā (cūḷani. ajitamāṇavapucchāniddesa 6) nayena kusalābyākatānampi pahānaṃ anuññātaṃ, taṃ tesaṃ maggānaṃ abhāvitattā ye uppajjeyyuṃ, te upanissayapaccayānaṃ kilesānaṃ pahīnattā pahīnāti imaṃ pariyāyaṃ sandhāya vuttaṃ, idañca nippadesattikaṃ. Dassanenapahātabbattikaṃ.

Dassanena pahātabbo hetu etesanti **dassanenapahātabbahetukā**. Dutiyapadepi eseva nayo. Tatiyapade pana nevadassanenanabhāvanāyapahātabbo hetu etesanti evamatthaṃ aggahetvā nevadassanenanabhāvanāya pahātabbo hetu etesaṃ atthīti evamattho gahetabbo. Itarathā hi ahetukānaṃ aggahaṇaṃ bhaveyya. Hetu eva hi tesaṃ natthi, yo dassanabhāvanāhi pahātabbo siyā. Sahetukesupi hetuvajjānaṃ pahānaṃ āpajjati, na hetūnaṃ. Hetuyeva hi etesaṃ nevadassanenanabhāvanāyapahātabboti vutto, na te dhammā. Ubhayampi cetaṃ anadhippetaṃ, tasmā vuttanayena attho gahetabbo. Ito paraṃ sabbo vinicchayo anantarattikasadisova. Kevalaṃ cetasikesu vicikicchuddhaccasampayutto moho dassanabhāvanāhi pahātabbahetukesu na pavisati sahajātassa aññassa hetuno abhāvā, nevadassanenanabhāvanāyapahātabbahetukesu pana pavisati. Lobhadosamūlacittesu pana hetūsu moho lobhena ceva dosena ca sahetuko, lobhadosā ca mohenevāti ime pahātabbahetukapade paviṭṭhāti ayaṃ viseso, sesaṃ tādisamevāti. Dassanenapahātabbahetukattikaṃ.

Kammakilesehi ācīyatīti ācayo, paṭisandhicutigatipavattisaṅkhātānaṃ upādinnakkhandhānametaṃ adhivacanaṃ. Tassa kāraṇaṃ hutvā nipphādanabhāvena taṃ ācayaṃ gacchanti, yassa vā pavattanti, taṃ puggalaṃ yathāvuttameva ācayaṃ gamentīti **ācayagāmino**. Tato eva ācayasaṅkhātā cayā apetattā nibbānaṃ apetaṃ cayāti apacayo, taṃ ārammaṇaṃ katvā pavattanato apacayaṃ gacchantīti **apacayagāmino**. Apica pākāraṃ iṭṭhakavaḍḍhakī viya pavattaṃ ācinantā gacchantīti **ācayagāmino**. Teneva vaḍḍhakinā citaṃ citaṃ viddhaṃsayamāno puriso viya tadeva pavattaṃ apacinantā gacchantīti **apacayagāmino**. Tatiyapadaṃ ubhayapaṭikkhepena vuttaṃ.

Tattha lokiyakusalākusalāni ācayagāmino nāma, cattāri maggāni apacayagāmino nāma, sabbāni vipākaphalakiriyāni, rūpaṃ, nibbānañca nevaācayagāmino na apacayagāmino nāma. Cetasikesu pana akusalā ācayagāmino eva, karuṇā muditā siyā ācayagāmino, siyā nevācayagāmino na apacayagāmino nāma, sesā tidhāpi honti, idañca nippadesattikaṃ. Ācayagāmittikaṃ.

Tīsu sikkhāsu jātā, sattannaṃ vā sekhānaṃ etetipi **sekhā,** apariyositasikkhattā sayameva sikkhantītipi **sekhā**. Upari sikkhitabbābhāvato na sekhāti asekhā, vuddhippattā vā sekhātipi **asekhā**. Tatiyapadaṃ ubhayapaṭikkhepena vuttaṃ.

Tattha cattāri lokuttarakusalāni, heṭṭhimāni ca tīṇi sāmaññaphalānīti satta sekhā nāma, arahattaphalaṃ asekhā nāma, lokiyacittāni, rūpaṃ, nibbānañca nevasekhā nāsekhā nāma. Cetasikesu pana akusalā ca appamaññā ca nevasekhā nāsekhā eva, sesā tidhāpi honti, idañca nippadesattikaṃ. Sekhattikaṃ.

Samantato khaṇḍitattā appamattakaṃ parittanti vuccati ‘‘parittaṃ gomayapiṇḍa’’nti (saṃ. ni. 3.96) ādīsu viya. Kāmāvacaradhammā hi appānubhāvatāya parittā viyāti **parittā**. Kilesavikkhambhanasamatthatāya, mahantavipulaphalatāya, dīghasantānatāya ca mahantabhāvaṃ gatā, mahantehi vā uḷāracchandavīriyacittapaññehi gatā paṭipannātipi **mahaggatā**. Pamāṇakarā dhammā rāgādayo pamāṇaṃ nāma, ārammaṇato vā sampayogato vā natthi etesaṃ pamāṇaṃ, pamāṇassa ca paṭipakkhāti **appamāṇā**.

Tattha catupaññāsa kāmāvacaracittāni, rūpañca parittā nāma, sattavīsati rūpārūpāvacaracittāni mahaggatā nāma, lokuttaracittāni, nibbānañca appamāṇā nāma. Cetasikesu pana akusalā parittā eva, appamaññā parittamahaggatā eva, viratiyo parittaappamāṇā eva, sesā tidhāpi honti, idañca nippadesattikaṃ. Parittattikaṃ.

Parittaṃ ārammaṇaṃ etesanti **parittārammaṇā**. Sesapadadvayepi eseva nayo. Sayaṃ parittā vā hontu mahaggatā vā, parittādidhamme ārabbha pavattā tadārammaṇāti vuccanti.

Tattha tevīsati kāmāvacaravipākā, kiriyāmanodhātuahetukajavanañca parittārammaṇāva, viññāṇañcāyatananevasaññānāsaññāyatanakusalavipākakiriyāni mahaggatārammaṇāva, aṭṭha lokuttaracittāni appamāṇārammaṇāva, akusalacittāni ca aṭṭha ñāṇavippayuttajavanāni ca siyā parittārammaṇā, siyā mahaggatārammaṇā, siyā navattabbārammaṇatāya na vattabbā, na kadāci appamāṇārammaṇā, aṭṭha ñāṇasampayuttakāmāvacarajavanāni, abhiññā, manodvārāvajjanañcāti ekādasa tidhāpi honti navattabbāpi. Tesu ca kusalāni pañca arahattamaggaphalavajjitasabbārammaṇāni. Tatthāpi taṃtaṃsekhānameva yathāsakaṃ maggaphalāni ārammaṇāni honti, kiriyāni cha sabbathāpi sabbārammaṇāni, abhiññāvajjitarūpāvacarāni ceva cha ākāsānañcāyatanaākiñcaññāyatanacittāni ca niyamena paññattārammaṇatāya, rūpanibbānānañca anārammaṇatāya sabbathā navattabbāti. Cetasikesu pana akusalā akusalacittasadisāva, viratiyo siyā parittārammaṇā, siyā appamāṇārammaṇā, karuṇāmuditā navattabbāva, sesā tidhāpi honti siyā navattabbāti. Sesaṃ suviññeyyameva. Parittārammaṇattikaṃ.

Hīnāti lāmakā, akusalā dhammā. Hīnapaṇītānaṃ majjhe bhavāti **majjhimā,** avasesā tebhūmakā rūpārūpadhammāva. Uttamaṭṭhena, atappakaṭṭhena ca **paṇītā,** lokuttaracittanibbānāni. Cetasikesu pana akusalā hīnāva, karuṇāmuditā majjhimāva, sesakusalābyākatā majjhimapaṇītāva, sesā tidhāpi honti, idañca nippadesattikaṃ. Sesaṃ suviññeyyameva. Hīnattikaṃ.

‘‘Hitasukhāvahā me bhavissantī’’ti evaṃ āsīsitāpi tathā abhāvato, asubhādīsuyeva subhantiādiviparītappavattito ca micchā sabhāvāti micchattā, vipākadāne sati khandhabhedānantarameva vipākadānato niyatā, micchattā ca te niyatā cāti **micchattaniyatā**. Vuttaviparītena atthena sammā sabhāvāti sammattā, sammattā ca te niyatā cāti **sammattaniyatā**. Ubhayathāpi na niyatāti **aniyatā**.

Ānantarikabhāvena pavattiyaṃ siyā micchattaniyatā, aññathā pavattiyaṃ siyā aniyatā. Ahetukaakiriyanatthikadiṭṭhīsu hi aññatarā diṭṭhi yassa niyatā, taṃ buddhasatampi vibodhetuṃ na sakkoti. Yena ca anantare eva attabhāve phaladānato ānantarikesu mātughātakapitughātakaarahantaghātakasaṅghabhedakalohituppādakasaṅkhātesu pañcasu kammesu ekampi kammaṃ paṭighacittena kataṃ hoti, so sineruppamāṇepi suvaṇṇathūpe katvā sakalacakkavāḷaṃ pūretvā nisinnasambuddhappamukhaṃ saṅghaṃ yāvajīvaṃ catūhi paccayehi upaṭṭhahitvāpi tena kusalena ānantarikassa vipākaṃ paṭibāhituṃ na sakkoti, ānantarikena pana adhikena ānantarikaṃ paṭibāhati, tasmā niyatamicchādiṭṭhi ānantarikā ca maggaphalānaṃ, mahaggatānañca paṭibāhakatāya anantarameva niraye vipākadānato micchattaniyatā ca jātā, cattāro pana maggā sammattaniyatā nāma, sesacittarūpanibbānāni aniyatā nāma. Cetasikesu pana moho ahirikaṃ anottappaṃ uddhaccaṃ lobho diṭṭhi doso thinaṃ middhanti ime nava siyā micchattaniyatā, siyā aniyatā, sesaakusalā, karuṇā, muditā ca aniyatā eva, sesakusalābyākatā siyā sammattaniyatā, siyā aniyatā, tijātikā pana tidhāpi honti, idañca nippadesattikanti. Micchattattikaṃ.

Nibbānaṃ maggati, kilese vā mārento gacchatīti maggo, ariyamaggo, so ārammaṇametesanti **maggārammaṇā**. Lokiyo aṭṭhaṅgikopi maggo paccayaṭṭhena etesaṃ hetūti **maggahetukā,** maggasampayuttā dhammā. Magge vā hetūti maggahetū, alobhādayo. Te etesaṃ hetūti **maggahetukā**. Sammādiṭṭhi sayaṃ maggo ceva hetu ca, iti maggabhūto hetu etesanti **maggahetukā,** lokuttarāva. Abhibhavitvā pavattanaṭṭhena maggo adhipati ārammaṇabhūto, sahajāto vā etesanti **maggādhipatino,** tadubhayaṃ.

Tattha rūpāvacaracatutthajjhānakusalakiriyā ca abhiññābhūtā, manodvārāvajjanañca siyā maggārammaṇā, siyā navattabbā, ariyānaṃ hi cetopariyaanāgataṃsañāṇāni paresaññeva maggacittassa jānanakāle maggārammaṇāni, pubbenivāsañāṇamanodvārāvajjanāni pana attano, paresañcāpi tadaññārammaṇakāle pana navattabbāni, cetopariyañāṇassa pana niyamena paracittavisayattā tena attanā adhigatamaggaṃ ariyā ālambituṃ na sakkonti, anāgataṃsañāṇena pana attano anāgate uppajjanakassa uparimaggassa avisayattā na sakkonti. Ariyā hi yathāsakaṃ, heṭṭhimañca maggaphalaṃ jānituṃ sakkonti, na uparimaṃ. Tāni pana abhiññājavanāni maggena asahajātattā na maggahetukāni. Maggaṃ garuṃkatvā appavattanato na maggādhipatīni. Na hi tāni kiñci ārammaṇaṃ adhipatiṃ karonti, antamaso lokuttaramapi. Kasmā? Attano mahaggatatāya rājānaṃ disvā tassa mātāpitaro viya, manodvārāvajjanaṃ pana attano ahetukatāya rājānaṃ disvā khujjaceṭakādayo viya. Cattāri maggaṭṭhacittāni sabbadā maggahetukā eva, tāneva ca vīmaṃsāvīriyānaṃ adhipatibhāvena pavattiyaṃ siyā maggādhipatino, itaresaṃ chandacittānaṃ adhipatibhāvena pavattiyaṃ siyā navattabbā, aṭṭha ñāṇasampayuttakāmāvacarajavanāni siyā maggārammaṇā, siyā maggādhipatino, siyā navattabbā. Tāni hi attanā, parehi ca paṭividdhamaggapaccavekkhaṇakāle maggārammaṇā, attano maggaṃ garuṃkatvā paccavekkhaṇakāle maggādhipatino ca tathāappavattiyaṃ navattabbā ca honti. Ariyā hi paresaṃ maggaphalāni paccavekkhantā garuṃ karontāpi attano maggaphalāni viya garuṃ na karonti, api sammāsambuddhānaṃ. Tesu sotāpanno sotāpannānameva maggaphalāni jānituṃ sakkoti, nāññesaṃ, sakadāgāmī pana sakadāgāmīnampi, na anāgāmiarahantānaṃ, anāgāmī pana anāgāmīnampi, na arahantānaṃ, arahā pana sabbesampi maggaphalāni jānāti, sobhanalokiyacittarūpanibbānāni navattabbāneva. Cetasikesu pana viratiyo lokuttarakusale maggasadisāva, aññattha navattabbā, karuṇā, muditā, akusalā ca navattabbā, sesā tidhāpi honti navattabbā ca. Sesaṃ suviññeyyamevāti. Maggārammaṇattikaṃ.

Uppannāti ettha vattamānabhūtāpagataokāsakatabhūmiladdhavasena uppannā anekappabhedā honti. Tattha sabbampi uppādajarābhaṅgasamaṅgīsaṅkhātaṃ saṅkhataṃ **vattamānuppannaṃ** nāma, ārammaṇarasaṃ anubhavitvā niruddhaṃ anubhūtāpagatasaṅkhātaṃ kusalākusalañca uppādādittayaṃ anuppatvā niruddhaṃ bhūtāpagatasaṅkhātaṃ, sesasaṅkhatañca **bhūtāpagatuppannaṃ** nāma, ‘‘yānissa tāni pubbekatāni kammānī’’ti evamādinā nayena vuttaṃ kammaṃ atītampi samānaṃ aññaṃ vipākaṃ paṭibāhitvā attano vipākassokāsaṃ katvā ṭhitattā, tathākatokāsañca vipākaṃ anuppannampi ekaṃsena uppajjanakato **okāsakatuppannaṃ** nāma, tāsu tāsu bhūmīsu asamūhataṃ akusalaṃ **bhūmiladdhuppannaṃ** nāma. Ettha ca vipassanāya ārammaṇabhūtā tebhūmakā pañcakkhandhā **bhūmi** nāma, tesu khandhesu uppattārahakilesajātā **bhūmiladdhaṃ** nāma, tehi kilesehi sā bhūmi laddhā hotīti evametesu uppannesu idha vattamānuppannā adhippetā.

Tatrāyaṃ vacanattho – pubbantato uppādato paṭṭhāya yāva bhaṅgā pannā gatā pavattāti **uppannā,** paccuppannāti attho. Na uppannāti **anuppannā**. Pariniṭṭhitakāraṇekadesattā avassaṃ uppajjissantīti **uppādino,** ubhayenāpi anāgatāva dassitā. Ayaṃ hi tiko dvinnaṃ addhānaṃ vasena pūretvā dassito. Laddhokāsassa hi kammassa vipāko uppādī nāma. Yadi pana āyūhitakusalākusalaṃ kammaṃ sabbaṃ vipākaṃ dadeyya, assa okāso na bhaveyya. Taṃ pana duvidhaṃ hoti dhuvavipākaṃ, addhuvavipākañca. Tattha pañcānantarikaaṭṭhasamāpatticatutthamaggādi **dhuvavipākaṃ** nāma. Taṃ pana kammaṃ khaṇappattampi atthi appattampi. Tattha khaṇappattaṃ uppannaṃ nāma, appattaṃ anuppannaṃ nāma. Tassa duvidhassa ca vipāko duvidho hoti khaṇappatto ca appatto ca. Tattha khaṇappatto uppanno nāma, appatto cittānantare vā uppajjatu, kappasatasahassātikkame vā dhuvapaccayaṭṭhena uppādī nāma hoti. Metteyyassa bodhisattassa maggo anuppanno nāma hoti, phalaṃ uppādī nāma. Tattha catūsu bhūmīsu vipāko, kammajarūpañca vattamānuppannā nāma, uppajjanārahā uppādino nāma, na pana vattabbā ‘‘anuppannā’’ti. Kusalākusalakiriyā, kammajarūpañca siyā uppannā, siyā anuppannā, na pana vattabbā ‘‘uppādino’’ti. Cetasikesu pana akusalā akusalacittasadisāva, sesā duvidhāpi honti, atītā, panettha nibbānañca navattabbā. Sesaṃ suviññeyyamevāti. Uppannattikaṃ.

Attano sabhāvaṃ, uppādādikkhaṇaṃ vā patvā taṃ atikkamitvā itā gatā pattāti **atītā**. Tadubhayampi na āgatāti **anāgatā**. Taṃ taṃ kāraṇaṃ paṭicca uppannāti **paccuppannā,** sabbe saṅkhatā nāmarūpadhammā. Na saṅkhatadhammesu tekālikabhāvaṃ appatto nāma atthi, sabbepi te tidhā honti. Nibbānaṃ panettha navattabbanti. Atītattikaṃ.

Atītaṃ ārammaṇaṃ etesanti **atītārammaṇā**. Sesapadadvayepi eseva nayo.

Tattha kusalavipākakiriyāvasena chabbidhāni viññāṇañcāyatananevasaññānāsaññāyatanāni heṭṭhā atītasamāpattiṃ ārabbha pavattito atītārammaṇāni, dvipañcaviññāṇamanodhātuyo paccuppannārammaṇāva, sesā ekādasa kāmāvacaravipākā, ahetukahasanacittañca tidhāpi honti, sesakāmāvacarakiriyakusalākusalā ca abhiññābhūtarūpāvacaracatutthajjhānakusalakiriyā ca tidhāpi honti navattabbā ca. Tesu kāmāvacarānaṃ atītādīsu chasu ārammaṇesu pavattivibhāgo heṭṭhā vuttova. Navattabbatā pana tesu ñāṇavippayuttajavanakusalānaṃ paññattārammaṇavaseneva, na nibbānārammaṇavasena, tesupi tihetukajavanāvajjanānaṃ maggaphalarūpārūpajjhānānaṃ, purecārikabhāvenāpi nibbānacatukkajjhānavisayānañca paccavekkhaṇabhāvenāpi navattabbatā veditabbā, abhiññānaṃ pana iddhividhañāṇassa tāva kāyavasena cittaṃ pariṇāmetvā kāyasannissitaṃ katvā dissamānena kāyena gacchantassa atītaṃ pādakajjhānacittaṃ ārabbha pavattanato atītārammaṇaṃ, ‘‘anāgatesu rūpāni evaṃ hontū’’ti adhiṭṭhahantassa anāgatārammaṇaṃ, kāyaṃ pana cittasannissitaṃ katvā adissamānena kāyena gamanakāle, ajjhattaṃ kumāravaṇṇādīnaṃ, bahiddhāpāsādakūṭāgārādīnañca paccuppannānaṃ nimmānakāle ca paccuppannārammaṇañca tāva hotīti evaṃ iddhividhassa chabbidhampi ajjhattikaṃ, bāhirañca tekālikaṃ ārammaṇaṃ hotīti veditabbaṃ.

Dibbasotassa kucchigataṃ ajjhattikaṃ, bāhirañca paccuppannaṃ saddāyatanamevārammaṇaṃ. Cetopariyañāṇassa atīte sattadivasabbhantare, anāgate sattadivasabbhantare ca paresaññeva cittaṃ atītañca anāgatañcārammaṇaṃ hoti. Sattadivasātikkame panetaṃ paracittaṃ jānituṃ na sakkoti. Atītaṃsaanāgataṃsañāṇānaṃ hi esa visayo, na etassa. Paccuppannacittajānanakāle panassa paccuppannamārammaṇaṃ hoti.

Paccuppannañca nāmetaṃ tividhaṃ khaṇapaccuppannaṃ santatipaccuppannaṃ addhāpaccuppannañcāti. Tattha uppādaṭṭhitibhaṅgappattaṃ **khaṇapaccuppannaṃ** nāma. Santatipaccuppannaṃ pana duvidhaṃ rūpārūpavasena. Tattha ātapaṭṭhānā āgantvā gabbhaṃ paviṭṭhassa yāva andhakārabhāvo na vigacchati, antogabbhe vā vasitvā divā ātapaṭṭhānaṃ olokentassa yāva akkhīnaṃ phandanabhāvo na vūpasammati, ayaṃ **rūpasantati** nāma. Dve tayo javanavārā **arūpasantati** nāma, tadubhayaṃ **santatipaccuppanna**nti veditabbaṃ. Ekabhavaparicchinnaṃ **addhāpaccuppannaṃ** nāma. Imasmiṃ pana cetopariyañāṇavisaye katipayajavanavārā addhāpaccuppannaṃ nāma. Tattha khaṇapaccuppannaṃ cittaṃ cetopariyañāṇassa ārammaṇaṃ na hoti āvajjanena saddhiṃ nirujjhanato. Na hi āvajjanajavanānaṃ ettha bhinnārammaṇatā yuttā. Rūpasantatipaccuppannaṃ pana katipayajavanavāraparicchinnaṃ addhāpaccuppannaṃ assa ārammaṇaṃ hoti. Iddhimā hi parassa cittaṃ jānitukāmo āvajjeti, taṃ āvajjitakkhaṇe paccuppannacittamārammaṇaṃ katvā teneva saha nirujjhati. Tato tadeva niruddhaṃ cittamālambitvā cattāri, pañca vā javanāni uppajjanti, tesaṃ pacchimaṃ iddhicittaṃ, sesāni kāmāvacarajavanāni. Tesañca ekārammaṇattepi iddhicittameva parassa cittaṃ jānāti, na itarāni. Yathā cakkhudvāravīthiyaṃ cakkhuviññāṇameva rūpaṃ passati, na itarāni, tesu ca āvajjanameva nippariyāyato paccuppannārammaṇaṃ, itarāni pana addhāsantativasena pariyāyatoti gahetabbaṃ, evametassa atītānāgatapaccuppannaṃ cittamevārammaṇaṃ hoti, tañca kho parasseva, na attano.

Pubbenivāsañāṇaṃ pana nāmagottakasiṇapaññattādianussaraṇe, nibbānānussaraṇe ca navattabbārammaṇaṃ, saṅkhatadhammānussaraṇe atītārammaṇameva. Tassa hi atītesu sāsavānāsavesu, ajjhattikabāhiresu ca dhammesu anārammaṇaṃ nāma natthi, buddhānaṃ sabbaññutaññāṇasamagatikaṃ hoti. Yathākammūpagañāṇassa ajjhattikaṃ, bāhirañca atītaṃ kusalākusalacetanāmattameva. ‘‘Cetopariyañāṇassa cittamevārammaṇaṃ hoti, na taṃsampayuttadhammā’’ti **aṭṭhakathāsu** vuttaṃ, **paṭṭhāne** pana ‘‘kusalā khandhā iddhividhañāṇassa cetopariyañāṇassa pubbenivāsānussatiñāṇassa yathākammūpagañāṇassa anāgataṃsañāṇassa ārammaṇapaccayena paccayo’’ti (paṭṭhā. 1.1.404) vuttattā cetopariyañāṇayathākammūpagañāṇānaṃ cittasampayuttāpi cetanāsampayuttāpi cattāro khandhā ārammaṇaṃ honti evāti daṭṭhabbaṃ.

Dibbacakkhuñāṇassa pana ajjhattikaṃ, bāhirañca paccuppannaṃ vaṇṇāyatanamevārammaṇaṃ. Anāgataṃsañāṇassa chabbidhampi anāgatameva ajjhattañca bāhirañcārammaṇaṃ, idampi pubbenivāsañāṇaṃ viya anāgate sabbaññutaññāṇasadisanti. Evaṃ abhiññānaṃ atītānāgatapaccuppannesu, navattabbesu ca ajjhattikabāhiresu chasu ārammaṇesu yathāyogaṃ pavatti veditabbā. Sesāni pannarasa rūpāvacaracittāni, ākāsānañcāyatanaākiñcaññāyatanakusalavipākakiriyāni, aṭṭha lokuttaracittāni, rūpanibbānāni ca navattabbāni. Cetasikesu pana appamaññā navattabbāva. Sesaṃ suviññeyyameva. Atītārammaṇattikaṃ.

‘‘Evaṃ pavattamānā mayaṃ attāti gahaṇaṃ gamissāmā’’ti iminā viya adhippāyena attānaṃ adhikāraṃ katvā pavattāti **ajjhattā**. Ajjhatta-saddo panāyaṃ gocarajjhatte niyakajjhatte ajjhattajjhatte visayajjhatteti catūsu atthesu dissati. ‘‘Ajjhattarato samāhito’’tiādīsu (dha. pa. 362) hi ayaṃ gocarajjhatte dissati. ‘‘Ajjhattaṃ vā dhammesu dhammānupassī viharatī’’tiādīsu (dī. ni. 2.373) niyakajjhatte. ‘‘Cha ajjhattikāni āyatanānī’’tiādīsu (ma. ni. 3.304) ajjhattajjhatte. ‘‘Ajjhattaṃ suññataṃ upasampajja viharatī’’tiādīsu (ma. ni. 3.187) visayajjhatte, issariyaṭṭhāneti attho. Phalasamāpatti hi buddhānaṃ issariyaṭṭhānaṃ nāma. Idha panāyaṃ niyakajjhatte vattati, tasmā attano santāne pavattā pāṭipuggalikā rūpārūpadhammā idha ajjhattāti veditabbā. Tato bahibhūtā indriyabaddhā vā anindriyabaddhā vā rūpārūpapaññattiyo bahiddhā nāma, tatiyapadaṃ tadubhayavasena vuttaṃ.

Tattha sabbāni cittacetasikāni indriyabaddharūpaṃ tidhā honti, anindriyabaddharūpaṃ, nibbānapaññattiyo ca bahiddhāva. Imasmiṃ hi tike kusalattike alabbhamānā paññattiyopi labbhanti ṭhapetvā ākiñcaññāyatanārammaṇaṃ, tadeva idha navattabbaṃ. Teneva hi bhagavatā anantarattike ‘‘kasiṇādipaññattārammaṇāni kāmarūpāvacarādicittāni bahiddhārammaṇāni, ākiñcaññāyatanañca navattabba’’nti vuttaṃ, idañca nippadesattikaṃ. Ajjhattattikaṃ.

Yathāvutte ajjhattādike ārammaṇaṃ katvā pavattānaṃ vasena ayaṃ tiko vutto. Tattha chabbidhāni viññāṇañcāyatananevasaññānāsaññāyatanacittāni ajjhattārammaṇāneva, ākāsānañcāyatanattayaṃ, rūpāvacaralokuttaracittāni ca bahiddhārammaṇāneva, voṭṭhabbanavajjitā ahetukamahāvipākā tidhāpi honti, avasesā pana ākiñcaññāyatanavajjitāni āvajjanajavanāni, abhiññā ca siyā tidhāpi honti, ākiñcaññāyatanārammaṇassa āvajjanaparikammapaccavekkhaṇādibhāvappavattiyaṃ siyā navattabbāti. Tesaṃ ajjhattādiārammaṇatā anantarattike, heṭṭhā ca vuttanayānusārena ñātabbā, ākiñcaññāyatanattayaṃ, pana rūpanibbānāni ca navattabbāva. Cetasikesu pana appamaññāviratī bahiddhārammaṇāva, sesā tidhāpi honti navattabbā ca. Sesaṃ suviññeyyameva. Ajjhattārammaṇattikaṃ.

Daṭṭhabbabhāvasaṅkhātena saha nidassanenāti sanidassanā, paṭihananabhāvasaṅkhātena saha paṭighenāti sappaṭighā, sanidassanā ca te sappaṭighā cāti **sanidassanasappaṭighā,** rūpāyatanameva. Nīlādibhedamupādāya pana bahuvacananiddeso. Natthi etesaṃ daṭṭhabbabhāvasaṅkhātaṃ nidassananti anidassanā, anidassanā ca te vuttanayena sappaṭighā cāti **anidassanasappaṭighā,** sesāni oḷārikarūpāni. Tatiyapadaṃ ubhayapaṭikkhepena vuttaṃ, sukhumarūpacittacetasikanibbānāni **anidassanaappaṭighā** nāma, idañca nippadesattikanti veditabbaṃ. Sanidassanattikaṃ.

Tikamātikatthavaṇṇanā niṭṭhitā.

Abhidhammadukamātikatthavaṇṇanā

Dukamātikāya pana heṭṭhā anāgatapadatthavaṇṇanaṃyeva karissāma. Hetugocchake tāva hetū dhammāti ettha hetuhetu paccayahetu uttamahetu sādhāraṇahetūti catubbidhā hetū. Tattha alobhādayo cha dhammā **hetuhetū** nāma, upādārūpādīnaṃ mahābhūtādayo **paccayahetū** nāma, vipākuppattiyaṃ kusalākusalaṃ, iṭṭhāniṭṭhārammaṇañca **uttamahetū** nāma, saṅkhārādīnaṃ avijjādayo **sādhāraṇahetū** nāma. Idha pana hetuhetu adhippeto. **Hetū dhammā**ti mūlaṭṭhena hetusaṅkhātā dhammā, ‘‘hetudhammā’’tipi pāṭho, soyevattho. **Na hetū**ti tesaññeva paṭikkhepavacanaṃ.

Tattha alobho adoso amohoti kusalābyākatā tayo, lobho doso mohoti akusalā tayo cāti ime cha dhammā hetū nāma. Ime ṭhapetvā avasesā cetasikā, sabbāni ca cittāni, rūpanibbānāni cāti ime dhammā na hetū nāma, idañca nippadesadukanti veditabbaṃ. Hetudukaṃ paṭhamaṃ.

Sampayogato pavattena saha hetunāti **sahetukā**. Tatheva pavatto natthi etesaṃ hetūti **ahetukā**.

Tattha ahetukacittavajjitāni ekasattati cittāni sahetukā nāma. Tesu dve mohamūlāni moheneva sahetukāni, aṭṭha lobhamūlāni lobhamohehi dvīhi, dve dosamūlāni dosamohehi, dvādasa ñāṇavippayuttakusalābyākatāni alobhādosehi, sesāni sattacattālīsa alobhādīhi tīhipi sahetukānīti, mohamūlesu pana moho, dvipañcaviññāṇaṃ, manodhātu, santīraṇattayaṃ, voṭṭhabbanaṃ, hasituppādakāni aṭṭhārasa cittāni, rūpanibbānāni cāti ime dhammā ahetukā nāma. Cetasikesu pana lobhadosā, vicikicchā ca moheneva sahetukā, diṭṭhimāno lobhamohehi dvīhi, issāmacchariyakukkuccāni dosamohehi, moho pana siyā lobhena, siyā dosenāti dvīhi sahetukopi mohamūlesu ahetukopi, thinamiddhāni siyā lobhamohehi, siyā dosamohehīti tīhipi sahetukāni, ahirikānottappauddhaccāni tathā ca kevalamohena ca, amoho pana alobhādoseheva dvīhi, alobho siyā adosāmohehi, siyā adosenāti dvīhi, adoso siyā alobhāmohehi, siyā alobhenāti dvīhi, sesā pana dvāvīsati kusalābyākatā siyā tīhi, siyā dvīhipi hetūhi sahetukā, chando pana yathāyogaṃ tīhi, pītidosavajjitehi pañcahi siyā sahetukāpi ahetukāpi, sesā ekādasa tijātikā chahi hetūhi sahetukāpi ahetukāpi, vedanā cettha domanassabhūtā dvihetukāva, somanassaupekkhā yathāyogaṃ dosavajjitehi pañcahi sahetukāpi ahetukāpi, sukhadukkhabhūtā ahetukāva, idañca nippadesadukanti. Dutiyaṃ.

Ekuppādāditāya hetunā sampayuttāti **hetusampayuttā**. Hetunā vippayuttāti **hetuvippayuttā**. Ayaṃ hetusampayuttaduko anantare vuttasahetukadukena atthato ninnānākaraṇo. Sahetukaduko eva hi bhagavatā desanāvilāsena, tathā bujjhanakapuggalānaṃ vā ajjhāsayavasena hetusampayuttadukabhāvenāpi vutto. Evaṃ uparipi samānatthadukānaṃ vacane kāraṇaṃ veditabbaṃ. Tatiyaṃ.

Catutthādayo pana yasmā paṭhamadukadutiyatatiyadukesu paṭhamapadena yojetvā dve dukā, paṭhamaduke ca pacchimapadaṃ dutiyadukena yojetvā ekaṃ dukanti tayo dukā desitā, tasmā tesaṃ padattho vuttanayova.

Tattha ca yatheva ‘‘hetū ceva dhammā sahetukā ca, sahetukā ceva dhammā na ca hetū’’ti ayaṃ duko sambhavati, tathā ‘‘hetū ceva dhammā ahetukā ca, ahetukā ceva dhammā na ca hetū’’ti ayampi sambhavati. Iminā nayena hetusampayuttadukena yojanāyapi eko labbhati. Yathā ca ‘‘na hetū kho pana dhammā sahetukāpi, ahetukāpī’’ti ayaṃ labbhati, tathā ‘‘hetū kho pana dhammā sahetukāpi, ahetukāpī’’ti ayampi. Yathā cettha sahetukaduke dve dukā, evaṃ hetusampayuttadukepi ‘‘na hetū kho pana dhammā hetusampayuttāpi, hetuvippayuttāpī’’ti ca ‘‘hetū kho pana dhammā hetusampayuttāpi, hetuvippayuttāpī’’ti ca dve dukā labbhantīti aparepi pañca dukā hetugocchake yojetuṃ sakkā. Te pana bhagavatā vuttānusāreneva sakkā ñātunti chasu eva saṅgahitāti veditabbā. Tattha ye tāva ekasmiṃ citte dve tayo hetū ekato uppajjanti, te hetū ceva aññoññāpekkhāya sahetukā ca nāma. Sahetukacittesu pana hetuṃ ṭhapetvā sesā cittacetasikā dhammā sahetukā ceva na ca hetū nāma. Imasmiṃ duke sabbe ahetukadhammā na vattabbā. Cetasikesu pana hetuvajjitā akusalā ceva kusalābyākatā ca, chando ca sahetuko ceva na hetu eva, sesā tijātikā, tathā navattabbā ca, moho pana hetu ceva sahetuko ca navattabbo ca. Catutthaṃ.

Anantaradukopi iminā dukena sabbathāpi sadisovāti. Pañcamaṃ.

Sahetukacittesu hetuvajjitā cittacetasikā dhammā **nahetū sahetū** nāma, ahetukacittarūpanibbānāni **nahetū ahetukā** nāma. Imasmiṃ pana duke cha hetū na vattabbā. Sesaṃ suviññeyyamevāti. Chaṭṭhaṃ.

Hetugocchakaṃ niṭṭhitaṃ.

Sattasu cūḷantaradukesu attano nipphādakena saha paccayenāti **sappaccayā,** cittacetasikarūpāni. Natthi etesaṃ uppāde vā ṭhitiyaṃ vā paccayo ahutvā bhavanassevābhāvāti **appaccayā,** nibbānameva. Desanāya panettha paramatāya sotapatitavasena bahuvacananiddeso kato. Evaṃ sanidassanādīsupi. Idañca ito parāni cha ca nippadesadukānīti veditabbāni. Tato parañca yattha ‘‘ime na vattabbā’’ti na vakkhāma, taṃ nippadesanti gahetabbaṃ. Sappaccayadukaṃ.

Paccayehi samāgantvā katāti **saṅkhatā**. Na saṅkhatāti **asaṅkhatā**. Idañca sabbathā sappaccayadukasadisameva. Sappaccayasaṅkhataubhayadukaṃ sabbathā sadisameva. Saṅkhatadukaṃ.

Rūpāyatanaṃ **sanidassanaṃ** nāma. Sesarūpacittacetasikanibbānāni **anidassanā** nāma. Sanidassanadukaṃ.

Pasādavisayarūpāni dvādasa **sappaṭighā** nāma. Sesarūpacittacetasikanibbānāni **appaṭighā** nāma. Sappaṭighadukaṃ.

Avinibbhogavasena rūpaṃ etesaṃ atthīti **rūpino,** ruppanalakkhaṇaṃ vā rūpaṃ, taṃ etesaṃ atthīti **rūpino,** bhūtopādāyarūpameva. Na rūpino **arūpino,** cittacetasikanibbānāni. Rūpidukaṃ.

Loko vuccati lujjanapalujjanaṭṭhena vaṭṭaṃ, tasmiṃ pariyāpannabhāvena loke niyuttāti **lokiyā,** pañcupādānakkhandhā. Tato lokato tattha apariyāpannabhāvena uttiṇṇāti **lokuttarā,** ariyamaggaphalanibbānāni. Cetasikesu panettha yaṃ vattabbaṃ, taṃ asekhattike vuttanayena veditabbaṃ. Lokiyadukaṃ.

Kenaci viññeyyāti cakkhuviññāṇādīsu kenaci ekena cakkhuviññāṇena vā sotaviññāṇādinā vā vijānitabbā. **Kenaci na viññeyyā**ti teneva cakkhuviññāṇena vā sotaviññāṇādinā vā na kenaci vijānitabbāni. Evaṃ hi sati dvinnampi padānaṃ atthanānattato duko hoti. **Padabhājanīyasmimpi** ‘‘ye te dhammā cakkhuviññeyyā, na te dhammā sotaviññeyyā’’ti (dha. sa. 1101) ettakaṃ ekadukanti aggahetvā ‘‘ye te dhammā cakkhuviññeyyā, na te dhammā sotaviññeyyā, ye vā pana te dhammā sotaviññeyyā, na te dhammā cakkhuviññeyyā’’ti (dha. sa. 1101) ayameko dukoti veditabbo. Tassa pana rūpaṃ cakkhuviññeyyaṃ, saddo na cakkhuviññeyyoti ayamattho. Evaṃ sesesupi dukaparicchedo ñātabbo. Tattha rūpāyatanaṃ cakkhunā vā cakkhuviññāṇena vā viññeyyaṃ nāma. Sesarūpārūpadhammā teneva cakkhunā vā cakkhuviññāṇena vā kenaci naviññeyyā. Evaṃ sotaghānajivhākāyatabbiññāṇamūlikāsupi catūsu yojanāsu vibhāgo yathānurūpaṃ ñātabbo. Rūpādayo pana pañcavisayā manodhātuttayena kenaci viññeyyā. Sesarūpārūpadhammā teneva manodhātuttayena kenaci naviññeyyā. Kiñcāpi sāmaññato manoviññāṇena aviññeyyassa abhāvato pāḷiyaṃ manoviññāṇaviññeyyavasena duko na vutto, tathāpi visesato vattabbova. Tathā hi chabbidhāpi kāmāvacaradhammā kāmāvacaravipākādinā manoviññāṇena kenaci viññeyyā, rūpārūpāvacaralokuttarapaññattiyo teneva kenaci naviññeyyā. Tathā kāmarūpārūpāvacarapaññattiyo akusalādinā kenaci viññeyyā, lokuttarā teneva kenaci naviññeyyā. Tathā nibbānaṃ lokuttarena kenaci viññeyyaṃ, sesalokiyalokuttarā teneva kenaci naviññeyyāti iminā nayena rūpārūpāvacarādibhedena manoviññāṇena kenaci viññeyyāviññeyyadhammā yathāyogaṃ yojetabbā. Evaṃ sabbe dhammā kenaci viññeyyā, kenaci na viññeyyā nāma. Imasmiñca duke paññattiyopi labbhantīti veditabbāti. Kenaciviññeyyadukaṃ.

Cūḷantaradukā niṭṭhitā.

Āsavagocchake āsamantato savantīti **āsavā,** cakkhutopi…pe… manatopi savanti, pavattantīti vuttaṃ hoti. Dhammato yāvagotrabhuṃ, okāsato yāvabhavaggā savantīti vā **āsavā,** ete dhamme, etañca okāsaṃ antokaritvā pavattantīti attho. Antokaraṇattho hi ayaṃ **ā**-kāro. Cirapārivāsiyaṭṭhena madirādiāsavā viyātipi **āsavā**. Yadi ca cirapārivāsiyaṭṭhena āsavā, ete eva bhavituṃ arahanti. Anādittā āyataṃ vā saṃsāradukkhaṃ savanti pasavantītipi **āsavā**. Tato aññe **no āsavā** nāma.

Tattha kāmāsavo bhavāsavo diṭṭhāsavo avijjāsavoti ime cattāro āsavā nāma. Tattha aṭṭhasu lobhasahagatacittesu uppanno sabbopi lobho **kāmāsavo** nāma. **Aṭṭhasāliniyaṃ** pana ‘‘pañcakāmaguṇiko rāgo kāmāsavo’’ti (dha. sa. aṭṭha. 1102) ca, ‘‘diṭṭhisahajāto rāgo kāmāsavo na hoti, diṭṭhirāgo nāma hotī’’ti (dha. sa. aṭṭha. 1105) ca, ‘‘yo brahmānaṃ vimānakapparukkhābharaṇesu chandarāgo uppajjati, so kāmāsavo na hoti pañcakāmaguṇikassa rāgassa idheva pahīnattā’’ti ca vuttaṃ. **Pāḷiyaṃ** pana ‘‘kāmāsavo aṭṭhasu lobhasahagatesu cittuppādesu uppajjatī’’ti (dha. sa. 1465) ca, ‘‘kāmāsavaṃ paṭicca diṭṭhāsavo avijjāsavo’’ti (paṭṭhā. 3.3.1) ca vuttattā bhavāsavaṃ ṭhapetvā avaseso sabbopi lobho kāmāsavoti paññāyati diṭṭhisampayuttarāgassa, brahmānaṃ vatthābharaṇādīsu rāgassa ca bhavāsavattābhāvā. Diṭṭhivippayuttarāgo eva hi rūpārūpabhavapatthanāvasena pavattiyaṃ bhavāsavo hoti ‘‘rūpadhātuyā arūpadhātuyā ettha bhavarāgānusayo anusetī’’tiādivacanato (yama. 2.anusayayamaka.2), na ca kāmāsavabhavāsavavinimutto lobho atthi. Yadi siyā, ‘‘lobho siyā āsavo, siyā no āsavo’’ti pāḷiyaṃ vattabbo bhaveyya, ‘‘diṭṭhivippayuttalobhena sampayutto avijjāsavo siyā āsavasampayutto, siyā āsavavippayutto’’ti ca vattabbo siyā. **Padabhājanīye** ca kāmāsavaniddese āgatassa ‘‘kāmesu kāmacchando’’ti (dha. sa. 1103) imassa padassa **aṭṭhasāliniyaṃ** ‘‘pañcakāmaguṇesu kāmacchando’’ti (dha. sa. a. 1103) attho vutto, tassa pana padassa vatthukāmesu kilesakāmotipi atthayojanā sakkā kātuṃ tebhumakassa dhammassa vatthukāmattā, tattha sabbattha rāgassa ca kilesakāmattā. Vuttaṃ hetaṃ dhammasenāpatinā **mahāniddese** –

> ‘‘Katame vatthukāmā? Manāpikā rūpā…pe… sabbepi kāmāvacarā dhammā, sabbepi rūpāvacarā dhammā, sabbepi arūpāvacarā dhammā…pe… ime vuccanti vatthukāmā.
>
> ‘‘Katame kilesakāmā? Chando kāmo rāgo kāmo…pe… yo kāmesu kāmacchando kāmarāgo kāmanandī kāmataṇhā kāmasneho kāmapariḷāho kāmamucchā kāmajjhosānaṃ kāmogho kāmayogo kāmupādānaṃ kāmacchandanīvaraṇaṃ…pe… ime vuccanti kilesakāmā’’ti (mahāni. 1).

Apicettha ‘‘kāmogho kāmayogo’’tiādinā kilesakāmassa kāmoghādibhāvaṃ vadatā dhammasenāpatinā vatthukāmattavisayassa rāgassa āsavādibhāvo anuññāto, na pañcakaāmaguṇikasseva rāgassa. Na ca oghāsavesu koci viseso atthi. **Aṭṭhasāliniyampi** hi upādānagocchakassa **padabhājanīye** ‘‘kāmesu kāmacchando’’ti (dha. sa. 1220) imassa ‘‘vatthukāmesu kāmacchando’’ti (dha. sa. a. 1220) ayamevattho vutto. Tato aññesu hetuganthakilesagocchakesu lobhasseva anavasesapariyādānaṃ vuttaṃ, na itaragocchakesu. Tesu ca lobhassa pāḷianusārato olokiyamāne kilesakāmamattako. Anavasesalobhapariyādānaṃ paññāyati. Vīmaṃsitvā gahetabbaṃ.

Catūsu pana diṭṭhigatavippayuttacittesu uppanno rūpārūpabhavesu chandarāgabhāvena, kāmajjhosānanikantibhāvena ca pavatto lobho **bhavāsavo** nāma. **Aṭṭhasāliniyaṃ** pana ‘‘sassatadiṭṭhisahajāto rāgo bhavāsavo’’ti (dha. sa. aṭṭha. 1102) vuttaṃ. **Pāḷiyaṃ** pana ‘‘bhavāsavo catūsu diṭṭhigatavippayuttalobhasahagatesū’’ti (dha. sa. 1465) niyamitattā na sakkā gahetuṃ, adhippāyo pana gavesitabbo. Dvāsaṭṭhipabhedā sabbāpi diṭṭhi **diṭṭhāsavo** nāma. Aṭṭhavatthuko sabbopi moho **avijjāsavo** nāma. Tesu diṭṭhāsavo paṭhamena maggena pahīyati, kāmāsavo catūhipīti vattuṃ yuttaṃ, ‘‘tatiyenā’’ti pana vuttaṃ. Bhavāsavo, avijjāsavo ca catutthena pahīyati. Imesañca kāmāsavabhavāsavānaṃ lobhasabhāvattā sabhāvato tayo dhammā vibhāgato cattāro āsavā nāma jātā. Ime ṭhapetvā sesā lokiyalokuttarā sabbe dhammā no āsavā nāma. Āsavadukaṃ paṭhamaṃ.

Attānaṃ ārammaṇaṃ katvā pavattehi saha āsavehīti **sāsavā,** sabbe lokiyadhammā. Evaṃ pavattamānā natthi etesaṃ āsavāti **anāsavā,** nava lokuttaradhammāva. Cetasikā panettha lokiyaduke vuttasadisāva. Sāsavadukaṃ dutiyaṃ.

Tatiyādīnaṃ catunnaṃ dukānaṃ padattho vuttanayova. Sesamettha hetugocchake vuttanayena veditabbaṃ. Ayaṃ pana viseso – yathā tattha ‘‘na hetū kho pana dhammā sahetukāpi, ahetukāpī’’ti ayaṃ osānaduko paṭhamaduke dutiyapadaṃ dutiyadukena yojetvā vutto, evamidha ‘‘no āsavā kho pana dhammā sāsavāpi, anāsavāpī’’ti na vutto. Ayañca tattha tattha vuttanayena iha saṅgahitoti veditabbo. Yathā cettha, evaṃ saññojanagocchakādīsupi yathānurūpaṃ ñātabbaṃ.

Tattha dvādasa akusalacittuppādā **āsavasampayuttā** nāma. Dosamohamūlacittesu moho, kusalābyākatacittarūpanibbānāni ca **āsavavippayuttā** nāma. Cetasikesu pana mohaṃ ṭhapetvā sesā akusalā āsavasampayuttāva, moho pana tijātiko ca dvidhāpi hoti, sesā āsavavippayuttā evāti. Tatiyaṃ.

Cattāro āsavā **āsavā ceva sāsavā ca** nāma. Tadavasesā lokiyadhammā **sāsavā ceva no ca āsavā** nāma. Idha pana lokuttarā na vattabbā. Cetasikesu pana āsavāti vuttehi sesā akusalā, karuṇāmuditā ca sāsavā ceva no ca āsavā eva, sesā tathā ca na vattabbā ca. Catutthaṃ.

Ye pana lobhamūlesu lobhamohā, lobhadiṭṭhimoho cāti dve tayo ekato katvā uppajjanti, te **āsavā ceva āsavasampayuttā ca** nāma. Dvādasa akusalacittāni ceva āsavavajjitā taṃsampayuttā ca **āsavasampayuttā ceva no ca āsavā** nāma. Idha pana āsavavippayuttā na vattabbā. Cetasikesu pana āsavavajjitā akusalā āsavasampayuttā ceva no ca āsavā eva, moho siyā āsavo ceva āsavasampayutto ca, siyā na vattabbo, tijātikā siyā āsavasampayuttā ceva no ca āsavā, siyā na vattabbā, kusalābyākatā na vattabbāva. Sesaṃ suviññeyyameva. Pañcamaṃ.

Lokuttaravajjitā **āsavavippayuttā sāsavā** nāma. Lokuttarā **āsavavippayuttā anāsavā** nāma. Idha pana āsavasampayuttā na vattabbāva. Cetasikesu pana karuṇāmuditā āsavavippayuttā sāsavā eva, moho tathā ca na vattabbo ca, sesakusalābyākatā dvidhāpi honti, tijātikā dvidhāpi na vattabbāva, mohavajjitā pana akusalā na vattabbāva. Chaṭṭhaṃ.

Āsavagocchakaṃ niṭṭhitaṃ.

Saṃyojanagocchake yassa saṃvijjanti, taṃ puggalaṃ vaṭṭasmiṃ saṃyojenti bandhantīti **saṃyojanā**. Tato aññe **no saṃyojanā**.

Tattha kāmarāgasaṃyojanaṃ bhavarāgapaṭighamānadiṭṭhivicikicchāsīlabbataparāmāsaissāmacchariyaavijjāsaṃyojananti ime dasa dhammā saṃyojanā nāma. Tesu kāmabhavadiṭṭhiavijjāsaṃyojanāni āsavagocchake vuttanayāneva. ‘‘Anatthaṃ me acari, carati, carissati, piyassa me anatthaṃ acari, carati, carissati, appiyassa me atthaṃ acari, carati, carissatī’’ti (dha. sa. 1066) evaṃ vuttehi navahi ākārehi sattesu, aṭṭhānakopavasena saṅkhāresu ca uppajjamāno sabbopi doso paṭighasaṃyojanaṃ nāma.

‘‘Seyyohamasmi, sadisohamasmi, hīnohamasmī’’ti evaṃ tīhi ākārehi pavatto sabbo māno mānasaṃyojanaṃ nāma. Tattha seyyasseva sato puggalassa ‘‘seyyohamasmi, sadiso, hīno’’ti ca tidhā māno uppajjati, tathā sadisahīnānampi. Tattha seyyassa seyyamānova yāthāvamāno. Tathā sadisassa sadisamāno, hīnassa hīnamāno ca. Tiṇṇampi itare dve dve mānā ayāthāvamānāti ñātabbā.

Satthudhammasaṅghasikkhāsu, pubbantāparantatadubhayapaṭiccasamuppannesu ca kaṅkhatāvasena pavattā sabbāpi vicikicchā vicikicchāsaṃyojanaṃ nāma.

Gosīlagovatādīhi suddhīti gahaṇākārappavattā diṭṭhi eva sīlabbataparāmāsasaṃyojanaṃ nāma.

Tadavasesā diṭṭhi diṭṭhisaṃyojananti gahetabbaṃ.

Paralābhasakkāragarukāramānanavandanapūjanādīsu asahanākārena pavattā issā issāsaṃyojanaṃ nāma. Āvāsamacchariyaṃ kulalābhavaṇṇadhammamacchariyanti pañcavidhaṃ macchariyaṃ macchariyasaṃyojanaṃ nāma. Sakalārāmepi hi pariveṇovarakādīsu vā vasanto tattha aññassa vattasampannassa pesalassa bhikkhuno āgamanaṃ na icchati, āgatassāpi khippaṃ gamanaññeva icchati, idaṃ **āvāsamacchariyaṃ** nāma. Bhaṇḍanakārakādīnaṃ pana tattha vāsaṃ anicchato āvāsamacchariyaṃ nāma na hoti.

Attano pana upaṭṭhākakule vā ñātikule vā aññassa pesalassa upasaṅkamanaṃ anicchato **kulamacchariyaṃ** hoti, pāpapuggalassa anicchato pana na hoti. So hi tesaṃ pasādabhedāya paṭipajjatīti.

Attanā labhanaṭṭhāne catupaccayaṃ labhante sīlavante disvā ‘‘mā labhantū’’ti cintentassa **lābhamacchariyaṃ** hoti. Yo pana saddhādeyyaṃ vinipāteti, pūtibhāvampi gacchantaṃ aññassa na deti, taṃ labhantaṃ disvā ‘‘sace imaṃ añño sīlavā labheyya, paribhogaṃ gaccheyyā’’ti cintentassa macchariyaṃ nāma natthi.

Vaṇṇo nāma attanā sadiso sarīravaṇṇopi guṇavaṇṇopi. Tattha ‘‘rūpavā pāsādiko’’ti parassa sarīravaṇṇaṃ, ‘‘sīlavā, dhutavā’’tiādinā guṇavaṇṇañca attano vaṇṇabhaṇanaṭṭhāne vuccamānaṃ asahantassa duvidhaṃ **vaṇṇamacchariyaṃ** nāma hoti, apesalaṃ pana vipannaṃ pasaṃsitvā parisāsu upatthambhentaṃ disvā pāpagarahitāya asahantassa na hoti.

Dhammoti pariyattiyeva, na paṭivedho ariyānaṃ tattha macchariyābhāvā. Pariyattiṃ pana guḷhaganthaṃ aññesaṃ akathetukāmassa **dhammamacchariyaṃ** nāma hoti, dhammānuggahena pana lolassa, kālena samaṇo, kālena nigaṇṭhādi ca hutvā vicarantassa paveṇiāgataṃ tantiṃ ‘‘saṇhasukhumaṃ dhammantaraṃ bhinditvā āluḷissati, amhākaṃ samayaṃ bhindissatī’’ti ca na dentassa, puggalānuggahena vā pakatiyā saṭhassa māyāvino ‘‘saṇhasukhumadhammaṃ uggaṇhitvā aññaṃ byākaritvā nassissatī’’ti na dentassa ca dhammamacchariyaṃ na hoti. Yathā ca bhikkhūnaṃ, evaṃ gahaṭṭhānampi pañcavidhaṃ macchariyaṃ yathānurūpaṃ ñātabbaṃ. Saṅkhepato pana gahaṭṭhapabbajitānaṃ attasampattinigūhanalakkhaṇaṃ macchariyaṃ nāmāti gahetabbaṃ.

Imesu ca saṃyojanesu diṭṭhivicikicchāsīlabbataparāmāsaissāmacchariyāni sotāpattimaggena pahīyanti, paṭigho anāgāmimaggena, kāmarāgo catūhipīti vattabbaṃ, ‘‘tatiyenā’’ti pana vuttaṃ. Mānabhavarāgaavijjā arahattamaggena. Tattha ca ayāthāvamāno paṭhamamaggena pahīyatīti daṭṭhabbo, imesaṃ kāmarāgabhavarāgānaṃ lobhasabhāvattā diṭṭhisīlabbataparāmāsānaṃ micchādiṭṭhisabhāvattā sabhāvato aṭṭheva dhammā dasa saṃyojanā nāma jātā. Ime dasa ṭhapetvā sesā lokiyalokuttaradhammā no saṃyojanā nāma. Sesaṃ āsavadukasadisaṃ. Saṃyojanadukaṃ paṭhamaṃ.

Ārammaṇabhāvaṃ upagantvā saṃyojanasaṃvaḍḍhanena saṃyojanānaṃ hitāti **saṃyojaniyā,** sāsavadhammā eva. Tathā nīvaraṇiyāti etthāpi. Na saṃyojaniyā **asaṃyojaniyā,** anāsavā. Sesaṃ sāsavadukasadisameva. Dutiyaṃ.

Tatiyādayopi āsavagocchake tatiyādisadisā eva, visesamattamevettha vakkhāma. Tattha hi dvādasākusalacittāni **saṃyojanasampayuttā** nāma, uddhaccasahagato moho, sesacittarūpanibbānāni **saṃyojanavippayuttā** nāma. Sesaṃ samameva. Tatiyaṃ.

Dasa saṃyojanāni **saṃyojanā ceva saṃyojaniyā ca** nāma. Tadavasesalokiyadhammā **saṃyojaniyā ceva no ca saṃyojanā** nāma. Sesaṃ suviññeyyameva. Catutthaṃ.

Ye pana uddhaccavirahitesu ekādasasu akusalacittesu vicikicchāmohā dosamohā dosaissāmohā dosamacchariyamohā lobhamānamohā lobhadiṭṭhimohā cāti dve tayo ekato uppajjanti, te **saṃyojanā ceva saṃyojanasampayuttā ca** nāma. Dvādasākusalacittāni ceva saṃyojanavajjitataṃsampayuttā ca **saṃyojanasampayuttā ceva no ca saṃyojanā** nāma. Sesamidha anantaradukañca āsavagocchake pañcamachaṭṭhadukasadisameva. Kevalaṃ āsavapadaṭṭhāne saṃyojanapadameva viseso. Pañcamachaṭṭhadukāni.

Saṃyojanagocchakaṃ niṭṭhitaṃ.

Ganthagocchake yassa saṃvijjanti, taṃ cutipaṭisandhivasena vaṭṭasmiṃ ganthenti ghaṭentīti **ganthā**. Tato aññe **no ganthā**.

Tattha abhijjhākāyagantho, byāpādo, sīlabbataparāmāso, idaṃsaccābhiniveso kāyaganthoti ime cattāro dhammā ganthā nāma. Tattha abhijjhā eva nāmakāyaṃ vuttanayena ganthetīti **abhijjhākāyagantho**. Evaṃ sesesupi. Sabbaññubhāsitampi paṭikkhipitvā ‘‘sassato loko, idameva saccaṃ, moghamañña’’nti iminā ākārena abhinivisanato sīlabbataparāmāsavirahitā sabbāpi diṭṭhi **idaṃsaccābhiniveso** nāma. Sesā vuttatthāva. Imesu ca pacchimā dve ganthā paṭhamena maggena pahīyanti, byāpādo tatiyena, abhijjhā catūhipi. Ime ca sabhāvato tayo dhammā cattāro ganthā nāma jātā. Ime pana ṭhapetvā sesā sabbe dhammā no ganthā nāma. Ganthadukaṃ paṭhamaṃ.

Ārammaṇakaraṇavasena ganthehi ganthitabbāti **ganthaniyā**. Na ganthaniyā **aganthaniyā**. Sesaṃ sāsavadukasadisameva. Dutiyaṃ.

Mohamūlavajjitāni dasa akusalacittāni, diṭṭhivippayuttacittesu lobhaṃ, dosamūlesu ca dosaṃ ṭhapetvā taṃsampayuttā ca **ganthasampayuttā** nāma. Yathāvutto lobho, doso, mohamūlāni, kusalābyākatāni cittāni, rūpanibbānāni ca **ganthavippayuttā** nāma. Cetasikesu pana diṭṭhimānaissāmacchariyakukkuccathinamiddhāni ganthasampayuttā eva. Dosavicikicchā, kusalābyākatā ca ganthavippayuttā eva, sesā dvidhāpi honti. Tatiyaṃ.

Cattāro ganthā **ganthā ceva ganthaniyā ca** nāma. Tadavasesā lokiyā **ganthaniyā ceva no ca ganthā** nāma. Tathā cetasikesu ganthavajjitā akusalā, appamaññā ca, sesā cetasikā pana tathā ca na vattabbā ca, idha pana lokuttarā na vattabbā. Catutthaṃ.

Diṭṭhi **ganthāceva ganthasampayuttā ca** nāma. Lobho tathā ca na vattabbo ca, ganthasampayuttesu ganthe ṭhapetvā sesā **ganthasampayuttā ceva no ca ganthā** nāma. Idha pana ganthavippayuttā na vattabbā. Cetasikesu pana mānaissāmacchariyakukkuccathinamiddhāni ganthasampayuttā ceva no ca ganthā eva, mohāhirikānottappauddhaccāni tijātikā ca siyā, tathā navattabbā ca, sesā na vattabbā. Sesaṃ suviññeyyameva. Pañcamaṃ.

Lokuttaravajjitā **ganthavippayuttā ganthaniyā** nāma. Lokuttarā pana **ganthavippayuttā aganthaniyā** nāma. Idha pana ganthasampayuttā na vattabbā. Cetasikesu pana doso vicikicchā karuṇā muditā ganthavippayuttā ganthaniyā eva, mohāhirikānottappauddhaccalobhā tathā na vattabbā ca, sesā kusalābyākatā dvidhāpi honti, tijātikā pana dvidhāpi na vattabbā ca, sesā akusalāpi na vattabbā ca. Chaṭṭhaṃ.

Ganthagocchakaṃ niṭṭhitaṃ.

Oghayogagocchakāni sabbathā āsavagocchakasadisāni. Padatthamattameva, hettha nāmamattañca viseso. Tattha yassa saṃvijjanti, taṃ vaṭṭasmiṃ ohananti osīdāpentīti **oghā**. Ārammaṇaṃ katvā atikkamanīyato oghehi atikkamitabbāti **oghaniyā**. Tathā **yoganiyā**ti etthāpi. Vaṭṭasmiṃ yojentīti **yogā**. Sesaṃ tādisameva.

Oghayogagocchakāni niṭṭhitāni.

Nīvaraṇagocchake cittaṃ nīvaranti pariyonandhantīti **nīvaraṇā**. Tattha kāmacchandanīvaraṇaṃ byāpādanīvaraṇaṃ thinamiddhanīvaraṇaṃ uddhaccakukkuccanīvaraṇaṃ vicikicchānīvaraṇaṃ avijjānīvaraṇanti ime cha nīvaraṇā nāma. Tattha thinanti sappipiṇḍo viya avipphārikatāya cittassa ghanabhāvo, thaddhatāti attho. Medhatīti middhaṃ, akammaññabhāvo, pacalāyikabhāvakaroti attho. Idañca sekhaputhujjanānaṃ niddāya pubbabhāge, aparabhāge ca pacalāyanahetukaṃ uppajjati, na niddokkamanakāle. Khīṇāsavānampi hi karajakāyassa dubbalabhāvena asammissabhavaṅgasantativasena niddokkamanaṃ hoti, taṃ pana tesaṃ thinamiddhahetukaṃ na hoti, itaresameva hoti.

Keci pana rūpameva ‘‘middha’’nti vadanti, taṃ na yuttaṃ, ‘‘thinamiddhanīvaraṇaṃ avijjānīvaraṇena nīvaraṇañceva nīvaraṇasampayuttañcā’’ti arūpadhammehi sampayogavacanato arūpameva. Akusalañca ‘‘thinamiddhanīvaraṇassa pahīnattā’’tiādipahānavacanato. Akusalā eva hi pahātabbā, tasmā āruppepi cetaṃ uppajjati. ‘‘Nīvaraṇaṃ dhammaṃ paṭicca nīvaraṇo dhammo uppajjati na purejātapaccayā’’ti (paṭṭhā. 3.8.8) etassa **vibhaṅge** ‘‘āruppe kāmacchandanīvaraṇaṃ paṭicca thinamiddhauddhaccaavijjānīvaraṇa’’nti (paṭṭhā. 3.8.8) sabbaṃ vitthāretabbaṃ. ‘‘Soppaṃ pacalāyikā’’ti (dha. sa. 1163) **padabhājanīye** panassa phalūpacārena vuttanti veditabbaṃ. Thinaṃ middhañcāti idaṃ dvayaṃ nīvaraṇaṭṭhāne ekanīvaraṇaṃ vuttaṃ, tathā uddhaccakukkuccañcāti idaṃ dvayaṃ. Tattha kukkuccanti ‘‘akataṃ vata me kalyāṇaṃ, kataṃ pāpa’’ntiādinā uppajjamāno vippaṭisāro. Tenevassa **padabhājanīye** ‘‘cetaso vippaṭisāro manovilekho’’ti ca vuttaṃ. ‘‘Akappiye kappiyasaññitā’’tiādi pana kukkuccamūladassanatthaṃ. Evaṃsaññitāya hi kate vītikkame pacchā ‘‘duṭṭhu mayā kata’’nti sudinnādīnaṃ viya vippaṭisāro uppajjati. Yaṃ pana **vinaye** ‘‘atha kho āyasmā sāriputto…pe… kukkuccāyanto na paṭiggahesī’’ti (pāci. 204) kukkuccaṃ āgataṃ, taṃ nīvaraṇakukkuccaṃ. Na hi arahato nīvaraṇaṃ atthi, nīvaraṇavatirūpakaṃ pana ‘‘kappati, na kappatī’’ti vīmaṃsanasaṅkhātaṃ vinayakukkuccaṃ nāmetanti veditabbaṃ. Sesanīvaraṇāni vuttatthāni eva. Imesu ca kukkuccavicikicchā paṭhamena maggena pahīyanti, byāpādo tatiyena, thinamiddhuddhaccāvijjā catutthena, kāmacchando catūhipīti vattabbaṃ, ‘‘tatiyenā’’ti pana vuttaṃ. Ime ca sabhāvato aṭṭha dhammā cha nīvaraṇā nāma jātā, ime pana ṭhapetvā sesā no nīvaraṇā nāma. Nīvaraṇadukaṃ paṭhamaṃ.

Dutiyaṃ sāsavadukasadisameva. Dvādasa akusalacittāni **nīvaraṇasampayuttā** nāma. Sesacittarūpanibbānāni **nīvaraṇavippayuttā** nāma. Cetasikesu akusalā nīvaraṇasampayuttāva, kusalābyākatā nīvaraṇavippayuttāva, sesā dvidhāpi honti. Tatiyaṃ.

Cha nīvaraṇā **nīvaraṇā ceva nīvaraṇiyā ca** nāma. Sesā lokiyā **nīvaraṇiyā ceva no ca nīvaraṇā** nāma. Lokuttarā na vattabbā. Sesaṃ āsavagocchake catutthasadisameva. Catutthaṃ.

Cha nīvaraṇā **nīvaraṇā ceva nīvaraṇasampayuttā ca** nāma. Tadaññe nīvaraṇasampayuttā pana **nīvaraṇasampayuttā ceva no ca nīvaraṇā** nāma. Tathā cetasikesu nīvaraṇavirahitā akusalā, tijātikā pana tathā ca na vattabbā ca, kusalābyākatā na vattabbāva. Idha pana nīvaraṇavippayuttā sabbe na vattabbā. Pañcamaṃ.

Lokuttaravajjitā **nīvaraṇavippayuttā nīvaraṇiyā** nāma. Lokuttarā **nīvaraṇavippayuttā anīvaraṇiyā** nāma. Idha pana nīvaraṇasampayuttā na vattabbā. Cetasikesu pana karuṇāmuditā nīvaraṇavippayuttā nīvaraṇiyāva, kusalābyākatā dvidhāpi honti, tijātikā tathā ca na vattabbā ca, akusalā pana na vattabbāva. Chaṭṭhaṃ.

Nīvaraṇagocchakaṃ niṭṭhitaṃ.

Parāmāsagocchake dhammānaṃ yathābhūtaṃ aniccādiākāraṃ atikkamitvā ‘‘nicca’’ntiādivasena pavattamānā parato āmasantīti **parāmāsā**. Micchādiṭṭhi. Bahuvacananiddese kāraṇaṃ vuttameva. Tadaññe sabbe dhammā **no parāmāsā** nāma. Parāmāsadukaṃ paṭhamaṃ.

Parāmāsehi ārammaṇakaraṇavasena parāmaṭṭhattā **parāmaṭṭhā**. Sesaṃ āsavadukasadisameva. Dutiyaṃ.

Diṭṭhisampayuttacittesu diṭṭhivirahitā dhammā **parāmāsasampayuttā** nāma. Sesacittarūpanibbānāni **parāmāsavippayuttā** nāma. Idha pana diṭṭhi na vattabbā, sesacetasikesu pana mānadosaissāmacchariyakukkuccavicikicchā, kusalābyākatā ca parāmāsavippayuttā eva, sesā dvidhāpi honti. Tatiyaṃ.

Diṭṭhi eva **parāmāsā ceva parāmaṭṭhā ca** nāma. Sesalokiyā **parāmaṭṭhā ceva no ca parāmāsā** nāma. Idha pana lokuttarā na vattabbā. Sesaṃ suviññeyyameva. Catutthaṃ.

Imasmiṃ pana gocchake ‘‘parāmāsā ceva dhammā parāmāsasampayuttā cā’’ti ayaṃ duko na labbhati. Na hi diṭṭhi diṭṭhiyā sampayujjati. Pacchimaduke lokuttaravajjitā **parāmāsavippayuttā parāmaṭṭhā** nāma. Lokuttarā **parāmāsavippayuttā aparāmaṭṭhā** nāma. Idha pana parāmāso, taṃsampayuttā ca na vattabbā. Sesaṃ vuttanayameva.

Parāmāsagocchakaṃ niṭṭhitaṃ.

Mahantaradukesu ārammaṇaṃ aggahetvā appavattito saha ārammaṇenāti **sārammaṇā,** cittacetasikā. Natthi ārammaṇametesanti **anārammaṇā,** rūpanibbānāni. Sārammaṇadukaṃ.

Cintanaṭṭhena cittaṃ, cittatāya vā cittaṃ. Taṃ hi vatthudvārārammaṇakiccādibhedato, atītādibhedato ca attano vicittatāya cittanti vuccati cittakaraṇatāya vā. Lokasmiṃ hi cittakammato uttaritaraṃ cittaṃ nāma natthi, tasmimpi caraṇaṃ nāma cittaṃ aticittaṃ hoti. Yaṃ vā panaññampi loke sippajātaṃ, sabbaṃ taṃ citteneva karīyati. Evaṃ tassa tassa cittassa nipphādakaṃ cittampi tatheva cittaṃ hoti. Yathā cintitassa vā anavasesassa anipphajjanato tatopi cittameva cittataraṃ, tathā yadetaṃ devamanussanirayatiracchānabhedāsu gatīsu kusalākusalakammanānattaṃ, tena tāsu gatīsu apadadvipadādiuccattanīcattādinānattaṃ, tasmiṃ tasmiṃ attabhāve dīgharassathūlāthūlasuvaṇṇadubbaṇṇādilābhālābhādi cāti evamādi ajjhattaṃ cittaṃ, bahiddhā ca pathavīpabbatatiṇarukkhalatādidevabrahmavimānakapparukkhādibhūtaṃ kammapaccayaṃ cittaṃ, tampi citteneva kataṃ, tato cittameva cittataraṃ cintitaniyāmena sabbākārassa asambhavato. Evaṃ cintanaṭṭhena, cittavicittaṭṭhena, cittakaraṇaṭṭhena ca ‘‘citta’’nti viññāṇaṃ veditabbaṃ, tadeva viññāṇaṃ **cittaṃ** nāma. Cetasikarūpanibbānāni **no cittā** nāma. Cittadukaṃ.

Avippayogavasena cetasi niyuttā **cetasikā,** phassādayo dvipaññāsa dhammā. Cittarūpanibbānāni **acetasikā** nāma. Cetasikadukaṃ.

Cetasikā eva **cittasampayuttā** nāma. Rūpanibbānāni **cittavippayuttā** nāma, idha pana cittaṃ na vattabbaṃ. Cittasampayuttadukaṃ.

Nirantarabhāvūpagamanatāya uppādato yāva bhaṅgācittena saṃsaṭṭhāti **cittasaṃsaṭṭhā**. Ekato vattamānāpi nirantarabhāvaṃ anupagamanatāya cittena visaṃsaṭṭhāti **cittavisaṃsaṭṭhā**. Sesaṃ anantaradukasadisameva. Cittasaṃsaṭṭhadukaṃ.

Samuṭṭhahanti etenāti samuṭṭhānaṃ, cittaṃ samuṭṭhānaṃ etesanti **cittasamuṭṭhānā,** cetasikāni ceva cittajarūpakalāpā ca. Cittaṃ, pana acittajarūpakalāpā, nibbānañca **no cittasamuṭṭhānā** nāma. Cittasamuṭṭhānadukaṃ.

Saha bhavantīti sahabhuno, cittena sahabhuno **cittasahabhuno,** cetasikāni ceva kāyavacīviññattiyo ca. Cittaṃ, pana viññattivajjitarūpanibbānāni ca **no cittasahabhuno** nāma. Cittasahabhudukaṃ.

Anuparivattantīti anuparivattino, kiṃ anuparivattanti? Cittaṃ, cittassa anuparivattino **cittānuparivattino**. Sesaṃ anantaradukasadisameva. Cittānuparivattidukaṃ.

Ito pare pana tayo dukā cetasikadukasadisāva, kevalaṃ padatthamattameva viseso. Tattha cittasaṃsaṭṭhā ca te cittasamuṭṭhānā eva cāti **cittasaṃsaṭṭhasamuṭṭhānā**. Cittasaṃsaṭṭhā ca te cittasamuṭṭhānā ca cittasahabhuno eva cāti **cittasaṃsaṭṭhasamuṭṭhānasahabhuno,** cittasaṃsaṭṭhā ca te cittasamuṭṭhānā ca cittānuparivattino eva cāti **cittasaṃsaṭṭhasamuṭṭhānānuparivattino**. Sesaṃ suviññeyyameva.

Tadanantare pana ajjhattikaduke ajjhattajjhattaṃ ajjhattattike vuttavasena ajjhattāva **ajjhattikā**. Pasādarūpacittasaṅkhātāni cha ajjhattikāni āyatanāni. Tato bahibhūtā **bāhirā**. Sesarūpacetasikanibbānapaññattisaṅkhātāni cha bāhirāyatanāni, idha pana paññattiyopi labbhanti. Ajjhattikadukaṃ.

Upādiyanteva bhūtāni, na bhūtā viya upādiyantīti **upādā,** catuvīsati upādārūpāni eva. Na upādiyantīti **no upādā,** catumahābhūtacittacetasikanibbānāni. Upādādukaṃ.

Dvattiṃsa lokiyavipākacittāni, kammajarūpañca **upādinnā** nāma. Sesalokiyalokuttarāni, nibbānañca **anupādinnā** nāma. Sesaṃ upādinnupādāniyattike vuttānusārena ñātabbaṃ. Upādinnadukaṃ.

Mahantaradukā niṭṭhitā.

Upādānagocchakebhusaṃ ādiyantīti **upādānā,** daḷhaggāhaṃ gaṇhantīti attho. Daḷhattho hi ettha upa-saddo ‘‘upāyāso’’tiādīsu viya. Tato aññe **no upādānā**. Tattha kāmupādānaṃ diṭṭhupādānaṃ sīlabbatupādānaṃ attavādupādānanti ime upādānā nāma. Tattha vatthukāmesu uppanno kilesakāmova vuttanayena upādānanti **kāmupādānaṃ**. Evaṃ sesesupi. Tattha vīsativatthukā sakkāyadiṭṭhi **attavādupādānaṃ** nāma. Sesāni pubbe vuttāneva. Pacchimāni panettha tīṇi upādānāni tathāpavattadiṭṭhi eva. Tāni ca paṭhamena maggena pahīyanti, kāmupādānaṃ catūhipi. Ime ca sabhāvato dve dhammā vibhāgato caturupādānā nāma jātā. Ime pana ṭhapetvā sesā sabbe dhammā **no upādānā** nāma. Upādānadukaṃ paṭhamaṃ.

Upādāniyaduko saṃyojaniyadukasadisova. Dutiyaṃ.

Aṭṭhalobhasahagatacittāni, taṃsampayuttesu diṭṭhivippayuttalobhaṃ ṭhapetvā sesā ca **upādānasampayuttā** nāma. Diṭṭhivippayuttalobhadosamohamūlāni, kusalābyākatāni ca cittāni, rūpanibbānāni ca **upādānavippayuttā** nāma. Cetasikesu pana diṭṭhimānā upādānasampayuttāva, dosaissāmacchariyakukkuccavicikicchā, kusalābyākatā ca upādānavippayuttā eva. Sesā duvidhāpi honti. Tatiyaṃ.

Cattāri upādānāni **upādānā ceva upādāniyā ca** nāma. Tadavasesā lokiyā **upādāniyā ceva no ca upādānā** nāma. Idha pana lokuttarā na vattabbā. Sesaṃ vuttanayameva. Catutthaṃ.

Pañcamachaṭṭhadukā pāṭhato ganthagocchake pañcamachaṭṭhadukasadisāva, kevalaṃ pañcamaduke ‘‘cetasikesu māno upādānasampayutto ceva no ca upādāno eva, mohāhirikānottappauddhaccathinamiddhāni tijātikāni tathā ca na vattabbā cā’’ti idañca, chaṭṭhaduke ‘‘cetasikesu dosaissāmacchariyakukkuccavicikicchā appamaññā upādānavippayuttā upādāniyā eva, mohāhirikānottappauddhaccalobhathinamiddhāni tathā ca na vattabbāni cā’’ti ettakameva pāṭhato viseso, atthato pana nāmamattakova viseso. Seso suviññeyyova. Pañcamachaṭṭhāni.

Upādānagocchakaṃ niṭṭhitaṃ.

Kilesagocchake saṃkiliṭṭhattike vuttanayena padattho veditabbo. Lobho doso moho māno diṭṭhi vicikicchā thinaṃ uddhaccaṃ ahirikaṃ anottappanti ime dasa dhammā **kilesā** nāma. Ime ca vuttatthā eva, idha pana lobho, hetuganthanīvaraṇaupādānagocchakesu lobho ca nippadesato catumaggavajjhopi ekeneva koṭṭhāsena ṭhito, sesagocchakesu so sabbopi lobho ‘‘kāmāsavo bhavāsavo’’tiādinā dve dve koṭṭhāsā hutvā ṭhito, iminā pana aṭṭhakathāvacanenāpi bhavāsavādibyatiritto sabbo catumaggavajjhopi rāgo kāmāsavādīsu saṅgahito. Kāmacchandanīvaraṇaṃ pana bhavarāgopi na pañcakāmaguṇikarāgamattovāti paññāyati, ‘‘āruppe kāmacchandanīvaraṇaṃ paṭicca thinamiddhanīvaraṇa’’ntiādipāḷito (paṭṭhā. 3.8.8) cetaṃ daṭṭhabbaṃ pañcakāmaguṇikarāgassa rūpārūpabhūmīsu anuppajjanato. Imesu ca kilesesu diṭṭhivicikicchā paṭhamena maggena pahīyanti, doso tatiyena, lobhādayo catūhipi. Ime pana dasa dhamme ṭhapetvā sesā **no kilesā** nāma. Kilesadukaṃ paṭhamaṃ.

Saṃkilesikaduko sāsavadukasadisova. Dutiyaṃ.

Saṃkiliṭṭhaduko, kilesasampayuttaduko cāti dvepi samānatthāva. Te ca nīvaraṇagocchake tatiyadukasadisāva. Tatiyacatutthāni.

Dasa kilesā **kilesā ceva saṃkilesikā ca** nāma. Sesā lokiyadhammā **saṃkilesikā ceva no ca kilesā** nāma. Idha pana lokuttarā na vattabbā. Sesaṃ nīvaraṇagocchake catutthadukasadisameva. Pañcamaṃ.

Chaṭṭhasattamadukānipi aññamaññaṃ samānatthāneva. Tāni chaṭṭhasattamāni nīvaraṇagocchake yathākkamaṃ pāṭhato pañcamachaṭṭhadukasadisāni, atthato pana nāmamattakova viseso. Seso suviññeyyo. Chaṭṭhasattamaaṭṭhamāni.

Kilesagocchakaṃ niṭṭhitaṃ.

Piṭṭhidukesu ādito cattāro dukā dassanenapahātabbattike, dassanenapahātabbahetuke ca vuttanayena veditabbā. Kevalaṃ pana tattha paṭhamattike vuttesu dassanenapahātabbe dhamme ṭhapetvā sesā idha paṭhamadukassa dutiyapade dassanenapahātabbesu pavisanti, bhāvanāyapahātabbe ṭhapetvā sesā idha dutiyaduke nabhāvanāyapahātabbesu pavisanti. Tattha ca dutiyattike vuttesu dassanenapahātabbahetuke ṭhapetvā sesā idha tatiyaduke nadassanenapahātabbahetuke, bhāvanāyapahātabbahetuke ca ṭhapetvā sesā idha catutthaduke nabhāvanāyapahātabbahetukesu pavisanti.

Padattho ca dassanena pahātabbo hetu etesaṃ atthīti **dassanenapahātabbahetukā**. Evaṃ bhāvanāyapahātabbahetukāti etthāpi attho veditabbo. Evaṃ hi sati ahetukānaṃ aggahaṇaṃ siyāti ettakameva viseso. Tikadvayameva hi bhagavā desanāvilāsena cattāro duke katvā desesi. Sesaṃ tādisameva. Cattāro dukā niṭṭhitā.

Pañcapaññāsasavitakkacittesu vitakkavirahitā cittacetasikā dhammā **savitakkā** nāma. Vitakko, pana sesacittarūpanibbānāni ca **avitakkā** nāma. Pañcamaṃ.

Chasaṭṭhiyā savicāracittesu vicāravirahitā dhammā **savicārā** nāma. Vicāro, pana sesacittarūpanibbānāni ca **avicārā** nāma. Sesaṃ idha, anantare vuttaduke ca vitakkattike vuttānusārena ñātabbaṃ. Chaṭṭhaṃ.

Ito paresu sappītikaduko, pītisahagataduko ca samānatthāva, te ca sukhasahagataupekkhāsahagatadukā cāti cattāropi dukā pītittike vuttanayāva. Kevalaṃ panetesaṃ dukānaṃ paṭhamaṃ padaṃ tattha pavisati, pītittike itarītarapadadvayasaṅgahitā, asaṅgahitā ca sabbe atthā heṭṭhā vuttanayenettha dukānaṃ dutiyapadesu atthato saṅgahitā, ime ca nippadesadukāti ayameva viseso. Sattamaaṭṭhamanavamadasamā.

Tadanantaresu **kāmāvacarā**ti ettha ‘‘heṭṭhato avīcinirayaṃ pariyantaṃ karitvā uparito paranimmitavasavattī deve anto karitvā yaṃ tasmiṃ antare etthāvacarā ettha pariyāpannā’’ti evaṃ (dha. sa. 1287) **pāḷiyaṃ** paricchinnānaṃ catunnaṃ apāyānaṃ, manussānaṃ, channaṃ devalokānañca vasena okāsato ekādasavidho kāmabhavo ‘‘kāmo’’ti vuccati uttarapadalopena yathā ‘‘rūpūpapattiyā’’tiādīsu rūpabhavo ‘‘rūpa’’nti. Tasmiṃ kāme avacaranti pavattantīti **kāmāvacarā**. Yebhuyyato cetaṃ vuttaṃ rūpārūpesu cetesañca idha pavattito ‘‘thalacarā’’tiādīsu viya. Kāmabhavasaṅkhāte vā kāme paṭisandhiṃ avacārentītipi **kāmāvacarā,** kusalākusalāni. Uddhaccasahagatacittaṃ pana abyākatacittasadisaṃ. Tadāyattatāya, ārammaṇakaraṇavasena vā kilesakāmo ettha avacaratītipi kāmāvacaraṃ. Kāmañcesa rūpārūpāvacaradhammesupi avacarati, ruḷhito pana ‘‘vadatīti vaccho’’tiādīsu viya ime eva ‘‘kāmāvacarā’’ti vuccanti. Apica kāmataṇhā rūpataṇhā arūpataṇhāti ettha vuttakāmataṇhāsaṅkhāto kāmo ettha avacaratītipi **kāmāvacarā**. Evaṃ brahmānaṃ vimānābharaṇādīsu chandarāgassāpi kāmataṇhābhāvo siddho, rūpataṇhāvisayānampi ca brahmānaṃ kammajarūpādīnaṃ kāmataṇhāyapi visayatāya kāmāvacaratā siddhā hoti. Na rūpārūpāvacarānaṃ tadabhāvato tadaññe **na kāmāvacarā**. Iminā nayena rūpāvacarādidukānampi padattho yathārahaṃ ñātabbo. Tattha catupaññāsa kāmāvacaracittāni, sabbañca rūpaṃ kāmāvacarā nāma. Sesacittanibbānāni na kāmāvacarā nāma. Cetasikesu vattabbaṃ pariyāpannaduke eva āvi bhavissati. Ekādasamaṃ.

Pannarasa rūpāvacaracittāni **rūpāvacarā** nāma. Sesacittarūpanibbānāni **na rūpāvacarā** nāma. Dvādasamaṃ.

Dvādasa arūpāvacaracittāni **arūpāvacarā** nāma. Sesacittarūpanibbānāni **na arūpāvacarā** nāma. Terasamaṃ.

Tebhūmakavaṭṭe pariyāpannā antogadhāti **pariyāpannā,** lokiyadhammāva. Tattha na pariyāpannāti **apariyāpannā,** lokuttarā. Cetasikesu pana kāmāvacarādidukānaṃ catunnampi sādhāraṇo vinicchayo evaṃ veditabbo – akusalacetasikā kāmāvacarāva, appamaññā kāmarūpāvacarā, viratiyo pana kāmāvacarapariyāpannā, vitakkavicārapītiyo pana kāmarūpāvacarapariyāpannā, sesā catubhūmakāti. Cuddasamaṃ.

Vaṭṭamūlaṃ chindantā nibbānaṃ ārammaṇaṃ katvā vaṭṭato nīyantīti **niyyānikā,** cattāri lokuttaramaggacittāni. Iminā lakkhaṇena na niyyantīti **aniyyānikā,** sesacittarūpanibbānāni. Sesaṃ suviññeyyameva. Pañcadasamaṃ.

Cutiyā vā attano vā pavattiyā anantaraṃ phaladāne niyatattā **niyatā,** micchattaniyatā, sammattaniyatā ca. Tathā aniyatattā **aniyatā,** sesadhammā. Sesaṃ vuttanayameva. Soḷasamaṃ.

Aññe dhamme uttaranti atikkamantīti uttarā, attānaṃ uttarituṃ samatthehi saha uttarehīti **sauttarā,** lokiyāva. Natthi etesaṃ uttarāti **anuttarā,** lokuttarā. Sattarasamaṃ.

Raṇanti kandanti etehīti raṇā, yehi abhibhūtā sattā nānappakārato paridevanti, tesaṃ akusalamūlānaṃ etaṃ adhivacanaṃ, tehi sampayogavasena, pahānekaṭṭhatāvasena ca saha raṇehīti **saraṇā**. Etenākārena natthi etesaṃ raṇāti **araṇā**.

Tattha dvādasa akusalacittāni saraṇā nāma. Saraṇadhammesu cettha lobhadosamohā raṇā ceva saraṇā ca, tesu lobhadosā moheneva sampayogato saraṇā, tathā vicikicchuddhaccasahagatacittaṃ, taṃsampayuttā ca. Moho pana tesu sampayogato saraṇo, diṭṭhisampayuttarāgena, pana bhavarāgena ca raṇabhūtena pahānekaṭṭhatāvaseneva saraṇo. Lobhadosamohamūlasampayuttesu pana moho lobhena ceva dosena ca, sesā lobhamohena ceva dosamohena ca sampayogato saraṇāti veditabbā. Sabbāni kusalābyākatacittāni, rūpanibbānāni ca araṇā nāma. Cetasikesu pana akusalā saraṇāva, kusalābyākatā araṇāva, tijātikā pana dvidhāpi hontīti. Aṭṭhārasamaṃ.

Piṭṭhidukā niṭṭhitā.

Abhidhammadukamātikatthavaṇṇanā niṭṭhitā.

Suttantikadukamātikatthavaṇṇanā

Suttantikadukesu vedeti, vividhena vā ākārena jānātīti vijjā, vipassanāñāṇamanomayiddhichaabhiññāvasappavattā paññā, tasmiṃ vijjābhāge vijjākoṭṭhāse vijjāsabhāve vattantīti **vijjābhāgino**. Tā eva vijjā, taṃ vā vijjaṃ sampayogavasena bhajantītipi **vijjābhāgino,** aṭṭhavidhavijjāsampayuttadhammā. Tāsu yā kāci ekā vijjā vijjā, sesā vijjābhāginoti evaṃ vijjāpi vijjāsampayuttadhammāpi vijjābhāginotveva veditabbā, idha pana vijjāsampayuttā dhammāva adhippetā. Na vijānātīti avijjā, catusaccacchādakavasena catubbidho moho, tasmiṃ avijjābhāge avijjākoṭṭhāse avijjāsabhāve vattantīti **avijjābhāgino**. Tā eva avijjā, taṃ vā avijjaṃ sampayogavasena bhajantītipi **avijjābhāgino,** avijjāsampayuttadhammā. Evaṃ avijjāpi avijjāsampayuttadhammāpi avijjābhāginotveva veditabbā, idha pana avijjāsampayuttadhammāva adhippetā.

Tattha arahattamaggacittaṃ, paññāvirahitataṃsampayuttā ca vijjābhāgino ca ñāṇasampayuttakāmāvacarajavanāni, ñāṇavirahitataṃsampayuttā ca vipassanābhāvena pavattiyaṃ vijjābhāgino, aññadā na vattabbā. Rūpāvacaracatutthajjhānikajavanacittāni, paññāvirahitataṃsampayuttā ca manomayiddhibhāvena ca pañcābhiññābhāvena ca pavattiyaṃ vijjābhāgino, aññadā na vattabbā. Tattha dvādasākusalacittāni, avijjāvirahitataṃsampayuttā ca avijjābhāginova, idha pana avijjā, sesacittarūpanibbānāni ca na vattabbāva. Cetasikesu pana mohaappamaññā na vattabbāva, sesā kusalābyākatā siyā vijjābhāgino, siyā na vattabbā, tijātikā dvidhāpi na vattabbā ca. Sesaṃ suviññeyyameva. Paṭhamaṃ.

Puna anajjhottharaṇavasena kilesandhakāraṃ viddhaṃsetuṃ asamatthatāya vijju upamā etesanti **vijjūpamā,** ādito tīsu maggesu ñāṇaṃva. Nissesaṃ viddhaṃsanasamatthatāya vajiraṃ upamā etesanti **vajirūpamā,** arahattamagge ñāṇaṃ. Yathā hi meghandhakāre maggapaṭipannassa paṭicchādanaandhakāraṃ vidhamitvā vijjuyā uppannakkhaṇe cātudisā maggā pākaṭā honti, vijjuyā niruddhāya puna andhakāro ottharitvā maggaṃ paṭicchādeti, evaṃ vipassanāyānikassa yathāsakaṃ saccacchādakakilesandhakāraṃ vidhamitvā tīsu maggesu yathākkamaṃ uppannesu cattāri saccāni pākaṭāni honti, tesu niruddhesu puna avasiṭṭhakilesandhakāro catusaccaṃ paṭicchādeti, tasmā tīsu maggesu paññā vijjūpamā vuttā. Yathā pana vajirassa abhejjo pāsāṇo nāma natthi, tañca nissesato vajiraṃ khepeti, vajirena ca gatamagge pāsāṇassa puna pākatikabhāvo natthi, evaṃ arahattamaggañāṇassa avajjhakileso nāma natthi, tañca nissesato arahattamaggañāṇaṃ khepeti, tena ca khepite kilese avasiṭṭhakilesābhāvato tassa puna paccudāvattanaṃ nāma natthi, tasmā catutthamagge paññā vajirūpamā vuttā. Paññā eva hettha siyā vijjūpamā, siyā na vattabbā ca hoti. Sesacetasikacittarūpanibbānāni pana sabbāni na vattabbāneva. Dutiyaṃ.

Bālesu ṭhitattā, yattha ṭhitā tadupacārena **bālā,** bālakarattā vā **bālā,** dvādasākusalacittāni. Idha pana ahirikañca anottappañca bālā nāma. Paṇḍitesu ṭhitattā **paṇḍitā,** paṇḍitakarattā vā **paṇḍitā,** ekavīsati kusalacittāni. Idha pana hirī ca ottappañca paṇḍitā nāma. Sesacittarūpanibbānāni na vattabbāni. Sesaṃ suviññeyyameva. Tatiyaṃ.

Kaṇhāti kāḷakā, cittassa apabhassarabhāvakaraṇā. **Sukkā**ti odātā, pabhassarabhāvakaraṇā. Sesaṃ sabbaṃ bāladukasadisameva. Catutthaṃ.

Idha ceva samparāye ca tapentīti **tapanīyā**. Na tapanīyā **atapanīyā**. Sesaṃ bāladukasadisameva. Pañcamaṃ.

''Sirivaḍḍhako dhanavaḍḍhako''tiādayo viya vacanamattameva adhikāraṃ katvā pavattā **adhivacanā** nāma. Nāmadheyyanti tesaṃ tesaṃ dhammānaṃ nāmāni. Tāni catubbidhāni sāmaññanāmaṃ guṇanāmaṃ kittimanāmaṃ opapātikanāmanti. Tattha paṭhamakappikesu mahājanena sammannitvā ṭhapitattā ''mahāsammato''ti rañño nāmanti evarūpaṃ **sāmaññanāmaṃ** nāma. ''Dhammakathiko paṃsukūliko kāḷo rasso''ti evarūpaṃ guṇato āgataṃ, ''bhagavā arahaṃ sammāsambuddho''tiādīnipi tathāgatassa anekāni nāmasatāni **guṇanāmaṃ** nāma. Yaṃ pana jātassa kumārassa ñātakā kappetvā pakappetvā ''ayaṃ asuko nāmā''ti nāmaṃ karonti, idaṃ **kittimanāmaṃ** nāma. Yā pana purimapaññatti aparapaññattiyaṃ nipatati, seyyathidaṃ – purimakappepi cando cando eva, etarahipi anāgatepi cando eva. Tathā ''sūriyo samuddo pathavī rūpaṃ vedanā saññā saṅkhārā viññāṇaṃ nibbāna''ntievamādi **opapātikanāmaṃ** nāma. Tāni puna vijjamānapaññatti avijjamānapaññatti vijjamānenaavijjamānapaññatti avijjamānenavijjamānapaññatti vijjamānenavijjamānapaññatti avijjamānenaavijjamānapaññattīti evaṃ nāmapaññattivasena chabbidhāni honti.

Tattha paramatthato upalabbhamānā yathāvuttadvāsattatividhā nāmarūpadhammā vijjamānā nāma, tesaṃ pakārehi ñāpanato paññatti **vijjamānapaññatti** nāma, ''cittaṃ phasso pathavī rūpaṃ nibbāna''ntiādayo paramatthavācakā saddā. Upādinnanāmarūpadhamme pana upādāya paññattā sattapuggalaitthipurisadevamanussatiracchānādibhedā, anupādinnarūpadhamme upādāya paññattā bhūmipabbatarukkhasakaṭacandasūriyanakkhattadisākālakasiṇādibhedā ca paramatthato anupalabbhamānā avijjamānā nāma, tesaṃ paññatti **avijjamānapaññatti** nāma. Tathā ''attā bhūmī''tiādayo atthapaññattivācakā saddā ca cittasantativaṇṇupagantiādi vijjamānatthavācakā saddā **vijjamānenaavijjamānapaññatti** nāma. ''Purisassa cittaṃ, meghavaṇṇo''tiādīsu **avijjamānenavijjamānapaññatti** nāma. ''Cittalahutā pathavīgandho''tiādi **vijjamānenavijjamānapaññatti** nāma. ''Manussasarīraṃ rukkhasākhā''tiādi **avijjamānenaavijjamānapaññatti** nāma. Evaṃ chabbidhāpi cetā adhippāyaṃ viññāpetukāmatācittasamuṭṭhāpitasaviññattisaddānusārena ñātasaṅketassa sotaviññāṇavīthianantaraṃ uppannehi manodvārikaviññāṇehi ''imassedaṃ nāma''nti anekasaddesu ekattamāropetvā vavatthāpitā atthābhimukhaṃ namanato pakārehi atthassa ñāpanato ''nāmapaññattī''ti vuccanti, tesaṃ adhivacanānaṃ pathā atthā **adhivacanapathā,** sammutiparamatthabhedā sabbe dhammā saddavacanīyasabhāvā. Chaṭṭhaṃ.

Ito paraṃ dve dukā adhivacanadukasadisāva, kevalaṃ padatthamattameva viseso. Tattha abhisaṅkharontīti saṅkhārāti evaṃ niddhāretvā sahetukaṃ katvā vuccamānā **nirutti** nāma, ''takko vitakko saṅkappo''ti evaṃ tena tena pakārena ñāpanato paññatti nāma, yathāvuttanāmapaññattiyova. Na hi adhivacananiruttipaññattīsu atthato kocipi bhedo atthi, nibbattinimittabhedadassanatthaṃ pana nesaṃ vibhāgena padattho dassito. Imesu ca tīsu dukesu paññattisahitā sabbe dhammā labbhanti, anantare nāmarūpaduke paññattirahitāti ime cattāro dukā imesu suttantikadukesu nippadesā, sesā pana aṭṭhatiṃsāpi sappadesāti veditabbā. Sattamaṭṭhamāni.

Nāmakaraṇaṭṭhena, namanaṭṭhena, nāmanaṭṭhena ca **nāmaṃ,** arūpakkhandhanibbānāni. Tāni hi sabbadāpi vedanā saññā saṅkhārā viññāṇaṃ nibbānanti opapātikanāmavasena attano nāmaṃ karontāva pavattanti candasūriyādayo viya. Na hi tesaṃ sāmaññaguṇakittimavasena nāmakaraṇakiccaṃ atthīti. Evaṃ nāmakaraṇaṭṭhena nāmaṃ veditabbaṃ. Ārammaṇābhimukhaṃ pana namanaṭṭhena, aññamaññaṃ tattha nāmanaṭṭhena ca cattāro arūpakkhandhāva **nāmaṃ**. Nibbānaṃ pana ārammaṇādhipatipaccayatāya attani anavajjadhammānaṃ nāmanaṭṭheneva nāmaṃ veditabbaṃ. Ruppanaṭṭhena **rūpaṃ,** rūpakkhandho. Navamaṃ.

Avijjāti dukkhādipaṭicchādako sabbo moho. **Bhavataṇhā**ti bhavapatthanāvasena pavatto lobho. Tathā appavatto panettha lobho, sesacetasikacittarūpanibbānāni ca na vattabbāni. Ito paraṃ pana evaṃ navattabbavibhāgaṃ adassetvā padatthasarūpamattameva dassayissāma, dassitāvasesā na vattabbāti gahetabbā. Dasamaṃ.

Bhavo vuccati sassataṃ. ''Bhavissati attā ca loko cā''ti sassatavasena uppajjanakadiṭṭhi **bhavadiṭṭhi** nāma. Vibhavo vuccati ucchedo. ''Na bhavissati attā ca loko cā''ti ucchedavasena uppajjanakadiṭṭhi **vibhavadiṭṭhi** nāma. Ubhayenāpi micchādiṭṭhi gahitā. Tathā anantaresupi tīsu dukesu. Ekādasamaṃ.

Khandhapañcakaṃ ''attā ca loko cā''ti gahetvā ''sassato attā ca loko cā''ti pavattā diṭṭhi **sassatadiṭṭhi** nāma. Tathā ''ucchijjissatī''ti pavattā diṭṭhi **ucchedadiṭṭhi** nāma. ''Antavā''ti pavattā **antavādiṭṭhi** nāma. ''Anantavā''ti pavattā **anantavādiṭṭhi** nāma. Pubbantaṃ anugatā **brahmajāle** vuttanayena atītakoṭṭhāsaṃ ārammaṇaṃ katvā pavattā aṭṭhārasavidhā **pubbantānudiṭṭhi** nāma. Aparantaṃ anugatā tattheva āgatanayena anāgatakoṭṭhāsaṃ ārammaṇaṃ katvā pavattā catucattālīsavidhā **aparantānudiṭṭhi** nāma. Ayamettha saṅkhepo, vitthāro pana **brahmajāle** (dī. ni. 1.28), **tadaṭṭhakathāya** (dī. ni. aṭṭha. 1.28) ca veditabbo. Dvādasamaterasamacuddasamāni.

Ahirikadukaṃ, hiridukañca suviññeyyameva. Pañcadasamasoḷasamāni.

Dukkhaṃ vaco etasmiṃ vippaṭikūlagāhimhi vipaccanīkasāte anādare puggaleti dubbaco, sahadhammikaṃ dassetvā ovadiyamāne anādarakārako puggalo, tassa kammaṃ dovacassaṃ, tassa bhāvo **dovacassatā,** anādaravasena pavattā dve paṭighacittā, taṃsampayuttā ca. Pāpā assaddhādayo puggalā etassa mittāti pāpamitto, tassa bhāvo **pāpamittatā,** pāpapuggalesu daḷhabhattivasena, kāyacittehi taṃsevanātanninnatāvasena ca pavattāni aṭṭha lobhacittāni. Sattarasamaṃ.

Sovacassatā, **kalyāṇamittatā** ca vuttapaṭipakkhavasena veditabbā. Atthato pana tathāpavattāni sahetukakāmāvacarakusalakiriyacittāni. Aṭṭhārasamaṃ.

Pañcasu, sattasu vā āpattīsu kusalabhāvo **āpattikusalatā,** saha vatthunā tāsaṃ āpattīnaṃ āpajjanaparicchedajānanavasena pavattā kāmāvacarajavanapaññā. Āpattīhi vuṭṭhāne kusalabhāvo **āpattivuṭṭhānakusalatā,** vuṭṭhānavidhānena saddhiṃ āpattivuṭṭhānaparicchedajānanavasena pavattā yathāvuttacittasampayuttapaññāva. Ekūnavīsatimaṃ.

Samāpajjitabbato samāpatti, tāsu lokiyalokuttarāsu savitakkasavicārādīsu samāpattīsu kusalatā **samāpattikusalatā,** saha parikammena appanāparicchedajānanavasena pavattā paññā. Samāpattīhi vuṭṭhāne kusalabhāvo **samāpattivuṭṭhānakusalatā,** yathāparicchinnakāleyeva tāhi vuṭṭhānakapaññā kāmāvacarajavanapaññāva. Vīsatimaṃ.

Aṭṭhārasasu dhātūsu kusalabhāvo **dhātukusalatā,** savanadhāraṇapaṭivedhapaccavekkhaṇapaññā. Tāsaññeva dhātūnaṃ manasikāre kusalabhāvo **manasikārakusalatā,** tāsaṃ sammasanapaṭivedhapaccavekkhaṇapaññā. Esa nayo **āyatanakusalatāyapi**. Tattha hi savanadhāraṇapaccavekkhaṇā kāmāvacarāva, paṭivedho lokuttarova, sammasanaṃ kāmāvacaralokuttaraṃ. Aññamaññaṃ paṭicca sahitaṃ phalaṃ uppādetīti paṭiccasamuppādo, avijjādīhi niddiṭṭho paccayasamūho, tasmiṃ dvādasaṅge anulomapaṭiccasamuppāde kusalabhāvo **paṭiccasamuppādakusalatā,** ‘‘iminā paccayena idaṃ hotī’’ti jānanavasena pavattā lokiyajavanapaññāva. Ekavīsatimadvāvīsatimāni.

Tiṭṭhati ettha phalaṃ tadāyattavuttitāyāti ṭhānaṃ, kāraṇaṃ, tasmiṃ ṭhāne kusalatā **ṭhānakusalatā**. Na ṭhāne kusalatā **aṭṭhānakusalatā**. Tevīsatimaṃ.

Ujubhāvo **ajjavo**. Mudubhāvo **maddavo**. Kāyacittujukatāmudukatādvayaṃ. Catuvīsatimaṃ.

Adhivāsanasaṅkhātā khamanaṃ **khanti,** tathāpavattakāmāvacarajavanāni. Pāpato suṭṭhu orato viratoti sorato, tassa bhāvo **soraccaṃ**. Kāyavacīmanosaṃvarasīlasaṅkhātāni lokiyalokuttarajavanāni. Pañcavīsatimaṃ.

Sammodakapiyavāditāsaṅkhāto sakhilabhāvo **sākhalyaṃ,** yathā parehi saddhiṃ attano chiddaṃ vivaraṃ na hoti, evaṃ dhammāmisehi paṭisantharaṇaṃ paṭicchādanaṃ **paṭisanthāro**. Āgantukassa hi paccuggamanapattacīvarapaṭiggahaṇaāsanadānabījanapādadhovanamakkhanādinā, pānīyena āpucchanena, kāle āgatassa yāguādīnaṃ, vikāle pānakādīnañca dānena, punadivase piṇḍāya caraṇaṭṭhānadassanapavesananikkhamanakālārocanādinā ca pabbajitā, gahaṭṭhānañca **vinaye** āgatanayena yathānurūpaṃ āmisapaṭisanthāro kātabbo. Āgantukaṃ pana upasaṅkamitvā ‘‘tumhe katarabhāṇakā’’ti apucchitvā ‘‘ācariyupajjhāyā vo kataraṃ ganthaṃ vaḷañjentī’’ti pucchitvā tassa visaye pañhapucchanena sace na sakkoti, sayaṃ kathetvā dānena, dhammakathanapañhavissajjanakammaṭṭhānakathanakukkuccadiṭṭhivinodanādinā, parivāsādivinayakammakaraṇena, pabbājanaupasampadādinā ca dhammapaṭisanthāro kātabbo. Ayamettha saṅkhepo, vitthārato panāyaṃ saddhiṃ ānisaṃsadīpakavatthūhi **aṭṭhasāliniyaṃ** (dha. sa. aṭṭha. 1351) ñātabbo. Etasmiṃ duvidhe paṭisanthāre kusalabhāvo paṭisanthārakusalatā, tathāpavattakāmāvacarajavanāni eva. Chabbīsatimaṃ.

Indriyesu manacchaṭṭhesu āpāthagatarūpādīsu ārammaṇesu nimittagahaṇādinā indriyasaṃvarabhedasaṅkhāto aguttadvārabhāvo **indriyesu aguttadvāratā**. Paṭiggahaṇaparibhogavasena bhojane mattaṃ ajānanabhāvo **bhojane amattaññutā,** tathāpavattaakusalacittāni. Sattavīsatimaṃ.

Anantaradukepi vuttapaṭipakkhavasena kāmāvacarasahetukakusalakiriyacittāni veditabbāni. Aṭṭhavīsatimaṃ.

Sativippavāsasaṅkhāto muṭṭhasatibhāvo **muṭṭhassaccaṃ,** sabbe akusalā dhammā, asampajānanabhāvo **asampajaññaṃ,** moho. Ekūnatiṃsatimaṃ.

Anantaraduke catubhūmikā satipaññāva vuttā. Tiṃsatimaṃ.

Appaṭisaṅkhāne appaṭivānasaṅkhāte akampiyaṭṭhena yonisodassanasaṅkhātaṃ paṭisaṅkhānameva balanti **paṭisaṅkhānabalaṃ,** kāmāvacarapaññāva. Sattabojjhaṅgādibhāvanāvasena pavattā catubhūmakadhammā **bhāvanābalaṃ**. Ekatiṃsatimaṃ.

Paccanīkadhamme sametīti **samatho,** so tividho cittasamatho adhikaraṇasamatho sabbasaṅkhārasamathoti. Tattha ca pubbabhāgāsu aṭṭhasamāpattīsu ekaggatā **cittasamatho** nāma, sammukhāvinayādi sattavidho **adhikaraṇasamatho** nāma, nibbānaṃ **sabbasaṅkhārasamatho** nāma. Idha pana catubhūmako samādhi adhippeto. Aniccādivasena vividhenākārena passatīti **vipassanā,** lokiyalokuttarā vipassanāpaññāva. Bāttiṃsatimaṃ.

Samathova taṃ ākāraṃ gahetvā puna pavattetabbassa samathassa nimittanti **samathanimittaṃ. Paggāhanimittepi** eseva nayo. Catubhūmakasamādhivīriyāni eva. Tettiṃsatimaṃ.

Anantaradukepi vīriyasamādhī eva vuttā. Catuttiṃsatimaṃ.

Sīlavināsikā asaṃvarasaṅkhātā sīlassa vipattīti **sīlavipatti,** tathāpavattā akusaladhammā. Sammādiṭṭhiyā vipatti **diṭṭhivipatti,** micchādiṭṭhi eva. Pañcatiṃsatimaṃ.

Soraccameva sīlassa sampādanato sīlaparipūraṇato sīlassa sampadāti **sīlasampadā**. Diṭṭhipāripūribhūtaṃ ñāṇameva diṭṭhiyā sampadāti **diṭṭhisampadā**. Catubhūmakā sīlapaññāva. Tathā anantaradukepi. Chattiṃsatimaṃ.

Visuddhibhāvaṃ sampattā sīlasaṅkhātā sīlassa visuddhi **sīlavisuddhi**. Nibbānasaṅkhātaṃ visuddhiṃ pāpetuṃ samatthā dassanasaṅkhātā diṭṭhiyā visuddhi **diṭṭhivisuddhi**. Sattattiṃsatimaṃ.

Kammassakatāsaccānulomikamaggaphalasampayuttapaññā **diṭṭhi visuddhi** nāma. Yathādiṭṭhissa tadanurūpaṃ padhānaṃ **yathādiṭṭhissa ca padhānaṃ** nāma. Aṭṭhatiṃsatimaṃ.

Saṃvegajanakāni jātijarābyādhimaraṇasaṅkhātāni kāraṇāni **saṃvejanīyaṭṭhānāni** nāma, tesu jātiādipaṭiccasamuppannabhayasaṅkhātaṃ saṃvijanaṃ **saṃvego** nāma, tathāpavattakusalādi eva. Evaṃ saṃvegajātassa yoniso upāyena padhānaṃ **saṃviggassa yoniso padhānaṃ,** lokiyalokuttaravīriyameva. Ekūnacattālīsatimaṃ.

Kusaladhammapūraṇe asantuṭṭhibhāvo asantuṭṭhitā. Yo pana dānaṃ datvā tato tena asantuṭṭho hutvā saraṇagamanaṃ ākaṅkhati, tato pañcasīlādiṃ, pabbajjaṃ, buddhavacanānaṃ uggaṇhanaṃ, samathavipassanaṃ, tato tenāpi asantuṭṭho anukkamena arahattaṃ gaṇhāti, ayaṃ **asantuṭṭhitā kusalesu dhammesu**. Adhikusaladhammānaṃ bhāvanāya ukkaṇṭhamāno padhānaṃ paṭivāpeti nivattāpetīti paṭivāni, na paṭivāni appaṭivāni, tassa bhavo **appaṭivānitā**. Arahattaṃ appatvā padhānasmiṃ anivattanatā anosakkanatā, tathāpavattalokiyalokuttarakusalā dhammā. Cattālīsatimaṃ.

Vijānanato **vijjā,** pubbenivāsacutūpapātaāsavakkhayañāṇāni. Vimuccanato **vimutti,** aṭṭha samāpattiyo, nibbānañca. Aṭṭha samāpattiyo hi ārammaṇe adhimuccanato, sayaṃ vikkhambhitakilesehi vimuccanaṭṭhena ca vimuttīti vuttā, nibbānaṃ pana sabbakilesehi accantavimuccanaṭṭhena. Ekacattālīsatimaṃ.

Kilesakkhayakaresu catūsu ariyamaggesu ñāṇaṃ **khaye ñāṇaṃ** nāma. Paṭisandhivasena anuppādabhūte taṃtaṃmaggavajjhakilesānaṃ anuppādapariyosāne uppannaariyaphale ñāṇaṃ **anuppāde ñāṇaṃ** nāma. Sesaṃ sabbattha suviññeyyameva. Dvācattālīsatimaṃ.

Suttantikadukamātikatthavaṇṇanā niṭṭhitā.

Mohavicchedaniyā abhidhammamātikatthavaṇṇanāya

Dhammasaṅgaṇīmātikatthavaṇṇanā niṭṭhitā.

2. Vibhaṅgamātikā

Idāni dhammasaṅgaṇīmātikānantaraṃ vibhaṅgamātikāya atthavaṇṇanā anuppattā. Tassā pana –

> Atthato dhammabhedena, vibhaṅganayadassanā;
> Pāḷimuttanayā cāpi, hoti saṃvaṇṇanānayo.

Sā panesā aṭṭhārasannaṃ vibhaṅgānaṃ ādimhi ṭhapitā aṭṭhārasavidhā hoti – khandhavibhaṅgamātikā-āyatana-dhātu-sacca-indriya-paccayākāra-satipaṭṭhāna-sammappadhāna-iddhipādabojjhaṅga-maggaṅgajhāna-appamaññā-sikkhāpada-paṭisambhidā-ñāṇa-khuddakavatthu-dhammahadayavibhaṅgamāti

Khandhavibhaṅgamātikatthavaṇṇanā

Tattha ādibhūtāya khandhavibhaṅgamātikāya **atthato** tāva – **pañcakkhandhā**ti ettha **pañcā**ti gaṇanaparicchedo, tena na tato heṭṭhā, na uddhanti dasseti. **Khandhā**ti paricchinnadhammanidassanaṃ. Tatrāyaṃ **khandha-**saddo sambahulesu ṭhānesu nipatati rāsimhi guṇe paṇṇattiyaṃ ruḷhiyanti. Tattha ''mahāudakakkhandho''tiādīsu (saṃ. ni. 5.1037; a. ni. 4.51; 5.45; 6.37) hi rāsito khandho nāma. ''Sīlakkhandho samādhikkhandho''tiādīsu (dī. ni. 3.355) guṇato. ''Addasā kho bhagavā mahantaṃ dārukkhandha''ntiādīsu (saṃ. ni. 4.241) paṇṇattito. ''Viññāṇaṃ viññāṇakkhandho''tiādīsu (dha. sa. 63) ekampi cittaṃ ruḷhito khandho nāma, svāyamidha rāsito adhippeto. Rāsaṭṭho hi khandha-saddo, koṭṭhāsaṭṭhotipi vattuṃ vaṭṭati. Lokasmiṃ hi iṇaṃ gahetvā codiyamānā ''dvīhi khandhehi dassāma, tīhi khandhehi dassāmā''ti vadanti, tasmā khandhoti koṭṭhāsoti vuttaṃ hoti. **Rūpakkhandho**ti ettha ruppatīti rūpaṃ, sītuṇhādīhi pasiddhākārena ruppati ghaṭṭīyati, pīḷiyatīti attho. Vuttaṃ hetaṃ bhagavatā –

> ''Ruppatīti kho, bhikkhave, tasmā rūpanti vuccati. Kena ruppati? Sītenapi ruppati, uṇhenapi ruppati, jighacchāyapi ruppati, pipāsāyapi ruppatī''tiādi (saṃ. ni. 3.79).

Rūpañca taṃ khandho cāti **rūpakkhandho,** rūparāsi rūpakoṭṭhāsoti attho. **Vedanākkhandhā**dīsupi eseva nayoti ayaṃ tāvettha atthato saṃvaṇṇanānayo.

Dhammabhedato panettha heṭṭhā kusalattike vibhattā atītādibhedabhinnā sabbe rūpadhammā **rūpakkhandho** nāma. Tathā catubhūmakā vedanāsaññāyo **vedanākkhandho** nāma, **saññākkhandho** nāma. Vedanāsaññā pana ṭhapetvā sesā phassādayo paññāsa cetasikā **saṅkhārakkhandho** nāma. Pañcasu khandhesu nibbānameva asaṅgahitaṃ, upādānakkhandhesu pana sabbe lokuttaradhammā. Ayameva hi khandhehi upādānakkhandhānaṃ viseso. Khandhā avisesato vuttā, upādānakkhandhā sāsavopādāniyabhāvena visesetvā. Idha pana avisesena vuttattā nibbānaṃ ṭhapetvā avasesā sabbe dhammā saṅgahaṃ gacchantīti ayaṃ dhammabhedato saṃvaṇṇanānayo.

Vibhaṅganayadassanāti vibhaṅgapāḷiyā āgataatthanayadassanato. **Vibhaṅgapāḷiyaṃ** hi suttantabhājanīyaṃ abhidhammabhājanīyaṃ pañhāpucchakanti tīhi nayehi khandhavibhaṅgo vibhatto. Tathā āyatanavibhaṅgādayo. Kevalaṃ hi indriyavibhaṅge, sikkhāpadavibhaṅge ca suttantabhājanīyaṃ natthi. Paccayākāravibhaṅge pañhāpucchakaṃ natthi. Ñāṇavibhaṅgādīsu pana tīsu tayopi nayā na santi. Tesu hi ñāṇavibhaṅgo ekavidhato paṭṭhāya yāva dasavidhā vibhatto, khuddakavatthuvibhaṅgo ekavidhato paṭṭhāya yāva dvāsaṭṭhipabhedā vibhatto, dhammahadayavibhaṅgo pana sabbasaṅgahādīhi dasahi vārehi vibhatto, tasmā tesaṃ tesaṃ nayānaṃ mukhamattadassanavasena tattha tattha saṃvaṇṇanā bhavissanti. Tatridaṃ khandhavibhaṅge tiṇṇaṃ nayānaṃ mukhamattadassanaṃ. Seyyathidaṃ – **suttantabhājanīye** tāva rūpakkhandho –

> ''Tattha katamo rūpakkhandho? Yaṃ kiñci rūpaṃ atītānāgatapaccuppannaṃ ajjhattaṃ vā bahiddhā vā oḷārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā, tadekajjhaṃ abhisaññūhitvā abhisaṅkhipitvā ayaṃ vuccati rūpakkhandho''ti (vibha. 2) –

Evaṃ uddisitvā vitthārato vibhatto, tathā vedanākkhandhādayopi. Tattha niyakajjhattaṃ nāma ajjhattarūpaṃ **ajjhattaṃ** nāma, tato aññaṃ parapuggalagataṃ, aviññāṇañca **bahiddhā** nāma, tathā vedanādayopi. Pasādavisayarūpaṃ pana **oḷārikaṃ** nāma, sesaṃ **sukhumaṃ** nāma. Aniṭṭharūpaṃ **hīnaṃ** nāma, iṭṭharūpaṃ **paṇītaṃ** nāma.

Nanu iṭṭhāniṭṭhaṃ nāma pāṭekkaṃ paṭivibhattaṃ nāma natthi, ekaṃ ekaccassa iṭṭhaṃ hoti manāpaṃ, tadeva aññassa ca aniṭṭhaṃ hoti. Vatthādīni hi sūkarādīnaṃ nappiyāni honti, na manussādīnaṃ, tesañca vatthābharaṇādīni piyāni, na sūkarādīnanti, tasmā rucivaseneva iṭṭhāniṭṭhatā gahetabbā? Na, iṭṭhāniṭṭhānaṃ pāṭekkaṃ vibhattattā. Kusalakammajaṃ hi kusalavipākavisayova iṭṭhaṃ nāma, akusalakammajaṃ akusalavipākavisayova aniṭṭhaṃ nāma, saññāvipallāsena pana koci iṭṭhameva buddharūpādiṃ javanakkhaṇe aniṭṭhato manasi karoti, aniṭṭhañca nirayaggisatthavisādiṃ iṭṭhato manasi karoti. Javanehi eva vipallāsabhāvo, na vipākehīti vipākavasena iṭṭhāniṭṭhaṃ niyataṃ veditabbaṃ.

Sammohavinodaniyā pana vibhaṅgaṭṭhakathāya –

> ''Sukhasamphassaṃ hi gūthakalalaṃ cakkhudvāraghānadvāresu aniṭṭhaṃ, kāyadvāre iṭṭhaṃ hoti. Cakkavattino maṇiratanena pothiyamānassa, suvaṇṇasūle uttāsiyamānassa ca maṇiratanasuvaṇṇasūlāni cakkhudvāre iṭṭhāni honti, kāyadvāre aniṭṭhānī''ti (vibha. aṭṭha. 6) –

Evaṃ dvāravasena ekasseva vatthuno iṭṭhatā, aniṭṭhatā ca vuttā. Sā ca ekakkhaṇe na yuttā ekakalāpagatabhūtopādāyarūpānaṃ ekasāmaggiyamuppattito. Na hi bhūtesu akusalavasena aniṭṭhesu uppajjantesu tadupādāyarūpādikusalena iṭṭhāni uppajjanti, bhinnakkhaṇe pana iṭṭhāni maṇiratanādīni tehi pothiyamānassa akusalapaccayena utunā aniṭṭhāni vipariṇamanti, kusalapaccayena aniṭṭhāni gūthakalalādīni iṭṭhānīti, ayaṃ no attanomati. Evaṃ vibhattesu ca iṭṭhāniṭṭhesu taṃ taṃ rūpaṃ upādāyupādāya hīnaṃ, paṇītañca daṭṭhabbaṃ. Sukhumaṃ pana rūpaṃ **dūrerūpaṃ** nāma, oḷārikaṃ **santikerūpaṃ** nāma. Taṃ taṃ vā pana rūpaṃ upādāyupādāya rūpaṃ dūre santike daṭṭhabbaṃ. Sesaṃ vuttanayameva.

Vedanādīsu pana akusalā vedanā **oḷārikā,** itarā **sukhumā**. Kusalākusalā oḷārikā, abyākatā sukhumā. Dukkhā vedanā oḷārikā, itarā sukhumā. Sukhadukkhā vā oḷārikā, itarā sukhumā. Asamāpannassa vā vedanā oḷārikā, samāpannassa sukhumā. Sāsavā oḷārikā, anāsavā sukhumā. Taṃ taṃ vā pana vedanaṃ upādāyupādāya oḷārikasukhumatā daṭṭhabbā. Akusalā vedanā kusalābyākatāhi dūre, tā ca tāya dūreti evaṃ jātisabhāvapuggalabhūmibhedato vuttanayena **dūrevedanā** daṭṭhabbā, kusalā vedanā kusalāya santiketi evaṃ jātiādisāmaññato **santikevedanā** daṭṭhabbā. Taṃ taṃ vā pana vedanaṃ upādāyupādāya vedanā dūresantike daṭṭhabbā. Evaṃ saññākkhandhādīsupi yathānurūpaṃ oḷārikasukhumatādayo veditabbāti. Ayamettha saṅkhepo, vitthāro pana **vibhaṅgapāḷiaṭṭhakathāsu** (vibha. 8 ādayo; vibha. aṭṭha. 8 ādayo) gahetabboti ayaṃ suttantabhājanīyanayo.

Abhidhammabhājanīyanaye rūpakkhandhassa tāva ekavidhādito yāva ekādasavidhā rūpakaṇḍe vuttanayena veditabbā. Vedanākkhandho pana ekavidho phassasampayutto, duvidho sahetukadukavasena, tividho kusalattikavasena, catubbidho catubhūmakavasena, pañcavidho sabhāvabhedena, chabbidho chadvārikavasena, sattavidho sattaviññāṇasampayogavasena, aṭṭhavidho tesu kāyaviññāṇasampayuttaṃ sukhadukkhavasena dvidhā bhinditvā, navavidho tesu manoviññāṇasampayuttaṃ kusalattikavasena tidhā bhinditvā, dasavidho tesu kāyaviññāṇasampayuttaṃ duvidhā, manoviññāṇasampayuttañca tidhā bhinditvāti evaṃ sahetukadukamūlaṃ paṭhamavāraṃ vatvā puna kusalattikaṭṭhāne vedanāttikapītittikasanidassanattikavajjite sabbattike yojetvā yāva dasavidhā, aparepi aṭṭhārasa vārā vuttā. Yathā cettha sahetukadukamūlikā sabbattikayojanā, evaṃ hetusampayuttadukādīsu anurūpadukamūlikāpi saraṇadukapariyosānā paccekaṃ sabbattikayojanāpi veditabbāti ayaṃ dukamūlako yojanānayo. Yathā ca ekekadukena sabbattikayojanāvasena dukamūlako nayo vutto, evaṃ ekekattikena yathānurūpaṃ sabbadukayojanāvasena tikamūlako, tadubhayamissakavasena ubhatovaḍḍhanako ca nayo veditabbo. Yathā cettha vedanākkhandhe, evaṃ saññākkhandhādīsupi yathārahaṃ dukamūlakādinayā veditabbāti ayaṃ abhidhammabhājanīyanayo.

Pañhāpucchakanaye pana pañcannaṃ khandhānaṃ kati kusalā, kati akusalā, kati abyākatā, kati sukhāya vedanāya sampayuttā…pe… kati saraṇā, kati araṇāti? Rūpakkhandho abyākato, cattāro khandhā siyā kusalā, siyā akusalā, siyā abyākatā, rūpaṃ, vedanā ca vedanāttike na vattabbā, sesā tidhāpi honti, rūpaṃ nevavipākanavipākadhammadhammaṃ, siyā upādinnupādāniyaṃ, siyā anupādinnupādāniyaṃ, asaṃkiliṭṭhasaṃkilesikaṃ, sesā cattāro khandhā tīhi tikehi tidhāpi honti. Rūpaṃ avitakkaavicāraṃ, tayo khandhā tidhāpi honti, saṅkhārakkhandho tidhā ca na vattabbo ca. Rūpaṃ na vattabbaṃ, vedanā siyā pītisahagatā, na vattabbā, tayo tidhā ca na vattabbā ca. Rūpaṃ nevadassanenanabhāvanāyapahātabbaṃ, nadassanenanabhāvanāyapahātabbahetukaṃ, nevācayagāminaapacayagāmi, nevasekhaṃnāsekhaṃ, parittaṃ, sesā tidhāpi honti. Parittārammaṇattike rūpaṃ anārammaṇaṃ, sesā tidhā ca na vattabbā ca. Rūpaṃ majjhimaṃ, aniyataṃ, sesā tidhāpi. Maggārammaṇattike ca rūpaṃ anārammaṇaṃ, sesā tidhāpi vā na vattabbā. Uppannātītattikesu pañcapi tidhā honti. Atītārammaṇattike rūpaṃ anārammaṇaṃ, sesā tidhā ca na vattabbā ca. Ajjhattattike pañcapi tidhā honti. Ajjhattārammaṇattike rūpaṃ anārammaṇaṃ, sesā tidhāpi na vattabbā ca. Cattāro khandhā anidassanaappaṭighā, rūpakkhandho tidhāpi hoti.

Cattāro khandhā nahetū, saṅkhārakkhandho siyā hetu, siyā na hetu. Rūpaṃ ahetukaṃ, hetuvippayuttaṃ, sesā dvidhāpi. Tayo khandhā siyā sahetukā ceva na ca hetū, siyā na vattabbā ca, saṅkhārakkhandho dvidhā ca na vattabbo ca, rūpaṃ na vattabbameva. Tathā anantaradukepi. Rūpaṃ nahetuahetukaṃ, tayo dvidhāpi, saṅkhārakkhandho dvidhā ca na vattabbo ca. Pañcapi sappaccayā, saṅkhatā, cattāro anidassanā, appaṭighā, rūpaṃ dvidhāpi. Rūpaṃ rūpī, sesā arūpino. Rūpaṃ lokiyaṃ, sesā dvidhāpi. Pañcapi kenaci viññeyyā, na ca kenaci viññeyyā ca. Cattāro no āsavā, saṅkhārā dvidhāpi, na vattabbā ca. Rūpaṃ sāsavo, āsavavippayutto, sesā dvidhāpi. Rūpaṃ sāsavā ceva no ca āsavā, tayo tathā ca na vattabbā ca. Saṅkhāro dvidhā ca na vattabbo ca. Rūpaṃ na vattabbameva, tayo siyā āsavasampayuttā ceva no ca āsavā, siyā na vattabbā, saṅkhāro dvidhā ca na vattabbo ca. Rūpaṃ āsavavippayuttaṃ sāsavañca, sesā dvidhā ca na vattabbā ca. Iminā nayena saṃyojanagocchakādīsupi yojanā veditabbā. Kevalaṃ hi parāmāsasampayuttaduke rūpaṃ parāmāsavippayuttaṃ, tayo dvidhāpi, saṅkhāro dvidhāpi, diṭṭhivasena na vattabbo ca. Tatiye ettakameva viseso. Rūpaṃ anārammaṇaṃ, sesā sārammaṇā. Viññāṇaṃ cittaṃ, sesā no cittā. Tayo cetasikā, dve acetasikā. Tayo cittasampayuttā, rūpaṃ cittavippayuttaṃ. Viññāṇaṃ na vattabbaṃ. Tathā cittasaṃsaṭṭhadukepi. Tayo cittasamuṭṭhānā, viññāṇaṃ no cittasamuṭṭhānaṃ. Rūpaṃ dvidhāpi. Tathā anantaradukadvayepi. Tayo cittasaṃsaṭṭhasamuṭṭhānā, dve no cittasaṃsaṭṭhasamuṭṭhānā. Tathā anantaradukadvayepi. Viññāṇaṃ ajjhattikaṃ, tayo bāhirā, rūpaṃ dvidhāpi. Cattāro no upādā. Rūpaṃ dvidhāpi. Pañcapi siyā upādinnā, siyā anupādinnā, no upādānā.

Kilesagocchako vuttanayova. Rūpaṃ nevadassanenanabhāvanāya pahātabbaṃ, sesā dvidhāpi. Evaṃ yāvapītidukā yojanā veditabbā.

Rūpaṃ na vedanā, na sukhā, na sukhasahagatā, sesā dvidhāpi. Tathā anantaradukepi. Rūpaṃ kāmāvacaraṃ, sesā dvidhāpi. Evaṃ yāva saraṇadukā yojanā veditabbā. Ayaṃ pañhāpucchakanayo.

Ime pana nayā vitthārato pāḷiaṭṭhakathāhi ñātabbā. Atthavinicchayo ca nesaṃ dhammasaṅgaṇīmātikatthasaṃvaṇṇanāya vuttānusārena ñātabbo. Ito paraṃ atirekaṃ avatvā apubbameva vaṇṇayissāmāti ayaṃ vibhaṅganayadassanato saṃvaṇṇanānayo.

Idāni panettha –

> Kamatonūnādhikato, daṭṭhabbasamabhedato;
> Pāḷimuttanayo ñeyyo, khandhakosallamicchatā.

Tattha **kamato**ti ettha uppattikkamo pahānakkamo paṭipattikkamo bhūmikkamo desanākkamoti bahuvidhesu kamesu khandhānaṃ desanākkamova yujjati, na itare, asambhavā. Abhedena hi pañcasu khandhesu attaggāhapatitaṃ veneyyajanaṃ samūhaghanavinibbhogadassanena attaggāhato mocetukāmo bhagavā hitakāmo tassa tassa janassa sukhaggahaṇatthaṃ cakkhuādīnaṃ visayabhūtaṃ oḷārikaṃ paṭhamaṃ rūpakkhandhaṃ desesi, tato iṭṭhāniṭṭhavisayasaṃvedakaṃ oḷārikaṃ vedanaṃ, yaṃ vedeti, taṃ sañjānātīti evaṃ vedanāvisayassa ākāraggāhikaṃ saññaṃ, saññāvasenābhisaṅkhārake saṅkhāre, tesaṃ vedanādīnaṃ nissayādhipatibhūtaṃ viññāṇanti ayaṃ tāvettha kamo.

Anūnādhikatoti kasmā pana bhagavatā pañceva khandhā vuttā anūnā anadhikāti? Sabbasaṅkhatasabhāgekasaṅgahato, attattaniyaggāhavatthussa etapparamato, aññesañca tadavarodhato. Anekappabhedesu hi saṅkhatadhammesu sabhāgavasena saṅgayhamānesu rūpaṃ rūpasabhāgekasaṅgahavasena eko khandho hoti, vedanā vedanāsabhāgekasaṅgahavasena eko khandho hoti. Esa nayo saññādīsupi, tasmā sabbasaṅkhatasabhāgekasaṅgahato pañceva vuttā. Etaparamañcetaṃ attattaniyaggāhavatthu, yadidaṃ rūpādayo pañca, tasmā attattaniyaggāhavatthussa etaparamatopi pañceva vuttā. Yepi caññe sīlādayo pañca dhammakkhandhā vuttā, tepi saṅkhārakkhandhapariyāpannattā ettheva avarodhaṃ gacchanti, tasmā aññesaṃ tadavarodhatopi pañceva vuttāti ayaṃ anūnādhikato.

Daṭṭhabbasamabhedatoti daṭṭhabbabhedato, upamābhedato ca. Tattha daṭṭhabbabhedato tāva pañcupādānakkhandhā sāmaññato ukkhittāsikapaccatthikato, bhārato, khādakato, aniccadukkhaanattasaṅkhātavadhakato ca daṭṭhabbā. Visesato pana pheṇapiṇḍaṃ viya rūpaṃ daṭṭhabbaṃ, udakabubbuḷamarīcikakadalikkhandhamāyā viya yathākkamaṃ vedanādayo daṭṭhabbā. Yathā hi pheṇapiṇḍo vimaddāsaho, so ca pattathālakādiatthaṃ gahitopi tamatthaṃ na sādheti, bhijjati, evaṃ rūpampi vimaddāsahaṃ, tañca subhādivasena gahitampi na tathā tiṭṭhati, asubhādiyeva hoti.

Yathā vā pheṇapiṇḍo anekasandhighaṭito bahunnaṃ udakasappādipāṇakānaṃ āvāso, ādito cesa badarapakkamatto hutvā anupubbavaḍḍhanako uṭṭhitamattopi cesa bhijjati, thokaṃ gantvāpi, samuddaṃ patvā pana avassameva bhijjati, evaṃ rūpampi chiddāvachiddaṃ anekasandhighaṭitaṃ asītikimikulavokiṇṇaṃ, ādito cetaṃ kalalamattaṃ hutvā anupubbavaḍḍhanakaṃ, kalalamattepi cetaṃ bhijjati, abbudādibhāvepi āyukkhayaṃ patvā avassameva bhijjati. Evaṃ pheṇapiṇḍasadisaṃ daṭṭhabbaṃ.

Yathā pana bubbuḷo muhuttaramaṇīyo agayhupago na ciraṭṭhitikova, evaṃ vedanāpi. Yathā ca bubbuḷo udakatalaṃ, udakabinduṃ, udakajallakaṃ saṅkaḍḍhitvā puṭaṃ katvā gahaṇavātañcāti cattāri kāraṇāni paṭicca uppajjati, evaṃ vedanāpi vatthuṃ, ārammaṇaṃ, kilesajallaṃ, phassasaṅghaṭṭanañcāti cattāri kāraṇāni paṭicca uppajjatīti sā bubbuḷasadisā daṭṭhabbā.

Yathā pana marīcikā jalāsayādibhāvena vippalambhikā, evaṃ saññāpi niccādibhāvenāti marīcisadisā daṭṭhabbā. Yathā pana kadalikkhandho agayhupago bahuvaṭṭisamodhāno, evaṃ saṅkhārakkhandhopi agayhupagoniccādisāravirahito, phassādibahudhammasamodhāno ca hotīti so kadalikkhandhasadiso daṭṭhabbo. Yathā pana māyā asuvaṇṇarajatādirūpānipi tathā gāhāpetvā mahājanaṃ vañceti, evaṃ viññāṇampi aniccādirūpaṃ teneva cittena āgacchantaṃ viya niccādito ca gāhāpetvā vañcetīti taṃ māyāsadisaṃ daṭṭhabbaṃ. Vuttañca –

> ‘‘Pheṇapiṇḍūpamaṃ rūpaṃ, vedanā bubbuḷūpamā;
> Marīcikūpamā saññā, saṅkhārā kadalūpamā;
> Māyūpamañca viññāṇaṃ, desitādiccabandhunā’’ti. (saṃ. ni. 3.95);

Ayamettha daṭṭhabbabhedo.

Upamābhedato ca pana gilānasālūpamo rūpupādānakkhandho, gelaññūpamo vedanupādānakkhandho, gelaññasamuṭṭhānūpamo saññupādānakkhandho, asappāyasevanūpamo saṅkhārupādānakkhandho, gilānūpamo viññāṇupādānakkhandho. Apica cārakakāraṇaaparādhakāraṇakārakaaparādhikūpamā ete bhājanabhojanabyañjanaparivesakabhuñjakūpamā cāti ayamettha upamābhedo. Evaṃ **pāḷimuttakavinicchayanayo** ñeyyo.

Khandhavibhaṅgamātikatthavaṇṇanā niṭṭhitā.

Āyatanavibhaṅgamātikatthavaṇṇanā

Āyatanavibhaṅgamātikāya pana **atthato** tāva – **dvādasāyatanānī**ti ettha āyatanato, āyānaṃ tananato, āyatassa ca nayanato **āyatanāni**. Cakkhurūpādīsu hi taṃtaṃdvārārammaṇā cittacetasikā dhammā sena sena anubhavanādinā kiccena āyatanti upaṭṭhahanti ghaṭenti vāyamanti, te ca pana āyabhūte dhamme etāni tanonti vitthārenti, idañca atīva āyataṃ saṃsāradukkhaṃ nayanteva, pavattayantīti vuttaṃ hoti, tasmā ‘‘āyatanānī’’ti vuccanti.

Apica nivāsaṭṭhānaṭṭhena, ākaraṭṭhena, samosaraṇaṭṭhānaṭṭhena, sañjābhidesaṭṭhena, kāraṇaṭṭhena ca sāsane, loke ca ‘‘āyatana’’nti vuccanti. Cakkhuādīsu hi te te cittacetasikā dhammā tadāyattavuttitāya nivasanti, tesu ca ākarabhūtesu ākiṇṇā vatthārammaṇavasena ca samosaranti, cakkhādayova nesaṃ sañjātideso, kāraṇañca, tasmā nivāsaṭṭhānādinā atthena cakkhādīni āyatanānīti veditabbāni.

Cakkhāyatanantiādīsu cakkhatīti **cakkhu,** rūpaṃ assādeti, vibhāveti cāti attho. Rūpayatīti **rūpaṃ**. Vaṇṇavikāraṃ āpajjamānaṃ hadayaṅgatabhāvaṃ pakāsetīti attho. Suṇātīti **sotaṃ**. Sappatīti **saddo,** udāharīyatīti attho. Ghāyatīti **ghānaṃ**. Gandhayatīti **gandho,** attano vatthuṃ sūcayatīti attho. Jīvitaṃ avhāyatīti **jivhā**. Rasanti taṃ sattāti **raso,** assādentīti attho. Kucchitānaṃ sāsavadhammānaṃ āyoti **kāyo,** uppattideso. Phusīyatīti **phoṭṭhabbaṃ**. Manatīti **mano**. Attano lakkhaṇaṃ dhārentīti **dhammā**. Cakkhu ca taṃ yathāvuttenatthena āyatanañcāti **cakkhāyatanaṃ**…pe… dhammā ca te āyatanañcāti **dhammāyatana**nti ayaṃ tāvettha padattho.

Dhammabhedato panettha sabbampi viññāṇaṃ manāyatanaṃ nāma. Cetasikasukhumarūpanibbānāni dhammāyatanaṃ nāma. Sesāni suviññeyyāni. Imesu ca āyatanesu atītādibhedabhinnā, kālavinimuttā ca lokiyalokuttarā sabbe nāmarūpadhammā, paññattiyo ca saṅgahitāti veditabbā. ‘‘Jāti dvīhi khandhehi ekenāyatanena ekāya dhātuyā saṅgahitā’’tiādivacanato (dhātu. 71) hi rūpārūpalakkhaṇānaṃ jātijarābhaṅgānaṃ saṅkhārakkhandhadhammāyatanadhammadhātūsu saṅgahitattā itarāsampi paññattīnaṃ yathārahaṃ tattha saṅgahitabhāvo veditabboti ayamettha dhammabhedo.

Vibhaṅganayato panettha **suttantabhājanīye** tāva ‘‘cakkhuṃ aniccaṃ dukkhaṃ anattā vipariṇāmadhammaṃ. Rūpā aniccā dukkhā anattā vipariṇāmadhammā…pe… dhammā aniccā dukkhā anattā vipariṇāmadhammā’’ti (vibha. 154) evaṃ visayivisayāyatanavasena āyatanāni vuttānīti ayaṃ suttantabhājanīyanayo.

Abhidhammabhājanīye pana pasādavisayāyatanāni tāva ‘‘tattha katamaṃ cakkhāyatanaṃ? Yaṃ cakkhu catunnaṃ mahābhūtānaṃ upādāya pasādo’’tiādinā (vibha. 156) **rūpakaṇḍe** (dha. sa. 597) vuttanayena vibhattāni. Manāyatanaṃ pana ekavidhato paṭṭhāya yāvadasavidhā vedanākkhandhe vuttanayena vibhattaṃ. Dhammāyatanaṃ pana ‘‘tattha katamaṃ dhammāyatanaṃ? Vedanākkhandho saññākkhandho saṅkhārakkhandho, yañca rūpaṃ anidassanaappaṭighaṃ dhammāyatanapariyāpannaṃ asaṅkhatā ca dhātū’’ti (vibha. 167) uddisitvā ‘‘tattha katamo vedanākkhandho’’tiādinā (vibha. 167) vedanākkhandhādīsu vuttanayena vibhattaṃ. Sukhumarūpanibbānāni rūpakaṇḍe vuttanayānevāti ayaṃ abhidhammabhājanīyanayo.

Pañhāpucchakanayaṃ pana ito paraṃ vitthārato adassetvā tikadukānaṃ ādiantehi ceva visesatthadīpakehi ca tikadukehi yojetvā dassayissāma, sesehipi tikadukehi yojanānayo khandhe vuttanayena sakkā ñātunti. Kathaṃ dvādasannaṃ āyatanānaṃ kati kusalā…pe… kati araṇāti? Dasāyatanā abyākatā, dvāyatanā siyā kusalā, siyā akusalā, siyā abyākatā. Vedanāttike dasāyatanāni na vattabbāni, manāyatanaṃ tidhāpi, dhammāyatanaṃ tidhā na vattabbañca…pe… rūpāyatanaṃ sanidassanasappaṭighaṃ, navāyatanāni anidassanasappaṭighāni, manāyatanadhammāyatanāni anidassanaappaṭighāni, ekādasāyatanāni na hetū, dhammāyatanaṃ siyā hetu, siyā na hetu…pe… ekādasāyatanāni sappaccayāni, dhammāyatanaṃ siyā sappaccayaṃ, siyā appaccayaṃ…pe… dasāyatanāni rūpaṃ, manāyatanaṃ arūpaṃ, dhammāyatanaṃ dvidhāpi…pe… dasāyatanāni araṇāni, dvāyatanāni siyā saraṇāni, siyā araṇānīti ayaṃ pañhāpucchakanayo.

Idāni pana –

Kamato tāvattato ca, tesaṃ daṭṭhabbabhedato;
Pāḷimuttanayenettha, viññātabbo vinicchayo.

Tattha **kamato**ti idhāpi desanākkamova yujjati. Ajjhattikesu hi āyatanesu sanidassanasappaṭighavisayattā cakkhāyatanaṃ pākaṭanti paṭhamaṃ desitaṃ, tato anidassanasappaṭighavisayāni sotāyatanādīni. Atha vā dassanānuttariyasavanānuttariyahetubhāvato bahūpakārattā cakkhusotāyatanāni paṭhamaṃ desitāni, tato ghānāyatanādīni tīṇi, pañcannampi pana gocaravisayattā ante manāyatanaṃ, cakkhāyatanādīnaṃ gocarattā tesaṃ anantaraṃ rūpāyatanādīni. Apica viññāṇuppattikāraṇavavatthānatopi ayametesaṃ kamo veditabbo. Vuttaṃ hetaṃ ‘‘cakkhuñca paṭicca rūpe ca uppajjati cakkhuviññāṇaṃ…pe… manañca paṭicca dhamme ca uppajjati manoviññāṇa’’nti (ma. ni. 3.421; saṃ. ni. 4.60, 113; mahāni. 107) ayaṃ tāvettha kamo.

Tāvattatoti tāvabhāvato. Idaṃ vuttaṃ hoti – cakkhādayopi hi dhammā eva, evaṃ sati dhammāyatanamicceva avatvā kasmā dvādasāyatanāni vuttānīti ce? Chaviññāṇakāyuppattiyā dvārārammaṇavavatthānato ayametesaṃ bhedo hotīti dvādasa vuttāni. Cakkhuviññāṇavīthipariyāpannassa hi viññāṇakāyassa cakkhāyatanameva uppattidvāraṃ, rūpāyatanamevārammaṇaṃ. Tathā itarāni itaresaṃ. Chaṭṭhassa pana bhavaṅgamanasaṅkhāto manāyatanekadesova uppattidvāraṃ, asādhāraṇañca dhammāyatanaṃ ārammaṇanti. Iti channaṃ viññāṇakāyānaṃ uppattidvārārammaṇavavatthānato dvādasa vuttānīti ayamettha tāvattatā.

Daṭṭhabbabhedatoti ettha pana sabbāni cetāni āyatanāni anāgamanato, aniggamanato ca daṭṭhabbāni. Na hi tāni pubbe udayā kutoci āgacchanti, napi uddhaṃ vayā kuhiñci gacchanti, atha kho pubbe udayā appaṭiladdhasabhāvāni uddhaṃ vayā paribhinnasabhāvāni, pubbantāparantavemajjhe paccayāyattavuttitāya avasāni pavattanti, tasmā anāgamanato, aniggamanato ca daṭṭhabbāni. Tathā nirīhato, abyāpārato ca. Na hi cakkhurūpādīnaṃ evaṃ hoti ‘‘aho vata amhākaṃ sāmaggiyaṃ viññāṇaṃ nāma uppajjeyyā’’ti, na ca tāni viññāṇuppādanatthaṃ dvārabhāvena, vatthubhāvena, ārammaṇabhāvena vā byāpāramāpajjanti, atha kho dhammatāvesā yaṃ cakkhurūpādisāmaggiyaṃ cakkhuviññāṇādīni sambhavanti, tasmā nirīhato, abyāpārato ca daṭṭhabbāni. Apica ajjhattikāni suñño gāmo viya daṭṭhabbāni dhuvasubhasukhattabhāvavirahitattā, bāhirāni gāmaghātakacorā viya. Tathā ajjhattikāni chapāṇakā viya daṭṭhabbāni, bāhirāni tesaṃ gocarā viyāti ayamettha daṭṭhabbabhedo. Evaṃ pāḷimuttanayenettha viññātabbo vinicchayo.

Āyatanavibhaṅgamātikatthavaṇṇanā niṭṭhitā.

Dhātuvibhaṅgamātikatthavaṇṇanā

Dhātuvibhaṅgamātikāya pana **atthato** tāva – **aṭṭhārasa dhātuyo**ti ettha vidahati, dhīyate, vidhānaṃ, vidhīyate etāya, ettha vā dhīyatīti **dhātu**. Lokiyā hi dhātuyo kāraṇabhāvena vavatthitā. Anekappakāraṃ saṃsāradukkhaṃ vidahanti nipphādenti, sattehi ca dhīyante dhārīyanti, dukkhavidhānamattameva cetā, etāhi ca kāraṇabhūtāhi saṃsāradukkhaṃ sattehi anuvidhīyati, yathāvihitañca dukkhaṃ etāsveva dhīyati ṭhapīyatīti etehi atthehi yathāsambhavaṃ ‘‘dhātuyo’’ti vuccanti.

Yathā vā sarīrasaṅkhātassa samudāyassa avayavabhūtesu rasasoṇitādīsu aññamaññaṃ visabhāgalakkhaṇaparicchinnesu dhātusamaññā, evametesupi pañcakkhandhasaṅkhātassa attabhāvassa cakkhādīsu dhātusamaññā veditabbā. Lokiyalokuttarasādhāraṇatthavasena pana attano sabhāvaṃ dhārentīti dhātuyo. Nijjīvamattānametaṃ adhivacanaṃ, tasmā yathāvuttenatthena cakkhu ca taṃ dhātu cāti **cakkhudhātu**. Evaṃ sesesupīti ayaṃ tāvettha padattho.

Dhammabhedato panettha āyatanesu vuttanayena veditabbo. Apica pañcadvārāvajjanasampaṭicchanadvayaviññāṇaṃ manodhātu nāma. Pañcaviññāṇamanodhātuvajjitaṃ pana sabbampi viññāṇaṃ manoviññāṇadhātu nāma. Sesaṃ suviññeyyameva.

Vibhaṅganayato panettha **suttantabhājanīye** tāva – ‘‘pathavīdhātu āpo tejo vāyo ākāsaviññāṇadhātū’’ti cha dhātuyo uddisitvā ādito pañca ajjhattikabāhiravasena, pacchimā ca cha viññāṇavasena vibhattā, aparāpi ‘‘sukhadhātu dukkhasomanassadomanassupekkhāavijjādhātū’’ti cha dhātuyo uddisitvā tathā tathā vibhattā, puna aparāpi ‘‘kāmadhātu byāpādavihiṃsānekkhammaabyāpādaavihiṃsādhātū’’ti cha dhātuyo uddisitvā, evaṃ tīhi chakkehi paccekaṃ tebhūmakā aṭṭhārasa dhātuyo sarūpato, lakkhaṇāhārato, nissayavisayapayogavinābhāvādito ca vuttāti veditabbāti ayaṃ suttantabhājanīyanayo.

Abhidhammabhājanīye pana sarūpeneva aṭṭhārasa dhātuyo uddisitvā pasādavisayadhātuyo āyatane vuttanayena vibhattā, satta viññāṇadhātuyo pana –

> ‘‘Tattha katamā cakkhuviññāṇadhātu? Cakkhuñca paṭicca rūpe ca uppajjati cittaṃ…pe… cakkhuviññāṇadhātu. Ayaṃ vuccati cakkhuviññāṇadhātu…pe… kāyaviññāṇadhātu.
>
> ‘‘Tattha katamā manodhātu? Cakkhuviññāṇadhātuyā…pe… kāyaviññāṇadhātuyā…pe… niruddhasamanantarā uppajjati cittaṃ…pe… sabbadhammesu vā pana paṭhamasamannāhāro uppajjati cittaṃ…pe… ayaṃ vuccati manodhātu.
>
> ‘‘Tattha katamā dhammadhātu? Vedanākkhandho saññākkhandho saṅkhārakkhandho, yañca rūpaṃ anidassanaṃ appaṭighaṃ dhammāyatanapariyāpannaṃ, asaṅkhatā ca dhātu…pe… ayaṃ vuccati dhammadhātu.
>
> ‘‘Tattha katamā manoviññāṇadhātu…pe… manodhātuyāpi uppajjitvā niruddhasamanantarā uppajjati cittaṃ…pe… manañca paṭicca dhamme ca uppajjati cittaṃ…pe… ayaṃ vuccati manoviññāṇadhātū’’ti (vibha. 184) –

Evaṃ vibhattā. Tattha **sabbadhammesu vā pana paṭhamasamannāhāro**ti ettha pañcaviññāṇavisayesu sabbadhammesūti evaṃ attho gahetabbo. **Manodhātuyāpi uppajjitvā niruddhasamanantarā**ti ettha pana **pi**-kāro sampiṇḍanattho, tasmā manodhātuyāpi santīraṇavoṭṭhabbanādimanoviññāṇadhātuyāpīti evamattho gahetabbo. **Manañca paṭiccā**tiādīsu manodvāre bhavaṅgamanañceva catubhūmakadhammārammaṇañca paṭicca sahāvajjanakajavanaṃ nibbattatīti attho. Ayaṃ abhidhammabhājanīyanayo.

Pañhāpucchakanaye pana aṭṭhārasannaṃ dhātūnaṃ kati kusalā…pe… kati araṇāti? Soḷasa dhātuyo abyākatā, dve dhātuyo tidhāpi honti…pe… dasa dhātuyo nevavipākanavipākadhammadhammā, pañca dhātuyo vipākā, manodhātu siyā vipākā, siyā nevavipākanavipākadhammadhammā, dve dhātuyo tidhāpi honti. Dasa dhātuyo upādinnupādāniyā, saddadhātuyo anupādinnupādāniyā, pañca dhātuyo siyā upādinnupādāniyā, siyā anupādinnupādāniyā, dve dhātuyo tidhāpi…pe… dasa dhātuyo siyā uppannā, siyā uppādino, saddadhātu siyā uppannā, siyā anuppannā, siyā na vattabbā uppādinoti, cha dhātuyo tidhāpi. Dhammadhātu tidhāva…pe… rūpadhātu sanidassanasappaṭighā, nava dhātuyo anidassanasappaṭighā, aṭṭha dhātuyo anidassanaappaṭighā. Sattarasa dhātuyo na hetū, dhammadhātu dvidhāva…pe… soḷasa dhātuyo araṇā, dve dhātuyo dvidhāpīti ayaṃ pañhāpucchakanayo.

Idāni panetāsaṃ –

> Kamatāvattato daṭṭhabbā, paccayānaṃ vibhāgato;
> Dhātūnamidha viññeyyo, pāḷimuttavinicchayo.

Tattha **kamato** tāva idhāpi desanākkamova yujjati. So ca panāyaṃ hetuphalānupubbavavatthānavasena vutto. Cakkhudhātu rūpadhātūti idaṃ hi dvayaṃ hetu, cakkhuviññāṇadhātūti idaṃ phalaṃ. Evaṃ sabbattha. Ayaṃ tāvettha kamo.

Tāvattato pana yā idha **suttantabhājanīye** tīhi chakkehi vuttā dhātuyo ceva, tesu tesu suttābhidhammapadesesu ‘‘ābhādhātu…pe… anekadhātunānādhātuloko’’tiādinā āgatā cāti aññāpi bahudhātuyo dissanti, tāsampi vasena paricchedaṃ avatvā kasmā aṭṭhāraseva vuttāti? Tāsampi tadantogadhattā.

Apica vijānanasabhāve viññāṇe jīvasaññīnaṃ tassā cakkhuviññāṇādibhedena anekataṃ, cakkhurūpādipaccayāyattavuttitāya aniccatañca pakāsetvā tasmiṃ dīgharattānusayitajīvasaññāsamūhananatthañca aṭṭhāraseva vuttā. Kiñca bhiyyo – veneyyajjhāsayavasena ca. Veneyyā hi arūpamūḷho rūpamūḷho ubhayamūḷhoti tividhā honti. Tesaṃ tiṇṇampi yathākkamaṃ nātisaṅkhepavitthārato arūpabhedavibhāvinī khandhadesanā, rūpabhedavibhāvinī āyatanadesanā, tadubhayabhedavibhāvinī dhātudesanā sappāyāti veneyyajjhāsayavasena aṭṭhāraseva vuttāti. Vuttañca –

> ‘‘Saṅkhepavitthāranayena tathā tathā hi,
> Dhammaṃ pakāsayati esa yathā yathāssa;
> Saddhammatejavihataṃ vilayaṃ khaṇena,
> Veneyyasattahadayesu tamo payātī’’ti. (vibha. aṭṭha. 183);

Ayamettha tāvattatā.

Daṭṭhabbato panetā sabbāpi saṅkhatā dhātuyo pubbantāparantavivittato, dhuvasubhasukhattabhāvasuññato, paccayāyattavuttito ca daṭṭhabbā. Visesato panettha bheritalaṃ viya cakkhudhātu daṭṭhabbā, daṇḍo viya rūpadhātu, saddo viya cakkhuviññāṇadhātu. Tathā tissopi cetā yathākkamaṃ ādāsatalamukhamukhanimittāni viya. Tathā tilayantacakkatelāni viya, adharāraṇīuttarāraṇīaggī viya ca daṭṭhabbā. Esa nayo sotadhātuādīsupi. Manodhātu pana yathāsambhavato cakkhuviññāṇadhātuādīnaṃ purecarānucarā viya daṭṭhabbā. Dhammadhātuyaṃ pana vedanā sallasūlamiva, saññā rittamuṭṭhi viya, saṅkhārā visarukkhamiva, sukhumarūpaṃ khuracakkaṃ viya, asaṅkhatā dhātu khemantabhūmi viya ca daṭṭhabbā, manoviññāṇadhātu pana makkaṭo viya, assakhaḷuṅko viya, yatthakāmanipātito vehāsakkhittadaṇḍo viya, raṅganaṭo viya ca daṭṭhabbā. Ayamettha daṭṭhabbatā.

Paccayānaṃ vibhāgato panettha cakkhuviññāṇadhātuyā cakkhu nissayapaccayo, rūpaṃ ārammaṇapaccayo, kiriyāmanodhātu anantarapaccayo, tayo arūpino khandhā sahajātapaccayo. Evaṃ sotaviññāṇādīsupi. Manoviññāṇadhātuyā pana manodhātu anantarapaccayo, dhammadhātu ārammaṇapaccayo, sampayuttanissayasahajātādipaccayoti ayaṃ paccayavibhāgo. Evaṃ viññeyyo pāḷimuttavinicchayo.

Dhātuvibhaṅgamātikatthavaṇṇanā niṭṭhitā.

Saccavibhaṅgamātikatthavaṇṇanā

Saccavibhaṅgamātikāya pana **atthato** tāva – **cattāri ariyasaccānī**ti etthāyaṃ **sacca**-saddo anekesu atthesu dissati. Seyyathidaṃ – ‘‘saccaṃ bhaṇe na kujjheyyā’’tiādīsu (dha. pa. 224) vācāsacce. ‘‘Sacce ṭhitā samaṇabrāhmaṇā’’tiādīsu (jā. 2.21.433) viratisacce. ‘‘Kasmā nu saccāni vadanti nānā, pavādiyāse kusalāvadānā’’tiādīsu (su. ni. 891) diṭṭhisacce. ‘‘Ekaṃ hi saccaṃ, na dutiyamatthī’’tiādīsu (su. ni. 890) paramatthasacce, nibbāne ceva magge ca. ‘‘Catunnaṃ ariyasaccānaṃ kati kusalā’’tiādīsu (vibha. 216) ariyasacce. Svāyamidhāpi ariyasacce vattati. Kenaṭṭhena saccāni? Tathaṭṭhena. Koyaṃ tathaṭṭho nāma? Yo paññācakkhunā upaparikkhamānānaṃ māyāva viparīto, marīcīva visaṃvādako, titthiyānaṃ atthā viya anupalabbhamānasabhāvo ca na hoti, atha kho bādhanappabhavasantiniyyānabhūtena tacchāviparītabhūtabhāvena ariyañāṇassa gocaro hoti. Ayaṃ tathaṭṭho saccaṭṭhoti veditabbo. Vuttañca –

> ‘‘Iti tacchāvipallāsabhūtabhāvaṃ catūsupi;
> Dukkhādīsvavisesena, saccaṭṭhaṃ āhu paṇḍitā’’ti (vibha. aṭṭha. 189; sārattha. ṭī. mahāvagga 3.14).

Ariyāni ca tāni saccāni cāti **ariyasaccāni**. Ariyānīti uttamāni, avisaṃvādakānīti attho. Ariyehi buddhādīhi paṭivijjhitabbāni saccāni, ariyassa vā sammāsambuddhassa santakāni saccāni tena uppāditattā, pakāsitattā ca, ariyabhāvakarāni vā saccāni tesaṃ abhisambuddhattā ariyabhāvasiddhitoti **ariyasaccāni**. ‘‘Dukkhaṃ ariyasacca’’ntiādīsu pana **du**-iti ayaṃ saddo kucchite dissati. Kucchitaṃ hi puttaṃ ‘‘duputto’’ti vadanti. **Khaṃ**-saddo pana tucche. Tucchaṃ hi ākāsaṃ ‘‘kha’’nti vuccati. Idañca paṭhamasaccaṃ kucchitaṃ anekopaddavādhiṭṭhānato, tucchaṃ bālajanaparikappitadhuvasubhasukhattabhāvavirahitato, tasmā kucchitattā, tucchattā ca ‘‘dukkha’’nti vuccati. **Saṃ**-iti ca ayaṃ saddo ‘‘samāgamo, sameta’’ntiādīsu saṃyogaṃ dīpeti. **U**-iti ayaṃ saddo ‘‘uppannaṃ udita’’ntiādīsu uppattiṃ. **Aya**-saddo pana kāraṇaṃ dīpeti. Idañca dutiyasaccaṃ avasesapaccayasamāyoge sati dukkhassuppattikāraṇanti ‘‘dukkhasamudayo’’ti vuccati.

Tatiyasaccaṃ pana yasmā **ni**-saddo abhāvaṃ, **rodha**-saddo cārakaṃ dīpeti, tasmā abhāvo ettha, etasmiṃ vā adhigate saṃsāracārakasaṅkhātassa dukkhanirodhassa sabbagatisuññattā, tappaṭipakkhattā cāti ‘‘dukkhanirodha’’nti vuccati, dukkhassa vā anuppādanirodhapaccayattā. Catutthaṃ pana yasmā etaṃ dukkhanirodhaṃ gacchati, sattaṃ vā taṃ gamayati ārammaṇavasena tadabhimukhattā, paṭipadā ca hoti dukkhanirodhappattiyā, tasmā ‘‘dukkhanirodhagāminī paṭipadā’’ti vuccati.

Apica dukkhādīnaṃ cattāro cattāro atthā vibhattā tathā avitathā anaññathā, ye dukkhādīni abhisamentehi abhisametabbā. Yathāha –

> ‘‘Dukkhassa pīḷanaṭṭho saṅkhataṭṭho santāpaṭṭho vipariṇāmaṭṭho, ime cattāro dukkhassa dukkhaṭṭhā tathā avitathā anaññathā. Samudayassa āyūhanaṭṭho nidānaṭṭho saṃyogaṭṭho palibodhaṭṭho …pe… nirodhassa nissaraṇaṭṭho vivekaṭṭho asaṅkhataṭṭho amataṭṭho…pe… maggassa niyyānaṭṭho hetvaṭṭho dassanaṭṭho ādhipateyyaṭṭho…pe… anaññathā’’ti (paṭi. ma. 2.8).

Evaṃ vibhattānaṃ catunnaṃ catunnaṃ atthānaṃ vasena dukkhādīni veditabbāni. Ayaṃ tāvettha padattho.

Dhammabhedato pana taṇhāvajjitā sabbalokiyadhammā, saṃkilesikavajjitā vā **dukkhasaccaṃ** nāma, taṇhā pana sabbā akusalā vā lokiyakusalā vā dhammā **samudayasaccaṃ** nāma, nibbānaṃ **nirodhasaccaṃ** nāma, lokuttarakusalacittasampayuttāni aṭṭhamaggaṅgāni **dukkhanirodhagāminī paṭipadā ariyasaccaṃ** nāma. Imehi pana maggaṅgehi sampayuttā cittacetasikā dhammā ceva sāmaññaphalāni cettha asaṅgahitānīti veditabbāni. Tāni hi ‘‘yadaniccaṃ taṃ dukkha’’nti (saṃ. ni. 3.15) vacanato saṅkhāradukkhasaṅgahitānipi. Yāya pariññāya bhagavati brahmacariyaṃ vussati tathattena na honti, dukkhaṃ ariyasaccanti na vuccanti, tāni ṭhapetvā sabbe lokiyalokuttaradhammā saṅgahitāti daṭṭhabbā. Ayaṃ dhammabhedo.

Vibhaṅganayato panettha **suttantabhājanīye** dukkhasaccaṃ tāva –

> ‘‘Tattha katamaṃ dukkhaṃ ariyasaccaṃ? Jātipi dukkhā, jarāpi dukkhā, maraṇampi dukkhaṃ, sokaparidevadukkhadomanassupāyāsāpi dukkhā, appiyehi sampayogo dukkho, piyehi vippayogo dukkho, yampicchaṃ na labhati, tampi dukkhaṃ, saṃkhittena pañcupādānakkhandhā dukkhā’’ti (vibha. 190) –

Uddisitvā vibhattaṃ. Tattha dukkhaṃ tividhaṃ hoti dukkhadukkhaṃ vipariṇāmadukkhaṃ saṅkhāradukkhanti. Tattha dukkhadukkhaṃ duvidhaṃ pariyāyadukkhaṃ nippariyāyadukkhanti. Tattha kāyikacetasikadukkhadomanassavedanā **nippariyāyadukkhaṃ** nāma, tadavasesā pana dukkhadukkhassa vatthubhūtā pañcupādānakkhandhā **pariyāyadukkhaṃ** nāma. Sukhasomanassavedanā **vipariṇāmadukkhaṃ** nāma. Sabbe pana pañcupādānakkhandhā, sabbasaṅkhatā vā **saṅkhāradukkhaṃ** nāma. Imesaṃ tiṇṇaṃ dukkhānaṃ vasena yathāyogaṃ tīsu bhavesu jātiādīnaṃ dukkhadukkhatā veditabbā. Kāmabhavasmiṃ hi jāti tāva sayaṃ na dukkhā, apāyagatimanussagatiādīsu pana nirayaggisantāpādimūlakaṃ, gabbhokkantikādimūlakaṃ, jighacchāpipāsādimūlakañca dukkhaṃ tassa sabbassa kāyikacetasikadukkhassa vatthubhāvena pariyāyato dukkhanti. Tathā jarāmaraṇādayopi. Kevalaṃ jarā kāyadubbalatāmūlassa, puttadārādiparibhavamūlassa ca, maraṇaṃ pana māraṇantikavedanābhūtassa, nirayādigatinimittadassanamūlassa ca dukkhassa vatthubhāvato, sokādayo sokādimūlassa kāyikacetasikadukkhassa vatthubhāvattā ceva sayaṃ dukkhattā ca dukkhāti veditabbā. Vipariṇāmadukkhasaṅkhāradukkhatā cesaṃ pasiddhāyeva. Evaṃ kāmabhave jātiādīnaṃ tīhipi dukkhehi dukkhatā veditabbā. Rūpārūpabhavesu pana yasmā sokaparidevadukkhadomanassupāyāsā na santi, tasmā tattha jātiādīnaṃ vipariṇāmadukkhasaṅkhāradukkhavasena ca dukkhatā veditabbā, na dukkhadukkhavasenāti ayaṃ dukkhasacce nayo.

Samudayasaccaṃ pana ‘‘kāmataṇhā bhavataṇhā vibhavataṇhā’’ti (vibha. 203) tattakameva uddisitvā ‘‘sā kho panesā taṇhā kattha uppajjamānā uppajjatī’’ti (vibha. 203) pucchitvā channaṃ channaṃ indriyavisayaviññāṇaphassavedanāsaññācetanātaṇhāvitakkavicārānaṃ visayabhūtānaṃ vasena taṇhāya ‘‘etthesā taṇhā uppajjamānā uppajjatī’’ti evaṃ uppattiṃ pakāsetvā vitthārato vibhattaṃ.

Nirodhasaccaṃ pana ‘‘tassā eva taṇhāya asesavirāganirodho cāgo paṭinissaggo mutti anālayo’’ti (vibha. 204) vatvā puna ‘‘sā kho panesā taṇhā kattha nirujjhamānā nirujjhatī’’ti (vibha. 204) pucchitvā samudayasacce vuttaindriyādīnaṃ vasena paṭilomato taṇhāya nirodhaṃ pakāsetvā vitthārato vibhattaṃ. Tattha **asesavirāganirodho**tiādīni padāni nibbānavevacanāni. Nibbānaṃ hi āgamma taṇhā asesā virajjati, nirujjhati, cajīyati, paṭinissajjīyati, muccati, na allīyati, tasmā ‘‘asesavirāganirodho cāgo paṭinissaggo mutti anālayo’’ti vuccati. Ekameva hi nibbānaṃ, nāmāni panassa sabbasaṅkhatānaṃ nāmapaṭipakkhavasena anekāni honti.

Nanu pāṭekkaṃ nibbānaṃ nāma natthi, kilesakkhayamattameva nibbānaṃ, teneva ca tāsu tāsu suttābhidhammadesanāsu ‘‘rāgakkhayo dosakkhayo’’tiādinā (saṃ. ni. 4.314) vuttanti ce? Na, arahattanibbānānaṃ ekatāpajjanato. Arahattampi hi ‘‘yo kho, āvuso, rāgakkhayo dosakkhayo mohakkhayo, idaṃ vuccati arahatta’’nti (saṃ. ni. 4.314) rāgādīnaṃ parikkhayante uppannattā upacārena arahattaṃ rāgakkhayādibhāvena vuccati, tathā rāgādīnaṃ khayahetuttā nibbānampi rāgakkhayādibhāvena vuttanti gahetabbaṃ. Itarathā nibbānassa bahuttaṃ āpajjati rāgādīnaṃ bahunnaṃ khayassāpi bahuttā. Sabbakilesānampi khayassa ekattena paṭhamamaggena diṭṭhiādīnaṃ khaye sabbakilesakkhayo āpajjati, oḷārikattañcassa siyā tiracchānānampi uppannarāgakkhayassa pākaṭattena nibbānappattito, gotrabhūkkhaṇepi ca rāgādikkhayo hoti gotrabhuno nibbānavisayattā, maggassa pana nibbānārammaṇatāappasaṅgo. Na hi attanā khepiyamānakilesakkhayamārabbha maggo uppajjati, abhāvo cassa āpajjati rāgādikkhayabhūtassa pana abhāvassa pakkhavasena tuccharūpattā, tassāpi bhāvattābhāvāva vivekalakkhaṇaṃ na siyā, saṅkhatatā cassa siyā. Na hi kadāci upalabbhamānaṃ asaṅkhataṃ bhavitumarahati sabbesampi ahetukattāpattito, saṅkhatattepi cassa na nibbānattaṃ uppattijarābhaṅgasamaṅgitāya dukkhattā, tathā ca abhāvassāpi abhāvo, anavaṭṭhānañca khīṇānampi rāgādīnaṃ puna uppajjanaṃ yesaṃ tesameva abhāvo abhāvassa vinaṭṭhattā.

Apica kāraṇantarena vā bhāve uppanne rāgādīnaṃ na kāci hāni hoti. Na hi aññassuppattiyaṃ aññaṃ vigacchati. Abhāvo bhāvassa virodhi, virodhisannidhāne ca itaraṃ vigacchatīti ce? Kimidaṃ vigamanaṃ nāma. Yadi tampi bhāvarūpaṃ, samānadosatā cassa siyā anavaṭṭhānañca, na ca atthasiddhi. Yadi tuccharūpaṃ, kiṃ paṭhamamevassa tuccharūpatāya upagatāya dūrampi gantvā upagantabbāti siddhā, rāgādikkhayabhūtassa nibbānassa tuccharūpatāya abhāvo, na ca abhāvo eva nibbānaṃ. Atītānāgatadosānamabhāve nibbānappattiyā abhāvato vattamānānañca abhāvo nāma. Abhāvo nāma na kilesavigamamatto, api tu anuppattibhāvena. Accantavigamo nibbānenāpi sampādīyatīti ce? Na, tassa kāraṇabhāvā. Vipassanā kāraṇamiti ce? Na, attādivikappajanakasaṅkhatadhammadassanena vinā anattādivikappabhūtāya vipassanāya anuppattito. Yadi hi uppajjeyya, tāya sabbepi sattā vimuttā eva siyuṃ, no ca kadāci na puccheyya viruddhadhammadassanābhāvā. Na hi dassanaṃ vinā vikappo sambhavati, na ca attāti vikappajanakarūpādidassanameva tabbiruddhavikappajanakaṃ hoti. Buddhānañca paramparopadesena rūpādīsu vipassanāvikappo uppajjatīti ce? Na, tesampi viruddhadassanābhāvena vipassanāvikappānuppattito. Na hi yādisāya kāraṇasāmaggiyā yādisaṃ kāriyaṃ uppajjati, tādisāya eva tabbiruddhaṃ uppajjati ahetukattappasaṅgato. Na ca viruddhadassanābhāvena ekassa vipassanāvikappajanakasāmatthiyābhāvato tādisānaṃ paramparāyapi tabbhāvo, tadupadeso ca sambhavati. Tilakkhaṇūpadesanānantarikatāya pana buddhānaṃ nibbānasacchikiriyā siddhi, tenevassa kilesānamaccantappahānassa, vipassanopadesasāmatthiyassa ca siddhīti nibbānameva tadubhayakāraṇaṃ, nāññanti gahetabbaṃ.

Kasmā pana nibbānadassanena rāgādīnaṃ accantappahānaṃ, tilakkhaṇañca hoti. Na hi aññassa dassanena itararāgappahānaṃ, tilakkhaṇañāṇañca yuttanti? Na, asaṅkhatadassanena saṅkhatassa vā dosassa vā pākaṭattā. Diṭṭhaaccantasukhānaṃ hi vaṭṭasukhe, tannissayārammaṇādīsu ca sukhābhimāno, vaṭṭābhirati ca pahīyati diṭṭhaparatīrassa nāvikassa nāvāyekadese sukhābhimānābhiratiyo viya. Apica saṅkhatadhammesu allinā rāgādayo asaṅkhatadhamme saṇṭhātuṃ na sakkonti aggikkhandhe viya makkhikā, thale viya ca jalacarā, nibbānadassanena pahīnadosassa cittassa yāthāvato tesu saṅkhatesu tilakkhaṇadassanaṃ sambhavati bhesajjālepena vihatakācatimirādidosassa cakkhuno ghaṭādirūpadassanaṃ viya, diṭṭhadosesu cassa saṅkhāresu na puna rāgādīnamuppatti ñātā sucibhāve viya vaccakūpeti veditabbaṃ.

Kasmā pana kesañci sattānaṃ eva nibbānasacchikiriyāsambhavo, na sabbesanti? Anādibuddhaparamparopadesasāpekkhattā, tesañca upadesakānaṃ sabbattha sabbadā abhāvato, sotūnañca khaṇasampattiyā accantadullabhattā, cakkavāḷānañca anantattā, tasmā keci eva buddhuppādakāle tilakkhaṇopadesalābhena nibbānaṃ sacchikaronti, na sabbeti gahetabbaṃ.

Kathaṃ panettha rāgādīnaṃ accantavigamo nibbānena sādhīyatīti? Na tāva so, atītānāgatānaṃ tesamidāni abhāvā, pubbe ca tassa vijjamānattā, vattamānānaṃ sarasanirodhato. Kathañcassa tuccharūpassa nibbānassa hetutte yathāvuttadosānamavasaroti ce? Na, tassa bhāvarūpattā. Pubbabhāgapaṭipattiyā hi nibbānamārabbha anusayājananabhāvena uppannamaggā eva kilesānamanuppādanirodho taduppattiyā āyatiṃ uppajjanārahānaṃ anuppattito aggisannidhāne aṅkurājanakabhāvena uppannasālikkhandhassa bījatābhāvarūpatā viya. Na hi abhāvo nāma koci paramatthato atthi, yo kāraṇena janīyati tabbiruddhakkhaṇuppādanabhāvovuppādanaṃ anekakkhaṇuppādanena khandhakārābhāvuppādanaṃ viya, tasmā kilesānaṃ anuppattinirodhasaṅkhātassa ariyamaggassa upanissayattā upanissayopacārena nibbānaṃ ‘‘asesavirāganirodho’’tiādinā vuttaṃ. Sarūpeneva kasmā na vuttanti ce? Abhisukhumattā, anupaladdhapubbattā ca, sukhumatā cassa bhagavato appossukkatāvacanato, ariyena cakkhunā passitabbato ca veditabbā.

Ettha pana paravādī āha – ‘‘nattheva nibbānaṃ anupalabbhanīyato’’ti. Na anupalabbhanīyaṃ tassa siddhattā. Upalabbhati hi taṃ tadanurūpapaṭipattiyā ariyehi. Apica nibbānaṃ natthīti na vattabbaṃ sabbasattānaṃ viruddhadhammānaṃ bhāvena apavaggābhāvappasaṅgato. Na ca taṃ yuttaṃ uṇhādipaṭipakkhassa sītādino viya bhavapaṭipakkhassa nibbānassapi avassaṃbhāvā. Vuttañca –

‘‘Yathāpi uṇhe vijjante, aparaṃ vijjati sītalaṃ;
Evaṃ tividhaggi vijjante, nibbānaṃ icchitabbaka’’nti. (bu. vaṃ. 2.11) –

Ādi. Accantanirodhahetuno vipassanopadesassa dassanato ca attheva nibbānaṃ taṃ vinā tassāsambhavatoti vuttovāyamattho. Tadetaṃ purimāya koṭiyā abhāvato appabhavaṃ, tatova ajarāmaraṇaṃ, niccañca hotīti aṇuādīnampi niccabhāvapatti nibbānasseva niccattāti ce? Na, bhinnādhikaraṇattena hetulakkhaṇassānupapattito. Aṇuādīnampi asaṅkhatatā iti ce? Na, asaṅkhatatāsiddhito asaṅkhatānañcānekattānupapattito. Yadi hi asaṅkhataṃ nāma bhaveyya, ekeneva bhavitabbaṃ desakālasabhāvabhedassa kāraṇabhedakattā, bhinnasabhāvānampi ahetukatte atippasaṅgato.

Saṅkhatehi sabhāvabhinnassa nibbānassa kathaṃ ahetukatāti ce? Asaṅkhatasabhāvena saṅkhatasabhāvehi bhinnassa kāraṇānapekkhattā. Asaṅkhatatte hi samāne bhavasabhāvabhedo kāraṇabhedaṃ sūcayati, tasmā ekameva niccaṃ bhavitumarahati, tañca yathāvuttayuttito, sabbaññuvacanato ca paramatthato vijjamānaṃ nibbānameva. Vuttaṃ hetaṃ bhagavatā ‘‘atthi, bhikkhave, ajātaṃ abhūtaṃ akataṃ asaṅkhata’’nti (itivu. 43). Ayaṃ dukkhanirodhasacce nayo.

Itaraṃ pana ‘‘sammādiṭṭhi…pe… sammāsamādhī’’ti uddisitvā vitthārato vibhattaṃ. Vinicchayo panettha maggaṅgavibhaṅge āvi bhavissatīti ayaṃ suttantabhājanīyanayo.

Abhidhammabhājanīye pana –

> ‘‘Cattāri saccāni dukkhaṃ dukkhasamudayo dukkhanirodho dukkhanirodhagāminī paṭipadā. Tattha taṇhā dukkhasamudayo. Avasesā sāsavadhammā…pe… dukkhaṃ. Taṇhāya pahānaṃ dukkhanirodho. Aṭṭhaṅgiko maggo dukkhanirodhagāminī paṭipadā’’ti (vibha. 206) –

Vatvā aṭṭha maggaṅgāni vitthārato niddisitvā ‘‘avasesā dhammā dukkhanirodhagāminiyā paṭipadāya sampayuttā’’ti (vibha. 206 ādayo) evaṃ paṭhamavāre cattāri saccāni vibhattāni. Tāni puna aparehipi ‘‘taṇhā, avasesā ca kilesā samudayo, tathā taṇhā, avasesā ca kilesā, avasesā ca akusalā samudayo, tathā taṇhā, avasesā ca kilesā, avasesā ca akusalā, tīṇi ca kusalamūlāni, sāsavāni samudayo, tathā taṇhā, avasesā ca kilesā, avasesā ca akusalā, tīṇi ca kusalamūlāni, sāsavāni, avasesā ca sāsavakusaladhammā samudayo. Avasesā sāsavadhammā dukkhaṃ, tassa tassa samudayassa pahānaṃ nirodho, aṭṭhaṅgiko maggo paṭipadā’’ti imehi vārehi vibhattāni. Tattha ‘‘ariyasaccānī’’ti avatvā nippadesato paccayasaṅkhātaṃ samudayaṃ dassetuṃ ‘‘saccānī’’ti vuttaṃ. Ariyasaccesu hi taṇhāva samudayo, na itare. Na ca kevalaṃ taṇhāva dukkhaṃ samudāneti, avasesā kusalākusalāpi paccayaṃ samudānentiyevāti tepi samudayato dassetuṃ ‘‘saccāni’’tveva vuttaṃ. Tato paraṃ yasmā aṭṭhaṅgiko maggova paṭipadāti. Sampayuttā pana phassādayo sabbepi dhammā paṭipadā eva, tasmā taṃ nayaṃ dassetuṃ sabbasaṅgāhikavārepi sabbāni vibhattāni. Ettha hi ariyadhanāneva saṅgahitāni. Sesaṃ sadisamevāti ayaṃ abhidhammabhājanīyanayo.

Pañhāpucchakanaye pana catunnaṃ ariyasaccānaṃ kati kusalā…pe… kati araṇā? Samudayasaccaṃ akusalaṃ, nirodhasaccaṃ abyākataṃ, dukkhasaccaṃ tidhāpi. Samudayo savitakkasavicāro, nirodho avitakkaavicāro, maggo tidhāpi, dukkhaṃ tidhāpi, na vattabbaṃ ca. Tīṇi saccāni anidassanaappaṭighāni, dukkhaṃ tidhāpi. Samudayo hetu, nirodho na hetu, sesā dvidhāpi. Dve saccāni lokiyāni, magganirodhā lokuttarā. Samudayasaccaṃ saraṇaṃ, dve saccāni araṇāni, dukkhaṃ duvidhāpi. Ayaṃ pañhāpucchakanayo. Idāni panettha –

Kamatonūnādhikato, lakkhaṇādīhi suññato;
Ñāṇakiccopamā ñeyyo, pāḷimuttavinicchayo.

Tattha **kamato** tāva idhāpi desanākkamova yujjati. Ettha oḷārikattā, sabbasattasādhāraṇattā ca suviññeyyanti dukkhasaccaṃ paṭhamaṃ vuttaṃ, tato tasseva hetudassanatthaṃ samudayasaccaṃ, tato ‘‘hetunirodhā bhavanirodho’’ti ñāpanatthaṃ nirodhasaccaṃ, tadadhigamupāyadassanatthaṃ ante maggasaccaṃ. Bhavasukhassādagadhitānaṃ saṃvegajananatthaṃ paṭhamaṃ dukkhamāha, tato ‘‘bhavaṃ neva ahetukaṃ āgacchati, na issaranimmānādinā hoti, ito pana hotī’’ti ñāpanatthaṃ samudayasaccaṃ, tato sahetukena dukkhena abhibhūtattā saṃviggamānasānaṃ tannissaraṇadassanena assāsajananatthaṃ nirodhaṃ, tato nirodhasampāpakaṃ magganti ayamettha kamo.

Anūnādhikato pana kasmā cattāri eva saccānīti ce? Tato aññassa asambhavato, aññatarassa ca anapaneyyato. Apica pavattimācikkhanto bhagavā sahetukaṃ ācikkhati, nivattiñca saupāyaṃ. Iti pavattinivattitadubhayahetūnaṃ etaparamato cattāri eva vuttānīti ayametthānūnādhikato.

Lakkhaṇādīhi panettha lakkhaṇato bādhanalakkhaṇaṃ dukkhasaccaṃ, santāpanarasaṃ, pavattipaccupaṭṭhānaṃ. Pabhavalakkhaṇaṃ samudayasaccaṃ, anupacchedakaraṇarasaṃ, palibodhapaccupaṭṭhānaṃ. Santilakkhaṇaṃ nirodhasaccaṃ, accutirasaṃ, animittapaccupaṭṭhānaṃ. Niyyānalakkhaṇaṃ maggasaccaṃ, kilesapahānakaraṇarasaṃ, vuṭṭhānapaccupaṭṭhānaṃ. Apica pavattipavattakanivattinivattakalakkhaṇāni paṭipāṭiyā, tathā saṅkhatataṇhāasaṅkhatadassanalakkhaṇāni cāti imānettha lakkhaṇāni.

Suññato panetāni yathākkamaṃ vedakakārakanibbutagamakābhāvato suññāni. Vuttañca –

‘‘Dukkhameva hi, na koci dukkhito,
Kārako na, kiriyāva vijjati;
Atthi nibbuti, na nibbuto pumā,
Maggamatthi, gamako na vijjatī’’ti. (vibha. aṭṭha. 189);

Atha vā –

Dhuvasubhasukhattasuññaṃ,
Purimadvayamattasuññamamatapadaṃ;
Dhuvasubhasukhaattavirahito,
Maggo iti suññato tesu. (vibha. aṭṭha. 189);

Nirodhasuññāni vā tīṇi. Nirodho ca sesattayasuñño. Phalasuñño vā hettha hetu samudayamaggesu dukkhanirodhānaṃ abhāvā pakativādīnaṃ pakati viya. Hetusuññañca phalaṃ dukkhasamudayānaṃ, nirodhamaggānañca asamavāyā, na hetusamavetaṃ hetuphalaṃ. Hetuphalasamavāyavādīnaṃ dviaṇukādīni viyāti ayamettha suññatā.

Ñāṇakiccatoti ettha duvidhaṃ saccañāṇaṃ anubodhañāṇaṃ, paṭivedhañāṇañca. Tattha **anubodhañāṇaṃ** lokiyaṃ, taṃ anussavādivasena nirodhe, magge ca pavattati. **Paṭivedhañāṇaṃ** lokuttaraṃ, taṃ saccāvabodhapaṭipakkhakilese khepentaṃ nirodhamārammaṇaṃ katvā kiccato cattāripi saccāni paṭivijjhati. Yaṃ panetaṃ lokiyaṃ, tattha dukkhañāṇaṃ pariyuṭṭhānābhibhavanavasena pavattamānaṃ sakkāyadiṭṭhiṃ nivatteti, samudayañāṇaṃ ucchedadiṭṭhiṃ, nirodhañāṇaṃ sassatadiṭṭhiṃ, maggañāṇaṃ akiriyadiṭṭhiṃ. Dukkhañāṇaṃ vā tesu dhuvasubhasukhattabhāvarahitesu khandhesu dhuvasubhasukhattabhāvasaññāsaṅkhātaṃ phale vippaṭipattiṃ, samudayañāṇaṃ ‘‘issarapadhānakālasabhāvādīhi loko pavattatī’’ti akāraṇe kāraṇābhimānappavattaṃ hetumhi vippaṭipattiṃ, nirodhañāṇaṃ arūpalokādīsu apavaggaggāhabhūtaṃ nirodhe vippaṭipattiṃ, maggañāṇaṃ kāmasukhallikaattakilamathānuyogappabhede avisuddhimagge visuddhimaggaggāhavasena pavattaṃ upāye vippaṭipattiṃ nivatteti. Idamettha ñāṇakiccaṃ.

Upamāto panettha bhāro viya hi dukkhasaccaṃ daṭṭhabbaṃ, bhārādānamiva samudayasaccaṃ, bhāranikkhepanamiva nirodhasaccaṃ, bhāranikkhepanupāyo viya maggasaccaṃ. Apica rogatannidānatadupasamabhesajjehi, orimatīramahoghapārimatīrataṃsampāpakopāyehi cāti evamādīhi yathākkamaṃ yojetvāpi etāni upamāto veditabbāni. Ayamettha upamā. Evaṃ ñeyyo pāḷimuttavinicchayo.

Saccavibhaṅgamātikatthavaṇṇanā niṭṭhitā.

Indriyavibhaṅgamātikatthavaṇṇanā

Indriyavibhaṅgamātikāya pana **atthato** tāva – **dvāvīsati indriyānī**ti ettha indriyaṭṭhasambhavato **indriyāni**. Ko panesa indriyaṭṭho nāmāti? Indaliṅgaṭṭho, indadesitaṭṭho, indadiṭṭhaṭṭho, indasiṭṭhaṭṭho, indajuṭṭhaṭṭho ca, so sabbopi idha yathāyogaṃ yujjati. Kusalākusalaṃ kammaṃ indo nāma kammesu kassaci issariyābhāvato, tenevettha kammasañjanitāni tāva indriyāni attano janakakammaṃ ulliṅgenti, tena ca siṭṭhānīti indaliṅgaṭṭhena, indasiṭṭhaṭṭhena ca **indriyāni**. Sammāsambuddho pana paramissariyabhāvato indo, tato sabbānipetāni indriyāni bhagavatā yathābhūtato pakāsitāni, abhisambuddhāni cāti indadesitaṭṭhena, indadiṭṭhaṭṭhena ca **indriyāni**. Teneva bhagavatā kānici gocarāsevanāya, kānici bhāvanāsevanāya sevitānīti indajuṭṭhaṭṭhenapi **indriyāni**. Apica ādhipaccasaṅkhātena issariyaṭṭhenāpi etāni **indriyāni**.

Cakkhundriyantiādīsu cakkhādīnaṃ padattho heṭṭhā pakāsito. Pacchimesu pana tīsu pubbabhāge anaññātaṃ amataṃ padaṃ, catusaccadhammaṃ vā jānissāmīti evaṃ paṭipannassa uppajjanato, indriyaṭṭhasambhavato ca **anaññātaññassāmītindriyaṃ**. Ājānanato aññā eva indriyanti **aññindriyaṃ**. Aññātāvino catūsu saccesu niṭṭhitañāṇakiccassa khīṇāsavassa indriyanti **aññātāvindriyaṃ**. Tattha ca pasādindriyānantaraṃ cakkhuviññāṇādivīthicittappavattiyaṃ rūpādīnaṃ niyatabhāvassa, attano tikkhamandatānuvidhānassa ca āpādanato ādhipaccaṃ veditabbaṃ. Manindriyādīnaṃ pana attano attano vijānanādilakkhaṇe ādhipaccaṃ veditabbaṃ. Sesaṃ suviññeyyameva. Ayaṃ tāvettha padattho.

Dhammabhedato panettha jīvitindriyaṃ rūpārūpavasena dvidhā. Sukhindriyādīni pañca vedanābhāvato ekadhammo, tathā paññindriyādīni cattāri amohabhāvato. Sesāni pana indriyāni ekekadhammā evāti evaṃ paramatthato soḷasa dhammāva dvāvīsatindriyabhāvena desitāni. Sesāni panettha cetasikarūpanibbānāni asaṅgahitānīti ayaṃ dhammabhedo.

Vibhaṅganayato panettha suttantabhājanīyaṃ nāma na gahitaṃ. Kasmā? Suttante imāya paṭipāṭiyā dvāvīsatiyā indriyānaṃ anāgatattā. Suttantasmiṃ hi katthaci dve indriyāni kathitāni, katthaci tīṇi, katthaci pañca, evaṃ pana nirantaraṃ dvāvīsati āgatāni nāma natthi. **Abhidhammabhājanīyepi** viseso natthi.

Pañhāpucchakanaye pana dvāvīsatiyā indriyānaṃ kati kusalā…pe… kati araṇāti? Anaññātaññassāmītindriyaṃ kusalaṃ, domanassindriyaṃ akusalaṃ, saddhāsatipaññāaññindriyāni cattāri kusalābyākatāni, manajīvitasomanassaupekkhāvīriyasamādhindriyāni cha tidhāpi, sesāni dasa abyākatāni. Cha indriyāni siyā sukhāya vedanāya sampayuttā, siyā adukkhamasukhāya vedanāya sampayuttāti, tīṇi tidhāpi, jīvitaṃ tidhā ca na vattabbañca, dvādasindriyāni na vattabbāni eva. Tīṇi vipākāni, dve vipākadhammadhammāni, rūpindriyāni satta nevavipākanavipākadhammadhammāni, aññindriyaṃ siyā vipākaṃ, siyā vipākadhammadhammaṃ, navindriyāni tidhāpi. Navindriyāni upādinnupādāniyāni, domanassindriyaṃ anupādinnupādāniyaṃ, tīṇi anupādinnaanupādāniyāni, nava tidhāpi. Domanassindriyaṃ savitakkasavicāraṃ, upekkhindriyaṃ tathā ca avitakkaavicārañca, nava avitakkaavicārāni, ekādasa tidhāpi. Satta rūpindriyāni ceva sukhadukkhadomanassindriyāni cāti dasa parittāni, pacchimāni tīṇi appamāṇāni, sesāni nava tidhāva. Tattha ca somanassindriyaṃ rūpāvacaravaseneva mahaggataṃ, tadavasesāni arūpāvacaravasenāpīti veditabbaṃ. Pañcindriyāni anidassanasappaṭighāni, sattarasa anidassanaappaṭighāneva.

Paññindriyādīni cattāri hetū, sesā na hetū…pe… domanassindriyaṃ saraṇaṃ, manajīvitasomanassaupekkhāvīriyasamādhindriyāni dvidhāpi, sesāni pannarasa araṇānevāti ayaṃ pañhāpucchakanayo.

Indriyesu panetesu, pāḷimuttavinicchayo;
Kamato dāni viññeyyo, tattha kosallamicchatā.

Kamatoti ayampi desanākkamova. Tattha ajjhattadhamme pariññāya ariyabhūmipaṭilābho hotīti attabhāvapariyāpannāni cakkhundriyādīni paṭhamaṃ desitāni. So manussattabhāvo yaṃ dhammaṃ upādāya ‘‘itthī’’ti vā ‘‘puriso’’ti vā saṅkhaṃ gacchati, ‘‘ayaṃ so’’ti nidassanatthaṃ tato itthindriyaṃ, purisindriyañca. So duvidhopi jīvitindriyapaṭibaddhavuttīti ñāpanatthaṃ tato jīvitindriyaṃ. Yāva tassa pavatti, tāva etesaṃ vedayitānaṃ anivatti. Yañca kiñci vedayitaṃ, sabbaṃ taṃ sukhaṃ dukkhanti ñāpanatthaṃ tato sukhindriyādīni. Tannirodhatthaṃ pana ete dhammā bhāvetabbāti paṭipattidassanatthaṃ tato saddhādīni. ‘‘Imāya paṭipattiyā esa dhammo paṭhamaṃ attani pātubhavatī’’ti paṭipattiyā amoghabhāvadassanatthaṃ tato anaññātaññassāmītindriyaṃ. Tasseva phalattā, tato anantaraṃ bhāvetabbattā ca tato aññindriyaṃ. Ito paraṃ bhāvanāya imassa adhigamo, adhigate ca pana imasmiṃ natthi kiñci uttari karaṇīyanti ñāpanatthaṃ ante paramassāsabhūtaṃ aññātāvindriyaṃ desitanti evaṃ kamato pāḷimuttavinicchayanayo viññeyyo.

Indriyavibhaṅgamātikatthavaṇṇanā niṭṭhitā.

Paccayākāravibhaṅgamātikatthavaṇṇanā

Paccayākāravibhaṅgamātikāya pana **atthato** tāva – **avijjāpaccayā**tiādīsu avindiyaṃ kāyaduccaritādiṃ vindati paṭilabhati, vindiyaṃ vā kāyasucaritādiṃ na vindati, dhammānaṃ vā yathāsabhāvaṃ aviditaṃ karoti, antavirahite vā saṃsāre satte javāpeti, avijjamānesu vā javati, vijjamānesu vā na javatīti avijjā. Paṭicca phalameti etasmāti paccayo, dhammānaṃ uppattiyā, ṭhitiyā ca upakārako dhammo. Avijjā ca sā paccayo cāti avijjāpaccayo, tasmā **avijjāpaccayā**. Saṅkhatamabhisaṅkharontīti saṅkhārā.

Ito paraṃ **saṅkhārapaccayā viññāṇa**ntiādīsu vuttaṃ vuttanayeneva veditabbaṃ. Avuttesu pana vijānātīti **viññāṇaṃ**. Namatīti nāmaṃ, ruppatīti rūpaṃ, nāmañca rūpañca nāmarūpañca **nāmarūpa**nti ekadesasarūpekasesanayena veditabbaṃ. Āye tanoti, āyatañca nayatīti āyatanaṃ, chaṭṭhāyatanañca saḷāyatanañca **saḷāyatana**nti ekasesanayena veditabbaṃ. Phusatīti **phasso**. Vedayatīti **vedanā**. Paritassatīti **taṇhā**. Upādiyatīti **upādānaṃ**. Bhavati, bhāvayati cāti **bhavo**. Jananaṃ **jāti**. Jīraṇaṃ **jarā**. Maranti etenāti **maraṇaṃ**. Socanaṃ **soko**. Paridevanaṃ **paridevo**. Dukkhayati, uppādaṭṭhitivasena dvidhā khaṇatītipi **dukkhaṃ**. Dummanassa bhāvo **domanassaṃ**. Bhuso āyāso **upāyāso. Sambhavantī**ti nibbattanti. Na kevalañca sokādīheva, atha kho avijjāpaccayā saṅkhārā sambhavantītiādinā sabbapadehipi sambhavanti-saddassa yojanā kātabbā. Evaṃ hi paccayapaccayuppannavavatthānaṃ kataṃ hoti.

Evanti niddiṭṭhanayanidassanaṃ, tena avijjādīheva kāraṇehi, na issaranimmānādīhīti dasseti. **Etassā**ti yathāvuttassa. **Kevalassā**ti asammissassa, sakalassa vā, **dukkhakkhandhassā**ti dukkhasamūhassa, na sattassa, na sukhasubhādīnaṃ. **Samudayo**ti nibbatti, **hotī**ti sambhavati. Ayaṃ tāvettha padattho.

Dhammabhedato panettha **avijjā**ti suttantapariyāyena dukkhādīsu catūsu, abhidhammapariyāyena pubbantādīhi saddhiṃ aṭṭhasu vā ṭhānesu aññāṇaṃ. **Saṅkhārā** pana puññāpuññāneñjābhisaṅkhārā tayo, kāyavacīcittasaṅkhārā tayo cāti chabbidhā. Tattha aṭṭha kāmāvacarakusalacetanā, pañca rūpāvacarakusalacetanā ceti terasa cetanā **puññābhisaṅkhāro** nāma. Dvādasa akusalacetanā **apuññābhisaṅkhāro** nāma. Catasso arūpāvacarakusalacetanā **āneñjābhisaṅkhāro** nāma. Imesaṃ pana tiṇṇaṃ saṅkhārānaṃ eva dvārato pavattidassanatthaṃ ayaṃ saṅkhārādittiko vutto.

Aṭṭha kāmāvacarakusalacetanā ceva dvādasākusalacetanā ca kāyadvāre pavattiyaṃ **kāyasaṅkhāro,** vacīdvāre pavattiyaṃ **vacīsaṅkhāro,** etā ceva manodvāre pavattiyaṃ, manodvāre eva pavattanakā rūpārūpakusalacetanā ca **cittasaṅkhāro**ti vuccanti. Abhiññācetanā, panettha uddhaccacetanā ca parato paṭisandhiviññāṇapaccayabhāve apanetabbāpi avijjāpaccayā sambhavato idha gahetabbāvāti ayaṃ tiko purimattikameva pavisatīti atthato lokiyakusalākusalacetanāva avijjāpaccayā saṅkhārāti veditabbaṃ. Idañca suttantabhājanīyanayena, abhidhammabhājanīyanayena pana lokiyalokuttare ekekacittakkhaṇe dvādasaṅgassa paṭiccasamuppādassa gahaṇato sabbāpi cetanā **saṅkhārā**ti veditabbaṃ. Evaṃ viññāṇanāmarūpādīsupi sabbacittasampayuttavasena ca dhammabhedo veditabbo. Suttantabhājanīyanayeneva pana dassayissāma.

Saṅkhārapaccayā viññāṇañca cakkhuviññāṇādichabbidhaṃ bāttiṃsalokiyavipākaviññāṇameva hoti, lokuttarāni pana vaṭṭakathāya na yujjantīti na gahitāni. Viññāṇapaccayā nāmarūpaṃ pana sabbalokiyaviññāṇasampayuttā tayo arūpino khandhā. Rūpaṃ sabbāni bhūtupādāyarūpāni. Saḷāyatanaṃ manacchaṭṭhāni indriyāni. Phasso cakkhusamphassādiko chavipākaphasso, tathā vedanāpi. Taṇhā rūpataṇhādibhedato chabbidho lobho. Upādānaṃ kāmupādānādito catubbidhā lobhadiṭṭhiyova. Bhavo pana duvidho kammabhavo, upapattibhavoti. Tattha **kammabhavo** tebhūmakakusalākusalacetanā ca taṃsampayuttā abhijjhādayo ca. **Upapattibhavo** pana kammābhinibbattā pañcapi khandhā. So pabhedato kāmarūpārūpabhavā tayo, saññā asaññā nevasaññānāsaññā bhavā tayo, ekacatupañcavokārabhavā tayoti navavidho niddiṭṭho. Jātiādīni pubbe vuttāni. Tesu jātiggahaṇena viññāṇanāmarūpasaḷāyatanaphassavedanāva gahitā tadavinābhāvato. Tathā jarāmaraṇaggahaṇenāpi tesaññeva pākabhedattā. Sokādayo pana jarāmaraṇena dvādasamena aṅgena ekasaṅkhepaṃ katvā vuttā, na visuṃ aṅgabhāvena. Kimatthanti ce? Bhavacakkassa avicchedadassanatthaṃ. Sokādito hi avijjā siddhā hoti avijjāvippayogato, avijjāsamuppattito ca. Jarāmaraṇabbhāhatassa hi bālasseva te sambhavanti, tehi ca avijjāya siddhāya puna avijjāpaccayā saṅkhārāti evaṃ hetuphalaparamparāya bhavacakkaṃ avicchinnaṃ, anādikaṃ, apariyantaṃ, apariyosānañca hoti.

Yadi evaṃ, kasmā avijjā ādito vuttāti? Padhānadassanatthaṃ pana ādito vuttā. Tiṇṇaṃ hi vaṭṭānaṃ avijjā padhāno hetu tassā bhāve bhāvato, nirodhena ca nirujjhanato. Evaṃ avijjādīhi dvādasahi aṅgehi suttantabhājanīyanayena sabbe lokiyadhammāva paccayapaccayuppannabhāvena vuttāti veditabbā. Abhidhammapariyāyena pana lokuttarāpīti ayamettha dhammabhedo.

Vibhaṅganayato panettha pañhāpucchakanayo natthi, suttantabhājanīyanayāpi dhammabhede vuttanayeneva vitthārato vibhattāti veditabbo. **Abhidhammabhājanīye** pana –

> ‘‘Avijjāpaccayā saṅkhāro, saṅkhārapaccayā viññāṇaṃ, viññāṇapaccayā nāmaṃ, nāmapaccayā chaṭṭhāyatanaṃ, chaṭṭhāyatanapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā taṇhā, taṇhāpaccayā upādānaṃ, upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṃ, evametassa kevalassa dukkhakkhandhassa samudayo hoti.
>
> ‘‘Avijjāpaccayā saṅkhāro…pe… viññāṇapaccayā nāmaṃ, nāmapaccayā phasso…pe… samudayo hoti.
>
> ‘‘Avijjāpaccayā…pe… viññāṇapaccayā nāmarūpaṃ, nāmarūpapaccayā chaṭṭhāyatanaṃ, chaṭṭhāyatanapaccayā phasso…pe… samudayo hoti.
>
> ‘‘Avijjāpaccayā …pe… viññāṇapaccayā nāmarūpaṃ, nāmarūpapaccayā saḷāyatanaṃ, chaṭṭhāyatanapaccayā phasso…pe… samudayo hotī’’ti (vibha. 243) –

Evaṃ paccayacatukkaṃ, puna ‘‘avijjāpaccayā saṅkhāro avijjāhetuko’’tiādinā (vibha. 244) vuttanayeneva hetucatukkaṃ, puna ‘‘avijjāpaccayā saṅkhāro avijjāsampayutto’’tiādinā (vibha. 245) sampayuttacatukkaṃ, puna ‘‘avijjāpaccayā saṅkhāro, saṅkhārapaccayāpi avijjā’’tiādinā (vibha. 246) aññamaññapaccayacatukkanti evaṃ avijjāmūlakāni cattāri catukkāni vuttāni. Evaṃ ‘‘saṅkhārapaccayā avijjā’’tiādinā saṅkhārādimūlakādiupādānamūlakapariyosānāni aṭṭhasu padesu cattāri cattāri catukkānīti bāttiṃsa catukkāni mātikaṃ katvā nikkhipitvā puna akusalakusalavipākakiriyacittesu lokiyalokuttaresu ekekasmiṃ citte yathānikkhittehi chattiṃsabāttiṃsamātikācatukkehi vitthārato yathānurūpaṃ paccayākāro vibhatto. Idañca yasmā na kevalaṃ ayaṃ paccayākāro nānācittesu eva hoti, ekacittepi hotiyeva. Nāpi vaṭṭacitte eva hoti, taṇhābhāvato vivaṭṭacittepi, tasmā taṃ nippadesato ekacittakkhaṇikaṃ paccayākāraṃ dassetuṃ vuttaṃ. Teneva hettha ‘‘avijjāpaccayā saṅkhārā’’ti avatvā ‘‘avijjāpaccayā saṅkhāro’’ti ekavacanena vuttaṃ ekacittakkhaṇe bahucetanābhāvā. Tattha yadetaṃ paṭhamacatukkaṃ, tattha paṭhamavāro nāmarūpaṭṭhāne nāmaṃ, saḷāyatanaṭṭhāne chaṭṭhāyatanañca gahetvā rūpārūpādisabbabhavasādhāraṇavasena, ekacittakkhaṇapariyāpannadhammaggahaṇavasena ca rūpaṃ chaḍḍetvā vutto rūpassa sabbabhavāsādhāraṇattā, bahucittakkhaṇikattā ca. Dutiyo nāmarūpaṭṭhāne nāmaṃ, ‘‘nāmapaccayā phasso’’ti saḷāyatanaṭṭhāne phassameva gahetvā phassassa saḷāyatanaṃ vināpi paccayavisesasambhavadassanavasena ceva **mahānidānasutta**nayadassanavasena (dī. ni. 2.95 ādayo) ca vutto. Tatiyo saḷāyatanaṭṭhāne chaṭṭhāyatanameva gahetvā gabbhaseyyakānaṃ aparipuṇṇāyatanānaṃ, rūpabhavikādīnañca vasena vutto. Catuttho ‘‘nāmapaccayā saḷāyatanaṃ, saḷāyatanapaccayā phasso’’ti evaṃ itarāyatanehipi saḷāyatanassa visesato phassapaccayataṃva dassetvā opapātikānaṃ, paripuṇṇāyatanānaṃ kāmabhavikānañca vasena vutto. Evaṃ dutiyacatukkādīsupi.

Sabbatthāpi cettha yasmā sokādayo sabbe ekacittakkhaṇe na sambhavanti, sabbasmiñca citte, bhave ca nappavattanti, tasmā na gahitā. Jātijarāmaraṇāni panettha arūpadhammānaṃ lakkhaṇamattāni, tāni ca acittakkhaṇamattānipi samānāni cittakkhaṇe antogadhattā pariyāyato paccayuppanne katvā aṅgaparipūraṇatthaṃ gahitāni. Bhavoti cettha upādānādipaccayavirahitā cattāro arūpino khandhā, taṇhāpaccayā upādānanti ettha kāmupādānaṃ vajjetvā tīṇi upādānāni eva gahetabbāni. Dvinnampi ekalakkhaṇānaṃ dhammānaṃ ekakkhaṇe asambhavā lobhamūlavirahitesu dosamohamūlesu ceva kusalābyākatesu ca cittesu vedanāpaccayā paṭighaṃ vicikicchā uddhaccanti evaṃ taṇhāṭhāne yathāyogaṃ paṭighādayo tayo. Tesu vicikicchāvajjitesu ceva diṭṭhivippayuttesu ca upādānaṭṭhāne adhimokkho gahito. Vicikicchāya pana saddhiṃ adhimokkhassāpi asambhavā vicikicchāpaccayā bhavoti ca gahito. Upādānaṭṭhāne ca adhimokkho ca gahito. Lokiyānañcettha kusalābyākatānaṃ upanissayavasena avijjāpaccayatā vuttā. Lokuttarānaṃ pana yasmā appahīnāvijjo avijjāya pahānatthaṃ, paṭippassambhanatthañca lokuttaraṃ bhāveti, tasmā samatikkamanavasena avijjāpaccayatā vuttā, na sahajātavasena. Teneva tesaṃ **niddesavāresu** ‘‘tattha katamā avijjā’’ti avibhajitvā ‘‘tattha katamo avijjāpaccayā saṅkhāro’’ti (vibha. 240) vibhattaṃ. Kiriyadhammānaṃ pana kenaci pariyāyena avijjāmūlakattaṃ natthīti ‘‘saṅkhārapaccayā viññāṇa’’ntiādinā saṅkhāramūlakādiko nayo vutto, na avijjāmūlako. Apica lokiyakusalādīsu tesaṃ dhammānaṃ dukkhasaccapariyāpannattā ‘‘evametassa kevalassa dukkhakkhandhassa samudayo hotī’’ti (vibha. 225) evaṃ appanā katā, lokuttarakusalādīsu ‘‘evametesaṃ dhammāna’’nti. Ayaṃ lokiyato lokuttarānaṃ desanāya visesoti ayaṃ abhidhammabhājanīye nayo.

Idāni paccayanayā, kārakādīhi suññato;
Mūladdhasandhisaṅkhepākāravaṭṭavibhāgato.

Vāraṇopamatopettha, gambhīranayabhedato;
Yathārahaṃ vijānīyo, pāḷimuttavinicchayo.

Tattha **paccayanayo** sāmaññato, visesato cāti duvidho hoti. Tattha tabbhāvabhāvimattatāpakāsako **sāmaññato** paccayanayo. **Visesato** pana paṭṭhāne āgatesu hetupaccayādicatuvīsatiyā paccayesu yathānurūpaṃ paccayavisesuppannamattatāpakāsako. Sā ca nesaṃ catuvīsatiyā paccayānaṃ vibhāgatā paṭṭhānamātikatthasaṃvaṇṇanāya āvi bhavissati. Tattha sāmaññato saṅkhārādayo avijjādipaccayabhāve eva bhāvinoti veditabbā. Yassa hi catūsu saccesu, pubbantādīsu ca avijjā appahīnā hoti, so dukkhe tāva pubbantādīsu ca aññāṇena tīsu bhavesu jātijarārogamaraṇādianekādīnavavokiṇṇaṃ puññaphalasaṅkhātaṃ saṅkhāravipariṇāmadukkhaṃ dukkhato ajānanto sukhasaññāya patthetvā tīhi dvārehi puññāneñjābhisaṅkhāre ārabhati. Samudaye aññāṇena dukkhahetubhūtesupi taṇhāparikkhāresu dukkhahetukaṃ āpāyikādidukkhaṃ, dukkhahetubhūtesu kāmūpasevanādīsu ca ādīnavaṃ apassanto sukhahetusaññāya ceva kilesābhibhūtatāya ca tividhepi saṅkhāre ārabhati. Nirodhe, pana magge ca aññāṇena anirodhabhūte gativisese nirodhasaññī, nirodhassa ca vā amaggabhūtesupi yaññāmaratapādīsupi nirodhamaggasaññī hutvā tividhepi saṅkhāre ārabhati. Idappaccayatāpaṭiccasamuppannesu dhammesu aññāṇena ‘‘ahetū appaccayā sattā uppajjanti, na honti paraṃ maraṇā’’ti vā ‘‘attāva jānāti vā na jānāti vā, sova saṅkhāre saṅkharoti, sova paṭisandhiyaṃ uppajjati, tassa aṇuissarādayo kalalādibhāvena sarīraṃ saṇṭhāpentā indriyāni sampādenti, sova indriyasampanno phusati, vedayati, taṇhiyati, upādānādīni ca karotī’’ti vā ‘‘sabbe sattā niyatisaṅgatibhavapariṇatā’’ti vā vikappeti. So evaṃ avijjāya andhīkato –

‘‘Yathāpi nāma jaccandho, naro apariṇāyako;
Ekadā yāti maggena, ummaggenāpi ekadā.

‘‘Saṃsāre saṃsaraṃ bālo, tathā apariṇāyako;
Karoti ekadā puññaṃ, apuññamapi ekadā’’ti. (vibha. aṭṭha. 226 saṅgārapadaniddesa) –

Vuttanayena tividhe saṅkhāre abhisaṅkharotīti. Kiṃ panettha ekāva avijjā saṅkhārānaṃ paccayo hoti, nanu ekasmā kāraṇā ekaṃva kāriyaṃ uppajjati, anekaṃ kāriyaṃ na uppajjati, anekasmā vā ekanti, anekasmā kāraṇā anekaṃ kāriyaṃ uppajjatīti? Saccaṃ, padhānattapākaṭattaasādhāraṇattadīpanatthaṃ panettha anekesu kāraṇesupi ekā avijjā eva paccayabhāvena niddiṭṭhā ‘‘phassapaccayā vedanā (udā. 3), semhasamuṭṭhānā ābādhā’’tiādīsu (a. ni. 10.60; mahāni. 5; cūḷani. khaggavisāṇasuttaniddesa 128) viya. Avijjā hi padhāno hetu, saṅkhārānaṃ pākaṭo, asādhāraṇo ca taṇhādihetūnampi hetuttā, na vatthārammaṇādīni khīṇāsavassa tesaṃ sambhavepi saṅkhārānaṃ abhāvāti. Evaṃ tāvettha vaṭṭasaṅkhārānaṃ avijjāya eva bhāve bhāvo veditabbo. Tathā viññāṇassāpi upacitakammābhāve abhāvato, sabbattha sabbesañca sabbavipākaviññāṇuppattippasaṅgato ca saṅkhārānaṃ eva bhāve bhāvo veditabbo. Yathā cettha, evaṃ uparipi nāmarūpādīnaṃ viññāṇādibhāve bhāvo yathānurūpaṃ anubhavayuttīhi ñātabboti ayaṃ sāmaññato paccayanayo.

Visesato pana avijjā puññābhisaṅkhārānaṃ tāva ārammaṇapaccayena, upanissayapaccayena cāti dvidhā paccayo hoti. Sā hi avijjaṃ ārabbha sammasanādivasena uppattiyaṃ kāmāvacarānaṃ, abhiññācittena samohacittassa jānanakāle rūpāvacarānañca puññābhisaṅkhārānaṃ tāva ārammaṇapaccayena paccayo hoti, avijjāsamatikkamanatthāya pana avijjāsammūḷhatāya kāmarūpabhavasampattiyo patthetvāva kāmarūpāvacarapuññāni karontassa upanissayapaccayena paccayo hoti. Apuññābhisaṅkhārānaṃ panesā avijjaṃ ārabbha rāgādīnaṃ uppajjanakāle ārammaṇādipaccayena avijjāsammūḷhatāya pāṇātipātādīni karontassa nissayapaccayena, dutiyajavanādīnaṃ anantarūpanissayāsevananatthivigatapaccayehi yaṃ kiñci akusalaṃ karontassa hetusahajātaaññamaññanissayasampayuttaatthiavigatapaccayehīti evaṃ anekadhā paccayo hoti, āneñjābhisaṅkhārānaṃ pana ekena upanissayapaccayeneva paccayo hoti.

Saṅkhārapaccayā viññāṇapade pana tayopi saṅkhārā viññāṇassa yathārahaṃ tīsu bhavesu paṭisandhipavattīsu kammapaccayena ceva upanissayapaccayena cāti dvidhā paccayā honti. Abhidhammabhājanīyanayena sahajātassa viññāṇassa sahajātaaññamaññanissayasampayuttakammatthiavigatādipaccayehi paccayā honti.

Viññāṇapaccayā nāmarūpapade pana viññāṇaṃ vipākabhūtaṃ, avipākabhūtañca nāmassa kevalassa vā rūpamissakassa vā paṭisandhipavattīsu sahajātaaññamaññanissayasampayuttavipākaāhāraindriyaatthiavigatapaccayehi yathārahaṃ navadhā, aṭṭhadhā vā paccayo hoti. Paṭisandhiyaṃ vipākaviññāṇaṃ vatthurūpassa sahajātaaññamaññanissayavipākaāhāraindriyavippayuttaatthi avigatapaccayehi navadhā paccayo hoti. Ṭhapetvā pana vatthurūpaṃ sesarūpassa teheva aññamaññapaccayarahitehi aṭṭhahi paccayo hoti. Abhisaṅkhāraviññāṇaṃ pana ekavokārapañcavokārabhavesu kammajarūpassa suttantikapariyāyena upanissayavasena paccayo hoti. Pavattiyaṃ pana sabbampi viññāṇaṃ tassa tassa nāmarūpassa yathārahaṃ paccayo hoti. Tattha arūpabhave viññāṇaṃ nāmasseva, asaññibhave rūpasseva, pañcavokārabhave nāmarūpassa paccayo hotīti veditabbaṃ. Teneva nāmañca rūpañca nāmarūpañca nāmarūpanti nibbacanaṃ katanti.

Nāmarūpapaccayā saḷāyatanapade pana nāmaṃ vipākabhūtaṃ, avipākabhūtañca arūpabhave chaṭṭhāyatanassa avakaṃsato sahajātaaññamaññanissayasampayuttavipākaatthiavigatavasena yathārahaṃ sattadhā paccayo hoti. Itaresaṃ panetaṃ pañcannaṃ cakkhāyatanādīnaṃ pañcavokārabhave paṭisandhiyaṃ catumahābhūtasahāyaṃ hutvā sahajātanissayavipākavippayuttaatthiavigatavasena chadhā paccayo hoti. Kiñci panettha hetupaccayena, kiñci āhārapaccayena cāti tesaṃ vasena sabbavāresu ukkaṃsāvakaṃso veditabbo. Pavatte pana cakkhādīnaṃ pañcannaṃ vipākamavipākampi nāmaṃ pacchājātavippayuttaatthiavigatavasena catudhā paccayo hotīti. Evaṃ tāva nāmameva saḷāyatanassa paccayo hotīti veditabbaṃ.

Rūpaṃ pana vatthubhūtaṃ paṭisandhiyaṃ chaṭṭhāyatanassa sahajātaaññamaññanissayavippayuttaatthiavigatavasena chadhā paccayo hoti. Catumahābhūtarūpaṃ cakkhādīnaṃ pañcannaṃ paṭisandhiyaṃ, pavatte ca sahajātanissayaatthiavigatapaccayehi catudhā paccayo hoti. Rūpajīvitindriyaṃ pana indriyaatthiavigatavasena tividhā. Tathā āhāro āhāratthiavigatavasena. So ca āhārūpajīvīnaṃ pavatteyeva, no paṭisandhiyaṃ. Tāni pana pañca cakkhāyatanādīni pañcaviññāṇasaṅkhātassa chaṭṭhassa manāyatanassa nissayapurejātaindriyavippayuttaatthiavigatavasena chadhā paccayā honti pavatteyeva, no paṭisandhiyaṃ. Tathā pañcaviññāṇavirahitamanāyatanassa vatthurūpaṃ nissayapurejātavippayuttaatthiavigatavasena pañcadhā paccayo hotīti. Evaṃ rūpameva chaṭṭhāyatanassa, saḷāyatanassa ca paccayo hotīti veditabbaṃ. Khandhattayavatthurūpasaṅkhātaṃ pana nāmarūpaṃ chaṭṭhāyatanassa paṭisandhiyaṃ sahajātaaññamaññanissayasampayuttavippayuttavipākaatthiavigatādivasena yathārahaṃ paccayo hotīti. Evaṃ nāmañca rūpañca nāmarūpañca yathārahaṃ chaṭṭhāyatanassa, saḷāyatanassa ca paccayo hotīti veditabbaṃ.

Saḷāyatanapaccayā phassapade pana chaṭṭhāyatanaṃ vipākaṃ, avipākañca sabbattha sampayuttaphassassa sahajātādivasena navadhā, aṭṭhadhā vā paccayo hoti. Cakkhāyatanādīni pañca yathākkamaṃ pavatte cakkhusamphassādīnaṃ pañcannaṃ nissayapurejātaindriyavippayuttaatthiavigatavasena chadhā, rūpāyatanādīni pañca tesaṃ ārammaṇapurejātaatthiavigatavasena tidhā. Manosamphassassa pana tāni, dhammārammaṇañca tathā ca ārammaṇādhipatimattena cāti bahudhā paccayā honti. Evaṃ chaṭṭhāyatanañca saḷāyatanañca chabbidhassāpi phassassa paccayo hotīti veditabbaṃ.

Phassapaccayā vedanāpade sabbopi phasso sahajātānaṃ vedanānaṃ sahajātaaññamaññanissayavipākaāhārasampayuttaatthiavigatavasena aṭṭhadhā, sattadhā vā paccayo hoti, asahajātānaṃ upanissayavasenevāti.

Vedanāpaccayā taṇhāpade vipākavedanā anusayapatitāya taṇhāya upanissayavasena, sahajātādivasena ca paccayo hoti. Yasmā pana –

Dukkhī sukhaṃ patthayati, sukhī bhiyyopi icchati;
Upekkhā pana santattā, sukhamicceva bhāsitā;
Taṇhāya paccayā tasmā, honti tissopi vedanāti. (visuddhi. 2.644);

Taṇhāpaccayā upādānapade taṇhā asahajātā catunnampi upādānānaṃ upanissayavasena ceva anantarādivasena ca, sahajātā pana kāmupādānavajjitānaṃ tiṇṇaṃ hetusahajāta aññamaññanissayasampayuttaatthiavigatavasena sattadhā paccayo hoti.

Upādānapaccayā bhavapade catubbidhampi upādānaṃ asahajātassa sabbakammabhavassa ceva upapattibhavassa ca upanissayavaseneva paccayo hoti, sahajātassa pana kammabhavassa hetusahajātādivasena paccayo hoti.

Bhavapaccayā jātipade bhavoti kammabhavova adhippeto, so ca jātiyā kammapaccayaupanissayapaccayavasena dvidhā paccayo hoti.

Jātipaccayā jarāmaraṇādipade jāti pana jarāmaraṇānaṃ, sokādīnañca tabbhāvabhāvībhāvamattato suttantikanayena upanissayakoṭiyāva paccayo hotīti ayaṃ tāvettha paccayanayo.

Kārakādīhi suññato panete avijjādayo dvādasa dhammā yasmā evaṃ paccayapaccayuppannabhāvena aññamaññaṃ paṭibaddhā aññanirapekkhā hutvā avicchinnā anādikā pavattanti, tasmā tato aññena brahmādinā kārakena, pakatiaṇukālādihetunā vā kārakavedakarūpena paraparikappitena attanā vā rahitā. Na cete attā, na attani, na attavanto, suññā ete attena vā attaniyena vā dhuvabhāvena vā subhabhāvena vā sukhabhāvena vāti ayaṃ kārakādīhi suññatā.

Mūladdhasandhisaṅkhepākāravaṭṭavibhāgatoti ettha mūlato tāva avijjā, taṇhā cāti dve dhammā **mūla**nti veditabbā. Addhato panettha avijjā, saṅkhārāti dve aṅgāni atīto **addhā,** viññāṇādīni bhavāvasānāni aṭṭha paccuppanno addhā, jāti ceva jarāmaraṇañcāti dve anāgato addhāti tayo addhā veditabbā. Sandhito pana saṅkhārānaṃ, paṭisandhiviññāṇassa ca antarā eko hetuphalasandhi, vedanāya ca taṇhāya ca antarā eko phalahetusandhi, bhavassa ca jātiyā ca antarā eko hetuphalasandhi cāti tayo **sandhī** veditabbā. Saṅkhepato pana sandhīnaṃ ādipariyosānavavatthitā cattāro saṅkhepā honti. Seyyathidaṃ – avijjāsaṅkhārā eko saṅkhepo, viññāṇanāmarūpasaḷāyatanaphassavedanā dutiyo, taṇhupādānabhavā tatiyo, jātijarāmaraṇāni catutthoti evaṃ cattāro **saṅkhepā** veditabbā.

Ākārato panettha –

Atīte hetuyo pañca, idāni phalapañcakaṃ;
Idāni hetuyo pañca, āyatiṃ phalapañcakanti. –

Evaṃ vīsati ākārā honti.

Ettha hi sarūpato vuttā avijjāsaṅkhārā, tesaṃ gahaṇena tadavinābhāvato gahitā taṇhupādānabhavāti ime pañca dhammā **atīte hetuyo** nāma, sarūpato vuttā viññāṇādayo pañca dhammā **idāni phalapañcakaṃ** nāma, sarūpato pana vuttā taṇhupādānabhavā, tesaṃ gahaṇena tadavinābhāvato gahitā avijjāsaṅkhārāti ime pañca **idāni hetuyo** nāma. Jātiādiapadesena vuttā viññāṇādayo pañca dhammā **āyatiṃ phalapañcakaṃ** nāmāti evaṃ vīsati **ākārā** veditabbā. Vaṭṭato panettha saṅkhārabhavā kammavaṭṭaṃ, avijjātaṇhupādānā kilesavaṭṭaṃ, sesāni vipākavaṭṭanti tīṇi **vaṭṭāni** honti. Yāva ca tesu kilesavaṭṭaṃ ariyamaggena na upacchijjati, tāva idaṃ bhavacakkaṃ anupacchinnaṃ pavattatīti ayamettha mūladdhasandhisaṅkhepākāravaṭṭavibhāgo.

Vāraṇopamatoti ettha vāraṇato tāva – ‘‘avijjāpaccayā saṅkhārā’’ti idamahetukavisamahetukadassananivāraṇaṃ, ‘‘saṅkhārapaccayā viññāṇa’’nti ucchedaattasaṅkantidassananivāraṇaṃ, ‘‘viññāṇapaccayā nāmarūpa’’nti attāti parikappitavatthubhedadassanato ghanasaññānivāraṇaṃ, ‘‘nāmarūpapaccayā saḷāyatana’’ntiādi attā passati…pe… vijānāti phusati, vedayati, taṇhiyati, upādiyati, bhavati, jāyati, jīyati, mīyatīti evamādidassananivāraṇanti idamettha micchādassananivāraṇaṃ.

Upamāto panettha andho viya avijjā, tassa upakkhalanaṃ viya saṅkhārā, patanaṃ viya viññāṇaṃ, tena gaṇḍapātubhāvo viya nāmarūpaṃ, tassa gaṇḍabhedapīḷakā viya saḷāyatanaṃ, tassa saṅghaṭṭanaṃ viya phasso, tajjanitadukkhaṃ viya vedanā, dukkhassa paṭikārābhilāso viya taṇhā, asappāyaggahaṇaṃ viya upādānaṃ, asappāyālepanaṃ viya bhavo, tena gaṇḍavikārapātubhāvo viya jāti, tabbikārabhedo viya jarāmaraṇaṃ. Yathāsabhāvadassananivāraṇādito vā ete avijjādayo akkhipaṭalādi upamāhipi veditabbāti ayamettha upamā.

Gambhīranayabhedatoti ettha gambhīrabhedo tāva imesaṃ avijjādīnaṃ paccekaṃ dhammatthadesanāpaṭivedhagambhīratā veditabbā. Ime hi avijjādayo dhammā yenākārena yadavatthā ca saṅkhārādīnaṃ phalānaṃ paccayā honti, so nesaṃ paccayaṭṭho duravabodhato gambhīroti ayamettha **dhammagambhīratā**. Dhammoti hetu ‘‘hetumhi ñāṇaṃ dhammapaṭisambhidā’’ti (vibha. 720) vacanato. Jarāmaraṇādīnaṃ phalānaṃ jātiādīhi paccayehi sambhūtasamudāgataṭṭho duravabodhato gambhīroti ayaṃ **atthagambhīratā**. Atthoti phalaṃ ‘‘hetuphale ñāṇaṃ atthapaṭisambhidā’’ti (vibha. 720) vacanato. Tesaṃ pana hetūnaṃ, phalānañca tena tenākārena aviparītato desanāpi sabbaññutaññāṇasseva gocarato gambhīrāti ayaṃ **desanāgambhīratā**. Yo panesaṃ avijjāsaṅkhārādīnaṃ adassanāyūhanādisabhāvo, so mandapaññehi duppariyogāhattā gambhīroti ayaṃ **paṭivedhagambhīratā**ti ayamettha gambhīrabhedo.

Nayabhedo panettha ekattanayo nānattanayo abyāpāranayo evaṃdhammatānayoti imesaṃ catunnaṃ atthanayānaṃ vasena veditabbo. Tattha hi ‘‘avijjāpaccayā saṅkhārā, saṅkhārapaccayā viññāṇa’’nti evaṃ bījassa aṅkurādibhāvena rukkhabhāvappatti viya santānānupacchedo **ekattanayo** nāma. Yaṃ sammā passanto hetuphalasambandhena santānānupacchedāvabodhato ucchedadiṭṭhiṃ pajahati, micchā passanto hetuphalasambandhena pavattamānassa santānānupacchedassa ekattaggahaṇato sassatadiṭṭhiṃ upādiyati.

Avijjādīnaṃ pana yathāsakaṃ lakkhaṇavavatthānaṃ **nānattanayo** nāma. Yaṃ sammā passanto navanavānaṃ uppādadassanato sassatadiṭṭhiṃ pajahati, micchā passanto ekasantānapatitassa bhinnasantānasseva nānattaggahaṇato ucchedadiṭṭhiṃ upādiyati.

Avijjāya pana ‘‘saṅkhārā mayā uppādetabbā, saṅkhārānaṃ vā viññāṇaṃ amhehī’’ti evamādibyāpārābhāvo **abyāpāranayo** nāma. Yaṃ sammā passantokārakassa abhāvāvabodhato attadiṭṭhiṃ pajahati, micchā passanto yo asatipi byāpāre avijjādīnaṃ sabhāvaniyamasiddho hetubhāvo, tassa aggahaṇato akiriyadiṭṭhiṃ upādiyati.

Avijjādīhi pana kāraṇehi saṅkhārādīnaṃyeva sambhavo khīrādīhi dadhiādīnaṃ viya, na aññesanti ayaṃ **evaṃdhammatānayo** nāma. Yaṃ sammā passanto paccayānurūpato phalāvabodhato ahetukadiṭṭhiṃ, akiriyadiṭṭhiñca pajahati, micchā passanto paccayānurūpaṃ phalappavattiṃ aggahetvā yato kutoci yassa kassaci asambhavaggahaṇato ahetukadiṭṭhiṃ ceva niyatavādañca upādiyatīti ayamettha nayabhedoti evaṃ vijānīyo pāḷimuttavinicchayo.

Paccayākāravibhaṅgamātikatthavaṇṇanā niṭṭhitā.

Satipaṭṭhānavibhaṅgamātikatthavaṇṇanā

Satipaṭṭhānavibhaṅgamātikāya pana **atthato** tāva – **cattāro**ti gaṇanaparicchedo, tena na tato heṭṭhā, na uddhanti dīpeti. **Satipaṭṭhānā**ti ettha dve satipaṭṭhānā satigocaropi satipi. ‘‘Catunnaṃ, bhikkhave, satipaṭṭhānānaṃ samudayañca atthaṅgamañca desessāmī’’tiādīsu (saṃ. ni. 5.408) hi satigocaro ‘‘satipaṭṭhāna’’nti vuccati, tassattho patiṭṭhāti tasminti paṭṭhānaṃ, kā patiṭṭhāti? Sati. Satiyā paṭṭhānaṃ **satipaṭṭhānaṃ**. Padhānaṃ ṭhānanti vā paṭṭhānaṃ, satiyā paṭṭhānaṃ **satipaṭṭhānaṃ**. ‘‘Cattāro satipaṭṭhānā bhāvitā bahulīkatā satta bojjhaṅge paripūrentī’’tiādīsu (ma. ni. 3.147) pana sati. Tassattho patiṭṭhātīti paṭṭhānaṃ, upaṭṭhāti okkantitvā pakkhanditvā pavattatīti attho. Satiyeva paṭṭhānatthena **satipaṭṭhānaṃ**. Atha vā saraṇaṭṭhena sati, sā ca upaṭṭhānaṭṭhena paṭṭhānanti **satipaṭṭhānaṃ,** idamidha adhippetaṃ. Yadi evaṃ, kasmā satipaṭṭhānāti bahuvacanaṃ kataṃ? Satiyā bahuttā. Ārammaṇabhedena hi bahukā tā satiyo.

Idhāti imasmiṃ sāsane, tena ajjhattādivasena sabbappakāracatucattālīsavidhasatipaṭṭhānanibbattakassa puggalassa nissayabhūtaṃ sāsanameva, nāññaṃ sāsananti dīpeti. Vuttaṃ hetaṃ ‘‘idheva, bhikkhave, samaṇo…pe… suññā parappavādā samaṇehi aññehī’’ti (dī. ni. 2.214; ma. ni. 1.139; a. ni. 4.241).

Bhikkhūti saṃsāre bhayaṃ ikkhanako. Tena kiñcāpi bhagavato devaloke nisīditvā satipaṭṭhānaṃ desentassa santike devagaṇaṃ muñcitvā ekabhikkhupi nisinno nāma natthi, tathāpi devo vā hotu manusso vā gahaṭṭho vā pabbajito vā, saṃsāre bhayanti sammā ikkhamāno yathānusiṭṭhaṃ paṭipajjamānova bhikkhu nāma hoti, nāññoti dasseti. Yathāha ''alaṅkato cepī''ti (dha. pa. 142).

Ajjhattanti niyakajjhattaṃ. **Kāye**ti ettha āyanti tatoti āyo. Ke āyanti? Kucchitā kesādayo, iti kucchitānaṃ āyoti kāyo. Atha vā aṅgapaccaṅgānaṃ, kesādīnañca samūhaṭṭhenapi kāyo, rūpakāyo, tasmiṃ attano kāyeti attho. **Kāyānupassī**ti kāyaṃ anupassanasīlo. ''Kāye''ti ca vatvā puna ''kāyānupassī''ti dutiyakāya-ggahaṇaṃ ''evaṃ na kāye aṅgapaccaṅgavinimuttaekadhammānupassī, nāpi kesalomādivinimuttaitthipurisānupassī, na ca bhūtupādāyavinimuttaekadhammānupassī, atha kho rathasambhāranagarāvayavakadalikkhandhavibhāgānupassako viya yathākkamaṃ aṅgapaccaṅgakesādibhūtupādāyasamūhānupassī evā''ti dassanatthaṃ kataṃ. Tathā hettha yathāvuttadhammasamūhavinimutto itthipurisādiko, añño vā koci dhammo na dissati, yathāvuttadhammasamūhamatteyeva pana bālā tathā tathā subhādito ca micchābhinivesaṃ karonti, ayaṃ pana yogī tattha kāyānupassī eva aniccadukkhaanattāsubhānupassī evāti vuttaṃ hoti. Atha vā yvāyaṃ mahāsatipaṭṭhāne assāsapassāsādiko cuddasavidho kāyo vutto, tassa sabbassa imasmiṃyeva kāye anupassanato ''kāye kāyānupassī''ti evamādināpi attho daṭṭhabbo.

Viharatīti iriyati, catūsu iriyāpathesu ekenāgataṃ sarīrabādhanaṃ aññena iriyāpathena vicchinditvā apatamānaṃ attabhāvaṃ harati, pavattetīti attho. **Bahiddhā kāye**ti parassa kāye. **Ajjhattabahiddhā kāye**ti kālena attano, kālena parassa kāye. Kālena hi ajjhattabahiddhākāyesupi ekasmiṃ khaṇe kāyānupassanā uppajjati, paguṇakammaṭṭhānassa pana aparāparaṃ sañcaraṇakālo ettha kathito. **Ātāpī**ti kāyapariggāhakavīriyena vīriyavā. So hi yasmā kilesānaṃ ātāpanato ātāpo vuccati vīriyaṃ, so cassa atthi, tasmā ātāpīti vuccati. **Sampajāno**ti kāyapariggāhakena sampajaññena samannāgato. **Satimā**ti kāyapariggāhikāya satiyā samannāgato. Ayaṃ pana yasmā satiyā ārammaṇaṃ pariggahetvā paññāya anupassati, vīriyena ca antarā vosānaṃ nāpajjati, tasmā yesaṃ dhammānaṃ ānubhāvena taṃ satipaṭṭhānaṃ sampajjati, tesaṃ dassanatthaṃ ''ātāpī sampajāno satimā''ti idaṃ vuttanti veditabbaṃ.

Iti kāyānupassanāsatipaṭṭhānaṃ, sampayogaṅgañca dassetvā idāni pahānaṅgaṃ dassetuṃ **''vineyya loke abhijjhādomanassa''**nti vuttaṃ. Tattha **vineyyā**ti tadaṅgavinayena vā vikkhambhanavinayena vā vinayitvā. **Loke**ti yvāyaṃ ajjhattādibhedo kāyo vutto, sveva idha lujjanapalujjanaṭṭhena loko nāma. **Vibhaṅge** pana yasmā rūpakāye pahīnaabhijjhādayo vedanādīsupi pahīyanti eva, tasmā pañcapi upādānakkhandhā ''loko''ti vuttaṃ. Tasmiṃ loke abhijjhādomanassasaṅkhātaṃ kāmacchandabyāpādaṃ vineyyāti sambandho. Imassa ca nīvaraṇesu balavadhammadvayassa pahānadassanena sesanīvaraṇānampi pahānaṃ vuttaṃyevāti veditabbaṃ. Visesena cettha abhijjhādomanassavinayena yathākkamaṃ kāyasampattivipattimūlānaṃ anurodhavirodhānaṃ, attaabhiratitadasubhākārādibhāvanānabhiratīnaṃ, abhūtaguṇapakkhepabhūtadosāpanayanānañca pahānaṃ vuttaṃ, tena yogāvacarassa yogānubhāvanibbattaphalaṃ, yogasamatthatā ca dīpitā hoti.

Ajjhattaṃ vedanāsūtiādīsupi ajjhattādīni vuttanayena veditabbāni. Ettha pana **vedanā**ti tisso vedanā lokiyā, tathā **cittaṃ, dhammā** ca, tesaṃ vibhāgo vibhaṅganaye āvi bhavissati. Kevalaṃ panettha yathā vedanādayo anupassanto vedanādianupassī nāma hoti, so nayo dassetabbo. Seyyathidaṃ – vedanāsu tāva sukhā vedanā dukkhato, dukkhā sallato, itarā ca aniccato anupassitabbā. Yathāha –

> ''Yo sukhaṃ dukkhato adda, dukkhamaddakkhi sallato;
> Adukkhamasukhaṃ santaṃ, addakkhi naṃ aniccato''ti (saṃ. ni. 4.253; itivu. 53).

Sabbā eva etā dukkhato anupassitabbā ''yaṃ kiñci vedayitaṃ, taṃ dukkhasminti vadāmī''ti (saṃ. ni. 4.259) vacanato. Evaṃ anupassanto pana aniccādisattānupassanāvasena vā anupassantopi ''imaṃ vedanaṃ ko vedayati, kassāyaṃ vedanā, kiṃ kāraṇāyaṃ vedanā''ti upaparikkhitvā ''na koci sattādiko vedayati, na kesañci sattādīnaṃ vedanā, vatthārammaṇādikāraṇā panāyaṃ vedanā uppajjatī''ti anupassantopi **vedanānupassī** nāma hoti. Atha vā sukhādīnaṃ uppattikkhaṇe dukkhādīnaṃ asambhavā aniccā addhuvā vipariṇāmadhammāti evaṃ vā anupassanto **vedanānupassī** nāma hoti. Imināva nayena pāḷinayānusārena sesacittadhammānampi anupassanākāro veditabbo. Visesato panettha cittesu aniccatāvasena, dhammesu anattatāvasena ca anupassanto **cittānupassī, dhammānupassī** ca nāma hotīti veditabbaṃ. Sesaṃ suviññeyyameva. Ayaṃ tāvettha padattho.

Dhammabhedo panettha natthi, saraṇavasena ca ekāva sati ārammaṇavasena ''cattāro satipaṭṭhānā''ti vuttāti.

Vibhaṅganayato panettha **suttantabhājanīye** tāva ajjhattabahiddhātadubhayakāye kesādikoṭṭhāsabhāvanāvasena paṭhamaṃ satipaṭṭhānaṃ vitthāritaṃ. Tathā ajjhattādīsu paccekaṃ sāmisanirāmisavasena duvidhānaṃ sukhadukkhaadukkhamasukhavedanānaṃ vasena dutiyaṃ, sarāgavītarāgasadosavītadosasamohavītamohasaṃkhittavikkhittamahaggataamahaggatasauttarānuttarasamāhitāsamāhitavimuttāvimuttabhedato soḷasavidhehi cittapajānanavasena tatiyaṃ, pañcanīvaraṇānaṃ, sattabojjhaṅgānañca sambhavāsambhavauppādapahānapahīnānuppattibhāvanāpāripūrihetujjhānavasena catutthaṃ satipaṭṭhānaṃ vitthāritaṃ. Ayaṃ suttantabhājanīyanayo.

Abhidhammabhājanīye pana tāva ''cattāro satipaṭṭhānā. Idha bhikkhu kāye kāyānupassī viharati vedanāsu…pe… dhammesu dhammānupassī viharatī''ti (vibha. 380) evaṃ mātikaṃ ṭhapetvā dhammasaṅgaṇiyaṃ vuttanayassa vitthāresu aṭṭhasu lokuttaracittesu sampayuttasativaseneva vitthārato vibhattā.

Pañhāpucchakanayepi catunnaṃ satipaṭṭhānānaṃ kati kusalā…pe… kati araṇā? Siyā kusalā, siyā abyākatā…pe… anupādinnaanupādāniyāva, asaṃkiliṭṭhaasaṃkilesikāva…pe… anidassanaappaṭighāva. Na hetū ahetukāva…pe… anuttarā araṇāvāti lokuttaravaseneva vibhattā. Sammāsambuddhena hi suttantabhājanīyasmiññeva lokiyalokuttaramissakā satipaṭṭhānā kathitā, abhidhammabhājanīyapañhāpucchakesu pana lokuttarāyeva. Tesu ca lokiyā nānācittesu eva labbhanti. Aññeneva hi cittena kāyaṃ pagganhanti, aññena vedanādayoti. Lokuttarā pana cattāropi maggakkhaṇe ekacitteyeva labbhanti. Ekasmiñhi maggacittakkhaṇe ārammaṇato nibbānārammaṇā ekāva sati kāyādīsu subhasukhaniccaattavipallāsasamucchedakatāya catukiccasādhanaṭṭhena cattāripi nāmāni labhatīti ayamettha vibhaṅganayo.

> Kamato satipaṭṭhāne, anūnādhikatopi ca;
> Pāḷimuttanayo ñeyyo, tattha kosallamicchatā.

Tattha **kamato** tāva ayampi desanākkamova, sopi pākaṭāpākaṭavasena vutto. Imāsu hi rūpakammaṭṭhānaṃ pākaṭanti paṭhamaṃ kāyānupassanā vuttā. Tato arūpakammaṭṭhānaṃ. Tatthāpi ārammaṇaṃ anubhavantī uppajjamānā vedanā pākaṭāti anantarā vedanānupassanā, tato ārammaṇaṃ vijānantaṃ viññāṇaṃ pākaṭanti cittānupassanā, citte pākaṭe tannissitā sukhumāpi dhammā pākaṭā hontīti ante dhammānupassanā vuttā. Ayaṃ tāvettha kamo.

Anūnādhikatoti ettha pana kasmā bhagavatā cattārova satipaṭṭhānā vuttā, anūnā anadhikāti? Taṇhācaritadiṭṭhicaritasamathayānikavipassanāyānikānaṃ mandatikkhavasena dvidhā pavattānaṃ visuddhimaggavasena. Mandassa hi taṇhācaritassa oḷārikaṃ kāyānupassanāsatipaṭṭhānaṃ visuddhimaggo, tikkhassa sukhumaṃ vedanānupassanāsatipaṭṭhānaṃ, diṭṭhicaritassāpi mandassa nātippabhedagataṃ cittānupassanāsatipaṭṭhānaṃ, tikkhassa atippabhedagataṃ dhammānupassanāsatipaṭṭhānaṃ visuddhimaggo. Samathayānikassa ca mandassa akicchena adhigantabbanimittaṃ paṭhamaṃ satipaṭṭhānaṃ visuddhimaggo, tikkhassa dutiyaṃ, vipassanāyānikassāpi mandassa tatiyaṃ, tikkhassa catutthaṃ visuddhimaggoti veneyyajjhāsayato cattāro vuttā. Subhasukhaniccaattabhāvavipallāsappahānatthaṃ vā caturoghayogāsavaganthaupādānaagatippahānatthampi catubbidhāhārapariññatthañca cattārova vuttā, anūnā anadhikāti ayamettha anūnādhikatā. Evaṃ pāḷimuttanayo ñeyyo.

Satipaṭṭhānavibhaṅgamātikatthavaṇṇanā niṭṭhitā.

Sammappadhānavibhaṅgamātikatthavaṇṇanā

Sammappadhānavibhaṅgamātikāya pana **atthato** tāva – **sammappadhānā**ti kāraṇappadhānā upāyappadhānā. Yoniso padahanato paramaṃ dhānaṃ padhānaṃ, padhānavīriyānīti attho. **Idha bhikkhū**ti imasmiṃ sāsane paṭipannako bhikkhu. **Anuppannāna**nti anibbattānaṃ. **Pāpakāna**nti lāmakānaṃ. **Akusalānaṃ dhammāna**nti akosallasambhūtānaṃ dhammānaṃ. **Anuppādāyā**ti na uppādanatthāya. **Chandaṃ janetī**ti kattukamyatāsaṅkhātaṃ kusalacchandaṃ janeti uppādeti. **Vāyamatī**ti payogaṃ parakkamaṃ karoti. **Vīriyaṃ ārabhatī**ti kāyikacetasikavīriyaṃ karoti. **Cittaṃ paggaṇhātī**ti teneva sahajātavīriyena cittaṃ ukkhipati. **Padahatī**ti padhānavīriyaṃ karoti. Paṭipāṭiyā panetāni cattāripi padāni vīriyasseva āsevanābhāvanābahulīkammasātaccakiriyāhi yojetabbāni.

Uppannānanti anuppannāti avattabbataṃ āpannānaṃ. **Pahānāyā**ti pajahanatthāya. **Anuppannānaṃ kusalānaṃ dhammāna**nti anibbattānaṃ kosallasambhūtānaṃ dhammānaṃ. **Uppādāyā**ti uppādanatthāya. **Uppannāna**nti nibbattānaṃ. **Ṭhitiyā**ti ṭhitatthāya. **Asammosāyā**ti anassanatthaṃ. **Bhiyyobhāvāyā**ti punappunaṃ bhavanāya. **Vepullāyā**ti vipulabhāvāya. **Bhāvanāyā**ti vaḍḍhiyā. **Pāripūriyā**ti paripūraṇatthāya. Sesaṃ padato uttānameva.

Atthato panettha ‘‘anuppannānaṃ pāpakāna’’ntiādīsu asamudācāravasena vā ananubhūtārammaṇavasena vā kilesānaṃ anuppatti veditabbā. Aññathā hi anamatagge saṃsāre anuppannā akusaladhammā nāma natthi. Kusaladhammesu pana ratanattayappasādavipassanādivivaṭṭūpanissayakusalādivasena anuppannāpi atthi. Tesampi uppannapubbatte sati sabbasattānaṃ ito pubbe ca āsavakkhayappasaṅgato. Ekantappavattasādhakā tesaṃ. Tattha ekaccassa vattaganthadhutaṅgasamādhivipassanānavakammesu aññatarasmiṃ niccappayuttassa, ghaṭato, vāyamato ca brahmalokā āgatattā bhavavasena kilesesu aladdhāsevanassa sattassa kilesā na samudācaranti, aparabhāge panassa vattādīni vissajjetvā kusītassa carato ceva akalyāṇamittādito kilesesu laddhāsevanassa ca ayonisomanasikāraṃ, sativossaggañca āgamma uppajjanti. Evaṃ tāva asamudācāravasena kilesānaṃ anuppatti veditabbā.

Ekaccassa pana tasmiṃ attabhāve ananubhūtapubbaṃ dibbādibhedaṃ manāpiyaṃ ārammaṇaṃ labhitvā tattha ayonisomanasikārasativossagge āgamma kilesā uppajjanti, alabhitvā evaṃ ananubhūtārammaṇavasena kilesānaṃ anuppatti veditabbā.

‘‘Uppannānaṃ pāpakāna’’nti ettha pana catubbidhaṃ uppannaṃ vattamānabhūtāpagataokāsakatabhūmiladdhavasena, tesaṃ vibhāgo uppannattike vuttova. Aparampi catubbidhaṃ uppannaṃ samudācāraārammaṇādhiggahitaavikkhambhitaasamugghātitavasena. Tattha sampati vattamānaṃyeva **samudācāruppannaṃ** nāma. Sesaṃ pākaṭameva. Yasmā panettha imesu uppannesu vattamānabhūtāpagataokāsakatasamudācārasaṅkhātaṃ catubbidhaṃ uppannaṃ na maggādivajjhaṃ, tasmā bhūmiladdhaārammaṇādhiggahitaasamugghātitasaṅkhātaṃ catubbidhaṃ uppannaṃ sandhāyettha ‘‘uppannānaṃ pāpakānaṃ pahānāyā’’ti vuttaṃ.

Kathaṃ pana maggakkhaṇe anuppannānaṃ kusalānaṃ uppādāya vāyāmo hoti, kathañca uppannānaṃ ṭhitiyāti? Maggappavattiyā eva. Maggo hi pavattamāno pubbe anuppannapubbattā **anuppanno** nāma vuccati. Yā cassa pavatti, ayameva **ṭhiti** nāmāti ayaṃ tāvettha padattho.

Dhammabhedo panetthāpi ekasseva vīriyassa kiccabhedato catudhā vuttāti ayamettha pāḷimuttavinicchayo.

Vibhaṅganayato pana suttantabhājanīye tāva cattāro sammappadhānā lokiyalokuttarakusalacittasampayuttavīriyavasena akusalādipadehi saddhiṃ vitthārato vibhattā. Abhidhammabhājanīyapañhāpucchakesu panete lokuttarakusalacittasampayuttavaseneva vibhattā, phalacittasampayuttā pana na gahitā. Teneva pañhāpucchake ‘‘kusalā eva, vipākadhammadhammā eva, apacayagāminova, sekhāvā’’tiādinā vuttā. Seso panettha vinicchayo satipaṭṭhāne vuttanayānusārena veditabbo.

Sammappadhānavibhaṅgamātikatthavaṇṇanā niṭṭhitā.

Iddhipādavibhaṅgamātikatthavaṇṇanā

Iddhipādavibhaṅgamātikāya pana **cattāro iddhipādā**ti ettha ijjhatīti iddhi, samijjhati nipphajjatīti attho, iddhi eva pādo **iddhipādo,** iddhikoṭṭhāsoti attho. Ijjhanti vā etāya sattā iddhā vuddhā ukkaṃsagatā hontītipi iddhi, pajjanti etenāti pādo, patiṭṭhā adhigamūpāyoti attho, iddhiyā pādo **iddhipādo.** **Chandasamādhipadhānasaṅkhārasamannāgata**nti ettha chandahetuko, chandādhiko vā samādhi **chandasamādhi,** kattukamyatāchandaṃ adhipatiṃ karitvā paṭiladdhasamādhissetaṃ adhivacanaṃ. Padhānabhūtā saṅkhārā **padhānasaṅkhārā,** catukiccasādhakassa sammappadhānavīriyassetaṃ adhivacanaṃ. **Samannāgata**nti tena chandasamādhinā, padhānasaṅkhārena ca upetaṃ. **Iddhipāda**nti yathāvuttatthena ‘‘iddhī’’ti saṅkhyaṃ gatānaṃ upacārajjhānādikusalacittasampayuttānaṃ chandasamādhipadhānasaṅkhārānaṃ adhiṭṭhānaṭṭhena pādabhūtasesacittacetasikarāsiṃ. **Bhāvetī**ti vaḍḍheti, attano santāne punappunaṃ janetīti attho. Iminā nayena sesesupi attho veditabbo. Tattha **vīmaṃsā**ti paññā. Sesaṃ padato suviññeyyameva.

Atthato panettha tena kiṃ kathitaṃ? Catunnaṃ bhikkhūnaṃ matthakappattaṃ kammaṭṭhānaṃ kathitaṃ. Yathā hi catūsu amaccaputtesu ṭhānantaraṃ patthetvā vicarantesu eko upaṭṭhānena, eko sūrabhāvena, eko jātisampattiyā, eko mantabalenāti evaṃ te paccekakāraṇena rājānaṃ ārādhetvā ṭhānantaraṃ pāpuṇanti, evaṃ bhikkhūpi chandavīriyacittavīmaṃsāsu ekekaṃ jeṭṭhaṃ dhuraṃ pubbaṅgamaṃ katvā lokuttaradhammanibbattakā honti. Ettha ca chando samādhi padhānasaṅkhāroti tayo dhammā iddhīpi honti iddhipādāpi, sesā pana sampayuttā cattāro khandhā iddhipādā eva. Evaṃ sesādhipatiyuttacittesupi iddhipādāti veditabbā.

Apica jhānavipassanāsu pubbabhāgo iddhipādo. Yo paṭilābho, sā iddhi. Paṭhamajjhānādīnaṃ hi pubbabhāgaparikammāni iddhipādo nāma, paṭhamajjhānādayo iddhi nāma. Paṭhamamaggādīnaṃ pubbabhāgavipassanā iddhipādo nāma, paṭhamamaggādayo iddhi nāma. Paṭilābhavasenāpi dīpetuṃ vaṭṭati. Paṭhamajjhānādayo hi paṭhamamaggādayo ca iddhipādo nāma, dutiyajjhānādayo, dutiyamaggādayo ca iddhi nāmāti ayaṃ tāvettha padattho.

Dhammabhedo panettha vibhaṅganayeneva pākaṭo bhavissati. Tattha hi **suttantabhājanīye** tāva chandādīnaṃ padānaṃ vibhaṅgaṃ vatvā ante ‘‘iddhipādoti tathābhūtassa vedanākkhandho…pe… viññāṇakkhandho. Iddhipādaṃ bhāvetīti te dhamme āsevati bhāveti bahulīkaroti, tena vuccati iddhipādaṃ bhāvetī’’ti (vibha. 434) evaṃ sabbe lokiyalokuttaradhammā iddhipādoti vuttā.

Abhidhammabhājanīye pana chandādīni padāni vibhajitvā ante ‘‘iddhipādoti tathābhūtassa phasso…pe… paggāho avikkhepo’’ti (vibha. 447) evaṃ sabbe lokuttarakusaladhammā iddhipādāti vatvā puna ‘‘chandiddhipādo vīriyiddhipādo cittiddhipādo vīmaṃsiddhipādo’’ti (vibha. 457) mātikaṃ ṭhapetvā ‘‘tattha katamo chandiddhipādo? Idha bhikkhu yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti…pe… yo tasmiṃ samaye chando chandikatā…pe… ayaṃ vuccati chandiddhipādo’’tiādinā lokuttarakusalacittasampayuttachandavīriyacittavīmaṃsā eva iddhipādāti vuttā. Tathā **pañhāpucchakepi** kusalā eva, anidassanaappaṭighā eva, vīmaṃsiddhipādo hetu, sesā na hetū…pe… cittiddhipādo na vattabbo, sesā cittasampayuttā…pe… anuttarāva, araṇāvāti. Sesamettha satipaṭṭhāne vuttasadisameva. Pāḷimuttakanayo panetthāpi na uddhaṭoti.

Iddhipādavibhaṅgamātikatthavaṇṇanā niṭṭhitā.

Bojjhaṅgavibhaṅgamātikatthavaṇṇanā

Bojjhaṅgavibhaṅgamātikāya pana **atthato** tāva – **satta bojjhaṅgā**ti ettha bodhiyā, bodhissa vā aṅgāti **bojjhaṅgā**. Idaṃ vuttaṃ hoti – yāya eva dhammasāmaggiyā maggakkhaṇe uppajjamānāya līnuddhaccādianekesaṃ upaddavānaṃ paṭipakkhabhūtāya satidhammavicayādisattavidhāya dhammasāmaggiyā ariyasāvako bujjhati, kilesaniddāya uṭṭhahati, saccāni vā paṭivijjhati, tassā dhammasāmaggisaṅkhātāya bodhiyā aṅgāti **bojjhaṅgā** jhānaṅgamaggaṅgāni viya. Yo panesa yathāvuttappakārāya etāya dhammasāmaggiyā bujjhatīti katvā ariyasāvako ‘‘bodhī’’ti vuccati, tassa bodhissa aṅgāti **bojjhaṅgā** senaṅgarathaṅgādayo viya. Apica ‘‘bodhāya saṃvattantīti bojjhaṅgā’’tiādinā paṭisambhidānayenāpi bojjhaṅgattho veditabbo. Pasattho, sundaro vā bojjhaṅgo sambojjhaṅgo, satiyeva sambojjhaṅgo **satisambojjhaṅgo**. Evaṃ sesesupi. Tattha dhamme vicināti aniccādito parivīmaṃsati jānāti, dhamme vā etena sattā vicinantīti **dhammavicayo,** paññā. Upekkhati samarasānaṃ dhammānaṃ hāpanavaḍḍhane avāvaṭatāya paṭisaṅkhānākārena majjhattā hotīti **upekkhā,** tatramajjhattatā. Paṭisaṅkhānalakkhaṇo hi upekkhāsambojjhaṅgoti. Sesaṃ suviññeyyameva. Ayaṃ tāvettha padattho. **Dhammabhedo**pettha suviññeyyova.

Vibhaṅganayato panettha **suttantabhājanīye** tāva lokiyalokuttaravasena sesesu lokuttarakusalavipākavasena vibhattā. **Pañhāpucchake** pana siyā kusalā, siyā abyākatā, pītisambojjhaṅgo sukhāya vedanāya sampayuttova, sesā dvīhi…pe… pītisambojjhaṅgo sukhasahagatova, sesā tidhāpi, anidassanaappaṭighā, dhammavicayasambojjhaṅgo hetu, sesā na hetū…pe… rūpāvacarāva, araṇāvāti. Sesaṃ satipaṭṭhāne vuttanayameva. Ayamettha vibhaṅganayo.

Idāni pana –

> Kamato tāvattato ca, hetubhūmivibhāgato;
> Vivekato ca viññeyyo, pāḷimuttavinicchayo.

Tattha **kamato** tāva ayampi desanākkamova. Sabbesaṃ hi bojjhaṅgānaṃ upakārattā satisambojjhaṅgo paṭhamaṃ vutto, tato yasmā upaṭṭhitasatiko dhamme paññāya pavicināti, pavicitadhammo vīriyaṃ ārabhati, āraddhavīriyassa pīti uppajjati, pītimanassa kāyopi cittampi passambhati, passaddhakāyassa sukhino cittaṃ samādhiyati, samāhitacitto taṃ cittaṃ sādhukaṃ ajjhupekkhitā hoti, tasmā dhammavicayasambojjhaṅgādayo yathākkamaṃ vuttāti ayaṃ tāvettha kamo.

Tāvattato pana kasmā te satteva vuttā, anūnā anadhikāti? Līnuddhaccapaṭipakkhato, sabbattikato ca. Ettha hi tayo bojjhaṅgā līnassa paṭipakkhā. Yathāha – ‘‘yasmiṃ ca kho, bhikkhave, samaye līnaṃ cittaṃ hoti, kālo tasmiṃ samaye dhammavicayasambojjhaṅgassa bhāvanāya, kālo vīriya…pe… pītisambojjhaṅgassa bhāvanāyā’’ti (saṃ. ni. 5.234). Tayo uddhaccassa paṭipakkhā. Yathāha – ‘‘yasmiṃ ca kho, bhikkhave, samaye uddhataṃ cittaṃ hoti, kālo tasmiṃ samaye passaddhisambojjhaṅgassa bhāvanāya, kālo samādhi…pe… upekkhāsambojjhaṅgassa bhāvanāyā’’ti (saṃ. ni. 5.234). Eko panettha loṇadhūpanaṃ viya sabbabyañjanesu sabbabojjhaṅgesu icchitabbo. Yathāha – ‘‘satiñca khvāhaṃ, bhikkhave, sabbatthikaṃ vadāmī’’ti (saṃ. ni. 5.234). Evaṃ līnuddhaccapaṭipakkhato ca sabbatthikato ca satteva vuttāti ayaṃ tāvattato.

Hetubhūmivibhāgatoti ettha hetuvibhāgato tāva – cattāro satisambojjhaṅgassa uppādāya saṃvattanti satisampajaññaṃ muṭṭhassatipuggalaparivajjanatā upaṭṭhitassatipuggalasevanatā tadadhimuttatāti. Tathā satta dhammā dutiyassa paripucchakatā vatthuvisadakiriyā indriyasamattapaṭipādanā duppaññapuggalaparivajjanā paññavantapuggalasevanā gambhīrañāṇacariyapaccavekkhaṇatā tadadhimuttatāti. Tattha ajjhattikabāhirānaṃ sarīraparikkhārabhūtānaṃ vatthūnaṃ visadabhāvakaraṇaṃ **vatthuvisadakiriyā** nāma. Tathā ekādasa dhammā tatiyassa apāyabhayagamanavīthidāyajjamahattasatthumahattajātimahattasabrahmacārimahattānaṃ paccavekkhaṇatā ānisaṃsadassāvitā piṇḍapātāpacāyanatā kusītapuggalaparivajjanatā āraddhavīriyapuggalasevanatā tadadhimuttatāti. Tattha ‘‘buddhādīhi gatamaggo mayā gantabbo’’ti paccavekkhaṇā **vīthipaccavekkhaṇā** nāma. ‘‘Dāyakehi dinnapiṇḍapātassa mahapphalataṃ sampādessāmī’’ti attānaṃ damanaṃ **piṇḍapātāpacāyanaṃ** nāma. Tathā ekādasa dhammā catutthassa buddhadhammasaṅghasīlacāgadevatopasamānussatiyo satta, lūkhapuggalaparivajjanatā siniddhapuggalasevanatā pasādanīyasuttantapaccavekkhaṇatā tadadhimuttatāti. Tathā satta dhammā pañcamassa paṇītabhojanasevanatā, utusukhairiyāpathasukhasevanatā dve majjhattappayogatā sāraddhakāyapuggalaparivajjanatā santakāyapuggalasevanatā tadadhimuttatāti. Ekādasa dhammā chaṭṭhassa vatthuvisadakiriyā indriyasamattapaṭipādanā nimittakusalatā samaye cittassa paggahaniggahasampahaṃsanajjhupekkhanā catasso, asamāhitasamāhitapuggalānaṃ parivajjanasevanatā dve, jhānavimokkhapaccavekkhaṇatā tadadhimuttatāti. Tattha kasiṇādinimittānaṃ uggahaṇakusalatā **nimittakusalatā** nāma. Pañca dhammā sattamassa sattasaṅkhārakelāyanamajjhattapuggalānaṃ parivajjanasevanatā dve dve, tadadhimuttatāti. Ayamettha saṅkhepo, vitthāro pana **sammohavinodaniyā** vibhaṅgaṭṭhakathāya gahetabboti ayamettha hetuvibhāgo.

Bhūmivibhāgato panete kāmāvacarā, lokuttarā vā honti, kāmāvacaresu balavavipassanādīsu eva bojjhaṅgā labbhanti, na itaresu. Lokuttaresu pana sabbattha labbhanti, rūpāvacarārūpāvacaracittesu sabbathā na labbhanti abodhipakkhikattā. Keci pana therā vipassanāpādakesu kasiṇāsubhabrahmavihārajjhānesupi bojjhaṅge uddharanti, na ca te paṭisiddhā aṭṭhakathācariyehi, tasmā tesaṃ matena rūpāvacarāpi honti, na kenaci pariyāyena arūpāvacarāti ayamettha bhūmivibhāgo.

Vivekatoti ettha vivekoti vivittatā, svāyaṃ pañcavidho tadaṅgavikkhambhanasamucchedapaṭipassaddhinissaraṇavivekavasena. **Tadaṅgaviveko**ti vipassanā, **vikkhambhanaviveko**ti aṭṭha samāpattiyo, **samucchedaviveko**ti maggo, **paṭipassaddhiviveko**ti phalaṃ, **nissaraṇaviveko**ti sabbanimittanissaṭaṃ nibbānaṃ. Tatrime tadaṅgasamucchedapaṭipassaddhinissaraṇavivekanissitā honti. Tathā hete vipassanākkhaṇe kiccato tadaṅgavivekanissitā, ajjhāsayato nissaraṇavivekanissitā. Maggakāle pana kiccato samucchedavivekanissitā, ārammaṇato nissaraṇavivekanissitā, phalakkhaṇe kiccato paṭipassaddhivivekanissitā. Ārammaṇato nissaraṇavivekanissitā ca honti. Kesañci therānaṃ mate vipassanāpādakarūpāvacarajjhānakkhaṇe vikkhambhanavivekanissitāvāti pañcavivekanissitāpi hontīti ayamettha viveko. Evaṃ viññeyyo pāḷimuttavinicchayo.

Bojjhaṅgavibhaṅgamātikatthavaṇṇanā niṭṭhitā.

Maggaṅgavibhaṅgamātikatthavaṇṇanā

Maggaṅgavibhaṅgamātikāya pana **atthato** tāva – **ariyo**ti taṃtaṃmaggavajjhakilesehi ārakattā, ariyabhāvakarattā ca **ariyo,** aṭṭha aṅgāni assāti **aṭṭhaṅgiko,** nibbānatthikehi maggīyati, nibbānaṃ vā maggati, kilese vā mārento gacchatīti **maggo. Seyyathida**nti so katamoti ce, idāni svāyaṃ maggo caturaṅginī viya senā aṅgamattameva hoti, aṅgavinimutto natthīti dassento **‘‘sammādiṭṭhi…pe… sammāsamādhī’’**ti āha. Tattha sammā passatīti **sammādiṭṭhi,** paññā. Sammā saṅkappeti takketīti **sammāsaṅkappo,** vitakko. Sesaṃ suviññeyyameva. Tato **dhammabhedo**pi **vibhaṅganayo**pi bojjhaṅgesu vuttasadiso.

Abhidhammabhājanīye pana viratittayavajjito pañcaṅgikopi maggo vibhatto, tañca pañcannaṃ aṅgānaṃ kiccādhikataṃ, viratīnañca avuttasiddhataṃ sandhāya, virativajjitassa pana lokuttaramaggassa abhāvā sopi aṭṭhaṅgikovāti veditabbo.

Pañhāpucchakepi sammāsaṅkappo sukhāya vedanāya sampayuttova, sesā dvīhi. Sammāsaṅkappo avitakkavicāramatto, pītisahagato sukhasahagatova, na upekkhāsahagato, sesā tidhāpi. Sammādiṭṭhi hetu, sesā nahetūti ayaṃ viseso. Sesaṃ samameva. Idāni pana –

> Kamato kiccabhedato, bhūmibhedavivekato;
> Maggaṅgesu vijānīyo, pāḷimuttavinicchayo.

Tattha **kamato** tāva ayampi desanākkamova. Bhagavatā hi nibbānādhigamāya paṭipannassa paññāpajjotapaññāsatthatāya avijjandhakāravidhamanato bahūpakārattā paṭhamaṃ sammādiṭṭhi desitā. Tato heraññikassa kahāpaṇaparivattakahattho viya yathāsabhāvadassanassa sammādiṭṭhiyā bahūpakārattā sammāsaṅkappo. Svāyaṃ yathā sammādiṭṭhiyā, evaṃ sammāvācāyapi upakārako. Yathāha ‘‘pubbe kho, gahapati, takketvā vicāretvā pacchā vācaṃ bhindatī’’ti (ma. ni. 1.463), tasmā tadanantaraṃ sammāvācā. Yasmā pana vācāya saṃvidahitvā loke kammante payojenti, tasmā tadanantaraṃ sammākammanto. Kāyavacīduccaritaṃ pahāya ubhayasucaritaṃ pūrentasseva yasmā ājīvaṭṭhamakaṃ sīlaṃ pūrati, na itarassa, tasmā tadubhayānantaraṃ sammāājīvo vutto. Evaṃ ‘‘visuddhadiṭṭhisīlenāpi ettāvatā paritosaṃ akatvā idaṃ vīriyaṃ ārabhitabba’’nti dassetuṃ tadanantaraṃ sammāvāyāmo. Āraddhavīriyenāpi kāyādīsu sati sūpaṭṭhitā kātabbāti dassanatthaṃ tadanantaraṃ sammāsati. Sūpaṭṭhitāya satiyā ekattārammaṇe cittaṃ samādhātuṃ sakkāti tadanantaraṃ sammāsamādhi vuttoti ayaṃ tāvettha kamo.

Kiccato panesaṃ ekekassa tīṇi tīṇi kiccāni, seyyathidaṃ – sammādiṭṭhi tāva aññehipi attano paccanīkakilesehi saddhiṃ micchādiṭṭhiṃ pajahati, ārammaṇato nirodhasaccaṃ sacchikaroti, asammohato sesasaccāni paṭivijjhati. Evaṃ sammāsaṅkappādīnaṃ micchāsaṅkappapajahanādivasena yathānurūpanti kiccatā veditabbā. Visesato panettha sammāsaṅkappo sahajātadhamme abhiniropeti, sammāvācā pariggaṇhāti, sammākammanto samuṭṭhāpeti, sammāājīvo vodāpeti, sammāvāyāmo paggaṇhāti, sammāsati upaṭṭhāpeti, sammāsamādhi samādahatīti idamettha kiccaṃ.

Bhedato pana pubbabhāge sammādiṭṭhi ‘‘dukkhe ñāṇa’’ntiādinā catūsu saccesu ñāṇavasena nānakkhaṇā nānārammaṇā nānānāmā hoti, dutiyo pana nekkhammaabyāpādaavihiṃsāsaṅkappavasena, viratiyo catubbidhavacīduccaritatividhakāyaduccaritamicchājīvaviramaṇasaṅkhātacetanāvasenapi virativasenapi, chaṭṭhasattamā catubbidhasammappadhānasatipaṭṭhānavasena nānakkhaṇā nānārammaṇā nānānāmā honti. Maggakāle panete sammādiṭṭhiādayo ekakkhaṇā ekārammaṇā. Kiccato pana tāni pubbabhāge nānānāmāni labhanti, sammāsamādhi pana pubbabhāgepi maggakkhaṇepi catukkapañcakajjhānavasena nānakkhaṇo nānānāmo, maggakkhaṇe pana ekārammaṇo hoti. Ekassa hi paṭhamamaggo pādakajjhānādiniyamato paṭhamajjhānādiko vā dutiyajjhānādīsu aññatarajjhāniko vā, dutiyamaggādayopissa paṭhamamaggasadisajjhānikā vā visadisajjhānikā vāti so maggakālepi nānakkhaṇo nānānāmo vāti ayamettha bhedo.

Bhūmito ca **vivekato** ca vinicchayo bojjhaṅgesu vuttānusārena veditabboti evaṃ vijānīyo pāḷimuttavinicchayo.

Maggaṅgavibhaṅgamātikatthavaṇṇanā niṭṭhitā.

Jhānavibhaṅgamātikatthavaṇṇanā

Jhānavibhaṅgamātikāya pana **atthato** tāva – **pātimokkhasaṃvarasaṃvuto**tiādīsu pātimokkhanti sikkhāpadasīlaṃ. Taṃ hi yo naṃ pāti rakkhati, taṃ mokkheti moceti āpāyikādīhi dukkhehi, tasmā ‘‘pātimokkha’’nti vuccati. Saṃvaraṇaṃ, saṃvaranti vā tenāti saṃvaro, pātimokkhameva saṃvaro pātimokkhasaṃvaro, kammavācāpariyosāne ijjhanakassa atthato cetanādirūpassa pātimokkhasaṃvarasīlassevetaṃ adhivacanaṃ. Tena saṃvuto pihitakāyavacīpayogoti **pātimokkhasaṃvarasaṃvuto. Viharatī**ti iriyati pavatteti. **Ācāragocarasampanno**ti ettha ācaritabbato ācāro, gāvo caranti etthāti gocaro, gunnaṃ caraṇaṭṭhānaṃ. Taṃsadisatāya pana sabbopi pavattivisayo gocaroti veditabbo. Tesaṃ vibhāgo niddese vuttanayeneva veditabbo.

Niddese hi –

> ‘‘Ācāragocarasampannoti atthi ācāro, atthi anācāro. Tattha katamo anācāro? Kāyiko vītikkamo, vācasiko vītikkamo, kāyikavācasiko vītikkamo, ayaṃ vuccati anācāro, sabbampi dussīlyaṃ anācāro, idhekacco veḷudānena vā patta…pe… pupphaphalasinānadantakaṭṭhadānena vā cāṭukamyatāya vā muggasupyatāya vā pāribhaṭutāya vā jaṅghapesanikena vā aññataraññatarena vā buddhapatikuṭṭhena micchāājīvena jīvikaṃ kappeti, ayaṃ vuccati anācāro.
>
> ‘‘Tattha katamo ācāro? Kāyiko avītikkamo’’tiādinā (vibha. 513) –

Vuttavipariyāyena ācāro niddiṭṭho.

‘‘Gocaroti atthi gocaro, atthi agocaro. Tattha katamo agocaro? Idhekacco vesiyāgocaro vā hoti, vidhavā…pe… thullakumārīpaṇḍakabhikkhunīpānāgāragocaro vā, saṃsaṭṭho viharati rājūhi rājamahāmattehi titthiyehi titthiyasāvakehi ananulomikena saṃsaggena, yāni vā pana tāni kulāni assaddhāni appasannāni…pe… tathārūpāni kulāni sevati bhajati payirupāsati, ayaṃ vuccati agocaro.

‘‘Tattha katamo gocaro? Idhekacco na vesiyāgocaro hotī’’tiādinā (vibha. 514) –

Vuttavipariyāyena gocaro niddiṭṭho.

Apicettha therānaṃ bhikkhūnaṃ purato gamananisīdanacaṅkamanaghaṭṭanābhibhavanādikāyikācittīkārakiriyānañceva there bhikkhū anāpucchā dhammakathanakhuṃsanādivācasikācittīkārakiriyānañca anācārānaṃ paṭipakkhavasena kāyikavācasiko ācāro veditabbo. Apica bhikkhu sagāravo sappatisso hirottappasampanno sunivattho supāruto pāsādikena abhikkantādinā okkhittacakkhu iriyāpathasampanno ābhisamācārikesu sakkaccakārī garucittīkārabahulo viharati, ayaṃ vuccati ācāro. Gocaro pana tividho upanissayagocaro ārakkhagocaro upanibandhagocaroti. Tattha dasakathāvatthuguṇasamannāgato kalyāṇamitto **upanissayagocaro** nāma. Antaragharādīsu okkhittacakkhutādīhi disā vidisā anoloketvā gamanaṃ **ārakkhagocaro** nāma. Cattāro pana satipaṭṭhānā **upanibandhagocaro** nāma. Yattha cittaṃ upanibandhati, ayaṃ tividhopettha gocaroti veditabbo. **Iminā**ti iminā ācārena, gocarena ca samannāgato **ācāragocarasampanno** nāma.

Aṇumattesu vajjesūti aṇuppamāṇesu dosesu. **Bhayadassāvī**ti bhayadassanasīlo, aṇumattaṃ reṇuṃ sinerusadisaṃ passanto viya sabbalahukampi dukkaṭadubbhāsitamattaṃ pārājikasadisaṃ katvā vajjato bhayato dassanasīloti attho. **Samādāya sikkhati sikkhāpadesū**ti yaṃ kiñci sikkhāpadesu sikkhitabbaṃ, taṃ suṭṭhu ādāya gahetvā sikkhati.

Indriyesu guttadvāroti manacchaṭṭhesu indriyesu rūpādiārammaṇanimittādīnaṃ aggahaṇasaṅkhātasatisaṃvarena pihitadvāro. **Bhojane mattaññū**ti piṇḍapāte paṭiggahaṇaparibhogesu paccavekkhaṇañāṇavasena ceva appicchatādīhi ca mattajānanako, piṇḍapātavasena cettha catunnaṃ paccayānaṃ gahaṇaṃ veditabbaṃ. Atha vā bhuñjitabbato bhojananti catunnaṃ paccayānaṃ gahaṇaṃ veditabbaṃ. **Pubbarattāpararatta**nti ettha aḍḍharattisaṅkhātāya rattiyā pubbe pubbarattaṃ, iminā paṭhamayāmañceva pacchābhattañca gaṇhāti. Rattiyā pacchā apararattaṃ, iminā pacchimayāmañceva purebhattañca gaṇhāti. Pacchimayāmo panassa bhikkhuno niddākilamathavinodanokāsoti na gahito.

Jāgariyānuyogamanuyuttoti asubhabhāvanāsaṅkhātassa bhāvanārāmassa anuyogasaṅkhātaṃ āsevanabhāvanaṃ anuyutto caṅkamananisajjāhi yonisomanasikārena āvaraṇīyehi dhammehi cittaparisodhane yuttappayuttoti attho. **Sātaccaṃ nepakka**nti satataṃ pavattayitabbato sātaccasaṅkhātaṃ vīriyaṃ, paripākagatattā nepakkasaṅkhātañca paññaṃ anuyuttoti sambandho. Iminā vīriyapaññāhi yuttasseva jāgariyānuyogasiddhīti dasseti.

Idāni taṃ jāgariyānuyogaṃ sarūpato dassento **‘‘bodhipakkhikānaṃ dhammāna’’**ntiādimāha. **Bodhipakkhikānaṃ dhammāna**nti catusaccāvabodhasaṅkhātassa maggañāṇassa pakkhe bhavānaṃ catusaccasatipaṭṭhānādisattatiṃsadhammānaṃ. Niddese panassa lokiyabhāvanāya visesabodhipakkhiyadhamme ekārammaṇe pavattanasamatthatāya satta bojjhaṅgā eva niddiṭṭhā. Tesaṃ gahaṇena pana sesānampi tattha gahaṇaṃ veditabbaṃ. **So abhikkante paṭikkante**tiādīsu **abhikkantaṃ** vuccati purato gamanaṃ, **paṭikkantaṃ** nivattanaṃ, tadubhayañca ṭhānanisajjāsayanesupi purato, pacchato ca kāyassa abhigamanaapagamanavasena labbhati. **Sampajānakārī hotī**ti sampajaññena sabbakiccakārī, sampajaññasseva vā kārī, sampajañña-ggahaṇena cettha avippayogato satipi gahitāva hoti. Tenevassa niddese ‘‘sato sampajāno abhikkamatī’’tiādi vuttaṃ.

Ālokitetiādīsu **ālokitaṃ** nāma purato pekkhanaṃ. **Vilokitaṃ** nāma anudisāpekkhanaṃ. Imesaṃ pana dvinnaṃ gahaṇena heṭṭhā upari pacchato pekkhanasaṅkhātāni olokitullokitāpalokitānipi gahitānīti veditabbāni.

Samiñjite pasāriteti pabbānaṃ samiñjane, pasāraṇe ca. **Saṅghāṭipattacīvaradhāraṇe**ti ettha saṅghāṭicīvarānaṃ nivāsanapārupanavasena, pattassa bhikkhāpaṭiggahaṇādivasena ca paribhogo dhāraṇaṃ nāma. **Asite**ti piṇḍapātādibhojane. **Pīte**ti yāguādipāne. **Khāyite**ti piṭṭhakhajjādikhādane. **Sāyite**ti madhuphāṇitādisāyite. **Uccārapassāvakamme**ti uccārassa ca passāvassa ca karaṇe. **Gate**ti gamane. **Ṭhite**ti ṭhāne. **Nisinne**ti nisajjāya. **Sutte**ti sayane. **Jāgarite**ti jāgaraṇe. Ettha ca bhikkhācāragamanādivasena ‘‘abhikkante’’ti vuttaṃ. Vihāre pana caṅkamanādiiriyāpathavaseneva ‘‘gate’’tiādi vuttanti veditabbaṃ. **Bhāsite**ti kathane. **Tuṇhībhāve**ti akathane.

Sabbesu pana tesu abhikkantādīsu paccekaṃ sātthakasampajaññaṃ sappāyasampajaññaṃ gocarasampajaññaṃ asammohasampajaññanti catubbidhaṃ sampajaññaṃ veditabbaṃ. Tattha abhikkamitukāmatādicitte uppanne cittavaseneva gamanādiṃ akatvā ‘‘kiṃ nu me tattha gatena attho’’ti pariggaṇhitvā cetiyadassanādino tassa tassa atthassa pariggaṇhanaṃ **sātthakasampajaññaṃ** nāma. Sātthakesu panetesu gamanādīsu jīvitabrahmacariyantarāyānañceva sallekhapaṭipattivighātakarānaṃ kāyikacetasikaparikkilesānañca sabbesānaṃ sabbhāvābhāvaṃ pariggahetvā sappāyapariggaṇhanaṃ **sappāyasampajaññaṃ** nāma. Evaṃ pariggahitasātthakasappāyassa pana aṭṭhatiṃsāya kammaṭṭhānesu, vipassanāya vā attano abhirucitaṃ kammaṭṭhānasaṅkhātaṃ gocaraṃ avissajjetvāva abhikkamādīnaṃ karaṇaṃ **gocarasampajaññaṃ** nāma. Abhikkamādīsu pana andhabālaputhujjanā ‘‘attā abhikkamādīni karoti, ahaṃ karomī’’ti vā sammuyhanti, tathā asammuyhitvā ‘‘abhikkamitukāmatādicittakiriyavāyodhātu vipphārādikāraṇasāmaggiyā ayaṃ kāyasaṅkhāto aṭṭhisaṅghāṭo abhikkamādīni karoti, tato añño abbhantare attā vā satto vā abhikkamanto vā paṭikkamanto vā…pe… tuṇhī bhavanto vā natthī’’ti evamādinā yāthāvato jānanavasena paññāya pavattanaṃ **asammohasampajaññaṃ** nāma. Ayamettha saṅkhepo, vitthāro pana **sammohavinodaniyaṃ** (vibha. aṭṭha. 508) gahetabbo.

Idāni yasmā yassa abbhantare yathāvuttā ettakā guṇā natthi, tassa araññavāso pana makkaṭādīnaṃ viya anucchaviko na hoti, upacāramattampissa jhānaṃ na uppajjati. Yassa pana santi, tassa araññavāso anucchaviko hoti. So hi tattha sabbappakārajjhānaṃ nibbattetuṃ sakkoti, araññavāsañceva āraññake ca upasobheti, sakalañca sāsanaṃ pasādeti, tasmā evarūpassa bhikkhuno upāsanaṭṭhānayogapathaṃ sappāyasenāsanaṃ dassento **‘‘so vivittaṃ senāsanaṃ bhajatī’’**tiādimāha. Tattha **vivitta**nti suññaṃ. Seti ceva āsati ca etthāti **senāsanaṃ,** mañcādi, vihārādi ca. Tenevassa niddese ‘‘mañco pīṭha’’ntiādi vuttaṃ.

Idāni aññampissa pabhedaṃ dassetuṃ **‘‘arañña’’**ntiādi vuttaṃ. Tattha **arañña**nti vinayapariyāyena tāva ṭhapetvā gāmañca gāmūpacārañca avasesaṃ, suttantapariyāyena ca āraññakaṃ bhikkhuṃ sandhāya pañcadhanusatikaṃ pacchimaṃ araññanti vuttaṃ, abhidhammapariyāyena pana gāmadvārassa indakhīlato bahi sabbaṃ ‘‘arañña’’nti gahetabbaṃ. ‘‘Nikkhamitvā bahi indakhīlā’’ti (vibha. 529) hi vuttaṃ. **Kandara**nti kaṃ vuccati udakaṃ, tena daritaṃ udakena bhinnaṃ pabbatapadesaṃ, yaṃ ‘‘nitumba’’ntipi ‘‘nadīkuñja’’ntipi vadanti. Tattha hi rajatapaṭṭasadisavālikāpuline maṇivitānasadise sandacchāye vanagahane nisīditvā maṇikkhandhasadise udake sandamāne sītena vātena bījiyamānassa samaṇadhammaṃ karoto cittaṃ ekaggaṃ hoti. **Giriguha**nti dvinnaṃ pabbatānamantaraṃ, ekasmiññeva vā umaṅgasadisaṃ mahāvivaraṃ. **Vanapattha**nti gāmantaṃ atikkamitvā manussānaṃ anupacāraṭṭhānaṃ, yattha na kasanti na vapanti. Tenevassa niddese ‘‘vanapatthanti dūrānametaṃ senāsanānaṃ adhivacana’’ntiādi vuttaṃ.

Abbhokāsanti acchannaṃ. Ākaṅkhamāno panettha cīvarakuṭiṃ katvā vasati. **Palālapuñja**nti palālarāsiṃ. Mahāpalālapuñjato hi palālaṃ nikkaḍḍhitvā pabbhāraleṇasadise ālaye karonti, gacchagumbādīnampi upari palālaṃ pakkhipitvā heṭṭhā nisīdanti, taṃ sandhāyetaṃ vuttaṃ. **Appasadda**ntiādīsu vacanasaddena virahitattā appasaddaṃ. Nagaranigghosasaddena ceva migapakkhinigghosena ca rahitattā **appanigghosaṃ. Vijanavāta**nti anusañcarakajanassa sarīravātena virahitattā vijanavātaṃ, ‘‘vijanavāda’’ntipi pāṭho. Senāsanassa anto janavādasaddena rahitanti attho. Manussānaṃ rahassa kiriyārahattā **manussarāhasseyyakaṃ,** tato tato paṭinivattitvā sammadeva kammaṭṭhāne cittassa līyanato paṭisallānasaṅkhātassa vivekassa bhāvanārāmassa anurūpattā **paṭisallānasāruppaṃ**. Bhajatīti sambandho. **Araññagato**tiādīsu araññaṃ, rukkhamūlañca ṭhapetvā avasesaṃ sabbampi senāsanaṃ suññāgārena saṅgahitaṃ.

Pallaṅkaṃ ābhujitvāti samantato ūrubaddhāsanaṃ bandhitvā. **Ujuṃ kāyaṃ paṇidhāyā**ti uparimakāyaṃ ujuṃ ṭhapetvā, aṭṭhārasa piṭṭhikaṇṭake koṭiyā koṭiṃ paṭipādetvā. Evaṃ nisinnassa hi cammamaṃsanahārūni na paṇamanti, athassa tesaṃ apaṇamanapaccayā khaṇe khaṇe vedanā na uppajjanti, tato cittaṃ ekaggaṃ hoti, kammaṭṭhānaṃ vuddhiṃ upagacchati. **Parimukhaṃ satiṃ upaṭṭhapetvā**ti kammaṭṭhānābhimukhaṃ satiṃ paṭṭhapetvā, mukhasamīpe vā katvā. Tenevassa **niddese** ‘‘ayaṃ sati upaṭṭhitā hoti sūpaṭṭhitā, nāsikagge vā mukhanimitte vā’’ti (vibha. 537) vuttaṃ. **Mukhanimitta**nti cettha uttaroṭṭhassa vemajjhapadeso, yattha nāsikāvāto paṭihaññati. Atha vā ‘‘parīti pariggahaṭṭho, mukhanti niyyānaṭṭho, satīti upaṭṭhānaṭṭho, tena vuccati parimukhaṃ sati’’nti (paṭi. ma. 1.164) vaṃ **paṭisambhidāyaṃ** vuttanayenapettha attho daṭṭhabbo. Tatrāyaṃ saṅkhepattho ‘‘pariggahitaniyyānaṃ satiṃ katvā’’ti.

Abhijjhaṃ loketiādīsu abhimukhaṃ jhāyati cintetīti **abhijjhā,** rāgo. Lujjanapalujjanaṭṭhena **loko,** pañcupādānakkhandhā. Tesu kāmacchandaṃ vikkhambhetvāti attho. Vikkhambhanavaseneva vigatābhijjhena, na cakkhuviññāṇādisadisenāti attho. **Cetasā**ti cittena, itthambhūto viharatīti attho. **Abhijjhāyā**ti abhijjhāto. **Cittaṃ parisodhetī**ti yathā naṃ sā muñcitvā na puna gaṇhāti, evaṃ parimocetīti attho. Byāpajjati iminā cittaṃ pūtikummāsādayo viya pakatiṃ jahātīti **byāpādo**. Vikārappattiyā padussati, paraṃ vā padūseti vināsetīti **padoso,** ubhayampetaṃ kodhassevādhivacanaṃ. Yasmā cetaṃ sabbakammaṭṭhānasādhāraṇavasena desīyati, tasmā ‘‘sabbapāṇabhūtahitānukampī’’ti evaṃ mettāvasena avatvā ‘‘abyāpannacitto’’ti ettakameva vuttaṃ.

Thinaṃ cittassa gelaññaṃ, **middhaṃ** cetasikānaṃ. **Ālokasaññī**ti rattiyampi divāpi diṭṭhaālokasañjānanasaññāya samannāgato, tāya pana ālokasaññāya thinamiddhavinodanassa visesato satisampajaññaṃ icchitabbanti āha **‘‘sato sampajāno’’**ti.

Anuddhatoti avikkhitto tathā eva ajjhattaṃ vūpasantacitto. **Tiṇṇavicikiccho**ti vicikicchaṃ atikkamitvā ṭhito. **Akathaṃkathī kusalesu dhammesū**ti anavajjadhammesu ‘‘kathaṃ ime, kathaṃ ime’’ti evaṃ pavattanato kathaṃkathīsaṅkhātāya vicikicchāya virahito. Evaṃ pañcanīvaraṇappahānaṃ dassetvā idāni yasmā appahīnanīvaraṇassa jhānaṃ na uppajjati, na hi kāmacchandādīhi nānāvisayavikkhittacittaṃ ekattārammaṇe samādhiyati, na kāmadhātusamatikkamanāya vā paṭipajjati, tasmā **‘‘so ime pañca nīvaraṇe pahāyā’’**tiādi vuttaṃ. Tattha **so**ti yo yathāvuttasīlādiguṇe patiṭṭhāya araññādianurūpasenāsanagato attano cariyānukulakammaṭṭhāne līnuddhaccarahitāya sātaccakiriyāya uppāditupacārajjhānena pahīnapañcanīvaraṇo paṭhamajjhānādhigamāya vāyamati, soti attho.

Cetaso upakkileseti cittassa appabhassarabhāvakaraṇe. **Paññāya dubbalīkaraṇe**ti yasmā ime nīvaraṇā uppajjamānā anuppannāya lokiyalokuttarāya paññāya uppajjituṃ na denti, uppannāya pana lokiyaaṭṭhasamāpattiyā, abhiññābhūtāya vā mūlaṃ upacchinditvā pātenti, tasmā ‘‘paññāya dubbalīkaraṇā’’ti vuccanti. **Vivicceva kāmehī**tiādīsu **kāmehī**ti vatthukāmakilesakāmehi. **Viviccevā**ti viviccitvā vinā hutvā, apakkamitvāti attho. Niyamatthena panettha **eva**-kārena jhānapaṭipakkhabhūtānaṃ kāmānaṃ pariccāgeneva paṭhamajjhānādhigamo, andhakārapariccāgeneva dīpappavatti viyāti dasseti. Uttarapadepi cesa eva-kāro ānetvā ‘‘vivicceva akusalehi dhammehī’’ti sambandhitabbo. Na hi sakkā kāmato aññehi nīvaraṇasaṅkhātehi akusaladhammehi aviviccāpi jhānaṃ upasampajja viharituṃ. Padadvayepi pana ‘‘viviccā’’ti iminā kāyavivekādīsu, tadaṅgavivekādīsu ca tadaṅganissaraṇavivekavajjitā sabbepi vivekā idha adhippetā. Vatthukāmavivekavacanato hi kāyaviveko vutto, kilesakāmehi pana sesākusalehi ca vivekavacanato cittaupadhivivekā, vikkhambhanādivivekā ca vuttā. Lokuttarajjhānampi saṅgahitattā daṭṭhabbaṃ. Evametena padadvayena yathākkamaṃ kāmacchandanīvaraṇasesanīvaraṇavikkhambhanādiko vutto. Evaṃ oghādīsupi yathārahaṃ yojetabbaṃ.

Ettāvatā ca paṭhamassa jhānassa pahānaṅgaṃ dassetvā idāni sampayogaṅgaṃ dassetuṃ **‘‘savitakkaṃ savicāra’’**ntiādi vuttaṃ. Tattha vitakkena ca vicārena ca saha vattati rukkho viya pupphena, phalena cāti idaṃ jhānaṃ **‘‘savitakkaṃ savicāra’’**nti vuccati. **Vivekaja**nti ettha vivitti viveko, nīvaraṇavigamoti attho. Vivittoti vā viveko, nīvaraṇavivitto jhānasampayuttadhammarāsīti attho, tasmā vivekato, tasmiṃ vā viveke jātanti vivekajaṃ. **Pītisukha**nti ettha pītīti appanāppattā pharaṇāpīti, sukhañca taṃsampayuttaṃ, iti ayañca pīti idañca sukhaṃ assa jhānassa, asmiṃ vā atthīti idaṃ jhānaṃ **‘‘pītisukha’’**nti vuccati. Atha vā pīti ca sukhañca pītisukhaṃ, vivekajaṃ pītisukhaṃ assa, asmiṃ vāti **vivekajaṃ pītisukhaṃ,** evaṃ ekapadavasena ‘‘vivekajapītisukha’’nti vattabbe niggahītāgamaṃ katvā ‘‘vivekajaṃ pītisukha’’ntipi vattuṃ yujjati. Yatheva hi jhānaṃ, evaṃ pītisukhampi vivekajameva hotīti. **Paṭhamaṃ jhāna**nti gaṇanānupubbato paṭhamaṃ, paṭhamaṃ uppattitopi paṭhamaṃ. Ārammaṇūpanijjhānato, paccanīkajhāpanato vā jhānaṃ, iminā nayena upari ‘‘dutiyaṃ jhāna’’ntiādīsu attho veditabbo. **Upasampajja viharatī**ti evaṃ pañcaṅgavippahīnaṃ pañcaṅgasamannāgataṃ tividhakalyāṇaṃ dasalakkhaṇasampannaṃ paṭhamaṃ jhānaṃ adhigantvā tadanurūpena iriyāpathavihārena pavattatīti attho. Ettha ca cittekaggatā kiñcāpi ‘‘savitakkasavicāra’’nti imasmiṃ pāṭhe na niddiṭṭhā, tathāpi **vibhaṅge** ‘‘jhānanti vitakko vicāro pīti sukhaṃ cittassekaggatā’’ti (vibha. 569) vuttattā aṅgameva.

Evaṃ paṭhamajjhānādhigamaṃ dassetvā idāni tadanantaraṃ adhigatapaṭhamajjhānassa taṃ āvajjanasamāpajjanavuṭṭhānādhiṭṭhānapaccavekkhaṇasaṅkhātāhi pañcahi vasīhi vasībhūtaṃ katvā tato vuṭṭhāya tattha āsannanīvaraṇapaccatthikatāya ceva oḷārikavitakkavicārakkhobhasamaṅgitāya ca dosaṃ disvā nikantiṃ pariyādāya vitakkādibhedoḷārikaṅgappahānāya, pītiādisantaṅgapaṭilābhāya ca tadeva kammaṭṭhānaṃ punappunaṃ manasikaroto dutiyaṃ jhānaṃ uppajjati, tappādakañca lokuttarajjhānaṃ puggalādhiṭṭhānena dassetuṃ **‘‘vitakkavicārānaṃ vūpasamā’’**tiādimāha. Tattha **vūpasamā**ti samatikkamā, dutiyajjhānakkhaṇe apātubhāvāti vuttaṃ hoti. **Ajjhatta**nti attani jātaṃ, attasantāne nibbattanti attho. **Sampasādana**nti saddhāsaṅkhātasampasādanayogato jhānampi sampasādanaṃ nīlavaṇṇayogato nīlavatthaṃ viya. **Ekodibhāva**nti ettha vitakkavicārehi anajjhāruḷhattā eko aggo seṭṭho udetīti ekodi, samādhi. Taṃ bhāveti vaḍḍhetīti dutiyajjhānaṃ **ekodibhāvaṃ**. So panāyaṃ ekodi yasmā cetaso, na sattassa, na jīvassa, tasmā etaṃ ‘‘cetaso ekodibhāva’’nti vuttaṃ.

Nanu cāyaṃ saddhā paṭhamajjhānepi atthi, ayañca ekodināmako samādhi, atha kasmā idameva evaṃ vuttanti? Vuccate – imasmiñhi jhāne vitakkavicārakkhobhābhāvena balavatī saddhā, samādhi ca, tasmā idameva evaṃ vuttanti. **Avitakkaṃ avicāra**nti bhāvanāya pahīnattā natthi etasmiṃ, etassa vā vitakko vicāro, na tatiyajjhānādi viya, cakkhuviññāṇādi viya ca abhāvappattito, tasmā imassa ‘‘vitakkavicārānaṃ vūpasamā’’ti idaṃ kāraṇavacananti daṭṭhabbaṃ. **Samādhija**nti paṭhamajjhānasamādhito, sampayuttasamādhito vā jātaṃ, vitakkādikkhobhābhāvena cetassa vaṇṇabhaṇanatthaṃ idameva ‘‘samādhija’’nti vuttaṃ. **Upasampajja viharatī**ti evaṃ duvaṅgavippahīnaṃ tivaṅgasamannāgataṃ tividhakalyāṇādiyuttaṃ dutiyaṃ jhānaṃ adhigantvā vuttanayena vattatīti attho.

Evaṃ dutiyajjhānādhigamaṃ dassetvā idāni tadanantaraṃ adhigatadutiyajjhānassa taṃ vuttanayeneva vasībhūtaṃ katvā tattha āsannavitakkavicārapaccatthikatāya ceva oḷārikapītaṅgasamaṅgitāya ca dosaṃ disvā nikantiṃ pariyādāya tadoḷārikaṅgappahānāya sesasantaṅgapaṭilābhāya tadevārammaṇaṃ punappunaṃ manasikaroto tatiyaṃ jhānaṃ uppajjati, tappādakañca lokuttaraṃ, taṃ dassetuṃ **‘‘pītiyā ca virāgā’’**tiādimāha. Tattha virajjanaṃ virāgo, samatikkamo, tasmā **virāgā. Ca**-kārena vitakkavicārānaṃ vūpasamaṃ sampiṇḍeti ‘‘pītiyā ca virāgā, vitakkavicārānañca vūpasamā’’ti. Idañcetassa āgamanamaggaparidīpanatthaṃ, vaṇṇabhaṇanatthañca vuttaṃ. **Upekkhako viharatī**ti ettha upapattito ikkhati apakkhapatitā hutvā passatīti upekkhā, tatramajjhattatā. Tāya visadāya pītivirāgapadaṭṭhānāya thāmagatāya samannāgatattā tatiyajjhānasamaṅgī ‘‘upekkhako’’ti vuccati, vitakkādikkhobhābhāvena panesā ettheva paribyattakiccā jātā, na paṭhamajjhānādīsūti. **Sato ca sampajāno**ti puggalādhiṭṭhānena sati ca sampajaññañca vuttaṃ, idañca satisampajaññabaleneva ṭhitaṃ tampītisahacaritaṃ sukhaṃ, tato apanītaṃ vaccho viya bandhanabalena dhenuṃ pītiṃ na upagacchati, imasmiñca sati atimadhure sukhe yogino na sārajjanti, no aññathāti imampi atthavisesaṃ dassetuṃ idheva vuttanti veditabbaṃ. **Sukhañca kāyena paṭisaṃvedetī**ti ettha kiñcāpi tatiyajjhānasamaṅgino sukhapaṭisaṃvedanābhogo natthi, evaṃ santepi yasmā tassa nāmakāyena sampayuttaṃ atipaṇītaṃ sukhaṃ, taṃsamuṭṭhitena tassa atipaṇītena rūpena rūpakāyo phuṭṭho, yassa phuṭṭhattā jhānā vuṭṭhitopi kāyikasukhaṃ paṭisaṃvedeyya, tasmā etamatthaṃ dassento ‘‘sukhañca kāyena paṭisaṃvedetī’’ti āha. **Yaṃ ta**ntiādīsu **ya**nti yasmā, yaṃ jhānahetūti attho. **Ta**nti taṃ tatiyajjhānasamaṅgipuggalaṃ buddhādayo **ariyā ācikkhanti** pasaṃsanti. Kinti? **‘‘Upekkhako satimā sukhavihārī’’**ti. Evaṃ ekaṅgavippahīnaṃ duvaṅgasamannāgataṃ tividhakalyāṇādiyuttaṃ tatiyaṃ jhānaṃ adhigantvā pavattatīti attho. Yaṃ pana jhānaṃ **vibhaṅge** ‘‘jhānanti upekkhā sati sampajaññaṃ sukhaṃ cittassekaggatā’’ti (vibha. 591) vuttaṃ, taṃ saparikkhāraṃ jhānaṃ dassetuṃ pariyāyena vuttaṃ. Upanijjhānalakkhaṇānaṃ pana sukhacittekaggatānaṃ vasena duvaṅgikamevetaṃ veditabbaṃ. Yathāha – ‘‘duvaṅgikaṃ jhānaṃ hotī’’tiādi (vibha. 624).

Evaṃ tatiyajjhānādhigamaṃ dassetvā idāni tadanantaraṃ adhigatatatiyajjhānassa taṃ vasībhūtaṃ katvā tato vuṭṭhāya tattha vuttanayena dosaṃ disvā nikantiṃ pariyādāya oḷārikasukhaṅgappahānāya, upekkhekaggatāsaṅkhātasesasantaṅgapaṭilābhāya ca tadeva nimittaṃ manasikaroto catutthaṃ jhānaṃ uppajjati, tappādakañca lokuttaraṃ, taṃ puggalādhiṭṭhānena dassetuṃ **‘‘sukhassa ca pahānā’’**tiādimāha. Tattha **sukhassa ca pahānā dukkhassa ca pahānā**ti kāyikassa sukhassa, dukkhassa ca pahānā. **Pubbevā**ti tañca kho pubbeva, na catutthajjhānakkhaṇeti attho. **Somanassadomanassānaṃ atthaṅgamā**ti cetasikassa sukhassa, dukkhassa ca pubbeva pahānā. Kadā pana tesaṃ pahānaṃ hotīti? Catunnaṃ jhānānaṃ upacārakkhaṇe. Dukkhadomanassasukhasomanassāni hi yathākkamaṃ paṭhamādicatunnaṃ jhānānaṃ upacārakkhaṇe eva pahīyanti. Yadi evaṃ, kasmā panesa ‘‘vivicceva…pe… paṭhamaṃ jhānaṃ upasampajja viharati, etthuppannaṃ dukkhindriyaṃ aparisesaṃ nirujjhati…pe… catutthaṃ jhānaṃ upasampajja viharati, etthuppannaṃ somanassindriyaṃ aparisesaṃ nirujjhatī’’ti (saṃ. ni. 5.510) evaṃ jhānesveva nirodho vuttoti? Atisayanirodhassa vuttattā. Upacārakkhaṇesu hi yo nirodho, so nirodho eva, nātisayanirodho, so pana jhānakkhaṇesu eva. Tato eva hi tattha tattha aparisesaggahaṇaṃ katanti, tattha tattha pana pahīnāpi etā vedanā ettha duviññeyyalakkhaṇāya adukkhamasukhāya vedanāya dukkhādibyatirekena sukhaggahaṇatthaṃ, vaṇṇabhaṇanatthañcassa jhānassa samāhaṭā, paccayadassanatthañcassa. Yathāha – ‘‘cattāro kho, āvuso, paccayā adukkhamasukhāya cetovimuttiyā samāpattiyā, idhāvuso, bhikkhu sukhassa ca pahānā’’tiādi (ma. ni. 1.458).

Upekkhāsatipārisuddhinti tatramajjhattatāsaṅkhātāya upekkhāya janitasatiyā pārisuddhi. Nirupaklesatāya hi taṃ parisuddhattaṃ. Na kevalañcettha upekkhāya sati eva parisuddhā, apica kho sabbepi sampayuttadhammā, satisīsena panāyaṃ desanā katāti. **Upasampajja viharatī**ti evaṃ ekaṅgavippahīnaṃ duvaṅgasamannāgataṃ tividhakalyāṇādiyuttaṃ catutthaṃ jhānaṃ adhigantvā tadanurūpena iriyāpathavihārena pavattatīti attho.

Evaṃ rūpāvacaralokuttaracatukkajjhānaṃ dassetvā idāni arūpāvacarajjhānaṃ dassento yaṃ tattha paṭhamaṃ, evaṃ adhigatarūpāvacaracatutthajjhānassa karajarūpe daṇḍādānādīnañceva cakkhurogādiābādhānañca vasena diṭṭhādīnavassa karajarūpassa samatikkamāya ākāsakasiṇavirahitesu navasu kasiṇesu aññatarasmiṃ catutthaṃ jhānaṃ uppādetvā tassārammaṇabhūtaṃ kasiṇapaṭibhāgarūpampi karajarūpapaṭibhāgatāya, araññe sappānubandhassa bhayena palāyato rajjutālapaṇṇādiṃ sappapaṭibhāgatāya viya samatikkamitukāmassa pañcahākārehi taṃ jhānaṃ vasībhūtaṃ katvā tato vuṭṭhāya tattha nibbejanīyarūpapaṭibhāgārammaṇatāya, āsannasomanassapaccatthikatāya ca dosaṃ disvā nikantiṃ pariyādāya aṅgesu samatikkamitabbābhāvena ārammaṇasamatikkamabhūtaṃ ākāsānañcāyatanaṃ santato manasikaritvā cakkavāḷapariyantaṃ vā yattakaṃ vā icchati, tattakaṃ kasiṇaṃ pattharitvā vā kasiṇaṃ amanasikaritvā tena phuṭṭhokāsaṃ ‘‘ākāso ākāso’’ti vā ‘‘ananto ākāso’’ti vā manasikārena kasiṇaṃ ugghāṭetvā vā taṃ kasiṇugghāṭimākāsanimittaṃ ‘‘ākāso’’ti punappunaṃ manasikaroto ākāsānañcāyatanaṃ uppajjati, taṃ tāva dassetuṃ **‘‘sabbaso rūpasaññānaṃ samatikkamā’’**tiādimāha.

Tattha **sabbaso**ti sabbākārena, sabbāsaṃ vā anavasesānanti attho. **Rūpasaññāna**nti saññāsīsena vuttānaṃ kusalavipākakiriyavasena pañcadasarūpāvacarajjhānānañceva tadārammaṇānañca. Rūpajjhānampi hi ‘‘rūpe saññā rūpasaññā’’ti evaṃ saññāsīsena vuccati, tadārammaṇakasiṇampi rūpanti saññā nāmamassāti ‘‘rūpasañña’’nti vuccati. **Samatikkamā**ti virāgā, nirodhā ca. **Vibhaṅge** pana saññāsu samatikkantāsu ārammaṇaṃ samatikkantameva hotīti ‘‘samāpannassa vā upapannassa vā diṭṭhadhammasukhavihārissa vā’’tiādinā (vibha. 602) saññānameva samatikkamo vutto, ārammaṇe avirattassa saññāsamatikkamo natthevāti taṃ samatikkamavasenāpi atthavaṇṇanā kātabbāva.

Paṭighasaññānaṃ atthaṅgamāti cakkhādīnaṃ vatthūnaṃ, rūpādīnañca ārammaṇānaṃ paṭighātena samuppannā dvipañcaviññāṇasaññā **paṭighasaññā,** tāsaṃ atthaṅgamā. Kiñcāpi tā rūpāvacarajjhānasamāpannassāpi na santi, atha kho na pahīnattā na santi. Na hi rūpavirāgāya rūpāvacarabhāvanā saṃvattati, rūpāyattāva etāsaṃ pavatti, ayaṃ pana bhāvanā rūpavirāgāya saṃvattati, tasmā tā ettha pahīnāti vattuṃ vaṭṭati. **Nānattasaññānaṃ amanasikārā**ti nānatte gocare pavattānaṃ, nānattānaṃ vā manoviññāṇadhātuvasena pavattānañca catucattālīsakāmāvacarasaññānaṃ amanasikārā anāvajjanā. Ettha ca rūpapaṭighasaññānaṃ iminā jhānena nibbattabhavepi anuppattito ‘‘samatikkamā atthaṅgamā’’ti evaṃ abhāvo eva vutto. ‘‘Nānattasaññānaṃ amanasikārā’’ti aṭṭhakāmāvacarakusalānaṃ navakiriyānaṃ dasākusalānaṃ vasena sattavīsatisaññānaṃ arūpabhavepi manasikārena uppattisambhavato tāsaṃ amanasikārā icceva vuttanti veditabbaṃ.

Ananto ākāsoti ettha nāssa uppādanto vā vayanto vā paññāyatīti **ananto. Ākāso**ti kasiṇugghāṭimākāso vuccati, manasikāravasenapettha anantatā veditabbā. Teneva **vibhaṅge** vuttaṃ ‘‘tasmiṃ ākāse cittaṃ ṭhapeti…pe… anantaṃ pharati, tena vuccati ananto ākāso’’ti (vibha. 605). Idaṃ panassa bhāvanākāradassanaṃ. **Ākāsānañcāyatana**nti ettha nāssa antoti anantaṃ ākāsameva anantaṃ ākāsānantaṃ, ākāsānantameva ākāsānañcaṃ, tadeva ākāsānañcaṃ adhiṭṭhānaṭṭhena, sañjātisamosaraṇaṭṭhena ca āyatanaṃ, taṃ ārammaṇamassa sasampayuttadhammassa jhānassāti **ākāsānañcāyatanaṃ**. Taṃ upasampajja vuttanayena viharatīti attho.

Evaṃ ākāsānañcāyatanādhigamaṃ dassetvā idāni yaṃ tadanantaraṃ adhigatapaṭhamāruppassa taṃ vasībhūtaṃ katvā tattha āsannarūpajjhānapaccatthikatāya, rūpapaṭibhāgākāsārammaṇatāya ca dosaṃ disvā nikantiṃ pariyādāya taṃ samatikkamāya ākāsaṃ pharitvā pavattaṃ viññāṇaṃ ‘‘anantaṃ viññāṇa’’nti punappunaṃ manasikaroto viññāṇañcāyatanaṃ uppajjati, taṃ dassetuṃ **‘‘sabbaso ākāsānañcāyatanaṃ samatikkammā’’**tiādi vuttaṃ. Tattha pubbe vuttanayena jhānampi ākāsānañcāyatanaṃ ārammaṇampi. Ārammaṇampi hi purimanayena ākāsānañcañca taṃ paṭhamāruppassa ārammaṇattā vuttanayena āyatanañcāti ‘‘ākāsānañcāyatana’’nti vuccati. Iti ubhayassāpi appavattikaraṇena, amanasikaraṇena ca ekajjhaṃ katvā ‘‘ākāsānañcāyatanaṃ samatikkammā’’ti idaṃ vuttanti veditabbaṃ.

Anantaṃ viññāṇanti taññeva paṭhamāruppaviññāṇaṃ ākāsaṃ anantato pharitvā pavattaṃ ‘‘anantaṃ viññāṇa’’nti evaṃ manasikarototi vuttaṃ hoti, manasikāravasena vā anantaṃ. **Vibhaṅge**pi hi ‘‘anantaṃ pharatī’’ti (vibha. 610) vuttaṃ. **Viññāṇañcāyatana**nti ettha vuttanayena anantameva ānañcaṃ, viññāṇañca taṃ ānañcañcāti viññāṇānantanti vattabbe ruḷhito ‘‘viññāṇañca’’nti vuttaṃ, tadeva āyatanamārammaṇamassāti **viññāṇañcāyatanaṃ**. Sesaṃ vuttanayameva.

Evaṃ viññāṇañcāyatanaṃ dassetvā idāni yaṃ tadanantaraṃ adhigatadutiyāruppassa taṃ vasībhūtaṃ katvā tattha āsannākāsānañcāyatanapaccatthikatāya, tadārammaṇatāya ca dosaṃ disvā nikantiṃ pariyādāya taṃ samatikkamāya paṭhamāruppaviññāṇābhāvaṃ ‘‘natthi natthī’’ti vā ‘‘suññaṃ suñña’’nti vā ‘‘vivittaṃ vivitta’’nti vā punappunaṃ manasikaroto ākiñcaññāyatanaṃ uppajjati, taṃ dassetuṃ **‘‘sabbaso’’**tiādimāha. Idhāpi vuttanayena jhānassa, tadārammaṇassa ca viññāṇañcāyatanassa samatikkamova veditabbo. **Natthi kiñcī**ti ‘‘natthi natthi, suññaṃ suññaṃ, vivittaṃ vivitta’’nti evaṃ manasikarototi attho.

Ākiñcaññāyatananti ettha nāssa kiñcananti akiñcanaṃ, antamaso bhaṅgamattampissa avasiṭṭhaṃ natthīti vuttaṃ hoti, akiñcanassa bhāvo ākiñcaññaṃ, ākāsānañcāyatanaviññāṇāpagamassetaṃ adhivacanaṃ, ākiñcaññaṃ āyatanamārammaṇamassāti **ākiñcaññāyatanaṃ**. Sesaṃ suviññeyyameva.

Evaṃ ākiñcaññāyatanādhigamaṃ dassetvā idāni yaṃ tadanantaraṃ adhigatatatiyāruppassa taṃ vasībhūtaṃ katvā tattha āsannaviññāṇañcāyatanapaccatthikatāya dosaṃ disvā nikantiṃ pariyādāya taṃ samatikkamāya tadeva ākiñcaññāyatanaṃ ‘‘santaṃ santa’’nti punappunaṃ manasikaroto nevasaññānāsaññāyatanaṃ uppajjati, taṃ dassetuṃ **‘‘sabbaso’’**tiādimāha. Tattha **nevasaññānāsaññāyatana**nti oḷārikāya saññāya abhāvato, sukhumāya ca bhāvato nevassa sasampayuttadhammassa jhānassa saññā nāsaññāti nevasaññānāsaññaṃ, tadeva dhammāyatanamanāyatanapariyāpannattā āyatananti **nevasaññānāsaññāyatanaṃ**.

Atha vā yāyamettha saññā, sā paṭusaññākiccaṃ kātuṃ asamatthatāya nevasaññā, saṅkhārāvasesasukhumabhāvena vijjamānattā nāsaññāti nevasaññānāsaññā, nevasaññānāsaññā ca sā sampayuttadhammānaṃ adhiṭṭhānaṭṭhena āyatanañcāti **nevasaññānāsaññāyatanaṃ**. Na kevalañcettha saññāva edisī, api tu phassopi nevaphasso nāphasso, cittampi nevacittaṃ nācittaṃ, evaṃ sesasampayuttadhammāpi, saññāsīsena panāyaṃ desanā katāti veditabbā. Tattha **saṅkhārāvasesasukhumabhāvenā**ti accantasukhumabhāvappattasaṅkhārabhāvena. Sesaṃ vuttanayameva.

Ayaṃ panettha ādito paṭṭhāya piṇḍatthappakāsanā – ‘‘idha bhikkhu pātimokkhasaṃvarasaṃvuto’’tiādinā sāsane lokiyalokuttarajjhānanibbattakapuggalassa patiṭṭhābhūtasīlesu pātimokkhasaṃvarasīlavisuddhiṃ upadisati. ‘‘Viharatī’’ti iminā tadanurūpavihārasamaṅgibhāvaṃ. ‘‘Ācāragocarasampanno’’ti iminā ājīvapārisuddhisīlaṃ, tadupakārake ca dhamme. ‘‘Aṇumattesū’’tiādinā yathāvuttasīlehi acavanaṃ, tesañca anavasesato samādānaṃ. ‘‘Indriyesu guttadvāro’’ti iminā indriyasaṃvarasīlaṃ. ‘‘Bhojane mattaññū’’ti iminā paccayasannissitasīlaṃ, santosādiguṇañca. ‘‘Pubbarattāpararatta’’ntiādinā sīladhutaṅgesu patiṭṭhitassa bhāvanārāmassa tadupakārake dhamme. ‘‘Bodhipakkhikāna’’ntiādinā paṭipattiyā nibbedhabhāgiyataṃ. ‘‘So abhikkante’’tiādinā yathāvuttaguṇānaṃ aparihānāya, vakkhamānānañca paṭilābhāya satisampayogaṃ. ‘‘So vivitta’’ntiādinā bhāvanānurūpasenāsanapariggahaṃ. ‘‘So araññagato’’tiādinā jhānabhāvanārambhappakāraṃ. ‘‘So abhijjha’’ntiādinā jhānabhāvanābhiyogena pahīnapañcanīvaraṇassa upacārajjhānuppattiṃ. ‘‘So ime pañca nīvaraṇe’’tiādinā tassa uparūpari vāyamato rūpārūpajjhānuppattikkamaṃ upadisati. Ayaṃ tāvettha padattho.

Dhammabhedo panettha vibhaṅganaye pākaṭo bhavissati. Tīsu hi nayesu mahaggatalokuttarā kusalavipākakiriyacittasampayuttā vitakkavicārapītisukhaupekkhāekaggatāsaṅkhātā jhānadhammā nānānayehi vibhattā, jhānasampayuttā pana sesakāmāvacaradhammāva idha saṅgahitā. Kiñcāpi panettha pātimokkhasaṃvarasīlādayopi vuttā, tathāpi te jhānānaṃ pubbabhāgappaṭipattidassanavasena ceva jhānasampayuttadhammavasena ca vuttā, idha pana na saṅgahitāti veditabbā.

Pañhāpucchake pana siyā kusalā, siyā abyākatā, tīṇi jhānāni sukhāya vedanāya sampayuttā, catutthaṃ adukkhamasukhāya vedanāya sampayuttaṃ, upekkhā panettha vedanā na vattabbā, siyā vipākā, siyā vipākadhammadhammā, paṭhamajjhānaṃ vitakkavicāravajjitaṃ savitakkasavicāraṃ, vitakko panettha avitakkavicāramatto, vicāro na vattabbo, tīṇi jhānāni avitakkaavicārā, dve jhānāni pītivajjitāni pītisahagatāni, tīṇi sukhavajjitāni sukhasahagatāni, catutthaṃ upekkhāvajjitaṃ upekkhāsahagataṃ, tatiyajjhāne sukhaṃ, upekkhā ca idha na vattabbaṃ…pe… siyā mahaggatā, siyā appamāṇā, tīṇi siyā appamāṇārammaṇā, siyā na vattabbā, catutthaṃ tidhāpi na vattabbañca, tīṇi siyā maggahetukā, siyā maggādhipatino, siyā na vattabbā, catutthaṃ tidhāpi na vattabbañca…pe… pīti bahiddhārammaṇāni, catutthaṃ tidhāpi na vattabbañca…pe… anidassanaappaṭighā na hetū…pe… nocittacetasikā araṇāti. Sesaṃ suviññeyyameva. Pāḷimuttanayo panettha natthi, ito paraṃ pana ettakampi avatvā vijjamānaṭṭhāne eva vakkhāma.

Jhānavibhaṅgamātikatthavaṇṇanā niṭṭhitā.

Appamaññāvibhaṅgamātikatthavaṇṇanā

Appamaññāvibhaṅgamātikāya pana **atthato** tāva – **catasso appamaññāyo**tiādīsu pharaṇaappamāṇavasena appamaññāyo. Etā hi ārammaṇavasena appamāṇe vā satte pharanti, ekasattamhi vā anavasesapharaṇavasena appamāṇato pharantīti evaṃ pharaṇaappamāṇavasena **‘‘appamaññāyo’’**ti vuccanti, satta appamāṇavasenāpi vattuṃ vaṭṭati. **Mettāsahagatenā**ti mettāya samannāgatena. **Ekaṃ disa**nti puratthimādīsu catūsu disāsu yaṃ kiñci ekaṃ disaṃ, taṃdisāpariyāpannasattapharaṇavasena cetaṃ vuttaṃ. **Pharitvā**ti phusitvā ārammaṇaṃ katvā. **Viharatī**ti pavatteti. **Tathā dutiya**ntiādīsu. Yathā ekaṃ disaṃ pharitvā, tatheva tadanantaraṃ dutiyaṃ, tatiyaṃ, catutthañcāti attho. **Iti uddhamadho tiriya**nti eteneva nayena uparimaṃ disaṃ, heṭṭhimaṃ disaṃ, anudisañca anukkamena mettāsahagatena cetasā pharitvā viharatīti attho. Ettāvatā ekamekaṃ disaṃ pariggahetvā odhiso mettāpharaṇataṃ dassitaṃ.

Sabbadhītiādi pana anodhiso dassanatthaṃ vuttaṃ. Tattha **sabbadhī**ti sabbattha. **Sabbattatāyā**ti sabbesu hīnamajjhimukkaṭṭhamittasapattamajjhattādippabhedesu attatāya, tesu vibhāgaṃ akatvā attasamatāyāti vuttaṃ hoti. Atha vā **sabbattatāyā**ti sabbena cittabhāvena, īsakampi bahi avikkhepamānoti attho. **Sabbāvanta**nti sabbasattavantaṃ, sabbasattayuttanti attho. **Loka**nti sattalokaṃ. Puna ‘‘mettāsahagatenā’’ti idaṃ ‘‘vipulenā’’tiādīhi visesanehi sambandhadassanavasena vā vuttaṃ, nigamanavasena vā. Tattha pharaṇavasena vipulatā veditabbā. Bhūmivasena pana mahaggatatā. Paguṇavasena, appamāṇasattārammaṇavasena ca appamāṇatā. Byāpādapaccatthikappahānena averatā. Domanassappahānena niddukkhatā, saṅkhatatā, abyāpajjatā ca daṭṭhabbā. Evaṃ **karuṇāsahagatenā**tiādīsupi attho veditabboti ayaṃ tāvettha padattho.

Dhammabhedo panettha suviññeyyova. **Vibhaṅganayena** pana tīsu rūpāvacarakusalavipākakiriyācittesu sampayuttā sattesu mettādibrahmavihārabhūtā adoso karuṇā muditā tatramajjhattatāti cattāro dhammā nānānayehi vibhattā, taṃsampayuttā pana kāmāvacarabhūtā ca etā idha na gahitā. Arūpāvacaralokuttaresu panetā appamaññā natthevāti. **Pañhāpucchake** panetā tāva siyā kusalā, siyā abyākatā. Tisso sukhāya, catutthā adukkhamasukhāya vedanāya sampayuttā. Vipākattike tidhāpi, upekkhā avitakkaavicārā, sesā tidhāpi, mahaggatāva, parittārammaṇaatītārammaṇattikesu na vattabbāva, bahiddhārammaṇāva, anidassanaappaṭighāva, mettā hetu, sesā na hetū, no cittā, cetasikā, rūpāvacarā, sauttarāva. Sesaṃ suviññeyyamevāti.

Appamaññāvibhaṅgamātikatthavaṇṇanā niṭṭhitā.

Sikkhāpadavibhaṅgamātikatthavaṇṇanā

Sikkhāpadavibhaṅgamātikāya pana **atthato** tāva – **sikkhāpadānī**ti sikkhitabbapadāni, sikkhākoṭṭhāsāti attho. Apica sabbepi kusalā dhammā sikkhitabbato sikkhā, tāsaṃ patiṭṭhānaṭṭhena padaṃ, pañcasu pana sīlaṅgesu yaṃ kiñci aṅgaṃ. Pāṇātipātādīsu pāṇassa atīva pāto pāṇātipāto, pāṇavadhoti attho. **Pāṇo**ti cettha vohārato satto, paramatthato jīvitindriyaṃ, tasmiṃ pana pāṇe pāṇasaññino jīvitindriyupacchedakaupakkamasamuṭṭhāpikā kāyavacīdvārānaṃ aññataradvārappavattā vadhakacetanā pāṇātipāto, tasmā **pāṇātipātā. Veramaṇī**ti virati, sā eva vuttanayena sikkhāpadanti **veramaṇisikkhāpadaṃ. Adinna**nti na dinnaṃ, parapariggahitaṃ, parapariggahitassa adinnassa ādānaṃ adinnādānaṃ. Parassa haraṇaṃ theyyaṃ corikāti vuttaṃ hoti. Atthato pana parapariggahite tathāsaññino tadādāyakaupakkamasamuṭṭhāpikā theyyacetanā **adinnādānaṃ. Kāmesū**ti vatthukāmesu. **Micchācārā**ti kilesakāmavasena lāmakācārā, purisassa māturakkhitādisaṅkhātāsu, itthiyā attano niyamitapurisato parapurisasaṅkhātesu ca agamanīyaṭṭhānesu vītikkamācārāti vuttaṃ hoti. Atthato pana agamanīyavatthūsu maggenamaggappaṭipādanopakkamasamuṭṭhāpikā, adhivāsanākārappavattā vā methunacetanā **kāmesumicchācāro. Musā**ti abhūtaṃ atacchaṃ vatthu, **vādo**ti tassa abhūtataṃ ñatvāva bhūtato tacchato viññāpanaṃ. Lakkhaṇato pana atathaṃ vatthuṃ ñatvā tathato paraṃ viññāpetukāmassa atthabhañjakakāyavacīpayogasamuṭṭhāpikā cetanā **musāvādo. Surā**ti piṭṭhasurā pūvasurā odanasurā kiṇṇapakkhittā sambhārasaṃyuttāti pañca surā. **Meraya**nti pupphāsavo phalāsavo guḷāsavo madhvāsavo sambhārasaṃyuttoti pañca āsavā. Tadubhayampi madanīyaṭṭhena **majjaṃ,** yāya cetanāya taṃ majjaṃ pivati, sā pamādakāraṇattā **pamādaṭṭhānaṃ,** tasmā **surāmerayamajjapamādaṭṭhānā**. Sesaṃ suviññeyyamevāti ayaṃ tāvettha padattho.

Dhammabhedo pana vibhaṅganaye pākaṭo bhavissati. Evaṃ uparipi. Vibhaṅganayesu cettha suttantabhājanīyaṃ natthi, **abhidhammabhājanīye** panetāni pañca sikkhāpadāni kāmāvacarakusalacittasampayuttānaṃ viratīnaṃ vasena nānappakārato paṭhamavāre vibhattāni, tathā dutiyavāre cetanāvasena, viraticetanāsampayuttā panettha dhammā na sikkhāpadāni, sikkhāpadasampayuttā pana honti, tathā tatiyanaye phassādīnaṃ sabbesaṃ dhammānaṃ vasena nānappakārato vibhattāti.

Pañhāpucchake pana cetanāya, phassādīnañca pariyāyasikkhāpadattā nippariyāyasikkhāpadabhūtānaṃ viratīnaṃ vaseneva vibhattāni. Tattha hi pañca sikkhāpadāni kusalā eva, siyā sukhāya, siyā adukkhamasukhāya sampayuttā…pe… parittārammaṇāva, paccuppannārammaṇāva, bahiddhārammaṇāva, anidassanaappaṭighāva, na hetū, sahetukā, no cittā, cetasikā, kāmāvacarā, sauttarāva, araṇāvāti. Ettha ca yāni sikkhāpadāni sattārammaṇāni vuttāni, tāni ca viratisabhāvattā yasmā ‘‘satto’’ti saṅkhaṃ gate parittadhamme eva paccuppanne eva dhamme ārammaṇaṃ karonti, tasmā parittārammaṇāti ca vuttāti veditabbā. Idāni viramitabbapāṇātipātādīnaṃ –

> Dhammakammapathālamba-vedanāmūlakammato;
> Sāvajjaṅgādito ñeyyo, pāḷimuttavinicchayo.

Tattha **dhammato** tāva – pañcapete pāṇātipātādayo cetanāsabhāvāva honti. **Kammapathato** pañca kammapathāva. **Ārammaṇato** pana pāṇātipāto jīvitindriyārammaṇo, adinnādānaṃ sattārammaṇaṃ, saṅkhārārammaṇaṃ vā, tathā musāvādo, micchācāro itthipurisārammaṇo, surāpānaṃ saṅkhārārammaṇaṃ. **Vedanāto** pana pāṇātipāto dukkhavedano, adinnādānaṃ tivedanaṃ, tathā musāvādo, micchācāro pana sukhamajjhattavasena dvivedano, tathā surāpānaṃ. **Mūlato** pana paṭhamo dosamohamūlo, dutiyaṃ siyā lobhamohamūlaṃ, siyā dosamohamūlaṃ, tathā musāvādo, micchācāro pana lobhamohamūlova, tathā surāpānaṃ. **Kammato** panettha musāvādo vacīkammaṃ, sesā kāyakammameva.

Sāvajjato pana pāṇātipāto tāva amanussake pāṇe appasāvajjo, manussake mahāsāvajjo. Tesu ca khuddakasarīre appasāvajjo, mahāsarīre mahāsāvajjo. Kasmā? Payogamahantatāya. Payogasamattepi appaguṇe appasāvajjo, mahāguṇe mahāsāvajjo. Sarīraguṇānaṃ samabhāve sati kilesānaṃ, upakkamānañca mudutibbatāya appamahāsāvajjo hoti, khīṇāsave pana mahāsāvajjataroti. Adinnādānaṃ vatthuno hīnappaṇītatāya ceva guṇavirahitatabbantasantakatāya ca. Tatthāpi taṃ taṃ upādāyupādāya ca appamahāsāvajjaṃ, khīṇāsavasantake mahāsāvajjataranti veditabbaṃ. Micchācāro dussīlasīlavantavatthuvītikkamanena. Tatthāpi taṃ taṃ upādāyupādāya ca appamahāsāvajjo, khīṇāsavavatthuvītikkamane mahāsāvajjataroti ca veditabbo. Musāvādo yamatthaṃ bhañjati, tassa appamahantataṃ, vatthusāmino guṇavirahitataṃ, tabbantatañca upādāyupādāya appamahāsāvajjo hoti. Apica attano santakaṃ adātukāmatāya, hasādhippāyena vā ‘‘nattheta’’ntiādinayappavatto appasāvajjo, adiṭṭhaṃ ‘‘diṭṭha’’ntiādinā kūṭasakkhiādibhāvena vā pavatto mahāsāvajjo, musā vatvā pana saṅghabhedane mahāsāvajjataro. Surāpānaṃ bindumattato paṭṭhāya taṃ taṃ upādāyupādāya appasāvajjaṃ, bahuke mahāsāvajjaṃ, kāyavikārajananapahonakapāne pana mahāsāvajjatarameva.

Aṅgādito pana pāṇātipātassa pāṇo pāṇasaññitā vadhakacittaṃ upakkamo tena maraṇanti pañca aṅgāni. Sāhatthiko āṇattiko nissaggiko thāvaro vijjāmayo iddhimayoti cha payogā. Adinnādānassa parapariggahitatā tathāsaññitā theyyacittaṃ upakkamo tena haraṇanti pañca aṅgāni. Sāhatthikādayo cha eva payogā. Te ca kho yathānurūpaṃ theyyāvahārādīnaṃ vasena pavattā. Micchācārassa agamanīyavatthutā sevanacittaṃ maggena maggappaṭipattīti tīṇi aṅgāni. Sāhatthiko ekova payogo. Evaṃ sesānampi payogo veditabbo. Musāvādassa atathaṃ vatthu, visaṃvādanacittaṃ, tajjo vāyāmo, parassa tadatthavijānananti cattāri aṅgāni. Surāpānassa surādīnaṃ aññataratā ajjhoharaṇanti dve aṅgānīti.

Evaṃ pāṇātipātādīnaṃ dhammādito vinicchayaṃ ñatvā idāni pāṇātipātāveramaṇiādīnaṃ pañcannampi –

> Dhammakammapathālamba-samādānapayogato;
> Khaṇḍato ca vijānīyo, pāḷimuttavinicchayo.

Tattha **dhammakammapathato** vinicchayo vuttanayova. **Ārammaṇato** panetāni jīvitindriyāditaṃtaṃvītikkamitabbavatthārammaṇāni. **Samādānato** ekassa santike vā sayameva vā ‘‘pañca sīlāni adhiṭṭhahāmī’’ti ekato vā pāṭiekkaṃ vā samādiyantena etāni samādinnāneva honti. **Payogato** pana sabbānipi sāhatthikapayogāneva. **Khaṇḍato** gahaṭṭhā yaṃ yaṃ vītikkamanti, taṃ tadeva khaṇḍaṃ hoti, netare. Gahaṭṭhā anibaddhasīlā honti, yaṃ yaṃ sakkonti, taṃ tadeva gopenti. Sāmaṇerānaṃ pana ekasmiṃ vītikkamite sabbānipi bhijjantīti evaṃ vijānīyo pāḷimuttavinicchayo.

Sikkhāpadavibhaṅgamātikatthavaṇṇanā niṭṭhitā.

Paṭisambhidāvibhaṅgamātikatthavaṇṇanā

Paṭisambhidāvibhaṅgamātikāya **atthato** tāva – **catasso paṭisambhidā**ti cattāro pabhedā. **Niddese** pana ‘‘atthe ñāṇaṃ atthappaṭisambhidā’’tiādinā (vibha. 718) ñāṇavasena niddiṭṭhattā ñāṇasseva, na aññassa kassacīti veditabbaṃ. **Atthapaṭisambhidā**ti atthavisayañāṇappabhedā, atthappabhedasallakkhaṇavibhāvanavavatthānakaraṇasamatthatāvasena atthe pabhedagataṃ ñāṇanti attho. Sesapadesupi eseva nayo. Ettha ca **attho**ti hetuphalaṃ. So hi hetuvasena araṇīyato gantabbato, uppādetabbato ca ‘‘attho’’ti vuccati. Pabhedato panesopi pañcavidho hoti yaṃ kiñci paccayuppannaṃ, nibbānaṃ, bhāsitattho, vipāko, kiriyāti.

Dhammoti paccayo, so hi phalaṃ vidahati pavatteti uppādeti ceva pāpeti cāti ‘‘dhammo’’ti vuccati. Pabhedato panesopi pañcavidho hoti yo koci phalanibbattako hetu, ariyamaggo, bhāsitaṃ, kusalaṃ, akusalanti.

Niruttīti yathāvuttānaṃ dhammānaṃ, atthānañca vācako sabhāvaniruttisaṅkhāto saddo. Imā dhammatthaniruttiyo ārammaṇaṃ katvā paccavekkhantassa tattha tattha pabhedagataṃ ñāṇaṃ **niruttipaṭisambhidā** nāma.

Ettha ca niruttipaṭisambhidā saddārammaṇā, na paññattārammaṇā, paṭisambhidāpatto hi ‘‘phasso vedanā’’tiādikaṃ saddaṃ sutvā ‘‘ayaṃ sabhāvaniruttī’’ti jānāti, ‘‘phassā vedano’’tiādikaṃ pana ‘‘na sabhāvaniruttī’’ti jānāti. Sabhāvaniruttīti (vibha. aṭṭha. 718) ca māgadhikā bhāsā, yāya sammāsambuddhā tepiṭakaṃ buddhavacanaṃ tantiṃ āropenti, brahmāno ca agāmake araññe kiñci vacanaṃ asutvā vaḍḍhitadārakā ca attano dhammatāya bhāsanti, yā ca apāyesu manusse devaloke ceva māgadhabhāsā ussannā, pacchā ca tato andhakayonakadamiḷādidesabhāsā ceva sakkatādiaṭṭhārasamahābhāsā ca nibbattā, sā hi yasmā itarāsu bhāsāsu parivattantāsupi na parivattati, sabbakālaṃ attano sabhāve eva tiṭṭhati, tasmā ‘‘sabhāvaniruttī’’ti vuccati. Yā brahmavohāro, ariyavohāroti ca vuccati, tāya pana māgadhabhāsāya tantiṃ āruḷhassa buddhavacanassa paṭisambhidāpattānaṃ sotapathāgamanameva papañco. Sote pana saṅghaṭṭitamatte eva nayasatena nayasahassena attho upaṭṭhāti. Aññāya pana bhāsāya tantiṃ āruḷhaṃ taṃ tesaṃ cittaṃ sahasā nārohati, kicchena uggahetabbaṃ hoti, puthujjanānañca sakalaṃ buddhavacanaṃ uggahetvāpi paṭisambhidāpatti nāma natthi, ariyasāvako no paṭisambhidāpatto nāma natthi, paṭisambhidāpatto aññaṃ saddaṃ nāmākhyātopasagganipātabhedato jānāti, na jānātīti? Yadaggena saddaṃ sutvā ‘‘ayaṃ sabhāvanirutti, ayaṃ na sabhāvaniruttī’’ti jānāti, tadaggena etampi jānissati, na cetaṃ paṭisambhidākiccanti veditabbaṃ.

Paṭibhānanti dhammatthādivisayaṃ sabbatthakañāṇaṃ, taṃ ñāṇaṃ ārammaṇaṃ katvā paccavekkhantassa pabhedagataṃ ñāṇaṃ **paṭibhānapaṭisambhidā** nāma, imā catassopi paṭisambhidā adhigamena pariyattiuggahaṇena sakkaccadhammassavanena atthaparipucchāya pubbayogenāti pañcahi kāraṇehi visadā honti, sekhabhūmiyaṃ, asekhabhūmiyañcāti dvīsu ṭhānesu pabhedaṃ gacchantīti veditabbā. Ayaṃ tāvettha padattho.

Dhammabhedo panetthāpi vibhaṅganaye pākaṭo bhavissati. Vibhaṅganayesu hi tīsupi dhammaniruttipaṭibhānapaṭisambhidā tissopi kāmāvacarajavanasampayuttañāṇānaṃ vasena tabbisayappabhedena saddhiṃ nānappakārato vibhattā. Atthapaṭisambhidā pana tesaṃ ñāṇānañceva aṭṭhalokuttaracittasampayuttānañca vasena tabbisayappabhedena saddhiṃ. Lokuttarañāṇānipi hi maggappattabbatāya atthabhūtanibbānārammaṇattā ‘‘atthapaṭisambhidā’’ti vuccati.

Pañhāpucchake pana siyā kusalā, siyā abyākatā, tisso paṭisambhidā siyā vipākadhammadhammā, siyā nevavipākanavipākadhammadhammā, atthapaṭisambhidā tidhāpi, tisso paṭisambhidā parittā, atthapaṭisambhidā siyā parittā, siyā appamāṇā, niruttipaṭisambhidā parittārammaṇā, bahiddhārammaṇā ca, sesā tidhāpi, niruttipaṭisambhidā paccuppannārammaṇāva, atthapaṭisambhidā tidhāpi na vattabbā ca, anidassanaappaṭighā, hetū, sahetukā, tisso paṭisambhidā sauttarā, atthapaṭisambhidā dvidhāpi, araṇā cāti. Sesaṃ suviññeyyameva.

Paṭisambhidāvibhaṅgamātikatthavaṇṇanā niṭṭhitā.

Ñāṇavibhaṅgamātikatthavaṇṇanā

Ñāṇavibhaṅgamātikāya pana **atthato** tāva – **ekavidhenā**ti ekappakārena, ekakoṭṭhāsena vā. **Ñāṇavatthū**ti ettha pana ñāṇañca taṃ vatthu ca nānappakārānaṃ sampattīnanti ñāṇavatthu. **Pañca viññāṇā**ti cakkhuviññāṇādīni pañca. **Na hetū ahetukā**tiādīsu heṭṭhā hetudukādīsu vuttanayānusārena sabbattha attho veditabbo. Apica hetudukādīsu pañca viññāṇā hetū dhammāti vā sahetukā dhammāti vā na vattabbā, ekantena pana na hetū eva, ahetukā evāti. Evaṃ ‘‘yāthāvakavatthuvibhāvanā paññā’’ti iminā upari ekavidhaparicchedāvasāne vakkhamānena sambandhoti. Iminā nayena sabbattha yathānurūpaṃ attho veditabbo. Tattha ca **acetasikā**ti cittāni eva pañcaviññāṇasampayuttānaṃ idha aparāmaṭṭhattā.

Uppannavatthukā uppannārammaṇāti khaṇapaccuppannavasena anāgatapaṭikkhepo. Na hi tāni anāgatesu pañcasu vatthārammaṇesu uppajjanti. **Purejātavatthukā purejātārammaṇā**ti sahuppattipaṭikkhepo. Na hi tāni sahuppannaṃ vatthārammaṇaṃ paṭicca uppajjanti. **Ajjhattikavatthukā**ti ajjhattajjhattabhūte pañca pasāde vatthuṃ katvā uppajjanakā. Ettha ca pañca viññāṇā sayampi ajjhattikā, ajjhattikavatthukā ca, manoviññāṇaṃ hadayanissitaṃ ajjhattikaṃ, bāhiravatthukaṃ, pañcaviññāṇasampayuttā tayo khandhā bāhirā, ajjhattikavatthukā, manoviññāṇasampayuttā tayo khandhā bāhirā, bāhiravatthukāti evaṃ catukkaṃ veditabbaṃ.

Asambhinnavatthukā asambhinnārammaṇāti aniruddhavatthārammaṇā. Na hi tāni niruddhavatthārammaṇaṃ paṭicca uppajjanti. **Nānāvatthukā nānārammaṇā**ti tāni yathākkamaṃ cakkhurūpādiniyatekekavatthārammaṇatāya aññamaññaṃ bhinnavatthukā, bhinnārammaṇā ca. Na hi cakkhuviññāṇaṃ cakkhuṃ muñcitvā sotādīsu aññataraṃ vatthuṃ katvā rūpaṃ muñcitvā saddādīsu aññatarārammaṇaṃ paṭicca uppajjati, na itarāni cetarāni. **Na aññamaññassa gocaravisayaṃ paccanubhontī**ti iminā ca nesaṃ nānārammaṇatаṃyeva vibhāveti. **Na asamannāhārā uppajjantī**ti anāvajjane na uppajjanti, pañcadvārāvajjanena anāvajjite visaye na uppajjantīti attho. **Na amanasikārā**ti tamevettha pariyāyantarena vibhāveti. **Na abbokiṇṇā**ti aññamaññaṃ nirantarā hutvā na uppajjanti. **Na apubbaṃ acarima**nti ekakkhaṇepi saha na uppajjanti. Na kevalañca etāni, aññānipi viññāṇāni dve vā taduttariṃ vā ekato na uppajjanti, ekekameva pana viññāṇaṃ uppajjatīti veditabbaṃ. Yathāha – ‘‘aññaṃ uppajjate cittaṃ, aññaṃ cittaṃ nirujjhatī’’tiādi (dī. ni. aṭṭha. 1.214; ma. ni. aṭṭha. 1.109; saṃ. ni. aṭṭha. 3.5.368; vibha. aṭṭha. 523). **Na aññamaññassa samanantarā**ti iminā anabbokiṇṇatāya eva vibhāvanā.

Anābhogāti anāvajjanabhūtā āvajjanaṭṭhāne ṭhatvā āvajjanakiccaṃ kātuṃ na samatthāti attho. **Na kañci dhammaṃ paṭivijānātī**ti ‘‘manopubbaṅgamā dhammā’’ti (dha. pa. 1-2) evaṃ vuttaṃ ekampi kusalākusalaṃ dhammaṃ kocipi puggalo na paṭivijānāti, tehi viññāṇehi na sādhetīti attho. **Aññatra abhinipātamattā**ti ṭhapetvā rūpādiārammaṇānaṃ abhinipātamattaṃ āpāthagamanamattaṃ, byattataropi puggalo pañcaviññāṇehi āpāthagatārammaṇapaṭivijānanamattato aññaṃ kusalākusalapaṭivijānanaṃ kātuṃ na sakkotīti attho.

Pañcannaṃ viññāṇānaṃ samanantarāpīti manodhātuyāpi. **Api**-saddo cettha sampiṇḍanattho, tena na kevalaṃ manodhātuyāva, tato parehipi pañcadvārikaviññāṇehi tadārammaṇapariyosānehi na kiñci kusalākusalaṃ dhammaṃ paṭivijānātīti ayamattho dassitoti gahetabbo. Kiñcāpi pañcadvāre kusalākusalādīni javanāni uppajjanti, tathāpi tāni moghapupphāni viya abbohārikānīti daṭṭhabbāni. **Na kañci iriyāpathaṃ kappetī**tiādīsupi eseva nayo. Na hi pañcadvārikaviññāṇehi gamanādīsu kañci iriyāpathaṃ kappeti, na kāyavacīkammaṃ paṭṭhapeti, na viññattiṃ vā samuṭṭhāpeti, na kusalākusalaṃ dhammaṃ samādiyati, na lokiyalokuttaraṃ samādhiṃ samāpajjati, na tato vuṭṭhāti, na bhavato cavati, na bhavantare uppajjati, sabbampetaṃ kiccaṃ manodvārikacitteneva hoti. Yathā cetesaṃ etāni kiccāni natthi, evaṃ niyāmokkamanādīnipi. Na hi koci pañcadvārikajavanehi micchattaniyāmaṃ, sammattaniyāmaṃ vā okkamati, na cetāni nāmagottaṃ vā kasiṇādipaññattiṃ vā tilakkhaṇādiṃ vā ārabbha bhavanti. **Na supatī**tiādīsu sabbehi pañcadvārikacittehi na niddaṃ okkamati, na kiñci supinaṃ passati. Niddāyantassa hi indriyesu mahāpadīpaturiyasaddādioḷārikehipi rūpādipañcārammaṇehi ghaṭṭitesu paṭhamaṃ pañcadvārikāni āvajjanāni bhavaṅgaṃ āvaṭṭetuṃ na sakkonti, manodvārikameva āvajjanaṃ sakkoti, tasmiñca uppanne manodvārikajavanaṃ javitvā bhavaṅgaṃ otarati. Dutiyavāre pana pañcadvārikaāvajjanesu yaṃ kiñci yathārahaṃ bhavaṅgaṃ āvaṭṭeti, tato tadārammaṇapariyosānāni taṃtaṃdvārikavīthicittāni yathākkamaṃ pavattitvā bhavaṅgaṃ otaranti. Tatiyavāre pana manodvārikāvajjanajavanāni pavattanti, tasmiṃ khaṇe rūpādipañcārammaṇavavatthānaṃ hoti, satto ca niddāya paṭibuddhoti, evaṃ manodvārikacitteneva paṭibujjhati.

Supinampi hi teneva passati, na pañcadvārikena, tañca panetaṃ supinaṃ passanto catūhi kāraṇehi passati dhātukkhobhato vā anubhūtapubbato vā devatopasaṃhārato vā pubbanimittato vā. Imesaṃ pana saṃsaggasannipātatopi bahudhā papañcenti. Tattha yaṃ vātapittādidhātukkhobhato, anubhūtapubbato ca supinaṃ passati, na taṃ saccaṃ. Yaṃ devatopasaṃhārato passati, taṃ saccaṃ vā hoti alikaṃ vā. Kuddhā hi devatā viparītampi katvā dassenti. Yaṃ pubbanimittato passati, taṃ ekantasaccameva bodhisattakosalarājādīnaṃ pañcasoḷasamahāsupināni viya. Tañca panetaṃ catubbidhaṃ supinaṃ sekhaputhujjanāva passanti, na asekhā pahīnavipallāsattā. Kiṃ panetaṃ passanto sutto passati paṭibuddho vā? Kiñcettha, yadi sutto passati, supinassa kusalādisabhāvato, bhavaṅgassa ca tadabhāvā abhidhammavirodho āpajjati. Atha paṭibuddho, supinaṃ passantena katassa abbohārikassāpi vītikkamassa sabbohārikasseva ekantasāvajjattā anāpatti na siyāti vinayavirodho āpajjati. Pakārantaro ca natthi, yena supinaṃ passeyyāti supinassa abhāvova āpajjatīti? Nāpajjati. Kasmā? Yasmā kapimiddhapareto passati ‘‘kapimiddhapareto kho, mahārāja, supinaṃ passatī’’ti (mi. pa. 5.3.5) vacanato, yā pana niddā makkaṭaniddā viya punappunaṃ kusalādicittavokiṇṇattā lahuparivattā, taṃ kapimiddhaṃ, tena sutto supinaṃ passati, tasmā supino kusalopi hoti akusalopi, āvajjanatadārammaṇavasena abyākatopi, supine ca kataṃ kusalākusaladubbalatāya paṭisandhiṃ ākaḍḍhituṃ na sakkoti, pavatte vedanīyaṃ pana hoti. ‘‘Yāthāvakavatthuvibhāvanā paññā’’ti ettha yo pañcannaṃ viññāṇānaṃ yathāvutto na hetukaṭṭho, ahetukaṭṭho…pe… na supinaṃ passanaṭṭho, so yāthāvaṭṭho, taṃtaṃyāthāvatthuṃ vibhāvetīti yāthāvakavatthuvibhāvanā paññā. **Evaṃ ekavidhena ñāṇavatthū**ti evaṃ vuttena ekena pakārena ekena ākārena, ekakoṭṭhāsena ñāṇavatthu hotīti.

Ekakaṃ niṭṭhitaṃ.

Dukesu **atthajāpikā**ti ettha atthapaṭisambhidāvibhaṅge vuttesu pañcasu atthesu yathānurūpaṃ atthaṃ jāpeti janeti pavattetīti **atthajāpikā,** catubhūmakakusalacittesu ceva asekhānaṃ abhiññāsamāpattīnaṃ parikammādibhūtakāmāvacarakiriyācittesu ca sampayuttā paññā. Tāsu hi yasmā kusalasampayuttāva paññā attano attano bhūmipariyāpannaṃ vipākasaṅkhātaṃ atthaṃ jāpeti janeti. Kāmāvacarakiriyāsampayuttā pana parikammādibhūtā abhiññāsamāpattikiriyā arahattaphalasaṅkhātaṃ atthaṃ jāpeti janeti, tasmā etā atthajāpikāti vuttā. Aṭṭhakathāsu pana pāḷiyaṃ avuttāpi tīsu bhūmīsu kiriyajavanapaññā anantarādipaccayavasena attano anantaraṃ kiriyatthaṃ jāpetīti ‘‘atthajāpikā’’tveva vuttā. **Jāpitatthā paññā**ti sahajātaṃ vipākatthaṃ jāpetvā ṭhitā, attano vā kāraṇehi jāpitā janitā pavattitā sayampi atthabhūtāti **jāpitatthā**. Catubhūmakavipākesu ca kiriyābhiññāsamāpattīsu ca sampayuttā paññā. Aṭṭhakathāsu pana pāḷiyaṃ avuttā sesakiriyāsampayuttāpi paññā yathāsakaṃ kāraṇehi jāpitā, sayañca atthabhūtāti ‘‘jāpitatthā’’tveva vuttā. Sesaṃ suviññeyyameva.

Dukaṃ niṭṭhitaṃ.

Tikesu pana cintāmayattike parato adisvā asutvāva attano dhammatāya ‘‘evaṃ sati evaṃ bhavissatī’’ti evaṃ cintāmayaanubuddhiyā uppāditā anavajjakammāyatanasippāyatanavijjāṭṭhānesu paññā ceva kammassakatañāṇaṃ, saccānulomikañāṇañca **cintāmayā** nāma paññā. Tattha vaḍḍhakikammapupphachaḍḍakakammādi hīnañceva kasivāṇijjādi ukkaṭṭhañca kammameva **kammāyatanaṃ**. Naḷakārapesakārasippādi hīnañceva muddāgaṇanālekhādi ukkaṭṭhañca sippameva **sippāyatanaṃ**. Nāgamaṇḍalaparittādi dhammikavijjāva **vijjāṭṭhānaṃ**. Tesu cintābaleneva uppannā paññā. Bodhisattādayo hi sattahitāya adiṭṭhaṃ asutaṃ taṃtaṃanavajjakammasippatadupakaraṇakaraṇappakārañca ñāṇabalena cintetvā nipphādenti. Nāgamaṇḍalaparittādivijjampi uppādenti, evaṃ katānipi tāni pubbe uggaṇhitvā karontehi katasippasadisāneva honti. **Kammassakatañāṇaṃ** nāma kusalakammaṃ sattānaṃ sakaṃ, akusalaṃ no sakanti evaṃ jānanapaññā. Atha vā kusalakammameva sattānaṃ sakaṃ tadāyatthavuttitāya, nāññanti evaṃ jānanapaññāpi. **Saccānulomikaṃ ñāṇa**nti vipassanāñāṇaṃ. Taṃ hi maggasaccassa paramatthasaccassa anulomanato ‘‘saccānulomika’’nti vuccati. Idampi hi ñāṇadvayaṃ parato asutvā cintābalena uppāditaṃ cintāmayañāṇameva hoti. Idañca na yesaṃ kesañci sattānaṃ uppajjati, abhiññātānaṃ pana puññavantānaṃ mahāsattānameva uppajjati. Tatthāpi saccānulomikañāṇaṃ pacchimabhavikānaṃ dvinnaññeva bodhisattānaṃ uppajjatīti veditabbaṃ. **Sutamayā paññā**ti parato sutvā sutavasena uppāditā yathāvuttakammāyatanādipaññāva. Parato asutvā pana kammāyatanādi parena kayiramānaṃ, kataṃ vā disvā uggahetvā vā paṭiladdhāpi paññā ‘‘sutamayā’’tveva vuccati. Tadubhayāpi cintāmayā, sutamayā ca kāmāvacarāva. **Bhāvanāmayā** pana paññā cintāmayavasena, sutamayavasena vā pavattitakāmāvacarapubbabhāgabhāvanānipphattiyā samuppannā mahaggatalokuttarajavanapaññā.

Dānamayattike deyyadhammapariccāgavasena pavattā **dānamayā,** sīlapūraṇavasena pavattā **sīlamayā,** tadubhayāpi kāmāvacarāva. **Bhāvanāmayā** panettha samathavipassanāvasena pavattā catubhūmakapaññā. Niddese panassa kiñcāpi ‘‘samāpannassa paññā’’ti (vibha. 768) evaṃ mahaggatalokuttarapaññāva vuttā, tathāpi taṃ ukkaṭṭhavasena vuttaṃ. Kāmāvacarānaṃ pana pubbabhāgabhāvanānaṃ, anussatiupacārabhāvanānañca bhāvanāmaye saṅgahoti daṭṭhabbaṃ. Purimattike panetāsaṃ cintāmaye saṅgahitattā bhāvanāmaye asaṅgaho, tatthāpi bhāvanābalanipphannānameva saṅgaho daṭṭhabbo.

Adhisīlattike pātimokkhasaṃvarasīlaṃ vipassanāhetuttā sesasīlato adhikaṃ sīlanti adhisīlaṃ, tasmiṃ sampayuttā paññā **adhisīle paññā**. Vipassanāpādikā pana aṭṭha samāpattiyo sesacittehi adhikattā adhicittaṃ, tasmiṃ paññā **adhicitte paññā,** cittasīsena cettha samādhi niddiṭṭho. Savipassanā pana maggaphalapaññā sesāhi adhikattā adhipaññā nāma. Sā ca adhipaññāya paññāti desanāya samarasatāya vuttā. Sīlādayo ‘‘sīlaṃ cittaṃ paññā, adhisīlaṃ adhicittaṃ adhipaññā’’ti paccekaṃ duvidhā honti. Tesu purimā pañcasīladasasīlāni, vaṭṭapādikaaṭṭhasamāpattiyo, nibbedhabhāgiyakammassakatapaññā ca yathākkamaṃ honti. Te ca dhammā anuppannepi tathāgate bodhisattānaṃ, tāpasaparibbājakānaṃ, cakkavattirājādīnañca kāle pavattanti, pacchimā pana vuttāvasesā uppanne eva tathāgate vitthārikā honti, no anuppanneti veditabbo. Ettha ca ratanattaye dānāpacāyanādivasena, saraṇagamanasaddhammasavanādivasena ca pavattā vivaṭṭūpanissayabhūtā kusaladhammāpi adhisīlaadhipaññāsu gahitā evāti gahetabbā.

Āyakosallattike **āyo**ti vaḍḍhi, sā akusalādianatthahānito, kusalādiatthuppattito ca duvidhā. **Apāyo**ti avaḍḍhi, sāpi kusalādiatthahānito, akusalādianatthuppattito ca duvidhā. Tesu kosallaṃ, kusalasabhāvā paññā. Apāyakosallaṃ paññavato eva ‘‘evaṃ manasikārādippavattiyaṃ avaḍḍhi uppajjati, vaḍḍhi parihāyatī’’ti ñatvā tadubhayapaṭipattisambhavato. **Upāyakosalla**nti atra upāyo accāyikakiccādīsu ṭhānuppattikaupāyajānanapaññā, tividhāpi cetā kāmāvacarapaññāti veditabbā. Sesaṃ suviññeyyameva.

Tikaṃ niṭṭhitaṃ.

Catukkesu pana paṭhame **kammassakatañāṇaṃ saccānulomikaṃ ñāṇañca** vuttameva, idha pana ṭhapetvā saccānulomikañāṇaṃ sabbāpi sāsavā kusalā paññā kammassakatañāṇanti veditabbaṃ. Catūsu maggesu, phalesu ca paññāva maggasamaṅgissa ñāṇaṃ, phalasamaṅgissa ñāṇañcāti.

Saccacatukke ariyamaggaphalapaññāva catūsu saccesu ekapaṭivedhavasena ‘‘dukkhe ñāṇa’’ntiādinā catūsu ṭhānesu gahitā. Kiñcāpi hi kāmāvacarañāṇampi catūsu saccesu ārammaṇavasena pavattati, paṭivedhakiccavasena pana idhādhippetattā pāḷiyaṃ taṃ na gahitanti veditabbaṃ.

Dhammacatukke maggaphalesu paññā **dhamme ñāṇaṃ** nāma. Tesu hi maggañāṇaṃ tāva catusaccadhammānaṃ ekapaṭivedhavasena jānanato ‘‘dhamme ñāṇa’’nti vuccati. Phalañāṇaṃ pana nirodhasaccavasena **dhamme ñāṇa**nti veditabbaṃ. Maggānubhāvanibbattaṃ pana atītānāgatesu saccapaṭivedhanayasaṅgahaṇavasena pavattaṃ paccavekkhaṇañāṇaṃ **anvaye ñāṇaṃ** nāma. Tassa ca yehi nayehi ariyā atītamaddhānaṃ catusaccadhammaṃ jāniṃsu, tepi imaññeva catusaccaṃ evameva jāniṃsu, anāgatamaddhānampi jānissantīti evaṃ jānanavasena pavatti ākāro veditabbo. Sarāgādivasena paracittaparicchedañāṇaṃ **pariye ñāṇaṃ** nāma. Dhammanvayapariyañāṇāni pana ṭhapetvā sabbalokiyapaññāñāṇanti sammatattā sammutimhi ñāṇanti **sammutiñāṇaṃ** nāma.

Ācayacatukke kāmāvacarakusale paññā **ācayāya no apacayāya**. Sā hi cutipaṭisandhiṃ ācinoti eva, no apacinoti. Maggapaññā pana **apacayāya no ācayāya**. Rūpārūpakusalapaññā **ācayāya ceva apacayāya ca**. Sā hi vikkhambhanavasena kilese ca tammūlake ca vipākadhamme apacinoti. Sesā abyākatā paññā **nevācayāya no apacayāya**.

Nibbidācatukke rūpāvacarapaṭhamajjhānapaññā **nibbidāya no paṭivedhāya**. Sā hi kāmavivekena pattabbattā kilesanibbidāya pavattati, abhiññāpādakabhāvaṃ pana appattatāya nevābhiññāpaṭivedhāya saṃvattati. Catutthajjhānapaññā **paṭivedhāya no nibbidāya**. Sā hi abhiññāpādakabhāvenāpi abhiññābhāvappattiyāpi paṭivedhāya saṃvattati. Paṭhamajjhānakkhaṇe eva nīvaraṇanibbindanattā no nibbidāya. Dutiyatatiyajjhānapaññā pana somanassasahagatatāya paṭhamajjhānasannissitā vā avitakkatāya catutthajjhānasannissitā vā kātabbā. Maggapaññā pana **nibbidāya ceva paṭivedhāya ca**. Ettha hi catusaccapaṭivedhavasena nibbidāya cevetāsaṃ chaḷabhiññāppattiyā paṭivedhāya ca saṃvattanaṃ veditabbaṃ. Sesā lokiyalokuttarā paññā **neva nibbidāya no paṭivedhāya**.

Hānabhāgiyacatukke hānaṃ bhajatīti **hānabhāginī,** evaṃ sesesupi. **Nibbedho**ti cettha ariyamaggo tannibbattakavipassanāpādakattā. **Nibbedhabhāginī**ti catūsupi ṭhānesu rūpārūpakusalapaññāva vuttā. Tāni hi attano sabhāvā parihāyitvā heṭṭhā orohaṇapaccayabhūtā **hānabhāginī**. Upanijjhānapaccayabhūtā **visesabhāginī,** taṃ pana jhānanikantiyā balavatāya visesaṃ, hāniṃ vā anussukkitvā ṭhitikoṭṭhāsikā **ṭhitibhāginī,** ariyamaggapadaṭṭhānavipassanāpādakabhūtāva **nibbedhabhāginī** ca hontīti veditabbā.

Catasso paṭisambhidāti atthadhammaniruttipaṭibhānapaṭisambhidāva. **Catasso paṭipadā**ti dukkhāpaṭipadādandhābhiññādayo heṭṭhā vuttāva. **Cattāri ārammaṇānī**ti parittā, parittārammaṇātiādikā heṭṭhā vuttanayāva. Jarāmaraṇādicatukkesupi maggañāṇavaseneva catasso yojanā vuttā. Sesaṃ suviññeyyameva.

Catukkaṃ niṭṭhitaṃ.

Pañcakesu pana **pañcaṅgiko sammāsamādhī**ti pītipharaṇatā sukhapharaṇatā cetopharaṇatā ālokapharaṇatā paccavekkhaṇanimittanti evaṃ pāḷiyaṃ vuttehi pañcahi ñāṇaṅgehi samannāgato samādhi. Tattha pītiṃ pharamānā uppajjatīti dvīsu jhānesu paññā **pītipharaṇatā** nāma, sukhaṃ pharamānā uppajjatīti tīsu jhānesu paññā **sukhapharaṇatā** nāma. Paresaṃ cetopharamānā uppajjatīti cetopariyañāṇaṃ **cetopharaṇatā** nāma. Ālokapharaṇe uppajjatīti dibbacakkhuñāṇaṃ **ālokapharaṇatā** nāma. Paccavekkhaṇañāṇaṃ **paccavekkhaṇanimittaṃ** nāma. Ettha ca pītipharaṇatā, sukhapharaṇatā ca dve pādā viya, cetopharaṇatā, ālokapharaṇatā ca dve hatthā viya, paccavekkhaṇanimittaṃ sīsaṃ viya, abhiññāpādakajjhānaṃ majjhimakāyo viya. Iti bhagavā pañcaṅgikaṃ sammāsamādhiṃ aṅgapaccaṅgasampannaṃ purisaṃ viya katvā dasseti. Iminā ca samādhinā aṅgāni pañca ñāṇaṅgāni vuttānīti veditabbāni.

Pañcañāṇiko sammāsamādhīti –

> ‘‘‘Ayaṃ samādhi paccuppannasukho ceva āyatiñca sukhavipāko’ti paccattaññeva ñāṇaṃ uppajjati, ‘ayaṃ samādhi ariyo nirāmiso’ti…pe… ‘mahāpurisasevito’ti…pe… ‘santo paṇīto paṭipassaddhiladdho ekodibhāvādhigato na sasaṅkhāraniggayhavāritagato’ti…pe… ‘so kho panāhaṃ imaṃ samādhiṃ satova samāpajjāmi, sato vuṭṭhahāmī’ti paccattaññeva ñāṇaṃ uppajjatī’’ti (vibha. 804) –

Evaṃ **pāḷiyaṃ** vuttehi pañcahi paccavekkhaṇañāṇehi yutto arahattaphalasaṅkhāto samāpattiphalasamādhi. So evaṃ hi appitappitakkhaṇe sukhattā **paccuppannasukho,** purimo purimo pacchimassa pacchimassa samādhisukhassa ceva attanā samuṭṭhāpitampi paṇītarūpena phuṭṭhasakalakāyatāya phalasamāpattito vuṭṭhitakāle atipaṇītaṃ kāyaviññāṇasukhassa paccayattā **āyatiṃ sukhavipāko** uppajjati, imināpi pariyāyena āyatiṃ sukhavipākoti ekaṃ aṅgaṃ, kilesehi ārakattā **ariyo** kāmāmisavaṭṭāmisalokāmisānaṃ abhāvā **nirāmiso**ti ekaṃ, buddhādīhi mahāpurisehi sevitattā akāpurisasevisoti ekaṃ, aṅgārammaṇe santatāya, sabbakilesadarathasantatāya ca **santo** atappanīyaṭṭhena **paṇīto** kilesapaṭipassaddhibhāvassa laddhattā **paṭipassaddhaladdho** ekodibhāvena ca adhigato appaguṇasāsavasamādhi viya sasaṅkhārena sappayogena paccanīkadhamme niggayha kilese vāretvā anadhigatattā **na sasaṅkhāraniggayhavāritagato**. Puggalassāyaṃ samādhīti evaṃ khīṇāsavassa sativepullappattiyā yathāparicchinnakālavasena imaṃ samādhiṃ satova samāpajjati, uṭṭhahati cāti ekamaṅganti imehi pañcahi aṅgehi sabbākārato yuttattā ‘‘pañcañāṇiko sammāsamādhī’’ti vuccati.

Pañcakaṃ niṭṭhitaṃ.

Chakke **chasu abhiññāsu paññā**ti iddhividhe ñāṇaṃ, dibbasotadhātuyā ñāṇaṃ, cetopariye ñāṇaṃ, pubbenivāsānussatiyaṃ ñāṇaṃ, cutūpapāte ñāṇaṃ, āsavānaṃ khaye ñāṇanti evaṃ vuttāni chaḷabhiññācittasampayuttāni ñāṇāni. Tesu pacchimaṃ lokuttaraṃ, sesāni rūpāvacarapañcamajjhānikānīti.

Chakkaṃ niṭṭhitaṃ.

Sattake **sattasattati ñāṇavatthūnī**ti ''avijjāpaccayā saṅkhārā''ti paccavekkhaṇañāṇaṃ ekaṃ, ''asati avijjāya natthi saṅkhārā''ti ekanti dve ñāṇāni, evaṃ atītepi dve, anāgatepi dveti cha, taṃ chabbidhampi ñāṇaṃ ''khayadhamma''ntiādinā paccavekkhaṇañāṇena saddhiṃ satta ñāṇāni. Evaṃ sesesupi jātipariyosānesu cāti evaṃ ekādasasu paṭiccasamuppādaṅgesu paccekaṃ kālattayepi anvayabyatirekañāṇaṃ tesaṃ vayadassanañāṇassa ca vasena satta satta katvā sattasattati ñāṇāni.

Sattakaṃ niṭṭhitaṃ.

Aṭṭhakaṃ suviññeyyameva.

Navake **navasu anupubbavihārasamāpattīsu paññā**ti nirodhasamāpattiṃ samāpajjantassa anupaṭipāṭiyā vihātabbato uppādetabbato anupubbavihārasaṅkhātāsu rūpārūpasamāpattīsu sampayuttā aṭṭha paññā ceva tadanantaraṃ nirodhaṃ phusitvā vuṭṭhitassa nirodhaṃ santato paccavekkhaṇañāṇañcāti nava.

Navakaṃ niṭṭhitaṃ.

Dasake **tathāgatassā**ti yathā vipassīādayo pubbakā isayo āgatā, tathā āgatassa sammāsambuddhassa. **Tathāgatabalānī**ti aññehi asādhāraṇāni tathāgatasseva balāni, yathā vā pubbabuddhānaṃ balāni puññussayasampattiyā āgatāni, tathā āgatāni balānītipi attho. Tattha duvidhaṃ tathāgatassa balaṃ kāyabalaṃ, ñāṇabalañca. Tesu **kāyabalaṃ** hatthikulānusārena veditabbaṃ. Vuttaṃ hetaṃ porāṇehi –

> ''Kāḷāvakañca gaṅgeyyaṃ, paṇḍaraṃ tambapiṅgalaṃ;
> Gandhamaṅgalahemañca, uposathachaddantime dasā''ti. (vibha. aṭṭha. 760; ma. ni. aṭṭha. 1.148; saṃ. ni. aṭṭha. 2.2.22; a. ni. 10.21; udā. aṭṭha. 75; bu. vaṃ. aṭṭha. 1.39; paṭi. ma. aṭṭha. 2.2.44; cūḷani. aṭṭha. 81);

Imāni hi dasa hatthikulāni. Tattha **kāḷāvaka**nti pakatihatthikulaṃ, yaṃ dasannaṃ purisānaṃ kāyabalaṃ, taṃ ekassa kāḷāvakahatthino balaṃ, yaṃ tesaṃ dasannaṃ balaṃ, taṃ ekassa gaṅgeyyassa, tesaṃ dasannaṃ paṇḍarassa, tesaṃ dasannaṃ tambassa, tesaṃ dasannaṃ piṅgalassa, tesaṃ dasannaṃ gandhahatthino, tesaṃ dasannaṃ maṅgalassa, tesaṃ dasannaṃ hemassa, tesaṃ dasannaṃ uposathassa, tesaṃ dasannaṃ balaṃ chaddantassa, yaṃ dasannaṃ chaddantānaṃ balaṃ, taṃ tathāgatassa nārāyaṇabalanti vuccati. Tadetaṃ pakatihatthigaṇanāya hatthīnaṃ koṭisahassaṃ, purisagaṇanāya dasannaṃ purisakoṭisahassānaṃ balaṃ hoti. Idaṃ tāva tathāgatassa kāyabalaṃ. Yāni pana dasabalacatuvesārajjādīni anekāni ñāṇasahassāni, etaṃ **ñāṇabalaṃ** nāma. Idhāpi ñāṇabalameva adhippetaṃ. Ñāṇañhi akampiyaṭṭhena, upatthambhanaṭṭhena ca balanti vuttaṃ.

Yehi balehi samannāgatoti yehi dasahi ñāṇabalehi upeto. **Āsabhaṇṭhāna**nti seṭṭhaṭṭhānaṃ. Apica gavasatajeṭṭhako usabho, gavasahassajeṭṭhako vasabho. Vajasatajeṭṭhako vā usabho, vajasahassajeṭṭhako vasabho, sabbagavaseṭṭho nisabho, seto pāsādiko mahābhāravaho sabbaparissayasaho asanisatasaddehipi akampanīyo nisabho, so idha **usabho**ti adhippeto. Idampi hi tassa pariyāyavacanaṃ. Usabhassa idanti āsabhaṃ. **Ṭhāna**nti tassa nisabhabalasamannāgatassa catūhi pādehi pathaviṃ uppīḷetvā acalaṭṭhānaṃ, idaṃ pana āsabhaṃ viyāti **āsabhaṃ**. Yatheva hi nisabhasaṅkhāto usabho usabhabalena samannāgato catūhi pādehi pathaviṃ uppīḷetvā acalaṭṭhānena tiṭṭhati, evaṃ tathāgatopi hi dasabalasamannāgato catuvesārajjapādehi aṭṭhaparisapathaviṃ uppīḷetvā sadevake loke kenaci appadhaṃsiyo acalena ṭhānena tiṭṭhati, tañcesa paṭijānāti upagacchati na paccakkhāti attani āropeti, tena vuttaṃ **''āsabhaṃ ṭhānaṃ paṭijānātī''**ti (vibha. 760).

Parisāsūti aṭṭhasu parisāsu. **Sīhanādaṃ nadatī**ti seṭṭhanādaṃ abhītanādaṃ, sīhanādasadisaṃ vā nādaṃ nadati. Ayamattho sīhanādasuttena dīpetabbo. Yathā vā sīho sahanato ca hananato ca ''sīho''ti vuccati, evaṃ tathāgatopi lokadhammānaṃ sahanato, parappavādānañca hananato **''sīho''**ti vuccati, tassa nādaṃ nadati.

Brahmacakkantiādīsu **brahma**nti uttamaṃ visuddhaṃ. **Cakka**-saddo panāyaṃ ''cattārimāni, bhikkhave, cakkāni, yehi samannāgatānaṃ devamanussāna''ntiādīsu (a. ni. 4.31) sampattiyaṃ dissati. ''Pādatalesu cakkāni jātānī''tiādīsu (dī. ni. 2.35; 3.204; ma. ni. 2.386) lakkhaṇe. ''Cakkaṃva vahato pada''nti (dha. pa. 1) ettha rathaṅge. ''Catucakkaṃ navadvāra''nti (saṃ. ni. 1.29) ettha iriyāpathe. ''Cakkaṃ pavattaya sabbapāṇina''nti (jā. 1.7.149) ettha dāne. ''Dibbaṃ cakkaratanaṃ pāturahosī''ti (dī. ni. 3.85) ettha ratanacakke. ''Icchāhatassa posassa, cakkaṃ bhamati matthake''ti (jā. 1.1.104; 1.5.103) ettha uracakke. ''Khurapariyantena cepi cakkenā''ti (dī. ni. 1.166) ettha paharaṇacakke. ''Asanicakka''nti (dī. ni. 3.61; saṃ. ni. 2.162) ettha asanimaṇḍale. ''Mayā pavattitaṃ cakka''nti (su. ni. 562) ettha dhammacakke. Idha pana dhammacakke pavattati.

Dhammacakkañca duvidhaṃ hoti paṭivedhañāṇañca desanāñāṇañca. Tattha paññāpabhāvitaṃ attano ariyaphalāvahaṃ lokuttaraṃ **paṭivedhañāṇaṃ,** karuṇāpabhāvitaṃ sāvakānaṃ ariyaphalāvahaṃ kāmāvacaraṃ **desanāñāṇaṃ,** ubhayampi panetaṃ aññehi asādhāraṇaṃ buddhānaññeva orasañāṇaṃ, taṃ pavatteti uppādeti vibhāveti vitthārikaṃ karotīti attho.

Idāni yāni dasa ñāṇāni ādito ''tathāgatabalānī''ti nikkhittāni, tāni vitthāretuṃ **''katamāni dasa? Idha tathāgato''**tiādimāha. Tattha **ṭhānañca ṭhānato**ti kāraṇañca kāraṇato. Kāraṇaṃ hi yasmā tattha phalaṃ tiṭṭhati tadāyattavuttitāya uppajjati ceva pavattati ca, tasmā ṭhānanti vuccati. **Aṭṭhānañca aṭṭhānato**ti akāraṇañca akāraṇato. **Yampī**ti yena ñāṇena yathābhūtaṃ pajānāti, idampi ṭhānāṭhānañāṇaṃ tathāgatassa tathāgatabalaṃ nāma hotīti attho. Evaṃ uparipi sabbattha yojanā veditabbā. Kathaṃ panettha bhagavā ṭhānañca ṭhānato, aṭṭhānañca aṭṭhānato yathābhūtaṃ pajānātīti? Aṭṭhānametaṃ anavakāso, yaṃ diṭṭhisampanno puggalo kañci saṅkhāraṃ niccato upagaccheyya…pe… kañci dhammaṃ attato upagaccheyya, mātaraṃ jīvitā voropeyya, pitaraṃ…pe… arahantaṃ jīvitā voropeyya, paduṭṭhacittena tathāgatassa lohitaṃ uppādeyya, saṅghaṃ bhindeyya, aññaṃ satthāraṃ uddiseyya, aṭṭhamaṃ bhavaṃ nibbatteyya, netaṃ ṭhānaṃ vijjati, puthujjano panetaṃ sabbaṃ kareyyāti ṭhānametaṃ vijjatīti pajānāti, tathā yaṃ ekissā lokadhātuyā dve arahanto sammāsambuddhā apubbaṃ acarimaṃ uppajjeyyuṃ, tathā dve rājāno cakkavattī uppajjeyyuṃ, netaṃ ṭhānaṃ vijjati, eko pana uppajjati, ṭhānametaṃ vijjatīti pajānāti, tathā yaṃ kāyaduccaritādīnaṃ tiṇṇaṃ duccaritānaṃ iṭṭho vipāko, sucaritānañca aniṭṭho vipāko nibbatteyyāti netaṃ ṭhānaṃ vijjati, tabbiparīto pana nesaṃ vipāko nibbatteyyāti ṭhānametaṃ vijjatīti, ye ye dhammā yesaṃ yesaṃ dhammānaṃ hetū paccayā uppādāya, taṃ taṃ ṭhānaṃ, itare aṭṭhānanti yathābhūtaṃ pajānāti, ettha panāyaṃ saṅkhepato aṭṭhakathāvinicchayo. ''Sukhato upagaccheyyā''ti idaṃ ''ekantasukhī attā''tiādinā (ma. ni. 3.27) diṭṭhivipallāsavasena sukhato gāhaṃ sandhāya vuttaṃ, saññācittavipallāsavasena pana ariyasāvakopi kilesapariḷāhābhibhūto mattahatthiparitāsito viya, sucikāmo gūthakūpaṃ viya kañci saṅkhāraṃ sukhato upagacchati, attato upagamanavāre kasiṇādipaṇṇattiyā, nibbānassa ca saṅgaṇhanatthaṃ ''saṅkhāra''nti avatvā **''kañci dhamma''**nti vuttaṃ.

Mātarantiādīsu kiñcāpi ariyasāvako sīsacchedaṃ pāpuṇantopi kunthakipillikaṃ upādāya pāṇātipātaṃ, adinnādānādīsu vā yaṃkiñci duccaritaṃ apāyahetubhūtaṃ kātuṃ bhavantarepi na sakkoti, puthujjanabhāvassa pana mahāsāvajjatādassanatthamettha pañcānantariyāneva uddhaṭāni. Sāvajjo hi puthujjanabhāvo, yatra hi nāma ānantariyānipi karissatīti. Ettha ca manussabhūtasseva manussabhūtaṃ janikaṃ mātaraṃ, pitaraṃ vā api parivattaliṅgaṃ jīvitā voropentassa kammaṃ ānantariyaṃ hoti. Tiracchānabhūtaṃ pana mātaraṃ, pitaraṃ vā sayaṃ vā tiracchānabhūto manussabhūtaṃ, tiracchānabhūtaṃ vā jīvitā voropento ānantariyaṃ na phusati, kammaṃ pana bhāriyaṃ, ānantariyaṃ āhacceva tiṭṭhati. Arahantampi manussabhūtameva ghātento ānantariyaṃ phusati. Tassa ca puthujjanakāle pahāraṃ datvā arahattaṃ patvā tasmiṃ teneva rogena matepi arahantaghātako hoti, na yakkhabhūtaṃ arahantaṃ, sesaariyapuggale vā manussabhūtepi ghātento, kammaṃ pana ānantariyasadisaṃ hoti. Yaṃ pana puthujjanakāle dinnaṃ dānaṃ arahattaṃ patvā paribhuñjati, puthujjanasseva taṃ dinnaṃ hoti, sesaariyapuggale mārentassa ānantariyaṃ natthi, kammaṃ pana garukaṃ hoti. Ettha ca eḷakādicatukkaṃ veditabbaṃ – ''eḷakaṃ māremī''ti hi abhisandhinā eḷakaṭṭhāne nipannaṃ mātaraṃ, pitaraṃ, arahantaṃ vā mārento ānantariyaṃ phusati, eḷakābhisandhinā vā mātādiabhisandhinā vā eḷakaṃ mārento ānantariyaṃ na phusati, mātādiabhisandhinā te eva mārento phusateva. Esa nayo coracatukkādīsupi.

Lohituppāde tathāgatassa abhejjakāyatāya kuddhacittassa parassa upakkamena cammacchedo, lohitapaggharaṇaṃ vā natthi, devadattena pana paviddhasilāto bhijjitvā gatasakkhalikappahārena viya sarīrassa antoyeva ekasmiṃ ṭhāne yathā khuddikamakkhikāpivanamattampi lohitaṃ visamaṃ samosarati, tathā karontassa ānantariyaṃ hoti, na pana jīvakasseva muducittena duṭṭhalohitaṃ nīharitvā phāsukaṃ karontassa, puññameva panassa hoti, parinibbute bhagavati cetiyaṃ bhindantassa, bodhiṃ chindantassa, dhātūsu upakkamantassa ca ānantariyaṃ na hoti, kammaṃ pana ānantariyasadisaṃ hoti. Bodhirukkhassa pana thūpaṃ vā sadhātukaṃ paṭimaṃ vā bādhayamānaṃ sākhaṃ, cetiyavatthuṃ bhinditvā gacchantaṃ bodhimūlañca chinditvā harituṃ vaṭṭati. Sacepi sākhāya nilīnā sakuṇā cetiye vaccaṃ pātenti, chindituṃ vaṭṭati. Paribhogacetiyato hi sarīracetiyameva mahantataraṃ. Dhātunidhānarahitaṃ paṭimāgharaṃ vā bodhigharaṃ vā bādhentaṃ sākhaṃ chindituṃ na vaṭṭati, ojoharaṇasākhaṃ, panassa pūtiṭṭhānaṃ vā chindituṃ vaṭṭati, sarīrapaṭijaggane viya puññameva hoti.

Saṅghabhede samānasaṃvāsasīmāya samānasaṃvāsake saṅghe ekato ṭhite visuṃ vaggasaṅghaṃ gahetvā pañcahi kāraṇehi saṅghaṃ bhindantassa saṅghabhedo hoti ānantariyakammañca. Vuttaṃ hetaṃ ‘‘pañcahi, upāli, ākārehi saṅgho bhijjati. Katamehi pañcahi? Kammena uddesena voharanto anussāvanena salākaggāhenā’’ti (pari. 458). Tattha **kammenā**ti apalokanādīsu catūsu aññatarena kammena. **Uddesenā**ti pātimokkhuddesena. **Voharanto** kathayanto tāhi tāhi upapattīhi ‘‘adhammaṃ dhammo’’tiādīni aṭṭhārasa bhedakaravatthūni dīpento. **Anussāvanenā**ti ‘‘nanu tumhe jānātha mayhaṃ bahussutādibhāvaṃ, kathaṃ hi nāma mādiso uddhammaṃ ubbinayaṃ satthusāsanaṃ gāheyya, kimahaṃ apāyato na bhāyāmī’’tiādinā nayena kaṇṇamūle vacībhedaṃ katvā anussāvanena. **Salākaggāhenā**ti evaṃ vohārānussāvanehi tesaṃ cittaṃ upatthambhetvā anivattidhammaṃ katvā ‘‘gaṇhatha imaṃ salāka’’nti salākaggāhena.

Ettha ca kammameva uddeso vā pamāṇaṃ, vohārānussāvanasalākaggāhā pana pubbabhāgā. Tesu nipphannesupi abhinnova hoti saṅgho. Yadā pana vohārānussāvanehi cattāro vā atireke vā bhikkhū salākaṃ gāhetvā vaggaṃ saṅghaṃ gahetvā visuṃ kammaṃ vā uddesaṃ vā karoti, tadā saṅgho bhinno nāma hoti. Abhedapurekkhārassa pana samaggasaññāya vaṭṭati. Samaggasaññāya hi karontassa neva bhedo hoti, na ānantariyaṃ, tathā tato ūnaparisāya karontassa. Vuttaṃ hetaṃ ‘‘ekato, upāli, cattāro honti ekato cattāro, navamo anussāvetī’’tiādi (cūḷava. 351).

Imesu pana pañcasu ānantariyesu saṅghabhedo vacīkammaṃ, sesāni kāyakammāni, sabbāneva kho tāni kāyadvāratopi vacīdvāratopi samuṭṭhahanti. Saṅghabhedopi hi hatthamuddāya bhedaṃ karontassa kāyadvāratopi samuṭṭhāti, saṅghabhedo cettha kappaṭṭhitiyo. Kappavināse eva hi saṅghabhedato muccati, sesānaṃ pana tathā niyamo natthi. Yena ca pañcapetāni kammāni katāni honti, tassa saṅghabhedova niraye vipaccati, sesāni ‘‘ahosi kammaṃ nāhosi kammavipāko’’ti evamādīsu saṅkhyaṃ gacchanti. Saṅghabhedābhāve lohituppādo, tadabhāve arahantaghāto, tadabhāve mātughāto, pitughāto vā, tasmimpi sīlasampannatare. Purimāni cettha cattāri sabbesaṃ gahaṭṭhapabbajitānaṃ sādhāraṇāni, saṅghabhedo pana pakatattassa bhikkhunova, asādhāraṇo aññesaṃ, bhikkhunīpi hi saṅghaṃ na bhindati, pageva itare. Pañcapi cetāni dukkhavedanāsampayuttāni, dosamūlāni cāti veditabbāni.

Aṭṭhamaṃ bhavaṃ nibbatteyyāti ettha ariyasāvakassa aṭṭhamabhavāgahaṇaṃ kena niyāmitanti? Vipassanāya. Yassa hi sā tikkhā, so ekaṃ eva bhavaṃ nibbattitvā arahattaṃ patvā **ekabījī** nāma hoti. Yassa mandā, so dutiye…pe… chaṭṭhe vā bhave arahattaṃ patvā **kolaṃkolo** nāma hoti. Yassa pana atimandā, so sattamaṃ bhavaṃ nātikkamati, tattha niyamena arahattaṃ pāpuṇitvā **sattakkhattuparamo** nāma hoti. Sacepi hissa sattame bhave niddaṃ okkantassa matthake asani vā pabbatakūṭo vā pateyya, tasmimpi kāle arahattaṃ patvāva parinibbāti. Uttamakoṭiyā hi sattamabhavānatikkamanaññeva sandhāyeva ‘‘niyato sambodhiparāyaṇo’’ti (ma. ni. 1.66; 2.169; saṃ. ni. 5.998) vuttoti.

Ekissā lokadhātuyā dve arahanto sammāsambuddhātiādīsu dasasahassacakkavāḷasaṅkhātaṃ jātikhettaṃ ekā lokadhātu nāma āṇāvisayakhettesu buddhuppattisaṅkāya evābhāvato. Tattha dvinnaṃ buddhānaṃ uppattipaṭisedhaṃ akatvā jātikhette eva kato. Ṭhapetvā imaṃ cakkavāḷaṃ aññasmiṃ cakkavāḷe buddhā na uppajjanti buddhattahetūnaṃ anādibuddhaparamparādīnaṃ tathābhāvā. Tato eva hi sattā niravasesato nibbutiṃ na pāpuṇanti. Yadi hi sabbacakkavāḷesu buddhā uppajjeyyuṃ, sabbe sattā ito pubbe niravasesato nibbutiṃ pāpuṇeyyuṃ, na ca taṃ atthi, tasmā anādibuddhaparamparāya vivaṭṭūpanissayasampannānaṃ nivāsabhūte imasmiṃ cakkavāḷe eva uppajjantīti veditabbā. Te cetthāpi dullabhā, tesaṃ dullabhattā evettha kappānaṃ asaṅkhyeyyampi buddhuppādarahitaṃ hoti. Yadi ca te sulabhā bhaveyyuṃ, ekasmiṃ vivaṭṭaṭṭhāyiasaṅkhyeyye catusaṭṭhibuddhānampi uppajjituṃ sakkā bhaveyya antarakappassa buddhantarattā. Bhaddakappesu cettha pañca buddhā eva uppajjanti. Kathaṃ panetthāpi dullabhatarā cakkavāḷantaresu uppajjeyyuṃ, buddhānañca dullabhatā kāraṇadullabhatāya, tasmā imasmiññeva cakkavāḷe buddhā uppajjanti? Etthāpi na devabrahmalokesu, manussaloke eva pana uppajjanti ettheva sabbaso tividhasaddhammādhārassa saṅgharatanassa pātubhāvato, itaralokesu niravasesato pakārāsambhavato ca.

Yadi hi buddhā devalokādīsu uppajjeyyuṃ, manussā bhayena upasaṅkamitumeva na sakkonti, pageva dhammasavanapabbajjādiṃ kātuṃ, teneva amhākaṃ bodhisatto attano rūpakāyānubhāvādisampattiyā uppannaamanussasaṅkākutūhalaṃ janaṃ nijjhāpetuṃ uttānaseyyakādiniyāmena vaḍḍhitvā dārapariggahādiṃ akāsi, evaṃ katvā pabbajitampi naṃ rājagahe piṇḍāya pavisitvā paṇḍavapabbatapasse nisīditvā piṇḍapātaṃ paribhuñjantaṃ bimbisāro nānappakārato manussabhāvaṃ vicinitvāva upasaṅkamituṃ visahi, no aññathā. Lokanitthāraṇatthāya hi buddhā uppajjanti, na attano sakkārādiatthāya, tasmā manussesu eva uppajjantīti veditabbo. Tatthāpi imasmiṃ jambudīpe eva, tatthāpi imasmiṃ majjhimapadese eva. Na kevalañca buddhāva, paccekabuddhā, aggasāvakamahāsāvakā ca cakkavattiādayo ca aññepi puññavantasattā ettheva uppajjanti.

Apubbaṃ acarimanti ettha mātukucchismiṃ paṭisandhiggahaṇato pure pubbaṃ nāma, dhātuantaradhānato pacchā carimaṃ nāma, ubhinnamantarā apubbaṃ acarimaṃ nāma. Etthantare aññassa buddhassa uppatti nivāritā, dhātuantaradhāne pana jāte aññassa uppatti na nivāritā. Kiñcāpi na nivāritā, antarakappaṃ pana khepetvāva uppajjantīti veditabbaṃ.

Pañca hi antaradhānāni nāma adhigamaantaradhānaṃ paṭipattiantaradhānaṃ pariyattiantaradhānaṃ liṅgaantaradhānaṃ dhātuantaradhānanti. Tattha adhigamoti maggaphalābhiññāpaṭisambhidāyo, so parihāyamāno paṭisambhidāto paṭṭhāya parihāyati. Parinibbānato hi vassasahassameva paṭisambhidā nibbattetuṃ sakkonti, tato paraṃ abhiññā, tāpi nibbattetuṃ asakkontā sukkhavipassakakhīṇāsavā honti, tato anāgāmino, tato sakadāgāmino, sotāpannā ca honti, tesu dharantesupi adhigamo anantarahitova hoti, pacchimakassa pana sotāpannassa jīvitakkhayena adhigamo antarahito nāma hoti. Idaṃ **adhigamaantaradhānaṃ**.

Tato maggaphalāni nibbattetuṃ asakkontā ‘‘natthi dāni no ariyadhammapaṭivedho’’ti jhānavipassanāsu vosānaṃ āpajjitvā kosajjabahulā catupārisuddhisīlamattaṃ rakkhanto aññamaññaṃ na codenti, na sārenti, akukkuccakā honti, tato paṭṭhāya khuddānukhuddakāni maddanti, tato garukāpattiṃ āpajjanti, pārājikamattameva rakkhanti, tesu dharantesupi paṭipatti anantarahitāva hoti, pacchimakassa pana bhikkhuno sīlabhedena vā jīvitakkhayena vā paṭipatti antarahitā nāma hoti. Idaṃ **paṭipattiantaradhānaṃ** nāma.

Pariyattīti sāṭṭhakathaṃ tepiṭakaṃ buddhavacanaṃ, gacchante gacchante kāle adhammikehi kaliyugarājādīhi vipannasassādisampattitāya paccayadāyakā duggatā honti, bhikkhū ca paccayehi kilamantā antevāsike gahetuṃ na sakkonti. Tato aṭṭhakathā parihāyati, pāḷivaseneva pariyattiṃ dhārenti, tato pāḷiṃ sakalaṃ dhāretuṃ na sakkonti, paṭhamaṃ abhidhammapiṭakaṃ parihāyati, tañcassa parihāyanaṃ matthakato paṭhāya. Paṭhamameva hi mahāpakaraṇaṃ parihāyati, tato yamakaṃ kathāvatthu puggalapaññatti dhātukathā vibhaṅgo dhammasaṅgaho ca anukkamena parihāyanti, tato matthakato paṭṭhāya suttantapiṭakaṃ parihāyati, paṭhamaṃ hi aṅguttaranikāyo ekādasakanipātato paṭṭhāya yāvaekakanipātā parihāyati, tato matthakato paṭṭhāya saṃyuttanikāyo, paṭhamaṃ hi mahāvaggo parihāyati, tato saḷāyatanavaggo khandhakavaggo nidānavaggo sagāthāvaggoti, evaṃ majjhimanikāyadīghanikāyādayo ca matthakato paṭṭhāya parihāyanti, tato vinayapiṭakameva tiṭṭhati, tampi parivārato paṭṭhāya yāva mahāvibhaṅgā parihāyati, tato uposathakkhandhakato mātikāmattameva dhārenti, tadāpi yāva catuppadikāpi gāthā manussesu pavattati, tāva pariyatti anantarahitāva hoti, tāya antarahitāya pariyatti antarahitā nāma hoti. Idaṃ **pariyattiantaradhānaṃ** nāma.

Gacchante gacchante kāle pattacīvaraggahaṇādiākappaṃ na pāsādikaṃ hoti, nigaṇṭhādayo viya alābupattādiṃ aggabāhāya pakkhipitvāpi olambitvāpi sikkāya olaggetvāpi vicaranti, cīvararajanampi na sāruppaṃ, oṭṭhaṭṭhikavaṇṇaṃ katvā dhārenti, tato rajanampi ovaṭṭikavijjhanampi na hoti, dasā chetvā paribbājakā viya kāsāvamattameva dhārenti, tato parikkhīṇe kāle khuddakakāsāvakhaṇḍaṃ hatthe vā gīvāya vā bandhitvā kasikammādīni katvā dārabharaṇādiṃ karonti, tadā dakkhiṇaṃ dento jano saṅghaṃ uddissa etesaṃ deti, idaṃ sandhāya bhagavatā vuttaṃ ‘‘bhavissanti kho panānanda, anāgatamaddhānaṃ gotrabhuno kāsāvakaṇṭhā dussīlā pāpadhammā, tesu dussīlesu saṅghaṃ uddissa dānaṃ dassanti, tadāpahaṃ, ānanda, saṅghagataṃ dakkhiṇaṃ asaṅkhyeyyaṃ appameyyaṃ vadāmī’’ti (ma. ni. 3.380). Tato ‘‘papañco esa, kiṃ iminā amhāka’’nti taṃ kāsāvakhaṇḍaṃ chinditvā araññe khipanti, etasmiṃ kāle liṅgaṃ antarahitaṃ nāma hoti. Idaṃ **liṅgaantaradhānaṃ** nāma.

Tato tattha tattha sakkārasammānaṃ alabhamānā dhātuyo buddhānaṃ adhiṭṭhānabalena sakkārasammānalabbhamānakaṭṭhānaṃ gamissanti, tato sabbattha alabhamānā sabbadhātuyo mahābodhimaṇḍameva gamissanti. Sāsapamattāpi hi dhātu na antarā nassissati, tā pana bodhimaṇḍe pallaṅkena nisinnabuddhasarīrasiriṃ, yamakapāṭihāriyañca dassessanti, tato dhātusarīrato tejo samuṭṭhāya taṃ sarīraṃ apaṇṇattikabhāvaṃ gameti, tadā dasasahassacakkavāḷe devatā parinibbānadivase viya paridevitvā pūjāsakkāraṃ katvā pakkamanti. Idaṃ **dhātuantaradhānaṃ** nāma.

Imassa pañcavidhassa antaradhānassa pariyattiantaradhānameva mūlaṃ. Pariyattiyaṃ hi sati paṭivedhādayopi naṭṭhā nāma na honti, asati naṭṭhāti. Yathā ca nidhikumbhiyā jānanatthāya pāsāṇapiṭṭhe upanibaddhaakkharesu dharantesu nidhikumbhi naṭṭhā nāma na hoti, akkharesu pana naṭṭhesu naṭṭhā, evaṃsampadamidaṃ veditabbaṃ. Yathāha –

‘‘Yāva tiṭṭhanti suttantā,
Vinayo yāva dippati;
Tāva dakkhanti ālokaṃ,
Sūriye abbhuṭṭhite yathā.

‘‘Suttantesu asantesu,
Pamuṭṭhe vinayamhi ca;
Tamo bhavissati loke,
Sūriye atthaṅgate yathā.

‘‘Suttante rakkhite sante,
Paṭipatti hoti rakkhitā;
Paṭipattiyaṃ ṭhito dhīro,
Yogakkhemā na dhaṃsatī’’ti; (A. ni. aṭṭha. 1.1.130; sāratthа. ṭī. pācittiya 3.438);

Evamimesu pañcasu antaradhānesu dhātuantaradhānato pacchā carimaṃ nāmāti veditabbaṃ.

Kasmā pana dve sammāsambuddhā apubbaṃ acarimaṃ na uppajjantīti? Niratthakatova. Ekova hi sammāsambuddho anantesu cakkavāḷesu sabbasattānampi yadi upanissayo bhaveyya, ekakkhaṇe sapāṭihāriyaṃ sabbānukūlaṃ dhammaṃ desetvā te vinetuṃ sakkoti, kimaṅgaṃ pana nānakkhaṇesu, tasmā ekasmiṃ kāle anekesaṃ sammāsambuddhānaṃ uppatti niratthikāva. Anatthakatā pana anacchariyaagāravavivādādidosato ceva mahāpathaviyā dvinnaṃ buddhānaṃ dhāraṇe asamatthatāya vikiraṇādidosato ca veditabbā. Cakkavattino pana ekasmiṃ cakkavāḷe dve ekato na uppajjanti, ekova uppajjati. Nānācakkavāḷesu pana bahūpi ekato uppajjantīti veditabbā. Ettha hi ‘‘ekissā lokadhātuyā’’ti etassa ekasmiṃ cakkavāḷeti attho gahetabbo. Apubbaṃ acarimañcettha cakkaratanapātubhāvaantaradhānānaṃ vemajjhaṃ veditabbaṃ. Antaradhānañcassa cakkavattino kālakiriyato, pabbajjāto vā sattame divase hoti, tassa ca ānubhāvena dvinnaṃ ekattha sahaanuppatti ca veditabbā. Sesaṃ suviññeyyameva. Ṭhānāṭhānañāṇabalaṃ paṭhamaṃ.

Dutiye **kammasamādānāna**nti samādiyitvā katānaṃ kusalākusalānaṃ, kammameva vā kammasamādānaṃ. **Ṭhānaso hetuso**ti paccayato ceva hetusaṅkhātakāraṇato ca. Tattha gatiupadhikālapayogā vipākassa paccayā, kammaṃ hetu. Tadubhayato kammavipākaṃ yathābhūtaṃ pajānāti. Kathaṃ? Bhagavā hi ‘‘ekaccassa bahūni pāpakammāni gatiupadhikālapayogānaṃ sampattiyā paṭibāhitāni na vipaccanti, tesaṃ vipattiṃ āgamma vipaccanti, ekaccassa bahūni kalyāṇakammāni tesaṃ vipattiyā paṭibāhitāni na vipaccanti, tesaṃ sampattiṃ āgamma vipaccantī’’ti pajānāti.

Tattha **gativipattī**ti cattāro apāyā. **Gatisampattī**ti manussadevagatiyo. **Upadhī**ti attabhāvo. Tassa samiddhi **sampatti** nāma, asamiddhi **vipatti** nāma. **Kālasampattī**ti surājasumanussakālasaṅkhāto sampannakālo, tappaṭipakkho **kālavipatti** nāma. Tassa tassa pana kammassa sammāpayogo **payogasampatti,** micchāpayogo **payogavipatti** nāma. Tattha hi ekaccassa kusalakammena devagatiādīsu gatiyaṃ nibbattassa taṃ gatisampattiṃ āgamma kusalāni eva vipaccanti. Tāya pana gatisampattiyā paṭibāhitāni akusalāni tattha vipaccituṃ na sakkonti. Tāni puna nirayādīsu apāyesu nibbattassa taṃ gativipattiṃ āgamma yathāsukhaṃ vipaccanti. Tāya pana gativipattiyā paṭibāhitāni kusalāni tattha vipaccituṃ na sakkonti. Ekaccassa dassanīyenābhirūpena kāyena samannāgatassa yadipi so dāso vā hoti hīnajacco vā, taṃ upadhisampattiṃ āgamma kusalāni evassa vipaccanti. Tādisaṃ hi surūpaṃ ‘‘ayaṃ kiliṭṭhakammassa nānucchaviko’’ti uccesu amaccādiṭṭhānesu ṭhapenti, caṇḍālimpi surūpaṃ aggamahesiādiṭṭhānesu ṭhapenti. Tāya pana upadhisampattiyā paṭibāhitāni akusalānassa vipaccituṃ na sakkonti. Tāni pana upadhivipattiyaṃ ca ṭhitassa yathāsukhaṃ vipaccanti. Rājakulādīsu hi uppannampi durūpaṃ hīnesu ṭhapenti. Ekaccassa pana paṭhamakappikānaṃ vā cakkavattirañño vā buddhānaṃ vā surājasumanussānaṃ sampanne kāle nibbattassa taṃ kālasampattiṃ āgamma kusalāni eva vipaccanti, na akusalāni. Tāni puna durājadumanussānaṃ vipanne kāle taṃ kālavipattiṃ āgamma vipaccanti, na pana kusalāni tāya kālavipattiyā paṭibāhitattā. Ekaccassa pana sīlasaṃyamādianavajjapayogena ceva sāvajjena vā anavajjena vā desakālānusārena āyudhasippādipayogasāmatthiyena ca samannāgatassa taṃ payogasampattiṃ āgamma kusalāni eva vipaccanti, na akusalāni. Tāni puna yathāvuttaviparītapayogavipattiṃ āgamma vipaccanti, na pana kusalāni tāya paṭibāhitattā. Yuddhādīsu hi pāṇātipātādiakusalaṃ karontāpi taṃtaṃāyudhasippādipayogasampattiṃ nissāyeva senāpatiṭṭhānādimahāsampattiṃ labhanti, na pana taṃ akusalaṃ nissāya. Yathā dānaveyyāvaccādīsu kusalaṃ karontāpi adhimattavāyāmādipayogavipattiṃ nissāya anayabyasanampi pāpuṇanti, na pana taṃ kusalaṃ nissāya. Evametāhi catūhi sampattīhi, vipattīhi ca kusalākusalānaṃ vipaccanāvipaccanavibhāgaṃ bhagavā yathābhūtaṃ pajānāti. Ayaṃ tāvettha vibhaṅganayena dutiyabalassa vibhāvanā.

Aparena cassa –

> ‘‘Ahosi kammaṃ ahosi kammavipāko, ahosi kammaṃ nāhosi kammavipāko, ahosi kammaṃ atthi kammavipāko, ahosi kammaṃ natthi kammavipāko, ahosi kammaṃ bhavissati kammavipāko, ahosi kammaṃ na bhavissati kammavipāko, atthi kammaṃ natthi kammavipāko, atthi kammaṃ natthi kammavipāko, atthi kammaṃ bhavissati kammavipāko, atthi kammaṃ na bhavissati kammavipāko, bhavissati kammaṃ bhavissati kammavipāko, bhavissati kammaṃ na bhavissati kammavipāko’’ti (paṭi. ma. 1.234) –

Iminā paṭisambhidāyaṃ vuttenāpi nayena vibhāvanā veditabbā. Tattha yaṃ atītattabhāve āyūhitaṃ kammaṃ vuttaṃ, hetupaccayaṃ āgamma tattheva vipākaṃ adāsi. Idaṃ sandhāya ‘‘ahosi kammaṃ ahosi kammavipāko’’ti paṭhamaṃ padaṃ vuttaṃ. Yaṃ atītesu pana diṭṭhadhammavedanīyādīsu bahūsu ekaṃ diṭṭhadhammavedanīyaṃ laddhapaccayaṃ vipākaṃ deti, sesāni avipākāni. Ekaṃ upapajjavedanīyaṃ pana paṭisandhiṃ ākaḍḍhati, ekaṃ ānantariyaṃ nirayapaṭisandhiṃ deti, sesāni avipākāni. Aṭṭhasu samāpattīsu ekāya brahmaloke nibbattati, sesā avipākā. Idaṃ sandhāya ‘‘ahosi kammaṃ nāhosi kammavipāko’’ti dutiyaṃ padaṃ vuttaṃ. Yaṃ atītaṃ kammaṃ etarahi vipākaṃ deti, idaṃ sandhāya tatiyaṃ. Yaṃ purimanayena na vipaccati, idaṃ sandhāya catutthaṃ. Yaṃ anāgate vipākaṃ dassati, idaṃ sandhāya pañcamaṃ. Yaṃ na vipaccati, idaṃ sandhāya chaṭṭhaṃ. Yaṃ etarahi āyūhitaṃ kammaṃ etaraheva vipākaṃ deti, idaṃ sandhāya sattamaṃ. Yaṃ na vipaccati, idaṃ sandhāya aṭṭhamaṃ. Iminā nayena sesapadānampi attho daṭṭhabbo. **Idaṃ tathāgatassā**ti idaṃ sabbehi etehi pakārehi atītānāgatapaccuppannānaṃ kammantaravipākantarānaṃ yathābhūtato jānanañāṇanti attho. Dutiyabalaṃ.

Tatiye **sabbatthagāminin**ti sabbagatigāminiñca agatigāminiñca. **Paṭipada**nti maggaṃ. **Yathābhūtaṃ pajānātī**ti bahūsupi manussesu pāṇātipātādīsu ekameva akusalaṃ ekato karontesu imassa cetanā nirayagāminī bhavissati, imassa tiracchānayonigāminī, imassa pettivisayagāminī, nirayādīsupi panesā evarūpe evarūpe ṭhāne evañcevañca vipākaṃ dassati, imassa paṭisandhiṃ ākaḍḍhituṃ na sakkoti, aññena kammena dinnapaṭisandhikassa dubbalaṃ upadhivepakkaṃ bhavissati. Bahūsu vā ekato dānādikusalaṃ, vipassanaṃ vā paṭṭhapentesu imassa cetanā manussagatigāminī bhavissati, imassa devagatigāminī, tatthāpi evañcevañca vipākaṃ dassati, imassa vā vipassanā ekaṃ maggaṃ dve vā tayo vā cattāro vā paṭisambhidādisahite vā rahite vā nipphādessati, imassa na kañci paṭivedhaṃ sādhessatītiādinā anantehi ākārehi ekavatthusmimpi uppannaṃ kusalākusalasaṅkhātaṃ sabbatthagāminipaṭipadaṃ aviparītato pajānātīti. Tatiyabalaṃ.

Catutthe **anekadhātu**nti cakkhudhātuādīhi, kāmadhātuādīhi vā bahudhātuṃ. **Nānādhātu**nti tāsaññeva dhātūnaṃ vilakkhaṇattā nānappakāraṃ dhātuṃ. **Loka**nti khandhāyatanadhātulokaṃ. **Yathābhūtaṃ pajānātī**ti tāsaṃ tāsaṃ dhātūnaṃ khandhāyatanadhātuvibhaṅgādīsu vuttanayena anantappabhedaṃ nānattaṃ aviparītato pajānāti. Na kevalañca tathāgato upādinnakasaṅkhāralokasseva nānattaṃ pajānāti, atha kho anupādinnakasaṅkhāralokassāpi paccekabuddhādīhi paṭivijjhituṃ asakkuṇeyyaṃ nānattaṃ pajānātiyeva. Tehi upādinnakalokassāpi nānattaṃ ekadesatova jānanti, anupādinnassa pana neva jānanti, sabbaññubuddhassevetaṃ visayo. Evaṃ hi imāya nāma dhātuyā ussannāya imesaṃ rukkhagacchalatādīnaṃ, khandhadaṇḍavallitacapattapupphaphalādino saṇṭhānavaṇṇagandharasaojāhi, desakālehi ca anantappabhedaṃ nānattaṃ, pathavīpabbatādīnañca nānattaṃ hotīti anantehi ākārehi jānituṃ sakkoti, nāññeti. Catutthabalaṃ.

Pañcame **nānādhimuttika**nti hīnādīhi adhimuttīhi nānādhimuttikabhāvaṃ. **Yathābhūtaṃ pajānātī**ti tīsupi kālesu hīnādhimuttikā hīnādhimuttike eva sevanti, paṇītādhimuttikā ca paṇītādhimuttike. Tatthāpi assaddhā assaddhe, dussīlā dussīle, micchādiṭṭhikā micchādiṭṭhike, saddhā saddhe, sīlasutacāgapaññādisampannā ca te te eva sevantīti nānappakārato jānāti. Saddhāsīlādisampannā hi tabbirahite attano ācariyupajjhāyepi na sevanti, tepi itare, attanā attanā pana sadise eva sevantīti. Pañcamabalaṃ.

Chaṭṭhe **parasattāna**nti padhānasattānaṃ. **Parapuggalāna**nti tato paresaṃ hīnasattānaṃ. Ekatthameva vā etaṃ padadvayaṃ veneyyavasena dvidhā vuttaṃ. **Indriyaparopariyatta**nti saddhādīnaṃ indriyānaṃ parabhāvañca aparabhāvañca, vuddhiñca hāniñcāti attho. **Yathābhūta**nti sabbesaṃ sattānaṃ āsayānusayacaritādhimuttiādīhi saddhādi tikkhindriyamudindriyataṃ sabbākārato jānāti. Tattha **āsayo**ti nivāsaṭṭhānaṃ, yattha sattānaṃ cittasantānaṃ niccaṃ nivasati. So duvidho vaṭṭāsayo vivaṭṭāsayo ca. Tattha sassatucchedavasena pavattaṃ sabbaṃ diṭṭhigataṃ **vaṭṭāsayo** nāma. Sappaccayanāmarūpapariggahato paṭṭhāya sabbaṃ vipassanāñāṇaṃ, maggañāṇañca **vivaṭṭāsayo** nāma. Maggañāṇampi hi ‘‘dasayime, bhikkhave, ariyāvāsā, yadariyā āvasiṃsū’’tiādivacanato (a. ni. 10.19) āsayova. Imaṃ pana bhagavā sattānaṃ āsayaṃ jānanto ubhinnaṃ diṭṭhiñāṇānaṃ appavattikkhaṇepi jānāti eva. Kāmarāgādikilesādhimuttaññeva hi puggalaṃ bhagavā tatheva jānāti. ‘‘Ayaṃ nekkhammādiabhirato vivaṭṭāsayo’’ti nekkhammādiṃ sevantaññeva jānāti, ‘‘ayaṃ kāmādiabhirato vaṭṭāsayo’’ti anusayacaritādijānanepi eseva nayo. Tattha **anusayo** kāmarāgānusayādito sattavidho. **Carita**nti tīhi dvārehi abhisaṅkhatalokiyakusalākusalaṃ. **Adhimuttī**ti ajjhāsayo. Evamettha āsayānusayañāṇaṃ, indriyaparopariyattañāṇañcāti dve ñāṇāni ekato hutvā ekaṃ balañāṇaṃ nāma jātanti. Chaṭṭhabalaṃ.

Sattame **jhānavimokkhasamādhisamāpattīna**nti paṭhamādīnaṃ catunnaṃ jhānānaṃ, ‘‘rūpī rūpāni passatī’’tiādīnaṃ aṭṭhannaṃ vimokkhānaṃ, savitakkasavicārādīnaṃ tiṇṇaṃ samādhīnaṃ, paṭhamajjhānasamāpattiādīnaṃ navannaṃ anupubbasamāpattīnaṃ. **Saṃkilesa**nti hānabhāgiyadhammaṃ. **Vodāna**nti visesabhāgiyaṃ dhammaṃ. **Vuṭṭhāna**nti yena kāraṇena jhānādīhi vuṭṭhahanti, taṃ kāraṇaṃ. Taṃ pana duvidhaṃ vodānampi bhavaṅgampi. Heṭṭhimaṃ hi paguṇaṃ jhānaṃ attano vodānavasena uparimassa jhānassa padaṭṭhānato ''vuṭṭhāna''nti vuccati, tamhā tamhā pana samādhimhā bhavaṅgavaseneva vuṭṭhānato bhavaṅgampi. Nirodhato pana phalasamāpattiyāva vuṭṭhahanti. Idaṃ pāḷimuttakavuṭṭhānaṃ nāma, taṃ sabbaṃ bhagavā yathābhūtaṃ sabbākārena pajānāti. Sattamabalaṃ.

Aṭṭhame **pubbenivāsānussatī**ti pubbenivutthakkhandhānussaraṇaṃ, taṃ nāmagottavaṇṇāhārasukhadukkhādīhi tattha tattha bhave vijjamānehi anantehi ākārehi yathābhūtaṃ pajānātīti. Aṭṭhamabalaṃ.

Navame **cutūpapāta**nti cutiñca upapātañca, taṃ cavamānaupapajjamānahīnapaṇītasuvaṇṇadubbaṇṇādito anantapabhede yathākammūpage satte dibbacakkhuñāṇena vaṇṇāyatanaggahaṇamukhena disvā sabbākārato pajānātīti. Navamabalaṃ.

Dasame **āsavānaṃ khaya**nti āsavanirodhaṃ nibbānaṃ, taṃ arahattamaggañāṇena catusaccapaṭivedhato pajānātīti. Dasamabalaṃ.

Imānīti yāni heṭṭhā ''tathāgatassa dasa tathāgatabalānī''ti avoca, imāni tānīti appanaṃ karoti. Yasmā cetopariyañāṇādīni sāvakādīnampi yathārahaṃ vijjamānānipi savisayaṃ kiñcideva jānanti, na ca sabbākārato. Buddhānaṃ pana sabbaññutaññāṇaṃ viya sabbadhammesu yathāsakaṃ visaye sabbattha sabbākārato ekakkhaṇe appaṭihataṃ pavattati, tasmā ''tathāgatabalānī''ti vuccanti. Yadi evaṃ sabbaññutaññāṇassevāyaṃ pabhedo hoti, kasmā pana ''dasabalañāṇānī''ti visuṃ vibhattānīti? Visayakiccabhūmibhedato nesaṃ aññattā. Dasabalañāṇesu hi paṭhamaṃ kāraṇākāraṇameva jānāti, dutiyaṃ kammantaravipākantarameva jānāti, tatiyaṃ kammaparicchedameva, catutthaṃ nānattakāraṇameva, pañcamaṃ sattānaṃ ajjhāsayādhimuttimeva, chaṭṭhaṃ indriyānaṃ tikkhamudubhāvameva, sattamaṃ jhānādīhi saddhiṃ tesaṃ saṃkilesādimeva, aṭṭhamaṃ pubbenivutthakkhandhasantatimeva, navamaṃ sattānaṃ cutipaṭisandhimeva, dasamaṃ saccaparicchedameva, nāññaṃ.

Sabbaññutaññāṇaṃ pana etehi jānitabbañca tato uttariñca sabbaṃ atītādibhedaṃ ekakkhaṇe sabbākārato jānāti, etesaṃ pana kiccaṃ na sabbaṃ karoti. Taṃ hi jhānaṃ hutvā appetuṃ, iddhi hutvā vikubbituṃ, maggo hutvā kilese khepetuṃ na sakkoti. Dasabalañāṇāni pana taṃ sabbaṃ yathārahaṃ kātuṃ sakkonti. Tesu ca paṭipāṭiyā satta ñāṇāni kāmāvacarāni, tato dve rūpāvacarāni, avasāne ekaṃ lokuttaraṃ. Sabbaññutaññāṇaṃ pana kāmāvacaramevāti evaṃ visayakiccabhūmibhedato aññameva dasabalañāṇaṃ. Aññaṃ sabbaññutaññāṇanti. Ayaṃ tāva padatthānusārato vinicchayo. **Dhammabhedā**dito pana sabbopi vinicchayo ekavidhakoṭṭhāsato paṭṭhāya ettha vuttānusāratova ñātabbo, suttantabhājanīyādayo hi vibhaṅganayabhedā ettha, ito paresu ca vibhaṅgesu natthīti.

Ñāṇavibhaṅgamātikatthavaṇṇanā niṭṭhitā.

Khuddakavatthuvibhaṅgamātikatthavaṇṇanā

Khuddakavatthuvibhaṅgamātikāya panāyaṃ nikkhepaparicchedena saddhiṃ **atthato** vinicchayo. Mātikāya hi ādito tāva – **jātimado**tiādayo tesattati ekakā nikkhittā, tato **kodho ca upanāho cā**tiādayo aṭṭhārasa dukā, akusalamūlādayo pañcatiṃsa tikā, āsavacatukkādayo cuddasa catukkā, orambhāgiyasaṃyojanādayo pannarasa pañcakā, vivādamūlādayo cuddasa chakkā, anusayādayo satta sattakā, kilesavatthuādayo aṭṭha aṭṭhakā, āghātavatthuādayo nava navakā, kilesavatthuādayo satta dasakā, channaṃ aṭṭhārasakānaṃ vasena aṭṭhasatataṇhāvicaritāni ca yathākkamaṃ nikkhipitvā ante dvāsaṭṭhi diṭṭhigatāni brahmajālasutte atidassitānīti sabbānipi tesaṭṭhiadhikāni aṭṭhakilesasatāni nikkhittānīti veditabbāni. Ayaṃ tāva nikkhepaparicchedo.

Atthato pana **''jātimado''**tiādīsu jātiuccākulīnataṃ nissāya ''khattiyādīnaṃ catunnampi vaṇṇānaṃ ahaṃ uttamajātiko, ime na uttamajātikā''ti evaṃ attukkaṃsanaparavambhanavasena uppanno majjanākārappavatto māno **jātimado** nāma. Sesapadesupi eseva nayo. Tattha ādiccagottakassapagottādiuttamagottaṃ nissāya **gottamado**. Nirābādhataṃ, yobbaññaṃ, ''ciraṃ sukhaṃ jīviṃ jīvāmi jīvissāmī''ti evaṃ jīvitaṃ, bahulābhañca nissāya yathākkamaṃ **ārogyamadā**dayo vuttā. Sukatapaṇītapaccayalābhaṃ, mānanavandanādigarukāraṃ maññeva pamukhaṃ katvā pañhaṃ pucchanti, parivāretvā gacchantīti evaṃ purekkhāraṃ, mahāparivāraṃ, suciparivārañca nissāya yathākkamaṃ **sakkāramadā**dayo ca veditabbā. Bhogo pana kiñcāpi lābhaggahaṇeneva gahito, nihitadhanavasena panettha lābho veditabbo, ''annapānavatthābharaṇamālāgandhādiupabhogasamiddhivasenāpi vattuṃ vaṭṭatī''tipi vadanti. Sarīravaṇṇaṃ, guṇavaṇṇañca nissāya **vaṇṇamado**. Bāhusaccaṃ, paṭibhānaṃ, ''vaṇṇaṃ buddhavaṃsaṃ rājavaṃsaṃ janapadavaṃsaṃ gāmavaṃsaṃ rattindivaparicchedaṃ nakkhattamuhuttayogaṃ jānāmī''ti evaṃ rattaññutaṃ vā nissāya yathākkamaṃ **sutamadā**dayo ca veditabbā. Jātipiṇḍapātikataṃ, anavaññātataṃ, iriyāpathapāsādikataṃ, mahiddhikatañca nissāya yathākkamaṃ **piṇḍapātikamadā**dayo. Kiñcāpi parivāraggahaṇena yaso gahito. Parivārassa pana savasavattakabhāvena patthaṭataṃ kittiyasaññeva vā nissāya **yasamado**. Parisuddhasīlaṃ, upacārappanājhānaṃ, sippakosallaṃ, sarīrassa ārohasampadaṃ, pariṇāhasampadaṃ, anūnaniddosaaṅgapaccaṅgatāya sarīrapāripūriñca nissāya **sīlamadā**dayo veditabbā.

Iminā ettakena ṭhānena savatthukaṃ mānaṃ dassetvā idāni avatthukameva sāmaññato mānaṃ dassento **''mado''**ti āha. **Pamādo**tiādīsu pañcakāmaguṇesu cittavossaggasaṅkhāto sucaritāsevanāya, duccaritasevanāya ca hetubhūto pamajjanākārappavatto akusalacittuppādo **pamādo** nāma, svāyaṃ sativossaggalakkhaṇo. Vātābharitabhattā viya mātāpitūsupi anoṇatabhāvasaṅkhāto kakkhaḷamāno **thambho** nāma, svāyaṃ cittassa uddhumātabhāvalakkhaṇo. Aññesaṃ gehādiupakaraṇasampadaṃ, vijjāsampadaṃ vā disvā taddiguṇasamārambhanavasappavatto akusalacittuppādo **sārambho** nāma. Ganthopi hi sārambhavasena uggahetuṃ na vaṭṭati, akusalameva hoti. Svāyaṃ karaṇuttariyalakkhaṇo.

Atra atra visaye icchā assāti atriccho, puggalo, tassa bhāvo **atricchatā**. Evaṃ **mahicchatā**dīsupi attho veditabbo. Tattha yaṃ yaṃ laddhaṃ, tena tena asantussitvā aparassa aparassa patthanāvasena pavatto lobho **atricchatā**. Yāya attanā laddhaṃ paṇītampi lāmakaṃ viya khāyati, parena laddhaṃ lāmakampi paṇītaṃ viya khāyati. Sāyaṃ aparāparalābhapatthanālakkhaṇā. Santaguṇavibhāvanāvasappavatto ceva taduppannehi atimahantehipi vatthūhi asantussanākārappavatto ca lobho **mahicchatā**. Yāya samannāgato puggalo paccayehi duppūro aggi viya upādānena, samuddo viya ca udakena. Yā cāyaṃ santaguṇasambhāvanatā, paṭiggahaṇe ca paribhoge ca amattaññutā, etaṃ mahicchatālakkhaṇaṃ.

Asantānaṃ pana saddhāsīlānaṃ, maggaphalādīnañca lokiyalokuttarānaṃ guṇānaṃ vibhāvanāvasappavatto ceva taduppannehi atimahantehipi paccayehi asantussanākārappavatto ca lobho **pāpicchatā**. Yā cāyaṃ asantaguṇasambhāvanatā, paṭiggahaṇe ca paribhoge ca amattaññutā etaṃ pāpicchatālakkhaṇaṃ.

Siṅganti vijjhanaṭṭhena siṅgaṃ, nāgarikabhāvasaṅkhātassa kilesasiṅgassetaṃ adhivacanaṃ, taṃ atthato siṅgārakaraṇavasappavatto lobhova. **Tintiṇa**nti khīyanaṃ, taṃ atthato nivāsaṭṭhāne sunakhānaṃ viya aññamaññaṃ sattānaṃ ''tava santakaṃ, mama santaka''nti khiyyanākārappavatto dosova. **Cāpalya**nti capalatā, taṃ pattacīvarādiparikkhārānaṃ, attabhāvassa ca maṇḍanavibhūsanakeḷāyanavasappavatto rāgova, yena samannāgato jiṇṇopi daharo viya hoti. **Asabhāgavuttī**ti visabhāgavutti visabhāgakiriyā, sā garuṭṭhāniyesupi anādaravasena vipaccanīkaggāhitāvasappavatto dosova, yāya samannāgato gilānepi mātāpituācariyupajjhāyādike na oloketi, tehi saddhiṃ lābhasakkārakāraṇā kalahaṃ karoti, tesu hirottappaṃ, cetiyādīsu cittīkārañca na paccupaṭṭhapeti. **Aratī**ti pantesu senāsanesu, samathavipassanāsu ca anabhiramaṇā ukkaṇṭhitatā, sā tathāpavatto akusalacittuppādo. **Tandī**ti ālasyaṃ. **Vijambhitā**ti kāyassa ānamanādiākārena phandanā vijambhanā. **Bhattasammado**ti bhattamucchāya kāyassa akammaññatā. **Cetaso ca līnatta**nti cittasaṅkoco. Atthato panetāni sabbānipi thinamiddhavasena cittassa gilānākārova.

Kuhanātiādīsu lābhasakkārasilokasannissitassa pāpicchassa tena tena upāyena vimhāpanā **kuhanā** nāma. Sā tividhā paccayapaṭisevanasāmantajappanairiyāpathasaṇṭhāpanavasena. Tattha cīvarādīhi nimantitassa tadatthikasseva sato pāpicchataṃ nissāya paṭikkhipanena, te ca gahapatike attani suppatiṭṭhitasaddhe ñatvā puna tesaṃ ''aho ayyo appiccho na kiñci paṭiggaṇhituṃ icchati, suladdhaṃ vata no assa, sace appamattakaṃ kiñci paṭiggaṇheyyā''ti nānāvidhehi upāyehi paṇītāni cīvarādīni upanāmentānaṃ tadanuggahakāmataññeva āvikatvā paṭiggahaṇena ca tato pabhuti api sakaṭabhārehi upanāmanahetubhūtaṃ vimhāpanaṃ **paccayapaṭisevanasaṅkhātā kuhanā** nāma. Pāpicchasseva pana sato ''yo evarūpaṃ cīvaraṃ dhāreti, so samaṇo mahesakkho''tiādinā uttarimanussadhammādhigamaparidīpanavācāya tathā tathā vimhāpanaṃ **sāmantajappanasaṅkhātā kuhanā** nāma. Pāpicchasseva pana sato samāhitasseva sambhāvanādhippāyakatena paṇidhāya saṇṭhapitena gamanādiiriyāpathena vimhāpanaṃ **iriyāpathasaṇṭhapanasaṅkhātā kuhanā** nāma.

Ālapanātiādinā pana vuttapaccayapaṭisaṃyuttā vācāyeva dassitā. Anuppiyabhāṇitā, cāṭukamyatā, muggasūpyatā, pāribhaṭayatā ca **ālapanā** nāma. Tattha **ālapanā**tiāditova lapanā. **Anuppiyabhāṇitā**ti saccānurūpaṃ, dhammānurūpaṃ vā anapaloketvā punappunaṃ piyabhaṇanaṃ. **Cāṭukamyatā**ti nīcavuttitā, attānaṃ heṭṭhato ṭhapetvā pavattanaṃ. **Muggasūpyatā**ti muggasūpasadisatā, apakkamuggasadisena appasaccena samannāgatavacanatā. **Pāribhaṭayatā**ti kuladārakānaṃ aṅkena pariharaṇādikaṃ paribhaṭassa kiccaṃ. Evamayaṃ sabbopi kiriyābhedo ''lapanā''tveva vuccati. Paresaṃ pana paccayadānasaññājanakaṃ kāyavacīkammaṃ **nemittikatā** nāma, yā ''parikathobhāsanimittakamma''nti vuccati. Akkosanavambhanagarahaṇādīhi yathā dāyako avaṇṇaṃ bhāyati, evaṃ taṃ nippīḷanaṃ **nippesikatā** nāma. Ayaṃ hi yasmā veḷupesikāya viya abbhaṅgaṃ imāya parassa guṇaṃ nippeseti nipuñchati, yasmā vā gandhajātaṃ pisitvā gandhamagganā viya paraguṇe nippisitvā vicuṇṇetvā esā lābhamagganā hoti, tasmā ''nippesikatā''ti vuccati. Ekasmiṃ pana kule laddhāmisaṃ aññattha dānavasena lābhena lābhassa patthanā **lābhena lābhaṃ nijigīsanā** nāma. Ime ca kuhanādayo pañcapi tathā tathā pavattā lobhādiakusalacittuppādāti veditabbā. ‘‘Seyyohamasmī’’tiādayo dvādasa mānā heṭṭhā saṃyojanagocchake vuttānusārena suviññeyyāva. Tattha ca ādito tayo mānā puggalaṃ anissāya jātigottarūpabhogasippasutādimānavatthuvaseneva kathitā, tato paraṃ pana nava mānā seyyasadisahīnapuggale nissāya kathitā.

Evametehi dvādasahi padehi savatthuke māne kathetvā idāni avatthukaṃ dassetuṃ **‘‘māno’’**tiādi vuttaṃ. Tato paraṃ **atimāno**tiādīsu ‘‘jātiādīhi mayā sadiso natthī’’ti atikkamitvā maññanāvasena pavatto māno **atimāno** nāma. ‘‘Ime mayā pubbe sadisā, idāni ahaṃ seṭṭho, ime hīnatarā’’ti uppanno māno bhārātibhāro viya **mānātimāno** nāma. Attānaṃ pana avamaññanāvasena pavatto māno **omāno** nāma, so ‘‘hīnohamasmī’’ti pavattahīnamānasadisova. Anadhigatesu ariyadhammesu ‘‘adhigatā mayā’’ti uppanno māno adhikamānattā **adhimāno** nāma, ayaṃ pana sotāpannādiariyasāvakānaṃ ‘‘ahaṃ sakadāgāmī’’tiādinā na uppajjati tesaṃ maggaphalanibbānapahīnakilesāvasiṭṭhakilesapaccavekkhaṇena ariyaguṇapaṭivedhe nikkaṅkhattā. Dussīlassa pana na uppajjateva, sīlavatopi pariccattakammaṭṭhānassa na uppajjati, parisuddhasīlasseva pana suddhasamathalābhino, suddhavipassanālābhino, tadubhayalābhino vā uppajjati. Tesu tadubhayalābhī arahatte eva adhimaññitvā patiṭṭhāti suvikkhambhitakilesattā, parimadditasaṅkhārattā ca, itare sotāpannādīsupīti veditabbā. Pañcasu pana khandhesu ‘‘ahamasmī’’tiādinā pavatto māno **asmimāno** nāma. Pāpakena pana parūpaghātakena kammāyatanasippāyatanavijjāṭṭhānādinā attānaṃ seyyādito jappanavasena pavatto māno **micchāmāno** nāma.

Ñātivitakkotiādīsu ‘‘mayhaṃ ñātakā sukhajīvino sampattiyuttā’’ti evaṃ gehasitapemena ñātake uddissa uppanno vitakko **ñātivitakko** nāma, ‘‘ñātakā khayaṃ gatā vayaṃ gatā saddhā pasannā’’tiādinā pana nekkhammasito ñātivitakko nāma na hoti. Evaṃ **janapadavitakke**pi, tassa pana ‘‘amhākaṃ janapado subhikkho sundaro’’tiādinā pavattiākāro veditabbo. Amaratthāya vitakko, amaro vā vitakkoti **amaravitakko**. Tattha yo ukkuṭikappadhānādīhi dukkhe nijjiṇṇe samparāye attā sukhī amaro hotīti evaṃ pavatto, so amaratthāya vitakko nāma. Yo pana diṭṭhigatikassa ekasmiṃ pakkhe asaṇṭhahitvā ‘‘evampi me no, tathāpi me no, aññathāpi me no’’tiādinā amaramaccho viya gahetuṃ asakkuṇeyyatāya pavatto, so amaro vitakko nāma. Taṃ duvidhampi ekato katvā idha ‘‘amaravitakko’’ti vutto.

Anuddayatā patirūpakena pana gihīhi sahasokisahananditādivasena gehasitapemena yutto **parānuddayatāpaṭisaṃyutto vitakko** nāma. Lābhena ceva sakkārena ca kittisaddena ca saddhiṃ ārammaṇakaraṇavasena yutto gehasito vitakko **lābhasakkārasilokapaṭisaṃyutto vitakko** nāma, tassa pana ‘‘aho vata me lābhādayo uppajjeyyu’’ntiādinā pavattiākāro veditabbo. ‘‘Aho vata maṃ pare na avajāneyyu’’nti uppanno gehasito vitakko **anavaññattipaṭisaṃyutto vitakko** nāma. Ekakaṃ.

Dukādīsu kodhādayo heṭṭhā vuttatthe vajjetvā avasesānaññeva vaṇṇanā hoti. Tattha dukesu tāva **upanāho**tiādīsu pubbabhāge kodho ‘‘akkocchima’’ntiādinā āsevanena aparakāle veracitte daḷhataraṃ ābaddho **upanāho** nāma, yena samannāgato veraṃ nissajjituṃ na sakkoti vasātelamakkhitapilotikā viya, sodhiyamānampissa cittaṃ na parisujjhati, svāyaṃ verupanibandhanalakkhaṇo.

Paraguṇaṃ pana vināsetvā tattha dosamakkhanavasena pavatto kodho **makkho** nāma. Ayaṃ hi paṭhamataraṃ attano cittaṃ gūtho viya gūthaggāhakaṃ hatthaṃ makkheti, pacchā paranti ‘‘makkho’’ti vutto, svāyaṃ paraguṇamakkhanalakkhaṇo. Paḷāsetīti **paḷāso,** parassa guṇe dassetvā attano guṇehi same karotīti attho. Tathāpavatto lobho, svāyaṃ yugaggāhalakkhaṇo.

Dvārattayepi vijjamānasseva dosassa paṭicchādanato cakkhumohanamāyā viyāti **māyā,** sā katadosapaṭicchādanalakkhaṇā. Saṭhassa bhāvo, kammaṃ vā **sāṭheyyaṃ,** kerāṭiyaṃ, taṃ avijjamānaguṇappakāsanalakkhaṇaṃ.

Anajjavādayo heṭṭhā vuttaajjavādipaṭipakkhaakusalavasena veditabbā. **Ajjhattasaṃyojana**ntiādīsu ajjhattanti kāmabhavo, tattha satte bandhanavasena pavattāni pañcorambhāgiyasaṃyojanāni **ajjhattasaṃyojanaṃ** nāma. Bahiddhāti rūpārūpabhavo. Tattha bandhanavasena pavattāni pañca uddhambhāgiyasaṃyojanāni **bahiddhāsaṃyojanaṃ** nāma. Kāmabhave hi sattānaṃ ālayo bahuko, na itaresu, tasmā so ajjhattaṃ itare ca bahiddhāti veditabbā. Dukaṃ.

Tikesu pana lobhādīni **tīṇi akusalamūlāni** nāma. Kāmabyāpādavihiṃsāsampayuttā vitakkā **tayo akusalavitakkā** nāma. Te eva saññāsīsena **tisso akusalasaññā**. Sabhāvaṭṭhena **tisso akusaladhātuyo**ti ca vuccanti. Kāyavacīmanoduccaritāni **tīṇi duccaritāni** nāma, tāni dvārattayappavattānaṃ pāṇātipātādīnaṃ, sabbākusalānaṃ vā vasena yojetabbāni. Suttantapariyāyena pana diṭṭhāsavavajjitā kāmāsavādayo **tayo āsavā** nāma. Sakkāyadiṭṭhivicikicchāsīlabbataparāmāsā **tīṇi saṃyojanāni** nāma.

Kāmataṇhā bhavataṇhā vibhavataṇhā ca **tisso taṇhā** nāma. Tattha sassatadiṭṭhisahagato rāgo **bhavataṇhā,** ucchedadiṭṭhisahagato rāgo **vibhavataṇhā,** avasesā pana sabbāpi taṇhā **kāmataṇhā**. Kāmadhātupaṭisaṃyutto vā rāgo kāmataṇhā, rūpārūpadhātupaṭisaṃyutto bhavataṇhā, ucchedadiṭṭhisahagato vibhavataṇhāti veditabbā. Kāmataṇhā rūpataṇhā arūpataṇhā ca **aparāpi tisso taṇhā** nāma. Rūpataṇhā arūpataṇhā nirodhataṇhā ca puna **aparāpi tisso taṇhā** nāma. Tattha **nirodhataṇhā**ti ucchedadiṭṭhisahagato. Kāmesanā bhavesanā brahmacariyesanā ca **tisso esanā** nāma. Tattha **brahmacariyesanā**ti sassatucchedadiṭṭhisaṅkhātabrahmacariyassa gavesanā. ‘‘Seyyohamasmīti vidhā, sadisohamasmīti vidhā, hīnohamasmīti vidhā’’ti evaṃ vuttamānavidhā **tisso vidhā** nāma. Māno hi seyyādivasena vidahanato maññanato ‘‘vidhā’’ti vuccati. Jātijarāmaraṇāni paṭicca uppannāni bhayāni **tīṇi bhayāni** nāma. ‘‘Atītaṃ vā addhānaṃ ārabbhā’’tiādinā vuttāni tīṇi, buddhādīsu kaṅkhanavicikicchanavasena pavattā tisso avijjā **tīṇi tamāni** nāma. Vicikicchāsīsena tassa vibhaṅge taṃsampayuttā avijjāva vuttā, tassā eva paṭicchādakattenapi tamabhāvatoti daṭṭhabbaṃ.

Yaṃ kiñci pana sattassa sukhādikaṃ uppajjati, taṃ sabbaṃ pubbekatahetūti ekaṃ titthāyatanaṃ, issaranimmānahetūti dutiyaṃ, ahetuappaccayāti tatiyanti imāni **tīṇi titthāyatanāni** nāma. Tattha paṭhamavādī kusalākusalakiriyautucittāhārādikaṃ, gatiupadhiādikaṃ, sappurisūpanissayasaddhammassavanādikañca sabbaṃ paccayapaccayuppannaṃ paṭikkhipitvā ekaṃ kammavipākameva sampaṭicchati, itare pana dvepi sabbaṃ hetuṃ paṭikkhipitvā issarahetukaṃ, ahetukañca sampaṭicchanti, tesaṃ tiṇṇaṃ vādānaṃ vaseneva payojanābhāvādito yathānurūpaṃ doso ñātabbo. Ganthavitthārabhayena panettha na vitthārayimha.

Rāgadosamohā pana tayo palibodhaṭṭhena **kiñcanā** nāma. Te eva hi kilesaṭṭhena **aṅgaṇāni,** malīnabhāvakaraṇaṭṭhena **malāni,** pakkhalanapātahetuto **visamāni** ca honti. Pāṇātipātādīni kāyavacīmanovisamāni **aparānipi tīṇi visamāni** nāma. Rāgadosamohā anudahanaṭṭhena **tayo aggī,** kasaṭanirojaṭṭhena **kasāvā** ca honti. Pāṇātipātādīni kāyakasāvādayo pana **aparepi tayo kasāvā** nāma. Assādadiṭṭhittike kāmaparibhoge ‘‘natthi kāmesu doso’’ti evaṃ pavattā sassatadiṭṭhi **assādadiṭṭhi** nāma. Vīsativatthukā pana attadiṭṭhi attānaṃ anugatattā **attānudiṭṭhi** nāma. Tassā pana ‘‘rūpaṃ attato samanupassati, rūpavantaṃ vā attānaṃ, attani vā rūpaṃ, rūpasmiṃ vā attānaṃ samanupassatī’’ti evaṃ rūpakkhandhe catasso diṭṭhiyo. Evaṃ sesakkhandhesupīti vīsativatthukatā veditabbā.

Tattha ca **rūpaṃ attato**diādinā pañcakkhandhe attato gahaṇavasena pavattā pañca ucchedadiṭṭhiyo, sesā pana sassatadiṭṭhiyoti veditabbā. **‘‘Natthi dinna’’**ntiādinayappavattā pana natthikadiṭṭhi **micchādiṭṭhi** nāma, lāmakadiṭṭhīti attho. Aratittike pāṇileḍḍudaṇḍādīhi sattānaṃ vihiṃsanā **vihesā** nāma. Dvārattayappavattaakusaladhammassa cariyā **adhammacariyā** nāma. Dovacassatātike sāva kāmabyāpādavihiṃsāsaññā nānārammaṇesu pavattito, nānābhūtattā ca **nānattasaññā** nāma. Uddhaccattike kusītassa bhāvo **kosajjaṃ,** pamādova. Anādariyattike ovādassa anādiyanavasappavatto kodho **anādariyaṃ** nāma. Assaddhiyattike ratanattayakammaphalānaṃ asaddahanavasappavattā akusaladhammā **assaddhiyaṃ** nāma. Pañcavidhamacchariyavasena ‘‘dehī’’ti vacanassa ajānanā **avadaññutā** nāma.

Uddhaccattike manacchaṭṭhesu indriyesu aguttadvāratā **asaṃvaro** nāma. Kāyikavācasikavītikkamo **dussīlyaṃ** nāma. Ariyattike buddhapaccekabuddhasāvakānaṃ dassanopāsanādīsu anicchā **ariyānaṃ adassanakamyatā** nāma. Bodhipakkhikasaddhammassa savanadhāraṇādīsu anicchā **saddhammaṃ asotukamyatā** nāma. Parassa dosāropane randhagavesitāsaṅkhāto upārambhova **upārambhacittatā** nāma. Muṭṭhassaccattike uddhaccaṃ **cetaso vikkhepo** nāma. Ayonisomanasikārattike ‘‘anicce nicca’’ntiādinā, saccapaṭipakkhavasena vā anupāyamanasikārasaṅkhātaṃ āvajjanacittaṃ **ayonisomanasikāro** nāma. Micchādiṭṭhimicchāsaṅkappādayo aṭṭha micchāmaggā kummaggo nāma, micchāmaggassa āsevanā **kummaggasevanā** nāma. Thinamiddhaṃ **cetaso ca līnattaṃ** nāma. Tikaṃ.

Catukkesu cīvarādīsu catūsu paccayesu ‘‘kattha manāpaṃ labhissāmī’’ti taṇhāya uppādo **cattāro taṇhuppādā** nāma. Na gacchanti etāhi ariyāti agatiyo, chandadosamohabhayā. Tā hi agantabbamaggagamanāni akattabbakaraṇāni **cattāri agatigamanāni** nāma. Tattha **chando**ti pakkhapātarāgo. **Bhaya**nti tathāpavatto doso. Aniccādīsu ‘‘niccaṃ sukhaṃ attā subha’’nti evaṃ pavattā **cattāro vipariyāsā** viparītato dhamme esanato. Tesu vā āsanato pavisanato **cattāro vipariyāsā** nāma. Te saññācittadiṭṭhivipariyāsavasena paccekaṃ tayo tayo hutvā dvādasa honti. Tesu anicce niccaṃ, anattani attāti saññācittadiṭṭhivipariyāsā cha, dukkhe sukhaṃ, asubhe subhanti diṭṭhivipariyāsā dve cāti aṭṭha sotāpattimaggena pahīyanti, asubhe subhanti saññācittavipariyāsā dve anāgāmimaggena, dukkhe sukhanti saññācittavipariyāsā dve arahattamaggenāti veditabbā.

Adiṭṭhe diṭṭhaṃ, asute sutaṃ, amute mutaṃ, aviññāte viññātanti evaṃ pavattā **cattāro anariyavohārā** nāma. Diṭṭhādīsu pana adiṭṭhaṃ asutaṃ amutaṃ aviññātanti evaṃ pavattā **aparepi cattāro anariyavohārā** nāma. Ime ca purimehi saddhiṃ aṭṭha anariyavohārātipi vuccanti. Pāṇātipātaadinnādānakāmesumicchācāramusāvādā **cattāri duccaritāni** nāma. Musāvādādivacīduccaritāni **aparānipi cattāri vacīduccaritāni** nāma. Jātijarābyādhimaraṇabhayāni **cattāri bhayāni** nāma. Rājacoraaggiudakabhayāni cattāri, samuddaṃ orohantassa pana uppajjanakāni ūmikumbhīlaāvaṭṭasusukābhayāni ca cattāri, attānuvādaparānuvādadaṇḍaduggatibhayāni cattāri cāti imāni vā **aparāni** tīṇi catukkāni **cattāri bhayāni** nāma. Tattha **susukā**ti caṇḍamacchā. Sabbānipi cetāni bhayāni paṭighacittānīti veditabbāni. Sabbaṃ sukhadukkhādikaṃ sayaṃkataṃ paraṃkataṃ ubhayakataṃ adhiccasamuppannanti evaṃ uppajjamānā imā **catasso diṭṭhiyo** nāma. Catukkaṃ.

Pañcakesu **pañcorambhāgiyā**tiādīsu oraṃ vuccati kāmadhātu heṭṭhābhāvato, tattha upapattinipphādanato taṃ oraṃ bhajantīti sakkāyadiṭṭhivicikicchāsīlabbataparāmāsakāmarāgapaṭighā **pañca orambhāgiyasaṃyojanāni** nāma. Uddhanti rūpārūpadhātu uparibhāvato, taṃ vuttanayena bhajantīti rūparāgaarūparāgamānauddhaccaavijjā **pañca uddhambhāgiyasaṃyojanāni** nāma. Rāgadosamohamānadiṭṭhiyo pañca lagganaṭṭhena **saṅgā** nāma. Te eva pañca anupavisanaṭṭhena, tudanaṭṭhena ca pañca **sallā** nāma. Satthudhammasaṅghasikkhāsu kaṅkhanāni cattāri, sabrahmacārīsu kupitacittatā cāti ime pañca cittassa thaddhakacavarakhāṇukabhāvakaraṇattā **cetokhilā** nāma. Kāmesu avītarāgo. Kāye…pe… rūpe…pe… yāvadatthaṃ bhuñjitvā seyyasukhaṃ passasukhaṃ middhasukhaṃ anuyutto viharati, aññataraṃ devanikāyaṃ paṇidhāya brahmacariyaṃ caratīti evaṃ pavattā pañca dhammā cittaṃ bandhitvā muṭṭhiyaṃ katvā viya gahaṇato **cetasovinibandhā** nāma. Tattha **kāye**ti ajjhattike kāye, **rūpe**ti bahiddhārūpe. Saññī attā, asaññī attā, nevasaññīnāsaññī attā, saṃvijjamāno pana attā ucchijjati, diṭṭhadhammanibbānaṃ vā pāpuṇātīti evaṃ pavattā **pañca diṭṭhiyo** nāma.

Pāṇātipātādimajjapānapariyosānā pañca verakaraṇaṭṭhena **verā** nāma. Ñātibhogarogasīladiṭṭhibyasanāni **pañca byasanā** nāma. Tattha **byasanā**ti vināsasahajātā, tato uppannā akusalā. Bahujanassa appiyatā, verabahulatā, vajjabahulatā, sammūḷhamaraṇaṃ, apāyagamananti ime pañca **akkhantiyā ādīnavā,** anadhivāsanāya dosāti attho. Ājīvakabhayaṃ asilokabhayaṃ parisasārajjabhayaṃ maraṇabhayaṃ duggatibhayanti imāni **pañca bhayāni** nāma. Yāvadatthaṃ pañcakāmaguṇaparibhogena ceva paṭhamajjhānādīhi catūhi jhānehi cāti pañcahi kāraṇehi attā paramadiṭṭhadhammanibbānappatto hotīti pavattā vādā **pañca diṭṭhadhammanibbānavādā** nāma. Pañcakaṃ.

Chakkesu pana kodho makkho issā sāṭheyyaṃ pāpicchatā sandiṭṭhiparāmāsitāti imāni **cha vivādamūlāni**. Manāpiyesu rūpādīsu chasu ārammaṇesu chandarāgoti ime **cha chandarāgā** gehasitā dhammā nāma. Amanāpiyesu chasu ārammaṇesu paṭigho **cha virodhavatthūni** nāma. Virodho eva vatthu virodhavatthu. Chasu ārammaṇesu taṇhāva **cha taṇhākāyā** nāma. Satthudhammasaṅghasikkhāsu, appamāde, paṭisanthāre ca agāravā **cha agāravā** nāma. Kammārāmatā, bhassaniddāsaṅgaṇikasaṃsaggapapañcārāmatā ca **cha parihāniyā dhammā** nāma, parihānikarāti attho. Tattha savanadassanasamullapanaparibhogakāyasaṃsaggesu pañcasu yuttapayuttatā **saṃsaggārāmatā**. Taṇhāmānadiṭṭhipapañcesu yuttapayuttatā **papañcārāmatā**ti veditabbaṃ. Kammabhassaniddāsaṅgaṇikārāmatā cattāro, dovacassatā, pāpamittatā dve cāti ime **aparepi cha parihāniyā dhammā** nāma.

Somanassaṭṭhāniyesu rūpādīsu chasu ārammaṇesu uppannā gehasitasomanassasampayuttā vicārā **somanassupavicārā** nāma, vitakkādayo dhammā, taṃsampayuttā cāti gahetabbā. Esa nayo itaradvayepi. Aññāṇasahitā panettha vedanupekkhā upekkhāti veditabbā, yā ''aññāṇupekkhā''tipi vuccati. Iṭṭhāniṭṭhamajjhattesu chasu ārammaṇesu yathākkamaṃ uppannā vedanā **''cha gehasitāni somanassānī''**tiādinā chakkattayena vuttā. ''Atthi me attā''ti vā, ''natthi me attā''ti vā, ''attanā vā attānaṃ sañjānāmī''ti vā, ''attanā vā anattānaṃ sañjānāmī''ti vā, ''attanā vā attānaṃ sañjānāmī''ti vā, ''so me ayaṃ attā kārako vedako nicco dhuvo''ti evaṃ uppajjamānā imā **cha diṭṭhiyo** nāma. Tattha **atthī**ti sassatadiṭṭhi. **Natthī**ti ucchedadiṭṭhi. Pañcapi khandhe ''attā''ti gahetvā saññākkhandhena sesānaṃ jānanavasena **attanā vā attānaṃ sañjānāmīti diṭṭhi,** saññākkhandhaṃ pana ''attā''ti, itare ca ''anattā''ti gahetvā **attanā vā anattānaṃ sañjānāmīti diṭṭhi,** saññākkhandhaṃ pana ''anattā''ti, itare ca ''attā''ti gahetvā **anattanā vā attānaṃ sañjānāmīti diṭṭhi** ca veditabbā. Chakkaṃ.

Sattakesu pana kāmarāgapaṭighamānadiṭṭhivicikicchābhavarāgaavijjā satta thāmagataṭṭhena, appahīnaṭṭhena ca cittasantāne anu anu sayanato **anusayā** nāma. Te eva satte vaṭṭasmiṃ saṃyojanato **saṃyojanāni**. Samudācāravasena pariyuṭṭhānato **pariyuṭṭhānā**ti veditabbā. Assaddhiyaṃ ahirikaṃ anottappaṃ appassutatā kosajjaṃ muṭṭhassaccaṃ duppaññatāti ime satta asataṃ asappurisānaṃ, asantā vā lāmakā dhammāti **asaddhammā** nāma. Pāṇātipātādayo kāyavacīduccaritāni **satta duccaritāni** nāma. Māno atimāno mānātimāno omāno adhimāno asmimāno micchāmānoti ime **satta mānā** nāma. ''Manussaloke mātāpettikasambhavo attā ucchijjati, tathā chasu devalokesu dibbo kabaḷīkārabhakkho attā, rūpaloke rūpī manomayo attā, catūsu arūpabhavesu catubbidho arūpī attā tattha tattha ucchijjati vinassati na hoti paraṃ maraṇā''ti evaṃ pavattā satta ucchedadiṭṭhiyo **satta diṭṭhiyo** nāma. Ettha ca ādito tisso diṭṭhiyo rūpakkhandhaṃ attato gahetvā pavattā ucchedadiṭṭhiyo, sesā catasso arūpakkhandheti ñātabbā. Sattakaṃ.

Aṭṭhakesu pana lobho doso moho māno diṭṭhi vicikicchā thinaṃ uddhaccañcāti **aṭṭha kilesavatthūni** nāma. ''Yaṃ kiñci kammaṃ kattabbaṃ me''ti ekaṃ, tathā ''kataṃ me''ti, ''maggo me gantabbo''ti, ''gato''ti, ''appakaṃ me bhutta''nti, ''subhutta''nti, ''ābādho me uppanno''ti, ''aciravuṭṭhito gelaññā''ti ekanti imāni **aṭṭha kusītavatthūni** nāma, kusītassa kosajjakāraṇānīti attho. Lābhe alābhe ca yase ayase ca pasaṃsāya nindāya ca sukhe dukkhe ca yathākkamaṃ rāgadosehi cittassa paṭihananaṃ **aṭṭhasu lokadhammesu cittassa paṭighāto** nāma. Heṭṭhā dvīhi catukkehi vuttā **aṭṭha anariyavohārā** nāma. Micchādiṭṭhimicchāsaṅkappādayo **aṭṭha micchattā** nāma. Bhikkhūhi vijjamānāya āpattiyā codiyamānassa ''na sarāmī''ti nibbeṭhanaṃ ekaṃ, ''tvaṃ bālo''tiādinā codakapaṭippharaṇaṃ ekaṃ, tathā ''tuvaṃ cetamāpanno''ti codakassa paccāropanaṃ, aññenaññaṃ paṭicaraṇaṃ, saṅghe bāhāvikkhepabhaṇanaṃ, tuṇhībhāvena viheṭhanaṃ, saṅghaṃ, codakañca anādiyitvā pakkamanaṃ, codanābhayā sikkhāpaccakkhānanti ime **aṭṭha purisadosā** nāma. Asaññī attā rūpī, arūpī, rūpī ca arūpī ca, nevarūpīnārūpī, antavā, anantavā, antavā ca anantavā ca, nevantavānānantavāti evaṃ pavattā **aṭṭha asaññīvādā** nāma. Nevasaññīnāsaññī attā rūpī arūpītiādinā pavattā **aṭṭha nevasaññīnāsaññīvādā** nāma. Aṭṭhakaṃ.

Navakesu pana ''anatthaṃ me acari, carati, carissati, piyassa me anatthaṃ acari, carati, carissati, appiyassa me atthaṃ acari, carati, carissatī''ti evaṃ pavattā nava āghātā eva **āghātavatthūni** nāma. Kodho makkho issā macchariyaṃ māyā sāṭheyyaṃ musāvādo pāpicchatā micchādiṭṭhīti imāni **nava purisamalāni** nāma. ''Seyyassa seyyohamasmī''tiādayo **navavidhā mānā** nāma. ''Taṇhaṃ paṭicca pariyesanā, pariyesanaṃ paṭicca lābho, taṃ paṭicca vinicchayo, taṃ paṭicca chandarāgo, taṃ paṭicca ajjhosānaṃ, tathā pariggaho, macchariyaṃ, ārakkho, ārakkhādhikaraṇaṃ daṇḍādānasatthādānakalahaviggahavivādādianeke pāpakā dhammā''ti evaṃ vuttā ime **nava taṇhāmūlakā dhammā** nāma. Tattha **vinicchayo**ti ñāṇataṇhādiṭṭhivitakkavasena catūsu vinicchayesu vitakkavinicchayo idha adhippeto. Lābhaṃ hi labhitvā ''idaṃ rūpārammaṇatthāya, idaṃ saddārammaṇādiatthāyā''ti evaṃ vitakkeneva vinicchayo. **Chandarāgo** dubbalarāgo, **ajjhosāna**nti balavasanniṭṭhānaṃ. **Pariggaho**ti taṇhādiṭṭhivasena pariggahakaraṇanti veditabbaṃ. ''Asmī''ti, ''ahamasmī''ti, ''ayamahamasmī''ti, ''bhavissa''nti, ''rūpī bhavissa''nti, ''arūpī bhavissa''nti, ''saññī bhavissa''nti, ''asaññī bhavissa''nti, ''nevasaññīnāsaññī bhavissa''nti evaṃ vuttāni imāni nava calanaṭṭhena **iñjitāni** nāma. Imāneva maññanaṭṭhena **maññitāni,** vipphandanato **vipphanditāni,** papañcanato **papañcitāni,** tāneva tehi tehi kāraṇehi saṅkhatattā **saṅkhatāni** ca nāma honti. Sabbehi tehi pañcahi navakehi māno eva kathito. Sopi hi ''asmī''tiādīhi saññīhi ca ākārehi diṭṭhi viya pavattatīti. Navakaṃ.

Dasakesu pana lobho doso moho māno diṭṭhi vicikicchā thinaṃ uddhaccaṃ ahirikaṃ anottappanti ime dasa kilesā eva **kilesavatthūni** nāma. ''Anatthaṃ me acarī''tiādayo nava khāṇukaṇṭakādīsu aṭṭhānaāghātena saddhiṃ **dasa āghātavatthūni** nāma. Pāṇātipātādayo **dasa akusalakammapathā** nāma. Kāmarāgasaṃyojanaṃ paṭighamānadiṭṭhivicikicchāsīlabbataparāmāsabhavarāgaissāmacchariyaavijjāsaṃyojananti imāni **dasa saṃyojanāni** nāma. Micchādiṭṭhimicchāsaṅkappādayo aṭṭha, micchāñāṇamicchāvimuttīhi saddhiṃ **dasa micchattā** nāma. Tattha **micchāñāṇa**nti pāpakiriyāsu upāyacintāvasena ceva pāpakaṃ katvā ''sukataṃ mayā''ti paccavekkhaṇavasena ca pavatto moho. **Micchāvimuttī**ti avimuttasseva sato vimuttasaññitā. ''Natthi dinnaṃ, natthi yiṭṭha''ntiādīhi dasahi ākārehi pavattaṃ natthikadassanaṃ **dasavatthukā micchādiṭṭhi** nāma. ''Sassato loko, tathā asassato, antavā, anantavā, taṃ jīvaṃ taṃ sarīra''nti vā, ''aññaṃ jīvaṃ aññaṃ sarīra''nti vā, ''hoti tathāgato paraṃ maraṇā''ti vā, ''na hoti…pe… hoti ca na hoti ca, neva hoti na na hoti tathāgato paraṃ maraṇā''ti vā evaṃ pavattā **dasavatthukā antaggāhikā diṭṭhi** nāma. Tattha **loko**ti khandhādayo, ''antavā''ti idaṃ parittaṃ kasiṇajjhānaṃ sandhāya vuttaṃ. ''Anantavā''ti idaṃ vipulanti gahetabbaṃ. **Tathāgato**ti satto. Dasakaṃ.

Aṭṭhārasakesu **taṇhāvicaritānī**ti taṇhāsamudācārā taṇhāpavattiyo. **Ajjhattikassupādāyā**ti ajjhattikaṃ khandhapañcakaṃ upādāya. Idaṃ hi upayogatthe sāmivacanaṃ. Tattha ''asmīti hoti, itthasmīti hoti, evasmīti hoti, aññathāsmīti hoti, tathā bhavissanti, itthaṃ bhavissanti, evaṃ bhavissanti, aññathā bhavissanti hoti, tathā asmīti, sātasmīti hoti, tathā siyanti, itthaṃ siyanti, evaṃ siyanti, aññathā siyanti hoti, tathā apāhaṃ siyanti, apāhaṃ itthaṃ siyanti, apāhaṃ evaṃ siyanti, apāhaṃ aññatā siyanti hotī''ti evaṃ vuttāni imāni ajjhattikassupādāya **aṭṭhārasa taṇhāvicaritāni** nāma.

Tattha **asmīti hotī**ti ajjhattikesu khandhapañcakesu samūhato ''ahamasmī''ti gahaṇe satīti attho. Evaṃ pana gahaṇe sati tato paraṃ anupanidhāya, upanidhāya vāti dvidhā gahaṇaṃ hoti. Tattha **anupanidhāyā**ti aññaṃ ākāraṃ anupanidhāya anupagamma sakabhāvamevārammaṇaṃ katvā itthasmīti hoti. Tassa ''khattiyādīsu idaṃpakāro aha''nti taṇhāmānadiṭṭhivasena gahaṇaṃ hotīti attho. Upanidhāya gahaṇaṃ pana duvidhaṃ hoti samato ca asamato ca. Tattha samato gahaṇaṃ evasmīti idaṃ, tassa yathā ayaṃ khattiyo, brāhmaṇādayo vā devamanussarūpīarūpiādayo vā, evamahamasmīti attho. **Aññathāsmī**ti idaṃ pana asamato gahaṇaṃ, tassa yathā ime khattiyādayo, tato aññathā ahaṃ hīno vā adhiko vāti attho. Imāni tāva paccuppannavasena cattāri taṇhāvicaritāni, **bhavissa**ntiādīni pana cattāri anāgatavasena vuttāni. Tesaṃ purimacatukke vuttanayavasena attho veditabbo. Tattha **asmī**tiādidvayaṃ sassatucchedaggāhavasena vuttaṃ. Tattha hi asmīti sassataṃ, sīdatīti **sātaṃ,** asassataṃ, ito parāni **siya**ntiādīni cattāri saṃsayaparivitakkavasena vuttāni. **Apāhaṃ siya**ntiādīni cattāri ''api nāmāhaṃ bhaveyya''nti evaṃ pavattapatthanākappanavasena vuttānīti daṭṭhabbaṃ. Aṭṭhārasakaṃ paṭhamaṃ.

Dutiye **bāhirassupādāyā**ti bāhiraṃ khandhapañcakaṃ upādāya. Tattha ''iminā asmīti hoti, iminā itthasmīti hoti, iminā evasmīti hoti, iminā aññathāsmīti hotī''tiādinā anantare vuttanayena bāhirassupādāya **aṭṭhārasa taṇhāvicaritānī**ti veditabbāni. ''Iminā''ti padamattameva hettha purimehi viseso. Tattha **iminā**ti iminā bāhirena rūpena vā…pe… viññāṇena vāti attho. Tattha ca chattakhaggabījaniannapānadhanadhaññādiupakaraṇavasena bāhiraṃ rūpaṃ veditabbaṃ.
Dāsadāsiñātiparijanahatthiassādiupakaraṇavasena vedanādayo veditabbā. Imehi bāhirehi rūpādīhi ''itthasmīti evasmī''tiādinā sabbattha yojanā veditabbā. Aṭṭhārasakaṃ

dutiyaṃ.

Itaresu pana **tadekajjhaṃ abhisaṃyūhitvā**tiādīsu tadubhayaṃ aṭṭhārasakaṃ ekato yojetvā chattiṃsataṇhāvicaritāni honti, evaṃ ekekassa puggalassa atītakāle dvinnaṃ aṭṭhārasakānaṃ vasena chattiṃsa, tathā anāgate chattiṃsa honti. Paccuppanne pana ekassa yathālābhavasena tānipi labbhanti, sabbasattānaṃ vasena paccuppannepi chattiṃsa labbhanti. Iti evaṃ vuttena pakārena taṃ sabbaṃ ekato katvā sabbasattānaṃ kālattayepi channaṃ aṭṭhārasakānaṃ vasena aṭṭhasataṃ taṇhāvicaritāni hontīti attho. **Aṭṭhataṇhāvicaritasataṃ hotī**ti etthāpi evameva attho daṭṭhabbo.

Taṇhāvicaritāni niṭṭhitāni.

Yāni cātiādīsu yāni cettha dvāsaṭṭhi diṭṭhigatāni vattabbāni, tāni brahmajālanāmake **dīghanikāyassa** paṭhamasuttante (dī. ni. 1.29 ādayo) satthārā sayaṃ āhacca bhāsitānīti attho. Brahmajāle hi cattāro sassatavādā, cattāro ekaccasassatikā, cattāro antānantikā, cattāro amarāvikkhepikā, dve adhiccasamuppannikā, soḷasa saññīvādā, aṭṭha asaññīvādā, aṭṭha nevasaññīnāsaññīvādā, satta ucchedavādā, pañca diṭṭhadhammanibbānavādāti imāni **dvāsaṭṭhi diṭṭhigatāni** sanidānāni nānānayato vuttāni, tattha vuttanayeneva nesaṃ vibhāgo veditabbo. Ayaṃ tāvettha padatthānusārato vinicchayo, sesopettha vinicchayo padatthe vuttānusāratova suviññeyyoti.

Khuddakavatthuvibhaṅgamātikatthavaṇṇanā niṭṭhitā.

Dhammahadayavibhaṅgamātikatthavaṇṇanā

Dhammahadayavibhaṅgamātikāya pana padatthādito vinicchayo pubbe vuttova. Yasmā pana bhagavatā heṭṭhā nānānayato vibhattānaññeva khandhāyatanādīnaṃ dvādasannaṃ dhammakoṭṭhāsānaṃ puna sabbasaṅgāhikacatubhūmuppattitappariyāpannatādīhi dasahi vārehi apubbanayasahassavibhāvakehi sabbadhammādhippāyasaṅkhātehi dhammahadayehi vibhāgadassanatthamevāyaṃ vibhaṅgo vutto, tasmā vibhaṅganayato cettha vinicchayo hoti. Vibhaṅge hi paṭhamaṃ ''kati khandhā''tiādinā sapucchakaṃ dvādasapadikaṃ mātikaṃ nikkhipitvā heṭṭhā vuttānusāreneva catubhūmakasāmaññato sabbasaṅgāhikavāro nāma vibhatto, tattha satta phassādayo sattannaṃ viññāṇadhātūnaṃ vasena veditabbā.

Dutiyo pana vāro tesaṃ catūsu bhūmīsu catūhi koṭṭhāsehi uppattānuppattidassanavasena pavatto. Tattha paṭhamakoṭṭhāse tāva –

> ''Kāmadhātuyā kati khandhā…pe… kati cittāni? Kāmadhātuyā pañcakkhandhā, dvādasāyatanāni, aṭṭhārasa dhātuyo, tīṇi saccāni, bāvīsatindriyāni, nava hetū, cattāro āhārā, satta phassā, vedanā, saññā, cetanā, cittānī''ti –

Mātikaṃ nikkhipitvā vibhattā. Tattha yasmā catubhūmakāpi dhammā yebhuyyena kāmāvacarasattānaṃ uppajjanti, na kāmāvacarāva. Tenettha ''pañcakkhandhā''tiādinā catubhūmakāpi vuttā. Tatthuppajjanakadhammā hettha adhippetā, na taṃbhūmipariyāpannāva. Rūpadhātuādīsupi eseva nayo.

Ettha ca **tīṇi saccānī**ti idaṃ nirodhasaccassa desavinimuttatāya katthaci dese aniddisitabbato taṃ vajjetvā vuttaṃ. Kāraṇasāpekkhā hi dhammā attano nissayakāraṇabhūtaṃ desaṃ samāvasanti akāraṇassa anissayattā, yathā vā kadāci upalabbhamānā dhammā kālaniyatatāya attano saṅkhatattaṃva sūcenti. Aññathā itarakālesupi bhāvassa ca pasaṅgato, etarahipi vā abhāvassa, evaṃ kvaci dese upalabbhamānāpīti gahetabbaṃ. Sabbadesaabyāpitā pana asaṅkhatassa, saṅkhatassa vā asambhavato eva nopapajjati, tasmā desakālavinimuttameva asaṅkhatanti gahetabbaṃ.

Dutiyakoṭṭhāse pana –

> ''Rūpadhātuyā pañcakkhandhā, cha āyatanāni, nava dhātuyo, tīṇi saccāni, cuddasindriyāni, aṭṭha hetū, tayo āhārā, cattāro phassā…pe… cattāri cittānī''ti –

Mātikaṃ nikkhipitvā vibhattā. Yasmā pana rūpīnaṃ ghānādīnaṃ abhāvena vijjamānānipi gandhāyatanādīni āyatanādikiccaṃ na karonti, tasmā te vajjetvā ''cha āyatanāni, nava dhātuyo''tiādi vuttaṃ na tesaṃ abhāvā. Keci pana ''rūpaloke gandharasā kabaḷīkāro āhāro ca mahābhūtānañca phoṭṭhabbakiccatā natthi, teneva pāḷiyaṃ na uddhaṭā''ti vatvā taṃ sādhetuṃ bahuṃ hetupaṭirūpakaṃ vatvā papañcenti, taṃ tesaṃ matimattamevāti na gahetabbaṃ. Gandhādīnaṃ avinibbhogattā, phoṭṭhabbattā, dhātusabhāvattā ca ghānādittayabhāvadvayasukhadukkhadomanassindriyāni, pana domanassahetukabaḷīkārāhāraghānādittayasamphassādīni ca vajjetvā cuddasindriyādibhāvo veditabbo.

Tatiyakoṭṭhāse pana –

> ''Arūpadhātuyā cattāro khandhā, dve āyatanāni, dve dhātuyo, tīṇi saccāni, ekādasindriyāni, aṭṭha hetū, tayo āhārā, eko phasso…pe… ekaṃ citta''nti –

Mātikaṃ nikkhipitvā vibhattā. Ettha ca cakkhusotaanaññātaññassāmītindriyānampi abhāvā ekādasindriyāni veditabbāni.

Catutthakoṭṭhāse pana –

> ''Apariyāpanne cattāro khandhā, dve āyatanāni, dve dhātuyo, dve saccāni, dvādasindriyāni, cha hetū, tayo āhārā, eko phasso…pe… ekaṃ citta''nti –

Mātikaṃ nikkhipitvā vibhattā. Yasmā ca okāsavasena vā sattuppattivasena vā apariyāpannadhātu nāma natthi, tasmā ''apariyāpannadhātuyā''ti avatvā nibbattitalokuttarameva dassetuṃ ''apariyāpanne cattāro khandhā''tiādi vuttaṃ. Evaṃ catūhi koṭṭhāsehi dutiyo vāro veditabbo.

Tatiyo pana vāro –

> ''Rūpakkhandho kāmadhātupariyāpanno, cattāro khandhā siyā kāmadhātupariyāpannā, siyā na kāmadhātupariyāpannā''tiādinā –

Catūsu bhūmīsu catūhi koṭṭhāsehi taṃtaṃbhūmipariyāpannadhammadassanavasena pavatto, so ca heṭṭhā vuttānusārena sakkā ñātunti na vitthārito. Tattha **ca kāmadhātupariyāpanno**ti kāmāvacarabhāvena tattha antogadho kāmāvacaroti attho. Sesesupi eseva nayo.

Catuttho pana vāro tīsu bhūmīsu catūhi koṭṭhāsehi paṭisandhikkhaṇe uppajjanakānuppajjanakadhammadassanavasena pavatto. Tattha paṭhamakoṭṭhāse tāva –

> ''Kāmadhātuyā upapattikkhaṇe sabbesaṃ pañcakkhandhā pātubhavanti, kassaci ekādasāyatanāni pātubhavanti, kassaci dasāyatanāni pātubhavanti, kassaci aparāni dasa, kassaci nava, kassaci satta, kassaci ekādasa dhātuyo…pe… satta dhātuyo. Sabbesaṃ ekaṃ saccaṃ pātubhavati. Kassaci cuddasindriyāni, kassaci terasa, kassaci aparāni terasa, kassaci dvādasa, kassaci dasa, kassaci nava, kassaci aparāni nava, kassaci aṭṭha, kassaci aparāni aṭṭha, kassaci satta, kassaci pañca, kassaci cattārindriyāni pātubhavanti, kassaci tayo hetū pātubhavanti, kassaci dve, kassaci ahetukā pātubhavanti. Sabbesaṃ cattāro āhārā, eko phasso…pe… ekaṃ cittaṃ pātubhavatī''ti –

Mātikaṃ nikkhipitvā vibhattā. Tattha paṭisandhikkhaṇe kāmāvacarānaṃ opapātikānaṃ, āpāyikānaṃ, devamanussānaṃ paripuṇṇāyatanānaṃ saddāyatanavajjitāni ekādasāyatanāni pātubhavanti, tāneva ekādasa dhātuyo honti. Saddo hi ekantena paṭisandhiyaṃ na uppajjati, tesaññeva pana jaccandhānaṃ dasa, jaccabadhirānaṃ aparāni dasa, jaccandhabadhirānaṃ nava, gabbhaseyyakānaṃ rūpagandharasakāyaphoṭṭhabbamanodhammavasena satta āyatanadhātuyo pātubhavanti. Opapātikānaṃ tihetukānaṃ manacchaṭṭhāni indriyāni, bhāvadvaye ekaṃ, jīvitindriyaṃ, somanassupekkhindriyesu ekaṃ, saddhādīni pañcāti cuddasindriyāni, tesaṃ dvihetukānaṃ paññindriyaṃ vajjetvā terasa, paṭhamakappikānaṃ manussānaṃ tihetukānaṃ bhāvindriyaṃ vajjetvā aparānipi terasa, tesaññeva duhetukānaṃ dvādasa, gabbhaseyyakānaṃ pana tihetukānaṃ purimesu cuddasasu cakkhādīni cattāri vajjetvā dasa, tesaṃ duhetukānaṃ nava, opapātikānaṃ ahetukānaṃ paripuṇṇāyatanānaṃ purimesu cuddasasu saddādīni vajjetvā aparāni nava, tesaññeva jaccandhānaṃ aṭṭha, tathā badhirānaṃ, andhabadhirānaṃ pana satta, gabbhaseyyakānaṃ pana ahetukānaṃ kāyamanobhāvajīvitaupekkhindriyāni pañca, tesaññeva napuṃsakānaṃ cattāri pātubhavanti. Ahetukacittesu hi vijjamānāpi ekaggatā samādhindriyataṃ na gacchati, manoviññāṇadhātuvasena pana ''eko phasso''tiādayo veditabbā.

Dutiyakoṭṭhāse pana –

> ‘‘Rūpadhātuyā upapattikkhaṇe ṭhapetvā asaññasattānaṃ devānaṃ pañcakkhandhā pātubhavanti. Pañcāyatanāni, pañca dhātuyo, ekaṃ saccaṃ, dasindriyāni, tayo hetū, tayo āhārā, eko phasso…pe… ekaṃ citta’’nti –

Mātikaṃ nikkhipitvā vibhattā. Tattha cakkhurūpasotamanodhammānaṃ vasena pañcāyatanadhātuyo veditabbā. Etthāpi gandharasaphoṭṭhabbānaṃ aggahaṇe kāraṇaṃ pubbe vuttameva. Cakkhusotamanojīvitindriyāni, somanassupekkhānaṃ aññataraṃ, saddhādīni pañcāti dasindriyāni veditabbāni.

Tatiyakoṭṭhāse pana –

> ‘‘Asaññasattānaṃ devānaṃ upapattikkhaṇe eko khandho pātubhavati rūpakkhandho, dve āyatanāni rūpāyatanaṃ dhammāyatanaṃ, dve dhātuyo rūpadhātu dhammadhātu, ekaṃ dukkhasaccaṃ, ekaṃ rūpajīvitindriyaṃ, asaññasattā devā ahetukā, anāhārā, aphassakā…pe… acittakā’’ti –

Saniddesamātikā nikkhittā. Ettha ca rūpampi kiñcāpi tesaṃ āyatanādikiccaṃ na karoti, saviññāṇakarūpīsu pana gahitattā idhāpi gahitaṃ. Gandhādayo pana tattha na gahitattā idhāpi na gahitā, no avijjamānatāya. Ekatalavāsikānaṃ vā sesabrahmānaṃ cakkhuvisayattā idhāpi rūpāyatanaṃ uddhaṭaṃ, asaññīnaṃ pana pañcāyatanāni, eko āhāro uppajjatīti veditabbaṃ.

Catutthakoṭṭhāse –

> ‘‘Arūpadhātuyā upapattikkhaṇe cattāro khandhā, dve āyatanāni, dve dhātuyo, ekaṃ saccaṃ, aṭṭhindriyāni, tayo hetū, tayo āhārā, eko phasso…pe… ekaṃ citta’’nti –

Mātikāpadāni nikkhipitvā vibhattā. Ettha ca manojīvitaupekkhindriyāni, saddhādīni pañcāti aṭṭhindriyāni veditabbāni. Sesaṃ suviññeyyameva. Evaṃ catūhi koṭṭhāsehi catuttho vāro veditabbo.

Pañcamo pana vāro tesaṃ dhammānaṃ bhūmantaravasena ‘‘kāmāvacaradhammā, na kāmāvacarā…pe… pariyāpannā’’ti cattāro duke mātikāvasena nikkhipitvā vibhajanavasena pavatto, so heṭṭhā vuttatthova.

Chaṭṭho pana vāro sammutidevaupapattidevavisuddhideve niddisitvā manussadevagatīsu uppādakakammaāyuppamāṇadassanavasena vutto. Tatthāyaṃ saṅkhepattho – sattā hi dānasīlādikāmāvacarakusalaṃ katvā manussaloke khattiyamahāsālādikulesu ceva cātumahārājikatāvatiṃsayāmatusitanimmānaratiparanimmitavasavattisaṅkhātesu chasu devalokesu ca uppajjanti, tattha sinerupabbatavemajjhaparibhaṇḍapabbatato paṭṭhāya heṭṭhā yāva bhūmi tiriyaṃ cakkavāḷapabbataṃ āhacca etthantare pabbataākāsarukkhapathavinissitā cātumahārājacandasūriyā sabbe cātumahārājikā. Tato uddhaṃ cakkavāḷapariyantaṃ tāvatiṃsādayo yathākkamaṃ uparūpari ṭhitāti veditabbā. Devalokopi paramparacakkavāḷapabbataṃ appatto nāma natthi.

Paṭhamajjhānaṃ pana parittaṃ bhāvetvā brahmapārisajjesu uppajjanti, majjhimaṃ bhāvetvā brahmapurohitesu, paṇītaṃ bhāvetvā mahābrahmesu, ime tayopi janā paṭhamajjhānabhūmiyaṃ ekatale vasanti. Āyuābhādibhedena panesaṃ bhedo, evaṃ uparipi.

Catukkanaye pana dutiyajjhānaṃ, pañcakanaye dutiyatatiyajjhānañca parittaṃ, majjhimaṃ, paṇītañca bhāvetvā parittābhāappamāṇābhāābhassaresu uppajjanti. Tatiyajjhānaṃ parittādivasena bhāvetvā parittasubhaappamāṇasubhasubhakiṇhesu. Catutthajjhānaṃ pana bhāvetvā ārammaṇamanasikārachandādhimuttiādinānattato keci asaññīsu, keci vehapphalesu, keci avihesu, atappesu, sudassesu, sudassīsu, keci akaniṭṭhesu, ākāsānañcāyatanādīsu catūsu ca yathākkamaṃ uppajjanti. Tattha hi ekacce titthiyā ‘‘cittaṃ nissāya rajjanadussanādayo, tannidānāni ca dukkhāni samuppajjantī’’ti citte dosaṃ disvā ‘‘diṭṭhadhammanibbānameta’’nti saññāvirāgaṃ janetvā tatrūpapattiyā jhānaṃ bhāvetvā rūpakāyamattā ṭhitā vā nisinnā vā nipannā vā hutvā nibbattitvā tattheva pañcakappasatāni tiṭṭhantīti veditabbā.

Aṭṭhasamāpattilābhīnaṃ kataraṃ jhānaṃ vipaccatīti? Paguṇaṃ, sabbesu paguṇesu yassa vipākabhūmiṃ pattheti, taṃpatthanāya ca asati yaṃ maraṇasamaye samāpajjati, taṃ, tasmimpi asati uttamavasena nevasaññānāsaññāyatanaṃ vipaccati. Suddhāvāsesu ca avihādīsu anāgāmivajjitā sattā na uppajjanti, anāgāmino pana asaññīvajjitabrahmalokesu sabbattha uppajjituṃ labhanti. Sabbesampi ca ariyānaṃ tatrūpapattito uparūpapattipi, na heṭṭhūpapatti. Te hi paṭhamajjhānabhūmiyaṃ nibbattā anāgāmino nava brahmaloke sodhetvā matthake vehapphalesu ṭhitā parinibbanti, na nivattanti ariyānaṃ heṭṭhūpapattiabhāvā. Vehapphalaakaniṭṭhanevasaññānāsaññāyatanabhavā tayopi seṭṭhabhavā nāma. Imesu tīsu ṭhānesu nibbattā anāgāmino neva uddhaṃ gacchanti, na adho. Tattheva parinibbāyanti. Manussaloke ca sekhā gihibhāve yāvajīvaṃ tiṭṭhanti, na asekhā. Te hi arahattaṃ pattadivase pabbajanti vā, parinibbanti vā. Bhummadevesu pana khīṇāsavāpi yāvajīvaṃ tiṭṭhanti. Chasu kāmāvacaradevesu sotāpannasakadāgāminova tiṭṭhanti, anāgāmino pana tadaheva rūpabhavaṃ gantuṃ vaṭṭati khīṇāsavena parinibbātunti gahetabbaṃ. Evaṃ imāsu sattavīsatiyā bhūmīsu pariyāpannamanussadevabrahmalokesu nibbattasattesu manussānaṃ tāva imasmiṃ buddhuppādeva vassasataṃ āyuppamāṇaṃ, appaṃ vā bhiyyo. Āpāyikānaṃ, bhummadevānañca kadāci āyuparicchedo natthi, kammameva pamāṇaṃ. Te hi sattāhenapi maranti, kappampi tiṭṭhantīti.

Cātumahārājikānaṃ pana mānusakāni paññāsa vassāni ekaṃ rattindivaṃ, tāya rattiyā tiṃsa rattiyo māso, tena māsena dvādasamāsiyo saṃvaccharo, tena saṃvaccharena dibbāni pañcavassasatāni āyuppamāṇaṃ. Tāni manussagaṇanāya navutivassasatasahassāni honti. Tāvatiṃsānaṃ mānusakaṃ vassasataṃ ekaṃ rattindivaṃ katvā evamāgataṃ dibbaṃ vassasahassaṃ. Evaṃ yāmādīnaṃ vassagaṇanañca diguṇaṃ katvā heṭṭhimato diguṇacatugguṇaṃ āyuppamāṇaṃ veditabbaṃ.

Brahmesu pana brahmapārisajjānaṃ kappassa tatiyo bhāgo āyuppamāṇaṃ, brahmapurohitānaṃ upaḍḍhakappo, mahābrahmānaṃ eko kappo, parittābhānaṃ dve kappāti evaṃ uparūpari diguṇaṃ katvā yāva subhakiṇhā yojetabbaṃ. Subhakiṇhānaṃ hi catusaṭṭhikappaṃ āyuppamāṇaṃ, asaññīnaṃ, vehapphalānañca pañcakappasatāni, avihānaṃ kappasahassanti uparūpari diguṇavasena yāva akaniṭṭhā yojetabbaṃ. Akaniṭṭhānaṃ hi soḷasakappasahassāni, arūpānaṃ catunnaṃ yathākkamaṃ vīsati, cattāri, saṭṭhi, caturāsīti kappasahassāni āyuppamāṇanti.

Ukkhittā puññatejena, kāmarūpagatiṃ gatā;
Bhavaggatampi sampattā, punāgacchanti duggatiṃ.

Tāva dīghāyukā sattā, cavanti āyusaṅkhayā;
Natthi koci bhavo nicco, iti vuttaṃ mahesinā.

Tasmā hi dhīrā nipakā, nipuṇā atthacintakā;
Jarāmaraṇamokkhāya, bhāventi maggamuttamaṃ.

Bhāvayitvā suciṃ maggaṃ, nibbānogadhagāminaṃ;
Sabbāsave pariññāya, parinibbanti anāsavāti. (vibha. 1029);

Ayaṃ chaṭṭhavāre nayo.

Sattamo pana vāro tesaṃ khandhādīnaṃ abhiññeyyādibhāvavibhāvanavasena pavatto. Tattha hi –

> ‘‘Rūpakkhandho abhiññeyyo, pariññeyyo, na pahātabbo, na bhāvetabbo, na sacchikātabbo. Cattāro khandhā abhiññeyyā pariññeyyā, siyā pahātabbā, siyā bhāvetabbā, siyā sacchikātabbā, siyā na pahātabbā na bhāvetabbā na sacchikātabbā’’tiādinā –

Dvādasapi koṭṭhāsā vitthārato vibhattā. Tattha lakkhaṇapariggāhikāya paññāya khandhādayo sabbe dhammā abhiññeyyā. Ñātatīraṇapahānapariññāsu yathāyogaṃ yāya kāyaci pariññāya vasena sabbepi dhammā pariññeyyā. Lokuttaradhammāpi ñātapariññeyyāva. Akusalā pana pahātabbā. Maggo bhāvetabbo, phalaṃ, nibbānañca sacchikātabbaṃ. Tattha rūpakkhandho ñātatīraṇavasena pariññeyyo. Vipassanāvisaye hi sabbaṃ tīraṇapariññāya pariññeyyanti. Iminā nayena sabbattha abhiññeyyādibhāvo veditabbo.

Aṭṭhamo pana vāro tesaṃ sārammaṇatāvibhāvanavasena pavatto, navamo panesaṃ diṭṭhasutamutaviññātesu saṅgahadassanavasena. Dasamo kusalattikādīhi saraṇadukapariyosānehi tikadukehi vibhāgadassanavasena pavatto, tepi heṭṭhā vuttanayāvāti ayamettha saṅkhepo, vitthāro panettha heṭṭhā vuttoyeva. Ādito paṭṭhāya sabbattha **vibhaṅgapāḷiaṭṭhakathāsu** (vibha. 978 ādayo; vibha. aṭṭha. 978 ādayo) gahetabboti.

Dhammahadayavibhaṅgamātikatthavaṇṇanā niṭṭhitā.

Mohavicchedaniyā abhidhammamātikatthavaṇṇanāya

Vibhaṅgamātikatthavaṇṇanā niṭṭhitā.

3. Dhātukathāmātikā

Idāni vibhaṅgamātikānantaraṃ –

> Ayaṃ dhātukathādīnaṃ, sampattā atthavaṇṇanā;
> Mātikānaṃ yato tasmā, pañcannampi yathārahaṃ.
>
> Anuttānatthato ceva, saṅkhepenatthanicchayā;
> Vibhaṅganayato ceva, hoti saṃvaṇṇanānayo.

Tattha dhātukathāmātikāya tāva saṃvaṇṇanā hoti. Sā panesā nikkhepato pañcadhā ṭhitā – nayamātikā abbhantaramātikā nayamukhamātikā lakkhaṇamātikā bāhiramātikāti. Tattha ‘‘saṅgaho, asaṅgaho…pe… vippayuttena saṅgahitaṃ asaṅgahita’’nti ayaṃ cuddasahi padehi nikkhittā saṅgahādikena nayena dhātukathāya dhammā vibhattāti dassetuṃ ṭhapitattā **nayamātikā** nāma, yā ‘‘mūlamātikā’’tipi vuccati.

‘‘Pañcakkhandhā…pe… manasikāro’’ti ayaṃ pañcavīsādhikena padasatena nikkhittā saṅgahādinayena vibhajitabbabhāvena dhātukathāya abbhantare eva ṭhapitattā **abbhantaramātikā** nāma, yā ‘‘dhātukathāmātikā’’tipi vuccati.

‘‘Tīhi saṅgaho, tīhi asaṅgaho, catūhi sampayogo, catūhi vippayogo’’ti ayaṃ catūhi padehi nikkhittā khandhādīsu ca kusalattikādīsu ca mātikādhammesu tīhi khandhāyatanadhātupadeheva saṅgaho asaṅgaho ca, tathā catūhi arūpakkhandhehi sampayogo, vippayogo cāti imesaṃ saṅgahāsaṅgahādīnaṃ nayānaṃ mukhānīti dassetuṃ ṭhapitattā **nayamukhamātikā** nāma.

‘‘Sabhāgo visabhāgo’’ti ayaṃ dvīhi padehi nikkhittā sabhāgavisabhāgalakkhaṇavaseneva saṅgahāsaṅgahanayā ceva sampayogavippayoganayā ca hontīti dassetuṃ ṭhapitattā **lakkhaṇamātikā** nāma. Sabbāpi dhammasaṅgaṇī dhātukathāya mātikāti ayaṃ chasaṭṭhi tikapadāni, dve ca dukapadasatāni saṅkhipitvā nikkhittā dhātukathā mātikāto bahi ṭhapitattā **bāhiramātikā** nāma. Evametissā pañcavidhāya mātikāya ayamanuttānatthavaṇṇanā.

Saṅgahotiādīsu hi saṅgaho tāva jātisañjātikiriyāgaṇanavasena catubbidho. Tattha ‘‘sabbe khattiyā āgacchantu, yā cāvuso visākha, sammāvācā, yo ca sammākammanto, yo ca sammāājīvo, ime dhammā sīlakkhandhe saṅgahitā’’ti (ma. ni. 1.462) ayaṃ **jātisaṅgaho** nāma. ‘‘Sabbe kosalakā āgacchantu, yo cāvuso visākha, sammāvāyāmo, yā ca sammāsati, yo ca sammāsamādhi, ime dhammā samādhikkhandhe saṅgahitā’’ti (ma. ni. 1.462) ayaṃ **sañjātisaṅgaho** nāma, ekaṭṭhāne jātisambandhabhāvena saṅgahoti attho. ‘‘Sabbe hatthārohā āgacchantu, yā cāvuso visākha, sammādiṭṭhi, yo ca sammāsaṅkappo, ime dhammā paññākkhandhe saṅgahitā’’ti (ma. ni. 1.462) ayaṃ **kiriyāsaṅgaho** nāma. ‘‘Hañci cakkhāyatanaṃ rūpakkhandhagaṇanaṃ gacchati, tena vata re vattabbe ‘cakkhāyatanaṃ rūpakkhandhena saṅgahita’’’nti (kathā. 471) ayaṃ **gaṇanasaṅgaho** nāma, ayamidha adhippeto. Tappaṭipakkhena **asaṅgaho** veditabbo. Tesaṃ vikappato **saṅgahitena asaṅgahitādīni,** ekuppādekanirodhaekavatthukaekārammaṇatāvasena **sampayogo,** tappaṭipakkhato **vippayogo,** tesaṃ vikappato sampayuttena **vippayuttādīni,** tadubhayasaṃsaggavikappato **saṅgahitena sampayuttaṃ vippayutta**ntiādīni ca veditabbāni. Sesaṃ vuttatthameva. Ayaṃ tāvettha anuttānapadattho.

Saṅgahāsaṅgahapadatthavaṇṇanā

Atthavinicchayato pana yasmā abbhantaramātikāya rūpakkhandhādīni, bāhiramātikāya kusalādīni ca ‘‘saṅgaho asaṅgaho’’tiādikehi nayamātikāpadehi ‘‘tīhi saṅgaho, tīhi asaṅgaho’’tiādinayamukhamātikāvasena yathārahaṃ niddesatthāya bhagavatā ṭhapitāni, tasmā khandhādīnaṃ saṅgahādīnaṃ pāḷiyaṃ vuttānusāreneva saṅkhepato atthavinicchayo hoti. Iminā nayena **vibhaṅganayo** sakkā ñātunti taṃ visuṃ na vakkhāma.

Tattha saṅgahāsaṅgahavāre khandhānaṃ tāva ayaṃ niddese nayo – rūpakkhandho ekena khandhena ekādasahi āyatanehi ekādasahi dhātūhi saṅgahito. Catūhi khandhehi ekenāyatanena sattahi dhātūhi asaṅgahito. Tattha **ekādasahī**ti manāyatanavajjehi. Dhammāyatanenāpi hi keci rūpadhammā saṅgahitā. **Ekādasahī**ti sattaviññāṇadhātuvajjāhi. Sesaṃ suviññeyyameva.

Vedanādayo tayo khandhā yathāsakaṃ ekena khandhena ekenāyatanena ekāya dhātuyā saṅgahitā, catūhi khandhehi ekādasahi āyatanehi sattarasahi dhātūhi asaṅgahitā, tathā viññāṇakkhandhopi. Kevalaṃ panettha sattahi viññāṇadhātūhi saṅgahito, ekādasahi dhātūhi asaṅgahitoti ettakameva viseso. Tattha hi vedanādīnaṃ tiṇṇaṃ khandhānaṃ ekena dhammāyatanena ca ekāya dhammadhātuyā ca saṅgahitatā veditabbā. Pāḷiyaṃ panettha khandhapadaniddese, upari āyatanādiniddesesu ca ‘‘rūpakkhandho ca vedanākkhandho ca dvīhi khandhehi ekādasahāyatanehi ekādasahi dhātūhi saṅgahitā’’tiādinā (dhātu. 15) dvimūlakādinayenāpi vitthāranayo vibhatto, sopi iminā ekamūlanayānusārena sabbattha suviññeyyoti na vitthārayimhā. Ayaṃ khandhapadaniddesanayo.

Āyatanadhātupadānampi khandhapade vuttānusāreneva tīhi saṅgaho, tīhi asaṅgaho ca yathāyogaṃ yojetvā ñātabbo. Kevalaṃ panettha dhammāyatanadhammadhātūsu asaṅkhatassa khandhasaṅgahābhāvā taṃ ṭhapetvā sesānaṃ khandhesu saṅgaho veditabbo.

Saccesu dukkhasaccaṃ sabbehi khandhāyatanadhātūhi. Samudayamaggasaccāni saṅkhārakkhandhena, dhammāyatanadhammadhātūhi ca saṅgahitāni. Nirodhasaccaṃ khandhena asaṅgahitaṃ, dhammāyatanadhammadhātūhi eva saṅgahitaṃ.

Indriyesu jīvitindriyaṃ dvīhi rūpakkhandhasaṅkhārakkhandhehi. Sukhindriyādīni pañca vedanākkhandhena, saddhādīni saṅkhārakkhandhena, sabbāni cetāni jīvitindriyādīni, itthindriyapurisindriyādīnipi dhammāyatanadhammadhātūhi saṅgahitāni. Sesindriyāni suviññeyyāni.

Paṭiccasamuppādesu nāmarūpaṃ viññāṇavajjitehi catūhi khandhehi, ekādasahi āyatanadhātūhi ca saṅgahitaṃ. Ettha hi pavattiyaṃ nāmarūpassāpi gahitattā saddāyatanampi gahitanti veditabbaṃ. Saḷāyatanaṃ dvīhi khandhehi, pasādaviññāṇabhūtehi chahi āyatanehi, dvādasahi dhātūhi saṅgahitaṃ. Upapattibhavo pana kāmabhavabhūto pañcahi khandhehi, saddāyatanavajjitehi ekādasahi āyatanehi, sattarasahi dhātūhi. Rūpabhavo pañcahi khandhehi, saddādicatukkaghānādittayatabbiññāṇavajjehi pañcahāyatanehi, aṭṭhahi dhātūhi saṅgahito. Asaññībhavo ekena rūpakkhandhena, rūpadhammavasena dvīhi āyatanadhātūhi saṅgahito. Ghānādittayaṃ panettha āyatanādikiccākaraṇato āyatanadhātūhi asaṅgahitampi rūpakkhandhena saṅgahitanti daṭṭhabbaṃ. Bhavassa ca ekantamupādinnattā pavattivipākānaṃ cakkhuviññāṇādīnaṃ gahaṇepi anupādinnasaddāyatanassa idha aggahaṇaṃ daṭṭhabbaṃ. Arūpabhavo catūhi khandhehi dvīhi āyatanadhātūhi. Jātijarāmaraṇāni nāmarūpadhammānaṃ lakkhaṇattā dvīhi rūpakkhandhasaṅkhārakkhandhehi. Sokadukkhadomanassāni vedanākkhandhena. Upāyāso saṅkhārakkhandhena, dhammāyatanadhammadhātūhi ca saṅgahito. Paridevo rūpakkhandhasaddāyatanasaddadhātūhi. Sesāni panettha paṭiccasamuppādaṅgāni, satipaṭṭhānasammappadhānā ca suviññeyyāva.

Iddhipādā dvīhi khandhehi, āyatanehi, dhātūhi saṅgahitā. Ettha ca cittiddhipādassa dhammadhātumanoviññāṇadhātuniyamato soḷasahi dhātūhi asaṅgaho veditabbo. Jhānāni dvīhi vedanāsaṅkhārakkhandhehi, ekenāyatanena, ekāya dhātuyā ca saṅgahitāni. Appamaññā ekena khandhena, ekena āyatanena, ekāya dhātuyā saṅgahitā. Evaṃ pañcindriyādīnipi. Kevalaṃ pana cittaṃ sattahi viññāṇadhātūhi saṅgahitanti ettakameva viseso. Sabbesampi cesa vuttāvasesehi khandhāyatanadhātūhi asaṅgahitabhāvo veditabbo.

Iminā nayena bāhiramātikāyapi ‘‘kusalā dhammā, akusalā dhammā catūhi khandhehi, dvīhi āyatanehi, dhātūhi saṅgahitā. Abyākatā pana asaṅkhataṃ khandhato ṭhapetvā pañcahi khandhehi dvādasahi āyatanehi aṭṭhārasahi dhātūhi saṅgahitā’’tiādinā yojetvā saṅgahāsaṅgaho ñātabboti ayamettha saṅkhepo, vitthāro pana **dhātukathāpāḷiaṭṭhakathāsu** (dhātu. 77 ādayo; dhātu. aṭṭha. 77) gahetabboti.

Niṭṭhito ‘‘saṅgaho asaṅgaho’’ti padassa

Atthavinicchayo.

Saṅgahitenaasaṅgahitapadatthavaṇṇanā

Saṅgahitenaasaṅgahitapade sabbesaṃ rūpakkhandhādipadānaṃ niddeso na sambhavati. Yāni panettha padāni rūpekadesaṃ, arūpena asammissaṃ viññāṇekadesañca aññena asammissaṃ dīpenti, tesamidha niddeso. Tāni pana manāyatanadhammāyatanavajjitānaṃ dasāyatanānaṃ, dhammadhātuvajjitānaṃ sattarasannaṃ dhātūnaṃ, sattarūpindriyānañca vasena veditabbāni, na rūpakkhandhādīnaṃ. Teneva **pāḷiyaṃ** –

> ‘‘Dasāyatanā sattarasa dhātuyo,
> Sattindriyā asaññābhavo ekavokārabhavo;
> Paridevo sanidassanasappaṭighaṃ,
> Anidassanaṃ punadeva sappaṭighaṃ upādā’’ti. (dhātu. 178) –

Evaṃ uddānagāthā vuttā. Rūpakkhandhena hi rūpakkhandhova saṅgahito, evaṃ vedanākkhandhādīhi ca vedanākkhandhādayova. Tepi ca yehi kehici āyatanadhātūhi asaṅgahitā nāma natthīti tesaṃ saṅgahitena asaṅgahitattābhāvā yathāvuttāyatanānaṃ vasenevettha atthavinicchayo hoti. Idaṃ hettha lakkhaṇaṃ – yaṃ khandhapadena saṅgahitaṃ hutvā āyatanadhātupadehi asaṅgahitaṃ, khandhāyatanapadehi vā saṅgahitaṃ hutvā dhātupadena asaṅgahitaṃ, tassa khandhāyatanadhātūhi asaṅgaho vuccati. Kathaṃ? Cakkhāyatanena ye dhammā khandhasaṅgahena saṅgahitā, āyatanasaṅgahena, dhātusaṅgahena ca asaṅgahitā, te dhammā katihi khandhehi, āyatanehi, dhātūhi asaṅgahitā? Te dhammā catūhi khandhehi dvīhi āyatanehi aṭṭhahi dhātūhi asaṅgahitā. Evaṃ rūpāyatanādīsupi pasādavisayabhūtesu dhātūsu, rūpindriyādīsu ca yojanakkamo veditabbo.

Tatrāyaṃ nayo – cakkhāyatanena ye rūpadhammā khandhasaṅgahena rūpakkhandhoti saṅgahitā, āyatanadhātusaṅgahena cakkhāyatanena asaṅgahitā, cakkhudhātuyā asaṅgahitā, cakkhāyatanacakkhudhātūhi ekassevetassa cakkhussa visuṃ āyatanadhātūsu saṅgahitattā te cakkhāyatanavirahitā sabbe rūpadhammā catūhi arūpakkhandhehi cakkhāyatanaṃ manāyatananti dvīhi āyatanehi cakkhudhātu sattaviññāṇadhātūti aṭṭhahi dhātūhi asaṅgahitā. Upari rūpāyatanādīsupi eseva nayo. Imasmiṃ hi vāre cakkhāyatanassa attano tīhipi khandhāyatanadhātusaṅgahehi saṅgahitatāya asaṅgahitattābhāvā khandhasaṅgahena saṅgahitaṃ, āyatanasaṅgahena asaṅgahitaṃ, dhātusaṅgahena asaṅgahitanti evaṃ tīhipi saṅgahitāsaṅgahitavisesanehi visiṭṭhasseva ‘‘katihi khandhehī’’tiādinā khandhādīhi asaṅgahassa vuccamānattā ca arūpakkhandhehi saha bahibhūtatā veditabbā. Yathā cettha cakkhāyatanena upalakkhitānaṃ rūpadhammānaṃyeva saṅgahitena asaṅgahitatā, na cakkhāyatanassa, evaṃ upari rūpāyatanādīhi upalakkhitavārepi yathārahaṃ ñātabbā.

Sesesu pana cakkhuviññāṇadhātuyā ye dhammā khandhasaṅgahena saṅgahitā, āyatanasaṅgahena saṅgahitā, dhātusaṅgahena asaṅgahitā, te dhammā catūhi khandhehi ekādasahi āyatanehi dvādasahi dhātūhi asaṅgahitā. Evaṃ sesaviññāṇadhātūsupi. Paṭiccasamuppādaṅgesu asaññībhavena ye dhammā…pe… te dhammā catūhi khandhehi dasahāyatanehi soḷasahi dhātūhi asaṅgahitā. Upādādhammehi ye dhammā…pe… te dhammā catūhi khandhehi ekādasahāyatanehi sattarasahi dhātūhi asaṅgahitāti ime cattāro vārā apubbavisesā samāyeva. Tattha cakkhuviññāṇavāre **dvādasahī**ti cha viññāṇadhātuyo vajjetvā avasesāhi dhātūhi sesā cha viññāṇadhātuyova khandhāyatanasaṅgahehi saṅgahitā, dhātusaṅgaheneva asaṅgahitā. Avasesāhi dvādasahi dhātūhi asaṅgahitāti. Esa nayo sesaviññāṇadhātūsupi.

Dutiye **tīhāyatanehī**ti rūpāyatanadhammāyatanamanāyatanehi. Asaññibrahmaloke hi rūpāyatanadhammāyatanavasena dve āyatanāni upapattibhavabhāvena pāḷiyaṃ āgatāni, te pana khandhehi saṅgahitāni, āyatanadhātūsu asaṅgahitāni. Tadavasesāni nava rūpāyatanāni, tāni teheva ca dvīhi manāyatanadhammāyatanehi ca asaṅgahitāni nāma honti. **Navahi dhātūhī**ti rūpadhātudhammadhātūhi saddhiṃ sattahi viññāṇadhātūhi.

Tatiye **dasahī**ti rūpāyatanadhammāyatanavajjehi. **Soḷasahī**ti rūpadhātudhammadhātuvajjāhi. Anidassanasappaṭighāni nāma nava oḷārikāyatanāni, tāni tehi khandhasaṅgahena saṅgahitāni, āyatanadhātusaṅgahehi ca asaṅgahitāni, rūpāyatanadhammāyatanāni dvepi sesehi āyatanadhātūhi asaṅgahitāni nāma honti.

Catutthe **ekādasahī**ti phoṭṭhabbāyatanavajjehi phoṭṭhabbāyatanassa upādādhammehi āyatanādīsu asaṅgahitattā. Sesaṃ suviññeyyameva. Ayaṃ saṅgahitenaasaṅgahitapade nayo.

Asaṅgahitenasaṅgahitapadatthavaṇṇanā

Asaṅgahitenasaṅgahitapade pana yāni padāni viññāṇena vā oḷārikarūpena vā asammissaṃ dhammāyatanekadesaṃ dīpenti, tāneva niddisīyanti, tāni pana vedanādīnaṃ tiṇṇaṃ khandhānaṃ, dukkhasaccavajjitānaṃ tiṇṇaṃ saccānaṃ, pasādamanovajjitānaṃ soḷasannaṃ indriyānaṃ, avijjāsaṅkhāraphassavedanātaṇhupādānakammabhavajātijarāmaraṇasokadukkhadomanassupāyāsavasena cuddasapaccayākārapadānañca vasena veditabbāni, na rūpakkhandhādīnaṃ. Teneva **aṭṭhakathāyaṃ** –

> ‘‘Tayo khandhā tathā saccā, indriyāni ca soḷasa;
> Padāni paccayākāre, cuddasūpari cuddasa.
>
> ‘‘Samatiṃsa padā honti, gocchakesu dasasvatha;
> Duve cūḷantaradukā, aṭṭha honti mahantarā’’ti. (dhātu. aṭṭha. 179) –

Evaṃ uddānagāthā vuttā. Idaṃ hettha lakkhaṇaṃ – yaṃ khandhapadena asaṅgahitaṃ, āyatanadhātupadehi saṅgahitaṃ, tasseva tīhi visesanehi visiṭṭhassa khandhādīhi saṅgaho vuccati. Kathaṃ? Vedanākkhandhena ye dhammā khandhasaṅgahena asaṅgahitā, āyatanadhātusaṅgahehi saṅgahitā, te dhammā katihi khandhehi, āyatanehi, dhātūhi saṅgahitā? Te dhammā asaṅkhataṃ khandhato ṭhapetvā tīhi khandhehi ekenāyatanena ekāya dhātuyā saṅgahitāti.

Tatrāyaṃ nayo – vedanākkhandhena hi nibbānaṃ, sukhumarūpaṃ, saññāsaṅkhārā ca khandhasaṅgahena asaṅgahitā hutvā dhammāyatanadhammadhātusaṅgahena saṅgahitā. Tesu nibbānaṃ khandhasaṅgahaṃ na gacchati, sesā tīhi rūpasaññāsaṅkhārakkhandhehi saṅgahaṃ gacchanti, āyatanadhātuyo panettha dhammāyatanadhammadhātūnaṃ vaseneva sabbattha veditabbā itarāsaṃ asambhavā, imesu ca nibbānampi saṅgahaṃ gacchati. Teneva hi ‘‘asaṅkhataṃ khandhato ṭhapetvā’’ti vuttaṃ. Tassāyamattho – khandhasaṅgahe eva asaṅkhataṃ ṭhapetvā, na itarasaṅgahesūti evaṃ saññākkhandhādīsupi yojanā veditabbā. Ayaṃ pana viseso – jīvitindriyena ye dhammā…pe… te dhammā dvīhi vedanāsaññākkhandhehi saṅgahitā, rūpārūpajīvitindriyehi nibbānavedanāsaññāviññāṇakkhandhā khandhasaṅgahena asaṅgahitā, tesu ca nibbānavedanāsaññāva āyatanadhātusaṅgahena saṅgahitāti. Sesaṃ suviññeyyameva. Ayaṃ asaṅgahitenasaṅgahitapade nayo.

Saṅgahitenasaṅgahitapadatthavaṇṇanā

Saṅgahitenasaṅgahitapade pana yāni padāni saṅkhārekadesaṃ aññena asammissaṃ dīpenti vedanekadesaṃ vā sukhumarūpaṃ vā saddekadesaṃ vā, tāneva niddisīyanti. Khandhāyatanadhātūsu ekampi koṭṭhāsaṃ sakalena gahetvā ṭhitapadāni na yujjanti. Tāni pana dvinnaṃ samudayamaggasaccānaṃ, pannarasindriyānaṃ, ekādasapaṭiccapadādīnañca vasena veditabbāni. Idaṃ hettha lakkhaṇaṃ – yaṃ attanā khandhādivasena saṅgahitehi khandhādito saṅgahitaṃ, tasseva paṭhamaṃ uddhaṭapadassa puna khandhādīhi saṅgaho vuccati.

Tatrāyaṃ ādipade nayo – samudayasaccena ye dhammā khandhādīhi tīhi saṅgahehipi saṅgahitā, tehi dhammehi ye dhammā khandhādīhi tīhipi saṅgahitā, te dhammā ekena khandhena ekenāyatanena ekāya dhātuyā saṅgahitāti. Samudayasaccena hi taṇhāvajjā sesā saṅkhārā khandhādīhi saṅgahehi saṅgahitā, puna tehi ca taṇhāva saṅgahitā, sā ca puna saṅkhārakkhandhadhammāyatanadhammadhātūhi saṅgahitā. Sesesupi eseva nayo. Ayaṃ saṅgahitenasaṅgahitapade nayo.

Asaṅgahitenaasaṅgahitapadatthavaṇṇanā

Asaṅgahitenaasaṅgahitapade pana yāni padāni pañcakkhandhagāhakehi dukkhasaccādīhi, viññāṇena saddhiṃ sukhumarūpagāhakehi acetasikādīhi ca padehi vivajjitāni rūpakkhandhādīni, tāneva niddisīyanti. Idaṃ hettha lakkhaṇaṃ – yaṃ paṭhamaṃ uddhaṭena rūpakkhandhādipadena khandhādito asaṅgahitaṃ, yaṃ tehi asaṅgahitaṃ, tasseva puna khandhādīhi asaṅgaho vuccati.

Tatrāyaṃ ekapadayojanā – rūpakkhandhena ye dhammā khandhādīhi tīhipi asaṅgahehi asaṅgahitā, tehi dhammehi ye dhammā khandhādīhi tīhi asaṅgahitā, te dhammā ekena khandhena ekenāyatanena sattahi dhātūhi asaṅgahitā. Rūpakkhandhena hi cattāro khandhā, nibbānañca khandhasaṅgahena asaṅgahitā, āyatanādīhi pana viññāṇameva ṭhapetvā vedanādayo dhammāyatanena rūpakkhandhekadesena saṅgahitāti viññāṇameva tīhipi khandhasaṅgahādīhi rūpakkhandhena asaṅgahitaṃ nāma. Tena puna viññāṇena saddhiṃ sanibbānā cattāro khandhā khandhādīhi asaṅgahitā, te sabbepi puna viññāṇabhūtena ekena khandhena ekenāyatanena sattahi dhātūhi asaṅgahitāti. Ayaṃ asaṅgahitenaasaṅgahitapade nayo.

Sampayogavippayogapadatthavaṇṇanā

Sampayogavippayogapade pana yāni padāni nibbānena, rūpena vā missesu sattasu viññāṇadhātūsu ekāyapi avippayutte arūpadhamme pakāsenti, tesaṃ dhammāyatanadukkhasaccādīnaṃ niddeso na sambhavati. Kāhici pana viññāṇadhātūhi vippayuttānaṃ rūpamissārūpadhammānaṃ, kevalānārammaṇānaṃ vā sakalarūpakkhandhānaṃ vā pakāsakānaṃ rūpabhavarūpakkhandhakusalādipadānaṃ sampayogapade eva niddeso na sambhavati, vippayogapade pana sambhavati. Arūpakkhandhānaṃ pana paccekaṃ, dvinnaṃ, tiṇṇaṃ, tadekadesānaṃ vā tadubhayepi sambhavati. ‘‘Catūhi sampayogo, catūhi vippayogo, sabhāgo visabhāgo’’ti hi vacanato catūhi arūpakkhandheheva sabhāgānaṃ ekasantāne ekakkhaṇeva uppannānaṃ arūpakkhandhānaṃ eva aññamaññaṃ sampayogo labbhati. Rūpadhammānaṃ pana rūpena, nibbānena vā, nibbānassa ca rūpena saddhiṃ sampayogo nāma natthi, tathā rūpanibbānānaṃ arūpakkhandhehi. Visabhāgā hi te tesaṃ yathā arūpakkhandhānaṃ rūpanibbānehi, evaṃ bhinnasantānikehi nānakkhaṇikehi arūpadhammehipi saddhiṃ natthiyeva. Tepi hi tesaṃ santānakkhaṇavisabhāgatāya visabhāgā eva. Ayaṃ pana visabhāgatā idha sāmaññato na gahitā tesaṃ avisesena sampayogassāpi sambhavā. Yattha pana visesetvā cakkhuviññāṇataṃsampayuttādayo nikkhittā, tatthāyampi visabhāgatā gahitā. Yattha pana ye aniddhāritavisesanā, tatthāpi sabbathā sampayogalakkhaṇaṃ na sambhavati. So ca tassa ekantena visabhāgoti idha gayhati.

Tatrāyaṃ nayo – rūpakkhandho kenaci sampayuttoti? Natthi. Katihi vippayutto? Catūhi khandhehi ekenāyatanena sattahi dhātūhi vippayutto, ekenāyatanena ekāya dhātuyā kehici vippayutto. Esa nayo cakkhāyatanādianārammaṇesupi. Sārammaṇesu pana vedanākkhandho tīhi khandhehi ekenāyatanena sattahi dhātūhi sampayutto, ekenāyatanena ekāya dhātuyā kehici sampayutto. Ekena khandhena dasahi āyatanehi dasahi dhātūhi vippayutto, ekenāyatanena ekāya dhātuyā kehici vippayutto. Esa nayo saññākkhandhādīsupi.

Tattha **ekenā**ti manāyatanena. **Sattahī**ti viññāṇadhātūhi. **Kehicī**ti dhammāyatanadhammadhātupariyāpannehi vedanāsaññāsaṅkhārehi. Dutiyanaye **tīhī**ti attānaṃ ṭhapetvā sesehi arūpakkhandhehi. **Kehici vippayutto**ti dhammāyatanadhammadhātūsu saññāsaṅkhārehi. **Kehici vippayutto**ti rūpanibbānehi. Evaṃ uparipi sabbattha yathānurūpaṃ ñātabbaṃ. Sesaṃ vuttanayameva. Ayaṃ pana viseso ‘‘samudayamaggasaccādayo ekāya manoviññāṇadhātuyā sampayuttā, adhimokkho pana manodhātumanoviññāṇadhātūhi dvīhevā’’ti. Ayaṃ sampayogavippayogapade nayo.

Sampayuttenavippayuttapadatthavaṇṇanā

Sampayuttenavippayuttapade pana sampayogārahapadesu yāni padāni dhammadhātuyā sampayutte dhamme, viññāṇañca aññena asammissaṃ dīpenti, tesameva niddeso. Tāni pana catunnaṃ arūpakkhandhapadānaṃ, manāyatanassa, sattannaṃ viññāṇadhātūnaṃ, manopekkhāvasena dvinnaṃ indriyānaṃ, viññāṇaphassavedanānaṃ tiṇṇaṃ paṭiccasamuppādapadānaṃ, phassasattakassa, adukkhamasukhasavitakkasavicāraupekkhāsahagatānaṃ vasena tiṇṇaṃ tikapadānaṃ, sattamahantaradukapadādīnañca vasena veditabbāni, na itaresaṃ asambhavā. Teneva **aṭṭhakathāyaṃ** –

> ‘‘Cattāro khandhāyatanañca ekaṃ,
> Dve indriyā dhātupadāni satta;
> Tayo paṭiccā atha phassasattakaṃ,
> Tike tayo satta mahantare ca;
> Ekaṃ savitakkaṃ savicāramekaṃ,
> Yuttaṃ upekkhāya ca ekamevā’’ti. (dhātu. aṭṭha. 306) –

Uddānagāthā vuttā. Idaṃ hettha lakkhaṇaṃ – ye dhammā paṭhamaṃ uddhaṭapadena sampayuttā, tehi ye dhammā vippayuttā, tesaṃ khandhādīhi vippayogo vuccati.

Tatrāyaṃ nayo – vedanākkhandhena ye dhammā sampayuttā, tehi dhammehi ye dhammā vippayuttā, te dhammā catūhi khandhehi ekenāyatanena sattahi dhātūhi vippayuttā, ekenāyatanena ekāya dhātuyā kehici vippayuttā. Cakkhuviññāṇadhātuyā ye dhammā sampayuttā, tehi dhammehi ye dhammā vippayuttā, te dhammā na kehici khandhāyatanehi vippayuttā, ekāya pana dhātuyā vippayuttāti evaṃ sabbattha yojanā veditabbā.

Tattha **te dhammā**ti rūpanibbānadhammā, te vedanāya sampayuttehi vippayuttā. **Ekenā**ti manāyatanena. Dutiyanaye **te dhammā**ti sappītikā te dhammā. **Na kehicī**ti paṭhamaṃ uddhaṭaṃ cakkhuviññāṇadhātuṃ ṭhapetvā sesā chaviññāṇadhātū, taṃsampayuttā, rūpaṃ, nibbānañca. Tehi sabbesaṃ khandhāyatanānaṃ saṅgahitattā na kehici khandhehi, āyatanehi vā vippayuttā. Na hi sayaṃ attanā vippayujjati, sampayujjati vāti. **Ekāyā**ti cakkhuviññāṇadhātuyā. Sesaṃ suviññeyyameva. Ayaṃ sampayuttenavippayuttapade nayo.

Vippayuttenasampayuttapadatthavaṇṇanā

Vippayuttenasampayuttapade pana vippayuttena sampayutto nāma dhammo natthi, desanāsampadamattāya pana moghampetaṃ padaṃ uddhaṭaṃ, teneva pāḷiyaṃ sabbavāresupi ‘‘natthi natthi’’ icceva vuttaṃ. Rūpakkhandhādianārammaṇadhammehi vippayuttā cattāro khandhā, tesañca aññehi sampayogo natthi. Vedanādīhipi rūpanibbānādīni vippayuttāni, tesañca kenaci sampayogova natthīti. Ayaṃ vippayuttenasampayuttapade nayo.

Sampayuttenasampayuttapadatthavaṇṇanā

Sampayuttenasampayuttapade pana yāni padāni rūpena asammissaṃ arūpakkhandhekadesameva dīpenti, tesameva niddeso, na rūpārūpasammissānaṃ, sabbarūpakkhandhadīpakānaṃ tesaṃ sampayuttatāyogābhāvā. Sabbārūpakkhandhenāpi hi kusalādinā añño sampayutto nāma natthi. Idaṃ hettha lakkhaṇaṃ – ye dhammā paṭhamaṃ uddhaṭā, attanā sampayuttena puna sampayuttā, tesaññeva khandhādīhi sampayogo vuccati.

Tatrāyaṃ nayo – vedanākkhandhena ye dhammā sampayuttā, tehi dhammehi ye dhammā sampayuttā, te dhammā tīhi khandhehi ekenāyatanena sattahi dhātūhi sampayuttā, ekenāyatanena…pe… kehici sampayuttā. Samudayasaccena ye dhammā sampayuttā, tehi dhammehi ye dhammā sampayuttā, te dhammā tīhi khandhehi ekenāyatanena ekāya manoviññāṇadhātuyā sampayuttā, ekena khandhena ekenāyatanena ekāya dhātuyā kehici sampayuttāti. Sesaṃ suviññeyyameva. Ayaṃ sampayuttenasampayuttapade nayo.

Vippayuttenavippayuttapadatthavaṇṇanā

Vippayuttenavippayuttapade pana sampayogapade vuttapadāneva niddisīyanti. Idaṃ hettha lakkhaṇaṃ – ye dhammā paṭhamaṃ uddhaṭapadena vippayuttehi puna vippayuttā, tesaṃ khandhādīhi vippayogo vuccati.

Tatrāyaṃ nayo – rūpakkhandhena ye dhammā vippayuttā, tehi dhammehi ye dhammā vippayuttā, te dhammā catūhi khandhehi ekenāyatanena sattahi dhātūhi vippayuttā, ekenāyatanena…pe… kehici vippayuttā. Vedanākkhandhena ye dhammā vippayuttā, tehi dhammehi ye dhammā vippayuttā, te dhammā ekena khandhena dasahāyatanehi dasahi dhātūhi vippayuttā, ekena…pe… kehici vippayuttāti. Sesaṃ suviññeyyameva. Ayaṃ vippayuttenavippayuttapade nayo.

Saṅgahitenasampayuttavippayuttapadatthavaṇṇanā

Saṅgahitenasampayuttavippayuttapade pana saṅgahitenasaṅgahitapade niddiṭṭhāni samudayasaccādipadāneva niddisīyanti. Idaṃ hettha lakkhaṇaṃ – ye dhammā paṭhamaṃ uddhaṭapadena khandhādīhi tīhipi saṅgahitā, tesaṃ khandhādīhi sampayogo, vippayogo ca vuccati.

Tatrāyaṃ nayo – samudayasaccena ye dhammā khandhādīhi tīhipi saṅgahehi saṅgahitā, te dhammā tīhi khandhehi ekenāyatanena sattahi dhātūhi sampayuttā, ekena khandhena ekenāyatanena ekāya dhātuyā kehici sampayuttā. Ekena khandhena dasahāyatanadhātūhi vippayuttā, ekenāyatanena ekāya dhātuyā kehici vippayuttā. Itthindriyena ye dhammā khandhādīhi tīhipi saṅgahitā, te dhammā na kehici sampayuttā, catūhi khandhehi ekenāyatanena sattahi dhātūhi vippayuttā, ekena…pe… kehici vippayuttāti.

Tattha **ekenā**ti manāyatanena. **Ekena khandhenā**ti saṅkhārakkhandhena. **Kehicī**ti saṅkhārakkhandhe taṇhāya dhammāyatanadhammadhātūsu taṇhāvedanāsaññāhi. Sesaṃ suviññeyyameva. Ayaṃ saṅgahitenasampayuttavippayuttapade nayo.

Sampayuttenasaṅgahitāsaṅgahitapadatthavaṇṇanā

Sampayuttenasaṅgahitāsaṅgahitapade pana sampayuttenasampayuttapade niddiṭṭhāni vedanākkhandhādipadāneva niddisīyanti. Idaṃ hettha lakkhaṇaṃ – ye dhammā paṭhamaṃ uddhaṭapadena sampayuttā, tesaṃ khandhādīhi saṅgaho, asaṅgaho ca vuccati.

Tatrāyaṃ nayo – vedanākkhandhena ye dhammā sampayuttā, te dhammā tīhi khandhehi dvīhi āyatanehi aṭṭhahi dhātūhi saṅgahitā, sesehi asaṅgahitā. Viññāṇakkhandhena ye dhammā sampayuttā, te dhammā tīhi khandhehi ekenāyatanena ekāya dhātuyā saṅgahitā, sesehi asaṅgahitāti.

Tattha **tīhī**ti saññākkhandhādīhi tīhi. Tehi vedanāya sampayuttā. **Dvīhī**ti dhammāyatanamanāyatanehi. Sesaṃ suviññeyyameva. Ayaṃ sampayuttenasaṅgahitāsaṅgahitapade nayo.

Asaṅgahitenasampayuttavippayuttapadatthavaṇṇanā

Asaṅgahitenasampayuttavippayuttapade pana yāni padāni sukhumarūpaṃ aviññāṇaṃ, arūpaṃ saviññāṇaṃ vā, kevalaṃ arūpaṃ vā thūlarūpassapi kevalaṃ vā, sukhumarūpaṃ dīpenti, tesameva niddeso. Idaṃ hettha lakkhaṇaṃ – ye dhammā paṭhamaṃ uddhaṭadhammehi khandhādīhi tīhipi asaṅgahitā, tesaṃ khandhādīhi sampayogo, vippayogo ca vuccati.

Tatrāyaṃ nayo – rūpakkhandhena ye dhammā khandhādīhi asaṅgahitā, te dhammā tīhi khandhehi sampayuttā, ekenāyatanena ekāya dhātuyā kehici sampayuttā, ekena khandhena dasahi āyatanadhātūhi vippayuttā, ekenāyatanena ekāya dhātuyā kehici vippayuttā. Evaṃ dhammāyatanaitthindriyādīsupi yojanā.

Arūpabhavena ye dhammā khandhādīhi asaṅgahitā, te sampayuttāti natthi. Te catūhi khandhehi ekenāyatanena sattahi dhātūhi vippayuttā, ekenāyatanena ekāya dhātuyā kehici vippayuttā. Evaṃ iddhipādakusalādipadesupi yojanā.

Tattha rūpakkhandhena viññāṇasseva tīhipi asaṅgahitattā tassa tīhi vedanādīhi sampayogo, itarehi ca vippayogo ñātabbo. Sesaṃ suviññeyyameva. Ayaṃ asaṅgahitenasampayuttavippayuttapade nayo.

Vippayuttenasaṅgahitāsaṅgahitapadatthavaṇṇanā

Vippayuttenasaṅgahitāsaṅgahitapade pana yāni padāni kevalānaṃ sārammaṇānaṃ, anārammaṇānaṃ vā dhammānaṃ pakāsakāni ca sabhāvajātibhūmikālasantānavasena bhinnatāya kehici arūpakkhandhehi vippayuttānaṃ anārammaṇadhammamissārūpakkhandhānaṃ pakāsakāni dukkhasaccaabyākataparittaatītaajjhattādipadāni, tesameva niddeso itaresaṃ dhammāyatanajīvitindriyanāmarūpasaḷāyatanajātijarāmaraṇaajjhattabahiddhāanidassanaappaṭighanahetuādīnaṃ tesaṃ kenaci vippayogāsambhavā. Idaṃ hettha lakkhaṇaṃ – ye dhammā paṭhamaṃ uddhaṭapadena vippayuttā, tesaṃ khandhādīhi saṅgaho, asaṅgaho ca vuccati.

Tatrāyaṃ nayo – rūpakkhandhena ye dhammā vippayuttā, te dhammā catūhi khandhehi dvīhāyatanehi aṭṭhahi dhātūhi saṅgahitā, ekena khandhena dasahi āyatanadhātūhi asaṅgahitā. Dukkhasaccena ye dhammā vippayuttā, te dhammā catūhi khandhehi dvīhāyatanehi dvīhi dhātūhi saṅgahitā. Tattha dukkhasaccena vippayuttā nāma lokuttaracittacetasikāni, te ca dhammā vedanākkhandhādicatukkhandhehi manoviññāṇadhammadhātuvasena dvīhi dhātūhi saṅgahitāti. Sesaṃ suviññeyyameva. Ayaṃ vippayuttenasaṅgahitāsaṅgahitapade nayo. Ayamettha saṅkhepato vibhaṅganayena saddhiṃ atthanicchayo, vitthāro pana **dhātukathāpāḷiaṭṭhakathāsu** (dhātu. 12; dhātu. aṭṭha. 1-2) gahetabboti.

Mohavicchedaniyā abhidhammamātikatthavaṇṇanāya

Dhātukathāmātikatthavaṇṇanā niṭṭhitā.

4. Puggalapaññattimātikā

Ekakamātikatthavaṇṇanā

Idāni puggalapaññattimātikāsaṃvaṇṇanānayo hoti. Tattha anuttānatthato tāva **cha paññattiyo**ti ettha ‘‘ācikkhati deseti paññapeti paṭṭhapetī’’ti (saṃ. ni. 2.20) āgataṭṭhāne sandassanā pakāsanā paññatti nāma. ‘‘Supaññattaṃ mañcapīṭha’’nti (pārā. 269) āgataṭṭhāne ṭhapanā nikkhipanā paññatti nāma, idha ubhayampi vaṭṭati. Cha paññattiyoti hi cha paññāpanā cha sandassanā pakāsanātipi, cha ṭhapanā nikkhipanātipi vuttaṃ hoti. Nāmapaññattiyeva hi te te vijjamānāvijjamāne dhamme sandassetītipi. Tena tena koṭṭhāsena ṭhapetītipi. **Khandhapaññattī**tiādi pana saṅkhepato tāsaṃ paññattīnaṃ sarūpadassanaṃ. Tattha khandhānaṃ ‘‘khandhā’’ti paññāpanā sandassanā pakāsanā ca ṭhapanā nikkhipanā ca **khandhapaññatti** nāma…pe… puggalānaṃ ‘‘puggalā’’ti paññāpanā sandassanā pakāsanā ca ṭhapanā nikkhipanā ca **puggalapaññatti** nāma. Imā eva cha paññattiyo vijjanti. Aññāsampi sammutiparamatthakathānaṃ paññattīnaṃ anantattā, upalakkhaṇavasena pana padhānabhāvato ca etāva vuttā. Pāḷimuttakanayena pana sabbasaṅgāhikā vijjamānapaññattiādayo cha nāmapaññattiyo **aṭṭhakathāsu** (pu. pa. aṭṭha. mātikāvaṇṇanā 1) āgatā, tā ca heṭṭhā vuttāti idha na vuttā. Tāsu idha puggalapaññattipadena avijjamānapaññatti, sesehi vijjamānapaññatti cāti dve eva labbhanti.

Aṭṭhakathāmuttakena pana ācariyanayena **aparāpi cha paññattiyo** – upādāpaññatti upanidhāpaññatti samodhānapaññatti upanikkhittapaññatti tajjāpaññatti santatipaññattīti, yā ‘‘atthapaññattī’’ti vuccati. Tattha yā khandhapañcakaṃ upādāya nissāya sammatā sattādikā, aṅgāni upādāya rathādikā, candādiparivattādayo upādāya kāladisādikā, taṃtaṃbhūtanimittaṃ, bhāvanāvisesañca upādāya kasiṇādiuggahapaṭibhāganimittādikāti ayaṃ evarūpā sabhāvadhammehi ekattena vā sacchikaṭṭhaparamatthena anupalabbhasabhāvā **upādāpaññatti** nāma. Paññāpetabbaṭṭhena cesā paññatti vuttā, na pana paññāpanaṭṭhena. Yā tassa tassatthassa paññāpanā, sā avijjamānapaññattiyeva.

Yā pana aññaṃ paṭhamādiṃ upanidhāya apekkhitvā dutiyaṃ rassaṃ dīghaṃ dūraṃ santikantiādikā tadaññāpekkhūpanidhā, chattapāṇītiādikā hatthagatūpanidhā, kuṇḍalītiādikā sampayuttūpanidhā, dhaññasakaṭanti ādikā samāropitūpanidhā, indasālaguhātiādikā avidūragatūpanidhā, suvaṇṇavaṇṇotiādikā paṭibhāgūpanidhā, brāhmaṇagāmotiādikā tabbahulūpanidhā, maṇikaṭakantiādikā tabbisiṭṭhūpanidhāti evamādi anekappakārā paññāpanā, ayaṃ **upanidhāpaññatti** nāma.

Dhaññarāsītiādikā pana **samodhānapaññatti** nāma. Purimassa purimassa upanikkhipitvā dve tīṇītiādikā **upanikkhittapaññatti** nāma. Taṃtaṃsabhāvanissitā pathavīādikā **tajjāpaññatti** nāma. Āsītikotiādikā pana **santatipaññatti** nāma.

Aṭṭhakathāmuttakeneva ācariyanayena aparāpi dhammakathikādikā **kiccapaññatti,** kisathūlādikā **saṇṭhānapaññatti,** itthipurisādikā **liṅgapaññatti,** kāmāvacarādikā, kosalakādikā ca **bhūmipaññatti,** tisso nāgotiādikā **paccattapaññatti,** nirodhādikā **asaṅkhatapaññatti** cāti cha paññattiyo.

Etāsu pana dvādasasu tajjāpaññatti, ekaccā bhūmipaññatti, asaṅkhatapaññatti ca vijjamānapaññattisaṅkhātā nāmapaññatti, tadaññā paramatthāvasesā, pana atthapaññattīti dīpitā avijjamānādipaññattiyo cāti. Ayaṃ tāvettha anuttānatthato saṃvaṇṇanā.

Atthanicchayo panetthāpi pāḷinayeneva saddhiṃ hoti, na vinā pāḷiṃ tassa vattumasakkuṇeyyattā. Pāḷiyañca yasmā ādito pañca paññattiyo, tadatthabhūtā khandhādayo ca heṭṭhā vibhaṅgappakaraṇe nippadesato kathitāti tā idha ''kittāvatā khandhānaṃ khandhapaññatti, yāvatā pañcakkhandhā rūpakkhandho''tiādinā saṅkhepeneva niddiṭṭhā, tā cetthāpi vuttatthā. Puggalapaññatti pana heṭṭhā na vuttāti ''kittāvatā puggalānaṃ puggalapaññatti? Samayavimutto, asamayavimutto''tiādinā ekakādibhedena yāva dasakā dasadhā mātikaṃ ṭhapetvā vitthāreneva vibhattā, sā ca ñātabbapabhedato avuccamānā dubbiññeyyā, tasmā puggalapaññattiyā eva cettha pāḷinayānusārena saṅkhepato atthanicchayo hoti, so cettha mātikāyaṃ vutte sabbapuggale anuddharitvā ñātabbānaṃ dubbiññeyyānaṃ puggalānaṃ ekakādibhedatova mātikaṃ uddharitvā vibhajanavasena saṅkhepatova hoti. Kathaṃ? ''Samayavimutto asamayavimutto, kuppadhammo akuppadhammo, cetanābhabbo anurakkhaṇābhabbo, bhayūparato abhayūparato, bhabbāgamano abhabbāgamano, niyato aniyato, paṭipannako phale ṭhito, samasīsī ṭhitakappī, sotāpanno sattakkhattuparamo kolaṃkolo ekabījī, sakadāgāmī, anāgāmī antarāparinibbāyī upahaccaparinibbāyī asaṅkhāraparinibbāyī sasaṅkhāraparinibbāyī uddhaṃsoto akaniṭṭhagāmī, arahā''ti ekakamātikā.

Tattha yo appanaṃ nibbattetuṃ yuttapattakāle rūpārūpasamāpattisaṅkhātehi aṭṭhahi vimokkhehi paccanīkadhammato vimuccitvā tīsu maggesu yena kenaci yathāsakaṃ āsave khepetvā vuṭṭhito, ayaṃ **samayavimutto** nāma. ''Ekacce āsavā parikkhīṇā''tiādivacanato (pu. pa. 1) hi aṭṭhasamāpattilābhī puthujjano vā khīṇāsavo vā idha na gahito, samāpattilābhino pana phalaṭṭhasekhāva gahitāti veditabbā. Sukkhavipassakakhīṇāsavo, sabbepi ca ariyā maggavimokkhaṃ sandhāya **asamayavimuttā** nāma. Bāhirānañhi aṭṭhannaṃ samāpattīnaṃ samāpajjantassa pavivekaṭṭhānalābhādisamayopi atthi, vattakaraṇakālādiasamayopi atthi. Maggavimokkhena vimuccanassa pana tādiso samayo vā asamayo vā natthi, yassa saddhā balavatī, vipassanā ca āraddhā, tassa gacchantassa vā bhuñjantassa vā maggaphalapaṭivedho nāma na hotīti natthi, tasmā sabbe ariyā ariyavimokkhe **asamayavimuttā**ti veditabbā. Purimapadepi lokiyasamāpattiññeva sandhāya sekhā samayavimuttā nāma jātā.

Avasibhāvā aṭṭhasamāpattilābhī pana puthujjano, sotāpannasakadāgāmino dve sekhā aṭṭhasamāpattiṃ sandhāya **kuppadhammo** nāma. Parihānadhammotipi duvidhā eva. Anāgāmiādayo suppahīnasamādhipāripanthikattā vasibhāvā samāpattilābhī puthujjano, ariyā ca lokuttaradhammepi sandhāya **akuppadhammo** nāma. Aparihānadhammoti te eva. **Cetanābhabbo**ti cetanāsaṅkhātena jhānasamāpattivaḷañjanena aparihāniṃ āpajjituṃ bhabbo. Yo hi rūpārūpajjhānesu āciṇṇavasitāya cetanāsaṅkhātāya jhānasamāpattiyā nirantaraṃ vaḷañjamāno tehi na parihāyati, avaḷañjamāno ca parihāyati, ayaṃ vaḷañjamāno **cetanābhabbo** nāma. **Anurakkhaṇābhabbo**ti jhānassa upakārānupakāradhamme jānitvā anurakkhaṇāya avaḷañjamānopi aparihāniṃ āpajjituṃ bhabbo, eso ca purimato balavataro, āciṇṇavasino paññāsampadāya upakārānupakāradhamme jānitvā tadanurūpaṃ paṭipajjanatoti veditabbo.

Bhayūparatoti bhayena pāpato uparato virato sekho, kalyāṇaputhujjano ca. Tesu pacchimo duggativaṭṭakilesaupavādasaṅkhātehi catūhi bhayehi pāpato oramati, sekho duggativajjehi, apāyehi muttattā. Khīṇāsavo pana **abhayūparato** nāma samucchinnabhayattā, upavādato pana oramitabbo.

Abhabbāgamanoti sammattaniyāmāgamanassa abhabbo, ye ānantariyasaṅkhātena kammāvaraṇena, niyatamicchādiṭṭhisaṅkhātena kilesāvaraṇena, ahetukaduhetukapaṭisandhisaṅkhātena vipākāvaraṇena ca samannāgatā, buddhādīsu ca saddhārahitā, maggabhāvanāya ca uttarakurukādayo viya acchandikā, pubbūpanissayarahitā ca, sabbete **abhabbāgamanā** nāma. Viparītā **bhabbāgamanā** nāma. Pañcānantariyaniyatamicchādiṭṭhikā nirayagamane, aṭṭha ariyapuggalā anupādāparinibbānādīsu **niyatā** nāma. Avasesapuggalā anibaddhagatikatāya **aniyatā** nāma, uttarakurukā pana sugatiniyatāpi micchattasammattaniyāmasseva idhādhippetattā ''niyatā''ti na vuttā. Maggasamaṅgī puggalo maggakkhaṇe phalatthāya **paṭipannako** nāma, phalasamaṅgī phalānuppattiyampi **phale ṭhito** nāma.

Yassa pana apubbācarimaṃ āsavapariyādānañca hoti jīvitapariyādānañca, ayaṃ **samasīsī** nāma. So ca tividho hoti iriyāpathasamasīsī rogasamasīsī jīvitasamasīsīti. Tattha yo catūsu iriyāpathesu ekasmiṃ vipassanaṃ paṭṭhapetvā arahattaṃ patvā tasmiññeva iriyāpathe parinibbāti, ayaṃ **iriyāpathasamasīsī** nāma. Yo pana ekaṃ rogaṃ patvā antoroge eva vipassanaṃ paṭṭhapetvā arahattaṃ patvā teneva rogena parinibbāti, ayaṃ **rogasamasīsī** nāma. Yassa pana kilesasīsasaṅkhātā avijjā, arahattamaggena pavattasīsasaṅkhātaṃ jīvitindriyañca cuticittena samaṃ pariyādānaṃ gacchati, ayaṃ **jīvitasamasīsī** nāma. Kathamidaṃ samaṃ hotīti? Vārasamatāya. Yasmiṃ hi vāre maggena kilese khepite paccavekkhaṇañāṇāni pavattanti, tassānantarameva parinibbāyato imāya vārasamatāya idaṃ ubhayasīsapariyādānampi samaṃ hoti nāma, ayameva jīvitasamasīsī idhādhippeto.

Ṭhitakappīti ṭhito kappo ṭhitakappo, svāssa atthīti **ṭhitakappī,** kappamhi vinassamānamhi kappaṃ ṭhapetuṃ samatthoti attho.

Sace hi yesaṃ maggasamaṅgikkhaṇe kappavināso bhaveyya, neva tāva kappo vinasseyya, yāvāyaṃ yathāsakaṃ phalaṃ na sacchikarotīti te vinassamānampi kappaṃ ṭhapentīti **ṭhitakappino** nāma jātāti. Kiñcāpi kappavināsanakāle sāsanaṃ natthi, gatakoṭike hi kāle kappavināso hoti, evaṃ santepi maggānantaraphalassa anantarāyaṃ dīpetuṃ idaṃ abhūtampi kāraṇaṃ āhaṭaṃ.

Sotāpannoti nibbānasamuddaninnatāya sotasaṅkhātassa maggassa paṭhamasamaṅgī vuccati, idha pana phalaṭṭho adhippeto. Tasseva ca pabhedadassanatthaṃ ''sattakkhattuparamo''tiādi vuttaṃ. Sattavārā paramā assa bhavūpapattīti sattakkhattuparamo, tato paraṃ aṭṭhamaṃ bhavaṃ nādiyatīti attho. Sotāpanno hi yo sattakkhattuṃ devesu, manussesu ca paṭisandhiṃ gahetvā sattame bhave dukkhassantaṃ karoti, ayaṃ **sattakkhattuparamo** nāma. Kulato kulaṃ bhavato bhavaṃ gacchatīti kolaṃkolo. So hi devamanussavasena dve gatiyo bhave saṃsaritvā dukkhassantaṃ karoti, ayaṃ **kolaṃkolo** nāma. Kammapaṭisandhiyā ekaṃ kammaṃ kilesabījaṃ assāti **ekabījī**. So hi ekasmiññeva bhave khīṇāsavo hoti. Kiṃ panassa bhedassa niyāmakanti? Vipassanābhiññābhedā. Sotāpannesu hi yo vipassanāya pamatto, so sattakkhattuparamo hoti. Yo kiñci appamatto, so kolaṃkolo. Yo pana vipassanāya ativiya appamatto, so ekabījī hoti. Ye pana abhiviya pamattā vaṭṭajjhāsayā anāthapiṇḍikavisākhāsakkādayo, te punappunaṃ vaṭṭasmiṃyeva vicarantā ādito paṭṭhāya cha devaloke osāpetvā brahmalokesupi yathākkamaṃ nibbattitvā akaniṭṭhe ṭhatvā parinibbanti, na te idha gahitā. Te hi manussagatiṃ punappunaṃ ādiyanti. Ye pana manussagatiyampi bhavaṃ ādiyanti, tesaṃ vasena sattakkhattuparamo kolaṃkolo mānusikabhavanibbattako eva ekabījī gahito. Te pana saddhādhurena āgatā tayo, paññādhurena āgatā tayoti sotāpanno chabbidho hotīti veditabbo.

Paṭisandhivasena pana sakiṃ imaṃ manussagatiṃ āgacchatīti **sakadāgāmī,** dutiyamaggaphalasamaṅgī. Iminā pañcasu sakadāgāmīsu cattāro vajjetvā ekova gahito. Ekacco hi sakadāgāmiphale ṭhatvā puna dutiyabhave idheva parinibbāti, ekacco idha patvā devaloke parinibbāti, ekacco devaloke patvā dutiyabhave tattheva parinibbāti, ekacco devaloke patvā idhūpapajjitvā parinibbāti, ime cattāropi idha na gahitā. Yo pana idha patvā devaloke nibbattitvā puna idhūpapajjitvā parinibbāti, ayamekova idha gahito. Imassa ca dve paṭisandhiyo, ekabījissa pana ekāvāti idaṃ tesaṃ nānākaraṇanti veditabbaṃ.

Paṭisandhivasena kāmabhavaṃ nāgacchatīti **anāgāmī,** tatiyamaggaphalasamaṅgī. Tasseva pana pabhedadassanatthaṃ **''antarāparinibbāyī''**tiādi vuttaṃ. Tattha **antarāparinibbāyī**ti āyuvemajjhassa antarā eva arahattamaggaṃ uppādetvā kilesaparinibbānena parinibbāyanasīlo eko anāgāmī. So ca uppannasamanantaraṃ parinibbāyī, āyuvemajjhaṃ appatvā parinibbāyī, āyuvemajjhaṃ patvā parinibbāyīti tividho hoti. **Upahaccaparinibbāyī**ti āyuvemajjhaṃ upahacca atikkamitvā, maraṇasamayaṃ vā upahacca upagantvā parinibbāyī, āyuvemajjhaṃ atikkamitvā yāva maraṇasamayā parinibbāyīti attho. **Asaṅkhāraparinibbāyī**ti asaṅkhārena appadukkhena adhimattappayogaṃ akatvā parinibbāyanasīlo. **Sasaṅkhāraparinibbāyī**ti sasaṅkhārena dukkhena kasirena adhimattappayogena parinibbāyanasīlo. **Uddhaṃsoto**ti uddhaṃvāhibhāvena uddhamassa taṇhāsotaṃ vaṭṭasotañca, uddhaṃ vā gantvā paṭilabhitabbato uddhaṃ maggasotamassātipi **uddhaṃsoto**. Akaniṭṭhaṃ gacchatīti **akaniṭṭhagāmī**. Imesaṃ pana anāgāmīnaṃ pabhedadassanatthampettha uddhaṃsoto akaniṭṭhagāmītiādi catukkaṃ veditabbaṃ.

Tattha yo avihato paṭṭhāya catūsu yathākkamaṃ uppajjitvā yāvatāyukaṃ ṭhatvā cuto akaniṭṭhe uppajjitvā parinibbāti, ayaṃ **uddhaṃsoto akaniṭṭhagāmī** nāma. Yo pana akaniṭṭhaṃ appatvā antarā parinibbāti, ayaṃ **uddhaṃsoto na akaniṭṭhagāmī** nāma. Yo manussaloko akaniṭṭhameva gantvā parinibbāti, ayaṃ **na uddhaṃsoto akaniṭṭhagāmī** nāma. Yo pana heṭṭhā catūsu suddhāvāsesu aññatarasmiṃ uppajjitvā tattheva parinibbāti, ayaṃ **na uddhaṃsoto na akaniṭṭhagāmī** nāma. Evamete anāgāmino aṭṭhacattālīsavidhā honti. Kathaṃ? Avihesu tāva tayo antarāparinibbāyino, eko upahaccaparinibbāyī, eko uddhaṃsototi pañca, te asaṅkhāraparinibbāyisasaṅkhāraparinibbāyivasena dasa honti, evaṃ atappasudassasudassīsūti cattālīsaṃ, akaniṭṭhe pana uddhaṃsoto natthi, tasmā tattha taṃ sasaṅkhārāsaṅkhāravasena duvidhaṃ uddhaṃsotaṃ vajjetvā aṭṭha cāti aṭṭhacattālīsa honti.

Arahāti kilesārīnaṃ hatattādinā khīṇāsavo arahā nāma. So suññatādivimokkhattayavasena tividho hutvā puna paccekaṃ paṭipadācatukkavasena dvādasavidhā honti. Yathā ca arahā dvādasavidho, evaṃ dvādaseva sakadāgāmino, catuvīsati sotāpannā aṭṭhacattālīsa anāgāminova paccekanti veditabbaṃ. Ime ca sabbe ariyā imasmiṃ sāsane eva uppajjanti, no bahiddhāti. Ekakanayo.

Dukādimātikatthavaṇṇanā

Dukādīsu ''dve puggalā – kodhano ca upanāhī ca makkhī ca paḷāsī cā''tiādinā dukañca, ''tayo puggalā – nirāso āsaṃso vigatāso''tiādinā tikañca, ''cattāro puggalā – asappuriso, asappurisenaasappurisataro, sappuriso, sappurisenasappurisataro''tiādinā catukkañca, ''pañca puggalā – atthekacco puggalo ārabhati ca vippaṭisārī ca hoti, tañca cetovimuttiṃ paññāvimuttiṃ yathābhūtaṃ nappajānāti. Yatthassa te uppannā pāpakā akusalā dhammā aparisesā nirujjhanti, atthekacco puggalo ārabhati na vippaṭisārī ca hoti…pe… aparisesā nirujjhanti, atthekacco puggalo nārabhati vippaṭisārī ca hoti…pe… aparisesā nirujjhanti. Atthekacco puggalo nārabhati na vippaṭisārī hoti…pe… aparisesā nirujjhantī''tiādinā pañcakañca vitthārato mātikaṃ nikkhipitvā sabbepi te puggalā niddiṭṭhā, idha pana te ganthavitthārabhayena sabbe na uddiṭṭhā, pāḷiyā eva ñātabbāti.

Tattha tike **nirāso**ti arahattāsāya virahito dussīlo. Tassa hi attano abhabbatāya bhabbasahāyakassa sīlavato arahattappattiṃ sutvā, caṇḍālaputtassa viya kassaci rājaputtassa rajjābhisekaṃ sutvā abhisekappattiyaṃ, ''kudāssu nāmāhampi arahattaṃ pāpuṇeyya''nti arahattappattiyaṃ patthanāpi na uppajjati. **Āsaṃso**ti arahattaṃ āsīsamāno patthayamāno sīlavā. Tassa hi arahattapatthanāya sīlasampattiyā ṭhitattā kassaci arahattappattiṃ sutvā, ubhatosujātassa rājakumārassa viya tādisassa kassaci rajjābhisekaṃ sutvā abhisekappattiyaṃ, arahattappattiyaṃ patthanā uppajjati. **Vigatāso**ti arahā. So hi pattaarahattatāya tattha vigatāso hoti pattābhiseko viya khattiyo abhisekappattiyanti veditabbaṃ.

Catukke pana pāṇātipātādiakusalakammapathasamannāgato **asappuriso** nāma. Yo pana sayampi pāṇātipātādīni katvā parañca tattha samādapeti, ayaṃ **asappurisenaasappurisataro,** asappurisatopi asappurisataroti attho. Vuttapaṭipakkhakusalavasena **sappuriso, sappurisenasappurisataro** ca veditabbo.

Pañcake **ārabhati ca vippaṭisārī ca hotī**ti ettha **ārambha**-saddo āpattivītikkame vattati, tasmā āpattivītikkamavasena ārabhati ceva tappaccayā ca vippaṭisārī hotīti attho. **Cetovimutti**nti phalasampayuttasamādhiṃ. **Paññāvimutti**nti phalasampayuttañāṇaṃ. **Yathābhūtaṃ nappajānātī**ti anadhigatattā yathāsabhāvato nappajānāti. **Yatthassā**ti yasmiṃ arahattaphalasaṅkhāte jhāne adhigate assa puggalassa sabbe pāpakā akusalā dhammā niravasesā nirujjhanti, te nappajānātīti sambandho. Kiñcāpi te maggakkhaṇe eva nirujjhanti nāma, phalakkhaṇe pana niruddhā nāma honti, idha pana maggakiccavasena ''phalakkhaṇe nirujjhantī''ti vuttāti veditabbā.

Ārabhati na vippaṭisārī ca hotīti āpattiṃ āpajjati, taṃ pana desetuṃ sabhāgapuggalaṃ pariyesati, vuṭṭhāpeti vā, tasmā na vippaṭisārī hoti. **Nārabhati vippaṭisārī ca hotī**ti āpattiṃ nāpajjati, vinayapaññattiyaṃ pana akovidattā anāpattiyā āpattisaññitāya vuṭṭhitāyapi taṃ āpattiyā vippaṭisāraṃ vinodetuṃ asakkuṇeyyatāya vippaṭisārī hoti. **Nārabhati na vippaṭisārī hotī**ti nārabhati neva āpattiṃ āpajjati, na vippaṭisārī hoti. Arahattañca na pāpuṇāti. Kataro panesa puggaloti? Sīlavā ossaṭṭhavīriyo puggalo. So hi ''kiṃ me imasmiṃ buddhakāle parinibbānena, anāgate metteyyasammāsambuddhakāle parinibbāyissāmī''ti visuddhasīlopi paṭipattiṃ na pūreti. Ime cattāropi puggalā tathā tathā ovaditvā āsavakkhaye patiṭṭhāpetabbā. Evaṃ hi tepi yvāyaṃ pañcamo puggalo nārabhati na vippaṭisārī āraddhavīriyo arahattaṃ pāpuṇāti, tena samasamāva bhavissantīti.

Chakkādīsu –

> **''Cha puggalā** – atthekacco puggalo pubbe ananussutesu dhammesu sāmaṃ saccāni abhisambujjhati, tattha ca sabbaññutaṃ pāpuṇāti balesu ca vasībhāvaṃ. Atthekacco puggalo…pe… abhisambujjhati, na ca tattha sabbaññutaṃ pāpuṇāti, na ca balesu vasibhāvaṃ. Atthekacco puggalo…pe… anabhisambujjhati, diṭṭheva dhamme dukkhassantakaro hoti, sāvakapāramiñca pāpuṇāti. Atthekacco puggalo…pe… dukkhassantakaro hoti, na ca sāvakapāramiṃ pāpuṇāti. Atthekacco puggalo…pe… anabhisambujjhati, na ca diṭṭheva dhamme dukkhassantakaro hoti, anāgāmī hoti anāgantā itthattaṃ. Atthekacco puggalo…pe… anabhisambujjhati, na ca diṭṭheva dhamme dukkhassantakaro hoti, āgāmī hoti āgantā itthatta''nti –

Chakkaṃ, **''satta puggalā** – satta udakūpamā puggalā sakiṃ nimuggo nimuggova hoti, ummujjitvā nimujjati, ummujjitvā ṭhito hoti, ummujjitvā vipassati viloketi, ummujjitvā patarati, ummujjitvā paṭigādhappatto hoti, ummujjitvā tiṇṇo hoti pāraṅgato, thale tiṭṭhati brāhmaṇo''tiādinā sattakaṃ, **''aṭṭha puggalā** – cattāro maggasamaṅgino, cattāro phalasamaṅgino puggalā''ti aṭṭhakaṃ, **''nava puggalā** – sammāsambuddho paccekasambuddho ubhatobhāgavimutto paññāvimutto kāyasakkhī diṭṭhippatto saddhāvimutto dhammānusārī saddhānusārī''ti navakaṃ, **''dasa puggalā** – pañcannaṃ idha niṭṭhā, pañcannaṃ idha vihāya niṭṭhā''ti dasakañca mātikaṃ nikkhipitvā pāḷiyaṃ niddeso kato. Tattha chakke paṭhamena padena sammāsambuddho daṭṭhabbo. So hi anācariyako attanā uppāditena sabbaññutaññāṇapadaṭṭhānena arahattamaggañāṇena sabbākārato saccāni abhisambujjhitvā sabbaññutaṃ pāpuṇi, dasañāṇabalesu ca vasibhāvanti. Dutiyena pana paccekasambuddho daṭṭhabbo. Tatiyena aggasāvako, catutthena avasesā arahanto, pañcamena anāgāmī, chaṭṭhena sotāpannasakadāgāmino daṭṭhabbā. Te hi ''āgantā itthatta''nti vuttāti.

Sattake paṭhamena padena sāsane aniviṭṭhasaddho niyatamicchādiṭṭhidhammehi ekantakāḷakehi samannāgato gahito. So hi samudde udakabhīrukapuriso viya saṃsāre apāye nimuggo nimuggova hoti, na puna bhavato vuṭṭhāti, anantampi kālaṃ bhave eva vicarati sāsanasamāyogābhāvā. Dutiyena padena sāsane paṭiladdhasaddhopi devadattādayo viya saddhādiparihāniyaṃ ṭhito dussīlo gahito. So hi samudde kenaci kāraṇena ummujjitvā puna nimuggo viya sāsanasaddhāya ummujjitvāpi apāye nimujjati eva, ayaṃ pana cirakālātikkamena buddhādīhi, attanā eva vā paccekabodhiñāṇena bhavato uddharaṇīyo hoti sāsane sakiṃ uppannāyapi saddhāya mokkhabhāvena niyamena nibbānāvahattā. Ayameva hissa purimapuggalato viseso, itarathā tassa visuṃ gahaṇe payojanameva na siyāti gahetabbaṃ. Tatiyena sāsane uppannasaddho ṭhitibhāgiyehi sīlādiguṇehi samannāgato gahito. So hi ummujjitvā tīraṃ adisvāva samuddamajjhe nāvādiāgamanaṃ olokento puna animujjitvā uṇṇatappadese ṭhito viya sāsanasaddhāya ummujjitvā nibbānaṃ adisvāva buddhādiṃ olokayamāno sagge, sīlādimhi ṭhito hoti. Catutthena pana sotāpanno gahito. So hi ummujjitvā ṭhito tīraṃ disvā uttaraṇūpāyaṃ vilokayamāno viya lokuttarasaddhāya ummujjitvā nibbānatīraṃ disvā uttaraṇopāyaṃ viloketi. Pañcamena sakadāgāmī gahito. So hi samudde tīraṃ disvā tadabhimukhaṃ pataramāno viya paṭhamamaggena nibbānatīraṃ disvā tadabhimukhaṃ dutiyamaggena patarati nāma. Chaṭṭhena anāgāmī gahito. So hi pataritvā tīraṃ upaggamma kaṭippamāṇe udake ṭhito viya arahattasamīpe satikavāṭapatitthe anāvattidhammatāya tatiyamaggena tiṭṭhati. Sattamena pana arahā gahito, so hi taritvā pāraṃ patvā ṭhitapuriso viya cattāro oghe taritvā nibbānatthale ṭhito khīṇāsavabrāhmaṇo nāma hotīti.

Navake **ubhatobhāgavimutto**ti rūpārūpasamāpattiyā vikkhambhanavimokkhena, ariyamaggena samucchedavimokkhena kilesato vimutto, arūpasamāpattiyā vā rūpakāyato, maggena ca nāmakāyatoti imehi ubhatobhāgehi vimuttotipi ubhatobhāgavimutto, so catunnaṃ arūpasamāpattīnaṃ ekekato vuṭṭhāya saṅkhāre sammasitvā arahattappattānaṃ catunnaṃ, nirodhā vuṭṭhāya arahattappattaanāgāmino ca vasena pañcavidho, tesu pacchimova nippariyāyato ubhatobhāgavimutto nāma, sesā pariyāyena. Ettha ca rūpāvacaracatutthajjhānaṃ kilesakāyato vimuttampi rūpakāyato avimuttaṃ, arūpāvacaraṃ pana tadabhayatopi vimuttaṃ, tasmā tadeva pādakaṃ katvā arahattappattova ubhatobhāgavimutto hoti, na rūpāvacaranti veditabbaṃ. **Paññāvimutto**ti arahattamaggapaññāya āsavehi vimutto. So hi sukkhavipassako, catūhi rūpāvacarajjhānehi vuṭṭhāya arahattappattā cattāro cāti pañcavidho. Arūpāvacarajjhānesu hi ekasmimpi sati ubhatobhāgavimuttova nāma hoti.

Kāyasakkhīti rūpārūpajjhānalābhī ariyo. So hi sotāpattimaggaṭṭhavajjitānaṃ channaṃ sekhānaṃ vasena chabbidho. Teneva hissa ''ekacce āsavā parikkhīṇā''ti niddese vuttaṃ. Sotāpattimaggaṭṭhassa ca na kecipi āsavā parikkhīṇāti vattabbā, parikkhīyissantīti pana vattabbā, arahato pana sabbepi āsavā parikkhīṇā, na ekacceti. So hi phuṭṭhantaṃ sacchikarotīti **kāyasakkhī,** phuṭṭhānaṃ paṭiladdhānaṃ jhānānaṃ anantaraṃ nāmakāyena nirodhaṃ sacchikarotītipi kāyasakkhī, kāyenāti cettha ''nāmakāyena ceva paramatthasaccaṃ sacchikaroti, paññāya ca ativijjha passatī''ti vacanato arahattaphalaṃ ṭhapetvā sesamaggaphalānametaṃ adhivacanaṃ, tena kāyena paṭhamajjhānānantaraṃ nibbānassa sacchikaraṇatopi kāyasakkhīti keci. **Diṭṭhippatto**ti sukkhavipassako, rūpajjhānalābhī ca yathāvutto chabbidho sekho ca, ayaṃ diṭṭhantappattoti diṭṭhippatto. Dassanaṃ diṭṭhi, paṭhamamaggo, tassa anantaraṃ nirodhappattoti attho. Diṭṭhappattotipi pāṭho, tassa paṭhamamaggena diṭṭhaṃ nibbānaṃ puna pattoti attho.

Saddhāvimuttoti sukkhavipassako, rūpajjhānalābhī ca yathāvutto chabbidho sekho ca. Ayaṃ hi saddahanto vimuttoti saddhāvimutto. Kathaṃ panetassa diṭṭhippattato nānattanti? Āgamanīyapaṭipadāya. Diṭṭhippatto hi paññāsampadāya pubbabhāge vipassanāya kilese appadukkhena vikkhambhento āgato, saddhāvimutto pana saddhābahulatāya kilese dukkhena vikkhambhento āgato. Etameva hi bhedaṃ sandhāya niddese ''ekacce āsavā parikkhīṇā honti, no ca kho yathādiṭṭhippattassā''ti vuttaṃ.

Dhammānusārīti yassa sotāpattimaggakkhaṇe paññindriyaṃ adhimattaṃ hoti, ayaṃ paññāsaṅkhātena dhammena sarati anussaratīti dhammānusārī, sotāpattimaggaṭṭhassetaṃ nāmaṃ. Phale pana patte diṭṭhippatto nāma hoti. **Saddhānusārī**ti yassa sotāpattimaggakkhaṇe saddhindriyaṃ adhimattaṃ hoti, ayaṃ saddhāya sarati anussaratīti saddhānusārī, sotāpattimaggaṭṭhassetaṃ nāmaṃ. Phale pana patte saddhāvimutto nāma hoti.

Lokuttaradhammaṃ hi nibbattentānaṃ dve dhurāni nāma, dve abhinivesā nāma, dve sīsāni nāma. Tattha saddhādhuraṃ paññādhuranti dve dhurāni nāma. Eko pana samathābhiniveso, eko vipassanābhinivesoti dve abhinivesā. Eko ca arahattaṃ matthakaṃ pāpuṇanto ubhatobhāgavimutto hoti, eko paññāvimuttoti imāni dve sīsāni nāma. Ye hi keci lokuttaraṃ dhammaṃ nibbattenti, sabbe te dve ime dhamme dhuraṃ katvā imesu dvīsu ṭhānesu abhinivisitvā imehi dvīhi ṭhānehi vimuccanti. Tesu yo bhikkhu aṭṭhasamāpattilābhī paññaṃ dhuraṃ katvā samathavasena abhiniviṭṭho aññataraṃ arūpasamāpattiṃ padaṭṭhānaṃ katvā vipassanaṃ paṭṭhapetvā arahattaṃ pāpuṇāti, ayaṃ sotāpattimaggakkhaṇe dhammānusārī nāma. Parato pana chasu ṭhānesu kāyasakkhī nāma. Arahattaphalaṃ patte ubhatobhāgavimutto nāma.

Aparo paññameva dhuraṃ katvā vipassanāvasena abhiniviṭṭho suddhasaṅkhāre vā rūpāvacarajjhānesu vā aññataraṃ sammasitvā arahattaṃ pāpuṇāti, ayampi sotāpattimaggakkhaṇe dhammānusārī nāma. Parato pana chasu ṭhānesu diṭṭhippatto nāma, arahattaṃ patte paññāvimutto nāma.

Aparo pana aṭṭhasamāpattilābhī saddhaṃ dhuraṃ katvā samādhivasena abhiniviṭṭho aññataraṃ arūpasamāpattiṃ padaṭṭhānaṃ katvā vipassanaṃ paṭṭhapetvā arahattaṃ pāpuṇāti, ayaṃ sotāpattimaggakkhaṇe saddhānusārī nāma, parato chasu ṭhānesu kāyasakkhīyeva nāma. Arahattaṃ patte ubhatobhāgavimuttoyeva nāma. Aparo saddhameva dhuraṃ katvā vipassanāvasena abhiniviṭṭho suddhasaṅkhāre vā rūpāvacarajjhānesu vā aññataraṃ sammasitvā arahattaṃ pāpuṇāti, ayampi sotāpattimaggakkhaṇe saddhānusārī nāma, parato chasu ṭhānesu saddhāvimutto nāma. Arahattappatte paññāvimutto nāma. Ime satta puggalā sammāsambuddhapaccekasambuddhehi saddhiṃ nava loke aggadakkhiṇeyyā nāmāti.

Dasake **pañcannaṃ idha niṭṭhā**ti sattakkhattuparamo, kolaṃkolo, ekabījī, sakadāgāmī kāmāvacarapaṭisandhiko, arahā cāti imesaṃ pañcannaṃ idha kāmāvacarabhūmiyaññeva anupādisesanibbānasaṅkhātā niṭṭhāti attho. Kāmāvacarattabhāve eva hi ete parinibbāyanti, nāññasmiṃ. **Pañcannaṃ idha vihāya niṭṭhā**ti antarāparinibbāyī upahaccaparinibbāyī asaṅkhāraparinibbāyī sasaṅkhāraparinibbāyī uddhaṃsoto akaniṭṭhagāmī cāti imesaṃ pañcannaṃ idha kāmāvacare attabhāvaṃ vihāya vijahitvā brahmattabhāve ṭhitānaññeva niṭṭhāti attho. Sesamettha uttānatthamevāti. Ayamettha saṅkhepato pāḷinayena saddhiṃ atthanicchayo, vitthāro pana **puggalapaññattipāḷiaṭṭhakathāsu** (pu. pa. mātikā 1 ādayo; pu. pa. aṭṭha. mātikāvaṇṇanā 1) gahetabboti.

Mohavicchedaniyā abhidhammamātikatthavaṇṇanāya

Puggalapaññattimātikatthavaṇṇanā niṭṭhitā.

5. Kathāvatthumātikā

Puggalakathāvaṇṇanā

Idāni kathāvatthumātikāya atthasaṃvaṇṇanānayo hoti. Tattha anuttānatthato tāva ‘‘puggalo upalabbhati saccikaṭṭhaparamatthenā’’ti ayaṃ pucchā, ‘‘āmantā’’ti ayaṃ paṭijānanā. Kassa panāyaṃ pucchā, kassa paṭijānanāti? ‘‘Asukassā’’ti na vattabbā. Na hi bhagavā paravādīhi saddhiṃ viggāhikakathaṃ kathento imaṃ mātikaṃ ṭhapesi, puggalapaññattidesanādiṃ pana nissāya ‘‘paramatthato attā nāma atthī’’tiādinā anāgate vipallāsagāhibhikkhūnaṃ, paravādīnañca nānappakārādiṭṭhiṭṭhānavisodhanatthaṃ moggaliputtatissattherassa vādanayadassanavasena puggalavādametaṃ ārabbha tantivasena mātikaṃ ṭhapento sakavādiparavādīnaṃ pucchāvisajjanadosāropananiggahapāpanādivacanapaṭivacanavaseneva ṭhapesi, tasmā tadatthassa sukhāvadhāraṇatthaṃ sakavādīpucchā paravādīpucchā sakavādīpaṭiññā paravādīpaṭiññāti evaṃ vibhāgaṃ dassetvā atthavaṇṇanaṃ karissāma.

‘‘Puggalo upalabbhati saccikaṭṭhaparamatthenā’’ti ayaṃ sakavādīpucchā, tāya ca ‘‘ye ‘atthi puggalo’ti evaṃladdhikā puggalavādino, te evaṃ pucchitabbā’’ti dīpeti. Ke pana te puggalavādinoti? Sāsane vajjiputtakā ceva sammitiyā ca bahiddhā bahū aññatitthiyā ca. Kadā panete sāsane uppannāti? Parinibbānato dutiye vassasate. Bhagavati kira parinibbute mahākassapattherena samussāhitehi tappamukhehi vasigaṇehi subhaddavuḍḍhapabbajitādīnaṃ pāpabhikkhūnaṃ pavesokāsanisedhanatthaṃ ajātasatturājānaṃ sahāyaṃ labhitvā dhammavinayasarīraṃ saṅgahaṃ āropetvā sāsane acale pavattāpite tato vassasatassa accayena vesāliyaṃ vajjiputtakehi dīpitāni dasa vatthūni madditvā te ca bhikkhū niggahetvā yasattherasamussāhitehi vasigaṇehi puna dhammavinayasaṅgahe kate tehi niggahitā dasasahassā vajjiputtakā kañci dubbalarājānaṃ balaṃ labhitvā mūlasaṅgahaṃ bhinditvā attano anācārānukūlavacanaṃ pakkhipitvā buddhavacanañca chaḍḍetvā mahāsaṅgītīhi visuṃ dhammavinayasaṅgahaṃ katvā mahāsaṅghikācariyakulaṃ nāma akaṃsu. Parisuddhasāsanaṃ pana therehi paripālitattā ‘‘theravādo’’ti paññāyi, imesu pana dvīsu vādesu mahāsaṅghikato bhijjitvā ekabyohārikā, gokulikā ca, tato paṇṇattivādā, bahuliyā, cetiyavādā cāti pañca vādā, mahāsaṅghikehi pana saddhiṃ cha ācariyakulāni nāma jātāni. Tathā theravādato bhijjitvā mahisāsakā, vajjiputtakā ca, tato dhammuttariyā, bhadrayānikā, channāgārikā, sammitiyā ca, mahisāsakato dhammaguttikā, sabbatthikā ca, tato kassapikā, tato saṅkantikā, tato suttavādā cāti ime ekādasa vādā jātā. Te purimehi chahi saddhiṃ sattarasa bhinnavādā dutiye vassasate uppannā, theravādo pana ekova asambhinnako, tena saddhiṃ sāsane aṭṭhārasa nikāyā jātāti veditabbā, ye ‘‘aṭṭhārasācariyakulānī’’ti pavuccanti. Imesaṃ pana aṭṭhārasannaṃ ācariyavādānaṃ vasena āyatiṃ sāsanassa āluḷanaṃ ñatvā sammāsambuddho dvinnaṃ vassasatānaṃ accayena sāsane paṭiladdhasaddhena asokena dhammaraññā bāhirake anoloketvā sāsane eva lābhasakkāre pavattante lābhasakkāratthāya sāsanavesaṃ gahetvā sakāni sakāni diṭṭhigatāni tathato dīpentesu dvāsaṭṭhidiṭṭhigatikesu yathāvuttasattarasācariyakulesu ca samayakusalatāya vicinitvā setakāni datvā uppabbājitesu parisuddhe mahābhikkhusaṅghe nisīditvā moggaliputtatissattherassa yāni tadā uppannāni vatthūni, yāni ca āyatiṃ uppajjissanti, sabbānipi tāni attano satthārā dinnamātikāmukhamattena paṭibāhitvā suttasahassapaṭimaṇḍitaṃ parappavādamathanaṃ āyatilakkhaṇaṃ kathāvatthuppakaraṇaṃ mātikāvibhajanavasena bhāsitvā taṃ tatiyasaṅgītiyaṃ saṅgahaṃ āropetvā āluḷitaṃ sāsanaṃ paggahetuṃ samatthabhāvaṃ bhikkhusaṅghe pakāsanatthaṃ āyativādappaṭibāhananayadassanavasena imaṃ kathāvatthumātikaṃ vatvā therassa okāsaṃ ṭhapento tassā vibhaṅgaṃ na avocāti veditabbaṃ.

Tattha **puggalo**ti attā jīvo satto. **Upalabbhatī**ti paññāya upagantvā labbhati, ñāyatīti attho. **Saccikaṭṭhaparamatthenā**ti ettha **saccikaṭṭho**ti māyāmarīciādayo viya abhūtākārena aggahetabbo bhūtaṭṭho. **Paramattho**ti anussavādivasena aggahetabbo uttamattho. Ubhayenāpi yathā rūpavedanādayo dhammā bhūtena sabhāvena upalabbhanti, evaṃ tāva ‘‘puggalo upalabbhatī’’ti pucchati. Paravādī ‘‘āmantā’’ti paṭijānāti. Paṭijānanañhi katthaci ‘‘āma bhante’’ti āgacchati, katthaci ‘‘āmo’’ti āgacchati, idha pana ‘‘āmantā’’ti āgataṃ. Tatrāyaṃ adhippāyo – paravādī hi yasmā bhagavatā ‘‘atthi puggalo attahitāya paṭipanno’’tiādinā (a. ni. 4.95-96) puggalo pakāsito, bhagavā ca avitathavādī, tasmā so ‘‘saccikaṭṭhaparamattheneva atthī’’ti laddhiṃ gahetvā ‘‘āmantā’’ti paṭijānāti.

Athassa tādisassa lesavacanassa chalavādassa okāsaṃ adadamāno sakavādī **‘‘yo saccikaṭṭho’’**tiādimāha. Tatrāyaṃ adhippāyo – yvāyaṃ heṭṭhā rūpavedanādiko dhammappabhedo āgato, na sammutisaccavasena, nāpi anussavādivasena gahetabbo, attano pana bhūtatāya eva saccikaṭṭho, attapaccakkhatāya ca paramattho, so tathāpaṭiññāto puggalo tato tena saccikaṭṭhaparamatthena ākārena upalabbhati, yathā ruppanānubhavanādinā sakiyenākārena puna saccikaṭṭhaparamattho upalabbhati, kiṃ tava puggalopi evaṃ upalabbhatīti vuttaṃ hoti. **Na hevaṃ vattabbe**ti avajānanā paravādissa. So hi tathārūpaṃ puggalaṃ anicchanto avajānāti. Na hi attā nāma khandhādivimutto koci dissati aññatra byāmohamattā. Tatrāyaṃ padacchedo – na hi evaṃ vattabbeti. ‘‘Na ha eva’’ntipi paṭhanti, dvinnampi evaṃ na vattabboti attho.

Ājānāhi niggahanti sakavādivacanaṃ. Yasmā te purimāya vattabbapaṭiññāya pacchimā navattabbapaṭiññā, pacchimāya ca purimā na sandhīyati, tasmā niggahaṃ patto, taṃ niggahaṃ dosaṃ aparādhaṃ ājānāhi, sampaṭicchāhīti attho. Evaṃ niggahaṃ ājānāpetvā idāni taṃ ṭhapanāya ceva anulomapaṭilomato pāpanāropanānañca vasena pākaṭaṃ karonto **‘‘hañci puggalo’’**tiādimāha. Tattha **hañcī**ti yadi, sace puggalo upalabbhatīti attho. Ayaṃ tāva paravādīpakkhassa anuvadanena ṭhapanato niggahapatiṭṭhāpanato niggahapāpanāropanānaṃ lakkhaṇabhūtā **anulomaṭṭhapanā** nāma. **Tena vata re**tiādi anulomapakkhe niggahassa pāpikattā **anulomapāpanā** nāma. Tattha **tenā**ti kāraṇavacanaṃ. **Vatā**ti okappanavacanaṃ niyamavacanaṃ. **Re**ti āmantanavacanaṃ. Idaṃ vuttaṃ hoti – tena vata re vattabbe vata re hambho bhadramukha tena kāraṇena vattabbo evāti attho. **Yaṃ tattha vadesī**tiādi anulomapakkhe niggahassa āropitattā **anulomaropanā** nāma. Yañcassa pariyosāne ‘‘micchā’’ti padaṃ, tassa purato ‘‘idaṃ te’’ti āharitabbaṃ. Idaṃ te micchāti ayañhettha attho. Evaṃ uparipi. Parato pāḷiyampi etaṃ āgatameva. **No ce pana vattabbe**tiādi ‘‘na hevaṃ vattabbe’’ti paṭikkhittapakkhassa anuvadanena ṭhapitattā paṭilomato niggahapāpanāropanānaṃ lakkhaṇabhūtā **paṭilomaṭṭhapanā** nāma. **No ca vata re**tiādi paṭilomapakkhe niggahassa pāpitattā **paṭilomapāpanā** nāma. Puna **yaṃ tattha vadesī**tiādi paṭilomapakkhe niggahassa āropitattā **paṭilomaropanā** nāma.

Tatrāyaṃ ādito paṭṭhāya saṅkhepattho – yadi puggalo upalabbhati saccikaṭṭhaparamatthena, tena vata bho so upalabbhatīti vattabbo. Yaṃ pana tattha vadesi ‘‘vattabbo kho purimapañhe ‘saccikaṭṭhaparamatthena upalabbhatī’ti no ca vattabbo dutiyapañhe ‘tato so puggalo upalabbhatī’’’ti, **idaṃ te micchā**ti evaṃ tāva anulomato ṭhapanāpāpanāropanā honti.

Atha na vattabbo dutiyapañhe ‘‘tato so puggalo upalabbhatī’’ti, purimapañhepi na vattabbova. Yaṃ pana tattha vadesi ‘‘vattabbo kho purimapañhe ‘saccikaṭṭhaparamatthena upalabbhatī’ti, no ca vattabbo dutiyapañhe ‘tato so puggalo upalabbhatī’’’ti, idaṃ te micchāti evaṃ paṭilomato ṭhapanāpāpanāropanā honti. Evametaṃ niggahassa ca anulomato dvinnaṃ, paṭilomato dvinnanti catunnaṃ pāpanāropanānañca vuttattā upalabbhatītiādikaṃ **anulomapañcakaṃ** nāma. Ettha ca kiñcāpi anulomato pāpanāropanāhi eko, paṭilomato pāpanāropanāhi ekoti dve niggahā katā, ājānāhi niggahanti etasseva pana paṭhamassa niggahassa dvīhākārehi āropitattā ekovāyaṃ niggahoti gahetabbo. Paṭhamo niggaho.

Idāni paccanīkanayo hoti. Tattha **puggalo nupalabbhatī**ti pucchā paravādissa. Sakavādī yathā rūpavedanādayo dhammā upalabbhanti, evaṃ anupalabbhanīyato **‘‘āmantā’’**ti paṭijānāti. Puna itaro attanā adhippetaṃ saccikaṭṭhaṃyeva sandhāya **‘‘yo saccikaṭṭho’’**tiādimāha. Sammutisaccaparamatthasaccāni vā ekato katvāpi paravādī evamāha. Sakavādī puggalo hi upādāyapaññattisabbhāvatopi dvinnaṃ saccānaṃ ekato katvā pucchitattāpi **‘‘na heva’’**nti paṭikkhipati. Idāni kiñcāpi tena paṭhamaṃ paramatthasaccavasena nupalabbhanīyatā sampaṭicchitā, pacchā pana sammutisaccavasena vā vomissakavasena vā paṭikkhittā. Paravādī pana ‘‘nupalabbhatī’’ti vacanasāmaññamattaṃ chalavādaṃ nissāya ‘‘yaṃ tayā paṭhamaṃ paṭiññātaṃ, taṃ pacchā paṭikkhitta’’nti bhaṇḍanassa paṭibhaṇḍanaṃ viya attano katassa niggahakammassa paṭikammaṃ karonto **‘‘ājānāhi paṭikamma’’**nti āha. Idāni yathāssa anulomapañcake sakavādinā vādaṭṭhapanaṃ katvā anulomapaṭilomato pāpanāropanāhi paravādiniggaho pākaṭo kato, evaṃ paṭikammaṃ pākaṭaṃ karonto **‘‘hañci puggalo’’**tiādimāha. Taṃ heṭṭhā vuttanayeneva atthato veditabbaṃ. Yasmā panettha ṭhapanā nāma paravādipakkhassa ṭhapanato ‘‘ayaṃ tava doso’’ti dassetuṃ ṭhapanamattameva hoti, na niggahassa vā paṭikammassa vā pākaṭībhāvakaraṇaṃ, pāpanāropanāhi panassa pākaṭīkaraṇaṃ hoti, tasmā idaṃ anulomapaṭilomato pāpanāropanānaṃ vasena catūhākārehi paṭikammassa katattā **paṭikammacatukkaṃ** nāmāti ekaṃ catukkaṃ veditabbaṃ.

Evaṃ paṭikammaṃ katvā idāni yvāssa anulomapañcake sakavādinā niggaho kato, tassa tameva chalavādaṃ nissāya dukkaṭabhāvaṃ dassento **‘‘tvaṃ ce pana maññasī’’**tiādimāha. Tattha **tvaṃ ce pana maññasī**ti yadi tvaṃ maññasi. **‘‘Vattabbe kho’’**ti idaṃ paccanīke ‘‘āmantā’’ti paṭijānanaṃ sandhāya vuttaṃ, **‘‘no ca vattabbe’’**ti idaṃ pana ‘‘na hevā’’ti avajānanaṃ sandhāya vuttaṃ. **Tena tava tatthā**ti tena kāraṇena tvaṃyeva tasmiṃ ‘‘yo nupalabbhatī’’ti pakkhe **hevaṃ paṭijāna**nti ‘‘āmantā’’ti evaṃ paṭijānanto. **Hevaṃ niggahetabbe**ti puna ‘‘na hevā’’ti avajānanto evaṃ niggahetabbo. **Atha taṃ niggaṇhāmā**ti athevaṃ niggaṇhanārahaṃ taṃ niggaṇhāma, **suniggahito ca hosī**ti sakena matena niggahitattā suniggahito ca bhavasi. Evamassa niggahetabbabhāvaṃ dassetvā idāni taṃ niggaṇhanto **‘‘hañcī’’**tiādimāha. Tattha ṭhapanāpāpanāropanā heṭṭhā vuttanayeneva veditabbā. Pariyosāne pana **idaṃ te micchā**ti idaṃ tava vacanaṃ micchā hotīti attho. Idaṃ chalavādena catūhi ākārehi niggahassa katattā **niggahacatukkaṃ** nāma.

Evaṃ niggahaṃ katvāpi idāni ‘‘yadi ayaṃ mayā tava matena kato niggaho dunniggaho, yopi mama tayā heṭṭhā anulomapañcake kato niggaho, sopi dunniggaho’’ti dassento **‘‘ese ce dunniggahite’’**tiādimāha. Tattha **ese ce dunniggahite**ti eso ce tava vādo mayā dunniggahito, atha vā eso ce tava mayā kato niggaho dunniggaho. **Hevamevaṃ tattha dakkhā**ti tatthāpi tayā mama heṭṭhā kate niggahe evamevaṃ passa. Idāni yvāssa heṭṭhā sakavādinā niggaho kato, taṃ **‘‘vattabbe kho’’**tiādivacanena dassetvā puna taṃ niggahaṃ aniggahabhāvaṃ upanento **‘‘no ca mayaṃ tayā’’**tiādimāha. Tattha **no ca mayaṃ tayā tattha hetāya paṭiññāyā**tiādīsu ayamattho – yasmā so tayā mama kato niggaho dunniggaho, tasmā mayaṃ tayā tattha anulomapañcake ‘‘āmantā’’ti etāya paṭiññāya evaṃ paṭijānantā puna ‘‘na hevā’’ti paṭikkhepe katepi ‘‘ājānāhi niggaha’’nti evaṃ niggahetabbāyeva, evaṃ aniggahetabbampi mamṃ niggaṇhāsi, īdisena pana niggahena dunniggahitā mayaṃ homa. Idāni yaṃ niggahaṃ sandhāya dunniggahitā ca homāti avoca, taṃ dassetuṃ **‘‘hañci puggalo…pe… idaṃ te micchā’’**ti āha. Evamidaṃ anulomapaṭilomato catūhi pāpanāropanāhi niggahassa upanītattā **upanayanacatukkaṃ** nāma hoti.

Idāni na hevaṃ niggahetabbetiādikaṃ **niggamanacatukkaṃ** nāma hoti. Tattha **na hevaṃ niggahetabbe**ti yathāhaṃ tayā niggahito, na hi evaṃ niggahetabbo, etassa hi niggahassa dunniggahabhāvo mayā sādhito. **Tena hī**ti tena kāraṇena. Yasmā esa niggaho dunniggaho, tasmā yaṃ maṃ niggaṇhāsi. **Hañci puggalo…pe… idaṃ te micchā**ti idaṃ niggaṇhanaṃ tava micchāti attho. **Tena hi ye kate niggahe**ti yena kāraṇena idaṃ micchā, tena kāraṇena yo tayā niggaho kato, so dukkaṭo. Yaṃ mayā paṭikammaṃ kataṃ, tadeva sukataṃ. Yāpi cesā paṭikammacatukkādivasena kathāmaggasampaṭipādanā katā, sāpi sukatāti. Tadeva puggalo upalabbhatītiādikassa anulomapañcakassa nupalabbhatītiādikānaṃ paṭikammaniggahopanayananiggamanacatukkānañca vasena **anulomapaccanīkaṃ** nāma niddiṭṭhanti veditabbaṃ. Ettāvatā sakavādino pubbapakkhe sati paravādino vacanasāmaññamattena chalavādena jayo hoti.

Idāni yathā paravādino pubbapakkhe sati sakavādino dhammeneva tathena jayo hoti, tathā vāduppattiṃ dassetuṃ **‘‘puggalo nupalabbhatī’’**ti paccanīkānulomapañcakaṃ āraddhaṃ. Tattha paccanīke pucchā paravādissa, rūpādibhedaṃ saccikaṭṭhaparamatthaṃ sandhāya paṭiññā sakavādissa, suddhasammutisaccaṃ vā paramatthamissakaṃ vā sammutisaccaṃ sandhāya ‘‘yo saccikaṭṭho’’ti puna anuyogo paravādissa, sammutivasena **‘‘puggalo nupalabbhatī’’**ti navattabbattā missakavasena vā anuyogassa saṃkiṇṇattā **‘‘na heva’’**nti paṭikkhepo sakavādissa, paṭiññātaṃ paṭikkhipatīti vacanasāmaññamattena **‘‘ājānāhi niggaha’’**ntiādivacanaṃ paravādissa. Evamayaṃ puggalo nupalabbhatīti dutiyavādaṃ nissāya dutiyo niggaho hotīti veditabbo. Evaṃ tena chalena niggaho āropito.

Idāni dhammena samena paravādipaṭiññāya attano vāde jayaṃ dassetuṃ anulomanaye pucchā sakavādissa, attano laddhiṃ nissāya paṭiññā paravādissa, laddhiyā okāsaṃ adatvā paramatthavasena puna anuyogo sakavādissa, paramatthavasena puggalassa anupalabbhanato paṭikkhepo paravādissa, tato paraṃ dhammena samena attano jayadassanatthaṃ **‘‘ājānāhi paṭikamma’’**ntiādi sabbaṃ sakavādivacanameva hoti. Tattha sabbesaṃ paṭikammaniggahopanayananiggamanacatukkānaṃ heṭṭhā vuttanayeneva attho veditabbo. Evamidaṃ ‘‘puggalo nupalabbhatī’’tiādikassa paccanīkapañcakassa ‘‘upalabbhatī’’tiādīnaṃ paṭikammaniggahopanayananiggamanacatukkānañca vasena **paccanīkānulomapañcakaṃ** nāma niddiṭṭhaṃ hoti. Evametāni paṭhamasaccikaṭṭhe dve pañcakāni niddiṭṭhāni, tatthetaṃ vuccati –

‘‘Niggaho paravādissa, suddho paṭhamapañcake;
Asuddho pana tasseva, paṭikammajayo tahiṃ.

‘‘Niggaho sakavādissa, asuddho dutiyapañcake;
Visuddho pana tasseva, paṭikammajayo tahiṃ.

‘‘Tasmā dvīsupi ṭhānesu, jayova sakavādino;
Dhammena hi jayo nāma, adhammena kuto jayo.

‘‘Saccikaṭṭhe yathā cettha, pañcakadvayamaṇḍite;
Dhammādhammavaseneva, vutto jayaparājayo.

‘‘Ito paresu sabbesu, saccikaṭṭhesu paṇḍito;
Evameva vibhāveyya, ubho jayaparājaye’’ti. (kathā. aṭṭha. 7-10);

Paṭhamo suddhikasaccikaṭṭho niṭṭhito.

Evaṃ suddhikasaccikaṭṭhaṃ vitthāretvā idāni tameva aparehipi okāsādīhi nayehi vitthāretuṃ puna **‘‘puggalo upalabbhatī’’**tiādi āraddhaṃ. Tattha pucchā sakavādissa, paṭiññā paravādissa. Puna **sabbatthā**ti sarīraṃ sandhāya anuyogo sakavādissa, rūpasmiṃ attānaṃ samanupassanādosañca ‘‘aññaṃ jīvaṃ aññaṃ sarīra’’nti āpajjanadosañca disvā paṭikkhepo paravādissa. Sesamettha anulomapaccanīkapañcake heṭṭhā vuttanayeneva veditabbaṃ. Pāṭho pana saṃkhitto. Tattha yasmā sarīraṃ sandhāya ‘‘sabbattha nupalabbhatī’’ti vutte sarīrato bahi upalabbhatīti āpajjati, tasmā paccanīke paṭikkhepo sakavādissa, paṭhamaṃ anujānitvā pacchā avajānātīti chalavādassa vasena paṭikammaṃ paravādissa, sesaṃ pākaṭameva.

Dutiyanaye **sabbadā**ti purimapacchimajātikālañca dharamānaparinibbutakālañca sandhāya anuyogo sakavādissa, sveva khattiyo so brāhmaṇotiādīnaṃ āpattidosañca dharamānaparinibbutānaṃ visesābhāvadosañca disvā paṭikkhepo paravādissa. Sesaṃ paṭhamanaye vuttasadisameva.

Tatiyanaye **sabbesū**ti khandhāyatanādīni sandhāya pucchā sakavādissa, rūpasmiṃ attā, cakkhusmiṃ attātiādidosabhayena paṭikkhepo paravādissa. Sesaṃ tādisamevāti.

Evamimāni tīṇi mukhāni anulomapaccanīkapañcake anulomamattavaseneva tāva paṭipāṭiyā bhājetvā puna paccanīkānulomapañcake paccanīkamattavaseneva bhājetuṃ **‘‘puggalo nupalabbhatī’’**tiādi āraddhaṃ. Tattha heṭṭhā vuttanayena attho veditabbo. Ettāvatā suddhikassa ceva imesañca tiṇṇanti catunnaṃ saccikaṭṭhānaṃ ekekasmiṃ saccikaṭṭhe anulomapaccanīkassa, paccanīkānulomassa cāti dvinnaṃ dvinnaṃ paccanīkānaṃ vasena ayaṃ aṭṭhamukhā nāma vādayutti niddiṭṭhā hotīti veditabbā. Yā ekekasmiṃ mukhe ekekassa niggahassa vasena vuccati. Tatthetaṃ vuccati –

‘‘Evaṃ catubbidhe pañhe, pañcakadvayabhedato;
Esā aṭṭhamukhā nāma, vādayutti pakāsitā.

‘‘Aṭṭheva niggahā tattha, cattāro tesu dhammikā;
Adhammikā ca cattāro, sabbattha sakavādino;
Jayo parājayo ceva, sabbattha paravādino’’ti. (kathā. aṭṭha. 14);

Ayaṃ tāvettha anuttānatthato saṃvaṇṇanā.

Atthavinicchayo panetthāpi moggaliputtatissattherena kataniddesassa nayamukhamattadassanavaseneva hoti. Therena hi bhagavatā ṭhapitāya etissā mātikāya paduddhāravasena niddesaṃ akatvā bhagavatā dinnaaṭṭhamukhavādayuttinaye ṭhatvā aparehi pariyāyehi puggalavādaṃ, tadaññaṃ nānappakāraṃ micchāgāhañca nirākaronteneva puggalakathaṃ ādiṃ katvā sādhikadvisatakathāhi niddeso kato.

Tattha puggalavādanirākaraṇatthaṃ tāva khandhāyatanadhātuindriyavasena sattapaññāsāya dhammesu ekekena saddhiṃ ‘‘puggalo upalabbhati saccikaṭṭhaparamatthena, rūpañca upalabbhati saccikaṭṭhaparamatthena…pe… puggalo upalabbhati saccikaṭṭhaparamatthena, vedanāpi upalabbhati saccikaṭṭhaparamatthenā’’tiādinā nayena puggalasaṃsandanavasappavattaṃ **suddhikasaṃsandanaṃ,** yathā rūpavedanādayo sattapaññāsa dhammā aññamaññā visadisā upalabbhanti, evaṃ rūpādīhi visadiso puggalo upalabbhatīti pucchanavasappavattaṃ **opammasaṃsandanaṃ,** ‘‘rūpaṃ puggalo, rūpasmiṃ puggalo, aññatra rūpā puggalo, puggalasmiṃ rūpa’’nti evaṃ catukkanayena sattapaññāsāya dhammehi pucchanavasappavattaṃ catukkanayasaṃsandananti tividhā saṃsandananayā vuttā. Tattha puggalassa rūpādisabhāvatte niccasassatucchedādippasaṅgato yathānurūpaṃ nirākaraṇaṃ veditabbaṃ, ativitthārabhayenettha upari cetaṃ na vitthārīyati.

Tato ‘‘yathā rūpādayo sappaccayā, appaccayādayo vā honti, evaṃ tava puggalopi sappaccayatādilakkhaṇayutto’’ti pucchanavasappavattā **lakkhaṇayuttikathā,** ‘‘puggalo’’ti, ‘‘upalabbhatī’’ti ca padadvayādisodhanatthaṃ ‘‘yo puggalo, so upalabbhati. Yo vā upalabbhati, so puggalo’’tiādipucchanavasappavattaṃ **vacanasodhanaṃ,** ‘‘rūpadhātuyā rūpī’’tiādi nāmapaññattisodhanavasappavatto **paññattānuyogo** ca, ‘‘sova puggalo sandhāvati asmā lokā paraṃ lokaṃ, añño vā, na añño vā, neva añño nānañño vā’’tiādinā gatiparivattanamukhena **cutipaṭisandhānuyogo**, ‘‘rukkhaṃ upādāya chāyādīnaṃ viya khandhādiṃ upādāya paramatthato puggalapaññattī’’ti vāde tassa aniccasaṅkhatatādippasaṅgadīpako **upādāpaññattānuyogo,** ‘‘kalyāṇapāpakānaṃ kammānaṃ kārako puggalo’’ti vāde tassa vaṭṭadukkhānupacchedādippasaṅgadīpako **purisakārānuyogo** ca, ‘‘yo iddhivikubbako, so puggalo’’tiādivādabhedako **abhiññānuyogo,** ‘‘mātāpitādayo nāma atthi, tena puggalo atthī’’ti vādabhedako **ñātakānuyogo**, ‘‘evaṃ khattiyo’’tiādi **jātyānuyogo,** ‘‘gahaṭṭho pabbajito’’tiādi **paṭipattānuyogo,** ‘‘devo manusso’’tiādi **upapattānuyogo,** ‘‘sotāpanno’’tiādi **paṭivedhānuyogo,** ‘‘aṭṭha purisapuggalā’’tiādi **saṅghānuyogo,** ‘‘puggalo saṅkhato’’tiādivasappavatto **saccikaṭṭhasabhāgānuyogo,** ‘‘sukhaṃ vedanaṃ vediyamāno’’tiādi **vedakānuyogo,** ‘‘kāye kāyānupassī’’tiādi **kiccānuyogo,** ‘‘atthi puggalo attahitāya paṭipanno’’tiādinā puggalasabhāvasādhakasuttesu sannissitesu –

Sabbe dhammā anattā (ma. ni. 1.353, 356; dha. pa. 279), dukkhameva uppajjamānaṃ uppajjati (saṃ. ni. 2.15).

Kinnu sattoti paccesi, māra diṭṭhigataṃ nu te;
Suddhasaṅkhārapuñjoyaṃ, nayidha sattūpalabbhati.

Dukkhameva hi sambhoti, dukkhaṃ tiṭṭhati veti ca;
Nāññatra dukkhā sambhoti, nāññaṃ dukkhā nirujjhati. (saṃ. ni. 1.171);

Yasmā ca kho, ānanda, suññaṃ attena vā attaniyena vā…pe… tasmā suñño lokoti vuccati (saṃ. ni. 4.85).

‘‘Attani vā, bhikkhave, sati attaniyaṃ meti assāti…pe… attani ca bhikkhave attaniye ca saccato thetato anupalabbhaniyamāne yampi taṃ diṭṭhiṭṭhānaṃ, so loko, so attā, so pecca bhavissāmi, nicco dhuvo sassato avipariṇāmadhammo, sassatisamaṃ tatheva ṭhassāmīti, nanāyaṃ, bhikkhave, kevalo paripūro bāladhammo’’ti (ma. ni. 1.244), ‘‘tatra, seniya, yvāyaṃ satthā diṭṭhe ceva dhamme attānaṃ saccato thetato na paññāpeti, abhisamparāye ca…pe… ayaṃ vuccati, seniya, satthā sammāsambuddho’’tiādinā puggalābhāvadīpakasuttasandassanavasappavatto **suttasandassanānuyogo** cāti ettakena kathāmaggena vitthārato paṭhamā puggalakathā vibhattā. Tattha ‘‘atthi puggalo attahitāya paṭipanno’’tiādīsu yathā rūpādayo dhammā paccattalakkhaṇasāmaññalakkhaṇavasena labbhanti, na evaṃ puggalo, rūpādīsu pana sati lokavohāramattena ‘‘atthi puggalo’’ti vuccatīti. Vuttampi cetaṃ bhagavatā – ‘‘imā kho, citta…pe… lokavohārā lokapaññattiyo’’ti (dī. ni. 1.440). Dvidhāpi buddhānaṃ kathā sammutikathā, paramatthakathā ca. Tattha ‘‘satto puggalo gāmo pabbato’’tiādikā **sammutikathā** nāma, ‘‘aniccaṃ dukkhaṃ anattā khandhā āyatanānī’’tiādikā **paramatthakathā** nāma. Buddhā hi ye ye sattā yathā yathā bujjhitvā catusaccapaṭivedhaṃ kātuṃ sakkonti, tesaṃ tesaṃ tathā tathā sammutivasena vā paramatthavasena vā vomissakavasena vā desetvā nāmarūpaparicchedadassanavaseneva amataṃ maggaṃ pakāsenti. Ayañhi –

Duve saccāni akkhāsi, sambuddho vadataṃ varo;
Sammutiṃ paramatthañca, tatiyaṃ nupalabbhati.

Tattha –

Saṅketavacanaṃ saccaṃ, lokasammutikāraṇaṃ;
Paramatthavacanaṃ saccaṃ, dhammānaṃ tathalakkhaṇaṃ.

Tasmā viññū akatvāna, byañjanebhinivesanaṃ;
Paramatthe patiṭṭhāya, puggalādiṃ vivajjaye.

Paññattiṃ anatikkamma, paramattho pakāsito;
Vināyakena so yasmā, tasmā aññopi paṇḍito;
Paramatthaṃ pakāsento, samaññaṃ nātidhāvayeti. (kathā. aṭṭha. 237);

Ayaṃ puggalakathānayo.

Parihānikathādivaṇṇanā

Puggalakathāto paraṃ ‘‘parihāyati arahā arahattā’’tiādinā asekhā, sotāpannavajjitasekhā ca aggamaggaphalato parihāyantīti pavattā **parihānikathā**. Pabbajjā viya paṭivedhasaṅkhāto brahmacariyavāsopi manussesu eva bhavati, natthi devesu brahmacariyavāsoti pavattā **brahmacariyakathā**. Dukkhadassanena ekadesato kilesā pahīyanti, tathā samudayadassanādīhīti evaṃ nānābhisamayavasena odhiso kilesā pahīyantīti pavattā **odhisokathā**. Jhānalābhī puthujjano kāmarāgabyāpāde samucchedavasena jahati, so catusaccābhisamayā paṭhamameva anāgāmī hotīti pavattā **jahatikathā**. Atītādibhedaṃ sabbaṃ khandhādikaṃ kālattayepi khandhādisabhāvena atthīti pavattā **sabbamatthītikathā**. Atītaṃ, anāgatañca khandhādikaṃ atthīti pavattā **atītakkhandhādikathā**. Atītesu vipākadhammadhammesu ekaccaṃ avipakkavipākameva atthi, na itaranti pavattā **ekaccamatthītikathā**. Sabbe dhammā satipaṭṭhānāti pavattā **satipaṭṭhānakathā**. Atītānāgatādivasena natthi, sakabhāvena vā atthi, parabhāvena natthīti pavattā **hevatthikathā**. Tattha **hevatthī**ti evaṃ iminā pakārena atthīti attho.

Adhimānikānaṃ, kuhakānaṃ vā arahattapaṭiññānaṃ sukkavissaṭṭhiṃ disvā mārakāyikā devatā upasaṃharantīti pavattā **parūpahārakathā**. Arahato paresaṃ nāmagottādīsu atthi aññāṇaṃ, atthi kaṅkhā, parehi ñāpanīyato atthi paravitaraṇāti **tisso kathā**. Sotāpattimaggakkhaṇe dukkhanti vācā bhijjatīti pavattā **vacībhedakathā**. Dukkhanti vācaṃ bhāsanto dukkhe ñāṇaṃ āharati, tañca lokuttaranti pavattā **dukkhāhārakathā**. Samāpattiyaṃ, bhavaṅge ca cittaṃ ciraṃ tiṭṭhatīti pavattā **cittaṭṭhitikathā**. Sabbe saṅkhārā nippariyāyena ādittā kukkuḷanirayasadisāti pavattā **kukkuḷakathā**. Paccekaṃ catusaccadassanavasena ekekassa maggassa catukkhattuṃ uppattivasena soḷasahi koṭṭhāsehi arahattappattīti pavattā **anupubbābhisamayakathā**. Buddhānaṃ vohāravacanaṃ lokuttaranti pavattā **vohārakathā**. Suddhasattānaṃ appaṭisaṅkhāya maggena vinā kilesanirodhasaṅkhāto appaṭisaṅkhānirodho, paṭisaṅkhāya tena maggena kilesanirodhoti dve nirodhāti pavattā **nirodhakathā**.

Tathāgatabalaṃ sāvakasādhāraṇanti pavattā **balakathā**. Āsavakkhayañāṇavirahitaṃ navabalaṃ lokuttaranti pavattā **ariyantikathā**. Sarāgaṃ cittaṃ nibbānaṃ ārabbha rāgato vimuccatīti pavattā **vimuttikathā**. Jhānena vikkhambhanavimuttiyā paṭhamaṃ vimuttaṃ cittaṃ maggakkhaṇe samucchedavimuttiyā vimuccamānaṃ nāma hotīti pavattā **vimuccamānakathā**. Aṭṭhamakasaṅkhātassa sotāpattimaggaṭṭhassa anulomagotrabhukkhaṇe diṭṭhivicikicchā pahīyanti nāma, maggakkhaṇe pahīnā nāmāti pavattā **aṭṭhamakakathā**. Aṭṭhamakassa maggakkhaṇe saddhindriyādīni paṭilabhanti, na paṭiladdhānīti pavattā **aṭṭhamakassa indriyakathā**. Catutthajjhānadhammupatthaddhaṃ maṃsacakkhumeva dibbacakkhu nāmāti pavattā **dibbacakkhukathā**. Tathā maṃsasote **dibbasotakathā**. Yathākammūpagatañāṇameva dibbacakkhūti pavattā **yathākammūpagatañāṇakathā**. Devabrahmānaṃ pāṇātipātādiasaṃvarābhāvamattena sampattaviratiyā abhāvepi saṃvaro atthīti pavattā **saṃvarakathā**. Asaññīnampi cutipaṭisandhikkhaṇe saññā atthīti pavattā **asaññakathā**. Nevasaññānāsaññāyatanabhūmiyaṃ saññā nappavattatīti pavattā **nevasaññānāsaññāyatanakathā**.

Arahā gihī assāti pavattā **gihissa arahātikathā**. Anāgāmino suddhāvāsesu paṭisandhicittena upapattikkhaṇe arahanto hontīti pavattā **upapattikathā**. Arahato lokiyadhammāpi anāsavāti pavattā **anāsavakathā**. Paccuppannakkhaṇe samaṅgibhāvasamannāgamo ca rūpāvacarādibhūmantarapaṭilābhasamannāgamo cāti dve samannāgamā, yesaṃ pana ime dve samannāgame ṭhapetvā aññopi hettha upapattidhammavasena eko samannāgamo nāma atthi, tena arahā catūhi phalehi samannāgatoti pavattā **samannāgatakathā**. Imināva nayena arahā chahi upekkhāhi samannāgatoti pavattā **upekkhāsamannāgatakathā**. Maggañāṇasabbaññutaññāṇasaṅkhātabodhiyā sadā sannihitabhāvena buddhoti pavattā **bodhiyā buddhotikathā**. Mahāpurisalakkhaṇayuttāva bodhisattāti pavattā **lakkhaṇakathā**. Bodhisattānampi magganiyāmo atthīti pavattā **niyāmokkantikathā**. Catutthamaggaṭṭho tīhi phalehi samannāgatotiādinā pavattā **aparāpi samannāgatakathā**. Paṭhamamaggādīhi pahīnehi saddhiṃ nippariyāyato arahattaṃ sabbasaṃyojanappahānanti pavattā **sabbasaṃyojanapahānakathā**.

Nippariyāyato phalaṃ vimutti nāma, vipassanāmaggapaccavekkhaṇañāṇāni pana pariyāyato. Evaṃ pana aggahetvā yaṃ kiñci kilesavippayuttaṃ ñāṇaṃ vimuttīti pavattā **vimuttikathā**. Buddhādiasekhārammaṇaṃ asekhañāṇanti pavattā **asekhañāṇakathā**. Pathavīkasiṇādisamāpattiyo paramatthato avijjamāne paññattārammaṇe pavattattā viparītañāṇanti pavattā **viparītakathā**. Tattha anicce niccantiādinā catubbidho vipallāso veditabbo. Sabbesaṃ puthujjanānaṃ niyāmagamanāya ñāṇaṃ atthīti pavattā **niyāmakathā**. Sabbaṃ ñāṇaṃ paṭisambhidāti pavattā **paṭisambhidākathā**. Sammutivisayampi ñāṇaṃ bhūtārammaṇamevāti pavattā **sammutiñāṇakathā**. Cetopariyañāṇaṃ cittārammaṇameva, na taṃsampayuttarāgādicetasikārammaṇanti pavattā **cittārammaṇakathā**. Sabbasmiṃ anāgatadhamme sabbesaṃ ñāṇaṃ atthīti pavattā **anāgatañāṇakathā**. Paccuppanne attano ñāṇepi ñāṇaṃ pavattatīti pavattā **paṭuppannañāṇakathā**. Buddhā viya sāvakāpi tena tena veneyyajanena pattabbaphalaṃ ñatvāva tadatthāya dhammaṃ desentīti pavattā **phalañāṇakathā**.

Sammattaniyāmo niyamato niccaṭṭhena asaṅkhatoti pavattā **niyāmakathā**. ‘‘Dhammaṭṭhitatā dhammaniyāmatā’’tiādivacanato paṭiccasamuppādo asaṅkhatoti pavattā **paṭiccasamuppādakathā**. ‘‘Saccāni tathāni avitathānī’’tiādivacanato catusaccāni asaṅkhatānīti pavattā **saccakathā**. ‘‘Cattāro āruppā āneñjā’’ti vacanato asaṅkhatāti pavattā **āruppakathā**. Nirodhasamāpatti asaṅkhatāti pavattā **nirodhasamāpattikathā**. Asaṅkhato ākāsoti **ākāsakathā. Ākāso sanidassanotikathā. Pathavīdhātu sanidassanā**tiādiṃ katvā **kāyakammaṃ sanidassana**nti pariyosānakathā.

Natthi keci dhammā kehici dhammehi saṅgahitā, tena ekavidhena rūpasaṅgahotiādi niratthakanti pavattā **saṅgahitakathā**. Vedanādayo arūpadhammā aññamaññaṃ na sampayuttāti pavattā **sampayuttakathā**. Cetasikaṃ natthīti pavattā **cetasikakathā**. Cetanādhammova dānaṃ, na deyyadhammoti pavattā **dānakathā**. Paṭiggāhakānaṃ paribhogamayaṃ puññaṃ atthīti pavattā **paribhogakathā**. Petā ito dinnacīvarādīheva yāpentīti pavattā **itodinnakathā**. **Pathavīkammavipākotikathā**. **Jarāmaraṇaṃ vipākotikathā**. Kilesappahānamattameva sāmaññaphalaṃ, na cittacetasikā dhammāti pavattā **ariyadhammavipākakathā**. Aññamaññādipaccayatāya **vipāko vipākadhammadhammotikathā**.

Asurakāyena saddhiṃ cha gatiyoti pavattā **gatikathā**. Matasatto mātuutusamayañca mātāpitusaṃyogañca olokayamāno sattāhaṃ, atirekasattāhaṃ vā yasmiṃ bhave tiṭṭhati, so antarābhavo nāma atthīti pavattā **antarābhavakathā**. Rūpādipañcakāmaguṇāva kāmadhātu nāma, na tu vatthukāmakilesakāmāti pavattā **kāmaguṇakathā**. Pañcevāyatanāni kāmātikathā. Rūpadhammāva rūpadhātūtikathā. Arūpadhammāva arūpadhātūtikathā. Rūpadhātuyā sattā ghānādīhi saddhiṃ saḷāyatanikāti pavattā **rūpadhātuyāāyatanakathā**. Āruppepi atthi sukhumarūpantikathā. Kāyavacīviññattivasena rūpaṃ kammantikathā. Cittavippayutto arūpadhammova jīvitindriyaṃ, rūpajīvitindriyaṃ natthīti pavattā **jīvitindriyakathā**. Ariyupavādakammena arahattā parihāyatīti pavattā **kammahetukathā**.

Aniccādivasena saṅkhāre ādīnavato apassitvā nibbānaṃ ānisaṃsato passantassa saṃyojanappahānaṃ hotīti pavattā **ānisaṃsadassāvikathā**. Nibbānārammaṇampi saṃyojanaṃ atthīti pavattā **amatārammaṇakathā**. Rūpaṃ sārammaṇantikathā. Anusayā anārammaṇātikathā. Ñāṇaṃ anārammaṇantikathā. Atītārammaṇañca anāgatārammaṇañca cittaṃ anārammaṇantikathādvayaṃ. Sabbaṃ cittaṃ vitakkānupatitantikathā. Vitakkavipphārova saddo, so ca na sotaviññeyyoti pavattā **vitakkavipphārasaddakathā**. Vināpi cittena vācā pavattatīti pavattā **nayathācittassavācātikathā**. Vināpi cittena kāyakammaṃ pavattatīti pavattā **nayathācittassakāyakammantikathā**. Atītehipi jhānehi, anāgatehipi yogino samannāgatāti pavattā **atītānāgatasamannāgatakathā**.

Bhavaṅgacitte aniruddhe eva kusalākusalacittāni uppajjanti, tadabhāve ca santatinirodho siyāti pavattā **nirodhakathā**. Saha vācāhi viññattirūpaṃ maggotikathā. Pañcaviññāṇasamaṅgissāpi maggabhāvanā atthīti pavattā **pañcaviññāṇasamaṅgissamaggakathā**. Pañcaviññāṇā kusalāpi akusalāpītikathā. Pañcaviññāṇā sābhogātikathā. Maggakkhaṇe lokiyena, lokuttarena cāti dvīhi sīlehi yuttātikathā. Sīlaṃ acetasikantikathā. Sīlaṃ na cittānuparivattītikathā. Samādānahetucittavippayutto puññopacayo hotīti pavattā **samādānahetukakathā**. Viññatti sīlantikathā. Pāṇātipātādayo vināpi viññattiṃ hontīti pavattā **aviññattidussīlyakathā**.

Anusayā abyākatā, ahetukā, cittavippayuttāti **tissopi anusayakathā**. Asekhassa ñāṇavippayuttappavattiyā so ñāṇīti navattabboti pavattā **ñāṇakathā**. Ñāṇaṃ cittavippayuttantikathā. Maggakkhaṇe idaṃ dukkhanti ñāṇaṃ pavattanti pavattā **idaṃ dukkhantikathā**. Buddhā iddhibalena āyukappaṃ vināpi mahākappaṃ tiṭṭhantīti pavattā **iddhibalakathā**. Cittasantati samādhi, na ekacittakkhaṇikoti pavattā **samādhikathā**. Avijjādipaṭiccasamuppādaṅgehi aññā dhammaṭṭhitatāti pavattā **dhammaṭṭhitatākathā**. Rūpādīhi aññā aniccatāti pavattā **aniccatākathā**.

Viññattiyo vināpi indriyasaṃvaro kāyavacīkammanti pavattā kathā. Sabbaṃ kammaṃ vipākajanakanti pavattā kammakathā. Saddo vipākoti pavattā kathā. Saḷāyatanaṃ vipākoti pavattā kathā. Maggaṃ vināpi sattakkhattuparamotikathā. Tathā kolaṃkolaekabījikathāsupi. Diṭṭhisampanno jīvitā voropetītikathā. Diṭṭhisampannassa apāyaduggatiyā saddhiṃ rūpāditaṇhāsaṅkhātaduggatipahīnāti pavattā **duggatikathā**. Sattamabhavikassa taṇhāsambhavato duggati appahīnāti pavattā **sattamabhavikakathā**.

Saṅghabhedādikappaṭṭhaṃ kammaṃ katvā tena mahākappaṃ asītibhāgaṃ katvā tato ekabhāgamattaṃ kālaṃ āyukappaṃ niraye paccantīti aggahetvā sakalaṃ mahākappaṃ paccanti, vinassamānepi kappe cakkavāḷantaresu paccantīti pavattā **kappaṭṭhakathā**. Saṅghabhedako appanākusalāni viya kāmāvacarakusalampi na paṭilabhatīti pavattā **kusalapaṭilābhakathā**. Aṅgasampannāya āṇattiyā abhāvepi mātughātādiānantariyakammapayojako micchattaniyato evāti pavattā **anantarāpayuttakathā**. Aniyatadhammesupi keci kusalasampayuttāniyatā atthīti pavattā **niyatassa niyāmakathā**. Nīvaraṇehi nivutena paṭicchanneneva cittena nīvaraṇaṃ pajahantīti pavattā **nivutakathā**. Sammukhībhūtaṃ saṃyojanameva jahatīti pavattā **sammukhībhūtakathā**. Samāpanno ca jhānārammaṇanikantiyā jhānaṃ assādetīti pavattā **samāpanno assādetītikathā**. Dukkhavedanāyapi rāgassādavedanā hotīti pavattā **assātarāgakathā**. Dhammataṇhā abyākatātikathā. Dhammataṇhā na dukkhasamudayotikathā.

Kusalaṃ vā akusalassa, akusalaṃ vā kusalassa anantarā uppajjantīti pavattā **kusalākusalapaṭisandahanakathā**. Gabbhaseyyakānampi bījamattaṃ saḷāyatanaṃ paṭisandhikkhaṇe uppajjatīti pavattā **saḷāyatanuppattikathā**. Pañcaviññāṇāni aññamaññassa anantarā uppajjantīti pavattā **anantarapaccayakathā**. Sammāvācākammantaviññattiyo ariyarūpantikathā. Kāmarāgādito añño anusayotikathā. Kilesapariyuṭṭhānaṃ cittavippayuttantikathā. Yathā kāmarāgo kāmadhātuyaṃ pariyāpanno, evaṃ rūparāgaarūparāgā rūpārūpabhūmiyaṃ pariyāpannāti pavattā **pariyāpannakathā**. Dvayaṃ diṭṭhigataṃ abyākatantikathā. Diṭṭhigataṃ apariyāpannantikathā. Yo yesaṃ hetupaccayo, so puna tesaṃ sahajātādipaccayo na hoti, ekadhāva ekassa paccayo hotīti pavattā **paccayatākathā**. Avijjāva saṅkhārānaṃ paccayo, na pana saṅkhārā avijjāyāti pavattā **aññamaññapaccayakathā**. Kāladdhānā ime parinipphannena paññattimattāti pavattā **addhākathā**. Evaṃ **khaṇalayamuhuttakathā**. Aññassa āsavassa abhāvā āsavā anāsavāti pavattā **āsavakathā**. Lokuttarānaṃ dhammānaṃ jarāmaraṇaṃ lokuttaranti pavattā **jarāmaraṇakathā**. Nirodhasamāpatti lokuttarāti pavattā **saññāvedayitakathā**. Sā lokiyāti pavattā **dutiyasaññāvedayitakathā**. Nirodhasamāpannopi kālaṃ kareyyāti pavattā **tatiyasaññāvedayitakathā**. Nirodhasamāpatti asaññasattupikātikathā. Kammato añño cittavippayutto kammūpacayotikathā.

Balappattā buddhādayo iddhibalena sattānaṃ cittaṃ rāgādianuppattiyā niggaṇhantīti pavattā **niggahakathā**. Evaṃ kusaluppattiyā paracittapaggahanakathā. Buddhā iddhiyā paresaṃ sukhaṃ dentīti pavattā **sukhānuppadānakathā**. ‘‘Saṅkhārā aniccā’’ti manasikaroto atītādibhedabhinne sabbe saṅkhāre ārammaṇavasena ekato adhigaṇhātīti pavattā **adhigayhamanasikārakathā**. Rūpaṃ hetukantikathā. Evaṃ rūpaṃ sahetukantikathā. Rūpaṃ kusalākusalantikathā. Rūpaṃ vipākotikathā, yathā kāmāvacarakammena jātaṃ rūpaṃ kāmāvacaraṃ, evaṃ rūpāvacarārūpāvacarakammehi jātaṃ rūpaṃ rūpāvacarārūpāvacarantikathā. Rūparāgo rūpadhātuyā, arūparāgo ca arūpadhātuyā pariyāpannotikathā.

Atthi arahato puññūpacayotikathā. Natthi arahato akālamaccūtikathā. Yaṃ kiñci uppajjati, sabbamidaṃ kammatotikathā. Indriyabaddhameva dukkhaṃ, na sabbe saṅkhārāti pavattā **indriyabaddhakathā**. Sabbe saṅkhārā dukkhā ṭhapetvā ariyamaggantikathā. Maggaphalāneva saṅgho nāma, na ca tāni dakkhiṇaṃ paṭiggaṇhanti, tasmā na vattabbaṃ saṅgho dakkhiṇaṃ paṭiggaṇhātītikathā. Tathā na vattabbaṃ saṅgho dakkhiṇaṃ visodhetītikathā. Na vattabbaṃ saṅgho bhuñjatītikathā. Na vattabbaṃ saṅghassa dinnaṃ mahapphalantikathā. Buddhā na kiñci bhuñjanti, tasmā na vattabbaṃ buddhassa dinnaṃ mahapphalantikathā. Dāyakato dānaṃ visujjhati, na paṭiggāhakatoti pavattā **dakkhiṇāvisuddhikathā**.

Buddhā tusitaloke eva nibbattanti, na manussaloke. Ettha hi nimmitarūpamattaṃ dassentīti pavattā **manussalokakathā**. Nimmitarūpaṃ dhammaṃ deseti, na buddhoti pavattā **dhammadesanākathā**. Rāgova karuṇā nāma, tato natthi buddhānaṃ karuṇātikathā. Buddhānaṃ uccārapassāvo aññe gandhajāte ativiya adhigaṇhātīti pavattā **gandhajātakathā**. Buddhā ekena maggena cattāri sāmaññaphalāni sacchikarontīti pavattā **ekamaggakathā**. Parikammādiṃ vināva paṭhamādijjhānā dutiyādijjhānaṃ saṅkamatīti pavattā **jhānasaṅkantikathā**. Pañcakanaye avitakkavicāramattaṃ jhānaṃ visuṃ jhānaṃ nāma na hoti, jhānantarikaṃ nāma hotīti pavattā **jhānantarikakathā**. Samāpanno saddaṃ suṇātītikathā. Viññāṇaṃ vinā pasādacakkhunā rūpaṃ passatītikathā.

Tekālike kilese pajahatīti pavattā **kilesappajahanakathā**. Nibbānasaṅkhātāpi suññatā saṅkhārakkhandhapariyāpannāti pavattā **suññatakathā**. Asaṅkhatameva sāmaññaphalantikathā. Yesaṃ kesañci dhammānaṃ paṭilābhā asaṅkhatāti pavattā **pattikathā**. Sabbadhammānaṃ sabhāvasaṅkhātā tathatā asaṅkhatāti pavattā **tathatākathā**. Anavajjaṭṭhena nibbānampi kusalantikathā. Ānantariyādiṃ vināpi atthi puthujjanassa accantaniyāmatātikathā. Lokiyasaddhādayo na indriyānīti pavattā **indriyakathā**.

Asañciccāpi ānantariko hotīti pavattā **asañciccakathā**. Natthi puthujjanassa ñāṇanti pavattā **ñāṇakathā**. Nerayikānaṃ kammāneva nirayapālarūpena vadhenti, na nirayapālāti pavattā **nirayapālakathā**. Atthi devesu tiracchānātikathā. Viratittayaṃ cittavippayuttaṃ, pañcaṅgikova maggoti pavattā **maggakathā**. Paṭiccasamuppādesu ñāṇaṃ lokuttaranti pavattā **ñāṇakathā**.

Tisso saṅgītiyo ārabbha sāsanaṃ navaṃ katanti pavattā **sāsanakathā**. Puthujjano ekakkhaṇe tedhātukehi dhammehi avivittoti pavattā **avivittakathā**. Ñeyyāvaraṇahetukaṃ kiñci saṃyojanaṃ appahāyapi arahā hotīti pavattā **saṃyojanakathā**. ''Saṅkhārā niccā hontu, rukkhā niccapupphaphalādiyuttā khemino hontū''tiādinā yathādhippāyaṃ iddhi pavattatīti pavattā **iddhikathā**. Buddhānaṃ sarīraāyupabhāvemattato aññāpi vemattatā atthīti pavattā **buddhakathā**. Ekasmiṃ khaṇe sabbalokadhātūsu aneke buddhā santīti pavattā **sabbadisākathā**. Sabbe dhammā niyatāti pavattā **dhammakathā**. Sabbakammāni phaladāne niyatānīti pavattā **kammakathā**.

Arahā asabbaññubhāvena sabbaññuvisaye kiñci saṃyojanaṃ appahāya parinibbātīti pavattā **parinibbānakathā**. Arahā kusalacitto parinibbāyatīti pavattā **kusalacittakathā**. Arahā āneñje saṇṭhito parinibbāyatīti pavattā **āneñjakathā**. Atthi gabbhaseyyāya dhammābhisamayo, atthi gabbhaseyyāya arahattappatti, supinante dhammābhisamayo, arahattappatti cāti pavattā **tissopi kathā**. Sabbaṃ supinacittaṃ abyākatantikathā. Khaṇikatāya cittānaṃ natthi āsevanapaccayatātikathā. Sabbe saṅkhatā ekacittakkhaṇikāti pavattā **khaṇikakathā**.

Itthiyā saddhiṃ ekato sampattiṃ anubhavissāmāti pūjādiṃ katvā ekādhippāyappattassa bhikkhuno methuno dhammo paṭisevitabboti pavattā **ekādhippāyakathā**. Pāpabhikkhūsu methunaṃ paṭisevantesu arahantānaṃ vaṇṇena amanussā methunaṃ paṭisevantīti pavattā **arahantavaṇṇakathā**. Keci sattā attano issariyena kāmakārikāvasena vinipātaṃ gacchanti, na kammavasenāti pavattā **issariyakāmakārikākathā**. Na rāgo rāgapatirūpakotiādi **patirūpakathā**. Khandhāyatanādayo aparinipphannāti pavattā **aparinipphannakathā**ti sādhikadvisatakathā. Pāḷiyaṃ aṭṭhamukhavādayuttivaseneva sammitiyādīnaṃ bhinnaladdhikānaṃ laddhibhedavasena nānāpakārato vibhattā, tā pana sabbakathā puggalakathāva. Tā taṃtaṃladdhibhedavasena saṅkhepatopi vuccamānā atibhāriyaṃ ganthaṃ karonti, tasmā na vitthāritā. Taṃ pana nayaṃ icchantehi **pāḷiaṭṭhakathāsu** (kathā. 1 ādayo; kathā. aṭṭha. nidānakathā) eva vitthārato gahetabboti ayamettha pāḷinayena saddhiṃ atthavinicchayo.

Mohavicchedaniyā abhidhammamātikatthavaṇṇanāya

Kathāvatthumātikatthavaṇṇanā niṭṭhitā.

6. Yamakamātikā

Mūlayamakamātikatthavaṇṇanā

Idāni yamakamātikāya saṃvaṇṇanānayo hoti. Sā panesā mūlayamakamātikā khandhaāyatanadhātusaccasaṅkhāraanusayacittadhammaindriyayamakamātikāti dasavidhā hoti. Kenaṭṭhena cettha yamakanti? Yugaḷaṭṭhena. Yugaḷaṃ hi ''yamakapāṭihāriyaṃ'', ''yamakasālā''tiādīsu ''yamaka''nti vuccati, iti yugaḷasaṅkhātānaṃ yamakānaṃ vasena desitattā imesu dasasu ekekampi, etesaṃ vibhajanattā niddesopi, sabbesaṃ samūhattā pakaraṇampi **yamakaṃ** nāma. Idha panetā niddesayamakaṃ upādāya ''yamakamātikā''tveva vuttā, tāsaṃ pana dasannaṃ yamakamātikānaṃ mūlayamakamātikā ādi. Tatthāpi ''ye keci kusalā dhammā, sabbe te kusalamūlā. Ye vā pana kusalamūlā, sabbe te dhammā kusalā''ti idaṃ yamakaṃ ādi. Tassa kusalamūlasaṅkhātānaṃ dvinnaṃ atthānaṃ vasena atthayamakanti vā, tesaññeva atthānaṃ anulomato paṭilomato pavattapāḷidhammavasena dhammayamakanti vā, anulomapaṭilomato pavattapucchāvasena pucchāyamakanti vā tidhā yamakabhāvo veditabbo. Sesesupi eseva nayo.

Idāni imesaṃ yamakānaṃ vasena desitāya imissā mūlayamakamātikāya tāva nayayamakapucchāatthavārappabhedavasena pāḷivavatthānaṃ evaṃ veditabbaṃ – kusalattikamātikāya hi ''kusalā dhammā''ti idaṃ ādipadaṃ nissāya mūlanayo mūlamūlanayo mūlakanayo mūlamūlakanayoti ime cattāro nayā honti. Tesu ekekasmiṃ naye mūlayamakaṃ ekamūlayamakaṃ aññamaññamūlayamakanti tīṇi tīṇi yamakānīti dvādasa yamakāni. Ekekasmiṃ yamake anulomapaṭilomavasena dve dve pucchāti catuvīsati pucchā, ekekapucchāya sanniṭṭhānasaṃsayavasena dve dve atthāti aṭṭhacattālīsa atthā.

Tattha **ye keci kusalā**ti kusalesu ''kusalā nu kho, na kusalā nu kho''ti sandehābhāvato imasmiṃ pade sanniṭṭhānattho veditabbo. **Sabbe te kusalamūlā**ti ''sabbe te kusalā dhammā kusalamūlā nu kho, na nu kho''ti evaṃ vimativasena pucchitattā imasmiṃ pade saṃsayattho veditabbo. So ca kho veneyyānaṃ saṃsayaṭṭhāne saṃsayaṃ dīpetvā taṃvinodanatthaṃ bhagavatā vutto, tathāgatassa pana saṃsayaṭṭhānaṃ nāma natthi. Ito paresupi pucchāpadesu eseva nayo. Yathā ca kusalapadaṃ nissāya ime catunayādayo honti, akusalapadaṃ nissāyapi tatheva, abyākatapadaṃ nissāyapi tatheva, kusalādīni tīṇipi padāni ekato katvā niddiṭṭhaṃ nāmapadaṃ nissāya tathevāti kusalattikamātikāya catūsu padesu sabbepi soḷasa nayā, aṭṭhacattālīsa yamakāni, channavuti pucchā, dvānavutisataṃ atthā ca uddesavasena vuttāti veditabbā. Ettāvatā mūlavāro hetuvāro nidānavāro sambhavavāro pabhavavāro samuṭṭhānavāro āhāravāro ārammaṇavāro paccayavāro samudayavāroti sabbepi dasa vārā honti. Tattha mūlavāre āgataparicchedeneva avasesesupi nayādayo veditabbā. Pāḷi panettha atisaṃkhittā. Iti sabbesupi dasasu vāresu saṭṭhisataṃ nayā, asītiadhikāni cattāri yamakasatāni, saṭṭhiadhikāni nava pucchāsatāni, vīsādhikāni ekūnavīsati atthasatāni ca uddiṭṭhānīti veditabbāni.

Evamettha nayayamakapucchā atthavārappabhedavasena pāḷivavatthānaṃ viditvā idāni tassā anuttānapadatthānusāreneva vibhaṅganayasahito saṅkhepatthavaṇṇanānayo evaṃ veditabbo – tattha **ye kecī**ti anavasesavacanaṃ. **Kusalā dhammā**ti anavajjasukhavipākā nissattasabhāvā. **Sabbe te kusalamūlā**ti kiṃ te sabbeyeva kusalamūlā hontīti pucchā. Imāni pana vissajjanamātikāya natthi. Yamakamātikāya hi sabbattha pucchāpadāneva uddhaṭāni, na vissajjanānīti. Vissajjanāni pana niddeseyeva vuttāni, tasmā sabbattha niddesanayeneva vissajjanamukhaṃ dassayissāma. Imissāva ''ye keci kusalā dhammā, sabbe te kusalamūlā''ti pucchāya vibhaṅganayena idaṃ vissajjanamukhaṃ. ''Tīṇeva kusalamūlāni, avasesā kusalā dhammā na kusalamūlā''ti tassā cāyamattho – na te sabbe kusalā dhammā kusalamūlāni honti, alobhādīni pana tīṇeva kusalamūlānīti. Ye vā pana kusalamūlā tayo alobhādayo kusalānaṃ mūlāti vuttā, **sabbe te kusalā dhammā**ti kiṃ te sabbe tayopi dhammā kusalāti pucchā. Tassā niddese ''āmantā''ti vissajjanaṃ. Tassa tesaṃ tiṇṇaṃ mūlānaṃ kusalabhāvampi sampaṭicchāmīti attho. Ayaṃ tāva mūlanaye mūlayamakanayo.

Ekamūlayamake pana **sabbe te kusalamūlena ekamūlā**ti gaṇanaṭṭhena ekamūlakaṃ aggahetvā samānatthena gahetabbā, ayaṃ hettha attho – ''sabbe te kusalamūlena ekaṃ samānaṃ mūlaṃ etesanti ekamūlā''ti. Yaṃ phassassa mūlaṃ, kiṃ tadeva vedanādīnanti ayaṃ pucchā. Atha nesaṃ tathābhāvaṃ sampaṭicchanavasena ''āmantā''ti vibhaṅge vissajjanaṃ. **Ye vā pana kusalamūlena ekamūlā, sabbe te dhammā kusalā**ti pucchā. Tassā pana kusalacittasamuṭṭhānaṃ rūpaṃ kusalamūlena ekamūlameva, na kusalaṃ, phassādidhammajātaṃ pana kusalamūlena ekamūlañceva kusalañcāti idaṃ vissajjanaṃ. Yatheva hi phassādīnaṃ alobhādayo suppatiṭṭhitabhāvasādhanena hetupaccayattā mūlaṃ, tathā taṃsamuṭṭhānarūpassāpīti taṃrūpampi arūpadhammehi saddhiṃ samānamūlanti vuccati, na pana kusalaṃ anavajjasukhavipākattābhāvā. Ekamūlayamakanayo.

Aññamaññamūlayamake pana ''ye keci kusalā''ti apucchitvā **''ye keci kusalamūlena ekamūlā''**ti pucchā katā. Kasmā? Imināpi byañjanena tassevatthassa sambhavadassanatthaṃ, kusalasamuṭṭhānarūpassāpi sampiṇḍanatthañca. **Aññamaññamūlā**ti sabbeva te kiṃ aññamaññassa hetupaccayaṭṭhena mūlāni hontīti pucchā. Tassā yāni dve tīṇi mūlāni ekato uppajjanti, tāneva ekamūlāni ceva aññamaññamūlāni ca, avasesā kusalamūlasahajātā rūpārūpadhammā kusalamūlena ekamūlāva, na ca aññamaññamūlāti vissajjanaṃ. Tasseva paṭilomanaye sabbe te aññamaññamūlā alobhādayo kusalāti pucchā. Āmantāti vissajjanaṃ. Mūlanayo.

Yathā ca mūlanaye mūlayamakaekamūlayamakaaññamaññamūlayamakavasena chabbidhā pucchāvissajjananayā vuttā, evaṃ mūlamūlanayādīsupi veditabbā. Ayaṃ panettha viseso – **sabbe te kusalamūlamūlā**ti sabbe te kusalamūlasaṅkhātā mūlā, kusalamūlamūlātveva attho. **Ekamūlamūlā**ti samānaṭṭhena ekameva mūlamūlaṃ etesanti ekamūlamūlā, samānamūlamūlātveva attho. **Aññamaññamūlamūlā**ti aññamaññassa mūlaṃ aññamaññamūlaṃ, taṃ hetupaccayaṭṭhena mūlaṃ etesanti aññamaññamūlamūlā, aññamaññamūlamūlātveva attho. Sesaṃ tādisamevāti. Mūlamūlanayo.

Mūlakanaye pana **sabbe te kusalamūlakā**ti sabbe te kusalā hetupaccayaṭṭhena kusalabhūtaṃ mūlaṃ etesanti kusalamūlakāti pucchā. Āmantāti vissajjanaṃ. ''Ye vā pana kusalamūlakā, sabbe te dhammā kusalā''ti pucchā. Yaṃ rūpaṃ, taṃ ṭhapetvā sesaṃ kusalanti vissajjanaṃ, sesaṃ tādisamevāti. Mūlakanayo.

Mūlamūlakanaye pana **kusalamūlamūlakā**ti kusalamūlasaṅkhātaṃ mūlaṃ etesanti kusalamūlamūlakā. Sesaṃ tādisamevāti.

Ayaṃ tāva kusalapadesu pucchāvissajjananayo. Akusalapadādīsupi eseva nayo. Ayaṃ pana viseso – akusalapadamūlesu ekamūlayamake ''ye keci akusalā dhammā, sabbe te akusalamūlena ekamūlā''ti paṭhamapucchāya ''ahetukaṃ akusalaṃ akusalamūlena ekamūla''nti niddese vissajjanaṃ kataṃ. Tattha **ahetukaṃ akusala**nti dvīsu mohamūlacittesu mohaṃ sandhāya vuttaṃ, abyākatapadamūlesu ekamūlayamake ''ye keci abyākatā dhammā, sabbe te abyākatamūlena ekamūlā''ti pucchāya ''ahetukaṃ abyākataṃ ṭhapetvā sesā abyākatamūlena ekamūlakā’’ti vissajjanaṃ. Tattha **ahetukaṃ abyākata**nti aṭṭhārasāhetukacittuppādā, rūpaṃ, nibbānañca. Ettha ca kiñcāpi sahetukaabyākatacittasamuṭṭhānarūpampi abyākatamūlena ekamūlameva, taṃ pana abbohārikaṃ katvā niddese ekato labbhamānakavasenapetaṃ vissajjanaṃ katanti veditabbaṃ.

Nāmapadamūlesu ca ‘‘ye keci nāmā dhammā, sabbe te nāmamūlā’’ti pucchāya ‘‘naveva nāmamūlāni, avasesā nāmā dhammā, na nāmamūlā’’ti vissajjanaṃ. Ekamūlanaye panettha ‘‘ye keci nāmā dhammā, sabbe te nāmamūlena ekamūlā’’ti pucchā. ‘‘Ahetukaṃ nāmaṃ ṭhapetvā sesaṃ nāmamūlena ekamūla’’nti vissajjanaṃ. Tattha ahetukacittuppādavicikicchuddhaccasampayuttamohanibbānavasena ahetukaṃ nāmaṃ veditabbaṃ. Sesaṃ sabbattha kusalapade vuttānusārena suviññeyyamevāti. Ayaṃ mūlavāre nayo.

Ito paresu hetuvārādīsu navasu vāresu mūlavārasadisova sabbattha saṃvaṇṇanānayo. Hetuādipadamattameva hettha viseso, tāni ca mūla-saddapariyāyato alobhādihetukāneva. Alobhādayo hi sahajātadhammasaṅkhātassa attano phalassa patiṭṭhānaṭṭhena **mūlaṃ**. Tassa nipphādanatthaṃ hinoti pavattatīti **hetu,** ‘‘handa naṃ gaṇhathā’’ti dassentaṃ viya attano phalaṃ nidetīti **nidānaṃ**. Etasmā phalaṃ sambhavatīti **sambhavo**. Pabhavatīti **pabhavo**. Samuṭṭhāti taṃ ettha, etenāti vā **samuṭṭhānaṃ**. Taṃ āharatīti **āhāro**. Apaṭikkhipitabbaṭṭhena tena ālambīyatīti **ālambaṇaṃ**. Etaṃ paṭicca taṃ etīti **paccayo**. Etasmā taṃ samudetīti **samudayo**. Sabbaṃ kāraṇapariyāyena vuttā ‘‘mūlaṃ hetu nidānañcā’’ti gāthā dasannampi vārānaṃ uddānagāthā nāma. Ayaṃ mūlayamakamātikatthavaṇṇanānayo.

Khandhayamakamātikatthavaṇṇanā

Khandhayamakapāḷiyā pana pāḷivavatthānaṃ tāva evaṃ veditabbaṃ – ‘‘pañcakkhandhā’’ti padaṃ ādiṃ katvā yāva ‘‘na khandhā na saṅkhārā’’ti padaṃ, tāva pavattā ayaṃ khandhayamakamātikā nāma. Sā paṇṇattivārassa ‘‘uddesavāro’’tipi ‘‘pucchāvāro’’tipi vuccati. So ca padasodhanavāro padasodhanamūlacakkavāro suddhakhandhavāro suddhakhandhamūlacakkavāroti catūhi nayavārehi paṭimaṇḍito. Tattha ‘‘rūpaṃ rūpakkhandho, rūpakkhandho rūpa’’ntiādinā nayena padameva sodhetvā gato **padasodhanavāro** nāma. So anulomapaṭilomavasena duvidho hoti. Tassa anulomavāre ‘‘rūpaṃ rūpakkhandho, rūpakkhandho rūpa’’ntiādīni pañca yamakāni. Paṭilomavārepi ‘‘na rūpaṃ na rūpakkhandho, na rūpakkhandho na rūpa’’ntiādinā pañca vārā.

Tato paraṃ tesaññeva padasodhanavāre sodhitānaṃ khandhānaṃ ‘‘rūpaṃ rūpakkhandho, khandhā vedanākkhandho’’tiādinā nayena ekekakhandhamūlakāni cattāri cattāri cakkāni bandhitvā gato padasodhanamūlakānaṃ cakkānaṃ atthitāya **padasodhanamūlacakkavāro** nāma. Sopi anulomapaṭilomavasena duvidho hoti. Tassa anulomavāre ‘‘rūpaṃ rūpakkhandho, khandhā vedanākkhandho’’tiādīni ekekakhandhamūlakāni cattāri cattāri katvā vīsati yamakāni. Paṭilomavārepi ‘‘na rūpaṃ na rūpakkhandho, na khandhā na vedanākkhandho’’tiādīni vīsatimeva.

Tato paraṃ ‘‘rūpaṃ khandho, khandhā rūpa’’ntiādinā nayena suddhakhandhavaseneva gato **suddhakhandhavāro** nāma. Sopi anulomapaṭilomavasena duvidho hoti. Tassa anulomavāre ‘‘rūpaṃ khandho, khandhā rūpa’’ntiādīni pañca yamakāni. Paṭilomavārepi ‘‘na rūpaṃ na khandho, na khandhā na rūpa’’ntiādīni pañceva.

Tato paraṃ tesaññeva suddhakhandhānaṃ ‘‘rūpaṃ khandho, khandhā vedanā’’tiādinā nayena ekekakhandhamūlakāni cattāri cattāri cakkāni bandhitvā gato suddhakhandhamūlakānaṃ cakkānaṃ atthitāya **suddhakhandhamūlacakkavāro** nāma. Sopi anulomapaṭilomavasena duvidho hoti. Tassa anulomavāre ‘‘rūpaṃ khandho, khandhā vedanā’’tiādīni ekekakhandhamūlakāni cattāri cattāri katvā vīsati yamakāni. Paṭilomavārepi ‘‘na rūpaṃ na khandho, na khandhā na vedanā’’tiādīni vīsatimeva. Evamettha catūsu nayavāresu ekaṃ yamakasataṃ, dve pucchāsatāni, ekekapucchāya sanniṭṭhānasaṃsayavasena dve dve atthe katvā cattāri ca atthasatāni uddiṭṭhānīti veditabbāni.

Evametissā pāḷivavatthānaṃ viditvā idāni anuttānapadatthānusārena vibhaṅganayasahitasaṅkhepatthavaṇṇanānayo evaṃ veditabbo. **Pañcakkhandhā**ti ayaṃ yamakavasena pucchitabbānaṃ khandhānaṃ uddeso. **Rūpakkhandho…pe… viññāṇakkhandho**ti tesaññeva pabhedato nāmavavatthānaṃ. Tato paraṃ padasodhanavārādayo cattāro nayavārā. Tattha **rūpaṃ rūpakkhandho**ti yaṃ kiñci ‘‘rūpa’’nti vuccati, sabbaṃ taṃ ‘‘rūpakkhandho’’ti pucchatīti vacanasodhanatthaṃ pucchā. Tassā ca ‘‘piyarūpaṃ sātarūpaṃ rūpaṃ na rūpakkhandho, rūpakkhandho rūpañceva rūpakkhandho cā’’ti idaṃ niddesanayena vissajjanaṃ. Tattha **piyarūpaṃ sātarūpa**ntiādīsu yaṃ ‘‘rūpa’’nti vuttaṃ, taṃ rūpameva na rūpakkhandho. Yo pana ‘‘rūpakkhandho’’ti vutto, so ‘‘rūpa’’ntipi ‘‘rūpakkhandho’’tipi vattuṃ vaṭṭatīti attho. **Rūpakkhandho rūpa**nti ettha pana ‘‘āmantā’’ti vissajjanaṃ rūpakkhandhassa niyamena rūpanti vattabbattā. **Vedanā vedanākkhandho**ti pucchāya, **vedanākkhandho vedanā**ti pucchāya ca ‘‘āmantā’’ti vissajjanaṃ. **Saññāsaññākkhandho**ti pucchāya ‘‘papañcasaññā’’tiādīsu āgatā diṭṭhisaññā saññā na saññākkhandho, saññākkhandho saññā ceva saññākkhandho cāti vissajjanaṃ. **Saññākkhandho saññā**ti pucchāya ca ‘‘āmantā’’ti vissajjanaṃ. **Saṅkhārā saṅkhārakkhandho**ti pucchāya ‘‘aniccā vata saṅkhārā’’tiādīsu āgato saṅkhārakkhandho, tato avasesā saṅkhatadhammā saṅkhārā na saṅkhārakkhandhoti vissajjanaṃ. **Saṅkhārakkhandho saṅkhārā**ti pucchāya ‘‘āmantā’’ti vissajjanaṃ. **Viññāṇaṃ viññāṇakkhandho**ti pucchāya, **viññāṇakkhandho viññāṇa**nti pucchāya ca ‘‘āmantā’’ti vissajjanaṃ.

Paṭilomavāre **na rūpaṃ na rūpakkhandho**ti pucchāya ‘‘āmantā’’ti vissajjanaṃ. Tassa rūpa-saddavacanīyā dhammā rūpakkhandho na hontīti attho. **Na rūpakkhandho na rūpa**nti pucchāya rūpakkhandhavirahitā ‘‘piyarūpaṃ sātarūpa’’nti vuttā dhammā na rūpakkhandho, rūpaṃ, piyarūpasātarūparūpakkhandhavirahitā pana dhammā na rūpakkhandho ceva na rūpañcāti vissajjanaṃ. **Na vedanā na vedanākkhandho**ti pucchāya, **na vedanākkhandho na vedanā**ti pucchāya, **na saññā na saññākkhandho**ti pucchāya ca ‘‘āmantā’’ti vissajjanaṃ. **Na saṅkhārā na saṅkhārakkhandho**ti pucchāya ‘‘āmantā’’ti vissajjanaṃ. **Na saññākkhandho na saññā**ti pucchāya pana diṭṭhisaññā na saññākkhandho, saññā, taṃ diṭṭhisaññaṃ, saññākkhandhañca ṭhapetvā avasesā na ceva saññā na ca saññākkhandhoti vissajjanaṃ. **Na saṅkhārā na saṅkhārakkhandho**ti pucchāya ‘‘āmantā’’ti vissajjanaṃ. **Na saṅkhārakkhandho na saṅkhārā**ti pucchāya saṅkhārakkhandhaṃ ṭhapetvā avasesasaṅkhatadhammā na saṅkhārakkhandho, saṅkhārā, asaṅkhatā pana dhātu na ceva saṅkhārā na ca saṅkhārakkhandhoti vissajjanaṃ. **Na viññāṇaṃ na viññāṇakkhandho**ti pucchāya, **na viññāṇakkhandho na viññāṇa**nti pucchāya ca ‘‘āmantā’’ti vissajjanaṃ. Imināva nayena ito paresupi sabbattha vissajjananayo veditabbo, visesamattameva pana vakkhāma.

Padasodhanamūlacakkavāre pana ayaṃ viseso – **khandhā vedanākkhandho**ti ye keci khandhā, sabbe te vedanākkhandhoti pucchā. Tassā ‘‘vedanākkhandho khandho ceva vedanākkhandho ca, avasesā pana khandhā, na vedanākkhandho’’ti vissajjanaṃ. Sesesupi eseva nayo. Paṭilome pana **na khandhā na vedanākkhandho**ti pucchāya ‘‘āmantā’’ti vissajjanaṃ. Ettha ca ye paññattinibbānasaṅkhātā dhammā khandhāpi na honti, te yasmā vedanākkhandhopi na hoti, tasmā ‘‘āmantā’’ti vissajjanaṃ, sesaṃ suviññeyyameva. Padasodhanamūlacakkavāro.

Suddhakhandhavāre pana ‘‘rūpaṃ khandho’’ti pucchāya ‘‘āmantā’’ti vissajjanaṃ piyarūpādīnañca pañcasu khandhesu saṅgahitattā. ‘‘Khandhā rūpa’’ntiādīsu ye keci khandhā, sabbe te rūpakkhandhotiādinā attho gahetabbo. Teneva hissa niddese ‘‘khandhā rūpa’’ntiādinā padaṃ anuddharitvā ‘‘khandhā rūpakkhandho’’tiādinā atthavaseneva padaṃ uddharitvā ‘‘rūpakkhandho khandho ceva rūpakkhandho ca, avasesā khandhā, na rūpakkhandho’’ti vissajjanaṃ kataṃ. Teneva ca kāraṇena suddhakhandhavāroti vutto. Vacanasodhane viya hi ettha na vacanaṃ pamāṇaṃ, yathā pana suddhakhandhā labbhanti, tathā tathā atthova pamāṇaṃ. Parato āyatanayamakamātikādīsupi eseva nayo. Paṭilome ‘‘na rūpaṃ na khandho’’ti yaṃ dhammajātaṃ rūpaṃ na hoti, taṃ khandhopi na hotīti pucchā, tassā ‘‘rūpakkhandhavirahitā khandhā, na rūpaṃ, tathā nibbānaṃ na pana rūpañceva na khandho cā’’ti vissajjanaṃ. Sesaṃ suviññeyyameva. Suddhakhandhavāro.

Suddhakhandhamūlacakkavārepi ‘‘khandhā vedanākkhandho’’tiādinā heṭṭhā vuttanayena attho veditabboti ayaṃ paṇṇattivāre nayo.

Yasmā pana niddese imissā pana mātikāya paṇṇattivārasaṅkhātaṃ niddesaṃ vatvā tato imaṃ mātikākkamaṃ muñcitvā aparena pariyāyena aññepi uddesavāravirahitā ‘‘pavattivāro pariññāvāro’’ti dve mahāvārā pucchāvissajjanavasena vuttā, tasmā tesaṃ dvinnampi vārānaṃ nayo dassetabbo. Tato pavattivāre tāva pāḷivavatthānapubbikā mukhamattappakāsanā – imasmiṃ hi uppādavāro nirodhavāro uppādanirodhavāroti tayo antaravārā honti. Tattha uppādavāre tāva tiṇṇaṃ addhānaṃ vasena cha kālabhedā honti paccuppanno, atīto, anāgato, paccuppannenātīto, paccuppannenānāgato, atītenānāgatoti. Evametesu chasu kālabhedesu yvāyaṃ paṭhamo paccuppanno, tattha puggalato okāsato puggalokāsatoti tayo vārā honti.

Tattha ‘‘yassa rūpakkhandho uppajjati, tassa vedanākkhandho uppajjatīti? Asaññasattaṃ upapajjantānaṃ tesaṃ rūpakkhandho uppajjati, no ca tesaṃ vedanākkhandho uppajjati. Pañcavokāraṃ upapajjantānaṃ tesaṃ rūpakkhandho ca uppajjati, vedanākkhandho ca uppajjati. Yassa vā pana vedanākkhandho uppajjati, tassa rūpakkhandho uppajjatīti? Arūpaṃ upapajjantānaṃ tesaṃ vedanākkhandho uppajjati, no ca tesaṃ rūpakkhandho uppajjati. Pañcavokāraṃ upapajjantānaṃ tesaṃ vedanākkhandho ca uppajjati, rūpakkhandho ca uppajjati. Yassa rūpakkhandho uppajjati…pe… tassa viññāṇakkhandho uppajjati…pe… yassa vā pana viññāṇakkhandho uppajjati, tassa rūpakkhandho uppajjatīti…pe… pañcavokāraṃ …pe… uppajjatī’’ti evaṃ rūpakkhandhamūlakāni cattāri, ‘‘yassa vedanākkhandho uppajjati, tassa saññākkhandho uppajjatī’’tiādinā ca vedanākkhandhamūlakāni tīṇi, saññākkhandhamūlakāni dve, saṅkhārakkhandhamūlakaṃ ekanti evametāni paccuppannakāle puggalavāre anulomanaye dasa yamakāni honti. Tattha rūpakkhandhamūlakesu catūsu ādito ekameva pāḷiyaṃ vissajjitaṃ, sesāni tena sadisavissajjanānīti tantiyā lahubhāvatthaṃ saṃkhittāni.

Vedanākkhandhamūlake pana sabbattha ‘‘āmantā’’ti ekasadisameva vissajjanaṃ. Vedanādīsu uppannesu niyamena saññādīnaṃ uppajjanato tattha sabbāni saṃkhittāni. Yathā ca puggalavāre dasa yamakāni, evaṃ okāsavārepi ‘‘yattha rūpakkhandho uppajjati, tattha vedanākkhandho uppajjatīti? Asaññasatte tattha…pe… pañcavokāre tattha…pe… uppajjatī’’tiādinā, puggalokāsavārepi ‘‘yassa yattha rūpakkhandho uppajjati, tassa tattha vedanākkhandho uppajjatīti? Asaññasattaṃ…pe… pañcavokāraṃ…pe… uppajjatī’’tiādinā. Paccuppannakāle tīsu vāresu anulomanaye tiṃsa yamakā honti. Yathā anulomanaye tiṃsa, evaṃ paṭilomanayepi ‘‘yassa rūpakkhandho nuppajjati, tassa vedanākkhandho nuppajjatīti? Arūpaṃ upapajjantānaṃ tesaṃ rūpakkhandho nuppajjati, no ca tesaṃ vedanākkhandho nuppajjati. Sabbesaṃ cavantānaṃ tesaṃ rūpakkhandho ca nuppajjati vedanākkhandho ca nuppajjati. Yassa vā pana vedanākkhandho nuppajjati, tassa rūpakkhandho nuppajjatīti? Asaññasattaṃ upapajjantānaṃ tesaṃ vedanākkhandho nuppajjati, no ca tesaṃ rūpakkhandho nuppajjati. Sabbesaṃ cavantānaṃ tesaṃ vedanākkhandho ca nuppajjati rūpakkhandho ca nuppajjatī’’tiādinā, ‘‘yattha rūpakkhandho nuppajjati, tattha vedanākkhandho nuppajjatīti? Uppajjati. Yattha vā pana…pe… nuppajjatīti? Uppajjatī’’tiādinā ca, ‘‘yassa yattha rūpakkhandho nuppajjati, tassa tattha vedanākkhandho nuppajjatīti…pe… sabbesaṃ cavantānaṃ tadubhayaṃ nuppajjatī’’tiādinā cāti tiṃsa yamakā. Evaṃ paccuppannakāle saṭṭhi yamakāni, taddiguṇā pucchā, taddiguṇā ca atthā veditabbā.

Tattha **yassa rūpakkhandho uppajjatī**ti yassa puggalassa paṭisandhikkhaṇe rūpakkhandho uppajjati. **Tassa vedanākkhandho**ti vedanākkhandhopi tassa tasmiṃyeva khaṇe uppajjatīti attho imināva nayena. Tattha **asaññasatta**nti asaññattabhavaṃ paṭisandhivasena upapajjantānaṃ tesaṃ uppajjanakkhaṇe rūpakkhandho uppajjati, no ca tesaṃ acittakattā vedanākkhandho uppajjatīti attho. Imināva nayena ‘‘yassa vā pana vedanākkhandho’’tiādikesu pucchāvissajjanesu, tato paresupi sabbattha attho veditabbo.

Idaṃ panettha uppādanirodhesu niyamalakkhaṇaṃ – sakalepi hi imasmiṃ khandhayamake tattha tattha uppannānaṃ sattānaṃ pavatte yāva maraṇā vā khandhānaṃ apariyantesu uppādanirodhesu vijjamānesupi lahuparivattānaṃ dhammānaṃ vinibbhogaṃ katvā uppādanirodhe dassetuṃ na sukaranti pavattiyaṃ uppādanirodhe anāmasitvā paṭisandhiuppādavaseneva uppādavāro, nirodhamaraṇakāle nirodhavaseneva ca nirodhavāro kathito. Evamettha uppādanirodhesu niyamalakkhaṇaṃ viditvā paṭisandhiuppādameva ca cutinirodhameva ca gahetvā tesu tesu ṭhānesu āgatānaṃ pucchāvissajjanānaṃ atthavinicchayo veditabbo.

Paṭilomanaye pana **sabbesaṃ cavantāna**nti maraṇacittassa bhaṅgakkhaṇasamannāgatānaṃ. Tesaṃ hi tattha rūpakkhandho nuppajjati, vedanākkhandho ca cuticittassa uppattikkhaṇe eva uppannattā. ‘‘Yattha rūpakkhandho nuppajjati, tattha vedanākkhandho nuppajjatī’’ti pucchāya arūpabhavaṃ sandhāya ‘‘uppajjatī’’ti idaṃ vissajjanaṃ kataṃ, anantarapucchāya asaññibhavaṃ sandhāya ‘‘uppajjatī’’ti idaṃ vissajjananti veditabbaṃ. Sesaṃ suviññeyyamevāti ayaṃ paccuppannakāle nayo.

Yathā ca paccuppannakāle saṭṭhi yamakādīni, evaṃ sesesupi pañcasu kālabhedesu paccekanti gahetabbaṃ. Pucchāvissajjanesu panettha kiñcāpi ‘‘yassa rūpakkhandho uppajjittha, tassa vedanākkhandho uppajjitthāti? Āmantā’’tiādinā, ‘‘yattha rūpakkhandho uppajjittha, tattha vedanākkhandho uppajjitthāti? Pañcavokāre uppajjittha, nāññatthā’’tiādinā ca, ‘‘yassa yattha rūpakkhandho uppajjittha, tassa tattha vedanākkhandho uppajjitthāti? Pañcavokārānaṃ tesaṃ tattha uppajjittha, nāññatthā’’tiādinā ca atītakāle anulomanaye, ‘‘yassa rūpakkhandho nuppajjittha, tassa vedanākkhandho nuppajjitthāti? Natthī’’tiādinā, ‘‘yattha rūpakkhandho nuppajjittha, tattha vedanākkhandho nuppajjitthāti? Uppajjitthā’’tiādinā, ‘‘yassa yattha rūpakkhandho nuppajjittha, tassa tattha vedanākkhandho nuppajjitthāti? Arūpānaṃ tesaṃ tattha rūpakkhandho nuppajjittha, no ca tesaṃ…pe… suddhāvāsānaṃ tesaṃ tattha tadubhayaṃ nuppajjitthā’’tiādinā tīsu vāresu paṭilomanaye ca,

‘‘Yassa rūpakkhandho uppajjissati, tassa vedanākkhandho uppajjissatīti? Āmantā’’tiādinā, ‘‘yattha rūpakkhandho uppajjissati, tattha vedanākkhandho uppajjissatīti…pe… pañcavokāre uppajjissatī’’tiādinā, ‘‘yassa yattha rūpakkhandho uppajjissati, tassa tattha vedanākkhandho uppajjissati…pe… pañcavokārānaṃ tesaṃ tattha uppajjissatī’’tiādinā ca anāgatakāle anulomanaye, ‘‘yassa rūpakkhandho nuppajjissati, tassa vedanākkhandho nuppajjissatīti? Ye arūpaṃ upapajjitvā parinibbāyissanti, tesaṃ rūpakkhandho nuppajjissati, netaro, pacchimabhavikānaṃ tadubhayaṃ nuppajjissatī’’tiādinā, ‘‘yattha rūpakkhandho nuppajjissati, tattha vedanākkhandho nuppajjissatī’’tiādinā, ‘‘yassa yattha rūpakkhandho nuppajjissati, tassa tattha vedanākkhandho nuppajjissatīti? Arūpānaṃ tesaṃ tattha rūpakkhandho nuppajjissati, netaro, pacchimabhavikānaṃ tadubhayaṃ nuppajjissatī’’tiādinā paṭilomanaye ca,

‘‘Yassa rūpakkhandho uppajjati, tassa vedanākkhandho uppajjitthā’’tiādinā, ‘‘yattha rūpakkhandho uppajjati, tattha vedanākkhandho uppajjitthāti…pe… pañcavokāre uppajjatī’’tiādinā, ‘‘yassa yattha rūpakkhandho uppajjati, tassa tattha vedanākkhandho uppajjitthāti? Suddhāvāsaṃ asaññasattaṃ upapajjantānaṃ tesaṃ tattha rūpakkhandho uppajjati, no ca tesaṃ tattha vedanākkhandho uppajjittha, pañcavokāre pana uppajjitthā’’tiādinā paccuppannena atītakāle anulomanaye, ‘‘yassa rūpakkhandho nuppajjati, tassa vedanākkhandho nuppajjitthā’’tiādinā, ‘‘yattha rūpakkhandho nuppajjati, tattha vedanākkhandho nuppajjitthāti? Uppajjitthā’’tiādinā, ‘‘yassa yattha rūpakkhandho nuppajjati, tassa tattha vedanākkhandho nuppajjitthāti? Pañcavokārā cavantānaṃ arūpānañca tesaṃ tattha rūpakkhandho nuppajjati, no ca tesaṃ tattha vedanākkhandho nuppajjittha, suddhāvāse parinibbantānaṃ asaññasattā cavantānaṃ tesaṃ tattha rūpakkhandho ca nuppajjati vedanākkhandho ca nuppajjitthā’’tiādinā paṭilomanaye ca,

‘‘Yassa rūpakkhandho uppajjati, tassa vedanākkhandho uppajjissatīti? Pacchimabhavikānaṃ pañcavokāraṃ upapajjantānaṃ tesaṃ rūpakkhandho uppajjatī’’tiādinā, ‘‘yattha rūpakkhandho uppajjati, tattha vedanākkhandho uppajjissatīti? Pañcavokāre…pe… uppajjissatī’’tiādinā ca, ‘‘yassa yattha rūpakkhandho uppajjati, tassa tattha vedanākkhandho uppajjissatīti? Pacchimabhavikānaṃ pañcavokāre…pe… uppajjissatī’’tiādinā ca paccuppannena anāgatakāle anulomanaye, ‘‘yassa rūpakkhandho nuppajjati, tassa vedanākkhandho nuppajjissatīti pañcavokāre parinibbantānaṃ arūpe pacchimabhavikānaṃ…pe… nuppajjissatī’’tiādinā, ‘‘yattha rūpakkhandho nuppajjati, tattha vedanākkhandho nuppajjissatīti? Uppajjissatī’’tiādinā, ‘‘yassa yattha rūpakkhandho nuppajjati, tassa tattha vedanākkhandho nuppajjissatīti…pe… pañcavokāre parinibbantānaṃ arūpe pacchimabhavikānaṃ asaññasattā cavantānaṃ tesaṃ tattha…pe… nuppajjissatī’’tiādinā paṭilomanaye ca,

‘‘Yassa rūpakkhandho uppajjittha, tassa vedanākkhandho uppajjissatīti? Pacchimabhavikānaṃ uppajjissatī’’tiādinā, ‘‘yattha rūpakkhandho uppajjittha, tattha vedanākkhandho uppajjissatīti…pe… pañcavokāre uppajjissatī’’tiādinā, ‘‘yassa yattha rūpakkhandho uppajjittha, tassa tattha vedanākkhandho uppajjissatīti? Pañcavokāre pacchimabhavikānaṃ asaññasattānaṃ…pe… uppajjissatī’’tiādinā atītena anāgatakāle anulomanaye, ‘‘yassa rūpakkhandho uppajjittha, tassa vedanākkhandho uppajjissatīti? Natthī’’tiādinā, ‘‘yattha rūpakkhandho nuppajjittha, tattha vedanākkhandho nuppajjissatīti? Uppajjissatī’’tiādinā, ‘‘yassa yattha rūpakkhandho nuppajjittha, tassa tattha vedanākkhandho nuppajjissatīti…pe… suddhāvāsānaṃ arūpe pacchimabhavikānaṃ tesaṃ tattha rūpakkhandho ca nuppajjittha vedanākkhandho ca nuppajjissatī’’tiādinā paṭilomanaye ca suddhā atthavisesā upalabbhanti. Tathāpi ganthavitthārabhayena anavasesato na dassayissāma, dassitanayeneva sabbattha pucchāvissajjanaṃ sakkā paṇḍitena ñātunti ayaṃ uppādavāre nayo.

Yathā ca uppādavāre chasu kālabhedesu paccekaṃ puggalādibhedato anulomapaṭilomanayubhayena cha cha vārā, ekekasmiṃ vāre dasa dasa katvā saṭṭhi saṭṭhi yamakāni, sabbānipi saṭṭhiadhikāni tīṇi yamakasatāni, tato dviguṇā pucchā, dviguṇā atthā ca honti, evaṃ nirodhavāre uppādanirodhavārepi veditabbā. Tattha ca ‘‘yassa rūpakkhandho nirujjhati, tassa vedanākkhandho nirujjhatīti…pe… pañcavokārā cavantānaṃ…pe… nirujjhatī’’tiādinā, ‘‘yassa rūpakkhandho na nirujjhati, tassa vedanākkhandho na nirujjhatīti…pe… sabbesaṃ upapajjantānaṃ…pe… na nirujjhatī’’tiādinā nirodhavāre, ‘‘yassa rūpakkhandho uppajjati, tassa vedanākkhandho nirujjhatīti? No. Yassa rūpakkhandho nuppajjati, tassa vedanākkhandho na nirujjhatīti…pe… arūpaṃ upapajjantānaṃ asaññasattā cavantānaṃ tesaṃ rūpakkhandho ca nuppajjati, vedanākkhandho ca na nirujjhatī’’tiādinā uppādanirodhavāre ca heṭṭhā vuttānusārena sabbattha pucchāvissajjananayo ñātabboti ayaṃ pavattivāre nayo.

Pariññāvāre pana puggalavārādīsu tīsu puggalavāro ekova labbhati, na okāsapuggalokāsavārā sadisavissajjanattā. Yo hi koci puggalo rūpādiṃ parijānantova, yattha katthaci niruddhopi tādisova hoti, tasmā chasu kālabhedesu anulomato puggalavasena dve dve vārā, ekekasmiṃ vāre dasa dasa katvā vīsati vīsati yamakānīti vīsaṃ yamakasataṃ, taddiguṇā pucchā, taddiguṇā ca atthā veditabbā. Tattha ca ‘‘yo rūpakkhandhaṃ parijānāti, so vedanākkhandhaṃ parijānātīti? Āmantā’’tiādinā ca, ‘‘yo rūpakkhandhaṃ na parijānāti, so vedanākkhandhaṃ na parijānātīti? Āmantā’’ti ādinā ca anulomapaṭilomato ādito tīsu kālesu sabbapucchānaṃ ‘‘āmantā āmantā’’tveva vissajjanaṃ. Itaresu pana tīsu missakakālesu ‘‘yo rūpakkhandhaṃ parijānāti, so vedanākkhandhaṃ parijānitthāti? No. Yo vā pana…pe… no’’ti evaṃ itarakāladvayepi anulomanaye ‘‘no no’’tveva vissajjanaṃ.

Paṭilomanaye pana ‘‘yo rūpakkhandhaṃ na parijānāti, so vedanākkhandhaṃ na parijānitthāti? Arahā rūpakkhandhaṃ na parijānāti, no ca so vedanākkhandhaṃ na parijānittha. Aggamaggasamaṅgiñca arahantañca ṭhapetvā avasesā puggalā rūpakkhandhañca na parijānanti, vedanākkhandhañca na parijāniṃsū’’tiādinā, ‘‘yo rūpakkhandhaṃ na parijānāti, so vedanākkhandhaṃ na parijānissatīti? Ye maggaṃ paṭilabhissanti, te rūpakkhandhaṃ na parijānanti, no ca vedanākkhandhaṃ na parijānissanti. Arahā ye ca puthujjanā maggaṃ na paṭilabhissanti, te rūpakkhandhañca na parijānanti, vedanākkhandhañca na parijānissantī’’tiādinā ca, ‘‘yo rūpakkhandhaṃ na parijānittha, so vedanākkhandhaṃ na parijānissantīti? Ye maggaṃ paṭilabhissanti, te rūpakkhandhaṃ na parijāniṃsu, no ca vedanākkhandhaṃ na parijānissanti. Aggamaggasamaṅgī ye ca puthujjanā maggaṃ na paṭilabhissanti, te rūpakkhandhañca na parijāniṃsu, vedanākkhandhañca na parijānissantī’’tiādinā ca pucchāvissajjananayo veditabbo.

Ettha ca atītānāgatapaccuppannasaṅkhātā tayo addhā pavattivāre cutipaṭisandhivasena na labbhanti, pavatte cittakkhaṇavaseneva labbhanti. Lokuttaramaggakkhaṇasmiṃ hi nibbānārammaṇena cittena pañcasu khandhesu pariññākiccanipphattiyā yaṃ kañci ekaṃ khandhaṃ parijānanto itarampi ‘‘parijānātī’’ti anulomapañhesu pariññākiccassa matthakappattaṃ aggamaggasamaṅgiṃ sandhāya ‘‘āmantā’’ti vissajjanaṃ vuttaṃ. ‘‘Na parijānātī’’ti paṭilomapañhesu puthujjanādayo sandhāya ‘‘āmantā’’ti vissajjanaṃ vuttanti veditabbaṃ. ‘‘Parijānitthā’’ti imasmiṃ pana atītakālavāre maggānantare aggaphale ṭhitopi pariññākiccassa niṭṭhitattā parijānitthayeva nāma. ‘‘Parijānātī’’ti ca aggamaggasamaṅgī vuccati, ‘‘parijānissantī’’ti puthujjanādayo, tasmā yo na parijānāti, so parijānitthāti vā, parijānissatītiādinā vā vattuṃ asakkuṇeyyatāya ‘‘āmantā’’ti vissajjanaṃ kataṃ.

Paṭilomanaye pana ‘‘aggamaggasamaṅgiñca arahantañca ṭhapetvā’’ti idaṃ aggamaggasamaṅgino ‘‘na parijānātī’’ti vacanaṃ, arahato ca ‘‘na parijānitthā’’ti vattuṃ asakkuṇeyyatāya vuttaṃ, ‘‘ye ca puthujjanā maggaṃ na paṭilabhissantī’’ti iminā atīte viya anāgatepi anantakālaṃ amuccanakā sattā nāma atthīti dasseti, te ca arahatā niṭṭhitapariññākiccena, ‘‘na parijānissantī’’ti vattabbataṃ vā āpannena samakā jātā, sabbattha ca ekaṃ khandhaṃ parijānanto sabbaṃ parijānāti, aparijānantopi ca sabbaṃ na parijānātīti veditabbanti ayaṃ khandhayamakamātikatthasaṃvaṇṇanānayo.

Āyatanayamakamātikatthavaṇṇanā

Āyatanayamakamātikāya pana pāḷivavatthānādikaṃ sabbaṃ khandhayamakamātikāya vuttanayeneva veditabbaṃ aññatra visesā, tatrāyaṃ viseso – ‘‘dvādasāyatanānī’’ti padaṃ ādiṃ katvā yāva ‘‘nāyatanā na mano’’ti, tāva pavattā ayaṃ āyatanamātikā nāma. Tattha dvādasāyatanāni uddisitvā yamakavasena pucchāsu khandhapadaṃ ṭhapetvā cakkhādīni pañca ajjhattikāyatanāni paṭhamaṃ vuttāni, pacchā rūpādipañcabāhirāyatanāni, pariyosāne manāyatanadhammāyatanānīti evaṃ pāḷivavatthāne pañhe. Vissajjane pana ‘‘cakkhu cakkhāyatananti? Dibbacakkhu paññācakkhu cakkhumeva, na cakkhāyatanaṃ, cakkhāyatanaṃ cakkhu ceva cakkhāyatanañca. Sotaṃ sotāyatananti? Dibbasotaṃ taṇhāsotaṃ sotameva, na sotāyatanaṃ. Ghānaṃ ghānāyatananti? Āmantā…pe… kāyo kāyāyatananti? Nāmakāyo cittakāyotiādi kāyo, na kāyāyatanaṃ. Rūpaṃ rūpāyatananti? Bhūtādi, piyarūpādi ca rūpaṃva, na rūpāyatanaṃ. Saddo saddāyatananti? Āmantā. Gandho gandhāyatananti? Sīlagandhādayo gandhova, na gandhāyatanaṃ. Raso rasāyatananti? Attharasādayo rasova, na rasāyatanaṃ. Dhammo dhammāyatananti? Pariyattidhammādayo dhammova, na dhammāyatanaṃ. Dhammāyatanaṃ dhammoti? Āmantā’’ti ayaṃ paṇṇattivāre viseso.

Pavattivāre pana ‘‘yassa cakkhāyatanaṃ uppajjati, tassa sotāyatanaṃ uppajjatīti? Sacakkhukānaṃ asotakānaṃ upapajjantānaṃ tesaṃ cakkhāyatanaṃ uppajjati, no ca tesaṃ sotāyatanaṃ uppajjati. Sacakkhukānaṃ sasotakānaṃ upapajjantānaṃ tesaṃ cakkhāyatanañca uppajjati, sotāyatanañca uppajjati…pe… yassa rūpāyatanaṃ uppajjati, tassa manāyatanaṃ uppajjatīti? Acittakānaṃ rūpāyatanaṃ uppajjati, no ca tesaṃ manāyatanaṃ uppajjati. Pañcavokāre uppādakkhaṇe tadubhayaṃ uppajjati. Yassa vā pana manāyatanaṃ uppajjati, tassa rūpāyatanaṃ uppajjatīti? Arūpabhavavajjite saññābhave upapajjantānaṃ…pe… uppajjati. Yassa rūpāyatanaṃ uppajjati, tassa dhammāyatanaṃ uppajjatīti? Āmantā. Yassa vā pana…pe… uppajjatīti? Arūpabhavavajjite sabbattha uppajjati. Yassa manāyatanaṃ uppajjati, tassa dhammāyatanaṃ uppajjatīti? Āmantā, yassa vā pana…pe… uppajjatīti? Asaññabhavavajjite sabbattha uppajjatī’’ti evaṃ saddāyatanavajjitā sesāyatanamātikāyamakayojanā yathānurūpaṃ veditabbā. Saddāyatanaṃ hi paṭisandhikkhaṇe na labbhati, ayaṃ uppādavāre viseso, iminā nayena nirodhavārādīsu, pariññāvāre ca yojanāviseso veditabbo, sabbattha ca khandhato āyatanānaṃ bahutā ca yamakavārabahutā ca veditabbā. Sesaṃ tādisamevāti ayaṃ āyatanayamakamātikatthasaṃvaṇṇanānayo.

Dhātuyamakamātikatthavaṇṇanā

Dhātuyamakamātikāya pana pāḷivavatthānaṃ sabbaṃ āyatanayamakamātikāya vuttanayeneva veditabbanti ayaṃ dhātuyamakamātikatthasaṃvaṇṇanānayo.

Saccayamakamātikatthavaṇṇanā

Saccayamakamātikāya pana khandhayamake vuttanayena vārabhedā, kālādibhedā ca veditabbā, pāḷivavatthāne panettha catunnaṃ saccānaṃ vasena padasodhanavāro padasodhanamūlacakkavāro suddhasaccavāro suddhasaccamūlacakkavāroti imesu catūsu vāresu yamakagaṇanā veditabbā. Pucchāvissajjanesu pana ‘‘dukkhaṃ dukkhasaccanti? Āmantā. Dukkhasaccaṃ dukkhanti? Kāyikacetasikaṃ dukkhaṃ ṭhapetvā avasesaṃ dukkhasaccaṃ, na dukkhaṃ. Kāyikacetasikaṃ dukkhaṃ pana dukkhañceva dukkhasaccañca. Samudayo samudayasaccanti? Taṇhaṃ ṭhapetvā avasesā saccavibhaṅge niddiṭṭhā kusalādidhammā samudayo, na samudayasaccaṃ. Taṇhā pana samudayo ceva samudayasaccañca. Samudayasaccaṃ samudayoti? Āmantā. Nirodho nirodhasaccanti? Tadaṅganirodhādayo, khaṇikanirodho ca nirodhova, na nirodhasaccaṃ. Nibbānaṃ pana nirodho ceva nirodhasaccañca. Nirodhasaccaṃ nirodhoti? Āmantā. Maggo maggasaccanti? Micchāmaggaṅgādayo maggo, na maggasaccaṃ. Ariyamaggo pana maggo ceva maggasaccañca. Maggasaccaṃ maggoti? Āmantā’’tiādinā paṇṇattivāre nayo veditabbo.

Pavattivāre pana ‘‘yassa dukkhasaccaṃ uppajjati, tassa samudayasaccaṃ uppajjatīti? Sabbesaṃ upapajjantānaṃ pavatte taṇhāvippayuttacittassa uppādakkhaṇe tesaṃ dukkhasaccaṃ uppajjati, no ca tesaṃ samudayasaccaṃ uppajjati. Taṇhāya uppādakkhaṇe tadubhayaṃ uppajjati. Yassa dukkhasaccaṃ uppajjati, tassa maggasaccaṃ uppajjatīti…pe… pañcavokāre maggassa uppādakkhaṇe tadubhayaṃ uppajjati. Yassa vā pana…pe… uppajjatīti? Arūpe maggassa uppādakkhaṇe tesaṃ maggasaccaṃ uppajjati, no ca tesaṃ dukkhasaccaṃ uppajjati. Pañcavokāre tadubhayaṃ uppajjati. Yassa samudayasaccaṃ uppajjati, tassa maggasaccaṃ uppajjatīti? No, yassa vā pana…pe… no’’tiādinā puggalavāre, ‘‘yattha dukkhasaccaṃ uppajjati, tattha samudayasaccaṃ uppajjatīti? Asaññasatte tattha dukkhasaccaṃ uppajjati, no ca tattha tadaññaṃ, aññattha tadubhayampi. Yattha dukkhasaccaṃ uppajjati, tattha maggasaccaṃ uppajjatīti? Apāye, asaññasatte ca dukkhameva, no ca tattha tadaññaṃ, aññattha tadubhayampī’’tiādinā okāsavāre, puggalokāsavārepīti evaṃ anulomanaye,

‘‘Yassa dukkhasaccaṃ nuppajjati, tassa samudayasaccaṃ nuppajjatīti? Āmantā. Yassa vā pana…pe… nuppajjatīti? Sabbesaṃ upapajjantānaṃ pavatte taṇhāvippayuttacittassa uppādakkhaṇe samudayasaccaṃ nuppajjati, no ca tesaṃ dukkhasaccaṃ nuppajjati. Sabbesaṃ cavantānaṃ pavatte cittassa bhaṅgakkhaṇe arūpe maggassa ca phalassa ca uppādakkhaṇe tesaṃ samudayasaccañca nuppajjati, dukkhasaccañca nuppajjatī’’tiādinā, ‘‘yattha dukkhasaccaṃ nuppajjati, tattha samudayasaccaṃ nuppajjatīti? Natthi. Yattha vā pana samudayasaccaṃ nuppajjati, tattha dukkhasaccaṃ nuppajjatīti? Uppajjatī’’tiādinā ca, ‘‘yassa yattha dukkhasaccaṃ nuppajjati, tassa tattha samudayasaccaṃ nuppajjatīti? Āmantā. Yassa vā pana yattha samudayasaccaṃ nuppajjati, tassa tattha dukkhasaccaṃ nuppajjatīti? Sabbesaṃ upapajjantānaṃ pavatte taṇhāvippayuttacittassa uppādakkhaṇe tesaṃ tattha samudayasaccaṃ eva nuppajjati, netaraṃ, sabbesaṃ pana cavantānaṃ pavatte cittassa bhaṅgakkhaṇe arūpe maggassa ca phalassa ca uppādakkhaṇe tesaṃ tattha tadubhayampi nuppajjatī’’tiādinā ca sabbattha paṭilomanaye ca,

‘‘Yassa dukkhasaccaṃ uppajjittha, tassa samudayasaccaṃ uppajjitthāti? Āmantā. Yassa dukkhasaccaṃ uppajjittha, tassa maggasaccaṃ uppajjitthāti? Abhisametāvīnaṃ uppajjittha, na itaresa’’ntiādinā, ‘‘yassa yattha dukkhasaccaṃ uppajjittha, tassa tattha samudayasaccaṃ uppajjitthāti? Suddhāvāsānaṃ dutiye citte vattamāne asaññasattānaṃ tattha dukkhasaccaṃ uppajjittha, netaraṃ, itaresaṃ tadubhayaṃ uppajjitthā’’tiādinā, ‘‘yassa dukkhasaccaṃ uppajjissati, tassa samudayasaccaṃ uppajjissatīti? Aggamaggasamaṅgīnaṃ arahantānaṃ yassa cittassa anantarā aggamaggaṃ paṭilabhissanti, tesaṃ dukkhasaccaṃ uppajjissati, netaraṃ, itaresaṃ tadubhayaṃ uppajjissatī’’tiādinā ca, ‘‘yassa dukkhasaccaṃ uppajjati, tassa samudayasaccaṃ uppajjitthāti? Āmantā, yassa vā pana…pe… uppajjatīti? Sabbesaṃ cavantānaṃ pavatte cittassa bhaṅgakkhaṇe arūpe maggaphaluppattikkhaṇe tesaṃ samudayasaccaṃ uppajjittha, no ca tesaṃ dukkhasaccaṃ uppajjati. Sabbesaṃ upapajjantānaṃ pavatte cittassa uppādakkhaṇe samudayasaccañca uppajjittha, dukkhasaccañca uppajjatī’’tiādinā ca sesakālabhedesu ca anulomapaṭilomādīsu ca vuttānusārena uppādavāre sabbattha vissajjananayo yathānurūpaṃ ñātabbo. ‘‘Yassa dukkhasaccaṃ nirujjhati, tassa samudayasaccaṃ nirujjhatīti…pe… taṇhāya bhaṅgakkhaṇe tesaṃ tadubhayaṃ nirujjhatī’’tiādinā nirodhavāre, uppādanirodhavārepīti evaṃ pavattivāre sabbattha yathānurūpato yojanā veditabbā.

Tathā ‘‘yo dukkhasaccaṃ parijānāti, so samudayasaccaṃ pajahatīti? Āmantā’’tiādinā pariññāvārepīti evamettha pāḷinayo ñātabbo.

Atthavinicchaye panettha idaṃ lakkhaṇaṃ – pavatti vāre tāvettha nirodhasaccaṃ na labbhateva, sesesu pana tīsu saccesu samudayamaggasaccāni ekantena pavattiyaṃ eva labbhanti. Dukkhasaccaṃ cutipaṭisandhīsupi pavattepīti evamettha yaṃ yaṃ sabbattha labbhati, tassa tassa vasena atthavinicchayo veditabbo. Tatridaṃ nayamukhaṃ – **sabbesaṃ upapajjantāna**nti antamaso suddhāvāsānampi. Tepi hi dukkhasacceneva uppajjanti. **Taṇhāvippayuttacittassā**ti idaṃ dukkhasaccasamudayasaccesu ekakoṭṭhāsassa uppattidassanatthaṃ vuttaṃ, tasmā pañcavokāravaseneva gahetabbaṃ. Catuvokāre pana taṇhāvippayuttaphalasamāpattiyā uppādakkhaṇe ekampi saccaṃ nuppajjati. **Tadubhaya**nti dukkhasamudayasaccadvayaṃ. Tasmiṃ hi khaṇe taṇhaṃ ṭhapetvā sesaṃ dukkhasaccaṃ nāma hotīti taṃ sandhāyetaṃ vuttaṃ. Maggassa uppādakkhaṇe pana rūpameva dukkhasaccaṃ nāma, sesā maggasahajātā dhammā saccavinimuttāva. Teneva kāraṇena ‘‘arūpe maggassa uppādakkhaṇe tesaṃ maggasaccaṃ uppajjati, no ca tesaṃ dukkhasaccaṃ uppajjatī’’ti vuttaṃ. Sabbesaṃ upapajjantānaṃ pavatte taṇhāvippayuttacittassa uppādakkhaṇe. **Tesaṃ tatthā**ti tesaṃ tasmiṃ upapattikkhaṇe taṇhāvippayuttacittuppattikkhaṇe cāti evamettha khaṇavasena okāso veditabbo. Aññesupi evarūpesu eseva nayo. **Anabhisametāvīna**nti anabhisamitasaccānanti iminā nayamukhena sabbattha atthavinicchayo veditabbo.

Pariññāvāre pana ñātatīraṇapahānavasena tissopi pariññāyo labbhanti. Yasmā pana lokuttaradhammesu pariññānāma natthi, tasmā idha dve eva saccāni gahitāni. Tattha ‘‘dukkhasaccaṃ parijānātī’’ti ñātatīraṇapariññāvasena vuttaṃ, ‘‘samudayasaccaṃ pajahatī’’ti ñātapahānapariññāvasena, iti imāsaṃ pariññānaṃ vasena sabbattha attho veditabbo. Ayaṃ saccayamakamātikatthasaṃvaṇṇanānayo.

Saṅkhārayamakamātikatthavaṇṇanā

Saṅkhārayamakamātikāya pana heṭṭhā vuttanayeneva mahāvārantarādibhedā veditabbā. Ayaṃ panettha viseso – mātikāya tāva yathā heṭṭhā khandhādayo dhamme uddisitvā ‘‘rūpaṃ rūpakkhandho’’tiādinā padasodhanavāro āraddho, tathā anārabhitvā ‘‘assāsapassāsā kāyasaṅkhāro’’tiādinā paṭhamaṃ tayopi saṅkhārā vibhajitvā dassitā. Tattha kāyassa saṅkhāro **kāyasaṅkhāro,** assāsapassāsā. ‘‘Kāyikā ete dhammā kāyapaṭibaddhā’’ti (ma. ni. 1.463; saṃ. ni. 4.348) vacanato kāraṇabhūtassa karajakāyassa phalabhūto esa saṅkhāroti kāyasaṅkhāro. Aparo nayo – saṅkharīyatīti saṅkhāro. Kena saṅkharīyati? Kāyena. Ayaṃ hi vāto viya bhastāya karajakāyena saṅkharīyati, evampi kāyassa saṅkhāroti kāyasaṅkhāro, kāyena kato assāsapassāsavātoti attho. Cetasā vitakketvā vicāretvā pacchā vācaṃ bhindati, tasmā ‘‘vitakkavicārā vacīsaṅkhāro’’ti (ma. ni. 1.463) vacanato pana saṅkharotīti saṅkhāro, kiṃ saṅkharoti? Vaciṃ. Vaciyā saṅkhāroti **vacīsaṅkhāro,** vacībhedasamuṭṭhāpakassa vitakkavicāradvayassetaṃ nāmaṃ. ‘‘Saññā ca vedanā ca cetasikā ete dhammā cittapaṭibaddhā’’ti (ma. ni. 1.463; saṃ. ni. 4.348) vacanatoyeva pana tatiyapade saṅkharīyatīti saṅkhāro, kena saṅkharīyati? Cittena, iti cittassa saṅkhāroti **cittasaṅkhāro,** sabbesampi cittasamuṭṭhānānaṃ cetasikānaṃ dhammānaṃ etaṃ adhivacanaṃ. Vitakkavicārānaṃ pana vacīsaṅkhārabhāvena visuṃ gahitattā ‘‘ṭhapetvā vitakkavicāre’’ti vuttaṃ.

Idāni **‘‘kāyo kāyasaṅkhāro’’**ti padasodhanavāro āraddho, tassa anulomanaye tīṇi, paṭilomanaye tīṇīti cha yamakāni. Padasodhanamūlacakkavāre ekekasaṅkhāramūlakāni dve dve katvā anulomanaye cha, paṭilomanaye chāti dvādasa yamakāni. Suddhasaṅkhāravāre pana yathā suddhakhandhavārādīsu ‘‘rūpaṃ khandho, khandhā rūpa’’ntiādinā nayena yamakānivuttāni, evaṃ ‘‘kāyo saṅkhāro, saṅkhārā kāyo’’ti avatvā ‘‘kāyasaṅkhāro vacīsaṅkhāro’’tiādinā nayena kāyasaṅkhāramūlakāni dve, vacīsaṅkhāramūlakaṃ ekanti anulome tīṇi, paṭilome tīṇīti cha yamakāni vuttāni. Kiṃ kāraṇā? Suddhikaekekapadavasena atthabhedābhāvato, kāyasaṅkhāroti pana dvīhipi padehi ekova attho labbhatīti ayaṃ visesova, tasmā ekekapadavasena na vuttaṃ, ‘‘kāyo kāyasaṅkhāro’’tiādi pana vattabbaṃ siyā, sopi nayo padasodhanavāre vināpi atthena vacanaṃ yujjatīti tattheva vutto, idha pana kāyasaṅkhārādīnaṃ vacīsaṅkhārādīhi aññattā ‘‘kāyasaṅkhāro vacīsaṅkhāro’’tiādināpi yamakāni vuttāni. Suddhasaṅkhāramūlacakkavāro panettha na gahitoti ayaṃ tāvettha pāḷivavatthāne viseso.

Pañhavissajjanesu pana ‘‘kāyo kāyasaṅkhāroti? No, kāyasaṅkhāro kāyoti? No’’ti vā evaṃ sabbattha paṭisedho. Vissajjanānaṃ kāyādīnaṃ eva kāyasaṅkhārādināmattā. Na hi kāyādayo viya kāyasaṅkhārādīnaṃ nāmaṃ hoti, paṭilome pana na kāyo na kāyasaṅkhāroti yo kāyo na hoti, so kāyasaṅkhāropi na hotīti pucchāya attho, tassā kāyasaṅkhāro na kāyo kāyasaṅkhāroti kāyasaṅkhāro kāyo na hoti, kāyasaṅkhāroyeva paneso hoti, kāyañca kāyasaṅkhārañca ṭhapetvā avasesaṃ saṅkhatāsaṅkhatādibhedaṃ sabbaṃ na ca kāyo, na ca kāyasaṅkhāroti vissajjanaṃ. Sesesupi eseva nayo, itaresu ca anulomapaṭilomesu ‘‘kāyo kāyasaṅkhāroti? No, saṅkhārā vacīsaṅkhāroti? Vacīsaṅkhāro saṅkhāro ceva vacīsaṅkhāro ca, avasesā saṅkhārā, na vacīsaṅkhāro, na saṅkhārā na vacīsaṅkhāroti? Āmantā’’tiādinā sabbattha pucchāvissajjananayo veditabbo.

Pavattivāre pana ‘‘yassa kāyasaṅkhāro uppajjati, tassa vacīsaṅkhāro uppajjatīti? Vinā vitakkavicārehi assāsapassāsānaṃ uppādakkhaṇe tesaṃ kāyasaṅkhāro uppajjati, netaro, savitakkasavicāracittasamaṅgīnaṃ pana kāmāvacarasattānaṃ tadubhayampi uppajjati. Yassa vā pana…pe… uppajjatīti? Rūpārūpabhavikānaṃ vitakkavicāruppādakkhaṇe vacīsaṅkhārova uppajjati, netaro…pe… yathāvuttakāmāvacarānaṃ pana tadubhayaṃ uppajjati. Yassa kāyasaṅkhāro uppajjati, tassa cittasaṅkhāro uppajjatīti? Āmantā…pe… yassa vā pana…pe… uppajjatīti…pe… assāsapassāsānaṃ uppādakkhaṇe tadubhayaṃ uppajjati. Yassa vacīsaṅkhāro uppajjati, tassa cittasaṅkhāro uppajjatīti? Āmantā…pe… yattha kāyasaṅkhāro uppajjati, tattha vacīsaṅkhāro uppajjatīti? Kāmāvacarasattānaṃ dutiyajjhāne tatiyajjhāne tattha kāyasaṅkhārova uppajjati, netaro, paṭhamajjhānādīsu pana tadubhayaṃ uppajjati. Yattha vā pana …pe… uppajjatīti? Kāmāvacare uppajjati, na rūpārūpabhavesu. Yattha kāyasaṅkhāro uppajjati, tattha cittasaṅkhāro uppajjatīti? Āmantā. Yattha vā pana…pe… uppajjatīti? Kāmāvacarasattānaṃ catutthajjhāne rūpārūpabhave ca tattha cittasaṅkhārova uppajjati, netaro, itarajjhānādīsu pana tadubhayaṃ uppajjatī’’tiādinā,

‘‘Yassa kāyasaṅkhāro nuppajjati, tassa vacīsaṅkhāro nuppajjatīti? Vinā assāsapassāsehi vitakkavicārānaṃ uppādakkhaṇe tesaṃ kāyasaṅkhārova nuppajjati, netaro, sabbesaṃ cittassa bhaṅgakkhaṇe vinā assāsapassāsehi avitakkaavicāracittassa uppādakkhaṇe nirodhasamāpannānaṃ asaññasattānañca tadubhayampi nuppajjati…pe… yassa kāyasaṅkhāro nuppajjati, tassa cittasaṅkhāro nuppajjatīti…pe… sabbacittānaṃ bhaṅgakkhaṇe nirodhasamāpannānaṃ asaññasattānañca nuppajjatī’’tiādinā ca, ‘‘yattha kāyasaṅkhāro nuppajjati, tattha vacīsaṅkhāro nuppajjatīti…pe… catutthajjhānakkhaṇe rūpabhavādīsu nuppajjatī’’tiādinā ca, ‘‘yassa kāyasaṅkhāro uppajjittha, tassa vacīsaṅkhāro uppajjitthāti? Āmantā’’tiādinā, ‘‘yassa kāyasaṅkhāro nuppajjittha, tassa cittasaṅkhāro nuppajjitthāti? Natthī’’tiādinā, ‘‘yassa yattha kāyasaṅkhāro nuppajjittha, tassa tattha vacīsaṅkhāro nuppajjitthāti…pe… catutthajjhānaṃ samāpannānaṃ suddhāvāsānaṃ dutiye citte vattamāne asaññasattānaṃ tesaṃ tattha kāyasaṅkhāro ca nuppajjittha vacīsaṅkhāro cā’’tiādinā ca,

‘‘Yassa kāyasaṅkhāro uppajjissati, tassa vacīsaṅkhāro uppajjissatīti? Āmantā. Yassa vā pana…pe… uppajjissatīti? Yassa cittassa anantarā kāmāvacarānaṃ pacchimacittaṃ uppajjissati, rūpārūpabhave pacchimabhavikānaṃ vacīsaṅkhārova uppajjissati, na kāyasaṅkhāro, aññesaṃ pana tadubhayaṃ uppajjissatī’’tiādinā ca, ‘‘yassa kāyasaṅkhāro nuppajjissati, tassa vacīsaṅkhāro nuppajjissatīti…pe… pacchimacittasamaṅgīnaṃ yassa cittassa anantarā avitakkaavicāraṃ pacchimacittaṃ uppajjissati, tesaṃ tadubhayaṃ nuppajjissatī’’tiādinā sabbakālabhedesu yathānurūpato uppādavāre yojanānayo veditabbo. ‘‘Yassa kāyasaṅkhāro nirujjhati, tassa vacīsaṅkhāro nirujjhatīti…pe… paṭhamajjhānaṃ samāpannānaṃ kāmāvacarānaṃ assāsapassāsānaṃ bhaṅgakkhaṇe tadubhayaṃ nirujjhati. Yassa kāyasaṅkhāro nirujjhati, tassa cittasaṅkhāro nirujjhatīti? Āmantā’’tiādinā nirodhavāre, ‘‘yassa kāyasaṅkhāro uppajjati, tassa vacīsaṅkhāro nirujjhatīti? No’’tiādinā uppādanirodhavāre ca,

‘‘Yo kāyasaṅkhāraṃ parijānāti, so vacīsaṅkhāraṃ parijānātīti? Āmantā’’tiādinā pariññāvāre ca heṭṭhā vuttānusārena sabbattha pāḷinayo veditabbo.

Pavattivāre panettha paccuppannakāle puggalavārassa anulomanaye kāyasaṅkhāramūlakāni dve, vacīsaṅkhāramūlakaṃ ekanti tīṇeva yamakāni labbhanti. Tassa paṭilomanayepi okāsavārādīsupi eseva nayo. Evamettha sabbavāresu tiṇṇaṃ tiṇṇaṃ yamakānaṃ vasena yamakagaṇanā veditabbā. Atthavinicchaye panettha idaṃ lakkhaṇaṃ – imasmiṃ hi saṅkhārayamake ‘‘assāsapassāsānaṃ uppādakkhaṇe, vitakkavicārānaṃ uppādakkhaṇe’’tiādivacanato (yama. 2.saṅkhārayamaka.19) paccuppannādikālabhedo pavattivasenāpi gahetabbo, na cutipaṭisandhivaseneva. ‘‘Dutiyajjhāne tatiyajjhāne tattha kāyasaṅkhāro uppajjatī’’tiādivacanato (yama. 2.saṅkhārayamaka.21) ca jhānampi okāsavasena gahitanti veditabbaṃ. Evamettha yaṃ yaṃ labbhati, tassa tassa vasena atthavinicchayo veditabbo. Tatridaṃ nayamukhaṃ – ‘‘vinā vitakkavicārehī’’ti dutiyatatiyajjhānavasena vuttaṃ, na catutthajjhānavasena tattha assāsapassāsānaṃ abhāvato. ‘‘Cittassa bhaṅgakkhaṇe’’ti idaṃ kāyasaṅkhārassa ekantacittasamuṭṭhānattā vuttaṃ, uppajjamānameva hi cittaṃ rūpaṃ, arūpaṃ vā samuṭṭhāpeti, na bhijjamānaṃ, ṭhitaṃ vā. ‘‘Pacchimacittasamaṅgīna’’nti sabbapacchimena appaṭisandhikacittena samaṅgīnaṃ khīṇāsavānaṃ. ‘‘Avitakkaavicāraṃ pacchimacitta’’nti ettha rūpāvacarānaṃ dutiyajjhānikādicuticittavasena, arūpāvacarānañca catutthajjhānikacuticittavasena attho gahetabbo.

‘‘Yassa kāyasaṅkhāro nirujjhati, tassa cittasaṅkhāro nirujjhatī’’ti ettha niyamato kāyasaṅkhārassa cittasaṅkhārena saddhiṃ ekakkhaṇe nirujjhanato ‘‘āmantā’’ti paṭivacanaṃ dinnaṃ na ekacittakkhaṇikattā. Cittasaṅkhāro hi kāyasaṅkhārena vināpi uppajjati ca nirujjhati ca. Kāyasaṅkhāro pana cittasamuṭṭhānattā yena cittena saddhiṃ uppajjati, tato paṭṭhāya sattarasamena saddhiṃ nirujjhati, esā cittasamuṭṭhānarūpassa dhammatā. Yaṃ pana vibhaṅgappakaraṇassa sīhaḷaṭṭhakathāya ‘‘cittasamuṭṭhānarūpaṃ sattarasamacittassa uppādakkhaṇe nirujjhatī’’ti vuttaṃ, taṃ imāya pāḷiyā virujjhati. ‘‘Yassa kāyasaṅkhāro uppajjati, tassa vacīsaṅkhāro nirujjhatī’’ti ettha yasmā kāyasaṅkhāro cittassa uppādakkhaṇe uppajjati, na ca tasmiṃ khaṇe vitakkavicārā nirujjhanti, tasmā ‘‘no’’ti paṭisedho kato. Iminā nayamukhena sabbattha vinicchayo veditabbo. Ayaṃ saṅkhārayamakamātikatthasaṃvaṇṇanānayo.

Anusayayamakamātikatthavaṇṇanā

Anusayayamakamātikāya pana pāḷivavatthānaṃ tāva evaṃ veditabbaṃ. Anusayayamakepi khandhayamakamātikādīsu viya desanaṃ akatvā aññena nayena pāḷidesanā katā. Kathaṃ? Paṭhamaṃ tāva paricchedavāro paricchinnuddesavāroti dve vārā uddesavasena desitā, tato uppattiṭṭhānavāroti eko khuddakavāro. Tato anusayavāro sānusayavāro pajahanavāro pariññāvāro pahīnavāro uppajjanavāro dhātuvāroti anusaye yojetvā yamakavasena papañcato niddiṭṭhā satta mahāvārāti aṭṭhakaniddesavasena desitā, evaṃ dasahi vārehi anusayayamakadesanā katā. Tesu ye ime hi paricchedavārotiādinā dve vārā uddesavasena vuttā, te idha anusayayamakamātikāti gahetabbā.

Tattha hi **satta anusayā**ti ayaṃ gaṇanāya paricchinditvā anusayānaṃ desitattā paricchedavāro nāma. **Kāmarāgānusayo…pe… avijjānusayo**ti ayaṃ paricchedavasena paricchinnānaṃ nāmamattaṃ uddisitvā ‘‘ime nāma te’’ti desitattā paricchinnuddesavāro nāma. Tattha anuttānatthato tāva **anusayā**ti kenaṭṭhena anusayā? Anusayanaṭṭhena. Ko esa anusayanaṭṭho nāmāti? Appahīnaṭṭho. Kāmarāgānusayādayo hi appahīnaṭṭhena tassa tassa santāne anusenti nāma, tasmā ‘‘anusayā’’ti vuccanti, **anusentī**ti ca taṃ taṃ anurūpaṃ kāraṇaṃ labhitvā uppajjantīti attho. Athāpi siyā – anusayanaṭṭho nāma appahīnākāro, appahīnākāro ca na uppajjati, tasmā anusayā na uppajjantīti. Tatridaṃ paṭivacanaṃ – appahīnākāro anusayo, anusayoti pana appahīnaṭṭhena thāmagatakileso vuccati, so cittasampayutto sārammaṇo sappaccayaṭṭhena sahetuko ekantākusalova hoti **kathāvatthusmiṃ** (kathā. 554 ādayo) anusayānaṃ cittavippayuttabhāvassa paṭisedhitattā, so ca atītopi hoti, anāgatopi paccuppannopi, tasmā uppajjatīti vattuṃ yuttaṃ. Tathā hi **dhammasaṅgahe** mohassa padabhājane 317 ‘‘avijjānusayo avijjāpariyuṭṭhānaṃ…pe… ayaṃ tasmiṃ samaye moho hotī’’ti (dha. sa. 390). Imasmiñca yamake uppajjanavāre ‘‘yassa kāmarāgānusayo uppajjati, tassa paṭighānusayo uppajjatī’’tiādi vuttaṃ, tasmā ‘‘anusentīti taṃ taṃ anurūpaṃ kāraṇaṃ labhitvā uppajjantī’’ti yaṃ vuttaṃ, taṃ suvuttanti veditabbaṃ. **Kāmarāgānusayo**ti kāmarāgo ca so appahīnaṭṭhena anusayo cāti kāmarāgānusayo. Sesapadesupi eseva nayo. Ayaṃ tāvettha anuttānattho.

Atthavinicchayo panetthāpi niddesanayamukhadassanavaseneva hoti, niddeso cettha heṭṭhā vutto.

Uppattiṭṭhānavārādayo aṭṭha vārā ca, tatrāyaṃ pāḷivavatthānānupubbikāmukhamattappakāsanā. Tesaṃ hi paṭhamo anusayānaṃ uppattiṭṭhānavāro nāma. Tattha vārabhedo yamakayojanavāre natthi, itaresu pana sattasu mahāvāresu atthi. Tesu hi paṭhamo anusayavāro anulomapaṭilomanayavasena duvidho hoti. Tattha anulomanaye ‘‘yassa yattha…pe… anusetī’’ti puggalokāsatadubhayanāmavasena tayo antaravārā honti, tesu ekekasmiṃ ekamūlakadvimūlakatimūlakacatumūlakapañcamūlakachamūlakānaṃ vasena yamakabhedā honti. Yathā ca anulomanaye, evaṃ paṭilomanayepi veditabbā. Yathā cettha anusayavāre, evaṃ sānusayavārapajahanavārapariññāvārapahīnavārauppajjanavāresu pañcasupi. Ayaṃ panettha purimesu tīsu vāresu viseso. Okāsavāre ‘‘yattha tatthā’’ti avatvā ‘‘yato tato’’ti nissakkavacanena desanā katā. Sesaṃ tādisameva. Yo panāyaṃ sabbapacchimo dhātuvāro nāma, so pucchāvāro vissajjanavāroti dvidhā ṭhito. Tattha pucchāvāro anulomapaṭilomavasena duvidho. Tassāvasāne pucchānukkamena vissajjanaṃ katanti. Evaṃ tāvettha pāḷivavatthānaṃ veditabbaṃ.

Tatridaṃ aṭṭhannaṃ vārānaṃ ādito paṭṭhāya mukhamattadassanaṃ. ‘‘Kattha kāmarāgānusayo anuseti? Kāmadhātuyā dvīsu vedanāsu ettha kāmarāgānusayo anuseti. Kattha paṭighānusayo anuseti? Dukkhāya vedanāya…pe… mānānusayo kāmadhātuyā dvīsu vedanāsu rūpadhātuyā arūpadhātuyā ca anuseti. Diṭṭhānusayo, vicikicchānusayo ca sabbasakkāyapariyāpannesu dhammesu, bhavarāgānusayo rūpārūpadhātūsu, avijjānusayo sabbasakkāyapariyāpannesu dhammesu anusetī’’ti ayaṃ tāva paṭhamavāre pāḷinayo.

Tattha **kāmadhātuyā dvīsu vedanāsū**ti kāmāvacarabhūmiyaṃ sukhāya ceva upekkhāya cāti dvīsu vedanāsu, kāmarāgānusayo pana sahajātavasena, ārammaṇavasena cāti dvīhākārehi anuseti uppajjati, tattha akusalāhi sukhaupekkhāhi sahajātopi hutvā tā ārammaṇaṃ katvāpi uppajjati. Avasesā pana kāmāvacarakusalavipākakiriyavedanā ārammaṇameva katvā uppajjati, imāsu vedanāsu anusayamāno cesa tāhi vedanāhi sampayuttesu saññāsaṅkhāraviññāṇesupi anusetiyeva. Imāsaṃ pana vedanānaṃ assādaṭṭhena kāmarāgānusayuppattiyā sesasampayuttehi padhānattā, oḷārikattena veneyyānaṃ subodhattā ca dvīsu vedanāsuyeva anusetīti vuttaṃ, evaṃ uparipi. Na kevalañcesa anusayamāno imāsu dvīsu vedanāsuyeva, vedanāsampayuttesu dhammesu ca anuseti, iṭṭhesu pana rūpādīsupi anuseti eva. Vuttampi cetaṃ **vibhaṅgappakaraṇe** ‘‘yaṃ loke piyarūpaṃ sātarūpaṃ, ettha sattānaṃ kāmarāgānusayo anusetī’’ti (vibha. 816), etthānusayayamakepi vuttaṃ ‘‘dukkhāya vedanāya rūpadhātuyā ettha kāmarāgānusayo nānusetī’’tiādi. Etena vuttāvasesarūpādīsu chasupi ārammaṇesu anusetīti vuttaṃ hoti. Idha pana taṃ sabbaṃ avatvā kiñcideva padhānattādinā kāraṇena vuttanti gahetabbaṃ.

Dukkhāyāti ettha paṭighacittasampayuttā dve domanassavedanā, kāyaviññāṇasampayuttā dukkhavedanā cāti tisso vedanā, taṃ sampayuttā ca dhammā, aniṭṭhā cha rūpādayo dhammā paṭighānusayasahajātavasena, ārammaṇavasena ca yathārahaṃ anusayanaṭṭhānaṃ. Kiṃ pana itarā dve vedanā iṭṭhārammaṇaṃ vā paṭighassa ārammaṇaṃ na hontīti? No na honti. Parihīnajjhānassa hi naṭṭhaṃ iṭṭhaṃ sasampayuttadhammaṃ jhānamārabbha domanassaṃ uppajjati, taṃ pana ārammaṇamattameva, nānusayanaṭṭhānaṃ iṭṭhattā. Aniṭṭhameva hi iṭṭhato paṭihanananimittaṃ, yaṃ pana tatthuppannaṃ, tassa paṭighamattameva hoti, na paṭighānusayoti. Paṭighānusayo hi aniṭṭhārammaṇe paṭihananavasena uppanno thāmagato kileso, itaro domanassena saddhiṃ uppannopi attano paṭihananakiccassa akaraṇato paṭighānusayo na hoti, abbohārikattaṃ gacchati. Yathā hi pāṇātipātacetanāya saddhiṃ uppannopi byāpādo manokammaṃ nāma na hoti, abbohārikattaṃ gacchati, evanti gahetabbaṃ. Teneva nekkhammassitaṃ domanassaṃ sevitabbaṃ vuttaṃ. Mānānusayassa pana dukkhadomanassavajjitā sabbe lokiyā dhammā anusayanaṭṭhānaṃ. ‘‘Dukkhāya vedanāya apariyāpanne ettha…pe… mānānusayo ca nānusetī’’ti hi vuttaṃ. Diṭṭhānusayavicikicchānusayānaṃ pana lokuttaravajjitā sabbepi dhammā anusayanaṭṭhānaṃ. Tena vuttaṃ ‘‘sabbasakkāyapariyāpannesu dhammesū’’ti. Tattha saṃsāravaṭṭanissitaṭṭhena sakkāyapariyāpannesu sabbadhammesūti attho. Evaṃ avijjānusayopi veditabbo. Sabbattha ca sahajātārammaṇabhedo heṭṭhā vuttanayeneva veditabbo.

Bhavarāgānusayo pana kiñcāpi diṭṭhivippayuttesu catūsu cittesu uppajjanato sahajātavasena kāmadhātuyā dvīsu vedanāsu anusetīti vattabbo bhaveyya, so pana yasmā rūpārūpāvacaramevārammaṇaṃ labhati, na kāmāvacarārammaṇameva, anusayānaṃ pana taṃ na anusayanaṭṭhānaṃ, tasmā ārammaṇavasena niyamaṃ akatvā ‘‘rūpadhātuyā arūpadhātuyā ettha bhavarāgānusayo anusetī’’ti vuttaṃ. Taṃ rāgavasena so ca sabbopi rāgo kāmarāgānusayo gahetabboti ayaṃ uppattiṭṭhānavāre nayo.

Itaresu pana sattasu mahāvāresu tāva ‘‘yassa kāmarāgānusayo anuseti, tassa paṭighānusayo anusetīti? Āmantā. Yassa vā pana paṭighānusayo anuseti, tassa kāmarāgānusayo anusetīti? Āmantā. Yassa kāmarāgānusayo anuseti, tassa mānānusayo anusetīti? Āmantā. Yassa vā pana mānānusayo anuseti, tassa kāmarāgānusayo anusetīti? Anāgāmissa mānānusayo anuseti, no ca tassa kāmarāgānusayo anuseti, tiṇṇaṃ puggalānaṃ mānānusayo ca anuseti, kāmarāgānusayo ca anuseti. Yassa kāmarāgānusayo anuseti, tassa diṭṭhānusayo anusetīti? Dvinnaṃ puggalānaṃ kāmarāgānusayo anuseti, no ca…pe… diṭṭhānusayo ca anuseti, yassa vā pana…pe… āmantā. Yassa kāmarāgānusayo anuseti, tassa vicikicchānusayo anusetī’’ti pucchāyapi diṭṭhānusayasadisameva vissajjanaṃ. Yassa kāmarāgānusayo anuseti, tassa bhavarāgānusayo anusetīti? Āmantā. Yassa vā pana…pe… anusetīti…pe… tiṇṇaṃ puggalānaṃ bhavarāgānusayo ca anuseti, kāmarāgānusayo ca anuseti. Avijjānusayepi eseva nayo. Iminā nayena paṭighānusayādimūlikāsu pucchāsu vissajjananayo veditabbo. Ayaṃ ekamūlake nayo.

Yassa kāmarāgānusayo ca paṭighānusayo ca anuseti, tassa mānānusayo anusetīti? Āmantā. Dvinnaṃ dvimūlikā…pe… pañcamūlikānaṃ pana ekamūle vuttānusārena vissajjananayo ñātabbo. Tatrāyaṃ pacchimānusaye yojanā – ‘‘yassa kāmarāgānusayo ca paṭighānusayo ca mānānusayo ca diṭṭhānusayo ca vicikicchānusayo ca bhavarāgānusayo ca anuseti, tassa avijjānusayo anusetīti? Āmantā. Yassa vā pana avijjānusayo anuseti, tassa kāmarāgānusayo ca…pe… bhavarāgānusayo ca anusetīti? Anāgāmissa avijjānusayo ca mānānusayo ca bhavarāgānusayo ca anuseti, na itare, dvinnaṃ puggalānaṃ avijjānusayo ca kāmarāgapaṭighamānabhavarāgānusayā ca anusenti, na diṭṭhivicikicchānusayā, puthujjanassa pana sabbepi anusentī’’ti ayaṃ puggalavāre nayo.

Okāsavāre pana ‘‘yattha kāmarāgānusayo anuseti, tattha paṭighānusayo anusetīti? No. Yattha vā pana…pe… anusetīti? No. Yattha kāmarāgānusayo anuseti, tattha mānānusayo anusetīti? Āmantā. Yattha vā pana mānānusayo anuseti, tattha kāmarāgānusayo anusetīti? Rūpadhātuyā arūpadhātuyā ettha mānānusayo anuseti, na kāmarāgānusayo, kāmadhātuyā dvīsu vedanāsu tadubhayaṃ anuseti. Yattha kāmarāgānusayo…pe… anusetīti? Āmantā. Yattha vā pana…pe… anusetīti? Dukkhāya vedanāya rūpadhātuyā arūpadhātuyā ettha vicikicchānusayo anuseti, na kāmarāgānusayo, kāmadhātuyā dvīsu vedanāsu tadubhayaṃ anuseti. Yattha kāmarāgānusayo…pe… anuseti, tattha bhavarāgānusayo anusetīti? No. Yattha vā pana…pe… no. Yattha kāmarāgānusayo anuseti, tattha avijjānusayo anusetīti? Āmantā. Yattha vā pana…pe… anusetīti? Dukkhāya vedanāya rūpārūpadhātuyā ettha avijjānusayo anuseti, na kāmarāgānusayo, kāmadhātuyā dvīsu vedanāsu tadubhayaṃ anuseti.

Yattha paṭighānusayo anuseti, tattha mānānusayo anusetīti? No. Yattha vā pana…pe… no. Yattha paṭighānusayo anuseti, tattha diṭṭhānusayo vicikicchānusayo anusetīti? Āmantā. Yattha vā pana…pe… anusetīti? Kāmadhātuyā dvīsu vedanāsu rūpārūpadhātuyā ettha vicikicchānusayo anuseti, na paṭighānusayo, dukkhāya pana vedanāya tadubhayaṃ anuseti. Yattha paṭighānusayo anuseti, tattha bhavarāgānusayo anusetīti? No. Yattha vā pana…pe… no. Yattha paṭighānusayo anuseti, tattha avijjānusayo anusetīti? Āmantā. Yattha vā pana…pe… anusetīti…pe… dukkhāya vedanāya tadubhayaṃ anuseti, aññattha avijjānusayo ca.

Yattha mānānusayo anuseti, tattha diṭṭhānusayo vicikicchānusayo anusetīti? Āmantā. Yattha vā pana…pe… anusetīti? Dukkhāya vedanāya diṭṭhānusayova, netaro, tadaññesu sabbattha anuseti. Yattha mānānusayo anuseti, tattha bhavarāgānusayo anusetīti? Kāmadhātuyā dvīsu vedanāsu mānānusayo, netaro, rūpārūpadhātuyā pana tadubhayaṃ anuseti. Yattha vā pana…pe… āmantā. Yattha mānānusayo anuseti, tattha avijjānusayo…pe… āmantā. Yattha vā pana…pe… anusetīti? Dukkhavedanaṃ ṭhapetvā tadaññāsu sabbattha tadubhayaṃ anuseti. Yattha diṭṭhānusayo, tattha vicikicchānusayo…pe… āmantā. Yattha diṭṭhānusayo, tattha bhavarāgānusayo anusetīti? Kāmadhātuyā tīsu vedanāsu diṭṭhānusayova, rūpārūpabhavesu tadubhayaṃ anuseti. Yattha vā pana…pe… āmantā. Yattha diṭṭhānusayo anuseti, tattha avijjānusayo…pe… āmantā. Yattha vā pana…pe… āmantā. Esa nayo vicikicchāmūlakesupi. Yattha bhavarāgānusayo, tattha avijjānusayo anusetīti? Āmantā. Yattha vā pana…pe… anuseti, tattha kāmadhātuyā tīsu vedanāsu avijjānusayova, rūpārūpabhavesu pana tadubhayaṃ anusetī’’ti ayamettha ekamūlanayo.

‘‘Yassa…pe… nānuseti. Yassa…pe… nānuseti mānānusayo, arahato pana tadubhayampi nānuseti. Yassa vā pana…pe… āmantā. Yassa kāmarāgānusayo nānuseti, tassa diṭṭhānusayo vicikicchānusayo nānusetīti? Āmantā. Yassa vā pana…pe… nānusetīti? Dvinnaṃ puggalānaṃ vicikicchānusayova nānuseti, netaro, anāgāmiarahantānaṃ tadubhayampi nānusetī’’tiādinā nayena puggalavāre,

‘‘Yattha kāmarāgānusayo nānuseti, tattha paṭighānusayo nānusetīti? Dukkhāya vedanāya kāmarāgānusayova nānuseti, netaro, rūpārūpadhātupariyāpannesu tadubhayaṃ nānuseti. Yattha vā pana…pe… nānusetīti? Kāmadhātuyā dvīsu vedanāsu paṭighānusayova, rūpārūpapariyāpannesu pana tadubhayaṃ nānuseti. Yattha kāmarāgānusayo nānuseti, tattha mānānusayo nānusetīti? Rūpārūpadhātūsu kāmarāgānusayova, dukkhāya pana vedanāya, apariyāpannesu ca tadubhayaṃ nānuseti. Yattha vā pana…pe… āmantā. Yattha kāmarāgānusayo nānuseti, tattha diṭṭhānusayo, vicikicchānusayo nānusetīti? Dukkhāya vedanāya rūpārūpadhātūsu kāmarāgānusayova, apariyāpanne pana tadubhayaṃ nānusetī’’tiādinā nayena okāsavāre ca,

‘‘Yassa yattha kāmarāgānusayo nānuseti, tassa tattha paṭighānusayo nānusetīti? Tiṇṇaṃ puggalānaṃ dukkhāya vedanāya kāmarāgānusayova, rūpārūpapariyāpannesu tadubhayaṃ nānuseti, dvinnaṃ puggalānaṃ sabbattha tadubhayaṃ nānuseti. Yassa vā pana yattha…pe… nānusetīti? Tiṇṇaṃ puggalānaṃ kāmadhātuyā dvīsu vedanāsu paṭighānusayova, rūpārūpapariyāpannesu tadubhayaṃ nānuseti, dvinnaṃ puggalānaṃ sabbattha tadubhayaṃ nānuseti. Yassa yattha kāmarāgānusayo nānuseti, tassa tattha mānānusayo nānusetīti? Tiṇṇaṃ puggalānaṃ rūpārūpadhātuyā kāmarāgānusayova, netaro, dukkhāya vedanāya, apariyāpanne ca tadubhayaṃ nānuseti, anāgāmissa kāmadhātuyā dvīsu vedanāsu rūpārūpadhātuyā kāmarāgānusayova, arahato pana sabbattha tadubhayaṃ nānusetī''tiādinā puggalokāsavāre ca vuttānusārena nayo ñātabboti ayaṃ pāḷinayo.

Tattha ''yassa kāmarāgānusayo anuseti, tassa paṭighānusayo anusetī''ti ettha yadetaṃ ''āmantā''ti paṭivacanaṃ dinnaṃ, taṃ duddinnaṃ viya khāyati. Kasmā? Kāmarāgapaṭighānaṃ ekakkhaṇe anuppattito. Yathā hi ''yassa manāyatanaṃ uppajjati, tassa dhammāyatanaṃ uppajjatī''tiādīsu manāyatanadhammāyatanādīni ekakkhaṇe uppajjanti, na tathā kāmarāgapaṭighā, visuññeva uppajjanato, tasmā ettha ''no''ti paṭisedho kattabbo siyā, taṃ pana akatvā ''āmantā''ti paṭivacanassa dinnattā heṭṭhā yamakesu viya ettha khaṇapaccuppannavasena vattamānavohāraṃ aggahetvā aññathā gahetabbo. Kathaṃ gahetabbo? Appahīnavasena. Appahīnataṃ hi sandhāya ayaṃ anusetīti vattamānavohāro vutto, na khaṇapaccuppannataṃ, tasmā imissā pucchāya yassa kāmarāgānusayo appahīno, na anuppattidhammataṃ āpādito, tassa paṭighānusayo appahīno, na anuppattidhammataṃ āpādito, tassa paṭighānusayo appahīnoti evamattho gahetabbo. Yasmā ca tesu kāmarāgapaṭighesu yasseko appahīno, tassa itaropi appahīnova hoti, tasmā ''āmantā''ti vuttaṃ. Ito paresupi evarūpesu uppajjativārādivissajjanesu eseva nayo. **Tiṇṇaṃ puggalāna**nti puthujjanasotāpannasakadāgāmīnaṃ. Dvinnanti sotāpannasakadāgāmīnaṃ. Evaṃ uppajjanaṃ dīpitaṃ. Okāsavārassa paṭhamadutiyapucchāsu yasmā kāmarāgapaṭighā ekacitte na uppajjanti, tasmā ''no''ti paṭisedho kato. Dukamūlādīsu ca yasmā kāmarāgapaṭighādayo ekasmiṃ ṭhānasaṅkhāte citte, ārammaṇe vā na uppajjanti, tasmā ''natthī''ti tattha paṭikkhepo kato, ayaṃ pucchā apubbā evāti adhippāyo. Puggalokāsavāre **catunna**nti puthujjanasotāpannasakadāgāmianāgāmīnaṃ. Paṭilome **dvinna**nti anāgāmiarahante sandhāya vuttanti ayaṃ anusayavāre nayo.

Sānusayavāre pana ''yo kāmarāgānusayena sānusayo, so paṭighānusayena sānusayoti? Āmantā…pe… mānānusayena sānusayoti? Āmantā. Yo vā pana mānānusayena sānusayo, so kāmarāgānusayena sānusayoti? Anāgāmī mānānusayeneva, na kāmarāgānusayena, tayo pana puggalā tadubhayenāpi anusayenā''ti iminā nayena sesesu dukamūlādīsu pucchāvissajjananayo ñātabbo, ayaṃ puggalavāre nayo.

''Yato kāmarāgānusayena sānusayo, tato paṭighānusayena sānusayoti? No…pe… mānānusayena sānusayoti? Āmantā. Yato vā pana mānānusayena sānusayo, tato kāmarāgānusayena sānusayoti? Rūpārūpadhātuyā mānānusayeneva, netarena, kāmadhātuyā dvīsu vedanāsu tadubhayenāpī''tiādinā okāsavāre ca,

''Yo yato kāmarāgānusayena sānusayo, so tato paṭighānusayena sānusayoti? No''tiādinā puggalokāsavāre cāti evaṃ anulomanaye ca, ''yo kāmarāgānusayena niranusayo, so paṭighānusayena niranusayoti? Āmantā''tiādinā paṭilomanayepi sabbattha anusayavāre vuttānusārato pucchāvissajjananayo ñātabbo.

Tattha **yato kāmarāgānusayena sānusayo**ti yato kāraṇato uppannena kāmarāgānusayena sānusayo, kiṃ so tato kāraṇato uppannapaṭighānusayenapi sānusayoti vuccati. Yasmā panete dve ekasmā ṭhānā na uppajjanti, tasmā ''no''ti paṭisedho kato sesaṃ tādisamevāti ayaṃ sānusayavāre nayo.

Pajahanavāre pana ''yo kāmarāgānusayaṃ pajahati, so paṭighānusayaṃ pajahatīti? Āmantā…pe… mānānusayaṃ pajahatīti? Tadekaṭṭhaṃ pajahati. Yo vā pana mānānusayaṃ pajahati, so kāmarāgānusayaṃ pajahatīti? No…pe… so diṭṭhānusayaṃ vicikicchānusayaṃ pajahatīti? No. Yo vā pana vicikicchānusayaṃ pajahati, so kāmarāgānusayaṃ pajahatīti? Tadekaṭṭhaṃ pajahati. Yo…pe… bhavarāgānusayaṃ avijjānusayaṃ pajahatīti? Tadekaṭṭhaṃ pajahati…pe… yo kāmarāgānusayañca paṭighānusayañca mānānusayañca…pe… pajahatīti? Natthī''tiādinā puggalavāre,

''Yato kāmarāgānusayaṃ pajahati, tato paṭighānusayaṃ pajahatīti? No…pe… yato kāmarāgānusayaṃ pajahati, tato mānānusayaṃ pajahatīti? Āmantā. Yato vā pana mānānusayaṃ pajahati, tato kāmarāgānusayaṃ pajahatīti? Rūpārūpadhātuyā tato mānānusayameva, kāmadhātuyā pana dvīsu vedanāsu tato mānānusayaṃ pajahatī''tiādinā okāsavāre ca,

''Yo yato kāmarāgānusayaṃ pajahati, so tato paṭighānusayaṃ pajahatīti? No…pe… mānānusayaṃ pajahatīti? Tadekaṭṭhaṃ pajahati…pe… vicikicchānusayaṃ pajahatīti? No. Yo vā pana yato vicikicchānusayaṃ pajahati, so tato kāmarāgānusayaṃ pajahatīti? Aṭṭhamako dukkhāya vedanāya rūpārūpadhātuyā so tato vicikicchānusayaṃ pajahati, no ca so tato kāmarāgānusayaṃ pajahati, sveva puggalo kāmadhātuyā dvīsu vedanāsu so tato vicikicchānusayaṃ pajahati, kāmarāgānusayaṃ tadekaṭṭhaṃ pajahatī''tiādinā puggalokāsavāre cāti evaṃ anulomanaye ca, ''yo kāmarāgānusayaṃ na pajahati, so paṭighānusayaṃ na pajahatīti? Āmantā…pe… vicikicchānusayaṃ na pajahatīti? Aṭṭhamako kāmarāgānusayaṃ na pajahati, netaraṃ, anāgāmimaggasamaṅgiṃ, aṭṭhamakañca ṭhapetvā avasesā puggalā tadubhayaṃ na pajahantī''tiādinā paṭilomanaye ca sabbattha pucchāvissajjananayo ñātabbo.

Tattha **pajahatī**ti tena tena maggena pahānapariññāvasena pajahati. **Tadekaṭṭha**nti pahānekaṭṭhataṃ sandhāya vuttaṃ. Paṭhamamaggādinā hi na kevalaṃ diṭṭhādikā eva dhammā pahīyanti, atha kho apāyagamaniyā tena kāmarāgapaṭighamānādayopi pahīyanti eva. Paṭhamamaggavajjhā hi kāmarāgā, apāyagamaniyā ca mānāvijjādayopi, tatiyamaggavajjhāti pahānekaṭṭhā hutvā pahīyanti evāti ''no''ti arahattamaggaṭṭhaṃ sandhāya vuttaṃ. So hi kāmarāgānusayaṃyeva pahīnattā na pajahatīti. **Yato kāmarāgānusayaṃ pajahatī**ti yato uppajjanakaṃ kāmarāgānusayaṃ pajahatīti attho, **aṭṭhamako**ti sotāpattimaggaṭṭho. So hi dakkhiṇeyyakkamena arahattaphalaṭṭhato paṭṭhāya gaṇiyamāno aṭṭhamako nāma. Paṭilomanaye **anāgāmimaggasamaṅgiñca aṭṭhamakañca ṭhapetvā avasesā**ti puthujjanasesasekhāsekhā. Tesu hi puthujjanā pahānapariññāya abhāvena na pajahanti, sesā tesaṃ pahīnattāti iminā nayena sabbattha vinicchayo veditabboti ayaṃ pajahanavāre nayo.

Pariññāvāro pana ''yo kāmarāgānusayaṃ parijānāti, so paṭighānusayaṃ parijānātī''tiādinā pajahanavārasadisova. Ayampi hi pajahanavāro viya maggaṭṭhānaññeva vasena vissajjito. Tattha **parijānātī**ti tīhi pariññāhi parijānātīti attho. Ayaṃ pariññāvāre nayo.

Pahīnavāre pana ''yassa kāmarāgānusayo pahīno, tassa paṭighānusayo pahīnoti? Āmantā…pe… mānānusayo pahīnoti? Anāgāmissa kāmarāgānusayova, arahato pana mānānusayopi pahīno''tiādinā puggalavāre, ''yattha kāmarāgānusayo pahīno, tattha paṭighānusayo pahīnoti? Na vattabbo pahīnoti vā appahīnoti vā. Yattha vā pana…pe… na vattabbo…pe… tattha mānānusayo pahīnoti? Āmantā. Yattha vā pana…pe… pahīnoti? Rūpārūpadhātuyā ettha mānānusayo pahīno, kāmarāgānusayo na vattabbo, kāmadhātuyā dvīsu vedanāsu ettha tadubhayaṃ pahīna''ntiādinā okāsavāre, puggalokāsavāreti evaṃ anulomanaye, ''yassa kāmarāgānusayo appahīno, tassa paṭighānusayo appahīnoti? Āmantā. Yassa vā pana…pe… āmantā…pe… yassa vā pana mānānusayo appahīno, tassa kāmarāgānusayo appahīnoti? Anāgāmissa mānānusayova, tiṇṇaṃ puggalānaṃ tadubhayaṃ appahīna''ntiādinā paṭilomanaye ca vuttanayeneva pucchāvissajjananayo ñātabbo.

Ettha ca phalaṭṭhavaseneva attho gahetabbo maggaṭṭhānaṃ pahīnakilesattābhāvā. Tesaṃ hi anusayā pahīyanti eva, na pana pahīnāti anāgāmiādayo phalaṭṭhāva gahetabbā, okāsavāre pana ''na vattabbo''ti idaṃ ubhinnaṃ uppattiṭṭhānassa asādhāraṇattā vuttaṃ. Aññaṃ hi kāmarāgānusayassa uppattiṭṭhānaṃ, aññaṃ paṭighānusayassa. Abhāvitamaggassa ca yattha anusayo uppajjati, magge bhāvite tattheva so pahīno nāma hoti, tasmā so tattha pahīnoti vā, appahīnoti vā na vattabbo, sabbatthāpi pana sayaṃ abhāvena tattha appahīnoti na vattabbo. Ubhinnaṃ pana sādhāraṇaṭṭhānaṃ sandhāya ''āmantā''ti vuttaṃ. Mānānusayo hi kāmadhātuyā vedanādvayasaṅkhāte sādhāraṇaṭṭhāne kāmarāgena saddhiṃ pahīno nāma hoti. **Yassa kāmarāgānusayo appahīno**ti puthujjanassa, sotāpattisakadāgāmiphalaṭṭhānañca vasena attho gahetabbo. ''Tiṇṇaṃ puggalāna''nti hi vuttaṃ. Sesaṃ suviññeyyamevāti ayaṃ pahīnavāre nayo.

Uppajjanavāre pana ''yassa kāmarāgānusayo uppajjati, tassa paṭighānusayo uppajjatī''tiādinā sabbattha anusayavārasadisovāti ayaṃ uppajjanavāre nayo.

Dhātuvāre pana ''kāmadhātuyā cutassa kāmadhātuṃ upapajjantassa kati anusayā anusenti, kati anusayā nānusenti, kati anusayā bhaṅgā? Kāmadhātuyā cutassa rūpadhātuṃ upapajjantassa…pe… kati bhaṅgā? Kāmadhātuyā cutassa arūpadhātuṃ upapajjantassa…pe… rūpadhātuṃ upapajjantassa na arūpadhātuṃ upapajjantassa…pe… kati bhaṅgaṃ? Kāmadhātuyā cutassa na kāmadhātuṃ, na arūpadhātuṃ upapajjantassa…pe… na rūpadhātuṃ na arūpadhātuṃ upapajjantassa. Na kāmadhātuṃ na rūpadhātuṃ upapajjantassa kati bhaṅgā''ti evaṃ kāmadhātumūlakā nava pucchā, tathā ''rūpadhātuyā cutassā''tiādinā rūpadhātumūlakā nava, arūpadhātuyā nava cāti sattavīsati anulomapucchā, tathā ''na kāmadhātuyā cutassā''tiādinā sattavīsati paṭilomapucchā ca, tathā ''na kāmadhātuyā na arūpadhātuyā cutassa kāmadhātuṃ upapajjantassā''tiādinā sattavīsati dukamūlakā pucchā cāti evaṃ pucchāvāre ekāsīti pucchā veditabbā.

Tattha **anusentī**ti cittasantāne anugatā hutvā kati anusenti, **bhaṅgā**ti anusenti ca nānusenti cāti evaṃ kati vibhajitabbāti attho. **Na kāmadhātuṃ upapajjantassā**ti kāmadhātuvirahitā dve rūpārūpadhātuyo upapajjantassa. **Na kāmadhātuṃ na rūpadhātu**nti arūpadhātuṃ upapajjantassa. **Na kāmadhātuyā**ti rūpārūpadhātūhi cutassa, evaṃ sesesupi sabbattha paṭisandhivasena, dhātuvasena ca attho veditabboti ayaṃ uddesavāre nayo.

Niddesavāre panassa ''kāmadhātuyā cutassa kāmadhātuṃ upapajjantassa kassaci satta anusayā anusenti, kassaci pañca anusayā anusenti, anusayā bhaṅgā natthi, kāmadhātuyā cutassa rūpadhātuṃ upapajjantassa kassaci satta anusayā anusenti, kassaci pañca, kassaci tayo …pe… bhaṅgā natthī''ti iminā nayena sabbattha vissajjanaṃ veditabbaṃ, ayaṃ panettha viseso – rūpadhātuyā cutassa kāmadhātuṃ upapajjantassa satteva anusayā anusenti, tathā ‘‘arūpadhātuyā cutassa kāmadhātuṃ upapajjantassā’’tiādīsupi, arūpadhātuyā pana cutassa rūpadhātuyā upapatti natthi, heṭṭhā upapajjamāno kāmadhātuṃ eva upapajjati, satteva anusayā anusentīti evaṃ aññesupi evarūpesu vissajjananayo veditabboti ayaṃ viseso, sesaṃ vuttanayamevāti ayamettha pāḷinayo.

Tattha **kassaci sattā**ti puthujjanavasena vuttaṃ, **pañcā**ti sotāpannasakadāgāmīnaṃ vasena. Tesaṃ hi diṭṭhivicikicchānusayā pahīnāti, kāmadhātuyā pana anāgāmīnaṃ upapattiabhāvato paṭhamavāre ‘‘kassaci tayo’’ti na vuttaṃ, rūpārūpadhātūsu uppajjanavāresu eva vuttaṃ…pe… anāgāmīnaṃ hi kāmarāgapaṭighānampi pahīnattā tayova anusayā anusenti, idha ca anusayānaṃ uppattivasena nayo, anusayānaṃ anusayanaṃ aggahetvā appahīnabhāvena paṭisandhikkhaṇe api anusayanaṃ gahetabbaṃ. **Sattevā**ti ariyasāvakassa rūpārūpadhātuyā cutassa heṭṭhā kāmabhavādīsu upapatti nāma natthi, puthujjanasseva hoti, tasmā ‘‘sattevā’’ti niyametvā vuttaṃ, arūpadhātuyā cutassa rūpadhātuyā upapatti natthīti. Kasmā natthi? Arūpīnaṃ rūpajjhānassa abhāvā. Te hi sabbaso rūpasaññānaṃ samatikkamanarūpadhātuṃ upapannāti. Sesaṃ nayato suviññeyyamevāti ayaṃ dhātuvāre nayo. Ayaṃ anusayayamakamātikatthasaṃvaṇṇanānayo.

Cittayamakamātikatthavaṇṇanā

Cittayamakamātikāyaṃ pana pāḷivavatthānaṃ tāva evaṃ veditabbaṃ. Imissaṃ hi mātikāyaṃ puggalavāro dhammavāro puggaladhammavāroti āditova tayo suddhikamahāvārā honti, tattha ‘‘yassa cittaṃ uppajjati na nirujjhatī’’ti evaṃ puggalavasena cittassa uppajjananirujjhanādibhedaṃ dīpento gato **puggalavāro** nāma. ‘‘Yaṃ cittaṃ uppajjati na nirujjhatī’’ti evaṃ dhammavaseneva cittassa uppajjananirujjhanādibhedaṃ dīpento gato **dhammavāro** nāma. ‘‘Yassa yaṃ cittaṃ uppajjati na nirujjhatī’’ti evaṃ ubhayavaseneva cittassa uppajjananirujjhanādibhedaṃ dīpento gato **puggaladhammavāro** nāma.

Tato ‘‘yassa sarāgaṃ citta’’ntiādīnaṃ soḷasannaṃ padānaṃ vasena apare sarāgādipadavisesitā soḷasa puggalavārā, soḷasa dhammavārā, soḷasa puggaladhammavārāti aṭṭhacattālīsa missakavārā honti, te sarāgādipadamattaṃ dassetvā saṃkhittā. Tato ‘‘yassa kusalaṃ citta’’ntiādinā nayena chasaṭṭhidvisatasaṅkhātānaṃ abhidhammamātikāpadānaṃ vasena apare kusalādipadavisesitā chasaṭṭhidvisatapuggalavārā, chasaṭṭhidvisatadhammavārā, chasaṭṭhidvisatapuggaladhammavārāti aṭṭhanavutisattasatā missakavārā honti, tepi kusalādipadamattaṃ dassetvā saṃkhittāyeva, yānipettha sanidassanādīni padāni cittena saddhiṃ na yujjanti, tāni moghapucchāvasena gahitānīti.

Tesu pana tīsu vāresu sabbapaṭhame suddhikapuggalamahāvāre tāva uppādanirodhakālasambhedavāro uppāduppannavāro nirodhuppannavāro uppādavāro nirodhavāro uppādanirodhavāro uppajjamānananirodhavāro uppajjamānuppannavāro nirujjhamānuppannavāro uppannuppādavāro atītānāgatavāro uppannuppajjamānavāro niruddhanirujjhamānavāro atikkantakālavāro cāti cuddasa antaravārā, tesu uppādavāro nirodhavāro uppādanirodhavāroti imesu tīsu vāresu paccekaṃ vattamānātītassa, vattamānānāgatassa, atītānāgatassa cāti tiṇṇaṃ kālabhedānaṃ vasena anulomapaṭilomato cha cha katvā aṭṭhārasa yamakāni, uppannuppādavāre atītānāgatakālavasena anulomato dve, paṭilomato dveti cattāri yamakāni, sesesu ādito niddiṭṭhesu tīsu, antare niddiṭṭhesu tīsu, avasāne niddiṭṭhesu catūsūti dasasu vāresu anulomato ekaṃ, paṭilomato ekanti dve dve katvā vīsati yamakāni, evaṃ sabbesupi cuddasasu antaravāresu dvācattālīsa yamakāni, caturāsīti pucchā, aṭṭhasaṭṭhiatthasataṃ hoti. Yathā ca ekasmiṃ suddhikapuggalamahāvāre, tathā suddhikadhammamahāvāre, suddhikapuggaladhammamahāvārepīti tīsu mahāvāresu chabbīsatiyamakasataṃ, tato diguṇā pucchā, diguṇā atthā ca veditabbā, idaṃ pana vārattayaṃ sarāgādivasena soḷasaguṇaṃ, kusalādivasena chasaṭṭhidvisataguṇaṃ katvā imissā cittayamakamātikāya anekāni yamakasahassāni, taddiguṇā pucchā, taddiguṇā atthā ca honti, pāṭho pana saṃkhitto. Evamettha pāḷivavatthānaṃ viditvā idāni anuttānapadatthānusārena vibhaṅganayasahito saṅkhepatthavaṇṇanānayo evaṃ veditabbo.

Yassa cittaṃ uppajjatīti yassa puggalassa cittaṃ uppādakkhaṇasamaṅgitāya uppajjati. **Na nirujjhatī**ti nirodhakkhaṇaṃ appattatāya na nirujjhati. **Tassa citta**nti kiṃ tassa puggalassa tato paṭṭhāya cittaṃ nirujjhissatīti pucchā, tassā ca, ‘‘pacchimacittassa uppādakkhaṇe tesaṃ cittaṃ uppajjati na nirujjhati, nirujjhissati nuppajjissati, itaresaṃ cittassa uppādakkhaṇe tesaṃ cittaṃ uppajjati na nirujjhati, nirujjhissati ceva uppajjissati cā’’ti vissajjanaṃ. Tattha **tesaṃ citta**nti yesaṃ khīṇāsavānaṃ pacchimacittasaṅkhātassa cuticittassa uppādakkhaṇe vattati, tesaṃ tadeva cuticittaṃ uppādappattatāya uppajjati nāma, bhaṅgaṃ appattatāya na nirujjhati nāma, idāni pana bhaṅgaṃ patvā taṃ tesaṃ cittaṃ nirujjhissati, tato appaṭisandhikattā aññaṃ nuppajjissati. **Itaresa**nti pacchimacittasamaṅgiṃ khīṇāsavaṃ ṭhapetvā avasesānaṃ sekhāsekhaputhujjanānaṃ nirujjhissati ceva aññaṃ pana tasmiṃ vā attabhāve uppajjissati cāti attho.

‘‘Yassa vā pana cittaṃ nirujjhissati nuppajjissati, tassa cittaṃ uppajjati na nirujjhatī’’ti imissā dutiyapucchāya pacchimacittasamaṅgino khīṇāsavassa cittaṃ sandhāya ‘‘āmantā’’ti vissajjanaṃ. ‘‘Yassa cittaṃ nuppajjati nirujjhati, tassa cittaṃ na nirujjhissati uppajjissatī’’ti pucchāya ‘‘no’’ti paṭisedhova vissajjanaṃ. Na uppajjati nirujjhatīti hi bhaṅgakkhaṇe arahato pacchimacittampi sesānaṃ bhijjamānacittampi pucchati, tato paṭṭhāya pana arahato tāva cittaṃ na nirujjhissatīti sakkā vattuṃ, uppajjissatīti pana na sakkā, tasmā ‘‘no’’ti ettha paṭisedho kato, ‘‘yassa vā pana cittaṃ na nirujjhissati uppajjissati, tassa cittaṃ nuppajjati nirujjhatī’’ti pucchāya ‘‘natthī’’ti paṭikkhepova vissajjanaṃ. Yassa hi cittaṃ na nirujjhissati uppajjissati, so ca puggalo natthīti.

Yassa cittaṃ uppajjati, tassa cittaṃ uppannanti? Āmantā, yassa vā pana…pe… uppajjatīti? Sabbesaṃ cittassa bhaṅgakkhaṇe taṃ cittaṃ uppannaṃ, no ca uppajjati, sabbesaṃ cittassa uppādakkhaṇe tesaṃ cittaṃ uppannañceva uppajjati ca, yassa cittaṃ nuppajjati, tassa cittaṃ nuppannanti? Cittassa bhaṅgakkhaṇe cittaṃ nuppajjati, no ca nuppannaṃ, nirodhasamāpannānaṃ asaññasattānaṃ cittaṃ nuppajjati ceva nuppannañca. Yassa vā pana…pe… nuppajjatīti? Āmantā. Ettha ca **uppanna**nti uppādasamaṅginopetaṃ nāmaṃ, **uppajjatī**ti ca uppādasamaṅginova.

Yassa cittaṃ nirujjhati, tassa cittaṃ uppannanti? Āmantā. Yassa vā pana…pe… nirujjhatīti? Bhaṅgakkhaṇe tathā. Yassa cittaṃ na nirujjhati, tassa cittaṃ nuppannanti? Nirodhasamāpannādīnaṃ cittaṃ. Yassa vā pana…pe… āmantā.

Yassa cittaṃ uppajjati, tassa cittaṃ uppajjitthāti? Āmantā. Yassa vā pana…pe… uppajjatīti? Sabbesaṃ cittassa uppādakkhaṇe tathā. Ettha ca uppādappattattā uppajjittha, taṃ anatītattā uppajjati nāmāti atthoti **aṭṭhakathāyaṃ** khaṇapaccuppannavasena attho vutto. Uppajjitthāti pana imassa atītacittakkhaṇavasena atthe gayhamāne eva uparipāḷiyā na virujjhati, na aññathāti paññāyati, tasmā pubbāparaṃ oloketvā pāḷiavirodhena attho gahetabbo.

Yassa cittaṃ nuppajjati, tassa cittaṃ nuppajjitthāti? Uppajjittha. Yassa vā pana…pe… nuppajjatīti? Natthi. Yassa cittaṃ uppajjati, tassa cittaṃ uppajjissatīti? Pacchimacittasamaṅgikhīṇāsavavirahitānaṃ cittaṃ tathā. Yassa vā pana…pe… uppajjatīti? Uppādakkhaṇe tathā. Yassa cittaṃ…pe… nuppajjissatīti? Asekhānaṃ pacchimacittassa bhaṅgakkhaṇe tathā. Yassa vā pana…pe… nuppajjatīti? Pacchimacittassa bhaṅgakkhaṇe tathā. Yassa cittaṃ uppajjittha, tassa cittaṃ uppajjissatīti? Pacchimacittasamaṅgiṃ ṭhapetvā sesānaṃ tathā. Yassa vā pana…pe… āmantā. Yassa cittaṃ nuppajjittha, tassa cittaṃ nuppajjissatīti? Natthi. Yassa vā pana…pe… nuppajjitthāti? Uppajjittha.

Yassa cittaṃ nirujjhati, tassa cittaṃ nirujjhitthāti? Āmantā. Yassa vā pana…pe… nirujjhatīti? Bhaṅgakkhaṇe tathā. Yassa cittaṃ…pe… na nirujjhitthāti? Nirujjhittha. Yassa vā pana…pe… natthi. Yassa cittaṃ nirujjhati, tassa cittaṃ nirujjhissatīti? Pacchimacittasamaṅgiṃ ṭhapetvā sesānaṃ cittassa bhaṅgakkhaṇe tathā. Yassa vā pana…pe… sesānaṃ bhaṅgakkhaṇe tathā. Yassa cittaṃ…pe… nirujjhissati. Yassa vā pana…pe… nirujjhati.

Yassa cittaṃ nirujjhittha, tassa cittaṃ nirujjhissatīti? Pacchimacittassa bhaṅgakkhaṇe ṭhapetvā sesānaṃ cittaṃ tathā. Yassa vā pana…pe… āmantā. Yassa cittaṃ na nirujjhittha, tassa cittaṃ na nirujjhissatīti? Natthi. Yassa vā pana…pe… na nirujjhitthāti? Nirujjhittha.

Yassa cittaṃ uppajjati, tassa cittaṃ nirujjhitthāti? Āmantā. Yassa vā pana…pe… uppajjatīti? Sabbesaṃ cittassa uppādakkhaṇe tathā. Yassa cittaṃ nuppajjati, tassa cittaṃ na nirujjhitthāti? Nirujjhittha. Yassa vā pana…pe… natthi, yassa cittaṃ uppajjati, tassa cittaṃ nirujjhissatīti? Āmantā. Yassa vā pana…pe… uppajjatīti? Sabbesaṃ cittassa uppādakkhaṇe tathā. Yassa cittaṃ nuppajjati, tassa cittaṃ na nirujjhissatīti? Pacchimacittassa bhaṅgakkhaṇe tathā. Yassa vā pana…pe… āmantā. Yassa cittaṃ uppajjittha, tassa cittaṃ nirujjhissatīti? Nirujjhamānaṃ pacchimacittaṃ ṭhapetvā tathā. Yassa vā pana…pe… āmantā. Yassa cittaṃ nuppajjittha, tassa cittaṃ na nirujjhissatīti? Natthi. Yassa vā pana…pe… nuppajjitthāti? Uppajjittha.

Yassa cittaṃ uppajjati, tassa cittaṃ na nirujjhatīti? Āmantā. Yassa vā pana…pe… uppajjatīti? Sabbesaṃ cittassa uppādakkhaṇe tathā. Yassa cittaṃ nuppajjati, tassa cittaṃ nirujjhatīti? Sabbesaṃ cittassa bhaṅgakkhaṇe tathā. Yassa vā pana…pe… nuppajjatīti? Āmantā.

Yassa cittaṃ uppajjamānaṃ, tassa cittaṃ uppannanti? Āmantā. Yassa vā pana…pe… uppajjamānanti? Sabbesaṃ cittassa uppādakkhaṇe tathā. Yassa cittaṃ nuppajjamānaṃ, tassa cittaṃ nuppannanti? Nirodhasamāpannādīnaṃ cittaṃ tathā. Yassa vā pana…pe… āmantā.

Yassa cittaṃ nirujjhamānaṃ, tassa cittaṃ uppannanti? Āmantā. Yassa vā pana…pe… bhaṅgakkhaṇe tathā. Yassa cittaṃ na nirujjhamānaṃ, tassa cittaṃ nuppannanti? Nirodhasamāpannādīnaṃ cittaṃ tathā. Yassa vā pana…pe… āmantā.

Yassa cittaṃ uppannaṃ, tassa cittaṃ uppajjitthāti? Āmantā. Yassa vā pana…pe… uppannanti? Cittasamaṅgīnaṃ tathā. Yassa cittaṃ nuppannaṃ, tassa cittaṃ nuppajjitthāti? Uppajjittha. Yassa vā pana…pe… nuppannanti? Natthi…pe… yassa cittaṃ nuppannaṃ, tassa cittaṃ nuppajjissatīti? Uppajjissati. Yassa vā pana…pe… nuppannanti? Uppannaṃ.

Yassa cittaṃ uppajjittha no ca tassa cittaṃ uppannaṃ, tassa cittaṃ uppajjissatīti? Āmantā. Yassa vā pana cittaṃ uppajjissati no ca tassa cittaṃ uppannaṃ, tassa cittaṃ uppajjitthāti? Āmantā. Ettha ‘‘no ca tassa cittaṃ nuppanna’’nti idaṃ asaññādiacittake sandhāya vuttaṃ. Tesaṃ niyamena cittuppattiyā abhāvato ‘‘āmantā’’ti ubhayattha vissajjanaṃ vuttaṃ. Ayañca vāro kālattaye gahetvā samatthitoti gahetabbo.

‘‘Yassa cittaṃ nuppajjittha no ca tassa cittaṃ nuppannaṃ, tassa cittaṃ nuppajjissatīti? Natthi. Yassa vā pana cittaṃ nuppajjissati no ca tassa cittaṃ nuppannaṃ, tassa cittaṃ nuppajjitthāti? Uppajjittha.

Uppannaṃ uppajjamānanti? Uppādakkhaṇe cittaṃ tathā. Uppajjamānaṃ uppannanti? Āmantā. Nuppannaṃ nuppajjamānanti? Āmantā. Nuppajjamānaṃ nuppannanti? Atītānāgatacittaṃ tathā.

Niruddhaṃ nirujjhamānanti? No, nirujjhamānaṃ niruddhanti? No, naniruddhaṃ nanirujjhamānanti? Uppādakkhaṇe anāgatañca cittaṃ tathā. Nanirujjhamānaṃ naniruddhantipi tatheva.

Yassa cittaṃ uppajjamānaṃ khaṇaṃ khaṇaṃ vītikkantaṃ atikkantakālaṃ, nirujjhamānaṃ khaṇaṃ khaṇaṃ vītikkantaṃ atikkantakālaṃ, tassa cittanti? No ca bhaṅgakkhaṇaṃ vītikkantaṃ, atītaṃ cittaṃ tadubhayaṃ vītikkantaṃ, yassa vā pana cittaṃ nirujjhamānaṃ khaṇaṃ khaṇaṃ vītikkantaṃ atikkantakālaṃ, uppajjamānaṃ khaṇaṃ khaṇaṃ vītikkantaṃ atikkantakālaṃ, tassa cittanti? Atītaṃ citta’’nti iminā nayena puggalavāre sabbattha vissajjananayo veditabbo.

Tattha **uppajjamānaṃ khaṇa**nti uppajjamānassa khaṇaṃ, uppādakkhaṇanti attho. **Khaṇaṃ vītikkantaṃ atikkantakāla**nti na ciraṃ vītikkantaṃ, tameva pana uppādakkhaṇaṃ vītikkantaṃ hutvā atikkantakālanti saṅkhaṃ gacchati, **nirujjhamānaṃ khaṇa**nti nirujjhamānassa khaṇaṃ, bhaṅgakkhaṇanti attho. **Khaṇaṃ vītikkantaṃ atikkantakāla**nti kiṃ tassa cittaṃ evaṃ nirodhakkhaṇampi vītikkantaṃ hutvā atikkantakālaṃ nāma hotīti pucchati. Yassa bhaṅgakkhaṇe cittaṃ uppādakkhaṇaṃ khaṇaṃ vītikkantaṃ hutvā atikkantakālaṃ nāma hoti, nirodhakkhaṇaṃ vītikkantaṃ hutvā atikkantakālaṃ nāma hoti, atītaṃ pana cittaṃ ubhopi khaṇe khaṇaṃ vītikkantaṃ hutvā atikkantakālaṃ nāma hotīti atītacittavasena vissajjanaṃ kataṃ. Imināva upāyena uparimesu atthadhammavārādīsu ca sabbavissajjanesu attho veditabbo. Ayaṃ atikkantakālavāre nayo.

Yaṃ cittaṃ uppajjati nanirujjhati, taṃ cittaṃ nirujjhissati nuppajjissatīti? Āmantā. Yaṃ vā pana…pe… āmantā. Yaṃ cittaṃ nuppajjati nirujjhati, taṃ cittaṃ nanirujjhissati uppajjissatīti? No. Yaṃ vā pana cittaṃ nanirujjhissati uppajjissati, taṃ cittaṃ nuppajjati nirujjhatīti? Natthi.

Yaṃ cittaṃ uppajjati, taṃ cittaṃ uppannanti? Āmantā. Yaṃ vā pana…pe… uppajjatīti? Uppādakkhaṇe cittaṃ tathā, evaṃ paṭilomapucchāsupi tato sesāsupi. ‘‘Yaṃ cittaṃ nuppajjati, taṃ cittaṃ nuppannanti? Atītānāgataṃ cittaṃ tathā. Yaṃ vā pana…pe… āmantā…pe… bhaṅgakkhaṇe citta’’ntiādinā, ‘‘yaṃ cittaṃ uppajjati, taṃ cittaṃ uppajjitthāti? No. Yaṃ cittaṃ nuppajjati, taṃ cittaṃ nuppajjitthāti? Bhaṅgakkhaṇe cittaṃ anāgatañcā’’tiādinā, ‘‘yaṃ cittaṃ uppajjati, taṃ cittaṃ uppajjissatīti? No. Yaṃ vā pana…pe… no, yaṃ cittaṃ nuppajjati, taṃ cittaṃ nuppajjissatīti? Anāgataṃ cittaṃ nuppajjati, no ca taṃ cittaṃ nuppajjissati, bhaṅgakkhaṇe cittaṃ atītaṃ citta’’ntiādinā ca, ‘‘yaṃ cittaṃ uppajjittha, taṃ cittaṃ uppajjissatīti? No. Yaṃ vā pana…pe… no, yaṃ cittaṃ nuppajjittha, taṃ cittaṃ nuppajjissatīti? Anāgataṃ citta’’ntiādinā ca,

‘‘Yaṃ cittaṃ nirujjhati, taṃ cittaṃ nirujjhitthāti? No’’tiādinā ca, ‘‘yaṃ cittaṃ uppajjati, taṃ cittaṃ nirujjhitthāti? No’’tiādinā ca, ‘‘yaṃ cittaṃ uppajjati, taṃ cittaṃ nirujjhissatīti? Āmantā’’tiādinā ca, ‘‘yaṃ cittaṃ uppajjittha, taṃ cittaṃ nirujjhissatīti? No’’tiādinā ca,

‘‘Yaṃ cittaṃ uppajjamānaṃ, taṃ cittaṃ uppannanti? Āmantā. Yaṃ vā pana…pe… uppajjamānanti…pe… uppādakkhaṇe citta’’ntiādinā ca, ‘‘yaṃ cittaṃ nirujjhamānaṃ, taṃ cittaṃ uppannanti? Āmantā’’tiādinā ca, ‘‘yaṃ cittaṃ uppannaṃ, taṃ cittaṃ uppajjitthāti? No. Yaṃ vā pana…pe… no’’tiādinā ca,

‘‘Yaṃ cittaṃ uppajjittha no ca taṃ cittaṃ uppannaṃ, taṃ cittaṃ uppajjissatīti? No. Yaṃ vā pana…pe… no. Yaṃ cittaṃ nuppajjittha no ca taṃ cittaṃ nuppannaṃ, taṃ cittaṃ nuppajjissatīti? Āmantā’’tiādinā ca, ‘‘uppannaṃ uppajjamānanti…pe… uppādakkhaṇe uppannañceva uppajjamānañca. Uppajjamānaṃ uppannanti? Āmantā’’tiādinā ca, ‘‘niruddhaṃ nirujjhamānanti? No’’tiādinā ca,

‘‘Yaṃ cittaṃ uppajjamānaṃ khaṇaṃ khaṇaṃ vītikkantaṃ atikkantakālaṃ, nirujjhamānaṃ khaṇaṃ khaṇaṃ vītikkantaṃ atikkantakālaṃ, taṃ cittanti…pe… atītaṃ citta’’ntiādinā ca dhammavāre,

‘‘Yassa yaṃ cittaṃ uppajjati na nirujjhati, tassa taṃ cittaṃ nirujjhissati nuppajjissatīti? Āmantā’’tiādinā ca puggaladhammavāre ca, sarāgādipadehi, kusalādipadehi ca missesu sabbavāresu ca pucchāsu heṭṭhā vuttānusārena vissajjananayo veditabbo. Ayaṃ cittayamakamātikatthasaṃvaṇṇanānayo.

Dhammayamakamātikatthavaṇṇanā

Dhammayamakamātikāya pana khandhayamake vuttanayeneva pāḷivavatthānaṃ veditabbaṃ. ‘‘Yo kusalaṃ dhammaṃ bhāveti, so akusalaṃ dhammaṃ pajahatī’’ti āgatattā panettha pariññāvāro bhāvanāvāro nāma. Tattha yasmā abyākato dhammo neva bhāvetabbo na pahātabbo, tasmā padameva na uddhaṭanti veditabbaṃ. Pucchāvissajjane panettha ‘‘kusalākusalā dhammāti? Āmantā’’tiādinā, ‘‘dhammā akusalā dhammāti? Akusalā dhammā dhammā ceva akusalā dhammā ca, avasesā dhammā na akusalā dhammā’’tiādinā ca paṇṇattivāre vissajjananayo ñātabbo.

‘‘Yassa kusalā dhammā uppajjanti, tassa akusalā dhammā uppajjantīti? No. Yassa vā pana…pe… yassa kusalā dhammā uppajjanti, tassa abyākatā dhammā uppajjantīti? Pañcavokāre kusalānaṃ uppādakkhaṇe…pe… uppajjantī’’tiādinā ca, ‘‘yattha kusalā dhammā uppajjanti, tattha akusalā dhammā uppajjantīti? Āmantā…pe… tattha abyākatā dhammā uppajjantīti? Āmantā. Yattha vā pana abyākatā dhammā uppajjanti, tattha kusalā dhammā uppajjantīti …pe… catuvokāre…pe… uppajjantī’’tiādinā ca, ‘‘yassa yattha kusalā dhammā…pe… uppajjantīti? No’’tiādinā ca,

‘‘Yassa kusalā dhammā nuppajjanti, tassa akusalā dhammā nuppajjantīti…pe… sabbesaṃ cittassa bhaṅgakkhaṇe abyākatacittassa uppādakkhaṇe nirodhasamāpannānaṃ asaññasattānaṃ tesaṃ kusalā ca dhammā nuppajjanti, akusalā ca dhammā nuppajjantī’’tiādinā ca, ‘‘yassa kusalā dhammā nuppajjanti, tassa abyākatā dhammā nuppajjantīti…pe… sabbesaṃ cavantānaṃ pavatte cittassa bhaṅgakkhaṇe āruppe akusalānaṃ uppādakkhaṇe ca nuppajjantī’’tiādinā ca, ‘‘yattha kusalā dhammā nuppajjanti, tattha akusalā dhammā nuppajjantīti? Āmantā…pe… tattha abyākatā dhammā nuppajjantīti? Uppajjanti. Yattha vā pana abyākatā dhammā nuppajjanti, tattha akusalā dhammā nuppajjantīti? Natthī’’tiādinā ca uppādavāre,

‘‘Yassa kusalā dhammā nirujjhanti, tassa akusalā dhammā nirujjhantīti? No’’tiādinā nirodhavāre ca,

‘‘Yassa kusalā dhammā uppajjanti, tassa akusalā dhammā nirujjhantīti? No’’tiādinā uppādanirodhavāre ca,

‘‘Yo kusalaṃ dhammaṃ bhāveti, so akusalaṃ dhammaṃ pajahitthāti? No…pe… yo kusalaṃ dhammaṃ na bhāveti, so akusalaṃ dhammaṃ nappajahitthāti? Aggamaggasamaṅgiñca arahantañca ṭhapetvā avasesā puggalā’’tiādinā bhāvanāvāre ca pucchāvissajjananayo heṭṭhā vuttānusārena ñātabbo.

Atthavinicchaye panettha idaṃ lakkhaṇaṃ. Imassa hi dhammayamakassa pavattimahāvāre **uppajjanti nirujjhantī**ti imesu uppādanirodhesu kusalākusaladhammā tāva ekantena pavattiyaṃyeva labbhanti, na cutipaṭisandhīsu, abyākatadhammā pana pavatte ca cutipaṭisandhīsu cāti tīsupi kālesu labbhanti, evamettha yaṃ yattha yattha labbhati, tassa vasena tattha tattha vinicchayo veditabbo.

Tatridaṃ nayamukhaṃ – kusalākusalānaṃ tāva ekakkhaṇe anuppajjanato **''no''**ti paṭisedho kato. **Abyākatā cā**ti idaṃ cittasamuṭṭhānarūpaṃ sandhāya vuttaṃ. **Yattha kusalā dhammā nuppajjantī**ti asaññabhavaṃ sandhāya vuttaṃ, abyākatānaṃ dhammānaṃ anuppattiṭṭhānassābhāvā **''natthī''**ti paṭikkhepo kato, nirodhavāre kusalākusalānaṃ ekato anirujjhanato **''no''**ti vuttanti imināva nayamukhena sabbattha vinicchayo veditabbo. Ayaṃ dhammayamakamātikatthasaṃvaṇṇanānayo.

Indriyayamakamātikatthavaṇṇanā

Indriyayamakamātikāyaṃ pana khandhayamakamātikādīsu vuttanayeneva pāḷivavatthānādiko sabbo atthasaṃvaṇṇanānayo veditabbo. Manindriyaṃ panettha yathā cakkhundriyādimūlakehi, tatheva itthindriyādimūlakehi saddhiṃ sampayogaṃ gacchati, tasmā nikkhittapaṭipāṭiyā ayojetvā sabbehipi cakkhundriyamūlādīhi saddhiṃ pariyosāne yojitaṃ, cakkhundriyena ca saddhiṃ sukhindriyadukkhindriyadomanassindriyāni, lokuttarindriyāni ca paṭisandhiyaṃ natthīti na gahitāni. Yathā cettha, evaṃ sesindriyamūlakesupi yathānurūpaṃ ñātabbaṃ. Indriyānaṃ pana bahukatāya dhātuyamakatopi bahutarāni yamakāni honti ayaṃ viseso, sesaṃ heṭṭhā vuttānusārena ñātabbanti. Ayaṃ indriyayamakamātikatthasaṃvaṇṇanānayo.

Mohavicchedaniyā abhidhammamātikatthavaṇṇanāya

Yamakamātikatthavaṇṇanā niṭṭhitā.

7. Paṭṭhānamātikatthavaṇṇanā

Idāni paṭṭhānamātikāya atthasaṃvaṇṇanānayo hoti. Kenaṭṭhena paṭṭhānanti? Nānappakārapaccayaṭṭhena. **Pa**-saddo hi nānappakāratthaṃ dīpeti, ṭhāna-saddo paccayatthaṃ. Atha vā vibhajanaṭṭhena paṭṭhānaṃ. Yathā hi paññāpanā paṭṭhapanā vivaraṇā vibhajanā uttānīkammanti āgataṭṭhāne vibhajanaṭṭho paṭṭhānasaddasamānattho paṭṭhapanā-saddo dissati, evamidhāpi kusalādīnaṃ dhammānaṃ hetupaccayādīhi vibhajanato vibhajanaṭṭhena paṭṭhānaṃ nāma. Atha vā paṭṭhitaṭṭhena paṭṭhānaṃ, gamanaṭṭhenāti attho. Sabbadhammesu hi asaṅgagamanassa sabbaññutaññāṇassa hetupaccayādibhedabhinnesu kusalādīsu vitthāritanayalābhato nissaṅgavasena pavattagamanattā gamanaṭṭhena paṭṭhānaṃ nāma, iti nānappakārapaccayaṭṭhena, vibhajanaṭṭhena, gamanaṭṭhena ca tikapaṭṭhānādīsu catuvīsatiyā paṭṭhānesu ekekampi paṭṭhānaṃ nāma, tesaṃ pana samūhato pakaraṇaṃ paṭṭhānaṃ nāma, tesaṃ paṭṭhānānaṃ mātikā. Sayampi vā paṭṭhānabhūtā mātikā, sabbampetaṃ paṭṭhānamātikā. Yā sā ''hetupaccayo, ārammaṇapaccayo…pe… avigatapaccayo''ti evaṃ tikapaṭṭhānādicatuvīsatippabhedasamantapaṭṭhānadesanāya mūlabhūtapaccayabhedassa vasena bhagavatā pakaraṇassa ādimhi ṭhapitā, ayaṃ idha paṭṭhānamātikā nāma.

Tattha anuttānatthādisahito saṅkhepatthavinicchayo tāva evaṃ veditabbo – **hetupaccayo**tiādīsu hi hetu ca so paccayo cāti **hetupaccayo,** hetu hutvā paccayo hetupaccayo, hetubhāvena paccayoti vuttaṃ hoti. Tattha hetūti vacanāvayavakāraṇamūlānametaṃ adhivacanaṃ. ''Paṭiññāhetū''tiādīsu hi loke vacanāvayavo ''hetū''ti vuccati, sāsane pana ''ye dhammā hetuppabhavā''tiādīsu (mahāva. 60; apa. thera 1.1.286) kāraṇaṃ, ''tayo kusalā hetū, tayo akusalā hetū''tiādīsu (dha. sa. 1059) mūlaṃ, idaṃ idha adhippetaṃ, taṃ paṭicca etasmā etīti paccayo, apaccakkhāya naṃ vattatīti attho. Yo hi dhammo yaṃ dhammaṃ paṭicca apaccakkhāya tiṭṭhati vā uppajjati vā, so tassa upakārakalakkhaṇena paccayo nāma. Iti mūlaṭṭhena hetu, upakārakaṭṭhena paccayoti saṅkhepato mūlaṭṭhena upakārako dhammo hetupaccayo, kusalādīnaṃ kusalādibhāvasādhakoti keci, evaṃ sante pana taṃsamuṭṭhānarūpesu hetupaccayatā na sampajjati, ahetukacittānañca vinā etehi abyākatabhāvo siddho, sahetukānampi ca yonisomanasikārādipaṭibaddho kusalādibhāvo, na sampayuttahetupaṭibaddho. Yadi ca siyā, hetūsupi kusalādibhāvasādhakena aññena bhavitabbaṃ, kusalādibhāvasādhanavasena pana hetūnaṃ mūlaṭṭhaṃ aggahetvā suppatiṭṭhitabhāvasādhanavasena gayhamāne na kiñci virujjhati. Laddhahetupaccayā hi dhammā viruḷhamūlā viya pādapā thirā honti suppatiṭṭhitā, itare pana tilabījakādisevālā viya na suppatiṭṭhitā, iti mūlaṭṭhena upakārakoti suppatiṭṭhitabhāvasādhanena upakārako dhammo **hetupaccayo**ti veditabbo.

Niddese ''hetū hetusampayuttakānaṃ dhammānaṃ taṃsamuṭṭhānānañca rūpānaṃ hetupaccayena paccayo''ti vuttaṃ, tattha ''cittasamuṭṭhānāna''nti avatvā ''taṃsamuṭṭhānāna''nti idaṃ acittasamuṭṭhānānampi saṅgaṇhanatthaṃ. Pañhāvārasmiṃ hi ''paṭisandhikkhaṇe vipākābyākatā hetū sampayuttakānaṃ khandhānaṃ kaṭattā ca rūpānaṃ hetupaccayena paccayo''ti āgataṃ, kasmā panāyaṃ hetu paṭisandhiyameva kaṭattārūpānaṃ hetupaccayena paccayo hoti, na pavatteti? Paṭisandhiyaṃ kammajarūpānaṃ cittapaṭibaddhavuttitāya, bhavapaṭhamanipātato cittajāti. Itararūpasantatiuppatthambhābhāvena eva dubbalavatthuṃ cittameva nissāya uppajjati ceva tiṭṭhati ca. Taṃ cittampi hi paṭisandhikkhaṇe kammavegakkhittatāya ceva apurejātavatthukatāya ca appatiṭṭhitaṃ, papāte patitamattako puriso na kiñci sippaṃ kātuṃ viya cittajarūpaṃ janetuṃ na sakkoti, tameva kaṭattārūpaṃ nissāya patiṭṭhāti. Paṭisandhicittāni hi rūpaṃ na janenti, kammajarūpameva pana tesaṃ cittasamuṭṭhānarūpaṭṭhāne tiṭṭhati, pavattiyaṃ pana paṭiladdhupatthambhatāya taṃ rūpaṃ vināpi kammapaṭibaddhāva pavatti, hetupaccayassa panettha kusalādibhedato, bhūmibhedato ca vibhāgo heṭṭhā vuttanayeneva veditabboti ayaṃ hetupaccaye nayo.

Tato paresu ārammaṇabhāvena upakārako dhammo **ārammaṇapaccayo,** so niddese ''rūpāyatanaṃ cakkhuviññāṇadhātuyā…pe… phoṭṭhabbāyatanaṃ kāyaviññāṇadhātuyā taṃsampayuttakānañca dhammānaṃ…pe… rūpāyatanaṃ saddagandharasaphoṭṭhabbāyatanaṃ manodhātuyā…pe… sabbe dhammā manoviññāṇadhātuyā…pe… yaṃ yaṃ dhammaṃ ārabbha ye ye dhammā uppajjanti cittacetasikā dhammā, te te dhammā tesaṃ tesaṃ dhammānaṃ ārammaṇapaccayena paccayo''ti evaṃ niddiṭṭhattā na koci dhammo na hoti. Yathā hi dubbalapuriso daṇḍaṃ vā rajjuṃ vā ālambitvā uṭṭhahati ceva tiṭṭhati ca, evaṃ cittacetasikā dhammā rūpādīsu chasu yaṃ kiñci ālambitvā uppajjanti ceva tiṭṭhanti ca, tasmā lokiyalokuttarādibhedā sabbepi dhammā yathāyogaṃ cittacetasikānaṃ ārammaṇapaccayoti veditabboti ayaṃ ārammaṇapaccaye nayo.

Jeṭṭhakaṭṭhena upakārako dhammo **adhipatipaccayo,** so niddese ''chandādhipati chandasampayuttakānaṃ dhammānaṃ taṃsamuṭṭhānānañca rūpānaṃ…pe… vīriyacittavīmaṃsādhipati…pe… adhipatipaccayena paccayo, yaṃ yaṃ dhammaṃ garuṃ katvā ye ye dhammā uppajjanti cittacetasikā dhammā, te te dhammā tesaṃ tesaṃ dhammānaṃ adhipatipaccayena paccayo''ti evaṃ dvidhā niddiṭṭho. Tattha chandādayo sahajātādhipatibhāvena vuttā, garukātabbaṃ ārammaṇādhipatibhāvena. Tattha ca lokiyakusalabhūto ārammaṇādhipati lokiyakusalānañceva lobhasahagatacittānañca ārammaṇādhipati hoti, nāññassa, akusalabhūto pana lobhasahagatacittuppādoti vuccati itaresu garukātabbatāya abhāvato, so dvihetukāhetukādilokiyavipākarūpakkhandhabhūto ca lobhasahagatasseva, nāññassa, tathā kiriyabhūtopīti **aṭṭhakathāyaṃ** āgataṃ, taṃ ñāṇasampayuttakiriyānaṃ sabbaññutaññāṇābhiññādipubbavasappavattānaṃ kāmāvacarakusalehi garukātabbabhāvassāvirodhabhāvassa dassanato vīmaṃsitabbaṃ. Lokuttarakusalāni pana kāmāvacarañāṇasampayuttajavanānameva ārammaṇādhipatipaccayā honti, nibbānaṃ pana tesaññeva lokuttarakusalavipākānañcāti veditabbanti ayaṃ adhipatipaccaye nayo.

Anantarabhāvena upakārako dhammo **anantarapaccayo,** sova **samanantarapaccayo,** byañjanamattameva nānaṃ ''upacayasantatī''tiādīsu viya. Yampi ''atthānantaratāya anantarapaccayo, kālānantaratāya samanantarapaccayo''ti ācariyānaṃ mataṃ, taṃ ''nirodhā vuṭṭhahantassa nevasaññānāsaññāyatanakusalaṃ phalasamāpattiyā samanantarapaccayena paccayo''tiādīhi virujjhati, taṃniddese ''cakkhuviññāṇadhātu taṃsampayuttakā ca dhammā manodhātuyā…pe… kāyaviññāṇadhātu…pe… manodhātu…pe… manoviññāṇadhātuyā…pe… purimā purimā kusalā dhammā pacchimānaṃ pacchimānaṃ kusalānaṃ dhammānaṃ…pe… abyākatānaṃ dhammānaṃ…pe… purimā purimā akusalā dhammā pacchimānaṃ pacchimānaṃ akusalānaṃ…pe… abyākatānaṃ…pe… yesaṃ yesaṃ dhammānaṃ anantarā ye ye dhammā uppajjanti cittacetasikā dhammā, te te dhammā tesaṃ tesaṃ dhammānaṃ anantarapaccayena paccayo''ti iminā anantarapaccayaniddesasamako eva samanantarapaccayo niddiṭṭho aññatra nāmanānattāti ayaṃ anantarasamanantarapaccayadvaye nayo.

Uppajjamānova saha uppajjamānabhāvena upakārako dhammo **sahajātapaccayo,** so niddese ''cattāro khandhā arūpino aññamaññaṃ sahajātapaccayena paccayo, cattāro mahābhūtā aññamaññaṃ…pe… okkantikkhaṇe nāmarūpaṃ aññamaññaṃ…pe… cittacetasikā dhammā cittasamuṭṭhānānaṃ rūpānaṃ…pe… mahābhūtā upādārūpānaṃ…pe… rūpino dhammā arūpīnaṃ dhammānaṃ kiñcikāle sahajātapaccayena paccayo, kiñcikāle nasahajātapaccayena paccayo''ti evaṃ chabbidho niddiṭṭho. Tattha **aññamañña**nti iminā tesaṃ dhammānaṃ ekakkhaṇe paccayabhāvañceva paccayuppannabhāvañca dīpeti, paṭisandhikkhaṇe vatthurūpaṃ **rūpaṃ** nāma. **Cittacetasikā**ti pavattiyaṃ cattāro khandhā, paṭisandhiyampīti keci tattha kaṭattārūpānampi cittasamuṭṭhāne paviṭṭhattā. Tesaṃ hi paṭisandhicittacetasikā sahajātapaccayā hontiyeva, tāni pana vatthuvirahitāni rūpāni pavattiyaṃ cittasamuṭṭhānānaṃ viya cittacetasikānaṃ paccayatthaṃ na pharanti, tasmā ''aññamañña''nti na vuttaṃ, tathā bhūtānaṃ upādārūpaṃ. Evaṃ hi agayhamāne paṭisandhiyaṃ kaṭattārūpānaṃ sahajātā nāma nissayatā na vuttāti sahajātapaccayaniddeso aparipuṇṇo eva siyā. **Kiñcikāle**ti idampi okkantikkhaṇe hadayavatthumeva sandhāya vuttattā tatiyakoṭṭhāsameva bhajatīti atthato ayaṃ paccayo pañcavidhoti ayaṃ sahajātapaccaye nayo.

Aññamaññaṃ uppādanupatthambhanabhāvena upakārako dhammo **aññamaññapaccayo** tidaṇḍakaṃ viya. So niddese ''cattāro khandhā arūpino aññamaññapaccayena paccayo, cattāro mahābhūtā…pe… okkantikkhaṇe nāmarūpaṃ aññamaññapaccayena paccayo''ti evaṃ tidhā niddiṭṭhoti ayaṃ aññamaññapaccaye nayo.

Adhiṭṭhānākārena, nissayākārena ca upakārako dhammo **nissayapaccayo** tarucittakammādīnaṃ pathavīpaṭādayo viya, so niddese sahajātapaccaye viya chadhāva niddiṭṭho. Chaṭṭho panettha koṭṭhāso ''cakkhāyatanaṃ cakkhuviññāṇadhātuyā, sotaghānajivhākāyāyatanaṃ kāyaviññāṇadhātuyā…pe… yaṃ rūpaṃ nissāya manodhātu ca manoviññāṇadhātu ca vattanti, taṃ rūpaṃ manodhātuyā ca manoviññāṇadhātuyā ca taṃsampayuttakānañca dhammānaṃ nissayapaccayena paccayo’’ti evaṃ purejātanissayadassanavasena vibhatto, sesaṃ tādisameva. Tattha **rūpa**nti hadayavatthu.

Upanissayapaccayoti ettha panāyaṃ vacanattho – tadadhīnavuttitāya attano phalena nissito, nappaṭikkhittoti nissayo, yathā pana bhuso āyāso upāyāso, evaṃ bhuso nissayo upanissayo, balavakāraṇassetaṃ adhivacanaṃ, tasmā balavakāraṇabhāvena upakārako dhammo **upanissayapaccayo**ti veditabbo. So ārammaṇūpanissayo anantarūpanissayo pakatūpanissayoti tividho hoti. Tattha **ārammaṇūpanissayo** tāva ārammaṇādhipatinā saddhiṃ nānattaṃ akatvā vibhatto. Tattha yaṃ ārammaṇaṃ garuṃ katvā cittacetasikā uppajjanti, taṃ niyamato tesaṃ ārammaṇesu balavārammaṇaṃ hoti, iti garukātabbamattaṭṭhena ārammaṇādhipati, balavakāraṇaṭṭhena ārammaṇūpanissayoti evametesaṃ nānattaṃ veditabbaṃ.

Anantarūpanissayopi anantarapaccayena nānattaṃ akatvāva vibhatto, evaṃ santepi attano attano anantaraṃ anurūpassa cittuppādassa pavattanasamatthatāya anantaratā, purimacittassa pacchimacittuppādane balavatāya anantarūpanissayatā ca veditabbā. Yathā hi hetupaccayādīsu kañci dhammaṃ vināpi cittaṃ uppajjati, na evaṃ anantaracittaṃ vinā cittassa uppatti nāma atthi, tasmā balavapaccayo hoti, iti balavakāraṇaṭṭhena anantarova anantarūpanissayoti evametesaṃ nānattaṃ veditabbaṃ.

Pakato upanissayo **pakatūpanissayo,** pakato nāma attano santāne uppādito vā saddhāsīlādiupasevito vā utubhojanādipakatiyāyeva vā upanissayo pakatūpanissayo, iti parūpanissayena amissoti attho. So ca pakatūpanissayo ‘‘saddhaṃ upanissāya dānaṃ deti, sīlaṃ samādiyati, uposathakammaṃ karoti, jhānaṃ uppādeti; vipassanaṃ, maggaṃ, abhiññaṃ, samāpattiṃ uppādeti; sīlaṃ, sutaṃ, cāgaṃ, paññaṃ upanissāya dānaṃ deti…pe… samāpattiṃ uppādetī’’tiādinā imesaṃ saddhādīnaṃ vasena bahudhā vibhatto, evaṃ upanissayapaccayo tividho. Niddese panāyaṃ ‘‘purimā purimā kusalā dhammā pacchimānaṃ pacchimānaṃ kusalānaṃ dhammānaṃ …pe… akusalānaṃ kesañci…pe… abyākatānaṃ dhammānaṃ…pe… purimā purimā akusalā dhammā pacchimānaṃ pacchimānaṃ akusalānaṃ…pe… kusalānaṃ kesañci…pe… abyākatānaṃ dhammānaṃ…pe… purimā purimā abyākatā dhammā…pe… abyākatānaṃ, kusalānaṃ, akusalānaṃ upanissayapaccayena paccayo, puggalopi upanissayapaccayena paccayo, senāsanampī’’ti evaṃ niddiṭṭho. Tattha **purimā**ti anantarūpanissaye samanantarātītāva labbhanti.

Ārammaṇūpanissayapakatūpanissayesu pana nānāvidhivasena purimatarāvāti tayopi rāsī kusalena kusalapade labbhanti. Kusalena panākusale samanantarātītā na labbhanti, tenāha ‘‘kesañcī’’ti. Idaṃ hi ‘‘kusalo dhammo akusalassa dhammassa ārammaṇūpanissayo pakatūpanissayo, ārammaṇūpanissayo pana dānaṃ datvā…pe… taṃ garuṃ katvā rāgo uppajjati…pe… pakatūpanissayo saddhaṃ upanissāya mānaṃ jappetī’’tiādinā **pañhāvāre** āgataṃ imaṃ nayaṃ sandhāya vuttaṃ.

Akusalena kusalapade hi samanantarātītā na labbhanti, tenāha ‘‘kesañcī’’ti. Idaṃ pana ‘‘akusalo dhammo kusalassa dhammassa pakatūpanissayo. Rāgaṃ upanissāya dānaṃ deti…pe… pāṇaṃ hantvā tassa paṭighātatthāya dānaṃ detī’’tiādinā nayena **pañhāvāre** āgataṃ pakatūpanissayameva sandhāya vuttaṃ. Yathā hi akusalaṃ kusalassa anantarūpanissayo na hoti, tathā ārammaṇūpanissayopi na hoti. Na hi taṃ garuṃ katvā kusalaṃ pavattati.

Akusalena abyākatapade pana ārammaṇūpanissayova na labbhati. Na hi taṃ abyākatā garuṃ karonti, anantarā panassa honti. Tenevettha ‘‘kesañcī’’ti na vuttaṃ. Sesapadesu tayopi upanissayā labbhanteva. ‘‘Puggalopi, senāsanampī’’ti idampi dvayaṃ pakatūpanissayavasenevettha vuttaṃ, utubhojanādayo cettha saṅgahetabbā. Imasmiñca paccaye ekaccāya paññattiyā saddhiṃ sabbepi catubhūmakā dhammā saṅgahitāti veditabbāti ayaṃ upanissayapaccaye nayo.

Paṭhamataraṃ uppajjitvā vattamānabhāvena upakārakā rūpadhammā **purejātapaccayo,** so pasādatabbisayahadayavatthuvasena ekādasavidho. Niddese ca ‘‘cakkhāyatanaṃ cakkhuviññāṇadhātuyā taṃsampayuttakānañca dhammānaṃ purejātapaccayena paccayo…pe… kāyāyatanaṃ kāyaviññāṇadhātuyā …pe… rūpāyatanaṃ cakkhuviññāṇadhātuyā…pe… phoṭṭhabbāyatanaṃ kāyaviññāṇadhātuyā…pe… rūpāyatanaṃ saddagandharasaphoṭṭhabbāyatanaṃ manodhātuyā…pe… yaṃ rūpaṃ nissāya…pe… taṃ rūpaṃ manodhātuyā ca manoviññāṇadhātuyā ca kiñcikāle purejātapaccayena paccayo, kiñcikāle na purejātapaccayena paccayo’’ti evaṃ sabbathāpi pañcadvāre vatthārammaṇavasena, manodvāre vatthuvaseneva cāyaṃ niddiṭṭho. **Pañhāvāre** pana ārammaṇapurejātaṃ ‘‘arahā cakkhuṃ aniccato dukkhato anattato vipassatī’’ti āgatattā manodvārepi aṭṭhārasannaṃ rūpānaṃ vasena ārammaṇapurejātampi labbhatevāti ayaṃ purejātapaccaye nayo.

Purejātānaṃ rūpadhammānaṃ upatthambhakaṭṭhena upakārako arūpadhammo **pacchājātapaccayo** gijjhapotakasarīrānaṃ āhārāsā cetanā viya. Niddesepi cassa ‘‘pacchājātā cittacetasikā dhammā purejātassa imassa kāyassa pacchājātapaccayena paccayo’’ti evaṃ vuttaṃ. Tattha **imassa kāyassā**ti catusamuṭṭhānikatisamuṭṭhānikabhūtupādāyarūpakāyassa. Dhammato cāyaṃ ṭhapetvā paṭisandhivipāke āruppavipāke avasesā sabbe catubhūmakā arūpadhammāti veditabbāti ayaṃ pacchājātapaccaye nayo.

Āsevanaṭṭhena anantarānaṃ paguṇabalavabhāvena upakārako dhammo **āsevanapaccayo** ganthādipurimābhiyogo viya. So kusalākusalakiriyajavanavasena tividho. Niddese panassa ‘‘purimā purimā kusalā dhammā pacchimānaṃ pacchimānaṃ kusalānaṃ dhammānaṃ…pe… akusalānaṃ dhammānaṃ…pe… kiriyābyākatānaṃ dhammānaṃ āsevanapaccayena paccayo’’ti niddiṭṭho. Tattha **purimā purimā**ti sabbattha samanantarātītāva daṭṭhabbā, tatthāpi kusalādayo abyākatādīnaṃ bhinnajātikānaṃ samanantarānampi vāsanāsaṅkhātena āsevanena paguṇatarabalavabhāvavisiṭṭhaṃ attano kusalādibhāvasaṅkhātagatiṃ gāhāpetuṃ asamatthatāya āsevanapaccayā na honti, bhūmito, pana ārammaṇato ca bhinnāpi kāmāvacaratihetukakusalakiriyā attanā sadisavedanānameva mahaggatalokuttarakusalakiriyānampi, saṅkhārārammaṇañca anulomakusalaṃ nibbānārammaṇassa gotrabhukusalassa āsevanapaccayā hontiyeva. Lokuttaro pana āsevanapaccayo natthi, tathā vipāko kammapariṇāmitattāti ayaṃ āsevanapaccaye nayo.

Cittappayogasaṅkhātena kiriyabhāvena upakārako dhammo **kammapaccayo**. So nānakkhaṇikāya kusalākusalacetanāya ceva sahajātāya ca sabbāyapi cetanāya vasena duvidho hoti. Niddesepi cassa ‘‘kusalākusalaṃ kammaṃ vipākānaṃ khandhānaṃ kaṭattā ca rūpānaṃ…pe… cetanā sampayuttakānaṃ dhammānaṃ taṃsamuṭṭhānānañca rūpānaṃ kammapaccayena paccayo’’ti dvidhāva vutto. Tattha **kamma**nti cetanākammameva. **Kaṭattā ca rūpāna**nti kammassa kaṭattā upacitattā nipphāditattā uppannānaṃ kammajānaṃ rūpānaṃ kaṭattā eva, kammampi kālantareyeva avasesapaccayasamāyoge sati attano phalaṃ uppādeti, na tu vinaṭṭhattā ṭhitattā taṃ vā ṭhitaṃ pana kammaṃ na janeti. **Evaṃ taṃsamuṭṭhāna**nti iminā paṭisandhiyaṃ kaṭattārūpaggahaṇaṃ daṭṭhabbanti ayaṃ kammapaccaye nayo.

Nirussāhasantabhāvena nirussāhasantabhāvāya upakārako vipākadhammo **vipākapaccayo**. So pavatte cittasamuṭṭhānānaṃ, paṭisandhikkhaṇe kaṭattārūpānaṃ, sabbattha ca sampayuttadhammānaṃ paccayo hoti. Yathāha **sabbapañhāvāre** – ‘‘vipākābyākato eko khandho tiṇṇannaṃ khandhānaṃ cittasamuṭṭhānānañca rūpānaṃ paṭisandhikkhaṇe…pe… kaṭattā ca rūpānaṃ vipākapaccayena paccayo’’tiādi. Niddese panassa ‘‘vipākā cattāro khandhā arūpino aññamaññaṃ vipākapaccayena paccayo’’ti ettakameva vuttaṃ. Taṃ **pañhāvāre** vuttavidhānaṃ sandhāya sāvasesaṃ vuttanti ayaṃ vipākapaccaye nayo.

Rūpārūpānaṃ upatthambhakaṭṭhena upakārakā cattāro āhārā **āhārapaccayo**. Niddese pana ‘‘kabaḷīkāro āhāro imassa kāyassa…pe… arūpino āhārā sampayuttakānaṃ dhammānaṃ taṃsamuṭṭhānānañca rūpānaṃ āhārapaccayena paccayo’’ti evaṃ niddiṭṭho. Tattha catusamuṭṭhānamupagatā ojā kabaḷīkāro āhāro nāma. So yasmā āhārūpasevīnaññeva ajjhohaṭāhārautujāhārūpatthaddho eva ca kammajādiāhāro imassa kāyassa ṭhitiyā pavattati, na aññathā, tasmā kabaḷīkātabbautujavatthusannissitatādassanatthaṃ kabaḷīkāro āhāroti vutto. Kiñcāpi cāyaṃ ‘‘imassa kāyassā’’ti avisesena vutto, visesato pana āhārajarūpassa janako ceva anupālako ca hutvā sesatisantatisamuṭṭhānarūpassa anupālako eva hutvā āhārapaccayo hoti. **Taṃsamuṭṭhānāna**nti iminā paṭisandhiyaṃ kammasamuṭṭhānāni gahitāneva. **Pañhāvāre** hi ‘‘paṭisandhikkhaṇe vipākābyākatā āhārā sampayuttakānaṃ khandhānaṃ kaṭattā ca rūpānaṃ āhārapaccayena paccayo’’ti vuttanti ayaṃ āhārapaccaye nayo.

Adhipatiyaṭṭhena upakārakā itthindriyapurisindriyavajjā vīsati indriyā **indriyapaccayo**. Itthindriyapurisindriyāni hi kiñcāpi itthipurisaliṅgākappādīnaṃ bījabhūtāni, neva pana tesaṃ, na aññesaṃ indriyādipaccayataṃ pharanti. Suttantikapariyāyena pana tesaṃ pakatūpanissayabhāvaṃ pharantīti bāvīsateva indriyāni. Tattha cakkhundriyādayo pañca arūpadhammānameva indriyapaccayo, rūpajīvitindriyaṃ kaṭattārūpānameva, sesā rūpārūpānaṃ. Niddese ‘‘cakkhundriyaṃ cakkhuviññāṇadhātuyā taṃsampayuttakānañca dhammānaṃ…pe… kāyaviññāṇadhātuyā…pe… rūpajīvitindriyaṃ kaṭattārūpānaṃ, arūpino indriyā sampayuttakānaṃ dhammānaṃ taṃsamuṭṭhānānañca rūpānaṃ indriyapaccayena paccayo’’ti evaṃ niddiṭṭho. **Taṃsamuṭṭhānāna**nti etthāpi kaṭattārūpampi saṅgahitaṃ. **Pañhāvāre** hi ‘‘paṭisandhikkhaṇe vipākābyākatā indriyā sampayuttakānaṃ khandhānaṃ kaṭattā ca rūpāna’’nti vuttanti ayaṃ indriyapaccaye nayo.

Upanijjhāyanaṭṭhena upakārakāni ṭhapetvā dvipañcaviññāṇesu vedanāttayaṃ, ekaggatañca sesāni kusalādibhedāni satta jhānaṅgāni **jhānapaccayo**. Dvipañcaviññāṇānaṃ hi abhinipātamattattā tesu vedanekaggatā upanijjhāyanākārassa abhāvena jhānaṅgesu na uddhaṭā, niddese panassa ‘‘jhānaṅgāni jhānasampayuttakānaṃ dhammānaṃ taṃsamuṭṭhānānañca rūpānaṃ jhānapaccayena paccayo’’ti niddiṭṭho. Idhāpi **taṃsamuṭṭhānāna**nti iminā ca kaṭattārūpampi gahitaṃ. **Pañhāvāre**hi ‘‘paṭisandhikkhaṇe vipākābyākatāni jhānaṅgāni sampayuttakānaṃ khandhānaṃ kaṭattā ca rūpāna’’nti vuttanti ayaṃ jhānapaccaye nayo.

Yato tato vā niyyānaṭṭhena upakārakāni kusalādibhedāni dvādasa maggaṅgāni **maggapaccayo**. Niddese pana ‘‘maggaṅgāni maggasampayuttakānaṃ dhammānaṃ taṃsamuṭṭhānānañca rūpānaṃ maggapaccayena paccayo’’ti niddiṭṭho. Etthāpi **taṃsamuṭṭhānāna**nti iminā kaṭattārūpaggahaṇaṃ. **Pañhāvāre** hi ‘‘paṭisandhikkhaṇe vipākābyākatāni maggaṅgāni sampayuttakānaṃ khandhānaṃ kaṭattā ca rūpāna’’nti vuttaṃ, ahetukacittesu cettha vijjamānāni maggaṅgāni maggapaccayā na honti. Ayaṃ maggapaccaye nayo.

Ekavatthukaekārammaṇaekuppādaekanirodhasaṅkhātena sampayuttabhāvena upakārakā arūpino dhammā **sampayuttapaccayo**. Niddese pana ‘‘cattāro khandhā arūpino dhammā aññamaññaṃ sampayuttapaccayena paccayo’’ti niddiṭṭhoti ayaṃ sampayuttapaccaye nayo.

Ekavatthukādibhāvānupagamena upakārakā rūpino dhammā arūpīnaṃ, arūpino dhammā rūpīnaṃ **vippayuttapaccayo,** so sahajātapurejātapacchājātavasena tividho hoti. Vuttaṃ hetaṃ ‘‘sahajātā kusalā khandhā cittasamuṭṭhānānaṃ rūpānaṃ…pe… pacchājātā kusalā khandhā purejātassa imassa kāyassa vippayuttapaccayena paccayo’’tiādi. Purejātaṃ pana chavatthuvaseneva veditabbaṃ. Niddese panassa ‘‘rūpino dhammā arūpīnaṃ…pe… arūpino dhammā rūpīnaṃ dhammānaṃ vippayuttapaccayena paccayo’’ti evaṃ sāmaññato niddiṭṭho. Tattha **rūpino**ti idaṃ chavatthūnaṃ vasena vuttaṃ, rūpādayo pana ārammaṇadhammā sampayogāsaṅkāyābhāvena vippayuttapaccayā na vuttā. Cakkhādīnaṃ hi vatthūnaṃ abbhantarato arūpadhammā nikkhamantā viya uppajjanti, tattha sampayogāsaṅkā hoti. **Pañhāvārepi** hi ‘‘vatthu kusalānaṃ khandhānaṃ…pe… cakkhāyatanaṃ cakkhuviññāṇadhātuyā’’tiādinā cha vatthūneva uddhaṭāni, **arūpino dhammā rūpīna**nti etthāpi nibbānaṃ arūpampi samānaṃ rūpassa vippayuttapaccayo na hoti sabbathā sampayogāsaṅkābhāvato, ‘‘catūhi sampayogo catūhi vippayogo’’ti (dhātu. 3) hi vuttanti ayaṃ vippayuttapaccaye nayo.

Paccuppannalakkhaṇena atthibhāvena tādisasseva dhammassa upatthambhakaṭṭhena upakārako dhammo **atthipaccayo,** so niddese ‘‘cattāro khandhā arūpino aññamaññaṃ…pe… cattāro mahābhūtā aññamaññaṃ, okkantikkhaṇe nāmarūpaṃ aññamaññaṃ, cittacetasikā dhammā cittasamuṭṭhānānaṃ rūpānaṃ, mahābhūtā upādārūpānaṃ, cakkhāyatanaṃ cakkhuviññāṇadhātuyā…pe… rūpāyatanaṃ cakkhuviññāṇadhātuyā taṃsampayuttakānañca dhammānaṃ…pe… rūpāyatanaṃ…pe… phoṭṭhabbāyatanaṃ manodhātuyā…pe… manodhātuyā ca manoviññāṇadhātuyā ca taṃsampayuttakānañca dhammānaṃ atthipaccayena paccayo’’ti evaṃ sahajātapurejātavasena ca bahudhā niddiṭṭho, **pañhāvāre** pana ‘‘sahajātaṃ purejātaṃ pacchājātaṃ āhāraṃ indriya’’nti imesaṃ pañcannampi vasena āgatattā pacchājātakabaḷīkāraāhārarūpajīvitindriyānaṃ vasenāpi atthipaccayo gahetabbovāti ayaṃ atthipaccaye nayo.

Attano anantaraṃ uppajjamānānaṃ arūpadhammānaṃ pavattiokāsadānavasena upakārakā samanantaraniruddhā arūpadhammā **natthipaccayo,** niddese pana ‘‘samanantaraniruddhā cittacetasikā dhammā paṭuppannānaṃ cittacetasikānaṃ dhammānaṃ natthipaccayena paccayo’’ti evaṃ sāmaññatova niddiṭṭho. Sabbathā anantarapaccayasadisatāya tattha niddiṭṭhanayenevettha viseso ñātabboti ayaṃ natthipaccaye nayo.

Natthipaccayadhammāva vigatabhāvena upakārakattā **vigatapaccayo**ti saha niddesena natthipaccayasadisovāti.

Avigatapaccayopi sabbathā atthipaccayasadisova, desanāvilāsena, veneyyavasena vā ayaṃ duko vuttoti ayaṃ avigatapaccaye nayo.

Pakiṇṇakavinicchayo

Imesu pana catuvīsatiyā paccayesu ñāṇacārassa visadabhāvatthaṃ –

Dhammato kālato ceva, ekassānekapaccayā;
Anekesañca dhammānaṃ, ekapaccayabhāvato.

Sabhāgā visabhāgā ca, yugaḷā janakādito;
Sabbaṭṭhānādibhedā ca, rūpārūpavikappato;
Bhavato saṅgahā ñeyyo, pakiṇṇakavinicchayo.

Tattha **dhammato**ti imesu hi paccayesu hetupaccayo tāva nāmarūpadhammesu nāmadhammekadeso, tathā sahajātādhipatikammajhānamaggapaccayā, tathā āsevanavipākapaccayā, catukkhandhasaṅgahitāpi vipākadhammā anantarasamanantarapacchājātasampayuttanatthivigatapaccayā. Nibbānassa asaṅgahato nāmekadesotipi vattuṃ vaṭṭati. Purejātapaccayo rūpadhammova, sesā yathālābhavasena nāmarūpadhammā. Tattha ca ārammaṇādhipatiārammaṇūpanissayapakatūpanissayesu paññattipi saṅgahitāti ayaṃ dhammato vinicchayo.

Kālato pana hetusahajātaaññamaññanissayapurejātapacchājātavipākaāhāraindriyajhānamaggasampayuttavippayuttaatthiavigatapaccayā pannarasa paccuppannāva hutvā attano phalassa paccayā honti, anantarasamanantaraāsevananatthivigatapaccayā pañca atītā eva hutvā, kammapaccayo paneko paccuppannopi atītopi hutvā, sesā ārammaṇaadhipatiupanissayapaccayā tayopi tekālikāpi, nibbānapaññattivasena kālavimuttāpi hutvā attano phalassa paccayā hontīti ayaṃ kālato vinicchayo.

Ekassānekapaccayāti ekadhammassa, ekapaccayassa ca anekapaccayabhāvato. Kathaṃ? Hetupaccaye tāva amoho eko dhammo, so purejātakammaāhārajhānavajjānaṃ vīsatiyā paccayānaṃ vasena anekapaccayo hoti, hetupaccayattaṃ avijahantova adhipatisahajātaaññamaññanissayavipākindriyamaggasampayuttavippayuttaatthiavigatānaṃ aññesaṃ ekādasannaṃ vasena vā anekapaccayo hoti, tathā alobhādayo, tesu pana alobhādosā indriyamaggapaccayā na honti, te tayo avipākabhūtā lobhadosamohā vipākapaccayāpi na honti, te pana amohavajjitā pañca adhipatipaccayā na honti, tathā sesāpi avipākabhūtā.

Ārammaṇapaccaye rūpāyatanaṃ cakkhuviññāṇadhātuyā ārammaṇapurejātaatthiavigatānaṃ catunnaṃ vasena anekapaccayo hoti, tathā manodhātuyā, ahetukamanoviññāṇadhātuyā ca. Sahetukāya pana ārammaṇādhipatiārammaṇūpanissayānampi vasena, saddādīsupi eseva nayo. Dhammāyatanaṃ pana nissayavippayuttānaṃ vasenāpi anekapaccayo hoti, tathā ārammaṇapaccayattaṃ avijahantova ārammaṇādhipatinissayaupanissayapurejātavippayuttaatthiavigatānaṃ vasena aparesampi sattannaṃ vasena anekapaccayo hotīti ayamettha ukkaṭṭhaparicchedo. Tattha arūpānaṃ pana rūpānaṃ vā atītānāgatānaṃ ārammaṇapaccayabhāve sati ārammaṇādhipatiupanissayamattameva uttari labbhati.

Adhipatipaccaye ārammaṇādhipati vuttanayova. Sahajātādhipatīsu cittaṃ hetupurejātakammajhānamaggavajjānaṃ ekūnavīsatiyā paccayānaṃ vasena anekapaccayo hoti, adhipatipaccayattaṃ avijahanto aparesaṃ sahajātaaññamaññanissayavipākāhārindriyasampayuttavippayuttaatthiavigatānaṃ dasannaṃ vaseneva, tathā vīriyaṃ āhārapaccayavajjānaṃ maggapaccayasahitānaṃ vasena, chando āhārindriyavajjānaṃ vasena anekapaccayo hoti, vīmaṃsā hetupaccaye vuttanayāva.

Anantarapaccaye catūsu khandhesu vedanākkhandho tāva hetupurejātakammāhāramaggapaccayavajjānaṃ ekūnavīsatiyā vasena, saññākkhandho tesu indriyajhānavajjānaṃ sattarasannaṃ vasena, saṅkhārakkhandho hetupurejātakammindriyajhānamaggavajjānaṃ aṭṭhārasannaṃ vasena, tathā cetanā kammasahitānaṃ, vitakko hetupurejātakammaāhārindriyavajjānaṃ jhānamaggasahitānaṃ, vicāro, pīti ca ānantariyānaṃ maggavajjānaṃ, ekaggatā hetupurejātakammāhāravajjānaṃ vīsatiyā paccayānaṃ vasena, saddhā, jīvitindriyañca anantarānaṃ hetupurejātakammāhārajhānamaggavajjānaṃ aṭṭhārasannaṃ, sati maggasahitānaṃ ekūnavīsatiyā, hiriottappakāyapassaddhādichayugā, yevāpanakesu adhimokkhamanasikāratatramajjhattatā, karuṇāmuditā ca hetupurejātakammāhārajhānamaggindriyavajjānaṃ sattarasannaṃ, viratiyo pana maggasahitānaṃ aṭṭhārasannaṃ, micchādiṭṭhi tato vipākavajjānaṃ sattarasannaṃ vasena, micchāvācākammantājīvā tehi ceva kammāhārapaccayehi cāti ekūnavīsatiyā paccayānaṃ vasena, ahirikaṃ anottappaṃ māno thinaṃ middhaṃ uddhaccanti ime hetupurejātakammavipākāhārindriyajhānamaggavajjānaṃ soḷasannaṃ, vicikicchā issāmacchariyakukkuccāni tato adhipativajjānaṃ pannarasannaṃ vasena anekapaccayā honti. Anantarapaccayattaṃ avijahantānaṃ panetesaṃ samanantaraupanissayakammanatthivigatānaṃ aparesaṃ channaṃ vasena ca. Viññāṇakkhandhassa adhipatipaccayeneva anekapaccayabhāvo veditabbo.

Sahajātapaccaye mahābhūtāni ārammaṇaārammaṇādhipatisahajātaaññamaññanissayaupanissayapurejātaatthiavigatānaṃ navannaṃ, hadayavatthu tesaññeva vippayuttasahitānaṃ vasena. **Nissayapaccaye** cakkhāyatanādīni ārammaṇaārammaṇādhipatinissayaupanissayapurejātaindriyavippayuttaatthiavigatānaṃ navannaṃ vasena. **Purejātapaccaye** rūpasaddagandharasāyatanādīni ārammaṇaārammaṇādhipatiupanissayapurejātaatthiavigatānaṃ channaṃ vasena. **Āhārapaccaye** ojā ārammaṇaārammaṇādhipatiupanissayāhāraatthiavigatānaṃ channaṃ paccayānaṃ vasena anekadhā paccayo hoti. Taṃtaṃpaccayattaṃ avijahantānaṃ tesaṃ tesaṃ sabbattha ārammaṇādhipatianantarasamanantarūpanissayādipaccayatā vuttanayena veditabbā. Sesaṃ suviññeyyamevāti ayaṃ ekassānekapaccayato vinicchayo.

Anekesañca dhammānaṃ, ekapaccayabhāvatoti etesu hi ṭhapetvā kammapaccayaṃ sesesu tevīsatiyā paccayesu aneke anekesaṃ dhammānaṃ ekato ekekaṃ paccayā honti. Kammapaccayo pana cetanā ekadhammovāti ayaṃ anekadhammānaṃ ekapaccayabhāvato vinicchayo.

Sabhāgā visabhāgā cāti etesu hi anantarasamanantaraanantarūpanissayāsevananatthivigatapaccayā sabhāgā, tathā ārammaṇaārammaṇādhipatiārammaṇūpanissayā.

Purejātapaccayo panettha pacchājātena visabhāgo, tathā sampayutto vippayuttena, atthi natthinā, vigato avigatenāti ayaṃ sabhāgavisabhāgato vinicchayo.

Yugaḷāti ettha atthasarikkhatāya saddasarikkhatāya kālapaṭipakkhatāya hetuphalatāya aññamaññapaṭipakkhatāyāti imehi kāraṇehi yugaḷaṃ veditabbaṃ. Anantarasamanantarā hi atthasarikkhatāya ekaṃ yugaḷaṃ nāma. Nissayūpanissayā saddasarikkhatāya, purejātapacchājātā kālapaṭipakkhatāya, kammavipākā hetuphalatāya, sampayuttavippayuttā aññamaññapaṭipakkhatāya ekaṃ yugaḷaṃ, tathā atthinatthipaccayā, vigataavigatapaccayāti ayaṃ yugaḷato vinicchayo.

Janakāditoti janakopatthambhakato. Etesu hi anantarasamanantarūpanissayapakatūpanissayāsevanapaccayā, nānakkhaṇiko kammapaccayo, natthivigatapaccayā cāti ime janakā eva, na upatthambhakā. Pacchājātapaccayo upatthambhako eva, na janako. Sesā janakā ceva upatthambhakā cāti ayaṃ janakādito vinicchayo.

Sabbaṭṭhānādibhedāti sabbaṭṭhānikaasabbaṭṭhānikabhedato. Etesu hi sahajātanissayaatthiavigatapaccayā sabbaṭṭhānikā. Sabbesu paccayuppannesu icchitabbā. Etehi vinā uppajjamāno ekadhammopi natthi. Sesā asabbaṭṭhānikā. Tattha ca ārammaṇaārammaṇādhipatianantarasamanantarānantarūpanissayapakatūpanissayapurejātāsevanasampayutta atthinatthivigatapaccayā arūpadhammānaññeva kāraṇato asabbaṭṭhānikā. Tathā pacchājātapaccayo rūpānaññeva kāraṇato, sesā ekaccānaṃ rūpārūpadhammānaṃ kāraṇato asabbaṭṭhānikā. Ayaṃ sabbaṭṭhānādibhedato vinicchayo.

Rūpārūpavikappatoti rūpaṃ rūpassa, rūpaṃ arūpassātiādi vikappato. Etesu hi ekopi paccayo rūpameva hutvā rūpasseva paccayo bhavanto nāma natthi, rūpameva pana arūpasseva atthi, so purejātapaccayo eko eva. Rūpameva hutvā rūpārūpasseva paccayo nāmātipi natthi, arūpameva hutvā arūpasseva paccayopi atthi, so anantarasamanantaraāsevanasampayuttanatthivigatavasena chabbidho. Arūpameva pana rūpasseva paccayopi atthi, so pacchājātapaccayo eko eva. Arūpameva hutvā rūpārūpānampi atthi, so hetukammavipākajhānamaggavasena pañcavidho. Rūpārūpapaññatti hutvā arūpasseva paccayopi atthi, so ārammaṇaupanissayavasena duvidho. Rūpārūpaṃ pana rūpārūpassāpi atthi, so adhipatisahajātaaññamaññanissayāhārindriyavippayuttaatthiavigatavasena navavidhoti ayaṃ rūpārūpavikappato vinicchayo.

Bhavatoti imesu hi paccayesu pañcavokārabhave tāva na koci paccayo na labbhati nāma, sabbepi labbhanti. Catuvokārabhave pana purejātapacchājātavippayuttapaccaye apanetvā sesā ekavīsatimeva. Ekavokārabhave sahajātaaññamaññanissayakammindriyaatthiavigatavasena satteva. Bāhire pana anindriyabaddharūpe tesu kammindriyavajjā pañceva labbhantīti ayaṃ bhavato vinicchayo.

Saṅgahāti sabbepi hi ime catuvīsati paccayā ārammaṇasahajātaupanissayapurejātapacchājātakammāhārindriyesu aṭṭhasu ca paccayesu saṅgahaṃ gacchanti. Kathaṃ? Tesu hi hetuaññamaññavipākajhānamaggasampayuttapaccayā cha sahajātapaccaye saṅgahaṃ gacchanti. Anantarasamanantarāsevananatthivigatapaccayā pañca anantarūpanissaye upanissayapaccaye. Nissayapaccayo sahajātapurejātabhedato duvidho. Tattha sahajāto sahajātapaccaye, purejāto purejātapaccaye. Adhipatipaccayopi ārammaṇabhūto ārammaṇūpanissaye, sahajātabhūto sahajātapaccaye. Vippayuttapaccayopi sahajātapurejātapacchājātabhūtatāya tattha tattha saṅgahaṃ gacchati. Atthiavigatapaccayāpi sahajātapurejātapacchājātāhārindriyabhūtatāya tattha tattha paccayesu saṅgahaṃ gacchanti. Evaṃ imesu paccayesu sabbapaccayānaṃ saṅgaho veditabbo. Teneva tikapaṭṭhānapāḷiyaṃ paccanīyanaye imesaṃ aṭṭhannaṃ paccayānaṃ vaseneva katipayapañhā vissajjitā. Imesaṃ pana aṭṭhannampi aññamaññasaṅgahopi atthiyeva. Tesu hi ārammaṇapaccayo adhipatibhūto upanissaye, anadhipatibhūto na katthacīti ārammaṇapaccayo hutvā visuññeva tiṭṭhati. Kammapaccayopi sahajāto sahajāte. Nānakkhaṇiko pana balavā vipākadhammānaṃ upanissayo hotīti upanissayapaccaye saṅgahaṃ gacchati. Balavāpi pana kammajarūpānaṃ, dubbalo arūpānaṃ nānakkhaṇikakammapaccayo hutvā visuññeva tiṭṭhati. Āhārapaccayopi arūpabhūto sahajāte, rūpabhūto na katthacīti visuññeva tiṭṭhati, indriyapaccayopi arūpabhūto sahajāte, pasādindriyā purejāte, rūpajīvitindriyaṃ na katthaci saṅgahaṃ gacchatīti indriyapaccayo hutvā visuññeva tiṭṭhatīti evamevaṃ aññamaññasaṅgahopi attheva. Sabbepi panete catuvīsati paccayā ārammaṇaupanissayakammaatthipaccayesu catūsupi saṅgahaṃ gacchantīti ayaṃ saṅgahato vinicchayo. Ayaṃ anuttānapadatthasahito saṅkhepatthavinicchayo.

Pakiṇṇakavinicchayo niṭṭhito.

Vibhaṅganaye panettha pāḷivavatthānaṃ tāva saṅkhepato evaṃ veditabbaṃ. **Paṭṭhānapāḷiyaṃ** hi ‘‘hetupaccayo…pe… avigatapaccayo’’ti paccayapadāni mātikāvasena nikkhipitvā tesaṃ paccayānaṃ – ‘‘hetū hetusampayuttakānaṃ dhammānaṃ taṃsamuṭṭhānānañca rūpānaṃ hetupaccayena paccayo’’tiādinā nayena paccayabhājanīyasaṅkhāto niddesavāro paṭhamaṃ vutto. Sopi ca anantarasaṅkhepatthavinicchayo tattha tattha dassito eva. Tadanantaraṃ tesaṃ catuvīsatiyā paccayānaṃ kusalattikādayo dvāvīsatitike, hetudukādayo sataṃ duke ca nissāya nānānayato vibhajanavasena catuvīsatisamantapaṭṭhānasamodhānaṃ anantanayasamantapaṭṭhānaṃ vibhattaṃ. Kathaṃ? Catubbidhaṃ hi paṭṭhānaṃ – anulomapaṭṭhānaṃ, paccanīkapaṭṭhānaṃ, anulomapaccanīkapaṭṭhānaṃ, paccanīkānulomapaṭṭhānanti. Tattha ‘‘kusalaṃ dhammaṃ paṭicca kusalo dhammo uppajjati hetupaccayā’’tiādinā, ‘‘hetuṃ dhammaṃ paṭicca hetudhammo uppajjati hetupaccayā’’tiādinā kusalādīnaṃ, hetuādīnañca dhammānaṃ anulomavasena pavattaṃ **anulomapaṭṭhānaṃ** nāma. ‘‘Nakusalaṃ dhammaṃ paṭicca nakusalo dhammo uppajjati hetupaccayā…pe… nahetuṃ dhammaṃ paṭicca nahetudhammo uppajjati hetupaccayā’’tiādinā kusalādīnaṃ, hetuādīnañca dhammānaṃ paccanīkavasena pavattaṃ **paccanīkapaṭṭhānaṃ** nāma. ‘‘Kusalaṃ dhammaṃ paṭicca nakusalo dhammo uppajjati hetupaccayā…pe… hetuṃ dhammaṃ paṭicca nahetudhammo uppajjati hetupaccayā’’tiādinā pavattaṃ **anulomapaccanīkapaṭṭhānaṃ** nāma. ‘‘Nakusalaṃ dhammaṃ paṭicca kusalo dhammo…pe… nahetuṃ dhammaṃ paṭicca hetudhammo uppajjati hetupaccayā’’tiādinā pavattaṃ **paccanīkānulomapaṭṭhānaṃ** nāma.

Evametesu catūsu paṭṭhānesu yaṃ dhammaṃ anulomapaṭṭhānaṃ nāma, taṃ tāva chabbidhaṃ hoti – tikapaṭṭhānaṃ dukapaṭṭhānaṃ dukatikapaṭṭhānaṃ tikadukapaṭṭhānaṃ tikatikapaṭṭhānaṃ dukadukapaṭṭhānanti. Yathā cetaṃ, evaṃ paccanīkapaṭṭhānādīnipi tīṇi tīṇi paccekanti catuvīsatisamantapaṭṭhānasamodhānaṃ paṭṭhānappakaraṇaṃ veditabbaṃ. Sammāsambuddhena hi anulomapaṭṭhāne dvāvīsatitike nissāya **tikapaṭṭhānaṃ** nāma niddiṭṭhaṃ. Sataṃ duke nissāya **dukapaṭṭhānaṃ** nāma. Tato tike dukesu pakkhipitvā **dukatikapaṭṭhānaṃ** nāma. Tato duke tikesu pakkhipitvā **tikadukapaṭṭhānaṃ** nāma. Tike pana tikesuyeva pakkhipitvā **tikatikapaṭṭhānaṃ** nāma. Duke ca dukesu eva pakkhipitvā **dukadukapaṭṭhānaṃ** nāma niddiṭṭhaṃ. Paṭhamaṃ tāvettha anulomapaṭṭhāne tikapaṭṭhānanayo niddiṭṭho. Evaṃ paccanīkapaṭṭhāne, anulomapaccanīkapaṭṭhāne, paccanīkānulomapaṭṭhāneti catuvīsatisamantapaṭṭhānaṃ desitaṃ.

Ettha ca duvidhaṃ anulomaṃ, paccanīkañca dhammānulomaṃ dhammapaccanīkaṃ, paccayānulomaṃ paccayapaccanīkanti. Tattha ‘‘kusalaṃ dhammaṃ paṭicca kusalo dhammo’’tiādinā kusalādīnaṃ tikadhammānaṃ, hetuādīnaṃ dukadhammānañca anulomadesanāvasena **dhammānulomaṃ** veditabbaṃ. ‘‘Nakusalaṃ dhammaṃ paṭicca nakusalo dhammo’’tiādinā tikadukadhammānaṃ paccanīkavasena **dhammapaccanīkaṃ** veditabbaṃ. ‘‘Hetupaccayā ārammaṇapaccayā’’ti evaṃ catuvīsatiyā paccayānaṃ anulomadesanāvasena **paccayānulomaṃ** veditabbaṃ. ‘‘Nahetupaccayā nārammaṇapaccayā’’ti evaṃ paccayānaṃ paccanīkavasena **paccayapaccanīkañca** veditabbaṃ. Tatra yadidaṃ dhammānulomaṃ dhammapaccanīkañca, tassa vasena catuvīsatisamantapaṭṭhānaṃ veditabbaṃ. Paccayānulomaṃ paccayapaccanīkañca anulomatikapaṭṭhānādīsu catuvīsatiyā paṭṭhānesu ekekatikadukesu evaṃ labbhati. Tañca upari pāḷinayadassane eva pākaṭaṃ bhavissati. Tatrimāni catuvīsati paṭṭhānāni imesaṃ tikadukānaṃ vasena niddiṭṭhattā tikapaṭṭhānaṃ…pe… dukadukapaṭṭhānanti vuccati.

Tesu tikadukesu ekekaṃ tikadukaṃ imesaṃ hetupaccayādīnaṃ catuvīsatiyā paccayānaṃ anulomādinayacatukkavasena sattahi sattahi mahāvārehi vitthārato vibhattaṃ. Katamehi sattahi? Paṭiccavāro sahajātavāro paccayavāro nissayavāro saṃsaṭṭhavāro sampayuttavāro pañhāvāroti imehi. Tattha ‘‘kusalaṃ dhammaṃ paṭicca kusalo dhammo’’tiādinā paṭiccābhidhānena vutto **paṭiccavāro** nāma. ‘‘Kusalaṃ dhammaṃ sahajāto, kusalaṃ dhammaṃ paccayā, kusalaṃ dhammaṃ nissāya, kusalaṃ dhammaṃ saṃsaṭṭho, kusalaṃ dhammaṃ sampayutto’’ti evaṃ sahajātādiabhidhānehi vuttā pañca vārā **sahajātādivārāni**. Parato ca saṃsaṭṭhasampayuttavāresu dvīsu arūpadhammavaseneva paccayapaccayuppannā ca, sesesu catūsu vāresu, sattameva pañhāvāre ca rūpārūpavasena, paccayavāre, nissayavāre ca sahajātapacchājātapurejātavasena, sesesu sahajātavasena paccayapaccayuppannā ca kathitāti ayaṃ viseso. Sattamavāre pana yasmā ‘‘kusalo dhammo kusalassa dhammassa hetupaccayena paccayo’’tiādinā nayena te te pañhe uddharitvā puna ‘‘kusalā hetū sampayuttakānaṃ khandhāna’’ntiādinā nayena sabbepi te pañhā nijjaṭā, niggumbā ca katvā vibhattā, tasmā so vāro pañhānaṃ sādhukaṃ vibhattattā **pañhāvāro**tveva saṅkhaṃ gato. Iti imehi sattahi mahāvārehi catuvīsatiyā samantapaṭṭhānesu sabbepi tikadukā catuvīsatiyā paccayānaṃ anulomādivasena vitthārato vibhattā. Kathaṃ? Anulomapaṭṭhāne hi yadidaṃ dvāvīsatitike nissāya tikapaṭṭhānaṃ nāma sabbapaṭhamaṃ niddiṭṭhaṃ. Tattha kusalattikaṃ tāva imehi paṭiccavārādīhi mahāvārehi paccayānulomādinayacatukkato vibhattaṃ. Tattha yo tāvesa sabbapaṭhamo paṭiccavāro nāma, so uddesaniddesato duvidho hoti.

Tattha uddesavāro kusalādayo paṭicca hetupaccayādivasena kusalādīnaṃ yuttānaṃ, akusalādīnaṃ ayuttakānañca dhammānaṃ uppattipucchanavaseneva pavattattā ‘‘pucchāvāro’’tipi, pucchānaññeva paññāpanato ‘‘paṇṇattivāro’’tipi vuccati. Na hi tattha vissajjanaṃ atthi. Niddesavāro pana pucchāvāre paripucchitesu pañhesu ‘‘siyā akusalaṃ dhammaṃ paṭicca akusalo dhammo uppajjeyyā’’tiādikaṃ ayuttaṃ pañhaṃ anuddharitvā labbhamānānaññeva pañhānaṃ vasena pavatto. Itaresu pana sahajātādīsu, sesesu ca tikesu, sesapaṭṭhānesu ca sabbattha pucchāvāro natthi, labbhamānavasena sabbavissajjanameva dassitanti idamettha saṅkhepato pāḷivavatthānaṃ.

Idāni panettha ādito paṭṭhāya evaṃ vibhaṅganayo veditabbo. Anulomapaṭṭhānasmiñhi tikapaṭṭhāne kusalattikassa sattasu mahāvāresu paṭhamassa paṭiccavārassa pucchāvāre tāva – ‘‘siyā kusalaṃ dhammaṃ paṭicca kusalo dhammo uppajjeyya hetupaccayā…pe… akusalo dhammo…pe… abyākato…pe… kusalo ca abyākato ca…pe… akusalo ca abyākato ca…pe… kusalo ca akusalo ca…pe… kusalo ca akusalo ca abyākato ca dhammā uppajjeyyuṃ hetupaccayā’’ti kusalapadamūlā satta pucchā uddhaṭā.

Evaṃ akusalapadamūlā, abyākatapadamūlā ca. ‘‘Siyā kusalañca abyākatañca dhammaṃ paṭicca akusalo…pe… siyā akusalañca abyākatañca…pe… siyā kusalañca akusalañca…pe… siyā kusalañca akusalañca abyākatañca dhammaṃ paṭiccā’’ti dvimūlakā, timūlakā ca satta satta pucchāti ekūnapaññāsa pucchā hetupaccayamūlakā uddhaṭā.

Imināva nayena ‘‘siyā kusalaṃ dhammaṃ paṭicca kusalo dhammo uppajjeyya ārammaṇapaccayā…pe… avigatapaccayā’’ti evaṃ sesapaccayamūlakāpi pucchāveditabbā. Ekamūlakanayo.

Yathā ca ekamūlake, evaṃ ‘‘siyā kusalaṃ dhammaṃ paṭicca kusalo dhammo uppajjeyya hetupaccayā ārammaṇapaccayā…pe… hetupaccayā avigatapaccayā’’tiādinā dvimūlakepi. ‘‘Hetupaccayā ārammaṇapaccayā adhipatipaccayā…pe… hetupaccayā ārammaṇapaccayā anantarapaccayā…pe… hetupaccayā ārammaṇapaccayā avigatapaccayā’’tiādinā timūlakādīsu sabbamūlakapariyosānesu vāresu nayā veditabbā. Hetupaccayamūlakanayo.

Yathā ca hetumūlake, evaṃ ‘‘siyā kusalaṃ dhammaṃ paṭicca kusalo dhammo uppajjeyya ārammaṇapaccayā’’tiādinā sesapaccayamūlakesupi nayo ñātabbo. Paccayānulomavāro. Eteneva upāyena ‘‘siyā kusalaṃ dhammaṃ paṭicca kusalo dhammo uppajjeyya nahetupaccayā’’tiādinā sabbappakārayutto paccayapaccanīkavāropi. ‘‘Siyā kusalaṃ dhammaṃ…pe… uppajjati hetupaccayā nārammaṇapaccayā’’tiādinā anulomapaccanīkapaccayavāropi. ‘‘Siyā kusalaṃ dhammaṃ…pe… uppajjeyya nahetupaccayā ārammaṇapaccayā’’tiādinā paccanīyānulomavāropi sabbattha netabboti ayaṃ tāvettha pucchāvāre nayo.

Niddesavāro pana uddesavāre dassitāsu pucchāsu kusalākusalādīnaṃ sahuppattiyā abhāvato yā etā ‘‘kusalaṃ dhammaṃ paṭicca kusalo dhammo uppajjatī’’tiādikā pucchā sabbaso vissajjanaṃ labhanti, tā pahāya yā vissajjanaṃ labhanti, tāsameva vissajjanavasena pavatto. Tatrāyaṃ nayo – ‘‘kusalaṃ dhammaṃ paṭicca kusalo dhammo uppajjati hetupaccayā. Kusalaṃ ekaṃ khandhaṃ paṭicca tayo khandhā. Tayo khandhe paṭicca eko khandho. Dve khandhe paṭicca dve khandhā. Kusalaṃ dhammaṃ paṭicca abyākato dhammo uppajjati hetupaccayā. Kusale khandhe paṭicca cittasamuṭṭhānaṃ rūpaṃ. Kusalaṃ dhammaṃ paṭicca kusalo ca abyākato ca dhammā uppajjanti hetupaccayā. Kusalaṃ ekaṃ khandhaṃ paṭicca tayo khandhā cittasamuṭṭhānañca rūpaṃ. Tayo khandhe paṭicca eko khandho cittasamuṭṭhānañca rūpaṃ. Dve khandhe paṭicca dve khandhā cittasamuṭṭhānañca rūpa’’nti evaṃ kusalapadamūlāsu sattasu pucchāsu tissova labbhamānā vissajjitā. Tathā akusalapadamūlāsupi tissova. Abyākatapadamūlāsu pana ‘‘abyākataṃ dhammaṃ paṭicca abyākato dhammo uppajjati hetupaccayā. Vipākābyākataṃ kiriyābyākataṃ ekaṃ khandhaṃ paṭicca tayo khandhā cittasamuṭṭhānañca rūpaṃ…pe… dve khandhe paṭicca dve khandhā cittasamuṭṭhānañca rūpaṃ. Paṭisandhikkhaṇe vipākābyākataṃ ekaṃ khandhaṃ paṭicca tayo khandhā kaṭattā ca rūpaṃ…pe… dve khandhā kaṭattā ca rūpaṃ. Khandhe paṭicca vatthu, vatthuṃ paṭicca khandhā. Ekaṃ mahābhūtaṃ paṭicca tayo mahābhūtā…pe… dve mahābhūte paṭicca dve mahābhūtā. Mahābhūte paṭicca cittasamuṭṭhānaṃ rūpaṃ kaṭattārūpaṃ upādārūpa’’nti ekāva. Dvimūlikādīsu ca ‘‘kusalañca abyākatañca dhammaṃ paṭicca abyākato dhammo uppajjati hetupaccayā. Kusale khandhe ca mahābhūte ca paṭicca cittasamuṭṭhānaṃ rūpa’’nti ekā. Tathā ‘‘akusalañca abyākatañca paṭiccā’’ti, evaṃ hetupaccayamūlikāsu ekūnapaññāsāya pucchāsu naveva labbhamānā vissajjitā. Sesā cattālīsa moghapucchāti na vissajjitā. Evaṃ upari ārammaṇapaccayādīsu vissajjitāvasesā moghapucchāti gahetabbā. Vijānanasukhatthaṃ pana bhagavatā pucchāvāre labbhamānā, alabbhamānā ca sabbāpi tā dassitāti veditabbāti.

Tattha **kusalaṃ dhammaṃ paṭiccā**ti sahajātesu vedanākkhandhādibhedaṃ ekaṃ kusalaṃ dhammaṃ paṭicca paṭigantvā, sahuppattisaṅkhātena sadisabhāvena patvāti attho. Sadisattho hi ettha paṭisaddo ‘‘paṭipuggalo’’tiādīsu viya. **Kusalo dhammo**ti saññākkhandhādibhedo sahuppanno kusalo dhammo. **Uppajjatī**ti pākaṭabhāvato uddhaṃ uppādādiṃ pāpuṇāti, attānaṃ vā paṭilabhati. **Hetupaccayā**ti na kevalaṃ kusaladhammamattameva paṭicca uppajjati, atha kho kusalahetunā hetupaccayataṃ sādhentena ca uppajjatīti evamattho gahetabbo.

Evamidaṃ ‘‘uppajjeyyā’’ti pucchāya ‘‘uppajjatī’’ti avisesena vissajjanaṃ vatvā idāni yaṃ dhammaṃ paṭicca ye dhammā uppajjanti, te paccayapaccayuppanne khandhavasena visesetvā dassetuṃ **‘‘kusalaṃ ekaṃ khandha’’**ntiādi vuttaṃ. Yasmā panettha eko khandho ekasseva, dvinnaṃyeva vā, dve vā pana ekasseva paccayā nāma na honti, tasmā te pakārena anāmasitvā ‘‘ekaṃ khandhaṃ paṭicca tayo khandhā’’tiādinā paccayabhāvena gahitāvasesaṃ sabbaṃ paccayuppannaṃ katvā dassitanti veditabbaṃ. Evaṃ uparipi sabbattha. **Cittasamuṭṭhānaṃ rūpa**nti idaṃ paṭiccatthassa sahajātatthattā yaṃ kusalena sahajātañceva hetupaccayañca labhati, taṃ dassetuṃ vuttaṃ **‘‘vipākābyākataṃ kiriyābyākata’’**nti. Ettha hetupaccayādhikāre ahetukā na gahetabbā. **Khandhe paṭicca vatthū**tiādi kaṭattārūpaggahaṇena vatthusmiṃ gahitepi vatthuṃ paṭicca arūpakkhandhānaṃ uppattidassanatthaṃ vuttaṃ. **Ekaṃ mahābhūta**ntiādi pana rūpābyākataṃ paṭicca rūpābyākatassa uppattidassanatthaṃ. Hetupaccaye upatthambhakānameva cettha cittajānaṃ, paṭisandhiyaṃ kammajānañca aññamaññaṃ paccayapaccayuppannatā gahetabbā, na ahetukacittajautujādīnaṃ tesaṃ hetupaccayā uppattiyā abhāvato. **Mahābhūte paṭicca cittasamuṭṭhāna**ntiādi mahābhūte paṭicca upādādīnaṃ uppattidassanatthaṃ vuttaṃ. Iminā upāyena ārammaṇapaccayādīsupi vissajjanānaṃ attho veditabbo.

Ārammaṇapaccaye ‘‘kusalaṃ dhammaṃ paṭicca kusalo dhammo uppajjati ārammaṇapaccayā. Ekaṃ khandhaṃ…pe… dve khandhe paṭicca dve khandhā. Akusalaṃ dhammaṃ paṭicca akusalo dhammo…pe… abyākataṃ dhammaṃ paṭicca abyākato dhammo uppajjati ārammaṇapaccayā. Vipākābyākataṃ kiriyābyākataṃ ekaṃ khandhaṃ…pe… dve khandhā. Paṭisandhikkhaṇe vipākābyākataṃ ekaṃ khandhaṃ…pe… dve khandhā. Vatthuṃ paṭicca khandhā’’ti evaṃ tisso vissajjitā. Sesā rūpamissakattā, rūpassa ca ārammaṇapaccayena anuppattito na gahitā. Teneva ‘‘vatthuṃ paṭicca khandhā’’ti vatvā ‘‘khandhe paṭicca vatthū’’ti na vuttaṃ. Ettha ca **ārammaṇapaccayā**ti sahajātaṃ kusalaṃ dhammaṃ paṭicca uppajjamāno kusalo dhammo tato aññena asahajātena chabbidhena ārammaṇabhūtena paccayenāti evaṃ attho gahetabbo. Na hi attanā sahajātaṃ ārammaṇaṃ katvā cittacetasikā uppajjanti.

Adhipatipaccaye hetupaccayasadisaṃ vissajjanaṃ. Anantarasamanantaresu pana rūpābhāvato ārammaṇapaccayasadisaṃ. Sahajātapaccayepi hetupaccayasadisaṃ. Abyākataṃ paṭicca abyākatuppattiyā pana ‘‘bāhiraṃ ekaṃ mahābhūtaṃ paṭicca…pe… dve mahābhūtā. Mahābhūte paṭicca upādārūpaṃ…pe… āhārasamuṭṭhānaṃ ekaṃ mahābhūtaṃ…pe… dve mahābhūtā…pe… utusamuṭṭhānaṃ ekaṃ…pe… dve mahābhūtā…pe… asaññasattānaṃ ekaṃ mahābhūtaṃ paṭicca…pe… dve mahābhūtā…pe… kaṭattārūpaṃ upādārūpa’’nti idaṃ adhikaṃ. Evaṃ aññamaññapaccayepi. Kevalaṃ tattha kaṭattārūpaṃ upādārūpañca na gahitaṃ tesaṃ aññamaññapaccayattābhāvā. Nissayapaccayepi sahajātapaccayasadisaṃ vissajjanaṃ. Paṭiccatthassa pana sahajātatthattā cakkhādīsu purejātanissayā idha na gahitāti. Upanissayapaccayepi rūpassa upanissayapaccayuppannattābhāvā ārammaṇapaccayasadisameva vissajjanaṃ.

Purejātapaccaye pana ‘‘kusalaṃ dhammaṃ paṭicca kusalo dhammo uppajjati purejātapaccayā. Kusalaṃ ekaṃ…pe… dve khandhā. Vatthuṃ purejātapaccayā. Akusalaṃ dhammaṃ paṭicca akusalo…pe… abyākataṃ dhammaṃ paṭicca abyākato…pe… purejātapaccayā. Vipākābyākataṃ kiriyābyākataṃ ekaṃ khandhaṃ…pe… dve khandhā. Vatthuṃ purejātapaccayā’’ti evaṃ tisso pucchā vissajjitā. Tattha **vatthuṃ purejātapaccayā**ti idaṃ ārammaṇapurejātanivattanatthaṃ vuttaṃ. Taṃ hi cakkhuviññāṇādīnaṃyeva purejātapaccayataṃ sādhayati, na manoviññāṇadhātuyāti idha na gahitaṃ.

Pacchājātapaccayo idha arūpadhammesu na labbhati. Rūpadhammesu ca upatthambhakova, na janako, tasmā ‘‘abyākataṃ dhammaṃ paṭicca abyākato dhammo uppajjatī’’tiādi na vattabbovāti ayaṃ na gahito. Āsevanapaccayepi ārammaṇapaccaye viya tissova pucchā vissajjitā.

Kammapaccaye ‘‘kusalaṃ dhammaṃ paṭicca kusalo dhammo uppajjati kammapaccayā. Kusalaṃ ekaṃ khandhaṃ…pe… abyākato dhammo uppajjati…pe… cittasamuṭṭhānañca rūpaṃ…pe… kusalo ca abyākato ca dhammā…pe… cittasamuṭṭhānaṃ rūpa’’nti kusalapade tisso, tathā akusalapade. Abyākatapade pana ‘‘abyākataṃ dhammaṃ paṭicca abyākato…pe… vipākābyākataṃ kiriyābyākataṃ ekaṃ khandhaṃ paṭicca…pe… mahābhūte paṭicca cittasamuṭṭhānaṃ rūpaṃ kaṭattārūpaṃ upādārūpaṃ, asaññasattānaṃ…pe… kaṭattārūpaṃ upādārūpa’’nti evaṃ tisso. ‘‘Kusalañca abyākatañca dhammaṃ paṭicca abyākato…pe… kusale khandhe ca mahābhūte ca paṭicca cittasamuṭṭhānaṃ rūpa’’ntiādinā sahajātasadisaṃ vissajjanaṃ. Natthivigatapaccayesu ārammaṇasadisaṃ.

Evaṃ sabbapaccayesu labbhamānapañhe vissajjanaṃ dassetvā tato hetuadhipatijhānamaggapaccayā ekasadisā. Ārammaṇānantarasamanantarūpanissayāsevananatthivigatapaccayā ekasadisā. Sahajātaaññamaññanissayaatthiavigatā ekasadisā. Āsevanapaccaye vipāko na labbhati. Aññamaññapaccaye cittajarūpaṃ, upādārūpañca na labbhatītiādinā paccayānaṃ aññamaññasadisattaṃ vatvā puna tesaṃ ‘‘hetuyā nava. Ārammaṇe tīṇi. Adhipatiyā nava. Anantarasamanantaresu tīṇi. Sahajāte nava. Aññamaññe tīṇi. Nissaye nava. Upanissaye tīṇi. Purejāte tīṇi. Āsevane tīṇi. Kamme nava. Vipāke ekaṃ. Āhāre nava. Indriye nava. Jhāne nava. Magge nava. Sampayutte tīṇi. Vippayutte nava. Atthiyā nava. Natthiyā tīṇi. Vigate tīṇi. Avigate navā’’ti evaṃ hetupaccayādīnaṃ ekekasmiṃ pucchāvissajjanavāragaṇanā vuttāti ayaṃ ekamūlakanayo.

Yathā ca ekamūlake, evaṃ ‘‘hetupaccayā ārammaṇapaccayā’’tiādinā dvimūlakādīsupi sabbamūlakapariyosānesu yathānurūpaṃ nayo netabbo. Pāḷiyampi vitthāranayaṃ adassetvā ‘‘hetupaccayā ārammaṇe tīṇī’’tiādinā vissajjanavāragaṇanabhedo dassitoti ayaṃ paccayānulome nayo.

Paccayapaccanīye pana ‘‘akusalaṃ dhammaṃ paṭicca akusalo dhammo uppajjati nahetupaccayā. Vicikicchāsahagate uddhaccasahagate khandhe paṭicca vicikicchāsahagato uddhaccasahagato moho. Abyākataṃ dhammaṃ paṭicca abyākato dhammo uppajjati nahetupaccayā. Ahetukaṃ vipākābyākataṃ kiriyābyākataṃ ekaṃ khandhaṃ…pe… dve khandhā cittasamuṭṭhānañca rūpaṃ. Ahetukapaṭisandhikkhaṇe vipākābyākataṃ ekaṃ khandhaṃ…pe… dve khandhā kaṭattā ca rūpaṃ…pe… vatthuṃ paṭicca khandhā. Ekaṃ mahābhūtaṃ paṭicca…pe… mahābhūte paṭicca cittasamuṭṭhānaṃ rūpaṃ, kaṭattārūpaṃ upādārūpaṃ…pe… ekaṃ mahābhūtaṃ paṭicca…pe… upādārūpa''nti imā dve vissajjitā.

Nārammaṇapaccaye ''kusalaṃ dhammaṃ paṭicca abyākato…pe… kusale…pe… akusalaṃ dhammaṃ paṭicca abyākato…pe… akusale…pe… abyākataṃ dhammaṃ paṭicca abyākato…pe… kusalañca abyākatañca dhammaṃ paṭicca abyākato…pe… cittasamuṭṭhānaṃ rūpaṃ, akusalañca abyākatañca dhammaṃ paṭicca abyākato…pe… mahābhūte paṭicca cittasamuṭṭhānaṃ rūpa''nti imā pañca vissajjitā.

Nādhipatipaccaye ''kusalaṃ dhammaṃ paṭicca kusalo…pe… kusalaṃ ekaṃ khandhaṃ…pe… dve khandhā. Kusalaṃ dhammaṃ paṭicca abyākato…pe… kusale khandhe paṭicca cittasamuṭṭhānaṃ rūpaṃ. Kusalaṃ dhammaṃ paṭicca kusalo ca abyākato ca dhammā uppajjanti…pe… akusalaṃ dhammaṃ paṭicca akusalo…pe… dve khandhe paṭicca dve khandhā, akusalaṃ dhammaṃ paṭicca abyākato…pe… akusale khandhe paṭicca cittasamuṭṭhānaṃ rūpaṃ. Akusalaṃ dhammaṃ paṭicca akusalo ca abyākato ca dhammā…pe… abyākataṃ dhammaṃ paṭicca abyākato …pe… mahābhūte paṭicca…pe… kaṭattārūpaṃ upādārūpaṃ. Kusalañca abyākatañca dhammaṃ paṭicca abyākato…pe… kusale khandhe ca mahābhūte ca paṭicca cittasamuṭṭhānaṃ rūpaṃ. Akusalañca abyākatañca dhammaṃ paṭicca abyākato…pe… akusale khandhe ca mahābhūte ca paṭicca cittasamuṭṭhānaṃ rūpa''nti nava pucchā vissajjitā. Nānantaranasamanantarapaccayā nārammaṇapaccayasadisā.

Nāññamaññapaccaye ''kusalaṃ dhammaṃ paṭicca abyākato…pe… kusale…pe… cittasamuṭṭhānaṃ rūpaṃ. Akusalaṃ dhammaṃ paṭicca abyākato…pe… akusale…pe… cittasamuṭṭhānaṃ rūpaṃ. Abyākataṃ dhammaṃ paṭicca abyākato…pe… vipākābyākate kiriyābyākate khandhe paṭicca cittasamuṭṭhānaṃ rūpaṃ. Paṭisandhikkhaṇe vipākābyākate…pe… kaṭattā rūpaṃ. Mahābhūte paṭicca cittasamuṭṭhānaṃ rūpaṃ kaṭattārūpaṃ upādārūpaṃ. Bāhire mahābhūte paṭicca upādārūpaṃ. Āhārasamuṭṭhāne mahābhūte paṭicca upādārūpaṃ. Utusamuṭṭhāne…pe… upādārūpaṃ. Asaññasattānaṃ mahābhūte paṭicca kaṭattārūpaṃ upādārūpaṃ. Kusalañca abyākatañca dhammaṃ paṭicca abyākato…pe… kusale khandhe ca mahābhūte ca paṭicca cittasamuṭṭhānaṃ rūpaṃ. Akusalañca abyākatañca dhammaṃ paṭicca abyākato…pe… akusale khandhe ca mahābhūte ca paṭicca cittasamuṭṭhānaṃ rūpa''nti pañca vissajjitā. Tattha **vipākābyākate khandhe paṭicca kaṭattārūpa**nti hadayavatthuvajjaṃ veditabbaṃ. Naupanissayapaccayo nārammaṇapaccayasadiso.

Napurejātapaccaye ''kusalaṃ dhammaṃ paṭicca kusalo…pe… arūpe kusalaṃ…pe… dve khandhā. Kusalaṃ paṭicca abyākato…pe… cittasamuṭṭhānaṃ rūpa''nti kusalapade dve, tathā akusalapadepi. ''Abyākataṃ paṭicca abyākato…pe… arūpe vipākābyākataṃ kiriyābyākataṃ…pe… bāhiraṃ…pe… upādārūpaṃ. Kusalañca abyākatañca dhammaṃ paṭicca abyākato. Kusale khandhe ca mahābhūte ca paṭicca cittasamuṭṭhānaṃ rūpaṃ. Akusalañca abyākatañca…pe… akusale khandhe ca…pe… rūpa''nti imā tissoti satta vissajjitā. Napacchājātanāsevanapaccayā nādhipatipaccayasadisā. Tattha kusalākusalakiriyānaṃ paṭhamajavanavasena nāsevanapaccayappavatti veditabbā.

Nakammapaccaye ''kusalaṃ paṭicca kusalo, kusalā cetanā. Akusalaṃ paṭicca akusalo, akusalā cetanā. Abyākataṃ paṭicca abyākato, vipākakiriyā cetanā. Bāhiraṃ, āhārasamuṭṭhānaṃ, utusamuṭṭhāna''nti tisso vissajjitā.

Navipākapaccaye ''kusalaṃ paṭicca kusalo, abyākato. Kusalo ca abyākato cā''ti kusalapade tisso, tathā akusalapadepi. ''Abyākataṃ paṭicca abyākato…pe… bāhiraṃ āhārasamuṭṭhānaṃ utusamuṭṭhānaṃ asañña…pe… upādārūpaṃ…pe… akusalañca abyākatañca abyākato''ti imā tissoti nava vissajjitā.

Nāhārapaccaye ''abyākataṃ paṭicca abyākato. Bāhiraṃ utusamuṭṭhānaṃ, asañña…pe… upādārūpa''nti ekāva.

Naindriyapaccaye ''abyākataṃ paṭicca abyākato. Bāhiraṃ āhārasamuṭṭhānaṃ…pe… utusamuṭṭhānaṃ…pe… asaññasattānaṃ mahābhūte paṭicca rūpajīvitindriya''nti ekāva.

Najhānapaccaye ''abyākataṃ paṭicca abyākato. Pañcaviññāṇasahagataṃ…pe… bāhiraṃ āhārautuasaññaupādārūpa''nti ekāva.

Namaggapaccaye ''abyākataṃ paṭicca abyākato. Ahetukaṃ vipākābyākataṃ kiriyābyākataṃ…pe… cittasamuṭṭhānaṃ…pe… ahetukapaṭisandhikkhaṇe vipākā…pe… kaṭattā ca rūpaṃ…pe… bāhiraṃ āhārautuasaññaupādārūpa''nti ekāva.

Nasampayuttapaccayo nārammaṇapaccayasadiso.

Navippayuttapaccaye ''kusalaṃ paṭicca kusalo. Arūpe kusalova. Akusalaṃ…pe… arūpe akusalo. Abyākataṃ paṭicca abyākato, arūpe vipākakiriyābyākataṃ. Bāhiraṃ asañña…pe… upādārūpa''nti imā tissova pucchā vissajjitā. Nonatthinovigatapaccayā nārammaṇapaccayasadisā. Nasahajātananissayanoatthinoavigatapaccayā panettha cattāropi na labbhantīti.

Evaṃ paccanīke labbhamānapañhavissajjanaṃ dassetvā tato ''nahetuyā dve. Nārammaṇe pañca. Nādhipatiyā nava. Nānantare nasamanantare nāññamaññe naupanissaye pañca. Napurejāte satta. Napacchājāte nāsevane nava. Nakamme tīṇi. Navipāke nava. Nāhāre naindriye najhāne namagge ekaṃ. Nasampayutte pañca. Navippayutte tīṇi. Nonatthinovigatesu pañcā''ti vissajjanavāragaṇanā vuttāti ayaṃ ekamūlakanayo.

Imināva nayena dvimūlakādīsupi yathānurūpaṃ nayo netabbo, pāḷiyaṃ pana ''nahetupaccayā nārammaṇe eka''ntiādinā vissajjanavāragaṇanāva dassitāti ayaṃ paccayapaccanīyanayo.

Iminā vuttānusāreneva ''kusalaṃ dhammaṃ paṭicca abyākato dhammo uppajjati hetupaccayā nārammaṇapaccayā''tiādinā anulomapaccanīyanaye, ''akusalaṃ dhammaṃ paṭicca akusalo dhammo uppajjati nahetupaccayā ārammaṇapaccayā''tiādinā paccanīyānulomanaye pañhavissajjananayo veditabbo. Pāḷiyaṃ panettha vissajjanavāragaṇanāva dassitāti ayaṃ anulomapaccanīyakusalattike paṭiccavāranayo.

Sahajātavārādīsupi chavāresu paṭiccavāre vuttānusārena sabbattha nayo netabbo. Ye pana tattha tattha pāḷivisesā, atthavisesā ca upalabbhanti, te paṭṭhānapāḷiaṭṭhakathāsu eva sabbākārato gahetabbā. Idha pana te sabbe saṅkhepanayato dassiyamānāpi ganthabhāriyaṃ karontīti na dassitā.

Tesu pana vāresu ''kusalaṃ dhammaṃ sahajāto kusalo dhammo uppajjati hetupaccayā. Kusalaṃ dhammaṃ paccayā… kusalaṃ dhammaṃ nissāya… kusalaṃ dhammaṃ saṃsaṭṭho… kusalaṃ dhammaṃ sampayutto kusalo dhammo uppajjati hetupaccayā''ti evaṃ ādito pañcasu vāresu pāḷigati ñātabbā. Tesu ca paṭiccasahajātā ekatthā, paccayanissayā ekatthā, saṃsaṭṭhasampayuttā ekatthā. Tattha ''kusalaṃ dhammaṃ sahajāto''tiādīsu kusalaṃ dhammaṃ paṭicca tena sahajāto hutvātiādinā yathānurūpaṃ attho veditabbo. Pacchime pana pañhāvāre ''kusalo dhammo kusalassa dhammassa hetupaccayena paccayo. Kusalā hetū sampayuttakānaṃ khandhānaṃ hetupaccayena paccayo. Kusalo abyākatassa…pe… kusalassa ca abyākatassa ca…pe… kusalā hetū sampayuttakānaṃ khandhānaṃ cittasamuṭṭhānānañcā''tiādinā hetupaccaye,

''Kusalo dhammo kusalassa dhammassa ārammaṇapaccayena paccayo. Dānaṃ datvā sīlaṃ samādiyitvā uposathakammaṃ katvā taṃ paccavekkhati. Pubbe suciṇṇāni…pe… jhānā vuṭṭhahitvā jhānaṃ… sekhā gotrabhuṃ vodānaṃ maggaṃ paccavekkhanti. Sekhā vā puthujjanā vā kusalaṃ aniccato dukkhato anattato vipassanti. Cetopariyañāṇena kusalacittasamaṅgissa cittaṃ jānanti. Ākāsānañcāyatanakusalaṃ viññāṇañcāyatanakusalassa ārammaṇapaccayena paccayo. Ākiñcaññāyatanakusalaṃ nevasaññānāsaññāyatanakusalassa… kusalā khandhā iddhividhañāṇassa cetopariyapubbenivāsayathākammūpagaanāgataṃsañāṇassa ārammaṇapaccayena paccayo.

Kusalo akusalassa…pe… dānaṃ datvā…pe… katvā taṃ assādeti abhinandati. Taṃ ārabbha rāgo uppajjati. Diṭṭhi vicikicchā uddhaccaṃ domanassaṃ uppajjati. Pubbe suciṇṇāni assādeti …pe… domanassaṃ uppajjati. Jhānā vuṭṭhahitvā jhānaṃ assādeti…pe… uddhaccaṃ uppajjati. Jhāne parihīne vippaṭisārissa domanassaṃ uppajjati.

Kusalo abyākatassa…pe… paccayo. Arahā maggaṃ paccavekkhati. Pubbe suciṇṇāni… kusala…pe… vipassati…pe… vipāko tadārammaṇatā uppajjati. Ākāsānañcāyatanakusalaṃ viññāṇañcāyatanavipākassa…pe… kiriyassa. Ākiñcaññāyatana…pe… vipākassa ca kiriyassa ca. Kusalā khandhā cetopariya…pe… anāgataṃsañāṇassa āvajjanāya.

Akusalo akusalassa…pe… paccayo. Rāgaṃ assādeti…pe… uddhaccaṃ uppajjati. Akusalo kusalassa…pe… paccayo. Sekhā pahīne kilese…pe… anāgataṃsañāṇassa.

Akusalo abyākatassa… arahā pahīne kilese… pe… āvajjanāya.

Abyākato abyākatassa… arahā phalaṃ paccavekkhati. Nibbānaṃ, cakkhuṃ… pe… phoṭṭhabbaṃ vipassati. Dibbena cakkhunā rūpaṃ passati… pe… ākiñcaññāyatanakiriyaṃ… pe… kiriyassa. Rūpāyatanaṃ cakkhuviññāṇassa… pe… āvajjanāya. Abyākato kusalassa… sekhā phalaṃ… pe… anāgataṃsañāṇassa. Abyākato akusalassa… cakkhuṃ assādetī''tiādinā ārammaṇapaccaye ca,

''Kusalo kusalassa adhipatipaccayena paccayo. Ārammaṇādhipati, sahajātādhipati. Ārammaṇādhipati – dānaṃ datvā''tiādinā adhipatipaccaye ca,

''Kusalo kusalassa anantarapaccayena paccayo''tiādinā vitthārato anantarasamanantarasahajātaaññamaññanissayapaccayesu ca,

''Kusalo kusalassa upanissayapaccayena paccayo. Ārammaṇūpanissayo anantarūpanissayo pakatūpanissayo. Ārammaṇūpanissayo – dānaṃ datvā''tiādinā ārammaṇapaccaye vuttanayena, ''anantarūpanissayo – purimā purimā kusalā khandhā pacchimānaṃ pacchimāna''ntiādinā anantarapaccaye vuttanayeneva, ''pakatūpanissayo – saddhaṃ upanissāya… pe… uposathakammaṃ karoti. Jhānaṃ, vipassanaṃ, maggaṃ, abhiññaṃ, samāpattiṃ uppādeti. Sīlaṃ, sutaṃ, cāgaṃ, paññaṃ upanissāya… pe… paṭhamassa jhānassa parikammaṃ paṭhamassa jhānassa upanissayapaccayena paccayo… pe… ākiñcaññāyatanaṃ nevasaññānāsaññāyatanassa… pe… yathākammūpagañāṇaṃ anāgataṃsañāṇassa… pe… paṭhamassa maggassa parikammaṃ paṭhamassa… pe… tatiyo maggo catutthassa. Maggo sekhānaṃ atthapaṭisambhidāya… pe… ṭhānāṭhānakosallassa upanissaya. Kusalo akusalassa… pe… ārammaṇūpanissayo. Pakatūpa… pe… pakatūpanissayo – saddhaṃ upanissāya mānaṃ jappeti. Diṭṭhiṃ gaṇhāti… pe… saddhā sīlaṃ sutaṃ cāgo paññā rāgassa, dosassa, mohassa, mānassa, diṭṭhiyā. Patthanāya… pe… kusalo abyākatassa… pe… ārammaṇūpanissayo. Anantarūpanissayo. Pakatūpa… pe… pakatūpanissayo – saddhaṃ upanissāya attānaṃ ātāpeti… pe… kāyikassa sukhassa, dukkhassa, phalasamāpattiyā. Kusalaṃ kammaṃ vipākassa… pe… maggo arahato atthapaṭisambhidāya paccayo.

Akusalo akusalassa… pe… pakatūpanissayo – rāgaṃ upanissāya pāṇaṃ hanati… pe… samphaṃ palapati… pe… saṅghaṃ bhindati. Dosaṃ, mohaṃ, mānaṃ, diṭṭhiṃ, patthanaṃ upanissāya… pe… saṅghaṃ bhindati… pe… pāṇātipāto pāṇātipātassa… pe… saṅghabhedakammassa… pe… paccayo.

Akusalo kusalassa… pe… pakatūpanissayo – rāgaṃ upanissāya dānaṃ deti… pe… maggaṃ uppādeti… pe… samāpattiṃ uppādeti. Rāgo… pe… patthanā. Saddhāya, sīlassa… pe… paññāya upanissaya. Pāṇaṃ hantvā tassa paṭighātatthāya dānaṃ detī''tiādinā ca upanissayapaccaye ca,

''Abyākato abyākatassa purejātapaccayena paccayo… pe… ārammaṇapurejātaṃ – arahā cakkhuṃ… pe… phoṭṭhabbe, vatthuṃ vipassati… pe… dibbena cakkhunā rūpaṃ passati… pe… rūpāyatanaṃ cakkhuviññāṇassa… pe… vatthupurejātaṃ – cakkhāyatanaṃ cakkhuviññāṇassa… pe… vatthu vipākābyākatāna''ntiādinā purejātapaccaye ca,

''Kusalo abyākatassa… pe… pacchājātā kusalā khandhā purejātassa imassa kāyassā''tiādinā pacchājātapaccaye ca,

''Kusalo kusalassa… pe… purimā purimā kusalā khandhā''tiādinā āsevanapaccaye ca,

''Sahajātā nānākkhaṇikā, sahajātā kusalā cetanā… pe… sampayuttakānaṃ khandhānaṃ cittasamuṭṭhānānañca rūpānaṃ. Nānākkhaṇikā vipākānaṃ khandhānaṃ kaṭattā ca rūpāna''ntiādinā kammapaccaye ca,

''Abyākato abyākatassa… pe… eko khandho tiṇṇanna''ntiādinā vipākapaccaye ca,

''Kusalo kusalassā''tiādinā āhārapaccayādīsu ca, ''kusalo abyākatassa, sahajātaṃ, pacchājātaṃ, sahajātā cittasamuṭṭhānānaṃ rūpānaṃ. Pacchājātā imassa kāyassa… pe… abyākato kusalassa… pe… purejātaṃ vatthu kusalānaṃ khandhānaṃ vippayuttapaccayena paccayo''tiādinā vippayuttapaccayādīsu ca pāḷigati veditabbā.

Tattha kusaladhammo nāmesa yasmā uppajjanto ṭhapetvā pacchājātapaccayaṃ, vipākapaccayañca sesehi dvāvīsatiyā paccayehi uppajjati. Kusalassa ca paccayo honto ṭhapetvā purejātapacchājātavipākavippayuttapaccaye sesehi vīsatiyā paccayehi paccayo hoti. Evaṃ kusalo kusalādīnaṃ, akusalo ca akusalādīnaṃ yathānurūpaṃ paccayā honti, tasmā kusalādīnaṃ taṃtaṃpaccayuppannavibhāgaṃ dassetuṃ pañhāvāro vutto. Tattha **sekhā gotrabhu**nti sotāpannaṃ sandhāya vuttaṃ, **vodāna**nti sakadāgāmianāgāmino. Tesaṃ hi gotrabhucittaṃ vodānaṃ nāma. **Maggā vuṭṭhahitvā**ti maggavīthito vuṭṭhāya. Na hi maggānantarā paccavekkhaṇā nāma atthīti ayaṃ anulomapaṭṭhāne kusalattikanayo.

Vedanāttikādīsu ''sukhāya vedanāya sampayuttaṃ dhammaṃ paṭicca sukhāya vedanāya sampayutto dhammo uppajjati hetupaccayā. Sukhāya vedanāya sampayuttaṃ ekaṃ khandhaṃ paṭicca dve khandhā. Dve khandhe paṭicca eko khandho''tiādinā kusalattike vuttānusārena paṭiccavārādīsu pañhāvārapariyosānesu sattasu vāresu ekekasmiṃ paccayānulomādīhi ca ekamūlādīhi nayehi ca sabbattikesu labbhamānapadavasena gaṇanānayo yojetvā ñātabbo. Tattha vedanāttike vedanākkhandhassa alabbhanato **''ekaṃ khandhaṃ nissāya dve khandhā''**tiādi vuttaṃ. Sabbattha viseso pāḷiaṭṭhakathānusāreneva ñātabboti ayaṃ anulomapaṭilome **tikapaṭṭhānanayo**.

Dukapaṭṭhāne pana ''hetuṃ dhammaṃ paṭicca hetu dhammo uppajjati hetupaccayā. Alobhaṃ paṭicca adoso. Amoho. Adosaṃ amohaṃ paṭicca alobho. Adoso. Lobhaṃ paṭicca moho. Mohaṃ paṭicca lobho. Dosaṃ paṭicca moho. Mohaṃ paṭicca doso. Paṭisandhikkhaṇe hetuṃ dhammaṃ paṭicca nahetu dhammo uppajjati… pe… hetū ca nahetū ca. Nahetuṃ paṭicca nahetu dhammo na… pe… hetū ca nahetū cā''tiādinā hetuduke,

''Sahetukaṃ dhammaṃ paṭicca sahetuko dhammo uppajjati hetupaccayā. Sahetukaṃ ekaṃ khandhaṃ… pe… sahetukaṃ dhammaṃ paṭicca. Ahetuko… pe… cittasamuṭṭhānaṃ rūpaṃ. Paṭisandhikkhaṇe… pe… sahetuko ca, ahetuko ca… pe… ahetukaṃ khandhaṃ paṭicca ahetuko. Vicikicchāsahagataṃ uddhaccasahagataṃ mohaṃ paṭicca sampayuttakā khandhā… pe… cittasamuṭṭhānaṃ. Āhārasamuṭṭhāna''ntiādinā sahetukadukādīsu ca kenaciviññeyyadukavajjitesu sabbadukesu paccekaṃ paṭiccavārādīsu sattasu mahāvāresu ekekasmiṃ paccayānulomādīsu catūsu nayesu ekamūlakādīhi sabbavārehi kusalattike vuttānusārena yathānurūpaṃ vibhaṅganayo yojetvā ñātabbo. Sabbasmimpi hi paṭṭhāne kenaciviññeyyadukaṃ na labbhatīti ayaṃ **dukapaṭṭhānanayo**.

Dukatikapaṭṭhāne pana ''hetuṃ kusalaṃ dhammaṃ paṭicca hetu kusalo dhammo uppajjati hetupaccayā''tiādinā hetudukena saddhiṃ kusalattike kusalaṃ padaṃ yojetvā paṭiccavārādīsu sattasu vāresu paccayānulomādīnaṃ catunnaṃ nayānaṃ vasena labbhamānakapaccayā ekamūlakādinayehi dassitā. Yathā ca kusalaṃ padaṃ, evaṃ akusalaṃ padaṃ, abyākatañca hetudukena yojetvā vuttanayena dassetvā hetukusaladukatikanti ṭhapitaṃ. Pāḷi pana atisaṃkhittā. Yathā kusalattikaṃ, evaṃ ''hetuṃ sukhāya vedanāya sampayuttaṃ dhammaṃ paṭicca hetu sukhāya vedanāya sampayutto dhammo uppajjati hetupaccayā''tiādinā labbhamānakapadavasena vedanāttikādayopi hetudukena yojetvā hetuvedanadukatikādīni ekavīsatidukatikāni dassitānīti. Yathā ca hetudukena saddhiṃ labbhamānakapadavasena dvāvīsatitikā yojitā, evaṃ sahetukadukādīhi sabbehi saddhiṃ paccekaṃ dvāvīsatitikā yojetabbā. Pāḷi panettha ito paresupi sabbattha atisaṃkhittā. Evaṃ dvāvīsatitike gahetvā dukasate pakkhipitvā dukatikapaṭṭhānaṃ desitanti ayaṃ **dukatikapaṭṭhānanayo**.

Tikadukapaṭṭhānepi ''kusalaṃ hetuṃ dhammaṃ paṭicca kusalo hetu dhammo uppajjati hetupaccayā''tiādinā kusalattikena saddhiṃ hetupadaṃ yojetvā paṭiccavārādīsu sattasu mahāvāresu paccayānulomādinayacatukkavasena labbhamānakapaccayā ekamūlādīhi sabbavārehi dassitā. Yathā hetupadaṃ, evaṃ nahetupadampi kusalattikena saddhiṃ yojetvā kusalahetu tikadukanti ṭhapitaṃ. Yathā ca kusalattikena saddhiṃ hetudukaṃ, evaṃ ''sukhāya vedanāya sampayuttaṃ hetuṃ kusalaṃ dhammaṃ paṭiccā''tiādinā vedanāttikādīhipi taṃ yojetvā vedanāttikadukādīni ekavīsatitikadukādīni dassitāni. Yathā ca hetudukaṃ, evaṃ sahetukādayopi sabbe paccekaṃ dvāvīsatiyā tikehi labbhamānapadavaseneva yojitā. Evaṃ dukasataṃ dvāvīsatiyā tikesu pakkhipitvā tikadukapaṭṭhānaṃ desitanti ayaṃ **tikadukapaṭṭhānanayo**.

Tikatikapaṭṭhānepi ''kusalaṃ sukhāya vedanāya sampayuttaṃ dhammaṃ paṭicca kusalo sukhāya vedanāya sampayutto dhammo uppajjati hetupaccayā''tiādinā kusalattikaṃ vedanāttikādīhi sabbattikehi, vedanāttikādayo ca kusalattikādīhi vuttanayena yojetvā paccayā dassitā. Evaṃ tikesu eva tike pakkhipitvā tikatikapaṭṭhānaṃ desitanti ayaṃ **tikatikapaṭṭhānanayo**.

Dukadukapaṭṭhānepi ''hetuṃ sahetukaṃ dhammaṃ paṭicca hetu sahetuko dhammo uppajjati hetupaccayā''tiādinā hetudukaṃ sahetukādīhi, sahetukañca hetudukādīhi yojetvā heṭṭhā vuttanayehi paccayā dassitā. Evaṃ dukesu eva duke pakkhipitvā dukadukapaṭṭhānaṃ desitanti ayaṃ **dukadukapaṭṭhānanayo**. Evaṃ tāva anulomapaṭṭhāne –

''Tikañca paṭṭhānavaraṃ dukuttamaṃ,
Dukatikañceva tikadukañca;

Tikatikañceva dukadukañca,
Cha **anulomamhi** nayā sugambhīrā’’ti. –

Vuttā cha nayā veditabbā. Paccayavasena panetesu chasu ekekasmiṃ paṭṭhāne paccayānulomādīnaṃ catunnaṃ nayānaṃ vasena etena pariyāyena catuvīsatinayapaṭimaṇḍitamidaṃ dhammānulomapaṭṭhānanti veditabbaṃ. Ayaṃ **anulomapaṭṭhānanayo**.

Paccanīyapaṭṭhāne pana ‘‘nakusalaṃ dhammaṃ paṭicca nakusalo dhammo uppajjati hetupaccayā. Akusalaṃ abyākataṃ ekaṃ khandhaṃ paṭicca…pe… dve khandhā, cittasamuṭṭhānañca rūpa’’ntiādinā **tikapaṭṭhāne,** ‘‘nahetuṃ dhammaṃ paṭicca nahetu dhammo uppajjati hetupaccayā. Nahetuṃ ekaṃ khandhaṃ paṭicca…pe… cittasamuṭṭhānañca rūpa’’ntiādinā **dukapaṭṭhāne** ca, ‘‘nahetuṃ nakusalaṃ dhammaṃ paṭicca nahetu nakusalo dhammo uppajjati hetupaccayā. Nahetuṃ nakusalaṃ abyākataṃ ekaṃ khandhaṃ paṭicca tayo khandhā’’tiādinā **dukatikapaṭṭhāne** ca, ‘‘nakusalaṃ nahetuṃ dhammaṃ paṭicca nakusalo nahetu dhammo uppajjatī’’tiādinā **tikadukapaṭṭhāne** ca, ‘‘nakusalaṃ nasukhāya vedanāya sampayuttaṃ dhammaṃ paṭicca nakusalo nasukhāya vedanāya sampayutto dhammo uppajjatī’’tiādinā **tikatikapaṭṭhāne** ca, ‘‘nahetuṃ nasahetukaṃ dhammaṃ paṭicca nahetu nasahetuko dhammo uppajjati hetupaccayā’’tiādinā **dukadukapaṭṭhāne** cāti chasu paccanīyapatthānesu anulomatikapaṭṭhānādīsu chasu paṭṭhānesu vuttena sabbena pakārena pāḷinayo veditabbo. Idañca kusalādīnaṃ, hetuādīnañca dhammānaṃ paccayuppannabhāvapaṭikkhepavasena pavattattā dhammapaccanīyapaṭṭhānaṃ nāma jātaṃ. Tattha hi **nakusalaṃ dhammaṃ paṭiccā**ti kusalassa paccayapaṭikkhepo. **Nakusalo dhammo uppajjatī**ti kusalassa paccayuppannabhāvapaṭikkhepo. Tathā ‘‘akusalaṃ abyākataṃ ekaṃ khandhaṃ paṭicca…pe… akusalā, abyākatā khandhā cittasamuṭṭhānañca rūpaṃ uppajjatī’’ti evamādinā nayenettha attho veditabbo. Evamettha paccanīyapaṭṭhāne –

‘‘Tikañca paṭṭhānavaraṃ dukuttamaṃ,
Dukatikañceva tikadukañca;
Tikatikañceva dukadukañca,
Cha **paccanīyamhi** nayā sugambhīrā’’ti. –

Vuttā cha nayā veditabbā. Paccayavasena panetthāpi ekekasmiṃ paccayānulomādīnaṃ catunnaṃ catunnaṃ nayānaṃ vasena catuvīsatinayapaṭimaṇḍitamidaṃ dhammapaccanīyapaṭṭhānanti veditabbanti ayaṃ **paccanīyapaṭṭhānanayo**.

Anulomapaccanīyapaṭṭhāne pana ‘‘kusalaṃ dhammaṃ paṭicca nakusalo dhammo uppajjati hetupaccayā. Kusale khandhe paṭicca cittasamuṭṭhānaṃ rūpa’’ntiādinā **tikapaṭṭhāne,** ‘‘hetuṃ dhammaṃ paṭicca nahetu dhammo uppajjati hetupaccayā’’tiādinā **dukapaṭṭhāne** ca, ‘‘hetuṃ kusalaṃ dhammaṃ paṭicca nahetu nakusalo dhammo uppajjatī’’tiādinā **dukatikapaṭṭhāne** ca, ‘‘kusalaṃ hetuṃ dhammaṃ paṭicca nakusalo nahetu dhammo uppajjatī’’tiādinā **tikadukapaṭṭhāne** ca, ‘‘kusalaṃ sukhāya vedanāya sampayuttaṃ dhammaṃ paṭicca nakusalo nasukhāya vedanāya sampayutto dhammo uppajjatī’’tiādinā **tikatikapaṭṭhāne** ca, ‘‘hetuṃ sahetukaṃ dhammaṃ paṭicca nahetu nasahetuko dhammo uppajjatī’’tiādinā **dukadukapaṭṭhāne** ca heṭṭhā vuttanayena sabbena pakārena pāḷinayo veditabbo. Idaṃ kusalādīnaṃ dhammānaṃ paccayattaṃ appaṭikkhipitvā paccayuppannānaṃ kusalādibhāvapaṭikkhepavasena pavattattā dhammānulomapaccanīyapaṭṭhānaṃ nāma jātaṃ. Tattha hi **kusalaṃ dhammaṃ paṭiccā**ti kusalassa paccayabhāvavidhānaṃ. **Nakusalo dhammo uppajjatī**ti kusalassa paccayuppannabhāvanivāraṇaṃ, tasmā ‘‘kusale khandhe paṭicca cittasamuṭṭhānaṃ rūpa’’ntiādinā vissajjanaṃ vuttanti veditabbanti evamettha anulomapaccanīyapaṭṭhāne –

‘‘Tikañca paṭṭhānavaraṃ dukuttamaṃ,
Dukatikañceva tikadukañca;
Tikatikañceva dukadukañca,
Cha **anulomapaccanīyamhi** nayā sugambhīrā’’ti. –

Vuttā cha nayā veditabbā. Paccayavasena panetthāpi ekekasmiṃ paccayānulomādīnaṃ catunnaṃ catunnaṃ nayānaṃ vasena catuvīsatinayapaṭimaṇḍitamidaṃ dhammānulomapaccanīyapaṭṭhānanti veditabbanti ayaṃ **anulomapaccanīyapaṭṭhānanayo**.

Paccanīyānulomapaṭṭhāne ‘‘nakusalaṃ dhammaṃ paṭicca akusalo dhammo…pe… nakusalaṃ dhammaṃ paṭicca abyākato dhammo uppajjati hetupaccayā’’tiādinā **tikapaṭṭhāne,** ‘‘nahetuṃ dhammaṃ paṭicca hetu dhammo uppajjatī’’tiādinā **dukapaṭṭhāne** ca, ‘‘nahetuṃ nakusalaṃ dhammaṃ paṭicca hetu akusalo dhammo…pe… hetu abyākato dhammo uppajjatīti’’ādinā **dukatikapaṭṭhāne** ca, ‘‘nakusalaṃ nahetuṃ dhammaṃ paṭicca akusalo hetu dhammo…pe… abyākato hetu dhammo uppajjatī’’tiādinā **tikadukapaṭṭhāne** ca, ‘‘nakusalaṃ nasukhāya vedanāya sampayuttaṃ dhammaṃ paṭicca akusalo sukhāya vedanāya sampayutto dhammo…pe… abyākato sukhāya vedanāya sampayutto dhammo uppajjatī’’tiādinā **tikatikapaṭṭhāne** ca, ‘‘nahetuṃ nasahetukaṃ dhammaṃ paṭicca hetu sahetuko dhammo uppajjatī’’tiādinā **dukadukapaṭṭhāne** ca, heṭṭhā vuttena pakārena pāḷinayo veditabbo. Idañca kusalādidhammānaṃ paccayattaṃ paṭikkhipitvā tesaṃ paccayuppannabhāvaappaṭikkhepavasena pavattattā dhammapaccanīyānulomapaṭṭhānaṃ nāma jātaṃ. Tattha **nakusalaṃ dhamma**nti kusalassa paccayabhāvanivāraṇaṃ. **Akusalo dhammo uppajjatī**ti akusalassa uppattividhānaṃ. Kusalaṃ pana paṭicca kusalassa uppattiabhāvato ‘‘kusalo dhammo uppajjatī’’ti avatvā ‘‘akusalo dhammo uppajjatī’’ti labbhamānapadavasena vuttaṃ. Kusalaṃ, hi akusalaṃ, abyākataṃ vā sahajātapaccayaṃ katvā uppajjamāno kusalo nāma natthi, tasmā akusalassa ca abyākatassa ca vasena desanā katā. Evamaññattha. Evamettha dhammapaccanīyānulomapaṭṭhāne –

‘‘Tikañca paṭṭhānavaraṃ dukuttamaṃ,
Dukatikañceva tikadukañca;
Tikatikañceva dukadukañca,
Cha **paccanīyānulomamhi** nayā sugambhīrā’’ti. –

Vuttā cha nayā veditabbā. Paccayavasena panetthāpi tikapaṭṭhānādīsu ekekasmiṃ paccayānulomādīnaṃ catunnaṃ catunnaṃ nayānaṃ vasena ekena pariyāyena catuvīsatinayapaṭimaṇḍitamidaṃ dhammapaccanīyānulomapaṭṭhānanti veditabbanti ayaṃ **paccanīyānulomapaṭṭhānanayo**.

Evamidaṃ bhagavatā anulomapaṭṭhānādīsu catūsu ekekasmiṃ paṭṭhāne tikadukādīnaññeva channaṃ channaṃ nayānaṃ vasena catuvīsatinayapaṭimaṇḍitaṃ samantapaṭṭhānamahāpakaraṇaṃ desitaṃ. Paccayavasena panetesu catuvīsatiyā paṭṭhānesu ekekasmiṃ paccayānulomādīnaṃ catunnaṃ catunnaṃ nayānaṃ vasenetaṃ channavutinayapaṭimaṇḍitaṃ hoti, dhammavaseneva cetaṃ pakaraṇaṃ catuvīsatisamantapaṭṭhānaṃ vuttanti ayamettha vibhaṅganayo.

Mohavicchedaniyā abhidhammamātikatthavaṇṇanāya

Paṭṭhānamātikatthavaṇṇanā niṭṭhitā.

Nigamanakathā

Ettāvatā ca –

1. Mātikāyābhidhammassa, āraddhā atthavaṇṇanā;
Mohavicchedanī nāma, yā sā niṭṭhamupāgatā.

2. Niṭṭhaṃ yathāyaṃ sampattā, lajjīhi abhipatthitā;
Sabbe niṭṭhaṃ tathā santā, samentu sumanorathā.

3. Yo gambhīro sasādīnaṃ, samuddova bhayāvaho;
Kālesmiṃ dhīmatañcāpi, api ganthāvalokane.

4. Paṭhamantaradhānassa, abhidhammassa tassa yaṃ;
Silālekhā nidhīnaṃva, dhammatthānaṃ pakāsikā.

5. Nāvā viya samuddassa, sukhotaraṇapaddhati;
Pāḷiaṭṭhakathā cesā, parisuddhā anākulā.

6. Nayatopi avikkiṇṇā, asaṃkiṇṇā nikāyato;
Yato sakkacca sotabbā, saddhammaṭṭhitiyā satā.

7. Saddhammaṭṭhitikāmena, anattukkaṃsanādito;
Mayāpi vaṇṇayantena, racitā suddhacetasā;
Tettiṃsabhāṇavārāya, parimāṇena tantiyā.

8. Mātikāvaṇṇanā yā sā, yāva niṭṭhaṃ yathābalaṃ;
Sabbatthasaṅgahā esā, anākulapadakkamā.

9. Yaṃ pattaṃ kusalaṃ tena, patvā sambodhimuttamaṃ;
Niṭṭhaṃ pāpeyyamakhile, pāṇino hitacetasā.

10. Nānājanādhiramaṇīyatarassa,
Coḷaraṭṭhassa bhāramadhivāhakulandharassa;
Kāveripūtasalilena hitālayassa,
Rājādhirājavaravaṃsasupīṇitassa.

11. Majjhamhi coḷakakalaṅkanibhena maggaṃ,
Pūraṃ visālavibhavehi mahākulehi;
Pākāracakkaparikhāhi ca gopurehi,
Yuttaṃ janākulasusajjitarājamaggaṃ.

12. Sabbūpabhogaparibhogadhanehi nānā-
Vaṇṇehi puṇṇavividhāpaṇikehi sobhaṃ;
Coḷādhināgapuranandananāthabhūtaṃ,
Ye tattha sogatavihāravarābhirāmā.

13. Tesaṃ mukhe janamanoharasatthubimba-
Sambhāvite mahati sajjanamānanīye;
Vijjālayehi udayācalasannibhehi,
Kelāsakūṭasikharopamacetiyehi.

14. Pāsādahammiyavarehi ca maṇḍapehi,
Jambambatālapanasāditarāvalīhi;
Nandopanandabhujagassa varassa bhoga-
Cakkāvalīsamasudhākatagopurehi.

15. Yutte visālasikatāsitamāḷakehi,
Yutte susīlayatisaṅghanisevitamhi;
Kalyāṇakammaniratehi haṭūpahāre,
Nāgajjunavhayavihāravare vasanto.

16. Nāmena yo dhutadharaggasamānanāmo,
Candova pākaṭanabhoditavītapañño;
Satthantaresu nipuṇo piṭakattaye ca,
Vādībhayūthavipine migarājalīlo.

17. Yo sāgarova na vilaṅghati sīlavela-
Mappicchatādiguṇasāravibhūsitatto;
Joteti sāsanamalaṃ nikhilaṃ jahanto,
Sakkacca dhammavinayaṃ paridīpayanto.

18. Tenābhidhammapiṭakaṇṇavavippakiṇṇa-
Sārattharatnanikareva samuddharitvā;
Sammāpajānagaḷalaṅkaraṇāya **moha-
Vicchedanī** viracitā ratanāvalī yā.

19. Sāyaṃ pabhāsatu sukittivirājamānā,
Dhammesu mohatimiraṃ vinihacca sammā;
Ābhātu tāva jinasāsanajoti yāva,
Vattissatissa janatāhitamāvahantī.

Iti coḷaraṭṭhe **mahākassapattherena** viracitā

Mohavicchedanī nāma

Abhidhammamātikatthavaṇṇanā niṭṭhitā.

Namo tassa bhagavato arahato sammāsambuddhassa

Abhidhammapiṭaka

Saṃgāyanassa pucchā vissajjanā

Pucchā – paṭhamamahāsaṃgītikāle āvuso dhammasaṃgāhakā mahākassapādayo mahātheravarā porāṇasaṃgītikārā paṭhamaṃ vinayapiṭakaṃ saṃgāyitvā suttantapiṭake ca dīghamajjhimasaṃyuttaaṅguttarasaṃkhāte cattāro mahānikāye saṃgāyitvā tadanantaraṃ kiṃ nāma pāvacanaṃ saṃgāyiṃsu.

Vissajjanā – paṭhamamahāsaṃgītikāle bhante dhammasaṃgāhakā mahākassapādayo mahātheravarā porāṇasaṃgītikārā paṭhamaṃ vinayapiṭakaṃ saṃgāyitvā suttantapiṭake ca dīghamajjhimasaṃyuttaaṅguttarasaṃkhāte cattāro nikāye saṃgāyitvā tadanantaraṃ abhidhammapiṭakaṃ nāma pāvacanaṃ saṃgāyiṃsu.

Pucchā – imissampi āvuso chaṭṭhasaṃgītiyaṃ sakalañceva vinayapiṭakaṃ saṃgītaṃ, te ca cattāro mahānikāyā. Kālo dāni āvuso sampatto abhidhammapiṭakaṃ saṃgāyituṃ, tasmāhaṃ taṃ tattha pucchitabbāni pucchissāmi. Abhidhammo nāmesa āvuso kenaṭṭhena abhidhammoti vuccati.

Vissajjanā – dhammātireka dhammavisesaṭṭhena bhante abhidhammoti vuccati.

Pucchā – so panesa āvuso abhidhammo kena kattha kadā ca adhigato.

Vissajjanā – so kho bhante abhidhammo sabbaññubuddhena mahābodhimaṇḍamūle vesākhapuṇṇamiyaṃ yathābhūtaṃ adhigato.

Pucchā – kattha panesa āvuso abhidhammo bhagavatā kadā ca vicito.

Vissajjanā – so kho bhante abhidhammo bhagavatā mahābodhimaṇḍe ratanagharasattāhe vicito.

Pucchā – kattha panesa āvuso abhidhammo bhagavatā kadā kassatthāya ca desito.

Vissajjanā – so kho bhante abhidhammo bhagavatā devesu tāvatiṃsesu māricchattakamūlamhi paṇḍukambalasilāyaṃ abhisambodhito sattame vasse mātaraṃ pamukhaṃ katvā dasahi cakkavāḷasahassehi āgamma sannisinnānaṃ devatānaṃ caturoghanittharaṇatthāya anto vassaṃ desito.

Pucchā – kenesa āvuso abhidhammo paṭhamaṃ manussaloke patiggahito, kassa ca puna tena desito.

Vissajjanā – āyasmatā bhante sāriputtattherena dhammasenāpatinā esa abhidhammo paṭhamaṃ manussaloke patiggahito, teneva bhante āyasmatā sāriputtattherena attano saddhivihārikānaṃ pañcannaṃ bhikkhusatānaṃ desito.

Pucchā – ke āvuso sikkhanti.

Vissajjanā – sekhā ca bhante puthujjanā kalyāṇakā ca sikkhanti.

Pucchā – ke āvuso sikkhitasikkhā.

Vissajjanā – arahanto bhante sikkhitasikkhā.

Pucchā – ke āvuso dhārenti.

Vissajjanā – yesaṃ bhante vattati, te dhārenti.

Pucchā – kassa āvuso vacanaṃ.

Vissajjanā – bhagavato bhante vacanaṃ arahato sammāsambuddhassa.

Pucchā – kenāvuso ābhataṃ.

Vissajjanā – paraṃparāya bhante ābhataṃ.

Dhammasaṅgaṇī

Pucchā – so panesa āvuso abhidhammo dhammasaṅgaṇivibhaṅgādipakaraṇaparicchedavasena sattavidho. Tesu paṭhamaṃ bhagavatā kataraṃ pakaraṇaṃ desitaṃ.

Vissajjanā – paṭhamaṃ bhante dhammasaṅgaṇipakaraṇaṃ bhagavatā desitaṃ.

Pucchā – dhammasaṅgaṇiyaṃ āvuso atthi mātikā, atthi padabhājanīyaṃ. Tesu mātikaṃ nikkhipantena bhagavatā kataṃ nikkhittā.

Vissajjanā – mātikaṃ bhante nikkhipantena bhagavatā ‘‘kusalā dhammā akusalā dhammā abyākatā dhammā. Sukhāya vedanāya sampayuttā dhammā dukkhāya vedanāya sampayuttā dhammā adukkhamasukhāya vedanāya sampayuttā dhammā. Vipākā dhammā vipākadhammadhammā nevavipākanavipākadhammadhammā’’ti evamādinā dvāvīsatiyā tikānaṃ vasena. ‘‘Hetū dhammā na hetū dhammā. Sahetukā dhammā ahetukā dhammā.

Hetusampayuttā dhammā hetuvippayuttā dhammā. Hetū ceva dhammā sahetukā ca sahetukā ceva dhammā na ca hetū. Hetū ceva dhammā hetusampayuttā ca hetusampayuttā ceva dhammā na ca hetū. Na hetū kho pana dhammā sahetukāpi ahetukāpī’’ti evamādinā dukasatānañca vasena mātikā nikkhittā.

Kāmāvacarakusala

Pucchā – abhidhammapiṭake āvuso dhammasaṅgaṇiyaṃ padabhājanīye cittuppādakaṇḍe kusalā dhammātipadassa atthaṃ vibhajantena bhagavatā kathaṃ kāmāvacarakusalaṃ vitthārato vibhajitvā desitaṃ.

Vissajjanā – abhidhammapiṭake bhante dhammasaṅgaṇipakaraṇe cittuppādakaṇḍe kusalā dhammāti padassa atthaṃ vibhajantena bhagavatā ‘‘katame dhammā kusalā. Yasmiṃ samaye kāmāvacaraṃ kusalaṃ cittaṃ uppannaṃ hoti somanassasahagataṃ ñāṇasampayuttaṃ rūpārammaṇaṃ vā saddārammaṇaṃ vā gandhārammaṇaṃ vā rasārammaṇaṃ vā phoṭṭhabbārammaṇaṃ vā dhammārammaṇaṃ vā yaṃ yaṃ vā panārabbha. Tasmiṃ samaye phasso hoti vedanā hoti saññā hoti cetanā hoti cittaṃ hoti vitakko hoti vicāro hoti pīti hoti sukhaṃ hoti cittassekaggatā hotī’’ti evamādinā kāmāvacarakusalaṃ tīhi mahāvārehi vibhajitvā desitaṃ.

Rūpāvacarakusala

Pucchā – abhidhammapiṭake āvuso dhammasaṅgaṇīpāḷiyaṃ cittuppādakaṇḍe kusalā dhammāti padassa atthaṃ vibhajantena bhagavatā kathaṃ rūpāvacarakusalañca arūpāvacarakusalañca vitthārato vibhajitvā desitaṃ.

Vissajjanā – rūpāvacarakusalañca arūpāvacarakusalañca bhante ‘‘katame dhammā kusalā. Yasmiṃ samaye rūpūpapattiyā maggaṃ bhāveti vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savitakkaṃ vivekajaṃ pītisukhaṃ paṭhamaṃ jhānaṃ upasampajja viharati pathavīkasiṇa’’nti evamādinā bhagavatā vitthārato desitaṃ.

Lokuttarākusala

Pucchā – abhidhammapiṭake āvuso dhammasaṅgaṇīpāḷiyaṃ cittuppādakaṇḍe kusalā dhammāti padassa atthaṃ vibhajantena bhagavatā kathaṃ lokuttarakusalaṃ vitthārato vibhajitvā desitaṃ.

Vissajjanā – abhidhammapiṭake bhante dhammasaṅgaṇiyaṃ cittuppādakaṇḍe kusalā dhammāti padassa atthaṃ vibhajantena bhagavatā ‘‘katame dhammā kusalā. Yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayagāmiṃ diṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiyā vivicceva kāmehi…pe… paṭhamaṃ jhānaṃ upasampajja viharati dukkhapaṭipadaṃ dandhābhiñña’’nti evamādinā bhagavatā lokuttarakusalaṃ vitthārato vibhajitvā desitaṃ.

Akusala

Pucchā – tattheva āvuso akusalā dhammāti mātikāpadassa atthaṃ vibhajantena bhagavatā kathaṃ akusalaṃ vitthārato vibhajitvā desitaṃ.

Vissajjanā – tattheva bhante akusalā dhammāti mātikāpadassa atthaṃ vibhajantena bhagavatā ‘‘katame dhammā akusalā. Yasmiṃ samaye akusalaṃ cittaṃ uppannaṃ hoti somanassasahagataṃ diṭṭhigatasampayuttaṃ rūpārammaṇaṃ vā saddhārammaṇaṃ vā gandhārammaṇaṃ vā rasārammaṇaṃ vā phoṭṭhabbārammaṇaṃ vā dhammārammaṇaṃ vā yaṃ yaṃ vā panārabbha. Tasmiṃ samaye phasso hoti vedanā hoti saññā hoti cetanā hoti cittaṃ hotī’’ti evamādinā akusalaṃ vitthārato vibhajitvā desitaṃ.

Abyākata

Pucchā – abhidhammapiṭake āvuso dhammasaṅgaṇīpāḷiyaṃ cittuppādakaṇḍarūpakaṇḍesu abyākatā dhammāti mātikāpadassa atthaṃ vibhajantena bhagavatā kathaṃ abyākatā dhammā vitthārato vibhajitvā desitā.

Vissajjanā – abhidhammapiṭake bhante dhammasaṅgaṇiyaṃ abyākatā dhammāti padassa atthaṃ vibhajantena bhagavatā ‘‘katame dhammā abyākatā. Yasmiṃ samaye kāmāvacarassa kusalassa kammassa katattā upacitattā vipākaṃ cakkhuviññāṇaṃ uppannaṃ hoti upekkhāsahagataṃ rūpārammaṇaṃ. Tasmiṃ samaye phasso hoti vedanā hoti saññā hoti cetanā hoti cittaṃ hotī’’ti evamādinā ca cittuppādakaṇḍe, rūpakaṇḍe ca ‘‘katame dhammā abyākatā. Kusalākusalānaṃ dhammānaṃ vipākā kāmāvacarā rūpāvacarā arūpāvacarā apariyāpannā vedanākkhandho saññākkhandho saṅkhārakkhandho viññāṇakkhandho. Ye ca dhammā kiriyā neva kusalā nākusalā na ca kammavipākā. Sabbañca rūpaṃ asaṅkhatā ca dhātu. Ime dhammā abyākatā’’ti evamādinā ca abyākatā dhammā vitthārato vibhajitvā desitā.

Vibhaṅga

Pucchā – sattasu āvuso abhidhammappakaraṇesu vibhaṅgappakaraṇe bhagavatā kati vibhaṅgā desitā.

Vissajjanā – abhidhammapiṭake bhante sattasu pakaraṇesu dutiye vibhaṅgappakaraṇe khandhavibhaṅgo āyatanavibhaṅgo dhātuvibhaṅgo saccavibhaṅgo indriyavibhaṅgo paṭiccasamuppādavibhaṅgo satipaṭṭhānavibhaṅgo sammappadhānavibhaṅgo iddhipādavibhaṅgo bojjhaṅgavibhaṅgo maggaṅgavibhaṅgo jhānavibhaṅgo appamaññāvibhaṅgo sikkhāpadavibhaṅgo paṭisambhidāvibhaṅgo ñāṇavibhaṅgo khuddakavatthuvibhaṅgo dhammahadayavibhaṅgoti bhagavatā aṭṭhārasa vibhaṅgā desitā.

Khandhavibhaṅga

Pucchā – tesu āvuso aṭṭhārasasu vibhaṅgesu paṭhame khandhavibhaṅge bhagavatā kathaṃ khandhā vitthārato vibhajitvā desitā.

Vissajjanā – tesu bhante aṭṭhārasasu vibhaṅgesu paṭhame khandhavibhaṅge ‘‘pañcakkhandhā rūpakkhandho vedanākkhandho saññākkhandho saṅkhārakkhandho viññāṇakkhandho. Tattha katamo rūpakkhandho, yaṃkiñci rūpaṃ atītānāgatapaccuppannaṃ ajjhattaṃ vā bahiddhā vā oḷārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā, tadekajjhaṃ abhisaññūhitvā abhisaṅkhipitvā ayaṃ vuccati rūpakkhandho’’ti evamādinā suttantabhājanīyaabhidhammabhājanīyapañhāpucchakasaṅkhātehi tīhi mahānayehi bhagavatā khandhā vitthārato vibhajitvā desitā.

Āyatanavibhaṅga

Pucchā – dutiye pana āvuso āyatanavibhaṅge bhagavatā kathaṃ āyatanāni vitthārato vibhajitvā desitāni.

Vissajjanā – dutiye bhante āyatanavibhaṅge ‘‘dvādasāyatanāni cakkhāyatanaṃ rūpāyatanaṃ sotāyatanaṃ saddāyatanaṃ ghānāyatanaṃ gandhāyatanaṃ jivhāyatanaṃ rasāyatanaṃ kāyāyatanaṃ phoṭṭhabbāyatanaṃ manāyatanaṃ dhammāyatanaṃ. Cakkhuṃ aniccaṃ dukkhaṃ anattā vipariṇāmadhammaṃ, rūpā aniccā dukkhā anattā vipariṇāmadhammā’’ti evamādinā bhagavatā suttantabhājanīyaabhidhammabhājanīyapañhāpucchakasaṅkhātehi tīheva āyatanāni vitthārato vibhajitvā desitāni.

Dhātuvibhaṅga

Pucchā – abhidhammapiṭake āvuso vibhaṅgappakaraṇe tatiye dhātuvibhaṅge bhagavatā kathaṃ dhātuyo vitthārena vibhajitvā desitā.

Vissajjanā – tatiye bhante dhātuvibhaṅge ‘‘cha dhātuyo pathavīdhātu āpodhātu tejodhātu vāyodhātu ākāsadhātu viññāṇadhātū’’ti bhante suttantabhājanīyaabhidhammabhājanīyapañhāpucchakasaṅkhātehi tīhi mahānayehi bhagavatā dhātuyo vitthārato vibhajitvā desitā.

Saccavibhaṅga

Pucchā – catutthe pana āvuso saccavibhaṅge bhagavatā kathaṃ saccāni vitthārato vibhajitvā desitāni.

Vissajjanā – catutthe bhante saccavibhaṅge ‘‘cattāri ariyasaccāni dukkhaṃ ariyasaccaṃ, dukkhasamudayaṃ ariyasaccaṃ, dukkhanirodhaṃ ariyasaccaṃ, dukkhanirodhagāminī paṭipadā ariyasaccaṃ. Tattha katamaṃ dukkhaṃ ariyasaccaṃ, jātipi dukkhā, jarāpi dukkhā, maraṇampi dukkhaṃ, sokaparidevadukkhadomanassupāyāsāpi dukkhā, appiyehi sampayogo dukkho, piyehi vippayogo dukkho, yampicchaṃ na labhati, tampi dukkhaṃ, saṃkhittena pañcupādānakkhandhā dukkhā’’ti evamādinā suttantabhājanīyaabhidhammabhājanīyapañhāpucchakasaṅkhātehi tīhi mahānayehi bhagavatā saccāni vitthārato vibhajitvā desitāni.

Indriyavibhaṅga

Pucchā – pañcame pana āvuso indriyavibhaṅge bhagavatā kathaṃ indriyāni vitthārato vibhajitvā desitāni.

Vissajjanā – pañcame pana bhante indriyavibhaṅge ‘‘bāvīsatindriyāni cakkhundriyaṃ sotindriyaṃ ghānindriyaṃ jivhindriyaṃ kāyindriyaṃ manindriyaṃ…pe… aññātāvindriya’’nti evamādinā abhidhammabhājanīyapañhāpucchakasaṅkhātehi dvīhi mahānayehi bhagavatā indriyāni vitthārato vibhajitvā desitāni.

Paṭiccasamuppāda vibhaṅga

Pucchā – abhidhammapiṭake āvuso vibhaṅgappakaraṇe chaṭṭhe paṭiccasamuppādavibhaṅge bhagavatā kathaṃ paṭiccasamuppādo vitthārena vibhajitvā desito.

Vissajjanā – chaṭṭhe bhante paṭiccasamuppādavibhaṅge ‘‘avijjāpaccayā saṅkhārā…pe… samudayo hotī’’ti evamādinā bhagavatā paṭiccasamuppādo suttantabhājanīyaabhidhammabhājanīyasaṅkhātehi dvīhi mahānayehi vitthārato vibhajitvā desito.

Satipaṭṭhānavibhaṅga

Pucchā – sattame pana āvuso satipaṭṭhānavibhaṅge bhagavatā kathaṃ satipaṭṭhānā vitthārato vibhajitvā desitā.

Vissajjanā – sattame bhante satipaṭṭhānavibhaṅge ‘‘cattāro satipaṭṭhānā idha bhikkhu ajjhattaṃ kāye kāyānupassī viharati, bahiddhā kāye kāyānupassī viharati, ajjhattabahiddhā kāye kāyānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassa’’nti evamādinā suttantabhājanīyaabhidhammabhājanīyapañhāpucchakasaṅkhātehi tīhi mahānayehi bhagavatā satipaṭṭhānā vitthārato vibhajitvā desitā.

Sammappadhānavibhaṅga

Pucchā – aṭṭhame pana āvuso sammappadhānavibhaṅge bhagavatā kathaṃ sammappadhānā vitthārato vibhajitvā desitā.

Vissajjanā – aṭṭhame bhante sammappadhānavibhaṅge ‘‘cattāro sammappadhānā idha bhikkhu anuppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ anuppādāya chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati, uppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati, anuppannānaṃ kusalānaṃ dhammānaṃ uppādāya chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati, uppannānaṃ kusalānaṃ dhammānaṃ ṭhitiyā asammosāya bhiyyobhāvāya vepullāya bhāvanāya pāripūriyā chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahatī’’ti evamādinā bhagavatā sammappadhānā vitthārato vibhajitvā desitā.

Iddhipādavibhaṅga

Pucchā – navame pana āvuso iddhipādavibhaṅge bhagavatā kathaṃ iddhipādā vitthārato vibhajitvā desitā.

Vissajjanā – navame bhante iddhipādavibhaṅge ‘‘cattāro iddhipādā idha bhikkhu chandasamādhipadhānasaṅkhārasamannāgataṃ iddhipādaṃ bhāveti…pe… vīmaṃsāsamādhipadhānasaṅkhārasamannāgataṃ iddhipādaṃ bhāvetī’’ti evamādinā tīhi mahānayehi bhagavatā iddhipādā vitthārato vibhajitvā desitā.

Bojjhaṅgavibhaṅga

Pucchā – abhidhammapiṭake āvuso vibhaṅgappakaraṇe dasame bojjhaṅgavibhaṅge bhagavatā kathaṃ bojjhaṅgā vitthārato vibhajitvā desitā.

Vissajjanā – dasame bhante bojjhaṅgavibhaṅge ‘‘satta bojjhaṅgā satisambojjhaṅgo dhammavicayasambojjhaṅgo vīriyasambojjhaṅgo pītisambojjhaṅgo passaddhisambojjhaṅgo samādhisambojjhaṅgo upekkhāsambojjhaṅgo. Tattha katamo satisambojjhaṅgo, idha bhikkhu satimā hoti paramena satinepakkena samannāgato cirakatampi cirabhāsitampi saritā hoti anussaritā, ayaṃ vuccati satisambojjhaṅgo’’ti evamādinā bhagavatā suttantabhājanīyaabhidhammabhājanīyapañhāpucchakasaṅkhātehi tīhi nayehi bojjhaṅgā vitthārato vibhajitvā desitā.

Maggaṅgavibhaṅga

Pucchā – ekādasame pana āvuso maggaṅgavibhaṅge bhagavatā kathaṃ maggaṅgā vitthārato vibhajitvā desitā.

Vissajjanā – ekādasame bhante maggaṅgavibhaṅge ‘‘ariyo aṭṭhaṅgiko maggo. Seyyathidaṃ, sammādiṭṭhi sammāsaṅkappo sammāvācā sammākammanto sammāājīvo sammāvāyāmo sammāsati sammāsamādhī’’ti evamādinā bhagavatā suttantabhājanīyaabhidhammabhājanīyapañhāpucchakasaṅkhātehi tīhi mahānayehi maggaṅgā vitthārato vibhajitvā desitā.

Jhānavibhaṅga

Pucchā – dvādasamo pana āvuso jhānavibhaṅgo bhagavatā kathaṃ vitthārena vibhajitvā desito.

Vissajjanā – dvādasamo bhante jhānavibhaṅgo ‘‘idha bhikkhu pātimokkhasaṃvarasaṃvuto viharati ācāragocarasampanno aṇumattesu vajjesu bhayadassāvī samādāya sikkhati sikkhāpadesu indriyesu guttadvāro bhojane mattaññū pubbarattāpararattaṃ jāgariyānuyogamanuyutto’’ti evamādinā bhagavatā vitthārato vibhajitvā desito.

Appamaññāvibhaṅga

Pucchā – terasame pana āvuso appamaññāvibhaṅge bhagavatā kathaṃ appamaññāyo vitthārato vibhajitvā desitā.

Vissajjanā – terasame bhante appamaññāvibhaṅge ‘‘catasso appamaññāyo idha bhikkhu mettāsahagatena cetasā ekaṃ disaṃ pharitvā viharati, tathā dutiyaṃ. Tathā tatiyaṃ. Tathā catutthaṃ. Iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantaṃ lokaṃ mettāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyāpajjena pharitvā viharatī’’ti evamādinā bhagavatā suttantabhājanīyaabhidhammabhājanīyapañhāpucchakasaṅkhātehi tīhi mahānayehi appamaññāyo vitthārato vibhajitvā desitā.

Sikkhāpadavibhaṅga

Pucchā – abhidhammapiṭake āvuso vibhaṅgappakaraṇe cuddasame sikkhāpadavibhaṅge bhagavatā kathaṃ sikkhāpadāni vitthārato vibhajitvā desitāni.

Vissajjanā – cuddasame bhante sikkhāpadavibhaṅge ‘‘pañca sikkhāpadāni pāṇātipātā veramaṇī sikkhāpadaṃ, adinnādānā veramaṇī sikkhāpadaṃ, kāmesumicchācārā veramaṇī sikkhāpadaṃ, musāvādā veramaṇī sikkhāpadaṃ, surāmerayamajjapamādaṭṭhānā veramaṇī sikkhāpadaṃ. Tattha katamaṃ pāṇātipātā veramaṇī sikkhāpadaṃ, yasmiṃ samaye kāmāvacaraṃ kusalaṃ cittaṃ uppannaṃ hoti somanassasahagataṃ ñāṇasampayuttaṃ pāṇātipātā viramantassā’’ti evamādinā abhidhammabhājanīyapañhāpucchakasaṅkhātehi dvīhi mahānayehi bhagavatā sikkhāpadāni vitthārato vibhajitvā desitāni.

Paṭisambhidāvibhaṅga

Pucchā – pannarasame pana āvuso paṭisambhidāvibhaṅge bhagavatā kathaṃ paṭisambhidāyo vitthārato vibhajitvā desitā.

Vissajjanā – pannarasame bhante paṭisambhidāvibhaṅge ‘‘catasso paṭisambhidā atthapaṭisambhidā dhammapaṭisambhidā niruttipaṭisambhidā paṭibhānapaṭisambhidā. Atthe ñāṇaṃ atthapaṭisambhidā, dhamme ñāṇaṃ dhammapaṭisambhidā, tatra dhammaniruttābhilāpe ñāṇaṃ niruttipaṭisambhidā, ñāṇesu ñāṇaṃ paṭibhānapaṭisambhidā’’ti evamādinā bhagavatā catasso paṭisambhidāyo suttantabhājanīyaabhidhammabhājanīyapañhāpucchakasaṅkhātehi tīhi mahānayehi vitthārato vibhajitvā desitā.

Ñāṇavibhaṅga

Pucchā – soḷasame pana āvuso ñāṇavibhaṅge bhagavatā kathaṃ ñāṇāni vitthārato vibhajitvā desitāni.

Vissajjanā – soḷasame bhante ñāṇavibhaṅge ‘‘ekavidhena ñāṇavatthu pañcaviññāṇā na hetū, ahetukā, hetuvippayuttā, sappaccayā, saṅkhatā, arūpā, lokiyā, sāsavā’’ti evamādinā ekakato paṭṭhāya yāva dasakā bhagavatā ñāṇāni vitthārato vibhajitvā desitāni.

Khuddakavatthuvibhaṅga

Pucchā – abhidhammapiṭake āvuso vibhaṅgappakaraṇe sattarasamo khuddakavatthuvibhaṅgo bhagavatā kathaṃ desito.

Vissajjanā – abhidhammapiṭake bhante dutiye vibhaṅgappakaraṇe sattarasamo khuddakavatthuvibhaṅgo ‘‘jātimado, gottamado, ārogyamado, yobbanamado, jīvitamado’’ti evamādinā ekakato paṭṭhāya yāva aṭṭhasatataṇhāvicaritaṃ bhagavatā vitthārato vibhajitvā desito.

Dhammahadayavibhaṅga

Pucchā – tattha āvuso aṭṭhārasamo dhammahadayavibhaṅgo bhagavatā kathaṃ vibhajitvā desito.

Vissajjanā – aṭṭhārasamo bhante dhammahadayavibhaṅgo ‘‘kati khandhā, kati āyatanāni, kati dhātuyo, kati saccāni, kati indriyāni, kati hetū, kati āhārā, kati phassā, kati vedanā, kati saññā, kati cetanā, kati cittāni. Pañcakkhandhā, dvādasāyatanāni, aṭṭhārasa dhātuyo, cattāri saccāni, bāvīsatindriyāni, nava hetū, cattāro āhārā, satta phassā, satta vedanā, satta saññā, satta cetanā, satta cittānī’’ti evamādinā sabbasaṅgāhakādīhi dasahi vārehi bhagavatā vitthārena vibhajitvā desito.

Pucchā – kathañcāvuso tattha bhagavatā uppādakakammaāyuppamāṇavāro vitthārena vibhajitvā desito.

Vissajjanā – dānaṃ datvā sīlaṃ samādiyitvā uposathakammaṃ katvā kattha upapajjanti. Dānaṃ datvā, sīlaṃ samādiyitvā uposathakammaṃ katvā appekacce khattiyamahāsālānaṃ sahabyataṃ upapajjanti, appekacce brāhmaṇamahāsālānaṃ, appekacce gahapatimahāsālānaṃ, appekacce cātumahārājikānaṃ devānaṃ, appekacce tāvatiṃsānaṃ devānaṃ, appekacce yāmānaṃ devānaṃ, appekacce tusitānaṃ devānaṃ sahabyataṃ upapajjantīti evamādinā bhante tattha bhagavatā uppādakakammaāyuppamāṇavāro vitthārena vibhajitvā desito.

Ukkhittā puññatejena, kāmarūpagatiṃ gatā;
Bhavaggatampi sampattā, punāgacchanti duggatiṃ –

Dhātukathā

Pucchā – tenāvuso bhagavatā aṭṭhārasahi buddhadhammehi samannāgatena abhidhamme aṭṭhārasahi vibhaṅgehi paṭimaṇḍitaṃ dutiyaṃ vibhaṅgappakaraṇaṃ desetvā tadanantaraṃ dhātukathaṃ nāma tatiyaṃ pakaraṇaṃ kathaṃ vibhajitvā desitaṃ.

Vissajjanā – tatiyaṃ bhante dhātukathaṃ nāma abhidhammapiṭakaṃ ‘‘saṅgaho asaṅgaho, saṅgahitena asaṅgahitaṃ, asaṅgahitena saṅgahitaṃ, saṅgahitena saṅgahitaṃ, asaṅgahitena asaṅgahitaṃ. Sampayogo vippayogo, sampayuttena vippayuttaṃ, vippayuttena sampayuttaṃ, sampayuttena sampayuttaṃ, vippayuttena vippayuttaṃ. Saṅgahitena sampayuttaṃ vippayuttaṃ, sampayuttena saṅgahitaṃ asaṅgahitaṃ, asaṅgahitena sampayuttaṃ vippayuttaṃ, vippayuttena saṅgahitaṃ asaṅgahita’’nti evamādinā pañca mātikāyo paṭhamaṃ nikkhipitvā saṅgahāsaṅgahādīhi cuddasahi nayehi bhagavatā vitthārato vibhajitvā desitaṃ.

Puggalapaññatti

Pucchā – tenāvuso bhagavatā sabbadhātukusalena abhidhammapiṭake tatiyaṃ dhātukathāpakaraṇaṃ desetvā tadanantaraṃ catutthaṃ puggalapaññattippakaraṇaṃ kathaṃ vibhajitvā desitaṃ.

Vissajjanā – abhidhammapiṭake bhante catutthaṃ puggalapaññattippakaraṇaṃ ‘‘cha paññattiyo khandhapaññatti āyatanapaññatti dhātupaññatti saccapaññatti indriyapaññatti puggalapaññatti. Kittāvatā khandhānaṃ khandhapaññatti, yāvatā pañcakkhandhā, rūpakkhandho vedanākkhandho saññākkhandho saṅkhārakkhandho viññāṇakkhandho. Ettāvatā khandhānaṃ khandhapaññattī’’ti evamādinā khandhāyatanadhātusaccaindriyapaññattiyo saṃkhittena uddisitvā puggalapaññattiṃ ca ekakadukatikacatukkapañcakachakkasattakaaṭṭhakanavakadasakavasena vitthārato vibhajitvā bhagavatā desitā.

Kathāvatthu

Pucchā – tenāvuso bhagavatā sabbaparamatthapaññattidhammakusalena abhidhammapiṭake catutthaṃ puggalapaññattippakaraṇaṃ desetvā tadanantaraṃ pañcamaṃ kathāvatthuppakaraṇaṃ kathaṃ desitaṃ.

Vissajjanā – sabbaparamatthapaññattidhammakusalena bhante bhagavatā loke aggapuggalena abhidhammapiṭake catutthaṃ puggalapaññattippakaraṇaṃ desetvā tadanantaraṃ kathāvatthudesanāya vāre sampatte ‘‘anāgate mama sāvako moggaliputtatissatthero nāma uppannaṃ sāsanamalaṃ sodhetvā tatiyasaṅgītiṃ karonto bhikkhusaṅghassa majjhe nisinno sakavāde pañca suttasatāni paravāde pañcāti suttasahassaṃ samodhānetvā, imaṃ pakaraṇaṃ bhājessatī’’ti tassokāsaṃ karontena puggalavāre aṭṭhamukhā vādayuttiṃ ādiṃ katvā sabbakathāmaggesu asampuṇṇabhāṇavāratthāya tantiyā mātikā nikkhepamattena pañcamaṃ kathāvatthuppakaraṇaṃ saṃkhepato desitaṃ.

Pucchā – adhunā pākaṭaṃ panāvuso vitthāraṃ kathāvatthuppakaraṇaṃ kadā kena kattha kathañca vitthārato vibhajitvā desitaṃ.

Vissajjanā – taṃ kho bhante bhagavato nayamukhaṃ nissāya āyasmatā mahāmoggaliputtatissattherena tatiyasaṃgītikāle pāṭaliputte asokārāme saṭṭhibhikkhusatasahassānaṃ samāgame bhagavatā dinnanayavasena tathāgatena ṭhapitamātikaṃ vibhajantena sakavāde pañcasuttasatāni paravāde pañcāti suttasahassaṃ āharitvā idaṃ paravādamathanaṃ adhunā pākaṭaṃ kathāvatthuppakaraṇaṃ vitthārato vibhajitvā desitaṃ.

Pucchā – kati āvuso tattha kathāyo tena āyasmatā mahāmoggaliputtatissattherena vitthārato vibhajitvā kathitā.

Vissajjanā – tattha bhante vācanāmaggato dve ca satāni sattavīsati ca kathāyo āyasmatā mahāmoggaliputtatissattherena vitthārato vibhajitvā kathitā.

Puggalakathā

Pucchā – kathañcāvuso tattha paṭhamā puggalakathā āyasmatā mahāmoggaliputtatissattherena vitthārato vibhajitvā kathitā.

Vissajjanā – puggalo upalabbhati saccikaṭṭhaparamatthenāti, āmantā. Yo saccikaṭṭho paramattho, tato so puggalo upalabbhati saccikaṭṭhaparamatthenāti, na hevaṃ vattabbe. Ājānāhi niggahaṃ hañci puggalo upalabbhati saccikaṭṭhaparamatthena, tena vata re vattabbe ‘‘yo saccikaṭṭho paramattho, tato so puggalo upalabbhati saccikaṭṭhaparamatthenā’’ti. Yaṃ tattha vadesi ‘‘vattabbe kho ‘puggalo upalabbhati saccikaṭṭhaparamatthena’, no ca vattabbe ‘yo saccikaṭṭho paramattho, tato so puggalo upalabbhati saccikaṭṭhaparamatthenā’’ti, micchāti evamādinā bhante tattha paṭhamā puggalakathā pañca bhāṇavāramattāya tantiyā āyasmatā mahāmoggaliputtatissattherena vitthārato vibhajitvā kathitā.

Aññāṇakathā

Pucchā – abhidhammapiṭake āvuso kathāvatthuppakaraṇe dutiyavagge dutiyā aññāṇakathā āyasmatā mahāmoggaliputtatissattherena kathaṃ vitthārato vibhajitvā kathitā.

Vissajjanā – abhidhammapiṭake bhante pañcame kathāvatthuppakaraṇe dutiyavagge dutiyā aññāṇakathā ‘‘atthi arahato aññāṇanti, āmantā. Atthi arahato avijjā avijjogho avijjāyogo avijjānusayo avijjāpariyuṭṭhānaṃ avijjāsaṃyojanaṃ avijjānīvaraṇanti, na hevaṃ vattabbe. Natthi arahato avijjā avijjogho avijjāyogo avijjānusayo avijjāpariyuṭṭhānaṃ avijjāsaṃyojanaṃ avijjānivaraṇanti, āmantā. Hañci natthi arahato avijjā avijjogho avijjāyogo avijjānusayo avijjāpariyuṭṭhānaṃ avijjāsaṃyojanaṃ avijjānīvaraṇaṃ, no ca vata re vattabbe ‘‘atthi arahato aññāṇa’’nti evamādinā āyasmatā mahāmoggaliputtatissattherena vitthārato vibhajitvā bhāsitā.

Asaññakathā

Pucchā – abhidhammapiṭake āvuso pañcame kathāvatthuppakaraṇe tatiyavagge ekādasamā asaññakathā āyasmatā mahāmoggaliputtatissattherena kathaṃ vitthārato vibhajitvā kathitā.

Vissajjanā – abhidhammapiṭake bhante pañcame kathāvatthuppakaraṇe tatiyavagge ekādasamā asaññakathā ‘‘asaññasattesu saññā atthīti, āmantā. Saññābhavo saññāgati saññāsattāvāso saññāsaṃsāro saññāyoni saññattabhāvapaṭilābhoti, na hevaṃ vattabbe’’ti evamādinā āyasmatā mahāmoggaliputtatissattherena vitthārato vibhajitvā kathitā.

Asaññasattesu saññā atthi.

Saññābhavo saññāgati saññāsattāvāso saññāsaṃsāro saññāyoni saññattabhāvapaṭilābho.

Na hevaṃ vattabbe.

Nanu asaññabhavo asaññagati asaññasattāvāso asaññasaṃsāro asaññayoni asaññattabhāvapaṭilābho.

Hañci asaññabhavo asaññagati asaññasattāvāso asaññasaṃsāro asaññayoni asaññattabhāvapaṭilābho, no ca vata re vattabbe asaññasattesu saññā atthi.

Asaññasattesu saññā atthi.

Pañcavokārabhavo gati sattāvāso saṃsāro yoni attabhāvapaṭilābho.

Nanu ekavokārabhavo gati sattāvāso saṃsāro yoni attabhāvapaṭilābho.

Hañci ekavokārabhavo gati sattāvāso saṃsāro yoni attabhāvapaṭilābho, no ca vata re vattabbe asaññasattesu saññā atthi.

Chaṭṭhavagga

Pathavīdhātusanidassanātiādikathā

Pucchā – chaṭṭhavagge pana āvuso aṭṭhamā pathavīdhātu sanidassanātiādikathā āyasmatā mahāmoggaliputtatissattherena kathaṃ vitthārato vibhajitvā kathitā.

Vissajjanā – chaṭṭhavagge bhante aṭṭhamā pathavīdhātu sanidassanātiādikathā ‘‘pathavīdhātu sanidassanāti āmantā. Rūpaṃ rūpāyatanaṃ rūpadhātu nīlaṃ pītakaṃ lohitakaṃ odātaṃ cakkhuviññeyyaṃ cakkhusmiṃ paṭihaññati cakkhussa āpāthaṃ āgacchatīti, na hevaṃ vattabbe’’ti evamādinā āyasmatā mahāmoggali puttatissattherena vitthārato vibhajitvā kathitā.

Pathavīdhātu sanidassanā.

Cakkhuñca paṭicca pathavīdhātuñca uppajjati cakkhuviññāṇaṃ.

Tena hi na vattabbaṃ cakkhuñca paṭicca pathavīdhātuñca uppajjati cakkhuviññāṇaṃ.

Antarābhavakathā

Pucchā – abhidhammapiṭake āvuso pañcame kathāvatthuppakaraṇe aṭṭhamavagge dutiyā antarābhavakathā āyasmatā mahāmoggaliputtatissattherena kathaṃ vitthārato vibhajitvā kathitā.

Vissajjanā – abhidhammapiṭake bhante pañcame kathāvatthuppakaraṇe aṭṭhamavagge dutiyā antarābhavakathā ‘‘atthi antarābhavoti, āmantā. Kāmabhavoti, na hevaṃ vattabbe…pe… atthi antarābhavoti, āmantā. Rūpabhavoti, na hevaṃ vattabbe…pe… atthi antarābhavoti, āmantā. Arūpabhavoti, na hevaṃ vattabbe’’ti evamādinā āyasmatā mahāmoggaliputtatissattherena vitthārato vibhajitvā kathitā.

Atthi antarābhavo.

Na hevaṃ vattabbe.

Atthi antarābhavo.

Kāmabhavassa ca rūpabhavassa ca antare atthi antarābhavo.

Na hevaṃ vattabbe.

Rūpabhavassa ca arūpabhavassa ca antare atthi antarābhavo.

Kāmabhavassa ca rūpabhavassa ca antare natthi antarābhavo.

Hañci kāmabhavassa ca rūpabhavassa ca antare natthi antarābhavo, no ca vata re vattabbe atthi antarābhavo.

Saḷāyatanuppattikathā

Pucchā – abhidhammapiṭake āvuso pañcame kathāvatthuppakaraṇe cuddasamavagge dutiyā saḷāyatanuppattikathā āyasmatā mahāmoggaliputtatissattherena kathaṃ vitthārato vibhajitvā desitā.

Vissajjanā – abhidhammapiṭake bhante pañcame kathāvatthuppakaraṇe cuddasamevagge dutiyā saḷāyatanuppattikathā ‘‘saḷāyatanaṃ apubbaṃ acarimaṃ mātukucchismiṃ saṇṭhātīti, āmantā. Sabbaṅgapaccaṅgī ahīnindriyo mātukucchismiṃ okkamatīti, na hevaṃ vattabbe’’ti evamādinā āyasmatā mahāmoggaliputtatissattherena vitthārato vibhajitvā kathitā.

Saḷāyatanaṃ apubbaṃ acarimaṃ mātukucchismiṃ saṇṭhāti.

Sabbaṅgappaccaṅgī ahīnindriyo mātukucchismiṃ okkamati.

Na hevaṃ vattabbe.

Upapattesiyena cittena cakkhāyatanaṃ saṇṭhāti.

Upapattesiyena cittena hatthā saṇṭhanti, pādā saṇṭhanti, sīsaṃ saṇṭhāti, kaṇṇo saṇṭhāti, nāsikā saṇṭhāti, mukhaṃ saṇṭhāti, dantā saṇṭhanti.

Na hevaṃ vattabbe.

Pucchā – tenāvuso bhagavatā yamakapāṭihīrāvasāne tāvatiṃsadevalokaṃ gantvā dasasahassalokadhātūhi āgamma sannisinnānaṃ devānaṃ abhidhammadesanaṃ desentena paṭhamaṃ abhidhammapiṭake pañcappakaraṇāni desetvā tadanantaraṃ chaṭṭhaṃ yamakappakaraṇaṃ desentena kati yamakappakaraṇāni vibhajitvā desitāni.

Vissajjanā – bhagavatā bhante yamassa visayātītena yamakapāṭihīrāvasāne tāvatiṃsadevalokaṃ gantvā tattha dasasahassalokadhātūhi āgamma sannisinnānaṃ devatānaṃ abhidhammapiṭakaṃ desentena abhidhammapiṭake pūrimāni pañcappakaraṇāni desetvā tadanantaraṃ chaṭṭhaṃ yamakappakaraṇaṃ mūlayamakaṃ khandhayamakaṃ āyatanayamakaṃ dhātuyamakaṃ saccayamakaṃ saṅkhārayamakaṃ anusayayamakaṃ cittayamakaṃ dhammayamakaṃ indriyayamakanti dasa yamakappakaraṇāni vitthārato vibhajitvā desitāni.

Mūlayamaka

Pucchā – kathañcāvuso tattha bhagavatā paṭhamaṃ mūlayamakaṃ vitthārato vibhajitvā desitaṃ.

Vissajjanā – ye keci kusalā dhammā, sabbe te kusalamūlā. Ye vā pana kusalamūlā, sabbe te dhammā kusalā. Ye keci kusalā dhammā, sabbe te kusalamūlena ekamūlā. Ye vā pana kusalamūlena ekamūlā, sabbe te dhammā kusalā. Ye keci kusalamūlena ekamūlā dhammā, sabbe te dhammā kusalamūlena aññamaññamūlā. Ye vā pana kusalamūlena aññamaññamūlā, sabbe te dhammā kusalāti evamādinā bhante tattha bhagavatā paṭhamaṃ mūlayamakaṃ bāvīsatiyā ca tikehi dukasatena ca vitthārato vibhajitvā desitaṃ.

Ye keci kusalā dhammā, sabbe te kusalamūlā.

Ye keci kusalā dhammā, sabbe te kusalamūlāti, tīṇeva kusalamūlāni avasesā kusalā dhammā, na kusalamūlā, ye vā pana kusalamūlā, sabbe te dhammā kusalāti, āmantā –

Khandhayamaka

Pucchā – abhidhammapiṭake āvuso chaṭṭhe yamakappakaraṇe dutiyaṃ khandhayamakaṃ bhagavatā kathaṃ vitthārato vibhajitvā desitaṃ.

Vissajjanā – abhidhammapiṭake bhante chaṭṭhe yamakappakaraṇe dutiyaṃ khandhayamakaṃ ‘‘pañcakkhandhā – rūpakkhandho vedanākkhandho saññākkhandho saṅkhārakkhandho viññāṇakkhandho. Rūpaṃ rūpakkhandho, rūpakkhandho rūpaṃ. Vedanā vedanākkhandho, vedanākkhandho vedanā. Saññā saññākkhandho, saññākkhandho saññā. Saṅkhārā saṅkhārakkhandho, saṅkhārakkhandho saṅkhārā. Viññāṇaṃ viññāṇakkhandho, viññāṇakkhandho viññāṇa’’nti evamādinā bhagavatā paṇṇattivārapavattivārapariññāvārasaṅkhātehi tīhi vārehi vitthārato vibhajitvā desitaṃ.

Āyatanayamaka

Pucchā – abhidhammapiṭake āvuso chaṭṭhe yamakappakaraṇe tatiyaṃ āyatanayamakaṃ bhagavatā kathaṃ vitthārato vibhajitvā desitaṃ.

Vissajjanā – abhidhammapiṭake bhante chaṭṭhe yamakappakaraṇe tatiyaṃ āyatanayamakaṃ ‘‘dvādasāyatanāni – cakkhāyatanaṃ sotāyatanaṃ ghānāyatanaṃ jivhāyatanaṃ kāyāyatanaṃ rūpāyatanaṃ saddāyatanaṃ gandhāyatanaṃ rasāyatanaṃ phoṭṭhabbāyatanaṃ manāyatanaṃ dhammāyatanaṃ. Cakkhu cakkhāyatanaṃ, cakkhāyatanaṃ cakkhu. Sotaṃ sotāyatanaṃ, sotāyatanaṃ sota’’nti evamādinā paṇṇattivārapavattivārapariññāvārasaṅkhātehi tīhi vārehi bhagavatā vitthārato vibhajitvā desitaṃ.

Dhātuyamaka

Pucchā – abhidhammapiṭake āvuso chaṭṭhe yamakappakaraṇe dasasu yamakesu catutthaṃ dhātuyamakaṃ bhagavatā kathaṃ vitthārato vibhajitvā desitaṃ.

Vissajjanā – abhidhammapiṭake bhante chaṭṭhe yamakappakaraṇe dasasu yamakesu catutthaṃ dhātuyamakaṃ ‘‘aṭṭhārasa dhātuyo – cakkhudhātu sotadhātu ghānadhātu jivhādhātu kāyadhātu rūpadhātu saddadhātu gandhadhātu rasadhātu phoṭṭhabbadhātu cakkhuviññāṇadhātu sotaviññāṇadhātu ghānaviññāṇadhātu jivhāviññāṇadhātu kāyaviññāṇadhātu manodhātu manoviññāṇadhātu dhammadhātū’’ti evamādinā bhagavatā paṇṇattivārapavattivārapariññāvārasaṅkhātehi tīhi mahāvārehi vitthārato vibhajitvā desitaṃ.

Saccayamaka

Pucchā – abhidhammapiṭake āvuso chaṭṭhe yamakappakaraṇe dasasu yamakesu pañcamaṃ saccayamakaṃ bhagavatā kathaṃ vitthārato vibhajitvā desitaṃ.

Vissajjanā – abhidhammapiṭake bhante chaṭṭhe yamakappakaraṇe dasasu yamakesu pañcamaṃ saccayamakaṃ ‘‘cattāri saccāni – dukkhasaccaṃ samudayasaccaṃ nirodhasaccaṃ maggasaccaṃ. Dukkhaṃ dukkhasaccaṃ, dukkhasaccaṃ dukkhaṃ. Samudayo samudayasaccaṃ, samudayasaccaṃ samudayo. Nirodho nirodhasaccaṃ, nirodhasaccaṃ nirodho. Maggo maggasaccaṃ, maggasaccaṃ maggo’’ti evamādinā bhagavatā vitthārato vibhajitvā desitaṃ.

Saṅkhārayamaka

Pucchā – abhidhammapiṭake āvuso chaṭṭhe yamakappakaraṇe dasasu yamakesu chaṭṭhaṃ saṅkhārayamakaṃ bhagavatā kathaṃ vitthārato vibhajitvā desitaṃ.

Vissajjanā – abhidhammapiṭake bhante chaṭṭhe yamakappakaraṇe dasasu yamakesu chaṭṭhaṃ saṅkhārayamakaṃ ‘‘tayo saṅkhārā – kāyasaṅkhāro vacīsaṅkhāro, cittasaṅkhāro. Assāsapassāsā kāyasaṅkhāro, vitakkavicārā vacīsaṅkhārā, saññā ca vedanā ca cittasaṅkhāro ṭhapetvā vitakkavicāre sabbepi cittasampayuttakā dhammā cittasaṅkhāro’’ti evamādinā bhagavatā paṇṇattivārapavattivārapariññāvārasaṅkhātehi tīhi mahāvārehi vitthārato vibhajitvā desitaṃ.

Anusayayamaka

Pucchā – abhidhammapiṭake āvuso chaṭṭhe yamakappakaraṇe dasasu yamakesu sattamaṃ anusayayamakaṃ bhagavatā kathaṃ vitthārato vibhajitvā desitaṃ.

Vissajjanā – abhidhammapiṭake bhante chaṭṭhe yamakappakaraṇe dasasu yamakesu sattamaṃ anusayayamakaṃ ‘‘satta anusayā – kāmarāgānusayo paṭighānusayo mānānusayo diṭṭhānusayo vicikicchānusayo bhavarāgānusayo avijjānusayo. Kattha kāmarāgānusayo anuseti, kāmadhātuyā dvīsu vedanāsu ettha kāmarāgānusayo anusetī’’ti evamādinā bhagavatā uppattiṭṭhānavāra anusayavāra sānusayavāra pajahanavāra pariññāvāra pahīnavāra uppajjanavāra dhātuvārasaṅkhātehi aṭṭhahi mahāvārehi vitthārato vibhajitvā desitaṃ.

Cittayamaka

Pucchā – abhidhammapiṭake āvuso chaṭṭhe yamakappakaraṇe dasasu yamakesu aṭṭhamaṃ cittayamakaṃ bhagavatā kathaṃ vitthārato vibhajitvā desitaṃ.

Vissajjanā – abhidhammapiṭake bhante chaṭṭhe yamakappakaraṇe dasasu yamakesu aṭṭhamaṃ cittayamakaṃ ‘‘yassa cittaṃ uppajjati na nirujjhati, tassa cittaṃ nirujjhissati na uppajjissati. Yassa vā pana cittaṃ nirujjhissati na uppajjissati, tassa cittaṃ uppajjati na nirujjhatī’’ti evamādinā bhagavatā suddhacittasāmaññasuttantacittamissakavisesaabhidhammacittamissakavisesa- saṅkhātehi tīhi mahānayeti vitthārato vibhajitvā desitaṃ.

Dhammayamaka

Pucchā – abhidhammapiṭake āvuso chaṭṭhe yamakappakaraṇe dasasu yamakesu navamaṃ dhammayamakaṃ bhagavatā kathaṃ vitthārato vibhajitvā desitaṃ.

Vissajjanā – abhidhammapiṭake bhante chaṭṭhe yamakappakaraṇe dasasu yamakesu navamaṃ dhammayamakaṃ ‘‘kusalā kusalā dhammā, kusalā dhammā kusalā. Akusalā akusalā dhammā, akusalā dhammā akusalā. Abyākatā abyākatā dhammā, abyākatā dhammā abyākatā’’ti evamādinā bhagavatā paṇṇattivārapavattivārapariññāvārasaṅkhātehi tīhi mahāvārehi vitthārato vibhajitvā desitaṃ.

Indriyayamaka

Pucchā – abhidhammapiṭake āvuso chaṭṭhe yamakappakaraṇe dasasu yamakesu dasamaṃ indriyayamakaṃ bhagavatā kathaṃ vitthārato vibhajitvā desitaṃ.

Vissajjanā – abhidhammapiṭake bhante chaṭṭhe yamakappakaraṇe dasasu yamakesu dasamaṃ indriyayamakaṃ ‘‘bāvīsatindriyāni – cakkhundriyaṃ sotindriyaṃ ghānindriyaṃ jivhindriyaṃ kāyindriyaṃ itthindriyaṃ purisindriyaṃ jīvitindriyaṃ manindriyaṃ sukhindriyaṃ dukkhindriyaṃ somanassindriyaṃ domanassindriyaṃ upekkhindriyaṃ saddhindriyaṃ vīriyindriyaṃ samādhindriyaṃ paññindriyaṃ anaññātaññassāmītindriyaṃ aññindriyaṃ aññātāvindriya’’nti evamādinā bhagavatā paṇṇattivāra pavattivāra pariññāvārasaṅkhātehi tīhi mahāvārehi vitthārato vibhajitvā desitaṃ.

Atītavāra

Pucchā – abhidhammapiṭake āvuso indriyayamake tīsu mahāvāresu pavattivāre uppādaatītavāro bhagavatā kathaṃ vitthārena vibhajitvā desito.

Vissajjanā – abhidhammapiṭake bhante indriyayamake tīsu mahāvāresu pavattivāre uppādaatītavāro ‘‘yassa cakkhundriyaṃ uppajjitta, tassa sotindriyaṃ, ghānindriyaṃ, jivhindriyaṃ, kāyindriyaṃ, itthindriyaṃ, purisindriyaṃ, jīvitindriyaṃ, somanassindriyaṃ, upekkhindriyaṃ, saddhindriyaṃ, vīriyindriyaṃ, satindriyaṃ, samādhindriyaṃ, paññindriyaṃ, manindriyaṃ, uppajjitthāti, āmantā. Yassa vā pana manindriyaṃ uppajjittha, tassa cakkhundriyaṃ uppajjitthāti, āmantā’’ti evamādinā bhagavatā vibhajitvā desito.

Uppādaanāgatavāra

Pucchā – abhidhammapiṭake āvuso indriyayamake tīsu mahāvāresu pavattivāre uppādaanāgatavāro bhagavatā kathaṃ vitthārena vibhajitvā desito.

Vissajjanā – abhidhammapiṭake bhante indriyayamake tīsu mahāvāresu pavattivāre uppādaanāgatavāro ‘‘yassa cakkhundriyaṃ uppajjissati, tassa sotindriyaṃ uppajjissatīti, āmantā. Yassa vā pana sotindriyaṃ uppajjissati, tassa cakkhundriyaṃ uppajjissatī’’ti āmantā. Yassa cakkhundriyaṃ uppajjissati, tassa ghānindriyaṃ, jivhindriyaṃ, kāyindriyaṃ uppajjissatīti, ye rūpāvacaraṃ upapajjitvā parinibbāyissanti, tesaṃ cakkhundriyaṃ uppajjissati, no ca tesaṃ kāyindriyaṃ uppajjissati, itaresaṃ tesaṃ cakkhundriyañca uppajjissati kāyindriyañca uppajjissatī’’ti evamādinā bhagavatā vitthārato vibhajitvā desito.

Yassa cakkhundriyaṃ uppajjissati, tassa itthindriyaṃ uppajjissatīti. Ye rūpāvacaraṃ upapajjitvā parinibbāyissanti, ye ca purisā eteneva bhāvena katici bhave dassetvā parinibbāyissanti tesaṃ cakkhundriyaṃ uppajjissati, no ca tesaṃ itthindriyaṃ uppajjissati, itaresaṃ tesaṃ cakkhundriyañca uppajjissati itthindriyañca uppajjissati.

Yassa cakkhundriyaṃ uppajjissati, tassa purisindriyaṃ uppajjissatīti, ye rūpāvacaraṃ upapajjitvā parinibbāyissanti, yā ca itthiyo eteneva bhāvena katici bhave dassetvā parinibbāyissanti, tesaṃ cakkhundriyaṃ uppajjissati, no ca tesaṃ purisindriyaṃ uppajjissati. Itaresaṃ tesaṃ cakkhundriyañca uppajjissati purisindriyañca uppajjissati.

Yassa itthindriyaṃ uppajjissati, tassa purisindriyaṃ uppajjissatīti, yā itthiyo eteneva bhāvena katici bhave dassetvā parinibbāyissanti, tāsaṃ itthindriyaṃ uppajjissati, no ca tāsaṃ purisindriyaṃ uppajjissati. Itaresaṃ tesaṃ itthindriyañca uppajjissati purisindriyañca uppajjissati.

Paṭṭhāna

Pucchā – tenāvuso bhagavatā jānatā passatā arahatā sammāsambuddhena abhisambuddhakālato sattamavasse manussaloke yamakapāṭihīraṃ dassetvā tadanantaraṃ tāvatiṃsadevalokaṃ gantvā tattha paṇḍukambalasilāyaṃ sannisīditvā dasahi cakkavāḷasahassehi āgamma sannisinnānaṃ devānaṃ abhidhammadesanaṃ desentena yāva yamakappakaraṇā purimāni cha abhidhammappakaraṇāni desetvā tadanantaraṃ kiṃnāma pakaraṇaṃ desitaṃ.

Vissajjanā – tena bhante bhagavatā jānatā passatā arahatā sammāsambuddhena abhisambuddhakālato sattame vasse manussaloke sāvatthiyaṃ kaṇḍambamūle yamakapāṭihīraṃ dassetvā tadanantaraṃ tāvatiṃsadevalokaṃ gantvā tattha paṇḍukambalasilāyaṃ sannipatitvā dasahi cakkavāḷasahassehi āgamma sannisinnānaṃ devānaṃ abhidhammadesanaṃ desentena purimāni cha abhidhammappakaraṇāni desetvā tadanantaraṃ anantanayasamantapaṭṭhānaṃ nāma sattamaṃ mahāpakaraṇaṃ desitaṃ.

Pucchā – taṃ panetaṃ āvuso paṭṭhānaṃ kenaṭṭhena paṭṭhānanti vuccati.

Vissajjanā – taṃ panetaṃ bhante paṭṭhānaṃ nānappakārapaccayaṭṭhena vibhajanaṭṭhena paṭṭhitaṭṭhena ca paṭṭhānanti vuccati.

Pucchā – tañcāvuso bhagavatā paṭṭhānamahāpakaraṇaṃ desentena katihi vārehi vibhajitvā desitaṃ.

Vissajjanā – taṃ kho bhante bhagavatā paṭṭhānamahāpakaraṇaṃ desentena mātikānikkhepavārasaṅkhāto paccayuddeso paccayaniddeso mahāvāreti dvīhi paricchedavārehi vibhajitvā desitaṃ.

Pucchā – tesu āvuso vāresu paṭhame mātikānikkhepavāre paccayuddesavāro bhagavatā kathaṃ desito.

Vissajjanā – tesu bhante dvīsu paricchedavāresu paṭhame mātikānikkhepavāre paccayuddese hetupaccayo ārammaṇapaccayo adhipatipaccayo anantarapaccayo samanantarapaccayo sahajātapaccayo aññamaññapaccayo nissayapaccayo…pe… avigatapaccayo’’ti. Evaṃ kho bhante bhagavatā vibhajitvā desito.

Pucchā – tadanantaraṃ pana āvuso paccayaniddesavāro bhagavatā kathaṃ vibhajitvā desito.

Vissajjanā – tadanantaraṃ pana bhante paccayaniddesavāro ‘‘hetupaccayoti – hetū hetusampayuttakānaṃ dhammānaṃ taṃsamuṭṭhānānañca rūpānaṃ hetupaccayena paccayo. Ārammaṇapaccayoti – rūpārammaṇaṃ cakkhuviññāṇadhātuyā taṃsampayuttakānañca dhammānaṃ ārammaṇapaccayena paccayo. Saddhāyatanaṃ sotaviññāṇadhātuyā…. Gandhāyatanaṃ ghānaviññāṇadhātuyā…. Rasāyatanaṃ jivhāviññāṇadhātuyā…. Phoṭṭhabbāyatanaṃ kāyaviññāṇadhātuyā taṃsampayuttakānañca dhammānaṃ ārammaṇapaccayena paccayo. Rūpāyatanaṃ saddāyatanaṃ gandhāyatanaṃ rasāyatanaṃ phoṭṭhabbāyatanaṃ manodhātuyā taṃsampayuttakānañca dhammānaṃ ārammaṇapaccayena paccayo. Sabbe dhammā manoviññāṇadhātuyā taṃsampayuttakānañca dhammānaṃ ārammaṇapaccayena paccayo. Yaṃ yaṃ dhammaṃ ārabbha ye ye dhammā uppajjanti cittacetasikā dhammā, te te dhammā tesaṃ tesaṃ dhammānaṃ ārammaṇapaccayena paccayo’’ti evamādinā bhagavatā vibhajitvā desito.

Pucchā – tenāvuso…pe… sammāsambuddhena abhidhammapiṭake sattame mahāpakaraṇe dvīsu padhānavāresu dutiye mahāvāre kati ṭhānāni vibhajitvā desitāni.

Vissajjanā – abhidhammapiṭake bhante sattasu pakaraṇesu sattame anantanayasamantapaṭṭhāne mahāpakaraṇe dvīsu padhānaparicchedavāresu dutiye mahāvāre dhammānulome cha paṭṭhānāni, tathā dhammapaccanīye dhammānulomapaccanīye dhammapaccanīyānulometi catuvīsati paṭṭhānāni bhagavatā vibhajitvā desitāni.

Dhammānuloma tikapaṭṭhāna

Pucchā – tesupi āvuso catuvīsatiyā paṭṭhānesu paṭhame dhammānulomatikapaṭṭhāne dvāvīsatitikā bhagavatā katihi vārehi vibhajitvā desitā.

Vissajjanā – tesu bhante catuvīsatiyā mahāpaṭṭhānesu paṭhame dhammānulomatikapaṭṭhāne dvāvīsatitikā paṭiccavāro sahajātavāro paccayavāro nissayavāro saṃsaṭṭhavāro sampayuttavāro pañhāvāroti sattahi sattahi vārehi vibhajitvā bhagavatā desitā.

Kusalatika paṭiccavāra

Pucchā – tesu cāvuso dvāvīsatiyā tikesu paṭhame kusalattike sattasu mahāvāresu paṭhamo paṭiccamahāvāro bhagavatā kathaṃ vibhajitvā desito.

Vissajjanā – tesu bhante dvāvīsatiyā tikesu paṭhame kusalattike sattasu mahāvāresu paṭhamo paṭiccamahāvāro siyā kusalaṃ dhammaṃ paṭicca kusalo dhammo uppajjeyya hetupaccayā. Siyā kusalaṃ dhammaṃ paṭicca akusalo dhammo uppajjeyya hetupaccayā. Siyā kusalaṃ dhammaṃ paṭicca abyākato dhammo uppajjeyya hetupaccayā. Siyā kusalaṃ dhammaṃ paṭicca kusalā ca abyākatā ca dhammā uppajjeyyuṃ hetupaccayā. Siyā kusalaṃ dhammaṃ paṭicca akusalo ca abyākato ca dhammā uppajjeyyuṃ hetupaccayā. Siyā kusalaṃ dhammaṃ paṭicca kusalo ca akusalo ca dhammā uppajjeyyuṃ hetupaccayā. Siyā kusalaṃ dhammaṃ paṭicca kusalo ca akusalo ca abyākato ca dhammā uppajjeyyuṃ hetupaccayā’’ti evamādinā pucchāvārena ca. ‘‘Kusalaṃ dhammaṃ paṭicca kusalo dhammo uppajjati hetupaccayā. Kusalaṃ ekaṃ khandhaṃ paṭicca tayo khandhā, tayo khandhe paṭicca eko khandho, dve khandhe paṭicca dve khandhā. Kusalaṃ dhammaṃ paṭicca abyākato dhammo uppajjati hetupaccayā. Kusale khandhe paṭicca cittasamuṭṭhānaṃ rūpaṃ. Kusalaṃ dhammaṃ paṭicca kusalo ca abyākato ca dhammā uppajjanti hetupaccayā. Kusalaṃ ekaṃ khandhaṃ paṭicca tayo khandhā cittasamuṭṭhānañca rūpaṃ, tayo khandhe paṭicca eko khandho cittasamuṭṭhānañca rūpaṃ, dve khandhe paṭicca dve khandhā cittasamuṭṭhānañca rūpa’’nti evamādinā vissajjanā vissajjanāvārena ca. ‘‘Hetuyā nava, ārammaṇe tīṇi, adhipatiyā nava, anantare samanantare tīṇi, sahajāte nava, aññamaññe tīṇi, nissaye nava, upanissaye tīṇi, purejāte tīṇi, āsevane tīṇi, kamme nava, vipāke ekaṃ, āhāre jhāne indriye magge nava, sampayutte tīṇi, vippayutte atthiyā nava, natthiyā vigate tīṇi, avigate navā''ti evamādinā saṅkhyāvārena ca bhagavatā vitthārato vibhajitvā desito.

Siyā kusalaṃ dhammaṃ paṭicca kusalo dhammo uppajjeyya hetupaccayā.

Kusalatika sahajātavāra

Pucchā – tenāvuso bhagavatā…pe… sammāsambuddhena abhidhammapiṭake mahāpakaraṇe catuvīsatiyā paṭṭhānesu paṭhame dhammānulomatikapaṭṭhāne dvāvīsatiyā tikesu paṭhame kusalattike sattasu mahāvāresu dutiyo sahajātavāro kathaṃ vitthārena vibhajitvā desito.

Vissajjanā – abhidhammapiṭake bhante anantanayapaṭṭhāne mahāpakaraṇe catuvīsatiyā paṭṭhānesu paṭhame dhammānulomatikapaṭṭhāne dvāvīsatiyā tikesu paṭhame kusalattike sattasu mahāvāresu dutiyo sahajātāvāro ''kusalaṃ dhammaṃ sahajāto kusalo dhammo uppajjati hetupaccayā, kusalaṃ ekaṃ khandhaṃ sahajātā tayo khandhā, tayo khandhe sahajāto eko khandho, dve khandhe sahajātā dve khandhā. Kusalaṃ dhammaṃ sahajāto abyākato dhammo uppajjati hetupaccayā, kusale khandhe sahajātaṃ cittasamuṭṭhānaṃ rūpaṃ. Kusalaṃ dhammaṃ sahajāto kusalo ca abyākato ca dhammā uppajjanti hetupaccayā, kusalaṃ ekaṃ khandhaṃ sahajātā tayo khandhā cittasamuṭṭhānañca rūpaṃ, tayo khandhe sahajāto eko khandho cittasamuṭṭhānañca rūpaṃ, dve khandhe cittasamuṭṭhānañca rūpa''nti evamādinā vissajjanāvārena ca. Hetuyā nava, ārammaṇe tīṇi, adhipatiyā nava, anantare samanantare tīṇī''ti evamādinā saṅkhyāvārena ca vācanāmaggato dvīhi vārehi paṭimaṇḍitvā bhagavatā vitthārato vibhajitvā desito.

Kusalatika paccayavāra

Pucchā – tenāvuso bhagavatā…pe… sammāsambuddhena paṭṭhānamahāpakaraṇe catuvīsatiyā paṭṭhānesu paṭhame dhammānulomatikapaṭṭhāne dvāvīsatiyā tikesu paṭhame kusalattike sattasu mahāvāresu tatiyo paccayavāro kathaṃ vibhajitvā vitthārena desito.

Vissajjanā – abhidhammapiṭake bhante sattasu pakaraṇesu sattame anantanayasamantapaṭṭhāne mahāpakaraṇe catuvīsatiyā paṭṭhānesu paṭhame dhammānulomatikapaṭṭhāne bāvīsatiyā tikesu paṭhame kusalattike sattasu mahāvāresu tatiyo paccayavāro ''siyā kusalaṃ dhammaṃ paccayā kusalo dhammo uppajjeyya hetupaccayā, siyā kusalaṃ dhammaṃ paccayā akusalo dhammo uppajjeyya hetupaccayā, siyā kusalaṃ dhammaṃ paccayā abyākato dhammo uppajjeyya hetupaccayā''ti evamādinā pucchāvārena ca. ''Kusalaṃ dhammaṃ paccayā kusalo dhammo uppajjati hetupaccayā, kusalaṃ ekaṃ khandhaṃ paccayā tayo khandhā, tayo khandhe paccayā eko khandho, dve khandhe paccayā dve khandhā''ti evamādinā vissajjanāvārena ca. ''Hetuyā sattarasa, ārammaṇe satta, adhipatiyā sattarasa, anantare samanantare satta, sahajāte sattarasa. Aññamaññe sattā''ti evamādinā saṅkhyāvārena ca. Paccayānuloma paccaya paccaniya paccayānuloma paccanīya paccaya paccanīyānulomasaṅkhātehi catūhi nayehi vibhajitvā bhagavatā desito.

Kusalaṃ dhammaṃ paccayā kusalo dhammo uppajjati hetupaccayā. Kusalaṃ ekaṃ khandhaṃ paccayā tayo khandhā, tayo khandhe paccayā eko khandho, dve khandhe paccayā dve khandhā- ….

Pañhāvāra

Pucchā – tenāvuso bhagavatā…pe… sammāsambuddhena abhidhammapiṭake sattasu mahāpakaraṇesu sattame paṭṭhānamahāpakaraṇe catuvīsatiyā paṭṭhānesu paṭhame dhammānulomatikapaṭṭhāne dvāvīsatiyā tikesu paṭhame kusalattike sattasu mahāvāresu sattamo pañhāvāro kathaṃ vitthārena vibhajitvā desito.

Vissajjanā – abhidhammapiṭake bhante sattasu pakaraṇesu sattame anantanayasamantapaṭṭhāne mahāpakaraṇe catuvīsatiyā paṭṭhānesu paṭhame dhammānulomatikapaṭṭhāne dvāvīsatiyā tikesu paṭhame kusalattike sattasu mahāvāresu sattamo pañhāvāro ‘‘siyā kusalo dhammo kusalassa dhammassa hetupaccayena paccayo. Siyā kusalo dhammo akusalassa dhammassa hetupaccayena paccayo. Siyā kusalo dhammo abyākatassa dhammassa hetupaccayena paccayo’’ti evamādinā pucchāvārena ca. ‘‘Kusalo dhammo kusalassa dhammassa hetupaccayena paccayo, kusalā hetū sampayuttakānaṃ khandhānaṃ hetupaccayena paccayo. Kusalo dhammo abyākatassa dhammassa hetupaccayena paccayo, kusalā hetū cittasamuṭṭhānānaṃ rūpānaṃ hetupaccayena paccayo’’ti evamādinā vissajjanāvārena ca ‘‘hetuyā satta, ārammaṇe nava, adhipatiyā dasa, anantare samanantare satta, sahajāte nava, aññamaññe tīṇi, nissaye terasa, upanissaye nava, purejāte pacchājāte āsevane tīṇi, kamme satta, vipāke ekaṃ. Āhāre indriye jhāne magge satta, sampayutte tīṇi, vippayutte pañca, atthiyā terasa, natthiyā vigate satta, avigate terasā’’ti evamādinā saṅkhyāvārena ca paccayānulomapaccayapaccanīyapaccayānulomapaccanīyapaccayapaccanīyānulomasaṅkhātehi catūhi nayehi bhagavatā vitthārato vibhajitvā desito.

Kusalo dhammo kusalassa dhammassa hetupaccayena paccayo, kusalā hetū sampayuttakānaṃ khandhānaṃ hetupaccayena paccayo. Kusalo dhammo abyākatassa dhammassa hetupaccayena paccayo, kusalā hetū cittasamuṭṭhānānaṃ rūpānaṃ hetupaccayena paccayo. Kusalo dhammo kusalassa ca abyākatassa ca dhammassa hetupaccayena paccayo, kusalā hetū sampayuttakānaṃ khandhānaṃ cittasamuṭṭhānānañca rūpānaṃ hetupaccayena paccayo ….

Vissajjanāvāra

Hetupaccayavibhaṅga

Pucchā – tenāvuso bhagavatā…pe… sammāsambuddhena abhidhammapiṭake sattasu pakaraṇesu sattame paṭṭhānamahāpakaraṇe catuvīsatiyā paṭṭhānesu paṭhame dhammānulomatikapaṭṭhāne dvāvīsatiyā tikesu paṭhame kusalattike sattasu mahāvāresu sattame pañhāvāre pucchāvissajjanāsaṅkhyāvārasaṅkhātesu tīsu vāresu vissajjanāvāre hetupaccayavibhaṅgo kathaṃ vitthārena vibhajitvā desito.

Vissajjanā – abhidhammapiṭake bhante sattasu pakaraṇesu sattame anantanayasamantapaṭṭhāne mahāpakaraṇe catuvīsatiyā paṭṭhānesu paṭhame dhammānulomatikapaṭṭhāne dvāvīsatiyā tikesu paṭhame kusalattike sattasu mahāvāresu sattame pañhāvāre paccayānulomapaccayapaccanīya paccayānuloma paccanīyapaccaya paccayanīyānulomasaṅkhātesu catūsu nayesu paṭhame paccayānulomanaye pucchāvāravissajjanāvārasaṅkhyāvārasaṅkhātesu tīsupi vāresu dutiye vissajjanāvāre hetupaccayavibhaṅgo ‘‘kusalo dhammo kusalassa dhammassa hetupaccayena paccayo, kusalā hetū sampayuttakānaṃ khandhānaṃ hetupaccayena paccayo. Kusalo dhammo abyākatassa dhammassa hetupaccayena paccayo. Kusalā hetū cittasamuṭṭhānānaṃ rūpānaṃ hetupaccayena paccayo. Kusalo dhammo kusalassa ca abyākatassa ca dhammassa hetupaccayena paccayo, kusalā hetū sampayuttakānaṃ khandhānaṃ cittasamuṭṭhānānañca rūpānaṃ hetupaccayena paccayo’’ti evamādinā bhagavatā vitthārato vibhajitvā desito.

… ‘‘Kusalo dhammo kusalassa dhammassa hetupaccayena paccayo, kusalā hetū sampayattakānaṃ khandhānaṃ hetupaccayena paccayo. Kusalo dhammo abyākatassa dhammassa hetupaccayena paccayo, kusalā hetū cittasamuṭṭhānaṃ rūpānaṃ hetupaccayena paccayo. Kusalo dhammo kusalassa ca abyākatassa ca dhammassa hetupaccayena paccayo, kusalā hetū sampayuttakānaṃ khandhānaṃ cittasamuṭṭhānānañca rūpānaṃ hetupaccayena paccayo’’.

Ārammaṇapaccayavibhaṅga

Pucchā – tenāvuso…pe… sammāsambuddhena abhidhammapiṭake sattasu pakaraṇesu sattame paṭṭhānamahāpakaraṇe catuvīsatiyā paṭṭhānesu paṭhame dhammānulomatikapaṭṭhāne dvāvīsatiyā tikesu paṭhame kusalattike sattasu mahāvāresu sattame pañhāvāre catūsu nayesu paṭhame paccayānulomanaye pucchāvissajjanāsaṅkhyāvārasaṅkhātesu tīsu vāresu dutiye vissajjanāvāre hetupaccayavibhaṅgādīsu catuvīsatiyā vibhaṅgesu dutiyo ārammaṇapaccayavibhaṅgo kathaṃ vitthārena vibhajitvā desito.

Vissajjanā – abhidhammapiṭake bhante sattasu pakaraṇesu sattame anantanayasamantapaṭṭhāne mahāpakaraṇe catuvīsatiyā paṭṭhānesu paṭhame dhammānulomatikapaṭṭhāne dvāvīsatiyā tikesu paṭhame kusalattike sattasu mahāvāresu sattame pañhāvāre catūsu nayesu paṭhame paccayānulomanaye tīsu ca vāresu dutiye vibhaṅgavāre hetupaccayavibhaṅgādīsu catuvīsatiyā vibhaṅgesu dutiyo ārammaṇapaccayavibhaṅgo ‘‘kusalo dhammo kusalassa dhammassa ārammaṇapaccayena paccayo, dānaṃ datvā sīlaṃ samādiyitvā uposathakammaṃ katvā taṃ paccavekkhati, pubbe suciṇṇāni paccavekkhati, jhānā vuṭṭhahitvā jhānaṃ paccavekkhati, sekkhā gotrabhuṃ paccavekkhanti, vodānaṃ paccavekkhanti, sekkhā maggā vuṭṭhahitvā maggaṃ paccavekkhanti, sekkhā vā puthujjanā vā kusalaṃ aniccato dukkhato anattato vipassanti, cetopariyañāṇena kusalacittasamaṅgissa cittaṃ jānanti, ākāsānañcāyatanakusalaṃ viññāṇañcāyatanakusalassa ārammaṇapaccayena paccayo. Ākiñcaññāyatanakusalaṃ nevasaññānāsaññāyatanakusalassa ārammaṇapaccayena paccayo. Kusalā khandhā iddhividhañāṇassa, cetopariyañāṇassa, pubbenivāsānussatiñāṇassa, yathākammupagañāṇassa, anāgataṃsañāṇassa ārammaṇapaccayena paccayo’’ti evamādinā bhagavatā vitthārato vibhajitvā desito.

Adhipatipaccayavibhaṅga

Pucchā – abhidhammapiṭake āvuso sattasu pakaraṇesu sattame paṭṭhānamahāpakaraṇe catuvīsatiyā paṭṭhānesu paṭhame dhammānulomatikapaṭṭhānesu bāvīsatiyā tikesu paṭhame kusalattike sattasu mahāvāresu sattame pañhāvāre catūsu nayesu paṭhame paccayānulomanaye pucchāvissajjanāsaṅkhyāsaṅkhātesu tīsu vāresu dutiye vissajjanāsaṅkhāte vibhaṅgavāre hetupaccayavibhaṅgādīsu catuvīsatiyā vibhaṅgesu tatiyo adhipatipaccayavibhaṅgo kathaṃ vitthārena vibhajitvā desito.

Vissajjanā – abhidhammapiṭake bhante sattasu pakaraṇesu sattame anantanayasamantapaṭṭhāne mahāpakaraṇe catuvīsatiyā paṭṭhānesu paṭhame dhammānulomatikapaṭṭhāne bāvīsatiyā tikesu paṭhame kusalattike sattasu mahāvāresu sattame pañhāvāre catūsu nayesu paṭhame paccayānulomanaye pucchāvissajjanāsaṅkhyāsaṅkhātesu tīsu vāresu dutiye vissajjanāsaṅkhāte vibhaṅgavāre hetupaccayavibhaṅgādīsu catuvīsatiyā vibhaṅgesu tatiyo adhipatipaccayavibhaṅgo ‘‘kusalo dhammo kusalassa dhammassa adhipatipaccayena paccayo. Ārammaṇādhipati, sahajātādhipati. Ārammaṇādhipati–dānaṃ datvā sīlaṃ samādiyitvā uposathakammaṃ katvā taṃ garuṃ katvā paccavekkhati. Pubbe suciṇṇāni garuṃ katvā paccavekkhati, jhānā vuṭṭhahitvā jhānaṃ garuṃ katvā paccavekkhati, sekkhā gotrabhuṃ garuṃ katvā paccavekkhanti, vodānaṃ garuṃ katvā paccavekkhanti, sekkhā maggā vuṭṭhahitvā maggaṃ garuṃ katvā paccavekkhanti. Sahajātādhipati–kusalādhipati sampayuttakānaṃ khandhānaṃ adhipatipaccayena paccayo’’ti evamādinā bhagavatā vitthārato vibhajitvā desito.

Anantarapaccayavibhaṅga

Pucchā – tenāvuso bhagavatā…pe… catuttho anantarapaccayavibhaṅgo kathaṃ vitthārena vibhajitvā desito.

Vissajjanā – abhidhammapiṭake bhante…pe… catuttho anantarapaccayavibhaṅgo ‘‘kusalo dhammo kusalassa dhammassa anantarapaccayena paccayo, purimā purimā kusalā khandhā pacchimānaṃ pacchimānaṃ kusalānaṃ khandhānaṃ anantarapaccayena paccayo. Anulomaṃ gotrabhussa, anulomaṃ vodānassa, gotrabhu maggassa, vodānaṃ maggassa anantarapaccayena paccayo’’ti evamādinā bhagavatā vitthārato vibhajitvā desito.

Sahajātapaccayavibhaṅga

Pucchā – tenāvuso…pe… chaṭṭho sahajātapaccayavibhaṅgo kathaṃ vitthārena vibhajitvā desito.

Vissajjanā – abhidhammapiṭake bhante…pe… chaṭṭho sahajātapaccayavibhaṅgo ‘‘kusalo dhammo kusalassa dhammassa sahajātapaccayena paccayo, kusalo eko khandho tiṇṇannaṃ khandhānaṃ sahajātapaccayena paccayo, tayo khandhā ekassa khandhassa sahajātapaccayena paccayo, dve dvinnaṃ khandhānaṃ sahajātapaccayena paccayo. Kusalo dhammo abyākatassa dhammassa sahajātapaccayena paccayo, kusalā khandhā cittasamuṭṭhānānaṃ rūpānaṃ sahajātapaccayena paccayo’’ti evamādinā bhagavatā vitthārato vibhajitvā desito.

Upanissayapaccayavibhaṅga

Pucchā – tenāvuso bhagavatā…pe… navamo upanissayapaccayavibhaṅgo kathaṃ vitthārena vibhajitvā desito.

Vissajjanā – abhidhammapiṭake bhante…pe… navamo upanissayapaccayavibhaṅgo ‘‘kusalo dhammo kusalassa dhammassa upanissayapaccayena paccayo. Ārammaṇūpanissayo, anantarūpanissayo, pakatūpanissayo. Ārammaṇūpanissayo–dānaṃ datvā sīlaṃ samādiyitvā uposathakammaṃ katvā kaṃ garuṃ katvā paccavekkhati…pe…

Pakatūpanissayo – saddhaṃ upanissāya dānaṃ deti sīlaṃ samādiyati uposathakammaṃ karoti, jhānaṃ uppādeti, vipassanaṃ uppādeti, maggaṃ uppādeti, abhiññaṃ uppādeti, samāpattiṃ uppādetī’’ti evamādinā bhagavatā vitthārato vibhajitvā desito.

Purejātapaccayavibhaṅga

Pucchā – tenāvuso…pe… dasamo purejātapaccayavibhaṅgo kathaṃ vitthārena vibhajitvā desito.

Vissajjanā – abhidhammapiṭake bhante…pe… dasamo purejātapaccayavibhaṅgo ‘‘abyākato dhammo abyākatassa dhammassa purejātapaccayena paccayo. Ārammaṇapurejātaṃ, vatthupurejātaṃ. Ārammaṇapurejātaṃ–arahā cakkhuṃ aniccato dukkhato anattato vipassati. Ghānaṃ, jivhaṃ, kāyaṃ, rūpe, sadde, gandhe, rase, phoṭṭhabbe, vatthuṃ aniccato dukkhato anattato vipassati. Dibbena cakkhunā rūpaṃ passati, dibbāya sotadhātuyā saddaṃ suṇāti, rūpāyatanaṃ cakkhuviññāṇassa, saddāyatanaṃ sotaviññāṇassa, gandhāyatanaṃ ghānaviññāṇassa, rasāyatanaṃ jivhāviññāṇassa, phoṭṭhabbāyatanaṃ kāyaviññāṇassa purejātapaccayena paccayo. Vatthupurejātaṃ–cakkhāyatanaṃ cakkhuviññāṇassa, sotāyatanaṃ sotaviññāṇassa, ghānāyatanaṃ ghānaviññāṇassa, jivhāyatanaṃ jivhāviññāṇassa, kāyāyatanaṃ kāyaviññāṇassa, vatthu vipākābyākatānaṃ kriyābyākatānaṃ khandhānaṃ purejātapaccayena paccayo’’ti evamādinā bhagavatā vitthārato vibhajitvā desito.

Kammapaccayavibhaṅga

Pucchā – tenāvuso bhagavatā…pe… terasamo kammapaccayavibhaṅgo kathaṃ vitthārena vibhajitvā desito.

Vissajjanā – abhidhammapiṭake bhante…pe… terasamo kammapaccayavibhaṅgo ‘‘kusalo dhammo kusalassa dhammassa kammapaccayena paccayo, kusalā cetanā sampayuttakānaṃ khandhānaṃ kammapaccayena paccayo. Kusalo dhammo abyākatassa dhammassa kammapaccayena paccayo. Sahajātā, nānākkhaṇikā. Sahajātā–kusalā cetanā cittasamuṭṭhānānaṃ rūpānaṃ kammapaccayena paccayo. Nānākkhaṇikā–kusalā cetanā vipākānaṃ khandhānaṃ kaṭattā ca rūpānaṃ kammapaccayena paccayo. Kusalo dhammo kusalassa ca abyākatassa ca dhammassa kammapaccayena paccayo. Kusalā cetanā sampayuttakānaṃ khandhānaṃ cittasamuṭṭhānānañca rūpānaṃ kammapaccayena paccayo’’ti evamādinā bhagavatā vitthārato vibhajitvā desito.

Āhārapaccayavibhaṅga

Pucchā – tenāvuso…pe… pannarasamo āhārapaccayavibhaṅgo kathaṃ vitthārena vibhajitvā desito.

Vissajjanā – abhidhammapiṭake bhante…pe… pannarasamo āhārapaccayavibhaṅgo ‘‘kusalo dhammo kusalassa dhammassa āhārapaccayena paccayo. Kusalā āhārā sampayuttakānaṃ khandhānaṃ āhārapaccayena paccayo. Kusalo dhammo abyākatassa dhammassa āhārapaccayena paccayo. Kusalā āhārā cittasamuṭṭhānānaṃ rūpānaṃ āhārapaccayena paccayo’’ti evamādinā bhagavatā vitthārato vibhajitvā desito.

Indriyapaccayavibhaṅga

Pucchā – tenāvuso bhagavatā…pe… soḷasamo indriyapaccayavibhaṅgo kathaṃ vitthārena vibhajitvā desito.

Vissajjanā – abhidhammapiṭake bhante…pe… soḷasamo indriyapaccayavibhaṅgo ‘‘kusalo dhammo kusalassa dhammassa indriyapaccayena paccayo, kusalo indriyā sampayuttakānaṃ khandhānaṃ indriyapaccayena paccayo. Kusalo dhammo abyākatassa dhammassa indriyapaccayena paccayo, kusalā indriyā cittasamuṭṭhānānaṃ rūpānaṃ indriyapaccayena paccayo’’ti evamādinā bhagavatā vitthārato vibhajitvā desito.

Saṅkhyāvāra

Pucchā – tenāvuso…pe… pucchāvissajjanāsaṅkhyāvārasaṅkhātesu tīsu vāresu tatiyo saṅkhyāvāro kathaṃ vitthārato vibhajitvā desito.

Vissajjanā – abhidhammapiṭake bhante…pe… tatiyo saṅkhyāvāro ‘‘hetuyā satta, ārammaṇe nava, adhipatiyā dasa, anantara samanantare satta, sahajāte nava, aññamaññe tīṇi, nissaye terasa, upanissaye nava, purejāte pacchājāte āsevane tīṇi, kamme satta, vipāke ekaṃ, āhāre indriye jhāne magge satta, sampayutte tīṇi, vippayutte pañca, atthiyā terasa, natthiyā vigate satta, avigate terasā’’ti evamādinā bhagavatā vitthārato vibhajitvā desito.

Hetu sahajāta nissaya atthi avigatanti satta, hetu sahajāta aññamañña nissaya atthi avigatanti tīṇi, hetu sahajāta aññamañña nissaya sampayutta atthi avigatanti tīṇi …

Vedanātika paṭiccavāra

Pucchā – tenāvuso bhagavatā…pe… paṭhamaṃ kusalattikaṃ vitthārato vibhajitvā tadanantaraṃ avasesā vedanāttikādayo ekavīsatitikā kathaṃ vitthārato vibhajitvā desitā.

Vissajjanā – abhidhammapiṭake bhante…pe… paṭhamaṃ kusalattikaṃ vitthārato vibhajitvā tadanantaraṃ avasesā vedanāttikādayo ekavīsatitikā ‘‘sukhāya vedanāya sampayuttaṃ dhammaṃ paṭicca sukhāya vedanāya sampayutto dhammo uppajjati hetupaccayā. Sukhāya vedanāya sampayuttaṃ ekaṃ khandhaṃ paṭicca dve khandhā, dve khandhe paṭicca eko khandho, paṭisandhikkhaṇe sukhāya vedanāya sampayuttaṃ ekaṃ khandhaṃ paṭicca dve khandhā, dve khandhe paṭicca eko khandho’’ti evamādinā ca. Vipākaṃ dhammaṃ paṭicca vipāko dhammo uppajjati hetupaccayā. Vipākaṃ ekaṃ khandhaṃ paṭicca tayo khandhā, tayo khandhe paṭicca eko khandho, dve khandhe paṭicca dve khandhā, paṭisandhikkhaṇe vipākaṃ ekaṃ khandhaṃ paṭicca tayo khandhā, tayo khandhe paṭicca eko khandho, dve khandhe paṭicca dve khandhā. Vipākaṃ dhammaṃ paṭicca nevavipākanavipākadhammadhammo uppajjati hetupaccayā, vipāke khandhe paṭicca cittasamuṭṭhānarūpaṃ, paṭisandhikkhaṇe vipāke khandhe paṭicca kaṭattārūpaṃ, khandhe paṭicca vatthū’’ti evamādinā ca ekekasmiṃ tike sattahi sattahi mahāvārehi ekekasmiñca mahāvāre catūhi catūhi nayehi bhagavatā vitthārato vibhajitvā desitā.

Dukapaṭṭhāna

Pucchā – tenāvuso…pe… tikapaṭṭhānādīsu chasu antogadhapaṭṭhānādīsu paṭhamaṃ tikapaṭṭhānaṃ desetvā tadanantaraṃ dukapaṭṭhānaṃ kathaṃ vitthārato vibhajitvā desitaṃ.

Vissajjanā – abhidhammapiṭake bhante…pe… tikapaṭṭhānādīsu chasu antogadhapaṭṭhānādīsu paṭhamaṃ tikapaṭṭhānaṃ vibhajitvā tadanantaraṃ dukapaṭṭhānaṃ ‘‘hetuṃ dhammaṃ paṭicca hetu dhammo uppajjati hetupaccayā, alobhaṃ paṭicca adoso amoho, adosaṃ paṭicca alobho amoho, amohaṃ paṭicca alobho adoso. Lobhaṃ paṭicca moho, mohaṃ paṭicca lobho, dosaṃ paṭicca moho, mohaṃ paṭicca doso’’ti evamādinā ca. Saraṇaṃ dhammaṃ paṭicca saraṇo dammo uppajjati hetupaccayā, saraṇaṃ ekaṃ khandhaṃ paṭicca tayo khandhā, tayo khandhe paṭicca eko khandho, dve khandhe paṭicca dve khandhā. Saraṇaṃ dhammaṃ paṭicca araṇo dhammo uppajjati hetupaccayā, saraṇo khandhe paṭicca cittasamuṭṭhānaṃ rūpaṃ. Saraṇaṃ dhammaṃ paṭicca saraṇo ca araṇo ca dhammā uppajjanti hetupaccayā. Saraṇaṃ ekaṃ khandhaṃ paṭicca tayo khandhā cittasamuṭṭhānañca rūpaṃ, tayo khandhe paṭicca eko khandho cittasamuṭṭhānañca rūpaṃ, dve khandhe paṭicca dve khandhā cittasamuṭṭhānañca rūpa’’nti evamādinā ca. Ekekasmiṃ duke sattahi sattahi mahāvārehi ekekasmiñca mahāvāre catūhi catūhi nayehi bhagavatā vitthārato vibhajitvā desitaṃ.

Saraṇaṃ dhammaṃ paṭicca saraṇo dhammo uppajjati hetupaccayā, saraṇaṃ ekaṃ khandhaṃ paṭicca tayo khandhā, tayo khandhe paṭicca eko khandho, dve

Khandhe paṭicca dve khandhā …

Dukatikapaṭṭhāna dukadukapaṭṭhāna

Pucchā – tenāvuso…pe… tikapaṭṭhānādīsu chasu antogadhapaṭṭhānesu paṭhamaṃ tikapaṭṭhānañca dutiyaṃ dukapaṭṭhānañca vibhajitvā tadavasesāni dukatikapaṭṭhānādīni cattāro paṭṭhānāni kathaṃ vibhajitvā desitāni.

Vissajjanā – abhidhammapiṭake bhante…pe… tikapaṭṭhānādīsu chasu antogadhapaṭṭhānesu paṭhamaṃ tikapaṭṭhānañca dutiyaṃ dukapaṭṭhānañca vibhajitvā tadavasesā dukatikapaṭṭhānādayo ‘‘hetuṃ kusalaṃ dhammaṃ paṭicca hetu kusalo dhammo uppajjati hetupaccayā. Hetuṃ kusalaṃ dhammaṃ paṭicca nahetu kusalo dhammo uppajjati hetupaccayā. Hetuṃ kusalaṃ dhammaṃ paṭicca hetu kusalo ca nahetu kusalo ca dhammā uppajjanti hetupaccayā, nahetuṃ kusalaṃ dhammaṃ paṭicca nahetu kusalo dhammo uppajjati hetupaccayā, nahetuṃ kusalaṃ dhammaṃ paṭicca hetu kusalo dhammo uppajjati hetupaccayā, nahetuṃ kusalaṃ dhammaṃ paṭicca hetu kusalo ca nahetu kusalo ca dhammā uppajjanti hetupaccayā’’ti evamādinā vitthārato vibhajitvā desitāni.

Dhammapaccanīyapaṭṭhāna

Pucchā – tenāvuso bhagavatā…pe… paṭhamaṃ dhammānulomapaṭṭhānaṃ vibhajitvā tadanantaraṃ dutiyaṃ dhammapaccanīyapaṭṭhānaṃ kathaṃ vibhajitvā desitaṃ.

Vissajjanā – abhidhammapiṭake bhante…pe… paṭhamaṃ dhammānulomapaṭṭhānaṃ vibhajitvā tadanantaraṃ dutiyaṃ dhammapaccanīyapaṭṭhānaṃ ‘‘nakusalaṃ dhammaṃ paṭicca nakusalo dhammo uppajjati hetupaccayā. Akusalābyākataṃ ekaṃ khandhaṃ paṭicca akusalābyākatā tayo khandhā cittasamuṭṭhānañca rūpaṃ. Tayo khandhe paṭicca eko khandho cittasamuṭṭhānañca rūpaṃ. Dve khandhe paṭicca dve khandhā cittasamuṭṭhānañca rūpaṃ. Nakusalaṃ dhammaṃ paṭicca naakusalo dhammo uppajjati hetu paccayā. Vipākābyākataṃ kiriyābyākataṃ ekaṃ khandhaṃ paṭicca tayo khandhā cittasamuṭṭhānañca rūpaṃ. Tayo khandhe paṭicca eko khandho cittasamuṭṭhānañca rūpaṃ. Dve khandhe paṭicca dve khandhā cittasamuṭṭhānañca rūpaṃ. Paṭisandhikkhaṇe…pe… nakusalaṃ dhammaṃ paṭicca naabyākato dhammo uppajjati hetupaccayā. Akusalaṃ ekaṃ khandhaṃ paṭicca tayo khandhā, tayo khandhe paṭicca eko khandho, dve khandhe paṭicca dve khandhā’’ti evamādinā tikapaṭṭhānādīhi chahi antogadhapaṭṭhānehi ekekasmiñca tikapaṭṭhāne dukapaṭṭhāne dukatikapaṭṭhāne tikadukapaṭṭhāne tikatikapaṭṭhāne dukadukapaṭṭhāne sattahi sattahi mahāvārehi ekekasmiñca mahāvāre catūhi catūhi nayehi bhagavatā vitthārato vibhajitvā desitaṃ.

Dhammānulomapaccanīyapaṭṭhāna

Pucchā – tenāvuso bhagavatā…pe… tatiyaṃ dhammānulomapaccanīyapaṭṭhānaṃ kathaṃ vitthārato vibhajitvā desitaṃ.

Vissajjanā – abhidhammapiṭake…pe… tatiyaṃ dhammānulomapaccanīyapaṭṭhānaṃ ‘‘kusalaṃ dhammaṃ paṭicca nakusalo dhammo uppajjati hetupaccayā. Kusale khandhe paṭicca cittasamuṭṭhānarūpaṃ. Kusalaṃ dhammaṃ paṭicca naakusalo dhammo uppajjati hetupaccayā. Kusalaṃ ekaṃ khandhaṃ paṭicca tayo khandhā cittasamuṭṭhānañca rūpaṃ. Tayo khandhe paṭicca eko khandho cittasamuṭṭhānañca rūpaṃ. Dve khandhe paṭicca dve khandhā cittasamuṭṭhānañca rūpaṃ. Kusalaṃ dhammaṃ paṭicca naabyākato dhammo uppajjati hetupaccayā. Kusalaṃ ekaṃ khandhaṃ paṭicca tayo khandhā, tayo khandhe paṭicca eko khandho, dve khandhe paṭicca dve khandhā. Kusalaṃ dhammaṃ paṭicca naakusalo ca naabyākato ca dhammā uppajjanti hetupaccayā. Kusalaṃ ekaṃ khandhaṃ paṭicca tayo khandhā…pe… dve khandhe paṭicca dve khandhā. Kusalaṃ dhammaṃ paṭicca nakusalo ca naakusalo ca dhammā uppajjanti hetupaccayā. Kusale khandhe paṭicca cittasamuṭṭhānarūpa’’nti evamādinā bhante tikapaṭṭhānādīhi chahi antogadhapaṭṭhānehi ekekasmiñca tikapaṭṭhāne dukapaṭṭhāne tikadukapaṭṭhāne dukatikapaṭṭhāne tikatikapaṭṭhāne dukadukapaṭṭhāne sattahi sattahi mahāvārehi ekekasmiñca mahāvāre catūhi catūhi nayehi bhagavatā vitthārato vibhajitvā desitaṃ.

Dhammapaccanīyānulomapaṭṭhāna

Pucchā – tenāvuso bhagavatā…pe… dhammānulomādīsu padhānabhūtesu catūsu paṭṭhānesu catutthaṃ pariyosānabhūtaṃ dhammapaccanīyānulomapaṭṭhānaṃ kathaṃ vitthārato vibhajitvā desitaṃ.

Vissajjanā – abhidhammapiṭake bhante…pe… dhammānulomapaṭṭhānādīsu catūsu padhānabhūtesu mahāpaṭṭhānesu catutthaṃ pariyosānabhūtaṃ dhammapaccanīyānulomapaṭṭhānaṃ ‘‘nakusalaṃ dhammaṃ paṭicca akusalo dhammo uppajjati hetupaccayā, akusalaṃ ekaṃ khandhaṃ paṭicca tayo khandhā, tayo khandhe paṭicca eko khandho, dve khandhe paṭicca dve khandhā. Nakusalaṃ dhammaṃ paṭicca naakusalo dhammo uppajjati hetupaccayā. Akusale khandhe paṭicca cittasamuṭṭhānarūpaṃ, vipākābyākataṃ kriyābyākataṃ ekaṃ khandhaṃ paṭicca tayo khandhā cittasamuṭṭhānañca rūpaṃ…pe… dve khandhe paṭicca dve khandhā cittasamuṭṭhānañca rūpaṃ. Khandhe paṭicca vatthu, vatthuṃ paṭicca khandhā. Nakusalaṃ dhammaṃ paṭicca naabyākato dhammo uppajjati hetupaccayā, akusalaṃ ekaṃ khandhaṃ paṭicca tayo khandhā, tayo khandhe paṭicca eko khandho, dve khandhe paṭicca dve khandhā’’ti evamādinā tikapaṭṭhānādīhi cāti antogadhapabhedapaṭṭhānehi ekekasmiñca tikapaṭṭhāne dukapaṭṭhāne dukatikatikadukatikatikadukadukapaṭṭhāne paṭiccavārādīhi sattahi mahāvārehi ekekasmiñca mahāvāre paccayānulomādīhi catūhi catūhi nayehi bhagavatā vitthārato vibhajitvā desitaṃ.

Namo tassa bhagavato arahato sammāsambuddhassa

Abhidhammatthasaṅgaho

Ganthārambhakathā

1. Sammāsambuddhamatulaṃ, sasaddhammagaṇuttamaṃ.

Abhivādiya bhāsissaṃ, abhidhammatthasaṅgahaṃ.

Catuparamatthadhammo

2. Tattha vuttābhidhammatthā, **catudhā paramatthato**.

Cittaṃ cetasikaṃ rūpaṃ, nibbānamiti sabbathā.

1. Cittaparicchedo

Bhūmibhedacittaṃ

3. Tattha **cittaṃ** tāva catubbidhaṃ hoti kāmāvacaraṃ rūpāvacaraṃ arūpāvacaraṃ lokuttarañceti.

Akusalacittaṃ

4. Tattha katamaṃ **kāmāvacaraṃ**? Somanassasahagataṃ diṭṭhigatasampayuttaṃ asaṅkhārikamekaṃ, sasaṅkhārikamekaṃ, somanassasahagataṃ diṭṭhigatavippayuttaṃ asaṅkhārikamekaṃ, sasaṅkhārikamekaṃ, upekkhāsahagataṃ diṭṭhigatasampayuttaṃ asaṅkhārikamekaṃ, sasaṅkhārikamekaṃ, upekkhāsahagataṃ diṭṭhigatavippayuttaṃ asaṅkhārikamekaṃ, sasaṅkhārikamekanti imāni aṭṭhapi lobhasahagatacittāni nāma.

5. Domanassasahagataṃ paṭighasampayuttaṃ asaṅkhārikamekaṃ, sasaṅkhārikamekanti imāni dvepi paṭighasampayuttacittāni nāma.

6. Upekkhāsahagataṃ vicikicchāsampayuttamekaṃ, upekkhāsahagataṃ uddhaccasampayuttamekanti imāni dvepi momūhacittāni nāma.

7. Iccevaṃ sabbathāpi **dvādasākusalacittāni** samattāni.

8. Aṭṭhadhā lobhamūlāni, dosamūlāni ca dvidhā.

Mohamūlāni ca dveti, dvādasākusalā siyuṃ.

Ahetukacittaṃ

9. Upekkhāsahagataṃ cakkhuviññāṇaṃ, tathā sotaviññāṇaṃ, ghānaviññāṇaṃ, jivhāviññāṇaṃ, dukkhasahagataṃ kāyaviññāṇaṃ, upekkhāsahagataṃ sampaṭicchanacittaṃ, upekkhāsahagataṃ santīraṇacittañceti imāni sattapi akusalavipākacittāni nāma.

10. Upekkhāsahagataṃ kusalavipākaṃ cakkhuviññāṇaṃ, tathā sotaviññāṇaṃ, ghānaviññāṇaṃ, jivhāviññāṇaṃ, sukhasahagataṃ kāyaviññāṇaṃ, upekkhāsahagataṃ sampaṭicchanacittaṃ, somanassasahagataṃ santīraṇacittaṃ, upekkhāsahagataṃ santīraṇacittañceti imāni aṭṭhapi kusalavipākāhetukacittāni nāma.

11. Upekkhāsahagataṃ pañcadvārāvajjanacittaṃ, tathā manodvārāvajjanacittaṃ, somanassasahagataṃ hasituppādacittañceti imāni tīṇipi ahetukakiriyacittāni nāma.

12. Icceva sabbathāpi **aṭṭhārasāhetukacittāni** samattāni.

13. Sattākusalapākāni, puññapākāni aṭṭhadhā.

Kriyacittāni tīṇīti, aṭṭhārasa ahetukā.

Sobhanacittaṃ

14. Pāpāhetukamuttāni, **sobhanānī**ti vuccare.

Ekūnasaṭṭhi cittāni, athekanavutīpi vā.

Kāmāvacarasobhanacittaṃ

15. Somanassasahagataṃ ñāṇasampayuttaṃ asaṅkhārikamekaṃ, sasaṅkhārikamekaṃ, somanassasahagataṃ ñāṇavippayuttaṃ asaṅkhārikamekaṃ, sasaṅkhārikamekaṃ, upekkhāsahagataṃ ñāṇasampayuttaṃ asaṅkhārikamekaṃ, sasaṅkhārikamekaṃ. Upekkhāsahagataṃ ñāṇavippayuttaṃ asaṅkhārikamekaṃ, sasaṅkhārikamekanti imāni aṭṭhapi kāmāvacarakusalacittāni nāma.

16. Somanassasahagataṃ ñāṇasampayuttaṃ asaṅkhārikamekaṃ, sasaṅkhārikamekaṃ, somanassasahagataṃ ñāṇavippayuttaṃ asaṅkhārikamekaṃ, sasaṅkhārikamekaṃ, upekkhāsahagataṃ ñāṇasampayuttaṃ asaṅkhārikamekaṃ, sasaṅkhārikamekaṃ, upekkhāsahagataṃ ñāṇavippayuttaṃ asaṅkhārikamekaṃ, sasaṅkhārikamekanti imāni aṭṭhapi sahetukakāmāvacaravipākacittāni nāma.

17. Somassasahagataṃ ñāṇasampayuttaṃ asaṅkhārikamekaṃ, sasaṅkhārikamekaṃ, somanassasahagataṃ ñāṇavippayuttaṃ asaṅkhārikamekaṃ, sasaṅkhārikamekaṃ, upekkhāsahagataṃ ñāṇasampayuttaṃ asaṅkhārikamekaṃ, sasaṅkhārikamekaṃ, upekkhāsahagataṃ ñāṇavippayuttaṃ asaṅkhārikamekaṃ, sasaṅkhārikamekanti imāni aṭṭhapi sahetukakāmāvacarakiriyacittāni nāma.

18. Iccevaṃ sabbathāpi **catuvīsati sahetukakāmāvacarakusalavipākakiriyacittāni** samattāni.

19. Vedanāñāṇasaṅkhārabhedena catuvīsati.

Sahetukāmāvacarapuññapākakriyā matā.

20. Kāme tevīsa pākāni, puññāpuññāni vīsati.

Ekādasa kriyā ceti, catupaññāsa sabbathā.

Rūpāvacaracittaṃ

21. Vitakkavicārapītisukhekaggatāsahitaṃ paṭhamajjhānakusalacittaṃ, vicārapītisukhekaggatāsahitaṃ dutiyajjhānakusalacittaṃ, pītisukhekaggatāsahitaṃ tatiyajjhānakusalacittaṃ, sukhekaggatāsahitaṃ catutthajjhānakusalacittaṃ, upekkhekaggatāsahitaṃ pañcamajjhānakusalacittañceti imāni pañcapi rūpāvacarakusalacittāni nāma.

22. Vitakkavicārapītisukhekaggatāsahitaṃ paṭhamajjhānavipākacittaṃ, vicārapītisukhekaggatāsahitaṃ dutiyajjhānavipākacittaṃ, pītisukhekaggatāsahitaṃ tatiyajjhānavipākacittaṃ, sukhekaggatāsahitaṃ catutthajjhānavipākacittaṃ, upekkhekaggatāsahitaṃ pañcamajjhānavipākacittañceti imāni pañcapi rūpāvacaravipākacittāni nāma.

23. Vitakkavicārapītisukhekaggatāsahitaṃ paṭhamajjhānakiriyacittaṃ, vicārapītisukhekaggatāsahitaṃ dutiyajjhānakiriyacittaṃ, pītisukhekaggatāsahitaṃ tatiyajjhānakiriyacittaṃ, sukhekaggatāsahitaṃ catutthajjhānakiriyacittaṃ, upekkhekaggatāsahitaṃ pañcamajjhānakiriyacittañceti imāni pañcapi rūpāvacarakiriyacittāni nāma.

24. Iccevaṃ sabbathāpi **pannarasa rūpāvacarakusalavipākakiriyacittāni** samattāni.

25. Pañcadhā jhānabhedena, rūpāvacaramānasaṃ.

Puññapākakriyābhedā, taṃ pañcadasadhā bhave.

Arūpāvacaracittaṃ

26. Ākāsānañcāyatanakusalacittaṃ, viññāṇañcāyatanakusalacittaṃ, ākiñcaññāyatanakusalacittaṃ, nevasaññānāsaññāyatanakusalacittañceti imāni cattāripi arūpāvacarakusalacittāni nāma.

27. Ākāsānañcāyatanavipākacittaṃ, viññāṇañcāyatanavipākacittaṃ, ākiñcaññāyatanavipākacittaṃ, nevasaññānāsaññāyatanavipākacittañceti imāni cattāripi arūpāvacaravipākacittāni nāma.

28. Ākāsānañcāyatanakiriyacittaṃ, viññāṇañcāyatanakiriyacittaṃ, ākiñcaññāyatanakiriyacittaṃ, nevasaññānāsaññāyatanakiriyacittañceti imāni cattāripi arūpāvacarakiriyacittāni nāma.

29. Iccevaṃ sabbathāpi **dvādasa arūpāvacarakusalavipākakiriyacittāni** samattāni.

30. Ālambaṇappabhedena, catudhāruppamānasaṃ.

Puññapākakriyābhedā, puna dvādasadhā ṭhitaṃ.

Lokuttaracittaṃ

31. Sotāpattimaggacittaṃ, sakadāgāmimaggacittaṃ, anāgāmimaggacittaṃ, arahattamaggacittañceti imāni cattāripi lokuttarakusalacittāni nāma.

32. Sotāpattiphalacittaṃ, sakadāgāmiphalacittaṃ, anāgāmiphalacittaṃ, arahattaphalacittañceti imāni cattāripi lokuttaravipākacittāni nāma.

33. Iccevaṃ sabbathāpi **aṭṭha lokuttarakusalavipākacittāni** samattāni.

34. Catumaggappabhedena, catudhā kusalaṃ tathā.

Pākaṃ tassa phalattāti, aṭṭhadhānuttaraṃ mataṃ.

Cittagaṇanasaṅgaho

35. Dvādasākusalānevaṃ, kusalānekavīsati.

Chattiṃseva vipākāni, kriyacittāni vīsati.

36. Catupaññāsadhā kāme, rūpe pannarasīraye.

Cittāni dvādasāruppe, aṭṭhadhānuttare tathā.

37. Itthamekūnanavutipabhedaṃ pana mānasaṃ.

Ekavīsasataṃ vātha, vibhajanti vicakkhaṇā.

Vitthāragaṇanā

38. Kathamekūnanavutividhaṃ cittaṃ ekavīsasataṃ hoti? Vitakkavicārapītisukhekaggatāsahitaṃ paṭhamajjhānasotāpattimaggacittaṃ, vicārapītisukhekaggatāsahitaṃ dutiyajjhānasotāpattimaggacittaṃ, pītisukhekaggatāsahitaṃ tatiyajjhānasotāpattimaggacittaṃ, sukhekaggatāsahitaṃ catutthajjhānasotāpattimaggacittaṃ, upekkhekaggatāsahitaṃ pañcamajjhānasotāpattimaggacittañceti imāni pañcapi sotāpattimaggacittāni nāma.

39. Tathā sakadāgāmimaggaanāgāmimaggaarahattamaggacittañceti samavīsati maggacittāni.

40. Tathā phalacittāni ceti **samacattālīsa lokuttaracittāni** bhavantīti.

41. Jhānaṅgayogabhedena, katvekekantu pañcadhā.

Vuccatānuttaraṃ cittaṃ, cattālīsavidhanti ca.

42. Yathā ca rūpāvacaraṃ, gayhatānuttaraṃ tathā.

Paṭhamādijhānabhede, āruppañcāpi pañcame.

Ekādasavidhaṃ tasmā, paṭhamādikamīritaṃ;
Jhānamekekamante tu, tevīsatividhaṃ bhave.

43. Sattatiṃsavidhaṃ puññaṃ, dvipaññāsavidhaṃ tathā.

Pākamiccāhu cittāni, ekavīsasataṃ budhā.

Iti abhidhammatthasaṅgahe cittasaṅgahavibhāgo nāma

Paṭhamo paricchedo.

2. Cetasikaparicchedo

Sampayogalakkhaṇaṃ

1. Ekuppādanirodhā ca, ekālambaṇavatthukā.

Cetoyuttā dvipaññāsa, dhammā cetasikā matā.

Aññasamānacetasikaṃ

2. Kathaṃ? Phasso vedanā saññā cetanā ekaggatā jīvitindriyaṃ manasikāro ceti sattime cetasikā **sabbacittasādhāraṇā** nāma.

3. Vitakko vicāro adhimokkho vīriyaṃ pīti chando cāti cha ime cetasikā **pakiṇṇakā** nāma.

4. Evamete terasa cetasikā **aññasamānā**ti veditabbā.

Akusalacetasikaṃ

5. Moho ahirikaṃ anottappaṃ uddhaccaṃ lobho diṭṭhi māno doso issā macchariyaṃ kukkuccaṃ thinaṃ middhaṃ vicikicchā ceti cuddasime cetasikā **akusalā** nāma.

Sobhanacetasikaṃ

6. Saddhā sati hirī ottappaṃ alobho adoso tatramajjhattatā kāyapassaddhi cittapassaddhi kāyalahutā cittalahutā kāyamudutā cittamudutā kāyakammaññatā cittakammaññatā kāyapāguññatā cittapāguññatā kāyujukatā cittujukatā ceti ekūnavīsatime cetasikā **sobhanasādhāraṇā** nāma.

7. Sammāvācā sammākammanto sammāājīvo ceti tisso **viratiyo** nāma.

8. Karuṇā muditā **appamaññāyo** nāmāti sabbathāpi paññindriyena saddhiṃ pañcavīsatime cetasikā **sobhanā**ti veditabbā.

9. Ettāvatā ca –

Terasaññasamānā ca, cuddasākusalā tathā;
Sobhanā pañcavīsāti, dvipaññāsa pavuccare.

Sampayoganayo

10. Tesaṃ cittāviyuttānaṃ, yathāyogamito paraṃ.

Cittuppādesu paccekaṃ, sampayogo pavuccati.

11. Satta sabbattha yujjanti, yathāyogaṃ pakiṇṇakā.

Cuddasākusalesveva, sobhanesveva sobhanā.

Aññasamānacetasikasampayoganayo

12. Kathaṃ? **Sabbacittasādhāraṇā** tāva sattime cetasikā sabbesupi ekūnanavuticittuppādesu labbhanti.

13. **Pakiṇṇakesu** pana vitakko tāva dvipañcaviññāṇavajjitakāmāvacaracittesu ceva ekādasasu paṭhamajjhānacittesu ceti pañcapaññāsacittesu uppajjati.

14. Vicāro pana tesu ceva ekādasasu dutiyajjhānacittesu cāti chasaṭṭhicittesu.

15. Adhimokkho dvipañcaviññāṇavicikicchāsahagatavajjitacittesu.

16. Vīriyaṃ pañcadvārāvajjanadvipañcaviññāṇasampaṭicchanasantīraṇavajjitacittesu.

17. Pīti domanassupekkhāsahagatakāyaviññāṇacatutthajjhānavajjitacittesu.

18. Chando ahetukamomūhavajjitacittesūti.

19. Te pana cittuppādā yathākkamaṃ –

Chasaṭṭhi pañcapaññāsa, ekādasa ca soḷasa;
Sattati vīsati ceva, pakiṇṇakavivajjitā.

Pañcapaññāsa chasaṭṭhiṭṭhasattati tisattati;
Ekapaññāsa cekūnasattati sapakiṇṇakā.

Akusalacetasikasampayoganayo

20. **Akusalesu** pana moho ahirikaṃ anottappaṃ uddhaccañcāti cattārome cetasikā sabbākusalasādhāraṇā nāma, sabbesupi dvādasā kusalesu labbhanti.

21. Lobho aṭṭhasu lobhasahagatacittesveva labbhati.

22. Diṭṭhi catūsu diṭṭhigatasampayuttesu.

23. Māno catūsu diṭṭhigatavippayuttesu.

24. Doso issā macchariyaṃ kukkuccañcāti dvīsu paṭighasampayuttacittesu.

25. Thinamiddhaṃ pañcasu sasaṅkhārikacittesu.

26. Vicikicchā vicikicchāsahagatacitteyevāti.

27. Sabbāpuññesu cattāro,

Lobhamūle tayo gatā;
Dosamūlesu cattāro,
Sasaṅkhāre dvayaṃ tathā.

Vicikicchā vicikicchā-citte cāti catuddasa;
Dvādasākulesveva, sampayujjanti pañcadhā.

Sobhanacetasikasampayoganayo

28. **Sobhanesu** pana sobhanasādhāraṇā tāva ekūnavīsatime cetasikā sabbesupi ekūnasaṭṭhisobhanacittesu saṃvijjanti.

29. Viratiyo pana tissopi lokuttaracittesu sabbathāpi niyatā ekatova labbhanti, lokiyesu pana kāmāvacarakusalesveva kadāci sandissanti visuṃ visuṃ.

30. Appamaññāyo pana dvādasasu pañcamajjhānavajjitamahaggatacittesu ceva kāmāvacarakusalesu ca sahetukakāmāvacarakiriyacittesu cāti aṭṭhavīsaticittesveva kadāci nānā hutvā jāyanti, upekkhāsahagatesu panettha karuṇāmuditā na santīti keci vadanti.

31. Paññā pana dvādasasu ñāṇasampayuttakāmāvacaracittesu ceva sabbesupi pañcatiṃsamahaggatalokuttaracittesu cāti sattacattālīsacittesu sampayogaṃ gacchatīti.

32. Ekūnavīsati dhammā, jāyantekūnasaṭṭhisu.

Tayo soḷasacittesu, aṭṭhavīsatiyaṃ dvayaṃ.

Paññā pakāsitā, sattacattālīsavidhesupi;
Sampayuttā catudhevaṃ, sobhanesveva sobhanā.

33. Issāmaccherakukkucca-viratikaruṇādayo.

Nānā kadāci māno ca, thina middhaṃ tathā saha.

34. Yathāvuttānusārena, sesā **niyatayogino**.

Saṅgahañca pavakkhāmi, tesaṃ dāni yathārahaṃ.

Saṅgahanayo

35. Chattiṃsānuttare dhammā, pañcatiṃsa mahaggate.

Aṭṭhatiṃsāpi labbhanti, kāmāvacarasobhane.

Sattavīsatipuññamhi, dvādasāhetuketi ca;
Yathāsambhavayogena, pañcadhā tattha saṅgaho.

Lokuttaracittasaṅgahanayo

36. Kathaṃ? **Lokuttaresu** tāva aṭṭhasu paṭhamajjhānikacittesu aññasamānā terasa cetasikā, appamaññāvajjitā tevīsati sobhanacetasikā ceti chattiṃsa dhammā saṅgahaṃ gacchanti, tathā dutiyajjhānikacittesu vitakkavajjā, tatiyajjhānikacittesu vitakkavicāravajjā, catutthajjhānikacittesu vitakkavicārapītivajjā, pañcamajjhānikacittesupi upekkhāsahagatā te eva saṅgayhantīti sabbathāpi aṭṭhasu lokuttaracittesu pañcakajjhānavasena pañcadhāva saṅgaho hotīti.

37. Chattiṃsa pañcatiṃsa ca, catuttiṃsa yathākkamaṃ.

Tettiṃsadvayamiccevaṃ, pañcadhānuttare ṭhitā.

Mahaggatacittasaṅgahanayo

38. **Mahaggatesu** pana tīsu paṭhamajjhānikacittesu tāva aññasamānā terasa cetasikā, viratittayavajjitā dvāvīsati sobhanacetasikā ceti pañcatiṃsa dhammā saṅgahaṃ gacchanti, karuṇāmuditā panettha paccekameva yojetabbā, tathā dutiyajjhānikacittesu vitakkavajjā, tatiyajjhānikacittesu vitakkavicāravajjā, catutthajjhānikacittesu vitakkavicārapītivajjā, pañcamajjhānikacittesu pana pannarasasu appamaññāyo na labbhantīti sabbathāpi sattavīsatimahaggatacittesu pañcakajjhānavasena pañcadhāva saṅgaho hotīti.

39. Pañcatiṃsa catuttiṃsa, tettiṃsa ca yathākkamaṃ.

Bāttiṃsa ceva tiṃseti, pañcadhāva mahaggate.

Kāmāvacarasobhanacittasaṅgahanayo

40. **Kāmāvacarasobhanesu** pana kusalesu tāva paṭhamadvaye aññasamānā terasa cetasikā, pañcavīsati sobhanacetasikā ceti aṭṭhatiṃsa dhammā saṅgahaṃ gacchanti, appamaññāviratiyo panettha pañcapi paccekameva yojetabbā, tathā dutiyadvaye ñāṇavajjitā, tatiyadvaye ñāṇasampayuttā pītivajjitā, catutthadvaye ñāṇapītivajjitā te eva saṅgayhanti. Kiriyacittesupi virativajjitā tatheva catūsupi dukesu catudhāva saṅgayhanti. Tathā vipākesu ca appamaññāvirativajjitā te eva saṅgayhantīti sabbathāpi catuvīsatikāmāvacarasobhanacittesu dukavasena dvādasadhāva saṅgaho hotīti.

41. Aṭṭhatiṃsa sattatiṃsa, dvayaṃ chattiṃsakaṃ subhe.

Pañcatiṃsa catuttiṃsa, dvayaṃ tettiṃsakaṃ kriye;
Tettiṃsa pāke bāttiṃsa, dvayekatiṃsakaṃ bhave;
Sahetukāmāvacarapuñña-pākakriyāmane.

42. Navijjantettha viratī, kriyesu ca mahaggate.

Anuttare appamaññā, kāmapāke dvayaṃ tathā;
Anuttare jhānadhammā, appamaññā ca majjhime;
Viratī ñāṇapītī ca, parittesu visesakā.

Akusalacittasaṅgahanayo

43. **Akusalesu** pana lobhamūlesu tāva paṭhame asaṅkhārike aññasamānā terasa cetasikā, akusalasādhāraṇā cattāro cāti sattarasa lobhadiṭṭhīhi saddhiṃ ekūnavīsati dhammā saṅgahaṃ gacchanti.

44. Tatheva dutiye asaṅkhārike lobhamānena.

45. Tatiye tatheva pītivajjitā lobhadiṭṭhīhi saha aṭṭhārasa.

46. Catutthe tatheva lobhamānena.

47. Pañcame pana paṭighasampayutte asaṅkhārike doso issā macchariyaṃ kukkuccañcāti catūhi saddhiṃ pītivajjitā te eva vīsati dhammā saṅgayhanti, issāmacchariyakukkuccāni panettha paccekameva yojetabbāni.

48. Sasaṅkhārikapañcakepi tatheva thinamiddhena visesetvā yojetabbā.

49. Chandapītivajjitā pana aññasamānā ekādasa, akusalasādhāraṇā cattāro cāti pannarasa dhammā uddhaccasahagate sampayujjanti.

50. Vicikicchāsahagatacitte ca adhimokkhavirahitā vicikicchāsahagatā tatheva pannarasa dhammā samupalabbhantīti sabbathāpi dvādasākusalacittuppādesu paccekaṃ yojiyamānāpi gaṇanavasena sattadhāva saṅgahitā bhavantīti.

51. Ekūnavīsāṭṭhārasa, vīsekavīsa vīsati.

Dvāvīsa pannaraseti, sattadhā kusaleṭhitā.

52. Sādhāraṇā ca cattāro, samānā ca dasāpare.

Cuddasete pavuccanti, **sabbākusalayogino**.

Ahetukacittasaṅgahanayo

53. **Ahetukesu** pana hasanacitte tāva chandavajjitā aññasamānā dvādasa dhammā saṅgahaṃ gacchanti.

54. Tathā voṭṭhabbane chandapītivajjitā.

55. Sukhasantīraṇe chandavīriyavajjitā.

56. Manodhātuttikāhetukapaṭisandhiyugaḷe chandapītivīriyavajjitā.

57. Dvipañcaviññāṇe pakiṇṇakavajjitā teyeva saṅgayhantīti sabbathāpi aṭṭhārasasu ahetukesu gaṇanavasena catudhāva saṅgaho hotīti.

58. Dvādasekādasa dasa, satta cāti catubbidho.

Aṭṭhārasāhetukesu, cittuppādesu saṅgaho.

59. Ahetukesu sabbattha, satta sesā yathārahaṃ.

Iti vitthārato vutto, tettiṃsavidhasaṅgaho.

60. Itthaṃ cittāviyuttānaṃ, sampayogañca saṅgahaṃ.

Ñatvā bhedaṃ yathāyogaṃ, cittena samamuddise.

Iti abhidhammatthasaṅgahe cetasikasaṅgahavibhāgo nāma

Dutiyo paricchedo.

3. Pakiṇṇakaparicchedo

1. Sampayuttā yathāyogaṃ, tepaññāsa sabhāvato.

Cittacetasikā dhammā, tesaṃ dāni yathārahaṃ.

2. Vedanāhetuto kiccadvārālambaṇavatthuto.

Cittuppādavaseneva, saṅgaho nāma nīyate.

Vedanāsaṅgaho

3. Tattha **vedanāsaṅgahe** tāva tividhā vedanā sukhaṃ dukkhaṃ adukkhamasukhā ceti, sukhaṃ dukkhaṃ somanassaṃ domanassaṃ upekkhāti ca bhedena pana pañcadhā hoti.

4. Tattha sukhasahagataṃ kusalavipākaṃ kāyaviññāṇamekameva, tathā dukkhasahagataṃ akusalavipākaṃ.

5. Somanassasahagatacittāni pana lobhamūlāni cattāri, dvādasa kāmāvacarasobhanāni, sukhasantīraṇahasanāni ca dveti aṭṭhārasa kāmāvacarasomanassasahagatacittāni ceva paṭhamadutiyatatiyacatutthajjhānasaṅkhātāni catucattālīsa mahaggatalokuttaracittāni ceti dvāsaṭṭhividhāni bhavanti.

6. Domanassasahagatacittāni pana dve paṭighasampayuttacittāneva.

7. Sesāni sabbānipi pañcapaññāsa upekkhāsahagatacittānevāti.

8. Sukhaṃ dukkhamupekkhāti, tividhā tattha vedanā.

Somanassaṃ domanassamitibhedena pañcadhā.

9. Sukhamekattha dukkhañca, domanassaṃ dvaye ṭhitaṃ.

Dvāsaṭṭhīsu somanassaṃ, pañcapaññāsaketarā.

Hetusaṅgaho

10. **Hetusaṅgahe** hetū nāma lobho doso moho alobho adoso amoho cāti chabbidhā bhavanti.

11. Tattha pañcadvārāvajjanadvipañcaviññāṇasampaṭicchanasantīraṇavoṭṭhabbanahasanavasena ahetukacittāni nāma.

12. Sesāni sabbānipi ekasattati cittāni sahetukāneva.

13. Tatthāpi dve momūhacittāni ekahetukāni.

14. Sesāni dasa akusalacittāni ceva ñāṇavippayuttāni dvādasa kāmāvacarasobhanāni ceti dvāvīsati dvihetukacittāni.

15. Dvādasa ñāṇasampayuttakāmāvacarasobhanāni ceva pañcatiṃsa mahaggatalokuttaracittāni ceti sattacattālīsa tihetukacittānīti.

16. Lobho doso ca moho ca,

Hetū akusalā tayo;
Alobhādosāmoho ca,
Kusalābyākatā tathā.

17. Ahetukāṭṭhārasekahetukā dve dvāvīsati.

Dvihetukā matā sattacattālīsatihetukā.

Kiccasaṅgaho

18. **Kiccasaṅgahe** kiccāni nāma paṭisandhibhavaṅgāvajjanadassanasavanaghāyanasāyanaphusanasampaṭicchanasantīraṇavoṭṭhabbanajavanatadārammaṇacutivasena cuddasavidhāni bhavanti.

19. Paṭisandhibhavaṅgāvajjanapañcaviññāṇaṭhānādivasena pana tesaṃ dasadhā ṭhānabhedo veditabbo.

20. Tattha dve upekkhāsahagatasantīraṇāni ceva aṭṭha mahāvipākāni ca nava rūpārūpavipākāni ceti ekūnavīsati cittāni paṭisandhibhavaṅgacutikiccāni nāma.

21. Āvajjanakiccāni pana dve.

22. Tathā dassanasavanaghāyanasāyanaphusanasampaṭicchanakiccāni ca.

23. Tīṇi santīraṇakiccāni.

24. Manodvārāvajjanameva pañcadvāre voṭṭhabbanakiccaṃ sādheti.

25. Āvajjanadvayavajjitāni kusalākusalaphalakiriyacittāni pañcapaññāsa javanakiccāni.

26. Aṭṭha mahāvipākāni ceva santīraṇattayañceti ekādasa tadārammaṇakiccāni.

27. Tesu pana dve upekkhāsahagatasantīraṇacittāni paṭisandhibhavaṅgacutitadārammaṇasantīraṇavasena pañcakiccāni nāma.

28. Mahāvipākāni aṭṭha paṭisandhibhavaṅgacutitadārammaṇavasena catukiccāni nāma.

29. Mahaggatavipākāni nava paṭisandhibhavaṅgacutivasena tikiccāni nāma.

30. Somanassasantīraṇaṃ santīraṇatadārammaṇavasena dukiccaṃ.

31. Tathā voṭṭhabbanaṃ voṭṭhabbanāvajjanavasena.

32. Sesāni pana sabbānipi javanamanodhātuttikadvipañcaviññāṇāni yathāsambhavamekakiccānīti.

33. Paṭisandhādayo nāma, kiccabhedena cuddasa.

Dasadhā ṭhānabhedena, cittuppādā pakāsitā.

34. Aṭṭhasaṭṭhi tathā dve ca, navāṭṭha dve yathākkamaṃ.

Ekadviticatupañcakiccaṭhānāni niddise.

Dvārasaṅgaho

35. **Dvārasaṅgahe** dvārāni nāma cakkhudvāraṃ sotadvāraṃ ghānadvāraṃ jivhādvāraṃ kāyadvāraṃ manodvārañceti chabbidhāni bhavanti.

36. Tattha cakkhumeva cakkhudvāraṃ.

37. Tathā sotādayo sotadvārādīni.

38. Manodvāraṃ pana bhavaṅganti pavuccati.

39. Tattha pañcadvārāvajjanacakkhuviññāṇasampaṭicchanasantīraṇavoṭṭhabbanakāmāvacarajavanatadārammaṇavasena chacattālīsa cittāni cakkhudvāre yathārahaṃ uppajjanti, tathā pañcadvārāvajjanasotaviññāṇādivasena sotadvārādīsupi chacattālīseva bhavantīti sabbathāpi pañcadvāre catupaññāsa cittāni kāmāvacarāneva.

40. Manodvāre pana manodvārāvajjanapañcapaññāsajavanatadārammaṇavasena sattasaṭṭhi cittāni bhavanti.

41. Ekūnavīsati paṭisandhibhavaṅgacutivasena dvāravimuttāni.

42. Tesu pana pañcaviññāṇāni ceva mahaggatalokuttarajavanāni ceti chattiṃsa yathārahamekadvārikacittāni nāma.

43. Manodhātuttikaṃ pana pañcadvārikaṃ.

44. Sukhasantīraṇavoṭṭhabbanakāmāvacarajavanāni chadvārikacittāni.

45. Upekkhāsahagatasantīraṇamahāvipākāni chadvārikāni ceva dvāravimuttāni ca.

46. Mahaggatavipākāni dvāravimuttānevāti.

47. Ekadvārikacittāni, pañcachadvārikāni ca.

Chadvārikavimuttāni, vimuttāni ca sabbathā.

Chattiṃsati tathā tīṇi, ekatiṃsa yathākkamaṃ;
Dasadhā navadhā ceti, pañcadhā paridīpaye.

Ālambaṇasaṅgaho

48. **Ālambaṇasaṅgahe** ārammaṇāni nāma rūpārammaṇaṃ saddārammaṇaṃ gandhārammaṇaṃ rasārammaṇaṃ phoṭṭhabbārammaṇaṃ dhammārammaṇañceti chabbidhāni bhavanti.

49. Tattha rūpameva rūpārammaṇaṃ, tathā saddādayo saddārammaṇādīni.

50. Dhammārammaṇaṃ pana pasādasukhumarūpacittacetasikanibbānapaññattivasena chadhā saṅgayhati.

51. Tattha cakkhudvārikacittānaṃ sabbesampi rūpameva ārammaṇaṃ, tañca paccuppannaṃ. Tathā sotadvārikacittādīnampi saddādīni, tāni ca paccuppannāniyeva.

52. Manodvārikacittānaṃ pana chabbidhampi paccuppannamatītaṃ anāgataṃ kālavimuttañca yathārahamārammaṇaṃ hoti.

53. Dvāravimuttānañca paṭisandhibhavaṅgacutisaṅkhātānaṃ chabbidhampi yathāsambhavaṃ yebhuyyena bhavantare chadvāraggahitaṃ paccuppannamatītaṃ paññattibhūtaṃ vā kammakammanimittagatinimittasammataṃ ārammaṇaṃ hoti.

54. Tesu cakkhuviññāṇādīni yathākkamaṃ rūpādiekekārammaṇāneva.

55. Manodhātuttikaṃ pana rūpādipañcārammaṇaṃ.

56. Sesāni kāmāvacaravipākāni hasanacittañceti sabbathāpi kāmāvacarārammaṇāneva.

57. Akusalāni ceva ñāṇavippayuttakāmāvacarajavanāni ceti lokuttaravajjitasabbārammaṇāni.

58. Ñāṇasampayuttakāmāvacarakusalāni ceva pañcamajjhānasaṅkhātaṃ abhiññākusalañceti arahattamaggaphalavajjitasabbārammaṇāni.

59. Ñāṇasampayuttakāmāvacarakiriyāni ceva kiriyābhiññāvoṭṭhabbanañceti sabbathāpi sabbārammaṇāni.

60. Āruppesu dutiyacatutthāni mahaggatārammaṇāni.

61. Sesāni mahaggatacittāni sabbānipi paññattārammaṇāni.

62. Lokuttaracittāni nibbānārammaṇānīti.

63. Pañcavīsa parittamhi, cha cittāni mahaggate.

Ekavīsati vohāre, aṭṭha nibbānagocare.

Vīsānuttaramuttamhi, aggamaggaphalujjhite;
Pañca sabbattha chacceti, sattadhā tattha saṅgaho.

Vatthusaṅgaho

64. **Vatthusaṅgahe** vatthūni nāma cakkhusotaghānajivhākāyahadayavatthu ceti chabbidhāni bhavanti.

65. Tāni kāmaloke sabbānipi labbhanti.

66. Rūpaloke pana ghānādittayaṃ natthi.

67. Arūpaloke pana sabbānipi na saṃvijjanti.

68. Tattha pañcaviññāṇadhātuyo yathākkamaṃ ekantena pañca pasādavatthūni nissāyeva pavattanti.

69. Pañcadvārāvajjanasampaṭicchanasaṅkhātā pana manodhātu ca hadayaṃ nissitāyeva pavattanti.

70. Avasesā pana manoviññāṇadhātusaṅkhātā ca santīraṇamahāvipākapaṭighadvayapaṭhamamaggahasanarūpāvacaravasena hadayaṃ nissāyeva pavattanti.

71. Avasesā kusalākusalakiriyānuttaravasena pana nissāya vā anissāya vā.

72. Āruppavipākavasena hadayaṃ anissāyevāti.

73. Chavatthuṃ nissitā kāme, satta rūpe catubbidhā.

Tivatthuṃ nissitāruppe, dhātvekā nissitā matā.

74. Tecattālīsa nissāya, dvecattālīsa jāyare.

Nissāya ca anissāya, pākāruppā anissitā.

Iti abhidhammatthasaṅgahe pakiṇṇakasaṅgahavibhāgo nāma

Tatiyo paricchedo.

4. Vīthiparicchedo

1. Cittuppādānamiccevaṃ, katvāsaṅgahamuttaraṃ.

Bhūmipuggalabhedena, pubbāparaniyāmitaṃ.

Pavattisaṅgahaṃ nāma, paṭisandhipavattiyaṃ;
Pavakkhāmi samāsena, yathāsambhavato kathaṃ.

2.. Vīthimuttānaṃ pana kammakammanimittagatinimittavasena tividhā hoti visayappavatti.

4. Tattha vatthudvārārammaṇāni pubbe vuttanayāneva.

Viññāṇachakkaṃ

5. Cakkhuviññāṇaṃ sotaviññāṇaṃ ghānaviññāṇaṃ jivhāviññāṇaṃ kāyaviññāṇaṃ manoviññāṇañceti cha viññāṇāni.

Vīthichakkaṃ

6. **Cha vīthiyo** pana cakkhudvāravīthi sotadvāravīthi ghānadvāravīthi jivhādvāravīthi kāyadvāravīthi manodvāravīthi ceti dvāravasena vā, cakkhuviññāṇavīthi sotaviññāṇavīthi ghānaviññāṇavīthi jivhāviññāṇavīthi kāyaviññāṇavīthi manoviññāṇavīthi ceti viññāṇavasena vā dvārappavattā cittappavattiyo yojetabbā.

Vīthibhedo

7. Atimahantaṃ mahantaṃ parittaṃ atiparittañceti pañcadvāre manodvāre pana vibhūtamavibhūtañceti chadhā visayappavatti veditabbā.

Pañcadvāravīthi

8. Kathaṃ? Uppādaṭhitibhaṅgavasena khaṇattayaṃ ekacittakkhaṇaṃ nāma.

9. Tāni pana sattarasa cittakkhaṇāni rūpadhammānamāyū.

10. Ekacittakkhaṇātītāni vā bahucittakkhaṇātītāni vā ṭhitippattāneva pañcārammaṇāni pañcadvāre āpāthamāgacchanti. Tasmā yadi ekacittakkhaṇātītakaṃ rūpārammaṇaṃ cakkhussa āpāthamāgacchati, tato dvikkhattuṃ bhavaṅge calite bhavaṅgasotaṃ vocchinditvā tameva rūpārammaṇaṃ āvajjantaṃ pañcadvārāvajjanacittaṃ uppajjitvā nirujjhati, tato tassānantaraṃ tameva rūpaṃ passantaṃ cakkhuviññāṇaṃ, sampaṭicchantaṃ sampaṭicchanacittaṃ, santīrayamānaṃ santīraṇacittaṃ, vavatthapentaṃ voṭṭhabbanacittañceti yathākkamaṃ uppajjitvā nirujjhanti, tato paraṃ ekūnatiṃsa kāmāvacarajavanesu yaṃkiñci laddhapaccayaṃ yebhuyyena sattakkhattuṃ javati, javanānubandhāni ca dve tadārammaṇapākāni yathārahaṃ pavattanti, tato paraṃ bhavaṅgapāto.

11. Ettāvatā cuddasa vīthicittuppādā, dve bhavaṅgacalanāni, pubbevātītakamekacittakkhaṇanti katvā sattarasa cittakkhaṇāni paripūrenti, tato paraṃ nirujjhati, ārammaṇametaṃ **atimahantaṃ** nāma gocaraṃ.

12. Yāva tadārammaṇuppādā pana appahontātītakamāpāthamāgataṃ ārammaṇaṃ **mahantaṃ** nāma, tattha javanāvasāne bhavaṅgapātova hoti, natthi tadārammaṇuppādo.

13. Yāva javanuppādāpi appahontātītakamāpāthamāgataṃ ārammaṇaṃ **parittaṃ** nāma, tattha javanampi anuppajjitvā dvattikkhattuṃ voṭṭhabbanameva pavattati, tato paraṃ bhavaṅgapātova hoti.

14. Yāva voṭṭhabbanuppādā ca pana appahontātītakamāpāthamāgataṃ nirodhāsannamārammaṇaṃ **atiparittaṃ** nāma, tattha bhavaṅgacalanameva hoti, natthi vīthicittuppādo.

15. Iccevaṃ cakkhudvāre, tathā sotadvārādīsu ceti sabbathāpi pañcadvāre tadārammaṇajavanavoṭṭhabbanamoghavārasaṅkhātānaṃ catunnaṃ vārānaṃ yathākkamaṃ ārammaṇabhūtā visayappavatti catudhā veditabbā.

16. Vīthicittāni satteva, cittuppādā catuddasa.

Catupaññāsa vitthārā, pañcadvāre yathārahaṃ.

Ayamettha pañcadvāre vīthicittappavattinayo.

Manodvāravīthi parittajavanavāro

17. **Manodvāre** pana yadi **vibhūta**mārammaṇaṃ āpāthamāgacchati, tato paraṃ bhavaṅgacalanamanodvārāvajjanajavanāvasāne tadārammaṇapākāni pavattanti, tato paraṃ bhavaṅgapāto.

18. **Avibhūte** panārammaṇe javanāvasāne bhavaṅgapātova hoti, natthi tadārammaṇuppādoti.

19. Vīthicittāni tīṇeva, cittuppādā daseritā.

Vitthārena panettheka-cattālīsa vibhāvaye;

Ayamettha parittajavanavāro.

Appanājavanavāro

20. **Appanājavanavāre** pana vibhūtāvibhūtabhedo natthi, tathā tadārammaṇuppādo ca.

21. Tattha hi ñāṇasampayuttakāmāvacarajavanānamaṭṭhannaṃ aññatarasmiṃ parikammopacārānulomagotrabhunāmena catukkhattuṃ tikkhattumeva vā yathākkamaṃ uppajjitvā niruddhānantarameva yathārahaṃ catutthaṃ, pañcamaṃ vā chabbīsatimahaggatalokuttarajavanesu yathābhinīhāravasena yaṃ kiñci javanaṃ appanāvīthimotarati, tato paraṃ appanāvasāne bhavaṅgapātova hoti.

22. Tattha somanassasahagatajavanānantaraṃ appanāpi somanassasahagatāva pāṭikaṅkhitabbā, upekkhāsahagatajavanānantaraṃ upekkhāsahagatāva, tatthāpi kusalajavanānantaraṃ kusalajavanañceva heṭṭhimañca phalattayamappeti, kiriyajavanānantaraṃ kiriyajavanaṃ arahattaphalañcāti.

23. Dvattiṃsa sukhapuññamhā, dvādasopekkhakā paraṃ,

Sukhitakriyato aṭṭha, cha sambhonti upekkhakā.

24. Puthujjanāna sekkhānaṃ, kāmapuññatihetuto.

Tihetukāmakriyato, vītarāgānamappanā.

Ayamettha manodvāre vīthicittappavattinayo.

Tadārammaṇaniyamo

25. Sabbatthāpi panettha aniṭṭhe ārammaṇe akusalavipākāneva pañcaviññāṇasampaṭicchanasantīraṇatadārammaṇāni.

26. Iṭṭhe kusalavipākāni.

27. Atiiṭṭhe pana somanassasahagatāneva santīraṇatadārammaṇāni, tatthāpi somanassasahagatakiriyajavanāvasāne somanassasahagatāneva tadārammaṇāni bhavanti, upekkhāsahagatakiriyajavanāvasāne ca upekkhāsahagatāneva honti.

28. Domanassasahagatajavanāvasāne ca pana tadārammaṇāniceva bhavaṅgāni ca upekkhāsahagatāneva bhavanti, tasmā yadi somanassapaṭisandhikassa domanassasahagatajavanāvasāne tadārammaṇasambhavo natthi, tadā yaṃ kiñci paricitapubbaṃ parittārammaṇamārabbha upekkhāsahagatasantīraṇaṃ uppajjati, tamanantaritvā bhavaṅgapātova hotīti vadanti ācariyā.

29. Tathā kāmāvacarajavanāvasāne kāmāvacarasattānaṃ kāmāvacaradhammesveva ārammaṇabhūtesu tadārammaṇaṃ icchantīti.

30. Kāme javanasattālambaṇānaṃ niyame sati.

Vibhūtetimahante ca, tadārammaṇamīritaṃ.

Ayamettha tadārammaṇaniyamo.

Javananiyamo

31. **Javanesu** ca parittajavanavīthiyaṃ kāmāvacarajavanāni sattakkhattuṃ chakkhattumeva vā javanti.

32. Mandappavattiyaṃ pana maraṇakālādīsu pañcavārameva.

33. Bhagavato pana yamakapāṭihāriyakālādīsu lahukappavattiyaṃ cattāripañca vā paccavekkhaṇacittāni bhavantītipi vadanti.

34. Ādikammikassa pana paṭhamakappanāyaṃ mahaggatajavanāniabhiññājavanāni ca sabbadāpi ekavārameva javanti, tato paraṃ bhavaṅgapāto.

35. Cattāro pana magguppādā ekacittakkhaṇikā, tato paraṃ dve tīṇi phalacittāni yathārahaṃ uppajjanti, tato paraṃ bhavaṅgapāto.

36. Nirodhasamāpattikāle dvikkhattuṃ catutthāruppajavanaṃ javati, tato paraṃ nirodhaṃ phusati.

37. Vuṭṭhānakāle ca anāgāmiphalaṃ vā arahattaphalaṃ vā yathārahamekavāraṃ uppajjitvā niruddhe bhavaṅgapātova hoti.

38. Sabbatthāpi samāpattivīthiyaṃ bhavaṅgasoto viya vīthiniyamo natthīti katvā bahūnipi labbhantīti.

39. Sattakkhattuṃ parittāni, maggābhiññā sakiṃ matā.

Avasesāni labbhanti, javanāni bahūnipi.

Ayamettha javananiyamo.

Puggalabhedo

40. **Duhetukānamahetukānañca** panettha kiriyajavanāni ceva appanājavanāni ca labbhanti.

41. Tathā ñāṇasampayuttavipākāni ca sugatiyaṃ.

42. Duggatiyaṃ pana ñāṇavippayuttāni ca mahāvipākāni na labbhanti.

43. **Tihetukesu** ca khīṇāsavānaṃ kusalākusalajavanāni na labbhanti.

44. Tathā sekkhaputhujjanānaṃ kiriyajavanāni.

45. Diṭṭhigatasampayuttavicikicchājavanāni ca sekkhānaṃ.

46. Anāgāmipuggalānaṃ pana paṭighajavanāni ca na labbhanti.

47. Lokuttarajavanāni ca yathārahaṃ ariyānameva samuppajjantīti.

48. Asekkhānaṃ catucattālīsa sekkhānamuddise.

Chappaññāsāvasesānaṃ, catupaññāsa sambhavā.

Ayamettha puggalabhedo.

Bhūmivibhāgo

49. **Kāmāvacarabhūmiyaṃ** panetāni sabbānipi vīthicittāni yathārahamupalabbhanti.

50. **Rūpāvacarabhūmiyaṃ** paṭighajavanatadārammaṇavajjitāni.

51. **Arūpāvacarabhūmiyaṃ** paṭhamamaggarūpāvacarahasanaheṭṭhimāruppavajjitāni ca labbhanti.

52. Sabbatthāpi ca taṃtaṃpasādarahitānaṃ taṃtaṃdvārikavīthicittāni na labbhanteva.

53. Asaññasattānaṃ pana sabbathāpi cittappavatti natthevāti.

54. Asīti vīthicittāni, kāme rūpe yathārahaṃ.

Catusaṭṭhi tathārūpe, dvecattālīsa labbhare.

Ayamettha bhūmivibhāgo.

55. Iccevaṃ chadvārikacittappavatti yathāsambhavaṃ bhavaṅgantaritā yāvatāyukamabbocchinnā pavattati.

Iti abhidhammatthasaṅgahe vīthisaṅgahavibhāgo nāma

Catuttho paricchedo.

5. Vīthimuttaparicchedo

1. Vīthicittavasenevaṃ, pavattiyamudīrito.

Pavattisaṅgaho nāma, sandhiyaṃ dāni vuccati.

2. Catasso bhūmiyo, catubbidhā paṭisandhi, cattāri kammāni, catudhā maraṇuppatti ceti vīthimuttasaṅgahe cattāri catukkāni veditabbāni.

Bhūmicatukkaṃ

3. Tattha apāyabhūmi kāmasugatibhūmi rūpāvacarabhūmi arūpāvacarabhūmi ceti catasso bhūmiyo nāma.

4. Tāsu nirayo tiracchānayoni pettivisayo asurakāyo ceti **apāyabhūmi catubbidhā** hoti.

5. Manussā cātumahārājikā tāvatiṃsā yāmā tusitā nimmānarati paranimmitavasavattī ceti **kāmasugatibhūmi sattavidhā** hoti.

6. Sā panāyamekādasavidhāpi kāmāvacarabhūmicceva saṅkhaṃ gacchati.

7. Brahmapārisajjā brahmapurohitā mahābrahmā ceti paṭhamajjhānabhūmi.

8. Parittābhā appamāṇābhā ābhassarā ceti dutiyajjhānabhūmi.

9. Parittasubhā appamāṇasubhā subhakiṇhā ceti tatiyajjhānabhūmi.

10. Vehapphalā asaññasattā suddhāvāsā ceti catutthajjhānabhūmīti **rūpāvacarabhūmi soḷasavidhā** hoti.

11. Avihā atappā sudassā sudassī akaniṭṭhā ceti **suddhāvāsabhūmi pañcavidhā** hoti.

12. Ākāsānañcāyatanabhūmi viññāṇañcāyatanabhūmi ākiñcaññāyatanabhūmi nevasaññānāsaññāyatanabhūmi ceti **arūpabhūmi catubbidhā** hoti.

13. Puthujjanā na labbhanti, suddhāvāsesu sabbathā.

Sotāpannā ca sakadāgāmino cāpi puggalā.

14. Ariyā nopalabbhanti, asaññāpāyabhūmisu.

Sesaṭṭhānesu labbhanti, ariyānariyāpi ca.

Idamettha bhūmicatukkaṃ.

Paṭisandhicatukkaṃ

15. Apāyapaṭisandhi kāmasugatipaṭisandhi rūpāvacarapaṭisandhi arūpāvacarapaṭisandhi ceti **catubbidhā paṭisandhi** nāma.

16. Tattha akusalavipākopekkhāsahagatasantīraṇaṃ apāyabhūmiyaṃ okkantikkhaṇe paṭisandhi hutvā tato paraṃ bhavaṅgaṃ pariyosāne cavanaṃ hutvā vocchijjati, **ayamekāpāyapaṭisandhi** nāma.

17. Kusalavipākopekkhāsahagatasantīraṇaṃ pana kāmasugatiyaṃ manussānañceva jaccandhādīnaṃ bhummassitānañca vinipātikāsurānaṃ paṭisandhibhavaṅgacutivasena pavattati.

18. Mahāvipākāni pana aṭṭha sabbatthāpi kāmasugatiyaṃ paṭisandhibhavaṅgacutivasena pavattanti.

19. Imā nava kāmasugatipaṭisandhiyo nāma.

20. Sā panāyaṃ dasavidhāpi kāmāvacarapaṭisandhicceva saṅkhaṃ gacchati.

21. Tesu catunnaṃ apāyānaṃ manussānaṃ vinipātikāsurānañca āyuppamāṇagaṇanāya niyamo natthi.

22. Cātumahārājikānaṃ pana devānaṃ dibbāni pañcavassasatāni āyuppamāṇaṃ, manussagaṇanāya navutivassasatasahassappamāṇaṃ hoti, tato catugguṇaṃ tāvatiṃsānaṃ, tato catugguṇaṃ yāmānaṃ, tato catugguṇaṃ tusitānaṃ, tato catugguṇaṃ nimmānaratīnaṃ, tato catugguṇaṃ paranimmitavasavattīnaṃ.

23. Navasatañcekavīsa-vassānaṃ koṭiyo tathā.

Vassasatasahassāni, saṭṭhi ca vasavattisu.

24. Paṭhamajjhānavipākaṃ paṭhamajjhānabhūmiyaṃ paṭisandhibhavaṅgacutivasena pavattati.

25. Tathā dutiyajjhānavipākaṃ tatiyajjhānavipākañca dutiyajjhānabhūmiyaṃ.

26. Catutthajjhānavipākaṃ tatiyajjhānabhūmiyaṃ.

27. Pañcamajjhānavipākaṃ catutthajjhānabhūmiyaṃ.

28. Asaññasattānaṃ pana rūpameva paṭisandhi hoti. Tathā tato paraṃ pavattiyaṃ cavanakāle ca rūpameva pavattitvā nirujjhati, imā **cha rūpāvacarapaṭisandhiyo** nāma.

29. Tesu brahmapārisajjānaṃ devānaṃ kappassa tatiyo bhāgo āyuppamāṇaṃ.

30. Brahmapurohitānaṃ upaḍḍhakappo.

31. Mahābrahmānaṃ eko kappo.

32. Parittābhānaṃ dve kappāni.

33. Appamāṇābhānaṃ cattārikappāni.

34. Ābhassarānaṃ aṭṭha kappāni.

35. Parittasubhānaṃ soḷasa kappāni.

36. Appamāṇasubhānaṃ dvattiṃsa kappāni.

37. Subhakiṇhānaṃ catusaṭṭhi kappāni.

38. Vehapphalānaṃ asaññasattānañca pañcakappasatāni.

39. Avihānaṃ kappasahassāni.

40. Atappānaṃ dve kappasahassāni.

41. Sudassānaṃ cattāri kappasahassāni.

42. Sudassīnaṃ aṭṭha kappasahassāni.

43. Akaniṭṭhānaṃ soḷasa kappasahassāni.

44. Paṭhamāruppādivipākāni paṭhamāruppādibhūmīsu yathākkamaṃ paṭisandhibhavaṅgacutivasena pavattanti. Imā **catasso arūpapaṭisandhiyo** nāma.

45. Tesu pana ākāsānañcāyatanūpagānaṃ devānaṃ vīsatikappasahassāni āyuppamāṇaṃ.

46. Viññāṇañcāyatanūpagānaṃ devānaṃ cattālīsakappasahassāni.

47. Ākiñcaññāyatanūpagānaṃ devānaṃ saṭṭhikappasahassāni.

48. Nevasaññānāsaññāyatanūpagānaṃ devānaṃ caturāsītikappasahassāni.

49. Paṭisandhi bhavaṅgañca, tathā cavanamānasaṃ.
Ekameva tathevekavisayañcekajātiyaṃ.

Idamettha paṭisandhicatukkaṃ.

Kammacatukkaṃ

50. Janakaṃ upatthambhakaṃ upapīḷakaṃ upaghātakañceti **kiccavasena**.

51. Garukaṃ āsannaṃ āciṇṇaṃ kaṭattākammañceti **pākadānapariyāyena**.

52. Diṭṭhadhammavedanīyaṃ upapajjavedanīyaṃ aparāpariyavedanīyaṃ ahosikammañceti **pākakālavasena** cattāri kammāni nāma.

53. Tathā akusalaṃ kāmāvacarakusalaṃ rūpāvacarakusalaṃ arūpāvacarakusalañceti **pākaṭhānavasena**.

54. Tattha akusalaṃ kāyakammaṃ vacīkammaṃ manokammañceti kammadvāravasena tividhaṃ hoti.

55. Kathaṃ? Pāṇātipāto adinnādānaṃ kāmesumicchācāro ceti kāyaviññattisaṅkhāte kāyadvāre bāhullavuttito **kāyakammaṃ** nāma.

56. Musāvādo pisuṇavācā pharusavācā samphappalāpo ceti vacīviññattisaṅkhāte vacīdvāre bāhullavuttito **vacīkammaṃ** nāma.

57. Abhijjhā byāpādo micchādiṭṭhi ceti aññatrāpi viññattiyā manasmiṃyeva bāhullavuttito **manokammaṃ** nāma.

58. Tesu pāṇātipāto pharusavācā byāpādo ca dosamūlena jāyanti.

59. Kāmesumicchācāro abhijjhā micchādiṭṭhi ca lobhamūlena.

60. Sesāni cattāripi dvīhi mūlehi sambhavanti.

61. Cittuppādavasena panetaṃ akusalaṃ sabbathāpi dvādasavidhaṃ hoti.

62. Kāmāvacarakusalampi kāyadvāre pavattaṃ kāyakammaṃ, vacīdvāre pavattaṃ vacīkammaṃ, manodvāre pavattaṃ manokammañceti kammadvāravasena tividhaṃ hoti.

63. Tathā dānasīlabhāvanāvasena.

64. Cittuppādavasena panetaṃ aṭṭhavidhaṃ hoti.

65. Dānasīlabhāvanāpacāyanaveyyāvaccapattidānapattānumodanadhammassavanadhammadesanā diṭṭhijukammavasena dasavidhaṃ hoti.

66. Taṃ panetaṃ vīsatividhampi kāmāvacarakammamicceva saṅkhaṃ gacchati.

67. Rūpāvacarakusalaṃ pana manokammameva, tañca bhāvanāmayaṃ appanāppattaṃ, jhānaṅgabhedena pañcavidhaṃ hoti.

68. Tathā arūpāvacarakusalañca manokammaṃ, tampi bhāvanāmayaṃ appanāppattaṃ. Ārammaṇabhedena catubbidhaṃ hoti.

69. Etthākusalakammamuddhaccarahitaṃ apāyabhūmiyaṃ paṭisandhiṃ janeti, pavattiyaṃ pana sabbampi dvādasavidhaṃ sattākusalapākāni sabbatthāpi kāmaloke rūpaloke ca yathārahaṃ vipaccati.

70. Kāmāvacarakusalampi kāmasugatiyameva paṭisandhiṃ janeti, tathā pavattiyañca mahāvipākāni, ahetukavipākāni pana aṭṭhapi sabbatthāpi kāmaloke rūpaloke ca yathārahaṃ vipaccati.

71. Tatthāpi tihetukamukkaṭṭhaṃ kusalaṃ tihetukaṃ paṭisandhiṃ datvā pavatte soḷasa vipākāni vipaccati.

72. Tihetukamomakaṃ dvihetukamukkaṭṭhañca kusalaṃ dvihetukaṃ paṭisandhiṃ datvā pavatte tihetukarahitāni dvādasa vipākāni vipaccati.

73. Dvihetukamomakaṃ pana kusalaṃ ahetukameva paṭisandhiṃ deti, pavatte ca ahetukavipākāneva vipaccati.

74. Asaṅkhāraṃ sasaṅkhāra-vipākāni na paccati.

Sasaṅkhāramasaṅkhāra-vipākānīti kecana.

Tesaṃ dvādasa pākāni, dasāṭṭha ca yathākkamaṃ;
Yathāvuttānusārena yathāsambhavamuddise.

75. Rūpāvacarakusalaṃ pana paṭhamajjhānaṃ parittaṃ bhāvetvā brahmapārisajjesu uppajjati.

76. Tadeva majjhimaṃ bhāvetvā brahmapurohitesu.

77. Paṇītaṃ bhāvetvā mahābrahmesu.

78. Tathā dutiyajjhānaṃ tatiyajjhānañca parittaṃ bhāvetvā parittābhesu.

79. Majjhimaṃ bhāvetvā appamāṇābhesu.

80. Paṇītaṃ bhāvetvā ābhassaresu.

81. Catutthajjhānaṃ parittaṃ bhāvetvā parittasubhesu.

82. Majjhimaṃ bhāvetvā appamāṇasubhesu.

83. Paṇītaṃ bhāvetvā subhakiṇhesu.

84. Pañcamajjhānaṃ bhāvetvā vehapphalesu.

85. Tadeva saññāvirāgaṃ bhāvetvā asaññasattesu.

86. Anāgāmino pana suddhāvāsesu uppajjanti.

87. Arūpāvacarakusalañca yathākkamaṃ bhāvetvā āruppesu uppajjantīti.

88. Itthaṃ mahaggataṃ puññaṃ, yathābhūmivavatthitaṃ.

Janeti sadisaṃ pākaṃ, paṭisandhipavattiyaṃ.

Idamettha kammacatukkaṃ.

Cutipaṭisandhikkamo

89. Āyukkhayena kammakkhayena ubhayakkhayena upacchedakakammunā ceti **catudhā maraṇuppatti** nāma.

90. Tathā ca marantānaṃ pana maraṇakāle yathārahaṃ abhimukhībhūtaṃ bhavantare paṭisandhijanakaṃ kammaṃ vā, taṃkammakaraṇakāle rūpādikamupaladdhapubbamupakaraṇabhūtañca kammanimittaṃ vā, anantaramuppajjamānabhave upalabhitabbamupabhogabhūtañca gatinimittaṃ vā kammabalena channaṃ dvārānaṃ aññatarasmiṃ paccupaṭṭhāti, tato paraṃ tameva tathopaṭṭhitaṃ ārammaṇaṃ ārabbha vipaccamānakakammānurūpaṃ parisuddhaṃ upakkiliṭṭhaṃ vā upalabhitabbabhavānurūpaṃ tatthoṇataṃva cittasantānaṃ abhiṇhaṃ pavattati bāhullena, tameva vā pana janakabhūtaṃ kammaṃ abhinavakaraṇavasena dvārappattaṃ hoti.

91. Paccāsannamaraṇassa tassa vīthicittāvasāne bhavaṅgakkhaye vā cavanavasena paccuppannabhavapariyosānabhūtaṃ cuticittaṃ uppajjitvā nirujjhati, tasmiṃ niruddhāvasāne tassānantarameva tathāgahitaṃ ārammaṇaṃ ārabbha savatthukaṃ avatthukameva vā yathārahaṃ avijjānusayaparikkhittena taṇhānusayamūlakena saṅkhārena janiyamānaṃ sampayuttehi pariggayhamānaṃ sahajātānamadhiṭṭhānabhāvena pubbaṅgamabhūtaṃ bhavantarapaṭisandhānavasena paṭisandhisaṅkhātaṃ mānasaṃ uppajjamānameva patiṭṭhāti bhavantare.

92. Maraṇāsannavīthiyaṃ panettha mandappavattāni pañceva javanāni pāṭikaṅkhitabbāni, tasmā yadi paccuppannārammaṇesu āpāthagatesu dharantesveva maraṇaṃ hoti, tadā paṭisandhibhavaṅgānampi paccuppannārammaṇatā labbhatīti katvā kāmāvacarapaṭisandhiyā chadvāraggahitaṃ kammanimittaṃ gatinimittañca paccuppannamatītārammaṇaṃ upalabbhati, kammaṃ pana atītameva, tañca manodvāraggahitaṃ, tāni pana sabbānipi parittadhammabhūtānevārammaṇāni.

93. Rūpāvacarapaṭisandhiyā pana paññattibhūtaṃ kammanimittamevārammaṇaṃ hoti.

94. Tathā arūpapaṭisandhiyā ca mahaggatabhūtaṃ paññattibhūtañca kammanimittameva yathārahamārammaṇaṃ hoti.

95. Asaññasattānaṃ pana jīvitanavakameva paṭisandhibhāvena patiṭṭhāti, tasmā te rūpapaṭisandhikā nāma.

96. Arūpā arūpapaṭisandhikā.

97. Sesā rūpārūpapaṭisandhikā.

98. Āruppacutiyā honti, heṭṭhimāruppavajjitā.

Paramāruppasandhī ca, tathā kāmatihetukā.

Rūpāvacaracutiyā, aheturahitā siyuṃ;
Sabbā kāmatihetumhā, kāmesveva panetarā.

Ayamettha cutipaṭisandhikkamo.

99. Iccevaṃ gahitapaṭisandhikānaṃ pana paṭisandhinirodhānantarato pabhuti tamevārammaṇamārabbha tadeva cittaṃ yāva cuticittuppādā asati vīthicittuppāde bhavassa aṅgabhāvena bhavaṅgasantatisaṅkhātaṃ mānasaṃ abbocchinnaṃ nadīsoto viya pavattati.

100. Pariyosāne ca cavanavasena cuticittaṃ hutvā nirujjhati.

101. Tato parañca paṭisandhādayo rathacakkamiva yathākkamaṃ eva parivattantā pavattanti.

102. Paṭisandhibhavaṅgavīthiyo, cuticeha tathā bhavantare.

Puna sandhi bhavaṅgamiccayaṃ, parivattati cittasantati.

Paṭisaṅkhāyapanetamaddhuvaṃ, adhigantvā padamaccutaṃ budhā;
Susamucchinnasinehabandhanā, samamessanti cirāya subbatā.

Iti abhidhammatthasaṅgahe vīthimuttasaṅgahavibhāgo nāma

Pañcamo paricchedo.

6. Rūpaparicchedo

1. Ettāvatā vibhattā hi, sappabhedappavattikā.

Cittacetasikā dhammā, rūpaṃ dāni pavuccati.

2. Samuddesā vibhāgā ca, samuṭṭhānā kalāpato.

Pavattikkamato ceti, pañcadhā tattha saṅgaho.

Rūpasamuddeso

3. Cattāri mahābhūtāni, catunnañca mahābhūtānaṃ upādāyarūpanti **duvidhampetaṃ rūpaṃ** ekādasavidhena saṅgahaṃ gacchati.

4. Kathaṃ? Pathavīdhātu āpodhātu tejodhātu vāyodhātu **bhūtarūpaṃ** nāma.

5. Cakkhu sotaṃ ghānaṃ jivhā kāyo **pasādarūpaṃ** nāma.

6. Rūpaṃ saddo gandho raso āpodhātuvivajjitaṃ bhūtattayasaṅkhātaṃ phoṭṭhabbaṃ **gocararūpaṃ** nāma.

7. Itthattaṃ purisattaṃ **bhāvarūpaṃ** nāma.

8. Hadayavatthu **hadayarūpaṃ** nāma.

9. Jīvitindriyaṃ **jīvitarūpaṃ** nāma.

10. Kabaḷīkāro āhāro **āhārarūpaṃ** nāma.

11. Iti ca aṭṭhārasavidhampetaṃ rūpaṃ sabhāvarūpaṃ salakkhaṇarūpaṃ nipphannarūpaṃ rūparūpaṃ sammasanarūpanti ca saṅgahaṃ gacchati.

12. Ākāsadhātu **paricchedarūpaṃ** nāma.

13. Kāyaviññatti vacīviññatti **viññattirūpaṃ** nāma.

14. Rūpassa lahutā mudutā kammaññatā viññattidvayaṃ **vikārarūpaṃ** nāma.

15. Rūpassa upacayo santati jaratā aniccatā **lakkhaṇarūpaṃ** nāma.

16. Jātirūpameva panettha upacayasantatināmena pavuccatīti ekādasavidhampetaṃ rūpaṃ aṭṭhavīsatividhaṃ hoti sarūpavasena.

17. Kathaṃ –

Bhūtappasādavisayā, bhāvo hadayamiccapi;
Jīvitāhārarūpehi, aṭṭhārasavidhaṃ tathā.

Paricchedo ca viññatti, vikāro lakkhaṇanti ca;
Anipphannā dasa ceti, aṭṭhavīsavidhaṃ bhave.

Ayamettha rūpasamuddeso.

Rūpavibhāgo

18. Sabbañca panetaṃ rūpaṃ ahetukaṃ sappaccayaṃ sāsavaṃ saṅkhataṃ lokiyaṃ kāmāvacaraṃ anārammaṇaṃ appahātabbamevāti ekavidhampi ajjhattikabāhirādivasena bahudhā bhedaṃ gacchati.

19. Kathaṃ? Pasādasaṅkhātaṃ pañcavidhampi **ajjhattikarūpaṃ** nāma, itaraṃ **bāhirarūpaṃ**.

20. Pasādahadayasaṅkhātaṃ chabbidhampi **vatthurūpaṃ** nāma, itaraṃ **avatthurūpaṃ**.

21. Pasādaviññattisaṅkhātaṃ sattavidhampi **dvārarūpaṃ** nāma, itaraṃ advārarūpaṃ.

22. Pasādabhāvajīvitasaṅkhātaṃ aṭṭhavidhampi **indriyarūpaṃ** nāma, itaraṃ **anindriyarūpaṃ**.

23. Pasādavisayasaṅkhātaṃ dvādasavidhampi **oḷārikarūpaṃ santikerūpaṃ, sappaṭigharūpañca,** itaraṃ **sukhumarūpaṃ dūrerūpaṃ appaṭigharūpañca**.

24. Kammajaṃ **upādinnarūpaṃ,** itaraṃ **anupādinnarūpaṃ**.

25. Rūpāyatanaṃ **sanidassanarūpaṃ,** itaraṃ **anidassanarūpaṃ**.

26. Cakkhādidvayaṃ asampattavasena, ghānādittayaṃ sampattavasenāti pañcavidhampi **gocaraggāhikarūpaṃ,** itaraṃ **agocaraggāhikarūpaṃ**.

27. Vaṇṇo gandho raso ojā bhūtacatukkañceti aṭṭhavidhampi **avinibbhogarūpaṃ,** itaraṃ **vinibbhogarūpaṃ**.

28. Iccevamaṭṭhavīsati-vidhampi ca vicakkhaṇā.

Ajjhattikādibhedena, vibhajanti yathārahaṃ.

Ayamettha rūpavibhāgo.

Rūpasamuṭṭhānanayo

29. Kammaṃ cittaṃ utu āhāro ceti **cattāri rūpasamuṭṭhānāni** nāma.

30. Tattha kāmāvacaraṃ rūpāvacarañceti pañcavīsatividhampi kusalākusalakammamabhisaṅkhataṃ ajjhattikasantāne kammasamuṭṭhānarūpaṃ paṭisandhimupādāya khaṇe khaṇe samuṭṭhāpeti.

31. Arūpavipākadvipañcaviññāṇavajjitaṃ pañcasattatividhampi cittaṃ cittasamuṭṭhānarūpaṃ paṭhamabhavaṅgamupādāya jāyantameva samuṭṭhāpeti.

32. Tattha appanājavanaṃ iriyāpathampi sannāmeti.

33. Voṭṭhabbanakāmāvacarajavanābhiññā pana viññattimpi samuṭṭhāpenti.

34. Somanassajavanāni panettha terasa hasanampi janenti.

35. Sītuṇhotusamaññātā tejodhātu ṭhitippattāva utusamuṭṭhānarūpaṃ ajjhattañca bahiddhā ca yathārahaṃ samuṭṭhāpeti.

36. Ojāsaṅkhāto āhāro āhārasamuṭṭhānarūpaṃ ajjhoharaṇakāle ṭhānappattova samuṭṭhāpeti.

37. Tattha hadayaindriyarūpāni kammajāneva.

38. Viññattidvayaṃ cittajameva.

39. Saddo cittotujo.

40. Lahutādittayaṃ utucittāhārehi sambhoti.

41. Avinibbhogarūpāni ceva ākāsadhātu ca. Catūhi sambhūtāni.

42. Lakkhaṇarūpāni na kutoci jāyanti.

43. Aṭṭhārasa pannarasa, terasa dvādasāti ca.

Kammacittotukāhāra-jāni honti yathākkamaṃ.

44. Jāyamānādirūpānaṃ, sabhāvattā hi kevalaṃ.

Lakkhaṇāni na jāyanti, kehicīti pakāsitaṃ.

Ayamettha rūpasamuṭṭhānanayo.

Kalāpayojanā

45. Ekuppādā ekanirodhā ekanissayā sahavuttino **ekavīsati rūpakalāpā** nāma.

46. Tattha jīvitaṃ avinibbhogarūpañca cakkhunā saha cakkhudasakanti pavuccati. Tathā sotādīhi saddhiṃ sotadasakaṃ ghānadasakaṃ jivhādasakaṃ kāyadasakaṃ itthibhāvadasakaṃ pumbhāvadasakaṃ vatthudasakañceti yathākkamaṃ yojetabbaṃ. Avinibbhogarūpameva jīvitena saha jīvitanavakanti pavuccati. Ime **nava kammasamuṭṭhānakalāpā**.

47. Avinibbhogarūpaṃ pana suddhaṭṭhakaṃ, tadeva kāyaviññattiyā saha kāyaviññattinavakaṃ, vacīviññattisaddehi saha vacīviññattidasakaṃ, lahutādīhi saddhiṃ lahutādekādasakaṃ, kāyaviññattilahutādidvādasakaṃ, vacīviññattisaddalahutāditerasakañceti **cha cittasamuṭṭhānakalāpā**.

48. Suddhaṭṭhakaṃ saddanavakaṃ lahutādekādasakaṃ saddalahutādidvādasakañceti **cattāro utusamuṭṭhānakalāpā**.

49. Suddhaṭṭhakaṃ lahutādekādasakañceti **dveāhārasamuṭṭhānakalāpā**.

50. Tattha suddhaṭṭhakaṃ saddanavakañceti dve utusamuṭṭhānakalāpā bahiddhāpi labbhanti, avasesā pana sabbepi ajjhattikamevāti.

51. Kammacittotukāhāra-samuṭṭhānā yathākkamaṃ.

Nava cha caturo dveti, kalāpā ekavīsati.

Kalāpānaṃ pariccheda-lakkhaṇattā vicakkhaṇā;
Na kalāpaṅgamiccāhu, ākāsaṃ lakkhaṇāni ca.

Ayamettha kalāpayojanā.

Rūpapavattikkamo

52. Sabbānipi panetāni rūpāni kāmaloke yathārahaṃ anūnāni pavattiyaṃ upalabbhanti.

53. Paṭisandhiyaṃ pana saṃsedajānañceva opapātikānañca cakkhusotaghānajivhākāyabhāvavatthudasakasaṅkhātāni satta dasakāni pātubhavanti ukkaṭṭhavasena, omakavasena pana cakkhusotaghānabhāvadasakāni kadācipi na labbhanti, tasmā tesaṃ vasena kalāpahāni veditabbā.

54. Gabbhaseyyakasattānaṃ pana kāyabhāvavatthudasakasaṅkhātāni tīṇi dasakāni pātubhavanti, tatthāpi bhāvadasakaṃ kadāci na labbhati, tato paraṃ pavattikāle kamena cakkhudasakādīni ca pātubhavanti.

55. Iccevaṃ paṭisandhimupādāya kammasamuṭṭhānā, dutiyacittamupādāya cittasamuṭṭhānā, ṭhitikālamupādāya utusamuṭṭhānā, ojāpharaṇamupādāya āhārasamuṭṭhānā ceti catusamuṭṭhānarūpakalāpasantati kāmaloke dīpajālā viya, nadīsoto viya ca yāvatāyukamabbocchinnā pavattati.

56. Maraṇakāle pana cuticittoparisattarasamacittassa ṭhitikālamupādāya kammajarūpāni na uppajjanti, puretaramuppannāni ca kammajarūpāni cuticittasamakālameva pavattitvā nirujjhanti, tato paraṃ cittajāhārajarūpañca vocchijjati, tato paraṃ utusamuṭṭhānarūpaparamparā yāva matakaḷevarasaṅkhātā pavattanti.

57. Iccevaṃ matasattānaṃ, punadeva bhavantare.

Paṭisandhimupādāya, tathā rūpaṃ pavattati.

58. Rūpaloke pana ghānajivhākāyabhāvadasakāni ca āhārajakalāpāni ca na labbhanti, tasmā tesaṃ paṭisandhikāle cakkhusotavatthuvasena tīṇi dasakāni jīvitanavakañceti cattāro kammasamuṭṭhānakalāpā, pavattiyaṃ cittotusamuṭṭhānā ca labbhanti.

59. Asaññasattānaṃ pana cakkhusotavatthusaddāpi na labbhanti, tathā sabbānipi cittajarūpāni, tasmā tesaṃ paṭisandhikāle jīvitanavakameva, pavattiyañca saddavajjitaṃ utusamuṭṭhānarūpaṃ atiricchati.

60. Iccevaṃ kāmarūpāsaññīsaṅkhātesu tīsu ṭhānesu paṭisandhipavattivasena duvidhā rūpappavatti veditabbā.

61. Aṭṭhavīsati kāmesu, honti tevīsa rūpisu.

Sattaraseva saññīnaṃ, arūpe natthi kiñcipi.

Saddo vikāro jaratā, maraṇañcopapattiyaṃ;
Na labbhanti pavatte tu, na kiñcipi na labbhati.

Ayamettha rūpapavattikkamo.

Nibbānabhedo

62. **Nibbānaṃ** pana lokuttarasaṅkhātaṃ catumaggañāṇena sacchikātabbaṃ maggaphalānamārammaṇabhūtaṃ vānasaṅkhātāya taṇhāya nikkhantattā nibbānanti pavuccati.

63. Tadetaṃ sabhāvato ekavidhampi saupādisesanibbānadhātu anupādisesanibbānadhātu ceti duvidhaṃ hoti kāraṇapariyāyena.

64. Tathā suññataṃ animittaṃ appaṇihitañceti tividhaṃ hoti ākārabhedena.

65. Padamaccutamaccantaṃ, asaṅkhatamanuttaraṃ.

Nibbānamiti bhāsanti, vānamuttā mahesayo.

Iti cittaṃ cetasikaṃ, rūpaṃ nibbānamiccapi;
Paramatthaṃ pakāsenti, catudhāva tathāgatā.

Iti abhidhammatthasaṅgahe rūpasaṅgahavibhāgo nāma

Chaṭṭho paricchedo.

7. Samuccayaparicchedo

1. Dvāsattatividhā vuttā, vatthudhammā salakkhaṇā.

Tesaṃ dāni yathāyogaṃ, pavakkhāmi samuccayaṃ.

2. Akusalasaṅgaho missakasaṅgaho bodhipakkhiyasaṅgaho sabbasaṅgaho ceti samuccayasaṅgaho catubbidho veditabbo.

Akusalasaṅgaho

3. Kathaṃ? **Akusalasaṅgahe** tāva cattāro āsavā – kāmāsavo bhavāsavo diṭṭhāsavo avijjāsavo.

4. Cattāro oghā – kāmogho bhavogho diṭṭhogho avijjogho.

5. Cattāro yogā – kāmayogo bhavayogo diṭṭhiyogo avijjāyogo.

6. Cattāro ganthā – abhijjhākāyagantho, byāpādo kāyagantho, sīlabbataparāmāso kāyagantho, idaṃsaccābhiniveso kāyagantho.

7. Cattāro upādānā – kāmupādānaṃ diṭṭhupādānaṃ sīlabbatupādānaṃ attavādupādānaṃ.

8. Cha nīvaraṇāni – kāmacchandanīvaraṇaṃ byāpādanīvaraṇaṃ thinamiddhanīvaraṇaṃ uddhaccakukkuccanīvaraṇaṃ vicikicchānīvaraṇaṃ avijjānīvaraṇaṃ.

9. Satta anusayā – kāmarāgānusayo bhavarāgānusayo paṭighānusayo mānānusayo diṭṭhānusayo vicikicchānusayo avijjānusayo.

10. Dasa saṃyojanāni – kāmarāgasaṃyojanaṃ rūparāgasaṃyojanaṃ arūparāgasaṃyojanaṃ paṭighasaṃyojanaṃ mānasaṃyojanaṃ diṭṭhisaṃyojanaṃ sīlabbataparāmāsasaṃyojanaṃ vicikicchāsaṃyojanaṃ uddhaccasaṃyojanaṃ avijjāsaṃyojanaṃ suttante.

11. Aparānipi dasa saṃyojanāni – kāmarāgasaṃyojanaṃ bhavarāgasaṃyojanaṃ paṭighasaṃyojanaṃ mānasaṃyojanaṃ diṭṭhisaṃyojanaṃ sīlabbataparāmāsasaṃyojanaṃ vicikicchāsaṃyojanaṃ issāsaṃyojanaṃ macchariyasaṃyojanaṃ avijjāsaṃyojanaṃ abhidhamme (vibha. 969).

12. Dasa kilesā – lobho doso moho māno diṭṭhi vicikicchā thinaṃ uddhaccaṃ ahirikaṃ anottappaṃ.

13. Āsavādīsu panettha kāmabhavanāmena tabbatthukā taṇhā adhippetā, sīlabbataparāmāso idaṃsaccābhiniveso attavādupādo ca tathāpavattaṃ diṭṭhigatameva pavuccati.

14. Āsavoghā ca yogā ca,

Tayo ganthā ca vatthuto;
Upādānā duve vuttā,
Aṭṭha nīvaraṇā siyuṃ.

Chaḷevānusayā honti, nava saṃyojanā matā;
Kilesā dasa vuttoyaṃ, navadhā pāpasaṅgaho.

Missakasaṅgaho

15. **Missakasaṅgahe** cha hetū – lobho doso moho alobho adoso amoho.

16. Satta jhānaṅgāni – vitakko vicāro pīti ekaggatā somanassaṃ domanassaṃ upekkhā.

17. Dvādasa maggaṅgāni – sammādiṭṭhi sammāsaṅkappo sammāvācā sammākammanto sammāājīvo sammāvāyāmo sammāsati sammāsamādhi micchādiṭṭhi micchāsaṅkappo micchāvāyāmo micchāsamādhi.

18. Bāvīsatindriyāni – cakkhundriyaṃ sotindriyaṃ ghānindriyaṃ jivhindriyaṃ kāyindriyaṃ itthindriyaṃ purisindriyaṃ jīvitindriyaṃ manindriyaṃ sukhindriyaṃ dukkhindriyaṃ somanassindriyaṃ domanassindriyaṃ upekkhindriyaṃ saddhindriyaṃ vīriyindriyaṃ satindriyaṃ samādhindriyaṃ paññindriyaṃ anaññātaññassāmītindriyaṃ aññindriyaṃ aññātāvindriyaṃ.

19. Nava balāni – saddhābalaṃ vīriyabalaṃ satibalaṃ samādhibalaṃ paññābalaṃ hiribalaṃ ottappabalaṃ ahirikabalaṃ anottappabalaṃ.

20. Cattāro adhipatī – chandādhipati vīriyādhipati cittādhipati vīmaṃsādhipati.

21. Cattāro āhārā – kabaḷīkāro āhāro, phasso dutiyo, manosañcetanā tatiyā, viññāṇaṃ catutthaṃ.

22. Indriyesu panettha sotāpattimaggañāṇaṃ anaññātaññassāmītindriyaṃ.

23. Arahattaphalañāṇaṃ aññātāvindriyaṃ.

24. Majjhe cha ñāṇāni aññindriyānīti pavuccanti.

25. Jīvitindriyañca rūpārūpavasena duvidhaṃ hoti.

26. Pañcaviññāṇesu jhānaṅgāni, avīriyesu balāni, ahetukesu maggaṅgāni na labbhanti.

27. Tathā vicikicchācitte ekaggatā maggindriyabalabhāvaṃ na gacchati.

28. Dvihetukatihetukajavanesveva yathāsambhavaṃ adhipati ekova labbhatīti.

29. Cha hetū pañca jhānaṅgā, maggaṅgā nava vatthuto.

Soḷasindriyadhammā ca, baladhammā naveritā.

Cattārodhipati vuttā, tathāhārāti sattadhā;
Kusalādisamākiṇṇo, vuttomissakasaṅgaho.

Bodhipakkhiyasaṅgaho

30. **Bodhipakkhiyasaṅgahe** cattāro satipaṭṭhānā kāyānupassanāsatipaṭṭhānaṃ vedanānupassanāsatipaṭṭhānaṃ cittānupassanāsatipaṭṭhānaṃ dhammānupassanāsatipaṭṭhānaṃ.

31. Cattāro sammappadhānā uppannānaṃ pāpakānaṃ pahānāya vāyāmo, anuppannānaṃ pāpakānaṃ anuppādāya vāyāmo, anuppannānaṃ kusalānaṃ uppādāya vāyāmo, uppannānaṃ kusalānaṃ bhiyyobhāvāya vāyāmo.

32. Cattāro iddhipādā – chandiddhipādo vīriyiddhipādo cittiddhipādo vīmaṃsiddhipādo.

33. Pañcindriyāni – saddhindriyaṃ vīriyindriyaṃ satindriyaṃ samādhindriyaṃ paññindriyaṃ.

34. Pañca balāni – saddhābalaṃ vīriyabalaṃ satibalaṃ samādhibalaṃ paññābalaṃ.

35. Satta bojjhaṅgā – satisambojjhaṅgo dhammavicayasambojjhaṅgo vīriyasambojjhaṅgo pītisambojjhaṅgo passaddhisambojjhaṅgo samādhisambojjhaṅgo upekkhāsambojjhaṅgo.

36. Aṭṭha maggaṅgāni – sammādiṭṭhi sammāsaṅkappo sammāvācā sammākammanto sammāājīvo sammāvāyāmo sammāsati sammāsamādhi.

37. Ettha pana cattāro satipaṭṭhānāti sammāsati ekāva pavuccati.

38. Tathā cattāro sammappadhānāti ca sammāvāyāmo.

39. Chando cittamupekkhā ca, saddhāpassaddhipītiyo.

Sammādiṭṭhi ca saṅkappo, vāyāmo viratittayaṃ.

Sammāsati samādhīti, cuddasete sabhāvato;
Sattatiṃsappabhedena, sattadhā tattha saṅgaho.

40. Saṅkappapassaddhi ca pītupekkhā,

Chando ca cittaṃ viratittayañca;
Navekaṭhānā viriyaṃ navaṭṭha,
Satī samādhī catu pañca paññā;
Saddhā duṭhānuttamasattatiṃsa-
Dhammānameso pavaro vibhāgo.

41. Sabbe lokuttare honti, na vā saṅkappapītiyo.

Lokiyepi yathāyogaṃ, chabbisuddhipavattiyaṃ.

Sabbasaṅgaho

42. **Sabbasaṅgahe** pañcakkhandhā – rūpakkhandho vedanākkhandho saññākkhandho saṅkhārakkhandho viññāṇakkhandho.

43. Pañcupādānakkhandhā – rūpupādānakkhandho vedanupādānakkhandho saññupādānakkhandho saṅkhārupādānakkhandho viññāṇupādānakkhandho.

44. Dvādasāyatanāni – cakkhāyatanaṃ sotāyatanaṃ ghānāyatanaṃ jivhāyatanaṃ kāyāyatanaṃ manāyatanaṃ rūpāyatanaṃ saddāyatanaṃ gandhāyatanaṃ rasāyatanaṃ phoṭṭhabbāyatanaṃ dhammāyatanaṃ.

45. Aṭṭhārasa dhātuyo – cakkhudhātu sotadhātu ghānadhātu jivhādhātu kāyadhātu rūpadhātu saddadhātu gandhadhātu rasadhātu phoṭṭhabbadhātu cakkhuviññāṇadhātu sotaviññāṇadhātu ghānaviññāṇadhātu jivhāviññāṇadhātu kāyaviññāṇadhātu manodhātu dhammadhātu manoviññāṇadhātu.

46. Cattāri ariyasaccāni – dukkhaṃ ariyasaccaṃ, dukkhasamudayo ariyasaccaṃ, dukkhanirodho ariyasaccaṃ, dukkhanirodhagāminī paṭipadā ariyasaccaṃ.

47. Ettha pana cetasikasukhumarūpanibbānavasena ekūnasattati dhammā dhammāyatanadhammadhātūti saṅkhaṃ gacchanti.

48. Manāyatanameva sattaviññāṇadhātuvasena bhijjati.

49. Rūpañca vedanā saññā, sesacetasikā tathā.

Viññāṇamiti pañcete, pañcakkhandhāti bhāsitā.

50. Pañcupādānakkhandhāti, tathā tebhūmakā matā.

Bhedābhāvena nibbānaṃ, khandhasaṅgahanissaṭaṃ.

51. Dvārārammaṇabhedena, bhavantāyatanāni ca.

Dvārālambataduppanna-pariyāyena dhātuyo.

52. Dukkhaṃ tebhūmakaṃ vaṭṭaṃ, taṇhā samudayo bhave.

Nirodho nāma nibbānaṃ, maggo lokuttaro mato.

53. Maggayuttā phalā ceva, catusaccavinissaṭā.

Iti pañcappabhedena, pavutto sabbasaṅgaho.

Iti abhidhammatthasaṅgahe samuccayasaṅgahavibhāgo nāma

Sattamo paricchedo.

8. Paccayaparicchedo

1. Yesaṃ saṅkhatadhammānaṃ, ye dhammā paccayā yathā.

Taṃ vibhāgamihedāni, pavakkhāmi yathārahaṃ.

2. Paṭiccasamuppādanayo paṭṭhānanayo ceti paccayasaṅgaho duvidho veditabbo.

3. Tattha tabbhāvabhāvībhāvākāramattopalakkhito paṭiccasamuppādanayo, paṭṭhānanayo pana āhaccapaccayaṭṭhitimārabbha pavuccati, ubhayaṃ pana vomissetvā papañcenti ācariyā.

Paṭiccasamuppādanayo

4. Tattha avijjāpaccayā saṅkhārā, saṅkhārapaccayā viññāṇaṃ, viññāṇapaccayā nāmarūpaṃ, nāmarūpapaccayā saḷāyatanaṃ, saḷāyatanapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā taṇhā, taṇhāpaccayā upādānaṃ, upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṃ sokaparidevadukkhadomanassupāyāsā sambhavanti. Evametassa kevalassa dukkhakkhandhassa samudayo hotīti ayamettha **paṭiccasamuppādanayo**.

5. Tattha tayo addhā dvādasaṅgāni vīsatākārā tisandhi catusaṅkhepā tīṇi vaṭṭāni dve mūlāni ca veditabbāni.

6. Kathaṃ? Avijjāsaṅkhārā atīto addhā, jātijarāmaraṇaṃ anāgato addhā, majjhe aṭṭha paccuppanno addhāti tayo addhā.

7. Avijjā saṅkhārā viññāṇaṃ nāmarūpaṃ saḷāyatanaṃ phasso vedanā taṇhā upādānaṃ bhavo jāti jarāmaraṇanti dvādasaṅgāni.

8. Sokādivacanaṃ panettha nissandaphalanidassanaṃ.

9. Avijjāsaṅkhāraggahaṇena panettha taṇhupādānabhavāpi gahitā bhavanti, tathā taṇhupādānabhavaggahaṇena ca avijjāsaṅkhārā, jātijarāmaraṇaggahaṇena ca viññāṇādiphalapañcakameva gahitanti katvā –

10. Atīte hetavo pañca, idāni phalapañcakaṃ.

Idāni hetavo pañca, āyatiṃ phalapañcakanti;
Vīsatākārā tisandhi, catusaṅkhepā ca bhavanti.

11. Avijjātaṇhupādānā ca kilesavaṭṭaṃ, kammabhavasaṅkhāto bhavekadeso saṅkhārā ca kammavaṭṭaṃ, upapattibhavasaṅkhāto bhavekadeso avasesā ca vipākavaṭṭanti tīṇi vaṭṭāni.

12. Avijjātaṇhāvasena dve mūlāni ca veditabbāni.

13. Tesameva ca mūlānaṃ, nirodhena nirujjhati.

Jarāmaraṇamucchāya, pīḷitānamabhiṇhaso;
Āsavānaṃ samuppādā, avijjā ca pavattati.

Vaṭṭamābandhamiccevaṃ, tebhūmakamanādikaṃ;
Paṭiccasamuppādoti, paṭṭhapesi mahāmuni.

Paṭṭhānanayo

14. Hetupaccayo ārammaṇapaccayo adhipatipaccayo anantarapaccayo samanantarapaccayo sahajātapaccayo aññamaññapaccayo nissayapaccayo upanissayapaccayo purejātapaccayo pacchājātapaccayo āsevanapaccayo kammapaccayo vipākapaccayo āhārapaccayo indriyapaccayo jhānapaccayo maggapaccayo sampayuttapaccayo vippayuttapaccayo atthipaccayo natthipaccayo vigatapaccayo avigatapaccayoti ayamettha **paṭṭhānanayo**.

15. Chadhā nāmaṃ tu nāmassa, pañcadhā nāmarūpinaṃ.

Ekadhā puna rūpassa, rūpaṃ nāmassa cekadhā.

Paññattināmarūpāni, nāmassa duvidhā dvayaṃ;
Dvayassa navadhā ceti, chabbidhā paccayā kathaṃ.

16. Anantaraniruddhā cittacetasikā dhammā paṭuppannānaṃ cittacetasikānaṃ dhammānaṃ anantarasamanantaranatthivigatavasena, purimāni javanāni pacchimānaṃ javanānaṃ āsevanavasena, sahajātā cittacetasikā dhammā aññamaññaṃ sampayuttavaseneti ca **chadhā nāmaṃ nāmassa** paccayo hoti.

17. Hetujhānaṅgamaggaṅgāni sahajātānaṃ nāmarūpānaṃ hetādivasena, sahajātā cetanā sahajātānaṃ nāmarūpānaṃ, nānākkhaṇikā cetanā kammābhinibbattānaṃ nāmarūpānaṃ kammavasena, vipākakkhandhā aññamaññaṃ sahajātānaṃ rūpānaṃ vipākavaseneti ca **pañcadhā nāmaṃ nāmarūpānaṃ** paccayo hoti.

18. Pacchājātā cittacetasikā dhammā purejātassa imassa kāyassa pacchājātavaseneti **ekadhāva nāmaṃ rūpassa** paccayo hoti.

19. Cha vatthūni pavattiyaṃ sattannaṃ viññāṇadhātūnaṃ pañcārammaṇāni ca pañcaviññāṇavīthiyā purejātavaseneti **ekadhāva rūpaṃ nāmassa** paccayo hoti.

20. Ārammaṇavasena upanissayavaseneti ca **duvidhā paññattināmarūpāni nāmasseva** paccayā honti.

21. Tattha rūpādivasena chabbidhaṃ hoti ārammaṇaṃ.

22. Upanissayo pana tividho hoti – ārammaṇūpanissayo anantarūpanissayo pakatūpanissayo ceti.

23. Tattha ārammaṇameva garukataṃ ārammaṇūpanissayo.

24. Anantaraniruddhā cittacetasikā dhammā anantarūpanissayo.

25. Rāgādayo pana dhammā saddhādayo ca sukhaṃ dukkhaṃ puggalo bhojanaṃ utusenāsanañca yathārahaṃ ajjhattañca bahiddhā ca kusalādidhammānaṃ, kammaṃ vipākānanti ca bahudhā hoti pakatūpanissayo.

26. Adhipatisahajātaaññamaññanissayaāhāraindriyavippayuttaatthiavigatavaseneti yathārahaṃ **navadhā nāmarūpāni nāmarūpānaṃ** paccayā bhavanti.

27. Tattha garukatamārammaṇaṃ ārammaṇādhipativasena nāmānaṃ, sahajātādhipati catubbidhopi sahajātavasena sahajātānaṃ nāmarūpānanti ca duvidho hoti adhipatipaccayo.

28. Cittacetasikā dhammā aññamaññaṃ sahajātarūpānañca, mahābhūtā aññamaññaṃ upādārūpānañca, paṭisandhikkhaṇe vatthuvipākā aññamaññanti ca tividho hoti sahajātapaccayo.

29. Cittacetasikā dhammā aññamaññaṃ, mahābhūtā aññamaññaṃ, paṭisandhikkhaṇe vatthuvipākā aññamaññanti ca tividho hoti aññamaññapaccayo.

30. Cittacetasikā dhammā aññamaññaṃ sahajātarūpānañca, mahābhūtā aññamaññaṃ upādārūpānañca, cha vatthūni sattannaṃ viññāṇadhātūnanti ca tividho hoti nissayapaccayo.

31. Kabaḷīkāro āhāro imassa kāyassa, arūpino āhārā sahajātānaṃ nāmarūpānanti ca duvidho hoti āhārapaccayo.

32. Pañca pasādā pañcannaṃ viññāṇānaṃ, rūpajīvitindriyaṃ upādinnarūpānaṃ, arūpino indriyā sahajātānaṃ nāmarūpānanti ca tividho hoti indriyapaccayo.

33. Okkantikkhaṇe vatthu vipākānaṃ, cittacetasikā dhammā sahajātarūpānaṃ sahajātavasena, pacchājātā cittacetasikā dhammā purejātassa imassa kāyassa pacchājātavasena cha vatthūni pavattiyaṃ sattannaṃ viññāṇadhātūnaṃ purejātavaseneti ca tividho hoti vippayuttapaccayo.

34. Sahajātaṃ purejātaṃ, pacchājātañca sabbathā.

Kabaḷīkāro āhāro, rūpajīvitamiccayanti. –

Pañcavidho hoti atthipaccayo avigatapaccayo ca.

35. Ārammaṇūpanissayakammatthipaccayesu ca sabbepi paccayā samodhānaṃ gacchanti.

36. Sahajātarūpanti panettha sabbatthāpi pavatte cittasamuṭṭhānānaṃ, paṭisandhiyaṃ kaṭattārūpānañca vasena duvidhaṃ hotīti veditabbaṃ.

37. Iti tekālikā dhammā, kālamuttā ca sambhavā.

Ajjhattañca bahiddhā ca, saṅkhatāsaṅkhatā tathā;
Paññattināmarūpānaṃ, vasena tividhā ṭhitā;
Paccayā nāma paṭṭhāne, catuvīsati sabbathā.

38. Tattha rūpadhammā rūpakkhandhova, cittacetasikasaṅkhātā cattāro arūpino khandhā, nibbānañceti pañcavidhampi arūpanti ca nāmanti ca pavuccati.

Paññattibhedo

39. Tato avasesā paññatti pana paññāpiyattā paññatti, paññāpanato paññattīti ca duvidhā hoti.

40. Kathaṃ? Taṃtaṃbhūtavipariṇāmākāramupādāya tathā tathā paññattā bhūmipabbatādikā, sambhārasannivesākāramupādāya geharathasakaṭādikā, khandhapañcakamupādāya purisapuggalādikā, candāvaṭṭanādikamupādāya disākālādikā, asamphuṭṭhākāramupādāya kūpaguhādikā, taṃtaṃbhūtanimittaṃ bhāvanāvisesañca upādāya kasiṇanimittādikā ceti evamādippabhedā pana paramatthato avijjamānāpi atthacchāyākārena cittuppādānamārammaṇabhūtā taṃ taṃ upādāya upanidhāya kāraṇaṃ katvā tathā tathā parikappiyamānā saṅkhāyati samaññāyati voharīyati paññāpīyatīti paññattīti pavuccati. Ayaṃ paññatti paññāpiyattā paññatti nāma.

41. Paññāpanato paññatti pana nāmanāmakammādināmena paridīpitā, sā vijjamānapaññatti avijjamānapaññatti, vijjamānena avijjamānapaññatti, avijjamānena vijjamānapaññatti, vijjamānena vijjamānapaññatti, avijjamānena avijjamānapaññatti ceti chabbidhā hoti.

42. Tattha yadā pana paramatthato vijjamānaṃ rūpavedanādiṃ etāya paññāpenti, tadāyaṃ vijjamānapaññatti. Yadā pana paramatthato avijjamānaṃ bhūmipabbatādiṃ etāya paññāpenti, tadāyaṃ avijjamānapaññattīti pavuccati. Ubhinnaṃ pana vomissakavasena sesā yathākkamaṃ chaḷabhiñño, itthisaddo, cakkhuviññāṇaṃ, rājaputtoti ca veditabbā.

43. Vacīghosānusārena, sotaviññāṇavīthiyā.

Pavatthānantaruppanna-manodvārassa gocarā.

Atthā yassānusārena, viññāyanti tato paraṃ;
Sāyaṃ paññatti viññeyyā, lokasaṅketanimmitā.

Iti abhidhammatthasaṅgahe paccayasaṅgahavibhāgo nāma

Aṭṭhamo paricchedo.

9. Kammaṭṭhānaparicchedo

1. Samathavipassanānaṃ, bhāvanānamito paraṃ.

Kammaṭṭhānaṃ pavakkhāmi, duvidhampi yathākkamaṃ.

Samathakammaṭṭhānaṃ

2. Tattha **samathasaṅgahe** tāva dasa kasiṇāni, dasa asubhā, dasa anussatiyo, catasso appamaññāyo, ekā saññā, ekaṃ vavatthānaṃ, cattāro āruppā ceti sattavidhena samathakammaṭṭhānasaṅgaho.

Caritabhedo

3. Rāgacaritā dosacaritā mohacaritā saddhācaritā buddhicaritā vitakkacaritā ceti chabbidhena caritasaṅgaho.

Bhāvanābhedo

4. Parikammabhāvanā upacārabhāvanā appanābhāvanā ceti tisso bhāvanā.

Nimittabhedo

5. Parikammanimittaṃ uggahanimittaṃ paṭibhāganimittañceti tīṇi nimittāni ca veditabbāni.

6. Kathaṃ? Pathavīkasiṇaṃ āpokasiṇaṃ tejokasiṇaṃ vāyokasiṇaṃ nīlakasiṇaṃ pītakasiṇaṃ lohitakasiṇaṃ odātakasiṇaṃ ākāsakasiṇaṃ ālokakasiṇañceti imāni **dasa kasiṇāni** nāma.

7. Uddhumātakaṃ vinīlakaṃ vipubbakaṃ vicchiddakaṃ vikkhāyitakaṃ vikkhittakaṃ hatavikkhittakaṃ lohitakaṃ puḷavakaṃ aṭṭhikañceti ime **dasa asubhā** nāma.

8. Buddhānussati dhammānussati saṃghānussati sīlānussati cāgānussati devatānussati upasamānussati maraṇānussati kāyagatāsati ānāpānassati ceti imā **dasa anussatiyo** nāma.

9. Mettā karuṇā muditā upekkhā ceti imā **catasso appamaññāyo** nāma, brahmavihāroti ca pavuccati.

10. Āhārepaṭikūlasaññā **ekā saññā** nāma.

11. Catudhātuvavatthānaṃ **ekaṃ vavatthānaṃ** nāma.

12. Ākāsānañcāyatanādayo **cattāro āruppā** nāmāti sabbathāpi samathaniddese cattālīsa kammaṭṭhānāni bhavanti.

Sappāyabhedo

13. Caritāsu pana dasa asubhā kāyagatāsatisaṅkhātā koṭṭhāsabhāvanā ca rāgacaritassa sappāyā.

14. Catasso appamaññāyo nīlādīni ca cattāri kasiṇāni dosacaritassa.

15. Ānāpānaṃ mohacaritassa vitakkacaritassa ca,

16. Buddhānussatiādayo cha saddhācaritassa.

17. Maraṇaupasamasaññāvavatthānāni buddhicaritassa.

18. Sesāni pana sabbānipi kammaṭṭhānāni sabbesampi sappāyāni, tatthāpi kasiṇesu puthulaṃ mohacaritassa, khuddakaṃ vitakkacaritassevāti.

Ayamettha sappāyabhedo.

Bhāvanābhedo

19. **Bhāvanāsu** sabbatthāpi parikammabhāvanā labbhateva, buddhānussatiādīsu aṭṭhasu saññāvavatthānesu cāti dasasukammaṭṭhānesu upacārabhāvanāva sampajjati, natthi appanā.

20. Sesesu pana samatiṃsakammaṭṭhānesu appanābhāvanāpi sampajjati.

21. Tatthāpi dasa kasiṇāni ānāpānañca pañcakajjhānikāni.

22. Dasa asubhā kāyagatāsati ca paṭhamajjhānikā.

23. Mettādayo tayo catukkajjhānikā.

24. Upekkhā pañcamajjhānikāti chabbīsati rūpāvacarajjhānikāni kammaṭṭhānāni.

25. Cattāro pana āruppā āruppajjhānikāti.

Ayamettha bhāvanābhedo.

Gocarabhedo

26. **Nimittesu** pana parikammanimittaṃ uggahanimittañca sabbatthāpi yathārahaṃ pariyāyena labbhanteva.

27. Paṭibhāganimittaṃ pana kasiṇāsubhakoṭṭhāsaānāpānesveva labbhati, tattha hi paṭibhāganimittamārabbha upacārasamādhi appanāsamādhi ca pavattanti.

28. Kathaṃ? Ādikammikassa hi pathavīmaṇḍalādīsu nimittaṃ uggaṇhantassa tamārammaṇaṃ parikammanimittanti pavuccati, sā ca bhāvanā parikammabhāvanā nāma.

29. Yadā pana taṃ nimittaṃ cittena samuggahitaṃ hoti, cakkhunā passantasseva manodvārassa āpāthamāgataṃ, tadā tamevārammaṇaṃ uggahanimittaṃ nāma, sā ca bhāvanā samādhiyati.

30. Tathā samāhitassa panetassa tato paraṃ tasmiṃ uggahanimitte parikammasamādhinā bhāvanamanuyuñjantassa yadā tappaṭibhāgaṃ vatthudhammavimuccitaṃ paññattisaṅkhātaṃ bhāvanāmayamārammaṇaṃ citte sannisannaṃ samappitaṃ hoti, tadā taṃ paṭibhāganimittaṃ samuppannanti pavuccati.

31. Tato paṭṭhāya paripanthavippahīnā kāmāvacarasamādhisaṅkhātā upacārabhāvanā nipphannā nāma hoti.

32. Tato paraṃ tameva paribhāganimittaṃ upacārasamādhinā samāsevantassa rūpāvacarapaṭhamajjhānamappeti.

33. Tato paraṃ tameva paṭhamajjhānaṃ āvajjanaṃ samāpajjanaṃ adhiṭṭhānaṃ vuṭṭhānaṃ paccavekkhaṇā ceti imāhi pañcahi vasitāhi vasībhūtaṃ katvā vitakkādikamoḷārikaṅgaṃ pahānāya vicārādisukhumaṅgupattiyā padahato yathākkamaṃ dutiyajjhānādayo yathārahamappenti.

34. Iccevaṃ pathavīkasiṇādīsu dvāvīsatikammaṭṭhānesu paṭibhāganimittamupalabbhati.

35. Avasesesu pana appamaññā sattapaññattiyaṃ pavattanti.

36. Ākāsavajjitakasiṇesu pana yaṃ kiñci kasiṇaṃ ugghāṭetvā laddhamākāsaṃ anantavasena parikammaṃ karontassa paṭhamāruppamappeti.

37. Tameva paṭhamāruppaviññāṇaṃ anantavasena parikammaṃ karontassa dutiyāruppamappeti.

38. Tameva paṭhamāruppaviññāṇābhāvaṃ pana ‘‘natthi kiñcī’’ti parikammaṃ karontassa tatiyāruppamappeti.

39. Tatiyāruppaṃ ‘‘santametaṃ, paṇītameta’’nti parikammaṃ karontassa catutthāruppamappeti.

40. Avasesesu ca dasasu kammaṭṭhānesu buddhaguṇādikamārammaṇamārabbha parikammaṃ katvā tasmiṃ nimitte sādhukamuggahite tattheva parikammañca samādhiyati, upacāro ca sampajjati.

41. Abhiññāvasena pavattamānaṃ pana rūpāvacarapañcamajjhānaṃ abhiññāpādakapañcamajjhānā vuṭṭhahitvā adhiṭṭheyyādikamāvajjetvā parikammaṃ karontassa rūpādīsu ārammaṇesu yathārahamappeti.

42. Abhiññā ca nāma –

Iddhividhaṃ dibbasotaṃ, paracittavijānanā;
Pubbenivāsānussati, dibbacakkhūti pañcadhā.

Ayamettha gocarabhedo.

Niṭṭhito ca samathakammaṭṭhānanayo.

Vipassanākammaṭṭhānaṃ

Visuddhibhedo

43. **Vipassanākammaṭṭhāne** pana sīlavisuddhi cittavisuddhi diṭṭhivisuddhi kaṅkhāvitaraṇavisuddhi maggāmaggañāṇadassanavisuddhi paṭipadāñāṇadassanavisuddhi ñāṇadassanavisuddhi ceti sattavidhena visuddhisaṅgaho.

44. Aniccalakkhaṇaṃ dukkhalakkhaṇaṃ anattalakkhaṇañceti tīṇi lakkhaṇāni.

45. Aniccānupassanā dukkhānupassanā anattānupassanā ceti tisso anupassanā.

46. Sammasanañāṇaṃ udayabbayañāṇaṃ bhaṅgañāṇaṃ bhayañāṇaṃ ādīnavañāṇaṃ nibbidāñāṇaṃ muccitukamyatāñāṇaṃ paṭisaṅkhāñāṇaṃ saṅkhārupekkhāñāṇaṃ anulomañāṇañceti dasa vipassanāñāṇāni.

47. Suññato vimokkho, animitto vimokkho, appaṇihito vimokkho ceti tayo vimokkhā.

48. Suññatānupassanā animittānupassanā appaṇihitānupassānā ceti tīṇi vimokkhamukhāni ca veditabbāni.

49. Kathaṃ? Pātimokkhasaṃvarasīlaṃ indriyasaṃvarasīlaṃ ājīvapārisuddhisīlaṃ paccayasannissitasīlañceti catupārisuddhisīlaṃ **sīlavisuddhi** nāma.

50. Upacārasamādhi appanāsamādhi ceti duvidhopi samādhi **cittavisuddhi** nāma.

51. Lakkhaṇarasapaccupaṭṭhānapadaṭṭhānavasena nāmarūpa pariggaho **diṭṭhivisuddhi** nāma.

52. Tesameva ca nāmarūpānaṃ paccayapariggaho **kaṅkhāvitaraṇavisuddhi** nāma.

53. Tato paraṃ pana tathāpariggahitesu sappaccayesu tebhūmakasaṅkhāresu atītādibhedabhinnesu khandhādinayamārabbha kalāpavasena saṅkhipitvā ‘‘aniccaṃ khayaṭṭhena, dukkhaṃ bhayaṭṭhena, anattā asārakaṭṭhenā’’ti addhānavasena santativasena khaṇavasena vā sammasanañāṇena lakkhaṇattayaṃ sammasantassa tesveva paccayavasena khaṇavasena ca udayabbayañāṇena udayabbayaṃ samanupassantassa ca –

‘‘Obhāso pīti passaddhi, adhimokkho ca paggaho;
Sukhaṃ ñāṇamupaṭṭhānamupekkhā ca nikanti ce’’ti. –

Obhāsādivipassanupakkilesaparipanthapariggahavasena maggāmaggalakkhaṇavavatthānaṃ **maggāmaggañāṇadassanavisuddhi** nāma.

54. Tathā paripanthavimuttassa pana tassa udayabbayañāṇato paṭṭhāya yā vānulomā tilakkhaṇaṃ vipassanāparamparāya paṭipajjantassa nava vipassanāñāṇāni **paṭipadāñāṇadassanavisuddhi** nāma.

55. Tassevaṃ paṭipajjantassa pana vipassanāparipākamāgamma ‘‘idāni appanā uppajjissatī’’ti bhavaṅgaṃ vocchijjitvā uppannamanodvārāvajjanānantaraṃ dve tīṇi vipassanācittāni yaṃ kiñci aniccādilakkhaṇamārabbha parikammopacārānulomanāmena pavattanti.

56. Yā sikhāppattā, sā sānulomā saṅkhārupekkhā vuṭṭhānagāminivipassanāti ca pavuccati.

57. Tato paraṃ gotrabhucittaṃ nibbānamālambitvā puthujjanagottamabhibhavantaṃ, ariyagottamabhisambhontañca pavattati.

58. Tassānantarameva maggo dukkhasaccaṃ parijānanto samudayasaccaṃ pajahanto, nirodhasaccaṃ sacchikaronto, maggasaccaṃ bhāvanāvasena appanāvīthimotarati.

59. Tato paraṃ dve tīṇi phalacittāni pavattitvā bhavaṅgapātova hoti, puna bhavaṅgaṃ vocchinditvā paccavekkhaṇañāṇāni pavattanti.

60. Maggaṃ phalañca nibbānaṃ, paccavekkhati paṇḍito.

Hīne kilese sese ca, paccavekkhati vāna vā.

Chabbisuddhikamenevaṃ, bhāvetabbo catubbidho;
Ñāṇadassanavisuddhi, nāma maggo pavuccati.

Ayamettha visuddhibhedo.

Vimokkhabhedo

61. Tattha anattānupassanā attābhinivesaṃ muñcantī suññatānupassanā nāma vimokkhamukhaṃ hoti.

62. Aniccānupassanā vipallāsanimittaṃ muñcantī animittānupassanā nāma.

63. Dukkhānupassanā taṇhāpaṇidhiṃ muñcantī appaṇihitānupassanā nāma.

64. Tasmā yadi vuṭṭhānagāminivipassanā anattato vipassati, suññato vimokkho nāma hoti maggo.

65. Yadi aniccato vipassati, animitto vimokkho nāma.

66. Yadi dukkhato vipassati, appaṇihito vimokkho nāmāti ca maggo vipassanāgamanavasena tīṇi nāmāni labhati, tathā phalañca maggāgamanavasena maggavīthiyaṃ.

67. Phalasamāpattivīthiyaṃ pana yathāvuttanayena vipassantānaṃ yathāsakaphalamuppajjamānampi vipassanāgamanavaseneva suññatādivimokkhoti ca pavuccati, ārammaṇavasena pana sarasavasena ca nāmattayaṃ sabbattha sabbesampi samameva ca.

Ayamettha vimokkhabhedo.

Puggalabhedo

68. Ettha pana sotāpattimaggaṃ bhāvetvā diṭṭhivicikicchāpahānena pahīnāpāyagamano sattakkhattuparamo **sotāpanno** nāma hoti.

69. Sakadāgāmimaggaṃ bhāvetvā rāgadosamohānaṃ tanukarattā **sakadāgāmī** nāma hoti sakideva imaṃ lokaṃ āgantvā.

70. Anāgāmimaggaṃ bhāvetvā kāmarāgabyāpādānamanavasesappahānena **anāgāmī** nāma hoti anāgantvā itthattaṃ.

71. Arahattamaggaṃ bhāvetvā anavasesakilesappahānena **arahā** nāma hoti khīṇāsavo loke aggadakkhiṇeyyoti.

Ayamettha puggalabhedo.

Samāpattibhedo

72. **Phalasamāpattivīthiyaṃ** panettha sabbesampi yathāsakaphalavasena sādhāraṇāva.

73. **Nirodhasamāpattisamāpajjanaṃ** pana anāgāmīnañceva arahantānañca labbhati, tattha yathākkamaṃ paṭhamajjhānādimahaggatasamāpattiṃ samāpajjitvā vuṭṭhāya tattha gate saṅkhāradhamme tattha tattheva vipassanto yāva ākiñcaññāyatanaṃ gantvā tato paraṃ adhiṭṭheyyādikaṃ pubbakiccaṃ katvā nevasaññānāsaññāyatanaṃ samāpajjati, tassa dvinnaṃ appanājavanānaṃ parato vocchijjati cittasantati, tato nirodhasamāpanno nāma hoti.

74. Vuṭṭhānakāle pana anāgāmino anāgāmiphalacittaṃ, arahato arahattaphalacittaṃ ekavārameva pavattitvā bhavaṅgapāto hoti, tato paraṃ paccavekkhaṇañāṇaṃ pavattati.

Ayamettha samāpattibhedo.

Niṭṭhito ca vipassanākammaṭṭhānanayo.

Uyyojanaṃ

75. Bhāvetabbaṃ paniccevaṃ, bhāvanādvayamuttamaṃ.

Paṭipattirasassādaṃ, patthayantena sāsaneti.

Iti abhidhammatthasaṅgahe kammaṭṭhānasaṅgahavibhāgo nāma

Navamo paricchedo.

Nigamanaṃ

(Ka) cārittasobhitavisālakulodayena,
Saddhābhivuḍḍhaparisuddhaguṇodayena;
Nampavhayena paṇidhāya parānukampaṃ,
Yaṃ patthitaṃ pakaraṇaṃ pariniṭṭhitaṃ taṃ.

(Kha) puññena tena vipulena tu **mūlasomaṃ**;
Dhaññādhivāsamuditoditamāyukantaṃ;
Paññāvadātaguṇasobhitalajjibhikkhū,
Maññantu puññavibhavodayamaṅgalāya.

Iti anuruddhācariyena racitaṃ

Abhidhammatthasaṅgahaṃ nāma pakaraṇaṃ.

Namo tassa bhagavato arahato sammāsambuddhassa.

Abhidhammatthavibhāvinīṭīkā

Ganthārambhakathā

(Ka) visuddhakaruṇāñāṇaṃ, buddhaṃ sambuddhapūjitaṃ;
Dhammaṃ saddhammasambhūtaṃ, natvā saṃghaṃ niraṅgaṇaṃ.

(Kha) sāriputtaṃ mahātheraṃ, pariyattivisāradaṃ;
Vanditvā sirasā dhīraṃ, garuṃ gāravabhājanaṃ.

(Ga) vaṇṇayissaṃ samāsena, abhidhammatthasaṅgahaṃ;
Ābhidhammikabhikkhūnaṃ, paraṃ pītivivaḍḍhanaṃ.

(Gha) porāṇehi anekāpi, katā yā pana vaṇṇanā;
Na tāhi sakkā sabbattha, attho viññātave idha.

(Ṅa) tasmā līnapadānettha, sādhippāyamahāpayaṃ;
Vibhāvento samāsena, racayissāmi vaṇṇananti.

Ganthārambhakathāvaṇṇanā

1. Paramavicittanayasamannāgataṃ sakasamayasamayantaragahanaviggāhaṇasamatthaṃ suvimalavipulapaññāveyyattiyajananaṃ pakaraṇamidamārabhantoyamācariyo paṭhamaṃ tāva ratanattayapaṇāmābhidheyya karaṇappakārapakaraṇābhidhānapayojanāni dassetuṃ **‘‘sammāsambuddha’’**ntyādimāha.

Ettha hi ‘‘sammāsambuddha…pe… abhivādiyā’’ti iminā **ratanattayapaṇāmo** vutto, abhidhammatthasaṅgaha’’nti etena **abhidheyyakaraṇappakārapakaraṇābhidhānāni** abhidhammatthānaṃ idha saṅgahetabbabhāvadassanena tesaṃ iminā samuditena paṭipādetabbabhāvadīpanato, ekattha saṅgayha kathanākāradīpanato, atthānugatasamaññāparidīpanato ca. **Payojanaṃ** pana saṅgahapadena sāmatthiyato dassitameva abhidhammatthānaṃ ekattha saṅgahe sati taduggahaparipucchādivasena tesaṃ sarūpāvabodhassa, tammūlikāya ca diṭṭhadhammikasamparāyikatthasiddhiyā anāyāsena saṃsijjhanato.

Tattha ratanattayapaṇāmappayojanaṃ tāva bahudhā papañcenti ācariyā, visesato pana antarāyanivāraṇaṃ paccāsīsanti. Tathā hi vuttaṃ saṅgahakārehi ‘‘tassānubhāvena hatantarāyo’’ti (pārā. aṭṭha. 1.ganthārambhakathā). Ratanattayapaṇāmo hi atthato paṇāmakiriyābhinipphādikā kusalacetanā, sā ca vandaneyyavandakānaṃ khettajjhāsayasampadāhi diṭṭhadhammavedanīyabhūtā yathāladdhasampattinimittakassa kammassa anubalappadānavasena tannibbattitavipākasantatiyā antarāyakarāni upapīḷakaupacchedakakammāni paṭibāhitvā tannidānānaṃ yathādhippetasiddhivibandhakānaṃ rogādiantarāyānamappavattiṃ sādheti. Tasmā pakaraṇārambhe ratanattayapaṇāmakaraṇaṃ yathāraddhapakaraṇassa anantarāyena parisamāpanatthañceva sotūnañca vandanāpubbaṅgamāya paṭipattiyā anantarāyena uggahaṇadhāraṇādisaṃsijjhanatthañca. Abhidheyyakathanaṃ pana viditābhidheyyasseva ganthassa viññūhi uggahaṇādivasena paṭipajjitabbabhāvato. Karaṇappakārappayojanasandassanāni ca sotujanasamussāhajananatthaṃ. Abhidhānakathanaṃ pana vohārasukhatthanti ayamettha **samudāyattho**. Ayaṃ pana **avayavattho** – sasaddhammagaṇuttamaṃ atulaṃ sammāsambuddhaṃ abhivādiya abhidhammatthasaṅgahaṃ bhāsissanti sambandho.

Tattha sammā sāmañca sabbadhamme abhisambuddhoti **sammā sambuddho,** bhagavā. So hi saṅkhatāsaṅkhatabhedaṃ sakalampi dhammajātaṃ yāthāvasarasalakkhaṇapaṭivedhavasena sammā sayaṃ vicitopacitapāramitāsambhūtena sayambhūñāṇena sāmaṃ bujjhi aññāsi. Yathāha ‘‘sayaṃ abhiññāya kamuddiseyya’’nti (mahāva. 11; ma. ni. 1.285; 2.341; dha. pa. 353), atha vā budhadhātussa jāgaraṇavikasanatthesupi pavattanato sammā sāmañca paṭibuddho anaññapaṭibodhito hutvā sayameva savāsanasammohaniddāya accantaṃ vigato, dinakarakiraṇasamāgamena paramarucirasirisobhaggappattiyā vikasitamiva padumaṃ aggamaggañāṇasamāgamena aparimitaguṇagaṇālaṅkatasabbaññutaññāṇappattiyā sammā sayameva vikasito vikāsamanuppattotyattho. Yathāvuttavacanatthayogepi sammāsambuddhasaddassa bhagavati samaññāvasena pavattattā ‘‘atula’’nti iminā viseseti. Tulāya sammito tulyo, soyeva tulo yakāralopavasena. Atha vā sammitatthe akārapaccayavasena tulāya sammito tulo, na tulo **atulo,** sīlādīhi guṇehi kenaci asadiso, natthi etassa vā tulo sadisoti **atulo** sadevake loke aggapuggalabhāvato. Yathāha ‘‘yāvatā, bhikkhave, sattā apadā vā dvipadā vā catuppadā vā…pe… tathāgato tesaṃ aggamakkhāyatī’’tiādi (a. ni. 4.34; 5.32; itivu. 90).

Ettāvatā ca hetuphalasattūpakārasampadāvasena tīhākārehi bhagavato thomanā katā hoti. Tattha **hetusampadā** nāma mahākaruṇāsamāyogo bodhisambhārasambharaṇañca. **Phalasampadā** pana ñāṇapahānaānubhāvarūpakāyasampadāvasena catubbidhā. Tattha sabbaññutaññāṇapadaṭṭhānaṃ maggañāṇaṃ, tammūlakāni ca dasabalādiñāṇāni **ñāṇasampadā**. Savāsanasakalasaṃkilesānamaccantamanuppādadhammatāpādanaṃ **pahānasampadā**. Yathicchitanipphādane ādhipaccaṃ **ānubhāvasampadā**. Sakalalokanayanābhisekabhūtā pana lakkhaṇānubyañjanappaṭimaṇḍitā attabhāvasampatti **rūpakāyasampadā** nāma. **Sattūpakāro** pana āsayapayogavasena duvidho. Tattha devadattādīsu virodhisattesupi niccaṃ hitajjhāsayatā, aparipākagatindriyānaṃ indriyaparipākakālāgamanañca **āsayo** nāma. Tadaññasattānaṃ pana lābhasakkārādinirapekkhacittassa yānattayamukhena sabbadukkhaniyyānikadhammadesanā **payogo** nāma.

Tattha purimā dve phalasampadā ‘‘sammāsambuddha’’nti iminā dassitā, itarā pana dve, tathā sattūpakārasampadā ca ‘‘atula’’nti etena, tadupāyabhūtā pana hetusampadā dvīhipi sāmatthiyato dassitā tathāvidhahetubyatirekena tadubhayasampattīnamasambhavato, ahetukatte ca sabbattha tāsaṃ sambhavappasaṅgato.

Tadevaṃ tividhāvatthāsaṅgahitathomanāpubbaṅgamaṃ buddharatanaṃ vanditvā idāni sesaratanānampi paṇāmamārabhanto āha **‘‘sasaddhammagaṇuttama’’**nti. Guṇībhūtānampi hi dhammasaṃghānaṃ abhivādetabbabhāvo sahayogena viññāyati yathā ‘‘saputtadāro āgatoti puttadārassāpi āgamana’’nti.

Tattha attānaṃ dhārente catūsu apāyesu, vaṭṭadukkhesu ca apatamāne katvā dhāretīti dhammo, catumaggaphalanibbānavasena navavidho, pariyattiyā saha dasavidho vā dhammo. Dhāraṇañca panetassa apāyādinibbattakakilesaviddhaṃsanaṃ, taṃ ariyamaggassa kilesasamucchedakabhāvato, nibbānassa ca ārammaṇabhāvena tassa tadatthasiddhihetutāya nippariyāyato labbhati, phalassa pana kilesānaṃ paṭippassambhanavasena maggānukūlappavattito, pariyattiyā ca tadadhigamahetutāyāti ubhinnampi pariyāyatoti daṭṭhabbaṃ. Sataṃ sappurisānaṃ ariyapuggalānaṃ, santo vā saṃvijjamāno na titthiyaparikappito attā viya paramatthato avijjamāno santo vā pasattho svākkhātatādiguṇayogato na bāhirakadhammo viya ekantanindito dhammoti saddhammo, gaṇo ca so aṭṭhannaṃ ariyapuggalānaṃ samūhabhāvato uttamo ca suppaṭipannatādiguṇavisesayogato, gaṇānaṃ, gaṇesu vā devamanussādi samūhesu uttamo yathāvuttaguṇavasenāti gaṇuttamo, saha saddhammena, gaṇuttamena cāti sasaddhammagaṇuttamo, taṃ **sasaddhammagaṇuttamaṃ**.

Abhivādiyāti visesato vanditvā, bhayalābhakulācārādivirahena sakkaccaṃ ādarena kāyavacīmanodvārehi vanditvātyattho. **Bhāsissa**nti kathessāmi. Nibbattitaparamatthabhāvena abhi visiṭṭhā dhammā etthātiādinā abhidhammo, dhammasaṅgaṇīādisattapakaraṇaṃ abhidhammapiṭakaṃ, tattha vuttā atthā abhidhammatthā, te saṅgayhanti ettha, etenāti vā **abhidhammatthasaṅgahaṃ**.

Paramatthadhammavaṇṇanā

2. Evaṃ tāva yathādhippetappayojananimittaṃ ratanattayapaṇāmādikaṃ vidhāya idāni yesaṃ abhidhammatthānaṃ saṅgahaṇavasena idaṃ pakaraṇaṃ paṭṭhapīyati, te tāva saṅkhepato uddisanto āha **‘‘tattha vuttā’’**tyādi. **Tattha** tasmiṃ abhidhamme **sabbathā** kusalādivasena, khandhādivasena ca **vuttā** abhidhammatthā **paramatthato** sammutiṃ ṭhapetvā nibbattitaparamatthavasena **cittaṃ** viññāṇakkhandho, **cetasikaṃ** vedanādikkhandhattayaṃ, rūpaṃ bhūtupādāyabhedabhinno rūpakkhandho, **nibbānaṃ** maggaphalānamārammaṇabhūto asaṅkhatadhammoti evaṃ **catudhā** catūhākārehi ṭhitāti yojanā. Tattha paramo uttamo aviparīto attho, paramassa vā uttamassa ñāṇassa attho gocaroti **paramattho**.

Cintetīti **cittaṃ,** ārammaṇaṃ vijānātīti attho. Yathāha ‘‘visayavijānanalakkhaṇaṃ citta’’nti (dha. sa. aṭṭha. 1 dhammudesavāraphassapañcamakarāsivaṇṇanā). Satipi hi nissayasamanantarādipaccayena vinā ārammaṇena cittamuppajjatīti tassa taṃlakkhaṇatā vuttā, etena nirārammaṇavādimataṃ paṭikkhittaṃ hoti. Cintenti vā etena karaṇabhūtena sampayuttadhammāti **cittaṃ**. Atha vā cintanamattaṃ **cittaṃ**. Yathāpaccayaṃ hi pavattimattameva yadidaṃ sabhāvadhammo nāma. Evañca katvā sabbesampi paramatthadhammānaṃ bhāvasādhanameva nippariyāyato labbhati, kattukaraṇavasena pana nibbacanaṃ pariyāyakathāti daṭṭhabbaṃ. Sakasakakiccesu hi dhammānaṃ attappadhānatāsamāropanena kattubhāvo ca, tadanukūlabhāvena sahajātadhammasamūhe kattubhāvasamāropanena paṭipādetabbadhammassa karaṇattañca pariyāyatova labbhati, tathānidassanaṃ pana dhammasabhāvavinimuttassa kattādino abhāvaparidīpanatthanti veditabbaṃ. Vicittakaraṇāditopi cittasaddatthaṃ papañcenti. Ayaṃ panettha saṅgaho –

‘‘Vicittakaraṇā cittaṃ, attano cittatāya vā;
Citaṃ kammakilesehi, citaṃ tāyati vā tathā;
Cinoti attasantānaṃ, vicittārammaṇanti cā’’ti.

Cetasi bhavaṃ tadāyattavuttitāyāti **cetasikaṃ**. Na hi taṃ cittena vinā ārammaṇaggahaṇasamatthaṃ asati citte sabbena sabbaṃ anuppajjanato, cittaṃ pana kenaci cetasikena vināpi ārammaṇe pavattatīti taṃ cetasikameva cittāyattavuttikaṃ nāma. Tenāha bhagavā ‘‘manopubbaṅgamā dhammā’’ti (dha. pa. 1-2), etena sukhādīnaṃ acetanattaniccattādayo vippaṭipattiyopi paṭikkhittā honti. Cetasi niyuttaṃ vā **cetasikaṃ**.

Ruppatīti **rūpaṃ,** sītuṇhādivirodhipaccayehi vikāramāpajjati, āpādīyatīti vā attho. Tenāha bhagavā ‘‘sītenapi ruppati, uṇhenapi ruppatī’’tyādi (saṃ. ni. 3.79), ruppanañcettha sītādivirodhipaccayasamavāye visadisuppattiyeva. Yadi evaṃ arūpadhammānampi rūpavohāro āpajjatīti? Nāpajjati sītādiggahaṇasāmatthiyato vibhūtatarasseva ruppanassādhippetattā. Itarathā hi ‘‘ruppatī’’ti avisesavacaneneva pariyattanti kiṃ sītādiggahaṇena, taṃ pana sītādinā phuṭṭhassa ruppanaṃ vibhūtataraṃ, tasmā tadevetthādhippetanti ñāpanatthaṃ sītādiggahaṇaṃ kataṃ. Yadi evaṃ kathaṃ brahmaloke rūpavohāro, na hi tattha upaghātakā sītādayo atthīti? Kiñcāpi upaghātakā natthi, anuggāhakā pana atthi, tasmā taṃvasenettha ruppanaṃ sambhavatīti, atha vā taṃsabhāvānativattanato tattha rūpavohāroti alamatippapañcena.

Bhavābhavaṃ vinanato saṃsibbanato vānasaṅkhātāya taṇhāya nikkhantaṃ, nibbāti vā etena rāgaggiādikoti **nibbānaṃ**.

1. Cittaparicchedavaṇṇanā

Bhūmibhedacittavaṇṇanā

3. Idāni yasmā vibhāgavantānaṃ dhammānaṃ sabhāvavibhāvanaṃ vibhāgena vinā na hoti, tasmā yathāuddiṭṭhānaṃ abhidhammatthānaṃ uddesakkamena vibhāgaṃ dassetuṃ cittaṃ tāva bhūmijātisampayogādivasena vibhajitvā niddisitumārabhanto āha **‘‘tattha cittaṃ tāvā’’**tyādi. **Tāva**-saddo paṭhamanti etassatthe. Yathāuddiṭṭhesu catūsu abhidhammatthesu paṭhamaṃ cittaṃ niddisīyatīti ayañhetthattho. Cattāro vidhā pakārā assāti **catubbidhaṃ**. Yasmā panete catubhummakā dhammā anupubbapaṇītā, tasmā hīnukkaṭṭhukkaṭṭhataratamānukkamena tesaṃ niddeso kato. Tattha kāmetīti kāmo, kāmataṇhā, sā ettha avacarati ārammaṇakaraṇavasenāti **kāmāvacaraṃ**. Kāmīyatīti vā kāmo, ekādasavidho kāmabhavo, tasmiṃ yebhuyyena avacaratīti **kāmāvacaraṃ**. Yebhuyyena caraṇassa hi adhippetattā rūpārūpabhavesu pavattassāpi imassa kāmāvacarabhāvo upapanno hoti. Kāmabhavoyeva vā kāmo ettha avacaratīti kāmāvacaro, tattha pavattampi cittaṃ nissite nissayavohārena **kāmāvacaraṃ** ‘‘mañcā ukkuṭṭhiṃ karontī’’tyādīsu viyāti alamativisāraṇiyā kathāya. Hoti cettha –

‘‘Kāmovacaratītyettha, kāmevacaratīti vā;
Ṭhānūpacārato vāpi, taṃ kāmāvacaraṃ bhave’’ti.

Rūpārūpāvacaresupi eseva nayo yathārahaṃ daṭṭhabbo. Upādānakkhandhasaṅkhātalokato uttarati anāsavabhāvenāti **lokuttaraṃ,** maggacittaṃ. Phalacittaṃ pana tato uttiṇṇanti **lokuttaraṃ**. Ubhayampi vā saha nibbānena lokato uttaraṃ adhikaṃ yathāvuttaguṇavasenevāti **lokuttaraṃ**.

Bhūmibhedacittavaṇṇanā niṭṭhitā.

Akusalacittavaṇṇanā

4. Imesu pana catūsu cittesu kāmāvacaracittassa kusalākusalavipākakiriyabhedena catubbidhabhāvepi pāpāhetukavajjānaṃ ekūnasaṭṭhiyā, ekanavutiyā vā cittānaṃ sobhananāmena vohārakaraṇatthaṃ ‘‘pāpāhetukamuttāni ‘sobhanānī’ti vuccare’’ti evaṃ vakkhamānanayassa anurūpato pāpāhetukeyeva paṭhamaṃ dassento, tesu ca bhavesu gahitapaṭisandhikassa sattassa ādito vīthicittavasena lobhasahagatacittuppādānameva sambhavato teyeva paṭhamaṃ dassetvā tadanantaraṃ dvihetukabhāvasāmaññena domanassasahagate, tadanantaraṃ ekahetuke ca dassetuṃ **‘‘somanassasahagata’’**ntyādinā lobhamūlaṃ tāva vedanādiṭṭhisaṅkhārabhedena aṭṭhadhā vibhajitvā dasseti.

Tattha sundaraṃ mano, taṃ vā etassa atthīti sumano, cittaṃ, taṃsamaṅgipuggalo vā, tassa bhāvo tasmiṃ abhidhānabuddhīnaṃ pavattihetutāyāti somanassaṃ, mānasikasukhavedanāyetaṃ adhivacanaṃ, tena sahagataṃ ekuppādādivasena saṃsaṭṭhaṃ, tena saha ekuppādādibhāvaṃ gatanti vā **somanassasahagataṃ**. Micchā passatīti diṭṭhi. Sāmaññavacanassapi hi atthappakaraṇādinā visesavisayatā hotīti idha micchādassanameva ‘‘diṭṭhī’’ti vuccati. Diṭṭhiyeva diṭṭhigataṃ ‘‘saṅkhāragataṃ thāmagata’’ntyādīsu viya gata-saddassa tabbhāvavuttittā. Dvāsaṭṭhiyā vā diṭṭhīsu gataṃ antogataṃ, diṭṭhiyā vā gamanamattaṃ na ettha gantabbo attādiko koci atthīti diṭṭhigataṃ, ‘‘idameva saccaṃ moghamañña’’nti pavatto attattaniyādiabhiniveso, tena samaṃ ekuppādādīhi pakārehi yuttanti **diṭṭhigatasampayuttaṃ**. Saṅkharoti cittaṃ tikkhabhāvasaṅkhātamaṇḍanavisesena sajjeti, saṅkharīyati vā taṃ etena yathāvuttanayena sajjīyatīti saṅkhāro, tattha tattha kicce saṃsīdamānassa cittassa anubalappadānavasena attano vā paresaṃ vā pavattapubbappayogo, so pana attano pubbabhāgappavatte cittasantāne ceva parasantāne ca pavattatīti tannibbattito cittassa tikkhabhāvasaṅkhāto visesovidha saṅkhāro, so yassa natthi taṃ asaṅkhāraṃ, tadeva **asaṅkhārikaṃ**. Saṅkhārena sahitaṃ **sasaṅkhārikaṃ**. Tathā ca vadanti –

‘‘Pubbappayogasambhūto, viseso cittasambhavī;
Saṅkhāro taṃvasenettha, hotyāsaṅkhārikāditā’’ti.

Atha vā ‘‘sasaṅkhārikaṃ asaṅkhārika’’nti cetaṃ kevalaṃ saṅkhārassa bhāvābhāvaṃ sandhāya vuttaṃ, na tassa sahappavattisabbhāvābhāvatoti bhinnasantānappavattinopi saṅkhārassa idamatthitāya taṃvasena nibbattaṃ cittaṃ saṅkhāro assa atthīti **sasaṅkhārikaṃ** ‘‘salomako sapakkhako’’tyādīsu viya saha-saddassa vijjamānatthaparidīpanato. Tabbiparītaṃ pana tadabhāvato vuttanayena **asaṅkhārikaṃ**. Diṭṭhigatena vippayuttaṃ visaṃsaṭṭhanti **diṭṭhigatavippayuttaṃ**. Upapattito yuttito ikkhati anubhavati vedayamānāpi majjhattākārasaṇṭhitiyāti upekkhā. Sukhadukkhānaṃ vā upetā yuttā aviruddhā ikkhā anubhavananti upekkhā. Sukhadukkhāvirodhitāya hesā tesaṃ anantarampi pavattati. **Upekkhāsahagata**nti idaṃ vuttanayameva.

Kasmā panettha aññesupi phassādīsu sampayuttadhammesu vijjamānesu somanassasahagatādibhāvova vuttoti? Somanassādīnameva asādhāraṇabhāvato. Phassādayo hi keci sabbacittasādhāraṇā, keci kusalādisādhāraṇā, mohādayo ca sabbākusalasādhāraṇāti na tehi sakkā cittaṃ visesetuṃ, somanassādayo pana katthaci citte honti, katthaci na hontīti pākaṭova taṃvasena cittassa viseso. Kasmā panete katthaci honti, katthaci na hontīti? Kāraṇassa sannihitāsannihitabhāvato. Kiṃ pana nesaṃ kāraṇanti? Vuccatesabhāvato, parikappato vā hi iṭṭhārammaṇaṃ, somanassapaṭisandhikatā, agambhīrasabhāvatā ca idha somanassassa kāraṇaṃ, iṭṭhamajjhattārammaṇaṃ, upekkhāpaṭisandhikatā, gambhīrasabhāvatā ca upekkhāya, diṭṭhivipannapuggalasevanā, sassatucchedāsayatā ca diṭṭhiyā, balavautubhojanādayo pana paccayā asaṅkhārikabhāvassāti. Tasmā attano anurūpakāraṇavasena nesaṃ uppajjanato katthaci citteyeva sambhavoti sakkā etehi cittassa viseso paññāpetunti. Evañca katvā nesaṃ satipi mohahetukabhāve lobhasahagatabhāvova nigamane vutto.

Imesaṃ pana aṭṭhannampi ayamuppattikkamo veditabbo. Yadā hi ‘‘natthi kāmesu ādīnavo’’tyādinā nayena micchādiṭṭhiṃ purakkhatvā haṭṭhatuṭṭho kāme vā paribhuñjati, diṭṭhamaṅgalādīni vā sārato pacceti sabhāvatikkheneva anussāhitena cittena, tadā paṭhamaṃ akusalacittamuppajjati. Yadā pana mandena samussāhitena cittena, tadā dutiyaṃ. Yadā pana micchādiṭṭhiṃ apurakkhatvā kevalaṃ haṭṭhatuṭṭho methunaṃ vā sevati, parasampattiṃ vā abhijjhāyati, parabhaṇḍaṃ vā harati sabhāvatikkheneva anussāhitena cittena, tadā tatiyaṃ. Yadā pana mandena samussāhitena cittena, tadā catutthaṃ. Yadā pana kāmānaṃ vā asampattiṃ āgamma, aññesaṃ vā somanassahetūnaṃ abhāvena catūsupi vikappesu somanassarahitā honti, tadā sesāni cattāri upekkhāsahagatāni uppajjantīti. **Aṭṭhapī**ti pi-saddo sampiṇḍanattho, tena vakkhamānanayena akusalakammapathesu nesaṃ labbhamānakammapathānurūpato pavattibhedaṃ kāladesasantānārammaṇādibhedena anekavidhatampi saṅgaṇhāti.

5. Duṭṭhu mano, taṃ vā etassāti dummano, tassa bhāvo domanassaṃ, mānasikadukkhavedanāyetaṃ adhivacanaṃ, tena sahagatanti **domanassasahagataṃ**. Ārammaṇe paṭihaññatīti **paṭigho,** doso. Caṇḍikkasabhāvatāya hesa ārammaṇaṃ paṭihananto viya pavattati. Domanassasahagatassa vedanāvasena abhedepi asādhāraṇadhammavasena cittassa upalakkhaṇatthaṃ domanassaggahaṇaṃ, paṭighasampayuttabhāvo pana ubhinnaṃ ekantasahacāritā dassanatthaṃ vuttoti daṭṭhabbaṃ. Domanassañcettha aniṭṭhārammaṇānubhavanalakkhaṇo vedanākkhandhapariyāpanno eko dhammo, paṭigho caṇḍikkasabhāvo saṅkhārakkhandhapariyāpanno eko dhammoti ayametesaṃ viseso. Ettha ca yaṃ kiñci aniṭṭhārammaṇaṃ, navavidhaāghātavatthūni ca domanassassa kāraṇaṃ, paṭighassa kāraṇañcāti daṭṭhabbaṃ. Dvinnaṃ pana nesaṃ cittānaṃ pāṇātipātādīsu tikkhamandappavattikāle uppatti veditabbā. Etthāpi nigamane **pi**-saddassa attho vuttanayānusārena daṭṭhabbo.

6. Sabhāvaṃ vicinanto tāya kicchati kilamatīti vicikicchā. Atha vā cikicchituṃ dukkaratāya vigatā cikicchā ñāṇappaṭikāro imissāti vicikicchā, tāya sampayuttaṃ **vicikicchāsampayuttaṃ**. Uddhatassa bhāvo uddhaccaṃ. Uddhaccassa sabbākusalasādhāraṇabhāvepi idha sampayuttadhammesu padhānaṃ hutvā pavattatīti idameva tena visesetvā vuttaṃ. Evañca katvā dhammuddesapāḷiyaṃ sesākusalesu uddhaccaṃ yevāpanakavasena vuttaṃ, idha pana ‘‘uddhaccaṃ uppajjatī’’ti sarūpeneva desitaṃ. Honti cettha –

> ‘‘Sabbākusalayuttampi, uddhaccaṃ antamānase;
> Balavaṃ iti taṃyeva, vuttamuddhaccayogato.
>
> ‘‘Teneva hi munindena, yevāpanakanāmato;
> Vatvā sesesu ettheva, taṃ sarūpena desita’’nti.

Imāni pana dve cittāni mūlantaravirahato atisammūḷhatāya, saṃsappanavikkhipanavasena pavattavicikicchuddhaccasamāyogena cañcalatāya ca sabbatthāpi rajjanadussanarahitāni upekkhāsahagatāneva pavattanti, tatoyeva ca sabhāvatikkhatāya ussāhetabbatāya abhāvato saṅkhārabhedopi nesaṃ natthi. Honti cettha –

> ‘‘Mūḷhattā ceva saṃsappa-vikkhepā cekahetukaṃ;
> Sopekkhaṃ sabbadā no ca, bhinnaṃ saṅkhārabhedato.
>
> ‘‘Na hi tassa sabhāvena, tikkhatussāhanīyatā;
> Atthi saṃsappamānassa, vikkhipantassa sabbadā’’ti.

Mohena muyhanti atisayena muyhanti mūlantaravirahatoti momūhāni.

7. Iccevantyādi yathāvuttānaṃ dvādasākusalacittānaṃ nigamanaṃ. Tattha **iti**-saddo vacanavacanīyasamudāyanidassanattho. **Evaṃ**-saddo vacanavacanīyapaṭipāṭisandassanattho. Nipātasamudāyo vā esa vacanavacanīyanigamanārambhe. **Iccevaṃ** yathāvuttanayena **sabbathāpi** somanassupekkhādiṭṭhisampayogādinā paṭighasampayogādinā vicikicchuddhaccayogenāti sabbenāpi sampayogādiākārena dvādasa akusalacittāni **samattāni** pariniṭṭhitāni, saṅgahetvā vā attāni gahitāni, vuttānītyattho. Tattha kusalapaṭipakkhāni akusalāni mittappaṭipakkho amitto viya, paṭipakkhabhāvo ca kusalākusalānaṃ yathākkamaṃ pahāyakapahātabbabhāvena veditabbo.

8. **Aṭṭhadhā**tyādi saṅgahagāthā. Lobho ca so suppatiṭṭhitabhāvasādhanena mūlasadisattā mūlañca, kaṃ etesanti **lobhamūlāni** cittāni vedanādibhedato **aṭṭhadhā** siyuṃ. Tathā **dosamūlāni** saṅkhārabhedato **dvidhā. Mohamūlāni** suddho mohoyeva mūlametesanti mohamūlasaṅkhātāni sampayogabhedato **dve cā**ti akusalā dvādasa siyuntyattho.

Akusalacittavaṇṇanā niṭṭhitā.

Ahetukacittavaṇṇanā

9. Evaṃ mūlabhedato tividhampi akusalaṃ sampayogādibhedato dvādasadhā vibhajitvā idāni ahetukacittāni niddisanto tesaṃ akusalavipākādivasena tividhabhāvepi akusalānantaraṃ akusalavipākeyeva cakkhādinissayasampaṭicchanādikiccabhedena sattadhā vibhajituṃ **‘‘upekkhāsahagataṃ cakkhuviññāṇa’’**ntyādimāha. Tattha cakkhati viññāṇādhiṭṭhitaṃ hutvā samavisamaṃ ācikkhantaṃ viya hotīti cakkhu. Atha vā cakkhati rūpaṃ assādentaṃ viya hotīti cakkhu. Cakkhatīti hi ayaṃ saddo ‘‘madhuṃ cakkhati, byañjanaṃ cakkhatī’’tyādīsu viya assādanattho hoti. Tenāha bhagavā – ‘‘cakkhuṃ kho pana, māgaṇḍiya, rūpārāmaṃ rūparataṃ rūpasammudita’’ntyādi. Yadi evaṃ ‘‘sotaṃ kho, māgaṇḍiya, saddārāmaṃ saddarataṃ saddasammudita’’ntyādivacanato (ma. ni. 2.209) sotādīnampi saddādiassādanaṃ atthīti tesampi cakkhusaddābhidheyyatā āpajjeyyāti? Nāpajjati niruḷhattā, niruḷho hesa cakkhu-saddo daṭṭhukāmatānidānakammajabhūtappasādalakkhaṇe cakkhuppasādeyeva mayūrādisaddā viya sakuṇavisesādīsu, cakkhunā sahavuttiyā pana bhamukaṭṭhiparicchinno maṃsapiṇḍopi ‘‘cakkhū’’ti vuccati. **Aṭṭhakathāyaṃ** pana anekatthattā dhātūnaṃ cakkhati-saddassa

vibhāvanatthatāpi sambhavatīti ‘‘cakkhati rūpaṃ vibhāvetīti cakkhū’’ti (visuddhi. 2.510) vuttaṃ. Cakkhusmiṃ viññāṇaṃ tannissitatthāti **cakkhuviññāṇaṃ**. Tathā hetaṃ ‘‘cakkhusannissitarūpavijānanalakkhaṇa’’nti (dha. sa. aṭṭha. 431; visuddhi. 2.454) vuttaṃ.

Evaṃ **sotaviññāṇā**dīsupi yathārahaṃ daṭṭhabbaṃ. **‘‘Tathā’’**ti iminā upekkhāsahagatabhāvaṃ atidisati. Viññāṇādhiṭṭhitaṃ hutvā suṇātīti **sotaṃ**. Ghāyati gandhopādānaṃ karotīti **ghānaṃ**. Jīvitanimittaṃ raso jīvitaṃ, taṃ avhāyati tasmiṃ ninnatāyāti **jivhā** niruttinayena. Kucchitānaṃ pāpadhammānaṃ āyo pavattiṭṭhānanti **kāyo**. Kāyindriyañhi phoṭṭhabbaggahaṇasabhāvattā tadassādavasappavattānaṃ, tammūlakānañca pāpadhammānaṃ visesakāraṇanti tesaṃ pavattiṭṭhānaṃ viya gayhati. Sasambhārakāyo vā kucchitānaṃ kesādīnaṃ āyoti **kāyo**. Taṃsahacaritattā pana pasādakāyopi tathā vuccati. Du kucchitaṃ hutvā khanati kāyikasukhaṃ, dukkhamanti vā **dukkhaṃ**. Dukkaramokāsadānaṃ etassāti **dukkha’’**ntipi apare. Pañcaviññāṇaggahitaṃ rūpādiārammaṇaṃ sampaṭicchati tadākārappavattiyāti **sampaṭicchanaṃ**. Sammā tīreti yathāsampaṭicchitaṃ rūpādiārammaṇaṃ vīmaṃsatīti **santīraṇaṃ**. Aññamaññaviruddhānaṃ kusalākusalānaṃ pākāti **vipākā,** vipakkabhāvamāpannānaṃ arūpadhammānametaṃ adhivacanaṃ. Evañca katvā kusalākusalakammasamuṭṭhānānampi kaṭattārūpānaṃ natthi vipākavohāro. Akusalassa vipākacittāni **akusalavipākacittāni**.

10. Sukhayati kāyacittaṃ, suṭṭhu vā khanati kāyacittābādhaṃ, sukhena khamitabbanti vā **sukhaṃ**. ‘‘Sukaramokāsadānaṃ etassāti **sukha’’**nti apare. Kasmā pana yathā akusalavipākasantīraṇaṃ ekameva vuttaṃ, evamavatvā kusalavipākasantīraṇaṃ dvidhā vuttanti? Iṭṭhaiṭṭhamajjhattārammaṇavasena vedanābhedasambhavato. Yadi evaṃ tatthāpi aniṭṭhaaniṭṭhamajjhattārammaṇavasena vedanābhedena bhavitabbanti? Nayidamevaṃ aniṭṭhārammaṇe uppajjitabbassapi domanassassa paṭighena vinā anuppajjanato, paṭighassa ca ekantākusalasabhāvassa abyākatesu asambhavato. Na hi bhinnajātiko dhammo bhinnajātikesu upalabbhati, tasmā attanā samānayogakkhamassa asambhavato akusalavipākesu domanassaṃ na sambhavatīti tassa taṃsahagatatā na vuttā. Atha vā yathā koci balavatā pothiyamāno dubbalapuriso tassa paṭippaharituṃ asakkonto tasmiṃ upekkhakova hoti, evameva akusalavipākānaṃ paridubbalabhāvato aniṭṭhārammaṇepi domanassuppādo natthīti santīraṇaṃ upekkhāsahagatameva.

Cakkhuviññāṇādīni pana cattāri ubhayavipākānipi vatthārammaṇaghaṭṭanāya dubbalabhāvato aniṭṭhe iṭṭhepi ca ārammaṇe upekkhāsahagatāneva. Tesañhi catunnampi vatthubhūtāni cakkhādīni upādārūpāneva, tathā ārammaṇabhūtānipi rūpādīni, upādārūpakena ca upādārūpakassa saṅghaṭṭanaṃ atidubbalaṃ picupiṇḍakena picupiṇḍakassa phusanaṃ viya, tasmā tāni sabbathāpi upekkhāsahagatāneva. Kāyaviññāṇassa pana phoṭṭhabbasaṅkhātabhūtattayameva ārammaṇanti taṃ kāyappasāde saṅghaṭṭitampi taṃ atikkamitvā tannissayesu mahābhūtesu paṭihaññati. Bhūtarūpehi ca bhūtarūpānaṃ saṅghaṭṭanaṃ balavataraṃ adhikaraṇimatthake picupiṇḍakaṃ ṭhapetvā kūṭena pahaṭakāle kūṭassa picupiṇḍakaṃ atikkamitvā adhikaraṇiggahaṇaṃ viya, tasmā vatthārammaṇaghaṭṭanāya balavabhāvato kāyaviññāṇaṃ aniṭṭhe dukkhasahagataṃ, iṭṭhe sukhasahagatanti. Sampaṭicchanayugaḷaṃ pana attanā asamānanissayānaṃ cakkhuviññāṇādīnamanantaraṃ uppajjatīti samānanissayato aladdhānantarapaccayatāya sabhāgūpatthambharahito viya puriso nātibalavaṃ sabbathāpi visayarasamanubhavituṃ na sakkotīti sabbathāpi upekkhāsahagatameva. Vuttavipariyāyato kusalavipākasantīraṇaṃ iṭṭhaiṭṭhamajjhattārammaṇesu sukhopekkhāsahagatanti. Yadi evaṃ āvajjanadvayassa upekkhāsampayogaṃ kasmā vakkhati, nanu tampi samānanissayānantaraṃ pavattatīti? Saccaṃ, tattha pana purimaṃ pubbe kenaci aggahiteyeva ārammaṇe ekavārameva pavattati, pacchimampi visadisacittasantānaparāvattanavasena byāpārantarasāpekkhanti na sabbathāpi visayarasamanubhavituṃ sakkoti, tasmā majjhattavedanāsampayuttamevāti. Honti cettha –

‘‘Vatthālambasabhāvānaṃ, bhūtikānañhi ghaṭṭanaṃ;
Dubbalaṃ iti cakkhādi-catucittamupekkhakaṃ.

‘‘Kāyanissayaphoṭṭhabba-bhūtānaṃ ghaṭṭanāya tu;
Balavattā na viññāṇaṃ, kāyika majjhavedanaṃ.

‘‘Samānanissayo yasmā, natthānantarapaccayo;
Tasmā dubbalamālambe, sopekkhaṃ sampaṭicchana’’nti.

Kusalassa vipākāni, sampayuttahetuvirahato ahetukacittāni cāti **kusalavipākāhetukacittāni**. Nibbattakahetuvasena nipphannānipi hetāni sampayuttahetuvaseneva ahetukavohāraṃ labhanti, itarathā mahāvipākehi imesaṃ nānattāsambhavato. Kiṃ panettha kāraṇaṃ yathā idhevaṃ akusalavipākanigamane ahetukaggahaṇaṃ na katanti? Byabhicārābhāvato. Sati hi sambhave, byabhicāre ca visesanaṃ sātthakaṃ siyā. Akusalavipākānaṃ pana lobhādisāvajjadhammavipākabhāvena tabbidhurehi, alobhādīhi sampayogāyogato, sayaṃ abyākataniravajjasabhāvānaṃ lobhādiakusaladhammasampayogavirodhato ca natthi kadācipi sahetukatāya sambhavoti ahetukabhāvābyabhicārato na tāni ahetukasaddena visesitabbāni.

11. Idāni ahetukādhikāre ahetukakiriyacittānipi kiccabhedena tidhā dassetuṃ **‘‘upekkhāsahagata’’**ntyādi vuttaṃ. Cakkhādipañcadvāre ghaṭṭitamārammaṇaṃ āvajjeti tattha ābhogaṃ karoti, cittasantānaṃ vā bhavaṅgavasena pavattituṃ adatvā vīthicittabhāvāya pariṇāmetīti **pañcadvārāvajjanaṃ,** kiriyāhetukamanodhātucittaṃ. Āvajjanassa anantarapaccayabhūtaṃ bhavaṅgacittaṃ manodvāraṃ vīthicittānaṃ pavattimukhabhāvato. Tasmiṃ diṭṭhasutamutādivasena āpāthamāgatamārammaṇaṃ āvajjeti, vuttanayena vā cittasantānaṃ pariṇāmetīti **manodvārāvajjanaṃ,** kiriyāhetukamanoviññāṇadhātuupekkhāsahagatacittaṃ. Idameva ca pañcadvāre yathāsantīritaṃ ārammaṇaṃ vavatthapetīti voṭṭhabbananti ca vuccati. Hasitaṃ uppādetīti **hasituppādaṃ,** khīṇāsavānaṃ anoḷārikārammaṇesu pahaṭṭhākāramattahetukaṃ kiriyāhetukamanoviññāṇadhātusomanassasahagatacittaṃ.

12. **Sabbathāpī**ti akusalavipākakusalavipākakiriyabhedena. **Aṭṭhārasā**ti gaṇanaparicchedo. **Ahetukacittānī**ti paricchinnadhammanidassanaṃ.

Ahetukacittavaṇṇanā niṭṭhitā.

Sobhanacittavaṇṇanā

14. Evaṃ dvādasākusalaahetukāṭṭhārasavasena samatiṃsa cittāni dassetvā idāni tabbinimuttānaṃ sobhanavohāraṃ ṭhapetuṃ **‘‘pāpāhetukamuttānī’’**tyādi vuttaṃ. Attanā adhisayitassa apāyādidukkhassa pāpanato pāpehi, hetusampayogābhāvato ahetukehi ca muttāni catuvīsatikāmāvacarapañcatiṃsamahaggatalokuttaravasena ekūnasaṭṭhiparimāṇāni, atha vā aṭṭha lokuttarāni jhānaṅgayogabhedena paccekaṃ pañcadhā katvā **ekanavutipi** cittāni sobhanaguṇāvahanato, alobhādianavajjahetusampayogato ca **sobhanānīti vuccare** kathīyanti.

Kāmāvacarasobhanacittavaṇṇanā

15. Idāni sobhanesu kāmāvacarānameva paṭhamaṃ uddiṭṭhattā tesupi abyākatānaṃ kusalapubbakattā paṭhamaṃ kāmāvacarakusalaṃ, tato tabbipākaṃ, tadanantaraṃ tadekabhūmipariyāpannaṃ kiriyacittañca paccekaṃ vedanāñāṇasaṅkhārabhedena aṭṭhadhā dassetuṃ **‘‘somanassasahagata’’**ntyādi vuttaṃ. Tattha jānāti yathāsabhāvaṃ paṭivijjhatīti **ñāṇaṃ**. Sesaṃ vuttanayameva. Ettha ca balavasaddhāya dassanasampattiyā paccayapaṭiggāhakādisampattiyāti evamādīhi kāraṇehi somanassasahagatatā, paññāsaṃvattanikakammato, abyāpajjalokūpapattito, indriyaparipākato, kilesadūrībhāvato ca ñāṇasampayuttatā, tabbipariyāyena upekkhāsahagatatā ceva ñāṇavippayuttatā ca, āvāsasappāyādivasena kāyacittānaṃ kallabhāvato, pubbe dānādīsu kataparicayatādīhi ca asaṅkhārikatā, tabbipariyāyena sasaṅkhārikatā ca veditabbā.

Tattha yadā pana yo deyyadhammapaṭiggāhakādisampattiṃ, aññaṃ vā somanassahetuṃ āgamma haṭṭhapahaṭṭho ‘‘atthi dinna’’ntyādinayappavattaṃ sammādiṭṭhiṃ purakkhatvā muttacāgatādivasena asaṃsīdanto anussāhito parehi dānādīni puññāni karoti, tadāssa cittaṃ somanassasahagataṃ ñāṇasampayuttaṃ asaṅkhārikaṃ hoti. Yadā pana vuttanayeneva haṭṭhatuṭṭho sammādiṭṭhiṃ purakkhatvāpi amuttacāgatādivasena saṃsīdamāno parehi vā ussāhito karoti, tadāssa tadeva cittaṃ sasaṅkhārikaṃ hoti. Yadā pana ñātijanassa paṭipattidassanena jātaparicayā bāladārakā bhikkhū disvā somanassajātā sahasā kiñcideva hatthagataṃ dadanti vā vandanti vā, tadā tesaṃ tatiyaṃ cittaṃ uppajjati. Yadā pana ‘‘detha, vandathā’’ti ñātīhi ussāhitā evaṃ paṭipajjanti, tadā catutthaṃ cittaṃ uppajjati. Yadā pana deyyadhammapaṭiggāhakādīnaṃ asampattiṃ, aññesaṃ vā somanassahetūnaṃ abhāvaṃ āgamma catūsupi vikappesu somanassarahitā honti, tadā sesāni cattāri upekkhāsahagatāni uppajjantīti. **Aṭṭhapī**ti **pi**-saddena dasapuññakiriyādivasena anekavidhataṃ sampiṇḍeti. Tathā hi vadanti –

> ‘‘Kamena puññavatthūhi, gocarādhipatīhi ca;
> Kammahīnādito ceva, gaṇeyya nayakovido’’ti.

Imāni hi aṭṭha cittāni dasapuññakiriyavatthuvasena pavattanato paccekaṃ dasa dasāti katvā asīti cittāni honti, tāni ca chasu ārammaṇesu pavattanato paccekaṃ chagguṇitāni sāsītikāni cattāri satāni honti, adhipatibhedena pana ñāṇavippayuttānaṃ cattālīsādhikadvisataparimāṇānaṃ vīmaṃsādhipatisampayogābhāvato tāni tiṇṇaṃ adhipatīnaṃ vasena tiguṇitāni vīsādhikāni sattasatāni, tathā ñāṇasampayuttāni ca catunnaṃ adhipatīnaṃ vasena catugguṇitāni sasaṭṭhikāni nava satānīti evaṃ adhipativasena sahassaṃ sāsītikāni ca cha satāni honti, tāni kāyavacīmanokammasaṅkhātakammattikavasena tiguṇitāni cattālīsādhikāni pañca sahassāni honti, tāni ca hīnamajjhimapaṇītabhedato tiguṇitāni vīsasatādhikapannarasasahassāni honti. Yaṃ pana vuttaṃ **ācariyabuddhadattattherena** –

> ‘‘Sattarasa sahassāni, dve satāni asīti ca;
> Kāmāvacarapuññāni, bhavantīti viniddise’’ti.

Taṃ adhipativasena gaṇanaparihāniṃ anādiyitvā sotapatitavasena vuttanti daṭṭhabbaṃ, kāladesādibhedena pana nesaṃ bhedo appameyyova.

Kucchite (dha. sa. aṭṭha. 1) pāpadhamme salayanti kampenti viddhaṃsenti apagamentīti vā kusalāni. Atha vā kucchitākārena santāne sayanato pavattanato kusasaṅkhāte pāpadhamme lunanti chindantīti kusalāni. Atha vā kucchite pāpadhamme sānato tanukaraṇato osānakaraṇato vā kusasaṅkhātena ñāṇena, saddhādidhammajātena vā lātabbāni sahajātaupanissayabhāvena yathārahaṃ pavattetabbānīti kusalāni, tāneva yathāvuttatthena kāmāvacarāni kusalacittāni cāti **kāmāvacarakusalacittāni**.

16. Yathā panetāni puññakiriyavasena, kammadvāravasena, kammavasena, adhipativasena ca pavattanti, nevaṃ vipākāni dānādivasena appavattanato, viññattisamuṭṭhāpanābhāvato, avipākasabhāvato, chandādīni purakkhatvā appavattito ca, tasmā taṃvasena parihāpetvā yathārahaṃ gaṇanabhedo yojetabbo. Imānipi iṭṭhaiṭṭhamajjhattārammaṇavasena yathākkamaṃ somanassupekkhāsahitāni. Paṭisandhādivasappavattiyaṃ kammassa balavābalavabhāvato, tadārammaṇappavattiyaṃ yebhuyyena javanānurūpato, kadāci tatthāpi kammānurūpato ca ñāṇasampayuttāni, ñāṇavippayuttāni ca honti. Yathāpayogaṃ vinā sappayogañca yathāupaṭṭhitehi kammādipaccayehi utubhojanādisappāyāsappāyavasena asaṅkhārikasasaṅkhārikāni.

17. Kiriyacittānampi kusale vuttanayena yathārahaṃ somanassasahagatāditā veditabbā.

18. **Sahetukakāmāvacarakusalavipākakiriyacittānī**ti ettha **sahetukaggahaṇaṃ** vipākakiriyāpekkhaṃ visesanaṃ kusalassa ekantasahetukattā. Hoti hi yathālābhayojanā, ‘‘sakkharakathalampi macchagumbampi carantampi tiṭṭhantampī’’tyādīsu (dī. ni. 1.249) viya sakkharakathalassa caraṇāyogato macchagumbāpekkhāya caraṇakiriyā yojīyatīti.

19. Sahetukāmāvacarapuññapākakiriyā vedanāñāṇasaṅkhārabhedena paccekaṃ vedanābhedato duvidhattā, ñāṇabhedato catubbidhattā, saṅkhārabhedato aṭṭhavidhattā ca sampiṇḍetvā catuvīsati matāti yojanā. Nanu ca vedanābhedo tāva yutto tāsaṃ bhinnasabhāvattā. Ñāṇasaṅkhārabhedo pana kathanti? Ñāṇasaṅkhārānaṃ bhāvābhāvakatopi bhedo ñāṇasaṅkhārakatova yathā vassakato subhikkho dubbhikkhoti, tasmā ñāṇasaṅkhārakato bhedo ñāṇasaṅkhārabhedoti na ettha koci virodhoti.

20. Idāni sabbānipi kāmāvacaracittāni sampiṇḍetvā dassetuṃ **‘‘kāme tevīsā’’**tyādi vuttaṃ. **Kāme** bhave satta akusalavipākāni, sahetukāhetukāni soḷasa kusalavipākānīti evaṃ tevīsati vipākāni dvādasa akusalāni, aṭṭha kusalānīti **puññāpuññāni vīsati** ahetukā tisso sahetukā aṭṭhāti **ekādasa kiriyā cā**ti **sabbathāpi** kusalākusalavipākakiriyānaṃ antogadhabhedena **catupaññāseva** kāladesasantānādibhedena anekavidhabhāvepītyattho.

Kāmāvacarasobhanacittavaṇṇanā niṭṭhitā.

Rūpāvacaracittavaṇṇanā

21. Idāni tadanantaruddiṭṭhassa rūpāvacarassa niddesakkamo anuppattoti tassa jhānaṅgayogabhedena pañcadhā vibhāgaṃ dassetuṃ **‘‘vitakka…pe… sahita’’**ntyādimāha. Vitakko ca vicāro ca pīti ca sukhañca ekaggatā cāti imehi sahitaṃ **vitakkavicārapītisukhekaggatāsahitaṃ**. Tattha ārammaṇaṃ vitakketi sampayuttadhamme abhiniropetīti **vitakko,** so sahajātānaṃ ārammaṇābhiniropanalakkhaṇo, yathā hi koci gāmavāsī puriso rājavallabhaṃ sambandhinaṃ mittaṃ vā nissāya rājagehaṃ anupavisati, evaṃ vitakkaṃ nissāya cittaṃ ārammaṇaṃ ārohati. Yadi evaṃ kathaṃ avitakkaṃ cittaṃ ārammaṇaṃ ārohatīti? Tampi vitakkabaleneva abhinirohati. Yathā hi so puriso paricayena tena vināpi nirāsaṅko rājagehaṃ pavisati, evaṃ paricayena vitakkena vināpi avitakkaṃ cittaṃ ārammaṇaṃ abhinirohati. **Paricayo**ti cettha savitakkacittassa santāne abhiṇhappavattivasena nibbattā cittabhāvanā. Api cettha pañcaviññāṇaṃ avitakkampi vatthārammaṇasaṅghaṭṭanabalena, dutiyajjhānādīni ca heṭṭhimabhāvanābalena abhirohanti.

Ārammaṇe tena cittaṃ vicaratīti **vicāro**. So āraṇanumajjanalakkhaṇo. Tathā hesa ‘‘anusandhānatā’’ti (dha. sa. 8) niddiṭṭho. Ettha ca vicārato oḷārikaṭṭhena, tasseva pubbaṅgamaṭṭhena ca paṭhamaghaṇṭābhighāto viya cetaso paṭhamābhinipāto vitakko, anuravo viya anusañcaraṇaṃ vicāro. Vipphāravācettha vitakko cittassa paripphandanabhūto, ākāse uppatitukāmassa sakuṇassa pakkhavikkhepo viya, padumābhimukhapāto viya ca gandhānubandhacetasā bhamarassa, santavutti vicāro cittassa nātiparipphandanabhūto, ākāse uppatitassa sakuṇassa pakkhappasāraṇaṃ viya, padumassa uparibhāge paribbhamanaṃ viya ca padumābhimukhapatitassa bhamarassa.

Pinayati kāyacittaṃ tappeti, vaḍḍhetīti vā **pīti,** sā sampiyāyanalakkhaṇā, ārammaṇaṃ kallato gahaṇalakkhaṇāti vuttaṃ hoti, sampayuttadhamme sukhayatīti **sukhaṃ,** taṃ iṭṭhānubhavanalakkhaṇaṃ subhojanarasassādako rājā viya. Tattha ārammaṇappaṭilābhe pītiyā viseso pākaṭo kantārakhinnassa vanantodakadassane viya, yathāladdhassa anubhavane sukhassa viseso pākaṭo yathādiṭṭhaudakassa pānādīsu viyāti. Nānārammaṇavikkhepābhāvena ekaṃ ārammaṇaṃ aggaṃ imassāti ekaggaṃ, cittaṃ, tassa bhāvo **ekaggatā,** samādhi. So avikkhepalakkhaṇo. Tassa hi vasena sasampayuttaṃ cittaṃ avikkhittaṃ hoti.

Paṭhamañca desanākkamato ceva uppattikkamato ca ādibhūtattā taṃ jhānañca ārammaṇūpanijjhānato, paccanīkajhāpanato cāti paṭhamajjhānaṃ, vitakkādipañcakaṃ. Jhānaṅgasamudāye yeva hi jhānavohāro nemiādiaṅgasamudāye rathavohāro viya, tathā hi vuttaṃ **vibhaṅge** ‘‘jhānanti vitakko vicāro pīti sukhaṃ cittassekaggatā’’ti (vibha. 569). Paṭhamajjhānena sampayuttaṃ kusalacittaṃ **paṭhamajjhānakusalacittaṃ**.

Kasmā pana aññesu phassādīsu sampayuttadhammesu vijjamānesu imeyeva pañca jhānaṅgavasena vuttāti? Vuccate – upanijjhānakiccavantatāya, kāmacchandādīnaṃ ujupaṭipakkhabhāvato ca. Vitakko hi ārammaṇe cittaṃ abhiniropeti. Vicāro anuppabandheti, pīti cassa pīnanaṃ, sukhañca upabrūhanaṃ karoti, atha naṃ sasampayuttadhammaṃ etehi abhiniropanānuppabandhanapīnanaupabrūhanehi anuggahitā ekaggatā samādhānakiccena attānaṃ anuvattāpentī ekattārammaṇe samaṃ, sammā ca ādhiyati. Indriyasamatāvasena samaṃ paṭipakkhadhammānaṃ dūrībhāvena līnuddhaccābhāvena sammā ca ṭhapetīti evamete sameva upanijjhānakiccaṃ āveṇikaṃ. Kāmacchandādipaṭipakkhabhāve pana samādhi kāmacchandassa paṭipakkho rāgappaṇidhiyā ujupaccanīkabhāvato. Kāmacchandavasena hi nānārammaṇehi palobhitassa paribbhamantassa cittassa samādhānaṃ ekaggatāya hoti. Pīti byāpādassa pāmojjasabhāvattā. Vitakko thinamiddhassa yoniso saṅkappanavasena savipphārappavattito sukhaṃ avūpasamānutāpasabhāvassa uddhaccakukkuccassa vūpasantasītalasabhāvattā. Vicāro vicikicchāya ārammaṇe anumajjanavasena paññāpatirūpasabhāvattā. Evaṃ upanijjhānakiccavantatāya, kāmacchandādīnaṃ ujupaṭipakkhabhāvato ca imeyeva pañca jhānaṅgabhāvena vavatthitāti. Yathāhu –

> ‘‘Upanijjhānakiccattā, kāmādipaṭipakkhato;
> Santesupi ca aññesu, pañceva jhānasaññitā’’ti.

Upekkhā panetta santavuttisabhāvattā sukheva antogadhāti daṭṭhabbaṃ. Tenāhu –

> ‘‘Upekkhā santavuttittā, sukhamicceva bhāsitā’’ti. (vibha. aṭṭha. 232; visuddhi. 2.644);

Pahānaṅgādivasena panassa viseso upari āvi bhavissati, tathā arūpāvacaralokuttaresupi labbhamānakaviseso. Athettha kāmāvacarakusalesu viya saṅkhārabhedo kasmā na gahito. Idampi hi kevalaṃ samathānuyogavasena paṭiladdhaṃ sasaṅkhārikaṃ, maggādhigamavasena paṭiladdhaṃ asaṅkhārikanti sakkā vattunti? Nayidamevaṃ maggādhigamavasenasattito paṭiladdhassāpi aparabhāge parikammavaseneva uppajjanato, tasmā sabbassapi jhānassa parikammasaṅkhātapubbābhisaṅkhārena vinā kevalaṃ adhikāravasena anuppajjanato ‘‘asaṅkhārika’’ntipi, adhikārena ca vinā kevalaṃ parikammābhisaṅkhāreneva anuppajjanato ‘‘sasaṅkhārika’’ntipi na sakkā vattunti. Atha vā pubbābhisaṅkhāravaseneva uppajjamānassa na kadāci asaṅkhārikabhāvo sambhavatīti ‘‘asaṅkhārika’’nti ca byabhicārābhāvato ‘‘sasaṅkhārika’’nti ca na vuttanti.

Pi-saddena cettha catukkapañcakanayavasena suddhikanavako, tañca dukkhappaṭipadādandhābhiññādukkhappaṭipadākhippābhiññāsukhappaṭipadādandhābhiññāsukhappaṭipadākhippābhiññāvasena paṭipadācatukkena yojetvā desitattā cattāro navakā, parittaṃ parittārammaṇaṃ, parittaṃ appamāṇārammaṇaṃ, appamāṇaṃ parittārammaṇaṃ, appamāṇaṃ appamāṇārammaṇanti ārammaṇacatukkena yojitattā cattāro navakā, ‘‘dukkhappaṭipadaṃ dandhābhiññaṃ parittaṃ parittārammaṇaṃ, dukkhappaṭipadaṃ dandhābhiññaṃ parittaṃ appamāṇārammaṇa’’ntyādinā ārammaṇappaṭipadāmissakanayavasena soḷasa navakāti pañcavīsati navakāti evamādibhedaṃ saṅgaṇhāti.

22. Jhānavisesena nibbattitavipāko ekantato taṃtaṃjhānasadisovāti vipākaṃ jhānasadisameva vibhattaṃ. Imameva hi atthaṃ dīpetuṃ bhagavatā vipākaniddesepi kusalaṃ uddisitvāva tadanantaraṃ mahaggatalokuttaravipākā vibhattā.

25. Rūpāvacaramānasaṃ **jhānabhedena** pañcahi catūhi tīhi dvīhi puna dvīhi jhānaṅgehi sampayogabhedena **pañcadhā** pañcaṅgikaṃ caturaṅgikaṃ tivaṅgikaṃ duvaṅgikaṃ puna duvaṅgikanti pañcavidhaṃ hoti avisesena, puna taṃ puññapākakiriyānaṃ paccekaṃ pañcannaṃ pañcannaṃ bhedā pañcadasadhā bhavetyattho.

Rūpāvacaracittavaṇṇanā niṭṭhitā.

Arūpāvacaracittavaṇṇanā

26. Idāni arūpāvacaraṃ ārammaṇabhedena catudhā vibhajitvā dassento āha **‘‘ākāsānañcāyatanā’’**tiādi. Tattha uppādādiantarahitatāya nāssa antoti anantaṃ, ākāsañca taṃ anantañcāti ākāsānantaṃ, kasiṇugghāṭimākāso. ‘‘Anantākāsa’’nti ca vattabbe ‘‘agyāhito’’tyādīsu viya visesanassa paranipātavasena ‘‘ākāsānanta’’nti vuttaṃ. Ākāsānantameva ākāsānañcaṃ sakatthe bhāvapaccayavasena. Ākāsānañcameva āyatanaṃ sasampayuttadhammassa jhānassa adhiṭṭhānaṭṭhena devānaṃ devāyatanaṃ viyāti ākāsānañcāyatanaṃ. Tasmiṃ appanāppattaṃ paṭhamāruppajjhānampi idha ‘‘ākāsānañcāyatana’’nti vuttaṃ yathā pathavīkasiṇārammaṇaṃ jhānaṃ ‘‘pathavīkasiṇa’’nti. Atha vā ākāsānañcaṃ āyatanaṃ assāti ākāsānañcāyatanaṃ, jhānaṃ, tena sampayuttaṃ kusalacittaṃ **ākāsānañcāyatanakusalacittaṃ**.

Viññāṇameva anantaṃ viññāṇānantaṃ, paṭhamāruppaviññāṇaṃ. Tañhi uppādādiantavantampi anantākāse pavattanato attānaṃ ārabbha pavattāya bhāvanāya uppādādiantaṃ aggahetvā anantato pharaṇavasena pavattanato ca ‘‘ananta’’nti vuccati. Viññāṇānantameva viññāṇañcaṃ ākārassa rassattaṃ, na-kārassa lopañca katvā. Dutiyāruppaviññāṇena vā añcitabbaṃ pāpuṇitabbanti viññāṇañcaṃ, tadeva āyatanaṃ dutiyāruppassa adhiṭṭhānattāti **viññāṇañcāyatanaṃ**. Sesaṃ purimasamaṃ.

Nāssa paṭhamāruppassa kiñcanaṃ appamattakaṃ antamaso bhaṅgamattampi avasiṭṭhaṃ atthīti akiñcanaṃ, tassa bhāvo **ākiñcaññaṃ,** paṭhamāruppaviññāṇābhāvo. Tadeva āyatanantyādi purimasadisaṃ.

Oḷārikāya saññāya abhāvato, sukhumāya ca saññāya atthitāya nevassa sasampayuttadhammassa saññā atthi, nāpi asaññaṃ avijjamānasaññanti nevasaññānāsaññaṃ, catutthāruppajjhānaṃ. Dīghaṃ katvā pana ‘‘nevasaññānāsañña’’nti vuttaṃ. Nevasaññānāsaññameva āyatanaṃ manāyatanadhammāyatanapariyāpannattāti nevasaññānāsaññāyatanaṃ. Atha vā saññāva vipassanāya gocarabhāvaṃ gantvā nibbedajananasaṅkhātassa paṭusaññākiccassa abhāvato nevasaññā ca uṇhodake tejodhātu viya saṅkhārāvasesasukhumabhāvena vijjamānattā na asaññāti nevasaññānāsaññā, sā eva āyatanaṃ imassa sasampayuttadhammassa jhānassa nissayādibhāvatoti nevasaññānāsaññāyatanaṃ. Saññāvasena cettha jhānūpalakkhaṇaṃ nidassanamattaṃ. Vedanādayopi hi tasmiṃ jhāne nevavedanānāvedanādikāyevāti. Nevasaññānāsaññāyatanena sampayuttaṃ kusalacittaṃ **nevasaññānāsaññāyatanakusalacittaṃ**. **Pi**-saddena cettha ārammaṇappaṭipadāmissakanayavasena soḷasakkhattukadesanaṃ (dha. sa. 265-268), aññampi ca **pāḷiyaṃ** āgatanayabhedaṃ saṅgaṇhāti.

30. Ārammaṇānaṃ atikkamitabbānaṃ, kasiṇākāsaviññāṇatadabhāvasaṅkhātānaṃ ālambitabbānañca ākāsādicatunnaṃ gocarānaṃ pabhedena āruppamānasaṃ catubbidhaṃ hoti. Tañhi yathākkamaṃ pañcamajjhānārammaṇaṃ kasiṇanimittaṃ atikkamma tadugghāṭena laddhaṃ ākāsamālambitvā tampi atikkamma tattha pavattaṃ viññāṇamālambitvā tampi atikkamma tadabhāvabhūtaṃ akiñcanabhāvamālambitvā tampi atikkamma tattha pavattaṃ tatiyāruppaviññāṇamālambitvā pavattati, na pana rūpāvacarakusalaṃ viya purimapurimaaṅgātikkamavasena purimapurimassāpi ārammaṇaṃ gahetvā. Tenāhu ācariyā –

> ‘‘Ārammaṇātikkamato, catassopi bhavantimā;
> Aṅgātikkamametāsaṃ, na icchanti vibhāvino’’ti; (Dha. sa. aṭṭha. 268);

Arūpāvacaracittavaṇṇanā niṭṭhitā.

Sobhanacittavaṇṇanā niṭṭhitā.

Lokuttaracittavaṇṇanā

31. Idāni lokuttarakusalaṃ catumaggayogato, phalañca tadanurūpappavattiyā catudhā vibhajitvā dassetuṃ **‘‘sotāpattimaggacitta’’**ntyādi vuttaṃ. Nibbānaṃ patisavanato upagamanato, nibbānamahāsamuddaninnatāya sotasadisattā vā ‘‘soto’’ti vuccati ariyo aṭṭhaṅgiko maggo, tassa āpatti ādito pajjanaṃ pāpuṇanaṃ paṭhamasamannāgamo sotāpatti ā-upasaggassa ādikammani pavattanato. Nibbānaṃ maggeti, nibbānatthikehi vā maggīyati, kilese mārento gacchatīti vā maggo, tena sampayuttaṃ cittaṃ maggacittaṃ, sotāpattiyā laddhaṃ maggacittaṃ **sotāpattimaggacittaṃ**. Atha vā ariyamaggasotassa ādito pajjanaṃ etassāti sotāpatti, puggalo, tassa maggo sotāpattimaggo, tena sampayuttaṃ cittaṃ **sotāpattimaggacittaṃ**.

Sakiṃ ekavāraṃ paṭisandhivasena imaṃ manussalokaṃ āgacchatīti sakadāgāmī, idha patvā idha parinibbāyī, tattha patvā tattha parinibbāyī, idha patvā tattha parinibbāyī, tattha patvā idha parinibbāyī, idha patvā tattha nibbattitvā idha parinibbāyīti pañcasu sakadāgāmīsu pañcamako idhādhippeto. So hi ito gantvā puna sakiṃ idha āgacchatīti. Tassa maggo sakadāgāmimaggo. Kiñcāpi maggasamaṅgino tathāgamanāsambhavato phalaṭṭhoyeva sakadāgāmī nāma, tassa pana kāraṇabhūto purimuppanno maggo maggantarāvacchedanatthaṃ phalaṭṭhena visesetvā vuccati ‘‘sakadāgāmimaggo’’ti. Evaṃ anāgāmimaggoti. Sakadāgāmimaggena sampayuttaṃ cittaṃ **sakadāgāmimaggacittaṃ**.

Paṭisandhivasena imaṃ kāmadhātuṃ na āgacchatīti anāgāmī, tassa maggo anāgāmimaggo, tena sampayuttaṃ cittaṃ **anāgāmimaggacittaṃ**. Aggadakkhiṇeyyabhāvena pūjāvisesaṃ arahatīti arahā, atha vā kilesasaṅkhātā arayo, saṃsāracakkassa vā arā kilesā hatā anenāti arahā, pāpakaraṇe rahābhāvato vā arahā, aṭṭhamako ariyapuggalo, tassa bhāvo arahattaṃ, catutthaphalassetaṃ adhivacanaṃ, tassa āgamanabhūto maggo arahattamaggo, tena sampayuttaṃ cittaṃ **arahattamaggacittaṃ**.

Pi-saddena ekekassa maggassa nayasahassavasena catunnaṃ catusahassabhedaṃ **saccavibhaṅge** (vibha. 206; vibha. aṭṭha. 206-214) āgataṃ saṭṭhisahassabhedaṃ nayaṃ heṭṭhā vuttanayena anekavidhattampi saṅgaṇhāti. Tatthāyaṃ nayasahassamattaparidīpanā, kathaṃ? Sotāpattimaggo tāva jhānanāmena paṭipadābhedaṃ anāmasitvā kevalaṃ suññato appaṇihitoti dvidhā vibhatto, puna paṭipadācatukkena yojetvā paccekaṃ catudhā vibhattoti evaṃ jhānanāmena dasadhā vibhatto. Tathā maggasatipaṭṭhānasammappadhānaiddhipādaindriyabalabojjhaṅgasaccasamathadhammakhandhaāyatanadhātuāhāraphassavedanāsaññācetanācittanāmehipi paccekaṃ dasadasākārehi vibhatto tathā tathā bujjhanakānaṃ puggalānaṃ vasena. Tasmā jhānavasena dasamaggādīnaṃ ekūnavīsatiyā vasena dasa dasāti vīsatiyā ṭhānesu dve nayasatāni honti. Puna tāni catūhi adhipatīhi yojetvā paccekaṃ catudhā vibhattānīti evaṃ adhipatīhi amissetvā dve satāni, missetvā aṭṭha satānīti sotāpattimagge nayasahassaṃ hoti, tathā sakadāgāmimaggādīsupi.

32. Sotāpattiyā laddhaṃ, sotāpattissa vā phalacittaṃ vipākabhūtaṃ cittaṃ **sotāpattiphalacittaṃ**. Arahattañca taṃ phalacittañcāti **arahattaphalacittaṃ**.

34. **Catumaggappabhedenā**ti indriyānaṃ apāṭavapāṭavataratamabhedena bhinnasāmatthiyatāya sakkāyadiṭṭhivicikicchāsīlabbataparāmāsānaṃ niravasesappahānaṃ kāmarāgabyāpādānaṃ tanubhāvāpādanaṃ tesameva niravasesappahānaṃ rūpārūparāgamānuddhaccāvijjānaṃ anavasesappahānanti evaṃ saṃyojanappahānavasena catubbidhānaṃ sotāpattimaggādīnaṃ aṭṭhaṅgikamaggānaṃ sampayogabhedena catumaggasaṅkhātaṃ lokuttarakusalaṃ catudhā hoti, vipākaṃ pana **tasseva** kusalassa **phalattā** tadanurūpato tathā catudhāti evaṃ **anuttaraṃ** attano uttaritarābhāvena anuttarasaṅkhātaṃ lokuttaraṃ cittaṃ aṭṭhadhā matanti yojanā.

Kiriyānuttarassa pana asambhavato dvādasavidhatā na vuttā. Kasmā pana tassa asambhavoti? Maggassa ekacittakkhaṇikattā. Yadi hi maggacittaṃ punappunaṃ uppajjeyya, taduppattiyā kiriyabhāvo sakkā vattuṃ. Taṃ pana kilesasamucchedakavaseneva upalabhitabbato ekavārappavatteneva ca tena asanisampātena viya taruādīnaṃ samūlaviddhaṃsanassa taṃtaṃkilesānaṃ accantaṃ appavattiyā sādhitattā puna uppajjamānepi kātabbābhāvato diṭṭhadhammasukhavihāratthañca phalasamāpattiyā eva nibbānārammaṇavasena pavattanato na kadāci sekkhānaṃ asekkhānaṃ vā uppajjati. Tasmā natthi sabbathāpi lokuttarakiriyacittanti.

Lokuttaracittavaṇṇanā niṭṭhitā.

Cittagaṇanasaṅgahavaṇṇanā

35. **‘‘Dvādasākusalāneva’’**ntyādi yathāvuttānaṃ catubhūmikacittānaṃ gaṇanasaṅgaho.

36. Evaṃ jātivasena saṅgahaṃ dassetvā puna bhūmivasena dassetuṃ **‘‘catupaññāsadhā kāme’’**tyādi vuttaṃ. **Kāme** bhave cittāni catupaññāsadhā īraye, **rūpe** bhave pannarasa īraye, **āruppe** bhave dvādasa īraye, **anuttare** pana navavidhe dhammasamudāye cittāni aṭṭhadhā **īraye,** katheyyātyattho. Ettha ca kāmataṇhādivisayabhāvena kāmabhavādipariyāpannāni cittāni sakasakabhūmito aññattha pavattamānānipi kāmabhavādīsu cittānīti vuttāni, yathā manussitthiyā kucchismiṃ nibbattopi tiracchānagato tiracchānayonipariyāpannattā tiracchānesveva saṅgayhati. Katthaci apariyāpannāni navavidhalokuttaradhammasamūhekadesabhūtāni ‘‘rukkhe sākhā’’tyādīsu viya anuttare cittānīti vuttāni. Atha vā ‘‘kāme, rūpe’’ti ca uttarapadalopaniddeso. Arūpe bhavāni āruppāni. Natthi etesaṃ uttaraṃ cittanti anuttarānīti upayogabahuvacanavasena **kāme** kāmāvacarāni cittāni catupaññāsadhā īraye, **rūpe** rūpāvacarāni cittāni pannarasa īraye, **āruppe** āruppāni cittāni dvādasa īraye. **Anuttare** lokuttarāni cittāni aṭṭhadhā īrayeti evamettha sambandho daṭṭhabbo.

37. **Itthaṃ** yathāvuttena jātibhedabhinnacatubhūmikacittabhedavasena ekūnanavutippabhedaṃ katvā **mānasaṃ** cittaṃ **vicakkhaṇā** visesena atthacakkhaṇasabhāvā paṇḍitā vibhajanti. Atha vā **ekavīsasataṃ** ekuttaravīsādhikaṃ sataṃ vibhajanti.

Cittagaṇanasaṅgahavaṇṇanā niṭṭhitā.

Vitthāragaṇanavaṇṇanā

38. Jhānaṅgavasena paṭhamajjhānasadisattā paṭhamajjhānañca taṃ sotāpattimaggacittañceti **paṭhamajjhānasotāpattimaggacittaṃ**. Pādakajjhānasammasitajjhānapuggalajjhāsayesupi, hi aññataravasena taṃtaṃjhānasadisattā vitakkādiaṅgapātubhāvena cattāropi maggā paṭhamajjhānādivohāraṃ labhantā paccekaṃ pañcadhā vibhajanti. Tenāha ‘‘jhānaṅgayogabhedenā’’tyādi, tattha paṭhamajjhānādīsu yaṃ yaṃ jhānaṃ samāpajjitvā tato tato vuṭṭhāya saṅkhāre sammasantassa vuṭṭhānagāminivipassanā pavattā, taṃ **pādakajjhānaṃ** vuṭṭhānagāminivipassanāya padaṭṭhānabhāvato. Yaṃ yaṃ jhānaṃ sammasantassa sā pavattā, taṃ **sammasitajjhānaṃ**. ‘‘Aho vata me paṭhamajjhānasadiso maggo pañcaṅgiko, dutiyajjhānādīsu vā aññatarasadiso caturaṅgādibhedo maggo bhaveyyā’’ti evaṃ yogāvacarassa uppannajjhāsayo **puggalajjhāsayo** nāma.

Tattha yena paṭhamajjhānādīsu aññataraṃ jhānaṃ samāpajjitvā tato vuṭṭhāya pakiṇṇakasaṅkhāre sammasitvā maggo uppādito hoti, tassa so maggo paṭhamajjhānādīsu taṃtaṃpādakajjhānasadiso hoti. Sace pana vipassanāpādakaṃ kiñci jhānaṃ natthi, kevalaṃ paṭhamajjhānādīsu aññataraṃ jhānaṃ sammasitvā maggo uppādito hoti, tassa so sammasitajjhānasadiso hoti. Yadā pana yaṃ kiñci jhānaṃ samāpajjitvā tato vuṭṭhāya aññataraṃ sammasitvā maggo uppādito hoti, tadā puggalajjhāsayavasena dvīsu aññatarasadiso hoti. Sace pana puggalassa tathāvidho ajjhāsayo natthi, heṭṭhimaheṭṭhimajjhānato vuṭṭhāya uparūparijhānadhamme sammasitvā uppāditamaggo pādakajjhānaṃ anapekkhitvā sammasitajjhānasadiso hoti. Uparūparijhānato pana vuṭṭhāya heṭṭhimaheṭṭhimajjhānadhamme sammasitvā uppāditamaggo sammasitajjhānaṃ anapekkhitvā pādakajjhānasadiso hoti. Heṭṭhimaheṭṭhimajjhānato hi uparūparijhānaṃ balavataranti. Vedanāniyamo pana sabbatthāpi vuṭṭhānagāminivipassanāniyamena hoti. Tathā sukkhavipassakassa sakalajjhānaṅganiyamo. Tassa hi pādakajjhānādīnaṃ abhāvena tesaṃ vasena niyamābhāvato vipassanāniyamena pañcaṅgikova maggo hotīti. Apica samāpattilābhinopi jhānaṃ pādakaṃ akatvā pakiṇṇakasaṅkhāre sammasitvā uppāditamaggopi vipassanāniyameneva pañcaṅgikova hotīti ayamettha aṭṭhakathādito uddhaṭo vinicchayasāro. Theravādadassanādivasappavatto pana papañco aṭṭhakathādīsu vuttanayena veditabbo. Yathā cettha, evaṃ sabbatthāpi vitthāranayo tattha tattha vuttanayena gahetabbo. Ganthabhīrukajanānuggahatthaṃ panettha saṅkhepakathā adhippetā.

42. Yathā **rūpāvacaraṃ** cittaṃ paṭhamādipañcavidhajhānabhedena **gayhati** ''paṭhamajjhāna''ntyādinā vuccati, tathā anuttarampi cittaṃ ''paṭhamajjhānasotāpattimaggacitta''ntyādinā gayhati. Āruppañcāpi upekkhekaggatāyogena aṅgasamatāya pañcamajjhāne gayhati, pañcamajjhānavohāraṃ labhatītyattho. Atha vā **rūpāvacaraṃ** cittaṃ anuttarañca **paṭhamādijhānabhede** ''paṭhamajjhānakusalacittaṃ, paṭhamajjhānasotāpattimaggacittantyādinā yathā gayhati, tathā āruppañcāpi **pañcame** jhāne gayhatīti yojanā. Ācariyassāpi hi ayameva yojanā adhippetāti dissati **nāmarūpaparicchede** ujukameva tathā vuttattā. Vuttañhi tattha –

''Rūpāvacaracittāni, gayhantānuttarāni ca;
Paṭhamādijhānabhede, āruppañcāpi pañcame''ti. (nāma. pari. 24);

Tasmāti yasmā rūpāvacaraṃ viya anuttarampi paṭhamādijhānabhede gayhati, āruppañcāpi pañcame gayhati, yasmā vā jhānaṅgayogabhedena ekekaṃ pañcadhā katvā anuttaraṃ cittaṃ cattālīsavidhanti vuccati, rūpāvacaralokuttarāni viya ca paṭhamādijhānabhede, tathā āruppañcāpi pañcame gayhati, tasmā paṭhamādikamekekaṃ jhānaṃ lokiyaṃ tividhaṃ, lokuttaraṃ aṭṭhavidhanti ekādasavidhaṃ. Ante tu jhānaṃ **tevīsatividhaṃ** tividharūpāvacaradvādasavidhaarūpāvacaraaṭṭhalokuttaravasenātyattho.

43. Pādakajjhānādivasena gaṇanavuḍḍhi kusalavipākesveva sambhavatīti tesameva gaṇanaṃ ekavīsasatagaṇanāya aṅgabhāvena dassento āha **''sattatiṃsā''**tyādi.

Iti abhidhammatthavibhāviniyā nāma abhidhammatthasaṅgahavaṇṇanāya

Cittaparicchedavaṇṇanā niṭṭhitā.

2. Cetasikaparicchedavaṇṇanā

Sampayogalakkhaṇavaṇṇanā

1. Evaṃ tāva cittaṃ bhūmijātisampayogasaṅkhārajhānārammaṇamaggabhedena yathārahaṃ vibhajitvā idāni cetasikavibhāgassa anuppattattā paṭhamaṃ tāva catubbidhasampayogalakkhaṇasandassanavasena cetasikalakkhaṇaṃ ṭhapetvā, tadanantaraṃ aññasamānaakusalasobhanavasena tīhi rāsīhi cetasikadhamme uddisitvā, tesaṃ soḷasahākārehi sampayogaṃ, tettiṃsavidhena saṅgahañca dassetuṃ **''ekuppādanirodhā cā''**tyādi āraddhaṃ. Cittena saha ekato uppādo ca nirodho ca yesaṃ te **ekuppādanirodhā**. Ekaṃ ālambaṇañca vatthu ca yesaṃ te **ekālambaṇavatthukā**. Evaṃ catūhi lakkhaṇehi **cetoyuttā** cittena sampayuttā dvipaññāsa lakkhaṇā dhāraṇato **dhammā** niyatayogino, aniyatayogino ca cetasikā matā.

Tattha yadi ekuppādamatteneva cetoyuttāti adhippetā, tadā cittena saha uppajjamānānaṃ rūpadhammānampi cetoyuttatā āpajjeyyāti ekanirodhaggahaṇaṃ. Evampi cittānuparivattino viññattidvayassa pasaṅgo nasakkā nivāretuṃ, tathā ''ekato uppādo vā nirodho vā etesanti ekuppādanirodhā''ti parikappentassa puretaramuppajjitvā cittassa bhaṅgakkhaṇe nirujjhamānānampi rūpadhammānanti ekālambaṇaggahaṇaṃ. Ye evaṃ tividhalakkhaṇā, te niyamato ekavatthuyevātidassanatthaṃ ekavatthukaggahaṇanti alamatippapañcena.

Sampayogalakkhaṇavaṇṇanā niṭṭhitā.

Aññasamānacetasikavaṇṇanā

2. **Katha**nti sarūpasampayogākārānaṃ kathetukamyatāpucchā. Phusatīti **phasso** (dha. sa. aṭṭha. 1 dhammudesavāraphassapañcamakarāsivaṇṇanā), svāyaṃ phusanalakkhaṇo. Ayañhi arūpadhammopi samāno ārammaṇe phusanākāreneva pavattati, sā cassa phusanākārappavatti ambilakhādakādīnaṃ passantassa parassa kheḷuppādādi viya daṭṭhabbā. Vedayati ārammaṇarasaṃ anubhavatīti **vedanā,** sā vedayitalakkhaṇā. Ārammaṇarasānubhavanañhi patvā sesasampayuttadhammā ekadesamatteneva rasaṃ anubhavanti, ekaṃsato pana issaravatāya vedanāva anubhavati. Tathā hesā ''subhojanarasānubhavanakarājā viyā''ti vuttā. Sukhādivasena panassā bhedaṃ sayameva vakkhati. Nīlādibhedaṃ ārammaṇaṃ sañjānāti saññaṃ katvā jānātīti **saññā,** sā sañjānanalakkhaṇā. Sā hi uppajjamānā dāruādīsu vaḍḍhakiādīnaṃ saññāṇakaraṇaṃ viya pacchā sañjānanassa kāraṇabhūtaṃ ākāraṃ gahetvā uppajjati. Nimittakārikāya tāvetaṃ yujjati, nimittena sañjānantiyā pana kathanti? Sāpi puna aparāya saññāya sañjānanassa nimittaṃ ākāraṃ gahetvā uppajjatīti na ettha koci asambhavo.

Ceteti attanā sampayuttadhamme ārammaṇe abhisandahati, saṅkhatābhisaṅkharaṇe vā byāpāramāpajjatīti **cetanā**. Tathā hi ayameva abhisaṅkharaṇe padhānattā vibhaṅge suttantabhājaniye saṅkhārakkhandhaṃ vibhajantena ''saṅkhatamabhisaṅkharontīti saṅkhārā''ti (saṃ. ni. 3.79) vatvā ''cakkhusamphassajā cetanā''tyādinā (vibha. 21) niddiṭṭhā. Sā cetayitalakkhaṇā, jeṭṭhasissamahāvaḍḍhakiādayo viya sakiccaparakiccasādhikāti daṭṭhabbaṃ. **Ekaggatāvitakkavicārapītīnaṃ** sarūpavibhāvanaṃ heṭṭhā āgatameva.

Jīvanti tena sampayuttadhammāti jīvitaṃ, tadeva sahajātānupālane ādhipaccayogena indriyanti **jīvitindriyaṃ,** taṃ anupālanalakkhaṇaṃ uppalādianupālakaṃ udakaṃ viya. Karaṇaṃ kāro, manasmiṃ kāro **manasikāro,** so cetaso ārammaṇe samannāhāralakkhaṇo. Vitakko hi sahajātadhammānaṃ ārammaṇe abhiniropanasabhāvattā te tattha pakkhipanto viya hoti, cetanā attanā ārammaṇaggahaṇena yathāruḷhe dhammepi tattha tattha niyojentī balanāyako viya hoti, manasikāro te ārammaṇābhimukhaṃ payojanato ājānīyānaṃ payojanakasārathi viyāti ayametesaṃ viseso. Dhammānañhi taṃ taṃ yāthāvasarasalakkhaṇaṃ sabhāvato paṭivijjhitvā bhagavatā te te dhammā vibhattāti bhagavati saddhāya ''evaṃ visesā ime dhammā''ti okappetvā uggahaṇaparipucchādivasena tesaṃ sabhāvasamadhigamāya yogo karaṇīyo, na pana tattha tattha vippaṭipajjantehi sammoho āpajjitabboti ayamettha ācariyānaṃ anusāsanī. Sabbesampi ekūnanavuticittānaṃ sādhāraṇā niyamato tesu uppajjanatoti **sabbacittasādhāraṇā** nāma.

3. Adhimuccanaṃ **adhimokkho,** so sanniṭṭhānalakkhaṇo, ārammaṇe niccalabhāvena indakhīlo viya daṭṭhabbo. Vīrānaṃ bhāvo, kammaṃ, vidhinā īrayitabbaṃ pavattetabbanti vā **vīriyaṃ,** ussāho, so sahajātānaṃ upatthambhanalakkhaṇo. Vīriyavasena hi tesaṃ olīnavuttitā na hoti. Evañca katvā imassa vitakkādīhi viseso supākaṭo hoti. Chandanaṃ **chando,** ārammaṇena atthikatā, so kattukāmatālakkhaṇo. Tathā hesa ‘‘ārammaṇaggahaṇe cetaso hatthappasāraṇaṃ viyā’’ti (dha. sa. aṭṭha. 1 yevāpanakavaṇṇanā) vuccati. Dānavatthuvissajjanavasena pavattakālepi cesa vissajjitabbena tena atthikova khipitabbausūnaṃ gahaṇe atthiko issāso viya. Sobhanesu taditaresu ca pakārena kiṇṇā vippakiṇṇāti **pakiṇṇakā**.

4. Sobhanāpekkhāya itare, itarāpekkhāya sobhanā ca aññe nāma, tesaṃ samānā na uddhaccasaddhādayo viya akusalādisabhāvāyevāti **aññasamānā**.

Aññasamānacetasikavaṇṇanā niṭṭhitā.

Akusalacetasikavaṇṇanā

5. Evaṃ tāva sabbacittasādhāraṇavasena, pakiṇṇakavasena ca sobhanetarasabhāve terasa dhamme uddisitvā idāni heṭṭhā cittavibhāge niddiṭṭhānukkamena akusaladhammapariyāpanne paṭhamaṃ, tato sobhanadhammapariyāpanne ca dassetuṃ **‘‘moho’’**tyādi vuttaṃ. Ahetukā pana āveṇikadhammā natthīti na te visuṃ vuttā. Ārammaṇe muyhatīti **moho,** aññāṇaṃ, so ārammaṇasabhāvacchādanalakkhaṇo. Ārammaṇaggahaṇavasappavattopi hesa tassa yathāsabhāvappaṭicchādanākaāreneva pavattati. Na hirīyati na lajjatīti ahiriko, puggalo, dhammasamūho vā. Ahirikassa bhāvo ahirikkaṃ, tadeva **ahirikaṃ**. Na ottappatīti **anottappaṃ**. Tattha gūthato gāmasūkaro viya kāyaduccaritādito ajigucchanalakkhaṇaṃ ahirikaṃ, aggito salabho viya tato anuttāsalakkhaṇaṃ anottappaṃ. Tenāhu porāṇā –

> ‘‘Jigucchati nāhiriko, pāpā gūthāva sūkaro;
> Na bhāyati anottappī, salabho viya pāvakā’’ti.

Uddhatassa bhāvo **uddhaccaṃ,** taṃ cittassa avūpasamalakkhaṇaṃ pāsāṇābhighātasamuddhatabhasmaṃ viya. Lubbhatīti **lobho,** so ārammaṇe abhisaṅgalakkhaṇo makkaṭālepo viya. Cittassa ālambitukāmatāmattaṃ chando, lobho tattha abhigijjhananti ayametesaṃ viseso. ‘‘Idameva saccaṃ, moghamañña’’nti micchābhinivesalakkhaṇā diṭṭhi. Ñāṇañhi ārammaṇaṃ yathāsabhāvato jānāti, diṭṭhi yathāsabhāvaṃ vijahitvā ayāthāvato gaṇhātīti ayametesaṃ viseso. ‘‘Seyyohamasmī’’tyādinā maññatīti **māno,** so uṇṇatilakkhaṇo. Tathā hesa ‘‘ketukamyatāpaccupaṭṭhāno’’ti (dha. sa. aṭṭha. 400) vutto. Dussatīti **doso,** so caṇḍikkalakkhaṇo pahaṭāsīviso viya, issatīti **issā,** sā parasampattiusūyanalakkhaṇā. Maccharassa bhāvo **macchariyaṃ,** ‘‘mā idaṃ acchariyaṃ aññesaṃ hotu, mayhameva hotū’’ti pavattaṃ vā **macchariyaṃ,** taṃ attasampattinigūhanalakkhaṇaṃ. Kucchitaṃ katanti kukataṃ. Katākataduccaritasucaritaṃ. Akatampi hi kukata’’nti voharanti ‘‘yaṃ mayā akataṃ. Taṃ kukata’’nti. Idha pana katākataṃ ārabbha uppanno vippaṭisāracittuppādo kukataṃ, tassa bhāvo **kukkuccaṃ,** taṃ katākataduccaritasucaritānusocanalakkhaṇaṃ. Thinanaṃ **thinaṃ,** anussāhanāvasaṃsīdanavasena saṃhatabhāvo. Middhanaṃ **middhaṃ,** vigatasāmatthiyatā, asattivighāto vā, tattha thinaṃ cittassa akammaññatālakkhaṇaṃ, middhaṃ vedanādikkhandhattayassāti ayametesaṃ viseso. Tathā hi **pāḷiyaṃ** (dha. sa. 1162-1163) ‘‘tattha katamaṃ thinaṃ? Yā cittassa akallatā akammaññatā. Tattha katamaṃ middhaṃ? Yā kāyassa akallatā akammaññatā’’tyādinā imesaṃ niddeso pavatto. Nanu ca ‘‘kāyassā’’ti vacanato rūpakāyassapi akammaññatā middhanti tassa rūpabhāvopi āpajjatīti? Nāpajjati, tattha tattha ācariyehi ānītakāraṇavasenevassa paṭikkhittattā. Tathā hi middhavādimatappaṭikkhepanatthaṃ tesaṃ vādanikkhepapubbakaṃ aṭṭhakathādīsu bahudhā vitthārenti ācariyā. Ayaṃ panettha saṅgaho –

> ‘‘Keci middhampi rūpanti, vadantetaṃ na yujjati;
> Pahātabbesu vuttattā, kāmacchandādayo viya.
>
> ‘‘Pahātabbesu akkhāta-metaṃ nīvaraṇesu hi;
> Rūpantu na pahātabba-makkhātaṃ dassanādinā.
>
> ‘‘‘Na tumhaṃ bhikkhave rūpaṃ, pajahethā’ti pāṭhato;
> Paheyyabhāvalesopi, yattha rūpassa dissati.
>
> ‘‘Tattha tabbisayacchanda-rāgahāni pakāsitā;
> Vuttañhi tattha yo chanda-rāgakkhepotiādikaṃ.
>
> ‘‘Rūpārūpesu middhesu, arūpaṃ tattha desitaṃ;
> Iti ce natthi taṃ tattha, avisesena pāṭhato.
>
> ‘‘Sakkā hi anumātuṃ yaṃ, middhaṃ rūpanti cintitaṃ;
> Tampi nīvaraṇaṃ middha-bhāvato itaraṃ viya.
>
> ‘‘Sampayogābhidhānā ca, na taṃ rūpanti nicchayo;
> Arūpīnañhi khandhānaṃ, sampayogo pavuccati.
>
> ‘‘Tathāruppe samuppatti, pāṭhato natthi rūpatā;
> Niddā khīṇāsavānantu, kāyagelaññato siyā’’ti.

Akusalacetasikavaṇṇanā niṭṭhitā.

Sobhanacetasikavaṇṇanā

6. Saddahatīti **saddhā,** buddhādīsu pasādo, sā sampayuttadhammānaṃ pasādanalakkhaṇā udakappasādakamaṇi viya. Saraṇaṃ **sati,** asammoso, sā sampayuttadhammānaṃ sāraṇalakkhaṇā. Hirīyati kāyaduccaritādīhi jigucchatīti **hirī,** sā pāpato jigucchanalakkhaṇā. Ottappatīti **ottappaṃ,** taṃ pāpato uttāsalakkhaṇaṃ. Attagāravavasena pāpato jigucchanato kulavadhū viya hirī, paragāravavasena pāpato uttāsanato vesiyā viya ottappaṃ. Lobhappaṭipakkho **alobho,** so ārammaṇe cittassa alaggatālakkhaṇo muttabhikkhu viya. Dosappaṭipakkho **adoso,** so acaṇḍikkalakkhaṇo anukūlamitto viya. Tesu dhammesu majjhattatā **tatramajjhattatā,** sā cittacetasikānaṃ ajjhupekkhanalakkhaṇā samappavattānaṃ assānaṃ ajjhupekkhako sārathi viya.

Kāyassa passambhanaṃ **kāyappassaddhi**. Cittassa passambhanaṃ **cittappassaddhi**. Ubhopi cetā kāyacittadarathavūpasamalakkhaṇā. Kāyassa lahubhāvo **kāyalahutā**. Tathā **cittalahutā**. Tā kāyacittagarubhāvavūpasamalakkhaṇā. Kāyassa mudubhāvo **kāyamudutā**. Tathā **cittamudutā**. Tā kāyacittathaddhabhāvavūpasamalakkhaṇā. Kammani sādhu kammaññaṃ, tassa bhāvo kammaññatā, kāyassa kammaññatā **kāyakammaññatā**. Tathā **cittakammaññatā**. Tā kāyacittaakammaññabhāvavūpasamalakkhaṇā. Paguṇassa bhāvo pāguññaṃ, tadeva pāguññatā, kāyassa pāguññatā **kāyapāguññatā**. Tathā **cittapāguññatā**. Tā kāyacittānaṃ gelaññavūpasamalakkhaṇā. Kāyassa ujukabhāvo **kāyujukatā**. Tathā **cittujukatā**. Tā kāyacittānaṃ ajjavalakkhaṇā. Yathākkamaṃ panetā kāyacittānaṃ sārambhādikaradhātukkhobhapaṭipakkhapaccayasamuṭṭhānā, **kāyo**ti cettha vedanādikkhandhattayassa gahaṇaṃ. Yasmā cete dve dve dhammāva ekato hutvā yathāsakaṃ paṭipakkhadhamme hananti, tasmā idheva duvidhatā vuttā, na samādhiādīsu. Apica cittappassaddhiādīhi cittasseva passaddhādibhāvo hoti, kāyappassaddhiādīhi pana rūpakāyassapi taṃsamuṭṭhānapaṇītarūpapharaṇavasenāti tadatthasandassanatthañcettha duvidhatā vuttā. Sobhanānaṃ sabbesampi sādhāraṇā niyamena tesu uppajjanatoti **sobhanasādhāraṇā**.

7. Sammā vadanti etāyāti **sammāvācā,** vacīduccaritavirati. Sā catubbidhā musāvādā veramaṇi, pisuṇavācā veramaṇi, pharusavācā veramaṇi, samphappalāpā veramaṇīti. Kammameva kammanto suttantavanantādayo viya. Sammā pavatto kammanto **sammākammanto,** kāyaduccaritavirati. Sā tividhā pāṇātipātā veramaṇi, adinnādānā veramaṇi, kāmesumicchācārā veramaṇīti. Sammā ājīvanti etenāti **sammāājīvo,** micchājīvavirati. So pana ājīvahetukakāyavacīduccaritato viramaṇavasena sattavidho, kuhanalapanādimicchājīvaviramaṇavasena bahuvidho vā. Tividhāpi panetā paccekaṃ sampattasamādānasamucchedavirativasena tividhā **viratiyo nāma** yathāvuttaduccaritehi viramaṇato.

8. Karoti paradukkhe sati sādhūnaṃ hadayakhedaṃ janeti, kirati vā vikkhipati paradukkhaṃ, kiṇāti vā taṃ hiṃsati, kiriyati vā dukkhitesu pasāriyatīti **karuṇā,** sā paradukkhāpanayanakāmatālakkhaṇā. Tāya hi paradukkhaṃ apanīyatu vā, mā vā, tadākāreneva sā pavattati. Modanti etāyāti **muditā,** sā parasampattianumodanalakkhaṇā, appamāṇasattārammaṇattā appamāṇā, tā eva **appamaññā**. Nanu ca ‘‘catasso appamaññā’’ti vakkhati, kasmā panettha dveyeva vuttāti? Adosatatramajjhattatāhi mettupekkhānaṃ gahitattā. Adosoyeva hi sattesu hitajjhāsayavasappavatto **mettā** nāma. Tatramajjhattatāyeva tesu paṭighānunayavūpasamappavattā **upekkhā** nāma. Tenāhu porāṇā –

> ‘‘Abyāpādena mettā hi, tatramajjhattatāya ca;
> Upekkhā gahitā yasmā, tasmā na gahitā ubho’’ti. (abhidha. 70);

Pakārena jānāti aniccādivasena avabujjhatīti paññā, sā eva yathāsabhāvāvabodhane ādhipaccayogato indriyanti **paññindriyaṃ**. Atha saññāviññāṇapaññānaṃ kiṃ nānākaraṇanti? Saññā tāva nīlādivasena sañjānanamattaṃ karoti, lakkhaṇappaṭivedhaṃ kātuṃ na sakkoti. Viññāṇaṃ lakkhaṇappaṭivedhampi sādheti, ussakkitvā pana maggaṃ pāpetuṃ na sakkoti. Paññā pana tividhampi karoti, bālagāmikaheraññikānaṃ kahāpaṇāvabodhanamettha nidassananti. Ñāṇavippayuttasaññāya cettha ākāraggahaṇavasena uppajjanakāle viññāṇaṃ abbohārikaṃ, sesakāle balavaṃ. Ñāṇasampayuttā pana ubhopi tadanugatikā honti. Sabbathāpi pañcavīsatīti sambandho.

9. **‘‘Terasaññasamānā’’**tyādi tīhi rāsīhi vuttānaṃ saṅgaho.

Sobhanacetasikavaṇṇanā niṭṭhitā.

Sampayoganayavaṇṇanā

10. Cittena saha aviyuttā **cittāviyuttā,** cetasikāti vuttaṃ hoti. Uppajjatīti uppādo, cittameva uppādo **cittuppādo**. Aññattha pana sasampayuttaṃ cittaṃ cittuppādoti vuccati ‘‘uppajjati cittaṃ etenāti uppādo, dhammasamūho, cittañca taṃ uppādo cāti cittuppādo’’ti katvā. Samāhāradvandepi hi pulliṅgaṃ katthaci saddavidū icchanti. Tesaṃ cittāviyuttānaṃ cittuppādesu paccekaṃ sampayogo ito paraṃ yathāyogaṃ pavuccatīti sambandho.

Aññasamānacetasikasampayoganayavaṇṇanā

13. Sabhāvena avitakkattā dvipañcaviññāṇāni vajjitāni etehi, tehi vā etāni vajjitānīti **dvipañcaviññāṇavajjitāni,** catucattālīsa kāmāvacaracittāni. Tesu ceva ekādasasu paṭhamajjhānacittesu ca vitakko jāyati sesānaṃ bhāvanābalena avitakkattāti adhippāyo.

14. **Tesu ceva** pañcapaññāsasavitakkacittesu, ekādasasu dutiyajjhānacittesu cāti chasaṭṭhicittesu vicāro jāyati.

15. Dvipañcaviññāṇehi, vicikicchāsahagatena cāti ekādasahi vajjitesu aṭṭhasattaticittesu adhimokkho jāyati.

16. Pañcadvārāvajjanena, dvipañcaviññāṇehi, sampaṭicchanadvayena, santīraṇattayena cāti soḷasahi vajjitesu tesattatiyā cittesu vīriyaṃ jāyati.

17. Domanassasahagatehidvīhi, upekkhāsahagatehi pañcapaññāsacittehi, kāyaviññāṇadvayena, ekādasahi catutthajjhānehi cāti sattaticittehi vajjitesu ekapaññāsacittesu pīti jāyati.

18. Ahetukehi aṭṭhārasahi, momūhehi dvīhi cāti vīsatiyā cittehi vajjitesu ekūnasattaticittesu chando jāyati.

19. **Te panā**ti pakiṇṇakavivajjitā taṃsahagatā ca. **Yathākkaman**ti vitakkādichapakiṇṇakavajjitataṃsahitakamānurūpato. **‘‘Chasaṭṭhi pañcapaññāsā’’**tyādi ekavīsasatagaṇanavasena, ekūnanavutigaṇanavasena ca yathārahaṃ yojetabbaṃ.

Aññasamānacetasikasampayoganayavaṇṇanā niṭṭhitā.

Akusalacetasikasampayoganayavaṇṇanā

20. ‘‘Sabbākusalasādhāraṇā’’ti vatvā tadeva samatthetuṃ **‘‘sabbesupī’’**tyādi vuttaṃ. Yo hi koci pāṇātipātādīsu paṭipajjati, so sabbopi mohena tattha anādīnavadassāvī ahirikena tato ajigucchanto, anottappena anottappanto, uddhaccena avūpasanto ca hoti, tasmā te sabbākusalesu upalabbhanti.

21. **Lobhasahagatacittesvevā**ti **eva**-kāro adhikāratthāyapi hotīti ‘‘diṭṭhisahagatacittesū’’tiādīsupi avadhāraṇaṃ daṭṭhabbaṃ. Sakkāyādīsu hi abhinivisantassa tattha mamāyanasambhavato diṭṭhi lobhasahagatacittesveva labbhati. Mānopi ahaṃmānavasena pavattanato diṭṭhisadisova pavattatīti diṭṭhiyā saha ekacittuppādena pavattati kesarasīho viya aparena tathāvidhena saha ekaguhāyaṃ, na cāpi dosamūlādīsu uppajjati attasinehasannissayabhāvena ekantalobhapadaṭṭhānattāti so diṭṭhivippayuttesveva labbhati.

24. Tathā parasampattiṃ usūyantassa, attasampattiyā ca parehi sādhāraṇabhāvaṃ anicchantassa, katākataduccaritasucarite anusocantassa ca tattha tattha paṭihananavaseneva pavattanato issāmacchariyakukkuccāni paṭighacittesveva.

25. Akammaññatāpakatikassa tathā sabhāvatikkhesu asaṅkhārikesu pavattanāyogato thinamiddhaṃ sasaṅkhārikesveva labbhati.

27. Sabbāpuññesveva **cattāro** cetasikā gatā, lobhamūleyeva yathāsambhavaṃ tayo gatā, dosamūlesveva dvīsu cattāro gatā, tathā sasaṅkhāreyeva dvayanti yojanā. **Vicikicchā vicikicchācitte cā**ti **ca**-saddo avadhāraṇe. Vicikicchā vicikicchācitteyevāti sambandho.

Akusalacetasikasampayoganayavaṇṇanā niṭṭhitā.

Sobhanacetasikasampayoganayavaṇṇanā

29. Lokuttaracittesu pādakajjhānādivasena kadāci sammāsaṅkappaviraho siyā, na pana viratīnaṃ abhāvo maggassa kāyaduccaritādīnaṃ samucchedavasena, phalassa ca tadanukūlavasena pavattanatoti vuttaṃ **‘‘viratiyo panā’’**tyādi. **Sabbathāpī**ti sabbehipi taṃtaṃduccaritadurājīvānaṃ vidhamanavasappavattehi ākārehi. Na hi etāsaṃ lokiyesu viya lokuttaresupi musāvādādīnaṃ visuṃ visuṃ pahānavasena pavatti hoti sabbesameva duccaritadurājīvānaṃ tena tena maggena kesañci sabbaso, kesañci apāyagamanīyādiavatthāya pahānavasena ekakkhaṇe samucchindanato. Nanu cāyamattho **‘‘ekatovā’’**ti imināva siddhoti? Taṃ na, tissannaṃ ekatovuttiparidīpanamattena catubbidhavacīduccaritādīnaṃ paṭipakkhākārappavattiyā adīpitattā. Keci pana imamatthaṃ asallakkhetvāva ‘‘‘sabbathāpī’ti idaṃ atiritta’’nti vadanti, tattha tesaṃ aññāṇameva kāraṇaṃ. **‘‘Niyatā’’**ti imināpi lokiyesu viya kadāci sambhavaṃ nivāreti. Tathā hetā lokiyesu yevāpanakavasena desitā, idha pana sarūpeneva. **Kāmāvacarakusalesvevā**ti avadhāraṇena kāmāvacaravipākakiriyesu mahaggatesu ca sambhavaṃ nivāreti. Tathā ceva upari vakkhati. **Kadācī**ti musāvādādiekekaduccaritehi paṭiviramaṇakāle. Kadāci uppajjantāpi na ekato uppajjanti vītikkamitabbavatthusaṅkhātānaṃ attano ārammaṇānaṃ sambhavāpekkhattāti vuttaṃ **‘‘visuṃ visu’’**nti.

30. Appanāppattānaṃ appamaññānaṃ na kadāci somanassarahitā pavatti atthīti **‘‘pañcama…pe… cittesu cā’’**ti vuttaṃ. Vinīvaraṇāditāya mahattaṃ gatāni, mahantehi vā jhāyīhi gatāni pattānīti **mahaggatāni. Nānā hutvā**ti bhinnārammaṇattā attano ārammaṇabhūtānaṃ dukkhitasukhitasattānaṃ āpāthagamanāpekkhatāya visuṃ visuṃ hutvā. **Etthā**ti imesu kāmāvacarakusalacittesu, karuṇāmuditābhāvanākāle appanāvīthito pubbe paricayavasena upekkhāsahagatacittehipi parikammaṃ hoti, yathā taṃ paguṇaganthaṃ sajjhāyantassa kadāci aññavihitassapi sajjhāyanaṃ, yathā ca paguṇavipassanāya saṅkhāre sammasantassa kadāci paricayabalena ñāṇavippayuttacittehipi sammasananti upekkhāsahagatakāmāvacaresu karuṇāmuditānaṃ asambhavavādo kecivādo kato. Appanāvīthiyaṃ pana tāsaṃ ekantato somanassasahagatesveva sambhavo daṭṭhabbo bhinnajātikassa viya bhinnavedanassapi āsevanapaccayābhāvato.

32. **Tayo soḷasacittesū**ti sammāvācādayo tayo dhammā aṭṭhalokuttarakāmāvacarakusalavasena soḷasacittesu jāyanti.

33. Evaṃ niyatāniyatasampayogavasena vuttesu aniyatadhamme ekato dassetvā sesānaṃ niyatabhāvaṃ dīpetuṃ **‘‘issāmaccherā’’**tyādi vuttaṃ. Issāmaccherakukkuccaviratikaruṇādayo nānā kadāci jāyanti, māno ca kadāci ‘‘seyyohamasmī’’tyādivasappavattiyaṃ jāyati. Thinamiddhaṃ **tathā** kadāci akammaññatāvasappavattiyaṃ **saha** aññamaññaṃ avippayogivasena jāyatīti yojanā. Atha vā **māno cā**ti ettha **ca**-saddaṃ ‘‘sahā’’ti etthāpi yojetvā thinamiddhaṃ **tathā kadāci saha** ca sasaṅkhārikapaṭighe, diṭṭhigatavippayuttasasaṅkhārikesu ca issāmacchariyakukkuccehi, mānena ca saddhiṃ, **kadāci** taditarasasaṅkhārikacittasampayogakāle, taṃsampayogakālepi vā **nānā** ca jāyatīti yojanā daṭṭhabbā. Apare pana ācariyā ‘‘māno ca thinamiddhañca tathā kadāci nānā kadāci saha ca jāyatī’’ti ettakameva yojesuṃ.

34. **Sesā**ti yathāvuttehi ekādasahi aniyatehi itare ekacattālīsa. Keci pana ‘‘yathāvuttehi aniyatayevāpanakehi sesā niyatayevāpanakā’’ti vaṇṇenti, taṃ tesaṃ matimattaṃ, idha yevāpanakanāmena kesañci anuddhaṭattā. Kevalañhettha niyatāniyatavasena cittuppādesu yathārahaṃ labbhamānacetasikamattasandassanaṃ ācariyena kataṃ, na yevāpanakanāmena keci uddhaṭāti.

Evaṃ tāva ‘‘phassādīsu ayaṃ dhammo ettakesu cittesu upalabbhatī’’ti cittaparicchedavasena sampayogaṃ dassetvā idāni ‘‘imasmiṃ cittuppāde ettakā cetasikā’’ti cetasikarāsiparicchedavasena saṅgahaṃ dassetuṃ **‘‘saṅgahañcā’’**tyādi vuttaṃ.

Sobhanacetasikasampayoganayavaṇṇanā niṭṭhitā.

Sampayoganayavaṇṇanā niṭṭhitā.

Saṅgahanayavaṇṇanā

35. **‘‘Chattiṃsā’’**tyādi tattha tattha yathārahaṃ labbhamānakadhammavasena gaṇanasaṅgaho.

36. Paṭhamajjhāne niyuttāni cittāni, taṃ vā etesaṃ atthīti **paṭhamajjhānikacittāni**. Appamaññānaṃ sattārammaṇattā, lokuttarānañca nibbānārammaṇattā vuttaṃ **‘‘appamaññāvajjitā’’**ti. **‘‘Tathā’’**ti iminā aññasamānā, appamaññāvajjitā sobhanacetasikā ca saṅgahaṃ gacchantīti ākaḍḍhati. **Upekkhāsahagatā**ti vitakkavicārapītisukhavajjā sukhaṭṭhānaṃ paviṭṭhaupekkhāya sahagatā. **Pañcakajjhānavasenā**ti vitakkavicāre visuṃ visuṃ atikkamitvā bhāventassa nātitikkhañāṇassa vasena desitassa jhānapañcakassa vasena. Te pana ekato atikkamitvā bhāventassa tikkhañāṇassa vasena desitacatukkajjhānavasena dutiyajjhānikesu vitakkavicāravajjitānaṃ sambhavato catudhā eva saṅgaho hotīti adhippāyo.

37. **Tettiṃsadvayaṃ** catutthapañcamajjhānacittesu.

Mahaggatacittasaṅgahanayavaṇṇanā

38. **Tīsū**ti kusalavipākakiriyavasena tividhesu sīlavisuddhivasena suvisodhitakāyavacīpayogassa kevalaṃ cittasamādhānamattena mahaggatajjhānāni pavattanti, na pana kāyavacīkammānaṃ visodhanavasena, nāpi duccaritadurājīvānaṃ samucchindanapaṭippassambhanavasenāti vuttaṃ **‘‘virativajjitā’’**ti. **Paccekamevā**ti visuṃ visuṃyeva. **Pannarasasū**ti rūpāvacaravasena tīsu, āruppavasena dvādasasūti pannarasasu. **Appamaññāyo na labbhantī**ti ettha kāraṇaṃ vuttameva.

Mahaggatacittasaṅgahanayavaṇṇanā niṭṭhitā.

Kāmāvacarasobhanacittasaṅgahanayavaṇṇanā

40. **Paccekamevā**ti ekekāyeva. Appamaññānaṃ hi sattārammaṇattā, viratīnañca vītakkamitabbavatthuvisayattā natthi tāsaṃ ekacittuppāde sambhavoti lokiyaviratīnaṃ ekantakusalasabhāvattā natthi abyākatesu sambhavoti vuttaṃ **‘‘virativajjitā’’**ti. Tenāha ‘‘pañca sikkhāpadā kusalāyevā’’ti (vibha. 715). Itarathā saddhāsatiādayo viya ‘‘siyā kusalā, siyā abyākatā’’ti vadeyya. Phalassa pana maggapaṭibimbabhūtattā, duccaritadurājīvānaṃ paṭippassambhanato ca na lokuttaraviratīnaṃ ekantakusalatā yuttāti tāsaṃ tattha aggahaṇaṃ. Kāmāvacaravipākānampi ekantaparittārammaṇattā, appamaññānañca sattārammaṇattā, viratīnampi ekantakusalattā vuttaṃ **‘‘appamaññāvirativajjitā’’**ti.

Nanu ca paññattādiārammaṇampi kāmāvacarakusalaṃ hotīti tassa vipākenapi kusalasadisārammaṇena bhavitabbaṃ yathā taṃ mahaggatalokuttaravipākehīti? Nayidamevaṃ, kāmataṇhādhīnassa phalabhūtattā. Yathā hi dāsiyā putto mātarā icchitaṃ kātuṃ asakkonto sāmikeneva icchiticchitaṃ karoti, evaṃ kāmataṇhāyattatāya dāsisadisassa kāmāvacarakammassa vipākabhūtaṃ cittaṃ tena gahitārammaṇaṃ aggahetvā kāmataṇhārammaṇameva gaṇhātīti. **Dvādasadhā**ti kusalavipākakiriyabhedesu paccekaṃ cattāro cattāro dukāti katvā tīsu dvādasadhā.

42. Idāni imesu paṭhamajjhānikādīhi dutiyajjhānikādīnaṃ bhedakaradhamme dassetuṃ **‘‘anuttare jhānadhammā’’**tyādi vuttaṃ. **Anuttare** citte vitakkavicārapītisukhavasena **jhānadhammā visesakā** bhedakā. **Majjhime** mahaggate appamaññā, jhānadhammā ca. **Parittesu** kāmāvacaresu viratī, ñāṇapītī ca appamaññā ca visesakā, tattha **viratī** kusalehi vipākakiriyānaṃ visesakā, **appamaññā** kusalakiriyehi vipākānaṃ, **ñāṇapītī** pana tīsu paṭhamayugaḷādīhi dutiyayugaḷādīnanti daṭṭhabbaṃ.

Kāmāvacarasobhanacittasaṅgahanayavaṇṇanā niṭṭhitā.

Akusalacittasaṅgahanayavaṇṇanā

44. **Dutiye asaṅkhārike**ti diṭṭhivippayutte asaṅkhārike lobhamānena tatheva aññasamānā, akusalasādhāraṇā ca ekūnavīsati dhammāti sambandho.

45. **Tatiye**ti upekkhāsahagatadiṭṭhisampayutte asaṅkhārike.

46. **Catutthe**ti diṭṭhivippayutte asaṅkhārike.

47. **Issāmacchariyakukkuccāni panettha paccekameva yojetabbāni** bhinnārammaṇattāyevāti adhippāyo.

50. Adhimokkhassa nicchayākārappavattito dveḷhakasabhāve vicikicchācitte sambhavo natthīti **''adhimokkhavirahitā''**ti vuttaṃ.

51. Ekūnavīsati paṭhamadutiyaasaṅkhārikesu, aṭṭhārasa tatiyacatutthaasaṅkhārikesu, vīsa pañcame asaṅkhārike, ekavīsa paṭhamadutiyasasaṅkhārikesu, vīsati tatiyacatutthasasaṅkhārikesu, dvāvīsa pañcame sasaṅkhārike, pannarasa momūhadvayeti evaṃ akusale sattadhā ṭhitāti yojanā.

52. **Sādhāraṇā**ti akusalānaṃ sabbesameva sādhāraṇabhūtā **cattāro samānā ca** chandapītiadhimokkhavajjitā aññasamānā apare dasāti ete cuddasa dhammā sabbākusalayoginoti pavuccantīti yojanā.

Akusalacittasaṅgahanayavaṇṇanā niṭṭhitā.

Ahetukacittasaṅgahanayavaṇṇanā

54. **''Tathā''**ti iminā aññasamāne paccāmasati.

56. Manoviññāṇadhātuyā viya visiṭṭhamananakiccāyogato mananamattā dhātūti **manodhātu. Ahetukapaṭisandhiyugaḷe**ti upekkhāsantīraṇadvaye.

58. Dvādasa hasanacitte, ekādasa voṭṭhabbanasukhasantīraṇesu, dasa manodhātuttikāhetukapaṭisandhiyugaḷavasena pañcasu, satta dvipañcaviññāṇesūti aṭṭhārasāhetukesu cittuppādesu saṅgaho catubbidho hotīti yojanā.

59. **Tettiṃsavidhasaṅgaho**ti anuttare pañca, tathā mahaggate, kāmāvacarasobhane dvādasa, akusale satta, ahetuke cattāroti tettiṃsavidhasaṅgaho.

60. **Itthaṃ** yathāvuttanayena **cittāviyuttānaṃ** cetasikānaṃ cittaparicchedavasena vuttaṃ **sampayogañca** cetasikarāsiparicchedavasena vuttaṃ **saṅgahañca** ñatvā **yathāyogaṃ cittena samaṃ bhedaṃ uddise** ''sabbacittasādhāraṇā tāva satta ekūnanavuticittesu uppajjanato paccekaṃ ekūnanavutividhā, pakiṇṇakesu vitakko pañcapaññāsacittesu uppajjanato pañcapaññāsavidho''tyādinā katheyyāti attho.

Ahetukacittasaṅgahanayavaṇṇanā niṭṭhitā.

Iti abhidhammatthavibhāviniyā nāma abhidhammatthasaṅgahavaṇṇanāya

Cetasikaparicchedavaṇṇanā niṭṭhitā.

3. Pakiṇṇakaparicchedavaṇṇanā

1. Idāni yathāvuttānaṃ cittacetasikānaṃ vedanādivibhāgato, taṃtaṃvedanādibhedabhinnacittuppādavibhāgato ca pakiṇṇakasaṅgahaṃ dassetuṃ **''sampayuttā yathāyoga''**ntyādi āraddhaṃ. Yathāyogaṃ sampayuttā cittacetasikā dhammā **sabhāvato** attano attano sabhāvavasena ekūnanavutividhampi cittaṃ ārammaṇavijānanasabhāvasāmaññena ekavidhaṃ, sabbacittasādhāraṇo phasso phusanasabhāvena ekavidhotyādinā **tepaññāsa** honti.

2. Idāni tesaṃ dhammānaṃ yathārahaṃ vedanā…pe… vatthuto **saṅgaho nāma** vedanāsaṅgahādināmako pakiṇṇakasaṅgaho **cittuppādavaseneva** taṃtaṃvedanādibhedabhinnacittuppādānaṃ vaseneva na katthaci taṃvirahena **nīyate** upanīyate, āharīyatītyattho.

Vedanāsaṅgahavaṇṇanā

3. **Tatthā**ti tesu chasu saṅgahesu. Sukhādivedanānaṃ, taṃsahagatacittuppādānañca vibhāgavasena saṅgaho **vedanāsaṅgaho**. Dukkhato, sukhato ca aññā **adukkhamasukhā ma**-kārāgamavasena. Nanu ca ''dvemā, bhikkhave, vedanā sukhā dukkhā''ti (saṃ. ni. 4.267) vacanato dve eva vedanāti? Saccaṃ, taṃ pana anavajjapakkhikaṃ adukkhamasukhaṃ sukhavedanāyaṃ, sāvajjapakkhikañca dukkhavedanāyaṃ saṅgahetvā vuttaṃ. Yampi katthaci sutte ''yaṃ kiñci vedayitamidamettha dukkhassā''ti (saṃ. ni. 4.259) vacanaṃ, taṃ saṅkhāradukkhatāya sabbavedanānaṃ dukkhasabhāvattā vuttaṃ. Yathāha – ''saṅkhārāniccataṃ, ānanda, mayā sandhāya bhāsitaṃ saṅkhāravipariṇāmatañca yaṃ kiñcivedayitamidamettha dukkhassā''ti (saṃ. ni. 4.259; itivu. aṭṭha. 52). Tasmā tissoyeva vedanāti daṭṭhabbā. Tenāha bhagavā – ''tisso imā, bhikkhave, vedanā sukhā dukkhā adukkhamasukhā cā''ti (itivu. 52-53; saṃ. ni. 4.249-251). Evaṃ tividhāpi panetā **indriyadesanāyaṃ** ''sukhindriyaṃ dukkhindriyaṃ somanassindriyaṃ domanassindriyaṃ upekkhindriya''nti (vibha. 219) pañcadhā desitāti taṃvasenapettha vibhāgaṃ dassetuṃ **''sukhaṃ dukkha''**ntyādi vuttaṃ. Kāyikamānasikasātāsātabhedato hi sukhaṃ dukkhañca paccekaṃ dvidhā vibhajitvā ''sukhindriyaṃ somanassindriyaṃ dukkhindriyaṃ domanassindriya''nti (vibha. 219) desitā, upekkhā pana bhedābhāvato upekkhindriyanti ekadhāva. Yathā hi sukhadukkhāni aññathā kāyassa anuggahamupaghātañca karonti, aññathā manaso, nevaṃ upekkhā, tasmā sā ekadhāva desitā, tenāhu porāṇā –

> ''Kāyikaṃ mānasaṃ dukkhaṃ, sukhañcopekkhavedanā;
> Ekaṃ mānasameveti, pañcadhindriyabhedato''ti. (sa. sa. 74);

Tattha iṭṭhaphoṭṭhabbānubhavanalakkhaṇaṃ **sukhaṃ**. Aniṭṭhaphoṭṭhabbānubhavanalakkhaṇaṃ **dukkhaṃ**. Sabhāvato, parikappato vā iṭṭhānubhavanalakkhaṇaṃ **somanassaṃ**. Tathā aniṭṭhānubhavanalakkhaṇaṃ **domanassaṃ**. Majjhattānubhavanalakkhaṇā **upekkhā**.

5. **Catucattālīsa** paccekaṃ lokiyalokuttarabhedena ekādasavidhattā.

7. **Sesānī**ti sukhadukkhasomanassadomanassasahagatehi avasesāni akusalato cha, ahetukato cuddasa, kāmāvacarasobhanato dvādasa, pañcamajjhānikāni tevīsāti sabbānipi **pañcapaññāsa**.

Vedanāsaṅgahavaṇṇanā niṭṭhitā.

Hetusaṅgahavaṇṇanā

10. Lobhādihetūnaṃ vibhāgavasena, taṃsampayuttavasena ca saṅgaho **hetusaṅgaho**. Hetavo nāma chabbidhā bhavantīti sambandho. Hetubhāvo pana nesaṃ sampayuttānaṃ suppatiṭṭhitabhāvasādhanasaṅkhāto mūlabhāvo. Laddhahetupaccayā hi dhammā viruḷhamūlā viya pādapā thirā honti, na ahetukā viya jalatale sevālasadisā. Evañca katvā ete mūlasadisatāya ''mūlānī''ti ca vuccanti. Apare pana ''kusalādīnaṃ kusalādibhāvasādhanaṃ hetubhāvo''ti vadanti, evaṃ sati hetūnaṃ attano kusalādibhāvasādhano añño hetu maggitabbo siyā. Atha sesasampayuttahetupaṭibaddho tesaṃ kusalādibhāvo, evampi momūhacittasampayuttassa hetuno akusalabhāvo appaṭibaddho siyā. Atha tassa sabhāvato akusalabhāvopi siyā, evaṃ sati sesahetūnampi sabhāvatova kusalādibhāvoti tesaṃ viya sampayuttadhammānampi so hetupaṭibaddho na siyā. Yadi ca hetupaṭibaddho kusalādibhāvo, tadā ahetukānaṃ abyākatabhāvo na siyāti alamatinippīḷanena. Kusalādibhāvo pana kusalākusalānaṃ yonisoayonisomanasikārappaṭibaddho. Yathāha – ''yoniso, bhikkhave, manasikaroto anuppannā ceva kusalā dhammā uppajjanti, uppannā ca kusalā dhammā abhivaḍḍhantī''tyādi (a. ni. 1.67), abyākatānaṃ pana abyākatabhāvo niranusayasantānappaṭibaddho kammappaṭibaddho avipākabhāvappaṭibaddho cāti daṭṭhabbaṃ.

16. Idāni hetūnaṃ jātibhedaṃ dassetuṃ **''lobho doso cā''**tyādi vuttaṃ.

Hetusaṅgahavaṇṇanā niṭṭhitā.

Kiccasaṅgahavaṇṇanā

18. Paṭisandhādīnaṃ kiccānaṃ vibhāgavasena, taṃkiccavantānañca paricchedavasena saṅgaho **kiccasaṅgaho**. Bhavato bhavassa paṭisandhānaṃ **paṭisandhikiccaṃ**. Avicchedappavattihetubhāvena bhavassa aṅgabhāvo **bhavaṅgakiccaṃ. Āvajjanakiccādīni** heṭṭhā vuttavacanatthānusārena yathārahaṃ yojetabbāni. Ārammaṇe taṃtaṃkiccasādhanavasena anekakkhattuṃ, ekakkhattuṃ vā javamānassa viya pavatti **javanakiccaṃ**. Taṃtaṃjavanaggahitārammaṇassa ārammaṇakaraṇaṃ **tadārammaṇakiccaṃ**. Nibbattabhavato parigaḷhanaṃ **cutikiccaṃ**.

19. Imāni pana kiccāni ṭhānavasena pākaṭāni hontīti taṃ dāni pabhedato dassetuṃ **''paṭisandhī''**tyādi vuttaṃ, tattha paṭisandhiyā ṭhānaṃ **paṭisandhiṭhānaṃ**. Kāmaṃ paṭisandhivinimuttaṃ ṭhānaṃ nāma natthi, sukhaggahaṇatthaṃ pana ''silāputtakassa sarīra''ntyādīsu viya abhedepi bhedaparikappanāti daṭṭhabbaṃ. Evaṃ sesesupi. Dassanādīnaṃ pañcannaṃ viññāṇānaṃ ṭhānaṃ **pañcaviññāṇaṭhānaṃ. Ādi**-saddena sampaṭicchanaṭhānādīnaṃ saṅgaho.

Tattha cutibhavaṅgānaṃ antarā **paṭisandhiṭhānaṃ**. Paṭisandhiāvajjanānaṃ, javanāvajjanānaṃ, tadārammaṇāvajjanānaṃ, voṭṭhabbanāvajjanānaṃ, kadāci javanacutīnaṃ, tadārammaṇacutīnañca antarā **bhavaṅgaṭhānaṃ**. Bhavaṅgapañcaviññāṇānaṃ, bhavaṅgajavanānañca antarā **āvajjanaṭhānaṃ**. Pañcadvārāvajjanasampaṭicchanānamantarā **pañcaviññāṇaṭhānaṃ**. Pañcaviññāṇasantīraṇānamantarā **sampaṭicchanaṭhānaṃ**. Sampaṭicchanavoṭṭhabbanānamantarā **santīraṇaṭhānaṃ**. Santīraṇajavanānaṃ, santīraṇabhavaṅgānañca antarā **voṭṭhabbanaṭhānaṃ**. Voṭṭhabbanatadārammaṇānaṃ, voṭṭhabbanabhavaṅgānaṃ, voṭṭhabbanacutīnaṃ, manodvārāvajjanatadārammaṇānaṃ, manodvārāvajjanabhavaṅgānaṃ, manodvārāvajjanacutīnañca antarā **javanaṭhānaṃ**. Javanabhavaṅgānaṃ, javanacutīnañca antarā **tadārammaṇaṭhānaṃ**. Javanapaṭisandhīnaṃ, tadārammaṇapaṭisandhīnaṃ, bhavaṅgapaṭisandhīnaṃ vā antarā **cutiṭhānaṃ** nāma.

20. **Dve upekkhāsahagatasantīraṇāni** sukhasantīraṇassa paṭisandhivasappavattibhāvābhāvatotiadhippāyo. Evañca katvā **paṭṭhāne** ''upekkhāsahagataṃ dhammaṃ paṭicca upekkhāsahagato dhammo uppajjati na hetupaccayā''ti (paṭṭhā. 4.13.179) evamāgatassa upekkhāsahagatapadassa vibhaṅge ''ahetukaṃ upekkhāsahagataṃ ekaṃ khandhaṃ paṭicca dve khandhā, dve khandhe paṭicca eko khandho, ahetukapaṭisandhikkhaṇe upekkhāsahagataṃ ekaṃ khandhaṃ paṭicca dve khandhā, dve khandhe paṭicca eko khandho''ti (paṭṭhā. 4.13.179) evaṃ pavattipaṭisandhivasena paṭiccanayo uddhaṭo, pītisahagatasukhasahagatapadavibhaṅge pana ''ahetukaṃ pītisahagataṃ ekaṃ khandhaṃ paṭiccatayo khandhā…pe… dve khandhā. Ahetukaṃ sukhasahagataṃ ekaṃ khandhaṃ paṭicca dve khandhā …pe… eko khandho''ti (paṭṭhā. 4.13.144, 167) pavattivaseneva uddhaṭo, na pana ''ahetukapaṭisandhikkhaṇe''tyādinā paṭisandhivasena, tasmā yathādhammasāsane avacanampi abhāvameva dīpetīti na tassa paṭisandhivasena pavatti atthi. Yattha pana labbhamānassapi kassaci avacanaṃ, tattha kāraṇaṃ upari āvi bhavissati.

25. Manodvārāvajjanassa parittārammaṇe dvattikkhattuṃ pavattamānassapi natthi javanakiccaṃ tassa ārammaṇarasānubhavanābhāvatoti vuttaṃ **''āvajjanadvayavajjitānī''**ti. Evañca katvā vuttaṃ **aṭṭhakathāyaṃ** ''javanaṭṭhāne ṭhatvā''ti (dha. sa. aṭṭha. 498 vipākuddhārakathā). Itarathā ''javanaṃ hutvā''ti vattabbaṃ siyāti. **Kusalākusalaphalakiriyacittānī**ti ekavīsati lokiyalokuttarakusalāni, dvādasa akusalāni, cattāri lokuttaraphalacittāni, aṭṭhārasa tebhūmakakiriyacittāni. Ekacittakkhaṇikampi hi lokuttaramaggādikaṃ taṃsabhāvavantatāya javanakiccaṃ nāma, yathā ekekagocaravisayampi sabbaññutaññāṇaṃ sakalavisayāvabodhanasāmatthiyayogato na kadāci taṃnāmaṃ vijahatīti.

27. Evaṃ kiccabhedena vuttāneva yathāsakaṃ labbhamānakiccagaṇanavasena sampiṇḍetvā dassetuṃ **''tesu panā''**tyādi vuttaṃ.

33. Paṭisandhādayo cittuppādā **nāmakiccabhedena** paṭisandhādīnaṃ nāmānaṃ, kiccānañca bhedena, atha vā **paṭisandhādayo nāma** tannāmakā cittuppādā paṭisandhādīnaṃ kiccānaṃ bhedena cuddasa, ṭhānabhedena paṭisandhādīnaṃyeva ṭhānānaṃ bhedena dasadhā pakāsitāti yojanā. Ekakiccaṭhānadvikiccaṭhānatikiccaṭhānacatukiccaṭhānapañcakiccaṭhānāni cittāni yathākkamaṃ aṭṭhasaṭṭhi, tathā dve ca nava ca aṭṭha ca dve cāti niddiseti sambandho.

Kiccasaṅgahavaṇṇanā niṭṭhitā.

Dvārasaṅgahavaṇṇanā

35. Dvārānaṃ, dvārappavattacittānañca paricchedavasena saṅgaho **dvārasaṅgaho**. Āvajjanādīnaṃ arūpadhammānaṃ pavattimukhabhāvato dvārāni viyāti **dvārāni**.

36. **Cakkhumevā**ti pasādacakkhumeva.

37. Āvajjanādīnaṃ manānaṃ, manoyeva vā dvāranti **manodvāraṃ. Bhavaṅga**nti āvajjanānantaraṃ bhavaṅgaṃ. Tenāhu porāṇā –

> ‘‘Sāvajjanaṃ bhavaṅgantu, manodvāranti vuccatī’’ti;

39. **Tatthā**ti tesu cakkhādidvāresu cakkhudvāre chacattālīsa cittāni yathārahamuppajjantīti sambandho. Pañcadvārāvajjanamekaṃ, cakkhuviññāṇādīni ubhayavipākavasena satta, voṭṭhabbanamekaṃ, kāmāvacarajavanāni ca kusalākusalanirāvajjanakiriyavasena ekūnatiṃsa, tadārammaṇāni ca aggahitaggahaṇena aṭṭhevāti **chacattālīsa. Yathāraha**nti iṭṭhādiārammaṇe yonisoayonisomanasikāraniranusayasantānādīnaṃ anurūpavasena. **Sabbathāpī**ti āvajjanāditadārammaṇapariyosānena sabbenapi pakārena kāmāvacarānevāti yojanā. Sabbathāpi catupaññāsa cittānīti vā sambandho. Sabbathāpi taṃtaṃdvārikavasena ṭhitāni aggahitaggahaṇena cakkhudvārikesu chacattālīsacittesu sotaviññāṇādīnaṃ catunnaṃ yugaḷānaṃ pakkhepena catupaññāsapītyattho.

41. Cakkhādidvāresu appavattanato, manodvārasaṅkhātabhavaṅgato ārammaṇantaraggahaṇavasena appavattito ca paṭisandhādivasena pavattāni **ekūnavīsati dvāravimuttāni**.

42. Dvipañcaviññāṇāni sakasakadvāre, chabbīsati mahaggatalokuttarajavanāni manodvāreyeva uppajjanato chattiṃsa cittāni yathārahaṃ sakasakadvārānurūpaṃ **ekadvārikacittāni**.

45. Pañcadvāresu santīraṇatadārammaṇavasena, manodvāre ca tadārammaṇavasena pavattanato **chadvārikāni ceva** paṭisandhādivasappavattiyā **dvāravimuttāni ca**.

47. Pañcadvārikāni ca chadvārikāni ca **pañcachadvārikāni**. Chadvārikāni ca tāni kadāci dvāravimuttāni cāti **chadvārikavimuttāni**. Atha vā chadvārikāni ca chadvārikavimuttāni cāti **chadvārikavimuttānī**ti ekadesasarūpekaseso daṭṭhabbo.

Dvārasaṅgahavaṇṇanā niṭṭhitā.

Ālambaṇasaṅgahavaṇṇanā

48. Ārammaṇānaṃ sarūpato, vibhāgato, taṃvisayacittato ca saṅgaho **ālambaṇasaṅgaho**. Vaṇṇavikāraṃ āpajjamānaṃ rūpayati hadayaṅgatabhāvaṃ pakāsetīti rūpaṃ, tadeva dubbalapurisena daṇḍādi viya cittacetasikehi ālambīyati, tāni vā āgantvā ettha ramantīti ārammaṇanti **rūpārammaṇaṃ**. Saddīyatīti saddo, soyeva ārammaṇanti **saddārammaṇaṃ**. Gandhayati attano vatthuṃ sūceti ‘‘idamettha atthī’’ti pesuññaṃ karontaṃ viya hotīti gandho, soyeva ārammaṇaṃ **gandhārammaṇaṃ**. Rasanti taṃ sattā assādentīti raso, soyeva ārammaṇaṃ **rasārammaṇaṃ**. Phusīyatīti phoṭṭhabbaṃ, tadeva ārammaṇaṃ **phoṭṭhabbārammaṇaṃ**. Dhammoyeva ārammaṇaṃ **dhammārammaṇaṃ**.

49. **Tatthā**ti tesu rūpādiārammaṇesu, **rūpamevā**ti vaṇṇāyatanasaṅkhātaṃ rūpameva. **Saddādayo**ti saddāyatanādisaṅkhātā saddādayo, āpodhātuvajjitabhūtattayasaṅkhātaṃ phoṭṭhabbāyatanañca.

50. Pañcārammaṇapasādāni ṭhapetvā sesāni soḷasa **sukhumarūpāni**.

51. **Paccuppanna**nti vattamānaṃ.

52. **Chabbidhampī**ti rūpādivasena chabbidhampi. Vināsābhāvato atītādikālavasena navattabbattā nibbānaṃ, paññatti ca **kālavimuttaṃ** nāma. **Yathāraha**nti kāmāvacarajavanaabhiññāsesamahaggatādijavanānaṃ anurūpato. Kāmāvacarajavanānañhi hasituppādavajjānaṃ chabbidhampi tikālikaṃ, kālavimuttañca ārammaṇaṃ hoti. Hasituppādassa tikālikameva. Tathā hissa ekantaparittārammaṇataṃ vakkhati. Dibbacakkhādivasappavattassa pana abhiññājavanassa yathārahaṃ chabbidhampi tikālikaṃ, kālavimuttañca ārammaṇaṃ hoti. Vibhāgo panettha navamaparicchede āvi bhavissati. Sesānaṃ pana kālavimuttaṃ, atītañca yathārahamārammaṇaṃ hoti.

53. Dvāra…pe… saṅkhātānaṃ chabbidhampi ārammaṇaṃ hotīti sambandho, taṃ pana nesaṃ ārammaṇaṃ na āvajjanassa viya kenaci aggahitameva gocarabhāvaṃ gacchati, na ca pañcadvārikajavanānaṃ viya ekantapaccuppannaṃ, nāpi manodvārikajavanānaṃ viya tikālikameva, avisesena kālavimuttaṃ vā, nāpi maraṇāsannato purimabhāgajavanānaṃ viya kammakammanimittādivasena āgamasiddhivohāravinimuttanti āha **‘‘yathāsambhavaṃ…pe… sammata’’**nti. Tattha **yathāsambhava**nti taṃtaṃbhūmikapaṭisandhibhavaṅgacutīnaṃ taṃtaṃdvāraggahitādivasena sambhavānurūpato. Kāmāvacarānañhi paṭisandhibhavaṅgānaṃ tāva rūpādipañcārammaṇaṃ chadvāraggahitaṃ yathārahaṃ paccuppannamatītañca kammanimittasammatamārammaṇaṃ hoti, tathā cuticittassa atītameva. Dhammārammaṇaṃ pana tesaṃ tiṇṇannampi manodvāraggahitameva atītaṃ kammakammanimittasammataṃ, tathā rūpārammaṇaṃ ekameva manodvāraggahitaṃ ekantapaccuppannaṃ gatinimittasammatanti evaṃ kāmāvacarapaṭisandhādīnaṃ yathāsambhavaṃ chadvāraggahitaṃ paccuppannamatītañca kammakammanimittagatinimittasammatamārammaṇaṃ hoti.

Mahaggatapaṭisandhādīsu pana rūpāvacarānaṃ, paṭhamatatiyāruppānañca dhammārammaṇameva manodvāraggahitaṃ paññattibhūtaṃ kammanimittasammataṃ, tathā dutiyacatutthāruppānaṃ atītamevāti evaṃ mahaggatapaṭisandhibhavaṅgacutīnaṃ manodvāraggahitaṃ paññattibhūtaṃ, atītaṃ vā kammanimittasammatameva ārammaṇaṃ hoti.

Yebhuyyena bhavantare chadvāraggahitanti bāhullena atītānantarabhave maraṇāsannappavattachadvārikajavanehi gahitaṃ. Asaññībhavato cutānañhi paṭisandhivisayassa anantarātītabhave na kenaci dvārena gahaṇaṃ atthīti tadevettha yebhuyyaggahaṇena byabhicāritaṃ. Kevalañhi kammabaleneva tesaṃ paṭisandhiyā kammanimittādikamārammaṇaṃ upaṭṭhāti. Tathā hi **saccasaṅkhepe** asaññībhavato cutassa paṭisandhinimittaṃ pucchitvā –

> ‘‘Bhavantarakataṃ kammaṃ, yamokāsaṃ labhe tato;
> Hoti sā sandhi teneva, upaṭṭhāpitagocare’’ti. (sa. sa. 171) –

Kevalaṃ kammabaleneva paṭisandhigocarassa upaṭṭhānaṃ vuttaṃ. Itarathā hi javanaggahitassapi ārammaṇassa kammabaleneva upaṭṭhāpiyamānattā **‘‘tenevā’’**ti sāvadhāraṇavacanassa adhippāyasuññatā āpajjeyyāti. Nanu ca tesampi paṭisandhigocaro kammabhave kenaci dvārena javanaggahito sambhavatīti? Saccaṃ sambhavati kammakammanimittasammato, gatinimittasammato pana sabbesampi maraṇakāleyeva upaṭṭhātīti kuto tassa kammabhave gahaṇasambhavo. Apicettha maraṇāsannapavattajavanehi gahitameva sandhāya ‘‘chadvāraggahita’’nti vuttaṃ, evañca katvā ācariyena imasmiṃyeva adhikāre **paramatthavinicchaye** vuttaṃ –

> ‘‘Maraṇāsannasattassa, yathopaṭṭhitagocaraṃ;
> Chadvāresu tamārabbha, paṭisandhi bhavantare’’ti. (parama. vi. 89);

‘‘Paccuppanna’’ntyādinā anāgatassa paṭisandhigocarabhāvaṃ nivāreti. Na hi taṃ atītakammakammanimittāni viya anubhūtaṃ, nāpi paccuppannakammanimittagatinimittāni viya āpāthagatañca hotīti, kammakammanimittādīnañca sarūpaṃ sayameva vakkhati.

54. **Tesūti** rūpādipaccuppannādikammādiārammaṇesu viññāṇesu. Rūpādīsu ekekaṃ ārammaṇaṃ etesanti **rūpādiekekārammaṇāni**.

55. Rūpādikaṃ pañcavidhampi ārammaṇametassāti **rūpādipañcārammaṇaṃ**.

56. **Sesānī**ti dvipañcaviññāṇasampaṭicchanehi avasesāni ekādasa kāmāvacaravipākāni. **Sabbathāpi kāmāvacarārammaṇānī**ti sabbenapi chadvārikadvāravimuttachaḷārammaṇavasappavattākārena nibbattānipi ekantakāmāvacarasabhāvachaḷārammaṇagocarāni. Ettha hi vipākāni tāva santīraṇādivasena rūpādipañcārammaṇe, paṭisandhādivasena chaḷārammaṇasaṅkhāte kāmāvacarārammaṇeyeva pavattanti.

Hasanacittampi padhānasāruppaṭṭhānaṃ disvā tussantassa rūpārammaṇe, bhaṇḍabhājanaṭṭhāne mahāsaddaṃ sutvā ‘‘evarūpā loluppataṇhā me pahīnā’’ti tussantassa saddārammaṇe, gandhādīhi cetiyapūjanakāle tussantassa gandhārammaṇe, rasasampannaṃ piṇḍapātaṃ sabrahmacārīhi bhājetvā paribhuñjanakāle tussantassa rasārammaṇe, ābhisamācārikavattaparipūraṇakāle tussantassa phoṭṭhabbārammaṇe, pubbenivāsañāṇādīhi gahitakāmāvacaradhammaṃ ārabbha tussantassa dhammārammaṇeti evaṃ parittadhammapariyāpannesveva chasu ārammaṇesu pavattati.

57. Dvādasākusalaaṭṭhañāṇavippayuttajavanavasena vīsati cittāni attano jaḷabhāvato lokuttaradhamme ārabbha pavattituṃ na sakkontīti navavidhalokuttaradhamme vajjetvā tebhūmakāni, paññattiñca ārabbha pavattantīti āha **‘‘akusalāni cevā’’**tyādi. Imesu hi akusalato cattāro diṭṭhigatasampayuttacittuppādā parittadhamme ārabbha parāmasanaassādanābhinandanakāle kāmāvacarārammaṇā, tenevākārena sattavīsati mahaggatadhamme ārabbha pavattiyaṃ mahaggatārammaṇā, sammutidhamme ārabbha pavattiyaṃ paññattārammaṇā. Diṭṭhivippayuttacittuppādāpi teyeva dhamme ārabbha kevalaṃ assādanābhinandanavasena pavattiyaṃ, paṭighasampayuttā ca dussanavippaṭisāravasena, vicikicchāsahagato aniṭṭhaṅgamanavasena, uddhaccasahagato vikkhipanavasena, avūpasamavasena ca pavattiyaṃ parittamahaggatapaññattārammaṇo, kusalato cattāro, kiriyato cattāroti aṭṭha ñāṇavippayuttacittuppādā sekkhaputhujjanakhīṇāsavānaṃ asakkaccadānapaccavekkhaṇadhammassavanādīsu parittadhamme ārabbha pavattikāle kāmāvacarārammaṇā, atipaguṇajjhānapaccavekkhaṇakāle mahaggatārammaṇā, kasiṇanimittādīsu parikammādikāle paññattārammaṇāti daṭṭhabbaṃ.

58. **Arahattamaggaphalavajjitasabbārammaṇāni** sekkhaputhujjanasantānesveva pavattanato. Sekkhāpi hi ṭhapetvā lokiyacittaṃ arahato maggaphalasaṅkhātaṃ pāṭipuggalikacittaṃ jānituṃ na sakkonti anadhigatattā, tathā puthujjanādayopi sotāpannādīnaṃ, sekkhānaṃ pana attano attano maggaphalapaccavekkhaṇesu parasantānagatamaggaphalārammaṇāya abhiññāya parikammakāle, abhiññācitteneva maggaphalānaṃ paricchindanakāle ca attano attano samānānaṃ, heṭṭhimānañca maggaphaladhamme ārabbha kusalajavanānaṃ pavatti atthīti arahattamaggaphalasseva paṭikkhepo kato. Kāmāvacaramahaggatapaññattinibbānāni pana sekkhaputhujjanānaṃ sakkaccadānapaccavekkhaṇadhammassavanasaṅkhārasammasanakasiṇaparikammādīsu taṃtadārammaṇikābhiññānaṃ parikammakāle, gotrabhuvodānakāle, dibbacakkhādīhi rūpavijānanādikāle ca kusalajavanānaṃ gocarabhāvaṃ gacchanti.

59. **Sabbathāpi sabbārammaṇānī**ti kāmāvacaramahaggatasabbalokuttarapaññattivasena sabbathāpi sabbārammaṇāni, na pana akusalādayo viya sappadesasabbārammaṇānītyattho. Kiriyajavanānañhi sabbaññutaññāṇādivasappavattiyaṃ, voṭṭhabbanassa ca taṃtaṃpurecārikavasappavattiyaṃ na ca kiñci agocaraṃ nāma atthi.

60. Paṭhamatatiyāruppārammaṇattā **āruppesu dutiyacatutthāni mahaggatārammaṇāni**.

61. **Sesāni…pe… paññattārammaṇānī**ti pannarasa rūpāvacarāni, paṭhamatatiyāruppāni cāti ekavīsati kasiṇādipaññattīsu pavattanato paññattārammaṇāni.

63. Tevīsatikāmāvacaravipākapañcadvārāvajjanahasanavasena pañcavīsati cittāni **paritthamhi** kāmāvacarārammaṇe yeva bhavanti. Kāmāvacarañhi mahaggatādayo upādāya mandānubhāvatāya parisamantato attaṃ khaṇḍitaṃ viyāti **parittaṃ**. ‘‘Cha cittāni mahaggateyevā’’tyādinā sabbattha sāvadhāraṇayojanā daṭṭhabbā.

Ālambaṇasaṅgahavaṇṇanā niṭṭhitā.

Vatthusaṅgahavaṇṇanā

64. Vatthuvibhāgato, tabbatthukacittaparicchedavasena ca saṅgaho **vatthusaṅgaho**. Vasanti etesu cittacetasikā tannissayattāti **vatthūni**.

65. **Tāni kāmaloke sabbānipi labbhanti** paripuṇṇindriyassa tattheva upalabbhanato. **Pi**-saddena pana andhabadhirādivasena kesañci asambhavaṃ dīpeti.

66. **Ghānādittayaṃ natthi** brahmānaṃ kāmavirāgabhāvanāvasena gandharasaphoṭṭhabbesu virattatāya tabbisayappasādesupi virāgasabhāvato. Buddhadassanadhammassavanādiatthaṃ pana cakkhusotesu avirattabhāvato cakkhādidvayaṃ tattha upalabbhati.

67. **Arūpaloke sabbānipi** cha vatthūni na **saṃvijjanti** arūpīnaṃ rūpavirāgabhāvanābalena tattha sabbena sabbaṃ rūpappavattiyā abhāvato.

68. Pañcaviññāṇāneva nissattanijjīvaṭṭhena dhātuyoti **pañcaviññāṇadhātuyo**.

69. Mananamattā dhātu **manodhātu**.

70. Manoyeva visiṭṭhavijānanakiccayogato viññāṇaṃ nissattanijjīvaṭṭhena dhātu cāti **manoviññāṇadhātu**. Manaso viññāṇadhātūti vā **manoviññāṇadhātu**. Sā hi manatoyeva anantarapaccayato sambhūyamanasoyeva anantarapaccayabhūtāti manaso sambandhinī hoti. Santīraṇattayassa, aṭṭhamahāvipākānaṃ, paṭighadvayassa, paṭhamamaggassa, hasituppādassa, pannarasarūpāvacarānañca vasena pavattā yathāvuttamanodhātupañcaviññāṇadhātūhi avasesā manoviññāṇadhātu saṅkhātā ca tiṃsa dhammā na kevalaṃ manodhātuyeva, tathā hadayaṃ nissāyeva pavattantīti sambandho.

Santīraṇamahāvipākāni hi ekādasa dvārābhāvato, kiccābhāvato ca āruppe na uppajjanti. Paṭighassa anīvaraṇāvatthassa abhāvato taṃsahagataṃ cittadvayaṃ rūpalokepi natthi, pageva āruppe. Paṭhamamaggopi paratoghosapaccayābhāve sāvakānaṃ anuppajjanato, buddhapaccekabuddhānañca manussalokato aññattha anibbattanato, hasanacittañca kāyābhāvato, rūpāvacarāni arūpīnaṃ rūpavirāgabhāvanāvasena tadārammaṇesu jhānesupi virattabhāvato arūpabhave na uppajjantīti sabbānipi etāni tettiṃsa cittāni hadayaṃ nissāyeva pavattanti.

71. Pañcarūpāvacarakusalato avasesāni dvādasa lokiyakusalāni, paṭighadvayato avasesāni dasa akusalāni, pañcadvārāvajjanahasanarūpāvacarakiriyehi avasesāni terasa kiriyacittāni, paṭhamamaggato avasesāni satta anuttarāni cāti imesaṃ vasena dvecattālīsavidhā manoviññāṇadhātusaṅkhātā dhammā pañcavokārabhavavasena **hadayaṃ nissāya vā,** catuvokārabhavavasena **anissāyavā** pavattanti.

73. **Kāme** bhave chavatthuṃ nissitā satta viññāṇadhātuyo, **rūpe** bhave tivatthuṃ nissitā ghānaviññāṇādittayavajjitā catubbidhā viññāṇadhātuyo, **āruppe** bhave anissitā ekā manoviññāṇadhātu matāti yojanā.

74. Kāmāvacaravipākapañcadvārāvajjanapaṭighadvayahasanavasena sattavīsati kāmāvacarāni, pannarasa rūpāvacarāni, paṭhamamaggoti **tecattālīsa** nissāyeva jāyare, tatoyeva avasesā āruppavipākavajjitā **dvecattālīsa** nissāya ca anissāya ca jāyare, **pākāruppā** cattāro anissitāyevāti sambandho.

Vatthusaṅgahavaṇṇanā niṭṭhitā.

Iti abhidhammatthavibhāviniyā nāma abhidhammatthasaṅgahavaṇṇanāya

Pakiṇṇakaparicchedavaṇṇanā niṭṭhitā.

4. Vīthiparicchedavaṇṇanā

1. **Iccevaṃ** yathāvuttanayena **cittuppādānaṃ** catunnaṃ khandhānaṃ **uttaraṃ** vedanāsaṅgahādivibhāgato uttamaṃ pabhedasaṅgahaṃ katvā puna kāmāvacarādīnaṃ tiṇṇaṃ bhūmīnaṃ, dvihetukādipuggalānañca bhedena lakkhitaṃ ‘‘idaṃ ettakehi paraṃ, imassa anantaraṃ ettakāni cittānī’’ti evaṃ pubbāparacittehi niyāmitaṃ paṭisandhipavattīsu cittuppādānaṃ **pavattisaṅgahaṃ nāma** tannāmakaṃ saṅgahaṃ yathāsambhavato samāsena pavakkhāmīti yojanā.

2. Vatthudvārārammaṇasaṅgahā heṭṭhā kathitāpi paripuṇṇaṃ katvā pavattisaṅgahaṃ dassetuṃ puna nikkhittā.

3. Visayānaṃ dvāresu, visayesu ca cittānaṃ pavatti **visayappavatti**.

4. **Tatthā**ti tesu chasu chakkesu.

Vīthichakkavaṇṇanā

6. ‘‘Cakkhudvāre pavattā vīthi cittaparamparā cakkhudvāravīthī’’tyādinā dvāravasena, ‘‘cakkhuviññāṇasambandhinī vīthi tena saha ekārammaṇaekadvārikatāya sahacaraṇabhāvato cakkhuviññāṇavīthī’’tyādinā viññāṇavasena vā vīthīnaṃ nāma yojanā kātabbāti dassetuṃ **‘‘cakkhudvāravīthī’’**tyādi vuttaṃ.

Vīthichakkavaṇṇanā niṭṭhitā.

Vīthibhedavaṇṇanā

7. **‘‘Atimahanta’’**ntyādīsu ekacittakkhaṇātītaṃ hutvā āpāthāgataṃ soḷasacittakkhaṇāyukaṃ **atimahantaṃ** nāma. Dvicittakkhaṇātītaṃ hutvā pannarasacuddasacittakkhaṇāyukaṃ **mahantaṃ** nāma. Catucittakkhaṇato paṭṭhāya yāva navacittakkhaṇātītaṃ hutvā terasacittakkhaṇato paṭṭhāya yāva aṭṭhacittakkhaṇāyutaṃ **parittaṃ** nāma. Dasacittakkhaṇato paṭṭhāya yāva pannarasacittakkhaṇātītaṃ hutvā sattacittakkhaṇato paṭṭhāya yāva dvicittakkhaṇāyukaṃ **atiparittaṃ** nāma. Evañca katvā vakkhati ‘‘ekacittakkhaṇātītānī’’tyādi. **Vibhūtaṃ** pākaṭaṃ. **Avibhūtaṃ** apākaṭaṃ.

Vīthibhedavaṇṇanā niṭṭhitā.

Pañcadvāravīthivaṇṇanā

8. **Katha**nti kena pakārena atimahantādivasena visayavavatthānanti pucchitvā cittakkhaṇavasena taṃ pakāsetuṃ **‘‘uppādaṭhitī’’**tyādi āraddhaṃ. Uppajjanaṃ **uppādo,** attapaṭilābho. Bhañjanaṃ **bhaṅgo,** sarūpavināso. Ubhinnaṃ vemajjhe bhaṅgābhimukhappavatti **ṭhiti** nāma. Keci pana cittassa ṭhitikkhaṇaṃ paṭisedhenti. Ayañhi nesaṃ adhippāyo – **cittayamake** (vibha. mūlaṭī. 20 pakiṇṇakakathāvaṇṇanā; yama. 2.cittayamaka.81, 102) ‘‘uppannaṃ uppajjamāna’’nti evamādipadānaṃ vibhaṅge ‘‘bhaṅgakkhaṇe uppannaṃ, no ca uppajjamānaṃ, uppādakkhaṇe uppannañceva uppajjamānañcā’’tyādinā (yama. 2.cittayamaka.81, 102) bhaṅguppādāva kathitā, na ṭhitikkhaṇo. Yadi ca cittassa ṭhitikkhaṇopi atthi, ‘‘ṭhitikkhaṇe bhaṅgakkhaṇe cā’’ti vattabbaṃ siyā. Atha mataṃ ‘‘uppādo paññāyati, vayo paññāyati, ṭhitassa aññathattaṃ paññāyatīti (a. ni. 3.47) suttantapāṭhato ṭhitikkhaṇo atthī’’ti, tatthapi ekasmiṃ dhamme aññathattassa anuppajjanato, paññāṇavacanato ca pabandhaṭhitiyeva adhippetā, na ca khaṇaṭhiti, na ca abhidhamme labbhamānassa avacane kāraṇaṃ atthi, tasmā yathādhammasāsane avacanampi abhāvameva dīpetīti. Tattha vuccate yatheva hi ekadhammādhārabhāvepi uppādabhaṅgānaṃ añño uppādakkhaṇo, añño bhaṅgakkhaṇoti uppādāvatthāya bhinnā bhaṅgāvatthā icchitā. Itarathā hi ‘‘aññoyeva dhammo uppajjati, añño nirujjhatī’’ti āpajjeyya, evameva uppādabhaṅgāvatthāhi bhinnā bhaṅgābhimukhāvatthāpi icchitabbā, sā ṭhiti nāma. **Pāḷiyaṃ** pana veneyyajjhāsayānurodhato nayadassanavasena sā na vuttā. Abhidhammadesanāpi hi kadāci veneyyajjhāsayānurodhena pavattati, yathā rūpassa uppādo upacayo santatīti dvidhā bhinditvā desito, **sutte ca** ‘‘tīṇimāni, bhikkhave, saṅkhatassa saṅkhatalakkhaṇāni. Katamāni tīṇi? Uppādo paññāyati, vayo paññāyati, ṭhitassa aññathattaṃ paññāyatī’’ti evaṃ saṅkhatadhammasseva lakkhaṇadassanatthaṃ uppādādīnaṃ vuttattā na sakkā pabandhassa paññattisabhāvassa asaṅkhatassa ṭhiti tattha vuttāti viññātuṃ. Upasaggassa ca dhātvattheyeva pavattanato ‘‘paññāyatī’’ti etassa viññāyatīti attho. Tasmā na ettāvatā cittassa ṭhitikkhaṇo paṭibāhituṃ yuttoti suvuttametaṃ ‘‘uppādaṭhitibhaṅgavasenā’’ti. Evañca katvā vuttaṃ **aṭṭhakathāya**mpi ‘‘ekekassa uppādaṭhitibhaṅgavasena tayo tayo khaṇā’’ti (vibha. aṭṭha. 26 pakiṇṇakakathā).

9. Arūpaṃ lahupariṇāmaṃ, rūpaṃ garupariṇāmaṃ gāhakagāhetabbabhāvassa taṃtaṃkhaṇavasena uppajjanatoti āha **‘‘tānī’’**tyādi. **Tānī**ti tādisāni. Sattarasannaṃ cittānaṃ khaṇāni viya khaṇāni **sattarasacittakkhaṇāni,** tāni cittakkhaṇāni sattarasāti vā sambandho. Visuṃ visuṃ pana ekapaññāsa cittakkhaṇāni honti. **Rūpadhammāna**nti viññattilakkhaṇarūpavajjānaṃ rūpadhammānaṃ. Viññattidvayañhi ekacittakkhaṇāyukaṃ. Tathā hi taṃ cittānuparivattidhammesu vuttaṃ. Lakkhaṇarūpesu ca jāti ceva aniccatā ca cittassa uppādabhaṅgakkhaṇehi samānāyukā, jaratā pana ekūnapaññāsacittakkhaṇāyukā. Evañca katvā vadanti –

> ‘‘Taṃ sattarasacittāyu, vinā viññattilakkhaṇa’’nti (sa. sa. 60);

Keci (vibha. mūlaṭī. 20) pana **‘‘paṭiccasamuppādaṭṭhakathāyaṃ** ‘ettāvatā ekādasa cittakkhaṇā atītā honti, athāvasesapañcacittakkhaṇāyuke’ti (visuddhi. 2.623; vibha. aṭṭha. 227) vacanato soḷasacittakkhaṇāni rūpadhammānamāyū. Uppajjamānameva hi rūpaṃ bhavaṅgacalanassa paccayo hotī’’ti vadanti, tayidamasāraṃ ‘‘paṭisandhicittena sahuppannaṃ kammajarūpaṃ tato paṭṭhāya sattarasamena saddhiṃ nirujjhati, paṭisandhicittassa ṭhitikkhaṇe uppannaṃ aṭṭhārasamassa uppādakkhaṇe nirujjhatī’’tyādinā (vibha. aṭṭha. 26 pakiṇṇakakathā) **aṭṭhakathāya**meva sattarasacittakkhaṇassa āgatattā. Yattha pana soḷasacittakkhaṇāneva paññāyanti, tattha cittappavattiyā paccayabhāvayogyakkhaṇavasena nayo nīto. Heṭṭhimakoṭiyā hi ekacittakkhaṇampi atikkantasseva rūpassa āpāthāgamanasāmatthiyanti alamativitthārena.

10. Ekacittassa khaṇaṃ viya khaṇaṃ ekacittakkhaṇaṃ, taṃ atītaṃ etesaṃ, etāni vā taṃ atītānīti **ekacittakkhaṇātītāni. Āpāthamāgacchantī**ti rūpasaddārammaṇāni sakasakaṭṭhāne ṭhatvāva gocarabhāvaṃ gacchantīti ābhogānurūpaṃ anekakalāpagatāni āpāthaṃ āgacchanti, sesāni pana ghānādinissayesu allīnāneva viññāṇuppattikāraṇānīti ekekakalāpagatānipi. Ekekakalāpagatāpi hi pasādā viññāṇassa ādhārabhāvaṃ gacchanti, te pana bhavaṅgacalanassa anantarapaccayabhūtena bhavaṅgena saddhiṃ uppannā. ‘‘Āvajjanena saddhiṃ uppannā’’ti apare.

Dvikkhattuṃ bhavaṅge caliteti visadisaviññāṇuppattihetubhāvasaṅkhātabhavaṅgacalanavasena purimaggahitārammaṇasmiṃyeva dvikkhattuṃ bhavaṅge pavatte. Pañcasu hi pasādesu yogyadesāvatthānavasena ārammaṇe ghaṭṭite pasādaghaṭṭanānubhāvena bhavaṅgasantati vocchijjamānā sahasā anocchijjitvā yathā vegena dhāvanto ṭhātukāmopi puriso ekadvipadavāre atikkamitvāva tiṭṭhati, evaṃ dvikkhattuṃ uppajjitvāva occhijjati. Tattha paṭhamacittaṃ bhavaṅgasantatiṃ cālentaṃ viya uppajjatīti **bhavaṅgacalanaṃ,** dutiyaṃ tassa occhijjanākārena uppajjanato **bhavaṅgupacchedo**ti voharanti. Idha pana avisesena vuttaṃ ‘‘dvikkhattuṃ bhavaṅge calite’’ti.

Nanu ca rūpādinā pasāde ghaṭṭite tannissitasseva calanaṃ yuttaṃ, kathaṃ pana hadayavatthunissitassa bhavaṅgassāti? Santativasena ekābaddhattā. Yathā hi bheriyā ekasmiṃ tale ṭhitasakkharāya makkhikāya nisinnāya aparasmiṃ tale daṇḍādinā pahaṭe anukkamena bhericammavarattādīnaṃ calanena sakkharāya calitāya makkhikāya uppatitvā gamanaṃ hoti, evameva rūpādinā pasāde ghaṭṭite tannissayesu mahābhūtesu calitesu anukkamena taṃsambandhānaṃ sesarūpānampi calanena hadayavatthumhi calite tannissitassa bhavaṅgassa calanākārena pavatti hoti. Vuttañca –

> ‘‘Ghaṭṭite aññavatthumhi, aññanissitakampanaṃ;
> Ekābaddhena hotīti, sakkharopamayā vade’’ti. (sa. sa. 176);

Bhavaṅgasotanti bhavaṅgappavāhaṃ. **Āvajjanta**nti ‘‘kiṃ nāmeta’’nti vadantaṃ viya ābhogaṃ kurumānaṃ. **Passanta**nti paccakkhato pekkhantaṃ. Nanu ca ‘‘cakkhunā rūpaṃ disvā’’ti (dī. ni. 1.213; a. ni. 3.62; vibha. 517) vacanato cakkhundriyameva dassanakiccaṃ sādeti, na viññāṇanti? Nayidamevaṃ, rūpassa andhabhāvena rūpadassane asamatthabhāvato. Yadi ca taṃ rūpaṃ passati, tathā sati aññaviññāṇasamaṅginopi rūpadassanappasaṅgo siyā. Yadi evaṃ viññāṇassa taṃ kiccaṃ sādheti, viññāṇassa appaṭibandhattā antaritarūpassapi dassanaṃ siyā. Hotu antaritassapi dassanaṃ, yassa phalikāditirohitassa ālokapaṭibandho natthi, yassa pana kuṭṭādiantaritassa alokapaṭibandho atthi. Tattha paccayābhāvato viññāṇaṃ nuppajjatīti na tassa cakkhuviññāṇena gahaṇaṃ hoti. ‘‘Cakkhunā’’ti panettha tena dvārena karaṇabhūtenāti adhippāyo. Atha vā nissitakiriyā nissayappaṭibaddhā vuttā yathā ‘‘mañcā ukkuṭṭhiṃ karontī’’ti.

Sampaṭicchantanti tameva rūpaṃ paṭiggaṇhantaṃ viya. **Santīrayamāna**nti tameva rūpaṃ vīmaṃsantaṃ viya. **Vavatthapenta**nti tameva rūpaṃ suṭṭhu sallakkhentaṃ viya. Yonisomanasikārādivasena laddho paccayo etenāti **laddhapaccayaṃ**. Yaṃ kiñci javananti sambandho. Mucchāmaraṇāsannakālesu ca chappañcapi javanāni pavattantīti āha **‘‘yebhuyyenā’’**ti. **Javanānubandhānī**ti paṭisotagāmināvaṃ nadīsoto viya kiñci kālaṃ javanaṃ anugatāni. Tassa javanassa ārammaṇaṃ ārammaṇametesanti tadārammaṇāni ‘‘brahmassaro’’tyādīsu viya majjhepadalopavasena, tadārammaṇāni ca tāni pākāni cāti **tadārammaṇapākāni. Yathāraha**nti ārammaṇajavanasattānurūpaṃ. Tathā pavattiṃ pana sayameva pakāsayissati, **bhavaṅgapāto**ti vīthicittavasena appavattitvā cittassa bhavaṅgapāto viya, bhavaṅgavasena uppattīti vuttaṃ hoti. Ettha ca vīthicittappavattiyā sukhaggahaṇatthaṃ ambopamādikaṃ āharanti, tatridaṃ ambopamāmattaṃ (dha. sa. aṭṭha. 498 vipākuddhārakathā) – eko kira puriso phalitambarukkhamūle sasīsaṃ pārupitvā niddāyanto āsanne patitassa ekassa ambaphalassa saddena pabujjhitvā sīsato vatthaṃ apanetvā cakkhuṃ ummīletvā disvā ca taṃ gahetvā madditvā upasiṅghitvā pakkabhāvaṃ ñatvā paribhuñjitvā mukhagataṃ saha semhena ajjhoharitvā puna tattheva niddāyati. Tattha purisassa niddāyanakālo viya bhavaṅgakālo, phalassa patitakālo viya ārammaṇassa pasādaghaṭṭanakālo, tassa saddena pabuddhakālo viya āvajjanakālo, ummīletvā olokitakālo viya cakkhuviññāṇappavattikālo, gahitakālo viya sampaṭicchanakālo, maddanakālo viya santīraṇakālo, upasiṅghanakālo viya voṭṭhabbanakālo, paribhogakālo viya javanakālo, mukhagataṃ saha semhena ajjhoharaṇakālo viya tadārammaṇakālo, puna niddāyanakālo viya puna bhavaṅgakālo.

Imāya ca upamāya kiṃ dīpitaṃ hoti? Ārammaṇassa pasādaghaṭṭanameva kiccaṃ, āvajjanassa visayābhujanameva, cakkhuviññāṇassa dassanamattameva, sampaṭicchanādīnañca paṭiggaṇhanādimattameva, javanasseva pana ārammaṇarasānubhavanaṃ, tadārammaṇassa ca tena anubhūtasseva anubhavananti evaṃ kiccavasena dhammānaṃ aññamaññaṃ asaṃkiṇṇatā dīpitā hoti. Evaṃ pavattamānaṃ pana cittaṃ ‘‘āvajjanaṃ nāma hutvā bhavaṅgānantaraṃ hoti, tvaṃ dassanādīsu aññataraṃ hutvā āvajjanānantara’’ntyādinā niyuñjake kārake asatipi utubījaniyāmādi (dha. sa. aṭṭha. 498 vipākuddhārakathā) viya cittaniyāmavaseneva pavattatīti veditabbaṃ.

11. Ettāvatā sattarasa cittakkhaṇāni paripūrentīti sambandho.

12. **Appahontātītaka**nti appahontaṃ hutvā atītaṃ. **Natthi tadārammaṇuppādo**ti cuddasacittakkhaṇāyuke tāva ārammaṇassa niruddhattāva tadārammaṇaṃ nuppajjati. Na hi ekavīthiyaṃ kesuci paccuppannārammaṇesu kānici atītārammaṇāni honti. Pannarasacittakkhaṇāyukesupi javanuppattito paraṃ ekameva cittakkhaṇaṃ avasiṭṭhanti dvikkhattuṃ tadārammaṇuppattiyā appahonakabhāvato natthi dutiyatadārammaṇassa uppattīti paṭhamampi nuppajjati. Dvikkhattumeva hi tadārammaṇuppatti **pāḷiyaṃ** niyamitā cittappavattigaṇanāyaṃ sabbavāresu ‘‘tadārammaṇāni dve’’ti (vibha. aṭṭha. 227) dvinnameva cittavārānaṃ āgatattā. Yaṃ pana **paramatthavinicchaye** vuttaṃ –

‘‘Sakiṃ dve vā tadālambaṃ, sakimāvajjanādayo’’ti (parama. vi. 116), taṃ majjhimabhāṇakamatānusārena vuttanti daṭṭhabbaṃ. Yasmā pana majjhimabhāṇakānaṃ vādo heṭṭhā vuttapāḷiyā asaṃsandanato **sammohavinodanīyaṃ** (vibha. aṭṭha. 227) paṭikkhittova, tasmā ācariyenapi attanā anadhippetattāyeva idha ceva nāmarūpaparicchede ca sakiṃ tadārammaṇuppatti na vuttā.

13. Voṭṭhabbanuppādato paraṃ chacittakkhaṇāvasiṭṭhāyukampi ārammaṇaṃ appāyukabhāvena paridubbalattā javanuppattiyā paccayo na hoti. Javanañhi uppajjamānaṃ niyamena sattacittakkhaṇāyukeyeva uppajjatīti adhippāyenāha **‘‘javanampi anuppajjitvā’’**ti. Hetumhi cāyaṃ tvāpaccayo, javanassapi anuppattiyāti attho. Itarathā hi aparakālakiriyāya samānakattukatā na labbhatīti. **Dvattikkhattu**nti dvikkhattuṃ vā tikkhattuṃ vā. Keci pana ‘‘tikkhattu’nti idaṃ vacanasiliṭṭhatāmattappayojana’’nti vadanti, taṃ pana tesaṃ abhinivesamattaṃ. Na hi ‘‘dvikkhattuṃ voṭṭhabbanameva parivattatī’’ti vuttepi vacanassa asiliṭṭhabhāvo atthi, na ca tikkhattuṃ pavattiyā bādhakaṃ kiñci vacanaṃ aṭṭhakathādīsu atthi. Evañca katvā tattha tattha sīhaḷasaṃvaṇṇanākārāpi ‘‘dvikkhattuṃ vā tikkhattuṃ vā’’icceva vaṇṇenti. **Voṭṭhabbanameva parivattatī**ti voṭṭhabbanameva punappunaṃ uppajjati. Taṃ pana appatvā antarā cakkhuviññāṇādīsu ṭhatvā cittappavattiyā nivattanaṃ natthi.

Ānandācariyo panettha (dha. sa. mūlaṭī. 498 vipākuddhārakathāvaṇṇanā) ‘‘āvajjanā kusalākusalānaṃ khandhānaṃ anantarapaccayena paccayo’’ti (paṭṭhā. 1.1.417) āvajjanāya kusalākusalānaṃ anantarapaccayabhāvassa vuttattā voṭṭhabbanāvajjanānañca atthantarābhāvato sati uppattiyaṃ voṭṭhabbanaṃ kāmāvacarakusalākusalakiriyajavanānaṃ ekantato anantarapaccayabhāveneva pavatteyya, no aññathāti mucchākālādīsu mandībhūtavegatāya javanapāripūriyā parittārammaṇaṃ niyamitabbaṃ, na voṭṭhabbanassa dvattikkhattuṃ pavattiyāti dīpeti. Kiñcāpi evaṃ dīpeti, tihetukavipākāni pana anantarapaccayabhāvena vuttāneva. Khīṇāsavānaṃ cutivasena pavattāni na kassaci anantarapaccayabhāvaṃ gacchantīti tāni viya voṭṭhabbanampi paccayavekallato kusalākusalādīnaṃ anantarapaccayo na hotīti na na sakkā vattuṃ, tasmā **aṭṭhakathāsu** āgatanayenevettha parittārammaṇaṃ niyamitanti.

14. **Natthi vīthicittuppādo** uparimakoṭiyā sattacittakkhaṇāyukassapi dvattikkhattuṃ voṭṭhabbanuppattiyā appahonakabhāvato vīthicittānaṃ uppādo natthi, bhavaṅgapātova hotīti adhippāyo. Bhavaṅgacalanamevāti avadhāraṇaphalaṃ dassetuṃ ''natthi vīthicittuppādo''ti vuttaṃ. Apare pana ''natthi bhavaṅgupacchedo''ti avadhāraṇaphalaṃ dassenti, taṃ pana vīthicittuppādābhāvavacaneneva siddhaṃ. Sati hi vīthicittuppāde bhavaṅgaṃ upacchijjati. Bhavaṅgupacchedanāmena pana heṭṭhāpi visuṃ avuttattā idha avisesena vuttaṃ.

15. Sabbaso vīthicittuppattiyā abhāvato pacchimavārovidhamoghavāravasena vutto, aññattha (dha. sa. aṭṭha. 498 vipākuddhārakathā) pana dutiyatatiyavārāpi tadārammaṇajavanehi suññattā ''moghavārā''ti vuttā. **Ārammaṇabhūtā**ti visayabhūtā, paccayabhūtā ca. Paccayopi hi ''ārammaṇa''nti vuccati ''na lacchati māro otāraṃ, na lacchati māro ārammaṇa''ntyādīsu (dī. ni. 3.80) viya. Tenevettha moghavārassapi ārammaṇabhūtā visayappavattīti siddhaṃ. Atiparittārammaṇañhi moghavārapaññāpanassa paccayo hoti. Itarathā hi bhavaṅgacalanassa sakasakagocareyeva pavattanato pacchimavārassa atiparittārammaṇe pavatti natthīti ''catunnaṃ vārānaṃ ārammaṇabhūtā''ti vacanaṃ durupapādanaṃ siyāti.

16. Pañcadvāre **yathārahaṃ** taṃtaṃdvārānurūpaṃ, taṃtaṃpaccayānurūpaṃ, taṃtaṃārammaṇādianurūpañca uppajjamānāni vīthicittāni āvajjanadassanādisampaṭicchanasantīraṇavoṭṭhabbanajavanatadārammaṇavasena avisesato **satteva** honti. **Cittuppādā** cittānaṃ visuṃ visuṃ uppattivasena uppajjamānacittāniyeva vā **catuddasa** āvajjanādipañcakasattajavanatadārammaṇadvayavasena. Vitthārā pana **catupaññāsa** sabbesameva kāmāvacarānaṃ yathāsambhavaṃ tattha uppajjanato,

Etthāti visayappavattisaṅgahe.

Pañcadvāravīthivaṇṇanā niṭṭhitā.

Manodvāravīthi

Parittajavanavāravaṇṇanā

17. Manodvārikacittānaṃ atītānāgatampi ārammaṇaṃ hotīti tesaṃ atimahantādivasena visayavavatthānaṃ kātuṃ na sakkāti vibhūtāvibhūtavasenevetaṃ niyametuṃ **''yadi vibhūtamārammaṇa''**ntyādi vuttaṃ.

19. **Etthā**ti manodvāre. **Ekacattālīsa** pañcadvāraveṇikānaṃ dvipañcaviññāṇamanodhātuttayavasena terasacittānaṃ tattha appavattanato.

Parittajavanavāravaṇṇanā niṭṭhitā.

Appanājavanavāravaṇṇanā

20. **Vibhūtāvibhūtabhedo natthi** ārammaṇassa vibhūtakāleyeva appanāsambhavato.

21. Tattha hi chabbīsatimahaggatalokuttarajavanesu yaṃ kiñci javanaṃ appanāvīthimotaratīti sambandho. Parikammopacārānulomagotrabhunāmena yathākkamaṃ uppajjitvā niruddeti yojanā. Paṭhamacittañhi appanāya parikammattā paṭisaṅkhārakabhūtattā **parikammaṃ**. Dutiyaṃ samīpacārittā **upacāraṃ**. Nāccāsannopi hi nātidūrappavatti samīpacārī nāma hoti, appanaṃ upecca caratīti vā **upacāraṃ**. Tatiyaṃ pubbabhāge parikammānaṃ, upariappanāya ca anukūlattā **anulomaṃ**. Catutthaṃ parittagottassa, puthujjanagottassa ca abhibhavanato, mahaggatagottassa, lokuttaragottassa ca bhāvanato vaḍḍhanato **gotrabhu,** imāni cattāri nāmāni catukkhattuṃ pavattiyaṃ anavasesato labbhanti, tikkhattuṃ pavattiyaṃ pana upacārānulomagotrabhunāmeneva labbhanti. **Aṭṭhakathāyaṃ** (visuddhi. 2.804) pana purimānaṃ tiṇṇaṃ, dvinnaṃ vā avisesenapi parikammādināmaṃ vuttaṃ, catukkhattuṃ, tikkhattumeva vā pañcamaṃ, catutthaṃ vā uppajjitabbaappanānurūpatoti adhippāyo. Parikammādināmānaṃ anavasesato labbhamānavāradassanatthaṃ **''catukkhattu''**nti ādito vuttaṃ, gaṇanapaṭipāṭivasena pana **''pañcamaṃ vā''**ti osāne vuttaṃ.

Yathārahānti khippābhiññadandhābhiññānurūpaṃ. Khippābhiññassa hi tikkhattuṃ pavattakāmāvacarajavanānantaraṃ catutthaṃ appanācittamuppajjati. Dandhābhiññassa catukkhattuṃ pavattajavanānantaraṃ pañcamaṃ appanā uppajjati, yasmā pana aladdhāsevanaṃ anulomaṃ gotrabhuṃ uppādetuṃ na sakkoti, laddhāsevanampi ca chaṭṭhaṃ sattamaṃ bhavaṅgassa āsannabhāvena papātāsannapuriso viya appanāvasena patiṭṭhātuṃ na sakkoti, tasmā catutthato oraṃ, pañcamato paraṃ vā appanā na hotīti daṭṭhabbaṃ. **Yathābhinīhāravasenā**ti rūpārūpalokuttaramaggaphalānurūpasamathavipassanābhāvanācittābhinīharaṇānurūpato, appanāya vīthi **appanāvīthi**. ''Tato paraṃ bhavaṅgapātova hotī''ti ettakeyeva vutte catutthaṃ, pañcamaṃ vā otiṇṇaappanāto paraṃ bhavaṅgapātova hoti, na maggānantaraṃ phalacittaṃ, samāpattivīthiyañca jhānaphalacittāni punappunanti gaṇheyyunti puna **''appanāvasāne''**ti vuttaṃ. Nikāyantariyā kira lokiyappanāsu paṭhamakappanāto paraṃ sattamajavanapūraṇatthaṃ dvattikkhattuṃ kāmāvacarajavanānampi pavattiṃ vaṇṇentīti tesaṃ matinisedhanatthaṃ **''bhavaṅgapātovā''**ti sāvadhāraṇaṃ vuttaṃ.

22. **Tatthā**ti tesu aṭṭhañāṇasampayuttakāmāvacarajavanesu, tesu ca chabbīsatimahaggatalokuttarajavanesu. **Tatthā**ti vā tasmiṃ appanāvāre. **Somanassasahagatajavanānantara**nti somanassasahagatānaṃ catunnaṃ kusalakiriyajavanānaṃ anantaraṃ. **Somanassasahagatāvā**ti catukkajjhānassa, sukkhavipassakādīnaṃ maggaphalassa ca vasena somanassasahagatāva, na pana upekkhāsahagatā bhinnavedanānaṃ aññamaññaṃ āsevanapaccayabhāvassa anuddhaṭattā. **Pāṭikaṅkhitabbā**ti pasaṃsitabbā, icchitabbāti vuttaṃ hoti. **Tatthāpī**ti tasmiṃ ekavedanajavanavārepi. **Kusalajavanānantara**nti catubbidhañāṇasampayuttakusalajavanānantaraṃ kusalajavanamappeti, na kiriyajavanaṃ bhinnasantāne nibbattanato. Heṭṭhimañca phalattayamappeti samāpattivīthiyantyadhippāyo.

23. **Sukhapuññamhā** somanassasahagatatihetukakusaladvayato paraṃ aggaphalavipākakiriyavajjitalokiyalokuttaracatukkajjhānajavanavasena **dvattiṃsa, upekkhakā** tihetukakusaladvayato paraṃ tatheva pañcamajjhānāni **dvādasa, sukhitakriyato** tihetukadvayato paraṃ kiriyajjhānacatukkassa, aggaphalacatukkassa ca vasena **aṭṭha, upekkhakā** tihetukadvayato paraṃ upekkhāsahagatarūpārūpakiriyapañcakassa, aggaphalassa ca vasena **cha** appanā sambhonti.

24. **Etthā**ti vīthisaṅgahādhikāre.

Appanājavanavāravaṇṇanā niṭṭhitā.

Manodvāravīthivaṇṇanā niṭṭhitā.

Appanājavanavāravaṇṇanā niṭṭhitā.

Tadārammaṇaniyamavaṇṇanā

25. **Sabbatthāpī**ti pañcadvāramanodvārepi.

26. **Iṭṭhe**ti iṭṭhamajjhatte. Atiiṭṭhārammaṇañhi visuṃ vakkhati. Kusalavipākāni pañcaviññāṇasampaṭicchanasantīraṇatadārammaṇānīti sambandho. Iṭṭhamajjhatte santīraṇatadārammaṇāni upekkhāsahagatānevāti āha **‘‘atiiṭṭhe pana somanassasahagatānevā’’**ti. Vipākassa hi kammānubhāvato pavattamānassa ādāse mukhanimittaṃ viya nibbikappatāya pakappetvā gahaṇābhāvato yathārammaṇameva vedanāyogo hoti, kusalākusalānaṃ pana appahīnavipallāsesu santānesu pavattiyā atiiṭṭhepi iṭṭhamajjhattaaniṭṭhākārato, aniṭṭhepi iṭṭhaiṭṭhamajjhattākārato gahaṇaṃ hoti. Tathā hi assaddhādīnaṃ buddhādīsu atiiṭṭhārammaṇesupi upekkhājavanaṃ hoti, titthiyādīnañca domanassajavanaṃ, gambhīrapakatikādīnañca paṭikkūlārammaṇe upekkhājavanaṃ, sunakhādīnañca tattha somanassajavanaṃ, purimapacchābhāgappavattāni pana vipākāni yathāvatthukāneva. Apica asucidassane sumanāyamānānaṃ sunakhādīnanti. Cakkhuviññāṇādīnaṃ pana atiiṭṭhāniṭṭhesu pavattamānānampi upekkhāsahagatabhāve kāraṇaṃ heṭṭhā kathitameva.

27. **Tatthāpī**ti tadārammaṇesupi. **Somanassasahagatakiriyajavanāvasāne**ti sahetukāhetukasukhasahagatakiriyapañcakāvasāne. Khīṇāsavānaṃ cittavipallāsābhāvena kiriyajavanānipi yathārammaṇameva pavattantīti vuttaṃ **‘‘somanassasahagatakiriyajavanāvasāne’’**tyādi. Keci pana ācariyā **‘‘paṭṭhāne** (dha. sa. mūlaṭī. 498 vipākuddhārakathāvaṇṇanā) ‘kusalākusale niruddhe vipāko tadārammaṇatā uppajjatī’ti (paṭṭhā. 3.1.98) kusalākusalānamevānantaraṃ tadārammaṇaṃ vuttanti natthi kiriyajavanānantaraṃ tadārammaṇuppādo’’ti vadanti. Tattha vuccate – yadi abyākatānantarampi tadārammaṇaṃ vucceyya. Parittārammaṇe voṭṭhabbanānantarampi tassa pavattiṃ maññeyyunti kiriyajavanānantaraṃ tadārammaṇaṃ na vuttaṃ, na pana alabbhanato. Labbhamānassapi hi kenaci adhippāyena katthaci avacanaṃ dissati, yathā taṃ **dhammasaṅgahe** labbhamānampi hadayavatthu desanābhedaparihāratthaṃ na vuttanti.

28. **Domanassa…pe… upekkhāsahagatāneva bhavanti,** na somanassasahagatāni aññamaññaṃ viruddhasabhāvattā. Teneva hi **paṭṭhāne** domanassānantaraṃ somanassaṃ, tadanantarañca domanassaṃ anuddhaṭaṃ. Tathā hi ‘‘sukhāya vedanāya sampayutto dhammo sukhāya vedanāya sampayuttassa dhammassa anantarapaccayena paccayo’’tyādinā (paṭṭhā. 1.2.45) sukhadukkhavedanāya sampayuttā dhammā attano attano samānavedanāsampayuttānaṃ adukkhamasukhavedanāya sampayuttakānañca anantarapaccayabhāvena dvīsu dvīsu vāresu vuttā, adukkhamasukhavedanāya sampayuttakā pana samānavedanāsampayuttānaṃ, itaravedanādvayasampayuttānañca dhammānaṃ anantarapaccayabhāvena tīsu vāresūti evaṃ vedanāttike satteva anantarapaccayavārā vuttā. Yadi ca domanassānantaraṃ somanassaṃ, somanassānantaraṃ vā domanassaṃ uppajjeyya, sukhadukkhavedanāsampayuttānampi aññamaññaṃ anantarapaccayavasena dve vāre vaḍḍhetvā nava vārā vattabbā siyuṃ, na panevaṃ vuttā. Tasmā na tesaṃ tadanantaraṃ uppatti atthi. Ettha ca ‘‘somanassasahagatakiriyajavanāvasāne’’tyādinā ayampi niyamo anuññāto –

> ‘‘Parittakusalādosa-pāpasātakriyājavā;
> Pañcasvekaṃ tadālambaṃ, sukhitesu yathārahaṃ.
>
> ‘‘Pāpākāmasubhā ceva, sopekkhā ca kriyājavā;
> Sopekkhesu tadālambaṃ, chasvekamanurūpato’’ti.

Ayañhi javanena tadārammaṇaniyamo abyabhicārī. ‘‘Ñāṇasampayuttajavanato ñāṇasampayuttatadārammaṇa’’ntyādinayappavatto pana anekantiko. Yebhuyyena hi akusalajavanesu paricitassa kadāci kusalajavanesu javitesu, kusalajavanesu vā paricitassa kadāci akusalajavanesu javitesu akusalānantaraṃ pavattaparicayena tihetukajavanatopi paraṃ ahetukatadārammaṇaṃ hoti, tathā kusalānantaraṃ pavattaparicayena akusalajavanato paraṃ tihetukatadārammaṇampi, paṭisandhinibbattakakammato pana aññakammena tadārammaṇappavattiyaṃ vattabbameva natthi. Tathā ca vuttaṃ **paṭṭhāne** ‘‘ahetuke khandhe aniccato dukkhato anattato vipassanti, kusalākusale niruddhe ahetuko vipāko tadārammaṇatā uppajjati, kusalākusale niruddhe sahetuko vipāko tadārammaṇatā uppajjatī’’ti (paṭṭhā. 3.1.98).

Tasmāti yasmā domanassajavanāvasāne upekkhāsahagatāneva honti. Tasmā domanassasahagatajavanāvasāne upekkhāsahagatasantīraṇaṃ uppajjatīti sambandho. ‘Somanassapaṭisandhikassā’ti imināva bhavaṅgapātābhāvo dīpitova hoti domanassānantaraṃ somanassābhāvatoti taṃ avatvā tadārammaṇābhāvameva parikappento āha **‘‘yadi tadārammaṇasambhavo natthī’’**ti. Somanassapaṭisandhikassa titthiyādino buddhādiatiiṭṭhārammaṇe pi paṭihatacittassa domanassajavane javite vuttanayena somanassatadārammaṇassa atiiṭṭhārammaṇe ca upekkhāsahagatatadārammaṇassa anuppajjanato, kenaci vā asappāyena parihīnalokiyajjhānaṃ ārabbha ‘‘paṇītadhammo me naṭṭho’’ti vippaṭisāraṃ janentassa domanassajavane sati akāmāvacarārammaṇe tadārammaṇābhāvato yadi tadārammaṇassa uppattisambhavo natthīti adhippāyo.

Paricitapubbanti pubbe paricitaṃ, tasmiṃ bhave yebhuyyena gahitapubbaṃ. **Upekkhāsahagatasantīraṇaṃ uppajjati** nirāvajjanampi. Yathā taṃ nirodhā vuṭṭhahantassa phalacittantyadhippāyo. Yathāhu –

> ‘‘Nirāvajjaṃ kathaṃ cittaṃ, hoti netañhi sammataṃ;
> Niyamo na vināvajjaṃ, nirodhā phaladassanā’’ti.

Kena pana kiccena idaṃ cittaṃ pavattatīti? Tadārammaṇakiccena tāva na pavattati javanārammaṇassa aggahaṇato, nāpi santīraṇakiccena yathāsampaṭicchitassa santīraṇavasena appavattanato, paṭisandhicutīsu vattabbameva natthi, pārisesato pana bhavassa aṅgabhāvato bhavaṅgakiccenāti yuttaṃ siyā. **Ācariyadhammapālattherenapi** (dha. sa. anuṭī. 498 vipākuddhārakathāvaṇṇanā) hi ayamattho dassitova. Yaṃ pana paṭisandhibhavaṅgānaṃ dhammato, ārammaṇato ca samānataṃ vakkhati, taṃ yebhuyyatoti daṭṭhabbaṃ. Na hi idamekaṃ ṭhānaṃ vajjetvā paṭisandhibhavaṅgānaṃ visadisatā atthi. **Tamanantaritvā**ti taṃ attano anantaraṃ abyavahitaṃ katvā, tadanantarantyattho.

29. **Kāmāvacara…pe… icchantī**ti ettha kāmāvacarajavanāvasāneyeva tadārammaṇaṃ icchanti kāmataṇhānidānakammanibbattattā. Na hi taṃ kāmataṇhāhetukena kammunā janitaṃ atamsabhāvassa rūpārūpāvacaralokuttarajavanassa anantaraṃ uppajjati. Kiṃkāraṇā? Ajanakattā, janakasamānattābhāvato ca. Yathā hi gehato bahi nikkhamitukāmo bālako janakaṃ, taṃsadisaṃ vā aṅguliyaṃ gahetvā nikkhamati, nāññaṃ rājapurisādiṃ, evaṃ bhavaṅgavisayato aññattha pavattamānaṃ tadārammaṇaṃ janakaṃ kāmāvacarakusalākusalaṃ, taṃsadisaṃ vā kāmāvacarakiriyajavanaṃ anubandhati, na pana tassa visadisāni mahaggatalokuttarajavanāni. Tathā kāmāvacarasattānameva tadārammaṇaṃ icchanti, na brahmānaṃ tadārammaṇūpanissayassa kāmāvacarapaṭisandhibījassābhāvato. Tathā kāmāvacaradhammesveva ārammaṇabhūtesu icchanti. Na itaresu aparicitattā. Yathā hi so bālako janakaṃ, taṃsadisaṃ vā anugacchantopi araññādiaparicitaṭṭhānaṃ gacchantaṃ ananubandhitvā pamukhaṅgaṇādimhi paricitaṭṭhāneyeva anubandhati, evamidampi rūpāvacarādiaparicitārammaṇaṃ ārabbha pavattantaṃ nānubandhati. Apica kāmataṇhāyattakammajanitattāpi etaṃ kāmataṇhārammaṇesu parittadhammesveva pavattatīti vuttovāyamattho. Honti cettha –

> ‘‘Janakaṃ taṃsamānaṃ vā, javanaṃ anubandhati;
> Na tu aññaṃ tadālambaṃ, bāladārakalīlayā.

> ‘‘Bījassābhāvato natthi, brahmānampi imassa hi;
> Paṭisandhimano bījaṃ, kāmāvacarasaññitaṃ.
>
> ‘‘Ṭhāne pariciteyeva, taṃ idaṃ bālako viya;
> Anuyātīti nāññattha, hoti taṇhāvasena vā’’ti.

Nanu ca ‘‘kāmāvacarapaṭisandhibījābhāvato’’ti vuttaṃ, tathā ca cakkhuviññāṇādīnampi abhāvo āpajjatīti? Nāpajjati indriyappavattiānubhāvato, dvāravīthibhede cittaniyamato ca.

Tadārammaṇaniyamavaṇṇanā niṭṭhitā.

Javananiyamavaṇṇanā

32. **Mandappavattiya**nti maraṇāsannakāle vatthudubbalatāya mandībhūtavegattā mandaṃ hutvā pavattiyaṃ. **Maraṇakālādīsū**ti **ādi**-saddena mucchākālaṃ saṅgaṇhāti.

33. **Bhagavato…pe… vadantī**ti bhagavato yamakapāṭihāriyakālādīsu udakakkhandhaaggikkhandhappavattanādiatthaṃ visuṃ visuṃ pādakajjhānaṃ samāpajjitvā tato vuṭṭhāya jhānadhamme visuṃ visuṃ āvajjentassa āvajjanavasitāya matthakappattiyā āvajjanatapparova cittābhinīhāro hotīti yathāvajjitajhānaṅgārammaṇāni cattāri, pañcavā paccavekkhaṇajavanacittāni pavattantīti vadanti (visuddhi. 1.78) **aṭṭhakathācariyā**. ‘‘Bhagavato’’ti ca idaṃ nidassanamattaṃ aññesampi dhammasenāpatiādīnaṃ evarūpe accāyikakāle aparipuṇṇajavanānaṃ pavattanato. Tathā ca vuttaṃ **aṭṭhakathāyaṃ** ‘‘ayañca matthakappattā vasitā bhagavato yamakapāṭihāriyakāle aññesaṃ vā evarūpe kāle’’ti (visuddhi. 1.78). **‘‘Cattāri pañca vā’’**ti ca panetaṃ tikkhindriyamudindriyavasena gahetabbanti **ācariyadhammapālattherena** (visuddhi. mahā. 1.78) vuttaṃ, tasmā bhagavato cattāri, aññesaṃ pañcapīti yuttaṃ viya dissati.

34. **Ādikammikassā**ti ādito katayogakammassa. Paṭhamaṃ nibbattā appanā **paṭhamakappanā**. Abhiññājavanānampi ‘‘paṭhamakappanāyā’’ti adhikāro siyāti āha **‘‘sabbadāpī’’**ti, paṭhamuppattikāle, ciṇṇavasīkāle ca pañcābhiññājavanāni ekavārameva javantītyattho.

35. Maggāyeva uppajjanato **magguppādā. Yathāraha**nti pañcamaṃ vā catutthaṃ vā uppannamaggānurūpaṃ. Sattajavanaparamattā hi ekāvajjanavīthiyā catutthaṃ uppannamaggato paraṃ tīṇi phalacittāni, pañcamaṃ uppannamaggato paraṃ dve vā honti.

36. **Nirodhasamāpattikāle**ti nirodhassa pubbabhāge. **Catutthāruppajavana**nti kusalakiriyānaṃ aññataraṃ nevasaññānāsaññāyatanajavanaṃ. Anāgāmikhīṇāsavāyeva nirodhasamāpattiṃ samāpajjanti, na sotāpannasakadāminoti vuttaṃ **‘‘anāgāmiphalaṃ vā arahattaphalaṃ vā’’**ti. Vibhattivipallāso cettha daṭṭhabbo ‘‘anāgāmiphale vā arahattaphale vā’’ti. Tenāha **‘‘niruddhe’’**ti. **Yathāraha**nti taṃtaṃpuggalānurūpaṃ.

38. **Sabbatthāpi samāpattivīthiya**nti sakalāyapi jhānasamāpattivīthiyaṃ, phalasamāpattivīthiyañca.

39. **Parittāni** javanāni sattakkhattuṃ matāni ukkaṃsakoṭiyā. Maggābhiññā pana **sakiṃ** ekavārameva matā. **Avasesāni** abhiññāmaggavajjitāni mahaggatalokuttarajavanāni bahūnipi labbhanti samāpattivīthiyaṃ ahorattampi pavattanato. **Api**-saddena lokiyajjhānāni paṭhamakappanāyaṃ, antimaphaladvayañca nirodhānantaraṃ ekavāraṃ, phalacittāni maggānantaraṃ dvattikkhattumpīti sampiṇḍeti.

Javananiyamavaṇṇanā niṭṭhitā.

Puggalabhedavaṇṇanā

40. Idāni duhetukāhetukāpāyikāhetukatihetukavasena catubbidhānaṃ puthujjanānaṃ, maggaṭṭhaphalaṭṭhavasena aṭṭhavidhānaṃ ariyānanti dvādasannaṃ puggalānaṃ uppajjanakavīthicittaparicchedadassanatthaṃ paṭhamaṃ tāva tesaṃ vajjitabbacittāni dassetumāha **‘‘duhetukānamahetukānañcā’’**tyādi. Paṭisandhiviññāṇasahagatālobhādosavasena dve hetū imesanti **dvihetukā**. Tādisānaṃ hetūnaṃ abhāvato **ahetukā**. Ma-kāro padasandhikaro. **Appanājavanāni na labbhanti** vipākāvaraṇasabbhāvato. Dvihetukāhetukapaṭisandhi hi ‘‘vipākāvaraṇa’’nti vuccati. Appanājavanābhāvatoyeva arahattaṃ natthīti **kiriyajavanāni na labbhanti**.

41. ‘‘Sahetukaṃ (paṭṭhā. 3.1.102) bhavaṅgaṃ ahetukassa bhavaṅgassa anantarapaccayena paccayo’’ti pāṭhato ahetukānampi nānākammena dvihetukatadārammaṇaṃ sambhavati, dvihetukānaṃ vattabbameva natthi. Mūlasandhiyā pana jaḷabhāvato ubhinnampi natthi tihetukatadārammaṇanti āha **‘‘tathā ñāṇasampayuttavipākāni cā’’**ti. Ācariya**jotipālattherena** pana ‘‘sahetukaṃ bhavaṅga’’nti avisesena vuttattā ahetukānampi tihetukatadārammaṇaṃ vatvā idha ñāṇasampayuttavipākābhāvavacanassa parihāsavasena ‘‘so eva pucchitabbo, yo tassa kattā’’ti vuttaṃ, taṃ pana parihāsavasena vuttampi ācariyaṃ pucchitvāva vijānanatthaṃ vuttavacanaṃ viya ṭhitaṃ. Tathā hi ācariyenevettha kāraṇaṃ **paramatthavinicchaye** vuttaṃ –

> ‘‘Ñāṇapākā na vattanti, jaḷattā mūlasandhiyā’’ti; (Parama. vi. 271);

Apare pana ‘‘yathā ahetukānaṃ sahetukatadārammaṇaṃ hoti, evaṃ dvihetukānaṃ tihetukatadārammaṇampī’’ti vaṇṇenti, tesaṃ matānurodhena ca idhāpi ñāṇasampayuttavipākapaṭikkhepo ahetukeyeva sandhāyāti vadanti. Tattha pana pamāṇapāṭhābhāvato ācariyena ubhinnampi sādhāraṇavasena ñāṇasampayuttavipākābhāve kāraṇaṃ vatvā samakameva cittaparicchedassa dassitattā tesaṃ vacanaṃ vīmaṃsitvā sampaṭicchitabbaṃ. Ahetukāpekkhāya cettha ‘‘sugatiya’’nti vacanaṃ, taṃ pana atthato anuññātadvihetukavipākānaṃ tattheva sambhavadassanaparaṃ. Tenāha **‘‘duggatiyaṃ panā’’**tyādi.

43. **Tihetukesū**ti paṭisandhiviññāṇasahagatālobhādosāmohavasena tihetukesu puthujjādīsū navavidhapuggalesu.

45. **Diṭṭhī…pe… sekkhāna**nti sikkhāya aparipūrakāritāya sikkhanasīlatāya ‘‘sekkhā’’ti laddhanāmānaṃ sotāpannasakadāgāmīnaṃ puggalānaṃ paṭhamamaggeneva sakkāyadiṭṭhivicikicchānaṃ pahīnattā taṃsahagatajavanāni ceva **ca**-saddena ākaḍḍhitāni khīṇāsavāveṇikāni kiriyajavanāni ca na labbhanti.

46. **Paṭighajavanāni cā**ti domanassajavanāni ceva diṭṭhisampayuttavicikicchāsahagatakiriyajavanāni ca.

47. **Lokuttara…pe… samuppajjantī**ti catunnaṃ maggānaṃ ekacittakkhaṇikabhāvena puggalantaresu asambhavato, heṭṭhimaheṭṭhimānañca uparūparisamāpattiyā anadhigatattā, uparūparipuggalānañca asamugghāṭitakammakilesanirodhena puthujjanehi viya sotāpannānaṃ sotāpannādīhi puggalantarabhāvūpagamanena paṭippassaddhattā ca aṭṭhapi lokuttarajavanāni yathāsakaṃ maggaphalaṭṭhānaṃ ariyānameva samuppajjanti.

48. Idāni tesaṃ tesaṃ puggalānaṃ yathāpaṭikkhittajavanāni vajjetvā pārisesato labbhamānajavanāni sampiṇḍetvā dassetuṃ **‘‘asekkhāna’’**ntyādi vuttaṃ. Tividhasikkhāya paripūrakāribhāvato **asekkhānaṃ** khīṇāsavānaṃ tettiṃsavidhakusalākusalassa, heṭṭhimaphalattayassa, vīthimuttānañca navamahaggatavipākānaṃ vasena pañcacattālīsavajjitāni sesāni tevīsatikaāmāvacaravipākavīsatikiriyaarahattaphalavasena **catucattālīsa** vīthicittāni **sambhavā** yathālābhaṃ kāmabhave ṭhitānaṃ vasena uddise.

Sekkhānaṃ aṭṭhārasakiriyajavanadiṭṭhivicikicchāsahagatapañcakaaggaphalamahaggatavipākavasena tettiṃsa vajjetvā tevīsatikāmāvacaravipākaāvajjanadvayaekavīsatikusalasattākusalaheṭṭhimaphalattayavasena **chappaññāsa** vīthicittāni yathāsambhavaṃ uddise avisesato. Visesato pana sotāpannasakadāgāmīnaṃ ekapaññāsa, anāgāmīnaṃ ekūnapaññāsa, avasesānaṃ catunnaṃ puthujjanānaṃ aṭṭhārasakiriyajavanasabbalokuttaramahaggatavipākavasena pañcatiṃsa vajjetvā avasesāni kāmāvacaravipākaāvajjanadvayalokiyakusalākusalavasena **catupaññāsa** vīthicittāni yathāsambhavato uddise avisesato. Visesato pana tihetukānaṃ catupaññāseva labbhanti, dvihetukāhetukānaṃ ñāṇasampayuttavipākaappanājavanavajjitāni ekacattālīsa, āpāyikānaṃ tāneva dvihetukavipākavajjitāni sattatiṃsa vīthicittānīti daṭṭhabbaṃ.

Puggalānaṃ vasena cittappavattibhedo **puggalabhedo**.

Puggalabhedavaṇṇanā niṭṭhitā.

Bhūmivibhāgavaṇṇanā

49. **Sabbānipi vīthicittāni upalabbhanti** channaṃ dvārānaṃ, sabbesañca puggalānaṃ tattha sambhavato. **Yathāraha**nti taṃtaṃbhavānurūpaṃ, taṃtaṃpuggalānurūpañca.

52. Tyādinā ghānaviññāṇādīnampi paṭikkhepo hessatīti rūpāvacarabhūmiyaṃ paṭighajavanatadārammaṇāneva paṭikkhittāni. Sabbatthāpīti kāmabhave, rūpabhave, arūpabhave ca.

54. **Kāma**bhave yathārahaṃ vīthimuttavajjāni **asīti vīthicittāni,** rūpabhave paṭighadvayaaṭṭhatadārammaṇaghānādiviññāṇachakkavīthimuttakavasena pañcavīsati vajjetvā sesāni āvajjanadvayanavaahetukavipākatepaññāsajavanavasena **catusaṭṭhi, arūpe** bhave tevīsatikāmāvacaravipākapaṭhamamaggapañcadasarūpāvacarapaṭighadvayaāruppavipākakiriyamanodhātuhasanavasena sattacattālīsa vajjetvā sesāni chabbīsati parittajavanaaṭṭhaāruppajavanasattalokuttarajavanamanodvārāvajjanavasena **dvecattālīsa** cittāni **labbhare** upalabbhanti.

Keci pana ‘‘rūpabhave aniṭṭhārammaṇābhāvato idhāgatānaṃyeva brahmānaṃ akusalavipākasambhavoti tāni parihāpetvā pañcaparittavipākehi saddhiṃ rūpabhave saṭṭhiyeva vīthicittānī’’ti vadanti. Idha pana tattha ṭhatvāpi imaṃ lokaṃ passantānaṃ aniṭṭhārammaṇassa asambhavo na sakkā vattunti tehi saddhiṃyeva tattha catusaṭṭhi vuttāni. Evañca katvā vuttaṃ **dhammānusāraṇiyaṃ** ‘‘yadā brahmāno kāmāvacaraṃ aniṭṭhārammaṇaṃ ālambanti, tadā taṃ sugatiyampi akusalavipākacakkhusotaviññāṇamanodhātusantīraṇānaṃ uppatti sambhavatī’’ti.

Bhūmivasena vibhāgo **bhūmivibhāgo**.

Bhūmivibhāgavaṇṇanā niṭṭhitā.

55. **Yathāsambhava**nti taṃtaṃdvāresu, taṃtaṃbhavesu vā sambhavānurūpato. **Yāvatāyuka**nti paṭisandhito paraṃ bhavanikantivasena pavattamanodvārikacittavīthito paṭṭhāya cuticittāvasānaṃ, tato pubbe pavattabhavaṅgāvasānaṃ vā abbocchinnā asati nirodhasamāpattiyanti adhippāyo.

Iti abhidhammatthavibhāviniyā nāma abhidhammatthasaṅgahavaṇṇanāya

Vīthiparicchedavaṇṇanā niṭṭhitā.

5. Vīthimuttaparicchedavaṇṇanā

1. Ettāvatā vīthisaṅgahaṃ dassetvā idāni vīthimuttasaṅgahaṃ dassetumārabhanto āha **‘‘vīthicittavaseneva’’**ntyādi. **Evaṃ** yathāvuttanayena vīthicittavasena pavattiyaṃ paṭisandhito aparabhāge cutipariyosānaṃ pavattisaṅgaho nāma saṅgaho udīrito, idāni tadanantaraṃ **sandhiyaṃ** paṭisandhikāle, tadāsannatāya taṃgahaṇeneva gahitacutikāle ca pavattisaṅgaho vuccatīti yojanā.

Bhūmicatukkavaṇṇanā

3. Puññasammatā ayā yebhuyyena apagatoti apāyo, soyeva bhūmi bhavanti ettha sattāti **apāyabhūmi**. Anekavidhasampattiadhiṭṭhānatāya sobhanā gantabbato upapajjitabbato gatīti sugati, kāmataṇhāsahacaritā sugati kāmasugati, sāyeva bhūmīti **kāmasugatibhūmi**. Evaṃ sesesupi.

4. Ayato sukhato niggatoti **nirayo**. Tiro añcitāti tiracchānā, tesaṃ yoni **tiracchānayoni**. Yavanti tāya sattā amissitāpi samānajātitāya missitā viya hontīti **yoni**. Sā pana atthato khandhānaṃ pavattiviseso. Pakaṭṭhena sukhato itā gatāti petā, nijjhāmataṇhikādibhedānaṃ petānaṃ visayo **pettivisayo**. Ettha pana tiracchānayonipettivisayaggahaṇena khandhānaṃyeva gahaṇaṃ tesaṃ tādisassa paricchinnokāsassa abhāvato. Yattha vā te araññapabbatapādādike nibaddhavāsaṃ vasanti, tādisassa ṭhānassa vasena okāsopi gahetabbo. Na suranti issariyakīḷādīhi na dibbantīti **asurā,** petāsurā. Itare pana na surā surappaṭipakkhāti asurā, idha ca petāsurānameva gahaṇaṃ itaresaṃ tāvatiṃsesu gahaṇassa icchitattā. Tathā hi vuttaṃ ācariyena –

> ‘‘Tāvatiṃsesu devesu, vepacittāsurā gatā’’ti; (Nāma. pari. 438);

5. Satisūrabhāvabrahmacariyayogyatādiguṇehi ukkaṭṭhamanatāya mano ussannaṃ etesanti **manussā**. Tathā hi paramasatinepakkādippattā buddhādayopi manussabhūtāyeva. Jambudīpavāsino cettha nippariyāyato manussā. Tehi pana samānarūpāditāya saddhiṃ parittadīpavāsīhi itaramahādīpavāsinopi ‘‘manussā’’ti vuccanti. Lokiyā pana ‘‘manuno ādikhattiyassa apaccaṃ puttāti manussā’’ti vadanti. Manussānaṃ nivāsabhūtā bhūmi idha **manussā**. Evaṃ sesesupi.

Catūsu mahārājesu bhatti etesaṃ, catunnaṃ vā mahārājānaṃ nivāsaṭṭhānabhūte cātumahārāje bhavāti **cātumahārājikā**. Māghena māṇavena saddhiṃ tettiṃsa sahapuññakārino ettha nibbattāti taṃsahacaritaṭṭhānaṃ tettiṃsaṃ, tadeva tāvatiṃsaṃ, taṃnivāso etesanti **tāvatiṃsā**ti vadanti. Yasmā pana ‘‘sahassaṃ cātumahārājikānaṃ sahassaṃ tāvatiṃsāna’’nti (a. ni. 3.81) vacanato sesacakkavāḷesupi chakāmāvacaradevalokā atthi, tasmā nāmamattameva etaṃ tassa devalokassāti gahetabbaṃ. Dukkhato yātā apayātāti **yāmā**. Attano sirisampattiyā tusaṃ pītiṃ itā gatāti **tusitā**. Nimmāne rati etesanti **nimmānaratino**. Paranimmitesu bhogesu attano vasaṃ vattentīti **paranimmitavasavattino**.

7. Mahābrahmānaṃ paricārikattā tesaṃ parisati bhavāti **brahmapārisajjā**. Tesaṃ purohitaṭṭhāne ṭhitattā **brahmapurohitā**. Tehi tehi jhānādīhi guṇavisesehi brūhitā parivuddhāti brahmāno, vaṇṇavantatāya ceva dīghāyukatādīhi ca brahmapārisajjādīhi mahantā brahmānoti **mahābrahmāno**. Tayopete paṇītaratanapabhāvabhāsitasamānatalavāsino.

8. Uparimehi parittā ābhā etesanti **parittābhā**. Appamāṇā ābhā etesanti **appamāṇābhā**. Valāhakato vijju viya ito cito ca ābhā sarati nissarati etesaṃ sappītikajjhānanibbattakkhandhasantānattāti **ābhassarā**. Daṇḍadīpikāya vā acci viya etesaṃ sarīrato ābhā chijjitvā chijjitvā patantī viya sarati nissaratīti **ābhassarā**. Yathāvuttāya vā pabhāya ābhāsanasīlāti **ābhassarā**. Etepi tayo paṇītaratanapabhāvabhāsitekatalavāsino.

9. Subhāti ekagghanā acalā sarīrābhā vuccati, sā uparibrahmehi parittā etesanti **parittasubhā**. Appamāṇā subhā etesanti **appamāṇasubhā**. Pabhāsamudayasaṅkhātehi subhehi kiṇṇā ākiṇṇāti **subhakiṇhā**. ‘‘Subhākiṇṇā’’ti ca vattabbe ā-saddassa rassattaṃ, antimaṇa-kārassa ca ha-kāraṃ katvā ‘‘subhakiṇhā’’ti vuttaṃ. Etepi paṇītaratanapabhāvabhāsitekatalavāsino.

10. Jhānappabhāvanibbattaṃ vipulaṃ phalametesanti **vehapphalā**. Saññāvirāgabhāvanānibbattarūpasantatimattattā natthi saññā, taṃmukhena vuttāvasesā arūpakkhandhā ca etesanti asaññā. Teyeva sattāti **asaññasattā**. Etepi paṇītaratanapabhāvabhāsitekatalavāsino. Suddhānaṃ anāgāmiarahantānameva āvāsāti suddhāvāsā. Anunayapaṭighābhāvato vā suddho āvāso etesanti suddhāvāsā, tesaṃ nivāsabhūmipi **suddhāvāsā**.

11. Imesu pana paṭhamatalavāsino appakena kālena attano ṭhānaṃ na vijahantīti **avihā**. Dutiyatalavāsino na kenaci tappantīti **atappā**. Tatiyatalavāsino paramasundararūpattā sukhena dissantīti **sudassā**. Catutthatalavāsino suparisuddhadassanattā sukhena passantīti **sudassino**. Pañcamatalavāsino pana ukkaṭṭhasampattikattā natthi etesaṃ kaniṭṭhabhāvoti **akaniṭṭhā**.

12. Ākāsānañcāyatane pavattā paṭhamāruppavipākabhūtacatukkhandhā eva, tehi paricchinnaokāso vā **ākāsānañcāyatanabhūmi**. Evaṃ sesesupi.

13. Puthujjanā, sotāpannā ca sakadāgāmino cāpi puggalā suddhāvāsesu sabbathā na labbhantīti sambandho. Puthujjanādīnañca paṭikkhepena anāgāmiarahantānameva tattha lābho vutto hoti.

14. **Sesaṭṭhānesū**ti suddhāvāsaapāyaasaññivajjitesu sesaṭṭhānesu ariyā, anariyāpi ca labbhanti.

Bhūmicatukkavaṇṇanā niṭṭhitā.

Paṭisandhicatukkavaṇṇanā

16. **Okkantikkhaṇe**ti paṭisandhikkhaṇe.

17. Jātiyā andho **jaccandho**. Kiñcāpi jātikkhaṇe aṇḍajajalābujā sabbepi acakkhukāva. Tathāpi cakkhādiuppajjanārahakālepi cakkhuppattivibandhakakammappaṭibāhitasāmatthiyena dinnapaṭisandhinā, itarenapi vā kammena anuppādetabbacakkhuko satto **jaccandho** nāma. Apare pana ‘‘jaccandhoti pasūtiyaṃyeva andho, mātukucchiyaṃ andho hutvā nikkhantoti attho, tena duhetukatihetukānaṃ mātukucchiyaṃ cakkhussa avipajjanaṃ siddha’’nti vadanti. **Jaccandhādīna**nti ettha **ādi**ggahaṇena jaccabadhirajaccamūgajaccajaḷajaccummattakapaṇḍakaubhatobyañjanakanapuṃsakamammādīnaṃ saṅgaho. Apare pana ‘‘ekacce ahetukapaṭisandhikā avikalindriyā hutvā thokaṃ vicāraṇapakatikā honti, tādisānampi ādisaddena saṅgaho’’ti vadanti. Bhummadeve sitā nissitā taggatikattāti **bhummassitā**. Sukhasamussayato vinipātāti **vinipātikā**.

18. **Sabbatthāpi kāmasugatiya**nti devamanussavasena sattavidhāyapi kāmasugatiyaṃ.

21. **Tesū**ti yathāvuttapaṭisandhiyuttesu puggalesu, apāyādīsu vā. **Āyuppamāṇagaṇanāya niyamo natthi** kesañci cirāyukattā, kesañci ciratarāyukattā ca. Tathācāhu –

‘‘Āpāyikamanussāyu-
Paricchedo na vijjati;
Tathā hi kālo mandhātā,
Yakkhā keci cirāyuno’’ti. –

Apāyesu hi kammameva pamāṇaṃ, tattha nibbattānaṃ yāva kammaṃ nakhīyati. Tāva cavanābhāvato, tathā bhummadevānaṃ. Tesupi hi nibbattā keci sattāhādikālaṃ tiṭṭhanti, keci kappamattampi, tathā manussānampi kadāci tesampi asaṅkhyeyyāyukattā kadāci dasavassāyukattā. ‘‘Yo ciraṃ jīvati, so vassasataṃ jīvati, appaṃ vā bhiyyo (dī. ni. 2.7; saṃ. ni. 1.145; a. ni. 7.74), dutiyaṃ vassasataṃ na pāpuṇātī’’ti idaṃ pana ajjatanakālike sandhāya vuttaṃ.

22. **Dibbāni pañcavassasatānī**ti manussānaṃ paññāsa vassāni ekadinaṃ, tadanurūpato māsasaṃvacchare paricchinditvā dibbappamāṇāni pañcavassasatāni āyuppamāṇaṃ hoti. Vuttampi cetaṃ –

‘‘Yāni paññāsa vassāni, manussānaṃ dino tahiṃ;
Tiṃsarattidivo māso, māsā dvādasa saṃvaccharaṃ;
Tena saṃvaccharenāyu, dibbaṃ pañcasataṃ mata’’nti.

Manussagaṇanāyāti manussānaṃ saṃvaccharagaṇanāya. **Tato catugguṇa**nti cātumahārājikānaṃ paññāsamānussakavassaparimitaṃ divasaṃ, dibbāni ca pañcavassasatāni diguṇaṃ katvā dibbavassasahassāni tāvatiṃsānaṃ sambhavatīti evaṃ divasasaṃvaccharadiguṇavasena catugguṇaṃ, taṃ pana dibbagaṇanāya vassasahassaṃ, manussagaṇanāya saṭṭhivassasatasahassādhikatikoṭippamāṇaṃ hoti. **Tato catugguṇaṃ yāmāna**nti tāvatiṃsānamāyuppamāṇato vuttanayena catugguṇaṃ, dibbagaṇanāya dvisahassaṃ, manussagaṇanāya cattālīsavassasatasahassādhikā cuddasa vassakoṭiyo honti. **Tato catugguṇaṃ tusitāna**nti dibbāni cattāri vassasahassāni, manussagaṇanāya saṭṭhivassasatasahassādhikā sattapaññāsa vassakoṭiyo. **Tato catugguṇaṃ nimmānaratīna**nti dibbāni aṭṭhavassasahassāni, manussagaṇanāya dve vassakoṭisatāni cattālīsavassasatasahassādhikā tiṃsa vassakoṭiyo ca. **Tato catugguṇaṃ paranimmitavasavattīna**nti dibbāni soḷasa vassasahassāni.

23. Manussagaṇanaṃ pana sayameva dassento āha **‘‘navasatañcā’’**tyādi. Vassānaṃ sambandhi navasataṃ ekavīsa koṭiyo, tathā saṭṭhi ca vassasatasahassāni vasavattīsu āyuppamāṇanti sambandho.

25. **Dutiyajjhānabhūmiya**nti catukkanayavasena vuttaṃ. Tato paraṃ pavattiyaṃ, cavanakāle ca tathārūpameva bhavaṅgacutivasena pavattitvā nirujjhatīti yojanā.

29. **Tesū**ti tāhi gahitapaṭisandhikesu brahmesu. **Kappassā**ti asaṅkhyeyyakappassa. Na hi brahmapārisajjādīnaṃ tiṇṇaṃ mahākappavasena āyuparicchedo sambhavati ekakappepi tesaṃ avināsābhāvena paripuṇṇakappe asambhavato. Tathā hesa (visuddhi. 2.409) loko sattavāresu agginā vinassati, aṭṭhame vāre udakena, puna sattavāresu agginā, aṭṭhame vāre udakenāti evaṃ aṭṭhasu aṭṭhakesu paripuṇṇesu pacchime vāre vātena vinassati. Tattha paṭhamajjhānatalaṃ upādāya agginā, dutiyatatiyajjhānatalaṃ upādāya udakena, catutthajjhānatalaṃ upādāya vātena vinassati. Vuttampi cetaṃ –

> ‘‘Satta sattagginā vārā, aṭṭhame aṭṭhame dakā;
> Catusaṭṭhi yadā puṇṇā, eko vāyuvaro siyā.
>
> ‘‘Agginābhassarā heṭṭhā, āpena subhakiṇhato;
> Vehapphalato vātena, evaṃ loko vinassatī’’ti. –

Tasmā tiṇṇampi paṭhamajjhānatalānaṃ ekakappepi avināsābhāvato sakalakappe tesaṃ sambhavo natthīti asaṅkhyeyyakappavasena tesaṃ āyuparicchedo daṭṭhabbo. Dutiyajjhānāditalato paṭṭhāya pana paripuṇṇassa mahākappassa vasena, na asaṅkhyeyyakappavasena. **Asaṅkhyeyyakappo**ti ca yojanāyāmavitthārato setasāsaparāsito vassasatavassasataccayena ekekabījassa haraṇena sāsaparāsino parikkhayepi akkhayasabhāvassa mahākappassa catutthabhāgo. So pana sattharogadubbhikkhānaṃ aññatarasaṃvaṭṭena bahūsu vināsamupagatesu avasiṭṭhasattasantānappavattakusalakammānubhāvena dasavassato paṭṭhāya anukkamena asaṅkhyeyyāyukappamāṇesu sattesu puna asaddhammasamādānavasena kamena parihāyitvā dasavassāyukesu jātesu rogādīnaṃ aññatarasaṃvaṭṭena sattānaṃ vināsappattiyāva ‘‘ayameko antarakappo’’ti evaṃ paricchinnassa antarakappassa vasena catusaṭṭhiantarakappappamāṇo hoti, ‘‘vīsatiantarakappappamāṇo’’ti ca vadanti.

45. Ākāsānañcāyatanaṃ upagacchantīti **ākāsānañcāyatanūpagā**.

49. **Ekamevā**ti bhūmito, jātito, sampayuttadhammato, saṅkhārato ca samānameva. **Ekajātiya**nti ekasmiṃ bhave.

Paṭisandhicatukkavaṇṇanā niṭṭhitā.

Kammacatukkavaṇṇanā

50. Idāni kammacatukkaṃ catūhākārehi dassetuṃ **‘‘janaka’’**ntyādi āraddhaṃ, janayatīti **janakaṃ**. Upatthambhetīti **upatthambhakaṃ**. Upagantvā pīḷetīti **upapīḷakaṃ**. Upagantvā ghātetīti **upaghātakaṃ**.

Tattha paṭisandhipavattīsu vipākakaṭattārūpānaṃ nibbattakā kusalākusalacetanā **janakaṃ** nāma. Sayaṃ vipākaṃ nibbattetuṃ asakkontampi kammantarassa cirataravipākanibbattane paccayabhūtaṃ, vipākasseva vā sukhadukkhabhūtassa vicchedapaccayānuppattiyā, upabrūhanapaccayuppattiyā ca janakasāmatthiyānurūpaṃ ciratarappavattipaccayabhūtaṃ kusalākusalakammaṃ **upatthambhakaṃ** nāma. Kammantarajanitavipākassa byādhidhātusamatādinimittavibādhanena ciratarappavattivinibandhakaṃ yaṃ kiñci kammaṃ **upapīḷakaṃ** nāma. Dubbalassa pana kammassa janakasāmatthiyaṃ upahacca vicchedakapaccayuppādanena tassa vipākaṃ paṭibāhitvā sayaṃ vipākanibbattakakammaṃ **upaghātakaṃ** nāma.

Janakopaghātakānañhi ayaṃ viseso – janakaṃ kammantarassa vipākaṃ anupacchinditvāva vipākaṃ janeti, upaghātakaṃ upacchedanapubbakanti idaṃ tāva aṭṭhakathāsu (visuddhi. 2.687; a. ni. aṭṭha. 2.3.34) sanniṭṭhānaṃ. Apare pana ācariyā ‘‘upapīḷakakammaṃ bahvābādhatādipaccayopasaṃhārena kammantarassa vipākaṃ antarantarā vibādhati. Upaghātakaṃ pana taṃ sabbaso upacchinditvā aññassa okāsaṃ deti, na pana sayaṃ vipākanibbattakaṃ. Evañhi janakato imassa viseso supākaṭo’’ti vadanti. **Kiccavasenā**ti jananaupatthambhanaupapīḷanaupacchedanakiccavasena.

51. **Garuka**nti mahāsāvajjaṃ, mahānubhāvañca aññena kammena paṭibāhituṃ asakkuṇeyyakammaṃ. **Āsanna**nti maraṇakāle anussaritaṃ, tadā katañca. **Āciṇṇa**nti abhiṇhaso kataṃ, ekavāraṃ katvāpi vā abhiṇhaso samāsevitaṃ. **Kaṭattākamma**nti garukādibhāvaṃ asampattaṃ katamattatoyeva kammanti vattabbakammaṃ.

Tattha kusalaṃ vā hotu akusalaṃ vā, garukāgarukesu yaṃ garukaṃ akusalapakkhe mātughātakādikammaṃ, kusalapakkhe mahaggatakammaṃ vā, tadeva paṭhamaṃ vipaccati satipi āsannādikamme parittaṃ udakaṃ ottharitvā gacchanto mahogho viya. Tathā hi taṃ ‘‘garuka’’nti vuccati. Tasmiṃ asati dūrāsannesu yaṃ āsannaṃ maraṇakāle anussaritaṃ, tadeva paṭhamaṃ vipaccati, āsannakāle kate vattabbameva natthi. Tasmimpi asati āciṇṇānāciṇṇesu ca yaṃ āciṇṇaṃ susīlyaṃ vā, dussīlyaṃ vā, tadeva paṭhamaṃ vipaccati. Kaṭattākammaṃ pana laddhāsevanaṃ purimānaṃ abhāvena paṭisandhiṃ ākaḍḍhatīti garukaṃ sabbapaṭhamaṃ vipaccati. Garuke asati āsannaṃ, tasmimpi asati āciṇṇaṃ, tasmimpi asati kaṭattākammaṃ. Tenāha **‘‘pākadānapariyāyenā’’**ti, vipākadānānukkamenātyattho. **Abhidhammāvatārā**dīsu pana āsannato āciṇṇaṃ paṭhamaṃ vipaccantaṃ katvā vuttaṃ. Yathā pana gogaṇaparipuṇṇassa vajassa dvāre vivaṭe aparabhāge dammagavabalavagavesu santesupi yo vajadvārassa āsanno hoti, antamaso dubbalajaraggavopi, soyeva paṭhamataraṃ nikkhamati, evaṃ garukato aññesu kusalākusalesu santesupi maraṇakālassa āsannattā āsannameva paṭhamaṃ vipākaṃ detīti idha taṃ paṭhamaṃ vuttaṃ.

52. Diṭṭhadhammo paccakkhabhūto paccuppanno attabhāvo, tattha veditabbaṃ vipākānubhavanavasenāti **diṭṭhadhammavedanīyaṃ**. Diṭṭhadhammato anantaraṃ upapajjitvā veditabbaṃ **upapajjavedanīyaṃ**. Apare apare diṭṭhadhammato aññasmiṃ yattha katthaci attabhāve veditabbaṃ kammaṃ **aparāpariyavedanīyaṃ**. Ahosi eva kammaṃ, na tassa vipāko ahosi, atthi, bhavissati cāti evaṃ vattabbakammaṃ **ahosikammaṃ**.

Tattha paṭipakkhehi anabhibhūtatāya, paccayavisesena paṭiladdhavisesatāya ca balavabhāvappattā tādisassa pubbābhisaṅkhārassa vasena sātisayā hutvā tasmiṃyeva attabhāve phaladāyinī paṭhamajavanacetanā **diṭṭhadhammavedanīyaṃ** nāma. Sā hi vuttappakārena balavajanasantāne guṇavisesayuttesu upakārānupakāravasappavattiyā, āsevanālābhena appavipākatāya ca itaradvayaṃ viya pavattasantānuparamāpekkhaṃ, okāsalābhāpekkhañca kammaṃ na hotīti idheva pupphamattaṃ viya pavattivipākamattaṃ ahetukaphalaṃ deti. Atthasādhikā pana sattamajavanacetanā sanniṭṭhāpakacetanābhūtā vuttanayena paṭiladdhavisesā anantarattabhāve vipākadāyinī **upapajjavedanīyaṃ** nāma. Sā ca paṭisandhiṃ datvāva pavattivipākaṃ deti. Paṭisandhiyā pana adinnāya pavattivipākaṃ detīti natthi. Cuti anantarañhi upapajjavedanīyassa okāso. Paṭisandhiyā pana dinnāya jātisatepi pavattivipākaṃ detīti ācariyā. Yathāvuttakaāraṇavirahato diṭṭhadhammavedanīyādibhāvaṃ asampattā ādipariyosānacetanānaṃ majjhe pavattā pañca cetanā vipākadānasabhāvassa anupacchinnattā yadā kadāci okāsalābhe sati paṭisandhipavattīsu vipākaṃ abhinipphādentī **aparāpariyavedaniyaṃ** nāma. Sakasakakālātītaṃ pana purimakammadvayaṃ, tatiyampi ca saṃsārappavattiyā vocchinnāya **ahosikammaṃ** nāma.

Pākakālavasenāti paccuppanne, tadanantare, yadā kadācīti evaṃ purimānaṃ tiṇṇaṃ yathāparicchinnakālavasena, itarassa taṃkālābhāvavasena ca. Ahosikammassa hi kālātikkamatova taṃ vohāro.

53. **Pākaṭhānavasenā**ti paṭisandhiyā vipaccanabhūmivasena.

54. Idāni akusalādikammānaṃ kāyakammadvārādivasena pavattiṃ, taṃniddesamukhena ca tesaṃ pāṇātipātādivasena dasavidhādibhedañca dassetuṃ **‘‘tattha akusala’’**ntyādi āraddhaṃ. Kāyadvāre pavattaṃ kammaṃ **kāyakammaṃ**. Evaṃ **vacīkammā**dīni.

55. Pāṇassa saṇikaṃ patituṃ adatvā atīva pātanaṃ **pāṇātipāto**. Kāyavācāhi adinnassa ādānaṃ **adinnādānaṃ**. Methunavītikkamasaṅkhātesu kāmesu micchā caraṇaṃ **kāmesu micchācāro**.

Tattha pāṇoti vohārato satto, paramatthato jīvitindriyaṃ. Tasmiṃ pāṇe pāṇasaññino jīvitindriyupacchedakappayogasamuṭṭhāpikā vadhakacetanā **pāṇātipāto**. Parabhaṇḍe tathāsaññino tadādāyakappayogasamuṭṭhāpikā theyyacetanā **adinnādānaṃ**. Asaddhammasevanavasena kāyadvārappavattā agantabbaṭṭhānavītikkamacetanā **kāmesumicchācāro** nāma. Surāpānampi ettheva saṅgayhatīti vadanti rasasaṅkhātesu kāmesu micchācārabhāvato. **Kāyaviññattisaṅkhāte kāyadvāre**ti kāyena adhippāyaviññāpanato, sayañca kāyena viññeyyattā kāyaviññattisaṅkhāte abhikkamādijanakacittajavāyodhātvādhikakalāpassa vikārabhūte santhambhanādīnaṃ sahakārīkāraṇabhūte copanakāyabhāvato, kammānaṃ pavattimukhabhāvato ca kāyadvārasaṅkhāte kammadvāre.

Kiñcāpi hi taṃtaṃkammasahagatacittuppādeneva sā viññatti janīyati. Tathāpi tassā tathā pavattamānāya taṃsamuṭṭhāpakakammassa kāyakammādivohāro hotīti sā tasseva pavattimukhabhāvena vattuṃ labbhati. ‘‘Kāyadvāre vuttito’’ti ettakeyeva vutte ‘‘yadi evaṃ kammadvāravavatthānaṃ na siyā. Kāyadvāre hi pavattaṃ ‘kāyakamma’nti vuccati, kāyakammassa ca pavattimukhabhūtaṃ ‘kāyadvāra’nti. Pāṇātipātādikaṃ pana vācāya āṇāpentassa kāyakammaṃ vacīdvārepi pavattatīti dvārena kammavavatthānaṃ na siyā, tathā musāvādādiṃ kāyavikārena karontassa vacīkammaṃ kāyadvārepi pavattatīti kammena dvāravavatthānampi na siyā’’ti ayaṃ codanā paccupaṭṭheyyāti bāhullavuttiyā vavatthānaṃ dassetuṃ **‘‘bāhullavuttito’’**ti vuttaṃ. Kāyakammañhi kāyadvāreyeva bahulaṃ pavattati, appaṃ vacīdvāre, tasmā kāyadvāreyeva bahulaṃ pavattanato kāyakammabhāvo siddho vanacarakādīnaṃ vanacarakādibhāvo viya. Tathā kāyakammameva yebhuyyena kāyadvāre pavattati, na itarāni, tasmā kāyakammassa yebhuyyena ettheva pavattanato kāyakammadvārabhāvo siddho brāhmaṇagāmādīnaṃ brāhmaṇagāmādibhāvo viyāti natthi kammadvāravavatthāne koci vibandhoti ayametthādhippāyo.

56. Musāti abhūtaṃ vatthu, taṃ tacchato vadanti etenāti **musāvādo**. Pisati sāmaggiṃ sañcuṇṇeti vikkhipati, piyabhāvaṃ suññaṃ karotīti vā **pisuṇā**. Attānampi parampi pharusaṃ karoti, kakaco viya kharasamphassāti vā **pharusā**. Saṃ sukhaṃ, hitañca phalati visarati vināsetīti samphaṃ, attano, paresañca anupakāraṃ yaṃ kiñci, taṃ palapati etenāti **samphappalāpo**.

Tattha abhūtaṃ vatthuṃ bhūtato paraṃ viññāpetukāmassa tathā viññāpanappayogasamuṭṭhāpikā cetanā **musāvādo**. So parassa atthabhedakarova kammapatho hoti, itaro kammameva. Paresaṃ bhedakāmatāya, attappiyakāmatāya vā parabhedakaravacīpayogasamuṭṭhāpikā saṃkiliṭṭhacetanā **pisuṇavācā,** sāpi dvīsu bhinnesuyeva kammapatho. Parassa mammacchedakaravacīpayogasamuṭṭhāpikā ekantapharusacetanā **pharusavācā**. Na hi cittasaṇhatāya sati pharusavācā nāma hoti. Sītāharaṇādianatthaviññāpanappayogasamuṭṭhāpikā saṃkiliṭṭhacetanā **samphappalāpo,** so pana parehi tasmiṃ anatthe gahiteyeva kammapatho. **Vacīviññattisaṅkhāte vacīdvāre**ti vācāya adhippāyaṃ viññāpeti, sayañca vācāya viññāyatīti vacīviññattisaṅkhāte vacībhedakarappayogasamuṭṭhāpakacittasamuṭṭhānapathavīdhātvādhikakalāpassa vikārabhūte copanavācābhāvato, kammānaṃ pavattimukhabhāvato ca vacīdvārasaṅkhāte kammadvāre. **Bāhullavuttito**ti idaṃ vuttanayameva.

57. Parasampattiṃ abhimukhaṃ jhāyati lobhavasena cintetīti **abhijjhā**. Byāpajjati hitasukhaṃ etenāti **byāpādo**. Micchā viparītato passatīti **micchādiṭṭhi**.

Tattha ‘‘aho vata idaṃ mama siyā’’ti evaṃ parabhaṇḍābhijjhāyanaṃ **abhijjhā,** sā parabhaṇḍassa attano nāmaneneva kammapatho hoti. ‘‘Aho vatāyaṃ satto vinasseyyā’’ti evaṃ manopadoso **byāpādo**. ‘‘Natthi dinna’’ntyādinā nayena viparītadassanaṃ **micchādiṭṭhi**. Ettha pana natthikaahetukaakiriyadiṭṭhīhiyeva kammapathabhedo. Imesaṃ pana aṅgādivavatthānavasena papañco tattha tattha (dī. ni. aṭṭha. 1.8; dha. sa. aṭṭha. 1 akusalakammapathakathā; pārā. aṭṭha. 2.172) āgatanayena daṭṭhabbo. **Aññatrāpi viññattiyā**ti kāyavacīviññattiṃ vināpi, taṃ asamuṭṭhāpetvāpītyattho. Viññattisamuṭṭhāpakacittasampayuttā cettha abhijjhādayo cetanāpakkhikāva honti.

58. **Dosamūlena jāyantī**ti sahajātādipaccayena dosasaṅkhātamūlena, dosamūlakacittena vā jāyanti, na lobhamūlādīhi. Hasamānāpi hi rājāno dosacitteneva pāṇavadhaṃ āṇāpenti, tathā pharusavācābyāpādesupi yathārahaṃ daṭṭhabbaṃ. Micchādassanassa abhinivisitabbavatthūsu lobhapubbaṅgamameva abhinivisanato āha **‘‘micchādiṭṭhi ca lobhamūlenā’’**ti. **Sesāni cattāripi dvīhi mūlehi sambhavantī**ti yo tāva abhimataṃ vatthuṃ, anabhimataṃ vā attabandhuparittāṇādippayojanaṃ sandhāya harati, tassa adinnādānaṃ lobhamūlena hoti. Veraniyyātanatthaṃ harantassa dosamūlena. Nītipāṭhakappamāṇato duṭṭhaniggahaṇatthaṃ parasantakaṃ harantānaṃ rājūnaṃ, brāhmaṇānañca ‘‘sabbamidaṃ brāhmaṇānaṃ rājūhi dinnaṃ, tesaṃ pana sabbadubbalabhāvena aññe paribhuñjanti, attasantakameva brāhmaṇā paribhuñjantī’’tyādīni vatvā sakasaññāya evaṃ yaṃ kiñci harantānaṃ, kammaphalasambandhāpavādīnañca mohamūlena. Evaṃ musāvādādīsupi yathārahaṃ yojetabbaṃ.

63. Chasu ārammaṇesu tividhakammavasena uppajjamānampetaṃ tividhaniyamena uppajjatīti āha **‘‘tathā dānasīlabhāvanāvasenā’’**ti. Dasadhā niddisiyamānānaṃ hi dvinnaṃ, puna dvinnaṃ, tiṇṇañca yathākkamaṃ dānādīsu tīsveva saṅgaho. Kāraṇaṃ panettha parato vakkhāma. Chaḷārammaṇesu pana tividhakammadvāresu ca nesaṃ pavattiyojanā **aṭṭhakathā**dīsu (dha. sa. aṭṭha. 156-159) āgatanayena gahetabbā.

65. Dīyati etenāti **dānaṃ,** pariccāgacetanā. Evaṃ sesesupi. Sīlatīti **sīlaṃ,** kāyavacīkammāni samādahati, sammā ṭhapetītyattho, sīlayati vā upadhāretīti **sīlaṃ**, upadhāraṇaṃ panettha kusalānaṃ adhiṭṭhānabhāvo. Tathā hi vuttaṃ ‘‘sīle patiṭṭhāyā’’tyādi (saṃ. ni. 1.23, 192). Bhāveti kusale dhamme āsevati vaḍḍheti etāyāti **bhāvanā**. Apacāyati pūjāvasena sāmīciṃ karoti etenāti **apacāyanaṃ**. Taṃtaṃkiccakaraṇe byāvaṭassa bhāvo **veyyāvaccaṃ**. Attano santāne nibbattā patti dīyati etenāti **pattidānaṃ**. Pattiṃ anumodati etāyāti **pattānumodanā**. Dhammaṃ suṇanti etenāti **dhammassavanaṃ**. Dhammaṃ desenti etāyāti **dhammadesanā**. Diṭṭhiyā ujukaraṇaṃ **diṭṭhijukammaṃ**.

Tattha sānusayasantānavato paresaṃ pūjānuggahakāmatāya attano vijjamānavatthupariccajanavasappavattacetanā **dānaṃ** nāma, dānavatthupariyesanavasena, dinnassa somanassacittena anussaraṇavasena ca pavattā pubbapacchābhāgacetanā ettheva samodhānaṃ gacchanti. Evaṃ sesesupi yathārahaṃ daṭṭhabbaṃ. Niccasīlādivasena pañca, aṭṭha, dasa vā sīlāni samādiyantassa, paripūrentassa, asamādiyitvāpi sampattakāyavacīduccaritato viramantassa, pabbajantassa, upasampadamāḷake saṃvaraṃ samādiyantassa, catupārisuddhisīlaṃ paripūrentassa ca pavattacetanā **sīlaṃ** nāma. Cattālīsāya kammaṭṭhānesu, khandhādīsu ca bhūmīsu parikammasammasanavasappavattā appanaṃ appattā gotrabhupariyosānacetanā **bhāvanā** nāma, niravajjavijjādipariyāpuṇanacetanāpi ettheva samodhānaṃ gacchati.

Vayasā, guṇehi ca jeṭṭhānaṃ cīvarādīsu paccāsārahitena asaṃkiliṭṭhajjhāsayena paccuṭṭhānaāsanābhinīhārādividhinā bahumānakaraṇacetanā **apacāyanaṃ** nāma. Tesameva, gilānānañca yathāvuttajjhāsayena taṃtaṃkiccakaraṇacetanā **veyyāvaccaṃ** nāma. Attano santāne nibbattassa puññassa parehi sādhāraṇabhāvaṃ paccāsīsanacetanā **pattidānaṃ** nāma. Parehi dinnassa, adinnassapi vā puññassa maccheramalavinissaṭena cittena abbhānumodanacetanā **pattānumodanā** nāma. Evamimaṃ dhammaṃ sutvā tattha vuttanayena paṭipajjanto ‘‘lokiyalokuttaraguṇavisesassa bhāgī bhavissāmi, bahussuto vā hutvā paresaṃ dhammadesanādīhi anuggaṇhissāmī’’ti evaṃ attano, paresaṃ vā hitapharaṇavasappavattena asaṃkiliṭṭhajjhāsayena hitūpadesasavanacetanā **dhammassavanaṃ** nāma, niravajjavijjādisavanacetanāpi ettheva saṅgayhati. Lābhasakkārādinirapekkhatāya yoniso manasi karoto hitūpadesacetanā **dhammadesanā** nāma, niravajjavijjādiupadisanacetanāpi ettheva saṅgahaṃ gacchati. ‘‘Atthi dinna’’ntyādinayappavattasammādassanavasena diṭṭhiyā ujukaraṇaṃ **diṭṭhijukammaṃ** nāma.

Yadi evaṃ ñāṇavippayuttacittuppādassa diṭṭhijukammapuññakiriyabhāvo na labbhatīti? No na labbhati purimapacchimacetanānampi taṃtaṃpuññakiriyāsveva saṅgaṇhanato. Kiñcāpi hi ujukaraṇavelāyaṃ ñāṇasampayuttameva cittaṃ hoti, purimapacchābhāge pana ñāṇavippayuttampi sambhavatīti tassapi diṭṭhijukammabhāvo upapajjatīti alamatippapañcena.

Imesu pana dasasu pattidānānumodanā dāne saṅgahaṃ gacchanti taṃsabhāvattā. Dānampi hi issāmaccherānaṃ paṭipakkhaṃ, etepi. Tasmā samānappaṭipakkhatāya ekalakkhaṇattā te dānamayapuññakiriyavatthumhi saṅgayhanti. Apacāyanaveyyāvaccāsīlamayapuññeva saṅgayhanti cārittasīlabhāvato. Desanāsavanadiṭṭhijukā pana kusaladhammāsevanabhāvato bhāvanāmaye saṅgahaṃ gacchantīti (dī. ni. ṭī. 3.305) ācariya**dhammapālattherena** vuttaṃ. Apare pana ‘‘desento, suṇanto ca desanānusārena ñāṇaṃ pesetvā lakkhaṇāni paṭivijjha paṭivijjha deseti, suṇāti ca, tāni ca desanāsavanāni paṭivedhamevāharantīti desanāsavanābhāvanāmaye saṅgahaṃ gacchantī’’ti vadanti. Dhammadānasabhāvato desanā dānamaye saṅgahaṃ gacchatītipi sakkā vattuṃ. Tathā hi vuttaṃ ‘‘sabbadānaṃ dhammadānaṃ jinātī’’ti (dha. pa. 354). Tathā diṭṭhijukammaṃ sabbatthāpi sabbesaṃ niyamanalakkhaṇattā. Dānādīsu hi yaṃ kiñci ‘‘atthi dinna’’ntyādinayappavattāya sammādiṭṭhiyā visodhitaṃ mahapphalaṃ hoti mahānisaṃsaṃ, evañca katvā **dīghanikāyaṭṭhakathāyaṃ** (dī. ni. aṭṭha. 3.305; dha. sa. aṭṭha. 156-159 puññākiriyavatthādikathā) ‘‘diṭṭhijukammaṃ sabbesaṃ niyamalakkhaṇa’’nti vuttaṃ. Evaṃ dānasīlabhāvanāvasena tīsu itaresaṃ saṅgaṇhanato saṅkhepato tividhameva puññakiriyavatthu hotīti daṭṭhabbaṃ, tathā ceva ācariyena heṭṭhā dassitaṃ.

67. **Manokammameva** viññattisamuṭṭhāpakattābhāvena kāyadvārādīsu appavattanato. **Tañca** rūpāvacarakusalaṃ **bhāvanāmayaṃ** dānādivasena appavattanato. **Appanāppattaṃ** pubbabhāgappavattānaṃ kāmāvacarabhāvato. **Jhānaṅgabhedenā**ti paṭipadādibhedato anekavidhattepi aṅgātikkamavasena nibbattajjhānaṅgabhedato pañcavidhaṃ hoti.

68. **Ārammaṇabhedenā**ti kasiṇugghāṭimākāsaṃ, ākāsavisayaṃ mano, tadabhāvo, tadālambaṃ viññāṇanti catubbidhanti imesaṃ catunnaṃ ārammaṇānaṃ bhedena.

69. **Etthā**ti imesu pākaṭṭhānavasena catubbidhesu kammesu. **Uddhaccarahita**nti uddhaccasahagatacetanārahitaṃ ekādasavidhaṃ akusalakammaṃ. Kiṃ panettha kāraṇaṃ adhimokkhavirahena sabbadubbalampi vicikicchāsahagataṃ paṭisandhiṃ ākaḍḍhati, adhimokkhasampayogena tato balavantampi uddhaccasahagataṃ nākaḍḍhatīti? Paṭisandhidānasabhāvābhāvato. Balavaṃ ākaḍḍhati, dubbalaṃ nākaḍḍhatīti hi ayaṃ vicāraṇā paṭisandhidānasabhāvesuyeva. Yassa pana paṭisandhidānasabhāvoyeva natthi, na tassa balavabhāvo paṭisandhiākaḍḍhane kāraṇaṃ.

Kathaṃ panetaṃ viññātabbaṃ uddhaccasahagatassa paṭisandhidānasabhāvo natthīti? Dassanenapahātabbesu anāgatattā. Tividhā hi akusalā dassanena pahātabbā, bhāvanāya pahātabbā, siyā dassanena pahātabbā, siyā bhāvanāya pahātabbāti. Tattha diṭṭhisahagatavicikicchāsahagatacittuppādā dassanena pahātabbā nāma paṭhamaṃ nibbānadassanavasena ‘‘dassana’’nti laddhanāmena sotāpattimaggena pahātabbattā. Uddhaccasahagatacittuppādo bhāvanāya pahātabbo nāma aggamaggena pahātabbattā. Uparimaggattayañhi paṭhamamaggena diṭṭhanibbāne bhāvanāvasena pavattanato ‘‘bhāvanā’’ti vuccati. Diṭṭhivippayuttadomanassasahagatacittuppādā pana siyā dassanena pahātabbā, siyā bhāvanāya pahātabbā tesaṃ apāyanibbattakāvatthāya paṭhamamaggena, sesabahalābahalāvatthāya uparimaggehi pahīyamānattā. Tattha siyā dassanena pahātabbampi dassanena pahātabbasāmaññena idha ‘‘dassanena pahātabba’’nti voharanti.

Yadi ca uddhaccasahagataṃ paṭisandhiṃ dadeyya, tadā akusalapaṭisandhiyā sugatiyaṃ asambhavato apāyesveva dadeyya. Apāyagamanīyañca avassaṃ dassanena pahātabbaṃ siyā. Itarathā apāyagamanīyassa appahīnattā sekkhānaṃ apāyuppatti āpajjati, na ca panetaṃ yuttaṃ ‘‘catūhapāyehi ca vippamutto (khu. pā. 6.11; su. ni. 234), avinipātadhammo’’ti (pārā. 21; saṃ. ni. 5.998) ādivacanehi saha virujjhanato. Sati ca panetassa dassanena pahātabbabhāve ‘‘siyā dassanena pahātabbā’’ti imassa vibhaṅge vattabbaṃ siyā, na ca panetaṃ vuttanti. Atha siyā ‘‘apāyagāminiyo rāgo doso moho tadekaṭṭhā ca kilesā’’ti evaṃ dassanena pahātabbesu vuttattā uddhaccasahagatacetanāya tattha saṅgaho sakkā vattunti. Taṃ na, tassa ekantato bhāvanāya pahātabbabhāvena vuttattā. Vuttañhetaṃ – ‘‘katame dhammā bhāvanāya pahātabbā? Uddhaccasahagato cittuppādo’’ti (dha. sa. 1406), tasmā dassanena pahātabbesu avacanaṃ imassa paṭisandhidānābhāvaṃ sādheti. Nanu ca **paṭisambhidāvibhaṅge** –

> ‘‘Yasmiṃ samaye akusalaṃ cittaṃ uppannaṃ hoti upekkhāsahagataṃ uddhaccasampayuttaṃ rūpārammaṇaṃ vā…pe… dhammārammaṇaṃ vā, yaṃ yaṃ vā panārabbha tasmiṃ samaye phasso hoti…pe… avikkhepo hoti, ime dhammā akusalā. Imesu dhammesu ñāṇaṃ dhammapaṭisambhidā, tesaṃ vipāke ñāṇaṃ atthapaṭisambhidā’’ti (vibha. 730-731) –

Evaṃ uddhaccasahagatacittuppādaṃ uddharitvā tassa vipākopi uddhaṭoti kathamassa paṭisandhidānābhāvo sampaṭicchitabboti? Nāyaṃ paṭisandhidānaṃ sandhāya uddhaṭo. Atha kho pavattivipākaṃ sandhāya. **Paṭṭhāne** pana –

> ‘‘Sahajātā dassanena pahātabbā cetanā cittasamuṭṭhānānaṃ rūpānaṃ kammapaccayena paccayo, nānākkhaṇikā dassanena pahātabbā cetanā vipākānaṃ khandhānaṃ, kaṭattā ca rūpānaṃ kammapaccayena paccayo’’ti (paṭṭhā. 2.8.89) –

Dassanena pahātabbacetanāya eva sahajātanānākkhaṇikakammapaccayabhāvaṃ uddharitvā ‘‘sahajātā bhāvanāya pahātabbā cetanā cittasamuṭṭhānānaṃ rūpānaṃ kammapaccayena paccayo’’ti (paṭṭhā. 2.8.89) bhāvanāya pahātabbacetanāya sahajātakammapaccayabhāvova uddhaṭo, na pana nānākkhaṇikakammapaccayabhāvo, na ca nānākkhaṇikakammapaccayaṃ vinā paṭisandhiākaḍḍhanaṃ atthi, tasmā natthi tassa sabbathāpi paṭisandhidānanti. Yaṃ paneke vadanti ‘‘uddhaccacetanā ubhayavipākampi na deti paṭṭhāne nānākkhaṇikakammapaccayabhāvassa anuddhaṭattā’’ti, taṃ tesaṃ matimattaṃ **paṭisambhidāvibhaṅge** uddhaccasahagatānampi pavattivipākassa uddhaṭattā, **paṭṭhāne** ca paṭisandhivipākabhāvameva sandhāya nānākkhaṇikakammapaccayabhāvassa anuddhaṭattā. Yadi hi pavattivipākaṃ sandhāya nānākkhaṇikakammapaccayabhāvo vucceyya, tadā paṭisandhivipākampissa maññeyyunti labbhamānassapi pavattivipākassa vasena nānākkhaṇikakammapaccayabhāvo na vutto, tasmā na sakkā tassa pavattivipākaṃ nivāretuṃ. Tenāha **‘‘pavattiyaṃ panā’’**tyādi. **Ācariyabuddhamittā**dayo pana atthi uddhaccasahagataṃ bhāvanāya pahātabbampi. Atthi na bhāvanāya pahātabbampi, tesu bhāvanāya pahātabbaṃ sekkhasantānappavattaṃ, itaraṃ puthujjanasantānappavattaṃ, phaladānañca puthujjanasantānappavattasseva na itarassāti evaṃ uddhaccasahagataṃ dvidhā vibhajitvā ekassa ubhayavipākadānaṃ, ekassa sabbathāpi vipākābhāvaṃ vaṇṇenti. Yo panettha tesaṃ vinicchayo, yañca tassa nirākaraṇaṃ, yañca sabbathāpi vipākābhāvavādīnaṃ matapaṭikkhepanaṃ idha avuttaṃ, taṃ sabbaṃ **paramatthamañjūsādīsu,** visesato ca abhidhammatthavikāsiniyā nāma **abhidhammāvatārasaṃvaṇṇanāyaṃ** vuttanayena veditabbaṃ.

Sabbatthāpi kāmaloketi sugatiduggativasena sabbasmimpi kāmaloke. **Yathāraha**nti dvārārammaṇānurūpaṃ. Apāyesupi yaṃ nāgasupaṇṇādīnaṃ mahāsampattivisayaṃ vipākaviññāṇaṃ, yañca nirayavāsīnaṃ mahāmoggallānattheradassanādīsu uppajjati vipākaviññāṇaṃ, taṃ kusalakammasseva phalaṃ. Na hi akusalassa iṭṭhavipāko sambhavati. Vuttañhetaṃ ‘‘aṭṭhānametaṃ, bhikkhave, anavakāso, yaṃ akusalassa kammassa iṭṭho kanto vipāko saṃvijjatī’’ti (ma. ni. 3.131; a. ni. 1.284-286; vibha. 809), tasmā kusalakammaṃ apāyesupi ahetukavipākāni janeti. Aññabhūmikassa ca kammassa aññabhūmikavipākābhāvato kāmavirāgabhāvanāya kāmataṇhāvisayaviññāṇuppādanāyogato ekantasadisavipākattā ca mahaggatānuttarakusalānaṃ rūpāvacarakammena ahetukavipākuppattiyā abhāvato rūpalokepi yathārahaṃ rūpādivisayāni tāni abhinipphādetīti vuttaṃ ‘‘sabbatthāpi kāmaloke’’tyādi.

71. Evaṃ pana vipaccantaṃ kammaṃ soḷasakadvādasakaaṭṭhakavasena tidhā vipaccatīti dassetuṃ **‘‘tatthāpi’’**tyādi vuttaṃ. **Tatthāpī**ti evaṃ vipaccamānepi kusalakamme. **Ukkaṭṭha**nti kusalaparivāralābhato, pacchā āsevanappavattiyā vā visiṭṭhaṃ. Yañhi kammaṃ attano pavattikāle purimapacchābhāgappavattehi kusalakammehi parivāritaṃ, pacchā vā āsevanalābhena samudāciṇṇaṃ. Taṃ **ukkaṭṭhaṃ**. Yaṃ pana karaṇakāle akusalakammehi parivāritaṃ, pacchā vā ‘‘dukkaṭametaṃ mayā’’ti vippaṭisāruppādanena paribhāvitaṃ, taṃ **omaka**nti daṭṭhabbaṃ.

Paṭisandhinti ekameva paṭisandhiṃ. Na hi ekena kammena anekāsu jātīsu paṭisandhi hoti, pavattivipāko pana jātisatepi jātisahassepi hoti. Yathāha ‘‘tiracchānagate dānaṃ datvā sataguṇā dakkhiṇā pāṭikaṅkhitabbā’’ti (ma. ni. 3.379). Yasmā panettha ñāṇaṃ jaccandhādivipattinimittassa mohassa, sabbākusalasseva vā paṭipakkhaṃ, tasmā taṃsampayuttaṃ kammaṃ jaccandhādivipattipaccayaṃ na hotīti tihetukaṃ atidubbalampi samānaṃ duhetukapaṭisandhimeva ākaḍḍhati, nāhetukaṃ. Duhetukañca kammaṃ ñāṇasampayogābhāvato ñāṇaphaluppādane asamatthaṃ, yathā taṃ alobhasampayogābhāvato alobhaphaluppādane asamatthaṃ akusalakammanti taṃ atiukkaṭṭhampi samānaṃ duhetukameva paṭisandhiṃ ākaḍḍhati, na tihetukanti vuttaṃ **‘‘tihetukamomakaṃ duhetukamukkaṭṭhañcā’’**tyādi.

Ettha siyā – yathā **paṭisambhidāmagge** ‘‘gatisampattiyā ñāṇasampayutte aṭṭhannaṃ hetūnaṃ paccayā upapatti hotī’’ti (paṭi. ma. 1.231) kusalassa kammassa javanakkhaṇe tiṇṇaṃ, nikantikkhaṇe dvinnaṃ, paṭisandhikkhaṇe tiṇṇañca hetūnaṃ vasena aṭṭhannaṃ hetūnaṃ paccayā ñāṇasampayuttūpapatti, tathā ‘‘gatisampattiyā ñāṇavippayutte channaṃ hetūnaṃ paccayā upapatti hotī’’ti (paṭi. ma. 1.233) javanakkhaṇe dvinnaṃ, nikantikkhaṇe dvinnaṃ, paṭisandhikkhaṇe dvinnañca hetūnaṃ vasena channaṃ hetūnaṃ paccayā ñāṇavippayuttūpapatti vuttā, evaṃ ‘‘gatisampattiyā ñāṇavippayutte sattannaṃ hetūnaṃ paccayā upapatti hotī’’ti tihetukakammena duhetukapaṭisandhiyā avuttattā natthi tihetukassa duhetukapaṭisandhiākaḍḍhananti? Nayidamevaṃ duhetukomakakammena ahetukapaṭisandhiyā viya tihetukomakakammena sāmatthiyānurūpato duhetukapaṭisandhiyāva dātabbattā, kammasarikkhakavipākadassatthaṃ pana **mahātherena** sāvaseso pāṭho kato. Itarathā ‘‘catunnaṃ hetūnaṃ paccayā’’ti vacanābhāvato duhetukakammena ahetukūpapattiyāpiabhāvo āpajjati, tasmā yathā sugatiyaṃ jaccandhabadhirādivipattiyā ahetukūpapattiṃ vajjetvā gatisampattiyā sahetukūpapattidassanatthaṃ duhetukūpapatti eva uddhaṭā, na ahetukūpapatti, evaṃ kammasarikkhakavipākadassanatthaṃ tihetukakammena tihetukūpapatti eva uddhaṭā, na duhetukūpapatti, na pana alabbhanatoti daṭṭhabbaṃ.

74. Evaṃ ekāya cetanāya soḷasa vipākāni ettheva dvādasakamaggo ahetukaṭṭhakampīti pavattassa **tipiṭakacūḷanāgatthera**vādassa vasena vipākappavattiṃ dassetvā idāni ekāya cetanāya dvādasa vipākāni ettheva dasakamaggo ahetukaṭṭhakampīti āgatassa **moravāpīvāsīmahādhammarakkhitatthera**vādassapi vasena dassetuṃ **asaṅkhāraṃ sasaṅkhāravipākānī’’**tyādi vuttaṃ. Yathā mukhe calite ādāsatale mukhanimittaṃ calati, evaṃ asaṅkhārakusalassa asaṅkhāravipākova hoti, na sasaṅkhāroti evaṃ āgamanatova saṅkhārabhedoti ayametthādhippāyo. Yasmā pana vipākassa saṅkhārabhedo paccayavasena icchito, na kammavasena, tasmā esa kecivādo kato.

Tesanti tesaṃ evaṃvādīnaṃ. **Yathākkama**nti tihetukukkaṭṭhādīnaṃ anukkamena. **Dvādasa vipākānī**ti tihetukukkaṭṭhaasaṅkhārikasasaṅkhārikakammassa vasena yathākkamaṃ sasaṅkhārikacatukkavajjitāni, asaṅkhārikacatukkavajjitāni ca **dvādasa vipākāni,** tathā tihetukomakassa, duhetukukkaṭṭhassa ca kammassa vasena duhetukasasaṅkhāradvayavajjitāni, duhetukāsaṅkhāradvayavajjitāni ca **dasa vipākāni,** duhetukomakassa vasena duhetukadvayavajjitāni ca **aṭṭha vipākāni** yathāvuttassa ‘‘tihetukamukkaṭṭha’’ntyādinā vuttanayassa **anusārena** anussaraṇena **yathāsambhavaṃ** tassa tassa sambhavānurūpato uddise.

75. Parito attaṃ khaṇḍitaṃ viya appānubhāvanti **parittaṃ**. Pakaṭṭhabhāvaṃ nītanti **paṇītaṃ,** ubhinnaṃ majjhe bhavaṃ **majjhimaṃ**. Tattha ‘‘paṭiladdhamattaṃ anāsevitaṃ paritta’’nti avisesatova **aṭṭhakathāyaṃ** vuttaṃ, tathā ‘‘nātisubhāvitaṃ aparipuṇṇavasībhāvaṃ majjhimaṃ. Ativiya subhāvitaṃ pana sabbaso paripuṇṇavasībhāvaṃ paṇīta’’nti. **Ācariyena** panettha parittampi īsakaṃ laddhāsevanamevādhippetanti dissati. Tathā hānena **nāmarūpaparicchede** –

‘‘Samānāsevane laddhe, vijjamāne mahabbale;
Aladdhā tādisaṃ hetuṃ, abhiññā na vipaccatī’’ti. (nāma. pari. 474);

Samānabhūmikatova āsevanalābhena balavabhāvato mahaggatadhammānaṃ vipākadānaṃ vatvā tadabhāvato abhiññāya avipaccanaṃ vuttaṃ. Hīnehi chandacittavīriyavīmaṃsāhi nibbattitaṃ vā **parittaṃ**. Majjhimehi chandādīhi **majjhimaṃ**. Paṇītehi **paṇīta**nti alamatippapañcena.

84. **Pañcamajjhānaṃ bhāvetvā**ti abhiññābhāvaṃ asampattaṃ pañcamajjhānaṃ tividhampi bhāvetvā. Abhiññābhāvappattassa pana avipākabhāvo ‘‘aladdhā tādisa’’ntyādinā (nāma. pari. 474) **ācariyena** sādhito. **Mūlaṭīkākārā**dayo pana aññathāpi taṃ sādhenti. Taṃ pana saṅkhepato, tattha tattha vitthārato ca **abhidhammatthavikāsiniyaṃ** vuttanayena daṭṭhabbaṃ. **Saññāvirāgaṃ bhāvetvā**ti ‘‘saññā rogo, saññā gaṇḍo’’tyādinā, ‘‘dhī cittaṃ dhibbataṃ citta’’ntyādinā vā nayena arūpappavattiyā ādīnavadassanena tadabhāve ca paṇītabhāvasanniṭṭhānena vāyokasiṇe kesañci matena paricchinnākāsakasiṇe vā bhāvanābalena tena paṭilabhitabbabhāve arūpassa anibbattisabhāvāpādanavasena arūpavirāgabhāvanaṃ bhāvetvā aññasattesu uppajjanti kammakiriyavādino titthiyā evātyadhippāyo. Te pana yena iriyāpathena idha maranti. Teneva tattha nibbattantīti daṭṭhabbaṃ.

86. **Anāgāmino pana suddhāvāsesu uppajjantī**ti anāgāminoyeva ariyā puthujjanādikāle, pacchāpi vā pañcamajjhānaṃ tividhampi bhāvetvā saddhādiindriyavemattatānukkamena pañcasu suddhāvāsesu uppajjanti.

87. Yathākkamaṃ bhāvetvā yathākkamaṃ āruppesu uppajjantīti yojanā **yathākkama**nti ca paṭhamāruppādianukkamena. Sabbampi cetaṃ tassa tasseva jhānassa āveṇikabhūmivasena vuttaṃ. Nikantiyā pana sati puthujjanādayo yathāladdhajjhānassa bhūmibhūtesu suddhāvāsavajjitesu yattha katthaci nibbattanti, tathā kāmabhavepi kāmāvacarakammabalena. ‘Ijjhati, bhikkhave, sīlavato cetopaṇidhi visuddhattā’ti (a. ni. 8.35) hi vuttaṃ. Anāgāmino pana kāmarāgassa sabbaso pahīnattā kāmabhavesu nikantiṃ na uppādentīti kāmalokavajjite yathāladdhajjhānabhūmibhūte yattha katthaci nibbattanti. Suddhāvāsesu hi anāgāminoyeva nibbattantīti niyamo atthi. Te pana aññattha na nibbattantīti niyamo natthi. Evañca katvā vuttaṃ **ācariyena** –

‘‘Suddhāvāsesvanāgāmi-puggalāvopapajjare;
Kāmadhātumhi jāyanti, anāgāmivivajjitā’’ti. (parama. vi. 205);

Sukkhavipassakāpi panete maraṇakāle ekanteneva samāpattiṃ nibbattenti samādhimhi paripūrakārībhāvatoti daṭṭhabbaṃ. ‘‘Itthiyopi pana ariyā vā anariyā vā aṭṭhasamāpattilābhiniyo brahmapārisajjesuyeva nibbattantī’’ti **aṭṭhakathāyaṃ** (vibha. aṭṭha. 809; a. ni. aṭṭha. 1.1.279 ādayo; ma. ni. aṭṭha. 3.130) vuttaṃ. Apicettha vehapphalaakaniṭṭhacatutthāruppabhavānaṃ seṭṭhabhavabhāvato tattha nibbattā ariyā aññattha nuppajjanti, tathā avasesesu uparūpari brahmalokesu nibbattā heṭṭhimaheṭṭhimesu. Vuttañhetaṃ **ācariyena** –

‘‘Vehapphale akaniṭṭhe, bhavagge ca patiṭṭhitā;
Na punāññattha jāyanti, sabbe ariyapuggalā;
Brahmalokagatā heṭṭhā, ariyā nopapajjare’’ti. (nāma. pari. 452-453);

Kammacatukkavaṇṇanā niṭṭhitā.

Cutipaṭisandhikkamavaṇṇanā

89. **‘‘Āyukkhayenā’’**tyādīsu satipi kammānubhāve taṃtaṃgatīsu yathāparicchinnassa āyuno parikkhayena maraṇaṃ **āyukkhayamaraṇaṃ**. Satipi tattha tattha paricchinnāyusese gatikālādipaccayasāmaggiyañca taṃtaṃbhavasādhakassa kammuno pariniṭṭhitavipākattā maraṇaṃ **kammakkhayamaraṇaṃ**. Āyukammānaṃ samakameva parikkhīṇattā maraṇaṃ **ubhayakkhayamaraṇaṃ**. Satipi tasmiṃ duvime purimabhavasiddhassa kassaci upacchedakakammuno balena satthaharaṇādīhi upakkamehi upacchijjamānasantānānaṃ, guṇamahantesu vā katena kenaci upakkamena āyūhitaupacchedakakammunā paṭibāhitasāmatthiyassa kammassa taṃtaṃattabhāvappavattane asamatthabhāvato dusimārakalāburājādīnaṃ viya taṅkhaṇeyeva ṭhānācāvanavasena pavattamaraṇaṃ **upacchedakamaraṇaṃ** nāma. Idaṃ pana nerayikānaṃ uttarakuruvāsīnaṃ kesañci devānañca na hoti. Tenāhu –

‘‘Upakkamena vā kesañcupacchedakakammunā’’ti. (sa. sa. 62);

Maraṇassa uppatti pavatti **maraṇuppatti**.

90. **Maraṇakāle**ti maraṇāsannakāle. **Yathāraha**nti taṃtaṃgatīsu uppajjanakasattānurūpaṃ, katthaci pana anuppajjamānassa khīṇāsavassa yathopaṭṭhitaṃ nāmarūpadhammādikameva cutipariyosānānaṃ gocarabhāvaṃ gacchati, na kammakammanimittādayo. **Upaladdhapubba**nti cetiyadassanādivasena pubbe **upaladdhaṃ. Upakaraṇabhūta**nti pupphādivasena upakaraṇabhūtaṃ. **Upalabhitabba**nti anubhavitabbaṃ. **Upabhogabhūta**nti accharāvimānakapparukkhanirayaggiādikaṃ upabhuñjitabbaṃ. Accharāvimānakapparukkhamātukucchiādigataṃ hi rūpāyatanaṃ sugatinimittaṃ. Nirayagginirayapālādigataṃ duggatinimittaṃ. Gatiyā nimittaṃ **gatinimittaṃ**.

Kammabalenāti paṭisandhinibbattakassa kusalākusalakammassa ānubhāvena. **Channaṃ dvārāna**nti vakkhamānanayena yathāsambhavaṃ channaṃ upapattidvārānaṃ, yadi kusalakammaṃ vipaccati, tadā parisuddhaṃ kusalacittaṃ pavattati, atha akusalakammaṃ, tadā upakkiliṭṭhaṃ akusalacittanti āha **‘‘vipaccamānaka…pe… kiliṭṭhaṃ vā’’**ti. Tenāha bhagavā ‘‘nimittassādagadhitaṃ vā, bhikkhave, viññāṇaṃ tiṭṭhamānaṃ tiṭṭhati, anubyañjanassādagadhitaṃ vā, tasmiṃ ce samaye kālaṃ karoti, ṭhānametaṃ vijjati, yaṃ dvinnaṃ gatīnaṃ aññataraṃ gatiṃ upapajjeyya nirayaṃ vā tiracchānayoniṃ vā’’ti (saṃ. ni. 4.235). **Tatthoṇataṃ vā**ti tasmiṃ upapajjitabbabhave oṇataṃ viya, tatthoṇataṃ evāti vā padacchedo. **‘‘Bāhullenā’’**ti ettha adhippāyo ‘‘yebhuyyena bhavantare’’ti ettha vuttanayena daṭṭhabbo. Atha vā ‘‘yathāraha’’nti imināva so sakkā saṅgahetunti **‘‘bāhullenā’’**ti iminā sahasā occhijjamānajīvitānaṃ saṇikaṃ marantānaṃ viya na abhikkhaṇamevāti dīpitanti viññāyati. **Abhinavakaraṇavasenā**ti taṅkhaṇe kariyamānaṃ viya attānaṃ abhinavakaraṇavasena.

91. **Paccāsannamaraṇassā**ti ekavīthippamāṇāyukavasena, tato vā kiñci adhikāyukavasena samāsannamaraṇassa. **Vīthicittāvasāne**ti tadārammaṇapariyosānānaṃ, javanapariyosānānaṃ vā vīthicittānaṃ avasāne. Tattha ‘‘kāmabhavato cavitvā tattheva uppajjamānānaṃ tadārammaṇapariyosānāni, sesānaṃ javanapariyosānānī’’ti **dhammānusāraṇiyaṃ** vuttaṃ. **Bhavaṅgakkhayevā**ti yadi ekajavanavīthito adhikatarāyuseso siyā, tadā bhavaṅgāvasāne vā uppajjitvā nirujjhati. Atha ekacittakkhaṇāyuseso siyā, tadā vīthicittāvasāne, tañca atītakammādivisayameva. **‘‘Tassānantaramevā’’**ti iminā antarābhavavādimataṃ paṭikkhipati.

Yathārahanti kammakaraṇakālassa, vipākadānakālassa ca anurūpavasena. Atha vā vipaccamānakakammānurūpaṃ anusayavasena, javanasahajātavasena vā pavattianurūpatotyattho. Nanu ca ‘‘avijjānusayaparikkhittenā’’tyādi vuttaṃ. Javanasahajātānañca kathaṃ anusayabhāvoti? Nāyaṃ doso anusayasadisatāya tāsampi anusayavohārabhāvato. Itarathā akusalakammasahajātānaṃ bhavataṇhāsahajātānaṃ vā cutiāsannajavanasahajātānañca saṅgaho na siyā. Avijjāva appahīnaṭṭhena anusayanato pavattanato anusayo, tena parikkhittena parivāritena. Taṇhānusayova mūlaṃ padhānaṃ sahakārīkāraṇabhūtaṃ imassāti **taṇhānusayamūlako. Saṅkhārenā**ti kusalākusalakammena kammasahajātaphassādidhammasamudāyena cutiāsannajavanasahajātena vā, tena janiyamānaṃ. Avijjāya hi paṭicchannādīnavavisaye taṇhā nāmeti, khipanakasaṅkhārasammatā yathāvuttasaṅkhārā khipanti, yathāhu –

‘‘Avijjātaṇhāsaṅkhāra-sahajehi apāyinaṃ;
Visayādīnavacchādinamanakkhipakehi tu.

‘‘Appahīnehi sesānaṃ, chādanaṃ namanampi ca;
Khipakā pana saṅkhārā, kusalāva bhavantihā’’ti. (sa. sa. 164-165);

Sampayuttehi pariggayhamānanti attanā sampayuttehi phassādīhi dhammehi sampayuttapaccayādinā parivāretvā gayhamānaṃ, **sahajātānamadhiṭṭhānabhāvena pubbaṅgamabhūta**nti attanā sahajātānaṃ patiṭṭhānabhāvena padhānabhūtaṃ. ‘‘Manopubbaṅgamā dhammā’’ti (dha. pa. 1-2) hi vuttaṃ. **Bhavantarapaṭisandhānavasenā**ti purimabhavantarassa, pacchimabhavantarassa ca aññamaññaṃ ekābaddhaṃ viya paṭisandahanavasena uppajjamānameva patiṭṭhāti, na ito gantvātyadhippāyo. Na hi purimabhavapariyāpanno koci dhammo bhavantaraṃ saṅkamati, nāpi purimabhavapariyāpannahetūhi vinā uppajjati paṭighosapadīpamuddā viyāti alamatippapañcena.

92. Mandaṃ hutvā pavattāni **mandappavattāni**. Paccuppannārammaṇesu āpāthagatesu manodvāre gatinimittavasena, pañcadvāre kammanimittavasenātyadhippāyo. **Paṭisandhibhavaṅgānampi paccuppannārammaṇatā labbhatī**ti manodvāre tāva paṭisandhiyā catunnaṃ bhavaṅgānañca, pañcadvāre pana paṭisandhiyāva paccuppannārammaṇabhāvo labbhati. Tathā hi kassaci manodvāre āpāthamāgataṃ paccuppannaṃ gatinimittaṃ ārabbha uppannāya tadārammaṇapariyosānāya cittavīthiyā anantaraṃ cuticitte uppanne tadanantaraṃ pañcacittakkhaṇāyuke ārammaṇe pavattāya paṭisandhiyā catunnaṃ bhavaṅgānaṃ, pañcadvāre ca ñātakādīhi upaṭṭhāpitesu deyyadhammesu vaṇṇādike ārabbha yathārahaṃ pavattāya cittavīthiyā cuticittassa ca anantaraṃ ekacittakkhaṇāyuke ārammaṇe pavattāya paṭisandhiyā paccuppannārammaṇe pavatti upalabbhatīti ayamettha saṅkhepo, vitthāro pana **visuddhimagge**(visuddhi. 2.620 ādayo) **vibhaṅgaṭṭhakathāyaṃ** (vibha. aṭṭha. 227) vā saṅkhārapaccayāviññāṇapadavaṇṇanāyaṃ vuttanayena daṭṭhabbo. **Chadvāraggahita**nti kammanimittaṃ chadvāraggahitaṃ, gatinimittaṃ chaṭṭhadvāraggahitanti yathāsambhavaṃ yojetabbaṃ. Apare pana avisesato vaṇṇenti. **Saccasaṅkhepe**pi tenevādhippāyena idaṃ vuttaṃ –

‘‘Pañcadvāre siyā sandhi, vinā kammaṃ dvigocare’’ti; (Sa. sa. 173);

Aṭṭhakathāyaṃ (visuddhi. 2.624-625; vibha. aṭṭha. 227) pana ‘‘gatinimittaṃ manodvāre āpāthamāgacchatī’’ti vuttattā, tadārammaṇāya ca pañcadvārikapaṭisandhiyā adassitattā, **mūlaṭīkā**dīsu ca ‘‘kammabalena upaṭṭhāpitaṃ vaṇṇāyatanaṃ supinaṃ passantassa viya dibbacakkhussa viya ca manodvāreyeva gocarabhāvaṃ gacchatī’’ti (visuddhi. mahā. 2.623) niyametvā vuttattā tesaṃ vacanaṃ na sampaṭicchanti ācariyā. ‘‘Paccuppannañcā’’ti ettha gatinimittaṃ tāva paccuppannārammaṇaṃ yujjati, kammanimittaṃ pana paṭisandhijanakakammasseva nimittabhūtaṃ adhippetanti kathaṃ tassa cutiāsannajavanehi gahitassa paccuppannabhāvo sambhavati. Na hi tadeva ārammaṇupaṭṭhāpakaṃ, tadeva paṭisandhijanakaṃ bhaveyya upacitabhāvābhāvato anassāditattā ca. ‘‘Katattā upacitattā’’ti (dha. sa. 431) hi vacanato punappunaṃ laddhāsevanameva kammaṃ paṭisandhiṃ ākaḍḍhati. **Paṭisambhidāmagge** (paṭi. ma. 1.232) ca nikantikkhaṇe dvinnaṃ hetūnaṃ paccayāpi sahetukapaṭisandhiyā vuttattākatūpacitampi kammaṃ taṇhāya assāditameva vipākaṃ abhinipphādeti, tadā ca paṭisandhiyā samānavīthiyaṃ viya pavattamānāni cutiāsannajavanāni kathaṃ punappunaṃ laddhāsevanāni siyuṃ, kathañca tāni tadā kaṇhāya parāmaṭṭhāni. Apica paccuppannaṃ kammanimittaṃ cutiāsannappavattānaṃ pañcadvārikajavanānaṃ ārammaṇaṃ hoti. ‘‘Pañcadvārikakammañca paṭisandhinimittakaṃ na hoti paridubbalabhāvato’’ti **aṭṭhakathāyaṃ** (visuddhi. 2.620; vibha. aṭṭha. 227) vuttanti saccametaṃ. Ñātakādīhi upaṭṭhāpitesu pana pupphādīsu sannihitesveva maraṇasambhavato tattha vaṇṇādikaṃ ārabbha cutiāsannavīthito purimabhāgappavattānaṃ paṭisandhijananasamatthānaṃ manodvārikajavanānaṃ ārammaṇabhūtena saha samānattā tadekasantatipatitaṃ cutiāsannajavanaggahitampi paccuppannaṃ vaṇṇādikaṃ kammanimittabhāvena vuttaṃ. Evañca katvā vuttaṃ **ānandācariyena** ‘‘pañcadvāre ca āpāthamāgacchantaṃ paccuppannaṃ kammanimittaṃ āsannakatakammārammaṇasantatiyaṃ uppannaṃ, taṃsadisañca daṭṭhabba’’nti (vibha. mūlaṭī. 227; visuddhi. mahā. 2.623).

94. **Yathārahan**ti dutiyacatutthapaṭhamatatiyānaṃ paṭisandhīnaṃ anurūpato.

98. Āruppacutiyā paraṃ heṭṭhimāruppavajjitā āruppapaṭisandhiyo honti uparūpariarūpīnaṃ heṭṭhimaheṭṭhimakammassa anāyūhanato, upacārajjhānassa pana balavabhāvato tassa vipākabhūtā kāmatihetukā paṭisandhiyo honti. Rūpāvacaracutiyā paraṃ ahetukarahitā upacārajjhānānubhāveneva duhetukatihetukapaṭisandhiyo siyuṃ, kāmatihetumhā cutito paraṃ sabbā eva kāmarūpārūpabhavapariyāpannā yathārahaṃ ahetukādipaṭisandhiyo siyuṃ. Itaro duhetukāhetukacutito paraṃ kāmesveva bhavesu tihetukādipaṭisandhiyo siyuṃ.

Cutipaṭisandhikkamavaṇṇanā niṭṭhitā.

99. Paṭisandhiyā nirodhassa anantarato **paṭisandhinirodhānantarato. Tadeva citta**nti taṃsadisatāya tabbohārappavattattā tadeva cittaṃ yathā ‘‘tāniyeva osadhānī’’ti. **Asati vīthicittuppāde**ti antarantarā vīthicittānaṃ uppāde asati, cuticittaṃ hutvā nirujjhati tadeva cittanti sambandho.

101. **Parivattantā pavattanti** yāva vaṭṭamūlasamucchedātyadhippāyo.

102. Yathā **iha** bhavepaṭisandhi ceva bhavaṅgañca vīthiyo ca cuti ca, tathā puna bhavantare paṭisandhibhavaṅganti evamādikā ayaṃ cittasantati parivattatīti yojanā. Keci pana imasmiṃ paricchede vīthimuttasaṅgahasseva dassitattā paṭisandhibhavaṅgacutīnameva idha gahaṇaṃ yuttantyādhippāyena ‘‘paṭisandhibhavaṅgavīthiyo’’ti imassa paṭisandhibhavaṅgappavāhāti atthaṃ vadanti, taṃ tesaṃ matimattaṃ pavattisaṅgahadassanāvasāne tattha saṅgahitānaṃ sabbesameva nigamanassa adhippetattā. Evañhi sati ‘‘paṭisaṅkhāya panetamaddhuva’’nti ettha sabbesameva eta-saddena parāmasanaṃ suṭṭhu upapannaṃ hoti. **Etaṃ** yathāvuttaṃ vaṭṭapavattaṃ **addhuvaṃ** aniccaṃ palokadhammaṃ **paṭisaṅkhāya** paccavekkhitvā **budhā** paṇḍitā **cirāya** cirakālaṃ subbatā hutvā **accutaṃ** dhuvaṃ acavanadhammaṃ **padaṃ** nibbānaṃ **adhigantvā** maggaphalañāṇena sacchikatvā tatoyeva suṭṭhu samucchinnasinehabandhanā **samaṃ** nirupadhisesanibbānadhātuṃ **essanti** pāpuṇissanti.

Iti abhidhammatthavibhāviniyā nāma abhidhammatthasaṅgahavaṇṇanāya

Vīthimuttaparicchedavaṇṇanā niṭṭhitā.

6. Rūpaparicchedavaṇṇanā

1. Evaṃ tāva cittacetasikavasena duvidhaṃ abhidhammatthaṃ dassetvā idāni rūpaṃ, tadanantarañca nibbānaṃ dassetumārabhanto āha **‘‘ettāvatā’’**tyādi. **Sappabhedappavattikā** uddesaniddesapaṭiniddesavasena tīhi paricchedehi vuttappabhedavanto, pavattipaṭisandhivasena dvīhi paricchedehi vuttappavattivanto ca **cittacetasikā dhammā ettāvatā** pañcahi paricchedehi vibhattā **hi** yasmā, idāni yathānuppattaṃ rūpaṃ pavuccatīti yojanā.

2. Idāni yathāpaṭiññātarūpavibhāgatthaṃ mātikaṃ ṭhapetuṃ **‘‘samuddesā’’**tyādi vuttaṃ. Saṅkhepato uddisanaṃ **samuddeso**. Ekavidhādivasena vibhajanaṃ **vibhāgo,** samuṭṭhāti etasmā phalanti **samuṭṭhānaṃ,** kammādayo rūpajanakapaccayā. Cakkhudasakādayo **kalāpā. Pavattikkamato ce**ti bhavakālasattabhedena rūpānaṃ uppattikkamato.

Rūpasamuddesavaṇṇanā

3. Upādinnānupādinnasantānesu sasambhāradhātuvasena mahantā hutvā bhūtā pātubhūtāti **mahābhūtā** (dha. sa. aṭṭha. 584). Athavā anekavidhaabbhutavisesadassanena, anekābhūtadassanena vā mahantāni abbhutāni, abhūtāni vā etesūti mahābhūtā, māyākārādayo. Tehi samānā sayaṃ anīlādisabhāvāneva nīlādiupādāyarūpadassanāditoti **mahābhūtā**. Manāpavaṇṇasaṇṭhānādīhi vā sattānaṃ vañcikā yakkhiniādayo viya manāpaitthipurisarūpadassanādinā sattānaṃ vañcakattā mahantāni abhūtāni etesūti **mahābhūtā**. Vuttampi hetaṃ –

> ‘‘Mahantā pātubhūtāti, mahābhūtasamāti vā;
> Vañcakattā abhūtena, ‘mahābhūtā’ti sammatā’’ti. (abhidha. 626);

Atha vā mahantapātubhāvato mahantāni bhavanti etesu upādārūpāni, bhūtāni cāti **mahābhūtāni**. Mahābhūte upādāya pavattaṃ rūpaṃ **upādāyarūpaṃ**. Yadi evaṃ ‘‘ekaṃ mahābhūtaṃ paṭicca tato mahābhūtā’’tyādivacanato (paṭṭhā. 1.1.53) ekekamahābhūtā sesamahābhūtānaṃ nissayā hontīti tesampi upādāyarūpatāpasaṅgoti? Nayidamevaṃ upādāyeva pavattarūpānaṃ taṃsamaññāsiddhito. Yañhi mahābhūte upādiyati, sayañca aññehi upādīyati. Na taṃ upādāyarūpaṃ. Yaṃ pana upādīyateva, na kenaci upādīyati, tadeva upādāyarūpanti natthi bhūtānaṃ tabbohārappasaṅgo. Apica catunnaṃ mahābhūtānaṃ upādāyarūpanti upādāyarūpalakkhaṇanti natthi tayo upādāya pavattānaṃ upādāyarūpatāti.

4. Pathanaṭṭhena pathavī, tarupabbatādīnaṃ pakatipathavī viya sahajātarūpānaṃ patiṭṭhānabhāvena pakkhāyati, upaṭṭhātīti vuttaṃ hoti, pathavī eva dhātu salakkhaṇadhāraṇādito nissattanijjīvaṭṭhena sarīraselāvayavadhātusadisattā cāti **pathavīdhātu**. Āpeti sahajātarūpāni pattharati, āpāyati vā brūheti vaḍḍhetīti **āpo**. Tejeti paripāceti, niseti vā tikkhabhāvena sesabhūtattayaṃ usmāpetīti **tejo**. Vāyati desantaruppattihetubhāvena bhūtasaṅghātaṃ pāpetīti **vāyo**. Catassopi panetā yathākkamaṃ kathinattadavattauṇhattavitthambhanattalakkhaṇāti daṭṭhabbaṃ.

5. Cakkhādīnaṃ vacanattho heṭṭhā kathitova. **Pasādarūpaṃ nāma** catunnaṃ mahābhūtānaṃ pasannabhāvahetukattā. Taṃ pana yathākkamaṃ daṭṭhukāmatāsotukāmatāghāyitukāmatāsāyitukāmatāphusitukāmatānidānakammasamuṭṭhānabhūtappasādalakkhaṇaṃ. Tattha cakkhu tāva majjhe kaṇhamaṇḍalassa ūkāsirappamāṇe abhimukhe ṭhitānaṃ sarīrasaṇṭhānuppattipadese telamiva picupaṭalāni sattakkhipaṭalāni byāpetvā dhāraṇanahāpanamaṇḍanabījanakiccāhi catūhi dhātīhi viya khattiyakumāro sandhāraṇabandhanaparipācanasamudīraṇakiccāhi catūhi dhātūhi katūpakāraṃ utucittāhārehi upatthambhiyamānaṃ āyunā paripāliyamānaṃ vaṇṇādīhi parivāritaṃ yathāyogaṃ cakkhuviññāṇādīnaṃ vatthudvārabhāvaṃ sadhentaṃ pavattati, itaraṃ ‘‘sasambhāracakkhū’’ti vuccati. Evaṃ sotādayopi yathākkamaṃ sotabilabbhantare aṅgulivedhanākāraṃ upacitatanutambalomaṃ, nāsikabbhantare ajapadasaṇṭhānaṃ, jivhāmajjhe uppaladalaggasaṇṭhānaṃ padesaṃ abhibyāpetvā pavattanti, itaraṃ pana ṭhapetvā kammajatejassa patiṭṭhānaṭṭhānaṃ kesaggalomagganakhaggasukkhacammāni ca avasesaṃ sakalasarīraṃ pharitvā pavattati. Evaṃ santepi itarehi tassa saṅkaro na hoti bhinnanissayalakkhaṇattā. Ekanissayānipi hi rūparasādīni lakkhaṇabhedato asaṃkiṇṇāti kiṃ pana bhinnanissayā pasādā.

6. Āpodhātuyā sukhumabhāvena phusituṃ asakkuṇeyyattā vuttaṃ **‘‘āpodhātu vivajjitaṃ bhūtattayasaṅkhāta’’**nti. Kiñcāpi hi sītatā phusitvā gayhati, sā pana tejoyeva. Mande hi uṇhatte sītabuddhi sītatāsaṅkhātassa kassaci guṇassa abhāvato. Tayidaṃ sītabuddhiyā anavaṭṭhitabhāvato viññāyati pārāpāre viya. Tathā hi ghammakāle ātape ṭhatvā chāyaṃ paviṭṭhānaṃ sītabuddhi hoti, tattheva cirakālaṃ ṭhitānaṃ uṇhabuddhi. Yadi ca āpodhātu sītatā siyā, uṇhabhāvena saha ekasmiṃ kalāpe upalabbheyya, na cevaṃ upalabbhati, tasmā viññāyati ‘‘na āpodhātu sītatā’’ti. Ye pana ‘‘davatā āpodhātu, sā ca phusitvā gayhatī’’ti vadanti, te vattabbā ‘‘davatā nāma phusitvā gayhatīti idaṃ āyasmantānaṃ abhimānamattaṃ saṇṭhāne viyā’’ti. Vuttañhetaṃ porāṇehi –

> ‘‘Davatāsahavuttīni, tīṇi bhūtāni samphusaṃ;

Davataṃ samphusāmīti, lokoyamabhimaññati.

‘‘Bhūte phusitvā saṇṭhānaṃ, manasā gaṇhato yathā;
Paccakkhato phusāmīti, viññeyyā davatā tathā’’ti.

Gocararūpaṃ nāma pañcaviññāṇavisayabhāvato. Gāvo indriyāni caranti etthāti gocaranti hi ārammaṇassetaṃ nāmaṃ. Taṃ panetaṃ pañcavidhampi yathākkamaṃ cakkhuviññāṇādīnaṃ gocarabhāvalakkhaṇaṃ, cakkhādipaṭihananalakkhaṇaṃ vā.

7. Itthiyā bhāvo **itthattaṃ** (dha. sa. aṭṭha. 632). Purisassa bhāvo **purisattaṃ**. Tattha itthiliṅganimittakuttākappahetubhāvalakkhaṇaṃ itthattaṃ, purisaliṅgādihetubhāvalakkhaṇaṃ purisattaṃ. Tattha itthīnaṃ aṅgajātaṃ **itthiliṅgaṃ**. Sarādhippāyā **itthinimittaṃ** ‘‘itthī’’ti sañjānanassa paccayabhāvato. Avisadaṭhānagamananisajjādi **itthikuttaṃ**. Itthisaṇṭhānaṃ **itthākappo**. Purisaliṅgādīnipi vuttanayena daṭṭhabbāni. **Aṭṭhakathāyaṃ** pana aññathā itthiliṅgādīni vaṇṇitāni. Taṃ pana evaṃ saṅgahetvā vadanti –

‘‘Liṅgaṃ hatthādisaṇṭhānaṃ, nimittaṃ mihitādikaṃ;
Kuttaṃ suppādinā kīḷā, ākappo gamanādika’’nti.

Bhāvarūpaṃ nāma bhavati etena itthādiabhidhānaṃ, buddhi cāti katvā. Taṃ panetaṃ kāyindriyaṃ viya sakalasarīraṃ pharitvā tiṭṭhati.

8. Hadayameva manodhātumanoviññāṇadhātūnaṃ nissayattā vatthu cāti **hadayavatthu**. Tathā hi taṃ dhātudvayanissayabhāvalakkhaṇaṃ, tañca hadayakosabbhantare aḍḍhapasatamattaṃ lohitaṃ nissāya pavattati. **Rūpakaṇḍe** avuttassapi panetassa āgamato, yuttito ca atthibhāvo daṭṭhabbo. Tattha, taṃ rūpaṃ nissāya manodhātu ca manoviññāṇadhātu ca vattanti ‘‘yaṃ rūpaṃ manodhātuyā ca manoviññāṇadhātuyā ca taṃsampayuttakānañca dhammānaṃ nissayapaccayena paccayo’’ti (paṭṭhā. 1.1.8) evamāgataṃ paṭṭhānavacanaṃ āgamo. Yutti panevaṃ daṭṭhabbā –

‘‘Nipphannabhūtikādhārā, dve dhātū kāmarūpinaṃ;
Rūpānubandhavuttittā, cakkhuviññāṇādayo viya.

‘‘Cakkhādinissitānetā, tassaññādhārabhāvato;
Nāpi rūpādike tesaṃ, bahiddhāpi pavattito.

‘‘Na cāpi jīvitaṃ tassa, kiccantaraniyuttito;
Na ca bhāvadvayaṃ tasmiṃ, asantepi pavattito.

‘‘Tasmā tadaññaṃ vatthu taṃ, bhūtikanti vijāniyaṃ;
Vatthālambadukānantu, desanābhedato idaṃ;
Dhammasaṅgaṇipāṭhasmiṃ, na akkhātaṃ mahesinā’’ti.

9. Jīvanti tenāti jīvitaṃ, tadeva kammajarūpaparipālane ādhipaccayogato indriyanti **jīvitindriyaṃ**. Tathā hetaṃ kammajarūpaparipālanalakkhaṇaṃ. Yathāsakaṃ khaṇamattaṭṭhāyīnampi hi sahajātānaṃ pavattihetubhāveneva anupālakaṃ. Na hi tesaṃ kammaṃyeva ṭhitikāraṇaṃ hoti āhārajādīnaṃ āhārādi viya kammassa taṅkhaṇābhāvato. Idaṃ pana saha pācanagginā anavasesaupādinnakāyaṃ byāpetvā pavattati.

10. Kabaḷaṃ katvā ajjhoharīyatīti **kabaḷīkāro āhāro,** idañca savatthukaṃ katvā āhāraṃ dassetuṃ vuttaṃ. Sendriyakāyopatthambhanahetubhūtā pana aṅgamaṅgānusārī rasaharasaṅkhātā ajjhoharitabbāhārasinehabhūtā ojā idha āhārarūpaṃ nāma. Tathā hetaṃ sendriyakāyopatthambhanahetubhāvalakkhaṇaṃ, ojaṭṭhamakarūpāharaṇalakkhaṇaṃ vā.

11. Kakkhaḷattādinā attano attano sabhāvena upalabbhanato **sabhāvarūpaṃ nāma**. Uppādādīhi, aniccatādīhi vā lakkhaṇehi sahitanti **salakkhaṇaṃ**. Paricchedādibhāvaṃ vinā attano sabhāveneva kammādīhi paccayehi nipphannattā **nippharūpaṃ nāma**. Ruppanasabhāvo rūpaṃ, tena yuttampi rūpaṃ, yathā ‘‘arisaso, nīluppala’’nti, svāyaṃ rūpa-saddo ruḷhiyā ataṃsabhāvepi pavattatīti aparena rūpa-saddena visesetvā **‘‘rūparūpa’’**nti vuttaṃ yathā ‘‘dukkhadukkha’’nti. Paricchedādibhāvaṃ atikkamitvā sabhāveneva upalabbhanato lakkhaṇattayāropanena sammasituṃ arahattā **sammasanarūpaṃ**.

12. Na kassatīti akāso. Akāsoyeva ākāso, nijjīvaṭṭhena dhātu cāti **ākāsadhātu**. Cakkhudasakādiekekakalāpagatarūpānaṃ kalāpantarehi asaṃkiṇṇabhāvāpādanavasena paricchedakaṃ, tehi vā paricchijjamānaṃ, tesaṃ paricchedamattaṃ vā rūpaṃ **paricchedarūpaṃ**. Tañhi taṃ taṃ rūpakalāpaṃ paricchindantaṃ viya hoti. Vijjamānepi ca kalāpantarabhūtehi kalāpantarabhūtānaṃ samphuṭṭhabhāve taṃtaṃrūpavivittatā rūpapariyanto ākāso. Yesañca so paricchedo, tehi sayaṃ asamphuṭṭhoyeva. Aññathā paricchinnatā na siyā tesaṃ rūpānaṃ byāpībhāvāpattito. Abyāpitā hi asamphuṭṭhatā. Tenāha bhagavā ‘‘asamphuṭṭhaṃ catūhi mahābhūtehī’’ti (dha. sa. 637).

13. Calamānakāyena adhippāyaṃ viññāpeti, sayañca tena viññāyatīti **kāyaviññatti**. Saviññāṇakasaddasaṅkhātavācāya adhippāyaṃ viññāpeti, sayañca tāya viññāyatīti **vacīviññatti**. Tattha abhikkamādijanakacittasamuṭṭhānavāyodhātuyā sahajātarūpasanthambhanasandhāraṇacalitesu sahakārīkāraṇabhūto phandamānakāyaphandanataṃhetukavāyodhātuvinimutto mahantaṃ pāsāṇaṃ ukkhipantassa sabbathāmena gahaṇakāle ussāhanavikāro viya rūpakāyassa pariphandanapaccayabhāvena upalabbhamāno vikāro kāyaviññatti. Sā hi phandamānakāyena adhippāyaṃ viññāpeti. Na hi viññattivikārarahitesu rukkhacalanādīsu ‘‘idamesa kāretī’’ti adhippāyaggahaṇaṃ diṭṭhanti. Hatthacalanādīsu ca phandamānakāyaggahaṇānantaraṃ aviññāyamānantarehi manodvārajavanehi gayhamānattā sayañca kāyena viññāyati.

Kathaṃ pana viññattivasena hatthacalanādayo hontīti? Vuccate – ekāvajjanavīthiyaṃ sattasu javanesu sattamajavanasamuṭṭhānavāyodhātu viññattivikārasahitāva paṭhamajavanādisamuṭṭhānāhi vāyodhātūhi laddhopatthambhā desantaruppattihetubhāvena calayati cittajaṃ, purimajavanādisambhūtā pana santhambhanasandhāraṇamattakarā tassa upakārāya hontīti. Yathā hi sattahi yugehi ākaḍḍhitabbasakaṭe sattamayugayuttāyeva goṇā heṭṭhā chasu yugesu yuttagoṇehi laddhūpatthambhā sakaṭaṃ cālenti, paṭhamayugādiyuttā pana upatthambhanasandhāraṇamattameva sādhentā tesaṃ upakārāya honti, evaṃsampadamidaṃ daṭṭhabbaṃ.

Desantaruppattiyeva cettha calanaṃ uppannadesato kesaggamattampi dhammānaṃ saṅkamanābhāvato. Itarathā nesaṃ abyāpārakatā, khaṇikatā ca na siyā. Desantaruppattihetubhāvoti ca yathā attanā sahajarūpāni heṭṭhimajavanasamuṭṭhitarūpehi patiṭṭhitaṭṭhānato aññattha uppajjanti, evaṃ tehi saha tattha uppattiyevāti daṭṭhabbaṃ, ettha pana cittaje calite taṃsambandhena itarampi calati nadīsote pakkhittasukkhagomayapiṇḍaṃ viya. Tathā calayituṃ asakkonti yopi paṭhamajavanādisamuṭṭhānavāyodhātuyo viññattivikārasahitāyeva yena disābhāgena ayaṃ abhikkamādīni pavattetukāmo, tadabhimukhabhāvavikārasambhavato. Evañca katvā manodvārāvajjanassapi viññattisamuṭṭhāpakattaṃ vakkhati. Vacībhedakaracittasamuṭṭhānapathavīdhātuyā akkharuppattiṭṭhānagataupādinnarūpehi saha ghaṭṭanapaccayabhūto eko vikāro vacīviññatti. Yaṃ panettha vattabbaṃ, taṃ kāyaviññattiyaṃ vuttanayena daṭṭhabbaṃ.

Ayaṃ pana viseso – yathā tattha ‘‘phandamānakāyaggahaṇānantara’’nti vuttaṃ, evamidha ‘‘suyyamānasaddasavanānantara’’nti yojetabbaṃ. Idha ca santhambhanādīnaṃ abhāvato sattamajavanasamuṭṭhitātyādinayo na labbhati. Ghaṭṭanena hi saddhiṃyeva saddo uppajjati. Ghaṭṭanañca paṭhamajavanādīsupi labbhateva. Ettha ca yathā ussāpetvā baddhagosīsatālapaṇṇādirūpāni disvā tadanantarappavattāya aviññāyamānantarāya manodvāravīthiyā gosīsādīnaṃ udakasahacāritappakāraṃ saññāṇaṃ gahetvā udakaggahaṇaṃ hoti, evaṃ vipphandamānasamuccāriyamānakāyasadde gahetvā tadanantarappavattāya aviññāyamānantarāya manodvāravīthiyā purimasiddhasambandhūpanissayāya sādhippāyavikāraggahaṇaṃ hotīti ayaṃ dvinnaṃ sādhāraṇā upamā.

14. Lahubhāvo **lahutā**. Mudubhāvo **mudutā**. Kammaññabhāvo **kammaññatā**. Yathākkamañcetā arogino viya rūpānaṃ agarutā suparimadditacammassa viya akathinatā sudhantasuvaṇṇassa viya sarīrakiriyānaṃ anukūlabhāvoti daṭṭhabbaṃ. Aññamaññaṃ avijahantassapi hi lahutādittayassa taṃtaṃvikārādhikarūpehi nānattaṃ vuccati, dandhattakaradhātukkhobhappaṭipakkhapaccayasamuṭṭhāno hi rūpavikāro lahutā. Thaddhattakaradhātukkhobhappaṭipakkhapaccayasamuṭṭhāno mudutā. Sarīrakiriyānaṃ ananukūlabhāvakaradhātukkhobhappaṭipakkhapaccayasamuṭṭhāno kammaññatāti.

15. Upacayanaṃ **upacayo,** paṭhamacayotyattho ‘‘upaññatta’’ntyādīsu viya upa-saddassa paṭhamatthajotanato. Santāno **santati,** pabandhotyattho. Tattha paṭisandhito paṭṭhāya yāva cakkhādidasakānaṃ uppatti, etthantare rūpuppādo upacayo nāma. Tato paraṃ santati nāma. Yathāsakaṃ khaṇamattaṭṭhāyīnaṃ rūpānaṃ nirodhābhimukhabhāvavasena jīraṇaṃ jarā, sāyeva **jaratā,** niccadhuvabhāvena na iccaṃ anupagantabbanti aniccaṃ, tassa bhāvo **aniccatā,** rūpaparibhedo. **Lakkhaṇarūpaṃ nāma** dhammānaṃ taṃtaṃavatthāvasena lakkhaṇahetuttā.

16. **Jātirūpamevā**ti paṭisandhito paṭṭhāya rūpānaṃ khaṇe khaṇe uppattibhāvato jātisaṅkhātaṃ rūpuppattibhāvena catusantatirūpappaṭibaddhavuttittā rūpasammatañca jātirūpameva upacayasantatibhāvena pavuccati paṭhamupariniccattasaṅkhātappavattiākārabhedato veneyyavasena ‘‘upacayo santatī’’ti (dha. sa. 642) vibhajitvā vuttattā. Evañca katvā tāsaṃ niddese atthato abhedaṃ dassetuṃ ‘‘yo āyatanānaṃ ācayo, so rūpassa upacayo. Yo rūpassa upacayo, sā rūpassa santatī’’ti (dha. sa. 641-642) vuttaṃ. **Ekādasavidhampī**ti sabhāgasaṅgahavasena ekādasappakārampi.

17. Cattāro bhūtā, pañca pasādā, cattāro visayā, duvidho bhāvo, hadayarūpamiccapi idaṃ jīvitāhārarūpehi dvīhi saha aṭṭhārasavidhaṃ, tathā paricchedo ca duvidhā viññatti, tividho vikāro, catubbidhaṃ lakkhaṇanti rūpānaṃ paricchedavikārādibhāvaṃ vinā visuṃ paccayehi anibbattattā ime **anipphannā** dasa ceti aṭṭhavīsatividhaṃ bhave.

Rūpasamuddesavaṇṇanā niṭṭhitā.

Rūpavibhāgavaṇṇanā

18. Idāni yathāuddiṭṭharūpānaṃ ekavidhādinayadassanatthaṃ **‘‘sabbañca paneta’’**ntyādi vuttaṃ. Sampayuttassa alobhādihetuno abhāvā **ahetukaṃ**. Yathāsakaṃ paccayavantatāya **sappaccayaṃ**. Attānaṃ ārabbha pavattehi kāmāsavādīhi sahitattā **sāsavaṃ**. Paccayehi abhisaṅkhatattā **saṅkhataṃ**. Upādānakkhandhasaṅkhāte loke niyuttatāya **lokiyaṃ**. Kāmataṇhāya avacaritattā **kāmāvacaraṃ**. Arūpadhammānaṃ viya kassaci ārammaṇassa aggahaṇato nāssa ārammaṇanti **anārammaṇaṃ**. Tadaṅgādivasena pahātabbatābhāvato **appahātabbaṃ**. **Iti-**saddo pakārattho, tena ‘‘abyākata’’ntyādikaṃ sabbaṃ ekavidhanayaṃ saṅgaṇhāti.

19. **Ajjhattikarūpaṃ** attabhāvasaṅkhātaṃ attānaṃ adhikicca uddissa pavattattā. Kāmaṃ aññepi hi ajjhattasambhūtā atthi, ruḷhīvasena pana cakkhādikaṃyeva ajjhattikaṃ. Atha vā ‘‘yadi mayaṃ na homa, tvaṃ kaṭṭhakaliṅgarūpamo bhavissasī’’ti vadantā viya attabhāvassa sātisayaṃ upakārattā cakkhādīneva visesato ajjhattikāni nāma. Attasaṅkhātaṃ vā cittaṃ adhikicca tassa dvārabhāvena pavattatīti ajjhattaṃ, tadeva ajjhattikaṃ. Tato bahibhūtattā itaraṃ tevīsatividhaṃ **bāhirarūpaṃ**.

20. Itaraṃ bāvīsatividhaṃ **avatthurūpaṃ**.

22. **Aṭṭhavidhampi indriyarūpaṃ** pañcaviññāṇesu liṅgādīsu sahajarūpaparipālane ca ādhipaccayogato. Pasādarūpassa hi pañcavidhassa cakkhuviññāṇādīsu ādhipaccaṃ attano paṭumandādibhāvena tesampi paṭumandādibhāvāpādanato. Bhāvadvayassāpi itthiliṅgādīsu ādhipaccaṃ yathāsakaṃ paccayehi uppajjamānānampi tesaṃ yebhuyyena sabhāvakasantāneyeva taṃtadākārena uppajjanato, na pana indriyapaccayabhāvato. Jīvitassa ca kammajaparipālane ādhipaccaṃ tesaṃ yathāsakaṃ khaṇaṭṭhānassa jīvitindriyappaṭibaddhattā. Sayañca attanā ṭhapitadhammasambandheneva pavattati nāviko viya.

23. Visayavisayibhāvappattivasena thūlattā **oḷārikarūpaṃ**. Tatoyeva gahaṇassa sukarattā **santikerūpaṃ āsannarūpaṃ** nāma. Yo sayaṃ, nissayavasena ca sampattānaṃ, asampattānañca paṭimukhabhāvo aññamaññapatanaṃ, so paṭigho viyāti paṭigho. Yathā hi paṭighāte sati dubbalassa calanaṃ hoti, evaṃ aññamaññaṃ paṭimukhabhāve sati arūpasabhāvattā dubbalassa bhavaṅgassa calanaṃ hoti. Paṭigho yassa atthi taṃ **sappaṭighaṃ**. Tattha sayaṃ sampatti phoṭṭhabbassa, nissayavasena sampatti ghānajivhākāyagandharasānaṃ, ubhayathāpi asampatti cakkhusotarūpasaddānanti daṭṭhabbaṃ. Itaraṃ soḷasavidhaṃ oḷārikatādisabhāvābhāvato **sukhumarūpā**dikaṃ.

24. Kammato jātaṃ aṭṭhārasavidhaṃ **upādinnarūpaṃ** taṇhādiṭṭhīhi upetena kammunā attano phalabhāvena ādinnattā gahitattā. Itaraṃ aggahitaggahaṇenadasavidhaṃ **anupādinnarūpaṃ**.

25. Daṭṭhabbabhāvasaṅkhātena nidassanena saha vattatīti **sanidassanaṃ**. Cakkhuviññāṇagocarabhāvo hi nidassananti vuccati tassa ca rūpāyatanato anaññattepi aññehi dhammehi taṃ visesetuṃ aññaṃ viya katvā vattuṃ vaṭṭatīti saha nidassanena sanidassananti. Dhammabhāvasāmaññena hi ekībhūtesu dhammesu yo nānattakaro viseso, so añño viya katvā upacarituṃ yutto. Evañhi atthavisesāvabodho hoti.

26. **Asampattavasenā**ti attānaṃ asampattassa gocarassa vasena, attanā visayappadesaṃ vā asampattavasena. Cakkhusotāni hi rūpasaddehi asampattāni, sayaṃ vā tāni asampattāneva ārammaṇaṃ gaṇhanti. Tenetaṃ vuccati –

> ‘‘Cakkhusotaṃ panetesu, hotāsampattagāhakaṃ;
> Viññāṇuppattihetuttā, santarādhikagocare.
>
> ‘‘Tathā hi dūradesaṭṭhaṃ, phalikāditirohitaṃ;
> Mahantañca nagādīnaṃ, vaṇṇaṃ cakkhu udikkhati.
>
> ‘‘Ākāsādigato kucchi-cammānantarikopi ca;
> Mahanto ca ghaṇṭādīnaṃ, saddo sotassa gocaro.
>
> ‘‘Gantvā visayadesaṃ taṃ, pharitvā gaṇhatīti ce;

Adhiṭṭhānavidhānepi, tassa so gocaro siyā.

‘‘Bhūtappabandhato so ce, yāti indriyasannidhiṃ;
Kammacittojasambhūto, vaṇṇo saddo ca cittajo.

‘‘Na tesaṃ gocarā honti, na hi sambhonti te bahi;
Vuttā ca avisesena, pāṭhe taṃvisayāva te.

‘‘Yadi cetaṃ dvayaṃ attasamīpaṃyeva gaṇhati;
Akkhivaṇṇaṃ tathā mūlaṃ, passeyya bhamukassa ca.

‘‘Disādesavavatthānaṃ, saddassa na bhaveyya ca;
Siyā ca saravedhissa, sakaṇṇe sarapātana’’nti.

Gocaraggāhikarūpaṃ viññāṇādhiṭṭhitaṃ hutvā taṃtaṃgocaraggahaṇasabhāvattā. Itaraṃ tevīsatividhaṃ **agocaraggāhikarūpaṃ** gocaraggahaṇābhāvato.

27. Vaṇṇitabbo daṭṭhabboti **vaṇṇo**. Attano udayānantaraṃ rūpaṃ janetīti **ojā. Avinibbhogarūpaṃ** katthacipi aññamaññaṃ vinibhuñjanassa visuṃ visuṃ pavattiyā abhāvato. Rūpaloke gandhādīnaṃ abhāvavādimatampi hi tattha tattha (vibha. mūlaṭī. 227; vibha. anuṭī. 227) ācariyehi paṭikkhittameva.

28. **Iccevanti** etthapi **iti**-saddo pakārattho, tena idha anāgatampi sabbaṃ dukatikādibhedaṃ saṅgaṇhāti.

Rūpavibhāgavaṇṇanā niṭṭhitā.

Rūpasamuṭṭhānanayavaṇṇanā

29. Kāni pana tāni kammādīni, kathaṃ, kattha, kadā ca rūpasamuṭṭhānānīti āha **‘‘tatthā’’**tyādi. **Paṭisandhimupādāyā**ti paṭisandhicittassa uppādakkhaṇaṃ upādāya. **Khaṇe khaṇe**ti ekekassa cittassa tīsu tīsu khaṇesu, nirantaramevāti vuttaṃ hoti. Apare pana cittassa ṭhitikkhaṇaṃ (vibha. mūlaṭī. 20 pakiṇṇakakathāvaṇṇanā), bhaṅgakkhaṇe ca rūpuppādaṃ (vibha. mūlaṭī. 20 pakiṇṇakakathāvaṇṇanā) paṭisedhenti. Tattha kiñcāpi ṭhitikkhaṇābhāve tesaṃ upapatti ceva tattha vattabbañca heṭṭhā kathitameva, idhāpi pana bhaṅgakkhaṇe rūpuppādābhāve upapattiyā tattha vattabbena ca saha sukhaggahaṇatthaṃ saṅgahetvā vuccati –

‘‘Uppannuppajjamānanti, vibhaṅge evamādinaṃ;
Bhaṅgakkhaṇasmiṃ uppannaṃ, no ca uppajjamānakaṃ.

‘‘Uppajjamānamuppāde, uppannañcātiādinā;
Bhaṅguppādāva akkhātā, na cittassa ṭhitikkhaṇo.

‘‘‘Uppādo ca vayo ceva, aññathattaṃ ṭhitassa ca;
Paññāyatī’ti (a. ni. 3.47) vuttattā, ṭhiti atthīti ce mataṃ.

‘‘Aññathattassa ekasmiṃ, dhamme anupaladdhito;
Paññāṇavacanā ceva, pabandhaṭṭhiti tatthapi.

‘‘Vuttā tasmā na cittassa, ṭhiti dissati pāḷiyaṃ;
Abhidhamme abhāvopi, nisedhoyeva sabbathā.

‘‘Yadā samudayo yassa, nirujjhati tadāssa kiṃ;
Dukkhamuppajjatītyettha, pañhe noti nisedhato.

‘‘Rūpuppādo na bhaṅgasmiṃ, tasmā sabbepi paccayā;
Uppādeyeva cittassa, rūpahetūti kecana.

‘‘Vuccate tattha ekasmiṃ, dhammeyeva yathā matā;
Uppādāvatthato bhinnā, bhaṅgāvatthā tatheva tu.

‘‘Bhaṅgassābhimukhāvatthā, icchitabbā ayaṃ ṭhiti;
Nayadassanato esā, vibhaṅge na tu desitā.

‘‘Lakkhaṇaṃ saṅkhatasseva, vattumuppādaādinaṃ;
Desitattā na tatthāpi, pabandhassa ṭhitīritā.

‘‘Upasaggassa dhātūnamattheyeva pavattito;
Paññāyatīti cetassa, attho viññāyate iti.

‘‘Bhaṅge rūpassa nuppādo, cittajānaṃ vasena vā;
Āruppaṃvābhisandhāya, bhāsito yamakassa hi.

‘‘Sabhāvoyaṃ yathālābha-yojanāti tato nahi;
Na cittaṭṭhiti bhaṅge ca, na rūpassa asambhavo’’ti.

31. Rūpavirāgabhāvanānibbattattā hetuno tabbidhuratāya, anokāsatāya ca arūpavipākā, rūpajanane visesapaccayehi jhānaṅgehi sampayogābhāvato dvipañcaviññāṇāni cāti cuddasa cittāni rūpaṃ na samuṭṭhāpentīti vuttaṃ **‘‘āruppavipākadvipañcaviññāṇavajjita’’**nti. Paṭisandhicittaṃ, pana cuticittañca ekūnavīsati bhavaṅgasseva antogadhattā cittantaraṃ na hotīti na tassa vajjanaṃ kataṃ. Kiñcāpi na kataṃ, pacchājātapaccayarahitaṃ, pana āhārādīhi ca anupatthaddhaṃ dubbalavatthuṃ nissāya pavattattā, attano ca āgantukatāya kammajarūpehi cittasamuṭṭhānarūpānaṃ ṭhānaṃ gahetvā ṭhitattā ca paṭisandhicittaṃ rūpasamuṭṭhāpakaṃ na hoti. Cuticitte pana **aṭṭhakathāyaṃ** (dha. sa. aṭṭha. 636; vibha. aṭṭha. 26 pakiṇṇakakathā) tāva ‘‘vūpasantavaṭṭamūlasmiṃ santāne sātisayaṃ santavuttitāya khīṇāsavasseva cuticittaṃ rūpaṃ na samuṭṭhāpetī’’ti (dha. sa. mūlaṭī. 636) vuttaṃ. **Ānandācariyā**dayo pana ‘‘sabbesampi cuticittaṃ rūpaṃ na samuṭṭhāpetī’’ti vadanti. Vinicchayo pana nesaṃ saṅkhepato **mūlaṭīkādīsu,** vitthārato ca **abhidhammatthavikāsiniyaṃ** vuttanayena daṭṭhabbo. **Paṭhamabhavaṅgamupādāyā**ti paṭisandhiyā anantaranibbattapaṭhamabhavaṅgato paṭṭhāya. **Jāyantameva samuṭṭhāpeti,** na pana ṭhitaṃ, bhijjamānaṃ vā anantarādipaccayalābhena uppādakkhaṇeyeva janakasāmatthiyayogato.

32. Iriyāya kāyikakiriyāya pavattipathabhāvato **iriyāpatho,** gamanādi, atthato tadavatthā rūpappavatti. Tampi **sandhāreti** yathāpavattaṃ upatthambheti. Yathā hi vīthicittehi abbokiṇṇe bhavaṅge pavattamāne aṅgāni osīdanti, na evametesu dvattiṃsavidhesu, vakkhamānesu ca chabbīsatiyā jāgaraṇacittesu pavattamānesu. Tadā pana aṅgāni upatthaddhāni yathāpavattairiyāpathabhāveneva pavattanti.

33. **Viññattimpi samuṭṭhāpenti,** na kevalaṃ rūpiriyāpathāneva. Avisesavacanepi panettha manodvārappavattāneva voṭṭhabbanajavanāni viññattisamuṭṭhāpakāni, tathā hāsajanakāni ca pañcadvārappavattānaṃ paridubbalabhāvatoti daṭṭhabbaṃ. Kāmañcettha rūpavinimutto iriyāpatho, viññatti vā natthi, tathāpi na sabbaṃ rūpasamuṭṭhāpakaṃ cittaṃ iriyāpathūpatthambhakaṃ, viññattivikārajanakañca hoti. Yaṃ pana cittaṃ viññattijanakaṃ, taṃ ekaṃsato iriyāpathūpatthambhakaṃ iriyāpathassa viññattiyā saha avinābhāvato. Iriyāpathūpatthambhakañca rūpajanakanti imassa visesadassanatthaṃ rūpato iriyāpathaviññattīnaṃ visuṃ gahaṇaṃ.

34. **Terasā**ti kusalato cattāri, akusalato cattāri, kiriyato pañcāti terasa. Tesu hi puthujjanā aṭṭhahi kusalākusalehi hasanti, sekkhā diṭṭhisahagatavajjitehi, asekkhā pana pañcahi kiriyacittehi, tatthāpi buddhā catūhi sahetukakiriyacitteheva hasanti, na ahetukena ‘‘atītaṃsādīsu appaṭihatañāṇaṃ patvā imehi tīhi dhammehi samannāgatassa buddhassa bhagavato sabbaṃ kāyakammaṃ ñāṇapubbaṅgamaṃ ñāṇānuparivattī’’ti vacanato (mahāni. 69; cūḷani. mogharājamāṇavapucchāniddesa 85; paṭi. ma. 3.5). Na hi vicāraṇapaññārahitassa hasituppādassa buddhānaṃ pavatti yuttāti vadanti. Hasituppādacittena pana pavattiyamānampi tesaṃ sitakaraṇaṃ pubbenivāsaanāgataṃsasabbaññutaññāṇānaṃ anuvattakattā ñāṇānuparivattiyevāti. Evañca katvā **aṭṭhakathāyaṃ** (dha. sa. aṭṭha. 568) ‘‘tesaṃ ñāṇānaṃ ciṇṇapariyante idaṃ cittaṃ hāsayamānaṃ uppajjatī’’ti vuttaṃ, tasmā na tassa buddhānaṃ pavatti sakkā nivāretuṃ.

35. Pacchājātādipaccayūpatthambhalābhena ṭhitikkhaṇeyeva utuojānaṃ balavabhāvoti vuttaṃ **‘‘tejodhātu ṭhitippattā’’**tyādi.

37. Tattha **hadayaindriyarūpāni** nava kammatoyeva jātattā **kammajāneva**. Yañhi jātaṃ, jāyati, jāyissati ca, taṃ ‘‘kammaja’’nti vuccati yathā duddhanti.

40. Paccuppannapaccayāpekkhattā lahutādittayaṃ kammajaṃ na hoti, itarathā sabbadābhāvīhi bhavitabbanti vuttaṃ **‘‘lahutādittayaṃ utucittāhārehi sambhotī’’**ti.

43. Ekantakammajāni nava, catujesu kammajāni navāti aṭṭhārasa kammajāni, pañcavikārarūpasaddaavinibbhogarūpaākāsavasena pannarasa cittajāni, saddo, lahutādittayaṃ, avinibbhogākāsarūpāni navāti terasa utujāni, lahutādittayaavinibbhogākāsavasena dvādasa āhārajāni.

44. Kevalaṃ **jāyamānādirūpānaṃ** jāyamānaparipaccamānabhijjamānarūpānaṃ **sabhāvattā** sabhāvamattaṃ vinā attano jātiādilakkhaṇābhāvato **lakkhaṇāni kehici** paccayehi na jāyantīti pakāsitaṃ. Uppādādiyuttānañhi cakkhādīnaṃ jātiādīni lakkhaṇāni vijjanti, na evaṃ jātiādīnaṃ. Yadi tesampi jātiādīni siyuṃ, evaṃ anavatthānameva āpajjeyya. Yaṃ pana ‘‘rūpāyatanaṃ…pe… kabaḷīkāro āhāro. Ime dhammā cittasamuṭṭhānā’’tyādīsu (dha. sa. 1201) jātiyā kutocijātattaṃ anuññātaṃ, tampi rūpajanakapaccayānaṃ rūpuppādanaṃ pati anuparatabyāpārānaṃ paccayabhāvūpagamanakkhaṇe jāyamānadhammavikārabhāvena upalabbhamānataṃ sandhāyāti daṭṭhabbaṃ. Yampi ‘‘jāti, bhikkhave, aniccā saṅkhatā paṭiccasamuppannā. Jarāmaraṇaṃ, bhikkhave, aniccaṃ saṅkhataṃ paṭiccasamuppanna’’nti vacanaṃ (saṃ. ni. 2.20), tatthāpi paṭiccasamuppannānaṃ lakkhaṇabhāvatoti ayametthābhisandhi. Tenāhu porāṇā –

‘‘Pāṭhe kutoci jātattaṃ, jātiyā pariyāyato;
Saṅkhatānaṃ sabhāvattā, tīsu saṅkhatatoditā’’ti.

Rūpasamuṭṭhānanayavaṇṇanā niṭṭhitā.

Kalāpayojanāvaṇṇanā

45. Yasmā panetāni rūpāni kammādito uppajjamānānipi na ekekaṃ samuṭṭhahanti, atha kho piṇḍatova. Tasmā piṇḍānaṃ gaṇanaparicchedaṃ, sarūpañca dassetuṃ **‘‘ekuppādā’’**tyādi vuttaṃ. **Sahavuttino**ti visuṃ visuṃ kalāpagatarūpavasena sahavuttino, na sabbakalāpānaṃ aññamaññaṃ sahuppattivasena.

46. Dasa parimāṇā assāti dasakaṃ, samudāyassetaṃ nāmaṃ, cakkhunā upalakkhitaṃ, tappadhānaṃ vā dasakaṃ **cakkhudasakaṃ**. Evaṃ sesesupi.

47. Vacīviññattiggahaṇena saddopi saṅgahito hoti tassā tadavinābhāvatoti vuttaṃ **‘‘vacīviññattidasaka’’**nti.

50. Kiṃ panete ekavīsati kalāpā sabbepi sabbattha honti, udāhu keci katthacīti āha **‘‘tatthā’’**tyādi.

Kalāpayojanāvaṇṇanā niṭṭhitā.

Rūpapavattikkamavaṇṇanā

52. Idāni nesaṃ sambhavavasena, pavattipaṭisandhivasena, yonivasena ca pavattiṃ dassetuṃ **‘‘sabbānipi panetānī’’**tyādi vuttaṃ. **Yathāraha**nti sabhāvakaparipuṇṇāyatanānaṃ anurūpato.

53. Kamalakuharagabbhamalādisaṃsedaṭṭhānesu jātā **saṃsedajā**. Upapāto nesaṃ atthīti **opapātikā,** ukkaṃsagatiparicchedavasena cettha visiṭṭhaupapāto gahito yathā ‘‘abhirūpassa kaññā dātabbā’’ti. **Satta dasakāni pātubhavanti** paripuṇṇāyatanabhāvena upalabbhanato. **Kadāci na labbhanti** jaccandhajaccabadhirajaccaghānanapuṃsakaādikappikānaṃ vasena. Tattha sugatiyaṃ mahānubhāvena kammunā nibbattamānānaṃ opapātikānaṃ indriyavekallāyogato cakkhusotaghānālābho saṃsedajānaṃ, bhāvālābho paṭhamakappikaopapātikānaṃ vasenapi. Duggatiyaṃ pana cakkhusotabhāvālābho dvinnampi vasena, ghānālābho saṃsedajānameva vasena, na opapātikānaṃ vasenāti daṭṭhabbaṃ. Tathā hi **dhammahadayavibhaṅge** ‘‘kāmadhātuyā upapattikkhaṇe kassaci ekādasāyatanāni pātubhavanti, kassaci dasa, kassaci aparānipi dasa, kassaci nava, kassaci sattā’’ti (vibha. 1007) vacanato paripuṇṇindriyassa opapātikassa saddāyatanavajjitāni ekādasāyatanāni vuttāni. Andhassa cakkhāyatanavajjitāni dasa, tathā badhirassa sotāyatanavajjitāni, andhabadhirassa tadubhayavajjitāni nava, gabbhaseyyakassa cakkhusotaghānajivhāsaddāyatanavajjitānisattāyatanāni vuttāni. Yadi pana aghānakopi opapātiko siyā, andhabadhirāghānakānaṃ vasena tikkhattuṃ dasa, andhabadhiraandhāghānakabadhirāghānakānaṃ vasena tikkhattuṃ nava, andhabadhirāghānakassa vasena ca aṭṭha āyatanāni vattabbāni siyuṃ, na panevaṃ vuttāni. Tasmā natthi opapātikassa ghānavekallanti. Tathā ca vuttaṃ **yamakaṭṭhakathāyaṃ** ''aghānako opapātiko natthi. Yadi bhaveyya, kassaci aṭṭhāyatanānīti vadeyyā''ti (yama. aṭṭha. āyatanayamaka. 18-21).

Saṃsedajānaṃ pana ghānābhāvo na sakkā nivāretuṃ ''kāmadhātuyā upapattikkhaṇe''tyādipāḷiyā (vibha. 1007) opapātikayonimeva sandhāya, sattāyatanaggahaṇassa ca aññesaṃ asambhavato gabbhaseyyakameva sandhāya vuttattā. Yaṃ pana ''saṃsedajayonikā paripuṇṇāyatanabhāvena opapātikasaṅgahaṃ katvā vuttā''ti aṭṭhakathāvacanaṃ, tampi paripuṇṇāyatanaṃyeva saṃsedajānaṃ opapātikesu saṅgahavasena vuttaṃ. Apare pana yamake ghānajivhānaṃ sahacāritā vuttāti ajivhassa asambhavato aghānakassapi abhāvameva vaṇṇenti, tatthāpi yathā cakkhusotāni rūpabhave ghānajivhāhi vinā pavattanti, na evaṃ ghānajivhā aññamaññaṃ vinā pavattanti dvinnampi rūpabhave anuppajjanatoti evaṃ visuṃ visuṃ kāmabhave appavattivasena tesaṃ sahacāritā vuttāti na na sakkā vattunti.

54. Gabbhe mātukucchiyaṃ sentīti gabbhaseyyakā, teyeva rūpādīsu sattatāya sattāti **gabbhaseyyakasattā**. Ete aṇḍajajalābujā. **Tīṇi dasakāni pātubhavanti,** yāni ''kalalarūpa''nti vuccanti, paripiṇḍitāni ca tāni jātiuṇṇāya ekassa aṃsuno pasannatilatele pakkhipitvā uddhaṭassa paggharitvā agge ṭhitabindumattāni acchāni vippasannāni. **Kadāci na labbhati** abhāvakasattānaṃ vasena. **Tato paran**ti paṭisandhito paraṃ. **Pavattikāle**ti sattame sattāhe, **ṭīkākāra**matena ekādasame sattāhe vā. **Kamenā**ti cakkhudasakapātubhāvato sattāhātikkamena sotadasakaṃ, tato sattāhātikkamena ghānadasakaṃ, tato sattāhātikkamena jivhādasakanti evaṃ anukkamena. **Aṭṭhakathāyampi** hi ayamattho dassitova.

55. **Ṭhitikālan**ti paṭisandhicittassa ṭhitikālaṃ. Paṭisandhicittasahajātā hi utu ṭhānappattā tassa ṭhitikkhaṇe suddhaṭṭhakaṃ samuṭṭhāpeti, tadā uppannā bhaṅgakkhaṇetyādinā anukkamena utu rūpaṃ janeti. **Ojāpharaṇamupādāyā**ti gabbhaseyyakassa mātu ajjhohaṭāhārato saṃsedajopapātikānañca mukhagatasemhādito ojāya rasaharaṇīanusārena sarīre pharaṇakālato paṭṭhāya.

56. Cuticittaṃ uparimaṃ etassāti **cuticittopari. Kammajarūpāni na uppajjanti** taduppattiyaṃ maraṇābhāvato. Kammajarūpavicchede hi ''mato''ti vuccati. Yathāha –

> ''Āyu usmā ca viññāṇaṃ, yadā kāyaṃ jahantimaṃ;
> Apaviddho tadā seti, niratthaṃva kaliṅgara''nti. (saṃ. ni. 3.95 thokaṃ visadisaṃ);

Puretaranti sattarasamassa uppādakkhaṇe. **Tatoparaṃ cittajāhārajarūpañca vocchijjatī**ti ajīvakasantāne tesaṃ uppattiyā abhāvato yathānibbattaṃ cittajaṃ, āhārajañca tato paraṃ kiñci kālaṃ pavattitvā nirujjhati. Apare pana ācariyā ''cittajarūpaṃ cuticittato puretarameva vocchijjatī''ti vaṇṇenti.

58. Rūpaloke ghānajivhākāyānaṃ abhāve kāraṇaṃ vuttameva. Bhāvadvayaṃ pana bahalakāmarāgūpanissayattā brahmānañca tadabhāvato tattha na pavattati. **Āhārajakalāpāni ca na labbhanti** ajjhohaṭāhārābhāvena sarīragatassapi āhārassa rūpasamuṭṭhāpanābhāvato. Bāhirañhi utuṃ, āhārañca upanissayaṃ labhitvā utuāhārā rūpaṃ samuṭṭhāpenti. **Jīvitanavakan**ti kāyābhāvato kāyadasakaṭṭhāniyaṃ jīvitanavakaṃ.

59. **Atiricchati** sesabrahmānaṃ paṭisandhiyaṃ, pavatte ca upalabhitabbarūpato avasiṭṭhaṃ hoti, maraṇakāle pana brahmānaṃ sarīranikkhepābhāvato sabbesampi tisamuṭṭhānāni, dvisamuṭṭhānāni ca saheva nirujjhanti.

61. **Rūpesu tevīsati** ghānajivhākāyabhāvadvayavasena pañcannaṃ abhāvato. Keci pana ''lahutādittayampi tesu natthi dandhattakarādidhātukkhobhābhāvato''ti vadanti, taṃ akāraṇaṃ. Na hi vūpasametabbāpekkhā tabbirodhidhammappavatti tathā sati sahetukakiriyacittesu lahutādīnaṃ abhāvappasaṅgato. **''Saddo vikāro''**tyādi sabbesampi sādhāraṇavasena vuttaṃ.

Rūpapavattikkamavaṇṇanā niṭṭhitā.

Nibbānabhedavaṇṇanā

62. Ettāvatā cittacetasikarūpāni vibhāgato niddisitvā idāni nibbānaṃ niddisanto āha **''nibbānaṃ panā''**tyādi. **''Catumaggañāṇena sacchikātabba''**nti iminā nibbānassa taṃtaṃariyapuggalānaṃ paccakkhasiddhataṃ dasseti. **''Maggaphalānamārammaṇabhūta''**nti iminā kalyāṇaputhujjanānaṃ anumānasiddhataṃ. Saṅkhatadhammārammaṇañhi, paññattārammaṇaṃ vā ñāṇaṃ kilesānaṃ samucchedapaṭippassambhane asamatthaṃ, atthi ca loke kilesasamucchedādi. Tasmā atthi saṅkhatasammutidhammaviparīto kilesānaṃ samucchedapaṭippassaddhikarānaṃ maggaphalānaṃ ārammaṇabhūto nibbānaṃ nāma eko dhammoti siddhaṃ. Paccakkhānumānasiddhatāsandassanena ca abhāvamattaṃ nibbānanti vippaṭipannānaṃ vādaṃ nisedhetīti alamatippapañcena. Khandhādibhede tebhūmakadhamme heṭṭhupariyavasena vinanato saṃsibbanato **vānasaṅkhātāya** taṇhāya **nikkhantattā** visayātikkamavasena atītattā.

63. **Sabhāvato**ti attano santilakkhaṇena. Upādīyati kāmupādādīhīti upādi, pañcakkhandhassetaṃ adhivacanaṃ, upādiyeva seso kilesehīti upādiseso, tena saha vattatīti saupādisesā, sā eva nibbānadhātūti **saupādisesanibbānadhātu. Kāraṇapariyāyenā**ti saupādisesādivasena paññāpane kāraṇabhūtassa upādisesa bhāvābhāvassa lesena.

64. Ārammaṇato, sampayogato ca rāgadosamohehi suññattā suññaṃ, suññameva **suññataṃ,** tathā rāgādinimittarahitattā **animittaṃ**. Rāgādipaṇidhirahitattā **appaṇihitaṃ**. Sabbasaṅkhārehi vā suññattā **suññataṃ**. Sabbasaṅkhāranimittābhāvato **animittaṃ**. Taṇhāpaṇidhiyā abhāvato **appaṇihitaṃ**.

65. Cavanābhāvato **accutaṃ**. Antassa pariyosānassa atikkantattā **accantaṃ**. Paccayehi asaṅkhatattā **asaṅkhataṃ**. Attano uttaritarassa abhāvato, sahadhammena vattabbassa uttarassa vā abhāvato **anuttaraṃ**. Vānato taṇhāto muttattā sabbaso apagatattā **vānamuttā**. Mahante sīlakkhandhādike esanti gavesantīti **mahesayo. ''Iti citta''**ntyādi chahi paricchedehi vibhattānaṃ cittādīnaṃ nigamanaṃ.

Nibbānabhedavaṇṇanā niṭṭhitā.

Iti abhidhammatthavibhāviniyā nāma abhidhammatthasaṅgahavaṇṇanāya

Rūpaparicchedavaṇṇanā niṭṭhitā.

7. Samuccayaparicchedavaṇṇanā

1. **Salakkhaṇā** cintanādisalakkhaṇā cittacetasikanipphannarūpanibbānavasena dvāsattatipabhedā **vatthudhammā** sabhāvadhammā vuttā, idāni tesaṃ **yathāyogaṃ** sabhāvadhammānaṃ ekekasamuccayavasena yogānurūpato akusalasaṅgahādibhedaṃ **samuccayaṃ** rāsiṃ pavakkhāmīti yojanā.

2. Akusalānameva sabhāgadhammavasena saṅgaho **akusalasaṅgaho**. Kusalādivasena missakānaṃ saṅgaho **missakasaṅgaho,** saccābhisambodhisaṅkhātassa ariyamaggassa pakkhe bhavānaṃ bodhipakkhiyānaṃ dhammānaṃ satipaṭṭhānādibhedānaṃ sabhāgavatthuvasena saṅgaho **bodhipakkhiyasaṅgaho**. Khandhādivasena sabbesaṃ saṅgaho **sabbasaṅgaho**.

Akusalasaṅgahavaṇṇanā

3. Pubbakoṭiyā apaññāyanato cirapārivāsiyaṭṭhena, vaṇato vā vissandamānayūsā viya cakkhādito visayesu vissandanato **āsavā**. Atha vā bhavato ābhavaggaṃ dhammato āgotrabhuṃ savanti pavattantīti **āsavā**. Avadhiattho cettha **ā**-kāro, avadhi ca mariyādābhividhivasena duvidho. Tattha ‘‘āpāṭaliputtaṃ vuṭṭho devo’’tyādīsu viya kiriyaṃ bahi katvā pavatto **mariyādo**. ‘‘Ābhavaggaṃ saddo abbhuggato’’tyādīsu viya kiriyaṃ byāpetvā pavatto **abhividhi**. Idha pana abhividhimhi daṭṭhabbo. Tathā hete nibbattiṭṭhānabhūte ca bhavagge, gotrabhumhi ca ārammaṇabhūte pavattanti. Vijjamānesu ca aññesu ābhavaggaṃ, āgotrabhuñca savantesu mānādīsu attattaniyaggahaṇavasena abhibyāpanato madakaraṇaṭṭhena āsavasadisatāya ca eteyeva āsavabhāvena niruḷhāti daṭṭhabbaṃ. Kāmoyeva āsavo **kāmāsavo,** kāmarāgo. Rūpārūpabhavesu chandarāgo **bhavāsavo**. Jhānanikantisassatadiṭṭhisahagato ca rāgo ettheva saṅgayhati. Tattha paṭhamo upapattibhavesu rāgo, dutiyo kammabhave, tatiyo bhavadiṭṭhisahagato. Dvāsaṭṭhividhā diṭṭhi **diṭṭhāsavo**. Dukkhādīsu catūsu saccesu, pubbante, aparante, pubbāparante, paṭiccasamuppādesu cāti aṭṭhasu ṭhānesu aññāṇaṃ **avijjāsavo**.

4. Ottharitvā haraṇato, ohananato vā heṭṭhā katvā hananato osīdāpanato ‘‘ogho’’ti vuccati jalappavāho, ete ca satte ottharitvā hanantā vaṭṭasmiṃ satte osīdāpentā viya hontīti oghasadisatāya **oghā**, āsavāyeva panettha yathāvuttaṭṭhena ‘‘oghā’’ti ca vuccanti.

5. Vaṭṭasmiṃ, bhavayantake vā satte kammavipākena bhavantarādīhi, dukkhena vā satte yojentīti **yogā,** heṭṭhā vuttadhammāva.

6. Nāmakāyena rūpakāyaṃ, paccuppannakāyena vā anāgatakāyaṃ ganthenti duppamuñcaṃ veṭhentīti **kāyaganthā**. Gosīlādinā sīlena, vatena, tadubhayena ca suddhīti evaṃ parato asabhāvato āmasanaṃ **parāmāso**. ‘‘Idameva saccaṃ, moghamañña’’nti abhinivisanaṃ daḷhaggāho **idaṃ saccābhiniveso**.

7. Maṇḍūkaṃ pannago viya bhusaṃ daḷhaṃ ārammaṇaṃ ādiyantīti upādānāni. Kāmoyeva upādānaṃ, kāme upādiyatīti vā **kāmupādānaṃ**. ‘‘Iminā me sīlavatādinā saṃsārasuddhī’’ti evaṃ sīlavatādīnaṃ gahaṇaṃ **sīlabbatupādānaṃ**. Vadanti etenāti vādo, khandhehi byatirittābyatirittavasena vīsati parikappitassa attano vādo attavādo. Soyeva upādānanti **attavādupādānaṃ**.

8. Jhānādivasena uppajjanakakusalacittaṃ nisedhenti tathā tassa uppajjituṃ na dentīti **nīvaraṇāni,** paññācakkhuno vā āvaraṇaṭṭhena **nīvaraṇā**. Pañcasu kāmaguṇesu adhimattarāgasaṅkhāto kāmoyeva chandanaṭṭhena chando cāti kāmacchando. Soyeva nīvaraṇanti **kāmacchandanīvaraṇaṃ**. Byāpajjati vinassati etena cittanti byāpādo, ‘‘anatthaṃ me acarī’’tyādinayappavattanavavidhaāghātavatthupadaṭṭhānatāya navavidho, aṭṭhānakopena saha dasavidho vā doso, soyeva nīvaraṇanti **byāpādanīvaraṇaṃ**. Thinamiddhameva nīvaraṇaṃ **thinamiddhanīvaraṇaṃ**. Tathā **uddhaccakukkuccanīvaraṇaṃ**. Kasmā panete bhinnadhammā dve dve ekanīvaraṇabhāvena vuttāti? Kiccāhārapaṭipakkhānaṃ samānabhāvato. Thinamiddhānañhi cittuppādassa layāpādanakiccaṃ samānaṃ, uddhaccakukkuccānaṃ avūpasantabhāvakāraṇaṃ. Tathā purimānaṃ dvinnaṃ tandīvijambhitā āhāro, hetūtyattho, pacchimānaṃ ñātibyasanādivitakkanaṃ. Purimānañca dvinnaṃ vīriyaṃ paṭipakkhabhūtaṃ, pacchimānaṃ samathoti, tenāhu porāṇā –

‘‘Kiccāhāravipakkhānaṃ, ekattā ekamettha hi;
Katamuddhaccakukkuccaṃ, thinamiddhañca tādinā.

‘‘Līnatāsantatā kiccaṃ, tandī ñātivitakkanaṃ;
Hetu vīriyasamathā, ime tesaṃ virodhino’’ti.

9. Appahīnaṭṭhena anu anu santāne sentīti **anusayā,** anurūpaṃ kāraṇaṃ labhitvā uppajjantītyattho. Appahīnā hi kilesā kāraṇalābhe sati upajjanārahā santāne anu anu sayitā viya hontīti tadavatthā ‘‘anusayā’’ti vuccanti. Te pana nippariyāyato anāgatā kilesā, atītapaccuppannāpi taṃsabhāvattā tathā vuccanti. Na hi kālabhedena dhammānaṃ sabhāvabhedo atthi, yadi appahīnaṭṭhena anusayā, nanu sabbepi kilesā appahīnā anusayā bhaveyyunti? Na mayaṃ appahīnatāmattena ‘‘anusayā’’ti vadāma, atha kho appahīnaṭṭhena thāmagatā kilesā anusayāti. **Thāmagamanañca** anaññasādhāraṇo kāmarāgādīnameva āveṇiko sabhāvoti alaṃ vivādena. Kāmarāgoyeva anusayo **kāmarāgānusayo**.

10. Saṃyojenti bandhantīti **saṃyojanāni**.

12. Cittaṃ kilissati upatappati, bādhīyati vā etehīti **kilesā**.

13. **Kāmabhavanāmenā**ti kāmabhavasaṅkhātānaṃ ārammaṇānaṃ nāmena. **Tathāpavatta**nti sīlabbatādīnaṃ parato āmasanādivasena pavattaṃ.

14. Āsavā ca oghā ca yogā ca ganthā ca **vatthuto** dhammato vuttanayena tayo. **Tathā upādānā** duve vuttā taṇhādiṭṭhivasena. **Nīvaraṇā aṭṭha siyuṃ** thinamiddhauddhaccakukkuccānaṃ visuṃ gahaṇato. **Anusayā chaḷeva honti** kāmarāgabhavarāgānusayānaṃ taṇhāsabhāvena ekato gahitattā. **Nava saṃyojanā matā** ubhayattha vuttānaṃ taṇhāsabhāvānaṃ, diṭṭhisabhāvānañca ekekaṃ saṅgahitattā. Kilesā pana suttantavasena, abhidhammavasenapi dasa. **Iti** evaṃ **pāpānaṃ** akusalānaṃ saṅgaho navadhā vutto. Ettha ca –

Navāṭṭhasaṅgahā lobha-diṭṭhiyo sattasaṅgahā;
Avijjā paṭigho pañca-saṅgaho catusaṅgahā;
Kaṅkhā tisaṅgahā mānuddhaccā thinaṃ dvisaṅgahaṃ.

Kukkuccamiddhāhirikā-nottappissā nigūhanā;
Ekasaṅgahitā pāpā, iccevaṃ navasaṅgahā.

Akusalasaṅgahavaṇṇanā niṭṭhitā.

Missakasaṅgahavaṇṇanā

15. Hetūsu vattabbaṃ heṭṭhā vuttameva.

16. Ārammaṇaṃ upagantvā cintanasaṅkhātena upanijjhāyanaṭṭhena yathārahaṃ paccanīkadhammajhāpanaṭṭhena ca jhānāni ca tāni aṅgāni ca samuditānaṃ avayavabhāvena aṅgīyanti ñāyantīti **jhānaṅgāni**. Avayavavinimuttassa ca samudāyassa abhāvepi senaṅgarathaṅgādayo viya visuṃ visuṃ aṅgabhāvena vuccanti ekato hutvā jhānabhāvena. Domanassañcettha akusalajhānaṅgaṃ, sesāni kusalākusalābyākatajhānaṅgāni.

17. Sugatiduggatīnaṃ, nibbānassa ca abhimukhaṃ pāpanato maggā, tesaṃ pathabhūtāni aṅgāni, maggassa vā aṭṭhaṅgikassa aṅgāni **maggaṅgāni**. Sammā aviparītato passatīti **sammādiṭṭhi**. Sā pana ‘‘atthi dinna’’ntyādivasena dasavidhā, pariññādikiccavasena catubbidhā vā. Sammā saṅkappenti etenāti **sammāsaṅkappo**. So nekkhammasaṅkappaabyāpādasaṅkappaavihiṃsāsaṅkappavasena tividho. Sammāvācādayo heṭṭhā vibhāvitāva. Sammā vāyamanti etenāti **sammāvāyāmo**. Sammā saranti etāyāti **sammāsati**. Imesaṃ pana bhedaṃ upari vakkhati. Sammā sāmañca ādhīyati etena cittanti **sammāsamādhi,** paṭhamajjhānādivasena pañcavidhā ekaggatā. Micchādiṭṭhiādayo duggatimaggattā maggaṅgāni.

18. Dassanādīsu cakkhuviññāṇādīhi, yebhuyyena taṃsahitasantānappavattiyaṃ liṅgādīhi, jīvane jīvantehi kammajarūpasampayuttadhammehi, manane jānane sampayuttadhammehi, sukhitādibhāve sukhitādīhi sahajātehi, saddahanādīsu saddahanādivasappavattehi teheva, ‘‘anaññātaṃ ñassāmī’’ti pavattiyaṃ tathāpavattehi sahajātehi, ājānane aññabhāvibhāve ca ājānanādivasappavattehi sahajātehi attānaṃ anuvattāpentā dhammā issaraṭṭhena indriyāni nāmāti āha **‘‘cakkhundriya’’**ntyādi. **Aṭṭhakathāyaṃ** (vibha. aṭṭha. 219; visuddhi. 2.525) pana aparepi indaliṅgaṭṭhādayo indriyaṭṭhā vuttā. **Jīvitindriya**nti rūpārūpavasena duvidhaṃ jīvitindriyaṃ. ‘‘Anamatagge saṃsāre anaññātaṃ amataṃ padaṃ, catusaccadhammameva vā ñassāmī’’ti evamajjhāsayena paṭipannassa indriyaṃ **anaññātaññassāmītindriyaṃ**. Ājānāti paṭhamamaggena diṭṭhamariyādaṃ anatikkamitvā jānāti indriyañcāti **aññindriyaṃ**. Aññātāvino cattāri saccāni paṭivijjhitvā ṭhitassa arahato indriyaṃ **aññātāvindriyaṃ**. Dhammasarūpavibhāvanatthañcettha paññindriyaggahaṇaṃ, puggalajjhāsayakiccavisesavibhāvanatthaṃ anaññātaññassāmītindriyādīnaṃ gahaṇaṃ.

Ettha ca sattapaññattiyā visesanissayattā ajjhattikāyatanāni ādito vuttāni, manindriyaṃ pana ajjhattikāyatanabhāvasāmaññena ettheva vattabbampi arūpindriyehi saha ekato dassanatthaṃ jīvitindriyānantaraṃ vuttaṃ, sāyaṃ paññatti imesaṃ vasena ‘‘itthī puriso’’ti vibhāgaṃ gacchatīti dassanatthaṃ tadanantaraṃ bhāvadvayaṃ, tayime upādinnadhammā imassa vasena tiṭṭhantīti dassanatthaṃ tato paraṃ jīvitindriyaṃ, sattasaññito dhammapuñjo pabandhavasena pavattamāno imāhi vedanāhi saṃkilissatīti dassanatthaṃ tato vedanāpañcakaṃ, tāhi pana visuddhikāmānaṃ vodānasambhāradassanatthaṃ tato saddhādipañcakaṃ, sambhūtavodānasambhārā ca imehi visujjhantīti visuddhippattā, niṭṭhitakiccā ca hontīti dassanatthaṃ ante tīṇi vuttāni. Ettāvatā adhippetatthasiddhīti aññesaṃ aggahaṇanti idametesaṃ anukkamena desanāya kāraṇanti alamatippapañcena.

19. Asaddhiyakosajjapamādauddhaccaavijjāahirikaanottappasaṅkhātehi paṭipakkhadhammehi akampiyaṭṭhena, sampayuttadhammesu thirabhāvena ca saddhādīni satta **balāni,** ahirikānottappadvayaṃ pana sampayuttadhammesu thirabhāveneva.

20. Attādhīnappavattīnaṃ patibhūtā dhammā **adhipatī**. ‘‘Chandavato kiṃnāma na sijjhatī’’tyādikaṃ hi pubbābhisaṅkhārūpanissayaṃ labhitvā uppajjamāne citte chandādayo dhurabhūtā sayaṃ sampayuttadhamme sādhayamānā hutvā pavattanti, te ca tesaṃ vasena pavattanti, tena te attādhīnānaṃ patibhāvena pavattanti. Aññesaṃ adhipatidhammānaṃ adhipatibhāvanivāraṇavasena issariyaṃ adhipatitā. Santesupi indriyantaresu kevalaṃ dassanādīsu cakkhuviññāṇādīhi anuvattāpanamattaṃ indriyatāti ayaṃ adhipatiindriyānaṃ viseso.

21. Ojaṭṭhamakarūpādayo āharantīti **āhārā**. Kabaḷīkārāhāro hi ojaṭṭhamakarūpaṃ āharati, phassāhāro tisso vedanā, manosañcetanāhārasaṅkhātaṃ kusalākusalakammaṃ tīsu bhavesu paṭisandhiṃ. Viññāṇāhārasaṅkhātaṃ paṭisandhiviññāṇaṃ sahajātanāmarūpeāharati, kiñcāpi sakasakapaccayuppanne āharantā aññepi atthi. Ajjhattikasantatiyā pana visesapaccayattā imeyeva cattāro ‘‘āhārā’’ti vuttā.

Kabaḷīkārāhārabhakkhānañhi sattānaṃ rūpakāyassa **kabaḷīkārāhāro** visesapaccayo kammādijanitassapi tassa kabaḷīkārāhārūpatthambhabaleneva dasavassādippavattisambhavato. Tathā hesa ‘‘dhāti viya kumārassa, upatthambhanakayantaṃ viya gehassā’’ti vutto. **Phasso**pi sukhādivatthubhūtaṃ ārammaṇaṃ phusantoyeva sukhādivedanāpavattanena sattānaṃ ṭhitiyā paccayo hoti. **Manosañcetanā** kusalākusalakammavasena āyūhamānāyeva bhavamūlanipphādanato sattānaṃ ṭhitiyā paccayo hoti. **Viññāṇaṃ** vijānantameva nāmarūppavattanena sattānaṃ ṭhitiyā paccayo hotīti evameteyeva ajjhattasantānassa visesapaccayattā ‘‘āhārā’’ti vuttā, phassādīnaṃ dutiyādibhāvo desanākkamato, na uppattikkamato.

26. Pañcaviññāṇānaṃ vitakkavirahena ārammaṇesu abhinipātamattattā tesu vijjamānānipi upekkhāsukhadukkhāni upanijjhānākārassa abhāvato jhānaṅgabhāvena na uddhaṭāni. ‘‘Vitakkapacchimakaṃ hi jhānaṅga’’nti vuttaṃ. Dvipañcaviññāṇamanodhātuttikasantīraṇattikavasena soḷasacittesu vīriyābhāvato tattha vijjamānopi samādhi balabhāvaṃ na gacchati. ‘‘Vīriyapacchimakaṃ bala’’nti hi vuttaṃ. Tathā aṭṭhārasāhetukesu hetuvirahato maggaṅgāni na labbhanti. ‘‘Hetupacchimakaṃ maggaṅga’’nti (dha. sa. aṭṭha. 438) hi vuttanti imamatthaṃ manasi nidhāyāha **‘‘dvipañcaviññāṇesū’’**tyādi. Jhānaṅgāni na labbhantīti sambandho.

27. Adhimokkhavirahato vicikicchācitte ekaggatā cittaṭṭhitimattaṃ, na pana micchāsamādhisamādhindriyasamādhibalavohāraṃ gacchatīti āha **‘‘tathā vicikicchācitte’’**tyādi.

28. **Dvihetukatihetuka**ggahaṇena ekahetukesu adhipatīnaṃ abhāvaṃ dasseti. **Javanesvevā**ti avadhāraṇaṃ lokiyavipākesu adhipatīnaṃ asambhavadassanatthaṃ. Na hi te chandādīni purakkhatvā pavattanti. Vīmaṃsādhipatino dvihetukajavanesu asambhavato cittābhisaṅkhārūpanissayassa ca sambhavānurūpato labbhamānataṃ sandhāyāha **‘‘yathāsambhava’’**nti. **Ekova labbhati,** itarathā adhipatibhāvāyogato, teneva hi bhagavatā ‘‘hetū hetusampayuttakānaṃ dhammānaṃ hetupaccayena paccayo’’tyādinā (paṭṭhā. 1.1.1) hetupaccayaniddese viya ‘‘adhipatī adhipatisampayuttakāna’’ntyādinā avatvā ‘‘chandādhipati chandasampayuttakāna’’ntyādinā (paṭṭhā. 1.1.3) ekekādhipativaseneva adhipatipaccayo uddhaṭo.

29. **Vatthuto** dhammavasena hetudhammā cha, jhānaṅgāni **pañca** somanassadomanassupekkhānaṃ vedanāvasena ekato gahitattā, **maggaṅgā nava** micchāsaṅkappavāyāmasamādhīnaṃ vitakkavīriyacittekaggatāsabhāvena sammāsaṅkappādīhi ekato gahitattā. **Indriyadhammā soḷasa** pañcannaṃ vedanindriyānaṃ vedanāsāmaññena, tiṇṇaṃ lokuttarindriyānaṃ paññindriyassa ca ñāṇasāmaññena ekato gahitattā, rūpārūpajīvitindriyānañca visuṃ gahitattā, baladhammā pana yathāvuttanayeneva nava īritā, adhipatidhammā cattāro vuttā, āhārā tathā cattāro vuttāti kusalādīhi tīhi samākiṇṇo tatoyeva **missakasaṅgaho** evaṃnāmako saṅgaho sattadhā vutto. Ettha ca –

> Pañcasaṅgahitā paññā, vāyāmekaggatā pana;
> Catusaṅgahitā cittaṃ, sati ceva tisaṅgahā.
>
> Saṅkappo vedanā saddhā, dukasaṅgahitā matā;
> Ekekasaṅgahā sesā, aṭṭhavīsati bhāsitā.

Missakasaṅgahavaṇṇanā niṭṭhitā.

Bodhipakkhiyasaṅgahavaṇṇanā

30. Paṭṭhātīti paṭṭhānaṃ, asubhaggahaṇādivasena anupavisitvā kāyādiārammaṇe pavattatītyattho, satiyeva paṭṭhānaṃ **satipaṭṭhānaṃ**. Taṃ pana kāyavedanācittadhammesu asubhadukkhāniccānattākāraggahaṇavasena, subhasukhaniccaattasaññāvipallāsappahānavasena ca catubbidhanti vuttaṃ **‘‘cattāro satipaṭṭhānā’’**ti. Kucchitānaṃ kesādīnaṃ āyoti kāyo, sarīraṃ, assāsapassāsānaṃ vā samūho kāyo, tassa anupassanā parikammavasena, vipassanāvasena ca saraṇaṃ **kāyānupassanā**. Dukkhadukkhavipariṇāmadukkhasaṅkhāradukkhabhūtānaṃ vedanānaṃ vasena anupassanā **vedanānupassanā**. Tathā sarāgamahaggatādivasena sampayogabhūmibhedena bhinnasseva cittassa anupassanā **cittānupassanā**. Saññāsaṅkhārānaṃ dhammānaṃ bhinnalakkhaṇānameva anupassanā **dhammānupassanā**.

31. Sammā padahanti etenāti **sammappadhānaṃ,** vāyāmo. So ca kiccabhedena catubbidhoti āha **''cattāro sammappadhānā''**tyādi. Asubhamanasikārakammaṭṭhānānuyuñjanādivasena vāyamanaṃ **vāyāmo. Bhiyyobhāvāyā**ti abhivuddhiyā.

32. Ijjhati adhiṭṭhānādikaṃ etāyāhi iddhi, iddhividhañāṇaṃ iddhiyā pādo iddhipādo, chandoyeva iddhipādo **chandiddhipādo**.

35. Bujjhatīti bodhi, āraddhavipassakato paṭṭhāya yogāvacaro. Yāya vā so satiādikāya dhammasāmaggiyā bujjhati saccāni paṭivijjhati, kilesaniddāto vā vuṭṭhāti, kilesasaṅkocābhāvato vā maggaphalappattiyā vikasati, sā dhammasāmaggī bodhi, tassa bodhissa, tassā vā bodhiyā aṅgabhūtā kāraṇabhūtāti bojjhaṅgā, te pana dhammavasena sattavidhāti āha **''satisambojjhaṅgo''**tyādi. Satiyeva sundaro bojjhaṅgo, sundarassa vā bodhissa, sundarāya vā bodhiyā aṅgoti **satisambojjhaṅgo**. Dhamme vicināti upaparikkhatīti **dhammavicayo,** vipassanāpaññā. **Upekkhā**ti idha tatramajjhattupekkhā.

40. ''Sattadhā tattha saṅgaho''ti vatvāna puna taṃ dassetuṃ **''saṅkappapassaddhi cā''**tyādi vuttaṃ. Tattha **vīriyaṃ navaṭṭhānaṃ** sammappadhānacatukkavīriyiddhipādavīriyindriyavīriyabalasambojjhaṅgasammāvāyāmavasena navakiccattā, **sati aṭṭhaṭṭhānā** satipaṭṭhānacatukkasatindriyasatibalasatisambojjhaṅgasammāsativasena aṭṭhakiccattā. **Samādhi catuṭṭhāno** samādhindriyasamādhibalasamādhisambojjhaṅgasammāsamādhivasena catukiccattā, **paññā pañcaṭṭhānā** vīmaṃsiddhipādapaññindriyapaññābaladhammavicayasambojjhaṅgasammādiṭṭhivasena pañcakiccattā, **saddhā dviṭṭhānā** saddhindriyasaddhābalavasena dvikiccattā. Eso uttamānaṃ bodhipakkhiyabhāvena visiṭṭhānaṃ sattatiṃsa dhammānaṃ **pavaro** uttamo vibhāgo.

41. Lokuttare aṭṭhavidhepi sabbe sattatiṃsa dhammā honti, saṅkappapītiyo na vā honti, dutiyajjhānike saṅkappassa, catutthapañcamajjhānike pītiyā ca asambhavato na honti vā, lokiyepi citte sīlavisuddhādi **chabbisuddhipavattiyaṃ yathāyogaṃ** taṃtaṃkiccassa anurūpavasena keci katthaci visuṃ visuṃ honti, katthaci na vā honti.

Bodhipakkhiyasaṅgahavaṇṇanā niṭṭhitā.

Sabbasaṅgahavaṇṇanā

42. Atītānāgatapaccuppannādibhedabhinnā te te sabhāgadhammā ekajjhaṃ rāsaṭṭhena **khandhā**. Tenāha bhagavā – ''tadekajjhaṃ abhisaṃyūhitvā abhisaṅkhipitvā ayaṃ vuccati rūpakkhandho''tyādi (vibha. 2), te panete khandhā bhājanabhojanabyañjanabhattakārakabhuñjakavikappavasena pañceva vuttāti āha **''rūpakkhandho''**tyādi. Rūpañhi vedanānissayattā bhājanaṭṭhāniyaṃ, vedanā bhuñjitabbattā bhojanaṭṭhāniyā, saññā vedanāssādalābhahetuttā byañjanaṭṭhāniyā, saṅkhārā abhisaṅkharaṇato bhattakārakaṭṭhāniyā, viññāṇaṃ upabhuñjakattā bhuñjakaṭṭhāniyaṃ. Ettāvatā ca adhippetatthasiddhīti pañceva vuttā. Desanākkamepi idameva kāraṇaṃ yattha bhuñjati, yañca bhuñjati, yena ca bhuñjati, yo ca bhojako, yo ca bhuñjitā, tesaṃ anukkamena dassetukāmattā.

43. Upādānānaṃ gocarā khandhā **upādānakkhandhā,** te pana upādānavisayabhāvena gahitā rūpādayo pañcevāti vuttaṃ **''rūpupādānakkhandho''**tyādi. Sabbasabhāgadhammasaṅgahatthaṃ hi sāsavā, anāsavāpi dhammā avisesato ''pañcakkhandhā''ti desitā. Vipassanābhūmisandassanatthaṃ pana sāsavāva ''upādānakkhandhā''ti. Yathā panettha vedanādayo sāsavā, anāsavā ca, na evaṃ rūpaṃ, ekantakāmāvacarattā. Sabhāgarāsivasena pana taṃ khandhesu desitaṃ, upādāniyabhāvena, pana rāsivasena ca upādānakkhandhesūti daṭṭhabbaṃ.

44. Āyatanti ettha taṃtaṃdvārārammaṇā cittacetasikā tena tena kiccena ghaṭṭenti vāyamanti, āyabhūte vā te dhamme etāni tanonti vitthārenti, āyataṃ vā saṃsāradukkhaṃ nayanti pavattenti, cakkhuviññāṇādīnaṃ kāraṇabhūtānīti vā **āyatanāni**. Apica loke nivāsaākarasamosaraṇasañjātiṭṭhānaṃ ''āyatana''nti vuccati, tasmā etepi taṃtaṃdvārikānaṃ, taṃtadārammaṇānañca cakkhuviññāṇādīnaṃ nivāsaṭṭhānatāya, tesameva ākiṇṇabhāvena pavattānaṃ ākaraṭṭhānatāya, dvārārammaṇato samosarantānaṃ samosaraṇaṭṭhānatāya, tattheva uppajjantānaṃ sañjātiṭṭhānatāya ca āyatanāni. Tāni pana dvārabhūtāni ajjhattikāyatanāni cha, ārammaṇabhūtāni ca bāhirāyatanāni chāti dvādasavidhānīti āha **''cakkhāyatana''**ntyādi. Cakkhu ca taṃ āyatanañcāti **cakkhāyatanaṃ**. Evaṃ sesesupi.

Ettha ajjhattikāyatanesu sanidassanasappaṭighārammaṇattā cakkhāyatanaṃ vibhūtanti taṃ paṭhamaṃ vuttaṃ, tadanantaraṃ anidassanasappaṭighārammaṇāni itarāni, tatthāpi asampattaggāhakasāmaññena cakkhāyatanānantaraṃ sotāyatanaṃ vuttaṃ, itaresu sīghataraṃ ārammaṇaggahaṇasamatthattā ghānāyatanaṃ paṭhamaṃ vuttaṃ. Purato ṭhapitamattassa hi bhojanādikassa gandho vātānusārena ghāne paṭihaññati, tadanantaraṃ pana padesavuttisāmaññena jivhāyatanaṃ vuttaṃ, tato sabbaṭṭhānikaṃ kāyāyatanaṃ, tato pañcannampi gocaraggahaṇasamatthaṃ manāyatanaṃ, yathāvuttānaṃ pana anukkamena tesaṃ tesaṃ ārammaṇāni rūpāyatanādīni vuttāni.

45. Attano sabhāvaṃ dhārentīti **dhātuyo**. Atha vā yathāsambhavaṃ anekappakāraṃ saṃsāradukkhaṃ vidahanti, bhārahārehi viya ca bhāro sattehi dhīyanti dhāriyanti, avasavattanato dukkhavidhānamattameva cetā, sattehi ca saṃsāradukkhaṃ anuvidhīyati etāhi, tathāvihitañca etāsveva mīyati ṭhapiyati, rasasoṇitādisarīrāvayavadhātuyo viya, haritālamanosilādiselāvayavadhātuyo viya ca ñeyyāvayavabhūtā cāti **dhātuyo**. Yathāhu –

> ''Vidahati vidhānañca, dhīyate ca vidhīyate;
> Etāya dhīyate ettha, iti vā dhātusammatā;
> Sarīraselāvayava-dhātuyo viya dhātuyo''ti.

Tā pana manāyatanaṃ sattaviññāṇadhātuvasena sattadhā bhinditvā avasesehi ekādasāyatanehi saha aṭṭhārasadhātū vuttāti āha **''cakkhudhātū''**tyādi. Kamakāraṇaṃ vuttanayena daṭṭhabbaṃ.

46. Ariyakarattā ariyāni, tacchabhāvato saccānīti **ariyasaccāni**. Imāni hi cattāro paṭipannake, cattāro phalaṭṭheti aṭṭhaariyapuggale sādhenti asati saccappaṭivedhe tesaṃ ariyabhāvānupagamanato, sati ca tasmiṃ ekantena tabbhāvūpagamanato ca. Dukkhasamudayanirodhamaggānameva pana yathākkamaṃ bādhakattaṃ pabhavattaṃ nissaraṇattaṃ niyyānikattaṃ, nāññesaṃ, bādhakādibhāvoyeva ca dukkhādīnaṃ, na abādhakādibhāvo, tasmā aññatthābhāvatatthabyāpitāsaṅkhātena lakkhaṇena etāni tacchāni. Tenāhu porāṇā –

> ''Bodhānurūpaṃ cattāro, chindante caturo male;
> Khīṇadose ca cattāro, sādhentāriyapuggale.
>
> ''Aññattha bādhakattādi, na hi etehi labbhati;
> Nābādhakattametesaṃ, tacchānetānivetato''ti.

Ariyānaṃ vā saccāni tehi paṭivijjhitabbattā, ariyassa vā sammāsambuddhassa saccāni tena desitattāti **ariyasaccāni**. Tāni pana saṃkiliṭṭhāsaṃkiliṭṭhaphalahetuvasena catubbidhānīti āha **''cattāri ariyasaccānī''**tyādi. Tattha kucchitattā, tucchattā ca **dukkhaṃ**. Kammādipaccayasanniṭṭhāne dukkhuppattinimittatāya samudayo samudeti etasmā dukkhanti katvā, dukkhassa samudayo **dukkhasamudayo**. Dukkhassa anuppādanirodho ettha, etenāti vā **dukkhanirodho**. Dukkhanirodhaṃ gacchati, paṭipajjanti ca taṃ etāyāti **dukkhanirodhagāminipaṭipadā**.

47. Cetasikānaṃ, soḷasasukhumarūpānaṃ, nibbānassa ca vasena ekūnasattati dhammā āyatanesu dhammāyatanaṃ, dhātūsu dhammadhātūti ca saṅkhaṃ gacchanti.

49. **Sesā cetasikā**ti vedanāsaññāhi sesā paññāsa cetasikā. Kasmā pana vedanāsaññā visuṃ katāti? Vaṭṭadhammesu assādatadupakaraṇabhāvato. Tebhūmakadhammesu hi assādavasappavattā vedanā, asubhe subhādisaññāvipallāsavasena ca tassā tadākārappavattīti tadupakaraṇabhūtā saññā, tasmā saṃsārassa padhānahetutāya etā vinibhujjitvā desitāti. Vuttañhetaṃ ācariyena –

> ''Vaṭṭadhammesu assādaṃ, tadassādupasevanaṃ;
> Vinibhujja nidassetuṃ, khandhadvayamudāhaṭa''nti. (nāma. pari. 649);

50. Nanu ca āyatanadhātūsu nibbānaṃ saṅgahitaṃ, khandhesu kasmā na saṅgahitanti āha **''bhedābhāvenā''**tyādi. Atītādibhedabhinnānañhi rāsaṭṭhena khandhavohāroti nibbānaṃ bhedābhāvato khandhasaṅgahato **nissaṭaṃ,** vinimuttantyattho.

51. Channaṃ dvārānaṃ, channaṃ ārammaṇānañca bhedena āyatanāni dvādasa bhavanti, channaṃ dvārānaṃ channaṃ ārammaṇānaṃ tadubhayaṃ nissāya uppannānaṃ tattakānameva viññāṇānaṃ **pariyāyena** kamena dhātuyo aṭṭhārasa bhavanti.

52. Tisso bhūmiyo imassāti tibhūmaṃ, tibhūmaṃyeva **tebhūmakaṃ**. Vattati ettha kammaṃ, tabbipāko cāti **vaṭṭaṃ. Taṇhā**ti kāmataṇhādivasena tividhā, puna chaḷārammaṇavasena aṭṭhārasavidhā, atītānāgatapaccuppannavasena catupaññāsavidhā, ajjhattikabāhiravasena aṭṭhasatappabhedā taṇhā. Kasmā pana aññesupi dukkhahetūsu santesu taṇhāyeva samudayoti vuttāti? Padhānakāraṇattā. Kammavicittatāhetubhāvena, hi kammasahāyabhāvūpagamanena ca dukkhavicittatākāraṇattā taṇhā dukkhassa visesakāraṇanti. Maggo dukkhanirodhagāminipaṭipadānāmena vutto maggo lokuttaro matoti maggoti puna maggaggahaṇaṃ yojetabbaṃ.

53. **Maggayuttā** aṭṭhaṅgikavinimuttā sesā maggasampayuttā phassādayo **phalañceva** sasampayuttanti ete catūhi saccehi vinissaṭā viniggatā nippariyāyato, pariyāyato pana aññātāvindriyaniddesepi ''maggaṅgaṃ maggapariyāpanna''nti (dha. sa. 555) vuttattā phaladhammesu sammādiṭṭhādīnaṃ maggasacce, itaresañca maggaphalasampayuttānaṃ saṅkhāradukkhasāmaññena dukkhasacce saṅgaho sakkā kātuṃ. Evañhi sati saccadesanāyapi sabbasaṅgāhikatā upapannā hoti. Kasmā panete khandhādayo bahū dhammā vuttāti? Bhagavatāpi tatheva desitattā. Bhagavatāpi kasmā tathā desitāti? Tividhasattānuggahassa adhippetattā. Nāmarūpatadubhayasammuḷhavasena hi tikkhanābhitikkhamudindriyavasena, saṅkhittamajjhimavitthārarucivasena ca tividhā sattā. Tesu nāmasammuḷhānaṃ khandhaggahaṇaṃ nāmassa tattha catudhā vibhattattā, rūpasammuḷhānaṃ āyatanaggahaṇaṃ rūpassa tattha aḍḍhekādasadhā vibhattattā, ubhayamuḷhānaṃ dhātuggahaṇaṃ ubhayesampi tattha vitthārato vibhattattā, tathā tikkhindriyānaṃ, saṅkhittarucikānañca khandhāggahaṇantyādi yojetabbaṃ. Taṃ panetaṃ tividhampi pavattinivattitadubhayahetuvasena diṭṭhameva upakārāvahaṃ. No aññathāti saccaggahaṇanti daṭṭhabbaṃ.

Sabbasaṅgahavaṇṇanā niṭṭhitā.

Iti abhidhammatthavibhāviniyā nāma abhidhammatthasaṅgahavaṇṇanāya

Samuccayaparicchedavaṇṇanā niṭṭhitā.

8. Paccayaparicchedavaṇṇanā

1. Idāni yathāvuttanāmarūpadhammānaṃ paṭiccasamuppādapaṭṭhānanayavasena paccaye dassetuṃ **''yesa''**ntyādi āraddhaṃ. **Yesaṃ** paccayehi saṅkhatattā **saṅkhatānaṃ** paccayuppannadhammānaṃ **ye** paccayadhammā **yathā** yenākārena **paccayā** ṭhitiyā, uppattiyā ca upakārakā, **taṃ vibhāgaṃ** tesaṃ paccayuppannānaṃ, tesaṃ paccayānaṃ, tassa ca paccayākārassa pabhedaṃ **iha** imasmiṃ samuccayasaṅgahānantare ṭhāne **yathārahaṃ** taṃtaṃpaccayuppannadhamme sati taṃtaṃpaccayānaṃ taṃtaṃpaccayabhāvākārānurūpaṃ idāni pavakkhāmīti yojanā.

2. Tattha paccayasāmaggiṃ paṭicca samaṃ gantvā phalānaṃ uppādo etasmāti **paṭiccasamuppādo,** paccayākāro. Nānappakārāni ṭhānāni paccayā etthātyādinā paṭṭhānaṃ, anantanayasamantapaṭṭhānamahāpakaraṇaṃ, tattha desitanayo **paṭṭhānanayo**.

3. **Tatthā**ti tesu dvīsu nayesu. Tassa paccayadhammassa bhāvena bhavanasīlassa bhāvo tabbhāvabhāvībhāvo, soyeva ākāramattaṃ, tena upalakkhito **tabbhāvabhāvībhāvākāramattopalakkhito**. Eteneva tadabhāvābhāvākāramattopalakkhitatāpi atthato dassitā hoti. Anvayabyatirekavasena hi paccayalakkhaṇaṃ dassetabbaṃ. Tenāha bhagavā – ''imasmiṃ sati idaṃ hoti, imassuppādā idamuppajjati. Imasmiṃ asati idaṃ na hoti, imassa nirodhā idaṃ nirujjhatī''ti (ma. ni. 1.404, 406; saṃ. ni. 2.21; udā. 1, 2). Paṭicca phalaṃ eti etasmāti paccayo. Tiṭṭhati phalaṃ ettha tadāyattavuttitāyāti ṭhiti, āhacca visesetvā pavattā paccayasaṅkhātā ṭhiti **āhaccapaccayaṭṭhiti**. Paṭiccasamuppādanayo hi tabbhāvabhāvībhāvākāramattaṃ upādāya pavattattā hetādipaccayaniyamavisesaṃ anapekkhitvā avisesatova pavattati, ayaṃ pana hetāditaṃtaṃpaccayānaṃ tassa tassa dhammantarassa taṃtaṃpaccayabhāvasāmatthiyākāravisesaṃ upādāya visesetvā pavattoti āhaccapaccayaṭṭhitimārabbha pavuccatīti. Keci pana ''āhacca kaṇṭhatāluādīsu paharitvā vuttā ṭhiti **āhaccapaccayaṭṭhitī''**ti vaṇṇenti. Taṃ pana savanamatteneva tesaṃ avahasitabbavacanataṃ pakāseti. Na hi paṭiccasamuppādanayo, añño vā koci nayo kaṇṭhatāluādīsu anāhacca desetuṃ sakkāti. **Vomissetvā**ti paṭṭhānanayampi paṭiccasamuppādeyeva pakkhipitvā tabbhāvabhāvībhāvena hetādipaccayavasena ca missetvā **ācariyā** saṅgahakārādayo **papañcenti** vitthārenti, mayaṃ pana visuṃ visuṃyeva dassayissāmātyadhippāyo.

Paṭiccasamuppādanayavaṇṇanā

4. Na vijānātīti avijjā, avindiyaṃ vā kāyaduccaritādiṃ vindati paṭilabhati, vindiyaṃ vā kāyasucaritādiṃ na vindati, veditabbaṃ vā catusaccādikaṃ na viditaṃ karoti, avijjamāne vā javāpeti, vijjamāne vā na javāpetīti avijjā, catūsu ariyasaccesu pubbantādīsu catūsu aññāṇassetaṃ nāmaṃ. Avijjā eva paccayo **avijjāpaccayo**. Tato avijjāpaccayā saṅkhatamabhisaṅkharontīti **saṅkhārā,** kusalākusalakammāni. Te tividhā puññābhisaṅkhāro apuññābhisaṅkhāro āneñjābhisaṅkhāroti. Tatthakāmarūpāvacarā terasa kusalacetanā puññābhisaṅkhāro, dvādasa akusalacetanā apuññābhisaṅkhāro, catasso āruppacetanā āneñjābhisaṅkhāroti evametā ekūnatiṃsa cetanā saṅkhārā nāma. Paṭisandhivasena ekūnavīsatividhaṃ, pavattivasena dvattiṃsavidhaṃ vipākacittaṃ **viññāṇaṃ** nāma. Nāmañca rūpañca **nāmarūpaṃ**. Tattha nāmaṃ idha vedanādikkhandhattayaṃ, rūpaṃ pana bhūtupādāyabhedato duvidhaṃ kammasamuṭṭhānarūpaṃ, tadubhayampi idha paṭisandhiviññāṇasahagatanti daṭṭhabbaṃ. **Nāmarūpapaccayā**ti ettha nāmañca rūpañca nāmarūpañca nāmarūpanti sarūpekaseso veditabbo. Cakkhādīni cha ajjhattikāyatanāni, kesañci matena rūpādīni cha bāhirāyatanānipi vā āyatanaṃ nāma. Cha āyatanāni ca chaṭṭhāyatanañca **saḷāyatanaṃ**. Cakkhusamphassādivasena chadvāriko phasso **phasso** nāma. Sukhadukkhupekkhāvasena tividhā **vedanā**.

Kāmataṇhā bhavataṇhā vibhavataṇhāti tividhā **taṇhā**. Chaḷārammaṇādivasena pana aṭṭhasatappabhedā honti kāmupādānādivasena cattāri upādānāni. Ettha ca dubbalā taṇhā taṇhā nāma, balavatī upādānaṃ. Asampattavisayapatthanā vā taṇhā tamasi corānaṃ hatthappasāraṇaṃ viya, sampattavisayaggahaṇaṃ upādānaṃ corānaṃ hatthappattassa gahaṇaṃ viya. Appicchatāpaṭipakkhā taṇhā, santosappaṭipakkhaṃ upādānaṃ. Pariyesanadukkhamūlaṃ taṇhā, ārakkhadukkhamūlaṃ upādānanti ayametesaṃ viseso. Kammabhavo upapattibhavoti duvidho **bhavo**. Tattha paṭhamo bhavati etasmā phalanti bhavo, so kāmāvacarakusalākusalādivasena ekūnatiṃsavidho. Dutiyo pana bhavatīti bhavo, so kāmabhavādivasena navavidho. **Upādānapaccayā bhavo**ti cettha upapattibhavopi adhippeto. **Bhavapaccayā jātī**ti kammabhavova. So hi jātiyā paccayo hoti, na itaro. So hi paṭhamābhinibbattakkhandhasabhāvo jātiyeva, na ca tadeva tassa kāraṇaṃ yuttaṃ. Tesaṃ tesaṃ sattānaṃ taṃtaṃgatiādīsu attabhāvapaṭilābho **jāti**. Tathānibbattassa ca attabhāvassa purāṇabhāvo **jarā**. Etasseva ekabhavaparicchinnassa pariyosānaṃ **maraṇaṃ**. Ñātibyasanādīhi phuṭṭhassa cittasantāpo **soko**. Tasseva vacīpalāpo **paridevo**. Kāyikadukkhavedanā **dukkhaṃ**. Mānasikadukkhavedanā **domanassaṃ**. Ñātibyasanādīhi phuṭṭhassa adhimattacetodukkhappabhāvito bhuso āyāso **upāyāso**.

Ettha ca satipi vatthārammaṇādike paccayantare avijjādiekekapaccayaggahaṇaṃ padhānabhāvato, pākaṭabhāvato cāti daṭṭhabbaṃ. Ettha ca avijjānusayiteyeva santāne saṅkhārānaṃ vipākadhammabhāvena pavattanato avijjāpaccayāsaṅkhārāsambhavanti, viññāṇañca saṅkhārajanitaṃ hutvā bhavantare patiṭṭhāti. Na hi janakābhāve tassuppatti siyā, tasmā saṅkhārapaccayā viññāṇaṃ. Nāmarūpañca pubbaṅgamādhiṭṭhānabhūtaviññāṇupatthaddhaṃ paṭisandhipavattīsu patiṭṭhahatīti viññāṇapaccayānāmarūpaṃ, saḷāyatanañca nāmarūpanissayameva chabbidhaphassassa dvārabhāvena yathārahaṃ pavattati, no aññathāti nāmarūpapaccayā saḷāyatanaṃ. Phasso ca saḷāyatanasambhaveyeva ārammaṇaṃ phusati. Na hi dvārābhāve tassuppatti siyāti saḷāyatanapaccayā phasso. Iṭṭhāniṭṭhamajjhattañca ārammaṇaṃ phusantoyeva vedanaṃ vedayati, no aññathāti phassapaccayā vedanā. Vedanīyesu ca dhammesu assādānupassino vedanāhetukā taṇhā samuṭṭhātīti vedanāpaccayā taṇhā. Taṇhāsinehapipāsitāyeva ca upādāniyesu dhammesu upādāya daḷhabhāvāya saṃvattanti. Taṇhāya hi rūpādīni assādetvā assādetvā kāmesu pātabyataṃ āpajjantīti taṇhā kāmupādānassa paccayo. Tathā rūpādibhedegadhito ''natthi dinna''ntyādinā micchādassanaṃ saṃsārato muccitukāmo asuddhimagge suddhimaggaparāmāsaṃ khandhesu attattaniyagāhabhūtaṃ attavādadassanadvayañca gaṇhāti, tasmā diṭṭhupādādīnampi paccayoti taṇhāpaccayā upādānaṃ. Yathārahaṃ sampayogānusayavasena upādānapatiṭṭhitāyeva sattā kammāyūhanāya saṃvattantīti upādānaṃ bhavassa paccayo. Upapattibhavasaṅkhātā ca jāti kammabhavahetukāyeva. Bījato aṅkuro viya tattha tattha samupalabbhatīti bhavo jātiyā paccayo nāma. Sati ca jātiyā eva jarāmaraṇasambhavo. Na hi ajātānaṃ jarāmaraṇasambhavo hotīti jāti jarāmaraṇānaṃ paccayoti evametesaṃ tabbhāvabhāvībhāvo daṭṭhabbo.

Evametassa kevalassa dukkhakkhandhassa samudayo hotīti yathāvuttena paccayaparamparavidhinā, na pana issaranimmānādīhi **etassa** vaṭṭasaṅkhātassa **kevalassa** sukhādīhi asammissassa, sakalassa vā **dukkhakkhandhassa** dukkharāsissa na sukhasubhādīnaṃ **samudayo** nibbatti hoti. **Ettha** imasmiṃ paccayasaṅgahādhikāre.

5. Atati satataṃ gacchati pavattatīti **addhā,** kālo.

6. **Avijjāsaṅkhārā atīto addhā** atītabhavapariyāpannahetūnamevettha adhippetattā, addhāggahaṇena ca avijjādīnaṃ dhammānameva gahaṇaṃ tabbinimuttassa kassaci kālassa anupalabbhanato. Niruddhānuppādā eva hi dhammā atītānāgatakālavasena uppādādikkhaṇattayapariyāpannā ca paccuppannakālavasena voharīyanti. **Jātijarāmaraṇaṃ anāgato addhā** paccuppannahetuto anāgate nibbattanato. **Majjhe paccuppanno addhā** atītahetuto idha nibbattanakaphalasabhāvattā, anāgataphalassa idha hetusabhāvattā ca majjhe viññāṇādīni aṭṭhaṅgāni paccuppanno addhā.

8. Nanu sokaparidevādayopi aṅgabhāvena vattabbāti āha **''sokādivacana''**ntyādi. Sokādivacanaṃ jātiyā nissandassa amukhyaphalamattassa nidassanaṃ, na pana visuṃ aṅgadassanantyattho.

9. **Taṇhupādānabhavāpi gahitā hontī**ti kilesabhāvasāmaññato avijjāggahaṇena taṇhupādānāni, kammabhavasāmaññato saṅkhāraggahaṇena kammabhavo gahito. Tathā taṇhupādānabhavaggahaṇena ca avijjāsaṅkhārā gahitāti sambandho. Etthāpi vuttanayena tesaṃ gahaṇena tesaṃ saṅgaho daṭṭhabbo, viññāṇanāmarūpasaḷāyatanaphassavedanānaṃ jātijarābhaṅgāva jātijarāmaraṇanti ca vuttāti āha **''jātijarāmaraṇaggahaṇenā''**tyādi.

10. **Atīte hetavo pañcā**ti sarūpato vuttānaṃ dvinnaṃ avijjāsaṅkhārānaṃ, saṅgahavasena gahitānaṃ tiṇṇaṃ taṇhupādānabhavānañca vasena paccuppannaphalassa paccayā atītabhave nibbattā hetavo pañca, **idāni phalapañcaka**nti atītahetupaccayā idha paccuppanne nibbattaṃ viññāṇādiphalapañcakaṃ. **Idāni hetavo pañcā**ti sarūpato vuttānaṃ taṇhādīnaṃ tiṇṇaṃ, saṅgahato laddhānaṃ avijjāsaṅkhārānaṃ dvinnañca vasena āyatiṃ phalassa paccayā idāni hetavo pañca. **Āyatiṃ phalapañcaka**nti jātijarāmaraṇaggahaṇena vuttaṃ paccuppannahetupaccayā anāgate nibbattanakaviññāṇādiphalapañcakanti evaṃ vīsati atītādīsu tattha tattha ākiriyantīti **ākārā**.

Atītahetūnaṃ, idāni phalapañcakassa ca antarā eko sandhi, idāni phalapañcakassa, idāni hetūnañca antarā eko, idāni hetūnaṃ, āyatiṃ phalassa ca antarā ekoti evaṃ tisandhi. Vuttañhetaṃ – ''saṅkhāraviññāṇānamantarā eko, vedanātaṇhānamantarā eko, bhavajātīnamantarā eko sandhī''ti. Ettha hi hetutophalassa avicchedappavattibhāvato hetuphalasambandhabhūto paṭhamo sandhi, tathā tatiyo, dutiyo pana phalato hetuno avicchedappavattibhāvato phalahetusambandhabhūto. Phalabhūtopi hi dhammo aññassa hetusabhāvassa dhammassa paccayoti. Saṅkhipīyanti ettha avijjādayo, viññāṇādayo cāti saṅkhepo, atītahetu, etarahi vipāko, etarahi hetu āyatiṃ vipākoti cattāro saṅkhepāti **catusaṅkhepā**.

11. **Kammabhavasaṅkhāto bhavekadeso**ti ettha āyatiṃ paṭisandhiyā paccayacetanā bhavo nāma, purimakammabhavasmiṃ idha paṭisandhiyā paccayacetanā saṅkhārāti veditabbā. **Avasesā cā**ti viññāṇādipañcakajātijarāmaraṇavasena sattavidhā paccuppannaphalavasena vuttadhammā. **Upapattibhavasaṅkhāto bhavekadeso**ti pana anāgatapariyāpannā veditabbā. Bhava-saddena kammabhavassapi vuccamānattā bhavekadesa-saddo vutto.

12. Pubbantassa avijjā mūlaṃ. Aparantassa taṇhā mūlanti āha **avijjātaṇhāvasena dve mūlānī''**ti.

13. **Tesameva** avijjātaṇhāsaṅkhātānaṃ vaṭṭa**mūlānaṃ nirodhena** anuppādadhammatāpattiyā saccappaṭivedhato siddhāya appavattiyā vaṭṭaṃ nirujjhati. **Abhiṇhaso** abhikkhaṇaṃ **jarāmaraṇa**saṅkhātāya **mucchāya pīḷitānaṃ** sattānaṃ sokādisamappitānaṃ kāmāsavādi**āsavānaṃ** samuppādato puna avijjā ca pavattati. ''Āsavasamudayā avijjāsamudayo''ti (ma. ni. 1.103) hi vuttaṃ. Etena avijjāyapi paccayo dassito hoti, itarathā paṭiccasamuppādacakkaṃ abaddhaṃ siyāti. **Iccevaṃ** vuttanayena **ābaddhaṃ** avicchinnaṃ **anādikaṃ** ādirahitaṃ tibhūmakapariyāpannattā **tebhūmakaṃ** kilesakammavipākavasena tivaṭṭabhūtaṃ **paṭiccasamuppādoti paṭṭhapesi** paññapesi **mahāmuni** sammāsambuddho.

Paṭiccasamuppādanayavaṇṇanā niṭṭhitā.

Paṭṭhānanayavaṇṇanā

14. Evaṃ paṭiccasamuppādanayaṃ vibhāgato dassetvā idāni paṭṭhānanayaṃ dassetuṃ **''hetupaccayo''**tyādi vuttaṃ. Tattha hinoti patiṭṭhāti etenāti hetu. Anekatthattā dhātusaddānaṃ hi-saddo idha patiṭṭhatthoti daṭṭhabbo. Hinoti vā etena kammanidānabhūtena uddhaṃ ojaṃ abhiharantena mūlena viya pādapo tappaccayaṃ phalaṃ gacchati pavattati vuddhiṃ virūḷhiṃ āpajjatīti hetu. Hetu ca so paccayo cāti **hetupaccayo**. Hetu hutvā paccayo, hetubhāvena paccayoti vuttaṃ hoti. Mūlaṭṭhena hetu, upakāraṭṭhena paccayoti saṅkhepato mūlaṭṭhena upakārako dhammo hetupaccayo. So pana pavatte cittasamuṭṭhānānaṃ, paṭisandhiyaṃ kammasamuṭṭhānānañca rūpānaṃ ubhayattha sampayuttānaṃ nāmadhammānañca rukkhassa mūlāni viya suppatiṭṭhitabhāvasādhanasaṅkhātamūlaṭṭhena upakārakā cha dhammāti daṭṭhabbaṃ.

Ālambīyati dubbalena viya daṇḍādikaṃ cittacetasikehi gayhatīti **ārammaṇaṃ**. Cittacetasikā hi yaṃ yaṃ dhammaṃ ārabbha pavattanti, te te dhammā tesaṃ tesaṃ dhammānaṃ ārammaṇapaccayo nāma. Na hi so dhammo atthi, yo cittacetasikānaṃ ārammaṇapaccayabhāvaṃ na gaccheyya. Attādhīnappavattīnaṃ patibhūto paccayo **adhipatipaccayo**.

Na vijjati paccayuppannena saha antaraṃ etassa paccayassāti **anantarapaccayo**. Saṇṭhānābhāvena suṭṭhu anantarapaccayo **samanantarapaccayo**. Attano attano anantaraṃ anurūpacittuppādajananasamattho purimapurimaniruddho dhammo ‘‘anantarapaccayo’’, ‘‘samanantarapaccayo’’ti ca vuccati. Byañjanamatteneva hi nesaṃ viseso. Atthato pana ubhayampi samanantaraniruddhassevādhivacanaṃ. Na hi tesaṃ atthato bhedo upalabbhati. Yaṃ pana keci vadanti ‘‘atthānantaratāya anantarapaccayo, kālānantaratāya samanantarapaccayo’’ti, taṃ ‘‘nirodhā vuṭṭhahantassa nevasaññānāsaññāyatanaṃ phalasamāpattiyā samanantarapaccayena paccayo’’tyādīhi (paṭṭhā. 1.1.417) virujjhati. Nevasaññānāsaññāyatanaṃ hi sattāhādikālaṃ niruddhaṃ phalasamāpattiyā samanantarapaccayo, tasmā abhinivesaṃ akatvā byañjanamattatovettha nānākaraṇaṃ paccetabbaṃ, na atthato. Pubbadhammanirodhassa hi pacchājātadhammuppādanassa ca antarābhāvena uppādanasamatthatāya nirodho anantarapaccayatā, ‘‘idamito uddhaṃ, idaṃ heṭṭhā, idaṃ samantato’’ti attanā ekattaṃ upanetvā viya suṭṭhu anantarabhāvena uppādetuṃ samatthaṃ hutvā nirodho samanantarapaccayatāti evaṃ byañjanamattatova bhedo. Nirodhapaccayassapi hi nevasaññānāsaññāyatanassa asaññuppattiyā purimassa ca cuticittassa kālantarepi uppajjantānaṃ phalapaṭisandhīnaṃ antarā samānajātiyena arūpadhammena byavadhānābhāvato bhinnajātikānañca rūpadhammānaṃ byavadhānakaraṇe asamatthatāya nirantaruppādane ekattaṃ upanetvā viya uppādane ca samatthatā atthīti tesampi anantarasamanantarapaccayatā labbhati, tasmā dhammato avisesepi tathā tathā bujjhanakānaṃ veneyyānaṃ vasena upasaggatthavisesamattatova bhedo paccetabboti.

Attano anuppattiyā sahuppannānampi anuppattito pakāsassa padīpo viya sahuppannānaṃ sahuppādabhāvena paccayo **sahajātapaccayo,** arūpino catukkhandhā, cattāro mahābhūtā, paṭisandhikkhaṇe vatthuvipākā ca dhammā.

Aññamaññaṃ upatthambhayamānaṃ tidaṇḍaṃ viya attano upakārakadhammānaṃ upatthambhakabhāvena paccayo **aññamaññapaccayo**. Aññamaññatāvaseneva ca upakārakatā aññamaññapaccayatā, na sahajātamattenāti ayametesaṃ dvinnaṃ viseso. Tathā hi sahajātapaccayabhāvīyeva koci aññamaññapaccayo na hoti cittajarūpānaṃ sahajātapaccayabhāvino nāmassa upādārūpānaṃ sahajātapaccayabhāvīnaṃ mahābhūtānañca aññamaññapaccayabhāvassa anuddhaṭattā. Yadi hi sahajātabhāveneva attano upakārakānaṃ upakārakatā aññamaññapaccayatā siyā, tadā sahajātaaññamaññapaccayehi samānehi bhavitabbanti.

Cittakammassa paṭo viya sahajātanāmarūpānaṃ nissayabhūtā catukkhandhā, tarupabbatādīnaṃ pathavī viya ādhāraṇatoyeva sahajātarūpasattaviññāṇadhātūnaṃ yathākkamaṃ nissayā bhūtarūpaṃ, vatthu cāti ime **nissayapaccayo** nāma nissīyati nissitakehīti katvā, balavabhāvena nissayo paccayo **upanissayapaccayo** upa-saddassa atisayajotakattā, tassa pana bhedaṃ vakkhati.

Cha vatthūni, cha ārammaṇāni cāti ime paccayuppannato paṭhamaṃ uppajjitvā pavattamānabhāvena upakārako **purejātapaccayo**. Pacchājātapaccaye asati santānaṭṭhitihetubhāvaṃ āgacchantassa kāyassa upatthambhanabhāvena upakārakā pacchājātā cittacetasikā dhammā **pacchājātapaccayo**. So gijjhapotakasarīrānaṃ āhārāsā cetanā viya daṭṭhabbo.

Purimapurimaparicitagantho viya uttarauttaraganthassa kusalādibhāvena attasadisassa paguṇabalavabhāvavisiṭṭhaattasamānajātiyatāgāhaṇaṃ āsevanaṃ, tena paccayā sajātiyadhammānaṃ sajātiyadhammāva **āsevanapaccayo**. Bhinnajātikā hi bhinnajātikehi āsevanapaguṇena paguṇabalavabhāvavisiṭṭhaṃ kusalādibhāvasaṅkhātaṃ attano gatiṃ gāhāpetuṃ na sakkonti, na ca sayaṃ tato gaṇhanti, te pana anantarātītāni lokiyakusalākusalāni ceva anāvajjanakiriyajavanāni cāti daṭṭhabbaṃ. Cittappayogasaṅkhātakiriyābhāvena sahajātānaṃ nānākkhaṇikānaṃ vipākānaṃ, kaṭattārūpānañca upakārikā cetanā **kammapaccayo**.

Attano nirussāhasantabhāvena sahajātanāmarūpānaṃ nirussāhasantabhāvāya upakārakā vipākacittacetasikā **vipākapaccayo**. Te hi payogena asādhetabbatāya kammassa kaṭattā nipphajjamānamattato nirussāhasantabhāvā honti, na kilesavūpasamasantabhāvā. Tathā santabhāvatoyeva hi bhavaṅgādayo dubbiññeyyā. Abhinipātasampaṭicchanasantīraṇamattā pana vipākā dubbiññeyyāva. Javanappavattiyāva nesaṃ rūpādiggahitatā viññāyati.

Rūpārūpānaṃ upatthambhakattena upakārakā cattāro āhārā **āhārapaccayo**. Satipi hi janakabhāve upatthambhakattameva āhārassa padhānakiccaṃ. Janayantopi āhāro avicchedavasena upatthambhento va janetīti upatthambhakabhāvo va āhārabhāvo. Tesu tesu kiccesu paccayuppannadhammehi attānaṃ anuvattāpanasaṅkhātādhipatiyaṭṭhena paccayo **indriyapaccayo**.

Ārammaṇūpanijjhānalakkhaṇūpanijjhānavasena upagantvā ārammaṇanijjhānakā vitakkādayo **jhānapaccayo**. Sugatito puññato, duggahito pāpato vā niyyānaṭṭhena upakārakā sammādiṭṭhādayo **maggapaccayo**.

Paramatthato bhinnāpi ekībhāvagatā viya ekuppādādibhāvasaṅkhātasampayogalakkhaṇena upakārakā nāmadhammā va **sampayuttapaccayo**. Aññamaññasambandhatāya yuttāpi samānā vippayuttabhāvena visaṃsaṭṭhatāya nānattupagamanena upakārakā vatthucittacetasikā **vippayuttapaccayo**.

Paccuppannasabhāvasaṅkhātena atthibhāvena tādisasseva dhammassa upatthambhakattena upakārakā ‘‘sahajātaṃ purejāta’’ntyādinā vakkhamānadhammā **atthipaccayo**. Satipi hi janakatte ṭhitiyaṃyeva sātisayo atthipaccayānaṃ byāpāroti upatthambhakatāva tesaṃ gahitā. Ekasmiṃ phassādisamudāye pavattamāne dutiyassa abhāvato attano ṭhitiyā okāsaṃ alabhantānaṃ anantaramuppajjamānakacittacetasikānaṃ okāsadānavasena upakārakā anantaraniruddhā cittacetasikā **natthipaccayo**.

Attano sabhāvāvigamanena appavattamānānaṃ vigatabhāvena upakārakāyeva dhammā **vigatapaccayo**. Nirodhānupagamanavasena upakārakā atthipaccayā va **avigatapaccayo**. Sasabhāvatāmattena upakārakatā atthipaccayatā, nirodhānupagamanavasena upakārakatā avigatapaccayatāti paccayatāviseso nesaṃ dhammāvisesepi daṭṭhabbo. Dhammānañhi samatthatāvisesaṃ sabbākārena ñatvā bhagavatā catuvīsatipaccayā desitāti bhagavati saddhāya ‘‘evaṃ visesā ete dhammā’’ti sutamayañāṇaṃ uppādetvā cintābhāvanāmayañāṇehi tadabhisamayāya yogo karaṇīyo. Avisesepi hi dhammasāmaggiyassa tathā tathā vinetabbapuggalānaṃ vasena heṭṭhā vuttopi paccayo puna pakārantena vuccati ahetukadukaṃ vatvāpi hetuvippayuttadukaṃ viyāti daṭṭhabbaṃ.

15. **Nāmaṃ** catukkhandhasaṅkhātaṃ nāmaṃ tādisasseva **nāmassa chadhā** chahākārehi paccayo hoti, tadeva **nāmarūpīnaṃ** samuditānaṃ **pañcadhā** paccayo hoti, **rūpassa puna** bhūtupādāyabhedassa **ekadhā** paccayo hoti, rūpañca nāmassa ekadhā paccayo, paññattināmarūpāni nāmassa **dvidhā** dvippakārā paccayā honti, **dvayaṃ** pana nāmarūpadvayaṃ samuditaṃ **dvayassa** tādisasseva nāmarūpadvayassa **navadhā** paccayo ceti evaṃ paccayā chabbidhā ṭhitā.

16. Vipākabyākataṃ kammavasena vipākabhāvappattaṃ kammavegakkhittapatitaṃ viya hutvā pavattamānaṃ attano sabhāvaṃ gāhetvā paribhāvetvā neva aññaṃ pavatteti, na ca purimavipākānubhāvaṃ gahetvā uppajjati. ‘‘Na maggapaccayā āsevane eka’’nti (paṭṭhā. 1.1.221) vacanato ca ahetukakiriyesu hasituppādasseva āsevanatāuddharaṇena āvajjanadvayaṃ āsevanapaccayo na hoti, tasmā javanāneva āsevanapaccayabhāvaṃ gacchantīti āha **‘‘purimāni**

javanānī''tyādi. Avisesavacanepettha lokiyakusalākusalābyākatajavanāneva daṭṭhabbāni lokuttarajavanānaṃ āsevanabhāvassa anuddhaṭattā.

Evañca katvā vuttaṃ **paṭṭhānaṭṭhakathāyaṃ** (paṭṭhā. aṭṭha. 1.12) ''lokuttaro pana āsevanapaccayo nāma natthī''ti. Tattha hi kusalaṃ bhinnajātikassa purecarattā na tena āsevanaguṇaṃ gaṇhāpeti, phalacittāni ca javanavasena uppajjamānānipi vipākābyākate vuttanayena āsevanaṃ na gaṇhanti, na ca aññaṃ gāhāpenti. Yampi ''āsevanavinimuttaṃ javanaṃ natthī''ti **ācariyadhammapālattherena** vuttaṃ, tampi yebhuyyavasena vuttanti viññāyati. Itarathā ācariyassa asamapekkhitābhidhāyakattappasaṅgo siyā. Maggo pana gotrabhuto āsevanaṃ na gaṇhātīti natthi bhūmiādivasena nānājātitāya anadhippetattā. Tathā hi vuttaṃ **paṭṭhāne** ''gotrabhu maggassa āsevanapaccayena paccayo, vodānaṃ maggassa āsevanapaccayena paccayo''ti (paṭṭhā. 1.1.426). Ekuppādādicatubbidhasampayogalakkhaṇābhāvato sahuppannānampi rūpadhammānaṃ sampayuttapaccayatā natthīti vuttaṃ **''cittacetasikā dhammā aññamañña''**nti.

17. **Hetujhānaṅgamaggaṅgāni sahajātānaṃ nāma rūpāna**nti tayopete paṭisandhiyaṃ kammasamuṭṭhānānaṃ, pavattiyaṃ cittasamuṭṭhānānañca rūpānaṃ, ubhayattha sahajātānaṃ nāmānañca hetādipaccayena paccayā honti. ''Sahajātarūpanti hi sabbattha paṭisandhiyaṃ kammasamuṭṭhānānaṃ, pavattiyaṃ cittasamuṭṭhānāna''nti vakkhati. **Sahajātā cetanā**ti antamaso cakkhuviññāṇādīhipi sahajātacetanā. **Sahajātānaṃ nāma rūpāna**nti sabbāpi cetanā nāmānaṃ, paṭisandhisahagatā cetanā kammasamuṭṭhānarūpānaṃ, pavattiyaṃ rūpasamuṭṭhāpakacittasahagatā cetanā cittasamuṭṭhānarūpānañca. **Nānākkhaṇikā cetanā**ti vipākakkhaṇato nānākkhaṇe atītabhavādīsu nibbattā kusalākusalacetanā. **Nāmarūpāna**nti ubhayatthāpi nāmarūpānaṃ. **Vipākakkhandhā**ti paṭisandhiviññāṇādikā vipākā arūpakkhandhā. Kammasamuṭṭhānampi hi rūpaṃ vipākavohāraṃ na labhati arūpadhammabhāvena, sārammaṇabhāvena ca kammasadisesu arūpadhammesveva vipāka-saddassa niruḷhattā.

18. **Purejātassa imassa kāyassā**ti paccayadhammato pure uppannassa imassa rūpakāyassa. Kathaṃ pana paccayuppannassa pure nibbattiyaṃ pacchājātassa paccayatāti? Nanu vuttaṃ ''pacchājātapaccaye asati santānaṭṭhitihetukabhāvaṃ āgacchantassā''ti, tasmā santānappavattassa hetubhāvupatthambhane imassa byāpāroti na koci virodho.

19. Paṭisandhiyaṃ cakkhādivatthūnaṃ asambhavato, sati ca sambhave taṃtaṃviññāṇānaṃ paccayabhāvānupagamanato, hadayavatthuno ca paṭisandhiviññāṇena sahuppannassa purejātakatābhāvato vuttaṃ **''chavatthūni pavattiya''**nti. **''Pañcārammaṇāni pañcaviññāṇavīthiyā''**ti ca idaṃ ārammaṇapurejātaniddese āgataṃ sandhāya vuttaṃ. **Pañhāvāre** pana ''sekkhā vā puthujjanā vā cakkhuṃ aniccato dukkhato anattato vipassantī''tyādinā (paṭṭhā. 1.1.424) avisesena paccuppannacakkhādīnampi gahitattā dhammārammaṇampi ārammaṇapurejātaṃ manoviññāṇavīthiyā labbhati. Atthato hetaṃ siddhaṃ, yaṃ paccuppannadhammārammaṇaṃ gahetvā manodvārikavīthi pavattati, taṃ tassa ārammaṇapurejātaṃ hotīti.

22. Pakatiyā eva paccayantararahitena attano sabhāveneva upanissayo **pakatūpanissayo**. Ārammaṇānantarehi asaṃmisso puthageva koci upanissayoti vuttaṃ hoti. Atha vā pakato upanissayo **pakatūpanissayo. Pakato**ti cettha pa-kāro upasaggo, so attano phalassa uppādanasamatthabhāvena santāne nipphāditabhāvaṃ, āsevitabhāvañca dīpeti, tasmā attano santāne nipphanno rāgādi, saddhādi, upasevito vā utubhojanādi pakatūpanissayo. Tathā ceva niddisati.

23. **Garukata**nti garuṃ katvā paccavekkhitaṃ. Tathā hi ''dānaṃ datvā sīlaṃ samādiyitvā uposathakammaṃ katvā taṃ garuṃ katvā paccavekkhatī''tyādinā (paṭṭhā. 1.1.413) dānasīlauposathakammapubbekatasuciṇṇajhānagotrabhuvodānamaggādīni garuṃ katvā paccavekkhaṇavasena assa niddeso pavatto.

24. ''Purimā purimā kusalā khandhā pacchimānaṃ pacchimānaṃ kusalānaṃ khandhānaṃ upanissayapaccayena paccayo''tyādinā (paṭṭhā. 1.1.423) nayena anantarapaccayena saddhiṃ nānattaṃ akatvā anantarūpanissayassa āgatattā vuttaṃ **''anantaraniruddhā''**tyādi. Evaṃ santepi attano anantaraṃ anurūpacittuppādavasena anantarapaccayo, balavakāraṇavasena anantarūpanissayapaccayoti ayametesaṃ viseso.

25. Yathārahaṃ ajjhattañca bahiddhā ca rāgādayo…pe… senāsanañcāti yojanā. Rāgādayo hi ajjhattaṃ nipphāditā, puggalādayo bahiddhā sevitā. Tathā hi vuttaṃ ācariyena –

> ''Rāgasaddhādayo dhammā, ajjhattamanuvāsitā;
> Sattasaṅkhāradhammā ca, bahiddhopanisevitā''ti. (nāma. pari. 827);

Atha vā ajjhattañca bahiddhā ca kusalādidhammānanti yathāṭhitavaseneva yojanā attano hi rāgādayo ca attano kusalādidhammānaṃ kalyāṇamittassa saddhādike nissāya kusalaṃ karontānaṃ paresañca nissayā honti.

Tattha kāmarāgādayo nissāya kāmabhavādīsu nibbattanatthaṃ, rāgādivūpasamatthañca dānasīlauposathajjhānābhiññāvipassanāmaggabhāvanā, rāgādihetukā ca uparūparirāgādayo hontīti yathārahaṃ daṭṭhabbaṃ. Yaṃ yañhi nissāya yassa yassa sambhavo, taṃ taṃ tassa tassa pakatūpanissayo hoti. Paccayamahāpadeso hesa, yadidaṃ ''upanissayapaccayo''ti vuttaṃ. Tathā cāha **''bahudhā hoti pakatūpanissayo''**ti. **Saddhādayo**ti sīlasutacāgapaññā. Attano saddhādikañhi upanissāya attano dānasīlādayo, tathā kalyāṇamittānaṃ saddhādayo upanissāya paresañca dānasīlādayo hontīti pākaṭametaṃ. **Sukhaṃ dukkha**nti kāyikaṃ sukhaṃ dukkhaṃ. **Puggalo**ti kalyāṇamittādipuggalo. **Bhojana**nti sappāyādibhojanaṃ, **utu**pi tādisova.

27. ''Adhipati…pe… paccayā hontī''ti saṅkhepena vuttamatthaṃ vitthāretuṃ **''tattha garukatamārammaṇa''**ntyādi vuttaṃ. **Garukatamārammaṇa**nti paccavekkhaṇassādādinā garukataṃ ārammaṇaṃ. Tañhi jhānamaggaphalavipassanānibbānādibhedaṃ paccavekkhaṇaassādādimaggaphalādidhamme attādhīne karotīti ārammaṇādhipati nāma. Garukātabbatāmattena ārammaṇādhipati. Garukatopi balavakāraṇaṭṭhena ārammaṇūpanissayoti ayametesaṃ viseso. **Sahajātā…pe… nāmarūpāna**nti chandacittavīriyavīmaṃsānaṃ, vasena catubbidhopi sahajātādhipati yathārahaṃ sahajātanāmarūpānaṃ pavattiyaṃyeva sahajātādhipativasena paccayo.

28. Rūpadhammassa arūpadhammaṃ pati sahajātapaccayatā paṭisandhiyaṃ vatthuvasena vuttāti āha **''vatthuvipākā aññamañña''**nti –

30. Yasmā pana aññamaññupatthambhanavaseneva aññamaññapaccayatā, na sahajātamattatoti pavattiyaṃ rūpaṃ nāmānaṃ aññamaññapaccayo na hoti, tasmā vuttaṃ **''cittacetasikā dhammā aññamañña''**nti. Tathā upādārūpāni ca bhūtarūpānaṃ aññamaññapaccayā na hontīti vuttaṃ **''mahābhūtā aññamañña''**nti.

31. Nanu ca ''arūpino āhārā sahajātānaṃ nāmarūpāna''nti vuttaṃ, evañca sati asaññīnaṃ sahajātāhārassa asambhavato ''sabbe sattā āhāraṭṭhitikā''ti kathamidaṃ nīyatīti? Vuccate – manosañcetanāhāravasappavattassa kammassa, taṃsahagatānampi vā sesāhārānaṃ kammūpanissayapaccayehi paccayattapariyāyaṃ gahetvā sabbasattānaṃ āhāraṭṭhitikatā vuttā, na āhārapaccayabhāvatoti.

32. ''Pañca pasādā''tyādīsu nanu itthindriyapurisindriyā na gahitāti? Saccaṃ na gahitā. Yadipi tesaṃ liṅgādīhi anuvattanīyatā atthi, sā pana na paccayabhāvato. Yathā hi jīvitāhārā yesaṃ paccayā honti, tesaṃ anupālakā upatthambhakā atthi, avigatapaccayabhūtā ca honti, na evaṃ itthipurisabhāvā liṅgādīnaṃ kenaci upakārena upakārā honti. Kevalaṃ pana yathāsakeheva kammādipaccayehi pavattamānaṃ liṅgādīnaṃ yathā itthādiggahaṇassa paccayabhāvo hoti, tato aññenākārena taṃ-sahitasantāne appavattito liṅgādīhi anuvattanīyatā, indriyatā ca nesaṃ vuccati, tasmā na tesaṃ indriyapaccayabhāvo vutto.

33. Yesaṃ nāmānaṃ cakkhādīnaṃ abbhantarato nikkhamantānaṃ viya pavattānaṃ, yesañca rūpānaṃ nāmasannissayeneva uppajjamānānaṃ sampayogāsaṅkā hoti, tesameva vippayuttapaccayatā. Rūpānaṃ pana rūpehi sāsaṅkā natthi. Vatthusannissayeneva jāyantānaṃ visayabhāvamattaṃ ārammaṇanti tenāpi tesaṃ sampayogāsaṅkā natthīti yesaṃ sampayogāsaṅkā atthi, tesameva vippayuttapaccayatāpi vuttāti āha **''okkantikkhaṇe vatthū''**tyādi.

34. **Sabbathā** sabbākārena yathārahaṃ nāmavasena vuttaṃ tividhaṃ sahajātaṃ, duvidhaṃ purejātaṃ, ekavidhaṃ pacchājātañca paccayajātaṃ, āhāresu kabaḷīkāro āhāro, rūpajīvitindriyanti ayaṃ pañcavidhopi atthipaccayo, avigatapaccayo ca hoti. Paccuppannasabhāvena atthibhāvena tādisasseva dhammassa upatthambhakattā atthibhāvābhāvena anupakārakānameva atthibhāvena upakārakatā atthipaccayabhāvoti natthi nibbānassa sabbadā bhāvino atthipaccayatā, avigatapaccayatā ca. Uppādādiyuttānaṃ vā natthibhāvopakārakatāviruddho, vigatabhāvopakārakatāviruddho ca upakārakabhāvo atthipaccayatādikāti na tassa tappaccayattappasaṅgo. Rūpajīvitindriyañcettha ojā viya ṭhitikkhaṇeva upakārakattā sahajātapaccayesu na gayhatīti visuṃ vuttaṃ.

35. Idāni sabbepi paccayā saṅkhepatopi catudhāyevāti dassetuṃ **''ārammaṇū...pe... gacchantī''**ti vuttaṃ. Na hi so koci paccayo atthi, yo cittacetasikānaṃ ārammaṇabhāvaṃ na gaccheyya, sakasakapaccayuppannassa ca upanissayabhāvaṃ na gacchati, kammahetukattā ca lokappavattiyā phalahetūpacāravasena sabbepi kammasabhāvaṃ nātivattanti, te ca paramatthato lokasammutivasena ca vijjamānāyevāti sabbepi catūsu samodhānaṃ gacchanti.

36. Idāni yaṃ vuttaṃ tattha tattha ''sahajātarūpa''nti, taṃ sabbaṃ na avisesato daṭṭhabbanti dassetuṃ **''sahajātarūpa''**ntyādi vuttaṃ. Paṭisandhiyañhi cittasamuṭṭhānarūpābhāvato pavattiyaṃ kammasamuṭṭhānānañca cittacetasikehi sahuppattiniyamābhāvato sahajātarūpanti sabbatthāpi pavatte cittasamuṭṭhānānaṃ rūpānaṃ, paṭisandhiyaṃ kaṭattārūpasaṅkhātakammajarūpānañca vasena duvidhaṃ hoti. Kammassa katattā nibbattamānāni rūpāni **kaṭattārūpāni**.

37. **Iti** evaṃ vuttanayena **sambhavā** yathāsambhavaṃ **tekālikā** anantarasamanantaraāsevananatthivigatavasena pañcannaṃ atītakālikānaṃ, kammapaccayassa atītavattamānavasena dvikālikassa, ārammaṇaadhipatiupanissayapaccayānaṃ tikālikānaṃ, itaresaṃ pannarasannaṃ paccuppannakālikānañca vasena kālattayavanto, nibbānapaññattivasena kālavimuttā ca, cakkhādirāgādisaddhādivasena ajjhattikā ca, puggalautubhojanādivasena tato bahiddhā ca, paccayuppannabhāvena saṅkhatā ca, **kathā** tappaṭipakkhabhāvena asaṅkhatā ca dhammā paññattināmarūpānaṃ vasena saṅkhepato tividhā ṭhitā sabbathā **paṭṭhāne** anantanayasamantapaṭṭhāne pakaraṇe catuvīsatisaṅkhātā paccayā nāmāti yojanā.

38. **Tatthā**ti tesu paññattināmarūpesu.

Paṭṭhānanayavaṇṇanā niṭṭhitā.

Paññattibhedavaṇṇanā

39. Vacanīyavācakabhedā duvidhā paññattīti vuttaṃ **''paññāpiyattā''**tyādi. **Paññāpiyattā**ti tena tena pakārena ñāpetabbattā, iminā rūpādidhammānaṃ samūhasantānādiavatthāvisesādibhedā sammutisaccabhūtā upādāpaññattisaṅkhātā atthapaññatti vuttā. Sā hi nāmapaññattiyā paññāpīyati. **Paññāpanato**ti pakārehi atthapaññattiyā ñāpanato. Iminā hi paññāpetīti ''paññattī''ti laddhanāmānaṃ atthānaṃ abhidhānasaṅkhātā nāmapaññatti vuttā.

40. **Bhūtapariṇāmākāramupādāyā**ti pathavādikānaṃ mahābhūtānaṃ pabandhavasena pavattamānānaṃ patthaṭasaṅgahatādiākārena pariṇāmākāraṃ pariṇatabhāvasaṅkhātaṃ ākāraṃ upādāya nissayaṃ katvā. **Tathā tathā**ti bhūmādivasena. **Bhūmipabbatādikā**ti bhūmipabbatarukkhādikā santānapaññatti. **Sambhārasannivesākāra**nti dārumattikātantādīnaṃ sambhārānaṃ upakaraṇānaṃ sannivesākāraṃ racanādivisiṭṭhataṃtaṃsaṇṭhānādiākāraṃ. **Rathasakaṭādikā**ti rathasakaṭagāmaghaṭapaṭādikā samūhapaññatti. **Candāvaṭṭanādika**nti candimasūriyanakkhattānaṃ sineruṃ padakkhiṇavasena udayādiāvaṭṭanākāraṃ. **Disākālādikā**ti puratthimadisādikā disāpaññatti, pubbaṇhādikā kālapaññatti, māsotuvesākhamāsādikā taṃtaṃnāmavisiṭṭhā māsādipaññatti ca. **Asamphuṭṭhākāra**nti taṃtaṃrūpakalāpehi asamphuṭṭhaṃ susirādiākāraṃ. **Kūpaguhādikā** ti kūpaguhachiddādikā ākāsapaññatti. **Taṃtaṃbhūtanimitta**nti pathavīkasiṇāditaṃtaṃbhūtanimittaṃ. **Bhāvanāvisesa**nti parikammādibhedaṃ bhāvanāya pabandhavisesaṃ. **Kasiṇanimittādikā**ti kasiṇāsubhanimittādibhedā yogīnaṃ upaṭṭhitā uggahapaṭibhāgādibhedā nimittapaññatti. **Evamādippabhedā**ti kasiṇugghāṭimākāsanirodhakasiṇādibhedā ca. **Atthacchāyākārenā**ti paramatthadhammassa chāyākārena paṭibhāgākārena.

41. **Nāmanāmakammādināmenā**ti nāmaṃ nāmakammaṃ nāmadheyyaṃ nirutti byañjanaṃ abhilāpoti imehi chahi nāmehi. Tattha atthesu namatīti **nāmaṃ**. Taṃ anvattharuḷhīvasena duvidhaṃ, sāmaññaguṇakiriyāyadicchāvasena catubbidhaṃ. Nāmameva **nāmakammaṃ**. Tathā **nāmadheyyaṃ**. Akkharadvārena atthaṃ nīharitvā utti kathanaṃ **nirutti,** atthaṃ byañjayatīti **byañjanaṃ**. Abhilapatīti **abhilāpo,** saddagataakkharasannivesakkamo. Sā panāyaṃ nāmapaññatti vijjamānaavijjamānatadubhayasaṃyogavasena chabbidhā hotīti dassetuṃ **''vijjamānapaññattī''**tyādi vuttaṃ, **etāya paññāpentī**ti ''rūpavedanā''tyādinā pakāsenti.

42. **Ubhinna**nti vijjamānāvijjamānānaṃ dvinnaṃ. Pañcābhiññā, āsavakkhayañāṇanti cha abhiññā assāti **chaḷabhiñño**. Ettha ca abhiññānaṃ vijjamānattā, tappaṭilābhino puggalassa avijjamānattā ca ayaṃ **vijjamānena avijjamānapaññatti** nāma. Tathā itthiyā avijjamānattā, saddassa ca vijjamānattā itthisaddoti **avijjamānena vijjamānapaññatti**. Pasādacakkhuno, tannissitaviññāṇassa ca vijjamānattā cakkhuviññāṇanti **vijjamānena vijjamānapaññatti**. Rañño ca puttassa ca sammutisaccabhūtattā rājaputtoti **avijjamānena avijjamānapaññatti**.

43. **Vacīghosānusārenā**ti bhūmipabbatarūpavedanādivacīmayasaddassa anusārena anugamanena anussaraṇena ārammaṇakaraṇena pavattāya **sotaviññāṇavīthiyā** pavattito anantaraṃ uppannassa manodvārassa nāmacintanākārappavattassa manodvārikaviññāṇasantānassa ''idamīdisassa atthassa nāma''nti pubbeyeva gahitasaṅketopanissayassa **gocarā** ārammaṇabhūtā **tato** nāmaggahaṇato paraṃ **yassā** sammutiparamatthavisayāya nāmapaññattiyā **anusārena** anugamanena **atthā** sammutiparamatthabhedā viññāyanti, **sāyaṃ** bhūmipabbatarūpavedanādikā paññāpetabbatthapaññāpikā **lokasaṅketena nimmitā** lokavohārena siddhā, manodvāraggahitā akkharāvalibhūtā **paññatti viññeyyā** paññāpanato paññattisaṅkhātā nāmapaññattīti viññeyyā.

Ettha ca sotaviññāṇavīthiyā anantarabhāviniṃ manodvārikavīthimpi sotaviññāṇavīthiggahaṇeneva saṅgahetvā ''sotaviññāṇavīthiyā''ti vuttaṃ. Ghaṭādisaddañhi suṇantassa ekamekaṃ saddaṃ ārabbha paccuppannātītārammaṇavasena dve dve javanavārā, buddhiyā gahitanāmapaṇṇattibhūtaṃ akkharāvalimārabbha ekoti evaṃ sotaviññāṇavīthiyā anantarāya atītasaddārammaṇāya javanavīthiyā anantaraṃ nāmapaññattiyā gahaṇaṃ, tato paraṃ atthāvabodhoti ācariyā.

Paññattibhedavaṇṇanā niṭṭhitā.

Iti abhidhammatthavibhāviniyā nāma abhidhammatthasaṅgahavaṇṇanāya

Paccayaparicchedavaṇṇanā niṭṭhitā.

9. Kammaṭṭhānaparicchedavaṇṇanā

1. **Ito** paccayaniddesato paraṃ nīvaraṇānaṃ samanaṭṭhena **samatha**saṅkhātānaṃ, aniccādivividhākārato dassanaṭṭhena **vipassanā**saṅkhātānañca dvinnaṃ **bhāvanānaṃ** duvidhampi **kammaṭṭhānaṃ** duvidhabhāvanākammassa pavattiṭṭhānatāya kammaṭṭhānabhūtamārammaṇaṃ uttaruttarayogakammassa padaṭṭhānatāya kammaṭṭhānabhūtaṃ bhāvanāvīthiñca **yathākkamaṃ** samathavipassanānukkamena pavakkhāmīti yojanā.

Samathakammaṭṭhānaṃ

Caritabhedavaṇṇanā

3. Rāgo va caritā pakatīti **rāgacaritā**. Evaṃ **dosacaritā**dayopi. **Caritasaṅgaho**ti mūlacaritavasena puggalasaṅgaho, saṃsaggavasena pana tesaṭṭhi caritā honti. Vuttañhi –

‘‘Rāgādike tike satta, satta saddhādike tike;
Ekadvitikamūlamhi, missato sattasattaka’’nti.

Ettha hi rāgacaritā dosacaritā mohacaritā rāgadosacaritā rāgamohacaritā dosamohacaritā rāgadosamohacaritāti evaṃ rāgādike tike sattakamekaṃ. Tathā saddhācaritā buddhicaritā vitakkacaritā saddhābuddhicaritā saddhābuddhivitakkacaritā buddhivitakkacaritā saddhābuddhivitakkacaritāti saddhādikepi tike ekanti evaṃ dve tike amissetvā cuddasa caritā honti. Rāgāditike pana ekadvitikamūlavasena saddhāditikena saha yojite rāgasaddhācaritā rāgabuddhicaritā rāgavitakkacaritā rāgasaddhābuddhicaritā rāgasaddhāvitakkacaritā rāgabuddhivitakkacaritā rāgasaddhābuddhivitakkacaritāti rāgamūlanaye ekaṃ sattakaṃ, tathā ‘‘dosasaddhācaritā dosabuddhicaritā dosavitakkacaritā’’tyādinā dosamūlanayepi ekaṃ, ‘‘mohasaddhācaritā’’tyādinā mohamūlanayepi ekanti evaṃ ekamūlanaye sattakattayaṃ hoti. Yathā cettha, evaṃ dvimūlakanayepi ‘‘rāgadosasaddhācaritā rāgadosabuddhicaritā rāgadosavitakkacaritā’’tyādinā sattakattayaṃ. Timūlakanaye pana ‘‘rāgadosamohasaddhācaritā’’tyādinā ekaṃ sattakanti evaṃ missato sattasattakavasena ekūnapaññāsa caritā honti. Iti imā ekūnapaññāsa, purimā ca cuddasāti tesaṭṭhi caritā daṭṭhabbā. Keci pana diṭṭhiyā saddhiṃ ‘‘catusaṭṭhī’’ti vaṇṇenti.

Caritabhedavaṇṇanā niṭṭhitā.

Bhāvanābhedavaṇṇanā

4. Bhāvanāya paṭisaṅkhārakammabhūtā, ādikammabhūtā vā pubbabhāgabhāvanā **parikammabhāvanā** nāma. Nīvaraṇavikkhambhanato paṭṭhāya gotrabhūpariyosānā kāmāvacarabhāvanā **upacārabhāvanā** nāma. Appanāya samīpacārittā gāmūpacārādayo viya. Mahaggatabhāvappattā **appanābhāvanā** nāma appanāsaṅkhātavitakkapamukhattā. Sampayuttadhammehi ārammaṇe appento viya pavattatīti vitakko **appanā**. Tathā hi so ‘‘appanā byappanā’’ti (dha. sa. 7) niddiṭṭho. Tappamukhatāvasena pana sabbepi mahaggatānuttarajhānadhammā ‘‘appanā’’ti vuccanti.

Bhāvanābhedavaṇṇanā niṭṭhitā.

Nimittabhedavaṇṇanā

5. Parikammassa nimittaṃ ārammaṇattāti **parikammanimittaṃ,** kasiṇamaṇḍalādi. Tadeva cakkhunā diṭṭhaṃ viya manasā uggahetabbaṃ nimittaṃ, uggaṇhantassa vā nimittanti **uggahanimittaṃ**. Tappaṭibhāgaṃ vaṇṇādikasiṇadosarahitaṃ nimittaṃ upacārappanānaṃ ārammaṇattāti **paṭibhāganimittaṃ**.

6. Pathavīyeva kasiṇaṃ ekadese aṭṭhatvā anantassa pharitabbatāya sakalaṭṭhenāti **pathavīkasiṇaṃ,** kasiṇamaṇḍalaṃ. Paṭibhāganimittaṃ, tadārammaṇañca jhānaṃ ‘pathavīkasiṇa’nti vuccati. Tathā **āpokasiṇā**dīsupi. Tattha pathavādīni cattāri bhūtakasiṇāni. Nīlādīni cattāri vaṇṇakasiṇāni, paricchinnākāso ākāsakasiṇaṃ, candādiāloko ālokakasiṇanti daṭṭhabbaṃ.

7. Uddhaṃ dhumātaṃ sūnaṃ chavasarīraṃ uddhumātaṃ, tadeva kucchitaṭṭhena**uddhumātakaṃ**. Evaṃ sesesupi. Setarattādinā vimissitaṃ yebhuyyena nīlavaṇṇaṃ chavasarīraṃ **vinīlakaṃ** visesato nīlakanti katvā. Vissavantapubbakaṃ **vipubbakaṃ**. Majjhe dvidhā chinnaṃ **vicchiddakaṃ**. Soṇasiṅgālādīhi vividhākārena khāyitaṃ **vikkhāyitakaṃ**. Soṇasiṅgālādīhi vividhenākārena khaṇḍitvā tattha tattha khittaṃ **vikkhittakaṃ**. Kākapadādiākārena satthena hanitvā vividhaṃ khittaṃ **hatavikkhittakaṃ**. Lohitapaggharaṇakaṃ **lohitakaṃ**. Kimikulapaggharaṇakaṃ **puḷavakaṃ**. Antamaso ekampi aṭṭhi **aṭṭhikaṃ**.

8. Anu anu saraṇaṃ anussati, arahatādibuddhaguṇārammaṇā anussati **buddhānussati**. Svākkhātatādidhammaguṇārammaṇā anussati **dhammānussati**. Suppaṭipannatādisaṃghaguṇārammaṇā anussati **saṃghānussati**. Akhaṇḍatādinā suparisuddhassa attano sīlaguṇassa anussaraṇaṃ **sīlānussati**. Vigatamalamaccheratādivasena attano cāgānussaraṇaṃ **cāgānussati**. ‘‘Yehi saddhādīhi samannāgatā devā devattaṃ gatā, tādisā guṇā mayi santī’’ti evaṃ devatā sakkhiṭṭhāne ṭhapetvā attano saddhādiguṇānussaraṇaṃ **devatānussati**. Sabbadukkhūpasamabhūtassa nibbānassa guṇānussaraṇaṃ **upasamānussati**. Jīvitindriyupacchedabhūtassa maraṇassa anussaraṇaṃ **maraṇānussati**. Kesādikāyakoṭṭhāse gatā pavattā sati **kāyagatāsati**. Ānañca apānañca ānāpānaṃ, assāsapassāsā, tadārammaṇā sati **ānāpānassati**.

9. Mijjati siniyhatīti **mettā,** mittesu bhavāti vā **mettā,** sā sattānaṃ hitasukhūpasaṃharaṇalakkhaṇā. Paradukkhāpanayanakāmatālakkhaṇā karuṇā. Parasampattipamodalakkhaṇā muditā. Iṭṭhāniṭṭhesu majjhattākārappavattilakkhaṇā upekkhā. Appamāṇasattārammaṇattā **appamaññā**. Uttamavihārabhāvato, uttamānaṃ vā vihārabhāvato **brahmavihāro**.

10. Gamanapariyesanaparibhogādipaccavekkhaṇavasena kabaḷīkārāhāre paṭikūlanti pavattā saññā **āhāre paṭikūlasaññā**.

11. Pathavīdhātuādīnaṃ catunnaṃ dhātūnaṃ salakkhaṇato kesādisasambhārādito ca vavatthānaṃ **catudhātuvavatthānaṃ**.

12. Arūpe ārammaṇe pavattā **āruppā**.

Nimittabhedavaṇṇanā niṭṭhitā.

Sappāyabhedavaṇṇanā

13. Idāni tassa tassa puggalassa caritānukūlakammaṭṭhānaṃ dassetuṃ **‘‘caritāsu panā’’**tyādimāha. Rāgo va caritaṃ pakati etassāti **rāgacarito,** rāgabahulo puggalo, rāgassa ujuvipaccanīkabhāvato asubhakammaṭṭhānaṃ tassa sappāyaṃ. **Ānāpānaṃ mohacaritassa, vitakkacaritassa ca sappāyaṃ** buddhivisayabhāvena mohappaṭipakkhattā, vitakkasandhāvanassa nivārakattā ca. **Cha buddhānussatiādayo saddhācaritassa sappāyā**

saddhāvuddhihetubhāvato.

17. **Maraṇaupasamasaññāvavatthānāni buddhicaritassa sappāyāni** gambhīrabhāvato buddhiyā eva visayattā.

18. **Sesānī**ti catubbidhabhūtakasiṇaākāsaālokakasiṇaāruppacatukkavasena dasavidhāni. **Tatthāpī**ti tesu dasasu kammaṭṭhānesu. **Puthulaṃ mohacaritassa sappāyaṃ** sambādhe okāse cittassa bhiyyosomattāya sammuyhanato. **Khuddakaṃ vitakkacaritassa sappāyaṃ** mahantārammaṇassa vitakkasandhāvanapaccayattā. Ujuvipaccanīkato ceva atisappāyatāya cetaṃ vuttaṃ. Rāgādīnaṃ pana avikkhambhikā, saddhādīnaṃ vā anupakārikā kasiṇādibhāvanā nāma natthi.

Sappāyabhedavaṇṇanā niṭṭhitā.

Bhāvanābhedavaṇṇanā

19. **Sabbatthāpī**ti cattālīsakammaṭṭhānesupi **natthi appanā,** buddhaguṇādīnaṃ paramatthabhāvato, anekavidhattā, ekassapi gambhīrabhāvato ca. Buddhānussatiādīsu dasasu kammaṭṭhānesu appanāvasena samādhissa patiṭṭhātuṃ asakkuṇeyyattā appanābhāvaṃ appatvā samādhi upacārabhāvena patiṭṭhāti. Lokuttarasamādhi, pana dutiyacatutthāruppasamādhi ca sabhāvadhammepi bhāvanāvisesavasena appanaṃ pāpuṇāti. Visuddhibhāvanānukkamavasena hi lokuttaro appanaṃ pāpuṇāti. Ārammaṇasamatikkamabhāvanāvasena āruppasamādhi. Appanāppattasseva hi catutthajjhānasamādhino ārammaṇasamatikkamanamattaṃ hoti.

21. Pañcapi jhānāni etesamatthi, tattha niyuttānīti vā **pañcakajjhānikāni**.

22. Asubhabhāvanāya paṭikūlārammaṇattā caṇḍasotāya nadiyā arittabalena nāvā viya vitakkabaleneva tattha cittaṃ pavattatīti asubhakammaṭṭhāne avitakkajjhānāsambhavato **''paṭhamajjhānikā''**ti vuttaṃ.

23. Mettākaruṇāmuditānaṃ domanassasahagatabyāpādavihiṃsānabhiratīnaṃ pahāyakattā domanassappaṭipakkhena somanasseneva sahagatatā yuttāti **''mettādayo tayo catukkajjhānikā''**ti vuttā.

24. ''Sabbe sattā sukhitā hontu, dukkhā muccantu, laddhasukhasampattito mā vigacchantū''ti mettādivasappavattabyāpārattayaṃ pahāya kammassakatādassanena sattesu majjhattākārappavattabhāvanānibbattāya tatramajjhattupekkhāya balavatarattā upekkhābrahmavihārassa sukhasahagatāsambhavato **''upekkhā pañcamajjhānikā''**ti vuttā.

Bhāvanābhedavaṇṇanā niṭṭhitā.

Gocarabhedavaṇṇanā

26. **Yathāraha**nti taṃtaṃārammaṇānurūpato. Kassaci ārammaṇassa aparibyattatāya **''pariyāyenā''**ti vuttaṃ.

27. Kasiṇāsubhakoṭṭhāsānāpānassatīsveva hi paribyattanimittasambhavoti.

28. **Pathavīmaṇḍalādīsu nimittaṃ uggaṇhantassā**ti ādimhi tāva catupārisuddhisīlaṃ visodhetvā dasavidhaṃ palibodhaṃ upacchinditvā piyagarubhāvanīyādiguṇasamannāgataṃ kalyāṇamittaṃ upasaṅkamitvā attano cariyānukūlaṃ kammaṭṭhānaṃ gahetvā aṭṭhārasavidhaṃ ananurūpavihāraṃ pahāya pañcaṅgasamannāgate anurūpavihāre viharantassa kesanakhaharaṇādikhuddakapalibodhupacchedaṃ katvā kasiṇamaṇḍalādīni purato katvā ānāpānakoṭṭhāsādīsu cittaṃ ṭhapetvā nisīditvā ''pathavī pathavī''tyādinā taṃtaṃbhāvanānukkamena pathavīkasiṇādīsu taṃtadārammaṇesu nimittaṃ uggaṇhantassa. Ayamettha saṅkhepo. Vitthārato pana bhāvanā **visuddhimaggato** (visuddhi. 1.54 ādayo) gahetabbā. Duvidhampi hi bhāvanāvidhānaṃ idha ācariyena atisaṅkhepato vuttaṃ, tadatthadassanatthañca vitthāranaye āhariyamāne atippapañco siyāti mayampi taṃ na vitthāressāma. **Yadā pana taṃ nimittaṃ cittena samuggahita**nti evaṃ pavattānupubbabhāvanāvasena yadā taṃ parikammanimittaṃ cittena sammā uggahitaṃ hoti. **Manodvārassa āpāthamāgata**nti cakkhuṃ nimmīletvā, aññattha gantvā vā manasi karontassa kasiṇamaṇḍalasadisameva hutvā manodvārikajavanānaṃ āpāthaṃ āgataṃ hoti.

29. **Samādhiyatī**ti visesato cittekaggatāpattiyā samāhitā hoti.

30. Cittasamādhānavasena puggalopi samāhitoyevāti vuttaṃ **''tathā samāhitassā''**ti. **Tappaṭibhāga**nti uggahanimittasadisaṃ, tatoyeva hi taṃ ''paṭibhāganimitta''nti vuccati. Taṃ pana uggahanimittato atiparisuddhaṃ hoti. **Vatthudhammavimuccita**nti paramatthadhammato vimuttaṃ, vatthudhammato vā kasiṇamaṇḍalagatakasiṇadosato vinimuttaṃ. Bhāvanāya nibbattattā **bhāvanāmayaṃ. Samappita**nti suṭṭhu appitaṃ.

31. **Tato paṭṭhāyā**ti paṭibhāganimittuppattito paṭṭhāya.

33. Pañcasu jhānaṅgesu ekekārammaṇe uppannāvajjanānantaraṃ catupañcajavanakatipayabhavaṅgato paraṃ agantvā aparāparaṃ jhānaṅgāvajjanasamatthatā **āvajjanavasitā** nāma. Samāpajjitukāmatānantaraṃ katipayabhavaṅgato paraṃ agantvā uppannāvajjanānantaraṃ samāpajjituṃ samatthatā **samāpajjanavasitā** nāma. Setu viya sīghasotāya nadiyā oghaṃ bhavaṅgavegaṃ upacchinditvā yathāparicchinnakālaṃ jhānaṃ ṭhapetuṃ samatthatā bhavaṅgapātato rakkhaṇayogyatā **adhiṭṭhānavasitā** nāma. Yathā paricchinnakālaṃ anatikkamitvā jhānato vuṭṭhānasamatthatā **vuṭṭhānavasitā** nāma. Atha vā yathāparicchinnakālato uddhaṃ gantuṃ adatvā ṭhapanasamatthatā **adhiṭṭhānavasitā** nāma. Yathāparicchinnakālato anto avuṭṭhahitvā yathākālavaseneva vuṭṭhānasamatthatā **vuṭṭhānavasitā** nāmāti alamatippapañcena. Paccavekkhaṇavasitā pana āvajjanavasitāya eva siddhā. Āvajjanānantarajavanāneva hi paccavekkhaṇajavanāni nāma. **Vitakkādioḷārikaṅgaṃ pahānāyā**ti dutiyajjhānādīhi vitakkādioḷārikaṅgānaṃ jhānakkhaṇe anuppādāya. **Padahato**ti parikammaṃ karontassa. Tassa pana upacārabhāvanā nipphannā nāma hoti vitakkādīsu nikantivikkhambhanato paṭṭhāyāti daṭṭhabbaṃ. **Yathāraha**nti taṃtaṃjhānikakasiṇādiārammaṇānurūpaṃ.

36. Ākāsakasiṇassa ugghāṭetuṃ asakkuṇeyyattā vuttaṃ **''ākāsavajjitesū''**ti. **Kasiṇa**nti kasiṇapaṭibhāganimittaṃ. **Ugghāṭetvā**ti amanasikāravasena uddharitvā. **Anantavasena parikammaṃ karontassā**ti ''anantaṃ ākāsaṃ, anantaṃ ākāsa''nti ākāsaṃ ārabbha parikammaṃ karontassa, na pana kevalaṃ ''anantaṃ ananta''nti. Evaṃ viññāṇañcāyatanepi. ''Ananta''nti avatvāpi ''ākāso ākāso (visuddhi. 1.276), viññāṇaṃ viññāṇa''nti (visuddhi. 1.281) manasi kātuṃ vaṭṭatīti ācariyā.

39. **''Santametaṃ, paṇītameta''nti parikammaṃ karontassā**ti abhāvamattārammaṇatāya ''etaṃ santaṃ, etaṃ paṇīta''nti bhāventassa.

40. **Avasesesu cā**ti kasiṇādīhi saha appanāvahakammaṭṭhānato avasesesu buddhānussatiādīsu aṭṭhasu, saññāvavatthānesu cāti dasasu kammaṭṭhānesu.

Parikammaṃ katvāti ‘‘so bhagavā itipi arahaṃ, itipi sammāsambuddho’’tyādinā (visuddhi. 1.124) vuttavidhānena parikammaṃ katvā. **Sādhukamuggahite**ti buddhādiguṇaninnapoṇapabbhāracittatāvasena suṭṭhu uggahite. **Parikammañca samādhiyatī**ti parikammabhāvanā samāhitā nipphajjati. **Upacāro ca sampajjatī**ti nīvaraṇāni vikkhambhento upacārasamādhi ca uppajjati.

41. **Abhiññāvasena pavattamāna**nti abhivisesato jānanaṭṭhena abhiññāsaṅkhātaṃ iddhividhādipañcalokiyābhiññāvasena pavattamānaṃ, **abhiññāpādakapañcamajjhānā vuṭṭhahitvā**ti kasiṇānulomādīhi cuddasahākārehi (visuddhi. 2.365) cittaṃ paridametvā abhinīhārakkhamaṃ katvā upekkhekaggatāyogato anurūpattā ca rūpāvacarapañcamajjhānameva abhiññānaṃ pādakaṃ patiṭṭhābhūtaṃ pathavādikasiṇārammaṇaṃ pañcamajjhānaṃ, taṃ samāpajjitvā tato vuṭṭhāya. **Adhiṭṭheyyādikamāvajjetvā**ti iddhividhañāṇassa parikammakāle adhiṭṭhātabbaṃ vikubbanīyaṃ satādikaṃ komārarūpādikaṃ, dibbasotassa parikammakāle thūlasukhumabhedaṃ saddaṃ, cetopariyañāṇassa parikammakāle parassa hadayaṅgatavaṇṇadassanena sarāgādibhedaṃ cittaṃ, pubbenivāsānussatiñāṇassa parikammasamaye purimabhavesu cuticittādibhedaṃ pubbe nivutthakkhandhaṃ, dibbacakkhussa parikammasamaye obhāsapharitaṭṭhānagataṃ rūpaṃ vā āvajjetvā.

Parikammaṃ karontassāti ‘‘sataṃ homi, sahassaṃ homī’’tyādinā parikammaṃ karontassa. **Rūpādīsū**ti parikammavisayabhūtesu rūpapādakajjhānasaddaparacittapubbenivutthakkhandhādibhedesu ārammaṇesu. Ettha hi iddhividhañāṇassa tāva pādakajjhānaṃ, kāyo, rūpādiadhiṭṭhāne rūpādīni cāti cha ārammaṇāni. Tattha pādakajjhānaṃ atītameva, kāyo paccuppanno, itaraṃ paccuppannamanāgataṃ vā. Dibbasotassa pana saddoyeva, so ca kho paccuppanno. Paracittavijānanāya pana atīte sattadivasesu, anāgate sattadivasesu ca pavattaṃ parittādīsu yaṃ kiñci tikālikaṃ cittameva ārammaṇaṃ hotīti **mahāaṭṭhakathācariyā** (visuddhi. 2.416; dha. sa. aṭṭha. 1434).

Saṅgahakārā pana ‘‘cattāropi khandhā’’ti (dha. sa. aṭṭha. 1434) vadanti, kathaṃ panassā paccuppannacittārammaṇatā, nanu ca āvajjanāya gahitameva iddhicittassa ārammaṇaṃ hoti, āvajjanāya ca paccuppannacittamārammaṇaṃ katvā nirujjhamānāya taṃsamakālameva parassa cittampi nirujjhatīti āvajjanajavanānaṃ kālavasena ekārammaṇatā na siyā, maggaphalavīthito aññattha āvajjanajavanānaṃ kathañca nānārammaṇatā na adhippetāti? **Aṭṭhakathāyaṃ** (visuddhi. 2.416; dha. sa. aṭṭha. 1434) tāva santatiaddhāpaccuppannārammaṇatā yojitā. **Ānandācariyo** (dha. sa. mūlaṭī. 1434 thoka visadisaṃ) pana bhaṇati ‘‘pādakajjhānato vuṭṭhāya paccuppannādivibhāgaṃ akatvā kevalaṃ ‘imassa cittaṃ jānāmi’cceva parikammaṃ katvā punapi pādakajjhānaṃ samāpajjitvā vuṭṭhāya aviseseneva cittaṃ āvajjetvā tiṇṇaṃ, catunnaṃ vā parikammānaṃ anantaraṃ cetopariyañāṇena parassa cittaṃ paṭivijjhati rūpaṃ viya dibbacakkhunā. Pacchā kāmāvacaracittena sarāgādivavatthānampi karoti nīlādivavatthānaṃ viya. Tāni ca sabbāni abhimukhībhūtacittārammaṇāneva, aniṭṭhe ca ṭhāne nānārammaṇatādoso natthi abhinnākārappavattito’’ti. Pubbenivāsānussatiñāṇassa pubbe nivutthakkhandhā, khandhappaṭibaddhāni ca nāmagottāni, nibbānañca ārammaṇaṃ hoti, dibbacakkhussa pana rūpameva paccuppannanti ayametesaṃ ārammaṇavibhāgo. **Yathārahamappetī**ti taṃtaṃparikammānurūpato appeti.

42. Idāni ārammaṇānaṃ bhedena abhiññābhedaṃ dassetuṃ ‘‘iddhividhā’’tyādimāha. Adhiṭṭhānādi iddhippabhedo etissāti **iddhividhā**. Dibbānaṃ sotasadisatāya, dibbavihārasannissitatāya ca dibbañca taṃ sotañcāti **dibbasotaṃ**. Paresaṃ cittaṃ viññāyati etāyāti **paracittavijānanā**. Attano santāne nivutthavasena ceva gocaranivāsavasena ca pubbe atītabhavesu khandhādīnaṃ anussaraṇaṃ **pubbenivāsānussati**. Vuttanayena dibbañca taṃ cakkhu cāti **dibbacakkhu**. ‘Cutūpapātañāṇa’nti pana dibbacakkhumeva vuccati. Yathākammūpagañāṇaanāgataṃsañāṇānipi dibbacakkhuvaseneva ijjhanti. Na hi tesaṃ visuṃ parikammaṃ atthi. Tattha anāgataṃsañāṇassa tāva anāgate sattadivasato paraṃ pavattanakaṃ cittacetasikaṃ dutiyadivasato paṭṭhāya pavattanakañca yaṃ kiñci ārammaṇaṃ hoti. Tañhi savisaye sabbaññutaññāṇagatikanti. Yathā kammūpagañāṇassa pana kusalākusalasaṅkhātā cetanā, cattāropi vā khandhā ārammaṇanti daṭṭhabbaṃ.

Gocaravasena bhedo **gocarabhedo**.

Gocarabhedavaṇṇanā niṭṭhitā.

Samathakammaṭṭhānavaṇṇanā niṭṭhitā.

Vipassanākammaṭṭhānaṃ

Visuddhibhedavaṇṇanā

43. Aniccādivasena vividhākārena passatīti vipassanā, aniccānupassanādikā bhāvanāpaññā. Tassā kammaṭṭhānaṃ, sāyeva vā kammaṭṭhānanti vipassanākammaṭṭhānaṃ. Tasmiṃ **vipassanākammaṭṭhāne** sattavidhena visuddhisaṅgahoti sambandho.

44. Aniccatāyeva lakkhaṇaṃ lakkhitabbaṃ, lakkhīyati anenāti vā **aniccalakkhaṇaṃ**. Udayavayapaṭipīḷanasaṅkhātadukkhabhāvo va lakkhaṇanti **dukkhalakkhaṇaṃ**. Paraparikappitassa attano abhāvo anattatā, tadeva lakkhaṇanti **anattalakkhaṇaṃ**.

45. Tiṇṇaṃ lakkhaṇānaṃ anu anu passanā **aniccānupassanā**dikā.

46. Khandhādīnaṃ kalāpato sammasanavasappavattaṃ ñāṇaṃ **sammasanañāṇaṃ**. Uppādabhaṅgānupassanāvasappavattañāṇaṃ **udayabbayañāṇaṃ**. Udayaṃ muccitvā vaye pavattaṃ ñāṇaṃ **bhaṅgañāṇaṃ**. Saṅkhārānaṃ bhayato anupassanāvasena pavattaṃ ñāṇaṃ **bhayañāṇaṃ,** diṭṭhabhayānaṃ ādīnavato pekkhaṇavasena pavattaṃ ñāṇaṃ **ādīnavañāṇaṃ,** diṭṭhādīnavesu nibbindanavasappavattaṃ ñāṇaṃ **nibbidāñāṇaṃ**. Nibbinditvā saṅkhārehi muccitukamyatāvasena pavattaṃ ñāṇaṃ **muccitukamyatāñāṇaṃ**. Muccanassa upāyasampaṭipādanatthaṃ puna saṅkhārānaṃ pariggahavasappavattaṃ ñāṇaṃ **paṭisaṅkhāñāṇaṃ**. Paṭisaṅkhātadhammesu bhayanandīvivajjanavasena ajjhupekkhitvā pavattaṃ ñāṇaṃ **saṅkhārupekkhāñāṇaṃ**. Purimānaṃ navannaṃ kiccanipphattiyā, upari ca sattatiṃsāya bodhipakkhiyadhammānaṃ anukūlaṃ ñāṇaṃ **anulomañāṇaṃ**.

47. Attasuññatāya **suññato**. Saṃyojanādīhi vimuccanaṭṭhena **vimokkho**. Niccanimittādino abhāvato **animitto**. Paṇihitassa taṇhāpaṇidhissa abhāvato **appaṇihito**.

49. Yo naṃ pāti, taṃ mokkheti apāyādīhi dukkhehīti pātimokkhaṃ, tadeva kāyaduccaritādīhi saṃvaraṇato saṃvaro, samādhānopadhāraṇaṭṭhena sīlañcāti **pātimokkhasaṃvarasīlaṃ**. Manacchaṭṭhānaṃ indriyānaṃ rūpādīsu saṃvaraṇavasena pavattaṃ sīlaṃ **indriyasaṃvarasīlaṃ**. Micchājīva vivajjanena ājīvassa parisuddhivasappavattaṃ **ājīvapārisuddhisīlaṃ**. Paccaye sannissitaṃ tesaṃ idamatthikatāya paccavekkhaṇasīlaṃ **paccayasannissitasīlaṃ**. Catubbidhattā desanāsaṃvarapariyeṭṭhipaccavekkhaṇavasena, parisuddhattā ca **catupārisuddhisīlaṃ** nāma.

50. **Cittavisuddhi nāma** cittassa vinīvaraṇabhāvāpādanavasena visodhanato, cittasīsena niddiṭṭhattā, visuddhattā cāti vā katvā.

51. ‘‘Dhammānaṃ sāmaññasabhāvo lakkhaṇaṃ, kiccasampattiyo raso, upaṭṭhānākāro, phalañca paccupaṭṭhāna’’nti evaṃ vuttānaṃ lakkhaṇādīnaṃ ‘‘phusanalakkhaṇo phasso, kakkhaḷalakkhaṇā pathavī’’tyādinā vitthārato, ‘‘namanalakkhaṇaṃ nāmaṃ, ruppanalakkhaṇaṃ rūpa’’ntyādinā saṅkhepato ca pariggaho paccattalakkhaṇādivasena paricchijja gahaṇaṃ dukkhasaccavavatthānaṃ **diṭṭhivisuddhi nāma** ‘‘nāmarūpato attā natthī’’ti dassanato diṭṭhi ca attadiṭṭhimalavisodhanato visuddhi cāti katvā.

52. **Paccayapariggaho**ti nāmañca rūpañca paṭisandhiyaṃ tāva avijjātaṇhāupādānakammahetuvasena nibbattati. Pavattiyañca rūpaṃ kammacittautuāhārapaccayavasena, nāmañca cakkhurūpādinissayārammaṇādipaccayavasena, visesato ca yonisomanasikārādicatucakkasampattiyā kusalaṃ, tabbipariyāyena akusalaṃ, kusalākusalavasena vipāko bhavaṅgādivasena āvajjanaṃ, khīṇāsavasantānavasena kiriyajavanaṃ, āvajjanañca uppajjatīti evaṃ sādhāraṇāsādhāraṇavasena tīsu addhāsu nāmarūpappavattiyā paccakkhādisiddhassa kammādipaccayassa pariggaṇhanaṃ samudayasaccassa vavatthānaṃ **kaṅkhāvitaraṇavisuddhi nāma** ‘‘ahosiṃ nu kho ahamatītamaddhāna’’ntyādikāya (ma. ni. 1.18; saṃ. ni. 2.20) soḷasavidhāya, ‘‘sattharikaṅkhatī’’tyādikāya (dha. sa. 1123; vibha. 915) aṭṭhavidhāya ca kaṅkhāya vitaraṇato atikkamanato kaṅkhāvitaraṇā, ahetukavisamahetudiṭṭhimalavisodhanato visuddhi cāti katvā.

53. **Tato** paccayapariggahato paraṃ **tathāpariggahitesu** paccattalakkhaṇādivavatthānavasena, paccayavavatthānavasena ca pariggahitesu lokuttaravajjesu tibhūmipariyāpannesu nāmarūpesu **atītādibhedabhinnesu khandhādinayamārabbha** pañcakkhandhachadvārachaḷārammaṇachadvārappavattadhammādivasena āgataṃ khandhādinayaṃ ārabbha **kalāpavasena** piṇḍavasena **saṅkhipitvā** yaṃ atīte jātaṃ rūpaṃ, taṃ atīteva niruddhaṃ. Yaṃ anāgate bhāvi rūpaṃ, tampi tattheva nirujjhissati. Yaṃ paccuppannaṃ, taṃ anāgataṃ appatvā ettheva nirujjhati, tathā ajjhattabahiddhasukhumaoḷārikahīnapaṇītarūpādayo. Tasmā **‘‘aniccaṃ** attādivasena na iccaṃ anupagantabbaṃ **khayaṭṭhena** khayagamanato, **dukkhaṃ bhayaṭṭhena** bhayakarattā, **anattā asārakaṭṭhena** attasārādiabhāvenā’’ti ca ‘‘cakkhuṃ aniccaṃ…pe… mano. Rūpaṃ…pe… dhammā. Cakkhuviññāṇaṃ…pe… manoviññāṇaṃ aniccaṃ dukkhaṃ anattā’’tyādinā (paṭi. ma. 1.48) atītādiaddhāvasena, atītādisantānavasena, atītādikhaṇavasena ca **sammasanañāṇena** hutvāabhāvaudayabbayapaṭipīḷanaavasavattanākārasaṅkhātalakkhaṇattayasammasanavasappavattena kalāpasammasanañāṇena lakkhaṇattayaṃ **sammasantassa** parimajjantassa.

Sammasanañāṇe pana uppanne puna **tesveva** saṅkhāresu ‘‘avijjāsamudayā rūpasamudayo, taṇhākammaāhārasamudayā rūpasamudayo, tathā avijjānirodhā rūpanirodho, taṇhākammaāhāranirodhā rūpanirodho’’ti (paṭi. ma. 1.50) evaṃ rūpakkhandhe vedanāsaññāsaṅkhārakkhandhesupi āhāraṃ apanetvā ‘‘phassasamudayā phassanirodhā’’ti ca evaṃ phassaṃ pakkhipitvā, viññāṇakkhandhe ‘‘nāmarūpasamudayā nāmarūpanirodhā’’ti nāmarūpaṃ pakkhipitvā paccayasamudayavasena, paccayanirodhavasena ca, paccaye anāmasitvā paccuppannakkhandhesu nibbattilakkhaṇamattassa, vipariṇāmalakkhaṇamattassa ca dassanena khaṇavasena cāti ekekasmiṃ khandhe **paccayavasena** catudhā, **khaṇavasena** ekadhā cāti pañcadhā udayaṃ, pañcadhā vayanti dasadasaudayabbayadassanavasena samapaññāsākārehi **udayabbayañāṇena udayabbayaṃ samanupassantassa** āraddhavipassakassa yogino vipassanācittasamuṭṭhāno sarīrato niccharaṇakaālokasaṅkhāto **obhāso,** vipassanācittasahajātā khuddikādipañcavidhā (dha. sa. aṭṭha. 1 dhammuddesavāra jhānaṅgarāsivaṇṇanā) **pīti,** tathā kāyacittadarathavūpasamalakkhaṇā kāyacittavasena duvidhā **passaddhi,** balavasaddhindriyasaṅkhāto **adhimokkho,** sammappadhānakiccasādhako vīriyasambojjhaṅgasaṅkhāto **paggaho,** atipaṇītaṃ **sukhaṃ,** indavissaṭṭhavajirasadisaṃ tilakkhaṇavipassanābhūtaṃ **ñāṇaṃ,** satipaṭṭhānabhūtā cirakatādianussaraṇasamatthā upaṭṭhānasaṅkhātā sati, samappavattavipassanāsahajātā upekkhāsambojjhaṅgabhūtā tatramajjhattupekkhā, manodvāre āvajjhanupekkhā cāti duvidhāpi **upekkhā,** obhāsādīsu uppannesu ‘‘na vata me ito pubbe evarūpo obhāso uppannapubbo’’tyādinā (visuddhi. 2.733) nayena tattha ālayaṃ kurumānā sukhumataṇhā rūpa**nikanti**cāti obhāsādīsu dasasu vipassanupakkilesesu uppannesu ‘‘na vata me ito pubbe evarūpā obhāsādayo uppannapubbā addhā maggappattosmi, phalappattosmī’’ti (visuddhi. 2.733) aggahetvā ‘‘ime obhāsādayo taṇhādiṭṭhimānavatthutāya na maggo, atha kho vipassanupakkilesā eva, tabbinimuttaṃ pana vīthipaṭipannaṃ vipassanāñāṇaṃ maggo’’ti evaṃ maggāmaggalakkhaṇassa vavatthānaṃ nicchayanaṃ maggāmaggassa jānanato, dassanato, amagge maggasaññāya visodhanato ca **maggāmaggañāṇadassanavisuddhi nāma**.

54. **Yāvānulomā**ti yāva saccānulomañāṇā. **Nava vipassanāñāṇānī**ti (visuddhi. 2.737 ādayo) khandhānaṃ udayañca vayañca jānanakaṃ **udayabbayañāṇaṃ,** udayaṃ muñcitvā bhaṅgamattānupekkhakaṃ **bhaṅgañāṇaṃ,** bhaṅgavasena upaṭṭhitānaṃ sīhādīnaṃ viya bhāyitabbākārānupekkhakaṃ **bhayañāṇaṃ,** tathānupekkhitānaṃ ādittagharassa viya ādīnavākārānupekkhakaṃ **ādīnavañāṇaṃ,** diṭṭhādīnavesu nibbindanavasena pavattaṃ **nibbidāñāṇaṃ,** jālādito macchādikā viya tehi tebhūmakadhammehi muccitukāmatāvasena pavattaṃ **muccitukamyatāñāṇaṃ,** muccanupāyasampādanatthaṃ diṭṭhādīnavesupi samuddasakuṇī viya punappunaṃ sammasanavasappattaṃ **paṭisaṅkhānupassanāñāṇaṃ,** cattabhariyo puriso viya diṭṭhādīnavesu tesu saṅkhāresu upekkhanākārappavattaṃ **saṅkhārupekkhāñāṇaṃ,** aniccādilakkhaṇavipassanatāya heṭṭhā pavattānaṃ aṭṭhannaṃ vipassanāñāṇānaṃ, uddhaṃ maggakkhaṇe adhigantabbānaṃ sattatiṃsabodhipakkhiyadhammānañca anulomato maggavīthiyaṃ gotrabhuto pubbe pavattaṃ saccānulomikañāṇasaṅkhātaṃ navamaṃ **anulomañāṇa**nti imāni nava ñāṇāni ñāṇadassanavisuddhiyā paṭipadābhāvato tilakkhaṇajānanaṭṭhena, paccakkhato dassanaṭṭhena, paṭipakkhato visuddhattā ca **paṭipadāñāṇadassanavisuddhi nāma**.

55. Vipassanāya paripāko **vipassanāparipāko,** saṅkhārupekkhāñāṇaṃ. Taṃ **āgamma** paṭicca. Idāni **appanā uppajjissatī**ti ‘‘idāni appanāsaṅkhāto lokuttaramaggo uppajjissatī’’ti vattabbakkhaṇe. **Yaṃ kiñcī**ti saṅkhārupekkhāya gahitesu tīsu ekaṃ yaṃ kiñci.

56. Vipassanāya matthakappattiyā **sikhāppattā**. Anulomañāṇasahitatāya **sānulomā**. Sā eva saṅkhāresu udāsīnattā **saṅkhārupekkhā**. Yathānurūpaṃ apāyādito, saṅkhāranimittato ca vuṭṭhahanato vuṭṭhānasaṅkhātaṃ maggaṃ gacchatīti **vuṭṭhānagāminī**.

57. **Abhisambhonta**nti pāpuṇantaṃ.

58. **Parijānanto**ti ‘‘ettakaṃ dukkhaṃ, na ito ūnādhika’’nti paricchijja jānanto. **Sacchikaronto**ti ārammaṇakaraṇavasena paccakkhaṃ karonto. **Maggasaccaṃ bhāvanāvasenā**ti maggasaccasaṅkhātassa sampayuttamaggasaṅkhātassa catutthasaccassa sahajātādipaccayo hutvā vaḍḍhanavasena. Ekasseva ñāṇassa catukiccasādhanaṃ padīpādīnaṃ vaṭṭidāhādicatukiccadassanato, ‘‘yo, bhikkhave, dukkhaṃ passatī’’tyādi (saṃ. ni. 5.1100; visuddhi. 2.839) āgamato ca sampaṭicchitabbaṃ.

59. **Dve tīṇi phalacittāni pavattitvā**ti magguppattiyā anurūpato dve vā tīṇi vā phalacittāni apanītaggimhi ṭhāne uṇhattanibbāpanatthāya ghaṭehi abhisiñcamānamudakaṃ viya samucchinnakilesepi santāne darathapaṭippassambhakāni hutvā pavattitvā, tesaṃ pavattiyāti vuttaṃ hoti. **Paccavekkhaṇañāṇānī**ti maggaphalādivisayāni kāmāvacarañāṇāni, yāni sandhāya ‘‘vimuttasmiṃ vimuttamiti ñāṇaṃ hotī’’ti (mahāva. 23) vuttaṃ.

60. Idāni paccavekkhaṇāya bhūmiṃ dassetuṃ **‘‘maggaṃ phalañcā’’**tyādi vuttaṃ. Tattha ‘‘imināva vatāhaṃ maggena āgato’’ti **maggaṃ paccavekkhati**. Tato ‘‘ayaṃ nāma me ānisaṃso laddho’’ti tassa **phalaṃ,** tato ‘‘ayaṃ nāma me dhammo ārammaṇato sacchikato’’ti **nibbānañca paṇḍito paccavekkhati.** Tato ‘‘ime nāma me kilesā pahīnā’’ti **pahīne kilese,** ‘‘ime nāma avasiṭṭhā’’ti avasiṭṭhakilese paccavekkhati vā, na vā. Koci sekkho paccavekkhati, koci na paccavekkhati. Tattha kāmacārotyadhippāyo. Tathā hi mahānāmo sakko ‘‘ko su nāma me dhammo ajjhattaṃ appahīno’’ti (ma. ni. 1.175; visuddhi. 2.812) appahīne kilese pucchi. Arahato pana avasiṭṭhakilesapaccavekkhaṇaṃ natthi sabbakilesānaṃ pahīnattā, tasmā tiṇṇaṃ sekkhānaṃ pannarasa arahato cattārīti ekūnavīsati paccavekkhaṇañāṇānīti daṭṭhabbaṃ.

Chabbisuddhikamenāti (visuddhi. 2.662 ādayo) sīlacittavisuddhīnaṃ vasena mūlabhūtānaṃ dvinnaṃ, diṭṭhivisuddhiādīnaṃ vasena sarīrabhūtānaṃ catunnanti etāsaṃ channaṃ visuddhīnaṃ kamena. Catunnaṃ saccānaṃ jānanatā, paccakkhakaraṇato, kilesamalehi visuddhattā ca **ñāṇadassanavisuddhi nāma**.

Etthāti vipassanākammaṭṭhāne.

Visuddhibhedavaṇṇanā niṭṭhitā.

Vimokkhabhedavaṇṇanā

61. **Tattha** tasmiṃ uddese. Saṅkhāresu ‘‘yo attābhiniveso kammassa kārako phalassa ca vedako eso me attā’’ti evaṃ abhiniveso daḷhaggāho, taṃ muñcantī ‘‘anattā’’ti pavattā anupassanāva attasuññatākārānupassanato **suññatānupassanā nāma vimokkhamukhaṃ** paṭipakkhato vimuttivasena vimokkhasaṅkhātassa lokuttaraṃ maggaphalassa dvāraṃ hoti.

62. Saṅkhāresu ‘‘anicca’’nti pavattā anupassanā anicce ‘‘nicca’’nti (a. ni. 4.49; paṭi. ma. 1.236; vibha. 939) pavattaṃ saññācittadiṭṭhivipallāsasaṅkhātaṃ **vipallāsanimittaṃ muñcantī** pajahantī vipallāsanimittarahitākārānupassanato **animittānupassanā nāma** vimokkhamukhaṃ hotīti sambandho.

63. ‘‘Dukkha’’nti pavattānupassanā saṅkhāresu ‘‘etaṃ mama, etaṃ sukha’’ntyādinā nayena pavattaṃ kāmabhavataṇhāsaṅkhātaṃ **taṇhāpaṇidhiṃ** taṇhāpatthanaṃ **muñcantī** dukkhākāradassanena pariccajantī paṇidhirahitākārānupassanato **appaṇihitānupassanā nāma**.

64. **Tasmā**ti yasmā etāsaṃ tissannaṃ etāni tīṇi nāmāni, tasmā yadi vuṭṭhānagāminivipassanā anattato vipassati. **Maggo suññato nāma vimokkho hoti** āgamanavasena laddhanāmattā.

66. **Vipassanāgamanavasenā**ti vipassanāsaṅkhātāgamanavasena. Āgacchati etena maggo, phalañcāti vipassanāmaggo idha **āgamanaṃ** nāma.

67. **Yathāvuttanayenā**ti pubbe vuttaanattānupassanādivasena. **Yathāsakaṃ phalamuppajjamānampī**ti yathāladdhamaggassa phalabhūtaṃ attano attano phalaṃ uppajjamānampi maggāgamanavasena alabhitvā vipassanāgamanavaseneva tīṇi nāmāni labhati phalasamāpattikāle tadā maggappavattābhāvena tassa dvārabhāvāyogato. **Ārammaṇavasenā**ti sabbasaṅkhārasuññatattā, saṅkhāranimittarahitattā, taṇhāpaṇidhirahitattā ca suññataanimittaappaṇihitanāmavantaṃ nibbānaṃ ārabbha pavattattā tassa vasena. **Sarasavasenā**ti rāgādisuññatattā, rūpanimittādiārammaṇarahitattā, kilesapaṇidhirahitattā attano guṇavasena. **Sabbatthā**ti maggavīthiyaṃ, phalasamāpattivīthiyañca. **Sabbesampī**ti maggassa, phalassapi.

Vimokkhabhedavaṇṇanā niṭṭhitā.

Puggalabhedavaṇṇanā

68. Sattakkhattuṃ sattasu vāresu kāmasugatiyaṃ paṭisandhiggahaṇaṃ paramaṃ etassāti **sattakkhattuparamo** na pana aṭṭhamādikāmabhavagāmītyadhippāyo. Yaṃ sandhāya vuttaṃ ‘‘na te bhavaṃ aṭṭhamamādiyantī’’ti (khu. pā. 6.9; su. ni. 232; netti. 115). Rūpārūpasugatibhavaṃ pana sattavārato parampi gacchatīti ācariyā.

69. **Rāgadosamohāna**nti mohaggahaṇaṃ rāgadosekaṭṭhamohaṃ sandhāyāti daṭṭhabbaṃ.

70. Khīṇā cattāro āsavā etassāti **khīṇāsavo**. Dakkhiṇārahesu aggattā **aggadakkhiṇeyyo**.

Puggalabhedavaṇṇanā niṭṭhitā.

Samāpattibhedavaṇṇanā

72. **Sabbesampī**ti catunnampi ariyapuggalānaṃ.

73. Cittacetasikānaṃ appavattisaṅkhātassa nirodhassa samāpatti **nirodhasamāpatti,** diṭṭheva dhamme cittanirodhaṃ patvā viharaṇaṃ. **Anāgāmīnañcā**ti kāmarūpabhavaṭṭhānaṃ aṭṭhasamāpattilābhīnameva anāgāmīnaṃ, tathā khīṇāsavānañca. **Tatthā**ti nirodhasamāpattiyaṃ. **Yāva ākiñcaññāyatanaṃ gantvā**ti evaṃ samathavipassanānaṃ yuganaddhabhāvāpādanavasena yāva ākiñcaññāyatanaṃ, tāva gantvā. **Adhiṭṭheyyādika**nti kāyapaṭibaddhaṃ ṭhapetvā visuṃ visuṃ ṭhapitacīvarādiparikkhāragehādīnaṃ aggiādinā avināsanādhiṭṭhānaṃ, saṃghapaṭimānanasatthupakkosanānaṃ puretaraṃ vuṭṭhānaṃ, sattāhabbhantare āyusaṅkhārappavattiolokananti catubbidhaṃ adhiṭṭhānādikaṃ pubbakiccaṃ katvā.

Samāpattibhedavaṇṇanā niṭṭhitā.

Vipassanākammaṭṭhānavaṇṇanā niṭṭhitā.

Uyyojanavaṇṇanā

75. **Paṭipattirasassāda**nti jhānasukhaphalasukhādibhedaṃ samathavipassanāpaṭipattirasassādaṃ.

Iti abhidhammatthavibhāviniyā nāma abhidhammatthasaṅgahavaṇṇanāya

Kammaṭṭhānaparicchedavaṇṇanā niṭṭhitā.

Nigamanavaṇṇanā

(Ka) cārittena kulācārena sobhite visālakule udayo nibbatti yassa, tena, kammādivisayāya saddhāya abhivuddho parisuddho ca dānasīlādiguṇānaṃ udayo yassa, tena, **nampavhayena** nampanāmakena, **parānukampaṃ** sāsane sukhotaraṇaparipācanalakkhaṇaṃ parānuggahaṃ, **paṇidhāya** patthetvā yaṃ pakaraṇaṃ **patthitaṃ** abhiyācitaṃ, taṃ ettāvatā pariniṭṭhitanti yojanā.

(Kha) **tena** pakaraṇappasutena vipulena puññena paññāvadātena ariyamaggapaññāparisuddhena sīlādiguṇena sobhitā. Tatoyeva lajjino bhikkhū, dhaññānaṃ adhivāsabhūtaṃ, **uditoditaṃ** accantappasiddhaṃ, **mūlasomaṃ** nāma vihāraṃ, puññavibhavassa udayasaṅkhātāya maṅgalatthāya āyukantaṃ maññantu, tattha nivāsino bhikkhū īdisā hontūtyadhippāyo.

Nigamanavaṇṇanā niṭṭhitā.

Niṭṭhitā cāyaṃ abhidhammatthavibhāvinī nāma.

Abhidhammatthasaṅgahaṭīkā.

Nigamanakathā

1. Ramme **pulatthi**nagare nagarādhirāje,
Raññā **parakkama**bhujena mahābhujena;
Kārāpite vasati **jetavane** vihāre;
Yo rammahammiyavarūpavanābhirāme.

2. Sampannasīladamasaṃyamatositehi,
Sammānito vasigaṇehi guṇākarehi;
Patto munindavacanādisu nekagantha-
Jātesu cācariyataṃ mahitaṃ vidūhi.

3. Ñāṇānubhāvamiha yassa ca sūcayantī,
Saṃvaṇṇanā ca vinayaṭṭhakathādikānaṃ;
Sāratthadīpanimukhā madhuratthasāra-
Sandīpanena sujanaṃ paritosayantī.

4. Tassānukampamavalambiya **sāriputta-**
Ttherassa thāmagatasāraguṇākarassa;
Yo nekaganthavisayaṃ paṭutaṃ alatthaṃ,
Tassesa ñāṇavibhavo vibhavekahetu.

5. Sohametassa saṃsuddha-vāyāmassānubhāvato;
Addhāsāsanadāyādo, hessaṃ metteyyasatthuno.

6. Jotayantaṃ tadā tassa, sāsanaṃ suddhamānasaṃ;
Passeyyaṃ sakkareyyañca, garuṃ me sārisambhavaṃ.

7. Dinehi catuvīsehi, ṭīkāyaṃ niṭṭhitā yathā;
Tathā kalyāṇasaṅkappā, sīghaṃ sijjhantu pāṇinanti.

Iti bhadantasāriputtamahātherassa sissena racitā

Abhidhammatthavibhāvinī nāma

Abhidhammatthasaṅgahaṭīkā niṭṭhitā.

Namo tassa bhagavato arahato sammāsambuddhassa

Abhidhammāvatāra-purāṇaṭīkā

1. Paṭhamo paricchedo

Cittaniddesavaṇṇanā

8. **Tattha** tesu catubbidhesu paramatthesu, jātiniddhāraṇaṃ. **Cittanti** cittaṃ nāma. Vijānātīti vijānanaṃ, visayānaṃ vijānanaṃ **visayavijānanaṃ**. Cittasarūpaparidīpanamidaṃ vacanaṃ. **Tassa pana** cittassa **ko vacanattho** ko saddattho. **Vuccate** ācariyena. **Sabbasaṅgāhakavasena** sabbesaṃ cittānaṃ saṅgāhakanayavasena. Ārammaṇaṃ cinteti jānātīti cittaṃ, tadā sabbaṃ cittaṃ adhippetaṃ. Javanavīthivasena attasantānaṃ cinotīti cittaṃ, tadā kusalākusalamahākiriyācittaṃ adhippetaṃ. Aññesaṃ javanānaṃ aggahaṇaṃ kāmāvacarajavanāni eva yebhuyyavasena sattakkhattuṃ javantīti ñāpanatthaṃ.

9. Vicittaṃ karaṇaṃ yassa taṃ vicittakaraṇaṃ, tassa bhāvo **vicittakaraṇā**. ‘‘Imassa rūpassa uddhaṃ idaṃ hotu, heṭṭhā idaṃ hotu, ubhayapasse ida’’nti cintetvā yathācintitena kamena sesacittarūpanipphādanaṃ hoti, evaṃ yaṃ kiñci loke vicittaṃ sippajātaṃ, sabbaṃ taṃ citteneva karīyati. Evaṃ **vicittakaraṇatāya** cittaṃ. Tadā karaṇatāya cittaṃ karotīti cittaṃ. Idaṃ taddhitapadaṃ. **Vā** ayaṃ añño nayo. Taṃ attano cittatāya aññadeva sarāgaṃ cittaṃ, aññaṃ sadosaṃ, aññaṃ samohaṃ. Aññaṃ kāmāvacaraṃ, aññaṃ rūpāvacarādibhedaṃ. Aññaṃ rūpārammaṇaṃ, aññaṃ saddādiārammaṇaṃ. Rūpārammaṇesupi aññaṃ nīlārammaṇaṃ, aññaṃ pītādiārammaṇaṃ. Saddādiārammaṇesupi eseva nayo. Sabbesupi tesu aññaṃ hīnaṃ, aññaṃ majjhimaṃ, aññaṃ paṇītaṃ. Hīnādīsupi aññaṃ chandādhipateyyaṃ, aññaṃ cittādhipateyyaṃ, aññaṃ vīriyādhipateyyaṃ, aññaṃ vīmaṃsādhipateyyaṃ, tasmā yassa imesaṃ sampayuttabhūmiārammaṇahīnamajjhimapaṇītādhipatīnaṃ vasena **attano cittatāya** cittaṃ. Citto etasmiṃ atthīti cittaṃ. Tadā sabbaṃ cittaṃ. Paññattiyampi viññāṇe vicitte cittassa kammaṃ cittakammaṃ, cittakammameva cittakammakaṃ, **cittakammake** vicitte **idha** imasmiṃ adhikāre **cittasammuti** cittasaddo **viññāṇe** citte viññunā daṭṭhabbo.

Taṃ pana sabbasaṅgāhakavasena cintetītiādinā vuttappakāraṃ cittaṃ. **Sārammaṇato** sārammaṇabhāvena ekavidhaṃ. **Savipākāvipākato** savipākāvipākavasena duvidhaṃ. **Tattha** tasmiṃ duvidhe citte savipākaṃ nāma cittaṃ kusalākusalaṃ, avipākaṃ abyākataṃ, kusalākusalabhāvena akathitanti attho. Kusalajāti akusalajāti abyākatajātīti jātibhedato tividhaṃ.

Tattha tasmiṃ vacane ‘‘kusala’’nti etassa saddassa pana ko vacanattho.

10. **Kucchitānaṃ salanato** pāpakānaṃ dhammānaṃ kampanato viddhaṃsanato. Kucchitenākārena sayantīti kusā, **kusānaṃ** akusalasaṅkhātānaṃ **lavanena** chindanato. Kucchite sāti tanuṃ karotīti kusaṃ, **kusena** ñāṇena **lātabbattā** gahetabbattā. **Vā** ayaṃ añño nayo.

11. **Kusalasaddoyaṃ** ayaṃ kusalasaddo cheke atthe ārogyatthe anavajjatthe iṭṭhavipāke atthepi diṭṭho amhehi. **Idha** imasmiṃ adhikāre anavajjādike atthe diṭṭho. **Ādi-**saddena ārogyatthaiṭṭhavipākatthā gahetabbā. Diṭṭho yasmā, tasmā anavajjaiṭṭhavipākalakkhaṇaṃ kusalaṃ. Natthi avajjaṃ kilesāvajjaṃ kilesadoso kilesadaratho etassāti anavajjaṃ, kammena vipaccīyateti vipāko, iṭṭhāniṭṭhādiārammaṇānubhavanavasena, attano sabhāvena ca iṭṭho vipāko etassāti iṭṭhavipākaṃ, anavajjameva iṭṭhavipākaṃ, taṃ lakkhīyati anena aviññātaṃ lakkhitabbaṃ kusalanti lakkhaṇaṃ, anavajjaiṭṭhavipākaṃ lakkhaṇaṃ etassāti **anavajjaiṭṭhavipākalakkhaṇaṃ**. Anavajjaiṭṭhavipākameva kusalaṃ. Nanu kathaṃ sayameva attano lakkhaṇaṃ bhaveyyāti codanā bhaveyya viññātāviññātasaddatthabhāvena lakkhaṇalakkhitabbabhāvayuttito. Kusalasaddatthavasena hi aviññātaṃ apākaṭaṃ kusalaṃ lakkhitabbaṃ hoti. Anavajjaiṭṭhavipākasaddatthavasena viññātaṃ pākaṭaṃ kusalaṃ lakkhaṇaṃ hoti. **Akusalaviddhaṃsanarasaṃ** akusalānaṃ viddhaṃsanaṃ akusalaviddhaṃsanaṃ, taṃ raso kiccametassāti akusalaviddhaṃsanarasaṃ, akusalaviddhaṃsanakiccaṃ. Vodānabhāvena paccupaṭṭhātīti **vodānapaccupaṭṭhānaṃ,** vodānaupaṭṭhānākāraṃ vodānagayhākāraṃ. **Vā** ayaṃ añño nayo. Vajjapaṭipakkhattā anavajjalakkhaṇameva kusalaṃ, vajjapaṭipakkhalakkhaṇaṃ kusalanti attho. **Vodānabhāvarasaṃ** vodānabhāvasampattikaṃ. **Iṭṭhavipākapaccupaṭṭhānaṃ** iṭṭhavipākaphalaṃ. Yonisomanasikārapadaṭṭhānaṃ padañca taṃ ṭhānañcāti padaṭṭhānaṃ, ubho kāraṇatthādhivacanaṃ, tasmā āsannakāraṇanti attho, itarathā punaruttidoso siyā, yonisomanasikāro padaṭṭhānaṃ āsannakāraṇaṃ etassāti **yonisomanasikārapadaṭṭhānaṃ**.

Sāvajjāniṭṭhavipākalakkhaṇaṃ akusalaṃ. Tadubhayaviparītaṃ tehi ubhayehi kusalākusalehi viparītaṃ avipākalakkhaṇaṃ etassāti **tadubhayaviparītalakkhaṇaṃ** abyākataṃ. **Vā** ayaṃ añño nayo. **Avipākārahaṃ** vipākassa ananucchavikaṃ.

Savatthukāvatthukabhedatoti savatthukaṃ hadayavatthukaṃ, avatthukaṃ hadayavatthuvirahitaṃ.

12. **Uddānato** saṅkhepavasena kilesavatthuvasena duve kāmā honti. Chandarāgova kileso, tebhūmake pavattaṃ vaṭṭasahitaṃ vatthu, vasati kileso etthāti **vatthu**.

13. Kilesakāmo vatthuṃ kāmeti icchati, vatthu kilesakāmena kāmīyati icchīyatīti kattukārakakammakārakadvaye sādhanadvaye **esa** eso duvidhopi kāmo sijjhati.

14-5. So ayaṃ duvidhopi kāmo yasmiṃ padese sampattīnaṃ vasena avacarati, **iti** tasmā kāraṇā so pana padeso catupāyānaṃ channaṃ devānaṃ manussānaṃ vasena eva ekādasavidho hoti.

16. **Kāmovacaratīti ettha** etasmiṃ ekādasavidhe padese kāmo avacarati, **iti** tasmā kāraṇā so padeso **assa** kāmassa anena kāmena abhilakkhitattā kāmāvacarasaññito. Abhilakkhitasaddappayoge tatiyatthe ‘‘assā’’ti chaṭṭhī hotīti saddasatthavidū paṭhanti. Sasatthāvacaro padeso viya satte sasanti hiṃsanti tehīti satthā, saha satthehīti sasatthā, sasatthā purisā avacaranti etthāti **sasatthāvacaro**. Yathā hi yasmiṃ padese sasatthā purisā avacaranti, so padeso vijjamānesupi aññesu dvipadacatuppadesu avacarantesu tesaṃ upalakkhitattā ‘‘sasatthāvacaro’’tveva vuccati, evaṃ vijjamānesupi aññesu rūpāvacarādīsu tattha avacarantesu tesaṃ abhilakkhitattā ayaṃ padeso ‘‘kāmāvacaro’’tveva vuccati.

17. Yathā rūpabhavo uttarapadassa lopaṃ katvā rūpanti vutto, evaṃ tathā **svāyaṃ** so ayaṃ eso kāmāvacaro uttarapadassa lopaṃ katvā **kāmo iti saññito** kāmo nāma udīrito paṇḍitena kathito.

18. **Tasmiṃ kāme** idaṃ cittaṃ tasmiṃ kāmāvacare sadā avacarati, **iti** tasmā kāraṇā kāmāvacaraṃ iti evaṃ **kāmaghātinā** kāmānaṃ vināsakena buddhena kathitaṃ. Kiñcāpi etaṃ rūpārūpabhavesupi avacarati, yathā pana saṅgāme yebhuyyena avacaraṇato ‘‘saṅgāmāvacaro’’ti laddhanāmo nāgo nagare carantopi ‘‘saṅgāmāvacaro’’tveva vuccati, thalacarajalacarā pāṇino athale ajale ṭhitāpi ‘‘thalacarajalacarā’’tveva vuccanti, evaṃ idaṃ aññattha avacarantampi kāmāvacaramevāti daṭṭhabbaṃ. Ārammaṇakaraṇavasena vā ettha kāmo avacaratītipi kāmāvacaraṃ. Kāmañcesa rūpārūpāvacaresupi avacarati, yathā pana vadatīti vaccho, mahiyaṃ setīti mahiṃsoti vutte na yattakā vadanti, mahiyaṃ vā senti, sabbesaṃ taṃ nāmaṃ hoti, evaṃsampadamidaṃ daṭṭhabbaṃ.

19. **Paṭisandhiṃ bhave kāme** kāmabhavasaṅkhāte kāme paṭisandhiṃ avacārayati, **iti** tasmā kāmāvacaraṃ. Iti evaṃ **vā** ayaṃ añño nayo. **Tatra** tasmiṃ kāmāvacare **pariyāpannaṃ** antogadhaṃ, **iti** tasmā kāmāvacaraṃ.

20. **Aṭṭhavidhaṃ cittaṃ** kāmāvacarasaññitaṃ **idaṃ** aṭṭhavidhaṃ cittaṃ. Dasapuññakiriyavatthuvaseneva puññakiriyā eva tesaṃ tesaṃ phalānisaṃsānaṃ vatthūni kāraṇānīti puññakiriyavatthūni, tesaṃ vaso, tena pavattati.

21. Dānaṃ sīlaṃ bhāvanā pattidānaṃ veyyāvaccaṃ dhammadesanā anumodanā diṭṭhijubhāvo **saṃsuti** dhammassavanañca **apacāyo** apacāyanaṃ, evaṃ iminā mayā vuttappakārena puññāni eva vatthūni puññavatthūni, tesaṃ pabhedo **puññavatthuppabhedo ñeyyo** paṇḍitena jānitabbo.

22-3. **Gacchanti saṅgahaṃ dāne** pattidānānumodanā dāne saṅgahaṃ gacchanti, veyyāvaccāpacāyanā sīlamaye puññe saṅgahaṃ gacchanti, dhammadesanā dhammassavanaṃ diṭṭhiujukā bhāvanāmaye puññe saṅgahaṃ gacchanti, dasa puññakiriyāpi ca tīṇi eva sambhonti.

24. **Sabbānussatipuññañca pasaṃsā saraṇattayaṃ** ratanattayaguṇapasaṃsā ca ete diṭṭhijukammamhi saṅgayhanti, tasmiṃ saṅgahapāpuṇe **saṃsayo** sandeho natthi.

25. **Purimā cetanā** tato pubbabhāge pavattā cetanā, **muñca**cetanā paccuppannā cetanā, **para**cetanā pacchākāle pavattā cetanā, tissopi cetanā dānamaye puññe honti. **Eva**nti yathā tissopi cetanā dānamaye puññe honti, evaṃ tathā dānamayapuññato **sesesupi** sīlamayabhāvanāmayesu tisso cetanā paṇḍito **dīpaye** katheyya.

Hi saccaṃ yadā pana yo puggalo deyyadhammapaṭiggāhakādisampattiṃ **āgamma** paṭicca. **Paṭiggāhakādisampatti**nti ettha **ādi**-saddena desakālakalyāṇamittādayo gahitā. **Aññaṃ vā somanassahetu**nti **añña-**

ggahaṇena saddhābahulatāvisuddhidiṭṭhitākusalakiriyānisaṃsadassitāsomanassapaṭisandhikatādīnaṃ saṅgaho. **Atthi dinnaṃ** dānassa phalaṃ atthi. **Ādi**-saddena atthihutādayo gahitā. **Purakkhatvā**ti purato katvā. **Parehi anussāhito** acodito dānādīni puññāni karoti. **Dānādīnī**ti vacanena deyyadhammaṃ nissāya pavattadānacetanā gahetabbā. Tadā **assa** puggalassa. Saṅkharaṇaṃ saṅkhāro, natthi saṅkhāro etassāti asaṅkhāro, taṃ eva **asaṅkhārikaṃ,** appayoganti attho. **Vuttanayenā**ti vuttanayo nāma ''deyyadhammapaṭiggāhakādisampatti''nti vacanaṃ. Imasmiṃ panatthe saṅkharotīti **saṅkhāro** nāma attano vā pavattassa pubbappayogassa adhivacanaṃ, parassa vā pavattapubbappayogassa adhivacanaṃ. Ayamassa adhippāyo – yadā yo ''dānādīni karissāmī''ti cittaṃ samuppādetvā nākāsi, pacchā attano pubbacetanāya ussāhito karoti, tadā sasaṅkhārikaṃ hoti, attano pubbappayogena saha pavattatīti attho. **Paṭipattidassanena** paṭipajjitabbā sīlādīhi paṭipajjanti jānanti gacchanti vā nibbānaṃ etāyāti paṭipatti, tāya dassanaṃ paṭipattidassanaṃ, tena. Jāto paricayo etesanti **jātaparicayā**. **Sahasā**ti vegena. **Catūsupi vikappesu** dasseyya.

26. Dasapuññakriyādīnaṃ vasena ca bahūnipi bhavanti etāni pana cittāni dasapuññakiriyādīnaṃ vasenapi bahūnipi bhavanti **iti** evaṃ **pakāsaye** bhagavā pakāseyya.

27. Sattarasa sahassāni, dve satāni asīti ca;
Kāmāvacarapuññāni, bhavantīti viniddiseti. –

Kāmāvacarapuññāni sattarasa sahassāni ca dve satāni ca asīti ca bhavanti, **iti** vacanaṃ **viniddise** ācariyo katheyya.

Dasapuññakriyāvatthu, chadvārādhipatīhi ca;
Kāyādīhi ca tīheva, hīnādīhi ca tīhi tu.

Dvīsu bhavesu kāmabhavarūpabhavesu. **Paṭipadādibhedato** dukkhāpaṭipadaṃ dandhābhiññaṃ, dukkhāpaṭipadaṃ khippābhiññaṃ, sukhāpaṭipadaṃ dandhābhiññaṃ, sukhāpaṭipadaṃ khippābhiññaṃ. **Rūpāvacarabhāvanāpuññavasappavattaṃ** rūpāvacare pavattassa bhāvanāpuññassa vasena pavattaṃ **rūpāvacarūpapattinipphādakaṃ** rūpāvacare upapattiyā paṭisandhiyā nipphādakaṃ hoti.

Savatthukāvatthukabhedatoti arūpāvacaraṃ yadā kāmarūpe jāyati, tadā hadayavatthuṃ nissāya jāyati, iti tasmā savatthukaṃ nāma jātaṃ. Yadā arūpe jāyati, tadā hadayavatthuṃ anissāya jāyati, iti tasmā avatthukaṃ nāma jātaṃ.

Ākāsānañcāyatanassa **kasiṇugghāṭimākāsaṃ** ārammaṇaṃ. Viññāṇañcāyatanassa **tattha pavattaviññāṇaṃ,** tasmiṃ kasiṇugghāṭimākāse pavattaṃ viññāṇaṃ cittaṃ ārammaṇaṃ hoti. Ākiñcaññāyatanassa **tassa apagamo** tassa ākāsānañcāyatanassa apagamo abhāvo vohāro ārammaṇaṃ hoti. Nevasaññānāsaññāyatanassa **ākiñcaññāyatanaṃ** ārammaṇaṃ hoti.

Rūpe saññā **rūpasaññā**. Saññāsīsena cittampi gahitaṃ. **Samatikkamā** kasiṇugghāṭimākāsasamatikkamanena. Paṭighe dvārārammaṇānaṃ saṅghaṭṭane pavattā saññā paṭighasaññā. Dvipañcaviññāṇānaṃ adhivacanaṃ. Tāsaṃ **paṭighasaññānaṃ** dvipañcaviññāṇānaṃ **atthaṅgamā** atthaṅgamena. Nānā attā sabhāvo etassāti nānattaṃ, ārammaṇaṃ, nānatte nānāsabhāve pavattā saññā **nānattasaññā,** nānā attā sabhāvo etissāti vā nānattā, sāyeva saññā **nānattasaññā,** kāmāvacarasaññāti attho. Tāsaṃ **nānattasaññānaṃ amanasikārā** amanasikārena.

Niyatāniyatavatthukabhedatoti sotāpattimaggo niyatavatthuko. Kasmā? Kāmarūpesuyeva hadayavatthuṃ nissāya uppajjanato. Itare pana tayo maggā aniyatavatthukā. Kasmā? Kāmarūpesu hadayavatthuṃ nissāya jāyanti, arūpe hadayavatthuṃ anissāya jāyanti, tasmā aniyatavatthukā. **Tīhi vimokkhamukhehī**ti suññataanimittaappaṇihitasaṅkhātehi tīhi vimokkhamukhehi.

Yassa saṃvijjanti, taṃ puggalaṃ vaṭṭasmiṃ saṃyojenti bandhantīti saṃyojanā. Sakkāyadiṭṭhivicikicchāsīlabbataparāmāsāyeva saṃyojanā sakkāyadiṭṭhivicikicchāsīlabbataparāmāsasaṃyojanā, tesaṃ pahānaṃ sakkāyadiṭṭhivicikicchāsīlabbataparāmāsasaṃyojanappahānaṃ, taṃ karotīti **sakkāyadiṭṭhivicikicchāsīlabbataparāmāsasaṃyojanappahānakaraṃ,** sotāpattimaggacittaṃ. Mānopi ekadesato apāyagāmikoyeva pahiyyate. Sotāpattimaggena nissesato na pahiyyate. Sesakilesesupi eseva nayo. Uddhaccaṃ pana ekadesatopi apāyagāmikampi na pahiyyati. Sakadāgāmimaggacittaṃ rāgadosamohānaṃ tanuttakaraṃ. Sotāpattimaggena nāsitasaṃyojanānaṃ pahānaṃ kasmā na vuttanti ce? Paṭhamamaggato dutiyamaggassa mahantattā paṭhamamaggena nāsitā saṃyojanā dutiyamaggena nāsitāti paññāyati, iti yasmā, tasmā na vuttaṃ. Tatiyacatutthamaggesupi eseva nayo. **Ettha** etasmiṃ lokuttaracitte. **Ekeka**nti vicchāvasena vuttaṃ. **Maggānurūpa**nti vacanaṃ paṭhamamaggassa paṭhamaphalañca anurūpanti viññāpanatthaṃ.

28. **Kāme aṭṭheva** kāmāvacare aṭṭha eva cittāni, **rūpe** rūpabhave **pañca** cittāni, arūpisu **cattāri** cittāni, **anuttarāni** lokuttaracittāni cattāri, **evaṃ** iminā mayā vuttappakārena **kusalāni** cittāni ekavīsati honti.

29. **Kusalākusalāpagatena satā muninā** kusalato, akusalato ca apagatena satā satisampannena kusale **kusalena** chekena **vasinā** pañcavasīhi samannāgatena **yaṃ** kusalacittaṃ **catubhūmigataṃ** catūsu bhūmīsu pavattaṃ **sakalaṃ** sabbaṃ **lapitaṃ** kathitaṃ, taṃ kusalacittaṃ **mayāpi** buddhadattācariyena **lapitaṃ** kathitaṃ.

Niyatāniyatavatthuvasenāti paṭighasampayuttadvayaṃ kāmeyeva hadayavatthuṃ nissāya jāyati, aññabhūmīsu na jāyati, tasmā niyatavatthukaṃ hoti. Itarāni pana akusalāni kāmarūpesu uppajjanakāle hadayavatthuṃ nissāya jāyanti, arūpe hadayavatthuṃ anissāya jāyanti, tasmā aniyatavatthukāni, tena. **Paṭisandhijanakājanakavasena cā**ti uddhaccasahagataṃ paṭisandhiṃ na janeti. Yadi paṭisandhiṃ janeyya, apāyesuyeva janeyya. Kasmā? Sotāpattimaggena ekadesato apāyagāmikampi na jahitaṃ, sabbaṃ na jahitanti attho. Sopi maggo apāyagāmī na hoti. Aññe pana kilesā ekadesavasena apāyagāmikā jahitā, tena paṭhamamaggenāti tasmā na janeti. Ekādasavidhaṃ pana paṭisandhiṃ janeti, tena.

Diṭṭhamaṅgalādīnīti **ādi**-saddena sutamaṅgalādīni gahitāni. **Sārato** uttamato **pacceti** saddahati. Sabhāvatikkhena sabhāvo tikkho etassāti sabhāvatikkhaṃ, tena **sabhāvatikkhena**.

Assa pana paṭighasampayuttassa **pāṇātipātādīsu** akusalakammesu tikkhappavattikāle asaṅkhārikassa uppatti, mandappavattikāle sasaṅkhārikassa uppatti veditabbā.

Tassa momūhassa.

Dukkhavisesassa dukkhanānattassa.

30. Lobhamūlavasena **aṭṭha** cittāni, dosamūlavasā **duve** cittāni, mohamūlavasena **dve** cittāni. **Evaṃ** iminā mayā vuttappakārena akusalāni dvādasappakārāni **siyuṃ** bhaveyyuṃ.

31. **Yaṃ pāpamānasaṃ** yaṃ akusalacittaṃ **pāpāpāpesu** pāpaapāpesu kusalākusalesu **apāpena** appavattena pāpāpāpappahīnena **vuttaṃ** īritaṃ kathitaṃ, **taṃ pāpamānasaṃ** taṃ akusalacittaṃ mayā **samudāhaṭaṃ** kathitaṃ.

Yathā panassa yathā pana assa vipākassa kusalaṃ **dānādivasena** dānādīnaṃ dasapuññakiriyavatthūnaṃ vasena chasu ārammaṇesu pavattati, **idaṃ** vipākacittaṃ tathā **na** pavattati. **Hi** saccaṃ **idaṃ** vipākaṃ paṭisandhibhavaṅgacutitadārammaṇavasena **parittadhammapariyāpannesu** kāmāvacaradhammantogadhesu chasu ārammaṇesu pavattati. Sampayuttadhammānañca visese asatipi kusalasampayuttadhammato assa vipākassa, sampayuttadhammānañca nānatte asatipi idaṃ vipākaṃ **ādāsatalādīsu** dhammajātesu mukhanimittaṃ viya nirussāhaṃ. Ayamassādhippāyo – yathā ādāsatale mukhanimittaṃ mukhe calite calati, acalite na calati, mukhassa kāraṇaṃ vinā mukhanimittassa viya kāraṇaṃ natthi, evaṃ kusalakāraṇā vipākassa aññaṃ kāraṇaṃ natthi, nirussāhaṃ vipākaṃ.

32. **Kāmāvacaradevānaṃ manussānaṃ ime** aṭṭha mahāvipākā **duhetukatihetukānaṃ** kāmāvacaradevānaṃ, manussānañca paṭisandhiyo bhavanti.

33-4. **Tato** paraṃ pavattiyaṃ yāvatāyukaṃ bhavaṅgaṃ hutvā **balavārammaṇe** atimahantavibhūtārammaṇe tadārammaṇañca hutvā tato paraṃ maraṇakālasmiṃ cuti hutvā pavattanti, **evaṃ** iminā mayā vuttappakārena catūsu ṭhānesu **vipaccanti** vipākabhāvena jāyanti.

35. Sabhūmikusaleheva **mahāpākā** samā vinā mahāpākā **kammadvāraṃ** kammakāraṇaṃ vinā, kammañca mahāpuññānaṃ kiriyavatthukaṃ **vinā** vajjetvā **sabhūmikusaleheva** attano bhūmiyaṃ pavattehi kusalehi eva **samā** sadisā. Kammadvāraṃ nāma kāyaviññattikammadvāraṃ, vacīviññattikammadvāraṃ, bhavaṅgasaṅkhātaṃ manodvāraṃ, iti tividhaṃ kammadvāraṃ kammakāraṇaṃ. Kammaṃ nāma aṭṭhakāmāvacarakusalacetanā idha adhippetā.

36. **Pākā** kusalavipākā aviññattijanattā ca viññatti ca viññatti ca viññattiviññattiyoti vattabbe sarūpekasesaṃ katvā ‘‘viññattī’’ti vuttaṃ, tā janentīti viññattijanā, na viññattijanā aviññattijanā, tesaṃ bhāvo aviññattijanattaṃ. Tasmā **aviññattijanattā** kāyaviññattivacīviññattisaṅkhātānaṃ kammadvārānaṃ ajanakattā manodvārasaṅkhātassa kammadvārassa vasena ca appavattanato **avipākasabhāvato** ca akammabhāvato ca **appavattanato ceva**

puññakiriyavatthuvasena appavattanato ceva puññehi **no samā** asadisā.

37-9. **Parittārammaṇattā hi tesamekantato** tesaṃ vipākānaṃ ekantato parittārammaṇattā kāmāvacarārammaṇattā **tesu** vipākesu sattapaññattikārammaṇā **karuṇāmuditā kadāci** kismiñci kāle na jāyanti, **tathā** evaṃ tisso pana viratiyo **etesu** vipākesu na jāyanti, **hi** kasmā kāraṇā na jāyanti, pañca sikkhāpadā **kusalāti** kusalā nāmāti satthunā vuttā yasmā kāraṇā, tasmā na jāyanti. **Tathādhipatinopettha tathā** evameva cattāro **adhipatinopi** etesu vipākesu na santi. Kasmā? **Chandādīni** dhammajātāni puretaraṃ katvā anuppajjanato na santi, **iti** vacanaṃ **viniddise** ācariyo katheyya.

40. **Asaṅkhārasasaṅkhāravidhānaṃ pana puññato** vipākesu asaṅkhārasasaṅkhāravidhānaṃ puññato kusalato āgamanavasena ñeyyaṃ. Tattha ekaccānaṃ ācariyānaṃ matena mukhe calite ādāsatale mukhanimittacalanaṃ viya asaṅkhārassa kusalassa vipāko asaṅkhāro hoti, sasaṅkhārassa kusalassa vipāko sasaṅkhāro hoti, evaṃ āgamanavasena ñeyyaṃ. **Paccayato ceva ñeyyaṃ** tattha ekaccānaṃ ācariyānaṃ matena balavantehi vibhūtehi paccayehi kammādīhi uppanno asaṅkhāro dubbalehi sasaṅkhāroti evaṃ paccayavasena viññeyyaṃ jānitabbaṃ.

41-2. Hīnādīnaṃ puññānaṃ vipākattā hīnādayo vipākā **puññavādinā** jinena paridīpitā bhavanti, **iti** evaṃ iminā vuttappakārena pavattaṃ idaṃ aṭṭhavidhaṃ cittaṃ ekantena savatthukaṃ kāmalokasmiṃ jāyate, **aññattha pana** aññāsu bhūmīsu na jāyate.

Viññāṇapañcakaṃ niyatārammaṇanti cakkhuviññāṇassa rūpameva ārammaṇaṃ, na saddādayo. Sesattayaṃ yadā cakkhuviññāṇena gahitaṃ ārammaṇaṃ karoti, tadāssa rūpaṃ ārammaṇaṃ hoti. Yadā sotaviññāṇena gahitaṃ, tadāssa saddo ārammaṇo hoti. Yadā ghānajivhākāyaviññāṇehi gahitāni ārammaṇāni karonti, tadāssa gandharasaphoṭṭhabbārammaṇāni honti. Manoviññāṇadhātudvayaṃ yadā tadārammaṇaṃ hoti, tadā chaārammaṇaṃ hoti, evaṃ aniyatārammaṇaṃ hoti.

Rūpārammaṇāya kiriyāmanodhātuyā apagamo padaṭṭhānaṃ āsannakāraṇaṃ etassāti **apagamapadaṭṭhānaṃ,** tāya āvajjanaṃ katvā ṭhitāya cakkhuviññāṇena dassanakiccaṃ karīyatīti attho. **Tathābhāvapaccupaṭṭhānaṃ** sampaṭicchanabhāvena gayhākāraṃ. **Santīraṇādirasā** somanassayuttā manoviññāṇadhātusantīraṇatadārammaṇarasā, upekkhāyuttā pana santīraṇatadārammaṇapaṭisandhibhavaṅgacutirasā, **tathābhāvapaccupaṭṭhānā** santīraṇādibhāvena gayhākāraṃ.

43. **Kāmāvacarapuññassa** kāmāvacarakusalassa soḷasa vipākā honti. Iti yaṃ vacanaṃ vuttaṃ, **taṃ** vacanaṃ **tihetukapuññassa** ukkaṭṭhassa vasena ācariyo **paridīpaye**. Ayamettha attho – chandādhipateyyādīnaṃ vasena ukkaṭṭhatihetukakusalaṃ kāmasugatiyaṃ tihetukapaṭisandhiṃ datvā pavatte aṭṭha ahetukakusalavipākāni, aṭṭha mahākusalavipākānīti soḷasa pākāni nipphādeti.

44. Kusalānugataṃ katvā bhājitaṃ kiṃ mahaggataṃ vipākacittaṃ **kusalānugataṃ** kusalaṃ anugataṃ katvā mahaggatakusalacittena samānaṃ katvā bhagavatā **bhājitaṃ** desitaṃ. **Kiṃ** kena kāraṇena? **Kāmāvacarapuññaṃva** kāmāvacarakusalaṃ iva asamānaphalaṃ natthi **yato** yasmā kāraṇā, tasmā vipākaṃ kusalānugataṃ katvā bhagavatā bhājitaṃ desitaṃ. **Kāmāvacarapuññaṃvā**ti yathā aṭṭhavidhesu kāmāvacarakusalesu ukkaṭṭhatihetukakusalaṃ kāmasugatiyaṃ tihetukapaṭisandhiṃ datvā pavatte soḷasa kusalavipākāni nipphādeti, tihetukaomakañca duhetukaukkaṭṭhañca kāmasugatiyaṃ duhetukapaṭisandhiṃ datvā pavatte tihetukavirahitāni ahetukaduhetukasaṅkhātāni vipākāni nipphādeti, duhetukaomakaṃ pana kāmasugatiyaṃ ahetukapaṭisandhiṃ datvā pavatte aṭṭha ahetukavipākāni nipphādeti, evaṃ kāmāvacarapuññaṃ asamānaphalaṃva hoti.

45. Gajādīnaṃ chāyā gajādisadisā hoti yathā, evaṃ mahaggatavipākaṃ **sabbathā** sabbapakārena attano kusaleheva samānaṃ hoti.

46-7. **Kāmāvacarapuññaṃva nāparāpariyavedanaṃ** idaṃ mahaggatakusalaṃ kāmāvacarapuññaṃva aparāpariyavedanaṃ aparasmiṃ bhave phaladāyakaṃ **na** hoti, jhānā aparihīnassa **bhavagāmino** paṭisandhigāmino sattassa kusalānantaraṃyeva phalaṃ uppajjati, iti ca ñāpanatthaṃ **etassa** mahaggatavipākassa **kusalānugataṃ** kusalānugamanaṃ bhagavatā **kataṃ**.

48. **Ettha** etasmiṃ mahaggatavipāke paṭipadākkamo tesañca hīnādīnaṃ bhedato **jhānāgamanato** mahaggatakusalajhānassa āgamanavasena **vibhāvinā** paṇḍitena veditabbo.

49. Ettha vipāke chandādi**adhipatīnaṃ** abhāvo, ayameva visesato kusalato ayaṃ eva viseso, sesaṃ sabbapakāraṃ avisesena kusalena samaṃ **mataṃ** kathitaṃ bhagavatā.

50. Suññataṃ animittanti, tathāpaṇihitantipi suññataṃ anattā, animittaṃ aniccaṃ, appaṇihitaṃ dukkhaṃ **iti** etāni tīṇi nāmāni **maggassa anantare** catubbidhassa maggassa anantare catubbidhe **phale** honti.

51. Labbhanti parabhāgasmiṃ maggānantare pavattaphalato aññasmiṃ kāle **vaḷañjanaphalesu** phalasamāpattisamāpajjanakālesu etāni tīṇi nāmāni na labbhante, phalehi **vipassanāvaseneva** anattaaniccadukkhasaṅkhātānaṃ tiṇṇaṃ vipassanānaṃ vasena eva tāni tīṇi nāmāni labbhare phalehi labbhante.

52. Honti sādhipatīneva lokuttaraphalāni tu ekantato sādhipatīni eva honti, lokuttaraphalāni ṭhapetvā aññasmiṃ vipāke adhipatī natthi.

53. Maggo attano maggabhāvena maggo nāma vuccate bhagavatā. Phalaṃ **maggaṃ upādāya** aṭṭhaṅgikamaggaṃ nissayaṃ katvā maggo nāma **iti** vacanaṃ vuccate bhagavatā.

54. Ime satta akusalavipākā. Gāvo caranti etthāti gocaro, tassadisattā gocaro ārammaṇanti attho, aniṭṭho ca aniṭṭhamajjhatto ca aniṭṭhāniṭṭhamajjhattā, teyeva gocaro aniṭṭhāniṭṭhamajjhattagocaro, tasmiṃ **aniṭṭhāniṭṭhamajjhattagocare vattare** vattanti. **Sukhādittayayuttā te** te aṭṭha ahetukakusalavipākā sukhādittayayuttā sukhasomanassaupekkhāvedanāhi sahagatā. **Dukkhupekkhāyutā ime** ime satta ahetukaakusalavipākā dukkhupekkhāvedanāhi sahagatā.

55. Evaṃ chattiṃsadhā pākaṃ pākasāsanapūjito sugato. Kiṃ visiṭṭho? Pākaṃ nāma asuraṃ, taṃ sāsati, pākena attano puññaphalena deve anusāsatīti vā pākasāsano, ko so? Sakko. Tena pākasāsanena pūjito **savipākāvipākesu** kusalavipākakiriyesu **kusalo** cheko **evaṃ** iminā mayā vuttappakārena **pākaṃ** cittaṃ chattiṃsappakāraṃ **abrvi** avoca.

Anuḷāresūti khuddakesu. **Tathābhāvapaccupaṭṭhānā** chaḷārammaṇavijānanagayhākārā. Sabbaññutaññāṇassa gati viya gati etissāti **sabbaññutaññāṇagatikā**.

56. Somanassayuttānaṭṭha, **kusalākusalāni ca** somanassayuttāni aṭṭha kusalākusalāni ca, kriyato pana pañca **evaṃ** iminā mayā vuttappakārena hāsacittāni terasa.

57. Puthujjanā hasantettha ettha etesu terasacittesu puthujjanā pana aṭṭhahi cittehi hasanti. **Sekhā** satta ariyā chahi cittehi hasanti. **Asekhā** khīṇāsavā **pañcahi** cittehi hasanti.

Kusalāni pana rūpārūpakusalāni sekhaputhujjanānaṃ uppajjanti. **Imāni** rūpārūpakiriyāni khīṇāsavānaṃ bhāvanāyeva kāro bhāvanākāro, tassa vaso bhāvanākāravaso, tena pavattāni. **Tāni** rūpārūpakusalāni bhāvanāpuññavasappavattāni bhāvanākusalavasena pavattāni. **Imesaṃ** rūpārūpakiriyānaṃ **tesañca** rūpārūpakusalānaṃ ayameva viseso.

58-9. Yā puthujjanakālasmiṃ, abhinibbattitā pana puthujjanakālasmiṃ puthujjanabhāvaṭṭhitena yoginā abhinibbattitā **yā** rūpārūpasamāpatti, **sā** rūpārūpasamāpatti so yogī **khīṇāsavo bhikkhu** hutvā **naṃ** rūpārūpasamāpattiṃ **yāva** yattakaṃ kālaṃ na samāpajjate, **tāva** tattakena kālena tassa khīṇāsavabhikkhuno **kusalā eva** rūpārūpakusalā eva hoti. Khīṇāsavena **sā** rūpārūpasamāpatti **sace** yadi **samāpannā** samāpajjitā, **kriyā** rūpārūpakiriyā hoti.

60. Ekādasavidhaṃ kāme kāmāvacare kiriyacittaṃ ekādasavidhaṃ, **rūpe** rūpāvacare pañca, arūpisu cattāri iti sabbāni kriyacittāni vīsati.

61. Lokuttarakriyacittaṃ, pana kasmā na vijjati? Maggassa ekacittakkhaṇikattā na vijjati. Ayamettha adhippāyo – catumaggaṭṭho khīṇāsavo nāma na hoti, maggānantarameva phalaṃ uppajjati, maggopi ekacittakkhaṇiko yadi cittaṃ bahucittakkhaṇikaṃ, phalasamaṅgino khīṇāsavassapi maggacittaṃ bhaveyya, evaṃ sati lokuttarakiriyacittaṃ bhaveyyāti adhippāyo.

62. Kriyākriyāpattivibhāgadesako karaṇaṃ kriyaṃ, **kriyaṃ** nāma vinayapariyāyena akattabbassa karaṇaṃ, na karaṇaṃ akriyaṃ, **akriyaṃ** nāma vinayapariyāyena kattabbassa akaraṇaṃ, āpajjanaṃ āpatti, kriyāya karaṇena āpatti kriyāpatti, akriyāya akaraṇena āpatti akriyāpatti, kriyāpatti ca akriyāpatti ca kriyāpatyākriyāpattiyo, ekassa **āpatti**-saddassa lopaṃ katvā ‘‘kriyākriyāpattiyo’’ti vuttaṃ, tāsaṃ vibhāgo kriyākriyāpattivibhāgo, desetīti desako, tassa desako **kriyākriyāpattivibhāgadesako**. Ṇvu-tu-paccayesu paresu kammatthe chaṭṭhī hotīti vadanti. Jino kiṃ visiṭṭho? Kriyākriyāpattivibhāgadesako **hitāhitānaṃ sakriyākriyārato** hitassa sakriyāya rato, ahitassa akriyāya rato, yaṃ kriyākriyaṃ, **kriyaṃ** nāma kriyacittaṃ, **akriyaṃ** nāma kusalākusalavipākacittaṃ icchanti eke. Taṃ na. Kasmā? Kusalādhikāre ‘‘kusalaṃ muninā lapitaṃ’’ akusalādhikāre ‘‘pāpamānasaṃ pāpāpāpesvapāpena vuttaṃ’’ vipākādhikāre ‘‘pākaṃ sugato abravī’’ti vatvā puna kriyādhikāre ‘‘kusalākusalavipākāni avocā’’ti vacanassa vattabbābhāvato. Tena vāssa kriyākriyaṃ etassāti **kriyākriyaṃ,** kriyākriyasabhāvanti attho. Ayameva sārato paccetabbo. Yaṃ kriyākriyaṃ cittaṃ kriyākriyāsabhāvaṃ **avoca** desesi, **taṃ kriyākriyaṃ** kriyākriyasabhāvaṃ mayā **samīritaṃ,** sammā pakārena īritaṃ kathitaṃ.

64. **Ekūnanavuti sabbe, cittuppādā mahesinā** lokuttare aṭṭha katvā ekūnanavuti sabbe cittuppādā **mahesinā** tathāgatena **samāsato** saṅkhepato niddiṭṭhā.

65. **Piṭake abhidhammasmiṃ, ye bhikkhū pāṭavatthino** abhidhammapiṭake paṭuno bhāvo pāṭavaṃ, tena attho pāṭavattho, so etesaṃ atthīti **pāṭavatthino,** chekabhāvatthikā ye bhikkhū, **tehi** bhikkhūhi **ayaṃ** abhidhammāvatāro **uggahetabbo** sikkhitabbo punappunaṃ cintitabbo.

66. **Ye** janā tassaṅkāsena taṃsannibhena abhidhammāvatārena **abhidhammamahodadhiṃ** mahāsāgarasannibhaṃ abhidhammaṃ taranti, te imaṃ lokaṃ paralokañca taranti. **Itī**ti parisamāpane.

Iti abhidhammāvatāraṭīkāya

Cittaniddesavaṇṇanā niṭṭhitā.

Paṭhamo paricchedo.

2. Dutiyo paricchedo

Cetasikaniddesavaṇṇanā

67. **Cittānantaramuddiṭṭhā**, **ye ca cetasikā mayā** ye ca cetasikā cittānantaraṃ mayā uddiṭṭhā, ito paraṃ idāni **tesaṃ** cetasikānaṃ vibhājanaṃ karissāmi ahaṃ.

Imesu pana karuṇāmuditāvasena bhāvanākāle karuṇāpubbabhāgo vā, appanāpattāya karuṇāya pubbabhāgo, tasmiṃ pubbabhāge, karuṇāto pubbabhāge kāmāvacaracitteti attho. Ekā karuṇā uppajjati. Muditāpubbabhāge vā appanāpattāya muditāya pubbabhāge ekā muditā uppajjati. Iminā kāmāvacaracittena yogī micchākammantādīhi dhammehi viramati. **Ramu**-dhātu kīḷāyaṃ, **vi**-saddo viramaṇattho.

68. **Ādinā puññacittena, tettiṃsa niyatā matā ādinā puññacittena** paṭhamamahākusalacittena saha niyatā **tettiṃsa** cetasikā bhagavatā matāti, atha vā karuṇāmuditā aniyatā **ekena** dhammena saha **catuttiṃsa** dhammā bhavanti.

69. **Kasmā panettha mettā ca, upekkhā ca na uddhaṭā ettha** etesu yevāpanakadhammesu, niddhāraṇaṃ, mettā ca upekkhā ca **dhammarājena** satthunā **na uddhaṭā** na vuttā kasmā kāraṇā.

70. **Abyāpādena mettāpi** abyāpādena mettā gahitā, **upekkhā**ti tatramajjhattatāya ca gahitā **yasmā** kāraṇā, tasmā ubhopetā bhagavatā na gahitā.

71. **Kasmā yevāpanā dhammā, buddhenādiccabandhunā** sabbe te **yevāpanā dhammā** yevāpananāmakā pāḷiyaṃ sarūpena eva. Bandhati snehena etasminti bandhu, ādiccassa bandhu ādiccabandhu, tena **ādiccabandhunā** buddhena **na ca uddhaṭā** na desitā.

72. Kasmā kāraṇā? **Yasmā aniyatā keci** yevāpanakā aniyatā, **yasmā** kāraṇā **rāsiṃ** dukavaggādirāsiṃ **na bhajanti** na sevanti, **yasmā** kāraṇā **keci** yevāpanakā dubbalā, tasmā pāḷiyaṃ bhagavatā na vuttā.

73. **Chandādhimokkhamuditā manasi ca kāro,**

Majjhattatā ca karuṇā viratittayañca;
Puññesu tena niyatāniyatā ca sabbe,
Yevāpanā munivarena na ceva vuttā.

Chandādhimokkho muditā manasikāro majjhattatā karuṇā viratittayañca **puññesu**kusalesu niyatā cattāro aniyatā pañca sabbe yevāpanā na ca eva tena munivarena vuttā.

74-80. **Kasmā panettha phassova, paṭhamaṃ samudīrito ettha** etesu cetasikesu, jātiniddhāraṇaṃ, phassova paṭhamaṃ **samudīrito** kathito. Kasmā kāraṇā? **Kira** mayā sutaṃ, ārammaṇe cittassa paṭhamaṃ abhinipātattā phasso paṭhamaṃ samudīrito, **phusitvā pana phassena** phassena ārammaṇaṃ phusitvā yogino vedanāya ārammaṇaṃ **vedaye,** saññāya **sañjānāti,** cetanāya ārammaṇaṃ **cetaye**. **Sahajātānaṃ** cetasikānaṃ phassova **idha** imasmiṃ citte mahesinā paṭhamaṃ vutto. **Hi** kasmā kāraṇā? Yasmā **balavapaccayattā,** tasmā vutto. **Akāraṇamidaṃ sabbaṃ, cittānaṃ tu saheva ca** ‘‘paṭhamābhinipātattā’’ti ca ‘‘balavapaccayattā’’ti ca **idaṃ sabbaṃ** vacanaṃ **akāraṇaṃ** ahetukaṃ ayuttaṃ, kasmā kāraṇā? **Cittajānaṃ** cittehi sahappavattānaṃ cetasikānaṃ **ekuppādādibhāvena** samānuppādasamānanirodhasamānālambaṇasamānavatthukabhāvena pavattito akāraṇaṃ ayuttaṃ. **Ayaṃ tu paṭhamuppanno, ayaṃ pacchāti natthidaṃ ayaṃ** dhammo paṭhamuppanno, **ayaṃ** dhammo pacchākāle uppanno iti **idaṃ** vacanaṃ natthi. Balavapaccayattepi kāraṇaṃ na ca dissati. Desanākkamato ceva paṭhamaṃ samudīrito **iccevaṃ** iti evaṃ iti iminā mayā vuttappakārena phassassa paṭhamaṃ samudīritataṃ **viññunā** vibhāvinā viññeyyaṃ, **visesato** visesena aññathā na viññeyyaṃ. **Na ca pariyesitabboyaṃ, tasmā pubbāparakkamo** yasmā kāraṇā ayaṃ pubbāparakkamo viññunā **na ca pariyesitabbo** na gavesitabbo, dhammā eva vacanatthalakkhaṇādīhi **vijānatā** paṇḍitena pariyesitabbā.

Iṭṭhākārānubhavanarasā iṭṭhārammaṇānubhavanakiccā **subhojanarasaṃ** anubhavanto **rājā viya**. Cetasikaassādapaccupaṭṭhānā cetasikapassaddhipadaṭṭhānā.

Paccābhiññāṇakaraṇarasā paṭijānanakiccā **vaḍḍhakissa abhiññāṇakaraṇamiva** vaḍḍhakino sakiṃ sañjānitvāpi dāruharesu suttassa paṭipasāraṇaṃ viyāti adhippāyo. **Yathāgahitanimittavasenā**ti yathāpavattitanimittassa vasena. Manasi abhinivesakaraṇaṃ gayhākārā.

Āyūhanarasā pavattanakiccasādhakā. **Mahāvaḍḍhakiādayo viya** yathā mahāvaḍḍhakī sayampi dāruṃ tacchati, parepi dāruṃ tacchāpeti, evaṃ sayampi ārammaṇe sandahati, sampayuttadhammepi abhisandahāpeti.

Āhananaṃ bhuso hananaṃ, pariyāhananaṃ samantā hananaṃ, taṃ raso etassāti **āhananapariyāhananaraso**.

Ārammaṇānumajjanalakkhaṇo ārammaṇaparimaddanalakkhaṇo.

Pinayatīti pīti, sahajātadhamme ārammaṇe pinayatīti attho. Kāyacitta**pharaṇarasā**. Udaggassa cittassa bhāvo odagyaṃ, taṃ paccupaṭṭhānaṃ etassāti **odagyapaccupaṭṭhānā**.

Saddahanti vatthuttayaṃ saddahanti. **Akālusiyapaccupaṭṭhānā** anāvilabhāvapaccupaṭṭhānā. **Saddheyyavatthupadaṭṭhānā** saddahitabbavatthuttayāsannakāraṇā.

Araññagatasudesako viya arañne gato maggasudesako viya.

Attanā avinibbhuttānaṃ dhammānanti avigatānaṃ cetasikānaṃ. **Tesa**nti tesaṃ cetasikānaṃ dhammānaṃ. Santepi ca **tesaṃ** cetasikānaṃ anupālanalakkhaṇādimhi vidhāne atthikkhaṇeyeva **taṃ** tesaṃ pāletabbānaṃ cetasikānaṃ pavattakkhaṇeyeva taṃ jīvitaṃ **te dhamme** pāletabbe cetasike anupāleti. **Udakaṃ viyā**ti yathā udakaṃ attani uppalādīni anupāleti, tathā anupālanalakkhaṇādimhi vidhāne santepi tesaṃ atthikkhaṇeyeva anupāleti, vijjamānakkhaṇeva anupāletīti adhippāyo. Paccayuppannepi ca dhamme anupāleti, **dhāti viya kumāraṃ** aññāya janitaṃ kumāraṃ rakkhantī dhāti viya, parassa puttaṃ aṅkādinā dhāretīti **dhāti**. **Sayaṃpavattitadhammasambandheneva pavattati** attanā pavattitehi dhammehi sampavattati. **Niyāmako viya** yathā niyāmako ekanāvāya vutthehi janehi saha pavattati, bhaṅgato uddhaṃ taṃ jīvitaṃ na pavattayati, attano ca abhāvā ṭhapayitabbānaṃ cetasikānañca abhāvā, bhaṅgakkhaṇe cetasike na ṭhapeti sayaṃ bhijjamānattā, vaṭṭisneho khīyamāno padīpasikhaṃ na karoti yathā.

Sommabhāvapaccupaṭṭhānoti mudubhāvapaccupaṭṭhāno, sītalabhāvapaccupaṭṭhāno vā.

Kāyoti cettha vedanādayo tayo khandhā vedanākkhandho saññākkhandho saṅkhārakkhandho ime khandhā gahitā.

Nimmaddanarasāti nimmaddanakiccā. **Kāyacittānaṃ avūpasamatāuddhaccādikilesapaṭipakkhabhūtā**ti **ādi**ggahaṇena kukkuccaṃ gahetabbaṃ.

Iti abhidhammāvatāraṭīkāya

Cetasikaniddesavaṇṇanā niṭṭhitā.

Dutiyo paricchedo.

3. Tatiyo paricchedo

Cetasikavibhāganiddesavaṇṇanā

89. **Sabbe cetasikā vuttā, buddhenādiccabandhunā** ye sabbe cetasikā **ādiccabandhunā** buddhena vuttā, **te** sabbe cetasikā **nāmasāmaññato** nāmasamānabhāvena **dvepaññāsabhavanti te,** anottappapariyosānā dvipaññāsa bhavanti.

90-92. **Catupaññāsadhā kāme, rūpe pañcadaseritā kāme** kāmāvacare catupaññāsa cittāni īritā. **Rūpe** rūpāvacare pañcadasa cittāni īritā bhavanti. **Dvādasārūpe** arūpāvacare dvādasa cittāni bhavanti. **Cattālīsa manāsavā** lokuttaracittāni cattālīsa bhavanti, ekavīsasataṃ sabbe cittuppādā **samāsato** saṅkhepato ekavīsasataṃ hoti. **Etesu tesamuppattiṃ** ito paraṃ **etesu** mayā vuttesu cittesu **tesaṃ** phassādīnaṃ dhammānaṃ uppattiṃ ekaṃ ekaṃ uddharitvā cittacetasikesu bhikkhūnaṃ pāṭavatthāya ahaṃ **pavakkhāmi** desissāmi.

93. **Ekaggatā** cittekaggatā **manakkāro** manasikāro **jīvitaṃ** phassapañcakaṃ **ete aṭṭha** cetasikā **avinibbhogā** aññamaññato avigatā **ekuppādā** samānuppādā **sahakkhayā** sahavayā.

94. **Phasso ca vedanā saññā, cetanā jīvitindriyaṃ** ekaggatā manakkāro **ime** cetasikā **sabbasādhāraṇā** sabbacittehi sādhāraṇā, sabbacittānaṃ sādhāraṇā vā.

95. **Vitakko pañcapaññāsa-cittesu samudīrito. Cāro chasaṭṭhicittesu** vitakko tāva dvipañcaviññāṇavajjitakāmāvacaresu ceva ekādasasu paṭhamajjhānacittesu cāti **pañcapaññāsacittesu** bhagavatā samudīrito. Vicāro dvipañcaviññāṇavajjitakāmāvacaracittesu ekādasasu paṭhamajjhānacittesu ca ekādasasu dutiyajjhānacittesu cāti **chasaṭṭhicittesu** jāyati. Ettha etasmiṃ vacane saṃsayo natthi.

96. **Ekapaññāsacittesu, pīti tesaṭṭhiyā sukhaṃ** pītidomanassupekkhāsahagatakāyaviññāṇacatutthajjhānavajjitesu **ekapaññāsacittesu** jāyati. Sukhaṃ domanassadukkhupekkhāsahagatavajjitesu **tesaṭṭhi**cittesu jāyati. **Upekkhā** somanassasukhadukkhasahagatavajjitesu **pañcapaññāsacittesu** jāyati. **Dukkhaṃ** akusalavipākakāyaviññāṇapaṭighasahagatesu **tīsu** cittesu jāyati.

97. **Hoti dvāsaṭṭhicittesu, somanassindriyaṃ pana** domanassadukkhasukhupekkhāsahagatavajjitesu **dvāsaṭṭhicittesu** jāyati. **Dukkhindriyaṃ panekasmiṃ** akusalavipāke kāyaviññāṇe jāyati. **Tathekamhi sukhindriyaṃ** tathā **ekasmiṃ** puññapāke kāyaviññāṇe hoti.

98. **Pañcuttarasate citte, vīriyaṃ āha nāyako** jino pañcadvārāvajjanadvipañcaviññāṇasampaṭicchanasantīraṇavajjite **pañcuttarasate citte** vīriyaṃ **āha** kathesi. **Catuttarasate citte, samādhindriyamabrvi** vicikicchāsahagatadvipañcaviññāṇasampaṭicchanasantīraṇapañcadvārāvajjanavajjite **catuttarasate citte** samādhindriyaṃ avoca.

99. **Sabbāhetukacittāni, ṭhapetvā cekahetuke** sabbāni aṭṭhārasa ahetukacittāni ekahetukacittadvayañca ṭhapetvā sesasmiṃ **ekuttarasate citte** chandassa uppattiṃ **uddise** paṇḍito katheyya.

100. **Ṭhapetvā dasa viññāṇe** cakkhuviññāṇādike dasa viññāṇe ca **vicikicchāyutampi** cittaṃ ṭhapetvā sesasmiṃ **dasuttarasate citte** adhimokkho bhagavatā udīrito.

101-2. Saddhā sati hirī ottappaṃ alobho adoso tatramajjhattaṃ cha yugaḷā ca **iti** ime ekūnavīsati dhammā niyatā hutvā ekanavutiyā citte jāyanti. Ekūnavīsati dhammā **ahetukesu** aṭṭhārasasu **apuññesu** dvādasasu akusalesu **na jāyare** na jāyanti.

103. **Ekūnāsītiyā citte, paññā jāyati sabbadā** paññā dvādasaakusalaaṭṭhārasaahetukamahākusalañāṇavippayuttamahāvipākañāṇavippayuttamahākiriyāñāṇavippayuttavajjite **ekūnāsītiyā** citte jāyati. **Aṭṭhavīsatiyā citte, karuṇāmuditā siyuṃ** karuṇāmuditā aṭṭhasu mahākusalesu, aṭṭhasu mahākiriyāsu, rūpāvacarapañcamajjhānavajjitesu dvādasarūpāvacaresu cāti **aṭṭhavīsatiyā cittesu** siyuṃ bhaveyyuṃ.

104. **Kāmāvacarapuññesu, sabbalokuttaresu ca** kāmāvacaramahākusalesu cittesu sabbesu lokuttaresu cāti saha aṭṭhake **cattālīsavidhe citte** viratittayaṃ hoti.

105. Saddhā sati hirottappaṃ alobhādittayampi ca yugaḷāni cha ca majjhattaṃ karuṇāmuditāpi ca.

106. Tathā tisso viratiyo sabbe te pañcavīsati dhammā mahākusalacittasampayuttaabyākatacittasampayuttāti **kusalena** sabbesuyeva dhammesu chekena vijitaṅgaṇena pakāsitā.

107. **Ahirīkaṃ anottappaṃ, moho uddhaccameva cā**ti ime cattāro dhammā niyatā hutvā **dvādasāpuññacittesuyeva** dvādasaakusalacittesuyeva **jāyare** jāyanti.

108-9. **Lobho doso ca moho ca, māno diṭṭhi ca saṃsayo** vicikicchā middhaṃ uddhaccaṃ kukkuccaṃ thinaṃ macchariyampi ca ahirikaṃ anottappaṃ issā ca domanassakaṃ **ete** dhammā **akusalā** akusalacittasampayuttā **ekantena mahesinā** vijitaṅgaṇavigatamalena vuttā.

110. Lobho **aṭṭhasu** lobhamūlesu cittesu bhagavatā **niddiṭṭho** dassito. Diṭṭhi **catūsu** diṭṭhisampayuttesu cittesu vuttā. Māno diṭṭhivippayuttesu catūsu gāhūpavādappabhindanena vutto. Doso **dvīsu eva** paṭighasampayuttesu cittesu munindena vutto.

111. Issāmaccherakukkuccā **dvīsu** dosamūlesu cittesu jāyanti, **no saha** saha no jāyanti, ekekova jāyantīti attho. **Vicikicchā panekasmiṃ** vicikicchā pana ekasmiṃ vicikicchāsahagatacitte jāyati. Thinamiddhaṃ **pañcasu** sasaṅkhārikaakusalacittesu jāyati.

112-3. **Phasso ca vedanā saññā, cetanā jīvitaṃ mano** vitakko ca vicāro ca pīti vīriyaṃ samādhi ca chando cevādhimokkho ca manasikāro ca **cuddasa** dhammā **kusalā ca** kusalacetasikā ca honti. **Akusalā ceva** akusalacetasikā ceva **abyākatāpi ca** abyākatacetasikā ca honti.

114. **Ekūnatiṃsacittesu, jhānaṃ pañcaṅgikaṃ mataṃ** catūsu somanassasahagatākusalesu, dvādasasu somanassasahagatamahākusalamahāvipākamahākiriyacittesu, sukhasantīraṇahasituppādacittesu, tīsu rūpapaṭhamajjhānacittesu, aṭṭhasu lokuttarapaṭhamajjhānacittesu cāti **ekūnatiṃsacittesu pañcaṅgikaṃ** pañcāvayavajhānayuttaṃ jhānaṃ sugatena mataṃ. Upekkhāsahagatāni cattāri lobhamūlāni ca dve dosamūlāni ca dve mohamūlāni ca manodhātuttikañca upekkhāsahagatā tisso ahetukamanoviññāṇadhātuyo ca dvādasupekkhāsahagatāni mahākusalamahāvipākakiriyacittāni tīṇi rūpadutiyajjhānacittāni aṭṭha lokuttaradutiyajjhānacittāni cāti **sattatiṃsa** cittāni **catujhānaṅgayuttāni** catujhānāvayavayuttāni **iti** evaṃ niddise **katheyya**.

115. **Ekādasavidhaṃ cittaṃ, tivaṅgikamudīritaṃ** tīṇi rūpāvacaratatiyajjhānacittāni, aṭṭhalokuttaratatiyajjhānacittāni cāti **ekādasavidhaṃ cittaṃ tivaṅgikaṃ** tiavayavajhānayuttaṃ, cha rūpāvacaracatutthajjhānapañcamajjhānacittāni, dvādasārūpāvacaracittāni, soḷasa lokuttaracatutthajjhānapañcamajjhānacittāni cāti **catutiṃsavidhaṃ cittaṃ duvaṅgikaṃ** dviavayavajhānayuttaṃ **udīritaṃ** jinena īritaṃ.

116. **Sabhāvenāvitakkesu, jhānaṅgāni na uddhare sabhāvena** pakatiyā **avitakkesu** vitakkavirahitesu dvipañcaviññāṇesu **jhānaṅgāni** jhānāvayavāni jino na uddhare. Ayametthādhippāyo – aññattha vitakko jhānacittena vippahīno bhāsito, imesu pana neva jhānacittena pahīnā, pakatiyā vitakkavirahitāni dvipañcaviññāṇāni sabbāhetukacittesu **maggaṅgāni** maggāvayavāni jino **na uddhare** na deseyya.

117. **Budho** jino dvipañcaviññāṇesu manodhātuttike ca tīsu santīraṇesu cāti **soḷasacittesu** tīṇindriyāni **vade** katheyya. **Ekasmiṃ pana cattāri** ekasmiṃ vicikicchāsahagatacitte cattāri indriyāni honti, ekādasasu akusalacittesu vicikicchāyuttacittavajjitesu hasituppāde ceva voṭṭhabbanacitte cāti **terasasu** cittesu **pañca** indriyāni **budho** bhagavā **uddhare** uddhareyya.

118. **Satta dvādasacittesu, indriyāni jinobrvi jino** buddho ñāṇavippayuttamahākusalamahāvipākamahākiriyāsaṅkhātesu **dvādasacittesu** satta indriyāni **abrvi** kathesi, **ekenūnesu aṭṭheva, cattālīsamanesu ca** jino ñāṇasampayuttamahākusalamahāvipākamahākiriyāsaṅkhātesu dvādasasu cittesu, pañcadasasu rūpesu, dvādasasu arūpesu cāti **ekenūnesu cattālīsamanesu** aṭṭheva indriyāni abrvi.

119. **Cattālīsāya** lokuttara**cittesu navakaṃ** indriyanavakaṃ nāyako **abrvi** kathesi. **Evaṃ indriyayogopi, veditabbo vibhāvinā evaṃ** iminā mayā vuttappakārena cittesu indriyayogo vibhāvinā visesena paññaṃ bhāvetuṃ pakāsetuṃ sīlametassāti vibhāvī, tena veditabbo.

120. **Amaggaṅgāni nāmettha, aṭṭhārasa ahetukā ettha** etesu cittesu aṭṭhārasa ahetukā natthi maggo etesūti amaggaṅgāni nāma, **jhānaṅgāni na vijjanti, viññāṇesu dvipañcasu** dvipañcaviññāṇesu jhānaṅgānipi na saṃvijjanti.

121. **Ekaṃ cittaṃ dumaggaṅgaṃ** ekaṃ vicikicchāsahagatacittaṃ **dumaggaṅgaṃ** dumaggāvayavaṃ, catūsu diṭṭhivippayuttākusalacittesu ca dvīsu paṭighayuttesu ca uddhaccayuttesu cāti **sattasu** cittesu ca **timaggaṅgāni** timaggāvayavāni honti. **Cattālīsāya cittesu**, **maggo so caturaṅgiko** catūsu diṭṭhisampayuttākusalesu ñāṇavippayuttamahākusalamahāvipākamahākiriyāsaṅkhātesu dvādasasu cittesu ca rūpāvacaradutiyatatiyacatutthapañcamajjhānasaṅkhātesu dvādasasu rūpāvacaresu, dvādasasu arūpāvacaresu cāti **cattālīsāya cittesu caturaṅgiko maggo** caturāvayavo maggo hoti.

122. **Pañcaddasasu cittesu, maggo pañcaṅgiko mato** ñāṇasampayuttamahākusalamahāvipākamahākiriyāsaṅkhātesu dvādasasu, tīsu rūpapaṭhamajjhānacittesu cāti **pañcaddasasu cittesu pañcaṅgiko** pañcāvayavo maggo bhagavatā mato. **Dvattiṃsacittesu maggo sattaṅgikopi ca** lokuttaradutiyatatiyacatutthapañcamajjhānasaṅkhātesu **dvattiṃsacittesu** maggo **sattaṅgiko** sattāvayavo hoti.

123. **Maggo aṭṭhasu cittesu** maggaphalavasena **aṭṭhasu** lokuttaracittesu maggo **aṭṭhaṅgiko** aṭṭhāvayavo hoti. **Iti** parisamāpane. **Tu** padapūraṇe. **Evaṃ** iminā mayā vuttappakārena sabbacittesu **maggaṅgāni** maggāvayavāni dhīro uddhareyya, deseyyāti attho.

124. **Balāni dve dvicittesu** hasituppādavoṭṭhabbanasaṅkhātesu dvīsu cittesu dve balāni honti. **Ekasmiṃ tīṇi dīpaye** ekasmiṃ vicikicchāyutte tīṇi balāni dhīro **dīpaye** pakāseyya. Vicikicchāyuttato sesesu **ekādasasu** akusalesu **cattāri** balāni honti. **Cha dvādasasu** ñāṇavippayuttamahākusalamahāvipākamahākiriyāsaṅkhātesu dvādasasu cittesu cha balāni hontīti dhīro **niddise** katheyya.

125. **Ekūnāsītiyā satta** ñāṇasampayuttamahākusalamahāvipākamahākiriyāsaṅkhātesu dvādasasu kāmāvacaracittesu, sattavīsatiyā mahaggatacittesu, cattālīsalokuttaracittesu cāti **ekūnāsītiyā** cittesu satta balāni honti. **Soḷasevābalāni tu** dvipañcaviññāṇāni ca tisso manodhātuyo ca tīṇi santīraṇāni cāti **soḷasa** eva cittāni **abalāni** balavirahitāni honti, **evaṃ** iminā mayā vuttappakārena cittaṃ **sabalaṃ** balena sahagataṃ **abalampi ca** balavirahitañcāpi cittaṃ **viññeyyaṃ** dhīrena vijānitabbaṃ.

126. **Jhānaṅgamaggaṅgabalindriyāni, cittesu jāyanti hi yesu yāni yesu** cittesu **yāni** jhānaṅgamaggaṅgabalaindriyāni jāyanti, **mayā samāsena samuddharitvā** asaṃsaṭṭhaṃ uddharitvā **tesu** cittesu **sabbānipi tāni** jhānaṅgamaggaṅgabalaindriyāni **samāsena** saṅkhepena **mayā** buddhadattācariyena **vuttāni** kathitāni.

Iti abhidhammāvatāraṭīkāya

Cetasikavibhāganiddesavaṇṇanā niṭṭhitā.

Tatiyo paricchedo.

4. Catuttho paricchedo

Ekavidhādiniddesavaṇṇanā

127. **Ito paraṃ pavakkhāmi, nayamekavidhādikaṃ;**

Ābhidhammikabhikkhūnaṃ, buddhiyā pana vuddhiyā.

Ahaṃ **ito paraṃ** ito paricchedato paraṃ ekavidhādikaṃ nayaṃ ābhidhammikabhikkhūnaṃ buddhiyā vuddhitthāya **pavakkhāmi** desessāmi.

128. **Sabbamekavidhaṃ cittaṃ, vijānanasabhāvato** sabbaṃ cittaṃ vijānanasabhāvato ekavidhaṃ, **duvidhañca bhave cittaṃ** ahetukasahetukato idaṃ cittaṃ duvidhaṃ bhaveyya.

129. **Puññāpuññavipākā hi, kāme dasa ca pañca ca hi** saccaṃ **kāme** kāmāvacare kusalākusalavipākā dasa pañca ca kiriyā tisso iti sabbe **aṭṭhārasa** cittuppādā ahetukā.

130. Ahetukato cittuppādato **sesā** ekasattati cittuppādā **sahetukāti** sahetukā nāmāti mahesinā **tādinā** aviparītasabhāvena **hetuvādinā** paccayavādinā niddiṭṭhā.

131. **Savatthukāvatthukato** savatthukaavatthukavasena tathā ubhayavasena savatthukavasena, avatthukavasena ca sabbaṃ vuttappakārena ca mānasaṃ tividhaṃ hoti.

132-4. **Sabbo kāmavipāko ca, rūpe pañcadasāpi ca** cittuppādā **ādimaggo** paṭhamamaggo hasituppādo manodhātukiriyāpi ca domanassadvayañcāpi tecattālīsa mānasā **vinā vatthuṃ** vatthuṃ vajjetvā na uppajjanti, ekantena savatthukā nāma. Arūpāvacaravipākā ca ekantena avatthukā, mayā vuttato cittuppādato **sesāni** dvecattālīsa cittāni **ubhayathā** savatthukāvatthukavasena siyuṃ.

135. **Ekekārammaṇaṃ cittaṃ, pañcārammaṇameva ca** cittaṃ chaḷārammaṇakañceti **evaṃ** iminā mayā vuttappakārenāpi tividhaṃ cittaṃ siyā.

136-8. **Viññāṇāni ca dve pañca, aṭṭha lokuttarāni ca** abhiññāmānasaṃ ṭhapetvā sabbaṃ mahaggatañcevāti **tecattālīsa** cittuppādā pana ekekārammaṇā viññeyyā dhīrena. **Tattha** citte manodhātuttayaṃ pañcārammaṇaṃ īritaṃ bhagavatā. Mayā vuttacittato **sesāni tecattālīsa** cittāni chaḷārammaṇikāni matāni satthunā, tathā evaṃ cittaṃ kusalākusalādito tividhaṃ. **Ādi**-saddena abyākataṃ gahetabbaṃ.

139. Ahetukaṃ cittaṃ ekahetukañca cittaṃ dvihetukañca cittaṃ tihetukañca cittanti **evaṃ** iminā pakārena cittaṃ catubbidhaṃ vibhāvinā viññātabbaṃ.

140-2. Heṭṭhā mayāpi niddiṭṭhā **aṭṭhārasa** cittuppādā ahetukā, **vicikicchuddhaccasaṃyuttaṃ** cittaṃ ekahetukaṃ evaṃ udīritaṃ bhagavatā. **Kāme** kāmāvacare **puññavipākakriyato** kusalavasena ca vipākavasena ca kiriyāvasena ca **dvādasadhā** cittuppādā akusalā ca dasadhā cāti bāvīsati cittuppādā duhetukā. **Kāme** kāmāvacare **puññavipākakriyato** puññavasena ca vipākavasena ca kiriyāvasena ca **dvādasadhā** cittuppādā. Sabbaṃ mahaggatañceva **appamāṇaṃ** lokuttaracittañca tihetukaṃ.

143-50. **Rūpīriyāpathaviññatti-janakājanakādito**ti rūpairiyāpathaviññattijanakavasena rūpairiyāpathajanakavasena ca rūpajanakavasena ca tikiccājanakavasena cātiādīhi pakārehi sabbaṃ cittaṃ catubbidhaṃ hoti. **Tattha** tasmiṃ citte dvādasākusalā, kāmadhātuyā kusalā, tathā kāme dasa kiriyā, abhiññāmānasaṃ dvayaṃ, ime bāttiṃsa mānasā rūpāni samuṭṭhāpenti, iriyāpathaṃ kappenti, viññattiṃ janayanti. Kusalā mahaggatamānasā kiriyā ca mahaggatamānasā, **aṭṭha** anāsavacittāni, chabbīsati ca mānasā rūpāni samuṭṭhāpenti, iriyāpathaṃ kappenti. **Copanaṃ na pāpenti** viññattiṃ na janayantīti attho. Ime cittuppādā dukiccaniyatā, dasa viññāṇe ṭhapetvā dvīsu bhūmīsu **vipākā** manodhātudvayasantīraṇattayamahāvipākarūpavipākānaṃ vasena aṭṭhārasa pākā manodhātu kiriyā cevāti **imāni ekūnavīsati** cittāni rūpāni samuṭṭhāpenti, itaradvayaṃ na karonti, **puna dvepañcaviññāṇā** paṭhamaṃ ‘‘dasa viññāṇe’’ti vuttattā ‘‘punā’’ti vuttā. Arūpīsu vipākā ca **sabbesaṃ** sattānaṃ paṭisandhicittañca arahato cuticittañca ime soḷasa mānasā tikiccāni na karonti.

151. **Ekadviticatuṭṭhāna-pañcaṭṭhānappabhedato** ekakiccadvikiccatikiccacatukiccapañcakiccabhedena **pañcadhā cittaṃ** pañcapakāraṃ cittaṃ **pañcanimmalalocano** buddho **akkhāsi** kathesi.

152. **Kusalākusalā sabbe, cittuppādā mahākriyā;**
Mahaggatā kriyā ceva, cattāro phalamānasā.

153. **Sabbeva pañcapaññāsa** cittuppādā **javanaṭṭhānatoyeva** javanakiccavaseneva **ekaṭṭhāne** ekakicce

nippapañcena satthunā taṇhāmānadiṭṭhivirahitena satthunā **niyāmitā** kathitā.

154. **Puna dvepañcaviññāṇā** cittuppādā dassane savane tathā ghāyane sāyanaṭṭhāne phusane paṭipāṭiyā satthunā niyāmitā.

155. Manodhātuttikaṃ āvajjane paṭicchane, **ete aṭṭhasaṭṭhi** cittuppādā **ekaṭṭhānikataṃ** ekakiccabhāvaṃ **gatā** pattā bhavanti.

156-8. Cittadvayaṃ dviṭṭhānikaṃ nāma udīritaṃ bhagavatā, somanassayutaṃ cittaṃ pañcadvāre santīraṇaṃ siyā. Chadvāre tadālambaṇañca **balavārammaṇe** atimahantārammaṇe sati siyā, tathā voṭṭhabbanaṃ pañcadvāresu voṭṭhabbanaṃ hoti. Manodvāresu pana **sabbesaṃ** ārammaṇānaṃ āvajjanaṃ hoti, idaṃ cittadvayaṃ dviṭṭhānikaṃ nāma hoti.

159. Paṭisandhiyā ṭhānato paṭisandhiyā kiccavasena bhavaṅgassa ṭhānato bhavaṅgassa kiccavasena cutiyā ṭhānato cutiyā kiccavasena te mahaggatavipākā nava **tiṭṭhānikā** tikiccāti muninā matā.

160-3. **Aṭṭha kāmā mahāpākā, paṭisandhibhavaṅgato** paṭisandhibhavaṅgavasena **tadārammaṇato ceva** tadārammaṇavasena ca eva cutiṭṭhānavasena ca **aṭṭha** cittāni catuṭṭhānikacittāni honti, **iti** vacanaṃ dhīro niddise, kusalākusalapākopekkhāsahagatadvayaṃ pañcadvāre santīraṇaṃ bhave, chadvārikesupi balavārammaṇe sati tadārammaṇatā siyā. Paṭisandhibhavaṅgānaṃ ṭhānavasena ca cutiṭṭhānavasena ca idaṃ cittadvayaṃ pañcaṭṭhānikacittaṃ nāmāti udīritaṃ muninā.

164. **Pañcakiccaṃ dvayaṃ cittaṃ,** aṭṭhakaṃ pana catukiccaṃ, navakaṃ tikiccaṃ, dve cittuppādā dvikiccā, imesaṃ imehi cittuppādehi **sesaṃ** ekakaṃ kiccaṃ.

165. **Bhavaṅgāvajjanañceva, dassanaṃ sampaṭicchanaṃ;**
Santīraṇaṃ voṭṭhabbanaṃ, javanaṃ bhavati sattamaṃ.

166. **Chabbidhaṃ hoti taṃ channaṃ** taṃ cittaṃ channaṃ cakkhusotaghānajivhākāyamano**viññāṇānaṃ** pabhedato chabbidhaṃ hoti, cakkhusotaghānajivhākāyamanodhātumanoviññāṇadhātūnaṃ sattannaṃ vasena cittaṃ sattadhā hoti.

167. **Ekekārammaṇaṃ chakkaṃ, pañcārammaṇabhedato chaḷārammaṇato ceva** chaḷārammaṇacittavasena **mano** cittaṃ aṭṭhavidhaṃ hoti.

168. **Tattha** tasmiṃ citte dvepañcaviññāṇā ekekagocarā honti, **dve** cittuppādā rūpārammaṇikā, **dve dve** cittuppādā saddādigocarā.

169. Pañcābhiññāvivajjitaṃ sabbaṃ mahaggataṃ, sabbaṃ lokuttarañca **iti** idaṃ cittaṃ ekekārammaṇaṃ bhave.

170. Idaṃ chakkaṃ ekekārammaṇaṃ vibhāvinā ñeyyaṃ, manodhātuttayaṃ pañcārammaṇikaṃ nāma bhave.

171. Kāmāvacaracittāni cattālīsaṃ tathā ekekaṃ sabbāni abhiññāni ca **chaḷārammaṇikānīti** chaḷārammaṇikāni nāma paṇḍitena viññeyyāni.

172. Sattaviññāṇadhātūsu **pacchimaṃ** manoviññāṇadhātuñca kusalākusalābyākatavasena **tidhā katvā** navavidhaṃ cittaṃ hoti.

173. Manoviññāṇadhātuyā bhedo puññāpuññavaseneva vipākakiriyabhedato chasattatividho hoti.

174. Manodhātuṃ vipākakiriyabhedato **dvidhā katvā pubbe** vuttehi navadhā cittehi mānasaṃ dasadhā hoti.

175. **Pacchimaṃ dhātudvayaṃ** manodhātumanoviññāṇadhātudvayaṃ, manodhātuṃ kusalavipākaakusalavipākakiriyāvasena **tidhā katvā,** manoviññāṇadhātuñca kusalākusalābyākatavasena **tividhā katvā** cakkhusotaghānajivhākāyaviññāṇehi saha cittaṃ ekādasavidhaṃ hoti, **iti** idaṃ vacanaṃ paṇḍito paridīpaye.

176. Manoviññāṇadhātumpi **kusalākusalādito** kusalākusalavipākakiriyāvasena catudhā vibhajitvāna taṃ cittaṃ cakkhusotaghānajivhākāyaviññāṇehi saha tippakārāya manodhātuyā ca saha dvādasadhāpi dhīro vade.

177-9. Cittaṃ cuddasaṭṭhānabhedena cuddasadhā bhave, paṭisandhiyā vasena ca bhavaṅgavasena ca cutiyā vasena ca āvajjanassa vasena ca pañcannaṃ **dassanādīnaṃ** kiccānaṃ vasena ca sampaṭicchanacetaso vasena ca santīraṇassa vasena ca voṭṭhabbanajavanānaṃ vasena ca, yathā evaṃ tadārammaṇacittassa vasena cāti **evaṃ** iminā pakārena **ṭhānabhedato** kiccabhedena cuddasadhā cittaṃ hoti, **iti** idaṃ vacanaṃ dhīro **paridīpaye** paridīpeyya.

180. **Bhūmipuggalanānattavasena** bhūminānattavasena, puggalanānattavasena ca cittānaṃ pavattito idaṃ cittaṃ bahudhā hoti, **iti** vacanañca dhīro **vibhāvaye** pakāseyya.

181. **Idha** imasmiṃ sāsane yo bhikkhu matimā imasmiṃ ekavidhādinaye **kusalo** cheko hoti, abhidhamme pavattā atthā tassa bhikkhuno **hatthagatā** hatthapaviṭṭhā **āmalakā viya** suddhamaṇikā viya honti.

Iti abhidhammāvatāraṭīkāya

Ekavidhādiniddesavaṇṇanā niṭṭhitā.

Catuttho paricchedo.

5. Pañcamo paricchedo

Bhūmipuggalacittuppattiniddesavaṇṇanā

182. **Ito paraṃ pavakkhāmi, buddhivuddhikaraṃ nayaṃ;**
Cittānaṃ bhūmisuppattiṃ, puggalānaṃ vasena ca.

Ahaṃ ito paraṃ **buddhivuddhikaraṃ nayaṃ** mativaddhikaraṃ nayaṃ **pavakkhāmi** desessāmi. **Cittānaṃ bhūmisuppattiṃ puggalānaṃ vasena ca** bhūmīsu cittānaṃ uppattiṃ, puggalānaṃ vasena bhūmīsu cittānaṃ uppattiñca pavakkhāmi.

183. **Devā ceva manussā ca,** tisso ca apāyabhūmiyo honti, **gatiyo pañca** tesaṃ devamanussatiracchānapetanirayagatīnaṃ vasena pañca gatiyo **niddiṭṭhā satthunā** dassitā bhagavatā. **Tayo bhavā** pana kāmarūpārūpabhavavasena tayo satthunā **niddiṭṭhā** dassitā.

184-5. **Bhūmiyo tattha tiṃseva, tāsu tiṃseva puggalā tattha** tesu tīsu bhavesu tiṃsa eva bhūmiyo honti, **tāsu** bhūmīsu uppannā puggalā tiṃsa eva honti, etāsu bhūmīsu uppannā sabbe ca pana puggalā paṭisandhikacittānaṃ vasena ekūnavīsati honti. **Paṭisandhi ca nāmesā** esā paṭisandhi ca nāma **duvidhā** dvippakārā **samudīritā** satthunā kathitā.

186. Acittakā paṭisandhi, sacittakā paṭisandhi ca iti duvidhā paṭisandhi hoti, asaññibrahmānaṃ paṭisandhi **acittakā** rūpapaṭisandhi hoti. **Sesā** rūpapaṭisandhito sesā **sacittakā** sacittakapaṭisandhi **ñeyyā** paṇḍitena jānitabbā. **Sā pana** sacittakā paṭisandhi ekūnavīsati hoti.

187. **Paṭisandhivaseneva** sacittakapaṭisandhivasena eva vīsati puggalā honti. **Idha** imasmiṃ cittādhikāre cittādhikārattā acittakapaṭisandhi rūpapaṭisandhi **na ca uddhaṭā** na ca kathitā mayā.

188. **Ahetudvitihetūti, puggalā tividhā siyuṃ** ahetukadvihetukatihetukā iti **tividhā** tippakārā puggalā **siyuṃ** bhaveyyuṃ. Ariyā pana puggalā aṭṭha **iti** evaṃ iminā mayā vuttappakārena **sabbe** puggalā ekādasa **īritā** kathitā bhagavatā.

189. **Bhūmīsu** tiṃsabhūmīsu cittānaṃ uppattiṃ etesaṃ pana sabbesaṃ puggalānaṃ pabhedato bhūmīsu cittānaṃ uppattiñca **gaṇhato** gaṇhantassa mama vacanaṃ **nibodhatha,** tumhe jānātha suṇātha.

190. Tīsu bhūmīsu kati cittāni jāyanti? **Me** mayhaṃ **vada** tāni cittāni tvaṃ kathehi, sabbāsu bhūmīsu cuddasa eva cittāni. Taṃ yathā –

Voṭṭhabbaṃ kāmapuññañca, viyuttāni ca diṭṭhiyā;
Uddhaccasahitañceva, honti sabbattha cuddasa.

191. **Sadā vīsati cittāni, kāmeyeva bhave siyuṃ** vīsati cittāni kāmeyeva bhave **sadā** sabbasmiṃ kāle **siyuṃ** bhaveyyunti. Taṃ yathā –

Kāme aṭṭha mahāpākā, domanassadvayampi ca;
Tathā ghānādiviññāṇattayaṃ pākā apuññajā.

Ghānādiviññāṇattayanti kusalavipākaghānādittayaṃ. **Pākā apuññajā** akusalato jātā ahetukā satta vipākā. **Pañca rūpabhaveyeva** pañca cittāni rūpabhaveyeva bhavanti. **Cattāreva arūpisu** cattāri cittāni arūpīsuyeva honti. Taṃ yathā –

Rūpeva rūpapākā vāruppapākā arūpisu;
Nava mahaggatā pākā, rūpārūpeva jāyare.

192. Kāmarūpabhavesveva **aṭṭhārasa** cittāni bhavanti.

Taṃ yathā –

Puññarūpāni pañceva, puññajaṃ sampaṭicchanaṃ;
Cakkhusotadvayaṃ puññapākaṃ santīraṇadvayaṃ.

Puññapākaṃ hasituppādamanodhātukriyāpi ca;
Aṭṭhārasādimaggena, pañca rūpakriyāpi ca;
Kāmarūpabhavesveva, etāneva sadā siyuṃ.

Dvecattālīsa cittāni, honti tīsu bhavesupi dvecattālīsa cittāni honti. Taṃ yathā –

Paṭighadvayavajjitāni, apuññāni daseva ca;
Mahāpuññāni aṭṭheva, voṭṭhabbanakriyāni ca.

Puññāruppāni cattāri, āruppakiriyāni ca;
Kaniṭṭhamaggavajjāni, satta lokuttarāni ca;
Dvecattālīsa cittāni, honti tīsu bhavesupi.

193. **Ṭhapetvā pana sabbesaṃ, catassopāyabhūmiyo** catasso apāyabhūmiyo ṭhapetvā vajjetvā apāyato sesānaṃ sabbesaṃ puggalānaṃ chabbīsabhūmīsu terasa eva cittāni honti. Taṃ yathā –

Catutthārūpāvacaraṃ, anāgāmiphalādayo;
Mahākriyā ca jāyanti, terasāpāyavajjitā.

Anāgāmiphalādayoti **ādi-**saddena hi arahattaphalāni gahitāni.

194. **Aparāni catassopi, ṭhapetvāruppabhūmiyo** catasso arūpabhūmiyo ṭhapetvā sesāsu **chabbīsabhūmīsu** aparāni **cha** cittāni jāyanti. Taṃ yathā –

Manodhātukriyañceva, puññajaṃ sampaṭicchanaṃ;
Cakkhusotadvayaṃ puññapākaṃ santīraṇadvayaṃ;
Cheva cittāni jāyanti, tathā uparivajjite.

195. **Suddhāvāsikadevānaṃ, ṭhapetvā pañca bhūmiyo** pañca bhūmiyo ṭhapetvā pañcavīsatibhūmīsu pañca cittāni jāyanti. Taṃ yathā –

Diṭṭhiyā sampayuttānaṃ, vicikicchāyutaṃ tathā;
Pañca sabbattha jāyanti, suddhāvāsavivajjite.

196. **Aparāni duve honti, pañcavīsatibhūmisu;**
Ṭhapetvā nevasaññañca, catassopāyabhūmiyo.

Catassopāyabhūmiyo nevasaññānāsaññañca ṭhapetvāyeva pañcavīsatibhūmīsu aparāni **duve** cittāni honti. Taṃ yathā –

Ṭhapetvā nevasaññañca, catassopāyabhūmiyo;
Sesāsu tatiyāruppajavanaṃ jāyati dvayaṃ.

197. **Dvepi cittāni jāyanti, catuvīsatibhūmisu** catassopāyabhūmiyo ākiñcaññañca nevasaññañca ṭhapetvā sesāsu catuvīsatibhūmīsu dvepi cittāni jāyanti. Taṃ yathā –

Catutthatatiyāruppaṃ, ṭhapetvāpāyabhūmiyo;
Sesāsu dutiyāruppa-javanaṃ jāyati dvayaṃ.

198. **Apāyabhūmiyo hitvā** catasso apāyabhūmiyo tisso upari arūpabhūmiyo **hitvā** chaḍḍetvā sesāsu tevīsatibhūmīsu dveyeva pana cittāni honti. Taṃ yathā –

Apāyabhūmiyo hitvā, tissocāruppabhūmiyo;
Sesāsu paṭhamāruppaṃ, javanadvayaṃ jāyati.

199. **Arūpe ca apāye ca** aṭṭha bhūmiyo ṭhapetvā sesāsu bāvīsatibhūmīsu ekādasavidhaṃ cittaṃ hoti. Taṃ yathā –

Sabbaṃ rūpañca vipākaṃ, ṭhapetvā sitamānasaṃ;
Ekādaseva jāyati, apāyārūpavajjite.

200. **Suddhāvāse apāye ca** nava bhūmiyo ṭhapetvā sesāsu ekavīsāsu bhūmīsu niccampi **cattāro** eva mānasā honti. Taṃ yathā –

Sotāpattiphalañceva, sakadāgāmiphalampi ca;
Sakadāgāmimaggo ca, ṭhapetvāpāyasuddhake;
Anāgāmimaggo ceva, ekavīsāsu honti hi.

201. **Ekaṃ sattarasasveva, cittaṃ jāyati bhūmisu** suddhāvāsaapāyāruppabhūmiyo ṭhapetvā avasesāsu sattarasasu bhūmīsu ekaṃ cittaṃ jāyati. Taṃ yathā –

Suddhāvāse apāye ca, ṭhapetvāruppabhūmiyo;
Ādimaggo eko hoti, sattarasasu bhūmisu.

202. **Dvādaseva tu jāyante, ekādasasu bhūmisu;**
Ṭhapetvā pana sabbāpi, bhūmiyo hi mahaggatā. –

Ekūnavīsatibhūmiyo ṭhapetvā sesāsu ekādasasu bhūmīsu dvādasa cittāni jāyanti. Taṃ yathā –

Domanassadvayāpuññapākā satta ca puññajaṃ;
Ghānādittayaṃ sesāsu, hitvā sabbā mahaggatā.

203. **Kāmāvacaradevānaṃ** vasena ca manussānaṃ vasena ca sattasu kāmāvacara**bhūmīsu** aṭṭha cittāni sabbadā jāyanti. Taṃ yathā –

Kāme devamanussānaṃ, mahāpākāni jāyare;
Sadā sattasu etāni, hitvā tevīsa bhūmiyo.

204. **Pañcamajjhānapākeko**, **jāyate chasu bhūmisu** eko pañcamajjhānavipāko vehapphalādīsu **chasu bhūmīsu** jāyati. Cattāri pana rūpavipāka**cittāni** tīsu tīsu bhūmīsu jāyanti. Ayametthādhippāyo – eko paṭhamarūpavipāko brahmapārisajjabrahmapurohitamahābrahmānaṃ tīsu bhūmīsu jāyati, eko dutiyarūpavipāko, eko tatiyarūpavipāko ca parittābhāappamāṇābhāābhassarānaṃ tīsu bhūmīsu jāyati, eko catuttharūpavipāko parittasubhaappamāṇasubhasubhakiṇhānaṃ tīsu bhūmīsu jāyati.

205. **Cattāri pana cittāni, honti ekekabhūmisu** arūpāvacaravipākānaṃ vasena cattāri pana cittāni **ekekabhūmīsu** ekekāsu bhūmīsu honti, iti evaṃ iminā mayā vuttappakārena sabbāsu bhūmīsu cittuppādaṃ

paridīpaye paṇḍito katheyya.

206-7. **Kusalākusalā kāme** kāme vīsati kusalākusalā, **tesaṃ pākā ahetukā** tesaṃ kusalākusalānaṃ ahetukā pañcadasa vipākā āvajjanadvayañca **iti** evaṃ iminā mayā vuttappakārena sattatiṃsa mānasā narakādīsu catūsu apāyesupi jāyare. Avasesāni dvipaññāsa cittāni **kadācipi** kismiñci kālepi nuppajjanti. Taṃ yathā –

Pañcadasāni rūpe tu, arūpe dvādasīritā;
Aṭṭha lokuttarāneva, kāmapākā sahetukā.

Aṭṭha mahākriyā ceva, hasituppādamānasaṃ;
Dvipaññāsāni cittāni, apāyesu na jāyare.

208. **Kāme devamanussānaṃ** kāmāvacare devamanussānaṃ mahaggatā nava pākā neva jāyanti, asīti **hadayā** mānasā sadā jāyanti. Taṃ yathā –

Dvādasākusalāneva, kusalānekavīsati;
Sattavīsati pākā ca, mahaggatavivajjitā.

Kāme devamanussānaṃ, kriyacittāni vīsati;
Honti asīti cittāni, viññeyyāni vibhāvinā.

209-12. **Kāme** kāmāvacare aṭṭha mahāvipākā domanassadvayampi ca tathā **ghānādiviññāṇattayaṃ** kusalavipākaṃ apuññajā satta pākā. **Natthi āruppapākā ca, rūpāvacarabhūmiyaṃ** arūpapākā ca cattāro rūpāvacarabhūmiyaṃ natthi. Ayametthādhippāyo – rūpāvacarabhūmiyaṃ aṭṭha mahāvipākā kāmasugatisattānaṃ dvinnaṃ vipākacittattā na honti, jhānena vikkhambhitattā domanassadvayampi natthi, ghānajivhākāyapasādavirahitattā kusalavipākaṃ ghānādittayaṃ natthi, aniṭṭhārammaṇānaṃ abhāvato satta akusalavipākā ca natthi, arūpapākā ca natthi. Kasmā? Arūpānaṃ vipākacittattā. **Imehi saha cittehi** imehi catuvīsaticittehi saha **tayo maggā phaladvayaṃ** sotāpattimaggo sakadāgāmimaggo anāgāmimaggo ca sotāpattiphalasakadāgāmiphalāni ca cattāro diṭṭhisaṃyuttā vicikicchāsaṃyuttampi ca cattāro heṭṭhimā pākā ca suddhāvāse **na labbhare** na labbhanti. Ayametthādhippāyo – puthujjanasotāpannasakadāgāmipuggalānaṃ asādhāraṇattā suddho ca āvāso, atha vā ghorātikkamaṭṭhitattā anāgāmipuggalā suddhā nāma, caturoghatiṇṇattā khīṇāsavā suddhā nāma, tesaṃ suddhānaṃ dvinnaṃ uttamasattānaṃ āvāsotipi **suddhāvāso,** tasmiṃ.

Ayametthādhippāyo – suddhāvāse pana sotāpattimaggasotāpattiphalasakadāgāmimaggasakadāgāmiphalaanāgāmimaggā na vijjanti. Kasmāti ce? Anāgāmiphalaṭṭhānaṃyeva tasmiṃ uppajjanato cattāro diṭṭhisaṃyuttā ca vicikicchāyuttañca pañca akusalacittānaṃ sotāpannena vināsitattā, iti tasmā kāraṇā na jāyanti. Cattāro heṭṭhimavipākā heṭṭhimānaṃ rūpabrahmānaṃ vipākacittattā natthi. Sesāni ekapaññāsa cittāni suddhāvāse pana labbhanti. Taṃ yathā –

Diṭṭhiyā vippayuttāni, uddhaccasahagataṃ tathā;
Kāmapuññāni aṭṭha ca, rūpapuññāni pañca vā.

Arūpakusalāneva, maggo khīṇāsavassa ca;
Cakkhusotamanodhātu, puññajā tīraṇā duve.

Pañcamajjhānapāko ca, anāgāmiphalādayo;
Suddhāvāsesu labbhanti, kriyacittāni vīsati.

Rūpāvacarikā sabbe sabbāni rūpāvacarāni pañcadasa cittāni, kāmadhātuyā **sabbe** tevīsati **vipākā**.

213. **Domanassādimaggo ca** domanassadvayañca ādimaggo ca sotāpattimaggo ca, **kriyā ca dve ahetukā** pañcadvārāvajjanahasituppādāni kiriyāni cāti tecattālīsa cittāni arūpabhūmiyaṃ natthi. Pañca rūpāvacaravipākā rūpīnaṃ vipākacittattā natthi. Rūpajavanāni heṭṭhimajhānānaṃ virattattā natthi. Cakkhusotaviññāṇāni puññajāni pasādarahitattā natthi. Ghānādiviññāṇāni pakatiyāyeva natthi. Kusalavipākā manodhātu cakkhādiggahitapañcārammaṇattā arūpānaṃ dhammārammaṇattā natthi, asati cakkhādiviññāṇe sā ca puññajā manodhātu tāya ca asatiyā cakkhādiviññāṇampi natthiyeva. Kiriyāmanodhātupi pañcārammaṇattāyeva natthi, hasituppādopi rūpakāyābhāvā sitassābhāvā natthi, pubbeva diṭṭhasaccā ariyā rūpabhūmikā, tasmā ādimaggopi natthi.

214. **Evaṃ bhūmivaseneva, cittuppattiṃ vibhāvaye evaṃ** iminā mayā vuttappakārena bhūmivasena cittuppattiṃ **vibhāvaye** dhīro katheyya. **Tathā** evaṃ ekādasannaṃ puggalānaṃ vasena cittuppattiṃ dhīro **vibhāvaye** katheyya.

215. **Kusalākusalā kāme,**
Tesaṃ pākā ahetukā;
Āvajjanadvayañcāti,
Sattatiṃseva mānasāti. –

Ayaṃ vuttatthā.

216. Evaṃ catūsvapāyabhūmīsu manussabhūmiyañcāti **pañcabhūmīsu** ahetukassa sattassa **jāyante** uppajjanti. **Dvepaññāsāvasesāni, na jāyanti kadācipi** avasesāni dvepaññāsa cittāni kadācipi na jāyanti na uppajjanti, tāni sarūpato vuttāneva.

217. **Ahetukassa** sattassa uppajjantehi sattatiṃsacittehi saha duhetukā, catumahāvipākā cāti cattālīsa cittāni tathā ekakaṃ duhetukassa sattassa jāyanti.

218-23. **Sabbe mahaggatā ceva** sabbe sattavīsatividhā mahaggatā ceva **sabbepi ca anāsavā** sabbe aṭṭha lokuttarā ceva cattāro tihetukavipākā ca kāme hasituppādo sahetukamahākiriyā cāti nava kriyāpi ceti cattālīsaṃ tathā aṭṭha ca **duhetuno** sattassa na jāyanti.

Ayametthādhippāyo – duhetuno rūpārūpasamāpattiyā asamatthatāya sattavīsa mahaggatā na jāyanti, maggaphalaṃ adhigantuṃ asamatthatāya aṭṭha lokuttarā na jāyanti, tihetukavipākā tihetukānaṃ sattānaṃ vipākacittattā na jāyanti, nava kiriyāni khīṇāsavānaṃyeva uppajjamānattā na jāyantīti. **Kāmāvacarasattassa, tihetupaṭisandhino** puthujjanassa catupaññāsa mānasā jāyanti. Katamāni tāni? Duhetukassa vuttāni cattālīsa cittāni tathā ekañca kāmadhātuyaṃ cattāro ñāṇasampayuttavipākā rūpārūpesu nava puññāni cāti catupaññāsa mānasā jāyanti. **Puthujjanassa** tihetuno kāmasattassa pañcatiṃsa cittāni **na jāyare** na jāyanti. Taṃ yathā –

Āvajjanadvayaṃ hitvā, aṭṭhārasa kriyāpi ca;
Nava mahaggatā pākā, aṭṭha lokuttarāni ca.

Kāmaputhujjanasseva, tihetupaṭisandhino;
Pañcatiṃseva cittāni, na jāyanti kadācipi.

Chadevesu manussesu cāti sattasu bhūmīsu jātassa sotāpannassa **dehino** sattassa paññāsa cittāni jāyanti. **Iti** vacanaṃ dhīro **niddise** katheyya. Taṃ yathā –

Diṭṭhiyā vippayuttāni, domanassadvayampi ca;
Uddhaccasahitañceva, kāmapuññāni aṭṭha ca.

Nava mahaggatapuññāni, āvajjanadvayampi ca;
Sabbe kāmavipākā ca, sotāpattiphalampi ca.

Assa sotāpannassa navatiṃseva cittāni na uppajjanti. **Iti** vacanaṃ dhīro **dīpaye** deseyya. Taṃ yathā –

Āvajjanadvayaṃ hitvā, aṭṭhārasa kriyāpi ca;
Nava mahaggatā pākā, satta lokuttarāni ca.

Diṭṭhiyā sampayuttāni, vicikicchāyutaṃ tathā;
Navatiṃsa na jāyanti, sotāpannassa dehino.

224. Paṭhamaṃ phalaṃ ṭhapetvā **sotāpannassa** puggalassa **vuttāni** cittāni attano sakadāgāmino **phalena** sakadāgāmiphalena saha sakadāgāmipuggalassa siyuṃ.

225. **Sotāpannassa vuttāni, ṭhapetvā paṭighadvayaṃ dutiyañca phalaṃ** sakadāgāmiphalañca hitvā attano anāgāmiphalena saha sotāpannassa sattassa vuttāni yāni aṭṭhacattālīsa cittāni atthi, tāni anāgāmissa sattassa jāyanti. **Iti**

vacanaṃ dhīro viniddise.

226. **Kati cittāni jāyanti, kāme arahato pana** kāme sattasu kāmabhūmīsu jātassa arahato khīṇāsavassa kati cittāni jāyanti? Cattāri ca cattārīsañca cittāni **kāme** sattasu kāmabhūmīsu jātassa arahato **siyuṃ** bhaveyyuṃ. Taṃ yathā –

Tevīsa kāmapākāni, kriyacittāni vīsati;
Arahattaphaleneva, kāme arahato siyuṃ.

227. **Maggaṭṭhānaṃ catunnampi** tesaṃ puggalānaṃ sakaṃ sakaṃ maggacittaṃ **siyā** bhaveyya. **Ekacittakkhaṇā hi te** hi saccaṃ taṃ mayā vuttaṃ vacanaṃ. **Te** maggā ekacittakkhaṇā.

228. **Puthujjanassa tīsveva, paṭhamajjhānabhūmisu** tīsu eva paṭhamajjhānabhūmīsu jātassa puthujjanassa brahmuno pañcatiṃsa eva cittāni jāyanti. **Iti** vacanaṃ dhīro **viniddise** uccāreyya. Taṃ yathā –

Domanassadvayaṃ hitvā, apuññāni daseva ca;
Kāmapuññāni aṭṭheva, nava puññā mahaggatā.

Cakkhusotadvayaṃ puññapākaṃ santīraṇadvayaṃ;
Āvajjanadvayañceva, puññajaṃ sampaṭicchanaṃ;
Paṭhamajjhānapāko ca, pañcatiṃseva jāyare.

229-234. **Ghānādīsu** pasādesu pavattaṃ kusalavipākaṃ **viññāṇattayaṃ** satta apuññajā pākā aṭṭha mahāpākā tathā uparijhānabhūmīsu jātā pākā āruppā cattāro vipākāpi ca domanassadvayampi ca āvajjanadvayavajjā **aṭṭhārasa kriyā ceva** aṭṭha lokuttarāni ca etāni catupaññāsa cittāni paṭhamajjhānabhūmīsu tīsu nibbattassa puthujjanassa dehino sattassa **na ca labbhare** na labbhanti. Tāsu tīsu bhūmīsu nibbattassa **puthujjanassa** brahmuno **vuttesu** cittesu apuññapañcakaṃ hitvā tattha tīsu paṭhamajjhānabhūmīsu nibbattassa **sotāpannassa** brahmuno paṭhamaphalena saha ekatiṃsa cittāni **jāyare** jāyanti. **Sakadāgāmino tattha** tīsu paṭhamajjhānabhūmīsu jātassa sakadāgāmino brahmuno tesu cittesu paṭhamaṃ phalaṃ ṭhapetvā sakadāgāmiphalaṃ pakkhipitvā ekatiṃseva cittāni jāyare. **Anāgāmissa tattheva** tīsu paṭhamajjhānabhūmīsu eva jātassa anāgāmissa dutiyaṃ phalaṃ ṭhapetvā attano phalacittena saha ekatiṃseva cittāni jāyanti.

235. **Viññāṇaṃ cakkhusotānaṃ, puññajaṃ sampaṭicchanaṃ;**
Santīraṇadvayañceva, kriyacittāni vīsati.

236-7. Arahattaphalaṃ paṭhamajjhānato sambhavo pāko sattavīsati cittāni **arahantassa** khīṇāsavassa jāyare. **Puthujjanassa tīsveva** tīsu eva dutiyajjhānabhūmīsu jātassa puthujjanassa brahmuno dutiyajjhānatatiyajjhānapākena saha chattiṃsa cittāni jāyanti. Taṃ yathā –

Domanassadvayaṃ hitvā, apuññāni daseva ca;
Kāmapuññāni aṭṭheva, nava puññamahaggatā.

Cakkhusotadvayaṃ puññapākaṃ santīraṇadvayaṃ;
Āvajjanadvayañceva, puññajaṃ sampaṭicchanaṃ.

Dutiyajjhānapākena, tatiyajjhānapākato;
Chattiṃseva ca cittāni, dutiyajjhānadehino.

238-241. **Puthujjanassa vuttesu, hitvā vāpuññapañcakaṃ** attano phalena saha bāttiṃsa cittāni sotāpannassa jāyanti. **Sotāpannassa vuttesu, ṭhapetvā paṭhamaṃ phalaṃ** sotāpannassa vuttesu paṭhamaṃ phalaṃ ṭhapetvā attano phalacittena saha bāttiṃsa cittāni, sakadāgāmissa vuttesu dutiyaṃ phalaṃ ṭhapetvā anāgāmiphalena saha bāttiṃseva cittāni **assa** anāgāmino bhavanti. **Arahantassa tīsveva, aṭṭhavīsati attano** tīsu eva dutiyajjhānabhūmīsu jātassa arahato attano phalena dutiyajjhānatatiyajjhānapākato pākehi saha aṭṭhavīsati cittāni honti. Taṃ yathā –

Viññāṇaṃ cakkhusotānaṃ, puññajaṃ sampaṭicchanaṃ;
Santīraṇadvayañceva, kriyacittāni vīsati.

Arahattaphalaṃ pāko, dutiyajjhānasambhavo;
Tatiyajjhānapāko ca, aṭṭhavīsati mānasā.

242-6. **Parittakasubhādīnaṃ, devānaṃ tīsu bhūmīsu** catutthajjhānavipākena saha pañcatiṃseva cittāni jāyanti. **Sotāpannassa tattheka-tiṃsa cittāni jāyare**tattha tāsu tīsu parittakasubhādīnaṃ bhūmīsu sotāpannassa ca ekatiṃsa cittāni jāyare. Yathā **evaṃ** sakadāgāmino ekatiṃsa cittāni jāyare. Tathā anāgāmino ekatiṃsa jāyare. **Tattheva** tāsu tīsu bhūmīsu eva jātassa khīṇāsavassa sattavīsati mānasā honti, **tathā** evaṃ **vehapphale** vehapphalabhūmiyaṃ jātānaṃ puthujjanasekkhānaṃ pañcannaṃ **sabbesaṃ** puggalānaṃ mānasā honti. Pañcasu **suddhāvāsikabhūmīsu** jātassa anāgāmino sattassa ekatiṃseva cittāni honti. **Iti** vacanaṃ dhīro **paridīpaye** deseyya. **Tattheva** tāsu suddhāvāsabhūmīsu eva jātassa arahato sattavīsati mānasā honti. **Evaṃ** iminā mayā vuttappakārena **rūpīsu** pañcadasasu rūpibhūmīsu jātānaṃ sabbesaṃ puggalānaṃ cittāni **vibhāvinā** dhīrena **viññeyyāni** jānitabbāni.

247. **Catuvīsati cittāni, paṭhamāruppabhūmiyaṃ** paṭhamaāruppabhūmiyaṃ jātassa puthujjanassa catuvīsati cittāni jāyanti. **Iti** vacanaṃ dhīro viniddise. Taṃ yathā –

Domanassadvayaṃ hitvā, apuññāni daseva ca;
Kāmapuññāni aṭṭheva, āruppakusalāni ca;
Paṭhamāruppapāko ca, kriyāvoṭṭhabbanampi ca.

248-251. **Sotāpannassa tattheva, ṭhapetvāpuññapañcakaṃ**tattha tissaṃ paṭhamāruppabhūmiyaṃ eva sotāpannassa puggalassa apuññapañcakaṃ hitvā attano phalena saha vīsati cittāni honti. Tathā **tattha** tissaṃ paṭhamāruppabhūmiyaṃ sakadāgāmino, anāgāminopi ca puggalassa pubbaṃ pubbaṃ phalaṃ **vinā** vajjetvā attano phalena saha vīsati cittāni jāyanti. **Khīṇāsavassa tattheva** tattha tissaṃ paṭhamāruppabhūmiyaṃ eva jātassa khīṇāsavassa dasa pañca mānasā ca jāyanti. Taṃ yathā –

Mahākriyāni aṭṭheva, catvāruppakriyāni ca;
Arahattaphalaṃ pāko, voṭṭhabbañcāpi mānasaṃ.

Dutiyāruppabhūmiyaṃ jātassa puthujjanassa sattassa tevīsati cittāni honti. Taṃ yathā –

Domanassadvayaṃ hitvā, apuññāni daseva ca;
Kāmapuññāni aṭṭheva, puññārūpūparī tayo;
Dutiyāruppapāko ca, voṭṭhabbañcāpi mānasaṃ.

Iti evaṃ iminā pakārena **vatvā** kathetvā dhīro paṇḍito **vibhāvaye** deseyya. **Ettha** etissaṃ dutiyāruppabhūmiyaṃ jātānaṃ tiṇṇannaṃ sekkhānampi ekūnavīsati cittāni honti. Taṃ yathā –

Diṭṭhiyā vippayuttāni, uddhaccasahitaṃ tathā;
Kāmapuññāni aṭṭheva, puññārūpūparī tayo.

Dutiyāruppapāko ca, voṭṭhabbañcāpi mānasaṃ;
Sakasakaphaleneva, cittānekūnavīsati.

252. **Cuddaseva tu cittāni** dutiyāruppabhūmiyaṃ jātassa khīṇāsavassa kiriyacittāni dvādasa eko pāko arahattaphalañcāti cuddaseva cittāni honti. Taṃ yathā –

Mahākriyāni aṭṭheva, kriyārūpūparī tayo;
Voṭṭhabbañca sako pāko, arahattaphalampi ca.

253. **Puthujjanassa sattassa, tatiyāruppabhūmiyaṃ** tatiyaarūpabhūmiyaṃ jātassa puthujjanassa sattassa bāvīsati cittāni bhavanti. **Iti** vacanaṃ dhīro pakāsaye. Taṃ yathā –

Domanassadvayaṃ hitvā, apuññāni daseva ca;
Kāmapuññāni aṭṭheva, puññārūpūparī duve;
Tatiyāruppapāko ca, voṭṭhabbañcāpi mānasaṃ.

254-5. **Aṭṭhāraseva cittāni, sotāpannassa** puggalassa aṭṭhārasa eva cittāni jāyare. Taṃ yathā –

Diṭṭhiyā vippayuttāni, uddhaccasahitaṃ tathā;
Mahāpuññāni aṭṭheva, puññārūpūparī duve.

Aṭṭhāraseva pākena, sotāpattiphalena ca;
Voṭṭhabbañcāpi mānasaṃ, sotāpannassa jāyare.

Sakadāgāmino paṭhamaṃ phalaṃ ṭhapetvā attano phalena **tāni** aṭṭhārasa cittāni honti. Sakadāgāmino vuttesu cittesu dutiyaṃ phalaṃ ṭhapetvā attano phalena saha aṭṭhārasa cittāni eva anāgāmissa jāyare.

256. **Teraseva ca cittāni, tatiyāruppabhūmiyaṃ** tatiyaarūpabhūmiyaṃ jātassa khīṇāsavassa teraseva cittāni jāyanti. **Iti** vacanaṃ dhīro viniddise. Taṃ yathā –

Mahākriyāni aṭṭheva, kriyārūpūparī duve;
Arahattaphalaṃ pāko, voṭṭhabbañcāpi mānasaṃ.

257. **Ekavīsati cittāni, catutthāruppabhūmiyaṃ** catutthaarūpabhūmiyaṃ jātassa puthujjanassa sattassa ekavīsati cittāni jāyanti. **Iti** idaṃ vacanaṃ dhīro viniddise. Taṃ yathā –

Domanassadvayaṃ hitvā, apuññāni daseva ca;
Kāmapuññāni aṭṭheva, voṭṭhabbañcāpi mānasaṃ;
Catutthāruppapuññañca, sapākenekavīsati.

258-260. **Sotāpannassa sattassa, sattarasa** cittāni dhīro pakāsaye. Taṃ yathā –

Diṭṭhiyā vippayuttāni, uddhaccasahitaṃ tathā;
Kāmapuññāni aṭṭheva, sotāpattiphalampi ca;
Catutthāruppapuññañca, sapāko voṭṭhabbampi ca.

Sakadāgāmino paṭhamaṃ phalaṃ ṭhapetvā **tāni** eva cittāni saphalena honti. Sakadāgāmino vuttesu cittesu dutiyaṃ phalaṃ ṭhapetvā attano phalena sattarasa mānasā anāgāmissa honti. **Dvādaseva tu cittāni, catutthāruppabhūmiyaṃ** jātassa arahantassa dvādasa eva cittāni jāyanti. Taṃ yathā –

Mahākriyāni aṭṭheva, voṭṭhabbañcāpi mānasaṃ;
Catutthañca kriyārūpaṃ, pāko arahato phalaṃ.

Iti evaṃ iminā mayā vuttappakārena puggalānaṃ vasena bhūmīsu cittappavattiṃ vidū dhīro vibhāvaye.

261-2. **Heṭṭhimānaṃ arūpīnaṃ, brahmānaṃ uparūpari** jātā arūpakusalā ceva kiriyāpi ca uppajjanti. **Uddhaṃ uddhaṃ** bhāge jātānaṃ **arūpīnaṃ** brahmānaṃ **heṭṭhimā heṭṭhimā āruppā** heṭṭhābhāge jātā arūpāvacarā pana neva jāyanti. Kasmā kāraṇāti? **Kira** mayā sutaṃ, heṭṭhimajhānesu **diṭṭhādīnavato** diṭṭhadosabhāvato neva jāyanti.

263-5. **Ṭhapetvā paṭhamaṃ maggaṃ** sotāpattimaggaṃ ṭhapetvā **kusalānuttarā tayo** tayo anuttarā kusalā tayo maggā, kāmāvacarapuññāni aṭṭha, tathā dasa apuññāni cittāni, arūpapuññāni cattāri. **Sabbe pākā anuttarā** sabbāni lokuttaraphalāni, paṭhamāruppapāko ca nava kāmakiriyāpi ca, arūpāpi sabbā kiriyā, etāni pana tecattālīsa mānasā paṭhamāruppabhūmiyaṃ uppajjanti.

266-7. Sabbo tevīsati**kāmavipāko,** sabbo pannarasavidho mahaggato rūpo cittuppādo, **manodhātu** kiriyāmanodhātu, domanassadvayampi ca ādimaggo ca **tathā upari** jātā tayo arūpa**pākā** cāti chacattālīsa cittāni **ettha** etissaṃ paṭhamāruppabhūmiyaṃ natthi.

268-9. **Vuttesu pana cittesu, paṭhamāruppabhūmiyaṃ** vuttesu cittesu kusalapākakiriyāvasena **paṭhamāruppattayaṃ** ṭhapetvā attano pāko cāti cattālīsa cittāni dutiyāruppabhūmiyaṃ jāyanti. **Evaṃ** iminā mayā vuttappakārena **sesadvaye** paṭhamadutiyāruppato sesaākiñcaññāyatananevasaññānāsaññāyatanabhūmidvaye **heṭṭhimaheṭṭhimaṃ** kusalavipākakiriyāvasena heṭṭhābhāge jātaṃ arūpattayaṃ hitvā attano attano pākā **evaṃ** iminā mayā vuttappakārena paṇḍitena **ñeyyā** jānitabbā.

270-3. **Cattāro ca anāsavā, vipākā** cattāri lokuttaraphalacittāni, **sabbe** sabbāni ca catūsu āruppabhūmīsu honti.

Voṭṭhabbanena cittena saha kāme aṭṭha mahākiriyā, catasso arūpakiriyāpi cāti terasa eva kiriyā paṭhamāruppabhūmiyaṃ jātassa khīṇāsavassa jāyanti. Dutiyāruppabhūmiyaṃ jātassa khīṇāsavassa paṭhamāruppakiriyaṃ hitvā dvādasa eva kiriyā honti. Tatiyāruppabhūmiyaṃ jātassa khīṇāsavassa paṭhamadutiyāruppakiriyāni hitvā ekādasa kiriyā honti. Catutthāruppabhūmiyaṃ jātassa khīṇāsavassa paṭhamadutiyatatiyāruppakiriyāni hitvā daseva kiriyā **ñeyyā** jānitabbā.

274. **Arahato pana cittāni, honti ekūnavīsati;**
Arahattaṃ kriyā sabbā, ṭhapetvāvajjanadvayaṃ.

Āvajjanadvayaṃ ṭhapetvā sabbā kiriyā, arahattaphalañcāti ekūnavīsati cittāni arahato pana honti. Āvajjanadvayaṃ kiñcāpi khīṇāsavassa honti, evampi aññesaṃ puthujjanasekkhānampi hontiyeva. Ekūnavīsati cittāni khīṇāsavassa eva honti, na aññesanti ñāpanatthaṃ ‘‘āvajjanadvayaṃ ṭhapetvā’’ti vuttaṃ.

275-6. **Catunnaṃ phalaṭṭhānaṃ** puggalānañca tihetukaputhujjane ca teraseva cittāni bhavanti. **Iti** vacanaṃ dhīro pakāsaye. Taṃ yathā – cattāro ñāṇasampayuttā mahāvipākāni, nava rūpārūpapākā ca ime teraseva cittāni bhavanti.

277-9. **Catunnaṃ phalaṭṭhānaṃ** puggalānañca duhetukaputhujjane ca ñāṇaparihīnāni cattāri vipākāni eva jāyare. **Puthujjanānaṃ tiṇṇampi, catunnaṃ ariyadehinaṃ** ariyagatānaṃ **sattannaṃ** puggalānaṃ sattaraseva cittāni bhavanti. Taṃ yathā – duve pañcaviññāṇāni, manodhātuttayasantīraṇāni, voṭṭhabbanañca ime sattarasa eva honti.

280-5. **Heṭṭhā tiṇṇaṃ phalaṭṭhānaṃ, tihetukaputhujjane catunnaṃ** puggalānaṃ mahaggatāni eva kusalāni honti. **Tiṇṇaṃ puthujjanānañca, ādito tiṇṇaṃ ariyānaṃ** heṭṭhā ariyānaṃ teraseva cittāni uppajjanti. **Iti** vacanaṃ dhīro niddise. Aṭṭheva kāmapuññāni, **apuññato** akusalavasena diṭṭhihīnā cattāro cittuppādāpi, uddhaccasampayuttañcāti terasa cittāni honti. **Heṭṭhā dvinnaṃ phalaṭṭhānaṃ** sotāpannasakadāgāmipuggalānaṃ **sabbaputhujjane** ahetukaduhetukatihetukaputhujjane domanassayuttaṃ dvayameva cittaṃ jāyate. **Tiṇṇaṃ puthujjanānañca** pañca eva jāyare. Taṃ yathā –

Cattāri diṭṭhiyuttāni, vicikicchāyutampi ca;
Maggaṭṭhānaṃ catunnampi, maggacittaṃ sakaṃ sakaṃ.

Tesaṃ catunnaṃ maggaṭṭhānaṃ puggalānaṃ sakaṃ sakaṃ ekameva maggacittaṃ **bhave** bhaveyya. **Iti** evaṃ iminā mayā vuttappakārena dhīro paṇḍito **vibhāvaye** cittappavattiṃ pakāsaye.

286-9. **Mayā bhavesu cittānaṃ, puggalānaṃ vasena ca. Bhavesu** sabbabhavesu cittānaṃ, puggalānaṃ vasena ca cittappavatti **bhikkhūnaṃ** ābhidhammikabhikkhūnaṃ **pāṭavatthāya** chekabhāvāya mayā pakāsitā. **Evaṃ sabbamidaṃ cittaṃ, bhūmipuggalabhedato evaṃ** iminā mayā vuttappakārena bhūmipuggalabhedato idaṃ sabbaṃ cittaṃ **bahudhāpi ca** bahuppakārampi ca hoti. **Iti** gahaṇaṃ vibhāvinā viññātabbaṃ. **Sakkā vuttānusārena** mayā vuttassa anusārena **bhedo** cittabhedo vibhāvinā **ñātuṃ** vijānituṃ sakkā. Ganthavitthārabhītena mayā **idaṃ** cittappavattidīpakavacanaṃ saṃkhittaṃ, pubbāparaṃ viloketvā, cintetvā ca punappunaṃ atthaṃ upaparikkhitvā vibhāvinā gahetabbaṃ.

290. **Imañcābhidhammāvatāraṃ susāraṃ, varaṃ sattamohandhakārappadīpaṃ** imañca abhidhammāvatārappakaraṇaṃ **susāraṃ** sundarasārabhūtaṃ varaṃ sattaandhakārasadise mohe padīpaṃ pajjotappadīpaṃ **yo** naro sādhukaṃ cinteti vācetipi, taṃ naraṃ rāgadosā **ciraṃ** cirakālaṃ **nopayanti** na upagacchanti.

Iti abhidhammāvatāraṭīkāya

Bhūmipuggalacittuppattiniddesavaṇṇanā niṭṭhitā.

Pañcamo paricchedo.

6. Chaṭṭho paricchedo

Ārammaṇavibhāgavaṇṇanā

291. **Etesaṃ pana cittānaṃ, ārammaṇamito paraṃ;**

Dassayissāmahaṃ tena, vinā natthi hi sambhavo.

Ito paraṃ ito paricchedato paraṃ ahaṃ etesaṃ pana cittānaṃ ārammaṇaṃ dassayissāmi. **Hi** kasmā? **Tena vinā** taṃ ārammaṇaṃ vajjetvā cittānaṃ sambhavo natthi yasmā kāraṇā, tasmā kāraṇā dassayissāmi.

292. **Rūpaṃ saddaṃ gandhaṃ rasaṃ, phoṭṭhabbaṃ dhammameva ca;**
Chadhā ārammaṇaṃ āhu, chaḷārammaṇakovidā.

Chaḷārammaṇesu chekā paṇḍitā ārammaṇaṃ **chadhā** chappakāraṃ **āhu** kathesuṃ.

293. **Tattha bhūte upādāya. Tattha** tesu ārammaṇesu **bhūte upādāya** bhūte paṭicca vaṇṇo **catusamuṭṭhito** kammacittautuāhārasaṅkhātehi catūhi paccayehi **samuṭṭhito** nibbatto nidassanena saha pavatto paṭighena saha pavatto rūpārammaṇasaññito.

294. **Duvidhopi samuddiṭṭho, saddo cittotusambhavo** saddo duvidhopi muninā samuddiṭṭho cittotusambhavo, saviññāṇakasaddova cittasamuṭṭhito hoti. Kathaṃ? Vacībhedakacittena bhūtāya jātāya bhūmiyā pathavīdhātuyā vikāratā pathavīlakkhaṇabhāvato atithaddhalakkhaṇatā vikāratā nāma. Sā vacīviññatti viññāyatīti viññattiyā upādiṇṇaghaṭṭanassa kammajapathavīdhātuyā ghaṭṭanassa kāraṇaṃ cittajapathavīdhātuyā kammajapathavīdhātuyā ghaṭṭanañca saddo ca apubbaṃ acarimaṃ hoti.

295. **Aviññāṇakasaddo yo so** aviññāṇakasaddo utusamuṭṭhito hoti. Ayaṃ duvidhopi saddo **saddārammaṇataṃ gato** saddārammaṇabhāvaṃ patto.

296. **Dharīyatīti gacchanto** gacchanto janehi dharīyateti gandho. **Gamu sappa** gatimhi, **dhara** dhāraṇe. **Sūcanato** attano sādhāraṇassa pupphādino vatthussa pakāsanatopi vā gandho nāma. **Gandha** sūcane. **Ayaṃ** gandho catūhi samuṭṭhānaṃ etassāti **catusamuṭṭhāno**. Gandhārammaṇasammato.

297. **Rasamānā rasantīti, rasoti parikittito** janā rasamānā yaṃ dhammajātaṃ **rasanti** anubhavanti, **iti** yasmā kāraṇā, tasmā kāraṇā **raso iti** raso nāma paṇḍitehi parikittito, **so** raso catusambhūto rasārammaṇanāmako.

298. **Phusīyatīti phoṭṭhabbaṃ** yaṃ dhammajātaṃ janehi phusīyatīti tasmā phoṭṭhabbaṃ, pathavītejavāyavo. Taṃ phoṭṭhabbaṃ catusambhūtaṃ phoṭṭhabbārammaṇaṃ mataṃ.

299. **Sabbaṃ nāmañca rūpañca, hitvā rūpādipañcakaṃ** rūpādipañcakaṃ hitvā sabbaṃ **nāmañca** cittacetasikanibbānanāmañca **rūpañca** pañcapasādasukhumarūpañca **lakkhaṇāni ca** aniccadukkhaanattalakkhaṇāni ca paññatti ca dhammārammaṇasaññitaṃ.

300. **Chārammaṇāni labbhanti, kāmāvacarabhūmiyaṃ** kāmāvacarabhūmiyaṃ chārammaṇāni labbhanti. **Tīṇi** rūpāvacare rūpasaddadhammārammaṇavasena labbhanti. Arūpe pana ekekaṃ dhammārammaṇaṃ labbhati.

301-3. **Khaṇavatthuparittattā, āpāthaṃ na vajanti ye** ye rūpādayo pañca visayā khaṇavatthuparittattā pañcārammaṇānaṃ khaṇassa parittattā mandattā tesaṃ appāyukattā vatthuparittattā pañcārammaṇānaṃ atikhuddakavatthukattā āpāthaṃ pañcadvāresu pākaṭabhāvaṃ na vajanti, pañcapasādesu ghaṭṭanakiccaṃ na sādhenti, **te** rūpādayo pañca visayā dhammārammaṇaṃ honti. Iti **yesaṃ** ekaccānaṃ ācariyānaṃ mataṃ hoti. **Kirā**ti anussavanatthe nipāto. **Te paṭikkhipitabbāva** te evaṃ vādino ekacce ācariyā paṭikkhipitabbā, mayā paṭisedhitabbā. Kasmā? Cakkhuviññāṇaṃ sotaviññāṇassa gocarabhūtaṃ **saddaṃ** na paṭianubhoti, sotaviññāṇaṃ cakkhuviññāṇassa gocarabhūtaṃ rūpaṃ na paṭianubhoti. Iti **aññamaññassa gocaraṃ** neva paccanubhontānaṃ **tesaṃ** pañcannaṃ cakkhuviññāṇādīnaṃ viññāṇānaṃ tañca gocaraṃ manodhātumanoviññāṇadhātusaṅkhātaṃ javanaṃ pana paccanubhoti. **Iti** vacanassa bhagavatā vuttattā paṭikkhipitabbā. **Rūpādayo pana** visayā rūpādipañcārammaṇāni eva honti.

304-6. **Dibbacakkhādiñāṇānaṃ, rūpādīneva gocarā** tāni rūpādīni eva gocarā dibbacakkhādiñāṇānaṃ anāpāthagatānaṃ eva pākaṭabhāvaṃ appattāneva. **Itipi** vacanaṃ vuttaṃ na yujjati. **Yaṃ** dhammajātaṃ rūpārammaṇaṃ bhavantaṃ, **taṃ** dhammajātaṃ **kathaṃ** kena pakārena dhammārammaṇaṃ bhaveyya? **Evaṃ sati** rūpārammaṇassa dhammārammaṇatte sati **etesaṃ** rūpārammaṇadhammārammaṇānaṃ niyamopi **kathaṃ bhave** kena pakārena bhaveyya? **Sabbaṃ ārammaṇaṃ etaṃ** etaṃ sabbaṃ ārammaṇaṃ **chabbidhaṃ** chappakāraṃ bhagavatā samudīritaṃ. Taṃ parittattikādīnaṃ vasena bahuppakārehi mataṃ.

307. **Sabbo kāmavipāko ca** sabbo tevīsatikāmavipāko ca **kriyāhetudvayampi ca** manodhātuhasituppādavasena kiriyāhetudvayampi cāti pañcavīsati cittuppādā **ekantaparittārammaṇā** ekantakāmāvacarārammaṇā **siyuṃ** bhaveyyuṃ.

308-10. **Iṭṭhādibhedā pañceva, rūpasaddādayo pana** dvipañcannaṃ viññāṇānaṃ **paṭipāṭiyā** anukkamena gocarā honti. **Rūpādipañcakaṃ sabbaṃ, manodhātuttayassa tu** manodhātuttayassa pana sabbaṃ rūpādipañcakaṃ ārammaṇaṃ hoti, etesaṃ terasannaṃ pana cittānaṃ rūpakkhandhova **gocaro** ārammaṇaṃ hoti. **Nārūpaṃ** nāmaṃ ārammaṇaṃ na karonti. **Na ca paññattiṃ** paññattiṃ ārammaṇaṃ na karonti. **Nātītaṃ** atītaṃ ārammaṇaṃ na karonti. **Na canāgataṃ** anāgataṃ ārammaṇaṃ na karonti eva. **Hi** saccaṃ vattamāno gocaro etesaṃ dvipañcaviññāṇānaṃ, manodhātuttayassa cāti terasannaṃ cittānaṃ taṃ ārammaṇaṃ vattamānaṃ eva paccuppannaṃ eva.

311. **Terasetāni cittāni, jāyante kāmadhātuyaṃ etāni** terasa cittāni kāmadhātuyaṃ jāyanti, rūpāvacare puññajāni cakkhusotaviññāṇasampaṭicchanāni, kiriyāmanodhātu cāti **cattāri** cittāni jāyanti. **Arūpisu** arūpabhūmīsu **neva kiñcipi** ekampi cittaṃ neva jāyati.

312-3. **Mahāpākānamaṭṭhannaṃ** aṭṭhannaṃ mahāvipākānaṃ pavattiyaṃ chasu dvāresu tadārammaṇakiccānaṃ rūpādichaparittāni gocarā. **Santīraṇattayassapi** pavattiyaṃ pañcadvāre santīraṇattayakiccassa, chadvāresu tadālambaṇakiccassa ca rūpādichaparittāni gocarā. **Rūpādayo parittā cha, hasituppādagocarā** hasituppādassa rūpādayo cha parittā gocarā honti. **Pañcadvāre paṭuppannā** pañcasu dvāresu ye gocarā paccuppannā, manodvāre **tikālikā** ye gocarā tikālikā tīsu kālesu niyuttā.

314-5. **Dutiyāruppacittañca, catutthāruppamānasaṃ** kusalavipākakiriyāvasena **chabbidhaṃ** cittaṃ mahaggatagocaraṃ **niyataṃ** niyatārammaṇaṃ hoti, taṃ chabbidhaṃ cittaṃ mahaggatagocaraṃ pubbe attanā adhigataākāsānañcāyatanaākiñcaññāyatanakusalārammaṇaṃ, tesu dve dutiyacatutthāruppapākā ‘‘yassa yassa kusalajhānassa yaṃ yaṃ ārammaṇaṃ gahetvā brahmaloke paṭisandhi hotī’’ti vacanato sakasakakusalassa ārammaṇaṃ eva tesaṃ vipākānaṃ ārammaṇaṃ hoti. **Nibbānārammaṇattā hi, ekantena anaññato** aṭṭhānāsavacittānaṃ **appamāṇova** nibbānaṃ eva gocaraṃ ārammaṇaṃ hoti. **Hi** kasmā kāraṇā? **Nibbānārammaṇattā, na aññato** ārammaṇato.

316-320. **Cattāro ñāṇahīnā ca, kāmāvacarapuññato** kāmāvacarakusalavasena cattāro ñāṇahīnā ca **kriyato** kiriyavasena cattāro ñāṇahīnā ca dvādasākusalāni ca te parittārammaṇā ceva mahaggatagocarā ca, te na vattabbā ca honti. Kasmā? Paññattārammaṇattā. **Cattāro ñāṇasaṃyuttā, puññato** kusalavasena cattāro ñāṇasampayuttā, **kriyato** kiriyavasena cattāro ñāṇasampayuttā ca tathā abhiññādvayañca kiriyāvoṭṭhabbanampi ca ekādasannaṃ etesaṃ cittānaṃ gocaro parittamahaggataappamāṇavasena **tividho** hoti. **Ime** ekādasa na vattabbāpi honti. Kasmā? Paññattārammaṇattā. **Yāni vuttāvasesāni** vuttato cittato sesāni yāni cittāni, tāni na vattabbārammaṇānīti vibhāvinā viññeyyāni.

Parittārammaṇattikaṃ samattaṃ.

321. **Dutiyāruppacittañca, catutthāruppamānasaṃ;**
Chabbidhaṃ pana ekantaatītārammaṇaṃ siyā.

322-6. **Viññāṇānaṃ dvipañcannaṃ** dvinnaṃ pañcaviññāṇānaṃ, manodhātuttayassa ca terasannaṃ cittānaṃ gocarā rūpādayo pañca dhammā paccuppannāva, aṭṭha kāmamahāvipākā tadārammaṇakiccavasena atītānāgatapaccuppannagocarā, cutikiccavasena atītārammaṇā, paṭisandhibhavaṅgakiccavasena paccuppannātītārammaṇā. Somanassasantīraṇaṃ santīraṇakiccavasena paccuppannārammaṇaṃ. Tadārammaṇakiccavasena paccuppannānāgatātītārammaṇaṃ. Sesasantīraṇadvayaṃ santīraṇakiccavasena paccuppannārammaṇaṃ, tadārammaṇakiccavasena paccuppannānāgatātītārammaṇaṃ, cutikiccavasena atītārammaṇaṃ, paṭisandhibhavaṅgakiccavasena paccuppannātītārammaṇaṃ. Hasituppādacittaṃ javanakiccavasena paccuppannātītānāgatagocaraṃ. **Iti** ete dvādasa mānasā pana **siyātītārammaṇā** atītārammaṇā siyuṃ. **Paccuppannānāgatagocarā** paccuppannārammaṇā anāgatārammaṇā siyuṃ. Kāme vīsati kusalākusalā **kriyato** kiriyavasena kāme nava mānasā, voṭṭhabbaṃ voṭṭhabbanakiccavasena paccuppannārammaṇaṃ, āvajjanakiccavasena tikālārammaṇaṃ. Mahākiriyamānasā javanakiccavasena tikālārammaṇā, sante paññattikāle navattabbārammaṇā. Dve abhiññāmānasāpi abhiññākiccavasena atītādigocarā siyuṃ. **Ime** mānasā paññattikālepi sante navattabbā bhavanti. Rūpārūpabhavesu mayā vuttato **sesāni sabbāni** cittāni **atītārammaṇādinā** atītārammaṇādivasena paṇḍitena **na vattabbāni** na kathitabbāni honti eva, paññattārammaṇāni eva hontīti attho.

327. **Kāmato ca kriyā pañca** kāmāvacaravasena pañca kiriyā, **rūpato** rūpāvacaravasena **pañcamī kriyā**

abhiññācittaṃ, etesaṃ channaṃ cittānaṃ natthi **kiñci** ekampi **agocaraṃ** anārammaṇaṃ, sabbārammaṇanti attho. ‘‘Pañcamī kriyā’’ti vacanaṃ abhiññācittavasena vuttaṃ. Suddhajhānassa pañcamarūpakiriyassa paññattārammaṇaṃ evāti veditabbaṃ.

328. Nibbānañca catubbidhaṃ phalaṃ, maggaṃ rūpañca **arūpaṃ** cittacetasikasaṅkhātaṃ nāmañca gocaraṃ kātuṃ yāni cittāni sakkonti, tāni cittāni me vada, ācariya, tāni mayhaṃ kathehi.

329-30. **Cattāro ñāṇasaṃyuttā, puññato** puññavasena cattāro ñāṇasampayuttā, **kriyato tathā** kiriyavasena cattāro ñāṇasampayuttā, dve abhiññāmānasā, kiriyāvoṭṭhabbanampi cāti ekādasa cittāni nibbānañca phalañca maggañca rūpañca **arūpaṃ** nāmañca gocaraṃ kātuṃ sakkonti.

331-4. **Cittesu pana sabbesu** yāni cittāni arahattaphalaṃ arahattamaggaṃ gocaraṃ kātuṃ sakkonti, **tāni kati cittāni me vada** tāni mayhaṃ tvaṃ kathehi. **Sabbesu pana cittesu, cha ca cittāni me suṇa**, bho bhaddamukha, tvaṃ mayhaṃ vacanaṃ suṇohi, sabbesu pana cittesu cha cittāni arahattaphalaṃ arahattamaggaṃ gocaraṃ kātuṃ sakkonti. Cattāro ñāṇasaṃyuttā, kiriyā ca voṭṭhabbanampi ca kiriyābhiññāmano cāti cha ca cittāni gocaraṃ kātuṃ sakkonti. **Puññato** puññavasena cattāro ñāṇasampayuttā, **puññato** puññavasena abhiññācittañca arahattaphalaṃ maggaṃ gocaraṃ kātuṃ na sakkonti.

335-8. **Arahato** khīṇāsavassa maggacittaṃ phalamānasaṃ vā puthujjanā vā sekkhā vā vijānituṃ na sakkonti. Kasmā kāraṇā? Puthujjano sotāpannassa mānasaṃ na jānāti, sotāpanno sakadāgāmissa mānasaṃ na jānāti, sakadāgāmī anāgāmissa mānasaṃ na jānāti, anāgāmī arahantassa mānasaṃ na jānāti. **Heṭṭhimo heṭṭhimo** puggalo **uparūpari** ṭhitassa puggalassa mānasaṃ neva jānāti, **uparūpari** ṭhito puggalopi heṭṭhimassa heṭṭhimassa puggalassa mānasaṃ jānāti.

339-342. **Yo dhammo yassa dhammassa** ārammaṇaṃ hoti, **taṃ** ārammaṇaṃ ekaṃ ekaṃ uddharitvā ito paraṃ pavakkhāmi. **Kusalārammaṇaṃ kāme** kāme aṭṭhavidhaṃ kusalaṃ aṭṭhavidhassa kāmāvacara**kusalassa** ārammaṇaṃ hoti. Kathaṃ? Pubbeva kataṃ aṭṭhavidhaṃ mahākusalaṃ pacchā somanassasahagatañāṇasampayuttacittadvayena vā somanassasahagatañāṇavippayuttacittadvayena vā upekkhāsahagatañāṇasampayuttadvayena vā upekkhāsahagatañāṇavippayuttadvayena vā anussaraṇakaālādīsu tassa aṭṭhavidhassa kusalassa javanakiccavasena ārammaṇaṃ hoti, vippaṭisārakālādīsu dvādasavidhassa **akusalassa** ārammaṇaṃ hoti, kusalassa abhiññāmānasassa ca kiriyassa abhiññāmānasassa ca ārammaṇaṃ hoti, ekādasavidhassa kāmāvacaravipākassa tadārammaṇavasena ārammaṇaṃ hoti. **Tathā kāmakriyassā**ti javanakiccavasena hasanassa āvajjanakiccavasena voṭṭhabbanassa javanakiccavasena mahākiriyassa ārammaṇaṃ hoti, etesaṃ channaṃ rāsīnaṃ ārammaṇaṃ **siyā** bhaveyya. Rūpāvacarapuññāni pañca **tato** charāsito kāmavipākaṃ vajjetvā pañcannaṃ rāsīnaṃ ārammaṇāni honti. Tadā lobhamūlamohamūlavasena attanā paṭiladdhajhānānaṃ anussaraṇakāle tassa dasavidhassa akusalassa ārammaṇaṃ hoti, tihetukapaṭisandhino sattassa jhānato parihīnassa jhānaṃ paccavekkhato jhānārammaṇaṃ domanassayuttaṃ hoti, tadā tassa paṭighadvayassa ārammaṇaṃ hoti. **Kāmakriyassā**ti ekantaparittārammaṇāni kiriyāmanodhātuhasanāni vajjetvā āvajjanakiccavasena voṭṭhabbanassa, javanakiccavasena mahākiriyassa ca ārammaṇaṃ hoti.

343. **Āruppakusalañcāpi, tebhūmakusalassa ca** mahākusalassa ca abhiññākiccavasena pañcamarūpakusalassa ca dutiyacatutthaarūpakusalassa ca **tebhūmakakriyassāpi** voṭṭhabbanassa mahākiriyassa ca abhiññākiccavasena pañcamarūpakiriyassa ca dutiyacatutthāruppakiriyassa ca ārammaṇaṃ hoti, dutiyāruppakiriyassa ca paṭhamāruppakiriyāya ārammaṇena bhavitabbaṃ, catutthāruppakiriyassa ca tatiyāruppakiriyāya ārammaṇena bhavitabbaṃ, evañca sati kathaṃ paṭhamāruppakusalaṃ dutiyāruppakiriyassa ārammaṇaṃ hoti, tatiyāruppakusalañca catutthāruppakiriyassa ārammaṇaṃ hotīti ce vattabbaṃ, yadā puthujjanayogī vā sekkho vā yogī rūpasamāpattiṃ samāpajjitvā tato vuṭṭhahitvā ākāsānañcāyatanasaṅkhātaṃ paṭhamāruppasamāpattiṃ samāpajjitvā vītarāgo hutvā attanā adhigatā samāpattiyo gahetvā puthujjanasekkhakāle attanā anadhigataṃ dutiyaṃ arūpasamāpattiṃ samāpajji, tadā khīṇāsavakāle samāpajjitaṃ dutiyaṃ arūpakiriyaṃ paṭhamāruppakusalaṃ ārammaṇaṃ karoti, evaṃ paṭhamāruppakusalaṃ dutiyāruppakiriyassa ārammaṇaṃ hoti.

Yadā yogī rūpasamāpattiyo samāpajjitvā tato vuṭṭhahitvā paṭhamāruppakusalaṃ dutiyāruppakusalaṃ tatiyāruppakusalañca samāpajjitvā khīṇāsavo hutvā attanā adhigatā samāpattiyo gahetvā attanā anadhigataṃ catutthaṃ arūpasamāpattiṃ samāpajji, tadā catutthāruppakiriyā tatiyāruppakusalaṃ ārammaṇaṃ karoti, evaṃ catutthāruppakiriyassa tatiyāruppakusalaṃ ārammaṇaṃ hoti, pacchā khīṇāsavakāle samāpajjitā rūpārūpasamāpattiyo honti. Yathā hoti, **tathā eva** akusalassapi ārammaṇaṃ hoti.

344-7. **Arūpāvacarapākāna**nti jātiniddhāraṇaṃ, catutthadutiyānaṃ arūpapākānampi ārammaṇaṃ hoti, ‘‘catutthadutiyāna’’nti vattabbe tiyānaṃ-saddassa lopaṃ katvā **‘‘catutthadū’’**ti vuttaṃ, tadā dvinnaṃ arūpapākānaṃ paṭhamāruppatatiyāruppajavanāni ārammaṇāni honti, ‘‘yassa kusalassa jhānassa yaṃ ārammaṇaṃ gahetvā brahmaloke paṭisandhi hotī’’ti vacanato sakasakakusalānaṃ ārammaṇabhūtāni ākāsānañcāyatanaākiñcaññāyatanāni tesaṃ dutiyacatutthāruppapākānaṃ ārammaṇāni honti, evaṃ arūpakusalaṃ imesaṃ aṭṭharāsīnaṃ ārammaṇapaccayo hoti. **Apariyāpannapuññampi** catubbidhalokuttarakusalampi **kāmāvacarato** kāmāvacaravasena **kusalassa** ñāṇasampayuttamahākusalassa ca **kriyassa** voṭṭhabbanassa, ñāṇasampayuttato kiriyassa ca **rūpato** rūpāvacaravasena pañcamassa rūpakusalassa ca pañcamassa rūpakiriyassa cāti catunnaṃ rāsīnaṃ ārammaṇaṃ sadā hoti, ayamettha adhippāyo – sekkhānaṃ ñāṇasampayuttamahākusalassa, voṭṭhabbanassa, pañcamassa rūpakusalassa ca tividhaṃ lokuttarapuññaṃ ārammaṇaṃ hoti. Khīṇāsavassa voṭṭhabbanassa, ñāṇasampayuttamahākiriyassa, pañcamassa rūpakiriyassa ca arahattapuññaṃ ārammaṇaṃ hoti. Yathā **tathā eva** sabbaṃ akusalaṃ **kāmāvacarato** kāmāvacaravasena **kusalassa** mahākusalassa, **kriyassa** hasanavoṭṭhabbanamahākiriyassa ca **rūpāvacarato** pana rūpāvacaravasena pañcamassa rūpakusalassa, pañcamassa rūpakiriyassa ca ārammaṇaṃ hoti, yathā **tathā eva** sabbassa akusalassa ca kāmāvacaravipākānaṃ tadārammaṇakiccavasena ekādasannañcāti channaṃ rāsīnaṃ ārammaṇaṃ bhagavatā īritaṃ.

348-352. **Vipākārammaṇaṃ kāme** sabbaṃ vipākārammaṇaṃ **kāmāvacaratopi** kāmāvacaravasenapi **kusalassa** mahākusalassa, **kriyassa** hasanavoṭṭhabbanamahākiriyassa ca **rūpāvacarato ceva** rūpāvacaravasena ca eva pañcamassa rūpakusalassa, pañcamassa rūpakiriyassa ca **kāmāvacarapākānaṃ** kāmāvacaravipākānaṃ ekādasannañca tatheva akusalassa ca channaṃ rāsīnaṃ ārammaṇaṃ hoti. Rūpe vipākārammaṇaṃ **kāmāvacaratopi ca** kāmāvacaravasenapi ca **kusalassa** mahākusalassa, **kriyassa ca** voṭṭhabbanamahākiriyassa ca **rūpāvacarato ceva** rūpāvacaravasena ca eva kusalassa ca apuññassa cāti pañcannaṃ rāsīnaṃ gocaro hoti, arūpāvacarapākesu ayaṃ nayo bhagavatā mato. Vaṭṭe na pariyāpannā nappaviṭṭhāti **apariyāpannā,** tesaṃ puggalānaṃ pākāpi **kāmato** kāmāvacaravasena **kusalassa** ñāṇasampayuttamahākusalassa, **kriyassa ca** voṭṭhabbanañāṇasampayuttamahākiriyassa ca **rūpatopi** rūpāvacaravasenapi **kusalassa** pañcamassa rūpakusalassa, **kriyassa ca** pañcamassa rūpakiriyassa ca evaṃ ārammaṇaṃ hotīti. Etthāyamadhippāyo apariyāpannapuññe vuttanayeneva veditabbo.

353-6. Kāme idaṃ sabbakiriyacittaṃ **kāmāvacaratopi ca** kāmāvacaravasenapi ca **kusalassa** mahākusalassa, **kriyassa ca** hasanavoṭṭhabbanamahākiriyassa ca **rūpāvacarato ceva** rūpāvacaravasena ca eva **kusalassa** pañcamassa rūpakusalassa, **kriyassa ca** pañcamassa rūpakiriyassa ca ekādasakāmāvacarapākassa ca tatheva akusalassa ca etesaṃ channaṃ rāsīnaṃ ārammaṇaṃ hoti. **Yaṃ kriyāmānasaṃ rūpe** rūpāvacare yaṃ kiriyāmānasaṃ, **kāmapākaṃ tato vinā tato** rāsito kāmapākaṃ **vinā** vajjetvā pañcannaṃ pana rāsīnaṃ ārammaṇaṃ hoti. Kāmāvacarato kāmāvacaravasena kiriyassa voṭṭhabbanamahākiriyassa ārammaṇaṃ hoti, hasanaṃ ekantaparittārammaṇattā rūpakiriyaṃ ārammaṇaṃ na karoti. **Kriyācittaṃ panāruppe** arūpakiriyācittaṃ pana tesaṃ pañcannaṃ eva ca rāsīnaṃ **āruppakriyassāpi** paṭhamāruppakiriyaṃ dutiyāruppakiriyassa ārammaṇaṃ hoti, tatiyāruppakiriyaṃ catutthāruppakiriyassa ārammaṇaṃ hoti. Iti channaṃ rāsīnaṃ gocaro hotiyeva.

357-8. Rūpaṃ catusamuṭṭhānaṃ, rūpārammaṇasaññitaṃ;
Kāmāvacarapuññassa, tatheva kusalassa ca;
Abhiññādvayacittassa, kāmapākakriyassa ca.

Dvicakkhuviññāṇamanodhātudvayasantīraṇattayamahāpākassa ca kāmakiriyassa cāti ekādasavidhassa kāmakiriyassa ca channaṃ etesaṃ rāsīnaṃ ārammaṇapaccayo hoti.

359-360. **Nibbānārammaṇaṃ kāmarūpāvacarato** kāmarūpāvacaravasena sekkhānaṃ ñāṇasampayuttamahākusalassa, rūpāvacaravasena pañcamassa rūpakusalassa ca kāmarūpakiriyassa ca khīṇāsavānaṃ voṭṭhabbanañāṇasampayuttamahākiriyassa ca pañcamarūpakiriyassa ca **ubhayassāpi** cittassa ārammaṇaṃ hoti. **Apariyāpannato ceva** lokuttaravasena ca eva phalassa, kusalassa ca etesaṃ channaṃ rāsīnaṃ ārammaṇapaccayo hoti.

361-2. **Nānappakārakaṃ sabbaṃ, paññattārammaṇaṃ pana tebhūmakassa puññassa** mahākusalassa, suddhajhānassa pañcavidhassa rūpakusalassa, paṭhamāruppatatiyāruppakusalassa ca tatheva akusalassa ca **rūpārūpavipākassa** sabbassa rūpavipākassa, paṭhamāruppatatiyāruppavipākassa ca **tebhūmakakriyassa ca** hasanavoṭṭhabbanamahākiriyassa sabbassa rūpakiriyassa, paṭhamāruppatatiyāruppakiriyassa cāti navannaṃ pana rāsīnaṃ ārammaṇapaccayo hoti.

363-4. **Rūpārammaṇikā dve tu** dve cittuppādā rūpārammaṇikā, **dve dve saddādigocarā** dve dve cittuppādā saddārammaṇādigocarā, **tayo** manodhātusaṅkhātā **cittuppādā** pañcārammaṇikā nāma matā bhagavatā. **Idha** imasmiṃ kāmāvacarādhikāre **ekacattālīseva** cittuppādā chaḷārammaṇikā matā. Ayaṃ kāmāvacaracittānaṃ ārammaṇakkamo.

365-9. **Pañcābhiññā vivajjetvā, rūpārūpā anāsavā** ime sabbe cittuppādā dhammārammaṇagocarā honti.

Paṭhamāruppakusalaṃ dutiyāruppacetaso kusalassa ārammaṇaṃ hoti, dutiyāruppacetaso vipākassa ca ārammaṇaṃ hoti, dutiyāruppacetaso kiriyassa ca ārammaṇaṃ hoti. Dutiyāruppacetaso kiriyassa paṭhamāruppakusalārammaṇabhāve kāraṇaṃ heṭṭhā vuttameva. **Paṭhamāruppapākoyaṃ, dutiyāruppacetaso** kusalassa ca dutiyāruppacetaso vipākassa ca dutiyāruppacetaso kiriyassa ca ārammaṇaṃ na hoti. **Hi** kasmā? Tesaṃ dutiyāruppakusalavipākakiriyānaṃ paṭhamāruppakusalārammaṇattā. **Paṭhamaṃ tu kriyācittaṃ** paṭhamaṃ kiriyācittaṃ pana dutiyāruppacetaso puññassa ārammaṇaṃ na hoti. Dutiyāruppacetaso vipākassa ārammaṇaṃ na hoti. Rūpārūpabhavesu hi khīṇāsavā vipākacittāni cutivasena sakasakakusalānaṃ ārammaṇaṃ karonti. **Paṭhamaṃ tu kriyācittaṃ** pana dutiyāruppacetaso kiriyassa ārammaṇaṃ hoti. **Iti** evaṃ iminā mayā vuttappakārena cittānaṃ ārammaṇuppatti **vibhāvinā** dhīrena ñeyyā.

370-3. **Puthujjanassa sekkhassa, arūpārammaṇaṃ dvidhā** dvippakāraṃ kusalaṃ **kusalassa** dutiyāruppakusalassa ārammaṇaṃ hoti, **taṃ** paṭhamāruppakusalaṃ dutiyāruppavipākassa ārammaṇaṃ **siyā** bhaveyya. **Khīṇāsavassa bhikkhussa, paṭhamāruppamānasaṃ** ārammaṇaṃ **tidhā** tippakāraṃ hoti. **Iti** vacanaṃ mahesinā vuttaṃ. **Kriyassāpi** dutiyāruppakiriyassāpi paṭhamāruppakiriyā ārammaṇaṃ hoti. **Kusalampi** paṭhamāruppakusalampi dutiyāruppakiriyassa ca ārammaṇaṃ hoti. **Kusalaṃ** paṭhamāruppakusalaṃ dutiyāruppavipākassa ārammaṇaṃ hoti. **Evaṃ** iminā mayā vuttappakārena paṭhamāruppamānasaṃ ārammaṇaṃ tidhā hoti. Tatiyāruppacittampi catutthāruppacetaso kusalassa ārammaṇaṃ hoti, catutthāruppacetaso vipākassa ca taṃ ārammaṇaṃ hoti. **Evameva** yathā paṭhamāruppamānasaṃ ārammaṇaṃ dvidhā hoti, evameva tathā tatiyāruppacittaṃ ārammaṇaṃ dvidhā hoti. Yathā paṭhamāruppamānasaṃ ārammaṇaṃ tidhā hoti, **evameva** tathā tatiyāruppacittaṃ ārammaṇaṃ tidhā siyā.

374. **Yaṃ yaṃ pana idhārabbha idha** imasmiṃ adhikāre yaṃ yaṃ gocaraṃ ārabbha paṭicca **ye ye** cittuppādā jāyanti, **so so** gocaro **tesañca tesañca** cittuppādānaṃ ārammaṇapaccayo hoti.

375. Yo pana naro **imassa** abhidhammāvatārassa kira pāraṃ duttaraṃ **idha** imasmiṃ loke uttarati, so naro abhidhammamahaṇṇave pāraṃ duttaraṃ uttaraṃ uttarati eva.

Iti abhidhammāvatāraṭīkāya

Ārammaṇavibhāgavaṇṇanā niṭṭhitā.

Chaṭṭho paricchedo.

7. Sattamo paricchedo

Vipākacittappavattiniddesavaṇṇanā

376. **Anantañāṇena niraṅgaṇena,**
Guṇesinā kāruṇikena tena;
Vutte vipāke matipāṭavatthaṃ,
Vipākacittappabhavaṃ suṇātha.

Yena jinena anantañāṇena nikkilesena guṇesinā kāruṇikena **tena** jinena vutte vipākasmiṃ **matipāṭavatthaṃ** matichekabhāvatthāya **vipākacittappabhavaṃ** mayā bhaṇamānaṃ vipākacittappavattiṃ tumhe suṇātha.

377. Ekūnatiṃsa kammāni, pākā dvattiṃsa bhagavatā dassitā, kammāni tīsu dvāresu dissare, vipākā **chasu** dvāresu dissanti.

378-9. **Kusalaṃ kāmalokasmiṃ** kāmalokamhi kusalaṃ pavatte, paṭisandhiyañca **taṃtaṃpaccayamāgamma** taṃtaṃpaccayaṃ paṭicca. So so paccayo taṃtaṃpaccayo, ‘‘tatapaccayo’’ti vattabbe niggahītāgamavasena ‘‘taṃtaṃpaccayo’’ti vuttaṃ. Vicchākammadhārayasamāsoyaṃ. Vividhaṃ phalaṃ dadāti. Ekāya cetanāya ekā paṭisandhi bhagavatā pakāsitā. Nānākammehi nānā paṭisandhiyo ca bhavanti.

380-1. **Tihetukaṃ tu yaṃ kammaṃ** tihetukaṃ yaṃ kammaṃ pana kāmāvacarasaññitaṃ tihetukaṃ vipākaṃ duhetuñca vipākaṃ ahetuñca vipākaṃ deti. **Duhetukaṃ tu yaṃ kammaṃ** duhetukaṃ yaṃ kammaṃ pana, taṃ kammaṃ tihetukaṃ vipākaṃ na deti, attano vipākaṃ duhetuñca ahetuñca deti.

382-3. **Tihetukena kammena, paṭisandhi tihetukā** hoti, duhetukāpi paṭisandhi hoteva, ahetukā paṭisandhi neva hoti, ukkaṭṭhatihetukakammena tihetukā paṭisandhi, omakatihetukakammena duhetukā paṭisandhi hotīti adhippāyo. Duhetukena kammena duhetukā paṭisandhi, ahetukāpi paṭisandhi hoteva, tihetukā paṭisandhi neva hoti. Ukkaṭṭhaduhetukakammena duhetukā paṭisandhi, omakaduhetukakammena ahetukā paṭisandhi hotīti adhippāyo.

384. Asaṅkhārakammaṃ asaṅkhāravipākaṃ deti, sasaṅkhāravipākampi deti, sasaṅkhārakammaṃ sasaṅkhāraphalaṃ, tathā asaṅkhāraphalaṃ deti.

385. **Ekāya cetanāyettha ettha** etāsu cetanāsu ekāya kusalāya **cetanāya** soḷasavidhā vipākacittāni bhavanti. **Iti** vacanaṃ jino pakāsaye.

386-92. Vedanāparivattanaṃ ārammaṇena hoteva, tadārammaṇacittampi javanena niyāmitaṃ, somanassayutte kusale javane javite tadārammaṇampi somanassayuttameva hotīti attho. Upekkhāyuttakusalepi eseva nayo. Kāmāvacaracittena **kusalenādinā** paṭhamena kusalena tulyena vipākacittena. Tatiyāvisesanaṃ. Yena sattena **gahitā paṭisandhi ce** yadi, **iṭṭhe balavārammaṇe** manāpe atimahantārammaṇe tassa sattassa **cakkhussa** cakkhupasādassa **āpāthaṃ** pākaṭabhāvaṃ **āgate** sati manodhātuyā tāya bhavaṅgasmiṃ **āvaṭṭite** bhavaṅgasote chindite sati cakkhuviññāṇakādīsu vīthicittesu jātesu paṭhamaṃ kusalaṃ kāmamānasaṃ javanaṃ hutvā jāyate. Sattakkhattuvārāni javitvāna paṭhame mahākusale gate **tadeva** taṃ eva iṭṭhaṃ ārammaṇaṃ katvā teneva paṭhamamahākusalena sadisaṃ tadārammaṇavipākacittaṃ. **Sandhiyā tulyato** paṭisandhiyā tulyabhāvena **mūlabhavaṅganti** mūlabhavaṅgaṃ nāma bhagavatā pavuccate. **Tañca** tadārammaṇacittaṃ **santīraṇaṃ** somanassayuttaṃ santīraṇaṃ dassanaṃ sampaṭicchanaṃ **ettha** etasmiṃ vīthicitte **gaṇanūpagacittāni** gaṇanaṃ upagatāni cittāni cattāri eva bhavanti.

393-4. **Yadā hi dutiyaṃ cittaṃ, kusalaṃ javanaṃ yadā** yasmiṃ kāle tasseva somanassatihetuno puggalassa dutiyaṃ kusalaṃ cittaṃ javanaṃ hoti, **tadā** tasmiṃ kāle **tena** javanena tulyavipākaṃ tadārammaṇaṃ. Tassa **sandhiyā asamānattā** tassa tadārammaṇacittassa sandhiyā asamānattā dve nāmāni **assa** vipākacittassa anena vipākacittena **labbhare** labbhanti, ‘‘āgantukabhavaṅga’’nti nāmaṃ ‘‘tadārammaṇaka’’nti ca nāmaṃ iti dve nāmāni labbhanti.

395-6. Yadā tasseva puggalassa tatiyaṃ puññaṃ javanaṃ hoti, tadā **tena** javanena sadisaṃ tatiyaṃ pākaṃ tadārammaṇikaṃ siyā. **Idaṃ** vipākacittaṃ **āgantukabhavaṅganti** āgantubhavaṅgaṃ nāma bhagavatā vuccate, purimāni ca **pañca** vipākacittāni **iminā pana** tatiyavipākena pana saddhiṃ **cha** cittāni honti.

397-8. **Yadā catutthaṃ kusalaṃ** javanaṃ hoti, tadā **tena** javanena tulyaṃ catutthavipākaṃ tadārammaṇabhāvaṃ **vaje** gaccheyya. Catutthavipākaṃ āgantukabhavaṅgaṃ tadārammaṇanāmakaṃ hoti, purimāni cha pākāni **iminā** saha catutthapākena **satta** cittāni honti.

399-403. **Yadā** yasmiṃ kāle tasmiṃ cakkhudvāre iṭṭhamajjhattārammaṇaṃ pana tathā āpāthaṃ āgacchati ca, tadā vuttanayena āvajjanadassanasampaṭicchanacittesu jātesu **idha** imasmiṃ majjhattārammaṇe ārammaṇavasena vedanā parivattati, tasmā upekkhāsahagataṃ santīraṇaṃ mano hoti. Upekkhāsahagatesu eva catūsupi javanesu javitesu **tehi** javanehi tulyāni cattāri vipākacittāni jāyare. **Accantaṃ** ekantena **vedanāya** upekkhāvedanāya **purimehi** somanassasahagatehi cittehi asamānattā cattāri cittāni nāmato piṭṭhibhavaṅgāni nāma honti, **piṭṭhibhavaṅgāni** somanassavipākānaṃ pacchābhāge bhavaṅgānīti attho. Imāni upekkhāsahagatāni pañca vipākāni purimehi **sattahi** vipākehi saddhiṃ dvādasa vipākāni bhavanti. **Iti** vacanaṃ dhīro viniddise.

404-6. Yathā cakkhudvāre dvādasa vipākāni honti, tathā evaṃ sotādīsu dvāresupi dvādasa pākāni honti. **Iti** vacanaṃ dhīro niddise, ime mayā vuttā vipākā samasaṭṭhi bhavanti. **Evaṃ** iminā mayā vuttappakārena ekāya cetanāya kamme **āyūhite** pavattite samasaṭṭhi vipākāni uppajjanti, imasmiṃ vacane saṃsayo natthi. **Gahitāggahaṇenettha ettha** etesu vipākesu gahitānaṃ vipākānaṃ aggahaṇena cakkhudvāre dvādasa pākā, sotaviññāṇakādīni cattāri cāti soḷasa pākāni honti.

407-11. Ekena tihetukakusalena asaṅkhārikena kammena āyūhite yathā, **evameva** sasaṅkhāratihetukakusalenāpi asaṅkhārasasaṅkhāraupekkhāsahagatehipi kusalehi kamme **āyūhite** pavattite **tesaṃ** tiṇṇaṃ kusalānaṃ vipākehi tīhipi dinnāya paṭisandhiyā eseva nayo paṇḍitena jānitabbo. **Idha** imasmiṃ upekkhāsahagatadvaye iṭṭhamajjhattagocarassa vasena vipākacittappavattiṃ paṭhamaṃ dassetvā **dassetabbātha pacchā tu, iṭṭhasmiṃ gocare idha atha pacchā** mayā vuttacittappavattito pacchākāle pana **idha** imasmiṃ iṭṭhagocare ekekasmiṃ pana dvādasa dvādasa pākā paṇḍitena dassetabbā. **Gahitāggahaṇenettha ettha** etesu vipākesu gahitānaṃ vipākānaṃ aggahaṇena soḷasa pākacittāni honti. **Pubbe** kāle mayā vuttanayeneva **sabbaṃ** vacanaṃ **asesato** asesabhāvena paṇḍitena ñeyyaṃ.

412-4. **Tihetukena kammena, paṭisandhi tihetukā** bhavati, iti ayaṃ vāro **ettāvatā** ettakena vacanena mayā vutto. Ekaṃ kammaṃ ekasmiṃ bhave ekaṃ paṭisandhiṃ janeti, **tato** paṭisandhito **aparaṃ** aññaṃ dutiyaṃ paṭisandhiṃ na janeti, pavattiyaṃ anekāni vipākāni sañjaneti. **Hi** saccaṃ ''ekaṃ kamma''ntiādikaṃ vacanaṃ. **Ekasmā bījā** ekato bījato ekaṃ aṅkuraṃ jāyati, **assa** bījassa bahūni phalāni **hetuppavattito** salilādihetuppattiyā honti.

415-21. **Duhetukena kammena, paṭisandhi duhetukā** hoti, **iti** vacanaṃ ayaṃ vāro **anupubbena** anupaṭipāṭiyā āgato. **Idha** imasmiṃ adhikāre duhetukena puññena somanassayuttena asaṅkhārikena cittena kamme āyūhite pana duhetukena somanassayuttakusalena tulyena pākena yena sattena gahitā paṭisandhi ce, iṭṭhe ārammaṇe tassa sattassa cakkhudvāre āpāthaṃ āgate somanassayutte ñāṇahīne kusalamānase tasmiṃ duhetuke sattakkhattuṃ javitvāna gate taṃ eva ārammaṇaṃ katvā **tadanantaraṃ** tassa javanassa anantaraṃ **taṃsarikkhakaṃ** tena javanena sadisaṃ ekantaṃ asaṅkhārikamānasaṃ jāyati. **Ta**nti taṃ cittaṃ **mūlabhavaṅganti** mūlabhavaṅgaṃ nāma **tadārammaṇamiccapi** tadārammaṇaṃ nāma ubhayampi nāmaṃ **tasseva nāmaṃ** tassa cittassa eva nāmaṃ. **Iti** evaṃ iminā pakārena bhagavatā paridīpitaṃ. Duhetuke sasaṅkhāre kusale javane javitepi ca **taṃsamaṃ** tena cittena sadisaṃ āgantukasaṅkhātaṃ tadārammaṇamānasaṃ hoti.

422-9. **Tatheva ca** tathā eva ca iṭṭhamajjhattagocare **duhetūnaṃ** dvinnaṃ upekkhāyuttānaṃ javanānaṃ anantaraṃ **tādisāni** tehi javanehi sadisāni dve tadārammaṇamānasāni jāyante, **tesaṃ** tadārammaṇamānasānaṃ ''piṭṭhibhavaṅga''nti nāmaṃ, ''āgantukabhavaṅga''nti ca nāmaṃ hoti. Santīraṇadvayañceva dassanaṃ sampaṭicchanaṃ imāni dve bhavaṅgāni cāti **aṭṭha** vipākā cakkhudvāre honti. **Evaṃ** iminā mayā vuttappakārena pañcasu dvāresupi ca **aṭṭha aṭṭha** vipāke katvā pavattiyaṃ cattālīsa vipākāni bhavanti. **Gahitāggahaṇenettha, cakkhudvāre panaṭṭha ca ettha** etesu vipākesu gahitānaṃ vipākānaṃ aggahaṇena cakkhudvāre aṭṭha ca vipākā **sotaghānādinā** vipākena saddhiṃ **dvādasa eva** vipākāni bhavanti. **Ekāya cetanāyevaṃ evaṃ** iminā mayā vuttappakārena ekāya cetanāya kamme **āyūhite** pavattite pana sati dvādaseva vipākāni bhavanti. **Iti** vacanaṃ vijitakusalayuddhasaṅgāmena **pakāsitaṃ** desitaṃ. **Duhetukattayenāpi, sesena sadisena tu** mayā vuttato duhetuto sesena duhetukattayenāpi sadisena pākena **ādinnasandhino** gahitapaṭisandhikassa sattassa evaṃ nayo **mato** kathito niraṅgaṇena. Duhetukena kammena duhetukā paṭisandhi hoti. Iti ayaṃ vāro ca **ettāvatā** ettakena vacanena mayā vutto.

430-8. **Duhetukena kammena** ahetukā paṭisandhi hoti, iti ayaṃ vāro **anupubbena** paṭipāṭiyā āgato. Tesu catūsupi duhetukesu kusalesu cittesu **aññatareneva** hetukena kamme **āyūhite** pavattite sati **tasseva** duhetukassa kusalajavanassa pākabhūtāya upekkhāsahagatāhetukāya manoviññāṇadhātuyā **ādinnapaṭisandhino** sattassa **sā** paṭisandhi kammasadisā nāma na vattabbā paṇḍitehi. **Hi** saccaṃ ''paṭisandhi na vattabbā''tiādikaṃ vacanaṃ. Kammaṃ duhetukaṃ hoti, paṭisandhi ahetukā hoti. **Tassa** dehino sattassa **vuḍḍhimupetassa** vuḍḍhiṃ upagatassa cakkhudvāre pana iṭṭhamajjhattagocare āpāthamāgate sati duhetukānaṃ catunnaṃ puññānaṃ yassa kassaci javanassa avasānamhi idaṃ ahetukaṃ mano tadārammaṇabhāvena jāyati. Ettha etasmiṃ vacane **saṃsayo** sandeho natthi, **taṃ** ahetukacittaṃ mūlabhavaṅgañca tadārammaṇameva ca hoti. Cakkhuviññāṇakādīsupi vīthicittesu jātesu upekkhāsahagataṃyeva santīraṇampi ca hoti. **Tesu ekaṃ ṭhapetvāna, gahitāggahaṇenidha tesu** dvīsu santīraṇatadārammaṇakiccesu vipākesu **ekaṃ** santīraṇakiccaṃ tadārammaṇakiccaṃ taṃ cittaṃ ṭhapetvā gahitānaṃ vipākānaṃ aggahaṇena idha iṭṭhamajjhattārammaṇe gaṇanūpagacittāni tīṇiyeva bhavanti.

439-41. **Iṭṭhe ārammaṇe cakkhu-dvāre āpāthamāgate** tadā santīraṇañceva somanassayuttaṃyeva hoti, tadārammaṇamānasañca somanassayuttaṃyeva hoti, **tesu** santīraṇatadārammaṇakiccesu vipākesu **ekekaṃ** santīraṇakiccaṃ, tadārammaṇakiccaṃ vā cittaṃ gahetvā purimāni ca tīṇi cattāri eva vipākāni bhavanti. **Evaṃ** iminā mayā vuttappakārena pañcasu dvāresupi cattāri cattāri vipākacittānīti pavattiyaṃ vipākāni vīsati cittāni honti.

442-8. **Cakkhudvāre tu cattāri, gahitāggahaṇenidha** gahitānaṃ vipākānaṃ aggahaṇena cakkhudvāre pana cattāri vipākāni **idha** imasmiṃ iṭṭhārammaṇe **sotaghānādinā** vipākena saddhiṃ ahetukaṃ aṭṭhakaṃ hoti eva. Ahetukapaṭisandhissa sattassa duhetukaṃ, tihetukaṃ vā tadārammaṇaṃ **na bhave** na bhaveyya, **duhetupaṭisandhino** sattassa tihetukaṃ tadārammaṇaṃ na bhave. **Jātā sugatiyaṃ yena, pākena paṭisandhi tu** sugatiyaṃ yena pākena paṭisandhi jātā, **tena** vipākena tulyampi, hīnaṃ vā tesaṃ tadārammaṇaṃ bhaveyya. **Manussalokaṃ sandhāya, vuttañcāhetukaṭṭhakaṃ** sugatiyaṃ ahetukaṭṭhakañca manussalokañca sandhāya paṭicca kāraṇaṃ katvā mayā vuttaṃ. Catūsupi **apāyesu** pana apeto ayo patiṭṭhā etehīti apāyo, tesu. Pavatte ahetukaṃ aṭṭhakaṃ āpāyikehi labbhati. **Thero nerayikānaṃ tu, dhammaṃ deseti vassati** thiro thirakāradhammo yasmiṃ atthīti thero, dutiyaaggasāvakabhūto iddhimā moggallānatthero **nerayikānaṃ** niraye jātānaṃ sattānaṃ dhammaṃ deseti vassati, ''ucchaṅge maṃ nisīditvā''tiādīsu viya devaṃ vassāpetīti attho. Gandhaṃ vāyuñca māpeti yadā, tadā pana tesaṃ nerayikānaṃ sattānaṃ tehi nerayikasattehi theraṃ disvā, dhammañca sutvā, gandhañca ghāyitvā **jalaṃ** udakañca **pivataṃ** pivantānaṃ muduṃ vāyuñca tehi **phusataṃ** phusantānaṃ tesaṃ nerayikasattānaṃ cakkhuviññāṇakādīni pañcapi **puññajāni eva** kusalavipākāni eva santīraṇadvayaṃ **puññajaṃ eva** kusalavipākaṃ eva puññajā eva ekā manodhātu iti aṭṭhakaṃ hoti.

449-50. **Ayaṃ tāva kathā** ''cakkhuviññāṇakādīni puññajānevā''tiādikā ayaṃ kathā iṭṭhaiṭṭhamajjhattagocare kāmāvacare puññānaṃ javanānaṃ vasena mayā vuttā. **Tadārammaṇacetaso** tadārammaṇacittassa yaṃ niyamattaṃ ‘‘tadārammaṇamānasaṃ javanena niyāmita’’ntiādivacanena mayā vuttaṃ, **taṃ** niyamattaṃ kusalaṃ sandhāya vuttaṃ. Somanassayutte kāmāvacarakusale javite tadārammaṇampi somanassayuttameva hoti, upekkhāyutte kāmāvacarakusale javite tadārammaṇampi upekkhāyuttameva hoti, netaṃ akusale upekkhāyutte vicikicchādike akusale javane pana javite somanassayuttampi tadārammaṇaṃ hotīti adhippāyo. **Itipi** vacanaṃ ācariyena dīpitaṃ.

451-7. **Idha** imasmiṃ adhippāye akusalacittesu somanassayuttesu catūsupi iṭṭhe ārammaṇe **tesu** cittesu javitesu somanassayuttā ahetumanoviññāṇadhātu **tadanantaraṃ** tesaṃ akusalajavanānaṃ anantaraṃ tadārammaṇabhāvena jāyati. Upekkhāyuttesu chasu akusalacittesu iṭṭhamajjhatte gocare javitesu puññajā upekkhāsahagatā ahetumanoviññāṇadhātu eva **tadanantaraṃ** vā tesaṃ upekkhāsahagatānaṃ channaṃ akusalajavanānaṃ anantaraṃ tadārammaṇabhāvena jāyati. **Iṭṭhārammaṇayogasmiṃ** buddharūpādiiṭṭhārammaṇayogasmiṃ **kaṅkhato** ‘‘buddho nu kho, no buddho’’ti kaṅkhantassa sattassa **uddhatassa** vā sattassa tadārammaṇamānasaṃ somanassayuttaṃ ahetukaṃ vipākaṃ hoti piṭṭhibhavaṅgaṃ. **Somanassayute citte, javane javite pana** somanassayuttā eva pañca tadārammaṇamānasā paṇḍitena gavesitabbā. Upekkhāsahagate citte javane pana javite sati upekkhāsahagatā cha ca tadārammaṇamānasā paṇḍitena gavesitabbā.

458-63. **Tihetusomanassena, ādinnapaṭisandhino** sattassa jhānato parihīnassa vippaṭisārino taṃ jhānaṃ **paccavekkhato** paccavekkhantassa domanassayuttaṃ cittaṃ hoti. **Tassa** domanassassa anantaraṃ kiṃ mānasaṃ jāyate, tvaṃ domanassayuttajavanassa anantaramānasaṃ **brūhi** kathehi. **Paṭṭhāne paṭisiddhā hi** domanassassānantaraṃ somanassassa uppatti **paṭṭhāne paṭisiddhā** paṭṭhānappakaraṇe bhagavatā nivāritā, **assa** somanassassa vā anantaraṃ domanassassa uppatti paṭṭhāne paṭṭhānappakaraṇe paṭisiddhā bhagavatā nivāritā. **Mahaggataṃ panārabbha** mahaggataṃ paṭicca javane javitepi ca tadārammaṇamānasaṃ **tattheva** tasmiṃ paṭṭhāne eva **paṭisiddhaṃ** bhagavatā nivāritaṃ. **Tasmā** kāraṇā bhavaṅgapāto vā tadārammaṇameva vā na hoti. **Kiṃ nu kātabbaṃ** tesaṃ bhavaṅgatadārammaṇānaṃ abhāve kāraṇaṃ yaṃ kātabbaṃ, amhehi taṃ kāraṇaṃ kiṃ nu pucchāma, taṃ tadatthaṃ ābhidhammikabhāvena ābhidhammika taṃ kāraṇaṃ **vada** vadāhi. Upekkhāsahagatāhetumanoviññāṇadhātu puññāpuññavipākā tadārammaṇikā **siyā** bhaveyya.

464-7. **Imassa** tadārammaṇassa āvajjanaṃ kiṃ natthi? **Taṃ** tadārammaṇamānasaṃ **kathaṃ** kena pakārena jāyate? **Bhavaṅgaāvajjanānaṃ** cittānaṃ kiṃ āvajjanamattaṃ? Maggassa anantarassa ca phalassāpi kiṃ āvajjanaṃ natthi? **Nirodhā ca** nirodhato vuṭṭhahantassa bhikkhuno phalacittassa vāti mayā sutaṃ, **evaṃ** iminā mayā vuttappakārena āvajjanaṃ natthi. **Vinā āvajjanenāpi, hotu jāyatu mānasaṃ** cittaṃ āvajjanena vinā āvajjanaṃ vajjetvā hotu jāyatu, **kimassārammaṇaṃ** assa tadārammaṇamānasassa kiṃ ārammaṇaṃ, paṇḍita, tvaṃ ārammaṇaṃ yadi jānāsi, taṃ ārammaṇaṃ **brūhi** mayhaṃ kathehi. **Vinā ārammaṇenetaṃ etaṃ** mānasaṃ **ārammaṇena vinā** ārammaṇaṃ vajjetvā na jāyati. **Hi** saccaṃ ‘‘vinā ārammaṇeneta’’ntiādikaṃ vacanaṃ, tadārammaṇamānasaṃ yadā domanassayuttaṃ javanaṃ mahaggatārammaṇaṃ javati, tadā tasmiṃyeva javanacittakkhaṇe **parittesu** kāmāvacarārammaṇesu **yaṃ kiñci** parittārammaṇaṃ **ārabbha** paṭicca jāyati.

468-73. **Utubījaniyāmo ca** utuniyāmo bījaniyāmo ca **kammadhammaniyāmatā ca** kammaniyāmatā ca sīlādipāramīdhammaniyāmatā ca cittassa niyāmo cāti pañca niyāmatā paṇḍitena ñeyyā. **Tattha** tesu pañcasu niyāmesu sabbesaṃ pana rukkhānaṃ ekappahārena phalapupphādidhāraṇaṃ utu, ayaṃ utuniyāmatā. **Tesaṃ tesaṃ tu bījānaṃ, taṃtaṃtulyaphalubbhavo** tesaṃ tesaṃ bījānaṃ pana tehi tehi bījehi tulyānampi sassānaṃ phalānaṃ uppatti, ayaṃ bījaniyāmatā. **Matthake nāḷikerassa** nāḷikeraphalassa matthake **chiddattaṃ** chiddabhāvo, ayaṃ **bījajo** bījato jāto niyāmo. Tihetukakammaṃ tihetukañca vipākaṃ duhetukañca vipākaṃ ahetukañca vipākaṃ yato yaṃ kammaṃ deti, ayaṃ kammaniyāmatā. **Bodhisattassa jātiyaṃ** jinaṅkurassa jātikkhaṇe medanīkampanādikaṃ anekavisesattaṃ, ayaṃ sīlādipāramīdhammaniyāmatā. Tena gocarena pasādasmiṃ ghaṭṭite sati **idha** imasmiṃ cittavīthiyaṃ **āvajjanādīnaṃ** cittānaṃ uppatti, ayaṃ cittaniyāmatā.

474. Yo puggalo **dhīro** dhīrasampanno guṇasampanno vikkhittapāpo **mohandhakārāpagamaṃ** andhakāramanissāya avijjānissaraṇaṃ **yadicche** sace iccheyya, so dhīro **imaṃ** abhidhammāvatārappakaraṇaṃ **andhajjanānaṃ** andhasadisabālajanānaṃ **hadayandhakāraṃ viddhaṃsanaṃ** andhakārasannissitassa yassa hadayassa viddhaṃsanakaraṃ **jalantaṃ dīpaṃ** jalamānaṃ dīpaṃ. **Payatto**ti pakārena yatati vīriyaṃ karotīti payatto, **satataṃ** sabbadā **sikkhetha** sajjhāyanadhāraṇacintanavasena sikkheyya.

Iti abhidhammāvatāraṭīkāya

Vipākacittappavattiniddesavaṇṇanā niṭṭhitā.

Sattamo paricchedo.

8. Aṭṭhamo paricchedo

Pakiṇṇakaniddesavaṇṇanā

475. **Idāni pana sabbesaṃ, etesaṃ mānasaṃ mayā;**
Pāṭavatthāya bhikkhūnaṃ, kathīyati pakiṇṇakaṃ.

Idāni pana kāle **etesaṃ** tihetukadvihetukaahetukānaṃ **sabbesaṃ** puggalānaṃ pakiṇṇakaṃ mānasaṃ **bhikkhūnaṃ pāṭavatthāya** bhikkhūnaṃ chekabhāvatthāya mayā kathīyate uccate.

476-85. **Panthamakkaṭako** uṇṇanābhi panthamakkaṭako nāma pañcasu disāsu tassa suttaṃ pasāretvā jālamajjhe nipajjati. **Paṭhamāya disāyettha ettha** etāsu disāsu paṭhamāya disāya pasārite sutte pāṇakena paṭaṅgena vā makkhikāya vā ghaṭṭite sati sā uṇṇanābhi kiñci **calitvā** phandanaṃ katvā nipannaṭṭhānato **suttānusārena** suttaṃ anusāretvā tassa pāṇakassa **yūsaṃ** yūsasaṅkhātaṃ soṇitaṃ pivati. Punāgantvā **tattheva** tasmiṃ jālamajjheyeva yathāsukhaṃ nipajjati, yathā paṭhamāya disāya calanādikaṃ kiriyaṃ karoti, evameva dutiyādīsu catūsu disāsu calanādikaṃ kiriyaṃ karoti, evaṃ pañcasu disāsu suttaṃ viya pañca pasādā paṇḍitena daṭṭhabbā, majjhe makkaṭako viya ca cittaṃ pana paṇḍitena daṭṭhabbaṃ. **Pāṇakādīhi** khuddakatiracchānehi tassa saṅghaṭṭanā viya ārammaṇe pana pasādānaṃ saṅghaṭṭanā paṇḍitena daṭṭhabbā. Jālamajjhe nipannāya uṇṇanābhiyā taṃ calanaṃ viya pasāde ghaṭṭetīti **pasādaghaṭṭanaṃ,** kiṃ taṃ? Ārammaṇaṃ. **Tattha** tissaṃ vīthiyaṃ pasādaghaṭṭanaṃ ārammaṇaṃ gahetvā manodhātukiriyācittaṃ bhavaṅgaṃ āvaṭṭetīti **bhavaṅgāvaṭṭanaṃ** mataṃ bhagavatā. **Tassa** panthamakkaṭakassa **suttānusāraṃva** suttaṃ anugamanaṃ viya vīthicittappavattanaṃ paṇḍitena daṭṭhabbaṃ. Sīse pana vijjhitvā **assa** makkaṭassa yūsapānaṃ viya javanassa cittassa ārammaṇesu pavattanaṃ paṇḍitena daṭṭhabbaṃ. Puna āgantvā suttajālamajjhe nipajjanaṃ yathā **vatthuṃyeva** hadayavatthuṃ eva nissāya cittassa parivattanaṃ paṇḍitena daṭṭhabbaṃ.

486-93. **Idaṃ tu pana opammaṃ, atthaṃ dīpeti kiṃ tu hi** idaṃ opammaṃ kaṃ atthaṃ **dīpeti** pakāseti? Paṭhamaṃ pasāde ārammaṇena ghaṭṭite sati **pasādavatthuto** pasādo vatthu nissayo etassāti pasādavatthu, cittaṃ, tato pasādavatthuto, paṭhamaṃ eva vatthusannissitaṃ bhavaṅgasaṅkhātaṃ **mano** jāyati, itipi attho tena opammena dīpito. Ekekārammaṇaṃ dvīsu dvīsu dvāresu **sabbaso** sabbappakārena pana āpāthaṃ āgacchati, ayamatthopi **tena** opammena dīpito ‘‘dvīsu dvīsu dvāresū’’ti, ekaṃ rūpārammaṇaṃ ekasmiṃyeva khaṇe cakkhudvāre, manodvāre cāti dvīsu dvāresu āpāthaṃ āgacchatīti attho. Sotadvārādīsupi eseva nayo ñeyyo. Rūpaṃ cakkhupasādamhi ghaṭṭetvā **taṅkhaṇe pana** tassa khaṇe pana tathā manodvāre pana āpāthaṃ āgacchati, bhavaṅgacalanassa paccayo hotīti attho. **Na saṃsayo** etasmiṃ vacane saṃsayo natthi. **Yathā khago** yathā sakuṇo. **Hi** saccaṃ mayā vuttaṃ vacanaṃ. **Rukkhagge** rukkhakoṭiyaṃ nilīyantova sākhino sākhaṃ ghaṭṭeti, tassa chāyā **bhūmiyaṃ** pathaviyaṃ **pharati** paṭihaññati. **Idhā**ti nipāto. Sākhāya sakuṇena ghaṭṭanaṃ bhūmiyaṃ chāyāpharaṇāpi ca apubbaṃ acarimaṃ ekakkhaṇasmiṃyeva **jāyare** jāyanti. Evameva pana rūpassa, pasādassa ca ghaṭṭanaṃ, tatheva **atthato** atthavasena bhavaṅgacalanassāpi **paccayattena** paccayabhāvena manodvāre āpāthaṃ āgamanaṃ apubbaṃ acarimaṃ ekakkhaṇeyeva hoti.

494-7. Tato paraṃ bhavaṅgasotaṃ chinditvā **cakkhudvāre** cakkhupasāde yathākkamaṃ āvajjane samuppanne, dassane samuppanne, sampaṭicchane samuppanne, santīraṇe samuppanne, tathā voṭṭhabbane ca samuppanne kusalaṃ javanacittaṃ javati, tathā akusalameva cittaṃ javati. Sotadvārādīsupi saddādīnaṃ ārammaṇānaṃ ghaṭṭane eseva nayo avisesena viññunā viññeyyo. Etassa atthassa dīpane **dovārikopamādīni** vacanāni **uddharitvā** tato pakaraṇato nīharitvā **ettha** etasmiṃ vīthiyādhikāre viññunā dassetabbāni.

498-9. **Asambhedena cakkhussā**ti tassāpi cakkhu asambhinnaṃ hoti. Jīvitā niruddhampi pittena vā semhena vā ruhirena vā palibuddhaṃ cakkhuviññāṇassa paccayo bhavituṃ asakkontaṃ sambhinnaṃ nāma, sakkontaṃ asambhinnaṃ nāma hoti. Tena cakkhupasādassa asambhinnena rūpāpāthagamanena ālokasannissayenāpi. Tena tividhena paccayena **samanakkārahetunā** pañcadvārāvajjanapaccayena saha pavattanena. Etehi pana catūhi paccayehi saṃ ekato inti pavattantīti sametā, **sametehi** sahagatehi samāgamaṃ ekībhāvaṃ āgatehi, taṃ **cakkhuviññāṇaṃ** cakkhupasādanissitaṃ viññāṇaṃ sampayuttehi cetasikehi saha jāyate.

500-1. **Asambhedena sotassa** sotapasādassa asambhinnena **saddāpāthagamena ca** saddassa āpāthagamanena ca. Ākāsanissayenāpi pihitakaṇṇacchiddassa sotaviññāṇaṃ nuppajjati. Tena tividhena paccayena. **Samanakkārahetunā** pañcadvārāvajjanapaccayena saha pavattena. Etehi pana catūhi paccayehi **sametehi** sahagatehi samāgamaṃ ekībhāvaṃ āgatehi taṃ sotaviññāṇaṃ sampayuttehi saha jāyati.

502-3. **Asambhedena** ghānassa ghānapasādassa asambhinnena **gandhāpāthagamena ca** gandhassa āpāthagamanena ca. **Vāyosannissayenāpī**ti ghānabilamhi pavisantena vāyunāti attho. Tena tividhena paccayena. **Samanakkārahetunā** pañcadvārāvajjanapaccayena saha pavattena. Etehi pana catūhi paccayehi **sametehi** sahagatehi samāgamaṃ ekībhāvaṃ āgatehi taṃ ghānaviññāṇaṃ sampayuttehi saha jāyati.

504-5. **Asambhedena jivhāya** jivhāya asambhinnena **rasāpāthagamena ca** rasassa āpāthagamanena ca. **Āposannissayenāpī**ti jivhātemanaṃ āpaṃ laddhā ca uppajjati, tena vinā sukkhakhādanīye jivhāya sāyitepi jivhāviññāṇaṃ nuppajjatīti attho. Tena tividhena paccayena. **Samanakkārahetunā** pañcadvārāvajjanapaccayena saha pavattena. Etehi pana catūhi paccayehi **sametehi** sahagatehi samāgamaṃ ekībhāvaṃ āgatehi taṃ jivhāviññāṇaṃ sampayuttehi saha jāyati.

506-7. Kāyapasādassa asambhedena phoṭṭhabbassa āpāthagamanena ca. **Pathavīnissayenāpī**ti tena vinā kāyadvārampīti bahiddhā mahābhūtārammaṇaṃ ajjhattikaṃ kāyapasādaṃ ghaṭṭetvā pasādapaccayesu mahābhūtesu paṭihaññati. Tena tividhena paccayena. **Samanakkārahetunā** pañcadvārāvajjanapaccayena saha pavattena. Etehi pana catūhi paccayehi **sametehi** sahagatehi samāgamaṃ ekībhāvaṃ āgatehi taṃ kāyaviññāṇaṃ sampayuttehi saha jāyati.

508-9. **Asambhedā manassāpī**ti **mana**nti bhavaṅgacittaṃ. Taṃ niruddhampi āvajjanacittassa paccayo bhavituṃ asamatthaṃ mandatamagatameva vattamānampi sambhinnaṃ nāma hoti. Āvajjanassa paccayo bhavituṃ samatthaṃ asambhinnaṃ nāma. Manassa asambhedena dhammassa āpāthagamanena ca **vatthusannissayena** hadayavatthusannissayena. Tena tividhena paccayena. **Samanakkārahetunā** manodvārāvajjanena saha pavattena. Etehi pana catūhi paccayehi **sametehi** sahagatehi samāgamaṃ ekībhāvaṃ āgatehi **taṃ manoviññāṇaṃ** taṃ manoviññāṇasaṅkhātaṃ javanacittaṃ sampayuttehi saha jāyate.

510-11. Mano bhavaṅgacittaṃ nāma vibhāvinā veditabbaṃ. **Āvajjanakriyācittaṃ** āvajjanakiriyācittadvayaṃ samanakkāro nāma vibhāvinā saññitaṃ. Vatthusannissayena iti **ayaṃ** pāṭho **sabbattha** sabbesu bhavesu na gacchati. Pañcahi khandhehi vokāro vokiṇṇoti **pañcavokāro,** pañcavokārabhavaṃ **sandhāya** kāraṇaṃ katvā ‘‘vatthusannissayenā’’ti ayaṃ pāṭho pana kathito mayā, pañcavokārabhavo nāma kāmarūpabhavo, arūpabhavo catuvokārabhavo nāma, asaññībhavo ekavokārabhavo nāma. Ayaṃ pāṭho catuvokāraarūpabhavaṃ sandhāya na kathitoti attho. Vatthussa rūpattā arūpabhave kathaṃ vatthusannissayo bhaveyyāti attho.

512-4. **Paṭisandhādicittāni, sabbānekūnavīsati** honti, kāmāvacaresu dasa, rūpesu pañca, arūpīsu cattāri, sabbāni paṭisandhicittāni ekūnavīsati honti. **Kammaṃ** nāma kusalākusalacetanā. **Kammanimittaṃ** nāma rūpāni pañcārammaṇāni paññatti ca mahaggatacittañca. Tathā **gatinimittakaṃ** nāma kapparukkhādayo, akusalapakkhe rūpādiārammaṇabhūtā lohakumbhādayo ca. Iti evaṃ iminā mayā vuttappakārena **tesaṃ** paṭisandhādicittānaṃ ārammaṇaṃ tividhaṃ bhagavatā udīritaṃ. **Kāmāvacarasandhīnaṃ parittārammaṇaṃ** kāmāvacarārammaṇaṃ bhagavatā mataṃ. **Paccuppannaṃ** rūpādipañcārammaṇaṃ, gatinimittaṃ pañcārammaṇañca paccuppannañca hoti. **Atītaṃ vā** kammaṃ kusalākusalacetanā atītāyeva, na paccuppannā. **Anāgataṃ** ārammaṇaṃ natthi.

515-26. Aṭṭheva ca mahāvipākā, tīṇi santīraṇāni cāti ekādasavidhaṃ cittaṃ tadārammaṇasaññitaṃ. Ekādasavidhe citte tadārammaṇasaññite **puññavipākāni** kusalavipākā dasa honti, **apuññajaṃ** akusalavipākaṃ pana ekaṃ hoti. Mahāvipākā rūpārūpabhavadvaye na jāyanti, kāmarūpabhave santīraṇattayaṃ hoti. Yāni tadārammaṇacittāni **satthunā** jinena vuttāni, **tesu** tadārammaṇacittesu **ekampi** tadārammaṇacittaṃ rūpārūpabhavadvaye tadārammaṇaṃ hutvā kadācipi nappavattati. **Kasmā** kāraṇā? **Tattha** tasmiṃ rūpārūpabhavadvaye ‘‘tadārammaṇaṃ na hotī’’ti vacanaṃ codako bhaveyya, bījassābhāvato pana na hotīti parihāro. Akāmāvacarārammaṇe **akāmāvacaradhamme** idaṃ tadārammaṇamānasaṃ neva anubandhati. **Hi** kasmā kāraṇā? **Parittārammaṇattā ca ekantena** avassaṃ tadārammaṇamānasassa kāmāvacarārammaṇattā ca tathā aparicitattā ca sabbadā nānubandhati. Tañhi yathā pitaraṃ vā pitusadisaṃ vā ñātiṃ anubandhantopi taruṇadārako gharadvārantaravīthicatukkādimhi pariciteyeva dese anubandhati, na araññaṃ vā yuddhabhūmiṃ vā gacchati, evaṃ kāmāvacare dhamme anubandhantampi mahaggatalokuttaradhammamārabbha pavattamāne dhamme nānubandhati. Yasmā cassa sabbo kāmāvacarapāko ca kiriyāmanodhātu kiriyāahetukamanoviññāṇadhātu somanassasahagatā ime dhammā parittārammaṇāti evaṃ accantaṃ parittameva ārammaṇaṃ vuttaṃ, tasmā cetaṃ mahaggatalokuttarārammaṇe kāmāvacaradhammepi nānubandhatīti veditabbaṃ.

527-32. **Kiṃ tena yuttivādena, vuttaṃ aṭṭhakathāsu hi** ‘‘janakaṃ tena tulya’’ntiādikena tena, yuttiyā vādo yuttivādo, ‘‘janakaṃ tena tulya’’ntiādikāya yuttikathāya kiṃ payojanaṃ vuttaṃ? Aṭṭhakathāsu hi saccaṃ ‘‘kiṃ tena yuttivādenā’’ti vacanaṃ, ‘‘atthakathāsū’’ti vattabbe samāse hi ttha-ssa ṭṭha-kāraṃ katvā ‘‘aṭṭhakathāsū’’ti vuttaṃ. Kāmāvacare dhamme paṭicca tadārammaṇabhāvadīpakaṃ vacanaṃ ācariyena vuttaṃ. **Tadārammaṇacittāni, ekādasapi sabbaso** sabbappakārenapi tadārammaṇacittāni **nāmagottaṃ panārabbha** tissādikaṃ nāmapaññattiṃ paṭicca kaccāyanagottakassapagottādikaṃ gottapaññattiṃ paṭicca javane javitepi ca tadārammaṇaṃ na gaṇhanti, rūpārūpabhavesu vā tadārammaṇaṃ na gaṇhanti. **Yadā paññattimārabbha, javane javitepi vā** yadā mayā vuttāya paññattiyā sesapaññattiṃ paṭicca javane javitepi vā tadārammaṇaṃ na labbhate ācariyena, tathā dukkhaaniccaanattalakkhaṇārammaṇikāya vipassanāya tadārammaṇaṃ na labbhate ācariyena. **Tadārammaṇā na labbhanti, micchattaniyatesupi** micchatte micchāsabhāve ''natthi dinna''ntyādivasena niyatāni cattāri diṭṭhiyuttajavanāni micchattaniyatāni, micchattaniyatesupi tadārammaṇaṃ na labbhate ācariyena, lokuttaradhamme ārabbha javane gatepi tadārammaṇaṃ na labbhate ācariyena. Tathā mahaggate dhamme ārabbha javane javitepi tadārammaṇaṃ na labbhate ācariyena, paṭisambhidāñāṇaṃ ārabbha javane javitepi tadārammaṇaṃ na labbhate ācariyena. Manodvārepi sabbesaṃ javanānaṃ anantaraṃ anupubbato tadārammaṇacittāni bhavanti.

533-4. Manodvāre ārammaṇaghaṭṭanā na vijjati. Bhavaṅgato **cetaso** vīthicittassa vuṭṭhānaṃ **kathaṃ** kena pakārena hoti? Manodvārepi **ghaṭṭanāya vinā** ghaṭṭanaṃ vajjetvā āpāthaṃ āgacchanteva yasmā kāraṇā, **tasmā** vīthicittānaṃ sambhavo hoti.

535-6. **Dvādasāpuññacittānaṃ** dvādasaakusalacittānaṃ vipākā sattasattati **pāpapākā** dvādasapāpacittānaṃ vipākā caturāsīti pavattiyaṃ honti. Ekassa somanassayuttadiṭṭhisampayuttākusalassa cakkhusotaghānajivhākāyaviññāṇāni, sampaṭicchanaṃ, upekkhāyuttasantīraṇāni cāti satta akusalapākā honti. Tathā sesānaṃ ekādasannaṃ akusalānampi satta vipākā honti. **Ekādasavidhānaṃ tu, hitvā uddhaccamānasaṃ** uddhaccamānasaṃ hitvā ekādasavidhānaṃ paṭisandhiyo ekādasavidhā ceva bhavanti.

537-8. **Kriyacittesu sabbesu yaṃ** āvajjanadvayaṃ javanaṃ na ca hoti, **taṃ** āvajjanadvayaṃ **karaṇamattattā** kiriyāmattattā **vātapupphasamaṃ** vātapupphena sadisaṃ mataṃ bhagavatā. Ayametthādhippāyo – khīṇāsave uppannakāle vā taṃ āvajjanadvayaṃ kiriyacittaṃ bhavituṃ yuttaṃ. Sabbesu puthujjanesu uppannakāle kathaṃ kiriyā hotīti ce? Karaṇamattattā aphaladāyakaṃ vātapupphaṃ viya aphaladāyakaṃ kiriyacittaṃ bhavituṃ yuttihāro kiriyā pana hoti. Yaṃ sabbaṃ kiriyacittaṃ **kiccasādhanato** javanakiccasādhanavasena **javanattaṃ** javanabhāvaṃ pattaṃ chinnamūlassa rukkhassa pupphaṃ aphalaṃ hoti yathā, evaṃ chinnāvijjātaṇhāmūlassa vītarāgassa taṃ sabbaṃ kiriyacittaṃ **aphalaṃ** vipākavirahitaṃ **siyā** bhaveyya.

539-40. **Paṭicca pana etasmā, phalametīti paccayo** ekaṃ dhammaṃ paṭicca **etasmā** dhammato phalaṃ **eti** pavattati tasmā paccayo, yo dhammo yassa dhammassa ṭhitiyā uppattiyāpi upakāro nāma hoti, **so** dhammo **tassa** dhammassa **paccayoti** paccayo nāma paṇḍitena pavuccate. Sambhavo pabhavo hetu kāraṇaṃ paccayo mato bhagavatā. Idaṃ vacanaṃ aññattha dīpanavacanaṃ.

541. **Lobhādi pana yo dhammo, mūlaṭṭhenupakārako** yo lobhādi pana dhammo mūlabhāvena phaladhammassa upakārako, so lobhādidhammo phaladhammassa **hetūti** hetu nāma vibhāvinā viññātabbo.

542. **Lobho doso ca moho ca** tathā alobhādayo tayo hetū, te cha eva hetuyo honti, **jātito** jātivasena kusalajātiakusalajātiabyākatajātivasena **navadhā** navahi koṭṭhāsehi siyuṃ.

543-4. **Dhammānaṃ kusalādīnaṃ, kusalādittasādhako** yo dhammo kusalādīnaṃ dhammānaṃ kusalādittasādhako kusalādibhāvasādhako, so dhammo mūlaṭṭho nāma. **Evaṃ** vacanaṃ **eke** ekacce ācariyā vadanti. **Evaṃ sante** kusalākusalādīnaṃ dhammānaṃ kusalādittasādhakavasena mūlaṭṭhe sante **taṃsamuṭṭhānarūpīsu** tehi cittehi samuṭṭhānarūpesu tehi cittehi samuṭṭhitesu cittajarūpesu **hetūnaṃ** lobhādihetūnaṃ hetupaccayatā kadācipi neva sampajjati. Ayametthādhippāyo – yadi cittesu rūpāni samuṭṭhāpentesu te lobhādayopi cittānaṃ sampayuttacittānaṃ ekuppādattā ca rūpāni samuṭṭhāpentiyeva. Tadā tesaṃ mate tesaṃ cittajarūpānaṃ kusalādittaṃ siyā. Na ca kadāci rūpāni kusalādināmakāni dissanti yasmā, tasmā cittajarūpānaṃ kusalādibhāvañāpanatthaṃ tesaṃ cittajarūpānaṃ te lobhādayo hetupaccayā na honti, iti vacanaṃ vattabbaṃ siyā. Evañca sati cittajarūpāni nāma kadācipi viyuttāni caranti, tasmā kusalādittasādhako mūlaṭṭho na hoti.

545-6. **Hi** saccaṃ ''evaṃ sante tu hetūna''ntiādikaṃ vacanaṃ. **Te** lobhādayo hetū tesaṃ rūpānaṃ **kusalāditaṃ** kusalādibhāvaṃ **na sādhenti** na nipphādenti. **Te** hetū tesaṃ pana rūpānaṃ paccayā **na ca** na hontiyeva, **tasmā** kāraṇā kusalādīnaṃ dhammānaṃ kusalādittasādhako yo dhammo, so dhammo **mūlaṭṭhoti** mūlasabhāvo nāma **samayaññunā** samayavijānanasīlena viññunā **gantabbo** jānitabbo.

547. **Suppatiṭṭhitabhāvassa**, **sādhanenupakārako** suppatiṭṭhitabhāvaṃ sādhanena upakārako yo attho, so attho **hetūnaṃ** lobhādīnaṃ **mūlaṭṭho** mūlasabhāvo **iti ca** gahaṇaṃ vibhāvinā viññātabbaṃ.

548-9. **Kusalākusalā hetū** kusalā hetū, akusalā hetū, **kriyāhetū sabbaso** sabbappakārena sabbe kiriyāhetuyo ca sampayuttānaṃ pañcavokārabhūmiyaṃ sampayuttānaṃ dhammānaṃ aññamaññapaccayabhāvena hetupaccayataṃ

yātā gatā. Taṃsamuṭṭhānānaṃ cittajarūpānañca hetupaccayataṃ **yātā** gatā, ete hetū catuvokārabhūmiyaṃ sampayuttānaṃ eva dhammānaṃ hetupaccayataṃ **yātā** gatā.

550-1. Kāme vipākahetūpi attanā sampayuttānaṃ hetupaccayataṃ yātā, paṭisandhikkhaṇepi **kaṭattārūpajātānaṃ** kammajarūpānaṃ hetupaccayataṃ yātā, tasmā paṭisandhicittuppādakkhaṇeyeva kammajarūpānaṃ uppādo hoti, yasmā kāraṇā pavattiyaṃ cittajānañca rūpānaṃ hetupaccayataṃ gatā.

552-5. Rūpe vipākahetū kāmāvacarabhūmiyaṃ hetuyo viya hetupaccayā honti, pañcavokāre lokuttaravipākahetavo cittajānaṃ rūpānañca sampayuttānañca pañcavokārabhūmiyaṃ hetupaccayā honti. Catuvokāre lokuttaravipākajā hetavo sampayuttānaṃ eva catuvokārabhūmiyaṃ hetupaccayā bhavanti. **Itare** catuvokāre arūpabhave vipākajā hetavo sampayuttānaṃ eva **sabhūmiyaṃ** attano bhūmiyaṃ arūpabhūmiyaṃ hetupaccayā honti. **Hetuttho** hetūnaṃ attho **hetuyo ceva** hetupaccayo ceva **hetupaccayasambhavo** hetupaccayuppatti, **evameva** evaṃ iminā pakārena. Sañjāto sukhahetu yassāti **sañjātasukhahetu,** tena viññeyyo.

556-8. **Chando cittañca vīriyaṃ** vīmaṃsā cāti catudhādhipatī lokādhipatinā satthunā vuttā. Chandaṃ jeṭṭhakaṃ katvā cittassa uppattikālasmiṃ yo chando, **so** chandādhipati nāma, chandaṃ dhuraṃ katvā samādhikaraṇacittassa eseva nayo **sesesupi ca tīsu** mayā vuttato chandādhipatito sesesupi ca adhipatīsu. Yo dhammo jeṭṭhaṭṭhena upakārako, so dhammo **adhipatīti** adhipati nāma bhagavatā niddiṭṭho.

559. **Sumatimativibodhanaṃ vicittaṃ,**
Kumatimatindhanapāvakaṃ padhānaṃ;
Imamatimadhuraṃ avedi yo yo,
Jinavacanaṃ sakalaṃ avedi so so.

Yo yo jano **imaṃ** abhidhammāvatāraṃ **sumatimativibodhanaṃ** sumatīnaṃ sundaramatīnaṃ paṇḍitānaṃ matiyā vibodhanakaraṃ vicittaṃ kumatīnaṃ kucchitamatīnaṃ bālānaṃ matiindhane padhānaṃ pāvakaṃ atimadhurakaraṃ **avedi** jāni, **so so** jano sakalaṃ jinavacanaṃ **avedi** jāni.

Iti abhidhammāvatāraṭīkāya

Pakiṇṇakaniddesavaṇṇanā niṭṭhitā.

Aṭṭhamo paricchedo.

9. Navamo paricchedo

Puññavipākapaccayaniddesavaṇṇanā

560-2 **Bāttiṃsapākacittāni, lokikāneva yāni hi;**
Etesaṃ pākacittānaṃ, paṭisandhipavattisu.

Yāni lokikāni eva bāttiṃsa pākacittāni honti, etesaṃ pākacittānaṃ puññāpuññādisaṅkhārā **bhavādīsu** yonigativiññāṇaṭṭhitisattāvāsesu paṭisandhipavattīsu **yathā** yena pakārena paccayā honti eva, imesaṃ vipākacittānaṃ **tepi** saṅkhārā **bhavādīsu** yonigativiññāṇaṭṭhitisattāvāsesu paṭisandhipavattīsu **tathā** tena pakārena **vibhāvinā** paṇḍitena viññātabbā. **Tayo bhavā catasso ca yoniyo** kāmabhavarūpabhavaarūpabhavavasena tayo bhavā, aṇḍajajalābujasaṃsedajaopapātikayonivasena catasso ca yoniyo, nirayagatitiracchānagatipetagatimanussagatidevagativasena **gatipañcakaṃ,** sandhisaññāya paṭisandhisaññāya nānattā nānābhāvato, kāyassāpi ca rūpakāyassāpi ca nānattā nānābhāvato kāmasugatiyo, nānā attā sabhāvo etassāti nānattā, nānatto rūpakāyo etesanti nānattakāyā, nānā sabhāvo etassāti nānattā, nānattāyeva saññā nānattasaññā, sā etesaṃ atthīti **nānattasaññī** nāma, paṭhamajjhānabhūmi ca caturāpāyabhūmiyo ca **nānattakāyaekattasaññī** nāma, dutiyajjhānabhūmi **ekattakāyanānattasaññī** nāma, tatiyajjhānabhūmivehapphalabhūmisuddhāvāsabhūmiyo **ekattakāyaekattasaññī** nāma, heṭṭhā ṭhitā rūpehi saddhiṃ sattaviññāṇaṭṭhitiyo, tiṭṭhanti viññāṇāni etthāti ṭhitiyo, viññāṇānaṃ ṭhitiyo **viññāṇaṭṭhitiyo,** viññāṇassa abhāvato asaññībhūmi na gayhate, catutthāruppabhūmi ca paṭuviññāṇābhāvato na gayhate. Sattāvāsavasena asaññībhūmiṃ, catutthāruppabhūmiñca pana gahetvā te sattāvāsā nava eva honti.

563-8. **Kāme puññābhisaṅkhārasaññitā aṭṭha cetanā** pūrenti attano kārakaṃ pūrenti ca, ajjhāsayaṃ pujjañca bhavaṃ nibbattentīti puññāni, abhisaṅkharonti vipākaṃ, kammajarūpañcāti abhisaṅkhārā, puññāni eva abhisaṅkhārā puññābhisaṅkhārā, teyeva saññitā **puññābhisaṅkhārasaññitā,** kāme puññābhisaṅkhārasaññitā aṭṭha cetanā. **Navannaṃ pākacittānaṃ** upekkhāyuttāhetukamahāvipākavasena navannaṃ pākacittānaṃ kāmasugatiyaṃ pana nānā vattamānacetanākhaṇato paraṃ khaṇaṃ etassāti nānākhaṇaṃ, taṃ eva nānakkhaṇikaṃ, tameva kammaṃ **nānakkhaṇikakammaṃ,** vattamānacetanāto parā atītacetanāti attho. Balavā nissayapaccayo **upanissayapaccayo,** balavattho cettha **upa**-saddo, balavapaccayoti attho, nānakkhaṇikakammapaccayavasena balavapaccayavasena cāti attho. **Dvedhā** dvīhi pakārehi tesaṃ paṭisandhiyaṃ paccayā bhavanti, tā aṭṭha kāmāvacaramahākusalacetanā **upekkhāsahitāhetumanoviññāṇadhātuyā vinā** upekkhāsahagatāhetumanoviññāṇadhātuṃ vajjetvā **parittapākānaṃ** cakkhusotaghānajivhākāyasampaṭicchanasomanassayuttāhetukakusalavipākānaṃ **dvedhā** nānakkhaṇikakammūpanissayapaccayehi pavattiyaṃ paccayā honti. **Tāyeva cetanā** tā eva aṭṭha kāmāvacaramahākusalacetanā rūpabhave **pañcannaṃ pākacittānaṃ** kusalavipākacittānaṃ cakkhusotasampaṭicchanasomanassayuttaupekkhāyuttasantīraṇānaṃ **dvedhā** nānakkhaṇikakammūpanissayapaccayehi pavattiyaṃ paccayā honti. **Aṭṭhannaṃ tu parittānaṃ, kāme duggatiyaṃ tathā** aṭṭhannaṃ parittānaṃ kusalavipākānaṃ cakkhusotaghānajivhākāyasampaṭicchanānaṃ, dvinnaṃ santīraṇānañca **pavatte** pavattikkhaṇe paccayā honti, **paṭisandhiyaṃ** paṭisandhikkhaṇe pana paccayā na honti. **Vuttappakārāva kāme sugatiyaṃ** yathāvuttappakārāva aṭṭha kāmāvacaramahākusalacetanā kāmasugatiyaṃ tathā soḷasannaṃ kusalavipākānaṃ **pavatte** pavattikkhaṇe **dvedhā** nānakkhaṇikakammūpanissayapaccayehi paccayā honti, **pavatte** pavattikkhaṇe sattannaṃ kusalavipākānaṃ paccayā honti. **Paṭisandhiyaṃ** paṭisandhikkhaṇe navannaṃ kusalavipākacittānaṃ paccayā honti.

569-74. **Rūpe puññābhisaṅkhārā, rūpāvacarabhūmiyaṃ** pañcannaṃ pākacittānaṃ **paṭisandhiyaṃ** paṭisandhikkhaṇe paccayā **hontimāpuññasaṅkhārā, kāme duggatiyaṃ dvidhā** ime apuññābhisaṅkhārā, **imā** kusalapaṭipakkhā uddhaccavajjā ekādasa cetanā kāmaduggatiyaṃ ekassa paṭisandhiviññāṇassa **paṭisandhiyaṃ** paṭisandhikkhaṇe **dvidhā** nānakkhaṇikakammūpanissayapaccayehi paccayā honti. Dvādasa akusalacetanā **pavatte** pavattikkhaṇe eva **channaṃ** cakkhusotaghānajivhākāyasampaṭicchanānaṃ akusalavipākānaṃ paccayā honti, **paṭisandhiyaṃ** paṭisandhikkhaṇe paccayā no honti. **Sattannampi bhavanteva pavatte** pavattikkhaṇe **paṭisandhiyaṃ** paṭisandhikkhaṇe akusalavipākāni sattannaṃ cakkhusotaghānajivhākāyasampaṭicchanasantīraṇānaṃ paccayā bhavanti. **Kāme sugatiyaṃ tesaṃ, sattannampi tatheva ca** dvādasākusalacetanā kāme sugatiyaṃ tatheva ca tesaṃ sattannaṃ akusalavipākānaṃ **pavatte** pavattikkhaṇe paccayā honti, **paṭisandhiyaṃ** paṭisandhikkhaṇe paccayā na honti. **Viññāṇānaṃ catunnampi, tesaṃ rūpabhave tathā** tāyeva dvādasākusalacetanā rūpabhave **tesaṃ** catunnaṃ akusalavipākānaṃ cakkhusotasampaṭicchanasantīraṇasaṅkhātānaṃ viññāṇānaṃ tathā **pavatte** pavattikkhaṇe paccayā honti, **paṭisandhiyaṃ** paṭisandhikkhaṇe paccayā na honti. **So ca kāmabhaveniṭṭharūpādiupaladdhiyaṃ** so ca apuññābhisaṅkhāro kāmabhave aniṭṭharūpādiupaladdhiyaṃ amanāparūpādīni ārammaṇāni upaladdhiyaṃ tesaṃ catunnaṃ apuññajānaṃ viññāṇānaṃ paccayo hoti. **Hi** saccaṃ ‘‘so ca kāmabhaveniṭṭha-rūpādiupaladdhiya’’ntiādikaṃ vacanaṃ. **Aniṭṭharūpādayo** nāma visayā brahmaloke **na vijjare** na vijjanti.

575-6. **Tathevāneñjasaṅkhāro** na iñjati na phandati na calatīti āneñjaṃ, āneñjañca taṃ saṅkhāro cāti āneñjasaṅkhāro, tathā eva **āneñjasaṅkhāro** arūpāvacarabhūmiyaṃ catunnaṃ pākacittānaṃ **pavatte** pavattikkhaṇe **paṭisandhiyaṃ** paṭisandhikkhaṇe paccayo hoti. **Bhavesvete** bhavesu ete vuttappakārā paccayā vuttappakārena paṭisandhipavattīsu **yathā ca** yena yena ca pakārena nānakkhaṇikakammūpanissayapaccayehi paccayā honti, tena paccayā **tathā** tena tena pakārena **vibhāvinā** vijānantena paṇḍitena ñeyyā.

577. **Eseva ca nayo ñeyyo, yoniādīsu** yonigativiññāṇaṭṭhitisattāvāsesu eseva ca nayo bhavesu mayā vutto eva nayo paṇḍitena ñeyyo. **Tatridaṃ** tatra bhavesu ādito paṭṭhāya vuttaṃ **idaṃ** vacanaṃ **mukhamattanidassanaṃ** upāyamattadīpanaṃ hoti.

578-81. **Avisesena puññābhi-saṅkhāro dvibhavesupi** kāmapuññābhisaṅkhāravasena, rūpapuññābhisaṅkhāravasena ca puññābhisaṅkhāro avisesena samānabhāvena dvīsu bhavesu kāmarūpabhavesu paṭisandhiṃ datvā **so** saṅkhāro sabbapākaṃ **janeti** nibbatteti. **Tathā catūsu viññeyyo, aṇḍajādīsu yonisu** dvibhavesu puññābhisaṅkhāro viya tathā catūsu aṇḍajādīsu so puññābhisaṅkhāro paṇḍitena ñeyyo. ‘‘Aṇḍajādīsū’’ti vacanaṃ padumapaccekabuddhānaṃ manussattaṃ sandhāya vuttaṃ. Bahudevamanussānaṃ vasena dvīsu gatīsu eva ca tathā so puññābhisaṅkhāro paṇḍitena ñeyyo. **Tathā nānattakāyādi-viññāṇānaṃ ṭhitīsupi** nānattakāyanānattasaññīnānattakaāyaekattasaññī ekattakāyanānattasaññī ekattakāyaekattasaññīnaṃ vasena catūsu viññāṇaṭṭhitīsu so puññābhisaṅkhāro paṇḍitena ñeyyo. Nānattakāyanānattasaññīnānattakāyaekattasaññīekattakāyanānattasaññīekattakāyaekattasaññīnaṃ vasena **vuttappakārasmiṃ** catubbidhe sattāvāse tathā so puññābhisaṅkhāro paṇḍitena ñeyyo. **Evaṃ** iminā mayā vuttappakārena puññābhisaṅkhāro **bhavādīsu** bhavayonigativiññāṇaṭṭhitisattāvāsesu yathārahaṃ soḷasannaṃ kāmakusalapākānaṃ, pañcannaṃ rūpapākānañcāti **ekavīsatipākānaṃ dvidhā** nānakkhaṇikakammūpanissayapaccayena paccayo hoti.

582-3. **Kāme apuññasaṅkhāro** kāmabhave aṇḍajajalābujasaṃsedajaopapātikayonivasena aṇḍajādīsu **yonīsu** nirayagatipetagatitiracchānagativasena **tīsu gatīsu** nānattakāyaekattasaññīvasena **ekissā viññāṇaṭṭhitiyā** nānattakāyaekattasaññīvasena ca **ekasmiṃ pana sattāvāse dvidhā** nānakkhaṇikakammūpanissayapaccayehi **pavatte** pavattikkhaṇe **paṭisandhiyaṃ** paṭisandhikkhaṇe **so** apuññābhisaṅkhāro paccayo hoti.

584-6. **Tathevāneñjasaṅkhāro** tathā eva āneñjasaṅkhāro, **ekārūpabhave** ekasmiṃ arūpabhave ekissā opapātikayoniyā ceva ekissā devagatiyāpi ca ākāsānañcāyatanabhūmi viññāṇañcāyatanabhūmi ākiñcaññāyatanabhūmivasena **tīsu eva cittaṭṭhitīsu** catunnaṃ arūpabhūmīnaṃ vasena **catubbidhe** sattāvāse catunnaṃ arūpapākacittānaṃ **dvedhā** nānakkhaṇikakammopanissayapaccayehi **so** āneñjābhisaṅkhāro paccayo hoti. **Paṭisandhipavattīnaṃ, vasenevaṃ bhavādīsu** evaṃ iminā mayā vuttappakārena paṭisandhipavattīnaṃ vasena bhavādīsu yathā **ye** saṅkhārā **esaṃ** pākacittānaṃ paccayā honti, tathā te saṅkhārā evaṃ iminā mayā vuttappakārena paṇḍitena vijānitabbā.

587-90. **Na rūpārūpadhammānaṃ, saṅkanti pana vijjati** rūpadhammānaṃ, cittacetasikasaṅkhātānaṃ nāmadhammānañca **saṅkanti pana** saṅkamanaṃ pana na vijjati. **Saṅkantibhāve asati** atītabhavato **idha** imasmiṃ bhave rūpadhammānaṃ saṅkamanabhāve asati paṭisandhicittaṃ **kathaṃ** kena pakārena **siyā** bhaveyya? **Natthi cittassa saṅkanti, atītabhavato idha** imasmiṃ bhave cittassa saṅkanti saṅkamanaṃ natthi, tato atītabhavato atītaṃ hetuṃ **vinā** vajjetvā idha imasmiṃ bhave cittassa pātubhāvo na vijjati. **Suladdhapaccayaṃ rūpārūpamattaṃ** suṭṭhu laddhapaccayaṃ rūpanāmamattaṃ jāyati. **Evaṃ** iminā mayā vuttappakārena paccayaṃ labhitvā uppajjamānaṃ **rūpārūpamattaṃ** rūpanāmamattaṃ jāyati. Evaṃ iminā mayā vuttappakārena paccayaṃ labhitvā uppajjamānaṃ rūpārūpamattaṃ **bhavantaraṃ** aññabhavaṃ paṭisandhiṃ **upeti** upagacchati. **Iti** vacanaṃ **samaññāya** lokiyavohārena pavuccate, satto vā natthi, satto jīvoti vevacanaṃ, attā vāpi na vijjati.

591-9. **Tassidaṃ pākaṭaṃ katvā, paṭisandhikkamaṃ pana tassa** sattassa **idaṃ** paṭisandhikkamaṃ **sudubbudhaṃ** atidubbijānaṃ pākaṭaṃ katvā ahaṃ dassayissāmi, tametaṃ paṭisandhikkamaṃ **sādhu** sādhukaṃ nibodhatha, **sādhu** sādhukaṃ manasi karotha, vividhesu ārammaṇesu lobhavasena cittaṃ anāmetvā vajiramañjūsāya anagghamaṇiratanaṃ pakkhipanto viya citte ṭhapetvāti attho. **Atītasmiṃ bhave tassa, āsannamaraṇassa hi**ito bhavato atītasmiṃ bhave āsannamaraṇassa tassa sarīrasmiṃ ātape pakkhittaṃ haritaṃ tālapaṇṇaṃ viya sussamāne sati cakkhundriyādike indriye naṭṭhe hadayavatthumattasmiṃ ṭhite kāyappasādike viññāṇe tasmiṃ khaṇe **vatthusannissitaṃ** hadayavatthunissitaṃ. **''Citta''**nti vacanaṃ bhavaṅgamanodvārāvajjanajavanaṃ sandhāya vuttanti veditabbaṃ. **Pubbānusevita**nti ito kālā pubbakāle tena pana anusevitaṃ anuciṇṇaṃ puññaṃ kammaṃ vā apuññaṃ eva vā kammaṃ kammanimittaṃ gatinimittaṃ vā kammaphalena dvāresu paccupaṭṭhitaṃ ālambitvā manodvārāvajjanajavanavasena sevitacittaṃ pavattati. **Evaṃ** iminā mayā vuttappakārena pavattamānaṃ **taṃ viññāṇaṃ** taṃ javanacittaṃ **laddhapaccayaṃ** laddhārammaṇapaccayaṃ. **Avijjāya paṭicchannādīnave visaye**ti akusalajavane javite tassa javanassa avijjāya appaṭicchannadose tasmiṃ kammādike ārammaṇe kusalajavane javite tato cittavīthito pubbabhāge pavattāya avijjāya paṭicchannadose tasmiṃ kammādike ārammaṇe. **Taṇhā**ti akusalajavanena sahajo lobho, akusalajavane vā javite tato vīthicittato pubbabhāge pavatto lobho taṇhā. **Nametī**ti aññaṃ ārammaṇaṃ aggāhāpetvā daḷhaggāhavasena taṃ eva kammanimittagatinimittasaṅkhātaṃ ārammaṇaṃ gaṇhāpetīti attho. **Sahajā saṅkhārā pana** tassa cittassa **sahajā** ekato jātā cetanā pana tasmiṃ yevārammaṇe **khipanti** pavattanti. Imasmiṃ paccuppannabhave ekasantativasā pavattāya taṇhāya namīyamānaṃ **taṃ** viññāṇaṃ orimā tīramhā rajjukaṃ ālambitvā **mātikātikkamo** puriso viya etaṃ purimaṃ nissayabhūtaṃ hadayavatthuṃ **jahati** chaḍḍeti, cuticittaṃ uppajjitvā nirujjhatīti attho. **Aparaṃ kammasambhūtaṃ nissayaṃ** aparaṃ aññakammato sambhūtaṃ nissayabhūtaṃ hadayavatthuṃ labhitvā vā alabhitvāpi vā ārammaṇādīhi paccayehi **taṃ** paṭisandhisaṅkhātaṃ mānasaṃ pavattati. ''Labhitvā''ti vacanaṃ kāmarūpabhavaṃ sandhāya vuttaṃ. ''Alabhitvā''ti vacanaṃ arūpabhavaṃ sandhāya vuttaṃ. **Ettha** etesu cittesu purimaṃ ''jahatī''ti vacanena vuttañceva cittaṃ, cuticittaṃ pacchimaṃ ''ārammaṇādīhi paccayehi pavattatī''ti vacanena vuttañceva cittaṃ paṭisandhicittaṃ paṇḍitena veditabbaṃ.

600-6. **Tadetaṃ** taṃ etaṃ paṭisandhicittaṃ purimā bhavato **idha** imasmiṃ pacchimabhave nāpi āgataṃ, kammādiñca hetuṃ **vinā** vajjetvā paṭisandhicittaṃ pātubhūtaṃ na ceva taṃ **ettha** etasmiṃ vacane etassa paṭisandhicittassa purimā bhavato **idha** imasmiṃ paccuppannabhave anāgamane **atītabhavahetūhi** atītabhave kammādipaccayehi etassa paṭisandhicittassa sambhave. **Paṭighosadīpamuddādī, bhavantettha nidassanā ettha** etasmiṃ tassa paṭisandhicittassa atītabhavato anāgamane atītabhave hetūhi sambhave paṭighosadīpamuddādiatthanidassanā upamā bhavanti. **Aññatra** aññasmiṃ paṭighosādīnaṃ atthānaṃ pavattiṭṭhāne āgantvā **saddādihetukā** saddādayo paccayā honti yathā. Idaṃ vuttaṃ hoti – imasmiṃ ṭhāne janehi pavattāpitā saddadīpamuddādayo atthā pabbatantarādīsu aññesu ṭhānesu pavattānaṃ paṭighosadīpamuddādīnaṃ atthānaṃ hetukā honti. Tesu saddādīsu paccayesu santesu ye te paṭighosādayo honti, asantesu na honti yathā, **evameva ca viññāṇaṃ** atītabhavato paccuppannabhavaviññāṇavasena pavattaṃ viññāṇaṃ vibhāvinā veditabbaṃ. **Santānabandhato** santānabandhavasena **ekatā** atītabhavapaccuppannabhavaviññāṇavasena pavattassa viññāṇassa ekībhāvo natthi,

nānatāpi tassa viññāṇassa nānābhāvopi paccekabhāvo api. **Sati santānabandhe tu, ekantenekatā siyā** santānabandhe sati ekantena tassa viññāṇassa **ekatā** ekībhāvo **siyā** bhaveyya, khīrasabhāvato paggharaṇasabhāvato **khīrato** sambhūtaṃ ghanasabhāvaṃ **kadācipi** kismiñcipi kāle na bhaveyya, sabbadā paggharaṇasabhāvakhīrameva bhaveyyāti attho. **Athāpi** aparo nayopi sā **ekantanānatā** tassa viññāṇassa so ekantanānābhāvo yadi bhaveyya, khīrasāmiko **so** puggalo dadhisāmi na bhaveyya. Khīrakāle khīrassa issarabhūto sāmiko paggharaṇasabhāvaṃ jahitvā dadhissa uppajjamānakāle tassa dadhissa issaro na bhaveyya, tato khīrasāmiko añño puggalo tassa dadhissa anissaro asāmiko bhaveyyāti attho. Yasmā kāraṇā **ettha** etasmiṃ paṭisandhikkamavinicchaye ekantaekatāpi vā ekantanānatāpi vā samayaññunā viññunā na ceva upagantabbā.

607-10. **Evaṃ** iminā mayā vuttappakārena **asaṅkantipātubhāve** saṅkantipātubhāvarahite bhave sati imasmiṃ manussattabhāve khandhādisamatā abhisambhūtā ye khandhā honti, etesaṃ **idha** imasmiṃ manussattabhāve niruddhattā **idha** imasmiṃ manussattabhāve janehi katassa **tassa kammassa phalahetuno** phalassa paccayabhūtassa **parattha** parasmiṃ loke āgamato ceva evaṃ **aññassa** sattassa **aññato kammato** hi tato sattato aññena sattena katato aññato ceva kammato taṃ phalaṃ **siyā** bhaveyya, ‘‘aññassa sattassā’’ti vacanena titthiyasattassapi kammaṃ aññassa ca phalaṃ dadeyyāti attho, **tasmā** kāraṇā etaṃ sabbaṃ eva ca tumhehi vuttavidhānaṃ na sundaraṃ. **Etthāhā**ti etasmiṃ ṭhāne ṭhatvā codako āha – nanu evaṃ ‘‘asaṅkantipātubhāve bhave satī’’tiādikaṃ vacanaṃ niyatīti? Vuccate – **santāne yaṃ phalaṃ etaṃ** ekasmiṃ santāne pavattamānaṃ yaṃ etaṃ phalaṃ **aññassa** sattassa na hoti, **aññato** kammato na ca hoti, bījānaṃ abhisaṅkhāro **etassatthassa** ‘‘ekasmiṃ santāne’’tiādikassa etassa atthassa **sādhako** nipphādako hoti.

611-5. **Ekasmiṃ pana santāne, vattamānaṃ phalaṃ pana aññassa** sattassāpi vā na hoti, taṃ phalaṃ **aññato** kammato na hoti. Bījānaṃ abhisaṅkhāro **etassatthassa** ‘‘ekasmiṃ pana santāne’’tiādikassa etassa atthassa **sādhako** nipphādako hoti, bījānaṃ abhisaṅkhāre **madhuādinā** vatthunā janehi kate tassa bījassa santāne **paṭhamaṃ laddhapaccayo** paṭhamaṃ laddhamadhuādipaccayo tassa bījassa phalaṃ **kālantare** madhuādinā bījābhisaṅkharaṇato aññasmiṃ kāle madhuro hoti. **Hi** saccaṃ ‘‘bījānaṃ abhisaṅkhāre’’tiādikaṃ vacanaṃ. **Tāni hi** tāni eva paṭhamaṃ madhuādinā janehi ropitāni **bījāni** abhisaṅkharaṇato kālantare madhurabhāvaṃ phalampi vā phalaṭṭhaṃ vā na pāpuṇanti. **Evaṃ** iminā pakārena **idaṃ** mayā vuttaṃ ‘‘ekasmiṃ pana santāne’’tiādikaṃ vacanaṃ paṇḍitena ñeyyaṃ. **Api ca** aparo nayo. **Bālakāle** taruṇakāle tena taruṇena **payuttena vijjāsipposadhādinā** kammenāpi tassa vuddhakālasmiṃ phaladānasīlena **ayaṃ** ‘‘ekasmiṃ pana santāne’’tiādiko attho paṇḍitena dīpetabbo.

616-20. Codako punāha – **evaṃ santepi taṃ kammaṃ evaṃ** iminā mayā vuttappakārena kamme **santepi** saṃvijjamānepi taṃ kammaṃ etasmiṃyeva khaṇe vijjamānampi vā phalassa paccayo hoti. **Atha vāvijjamānakaṃ** paccayo na bhaveyya. Etasmiṃyeva khaṇe avijjamānakaṃ kammaṃ vā phalassa paccayo hoti. **Sace** yadi vijjamānaṃ phalassa paccayo hoti, **tappavattikkhaṇe pana** tassa kammassa pavattikkhaṇe tassa kammassa vijjamānakāle pana **hetunā** kammeneva saddhiṃ pākena bhavitabbaṃ. **Atha vā** aparo nayo. Vijjamānaṃ **niruddhaṃ** kammaṃ vipākassa paccayo yadi bhaveyya, **pavattikkhaṇato** tassa kammassa pavattikkhaṇato **pubbe** vā kāle, tassa kammassa pavattikkhaṇato pacchā vā avijjamānakāleti attho. **Niccaphalaṃ siyā**ti sabbadā kammapaccayavirahitaṃ phalaṃ siyāti attho. Ācariyena vuccate – ‘‘lobhaṃ, bhikkhave, pajahatha, sotāpattipaṭilābhāya ahameva pāṭibhogo’’tiādīsu pāṭhesu pāṭibhogo viya kammaṃ daṭṭhabbaṃ. Sotāpattiphalaṃ viya kammato sambhūtaṃ phalaṃ daṭṭhabbaṃ. **Kaṭattāyeva** janehi kaṭattāyeva taṃ kammaṃ phalassa paccayo hoti, assa vijjamānattaṃ na ca hoti, **tassa** avijjamānassa kammassa vijjamānatā vā **na ca** neva hoti.

621. **Abhidhammāvatāroyaṃ** abhidhammāvatāro ayaṃ **paramatthappakāsano** bhūtatthadīpano **sotūnaṃ** puggalānaṃ **pītibuddhivivaḍḍhano** paṇḍitehi vividhesu ārammaṇesu cittaṃ anāmetvā sakkaccena manasikārena sotabbo.

Iti abhidhammāvatāraṭīkāya

Puññavipākapaccayaniddesavaṇṇanā niṭṭhitā.

Navamo paricchedo.

10. Dasamo paricchedo

Rūpavibhāgavaṇṇanā

622. **Vuttamādimhi yaṃ rūpaṃ, cittajānamanantaraṃ** yaṃ rūpaṃ cittacetasikānaṃ anantaraṃ ādimhi pakaraṇādimhi ‘‘cittaṃ cetasikaṃ rūpa’’ntiādinā vacanena ācariyena vuttaṃ, ito paraṃ idāni tassa rūpassa vibhāvanaṃ **samāsena** saṅkhepena karissaṃ.

623. **Yaṃ ruppatīti rūpa**nti yaṃ dhammajātaṃ ruppati sītādinā viruddhapaccayena vikāramāpajjati. **Tathā rūpayatīti rūpaṃ** yaṃ dhammajātaṃ vaṇṇavikāramāpajjamānaṃ hadayaṅgatabhāvaṃ ajjhāsayaṃ pakāseti, iti tasmā rūpaṃ, kiṃ taṃ? Vaṇṇāyatanaṃ. **Rūpārūpabhavātīto, surūpo rūpamabrvi** bhagavā rūpārūpabhavaatīto surūpo rūpaṃ **abrvi** kathesi.

625-6. **Mahābhūtenā**ti mahanto bhūto uppatti etassāti mahābhūto, tena. Vañcakattā mahābhūtasamāti vā.

630. **Nirupādānamānaso**ti upādānavirahitacitto.

633. **Tassa sampattī**ti tassa kiccassa sampatti.

634. **Upabrūhanarasā**ti vaḍḍhanakiccā.

637. **Āsayānusaye ñāṇa**nti ettha **āsayo** nāma

Sassatucchedadiṭṭhī ca, khantī saccānulomikaṃ;
Yathābhūtañca yaṃ ñāṇaṃ, etaṃ āsayasadditaṃ.

Atthīti kho, kaccāna, ayameko anto, anto kho, kaccāna, atthi iti ayaṃ eko anto koṭṭhāso, ayaṃ **sassatadiṭṭhi**. Natthīti kho, kaccāna, ayaṃ dutiyo anto, ayaṃ **ucchedadiṭṭhi. Khantī saccānulomika**nti catunnaṃ saccānaṃ anulomikañāṇaṃ, saṅkhārupekkhāñāṇanti attho. **Yathābhūtañca yaṃ ñāṇa**nti sappaccayanāmarūpadassanaṃ ñāṇaṃ. **Etaṃ āsayasaddita**nti etaṃ āsayaṃ iti kathitaṃ. Evaṃ vuttappakārena āsaye ñāṇaṃ nāma. **Anusayo** nāma diṭṭhānusayādayo anusayā satta. **Indriyānaṃ paropare**ti pare adhikabhāvena opare ca tikkhānubhāvena ayaṃ satto tikkhasaddhindriyo mudusaddhindriyo hīnasaddhindriyoti attho. Samādhindriyādīsupi eseva nayo. Iti sattānaṃ indriyānaṃ paraopare ñāṇaṃ.

638. **Sabbaññutā ñāṇa**nti tihetukakāmāvacarakriyācatukkaṃ gahetabbaṃ.

641. Akkhikūṭehi matthaluṅgena paricchinno antato.

645. **Bhāvasambhavasaṇṭhānā**ti itthipumasambhavabhūtavaṇṇāyatanaṃ.

647. Ete dasa catusamuṭṭhānā sambhārā catūhi paccayehi cattālīsa bhavanti.

652. **Niviṭṭhe**ti patiṭṭhite.

658. **Ubbiadhikānaṃ** pathavīadhikānaṃ.

660-2. **Visese satī**ti nissayabhūtānaṃ catunnaṃ visese sati, **sabbaso** sabbesaṃ visesaparikappanaṃ pahāya eva kammavisesena pasādānaṃ visesatā ñeyyā.

663. **Saddīyatī**ti uccārīyate. **Rasantī**ti assādenti.

668. **Parato**ti paṭhamakappato aparabhāge paṭisandhiyaṃ bhāvadvayaṃ samuṭṭhātīti viññeyyaṃ. **‘‘Pavattepi samuṭṭhāyā’’**tiādikaṃ soṇakumārādayo sandhāya vuttaṃ.

672. **Na taṃ byañjanakāraṇa**nti taṃ indriyadvayaṃ byañjanassa kāraṇaṃ na siyā. **Tassā**ti byañjanassa.

674. **Ubbāhana**nti nīharaṇaṃ.

676-7. Annapānādikaṃ vatthu yaṃ kammajaṃ aggiṃ harati, **kevalaṃ** ekaṃ hutvā taṃ annapānādikaṃ vatthu jīvitaṃ pana pāletuṃ na ca sakkoti. Ekato jīvitaṃ pāletuñca sakkonti.

Kāyena rūpakāyena attano bhāvaṃ viññāpentānaṃ bhāvo **kāyaggahaṇānusārena** kāyaggahaṇassa anucintanena

gahitāya vāyodhātuvikārasaṅkhātāya **etāya** dhammajātiyā paṇḍitehi viññāyate. **Itipi** tasmā kāyaviññatti.

681. Ekāvajjanavīthiyaṃ heṭṭhā chahi cittehi vāyodhātusamuṭṭhitaṃ upatthambhaṃ labhitvā.

684. **Saha saddena vā**ti saddena saheva.

690-1. **Etāsaṃ** pana lahutādīnaṃ tissannaṃ pavattiyaṃ nidassanaṃ kamato ārogyaṃ lahutā, madditaṃ dhammaṃ mudutā, dhantahemaṃ kammaññatā hoti. Lahutādittayaṃ pana kammaṃ kātuṃ na sakkoti, āhārādittayaṃyeva lahutādittayaṃ karoti yasmā, tato taṃ tijaṃ nāma.

693. **Vuttamākāranānattā**ti ettha ākāranānattā nāma ācayākāraanubandhatākāravasena vuttaṃ. **Veneyyānaṃ vasena vā**ti eke veneyyā ācayavasena jātirūpaṃ jānanti, eke anubandhatāvasena jānanti. Iti veneyyānaṃ jānanavasena jātirūpaṃ dvidhā vuttaṃ.

694. **Sabhāvānapagame** attano sabhāvassa anapagame sati.

Te middharūpavādācariyā paṭikkhipitabbā. Kathaṃ? **Addhā munisi sambuddho, natthi nīvaraṇā tavā**ti yo tvaṃ **addhā** ekantena **muni asi** sambuddho asi nīvaraṇā dhammā **tava** tuyhaṃ natthi, **iti** vacane sace middhaṃ nīvaraṇaṃ rūpe paviṭṭhaṃ siyā. Bhagavatā rūpakāyassa vijjamānattā ‘‘natthi nīvaraṇā tavā’’ti vacanaṃ vattabbaṃ siyā. Thinamiddhanīvaraṇaṃ avijjānīvaraṇena saha nīvaraṇañceva hoti, nīvaraṇasampayuttañca hoti. Iti sampayuttavacanato sampayuttassa rūpassa abhāvato tampi na vattabbaṃ siyā. Na purejātapaccayāti aññamaññapaccayāti attho. Sace thinamiddhaṃ rūpaṃ siyā, kathaṃ arūpepi aññamaññaṃ siyā, na siyāti attho. Arūpepi kāmacchandanīvaraṇaṃ paṭicca thinamiddhanīvaraṇaṃ uppajjati. **Iti** vacanena ca na middharūpaṃ siyā, arūpe kathaṃ siyāti attho. Arūpameva middhaṃ iti paṭikkhipitabbā. Arūpepi etassa middhassa uppattiyā sādhakavacanato niṭṭhaṃ ettha ca avagantabbaṃ ‘‘arūpa’’nti viññunā.

705-6. **Kammena vīsati rūpā**ti aṭṭhindriyavatthuaṭṭhāvinibbhogasantatūpacayākāsā kammajā. **Cetasā** viññattidvayasaddalahutādittayaavinibbhogasantatūpacayākāsā cittajā. **Utunā** saddalahutādittayaavinibbhogasantatūpacayākāsā utujā. **Āhārato** lahutādittayaavinibbhogasantatūpacayākāsā āhārajā.

707-17. **Jāyeyyuṃ yadi tānipī**ti tāni jaratāaniccatārūpā yadi jāyeyyuṃ, evaṃ sante tu tesaṃ jaratāaniccatā bhedā siyuṃ. **Hi** saccaṃ vacanaṃ pāko na paccati, bhedo vā na ca bhijjati yasmā, tasmā tesaṃ pākabhedā siyunti, **taṃ** vacanaṃ natthi. **Etaṃ** jaratāaniccatādvayaṃ **jātassa** nipphannarūpassa pākabhedattā na jāyati. **Siyā kassaci buddhetthā**ti **ettha** jaratāaniccatāvinicchayādhikāre **kassaci** janassa **buddhi** ñāṇaṃ yadi siyā, ‘‘rūpassūpacayo’’ti vacanena ‘‘jāti jāyatī’’ti vacanaṃ dīpitaṃ yathā, **evaṃ** tathā pākopi paccatu, bhedopi paribhijjatu, evaṃ buddhi siyā. Jāti na ceva jāyate. **Iti** iminā pakārena vibhāvinā ñeyyā. Jāti jāyamānassa nipphannarūpassa nibbatti nāma pakāsitā. **Tattha yassa siyā tattha** vacane **yassa** janassa buddhi siyā. Yesaṃ nipphannarūpadhammānaṃ jāti atthi, **sā** jāti abhinibbattisammutiṃ **tappaccayattavohāraṃ** tesaṃ nipphannarūpadhammānaṃ paccayaṭṭhena laddhavohāraṃ kammajādikaṃ vohāraṃ labhateva yathā, tathā **tesaṃ** nipphannarūpadhammānaṃ te pākabhedā abhinibbattisammutiṃ nāma tappaccayattavohāraṃ labhanti, iti buddhi siyā. Tassa janassa evaṃ vattabbaṃ – idaṃ santatūpacayadvayaṃ kammādisambhavaṃ hoti yathā, evaṃ pākabhedā taṃ kammādisambhavavohāraṃ kadācipi na labhanti. **Hi** saccaṃ vacanaṃ **kasmā** kāraṇā janakānaṃ kammādipaccayānaṃ ānubhāvasaṅkhāte khaṇuppāde tesaṃ pākabhedānaṃ abhāvato na labhanti. Vuttappakārena khaṇuppāde jātiparamparābhāvato sā jāti labbhate, tasmā kāraṇā jāti eva abhinibbattisammutiṃ paccayattavohāraṃ labhati, itaraṃ jaratāaniccatādvayaṃ pana na labhati. Taṃ jaratāaniccatādvayaṃ jiyyati iti bhijjati iti vā na vattabbaṃ hoti. Kasmā? Kammādipaccayānaṃ ānubhāvakkhaṇe **tassa** jaratāaniccatādvayassa paccayānaṃ abhāvato.

718-23. **Aniccaṃ saṅkhatañcetaṃ jarāmaraṇaṃ** aniccasaṅkhātaṃ **itipi** vacanassa bhagavatā vuttattā jaratāaniccatādvayaṃ jāyati, evaṃ iti tvaṃ ce maññasi, **evaṃ** ‘‘jāyati evā’’ti vacanaṃ bhagavatā na vattabbaṃ. **Hi** kasmā kāraṇā? ‘‘Aniccaṃ saṅkhatañcetaṃ, jarāmaraṇamiccapī’’tivuttabhāvādinā ākāradesanāpariyāyena lesena bhagavatā aniccānaṃ nipphannarūpadhammānaṃ jarāmaraṇasaṅkhātaṃ sabhāvato jarāmaraṇaṃ aniccaṃ saṅkhatañcāpi cittajānaṃ vikārattā viññattiyo ‘‘cittajā’’ti vuttā viya, **tathā** evaṃ bhagavatā vuttaṃ. **Yadi evaṃ** atthe sati **etaṃ** ruppanalakkhaṇattayaṃ ajātattā ca **sabbathā** sabbākārena khaṃpupphaṃva natthi, asaṅkhataṃ nibbānaṃ viya niccaṃvāti ca codako vadeyya, natthi niccanti idaṃ ubhayavacanaṃ no bhagavatā vattabbaṃ. Kasmā? Nissayadhammānaṃ āyattabhāvena pavattito pathaviyādīnaṃ nissayānaṃ **bhāve** sati tassa lakkhaṇattayassa bhāvato, tasmā khaṃpupphaṃva taṃ lakkhaṇattayaṃ na natthi, atthīti attho. Pathavīādīnaṃ abhāve taṃ lakkhaṇattayaṃ na ca labbhati yasmā, tasmā nibbānaṃ viya, tathā niccaṃ na.

724-5. Paricchedādayo **anipphannā. Tesameva ca rūpānaṃ** tesameva nipphannarūpadhammānaṃ vikārattā **nipphannā ceva saṅkhatā** sesavasena vuttānaṃ pabhedakatoti dassanato. Sesaṃ uttānatthameva.

767. **Gantuṃ panicche piṭakebhidhamme,**
Yo dhammasenāpatinā samattaṃ;
Hitatthinā tena ca bhikkhunāyaṃ,
Sakkacca sammā pana sikkhitabbo.

Yo bhikkhu abhidhamme piṭake dhammasenāpatinā samattaṃ sabhāvaṃ gantuṃ pāpuṇituṃ iccheyya, tena ca bhikkhunā hitatthinā sakkaccaṃ ādarena sammā tīraṇacintanasajjhāyanehi ayaṃ abhidhammāvatāro sikkhitabbo.

Iti abhidhammāvatāraṭīkāya

Rūpavibhāgavaṇṇanā niṭṭhitā.

Dasamo paricchedo.

11. Ekādasamo paricchedo

Nibbānaniddesavaṇṇanā

769. **Bhavābhavaṃ vinanato**ti khuddakaṃ, mahantaṃ bhavaṃ sibbanato. **Sabbūpadhipaṭinissaggo**ti sabbehi saṅkhārūpadhikilesūpadhikhandhūpadhīhi paṭinissajjanaṃ. **Accutirasaṃ** acutisampattikaṃ. **Nibbānaṃ puṭṭhenā**ti sugatena nibbānaṃ puṭṭhena sāriputtattherena. **Ubhinnaṃ suttāna**nti dhammasenāpativuttānaṃ dvinnaṃ suttānanti attho. **Khayassa upanissayattā**ti khayassa balavakāraṇattā. Puthūnaṃ dhammānaṃ appamattakkhaṇe rāgādikkhayamattaṃ nibbānaṃ bhaveyya. Sabbe bālaputhujjanā samadhigatanibbānā sacchikatanirodhā bhaveyyuṃ. **Kiñca bhiyyo** kiṃ uttari kāraṇañca atthīti attho. Rāgādīnaṃ saṅkhatattā tesaṃ saṅkhatānaṃ nibbānaṃ saṅkhatalakkhaṇaṃ bhaveyya. **Kiṃ panetthā**ti etesu khaṇesu kiṃ pana khaṇe tvaṃ vadesi. **Khīṇesvevā**ti bhavādīsu khīṇesu eva. **Niruttaro**ti nipphannahāro.

771. **Assaddho**ti bāhirasaddhāya virahito. **Vantāso**ti vantā vamitā āsā taṇhā yenāti vantāso.

Nissaraṇiyāti nissaraṇe niyuttā. **Yadidaṃ nekkhammaṃ** yaṃ idaṃ kāmānaṃ etaṃ nissaraṇaṃ nirodho, **tassa** kiñcibhūtassa saṅkhatassa paṭiccasamuppannadhammajātassa nirodho nissaraṇanti, **evaṃ** iminā pakārena vuttassa **tassa** nissaraṇanāmakassa abhāvappattidosato nissaraṇanāmakānaṃ paṭhamajjhānaākāsānañcāyatanānampi abhāvo bhaveyya. **Atthi nissaraṇa**nti atthi nibbānaṃ. **Uppādādīna**nti uppādaṭṭhitibhaṅgānaṃ. **Papañcābhāvato**ti taṇhāmānadiṭṭhīnaṃ abhāvato.

772. **Apalokita**nti adassanadhammaṃ.

774. **Abyāpajjha**nti nidukkhaṃ. **Akkhara**nti akharaṃ.

777. Saddhābuddhikaraṃ **tathāgatamate** jinavacane sammohaviddhaṃsanaṃ **paññāsambhavaṃ** paññākāraṇaṃ sampasādanakaraṃ. **Atthabyañjanasālina**nti atthabyañjanasāravantaṃ sumadhuraṃ **sāraññu** jinasāsanasāraññū **vimhāpanaṃ** accherakaraṃ **imaṃ** evaṃ vuttappakāraṃ abhidhammāvatāraṃ yo jānāti, so jano gambhīre **nipuṇe** nipuṇañāṇagocare abhidhammapiṭake padaṃ **niṭṭhaṃ** uttamasanniṭṭhānaṃ **yāti** pāpuṇāti.

Iti abhidhammāvatāraṭīkāya

Nibbānaniddesavaṇṇanā niṭṭhitā.

Ekādasamo paricchedo.

12. Dvādasamo paricchedo

Paññattiniddesavaṇṇanā

Saṅkhāyatīti **saṅkhā,** kathīyatīti attho. **Kinti** kiṃ iti kathīyati. ‘‘Aha’’nti ‘‘mama’’nti kathīyati.

Tajjāpaññattīti tassa cakkhusotādikassa anurūpavasena jātā paññattīti attho.

Ekassavāti ekassa nāmadhammassa ‘‘accho’’ti **nāmaṃ** gahetvā **bahūnaṃ** nāmadhammānaṃ ‘‘accho’’ti **nāmaṃ** gahetvā. **Samūhamevā**ti nāmadhammānaṃ samūhaṃ eva.

Gahito pubbe saṅketo etenāti **gahitapubbasaṅketaṃ**. Kiṃ taṃ? **Manodvārāvajjanajavanaviññāṇaṃ**. Tena gahitāya paññattiyā **viññāyati** ‘‘sattā’’ti ‘‘kammajā’’ti kathīyati.

Itthī ca puriso ca itthipurisā, te ādayo yesaṃ te **itthipurisādayo,** tesaṃ.

778. **Tatiyā koṭī**ti tatiyo koṭṭhāso.

Iti abhidhammāvatāraṭīkāya

Paññattiniddesavaṇṇanā niṭṭhitā.

Dvādasamo paricchedo.

13. Terasamo paricchedo

Kārakapaṭivedhavaṇṇanā

Vedakassāti sukhadukkhavedakassa. **Tadāyattavuttīna**nti tesaṃ āyattā paṭibaddhā yesaṃ vipākānaṃ te tadāyattavuttino, tesaṃ. **Atra** imasmiṃ ṭhāne ācariyena parihāro vuccate. **Kutoyaṃ tava tatthānurodho**ti tattha tasmiṃ aññassa attakārakassa abhāvepi sattusaṅkhātassa attano bhāvepi ayaṃ tava anurodho anunayo kuto kena kāraṇena **idha** imasmiṃ asati kattari kusalādīnaṃ atthibhāve kammavirodho kuto kena kāraṇena. **Athāpī**ti aparo nayopi. **Kiñcetthā**ti **ettha** etissaṃ codanāyaṃ **kiñci** vattabbaṃ atthi, avasiṭṭhaṃ tāva brūhi, aparisamattā te codanā. **Tassā**ti attano. **Kārakavedakattābhāvo**ti kārakavedakattassa abhāvo siyā.

Atha na bhavatīti attano anāse cetanāpi anāso yadi na bhavati. **Paṭiññā hīnā**ti ‘‘cetanāya anañño attā’’ti paṭiññā hīnā. **Vuttappakārato**ti ‘‘attano anāse cetanāya nāso na bhavati’’iti vuttappakārato. **Viparīta**nti ‘‘attano anāse cetanāya anāso’’iti viparītaggahaṇaṃ siyā. **Attā nassatu, cetanā tiṭṭhatu, atha pana evaṃ na bhavatī**ti attā nassatu, cetanā tiṭṭhatu, evaṃ gahaṇaṃ pana na bhavati. Anaññattapakkhaṃ **pariccaja** pariccajāhi ‘‘cetanāya anañño attā’’ti. Paṭiññā hīnā yassa so **paṭiññāhīno**.

Ubhinnaṃ cetanattānaṃ **ekadesatā** ekadesabhāvo natthi. **Evañca satī**ti evaṃ ubhinnaṃ ekadesassa abhāve sati ko doso iti tvaṃ ce vadeyyāsi. **Yaṃ pana tayā vuttaṃ yathā rūparasagandhādīnaṃ ekadese vattamānānampi lakkhaṇato aññatta**nti yaṃ vacanaṃ pana tayā vuttaṃ, **taṃ** vacanaṃ **ayuttaṃ,** nānurūpanti attho. **Tava paṭiññā hīnā**ti ‘‘ekadese vattamānānaṃ cetanattānaṃ lakkhaṇato aññatta’’nti paṭiññā hīnā.

Evañca satīti etaṃ cetanāya aññabhāve sati ko doso iti ce bhavaṃ vadeyya. **‘‘Acetano attā’’**ti vacanaṃ, **pubbe vuttadosato**ti ‘‘pākāratarupāsāṇatiṇasadiso siyā’’ti pubbe vuttadosato.

780. **Atthi sattopapātiko**ti opapātikā sattā atthi.

781. **Bhārādāna**nti bhāraggahaṇaṃ. **Bhāranikkhepana**nti bhāroropanaṃ.

783. Ekassa puggalassa **aṭṭhisañcayo** aṭṭhisamūho ekena kappena pabbatasamo rāsi siyā.

785. Bho **māra**, tvaṃ satto iti paccesi, kaṃ saddahasi, ‘‘satto’’ti gahaṇaṃ **te** tava diṭṭhigataṃ, suddhasaṅkhārapuñjo ayaṃ, **idha** loke satto na upalabbhati.

787. **Yo** bhikkhu imaṃ ganthaṃ accantaṃ satatampi cinteti, **tassa** bhikkhuno paramā paññā **vepulaṃ** vipulabhāvaṃ gacchati.

788. Yo bhikkhu **imaṃ** abhidhammāvatāraṃ **atimatikaraṃ** uttamaṃ abhiññāṇakaraṃ **vimativināsakaraṃ** kaṅkhacchedakaraṃ **piyakkaraṃ** pemakaraṃ sadā paṭhati, suṇāti, tassa bhikkhuno mati **idha** sāsane ṭhite **vikasati** paṭiphullati.

Iti abhidhammāvatāraṭīkāya

Kārakapaṭivedhavaṇṇanā niṭṭhitā.

Terasamo paricchedo.

14. Cuddasamo paricchedo

Rūpāvacarasamādhibhāvanāniddesavaṇṇanā

789-93. **Hitānaya**nti hitāvahaṃ. **Mānasañca sugata**nti suṭṭhu pavattamānasañca. Madhurā atthavaṇṇanā etassāti **madhuratthavaṇṇanaṃ. Uttaraṃ tu manussānaṃ, dhammato ñāṇadassana**nti manussānaṃ lokiyadhammato uttaribhūtañāṇadassanalokuttaraṃ. **Saṅkassarasamācāre**ti saṅkāya kaṅkhāya saritabbasamācāre. Acchiddaṃ akkhaṇḍaṃ akammāsaṃ. **Atthakāmenā**ti attano hitakāmena.

797. **Duvidhalakkhaṇaṃ** cārittavārittalakkhaṇaṃ.

805. **Tesaṃ** caritānaṃ vomissakanayā.

807. **Savaṇṇakasiṇā**ti nīlapītaodātalohitavaṇṇakasiṇā.

808. Taṃ ekakaṃ **ānāpānaṃ** assāsapassāso.

809-10. **Maraṇūpasamāyuttā satī**ti maraṇānussati upasamānussati. **Āhāranissitasaññā**ti āhāre paṭikūlasaññā. **Dhātuvavatthāna**nti catudhātuvavatthānaṃ.

811-2. **Anukūlā ime sabba-caritānanti vaṇṇitā**ti yaṃ kammaṭṭhānaṃ saddhācaritassa anukūlaṃ, tameva paññācaritassa anukūlanti adhippāyo. **Idaṃ sabbaṃ pana** vacanaṃ **ekantavipaccanīkabhāvato** ekantapaṭipakkhabhāvato atisappāyato vuttaṃ, iti vibhāvinā ñeyyaṃ.

835. **Vipassanābhavasampatti-sukhānaṃ paccayā siyuṃ** vipassanāsampattisukhānaṃ bhavasampattisukhānaṃ paccayā siyuṃ.

838. **Sammaṭṭhānaṃ manobhuno**ti manobhuhadayo tassa hadayassa sammaṭṭhānaṃ.

844. Pattukāmena dhīmatā kasiṇaṃ kattabbaṃ.

845. **Saṃhārima**nti ito cito ca haritabbakasiṇaṃ. **Tatraṭṭhaka**nti tasmiṃ ṭhāne ṭhitaṃ ito cito ca anāharitabbaṃ kasiṇaṃ.

849. **Vivaṭṭaṃ pana micchatā**ti nibbānaṃ icchantena vidatthicaturaṅgulaṃ vaṭṭaṃ kātuṃ **taṃ** kasiṇaṃ vaṭṭati.

851-2. **Hatthapāsappamāṇasmiṃ, tamhā kasiṇamaṇḍalā**ti tato kasiṇamaṇḍalato hatthapāsappamāṇasmiṃ padese vidatthicaturaṅgule ucce. **Parimukhaṃ sati**nti kammaṭṭhānābhimukhaṃ satiṃ.

853-4. **Nekkhamma**nti jhānaṃ. Khemato **daṭṭhuṃ** disvā ahaṃ imāya paṭipattiyā **addhā** ekantena **pavivekasukhassa** nibbānasukhassa bhāgī **assaṃ** bhaveyyaṃ.

856. So kasiṇassa vaṇṇo tena yoginā na pekkhitabbo, kasiṇassa lakkhaṇaṃ na pekkhitabbaṃ ussadassa vasena vaṇṇaṃ amuñcitvā.

860. **Evaṃ** iminā vuttappakārena **ekaggacetaso** ekaggacittassa yogino nimīletvā āvajjantassa **yathā** yena pakārena kammaṭṭhānaṃ hoti ummīlite kālepi, **tathā** tena pakārena taṃ kammaṭṭhānaṃ āpāthaṃ **yāti ce** yadi āgacchati, uggahameva uggahanimittaṃ.

864. Pādānaṃ dhovane papañcaparihāratthaṃ. **Ekatalikā**ti ekatalamattā.

865. **Taṃ** saṃhārimaṃ kasiṇamādāya.

866. **Samannāharitabba**nti kammaṭṭhānaṃ sumanena āharitabbaṃ, manasikātabbanti attho. **Takkāhaṭa**nti vitakkena āhaṭaṃ phusitaṃ **kare** kareyya.

868. **Ta**nti taṃ nimittaṃ.

871-4. **Imassā**ti paṭibhāganimittassa. **Purimassā**ti uggahanimittassa. Ko pana ayaṃ viseso? Thavikā nīharitaṃ ādāsamaṇḍalaṃ majjitaṃ viya. Toyade kāḷameghe setabalākā viya. Tadā taṃ uggahanimittaṃ padāletvāva **niggataṃ** paṭibhāganimittaṃ. **Tato** uggahanimittato. **Ta**nti taṃ paṭibhāganimittaṃ. Saṇṭhānavantañca vaṇṇavantañca na ca upaṭṭhākāramattaṃ. **Paññaja**nti paññāya jātaṃ.

877-8. **Upacārakkhaṇe tassā**ti tassa samādhino upacārakkhaṇe. Nīvaraṇappahānena samādhino paṭilābhakkhaṇe pana **aṅgānaṃ** vitakkādīnaṃ pātubhāvena iti dvīhi ākārehi.

879. **Dvinnaṃ samādhīna**nti upacārappanāsamādhīnaṃ.

882. Cakkavattiyagabbhova ratanaṃ viya assa anena sudullabhaṃ.

884. **Aya**nti paṭisandhisanthāro.

891-2. **Samataṃ vīriyassevā**ti vīriyasamabhāvaṃ. **Layaṃ** līnabhāvaṃ īsakampi yantaṃ gacchantaṃ mānasaṃ āvajjanacittaṃ.

895-9. Bhavaṅgaṃ pana pacchijja ucchinditvā tadeva pathavīkasiṇaṃ ārammaṇaṃ katvā yogino manodvāramhi jāyati. **Tato**ti āvajjanato **tatrevārammaṇe** tasmiṃ pathavīkasiṇasaṅkhāte ārammaṇe **tassa** yogino javanāni cattāri vā pañca vā jāyante. Avasāne **ekaṃ** javanamānasaṃ rūpāvacarikaṃ hoti, tasmiṃ rūpāvacarike vitakkādayo aṅgā. **Aññehi** aññesaṃ cittānaṃ aññehi vitakkādīhi balavatarā honti. **Tāni** appanābhāvaṃ appattāni appanācetaso **parikammopacārato** parikammabhāvato parikammānīti vuccante, upacārabhāvato upacārānīti ca vuccante. Tāni javanāni appanāyānulomattā anulomāni eva ca vuccanti. **Ettha** anulomakesu yaṃ sabbantimaṃ javanaṃ, taṃ gotrabhūti pavuccati.

901. **Gotrabhu diṭṭha**nti gotrabhu nāma uddiṭṭhaṃ.

904-5. **Purimehi** javanehi yaṃ āsevanaṃ, taṃ balavapaccayaṃ **laddhā** labhitvā chaṭṭhaṃ javanaṃ, sattamaṃ vā javanaṃ appeti. **Iti** vacanaṃ pavuccati, **ettha** vāde **godatto** nāma **ābhidhammiko** ācariyo āha. Chinnataṭe mukhaṃ yassa **chinnataṭamukho**.

908. Paccavekkhaṇā hetu yassa āvajjanassāti **paccavekkhaṇahetukaṃ**.

911-2. Kāmacchandassa nānāvisaye paluddhassa. Cetaso ekasmiṃ visaye samādhānena samādhi.

915. Sayañca atisantato sukhaṃ avūpasantasabhāvassa uddhaccakukkuccadvayassa paṭipakkhato vuttaṃ.

917. **Pañcaṅgavippayutta**nti pañcanīvaraṇavippayuttaṃ. **Pañcaṅgasaṃyuta**nti vitakkādīhi yuttaṃ.

920-1. **Vepulla**nti kammaṭṭhānassa vipulabhāvaṃ. Tañca paṭibhāganimittaṃ upacāraṃ vicāretvā vaḍḍhetuṃ vaṭṭati.

928-31. **Pamādayogino**ti pamādavasena yogisampannassa kāmasahagatā saññāmanakkārā manasikārā ce caranti, tassa yogino taṃ jhānaṃ hānabhāgiyaṃ hoti. **Sati santiṭṭhate tasmiṃ, santā tadanudhammatā** tasmiṃ paṭhamajjhāne tadanudhammatā tassa paṭhamajjhānassa anurūpā sati nikanti santā saṃvijjamānā santiṭṭhate santiṭṭhati, taṃ jhānaṃ mandassa yogino ṭhitibhāgiyaṃ hoti, ṭhitiṃ bhajati. Visesabhāgiyaṃ hoti, visesaṃ dutiyādibhāvanaṃ pāpuṇātīti attho. **Nibbidāsaṃyutā saññā, manakkārā**ti nibbidāvipassanāsaṃyuttā saññāmanakkārā. **Nibbedhabhāgiya**nti lokuttarabhāgiyaṃ, lokuttaramaggabhāgiyanti attho.

933. Ayaṃ samāpatti **āsannākusalārayo** āsannākusalārikā yasmā takkacārānaṃ thūlattā ca, tasmā kāraṇā ayaṃ samāpatti aṅgadubbalā.

935. **Nikanti**nti taṇhaṃ. **Pariyādāyā**ti sosāpetvā.

936. **Vidhinā**ti pubbe vuttavidhinā. **Satassā**ti satisampannassa.

938. **Nimittaṃ tu tadeva cā**ti tameva paṭhamanimittaṃ ‘‘pathavī pathavī’’iti evaṃ manasā karontassa.

943. **Sampasādana**nti saddhā. **Majjhatta**nti tatramajjhattatā.

944. **Duvaṅgahīna**nti vitakkavicārahīnaṃ.

948. Pīti nāma **cetaso** cittassa **uppilāpanaṃ** uppilāpitattaṃ **yato** yasmā kāraṇā.

961-2. **Āsannapītidosā**ti pītiyeva dosā. **Ettha** etasmiṃ tatiyajjhāne **yadeva** yaṃ eva **sukhaṃ iti** evaṃ sukhaṃ cetaso **ābhogo** manasikāro. **Evaṃ** iminā pakārena sukhassa thūlattā **ayaṃ** samāpatti aṅgadubbalā hoti.

974-5. Sukhaṃ upekkhāya āsevanaṃ pana na hoti yasmā upekkhāya āsevanaṃ pana na hoti, yasmā upekkhāsahagatāni javanāni javanti, tasmā catutthajjhānaṃ upekkhāsahagataṃ samudīritaṃ.

976. Dutiyajjhānaṃ **dvidhā** dvīhi koṭṭhāsehi ṭhitaṃ.

979. **Ayaṃ** abhidhammāvatāro sumadhuravarataravacano kaṃ nu janaṃ neva rañjayati, atinisitavisado buddhippacāro yassa so **atinisitavisadabuddhippacāro,** so tena janena vedanīyo jānitabbo.

Iti abhidhammāvatāraṭīkāya

Rūpāvacarasamādhibhāvanāniddesavaṇṇanā niṭṭhitā.

Cuddasamo paricchedo.

15. Pannarasamo paricchedo

Arūpāvacarasamādhibhāvanāniddesavaṇṇanā

982-3. **Rūpe kho vijjamānasmi**nti rūpakāye vijjamāne **daṇḍādānādayo** daṇḍaggahaṇādayo. Iti **rūpe** rūpakāye ādīnavaṃ disvā.

984. **Sūkarābhihatova sā**ti sūkaraṃ anubandhito sā sunakho viya.

985. **Vasī**ti yogī.

988-990. **Phuṭṭhokāsañca tena ta**nti tena cittena phuṭṭhaṃ tamokāsaṃ ‘‘ananto ākāso’’iti ca manasā karonto eva ugghāṭeti. **Iti** vacanaṃ vuccate, ayamañño nayo, ‘‘ākāso’’ iti manasā karonto taṃ kasiṇaṃ na saṃvelleti.

998. Rūpāvacarajjhānameva paccatthikaṃ **rūpāvacarajjhānapaccatthikaṃ**.

1004. **Ākāsaphuṭaviññāṇe**ti phuṭameva viññāṇaṃ phuṭaviññāṇaṃ, tasmiṃ ākāsārammaṇe phuṭaviññāṇe.

1005-6. Ayaṃ ākāso ananto iti evaṃ taṃ ākāsameva pharitvā pavattaṃ viññāṇaṃ viññāṇañca **iti** vacanaṃ vuccate. Viññāṇaṃ anantaṃ nāma na hoti, anantārammaṇattā ‘‘viññāṇaṃ ananta’’nti vuccate, taṃ viññāṇaṃ manakkāravasena api anantaṃ paridīpitaṃ.

1010. Paṭhamāruppaviññāṇassa abhāvo **tassa eva** paṭhamāruppassa **suññato** suññabhāvato.

1013. **Sati tiṭṭhati bhiyyo** balavā sati tiṭṭhati.

1015. Abhāvake natthibhāve.

1017-8. **Dutiyāruppacakkhunā**ti cakkhunā dutiyāruppaṃ **''natthi natthī''tiādinā** ākārena parikammavasena manakkāre. **Tassāpagamamattañca** tassa paṭhamāruppassa apagamamattañca.

1029. Yā nāma ayaṃ samāpatti abhāvamattampi gocaraṃ katvā ṭhassati, ayaṃ samāpatti **vata** ekantena aho santāti padissati.

1033. Yāya saññāya nevasaññī, nāsaññī ca hoti, **kevalaṃ** ekantena atha kho sā saññā edisī na hoti.

1035-7. Paṭusaññāya kiccassa neva karaṇato **ayaṃ** samāpatti ''nevasaññā''ti niddiṭṭhāti catutthaāruppato sambhavā pavattā tejodhātu sukhodake dahanakiccaṃ kātuṃ na sakkoti yathā, sā saṅkhāradhammānaṃ avasesattā.

1040. Pāsādatalañca sāṭikā ca.

1041. Yo pana bhikkhu **imaṃ** rūpārūpajjhānasamāpattividhānaṃ sārataraṃ jānāti, so rūpārūpajjhānasamāpattipurekkho sekkho **bhavaṃ** kāmabhavaṃ **abhibhuyya** abhibhavitvā rūpārūpaṃ **yāti** pāpuṇāti.

Iti abhidhammāvatāraṭīkāya

Arūpāvacarasamādhibhāvanāniddesavaṇṇanā niṭṭhitā.

Pannarasamo paricchedo.

16. Soḷasamo paricchedo

Abhiññāniddesavaṇṇanā

1045. **Satā**ti satisampannena. **Anuyoga**nti vīriyaṃ.

1047. Yogāvacarabhikkhunā nibbattitāsu abhiññāsu **assa** yogāvacarassa bhikkhuno samādhibhāvanā **niṭṭhaṃ** pariyosānaṃ gatā siyā.

1050. **Dante**ti dante ṭhite. **Acale**ti acale ṭhite.

1052-4. Abhiññāya pādakaṃ kāraṇaṃ **abhiññāpādakaṃ** yogī sataṃ vāpi sahassaṃ vāpi **yadi** sace icchati, abhiññāpādakaṃ jhānaṃ samāpajjitvā **tato** abhiññāpādakajhānato **vuṭṭhāya** vuṭṭhahitvā ''sataṃ homi, sataṃ homi'' iti evaṃ kāmāvacaraparikammamānasaṃ katvā abhiññāya pādakaṃ kāraṇabhūtaṃ jhānaṃ **punādhiṭṭhāti** puna āpajjitvā tato jhānato vuṭṭhāya puna adhiṭṭhāti, sahādhiṭṭhānena cetasā adhiṭṭhānasaṅkhātena catutthajjhānacittena saha so yogī sataṃ hoti. Iddhividhañāṇaṃ.

1067-8. **Eso adhigatābhiñño** yogī **pādakārammaṇena** catutthajjhānassa paṭibhāganimittasaṅkhātena ārammaṇena phuṭṭhe okāse gate pavatte pana sadde suṇāti. Dibbasotañāṇaṃ.

1069. Parassa cittaṃ pariyati paricchijjatīti cetopariyaṃ, tameva mānasaṃ **cetopariyamānasaṃ**.

1070. **Hadayaṃ pana nissāyā**ti hadayavatthuṃ nissāya pavattamānalohitaṃ, hadayakose pavattaṃ ruhiranti attho.

1075. **Kāmāvacaracittañcāti** kāmāvacarasattānaṃ kāmāvacaracittañca. **Rūpārūpesu** rūpabhavārūpabhavesu sattānaṃ mānasañca. Kiṃ bhūtaṃ? Sarāgādippabhedakaṃ mānasaṃ sabbaṃ cetopariyañāṇaṃ jānāti. Cetopariyañāṇaṃ.

1077-82. **Nisajjā sabbapacchimā**ti sabbesaṃ iriyāpathānaṃ pacchā jātā nisajjā bhikkhunā āvajjitabbā. **Tato pabhuti** tato sabbapacchimato nisajjāto pabhuti taṃ sabbaṃ pacchimanisajjaṃ ādiṃ katvā **paṭilomakkamā** paṭilomakkamena **sabbaṃ** attanā kataṃ āvajjitabbaṃ. Asmiṃ bhave **yāva** yattakaṃ kālaṃ **sandhi** paṭisandhi hoti, **tāva** tattakaṃ kālaṃ **kataṃ** kiriyaṃ tena bhikkhunā āvajjitabbaṃ. Purimasmiṃ bhavepi cutikkhaṇepi nibbattaṃ nāmarūpañca sādhukaṃ āvajjitabbaṃ. Cutikkhaṇe nibbatte tasmiṃ nāmarūpe evaṃ bhikkhunā āvajjitabbe yadā **tadeva** tameva nāmarūpaṃ ārammaṇaṃ katvā cutikkhaṇe manodvāre **manakkāro** manodvārāvajjanacittaṃ uppajjati. Pubbenivāsānussatiñāṇaṃ.

1086-96. Abhiññāpādakaṃ kasiṇārammaṇaṃ jhānaṃ abhinīhārakkhamaṃ katvā imesu tīsu kasiṇesu katapuññehi. **Tasmā tamitaraṃ vāpī**ti ālokakasiṇaṃ vā itaraṃ vāpi kasiṇadvayaṃ yathākkamaṃ uppādetvā upacārabhūmiyaṃyeva ṭhatvā **taṃ** ālokakasiṇaṃ ṭhapetabbaṃ. Appanaṃ paṇḍito na uppādeyya, sace uppādeti, **taṃ** ālokakasiṇaṃ **pādakajjhānanissitaṃ** pādakajjhānassa ārammaṇaṃ hoti. Vaḍḍhitassa jhānassa antogadhaṃ rūpaṃ tena yoginā passitabbaṃ **bhave** bhaveyya. Taṃ rūpaṃ **passato** passantassa **tassa** yogino parikammassa vāro atikkamati, **tāvade** tasmiṃyeva khaṇe ālokopi **tassa** yogino ālokopi khippaṃ antaradhāyati. **Tasmiṃ** āloke antarahite **rūpagataṃ** rūpaṃ na dissati. Divasampi nisīditvā passato rūpadassanaṃ hoti.

1100-1. **Taṃcittasaṃyuta**nti tena catutthajjhānena yuttaṃ cittaṃ. Anāgataṃsañāṇassa parikammaṃ, yathākammūpagassa ñāṇassa ca parikammaṃ. Dibbacakkhuñāṇaṃ.

1103. Yo bhikkhu **idha** imasmiṃ sāsane imaṃ pana ganthaṃ suṇāti, citte karoti ca, so bhikkhu **anena tarena** iminā ganthena taritvā abhidhammamahaṇṇavapāraṃ **yāti** pāpuṇāti, jānātīti attho.

Iti abhidhammāvatāraṭīkāya

Abhiññāniddesavaṇṇanā niṭṭhitā.

Soḷasamo paricchedo.

17. Sattarasamo paricchedo

Abhiññārammaṇaniddesavaṇṇanā

1104. **Anāgataṃsañāṇañcā**ti na āgato anāgato, na tāva sampattoti attho, anāgate aṃsā koṭṭhāsā tesaṃ ñāṇaṃ anāgataṃsañāṇaṃ. Yaṃ yaṃ kammaṃ yathākammaṃ, taṃ upagacchati jānātīti **yathākammupagaṃ,** vipākacetanājānanakañāṇaṃ.

1107-9. **Tattha** tesu ārammaṇattikesu. **Cittasannissitaṃ katvā**ti taṃ kāyaṃ cittaṃ sannissitaṃ karitvā tameva kāyacittacetasikavasena mahaggate cittasmiṃ samāropeti ñāṇaṃ iddhividhañāṇaṃ, tato kāyārammaṇato kāyassa parittattā kāmāvacarattā parittārammaṇaṃ ñāṇaṃ siyā.

1110-3. **Dissamānena kāyena, gantukāmo yadā bhave** yo yogī dissamānena kāyena gantukāmo yadā bhaveyya, so yogī tadā cittaṃ **kāyasannissitaṃ katvā** rūpakāye sannissitaṃ katvā taṃ pādakajjhānacittaṃ kāyavasena kāye āropeti, tadā jhānārammaṇato taṃ ñāṇaṃ mahaggatagocaraṃ hoti, yaṃ ñāṇaṃ yadā **anāgatañca** dhammajātaṃ, **atītañca** dhammajātaṃ **visayaṃ** ārammaṇaṃ karoti, tadā taṃ ñāṇaṃ atītārammaṇaṃ hoti, tadā anāgatārammaṇaṃ ārammaṇakaraṇakāle anāgatagocaraṃ hoti. Dissamānena kāyena tassa bhikkhuno gamane pana sati **tassa** yogino ñāṇassa gocaro paccuppanno nāma hoti, iti viniddise.

1114. Kāyaṃ cittassa vasena citte āropeti, cittaṃ kāyassa vasena kāye āropeti, iti pariṇāmanakālasmiṃ tassa yogino ñāṇaṃ ajjhattārammaṇaṃ siyā. **Sampavattati sattasū**ti parittamahaggataatītaanāgatapaccuppannaajjhattabahiddhārammaṇasaṅkhātesu **sattasu** ārammaṇesu sampavattati.

1120. **Jānane majjhimāna**nti mahaggatānaṃ jānane.

1122. **Etassa** cetopariyañāṇassa maggārammaṇatā pariyāyena eva **matā** ñātā.

1126-7. **Tattha tikkhaṇasampattaṃ, paccuppannaṃ khaṇādikaṃ**.

Tattha tesu paccuppannesu yaṃ paccuppannaṃ khaṇādikaṃ **tikkhaṇasampattaṃ** uppādaṭṭhitibhaṅgakkhaṇasampattaṃ **khaṇādikaṃ** khaṇāyeva taṃ khaṇāvayavaṃ paccuppannaṃ nāma. **Ekadvesantativārapariyāpanna**nti ekacittadvicittavīthivārapariyāpannaṃ santatipaccuppannaṃ nāma. **Paccuppannanti pacchima**nti addhāpaccuppannanti attho.

1131-2. Yena āvajjanacittena dhamme āvajjati, yena cetasā jānāti, **tesaṃ** dvinnaṃ āvajjanajavanacittānaṃ sahaṭṭhānassa abhāvā **taṃ** ‘‘khaṇādikattayaṃ paccuppanna’’ntiādikaṃ ‘‘ekassa cittamekena, avassaṃ pana vijjhati’’iti pariyosānaṃ vacanaṃ na yujjati. Āvajjanajavanānaṃ nānārammaṇabhāvaṃ pattito āpajjanato ca na yujjati. **Aniṭṭhe pana ṭhāne** tesaṃ āvajjanajavanānaṃ ekārammaṇabhāve anicchite tasmiṃ ṭhāne na yujjati, aññasmiṃ pana ṭhāne maggavīthiyaṃ āvajjanaparikammajavanānaṃ kasiṇādikaṃ ārammaṇaṃ hoti, gotrabhulokuttaracittānañca nibbānaṃ ārammaṇaṃ hoti, ettha ārammaṇajavanānaṃ ekārammaṇatā anicchatā.

1134-41. ‘‘Ekabbhavaparicchinnaṃ, paccuppannanti pacchima’’nti vatvā puna aññena pariyāyena taṃ paccuppannaṃ dassetuṃ idaṃ **addhākhyaṃ** addhānāma paccuppannaṃ javanavārato dīpetabbaṃ. **Iti** vacanaṃ niddiṭṭhaṃ. Yadā **iddhimā** yogī parassa cittaṃ ñātuṃ āvajjati, tassa āvajjanamano **paccuppannakhaṇavhayaṃ** paccuppannaṃ manodvārāvajjanacittaṃ ārammaṇaṃ katvā **tena** cittena saddhiṃ nirujjhati, tesu niruddhesu tassa yogino cattāri, pañca vā javanāni jāyanti. **Etesaṃ** catunnaṃ, pañcannaṃ javanānaṃ yaṃ pacchimaṃ cittaṃ iddhicittamudīritaṃ. Iddhicittato **sesāni** kāmāvacaracittāni. **Etesaṃ** kāmāvacare iddhijavanānaṃ tadeva ca paracittaṃ ārammaṇaṃ hoti yasmā, **tasmā sabbāni tāni** javanāni ekārammaṇataṃ yanti, tesaṃ javanānaṃ nānārammaṇatā addhāvasā na bhaveyya, paccuppannārammaṇato tesaṃ javanānaṃ ekārammaṇabhāvepi iddhimānasameva ca parassa cittaṃ jānāti. **Itarāni** kāmāvacarāni pana cittāni parassa cittaṃ na jānanti. **Yathā cakkhudvāre tu viññāṇa**nti cakkhuviññāṇaṃ rūpaṃ passati, tathā itaraṃ cittaṃ na passati.

1161. **Anāgataṃsañāṇassā**ti anāgataṃsañāṇassa anāgataṃ dhammaṃ agocaraṃ, gocaraṃ na hotiyevāti attho.

1169. Vividhatthāni vaṇṇapadāni yasmiṃ so **vividhatthavaṇṇapado,** taṃ madhuratthamatinīharaṃ uttamaṃ sotujanassa hadayaṃ pītikaraṃ sacetano ko nāma manujo na suṇeyya.

Iti abhidhammāvatāraṭīkāya

Abhiññārammaṇaniddesavaṇṇanā niṭṭhitā.

Sattarasamo paricchedo.

18. Aṭṭhārasamo paricchedo

Diṭṭhivisuddhiniddesavaṇṇanā

1175. **Yā sañjānanamattaṃva, saññā nīlādito panā**ti sā saññā nīlādivasena sañjānanamattaṃva karoti. **Lakkhaṇappaṭivedha**nti aniccādilakkhaṇapaṭibujjhanaṃ.

1177. **Taṃ** viññāṇaṃ **ussakkitvā** uddhaṃ sakkaṃ katvā satte maggaṃ pāpetuṃ na sakkoti.

1178-9. Sabbesaṃ pana dhammānaṃ **sabhāvapaṭivedhanaṃ** aviparītavasena paṭibujjhanaṃ paññāya lakkhaṇaṃ.

1180. Samādhi āsannakāraṇaṃ etāyāti **samādhāsannakāraṇā**.

1181. **Lakkhaṇenekadhā**ti sabbadhammaṃ paṭibujjhanalakkhaṇena paññāva ekadhā vuttā.

1183. **Bhūripaññenā**ti bhūte atthe aviparīte atthe ramatīti bhūri, bhūri paññā etassāti bhūripañño, tena.

1186-91. Tīsu atthadhammaniruttīsu ca ñāṇesu atthadhammaniruttīsu jātesu ñāṇesu ca ñāṇaṃ. Yaṃ kiñci paccayuppannaṃ phalaṃ dhammajātaṃ. **Bhāsitattho**ti pāḷiyā attho. **Ete pañca** dhammā **atthasaññitā** atthanāmakā. **Phalanibbattako hetū**ti jananako paccayo. **Bhāsita**nti pāḷi. **Dhammasaññitā**ti dhammanāmakā. **Sabhāvaniruttī**ti aviparītavohāro. **Pariyattī**ti sikkhanaṃ. Savanādhigamehi **pubbayogena** pubbe pavattanāya.

1192. **Bhūmibhūtesū**ti vipassanāya bhūmibhūtesu.

1194. **Jananādito**ti jātiādito bhītena paññā bhāvetabbā.

1203. **Ekāsītiyā cittenā**ti lokuttaracittavajjitena vipassanābhūmibhūtena ekāsītiyā cittena.

1208. **Sattasammohaghātattha**nti sattoti sammohassa vināsitatthaṃ.

1211. **Nirīhaka**nti īhavirahitaṃ byāpāravirahitaṃ, dārurajjusamāyoge.

1215. **Ubho bhijjanti paccayā**ti aññamaññapaccayakāraṇā.

1225. **Antadvaya**nti kāmasukhallikānuyogaattakilamathānuyogadvayaṃ. **Bhāvaye**ti diṭṭhivisuddhiṃ vaḍḍheyya.

Iti abhidhammāvatāraṭīkāya

Diṭṭhivisuddhiniddesavaṇṇanā niṭṭhitā.

Aṭṭhārasamo paricchedo.

19. Ekūnavīsatimo paricchedo

Kaṅkhāvitaraṇavisuddhiniddesavaṇṇanā

1231. Iccevamādibāttiṃsakoṭṭhāsānaṃ paccayassa hetupaccaye tāva yogī manasā pariggaṇhāti.

1233. **Hetvaṅkurassa bījaṃ tu** bījaṃ aṅkurassa hetujanakaṃ, pathavādayo aṅkurassa paccayā.

1234. **Pañca dhammā**ti avijjātaṇhupādānakammāhārā hetupaccayā dhammā.

1235. Kammaṃ puttassa janako pitā viya nāmarūpassa janakaṃ.

1238. **Paccayā**ti paccayena.

1240. **Yā sā**ti yā sā kaṅkhā. **Pubbante** pubbakoṭṭhāse.

1241. **Sabbathā** sabbakoṭṭhāsato anavasesāva tassa yogino **sā** kaṅkhā **pahiyyati** nāsīyate.

1243. **Atthasādhikā**ti kusalapakkhe dānādiatthasādhikā, akusalapakkhe pāṇātipātādiatthasādhikā.

Taṃ vipākanti upaghātakakammassa taṃ vipākaṃ uppannaṃ nāma hoti. Evaṃ eko yogī kammavipākavasena nāmarūpassa paccayapariggahaṃ karoti.

1246. **Hetuphalassa sambandhavasenā**ti hetuphalasambandhavasena idaṃ nāmarūpaṃ **kevalaṃ** ekantena pavattati, iti **sammā** aviparītākārena saṃ anupassati.

1247. Pākappavattito uddhaṃ pākapaṭivedakaṃ **na passati** na jāniyate.

1250-1. **Appavatti** nāma **na dissati,** upapannaṃ dissati. Titthiyā etamatthaṃ **anaññāya** ajānitvā **asayaṃvasī sattasañña**nti ''satto''ti saññaṃ gahetvāna sassataucchedadassino aññamaññaṃ virodhino hutvā dvāsaṭṭhidiṭṭhiṃ gaṇhanti.

1254. **Ubho**ti ubho kammavipākā aññamaññato suññā. **Na ca kammaṃ vinā phala**nti kammaṃ vinā phalaṃ na ca hoti.

1255. **Sambhārehī**ti sūriyādisambhārehi.

1257. Suññaṃ **taṃ** nāmarūpadhammaṃ.

1258. **Hetusambhārapaccayā**ti hetunā ca sambhārapaccayehi ca.

Iti abhidhammāvatāraṭīkāya

Kaṅkhāvitaraṇavisuddhiniddesavaṇṇanā niṭṭhitā.

Ekūnavīsatimo paricchedo.

20. Vīsatimo paricchedo

Maggāmaggañāṇadassanavisuddhiniddesavaṇṇanā

1264. **Paccuppannassa dhammassā**ti paccuppannassa nāmarūpadhammassa.

1266-8. **Uppajjato** uppajjantassa nāmarūpadhammassa **rāsito** nicayato āgamanañca natthi. **Disāgamanan**ti disāya gamanaṃ. **Niruddhassāpi** nāmarūpadhammassa ekasmiṃ ṭhāne nicayoti ca natthi.

1270-1. Avijjāsamudayā rūpasamudayo, avijjānirodhā rūpanirodho. Taṇhāsamudayā rūpasamudayo, taṇhānirodhā rūpanirodho. Kammasamudayā rūpasamudayo, kammanirodhā rūpanirodho. Āhāranirodhā rūpanirodho. **Dhamme**ti saṅkhāradhamme.

1280. **Sampattapaṭivedhassā**ti sampattalokuttarasaṅkhātamaggaphalassa sotāpannādipuggalassa. **Vippaṭipannassā**ti paṭipattiyaṃ appaṭipannassa, viruddhavasena paṭipannassa vā.

1286. **Kāyacittānī**ti **kāyā**ti vedanāsaññāsaṅkhārā. **Cittan**ti viññāṇaṃ.

1290. **Yato yato** paccayādito. Yaṃ **amataṃ** nibbānaṃ **vijānataṃ** vijānantānaṃ pītipāmojjaṃ, tehi labhitabbaṃ amataṃ, amataṃ viya pītipāmojjaṃ vā.

1293. **Appatte**ti attani maggaphalasmiṃ appatte. **Pattasaññī**ti maggaphale ahaṃ patto asmi iti saññito hoti.

1297. **Sāravedino**ti sārajānanasīlā. **Ta**nti taṃ maggāmaggañāṇadassanaṃ. **Idaṃ** ñāṇaṃ **maggāmaggañāṇadassananti** maggāmaggañāṇadassanaṃ nāma.

Iti abhidhammāvatāraṭīkāya

Maggāmaggañāṇadassanavisuddhiniddesavaṇṇanā niṭṭhitā.

Vīsatimo paricchedo.

21. Ekavīsatimo paricchedo

Paṭipadāñāṇadassanavisuddhiniddesavaṇṇanā

1299. **Upallesavimuttaṃ suvisadaṃ ñāṇa**nti aṭṭhavidhañāṇaṃ sandhāyāha.

1302. Saccānulomañāṇanti ayameva pavuccati.

1306. Ayaṃ sikhāpattā vipassanā eva saccānulomañāṇaṃ nāma pavuccati.

1309. **Bhavaṅgānantaraṃ saṅkhāru-pekkhāgatanayenā**ti bhavaṅgānantaraṃ saṅkhārupekkhāsaṅkhātena ñāṇena katanayena.

1314-6. **Bodhipakkhiyadhammānaṃ**, **uddhañca anulomato**ti uddhaṃ vattamānānaṃ bodhipakkhiyadhammānaṃ anulomato, **idaṃ** anulomañāṇaṃ vuṭṭhānagāminiyā pariyosānaṃ nāma **bhāsitaṃ** mahesinā kathitaṃ. Saccānulomañāṇaṃ āhacca uppannā, sabbappakārena gotrabhupariyosānaṃ.

1318. **Tatthā**ti vipassanāya.

Iti abhidhammāvatāraṭīkāya

Paṭipadāñāṇadassanavisuddhiniddesavaṇṇanā niṭṭhitā.

Ekavīsatimo paricchedo.

22. Dvāvīsatimo paricchedo

Ñāṇadassanavisuddhiniddesavaṇṇanā

1319-22. Āvajjanassa hitaṃ āvajjaniyaṃ, taṃ ṭhānaṃ etassāti āvajjaniyaṭhānaṃ, gotrabhūti attho. Taṃ gotrabhucittaṃ maggacittassa **āvajjaniyaṭhānattā**. Paṭipadāñāṇadassanaṃ kudācanaṃ na ca bhajati, tatheva ñāṇadassanavisuddhiṃ kudācanaṃ na bhajateva. **Ubhinnaṃ** ñāṇānaṃ antarā ekaṃ **abbohārikaṃ** vohāre niyuttanti vohārikaṃ, na vohārikaṃ abbohārikaṃ. Vipassanāya sotasmiṃ vipassanāya sote patitattā vipassanā nāma voharitabbā. **Tato** nibbānato.

1325. **Sūraṃ tikkhaṃ vipassana**nti gotrabhucittaṃ sandhāyāha.

1326-9. **Visaṅkhāra**nti saṅkhārehi vigataṃ. **Paṭhamāvajjanañcevā**ti paṭhamāvajjanaṃ viya. **Paṭhamābhogatāpi cā**ti paṭhamamanasikārā viya. Maggassa anantarādīhi paccayehi. **Tassā**ti maggassa. Sikhāpattāya tāya vipassanāya **muddhamhi** matthake. **Anāvatta**nti anivattaṃ.

1330-3. Ekena āvajjanena ekissāyeva vīthiyā. **Anulomagotrabhucetasa**nti anulomagotrabhucittānaṃ nānārammaṇatā vuttā. **Taṃ** gotrabhucittaṃ anāvajjanampi maggassa āvajjanaṭṭhāne ṭhatvā. **Saññaṃ datvā viyā**ti ‘‘ahaṃ nibbānaṃ ārammaṇaṃ karomi, tvampi tamevārammaṇaṃ karohi’’ iti saññaṃ datvā viyāti adhippāyo. **Saññita**nti saññaṃ. **Kadācipi anibbiddhapubbaṃ maggo esa** eso maggo pubbe anibbiddhapubbo.

1336. **Ujjhatī**ti chindati.

1338. Anekesaṃ ānisaṃsānaṃ dāyakena ādimaggena saṃyuttaṃ. Paṭhamamaggañāṇaṃ.

1341. **Ekassāsevanaṃ natthi** ekassa cittuppādassa āsevanapaccayo natthi, **tasmā** kāraṇā **dve** cittuppādā anulomakā. **Tehī**ti cittuppādehi āsevanapaccayaṃ **laddhā** labhitvā **tatiyaṃ** cittaṃ gotrabhu hoti.

1345-7. Maggapekkhanahetu yassa āvajjanamanaso, taṃ **maggapekkhanahetukaṃ**. **Tasmiṃ niruddhe**ti tasmiṃ āvajjanacitte niruddhe maggassa paccavekkhaṇasaññitāni satta javanāni paṭipāṭiyā jāyante. Paccavekkhaṇañāṇāni ekūnavīsati honti.

1351. **Tato** tadā vipassanāvīthiṃ otarati. Dutiyamaggañāṇaṃ.

1361. **Mūlaghāta**nti mūlaghātanaṃ. Tatiyamaggañāṇaṃ.

1363. **Anāvattisabhāvato**ti anivattato. Catutthamaggañāṇaṃ.

Iti abhidhammāvatāraṭīkāya

Ñāṇadassanavisuddhiniddesavaṇṇanā niṭṭhitā.

Dvāvīsatimo paricchedo.

23. Tevīsatimo paricchedo

Kilesapahānaniddesavaṇṇanā

1375. **Idha pana** imasmiṃ panādhikāre **kāraṇūpacārena** lābhādikāraṇassa vohārena, lābho ādi vatthu yassa anunayassāti **lābhādivatthuko,** tassa.

Sukhumāti kāmarāgapaṭighā sukhumā.

1376. **Yena yena** paṭhamamaggādiñāṇena **yo yo** saṃyojanādiko pahātabbo **dhammo ghātaṃ** vināsaṃ yāti, **so so** dhammo **tena tena asesena** ñāṇena evaṃ sādhu mayā sandassito.

1383. **Pariññābhisamayenā**ti paricchinditvā jānanena. **Dukkhaṃ abhisametī**ti dukkhaṃ paṭivijjhati.

1394. **Yo** yogī **imaṃ viditvā hitabhāvanaṃ vanaṃ** vanetabbaṃ **viditvā** jānitvā **ve** ekantena sukhasaṃhitaṃ hitaṃ upeti, cittassa tamaṃ **anuttamaṃ** hīnaṃ **vidhūya** vināsetvā **aviggahakampadaṃ padaṃ** aviggahakaṃ sarīrarahitaṃ padaṃ paṭipajjitabbaṃ ñātabbaṃ **padaṃ** nibbānaṃ **upeti** pāpuṇāti ca.

Iti abhidhammāvatāraṭīkāya

Kilesapahānaniddesavaṇṇanā niṭṭhitā.

Tevīsatimo paricchedo.

24. Catuvīsatimo paricchedo

Paccayaniddesavaṇṇanā

1395. **Rūpaṃ rūpassā**ti rūpaṃ rūpassa. **Arūpassa** nāmassa.

1396. **Missakassā**ti nāmarūpamissakassāti attho.

1397. **Tipañca cā**ti pannarasa ca.

1399. **Eko**ti kammapaccayo. **Dvekāliko**ti atītapaccuppannakālavasena dvīsu kālesu niyutto. **Dassito**ti bhagavatā desito.

Iti abhidhammāvatāraṭīkāya

Paccayaniddesavaṇṇanā niṭṭhitā.

Catuvīsatimo paricchedo.

Nigamanakathāvaṇṇanā

1401. **Sumatimativicārabodhano**ti sumatīnaṃ sundarapaññānaṃ kavīnaṃ matiyā vicārassa bodhano. **Vimativimohavināsano**ti vimatīnaṃ bālānaṃ vimohassa vināsano. **Kumatimatimahātamonāso**ti kumatīnaṃ bālānaṃ mahātamasannibhāya matiyā nāsako. **Paṭumatibhāsakaro**ti paṭūnaṃ paṇḍitānaṃ tikkhapaññāya obhāsakaro.

1402. **Sumatināmako** bhikkhu **asamānato** asadisāya pūjāya mama āyācito **yato** yasmā kāraṇā, **tato** tasmā kāraṇā ayaṃ abhidhammāvatāro. **Padāto padā**ti koṭṭhāsato koṭṭhāsato. **Hitavibhāvanā bhāvanā**ti hitappakāsanāya bhāvanāya mayā racito. Atha vā ahaṃ sumatinā bhikkhunā asamānato mānato āyācito **yato** yasmā, **tato** tasmā.

1405. **Tividhā byappathānañhi gatiyo**ti byappathānaṃ vacanānaṃ atthaganthayuttivasena tividhā gatiyo.

1406. **Nikāyantaraladdhīhī**ti aññasmiṃ nikāye laddhīhi. **Vācanāmagganissito**ti vacanappabandhanissito.

1410. **Asaṃkiṇṇakulākule**ti asammissakulehi ākiṇṇe. **Supasannasitodake**ti madhurasītodake.

1411. **Saṅkaṭe**ti sambādhe.

1412. **Kelāsasikharākārapāsādapaṭimaṇḍite**ti rajatapabbatamatthakanibhehi pāsādehi alaṅkate.

1413. **Vividhākāracārupākāragopure**ti vividhasaṇṭhānamanuññapākāradvārakoṭṭhake.

1414. **Sallekhā**ti sallekhavutti. **Sākhalye**ti sakhilabhāve. **Satā**ti satisampannena.

1415. **Vassavalāhakā devā**ti vassavalāhakabhūtā devā amarā.

Nigamanakathāvaṇṇanā niṭṭhitā.

Abhidhammāvatārapurāṇaṭīkā niṭṭhitā.

Namo tassa bhagavato arahato sammāsambuddhassa

Abhidhammāvatāra-abhinavaṭīkā

(Paṭhamo bhāgo)

Ganthārambhakathā

(Ka) visuddhakaruṇāñāṇaṃ, buddhaṃ sambuddhapūjitaṃ;
Dhammaṃ saddhammasambhūtaṃ, vande saṃghaṃ niraṅgaṇaṃ.

(Kha) **sāriputtaṃ** mahātheraṃ, pariyattivisāradaṃ;
Namāmi santavuttiṃ me, guruṃ gāravabhājanaṃ.

(Ga) vandantena mayā evaṃ,
Yā laddhā puññasampadā;
Hitvā tassānubhāvena,
Antarāye asesato.

(Gha) mahāvihāravāsīnaṃ, therānaṃ thirasīlinaṃ;
Vaṃsālaṅkārabhūtena, bhūtānuggahakārinā.

(Ṅa) therena **buddhadattena,** racitaṃ yaṃ manoramaṃ;
Piṭake abhidhammasmiṃ, otārupāyabhāvato.

(Ca) **abhidhammāvatāro**ti, laddhanāmena vissutaṃ;
Nānānipuṇagambhīranayaṃ pakaraṇuttamaṃ.

(Cha) atthasaṃvaṇṇanaṃ tassa, ārabhissaṃ yathābalaṃ;
Pāmojjajananatthāya, ābhidhammikabhikkhunanti.

Ganthārambhakathāvaṇṇanā

1. Paramanipuṇavicittanayasamannāgataṃ sakasamayasamayantaragahanaviggāhaṇasamatthaṃ suvimalavipulapaññāveyyattiyajananaṃ pakaraṇamidamārabhantoyamācariyo paṭhamaṃ tāva ratanattayappaṇāmakaraṇena antarāyanivāraṇañceva paññāpāṭavañca pattheti. Ratanattayappaṇāmo hi atthato paṇāmakiriyābhinipphādikā kusalacetanā. Sā ca vandaneyyavandakānaṃ khettajjhāsayasampadāhi diṭṭhadhammavedanīyabhūtā yathāladdhasampattinimittakassa kammassa anubalappadānavasena tannibbattitavipākasantatiyā antarāyakarāni upapīḷakaupacchedakakammāni paṭibāhitvā tannidānānaṃ yathādhippetasiddhivibandhakānaṃ rogādiantarāyānamappavattiṃ sādheti, rāgādimalavikkhālanena ca cittasantānaṃ parisodhetvā tannissitāya paññāya yathādhippetasiddhisampādakaṃ tikkhavisadabhāvamāvahati. Kiñci āciṇṇametaṃ paṇḍitānaṃ, yadidaṃ ganthasamārambhe ratanattayappaṇāmakaraṇaṃ, tasmā sappurisācārānurakkhaṇatthañca ādimhi ratanattayavandanā āraddhāti evamādinā aññānipi bahūni payojanāni niddhāretabbāni. Tāni pana tattha tattha bahudhā vitthāritānīti taṃ papañcaparissamaṃ ṭhapetvā yathānuppattameva tāva vaṇṇayissāma.

Ettha ca ratanattayappaṇāmaṃ kattukāmo tathāgatamūlakattā sesaratanānaṃ paṭhamaṃ tāva tathāgatassa thomanāpubbaṅgamaṃ paṇāmamārabhanto āha **‘‘anantakaruṇāpañña’’**ntiādi. Thomanāpubbaṅgamena hi paṇāmena satthu guṇātisayayogo, tato cassa anuttaravandanīyabhāvo, tena ca attano vandanāya khettaṅgatabhāvo, khettaṅgatāya ca vandanāya yathādhippetanipphattiyā hetubhāvo ca dassito hoti.

Tattha **vanditvā**ti pubbakālakiriyāniddeso. Tassa pana osānagāthāyaṃ ‘‘pavakkhāmī’’ti iminā aparakālakiriyāvacanena saha sambandho. **Buddha**nti vandanakiriyāya kammaniddeso. **‘‘Anantakaruṇāpañña’’**ntiādikaṃ pana tabbisesanaṃ. Tattha kiratīti karuṇā, paradukkhaṃ vikkhipati apanetīti attho. Kirīyati dukkhitesu pasārīyatīti vā karuṇā. Atha vā karotīti karuṇā, paradukkhe sati sādhūnaṃ kampanaṃ hadayakhedaṃ janayatīti attho. Kiṇātīti vā karuṇā, parassa dukkhaṃ paccayavekallakaraṇato hiṃsatīti attho. Pajānātīti paññā, yathāsabhāvaṃ pakārehi paṭivijjhatīti attho. Karuṇā ca paññā ca karuṇāpaññā, natthi etāsaṃ antoti anantā, anantā karuṇāpaññā etassāti anantakaruṇāpañño, taṃ **anantakaruṇāpaññaṃ**.

Ettha ca uppādavayantatāvasena ceva santatipariyosānavasena ca satipi bhagavato karuṇāpaññānaṃ sapariyantabhāve anantārammaṇesu pavattanato anantatā veditabbā. Sammāsambuddhassa hi sabbasattānaṃ dukkhāpanayanākārappavattā anaññasādhāraṇā mahākaruṇā kañci sattaṃ avajjetvā sabbesu sattesu niravasesena pavattati, tathā sabbadhammasabhāvabodhanasamatthā sabbaññutaññāṇasaṅkhātā paññāpi sakalañeyyadhammesu anavasesato pavattati, tasmā anantārammaṇappavattakaruṇāñāṇavantatāya anantakaruṇāpañño bhagavā. Karuṇāpaññāggahaṇena cettha bhagavato sabbalokiyalokuttaraguṇasampatti dassitā hoti. Tathā hi karuṇāggahaṇena lokiyesu mahaggatabhāvappattāsādhāraṇaguṇadīpanato sakalalokiyaguṇasampatti dassitā, paññāggahaṇena sabbaññutaññāṇapadaṭṭhānamaggañāṇadīpanato sabbalokuttaraguṇasampatti dassitāti.

Apica sabbabuddhaguṇānaṃ karuṇā ādi, paññā pariyosānaṃ. Mahākaruṇāsañcoditamānaso hi bhagavā saṃsārapaṅkato sattānaṃ samuddharaṇatthāya katābhinīhāro anupubbena pāramiyo pūretvā anuttarasammāsambodhiyā adhigamena sakalabuddhaguṇe paṭilabhi. Iti sakalabuddhaguṇānaṃ tannidānabhāvato karuṇā sabbabuddhaguṇānamādi, sabbaññutaññāṇapadaṭṭhānassa pana maggañāṇassa paṭilabhanato uttarikaraṇīyābhāvato paññā pariyosānaṃ. Ādipariyosānadassanena ca sakalabuddhaguṇā nayato dassitā honti. Nayaggāho eva hi sabbabuddhaguṇānaṃ dassanupāyo, itarathā tādisassa sabbaññubuddhassapi vacanapathātītaṃ tathāgataguṇaṃ anupadaṃ vaṇṇento ko nāma pariyosānamāharituṃ sakkuṇeyyāti.

Evaṃ karuṇāpaññāmukhena saṅkhepato sakalabuddhaguṇehi bhagavantaṃ thometvāpi puna attano buddhaguṇasaṃkittane atittābhāvena ceva paresañca pasādabāhullajananatthaṃ tadantogadhepi visiṭṭhaguṇe padhānabhāvena nīharitvā dassento āha **‘‘tathāgata’’**ntiādi. Tattha **‘‘tathāgata’’**nti tathā āgatatādīhi aṭṭhahi kāraṇehi tathāgataṃ. Vuttañhetaṃ (dī. ni. aṭṭha. 1.7; ma. ni. aṭṭha. 1.12; bu. vaṃ. aṭṭha. 1.2 nidānakathā; a. ni. aṭṭha. 1.1.170) –

> ‘‘Aṭṭhahi kāraṇehi bhagavā tathāgato, tathā āgatoti tathāgato, tathā gatoti tathāgato, tathalakkhaṇaṃ āgatoti tathāgato, tathadhamme yāthāvato abhisambuddhoti tathāgato, tathadassitāya tathāgato, tathavāditāya tathāgato, tathākāritāya tathāgato, abhibhavanaṭṭhena tathāgato’’ti.
>
> ‘‘Kathaṃ bhagavā **tathā āgatoti tathāgato**? Yathā sabbalokahitāya ussukkamāpannā purimakā sammāsambuddhā āgatā, kiṃ vuttaṃ hoti? Manussattādiaṭṭhaṅgasamannāgatena yena abhinīhārena te bhagavanto āgatā, teneva ca abhinīhārena ayampi bhagavā āgato, yathā ca te bhagavanto samatiṃsa pāramiyo pūretvā pañcamahāpariccāgādīni sampādetvā āgatā, yathā ca te sattatiṃsa bodhipakkhiyadhamme bhāvetvā brūhetvā āgatā, tathā ayampi bhagavā āgatoti evaṃ tāva tathā āgato’’ti tathāgato. (1)
>
> ‘‘Kathaṃ **tathā gatoti tathāgato**? Yathā sampatijātā te bhagavanto sattapadavītihārena gatā, yathā vā te samathavipassanāmaggehi taṃ taṃ akusalapakkhaṃ vidhamitvā gatā, tathā ayampi bhagavā gato, evaṃ tathā gatoti tathāgato. (2)
>
> ‘‘Kathaṃ **tathalakkhaṇaṃ āgatoti tathāgato**? Yasmā tesaṃ tesaṃ dhammānaṃ yaṃ sabhāvasarasalakkhaṇaṃ tathaṃ avitathaṃ, tañcesa tathalakkhaṇaṃ āgato yāthāvato adhigato, tasmā

tathalakkhaṇaṃ āgatoti tathāgato gamanatthānaṃ bujjhanatthasambhavato. Tathā hi vadanti ‘ye gatiatthā, te bujjhanatthā. Ye bujjhanatthā, te gatiatthā’ti. (3)

‘‘Kathaṃ **tathadhamme yāthāvato abhisambuddhoti tathāgato**? Yasmā ‘idaṃ dukkhanti, bhikkhave, tathametaṃ avitathameta’ntiādivacanato (saṃ. ni. 5.1090) ‘avijjāya saṅkhārānaṃ paccayaṭṭho saṅkhārānaṃ avijjāpaccayasambhūtasamudāgataṭṭho tatho avitatho anaññatho’tiādivacanato ca tathadhammasaṅkhāte saccapaṭiccasamuppāde yāthāvato āgato abhisambuddho, tasmā tathadhamme yāthāvato abhisambuddhoti tathāgato. (4)

‘‘Kathaṃ **tathadassitāya tathāgato**? Yasmā aparimāṇāsu lokadhātūsu aparimāṇānaṃ sattānaṃ chadvāraggahite ārammaṇe aviparītameva passati jānāti, ñatvā ca panevaṃ ‘katamaṃ taṃ rūpāyatanaṃ, yaṃ catunnaṃ mahābhūtānaṃ upādāyā’tiādinā (dha. sa. 616 ādayo) tathamesa aviparītaṃ vibhajati dasseti, tasmā tathaṃ āgacchati passati jānāti, taṃ vā āgamayati dassetīti tathāgatoti evaṃ tathadassitāya tathāgato. (5)

‘‘Kathaṃ **tathavāditāya tathāgato**? Yasmā esa abhisambodhito yāva parinibbānā rāgamadādinimmathanavasena ekasadisameva dhammaṃ tathaṃ avitathaṃ bhāsati, tasmā tathaṃ gadati, tatho aviparīto āgadovacanametassāti vā da-kārassa ta-kāraṃ katvā tathāgatoti vuttoti evaṃ tathavāditāya tathāgato. (6)

‘‘Kathaṃ **tathākāritāya tathāgato**? Bhagavā hi ‘yathā vādī tathā kārī’ti (a. ni. 4.23; cūḷani. posālamāṇavapucchāniddesa 83) vacanato attano vācāya anurūpameva karoti, tasmā yathā vācā, tathā kāyopi gato pavatto imassāti tathāgatoti evaṃ tathākāritāya tathāgato. (7)

‘‘Kathaṃ **abhibhavanaṭṭhena tathāgato**? Yasmā panesa anupamāya sakalalokiyalokuttaraguṇasampadāya samannāgatattā sadevakaṃ lokaṃ abhibhuyya pavattati, tasmā abhibhavanaṭṭhena tathāgatoti vuccatī’’ti.

Tatrevaṃ padasiddhi veditabbā – agado viyāti agado, desanāvilāso ceva puññussayo ca. Tena hesa mahānubhāvo bhisakko viya dibbāgadena sappe sabbaparappavādino, sadevakañca lokaṃ abhibhavati. Iti sabbalokābhibhavane tatho aviparīto yathāvutto agado etassāti da-kārassa ta-kāraṃ katvā tathāgatoti vuccatīti ayamettha saṅkhepo. Vitthāro pana dīghāgamasaṃvaṇṇanādīsu gahetabbo. Āha cettha –

‘‘Yatheva lokamhi vipassiādayo,
Sabbaññubhāvaṃ munayo idhāgatā;
Tathā ayaṃ sakyamunīpi āgato,
Tathāgato vuccati tena cakkhumā. (dī. ni. aṭṭha. 1.7; ma. ni. aṭṭha. 1.12; a. ni. aṭṭha. 1.1.170; bu. vaṃ. aṭṭha. 1.2 nidānakathā);

‘‘Pahāya kāmādimale yathā gatā,
Samādhiñāṇehi vipassiādayo;
Mahesino sakyamunī jutindharo,
Tathā gato tena **tathāgato** mato.

‘‘Tathañca dhātvāyatanādilakkhaṇaṃ,
Sabhāvasāmaññavibhāgabhedato;
Sayambhuñāṇena jinoyamāgato,
Tathāgato vuccati sakyapuṅgavo.

‘‘Tathāni saccāni samantacakkhunā,
Tathā idappaccayatā ca sabbaso;
Anaññaneyyena yato vibhāvitā,
Yāthāvato tena jino **tathāgato**.

‘‘Anantabhedāsupi lokadhātusu,
Jinassa rūpāyatanādigocare;
Vicittabhede tathameva dassanaṃ,
Tathāgato tena samantalocano.

‘‘Yato ca dhammaṃ tathameva bhāsati,
Karoti vācāyanulomamattano;
Guṇehi lokaṃ abhibhuyyirīyati,
Tathāgato tenapi lokanāyako’’ti. (itivu. aṭṭha. 38; dī. ni. ṭī. 1.7);

Kenaci guṇena attano visiṭṭhassa kassaci abhāvato natthi etassa uttaroti anuttaro. Bhagavato hi avīcito paṭṭhāya yāva bhavaggaṃ tiriyaṃ aparimāṇāsu lokadhātūsu na koci kenaci guṇena samasamopi atthi, kuto pana uttaritaro. Yathāha –

‘‘Rūpe sīle samādhimhi, paññāya ca asādiso;
Vimuttiyā samasamo, dhammacakkappavattane’’ti.

Vinditvāti tīhi vandanāhi tanninnatādivasena namassitvā. Kāyavacīmanodvāravasena hi tisso vandanā. Yathāha ‘‘tisso imā, bhikkhave, vandanā kāyena vandati, vacasā vandati, manasā vandatī’’ti. Tattha buddhādiguṇārammaṇā kāmāvacarakusalakiriyānamaññatarā cetanā kāyaviññattiṃ samuṭṭhāpetvā kāyadvārappavattivasena uppannā **kāyavandanā**ti vuccati, sāyeva vacīviññattiṃ samuṭṭhāpetvā vacīdvārappavattivasena uppannā **vacīvandanā**ti, ubhayaviññattiyo pana asamuṭṭhāpetvā kevalaṃ manodvārappavattivasena uppannā **manovandanā**ti. **Sirasā**ti uttamaṅgena karaṇabhūtena. Abujjhi, bodhetīti vā **buddho**. Ayañhi catusaccadhamme sayampi abujjhi, parepi bodheti, tasmā bujjhanabodhanaṭṭhena ‘‘buddho’’ti vuccati. Yathāha ‘‘bujjhitā saccānīti buddho, bodhetā pajāyāti buddho’’ti (mahāni. 192; cūḷani. pārāyanatthutigāthāniddesa 97; paṭi. ma. 1.162). Atha vā budha-saddassa jāgaraṇavikasanatthesupi pavattanato abujjhi savāsanasammohaniddāya accantaṃ vigato, buddhiyā vikasitavāti vā **buddho**. Bhagavā hi vatthusabhāvadassanavibandhikāya avijjāsaṅkhātāya niddāya ariyamaggañāṇena saha vāsanāya samucchinnattā tato accantaṃ vigato. Paramarucirasirisobhaggasamāgamena vikasitamiva padumaṃ aparimitaguṇagaṇālaṅkatasabbaññutaññāṇasamāgamena vikasito vikāsamanuppatto, tasmā jāgaraṇavikasanatthavasenapi ‘‘buddho’’ti vuccati.

Ettāvatā ca dvīhi ākārehi bhagavato thomanā katā hoti attahitasampattito, parahitapaṭipattito ca. Tāsu attahitasampatti anāvaraṇañāṇādhigamo savāsanasakalasaṃkilesānamaccantappahānaṃ anupādisesanibbānādhigamo ca, parahitapaṭipatti pana āsayappayogavasena duvidhaṃ parahitasamīhanaṃ. Tattha dhammadesanāya abhājanesu devadattādīsu virodhisattesupi niccaṃ hitajjhāsayatā aparipākagatindriyānaṃ indriyaparipākakālāgamanañca **āsayo** nāma. Tadaññasattānaṃ pana lābhasakkārādinirapekkhacittassa yānattayamukhena sabbadukkhaniyyānikadhammadesanā **payogo** nāma. Duvidhāsu panetāsu parahitapaṭipattīsu, tividhāsu ca attahitasampattīsu anantakaruṇā-vacanena, tathā āgataṭṭhena ca tathāgata-saddena āsayavasena parahitapaṭipatti dassitā, bodhanaṭṭhena buddha-saddena, tathadassanaṭṭhena ca tathāgataṭṭhena ca tathāgatasaddena payogavasena, anantapaññā-vacanena, ñāṇagatidīpakena tathāgata-saddena, bujjhanajāgaraṇavikasanaṭṭhena ca buddha-saddena tividhāpi attahitasampatti, anuttaravacanena ca attahitaparahitasampatti pakāsitāti veditabbā.

Apica hetuphalasattūpakārasampadāvasena tīhākārehipi bhagavato thomanā pavattatīti taṃvasenapettha thomanā daṭṭhabbā. Tattha **hetusampadā** nāma mahākaruṇāsamāyogo, bodhisambhārasambharaṇañca tammūlakattā sakalabuddhaguṇānaṃ. **Phalasampadā** pana catubbidhā ñāṇasampadā, pahānasampadā, ānubhāvasampadā, rūpakāyasampadā cāti. Tāsu sabbaññutaññāṇapadaṭṭhānaṃ maggañāṇaṃ, maggañāṇapadaṭṭhānaṃ sabbaññutaññāṇaṃ, tammūlakāni ca dasabalādiñāṇāni **ñāṇasampadā** nāma. Aggamaggabhāvanāya sabbakilesānaṃ saha vāsanāhi anuppattidhammatāpādanaṃ **pahānasampadā**. Acinteyyāparimitānaṃ sabbalokahitānaṃ nipphādane, sadevakalokābhibhavane ca ādhipaccaṃ **ānubhāvasampadā**. Sakalalokanayanābhisekabhūtā pana lakkhaṇānubyañjanapaṭimaṇḍitā attabhāvasampatti **rūpakāyasampadā** nāma. **Sattūpakāro** heṭṭhā vuttaparahitapaṭipattivaseneva veditabbo. Imāsu pana anantakaruṇā-vacanena, tathā āgataṭṭhena ca tathāgata-saddena hetusampadā dassitā. Phalasampadāsu ñāṇasampadā ceva pahānasampadā ca anantapaññā-vacanena, abhisamayaparidīpakena tathāgatasaddena, bujjhanajāgaraṇavikasanaṭṭhena, ca buddha-saddena dassitā, ānubhāvasampadāpi abhibhavanaṭṭhena tathāgata-saddena, anuttara-vacanena ca vibhāvitā, rūpakāyasampadā pana rūpaggappattidīpakena anuttara-saddena dassitāti daṭṭhabbaṃ.

Evaṃ buddharatanassa thomanāpubbaṅgamaṃ paṇāmaṃ katvā idāni sesaratanānampi paṇāmamārabhanto āha **‘‘dhammaṃ sādhugaṇampi cā’’**ti. Bhagavato thomanena ca svākkhātatādayo dhammaguṇā, suppaṭipannatādayo saṅghaguṇā ca dassitā honti tappabhavassa anaññathābhāvatoti na tesaṃ visuṃ thomanā katā. Adhigatamagge sacchikatanirodhe puggale yathānusiṭṭhaṃ paṭipajjamāne ca apāyadukkhesu ceva vaṭṭadukkhesu ca apatamāne katvā dhāretīti **dhammo,** so catunnaṃ ariyamaggānaṃ, catunnañca sāmaññaphalānaṃ, nibbānassa, pariyattidhammassa ca vasena dasavidho. Vuttañhetaṃ **chattavimāne** –

‘‘Rāgavirāgamanejamasokaṃ,
Dhammamasaṅkhatamappaṭikūlaṃ;
Madhuramimaṃ paguṇaṃ suvibhattaṃ,
Dhammamimaṃ saraṇatthamupehī’’ti. (vi. va. 887);

Ettha hi kāmarāgādibhedo sabbopi rāgo virajjati etenāti ‘‘rāgavirāgo’’ti maggo kathito. Ejāsaṅkhātāya taṇhāya, antonijjhānalakkhaṇassa ca sokassa taduppattiyaṃ sabbaso parikkhīṇattā ‘‘anejamasoka’’nti phalaṃ kathitaṃ. Kenaci paccayena asaṅkhatattā ‘‘dhammamasaṅkhata’’nti nibbānaṃ vuttaṃ. Avirodhadīpanato pana atthabyañjanassa sampannatāya, pakaṭṭhaguṇavibhāvanato suṭṭhu vibhajitattā ca ‘‘appaṭikūla’’ntiādinā sabbopi pariyattidhammo kathito. Tattha ariyamagganibbānāni nippariyāyeneva apāyādito dhāraṇato dhammo, phalapariyattiyo pana pariyāyena. Tathā hettha dhāraṇaṃ nāma apāyādinibbattakakilesaviddhaṃsanaṃ. Iti ariyamaggassa kilesasamucchedakatāya, nibbānassa ca ālambaṇabhāvena tassa tadatthasiddhihetutāyapi ubhinnampi nippariyāyato labbhati. Itaresu pana ariyaphalassa maggena samucchinnakilesānaṃ paṭipassaddhakiccatāya, maggānukūlappavattito pariyattidhammassa ca tadadhigamahetutāyāti ubhinnampi pariyāyatova labbhatīti.

Attahitaparahitaṃ sādhentīti sādhū, tesaṃ gaṇo samudāyoti sādhugaṇo, sādhu cāyaṃ gaṇo cāti vā sādhugaṇo, sādhuno vā sammāsambuddhassa āyatto gaṇo tassa orasaputtabhāvatoti sādhugaṇo. So pana catunnaṃ ariyamaggasamaṅgīnaṃ, catunnañca phalasamaṅgīnaṃ vasena aṭṭhavidho ariyasaṅgho, taṃ **sādhugaṇaṃ. Picā**ti nipātasamudāyo, eko vā nipāto, tiṇṇaṃ ratanānaṃ vandanakiriyāya sampiṇḍanattho. Keci ‘‘gaṇo’’ti idha pakaraṇatova ariyagaṇapuggalova labbhatīti sādhūti bhāvanapuṃsakavasena ‘‘vanditvā’’ti iminā saha yojenti, tadā pana **sādhū**ti bhayalābhādivirahena sakkaccaṃ ādaranti attho.

2. Evaṃ pakaraṇārambhe yathādhippetaṃ ratanattayappaṇāmaṃ katvā idāni yattha pāṭavatthāya idaṃ pakaraṇaṃ paṭṭhapīyati, taṃ saddhiṃ desakadesapaṭiggāhakasampattīhi vibhāvetvā dassento āha **‘‘paṇḍukambalanāmāyā’’**tiādi. Tattha devarājassa paṇḍukambalanāmāya silāya vimale sītale tale nisinno atulavikkamo devadevehi pūjito devadevo devapurakkhato devānaṃ devalokasmiṃ yaṃ dhammaṃ desesīti sambandho.

Ayaṃ panettha attho – paṇḍukambalasarikkhavaṇṇatāya ‘‘paṇḍukambala’’nti nāmaṃ samaññā etissāti **paṇḍukambalanāmā**. Sā hi sakkassa tādisapuññānubhāvena nibbattā paṇḍukambalajayasumanapupphasamānena vaṇṇena sabbakālaṃ virocati, pamāṇato pana saṭṭhiyojanāyāmā, paññāsayojanavitthārā, pannarasayojanubbedhā ca hoti. **Silāyā**ti avayavasambandhe sāmivacanaṃ. Tulāya sammito tulyo, na tulyo atulyo, atulyo vikkamo balaṃ etassāti atulyavikkamo. Sammāsambuddhassa hi paramapāramitānubhāvasaṃsiddhena hatthigaṇanāya koṭisahassahatthīnaṃ, purisagaṇanāya dasakoṭisahassapurisānaṃ balehi samappamāṇena kāyabalena, appamāṇena ca ñāṇabalena na kassaci devabrahmādīsu aññatarassa balatulanāya upanetabbaṃ atthi. Atha vā anaññasādhāraṇattā atulyo parakkamasaṅkhāto aparimāṇaguṇavisesāvahena anaññasādhāraṇena sammappadhānena samannāgatattā vā atulyo sammappadhānasaṅkhāto vikkamo imassāti atulyavikkamo. ‘‘Atulyavikkamo’’ti ca vattabbe gāthābandhavasena ya-kāralopaṃ katvā **‘‘atulavikkamo’’**ti vuttaṃ. Atha vā sammitatthe a-kārapaccayassāpi sambhavato atulo vikkamo assāti **‘‘atulavikkamo’’**ti vuttaṃ.

Dibbantīti devā, pañcakāmaguṇādīhi kīḷanti, tesu vā viharanti, vijayasamatthatāyogena bāhirabbhantarike paccatthike vijetuṃ icchanti, issariyadhanādisakkāradānaggahaṇaṃ, taṃtaṃatthānusāsanañca karontā voharanti, puññañāṇānubhāvappattāya jutiyā jotenti, yathādhippetañca visayaṃ appaṭighātena gacchanti, yathicchitanipphādane ca sakkontīti attho. Atha vā devanīyā taṃtaṃbyasananittharaṇatthikehi ‘‘saraṇaṃ parāyaṇa’’nti gamanīyā, abhitthavanīyā sobhāvisesayogena kamanīyāti vā devā, te tividhā – sammutidevā upapattidevā visuddhidevāti. Tattha **sammutidevā** nāma mahāsammatādayo khattiyā. **Upapattidevā** nāma cātumahārājike upādāya taduttaridevā. **Visuddhidevā** nāma khīṇāsavā. Idha pana upapattidevā daṭṭhabbā. No ca kho tepi avisesena, ṭhapetvā pana yāmādike cātumahārājikatāvatiṃsavāsinova adhippetā. Tesaṃ catūhi saṅgahavatthūhi rañjanato rājā, devānaṃ rājā issaro devarājā, tassa **devarājassa,** ‘‘sakkassa devarañño’’ti adhippāyo. **Na** hi aññesaṃ devalokesu nisinno bhagavā abhidhammapiṭakaṃ desesīti.

3. **Ya**nti aniyamaniddeso, tassa pana ‘‘tatthā’’ti iminā niyamanaṃ veditabbaṃ. Yathāvuttānaṃ tiṇṇampi devānaṃ uttamo devo tehi sabbehi adhikataraṃ kīḷanādiyogatoti **devadevo,** bhagavā. So hi niratisayāya abhiññākīḷāya uttamehi dibbabrahmaariyavihārehi saparasantānasiddhāya pañcavidhamāravijayicchānibbattiyā cittissariyasattadhanādisammāpaṭipattiaveccappasādasakkāradānaggahaṇasaṅkhātena, yathāparādhayathānulomayathādhammānusāsanasaṅkhātena ca vohārātisayena paramāya paññāya ca sarīrappabhāsaṅkhātāya jutiyā anupamāya ñāṇasarīragatiyā māravijayasabbaññutaññāṇaparahitanipphādanesu appaṭihatāya sattiyā ca samannāgatattā sadevakena vā lokena ‘‘saraṇa’’nti gamanīyato, abhitthavanīyato, bhattivasena kamanīyato ca sabbe te deve tehi tehi guṇehi abhibhuyya ṭhitoti sabbadevehi pūjanīyataro devo, visuddhidevabhāvasaṅkhātassa vā sabbaññuguṇālaṅkārassa adhigatattā aññesañca devānaṃ atisayena devoti **devadevo. Devāna**nti tadā dhammapaṭiggāhakānaṃ dasasahassacakkavāḷādhivāsīnaṃ mātudevaputtappamukhānaṃ upapattidevānaṃ. Visuddhidevānampettha gahaṇanti vadanti. Te pana upapattidevesveva saṅgahitā manussaarahantānaṃ tattha abhāvato. **Devadevehī**ti visuddhidevehi. Visuddhidevā hi vuttanayena itaradevehi sātisayaṃ kīḷanādiyogato idha ''devadevā''ti adhippetā, tehi. **Pūjito**ti pūjitabbo, pūjituṃ arahoti attho. Etena visuddhidevesupi bhagavato aggapuggalataṃ dīpeti. **Desesī**ti madhurakaravīkasaddasadisaṃ brahmassaraṃ nicchārento pakāsesi. **Devalokasmi**nti tāvatiṃsadevaloke. Sabhāvasāmaññalakkhaṇaṃ dhāretīti dhammo, kusalādibhedo abhidhammo, idha pana tappakāsakaṃ abhidhammapiṭakaṃ **''dhamma''**nti vuttaṃ. Tathā hi vakkhati ''piṭakuttame''ti. **Devapurakkhato**ti dasasahassacakkavāḷavāsidibbabrahmehi purakkhato, parivāritoti attho.

Nanu ca ''devāna''nti vacaneneva devapurakkhatabhāvo siddhoti kiṃ ''devapurakkhato''ti vacanena? Nāyaṃ doso. Bhagavā hi kadāci cūḷapanthakattherādīnaṃ viya parammukhepi nisīditvā obhāsaṃ vissajjetvā sattānaṃ sammukhe nisinnaṃ viya dassento dhammaṃ deseti, kadācipi pārāyanikabrāhmaṇādīnaṃ viya sammukhepi nisīditvā aññehi ca parivuto aññesampi dhammaṃ deseti, idha pana na tathā, devehiyeva parivuto devānaṃ desetīti dassanatthaṃ ''devapurakkhato''tipi vattabbamevāti.

4. Evametasmiṃ pakaraṇe gāravajananatthaṃ tena sampādetabbapāṭavavisayaṃ abhidhammapiṭakaṃ desakādisampattīhi saha vibhāvetvā idāni yathādhippetapakaraṇārambhapayojanābhidhānābhidheyyasotujanasamussāhanakaraṇappakārāni ca vibhāvetuṃ **''tatthāha''**ntiādi vuttaṃ. Tattha ''pāṭavatthāyā''ti iminā pakaraṇārambhapayojanaṃ vuttaṃ. ''Abhidhammāvatāra''nti iminā abhidhānābhidheyyāni. ''Madhura''ntiādīhi pakaraṇaṃ viseseti. ''Samāsenā''ti ca iminā sotujanasamussāhanakaraṇappakārānīti daṭṭhabbaṃ. ''Aha''nti kattubhūtaṃ attānaṃ niddisati. Tathā hi yo paro na hoti, so niyakajjhattasaṅkhāto attā ''aha''nti vuccati.

Paṭuno bhāvo pāṭavaṃ, taṃyeva attho payojanaṭṭhenāti **pāṭavattho,** tadatthāya. Taṃ sandhāya vividhanayaggahaṇasamatthassa sutamayañāṇassa uppādanatthanti vuttaṃ hoti. Saṃsāre bhayaṃ ikkhanti, bhindanti vā pāpake akusale dhammeti **bhikkhū,** tesaṃ. Piṭakañca taṃ uttamañcāti piṭakuttamaṃ, tasmiṃ **piṭakuttame,** abhidhammapiṭaketi adhippāyo. Tañhi pariyattibhājanatthato piṭakaṃ, tīsu piṭakesu visiṭṭhabhāvato uttamañcāti piṭakuttamaṃ. Tattha **pariyattibhājanatthato**ti pariyattiatthena ceva bhājanatthena ca. Tathā hi ''mā piṭakasampadānenā''tiādīsu (a. ni. 3.66) pariyatti piṭakanti vuccati. ''Atha puriso āgaccheyya kudālapiṭaka''ntiādīsu (ma. ni. 1.228; a. ni. 3.70) yaṃ kiñci bhājanampi. Tasmā idampi pariyāpuṇitabbaṭṭhena pariyatti, abhidhammatthānamādhāraṇatthena bhājanañcāti pariyattibhājanatthato piṭakanti vuccati. Tenevāhu –

> ''Piṭakaṃ piṭakatthavidū,
> Pariyattibbhājanatthato āhu;
> Tena samodhānetvā,
> Tayopi vinayādayo ñeyyā''ti. (dī. ni. aṭṭha. 1.paṭhamamahāsaṅgītikathā; pārā. aṭṭha. 1.paṭhamamahāsaṅgītikathā; dha. sa. aṭṭha. nidānakathā);

Visiṭṭhabhāvo panassa lokavohāramatikkamma yathāsabhāvavasena desanato, visiṭṭhadhammakkhandhavibhāvanato ca veditabbo. Ettha hi ''satto puggalo bhikkhū''tiādikaṃ lokavohāramatikkamma ''khandhadhātuāyatana''ntiādinā yathādhammavaseneva bāhulladesanā pavattā, na itaresu viya yathāvuttavohāravasena, yato idaṃ yathādhammasāsananti vuccati. Sabbasaṅkhatadhammavisiṭṭho cettha paññākkhandho visesato vibhāvito, tasmā tiṇṇampi piṭakānaṃ buddhavacanabhāvepi yathāsabhāvānatikkamadesanādito idameva tīsu piṭakesu visiṭṭhanti yuttaṃ. Apica dhammātirekadhammavisesabhāvato cassa visiṭṭhabhāvo veditabbo. Abhidhamme hi nippadesato khandhāyatanādidhammānaṃ vibhattattā itaradvayato atirekatarā, visiṭṭhā ca pāḷi hoti, tasmā atirekassa, visiṭṭhassa ca pāḷidhammassa vasena idameva tīsu piṭakesu uttamanti vattuṃ vaṭṭati. Yathāvuttavisiṭṭhabhāvayogatoyeva cetaṃ ''abhidhammapiṭaka''nti vuccati abhi-saddassa visiṭṭhabhāvajotanato. Apica vuḍḍhimantādidhammānaṃ ettha vuttattā cetaṃ abhidhammapiṭakaṃ. Yathāhu porāṇā –

> ''Yaṃ ettha vuḍḍhimanto, salakkhaṇā pūjitā paricchinnā;
> Vuttādhikā ca dhammā, abhidhammo tena akkhāto''ti. (dī. ni. aṭṭha. 1.paṭhamamahāsaṅgītikathā; pārā. aṭṭha. 1.paṭhamamahāsaṅgītikathā; dha. sa. aṭṭha. nidānakathā);

Tathā hettha ''rūpūpapattiyā maggaṃ bhāveti, mettāsahagatena cetasā ekaṃ disaṃ pharitvā viharatī''tiādinā (dha. sa. 160 ādayo) vuḍḍhimantopi dhammā vuttā, ''rūpārammaṇaṃ vā saddārammaṇaṃ vā''tiādinā (dha. sa. 1) nayena ārammaṇādīhi lakkhitabbattā salakkhaṇāpi ''sekkhā dhammā asekkhā dhammā, lokuttarā dhammā''tiādinā nayena pūjitā pūjārahāpi ‘‘phasso hoti, vedanā hotī’’tiādinā (dha. sa. 1) nayena sabhāvaparicchinnattā paricchinnāpi ‘‘mahaggatā dhammā appamāṇā dhammā (dha. sa. tikamātikā 12, dukamātikā 99), anuttarā dhammā’’tiādinā nayena adhikā visiṭṭhāpi dhammā vuttā, tasmā abhi-saddassa vuḍḍhiādiatthesupi pavattanato ‘‘vuḍḍhimanto dhammā etthā’’tiādinā nibbacanena idaṃ piṭakaṃ ‘‘abhidhamma’’nti vuccati. Abhidhammaṃ otaranti anenāti **abhidhammāvatāraṃ** nāma pakaraṇaṃ. Iminā panassa atthānugatamabhidhānaṃ dasseti. **Tu-**saddo padapūraṇe. Ācariyena hi gāthāpadapūraṇatthaṃ yebhuyyena tattha tattha nipātā vuccanti. Yattha pana nesaṃ payojanaviseso dissati, tattheva tamatthaṃ vakkhāma. **Madhura**nti nippariyāyato madhura-saddoyaṃ jivhāviññeyye rasavisese vattati, idha pana iṭṭhabhāvasāmaññena atthabyañjanasampatti madhurasaddena vuttā. Bhavati hi taṃsadisassa taṃ-saddenābhidhānaṃ yathā ‘‘aggimāṇavo’’ti. Tena pana madhurena yogato idampi madhuraṃ yathā nīlaguṇayogato nīluppalanti. Nipuṇagambhīrāya byañjanasampattiyā ceva atthasampattiyā ca abhidhammavisayaṃ matiṃ vaḍḍhetīti **mativaḍḍhanaṃ**. Atha vā byañjanasampattiyā **‘‘madhura’’**nti vuttaṃ, atthasampattiyā **‘‘mativaḍḍhana’’**nti.

5. **Tāḷa**nti kuñcikaṃ, kuñcikāsadisanti attho. Muyhanti tenāti moho, avijjāyetaṃ adhivacanaṃ, mohoyeva abhidhammamahāpuraṃ pavisantānaṃ pavesananivāraṇattā kavāṭabhūtoti **mohakavāṭaṃ,** tassa. Vighāṭeti, vighāṭīyati anenāti vā **vighāṭanaṃ**. Nanu ca avijjākavāṭaṃ paññāya ugghāṭīyati. Sā hi tassā ujuvipaccanīkabhūtāti? Saccaṃ, idampi tassā kāraṇabhāvena ‘‘mohakavāṭavighāṭanakara’’nti vuttaṃ. Kāraṇakāraṇampi hi kāraṇavasena vuccati yathā ‘‘corehi gāmo daḍḍho, tiṇehi bhattaṃ siddha’’nti.

6. **Suduttara**nti dhammatthadesanāpaṭivedhasaṅkhātacatugambhīrabhāvapaṭisaṃyuttatāya mandabuddhīhi tarituṃ asakkuṇeyyattā atiduttaraṃ, teneva cedaṃ mahodadhisamānattā **‘‘mahodadhī’’**ti vuttaṃ. Mahaṇṇavopi hi caturāsītiyojanasahassagambhīro na sakkā aññatra sinerupabbatarājato kenaci patiṭṭhaṃ laddhuṃ, evamidampi catugambhīratāpaṭisaṃyuttaṃ aññatra tathāgatā na kenaci patiṭṭhaṃ laddhuṃ sakkāti. **Tarantāna**nti atthaggahaṇavasena uttaritukāmānaṃ. Ettha ca ‘‘taraṃvā’’ti adhikāravasena vattabbaṃ, vakkhamānaṃ vā ānetvā sambandhitabbaṃ. **Tarantāna**nti paratīrasampāpuṇanatthaṃ uttarantānaṃ. **Taraṃvā**ti uḷumpaṃ viya, taṃsamānanti attho. Makarā nāma macchajātikā, tesaṃ ākaro nivāsabhūmīti **makarākaro,** taṃ.

7. Abhidhamme niyuttā **ābhidhammikā,** tesaṃ. Hatthasāraṃ viyāti **hatthasāraṃ**. Yathā hi manussānaṃ bahūsu ratanādīsu vijjamānesupi āpadāsu ca sukhaparibhogatthaṃ hatthe kayiramānaṃ sāraratanādikaṃ ‘‘hatthasāra’’nti vuccati, evamidampi satipi mahante abhidhammapiṭake tassa sabbaso vittiṇṇatāya pariharituṃ asakkuṇeyyattā tadatthasārasampiṇḍanavasena kayiramānaṃ ābhidhammikabhikkhūnaṃ sukhapariharaṇatthāya sampajjatīti hatthasārasadisattā ‘‘hatthasāra’’nti vuttaṃ. **Pavakkhāmī**ti pakārena kathessāmi, anāgatavacanañcetaṃ, vattamānasamīpattā vā anāgate vattamānūpacārato vattamānavacanaṃ, paṭiññānantarameva vakkhatīti. Atthavasena pakārena kathentopi saddavasena saṅkhipitvā kathessāmīti dassento āha **‘‘samāsenā’’**ti. Samasanaṃ saṃkhipanaṃ samāso, tena **samāsena,** na byāsavasenāti vuttaṃ hoti. Ettāvatā ca payojanābhidhānābhidheyyasotujanasamussāhanakaraṇappakārāni dassetvā idāni yasmā sotujanasamussāhanaṃ nāma tesaṃ sakkaccasavane niyuñjanaṃ, tasmā te tattha niyojento āha **‘‘taṃ suṇātha samāhitā’’**ti. Sakkaccasavanapaṭibaddhā hi sammāpaṭipattīti. Tattha **ta**nti taṃ mayā vakkhamānaṃ abhidhammāvatāraṃ **suṇātha** nisāmayatha. **Samāhitā** sammā āhitā, avikkhittacittāti attho.

Ganthārambhakathāvaṇṇanā niṭṭhitā.

1. Paṭhamo paricchedo

Cittaniddeso

Kāmāvacarakusalavaṇṇanā

8. Evaṃ tāva ratanattayappaṇāmādikaṃ dassetvā idāni yathāraddhappakaraṇassa atthasarīrabhūtamabhidhammaṃ saṅkhepato uddisanto āha **‘‘cittaṃ cetasika’’**ntiādi. Tattha cittasaddassa tāva vacanatthaṃ sayameva anantaraṃ vipañceti. **‘‘Cetasika’’**ntiādīsu pana avippayogībhāvena cetasi citte niyuttaṃ, tattha vā bhavaṃ tadāyattavuttitāyāti **cetasikaṃ,** vedanādikkhandhattayassetaṃ adhivacanaṃ. Ruppati, rūpīyatīti vā **rūpaṃ,** sītuṇhādīhi vikāramāpajjati, āpādīyatīti attho, catunnaṃ mahābhūtānaṃ, catuvīsatiupādārūpānañca vasena aṭṭhavīsatividhassa rūpakkhandhassetaṃ adhivacanaṃ. Bhavābhavaṃ vinanato saṃsibbanato vānaṃ vuccati taṇhā, na vijjati sā ettha, tato vā nikkhantaṃ etanti **nibbānaṃ,** amataṃ asaṅkhataṃ vatthu. **Iti-**saddo nidassane. Natthi etassa uttaritaroti **niruttaro**. Atha vā catuvesārajjavihārattā natthi etassa uttaraṃ paccanīkavacananti **niruttaro**. Ñāṇappahānaantarāyaniyyānikesu hi sadevake loke na koci satthu sahadhammikaṃ uttaraṃ vacanaṃ kathetuṃ samattho atthīti. Tatra bhagavā utrāsābhāvato visāradova hoti. Vuttañhetaṃ bhagavatā –

> ‘‘‘Sammāsambuddhassa te paṭijānato ime dhammā anabhisambuddhāti tatra vata maṃ samaṇo vā brāhmaṇo vā devo vā māro vā brahmā vā koci vā lokasmiṃ sahadhammena paṭicodessatīti nimittametaṃ, sāriputta, na samanupassāmi, etamahaṃ, sāriputta, nimittaṃ asamanupassanto khemappatto abhayappatto vesārajjappatto viharāmi.
>
> ‘‘Khīṇāsavassa te paṭijānato ime āsavā aparikkhīṇāti tatra vata maṃ…pe… viharāmi.
>
> ‘‘Ye ca kho pana te antarāyikā dhammā vuttā, te paṭisevato nālaṃ antarāyāyāti tatra vata maṃ…pe… viharāmi.
>
> ‘‘Yassa kho pana te atthāya dhammo desito, so na niyyāti takkarassa sammā dukkhakkhayāyāti tatra vata maṃ…pe… viharāmī’’ti (ma. ni. 1.150).

Cattāri ariyasaccāni pakāsetīti **catusaccappakāsano**. Dukkhasamudayanirodhamaggavasena hi cattāri ariyasaccāni. Yathāha, ‘‘cattārimāni, bhikkhave, ariyasaccāni. Katamāni cattāri? Dukkhaṃ ariyasaccaṃ, dukkhasamudayaṃ ariyasaccaṃ, dukkhanirodhaṃ ariyasaccaṃ, dukkhanirodhagāminī paṭipadā ariyasacca’’nti (saṃ. ni. 5.1083). Tattha tebhūmakā dhammā anekupaddavādhiṭṭhānatāya dhuvasubhādivirahena, kucchitatucchaṭṭhena **ca dukkhaṃ** nāma. Kammādivisesapaccayasamavāye dukkhuppattikāraṇabhāvena taṇhā **samudayo** nāma ‘‘samecca udeti dukkhaṃ imasmā’’ti katvā. Dukkhassa anuppādanirodhapaccayattā **dukkhanirodho** nibbānaṃ. Taṃ pana dukkhanirodhaṃ ālambaṇakaraṇavasena gamanato pāpuṇanato, tadadhigamāya paṭipadābhāvato cāti **‘‘dukkhanirodhagāminī paṭipadā’’**ti lokuttaramaggo vuccati. Saccaṭṭho pana tesaṃ tacchāviparītabhūtabhāvato veditabbo. Vuttañhi ‘‘‘idaṃ dukkhanti, bhikkhave, tathametaṃ avitathametaṃ anaññathameta’’nti (saṃ. ni. 5.1090) vitthāro. Ettha pana catunnaṃ ariyaphalānaṃ, ariyamaggasampayuttānañca saccavinissaṭabhāvepi idha magganibbānappakāsanatāvacaneneva tappakāsanatthampi vuttaṃ hoti, anāsavabhāvena ekalakkhaṇattā taṃtaṃhetukavisayabhāvato cāti daṭṭhabbaṃ.

Ettha ca ‘‘niruttaro catusaccappakāsano’’ti imehi bhagavato cittādicatubbidhadhammadesanānukūlaguṇavisesaṃ dasseti atathāvidhassa taṃdesanāsāmatthiyāyogato. Atha vā ‘‘niruttaro’’ti vacanena catubbidhadhammassa anaññathattaṃ dīpeti. ‘‘Catusaccappakāsano’’ti pana iminā ye te dhammā bhagavatā vineyyaparipācanatthaṃ desitā, na te idha adhippetā. Ye pana paripācitehi tehi abhisametabbavasena dukkhādayo catubbidhā vuttā, teyeva uddisitabbatthena adhippetāti dasseti.

Evaṃ saṅkhepato cattāro dhamme uddisitvā idāni uddeso nāma niddesatthāya hotīti yathāuddiṭṭhadhamme niddisituṃ **‘‘tattha citta’’**ntiādi āraddhaṃ. Tattha **tatthā**ti tesu cittādīsu dhammesu. **Visayavijānanaṃ citta**nti yaṃ visayasaṅkhātassa ārammaṇassa vijānanaṃ upaladdhi, taṃ cittanti attho. Iminā pana cittassa ārammaṇapaṭibaddhavuttitaṃ, aniccataṃ, akārakatañca dīpeti. ‘‘Visayavijānana’’nti hi ārammaṇena cittaṃ upalakkhento tassa tadāyattavuttitaṃ, taṃdīpanena ca tadabhimukhakāleyeva uppattidīpanato aniccabhāvañca dīpeti. Bhāvaniddesena pana vijānanamattadīpanato akārakabhāvaṃ. Yathāpaccayañhi pavattimattamevetaṃ, yadidaṃ sabhāvadhammo nāmāti. Evañca katvā sabbesampi cittacetasikadhammānaṃ bhāvasādhanameva nippariyāyato labbhati. Yaṃ pana ‘‘cintetīti cittaṃ, tena cittaṃ vicaratīti vicāro’’tiādinā kattukaraṇavasena nibbacanaṃ vuccati, taṃ pariyāyakathananti veditabbaṃ. Sakasakakiccesu hi dhammānaṃ attappadhānatāsamāropanena kattubhāvo, tadanukūlabhāvena taṃsampayuttadhammasamūhe kattubhāvasamāropanena karaṇattañca pariyāyatova labbhatīti. Tathā nidassanaṃ pana dhammasabhāvato aññassa kattādino abhāvaparidīpanatthanti veditabbaṃ.

‘‘Visayavijānana’’nti ca etena cittassa ārammaṇūpaladdhilakkhaṇatā vuttāti idānissa rasādīni vuccanti. Pubbaṅgamarasañhi cittaṃ sandhānapaccupaṭṭhānaṃ nāmarūpapadaṭṭhānaṃ. Dvāraṃ patvā tadārammaṇañhi vibhāvanaṭṭhena cittaṃ pubbaṅgamaṃ purecārikaṃ. Tathā hi cakkhudvārena daṭṭhabbaṃ rūpārammaṇaṃ citteneva jānāti…pe… manodvārena viññātabbaṃ dhammārammaṇaṃ citteneva jānāti. Yathā hi nagaraguttiko nagaramajjhe siṅghāṭake nisīditvā ‘‘ayaṃ nevāsiko, ayaṃ āgantuko’’ti āgatāgataṃ janaṃ upadhāreti, evaṃ sampadamidaṃ daṭṭhabbaṃ, tasmā dvāraṃ patvā tadārammaṇaṃ vibhāvanaṭṭhena purecārikanti **pubbaṅgamarasaṃ**. Pacchimaṃ pacchimaṃ uppajjamānaṃ purimaṃ purimaṃ nirantaraṃ katvā sandahamānamiva upaṭṭhāti, gahaṇabhāvaṃ gacchatīti **sandhānapaccupaṭṭhānaṃ**. Pañcavokāre panassa niyamato nāmarūpaṃ, catuvokārabhave nāmameva padaṭṭhānanti **nāmarūpapadaṭṭhānañca** hoti. Nānattaṃ pana lakkhaṇādīnaṃ upari vakkhamānanayena veditabbaṃ. Vakkhati hi **rūpaparicchede** –

‘‘Sāmaññaṃ vā sabhāvo vā, dhammānaṃ lakkhaṇaṃ mataṃ;
Kiccaṃ vā tassa sampatti, rasoti paridīpito.

‘‘Phalaṃ vā paccupaṭṭhānaṃ, upaṭṭhānanayopi vā;
Āsannakāraṇaṃ yaṃ tu, taṃ padaṭṭhānasaññita’’nti. (abhidha. 633-634);

Yattha yattha pana lakkhaṇādīni vuccanti, tattha tattha imināva nayena tesaṃ nānattaṃ veditabbaṃ.

Vacanatthavijānanena viditacittasāmaññassa uttari cittavibhāgo vuccamāno sobheyyāti vacanatthavijānanameva tāva ādimhi yuttataranti taṃ tāva kathetukamyatāya pucchati **‘‘tassa pana ko vacanattho’’**ti. Pañcavidhā hi pucchā – (dī. ni. aṭṭha. 1.7; ma. ni. aṭṭha. 1.449; saṃ. ni. aṭṭha. 2.2.1; a. ni. aṭṭha. 1.1.170) adiṭṭhajotanāpucchā diṭṭhasaṃsandanāpucchā vimaticchedanāpucchā anumatipucchā kathetukamyatāpucchāti. Tattha yaṃ aññātaṃ adiṭṭhaṃ, tassa ñāṇāya dassanāya pañhākaraṇaṃ **adiṭṭhajotanāpucchā** nāma. Yaṃ pana ñātaṃ diṭṭhaṃ, tassa aññehi paṇḍitehi saṃsandanatthāya pañhākaraṇaṃ **diṭṭhasaṃsandanāpucchā** nāma. Pakatiyā pana saṃsayapakkhandanassa attano saṃsayasamugghāṭanatthaṃ pañhākaraṇaṃ **vimaticchedanāpucchā** nāma. ‘‘Taṃ kiṃ maññatha, bhikkhave, rūpaṃ niccaṃ vā aniccaṃ vāti? Aniccaṃ, bhante. Yaṃ panāniccaṃ, dukkhaṃ vā taṃ sukhaṃ vā’’tiādinā (saṃ. ni. 3.79; mahāva. 21) anumatiggahaṇatthaṃ pañhākaraṇaṃ **anumatipucchā** nāma. ‘‘Cattārome, bhikkhave, satipaṭṭhānā. Katame cattāro’’tiādinā (dī. ni. 2.373; saṃ. ni. 5.402-404) pana taṃtaṃdhammānaṃ desanādhippāyena pañhākaraṇaṃ **kathetukamyatāpucchā** nāma.

Tāsu purimā tisso ācariyānaṃ na sambhavanti. Na hi te ganthakaraṇatthāya ārabhitvā idāni adiṭṭhaṃ jotenti, diṭṭhaṃ saṃsandenti, saṃsayaṃ vā pakkhandanti tabbisodhanapubbakameva ganthakaraṇe abhinivesanato. Itarā pana dve sambhavanti. Tāsu ayaṃ kathetukamyatāpucchā. Apica codanaṃ samuṭṭhāpentā ācariyā aññaṃ codakaṃ parikappetvā tassa vacanavasena samuṭṭhāpentīti taṃvasenettha adiṭṭhajotanāvimaticchedanāpucchāpi labbhantevāti daṭṭhabbaṃ. **Tassā**ti tassa citta-saddassa. Citte hi adhigate tassa vācako saddopi sahacariyato adhigatova hotīti tassa idha ta-saddena pariggaho. Keci pana ‘‘tassa cittassā’’ti atthaṃ vadanti, taṃ ‘‘tassa ko vacanattho’’ti iminā na sameti. Na hi cittassa ‘‘ko vacanattho’’ti pucchā sambhavatīti.

Idāni yathāpucchitamatthaṃ vissajjetuṃ **‘‘vuccate’’**ti tāva paṭiññaṃ katvā **‘‘sabbasaṅgāhakavasenā’’**tiādinā vissajjanamāraddhaṃ. Tattha **sabbasaṅgāhakavasenā**ti heṭṭhimantato cakkhuviññāṇādayo upādāya sabbesaṃ ārammaṇavijānanasabhāvattā tesaṃ sabbesameva saṅgāhakavasena, na pana vakkhamānanibbacanesu viya yathālābhavasenāti attho. **Cintetī**ti vijānāti. Cintenti tena gocaranti vā **cittaṃ**. Sampayuttadhammānaṃ kattutāsamāropanena hissa karaṇabhāvo labbhati. Sabbasaṅgāhakavasena tāva atthaṃ dassetvā idāni yathālābhavasenapi dassetuṃ **‘‘attasantānaṃ vā cinotītipī’’**tiādi vuttaṃ. Sabbacittasādhāraṇattā hi citta-saddassa yattha yattha yathā yathā attho labbhati, tattha tattha tathā tathā gahetabbo. Yassa pana cittassa yathāvuttaatthaviseso na labbhati, taṃ ruḷhīvasena cittanti veditabbaṃ. Yathā kilañjādīhi katampi tālapaṇṇehi katasarikkhakatāya ruḷhīsaddena ‘‘tālavaṇṭa’’ntveva vuccatīti. **Attasantāna**nti sakasantānaṃ, javanasantānanti attho. Atta-saddassa hi parapaccanīkavacanattā attano santānoti sadisavasena uppajjamāno javanasantāno vuccati. Taṃ **cinoti** rāsiṃ karotīti ayamattho sāsevanakānaṃ javanacittānaṃ vasena daṭṭhabbo. Tāni hi purejātāni pacchājātānaṃ āsevanapaccayā hutvā attano javanasantānassa paguṇabalavabhāvakaraṇena taṃ cinanti nāma. **Vā**-saddo asabbasaṅgāhakatthavikappane. **Pi**-saddo kiriyāsampiṇḍanatthe. Atha vā ‘‘sabbasaṅgāhakavasenā’’ti imassa idhāpi sambandho hotīti idampi sabbasaṅgāhakavasena vuttanti gayhamāne attasantānanti viññāṇavacanassa atta-saddassa sakatthavuttittāyeva taṃvasena cittasantānanti attho. Anantarādipaccayavasena hi cittasantānassa abbocchinnappavattikaraṇato sabbameva cittajātaṃ cittasantānaṃ cinoti nāma. Imasmiṃ panatthe **vā**-saddo kiriyāvikappanattho. **Pi**-saddo ‘‘citta’’nti imassa ākaḍḍhanatthoti daṭṭhabbaṃ. Purimapakkhe pana cittanti adhikāratova gahetabbaṃ.

9. Vicittaṃ karoti, vicittassa vā karaṇanti vicittakaraṇaṃ, tato **vicittakaraṇā,** vicittacittakammādīnaṃ karaṇatoti attho. Lokasmiñhi yaṃ kiñci cittakammādibhedaṃ vicittaṃ sippajātaṃ, sabbaṃ taṃ citteneva cintetvā karīyatīti. Tenāha bhagavā – ‘‘diṭṭhaṃ vo, bhikkhave, caraṇaṃ nāma cittanti? Evaṃ, bhante. Tampi kho, bhikkhave, caraṇaṃ nāma cittaṃ citteneva cintita’’nti (saṃ. ni. 3.100). Svāyamattho saviññattikānaṃ bāttiṃsacittānamupalabbhati. Sāsavakusalākusalaṃ vā vicittagatiādikaraṇato vā vicittakaraṇaṭṭhena cittaṃ. Nanu ca vicittagatiādayo kammavasena nipphajjanti. Yathāha –

> ‘‘Kammanānākaraṇaṃ paṭicca sattānaṃ gatiyā nānākaraṇaṃ paññāyati apadā dvipadā catuppadā bahuppadā rūpino arūpino saññino asaññino nevasaññīnāsaññino, kammanānākaraṇaṃ paṭicca sattānaṃ upapattiyā nānākaraṇaṃ paññāyati uccanīcatā hīnapaṇītatā sugataduggatatā, kammanānākaraṇaṃ paṭicca sattānaṃ attabhāve nānākaraṇaṃ paññāyati suvaṇṇadubbaṇṇatā sujātadujjātatā susaṇṭhitadussaṇṭhitatā, kammanānākaraṇaṃ paṭicca sattānaṃ lokadhamme nānākaraṇaṃ paññāyati lābhālābhe yasāyase nindāpasaṃsāyaṃ sukhadukkhe’’ti (dha. sa. aṭṭha. 1).

Tasmā kammabhedanibbattattā gatiādīnaṃ cittatā. Kammanti ca cetasikadhammabhūtā cetanā, abhijjhādayo ca vuccanti, na cittanti. Kathaṃ cittassa vicittagatiādikaraṇanti? Vuccate – kammassa cittasannissitattā tannipphāditampi citteneva kataṃ hoti, yathā rājayodhena parājito satturaññā jitoti vuccati. Vicittaṃ karaṇamassāti vā **vicittakaraṇaṃ**. Tato ekaṭṭhānikavajjitañhi cittaṃ paccekaṃ paṭisandhādivicittakiriyavantatāya, sabbameva vā cittaṃ āvajjanādiaññamaññavisadisakiriyavantatāya vicittakaraṇaṃ yuttanti. Sabbavikappesupi ''rūpabhavo rūpa''ntiādīsu viya uttarapadalopo cittapariyāyena ca vicitta-saddena vā viggaho vi-saddalopo vā daṭṭhabbo. Atha vā **''vicittakaraṇā''**ti idaṃ cittavicittabhāvassa ñāpakahetunidassanaṃ. Tena yasmā idaṃ vicittakaraṇaṃ, tasmā tassa vicittassa nipphādakaṃ sayampi tatheva vicittanti viññātabbanti evaṃ karaṇavicittatāya vicittattā cittanti attho. Ṭhapetvā taṃ karaṇavicittatāya vicittabhāvaṃ attano eva jātibhūmisampayogādivasena vicittatāya cittanti dassento āha **''attano cittatāya vā''**ti. Tattha yasmā aññadeva kusalaṃ, aññaṃ akusalaṃ, aññaṃ abyākataṃ, aññaṃ kāmāvacaraṃ, aññaṃ rūpāvacarādibhedaṃ, aññaṃ sarāgaṃ, aññaṃ vītarāgaṃ, aññaṃ sadosaṃ, aññaṃ vītadosaṃ, aññaṃ samohaṃ, aññaṃ vītamohaṃ, aññaṃ rūpārammaṇaṃ, aññaṃ saddādiārammaṇaṃ, rūpārammaṇesu ca aññaṃ nīlārammaṇaṃ, aññaṃ pītādiārammaṇaṃ. Evaṃ saddārammaṇādīsupi yathāsambhavaṃ. Sabbesu ceva tesu aññaṃ hīnaṃ, aññaṃ majjhimaṃ, aññaṃ paṇītaṃ, hīnādīsu ca aññaṃ chandādhipateyyaṃ, aññaṃ cittādhipateyyaṃ, aññaṃ vīriyādhipateyyaṃ, aññaṃ vīmaṃsādhipateyyanti evamādinā jātibhūmisampayuttaārammaṇahīnamajjhimapaṇītaadhipatiādīnaṃ vasena vicittamanekappakāraṃ, tasmā imāya attavicittatāya vā cittanti vuccatīti.

Kāmañcettha ekameva cittaṃ evaṃ vicittaṃ nāma na hoti, vicittānaṃ pana antogadhattā etesu yaṃ kiñci ekampi vicittatāya cittanti vattuṃ vaṭṭati samudāyavohārena avayavassāpi vohariyamānattā yathā pabbatanadīsamuddādīnamekadesā diṭṭhā pabbatādayo diṭṭhāti, yathā ca ekekacittasampayuttāpi vedanādayo rāsaṭṭhena khandhavohārena ''vedanākkhandho saññākkhandho''tiādinā vuccanti. Apicettha vipākaviññāṇaṃ kammakilesehi citanti cittaṃ, taṃ kilesasahāyena kammunā phalabhāvena nibbattitaṃ tehi citaṃ nāma hoti. Hotu tāvidaṃ lokiyavipākaṃ sandhāya, lokuttaraṃ pana patvā kathanti? Vuccate – ''katame dhammā kusalā, yasmiṃ samaye lokuttaraṃ kusalaṃ cittaṃ uppannaṃ hoti…pe… tasmiṃ samaye avijjāpaccayā saṅkhārā''tiādinā ariyamaggacetanāyapi avijjūpanissayabhāvassa pakāsitattā lokuttarakusalassāpi anusayā upanissayā hontīti tannibbattitassa vipākassa kammakilesasañcitatāpariyāyo labbhatīti. Citaṃ tāyatīti vā **cittaṃ**. Kammādisañcitopi hi attabhāvo viññāṇūparame matoti vuccati. Yathāha –

''Āyu usmā ca viññāṇaṃ, yadā kāyaṃ jahantimaṃ;
Appaviddho tadā seti, niratthaṃva kaliṅgara''nti. (saṃ. ni. 3.95);

So panāyaṃ citta-saddo kiñcāpi anekatthesu dissati. Tathā hesa ''citto ca gahapatī''tiādīsu (a. ni. 2.133; 4.176) paññattiyaṃ āgato. ''Sabbo loko paracittena acitto''tiādīsu viññāṇe. ''Nāhaṃ, bhikkhave, aññaṃ ekanikāyampi samanupassāmi, evaṃ citta''ntiādīsu (saṃ. ni. 3.100) vicitte, nānappakāreti attho. ''Caraṇaṃ nāma citta''ntiādīsu cittakammake. Idha pana catubbidhadhamme niddesato pakaraṇavasena yathāvuttavacanatthayutto viññāṇavacanova daṭṭhabboti imamatthaṃ dassento āha **''paññattiyampī''**tiādi. Paññāpīyati etāyāti **paññatti,** tassaṃ nāmapaññattiyanti attho. Cittoti hi ekassa gahapatino nāmaṃ. **Pi**-saddo vakkhamānasampiṇḍanattho. **Viññāṇe**ti savipākāvipākabhede citte. Tañhi vijānanaṭṭhena ''viññāṇa''nti vuccati. Yathāha – ''vijānātīti kho, bhikkhave, viññāṇaṃ, tasmā viññāṇanti vuccatī''ti. **Cittasammutī**ti cittavohāro. **Daṭṭhabbā**ti viññātabbā. **Idhā**ti imasmiṃ catubbidhadhammaniddesaṭṭhāne. **Viññunā**ti vijānatā, ābhidhammikenāti attho.

Vibhāgavantānaṃ dhammānaṃ sabhāvavibhāvanaṃ vibhāgena vinā na hotīti cittassa vibhāgaṃ dassetuṃ **''sārammaṇato''**tiādi āraddhaṃ. Tattha ālambanti taṃ nissāya pavattantīti ārammaṇaṃ, paccayo, gocaro ca. Tathā hi ''labhati māro ārammaṇaṃ, labhati māro otāra''ntiādīsu (dī. ni. 3.80) paccayo ''ārammaṇa''nti vuccati. ''Nimittaṃ assāsapassāsā, anārammaṇamekacittassā''tiādīsu (paṭi. ma. 1.159) gocaro. Idha pana ubhayampi vaṭṭati sabbasseva cittassa sappaccayasagocarattā. Saha ārammaṇena vattati tadavinābhāvatoti **sārammaṇaṃ**. Bhāvappadhānaniddesavasena cettha sārammaṇabhāvo sārammaṇa-saddena vutto yathā ''idampi buddhe ratanaṃ paṇītaṃ (khu. pā. 6.3). Cakkhu suññaṃ attena vā attaniyena vā''tiādīsu (saṃ. ni. 4.85) ratanaattattaniyādibhāvo ratanādīhi saddehīti, tato sārammaṇabhāvatoti attho. Evamaññatthāpi yathānurūpaṃ daṭṭhabbaṃ. **Ekavidha**nti ekappakāraṃ, ekakoṭṭhāsanti attho.

Savipākāvipākatoti vipākuppādanasabhāvassa vijjamānāvijjamānabhāvato. Vipāka-saddo hi dvīsu atthesu pavattati. Katthaci vipakkabhāvamāpannesu arūpadhammesu, katthaci vipākuppādanasabhāve. Tathā hesa ''vipākā dhammā''tiādīsu (dha. sa. tikamātikā 3) vipakkabhāvamāpannesu arūpadhammesu pavattati. ''Vipākadhammadhammā''tiādīsu (dha. sa. tikamātikā 3) vipākuppādanasabhāve. Idha pana vipākuppādanasabhāvo daṭṭhabbo. Itarathā hi abhiññākusalādīnaṃ savipāka-pade asaṅgahitabhāvāpatti siyā. Tathā hi yadi vipakkabhāvamāpannā eva dhammā idha gahitā siyuṃ, te yassa santi, taṃ savipākamitaramavipākanti abhiññākusalassa ceva kadāci avipākassa diṭṭhadhammavedanīyādikammassa bhāvanāyapahātabbākusalassa ca vipākuppattiyā abhāvato avipāka-padasaṅgaho siyā, evañca sati ‘‘avipākaṃ abyākata’’nti vakkhamānattā nesaṃ abyākatabhāvo āpajjati, na cetamiṭṭhaṃ kusalākusalaniddeseyeva tesaṃ niddesato. Vipākuppādanasabhāve pana gahite taṃsabhāvo nāma anupacchinnāvijjamānataṇhānusayasmiṃ santāne sabyāpārappavatti evāti tassā tesupi atthitāya asatipi vipākuppādane savipāka-padasaṅgaho siddhoti na koci iṭṭhavighāto āpajjati. Yena pana kāraṇena abhiññākusalādikamavipākaṃ, yo cettha vattabbo vinicchayo, taṃ sabbaṃ tassa tassa āgataṭṭhāneyeva dassayissāma.

Katamaṃ panettha savipākaṃ, katamamavipākanti codanaṃ sandhāyāha **‘‘tattha savipāka’’**ntiādi. **Abyākata**nti vipākakiriyāvasena duvidhamabyākataṃ. Tesu vipākacittaṃ tāva ādāsatale mukhanimittaṃ viya nirussāhattā vipākuppādane asamatthaṃ. Kiriyacittesu ca yadetaṃ khīṇāsavasantāneyeva niyatamaṭṭhārasavidhaṃ viññāṇaṃ, taṃ upacchinnabhavamūlāya santatiyaṃ pavattatīti samucchinnamūlāya latāya pupphaṃ viya phaladāyī na hoti. Āvajjanadvayaṃ pana anupacchinnabhavamūlepi santāne pavattamānaṃ anāsevanabhāvena dubbalattā moghapupphamiva bījabhāve asamatthaṃ aphalameva. Iti sabbametaṃ abyākataṃ vipākārahatābhāvato avipākanti vuttaṃ ‘‘avipākaṃ abyākata’’nti. Jāyanti ettha asadisāpi sadisākārāti jāti, samānākāro, kusalākusalābyākatānaṃ jāti kusalākusalābyākatajāti, tassā bhedato **tividhaṃ** kusalaṃ akusalaṃ abyākatanti. Vacanatthapucchāya payojanaṃ vuttameva.

10. **‘‘Kucchitāna’’**ntiādi vissajjanaṃ. Tattha **kucchitāna**nti ninditānaṃ, asuci viya nāgarikehi viññūhi garahitabbānaṃ pāpadhammānanti attho. **Salanato**ti hiṃsanato, apanayanato vā. Kusalañhi yathānurūpaṃ tadaṅgādivasena akusaladhamme pajahantaṃ te hiṃsati, apanayatīti vā vuccati. Atha vā **salanato** saṃvaraṇato, pidahanatoti attho. Kusaladhammavasena hi akusalappavattinivāraṇena, appavattidhammatāpādanena ca manacchaṭṭhesu dvāresu appavattiyā saṃvutā pihitā honti. **Kusāna**nti rāgādiasucisampayogena nānāvidhadukkhahetutāya ca kucchitenākārena appahīnabhāvena santāne sayanti pavattantīti kusā, pāpadhammā. Atha vā kucchitānaṃ pāṇātipātādīnaṃ sāvajjadhammānaṃ sānato nisānato tejanato kusā, dosalobhādayo. Dosādīnañhi vasena cetanāya tikkhabhāvappattiyā pāṇātipātādīnaṃ mahāsāvajjatāti. Tesaṃ **lavanena** chindanena yathānurūpaṃ pajahanenāti attho. **Kusenā**ti kucchitānaṃ sānato tanukaraṇato, osānakaraṇato vā ‘‘kusā’’ti laddhanāmena ñāṇena. **Lātabbattā**ti ādātabbattā, sahajātaupanissayabhāvena santāne pavattetabbattā. Ñāṇañhi tihetukakusalaṃ sahajātabhāvena ceva upanissayabhāvena ca, duhetukakusalaṃ upanissayabhāveneva santāne pavatteti. Evañca katvā kosallasambhūtaṭṭho kusalaṭṭhoti sabbakusalānaṃ sādhāraṇavasena attho vuccati. Atha vā **kusenā**ti jātisaddatāya ekavacananiddeso, kusehīti pana attho. Puññakiriyāvasena hi pavattāni saddhādīni indriyāni yathāvuttanayena ‘‘kusānī’’ti vuccanti, tehi **lātabbattā** vuttanayena pavattetabbattā. Apicettha –

> ‘‘Kuso viya lunātīti, kusā viya lunāti vā;
> Kusalaṃ kuṃ saletīti, lunāti kusamiccapī’’ti.

Tattha yathā kuso gahito ubhayabhāgagataṃ hatthapadesaṃ lunāti, evamidampi uppannānuppannavasena ubhayabhāgagataṃ kilesapakkhaṃ lunāti chindati, seyyathāpi – ‘‘anuppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ anuppādāya chandaṃ janeti, vāyamati, uppannānaṃ…pe… pahānāyā’’ti āgataṃ sammappadhānaṃ. Tasmā **kuso viya lunātīti kusalaṃ. Kusā viya lunātī**ti ettha ‘‘ku’’iti bhūmi vuccati, dhammānaṃ adhiṭṭhānabhāvena taṃsadisatāya idha rūpārūpakkhandho vutto. Attano nissayabhūtassa tassa etarahi, āyatiñca anudahanato vināsanato kuṃ sāyantīti kusā, rāgādayo, te viya attano nissayaṃ lunāti chindatīti **kusalaṃ**. Payogasampāditā hi kusaladhammā accantameva rūpārūpadhamme appavattikaraṇena samucchindanti anupādisesanibbānadhātupāpanatoti. Vuttanayena pana ‘‘ku’’nti laddhanāmassa rūpārūpakkhandhassa salanato apanayanato **kuṃ saletīti kusalaṃ. Kusaṃ lunātī**ti pana kucchitā ettha sayantīti kuso, kāyo, taṃ lunāti yathāvuttavasenevāti **kusalaṃ**.

11. Idāni kusala-saddassa atthuddhāradassanatthamāha **‘‘cheke kusala-saddoya’’**ntiādi. Tattha ‘‘kusalo tvaṃ rathassa aṅgapaccaṅgānaṃ (ma. ni. 2.87), kusalānaccagītassa, sikkhitā cāturitthiyo’’tiādīsu (jā. 2.22.94) **cheke** diṭṭho, chekapariyāyo pavīṇatthoti attho. ‘‘Kacci nu bhoto kusalaṃ, kacci bhoto anāmaya’’ntiādīsu (jā. 1.15.146; 2.20.129) **ārogye**. ‘‘Katamo pana, bhante, kāyasamācāro kusalo? Yo kho, mahārāja, kāyasamācāro anavajjo’’ti (ma. ni. 2.361) ca ‘‘aparaṃ pana, bhante, etadānuttariyaṃ, yathā bhagavā dhammaṃ deseti kusalesu dhammesū’’ti (dī. ni. 3.145) ca evamādīsu **anavajje**. ‘‘Kusalānaṃ dhammānaṃ samādānahetu evamidaṃ puññaṃ vaḍḍhati (dī. ni. 3.80), kusalassa kammassa katattā upacitattā’’ti (dha. sa. 431) ca ādīsu **iṭṭhavipāke. Anavajjādike**ti anavajjaiṭṭhavipāke, ‘‘anavajjādike’’ti ca attanā vakkhamānalakkhaṇassa anurūpattā vuttaṃ, na pana ārogyatthassa asambhavato. Kilesarogassa hi abhāvato kusalaṃ ārogyaṃ hoti.

Vajjā rāgādayo, te yassa na santi, taṃ anavajjaṃ, iṭṭho vipāko catukkhandhasaṅkhāto yassa, taṃ iṭṭhavipākaṃ, iṭṭhavipākatā cassa taṃsabhāvavantatāya daṭṭhabbā, na tassa avassaṃ iṭṭhavipākasambhavatoyeva, lakkhīyati anenāti lakkhaṇaṃ, anavajjañca taṃ iṭṭhavipākañcāti anavajjaiṭṭhavipākaṃ. Taṃ lakkhaṇamassāti **anavajjaiṭṭhavipākalakkhaṇaṃ**.

Nanu ca kusalameva anavajjaiṭṭhavipākaṃ, vuttaniyāmena pana anavajjaiṭṭhavipākato aññaṃ kusalaṃ siyā. Na hi sayameva attano lakkhaṇanti sakkā vattunti? Nāyaṃ doso pariññātāpariññātavacanatthabhāvabhede ekassāpi lakkhitabbalakkhaṇabhāvaparikappanato. ‘‘Anavajjaiṭṭhavipāka’’nti hi pariññātavacanatthaṃ. ‘‘Kusala’’nti apariññātavacanatthaṃ. Evañca yena sabhāvena pariññātavacanatthassa saddassa attho hoti, yena ca apariññātavacanatthassa, tesaṃ pariññātāpariññātavacanatthasabhāvānaṃ bhedena taṃsamaṅgissa kusalassa ekassāpi bhedo parikappīyati yathā ‘‘pure bhavaṃ paṭu āsi, paṭutaro etarahī’’ti guṇabhedena, vatthubhedena ca parikappīyati, tasmā pariññātavacanatthabhāvena lakkhaṇaṃ, apariññātavacanatthabhāvena lakkhitabbanti evaṃ parikappitabhede pariggayhamāne na koci doso āpajjati.

Atha vā lakkhīyatīti lakkhaṇaṃ, anavajjaiṭṭhavipākañca taṃ lakkhaṇañcāti **anavajjaiṭṭhavipākalakkhaṇaṃ,** yaṃ anavajjaiṭṭhavipākaṃ hutvā lakkhīyati, taṃ kusalanti attho. Atha vā anavajja-saddena anavajjabhāvo vutto, iṭṭhavipākasaddena iṭṭhavipākabhāvo, tasmā anavajjo ca iṭṭhavipāko ca anavajjaiṭṭhavipākaṃ, taṃ lakkhaṇametassāti karaṇatthe, kammatthe vā lakkhaṇa-saddena anavajjaiṭṭhavipākalakkhaṇanti anavajjaiṭṭhavipākasabhāvavantaṃ, anavajjaiṭṭhavipākabhāvena lakkhitabbaṃ vāti attho. Kiṃ panettha kāraṇaṃ padadvayapariggahena, nanu ekeneva padena adhippetatthasiddhi siyā. Kiñcāpi hi ‘‘anavajjalakkhaṇa’’nti vutte ‘‘aparaṃ pana, bhante, etadānuttariyaṃ, yathā bhagavā dhammaṃ deseti kusalesu dhammesū’’tiādīsu (dī. ni. 3.145) viya vajjarahitattā abyākatassāpi pasaṅgo siyāti iṭṭhavipāka-padaṃ vattabbameva, ‘‘iṭṭhavipākalakkhaṇa’’nti pana vutte itaraṃ na vattabbaṃ abyākatassa vipākārahabhāvena iṭṭhavipākatāpasaṅgabhāvato? Saccametaṃ, anavajja-padena kusalassa pavattisukhataṃ, iṭṭhavipāka-padena ca vipākasukhataṃ dassetuṃ padadvayaṃ vuttaṃ. Anavajjapadañhi attano pavattisabhāvavasena lakkhaṇavacanaṃ, itaraṃ kālantare vipākuppādanasamatthatāvasenāti. Atha vā kusalassa atthavisuddhiṃ dassetuṃ purimapadaṃ vuttaṃ, parisuddhavipākataṃ dassetuṃ pacchimaṃ. Purimaṃ vā kusalassa akusalasabhāvato nivattanaṃ, pacchimaṃ abyākatasabhāvatoti alamatipapañcena. Ettha ca ‘‘anavajja…pe… lakkhaṇa’’nti vacanena kusalassa sāmaññalakkhaṇaṃ vuttaṃ anavajjaiṭṭhavipākasabhāvassa kusalajātiyā sādhāraṇattā. Akusalādīnamasādhāraṇabhāvena sabhāvalakkhaṇaṃ vāti daṭṭhabbaṃ.

Akusalaviddhaṃsanarasanti yathānurūpaṃ akusalappajahanakiccaṃ. Kusalañhi parittamahaggatalokuttarabhedabhinnaṃ yathākkamaṃ tadaṅgavikkhambhanasamucchedappahānavasena akusalapakkhaṃ pajahati. Atha tadaṅgādippahānānaṃ kiṃ nānākaraṇanti? Vuccate – dānādipuññakiriyavatthugatena tena tena kusalaṅgena tassa tassa maccherādiakusalaṅgassa pahānaṃ **tadaṅgappahānaṃ,** taṃ dīpālokena andhakāraviddhaṃsanaṃ viya daṭṭhabbaṃ, kāmāvacarakusalānaṃ parittānubhāvatāya tehi attano ṭhitikkhaṇe viddhaṃsitānamakusalānaṃ tadapagame sati puna āgamena vottharaṇato. Tesaṃ tesaṃ nīvaraṇadhammānaṃ vikkhambhanasaṅkhātaṃ pavattinivāraṇavasena pahānaṃ **vikkhambhanappahānaṃ,** taṃ ghaṭappahārena jalatale sevālaviyūhanaṃ viya daṭṭhabbaṃ. Yathā hi balavatā ghaṭappahārena dūrīkataṃ sevālaṃ tasmiṃ apanītepi taṃpahāravegena sahasā na ottharati, evameva upacārappanābhedena jhānena vikkhambhitā kāmacchandādayo tadappavattikālepi tassa balena sahasā na ottharantīti. Anuppattidhammatāpādanasaṅkhātaṃ sammā ucchedavasena pahānaṃ **samucchedappahānaṃ,** taṃ pana asanisampātena rukkhādīnaṃ samūlaviddhaṃsanaṃ viya daṭṭhabbaṃ. Na hi ariyamaggena samucchinnakilesā anusayamattakenāpi santāne pavattanti. Yathā pana ekavārappavattenapi indagginā saha mūlehi viddhaṃsitā rukkhādayo na puna viruhanti, evamevaṃ ekacittakkhaṇikenapi tena attano uppādamatteneva anusayamattaṭṭhāyinopi kilesā sabbena sabbaṃ viddhaṃsitāyeva honti.

Vodānaṃ visuddhi, saṃkilesamalavimuttīti attho, tathā hutvā paccupaṭṭhānamassāti **vodānapaccupaṭṭhānaṃ,** parisuddhākārena yogino ñāṇassa upaṭṭhātīti vuttaṃ hoti.

Evaṃ kusalassa vajjarahitaiṭṭhavipākasabhāvehi lakkhaṇaṃ, kiccaupaṭṭhānākāravasena ca rasapaccupaṭṭhānāni vatvā puna vajjapaṭipakkhabhāvavasena ca lakkhaṇaṃ, sampattiphalavasena ca rasādikaṃ dassetuṃ **‘‘vajjapaṭipakkhattā’’**tiādi vuttaṃ. Tattha vajjānaṃ paṭipakkhabhāvo **vajjapaṭipakkhattaṃ,** tato. Etena ‘‘anavajjalakkhaṇa’’nti ettha a-kāro paṭipakkhatthoti dasseti, tena panassa abyākatato nivattanaṃ kataṃ. Itarathā hi nāssa vajjaṃ, vajjato aññaṃ vā anavajjanti abyākatassāpi taṃlakkhaṇatāpasaṅgo siyā. ‘‘Vajjapaṭipakkhattā’’ti pana vutte yasmā kusalākusalānameva pahāyakappahātabbabhāvena ālokandhakārānaṃ viya aññamaññaṃ ujuvipaccanīkabhāvo, tasmā kusalameva vajjapaṭipakkhattā anavajjalakkhaṇaṃ, na aññanti ayamattho siddho hoti. **Vodānabhāvarasa**nti vodānabhāvasampattikaṃ, kilesamalehi asaṃkiliṭṭhabhāvena sampajjanakanti attho. Paccupaṭṭhāpīyati upanīyati kāraṇena, attano vā kāraṇaṃ paṭicca, tappaṭibaddhabhāvena paṭimukhaṃ vā upaṭṭhātīti paccupaṭṭhānaṃ, iṭṭho vipāko paccupaṭṭhānamassāti **iṭṭhavipākapaccupaṭṭhānaṃ**.

Asati yonisomanasikāre kusalassa anuppajjanato, sati ca tasmiṃ uppajjanato tassa so āsannakāraṇanti āha **‘‘yonisomanasikārapadaṭṭhāna’’**nti. Tattha yoniso pathena upāyena manasikāro **yonisomanasikāro,** atthato pana sānusayasantānavato channaṃ dvārānamāpāthagatesvārammaṇesu patirūpadesavāsādisampattiyā kusaladhammānaṃ paccayabhāvena bhavaṅgaṃ āvaṭṭetvā uppannamāvajjanaṃ yonisomanasikāro nāma. Vuttapaṭipakkhavasena ayonisomanasikāropi daṭṭhabbo. Yaṃ pana niranusayasantānasamaṅgissa kiriyacittānaṃ paccayabhāvena uppannaṃ, taṃ ṭhapetvā niravajjadhammaṃ sāvajjadhammassa kassaci paccayabhāvānupagamanato yonisomanasikārapakkhaṃ vā bhajeyya. Khīṇāsavasantānagatattā yonisoayonisobhāvamanapekkhitvā āpāthagatārammaṇesu uppattimattaṃ vinā na kassaci kusalākusalabhāvassa paccayo hotīti tadubhayavasena navattabbattā abyākatamanasikāroti vā saṅkhaṃ gaccheyyāti.

Sāvajjāniṭṭhavipākalakkhaṇamakusalanti etthāpi ''vajjā rāgādayo, te yassa santi, taṃ sāvajjaṃ, aniṭṭho vipāko yassa, taṃ aniṭṭhavipāka''ntiādinā vuttanayānusārena paṭipakkhayojanā daṭṭhabbā. Rasādito panetaṃ anatthajananarasaṃ, saṃkilesapaccupaṭṭhānaṃ. Atha vā gārayhabhāvato sāvajjalakkhaṇameva, saṃkilesabhāvarasaṃ, aniṭṭhavipākapaccupaṭṭhānaṃ, ayonisomanasikārapadaṭṭhānaṃ. Vacanatthato pana na kusalanti **akusalaṃ,** kusalapaṭipakkhanti attho. Paṭipakkhatthe hi ayaṃ akāro, na pana aññatthe, nāpi abhāve. Itarathā hi tikaṃ na siyā, dukaṃ, catukkaṃ vā āpajjeyya. Tathā hi yadi kusalato aññamakusalaṃ siyā, tadā abyākatassāpi tato aññabhāvena akusala-saddasaṅgahoti kusalākusalajātibhedato duvidhanti dukaṃ vattabbaṃ. Yadi ca kusalābhāvo akusalaṃ, tena na kāci jāti gayhatīti kusalābyākatajātibhedato dukameva vattabbaṃ. Atha siyā ''abhāvopi visuṃ gahetabbo''ti, evaṃ sati tassa jātiyā abhāvato jāti-saddena saha sambandho na siyā. Vijjamānassa hi jāti nāma hoti. Yatheva vā kusalassa abhāvo, evaṃ abyākatassāpi abhāvo atthīti anabyākatajātipi vattabbāti catukkaṃ āpajjeyya. Na cetamiṭṭhaṃ kusalādivasena tividhajātiyā eva icchitattā, **pāḷiyañca** ''kusalā dhammā akusalā dhammā abyākatā dhammā''ti tikavaseneva vuttattā ''kusalapaṭipakkha''nti pana vuccamāne mittapaṭipakkho amitto viya, lobhapaṭipakkho alobho viya ca yaṃ dhammajātaṃ kusalassa ujuvipaccanīkabhūtaṃ, taṃ akusalanti tassa vasena tikaṃ upapannaṃ hoti, ujuvipaccanīkatā cassa sāvajjāniṭṭhavipākattā, tena pahātabbabhāvato ca veditabbā, na pana kusalavināsanato. Na hi akusalena kusalaṃ pahīyati, mahābalattā pana kusalameva taṃ pajahati. Kusalañhi mahābalaṃ, akusalaṃ dubbalaṃ. Tenevāha ''abalā naṃ balīyanti, maddantenaṃ parissayā''ti (su. ni. 776), tasmā kusalameva yathāvuttanayena akusalassa pahāyakaṃ, nākusalaṃ itarassāti veditabbaṃ.

Tadubhaya…pe… abyākatanti yaṃ dhammajātaṃ kusalaṃ viya na anavajjaiṭṭhavipākalakkhaṇaṃ, nāpi akusalaṃ viya sāvajjāniṭṭhavipākalakkhaṇaṃ, atha kho avipākattā tadubhayaviparītalakkhaṇaṃ, taṃ abyākatanti attho. Nanu ca ''tadubhayaviparītalakkhaṇa''nti vutte sukhadukkhavedanānaṃ viparītā upekkhāvedanā viya iṭṭhāniṭṭhavipākānaṃ viparīto añño koci vipāko yassa atthi, taṃ abyākatanti āpajjatīti? Nāpajjati tathā asambhavato. Yathā hi ālokandhakārānaṃ viparīto añño koci natthi, evamiṭṭhāniṭṭhavipākānaṃ viparīto na koci vipāko atthīti. Atha vā taṃ-saddo idha iṭṭhāniṭṭhavipākanirapekkhaṃ kusalākusalamattameva paccāmasatīti kusalākusalānaṃ savipākattā tadubhayaviparītalakkhaṇaṃ, taṃ avipākalakkhaṇanti atthoti alamettha anuyogena. Kusalākusalabhāvena na byākatanti **abyākataṃ**. Kusalākusalañhi vatvā abyākatassa vuttattā kusalākusalabhāveneva avuttattāti viññāyati, na pakārantarena. Tathā avacanañca tassa tadubhayaviparītalakkhaṇattāyeva, na pana avattabbattāmattenāti daṭṭhabbaṃ. Atha vā vi-saddo virodhivacano. Ā-saddo abhimukhabhāvappakāsano, tasmā attano paccayehi aññamaññaṃ virodhābhimukhataṃ kataṃ lakkhaṇavirodhato pahāyakappahātabbabhāvato vāti byākataṃ, kusalākusalaṃ. Tato aññaṃ **abyākataṃ**. Tañhi lakkhaṇato aññamaññaṃ kusalākusalaṃ viya na tassa viruddhaṃ. Na hi avipākataṃ aniṭṭhavipākatā viya, iṭṭhavipākatāya iṭṭhavipākatā viya ca aniṭṭhavipākatāya iṭṭhāniṭṭhavipākatāhi virujjhati, na cāpi abyākataṃ kusalākusalesu kiñci pajahati, na ca kenaci pahātabbanti. ''Tadubhayaviparītalakkhaṇamabyākata''nti viññāyamāne ahosi kammaṃ, nāhosi kammavipāko, natthi kammavipāko, na bhavissati kammavipākoti iminā tikena saṅgahitassa gatiupadhikālappayogavipattīhi avipākassa diṭṭhadhammavedanīyādikammassa bhāvanāyapahātabbassa akusalassa ca abhiññākusalassa ca vipākuppādanābhāvato ''siyā nu kho abyākatabhāvo vā''ti kadāci koci cinteyyāti tannivāraṇatthamāha **''avipākārahaṃ vā''**ti, vipākaṃ dātuṃ nārahati tattha sāmatthiyābhāvatoti **avipākārahaṃ**. Idaṃ vuttaṃ hoti – diṭṭhadhammavedanīyādayo tāva paccayavekallādīhi kāraṇehi avipākā, sace panete tabbidūrā assu, tadā vipākadāne samatthatāya vipākārahāyeva, taṃ pana na tathā, atha kho yena kenaci ākārena vipākadāne asamatthatāyeva vipākārahaṃ na hoti, taṃ abyākataṃ nāmāti.

Idāni evaṃ tikavasena niddiṭṭhesu kusalādīsu paṭhamaṃ tāva kusalacittaṃ vibhajanto **''tattha kusalacitta''**ntiādinā tassa gaṇanaparicchedaṃ dasseti. **Ekavīsatividha**nti aṭṭha kāmāvacarāni, pañca rūpāvacarāni, cattāri arūpāvacarāni, cattāri lokuttarānīti evaṃ saṅkhepato ekavīsatividhaṃ. **Bhūmito catubbidha**nti kāmarūpārūpalokuttarabhūmisaṅkhātānaṃ catunnaṃ bhūmīnaṃ vasena tattha pavattamānaṃ cittampi catubbidhaṃ hoti. Tattha bhavanti etthāti **bhūmi,** ṭhānaṃ, avatthā ca. Avatthāpi hi avatthavantānaṃ pavattiṭṭhānaṃ viya gayhati. Evañhi nesaṃ sukhaggahaṇaṃ hoti. **Avatthā**ti cettha dhammānaṃ kāmataṇhādīhi paricchinnāparicchinnabhāvo. Tattha purimā tisso bhūmiyo ubhayavasena veditabbā, itarā avatthāvaseneva. Na hi lokuttaradhammānaṃ kāmabhavādito aññaṃ ṭhānamupalabbhatīti.

Aññattha pavattamānassāpi vakkhamānanayena kāmabhūmipariyāpannattā **bhūmito ekavidha**nti. **Savatthukāvatthukabhedato**ti cakkhādīni pañca, hadayañcāti cha vatthūni. Kusalassa pana cakkhādinissitattābhāvato hadayavatthu idha vatthūti adhippetaṃ. Tena sahitaṃ ekantena tannissitappavattitoti **savatthukaṃ,** kāmarūpadhātuyaṃ pavattamānaviññāṇaṃ. Tattha hi arūpassa rūpapaṭibandhappavatti, arūpadhātuyaṃ pana rūpābhāvato vatthuvirahitameva pavattatīti tattha pavattamānaṃ **avatthukaṃ. Hīna…pe… tividha**nti ettha paccayato, phalato ca majjhimapaṇītehi nihīnaṃ, tesaṃ vā guṇehi parihīnanti **hīnaṃ,** attano paccayehi padhānabhāvaṃ nītanti **paṇītaṃ,** ubhinnaṃ vemajjhe bhavaṃ **majjhimaṃ**. Tattha hīnena chandena cittena vīriyena vīmaṃsāya vā pavattitaṃ **hīnaṃ,** majjhimehi chandādīhi pavattitaṃ **majjhimaṃ,** paṇītehi **paṇītaṃ**. Chandādīnaṃ pana hīnādibhāvo adhimuttivasena daṭṭhabbo. Hīnādhimuttivasena hi nesaṃ hīnatā, paṇītādhimuttivasena paṇītatā, tadubhayavemajjhavasena majjhimatā. Yasakāmatāya vā kataṃ kusalaṃ **hīnaṃ,** puññaphalakāmatāya **majjhimaṃ,** ‘‘puññaṃ nāmetaṃ sādhūhi kattabbamevā’’ti evaṃ ariyabhāvaṃ nissāya kataṃ **paṇītaṃ**. ‘‘Ahamasmi dānapati, ime panaññe dānadāsādayo’’tiādinā attukkaṃsanaparavambhanāhi upakkiliṭṭhaṃ pavattitaṃ vā **hīnaṃ,** tathā anupakkiliṭṭhaṃ **majjhimaṃ,** maggaphalapadaṭṭhānaṃ **paṇītaṃ**. Bhavabhogasampattinimittaṃ vā kataṃ **hīnaṃ,** sāvakapaccekabodhipāramitāvasena attano vimokkhatthāya kataṃ **majjhimaṃ,** sammāsambodhipāramitāvasena sabbesaṃ vimokkhatthāya kataṃ **paṇīta**nti.

Somanassu…pe… bhedatoti **bheda**-saddo paccekaṃ sambandhitabbo ‘‘somanassupekkhābhedato ñāṇabhedato payogabhedato’’ti. Tattha **payogabhedato**ti saṅkhārabhedatoti attho. Nanu ca somanassupekkhābhedo tāva yutto tesaṃ bhinnasabhāvattā. Ñāṇappayogabhedo pana kathanti? Vuccate – ñāṇappayogakato bhedo ñāṇappayogabhedo tesaṃ bhāvābhāvamupādāya pavattattā. Idāni tameva somanassupekkhādibhedaṃ vibhāgena dassetuṃ **‘‘seyyathida’’**nti pucchitvā **‘‘somanassasahagata’’**ntiādinā vissajjeti. Tattha **seyyathida**nti taṃ katamaṃ, taṃ kathanti vā attho.

Sobhanaṃ mano, sobhanaṃ vā mano etassāti sumano, tassa bhāvo somanassaṃ, mānasikasukhavedanāyetaṃ adhivacanaṃ, somanassena uppādato yāva nirodhā sahagataṃ pavattaṃ saṃsaṭṭhaṃ sampayuttanti attho. Atha vā somanassena saha ekuppādādibhāvaṃ gatanti **somanassasahagataṃ**. Jānāti yathāsabhāvaṃ paṭivijjhatīti ñāṇaṃ, tena samaṃ ekuppādādīhi pakārehi yuttanti **ñāṇasampayuttaṃ**. Nāssa saṅkhāro atthīti asaṅkhāraṃ, asaṅkhārameva **asaṅkhārikaṃ**. Saha saṅkhārena pavattamānaṃ sasaṅkhāraṃ, tadeva **sasaṅkhārikaṃ. Saṅkhāro**ti cettha attano, parassa vā pubbappayogo ‘‘saṅkharoti tikkhabhāvasaṅkhātena maṇḍanavisesena sajjeti, saṅkharīyati vā sajjīyati cittaṃ etenā’’ti katvā. Tattha dānādipuññakaraṇakāle maccheramalathinamiddhādīhi upakkilesehi saṃsīdamāne citte upakkilesavūpasamavasena, cittassa ca ussāhajananavasena tīsu dvāresu pavatto sammāvāyāmo **attano payogo** nāma. Kusalakaraṇe nirussāhassa pana ‘‘ambho, sappurisa, kusalakaraṇaṃ nāma paṇḍitehi āsevitamaggo, tattha tayāpi paṭipajjituṃ vaṭṭati, tasmā dānaṃ dehi, sīlaṃ rakkha, taññhi te atthāya hitāya sukhāya bhavissatī’’tiādinā kusalakaraṇatthāya ussāhajananavasena paresaṃ kāyavacīdvāresu pavattā āṇatti **parappayogo** nāma. Tesu pana purimo pubbabhāgappavattacittasantāne, pacchimo paresaṃ cittasantāneyeva sambhavatīti tannibbattito cittassa tikkhabhāvasaṅkhāto viseso idha upacārato saṅkhāroti veditabbo. Tenāhu ācariyā –

‘‘Pubbappayogasambhūto, viseso cittasambhavī;
Saṅkhāro iti saṅkhāra-sabhāvaññūhi kittito’’ti.

Atha vā **‘‘sasaṅkhārikamasaṅkhārika’’**nti ca etaṃ kevalaṃ saṅkhārassa bhāvābhāvamattāpekkhāya vuttaṃ, na tassa sahappavattisabbhāvābhāvatoti bhinnasantānappavattinopi saṅkhārassa idamatthitāya taṃvasena nibbattaṃ cittaṃ saṅkhāro assa atthīti **sasaṅkhārikaṃ** saha-saddassa vijjamānatthaparidīpanato ‘‘salomako sapakkhako’’tiādīsu viya. Tabbiparītaṃ pana tadabhāvato yathāvuttavaseneva **asaṅkhārikaṃ**. Atha vā saṅkharaṇaṃ, saṅkharīyati vā etena āgantukasambhūtena cittasaṃsīdanasabhāvāpanayanavaseneva sajjīyati, saṅkharoti vā taṃ yathāvuttavasenevāti saṅkhāroti ujukameva pubbappayogajanito tikkhabhāvo vuccati, tadabhāvato **asaṅkhārikaṃ,** sabhāvatikkhanti attho. Taṃsahagatāya **sasaṅkhārikaṃ,** atha vā maccheramalādīhi saṅkharīyatīti saṅkhāro, cittassa saṃsīdanasabhāvo, so yassa natthīti **asaṅkhārikaṃ,** itaraṃ **sasaṅkhārikaṃ**. Paṇītautubhojanādiko vā balavapaccayo saṅkhāro ‘‘saṅkharoti cittaṃ tikkhabhāvena, saṅkharīyati vā taṃ etenā’’ti katvā. A-kārassa vuḍḍhatthavuttitāya vuḍḍhippatto saṅkhāro assāti **asaṅkhārikaṃ,** balavapaccayavantanti attho. Vuḍḍhiparidīpakena pana a-kārena avisesitattā **sasaṅkhārikaṃ** sappaccayaṃ dubbalapaccayanti adhippāyo. Ñāṇena vippayuttaṃ virahitanti **ñāṇavippayuttaṃ**.

Upekkhatīti upekkhā, vediyamānāpi ārammaṇaṃ ajjhupekkhati, majjhattākārasaṇṭhitiyāti attho. Atha vā iṭṭhe, aniṭṭhe ca ārammaṇe pakkhapātābhāvena upapattito yuttito ikkhati anubhavatīti upekkhā. Atha vā upetā sukhadukkhānaṃ aviruddhā ikkhā anubhavananti upekkhā. Aviruddhattāyeva hesā tesaṃ anantarampi pavattati. Sukhadukkhavedanā pana visuṃ visuṃ viruddhasabhāvattā nāññamaññaṃ anantaraṃ pavattanti. Teneva hi **paṭṭhāne** somanassassa anantaraṃ domanassassa, domanassassa anantaraṃ somanassassa ca uppatti paṭisiddhā. Ayañca attho lobhasahagatacittasampayuttavedanāyapi labbhati, purimā pana dve na tathā. Na hi lobhasahagatādīnaṃ majjhattākārena ajjhupekkhanaṃ, upapattito ikkhanaṃ vā atthīti. **Upekkhāsahagata**nti sabbaṃ heṭṭhā vuttanayameva.

Nanu ca aññepi phassādayo sampayuttadhammā atthīti somanassādīnaṃ vaseneva pana aṭṭhavidhatā kasmā gahitāti? Bhedakarabhāvato. Phassādīnañhi sabbacittasādhāraṇattā, saddhādīnañca sabbakusalasādhāraṇattā na tehi cittassa vibhāgo, somanassādayo pana katthaci citte honti, katthaci na hontīti pākaṭova tehi cittassa vibhāgoti. Kasmā panete katthaci citte honti, katthaci na hontīti? Kāraṇassa sannihitāsannihitabhāvato. Kiṃ pana nesaṃ kāraṇanti? Vuccate – tattha somanassasahagatabhāvo tāva ārammaṇavasena hoti. Iṭṭhārammaṇasmiñhi somanassasahagatacittamuppajjati. Nanu ca iṭṭhārammaṇaṃ lobhassa vatthu rajjanīyattāti kathaṃ tattha kusalaṃ uppajjatīti? Nayidamekantikaṃ iṭṭhepi ārammaṇe niyamitādivasena kusalassa uppajjanato. Yassa hi ‘‘kusalameva mayā kattabba’’nti kusalakaraṇeyeva cittaṃ niyamitaṃ hoti, akusalappavattitova nivattetvā kusalakaraṇeyeva pariṇāmitaṃ, abhiṇhakaraṇena ca kusalaṃ samudāciṇṇaṃ, paṭirūpadesavāsasaddhammassavanasappurisūpanissayapubbekatapuññatāsaṅkhātacatucakkūpanissayavasena, yoniso ca ābhogo pavattati, tassa iṭṭhepi ārammaṇe alobhasampayuttameva cittamuppajjati, na lobhasampayuttaṃ. Hoti cettha –

‘‘Niyāmapariṇāmehi, samudāciṇṇatāya ca;
Ñāṇapubbaṅgamābhogā, iṭṭhepi kusalaṃ siyā’’ti.

Apica saddhābahulatādīhi ca kāraṇehi cittassa somanassasahagatatā veditabbā. Assaddhānaṃ, hi micchādiṭṭhikānañca ekantamiṭṭhārammaṇabhūtaṃ tathāgatarūpampi disvā somanassaṃ na uppajjati. Ye ca kusalappavattiyaṃ ānisaṃsaṃ na passanti, tesaṃ parehi ussāhitānaṃ kusalaṃ karontānampi somanassaṃ na uppajjati, tasmā saddhābahulatā visuddhidiṭṭhitā ānisaṃsadassāvitāti imehipi kāraṇehi cittassa somanassasahagatatā hoti.

Apica ye te ekādasa dhammā pītisambojjhaṅgassa uppādāya saṃvattanti. Seyyathidaṃ – buddhānussati dhammānussati saṃghānussati sīlānussati cāgānussati devatānussati upasamānussati lūkhapuggalaparivajjanaṃ siniddhapuggalasevanā pasādanīyasuttantapaccavekkhaṇā tadadhimuttatāti imehipi kāraṇehi cittassa somanassasahagatabhāvo veditabbo. Buddhādiguṇe anussarantassa hi yāva upacāruppādā sakalasarīraṃ pharamānā pīti uppajjati. Tathā dīgharattaṃ akkhaṇḍatādivasena attanā rakkhitaṃ catupārisuddhisīlaṃ paccavekkhantassa, gihino dasasīlaṃ pañcasīlaṃ paccavekkhantassa, dubbhikkhabhayādīsu paṇītaṃ bhojanaṃ sabrahmacārīnaṃ datvā ‘‘evaṃnāma dānaṃ adāsi’’nti attanocāgaṃ paccavekkhantassa, gihinopi tathārūpe kāle sīlavantānaṃ dinnadānaṃ paccavekkhantassa, yehi guṇehi samannāgatā devā devattaṃ gatā, tathārūpānaṃ guṇānaṃ attani atthitaṃ paccavekkhantassa, samathavipassanāhi vikkhambhitakilese saṭṭhipi sattatipi vassāni asamudācarante disvā ‘‘aho mayhaṃ kilesā na samudācarantī’’ti cintentassa, cetiyadassanatheradassanesu asakkaccakiriyāya saṃsucitalūkhabhāvena buddhādīsu pasādasinehābhāvena gadrabhapiṭṭhe rajasadise lūkhapuggale parivajjantassa, buddhādīsu pasādabahule muducitte siniddhapuggale paṭisevantassa, ratanattayaguṇaparidīpake pasādanīyasuttante paccavekkhantassa, ṭhānanisajjādīsupi pītiuppādanatthaṃ tanninnatādivasena pavattentassa yebhuyyena pīti uppajjati. Pītiyā ca somanassena saha avinābhāvato taduppattiyā tassāpi uppatti niyatāti evaṃ pītikāraṇānipi somanassakāraṇānīti daṭṭhabbāni. Kiñca – agambhīrapakatitā, somanassapaṭisandhikatāti imehi dvīhi kāraṇehi somanassasahagatatā hoti. Yo hi agambhīrapakatiko hoti, appamattakepi hitopakaraṇe tussati, yo ca somanassapaṭisandhiko appasannesu ārammaṇesupi appaṭikkūladassāvī, tassa yebhuyyena somanassasahagatacittaṃ uppajjati. Yathāvuttānaṃ pana somanassakāraṇānamabhāvena majjhattārammaṇatāya ca upekkhāsahagatatā veditabbā.

Ñāṇasampayuttassa pana kammato upapattito indriyaparipākato kilesadūrībhāvatoti imehi kāraṇehi hoti. Yo hi paresaṃ hitajjhāsayena dhammaṃ deseti hīnukkaṭṭhādīni ca naḷakāramuddāgaṇanādīni sippāyatanāni, vaḍḍhakīkasivāṇijjādīni ca kammāyatanāni, visaharaṇādīni ca vijjāyatanānīti evaṃ niravajjasippāyatanādīni sikkhāpeti, sayaṃ vā sikkhati, dhammakathikassa sakkāraṃ katvā dhammaṃ kathāpeti, ‘‘āyatiṃ paññavā bhavissāmī’’ti patthanaṃ paṭṭhapetvā nānappakāraṃ puññakammaṃ karoti, tassevaṃ nānappakāraṃ paññāsaṃvattanikakammaṃ sampādentassa taṃ kammaṃ upanissāya uppajjamānaṃ kusalaṃ ñāṇasampayuttaṃ uppajjati. Tathā abyāpajje loke uppannassa uppajjamānaṃ kusalaṃ ñāṇasampayuttaṃ hoti. Vuttañhetaṃ –

> ‘‘Tassa tattha sukhino dhammapadāni pilavanti, dandho, bhikkhave, satuppādo, atha so satto khippameva visesabhāgī hotī’’ti (a. ni. 4.191).

Tathā paññādasakaṃ sampattassa indriyaparipākaṃ nissāya uppajjamānaṃ kusalaṃ ñāṇasampayuttaṃ hoti. Yena pana samathavipassanābhāvanāhi kilesā vikkhambhitā, tassa kilesadūrībhāvaṃ nissāya uppajjamānaṃ cittaṃ ñāṇasampayuttaṃ uppajjati. Yathāha –

‘‘Yogā ve jāyate bhūri, ayogā bhūrisaṅkhayo’’ti. (Dha. pa. 282).

Apica ye te dhammā dhammavicayasambojjhaṅgassa uppādāya saṃvattanti. Seyyathidaṃ – paripucchakatā vatthuvisadakiriyā indriyasamattapaṭipādanā duppaññapuggalaparivajjanā paññavantapuggalasevanā gambhīrañāṇacariyapaccavekkhaṇā tadadhimuttatāti imehi kāraṇehi ñāṇasampayuttabhāvo hoti. Tathā hi yo paññavante upasaṅkamma khandhadhātuāyatanaindriyabalabojjhaṅgamaggaṅgajhānaṅgasamathavipassanādīnaṃ paripucchābahulo hoti, tassa taṃvasena uppannaṃ sutamayañāṇaṃ ādiṃ katvā uppajjamānaṃ cittaṃ ñāṇasahagataṃ hoti. Yena pana nakhakesacīvarasenāsanādīni ajjhattikabāhiravatthūni pubbe avisadāni chedanamalaharaṇādinā visadāni katāni, tassevaṃ visadavatthukassa uppannesu cittacetasikesu visadaṃ ñāṇaṃ hoti parisuddhāni dīpakapallakādīni nissāya uppannadīpasikhāya obhāso viya. Yassa ca saddhindriyādīsu aññataraṃ balavaṃ hoti, itarāni mandāni, tato tāni sakasakakiccaṃ kātuṃ na sakkonti, tasmā so tassa bojjhaṅgavibhaṅge āgatanayena tena tena ākārena samattaṃ paṭipādeti, tassevaṃ indriyānaṃ samattaṃ paṭipādentassa vipassanāñāṇādīnaṃ vasena cittaṃ ñāṇasahagataṃ hoti. Yo pana duppaññapuggale parivajjeti, paññavantapuggale vā payirupāsati, khandhādīsu ogāḷhaṃ bhagavato gambhīrañāṇacariyaṃ vā paccavekkhati, ṭhānanisajjādīsu tadadhimuttacitto vā viharati, imesampi uppajjamānaṃ kusalaṃ ñāṇasampayuttaṃ hoti. Apica buddhādiguṇānussaraṇenapi cittaṃ ñāṇasahagataṃ hoti. Yathāha –

> ‘‘Yasmiṃ, mahānāma, samaye ariyasāvako tathāgataṃ anussarati, nevassa tasmiṃ samaye rāgapariyuṭṭhitaṃ cittaṃ hoti, na dosa…pe… na mohapariyuṭṭhitaṃ cittaṃ hoti, ujugatamevassa tasmiṃ samaye cittaṃ hoti tathāgataṃ ārabbha. Ujugatacitto kho pana, mahānāma, ariyasāvako labhati atthavedaṃ, labhati dhammavedaṃ, labhati dhammūpasaṃhitaṃ pāmojjaṃ, pamuditassa pīti jāyati, pītimanassa kāyo passambhati, passaddhakāyo sukhaṃ vedeti, sukhino cittaṃ samādhiyati, samāhito yathābhūtaṃ pajānātī’’tiādi (a. ni. 6.10; 11.11).

Evaṃ buddhānussatiādayopi rāgādimalavisodhanena ñāṇuppattihetukāyevāti daṭṭhabbaṃ. Kiñca – tihetukapaṭisandhikatā ñāṇuppattikāraṇaṃ. Paṭisandhipaññā hi ādito paṭṭhāya bhavaṅgasantativasena bahulaṃ pavattamānā santānaparibhāvanena ñāṇuppattiyā savisesaupanissayo hoti. Asaṅkhārikattaṃ pana sappāyautubhojanaāvāsādipaccayehi hotīti. Honti cettha –

‘‘Iṭṭhārammaṇatā saddhābāhulyaṃ diṭṭhisuddhi ca;
Phaladassāvitā ceva, pītibojjhaṅgahetuyo.

‘‘Ekādasa tathā dhammā, agambhīrasabhāvatā;
Somanassayuttā sandhi, iccete sukhahetuyo.

‘‘Abhāvo sukhahetūnaṃ, majjhattārammaṇanti ca;
Upekkhuppattihetu ca, evaṃ ñeyyā vibhāvinā.

‘‘Kammūpapattito ceva, tathā indriyapākato;
Kilesūpasamā dhamma-vicayassa ca hetuhi.

‘‘Sattadhammehi buddhādi-guṇānussaraṇena ca;
Sappaññasandhito ceva, cittaṃ ñāṇayutaṃ siyā.

‘‘Utubhojanaāvāsa-sappāyādīhi hetuhi;
Asaṅkhārikabhāvopi, viññātabbo vibhāvinā’’ti.

Evaṃ vedanāñāṇappayogabhedato aṭṭhavidhaṃ kāmāvacaracittaṃ niddisitvā idāni taṃ nigamento āha **‘‘idaṃ… pe… nāmā’’**ti.

12. Yena panatthena idaṃ ‘‘kāmāvacara’’nti vuccati, taṃ dāni dassetuṃ **‘‘uddānato’’**tiādi āraddhaṃ. Tattha **uddānato**ti uddesato, saṅkhepatoti attho. Kiñcāpi avasiṭṭhakilesādayo viya kilesakāmopi assādetabbatāya vatthukāme saṅgahito ñāṇaṃ viya ñeyyeti saṅkhepato ekoyeva kāmo siyā, tathāpi kilesakāmo vatthukāmabhāvaṃ gacchanto kāmanīyaṭṭhena gacchati, na kāmanavasena. Kāmanavasena ca pana kilesakāmova hoti, na pana vatthukāmoti āha **‘‘klesavatthuvasā’’**tiādi. Ko panettha vatthukāmo, ko kilesakāmoti codanaṃ manasi nidhāya ‘‘chando kāmo, rāgo kāmo, chandarāgo kāmo, saṅkappo kāmo, rāgo kāmo, saṅkapparāgo kāmo’’ti (mahāni. 1) evaṃ **niddesapāḷiyaṃ** āgatā niddiṭṭhā kāmataṇhāva idha kilesakāmo. Vatthukāmoti ca ‘‘manāpikā rūpā…pe… manāpikā phoṭṭhabbā…pe… sabbepi kāmāvacarā dhammā…pe… sabbepi rūpāvacarā…pe… sabbepi arūpāvacarā…pe… kāmā’’ti (mahāni. 1) tattheva niddiṭṭhā saviññāṇāviññāṇappabhedā tebhūmakadhammāti dassento āha **‘‘kileso…pe… vaṭṭaka’’**nti. **‘‘Chandarāgovā’’**ti avadhāraṇena kilesabhāvena niruḷhesu lobhadosamohādīsu dasasu dosamohādayo nava kilese paṭikkhipati. Kāmarūpārūpataṇhāya vatthu patiṭṭhānaṃ, kāraṇabhūtanti vā **vatthu**.

13. Kathaṃ pana kilesakāmo nāma, kathañca vatthukāmoti āha **‘‘kilesakāmo’’**tiādi. **Kāmetī**ti vatthukāmaṃ pattheti. **Kāmīyatī**ti kilesakāmena patthīyati. **Iti**-saddo ‘‘tasmā’’ti imassa atthe. **Ca**-saddo eva-kāratthe, tena yasmā kilesakāmo kāmetīti kāmo, vatthukāmo ca kāmīyatīti, tasmā eva kilesakāmo, vatthukāmo cāti **duvidhopi esa** kāmo **kārakadvaye** kattari, kammani ca sijjhati, kattubhāvaṃ, kammabhāvañca paccanubhotīti attho. Atha vā **duvidho**ti dvinnaṃ kāmānaṃ vācakato duvidho. ‘‘Kāmo’’ti ayaṃ saddo **kārakadvaye sijjhati** yathāvuttakārakayugaḷe nipphajjati, kattari, kammani ca ‘‘kāmo’’ti padasambhavo hotīti attho. **Vo**-kāro pana nipātamattaṃ ‘‘evaṃ vo kālāmā’’tiādīsu (a. ni. 3.66) viya. Atha vā **vokārakadvaye**ti khandhadvayeti attho. Kilesakāmo hi saṅkhārasabhāvattā saṅkhārakkhandhe, vatthukāmo ca vakkhamānanayena pañcakāmaguṇabhūto rūpasabhāvattā rūpakkhandheti evaṃ duvidhopesa kāmo khandhadvaye **sijjhati** nipphajjati, antobhāvaṃ gacchatīti.

14. Sampajjanāni **sampattiyo,** tāsaṃ vasena visayavisayībhāvena aññamaññaṃ samosaraṇavasena, sampāpuṇanavasenāti attho. Iminā pana idaṃ dīpeti – yattha duvidhopi kāmo visayavisayībhāvena sahito pavattati, soyeva ekādasavidho padeso kāmāvacarasaññito. Yattha pana rūpārūpadhātuyaṃ kevalaṃ vatthukāmova pavattati, na so padeso kāmāvacaro nāmāti. Nanu ca duvidhopi sahito rūpārūpadhātūsu pavattati, rūpārūpāvacaradhammānaṃ vatthukāmattā, tadārammaṇabhūtānañca rūpārūpataṇhānaṃ taṃyogena kilesakāmabhāvasiddhitoti? Nayidamevaṃ orambhāgiyabhūtassa bahalakilesasseva kāmarāgassa idha kilesakāmabhāvena adhippetattā. ‘‘Uddānato duve kāmā’’ti sabbe kāme uddisitvāpi hi ‘‘padeso catupāyāna’’ntiādinā visayaniyamanena ‘‘duvidhopi aya’’nti ettha kāmekadesabhūto nīvaraṇāvatthāya kathito kāmarāgo kilesakāmabhāvena, tabbatthukāyeva dhammā vatthukāmabhāvena gahitā, na rūpārūpataṇhā, tabbatthukadhammā cāti ñāpīyati. Evañca katvā upari vakkhamānā sasatthāvacarūpamā upapannā hoti, yathāvuttānameva kāmānaṃ idha adhippetattā rūpārūpadhātūsu vimānakapparukkhavatthālaṅkāraparittakusalādibhedesu kāmāvacaradhammesu pavatto chandarāgo kilesakāmo nāma na hoti, na ca tabbatthubhūtaṃ vimānakapparukkhādiparittadhammajātaṃ vatthukāmo nāmāti siddhaṃ. Tenevāha ‘‘kāmo vā kāmasaññā vā brahmaloke na vijjatī’’ti. Kāmāvacarasattasantānagatataṇhāya visayabhāve sati pana taṃyogena rūpārūpadhātūsupi pavattamāno parittadhammo vatthukāmoyevāti veditabbaṃ. Atha vā niddese āgatanayena niravaseso kilesakāmo kāmataṇhābhavataṇhāvibhavataṇhānirodhataṇhāpabhedo idha pavattati. Vatthukāmesupi appakaṃ rūpārūpavipākamattaṃ ṭhapetvā sabboyeva idha pavattatīti anavasesappavattiṃ sandhāya **‘‘kāmoyaṃ duvidhopi cā’’**ti vuttaṃ. Kiñcāpi evaṃ vuttaṃ, tesu pana bahalakilesakāmabhūto bahalakāmarāgo ca tabbatthukā pañca kāmaguṇā ca idha gahitāti dassanatthaṃ **‘‘sampattīnaṃ vasenā’’**ti vuttaṃ. Sampajjanavasena, samijjhanavasenāti attho. **Avacaratī**ti pavattati. **Iti**-saddo hetumhi, yasmā duvidhopi ayaṃ kāmo avacarati, tasmā kāmo ettha avacaratīti kāmāvacarasaññitoti attho.

15. Saggamokkhahetubhūtā puññasammatā ayā yebhuyyena apetāti apāyā. Nirayādivasena cattāro apāyā **catupāyā. Channa**nti cātumahārājikatāvatiṃsayāmātusitānimmānaratiparanimmitavasavattisaṅkhātānaṃ channaṃ devalokānaṃ. Merupādavāsino pana asurā tāvatiṃsesuyeva saṅgayhantīti na tehi saddhiṃ sattannanti vuttaṃ. Manaso ussannatāya **manussā,** satisūrabhāvabrahmacariyayogyatādiguṇavasena upacitamānasatāya ukkaṭṭhaguṇacittatāyāti attho, te pana nippariyāyato jambudīpavāsino veditabbā. Yathāha –

> ‘‘Tīhi, bhikkhave, ṭhānehi jambudīpakā manussā uttarakuruke ca manusse adhigaṇhanti deve ca tāvatiṃse. Katamehi tīhi? Sūrā satimanto idha brahmacariyavāso’’ti (a. ni. 9.21).

Tehi pana samānarūpāditāya saddhiṃ parittadīpavāsīhi itaramahādīpavāsinopi ‘‘manussā’’icceva paññāyiṃsu. Lokiyā pana manuno apaccabhāveneva ‘‘manussā’’ti vadanti. **Ekādasavidho**ti caturāpāyesu tiracchānapettivisayānaṃ visuṃ paricchinnassa okāsassa abhāvepi yattha te araññasamuddapabbatapādādike nibaddhavāsaṃ vasanti, tādisassa ṭhānassa gahitattā ekādasavidho.

16. Nanu cettha aññesampi dhammānaṃ pavattisambhavato kāmasseva avacaraṇavasena kathaṃ nāmalābhoti āha **‘‘assābhilakkhitattā’’**tiādi. Tattha **assā**ti imassa duvidhassa kāmassa. **Abhilakkhitattā**ti ekādasavidhe padese pākaṭattā. Atha vā **assā**ti karaṇatthe sāmivacanaṃ, tasmā anena duvidhena kāmena ekādasavidhassa padesassa **abhilakkhitattā,** paññāpitattāti attho. Atha vā upayogatthe sāmivacanavasena **assa** ekādasavidhassa padesassa tena duvidhena abhilakkhitattāti attho. Saha satthehīti sasatthā, yattha te avacaranti, so **sasatthāvacaro,** padeso. So viya. Yathā hi yasmiṃ padese sasatthā purisā avacaranti, so vijjamānesupi aññesu dvipadacatuppadādīsu avacarantesu tesaṃ tattha pākaṭattā, tehi vā abhilakkhitattā ‘‘sasatthāvacaro’’tveva paññāyati, evaṃ vijjamānesupi aññesu rūpāvacarādīsu avacarantesu abhilakkhaṇavasena ayaṃ padeso ‘‘kāmāvacaro’’tveva saññitoti. Esa nayo rūpārūpāvacaresu.

17-8. Nanu ca cittaṃ kāmāvacaranti vuttaṃ, yathāvuttanayena pana padesassa gahitattā kathaṃ tattha avacarantaṃ kāmāvacaraṃ nāmāti āha **‘‘svāya’’**ntiādi. So ayaṃ kāmāvacaro ‘‘kāmo’’ti saññitoti sambandho. **Rūpabhavo rūpa**nti yathā rūpabhavo rūpaṃ. Avuttopi hi yathāsaddo evaṃ-saddasanniṭṭhānato labbhati. Yathā ‘‘rūpūpapattiyā maggaṃ bhāvetī’’ti ettha ‘‘rūpabhavūpapattiyā’’ti vattabbe rūpabhavo ‘‘rūpa’’nti saññitoti ayamettha attho. Kathaṃ panesa evaṃ saññitoti āha **‘‘uttarassā’’**tiādi. Atha vā yathā uttarassa padassa lopaṃ katvā udīrito esa rūpabhavo ‘‘rūpa’’nti saññito, evaṃ svāyaṃ kāmāvacaro kāmoti sambandho. **Tasmiṃ kāme**ti tasmiṃ uttarapadalopavasena kāmasaññite padese. **Ida**nti idaṃ aṭṭhavidhaṃ cittaṃ. Adhikāravasena pana tassa gahaṇepi sabbesameva parittacittānamayamattho labbhati sabbesampi kāme avacaraṇato. **Sadā**ti sabbakālaṃ, bāhulyenāti adhippāyo. Iminā pana idaṃ dīpeti – yathā saṅgāme yebhuyyena avacaranto ‘‘saṅgāmāvacaro’’ti laddhanāmo hatthī aññattha avacarantopi bāhullappavattivasena ‘‘saṅgāmāvacaro’’tveva paññāyati, evamidaṃ aññattha avacarantampi kāmaloke bāhullavuttito ‘‘kāmāvacara’’micceva vuttanti. Tena pana nanu cetaṃ rūpārūpabhavesupi avacaraṇato rūpāvacarādināmampi labheyyāti idaṃ codanaṃ pariharati. Hoti cettha –

‘‘Kāmevacaratītyetaṃ, kāmāvacarasaññitaṃ;
Sese avacarantampi, saṅgāmāvacaro yathā’’ti.

Iti-saddo hetumhi. **Ca**-saddo vattabbantarasamuccaye. Tena yasmā uttarapadalopena kāmāvacaro ‘‘kāmo’’ti saññito, yasmā ca tasmiṃ kāme idaṃ cittaṃ sadā avacarati, tasmā ‘‘kāmāvacara’’micceva kathitaṃ, na pana kāmāvacarāvacaraṃ, nāpi rūpārūpāvacaranti vāti adhippāyo. **Kāmaghātinā**ti desanāñāṇena vineyyasantānagatassa kilesakāmassa hananasīlena sammāsambuddhena.

19. **Paṭisandhiṃ …pe… avacārayatīti vā**ti atha vā yasmā yattha katthaci uppannampi kāme bhaveyeva paṭisandhiṃ avacārayati, tasmā idaṃ kāme avacārayatīti ‘‘kāmāvacara’’nti kathitaṃ cā-saddassa rassattaṃ katvāti attho. Evaṃ uttarapadalopavasena padasambhavaṃ dassetvā idāni vināpi uttarapadalopaṃ kāmāvacara-saddassa sambhavaṃ dassetuṃ **‘‘pariyāpannanti tatra vā’’**ti vuttaṃ. **Tatrā**ti tasmiṃ kāmabhave. **Pariyāpanna**nti antogadhaṃ. Ayaṃ panettha adhippāyo –

> ‘‘Katame dhammā kāmāvacarā? Heṭṭhato avīcinirayaṃ pariyantaṃ katvā uparito paranimmitavasavattī deve antokaritvā yaṃ etasmiṃ antare etthāvacarā ettha pariyāpannā khandhadhātuāyatanā rūpaṃ vedanā saññā saṅkhārā viññāṇaṃ. Ime dhammā kāmāvacarā’’ti (dha. sa. 1287) –

Vuttattā yathā manussitthiyā kucchismiṃ nibbattopi tiracchānagatiko tiracchānayoniyameva pariyāpannattā ‘‘tiracchāno’’tveva vuccati, evamidaṃ rūpārūpabhavesu uppannampi kāmabhavapariyāpannattā ‘‘kāmāvacara’’micceva kathitanti. Tappariyāpannatā cassa avīciparanimmitaparicchinnokāsaninnāya kāmataṇhāya visayabhāvatoti veditabbā. Tathā hi vuttaṃ ācariyadhammapālattherena **nikkhepakaṇḍepi** ‘‘‘etthāvacarā’ti vacanaṃ avīciparanimmitaparicchinnokāsāya kāmataṇhāya visayabhāvaṃ sandhāya vutta’’nti. Padasambhavo panettha evaṃ veditabbo – kāmataṇhā kāmo, so ettha ārammaṇakaraṇavasena avacaratīti kāmāvacaranti. Nanu cettha katamā kāmataṇhā, yā kāmāvacaradhammārammaṇā taṇhā. Katame kāmāvacaradhammā, ye kāmataṇhāvisayāti evaṃ itarītaranissayatādoso āpajjatīti? Nāpajjati, avīciādiekādasokāsaninnatāya yaṃkiñci taṇhaṃ kāmataṇhābhāvena gahetvā taṃsabhāvāya taṇhāya visayabhāvena kāmāvacaradhammānaṃ upalakkhetabbabhāvato. Atha vā kilesavatthuvasena duvidhopi kāmo yathārahaṃ sahajātavasena ettha avacaratīti kāmāvacaraṃ, ārammaṇakaraṇavasena vā duvidhepi kāme etaṃ avacaratīti kāmāvacaraṃ. Atha vā mañcanissitakesu ukkuṭṭhiṃ karontesu nissayanissitānaṃ abhedassa buddhiyā gahitattā nissitakesu nissayūpacāravasena ‘‘mañcā ukkuṭṭhiṃ karontī’’ti vuccati, evametampi kāmāvacarabhave pavattanavasena tannissitattā nissayavohārena ‘‘kāmāvacara’’nti vuccati. Hoti cettha –

‘‘Kāmovacaratītyettha, kāmevacaratīti vā;
Ṭhānūpacārato vāpi, taṃ kāmāvacaraṃ bhave’’ti.

20. Pujjaphalanibbattanato, attasantānaṃ punanato ca puññāni, kattabbatāya kiriyā, tesaṃ tesaṃ ānisaṃsānaṃ vatthutāya vatthūni cāti puññakiriyavatthūni. Gaṇanato dasaparimāṇattā dasa ca tāni puññakiriyavatthūni cāti dasa puññakiriyavatthūni, tesaṃ vasenāti **dasapuññakriyavatthuvasena,** dasapuññakiriyavatthubhāvena taṃmayaṃ hutvāti attho. **Eva**-kārena pana rūpārūpalokuttaraṃ viya na kevalaṃ bhāvanāvasenevāti dasseti. Atha vā dasapuññakiriyavatthuvaseneva pavattati, na pana parehi parikappitaparapasaṃsādipuññakiriyavatthuvasenāti **eva**-saddena avadhāraṇaṃ. Yato vakkhati ‘‘sabbānussatipuññañcā’’tiādi.

21. Kāni pana tāni dasapuññakiriyavatthūni, yesaṃ vasena idaṃ aṭṭhavidhaṃ cittaṃ pavattatīti vuttanti imaṃ anuyogaṃ sandhāya tāni sarūpato dassetuṃ **‘‘dānaṃ sīla’’**ntiādi vuttaṃ. Tattha diyyati etenāti **dānaṃ,** pariccāgacetanā. Idha pana cittādhikāravasena taṃsampayuttaṃ gahetabbaṃ. Tathā **‘‘sīlā’’**dīsupi. Sīlatīti **sīlaṃ,** kāyavacīkammāni samādahatīti attho. Susilyavasena hi kāyakammādīni avippakiṇṇāni sampati, āyatiñca hitasukhāvahāni sammā ṭhapitāni samāhitāni honti, sīlayati upadhāretīti vā **sīlaṃ. Upadhāraṇaṃ** panettha kusalānaṃ adhiṭṭhānabhāvo. Bhāveti kusaladhamme āsevati vaḍḍheti etāyāti **bhāvanā**. Attano santāne nipphannā patti diyyati etenāti **pattidānaṃ**. Taṃtaṃkiccakaraṇe byāvaṭassa bhāvo **veyyāvaccaṃ**. Deseti etāyāti **desanā**. Pattiṃ anumodati etenāti pattānumodo. Pubbapadalopena pana **‘‘anumodo’’**ti vuttaṃ. Diṭṭhiyā ujubhāvo **diṭṭhijuttaṃ,** sammādiṭṭhiyā ujukaraṇanti attho. Attano, parassa vā hitajjhāsayavasena sammā suṇanti etāyāti **saṃsuti**. Pūjāvasena apacāyati sāmīciṃ karoti etenāti **apacāyo**. Puññakiriyavatthūnaṃ pabhedo puññakiriyavatthuppabhedo. Majjhapadalopavasena pana **‘‘puññavatthuppabhedo’’**ti vuttaṃ yathā ājaññayutto ratho ‘‘ājaññaratho’’ti. Ayaṃ tāvettha padavicāro.

Ayaṃ pana vinicchayo – tattha sekhaputhujjanānaṃ paraṃ uddissa pūjānuggahakāmatāya attano vijjamānavatthupariccajanavasena pavattā cetanā dānamayapuññakiriyavatthu nāma. Khīṇāsavānampi tathā pavattā dānameva, sā pana puññakiriyā nāma na hotīti na idha adhippetā. Pujjaphalanibbattanato, hi attasantānaṃ punanato ca puññaṃ, na ca khīṇāsavasantāne pavattā phalanibbattikā hoti, na ca taṃ punāti visuddhasantānappavattattāti. Evaṃ sesesupi.

Yā pana niccasīlauposathasīlādivasena pañcasīlaṃ aṭṭhasīlaṃ dasasīlaṃ samādiyantassa, asamādiyantassapi kulacārittavasena sampattakāyaduccaritādīhi viramantassa, upasampadamāḷake saṃvaraṃ samādiyantassa, pātimokkhaṃ paripūrentassa, āpāthagatavisayesu cakkhādīni indriyāni thakentassa, cīvarādike ca paccaye paccavekkhantassa, kuhanādivatthuto ājīvaṃ parisodhentassa pavattā cetanā, ayaṃ sīlamayapuññakiriyavatthunāma. Etthāha – ‘‘dānaṃ nāmetaṃ mayhaṃ kulavaṃso kulacāritta’’nti evaṃ cārittasīle ṭhatvā dentassa pavattā dānamayapuññakiriyavatthu kiṃ, udāhu sīlamayanti? Sīlamayameva cārittasīlabhāvato. Deyyadhammapariccāgavasena pavattāpi hesā pubbābhisaṅkhārassa aparabhāge cetanāya ca tathā pavattattā sīlamayameva puññakiriyavatthu, na dānamayaṃ. Pūjānuggahakāmatāya hi dinnaṃ dānamayanti.

‘‘Cakkhu anicca’’ntiādinā pana cakkhādike tilakkhaṇaṃ āropetvā sammasantassa pavattā gotrabhuvodānapariyosānā vipassanācetanā, kasiṇādīsu ārammaṇesu appanaṃ appattā gotrabhupariyosānā parikammacetanā cāti ayaṃ bhāvanāmayapuññakiriyavatthu nāma. Appanāppattāpi bhāvanāyeva, sā pana na kāmāvacarāti idha na gahitā. Niravajjavijjāyatanakammāyatanasippāyatanānaṃ sikkhanacetanāpi bhāvanāmayeyeva samodhānaṃ gacchatīti ācariyā. Yā cettha deyyadhammaṃ khayato vayato sammasitvā dadato pavattā, sāpi pubbe viya ubhayabhāge cetanānaṃ tathā pavattattā bhāvanāmayapuññakiriyavatthuyevāti veditabbaṃ.

Dānādikaṃ yaṃ kiñci sucaritakammaṃ katvā ‘‘asukassa ca nāma patti hotu, sabbasattānaṃ vā hotū’’ti evaṃ attanā katassa parehi sādhāraṇabhāvaṃ paccāsīsanavasena pavattā pattidānamayapuññakiriyavatthu nāma. Kiṃ panevaṃ pattiṃ dadato puññakkhayo hotīti? Na hoti, yathā pana ekaṃ dīpaṃ jāletvā tato dīpasahassaṃ jālentassa paṭhamadīpo khīṇoti na vattabbo, purimālokena pana saddhiṃ pacchimālokassa ekībhāve atimahāva hoti, evameva pattiṃ dadato parihāni nāma na hoti, vuḍḍhiyeva pana hotīti daṭṭhabbā. Kathaṃ panesā dinnā nāma hotīti? ‘‘Idaṃ me puññakammaṃ sabbasattānaṃ, asukassa vā pariṇamatū’’ti evaṃ pubbabhāge, pacchāpi vā vacībhedaṃ karontena manasā eva vā cintentena dinnā nāma hoti. Keci pana ‘‘yaṃ mayā kataṃ sucaritaṃ, tassa phalaṃ ‘dammī’ti vuttepi patti dinnāva hotī’’ti vadanti. Kusalakammādhikārattā pana parehi ca kammasseva anumoditabbattā kammameva dātabbaṃ, anumodentenapi kammameva anumoditabbanti idamettha ācariyānaṃ sanniṭṭhānaṃ.

Cīvarādīsu paccāsārahitassa asaṃkiliṭṭhena ajjhāsayena samaṇabrāhmaṇānaṃ vattapaṭivattakaraṇavasena, gilānupaṭṭhānavasena ca pavattā veyyāvaccamayapuññakiriyavatthu nāma.

Āmisakiñcakkhādinirapekkhacittassa attano paguṇaṃ dhammaṃ vimuttāyatanasīse ṭhatvā desentassa, tatheva niravajjavijjāyatanādikaṃ upadisantassa ca pavattā desanāmayapuññakiriyavatthu nāma. Parehi kataṃ yaṃ kiñci sucaritakammaṃ dinnamadinnampi vā issāmaccheramalaṃ pahāya ‘‘sādhu suṭṭhū’’ti anumodantassa pavattā anumodanapuññakiriyavatthu nāma, ‘‘atthi dinna’’ntiādinā kammassakatāñāṇavasena diṭṭhiṃ ujuṃ karontassa pavattā diṭṭhijukammapuññakiriyavatthu nāma. Yadi evaṃ ñāṇavippayuttacittassa diṭṭhijukammapuññakiriyatā na labbhatīti? No na labbhati purimapacchimacetanānampi taṃtaṃpuññakiriyāsveva saṅgaṇhanato. Tathā hi vakkhati –

‘‘Purimā muñcanā ceva, parā tissopi cetanā;
Hoti dānamayaṃ puññaṃ, evaṃ sesesu dīpaye’’ti.

Tasmā kiñcāpi ujukaraṇavelāyaṃ ñāṇasampayuttameva cittaṃ hoti, purimapacchābhāge pana ñāṇavippayuttampi hotīti tassāpi diṭṭhijukammapuññakiriyabhāvo uppajjati.

Apare panāhu – viññāṇapaññāṇavasena dassanaṃ diṭṭhi, cittaṃ paññā ca. Diṭṭhiyā ujubhāvo diṭṭhijuttaṃ. Kiṃ taṃ? Kusalañca viññāṇaṃ kammassakatāñāṇādi ca sammādassanaṃ. Tattha kusalaviññāṇena ñāṇuppādepi attano sucaritānussaraṇaparaguṇapasaṃsāsaraṇagamanānaṃ saṅgaho, kammassakatāñāṇena kammapathasammādiṭṭhiyāti.

Dānādisampayuttaṃ pana ñāṇaṃ dānādīsveva antogadhanti veditabbaṃ. ‘‘Evamimaṃ dhammaṃ sutvā tattha vuttanayena paṭipajjanto lokiyalokuttaraguṇavisesaṃ adhigamissāmi, bahussuto vā hutvā pare dhammadesanāya anuggaṇhissāmī’’ti evaṃ attano, paresaṃ vā vimuttāyatanasīsena saddhammaṃ suṇantassa pavattā savanamayapuññakiriyavatthu nāma. Niravajjavijjāyatanādisavanacetanāpi ettheva saṅgayhati. Pūjārahe, garuṭṭhāniye, mahallake ca disvā āsanā vuṭṭhahantassa pattacīvarapaṭiggahaṇamaggadānaabhivādanaañjalikammakaraṇaāsanapupphagandhādiabhihāraṃ karontassa ca pavattā bahumānacetanā apacitisahagatapuññakiriyavatthu nāma. Veyyāvaccāpacāyanānañhi ayaṃ viseso – vayasā, guṇena ca jeṭṭhānaṃ, gilānānañca taṃtaṃkiccakaraṇaṃ veyyāvaccaṃ, sāmīcikiriyā apacāyananti.

22-3. Evaṃ aṭṭhakathāya āgatanayena dasapuññakiriyavatthūni dassetvā idāni sutte āgatanayena dānaṃ sīlaṃ bhāvanāti tīṇiyeva dassetuṃ tesu itaresampi saṅgahaṃ dīpento āha **‘‘gacchanti saṅgaha’’**ntiādi. Tattha **pattidānānumodanā dāne saṅgahaṃ gacchanti** taṃsabhāvattā. Dānampi hi issāmaccherānaṃ paṭipakkhaṃ, etepi, tasmā samānapaṭipakkhatāya dānena saha ekalakkhaṇattā ete dānamayapuññakiriyavatthumhi saṅgahaṃ gacchanti. **Veyyāvaccāpacāyanā sīlamaye puññe saṅgahaṃ gacchanti** cārittasīlasabhāvattā. **Desanāsavanadiṭṭhiujukā** pana kusaladhammāsevanato bhāvanato **bhāvanāmaye saṅgahaṃ gacchanti**. Keci pana ‘‘desento, suṇanto ca desanānusārena ñāṇaṃ pesetvā lakkhaṇaṃ paṭivijjha deseti, suṇāti ca, tāni ca desanāsavanāni paṭivedhameva āharantīti desanāsavanaṃ bhāvanāmaye saṅgahaṃ gacchatī’’ti vadanti. Dhammadānabhāvato ‘‘desanā dānamaye saṅgahaṃ gacchatī’’tipi sakkā vattuṃ. Tathā diṭṭhijukammaṃ sabbatthāpi sabbesaṃ niyamanalakkhaṇattāti. Dānādīsu hi yaṃ kiñci ‘‘atthi dinna’’ntiādinayappavattāya sammādiṭṭhiyāva visodhitaṃ mahapphalaṃ hoti mahānisaṃsanti. Evañca katvā **dīghanikāyaṭṭhakathāyaṃ** ‘‘diṭṭhijukammaṃ pana sabbesaṃ niyamanalakkhaṇa’’nti (dī. ni. aṭṭha. 3.305) vuttaṃ. Mahāsaṃghiyā pana abhayagirivāsino ca diṭṭhijukammaṃ visuṃ puññakiriyabhāvena na gaṇhanti. Tathā hi te dānaṃ sīlaṃ bhāvanā saṃsuti desanānussatimodanaṃ veyyāvaccapūjāsaraṇappattipasaṃsā cāti attanā katapuññānussaraṇaṃ buddhādīsu saraṇagamanaṃ paraguṇapasaṃsāti imāni tīṇi pakkhipitvā diṭṭhijukammaṃ aggahetvā dvādasa puññakiriyavatthūni paññāpenti. **Puna tīṇevā**ti paṭhamaṃ dasāpi samānā puna saṅkhepato tīṇeva sambhonti.

24. Idāni parehi niddisiyamānānaṃ puññānussaraṇādīnaṃ attanā niddiṭṭhesveva samodhānaṃ dassetuṃ **‘‘sabbānussatipuññañcā’’**tiādi vuttaṃ. Tattha sabbasseva attanā katasucaritassa anussaraṇaṃ **sabbānussatipuññaṃ** nāma. **Pasaṃsā**ti parehi katāya puññakiriyāya, sammāpaṭipattiyā ca vippasannacittena pasaṃsanaṃ, santussananti attho. **Saraṇattaya**nti ettha saranti hiṃsantīti saraṇāni, buddhādīni tīṇi ratanāni. Tāni hi saraṇagatānaṃ teneva saraṇagamanena bhayaṃ santāsaṃ duggatiparikkilesaṃ hiṃsanti vināsenti. Tayo avayavā assāti tayaṃ, tīhi avayavehi yuttasamudāyassetaṃ adhivacanaṃ, saraṇānaṃ tayaṃ saraṇattayaṃ, tīṇi saraṇānīti vuttaṃ hoti. Na hi avayavavinimutto samudāyo nāma koci atthīti. Idha pana saraṇattayaggahaṇena upacārato, uttarapadalopato vā saraṇagamanaṃ adhippetaṃ. Na hi saraṇattayaṃ puññakiriyavatthu nāma hoti. Atthato panetaṃ ‘‘sammāsambuddho vata so bhagavā, svākkhāto dhammo, suppaṭipanno saṃgho’’tiādinā buddhādīsu pasādapaṭilābhavasena pavattā cetanā **diṭṭhijukammasmiṃ saṅgahaṃ yanti** taṃvaseneva tesaṃ ijjhato. Na hi viparītadiṭṭhikassa imāni tīṇi sambhavanti, tasmā te ekantena diṭṭhijukammapuññakiriyavatthusmiṃ saṅgahaṃ gacchanti, na visuṃ puññakiriyabhāvena gahetabbāti adhippāyo. Tenāha **‘‘natthi saṃsayo’’**ti. Diṭṭhijukammassa bhāvanāmayasaṅgahepi saṅkhepanayena bhāvanāmaye saṅgayhanti, vitthāranayena pana ‘‘kattha nu kho’’ti saṃsayo siyāti imesaṃ bhāvanāmayasaṅgaho na vutto. Diṭṭhijukammassa vā sabbesaṃ mahapphalabhāvaniyāmakattena mūlabhūtattā tassa padhānabhāvaṃ dassetuṃ visuṃ tattha saṅgayhantīti vuttaṃ. Apare pana ‘‘saṅgaṇhanto saṅgaṇhāti, gaṇhanto ‘muñcatī’ti vacanato saraṇagamanassa sīlasamādāne viya gahaṇaṃ sambhavatīti sīlamaye saṅgayhatī’’ti vadanti. ‘‘Saraṇagamanaṃ paṇipātabhāvato apacitisahagate saṅgayhatī’’ti keci.

25. Idāni yathāvuttapuññakiriyavatthūnaṃ purimapacchimabhāgavasena pavattamānāpi cetanā tattha tattheva saṅgahaṃ gacchantīti dassetuṃ **‘‘purimā muñcanā’’**tiādi vuttaṃ. Tattha **purimā**ti dānatthāya deyyadhammaṃ dhammena samena uppādentassa, uppannaṃ ‘‘pariccajissāmī’’ti cintentassa, dakkhiṇeyyaṃ pariyesantassa ca yāva vatthuno paṭiggāhakassa hatthe vissajjanaṃ, pariṇāmanaṃ vā, tāva pavattā pubbabhāgacetanā. Paṭiggāhakassa pana hatthe vissajjanacetanā, pariṇāmanacetanā vā muñcanacetanā nāma. Sāyeva niggahītalopena **‘‘mucanā’’**ti vuttā. **‘‘Muñcanā’’**itiyeva vā pāṭho. **Parā**ti attanā vissaṭṭhavatthumhi ālayaṃ akatvā ‘‘sādhu suṭṭhu aggaṃ dānaṃ me dinna’’nti somanassacittena paccavekkhantassa uppannā aparabhāgacetanā. **Tissopi cetanā**ti iti ayañca purimā cetanā, ayañca muñcanacetanā, ayañca aparacetanāti tissopi cetanā ekato hutvā **dānamayaṃ puññaṃ hoti,** dānamayapuññakiriyavatthu nāma hotīti attho. ‘‘Puñña’’nti padaṃ apekkhitvā ‘‘hotī’’ti ekavacananiddeso. Idāni yathāvuttamatthaṃ sesesupi atidisanto āha **‘‘evaṃ sesesu dīpaye’’**ti. **Sesesū**ti sīlādīsu puññakiriyavatthūsu **evaṃ** yathāvuttanayena ‘‘sīlaṃ ‘rakkhissāmī’ti cintentassa, ‘pabbajissāmī’ti vihāraṃ gacchantassa pavattā purimacetanā, sīlaṃ samādiyantassa, pabbajantassa, sīlaṃ paripūrentassa uppannā majjhimacetanā, ‘pūritaṃ me’ti paccavekkhantassa uppannā aparacetanāti evaṃ tissopi cetanā ekato hutvā sīlamayapuññakiriyavatthu nāmā’’tiādinā **dīpaye,** pakāseyyāti attho. Nanu ca attanā katapuññānussaraṇacetanā diṭṭhijukammasaṅgahitā, ayañca aparacetanā sāyevāti kathamassā tattha saṅgahoti? Nāyaṃ doso, visayabhedena ubhinnampi visesasabbhāvato. Puññānussaraṇañhi attanā katapuññavisayameva. Ayaṃ pana tabbatthuvisayāti pākaṭoyeva dvinnaṃ visesoti.

Ettāvatā ca yaṃ vuttaṃ ''dasapuññakiriyavatthuvaseneva pavattatī''ti, tattha dasapuññakiriyavatthūni sarūpato, saṅgahato ca niddisitvā idāni tathāpavattamānassa cassa pāṭekkaṃ pavattākāravisayaṃ dassetuṃ **''idānī''**tiādi āraddhaṃ. Tattha **aya**nti vakkhamānanidassanaṃ. Dātabbo dhammo deyyadhammo, annādidasavidhaṃ vatthu. Vuttañhi –

''Annaṃ pānaṃ vatthaṃ yānaṃ, mālāgandhavilepanaṃ;
Seyyāvasathapadīpeyyaṃ, dānavatthū dasāvime''ti.

Paṭiggāhako ādi yesaṃ desakālamittādīnaṃ te paṭiggāhakādayo, deyyadhammassa, paṭiggāhakādīnañca sampatti sampannatā **deyyadhammapaṭiggāhakādisampatti**. Tattha deyyadhammassa paṇītamanāpabhāvo dhammena samena uppannabhāvo **deyyadhammasampatti**. Paṭiggāhakānaṃ aggadakkhiṇeyyabhāvo **paṭiggāhakasampatti**. Dullabhaannapānādiko deso **desasampatti**. Tādisova kālo **kālasampatti**. Dullabhaannapānādike hi dese, kāle vā dinnaṃ ajjhāsayassa balavatāya mahapphalaṃ, somanassahetukañca hoti, tasmā te dānassa sampattivasena vuttā. **Mittasampatti** pana kalyāṇamittabhāvo. Kalyāṇamittañhi nissāya dānādīsu cittaṃ odagyappattaṃ hoti. **Paricārikasampatti** pana anāṇattiyāpi taṃtaṃkiccasampādane appamattassa paricārikajanassa paṭilābho. **Aññaṃ vā somanassahetu**nti saddhābahulatāvisuddhidiṭṭhitādibhedaṃ aññaṃ somanassakāraṇaṃ vā. **Āgammā**ti upāgamma, paṭiccāti attho. **Haṭṭhapahaṭṭho**ti somanassavasena haṭṭho ceva pahaṭṭho ca. Ubhayenapi adhikasomanassaṃ vuttaṃ. **Atthi…pe… pavatta**nti ''atthi dinnaṃ, atthi yiṭṭhaṃ, atthi hutaṃ, atthi sukatadukkaṭānaṃ kammānaṃ phalaṃ vipāko, atthi ayaṃ loko, atthi paro loko, atthi mātā, atthi pitā, atthi sattā opapātikā, atthi loke samaṇabrāhmaṇā sammaggatā sammāpaṭipannā, ye imañca lokaṃ parañca lokaṃ sayaṃ abhiññā sacchikatvā upasampajja viharantī''ti (ma. ni. 1.441) evaṃ pavattaṃ dasavidhaṃ sammādiṭṭhivatthuvasena ceva dhammavicayasambojjhaṅgaṭṭhāniyādīnaṃ vasena ca pavattaṃ. Ādi-saddena hi na kevalaṃ navannaṃyeva sammādiṭṭhivatthūnaṃ gahaṇaṃ, atha kho dhammavicayasambojjhaṅgaṭṭhāniyānampi saṅgaho. Sammā ñāyena pavattā diṭṭhi, pasatthā vā diṭṭhīti **sammādiṭṭhi,** taṃ. **Purakkhatvā**ti pubbaṅgamaṃ katvā. Tañca kho sahajātapubbaṅgamavasena ''manopubbaṅgamā dhammā''tiādīsu (dha. pa. 1-2) viya sampayogassa adhippetattā.

Anussāhitoti lobhamacchariyādivasena puññakiriyāya saṅkocaṃ anāpajjanato attanā, parena vā kenaci anussāhito hutvā. Sabhāvato hi puññappavattidassanamidaṃ. **Parehī**ti pana parapākaṭussāhadassanavasena vuttaṃ. **Paṭhama**nti desanākkamena, idha niddiṭṭhakkamena vā paṭhamaṃ. **Mahākusalacitta**nti somanassasahagatatādiaṅgapāripūriyā mahantaṃ kusalacittaṃ. Atha vā pacchimabhavikabodhisattānaṃ paṭisandhiākaḍḍhanato mahantaṃ pūjitaṃ kusalacittanti **mahākusalacittaṃ**. Sabbesampi hi sabbaññubodhisattānaṃ paṭisandhi mettāpubbaṅgamassa tihetukasomanassamayassa asaṅkhārikacittassa vipākoti vuttaṃ. Ettha ''deyyadhamma…pe… haṭṭhapahaṭṭho''ti ettāvatā imassa somanassasahagatabhāvamāha, ''sammādiṭṭhiṃ purakkhatvā''ti ñāṇasampayuttabhāvaṃ, ''anussāhito''ti pana iminā asaṅkhārikabhāvanti daṭṭhabbaṃ.

Vuttanayenevāti ''deyyadhammapaṭiggāhakādisampattiṃ, aññaṃ vā somanassakāraṇaṃ āgammā''ti evaṃ vuttanayena. **Ussāhito**ti deyyadhamme sāpekkhāditāya, sīlasampadādīsu anadhimuttatādīhi ca puññakiriyāya saṅkocāpajjanato attanā, parena vā kenaci ussāhito. **Parehī**ti pana vuttanayameva. Karoti dānādīni puññānīti sambandho. **Tamevā**ti somanassasahagatādinā taṃsadisatāya vuttaṃ. Hoti hi taṃsadisepi taṃvohāro yathā ca ''sāyeva tittirī, tāniyeva osadhānī''ti. Ettha pana ''ussāhito''ti iminā sasaṅkhārikataṃ dasseti. Sesaṃ vuttanayameva. **Imasmiṃ panatthe**ti imasmiṃ sasaṅkhārikasaddābhidheyye, ussāhitabbacittasaṅkhāte atthe taṃvisayeti attho. **Pubbappayogassā**ti puññakiriyāya saṅkoce jāyamāne tato vivecetvā samussāhanavasena pavattassa cittappayogassa. **Pubba**-ggahaṇaṃ panettha tathāpavattapubbābhisaṅkhāravasena so payogo hotīti katvā vuttaṃ, na tassa pubbakālikatāyāti vuttovāyamattho.

Paṭipattidassanenāti bhikkhū disvā deyyadhammapariccajanavandanādipaṭipattidassanena. Balanti anantīti bālā, assāsitapassāsitamatteneva jīvanti, na paññājīvitenāti adhippāyo. Bālāyeva **bālakā**. Te pana idha ''atthi dinna''ntiādinayappavattāya sammādiṭṭhiyā abhāvena asañjātabuddhino dārakā. Pākaṭavasena cettha **bālaka**-ggahaṇaṃ. Sahasā karaṇādikāle pana itaresampi ñāṇavippayuttaṃ hotīti. Somanassaṃ jātaṃ etesanti **somanassajātā,** jātasomanassāti attho. **Sahasā**ti sīghaṃ sīghaṃ dātukāmatāya uppattisamakālameva.

Ettha ca ''paṭipattidassanenā''ti iminā paresaṃ payogābhāvamāha, ''jātaparicayā''ti attano payogābhāvaṃ. Ubhayenāpi imassa asaṅkhārikabhāvaṃ dīpeti. ''Bālakā, sahasā''ti ca imehi ñāṇavippayuttabhāvamāha, ''bhikkhū… pe… jātā''ti somanassasahagatabhāvaṃ. Atha vā ''paṭipatti…pe… paricayā''ti iminā asaṅkhārikabhāvassa ''bālakā bhikkhū…pe… jātā''ti ca imehi ñāṇavippayuttasomanassasahagatabhāvassa ca dīpitattā ''sahasā''ti vacanena yathāvuttameva ñāṇavippayuttaasaṅkhārikabhāvaṃ pakāseti. Evaṃ sati paṭilomato somanassasahagatādibhāvo dassito hoti. Anulomato pana ‘‘somanassajātā’’ti iminā somanassasahagatabhāvaṃ, sahasā-ggahaṇena ñāṇavippayuttāsaṅkhārikabhāvaṃ dīpeti. ‘‘Paṭipatti…pe… disvā’’ti ettāvatā pana somanassasahagatādibhāvassa kāraṇaṃ vuttanti. **Te**ti te ñātakā, te bālakāti vā attho. **‘‘Somanassahetūnaṃ abhāvaṃ āgammā’’**ti idaṃ nidassanamattaṃ daṭṭhabbaṃ. Majjhattārammaṇaṃ tathārūpe cetobhisaṅkhārādayopi hi upekkhāsahagatatāya kāraṇamevāti. Cittassa somanassābhāve puggalassapi somanassarahitatā hotīti **‘‘catūsupi…pe… hontī’’**ti puggalādhiṭṭhānaṃ katvā vuttaṃ, somanassarahitā honti puññaṃ karontāti adhippāyo. **‘‘Eva’’**ntiādi nigamanaṃ.

Imesu pana aṭṭhasu viññāṇesu somanassasahagatato upekkhāsahagataṃ balavataraṃ, ñāṇavippayuttato ñāṇasampayuttaṃ, sasaṅkhārikato asaṅkhārikaṃ sadisaṃ balavataraṃ. Visadisaṃ pana vedanāñāṇappayogavasena balavaṃ, dubbalañca hoti. Somanassasahagatatihetukaasaṅkhārikato hi upekkhāsahagatatihetukasasaṅkhārikaṃ balavataraṃ, upekkhāsahagataduhetukaasaṅkhārikato somanassasahagatatihetukaasaṅkhārikaṃ balavataraṃ. Iti catutthacittato tatiyacittaṃ balavataraṃ, tato aṭṭhamacittaṃ, tato sattamacittaṃ, tato dutiyacittaṃ, tato paṭhamacittaṃ, tato chaṭṭhacittaṃ, tato pañcamacittanti evamimesaṃ balavabalavatarabhāvo veditabbo.

26. Evaṃ pāḷiyaṃ āgatanayena vedanāñāṇappayogabhedato aṭṭhavidhataṃ niddisitvā idāni aṭṭhakathāyaṃ āgatapuññakiriyādīnaṃ vasenapi pabhedaṃ dassetuṃ **‘‘dasa puññakriyādīna’’**ntiādi vuttaṃ. **Ādi-**saddena channaṃ ārammaṇānaṃ, catunnaṃ adhipatīnaṃ, tiṇṇaṃ kammānaṃ, hīnādibhedassa ca saṅgaho daṭṭhabbo. Tenevāhu –

> ‘‘Kamena puññavatthūhi, gocarādhipatīhi ca;
> Kammahīnādito cāpi, gaṇeyya nayakovido’’ti.

27. Idāni tathāpavattamānassa tassa yo yo tesaṃ tesaṃ vasena labbhamāno gaṇanaparicchedo, taṃ sampiṇḍitvā dassetuṃ **‘‘sattarasa sahassānī’’**tiādi vuttaṃ. Tatthevaṃ gaṇanā veditabbā – imāni tāva aṭṭha viññāṇāni dasannaṃ puññakiriyavatthūnaṃ vasena pavattanato paccekaṃ dasa dasāti katvā asīti cittāni honti, tāni ca chasu ārammaṇesu pavattanato chaggunitāni sāsītikāni cattāri satāni honti, tāni catunnaṃ adhipatīnaṃ sahayogavasena catugguṇitāni sahassaṃ, vīsādhikāni ca nava satāni honti, tāni ca kāyavacīmanosaṅkhātānaṃ tiṇṇaṃ kammānaṃ vasena tiguṇitāni sasaṭṭhisattasatādhikāni pañca sahassāni honti, tāni ca hīnamajjhimapaṇītabhedato tiguṇitāni sāsītikadvisatādhikāni sattarasa sahassāni hontīti. Nanu ca ñāṇavippayuttacittānaṃ vīmaṃsādhipatisahayogābhāvato adhipativasena sahassaṃ, sāsītikāni ca cha satāni hontīti tāni kammādīnaṃ vasena sampiṇḍitāni vīsasatādhikāni pannarasa sahassāni bhavantīti? Saccametaṃ, sotapatitavasena pana taṃ anādiyitvā adhipatigaṇanā gahitāti na tassa vasena gaṇanahāni katāti daṭṭhabbaṃ.

Nanu ca ‘‘savipākaṃ kusala’’nti vuttaṃ, taṃ pana kathaṃ, kuhiṃ, kiṃ phalatīti codanaṃ sandhāyāha **‘‘taṃ panā’’**tiādi. Yasmā tihetukaṃ kusalaṃ tihetukaṃ vā duhetukaṃ vā paṭisandhiṃ deti, nāhetukaṃ paṭisandhiṃ deti. Yadā ca tihetukaṃ paṭisandhiṃ janeti, tadā pavatte soḷasa vipākāni abhinipphādeti. Yadā dvihetukaṃ, tadā dvādasa. Duhetukaṃ pana duhetukamahetukañca paṭisandhiṃ janeti, na tihetukaṃ. Yadā ca duhetukaṃ janeti, tadā pavattiyaṃ dvādasa. Yadā ahetukaṃ, tadā aṭṭha. Ye pana āgamanato vipākassa saṅkhārabhedamicchanti, tesaṃ matena tihetukaṃ dvādasa, dasa vā vipaccati, duhetukaṃ dasa, aṭṭha vā, tasmā vuttaṃ **‘‘yathānurūpa’’**nti. Nānāvidhasampattiṭṭhānabhāvato sobhanā, gantabbato gati cāti sugati, kāmāvacarabhavova sugati kāmāvacarasugati. Tassaṃ **kāmāvacarasugatiyaṃ. Bhavabhogasampatti**nti ettha ca bhavatīti bhavo, upapattibhavasaṅkhātānaṃ vipākakkhandhakaṭattārūpānametaṃ gahaṇaṃ, bhuñjitabbato bhogo, pavattiyaṃ paṭilabhitabbasampatti, bhavoti vā paṭisandhi, bhogo sesavipākakaṭattārūpehi saha pavattiyaṃ paṭilabhitabbā sampatti, bhavo ca bhogo ca bhavabhogo, teyeva sampannabhāvato sampatti, tesaṃ vā sampatti bhavabhogasampatti, taṃ **abhinipphādeti,** janakavasena ca upanissayavasena ca sādhetīti attho. Ettha ca bhavabhogasampattīnaṃ niravasesato labbhamānaṭṭhānaṃ sandhāya ‘‘kāmāvacarasugatiya’’nti vuttaṃ. Sahetukavipākavajjaṃ pana pavattivipākakaṭattārūpasabhāvaṃ bhavasampattiṃ, ekaccabhogasampattiñca, bhogasampadameva vā avisesena sugatiyaṃ duggatiyampi abhinipphādetiyeva. Nāgasupaṇṇādīnampi hissa devasampattisadisaṃ manuññaṃ bhogajātaṃ, tabbisayāni ca vipākacittāni, suvaṇṇatāsussaratādi ca taṃ sabbaṃ kāmāvacarakusalasseva phalaṃ. Na hi akusalassa iṭṭhaphalaṃ atthi. Vuttañhetaṃ – ‘‘aṭṭhānametaṃ anavakāso, yaṃ akusalassa iṭṭho kanto vipāko saṃvijjatī’’ti.

Kāmāvacarakusalavaṇṇanā niṭṭhitā.

Rūpāvacarakusalavaṇṇanā

Idāni yasmā kāmāvacarakusalānantaraṃ uddiṭṭhassa rūpāvacarakusalassa niddesāvakāso anuppatto, tasmā taṃ dassanatthaṃ **‘‘itaresū’’**tiādi āraddhaṃ. Tattha **itaresū**ti yathāvuttakāmāvacarakusalato itaresu, rūpāvacarādīsūti attho. **Savatthukato ekavidhaṃ** ekantena vatthusannissitattā. Na hi arūpadhātuyaṃ rūpāvacaradhammā labbhanti rūpavirāgabhāvanāya nibbattattā puna rūpāvacarajjhānasamāpattiyā abhāvato.

Hīnamajjhimapaṇītabhedatoti ettha pubbe viya adhipatīnaṃ hīnādibhāvehi jhānassa hīnādibhāvo yojetabbo. Atha vā paṭiladdhamattamanāsevitaṃ **hīnaṃ** paridubbalabhāvato, nātisubhāvitaṃ aparipuṇṇavasibhāvaṃ **majjhimaṃ,** ativiya subhāvitaṃ pana sabbaso paripuṇṇavasibhāvaṃ **paṇītaṃ**. Tathā uḷārapuññaphalakāmatāvasena pavattitaṃ **hīnaṃ,** lokiyābhiññatthāya pavattitaṃ **majjhimaṃ,** vivekakāmatāya ariyabhāve ṭhitena pavattitaṃ **paṇītaṃ**. Attahitāya vā pavattitaṃ **hīnaṃ,** kevalaṃ alobhajjhāsayena pavattitaṃ **majjhimaṃ,** parahitāya pavattitaṃ **paṇītaṃ**. Vaṭṭajjhāsayena vā pavattitaṃ **hīnaṃ,** vivekajjhāsayena pavattitaṃ **majjhimaṃ,** vivaṭṭajjhāsayena lokuttarapādakatthaṃ pavattitaṃ **paṇītaṃ**.

Paṭipadādibhedatoti dukkhapaṭipadādandhābhiññādīnaṃ paṭipadābhiññānaṃ bhedena. Paṭipadāvacaneneva vā tadavinābhāvato abhiññāpi labbhati. Tathā hettha paṭipadācatukkanti voharantīti **ādi-**saddena adhipatiādīnaṃ saṅgaho daṭṭhabbo, tasmā **paṭipadādibhedato**ti paṭipadābhedato, adhipatibhedato, ārammaṇabhedato, hānabhāgiyādibhedatoti attho. Tattha paṭipadābhedato tāva dukkhapaṭipadaṃ dandhābhiññaṃ, dukkhapaṭipadaṃ khippābhiññaṃ, sukhapaṭipadaṃ dandhābhiññaṃ, sukhapaṭipadaṃ khippābhiññanti evaṃ catubbidhaṃ hoti. Tattha dukkhā paṭipadā assāti **dukkhapaṭipadaṃ**. Dandhā abhiññā assāti **dandhābhiññaṃ**. Esa nayo **''dukkhapaṭipadaṃ khippābhiñña''**ntiādīsupi.

Tattha appahīnanīvaraṇassa, avikkhambhitajhānanikantikassa ca ñāṇakiccassa aparibyattatāya pariniṭṭhitasakalapubbakiccassa ''pathavī pathavī''ti vā ''āpo āpo''ti vā evaṃ pavattapaṭhamasamannāhārato paṭṭhāya yāva tassa tassa jhānassa upacāruppattiyā nīvaraṇappahānaṃ, nikantivikkhambhanañca hoti, tāva pavattā pubbabhāgabhāvanā **paṭipadā** nāma ''paṭipajjati jhānaṃ etāyā''ti katvā. Pahīnanīvaraṇassa, pana vikkhambhitajhānanikantikassa ca ñāṇakiccassa paribyattabhāvato upacārajjhānaṃ ādiṃ katvā yāva appanāya uppatti, tāva pavattā paññā pubbabhāgapaññāya visiṭṭhabhāvato **abhiññā** nāma, tasmā yo ādito kilese jhānanikantiñca vikkhambhento dukkhena sasaṅkhārena sappayogena kilamanto vikkhambheti, vikkhambhitakilesajhānanikanti ca appanāparivāsaṃ vasanto cirena aṅgapātubhāvaṃ pāpuṇāti, tassa dukkhapaṭipadaṃ, dandhābhiññañca jhānaṃ hoti. Yo pana sasaṅkhārena kilesādike vikkhambhetvā na cirena aṅgapātubhāvaṃ pāpuṇāti, tassa dukkhapaṭipadaṃ, khippābhiññañca. Yo kilesādike vikkhambhento sukhena akilamanto vikkhambheti, appanāparivāsaṃ pana cirāyati, tassa sukhapaṭipadaṃ, dandhābhiññaṃ. Yo pana sukheneva kilesādike vikkhambhetvā sīghameva appanaṃ pāpuṇāti, tassa sukhapaṭipadaṃ, khippābhiññanti veditabbaṃ.

So panāyaṃ paṭipadābhiññānaṃ bhedo kilesindriyādhikāravasena veditabbo. Yassa hi rāgādayo kilesā tibbā honti, saddhāpañcamakāni ca indriyāni mudūni. Yo ca samathavipassanāsu akatādhikāro, tassa pavattajhānaṃ dukkhapaṭipadaṃ, dandhābhiññañca hoti. Tassa hi kilesasamudācāratibbatāya nīvaraṇavikkhambhanassa kicchena kasirena samijjhanato paṭipadā dukkhā asukhā, tasseva saddhādīnaṃ indriyānaṃ mudutāya abhiññāpi dandhā mandā asīghappavattinī hoti. Bhavantare vā samathe akatādhikārattā paṭipadā dukkhā, vipassanāya akatādhikārattā abhiññāpi dandhā. Yo pana vuttaviparīto hoti, tassa kilesānaṃ atibbasamudācāratāya, indriyānañca tikhīṇatāya samathavipassanāsu katādhikāratāya yathākkamaṃ sukhapaṭipadā, khippābhiññā ca hoti. Bhavantare kataparicayassa hi yathā paguṇaṃ katvā vissaṭṭhagantho appamattakena payogena suppavatti vācuggato ca hoti, evaṃ bhāvanā appakasireneva ijjhatīti. Svāyaṃ akato, kato ca adhikāro samathanissito paṭipadāyaṃ vutto samādhippadhānattā paṭipadāya. Vipassanānissito abhiññāya ñāṇappadhānattā appanāyāti daṭṭhabbaṃ.

Yo pana tibbakileso tikkhindriyo vipassanāyameva vā katādhikāro hoti, tassa vuttanayena dukkhā paṭipadā, khippā pana abhiññā hoti, tabbiparītassa sukhapaṭipadā dandhābhiññāti. Tasmā kilesānaṃ tibbamandabhāvato, indriyānaṃ tikhiṇamudubhāvato, pubbaparicayassa ca sambhavāsambhavavasenāti evaṃ kilesindriyādhikāravasena imāsaṃ bhedo veditabbo.

Apica yāni parato sappāyāsappāyāni, palibodhupacchedādīni pubbakiccāni, appanākosallāni ca āgamissanti, tesu yo upacārādhigamato pubbe, pacchā ca asappāyasevī hoti, tassa dukkhā paṭipadā, dandhā ca abhiññā hoti. Ubhayattha sappāyasevino sukhā paṭipadā, khippā ca abhiññā. Yo pana tato pubbabhāge asappāyaṃ sevitvā aparabhāge sappāyasevī hoti, tassa dukkhā paṭipadā, khippā abhiññā. Tabbiparītassa sukhā paṭipadā, dandhā abhiññā ca veditabbā.

Tathā palibodhupacchedādipubbakiccaṃ asampādetvā bhāvanamanuyuñjantassa saparipanthatāya dukkhā paṭipadā, vipariyāyena aparipanthatāya sukhā. Appanākosallāni asampādentassa ñāṇassa avisadatāya dandhā abhiññā hoti, sampādentassa vipariyāyato khippā abhiññāti. Kiñca – taṇhāvijjātibhavanavasena etāsaṃ bhedo veditabbo. Taṇhābhibhūtassa hi dukkhā paṭipadā hoti tassā samādhissa ujupaṭipakkhattā samathapaṭipadāya paripanthakabhāvato, anabhibhūtassa tadabhāvato sukhā. Avijjābhibhūtassa ca tassā paññāya ujupaṭipakkhabhāvato dandhā abhiññā, itarassa khippā abhiññāti. So panāyaṃ paṭipadābhedo kevalaṃ samathabhāvanāvasena paṭiladdhajjhānassa, maggādhigamavasena paṭiladdhajjhānassa pana natthi dukkhapaṭipadādibhedo. Keci pana maggavaseneva tassa paṭipadādibhedaṃ vaṇṇenti ‘‘maggassa hi dukkhapaṭipadādibhāve tasmiṃ dukkhapaṭipadādika’’nti.

Adhipatibhedādīsu pana chandādhipateyyaṃ cittādhipateyyaṃ vīriyādhipateyyaṃ vīmaṃsādhipateyyanti evaṃ adhipatibhedato, parittaṃ parittārammaṇaṃ, parittaṃ appamāṇārammaṇaṃ, appamāṇaṃ parittārammaṇaṃ, appamāṇaṃ appamāṇārammaṇanti evaṃ ārammaṇabhedato, hānabhāgiyaṃ ṭhitibhāgiyaṃ visesabhāgiyaṃ nibbedhabhāgiyanti evaṃ hānabhāgiyādibhedato ca catubbidhatā veditabbā. Tattha ‘‘chandavato ce jhānaṃ nibbattissati, mayhampi nibbattissatī’’ti evaṃ chandaṃ dhuraṃ katvā uppannaṃ **chandādhipateyyaṃ**. Esa nayo **‘‘cittādhipateyyā’’**dīsupi. Appaguṇaṃ pana uparijhānassa paccayo bhavituṃ asakkontaṃ **parittaṃ,** suppasarāvamattesu avaḍḍhitārammaṇesu nibbattaṃ **parittārammaṇaṃ**. Vuttapaṭipakkhato pana yathākkamaṃ **appamāṇārammaṇā**dīni veditabbāni. Hānabhāgiyādivisesaṃ sayameva vakkhati.

Jhānaṅgayogabhedatoti katthaci pañca jhānaṅgāni, katthaci cattāri, katthaci tīṇi, katthaci dve, katthaci aparāni dveti evaṃ jhānaṅgānaṃ sampayogabhedato. Nanu cettha kāmāvacarakusale viya saṅkhārabhedo kasmā na gahito. Idampi hi kevalaṃ samathānuyogavasena paṭiladdhaṃ sasaṅkhāraṃ, maggādhigamavasena paṭiladdhamasaṅkhāraṃ, tasmā ‘‘jhānaṅgasaṅkhārayogabhedato dasavidha’’nti vattabbanti? Nayidamevaṃ, maggādhigamavasena sattito paṭiladdhassāpi aparabhāge parikammavaseneva uppajjanato, tasmā sabbassapi jhānassa parikammasaṅkhātapubbābhisaṅkhārena vinā kevalaṃ adhikāravasena anuppajjanato ‘‘asaṅkhāra’’ntipi vattuṃ na sakkā, adhikārena ca vinā kevalaṃ parikammābhisaṅkhāreneva anuppajjanato ‘‘sasaṅkhāra’’ntipi vattuṃ na sakkāti jhānaṅgayogabhedato pañcavidhatā ca vuttāti.

Kāmacchando byāpādo thinamiddhaṃ uddhaccakukkuccaṃ vicikicchāti imāni pañca nīvaraṇāni vippahīnāni etassāti **kāmacchanda…pe… vippahīnaṃ**. ‘‘Agyāhito’’ti ettha āhita-saddassa viya vippahīna-saddassettha paravacanaṃ daṭṭhabbaṃ. Kāmacchandādīhi vā vippahīnaṃ visaṃyuttaṃ tesaṃ pahāyakabhāvenāti **kāmacchanda… pe… vippahīnaṃ**. Tattha kāmetīti kāmo, chandanaṭṭhena chando cāti kāmacchando, bahalakāmarāgassetaṃ adhivacanaṃ. Byāpādādīnamatthaṃ vakkhati. Yasmā kāmacchandādīsu appahīnesu jhānaṃ nuppajjati, tasmā tānissa pahānaṅgānīti veditabbāni. Nanu aññepi akusalā dhammā iminā jhānena pahīyanti, atha kasmā pañceva pahānaṅgavasena vuttānīti? Visesena jhānantarāyakarattā. Kāmacchandavasena hi nānāvisayapalobhitaṃ cittaṃ na ekattārammaṇe samādhiyati. Kāmacchandābhibhūtaṃ vā nānāvisayasamupabyūḷhāya kāmadhātuyā pahānapaṭipadaṃ na paṭipajjati, byāpādena ca ārammaṇe paṭihaññamānaṃ na samāhitaṃ pavattati, thinamiddhābhibhūtaṃ akammaññaṃ hoti, uddhaccakukkuccaparetaṃ avūpasantameva hutvā paribbhamati, vicikicchāupahataṃ jhānādhigamapaṭipadaṃ nārohati ‘‘sammāsambuddho nu kho, na nu kho, pathavī pathavī’’tiādinā pavattamanasikārena ‘‘jhānaṃ siyā nu kho, na nu kho’’tiādinā vicikicchantassa jhānādhigamapaṭipadāya asaṃsijjhanato. Yato vakkhati –

‘‘Bhāgī assamahaṃ addhā, imāya paṭipattiyā;
Pavivekasukhassāti, katvā ussāhamuttama’’nti.

Tasmā samādhiādīnaṃ ujuvipaccanīkabhāvena visesena jhānādhigamassa antarāyakaraṇato etāneva pahānaṅgānīti vuttāni. Hoti cettha –

‘‘Paccanīkā yato pañca, samādhādīnamettha hi;
Jhānantarāyikā tasmā, pahānaṅge niyāmitā’’ti.

Evamidaṃ pahānaṅgavasena dassetvā idāni sampayogaṅgavasena dassetuṃ **‘‘vitakka…pe… sampayutta’’**nti vuttaṃ. Tattha vitakkādayo vacanatthalakkhaṇādivasena upari āgamissanti. Yasmā pana imesu uppannesu jhānaṃ uppannaṃ nāma hoti, tenassa imāni sampayogaṅgānīti veditabbāni, tasmā na etehi samannāgataṃ aññadeva jhānaṃ nāma atthīti gahetabbaṃ. Yathā pana nemiādiaṅgasamudāye rathādivohāro hoti, evaṃ jhānaṅgasamudāye jhānavohāro. Vuttampi hetaṃ **vibhaṅge** ‘‘jhānanti vitakko vicāro pīti sukhaṃ cittassekaggatā’’ti (vibha. 569). Kasmā pana aññesupi phassādīsu sampayuttadhammesu vijjamānesu imāniyeva pañca jhānaṅgavasena vuttānīti? Vuccate – upanijjhānakiccavantatāya, kāmacchandādīnaṃ ujupaṭipakkhabhāvato ca. Vitakko hi ārammaṇe cittaṃ abhiniropeti, vicāro anubandhati. Evaṃ jhānādhigamassa visesapaccayabhūtehi tehi avikkhepāya samādahitapayogassa cetaso payogasampattisamuṭṭhānā pīti pīṇanaṃ, sukhañca upabrūhanaṃ karoti. Atha naṃ sasampayuttadhammaṃ etehi abhiniropanānubandhanapīṇanaupabrūhanehi anuggahitā ekaggatā samādhānakiccena attānaṃ anuvattāpentī ekattārammaṇe samaṃ, sammā ca ādhiyati, indriyasamatāvasena samaṃ, paṭipakkhadhammānaṃ dūrībhāvena līnuddhaccābhāvena sammā ca ṭhapetīti evametesameva upanijjhānakiccaṃ āveṇikaṃ. Kāmacchandādipaṭipakkhabhāvena pana sayameva vakkhati. Evaṃ upanijjhānakiccavantatāya, kāmacchandādīnaṃ ujupaṭipakkhabhāvato ca imeyeva pañca jhānaṅgabhāvena vavatthitāti. Yathāhu –

‘‘Upanijjhānakiccattā, kāmādipaṭipakkhato;
Santesupi ca aññesu, pañceva jhānasaññitā’’ti.

Desanākkamato, mahaggatadhammesu paṭhamaṃ adhigantabbato ca **paṭhamaṃ,** paṭhamaṃ samāpajjitabbantipi **paṭhama**nti vadanti. Taṃ pana na ekantalakkhaṇaṃ jhānapaṭilomādivasena samāpajjane asambhavato.

Purimapacchimacittesu uppajjamānassāpi appanākkhaṇe anuppajjanato vitakko vippahīno etassa, tato vā etaṃ vippahīnanti **vitakkavippahīnaṃ**. Bhāvanāya hi pahīnattā vitakko jhānakkhaṇe nuppajjati. Asaṃkiliṭṭhasabhāvattā pana upacārabhāvanāya ca taṃ pahātuṃ asamatthabhāvato purimabhāge, pacchābhāge ca apaccanīkacittappavattito uppajjatiyevāti.

Nanu ca ‘‘asaṃkiliṭṭhasabhāvattā’’ti vuttaṃ, atha kathaṃ jhānena esa pahīyati? Na hi kusalehi asaṃkiliṭṭhadhammassa pahānaṃ atthi rāgādisaṃkiliṭṭhānaṃ pāpadhammānametassa ujupaṭipakkhabhāvatoti? Vuccate – asaṃkiliṭṭhasabhāvassāpi etassa oḷārikatāya dubbalabhāvato jhānakkhaṇe anuppattisabhāvāpādanatthaṃ tattha nikantivikkhambhanavasena dutiyajjhānabhāvanā hotīti tassā balena taṃ jhānakkhaṇe anuppajjantaṃ nikantivikkhambhanavasena vā vikkhambhitaṃ pahīnaṃ nāma hoti. Yadi evaṃ upacārenapi nikanti vikkhambhīyatīti tatthapissa pahānaṃ siyā, yathā paṭhamajjhānassa upacāre nīvaraṇānīti? Nayidamevaṃ, nīvaraṇappahānassa viya vitakkārammaṇikanikanti vikkhambhanassa upacārena sātisayaṃ anipphajjanato. Sātisayañhi tattha nikantippahānaṃ appanāya eva hoti, tasmā yadavocumhā ‘‘upacārabhāvanāya ca taṃ pahātuṃ asamatthabhāvato’’ti, taṃ suṭṭhu upaparikkhitvā vuttanti daṭṭhabbaṃ. **‘‘Vicāravippahīna’’**ntiādīsupi vuttanayānusārena attho daṭṭhabbo. Dutiyajjhāneyeva pahīnassa vitakkassa idha appavattimattadassanatthaṃ **‘‘vitakkavicāravippahīna’’**nti vitakkaggahaṇaṃ kataṃ. Evaṃ **‘‘vitakkavicārapītivippahīna’’**ntiādīsupi.

Yathāsambhavanti pathavīkasiṇādīsu yaṃ yaṃ ārammaṇaṃ yassa yassa sambhavati, tadanatikkamato. Kasiṇānāpānesu hi pañceva jhānāni pavattanti, asubhakāyagatāsatīsu paṭhamajjhānaṃ, anupekkhābrahmavihāresu pañcamajjhānavajjāni, upekkhābrahmavihāre pañcamajjhānanti.

Pathavīkasiṇādīsūti ettha **ādi-**ggahaṇena kevalaṃ āpokasiṇādīnameva, atha kho asubhādīnampi appanāvahakammaṭṭhānānaṃ saṅgahoti daṭṭhabbaṃ. Ettha ca abhibhāyatanavimokkhajhānāni pavattākāramattato bhinnāni, ārammaṇato pana kasiṇāyatanāneva hontīti kasiṇāyatanajhāneheva tāni saṅgahitāni. **‘‘Yathāsambhavaṃ… pe… anekavidha’’**nti vā vacanena rūpāvacarajjhāne sabbopi labbhamānakabhedo saṅgahitoti abhibhāyatanavimokkhajhānāni visuṃ na vuttāni, tāni pana sarūpato evaṃ veditabbāni.

Tattha ñāṇuttarassa yogāvacarassa pathavīkasiṇādiārammaṇaṃ abhibhavitvā ‘‘na mettha appanānibbattane bhāro’’ti paṭipannassa nimittuppattito uddhaṃ dutiyatatiyavīthiyaṃ, catutthapañcamavīthiyaṃ vā paṭiladdhaṃ jhānaṃ **abhibhāyatanaṃ** nāma. Tañhi ārammaṇaṃ abhibhavatīti abhibhū, yogino sukhavisesānaṃ adhiṭṭhānatāya, manāyatanadhammāyatanapariyāpannatāya vā āyatananti abhibhāyatanaṃ, abhibhavitabbaṃ vā abhibhū, ālambaṇaṃ, taṃ āyatanamassāti abhibhāyatanaṃ. Atha vā ālambaṇābhibhavanatoyeva abhibhū, parikammaṃ, ñāṇaṃ vā, taṃ āyatanaṃ kāraṇamassāti abhibhāyatanaṃ. Parikammaṃ, ñāṇaṃ vā ālambaṇaṃ abhibhavitvā pavattamānaṃ upacāruppattito pañcamavīthimanatikkamitvā appanaṃ nibbatteti. Pañcamavīthito paraṃ nibbattaṃ pana abhibhavitukāmatāya nibbattitampi abhibhāyatanaṃ nāma na hoti. Sāmaññagatiyā pana kasiṇāyatanameva hoti. Imameva hi sīghatarappavattiṃ sandhāya **aṭṭhakathāyaṃ** ‘‘tāni abhibhavitvā samāpajjati, saha nimittuppādenevettha appanaṃ nibbattetī’’ti (dha. sa. aṭṭha. 204) vuttaṃ. Nanu ca aṭṭhakathāyaṃ yathārutavaseneva attho kasmā na gayhati. ‘‘Saha nimittuppādenevā’’ti (dha. sa. aṭṭha. 204) hi vuttattā nimittuppattiyā sahuppannaṃ jhānamabhibhāyatananti viññāyatīti? Nayidamevaṃ, nimittuppādena saha appanāya asambhavato. Nimittuppādoti hi idha paṭibhāganimittassa uppatti tadārammaṇassa vā upacārajjhānassa, kiṃ tāva paṭibhāganimittuppattiyā saha appanāya nibbatti upacārajjhāne asati tassā asambhavato, nāpi upacārajjhānena saha ekavīthiyaṃ nibbatti tassā upacārabhāvanāpabandhasevitabbabhāvena tadā asambhavato, tasmā nāticirāyanappavattidassanatthaṃ samīpimhi samīpakārīyūpacārena aṭṭhakathāyaṃ tathā vuttanti veditabbaṃ. Yadi nimittuppattito nāticirappavattamabhibhāyatanaṃ, kathaṃ tassa dandhābhiññākhippābhiññābhedo pāḷiyaṃ vuttoti? Vuccate – catutthapañcamajavanavīthiyaṃ uppannaṃ cirakālanibbattitāya dandhābhiññaṃ, dutiyatatiyavīthiyaṃ uppannaṃ tabbiparītalakkhaṇatāya khippābhiññanti. Keci pana ‘‘abhibhāyatanaṃ nāma vasibhāvappattameva, netara’’nti vadanti, taṃ tesaṃ matimattaṃ, vasibhāvappattiyā nimittuppattito dūratarabhāvena ‘‘saha nimittuppādenevettha appanaṃ nibbattetī’’ti aṭṭhakathāvacanena saha virujjhanato.

Apica vasibhāvappattaṃ jhānaṃ abhibhavanakāraṇanirapekkhaṃ vasibhāvabaleneva sakkaccaṃ samāpajjituṃ na sakkāti na taṃ abhibhāyatanaṃ nāma hoti, tasmā appattavasibhāvā paṭhamuppannāyeva abhibhāyatananti niṭṭhamettha gantabbaṃ. Yadi evaṃ kathaṃ ‘‘appamāṇaṃ parittārammaṇaṃ, appamāṇaṃ appamāṇārammaṇa’’nti (dha. sa. 212-

213) abhibhāyatanadesanāyaṃ vuttaṃ. Vasibhāvappattañhi jhānaṃ appamāṇanti vuccati. Idañca uppannamattattā parittamevāti? Nāyaṃ doso. Paṭhamaṃ abhibhāyatanavasena paṭiladdhajjhānaṃ pacchā vasibhāvappattampi abhibhāyatananāmameva labhatīti vasibhāvappattamabhibhāyatanaṃ appamāṇaṃ, itaraṃ parittaṃ.

Atha vā vasibhāvappattaṃ appamāṇanti ukkaṃsagatipariggahavasena vuccati. Taṃ pana yaṃ balavataraṃ, taṃ appamāṇanti imassa atthassa upalakkhaṇaṃ katvā vadanti. Balavabhāvanibandhanaṃ appamāṇattaṃ. Balavabhāvo ca paṭhamaappanāvārato pacchimapacchimaappanāvārānaṃ balavatāya avasitāpattepi jhāne sambhavatīti balavantaṃ appamāṇaṃ, itaraṃ parittanti evaṃ avasitāpattepi jhāne appamāṇādibhāvo veditabbo. Atha vā appanāya balavabhāvo nāma upacārassa balavatāya sati hoti. Upacārañca taṃ balavaṃ, yaṃ sahasā appanaṃ uppādetuṃ sakkuṇeyya, tasmā khippābhiññānaṃ dvinnaṃ abhibhāyatanajhānānaṃ upacāravīthiyā anantaraṃ dutiyavīthiyaṃ uppannaṃ upacārajjhānassa balavatāya sayampi balavataranti appamāṇaṃ nāma hoti. Dutiyavīthimatikkamitvā tatiyavīthiyaṃ uppannaṃ taditarasabhāvatāya parittaṃ. Tathā dandhābhiññānaṃ catutthavīthiyaṃ uppannaṃ appamāṇaṃ. Pañcamavīthiyaṃ uppannaṃ parittanti. Atha vā yattha katthaci appanāvīthiyaṃ pañcamaṃ uppajjanakaappanāto catutthaṃ uppajjamānāya balavabhāvoti taṃvasenāpettha parittaappamāṇatā veditabbā.

Taṃ panetaṃ gaṇanato aṭṭhavidhaṃ hoti. Yathāha –

> ‘‘Ajjhattaṃ arūpasaññī bahiddhā rūpāni passati parittāni, ‘tāni abhibhuyya jānāmi passāmī’ti evaṃsaññī hoti. Ajjhattaṃ arūpasaññī bahiddhā rūpāni passati parittāni suvaṇṇadubbaṇṇāni. Ajjhattaṃ arūpasaññī bahiddhā rūpāni passati appamāṇāni. Ajjhattaṃ arūpasaññī bahiddhā rūpāni passati appamāṇāni suvaṇṇadubbaṇṇāni, tāni abhibhuyya jānāmi passāmi. Nīlāni nīlavaṇṇāni nīlanidassanāni nīlanibhāsāni, tāni abhibhuyya jānāmi passāmi. Pītāni pītavaṇṇāni pītanidassanāni pītanibhāsāni. Lohitāni lohitavaṇṇāni lohitanidassanāni lohitanibhāsāni. Odātāni odātavaṇṇāni odātanidassanāni odātanibhāsāni, ‘tāni abhibhuyya jānāmi passāmī’ti evaṃsaññī hotī’’ti (dī. ni. 2.173; 3.338; ma. ni. 2.249; a. ni. 1.427-434; 8.65).

Tattha **ajjhattaṃ arūpasaññī**ti alābhitāya vā anatthikatāya vā ajjhattesu kesādīsu parikammaappanāsaññāvirahito. **Bahiddhā rūpāni passatī**ti bahiddhā aṭṭhasu kasiṇesu, catūsu bhūtakasiṇesu eva vā kataparikammakatāya parikammavasena ceva appanāvasena ca tāni bahiddhā aṭṭha, cattāri vā kasiṇarūpāni passati. **Parittānī**ti amahantāni. **Abhibhuyyā**ti yathā mahagghaso sampannagahaṇiko puriso kaṭacchumattaṃ bhattaṃ labhitvā ‘‘kiṃ ettha bhuñjitabbaṃ bhattaṃ atthī’’ti saṅkaḍḍhitvā sabbaṃ ekakabaḷameva karoti, evameva ñāṇuttariko puggalo visadañāṇo ‘‘kiṃ ettha parittake ārammaṇe samāpajjitabbaṃ atthi, nāyaṃ mama bhāro’’ti tāni rūpāni parikammena, ñāṇena vā abhibhavitvā samāpajjati. Heṭṭhā vuttanayena sīghaṃ appanaṃ nibbatteti. **‘‘Jānāmi passāmī’’**ti iminā panassa pubbābhogo kathito, tadāgamanato ca antosamāpattiyaṃ cittābhisaṅkhāro. Itarathā anena ābhogamatte kathite tena sādhitabbaṃ jhānaṃ na vuttaṃ hoti, abhibhāyatanadesanāvāyaṃ jhānavisayāti. **Āgamaṭṭhakathāsu** pana samāpattito vuṭṭhitassa pubbabhāgabhāvanāvasena jhānakkhaṇe pavattamabhibhavanākāraṃ gahetvā pavattamābhogaṃ sandhāya –

> ‘‘Iminā panassa ābhogo kathito. So ca kho samāpattito vuṭṭhitassa, na antosamāpattiya’’nti (dī. ni. aṭṭha. 2.173; ma. ni. aṭṭha. 2.249; a. ni. aṭṭha. 3.8.65) vuttaṃ.

Dutiye **suvaṇṇadubbaṇṇānī**ti parisuddhāparisuddhavaṇṇāni. Parisuddhāni hi nīlādīni suvaṇṇāni, aparisuddhāni dubbaṇṇānīti idha adhippetāni.

Tatiye **appamāṇānī**ti vuddhippamāṇāni vipulāni khalamaṇḍalādīni. Vaḍḍhanavasena panettha appamāṇatā na gahitā kasiṇavaḍḍhanassa idha asambhavato. Kasiṇassa hi dve vaḍḍhanabhūmiyo upacārabhūmi, appanābhūmi vā. Tattha na tāva idha upacārabhūmiyaṃ vaḍḍhanaṃ sambhavati. Nimittuppattiyā samakālaṃ viya uppajjamāne jhāne kuto tassa okāsoti, nāpi appanābhūmiyaṃ. Vaḍḍhitassa paṭhamuppannajhānārammaṇatā na yujjati, tasmā sabhāvamahantāneva ālambaṇāni idha appamāṇānīti adhippetāni. Keci pana ‘‘vaḍḍhitavaseneva appamāṇānīti gahetvā paṭhamaṃ abhibhavanicchāya abhāvena vaḍḍhetvā pacchā abhibhavanicchāya sati abhibhavanākārena pavatto tasmiṃ appanaṃ nibbattetīti appanaṃ paṭilabhitvā vaḍḍhitanimittesu idaṃ abhibhāyatanaṃ vutta’’nti vadanti.

Catutthe **abhibhuyyā**ti abhibhavitvā. Yathā nāma sampannagahaṇiko mahagghaso puriso ekaṃ bhattavaḍḍhitakaṃ labhitvā ‘‘‘aññopi hotu, aññopi hotū’ti kiṃ esa mayhaṃ karissatī’’ti na taṃ mahantato passati, evameva ñāṇuttaro visadañāṇo puggalo ‘‘‘kiṃ ettha samāpajjitabbaṃ, nayidaṃ appamāṇa’nti mayhaṃ cittekaggatākaraṇe bhāro’’ti abhibhavitvā samāpajjati. Vuttanayeneva appanaṃ nibbatteti.

Pañcame **nīlāni...pe... nīlanibhāsānī**ti etāni pariyāyanāmānīti tattha **‘‘nīlānī’’**ti sabbasaṅgāhakavasena vuttaṃ. Ettakeyeva pana vutte taṃyogato tabbohārena guṇayuttepi pasaṅgo siyāti tannivāraṇatthaṃ **‘‘nīlavaṇṇānī’’**ti vaṇṇavasena vuttaṃ. Evampi hi bahubbīhivasena guṇopi pasaṅgo hotīti **‘‘nīlanidassanānī’’**ti nidassanavasena vuttaṃ. Nidassitabbañhi nidassanaṃ, cakkhunā daṭṭhabbaṃ rūpaṃ. Tato setādinivāraṇatthaṃ nīla-saddena saha samāso katoti apaññāyamānacīvarāni asambhinnavaṇṇāni ekanīlāneva hutvā dissamānānīti vuttaṃ hoti. **‘‘Nīlanibhāsānī’’**ti idaṃ pana obhāsavasena vuttaṃ, nīlobhāsāni nīlappabhāyuttānīti attho. Etena tesaṃ suvisuddhattaṃ dasseti. **‘Pītānī’’**tiādīsupi imināva nayena attho veditabbo. Aṭṭhasu cetesu purimaṃ abhibhavanākārena vaṇṇābhogarahitāni aṭṭhapi kasiṇāni parittāni ārammaṇaṃ katvā uppannaṃ sandhāya vuttaṃ. Tatiyaṃ tathā appamāṇāni. Dutiyacatutthāniyeva dve vaṇṇābhogasahitāni ārabbha uppannaṃ, na pana vaṇṇakasiṇavasena uppannaṃ tassa visuṃ vakkhamānattā.

Pañcamādīni pana tesu katādhikāre sandhāya suvisuddhavaṇṇavaseneva desitāni. Na hi tesaṃ abhibhavanassa parittatā, appamāṇatā vā kāraṇaṃ, atha kho suvisuddhanīlādibhāvo. Tattha hi te katādhikārāti. Nanu ca **āgamaṭṭhakathāsu** ‘‘suvaṇṇāni vā hontu dubbaṇṇāni vā, parittaappamāṇavaseneva imāni abhibhāyatanāni desitānī’’ti (dī. ni. aṭṭha. 2.173; ma. ni. aṭṭha. 2.249; a. ni. aṭṭha. 3.8.65) vuttanti? Saccaṃ, taṃ pana āgame abhibhāyatanānaṃ aññathā āgatattā vuttaṃ. Tattha hi –

> ‘‘Ajjhattaṃ rūpasaññī eko bahiddhā rūpāni passati parittāni suvaṇṇadubbaṇṇāni, appamāṇāni suvaṇṇadubbaṇṇāni, ajjhattaṃ arūpasaññī eko bahiddhā rūpāni passati parittāni suvaṇṇadubbaṇṇāni, appamāṇāni suvaṇṇadubbaṇṇānī’’ti (dī. ni. 2.173; 3.338; ma. ni. 2.249; a. ni. 1.427-434; 8.65) –

Evaṃ cattāriyeva abhibhāyatanāni āgatāni, tasmā **tadaṭṭhakathāsu** vaṇṇābhoge vijjamāne avijjamānepi parittaappamāṇatāvaseneva imesaṃ desitabhāvo vutto. Parittaappamāṇatā hi imesu catūsu abhibhavanassa kāraṇaṃ vaṇṇābhoge vijjamāne avijjamānepīti. Nanu ca sabbattha ‘‘suvaṇṇadubbaṇṇānī’’ti vacanato vaṇṇābhogasahitāniyeva tattha gahitānīti? Taṃ na, vaṇṇābhogarahitāni, sahitāni ca sabbāni parittāni ekato katvā ‘‘parittāni suvaṇṇadubbaṇṇānī’’ti vuttāni, tathā ‘‘appamāṇāni suvaṇṇadubbaṇṇānī’’ti. Yadi evaṃ kathaṃ visiṭṭhānaṃ vaṇṇābhogarahitānaṃ, sahitānañca ekajjhaṃ manasikāro, na ekajjhaṃ, visuṃyeva tesaṃ manasikāro. Yadi evaṃ visuṃ kathamekattanti? Parittabhāvasāmaññato. Yadi evaṃ suvaṇṇadubbaṇṇa-ggahaṇamatiriccati avasiṭṭhoti? Nātiriccati pariyāyadesanābhāvato. Atthi hi esa pariyāyo, yadidaṃ vaṇṇābhogajanitājanitaṃ visesaṃ aggahetvā parittabhāvasāmaññena ekattaṃ netvā ‘‘parittāni abhibhuyyā’’ti vatvā puna tadantogadhameva pabhedaṃ vineyyavasena dassetuṃ tāni ca kadāci vaṇṇavasena āvajjitāni honti, ‘‘suvaṇṇadubbaṇṇāni abhibhuyyā’’ti vattabbatāya vaṇṇābhogarahitāni, sahitāni ca visuṃ manasi katvā ubhayatthāpi vaṇṇābhogarahitaparittābhibhavane, taṃsahitaparittābhibhavane ca parittābhibhavanasāmaññaṃ gahetvā ekattaṃ katanti. **Abhidhamme** pana nippariyāyadesanattā vaṇṇābhogarahitāni, sahitāni ca visuṃ vuttāni. Atthi hi ubhayatthābhibhavanavisesoti. Hotu tāva, evaṃ suttābhidhammapāṭhavisesato aṭṭhakathāya pāṭhabhede pana ko adhippāyoti? Vuccate – suttante hi paṭhamavimokkhaṃ dvedhā bhinditvā paṭhamadutiyaabhibhāyatanāni vuttāni, pariyāyadesanattā vimokkhānampi abhibhavanapariyāyo vijjatīti ‘‘ajjhattaṃ rūpasaññī’’ti abhibhāyatanadvayaṃ vuttaṃ.

Tatiyacatutthaabhibhāyatanesu dutiyavimokkho, vaṇṇābhibhāyatanesu tatiyavimokkho ca abhibhavanappavattito saṅgahito, idha pana nippariyāyadesanattā vimokkhābhibhāyatanāni asaṅkarato dassetuṃ vimokkhe vajjetvā abhibhāyatanāni kathitāni. Sabbāni ca vimokkhakiccāni vimokkhadesanāya vuttāni, tadetaṃ ‘‘ajjhattaṃ rūpasaññī’’ti sutte āgatassa abhibhāyatanadvayassa abhidhamme avacanato ‘‘rūpī rūpāni passatī’’tiādīnañca sabbavimokkhakiccasādhāraṇavacanabhāvato vavatthānaṃ katanti viññāyati. Avassañcetaṃ eva sampaṭicchitabbaṃ, na sampaṭicchantehi suttābhidhammapāṭhabhede aññaṃ kāraṇaṃ vattabbaṃ. Atha kimettha vattabbaṃ, nanu aṭṭhakathāyameva ‘‘kasmā pana yathā suttante ‘ajjhattaṃ rūpasaññī eko bahiddhā rūpāni passati parittānī’tiādi vuttaṃ, evaṃ avatvā idha catūsupi abhibhāyatanesu ajjhattaṃ arūpasaññitāva vuttā’’ti vatvā ‘‘ajjhattarūpānaṃ anabhibhavanīyato’’ti kāraṇaṃ vuttanti? Na taṃ tassa kāraṇavacanaṃ, atha kho katthaci ‘‘ajjhattaṃ rūpāni passatī’’ti avatvā sabbattha yaṃ vuttaṃ ‘‘bahiddhā rūpāni passatī’’ti, tassa ca kāraṇavacanaṃ. Teneva hi tattha vā idha vā ‘‘bahiddhā rūpāniyeva abhibhavitabbānī’’ti tattheva vuttaṃ, anabhibhavanīyatā ca ajjhattarūpānaṃ bahiddhā rūpāni viya avibhūtattā. Na hi suṭṭhu vibhūtabhāvamantarena ñāṇuttarānaṃ ārammaṇābhibhavanaṃ sambhavatīti. Nanu ca aṭṭhakathāyaṃ pāṭhadvayavisesassa desanāvilāso kāraṇabhāvena vuttoti? Saccaṃ vutto, so ca yathāvuttavavatthānavaseneva veditabbo. Desanāvilāso hi nāma vineyyajjhāsayānurūpaṃ vijjamānasseva pariyāyassa vibhāvanaṃ, na yassa kassacīti. Evaṃ tāva abhibhāyatanaṃ veditabbaṃ.

Tattha **vimokkho**ti paṭiladdhajjhānassa jhānaṃ samāpajjitukāmatāvasappavattajavanavīthisamanantarameva pituaṅke vissaṭṭhaaṅgapaccaṅgassa viya dārakassa ārammaṇe nirāsaṅkameva hutvā paṭhamakappanā viya ca lahuṃ avuṭṭhahitvā antamaso catupañcacittakkhaṇato anosakkitvā ārammaṇe abhirativasena pavattassa vasibhāvappattassa jhānassetaṃ adhivacanaṃ. Tañhi kasiṇāyatanavasena vā abhibhāyatanavasena vā uppannaṃ paccanīkadhammehi suṭṭhu vimuttattā, ārammaṇe adhimuttatāya ca ‘‘vimokkho’’ti vuccati. Vuttampi cetaṃ **aṭṭhakathāyaṃ** –

> ‘‘Kenaṭṭhena pana vimokkho veditabboti? Adhimuccanaṭṭhena. Ko ayaṃ adhimuccanaṭṭho nāma? Paccanīkadhammehi ca suṭṭhu vimuccanaṭṭho, ārammaṇe ca abhirativasena suṭṭhu adhimuccanaṭṭho’’ti (dha. sa. aṭṭha. 248).

Yadi vasibhāvappattameva vimokkho, kathamassa ārammaṇacatukke parittatā **pāḷiyaṃ** vuttā. Avasitāpattañhi jhānaṃ parittanti vuccatīti? Nāyaṃ doso, paripuṇṇavasibhāvappattaṃ sandhāya aparipuṇṇavasibhāvappattassa parittabhāvena tattha adhippetattā, tasmā vasibhāvappattameva jhānaṃ vimokkho nāma, na itaraṃ. Itaraṃ pana yadi kasiṇāyatanavasena uppannaṃ, kasiṇāyatanaṃ. Atha abhibhāyatanavasena, abhibhāyatanamevāti. Keci pana ‘‘paṭhamaappanāto pacchimapacchimāya paṭipakkhato suṭṭhu vimuttattā kasiṇāyatanavasena, abhibhāyatanavasena ca uppannaṃ paṭhamakappanaṃ ṭhapetvā sesaṃ vimokkhoyevā’’ti vadanti.

Taṃ panetaṃ gaṇanato tividhaṃ. Yathāha –

> ‘‘Rūpī rūpāni passati, ajjhattaṃ arūpasaññī bahiddhā rūpāni passati, subhanteva adhimutto hotī’’ti (dī. ni. 2.174; 3.339; paṭi. ma. 1.209).

Tattha **rūpī**ti ajjhattaṃ kesādīsu uppāditaṃ rūpajjhānaṃ rūpaṃ, tadassa atthīti rūpī. **Rūpāni passatī**ti bahiddhāpi nīlakasiṇādirūpāni jhānacakkhunā passati. Iminā ajjhattabahiddhavatthukesu kasiṇesu jhānapaṭilābho dassito. **Ajjhattaṃ arūpasaññī**ti ajjhattaṃ narūpasaññī, attano kesādīsu anuppāditarūpāvacarajjhānoti attho. Iminā bahiddhā parikammaṃ katvā bahiddhāva paṭiladdhajjhānatā dassitā. **‘‘Subha’’**nti iminā suvisuddhesu nīlādīsu vaṇṇakasiṇesu jhānāni dassitāni. Tattha kiñcāpi antoappanāyaṃ ‘‘subha’’nti ābhogo natthi, yo pana suvisuddhaṃ subhakasiṇaṃ ārammaṇaṃ katvā viharati, so yasmā ‘‘subha’’nti adhimuccanavasena paṭhamajjhānaṃ upasampajjitvā viharati, tathā dutiyādīni, tasmā evaṃ desanā katāti. **Paṭisambhidāmagge** pana ‘‘idha bhikkhu mettāsahagatena cetasā ekaṃ disaṃ pharitvā viharatī’’tiādinā (paṭi. ma. 1.212) brahmavihāravasena subhavimokkho vutto. **Dhammasaṅgaṇiyaṃ** pana brahmavihārānaṃ visuṃyeva āgatattā taṃ nayaṃ paṭikkhipitvā sunīlakādivaseneva subhavimokkho aṭṭhakathāyaṃ anuññātoti idhāpi tattha vuttanayeneva vavatthānaṃ katanti evaṃ tāva vimokkhajhānaṃ veditabbaṃ.

Yathānurūpanti hīnādianurūpaṃ. Paṭhamajjhānañhi hīnaṃ kappassa tatiyabhāgāyuke brahmapārisajje upapattiṃ nipphādeti, majjhimaṃ upaḍḍhakappāyuke brahmapurohite, paṇītaṃ ekakappāyuke mahābrahme. Tathā dutiyajjhānaṃ, tatiyajjhānañca hīnaṃ dvikappāyuke parittābhe, majjhimaṃ catukappāyuke appamāṇābhe, paṇītaṃ aṭṭhakappāyuke ābhassare. Catutthajjhānaṃ hīnaṃ soḷasakappāyuke parittāsubhe, majjhimaṃ dvattiṃsakappāyuke appamāṇasubhe, paṇītaṃ catusaṭṭhikappāyuke subhakiṇhe. Pañcamajjhānaṃ pana tividhampi pañcakappasatāyuke vehapphale upapattiṃ nipphādeti, tadeva titthiyehi saññāvirāgavasena bhāvitaṃ pañcakappasatāyukeyeva asaññasatte. Anāgāmīhi pana puthujjanādikāle pacchāpi bhāvitaṃ saddhādiindriyādhimuttatānukkamena yathākkamaṃ sahassadvisahassacatusahassaaṭṭhasahassasoḷasasahassakappāyukesu avihāatappāsudassāsudassīakaniṭṭhanāmakesu pañcasuddhāvāsesu upapattiṃ nipphādetīti evametaṃ yathānurūpaṃ soḷasarūpāvacarabrahmalokūpapattinipphādakanti āha **‘‘yathānurūpaṃ…pe… hotī’’**ti.

Yasmā pana rūpabhavepi pavattiyaṃ labhitabbā upabhogasampatti kāmāvacarasseva phalaṃ, tasmā idha ‘‘bhavabhogasampattiṃ nipphādetī’’ti avatvā upapattinipphādanameva vuttanti daṭṭhabbaṃ. Ettha ca dutiyajjhānabhūmiṃ upādāya sabbattha paripuṇṇassa mahākappassa vasena paricchedo daṭṭhabbo, paṭhamajjhānabhūmiyaṃ pana asaṅkhyeyyakappavasena. Na hi tattha itaravasena paricchedo sambhavati ekakappepi avināsābhāvena mahākappassa catutthabhāgeyeva tassa saṇṭhahanato.

Rūpāvacarakusalavaṇṇanā niṭṭhitā.

Arūpāvacarakusalavaṇṇanā

Idāni arūpāvacarakusalassa niddesāvakāso anuppattoti tanniddesatthamāha **‘‘sesesu panā’’**tiādi. Ākāsakasiṇavajjitassa yassa kassaci kasiṇassa ugghāṭanato laddhamākāsaṃ **kasiṇugghāṭimākāsaṃ. Tattha pavattaṃ viññāṇa**nti ākāsānañcāyatanamāha. Tañhi dutiyāruppassa ārammaṇaṃ hoti. **Sabbaso**ti sabbākārena, rūpanimittadaṇḍādānasambhavadassanādinā sabbena rūpadhammesu, pathavīkasiṇādirūpanimittesu tadārammaṇajjhānesu ca dosadassanākārena, tesu eva vā rūpanimittesu nikantippahānaasamāpajjitukāmatādinā ākārenāti attho. Atha vā **sabbaso**ti sabbāsaṃ, kusalādibhedena anavasesānanti attho. **Rūpasaññāna**nti saññāsīsena vuttarūpāvacarajjhānānañceva tadārammaṇānañca. Rūpāvacarajjhānampi hi ‘‘rūpa’’nti vuccati uttarapadalopena ‘‘rūpī rūpāni passatī’’tiādīsu viya. Tadārammaṇampi kasiṇarūpaṃ purimapadalopena ‘‘devena dattoti, bahiddhā rūpāni passatī’’tiādīsu viya, tasmā idha rūpe rūpajjhāne taṃsahagatasaññā rūpasaññāti gahitā, saññāsīsena vuttarūpāvacarajjhānānametaṃ adhivacanaṃ. ‘‘Rūpa’’nti saññā assāti rūpasaññaṃ, rūpanāmavantanti attho.

Taṃgahitena pathavīkasiṇādibhedassa tadārammaṇassa cetaṃ nāmanti daṭṭhabbaṃ. ‘‘Rūpasaññāna’’nti hi sarūpekasesavasena niddeso kato. **Samatikkamā**ti virāgā, nirodhā ca. Kiṃ vuttaṃ hoti? Etāsaṃ kusalavipākakiriyāvasena pañcadasannaṃ jhānasaṅkhātānaṃ rūpasaññānaṃ, etesañca pathavīkasiṇādivasena navannaṃ ārammaṇasaṅkhātānaṃ rūpasaññānaṃ anavasesānaṃ sabbākārena ca, tesu eva vā nikantippahānaasamāpajjitukāmatādinā ākārena virāgā, nirodhā ca jigucchanato ceva tappaṭibandhachandarāgavikkhambhanato ca nibbattaṃ ākāsānañcāyatanasaññāya sahagataṃ arūpāvacarakusalacittaṃ. Na hi sakkā sabbaso anatikkantarūpasaññena taṃ nibbattetunti.

Na kevalaṃ etāsaṃyeva samatikkamanato idaṃ nibbattaṃ, atha kho paṭighasaññādīnamatthaṅgamāditopīti āha **‘‘paṭighasaññāna’’**ntiādi. Tattha cakkhādīnaṃ vatthūnaṃ, rūpādīnañca ārammaṇānaṃ paṭighātena aññamaññasamodhānasaṅkhātena paṭihananena uppannā saññā **paṭighasaññā,** rūpasaññādidvipañcasaññānametaṃ adhivacanaṃ. Yathāha –

> ‘‘Tattha katamā paṭighasaññā? Rūpasaññā saddasaññā gandhasaññā rasasaññā phoṭṭhabbasaññā, imā vuccanti paṭighasaññāyo’’ti (vibha. 603).

Tāsaṃ kusalākusalavipākabhūtānaṃ **atthaṅgamā** pahānā asamuppādā appavattikaraṇenāti vuttaṃ hoti. Nanu ca etā rūpāvacarajjhānasamāpannassāpi na santi. Na hi paṭhamajjhānādisamāpannakāle pañcadvāravasena cittaṃ pavattatīti? Saccametaṃ, yathā pana ‘‘sukhassa ca pahānā dukkhassa ca pahānā adukkhamasukhaṃ upekkhāsatipārisuddhiṃ catutthajjhānaṃ upasampajja viharatī’’ti ettha pasaṃsāvasena aññattha pahīnānampi sukhadukkhānaṃ catutthajjhāne, ‘‘sakkāyadiṭṭhivicikicchānaṃ pahānā rāgadosamohānaṃ tanuttā sakadāgāmimaggaṃ upasampajja viharatī’’ti ettha paṭhamamaggeyeva pahīnānaṃ sakkāyadiṭṭhādīnaṃ dutiyamagge ca vacanaṃ, evameva imasmiṃ jhāne paṭipajjanakānaṃ ussāhajananatthaṃ imassa jhānassa pasaṃsāvasena etāsaṃ ettha vacananti veditabbaṃ. Atha vā kiñcāpi tā rūpāvacarasamāpannassāpi na santi, na pana pahīnattā na santi. Kiñcarahi paccayābhāvena. Na hi rūpāvacarabhāvanā rūpavirāgāya saṃvattati, rūpāyattā eva tāsaṃ pavattīti. Arūpabhāvanā pana rūpavirāgāya saṃvattati, tasmā ‘‘tā ettha pahīnā’’ti vattuṃ vaṭṭati. Tathā hi etāsaṃ ito pubbe appahīnattāyeva ‘‘paṭhamajjhānaṃ samāpannassa saddo kaṇṭako’’ti vutto bhagavatā. Idha ca pahīnattā eva arūpasamāpattīnaṃ āneñjābhisaṅkhāravacanādīhi, ‘‘ye te santā vimokkhā atikkamma rūpe arūpā’’tiādinā ca āneñjatā, santavimokkhatā ca vuttā.

Nānattasaññānanti nānatte gocare pavattānaṃ, nānattānaṃ vā saññānaṃ, vuttāvasesānaṃ catucattālīsakāmāvacarasaññānanti attho. Etā eva hi –

> ‘‘Tattha katamā nānattasaññā? Asamāpannassa manodhātusamaṅgissa vā manoviññāṇadhātusamaṅgissa vā saññā sañjānanā sañjānitattaṃ, imā vuccanti nānattasaññāyo’’ti (vibha. 604) –

Evaṃ **vibhaṅge** vibhajitvā vuttā. Tā pana yasmā rūpasaddādibhede nānatte nānāsabhāve ārammaṇe pavattanti, yasmā ca aṭṭha kāmāvacarakusalasaññā, dvādasa akusalasaññā, ekādasa kāmāvacarakusalavipākasaññā, dve akusalavipākasaññā, ekādasa kāmāvacarakiriyasaññāti evaṃ catucattālīsappabhedā nānāsabhāvā, aññamaññaṃ asadisā, tasmā ‘‘nānattasaññā’’ti vuccanti. **Amanasikārā**ti sabbaso anāvajjanā asamannāhārā apaccavekkhaṇahetu javanapaṭipādakena vā bhavaṅgacittassa anto akaraṇā ṭhapetvā kasiṇugghāṭimākāsaṃ nānārammaṇe cittassa asaṅkharaṇatoti vuttaṃ hoti. Iminā hi nānattasaññāmanasikārahetūnaṃ rūpadhammānaṃ samatikkamopi vutto, rūpajjhāne pana tadabhāvato ‘‘nānattasaññānaṃ amanasikārā’’ti na vuttaṃ. Atha samatikkamādīnaṃ kiṃ nānākaraṇanti? Vuccate – yasmā rūpasaññā, paṭighasaññā ca iminā jhānena nibbattitabhavepi na vijjanti, arūpasaññāya bhāvanāya abhāve cutito uddhaṃ uppattirahānaṃ rūpasaññāpaṭighasaññānaṃ yāva attano vipākuppatti, tāva anuppattidhammataṃ āpādiyamānattā, pageva pana imaṃ jhānaṃ samāpannakāle, tasmā ‘‘samatikkamā, atthaṅgamā’’ti ubhayathāpi tāsaṃ abhāvoyeva dassito. Nānattasaññāsu pana yā tasmiṃ bhave na uppajjanti ekantarūpanissitattā, tā anokāsatāya na uppajjanti, na arūpabhāvanāya nivāritattā, anivāritattā ca kāci uppajjanti, tasmā tāsaṃ amanasikāro anāvajjanaṃ apaccavekkhaṇaṃ javanapaṭipādakena vā bhavaṅgamanassa anto akaraṇaṃ appavesanaṃ vuttaṃ. Tatra pavattamānānampi hi jhānaṃ samāpannassa tāsaṃ amanasikāroyeva itarathā jhānasamāpattiyā abhāvato. Iti saṅkhepato ‘‘rūpasaññānaṃ samatikkamā’’ti iminā sabbarūpāvacaradhammānaṃ pahānaṃ vuttaṃ, ‘‘paṭighasaññānaṃ atthaṅgamā nānattasaññānaṃ amanasikārā’’ti sabbesaṃ kāmāvacaracittacetasikānaṃ pahānaṃ, amanasikāro ca vutto, tīhi panetehi samādhissa thirabhāvo kathitoti.

Ākāsānañcāyatanasaññāsahagatanti ettha pana nāssa antoti anantaṃ, anantaṃ ākāsaṃ ākāsānantaṃ, kasiṇugghāṭimākāsaṃ, anantatā pana uppādavayantābhāvato anantamanasikāravasena vā veditabbā. Na hi etassa uppādanto, vayanto vā paññāyati asabhāvadhammattā. Sabhāvadhammo hi ahutvā sambhavanato, hutvā ca vinassanato uppādavayantaparicchinno, netaro. Na ca panetaṃ manasi karonto yogāvacaro tassa paricchedasaṅkhātamantaṃ gaṇhāti, atha kho rūpavivekamattasseva gahaṇena anantapharaṇākāreneva manasikāraṃ pavatteti, tasmā uppādavayantavirahato manasikāravasena vā etamanantanti veditabbaṃ. ‘‘Anantākāsa’’nti ca vattabbe ananta-saddassa paranipātavasena ‘‘ākāsānanta’’nti vuccati. Ākāsānantameva ākāsānañcaṃ saṃyogaparassa ta-kārassa ca-kāraṃ katvā, tadeva āyatanaṃ sasampayuttadhammassa jhānassa ārammaṇabhāvato adhiṭṭhānaṭṭhena devāyatanaṃ viyāti ākāsānañcāyatanaṃ, tasmiṃ appanāpattā saññā ākāsānañcāyatanasaññā, tāya sahagataṃ viññāṇaṃ **ākāsānañcāyatanasaññāsahagataṃ**. Atha vā ākāsānañcaṃ āyatanamassā sasampayuttadhammāya saññāyāti ākāsānañcāyatanā, sāyeva saññā, tāya jhānaṃ sahagatanti ākāsānañcāyatanasaññāsahagataṃ.

Viññāṇa…pe… sahagatanti yadetaṃ paṭhamāruppaviññāṇaṃ, taṃsabhāvadhammattā uppādādiantavantampi ārammaṇakaraṇavasena anantākāse pharaṇato attānaṃ ārabbha antassa aggahaṇavasena pavattamanasikārato vā anantaṃ viññāṇanti viññāṇānantaṃ, ‘‘viññāṇānañca’’nti vattabbe viññāṇañca-saddo tadatthe nirūḷho ā-kāra na-kāralopoti vā katvā ‘‘viññāṇañca’’micceva vuttaṃ. Evañca katvā vakkhati –

> ‘‘Viññāṇānantamiccevaṃ, vattabbaṃ panidaṃ siyā’’ti.

Atha vā dutiyāruppaviññāṇena añcitabbaṃ ārammaṇavasena pāpuṇitabbanti viññāṇañcaṃ. Sesaṃ purimasadisameva.

Ākiñcaññā…pe… sahagatanti nāssa paṭhamāruppaviññāṇassa kiñcananti akiñcanaṃ, antamaso bhaṅgamattampi avasiṭṭhaṃ natthīti vuttaṃ hoti. Sati hi bhaṅgamattepi tassa sakiñcanatā siyā. Akiñcanassa bhāvo ākiñcaññaṃ, ākāsānañcāyatanaviññāṇābhāvassetaṃ adhivacanaṃ. Sesaṃ vuttanayameva.

Nevasaññā…pe… sahagatanti heṭṭhimajhānesu viya oḷārikāya saññāya abhāvato nevassa saññā atthīti nevasaññaṃ, sukhumāya ca saññāya atthitāya nāssa saññā natthīti nāsaññaṃ, nevasaññañca taṃ nāsaññañceti nevasaññānāsaññaṃ, catutthāruppajjhānaṃ. Yadi evaṃ ‘‘nevasaññanāsañña’’nti vattabbaṃ? Saccametaṃ. Vacanasobhanatthaṃ pana dīghaṃ katvā vuttaṃ. Atha vā nevassa saññā nāsaññāti evaṃ ekajjhaṃ bahubbīhisamāsavasena ‘‘nevasaññānāsañña’’nti vuttaṃ. Nevasaññānāsaññañca taṃ āyatanañca manāyatanadhammāyatanapariyāpannattāti nevasaññānāsaññāyatanaṃ, tena sampayuttaṃ saññāsahagataṃ **nevasaññānāsaññāyatanasaññāsahagataṃ**. Atha vā saññāyeva paṭusaññākiccakaraṇe asamatthatāya nevasaññā, uṇhodake tejodhātu viya saṅkhārāvasesasukhumabhāvappattiyā nāsaññāti nevasaññānāsaññā, sā eva sesadhammānaṃ nissayapaccayatāya, adhiṭṭhānaṭṭhena dhammāyatanapariyāpannatāya eva vā āyatananti nevasaññānāsaññāyatanaṃ, nevasaññānāsaññāyatanabhūtāya saññāya sahagatanti nevasaññānāsaññāyatanasaññāsahagataṃ.

Yathānurūpaṃ…pe… nipphādakanti ‘‘paṭhamāruppabhūmiyā paṭhamaṃ, dutiyāruppabhūmiyā dutiya’’ntiādinā attano anurūpavasena catūsu arūpabhūmīsu upapattisādhakaṃ. Tāsu pana paṭhamā vīsatisahassakappāyukā hoti, dutiyā cattālīsasahassakappāyukā, tatiyā saṭṭhisahassakappāyukā, catutthā pana caturāsītisahassakappāyukāti veditabbaṃ.

Arūpāvacarakusalavaṇṇanā niṭṭhitā.

Lokuttarakusalavaṇṇanā

Evaṃ tividhampi lokiyakusalaṃ niddisitvā idāni lokuttarakusalaṃ niddisanto āha **‘‘itaraṃ panā’’**tiādi. Lujjanapalujjanaṭṭhena loko, so tividho – saṅkhāraloko sattaloko bhājanalokoti. Tato idaṃ uttaratīti lokuttaraṃ. Cattāropi hi maggā upādānakkhandhasaṅkhātasaṅkhāralokato uttaranti anāsavabhāvena. Sattalokesu ca sotāpattimaggo anariyalokato uttarati, sakadāgāmimaggo sotāpannalokato, anāgāmimaggo sakadāgāmilokato, arahattamaggo anāgāmilokato uttarati. Bhājanalokesu pana paṭhamamaggo apāyalokato uttarati, sakadāgāmimaggo kāmalokekadesato, anāgāmimaggo sakalakāmalokato, arahattamaggo rūpārūpalokato uttarati. Iti catubbidhampi maggacittaṃ tividhalokato uttaratīti lokuttaraṃ, kucchitasalanādito pana kusalaṃ, cintanādito cittañcāti **lokuttarakusalacittaṃ**. Phalaṃ pana lokato uttiṇṇattā lokuttaraṃ, ubhayampi vā saha nibbānena upādānakkhandhasaṅkhātalokato uttaraṃ visiṭṭhataranti lokuttaraṃ. Yathāha ‘‘yāvatā, bhikkhave, dhammā saṅkhatā vā asaṅkhatā vā, virāgo tesaṃ dhammānaṃ aggamakkhāyatī’’ti (a. ni. 4.34; itivu. 90).

Niyatāniyatavatthukabhedatoti sotāpattimaggassa paratoghosapaccayena vinā anuppajjanato arūpabhave sambhavo natthīti taṃ niyatavatthukaṃ, itaraṃ pana sattavidhampi paratoghosaṃ vināpi vipassanābaleneva nipphajjanato tatthāpi sambhavatīti aniyatavatthukaṃ.

Tīhi…pe… tividhanti lokuttaravimokkhānaṃ dvārabhāvato vimokkhamukhasaṅkhātāhi suññatānupassanādīhi tīhi vuṭṭhānagāminivipassanāhi pattabbato idaṃ lokuttarakusalaṃ **tividhaṃ** suññataṃ animittaṃ appaṇihitanti. Katame pana te lokuttaravimokkhāti? Nava lokuttaradhammā. Yathāha ‘‘cattāro ca ariyamaggā cattāri ca sāmaññaphalāni nibbānañca, ayaṃ anāsavo vimokkho’’ti (paṭi. ma. 1.213). Imāni hi saṃkilesadhammehi suṭṭhu vimuttattā **vimokkhā** nāma. Tāni pana paccekaṃ suññato vimokkho, animitto vimokkho, appaṇihito vimokkhoti tividhāni. Yathāha ‘‘tayome, bhikkhave, vimokkhā – suññato vimokkho, animitto vimokkho, appaṇihito vimokkho’’ti (paṭi. ma. 1.209). Idha pana kusalādhikārattā catumaggasaṅkhātāyeva lokuttaradhammā adhippetā.

Suññatādināmalābho ca nesaṃ āgamanato, saguṇato, ārammaṇato ca veditabbo. Tathā hi āgacchati maggo, phalañca etenāti **āgamanaṃ**. Tañhi duvidhaṃ maggāgamanaṃ, phalāgamanañca. Tesu vuṭṭhānagāminivipassanā **maggāgamanaṃ,** ariyamaggo **phalāgamanaṃ**. Tattha maggassa āgataṭṭhāne maggāgamanaṃ gahetabbaṃ, phalassa āgataṭṭhāne phalāgamanaṃ. Idha pana maggassa āgatattā maggāgamanaṃ gahitanti. Tato **āgamanato. Saguṇato**ti sabhāvato. **Ārammaṇato**ti ārammaṇadhammato.

Yo hi sabbasaṅkhārānaṃ anattalakkhaṇapaṭivedhavasappavattāya anattānupassanāya vasena maggaṃ paṭilabhati, tassa sā anupassanā asuññattakarānaṃ attābhinivesapaccayānaṃ diṭṭhekaṭṭhakilesānaṃ vikkhambhitabhāvena tebhūmakadhammānaṃ attasuññatāya yāthāvato gahaṇato **suññatānupassanā** nāma hoti. Tāya pana paṭiladdhamaggo suññatāya āgatattā **suññato** nāma. Tenāha ‘‘anattato manasikaronto suññatavimokkhena vimuccatī’’ti (paṭi. ma. 1.227).

Yo pana sabbasaṅkhārānaṃ aniccalakkhaṇapaṭivedhavasappavattāya aniccānupassanāya maggaṃ paṭilabhati, tassa sā anupassanā niccanimittādigāhakarānaṃ kilesānaṃ vikkhambhitattā dhuvabhāvūpaṭṭhānasaṅkhātaniccanimittādino aggahaṇato **animittānupassanā** nāma. Tāya pana laddhamaggo animittāya āgatattā **animitto** nāma. Tenāha ‘‘aniccato manasikaronto animittavimokkhena vimuccatī’’ti (paṭi. ma. 1.227).

Yo pana sabbasaṅkhārānaṃ dukkhalakkhaṇapaṭivedhavasappavattāya dukkhānupassanāya vasena maggaṃ paṭilabhati, tassa sā anupassanā taṇhāpaṇidhānassa vikkhambhanena paṇidhivirahitattā **appaṇihitānupassanā** nāma. Tāya pana laddhamaggo appaṇihitāya āgatattā **appaṇihito** nāma. Tenāha ‘‘dukkhato manasikaronto appaṇihitavimokkhena vimuccatī’’ti. Ayaṃ tāvassa āgamanavasena nāmalābho.

Attano pana rāgādīhi suññatattā, niccanimittādivirahitattā, taṇhāpaṇidhiabhāvato ca **saguṇato,** rāgādisuññasseva, niccanimittādivirahitassa, paṇidhivippamuttassa ca nibbānassa ārammaṇakaraṇato **ārammaṇato** ca suññatādivimokkho nāma hotīti evamassa saguṇārammaṇehi nāmalābho daṭṭhabbo. So ca kho suttantapariyāyeneva, no abhidhammapariyāyena. Suttantakathā hi pariyāyadesanā, itarā nippariyāyadesanā, tasmā saguṇārammaṇato nāmassa sabbasādhāraṇabhāvena avavatthānakarattā pariyāyabhāvato suttantapariyāyeneva lābho, āgamanato pana abhidhammapariyāyenapi vavatthānakarabhāvena nippariyāyattā. Teneva hi ācariyena ‘‘tīhi vimokkhamukhehi pattabbato tividha’’nti vimokkhamukhameva dhuraṃ katvā vuttaṃ, na ‘‘suññatādināmato tividha’’nti. Animittanāmaṃ panettha āgamanatopi suttantapariyāyeneva labbhati abhidhamme maggaṃ pati animittanāmassa anuddhatattā. Anuddhaṭattaṃ pana na anuddharitabbatāmattena, atha kho nippariyāyato tassa magge alabbhanato. Kiñcāpi hi ayaṃ vipassanā niccanimittaṃ ugghāṭentī pavattati, saṅkhāranimittassa pana anissajjanato na nippariyāyato animittanāmaṃ labhati. Yaṃ panetaṃ sutte –

> ‘‘Animittañca bhāvehi, mānānusayamujjaha;
> Tato mānābhisamayā, upasanto carissasī’’ti. (su. ni. 344) –

Maggassa animittabhāvavacanaṃ, taṃ yathāvuttapariyāyavasena labbhamānaṃ gahetvā vuttaṃ. Abhidhamme pana yā sayampi nippariyāyato animittanāmaṃ na labhati, sā kathaṃ maggassa taṃ dadeyyāti maggassa animittanāmaṃ na uddhaṭaṃ. Yadi evaṃ suññatanāmenapi idaṃ samānaṃ. Anattānupassanāpi hi kiñcāpi puggalasuññataṃ gaṇhāti, dhammasuññataṃ pana na gaṇhātīti sayaṃ nippariyāyena suññatānupassanā nāma na hotīti suññatanāmampi maggassa na dadeyya. Atha puggalasuññatāggahaṇamattena sayaṃ suññatānupassanā hutvā maggassa taṃ dadeyya, aniccānupassanāpi saṅkhāranimittassa gahaṇepi niccanimittādiugghāṭanato sayaṃ animittānupassanā hutvā maggassa animittanāmaṃ dadeyyāti? Na idamevaṃ, niccādinimittugghāṭanena animittabhāvassa nippariyāyena magge alabbhanato niccādinimittugghāṭanassapi pariyāyabhāvato. Nanu idampi sabbattha samānaṃ. Suññataappaṇihitabhāvopi hi nippariyāyena amagge na labbhati puggalasuññataggahaṇassa, paṇidhisosanassa ca ujukaṃ maggeneva nipphajjanato, tasmā suññatānupassanāpi appaṇihitānupassanāpi pariyāyeneva taṃ taṃ nāmaṃ labhantīti maggassa nippariyāyato nāmaṃ na dentīti? Na, tato laddhaariyamaggassa nippariyāyato sampayuttadhammavaseneva suññataappaṇihitanāmasambhavato. Kathaṃ? Ṭhapetvā buddhuppādaṃ sarabhaṅgasatthārādikālepi dubbijānīyabhāvena sukhumassa anattalakkhaṇassa paññāya eva gocarabhāvato anattānupassanāya anupassanato maggakkhaṇe paññindriyaṃ adhimattaṃ hoti. Yathāha – ‘‘anattato manasikaroto paññindriyaṃ adhimattaṃ hotī’’ti (paṭi. ma. 1.221).

Tañca pana sayaṃ attābhinivesasamugghāṭanato, ariyamaggapariyāpannattā ca nippariyāyatova suññatanāmaṃ labhati. Dukkhānupassanāya samādhivipaccanīkassa paṇidhisaṅkhātarāgassa sosanato tassā vasena anupassantassa maggakkhaṇe samādhindriyaṃ adhimattaṃ hoti. Yathāha – ‘‘dukkhato manasikaroto samādhindriyaṃ adhimattaṃ hotī’’ti. Tañca pana sayaṃ paṇidhisosanato, ariyamaggapariyāpannattā ca nippariyāyatova appaṇihitanāmaṃ labhati. Sabbasaṅkhārānaṃ pana aniccabhāvaṃ āgamanato sutvā pacchā sayaṃ paccakkhato passato ‘‘aniccameva vata so bhagavā ‘anicca’nti āhā’’ti bhagavati saddhābāhullapaṭilābhato aniccānupassanāya manasikaroto maggakkhaṇe saddhindriyaṃ adhimattaṃ hoti. Yathāha – ‘‘aniccato manasikaroto saddhindriyaṃ adhimattaṃ hotī’’ti. Taṃ pana sayaṃ saṅkhāranimittato vuṭṭhahantampi ariyamaggapariyāpannaṃ na hotīti nippariyāyato animittanāmaṃ na labhati, tasmā yathā kāyakammādhikaṃ cittaṃ ‘‘kāyakamma’’nti vuccati, evaṃ suññatasaṅkhātapaññindriyādhimatto maggo suññatanāmaṃ labhati, appaṇihitasaṅkhātasamādhindriyādhimatto appaṇihitanāmaṃ, saddhindriyādhimatto pana saddhāya animittanāmālābhato sayampi taṃ na labhati. Yadi sampayuttadhammavasena suññatādināmālābho, atha kathaṃ ‘‘āgamanato’’ti vuttaṃ? Saccaṃ, āgamanato adhimattassa pana indriyassa vasena laddhanāmampi āgamanatova laddhaṃ hoti.

Atha vā abhidhammapariyāyenapi suññatabhāvo nāma puggalasuññatāyevāti puggalasuññataggāhitāya anattānupassanāya suññatanāmaṃ nippariyāyatova labbhati. Paṇidhi nāma rāgādikā evāti rāgādisositāya dukkhānupassanāya appaṇihitanāmampi nippariyāyatova labbhati.

Nimittanti pana ṭhapetvā suttantapariyāyaṃ abhidhammapariyāyena saṅkhāranimittaṃ hotīti saṅkhāranimittaggāhitāya aniccānupassanāya animittanāmaṃ nippariyāyato na labbhati, tasmā nippariyāyato suññataappaṇihitanāmikānaṃ anattadukkhānupassanānaṃ vasena paṭiladdhamaggo āgamanato suññataappaṇihitanāmaṃ labhati, animittanāmaṃ pana pariyāyatova labhati. Tena vuttaṃ – ‘‘animittanāmaṃ panettha āgamanatopi suttantapariyāyeneva labbhati abhidhamme maggaṃ pati animittanāmassa anuddhaṭattā’’ti. Iti imesaṃ tiṇṇaṃ vimokkhānaṃ pavesanadvārabhāvato suññatānupassanādināmikā anattānupassanādikā tisso anukkamena balavabhāvaṃ patvā vuṭṭhānagāminivipassanābhūtā tīṇi vimokkhamukhānīti veditabbāni. Vuttañhetaṃ –

> ‘‘Tīṇi kho panimāni vimokkhamukhāni lokaniyyānāya saṃvattanti, sabbasaṅkhāre paricchedaparivaṭumato samanupassanatāya animittāya ca dhātuyā cittasampakkhandanatāya, sabbasaṅkhāresu manosamuttejanatāya appaṇihitāya ca dhātuyā cittasampakkhandanatāya, sabbadhamme parato samanupassanatāya suññatāya ca dhātuyā cittasampakkhandanatāya, imāni tīṇi vimokkhamukhāni lokaniyyānāya saṃvattantī’’ti (paṭi. ma. 1.219).

Ettha hi **paricchedaparivaṭumato**ti udayabbayavasena paricchedato ceva parivaṭumato ca. Aniccānupassanā hi ‘‘udayato pubbe saṅkhārā natthī’’ti paricchinditvā tesaṃ gatiṃ samannesamānā vayato paraṃ na gacchanti, ettheva antaradhāyantīti parivaṭumato pariyantato samanupassati. **Samanupassanatāyā**ti sammadeva anupassanatāya saṃvattantīti sambandho. **Manosamuttejanatāyā**ti cittasaṃvejanatāya. Dukkhānupassanena hi saṅkhāresu cittaṃ saṃvijjati. **Parato samanupassanatāyā**ti ‘‘nāhaṃ, na mama’’nti evaṃ anattato samanupassanatāya. Iti imāni tīṇi padāni aniccānupassanādīnaṃ tiṇṇaṃ vasena vuttānīti veditabbāni. Teneva ca tadanantare pañhāvissajjane –

> ‘‘Aniccato manasikaroto khayato saṅkhārā upaṭṭhahanti, dukkhato manasikaroto bhayato saṅkhārā upaṭṭhahanti, anattato manasikaroto suññato saṅkhārā upaṭṭhahantī’’ti (paṭi. ma. 1.219) –

Vuttaṃ. Nanu cettha abhidhammāvatārassa bhāsamānattā abhidhammapariyāyeneva vimokkhamukhāni ca vavatthapetuṃ yuttanti? Saccaṃ, aniccānupassanāyapi pana maggavuṭṭhānaṃ hotīti pakāsanatthaṃ suttantapariyāyenapi ekaṃ vavatthānaṃ kataṃ, tathā vuṭṭhito pana maggo abhidhammapariyāyena suddhikapaṭipadāyameva saṅgayhatīti daṭṭhabbaṃ.

Catumaggayogabhedatoti sotāpattiādīhi catūhi ariyamaggehi sampayogappabhedato. Ariyamaggānaṃ pana sammādiṭṭhādiaṭṭhaṅgasabhāvattā, tesañca sabbalokuttare atthitāya bhaṅgavasena abhedepi indriyānaṃ apāṭavapāṭavataratamabhāvena sacchikiriyāvisesato kilesānaṃ pahānabhedo hotīti taṃvasena catubbidhatā daṭṭhabbā. Tenevāha **‘‘sakkāyadiṭṭhivicikicchā’’**tiādi. Sati vijjamāne pañcakkhandhasaṅkhāte kāye diṭṭhi sakkāyadiṭṭhi, sayaṃ vā tattha sati diṭṭhi sakkāyadiṭṭhi, pañcasu khandhesu attattaniyābhinivesavasena pavattāya micchādiṭṭhiyā etaṃ adhivacanaṃ. Sā pana ekekasmiṃ khandhe catudhā abhinivesanavasena vīsatividhā hoti. Tathā hi koci rūpaṃ attato samanupassati ‘‘yaṃ rūpaṃ, so attā, yo attā, taṃ rūpaṃ, yathā dīpassa vaṇṇoyeva acci, acciyeva vaṇṇo’’ti. Rūpavantaṃ vā attānaṃ samanupassati, chāyāvantaṃ viya rukkhaṃ. Attani vā rūpaṃ, pupphe viya gandhaṃ.

Rūpasmiṃ vā attānaṃ, samugge viya maṇi. Evaṃ vedanādīsupi ‘‘vedanaṃ attato samanupassatī’’tiādinā yojetabbaṃ. Tattha yo pañcavidho abyatirittaattābhiniveso, sā ucchedadiṭṭhi. Yo pana pannarasavidho byatirittaattābhiniveso, sā sassatadiṭṭhīti veditabbaṃ.

Sabhāvaṃ vicinanto tāya kicchati kilamatīti vicikicchā, tikicchituṃ dukkaratāya vā vigatā cikicchā ñāṇapatikāro imissāti vicikicchā. Sā pana –

> ‘‘Satthari kaṅkhati vicikicchati, dhamme, saṅghe, sikkhāya, pubbante, aparante, pubbantāparante, idappaccayatāpaṭiccasamuppannesu dhammesu kaṅkhati vicikicchatī’’ti (dha. sa. 1008 thokaṃ. visadisaṃ) –

Evaṃ buddhādīsu kaṅkhāvasena aṭṭhavatthukā,

‘‘Ahosiṃ nu kho ahamatītamaddhānaṃ, na nu kho ahosiṃ, kiṃ nu kho ahosiṃ, kathaṃ nu kho ahosiṃ, kiṃ hutvā kiṃ ahosiṃ nu kho ahamatītamaddhānaṃ, bhavissāmi nu kho ahamanāgatamaddhānaṃ, na nu kho bhavissāmi, kiṃ nu kho bhavissāmi, kathaṃ nu kho bhavissāmi, kiṃ hutvā kiṃ bhavissāmi nu kho ahamanāgatamaddhānaṃ, etarahi vā pana paccuppannamaddhānaṃ ajjhattaṃ kathaṃkathī hoti, ahaṃ nu khosmi, no nu khosmi, kiṃ nu khosmi, kathaṃ nu khosmi, ayaṃ nu kho satto kuto āgato, so kuhiṃ gāmī bhavissatī’’ti (ma. ni. 1.18; saṃ. ni. 2.20) –

Evaṃ pubbantādayo ārabbha pavattivasena soḷasavatthukā ca niddiṭṭhā.

Tattha satthari kaṅkhanto tassa rūpakāyadhammakāyānaṃ vijjamānataṃ, avijjamānatañca kaṅkhati, dhamme kaṅkhanto tassa svākkhātadvākkhātabhāve kaṅkhati, saṅghe kaṅkhanto tassa suppaṭipannavippaṭipannatādibhāve kaṅkhati, sikkhāya kaṅkhanto tassā supaññattaduppaññattabhāvaṃ kaṅkhati, pubbante kaṅkhanto sassatākāraṃ, adhiccasamuppattiākārañca nissāya atīte attano vijjamānataṃ, avijjamānatañca kaṅkhati, aparante kaṅkhanto sassatākāraṃ, ucchedākārañca nissāya anāgate attano uppattiṃ, anuppattiñca kaṅkhati, pubbantāparante kaṅkhanto paccuppanne attano atthibhāvaṃ, natthibhāvañca kaṅkhati. Paccuppanno hi addhā pubbabhāgāparabhāgakoṭṭhāsavantatāya ‘‘pubbantāparanto’’ti vuccati, yuttaṃ pana taṃ ārabbha kaṅkhājananantі? Yuttaṃ, ayuttanti kā ettha cintā. Ummattako viya hi bālaputhujjano. Tasmā so yaṃ kiñci kaṅkhatiyeva. Teneva ca **soḷasavatthukavicikicchāniddese** ‘‘etarahi vā panā’’tiādi vuttaṃ. Ācariyā pana ‘‘pubbantāparantoti atītānāgate ekajjhaṃ gahetvā tadubhayamārabbha kaṅkhanto pubbantāparante kaṅkhatī’’tipi vadanti. Idappaccayatāpaṭiccasamuppannesu dhammesu kaṅkhanto pana avijjādīnaṃ paccayānaṃ, saṅkhārādīnañca paccayuppannānaṃ hetuhetusamuppannabhāvassa sabbhāvāsabbhāvaṃ kaṅkhatīti evaṃ tāva aṭṭhavatthukakaṅkhāya pavatti veditabbā.

Soḷasavatthukā pana ‘‘ahosiṃ nu kho…pe… na nu kho ahosi’’nti kaṅkhanto vuttanayeneva atīte attano vijjamānāvijjamānataṃ kaṅkhati. **Kiṃ nu kho ahosi**nti jātiliṅgupapattiyo nissāya ‘‘khattiyo nu kho ahosiṃ, brāhmaṇādīsu gahaṭṭhādīsu devādīsu aññataro nu kho’’ti kaṅkhati. **Kathaṃ nu kho**ti saṇṭhānākāraṃ nissāya ‘‘dīgho nu kho ahosiṃ, rassaodātakāḷādīnañca aññataro’’ti kaṅkhati. Issaranimmānādīni nissāya ‘‘kena nu kho pakārena ahosi’’nti nibbattanākārato kaṅkhatīti vadanti. **Kiṃ hutvā kiṃ ahosi**nti jātiādīni nissāya ‘‘khattiyo hutvā nu kho brāhmaṇo ahosiṃ…pe… devo hutvā nu kho manusso ahosi’’nti attano aparāparaṃ pavattiṃ kaṅkhati. **Bhavissāmi nu kho, na nu kho**ti heṭṭhā vuttanayeneva anāgate attano vijjamānāvijjamānataṃ kaṅkhati. **‘‘Kiṃ nu kho bhavissāmī’’**tiādi vuttanayameva. **Ahaṃ nu khosmi, na nu khosmī**ti idāni attano atthibhāvaṃ, natthibhāvañca kaṅkhati. Tattha kāraṇaṃ vuttameva. **Kiṃ nu khosmī**ti khattiyādikova samāno attano khattiyādibhāvaṃ kaṅkhati. Eseva nayo sesesupi. **Kathaṃ nu khosmī**ti ‘‘abbhantare jīvo nāma atthī’’ti gahetvā tassa dīghādibhāvaṃ kaṅkhati. Paccuppannaṃ pana attano sarīrasaṇṭhānaṃ ajānanto nāma natthi. **Kuto āgato, kuhiṃ gāmī bhavissatī**ti attabhāvassa āgatagataṭṭhānāni kaṅkhatīti veditabbaṃ.

Sīlañca vatañca sīlabbataṃ, tattha gosīlādiasuddhimaggo samādānavasena sīlaṃ, avītikkamavasena vataṃ. Ubhayathāpi vā sīlaṃ, tapokammabhāvena gahitattā vataṃ. Gavādipakatibhāvato attano vā gavādibhāvādhiṭṭhānaṃ sīlaṃ, ‘‘gacchanto bhakkheti, tiṭṭhanto muttetī’’tiādinā gavādikiriyāya karaṇaṃ vataṃ. Taṃtaṃakiccasammasato vā nivatti sīlaṃ, taṃsamādānavato vesabhojanakiccacaraṇādivisesapaṭipatti vataṃ. Sabhāvaṃ atikkamma parato āmasanaṃ gahaṇanti parāmāso, sīlabbatassa parāmāso sīlabbataparāmāso. Ito bahiddhā samaṇabrāhmaṇānaṃ sīlena suddhi, vatena suddhi, sīlabbatena suddhīti evaṃ asuddhimagge ‘‘suddhimaggo’’ti pavattassa micchābhinivesassetaṃ adhivacanaṃ. Sakkāyadiṭṭhi ca vicikicchā ca sīlabbataparāmāso cāti sakkāya…pe… parāmāso, teyeva kammavipākesu, vaṭṭasmiṃ vā satte saṃyojenti bandhantīti saṃyojanāni, tesaṃ diṭṭhivisuddhiādīhi tadaṅgavasena pahīnānaṃ anuppattidhammatāpādanena accantasamucchedappahānaṃ karotīti **sakkā…pe…ppahānakaraṃ**.

Nibbānaṃ pati savanato sandanato soto vuccati ariyo aṭṭhaṅgikamaggo, tassa ādito pajjanaṃ sotāpatti, nibbānaṃ maggati, nibbānatthikehi maggīyati, kilese mārento gacchatīti vā maggo, sotāpatti eva maggo sotāpattimaggo. Atha vā sotaṃ ādito pajjati adhigacchatīti sotāpatti, paṭhamo ariyapuggalo, tassa maggo sotāpattimaggo, sammādiṭṭhiādīni aṭṭhaṅgāni, tena sampayuttaṃ cittaṃ **sotāpattimaggacittaṃ**.

Rajjati abhisajjatīti rāgo, so idha pañcakāmavisayā, kāmabhavavisayā ca taṇhā. Dussatīti doso, dasavidhaāghātavatthupadaṭṭhāno byāpādo. Muyhatīti moho, dukkhādīsu aṭṭhasu aññāṇaṃ. Etesaṃ kilesānaṃ tanuttaṃ tanubhāvaṃ karotīti **rāga…pe… tanuttakaraṃ**. Tattha dvīhi kāraṇehi tanuttaṃ abhiṇhānuppattito, pariyuṭṭhānamandatāya cāti. Sakadāgāmissa hi vaṭṭānusārimahājanassa viya kilesā abhiṇhaṃ na uppajjanti, kadāci viraḷākārā hutvā uppajjanti, tathā uppajjantāpi maddantā chādentā andhakāraṃ karontā nuppajjanti. Dvīhi pana maggehi pahīnattā mandamandā tanukatanukā uppajjanti. Keci pana sakadāgāmissa kilesā cirena uppajjantāpi bahalāva uppajjanti. Tathā hissa puttadhītaro dissantīti vadanti. Taṃ akāraṇaṃ, vatthupaṭisevanena vināpi gabbhaggahaṇasabbhāvato, tasmā vuttanayeneva dvīhi kāraṇehi nesaṃ tanubhāvo veditabbo. Kasmā panettha mohassa tanubhāvo vutto, nanu tatiyamaggavajjhānameva iminā tanuttakaraṇaṃ vattabbaṃ, itarathā heṭṭhā tīhipi maggehi uparimaggavajjhakilesānaṃ bahalābahalāvatthāya pahīyamānattā idha sabbesameva uddhambhāgiyasaṃyojanānaṃ tanubhāvo vattabbo, teneva ca **pāḷiyampi** ‘‘kāmarāgabyāpādānaṃ tanubhāvāya dutiyāya bhūmiyā pattiyā’’ti vuttanti. Saccametaṃ, sutte pana uparimaggavajjhānaṃ tanubhāvapariyāyaṃ gahetvā ‘‘rāgadosamohānaṃ tanuttā sakadāgāmī hotī’’ti hetuttayatanubhāvassa āgatattā idhāpi tadanulomena vuttaṃ. ‘‘Kāmarāgabyāpādāna’’micceva vā pāṭho. Tathā hi ettheva upari **dutiyamaggañāṇaniddese** ‘‘byāpādakāmarāgānaṃ, tanubhāvaṃ tu sādhaya’’nti (abhidha. 1353) vuttaṃ. Paṭisandhivasena sakideva imaṃ manussalokaṃ āgacchatīti sakadāgāmī, tassa maggo sakadāgāmimaggo. Kiñcāpi hi maggaṭṭhassa paṭisandhivasena āgamanāsambhavato phalaṭṭhoyeva sakadāgāmī nāma hoti, tassa pana āgamanabhūto maggo maggantarāvacchedanatthaṃ tadāyattabhāvūpanayanena sakadāgāmimaggoti vuccati, taṃsampayuttaṃ cittaṃ **sakadāgāmimaggacittaṃ**.

Pañcasu kāmaguṇesu, kāmabhave ca rāgo **kāmarāgo**. Byāpajjati tena cittanti **byāpādo**. Paṭisandhivasena imaṃ kāmadhātuṃ na āgacchatīti **anāgāmī**. Rūpabhave chandarāgo **rūparāgo**. Arūpabhave chandarāgo **arūparāgo. Māno** idha arahattādhigamaṃ paṭicca uṇṇatimattaṃ. **Uddhaccampi** ‘‘ko me bhāro kilesasamucchedane’’ti evamākārappavattaṃ cittassa avūpasamamattaṃ. **Avijjā**pi asukhe sukhasaññāvipallāso. Ārakattā kilesehi, micchāpaṭipannehi vā, rāgādiarīnaṃ, saṃsāracakkassa arānañca hatattā, paccayādīnaṃ arahattā, rahopi pāpākaraṇena pāpakaraṇe rahassa abhāvā, rahitabbato jahitabbato ‘‘rahā’’ti laddhanāmānaṃ vā pāpadhammānaṃ abhāvato, sādhūhi arahitabbato apariccajitabbato, rahasaṅkhātassa vā gamanassa saṃsāre abhāvato **arahā,** aṭṭhamo ariyapuggalo, tassa bhāvo arahattaṃ, aggaphalassetaṃ adhivacanaṃ. Tañhi ‘‘arahā’’ti abhidhānassa, buddhiyā ca pavattinibandhanattā arahato bhāvoti katvā ‘‘arahatta’’nti vuccati, tassa āgamanabhūto maggo arahattamaggo, taṃsampayuttaṃ cittaṃ **arahattamaggacittaṃ**.

Jhānaṅgayogabhedatoti rūpāvacaraṃ viya pañcahi jhānaṅgehi sampayogabhedato. Kathaṃ panassa bhedoti? Ettha tāva aṭṭhakathāvādo, tayo ca theravādāti cattāro vādā honti. Tathā hi **aṭṭhakathāyaṃ** tāva ‘‘saṅkhārupekkhābhāvaṃ patvā vuṭṭhānagāminivipassanāmaggassa jhānaṅgaṃ niyametī’’ti vuttaṃ. **Tipiṭakacūḷanāgatthero** pana ‘‘maggāsannavipassanāya padaṭṭhānabhūtaṃ pādakajjhānaṃ niyametī’’ti āha. **Moravāpivāsimahādattatthero** ‘‘vipassanāya ārammaṇabhūtā khandhā niyamenti. Yañhi jhānaṃ sammasitvā vuṭṭhāti, taṃsadisova hotī’’ti āha. **Tipiṭakacūḷābhayatthero** pana ‘‘puggalajjhāsayo niyameti, ‘aho vata pañcaṅgikaṃ, caturaṅgikaṃ vā maggaṃ pāpuṇeyya’ntiādinā yathā yathāssa ajjhāsayo hoti, tathā tathā maggo hotī’’ti āha.

Yasmā pana aṭṭhakathāvādo pamāṇaṃ, tayo ca therā paṇḍitā byattā, tasmā cattāropi vādā aññamaññaṃ appaṭibāhanavasena evaṃ veditabbā. Kathaṃ? Kāmāvacaradhamme tāva sammasitvā sukkhavipassakassa uppannamaggopi samāpattilābhino jhānaṃ pādakaṃ akatvā uppāditamaggopi vipassanāniyāmena paṭhamajjhānikāva honti. Sace pana kiñci jhānaṃ pādakaṃ katvā uppādito hoti, tassa vasena aṅgapariṇāmo hotīti taṃtaṃjhānasadiso hoti. Yasmā panettha kāmāvacarakkhandhe ārabbha pavattā vipassanā kāmāvacaradhammesu ca mahaggatadhammesu viya bhāvanāvisesato jhānaṅgaviseso natthi, tasmā ‘‘vipassanāya ārammaṇabhūtā khandhā niyamentī’’ti evaṃ pavatto dutiyattheravādo imaṃ vādaṃ na pavisati. Jhānadhamme sammasitvā uppāditamaggo sace pādakajjhānaṃ natthi, sammasitajjhānaniyāmena taṃtaṃjhāniko hoti. Sace paṭhamajjhānato vuṭṭhāya dutiyādijhāne sammasitvā uppādito, puggalajjhāsayaniyāmena dvīsu aññatarajjhānasadiso hoti. Sace pana puggalassa tathāvidho ajjhāsayo natthi, tadā kathanti? Ettha tāva keci ‘‘nānāvajjanavīthiyameva nivattamānapādakajjhānato ekāvajjanavīthiyaṃ gotrabhubhāvaṃ patvā nivattamānāya vipassanāya ārammaṇabhūtā khandhāyeva balavanto, tasmā sammasitakkhandhaniyāmena taṃsadiso maggo hotī’’ti vadanti. Evañca sati ‘‘pādakajjhānaniyāmena hotī’’ti evaṃ pavatto paṭhamattheravādo pādakajjhānato vuṭṭhāya kāmāvacarakkhandhe sammasitvā uppāditamaggameva sandhāya tiṭṭhatīti.

Apare pana ‘‘pādakajjhānaṃ maggassa mūlakāraṇavasena paccayo hoti āsannakāraṇavasenapi, sammasitakkhandhā pana mūlakāraṇavaseneva paccayā honti, tasmā sammasitakkhandhato pādakajjhānameva balavataranti pādakajjhānasadiso maggo hotī’’ti vadanti. Evaṃ sante pana ‘‘sammasitakkhandhaniyāmenā’’ti evaṃ pavatto dutiyattheravādo samāpattiṃ pādakaṃ akatvā kevalaṃ jhānadhammeyeva sammasitvā uppāditamaggameva sandhāya tiṭṭhati. Yasmā pana heṭṭhimaheṭṭhimajjhānato uparūparijhānaṃ balappattaṃ hoti, tasmā heṭṭhimaheṭṭhimajjhānato vuṭṭhāya uparūparijhānadhamme vipassato uppannamaggo pādakajjhānaṃ anapekkhitvā sammasitajjhānavasena taṃtaṃjhāniko hoti. Uparūparijhānato pana vuṭṭhāya heṭṭhimaheṭṭhimajjhānadhamme sammasitvā uppāditamaggo sammasitajjhānaṃ anapekkhitvā pādakajjhānasadiso hotīti idamettha sārataraṃ. Evañhi sati dvinnampi therānaṃ vādā nippadesavisayā samaphalā honti.

Tatiyattheravādo cettha pādakajjhānaṃ, sammasitajjhānaṃ vā vinā ajjhāsayamatteneva na ijjhati. Tīsupi vādesu ṭhapetvā sesajhānaṅgapariṇāmaṃ vedanāpariṇāmo vipassanāniyāmeneva hoti. Tayopi theravādā vipassanāniyāmena vinā na hontīti daṭṭhabbaṃ. Nanu ca vedanāpi jhānaṅgameva, tasmā tāyapi pādakajjhānaniyāmeneva bhavitabbanti? Taṃ na, vedanāyapi pādakajjhānaniyāmena pariṇāme sati vipassanāniyāmaṃ anapekkhitvā pādakajjhānaniyāmeneva maggakkhaṇe sesajhānaṅgāni pariṇāmaṭṭhāneyeva vedanāyapi pariṇāmo bhaveyya, tathā pana ahutvā ekāvajjanavīthiyā āditova pariṇāmanato maggavuṭṭhānavīthiyā āsannatarappavattāya vipassanāya vasena vedanāniyāmo hoti.

Atha vā pādakajjhānasammasitajjhānānaṃ sambhave tesu anuppannā vedanā vipassanāya na hotīti pādakajjhānasammasitajjhānaniyāmena pariṇamatītipi na sakkā vattuṃ. Ettha siyā – yattha tāva pādakajjhānaṃ atthi, tattha taṃ niyameti. Yattha pana tikacatukkapādakajjhānaṃ natthi, tasmiṃ arūpabhave kiṃ niyametīti? Tatthāpi pādakajjhānameva niyameti. Yo hi bhikkhu aṭṭhasamāpattilābhī paṭhamajjhānaṃ pādakaṃ katvā sotāpattimaggaphalāni nibbattetvā aparihīnajjhāno kālaṃ katvā arūpabhave nibbatto paṭhamajjhānikāya sotāpattiphalasamāpattiyā vuṭṭhāya vipassanaṃ paṭṭhapetvā upari tīṇi maggaphalāni nibbatteti, tassa tāni paṭhamajjhānikāneva honti. Dutiyajjhānikādīsupi eseva nayo. Arūpepi hi lokuttaraṃ tikacatukkajjhānaṃ uppajjatīti evamettha ekekassa lokuttarakusalassa jhānaṅgayogabhedo veditabboti.

Maggā…pe… nipphādetīti tebhūmakakusalaṃ viya paṭisandhippavattīsu avipaccavantampi attano attano anurūpassa phalassa nipphādanena taṃtaṃphalappatte sotāpanno sakadāgāmī anāgāmī arahāti sāmaññato cattāro ariyapuggale abhinipphādetīti. Visesato pana sattakkhattuparamatādike anekepi sotāpannādayo nipphādeti.

Lokuttarakusalavaṇṇanā niṭṭhitā.

Catubhūmakakusalavaṇṇanā

28. Evaṃ catubhūmakakusalacittaṃ sarūpato niddisitvā idāni taṃ nigamento āha **‘‘kāme aṭṭhevā’’**tiādi. Tattha **kāme**ti kāmabhave. Tathā **‘‘rūpe’’**tiādīsu.

29. **Kusalākusalāpagatenā**ti kusalākusalakammato apagatena. Aggamaggassa hi uppannakālato paṭṭhāya arahato sabbāni kusalākusalakammāni pahīnāni nāma honti paccayavekallena paṭisandhidāne asamatthabhāvato. Yato ca ariyamaggañāṇaṃ ‘‘kammakkhayakara’’nti vuccati. Atha vā ahetuapaccayavisujjhanassa abhāvato kilesasamucchedakena maggakusalena akusalehi apagatena. **Kusale kusalenā**ti kucchitānaṃ salanādīhi kusalasaṅkhātāya paṭipattiyaṃ desanuppādanādīsu chekena. **Muninā**ti ubhayalokamunanakena aggaphalañāṇena, sabbaññutaññāṇena vā samannāgatattā muninā. Tenāha –

‘‘Yo munāti ubho loke, muni tena pavuccatī’’ti.

Vasināti chaḷabhiññatāya paramena cittavasibhāvena samannāgatattā, jhānādīsu pañcavidhavasisabbhāvato ca vasibhūtena vasibhāvūpagatindriyena.

Catubhūmakakusalavaṇṇanā niṭṭhitā.

Akusalavaṇṇanā

Ettāvatā ca yaṃ ‘‘kusalākusalābyākatajātibhedato tividha’’nti ettha vuttaṃ kusalaṃ, taṃ sarūpato niddisitvā idāni tadanantaruddiṭṭhaṃ akusalaṃ niddisanto āha **‘‘akusalaṃ panā’’**tiādi. ‘‘Bhūmito ekavidha’’nti vuttamatthaṃ niyametvā dassento āha **‘‘kāmāvacaramevā’’**ti. Nikāyantarikā pana rūpārūpāvacarampi akusalaṃ icchantīti tesaṃ matinisedhanatthaṃ avadhāraṇaṃ kataṃ. Mahaggatabhūmiyaṃ uppajjantampi hetaṃ tattha rūpadhātuyaṃ pavattivipākaṃ dentampi ekantena kāmāvacaramevāti. Kuto panesa niyamoti? Kāmataṇhāvisayabhāvato. Kāmataṇhāvisayatā hi kāmāvacarabhāvassa kāraṇaṃ yathā rūpārūpataṇhāvisayatā rūpārūpabhāvassa. Ekaṃsena cetaṃ evaṃ sampaṭicchitabbaṃ. Itarathā byāpitalakkhaṇaṃ na siyā. Yadi hi ālambitabbadhammavasena bhūmivavatthānaṃ kareyya, evaṃ sati anārammaṇānaṃ saṅgaho na siyā. Atha vipākadānavasena, evampi avipākānaṃ saṅgaho na siyā, tasmā ālambaṇadhammavaseneva pariyāpannānaṃ sā kātabbā. Apariyāpannānaṃ pana lokato uttiṇṇatāya lokuttaratā, uttaritarābhāvato anuttaratā ca veditabbāti.

Domanassassa anīvaraṇāvatthāya abhāvena taṃsahagatacittuppādo kāmabhūmiyaṃyeva pavattatīti so niyatavatthuko, itare arūpabhūmiyampi pavattanato aniyatavatthukāti āha **''niyatā…pe… duvidha''**nti. Vicikicchuddhaccasahagatānaṃ mohekahetukattā, itaresampi lobhamohadosamohavasena dvihetukattā āha **''ekahetukaduhetukato''**ti. Ādito ekādasannaṃ akusalacittānaṃ paṭisandhijananato, uddhaccasahagatassa tadabhāvato āha **''paṭisandhijanakājanakato''**ti. Uddhaccasahagatañhi pavattivipākaṃ dentampi paṭisandhiṃ nākaḍḍhati. Yato vakkhati –

''Ekādasavidhānaṃ tu, hitvā uddhaccamānasaṃ;
Ekādasavidhā ceva, bhavanti paṭisandhiyo''ti. (abhidha. 536);

Yena pana kāraṇena taṃ paṭisandhiṃ nākaḍḍhati, taṃ paṭisandhivinicchayakathāhi imissā gāthāya vaṇṇanāpadeseyeva vakkhāma. **Tīhi vedanāhī**ti sukhadukkhopekkhāsaṅkhātāhi tīhi vedanāhi. Yathāha – ''tisso imā, bhikkhave, vedanā. Katamā tisso? Sukhā dukkhā adukkhamasukhā''ti (saṃ. ni. 4.249). Yaṃ pana katthaci sutte ''dvemā, bhikkhave, vedanā sukhā dukkhā''ti (saṃ. ni. 4.267) vacanaṃ, taṃ kusalapakkhikaṃ upekkhaṃ sukhe, akusalapakkhikañca dukkhe pakkhipitvā pariyāyena vuttanti daṭṭhabbaṃ. Suppatiṭṭhitabhāvakāraṇattā mūlamivāti mūlaṃ, lobho mūlaṃ etassāti **lobhamūlaṃ**. Kiñcāpi hi mohopi lobhamūlesu atthi, so pana sabbākusalasādhāraṇattā vavatthānakaro na hotīti asādhāraṇadhammavasena ''lobhamūla''ntveva vuttaṃ yathā ''bherisaddo yavaṅkuro''ti. Tathā **''dosamūla''**nti etthāpi. Mūlantaravirahato moho eva mūlaṃ imassa, nāññanti **mohamūlaṃ**.

Micchāvasena dassanaṃ diṭṭhi, diṭṭhiyeva diṭṭhigataṃ yathā ''ākāsagataṃ thāmagata''nti. Atha vā vipariyesaggāhikāya diṭṭhiyā gatameva, na ettha gantabbavatthu tathāsabhāvanti diṭṭhigataṃ, dvāsaṭṭhiyā vā diṭṭhīsu antogadhanti diṭṭhigataṃ, tena samaṃ pakārehi yuttanti **diṭṭhigatasampayuttaṃ**.

''Yadā hī''tiādi lobhamūlacittānaṃ pavattiākāradassanaṃ. **Micchādiṭṭhi**nti ucchedadiṭṭhiādiṃ micchādiṭṭhiṃ. Tāya hi vipallattacittā tāva kodhavisayo, yāva indriyagocaroti paralokaṃ paṭikkhipitvā ''natthi kāmesu ādīnavo''ti gaṇhanti. **Ādi**-saddena –

''Esa panthovitatho devayāne,
Yena yanti puttavanto visokā;
Taṃ passanti pasavo pakkhino ca,
Tena te mātaripi mithunaṃ carantī''ti. –

Ādinā nayena puttamukhadassanaṃ saggamokkhamaggoti evamādikaṃ micchādiṭṭhiṃ saṅgaṇhāti. **Kāme vā**ti ettha **vā**-saddo aniyamattho. Tena ''brāhmaṇānaṃ suvaṇṇaharaṇameva adinnādāne sāvajjaṃ, itaraṃ anavajjaṃ, gurūnaṃ, gunnaṃ, attano jīvitassa, vivāhassa ca atthāya musāvādo anavajjo, itaro sāvajjo, guruādīnaṃ atthāya pesuññakaraṇaṃ anavajjaṃ, itaraṃ sāvajjaṃ, bhāratayuddhasītāharaṇādikathā pāpavūpasamāya hotī''ti evamādike micchāgāhe saṅgaṇhāti. **Diṭṭhamaṅgalādīnī**ti diṭṭhasutamutamaṅgalāni. **Sārato paccetī**ti vuḍḍhiyā pubbanimittabhāvena aggahetvā ''idameva vuḍḍhikāraṇa''nti evaṃ sāravasena gaṇhāti. **Sabhāvatikkhenevā**ti lobhassa, micchābhinivesassa vā vasena saraseneva tikhiṇena kururena. **Mandenā**ti dandhena atikhiṇena. Tādisaṃ pana attano, parassa vā samussāhanena pavattatīti āha **''samussāhitenā''**ti. **Parassa bhaṇḍaṃ vā haratī**ti **vā**-saddena tathāpavattanakamusāvādādīnampi saṅgaho veditabbo. **Kāmānaṃ vā**ti anubhuyyamānānaṃ kāmaguṇānaṃ. **Vā**-saddena parasantakassa ayathādhippetatāya yaṃ laddhaṃ, taṃ gahetabbanti gahaṇādikaṃ saṅgaṇhāti.

Sampayuttadhammavasena bhedābhāvato dosamūlaṃ asaṅkhārikasasaṅkhārikabhedato duvidhaṃ. Yadi evaṃ kasmā ''domanassasahagataṃ paṭighasampayutta''nti vuttaṃ? Asādhāraṇadhammehi tassa cittassa upalakkhaṇatthaṃ. Pāṇassa atīva, atikkamitvā vā pātanaṃ **pāṇātipāto**. **Ādi**-saddena adinnādānamusāvādapesuññapharusasamphappalāpabyāpāde saṅgaṇhāti. Dasaakusalakammapathesu hi kāmesumicchācāraabhijjhāmicchādiṭṭhisaṅkhātā tayova kammapathā iminā na sijjhanti. Sabhāvatikkhaṃ hutvā pavattamānaṃ cittaṃ asaṅkhārameva hoti, itaraṃ sasaṅkhāranti adhippāyenāha **''tikkhamandappavattikāle''**ti. Mandaṃ pana hutvā pavattamānaṃ ekaṃsena sasaṅkhāramevāti na sakkāva viññātuṃ. Yaṃ sasaṅkhārena sappayogena pavattati, taṃ mandameva hotīti katvā tathā vuttanti daṭṭhabbaṃ.

Mohamūlaṃ cittaṃ mūlantaravirahato atimūḷhaṃ vicikicchuddhaccayogato cañcalañcāti upekkhāsahagatameva hoti, na tassa kadācipi sabhāvatikkhatā atthi. Ārammaṇe hi saṃsappanavasena, vikkhipanavasena ca pavattamānassa cittadvayassa kiṃ tādise kicce sabhāvatikkhatāya, ussāhetabbatāya vā bhavitabbaṃ, tasmā na tattha saṅkhārabhedo atthi. Nanu ca uddhaccaṃ sabbākusalasādhāraṇaṃ, kasmā pana etameva tena visesetvā vuttaṃ ‘‘uddhaccasahagata’’nti. Visesato balavabhāvato. Idañhi etasmiṃ citte balavaṃ, tasmā sampayuttadhammesu padhānaṃ hutvā pavattatīti idameva tena visesitabbaṃ. Teneva hi **pāḷiyaṃ** sesākusalesu uddhaccaṃ yevāpanakavasena āgataṃ, idha pana sarūpatoyeva niddiṭṭhaṃ. Evaṃ asādhāraṇappadhānadhammavasena mohamūlaṃ vicikicchāsampayuttaṃ uddhaccasampayuttanti duvidhaṃ vuttanti daṭṭhabbaṃ. **Asanniṭṭhānaṃ** saṃsayo, **vikkhepo** avūpasamo, bhantatāti attho. Tattha vicikicchāsahagatassa asanniṭṭhānakāle, uddhaccasahagatassa vikkhepakāle ca pavatti veditabbā.

Yathānurūpanti paṭisandhijanakājanakassa, kammapathabhāvappattāpattassa ca anurūpato. Atha vā **yathānurūpa**nti yo yassa hetu, tadanurūpato. Yebhuyyena hi lobhamūlakena khuppipāsādinirantarapetavisaye uppajjanti, dosamūlakena doso viya caṇḍajātatāya taṃsarikkhake niraye, mohamūlakena niccasammūḷhāya tiracchānayoniyaṃ, tasmā lobhādihetuanurūpato tattha tattha apāye upapattiṃ nipphādetīti āha **‘‘yathānurūpaṃ… pe… upapattiyā’’**ti. Akusalavipākānaṃ dukkhappadhānatāya **‘‘dukkhavisesassā’’**ti vuttaṃ.

31. **Apāpena** alāmakena pāpāpāpappahīnena **pāpāpāpesu** mānasesu yaṃ pāpamānasaṃ vuttaṃ, pāpāpāpesu puggalesu apāpena pāpāpāpappahīnena yaṃ pāpamānasaṃ vuttanti vā sambandho. Atha vā pāpāpāpesu mānasesu pāpena pāpamānasena pāpavasena pāpāpāpappahīnena yaṃ pāpamānasaṃ vuttanti yojanā. Ayaṃ panettha adhippāyo – asammāsambuddhena tāva dhammasabhāvassa dubbijānīyattā kusalampi akusalato, akusalampi kusalato vucceyya, bhagavato pana saha vāsanāhi viddhaṃsitākusalassa kammakkhayakarañāṇena paccayavekallato viddhaṃsitakusalakammassa ca sammāsambuddhabhāvato ekanteneva akusaladesanā akusaladhammavasenevāti.

Akusalavaṇṇanā niṭṭhitā.

Abyākatavaṇṇanā

Aññamaññavisiṭṭhānaṃ kusalākusalānaṃ pākanti vipākaṃ, vipakkabhāvamāpannānamarūpadhammānametamadhivacanaṃ. Yathā hi loke sālibījādīnaṃ phalāni taṃsadisāni nibbattāni vipakkāni nāma honti, vipākaniruttiñca labhanti, na mūlaṅkurapattadaṇḍanaḷādīni, evaṃ kusalākusalānaṃ phalāni arūpadhammabhāvena, sārammaṇabhāvena ca taṃsadisāni vipakkabhāvamāpannānīti vipākaniruttiṃ labhanti, na pana kammābhinibbattāpi rūpadhammā kammavisadisattā. Vipākameva cittaṃ **vipākacittaṃ**. Karaṇamattaṃ kiriyā phaladānāsambhavato. Yena pana kāraṇena tassa phaladānaṃ na sambhavati, taṃ heṭṭhā vuttameva. Kiriyā eva cittaṃ **kiriyacittaṃ**. Vipākassa kāmāvacarādibhāvo kusale vuttanayena yathāsambhavaṃ veditabbo. Alobhādisampayuttahetūhi saha vattanato **sahetukaṃ**. Tadabhāvato **ahetukaṃ**. Nibbattakahetuvasena sijjhamānampi hetaṃ sampayuttahetuvaseneva ‘‘sahetukamahetuka’’nti vuccati, itarathā vavatthānābhāvato.

Sakakusalaṃ viyāti attano janakaṃ kāmāvacarakusalaṃ viya. Janakajanitabbasambandhavasena hi taṃ taṃ kusalaṃ tassa tassa vipākassa sakaṃ nāmaṃ hoti.

‘‘Sakakusalaṃ viyā’’ti vuttattā pavattākāraārammaṇādito cassa taṃsadisatā āpajjeyyāti taṃnivāraṇatthamāha **‘‘yathā panā’’**tiādi. **Chasu ārammaṇesū**ti parittādiatītādiajjhattādibhedesu chasu rūpādiārammaṇesu. Bhavantarapaṭisandhānato **paṭisandhi**. Avicchedappavattihetubhāvena bhavassa aṅganti **bhavaṅgaṃ**. Nibbattitabhavato parigaññatāya cutihetutāya **cuti. Parittadhammapariyāpannesū**ti kāmāvacaradhammapariyāpannesu. Kāmāvacaradhammā hi kilesavikkhambhanādīsu asamatthabhāvena parittānubhāvatāya, oḷārikāhi vā kāmataṇhādīhi parito gahitattā ‘‘parittā’’ti vuccanti. Vipākassa saṅkappetvā ārammaṇaggahaṇābhāvato kammānurūpameva pavattatīti parittakammavipāko parittārammaṇeyeva pavattitumarahati, na mahaggataappamāṇārammaṇeti vuttaṃ ‘‘parittadhammapariyāpannesū’’ti. Yadi evaṃ mahaggatavipākopi mahaggatārammaṇeyeva āpajjatīti? Nāpajjati, saññāyattārammaṇassa samādhippadhānassa kammassa appanāpattassa tādiseneva vipākena bhavitabbattā. Vaṇṇalakkhaṇādikañhi aggahetvā lokasaññānurodheneva gahite pathavādike parikammasaññāya samuppāditaṃ paṭibhāganimittasaṅkhātamārammaṇaṃ saññāvasaṃ saññāyattaṃ hoti, tasmā tadārammaṇassa samādhippadhānassa appanāpattassa kammassa vipākena samādhippadhānaappanāpattehi viya saññāyattārammaṇatāya nibbiseseneva bhavitabbaṃ. Parittavipāko pana mahaggataappamāṇapaññattārammaṇakammanibbattopi hoti, so parato āgamissati.

Mukhanimittaṃ viyāti mukhaṃ paṭicca uppannanimittaṃ viya. Yathā hi taṃ nirīhaṃ aparaṃ mukhanimittaṃ uppādetuṃ, aññaṃ vā kiñci attano balena kātuṃ na sakkoti, evametampi vipākuppādanādīsu na ussahati. Tenāha **‘‘nirussāha’’**nti. **Ussāho**ti cettha anupacchinnāvijjātaṇhāmānānusayasmiṃ santāne vipākuppādanasamatthatāsaṅkhāto, āsevanapaccayabhāvasaṅkhāto, viññattijanakatāsaṅkhāto ca byāpāro. So vipāke natthi kammavegukkhittattā patitaṃ viya hutvā pavattamānassa tassa ekantena dubbalabhāvatoti taṃ nirussāhaṃ.

Vipaccanaṭṭhānanti vipaccanavasena pavattanaṭṭhānaṃ, paṭisandhibhavaṅgacutitadārammaṇavasena catukiccānametesaṃ pavattiokāsoti attho. Tattha cutibhavaṅgānaṃ antarāḷaṃ paṭisandhikiccānaṃ ṭhānaṃ, paṭisandhiāvajjanānaṃ, tadārammaṇāvajjanānaṃ, javanāvajjanānaṃ, voṭṭhabbanāvajjanānañca antarāḷaṃ bhavaṅgakiccānaṃ ṭhānaṃ, tadārammaṇapaṭisandhīnaṃ, javanapaṭisandhīnaṃ, bhavaṅgapaṭisandhīnaṃ vā antarāḷaṃ cutikiccānaṃ ṭhānaṃ, javanabhavaṅgānaṃ antarāḷaṃ tadārammaṇakiccānaṃ ṭhānanti daṭṭhabbaṃ. Yasmā panetaṃ ṭhānaṃ dhammānaṃ taṃtaṃkiccavasena pākaṭaṃ hoti, tasmā ṭhānaṃ veditabbanti ṭhānaṃ uddharitvā pākaṭakiccavaseneva taṃ pakāsetuṃ **‘‘imāni hī’’**tiādi vuttaṃ. Atha vā kiccampi kiccavantānaṃ pavattiṭṭhānabhāvena gayhatīti ṭhānantipi kiccameva uddhaṭanti taṃ sarūpato dassetuṃ **‘‘imāni hī’’**tiādi vuttaṃ.

32. Aṇḍajajalābujayonisambhavānaṃ manussānaṃ, vinipātikāsurānañca ahetukapaṭisandhiyāpi sabbhāvato āha **‘‘duhetukatihetūna’’**nti. Paṭisandhiviññāṇasampayuttā dve alobhādayo hetū yesaṃ te **duhetukā**. Esa nayo tihetukesupi. Tattha duhetukānaṃ ñāṇavippayuttāni cattāri, tihetukānaṃ ñāṇasampayuttāni cattāri paṭisandhiyo honti, tathā bhavaṅgacutiyopi. Yena yena hi cittena paṭisandhi hoti, taṃ tadeva bhavaṅgacutivasenapi pavattati. Tadārammaṇaṃ pana avisesena daṭṭhabbaṃ duhetukānampi tihetukatadārammaṇassa icchitattā. Nanu cetaṃ asamapekkhitābhidhānaṃ ācariyeneva imassa paṭisiddhattā. Tathā hi vakkhati –

‘‘Ahetupaṭisandhissa, na tadārammaṇaṃ bhave;
Duhetukaṃ tihetuṃ vā, duhetupaṭisandhino’’ti. (abhidha. 443);

Nayidamasamapekkhitābhidhānaṃ paṭisandhijanakakammaṃ sandhāya tattha paṭisiddhattā. Yena hi kammena yā paṭisandhi ādinnā, na taṃ tato adhikataraṃ tadārammaṇaṃ pavatte abhinipphādeti. Yaṃ pana aññampi kiñci kammaṃ tadāladdhāvakāsaṃ siyā, na taṃ tattha tato adhikatarampi vipākaṃ na nibbattetīti atthi. ‘‘Sahetukaṃ bhavaṅgaṃ ahetukassa bhavaṅgassa anantarapaccayena paccayo’’ti (paṭṭhā. 3.1.102) hi **paṭṭhāna**vacanena ahetukassāpi nānākammena sugatiyaṃ sahetukatadārammaṇamanuññātaṃ. Tenāhu ācariyā –

‘‘Hoti aññena kammena, sahetukaṃ ahetuna’’nti.

Yathā ca ahetukassa sahetukaṃ, evaṃ duhetukassa tihetukampi icchanti. **Ācariyajotipālatthero** pana ‘‘sahetuka’’nti avisesena vuttattā ahetukānampi tihetukatadārammaṇaṃ icchati. Vuttañhi tena ‘‘sahetuka’’nti avisesopadesena duhetukaṃ, tihetukañca gahetabbaṃ. Tathā hi aṭṭhakathāyaṃ ‘‘ahetukassāpi tihetukatadārammaṇamabhihitaṃ, yañcarahi atthasamāse ahetukānaṃ tihetukaphalāni detī’’ti vuttaṃ, taṃ kathaṃ? So eva pucchitabbo, yo tassa kattāti. Apare pana ‘‘mūlasandhiyā jaḷattā tassa tihetukatadālambaṇaṃ na labbhatiyevā’’ti vadanti.

33-4. **Tato**ti paṭisandhito paraṃ, dutiyacittato paṭṭhāya. Satipi antarantarā vīthicittuppāde tadavasāne uppajjamānassa yāvatāyukaṃ anivattanato vuttaṃ **‘‘yāvatāyuka’’**nti. **Balavārammaṇe**ti atimahantavibhūtārammaṇe. Pañcadvāre hi atimahantārammaṇe manodvāre vibhūtārammaṇe tadārammaṇamuppajjati, na aññesu. Ekārammaṇappavattiyā paṭisandhādīnaṃ tiṇṇampi ekaṭṭhāne dassanatthaṃ uddese tadārammaṇassa avasānakaraṇaṃ, idha pana pavattikkamavasena cutiyā avasānakaraṇanti daṭṭhabbaṃ.

35-6. **Kammadvāra**nti kāyavacīkammadvārassa janakavasena na pavattantīti vuttaṃ hoti. Tattha **kāyo**ti kāyaviññatti. **Kamma**nti taṃsamuṭṭhāpikā cetanā, kāyena kataṃ kammaṃ kāyakammaṃ. Kiñcāpi hi kāyo kammassa catuvīsatiyā paccayesu na kenaci paccayena paccayo hoti, tathāpi taṃsamuṭṭhānassa tassa sabbhāveyeva kāyakammādivohāroti taṃ tena katanti vuccati. Kāyakammassa pavattiṭṭhānabhūtaṃ dvāraṃ **kāyakammadvāraṃ**. Yadi evaṃ kammadvāravavatthānaṃ na siyā. Kāyadvārena hi siddhaṃ kammaṃ ‘‘kāyakamma’’nti vuccati. Taṃ pana ‘‘dvāre caranti kammānī’’ti (dha. sa. aṭṭha. 1 kāyakammadvāra) vacanato vacīdvārepi sijjhatīti dvārena kammavavatthānaṃ na siyā, tathā vacīkammaṃ kāyadvārepi sijjhatīti kammena dvāravavatthānampi na siyāti? Taṃ na, tabbahulavuttiyā ceva yebhuyyena vuttiyā ca vavatthitattā. Kāyakammañhi kāyadvāreyeva bahulaṃ pavattati, appaṃ vacīdvāre, tasmā kāyadvāre bahulappavattanato etassa kāyakammabhāvo siddho vanacarakādīnaṃ vanacarakādibhāvo viya. Tathā kāyakammameva yebhuyyena kāyadvāre pavattati, na itaraṃ, tasmā kāyakammassa yebhuyyena ettheva pavattito assa kāyakammadvārabhāvo siddho brāhmaṇagāmādīnaṃ brāhmaṇagāmādibhāvo viyāti nettha kammadvāravavatthāne koci vibandhoti. **Vacīkammadvāre**pi esa pabandho yathāsambhavaṃ daṭṭhabbo.

Manokammadvāraṃ pana sayaṃ manoyeva samānaṃ attanā sahagatacetanāanabhijjhādikammānaṃ pavattidvārabhāvena manodvārasaṅkhaṃ labhatīti na taṃ cittassa uppattidvāravasena gaṇhāti. Na hi sayaṃ attatova pavattati. Yadi pana cittasampayuttā kammadvārabhāvena adhippetā, tadā tesaṃ kammadvārabhāvo manasmiṃ na upacārīyatīti sampayuttadhammānaṃ cittādhipatibhāvo citte viyāti cittaṃ **''manokammadvāra''**nti vuccati. Sabhāvato pana kammadvāraṃ nāma sampayuttadhammāyevāti cittaṃ tato pavattanato manokammadvāravasena pavattati. Anantarapaccayabhūtassa pana manokammadvārabhāve vattabbameva natthi. Idha pana ''aviññattijanattā''ti vacanena kāyavacīkammadvāravaseneva appavattiyā sādhitattā manokammadvāraṃ na gahitameva. Na hi ''aviññattijanattā''ti kāraṇaṃ manokammadvāravasenapi appavattiṃ sādheti. Atha vā ''avipākasabhāvato''ti vacanena manokammadvāravasenapi appavatti sādhitā hoti. ''Kammadvāra''nti ettha kammaggahanena nānakkhaṇikakammassa adhippetattā tassāpi gahaṇaṃ daṭṭhabbaṃ. Iti imesu kāyavacīkammadvārasaṅkhātesu dvīsu dvāresu, manokammadvārena saha tīsu eva vā yathā kusalaṃ pavattati, na evaṃ vipāko, yathā ca kusalaṃ kāyavacīmanokammassa āyūhanavasena dānādipuññakiriyavatthuvasena pavattati, na evamayaṃ. Ayaṃ pana neva kāyavacīkammadvāresu pavattati viññattisamuṭṭhāpakattābhāvato, na kammavasena, manokammadvāravasenāpi ca pavattati vipākuppādanabhāvābhāvato, na puññakiriyavasena pavattati dānādivasena appavattanatoti dassetuṃ **''kammadvārañca...pe... no samā''**ti vuttaṃ. **Eva**nti dānādivasena.

37. **''Parittārammaṇattā''**tiādi sampayuttadhammavasena visesadassanaṃ. Yasmā ete parittārammaṇā, karuṇāmuditā ca paññattārammaṇā sattapaññattiyaṃ pavattanato, tasmā dvinnamālambaṇānaṃ ekacittassa visayabhāvānanugamanato na tesu karuṇāmuditā kadācipi jāyantīti ayamettha paṭhamagāthāya adhippāyo.

38. Dutiyagāthāya pana **hi**-saddo yasmāti imassa atthe. Yasmā ''pañca sikkhāpadā kusalā''ti (vibha. 715) vuttā, tasmāti attho. Idaṃ vuttaṃ hoti – bhagavatā hi **sikkhāpadavibhaṅge** ''pañca sikkhāpadā kusalā''ti (vibha. 715) evaṃ ''pāṇātipātā veramaṇī''tiādīnaṃ pañcannaṃ sikkhāpadānaṃ kusalabhāvo vutto, te ca viratisabhāvā eva ādito tiṇṇaṃ sikkhāpadānaṃ, pacchimassa ca sammākammante, itarassa sammāvācāyaṃ, pañcannampi micchājīvahetukapañcaduccaritato viramaṇavasena pavattānaṃ sammāājīve ca antobhāvato, tasmā tā ekantakusalabhūtānaṃ kadāci abyākate labhanti, itarathā saddhāsatiādayo viya ''siyā kusalā, siyā abyākatā''ti vucceyyunti. Yadi evaṃ lokuttaraphalesu aṭṭha, satta vā maggaṅgā na labbhantīti? No na labbhanti lokiyaviratīnameva tattha ekantakusalabhāvassa vuttattā, lokuttaraviratiyo pana phalassa maggapaṭibimbabhūtattā maggasadisato aṭṭhaṅgikatāya, sattaṅgikatāya ca bhavitabbanti na ca ekantakusalabhāvena vavatthāpetuṃ yuttā. Evañca katvā upari lokuttaraphalesupi aṭṭhaṅgikatādibhedo maggo uddhaṭoti.

39. **''Tathādhipatino''**tiādi adhipativasena visesadassanaṃ. Sabbesampi hi tebhūmakakusalānaṃ añño āyūhanakālo, añño vipaccanakālo, tasmā na tāni attano vipākehi adhipatiṃ gāhāpetuṃ sakkontīti na te chandādīni dhuraṃ katvā pavattanti. Lokuttarakusalāni ca pana āyūhanakālassa, vipaccanakālassa ca antarābhāvato attano chandādīnaṃ balassa avūpasantakāleyeva vipākaṃ nibbattentīti anantarapaccayā hutvā vipākehi adhipatiṃ gāhāpetuṃ sakkontīti. Evañca katvā upari lokuttaravipākānaṃ adhipatiyogaṃ vakkhati.

40. Yasmā **moravāpivāsimahādattattherena** vipākānaṃ āgamanato asaṅkhārikasasaṅkhārikabhāvo icchito, **tipiṭakacūḷanāgattherena** paccayato, tasmā ubhinnampi matidassanatthamāha **''asaṅkhārasasaṅkhāravidhāna''**ntiādi. Purimatthero hi yathā mukhe calite ādāsatale mukhanimittaṃ calati, evaṃ asaṅkhārikassa kusalassa vipāko asaṅkhāriko, sasaṅkhārikassa vipāko sasaṅkhārikoti āha, tasmā tassa matidassanatthaṃ **''asaṅkhāra...pe... puññato''**ti vuttaṃ. Dutiyatthero pana asaṅkhārikādīsu yena kenacipi cittena kamme āyūhite āsannamaraṇassa attano, paresaṃ vā payogena vinā asaṅkhārena appayogena kammakammanimittagatinimittapaccupaṭṭhāne paṭisandhi uppajjamānā asaṅkhārikā. Yassa kassaci sasaṅkhārena sappayogena kammādipaccupaṭṭhāne sasaṅkhārikā. Tathā bhavaṅgacutiyopi. Tadārammaṇañca paṇītāpaṇītautubhojanādipaccayavasena, anantaraniruddhakusalākusalassa vasena vā asaṅkhārasasaṅkhāranti evaṃ paccayato asaṅkhārikādividhānatamāha, tasmā tassa matidassanatthaṃ **''ñeyyaṃ paccayato cevā''**ti vuttaṃ. Idameva ca pana ācariyā pasaṃsanti.

41-2. **Hīnādīnaṃ vipākattā**ti adhipatiyogābhāvepi hīnamajjhimapaṇītānaṃ kusalānaṃ vipākattā. Etena āgamanato hīnādibhāvaṃ vibhāveti. Vineyyasantānagatakilesamalavidhamanena tassa punanato puñño vādo vacīghoso etassa, vuttanayeneva puññaṃ vadatīti vā puññavādī, tena **puññavādinā**. ''Ekantena savatthuka''nti vuttepi rūpaloke pavatti anivāritāti āha **''kāmalokasmi''**nti. **''Na panaññattha jāyate''**ti iminā pana byatirekato laddhamatthaṃ dassetīti.

Evaṃ tāva sahetukavipāke niddisitvā idāni ahetuke niddisituṃ **''ahetukavipākacittaṃ panā''**tiādi vuttaṃ. Kasmā pana sahetukassa kammassa ahetukavipāko hotīti? Vuccate – cakkhuviññāṇādīnaṃ tāva pañcannaṃ ārammaṇābhinipātamattattā alobhādisampayogo na sambhavati, tathā mandatarakiccesu sampaṭicchanasantīraṇesūti evaṃ hetūnaṃ uppattiyā asambhavato ca nesaṃ ahetukatā daṭṭhabbā. Upekkhādiyoge pana cakkhuviññāṇādīnaṃ tāva catunnaṃ iṭṭhārammaṇepi pavattamānānaṃ vatthārammaṇasaṅghaṭṭanāya dubbalabhāvato upekkhāsahagatatā, kāyaviññāṇassa ca tāya balavabhāvato sukhasahagatatā hoti. Sampaṭicchanaṃ pana ārammaṇaghaṭṭanayogyabhāvena oḷārikattā, catucittakkhaṇātītavasena cirajātattā ca dubbalamattano nissayena saha asamānajātikañca cakkhādivatthuṃ nissāya uppannehi cakkhuviññāṇādīhi laddhānantarapaccayatāya, apubbanissayatāya ca ārammaṇarasassāde dubbalanti iṭṭhādīsu ārammaṇesu upekkhāsahagatameva. Santīraṇaṃ pana vuttaviparītato iṭṭhārammaṇe sukhasahagataṃ, iṭṭhamajjhatte ca upekkhāsahagatanti daṭṭhabbaṃ. Manoviññāṇadhātu viya visiṭṭhamananakiccābhāvato manomattā nissattanijjīvādiatthehi dhātu cāti **manodhātu**. Sā hi satipi viññāṇabhāve manoviññāṇato sambhavassa visiṭṭhamananakiccassa akaraṇato mananamattāyeva hoti. Vuttalakkhaṇaviparītato pana mano ca taṃ viññāṇañcāti manoviññāṇaṃ, tadeva yathāvuttaṭṭhena dhātūti **manoviññāṇadhātu**.

Viññāṇapañcakaṃ niyatārammaṇaṃ yathākkamaṃ rūpādiekekasseva ārammaṇakaraṇato. **Sesattayamaniyatārammaṇaṃ** pañcārammaṇikachaḷārammaṇikabhāvato.

Daṭṭhabbatāya **diṭṭhaṃ,** rūpāyatanaṃ. Sotabbatāya **sutaṃ,** saddāyatanaṃ. Munitabbatāya **mutaṃ,** sampattasseva gahetabbatāyāti attho, gandhādittayassetaṃ nāmaṃ. Cakkhādīhi vinā kevalaṃ manasā eva vijānitabbatāya **viññātaṃ,** dhammāyatanaṃ. Anāmaṭṭhakālavisesavacanattā ca nesaṃ atītānāgatāpi rūpādayo diṭṭhādisaddehi vuccanti. Teneva hi ‘‘daṭṭhabbatāyā’’tiādinā kālasāmaññena nesaṃ nibbacanaṃ vuttaṃ. Diṭṭhaṃ ārammaṇaṃ yassa taṃ **diṭṭhārammaṇaṃ**. Evaṃ **sutārammaṇā**dīsu.

Cakkhuto pavattanti cakkhudvāratova pavattaṃ sabbavākyānaṃ avadhāraṇaphalattā. Tena manodhātuādīnaṃ cakkhuviññāṇabhāvo nivārito hoti tesaṃ dvārantaratopi pavattisambhavato. Atha vā **‘‘cakkhuto pavatta’’**nti idaṃ sañjātippavattiṃ sandhāya vuttaṃ, na sañcaraṇappavattiṃ, tasmā yathā kuṇḍamukhato udakaṃ sañcaraṇavasena pavattati, na evaṃ pavattamidha gahitaṃ. Yathā pana candakantapāsāṇato udakaṃ sañjātivasena pavattati, evaṃ pavattameva cakkhuto pavattanti gahitaṃ. Yathā ca kiṃ? Yathā kucchito samuṭṭhitaṃ pittasemharuhirādi mukhato sandantampi ‘‘mukhassavo’’ti na vuccati, mukhatoyeva pana samuṭṭhahitvā tato savantaṃ kheḷaṃ ‘‘mukhassavo’’ti vuccati, evaṃ hadayavatthusannissayato samuṭṭhahitvā cakkhuto pavattamānaṃ cakkhuviññāṇaṃ nāma na hoti. Cakkhutoyeva pana samuṭṭhahitvā tato pavattamānaṃ cakkhuviññāṇaṃ nāmāti. Yo pana imamatthaṃ asallakkhetvā byañjanamattasseva abhinivisitvā taṃdvārappavattānaṃ sesānampi cakkhuviññāṇabhāvaṃ maññeyya, taṃ nivāretuṃ pakārantarenapi viggahaṃ dassento āha **‘‘cakkhumhi sannissita’’**nti. Yathā cakkhuto pavattaṃ, cakkhusannissitaṃ vā viññāṇaṃ cakkhuviññāṇaṃ, evaṃ sotaviññāṇādīsupi ‘‘sotato pavattaṃ, sotasmiṃ sannissitaṃ vā viññāṇaṃ sotaviññāṇa’’ntiādinā yojanaṃ atidisanto āha **‘‘tathā sotaviññāṇādīnī’’**ti.

Cakkhusannissitaṃ hutvā rūpassa vijānanalakkhaṇametassāti **cakkhusannissitarūpavijānanalakkhaṇaṃ**. Tattha cakkhusannissitavacanena dibbacakkhādikaṃ aññaṃ rūpārammaṇaṃ viññāṇaṃ nivatteti. Vijānana-ggahaṇena cakkhusannissite phassādidhamme nivatteti. Cakkhurūpa-ggahaṇena nissayato, ārammaṇato ca cittaṃ vibhāveti ubhayādhīnavuttikattā. Yadi hi cakkhu nāma na siyā, andhāpi rūpaṃ passeyyuṃ, na ca passanti. Yadi ca nīlādirūpaṃ nāma na siyā, desādiniyamena na bhavitabbaṃ, attheva ca niyamo. Ekantasārammaṇatā ca cittassa vuttāti ārammaṇena vinā nīlādiābhāsaṃ cittaṃ pavattatīti evaṃ pavatto vādo micchāvādoti gahetabbo. Tenāha bhagavā ‘‘cakkhuñca paṭicca rūpe ca uppajjati cakkhuviññāṇa’’ntiādi (ma. ni. 1.204, 400; 3.421, 425; saṃ. ni. 4.60; kathā. 465). Ettha siyā – kiṃ panetaṃ cakkhu, rūpañca viññāṇassa paccayo hontaṃ ekameva paccayo hoti, udāhu anekanti? Cakkhu tāva ekampi, rūpaṃ pana anekameva saṅgataṃ. Kiṃ kāraṇaṃ? Paccayabhāvavisesato. Cakkhu hi cakkhuviññāṇassa nissayapurejātaindriyavippayuttapaccayehi paccayo hontaṃ atthibhāveneva hoti tasmiṃ sati tassa bhāvato, asati abhāvato. Yato taṃ atthiavigatapaccayehissa paccayoti vuttaṃ, svāyaṃ paccayabhāvo na ekasmiṃ na sambhavatīti ekampi cakkhuviññāṇassa paccayo hoti. Rūpaṃ pana yadipi cakkhu viya purejātaatthiavigatapaccayehi paccayo hoti puretaraṃ uppannaṃ hutvā vijjamānakkhaṇeyeva upakārakattā, tathāpi anekameva saṅgataṃ hutvā paccayo hoti ārammaṇabhāvato. Yañhi taṃ ārammaṇaṃ tassa yathā tathā upalabbhanīyavaseneva ārammaṇapaccayabhāvo, viññāṇassa ca indriyādhīnavuttikassa ārammaṇasabhāvūpaladdhi na ekadvikalāpagatavaṇṇavasena hoti, nāpi katipayakalāpagatavaṇṇavasena, atha kho ābhogānurūpaṃ āpāthagatavaṇṇavasenāti anekameva rūpaṃ saṃhaccakāritāya viññāṇassa paccayo hotīti. Amumeva hi visesaṃ vibhāvetuṃ ‘‘cakkhuñca paṭicca rūpe cā’’ti (ma. ni. 1.204, 400; 3.421, 425; saṃ. ni. 4.60; kathā. 465) **pāḷiyaṃ** vacanabhedo katoti. Evaṃ sotaviññāṇepi yathārahaṃ vattabbaṃ. Ghānaviññāṇādīnaṃ pana sampattaggāhatāya attano nissayena saha allīnasseva gahaṇato ekakalāpagatampi gandhādikaṃ tesaṃ uppattiyā paccayo hoti.

Rūpamattārammaṇarasanti rūpāyatanamattasseva ārammaṇakaraṇarasaṃ. **Matta**-saddena yathā ārammaṇantaraṃ nivatteti, evaṃ rūpāyatanepi labbhamāne ekacce visese nivatteti. Na hi cakkhuviññāṇaṃ vaṇṇamattato aññaṃ kiñci nīlādivisesaṃ tattha gahetuṃ sakkoti. Tenāha bhagavā – ‘‘pañcahi viññāṇehi na kiñci dhammaṃ paṭivijānāti aññatra abhinipātamattā’’ti. Cakkhuviññāṇaṃ uppajjamānaṃ rūpārammaṇe eva uppajjanato tadabhimukhabhāvena gaṇhātīti vuttaṃ **‘‘rūpābhimukhabhāvapaccupaṭṭhāna’’**nti. Attano anantaraṃ uppajjamānānaṃ arūpadhammānaṃ samanantaravigatā arūpadhammā pavattiokāsadānena anantarasamanantaranatthivigatapaccayehi upakārakā, nissayārammaṇā dhammā viya āsannakāraṇāti dassento āha **''rūpārammaṇāya kiriyāmanodhātuyā apagamapadaṭṭhāna''**nti. **Sotaviññāṇā**dīsupi vuttanayeneva attho veditabbo. Kiriyāmanodhātuyā ārammaṇabhedato bhinnasabhāvattā āha **''kiriyāmanodhātūna''**nti. Cakkhuviññāṇādīhi gahitaṃ rūpādiārammaṇaṃ tadanantarameva aparipatantaṃ katvā sampaṭicchantaṃ gaṇhantaṃ viya hotīti vuttaṃ **''rūpādisampaṭicchanarasa''**nti. Tathābhāvena sampaṭicchanabhāvena paccupaṭṭhātīti **tathābhāvapaccupaṭṭhānaṃ**.

Chasu ārammaṇesu kadāci pañcannaṃ jaccandhādivasena tatopi ūnānaṃ, brahmaloke ca dvinnameva vijānanasabhāvāpi **chaḷārammaṇavijānanalakkhaṇā** vuttā taṃsabhāvānativattanato, chasveva vā itaresaṃ ārammaṇānaṃ antogadhattā. **Santīraṇādirasā**ti yathāsambhavaṃ santīraṇatadārammaṇādikiccā, santīraṇatadārammaṇapaṭisandhibhavaṅgacutikiccāti adhippāyo. **''Hadayavatthupadaṭṭhānā''**ti idaṃ imāsaṃ dvinnaṃ manoviññāṇadhātūnaṃ anibaddhaṭṭhānatāya nibaddhakāraṇaṃ dassetuṃ vuttaṃ. Vuttanayena pana ''taṃtaṃanantarātītaviññāṇāpagamapadaṭṭhāna''ntipi vattuṃ vaṭṭatiyeva. Ahetukacittānaṃ visuṃ visuṃ lakkhaṇādikassa dassitattā parisesato sahetukacittānaṃ ekasadisameva lakkhaṇādikanti viññāyati. Taṃ pana heṭṭhā vibhāvitameva.

Idāni imāsaṃ ārammaṇādito bhedaṃ dassetuṃ **''tattha paṭhamā''**tiādi vuttaṃ. **Ekantamiṭṭhārammaṇe**ti ekanteneva iṭṭhārammaṇe, atiiṭṭhārammaṇeti attho. **Pañcasu ṭhānesū**ti sahetukavipākānaṃ vuttesu catūsu, sampaṭicchanavoṭṭhabbanānaṃ antarāḷasaṅkhātasantīraṇaṭṭhāne cāti pañcasu ṭhānesu, pañcasu kiccesūti vā attho. Kiñcāpi somanassapaṭisandhikassa domanassajavanāvasāne tadārammaṇasambhave asati yaṃ kiñci paricitapubbaṃ parittārammaṇamārabbha upekkhāsahagatasantīraṇamuppajjatīti icchitaṃ, tathā pana uppajjamānassa kadāciyeva sambhavato yebhuyyappavattiṃ gahetvā cha ṭhānāni avatvā pañceva vuttāni. Atha vā taṃ uppajjamānaṃ tadārammaṇaṭṭhāneyeva nibbattatīti taṃvaseneva tassāpi ṭhānaṃ gahitanti daṭṭhabbaṃ. Acakkhusaṃvattanikakammanibbattatāya jātiyā andho **jaccandho**. Kiñcāpi hi jātikkhaṇe aṇḍajajalābujānaṃ sabbesampi cakkhu natthi, yassa bhāvābhāvato andhānandhavicāraṇā bhaveyya, tathāpi cakkhussa uppajjamānārahakālepi cakkhuvipattivibandhakena kammunā paṭihatasāmatthiyena paṭisandhidāyakena itarenāpi vā kammena tassa anupādiyamānattā satto ''jaccandho''ti vuccati. Atha vā **jaccandho**ti pasūtiyaṃyeva andho, mātukucchiyaṃyeva andho hutvā nikkhantoti attho. Tena duhetukatihetukānaṃ mātukucchigatakālepi cakkhussa avipajjanaṃ siddhaṃ hoti, evaṃ **jātibadhirā**dīsupi yathārahaṃ vattabbaṃ. **Jaccajaḷo**ti jātiyā aññāṇako. Kiñcāpi duhetukapaṭisandhikopi jātiyaṃ aññāṇako, tassa pana pavattiyaṃ paññā sambhavatīti vuttanayena yebhuyyato pavattiyampi paññāyāsambhavato jaccajaḷo veditabbo. **Jaccummattako** surāmerayapānādiummattakabhāvasaṃvattanikakammaparibhāvitena kammena gahitapaṭisandhiko. **Paṇḍako**ti paradāragamanādikammaparibhāvitena kammunā gahitapaṭisandhiko. So pañcavidho āsittapaṇḍako usūyapaṇḍako pakkhapaṇḍako opakkamikapaṇḍako napuṃsakapaṇḍakoti. Idha pana opakkamikapaṇḍakassa sahetukassāpi bhāvato, napuṃsakassa ca visuṃ gahaṇato tayo paṇḍakā adhippetā. **Ādi**-saddena jātimūgajātipaṅgulamammanādīnaṃ saṅgaho. Keci pana ''ekacce ahetukapaṭisandhikā avikalindriyā hutvā thokaṃ vicāraṇapakatikāpi honti, tasmā tādisānampi idha ādi-saddena saṅgaho''ti vadanti. Ettha ca jaccandhādīnameva ayaṃ paṭisandhīti na gahetabbā. Jaccandhādayo pana iminā paṭisandhiṃ gaṇhantīti gahetabbaṃ.

43. **Tihetukapuññassā**ti tihetukassapi ukkaṭṭhapuññassa. Duhetukammassa pana sabbathāpi soḷasannaṃ vipākānaṃ asambhavato tappaṭikkhepaparattā cetanāya ''tihetukapuññassā''ti avisesato vuttaṃ.

Kāmāvacaravipākavaṇṇanā niṭṭhitā.

Rūpāvacarārūpāvacaravipākavaṇṇanā

Mahaggatavipākānaṃ taṃtaṃkusalāgamanavaseneva jhānaṅgahāni, na pana bhāvanāvisesenāti tesaṃ pahānaṅgāni anuddhaṭāni. **Upapattiya**nti upapattibhave.

Arūpāvacaravipākacittāni vuccantīti sambandho.

44. Kusalānugataṃ katvāti kusalānurūpaṃ kusalasadisaṃ katvā. Yathā kāmāvacaravipākaṃ kusalato visadisampi katvā vibhattaṃ, evamakatvā kusalasadisameva katvāti atthaṃ vadanti. Aṭṭhakathāyaṃ pana kusalānantaraṃ katvā mahaggatavipākānaṃ bhājitapāḷiṃ sandhāya ''kusalānugataṃ katvā bhājita''nti vuttaṃ. Pāḷiyañhi –

> ''Katame dhammā abyākatā? Yasmiṃ samaye kāmāvacarassa kusalassa kammassa katattā upacitattā

vipākaṃ cakkhuviññāṇaṃ uppannaṃ hotī''tiādinā (dha. sa. 431) –

Kāmāvacaravipākaṃ vibhajitvā mahaggatavipākaṃ vibhajantena –

> ''Katame dhammā abyākatā? Yasmiṃ samaye rūpapattiyā maggaṃ bhāveti, vivicceva kāmehi…pe… paṭhamaṃ jhānaṃ upasampajja viharati pathavīkasiṇaṃ, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti, ime dhammā kusalā, tasseva rūpāvacarassa kusalassa kammassa katattā upacitattā vipākaṃ vivicceva kāmehi…pe… paṭhamaṃ jhānaṃ upasampajja viharati pathavīkasiṇaṃ…pe… ime dhammā abyākatā''ti (dha. sa. 498).

Evaṃ kusalaṃ uddisitvā tadanantaraṃ katvā mahaggataṃ vipākaṃ vibhattaṃ, tasmā yathā kāmāvacaravipākaṃ, evaṃ avibhajitvā idaṃ kusalānantaraṃ katvā vibhattanti imamatthaṃ jotetuṃ aṭṭhakathāyaṃ ''kusalānugataṃ katvā''ti vuttaṃ. Imināpi ca ācariyena parihāramukhena vakkhamānaatthavisesavacanicchāya tattha vuttanayeneva codanā katā. Evañhi sati kusalānantaraṃyeva phalaṃ uppajjatīti ñāpanaṃ suṭṭhūpapannaṃ hotīti ayamettha amhākaṃ ācariyassa maggo.

Mahaggatanti mahaggatavipākaṃ. Tañhi idha adhigataṃ. **Kāmā…pe… yato**ti yasmā kāmāvacarakusalaṃ asamānaphalaṃ hoti tihetukassa duhetukāhetukavipākānaṃ, duhetukassa ca ahetukavipākānampi jananato, na evamidaṃ, idaṃ pana ekanteneva sadisavipākajananato samānaphalameva, tasmāti attho. Ettha ca ''kusala''nti avuttepi kāmāvacarapuññaṃvāti upamitattā upameyyassapi kusalabhāvo viññāyati. Kasmā panetaṃ sadisavipākaṃ, na kāmāvacaraṃ viya visadisavipākampīti? Vuccate – kāmāvacarapuññañhi ācinanto rūpataṇhādinānāvatthukakāmataṇhūpanissayato ācinati, tasmā tadūpanissayakusalaṃ tadanurūpato nānāvatthukaṃ vipākaṃ janeti. Mahaggataṃ pana ācinanto ekavatthukāyeva bhavataṇhāya vasena ācinatīti tadanurūpato taṃ nānāvatthuṃ ajanetvā ekavatthumeva janetīti.

45-6. **Sabbathā**ti dhammato ārammaṇato paṭipadādito ca. Tathā hi ye phassādayo kusale ca labbhanti, te vipākepi labbhanti, yasmiñca ārammaṇe kusalaṃ pavattati, tattheva idaṃ vipākampi. Yāva paṭipadādayo kusalassa labbhanti, tāva imassa vipākassapīti. Kāmaṃ yassa kassaci chāyā taṃtaṃvatthusadisāva, mahantassa pana kusalavipākassa mahantāhiyeva upamāhi bhavitabbanti **''gajādīna''**ntiādi vuttaṃ. Apare apare attabhāve bhavaṃ vedanamassāti **aparāpariyavedanaṃ**. Yadi aparāpariyavedanaṃ na hoti, kathañcarahi imassa phaluppattīti āha **''jhānā aparihīnassā''**tiādi.

47. **Kusalānantara**nti kusalabhavānantaraṃ. Yasmiñhi bhave taṃ kusalaṃ kataṃ, so idha kusala-saddena upacārato gahito kammānantaraṃyeva phalassa asambhavato. Na hi taṃ lokuttarakusalaṃ viya anantaraphalanipphādakaṃ, atha kho ekaccakāmāvacarakusalaṃ viya aparāpariyavedanaṃ ahutvā satipi anekeyeva kāmāvacarakamme mahogho viya parittaṃ udakaṃ tamajjhottharitvā attanoyeva vipākadānena ekantena anantarabhaveyeva phalaṃ nibbatteti. Nanu ca aparihīnajjhānasseva kassaci nikantivasena kāmabhave paṭisandhi hoti. Tathā hi tissamahābrahmā uparibrahmalokūpapattiyā bhāvitamaggo bhikkhūhi yācito tato cavitvā moggalibrāhmaṇassa gehe paṭisandhiṃ aggahesīti vuttanti taṃ kathanti? Nikantibaleneva jhānaṃ parihāyatīti tato parihīnajjhāno nibbattatīti vadanti. Apare pana ācariyā ''anīvaraṇāvatthāya nikantiyā jhānassa parihāni vīmaṃsitvā gahetabbā''ti vatvā ''satipi mahaggatakammuno vipākaṃ paṭibāhanasamatthasseva parittakammassa abhāve 'ijjhati, bhikkhave, sīlavato cetopaṇidhi visuddhattā'ti (a. ni. 8.35) vacanato kāmabhave cetopaṇidhi mahaggatakammassa vipākaṃ paṭibāhitvā parittakammuno vipākassa okāsaṃ karotī''ti vadanti, taṃ yuttaṃ. **Etassā**ti imassatthassa ñāpanatthanti sambandho.

48-9. Evaṃ avisesena kusalasadisataṃ atidisitvā idāni visesaṃ dassetuṃ **''paṭipadākkamo cevā''**tiādi vuttaṃ. Yathā hi dukkhapaṭipadaṃ dandhābhiññaṃ jhānaṃ uppādetvā punappunaṃ samāpajjantassa taṃ jhānaṃ taṃpaṭipadameva hoti, evaṃ tasmiṃ tasmiṃ aparihīne tassa tassa vipāko nibbattamāno taṃtaṃpaṭipadova bhavituṃ arahati. Chandādhipateyyādibhāvo pana tasmiṃ khaṇe vijjamānānaṃ chandādīnaṃ adhipatipaccayabhāvena hoti, na āgamanavasena. Tathā hi ekameva jhānaṃ nānakkhaṇesu nānādhipateyyaṃ hoti, tasmā vipākassa āgamanavasena chandādhipateyyāditā na gahitā. Tenāha **''abhāvodhipatīna''**nti. Tadabhāvatova sarasato tassa hīnāditā na sambhavatīti sāpi jhānāgamanatova vuttā.

Rūpāvacarārūpāvacaravipākavaṇṇanā niṭṭhitā.

Lokuttaravipākavaṇṇanā

Maggacittassa viya phalacittassa maggayogato bhedābhāvena ''catumaggayogato''ti avatvā **''catumaggasampayuttacittaphalattā''**ti vuttaṃ, catūhi ariyamaggehi sampayuttakusalacittassa phalattā catubbidhasāmaññaphalasampayuttacittabhāvatoti attho. Sotāpattimaggassa phalaṃ cittaṃ

sotāpattimaggaphalacittaṃ. Evaṃ sesesu. Maggavīthiyaṃ dvikkhattuṃ, tikkhattuṃ vā phalasamāpattiyā aparicchinnaparimāṇaṃ pavattamānampi dvīsveva ṭhānesu pavattiyā duvidhameva hotīti āha **‘‘maggavīthiphalasamāpattivasena pavattito duvidha’’**nti.

50-1. **Maggassānantare phale labbhanti** maggāgamanatoti adhippāyo. Maggo hi āgamanato ‘‘suññato’’ti laddhanāmo saguṇālambaṇavasena animittaappaṇihitanāmampi labhatīti phalassa nāmattayampi deti, tathā āgamanato appaṇihito maggo saguṇārammaṇavasena animittasuññataappaṇihitanāmakoti phalassa nāmattayampi deti. Evañca katvā abhidhamme ekekassa phalassa tīṇi tīṇi nāmāni vuttāni. Nanu ca abhidhamme ‘‘saguṇārammaṇato nāmaṃ anadhippeta’’nti vuttaṃ? Saccaṃ vuttaṃ, taṃ pana nāmalābhaṃ sandhāya, na nāmadānaṃ. Tattha hi vavatthānakarattābhāvato tathā anadhippetaṃ, na alabbhanato. Idha pana ekekassa phalaṃ nāmattayampi labhatīti vavatthānappayojanābhāvato saguṇārammaṇehi laddhanāmadānassa adhippetattā tividhampi nāmaṃ deti. Ekantena cetaṃ evaṃ sampaṭicchitabbaṃ, itarathā vipassanāpi vipassato laddhanāmamaggassa taṃ na dadeyyāti. **Parabhāgasmi**nti aparabhāge. **Vaḷañjanaphalesū**ti samāpajjanavasena anubhavitabbaphalesu. ‘‘Vaḷañjanaphalesu nā’’ti maggāgamanaṃ sandhāya paṭikkhittanti āha **‘‘vipassanāvasenevā’’**tiādi. Vaḷañjanaphalañhi visuṃ vipassanāvaseneva nibbattatīti tassa taṃvasena nāmalābho. Yadi evaṃ maggassa viya animittanāmalābho na siyā? Taṃ na, yathā maggānantarassa phalassa viya vaḷañjanakaphalasamāpattiyāpi maggāgamanato ca jhānapaṭipadābhedo hoti, evaṃ animittanāmampi labbhatīti.

52-3. **Honti sādhipatīnevā**ti ettha kāraṇaṃ vuttameva. **Maggabhāvenā**ti soḷasahi ākārehi catusaccapaṭivedhakamaggabhāvena, kilesamāraṇavasena gamanasaṅkhātena, nibbānatthikehi maggitabbabhāvasaṅkhātena vā maggabhāvena. **Phalaṃ…pe… vuccatī**ti sayaṃ phalabhāvampi maggassa phalattā, taṃsadisatāya vā tamupādāya maggoti vuccati ‘‘maggaṅgaṃ maggapariyāpanna’’ntiādīsūti adhippāyo.

Lokuttaravipākavaṇṇanā niṭṭhitā.

Akusalavipākavaṇṇanā

Yathā atiiṭṭhe iṭṭhamajjhatte ca ārammaṇe vedanābhedasambhavato kusalavipākamanoviññāṇadhātu duvidhā hoti somanassasahagatā, upekkhāsahagatāti, evaṃ atianiṭṭhe aniṭṭhamajjhatte ca ārammaṇe vedanābhedo natthīti akusalavipākamanoviññāṇadhātu ekavidhāvāti **‘‘sattākusalavipākānī’’**ti vuttaṃ. Sati hi tattha vedanābhede atianiṭṭhe domanassena bhavitabbaṃ, na ca paṭighena vinā domanassaṃ uppajjatīti. Kāyaviññāṇassa dukkhasahagatā kusalavipāke vuttavipariyāyena veditabbā. Ettha ca akusalavipākesu labbhamānadukkhaṃ viya nātikaṭukāpi upekkhā ekantanihīnassa akusalassa vipākabhāvato dukkhasabhāvattā hīnā eva. Na hi akusalassa vipāko adukkho hoti, upekkhābhāvo panassa balavatā bādhiyamānassa paṭipaharituṃ asakkontassa dubbalapurisassa tena kariyamānabādhassa upekkhanā viyāti daṭṭhabbaṃ. **Imāni…pe… cittānī**ti imāni satta ekekassa akusalassa vipākacittāni, na pana kusalavipāke viya tihetukādipuññavisesena. Uddhaccasahagatassapi hi pavattiyaṃ satteva vipākā labbhanti. Kasmā panettha yathā kusalavipākaṃ sahetukampi uddhaṭaṃ, na evaṃ akusalavipākanti? Hetūnaṃ asambhavato. Lobhādīnañhi ekantasāvajjatāya ayonisomanasikārahetukānaṃ natthi vipākabhāvo, alobhādīnampi ekantamanavajjasabhāvānaṃ vā kāraṇassa tabbidūratāya nattheva akusalavipākabhāvo. Na hi alobhādīnaṃ paṭipakkhalobhādayo te abhinipphādenti, tasmā idaṃ sabbathā sahetuppavattiyā asambhavato ahetukamevāti.

Kammakammanimittagatinimittesūti ettha atītabhave āyūhitaṃ aparāpariyavedanīyaṃ, upapajjavedanīyaṃ vā kammaṃ **kammaṃ** nāma. Kammakaraṇakāle cetanāya gahitamārammaṇaṃ **kammanimittaṃ** nāma. Upapajjitabbabhavapariyāpanno narakādīsu aggijālādivaṇṇo **gatinimittaṃ** nāma.

54. **Ime**ti akusalavipākā. Tesaṃ aniṭṭhāniṭṭhamajjhattavisayesu pavattivacanena tabbipariyāyena kusalavipākānaṃ iṭṭhaiṭṭhamajjhattavisayesu pavatti atthato āpannāti sā visuṃ na vuttā. **Sukhādittayayuttā**ti sukhasomanassupekkhāyuttā.

‘‘Eva’’ntiādi yathāvuttavipākānaṃ nigamanaṃ.

Akusalavipākavaṇṇanā niṭṭhitā.

Vipākacittavaṇṇanā

55. Pākassa asurakaññānaṃ gabbhaparipākassa sāsanato vināsanato, pākasaṅkhātassa vā asurassa vināsanato pākasāsano vuccati sakko devarājā, tena pūjito **pākasāsanapūjito**. Pākaṃ vā paripakkaṃ sāsanametesūti pākasāsanā, khīṇāsavā, tehi pūjitoti **pākasāsanapūjito**.

Vipākacittavaṇṇanā niṭṭhitā.

Dānādivasenāti pavattākāramattato dānādivasena, na pana puññakiriyavatthuvasena khīṇāsavasantānagatassa puññakiriyabhāvābhāvatoti vuttovāyamattho.

Āvajjatīti **āvajjanaṃ,** ābhuñjati oṇojeti pariṇāmeti vāretīti vā attho. Tañhi āpāthagataṃ ārammaṇaṃ paṭhamamābhuñjati, cakkhuviññāṇādīni vīthicittāni āpāthagatārammaṇābhimukhaṃ oṇojeti, cittasantānaṃ vā purimākārato aññathā pariṇāmeti, anuppabandhato pavattanakaṃ bhavaṅgacittasantānaṃ parato pavattituṃ adatvā āpāthagataṃ vā ārammaṇaṃ aññattha gantuṃ adatvā vāreti. Hasitaṃ uppajjati, uppādīyati vā etenāti hasituppādaṃ, tadeva cittanti **hasituppādacittaṃ**. Voṭṭhapetīti **voṭṭhabbanaṃ**. Kasmā panettha āvajjanavoṭṭhabbanāni upekkhāsahagatāni, hasituppādañca somanassasahagatanti? Vuccate – āvajjanaṃ tāva apubbārammaṇe sakideva ca pavattamānasantativicchedavasena pavattanato, dubbalabhavaṅgapaccayaṃ vā sabbathā visayarasamanubhavituṃ na sakkotīti iṭṭhādīsu sabbattha upekkhāyuttameva hoti. Voṭṭhabbanañca vuttavipariyāyena vedanābhedārahampi samānaṃ vipākappabandhaṃ vicchinditvā visadisacittappabandhassa nibbattanato santatipariṇāmaneyeva kiccantare byāvaṭattā vipākaṃ viya ārammaṇarasassāde asamatthamevāti sabbattha upekkhāsahagatameva. Hasituppādaṃ pana vuttaviparītato parihīnavipallāsānaṃ khīṇāsavānaṃ santāne iṭṭhārammaṇeyeva uppajjanato sabbathā somanassasahagatamevāti.

Lakkhaṇādito panetāsu purimaṃ cakkhuviññāṇādīnaṃ purecaraṃ rūpādivijānanalakkhaṇaṃ, āvajjanarasaṃ, tathābhāvapaccupaṭṭhānaṃ, bhavaṅgavicchedapadaṭṭhānaṃ. Dutiyaṃ chaḷārammaṇavijānanalakkhaṇaṃ, arahataṃ anoḷārikesu vatthūsu hasituppādarasaṃ, tathābhāvapaccupaṭṭhānaṃ, ekantato hadayavatthupadaṭṭhānaṃ. Tatiyampi chaḷārammaṇavijānanalakkhaṇaṃ, pañcadvāramanodvāresu voṭṭhabbanāvajjanarasaṃ, tathābhāvapaccupaṭṭhānaṃ, ahetukavipākamanoviññāṇadhātubhavaṅgānaṃ aññatarāpagamapadaṭṭhānanti.

Bhavaṅgaṃ āvaṭṭayamānāti bhavaṅgasantānaṃ āvaṭṭayantī viya. **Sādhāraṇā**ti sekkhāsekkhaputhujjanānaṃ sādhāraṇā. **Asādhāraṇā**ti asekkhānaṃyeva āveṇikā. Tenāha **''khīṇāsavassā''**ti. **Chasu dvāresu…pe… ārammaṇesū**ti cakkhādīsu chasu dvāresu, padhānasāruppaṭṭhānādigatesu chasu rūpādiārammaṇesu. Padhānasāruppañhi ṭhānaṃ disvā diṭṭhadhammasukhavihāratthāya ''sāruppamidaṃ ṭhānaṃ mayā laddha''nti tusantassa cakkhudvāre rūpārammaṇe, bhaṇḍabhājanaṭṭhāne mahāsaddaṃ sutvā ''evarūpā loluppataṇhā me pahīnā''ti tusantassa sotadvāre saddārammaṇe, gandhehi vā pupphehi vā cetiyapūjanakāle ''evarūpena vata sugandhena bhagavantaṃ pūjemī''ti tusantassa ghānadvāre gandhārammaṇe, rasasampannaṃ piṇḍapātaṃ sabrahmacārīhi saha bhājetvā paribhuñjanakāle ''sāraṇīyadhammo vata me pūrito''ti tusantassa jivhādvāre rasārammaṇe, ābhisamācārikavattapūraṇakāle ''kāyena vattapaṭivattaṃ pūremī''ti tusantassa kāyadvāre phoṭṭhabbārammaṇeti evaṃ pañcadvāresu pañcārammaṇesu pavattati.

Manodvāre pana yathāvuttesveva pañcasu paccuppannārammaṇesu **ghaṭikārasuttā**dīsu (ma. ni. 2.282 ādayo) viya bhagavato pubbenivāsañāṇena pariññāte atītārammaṇe, ''aṭṭhissaro nāma paccekabuddho bhavissatī''ti (dha. pa. aṭṭha. 1.16 devadattavatthu) āgataṭṭhānādīsu viya anāgataṃsañāṇena paricchinne anāgatārammaṇe cāti evaṃ chasvevārammaṇesu hasitaṃ uppādetīti veditabbaṃ. Nanu ca atītaṃsādīsu appaṭihatādīsu appaṭihatañāṇaṃ vatvā ''imehi tīhi dhammehi samannāgatassa buddhassa bhagavato sabbaṃ kāyakammaṃ ñāṇapubbaṅgamaṃ ñāṇānuparivatta''nti vacanato vicāraṇapaññārahitāya etāya kathaṃ bhagavato uppatti yujjeyyāti? Hasituppādacittena pavattiyamānampi bhagavato sitakaraṇaṃ pubbenivāsaanāgataṃsasabbaññutaññāṇānaṃ anuvattakattā ñāṇānuparivattiyeva, evaṃ pana ñāṇānuparivattibhāve sati na koci pāḷivirodho. Evañca katvā **aṭṭhakathāyaṃ** ''tesaṃ ñāṇānaṃ ciṇṇapariyante idaṃ cittaṃ uppajjatī''ti vuttaṃ. Avassañcetaṃ evaṃ icchitabbaṃ, itarathā aññassāpi viññattisamuṭṭhāpakassa ahetukacittassa bhagavato uppatti na yujjeyya. Na hi viññattisamuṭṭhāpakassa taṃsamuṭṭhitāya viññattiyā kāyakammādibhāvaṃ āpajjanabhāvo vibandhatīti. Evañca katvā pañcadvāre iminā cittena somanassuppādanamattaṃ daṭṭhabbaṃ, na hāsuppādanaṃ pañcadvārikacittānaṃ aviññattijanakattā. Manodvāre pana hāsuppādanaṃ. Teneva hi **aṭṭhakathāyaṃ** pañcadvāre ''somanassito hotī''ti (dha. sa. aṭṭha. 568) ettakameva vuttaṃ, manodvāre ca ''hāsayamāna''nti. Idha pana ''hasituppādakiccā''ti avisesavacanaṃ pañcadvāre somanassakaraṇavasena pavattassapi manodvāre hāsajananassa paccayabhāvaṃ sandhāya vuttanti veditabbaṃ. **Hasituppādakiccā**ti hasitasseva uppādanakiccā. Teneva hi taṃ ''hasituppāda''nti vuccati, na pana aññesaṃ hasituppādacittānaṃ abhāvato. Tathā hi vakkhati ''kusalato catūhī''tiādi.

Cha asādhāraṇañāṇānīti āsayānusayañāṇaṃ, indriyaparopariyañāṇaṃ, yamakapāṭihāriyañāṇaṃ, mahākaruṇāsamāpattiñāṇaṃ, sabbaññutaññāṇaṃ, anāvaraṇañāṇanti imāni cha paccekabuddhādīhi asādhāraṇāni ñāṇāni. Nanu ca sabbaññutaññāṇameva anāvaraṇañāṇaṃ, itarathā sabbaññutānāvaraṇañāṇānaṃ asabbaññutasāvaraṇañāṇatā ca āpajjeyya, tathā hi yadi sabbaññutaññāṇato aññamanāvaraṇañāṇaṃ siyā, tassa sāvaraṇattā sāvaraṇe ca visaye sabhāvapaṭivedhābhāvato sabbaññubhāvaṃ na sijjheyya, anāvaraṇañāṇassa ca asabbadhammārammaṇabhāvena yattha taṃ na pavattati, tatthāvaraṇasambhavato anāvaraṇabhāvopi na siyāti? Saccametaṃ, ekameva taṃ ñāṇaṃ anavasesasaṅkhatāsaṅkhatasammutidhammavisayattā sabbaññutaññāṇaṃ, tattha ca āvaraṇābhāvato nissaṅgavāramupādāya anāvaraṇañāṇanti evaṃ visayapavattibhedena aññehi asādhāraṇabhāvadassanatthaṃ dvedhā vuttanti. Yathāha –

> ''Sabbaṃ saṅkhatamasaṅkhataṃ anavasesaṃ jānātīti sabbaññutaññāṇaṃ, tattha āvaraṇaṃ natthīti anāvaraṇañāṇa''ntiādi (paṭi. ma. 1.119).

Idha ṭhatvāti hasitassa uppādanato hasitassa uppādananti vuttacittassa āgataṭṭhāne ṭhatvā. **Pariggaṇhitabbānī**ti paricchinditvā gaṇhitabbāni. Kiñcāpi rūpāvacarakiriyānaṃ jhānaṅgappahānaṃ vipāke viya āgamanato ahutvā kusale viya bhāvanāvisesena pavattākāramattaṃva hoti, paṭhamajjhānassa pana pahānaṅgasambhavābhāvato ekassa vaseneva niddisituṃ sesānampi pahānaṅgaṃ avatvā sampayogaṅgameva tesu dassitanti.

57. Yasmā pana bhāvanāvasena pavattākāramattaṃ vinā bhāvanāya kātabbassa nīvaraṇappahānādikiccassa abhāvato ujukaṃ bhāvanā nāma na hoti, tasmā **''bhāvanākāravasappavattānī''**ti ākāra-ggahaṇaṃ katanti.

58-9. **Na**nti taṃ yathāvuttarūpārūpasamāpattiṃ. **Samāpannā sace kriyā**ti ettha kiñcāpi sā eva samāpatti samāpajjituṃ na sakkā, niruddhānaṃ anuppannato, paṭiladdhasamāpattikasseva samāpajjitukāmatāya saddhiṃyeva samāpajjanato, paṭhamajjhānādikameva paṭilabhitvā dutiyajjhānādikaṃ samāpajjituṃ asakkuṇeyyabhāvato ca, pubbe paṭiladdhasamāpattisadisaṃ puna samāpajjanato puthujjanakālasmiṃ abhinibbattitasamāpattisadisā ettha sā eva tathā vuttā.

61. **Ekacittakkhaṇattā**ti ekacittakkhaṇeyeva pavattanato. Yadi hi so punappunaṃ uppajjeyya, tadāssa arahato uppattiyā kiriyabhāvo icchitabbo siyā. Sakiṃyeva pana pavattati catusaccapaṭivedhakiccassa ekavāreneva pariniṭṭhānato, takkiccena ca vinā tassa anupalabbhanīyattā. Tenāha – ''na pāraṃ diguṇaṃ yantī''ti (su. ni. 719), tasmā natthi lokuttaraṃ kiriyacittanti ayamettha adhippāyo.

62. **Kriyā…pe… desako**ti yā āpattiyo kāyavācāhi akātabbaṃ katvā āpajjati, tā kiriyā, yā pana āpattiyo kāyavācāhi kātabbaṃ akaronto āpajjati, tā akiriyā, kiriyā ca akiriyā cāti kiriyākiriyā, kiriyākiriyā ca tā āpajjitabbato āpattiyo cāti kiriyākiriyāpattiyo, tāsaṃ vibhāgaṃ desetīti kiriyā…pe… desako. Atha vā kiriyājhānabhūtā samāpattiyo kiriyāpattiyo, kusalabhūtā pana samāpattiyo akiriyāpattiyo, tāsaṃ vibhāgaṃ desetīti **kriyā…pe… desako**. Yaṃ kiriyākiriyaṃ cittanti sambandho. Pañcannaṃ mārānaṃ jitattā **jino. Hitāhitāna**nti atthānatthānaṃ. **Sā**ti so jino. **Kriyākriyārato**ti sabbasattānaṃ hitassa karaṇe, ahitassa ca akaraṇe nirato. Atha vā ekantamiṭṭhavipākattā **hitā**ti kusalānametaṃ adhivacanaṃ. Tappaṭipakkhattā **ahitā**ti akusalānametaṃ adhivacanaṃ. Yathākkamaṃ tesaṃ kiriyāyaṃ, akiriyāyañca ratoti **hitāhitānaṃ…pe… rato**. Atha vā **hitāhitā**ti kusalākusalā eva, tesaṃ kiriyākiriyāmattamavipākabhāvaṃ kātuṃ icchatīti **hitāhitānaṃ…pe… rato**. Atha vā hitāhitānaṃ puggalānaṃ sakiriyākiriyāya attano attano kiccassa idhalokaparalokanipphādanassa karaṇe rato abhiratoti **hitāhitānaṃ…pe… rato**.

64-6. Sabbe lokuttare aṭṭha katvā ye ekūnanavuti cittuppādā vuttā, tāni cittāni mayā niddiṭṭhānīti sambandho. Pāṭavaṃ atthenti patthenti, pāṭavasaṅkhāto vā attho etesanti **pāṭavatthino**. **Uggahetabbo**ti savanapaṭipucchāvasena uggahitabbo, uggaṇhitvā pana na kevalaṃ uggahaṇamatteyeva ṭhātabbanti dassento āha **''cintetabbo punappuna''**nti, na hi sakkā uggahaṇamattenevettha sabbathā sanniṭṭhānaṃ gantunti adhippāyo. **Abhidhammamahodadhi**nti dhammasaṅgaṇīādisattappakaraṇavasena ṭhitamabhidhammapiṭakamahaṇṇavaṃ, khandhāyatanādivasena ṭhitaṃ paramatthamahaṇṇavaṃ vā. **Tarantī**ti atthaggahaṇavasena uttaranti, sutamayañāṇamūlakena vā bhāvanāñāṇena otarantīti attho. **Imaṃ loka**nti paccuppannabhavaṃ. **Paraṃ loka**nti anāgatabhavaṃ. **Tarantī**ti atikkamanti. Idha lokasmiñhi chandarāgappahānavasena imaṃ lokaṃ taranti, āyatiṃ bhavūpapādakassa kammassa kammakkhayakarañāṇena vināsanato paralokaṃ taranti, anupādāparinibbānavasena parinibbāyantīti attho.

Iti abhidhammatthavikāsiniyā nāma

Abhidhammāvatārasaṃvaṇṇanāya

Cittaniddesavaṇṇanā niṭṭhitā.

2. Dutiyo paricchedo

Cetasikaniddesavaṇṇanā

67. Ettāvatā ca cittaṃ cetasikaṃ rūpaṃ nibbānanti evaṃ uddiṭṭhesu catūsu dhammesu cittaṃ tāva jātibhūmisampayogappavattākārādivasena vibhāgena niddisitvā idāni tadanantaraṃ uddiṭṭhe cetasikadhamme niddisituṃ **''cittānantaramuddiṭṭhā''**tiādi āraddhaṃ. **Vibhājana**nti jātibhūmiādivasena vibhāgaṃ, tesu tesu cittesu yathārahaṃ sampayogavasena visuṃ visuṃ bhājanañca.

Katame pana cetasikā, yesaṃ vibhājanaṃ vuccatīti te saha nibbacanena sarūpato dassetuṃ **''tattha cittasampayuttā''**tiādi vuttaṃ. Tattha **''cittasampayuttā''**ti idaṃ cetasikalakkhaṇadassanaṃ. Tena ye cittena saha sampayogalakkhaṇena yuttā, teyeva cetasikāti dasseti. Kiṃ pana taṃ sampayogalakkhaṇanti? Ekuppādaekanirodhaekavatthukaekārammaṇasaṅkhātā pakārā. Samaṃ pakārehi yuttāti hi sampayuttā. Tattha yadi ekuppādatāmatteneva ca sampayuttatā adhippetā, sahuppattikānaṃ rūpārūpadhammānaṃ aññamaññasampayuttatā āpajjeyyāti **ekanirodha**-ggahaṇaṃ. Evampi avinibbhogarūpānaṃ aññamaññasampayuttatā āpajjeyyāti **ekavatthuka**-ggahaṇaṃ. Evampi ''avinibbhogarūpesu ekaṃ mahābhūtaṃ sesamahābhūtopādārūpānaṃ nissayapaccayo hotīti tasmā tāni ekavatthukānīti, cakkhādīnaṃ nissayabhūtāni vā bhūtāni ekaṃ vatthu etesu nissitanti ekavatthukānī''ti kappentassa tesaṃ sampayuttatāpatti siyāti tannivāraṇatthaṃ **ekārammaṇa**-ggahaṇaṃ.

Paṭilomato vā ''ekārammaṇā''ti vutte ekavīthiyaṃ pañcaviññāṇasampaṭicchanādīnaṃ, nānāvīthiyaṃ parasantāne ca ekasmiṃ ārammaṇe uppajjamānānaṃ bhinnavatthukānaṃ sampayuttatā āpajjeyyāti **ekavatthuka**-ggahaṇaṃ. Evampi maraṇāsannavīthiyaṃ sampaṭicchanasantīraṇādīnaṃ sampayuttatā āpajjeyyāti **ekanirodha**-ggahaṇaṃ. Kiṃ pana nānuppādāpi evaṃ tividhalakkhaṇā honti, atha ekuppādā evāti vicāraṇāya ekuppādā eva evaṃ tividhalakkhaṇā hontīti dassanatthaṃ **''ekuppādā''**ti vuttaṃ. Iti imehi catūhi sampayogalakkhaṇehi ye cittasampayuttā, te cetasikā nāmāti evaṃ cetasikalakkhaṇaṃ ṭhapitaṃ hoti. Kathaṃ panete cetasikā nāmāti āha **''citte bhavā''**ti. ''Cetasi bhavā cetasikā''ti vattabbe citta-saddassapi ceto-saddena saha samānatthatāya atthamattaṃ dassetuṃ **''citte bhavā cetasikā''**ti vuttaṃ.

Niyatāti niyatuppattikā, karuṇāmuditādayo viya kadāci anuppajjitvā yadā yadā taṃ cittaṃ uppajjati, tadā tadāva tena avinibhuttā hutvā jāyamānāti attho. **Sarūpena āgatā**ti chandādayo viya ''ye vā pana tasmiṃ samaye aññepi atthi paṭiccasamuppannā arūpino dhammā''ti evaṃ yevāpanakavasena anāgantvā ''phasso hoti, vedanā hotī''tiādinā (dha. sa. 1) sarūpeneva **pāḷiyaṃ** āgatā. Yevāpanāti evaṃ desanā etesanti **yevāpanakā. Ekūnatiṃsa dhammā**ti kiccabhedaṃ anāmasitvā kevalaṃ asambhinnadhammavaseneva ekenūnā tiṃsa dhammā. Pāḷiyaṃ pana cittena saha tiṃsa dhamme gahetvā tesaṃ kiccabhedato gahaṇena chappaññāsa dhammā vuttā. **Seyyathida**nti sarūpapucchā. **Phasso…pe… cittujukatā**ti yathāpucchitānaṃ sarūpadassanaṃ. **Iti**-saddo parisamāpane, nidassane vā. Puna tettiṃsa hontīti sambandho. **Tettiṃsa hontī**ti teyeva ekūnatiṃsa dhammāti adhippāyo.

''Kadāci uppajjantī''ti vuttaṃ, taṃ kathaṃ daṭṭhabbanti āha **''imesū''**tiādi. **Karuṇāmuditāvasenā**ti paṭhamasamannāhārato paṭṭhāya gotrabhupariyosānappavattitakaruṇāmuditāparikammavasena. **Karuṇāpubbabhāgo**ti karuṇāya pubbabhāgo, parikammappanāvasena pavattakaruṇābhāvanāya appanākoṭṭhāsato purimakoṭṭhāso, paṭhamasamannāhārato paṭṭhāya gotrabhupariyosānappavattaparikammakoṭṭhāso hutvāti attho. Evaṃ **''muditāpubbabhāgo''**ti etthāpi. Bhāga-saddassa drabyavuttitāya tappurisassa ca uttarapadatthappadhānatāya ''karuṇāpubbabhāgo''tiādinā pulliṅgena vuttaṃ. Eta-saddassa pana guṇavuttitāya guṇavisesavati vattamāno tassa liṅgavasena pariṇamatīti karuṇāmuditāpekkhāya **''etā''**ti itthiliṅgavasena vuttanti. **Na panekato uppajjanti,** kiñcarahi visuṃ visuṃyevāti attho. Teneva hi ''karuṇāpubbabhāgo vā muditāpubbabhāgo vā''ti vikappo vuttoti. Kasmā panetā dve ekato nuppajjantīti? Bhinnārammaṇattā. Karuṇā hi dukkhitasatte ārabbha tesaṃ dukkhāpanayanakāmatāvasena pavattati, muditā sukhitasatte ārabbha tesaṃ sukhānumodanavasena, tasmā ubhinnampi bhinnavisayattā na ekasmiṃ citte uppatti sambhavatīti. **Micchākammantādīhī**ti **ādi**-saddena micchāvācāmicchājīvānaṃ gahaṇaṃ. **Sammākammantādīni paripūrentī**ti sammākammantasammāvācāsammāājīvāni paripūrenti. **Ko viratī**ti tīsu ekā virati uppajjati, sammākammantaṃ pūrentī paṭhamā, sammāvācaṃ pūrentī dutiyā, sammāājīvaṃ pūrentī tatiyā virati uppajjatīti attho. **Karuṇāmuditāhi saha na uppajjanti** tāsaṃ paññattārammaṇattā, viratiyā ca ekantaparittārammaṇattā. **Aññamaññena ca na uppajjanti** aññamaññassapi bhinnavisayattā. Micchākammantādīnañhi ārammaṇāneva yathākkamaṃ sammākammantādīnaṃ ārammaṇāni tato viratibhāvato. **Etesū**ti imesu pañcasu.

68. Viratīnampi saṅgahaṇatthaṃ ''karuṇāmuditādīsū''ti vattabbe gāthābandhasukhatthaṃ ādi-saddalopavasena **''karuṇāmuditāsū''**ti vuttaṃ. Evañca katvā vuttaṃ **''ekenā''**ti, itarathā ''ekāyā''ti vattabbanti.

69-71. Kiṃ panettha kāraṇaṃ, catūsu brahmavihāresu dve idha niddiṭṭhā, na itarāti codento āha **''kasmā panā''**tiādi. Upekkhā ca na uddhaṭāti sambandho. Navahi lokuttaradhammehi janaṃ rañjetīti **dhammarājā**.

Diṭṭhadhammikasamparāyikatthehi sadevakaṃ lokaṃ anusāsatīti **satthā. Abyāpādena mettā gahitā** tasseva hitākārappavattikāle mettābhāvūpagamanato. Teneva hesa ‘‘mettā mettāyanā’’tiādinā niddiṭṭho. **Tatramajjhattatāya upekkhā gahitā** tāyeva sattesu majjhattākārappavattāya upekkhābrahmavihārabhāvato. Ādiccena saha samānagottatāya, ariyasāvakabhāvena vā tassa bhagavato puttatāya ādicco bandhu imassa, ādiccassa vā bandhūti **ādiccabandhu**.

72. **Rāsi**nti phassapañcakādisattarasarāsiṃ. Paṭhamamahācittuppādavasena hi –

> ‘‘Phasso hoti, vedanā hoti, saññā hoti, cetanā hoti, cittaṃ hoti, vitakko hoti, vicāro hoti, pīti hoti, sukhaṃ hoti, cittassekaggatā hoti, saddhindriyaṃ hoti, vīriyindriyaṃ hoti, satindriyaṃ hoti, samādhindriyaṃ hoti, paññindriyaṃ hoti, manindriyaṃ hoti, somanassindriyaṃ hoti, jīvitindriyaṃ hoti, sammādiṭṭhi hoti, sammāsaṅkappo hoti, sammāvāyāmo hoti, sammāsati hoti, sammāsamādhi hoti, saddhābalaṃ hoti, vīriyabalaṃ hoti, satibalaṃ hoti, samādhibalaṃ hoti, paññābalaṃ hoti, hiribalaṃ hoti, ottappabalaṃ hoti, alobho hoti, adoso hoti, amoho hoti, anabhijjhā hoti, abyāpādo hoti, sammādiṭṭhi hoti, hirī hoti, ottappaṃ hoti, kāyapassaddhi hoti, cittapassaddhi hoti, kāyalahutā hoti, cittalahutā hoti, kāyamudutā hoti, cittamudutā hoti, kāyakammaññatā hoti, cittakammaññatā hoti, kāyapāguññatā hoti, cittapāguññatā hoti, kāyujukatā hoti, cittujukatā hoti, sati hoti, sampajaññaṃ hoti, samatho hoti, vipassanā hoti, paggāho hoti, avikkhepo hotī’’ti (dha. sa. 1) –

Evaṃ dhammuddhāraṃ karontena bhagavatā phassādayo tiṃsa dhamme chappaññāsa katvā phassapañcakarāsi jhānapañcakarāsi indriyaṭṭhakarāsi maggapañcakarāsi balasattakarāsi hetuttikarāsi kammapathatikarāsi lokapāladukarāsi chayugaḷadukarāsi upakāradukarāsi yuganandhadukarāsi vīriyasamathadukarāsīti sattarasannaṃ rāsīnaṃ vasena vibhāgo kato.

Kathaṃ? Etesupi cittaṃ tāva phassapañcakaṃ patvā ‘‘cittaṃ hotī’’ti vuttaṃ, indriyāni patvā ‘‘manindriya’’nti. Vitakko jhānaṅgāni patvā ‘‘vitakko hotī’’ti vutto, maggaṅgāni patvā ‘‘sammāsaṅkappo’’ti. Saddhā indriyāni patvā ‘‘saddhindriyaṃ hotī’’ti vuttā, balāni patvā ‘‘saddhābala’’nti. Hirī balāni patvā ‘‘hiribalaṃ hotī’’ti vuttā, lokapāladukaṃ patvā ‘‘hirī’’ti. Ottappepi eseva nayo. Alobho mūlaṃ patvā ‘‘alobho hotī’’ti vutto, kammapathaṃ patvā ‘‘anabhijjhā’’ti. Adoso mūlaṃ patvā ‘‘adoso hotī’’ti vutto, kammapathaṃ patvā ‘‘abyāpādo’’ti. Ime satta dvīsu ṭhānesu vibhattā. Vedanā pana phassapañcakaṃ patvā ‘‘vedanā hotī’’ti vuttā, jhānaṅgāni patvā ‘‘sukha’’nti, indriyāni patvā ‘‘somanassindriya’’nti. Evamayaṃ eko dhammo tīsu ṭhānesu vibhatto. Vīriyaṃ pana indriyāni patvā ‘‘vīriyindriyaṃ hotī’’ti vuttaṃ, maggaṅgāni patvā ‘‘sammāvāyāmo’’ti, balāni patvā ‘‘vīriyabala’’nti, vīriyasamathaṃ patvā ‘‘paggāho’’ti. Satipi indriyāni patvā ‘‘satindriyaṃ hotī’’ti vuttā, maggaṅgāni patvā ‘‘sammāsatī’’ti, balāni patvā ‘‘satibala’’nti, upakāradukaṃ patvā ‘‘sati hotī’’ti. Evaṃ ime dve dhammā catūsu ṭhānesu vibhattā. Samādhi pana jhānaṅgāni patvā ‘‘cittassekaggatā hotī’’ti vutto, indriyāni patvā ‘‘samādhindriya’’nti, maggaṅgāni patvā ‘‘sammāsamādhī’’ti, balāni patvā ‘‘samādhibala’’nti, yuganandhadukaṃ patvā ‘‘samatho’’ti, vīriyasamathaṃ patvā ‘‘avikkhepo hotī’’ti. Evamayaṃ eko dhammo chasu ṭhānesu vibhatto. Paññā pana indriyāni patvā ‘‘paññindriyaṃ hotī’’ti vuttā, maggaṅgāni patvā ‘‘sammādiṭṭhī’’ti, balāni patvā ‘‘paññābala’’nti, mūlāni patvā ‘‘amoho’’ti, kammapathaṃ patvā ‘‘sammādiṭṭhī’’ti, upakāradukaṃ patvā ‘‘sampajañña’’nti, yuganandhadukaṃ patvā ‘‘vipassanā’’ti. Evamayaṃ eko dhammo sattasu ṭhānesu vibhattoti evamete dvādasa dhammā indriyāditaṃtaṃkiccavantatāya dviṭṭhānikādibhedena sattarasasu rāsīsu vibhattā. Itare aṭṭhārasa kiccavasena bhedābhāvato ekaṭṭhānikāyevāti imesu sattarasasu rāsīsu yevāpanakadhammā ekarāsimpi na bhajanti taṃtaṃkiccabhāvatoti katvā vuttaṃ **‘‘rāsiṃ bhajanti nā’’**ti.

Nanu cete kiñcāpi sesarāsayo na bhajanti tesaṃ sadisakiccasaṅgahavasena ṭhitattā. Phassapañcakarāsi pana khandhasaṅgahavaseneva ṭhapitoti cetanāya viya nesaṃ saṅkhārakkhandhasaṅgahato tattha samavarodho yuttoti? Taṃ na, khandhasaṅgahavasena ṭhapitopi hi phassapañcakarāsi sabbacittasādhāraṇadhamme saṅgahetvā ṭhapitoti chandādīnaṃ tiṇṇaṃ pakiṇṇakavasena uppajjamānānaṃ sabbacittasādhāraṇatāya abhāvato, manasikārassa ca satipi sabbacittasādhāraṇatte nippariyāyato saṅkhārakkhandhasaṅgahābhāvato na etesaṃ phassapañcakarāsibhajanampi yuttanti. Kasmā pana manasikārassa nippariyāyato saṅkhārakkhandhasaṅgahābhāvoti? Vuccate – ṭhapetvā cetanaṃ sesadhammānaṃ sakasakakiccesupi parādhīnabhāvena pavattanato abhisaṅkharaṇalakkhaṇaṃ nippariyāyato na labbhati. Yadi labheyya, cittekaggatājīvitindriyānaṃ sabbacittasādhāraṇattā vedanāviññāṇāni viya tāni phassapañcake vattabbāni siyuṃ, na panevaṃ vuttā, tasmā ṭhapetvā cetanaṃ sesadhammānaṃ abhisaṅkharaṇalakkhaṇaṃ nippariyāyato na labbhatīti na tesaṃ nippariyāyato khandhasaṅgaho labbhati. Cetanāyayeva pana sakiccaparakiccasādhanavasena pavattanato nippariyāyato abhisaṅkharaṇalakkhaṇassa atthitāya khandhasaṅgaho labbhatīti. Yadi evaṃ kathaṃ phasso phassapañcake vuttoti? ‘‘Phassapaccayā vedanā (vibha. 225), phuṭṭho vedeti, phuṭṭho sañjānātī’’tiādivacanato (saṃ. ni. 4.93) vedanā saññā cetanā viññāṇanti imesaṃ arūpakkhandhānaṃ uddesaṭṭhāne ṭhatvā tesaṃ paccayassapi uddisitukāmatāya phasso tattha vutto. **Dubbalā**ti sakavisayepi parāyattabhāveneva pavattanato dubbalā. Adhimokkho hi samādhissa paribyattabhāve paribyattabhāvato samādhāyattavutti, manasikāropi cetanāya paribyattabhāvato cetanāyattavuttīti parāyattāva te honti.

73. **Manasī ca kāro**ti manasikāro ca. Manasikārasaddassa hi atthamattasandassanavasena gāthābandhasukhatthaṃ asamāsaniddeso, dīghakaraṇaṃ, majjhe ca ca-saddavacananti. Tena munivarenāti sambandho.

74-80. **Paṭhamābhinipātattā**ti ārammaṇe phusanavasena paṭhamameva abhinipatanato. Sabbepi cetasikā cittāyattā cittakiriyabhāvena vuccantīti **''cittassā''**ti vuttaṃ. **Kirā**ti arucisūcanaṃ. Evaṃ mahāsaṃghikamataṃ dassetvā idāni tameva vitthāretuṃ **''phusitvā panā''**tiādi vuttaṃ. Mahāsaṃghikā hi ''paṭhamaṃ phasso ārammaṇaṃ phusati, atha tena phuṭṭhaṃ dutiyaṃ vedanā vediyati, evaṃ etehi phuṭṭhaveditaṃ tatiyaṃ saññā sañjānāti, tehi pana phuṭṭhaveditasaññāte catutthaṃ cetanāya sampayuttadhamme abhisandahatī''tiādinā vadanti. **Balavapaccayattā**ti yathā pāsādaṃ patvā thambhā sesadabbasambhārānaṃ balavapaccayā, evamesa yasmā sesasampayuttānaṃ balavapaccayo, tasmāti attho. **Tasmā**ti hetunigamanaṃ.

Saheva cāti ca-saddo aṭṭhānappayutto, so ''cittajāna''nti imassa anantaraṃ daṭṭhabbo. Kasmā? Cittānaṃ, cittajānañca ekuppādādibhāvena saheva pavattitoti evamettha padasambandho veditabbo. **Ida**nti idaṃ yathāvuttavidhānaṃ, evaṃ ''paṭhamābhinipātattā''ti kāraṇaṃ pariharitvā idāni ''balavapaccayattā''ti idaṃ pariharanto āha **''balava…pe… dissatī''**ti. **Ca**-saddo avadhāraṇe, neva dissatīti attho. Sesadhammānampi hi sahajātapaccayabhāvassa sādhāraṇattā tasseva balavapaccayabhāve na kiñci kāraṇaṃ dissatīti. Yadi sabbamidamakāraṇaṃ, kathañcarahi phasso paṭhamaṃ vuttoti āha **''desanākkamato''**tiādi. ''Vedanā hoti, phasso hoti, saññā hoti, phasso hoti, cetanā hoti, phasso hoti, cittaṃ hoti, phasso hoti, vedanā hoti, saññā hoti, cetanā hoti, vitakko hotī''tiādīhi āharitumpi vaṭṭeyya, desanāvārena pana phassova paṭhamaṃ vuttoti veditabbo. Yathā cettha, evaṃ sesadhammesupi pubbāparakkamo nāma na pariyesitabbo. **Vacanatthalakkhaṇādīhī**ti vacanatthato ca lakkhaṇādito ca.

Phusatīti kattuniddeso. Tattha kāraṇaṃ heṭṭhā vuttameva, phusanti etena vāti phasso. Sampayuttadhammā hi ārammaṇe pavattamānā taṃ phusanalakkhaṇena phassena phusantā viya honti, ārammaṇaphusanamattaṃ vā phassotipi sādhanattayampi yujjateva. Phusanaṃ lakkhaṇametassāti **phusanalakkhaṇo,** vedanāya paccayabhāvaṭṭhena ārammaṇaphusanalakkhaṇoti attho. **Saṃghaṭṭanaraso**ti manodvāre cittārammaṇānaṃ saṃghaṭṭanato saṃghaṭṭanakicco. Ayañhi ārammaṇe anallīyamānopi rūpaṃ viya cakkhuṃ, saddo viya ca sotaṃ cittamārammaṇañca ghaṭṭeti. Pañcadvāresu vā vatthārammaṇasaṃghaṭṭanena sampajjatīti saṃghaṭṭanasampattiko phasso **''saṃghaṭṭanaraso''**ti vutto. Yathā ''dve pāṇī vajjeyyu''ntiādīsu pāṇimhi ghaṭṭanaṃ tabbisesabhūtā rūpadhammā, evaṃ cittassa ārammaṇe saṃghaṭṭanaṃ tabbisesabhūto eko cetasikadhammo daṭṭhabbo. Tiṇṇaṃ sannipātasaṅkhātassa attano kāraṇassa vasena paveditattā **sannipātapaccupaṭṭhāno**. ''Cakkhuñca paṭicca rūpe ca uppajjati cakkhuviññāṇaṃ, tiṇṇaṃ saṅgati phasso''ti (ma. ni. 1.204, 400; 3.421, 425; saṃ. ni 2.4.60; kathā. 465) hi vacanato cakkhurūpaviññāṇādīnaṃ tiṇṇaṃ sannipātavasena gahetabbatāya upaṭṭhānato sannipātasaṅkhātassa kāraṇassa vasena upaṭṭhānamassāti upaṭṭhānaṭṭhena paccupaṭṭhānena sannipātapaccupaṭṭhānatā vuttā. ''Phassapaccayā vedanā''ti (vibha. 225) vacanato vedanā phalamassāti **vedanāpaccupaṭṭhāno**. Tajjasamannāhārena ceva indriyena ca parikkhate visaye anantarāyeneva uppajjanato **āpāthagatavisayapadaṭṭhāno**. Ayañhi tassa phassassa kāraṇabhūto tadanurūpabhūto samannāhāroti tajjasamannāhārasaṅkhātena āvajjanena ceva cakkhādiindriyena ca yathākkamaṃ ārammaṇakaraṇatadabhimukhabhāvavasena parikkhate abhisaṅkhāte āpāthagateyeva visaye ekantena uppajjanato āpāthagato visayo padaṭṭhānaṃ āsannakāraṇaṃ imassāti āpāthagatavisayapadaṭṭhāno.

Nanu cāyaṃ dhammo cetasiko, svāyaṃ arūpadhammo samāno kathaṃ phusanalakkhaṇo hotīti antolīnacodanaṃ manasi katvā tassā sodhanatthaṃ **''arūpadhammopi samāno''**tiādi vuttaṃ. Tattha **''phusanākāreneva pavattatī''**ti iminā arūpassāpi sato tassa dhammassa ayaṃ sabhāvoti dasseti. Sā ca tassa phusanākārappavatti ambilaṃ ambapakkādiṃ khādantaṃ passantassa parassa kheḷuppattiparaṃ bādhiyamānaṃ disvā dayālukassa sarīrakampanaṃ, rukkhasākhagge duṭṭhitaṃ purisaṃ disvā bhūmiyaṃ ṭhitassa purisassa jaṅghacalanaṃ, pisācādibhāyitabbaṃ disvā ūrupatthambhoti evamādi viya daṭṭhabbā. **So**ti so yathāvuttalakkhaṇādiko phasso.

Sundaranti sukhavedanāsampayuttattā pasatthaṃ. **Mano**ti viññāṇaṃ. **Sumanassa bhāvo**ti sumanasaṅkhātassa viññāṇassa bhāvo. Yvāyaṃ saddappavattinibandhano attho, so somanassaṃ. Somanassavedanāsampayuttattā hi sumana-saddo tasmiṃ viññāṇe pavattati. Vedena anubhavanākārena ayitaṃ pavattaṃ vedayitaṃ, taṃ lakkhaṇamassāti **vedayitalakkhaṇā**. Iṭṭhassa iṭṭhākāratova anubhavanaṃ kiccamassāti **iṭṭhākārānubhavanarasā**. Sā hi sabhāvato iṭṭhamārammaṇaṃ iṭṭhavasena, itarañca iṭṭhākāreneva anubhavati, tattha iṭṭhākārānubhavanaṃ kusalākusalacittasampayuttavedanāya labbhati tassā aniṭṭhassapi kappanāvasena iṭṭhākārena gahaṇato, sabhāvato pana iṭṭhānubhavanaṃ abyākatacittasampayuttāyapi labbhati tassā vipallāsaggāhābhāvato. **''Rājā viya subhojanarasa''**nti iminā imaṃ dīpeti – phassassa phusanamattameva hoti, saññāya sañjānanamattameva, cetanāya sañcetanāmattameva, viññāṇassa vijānanamattameva, ekaṃsato pana issaravatāya sāmibhāvena vedanāva ārammaṇarasaṃ anubhavati, rājā viya sūdakārena sampāditasubhojanarasanti. Assādīyatīti assādo, sukhavedanā. Tenāha bhagavā – ‘‘yaṃ, bhikkhave, pañcupādānakkhandhe paṭicca uppajjati sukhaṃ somanassaṃ, ayaṃ vuccati, bhikkhave, pañcupādānakkhandhesu assādo’’ti. Cetosannissitattā cetasi bhavo assādoti cetasikaassādo, tathā paccupaṭṭhātīti **cetasikaassādapaccupaṭṭhānā**. Passaddhakāyo sukhaṃ vediyatīti āha **‘‘passaddhipadaṭṭhānā’’**ti. Idaṃ pana nirāmisasomanassavasena veditabbaṃ.

Nīlādibhedassa ārammaṇassa sañjānanaṃ tameva saññaṃ katvā jānanaṃ lakkhaṇaṃ etassāti **sañjānanalakkhaṇā. Paccābhiññāṇakaraṇarasā**ti pati abhiññāyati etenāti paccābhiññāṇaṃ, tadevetanti puna paccābhiññāṇanimittaṃ saṇṭhānādiko ākāro, tassa karaṇaraso kiccamassāti paccābhiññāṇakaraṇarasā. Sā hi uppajjamānā pacchā sañjānanassa kāraṇabhūtaṃ saṇṭhānādikaṃ ākāraṃ gahetvā uppajjatīti. Idañca nimittakārikāya nimittena sañjānantiyā ca sabbāya samānasaññāya yojetabbaṃ. Nimittena sañjānantīpi hi puna aparāya saññāya ca sañjānanassa nimittaṃ karotīti. Tañca kusalākusalakiriyājavanasaññaṃ dhuraṃ katvā veditabbaṃ. Taṃ panetaṃ abhiññāṇakaraṇaṃ kathaṃ daṭṭhabbanti āha **‘‘vaḍḍhakissa abhiññāṇakaraṇamivā’’**ti. Yathā vaḍḍhakissa dārūsu ‘‘idaṃ uddhaṃ, idaṃ adho’’ti evaṃ pacchā sañjānanapaccayabhūtassa saññāṇassa karaṇaṃ, evamassā puna sañjānanapaccayanimittakaraṇanti vuttaṃ hoti. Hatthidassakaandho viya ‘‘idameva sacca’’nti saññāya yathāgahitanimittavasena abhinivesakaraṇato **yathā…pe… paccupaṭṭhānā**. Etena saññāya ākāraggahaṇaṃ katvā ṭhitassa diṭṭhiādīnaṃ uppajjanato akusalasaññāya anurūpavasena phalapaccupaṭṭhānaṃ dassitaṃ hoti. Atha vā **abhinivesakaraṇa**nti ‘‘idameva sacca’’nti saññābhinivesamattameva, tasmā upaparikkhābhāvena yathāgahitanimittavasena abhinivesākārena upaṭṭhānato ākārapaccupaṭṭhānaṃ vuttaṃ. Tiṇapurisakesu migapotakānaṃ ‘‘purisā’’ti uppannasaññā viya avikappasabhāvattā **yathāupaṭṭhitavisayapadaṭṭhānā**. Ettha ca ñāṇavippayuttasaññāya ākāraggahaṇavasena uppajjanakāle cittaṃ abbohārikaṃ saññānugatikaṃ hoti. Ñāṇasampayutte citte pana sasambhārapathaviyā anugatā sesadhātuyo viya saññācittañca abbohārikaṃ ñāṇānugatikaṃ hoti.

Abhisandahatīti pabandhati pavatteti, ‘‘gaṇhatha gaṇhathā’’ti vadantī viya sampayuttadhamme ārammaṇe payojeti, sakasakakicce ca paṭṭhapetīti attho. **Cetayitalakkhaṇā**ti niddokkantassa pabuddhakkhaṇe sambhamappavatti viya cetaso ussāhatāva lakkhaṇā. Atha vā **‘‘abhisandahatī’’**ti vuttattā payojanalakkhaṇātveva attho. **Āyūhanarasā**ti cetasikairiyanarasā, payogarasāti vuttaṃ hoti. Kusalākusalakiriyājavanasampayuttāyayeva panetaṃ labbhati. **Saṃvidahanapaccupaṭṭhānā**ti ‘‘tvaṃ idaṃ karohī’’ti vicārentī viya hotīti vicāraṇapaccupaṭṭhānā. Etāya hi pavattamānāya sabbepi sampayuttadhammā yathā sakiccapasutā honti, teneva hesā **sakiccaparakiccasādhikā** vuttā. Jeṭṭhasisso pare sajjhāyane uyyojento sayampi sajjhāyati. Tasmiñhi sajjhāyituṃ āraddhe sesasissāpi sajjhāyanti. Mahāvaḍḍhakismimpi vaḍḍhakikammaṃ kātuṃ āraddhe itarepi karonti yevāti āha **‘‘jeṭṭhasissamahāvaḍḍhakiādayo viyā’’**ti. **Ādi**-saddena jeṭṭhantevāsikādīnaṃ gahaṇaṃ.

Yathāpaccayaṃ pavattamānānaṃ dhammānaṃ natthi kāci vasavattitāti vasavattibhāvanivāraṇatthaṃ **‘‘vitakkanaṃ vitakko’’**ti vuttaṃ. Ūhanaṃ ārammaṇassa parikappanaṃ, tasmiṃ abhiniropananti vā vuttaṃ hoti. Yasmā cittaṃ vitakkabalena ārammaṇaṃ abhiruḷhaṃ viya hoti, tasmā vuttaṃ **‘‘ārammaṇe cittassa abhiniropanalakkhaṇo’’**ti. Yathā hi koci gāmavāsī puriso rājavallabhaṃ, taṃsambandhinaṃ mittaṃ vā nissāya rājagehaṃ ārohati anupavisati, evaṃ vitakkaṃ nissāya cittaṃ ārammaṇaṃ ārohati. Yadi evaṃ kathaṃ avitakkacittaṃ ārammaṇaṃ ārohati, na hi dvipañcaviññāṇadutiyajjhānādike vitakko upalabbhati, yassa balena taṃ ārammaṇaṃ ārohati, tasmā sabhāvato bhāvanābalena tattha anuppajjanako? Saccaṃ, tampi vitakkabalena ārohati. Yathā hi so puriso paricayena tena vināpi nirāsaṅko rājagehaṃ pavisati, evaṃ paricayena vitakkena vināpi avitakkacittaṃ ārammaṇaṃ ārohati. **Paricayo**ti cettha santāne abhiṇhaṃ pavattacittabhāvanāsaṅkhāto paricayo. Vitakkassa hi santāne abhiṇhaṃ pavattassa vasena cittassa ārammaṇābhirohanaṃ ciraparicitaṃ, tena taṃ cittaṃ kadāci vitakkena vināpi tattha vattateva. Yathā taṃ ñāṇasahitaṃ hutvā sammasanavasena ciraparicitaṃ kadāci ñāṇarahitampi sammasanavasena pavattati, yathā vā kilesasahitaṃ hutvā pavattaṃ sabbaso kilesarahitampi paricayena kilesavāsanāvasena pavattati, evaṃsampadamidaṃ daṭṭhabbaṃ.

Atha vā dvipañcaviññāṇaṃ avitakkampi vatthārammaṇaghaṭṭanassa balavatāya, dutiyajjhānādīni ca heṭṭhimaheṭṭhimabhāvanāya balavatāya ārammaṇaṃ ārohatīti. Ādito, abhimukhaṃ vā hananaṃ paharaṇamattaṃ āhananaṃ, parito, parivattetvā vā hananaṃ visesena paharaṇaṃ pariyāhananaṃ, taṃ kiccamassāti **āhananapariyāhananaraso**. Tathā hi tena yogāvacaro ārammaṇaṃ vitakkāhataṃ vitakkapariyāhataṃ karotīti vuccati. Ānayanaṃ cittassa ārammaṇe upanayanaṃ, ākaḍḍhanaṃ vā, tathā hutvā paccupaṭṭhānamassāti **ānayanapaccupaṭṭhāno**.

Tenāti tena vicārena karaṇabhūtena, hetubhūtena vā cittaṃ ārammaṇe vicarati anuvicarati, avicāracittassa pana avitakkacitte vuttānusārena pavatti veditabbā. **Vicaraṇaṃ** anusañcaraṇaṃ anuparigamanaṃ. Svāyaṃ viseso santānamhi labbhamāno javanasantāne pākaṭo hotīti daṭṭhabbo. Esa nayo sesesupi. Ārammaṇassa anumajjanaṃ anumasanaṃ parimajjanamassa lakkhaṇanti **ārammaṇānumajjanalakkhaṇo**. Tathā hi vicāro parimajjanahattho viya, saṃsaraṇahattho viyāti vuccati. **Tatthā**ti ārammaṇe. Sahajātānaṃ anuyojanaṃ ārammaṇe anuvicaraṇasaṅkhātaanumajjanavasena veditabbaṃ. Dhammānañhi sabhāvavinimuttā kāci kiriyā nāma natthi. Tathāgahetabbākāro bodhaneyyajanānurodhena paramatthato ekasabhāvopi sabhāvadhammo pariyāyavacanehi visayasamāropitarūpehi bahūhi pakārehi pakāsīyati. Evañhi so suṭṭhu pakāsito hotīti. **Anupabandhapaccupaṭṭhāno**ti ārammaṇe cittassa avicchinnassa viya pavattipaccupaṭṭhāno. Tathā hi so anusandhānatāti niddiṭṭho.

Ettha ca vicārato oḷārikaṭṭhena tasseva pubbaṅgamaṭṭhena paṭhamaghaṇṭābhiravo viya cetaso paṭhamābhinipāto vitakko, anuravo viya anusañcaraṇaṃ vicāro. Yathā hi ghaṇṭābhighātajo paṭhamābhiravo anuravato oḷāriko, pubbaṅgamo ca hoti, evaṃ ārammaṇābhiropanaṭṭhena vitakko oḷāriko, pubbaṅgamo viya ca hoti. Tato sukhumaṭṭhena anumajjanasabhāvena ca ghaṇṭānuravo viya anupabandho vicāro. Vipphāravā cettha vitakko cittassa paṭhamuppattikāle cittassa paripphandanabhūto ākāse uppatitukāmassa sakuṇassa pakkhavikkhepo viya, padumābhimukhapāto viya ca gandhānubandhacetaso bhamarassa. Santavutti vicāro cittassa nātiparipphandanabhāvo, ākāse uppatitassa sakuṇassa pakkhappasāraṇaṃ viya, padumassa uparibhāge paribbhamanaṃ viya ca padumābhimukhapatitassa bhamarassa. Āgamaṭṭhakathāyaṃ pana vipariyāyena āgataṃ. Tathā ca vuttaṃ **dukanipātaṭṭhakathāyaṃ** –

> ‘‘Ākāse gacchato mahāsakuṇassa ubhohi pakkhehi vātaṃ gahetvā pakkhe sannisīdāpetvā gamanaṃ viya ārammaṇe cetaso abhiniropanabhāvena pavatto vitakko, vātaggahaṇatthaṃ pakkhe phandāpayamānassa gamanaṃ viya anumajjanabhāvena pavatto vicāro’’ti.

Tampi anupabandhena pavattiyaṃ yujjati. Tathā hi upacāre, appanāyaṃ vā santānena pavattiyaṃ vitakko niccalo hutvā ārammaṇaṃ anupavisitvā viya pavattati, na paṭhamābhinipāte viya pākaṭo hotīti.

Pinayatīti kāyacittaṃ appeti, vaḍḍheti vā. **Sampiyāyanalakkhaṇā**ti ārammaṇaṃ kallato gahaṇalakkhaṇā. **Pīṇanarasā**ti kāyacittānaṃ paribrūhanakiccā. **Pharaṇarasā**ti paṇītarūpehi kāyassa byāpanarasā, attanā sampayuttacittasamuṭṭhānehi rūpehi sakalarūpakāyabyāpanaṃ karotīti vuttaṃ hoti. Na hi aññathā imissā pharaṇaṃ hoti, dhammānaṃ abyāpāratāya kesaggamattampi saṅkamanābhāvato. Udaggabhāvo **odagyaṃ**.

Ekaṃ ārammaṇaṃ aggametassāti ekaggaṃ, cittaṃ, yena pana dhammena yogato taṃ ekaggaṃ nāma hoti, so **ekaggabhāvo**. So pana cittasseva hoti, na yassa kassacīti āha **‘‘cittassa ekaggabhāvo’’**ti, nivāte dīpasikhāya ṭhiti viya cittassa ṭhitīti vuttaṃ hoti. Visārassa byaggabhāvassa paṭipakkho sabhāvo avisāro, na visārābhāvamattaṃ, taṃ imassa lakkhaṇanti āha **‘‘avisāralakkhaṇo’’**ti. **Avikkhepo** sampayuttadhammānaṃ avikkhittatā, avisārāvikkhepānaṃ samādhānabhāvato atthato visesābhāvepi samukhena, sampayuttamukhena ca ubhayaṃ vuttanti daṭṭhabbaṃ. Avūpasamalakkhaṇassa vikkhepassa paṭipakkhatāya cittassa upasamanākārena paccupaṭṭhātīti **upasamapaccupaṭṭhāno. Visesato**ti yebhuyyena. Sukhavirahitopi hi atthi samādhīti so yebhuyyena sukhapadaṭṭhāno hoti. Atha vā **visesato**ti atisayena. ‘‘Sukhino cittaṃ samādhiyatī’’ti (a. ni. 11.11) vacanato hi sukhaṃ samādhissa visesakāraṇaṃ sukhavirahitassapi tadupanissayeneva samijjhanato.

Saddahanti etāyāti kammaphalādisaddahanakiriyāya pavattamānānaṃ dhammānaṃ tattha ādhipaccabhāvena saddhāya paccayataṃ dasseti. Tassā hi dhammānaṃ tathā paccayabhāve sati taṃsamaṅgipuggalo ‘‘saddahatī’’ti voharīyati. Saddahanaṃ saddheyyavatthuno pattiyāyanaṃ, taṃ lakkhaṇametissāti **saddahanalakkhaṇā**. Kālusiyamalaṃ vidhametvā sampayuttānaṃ, puggalasseva vā pasādaṃ anāvilabhāvakāraṇaṃ kiccametissāti **pasādanarasā**. Yathā kathaṃ viyāti āha **‘‘udakappasādakamaṇi viyā’’**ti. **Akālusiyapaccupaṭṭhānā**ti anāvilabhāvapaccupaṭṭhānā. Ratanattayaṃ kammaṃ kammaphalañca saddheyyavatthu, taṃ imissā āsannakāraṇanti **saddheyyavatthupadaṭṭhānā**. Na hi saddhāya avatthubhūtesu titthiyādīsu sā uppajjati. Sā panāyaṃ kusaladhammānaṃ ādāne hattho viya, sabbasampattisampadāne vittaṃ viya, amatakasiphalaphalane bījaṃ viya ca daṭṭhabbā. ‘‘Saddhāhattho, mahānāma, ariyasāvako, saddhīdha vittaṃ purisassa seṭṭhaṃ (saṃ. ni. 1.246; su. ni. 184), saddhā bījaṃ tapo vuṭṭhī’’tiādivacanañhettha (saṃ. ni. 1.197; su. ni. 77) sādhakaṃ.

Saranti 237 **etāyā**ti saraṇakiriyāya pavattamānānaṃ dhammānaṃ tattha ādhipaccabhāvena satiyā paccayataṃ dasseti. Tassā hi dhammānaṃ tathā paccayabhāve sati taṃsamaṅgipuggalo ‘‘saratī’’ti voharīyati. Udake alābu viya pilavitvā gantuṃ adatvā pāsāṇassa viya niccalassa ārammaṇassa ṭhapanaṃ asammuṭṭhatākaraṇaṃ apilāpanaṃ, taṃ lakkhaṇamassāti **apilāpanalakkhaṇā**. Sā hi ārammaṇe daḷhaṃ patiṭṭhitattā esikā viya vuccati. Sammosapaccanīkakiccaṃ asammosaraso, na sammosābhāvamattaṃ. ‘‘Satārakkhena cetasā viharatī’’ti (a. ni. 10.20) vuttattā cetoguṇaratanahārakānaṃ kilesacorānaṃ nivāraṇato āha **‘‘ārakkhapaccupaṭṭhānā’’**ti. Tathā hesā cakkhudvārādirakkhanato dovāriko viyāti vuccati. Paṭhamaṃ saññāya thiruppannabhāve pacchā satiyā patiṭṭhānabhāvato āha **‘‘thirasaññāpadaṭṭhānā’’**ti. Atha satisaññānaṃ kiṃ nānākaraṇanti? Saññā tāva paṭhamaṃ aggahitanimittaṃ sañjānāti, gahitanimitte puna paccābhiññāṇapaccayanimittaṃ karoti, paṭhamaṃ aggahite pana saññākiccaṃ appadhānaṃ hoti, sati pana paṭhamaṃ aggahitanimittampi sarati gahitanimittampi, gahitanimitte pana satikiccaṃ guṇabhūtaṃ hotīti idameva tāsaṃ nānattaṃ.

Vīrabhāvoti yena vīriyena vīro nāma hoti, so dhammo. **Vīrānaṃ vā kamma**nti yena kammena vīro nāma hoti, taṃ vīrānaṃ kammaṃ nāma. Vīriyaṃ panassa sādhakabhāvato tathā vuttaṃ. Dhammavinimuttaṃ vā kiñci kammaṃ natthīti vīriyameva kammabhāvena vuttanti daṭṭhabbaṃ. Vidhinā īretabbaṃ pavattetabbanti vā **vīriyaṃ**. **Ussāho** taṃ taṃ kiccaṃ samārambho, parakkamo vā. **Upatthambhanaṃ** pana sampayuttadhammānaṃ kosajjapakkhe patituṃ adatvā dhāraṇaṃ anubalappadānaṃ. Sampayuttadhammānaṃ saṃsīdanabhāvanivārako dhammo, na saṃsīdanābhāvamattaṃ, asaṃsīdanabhāvena paccupaṭṭhātīti **asaṃsīdanabhāvapaccupaṭṭhānaṃ**. ''Saṃviggo yoniso padahatī''ti (a. ni. 4.113) vacanato **saṃvegapadaṭṭhānaṃ. Saṃvego**ti cettha saṃvegamayaṃ ñāṇaṃ. Asaṃvegapubbikāya pana kusalakiriyāya vīriyārambhavatthupadaṭṭhānaṃ. Tattha **vīriyārambhavatthūni** nāma –

> ''Maggo gantabbo hoti, maggo gato. Kammaṃ kātabbaṃ hoti, kammaṃ kataṃ. Appamattako ābādho uppanno hoti, gilānā vuṭṭhito hoti, aciravuṭṭhito gelaññā. Gāmaṃ vā nigamaṃ vā piṇḍāya caranto na labhati, lūkhassa vā paṇītassa vā bhojanassa yāvadatthaṃ pāripūriṃ labhati…pe… pāripūri''nti –

Evaṃ vuttāni etāni anurūpapaccavekkhaṇasahitāni aṭṭha vīriyārambhavatthūni, tammūlakāni vā paccavekkhaṇāni. Ettha ca vitakko sampayuttadhamme ārammaṇaṃ āropeti. Cetanā te taṃtaṃkiccesu niyojeti. Vīriyaṃ pana te saṃsīdituṃ adatvā ussāhetīti ayaṃ vitakkacetanāvīriyānaṃ viseso.

Vijānanalakkhaṇāti visesena jānanalakkhaṇā, yathāsabhāvapaṭivedhalakkhaṇāti attho. Visayassa ārammaṇassa obhāsanaṃ pakāsanaṃ tappaṭicchādakasammohandhakārassa vidhamanatoti visayobhāsanaṃ, taṃ kiccamassāti **visayobhāsanarasā**. Katthaci visaye asammuyhanākārena sammohapaṭipakkhatāya vā paccupaṭṭhānato sammohābhāvassa paccupaṭṭhānato vā **asammohapaccupaṭṭhānā**.

Attanā anupāletabbānaṃ sahajātadhammānaṃ anupālanaṃ jīvitassa byāpāro, tañca tesaṃ jīvananti taṃ tassa kāraṇabhāvaṃ purakkhatvā vuttaṃ **''jīvanti tenā''**ti. Rūpārūpajīvitindriyassa anurūpato lakkhaṇādikaṃ dassetuṃ **''attanā avinibhuttāna''**nti vuttaṃ. ''Sampayuttāna''nti hi vuccamāne rūpadhammānaṃ sampayogābhāvato rūpajīvitindriyassa saṅgaho na siyā. ''Avinibhuttāna''nti pana vuttattā yāni avinibbhogarūpāni rūpajīvitindriyena saddhiṃ avinibhuttāni avisaṃsaṭṭhāni. Ye ca arūpadhammā arūpajīvitindriyena sampayuttā, tesaṃ sabbesaṃ saṅgaho hotīti. **Pavattanarasa**nti uppādato yāva bhaṅgā anupālanato antarā anivattanasabhāvasādhanena tesaṃ pavattanakiccaṃ. Keci pana ''rūpajīvitindriyaṃ tesaṃ ṭhitikkhaṇato paṭṭhāya, arūpajīvitindriyaṃ uppādato paṭṭhāya pavattiyā paccayo''ti vadanti, taṃ na yuttaṃ. **Paṭṭhāne** hi ''abyākataṃ dhammaṃ paṭicca asaññasattānaṃ ekaṃ mahābhūtaṃ paṭicca indriyapaccayaṃ kammapaccayasadisa''nti asaññasattānaṃ indriyapaccayo kammapaccayasadisaṃ katvā vutto, tasmā rūpajīvitindriyampi uppādato paṭṭhāya paccayo hotīti daṭṭhabbaṃ. Uppādato yāva bhaṅgā ṭhapanato **ṭhapanapaccupaṭṭhānaṃ**. Anupālanavasena yāpayitabbā pavattetabbā dhammā padaṭṭhānamassāti **yāpayitabbadhammapadaṭṭhānaṃ**. Yadi evaṃ tesaṃ anupālanādisādhakaṃ, kathaṃ tesaṃ nirodho hoti. Evañhi sabbakālaṃ ṭhātabbanti āha **''santepi cā''**tiādi. **Anupālanalakkhaṇādimhī**ti **ādi-**saddena pavattanarasādimeva saṅgaṇhāti. **Atthikkhaṇeyevā**ti attanā anupāletabbānaṃ, attano vā atthikkhaṇeyeva. **Udaka**nti taḷākagatajalaṃ, daṇḍagatajalaṃ vā. Tattha taḷākagataudakassa gahaṇe attanā anupāletabbadhammānaṃ atthikkhaṇe anupālanaṃ sādhitaṃ hoti, daṇḍagatajalassa pana gahaṇe attano atthikkhaṇe anupālanaṃ. Attanā anuppāditadhamme kathaṃ pāletīti āha **''dhāti viya kumāra''**nti. Yadi sesadhammānaṃ pavattikāraṇena kenaci bhavitabbaṃ, jīvitassa pana kiṃ pavattikāraṇanti āha **''sayaṃ…pe… pavattatī''**ti. Yathā kathaṃ viyāti āha **''niyāmako viyā''**ti. Sopi attanā pavattitanāvāsambandhena pavattati. Yadi dhammānaṃ pavatti jīvitindriyapaṭibaddhaṃ, bhaṅgato uddhampi kiṃ pana pavattetīti āha **''na bhaṅgato uddha''**nti. Kasmāti āha **''attano ca pavattetabbānañca abhāvā''**ti. Bhaṅgakkhaṇe pana kathanti āha **''na bhaṅgakkhaṇe ṭhapetī''**ti.

Yasmā pana lobhapaṭipakkho alobho hoti, ye dhammā tena sampayuttā, taṃsamaṅgino vā sattā, te na lubbhanti, sayampi kadāci na lubbhateva, atthato vā alubbhanākāro eva ca so hoti, tasmā vuttaṃ **''na lubbhanti tenā''**tiādi. Esa nayo **''na dussanti tenā''**tiādīsupi. **Alaggabhāvo** ārammaṇaṃ nissāya pavattantassapi tattha anāsattatā. Tenāha **''kamaladale jalabindu viyā''**ti. **Apariggaho** kassaci vatthuno mamattavasena asaṅgaho. **Muttabhikkhu viyā**ti khīṇāsavabhikkhu viya. So hi muttarāgattā katthaci mamāyanarahito hoti. Anallīno bhāvo adhippāyo etassāti **anallīnabhāvo**. Evañhi ''asucimhi patitapuriso viyā''ti upamāya sameti. Yathā hi tassa purisassa satipi kāyena allīyane bhāvo anallīno, evaṃ alobhopi ārammaṇakaraṇavasena gahitepi ārammaṇe alaggabhāvena anallīnabhāvo anallīnākāroyeva pavattati. Evaṃsabhāvo hi so dhammoti.

Caṇḍikassa bhāvo caṇḍikkaṃ, pharusabhāvo, atthato pana kopoyeva, tappaṭipakkho apharusabhāvo **acaṇḍikkaṃ. Avirodho** aviggaho appaṭipakkho sabhāvo. **Āghātavinayanaraso**ti ettha **āghāto** nāma parassa attānaṃ, attano paraṃ uddissa, parasseva ca paraṃ uddissa pavatto upanāho balavakopo. Tassa vinayanaraso apanayanaraso. **Sommabhāvo** majjanavasena hilādaniyatā sītalabhāvo. Tenāha **‘‘puṇṇacando viyā’’**ti.

Kāyaduccarītādīhīti hetumhi karaṇavacanaṃ. **Hirīyati** lajjanākārena jigucchiyati. **Tehiyevā**ti kāyaduccaritādīhiyeva. **Ottappatī**ti ubbijjati. Hirī pāpe gūthe viya passantī jigucchatīti āha **‘‘pāpato jigucchanalakkhaṇā hirī’’**ti. Ottappaṃ te uṇhaṃ viya passantaṃ tato uttasatīti vuttaṃ **‘‘uttāsalakkhaṇaṃ ottappa’’**nti. **Ubhopi pāpānaṃ akaraṇarasā**ti lajjanākārena pāpānaṃ akaraṇarasā hirī, uttāsākārena ottappaṃ. **Pāpato saṅkocanapaccupaṭṭhānā**ti vuttappakāreneva pāpato saṅkocanākārena paccupaṭṭhānā. **Attagāravaparagāravapadaṭṭhānā**ti attagāravapadaṭṭhānā hirī ajjhattasamuṭṭhānatāya, attādhipatitāya ca. Paragāravapadaṭṭhānaṃ ottappaṃ bahiddhāsamuṭṭhānatāya, lokādhipatitāya ca. Attānañhi garuṃ katvā hiriyā pāpaṃ pajahati kulavadhū viya. Paraṃ garuṃ katvā ottappena pāpaṃ pajahati vesiyā viya. Ajjhattasamuṭṭhānāditā ca nesaṃ tattha tattha pākaṭabhāvena veditabbā, na pana tesaṃ kadāci aññamaññaviyogato. Na hi lajjanaṃ nibbhayaṃ vā pāpabhayaṃ vā alajjanaṃ atthīti. Hiriyā balavabhāve pana ottappaṃ abbohārikaṃ hoti, ottappassa balavabhāve hirī abbohārikā. Ime ca dve dhammā ‘‘lokapālā’’ti vuccanti. Yathāha –

> ‘‘Dveme, bhikkhave, sukkā dhammā lokaṃ pālenti. Katame dve? Hirī ca ottappañca, ime kho, bhikkhave, dve sukkā dhammā lokaṃ na pāleyyuṃ, nayidha paññāyetha ‘mātā’ti vā ‘mātucchā’ti vā ‘mātulānī’ti vā’’tiādi (a. ni. 2.9).

Passambhanaṃ darathavūpasamo, **kāya**-saddo samūhavacano. So cettha vedanādikkhandhattayaṃ. Vatticchāvasena hi saddo visiṭṭhavutti hotīti āha **‘‘kāyoti cetthā’’**tiādi. **Vedanādayo**ti vedanākkhandho saññākkhandho saṅkhārakkhandhoti tayo khandhā. Tathā ca vuttaṃ tattha ‘‘katamā tasmiṃ samaye kāyapassaddhi hoti, yā tasmiṃ samaye vedanākkhandhassā’’tiādi (dha. sa. 40). Daratho sārambho domanassapaccayānaṃ uddhaccādīnaṃ kilesānaṃ, tathā pavattānaṃ vā catunnaṃ khandhānametaṃ adhivacanaṃ. Tassa vūpasamaṃ lakkhaṇamassāti **kāyacittadarathavūpasamalakkhaṇā. Kāyacitta…pe… rasā**ti yathāvuttānameva paṭipakkhadhammānaṃ abhibhavanarasā. Darathanimmaddanena pariḷāhaparipphandanavirahito sītibhāvo **aparipphandanasītibhāvo. Avūpasamo** paripphandanaṃ asantavuttitā. **Uddhaccādikilesā**ti uddhaccappadhānā uddhaccādhikacittuppādasampayuttā kilesā. Tepi hi uddhaccavasena avūpasamakarā. Uddhaccaṃ vā ādiṃ katvā sabbeyeva kilesā **uddhaccādikilesā**. Evaṃ sesesupi.

Garubhāvo dandhatā, thinamiddhādhikānaṃ tathā pavattānaṃ vā catunnaṃ khandhānametaṃ adhivacanaṃ. Dandhatāya paṭipakkho **adandhatā** agarubhāvo.

Thaddhabhāvo thambho. Diṭṭhimānādhikānaṃ, tappadhānānaṃ vā catunnaṃ khandhānaṃ etaṃ nāmaṃ. Thaddhabhāvanimmaddanatoyeva katthaci ārammaṇe appaṭihatākārena paccupaṭṭhanti, sampayuttānaṃ vā tattha appaṭighātaṃ paccupaṭṭhāpentīti **appaṭighātapaccupaṭṭhānā**.

Kammani sādhu kammaññaṃ, na kammaññaṃ akammaññaṃ, tassa bhāvo **akammaññabhāvo,** dānasīlādipuññakiriyāya asamatthatā. Atthato kāmacchandādisaṃkilesadhammā, tappadhānā vā cattāro akusalakkhandhā. Akammaññabhāvanimmaddaneneva sampannākārena ārammaṇassa gahaṇaṃ **ārammaṇakaraṇasampatti**. Vuttāvasesā kāmacchandādayo, tadekaṭṭhā ca saṃkilesadhammā sesanīvaraṇādayo. Imā pana dve vinibandhanimmaddanena pasādanīyavatthūsu pasādāvahā, hitakiriyāsu viniyogakkhamabhāvāvahā suvaṇṇavisuddhi viyāti daṭṭhabbā.

Gelaññaṃ assaddhiyādayo, tadekaṭṭhā ca pāpadhammā, tappaṭipakkho agelaññabhāvo lakkhaṇaṃ etāsanti **agelaññabhāvalakkhaṇā**. Gelaññanimmaddaneneva natthi etāsaṃ ādīnavo doso upaddavo vā, na vā etā ādīnaṃ kapaṇaṃ vanti pavattantīti nirādīnavā, tenākārena paccupaṭṭhanti, taṃ vā sampayuttesu paccupaṭṭhāpentīti **nirādīnavapaccupaṭṭhānā**.

Kāyasambandhī, cittasambandhī ca ujubhāvoti lakkhitabbatāya **kāyacittānaṃ ajjavalakkhaṇā**. Kāyacittānaṃ naṅgalasīsacandakoṭigomuttavaṅkatāsaṅkhātānaṃ kuṭilabhāvānaṃ atthato māyāsāṭheyyādibhūtānaṃ nimmaddanato **kāyacittānaṃ kuṭilabhāvanimmaddanarasā**. Tatoyeva sabbathāpi ajimhabhāvena paccupaṭṭhanti, sampayuttānaṃ vā ajimhataṃ paccupaṭṭhāpentīti **ajimhatāpaccupaṭṭhānā**.

Nanu ca kāyapassaddhiādīnaṃ dvinnaṃ dvinnaṃ dhammānaṃ ekekapaṭipakkhattā darathanimmaddanādikiccaṃ ekekameva karoti. Kasmā pana dve dve dhammā vuttāti? Na kho panevaṃ cintitabbaṃ bhagavatāpi tatheva desitattā. Kasmā pana bhagavatā tathā desitā? Sabhāvadhammabhāvato. Na hi bhagavatā pubbe avijjamānā ete dhammā desanāvasena uppāditā, atha kho sabhāvato vijjamānāyeva sayambhuñāṇena sammā sacchikatvā yathāsabhāvā desitā, tasmā kathamettha bhagavatā sabhāvato vijjamānassa hāpanaṃ kātuṃ sakkā. Sabhāvato vijjamānatāya cettha bhagavato vacanameva pamāṇaṃ. Na hi bhagavā yathādhammasāsanādhikāre ayathādhammaṃ katheyyāti, yassa pana vijjamānassāpi akathanaṃ, taṃ aññahetukaṃ. Na cettha tādiso hetu upalabbhati, yena imesu ekekadhammassa akathananti. Yathā pana dvinnaṃ purisānaṃ ekoyeva veriko hoti, tassa te purisā otāraṃ disvā ekato hutvāva hananti, evameva dve dve dhammā ekato hutvā ekaṃ paṭipakkhadhammaṃ hananti, yathā ca panete visuṃ disvāpi taṃ veriṃ hananti, na evamete taṃ visuṃ hananti tesaṃ aññamaññaṃ avinābhāvatoti, tasmā ete paṭipakkhadhammānaṃ ekekabhāvepi dve dveyeva vuttāti, apica cittapassaddhiādīhi cittameva passaddhi lahu mudu kammaññaṃ paguṇaṃ ujuñca hoti. Kāyapassaddhiādīhi pana rūpakāyopīti tadatthadassanatthaṃ bhagavatā ettheva duvidhatā vuttā, na samādhiādīsu.

Chandanaṃ **chando,** ārammaṇena atthikatā. ‘‘Chando kāmo’’tiādīsu (mahāni. 1) pana taṇhāpi chandoti vuccati. ‘‘Chandaṃ janeti vāyamatī’’tiādīsu vīriyampīti tato nivattanatthaṃ vuttaṃ **‘‘kattukamyatāyetaṃ adhivacana’’**nti. Kattukamyatā vuccati karaṇicchā. Cetasikassa dhammassa sārammaṇattā karaṇicchā nāma ārammaṇassa ālambitukāmatāmukheneva hotīti ārammaṇakaraṇicchālakkhaṇo chando **‘‘kattukamyatālakkhaṇo’’**ti vutto. Tenevāha ‘‘ārammaṇapariyesanaraso, ārammaṇena atthikatāpaccupaṭṭhāno’’ti ca. Yadaggena panāyaṃ attano ārammaṇapariyesanaraso, tadaggena sampayuttadhammānampi hotiyeva ekārammaṇatāya. Tena tesaṃ ārammaṇaggahaṇe cetaso hatthappasāraṇaṃ viyāti vuccati. Kathaṃ pana dānavatthuvissajjanavasena pavattamānacetanāsampayutto chando ārammaṇena atthiko hotīti? Nanu avocumhā ‘‘ārammaṇakaraṇicchālakkhaṇo’’ti, tasmā saṅgāmagataissāsassa khipitabbausūnaṃ gahaṇe atthikatā viya dānavatthuvissajjanavasena pavattacchandopi vissajjitabbena tena atthikoyevāti. Svāyaṃ kusalesu uppanno kusalacchando nāma hoti yonisomanasikārasamuṭṭhānattā. Tabbiparītato pana akusalesu uppanno akusalacchando.

Adhimuccanaṃ ārammaṇe sanniṭṭhānavasena veditabbaṃ, na pasādanavasena. Tenāha **‘‘sanniṭṭhānalakkhaṇo’’**ti. Yathā tathā hi ārammaṇe nicchayanaṃ adhimuccanaṃ anadhimuccantassa pāṇātipātādīsu, dānādīsu vā pavattiyā abhāvato, saddhā pana pasādanīyesu pasādādhimokkhoti ayametesaṃ viseso. Voṭṭhabbanaṃ pana yathā santīrite atthe nicchayanākārena pavattitvā parato pavattamānānaṃ tathā pavattiyā paccayo hoti. Yadi evaṃ vicikicchāsampayuttesu dhammesu kathanti? Tesampi ekaṃseneva saṃsappanākārassa paccayatāya daṭṭhabbaṃ, dārakassa viya ito cito ca saṃsappanassa ‘‘karissāmi, na karissāmī’’ti anicchayassa paṭipakkhakiriyā asaṃsappanaṃ. Yesu cittuppādesu ayaṃ sanniṭṭhānalakkhaṇo adhimokkho, tesaṃ ārammaṇadhammoyeva sanniṭṭhātabbattā sanniṭṭheyyadhammo. So padaṭṭhānamassāti **sanniṭṭheyyadhammapadaṭṭhāno. Indakhilo**ti esikāthambho vuccati.

Tesu tesu dhammesūti yesu dhammesu sayaṃ uppannā, tesu attanā sampayuttesu cittacetasikadhammesu. Anārammaṇattepi hi tesu samappavattesu udāsīnabhāvo **‘‘tatramajjhattatā’’**ti vuccati. Samaṃ avisamaṃ vāhitaṃ attanā pavattitasampayuttānaṃ vā yathāsakakiccesu pavattanaṃ lakkhaṇametissāti **samavāhitalakkhaṇā**. Tattha samaṃ hutvā pavattanalakkhaṇāti atthe apakkhapatitabhāvo vutto hoti, avisamaṃ katvā pavattanalakkhaṇāti atthe ūnādhikatānivāraṇaṃ. Udāsīnabhāvena pavattamānāpi hi esā sampayuttadhamme samaṃ katvā yathāsakakiccesu pavatteti, yathā rājā tuṇhī nisinnopi adhikaraṇadhammaṭṭhe yathāsakakiccesu samaṃ appamatte pavatteti. Alīnānuddhatappavattipaccayānaṃ dhammānaṃ ūnādhikatāya līnuddhatabhāvassa nivāraṇakiccāti vuttaṃ **‘‘ūnādhikatānivāraṇarasā’’**ti. Yadi evaṃ kathaṃ sahajātādhipatīnaṃ adhipatibhāvo. Ādhipaccañhi tesaṃ kiccato adhikabhāvoti? Nāyaṃ doso. Tampi tassa kiccameva, yaṃ sahajātadhammānaṃ adhipatibhāve pavattāpanaṃ. Yathā hi raṅgamaṇḍalaṃ gato naṭakācariyo te te naṭake yathāsakaṃ anurūpaṃ bhūmiyaṃ yojeti, evamesāpi attanā sampayuttadhammesu adhipatibhāve ṭhite adhipatibhāve yojeti, indriyatte ṭhite indriyatte, na pana sakasakakiccato ūnataṃ, adhikataṃ vā pattuṃ detīti. ‘‘Idaṃ nihīnakiccaṃ hotu, idaṃ atirekakicca’’nti evaṃ pakkhapātavasena viya pavatti pakkhapāto. Taṃ upacchindantī viya hotīti **pakkhapātupacchedanarasā**. Sā cittacetasikānaṃ ajjhupekkhanena samappavattesu ājānīyesu sārathi viya daṭṭhabbā.

Kiriyā kāroti kāra-saddassa bhāvasādhanataṃ āha. Tena kāroti nāññaṃ, kiriyāyevāti dīpitaṃ hoti. **Manasmiṃ kāro**ti manasi ārammaṇassa karaṇaṃ. Yena hi mano ārammaṇe karīyati ārammaṇenassa saṃyojanato, tato eva tena ārammaṇampi manasi karīyatīti. **Manasikāro**ti cettha aluttasamāso daṭṭhabbo. **Purimamanato**ti bhavaṅgamanato. **Visadisaṃ mana**nti vīthijavanamanaṃ, taṃ karotīti manasikāro, manasikārasāmaññena vīthijavanapaṭipādake dasseti. Ettha pana upayogatthabhummavacane samāso daṭṭhabbo. Sampayuttadhamme ārammaṇābhimukhaṃ sārento payojento viya hotīti manasikāro **sāraṇalakkhaṇo**ti vutto. **Saṃyojanaraso**ti payojanaraso. **Vitakko** sampayuttānaṃ ārammaṇe abhiniropanasabhāvattā ārammaṇe cittaṃ pakkhipanto viya hoti. **Cetanā** attano ārammaṇaṃ gaṇhantī sampayuttepi sakasakakiccaṃ kāretīti attanā karaṇena balaṃ niyojento balanāyako viya hoti. **Manasikāro** sampayutte ārammaṇe payojetīti ājānīyappayojanakasārathi viyāti ayametesaṃ viseso.

Ārammaṇābhimukhabhāvapaccupaṭṭhānoti ārammaṇe saṃyojanavasena tadabhimukhabhāvapaccupaṭṭhāno. Ettha **satiyā** appamussanacchandatā visayābhimukhapaccupaṭṭhānatā, **manasikārassa** pana saṃyojanavasenāti ayametesaṃ viseso. Ārammaṇapaṭipādakassa saṅkhārakkhandhapariyāpannatāvacanaṃ itaramanasikārānaṃ viññāṇakkhandhapariyāpannataṃ dasseti. Mahisāsakā pana ‘‘āvajjanassa viññāṇabhāve sabbaññutaññāṇassa sabbavisayatā parihāyeyya, tasmā taṃ javanasampayuttasaṅkhārakkhandhapariyāpannamevā’’ti vadanti. Tesañhi ayamadhippāyo – yadi taṃ visuṃ cittasabhāvaṃ siyā, paccuppannacittaṃ ārammaṇaṃ katvā pavattassa tassa anantaraṃ uppajjamānajavanānaṃ paccuppannārammaṇatā na bhaveyya, aññadatthu atītārammaṇatāva siyā, evañca sati sabbaññutaññāṇassāpi paccuppannacittārammaṇatāya abhāvato asabbavisayatā āpajjeyya, yadaggena ca taṃ asabbavisayaṃ, tadaggena sāvaraṇampi hoti yattha na pavattati, tattha āvaraṇasambhavato, tasmāssa sakalalokasiddho sabbaññubhāvo, anāvaraṇabhāvo ca parihāyetha, javanasampayuttabhāve pana sati āvajjanassa nāyaṃ iṭṭhavighāto āpajjatīti. Tayidaṃ tesamabhinivesamattaṃ ‘‘āvajjanā kusalānaṃ khandhānaṃ, akusalānaṃ khandhānaṃ anantarapaccayena paccayo’’ti (paṭṭhā. 1.1.417) vacanena tassānantaraṃ kusalākusaluppattiyā dīpitattā. Sabbaññutaññāṇassa pana paccuppannacittārammaṇabhāvo evaṃ veditabbo – atītādivasena hi vibhāgamakatvā ‘‘imassa cittaṃ jānāmī’’ti pavattassa āvajjanaṃ sāmaññena yaṃ kiñci abhimukhībhūtaṃ cittamāvajjati, tato javanānipi attano attano abhimukhībhūtaṃ cittamārammaṇaṃ katvā pavattanti, na cettha javanānaṃ bhinnārammaṇatā āsaṅkitabbā cittasāmaññena ārammaṇassa abhinnattā, tasmā sabbaññutaññāṇassa paccuppannacittārammaṇataṃ paṭicca na kāci vihesā anubhavitabbāti. Kiṃ vā etena yuttivādena, nanu vuttaṃ bhagavatā – ‘‘acinteyyo buddhavisayo’’ti (a. ni. 4.77), tasmā aparimitapuññasambhārekaphalassa acinteyyasabhāvattā āvajjanena vināpi visayaggahaṇe vibandhanābhāvato yattha katthaci pavatti appaṭihatāyevāti. Keci panettha ‘‘āvajjanaṃ anāgatacittamārammaṇaṃ katvā nirujjhati, javanameva pana paccuppannamārammaṇaṃ gaṇhātī’’ti vadanti. Yasmā pana ‘‘anāgatārammaṇā āvajjanā paccuppannārammaṇānaṃ khandhānaṃ anantarapaccayena paccayo’’ti pāḷi natthi, tasmā taṃ appamāṇaṃ.

Karotīti **karuṇā**. Kiṃ karoti, kesaṃ kiṃ nimittanti āha **‘‘paradukkhe sati sādhūnaṃ hadayakampana’’**nti. **Kampana**nti ca paresaṃ dukkhaṃ disvā tassa asahanākārena cittassa aññathattaṃ, tadidaṃ sappurisānaṃyeva hotīti āha **‘‘sādhūna’’**nti. Sappurisā hi attahitaparahitasādhanena ‘‘sādhū’’ti vuccanti. ‘‘Kiṇātī’’ti imassa atthamāha **‘‘vināsetī’’**ti, adassanaṃ gameti apanetīti attho. Tenāha **‘‘paradukkhāpanayanākārappavattilakkhaṇā’’**ti. Paresaṃ dukkhassa apanayanaṃ hotu vā, mā vā, so paradukkhāpanayanākāro, tathāpavattilakkhaṇāti **para…pe… lakkhaṇā**. Apanetukāmatāya paresaṃ dukkhassa asahanaṃ anadhivāsanaṃ **paradukkhāsahanaṃ**. Na vihiṃsā avihiṃsā, sattānaṃ aviheṭhanaṃ, taṃ paccupaṭṭhāpeti, vihiṃsāya vā paṭipakkhabhāvena paccupaṭṭhātīti **avihiṃsāpaccupaṭṭhānā**.

Pamodanalakkhaṇāti parasampattiyā pamodanalakkhaṇā. **Anissāyanarasā**ti issāyanassa usūyanassa paṭipakkhabhāvakiccā. Pantasenāsanesu, adhikusaladhammesu ca aramaṇaṃ arati. Sā atthato issādhikaṃ domanassasahagataṃ, thinamiddhādhikañca uddhaccaṃ. Tattha purimaṃ parasampattivisayaṃ, dutiyaṃ pantasenāsanādivisayanti daṭṭhabbaṃ. Aratiyā vihananākārena paccupaṭṭhāti, tassā vighātaṃ vā vūpasamaṃ paccupaṭṭhāpetīti **arativighātapaccupaṭṭhānā. ‘‘Aniyate icchantī’’**ti iminā cetasikantarabhāvena icchantīti dasseti.

Kāyaduccaritatoti vatthuvītikkamasaṅkhātaduccaritato. **Kāyaduccaritādivatthūna**nti parapāṇaparadhanaparaitthiādīnaṃ kāyaduccaritādīnamālambaṇabhūtānameva vatthūnaṃ. **Avītikkamalakkhaṇā**ti amaddanalakkhaṇā. Kāyaduccaritādivatthuto saṅkocanakiriyāpadesena kāyaduccaritāditoyeva saṅkocanakiriyā vuttāti daṭṭhabbaṃ. Na hi viratiyo duccaritavatthuno akiriyapaccupaṭṭhānā yujjanti, atha kho duccaritasseva, viratīnañca soraccavasena saṅkocanaṃ, akiriyā ca hirottappānaṃ jigucchādivasenāti ayametesaṃ viseso. **Saddhā…pe… padaṭṭhānā**ti ettha saddhādayo sabbeva dhammā kāyasucaritādīnaṃ padaṭṭhānāti eke. Apare pana ‘‘kammaṃ kammaphalaṃ saddahantassa kāyaduccaritādiakaraṇato, hirottappasampannassa musāvādādiakathanato, appicchasantuṭṭhīsallekhaguṇasamannāgatassa micchājīvavivajjanato ca saddhādayo tiṇṇaṃ dhammānaṃ yathākkamena padaṭṭhānā’’ti vadanti. **Kecī**ti abhayagirivāsino. **Imāsū**ti imāsu tīsu viratīsu. **Ekekaṃ niyataṃ viratimicchantī**ti aññaṃ ekaṃ catutthaniyataviratimicchanti. Atha vā niddhāraṇatthe bhummavasena imāsaṃ antare ekaṃ niyataṃ viratimicchantīti attho. Ubhayathāpi pana tesaṃ icchā na yujjati aparāya viratiyā dhammasenāpatināpi adesitattā, visayassa ca sadā sannihitattābhāvena niyatāya eva ekissā abhāvato. Teneva hi abhayagirivāsinoyeva ca keci imāsaṃ tividhattaṃ aniyatattameva ca icchanti. Vuttañhi tehi –

> ‘‘Karuṇāmuditā sammāvācākammantaājivā;
> Yebhuyyato aniyatā, honti gocarabhedato’’ti. –

Ettha pana ‘‘yebhuyyato’’ti vacanaṃ lokuttaracittesu sabbadā ekatoyeva ca labbhamānataṃ sandhāya vuttaṃ.

Dutiyacittena sampayogaṃ gacchantīti sambandho. Yathā cittaṃ, evaṃ taṃsampayuttadhammāpīti dutiye sasaṅkhārā evāti āha **‘‘sasaṅkhārabhāvamattameva hettha viseso’’**ti. **Tathā**ti yathā tatiye, tathā catutthepi pītiyā sukhapadaṭṭhānattā. Sukhassa cettha abhāvato āha **‘‘ṭhapetvā pīti’’**nti. Nanu ca ‘‘karuṇāmuditā upekkhāsahagate na sambhavantī''ti vadanti, tasmā yathā pītiyā, evaṃ tāsampi paṭikkhepo kātabboti? Na kātabbo, appanāpattito pubbe karuṇāmuditānaṃ upekkhāsahagatānampi sambhavato. Karuṇāmuditābhāvanākāle hi appanāvīthito pubbe upekkhāsahagatacittenāpi parikammaṃ hoti, appanāvīthiyaṃ pana somanassasahagatacitteneva ekāvajjanavīthiyā vedanāparivattanābhāvato, tasmā pubbabhāgavaseneva karuṇāmuditānampi upekkhāsahagatesu sambhavo hotīti ācariyā. Apare pana sabbadāpi tāsaṃ upekkhāsahagatesu sambhavaṃ na icchanti. ''Avasesā pañcamena sampayogaṃ gacchantī''ti avisesena vuttattā idāni visesadassanatthamāha **''somanassaṭṭhāne cā''**tiādi.

81. **Karuṇāmuditādayo**ti karuṇāmuditā ceva viratittayañca. Tenāha **''pañcā''**ti.

Evaṃ kāmāvacarakusalacittasampayutte dassetvā idāni rūpāvacarakusalacittasampayuttadhamme dassetuṃ **''avasesesu panā''**tiādimāha. Tattha **ṭhapetvā viratittaya**nti viratittayaṃ vajjetvā. Kasmā panettha viratittayaṃ pariccattanti? Vuccate – suvisuddhakāyakammādikassa cittasamādhānavasena rūpārūpāvacarakusalappavatti, na kāyakammādīnaṃ sodhanavasena, nāpi duccaritadurājīvānaṃ samucchindanavasena. Tathā hi nīvaraṇādidhammānaṃ avatthattayaṃ hoti vītikkamāvatthā pariyuṭṭhānāvatthā anusayāvatthāti. Tattha vītikkamāvatthāya paṭipakkhaṃ kāmāvacarakusalaṃ pariyuṭṭhānāvatthāya rūpārūpāvacaraṃ, anusayāvatthāya lokuttarakusalaṃ. Duccaritadurājīvānaṃ pana ṭhapetvā vītikkamāvatthaṃ, anusayāvatthañca vītikkamāvatthāya visuṃ pariyuṭṭhānāvatthā na upalabbhati. Yassā vipaccanīkaṃ rūpārūpāvacarakusalaṃ siyā, tasmā taṃ neva kāmāvacarakusalaṃ viya tesaṃ vītikkamāvatthaṃ sodheti, na ca lokuttaraṃ viya anusayāvatthaṃ samucchindati, paṭipassambheti vā. Sīlavisuddhiyaṃ sīlasodhanavasena kāmāvacarakusaleneva vigatavītikkamassa parisuddhakāyakammādikassa yogino cittasamādhānavasena pavattatīti mahaggatacittuppāde viratīnaṃ asambhavoyeva. Imameva hi atthaṃ sādhetuṃ **''viratiyo panā''**tiādi āraddhaṃ. **Tettiṃsa vā** karuṇādijhānavasena pavattanakāle. **Tato**ti tato tatiye vuttacetasikato. Karuṇāmuditānaṃ appanāpattānamekantasomanassasahagatattā āha **''pañcamena…pe… karuṇāmuditāvajjā''**ti.

Rūpāvacarapañcame vuttanayenāti tiṃsevāti adhippāyo. Yadi evaṃ rūpāvacarato ko visesoti āha **''arūpāvacarabhāvovettha viseso''**ti, pañcame rūpasaññābhāvato rūpāvacarabhāvo, idha pana rūpasaññāsamatikkamena pattabbattā arūpāvacarabhāvoti ayamevassa tato visesoti attho.

Paṭhamajjhāniketi paṭhamajjhānavati. **Maggacitte**ti catubbidhepi maggañāṇe. **Dutiyajjhānikādibhede**ti dutiyatatiyacatutthapañcamajjhānike. **Vuttanayenā**ti ''dutiyena vitakkavajjā''tiādinā vuttanayena. Kiṃ avisesenāti ce, noti āha **''karuṇāmuditāna''**ntiādi. Maggadhammesu pādakajjhānādivasena kadāci sammāsaṅkappaviraho siyā, na pana virativiraho, kāyaduccaritādīnaṃ samucchinnavaseneva ariyamaggassa pavattanatoti āha **''niyataviratibhāvo''**ti. **Lokuttarabhāvo**ti chabbisuddhiparamparāya pattabbattā lokato uttaraṇabhāvo.

Evaṃ kusalacetasikānaṃ sampayogavacanatthalakkhaṇādīni dassetvā idāni akusalacetasikāni dassetuṃ **''akusalā panā''**tiādi āraddhaṃ. **Cha yevāpanakā**ti kiñcāpi paṭhame aniyatayevāpanakā na labbhanti, akusalesu pana labbhamānakayevāpanadhamme ekattha dassetuṃ tesampi idheva vacanaṃ daṭṭhabbaṃ. Evañca katvā upari dhammānaṃ uddesānantaraṃ ''evaṃ yevāpanā''tiādi vuttaṃ. Vicikicchāsahagate chandādhimokkhānaṃ, uddhaccasahagate chandassa ca abhāvato vuttaṃ **''paṭipāṭiyā dasasu cittesū''**ti.

82. **Niddiṭṭhā**ti nissesena dassitā. Hatā vihatā viddhastā pāpā apāyādidukkhapāpanato ''pāpā''ti saṅkhātā akusaladhammā yena so bhagavā **hatapāpo,** tena. Lābho alābho, yaso ayaso, nindā pasaṃsā, sukhaṃ dukkhanti imesu aṭṭhasu lokadhammesu akampanaṭṭhena **tādinā** sammāsambuddhena. So hi lābhādīsu yādiso, alābhādīsupi tādisoyevāti ''tādī''ti vuccati.

Na hirīyatīti na lajjati. **Ahiriko**ti puggalo dhammasamūho vā. ''Ahirikka''nti vattabbe ekassa ka-kārassa lopaṃ katvā **''ahirika''**nti vuttaṃ. **Na ottappa**nti ottappassa paṭipakkhabhūtaṃ dhammamāha. **Ajigucchanaṃ** ahīḷanaṃ. **Alajjanaṃ** avilā. **Ajigucchanalakkhaṇa**nti sabhāvavasena vuttaṃ, **alajjanalakkhaṇa**nti kusalābyākatassa sādhāraṇāya hiriyā paṭipakkhavasena. **Tehevā**ti kāyaduccaritādīhi eva. **Asārajjanaṃ** nibbhayatā. **Anuttāso** asambhamo. Rasādīni hiriottappesu vuttapaṭipakkhavasena gahetabbānīti na tāni idha vuttāni. Tesu hi alajjanākārena pāpānaṃ karaṇarasaṃ ahirikaṃ. Anuttāsākārena anottappaṃ. Vuttappakāreneva pāpato asaṅkocanapaccupaṭṭhānāni. Attani, paresu ca agāravapadaṭṭhānāni. Gāmasūkarassa viya asucito kilesāsucito ajigucchanaṃ ahirikena hoti. Salabhassa viya aggito pāpato anuttāso anottappena hoti. Yathāhu porāṇā –

''Jigucchati nāhiriko, pāpā gūthāva sūkaro;
Na bhāyati anottappo, salabho viya pāvakā''ti.

Ettha ca yathā hiriyā balavabhāve ottappaṃ abbohārikaṃ hoti, ottappassa balavabhāve hirī abbohārikā, evaṃ ahirikassa balavabhāve anottappaṃ abbohārikaṃ, anottappassa balavabhāve ahirikaṃ abbohārikaṃ hotīti keci, taṃ na yujjati. Yathā hi asucinā attānaṃ makkhento, sappamukhe hatthaṃ pavesento bāladārako tattha paṭikkūlabhāvassa, ādīnavassa ca anupaparikkhanato neva jigucchati, na ca uttasati, evamevaṃ dhammasabhāvassa aññāṇato moho pāpato neva jigucchati, na uttasati, tasmā taṃsampayuttacittuppāde ubhayampi balavataraṃ hotīti.

Lubbhantīti abhigijjhanti, allīyantīti vuttaṃ hoti. **Ārammaṇaggahaṇalakkhaṇo**ti ettha **ārammaṇaggahaṇaṃ** nāma ‘‘mama ida’’nti taṇhābhinivesavasena abhiniviṭṭhassa ārammaṇassa avissajjanaṃ, na ārammaṇakaraṇamattaṃ. **Abhisaṅgo** atisayavatāya āsattiyā dummocanīyabhāvo. **Apariccāgo** avijahanaṃ. **Telañjanarāgo viyā**ti dhovitvāpi pariccajituṃ asakkuṇeyyo telamakkhitaañjanarāgo viya. ‘‘Assādānupassino taṇhā pavaḍḍhatī’’ti vacanato vuttaṃ **‘‘assādadassanapadaṭṭhāno’’**ti. Tattha assādavasena dassanaṃ assādadassanaṃ. Nanu ca assādadassanampi atthato lobhoyevāti kathaṃ sayaṃ attano padaṭṭhānaṃ hotīti? Saccaṃ, paṭhamaṃ nātibalavalobhavasena assādadassano pacchā balavalobho hotīti tassa taṃpadaṭṭhānatā vuttā. Teneva ca ‘‘taṇhā pavaḍḍhatī’’ti vuttaṃ. Apare pana ‘‘assādo nāma sukhavedanā, assādadassananti assādadiṭṭhī’’ti vadanti. Sukhavedanāya vā kāraṇabhūtaṃ subhanimittaṃ assādo nāma, asubhe ‘‘subha’’nti pavattā tayo vipallāsā assādadassanaṃ nāmāti keci.

Muyhantīti na bujjhanti. Dhammasabhāvassa yāthāvato adassanaṃ **cittassa andhabhāvo. Aññāṇaṃ** ñāṇapaṭipakkho dhammo. Tattha purimalakkhaṇaṃ sabhāvavasena vuttaṃ, itaraṃ paṭipakkhavasena. Atha vā **aññāṇalakkhaṇo**ti kiccavasena vuttaṃ. So hi asampaṭivedharasoti vutto. Dhammasabhāvaṃ paṭivijjhituṃ asamatthatā **asampaṭivedho. Ārammaṇasabhāvacchādanaraso**ti yathā aññāṇaṃ, mohasamaṅgipuggalo vā ārammaṇasabhāvaṃ paṭivijjhituṃ na labhati, mohassa tathā pavatti ārammaṇasabhāvacchādanaṃ. Ettha ca ñāṇaṃ ārammaṇaṃ yathāsabhāvato jānāti, diṭṭhi yathāsabhāvaṃ vijahitvā ayāthāvato gaṇhāti, moho pana na kathañci vijānāti. Yadi evaṃ ārammaṇaggahaṇakālo kathaṃ tadā so ārammaṇaṃ jānātevāti? Tadāpi na jānāti. Yathā pana phassādayo phusanākārādimattavaseneva ārammaṇaṃ gaṇhanti, na jānanavasena, evamayaṃ ārammaṇaṃ gahetvā uppajjamāno paṭicchādanākāreneva gaṇhāti, na pana jānanākārenāti. Yassa uppajjati, tassa andhakaraṇaṃ andhakāro, tathā paccupaṭṭhāti, taṃ vā paccupaṭṭhāpetīti **andhakārapaccupaṭṭhāno**.

Micchā passantīti dhammasabhāvassa viparītavasena aniccādiṃ niccādivasena passanti. **Ayoniso abhiniveso** uppathābhiniveso. Dhammasabhāvaṃ atikkamitvā parato niccādito vā parappaccayato vā āmasanaṃ **parāmāso,** viparītaggāhavasena ‘‘idameva saccaṃ, moghamañña’’nti abhinivesanaṃ **micchābhiniveso. Ariyānaṃ adassanakāmatādī**ti **ādi**-saddena saddhammaasotukāmatādiṃ saṅgaṇhāti.

Yassa dhammassa vasena uddhataṃ hoti cittaṃ, taṃsampayuttadhammā vā, so dhammo uddhaccaṃ. Tenāha **‘‘uddhatabhāvo’’**ti. **Avūpasamo**ti asannisinnabhāvo. **Vātā…pe… paṭākā viyā**ti yathā paṭākā yottabalena dhajayaṭṭhiṃ amuñcantīpi vātābhighātena ettha avaṭṭhātuṃ na sakkoti, evamidampi adhimokkhabalena ārammaṇaṃ amuñcantampi ayonisomanasikārabalena ārammaṇe acalaṃ avaṭṭhātuṃ na sakkotīti vātappahāreneva caladhajapaṭākā viya anavaṭṭhānakiccaṃ. **Bhantattaṃ** paribbhamanākāro. Uddhaccassa sabbākusalasādhāraṇattā, aññesañca akusalasādhāraṇānaṃ visuṃ padaṭṭhānassa labbhamānattā vuttaṃ **‘‘ayoniso…pe… padaṭṭhāna’’**nti. Yenākārena vā manasikaroto uddhaccaṃ uppajjati, tenākārena manasikaraṇaṃ idha **ayonisomanasikāro**. Atha vā uddhaccanimittassa ārammaṇassa manasikaraṇaṃ idha **ayonisomanasikāro**.

Maññatīti abhimaññati, ahaṃkāraṃ karotīti attho. Seyyādivasena uccato namanaṃ **uṇṇati. Sampaggaharaso**ti uṇṇativaseneva attano, sampayuttadhammānaṃ vā sampaggaṇhanakicco, na vīriyaṃ viya taṃtaṃkiccasādhanena. Abhibhussahanavasena hīnassa attānaṃ nīcaṃ katvā gahaṇampi paggaṇhanavasenevāti veditabbaṃ. **Ketu…pe… paccupaṭṭhāno**ti ettha ketu vuccati accuggatadhajo, idha pana ketu viyāti ketu, uḷāratamādibhāvo, taṃ ketubhāvasaṅkhātaṃ ketuṃ kamyatīti ketukamyaṃ, yassa dhammassa vasena taṃ ketukamyaṃ, so **ketukamyatā**. ‘‘Aha’’nti pavattanato mānassa diṭṭhisadisī pavattatīti diṭṭhimānā ekacittuppāde na pavattanti, dve kesarasīhā viya ekaguhāyaṃ, tasmā māno diṭṭhivippayuttacitte sabbadā anuppajjamānopi diṭṭhisampayuttacitte niyamena anuppajjanato **diṭṭhivippayuttalobhapadaṭṭhāno**. Māno dhammasamūhaggahaṇe balavaṃ hutvā attukkaṃsanabhāvena pavattati, diṭṭhi ekekadhammampi niccādiākārena gaṇhantī pavattati. Attasinehasannissayo vā māno, attakilamathānuyogasannissayā diṭṭhīti ayametesaṃ viseso.

Issatīti usūyati. **Tatthevā**ti parasampattīsuyeva. Issāvasena parasampattīsu atussanato vuttaṃ **‘‘anabhiratirasā’’**ti. Tenevetaṃ vuccati –

> ‘‘Issānalasikhā yesaṃ, hadaye jalatīdha te;
> Neva vindanti pāmojjaṃ, sambuddhādīhi sevita’’nti.

Maccharayogena maccharini pavattaṃ macchara-saddaṃ gahetvā āha **‘‘maccharabhāvo macchariya’’**nti. Niruttinayena pana ‘‘mā idaṃ acchariyaṃ aññesaṃ hotu, mayhaṃva hotū’’ti macchariyanti porāṇā. **Niguhaṇaṃ** attano sampattiyā paresaṃ adassanaṃ. **Saṅkocanaṃ** attasampattīnaṃ parehi sādhāraṇabhāvakaraṇassa aruccanākārena paṭikuṭanaṃ. ‘‘Mā idaṃ parassa hotū’’ti paresu paṭihananavasena attasantakassa ārammaṇakaraṇato maccheraṃ paṭighacittesveva labbhatīti vadanti, taṃ na yuttaṃ ekasseva dhammassa aññattha paṭihaññitvā aññārammaṇabhāvappasaṅgato. Parehi sādhāraṇabhāve paṭihananavasena pana taṃ ārabbha pavattanato maccheraṃ paṭighacittesu uppajjatīti yuttaṃ. **Attasampattī**ti āvāsādisampatti.

Kucchitaṃ katanti ettha katampi akatampi garahitabbattā kucchitaṃ kataṃ nāma hoti. Evañhi vattāro honti ‘‘yaṃ mayā na kataṃ, taṃ kukata’’nti. Tathā hi vakkhati ‘‘katākatānusocanarasa’’nti. Evaṃ katākataṃ duccaritaṃ sucaritampi kucchitaṃ kataṃ nāma. Sucaritampi hi garahantassa kucchitaṃ katanti hoti. Yathā pana pathavīkasiṇārammaṇaṃ jhānaṃ pathavīkasiṇaṃ, evaṃ kukataṃ ārabbha vippaṭisāravasena pavattaṃ cittaṃ taṃsahacaritatāya idha kukatanti gahetabbaṃ. Atha vā katākataṃ ārabbha uppajjanakavippaṭisāracittaṃyeva garahitabbato ‘‘kucchitaṃ kataṃ kukata’’nti vuccati. Yassa dhammassa vasena taṃ cittaṃ kukataṃ nāma hoti, so dhammo kukkuccaṃ. Tenāha **‘‘kukataṃ, tassa bhāvo’’**ti. Pacchā anutappanaṃ viheṭhanaṃ **pacchānutāpo. Katākatānusocanaṃ** katākatassa sucaritaduccaritassa anusocanaṃ, ‘‘akataṃ vata me kalyāṇa’’ntiādinā anutappanaṃ, ‘‘akataṃ mayā pubbe kalyāṇakammaṃ, ito dāni paṭṭhāya karomī’’ti pavattaṃ pana kusalapakkhikaṃ vīriyameva, na katākatānusocanaṃ, katākatākāravisiṭṭhassa sucaritaduccaritassa anusocanavasena virūpaṃ paṭisaraṇaṃ **vippaṭisāro**. Katākatānusocanañhi avaḍḍhisampādanato virūpaṃ paṭisaraṇaṃ, taṃ parāyattatāhetutāya dāsabyaṃ viya daṭṭhabbaṃ. Yathā hi dāsabye sati dāso parāyatto hoti, evaṃ kukkucce sati taṃsamaṅgīpuggalo. Na hi so attano dhammatāya kusale pavattituṃ sakkoti. Atha vā katākatakusalākusalānusocanavasena āyattatāya tadubhayavasena kukkuccena taṃsamaṅgī hotīti taṃ dāsabyaṃ viya hoti.

Anussāhanāvasīdanavasena saṃhatabhāvo thinaṃ, tena yogato cittaṃ thinaṃ, tassa bhāvo **thinatā**. Tenāha ‘‘anussāhasaṃhananatā’’ti. Asamatthatāvighātavasena akammaññatā **middhaṃ**. Tenāha ‘‘asattivighāto’’ti. Yasmā middhavaseneva tena sampayuttadhammā medhitā vihatasāmatthiyā honti, tasmā **‘‘middhatā middha’’**nti vuttaṃ. Na vijjati ussāho assāti anussāhaṃ, tabbhāvopi anussāhaṃ. Anussāhasaṅkhāto saṃhananabhāvo **anussāhasaṃsīdanatā,** kusītabhāvoti vuttaṃ hoti. **Asattivighāto**ti yasmā taṃ middhaṃ uppajjamānameva sattivināsavasena uppajjati, tasmā natthi etassa sattīti taṃ sampayuttacittaṃ asatti, tassa bhāvopi, asattiyeva vighātoti asattivighāto.

Anussāhanalakkhaṇanti ussāhapaṭipakkhalakkhaṇaṃ. Vīriyassa vinodanaṃ khepanaṃ **vīriyavinodanaṃ**. Sampayuttadhammānaṃ saṃsīdanākārena paccupaṭṭhāti, tesaṃ vā saṃsīdanaṃ paccupaṭṭhāpetīti **saṃsīdanapaccupaṭṭhānaṃ. Akammaññatālakkhaṇa**nti ettha kāmaṃ thinampi akammaññatāsabhāvameva, taṃ pana cittassa akammaññaṃ, middhaṃ vedanādikkhandhattayassāti ayamettha viseso. Tathā hi pāḷiyaṃ ‘‘tattha katamaṃ thinaṃ? Yā cittassa akallatā akammaññatā. Katamaṃ middhaṃ? Yā kāyassa akallatā akammaññatā’’ti (dha. sa. 1162) ca ādinā imesaṃ niddeso pavatto. **Oṇahanaṃ** viññāṇadvārānaṃ pidahanaṃ, sampayuttānaṃ bandhanaṃ vā. **Līnatā** līnākāro, ārammaṇaggahaṇe saṅkoco. Yasmā thinena cittasseva saṃhananaṃ hoti, middhena pana vedanādikkhandhattayassa viya rūpakāyassapi, tasmā taṃ pacalāyikāniddaṃ paccupaṭṭhāpetīti pacalāyikāniddāpaccupaṭṭhānantipi vaṭṭati. Potthārūpapaṭicchādakapaṭo viya ārammaṇasabhāvāvacchādako moho. Mukhe bandhapaṭo viya sampayuttadhamme pattharituṃ adentaṃ middhanti ayametesaṃ viseso.

Sesāti idha lakkhaṇādivasena vuttāvasesā phassādayo. **Kusalesu vuttanayenā**ti lakkhaṇādito vuttanayena. Na koci ettha viseso atthīti ce, no natthīti āha **‘‘ettha panā’’**tiādi, vitakkādīnaṃ tiṇṇaṃ yathākkamaṃ micchāsaṅkappādināmamattameva visesoti attho. **Ekūnavīsatī**ti ṭhapetvā mānādayo cha aniyatayevāpanake sesā sarūpenāgatā pannarasa chandādayo ca cattāro niyatayevāpanakāti ime ekena ūnā vīsati cetasikā. Aniyatayevāpanakānaṃ pana idha alabhantānampi ettha vacane kāraṇaṃ vuttameva.

Thinamiddhassa aniyatabhāvoti thinamiddhassa aniyatassa idha uppajjanakabhāvamāha, na pana paṭhame niyatabhāvaṃ tattha sabbasova anuppajjanato. Na hi sabhāvatikhiṇaṃ cittaṃ thinamiddhayogī hotīti. Tatiye mānassa aniyatassa sambhavepi niyatadhamme sandhāya **‘‘aṭṭhārasā’’**ti vuttaṃ. Tenāha **‘‘māno panettha aniyato’’**ti. **Diṭṭhiyā saha na uppajjatī**ti ettha kāraṇaṃ vuttameva. Catutthe **avasesā**ti aṭṭhāraseva, pañcame ṭhapetvā pītiṃ diṭṭhiyā saha aṭṭhāraseva, tathā chaṭṭhepi. Sattame pītiyā, diṭṭhiyā ca abhāvato sattarasa, tathā aṭṭhamepi.

Etepi tayoti na kevalaṃ karuṇāmuditā eva, etepi tayo ekato na uppajjanti aññamaññaṃ visayabhedatoyeva. Tathā hi issā parasampattivisayā, macchariyaṃ attasampattiyā parehi sādhāraṇābhāvavisayaṃ, kukkuccaṃ katākatavisayanti, tasmā yaṃ abhayagirivāsino vadanti ‘‘issāmaccheraṃ yadicchāvasena ekatopi uppajjatī’’ti, na taṃ gahetabbaṃ.

Sabhāvato, parikappanato vā aniṭṭhassa ārammaṇassa aniṭṭhākāraṃ vā ārammaṇassa anubhavanaṃ sambhuñjanaṃ aniṭṭhārammaṇānubhavanaṃ, taṃ lakkhaṇamassāti **aniṭṭhārammaṇānubhavanalakkhaṇaṃ**. Tenāha **‘‘aniṭṭhākārasambhogarasa’’**nti, yathābhūtena vā ayathābhūtena vā aniṭṭhākārena ārammaṇassa sambhuñjanarasaṃ, paccānubhavanakiccanti attho. Titthiyādīnañhi sabhāvato iṭṭhe buddhādiārammaṇepi aniṭṭhākārato gahaṇavasena domanassaṃ uppajjati. Domanassassa ekantena kāmadhātuyaṃyeva pavattanato āha **‘‘hadayavatthupadaṭṭhāna’’**nti. Tassa hi anīvaraṇāvatthāya abhāvato rūpārūpadhātuyaṃ asambhavo.

Attano pavattiākāravasena aniṭṭharūpasamuṭṭhāpanavasena vā virūpaṃ sappanaṃ visappanaṃ, aniṭṭharūpasamuṭṭhāpanavaseneva vā visappanaṃ sarīrakampanaṃ, taṃ raso kiccaṃ, sampatti vā assāti **visappanaraso,** nissayassa hadayavatthuno, sakalasseva vā kāyassa vijjhattabhāvāpādanato āha **‘‘attano nissayadahanaraso vā’’**ti, **vijjhattabhāvāpādanato**ti ca milātabhāvāpādanatoti attho. Yathā kathaṃ viyāti āha **‘‘dāvaggi viyā’’**ti. So hi vanaghaṭeyeva uppanno tameva dahati. **Dussanapaccupaṭṭhāno**ti attano, parassa ca dūsanākārena paccupaṭṭhāno. So hi yassa santāne uppanno, taṃ ekantena antamaso virūpabhāvāpādanenapi dūseti, paraṃ pana dūsetu vā, mā vā hatthena gahitaasuci viya. ‘‘Anatthaṃ me acarī’’tiādīni nava āghātavatthūni padaṭṭhānamassāti **āghātavatthupadaṭṭhāno**. So upayogaphalakālesu aniṭṭhattā visasaṃsaṭṭhapūtimuttaṃ viya daṭṭhabbo. **Aṭṭhārasa vā**ti issādīsu aniyatesu ekena saddhiṃ aṭṭhārasa vā.

Pavattiṭṭhitimattāti cetaso pavattisaṅkhātā ṭhitimattā, maggaṅgādibhāvaṃ na gacchati adhimokkhavirahatoti attho. Atha vā **pavattiṭṭhitimattā**ti khaṇaṭṭhitimattā. ‘‘Nivāte dīpaccīnaṃ ṭhiti viyā’’ti hi vuttaṃ. Cittaṭṭhiti viya santānaṭṭhitiyā paccayo bhavituṃ asamatthattā nicchayābhāvena asaṇṭhahanato cetaso pavattipaccayamattatāya pavattiṭṭhitimattā khaṇaṭṭhitimattā pavattipaccayamattā ṭhiti pavattiṭṭhitīti katvā. **Vigatā cikicchā**ti nissakke paccattavacanaṃ ‘‘pisuṇā vācā paṭivirato’’tiādīsu viya, vigatā tikicchāyāti attho. Ayameva vā pāṭho. ‘‘Vigatā cikicchā’’ti cikicchituṃ dukkaratāya cetaṃ vuttaṃ, na sabbathā cikicchāya abhāvato. ‘‘Evaṃ nu kho, na nu kho’’tiādinā saṃsappanavasena seti, samantato vā setīti **saṃsayo. Kampanarasā**ti cittassa kampanakiccā. Uddhaccañhi attanā gahitākāreyeva ṭhatvā bhamatīti ekārammaṇasmiṃ eva vipphandanavasena pavattati, vicikicchā pana yadipi ekasmiṃ ārammaṇe uppajjati, tathāpi ‘‘evaṃ nu kho, na nu kho’’ti aññaṃ gahetabbākāraṃ apekkhatīti nānārammaṇe kampanaṃ hoti. Anicchayākārena dveḷhakākārena paccupaṭṭhāti, anicchayaṃ vā paccupaṭṭhāpetīti **anicchayapaccupaṭṭhānā**.

Adhimokkhavicikicchānaṃ aññamaññaṃ viparītakiccatāya āha **‘‘vicikicchāya abhāvenā’’**ti. **Samādhī**ti cittekaggatā. Sā hi ārammaṇe cittassa sammā ādhānato ‘‘samādhī’’ti vuccati. **Balavā hotī**ti balavamittena dinnapiṭṭhibalo puriso viya balavā hoti, balādibhāvaṃ gacchatīti adhippāyo.

Sattārammaṇattāti sattapaññattārammaṇattā. Nanu paññattārammaṇāpi vipākā hontīti codanaṃ sandhāyāha **‘‘kāmāvacaravipākānaṃ ekantaparittārammaṇattā’’**ti. Kuto pana viratīnaṃ kusalattamevāti cāritanti āha **‘‘pañca sikkhāpadā kusalāti** (vibha. 715) **hi vutta’’**nti. Yadi evaṃ lokuttaravipākesu viratiyo na labbhantīti? No na labbhanti sikkhāpadavibhaṅge lokiyaviratiyoyeva sandhāya vuttattā. Tena lokiyavipākesuyeva viratiyo na sambhavantīti gahetabbaṃ.

Kāyapasādasannissitattā kāye bhavo sātabhāvo lakkhaṇamassāti **kāyikasātalakkhaṇā**. Cetasikasukhe vuttanayena paccupaṭṭhānādayo netabbāti āha **‘‘sesā vuttanayā evā’’**ti.

84-6. Nanu ca iṭṭhe ārammaṇe sukhavedanā uppajjati, aniṭṭhe dukkhavedanā, iṭṭhāniṭṭhamajjhatte upekkhāvedanā, cakkhuviññāṇādayo ca kusalavipākā iṭṭhe, iṭṭhamajjhatte vā ārammaṇe uppajjanti, tattha yutto tāva iṭṭhamajjhatte upekkhāvedanāyogo, na pana iṭṭhārammaṇe, na cāpi etaṃ sakkā vattuṃ parikappanāvasena iṭṭhārammaṇampi iṭṭhamajjhattato gaṇhanti yathā ‘‘kammaviññāṇa’’nti vipākānaṃ avañcanīyabhāvato, tasmā kathaṃ iṭṭhe, iṭṭhamajjhatte ca uppajjamānesu cakkhusotaghānajivhāviññāṇesu upekkhāvedanāyeva sambhavati, na sukhavedanā, yato tesu upekkhāvedanā vuttāti imaṃ codanaṃ saṅkhepato dassetuṃ **‘‘iṭṭhārammaṇayogasmi’’**ntiādiṃ vatvā puna tassā sodhanatthaṃ **‘‘upādāya ca rūpenā’’**tiādi vuttaṃ. Bhūtarūpaṃ upādāya nissāya pavattaṃ rūpaṃ upādāyarūpaṃ. **‘‘Upādāya ca rūpenā’’**ti pana ‘‘manasī ca kāro’’ti ettha vuttanayameva. **‘‘Upādāyakarūpenā’’**ti vā pāṭho, cakkhuviññāṇassa vatthubhūtena cakkhupasādena, tathā sotaviññāṇādīnaṃ vatthubhūtena sotapasādādinā ca upādāyarūpenāti attho. **Upādārūpake panā**ti ya-kāralopaṃ katvā niddeso ‘‘paṭisaṅkhā yoniso’’tiādīsu viya, yathākkamaṃ cakkhuviññāṇādīnaṃ ārammaṇabhūte rūpasaddādike upādāyarūpeti attho. **Saṃghaṭṭanānighaṃsassā**ti saṃghaṭṭanāsaṅkhātassa nighaṃsassa. Saṃghaṭṭanāyeva aññamaññavisayavisayībhāvassa anurūpadesuppattisaṅkhātanighaṃso viyāti nighaṃsoti vuccati. Atha vā sampattāsampattaggahaṇavasena saṃghaṭṭanāya nighaṃsassa cāti attho. Cakkhurūpasotasaddā hi aññamaññaṃ asampattāyeva anurūpadesuppattiyā aññamaññaṃ ghaṭṭanti nāma. Tato tesaṃ vasena ghaṭṭanākārabhūto aññamaññābhimukhabhāvo ‘‘saṃghaṭṭanā’’ti vutto. Ghānagandhā, pana jivhārasā ca aññamaññaṃ sampattāyeva āsannataradese uppannā aññamaññaṃ nighaṃsenti āhacca tiṭṭhanti. Tato tesaṃ vasena nighaṃso vuttoti. **Dubbalattā**ti adhikaraṇīmatthake picupiṇḍakaṃ ṭhapetvā picupiṇḍeneva pahatakāle viya phuṭṭhamattabhāvena dubbalattā. **Dīpaye**ti evaṃ saṃghaṭṭanānighaṃsassa dubbalattā vedanā majjhattaṭṭhāne tiṭṭhatīti upekkhāyogaṃ pakāseyya. Yadi evaṃ kāyaviññāṇepi idaṃ samānanti, noti āha

‘‘pasādaṃ panā’’tiādi. Yathā hi adhikaraṇīmatthake kappāsapicupiṇḍaṃ ṭhapetvā kūṭena paharantassa kūṭaṃ picupiṇḍamatikkamma adhikaraṇiṃ gaṇhāti, evamevaṃ kāyadvāre bahiddhā mahābhūtārammaṇaṃ ajjhattikakāyapasādaṃ ghaṭṭetvā taṃ atikkamma pasādapaccayesu mahābhūtesu paṭihaññati, nighaṃso balavā hoti, tasmā iṭṭhārammaṇe kāyaviññāṇasampayuttā sukhavedanā hoti, aniṭṭhārammaṇe pana vuttanayena dukkhavedanāti vuttaṃ hoti.

Manodhātunāti ettha kiñcāpi dhātu-saddo idha itthiliṅgeyeva dissati, imināyeva pana ācariyassa vacanena pulliṅgo atthīti siddhaṃ. Keci pana ‘‘sakkaṭavohārena vutta’’nti vadanti. Sampayuttā dasa dhammāti sambandho. **Tasmāvetthā**ti ettha va-kāro padasandhimattakaro.

Kāyaviññāṇe dukkhavedanāti kiñcāpi sukhādikanti ādi-saddena akusalavipākakāyaviññāṇassa dukkhavedanāsampayogo vutto, idha panassā lakkhaṇādidassanatthaṃ puna ‘‘kāyaviññāṇe dukkhavedanā’’ti upaññāso kato, rasādayo panassa kusalavipāke sukhavedanāya vuttavipariyāyena yojetabbāti idha na vuttā. **Sesā**ti sesacetasikā.

Balappattoti sesāhetukacittasampayuttasamādhito ayaṃ vīriyindriyayogena balavabhāvappatto, na pana balarāsippattoti attho. Yadi evaṃ kasmā cetasikavibhāganiddese ‘‘balāni dve dvicittesū’’ti vuttaṃ? Tattha hi kiriyāhetukamanoviññāṇayugaḷaṃ sandhāya tathā vuttaṃ. Sabbaṃ sesāhetukacittesu cittekaggatāya vibhaṅge –

> ‘‘Katamā tasmiṃ samaye cittassa ekaggatā hoti? Yā tasmiṃ samaye cittassa ṭhitī’’ti (dha. sa. 11) –

Ettakameva vatvā kiriyāhetukamanoviññāṇadhātusampayuttāya ekaggatāya vibhaṅge –

> ‘‘Katamā tasmiṃ samaye cittassa ekaggatā hoti? Yā tasmiṃ samaye cittassa ṭhiti saṇṭhiti avaṭṭhiti avisāhāro avikkhepo avisāhaṭamānasatā samatho samādhindriyaṃ samādhibala’’nti (dha. sa. 11) –

Balapariyosānaṃ katvā vibhajitattā vīriyavibhaṅge ca –

> ‘‘Katamaṃ tasmiṃ samaye vīriyindriyaṃ hoti? Yo tasmiṃ samaye cetasiko vīriyārambho nikkamo parakkamo uyyāmo vāyāmo ussāho ussoḷhī thāmo dhiti asithilaparakkamatā anikkhittachandatā anikkhittadhuratā dhurasampaggāho vīriyaṃ vīriyindriyaṃ vīriyabala’’nti (dha. sa. 13) –

Balapariyosānaṃ katvā vibhajitattā vibhaṅgavāre āgataṃ samādhibalaṃ, vīriyabalañca sandhāya ‘‘balāni dve dvicittesū’’ti vuttaṃ, na pana dhammuddesavāre balarāsiyaṃ āgatabalaṃ sandhāya sabbāhetukacittesu dhammuddesassa maggarāsito paṭṭhāya parihīnattā.

87. **Vipākakiriyāhadayehī**ti vipākakiriyacittehi. Hadayaṃ mano mānasaṃ cittanti hi pariyāyavacanaṃ. Sobhanaṃ gataṃ gamanamassāti sugato. Bhagavato hi vineyyajanūpasaṅkamanaṃ ekantena tesaṃ hitasukhanipphādanato sobhanaṃ, tathā lakkhaṇānubyañjanapaṭimaṇḍitarūpakāyatāya dhutavilambitādidosarahitaṃ avahasitarājahaṃsavasabhavāraṇamigarājagamanaṃ kāyagamanaṃ, ñāṇagamanañca nimmalavipulakaruṇāsativīriyādiguṇavisesasamaṅgībhūtamabhinīhārato yāva mahābodhiṃ anavajjatāya sobhanamevāti. Atha vā sakalampi lokaṃ pariññābhisamayavasena sayambhuñāṇena parijānanto sammā gato avagatoti sugato, tathā lokasamudayaṃ pahānābhisamayavasena pajahanto anuppattidhammataṃ āpādento sammā gato atītoti sugato, lokanirodhasaṅkhātaṃ nibbānaṃ sacchikiriyābhisamayavasena sammā gato adhigatoti sugato, lokanirodhagāminipaṭipadāsaṅkhātaṃ maggaṃ bhāvanābhisamayavasena sammā gato pattoti sugato. Atha vā sammā gadatīti sugato. Bhagavā hi bhūtaṃ tacchaṃ atthasaṃhitaṃ vineyyānaṃ yathārahaṃ kālayuttameva dhammaṃ bhāsati, tasmā sammā gadatīti da-kārassa ta-kāraṃ katvā ‘‘sugato’’ti vutto. Atha vā sundaraṃ ṭhānaṃ sammāsambodhiṃ, nibbānameva vā gatoti sugato, tena **sugatena**.

88. **‘‘Avagacchatī’’**tiādīsu **yo** bhikkhu **anūnaṃ** atthato vā byañjanato vā anūnaṃ suparipuṇṇaṃ tatoyeva **paramaṃ** visiṭṭhaṃ **imaṃ** abhidhammāvatāraṃ nāma pakaraṇaṃ **avagacchati** avabujjhati, sammāuggahaṇadhāraṇādisampādanavasena ogāhitvā jānāti. Atha vā paramanayadīpanato **paramaṃ imaṃ** pakaraṇaṃ yo anūnaṃ katvā **avagacchati** jānāti, **tassevaṃ** avagacchato yathāsabhāvaṃ mananato **mati**saṅkhātā paññā durāsade maṃsacakkhunā paramāṇu viya lokiyañāṇena **durāsade** durādhigantabbe adhigantuṃ dukkaratare, atigambhīraṭṭhāne ṭhapetvā sinerupabbatarājānaṃ rāhuādīhi mahākāyehipi sabbena sabbaṃ ajjhogāhituṃ asakkuṇeyyatāya mahāsamudde viya ṭhapetvā sammāsambuddhaṃ sāriputtādīhipi mahāñāṇehi sāvakehi sabbena sabbaṃ ajjhogāhituṃ asakkuṇeyyarūpe abhidhammanaye **vijambhate** hemantasālapanti viya pattharati, abhimukhābhimukheyeva dhamme pavattatīti vā attho.

Iti abhidhammatthavikāsiniyā nāma

Abhidhammāvatārasaṃvaṇṇanāya

Cetasikaniddesavaṇṇanā niṭṭhitā.

3. Tatiyo paricchedo

Cetasikavibhāganiddesavaṇṇanā

89. **Nāmasāmaññatoyeva dvepaññāsā**ti phassādināmasāmaññena dvīhi adhikā paṇṇāsa honti, sampayuttadhammabhedato pana ekūnanavuticittasampayutto phasso ekūnanavutividhoti evamādinā bahuvidhāpi hontīti attho.

Nanu ca phassādayo heṭṭhā pāḷikkamena dassitā, idha pana kasmā na tathā vuttāti? Ekekasabhāvavantānaṃ taṃtaṃsāmaññāpekkhāya ekasmiṃ ṭhāne niddisitukāmattā. Phassādayo hi manakkārāvasānā terasa kusalākusalābyākatasāmaññato ekato vuttā, majjhattādayo muditāvasānā pañcavīsati kusalābyākatasāmaññato, lobhādayo pana anottappāvasānā akusalabhāvasāmaññatoti evaṃ taṃtaṃsāmaññāpekkhāya samānasabhāvā dhammā ekato vuttāti.

90. Evaṃ phassādayo dhamme uddisitvā idāni ‘‘ettakesu ayaṃ dhammo samupalabbhatī’’ti cittuppādesu tesaṃ payogaṃ dassetuṃ paṭhamaṃ tāva cittagaṇanaṃ dassento āha **‘‘catupaññāsadhā’’**tiādi. **Kāme**ti kāmāvacareti vuttaṃ hoti. Evaṃ **‘‘rūpe arūpe’’**ti etthāpi. Āsavavisayattābhāvato na vijjanti etesu āsavāti **anāsavā**.

91-2. **Samāsato**ti vitthārāpekkhāya vuttaṃ, na itopi samāsassa abhāvato. Atisaṅkhepato pana ekūnanavuti cittuppādā honti. **Etesū**ti imesu cittuppādesu. Tesaṃ phassādīnaṃ dhammānaṃ uppattiṃ ekekaṃ uddharitvā cittacetasikesu bhikkhūnaṃ pāṭavatthāya pavakkhāmīti sambandho. **Ekaka**nti ekekaṃ, gāthābandhavasena **e**-kāralopo.

93. Cetasikavibhāgaṃ vattukāmopi avinibbhogadhamme dassetuṃ cittena saha ekato katvā āha **‘‘phassapañcaka’’**nti. Ekato uppādo etesanti **ekuppādā,** saha khīyantīti **sahakkhayā,** ekato uppajjitvā ekato nirujjhanakāti attho.

94. Sabbesveva ekavīsasatesu cittesu samupalabbhanato **sabbasādhāraṇā**. Kiñcāpi anantaragāthāya cittena saha ekuppādādibhāvakathaneneva imesaṃ sabbasādhāraṇatā vuttā, tattha pana ekuppādādimattakathanameva icchitaṃ, na sabbasādhāraṇatā. Vuttopi vāyamattho tattha apākaṭattā puna pākaṭaṃ katvā idha vuttoti.

95-100. Dvipañcaviññāṇavajjitacatucattālīsakāmāvacaracittesu, lokiyalokuttaravasena ekādasasu paṭhamajjhānikacittesu cāti pañcapaññāsacittesu vitakkassa desitattā āha **‘‘vitakko…pe… samudīrito’’**ti. Vicāro pañcapaññāsasavitakkacittesu ceva ekādasasu dutiyajjhānikacittesu cāti chasaṭṭhicittesu uppajjatīti āha **‘‘cāro…pe… jāyate’’**ti.

Ekapaññāsacittesu pītīti kāyaviññāṇavajjitesu aṭṭhārasasu somanassasahagatakāmāvacaracittesu ceva catutthapañcamajjhānavajjitatettiṃsarūpajjhānikacittesu cāti ekapaññāsacittesu pīti jāyati. **Tesaṭṭhiyā sukha**nti ekapaṇṇāsasappītikacittesu ceva ekādasasu catutthajjhānikacittesu, kusalavipākakāyaviññāṇe cāti tesaṭṭhiyā cittesu sukhaṃ jāyati. Tesaṭṭhisukhasahagatacittāni ceva tīṇi ca dukkhasahagatānīti chasaṭṭhicitte vajjetvā avasesapañcapaṇṇāsacittesu upekkhā uppajjatīti āha **‘‘upekkhā pañcapaññāsacittesū’’**ti. **Dukkhaṃ tīsū**ti dvīsu paṭighacittesu ceva akusalavipākakāyaviññāṇe cāti tīsu cittesu dukkhaṃ jāyati. **Hoti…pe… somanassindriya**nti tesaṭṭhiyā sukhasahagatacittesu ekameva kāyaviññāṇaṃ apanetvā avasesesu somanassindriyaṃ hoti. Akusalavipākakāyaviññāṇavasena ekameva dukkhindriyasahagataṃ, tathā kusalavipākakāyaviññāṇameva sukhindriyasampayuttanti āha **‘‘dukkhindriyaṃ…pe… sukhindriya’’**nti.

Ahetukavipākakiriyāmanodhātuvajjitesu majjhimagaṇanāya pañcādhikasataparimitesu kusalākusalavipākakiriyācittesu vīriyaṃ desitanti āha **‘‘pañcuttara…pe… āhā’’**ti. Diṭṭhadhammikasamparāyikatthesu satte vineti, vigato vā nāyako imassa, visiṭṭho vā sabbalokassa nāyako sāmi, visesena vā vineyyasatte nibbānapuraṃ netīti **vināyako**. Samādhindriyaṃ vicikicchāvajjitavīriyasahagatacittesu vuttanti āha **‘‘catuttarasate’’**tiādi.

Aṭṭhārasa ahetukacittāni, dve ekahetukacittāni ca vajjetvā avasesaekuttarasate citte chando uppajjatīti dassetuṃ

‘‘sabbāhetukacittānī’’tiādi vuttaṃ. **Dasa viññāṇe**ti kusalākusalavipākavasena dviguṇite cakkhādike pañcaviññāṇe.

102-6. **Niyatā** na yevāpanakā viya kadācīti attho. Kathaṃ panete ekanavutiyā cittesveva jāyantīti āha **‘‘ahetukesū’’**tiādi. **Ekūnāsītiyā**ti dvādasa ñāṇasampayuttakāmāvacarāni, pañcadasa rūpāvacarāni, dvādasa arūpāvacarāni, samacattālīsa lokuttaracittānīti evaṃ ekūnāsītiyā tihetukacittesu. **Aṭṭhavīsatiyā citte**ti soḷasasu kāmāvacarakusalamahākiriyāsu, dvādasasu ca lokiyacatutthajjhānacittesu cāti aṭṭhavīsaticittesu. **Sāṭṭhake cattālīsavidhe**ti aṭṭhasahite cattālīsavidhe, aṭṭhacattālīsavidheti vuttaṃ hoti. **Cha yugaḷānī**ti kāyapassaddhicittapassaddhādīni cha yugaḷāni. **Kusalābyākatā cā**ti kusalacittasampayogato kusalā, abyākatacittasampayogato abyākatāti **kusalena**pakāsanavidhānesu chekena satthunā **pakāsitā** desitāti attho.

108-111. **Saṃsayo**ti vicikicchā. Sā hi saṃseti samantato seti, ‘‘evaṃ nu kho, no nu kho’’ti parisappatīti saṃsayo. Mahante sīlakkhandhādike esati gavesatīti mahesī. Tena **mahesinā** sammāsambuddhena. **Aṭṭhasū**ti aṭṭhalobhasahagatacittesu. **Catūsū**ti tesveva diṭṭhisahagatacittesu. Diṭṭhiviyuttesu catūsūti sambandho. **Dvīsvevā**ti dvīsu dosamūlakacittesu. **Dvīsu jāyanti no sahā**ti dosamūlesveva dvīsu jāyanti, saha pana na uppajjanti, usūyanakāle issā, maccharaṇakāle maccherantiādinā nānā hutvāva uppajjanti. **Pañcasū**ti pañcasu sasaṅkhārikacittesu.

112. Cittassa cetasikattābhāvepi kusalākusalābyākatadhammānaṃ gaṇanaṭṭhānato **‘‘mano’’**ti cittampi vuttaṃ.

114-5. Ettāvatā cetasikavibhāgaṃ dassetvā idāni ekekasmiṃ cittuppāde labbhamānarāsīsu aṅgavibhāgadassanatthaṃ **‘‘ekūnatiṃsacittesū’’**tiādi vuttaṃ. Nanu ca phassapañcamakarāsi sabbapaṭhamaṃ āgatā, sā kasmā na vuttāti? Sabbasādhāraṇabhāvato. Na hi so cittuppādo atthi, yo phassapañcamakavinimuttoti. Ekādasa paṭhamajjhānikāni somanassasahagatāni, dvādasa sahetukakāmāvacarāni, tathā cattāri akusalāni, sukhasantīraṇahasituppādāni dveti ekūnatiṃsacittesu pañcaṅgikaṃ jhānaṃ pañcakarāsisaṅkhātaṃ mataṃ. **Catu… pe… niddise**ti ekādasa dutiyajjhānikāni, kusalavipākakiriyāvasena dvādasa upekkhāsahagatasahetukakāmāvacarāni, upekkhādomanassasahagatāni aṭṭha akusalāni, dvipañcaviññāṇavajjitaupekkhāsahagatāni cha ahetukacittāni cāti imāni sattatiṃsa cittāni yathāyogaṃ catūhi jhānaṅgehi yuttāni. Ettha hi ekādasa dutiyajjhānikāni vicārapītisukhasamādhīhi sahagatāni, itarāni yathāyogaṃ upekkhādomanassesu ekekena vitakkavicārasamādhīhīti catūhi sampayuttāni.

Ekādasavidhanti ekādasavidhaṃ tatiyajjhānikacittaṃ pītisukhacittekaggatāyogato **tivaṅgikamudīritaṃ. Catuttiṃsa…pe… mudīrita**nti dvādasa arūpāvacaracittāni, dvāvīsati catutthapañcamajjhānikāni sāsavānāsavānīti catuttiṃsa cittāni yathāyogaṃ upekkhekaggatāyogato, sukhekaggatāyogato ca duvaṅgikamudīritaṃ. Catutthajjhānikāni hi ekādasa sukhekaggatāsahitāni, sesāni tevīsati upekkhekaggatāsahitāni.

116. **Sabhāvenāvitakkesū**ti dutiyajjhānādayo viya bhāvanābalena vinā sabhāveneva avitakkesu dvipañcaviññāṇesu. Tesu hi vijjamānānipi sesajhānaṅgāni vitakkavirahena upanijjhānakiccesu asamatthāni. Teneva hi **aṭṭhakathāya**mpi ‘‘vitakkapacchimakañhi jhānaṅgaṃ nāmā’’ti vuttaṃ. Bhāvanāya avitakkabhāvappattāni pana bhāvanābaleneva upanijjhānakiccesu paṭutarā, tasmā sabhāvenāvitakkesu jhānaṅgāni na uddhareyya. **‘‘Na uddhaṭā’’**ti vā pāṭho, na uddhaṭānīti attho.

Yadi evaṃ kasmā dvipañcaviññāṇesu sarūpeneva cittekaggatā vuttā, nanu tassā vitakkavirahena jhānaṅgakicce asamatthatāya rāsibhajanābhāvato yevāpanakavasena vacanaṃ yuttanti? Vuccate – kusalākusalesu avijjamānadhammassa vipākesupi anupalabbhanato jhānaṅgakiccassa akaraṇepi kusalākusalesu desitaniyāmeneva sarūpena idhāpi vuttā. Hotu tāva etaṃ, jhānarāsiyaṃ vedanā kasmā vuttā. Sā hi sabbacittasādhāraṇabhāvato phassapañcakarāsimhi ceva, upekkhādiindriyabhāvato indriyarāsimhiyeva vattabbā, na itarattha tadabhāvatoti? Saccaṃ, vedanā pana sabbavedanānaṃ sāmaññasabhāvena phassapañcake āgatavedanā ca aparena visesavacanena tattha niddiṭṭhā, na tattha antokaraṇatthaṃ. Teneva hi **dhammasaṅgaṇiyaṃ** dvipañcaviññāṇesu saṅgahavāre jhānaṅgarāsi na uddhaṭāti rūpadhātuyaṃ tiṇṇaṃ mahābhūtānaṃ appaṭighabhāvepi kāmadhātuyaṃ sappaṭighamahābhūtehi samānabhāvato tatthāpi sappaṭighabhāvo viya dvipañcaviññāṇesu vedanācittekaggatānaṃ vitakkaviyogena jhānakiccākaraṇepi savitakkacittesu jhānacittasamaṅgīvedanādīhi samānattā jhānaṅgabhāvena vacanaṃ nāma yuttaṃ. Teneva ca **nāmarūpasamāse** ‘‘phassapañcakarāsijhānadukarāsiindriyattikarāsī’’ti vuttanti. Atha vā kiṃ etāya yutticintāya, dhammasabhāvavedinā tathāgatena dhammasabhāvaṃ avirajjhitvā desitanti na ettha anuyogo kātabboti. Ahetukacittānaṃ ārammaṇe suppatiṭṭhitatābhāvena aniyyānikattā vuttaṃ **‘‘sabbā…pe… na uddhare’’**ti. Vuttañhetaṃ **aṭṭhakathāya**mpi ‘‘hetupacchimako maggo’’ti.

117. **Tīṇi soḷasacittesū**ti pannarasasu ahetukavipākacittesu ceva kiriyāmanodhātumhi cāti soḷasasu cittesu. Manindriyaṃ jīvitindriyaṃ vedanindriyesu labbhamānamekanti **tīṇindriyāni honti**. Imesupi kusalavipākakāyaviññāṇadhātuyaṃ manindriyasukhindriyajīvitindriyavasena tīṇindriyāni, akusalavipākakāyaviññāṇadhātuyaṃ dukkhindriyena saha tīṇi, sukhasantīraṇe somanassindriyena saha tīṇi, avasesaterasacittesu upekkhindriyena saha tīṇīti. Ettha cittanti sasampayuttadhammassa cittuppādassa adhippetattā manindriyassāpi ādhārabhāvo yujjeyya. Itarathā hi manindriyanti cittasseva gahaṇe tassa attano ca ādhārabhāvo na yujjatīti. **Ekasmiṃ pana cattārī**ti ekasmiṃ vicikicchāsahagate vīriyindriyamanindriyajīvitindriyaupekkhindriyavasena cattāri. **Pañca terasasū**ti ṭhapetvā vicikicchāsahagataṃ avasesāni ekādasa akusalacittāni, kiriyāhetukamanoviññāṇadhātudvayanti terasasu cittesu vīriyindriyādīni tīṇi, samādhindriyaṃ, vedanindriyesu labbhamānaṃ ekanti pañcindriyāni. Ettha hi dvīsu dosamūlesu vīriyindriyasamādhindriyamanindriyajīvitindriyadomanassindriyavasena pañca, pañcasu somanassasahagatesu purimāni cattāri somanassindriyena saddhiṃ pañca, sesesu upekkhindriyena saddhiṃ pañca honti.

118. **Satta dvādasacittesū**ti dvādasasu ñāṇavippayuttacittesu saddhāsatisamādhivīriyajīvitamanindriyāni ca vedanindriyesu labbhamānamekanti satta indriyāni. Tattha hi chasu somanassasahagatesu saddhindriyādīni cha somanassindriyena saddhiṃ satta, itaresu chasu upekkhindriyena saddhiṃ satta honti. **Ekenūnesu…pe… manesu cā**ti dvādasa ñāṇasampayuttāni kāmāvacarāni, sattavīsati lokiyajjhānacittāni cāti ekūnacattālīsavidhesu lokiyacittesu purimāni satta, paññindriyañcāti aṭṭheva indriyāni. Ettha hi somanassasahagatesu chasu kāmāvacaresu, dvādasasu rūpāvacaracatukkajjhānesu cāti aṭṭhārasacittesu somanassindriyena, sesesu ca upekkhindriyena saddhiṃ yojetvā aṭṭhindriyāni veditabbāni.

119. **Cattālīsāya cittesu navaka**nti samacattālīsavidhesu lokuttaracittesu purimāni aṭṭhaindriyāni, anaññātaññassāmītindriyaṃ aññindriyaṃ aññātāvindriyanti imesu labbhamānamekanti indriyānaṃ navakā. Sotāpattimaggesu hi anaññātaññassāmītindriyaṃ labbhati. Sotāpattiphalato paṭṭhāya arahattamaggapariyosānesu taṃ na labbhati. Tassa ṭhāne aññindriyaṃ. Arahattaphale tampi na labbhati. Tassa ṭhāne aññātāvindriyaṃ tiṭṭhatīti. **Eva**nti chahi indriyehi sampayuttassa abhāvato katthaci tīṇi, katthaci cattāri, katthaci pañca, katthaci satta, katthaci aṭṭha, katthaci navindriyānīti evaṃ chahi ākārehi **indriyayogopi,** na kevalaṃ jhānaṅgayogova, atha kho indriyehi saha cittuppādānaṃ sampayogopi veditabboti.

120-3. Idāni maggaṅgasampayogaṃ dassento paṭhamaṃ tāva yesu cittesu maggaṅgāni na labbhanti, tāni dassetvā pacchā maggaṅgayogacittuppāde dassetuṃ **‘‘amaggaṅgānī’’**tiādimāha. **Etthā**ti etasmiṃ ekavīsasatappabhede cittasmiṃ, imasmiṃ maggaṅgādhikāre vā. **Viññāṇesu dvipañcasū**ti sabhāvāvitakkesu cakkhādīsu dvipañcaviññāṇesu. Kiñcāpi heṭṭhā dvipañcaviññāṇesu jhānaṅgābhāvo, ahetukesu ca maggaṅgābhāvo vuttova, ajhānaṅgāni pana tattha adhikāravasena vuttāni, idha pasaṅgāgatavasena. Amaggaṅgāni tattha pasaṅgāgatavasena, idha adhikāravasenāti na koci punaruttidoso.

Ekanti vicikicchāsampayuttaṃ cittaṃ. Tañhi micchāsaṅkappamicchāvāyāmayogato dve maggaṅgāni etthāti **dumaggaṅgaṃ. Timaggaṅgāni sattasū**ti cattāri diṭṭhivippayuttāni, dve dosamūlāni, uddhaccasahagatacittanti sattasu micchāsaṅkappamicchāvāyāmamicchāsamādhiyogato timaggaṅgāni. **Cattālīsa…pe… caturaṅgiko**ti dvādasa ñāṇavippayuttāni, cattāri diṭṭhisampayuttāni, paṭhamajjhānikavajjāni catuvīsati mahaggatacittānīti cattālīsacittesu yo maggo labbhati, so yathāyogaṃ sammāsaṅkappasammāvāyāmasammāsatisammāsamādhiyogato, micchādiṭṭhimicchāsaṅkappamicchāvāyāmamicchāsamādhiyogato, sammādiṭṭhisammāvāyāmasammāsatisammāsamādhiyogato ca caturaṅgiko mato. Tattha ñāṇavippayuttesu dvādasasu paṭhamāni cattāri, diṭṭhisampayuttesu majjhimāni, sesesu pacchimāni labbhanti.

Pañcaddasasu…pe… pañcaṅgikoti dvādasasu ñāṇasampayuttakāmāvacaresu ceva tīsu lokiyapaṭhamajjhānikesu cāti pannarasasu cittesu sammādiṭṭhisammāsaṅkappasammāvāyāmasammāsatisammāsamādhivasena pañcaṅgiko maggo. Nanu ca sammāvācādayo kāmāvacaresu labbhantīti? Saccaṃ labbhanti, pāṭhe pana anāgatattā idha pariccattāti. **Dvattiṃsacittesū**ti paṭhamajjhānikavajjesu dvattiṃsalokuttaracittesu. **Sattaṅgiko**ti avitakkattā sammāsaṅkappo na labbhatīti taṃ pariccajitvā avasesasattamaggaṅgavasena sattaṅgiko vutto.

Yattha pana sammāsaṅkappo labbhati, tattha tena saha aṭṭhaṅgikoti āha **‘‘maggo aṭṭhasū’’**tiādi. Tattha **aṭṭhasu cittesū**ti paṭhamajjhānikesu aṭṭhasu lokuttaracittesu. **Eva**nti chahi maggaṅgehi sampayuttassa abhāvato katthaci dve maggaṅgāni, katthaci tīṇi, katthaci cattāri, katthaci pañca, katthaci satta, katthaci aṭṭhāti evaṃ chahi pakārehi.

124-6. Idāni balasampayogaṃ dassento āha **‘‘balāni dve’’**tiādi. Tattha vīriyabalasamādhibalavasena dve balāni kiriyāhetukamanoviññāṇadhātudvaye vibhaṅgavāre āgatāni vīriyabalasamādhibalāni paccekaṃ labbhantīti **‘‘dve dvicittesū’’**ti vuttaṃ. **Ekasmiṃ tīṇī**ti ekasmiṃ vicikicchāsahagate vīriyabalaahirikabalaanottappabalavasena tīṇi balāni. **Ekādasasu cattārī**ti vicikicchāsahagatavajjesu ekādasasu akusalacittesu samādhibalañceva pubbe vuttāni tīṇīti cattāribalāni. **Cha dvādasasū**ti dvādasasu ñāṇavippayuttacittesu saddhāvīriyasatisamādhihiriottappavasena cha balāni.

Ekūnāsītiyā sattati dvādasasu ñāṇasampayuttakāmāvacaracittesu ceva sattavīsatimahaggatacittesu ca cattālīsāya lokuttaracittesu cāti ekūnāsītividhesu cittesu saddhāvīriyasatisamādhipaññāhiriottappavasena satta balāni. **Soḷasevābalānī**ti pañcadasa ahetukavipākāni, kiriyāmanodhātuāvajjanañcāti soḷasa balavippayogato abalacittāni. **Eva**nti pañcahi balehi sampayuttassa abhāvato katthaci dve, katthaci tīṇi, katthaci cattāri, katthaci cha, katthaci sattāti pañcahi ākārehi **sabalaṃ,** imesu ekassāpi abhāvato abalampi ca **viññeyyaṃ,** vijānitabbanti attho. Heturāsiādayo vinicchayabhāvato na vuttāti veditabbaṃ. Yesu cittesu yāni jhānaṅgamaggaṅgabalindriyāni jāyantīti sambandho. Gāthābandhasukhatthaṃ indriyānaṃ osānakaraṇaṃ.

Iti abhidhammatthavikāsiniyā nāma

Abhidhammāvatārasaṃvaṇṇanāya

Cetasikavibhāganiddesavaṇṇanā niṭṭhitā.

4. Catuttho paricchedo

Ekavidhādiniddesavaṇṇanā

128-30. **Vijānanasabhāvato**ti ārammaṇavijānanasabhāvattā. Nanu ca heṭṭhā sārammaṇato ekavidhabhāvo vuttoti? Saccaṃ vutto, so pana cetasikānañca sādhāraṇoti idha tabbivajjanatthaṃ vijānanalakkhaṇatāva vuttā. Saṅkhepagaṇanavasena ca sahetukānaṃ ekasattatividhatā vuttā. **Hetuvādinā**ti kusalākusalābyākatahetūnaṃ byākaraṇakusalena. Atha vā ‘‘ye dhammā hetuppabhavā, tesaṃ hetuṃ tathāgato āhā’’ti (apa. thera 1.1.286; mahāva. 60) vacanato taṃtaṃpaccayuppannadhammānaṃ taṃtaṃpaccayavādinā.

131-4. **Savatthukāvatthukato**ti ekantena sabbavatthunissitabhāvato ceva tadabhāvato ca. Keci pana hadayavatthuvasena savatthukāvatthukataṃ vaṇṇenti, taṃ na yujjati savatthukaniddese ‘‘sabbo kāmavipāko’’ti pasādanissitānampi saṅgahitattā. **Ubhayavasenā**ti savatthukāvatthukavasena. Kānici hi cittāni ekantena savatthukāni, kānici avatthukāneva, kānici ubhayasabhāvāni. Tathā ceva niddisati **‘‘sabbo kāmavipāko cā’’**tiādi.

Sabbo kāmavipāko cāti sahetukāhetukabhinno sabbo tevīsatividho kāmāvacaravipāko ca. **Ādimaggo**ti sotāpattimaggo. So hi sabbalokuttaresu ādito uppajjanato, aṭṭhasu ariyapuggalesu ādipuggalassa sambandhīti vā ‘‘ādimaggo’’ti vuccati. **Vinā vatthu**nti sakasakavatthuṃ vinā nuppajjanti. Teneva hetāni arūpabhave nuppajjanti tattha vatthūnaṃ abhāvato. ‘‘Nuppajjanti vinā vatthu’’nti ca idaṃ antobhāvitakāraṇatthaṃ katvā vuttaṃ. Tena yasmā vatthuṃ vinā nuppajjanti, tasmā ekantena savatthukāti vuttaṃ hoti.

Ekantena avatthukā arūpabhaveyeva paṭisandhādivasena pavattanato. Kathaṃ pana rūpasannissayena vinā tattha arūpaṃ pavattati, kasmā na pavattati pañcavokāreti? Tathā adassanato. Yadi evaṃ kabaḷīkārāhārenapi vinā rūpadhātuyaṃ rūpena pavattitabbaṃ, kiṃ kāraṇā? Kāmadhātuyaṃ tathā adassanato. Api tu yassa cittasantānassa pavattikāraṇaṃ rūpe avigatataṇhaṃ, tassa saha rūpena pavatti. Yassa pana nibbattikāraṇaṃ rūpe vigatataṇhaṃ, tassa vinā rūpena pavatti kāraṇassa taṃvimukhatāyāti rūpasannissayena vinā tattha arūpaṃ pavattati. **Dvecattālīsa sesānī**ti manodvārāvajjanaṃ kusalakiriyāvasena soḷasa kāmāvacarāni, tatheva aṭṭha arūpāvacarāni, paṭhamamaggavajjāni satta lokuttarāni, paṭighadvayavajjitadasaakusalāni ceti dvecattālīsa vuttāvasesacittāni.

135-7. Rūpādīsu ekekameva ārammaṇaṃ imassāti **ekekārammaṇaṃ**. Tassa tassa ārammaṇassa āpāthagatakāle taṃtaṃvijānanavasena pañcapi ārammaṇāni imassāti **pañcārammaṇaṃ. Evampī**ti na kevalaṃ savatthukādivaseneva, atha kho ekekārammaṇāditopi. Abhiññāvajjitānaṃ sabbamahaggatānampi dhammārammaṇabhāvena ekārammaṇattā āha **‘‘sabbaṃ mahaggata’’**nti. Paṇṇattārammaṇato ekārammaṇanti keci. Taṃ arūpāvacaradutiyacatutthajjhānāni patvā na yujjati tesaṃ mahaggatārammaṇattā. Abhiññādvayassa chaḷārammaṇikabhāvena, tassa ca rūpāvacarapañcamajjhānato abhinnattā taṃ pahāya **‘‘tecattālīsā’’**ti vuttaṃ.

141. Puññavipākakiriyato kāme dvādasāti sambandho. **Dhā**ti nipātamattaṃ. **Puññavipākakriyato**ti ñāṇavippayuttakusalavipākakiriyato.

143-9. Iriyāya kāyikāya kiriyāya pavattipathabhāvato **iriyāpatho,** gamanādi. Atthato tadavatthā rūpappavatti. Kāmañcettha rūpavinimutto iriyāpatho, viññatti vā natthi, tathāpi sabbaṃ rūpasamuṭṭhāpakacittaṃ iriyāpathupatthambhakaṃ, viññattivikāruppādanañca hoti. Yaṃ pana cittaṃ viññattijanakaṃ, taṃ ekaṃsato itaradvayassa janakaṃ avinābhāvato, tathā iriyāpathupatthambhakaṃ rūpassāti imassa visesassa dassanatthaṃ

‘‘rūpīriyāpathaviññatti-janakājanakādito’’ti iriyāpathaviññattīnaṃ visuṃ gahaṇaṃ. **Janakājanakādito**ti tiṇṇampi janakato, kassacipi ajanakato, dvinnaṃ ekassa ca janakato. Kānici hi cittāni rūpaṃ samuṭṭhāpenti, iriyāpathaṃ kappenti, viññattiṃ janayanti. Kānici rūpaṃ samuṭṭhāpenti, iriyāpathaṃ kappenti, viññattiṃ na janayanti. Kānici rūpameva samuṭṭhāpenti, itaradvayaṃ na karonti. Kānici tīṇi na karonteva. Tathā ceva dasseti **‘‘dvādasākusalā’’**tiādi. **Evañcāpi hi taṃ citta**nti na kevalaṃ ahetukāditova, evaṃ rūpādijanakāditopi taṃ catubbidhaṃ. ‘‘Evañcādimhi ta’’ntipi likhanti. Tassa pana ādimhi nikkhittaṃ cittaṃ evañca catubbidhanti atthaṃ vadanti. **Tatthā**ti tesu rūpajanakādīsu. **Dasa kiriyā**ti manodhātuvajjā dasa kiriyā.

Samuṭṭhāpenti rūpānīti attano uppādakkhaṇeyeva attanā janetabbarūpāni samuṭṭhāpenti. **Kappentī**ti sannāmenti. Yathāpavattaṃ iriyāpathaṃ upatthambhenti. Yathā hi antarantarā uppajjamānehi vīthicittehi abbokiṇṇe bhavaṅge pavattamāne aṅgāni osīdanti, pavedhantā viya honti, na evaṃ dvattiṃsavidhesu vakkhamānesu ca chabbīsatividhesu jāgaraṇacittesu pavattamānesu. Tadā pana aṅgāni upatthaddhāni yathāpavattairiyāpathabhāveneva pavattanti. **Janayanti ca viññatti**nti manodvāre pavattā eva viññattiṃ janayanti, na pana pañcadvāre pavattāti daṭṭhabbaṃ.

Dvipañcaviññāṇānaṃ jhānaṅgayogābhāvena rūpājanakattā āha **‘‘dvepañcaviññāṇā’’**ti. Jhānaṅgāni hi cittena saha rūpasamuṭṭhāpakāni, tesaṃ anubalappadāyakāni maggaṅgādīni tesu vijjamānesu savisesaṃ rūpappavattidassanato. Arūpavipākā pana rūpavirāgabhāvanāya nibbattattā hetuno taṃvimukhatāya rūpaṃ na samuṭṭhāpentīti āha **‘‘vipākā ca arūpisū’’**ti.

150. **Sabbesaṃ sandhicitta**nti sabbesaṃ sattānaṃ paṭisandhicittaṃ. Tañhi vatthudubbalatāya, appatiṭṭhitatāya, paccayavekallato, āgantukatāya ca rūpaṃ na samuṭṭhāpeti. Tathā hi paṭisandhiviññāṇena sahajātaṃ vatthu pacchājātapaccayarahitaṃ, āhārādīhi ca anupatthaddhaṃ dubbalaṃ, tassa ca dubbalattā tannissitaviññāṇampi dubbalanti. Yathā ca papāte patito aññassa nissayo bhavituṃ na sakkoti, evaṃ tampi bhinnasantatiyaṃ kammakkhittatāya papāte patitaṃ viya appatiṭṭhitaṃ na rūpasamuṭṭhāpane ussahati ca vatthuno ca attanā saha apacchā apure uppajjamānattā purejātapaccayassa alābhato. Yathā pana āgantuko puriso agatapubbaṃ desaṃ gato aññesaṃ ‘‘etha bho antogāme vo annapānagandhamālādīni dassāmī’’ti vattuṃ na sakkoti attano avisayatāya, appahutāya ca, evamevaṃ paṭisandhicittampi āgantukanti. Evaṃ vatthudubbalatādīhi kāraṇehi rūpaṃ na samuṭṭhāpeti. Apica āhārindriyādivasena yehākārehi cittasamuṭṭhānarūpānaṃ cittacetasikā paccayā honti, tehi sabbehi paṭisandhiyaṃ cittacetasikā samatiṃsakammajarūpānaṃ yathāyogaṃ paccayā honti. Vuttañhetaṃ **paṭṭhāne** –

> ‘‘Paṭisandhikkhaṇe vipākābyākatā āhārā sampayuttānaṃ khandhānaṃ kaṭattā ca rūpānaṃ āhārapaccayena paccayo’’tiādi (paṭṭhā. 1.1.429).

Tasmā samatiṃsakammajarūpāni cittasamuṭṭhānarūpānaṃ ṭhānaṃ gahetvā ṭhitānīti paṭisandhicittaṃ rūpaṃ na samuṭṭhāpetīti veditabbaṃ.

Cuticittañcārahatoti ettha khīṇāsavassa cuticittaṃ upasantavaṭṭamūlasmiṃ santāne sātisayaṃ santavuttitāya rūpaṃ na samuṭṭhāpeti, anāgāmiādīnaṃ tadabhāvatoti vadanti. Ṭīkākāro pana **ānandācariyo** bhaṇati –

> ‘‘Kāmāvacarānaṃ pacchimacittassa uppādakkhaṇe yassa cittassa anantarā kāmāvacarānaṃ pacchimacittaṃ uppajjissati, rūpāvacare, arūpāvacare pacchimabhavikānaṃ, ye ca rūpāvacaraṃ, arūpāvacaraṃ upapajjitvā parinibbāyissanti, tesaṃ cavantānaṃ, tesaṃ vacīsaṅkhāro nirujjhissati, no ca tesaṃ kāyasaṅkhāro nirujjhissatīti vacanato aññesampi cuticittaṃ rūpaṃ na samuṭṭhāpetī’’ti.

Ācariyassa hi ayamadhippāyo – **‘‘kāmāvacarānaṃ pacchimacittassā’’**ti etena avisesena kāmāvacarasattānaṃ cuticittassa, **‘‘ye ca rūpāvacaraṃ…pe… nirujjhissatī’’**ti iminā kāmabhavato cavitvā rūpārūpabhavūpapajjanakānaṃ kāmāvacaracuticittassāpi uppādakkhaṇato uddhaṃ vacīsaṅkhārassa nirodhaṃ vatvā kāyasaṅkhārassa tadabhāvavacanato cuticittassa kāyasaṅkhārāsamuṭṭhāpanaṃ siddhaṃ. Yadaggena ca taṃ kāyasaṅkhāraṃ na samuṭṭhāpeti, tadaggena taṃ sesarūpampi na janeti. Na hi rūpasamuṭṭhāpakassa gabbhagatatādivibandhābhāve kāyasaṅkhārāsamuṭṭhāpane kāraṇaṃ atthi. Na ca yuttaṃ cutito uddhaṃ cittasamuṭṭhānañcassa rūpaṃ pavattatīti, nāpi ‘‘cuticittaṃ rūpaṃ samuṭṭhāpetī’’ti pāḷi atthi, na cāpi vaṭṭamūlānupasamo cuticittassa rūpuppādane kāraṇaṃ cuticittena na uppannānampi tato purimatarehi uppannānaṃ viya bhavantare anuppajjanato, tasmā sabbesampi cuticittaṃ rūpaṃ na samuṭṭhāpetīti. Yadi kāyasaṅkhārasamuṭṭhāpanameva rūpajananārahabhāvaṃ sādheti, tadā catutthajjhāne kathanti? Nāyaṃ doso, tassa bhāvanābalena sātisayaṃ santavuttitāya kāyasaṅkhārāsamuṭṭhāpanepi maraṇāsannacittānaṃ viya paridubbalattābhāvato rūpasamuṭṭhāpane vibandho natthīti. Kuto pana paṭṭhāya cittajarūpaṃ nuppajjatīti? Yato paṭṭhāya kāyasaṅkhāre nuppajjati. Kadā ca kāyasaṅkhāro nuppajjatīti? Cutito pubbe dvattiṃsamacittakkhaṇato paṭṭhāya nuppajjati, tettiṃsamacittakkhaṇe uppannaṃ pacchimasoḷasakato puretarameva nirujjhatīti vadanti. ‘‘Yassa kāyasaṅkhāro na nirujjhati, tassa cittasaṅkhāro na nirujjhissatī''ti (yama. 2.saṅkhārayamaka.113) pañhe ''pacchimacittassa bhaṅgakkhaṇe tesaṃ kāyasaṅkhāro ca na nirujjhati, cittasaṅkhāro ca na nirujjhissatī''ti pacchimacittasseva vajjitattā cutito dutiyatatiyacittenāpi saha nirujjhatīti apare. **Yassa cittassa anantarā kāmāvacarānaṃ pacchimacittaṃ uppajjatī**ti ettha **''yassā''**ti kāmāvacaracuticittassa anantarapaccayabhūtaṃ cittaṃ sandhāya vuttanti tassa uppādatopi uddhaṃ kāyasaṅkhārābhāvavacanena heṭṭhimakoṭiyā cutito tatiyacitteneva saha nirujjhati. Dutiyacittaṃ na pāpuṇātīti eke.

151-7. Ekaṃ dve tīṇi cattāri ṭhānāni imassāti **ekadviticatuṭṭhānaṃ,** ekadviticatuṭṭhānattāti attho. **Ṭhāna**nti ca idha kiccamadhippetaṃ. Tañhi tiṭṭhanti ettha dhammā avaṭṭhitā viya hontīti ''ṭhāna''nti vuccati. Maṃsacakkhudibbacakkhuñāṇacakkhubuddhacakkhusamantacakkhuvasena pañca nimmalāni locanāni imassāti **pañcanimmalalocano**.

Nippapañcenāti rāgādipapañcarahitena. Rāgādayo hi saṃsāre papañcanato ''papañcā''ti vuccanti.

Āvajjane paṭicchane ṭhāne manodhātuttikanti sambandho, kiriyāmanodhātu āvajjanaṭṭhāne, vipākadvayaṃ sampaṭicchanaṭṭhāneti attho.

''Somanassayuttasantīraṇaṃ pañcadvāre santīraṇaṃ siyā''ti vattabbe ''santīraṇa''nti adhikāratova labbhatīti gāthābandhasukhatthaṃ **''somanassayuta''**nti ettakameva vuttaṃ.

Balavārammaṇe satīti tadārammaṇakiccassa balavārammaṇeyeva labbhanato vuttaṃ, na imasseva āveṇikabhāvena sabbesampi tadārammaṇānaṃ balavārammaṇeyeva uppajjanato. **Voṭṭhabbana**nti kiriyāmanoviññāṇadhātusaṅkhātaṃ voṭṭhabbanakiccaṃ cittaṃ.

158-9. **Sabbesa**nti sabbesaṃ kāmarūpārūpabhavikasattānaṃ. Iminā idaṃ dasseti – pañcadvāresu voṭṭhabbanakiccaṃ kesañcideva sattānaṃ arūpabhave sabbaso pañcadvārikacittappavattiyā, rūpabhave ca dvārattayappavattiyā abhāvato. Manodvāre āvajjanakiccaṃ pana sabbesameva sacittakasattānaṃ karotīti. **Dviṭṭhānikaṃ nāma hotī**ti yathāvuttaṭṭhānadvayavantatāya dviṭṭhānikacittaṃ nāma hoti. Keci pana ''somanassasahagatasantīraṇaṃ kāmasugatiyaṃ paṭisandhiṃ ākaḍḍhati, tasmā taṃ pañcaṭṭhānika''nti vadanti, taṃ tesaṃ matimattaṃ **paṭṭhāne** tathā adīpitattā. Tattha hi –

> ''Upekkhāsahagataṃ dhammaṃ paṭicca upekkhāsahagato dhammo uppajjati nahetupaccayā''ti ettha (paṭṭhā. 2.7.8) ''ahetukaṃ upekkhāsahagataṃ ekaṃ khandhaṃ paṭicca tayo khandhā, tayo khandhe paṭicca eko khandho, dve khandhe paṭicca dve khandhā, ahetukapaṭisandhikkhaṇe upekkhāsahagataṃ ekaṃ khandhaṃ paṭicca tayo khandhā, tayo khandhe paṭicca eko khandho, dve khandhe paṭicca dve khandhā''ti (paṭṭhā. 2.7.8) –

Evaṃ upekkhāsahagata-padassa pavattipaṭisandhivasena paṭiccanayo uddhaṭo. Pītisahagatasukhasahagata-padānaṃ pana –

> ''Pītisahagataṃ dhammaṃ paṭicca pītisahagato dhammo uppajjati nahetupaccayā. Ahetukaṃ pītisahagataṃ ekaṃ khandhaṃ paṭicca tayo khandhā, tayo khandhe paṭicca eko khandho, dve khandhe paṭicca dve khandhā. Sukhasahagataṃ dhammaṃ paṭicca sukhasahagato dhammo uppajjati nahetupaccayā. Ahetukaṃ sukhasahagataṃ ekaṃ khandhaṃ paṭicca tayo khandhā, tayo khandhe paṭicca eko khandho, dve khandhe paṭicca dve khandhā''ti (paṭṭhā. 2.7.6) –

Evaṃ pavattivaseneva uddhaṭo, na ''ahetukapaṭisandhikkhaṇe''tiādinā paṭisandhivasena, tasmā yathādhammasāsane avacanampi abhāvameva dīpetīti na tassa paṭisandhidānaṃ atthīti dviṭṭhānikatāva vuttāti. Te mahaggatavipākā navāti sambandho.

162. Chadvārā eva **chadvārikā**. Atha vā **chadvārikesū**ti chadvārikacittesūti attho.

164-6. **''Pañcakicca''**ntiādi yathāvuttānameva nigamanaṃ. **Sesa**nti aṭṭhasaṭṭhividhaṃ cittaṃ. Ekakiccayogato, ekaṃ kiccamassāti vā ekaṃ, ekameva **ekakaṃ**. Sabbacittānaṃ kiccavasena niddesaṭṭhāneyeva kiccānaṃ paṭipāṭimpi dassetuṃ **''bhavaṅgāvajjana''**ntiādi vuttaṃ. Yadi evaṃ paṭisandhito paṭṭhāya cutipariyosānaṃ vattabbanti? Saccaṃ, cutipaṭisandhīnaṃ pana pākaṭattā tathā na vuttaṃ. Bhavassa hi paṭisandhi ādi, cuti pariyosānanti pākaṭameva, tasmā pākaṭaṭṭhānaṃ pahāya apākaṭaṭṭhānato paṭṭhāya dassetuṃ bhavaṅgameva ādito vuttaṃ. Tadārammaṇaṃ pana kiñcāpi apākaṭaṃ, atha kho anekantikaṃ kismiñci bhave katthaci javanavīthiyaṃ alabbhanatoti ekantalabbhamānaparidīpanatthaṃ taṃ na vuttaṃ. Atha vā tadārammaṇacittampi yebhuyyena bhavaṅganāmaṃ labbhatīti purimajavanavīthiyaṃ tadārammaṇaṃ pacchimajavanavīthiyā āvajjanassa purecarabhūtaṃ bhavaṅgaggahaṇeneva saṅgahitanti visuṃ na vuttaṃ. Keci pana ‘‘pañcadvāresu pavattivasena pañcavidhatāya dassanatthaṃ ‘bhavaṅgāvajjana’ntiādi vutta’’nti vadanti, tattha pana appavattamānānaṃ kesañci sabbhāvato taṃ na yujjati, chadvārappavattivasena chabbidhattanayadassanatthanti vattuṃ vaṭṭati. Yathā cettha ‘‘bhavaṅgāvajjana’’ntiādinā cakkhudvāre vuttaṃ, evaṃ sotadvārādīsupi dassanādiṃ apanetvā savanādiṃ pakkhipitvā kiccappavatti yojetabbā. Manodvāre pana –

> ‘‘Bhavaṅgaṃ paṭhamaṃ hoti, tato āvajjanaṃ mataṃ;
> Dutiyaṃ tamatikkamma, javanaṃ tatiyaṃ siyā’’ti. –

Yojanā daṭṭhabbā. **Channaṃ viññāṇāna**nti cakkhuviññāṇādīnaṃ pañcannaṃ, manoviññāṇassa ca. **Sattaviññāṇadhātūna**nti cakkhuviññāṇadhātādīnaṃ pañcannaṃ, manodhātumanoviññāṇadhātudvayassāti sattannaṃ viññāṇadhātūnaṃ.

169-71. **Pañcābhiññāvivajjita**nti –

> ‘‘Iddhividhaṃ dibbasoto, paracittavijānanā;
> Pubbenivāsānussati, dibbacakkhūti pañcadhā’’ti. –

Evamāgatāhi pañcahi abhiññāhi yuttena rūpāvacarapañcamajjhānacittena vajjitaṃ. Dibbasotādīnaṃ ekekārammaṇattepi pañcannampi abhiññānaṃ ekasseva cittassa avatthābhedabhāvato vuttaṃ ‘‘pañcābhiññāvivajjita’’nti. Keci pana ‘‘idha ekantena dhammārammaṇikacittānameva vacanato paracittavijānanaṃ vajjetvā anāgataṃsañāṇena saha pañcābhiññānaṃ paṭikkhepo’’ti vadanti.

Dvipañcaviññāṇānaṃ, manodhātuttayassa ca pariccāgena ekacattālīsa hontīti āha **‘‘cattālīsaṃ tathekaka’’**nti. **Abhiññāni cā**ti **ca**-saddo aṭṭhānappayutto, so ‘‘cattālīsaṃ tathekaka’’nti imassānantaraṃ daṭṭhabbo, tena pana abhiññācittadvayaṃ saṅgaṇhāti. Atha vā abhiññā nāma heṭṭhā ekekārammaṇikesu vuttassa pañcamajjhānasseva avatthāvisesoti abhiññācittānaṃ chaḷārammaṇikesu aggahaṇanti daṭṭhabbaṃ.

172-3. **Tidhā katvā**ti tidhā karaṇahetu. Hetvattho hi ayaṃ tvā-saddo yathā ‘‘sīhaṃ disvā bhayaṃ chambhitattaṃ uppajjati, paññāya cassa disvā āsavā parikkhīṇā hontī’’ti. **‘‘Puññāpuññavasenā’’**tiādinā jātibhūmihetuvedanādivasena yāva chasattatividho bhedo, tāva manoviññāṇadhātuṃ bhinditvā taṃvasena cittavibhāgadassanatthaṃ nayadānaṃ katanti veditabbaṃ.

175. **Tidhā katvā**ti paṭhamaṃ vipākadvayakiriyābhedato, dutiyaṃ kusalākusalāditoti evaṃ dhātudvayaṃ paccekaṃ tidhā katvā.

180. **Bhūmi…pe… vibhāvaye**ti tiṃsabhūmīnaṃ nānattavasena pavattito tiṃsavidhaṃ, tattheva tiṃsapuggalānaṃ nānattavasena pavattito ca tiṃsavidhantiādinā idaṃ yathāniddiṭṭhacittaṃ bahudhā hotīti ca vibhāveyyāti attho.

181. **Idhā**ti imasmiṃ sāsane. **Hatthagatāmalakā viya hontī**ti yathā hatthagataṃ āmalakaṃ cakkhumato supākaṭaṃ hoti, evamimassa matimato bhikkhuno abhidhammapiṭakagatā atthā supākaṭā honti, āvajjitāvajjitakkhaṇe suvisadāva paññāyantīti attho.

Iti abhidhammatthavikāsiniyā nāma

Abhidhammāvatārasaṃvaṇṇanāya

Ekavidhādiniddesavaṇṇanā niṭṭhitā.

5. Pañcamo paricchedo

Bhūmipuggalacittuppattiniddesavaṇṇanā

182-8. Buddhiyā vuddhiṃ viruḷhiṃ karotīti **buddhivuddhikaraṃ**. Yassa yassa nayassa kathanaṃ paṭiññātaṃ, taṃ taṃ dassento āha **‘‘cittānaṃ bhūmīsuppatti’’**nti. Taṃ vatvā bhūmīnaṃ ādhāravasena pasaṅgāgataṃ gatibhedaṃ, bhavabhedañca dassetuṃ **‘‘devā cevā’’**tiādi vuttaṃ. ‘‘Catassopāyabhūmiyo’’ti vatvā asuragatiyā petagatiyaṃyeva saṅgahitattā **‘‘gatiyo pañcā’’**ti vuttanti vadanti. Mayaṃ pana ‘‘tissovāpāyabhūmiyo’’ti pāṭhena bhavitabbanti maññāma. Na hi esa anākulavacano ācariyo īdisaṃ pubbāparaviruddhaṃ viya sammohajanakaṃ vacanaṃ bhāsati. **Pāḷiyampi** hi –

> ‘‘Pañca kho imā, sāriputta, gatiyo. Katamā pañca? Nirayo tiracchānayoni pettivisayo manussā devā’’ti (a. ni. 9.68) –

Evaṃ tiṇṇameva apāyānaṃ vasena vuttaṃ. Kāmarūpārūpavasena **tayo bhavā. Tatthā**ti tesu tīsu bhavesu. **Tiṃsevā**ti catasso apāyabhūmiyo, sattavidhā kāmasugatibhūmi, soḷasa rūpībrahmalokā, catasso arūpabhūmiyoti ekatiṃsabhūmīnamantare cittappavattiadhikārattā asaññabhūmiṃ apanetvā avasesā tiṃseva bhūmiyoti attho. **Tāsu tiṃseva puggalā**ti tāsu bhūmīsu uppannā puggalā bhūmigaṇanavasena tiṃseva honti. Bhūmivasena tiṃsavidhāpi pana paṭisandhicittagaṇanāya ekūnavīsati hontīti dassento āha **‘‘bhūmīsvetāsū’’**tiādi.

Paṭisandhikacittānanti dasa kāmāvacarapaṭisandhicittāni, pañca rūpāvacarapaṭisandhicittāni, cattāri arūpāvacarapaṭisandhicittānīti imesaṃ ekūnavīsatipaṭisandhicittānaṃ vasena. **Asaññīnamacittakā**ti asaññasattānaṃ acittakā paṭisandhi. Vuttañhetaṃ –

> ‘‘Asaññasattā devā ahetukā anāhārakā aphassakā avedanakā asaññakā acetanakā acittakā pātubhavantī’’ti.

Yadi paṭisandhivasena vīsati puggalā, kathaṃ bhūmivasena tiṃsāti vuttā. Ekatiṃsāti hi vattabbanti āha **‘‘idhā’’**tiādi.

Na vijjati hetu imesanti **ahetū,** duve, tīṇi ca hetū imesanti **dvitihetū,** paṭisandhivasena ahetukā, duhetukā, tihetukā cāti attho. Tattha **ahetukā** āpāyikā ca, ekacce bhūmadevā, manussesu jaccandhajaccabadhirajaccummattakanapuṃsakaubhatobyañjanakādayo ca. Vuttāvasesā kāmasugativāsinova **duhetukā. Tihetukā** pana kāmasugativāsinova. **Ariyā pana aṭṭhā**ti catunnaṃ ariyamaggasamaṅgīnaṃ, catunnañca ariyaphalasamaṅgīnaṃ vasena aṭṭha ariyapuggalā. Nanu ca ariyāpi tihetukāyevāti? Saccaṃ, cittuppādaṃ pana patvā tesaṃ visesasabbhāvato visuṃyeva uddhaṭāti daṭṭhabbaṃ.

189-92. **‘‘Bhūmīsuppattiṃ bhaṇato me nibodhathā’’**ti sutvā codako **‘‘tiṃsabhūmīsū’’**tiādinā sabbesaṃ bhūmīnaṃ sādhāraṇacittāni pucchati, itaro **‘‘cuddasevā’’**ti vissajjeti. Tattha aṭṭha parittakusalāni, cattāri diṭṭhivippayuttāni, uddhaccasahagataṃ, manodvārāvajjanañcāti cuddaseva, na ūnāni nādhikāni, sabbāsu tiṃsabhūmīsu honti, sabbabhūmīnaṃ sādhāraṇānīti attho.

Sadā…pe… siyunti dve dosamūlāni, kusalavipākacakkhusotaviññāṇasampaṭicchanasantīraṇadvayavajjitāni aṭṭhārasa kāmāvacaravipākacittānīti vīsati cittāni sadā kāmeyeva bhave siyuṃ, na kadāci aññattha uppajjantīti attho. Nanu ca brahmūnampi akusalavipākāni uppajjantīti? Saccaṃ uppajjanti, tāni kāmabhave aniṭṭharūpādayo ārabbha uppajjanti brahmaloke tesaṃ abhāvatoti kāmabhaveyeva niyamitāni. Rūpāvacaravipākacittāni pañca rūpāvacarabhaveyeva siyuṃ, cattāro ca arūpāvacaravipākā arūpīsūti āha **‘‘pañca rūpabhave’’**tiādi.

Kāma …pe… bhavantīti rūpāvacarakusalakiriyacittāni ceva kusalavipākāni ca cakkhusotaviññāṇasampaṭicchanasantīraṇāni voṭṭhabbanavajjāni ca dve ahetukakiriyacittāni paṭhamamaggaviññāṇanti aṭṭhārasa cittāni kāmarūpabhaveyeva bhavanti, na arūpabhave. Tattha hi sabbaso rūpasaññānaṃ samatikkantattā rūpāvacarakusalakiriyā nuppajjanti. Cakkhuviññāṇādīni vatthudvāravirahato, hasituppādo ekantavatthunissayattā, sotāpattimaggo paratoghosapaccayāyeva nibbattanato na uppajjati. **Dvecattālīsā**ti aṭṭha parittakusalāni, cattāri arūpakusalāni, paṭhamamaggavajjāni satta lokuttaracittāni, paṭighadvayavajjitāni ca dasa akusalacittāni, pubbe vuttaahetukakiriyādvayavajjitāni nava kāmāvacarakiriyacittāni, cattāri arūpāvacarakiriyacittānīti evaṃ dvecattālīsa cittāni tīsu bhavesu honti.

193-204. Evaṃ bhavavasena cittuppattiṃ dassetvā idāni kālavasena dassento āha **‘‘ṭhapetvā panā’’**tiādi. **Sabbāsa**nti niddhāraṇatthe sāmivacanaṃ. Aṭṭha mahākiriyā, arahattamaggaphalacittāni, anāgāmiphalaṃ, nevasaññānāsaññāyatanakusalakiriyāti **teraseva cittāni** apāyarahitāsu **chabbīsabhūmīsu honti** apāyesu vipākāvaraṇasabbhāve etesaṃ anuppajjanato. Aparāni cha cittānīti sambandho. Tāni pana rūpabhavasādhāraṇānaṃ pañcaparittavipākānaṃ, kiriyamanodhātuyā ca vasena veditabbāni.

Pañca cittānīti diṭṭhisampayuttavicikicchāvasena pañca cittāni. Tāni hi pañcasu suddhāvāsabhūmīsu na labbhanti. Tattha anāgāmikhīṇāsavānameva adhivutthattā, tesañca paṭhamamaggeneva imesaṃ pañcannaṃ viññāṇānaṃ anuppādadhammataṃ āpāditattā.

Aparāni duveti tatiyāruppakusalakiriyacittāni. Tāni hi nevasaññānāsaññāyatanesu atikkantārammaṇattā, apāyesu ca ahetukapaṭisandhikattā nuppajjanti. **Catuvīsatībhūmisu dve cā**ti viññāṇañcāyatanakusalakiriyāvasena dve cittāni. **Tevīsabhūmisu dveyevā**ti ākāsānañcāyatanakusalakiriyacittāni.

Ekādasavidhanti rūpāvacarakusalakiriyā hasituppādoti ekādasa. Sotāpattiphalaṃ yāva anāgāmimaggo cattāri ca cittāni suddhāvāsaapāyavajjāsu ekavīsatibhūmīsu bhavanti. Ekaṃ sotāpattimaggacittaṃ suddhāvāsaapāyaarūpabhūmivajjesu sattarasasu bhūmīsu jāyati. Dve dosamūlāni, kusalavipākaghānajivhākāyaviññāṇāni, satta akusalavipākāti dvādasa cittāni mahaggatabhūmivajjāsu ekādasasu kāmabhūmīsu jāyanti. Aṭṭha mahāvipākacittāni kāmāvacaradevamanussavasena sattabhūmīsu jāyanti. **Chasu bhūmisū**ti vehapphalasuddhāvāsasaṅkhātāsu chasu pañcamajjhānabhūmīsu.

Cattāri…pe… bhūmisūti catutthajjhānavipāko parittasubhaappamāṇasubhasubhakiṇhavasena tīsu bhūmīsu jāyati, dutiyajjhānavipāko, tatiyajjhānavipāko ca parittābhāappamāṇābhāābhassaravasena tīsu bhūmīsu, paṭhamajjhānavipāko brahmapārisajjabrahmapurohitamahābrahmāvasena tīsu bhūmīsu hotīti evaṃ cattāri cittāni ekekavasena tīsu tīsu bhūmīsu jāyanti.

206-9. Evaṃ ettakāneva cittāni ettakāsu bhūmīsu uppajjantīti cittaniyamavasena uppattiṃ dassetvā idāni ettakāsu eva bhūmīsu ettakāneva cittāni uppajjantīti bhūminiyamavasena dassetuṃ **''kusalākusalā kāme''**tiādi āraddhaṃ. Tattha kāme kusalākusalā vīsati, tesaṃ pannarasa ahetukā pākā, āvajjanadvayañcāti sattatiṃseva mānasā narakādīsu catūsupi apāyesu jāyare. Avasesāni pana sattarasa kāmāvacaravipākakiriyacittāni, pañcatiṃsa mahaggatalokuttarānīti dvepaññāsa mānasā kadācipi tesu nuppajjanti abhūmibhāvatoti attho.

Asīti hadayāti vuttāvasesāni asīti cittāni. **Ghānādiviññāṇattaya**nti kusalavipākaghānādiviññāṇattayaṃ. **''Apuññajā pākā''**ti akusalavipākānaṃ sabbesameva gahitattā ghānādiviññāṇattayaṃ aggahitavisesampi pārisesañāyena kusalavipākameva viññāyati.

213. **Domanassa**nti domanassasahagataṃ. **Kriyā ca dve**ti voṭṭhabbanavajjitā dve ahetukakiriyā.

214. **Bhūmivasenevā**ti puggale anāmasitvā kevalaṃ bhūmivasena. Puggalānaṃ vasena ca bhūmivasena ca cittuppattiṃ vibhāvayeti sambandho.

216-8. **Pañcabhūmisū**ti caturāpāyamanussavasena pañcabhūmīsu. Ahetukānaṃ paṭisandhisadisatadārammaṇavasena ''sattatiṃsevā''ti vuttaṃ, aññakammena pana dvihetukatadārammaṇassāpi sambhavato ekacattālīsa honti. **Ācariyajotipālattherassa** adhippāyena tihetukavipākehipi saddhiṃ pañcacattālīsevāti daṭṭhabbaṃ. **Ahetukassa vuttehī**ti ahetukasattassa vuttehi sattatiṃsamānasehi saha. **Nava kriyā**ti aṭṭha mahākiriyā, hasituppādo cāti imāni asādhāraṇakiriyacittāni nava.

220-1. ''Catupaññāsa mānasā''ti vatvā tesaṃ sarūpato dassanatthaṃ āha **''dvihetukassā''**tiādi. Puna **''catupaññāsā''**tiādi pana nigamanaṃ.

223-4. **Paññāsevassa cittānī**ti tihetukassa puthujjanassa vuttacatupaññāsacittesu diṭṭhivicikicchāsahagatavajjāni ekūnapaññāsa, sotāpattiphalanti imāni paññāseva cittāni **assa** kāmāvacarassa sotāpannadehino jāyante. **Navatiṃsevā**ti ekūnacattālīsacittāni. **Paṭhamaṃ phala**nti sotāpattiphalaṃ.

225-8. **Dutiyañca phalaṃ hitvā**ti sakadāgāmiphalaṃ hitvā. **Ca**-saddena sotāpattiphalañca hitvāti attho. Attano phalena saha **yāni** aṭṭhacattālīsa **cittāni,** tāni anāgāmissa sattassa jāyanti. **Cattālīsañca cattārī**ti tevīsati kāmāvacaravipākacittāni, vīsati kiriyacittāni, arahattaphalañcāti catucattālīsa cittāni. **Sakaṃ saka**nti ''sotāpannassa sotāpattimaggacittaṃ, sakadāgāmino sakadāgāmimaggacitta''ntiādinā attano attano maggacittaṃ. Kasmā pana tesaṃ ekekameva cittaṃ hotīti āha **''ekacittakkhaṇāhi te''**ti. **Pañcatiṃsevā**ti sattarasa kāmarūpārūpakusalacittāni, paṭighadvayavajjāni dasa akusalāni, rūpabhave labbhamānakāni pañca ahetukavipākāni, āvajjanadvayaṃ, paṭhamajjhānavipāko cāti pañcatiṃsa cittāni tīsu paṭhamajjhānabhūmīsu puthujjanassa jāyanti.

232-5. **Hitvā cā**ti ettha **ca**-saddena paṭhamaphalassa gahaṇaṃ dasseti. Tena apuññapañcakaṃ hitvā paṭhamaṃ phalaṃ gahetvā cāti attho. **Apuññapañcaka**nti diṭṭhisampayuttavicikicchāsahagatavasena pañca akusalacittāni. **Tatthā**ti tesu sotāpannassa vuttesu. **Tatthevā**ti sakadāgāmissa vuttesu. Puññajaṃ sampaṭicchanaṃ santīraṇadvayañcevāti sambandho.

237. Evaṃ paṭhamajjhānabhūmiyaṃ puthujjanasotāpannādivasena cittasambhavaṃ dassetvā idāni tesameva vasena dutiyajjhānabhūmiyaṃ dassetuṃ **‘‘puthujjanassā’’**tiādi āraddhaṃ. Dutiyajjhānatatiyajjhānavipākānaṃ ekasattasseva asambhavepi dutiyajjhānatale nibbatte puthujjanādayo puthujjanādibhāvasāmaññena ekato gahetvā **‘‘dutiyajjhānatatiyajjhānapākato’’**ti vuttaṃ.

242. Parittasubhādito paṭṭhāya yāva akaniṭṭhā tatiyacatutthajjhānabhūmīsu paṭhamajjhānabhūmiyaṃ vuttagaṇanāya cittappavatti veditabbā. Tenāha **‘‘parittakasubhādīna’’**ntiādi.

247. **Catuvīsati cittānī**ti aṭṭhaparittakusalāni, cattāri arūpakusalāni, paṭighadvayavajjitāni dasa akusalacittāni, paṭhamāruppavipāko, manodvārāvajjanañcāti catuvīsati cittāni paṭhamāruppabhūmiyaṃ puthujjanassa jāyanti.

250-3. **Dasa pañcā**ti aṭṭha mahākiriyā, catasso arūpakiriyā, manodvārāvajjanaṃ, paṭhamāruppavipāko, arahattaphalañcāti pannarasa cittāni paṭhamāruppabhūmiyaṃ arahato honti.

Tevīsāti paṭhamāruppabhūmiyaṃ puthujjanassa vuttesu catuvīsaticittesu ākāsānañcāyatanakusalavipākavajjā bāvīsati ca dutiyāruppavipāko cāti tevīsati dutiyāruppabhūmiyaṃ puthujjanassa honti. Tattheva tiṇṇaṃ phalaṭṭhasekhānaṃ puthujjanassa vuttesu akusalapañcakavajjāni aṭṭhārasa, taṃtaṃphalañcāti ekūnavīsati cittāni honti.

Kriyā dvādasāti aṭṭha mahākiriyā, ākāsānañcāyatanavajjitā tisso arūpakiriyā, manodvārāvajjananti dvādasa kiriyacittāni. **Pākeko**ti eko arūpavipāko.

Dutiyāruppabhūmiyaṃ puthujjanassa vuttesu viññāṇañcāyatanakusalavipākavajjāni ekavīsati, ākiñcaññāyatanavipāko cāti **bāvīsati cittāni** tatiyāruppabhūmiyaṃ puthujjanassa uppajjanti.

254-60. Puthujjanassa vuttesu apuññapañcakavajjāni sattarasa, paṭhamaphalañcāti **aṭṭhārasa** tatiyāruppabhūmiyaṃ sotāpannassa uppajjanti. **Tānī**ti tāneva aṭṭhārasa cittāni. ‘‘Ṭhapetvā paṭhamaṃ phala’’nti hi vacanato dutiyaphalaṃ pakkhipitvāti ayamattho avuttasiddho. Na hi sakadāgāmino sakadāgāmiphalañca nuppajjati. Evañca katvā vuttaṃ **‘‘ṭhapetvā dutiyaṃ phala’’**nti. Etthāpi anāgāmiphalaṃ pakaraṇasiddhamevāti daṭṭhabbaṃ. Aṭṭha mahākiriyā, dve tatiyacatutthāruppakiriyā, manodvārāvajjanaṃ, ākiñcaññāyatanavipāko, arahattaphalanti **terasa cittāni** tatiyāruppabhūmiyaṃ khīṇāsavassa jāyanti. Tatiyāruppabhūmiyaṃ puthujjanassa vuttesu dvāvīsaticittesu ākiñcaññāyatanakusalavipākavajjāti vīsati, nevasaññānāsaññāyatanavipākoti **ekavīsati cittāni** catutthāruppabhūmiyaṃ puthujjanassa jāyanti. Puthujjanassa vuttesu apuññapañcakavajjāni soḷasa, sotāpattiphalañcāti **sattarasa** tattheva sotāpannassa honti. Aṭṭha mahākiriyā, dve ca nevasaññānāsaññāyatanavipākakiriyā, manodvārāvajjanaṃ, arahattaphalañcāti **dvādasa cittāni** tattheva arahato uppajjanti.

261-3. Arūpakusalā ceva kiriyāpi ca uppajjanti, na pana vipākāti adhippāyo. **Uddhamuddhamarūpīna**nti viññāṇañcāyatanādīsu arūpīnaṃ. **Heṭṭhimā**ti viññāṇañcāyatanikānaṃ ākāsānañcāyatanakusalavipākā nuppajjanti, ākiñcaññāyatanikānaṃ ākāsānañcāyatanaviññāṇañcāyatanakusalavipākāti evamādinā heṭṭhimā heṭṭhimā arūpā nuppajjanti. Kasmāti āha **‘‘diṭṭhādīnavato kirā’’**ti. **Kirā**ti anussutiyaṃ. **Diṭṭhādīnavato**ti ārammaṇe, jhāne ca diṭṭhadosattā. **Kusalānuttarā**ti lokuttarakusalā.

266. **Sabbo rūpo mahaggato**ti sabbo rūpāvacaramahaggatacittuppādo. **Manodhātū**ti kiriyāmanodhātuvipākamanodhātūnaṃ kāmavipāka-ggahaṇena gahitattā.

269-73. **Evaṃ…pe… heṭṭhima**nti dutiyāruppabhūmiyaṃ vuttesu dutiyāruppattayaṃ ṭhapetvā attano pākena saha tatiyāruppabhūmiyaṃ ekūnacattālīsa cittāni tatthavuttesu tatiyāruppattayaṃ ṭhapetvā attano pākena saha sattatiṃsāti evaṃ sesadvayepi heṭṭhimaheṭṭhimaṃ hitvā cittagaṇanā ñeyyā. **Attano attano**ti paṭhamāruppabhūmiyaṃ paṭhamāruppavipāko, dutiyāruppabhūmiyaṃ dutiyāruppavipākoti evaṃ attano attano vipākā cattāro ca anāsavā lokuttaravipākāti evaṃ catūsu arūpabhūmīsu ekekāya bhūmiyā pañca pañca vipākā jāyanti. Yā kiriyā teraseva siyuṃ, tā sabbapaṭhamāruppabhūmiyaṃ khīṇāsavassa jāyanteti sambandho. Dutiyāruppabhūmiyaṃ khīṇāsavassa paṭhamāruppakiriyacittaṃ vajjetvā **dvādaseva kriyā** honti. Tatiyāruppabhūmiyaṃ dutiyāruppakiriyacittaṃ vajjetvā **ekādasa**. Catutthāruppabhūmiyaṃ tatiyāruppakiriyacittaṃ vajjetvā **daseva** viññeyyā.

274-5. Idāni kevalaṃ puggalavasena tesameva puggalānaṃ āveṇikacittaṃ dassetuṃ **‘‘arahato panā’’**tiādinā arahatoyeva uppajjanakacittaṃ dassetvā anāgāmiādīnaṃ pāṭipuggalikaṃ sakasakaphalacittaṃ pākaṭamevāti saṃkhittaṃ. **Arahato**ti khīṇāsavassa. Arahato bhāvo arahattaṃ, arahattaphalanti attho. Tañhi ‘‘arīnaṃ hatattā arahā’’tiādinā arahanta-saddassa pavattinimittabhāvena ‘‘arahatta’’nti vuccati. Idāni tesaṃ tesaṃ puggalānaṃ sādhāraṇacittāni dassetuṃ **‘‘catunnañca phalaṭṭhāna’’**ntiādi vuttaṃ.

290. **Susāra**nti atthabyañjanavasena pariccajitabbassa pheggussa abhāvato suṭṭhu sāraṃ, sabbaso sāranti attho. **Para**nti susārattā eva paraṃ. Sattānaṃ idhalokaparalokahitapaṭicchādakassa avijjandhakārassa vidhamanato **mohandhakārappadīpaṃ. Cintetī**ti atthavasena cinteti. **Vācetī**ti byañjanavasena sajjhāyati. Rāgadosānaṃ mohena saha avinābhāvato tassa anupagamanaṃ atthasiddhamevāti ‘‘mohandhakārappadīpa’’nti vatvāpi **‘‘naraṃ…pe… nopayantī’’**ti rāgadosānupagamanameva vuttaṃ. ‘‘Mohandhakārappadīpa’’nti vā vacaneneva mohassa anupagamo vutto hotīti rāgadosānameva anupagamanaṃ vuttaṃ. Mūlabhūtānaṃ pana tiṇṇaṃ anupagamanavacanena sesakilesānampi anupagamanaṃ vuttamevāti daṭṭhabbaṃ.

Iti abhidhammatthavikāsiniyā nāma

Abhidhammāvatārasaṃvaṇṇanāya

Bhūmipuggalacittuppattiniddesavaṇṇanā niṭṭhitā.

Paṭhamo bhāgo niṭṭhito.

Namo tassa bhagavato arahato sammāsambuddhassa

Abhidhammāvatāra-abhinavaṭīkā

(Dutiyo bhāgo)

6. Chaṭṭho paricchedo

Ārammaṇavibhāganiddesavaṇṇanā

291-3. **Etesa**nti yathāvuttappabhedānaṃ. Nanu ca ‘‘cittaṃ cetasika’’ntiādinā cittādīniyeva uddiṭṭhānīti tāneva niddisitabbāni, ārammaṇaṃ pana appakataṃ, taṃ kasmā idha vuccatīti codanaṃ manasi karitvā āha **‘‘tena vinā natthi hi sambhavo’’**ti. Yasmā ārammaṇena vinā cittasambhavo natthi, na hi anārammaṇaṃ cittaṃ nāma atthi, tasmā ‘‘tayidaṃ cittaṃ kaṃ ārabbha uppajjatī’’ti āsaṅkānivāraṇatthaṃ ito paraṃ ārammaṇaṃ dassayissāmīti attho. Katividhaṃ pana taṃ ārammaṇaṃ, kiṃ sarūpañcāti āha **‘‘rūpaṃ sadda’’**ntiādi. Vacanatthaṃ pana nesaṃ sayameva vakkhati. **Chaḷārammaṇakovidā**ti channaṃ ārammaṇānaṃ byākaraṇakusalā buddhādayo.

Bhūteti cattāro mahābhūte. **Upādāyā**ti nissāya. **Catusamuṭṭhito**ti kammādīhi catūhi paccayehi samuṭṭhito. Nidassitabbaṃ nidassanaṃ. Kiṃ taṃ? Daṭṭhabbabhāvo cakkhuviññāṇassa gocarabhāvo, saha nidassanenāti sanidassano. Paṭihaññati, paṭihananti vā paṭigho, yena byāpārādivikārapaccayantarasahitesu cakkhādīnaṃ nissayesu vikāruppatti, so sayaṃ nissayavasena ca sampattānaṃ, asampattānañca paṭimukhabhāvo aññamaññapatanaṃ paṭighoti attho. Tattha sayaṃ sampattiṃ phoṭṭhabbassa nissayavasena sampatti gandharasaghānajivhākāyānaṃ. Itaresaṃ ubhayathāpi asampatti, tasmā idha asampattānaṃ paṭimukhabhāvo ‘‘paṭigho’’ti vuccati. Saha paṭighenāti sappaṭigho, sanidassano ca so sappaṭigho cāti **sanidassanasappaṭigho**. Etthāha – yassa daṭṭhabbabhāvo atthi, so sanidassano, cakkhuviññāṇagocarabhāvova daṭṭhabbabhāvo. Tassa ca rūpāyatanato anaññattā kathaṃ saha nidassanena sanidassanoti yujjatīti? Vuccate – anaññattepi tassa aññehi dhammehi rūpāyatanaṃ visesetuṃ aññaṃ viya katvā vuttaṃ ‘‘saha nidassanena sanidassana’’nti. Dhammasabhāvasāmaññena hi ekībhūtesu dhammesu yo nānattakaro viseso, so aññaṃ viya katvā upacārituṃ yutto. Evañhi atthavisesāvabodho hoti. **Rūpārammaṇasaññito**ti ayaṃ evarūpo vaṇṇo rūpārammaṇanti saññito. Idaṃ vuttaṃ hoti – cattāro mahābhūte upādāya te amuñcitvā pavattamāno kammasamuṭṭhāno cittasamuṭṭhāno utusamuṭṭhāno āhārasamuṭṭhāno ca nīlādivasena dissamāno indriyehi ghaṭṭento ca vaṇṇo rūpārammaṇaṃ nāmāti.

294-7. Cittañca utu ca cittotu, tehi sambhavati, te vā sambhavā paccayā imassāti **cittotusambhavo**. Saha viññattisamuṭṭhāpakaviññāṇena pavatto saddo **saviññāṇakasaddo,** saviññāṇakasaddo pana na kevalaṃ saviññāṇakasantānappavattova kucchisaddādivasena tassa utusamuṭṭhitassāpi sambhavato.

Dharīyatīti kalāpaparamparāya sandhārīyati. **Sūcanato**ti attano vatthussa supākaṭakaraṇato. Gandho hi ‘‘idaṃ sugandhaṃ, idaṃ duggandha’’nti pakāseti, paṭicchannapupphaphalādīni ‘‘idamettha atthī’’ti pesuññaṃ karontaṃ viya hotīti.

Rasamānāti assādavasena tussamānā. **Rasantī**ti asanti, anubhavantīti attho. Ettha ra-kāro padasandhikaro. Evañhi ‘‘rasamānā naṃ asantīti raso’’ti niruttinayo sundaro hoti. Itarathā ‘‘rasanti assādentī’’ti vuccamāne ‘‘rasamānā’’ti idaṃ niratthakameva siyā. Atha vā ‘‘rasamānā’’ti ito ra-kāraṃ, ‘‘rasantī’’ti ito sa-kārañca gahetvā ‘‘raso’’ti niruttinayo daṭṭhabbo.

298. **Phusīyatī**ti ghaṭṭīyati. Kiṃ taṃ phoṭṭhabbaṃ nāmāti āha **‘‘pathavītejavāyavo’’**ti. Iminā dhātuttayameva kāyaviññāṇaviññeyyabhāvasaṅkhātaphoṭṭhabbaṃ nāma, na aññanti dasseti. Kasmā panettha āpodhātu na gahitā, nanu sītatā phusitvā gayhati, sā ca āpodhātu evāti? Saccaṃ gayhati, na pana āpodhātu, kiñcarahi tejodhātu eva. Mande hi uṇhabhāve sītavuddhi, na sītatā nāma koci guṇo atthi. Kevalaṃ pana uṇhabhāvassa mandatāya sītatābhimāno. Kathaṃ panetaṃ viññātabbanti ce? Sītavuddhiyā anavaṭṭhitabhāvato pārāpāre viya. Tathā hi ghammakāle ātape ṭhatvā chāyaṃ paviṭṭhānaṃ sītavuddhi hoti, tattheva pathavīgabbhato uṭṭhitānaṃ uṇhavuddhi ca. Kiñcarahi himapātasamayādīsu sītassa paripācakattadassanato ca tejodhātu eva sītatāti daṭṭhabbaṃ. Yadi ca sītatā āpodhātu siyā, ekasmiṃ kalāpe uṇhabhāvena saddhiṃ upalabbheyya dvinnaṃ dhātūnaṃ avinibbhogappavattito, na ca panevaṃ upalabbhati, tasmā ñāyati ‘‘na āpodhātu sītatā’’ti. Idaṃ catumahābhūtānaṃ avinibbhogavuttitaṃ icchantānaṃ uttaraṃ, anicchantānampi pana catunnaṃ mahābhūtānaṃ ekasmiṃ kalāpe kiccadassanena sabhāgavuttitāya sādhitāya idameva uttaraṃ. Keci pana ‘‘vāyodhātu sītatā’’ti vadanti, tesampi idameva uttaraṃ. Yadi vāyodhātu sītatā siyā, ekasmiṃ kalāpe uṇhabhāvena saddhiṃ upalabbheyya, na ca panevaṃ upalabbhati, tasmā viññāyati ‘‘na vāyodhātu sītatā’’ti. Ye pana vadanti ‘‘dravatā āpodhātu, sā ca phusitvā gayhatī’’ti, te vattabbā ‘‘dravabhāvopi nāma phusīyatīti idaṃ āyasmantānaṃ adhimānamattaṃ saṇṭhāne viyā’’ti. Vuttañhetaṃ porāṇehi –

‘‘Dravabhāsahavuttīni, tīṇi bhūtāni samphusaṃ;
Dravataṃ samphusāmīti, lokoyamabhimaññati.

‘‘Bhūte phusitvā saṇṭhānaṃ, manasā gayhate yathā;
Paccakkhato phusāmīti, ñātabbā dravatā tathā’’ti.

299. **Sabbaṃ nāma**nti sabbaṃ cittacetasikanibbānasammataṃ nāmaṃ. Cittacetasikañhi ārammaṇaṃ pati namanato nāmaṃ. Nibbānaṃ pana cittacetasikassa attānaṃ pati nāmanato nāmaṃ. **Rūpa**nti nipphannarūpaṃ. Kiṃ avisesenāti ce, noti āha **‘‘hitvā rūpādipañcaka’’**nti. **Lakkhaṇānī**ti aniccādilakkhaṇāni. **Paññattī**ti nāmupādāyavasena duvidhā paññatti.

300. Imāni pana chabbidhāni ārammaṇāni sabbāni sabbattha labbhanti, udāhu katthaci kānicīti āha **‘‘chaḷārammaṇānī’’**tiādi. **Tīṇi rūpe**ti rūpāvacarabhūmiyaṃ rūpasaddadhammavasena tīṇi ārammaṇāni labbhanti. Ghānādittayassa pana tattha abhāvato gandhārammaṇādīni dhammārammaṇato visuṃ na labbhanti. Arūpabhave pana sabbaso rūpānaṃ abhāvato ekaṃ dhammārammaṇameva labbhati, na aññanti āha **‘‘arūpe dhammārammaṇamekaka’’**nti. Nanu ca arūpabhavato cavitvā kāmabhave nibbattantānaṃ arūpabhaveyeva gatinimittavasena rūpārammaṇaṃ upaṭṭhātīti? Saccaṃ upaṭṭhāti, taṃ pana kāmabhaveyeva ārammaṇaṃ. Upapajjitabbabhavasmiñhi vaṇṇo gatinimittavasena upaṭṭhāti.

301-2. Evaṃ cha ārammaṇāni sarūpato, pavattippabhedato ca dassetvā idāni tesu abhayagirivāsīnaṃ kiñci vippaṭipattiṃ dassetvā taṃ paṭikkhipituṃ **‘‘khaṇavatthuparittattā’’**tiādi vuttaṃ. Tattha **khaṇavatthuparittattā**ti khaṇassa ceva vatthuno ca parittattā. Ye rūpādayoti sambandho. **Yesa**nti yesaṃ ācariyānaṃ laddhi. **Yesa**nti vā dhammārammaṇena saha sambandhībhāvato, vuttaṃ vavatthāpakattā ca. Te hi dhammārammaṇaṃ vavatthāpento attanā saha taṃ sambandhenti, tasmā dhammārammaṇena saha sambandhībhāvāpekkhāya ‘‘yesa’’nti sāmivacananti. Iminā pana idaṃ vuttaṃ hoti – ye rūpādayo pañca ārammaṇā santattaayoguḷe patitajalabindu viya parittakkhaṇikā, dibbacakkhunā asakkuṇeyyaggahaṇā paramāṇu viya parittavatthukā, tato ca sakasakaviññāṇānaṃ āpāthaṃ na gacchanti, kevalaṃ pana manoviññāṇasseva gocarā, te dhammārammaṇaṃ nāmāti yesaṃ laddhi, te yesaṃ vā dhammārammaṇaṃ nāmāti. Eteneva ca atītānāgatabhāvena atidūraaccāsannabhāvena, kuṭṭādiantaritābhāvena ca āpāthaṃ anāgacchantānampi rūpādīnaṃ saṅgaho kato hotīti. Evaṃladdhikā pana te –

> ‘‘Imesaṃ kho, āvuso, pañcannaṃ indriyānaṃ nānāvisayānaṃ nānāgocarānaṃ na aññamaññassa gocaravisayaṃ paccanubhontānaṃ mano paṭissaraṇaṃ, mano ca nesaṃ gocaravisayaṃ paccanubhotī’’ti (ma. ni. 1.455) –

Idaṃ suttaṃ āharitvā paṭikkhipitabbāti dassento āha **‘‘te paṭikkhipitabbāvā’’**tiādi. Tattha **paṭikkhipitabbāvā**ti na anuvattitabbā. **Aññamañña…pe… bhontāna**nti cakkhundriyaṃ sotindriyassa gocaraṃ na paccanubhoti, tathā ‘‘sotindriyaṃ cakkhundriyassā’’tiādinā aññamaññassa ārammaṇaṃ neva paccanubhontānaṃ nānubhavantānaṃ na gaṇhantānaṃ. **Tesa**nti tesaṃ pañcannaṃ indriyānaṃ.

303. Tañca gocaraṃ mano paccanubhotīti sambandho. **Taṃ** rūpādipañcavidhaṃ ārammaṇaṃ **ca**-saddena dhammārammaṇañca mano paccanubhoti, cittaṃ ārammaṇaṃ karotīti attho. Ayaṃ panettha adhippāyo – yadi cakkhādīnamāpāthagatāni vinā avasesā dhammārammaṇā honti, tadā taṃvisayaṃ cittaṃ pañcindriyānaṃ visayaṃ paccanubhontaṃ nāma na hoti, attanoyeva pana visayaṃ paccanubhontaṃ nāma hoti. Evañca sati manova tesaṃ gocaravisayaṃ paccanubhotīti dupparihāriyaṃ bhaveyya, na ca taṃ suttavacanaṃ sakkā atikkametuṃ, tasmā vuttanayena cakkhādīnaṃ anāpāthagatāpi manogocarā rūpādayo rūpādiārammaṇāneva honti, na dhammārammaṇāti. Yadi rūpārammaṇaṃ cittaṃ attano visayaṃ nānubhoti, paravisayameva anubhoti, kathaṃ dassanādikiccaṃ na karoti? Taṃtaṃkiccānaṃ nissayabhūtassa vatthuno anissitattā. Kathañcarahi pañcindriyānaṃ visayaṃ paccanubhoti nāma? Dassanādikiccassa akaraṇepi cakkhuviññāṇādīhi diṭṭhādiākārasseva gahaṇato pañcindriyānaṃ visayaṃ paccanubhoti nāma. Yadi hi cakkhuviññāṇādīhi diṭṭhādiākāraṃ na gaṇhāti, rūpādīnaṃ nīlattādivasena jānanaṃ manoviññāṇameva karoti, na pañcaviññāṇānīti tathā jānanameva na hoti. Tassa pana atthitāyevetaṃ viññātabbaṃ – anāpāthagatarūpādārammaṇaṃ cittaṃ attano visayaṃ na paccanubhoti nāma. Atha kho pañcindriyānaṃ visayameva paccanubhotīti. Atha siyā, na mayaṃ cittassa pañcindriyavisayānubhavanaṃ paṭikkhipāma, tassa pana anubhavanaṃ dassanādikiccavirahena dhammārammaṇavasenevāti ce? Tampi na, sutte tathā āgataṭṭhānassa abhāvato. Yadi hi cittaṃ dassanādikiccavirahena pañcindriyavisayaṃ dhammārammaṇavaseneva paccanubhoti, pañcindriyānaṃ visayaṃ paccanubhavamānā manodhātumanoviññāṇadhātupi dhammārammaṇāyeva siyā, evañca sati ‘‘dhammāyatanaṃ manodhātuyā ca manoviññāṇadhātuyā ca taṃsampayuttakānañca dhammānaṃ ārammaṇapaccayena paccayo’’ti **paṭṭhāne** vattabbaṃ siyā, tathā pana avatvā –

> ‘‘Rūpāyatanaṃ saddāyatanaṃ gandhāyatanaṃ rasāyatanaṃ phoṭṭhabbāyatanaṃ manodhātuyā taṃsampayuttakānañca dhammānaṃ ārammaṇapaccayena paccayo’’ti (paṭṭhā. 1.1.2),
>
> ‘‘Rūpāyatanaṃ…pe… dhammāyatanaṃ manoviññāṇadhātuyā taṃsampayuttakānañca dhammānaṃ ārammaṇapaccayena paccayo’’ti ca (paṭṭhā. 1.1.2) –

Vuttattā pañcindriyānaṃ visayaṃ paccanubhontī manodhātumanoviññāṇadhātu taṃpañcindriyānaṃ visayavasena paccanubhoti, na dhammāyatanavasenāti niṭṭhamettha gantabbaṃ.

304-5. Evaṃ ekenākārena paṭikkhepavidhiṃ dassetvā puna aparenapi kāraṇena dassento āha **‘‘dibbacakkhādī’’**tiādi. **Ādi**-ggahaṇena dibbasotañāṇaggahaṇaṃ. **Itipi na yujjatī**ti na kevalaṃ pubbe vutteneva kāraṇena, atha kho imināpi kāraṇena na yujjatīti vuttaṃ hoti. Yadipi cakkhādīnaṃ anāpāthagatarūpādīni dhammārammaṇā nāma honti, tadā dibbacakkhādīni rūpādiārammaṇāni na siyuṃ tesaṃ pasādavisayānaṃ rūpasaddānaṃ pariggaṇhanato, evañca sati suttesu dibbacakkhudibbasotānaṃ dhammārammaṇatāva vattabbā, na rūpādiārammaṇatā, vuttā ca sā, tasmā cakkhādīnaṃ avisayā rūpādayo rūpādārammaṇāneva, na dhammārammaṇāti. Teneva ca **dhammasaṅgahe**pi –

> ‘‘Yasmiṃ samaye kāmāvacaraṃ kusalaṃ cittaṃ uppannaṃ hoti somanassasahagataṃ ñāṇasampayuttaṃ rūpārammaṇaṃ vā saddārammaṇaṃ vā gandhārammaṇaṃ vā rasārammaṇaṃ vā phoṭṭhabbārammaṇaṃ vā dhammārammaṇaṃ vā, yaṃ yaṃ vā panārabbha, tasmiṃ samaye phasso hoti…pe… avikkhepo hotī’’ti (dha. sa. 1) –

Vuttaṃ. Kiñca anāpāthagatānaṃ dhammārammaṇatte sabbaññutaññāṇaṃ rūpādiārammaṇaṃ na hotīti āpajjatīti. **Evaṃ satī**ti yadi kadāci rūpādiārammaṇaṃ hutvā kadāci dhammārammaṇaṃ hoti, kadāci dhammārammaṇaṃ hutvā kadāci rūpādiārammaṇaṃ hoti, tadā tesaṃ rūpādiārammaṇānaṃ niyamopi kathaṃ bhave ‘‘idaṃ rūpādiārammaṇaṃ, idaṃ dhammārammaṇa’’nti niyamo na bhaveyya, ārammaṇasaṅkaro bhaveyyāti attho.

306. Evaṃ chabbidhaṃ ārammaṇaṃ dassetvā idānissa anantarabhedaṃ parittārammaṇādittikavasena dassento āha **‘‘sabbaṃ ārammaṇa’’**ntiādi. Chabbidhaṃ parittattikādikaṃ taṃ etaṃ sabbaṃ ārammaṇanti sambandho. **Parittattikādīna**nti parittārammaṇattikādīnaṃ. Parittārammaṇattiko hi idha ‘‘parittattiko’’ti vutto majjhapadalopavasena. **Ādi**-ggahaṇena maggārammaṇattiko atītārammaṇattiko ajjhattārammaṇattikoti imesaṃ tiṇṇaṃ tikānaṃ saṅgaho. Tattha ‘‘parittārammaṇā dhammā, mahaggatārammaṇā dhammā, appamāṇārammaṇā dhammā’’ti evamāgato parittārammaṇattiko. Ādipadavasena ‘‘maggārammaṇā dhammā, maggahetukā dhammā, maggādhipatino dhammā’’ti evamāgato maggārammaṇattiko. ‘‘Atītārammaṇā dhammā, anāgatārammaṇā dhammā, paccuppannārammaṇā dhammā’’ti evamāgato atītārammaṇattiko. ‘‘Ajjhattārammaṇā dhammā, bahiddhārammaṇā dhammā, ajjhattabahiddhārammaṇā dhammā’’ti evamāgato ajjhattārammaṇattikoti veditabbaṃ.

307-9. **Kriyāhetudvaya**nti ahetukakiriyadvayaṃ hasituppādamanodhātu itarassa mahaggatādiārammaṇatāvasenāpi vakkhamānattā. **‘‘Iṭṭhādibhedā’’**tiādi parittārammaṇabhāvavibhāvanaṃ. **Iṭṭhādibhedā**ti iṭṭhaiṭṭhamajjhattaaniṭṭhaaniṭṭhamajjhattabhedā. **Paṭipāṭiyā**ti ‘‘rūpaṃ cakkhuviññāṇassa, saddo sotaviññāṇassā’’tiādinā anukkamato. **Rūpādi…pe… ttayassa tū**ti kiriyāmanodhātuyā ceva kusalākusalavipākavibhāgavasena dvinnaṃ manodhātūnañca sabbaṃ rūpādipañcakagocaraṃ. Tā hi hadayavatthuṃ nissāya cakkhuviññāṇādīnaṃ purimapacchimā hutvā niyatā rūpādīneva ārabbha pavattanti.

311. **Kāmadhātuya**nti kāmabhave. Tattha hi nesaṃ sabbesaṃ vatthārammaṇāni upalabbhanti. **Cattārī**ti tesveva kiriyāmanodhātu, kusalavipākacakkhusotaviññāṇāni, tathā sampaṭicchananti imāni cattāri cittāni. Sesāni pana vatthārammaṇābhāvena tattha nuppajjanti. **Neva kiñcī**ti vatthārammaṇānaṃ sabbaso abhāvato etesu kiñci na jāyati.

312-3. **‘‘Mahāpākāna’’**ntiādi paṭhamaparicchede vuttatthameva. **Paṭuppannā**ti paccuppannā.

314. Evaṃ parittārammaṇe dassetvā idāni mahaggatārammaṇe appamāṇārammaṇe ca dassetuṃ **‘‘dutiyāruppacittañcā’’**tiādi vuttaṃ. Tattha dutiyāruppacittaṃ paṭhamāruppārammaṇato, catutthāruppaṃ tatiyāruppārammaṇato mahaggatārammaṇaṃ. **Chabbidha**nti kusalavipākakiriyāvasena paccekaṃ tividhatāya chappakāraṃ.

316-20. Ñāṇaṃ parihīnaṃ etesaṃ, ñāṇato parihīnāti vā **ñāṇahīnā. Parittārammaṇā…pe… honti te**ti aṭṭha ñāṇavippayuttacittuppādā sekhaputhujjanakhīṇāsavānaṃ kadāci nirussukkabhāvena ādarākaraṇavasena akammaññasarīratāaññavihitatāhi vā asakkaccadānapaccavekkhaṇadhammassavanādīsu atipaguṇavipassanāya ca kāmāvacaradhamme ārabbha pavattikāle parittārammaṇā. Atipaguṇānaṃ paṭhamajjhānādīnaṃ paccavekkhaṇakāle mahaggatārammaṇā. Kasiṇanimittādipaññattipaccavekkhaṇakāle parittārammaṇādivasena navattabbā. Akusalesu cattāro diṭṭhisampayuttacittuppādā catupaññāsakāmāvacaradhammānaṃ, rūpassa ca ‘‘attā satto’’ti parāmasanaassādanābhinandanakāle parittārammaṇā. Tenevākārena sattavīsatimahaggatadhamme ārabbha pavattakāle mahaggatārammaṇā. Paṇṇattidhamme ārabbha pavattanakāle siyā navattabbā parittārammaṇādivasena. Diṭṭhivippayuttāni teyeva dhamme ārabbha vinā parāmāsena assādanābhinandanavasena pavattiyaṃ, paṭighasampayuttāni domanassavasena pavattiyaṃ, vicikicchāsampayuttaṃ dveḷhakabhāvena, uddhaccasahagataṃ vikkhipanavasena, avūpasamavasena ca pavattiyaṃ parittamahaggatanavattabbārammaṇāti veditabbā. **Kriyatopi ca tathā**ti kiriyacittatopi ñāṇasampayuttā cattāroti attho. **Kriyāvoṭṭhabbana**nti sarūpakathanametaṃ, na pana kusalākusalavipākavoṭṭhabbanassa vijjamānattā.

Tividho hoti gocaroti parittamahaggataappamāṇavasena tividhopi gocaro hoti. Kathaṃ? Kusalakiriyāvasena aṭṭha ñāṇasampayuttacittuppādā sekhaputhujjanakhīṇāsavānaṃ sakkaccadānapaccavekkhaṇadhammassavanavipassanādīsu kāmāvacaradhamme ārabbha pavattakāle kāmāvacarārammaṇikaabhiññāya parikammānulomakāle ca parittārammaṇā. Paṭhamajjhānādipaccavekkhaṇakāle mahaggatārammaṇajhānādīnaṃ parikammakāle mahaggatadhamme ārabbha sammasanakāle ca mahaggatārammaṇā honti. Yathālābhaṃ gotrabhuvodānakāle pana lokuttaraṃ dhammaṃ paccavekkhaṇakāle ca nibbānārammaṇābhiññāya parikammakāle ca appamāṇārammaṇā. Paṇṇattipaccavekkhaṇakāle paṇṇattārammaṇikajhānābhiññānaṃ parikammakāle ca navattabbā. Abhiññādvayassa parittādiārammaṇataṃ sattarasamaparicchede vakkhati. Kiriyāvoṭṭhabbanampi yathāvuttadhammānaṃ taṃtaṃārammaṇe pavattamānānaṃ purecaraṃ hutvā taṃ tadeva āvajjantaṃ pavattatīti parittādiārammaṇaṃ. Pañcadvāre voṭṭhabbanavasena pavattiyaṃ parittārammaṇameva.

Vuttāvasesānīti yathāvuttehi avasiṭṭhāni pannarasa rūpāvacarāni paṭhamatatiyāni, cha arūpāvacarakusalavipākakiriyacittānīti ekavīsati cittāni. **Navattabbārammaṇānī**ti parittādivasena navattabbassa kasiṇādinimittasattapaññattiākāsaviññāṇābhāvassa ārammaṇakaraṇato navattabbārammaṇāni.

Parittārammaṇattikaṃ samattaṃ.

321-2. Evaṃ parittārammaṇattikavasena visayīvibhāgaṃ dassetvā idāni yasmā appamāṇārammaṇaniddeseneva maggārammaṇattikasaṅgahitopi visayīvibhāgo niddiṭṭho hoti, tasmā taṃ pahāya atītārammaṇattikavasena dassetuṃ **‘‘dutiyāruppacittañcā’’**tiādi vuttaṃ. Tattha dutiyāruppacittaṃ atītassa paṭhamāruppaviññāṇassa ārammaṇakaraṇato, catutthāruppaṃ tatiyāruppassa ārammaṇakaraṇato **ekantaatītārammaṇaṃ**. **Paccuppannāva gocarā**ti rūpādimhi dharamāneyeva pañcadvārikacittānaṃ uppajjanato. Anāgatārammaṇaṃ pana niyataṃ kiñci natthi anāgataṃsañāṇassapi pañcamajjhānato abhinnattā.

324-6. **Siyā…pe… nāgatagocarā**ti aṭṭha tāva mahāvipākā devamanussānaṃ paṭisandhiggahaṇakāle kammaṃ vā kammanimittaṃ vā ārabbha pavattiyaṃ atītārammaṇā. Bhavaṅgacutikālepi eseva nayo. Gatinimittaṃ pana kadāci kammanimittañca ārabbha paṭisandhiggahaṇakāle, tadanantaraṃ bhavaṅgakāle ca paccuppannārammaṇā, tathā pañcadvāre tadārammaṇavasena pavattiyaṃ. Manodvāre pana atītānāgatapaccuppannārammaṇānaṃ javanānaṃ ārammaṇaṃ gahetvā pavattiyaṃ atītānāgatapaccuppannārammaṇā. Kusalākusalavipākāhetukaupekkhāsahagatamanoviññāṇadhātudvayepi eseva nayo. Kevalañhi tā yathākkamaṃ manussesu jaccandhādīnaṃ, apāyesu ca sabbesaṃ paṭisandhi honti. Pañcadvāre ca santīraṇakāle paccuppannārammaṇāva hontīti ayametesaṃ viseso. Somanassasahagatā pana pañcadvāre santīraṇavasena, tadārammaṇavasena ca pavattikāle paccuppannārammaṇā, manodvāre ca tadārammaṇakāle atītānāgatapaccuppannārammaṇāti veditabbā. Hasituppādacittaṃ pana khīṇāsavānaṃ pañcadvāre haṭṭhapahaṭṭhākāraṃ kurumānānaṃ paccuppannārammaṇaṃ hoti, manodvāre atītādibhede dhamme ārabbha hasituppādavasena pavattiyaṃ atītānāgatapaccuppannārammaṇaṃ. **‘‘Kusalākusalā’’**tiādīsu kusalesu tāva cattāro ñāṇasampayuttacittuppādā sekhaputhujjanānaṃ, atītādibhedāni khandhadhātuāyatanāni sammasanakāle, paccavekkhaṇakāle, atītādiārammaṇikaabhiññānaṃ parikammakāle ca atītānāgatapaccuppannārammaṇā. Paññattinibbānapaccavekkhaṇakāle, gotrabhuvodānakāle, paññattinibbānārammaṇikaabhiññānaṃ parikammādikāle ca navattabbārammaṇā. Paññattinibbānāni hi idha atītādikālavasena navattabbānīti tadārammaṇāni atītārammaṇādivasena navattabbāni. Tenāha **‘‘santapaññattikālepī’’**ti, yathāsambhavaṃ santassa nibbānassa, paññattiyā ca ārammaṇakaraṇakāleti attho. Potthakesu pana ‘‘sante paññattikālesū’’ti likhanti, so apāṭho. Tassa pana apāṭhabhāvaṃ ajānantā atthahānimpi asallakkhetvā vacanavipallāsavasena paññattikālasmiṃ satīti atthaṃ likhanti. Ñāṇavippayuttānipi vuttanayeneva veditabbāni. Kevalañhi tesaṃ maggaphalanibbānapaccavekkhaṇāni natthi. Ñāṇavirahena lokuttaradhammārammaṇe asamatthabhāvatoti ayameva viseso.

Akusalesu cattāro diṭṭhisampayuttacittuppādā atītādibhedānaṃ tebhūmakadhammānaṃ assādanābhinandanaparāmasanakāle atītādiārammaṇā. Tatheva paññattiṃ ārabbha pavattikāle navattabbārammaṇā. Diṭṭhivippayuttesupi eseva nayo. Kevalañhi tattha parāmāsaggahaṇaṃ natthi. Dve paṭighasampayuttacittuppādā atītādibhede dhamme ārabbha dussanakāle atītādiārammaṇā, paṇṇattiṃ ārabbha dussanakāle navattabbārammaṇā. Vicikicchuddhaccasampayuttā tesu dhammesu aniṭṭhaṅgatabhāvena ca avūpasamavikkhepavasena ca pavattiyaṃ atītānāgatapaccuppannanavattabbārammaṇā. Kiriyāsu aṭṭha sahetukacittuppādā kusalacittuppādagatikā eva. Tattha hi ñāṇasampayuttā kusalesu ñāṇasampayuttehi, ñāṇavippayuttā ñāṇavippayuttehi samānā. Kevalaṃ pana te sekhaputhujjanānaṃ uppajjanti, ime khīṇāsavānanti ayamevettha viseso. Kiriyāhetukamanoviññāṇadhātu pana upekkhāsahagatā pañcadvāre voṭṭhabbanavasena pavattiyaṃ paccuppannārammaṇā, manodvāre atītānāgatapaccuppannārammaṇānañceva paññattinibbānārammaṇānañca javanānaṃ purecārikakāle atītānāgatapaccuppannanavattabbārammaṇā. Abhiññādvayassa atītādiārammaṇataṃ vakkhati. **Navattabbā…pe… ādinā**ti kasiṇanimittādipaññattārammaṇattā atītārammaṇādinā navattabbā.

327. **Kriyā pañcā**ti ñāṇasampayuttā catasso, ahetukamanoviññāṇadhātu upekkhāsahagatāti imā pañca kiriyā. **Rūpato pañcamī kriyā**ti rūpāvacarapañcamajjhānasaṅkhātā kiriyābhiññā ca. **Natthi kiñci agocara**nti atītādibhedesu, kālavimuttesu ca agocaraṃ nāma kiñci natthi, sabbameva nesaṃ gocaraṃ hotīti attho.

Atītārammaṇattikaṃ.

Vuttanayānusāreneva ajjhattārammaṇattikasaṅgahitopi visayīvibhāgo sakkā viññātunti so visuṃ na uddhaṭo. Sarūpato panesa evaṃ veditabbo – viññāṇañcāyatanaṃ nevasaññānāsaññāyatananti ime tāva kusalavipākakiriyāvasena cha cittuppādā attano santānasambandhaṃ heṭṭhimaṃ samāpattiṃ ārabbha pavattanato ajjhattārammaṇā. Rūpāvacaracatukkajjhānāni, paṭhamatatiyārūppāni, lokuttarakusalavipākāni ca niyakajjhattato bahibhāvena bahiddhābhūtāni pathavīkasiṇādīni ārabbha pavattito bahiddhārammaṇāni. Sabbeva kāmāvacarakusalākusalābyākatā dhammā rūpāvacarapañcamajjhānañca ajjhattabahiddhārammaṇāni. Tattha kāmāvacarakusalato cattāro ñāṇasampayuttacittuppādā attano khandhādīni paccavekkhantassa ajjhattārammaṇā, paresaṃ khandhādipaccavekkhaṇe, paṇṇattinibbānapaccavekkhaṇe ca bahiddhārammaṇā, tadubhayavasena ajjhattabahiddhārammaṇā. Ñāṇavippayuttesupi eseva nayo. Kevalañhi tesaṃ nibbānapaccavekkhaṇā natthi. Akusalāpi attano khandhādīnaṃ assādanābhinandanaparāmāsādikāle ajjhattārammaṇā, parassa khandhādīsu ceva anindriyabaddharūpakasiṇādīsu ca tatheva pavattikāle bahiddhārammaṇā, tadubhayavasena ajjhattabahiddhārammaṇā. Dvepañcaviññāṇāni, tisso ca manodhātuyoti ime terasa cittuppādā attano rūpādīni ārabbha pavattiyaṃ ajjhattārammaṇā, parassa rūpādīsu pavattā bahiddhārammaṇā, tadubhayavasena ajjhattabahiddhārammaṇā, somanassasahagataṃ santīraṇaṃ pañcadvāre santīraṇatadārammaṇavasena attano pañcarūpādidhamme manodvāre tadārammaṇavasena aññepi ajjhattike kāmāvacaradhamme ārabbha pavattiyaṃ ajjhattārammaṇā, paresaṃ dhammesu pavattamānā bahiddhārammaṇā, tadubhayavasena ajjhattabahiddhārammaṇā. Upekkhāsahagatasantīraṇadvayepi eseva nayo.

Kevalaṃ pana taṃ sugatiduggatīsu paṭisandhibhavaṅgacutivasenāpi ajjhattādibhedesu kammādīsu pavattati. Aṭṭha mahāvipākāni paṭisandhibhavaṅgacutitadārammaṇavasena ajjhattādibhedesu dhammesu pavattanato ajjhattādiālambaṇāni. Hasituppādampi attano rūpādīni ārabbha pahaṭṭhākārakaraṇavasena pavattiyaṃ ajjhattārammaṇaṃ, parassa rūpādīsu pavattaṃ bahiddhārammaṇaṃ. Manodvārepi attano katakiriyapaccavekkhaṇena hasituppādane ajjhattārammaṇaṃ, paresaṃ katakiriyapaccavekkhaṇena bahiddhārammaṇaṃ, tadubhayavasena ajjhattabahiddhārammaṇaṃ. Manodvārāvajjanaṃ pana manodvāre āvajjanavasena, pañcadvāre ca voṭṭhabbanavasena pavattiyaṃ ajjhattādiārammaṇaṃ. Aṭṭha mahākiriyā kusalagatikāyeva. Kevalañhi tā khīṇāsavānaṃ uppajjanti, kusalāni sekhaputhujjanānanti ettakameva nānattaṃ. Rūpāvacarapañcamajjhānassa ajjhattādiārammaṇataṃ vakkhati.

329. ‘‘Phalaṃ, magga’’nti ca sāmaññena pucchitattā āha **‘‘cattāro…pe… puññato’’**ti.

332-4. Arahattamaggaphalāni pana te jānituṃ na sakkonti, tathā kusalābhiññā ca. Tenāha **‘‘sabbesu panā’’**tiādi. Voṭṭhabbanassa āvajjanakiccasamayaṃ sandhāya gāthābandhasukhatthaṃ **‘‘voṭṭhabbanampi cā’’**ti vuttaṃ. **‘‘Cattāro…pe… puññato’’**ti idaṃ ñāṇasampayuttassāpi sekhaputhujjanasantānappavattassa aggamaggaphalajānane asamatthatāya nidassanamattaṃ. Kusalābhiññācittampi pana taṃ gocaraṃ kātumasamatthameva. Evañca katvā heṭṭhā ‘‘kriyābhiññā manodhātū’’ti vuttaṃ.

335-8. **Kasmā**ti kāraṇapucchā. **‘‘Arahato’’**tiādi vissajjanaṃ. **Hi**-saddo ‘‘yasmā’’ti imassa atthe. Yasmā puthujjanā vā sekhā vā arahato maggacittaṃ, phalamānasañca jānituṃ na sakkonti, tasmāti attho. Ayañca nesaṃ asamatthatā anadhigatattā anadhigate ca visaye sabbesampi moho atthevāti dassetuṃ **‘‘puthujjano na jānātī’’**tiādi vuttaṃ. **Sotāpannassa mānasa**nti sotāpannassa pāṭipuggalikaṃ maggaphalasaṅkhātalokuttaramānasaṃ. Evaṃ **‘‘sakadāgāmissa mānasa’’**ntiādīsupi. Lokiyamānasaṃ pana arahantassāpi jānāti. Tathā hi vuttaṃ ‘‘atha kho māro pāpimā bhagavato cetasā cetoparivitakkamaññāyā’’ti. Vuttamevatthaṃ saṅkhipitvā dassento āha **‘‘heṭṭhimo heṭṭhimo’’**tiādi. Yatheva heṭṭhimo heṭṭhimo puggalo uparūpari cittaṃ na jānāti, evaṃ uparimo uparimopi heṭṭhimassa heṭṭhimassa cittaṃ na jānātīti ce? No na jānāti, so pana attanā adhigatavisayattā jānātiyevāti dassento āha **‘‘uparūparī’’**tiādi. Yathā ‘‘uparūparī’’ti vuttaṃ, evaṃ ‘‘heṭṭhimassa heṭṭhimassā’’ti vattabbe ekaṃ heṭṭhima-saddaṃ ca-saddena saṅgahetvā **‘‘heṭṭhimassa ca mānasa’’**nti vuttaṃ.

339-41. Evampi visayīpadhānavasena vibhāgaṃ dassetvā idāni visayappadhānavasena dassetuṃ **‘‘yo dhammo’’**tiādi vuttaṃ. Kusalameva ārammaṇanti **kusalārammaṇaṃ. Kāme**ti padaṃ ubhayattha sambandhitabbaṃ ‘‘kāme kusalārammaṇaṃ kāme kusalākusalassā’’ti. Kiñcāpi hi akusalassa ekantakāmāvacarattā na etassa visesitabbatā atthi, kusalaṃ pana visesitabbamevāti taṃ apekkhāya **‘‘kāme’’**ti uparipadena sambandhitabbameva. Atha vā akusalasahacariyato kusalampi kāmāvacarameva gayhatīti ‘‘kāme’’ti idaṃ purimapadasseva visesanaṃ daṭṭhabbaṃ.

Kāmāvacarapākassāti pañcaviññāṇasampaṭicchanānaṃ ekantena rūpakkhandhārammaṇattā tadavasesassa ekādasavidhassa kāmāvacaravipākassa. **Kāmakriyassā**ti vuttanayeneva manodhātuvajjitassa dasavidhakāmāvacarakiriyacittassa. **Etesaṃ…pe… ārammaṇaṃ siyā**ti ettha kusalassa tāva attanā katassa dānādikāmāvacarakusalassa pasannacittena anussaraṇakāle, tatheva parehi katassa anumodanakāle, tasseva duvidhassāpi aniccatādivasena paccavekkhaṇakāle, cetopariyañāṇādīnaṃ parittakusalārammaṇikaabhiññānaṃ parikammādikāle ca ārammaṇaṃ hoti. Akusalesu ca catunnaṃ diṭṭhigatasampayuttānaṃ kāmāvacarakusalaṃ ārabbha assādanābhinandanaparāmasanakāle, diṭṭhivippayuttānaṃ kevalaṃ assādanādikāle ca dvinnaṃ paṭighasampayuttānaṃ attanā, parehi ca katakusalamārabbha vippaṭisāradussanakāle, vicikicchācittassa asanniṭṭhānakāle, uddhaccasahagatassa avūpasamavikkhepakāle ca ārammaṇaṃ hoti. Abhiññācittadvaye kusalassa sekhaputhujjanānaṃ attanā, parehi vā katakusalassa anussaraṇakāle, paracittavijānanakāle, ‘‘iminā puññakammena manussesu, kāmāvacaradevesu ca nibbattatī’’ti jānanakāle, ‘‘anāgate dānādīni puññāni karomi, karissatī’’ti jānanakāle ca kiriyacittassāpi khīṇāsavānaṃ attanā, parehi vā katakammānussaraṇakālādīsu ārammaṇaṃ hoti. Kāmāvacaravipākesu navannaṃ sugatipaṭisandhīnaṃ kammakammanimittārammaṇikapaṭisandhikāle, sabbesampi tadārammaṇānaṃ kāmāvacarakusalārammaṇikajavanānantaraṃ tadārammaṇakāle ca ārammaṇaṃ hotīti. Dasavidhakāmāvacarakiriyāsu ca aṭṭhannaṃ mahākiriyacittānaṃ khīṇāsavānaṃ kāmāvacarakusalapaccavekkhaṇasammasanakāle, parittārammaṇikakiriyābhiññānaṃ parikammādikāle, hasituppādassa dānādiṃ paccavekkhitvā tussanakāle, manodvārāvajjanassa pana kāmāvacarakusalārammaṇikajavanānaṃ purecārikakāle ca ārammaṇaṃ hotīti evaṃ kāmāvacarakusalaṃ channaṃ rāsīnaṃ ārammaṇaṃ hoti.

342. **Tato**ti yathāvuttarāsito. Tenāha **‘‘pañcannaṃ pana rāsīna’’**nti. Ettha ca kiriyacittesu hasituppādo na sambhavati ekantaparittārammaṇattā. Tattha kāmāvacarakusalassa tāva sekhaputhujjanānaṃ jhānapaccavekkhaṇasammasanakāle, rūpāvacarakusalārammaṇikaabhiññānaṃ parikammādikāle, akusalassa vuttanayena parāmasanādikāle, abhiññāsu kusalābhiññāya sekhaputhujjanānaṃ attanā, parehi vā atītabhave uppāditajhānānussaraṇakāle, paresaṃ rūpāvacaracittaparicchindanakāle, ‘‘iminā kammena imasmiṃ brahmaloke nibbattissatī’’ti jānanakāle ca ‘‘anāgate jhānaṃ bhāvessatī’’ti vā jānanakāle, kiriyābhiññāya ca khīṇāsavānaṃ yathāvuttavasena pavattikāle ca navavidhassa pana kiriyacittassa khīṇāsavānaṃ heṭṭhā vuttanayena rūpāvacarakusalapaccavekkhaṇakāleti evaṃ rūpāvacarakusalaṃ pañcannaṃ rāsīnaṃ ārammaṇaṃ hoti.

343-7. Āruppakusalañcāpi ārammaṇapaccayo hotīti sambandho. **Tebhūmakakusalassā**ti sabbassa kāmāvacarakusalassa, rūpāvacarakusalesu kusalābhiññāya, arūpāvacarakusalesu dutiyacatutthakusalassa cāti imassa tebhūmakakusalassa. Esa nayo **''tebhūmakakriyassā''**ti etthāpi. ''Catutthadūna''nti vā ''catutthadutiyāna''nti vā vattabbe gāthābandhavasena vibhattiyā, savibhattissa vā tiya-saddassa lopaṃ katvā **''catutthadū''**ti vuttaṃ. **Imesaṃ…pe… paccayo**ti kāmāvacarakusalassa, tāva abhiññākusalassa ca rūpāvacarārammaṇesu vuttanayena dutiyacatutthāruppassa paṭhamatatiyavasenāti evaṃ tebhūmakakusalassa tathā sekhaputhujjanakāle attano santānagatassa, parasantānagatassa vā āruppakusalassa pajānanakāle kāmāvacararūpāvacarakiriyacittassa sekhaputhujjanakāleyeva attanā nibbattitaṃ paṭhamatatiyāruppaṃ ārabbha khīṇāsavakāle dutiyacatutthāruppanibbattane arūpakiriyacittassāti evaṃ tebhūmakakiriyassa heṭṭhā vuttanayeneva akusalassa, catutthadutiyānañca arūpāvacaravipākānanti evametesaṃ aṭṭhannaṃ rāsīnaṃ arūpakusalamārammaṇaṃ hoti.

Paricchijja gāhikāya taṇhāya āpannanti pariyāpannaṃ, tebhūmakadhammajātaṃ, na pariyāpannanti apariyāpannaṃ, tadeva puññañcāti **apariyāpannapuññaṃ**. Kāmāvacaratopi kusalassa kiriyassāti sambandho. **Rūpato**ti rūpāvacarato. **Catunnaṃ…pe… sadā**ti sekhānaṃ maggapaccavekkhaṇakāle maggārammaṇikakusalābhiññāya parikammādikāle ñāṇasampayuttakusalassa, khīṇāsavānaṃ maggapaccavekkhaṇakāle maggārammaṇikakiriyābhiññāya ca parikammakāle ñāṇasampayuttakiriyacittassa, tesaṃ tesaṃ javanānaṃ purecaravasena pavattikāle manodvārāvajjanassa, sekhānaṃ attano, paresaṃ vā maggajānanakāle abhiññādvayassāti evametesaṃ catunnaṃ rāsīnaṃ apariyāpannakusalamārammaṇaṃ hoti.

Tathevākusalaṃ…pe… īritanti sekhānaṃ pahīnāvasiṭṭhakilesapaccavekkhaṇakāle, sekhaputhujjanānaṃ attano, paresaṃ vā santānappavattākusalasammasanakāle, akusalārammaṇikakusalābhiññāya parikammādikāle kāmāvacarakusalassa, attano, paresaṃ vā pavattaakusalānussaraṇādīsu rūpāvacarakusalassa, khīṇāsavānaṃ pahīnakilesapaccavekkhaṇaaññasantānagataakusalasammasanādikāle, pahīnakilesapaccavekkhaṇena tussanakāle, sabbesampi taṃtaṃjavanānaṃ purecarakāle ca kāmāvacarakiriyacittassa, kusalābhiññāya vuttanayena rūpāvacarakiriyacittassa, parāmāsaassādanābhinandanādivasena pavattiyaṃ akusalassa, uddhaccarahitakammārammaṇavasena akusalavipākasantīraṇassa, kāmāvacarajavanānaṃ anussaraṇakāle sabbampi ekādasatadārammaṇavipākassāti evaṃ kāmāvacaravipākānanti evametesaṃ channaṃ rāsīnaṃ akusalamārammaṇaṃ hoti.

348-56. **Vipākārammaṇaṃ…pe… paccayo**ti sekhaputhujjanānaṃ vipākasammasanādikāle kāmāvacarakusalassa, vipākakkhandhānussaraṇādīsu rūpāvacarakusalassa, vuttanayeneva khīṇāsavānaṃ vipākasammasanādikāle, puthujjanakāle aniṭṭhavipākābhāvaṃ ārabbha tussanakāle, yathāvuttajavanānaṃ purecarakāle kāmāvacarakiriyacittassa, kusalesu vuttanayeneva rūpāvacarakiriyacittassa, vipākaṃ ārabbha tadārammaṇappavattiyaṃ vipākārammaṇikakammunā paṭisandhiṃ gaṇhantassa kammanimittavasena pavattiyañca kāmāvacaravipākassa, assādanābhinandanaparāmāsādivasena pavattiyaṃ akusalassāti evametesaṃ channaṃ rāsīnaṃ kāmāvacaravipākamārammaṇapaccayo hotīti. Rūpāvacaravipākārammaṇepi imināva nayena yojanā kātabbā. Kevalañhi taṃ kāmāvacaravipākānaṃ kiriyacittesu ca hasituppādassārammaṇaṃ na hotīti ayamettha viseso. Lokuttaravipākassa kāmāvacarakusalakiriyānamārammaṇakkamo appamāṇārammaṇaniddese vuttanayena veditabbo.

Kāmāvacarakiriyacittassa kāmāvacarakusalādīnaṃ channaṃ rāsīnamārammaṇakkamo kusalārammaṇe vuttasadisova. Kevalañhi ettha yadetaṃ khīṇāsavasantānasseva niyataṃ navavidhaṃ kiriyacittaṃ, taṃ parasantānappavattakusalākusalassa, sasantāneva sekhaputhujjanakāle anāgatārammaṇikaabhiññāya parikammādivasappavattakusalassa ārammaṇaṃ hoti. Vipākesu ca paṭisandhibhavaṅgacutisaṅkhātānaṃ vipākānaṃ kammārammaṇavasena ārammaṇaṃ na hotīti ayameva viseso.

Rūpāvacarakiriyacittassa pañcannaṃ rāsīnaṃ ārammaṇakkamo kusalārammaṇe vuttasadisova. Visesopi kāmāvacarakiriyārammaṇe vuttanayeneva veditabbo. Āruppakiriyacittassāpi tesaṃ pañcannaṃ rāsīnaṃ gocarabhāvo vuttasadisova. Āruppakiriyassa pana paṭhamatatiyaṃ dutiyacatutthasseva gocaro hoti.

357-8. Evaṃ rūpanibbānavajjitamārammaṇaṃ dassetvā idāni rūpārammaṇaṃ, nibbānārammaṇañca dassetuṃ **''rūpaṃ catusamuṭṭhāna''**ntiādi āraddhaṃ. **Rūpa**nti aṭṭhavīsatividho bhūtopādāyabhedabhinno rūpakkhandho. Kiñcāpi na sabbameva rūpaṃ paccekaṃ catusamuṭṭhānaṃ, samudito pana rūpakkhandho catūhi eva samuṭṭhānehi samuṭṭhātīti katvā vuttaṃ **''catusamuṭṭhāna''**nti. **Kāmapākakiriyassā**ti kāmāvacaravipākassa, kāmāvacarakiriyacittassa ca, tattha ca kāmāvacarakusalassa tāva vaṇṇadānādipuññakiriyakāle, vaṇṇādīnaṃ aniccādivasena sammasanakāle, abhiññāya parikammādikāle, akusalassa assādanābhinandanaparāmāsādikāle, abhiññādvayassa iddhividhabhūtassa suvaṇṇadubbaṇṇādirūpanimmānakāle, pubbenivāsānussatibhūtassa ‘‘purimabhave evaṃvaṇṇo ahosi’’ntiādinā anussaraṇakāle, dibbacakkhubhūtassa cavamānaupapajjamānasattānaṃ vaṇṇadassanakāle, dibbasotabhūtassa saddasavanakāle, anāgataṃsañāṇabhūtassa ‘‘anāgate evaṃvaṇṇo bhavissāmī’’tiādinā jānanakāle, kāmāvacaravipākesu dvipañcaviññāṇasampaṭicchanadvayassa yathāyogaṃ rūpādivijānanakāle, sukhasantīraṇassa santīraṇatadārammaṇakāle, upekkhāsantīraṇadvayassa santīraṇatadārammaṇakammanimittagatinimittārammaṇakāle, sahetukavipākassa kammanimittagatinimittārammaṇakāle, tadārammaṇakāle ca, kāmāvacarakiriyāsu pana kusale vuttanayānusārena aṭṭhamahākiriyacittassa, ‘‘evarūpaṃ vaṇṇādimadāsi’’nti tussanakāle hasituppādassa, pañcadvāramanodvāresu voṭṭhabbanāvajjanakāle manodvārāvajjanassa, pañcadvāre āvajjanakāle pañcadvārāvajjanassa ca ārammaṇaṃ hotīti evaṃ catusamuṭṭhānikaṃ rūpaṃ channaṃ rāsīnamārammaṇaṃ hoti.

359-60. Nibbānaṃ pana gotrabhuvodānakāle, nibbānārammaṇikaabhiññāya parikammādikāle ca kāmāvacaratihetukakusalassa, atītabhave sacchikatanirodhānussaraṇakaālādīsu rūpāvacarakusalassa, vuttanayeneva kāmarūpāvacarakiriyacittassa, maggaṭṭhānaṃ tadanantaraphalavaḷañjanaphalakālesu apariyāpannakusalavipākassa cāti evaṃ channaṃ rāsīnaṃ ārammaṇaṃ hotīti dassetuṃ **‘‘nibbānārammaṇa’’**ntiādi vuttaṃ. **Ubhayassā**ti kāmāvacararūpāvacaravasena duvidhassa.

361-2. **Nānappakāraka**nti dvādasamaparicchede vakkhamānanayena nānāvidhappakāraṃ. **Navannaṃ…pe… paccayo**ti kāmāvacarakusalassa, akusalassa, hasituppādamanodhātuvajjitakāmāvacarakiriyacittānañceva dvinnaṃ abhiññācittānañca sabbāpi paññatti, rūpāvacarakusalavipākakiriyānaṃ kasiṇanimittādikā, paṭhamāruppakusalavipākakiriyānaṃ ākāsapaññatti, tatiyāruppakusalādīnaṃ tiṇṇaṃ abhāvapaññattīti evaṃ paññatti navannaṃ rāsīnaṃ ārammaṇapaccayo hotīti.

363-5. Evaṃ yo dhammo yassa dhammassa ārammaṇaṃ hoti, taṃ ekekuddhāravasena dassetvā idāni sabbe catubhūmakacittuppāde chahi ārammaṇehi yojetvā dassetuṃ **‘‘rūpārammaṇikā dve’’**tiādi gāthāttayaṃ vuttaṃ. Taṃ heṭṭhā vuttatthameva.

366-9. **‘‘Paṭhamāruppakusala’’**ntiādi pana heṭṭhā vuttanayampi arūpāvacarārammaṇesu arūpāvacaradhammānaṃ sekhāsekhavasena nānappakārato pavattiākāraṃ pakāsetuṃ vuttaṃ. **Kusalassā**ti sekhaputhujjanānaṃ dutiyāruppakusalassa. Vipākassa pana khīṇāsavānaṃ pavattamānassāpi ārammaṇaṃ hoti tassa purimabhave kammanimittārammaṇattā. Arūpabhave atisantabhāvena pavattamānaṃ bhavaṅgacittaṃ na bhāvanāya parisuddhaṃ upaṭṭhātīti āha **‘‘paṭhamāruppapāko’’**tiādi. Paṭhamaṃ tu kiriyacittaṃ puññassa dutiyāruppacetaso ārammaṇaṃ na hoti, vipākassa dutiyāruppacetaso ārammaṇaṃ na hotīti sambandho. Tattha khīṇāsavakāle kassaci kusalassa abhāvato **‘‘na puññassā’’**ti vuttaṃ. Ākāsānañcāyatanakiriyāsamaṅgissa viññāṇañcāyatanavipākacittaṃ na pavattatīti **‘‘na pākassā’’**ti vuttaṃ. Khīṇāsavassa diṭṭhadhammasukhavihāratthaṃ, nirodhasamāpajjanatthañca samāpattiyo samāpajjantassa paṭhamāruppakiriyacittaṃ dutiyassa ārammaṇaṃ hotīti āha **‘‘paṭhamaṃ tu kriyācitta’’**ntiādi.

370-3. ‘‘Dvidhā’’ti ca vatvā tameva duvidhataṃ, tividhatañca dassetuṃ **‘‘kusalaṃ kusalassā’’**ti, **‘‘kriyassāpi kriyā hotī’’**ti ca ādi vuttaṃ. Taṃ vuttanayameva. **Evameva …pe… siyā**ti paṭhamāruppacitte vuttanayena sekhaputhujjanānaṃ dvidhā, khīṇāsavānañca tidhā ārammaṇaṃ bhavatīti attho.

374-5. **Yaṃ yaṃ gocaraṃ ārabbhā**ti rūpārūpanibbānapaññattīsu yaṃ yaṃ gocaraṃ ārabbha. **Ye ye**ti arūpadhammā. **Yo naro**ti yo gahaṭṭho, pabbajito vā māṇavo. **Kirā**ti anumatiyaṃ. Tassa ‘‘uttaratevā’’ti iminā sambandho. **Pāra**nti avasānaṃ. Taṃ imassa paramanipuṇagambhīranayasamaṅgitāya yāthāvato otarantehi akasirena tarituṃ asakkuṇeyyattā duppāpuṇeyyanti katvā āha **‘‘duttara’’**nti. **Uttara**nti uttamaṃ. Abhidhammāvatārassa hi uttamatāya tadekadesabhūtapārampi uttamameva hoti. **So**ti so samuttiṇṇābhidhammāvatārapāro naro. **Uttarateva,** na pana na sakkoti taṃ uttaritunti attho.

Iti abhidhammatthavikāsiniyā nāma

Abhidhammāvatārasaṃvaṇṇanāya

Ārammaṇavibhāganiddesavaṇṇanā niṭṭhitā.

7. Sattamo paricchedo

Vipākacittappavattiniddesavaṇṇanā

376. **Anantañāṇenā**ti anantārammaṇe pavattañāṇena. **Niraṅgaṇenā**ti ettha rāgādayo akusalā aṅganti etehi taṃsamaṅgino puggalā nihīnabhāvaṃ gacchantīti **aṅgaṇā**ti vuccanti. Yathāha –

> ‘‘Rāgo aṅgaṇaṃ, doso aṅgaṇaṃ, moho aṅgaṇaṃ, pāpakānaṃ kho, āvuso, akusalānaṃ icchāvacarānaṃ adhivacanaṃ yadidaṃ aṅgaṇa’’nti ca ādi (vibha. 924).

Attano santāne sīlādiguṇe esī gavesīti guṇesī, tena **guṇesinā**. Karuṇāyaṃ niyutto, sā assa atthīti vā kāruṇiko, tena **kāruṇikena**. Ettha ca ‘‘anantañāṇenā’’ti iminā bhagavato sabbaññubhāvamāha, ‘‘niraṅgaṇenā’’ti khīṇāsavabhāvaṃ, ‘‘guṇesinā’’ti pubbacariyaṃ, ‘‘kāruṇikenā’’ti mahākaruṇāsamaṅgibhāvaṃ. Ettakena pana thomanena bhagavato vipākadesanāya niyyānikādibhāvaṃ dīpeti. Asabbaññunā hi desitaṃ aniyyānikaṃ hoti, akhīṇāsavena desitaṃ na pākaṭaṃ, apuññavatā desitaṃ nappatiṭṭhāti, akāruṇikena vuttaṃ sukhadāyakaṃ na hoti. Bhagavato pana sabbaññubhāvato tena desitaṃ niyyānikaṃ, khīṇāsavattā pākaṭaṃ, puññavantatāya patiṭṭhāti, mahākaruṇāsamaṅgitāya sukhadāyakanti. **Cittappabhava**nti vipākacittānaṃ uppattiṃ.

377-86. Idāni vipākakathāya mātikāvasena aṭṭhakathāya ṭhapite dasappakāre dassetuṃ **‘‘ekūnatiṃsa kammānī’’**tiādi vuttaṃ. Tattha yathāraddhāya vipākakathāya mūlakāraṇabhāvato **‘‘ekūnatiṃsa kammānī’’**ti paṭhamaṃ kammavavatthānaṃ kataṃ. Kamme pana kathite vipākakathāya adhiṭṭhānabhūtā vipākāpi kathetabbāti **‘‘pākā dvattiṃsa dassitā’’**ti dutiyaṃ vipākavavatthānaṃ kataṃ. Kammavipākānañca advāresu adissanato **‘‘tīsu… pe… dissare’’**ti tatiyaṃ kammadvāravipākadvārā vuttā. Kammavipākānaṃ vacanappasaṅgeyeva ekasseva kammassa taṃ taṃ paccayamāgamma anekaphalanipphādanaṃ dassetuṃ **‘‘kusalaṃ…pe… vividhaṃ phala’’**nti catutthaṃ kāmāvacarakusalassa pavattipaṭisandhīsu nānāphalanipphādanaṃ vuttaṃ. Evaṃ vutte pana pavattipaṭisandhīnaṃ labbhamānavipākavasena vuttabhāvaṃ ajānantā –

> ‘‘Tasseva kammassa vipākāvasesenā’’ti;
> ‘‘Ekaṃ pupphaṃ cajitvāna, asītikappakoṭiyo;
> Duggatiṃ nābhijānāmī’’ti. ca –

Evamādivacanassa byañjanacchāyāya atthaṃ gahetvā dinnapaṭisandhikāyapi cetanāya puna paṭisandhidānaṃ maññeyyunti **‘‘ekāya…pe… pakāsitā’’**ti pañcamaṃ ekena kammena ekissāyeva paṭisandhiyā nibbattanaṃ vuttaṃ. Ekasmiṃ bhave nānākammassa vipākappavattiṃ suṇantā ‘‘disvā kumāraṃ satapuññalakkhaṇa’’ntiādivacanassa atthaṃ ajānantā ‘‘nānākammena ekāva paṭisandhi hotī’’ti cinteyyunti **‘‘nānā…pe… paṭisandhiyo’’**ti chaṭṭhaṃ nānākammassa nānāpaṭisandhidānaṃ vuttaṃ. Tathā vipaccantassa ca ekassa kammassa soḷasa vipākāni dvādasamaggo ahetukaṭṭhakampīti ayaṃ vipākavibhāgo hetubhedavasena hotīti dassanatthaṃ **‘‘tihetukaṃ…pe… na ca hoti tihetukā’’**ti sattamaṃ aṭṭhakathāya āgatahetukittanaṃ dassitaṃ. Taṃ pana hetukittanaṃ ekekassa kammassa vipākavibhāgadassanatthanti. Idāni **tipiṭakacūḷanāga**ttherassa, **moravāpivāsimahādatta**ttherassa, **tipiṭakamahādhammarakkhita**ttherassāti tiṇṇaṃ therānaṃ vādesu ‘‘ekāya cetanāya dvādasa vipākāni ettheva dasakamaggo ahetukaṭṭhakampī’’ti āgatassa dutiyattheravādassa, ‘‘ekāya cetanāya dasa vipākāni ettheva ahetukaṭṭhakampī’’ti āgatassa tatiyattherassa vādassa ca na sammāpatiṭṭhitattā suppatiṭṭhitassa paṭhamattheravādassa vasena dassetuṃ vipākesu asaṅkhārasasaṅkhāravidhānaṃ paccayabalena hoti, no kammabalenāti dīpanatthaṃ aṭṭhamaṃ, **‘‘asaṅkhārasasaṅkhāra’’**ntiādinā kammena saha asamānampi katvā saṅkhārabhedo vutto. Kammassa somanassupekkhāsahagatabhāvepi ārammaṇavaseneva vipākavedanāya parivattanaṃ dassetuṃ **‘‘ārammaṇena…pe… parivattana’’**nti navamaṃ ārammaṇena vedanāparivattanaṃ vuttaṃ. Kammavasena ceva ārammaṇavasena ca aniyatassa tadārammaṇassa javanavasena niyamadassanatthaṃ **‘‘tadārammaṇa…pe… niyāmita’’**nti dasamaṃ javanena tadārammaṇaniyamo vuttoti.

Ekūnatiṃsa kammānīti kusalākusalavasena vīsati parittāni, nava mahaggatānīti ekūnatiṃsa kammāni. Yasmā panesā vaṭṭavasena vipākakathā, tasmā lokuttarakusalaṃ vajjetvā ekūnatiṃseva kammāni vuttāni. Evaṃ **‘‘pākā dvattiṃsā’’**ti etthāpi tevīsati parittā, nava mahaggatāti pākā dvattiṃsa. **Tīsu dvāresū**ti kāyavacīmanodvāravasena tīsu kammadvāresu. Kammadvāravavatthānaṃ heṭṭhā saṅkhepato dassitameva. Vitthārato panetaṃ **aṭṭhasāliniyā** dhammasaṅgahaṭṭhakathāya (dha. sa. aṭṭha. 1 kāyakammadvāra), taṃsaṃvaṇṇanādito ca gahetabbaṃ. Kāmaṃ kammānipi chasu dvāresu pavattanti, pañcadvārappavattāni pana avipākāni, manodvāradvārattayavasena bhinnānaṃ vipākadāyakānameva saṅgaṇhanatthaṃ ‘‘tīsu dvāresū’’ti vuttaṃ. **Chasū**ti cakkhudvārādīni pañca, manodvārañcāti chasu vipākadvāresu.

Taṃ taṃ paccayamāgammāti kālasampadādikaṃ taṃ taṃ paccayamāgamma. Tenāhu porāṇā –

> ‘‘Kālopadhippayogānaṃ, gatiyā ca yathārahaṃ;
> Sampattiñca vipattiñca, kammamāgamma paccatī’’ti.

Atha vā **taṃ taṃ paccaya**nti somanassādihetubhūtaṃ taṃ taṃ sahakāripaccayaṃ. **Vividhaṃ phala**nti somanassupekkhāsahagatasahetukāhetukaasaṅkhārasasaṅkhāravasena nānappakāraphalaṃ. **Ekāya cetanāyā**ti upapajjavedanīyabhūtāya, aparāpariyavedanīyabhūtāya vā ekāya cetanāya. Diṭṭhadhammavedanīyabhūtā pana pavattivipākameva nibbatteti, no paṭisandhiṃ.

Kiñcāpi **‘‘tihetuka’’**nti avisesena vuttaṃ, ukkaṭṭhameva pana tihetukakammaṃ tihetukavipākaṃ deti, tathā duhetukampi ukkaṭṭhameva duhetukavipākaṃ deti. Omakaṃ pana tihetukakammaṃ duhetukukkaṭṭhasadisaṃ, duhetukāhetukameva vipākaṃ deti. Tathā duhetukampi ahetukameva vipākaṃ detīti. Ukkaṭṭhomakavibhāgo ca panesa kusalākusalaparivāralābhato, āsevanavippaṭisārappavattiyā vā daṭṭhabbo. Yañhi kammaṃ attano pavattikāle purimapacchābhāgappavattehi kusaladhammehi parivāritaṃ, pacchā vā āsevanalābhena samudāciṇṇaṃ, taṃ ukkaṭṭhaṃ. Yaṃ pana karaṇakāle akusaladhammehi parivāritaṃ, pacchā vā ‘‘dukkaṭaṃ mayā’’ti vippaṭisāruppādanena paribhāvitaṃ, taṃ omakaṃ nāma hoti.

Athettha yathāvuttavidhānaṃ kiṃ paṭisandhipavattīnaṃ avisesena, udāhu pavattivasenevāti ce? Pavattivaseneva, paṭisandhiyaṃ pana ayaṃ visesoti dassento āha **‘‘tihetukenā’’**tiādi. Etthāpi tihetukukkaṭṭhakammeneva tihetukapaṭisandhi hoti, omakena pana duhetukukkaṭṭhena ca duhetukā paṭisandhi, duhetukomakena pana ahetukāvāti ayaṃ viseso veditabbo. Yasmā panettha ñāṇaṃ jaccandhādivipattinimittassa mohassa, sabbākusalassa vā paṭipakkhaṃ, tasmā taṃsampayuttaṃ kammaṃ jaccandhādivipattipaccayaṃ na hotīti tihetukaṃ atidubbalampi samānaṃ duhetukapaṭisandhimeva ākaḍḍhati, nāhetukanti āha **‘‘na ca hoti ahetukā’’**ti. Yasmā **paṭisambhidāmagge** sugatiyaṃ jaccandhabadhirādivipattiyā ahetukūpapattiṃ vajjetvā gatisampattiyā ahetukūpapattiṃ dassentena dhammasenāpatinā –

> ‘‘Gatisampattiyā ñāṇasampayutte aṭṭhannaṃ hetūnaṃ paccayā upapatti hoti, gatisampattiyā ñāṇasampayutte katamesaṃ aṭṭhannaṃ hetūnaṃ paccayā upapatti hoti? Kusalassa kammassa javanakkhaṇe tayo hetū kusalā tasmiṃ khaṇe jātacetanāya sahajātapaccayā honti, tena vuccati kusalamūlapaccayāpi saṅkhārā. Nikantikkhaṇe dve hetū akusalā tasmiṃ khaṇe jātacetanāya sahajātapaccayā honti, tena vuccati akusalamūlapaccayāpi saṅkhārā. Paṭisandhikkhaṇe tayo hetū abyākatā tasmiṃ khaṇe jātacetanāya sahajātapaccayā honti, tena vuccati nāmarūpapaccayāpi viññāṇaṃ, viññāṇapaccayāpi nāmarūpa’’nti (paṭi. ma. 1.231-232) –

Evaṃ javanakkhaṇe tiṇṇaṃ hetūnaṃ paccayā ñāṇasampayuttavipākuppatti vuttā, na pana ‘‘javanakkhaṇe dvinnaṃ hetūnaṃ paccayā’’ti, tasmā tihetukakammeneva tihetukapaṭisandhi hoti, na duhetukenāti āha **‘‘duhetukena…pe… na ca hoti tihetukā’’**ti. Yadi hi duhetukakammena tihetukapaṭisandhi siyā, yathā ‘‘aṭṭhannaṃ hetūnaṃ paccayā upapatti hotī’’ti vatvā tassa vibhaṅgo kato, evaṃ ‘‘gatisampattiyā ñāṇasampayutte sattannaṃ hetūnaṃ paccayā upapatti hoti. Gatisampattiyā ñāṇasampayutte katamesaṃ sattannaṃ hetūnaṃ paccayā upapatti hoti? Kusalassa kammassa javanakkhaṇe dve hetū kusalā tasmiṃ khaṇe…pe… saṅkhārā, nikantikkhaṇe dve hetū akusalā tasmiṃ khaṇe…pe… saṅkhārā, paṭisandhikkhaṇe tayo hetū abyākatā tasmiṃ khaṇe…pe… nāmarūpa’’nti sattannaṃ hetūnaṃ paccayā ñāṇasampayuttūpapattiṃ vatvā tassa vibhaṅgo kātabbo siyā, na ca panevaṃ atthi, tasmā viññāyati ‘‘duhetukakammena tihetukapaṭisandhi na hotī’’ti.

Yadi evaṃ –

> ‘‘Gatisampattiyā ñāṇavippayutte channaṃ hetūnaṃ paccayā upapatti hoti. Gatisampattiyā ñāṇavippayutte katamesaṃ…pe… hoti? Kusalassa kammassa javanakkhaṇe dve hetū kusalā tasmiṃ khaṇe…pe… saṅkhārā. Nikantikkhaṇe dve hetū akusalā tasmiṃ khaṇe…pe… saṅkhārā. Paṭisandhikkhaṇe dve hetū abyākatā tasmiṃ khaṇe…pe… nāmarūpa’’nti –

Evaṃ duhetukakammena duhetukūpapattiṃ uddharitvā ‘‘gatisampattiyā ñāṇavippayutte sattannaṃ hetūnaṃ paccayā upapatti hoti. Gatisampattiyā ñāṇavippayutte katamesaṃ sattannaṃ hetūnaṃ paccayā upapatti hoti? Kusalassa kammassa javanakkhaṇe tayo hetū kusalā tasmiṃ khaṇe…pe… saṅkhārā. Nikantikkhaṇe dve hetū akusalā tasmiṃ khaṇe…pe… saṅkhārā. Paṭisandhikkhaṇe dve hetū abyākatā tasmiṃ khaṇe…pe… nāmarūpa’’nti evaṃ tihetukakammena duhetukapaṭisandhiyāpi anuddhaṭattā sāpi na hotīti ce? No na hoti, duhetukomakakammena ahetukapaṭisandhiyā viya tihetukomakena duhetukapaṭisandhiyāva dātabbattā, kammasarikkhakavipākadassanatthaṃ pana mahātherena pāṭho sāvaseso kato.

Yadi evaṃ purimavuttehi idaṃ samānaṃ kammasarikkhakatābhāvatoti duhetukakammena tihetukapaṭisandhi na uddhaṭā, na pana alabbhanatoti? Taṃ na, akusalakammassa alobhasampayogābhāvato, alobhaphaluppādane viya ñāṇavippayuttassa ñāṇaphaluppādane asamatthabhāvato. Paññābalasampayogato hi taṃñāṇaphaluppādane samatthaṃ hoti.

Etthāha – kiṃ panetaṃ kammameva paṭisandhiṃ dentaṃ attanā sadisavedanameva deti, udāhu visadisavedanampīti? Duhetukomakameva visadisavedanaṃ deti, itaraṃ pana sadisavedanameva. Tathā hi **papañcasūdaniyā** majjhimaṭṭhakathāya mahākammavibhaṅgasutte sukhavedanīyādikammavaṇṇanāya –

> ‘‘Kāmāvacarakusalato somanassasahagatacittasampayuttā catasso cetanā, rūpāvacarakusalato catukkajjhānacetanāti evaṃ paṭisandhipavattesu sukhavedanāya jananato sukhavedanīyaṃ kammaṃ nāma. Kāmāvacarañcettha paṭisandhiyaṃyeva ekantena sukhaṃ janeti, pavatte pana iṭṭhamajjhattārammaṇe adukkhamasukhampi.
>
> ‘‘Akusalacetanā pavatte kāyadvārappavattadukkhassa jananato dukkhavedanīyaṃ kammaṃ nāma.
>
> ‘‘Kāmāvacarakusalato pana upekkhāsahagatacittasampayuttā catasso cetanā, rūpāvacarakusalato catutthajjhānacetanāti evaṃ paṭisandhipavattesu tatiyavedanāya jananato adukkhamasukhavedanīyaṃ kammaṃ nāma. Ettha ca ‘‘kāmāvacaraṃ paṭisandhiyaṃyeva ekantena adukkhamasukhaṃ janeti, pavatte iṭṭhārammaṇe sukhampī’’ti (ma. ni. aṭṭha. 3.300) –

Vuttaṃ. Nanu ca ‘‘ārammaṇena hoteva, vedanāparivattana’’nti vacanato ārammaṇavasena vedanāniyamo hoti, na ca somanassasahagatakammena paṭisandhiṃ gaṇhantassa iṭṭhārammaṇameva kammanimittādikamāpāthamāgacchatīti niyamo atthi, upekkhāsahagatakammena vā iṭṭhamajjhattārammaṇanti na sakkā vattuṃ, tasmā kathaṃ kammavaseneva vedanāniyamoti? Vuccate – iṭṭhādiārammaṇampi āpāthamāgacchantaṃ kammabaleneva āgacchatīti somanassasahagatakammena paṭisandhiggahaṇakāle tassa balena iṭṭhārammaṇamāpāthamāgacchati, upekkhāsahagatakammena iṭṭhamajjhattārammaṇanti na na sakkā vattuṃ, tasmā kammavasena paṭisandhiyā ārammaṇaniyamo, ārammaṇavasena vedanāniyamoti. Apica ‘‘ārammaṇena hoteva, vedanāparivattana’’nti idaṃ tadārammaṇaṃ sandhāya vuttanti na tena paṭisandhiyā kammasarikkhakavedanābhāvo paṭikkhipituṃ sakkā, duhetukomakaṃ pana somanassasahagatampi attano nihīnatāya duhetukaphaluppādane asamatthattā, ahetukāya ca attanā sadisavedanāya paṭisandhiyā asambhavato upekkhāsahagatapaṭisandhiyā anurūpato iṭṭhamajjhattārammaṇamupaṭṭhapetvā tadārammaṇaṃ upekkhāsahagatameva paṭisandhiṃ deti.

Nanu ca ‘‘pacchimabhavikamahābodhisattānaṃ mettāpubbabhāgaṃ somanassakammaṃ paṭisandhiṃ detī’’ti **aṭṭhakathāsu** vuttaṃ, mahāsivatthero ca upekkhāsahagatañāṇasampayuttaasaṅkhārikavipākacittena paṭisandhiṃ icchati. Vuttañhi tena ‘‘somanassasahagatato upekkhāsahagataṃ balavataraṃ, tena paṭisandhiṃ gaṇhanti, tena gahitapaṭisandhikā hi mahajjhāsayā honti tipiṭakacūḷanāgatthero viyā’’ti, tasmā somanassasahagatakusalato upekkhāsahagatapaṭisandhipi labbhati yathā ca, evaṃ tathā upekkhāsahagatato somanassasahagatāpīti kathaṃ kammasadisavedanā paṭisandhīti? Etthāpi ca kammampi upekkhāsahagatamevāti therassa adhippāyo siyāti sakkā vattuṃ. Apicāyaṃ vādo mahāaṭṭhakathāyaṃ paṭikkhittova. Tathā hi vuttaṃ saṅgahakārehi ‘‘aṭṭhakathāyaṃ pana ayaṃ therassa manoratho, natthi eta’’nti paṭikkhipitvā sabbaññubodhisattānaṃ hitūpacāro balavā hoti, tasmā mettāpubbabhāgakāmāvacarakusalavipākasomanassasahagatatihetukaasaṅkhārikacittena paṭisandhiṃ gaṇhantīti vuttanti, tasmā paṭikkhittavādaṃ gahetvā na sakkā aṭṭhakathāvacanaṃ cāletunti sampaṭicchitabbamevetaṃ kammasadisavedanā paṭisandhīti. Asampaṭicchantehi vā aṭṭhakathāya adhippāyo sādhukaṃ kathetabboti.

Asaṅkhāranti asaṅkhārikakammaṃ. Asaṅkhāraṃ sasaṅkhārampi phalaṃ detīti sambandho.

Ārammaṇenāti iṭṭhādiārammaṇena. **Vedanāparivattana**nti tassa tassa ārammaṇassa anurūpato somanassādivedanāya parivattanaṃ, kusalavipākasantīraṇatadārammaṇāni sandhāya cetaṃ vuttaṃ. Tāni hi iṭṭhārammaṇe somanassasahagatāni, iṭṭhamajjhatte upekkhāsahagatāni. Akusalavipākaṃ pana santīraṇatadārammaṇaṃ aniṭṭhe, aniṭṭhamajjhatte ca ārammaṇe upekkhāsahagatameva. Na hi tassa ārammaṇavasena vedanābhedo atthi, heṭṭhā vuttanayena dvīsupi upekkhāsahagatameva. Dvipañcaviññāṇasampaṭicchanesu ca ṭhapetvā kāyaviññāṇadvayaṃ sesāni iṭṭhādīsu sabbattha heṭṭhā vuttakāraṇavaseneva upekkhāsahagatāni, tathā kāyaviññāṇaṃ iṭṭhādīsu sukhasahagataṃ, aniṭṭhādīsu dukkhasahagatanti. Javanena niyamitaṃ aṭṭhakathāyanti adhippāyo. Hetuniyamanameva cettha javanavasena hoti vedanābhedassa ārammaṇeneva, saṅkhārabhedassa ca paccayavaseneva niyamitattā. Ettha ca akusalavipākānaṃ vibhāgābhāvato kusalavipākatadārammaṇānameva ārammaṇajavanapaccayavasena niyamanaṃ hoti. Taṃ pana sarūpato evaṃ veditabbaṃ – tihetukukkaṭṭhakammena hi tadārammaṇaṃ pavattamānaṃ kammavasena niyamābhāvato sabbesupi kusalavipākatadārammaṇesu sampattesu ārammaṇajavanapaccayavasena, ārammaṇajavanavaseneva vā niyataṃ ekameva uppajjati. Kathaṃ? Tadārammaṇesu hi ārammaṇavasena vedanāniyamo hoti, javanavasena hetuniyamo, paccayavasena saṅkhāraniyamo. Ahetukesu pana saṅkhārabhedābhāvato paccayavasena niyamanaṃ natthi. Tattha ārammaṇena vedanāniyamanaṃ heṭṭhā vuttanayena veditabbaṃ. Javanavasena hetuniyamane pana kammasarikkhakahetuvasena tihetukāni duhetukāni ahetukānīti tīṇi javanāni veditabbāni. Tattha kammasarikkhakahetuvasena tihetukajavanāni nāma kāmāvacarakusalakiriyāsu ñāṇasampayuttajavanāni, duhetukajavanāni nāma ñāṇavippayuttajavanāni, ahetukāni nāma akusalajavanāni ceva kiriyāhetukajavanañca. Akusalajavanānipi hi kusalakammasarikkhakahetuvasena ahetukāni kusalahetūnaṃ tesu abhāvato.

Tattha kammassa javanasadisatadārammaṇābhinipphādanasāmatthiye sati tihetukajavane javite tihetukatadārammaṇaṃ hoti, duhetukajavane javite duhetukatadārammaṇaṃ, ahetukajavane javite ahetukatadārammaṇaṃ hotīti. Evaṃ javanavasena hetuniyamanaṃ daṭṭhabbaṃ. Kathaṃ paccayavasena saṅkhāraniyamoti? Kālasampadādīnaṃ, utusampadādīnañca paccayānaṃ balavabhāve sati asaṅkhārikatadārammaṇaṃ hoti, dubbalabhāve sasaṅkhārikaṃ. Ahetukatadārammaṇassa pana paccayavasena niyamo natthi, tasmā yadi iṭṭhārammaṇaṃ hoti, tadā upekkhāsahagataṃ tadārammaṇaṃ paṭibāhitvā somanassasahagatatadārammaṇameva hoti. Somanassasahagatatadārammaṇesupi aniyamena ārammaṇavasena sabbesu sampattesu javanassa tihetukabhāve duhetukāhetuke paṭibāhitvā tihetukameva tadārammaṇaṃ hoti. Tihetukatadārammaṇesupi aniyamena javanavasena sabbesu sampattesu paccayassa balavabhāve sati sasaṅkhārikatadārammaṇaṃ paṭibāhitvā asaṅkhārikameva tadārammaṇaṃ hoti. Eteneva nayena sesaṃ tadārammaṇampi taṃtaṃjavanānurūpato niyamanaṃ daṭṭhabbaṃ.

Ahetukatadārammaṇaṃ pana paccayaṃ anapekkhitvā ārammaṇavasena ceva javanavasena ca niyamanaṃ hoti. Idamettha yebhuyyappavattivasena niyamanaṃ. Kadāci pana ārammaṇavasena, paccayavasena, paricitavasena ca tadārammaṇaniyamo hoti. Tattha ārammaṇavasena ceva paccayavasena ca niyamanaṃ heṭṭhā vuttanayameva. Paricitavasena pana niyamane yebhuyyena tihetukakusalappavattiyā tesu paricitassa kadāci duhetuke, ahetuke vā javane javite paricayavasena tihetukatadārammaṇameva hoti. Yebhuyyena ca duhetukajavanappavattiyā tattha paricitassa kadāci tihetuke, ahetuke vā javane javite paricayavasena duhetukatadārammaṇameva hoti. Tatheva akusalesu paricitassa kadāci tihetukaduhetukesupi javanesu javitesu paricayavasena ahetukatadārammaṇameva hotīti. Evañca katvā **paṭṭhāne** –

> ‘‘Kusalākusale niruddhe sahetuko vipāko tadārammaṇatā uppajjati, sahetuke khandhe aniccato dukkhato anattato vipassati, kusalākusale niruddhe ahetuko vipāko tadārammaṇatā uppajjatī’’ti –

Avisesena akusalajavanānantarampi sahetukatadārammaṇaṃ, tihetukajavanānantarañca ahetukatadārammaṇaṃ vuttaṃ. Tihetukomakena, pana duhetukukkaṭṭhena ca kammena tadārammaṇappavattiyaṃ kammassa tihetukavipākadāne asamatthatāya tihetukajavanepi javite duhetukatadārammaṇameva hoti. Sesaṃ vuttanayameva. Duhetukomakena pana kammena tadārammaṇappavattiyaṃ kammassa sahetukatadārammaṇanibbattane asamatthatāya sahetukajavanepi javite ahetukatadārammaṇameva hoti. Sesaṃ vuttanayameva.

387-91. **Tulyena pākacittenā**ti somanassasahagatañāṇasampayuttaasaṅkhārikena mahāvipākacittena. **Balavārammaṇe**ti atimahantārammaṇe. Catubbidhañhi ārammaṇaṃ atimahantaṃ mahantaṃ parittaṃ atiparittanti. Vuttañca –

> ‘‘Tathā hi visayaṃ āhu, catudhā ettha paṇḍitā;
> Mahantātimahantato, parittātiparittato’’ti.

Atimahantādibhāvo cassa āpāthagatakāle uppajjanakacittakkhaṇavasena veditabbo. Tathā hi āpāthagatakkhaṇato paṭṭhāya yāva soḷasacittakkhaṇā, tāva vijjamānāyukaārammaṇaṃ **atimahantaṃ** nāma. Pannarasacuddasacittakkhaṇāyukaṃ **mahantaṃ** nāma. Terasacittakkhaṇato paṭṭhāya aṭṭhacittakkhaṇāyukaṃ **parittaṃ** nāma. Tato paraṃ **atiparittaṃ** nāma. Tattha atimahantārammaṇe tadārammaṇapariyosānāni vīthicittāni uppajjanti. Mahante javanapariyosānāni, natthi tadārammaṇuppādo. Paritte javanampi na uppajjati, santīraṇānantaraṃ voṭṭhabbanameva dvattikkhattuṃ pavattati. Atiparitte bhavaṅgacalanamattameva. Kathaṃ? Atimahante hi ārammaṇe pañcadvāresu yathānurūpaṃ aññatarasmiṃ dvāre āpāthagate pasādaghaṭṭanānubhāvena hadayavatthusannissitā bhavaṅgasantati vocchijjati, vocchijjamānā ca sahasā na occhijjati. Yathā pana vegena dhāvanto puriso antarā ṭhātukāmopi ekadvepadavāre atikkamitvāva ṭhātuṃ sakkoti, na pana ṭhātukāmatāya saddhiṃyeva, evameva dīpasikhā viya, gaṅgāsoto viya, vegena javamānā bhavaṅgasantati antarā occhijjamānāpi pasādaghaṭṭanato paraṃ dvattikkhattuṃ uppajjitvāva occhijjati. Tattha paṭhamacittaṃ bhavaṅgasantatiyā calanākārena uppajjanato **bhavaṅgacalanaṃ** nāma, dutiyaṃ upacchijjanavasena uppajjanato **bhavaṅgupacchedo** nāma. **Calana**ñcettha visadisacittassa upanissayabhāvagamanaṃ. Vuttañca –

> ‘‘Ārammaṇantarāpāthe, dvikkhattuṃ calite mano;
> Cittantarassa hetuttaṃ, yānaṃ calanamīrita’’nti.

Yadi evaṃ dutiyassapi taṃ atthīti tampi bhavaṅgacalanamicceva vattabbanti? Saccaṃ, bhavaṅgassa pana upacchijjanavasena pavattivisesaṃ gahetvā purimassa nāmato visadisanāmaṃ kātuṃ ‘‘bhavaṅgupacchedo’’ti vuccatīti. Nanu ca rūpādīhi pasāde ghaṭṭite pasādanissitasseva calanaṃ yuttaṃ, kathaṃ pana hadayavatthusannissitāya bhavaṅgasantatiyā calananti? Santativasena ekābaddhattā. Yathā hi bheriyā ekasmiṃ tale ṭhitasakkharāya makkhikāya nipannāya aparasmiṃ tale daṇḍādinā pahaṭe anukkamena bhericammavarattādīnaṃ calanena sakkharāya calitāya makkhikāya palāyanaṃ hoti, evameva rūpādimhi pasāde ghaṭṭite tannissayesu mahābhūtesu calitesu anukkamena taṃsambandhānaṃ sesarūpānampi calanena hadayavatthumhi calite tannissitassa bhavaṅgassa calanākārena pavatti hoti. Vuttañca –

> ‘‘Ghaṭṭite aññavatthumhi, aññanissitakampanaṃ;
> Ekābaddhena hotīti, sakkharopamayā vade’’ti. (sa. sa. 176);

Evaṃ bhavaṅgacalanabhavaṅgupacchedesu uppajjitvā niruddhesu ‘‘kiṃ nāmeta’’nti vadantī viya vīthicittāni ārammaṇābhimukhaṃ paṭipādentī kiriyāmanodhātu uppajjati, tassānantaraṃ yathārahaṃ dassanādikiccaṃ sādhayamānā pañcaviññāṇadhātūsu aññatarā uppajjati, tadanantaraṃ tāya gahitamevārammaṇaṃ sampaṭicchamānā vipākāhetukamanodhātu uppajjati, tadanantaraṃ tadevārammaṇaṃ santīrayamānā vipākāhetukamanoviññāṇadhātu uppajjati, tadanantaraṃ tamevārammaṇaṃ vavatthāpayamānā kiriyāhetukamanoviññāṇadhātu uppajjati, tadanantaraṃ kāmāvacarakusalākusalakiriyajavanesu yaṃ kiñci laddhapaccayaṃ tadevārammaṇaṃ ārabbha javanaṃ hutvā yebhuyyena sattakkhattuṃ javati, tadanantaraṃ ekādasatadārammaṇacittesu aññataraṃ kammaṃ ārammaṇaṃ javanaṃ paccayo paricitatāti imesaṃ anurūpavasena dvikkhattuṃ uppajjati, tadanantaraṃ bhavaṅgapāto hoti.

Idha ṭhatvā imissā cittaparamparāya sukhaggahaṇatthaṃ **ambopamā** veditabbā. Kathaṃ? Eko kira puriso phalitambarukkhassa heṭṭhā sasīsaṃ pārupitvā nipanno niddāyati, athekaṃ ambapakkaṃ vaṇṭato muccitvā tassa kaṇṇasakkhaliṃ puñchamānaṃ viya ‘‘ṭha’’nti bhūmiyaṃ patati, so tassa saddena pabujjhitvā sīsato vatthaṃ apanetvā cakkhuṃ ummīletvā olokesi, tato hatthaṃ pasāretvā phalaṃ gahetvā madditvā upasiṅghitvā pakkabhāvaṃ ñatvā paribhuñjitvā mukhagataṃ saha semhena assādetvā puna tatheva niddāyati. Tattha tassa purisassa ambarukkhamūle niddāyanakālo viya bhavaṅgasamaṅgikālo, ambapakkassa patitakālo viya ārammaṇassa pasādaghaṭṭanakālo, patanasaddena pabuddhakālo viya manodhātuyā bhavaṅgassa āvaṭṭitakālo, ummīletvā olokitakālo viya cakkhuviññāṇassa dassanakiccaṃ sādhanakālo, hatthaṃ pasāretvā gahitakālo viya vipākamanodhātuyā ārammaṇasampaṭicchanakālo, gahetvā madditakālo viya vipākamanoviññāṇadhātuyā ārammaṇassa santīritakālo, upasiṅghitakālo viya kiriyāmanoviññāṇadhātuyā vavatthāpitakālo, paribhuttakālo viya javanassa ārammaṇarasaanubhavitakālo, mukhagataṃ saha semhena assāditakālo viya tadārammaṇassa javanena anubhūtārammaṇaanubhavanakālo, puna niddāyanaṃ viya puna bhavaṅgakāloti evamettha upamāsaṃsandanaṃ veditabbaṃ.

Ayaṃ pana upamā kiṃ dīpeti? Ārammaṇassa pasādaghaṭṭanameva kiccaṃ, kiriyāmanodhātuyā bhavaṅgāvaṭṭanameva kiccaṃ, pañcaviññāṇadhātūnaṃ dassanādikameva kiccaṃ, vipākamanoviññāṇadhātuyā sampaṭicchanameva kiccaṃ, vipākamanoviññāṇadhātuyā santīraṇameva kiccaṃ, kiriyāmanoviññāṇadhātuyā vavatthāpanameva kiccaṃ, javanasseva pana ārammaṇarasānubhavanaṃ tadārammaṇassa etena anubhūtasseva anubhavananti evaṃ kiccavasena dhammānaṃ aññamaññāsaṃkiṇṇataṃ dīpeti, evaṃ pavattamānaṃ pana cittaṃ ‘‘tvaṃ āvajjanaṃ nāma hohi, tvaṃ dassanādīsu aññataraṃ, tvaṃ sampaṭicchanaṃ nāmā’’tiādinā niyuñjake kārake asatipi cittaniyāmavaseneva pavattatīti veditabbaṃ. Taṃ pana cittaniyāmaṃ saddhiṃ utuniyāmādīhi paricchedāvasāne vakkhati. Ayaṃ tāva atimahantārammaṇe cittappavattivibhāvanā.

Mahantārammaṇe pana tadārammaṇuppādassa abhāvato tasmiṃ āpāthagate vuttanayena javanapariyosānesu vīthicittesu uppannesu bhavaṅgapātova hoti, ārammaṇassa pana parikkhīṇāyukattā ekacittakkhaṇikappamāṇepi vā āyumhi sati samāsannamaraṇo viya puriso dubbalabhāvato tadārammaṇaṃ nuppajjati. Apica tadārammaṇamuppajjantaṃ niyamato dvikkhattumeva uppajjati, na ekavāraṃ. Ekacittakkhaṇāvasiṭṭhe ca ārammaṇe ekasmiṃ tadārammaṇe uppannesu dutiyassa uppajjanakāle tassa niruddhattā nuppajjati. Na hi dvīsu tadārammaṇesu ekaṃ paccuppannārammaṇaṃ, ekaṃ atītārammaṇaṃ hoti, tasmā dutiyassa anuppattiyā paṭhamampi nuppajjatīti. **Majjhimaṭṭhakathāyaṃ** pana sakimpi tadārammaṇassa pavatti vuttā. **Paramatthavinicchayepi** ca tameva vādaṃ sampaṭicchitvā ‘‘sakiṃ dve vā tadālamba’’nti (parama. vi. 116) vuttaṃ. **Abhidhammaṭṭhakathāyaṃ** pana ‘‘cittappavattigaṇanāyaṃ sabbavāresu dve eva cittavārāni āgatānī’’ti vatvā taṃ na sampaṭicchitaṃ, tasmā mahantārammaṇe javanāvasāne bhavaṅgapātova hoti, natthi tadārammaṇuppādo, ayañca tadārammaṇehi tucchatāya **‘‘moghavāro’’**ti vuccati.

Parittārammaṇe javanuppādassapi abhāvato santīraṇāvasānesu vīthicittesu uppannesu tadanantaraṃ voṭṭhabbanameva āsevanaṃ labhitvā javanaṭṭhāne ṭhatvā dvikkhattuṃ pavattati, tato bhavaṅgapāto hoti. Voṭṭhabbanaṃ pana appatvā antarā cakkhuviññāṇādikaṃ patvā nivattissatīti netaṃ ṭhānaṃ vijjati. Javanaṃ pana ārammaṇassa appāyukabhāvena paridubbalattā nuppajjati. Tañhi uppajjamānaṃ sattacittakkhaṇāyukeyeva uppajjati, katipayacittakkhaṇāyuke pana paṭhamajavanameva nuppajjati. Tadanuppattiyañhi itarānipi nuppajjanti, tasmā parittārammaṇe natthi javanuppādoti ayaṃ dutiyo moghavāro aṭṭhakathāya vutto. Ṭīkākāro pana tathā asampaṭicchitvā aññathā dutiyamoghavāraṃ pakappeti. Vuttañhi tena tīsu moghavāresu dutiyamoghavāro upaparikkhitvā gahetabbo.

Yadi hi anulome vedanāttike paṭiccavārādīsu ‘‘āsevanapaccayā na magge dve, namaggapaccayā āsevane dve’’ti ca vuttaṃ siyā, sopi moghavāro labbheyya. Yadi ca voṭṭhabbanampi āsevanapaccayo siyā, kusalākusalānampi siyā. Na hi āsevanapaccayaṃ laddhuṃ yuttassa āsevanapaccayabhāvī dhammo āsevanapaccayo hotīti avutto atthi. Voṭṭhabbanassa pana kusalākusalānaṃ āsevanapaccayabhāvo na vutto. ‘‘Kusalaṃ dhammaṃ paṭicca kusalo dhammo uppajjati nāsevanapaccayā. Akusalaṃ dhammaṃ paṭicca akusalo dhammo uppajjati nāsevanapaccayā’’ti vacanato paṭikkhittova. Athāpi siyā ‘‘asamānavedanānaṃ vasenevaṃ vutta’’nti, evampi yathā ‘‘āvajjanā kusalānaṃ khandhānaṃ, akusalānaṃ khandhānaṃ anantarapaccayena paccayo’’ti (paṭṭhā. 1.1.417) vuttaṃ, evaṃ ‘‘āsevanapaccayena paccayo’’tipi vattabbaṃ siyā. Jātibhedā na vuttanti ce, ‘‘bhūmibhinnassa kāmāvacarassa rūpāvacarādīnaṃ āsevanapaccayabhāvo viya jātibhinnassapi bhaveyyā’’ti vattabbo eva siyā, abhinnajātikassa ca vasena yathā ‘‘āvajjanā sahetukānaṃ khandhānaṃ anantarapaccayena paccayo’’ti vuttaṃ, evaṃ ‘‘āsevanapaccayena paccayo’’tipi vattabbaṃ siyā, na tu vuttaṃ, tasmā vedanāttikepi saṃkhittāya gaṇanāya ‘‘āsevanapaccayā namagge ekaṃ, namaggapaccayā āsevane eka’’nti evaṃ gaṇanāya niddhāriyamānāya voṭṭhabbanassa āsevanapaccayattābhāvā yathāvuttappakāro dutiyo moghavāro vīmaṃsitvā gahetabbo. Voṭṭhabbanaṃ pana vīthivipākasantatiyā āvaṭṭanato ‘‘āvajjanā’’icceva vuttaṃ. Tato visadisassa javanassa karaṇato manasikāro ca. Evañca katvā paṭṭhāne ‘‘voṭṭhabbanaṃ kusalānaṃ khandhānaṃ anantarapaccayena paccayo’’tiādi na vuttaṃ, ‘‘āvajjanā’’icceva vuttaṃ, tasmā voṭṭhabbanato catunnaṃ vā pañcannaṃ vā javanānaṃ ārammaṇapurejātaṃ bhavituṃ asakkontaṃ rūpādiāvajjanādīnaṃ paccayo bhavituṃ na sakkoti, ayametassa sabhāvoti javanāpāripūriyā dutiyo moghavāro dassetuṃ yutto siyāti.

Ayañhi ācariyassa adhippāyo – yadi voṭṭhabbanampi āsevanapaccayo siyā, yathā ‘‘sukhāya vedanāya sampayuttaṃ dhammaṃ paṭicca sukhāya vedanāya sampayutto dhammo uppajjati āsevanapaccayā namaggapaccayā’’ti anulomapaccaniye, paccaniyānulome ca ‘‘sukhā…pe… namaggapaccayā āsevanapaccayā’’ti ca vuttaṃ hasituppādacittavasena, evampi voṭṭhabbanavasena ‘‘adukkhamasukhāya vedanāya sampayuttaṃ dhammaṃ paṭiccā’’tiādinā pubbe vuttanayena pāṭho siyā. Tathā ca sati vāradvayavasena gaṇanāya ‘‘āsevanapaccayā namagge dve, namaggapaccayā āsevane dve’’ti ca vattabbaṃ siyā, na pana vuttaṃ, ‘‘āsevanapaccayā namagge ekaṃ, namaggapaccayā āsevane eka’’nticceva vuttaṃ. Apica yadi hi voṭṭhabbanampi āsevanapaccayo siyā, dutiyamoghavāro viya purimavāresupi siyā. Tathā ca sati attano viya kusalākusalānampi siyā. Na hi āsevanapaccayaṃ laddhuṃ yuttassa āsevanapaccayabhāvī dhammo āsevanapaccayo hotīti avutto atthi ‘‘purimā purimā kusalā khandhā’’tiādinā anavasesato vuttattā, voṭṭhabbanassa pana avutto ‘‘abyākato dhammo kusalassa dhammassa āsevanapaccayena paccayo’’tiādivacanassa abhāvato. Na kevalaṃ avuttova, atha kho ‘‘kusalaṃ dhammaṃ paṭicca kusalo dhammo uppajjati, akusalaṃ dhammaṃ paṭicca akusalo dhammo uppajjatī’’ti phassādikusalākusaladhamme paṭicca sahajātādipaccayavasena kusalākusalassa uppattiṃ vatvā paṭhamajavanassa voṭṭhabbanato āsevanapaccayālābhaṃ sandhāya ‘‘nāsevanapaccayā’’ti paṭikkhittova.

Athāpettha samodhānaṃ siyā, samānavedanānaṃ eva āsevanapaccayabhāvassa dassanato voṭṭhabbanena asamānavedanānaṃ kusalākusalānaṃ vasenāyaṃ paṭikkhepo katoti. Evampi sati yathā ‘‘āvajjanā kusalānaṃ khandhānaṃ akusalānaṃ khandhānaṃ anantarapaccayena paccayo’’ti vuttaṃ, evaṃ samānavedanāvasena ‘‘āsevanapaccayena paccayo’’tipi vattabbaṃ siyā. Atha voṭṭhabbanassa kusalākusalehi bhinnajātikattā tassa tesaṃ āsevanapaccayabhāvo na vuttoti ce. Yathā bhūmivasena bhinnassa gotrabhuvodānavasena ṭhitassa kāmāvacarassa rūpāvacarādīnaṃ āsevanabhāvo dissati, evaṃ jātivasena bhinnassa voṭṭhabbanassa āsevanapaccayabhāve na koci vibandho, apica abhinnavedanassa, abhinnajātikassa ca upekkhāsahagatamahākiriyacittassa vasena yathā ‘‘āvajjanā sahetukānaṃ khandhānaṃ anantarapaccayena paccayo’’ti vuttaṃ, evaṃ ‘‘āsevanapaccayena paccayo’’tipi vattabbaṃ siyā, na tu vuttaṃ, tasmā vedanāttikepi voṭṭhabbanassa āsevanapaccayattassa abhāvā voṭṭhabbanassa āsevanabhāvadassanavasena vutto dutiyo moghavāro vīmaṃsitvā gahetabbo. Voṭṭhabbanāvajjanānaṃ pana anatthantarabhāvato āvajjanāya ca kusalākusalānaṃ anantarapaccayabhāvassa vuttattā sati uppattiyaṃ voṭṭhabbanaṃ kāmāvacarakusalākusalakiriyājavanānaṃ ekantato anantarapaccayabhāveneva vatteyya, na pana aññathāti muñchāmaraṇāsannavelādīsu javanāpāripūriyā mandībhūtavegatāya ayaṃ dassetabboti.

Ācariyadhammapālattherena panettha idaṃ vuttaṃ – ‘‘yaṃ javanabhāvappattaṃ, taṃ chinnamūlarukkhapupphaṃ viyā’’ti vakkhamānattā anupacchinnabhavamūlānaṃ pavattassa voṭṭhabbanassa kiriyabhāvo na siyā, vutto ca ‘‘yasmiṃ samaye manoviññāṇadhātu uppannā kiriyā nevakusalā, nākusalā, na ca kammavipākā upekkhāsahagatā’’ti, tasmā aṭṭhakathāyaṃ ‘‘javanaṭṭhāne ṭhatvā’’ti vacanaṃ javanassa uppajjanaṭṭhāne dvikkhattuṃ pavattitvā na javanabhāvenāti adhippāyena vuttaṃ, ‘‘āsevanaṃ labhitvā’’ti ca ‘‘āsevanaṃ viya āsevana’’nti vutte na koci virodhoti. Vipphārikassa pana sato dvikkhattuṃ pavattiyevettha āsevanasadisatā. Vipphārikatāya hi viññattisamuṭṭhāpakattañcassa vuccati. Vipphārikampi javanaṃ viya anekakkhattuṃ appavattiyā dubbalattā na nippariyāyato āsevanapaccayabhāvena pavatteyyāti na imassa pāṭhe āsevanattaṃ vuttaṃ. Aṭṭhakathāyaṃ pana pariyāyato vuttaṃ, yathā phalacittesu maggaṅgaṃ maggapariyāpannanti. Yadipi ‘‘javanāpāripūriyā…pe… yutto’’ti vuttaṃ, ‘‘āvajjanādīnaṃ paccayo bhavituṃ na sakkotī’’ti pana vuttattā cittappavattivasena paṭhamamoghavārato etassa na koci visesoti.

Cakkhussāpāthamāgateti cakkhudvārassa yogyadesāvaṭṭhānavasena āpāthamāgate. **Tāyā**ti manodhātuyā bhavaṅgāvaṭṭane pākaṭatāya kiriyāmanodhātuṃ paccāmasati. **Āvaṭṭite**ti santativasena pavattituṃ adatvā nivattite, pariṇāmite vā. Jātesu jāyateti sambandho. **Gate**ti niruddhe. **Tadevā**ti javanānubhūtameva iṭṭhārammaṇaṃ. **Tenevā**ti javanaṃ hutvā niruddhena tena kāmāvacarakusalacittena. **Tadārammaṇasaññita**nti javanaggahiteyeva ārammaṇe pavattanato ‘‘brahmassaro’’tiādīsu viya tassa ārammaṇaṃ ārammaṇamassāti majjhapadalopavasena tadārammaṇanti saññitaṃ. **Tulyato**ti ārammaṇato visadisabhāvepi somanassasahagatādinā sadisattā. Mūlasadisaṃ bhavaṅgaṃ **mūlabhavaṅgaṃ**. Tadārammaṇampi bhavaṅgasabhāvattā ‘‘bhavaṅga’’nti vuccati yathā ‘‘sahetukaṃ bhavaṅgaṃ ahetukassa bhavaṅgassa anantarapaccayena paccayo’’ti (paṭṭhā. 3.1.102). Ettha hi paṭisandhicitte eva pavattiyaṃ ‘‘bhavaṅga’’nti vuccamāne na tassa hetuvasena bhedoti ‘‘sahetukaṃ bhavaṅgaṃ ahetukassa bhavaṅgassa anantarapaccayena paccayo’’ti na sakkā vattuṃ. Nāpi cetaṃ ‘‘sahetukaṃ cutiṃ ahetukapaṭisandhiñca sandhāya vutta’’nti sakkā viññātuṃ. Bhavassa aṅgabhāvābhāvato cuticittassa bhavaṅgavohārālābhatoti ‘‘sahetukaṃ bhavaṅga’’nti tadārammaṇaṃ vuttanti viññāyati. ‘‘Tadārammaṇasaññita’’nti vatvā ‘‘mūlabhavaṅganti vuccatī’’ti vuttattā nāmadvayampi imassa labbhatīti dīpitaṃ hoti.

392. **Tañcā**ti tadārammaṇañca. **Etthā**ti imesu vīthicittesu. **Gaṇanūpagacittānī**ti vipākagaṇanūpagacittāni.

394. **Asamānattā**ti asaṅkhārikabhāvena asamānattā.

396. Purimāni pañca vipākacittāni iminā saddhiṃ cha hontīti sambandho. Ettha ca yebhuyyato iṭṭhārammaṇe somanassappavattivasena somanassasahagatajavanānantarameva somanassatadārammaṇaṃ vuttaṃ. Javanassa pana pakappetvā ārammaṇaggahaṇasabbhāvato, vipākassa ca tadabhāvato iṭṭhārammaṇe upekkhāsahagatajavanesupi javitesu somanassasahagatameva tadārammaṇaṃ hoti.

399-403. **Tasmiṃ dvāre**ti tasmiṃyeva cakkhudvāre. **Vedanā parivattatī**ti kammassa somanassasahagatabhāvepi ārammaṇassa iṭṭhamajjhattatāya somanassavedanā parivattitvā upekkhāvedanā hoti. Atha vā heṭṭhā vipākavedanāya somanassabhāvepi iṭṭhārammaṇassa majjhattabhāvena taṃvasena vedanā parivattatīti attho.

Javanesu javitesūti sambandho. ‘‘Javitesu catūsvapī’’ti vā pāṭho. **Jāyare**ti tadārammaṇavasena jāyanti. **Vedanāyā**ti vedanāya karaṇabhūtāya. **Asamānattā**ti paṭisandhiyā saha asamānattā. **Purimehī**ti heṭṭhā vuttatadārammaṇacatukkato. Atha vā ‘‘purimehi asamānattā’’ icceva yojanā. Purimehi saha asamānabhāve vutte tesaṃ sandhiyā saha asamānabhāvopi vuttova hotīti cattāri nāmato piṭṭhibhavaṅgāni ca hontīti yojanā. **Ca**-saddena āgantukabhavaṅgāni, tadārammaṇāni ca hontīti dasseti. Etthāpi ca yebhuyyena iṭṭhamajjhattārammaṇe upekkhāsahagatajavanassa uppajjanato upekkhāsahagatajavanānantarameva upekkhāsahagatatadārammaṇaṃ vuttaṃ, heṭṭhā vuttanayena pana upekkhāsahagatatadārammaṇaṃ hoti. Ñāṇasampayuttādīsu javitesu ñāṇavippayuttatadārammaṇānaṃ sambhavo heṭṭhā vuttanayena veditabbo. Kiñcāpi asaṅkhārasasaṅkhāravidhānaṃ javanavasena vuttaṃ, tathāpi utubhojanādipaccayānaṃ dubbalabhāve javanasseva asaṅkhārikattābhāvato asaṅkhārajavanāvasāne asaṅkhārameva tadārammaṇaṃ hoti, na sasaṅkhāranti niyamo. Paccayassa pana balavabhāve satipi paresaṃ ussāhabalena sasaṅkhārassa javanassa sambhavato sasaṅkhārajavanāvasāne sasaṅkhārameva tadārammaṇaṃ hoti, sasaṅkhārikattābhāvato asaṅkhārajavanāvasāne asaṅkhāramevāti niyamo natthīti asaṅkhārajavanāvasāne asaṅkhārampi sasaṅkhārampi tadārammaṇaṃ hoti, sasaṅkhārajavanāvasāne sasaṅkhārampi asaṅkhārampi tadārammaṇaṃ hoti.

Pañcimānīti iṭṭhamajjhattārammaṇe vuttāni upekkhāsahagatasantīraṇādīni pañca vipākāni. **Purimehi sattahī**ti iṭṭhārammaṇe vuttehi cakkhuviññāṇādīhi sattahi viniddise cakkhudvārasminti adhippāyo.

405-6. **Ekāya cetanāyā**ti ekāya tihetukasomanassasahagataasaṅkhārikacetanāya. Evaṃ samasaṭṭhi vipākāni uppajjantīti sambandho. Yasmā pana cakkhudvārādīsu anuppajjitvā sotadvārādīsuyeva uppajjamānā sotaviññāṇādayo viya pañcasu dvāresu anuppajjitvā manodvāreyeva uppajjamāno kāmāvacaravipāko natthi, tasmā manodvāre vipākappavatti na vuttā. Atha vā cakkhudvāre gahitānameva manodhātumanoviññāṇadhātūnaṃ sotadvārādīsupi gahaṇena pañcadvāresu gahitāya manoviññāṇadhātuyā manodvārepi gahaṇanayadassanaṃ kataṃ hoti, evaṃ sati chasu dvāresupi samasattati vipākāni honti. Atha vā manodvāre labbhamānāyapi pañcadvārappavattāya manoviññāṇadhātuyā manodvāre aggahaṇena sotadvārādīsu labbhamānānampi cakkhudvāre gahitamanodhātumanoviññāṇadhātūnaṃ sotadvārādīsu aggahaṇassa nayadassanaṃ kataṃ hoti, evaṃ sati pañcadvāresu soḷasa vipākāni honti. Evañca katvā vuttaṃ **''gahitāggahaṇenā''**tiādi.

408-9. **Tīhi vipākehī**ti tehi tīhi kusalacittehi samānehi tīhi vipākehi dinnāya paṭisandhiyāti sambandho. **Upekkhāsahitadvaye**ti upekkhāsahagatapaṭisandhiyugaḷe. Idha ṭhatvā nāḷiyantūpamā veditabbā. Kathaṃ? Ucchupīḷanasamaye kira ekasmā gāmā ekādasa yantavāhā nikkhamitvā ekaṃ ucchuvāṭaṃ disvā tassa paripakkabhāvaṃ ñatvā ucchusāmikaṃ upasaṅkamitvā ''yantavāhā maya''nti ārocesuṃ. So ''ahaṃ tumheyeva pariyesissāmī''ti ucchusālaṃ gahetvā agamāsi. Te tattha nāḷiyantaṃ yojetvā ''mayaṃ ekādasa janā aparampi ekaṃ laddhuṃ vaṭṭati, vattanena gaṇhathā''ti āhaṃsu. Ucchusāmiko ''ahameva sahāyo bhavissāmī''ti ucchusālaṃ pūrāpetvā tesaṃ sahāyo ahosi. Te attano attano kiccāni katvā phāṇitapācakena ucchurase pakke guḷe baddhe ucchusāmikena tulayitvā bhāgesu dinnesu attano attano bhāgaṃ ādāya sālaṃ sālasāmikaṃ paṭicchāpetvā eteneva upāyena aparāsupi catūsu sālāsu kammaṃ katvā pakkamiṃsu. Tattha pañca yantasālā viya pañca pasādā daṭṭhabbā, pañca ucchuvāṭā viya pañca ārammaṇāni, ekādasa vicaraṇakayantavāhā viya ekādasa vipākacittāni, pañca ucchusālasāmino viya pañca viññāṇāni, paṭhamakasālāya sālasāmikena saddhiṃ dvādasannaṃ janānaṃ ekato hutvā katakammānaṃ bhāgaggahaṇakālo viya ekādasannaṃ vipākacittānaṃ cakkhuviññāṇena saddhiṃ ekato hutvā cakkhudvāre rūpārammaṇe sakasakakiccakaraṇakālo, sālasāmikassa sālāya sampaṭicchitakālo viya cakkhuviññāṇassa dvārasaṅkantiakaraṇaṃ, dutiyatatiyacatutthapañcamasālāya dvādasannaṃ ekato hutvā katakammānaṃ bhāgaggahaṇakālo viya ekādasannaṃ vipākacittānaṃ kāyaviññāṇena saddhiṃ ekato hutvā kāyadvāre phoṭṭhabbārammaṇe sakasakakiccakaraṇakālo, sāmikassa sampaṭicchitakālo viya kāyaviññāṇassa dvārasaṅkantiakaraṇaṃ veditabbaṃ.

414. **Assā**ti imassa bījassa. **Hetupavattito**ti paccayappavattito.

415. Idāni tihetukomakakammena gahitaduhetukapaṭisandhikassa vipākappavatti duhetukukkaṭṭhena gahitaduhetukapaṭisandhikassa vipākappavattiyā samānāti taṃ ṭhapetvā duhetukakammena gahitaduhetukapaṭisandhikasseva vipākappavattiṃ dassetuṃ **''duhetukena kammenā''**tiādi vuttaṃ.

418-9. Duhetukapaṭisandhikassa kāmāvacaratihetukajavanānaṃ sambhavepi kammasarikkhakāneva javanāni dassetuṃ **''somanassa…pe… duhetuke''**ti vuttaṃ. Tihetukajavanāvasānepi panassa paṭisandhidāyakakammaṃ tihetukavipākadāne asamatthanti tihetukatadārammaṇābhāvato, javanassa ca kammasarikkhakahetuvasena duhetukabhāvato duhetukatadārammaṇameva hoti.

424. **Imāni ca bhavaṅgānī**ti imāni cattāri mūlāgantukapiṭṭhibhavaṅgāni. **Aṭṭha hī**ti aṭṭheva.

426. **Sotaghānādinā**ti sotaghānādiviññāṇehi. Etthāpi ambopamā pākaṭikāva. Yantavāhopamāya panettha satta yantavāhā tehi hatthayante nāma sajjite sālasāmikaṃ aṭṭhamaṃ katvā vuttanayānusāreneva yojanā veditabbā.

434-6. **Vuddhimupetassā**ti mātukucchito nikkhamitvā saṃvarāsaṃvare paṭṭhapetuṃ samatthabhāvena vuḍḍhippattassa. Kiñcāpi ahetukapaṭisandhikassa kammasarikkhakajavanameva dassetuṃ **''duhetūnaṃ…pe… vasānasmi''**nti vuttaṃ. Tihetukajavanampi pana tesaṃ javati, javanassa duhetukabhāvepi kammassa duhetukavipākadāne asamatthatāya **''ahetuka…pe… jāyate''**ti vuttaṃ.

443-8. **''Ahetupaṭisandhissā''**tiādīsu adhippāyo heṭṭhā āgatova. Apāyesu paṭisandhidāyakakammena paṭisandhito hīnatadārammaṇassa anipphannato tassa labbhamānaṭṭhānameva dassetuṃ **''sugatiya''**nti vuttaṃ, kāmāvacarasugatiyanti attho. **Tenā**ti tena jātapaṭisandhivipākena. ''Catūsu apāyesu labbhatī''ti vatvā tassa visayadassanatthaṃ **''thero nerayikāna''**ntiādi vuttaṃ. **Thero**ti nirayacārikāya pākaṭattā mahāmoggallānattheramāha. Niraye bhavā **nerayikā. Dhammaṃ desetī**ti niraye padumaṃ māpetvā padumakaṇṇikāya nisinno dhammaṃ deseti. **Vassatī**ti antohetvatthaṃ katvā vuttaṃ, vassāpetīti attho. **Theraṃ disvā**ti therassa dassanahetu. Iminā indanīlapaṭimāvaṇṇassa therassa iṭṭhārammaṇabhāvena kusalavipākacakkhuviññāṇuppattiyā kāraṇaṃ dasseti. Esa nayo **''dhammaṃ sutvā''**tiādīsupi. **Gandha**nti tena māpitagandhaṃ. **Aṭṭhakathāyaṃ** pana ''candanavane divāvihāraṃ nisinnassa cīvaragandha''nti (dha. sa. aṭṭha. 498 vipākuddhārakathā) vuttaṃ. **Ghāyata**nti ghāyantānaṃ. **Santīraṇadvaya**nti atiiṭṭhamajjhattassa gandhādino vasena santīraṇadvayaṃ. Kusalavipākānaṃ, iṭṭhārammaṇassa ca niraye sambhavadīpanena sesāpāyattayepi sambhavo dassitova hoti.

450. Niyamoyeva **niyamattaṃ,** tadārammaṇacittampi javanena niyāmitanti vuttaniyamoti attho. **Kusalaṃ pana**

sandhāyāti kusalajavanaṃ sandhāya dīpitaṃ aṭṭhakathāyaṃ, kusalassa viya akusalassa sadisavipākābhāvatoti adhippāyo. Ettha ca kusalajavanānantaraṃ sahetukatadārammaṇasseva vacanaṃ. Javanassa kammasarikkhakahetuvasena sahetukattā javanānurūpato vuttaṃ. Paricitavasena pana aññakammenāpi taṃ ahetukatadārammaṇaṃ na hotīti na vattabbaṃ. Na hi paṭisandhijanakameva kammaṃ tadārammaṇaṃ janeti, atha kho aññakammampi paṭisandhidāyakakammena nibbattetabbatadārammaṇato visadisampi nibbattetīti. Akusalajavanānantarañca ahetukatadārammaṇampi javanassa kammasarikkhakahetukattā tadanurūpato vuttaṃ. Yathāvuttanayena pana sahetukatadārammaṇampi na hotīti natthi.

456-7. Ettāvatā **tipiṭakacūḷanāga**ttheravāde soḷasa vipākacittāni saddhiṃ dvādasakamaggena ceva ahetukaṭṭhakena ca vibhāvetvā **moravāpivāsimahādatta**ttheravāde visesābhāvato taṃ anāmasitvā **mahādhammarakkhita**ttheravāde kusalākusalakiriyavasena piṇḍitvā dassitānaṃ piṇḍajavanānaṃ vasena tadārammaṇaṃ dassetuṃ **''somanassayute citte''**tiādi vuttaṃ. **Somanassa…pe… javite**ti iṭṭhārammaṇe kusalākusalakiriyābyākatavasena somanassayutesu terasasu javanacittesu javitesu. **Gavesitabbā…pe… mānasā**ti heṭṭhā vuttanayena somanassasahagatāni pañceva tadārammaṇacittāni gavesitabbāni. **Upekkhā…pe… javitesū**ti kusalākusalakiriyavasena cuddasasu upekkhāsahagatajavanacittesu javitesu. **Cha gavesitabbānī**ti upekkhāsahagatāni cha eva gavesitabbāni. Khīṇāsavānaṃ pahīnavipallāsatāya kiriyājavanaṃ iṭṭhārammaṇe upekkhāsahagataṃ na hotīti somanassasahagatakiriyājavanesu javitesu somanassasahagatatadārammaṇameva hoti. Iṭṭhamajjhatte, aniṭṭhādīsu ca somanassabhāvato upekkhāsahagatakiriyājavanesu javitesu upekkhāsahagatatadārammaṇamevāti idamettha sanniṭṭhānaṃ. Sekhaputhujjanānaṃ pana appahīnavipallāsatāya iṭṭhamajjhatte, aniṭṭhaaniṭṭhamajjhattārammaṇe ca somanassasahagatajavanaṃ uppajjatīti somanassasahagatajavanāvasāne somanassasahagatatadārammaṇameva hoti, natthi upekkhāsahagatanti nāyaṃ niyamo. Iṭṭhārammaṇepi vuttanayānusārena yojetabbaṃ. Tenetaṃ vuccati –

''Parittakusalādosa-pāpasātakriyājavā;
Pañcasvekaṃ tadālambaṃ, sukhitesu yathārahaṃ.

''Pāpā kāmasubhā ceva, sopekkhā ca kriyājavā;
Sopekkhesu tadālambaṃ, chasvekamanurūpato''ti.

458-62. Duhetukāhetukānaṃ vipākāvaraṇehi samannāgatattā jhānuppādoyeva natthīti āha **''tihetusomanassenā''**ti. **Jhānato parihīnassā**ti uppāditalokiyajjhānato parihīnassa. **Vippaṭisārino**ti ''mahantena vāyāmena uppādito me paṇītadhammo naṭṭho''ti uppannavippaṭisāravantassa. **Kiṃ…pe… mānasa**nti ayaṃ anumatipucchā, tadārammaṇamānasaṃ jāyate kiṃ, na vāti ayañhettha attho. Bhavaṅgapāto vā hotu tadārammaṇaṃ vā, ko ettha vibandhoti āha **''paṭṭhāne paṭisiddhā''**tiādi. Avacanameva paṭisedhoti katvā āha **''paṭisiddhā''**ti. Yadi somanassānantaraṃ domanassaṃ, domanassānantaraṃ somanassaṃ vā uppajjeyya, tadā ''sukhāya vedanāya sampayutto dhammo adukkhamasukhāya vedanāya sampayuttassa dhammassa anantarapaccayena paccayo''tiādi (paṭṭhā. 1.2.45) viya ''sukhāya vedanāya sampayutto dhammo dukkhāya vedanāya sampayuttassa dhammassa anantarapaccayena paccayo, dukkhāya vedanāya…pe… sukhāya vedanāya…pe… paccayo''ti vattabbaṃ siyā, tathā gaṇanavāre ekekavedanāsampayuttassa attanā samānavedanāsampayuttassa, itaravedanādvayasamaṅgissa ca paccayabhāvaṃ sandhāya ''anantare navā''ti vattabbaṃ siyā, na ca panevaṃ pāḷi āgatā. Domanassasomanassavedanāya sampayuttānaṃ pana aññamaññaanantarapaccayavasena gaṇanadvayaṃ parihāpetvā ''anantare sattā''ti vuttaṃ, tasmā yathādhammasāsane avacanampi paṭisedhasadisaṃ abhāvasseva dīpanatoti vuttaṃ ''paṭisiddhā''ti. Assa vā anantaraṃ domanassassa uppattīti sambandho. **Assā**ti somanassassa.

Evaṃ bhavaṅgapātābhāve kāraṇaṃ vatvā puna tadārammaṇābhāvaṃ dassento āha **''mahaggata''**ntiādi. **Tattheva paṭisiddha**nti ''parittārammaṇo dhammo mahaggatārammaṇassa dhammassa kammapaccayena paccayo''ti vacanābhāvato tattheva paṭṭhāne paṭisiddhaṃ. **Kiṃ nu kātabba**nti kiṃ kātabbaṃ. Na hi sakkā ettakena ''acittako''ti vattunti adhippāyo. Ettha ca mahaggatārammaṇameva domanassajavanaṃ nidassanavasena vuttaṃ. Iṭṭhārammaṇabhūte pana buddhādiārammaṇepi domanassajavane javite somanassapaṭisandhikassa tadārammaṇasambhavo, bhavaṅgapāto vā natthi.

464-5. Iṭṭhārammaṇe upekkhāsahagatatadārammaṇassa domanassānantarañca somanassassa abhāvato ''upekkhāsahitā hetū''tiādinā ācariyena vutte puna codako anubandhanto āha **''āvajjanaṃ kimassā''**ti. Ācariyo pana kimettha āvajjanagavesanena, tena vināva idaṃ cittaṃ uppajjatīti dīpento āha **''natthi ta''**nti. Puna codako āvajjanena vinā cittappavattiṃ avisahanto āha **''taṃ jāyate katha''**nti. Evaṃ pana vutte ācariyo kimettha āvajjanena, kiñca āvajjanena vinā cittappavatti natthīti idaṃ na ekantikanti dīpetuṃ nirāvajjanacittānaṃ sambhavaṃ dassento āha **''bhavaṅgāvajjanāna''**ntiādi, bhavaṅgāvajjanānaṃ kiṃ āvajjanaṃ, nanu natthevāti adhippāyo. Nanu ca bhavaṅgāvajjanāni tāva sakasakavisayesu ninnattā āvajjanena vinā uppattiyaṃ bahulaṃ ciṇṇattāva uppajjanti, ayaṃ pana kathaṃ uppajjatīti idaṃ anuyogaṃ sandhāya puna nirāvajjanacittāni dassento āha **''maggassā''**tiādi. **Maggassa**

lokuttaramaggassa cittassa. **Anantarassa phalassa cā**ti maggānantarassa phalassa ca atthāya kiṃ āvajjananti sambandho. **Evaṃ natthī**ti yathā etesaṃ, evametassāpi natthi.

Ānandācariyo panettha ariyamaggacittaṃ, maggānantarāni phalāni ca parikammāvajjanena sāvajjanāni samānāni asatipi nirāvajjanuppattiyaṃ ninnādibhāve uppattiyā nidassanamattavasena vuttānīti vaṇṇeti. Ayaṃ hissa adhippāyo – yadi hi nibbānārammaṇāvajjanābhāvaṃ sandhāya vuttāni siyuṃ, gotrabhuvodānāni dassitabbāni siyuṃ teheva etesaṃ nirāvajjanatāsiddhito, phalasamāpattikāle ca ''parittārammaṇaṃ mahaggatārammaṇaṃ anulomaṃ phalasamāpattiyā anantarapaccayena paccayo''ti vacanato samānārammaṇāvajjanarahitattā maggānantarāni phalacittānīti evaṃ samāpattiphalacittāni na vajjetabbāni siyuṃ, gotrabhuvodānāni pana yadipi nibbāne ciṇṇāni, samudācitāni ca na honti, ārammaṇantare ciṇṇasamudācitāneva. Phalasamāpatticittāni ca maggavīthito uddhaṃ tadatthaṃ parikammasabbhāvāti tesaṃ gahaṇaṃ na kataṃ. Anulomānantarañca phalasamāpatticittaṃ ciṇṇasamudācitaṃ, na nevasaññānāsaññānantaraṃ maggānantarassa viya tadatthaṃ parikammābhāvāti ''nirodhā vuṭṭhahantassā''ti tañca nidassitanti.

467. ''Kimassārammaṇa''nti vatvā nirāvajjanabhāvaṃ viya anārammaṇabhāvampi vadeyyāti tabbhāvadassanena attano vacanaṃ sādhento āha **''vinā ārammaṇenā''**tiādi. **Yaṃ kiñcī**ti yaṃ kiñci paricitapubbaṃ ārammaṇaṃ ārabbha. Nanu ca tadārammaṇikaṃ siyāti vuttaṃ, tadārammaṇañca javanārammaṇameva gaṇhāti itarathā tadārammaṇabhāvāyogatoti kathamassā parittārammaṇanti? Saccaṃ, kāmāvacaravipākacittānaṃ ekantaparittārammaṇattā nāssā mahaggatārammaṇabhāvo yutto, ''tadārammaṇa''nti ca tadārammaṇaṭṭhāne uppattiṃ gahetvā vuttaṃ, na tassā tadārammaṇakiccasambhavato. Kena carahi kiccenāyaṃ uppajjatīti? Tadārammaṇakiccaṃ tāva yathāvuttakāraṇatova natthi, nāpi santīraṇakiccaṃ tathā appavattanato. Paṭisandhicutīsu vattabbameva natthi. Pārisesato pana bhavassa aṅgabhāvato bhavaṅgakiccanti yuttaṃ siyā, paṭisandhibhūtameva cittaṃ bhavaṅganti idaṃ yebhuyyavasena vuccatīti. **Ācariyadhammapāla**ttherenāpi hi ayamattho dassitova.

468-73. Avijjamāne kārake kathaṃ kassaci nirāvajjanappavattikassa sāvajjanabhāvenāti codanaṃ sandhāya cittaniyāmanibbattametanti dassetuṃ **''utubījaniyāmo cā''**tiādi vuttaṃ. **Utubījaniyāmo cā**ti utuniyāmo ceva bījaniyāmo ca, utusabhāvaniyāmo bījasabhāvaniyāmoti vuttaṃ hoti. Kammadhammānaṃ niyāmo eva **kammadhammaniyāmatā**. **Ekappahārenā**ti taṃ taṃ utusamayamanatikkamitvā ekasmiṃyeva kāle. **Phalapupphādī**ti **ādi**-saddena pallavādīnaṃ saṅgaho. **Sabbesa**nti tasmiṃ samaye phalādinibbattanakānaṃ sabbesaṃ. **Taṃtaṃtulyaphalubbhavo**ti tehi tehi bījehi sadisānaṃ phalānaṃ nibbatti, tesaṃ tesaṃ bījānaṃ anurūpaphalanibbattīti attho. ''Kulatthagacchassa uttaraggabhāvo, dakkhiṇavalliyā dakkhiṇarukkhapariharaṇaṃ, sūriyāvattapupphānaṃ sūriyābhimukhabhāvo, māluvalatāya rukkhābhimukhagamana''nti evamādīnipi ettheva samodhānaṃ gacchanti. **Chiddatta**nti chiddavantabhāvo, chiddaṃyeva vā. **Bījajo**ti bījasambhavo niyāmo. **Yato detī**ti yato yato paccayabhāvaniyāmato deti. **Aya**nti ayaṃ attano anurūpassa, sadisassa, visadisassa ca phalassa nibbattane niyāmo. Apica –

> ''Na antalikkhe na samuddamajjhe,
> Na pabbatānaṃ vivaraṃ pavissa;
> Na vijjatī so jagatippadeso,
> Yatthaṭṭhito mucceyya pāpakammā''ti. (dha. pa. 127) –

Imissā gāthāya aṭṭhuppattiyaṃ āgataṃ tiṇakalāpassa gahitaaggino uṭṭhahitvā ākāse gacchato kākassa gīvāya paṭimuccanaṃ, nāvikassa bhariyāya vālukaghaṭaṃ kaṇṭhe bandhitvā samuddudake pakkhipanaṃ, pabbatakūṭassa patitvā leṇe vasantānaṃ bhikkhūnaṃ dvārapidahananti taṃtaṃkammasarikkhakavipākanibbattanampi kammaniyāmoyevāti veditabbaṃ. **Jātiya**nti paṭisandhiggahaṇe ceva mātukucchito nikkhamane ca, nidassanamattañcetaṃ abhisambodhidhammacakkappavattanādīsupi medanīkampanādikassa sambhavato. **Bodhisattassā**ti pacchimabhavikabodhisattassa. **Medanīkampanādika**nti pathavīkampanādikaṃ dvattiṃsapubbanimittaṃ. **Visesattamanekampī**ti pubbanimittato aññaṃ tadā pātubhūtaṃ sabbaṃ acchariyaṃ. **Uppattāvajjanādīna**nti ''tvaṃ āvajjanaṃ hohi, tvaṃ dassana''ntiādinā niyuñjakassa abhāvepi taṃtaṃkiccavasena tesaṃ tesaṃ uppatti.

474. Hadaye andhakāro viyāti hadayandhakāro, sammohoti attho, tassa viddhaṃsanaṃ pahānakaraṇanti **hadayandhakāraviddhaṃsanaṃ. Payutto**ti anupādāparinibbānaṃ appatvā anosakkamānena vīriyena vīriyavā. **Mohandhakārāpagama**nti arahattamāha.

Iti abhidhammatthavikāsiniyā nāma

Abhidhammāvatārasaṃvaṇṇanāya

Vipākacittappavattiniddesavaṇṇanā niṭṭhitā.

8. Aṭṭhamo paricchedo

Pakiṇṇakaniddesavaṇṇanā

475-6. Idāni yathāvuttānaṃ sabbesampi cittānaṃ pākaṭabhāvatthaṃ –

> ‘‘Suttaṃ dovāriko ceva,
> Gāmillo ambagoḷiyo;
> Jaccandho pīṭhasappī ca,
> Upanissayamatthaso’’ti. (dha. sa. aṭṭha. 498 vipākuddhārakathā) –

Aṭṭhakathāya āgatamātikāya vasena pakiṇṇakanayaṃ dassetuṃ **‘‘idāni panā’’**tiādi āraddhaṃ. Tattha **manasa**nti cittānaṃ. ‘‘Mānasa’’ntipi paṭhanti, taṃ na sundaraṃ. **Panthamakkaṭako**ti pāṇakapaṭaṅgādīnaṃ sañcaraṇaṭṭhāne jālaṃ pasāretvā tesaṃ maggarakkhaṇato ‘‘panthamakkaṭako’’ti laddhanāmo uṇṇanābhi. **Disāsu pana pañcasū**ti upametabbānaṃ pañcapasādānaṃ vasena vuttaṃ. **Tatthā**ti magge, tattha jālamajjheti vā sambandho. **Suttaṃ pasāretvā**ti jālabandhanamāha.

478-80. Nti rudhiramāha. Disāsu dutiyādīsu sutte…pe… ghaṭṭiteti sambandho. **‘‘Pasādā pañca daṭṭhabbā’’**tiādi upamāsaṃsandanaṃ. **Cittaṃ…pe… viyā**ti hadayavatthuṃ nissāya pavattamānacittaṃ jālamajjhe nipannamakkaṭako viya daṭṭhabbaṃ.

482-5. **Pasādaghaṭṭana**nti pasāde ghaṭṭitaṃ. **Bhavaṅgāvaṭṭana**nti bhavaṅgaṃ āvaṭṭentaṃ. Dhammato aññā kāci kiriyā nāma natthīti dhammameva calanena saha upameti. **Suttānusāraṃvā**ti suttānusārena gamanaṃ viya. Javanassa ārammaṇarasānubhavanato tassa pavatti yūsapānena saddhiṃ upametvā vuttā. **Vatthuṃyevā**ti yathā purimacittāni hadayavatthunissitāni pasādavatthuṃ anugatāni aññārammaṇāni ca honti, na evaṃ bhavaṅgaṃ. Taṃ pana vatthārammaṇantararahitaṃ kevalaṃ hadayavatthumeva nissāya pavattatīti dīpeti. **Parivattana**nti puna bhavaṅgabhāvena parivattanaṃ. Bhavaṅgāvajjanādīnaṃ dhammato bhedepi santativasena ekattaṃ gahetvā ekeneva makkaṭakena upamāsaṃsandanaṃ vuttaṃ.

486-90. Upamā eva **opammaṃ**. Tato pasādavatthuto cittāti sambandho. **Dīpitaṃ** iminā opammena. **Ekekārammaṇa**nti rūpādīsu pañcasu ekekaṃ ārammaṇaṃ. **Sabbaso**ti sabbesu cakkhādīsu yattha katthacīti attho. Idāni ekekārammaṇassa dvīsu dvīsu āpāthagamanaṃ pakāsetuṃ **‘‘rūpaṃ cakkhupasādamhī’’**tiādi vuttaṃ. Khe ākāse gacchatīti **khago,** pakkhi. **Sākhino**ti rukkhassa.

492-3. **Rūpassā**ti sambandhe sāmivacanaṃ, tassa pana ghaṭṭanaṃ, āpāthagamanampi cāti dvīhi saha sambandho. **Pasādassā**ti kammatthe sāmivacanaṃ, atthato āpāthagamanampi cāti sambandho. Ārammaṇavasena, āpāthaṃ āgacchantassapi pasādaghaṭṭanena ca bhavaṅgacalanassa paccayabhāvena āpāthaṃ viya upagamananti attho.

494-5. **Tato**ti bhavaṅgacalanato paraṃ, **kusalaṃ javanaṃ citta**nti kāmāvacarakusalajavanacittaṃ. **Akusalameva vā**ti **vā**-saddena kiriyābyākatacittampi saṅgaṇhāti. Ettha siyā – ko panetaṃ javanaṃ kusalatāya vā akusalatāya vā niyametīti? Yonisomanasikāro ceva ayonisomanasikāro ca. Yassa hi catucakkasampadāvasena yonisomanasikāro pavattati, āvajjanaṃ, voṭṭhabbanañca yonisova āvaṭṭeti, vavatthāpeti ca, tassa akusaluppatti natthi. Yassa pana vuttavipariyāyena ayonisomanasikāro ca hoti, āvajjanaṃ, voṭṭhabbanañca ayoniso ca āvaṭṭeti, vavatthāpeti ca, tassa kusalajavanuppatti natthi, tasmā yonisomanasikāro kusalatāya, ayonisomanasikāro akusalatāya ca niyametīti daṭṭhabbaṃ. Kiriyājavanaṃ pana arahattameva niyameti. Keci pana ‘‘kiriyājavanaṃ pana manasikāro ca niyameti. Yathā hi āvajjanaṃ kusalākusalānaṃ visuṃ visuṃ paccayo hoti, evaṃ kiriyājavanassāpī’’ti vadanti.

497. **Dovārikopamādīnī**ti ettha eko rājā sayanagato niddāyati, tassa paricārako pāde parimajjanto nisīdi, badhiradovāriko dvāre ṭhito, tayo paṭihārā sayanassa, dvārassa ca majjhe paṭipāṭiyā ṭhitā. Atheko paccantavāsī manusso paṇṇākāraṃ ādāya dvāraṃ ākoṭesi, badhiradovāriko saddaṃ na suṇāti, pādaparimajjako saññaṃ akāsi, tāya saññāya dvāraṃ vivaritvā passi, paṭhamapaṭihāro paṇṇākāraṃ gahetvā dutiyassa adāsi, dutiyo tatiyassa, tatiyo rañño, rājā paribhuñji. Tattha rājā viya javanaṃ daṭṭhabbaṃ, pādaparimajjako viya āvajjanaṃ, badhiradovāriko viya cakkhuviññāṇaṃ, tayo paṭihārā viya sampaṭicchanādīni tīṇi vīthicittāni, paccantavāsino paṇṇākāraṃ ādāya dvārākoṭanaṃ viya ārammaṇassa pasādaghaṭṭanaṃ, pādaparimajjakena saññāya dinnakālo viya kiriyāmanodhātuyā bhavaṅgassa āvaṭṭitakālo, tena dinnasaññāya badhiradovārikassa dvāravivarakālo viya cakkhuviññāṇassa ārammaṇe dassanakiccasādhanakālo, paṭhamapaṭihārena paṇṇākārassa gahitakālo viya vipākamanodhātuyā ārammaṇassa sampaṭicchitakālo, paṭhamena dutiyassa dinnakālo viya vipākamanoviññāṇadhātuyā ārammaṇassa santīritakālo, dutiyena tatiyassa dinnakālo viya kiriyāmanoviññāṇadhātuyā ārammaṇassa vavatthāpitakālo, tatiyena rañño dinnakālo viya voṭṭhabbanena javanassa niyyātitakālo, rañño paribhogakālo viya javanassa ārammaṇarasānubhavanakāloti ayaṃ dovārikopamā.

‘‘Idaṃ pana opammaṃ kiṃ dīpetī’’tiādi ucchuyantūpamāya vuttanayena veditabbā. Sambahulā gāmadārakā antaravīthiyaṃ paṃsuṃ kīḷanti, tatthekassa hatthe kahāpaṇo paṭihaññi. So ‘‘mayhaṃ hatthe paṭihataṃ, kiṃ nu kho eta’’nti āha. Atheko ‘‘paṇḍaraṃ eta’’nti āha. Aparo saha paṃsunā gāḷhaṃ gaṇhi. Añño ‘‘puthulaṃ caturassaṃ eta’’nti āha. Aparo ‘‘kahāpaṇo eso’’ti āha. Atha āharitvā mātu adaṃsu, sā kamme upanesi. Tattha sambahulānaṃ dārakānaṃ antaravīthiyaṃ kīḷantānaṃ sannisinnakālo viya cittappavatti daṭṭhabbā, kahāpaṇassa hatthe paṭihatakālo viya ārammaṇena pasādassa ghaṭṭitakālo, ‘‘kiṃ nu kho eta’’nti vuttakālo viya taṃ ārammaṇaṃ gahetvā kiriyāmanodhātuyā bhavaṅgassa āvaṭṭitakālo, ‘‘paṇḍaraṃ eta’’nti vuttakālo viya cakkhuviññāṇena dassanakiccassa sādhitakālo, saha paṃsunā gāḷhaṃ gahitakālo viya vipākamanodhātuyā ārammaṇassa sampaṭicchitakālo, ‘‘puthulaṃ caturassaṃ eta’’nti vuttakālo viya vipākamanoviññāṇadhātuyā ārammaṇassa santīritakālo, ‘‘kahāpaṇo eso’’ti vuttakālo viya kiriyāmanoviññāṇadhātuyā ārammaṇassa vavatthāpitakālo, mātarā kamme upanītakālo viya javanassa ārammaṇarasānubhavanaṃ veditabbanti ayaṃ gāmadārakopamā.

Idaṃ opammaṃ kiṃ dīpeti? Kiriyāmanodhātu adisvāva bhavaṅgaṃ āvaṭṭeti, vipākamanodhātu adisvāva sampaṭicchati, vipākamanoviññāṇadhātu adisvāva santīreti, kiriyāmanoviññāṇadhātu adisvāva vavatthāpeti, javanaṃ adisvāva ārammaṇarasaṃ anubhavati, ekantena pana cakkhuviññāṇameva dassanakiccaṃ sādhetīti dīpeti. Jaccandhapīṭhasappīupamā upari āgamissati.

498-509. Ettakā upamā saṅgahetvā ‘‘dovārikopamādīnī’’ti vatvā ‘‘upanissayamatthaso’’ti ettha upanissayabhāvaṃ pakāsetuṃ **‘‘asambhedenā’’**tiādimāha. **Asambhedenā**ti avinaṭṭhabhāvena, vātapittādīhi anupahatabhāvena ca. Vātapittādiupahatampi hi cakkhuviññāṇassa paccayabhāvānupagamanato sambhinnameva nāma hoti, pañcindriyānaṃ atthikkhaṇeyeva nissayabhāvūpagamanato khaṇavasena asambhedopi yujjati. Esa nayo sotapasādādīsupi. **Rūpāpāthagamenā**ti dūre ṭhitassa phalikādīhi antaritassa cakkhuviññāṇuppattiyā paccayo bhavituṃ yogyadese avaṭṭhitavasena rūpassa āpāthagamanena. Evañca katvā dūre ṭhitaṃ, parammukhe ṭhitampi dibbacakkhussa āpāthagatameva nāma hoti. **Ālokanissayenāpī**ti rūpāvabhāsanasamatthaālokasaṅkhātanissayena. Āloke sati sambhavo cettha ālokanissayatā, na ālokassa nissayapaccayattā. Manakkārova hetu manakkārahetu, tena saha vattatīti **samanakkārahetu**. Tena ālokanissitaṃ dasseti. **Sametehī**ti saṃyuttehi ekībhūtehi, na ekassapi virahenāti attho.

Ākāsanissayenāti kaṇṇacchiddasaṅkhātaākāsanissayena. Teneva hi **aṭṭhakathāyaṃ** ‘‘na hi pihitakaṇṇacchiddassa sotaviññāṇaṃ pavattatī’’ti vuttaṃ. Bāhirākāsampi pana icchitameva. Tathā hi avivare gehe nisīditvā vuccamānānaṃ bahi ṭhitā na suṇanti. **Vāyosannissayenā**ti nāsikacchiddaṃ pavisanavāyusannissayena. **Āposannissayenā**ti kheḷasaṅkhātaāposannissayena. **Pathavīsannissayenā**ti kāyapasādavatthussa pathavīdhātusannissayena. **Manoviññāṇa**nti javanamanoviññāṇaṃ.

510-11. **Mano…pe… veditabba**nti ‘‘asambhedā manassā’’ti ettha vuttaṃ mano bhavaṅgacittanti veditabbaṃ. Taṃ pana cutivasena niruddhampi kiriyāmayacittassa paccayabhāvaṃ anupagantvā kevalaṃ bhavaṅgappavattivasena mandathāmagataṃ hutvā pavattanampi sambhinnamevāti daṭṭhabbaṃ. **Nāyaṃ sabbattha gacchatī**ti catuvokāre alabbhanato. Tenāha **‘‘bhavaṃ tu pañcavokāra’’**ntiādi. Tattha pañcannaṃ khandhānaṃ vokāro etthāti **pañcavokāro**. Hoti hi bhinnādhikaraṇampi aññapadatthasamāso yathā ‘‘urasilomo’’ti. Atha vā yathāpaccayaṃ pañcahi khandhehi vokarīyatīti **pañcavokāro**. ‘‘Atthato’’ti evamādikaṃ padaṃ cakkhādīni dassanādikiccānīti ettakameva sandhāya vuttaṃ, na aññaṃ kiñci visesananti na tattha vinicchayo vutto.

512-4. **Sabbānī**ti kāmāvacarādibhedaṃ anāmasitvā sabbāni. **Kamma**nti paṭisandhinibbattakā upapajjavedanīyabhūtā, aparāpariyavedanīyabhūtā vā cetanā. **Kammanimitta**nti yaṃ vatthuṃ ārammaṇaṃ katvā āyūhanakāle kammaṃ āyūhati, taṃ dānūpakaraṇādikaṃ, pāṇaghātopakaraṇādikañca. **Gatinimitta**nti bhavantaramupapajjitabbabhavapariyāpannavaṇṇāyatanaṃ, taṃ pana sugatiyaṃ manussaloke nibbattantassa rattakambalasadisamātukucchivaṇṇavasena, devaloke nibbattantassa uyyānakapparukkhavaṇṇavasena, duggatiyaṃ nibbattantassa aggijālādivaṇṇavasena, petatiracchānayonīsu petatiracchānānaṃ nibaddhasañcaraṇaṭṭhānapariyāpannatāvaṇṇavasena ca daṭṭhabbaṃ. **‘‘Tividha’’**nti idaṃ yathāsambhavavasena vuttaṃ, rūpārūpasambandhīnaṃ pana kammanimittameva ārammaṇaṃ hoti. Tathā hi mahaggatavipākāni ekantena kammasadisārammaṇāni vuttāni.

Paccuppannamatītaṃ vāti khaṇavasena paccuppannamatītaṃ vā. Tattha gatinimittaṃ ekantena paccuppannameva, kammanimittaṃ paccuppannamatītaṃ vā, kammaṃ pana atītameva. Anāgatārammaṇaṃ pana paccuppannakammanimittagatinimittaṃ viya anāpāthagatattā, atītakammakammanimittaṃ viya ananubhūtattā ca vibhūtaṃ hutvā nopatiṭṭhātīti atisantabhāvena pavattamānā paṭisandhi taṃ ārabbha pavattituṃ na sakkotīti vuttaṃ **''natthi anāgata''**nti. Mahaggatapaṭisandhīnaṃ ekantena kammasadisārammaṇabhāvena kammassa viya atītanavattabbārammaṇattā na tāsaṃ visuṃ ārammaṇaṃ uddhaṭaṃ. Tattha dutiyacatutthārūpapaṭisandhīnaṃ atītameva ārammaṇaṃ itarāsaṃ navattabbanti daṭṭhabbaṃ.

517-20. Mahāvipākānaṃ paṭisandhādicatukiccavaseneva pavattanato rūpārūpabhave paṭisandhibhavaṅgacutivasena taṃtaṃvipākasseva pavattito, tadārammaṇassa ca abhāvena tattha na labbhatīti āha **''mahāpākā…pe… dvaye''**ti. Aniṭṭharūpānaṃ brahmaloke asambhavepi tattha ṭhatvā idha aniṭṭhārammaṇaṃ passantānaṃ akusalavipākāni na uppajjantīti na vattabbanti rūpabhavepi santīraṇattayaṃ vuttaṃ. Abhidhammatthasaṅgahasaccasaṅkhepādīsupi hi imināva adhippāyena rūpaloke akusalavipākappavatti dassitā. Apare pana ''kāmabhave santīraṇattayaṃ, rūpabhave santīraṇadvayanti yathālābhavasena yojetabba''nti vadanti.

Kadācipīti parittārammaṇesu parittajavanānaṃ uppādepi. ''Bījassābhāvato''ti rūpārūpabhavadvaye tadārammaṇābhāvassa kāraṇaṃ vatvā tameva pakāsetuṃ **''paṭisandhibīja''**ntiādi vuttaṃ. Paṭisandhiyeva bījabhūtanti **paṭisandhibījaṃ. Tassā**ti tadārammaṇassa.

521. Yadi evaṃ cakkhuviññāṇādīnampi kāmāvacarapaṭisandhibījattā tattha abhāvo āpajjatīti codento āha **''cakkhuviññāṇādīna''**ntiādi. **Indriyāna**nti cakkhuviññāṇādīnaṃ vatthudvārabhūtānaṃ cakkhādīnamindriyānaṃ. **Pavattānubhāvato**ti tesaṃ tattha atthitānubhāvato. Ayañhettha adhippāyo – cakkhusotaviññāṇānaṃ vatthubhūtāni cakkhusotindriyāni tattha pavattantīti tesaṃ pavattiānubhāvato cakkhusotaviññāṇāni pavattanti. Sati ca tesaṃ pavattiyaṃ vīthicittuppādo niyatoti cakkhuviññāṇādīnaṃ viya sampaṭicchanasantīraṇānampi tattha sambhavo siddhoti.

523-4. **Akāmāvacaradhamme**ti kāmāvacaradhammato aññe mahaggatalokuttaradhamme. **Nānubandhatī**ti nānuvattati. **Janakaṃ…pe… anubandhatī**ti yathā nāma gehato nikkhamitvā bahi gantukāmo taruṇadārako attano janakaṃ pitaraṃ vā aññaṃ vā pitusadisaṃ hitakāmaṃ ñātiṃ aṅguliyaṃ gahetvā anubandhati, na aññaṃ rājapurisādiṃ, tathā etampi bhavaṅgārammaṇato bahi nikkhamitukāmasabhāgatāya attano janakaṃ paṭhamakusalādikaṃ sadisaṃ vā dutiyakusalādikāmāvacarajavanameva anubandhati, na aññaṃ mahaggataṃ lokuttaranti ayamettha attho. **Kusalākusalādi**nti **ādi**-ggahaṇena kiriyābyākataṃ saṅgaṇhāti. **Ānandācariyo** pana **paṭṭhāne** ''kusalākusale niruddhe vipāko tadārammaṇatā uppajjatī''ti (paṭṭhā. 3.1.98) vipākadhammadhammānamevānantaraṃ tadārammaṇaṃ vuttaṃ. Vipphāravantañhi javanaṃ nāvaṃ viya nadīsoto bhavaṅgaṃ anubandhati, na pana chaḷaṅgupekkhāvato santavuttiṃ kiriyājavanaṃ paṇṇapuṭaṃ viya nadīsototi kiriyājavanānantaraṃ tadārammaṇaṃ na icchati, **ācariyajotipāla**ttherādayo pana ''labbhamānassapi kenaci adhippāyena katthaci avacanaṃ dissati, yathā taṃ dhammasaṅgahe akusalaniddese labbhamānopi adhipati na vutto, tasmā yadi abyākatānantarampi tadārammaṇaṃ vucceyya, tadā voṭṭhabbanānantarampi tassa pavattiṃ maññeyyunti kiriyājavanānantaraṃ tadārammaṇaṃ na vuttaṃ, na pana alabbhanato. Yañcettha paṇṇapuṭaṃ nidassitaṃ, taṃ nidassitabbena samānaṃ na hoti, nāvāpaṇṇapuṭānañhi nadīsotassa āvaṭṭanaṃ gati ca visadisīti nāvāyaṃ nadīsotassa anubandhanaṃ, paṇṇapuṭassa ananubandhanañca yujjati, idha pana kiriyājavanetarajavanānaṃ bhavaṅgasotassa āvaṭṭanaṃ gati ca sadisīti etassa ananubandhanaṃ, itarassa anubandhanañca na yujjati, tasmā vicāretabbameva ta''nti vadanti.

525-6. Yathā cetaṃ mahaggatalokuttaradhamme nānuvattati, tathā yadā ete kāmāvacaradhammāpi mahaggatānuttaradhammārammaṇā hutvā pavattanti, tadā tepi nānubandhatīti āha **''kāmāvacaradhammāpī''**tiādi. Mahaggatā-ggahaṇena cettha lokuttarānampi saṅgaho daṭṭhabbo. **Te cāpī**ti **ca**-saddena lokuttarārammaṇānaṃ gahaṇaṃ. Kasmā nānubandhatīti āha **''parittārammaṇattā''**tiādi. **Parittārammaṇattā**ti heṭṭhā vuttanayena kāmāvacaravipākānaṃ ekantena parittārammaṇattā. **Tathāparicitattā**ti yathā javanaṃ, evaṃ aparicitattā. Idaṃ vuttaṃ hoti – yathā hi so pitaraṃ, pitusadisaṃ vā kañci anubandhanto taruṇadārako gharadvārantaravīthicatukkādimhi pariciteyeva dese anugacchati, na araññaṃ vā rakkhasabhūmiṃ vā gacchantaṃ, evaṃ kāmāvacaradhamme anubandhantampi parittamhi pariciteyeva dese pavattamāne te dhamme anubandhati, na mahaggatalokuttaradhamme ārabbha pavattamānepi.

527-32. Idāni kiṃ imāya yuttikathāya, aṭṭhakathāpamāṇato cetaṃ gahetabbanti dassento āha **''kiṃ tenā''**tiādi. **Javane**ti kāmāvacarajavane. **Tadārammaṇacittāni** ''tadārammaṇa''nti laddhanāmāni cittāni tadārammaṇabhāvaṃ na gaṇhanti, tadārammaṇabhāvena na pavattantīti attho. Atha vā nāmagottaṃ ārabbha javane javite **tadārammaṇaṃ** tassa javanassa ārammaṇaṃ **na gaṇhanti** na labbhantīti attho. **Rūpārūpabhavesu vā**ti **vā**-saddena ''javane javitepi tadārammaṇaṃ na gaṇhantī''ti ākaḍḍhati. **Paṇṇattiṃ ārabbhā**ti kāmabhavepi paṇṇattiṃ ārabbha. **Lakkhaṇārammaṇāyā**ti aniccādilakkhaṇattayārammaṇāya, balavavipassanāyāti attho. ''Tīṇi lakkhaṇāni, tisso ca paññattiyo kusalattike na labbhantī''ti **aṭṭhakathāya** vuttattā tiṇṇaṃ lakkhaṇānaṃ dhammato abhāvena taṃ ārabbha pavattāya vipassanāya tadārammaṇāni na labbhanti. **Paṭṭhāne** pana ‘‘sekhā vā puthujjanā vā kusalaṃ aniccato dukkhato anattato vipassanti, kusalākusale niruddhe vipāko tadārammaṇatā uppajjatī’’ti (paṭṭhā. 1.1.406) vacanato khandhārammaṇikavipassanāya tadārammaṇaṃ labbhatīti daṭṭhabbaṃ. **Micchattaniyatesū**ti ‘‘katame dhammā micchattaniyatā? Cattāro diṭṭhigatasampayuttacittuppādā’’ti (dha. sa. 1426) evamāgatesu micchāgāhavasena pavattesu dhammesu javanaṃ hutvā javitesu. Kasmā pana tesu javitesu tadārammaṇaṃ na labbhatīti? Kāmāvacaravipākānañhi niyatamicchādiṭṭhi viya ‘‘attā occhijjatī’’tiādinā attaparikappanāvasena appavattanato niyatamicchādiṭṭhivasappavattesu tesu javitesu tadanantaraṃ tadārammaṇāni na uppajjanti, aniyatamicchādiṭṭhivasappavattesu pana javitesu tadārammaṇaṃ nuppajjatīti natthi. Atha vā **micchattaniyatesū**ti micchābhāvaniyatasabhāvesu taṃvisayesūti attho. Micchattaniyatadhammānaṃ dhammasabhāvaṃ aggahetvā micchattaniyatasabhāvasseva gahaṇato, tassa ca vipākānaṃ avibhūtattā micchattaniyatasabhāve ārabbha tadārammaṇā na labbhanti. **Pi**-saddena sammattaniyatesupīti sampiṇḍeti, ‘‘lokuttaradhamme ārabbhā’’ti vā etena siddhattā na tesaṃ visuṃ uddharaṇaṃ kataṃ. Aṭṭhakathāyaṃ pana micchattaniyatasammattaniyatānaṃ aññamaññapaṭipakkhabhāvena balavabhāvato tadārammaṇassa avatthubhāvadassanatthaṃ micchattaniyatānantaraṃ sammattaniyatāpi uddhaṭā. Micchattaniyatasabhāvassa viya paṭisambhidāsabhāvassapi kāmāvacaravipākānaṃ avibhūtabhāvena paṭisambhidāñāṇāni ārabbha javane javite tadārammaṇaṃ na labbhatīti āha **‘‘paṭisambhidāñāṇānī’’**tiādi. **Manodvārepī**ti na kevalaṃ pañcadvāresuyeva, atha kho manodvārepi. **Sabbesa**nti ahetukaduhetukādīnaṃ sabbesaṃ. **Anupubbato**ti heṭṭhā vuttaanukkamato.

533. **Na vijjatī**ti manodvārassa appaṭighabhāvena na vijjati. **Bhavaṅgato**ti bhavaṅgasantānato, tassa ārammaṇato vā. **Vuṭṭhāna**nti bhavaṅgasantāne, tassārammaṇe vā sati tassa vuṭṭhānaṃ.

535-6. **Satta sattā**ti ekekassa satta sattāti katvā. **Pāpapākā**ti akusalavipākā. ‘‘Dvādasāpuññacittāna’’nti vatvā ‘‘pāpapākā’’ti vacanaṃ ‘‘tatridaṃ sugatassa sugatacīvarappamāṇa’’ntiādīsu viya saññāsaddavasena vuttaṃ. Evaṃ pavattiyaṃ akusalavipākānaṃ pavattiṃ dassetvā idāni paṭisandhiyaṃ dassetuṃ **‘‘ekādasavidhāna’’**ntiādi vuttaṃ. Uddhaccacetanāya pavattivipākadānamattaṃ vinā paṭisandhidānābhāvato āha **‘‘hitvā uddhaccamānasa’’**nti. Kiṃ panettha kāraṇaṃ, adhimokkhavirahena sabbadubbalampi vicikicchāsahagataṃ paṭisandhiṃ ākaḍḍhati, adhimokkhasabhāvato tato balavatarampi uddhaccasahagataṃ nākaḍḍhatīti? Paṭisandhidānasabhāvābhāvato. ‘‘Balavaṃ ākaḍḍhati, dubbalaṃ nākaḍḍhatī’’ti hi ayaṃ vicāraṇā paṭisandhidānasabhāvesuyeva. Yassa pana paṭisandhidānasabhāvo eva natthi, na tassa balavabhāvo paṭisandhiākaḍḍhane kāraṇanti.

Kathaṃ panetaṃ viññātabbaṃ ‘‘uddhaccasahagatassa paṭisandhidānasabhāvo natthī’’ti? Dassanenapahātabbesu anāgatattā. Tividhā hi akusalā dassanenapahātabbā, bhāvanāyapahātabbā, siyā dassanenapahātabbā siyā bhāvanāyapahātabbāti. Tattha diṭṭhisampayuttavicikicchāsahagatacittuppādā **dassanenapahātabbā** nāma. Yathāha ‘‘katame dhammā dassanenapahātabbā? Cattāro diṭṭhigatasampayuttacittuppādā vicikicchāsahagato cittuppādo’’ti (dha. sa. 1408). Te hi paṭhamaṃ nibbānadassanato ‘‘dassana’’nti laddhanāmena sotāpattimaggeneva pahātabbattā ‘‘dassanenapahātabbā’’ti vuccanti. Uddhaccasahagatacittuppādo **bhāvanāyapahātabbo** nāma. Yathāha ‘‘katame dhammā bhāvanāyapahātabbā? Uddhaccasahagato cittuppādo’’ti. So hi aggamaggena pahātabbattā ‘‘bhāvanāyapahātabbo’’ti vutto. Uparimaggattayañhi paṭhamamaggena diṭṭhasmiṃyeva bhāvanāvasena uppajjati, na adiṭṭhapubbaṃ kiñci passati, tasmā ‘‘bhāvanā’’ti vuccati. Diṭṭhivippayuttadomanassasahagatacittuppādā pana **siyā dassanenapahātabbā siyā bhāvanāyapahātabbā** nāma. Yathāha ‘‘cattāro diṭṭhigatavippayuttā lobhasahagatacittuppādā dve domanassasahagatacittuppādā. Ime dhammā siyā dassanenapahātabbā siyā bhāvanāyapahātabbā’’ti (dha. sa. 1409). Te hi apāyanibbattakāvatthāya paṭhamamaggena, sesāvatthāya uparimaggehi pahīyamānattā siyā dassanenapahātabbā siyā bhāvanāyapahātabbā nāma. Tattha siyā dassanenapahātabbampi dassanenapahātabbasāmaññena idha ‘‘dassanenapahātabbā’’tveva voharanti. Yadi ca uddhaccasahagataṃ paṭisandhiṃ dadeyya, tadā akusalapaṭisandhiyā sugatiyaṃ asambhavato apāyesveva dadeyya, apāyagamanīyañca ekantena dassanenapahātabbā siyā, itarathā apāyagamanīyassa appahīnattā sekhānaṃ apāyuppatti āpajjati, na ca panetaṃ yuttaṃ, ‘‘catūhapāyehi ca vippamutto (khu. pā. 6.11; su. ni. 234), avinipātadhammo’’tiādivacanehi saha virujjhanato, sati ca panetassa dassanenapahātabbabhāve ‘‘siyā dassanenapahātabbā’’ti imassa vibhaṅge vattabbaṃ siyā, na ca panetaṃ vuttanti. Atha siyā ‘‘apāyagamanīyo rāgo doso moho tadekaṭṭhā ca kilesā’’ti evaṃ dassanenapahātabbesu vuttattā uddhaccasahagatassāpi tattha saṅgaho sakkā kātunti? Taṃ na, tassa niyāmato bhāvanāyapahātabbabhāvena vuttattāti tasmā dassanenapahātabbesu avacanameva paṭisandhidānābhāvaṃ sādhetīti.

Nanu ca **paṭisambhidāvibhaṅge** –

> ‘‘Yasmiṃ samaye akusalaṃ cittaṃ uppannaṃ hoti upekkhāsahagataṃ uddhaccasampayuttaṃ, rūpārammaṇaṃ vā…pe… dhammārammaṇaṃ vā yaṃ yaṃ vā panārabbha, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti, ime dhammā akusalā. Imesu dhammesu ñāṇaṃ dhammapaṭisambhidā, tesaṃ vipāke ñāṇaṃ atthapaṭisambhidā’’ti (vibha. 731) –

Evaṃ uddhaccasahagatacittuppādaṃ uddharitvā tassa vipākopi uddhaṭoti kathamassa paṭisandhidānābhāvo sampaṭicchitabboti? Na idaṃ paṭisandhidānaṃ sandhāya uddhaṭaṃ, atha kho pavattivipākaṃ sandhāya. **Paṭṭhāne** pana –

> ‘‘Sahajātā dassanenapahātabbā cetanā cittasamuṭṭhānānaṃ rūpānaṃ kammapaccayena paccayo, nānakkhaṇikā dassanenapahātabbā cetanā vipākānaṃ khandhānaṃ kaṭattā ca rūpānaṃ kammapaccayena paccayo’’ti (paṭṭhā. 2.8.89) –

Dassanenapahātabbacetanāya eva sahajātanānakkhaṇikakammapaccayabhāvaṃ uddharitvāva ‘‘sahajātā bhāvanāyapahātabbā cetanā cittasamuṭṭhānānaṃ rūpānaṃ kammapaccayena paccayo’’ti bhāvanāyapahātabbacetanāya sahajātakammapaccayabhāvova uddhaṭo, na pana nānakkhaṇikakammapaccayabhāvo. Tathā **paccanīyanaye**pi –

> ‘‘Dassanenapahātabbo dhammo nevadassanenanabhāvanāyapahātabbassa dhammassa ārammaṇapaccayena paccayo, sahajāta… upanissaya…pe… pacchājāta… kammapaccayena paccayo’’ti (paṭṭhā. 2.8.98) –

Dassanenapahātabbasseva kammapaccayabhāvaṃ uddharitvā –

> ‘‘Bhāvanāyapahātabbo dhammo nevadassanenanabhāvanāyapahātabbassa dhammassa ārammaṇapaccayena paccayo, sahajāta… upanissaya… pacchājātapaccayena paccayo’’ti (paṭṭhā. 2.8.99) –

Bhāvanāyapahātabbassa dhammassa sahajātādipaccayabhāvova vutto, na pana kammapaccayabhāvo, na ca nānakkhaṇikakammapaccayaṃ vinā paṭisandhiākaḍḍhanaṃ atthi, tasmā natthi tassa sabbathāpi paṭisandhidānaṃ. Pavattivipākaṃ panassa na sakkā nivāretuṃ paṭisambhidāvibhaṅge uddhaccasahagatānampi vipākassa uddhaṭattā, nānakkhaṇikakammapaccayassa ca paṭisandhivipākameva sandhāya anuddhaṭattā. Evañca pana katvā yadeke ācariyā vadanti ‘‘uddhaccacetanā ubhayavipākampi na deti paṭṭhāne nānakkhaṇikakammapaccayassa anuddhaṭattā’’ti, taṃ tesaṃ abhinivesamattamevāti daṭṭhabbaṃ.

Yadi ca te vadeyyuṃ – yathā ‘‘vipākadhammadhammā’’ti ettha vipāka-saddena vipākārahatā vuccati, evaṃ idhāpi uddhaccasahagatānaṃ vipākārahataṃ sandhāya ‘‘tesaṃ vipāke ñāṇa’’nti vuttaṃ. Yathā saddhindriyavinimuttassa adhimuccanaṭṭhassa abhāvepi saddhindriyassa adhimuccanasattivisesaṃ gahetvā saddhindriyadhammo adhimuccanaṭṭho atthoti vuccati, evamidhāpi dhammavinimuttassa vipākārahabhāvassa abhāvepi dhammānameva vipākārahasāmatthiyaṃ gahetvā tassa atthibhāvo vutto. Yadi ca te pavattivipākaṃ dadeyyuṃ, yathā –

> ‘‘Sukhāya vedanāya sampayutto dhammo dukkhāya vedanāya sampayuttassa dhammassa kammapaccayena paccayo, nānakkhaṇikā’’ti (paṭṭhā. 1.2.57) –

Pavattivipākassapi vasena nānakkhaṇikakammapaccayo vutto, evametthāpi nānakkhaṇikakammapaccayabhāvo vattabbo siyā. Na hi labbhamānassa avacane kāraṇaṃ atthīti tasmā yathādhammasāsane avacanampi abhāvameva dīpeti. Apica yadi uddhaccasahagatassa pavattivipākadānaṃ adhippetaṃ siyā, tadā ‘‘anupādinnupādāniyo dhammo upādinnupādāniyassa dhammassa na kammapaccayena paccayo’’ti paṭisedho na kātabbo siyā. Na hi ṭhapetvā uddhaccaṃ añño koci anupādinnupādāniyo dhammo upādinnupādāniyassa dhammassa paccayo bhavituṃ asamattho atthīti, tayidametesaṃ abhilāpamattaṃ. Tathā hi yaṃ tāva vuttaṃ ‘‘vipākārahabhāvaṃ gahetvā tesaṃ vipāketi vutta’’nti, tadeva tassa vipākasabbhāvaṃ dīpeti. Na hi vipākārahabhāve sati abhiññādīnaṃ viya tassa avipākatāya kāraṇaṃ atthīti. Yampi vuttaṃ ‘‘nānakkhaṇikakammapaccayassa avacanaṃ vipākabhāvaṃ dīpetī’’ti, tampi na sundaraṃ, labbhamānassāpi katthaci kenaci adhippāyena avacanato. Tathā hi dhammasaṅgaṇiyaṃ labbhamānampi hadayavatthu na vuttaṃ. Tasmā yadi pavattivipākaṃ sandhāya nānakkhaṇikakammapaccayabhāvo vucceyya, tadā paṭisandhivipākadānampissa maññeyyunti labbhamānassapi pavattivipākassa vasena nānakkhaṇikakammapaccayabhāvo na vuttoti. Yaṃ pana anupādinnupādāniyassa upādinnupādāniyaṃ pati kammapaccayapaṭikkhepavacanaṃ, taṃ abhiññākusalādike sandhāyāti na ettāvatā uddhaccasahagatassa pavattivipākadānaṃ sabbathāpi paṭikkhipituṃ sakkāti. Yampi **aṭṭhakathāyaṃ** ‘‘yathā ca abhiññācetanā, evamuddhaccacetanāpi ‘saṅkhārapaccayā viññāṇa’nti ettha apanetabbā’’ti vuttaṃ, tampi uddhaccacetanāya tattha niddisiyamānāya yathā itarā paṭisandhipavattivasena duvidhassapi vipākaviññāṇassa paccayo, evamuddhaccacetanāpīti gaṇheyyunti vuttaṃ, na tassa pavattivipākābhāvatoti.

Ācariyabuddhamittādayo pana uddhaccasahagataṃ dvidhā vibhajitvā ekassa ubhayavipākadānaṃ, ekassa sabbathāpi vipākābhāvaṃ vaṇṇenti. Tesañhi ayaṃ vinicchayo – atthi uddhaccaṃ bhāvanāyapahātabbampi, atthi nabhāvanāyapahātabbampi. Tesu bhāvanāyapahātabbaṃ sekhasantānappavattaṃ, itaraṃ puthujjanasantānappavattaṃ.

Phaladānañca puthujjanasantāne pavattasseva, netarassa. Tathā hi dassanabhāvanānaṃ abhāvepi yesaṃ puthujjanānaṃ, sekhānañca dassanabhāvanāhi bhavitabbaṃ, tesaṃ taduppattikāle tāhi pahātuṃ sakkuṇeyyā akusalā ‘‘dassanenapahātabbā, bhāvanāyapahātabbā’’ti ca vuccanti. Puthujjanānaṃ pana bhāvanāya abhāvato bhāvanāyapahātabbacintā natthi, tena tesaṃ pavattamānā te dassanena pahātuṃ asakkuṇeyyāpi ‘‘bhāvanāyapahātabbā’’ti na vuccanti. Yadi vucceyyuṃ, dassanenapahātabbā bhāvanāyapahātabbānaṃ kesañci keci kadāci ārammaṇārammaṇādhipatiupanissayapaccayehi paccayā bhaveyyuṃ. Sakabhaṇḍe chandarāgādīnañhi kesañci sakkāyadiṭṭhādayo keci atītādīsu kismiñci kāle ārammaṇādhipatiupanissayehi paccayā hontīti natthi, na ca paṭṭhāne ‘‘dassanenapahātabbā bhāvanāyapahātabbānaṃ kenaci paccayena paccayo’’ti vuttā, tasmā natthi puthujjanesu pavattamānānamakusalānaṃ bhāvanāyapahātabbapariyāyo. Yadi tattha avacanameva pamāṇaṃ, evaṃ sati sekhasantānapavattānampi akusalānaṃ bhāvanāyapahātabbapariyāyo natthīti āpajjatīti? Nāpajjati, sekhasantānappavattānaṃ bhāvanāya pahātuṃ sakkuṇeyyattā. Teneva ca kiñci katvā sekhānaṃ dassanenapahātabbānaṃ akusalānaṃ pahīnabhāvena assādanābhinandanānaṃ vatthūni na honti. Pahīnatāya eva somanassassa hetubhūtā, avikkhepahetubhūtā ca na domanassaṃ, uddhaccañca uppādentīti na tesaṃ ārammaṇārammaṇādhipatipakatūpanissayabhāvaṃ gacchanti. Na hi pahīnakilese upanissāya ariyā rāgadosavikkhepe uppādenti. Vuttañca ‘‘sotāpattimaggena ye kilesā pahīnā, te kilese na puneti, na pacceti, na paccāgacchatīti sugato, sakadāgāmi…pe… arahattamaggena…pe… sugato’’ti. Puthujjanānaṃ pana dassanena pahātuṃ sakkuṇeyyā dassanena pahātuṃ asakkuṇeyyānaṃ kenaci paccayena paccayā na hontīti na sakkā vattuṃ, ‘‘diṭṭhiṃ assādeti abhinandati, taṃ ārabbha rāgo uppajjati, diṭṭhi uppajjati, vicikicchā uppajjati, uddhaccaṃ uppajjati, vicikicchaṃ ārabbha vicikicchā uppajjati, diṭṭhi uppajjati, uddhaccaṃ uppajjatī’’ti (paṭṭhā. 1.1.407) diṭṭhivicikicchānaṃ uddhaccārammaṇabhāvassa vuttattā. Ettha hi **uddhacca**nti uddhaccasahagataṃ cittuppādaṃ sandhāya vuttaṃ, na dassanenapahātabbesupi labbhamānacetasikaṃ uddhaccaṃ. Evañca katvā **adhipatipaccayaniddese** ‘‘diṭṭhiṃ garuṃ katvā assādeti abhinandati, taṃ garuṃ katvā rāgo uppajjati, diṭṭhi uppajjatī’’ti (paṭṭhā. 1.1.415) ettakameva vuttaṃ, na vuttaṃ ‘‘uddhaccaṃ uppajjatī’’ti, tasmā sekhasantānappavattānamakusalānaṃ dassanenapahātabbānaṃ kenaci paccayena paccayattābhāvato puthujjanānaṃ santāneva dassanenapahātabbānamakusalānaṃ paccayā na hontīti na sakkā vattunti paṭṭhāne dassanenapahātabbānaṃ bhāvanāyapahātabbassa ārammaṇārammaṇādhipatiupanissayapaccayattānuddharaṇaṃ sekhasantānappavattānaṃ bhāvanāyapahātabbapariyāyabhāvaṃ sādheti, puthujjanasantāneyeva nadassanenapahātabbānamakusalānaṃ bhāvanāyapahātabbapariyāyabhāvaṃ na sādheti, tasmā dassanabhāvanāhi pahātabbānaṃ atītādibhāvena navattabbattepi yādisānaṃ tāhi anuppattidhammatā āpādetabbā, te puthujjanesu pavattamānā dassanena pahātuṃ sakkuṇeyyā dassanamaggāpekkhāya tadappavattiyampi dassanenapahātabbā nāma. Sekhesu pavattamānā bhāvanāya pahātuṃ sakkuṇeyyā tadappavattiyampi tadapekkhāya bhāvanāyapahātabbā nāma. Dassanena pahātuṃ asakkuṇeyyā pana puthujjanesu pavattamānā heṭṭhā vuttanayena nevadassanenapahātabbā nabhāvanāyapahātabbā, tesu bhāvanāyapahātabbā sahāyavirahato vipākaṃ na janenti. Tathā hi tesaṃ dassanenapahātabbasaṅkhātaṃ sahakārīkāraṇaṃ sahāyabhūtaṃ natthīti bhāvanāyapahātabbacetanāya nānakkhaṇikakammapaccayabhāvo na vutto. Apekkhitabbadassanabhāvanārahitānaṃ pana puthujjanesu uppajjamānānaṃ sakabhaṇḍe chandarāgādīnaṃ, uddhaccasahagatacittuppādassa ca saṃyojanattayatadekaṭṭhakilesānaṃ anupacchinnatāya aparikkhīṇasahāyānaṃ vipākuppādanaṃ na sakkā paṭikkhipitunti uddhaccasahagatadhammānaṃ vipāko vibhaṅge vuttoti.

Yadi evaṃ, apekkhitabbadassanabhāvanārahitānaṃ akusalānaṃ ‘‘nevadassanenanabhāvanāyapahātabbā’’ti vattabbatā āpajjatīti? Nāpajjati, appahātabbasabhāvānaṃ kusalādīnaṃ ‘‘nevadassanenanabhāvanāyapahātabbā’’ti vuttattā, appahātabbaviruddhasabhāvattā ca akusalānaṃ. Yadi evaṃ te imasmiṃ tike navattabbāti vattabbā āpajjantīti? Nāpajjanti, cittuppādakaṇḍe dassitānaṃ dvādasākusalacittuppādānaṃ dvīhi padehi saṅgahitattā. Yathā hi uppannattike dhammavasena sabbesaṃ saṅkhatadhammānaṃ saṅgahitattā kālavasena asaṅgahitāpi atītā ‘‘navattabbā’’ti na vuttā cittuppādānurūpena saṅgahitesu navattabbassa abhāvā, evaṃ idhāpi cittuppādabhāvena saṅgahitesu navattabbassa abhāvā ‘‘navattabbā’’ti na vuttā. Sabbena sabbañhi dhammavasena asaṅgahitassa tikadukesu navattabbatāpatti. Yattha hi cittuppādo koci niyogato navattabbo atthi, tattha tesaṃ catuttho koṭṭhāso atthīti yathāvuttapadesu viya tatthāpi bhinditvā bhājetabbe cittuppāde bhinditvā bhājeti ‘‘siyā navattabbāparittārammaṇā’’tiādinā, tadabhāvā uppannattike, idha ca tathā na vuttanti.

Atha vā yathā sappaṭighehi samānasabhāvattā rūpadhātuyaṃ ‘‘tayo mahābhūtā sappaṭighā’’ti vuttā, yathāha ‘‘asaññasattānaṃ anidassanasappaṭighaṃ ekaṃ mahābhūta’’nti, evaṃ puthujjanānaṃ pavattamānā bhāvanāyapahātabbasamānasabhāvā ‘‘bhāvanāyapahātabbā’’ti vucceyyunti natthi navattabbatāpasaṅgo. Evañca sati puthujjanānaṃ pavattamānāpi bhāvanāyapahātabbā sakabhaṇḍe chandarāgādayo parabhaṇḍe chandarāgādīnaṃ upanissayapaccayo, rāgo ca rāgadiṭṭhīnaṃ adhipatipaccayoti ayamattho laddho hoti. Teneva hi –

> ‘‘Bhāvanāyapahātabbo dhammo dassanenapahātabbassa dhammassa upanissayapaccayena paccayo, ārammaṇūpanissayo, pakatūpanissayo’’ti (paṭṭhā. 2.8.84) –

Imissā niddese dassanenapahātabbānaṃ upanissayapaccayabhāvīdhamme niddisantena bhagavatā –

> ‘‘Pakatūpanissayo – patthanaṃ upanissāya pāṇaṃ hanati…pe… saṅghaṃ bhindati, bhāvanāyapahātabbo rāgo doso moho māno patthanā dassanenapahātabbassa rāgassa dosassa mohassa mānassa diṭṭhiyā patthanāya upanissayapaccayena paccayo. Sakabhaṇḍe chandarāgo parabhaṇḍe chandarāgassa upa…pe… sakapariggahe chandarāgo parapariggahe chandarāgassa upanissayapaccayena paccayo’’ti (paṭṭhā. 2.8.84) –

Puthujjanasantāne patthanādayo niddiṭṭhā.

Evampi yathā aphoṭṭhabbattā rūpadhātuyaṃ tayo mahābhūtā na paramatthato sappaṭighā, evaṃ apekkhitabbabhāvanārahitā puthujjanesu pavattamānā sakabhaṇḍe chandarāgādayo pana paramatthato bhāvanāya pahātabbāti bhāvanāyapahātabbānaṃ nānakkhaṇikakammapaccayatā na vuttā, na ca ‘‘dassanenapahātabbā bhāvanāyapahātabbānaṃ kenaci paccayena paccayo’’ti vuttā. Ye hi dassanenapahātabbapaccayā kilesā, na te dassanato uddhaṃ pavattanti. Dassanenapahātabbapaccayassāpi pana uddhaccasahagatassa sahāyavekallamattameva dassanena kataṃ, na tassa koci bhāvo dassanena anuppattidhammataṃ āpāditoti tassa ekantabhāvanāyapahātabbatā vuttā, tasmā uddhaccabhāvena ekasabhāvasseva tassa sati sahāye vipākuppādanavacanaṃ, asati ca vipākānuppādanavacanaṃ na virujjhati. Tayidaṃ sabbametesaṃ ācariyānaṃ ahopurisikāramattaṃ. Kasmā? Uddhaccasahagatassa ekantabhāvanāyapahātabbabhāvena vuttattā. Evañhi vuttaṃ bhagavatā ‘‘katame dhammā bhāvanāyapahātabbā. Uddhaccasahagato cittuppādo’’ti (dha. sa. 1406). Yadi ca uddhaccasahagataṃ nabhāvanāyapahātabbaṃ abhavissa, yathā **atītārammaṇattike** ‘‘niyogā anāgatārammaṇā natthī’’ti (dha. sa. 1433) vatvā vibhajja vuttaṃ, evamidhāpi ‘‘niyogā bhāvanāyapahātabbā natthī’’ti vatvā ‘‘uddhaccasahagato siyā bhāvanāyapahātabbo siyā navattabbo ‘dassanenapahātabbo’tipi ‘bhāvanāyapahātabbo’tipī’’tiādi vattabbaṃ siyā, na ca tathā vuttaṃ. Yā ca ‘‘tamatthaṃ paṭipādentehi yadi vucceyyu’’ntiādinā yutti vuttā, sāpi ayutti. Kasmā? Dassanenapahātabbārammaṇānaṃ rāgadiṭṭhivicikicchāuddhaccānaṃ tena tena pahātabbabhāvavasena icchitattā. Yañca ‘‘uddhaccaṃ uppajjatī’’ti uddhaccasahagatacittuppādo vuttoti dassetuṃ adhipatipaccayaniddese uddhaccassa anuddharaṇaṃ kāraṇavasena vuttaṃ, tampi akāraṇaṃ aññatthāpi sāvasesapāṭhānaṃ dassanato. Tathā hi ‘‘atīto dhammo paccuppannassa dhammassa, anāgato dhammo paccuppannassa dhammassa ārammaṇapaccayena paccayo’’ti etesaṃ vibhaṅge cetopariyañāṇaggahaṇaṃ katvā ‘‘paccuppanno dhammo paccuppannassa dhammassā’’ti imassa vibhaṅge labbhamānampi cetopariyañāṇaṃ na gahitaṃ. Yampi bhāvanāyapahātabbassa vipākadānamhi dassanenapahātabbassa sahāyabhāvūpagamanaṃ vuttaṃ, tampi vicāretabbaṃ – kiṃ avijjādi viya dānasīlādīnaṃ upapattiyaṃyeva vipākadānasāmatthiyā ṭhānavasena dassanenapahātabbā bhāvanāyapahātabbānaṃ sahakārīkāraṇaṃ hoti, udāhu kileso viya kammassa paṭisandhidānamhīti? Kiñcettha – yadi tāva purimo nayo, sekhasantāne bhāvanāyapahātabbassa akiriyābhāvo āpajjati, pahīnāvijjāmānataṇhānusayasmiṃ santāne dānādi viya sahāyavekallena avipākasabhāvataṃ āpannattā. Atha dutiyo, bhāvanāyapahātabbattena abhimatassāpi dassanenapahātabbabhāvo āpajjati, paṭisandhidāne sati apāyagamanīyasabhāvānativattanato, tasmā amhehi heṭṭhā vuttanayeneva uddhaccasahagatassa vipākadānaṃ sampaṭicchitabbaṃ, na yesaṃ kesañci vacanaṃ. Paṭṭhānānusārīhi bhavitabbanti.

537-8. **Ya**nti yaṃ āvajjanadvayaṃ. **Karaṇamattattā**ti karaṇamattameva ṭhapetvā phaladānābhāvato. **Vātapupphasama**nti moghapupphasamaṃ, yathā taṃ paṭhamasañjātaṃ acchinnamūlepi rukkhe nibbattaṃ purimehi adinnaphalattā phalanibbattakaṃ na hoti, evamidaṃ anupacchinnabhavamūlepi santāne nibbattaṃ anāsevanabhāvena phaladāyakaṃ na hotīti adhippāyo. **Javanattaṃ tu sampatta**nti aṭṭhārasavidhaṃ khīṇāsavāveṇikaṃ viññāṇamāha. **Kiccasādhanato**ti bhavataṇhāmūlassa avocchinnabhāve sati kusalākusalakammakiccassa sādhanato, dānāditaṃtaṃkiccasādhanavasena vā. Idaṃ vuttaṃ hoti – yathā hi chinnamūlassa rukkhassa pupphaṃ pupphanamattaṃ ṭhapetvā aphalameva hoti, evametampi taṃtaṃkiccasādhanamattaṃ ṭhapetvā samucchinnabhavataṇhāmūle santāne pavattanato aphalamevāti.

539-40. **Paṭiccā**ti hetudhammassa paṭimukhaṃ gantvā taṃ apaccakkhāya. **Etī**ti pavattati, tiṭṭhati uppajjati vāti vuttaṃ hoti. ‘‘Etī’’ti hi idaṃ uppattiṭṭhitīnaṃ sādhāraṇavasena pavattiparidīpakaṃ. Tenevāha **‘‘ṭhitiyuppattiyāpi vā’’**ti. Ekacco hi paccayo ṭhitiyā eva upakārako hoti yathā pacchājātapaccayo, ekacco uppattiyā eva yathā anantarādiko, ekacco ubhayassa yathā hetuādayo. Evaṃ paccaya-saddassa vacanatthaṃ dassetvā idāni paccayalakkhaṇaṃ dassento āha **‘‘yo dhammo’’**tiādi. **Yo**ti hetudhammo. **Yassā**ti yassa phaladhammassa. **Ṭhitiyuppattiyāpi vā**ti ṭhitatthaṃ, uppattitthaṃ vā. **Ṭhitiyā**ti vā ṭhitikkhaṇe, **uppattiyā**ti uppādakkhaṇe. Yassa dhammassa upakāro, yassa dhammassa ṭhitiyuppattiyāti vā sambandho. **‘‘Upakāro’’**ti iminā dhammena dhammasattiupakārakaṃ dasseti. **‘‘Sambhavo’’**tiādi paccayasseva pariyāyadassanaṃ. Sambhavati etasmāti **sambhavo**. Tathā **pabhavo**. Hinoti patiṭṭhāti etthāti **hetu**. Anekatthattā dhātusaddānaṃ **hi**-saddo mūla-saddo viya patiṭṭhattho veditabbo. Hinoti vā etena kammanidānabhūtena uddhaṃ ojaṃ abhiharantena mūlena viya pādapo tappaccayaṃ phalaṃ gacchati, vuddhiṃ viruḷhiṃ āpajjatīti **hetu**. Attano phalaṃ karotīti **kāraṇaṃ. Paccayo mato**ti paccayova ‘‘sambhavo’’tiādito mato. Atthato ete samānā, byañjanamattaṃyeva nesaṃ nānattanti vuttaṃ hoti.

541-5. Evaṃ paṭṭhāne āgatasabbapaccayānaṃ sādhāraṇavasena atthaṃ vatvā idhādhippetassa hetupaccayasseva sarūpaṃ dassetuṃ **''lobhādi pana yo dhammo''**tiādi vuttaṃ. **Mūlaṭṭhenā**ti sampayuttānaṃ suppatiṭṭhitabhāvasādhanasaṅkhātamūlaṭṭhena. **Chaḷevā**ti mūlaṭṭhenūpakārakabhāvassa tesameva āveṇikabhāvena ete chaḷeva. **Jātito**ti kusalākusalābyākatajātito. **Navadhā**ti tayo kusalahetū, tayo akusalahetū, tayo abyākatahetūti navadhā. **Dhammānaṃ…pe… sādhako**ti yathā sālivīhibījādīni sālivīhiādibhāvassa sādhakāni, maṇiādipabhāvatthūnañca nīlādivaṇṇāni nīlādimaṇipabhāya sādhakāni, evaṃ hetupaccayo yathārahaṃ attano sampayuttānaṃ kusalādittasādhakoti kusalākusalābyākatadhammānaṃ yathākkamaṃ kusalākusalābyākatabhāvasādhako mūlaṭṭhoti ayamettha attho. **Eke ācariyā**ti revatācariyaṃ, tassa sissānusisse ca sandhāyāha. Atha vā garumhi bahuvacanampi yujjatīti revatācariyameva sandhāya **''eke ācariyā''**ti vuttaṃ.

Evaṃ santeti yadi mūlaṭṭho kusalādibhāvasādhako, evaṃ sati. Yathā cittaṃ cittajarūpānaṃ paccayo hoti, evaṃ taṃsampayuttadhammāpīti āha **''taṃsamuṭṭhānarūpisū''**ti, hetusamuṭṭhānarūpesūti attho. **Neva sampajjatī**ti na sijjhati, ''hetū hetusampayuttakānaṃ dhammānaṃ taṃsamuṭṭhānānañca rūpānaṃ hetupaccayena paccayo''ti vutto hetupaccayabhāvo na sampajjatīti vuttaṃ hoti. Yathā kusalākusalā hetū taṃsamuṭṭhānarūpassa kusalādibhāvāya na pariyattā, evaṃ abyākatopi hetu taṃsamuṭṭhānassa rūpassa abyākatabhāvāya na pariyatto. Sabhāvena hi taṃ abyākatanti āha **''na hī''**tiādi. Yadi kusalādibhāvaṃ na sādhenti, paccayāpi na hontīti vadeyyāti āha **''na tesa''**ntiādi. ''Hetū hetusampayuttakānaṃ dhammānaṃ taṃsamuṭṭhānānañca rūpānaṃ hetupaccayena paccayo''ti (paṭṭhā. 1.1.1) vacanato te alobhādayo tesaṃ rūpānaṃ paccayā na na honti, bhavantevāti attho.

546-7. **Na gantabbo**ti na paccetabbo. Idaṃ vuttaṃ hoti – yadi kusalādihetuyo attano viya attahetukānaṃ dhammānaṃ kusalādibhāvaṃ sādhenti, kusalākusalahetupaccayasambhūtā rūpadhammāpi te viya kusalādayo siyuṃ, hetuyo vā rūpānaṃ paccayā na siyuṃ, na ca panetaṃ ubhayampi atthi, tasmā kusalādīnaṃ kusalādibhāvasādhako mūlaṭṭhoti na viññātabbanti. Apica yadi hetupaṭibaddho kusalādibhāvo, tadā abyākatabhāvopi tappaṭibaddho siyā, ahetukānaṃ abyākatabhāvo na sijjhati. Yadi ca hetupaṭibaddho kusalādibhāvo, hetūnampi kusalādibhāvo appaṭibaddho siyā. Atha tesampi sesahetupaṭibaddho, evampi momūhacittasampayuttassa hetuno akusalabhāvo na sijjheyya. Atha tassa so aññahetuko siyā, evaṃ sati sesahetūnampi taṃhetukova siyā. Yathā ca sesahetūnaṃ, evaṃ avasesasampayuttadhammānampi taṃhetukova siyā. Atha siyā hetūnaṃ sabhāvatova kusalādibhāvo, sampayuttānaṃ pana hetupaṭibaddhoti, evaṃ sati alobho kusalo vā siyā abyākato vā. Yadi hi so sabhāvato kusalo, taṃsabhāvattā abyākato na siyā. Atha abyākato, taṃsabhāvattā kusalo na siyā alobhasabhāvassa adosattābhāvo viya. Yasmā pana ubhayathāpi hoti, tasmā yathā ubhayathā hontesu saddhādīsu sampayuttesu hetupaṭibaddhaṃ kusalādibhāvaṃ pariyesatha, na sabhāvato, evaṃ hetūsupi kusalāditā aññapaṭibaddhā pariyesitabbā, na sabhāvato. Sā pana pariyesiyamānā yonisomanasikārādipaṭibaddhā hotīti hetūsu viya hetusampayuttadhammesupi yonisomanasikārādipaṭibaddho kusalādibhāvo, na hetupaṭibaddhoti. Tenevāha –

> ''Yoniso, bhikkhave, manasi karoto anuppannā ceva kusalā dhammā uppajjanti, uppannā ca kusalā dhammā abhivaḍḍhantī''tiādi (a. ni. 1.67).

Samayaññunāti ābhidhammikamatavedinā. **Suppatiṭṭhitabhāvassa sādhanenā**ti attahetukānaṃ dhammānaṃ sammā patiṭṭhitabhāvassa thirabhāvassa sādhanena. Laddhahetupaccayā hi dhammā viruḷhamūlā viya pādapā thirā honti suppatiṭṭhitā, ahetukā tilabījādisevālā viya na suppatiṭṭhitāti.

548. **Sabbaso**ti kāmāvacarādisabbabhāgena.

550-1. Paṭisandhikkhaṇe cittasamuṭṭhānānaṃ rūpānaṃ abhāvato attanā sampayuttānaṃ, kaṭattārūpānameva ca paccayabhāvoti āha **''attanā…pe… jātāna''**nti. Kammassa katattā eva ca upacitattā ca na issarādihetuno sambhūtāni rūpāni kaṭattārūpāni, kammasamuṭṭhānarūpānīti attho, kaṭattārūpāneva jātāni bhūtāni nibbattānīti **kaṭattārūpajātāni.** **Tathevā**ti yathā paṭisandhiyaṃ kaṭattārūpānaṃ, evanti attho. **Cittajānañcā**ti **ca**-saddena ''attanā sampayuttāna''nti ākaḍḍhati.

553. Lokuttaravipākānaṃ paṭisandhivasena appavattanato natthi kammasamuṭṭhānassa paccayabhāvoti āha **''cittajāna''**ntiādi.

555. **Hetupaccayasambhavo**ti hetupaccayasambhūtadhammo, hetupaccayato paccayuppannadhammānaṃ sambhavākāro vā. **Sañjātasukhahetunā**ti sañjātañāṇena, sampajaññenāti attho. Ñāṇañhi ''sukhino cittaṃ samādhiyati, samāhito yathābhūtaṃ pajānātī''tiādivacanato sukhaṃ hetu etassāti,

''Diṭṭhe dhamme ca yo attho,
Yo cattho samparāyiko;

Atthābhisamayā dhīro,
Paṇḍitoti pavuccatī''ti. (saṃ. ni. 1.129) –

Ādivacanato sukhassa hetūti vā ''sukhahetū''ti vuccati.

556. Lokassa adhipati **lokādhipati,** sakalalokanāyakenāti attho. Attādhīnānaṃ patinoti **adhipatī. Chandaṃ tu jeṭṭhakaṃ katvā**ti ''chandavato kiṃ nāma na sijjhatī''tiādikaṃ purimābhisaṅkhārūpanissayaṃ labhitvā uppajjamāne cittuppāde chando jeṭṭhakabhūto sampayuttadhamme vase vattamāno hutvā pavattati, sampayuttadhammā ca tassa vase pavattanti hīnādibhāvena tadanuvattanatoti āha ''chandaṃ tu jeṭṭhakaṃ katvā''tiādi. **Katvā dhura**nti sahajātapubbaṅgamavasena pubbaṅgamaṃ katvā. **Chandādhipati nāma so** vā cittuppādo chandādhipati nāma ''chando adhipati imassā''ti katvā. **Esevā**ti ''cittaṃ dhuraṃ katvā…pe… kālasmiṃ cittādhipati nāmā''tiādinā yathāvuttova nayo. **Sesesū**ti cittādīsu. Ettha ca ''chandaṃ…pe… kālasmi''ntiādinā kālassa niyamitattā cattāropete ekakkhaṇe adhipatī na hontīti daṭṭhabbaṃ. Evañca katvā **paṭṭhāne** ''chandādhipati chandasampayuttakānaṃ dhammānaṃ taṃsamuṭṭhānānañca rūpānaṃ adhipatipaccayena paccayo''tiādinā (paṭṭhā. 1.1.3) catunnampi adhipatīnaṃ paccayabhāvo visuṃ visuṃyeva uddhaṭo. Yadi hi te ekakkhaṇeyeva adhipatipaccayā siyuṃ, tadā yathā **hetupaccayaniddese** ''hetū hetusampayuttakāna''ntiādinā avisesena vuttaṃ mūlaṭṭhena upakārakabhāvassa vijjamānena dvinnaṃ, tiṇṇampi hetūnaṃ ekakkhaṇe paccayabhāvūpagamanato, evaṃ ekakkhaṇeyeva bahūnaṃ jeṭṭhakabhāve sati adhipatipaccayaniddesepi ''adhipatī adhipatisampayuttakāna''ntiādinā vattabbaṃ siyā. Yasmā pana evaṃ avatvā ''chandādhipati chandasampayuttakāna''ntiādinā cattārova visesetvā vuttā, tasmā ekekadhammoyeva ekakkhaṇe adhipatipaccayo hotīti daṭṭhabbaṃ. **Jeṭṭhaṭṭhenā**ti pamukhabhāvena.

Sobhanā mati, sobhanaṃ vā mataṃ etesaṃ atthīti sumatino, sammādiṭṭhikāti attho, tesaṃ matiṃ vibodheti pabodhetīti **sumatimativibodhanaṃ**. Kucchitā mati, kucchitaṃ vā mataṃ etesanti kumatino, micchādiṭṭhikā, tesaṃ matibhūtā matibhāvena parikappitattāti kumatimati, micchādiṭṭhi, sāyeva indhanasadisatāya indhanaṃ tassa pāvakaṃ aggi viyāti **kumati…pe… pāvakaṃ. Atimadhura**nti nipuṇagambhīrena attharasena ceva suvimalasakhilena byañjanarasena ca madhuraṃ. **Avedī**ti ogāhetvā jānāti. **Yo yo**ti theranavamajjhimesu yo koci. **Jinavacanaṃ sakalaṃ avedī**ti tepiṭakassapi sakalajinavacanassa gahaṇasamatthatāpaṭilābhena taṃ avagacchati.

Iti abhidhammatthavikāsiniyā nāma

Abhidhammāvatārasaṃvaṇṇanāya

Pakiṇṇakaniddesavaṇṇanā niṭṭhitā.

9. Navamo paricchedo

Puññavipākapaccayaniddesavaṇṇanā

560-1. Vaṭṭakathāya lokuttaravipākānaṃ alabbhanato **''lokiyānevā''**ti vuttaṃ. **Puññāpuññādisaṅkhārā**ti puññābhisaṅkhāro apuññābhisaṅkhāro āneñjābhisaṅkhāroti tayo saṅkhārā. Tattha punāti attano santānaṃ apuññaphalato, dukkhasaṃkilesato ca sodheti, pujjaṃ bhavaphalaṃ nibbattetīti vā puññaṃ, attano phalassa abhisaṅkharaṇaṭṭhena abhisaṅkhāro cāti **puññābhisaṅkhāro,** puññapaṭipakkhato apuññaṃ, vuttanayena abhisaṅkhāro cāti **apuññābhisaṅkhāro**. Samādhipaccanīkānaṃ atidūratāya na iñjati na kampatīti āneñjaṃ, taṃ abhisaṅkharotīti **āneñjābhisaṅkhāro**. Tattha dānasīlādivasena pavattā aṭṭha kāmāvacarakusalacetanā, bhāvanāvaseneva pavattā rūpāvacarakusalacetanā cāti terasa cetanā puññābhisaṅkhāro nāma. Pāṇātipātādivasena pavattā dvādasa akusalacetanā apuññābhisaṅkhāro nāma. Bhāvanāvaseneva pavattā catasso arūpāvacarakusalacetanā āneñjābhisaṅkhāro nāma. Bhavādīsu yathā paccayā, tathā yesañca vipākānaṃ paccayā, tepi viññātabbāti sambandho. Keci pana **''tepī**ti saṅkhārānaṃ gahaṇa''nti vadanti, taṃ na yuttaṃ, evaṃ sati ''yesa''nti aniyamaniddesassa niyamakavacanābhāvato.

562. Katame pana te bhavādayoti āha **''tayo bhavā''**tiādi. Tattha kāmarūpārūpavasena **tayo bhavā**. Saññībhavaasaññībhavanevasaññīnāsaññībhavavasena, pana ekavokārabhavacatuvokārabhavapañcavokārabhavavasena ca tayo bhavā ettheva samodhānaṃ gacchanti. **Catasso yoniyo**ti aṇḍajajalābujasaṃsedajaopapātikavasena cattāro sattanikāyā. Tattha bījakapāle nibbatto sattanikāyo **aṇḍajayoni** nāma. Mātugabbhe jalābuje nibbattasattanikāyo **jalābujayoni** nāma. Padumagabbhamānusakagabbhamalādisaṃsedūpanissayena uppajjanakasattanikāyo **saṃsedajayoni** nāma. Kutoci anuppajjitvā kevalaṃ tattha tattha paripuṇṇaṅgapaccaṅgo hutvā uppajjanakasattanikāyo **opapātikayoni** nāma. **Gatipañcakaṃ** heṭṭhā vibhāvitameva. Paṭisandhiviññāṇassa vatthubhūtā ca viññāṇakkhandhā cha viññāṇaṭṭhitiyo nāma. Tā pana nānattakāyādivasena sattavidhāti āha **‘‘viññāṇaṭṭhitiyo sattā’’**ti. Vuttañhetaṃ –

> ‘‘Sattimā, bhikkhave, viññāṇaṭṭhitiyo. Katamā satta? Santi, bhikkhave, sattā nānattakāyā nānattasaññino. Seyyathāpi manussā ekacce ca devā ekacce ca vinipātikā, ayaṃ paṭhamā viññāṇaṭṭhiti. Santi, bhikkhave, sattā nānattakāyā ekattasaññino. Seyyathāpi devā brahmakāyikā paṭhamābhinibbattā, ayaṃ dutiyā viññāṇaṭṭhiti. Santi, bhikkhave, sattā ekattakāyā nānattasaññino. Seyyathāpi devā ābhassarā, ayaṃ tatiyā viññāṇaṭṭhiti. Santi, bhikkhave, sattā ekattakāyā ekattasaññino. Seyyathāpi devā subhakiṇhā, ayaṃ catutthī viññāṇaṭṭhiti. Santi, bhikkhave, sattā sabbaso rūpasaññānaṃ samatikkamā paṭighasaññānaṃ atthaṅgamā nānattasaññānaṃ amanasikārā ‘ananto ākāso’ti ākāsānañcāyatanūpagā, ayaṃ pañcamī viññāṇaṭṭhiti. Santi, bhikkhave, sattā sabbaso ākāsānañcāyatanaṃ samatikkamma ‘anantaṃ viññāṇa’nti viññāṇañcāyatanūpagā, ayaṃ chaṭṭhī viññāṇaṭṭhiti. Santi, bhikkhave, sattā sabbaso viññāṇañcāyatanaṃ samatikkamma ‘natthi kiñcī’ti ākiñcaññāyatanūpagā, ayaṃ sattamī viññāṇaṭṭhitī’’ti (dī. ni. 3.332; a. ni. 7.44).

Ettha hi aparimāṇacakkavāḷavāsino manussā kāmāvacaradevā punabbasumātupiyaṅkaramātādayo vinipātikāsurā ca kusalavipākapaṭisandhikā vemānikapetā ceti ime dīgharassakisathūlakāḷaodātādivaṇṇasaṇṭhānavasena rūpakāyassa, ahetuduhetutihetuvasena paṭisandhisaññāya ca nānābhāvato **nānattakāyanānattasaññino** nāma, ayaṃ paṭhamā viññāṇaṭṭhiti. Paṭhamajjhānatalavāsino pana tayo devā uparūparivāsīnaṃ vaṇṇādikamapekkhitvā attano vaṇṇādīnaṃ nihīnatāya rūpakāyassa nānābhāvato, paṭhamajjhānavipākaviññāṇavasena samānasaññitāya ca **nānattakāyaekattasaññino** nāma, ayaṃ dutiyā viññāṇaṭṭhiti, caturāpāyavāsinopi vaṇṇasaṇṭhānavasena rūpakāyassa nānāsabhāvattā, akusalavipākasaññāvasena saññāya ekasabhāvattā ca dutiyaviññāṇaṭṭhitiyaṃyeva samodhānaṃ gacchantīti veditabbaṃ. Dutiyajjhānatalavāsino tayo devā vaṇṇasaṇṭhānādivasena samānattā rūpakāyassa visesābhāvato pañcakanaye dutiyatatiyajjhānasaññāvasena paṭisandhisaññāya nānābhāvato **ekattakāyanānattasaññino** nāma, ayaṃ tatiyā viññāṇaṭṭhiti. Tatiyajjhānatalavāsino pana tayo devā rūpakāyavasena samānattā, pañcakanaye catutthajjhānavipākasaññāvasena paṭisandhisaññāya ca ekattā **ekattakāyaekattasaññino** nāma, ayaṃ catutthī viññāṇaṭṭhiti. Vehapphalavāsino ceva pañca suddhāvāsavāsino ca vaṇṇasaṇṭhānavasena rūpakāyassa, pañcamajjhānavipākasaññāvasena paṭisandhisaññāya ca samānattā catutthaviññāṇaṭṭhitimeva bhajanti. Ākāsānañcāyatanādayo tisso viññāṇaṭṭhitiyo pāḷivaseneva pākaṭā. Asaññasattā pana viññāṇābhāvena nevasaññānāsaññāyatanavāsino ca saññāya viya viññāṇassa sukhumabhāveneva viññāṇaṭṭhitīsu na gahitā, sattānaṃ nivāsatāya pana **‘‘sattāvāsā’’**ti vuccanti. Evañca katvā tehi satta viññāṇaṭṭhitiyo samodhānetvā nava sattāvāsā vuttā.

563-4. Idāni evaṃ vuttesu bhavādīsu dvattiṃsavipākānaṃ tiṇṇaṃ abhisaṅkhārānaṃ paccayabhāvaṃ dassetuṃ **‘‘kāme puññābhisaṅkhārasaññitā’’**tiādi āraddhaṃ. **Navannaṃ pākacittāna**nti sahetukāhetukavasena navannaṃ sugatipaṭisandhivipākacittānaṃ. **Nānakkhaṇika…pe… paccayehi cā**ti kusalākusalakammassa atītasseva attanā janetabbavipākānaṃ paccayabhāvato nānakkhaṇikakammapaccayena, tesameva balavakāraṇabhāvato upanissayapaccayena ca. Vuttañhi tassa upanissayattaṃ ‘‘kusalākusalaṃ kammaṃ vipākassa upanissayapaccayena paccayo’’ti (paṭṭhā. 1.1.423). Sabbattha upanissayabhāvo balavakammavasena yojetabbo. Dubbalañhi kammaṃ upanissayo na hotīti **paṭṭhānavaṇṇanāyaṃ** dassitametaṃ.

566-8. **Pañcanna**nti kusalavipākacakkhusotaviññāṇasampaṭicchanasantīraṇadvayavasena pañcannaṃ. Duggatiyaṃ kusalavipākapaṭisandhiyā abhāvato āha **‘‘na honti paṭisandhiya’’**nti. Evaṃ paṭisandhipavattīnaṃ asaṅkaravasena paccayavidhiṃ dassetvā idāni samodhānetvā dassetuṃ **‘‘hontī’’**tiādi vuttaṃ. Soḷasannaṃ pavatte, paṭisandhiyaṃ navannanti yathālābhavasena yojetabbaṃ.

569-74. **Rūpe puññābhisaṅkhārā**ti abhiññāvajjitā pañca rūpāvacarapuññābhisaṅkhārā. Kasmā pana abhiññāya parivajjananti? Vipākadānābhāvato, tañca kho panassā vipākassa asambhavato, na pana vipākuppādanasabhāvābhāvato. Yadi hi abhiññācetanā vipākaṃ uppādeyya, aññabhūmikakammassa aññabhūmikavipākuppādanāyogato sabhūmikameva uppādeyya. Taṃ pana kiṃ navattabbārammaṇaṃ vā uppādeyya parittādiārammaṇaṃ vā? Kiñcettha – yadi tāva navattabbārammaṇaṃ uppādeti, taṃ na yuttaṃ rūpāvacaravipākānaṃ ekantena kammasamānārammaṇatāya dassitattā, abhiññācetanāya ca sayaṃ parittādiārammaṇattā. Atha parittādiārammaṇaṃ uppādeti, tampi na yujjati rūpāvacaravipākānaṃ ekanteneva navattabbārammaṇabhāvato. Tathā hi vuttaṃ cittuppādakaṇḍe –

> ‘‘Rūpāvacaratikacatukkajjhānā kusalato ca vipākato ca kiriyato ca catutthassa jhānassa vipāko ākāsānañcāyatanaṃ ākiñcaññāyatanaṃ. Ime dhammā navattabbā ‘parittārammaṇā’tipi ‘mahaggatārammaṇā’tipi ‘appamāṇārammaṇā’tipī’’ti (dha. sa. 1422).

Apica samādhivijjāsambhārabhūtā abhiññā samādhissa ānisaṃsamattaṃ samādhiphalasadisā. Tassa tassa hi adhiṭṭhānavikubbanadibbasaddasavanādikassa yathicchitassa kiccassa nipphādanamattaphalā abhiññācetanā. Tenāha ‘‘so evaṃ samāhite citte’’tiādi (pārā. 12-13) tasmā samādhissa phalasadisā abhiññācetanā na ca phalaṃ deti, dānasīlānisaṃsabhūto tasmiṃ bhave paccayalābho viya natthi tassa vipākuppādananti. Keci pana ‘‘samānabhūmikato āsevanalābhena balavantāni jhānāni vipākaṃ uppādenti samāpattibhāvato, abhiññā pana satipi jhānabhāve tadabhāvato tasmiṃ tasmiṃ ārammaṇe āgantukāyevāti dubbalā, tasmā vipākaṃ na detī’’ti vadanti. Evañca katvā vuttaṃ anuruddhācariyena –

> ‘‘Samānāsevane laddhe, vijjamāne mahabbale;
> Aladdhā tādisaṃ hetuṃ, abhiññā na vipaccatī’’ti. (nāma. pari. 474);

Tayidamakāraṇaṃ, parittajhānassa avisesena brahmapārisajjādīsu vipākadānavacanato. Na hi parittaṃ laddhāsevanameva tattha vipākaṃ detīti aṭṭhakathāyaṃ vuttaṃ, tasmā samānāsevane laddheyeva jhānassa vipākadānaṃ na sakkā vattuṃ. Apica punappunaṃ parikammavasena abhiññāyapi vasibhāvasabbhāvā tassāpi ca balavabhāvo atthevāti vipākaṃ uppādeyya.

Pañcannaṃ pākacittānanti pañcannaṃ rūpāvacaravipākacittānaṃ. **Māpuññasaṅkhārā**ti apuññābhisaṅkhārā. ‘‘Ime apuññasaṅkhārā’’ti vā padacchedo. **Ekassā**ti ekassa akusalavipākasantīraṇassa. **Channa**nti santīraṇavajjānaṃ channaṃ akusalavipākānaṃ. **Pavatte paccayā honti** aniṭṭharūpādiāpāthāgateti adhippāyo. Sugatiyaṃ akusalavipākapaṭisandhiyā abhāvato āha **‘‘na honti paṭisandhiya’’**nti. **Catunna**nti akusalavipākacakkhusotaviññāṇasampaṭicchanasantīraṇavasena catunnaṃ. Tāni pana ekantato aniṭṭhārammaṇāni. Rūpabhave ca kathaṃ aniṭṭhārammaṇasamāyogoti āha **‘‘so cā’’**tiādi. **So**ti so paccayabhāvo. **‘‘Kāmabhave’’**ti idaṃ aniṭṭharūpādīnaṃ visesanaṃ, na pana ‘‘upaladdhiya’’nti imassa. Tenāha **‘‘aniṭṭha…pe… na vijjare’’**ti. Keci pana ‘‘upaladdhiyanti imasseva visesanabhāvena gahetvā brahmūnaṃ kāmabhavaṃ āgatakkhaṇe rūpādiupaladdhiya’’nti vadanti. **Aniṭṭha…pe… na vijjare** ekantasukhavatthubhūte tattha vokiṇṇasukhadukkhakāraṇassa abhāvato.

576. **‘‘Evaṃ tāvā’’**tiādi yathāvuttassevatthassa appanaṃ. **Yathā cā**ti **ca**-saddena ‘‘yesañcā’’ti saṅgaṇhāti. **Tathā**ti etthāpi ‘‘te’’ti saṅgaṇhitabbaṃ.

577-81. Yattha vitthārappakāsanaṃ kataṃ, tato bhavato paṭṭhāya mukhamattappakāsanaṃ kātukāmo āha **‘‘tatrida’’**ntiādi. **Tatrā**ti tesu bhavādīsu. **Ida**nti nidassitabbabhāvena āsannapaccakkhamāha. **Ādito pana paṭṭhāyā**ti bhavato paṭṭhāya. **Avisesenā**ti kāmāvacararūpāvacaravasena visesābhāvena terasa puññābhisaṅkhārā. **Dvibhavesū**ti kāmarūpabhavesu. Kesañci manussānaṃ, bhummadevānañca aṇḍajajalābujānampi sambhavato tadapekkhāya **‘‘catūsu…pe… yonisū’’**ti vuttaṃ. **Nānatta…pe… ṭhitīsupī**ti aluttasamāsavasena vuttaṃ, nānattakāyanānattasaññādīsu catūsu viññāṇaṭṭhitīsūti attho. **Vuttappakārasmi**nti nānattakāyādike, puññābhisaṅkhārassa bhavādīsu ekavīsativipākānaṃ ekāvatthāya paccayo ahutvā duggatipariyāpannesu bhavayonigativiññāṇaṭṭhitisattāvāsesu paṭisandhiṃ adatvā pavatteyeva aṭṭhannaṃ vipākānaṃ paccayabhāvato, kāmāvacarasugatipariyāpannesu paṭisandhiṃ datvā pavatte soḷasannaṃ vipākānaṃ paccayabhāvato, rūpāvacarabhūmipariyāpannesu paṭisandhiṃ datvā pavatte dasannaṃ vipākānaṃ paccayabhāvato vuttaṃ **‘‘yathāraha’’**nti.

582-3. Kāme bhave, rūpe bhaveti sambandho. **Tīsu gatīsū**ti devamanussavajjesu tīsu gatīsu. **Ekissā**ti nānattakāyaekattasaññīsaṅkhātāya ekissā viññāṇaṭṭhitiyā. **Ekasmi**nti nānattakāyaekattasaññīsaṅkhāteyeva ekasmiṃ sattāvāse.

584-6. **Ekārūpabhave**ti ekasmiṃ arūpabhave. **Ekissā yoniyā**ti ekissāyeva opapātikayoniyā. **Tīsu cittaṭṭhitīsū**ti ākāsānañcāyatanādīsu tīsu viññāṇaṭṭhitīsu. **Sattāvāse catubbidhe**ti ākāsānañcāyatanādikeyeva catubbidhe sattāvāse. **Vijānitabbā…pe… paccayā**ti saṅkhārā yathā paccayā yesañca paccayā, tathā tepi viññātabbāti attho.

587-90. Nanu ca saṅkhārānaṃ paṭisandhipavattīsupi vipākānaṃ paccayabhāvo vutto. Tattha paṭisandhiyeva tāva na sakkā viññātuṃ. Yadi hi purimabhavato paṭisandhiviññāṇaṃ idhāgacchatīti vucceyya, taṃ na yuttaṃ, rūpārūpadhammānaṃ kesaggamattampi desantarasaṅkamanābhāvato. Atha atītabhavanibbattasaṅkhārato na nibbattati, tampi na yujjati ahetukadosāpattitoti iminā adhippāyena codento āha **‘‘na rūpārūpadhammāna’’**ntiādi. Ācariyo tassādhippāyaṃ sampaṭicchitvā taṃ saññāpetukāmo āha **‘‘natthi cittassā’’**tiādi. **Tato hetuṃ vinā**ti tattha hetuṃ vinā, atītabhavanibbattakammasaṅkhāranikantiārammaṇaṃ vināti attho. **Suladdhapaccaya**nti avijjādisahakārīkāraṇasahitassa saṅkhārassa vasena suṭṭhu avekallato paṭiladdhapaccayaṃ. **Rūpārūpamatta**nti bāhirakaparikappitassa adhitiṭṭhanakassa sattajīvādino abhāvato rūpārūpadhammamattaṃ. Tenāha **‘‘na ca satto’’**tiādi. **Bhavantara…pe… pavuccatī**ti vohāramattena bhavantaramupetīti pavuccati. Atthato pana paccayasāmaggiyā bhavantarabhāvena uppajjanamattanti adhippāyo.

591. Idāni taṃ paṭisandhikkamaṃ pākaṭāya manussapaṭisandhiyā vasena pakāsetuṃ samārabhanto āha **‘‘tayida’’**ntiādi. **Sudubbudha**nti atidubbijāniyaṃ. Tenāhu porāṇā –

‘‘Saccaṃ satto paṭisandhi, paccayākārameva ca;
Duddasā caturo dhammā, desetuñca sudukkarā’’ti.

592-3. **Āsannamaraṇassā**ti parūpakkamena vā āyukkhayādivasena vā samāsannamaraṇassa. **Sussamāne**ti anukkamena upasussamāne. Gabbhaseyyakassa āyatanānaṃ anupubbuppatti viya nirodhopi anupubbato hotīti vuttaṃ **‘‘naṭṭhe cakkhundriyādike’’**ti. Keci pana ‘‘nānākammasamuṭṭhitesu cakkhundriyādīsu naṭṭhesū’’ti vadanti. **‘‘Hadaya…pe… ke’’**ti iminā sesakāye kāyindriyassa niruddhabhāvo vuttoti ekakammasamuṭṭhitampi nassatevāti apare. **Ānandācariyo** pana **‘‘yamake’’** yassa cakkhāyatanaṃ nirujjhati, tassa manāyatanaṃ nirujjhatīti. Āmantā. Yassa vā pana manāyatanaṃ nirujjhati, tassa cakkhāyatanaṃ nirujjhatīti. Sacittakānaṃ acakkhukānaṃ cavantānaṃ tesaṃ manāyatanaṃ nirujjhati, no ca tesaṃ cakkhāyatanaṃ nirujjhati. Sacakkhukānaṃ cavantānaṃ tesaṃ manāyatanañca nirujjhati, cakkhāyatanañca nirujjhatī’tiādinā (yama. 1.āyatanayamaka.120) cakkhāyatanādīnaṃ cuticittena saha nirodho vuttoti cakkhundriyādīni cutito pubbe na nassanti. Atimandabhāvūpagamanaṃ pana sandhāya aṭṭhakathāya ‘niruddhesu indriyesū’ti vuttaṃ, na anavasesanirodhaṃ sandhāya. Pañcadvārikajavanānantarampi cuti aṭṭhakathāyaṃ dassitā’’ti vadati. **Hadayavatthumattasmi**nti hadayavatthupadesamatte. Na hi hadayavatthuṃ nissāya kāyindriyaṃ pavattati.

594-7. **Vatthusannissita**nti sesindriyānaṃ niruddhattā viññāṇassa nissayabhāvūpagamanasāmatthiyāyogena mandabhāvato vā hadayavatthumattasannissitaṃ. **Citta**nti tadā kammakammanimittādīni ārabbha pavattajavanaviññāṇaṃ. Taṃ pana sugatiyaṃ nibbattamānassa kusalaṃ hoti, duggatiyaṃ nibbattamānassa akusalaṃ. Tenāha bhagavā –

> ‘‘Nimittassādagadhitaṃ vā, bhikkhave, viññāṇaṃ tiṭṭhamānaṃ tiṭṭhati anubyañjanassādagadhitaṃ vā, tasmiṃ ce samaye kālaṃ karoti, ṭhānametaṃ vijjati, yaṃ dvinnaṃ gatīnaṃ aññataraṃ gatiṃ upapajjeyya nirayaṃ vā tiracchānayoniṃ vā’’tiādi (saṃ. ni. 4.235).

Yadi evaṃ –

> ‘‘Gatisampattiyā ñāṇasampayutte katamesaṃ aṭṭhannaṃ hetūnaṃ paccayā upapatti hoti, kusalassa kammassa javanakkhaṇe tayo hetū kusalā tasmiṃ khaṇe jātacetanāya sahajātapaccayā honti, tena vuccati kusalamūlapaccayāpi saṅkhārā. Nikantikkhaṇe dve hetū akusalā tasmiṃ khaṇe jātacetanāya sahajātapaccayā honti, tena vuccati akusalamūlapaccayāpi saṅkhārā. Paṭisandhikkhaṇe tayo hetū abyākatā tasmiṃ khaṇe jātacetanāya sahajātapaccayā honti, tena vuccati nāmarūpapaccayāpi viññāṇaṃ, viññāṇapaccayāpi nāmarūpa’’nti (paṭi. ma. 1.232) –

Nikantikkhaṇe hetudvayapaccayāpi sugatipaṭisandhikassa kathaṃ dassitāti? Nayidaṃ maraṇāsannajavanasampayuttahetuyo sandhāya vuttaṃ, atha kho katakammassa taṃ kammaṃ ārabbha assādavasena pavattajavanasampayuttahetuyo sandhāya. Katūpacitampi hi kammaṃ taṇhāya assāditaṃ vipākābhinipphādane samatthanti. Keci pana ‘‘kammakaraṇakāle appahīnāvatthāya santāne anusayitahetuyo sandhāya nikantikkhaṇe dve hetuyoti vutta’’nti vadanti, taṃ na yujjati, tesaṃ sahajātapaccayattāyogato. Pubbānusevitaṃ puññaṃ vā apuññameva vā kammaṃ, kammanimittaṃ vā ālambitvā cittaṃ pavattatīti sambandho. **Pubbānusevita**nti pubbe āsevitaṃ. ‘‘Katattā upacitattā’’ti hi vuttaṃ. Taṇhāya anusevitabhāvaṃ sandhāya vā **‘‘pubbānusevita’’**nti vuttaṃ. ‘‘Anupubbasevita’’ntipi pāṭhaṃ vadanti, paṭisandhivasena pubbe āsevitaṃ, pubbe dinnapaṭisandhikanti attho. Dinnapaṭisandhikampi pana aparajātīsu pavattivipākaṃ na nibbattetīti natthi. Puññāpuññaggahaṇena yathākammaṃ sugatiduggatipaṭisandhīnaṃ ārammaṇaṃ dasseti. **Kammaṃ kammanimittaṃ vā**ti **vā**-saddena gatinimittaṃ saṅgaṇhāti. Tattha kammaṃ, gatinimittañca manodvāreyeva āpāthamāgacchati, kammanimittaṃ pana pañcadvārepi. Evañca katvā pañcadvāraggahitepi ārammaṇe paṭisandhi hoti. Apare pana gatinimittampi chadvāresu labbhatīti vaṇṇenti. Evañca katvā vuttaṃ **saccasaṅkhepe** –

‘‘Pañcadvāre siyā sandhi, vinā kammaṃ dvigocare’’ti. (Sa. sa. 173).

Aṭṭhakathāyaṃ pana ‘‘gatinimittaṃ manodvāre āpāthamāgacchatī’’ti vuttattā, tadārammaṇāya ca pañcadvārikapaṭisandhiyā adassitattā, **mūlaṭīkā**dīsu ca ‘‘kammabalena upaṭṭhāpitaṃ vaṇṇāyatanaṃ supinaṃ passantassa viya, dibbacakkhukassa viya ca manodvāre eva gocarabhāvaṃ gacchatī’’ti niyametvā vuttattā tesaṃ vacanaṃ na sampaṭicchanti ācariyā. Kammanimittañca panettha paccuppannaṃ pañcadvāre āpāthamāgacchantaṃ cutikālāsanne katakammassa ārammaṇasantāne uppannaṃ taṃsadisanti daṭṭhabbaṃ, itarathā tadeva paṭisandhiyā ārammaṇupaṭṭhāpakaṃ tadeva paṭisandhijanakaṃ bhaveyya, na ca paṭisandhiyā upacārabhūtāni viya, ‘‘etasmiṃ tayā pavattitabba’’nti paṭisandhiyā ārammaṇaṃ anuppadentāni viya ca pavattāni cutiāsannajavanāni paṭisandhijanakāni bhaveyyuṃ. ‘‘Katattā upacitattā’’ti hi vuttaṃ. Tadā ca paṭisandhiyā ekavīthiyaṃ viya pavattamānāni kathaṃ katūpacitāni siyuṃ, assādanabhūtāya taṇhāya aparāmaṭṭhāni kathaṃ paṭisandhinibbattakāni, na ca lokiyāni lokuttarāni viya samānavīthiphalāni hontīti. **Taṃ viññāṇa**nti taṃ javanaviññāṇaṃ. Ekattanayena paṭisandhiviññāṇañca sandhāya vuttaṃ. Cutipaṭisandhitadāsannaviññāṇānañhi santativasena viññāṇanti upanītekattaṃ idha taṃ viññāṇanti adhippetaṃ.

Avijjāya paṭicchannādīnaveti anusayavasena pavattāya bhavataṇhāya, cittasampayuttāya vā avijjāya chāditadukkhādīnave. Tathābhūte pana kammādivisaye paṭisandhiviññāṇassa ārammaṇabhāvena uppattiṭṭhānabhūte. Taṇhāya appahīnattā eva purimuppannāya ca santatiyā tathāpariṇatattā paṭisandhiṭṭhānābhimukhaṃ viññāṇaṃ ninnapoṇapabbhāraṃ hutvā pavattatīti āha **‘‘taṇhā nametī’’**ti. **Sahajā pana saṅkhārā**ti cutiāsannajavanaviññāṇasahajātacetanā, sabbepi vā phassādayo. **Khipantī**ti khipantā viya tasmiṃ visaye paṭisandhivasena viññāṇapatiṭṭhānassa hetubhāvena pavattanti. **Ta**nti taṃ viññāṇaṃ. **‘‘Santativasā’’**ti vadanto tadeva viññāṇaṃ sandhāvati saṃsarati, na aññanti imañca micchāvādaṃ paṭikkhipati. Sati hi nānattanaye santativasena ekattanayo hotīti.

599. **Ārammaṇādīhi…pe… pavattatī**ti ārammaṇanissayapaccayādīhi pavattati. Kathaṃ? Āsannamaraṇassa hi kammabalena manodvāre upaṭṭhāpitaṃ avijjāya paṭicchannādīnavaṃ kammādivisayaṃ ārabbha manodvārāvajjanaṃ uppajjati, tato maraṇāsannavīthiyā vatthudubbalabhāvena mandappavattiyā cattāri, pañca vā javanāni pavattanti, tadanantaraṃ tadārammaṇe sati, asati vā bhavaṅgavisayamālambitvā cuticittaṃ uppajjati. Bhavaṅgānantarampi cuti hotīti vadanti. Cuticitte pana niruddhe tadeva āpāthagataṃ kammakammanimittādiṃ ārabbha anupacchinnakilesabalavanimittaṃ sahajātasaṅkhārehi kammādiārammaṇe khipiyamānaṃ orimatīrarukkhavinibandhaṃ rajjuṃ ālambitvā mātikātikkāmako viya purimañca nissayaṃ jahati, aparañca kammasamuṭṭhitaṃ nissayaṃ assādayamānaṃ vā anassādayamānaṃ vā ārammaṇādīhi paccayehi pavattati. Ettha ca orimatīraṃ viya purimabhavo daṭṭhabbo, tattha ṭhitarukkho viya purimabhave pavattamānakkhandhā, rajju viya kammādiārammaṇaṃ. Keci pana ‘‘rajju viya hadayavatthū’’ti vadanti, ‘‘rajju viya taṇhā’’tipi apare. Puriso viya viññāṇaṃ, tassa rajjuggahaṇaṃ viya taṇhāya ārammaṇābhimukhanamanaṃ, payogo viya khipanakasaṅkhārā, mātikā viya cuticittaṃ, paratīraṃ viya paraloko.

600. Yathā puriso paratīre patiṭṭhahamāno paratīrarukkhavinibandhaṃ kiñci assādayamāno vā anassādayamāno vā kevalaṃ pathaviyaṃ sakabalappayogeheva patiṭṭhāti, evamidampi bhavantarattabhāvavinibandhahadayavatthusaṅkhātaṃ nissayaṃ pañcavokārabhave assādayamānaṃ vā catuvokārabhave anassādayamānaṃ vā kevalaṃ ārammaṇanissayasampayuttadhammeheva pavattatīti **taṃ** viññāṇaṃ **nāpi idhāgataṃ** imasmiṃyeva bhave nibbattattā. **Kammādi**nti atītabhavanibbattakakammādiṃ. **Ādi**-saddena khipanakasaṅkhārānaṃ, namanavasena pavattataṇhāya, kammādivisayāya ādīnavapaṭicchādikāya ca avijjāya, daḷhaggāhādikarānaṃ upādānādīnañca gahaṇaṃ daṭṭhabbaṃ. Tattha kammaṃ nāma upapajjavedanīyabhūtaṃ, aparāpariyavedanīyabhūtaṃ vā paṭisandhinibbattakakammaṃ. Khipanakasaṅkhārā nāma cutiāsannajavanasahajātasaṅkhārā, paṭisandhijanakakammasahagatasaṅkhārā vā, tato purimajavanasahagatasaṅkhārāti vā keci. Namanavasena pavattataṇhā nāma anusayāvatthāya pavattataṇhā. Esa nayo ādīnavapaṭicchādakaavijjāyapi. Kammādivisayā pubbe vuttāyeva. Daḷhaggāhakaraupādānā nāma maṇḍūkaṃ pannago viya upapattibhavassa daḷhaggahaṇavasena pavattā kāmupādānādayo.

601-5. Saddapaṭighosādīnaṃ satipi paccayapaccayuppannabhāve santānabandho na pākaṭoti tesaṃ ekattanānattabhāvaṃ anāmasitvā anāgatamatītahetusamuppādameva dassento **‘‘ettha cā’’**tiādimāha. **Etthā**ti imasmiṃ cutipaṭisandhādhikāre. **Paṭighosadīpamuddādī**ti **ādi**-saddena ādāsatalagatamukhanimittādīnaṃ gahaṇaṃ. **Aññattha agantvā**ti saddādipaccayadesaṃ anupagantvā. Idaṃ vuttaṃ hoti – yathā saddādīnaṃ uppattipadesaṃ anupagantvā paṭighoso saddahetuko, padīpo padīpantarādihetuko, muddā lañchanahetuko, mukhanimittādikaṃ ādāsādiabhimukhādihetukaṃ hoti tato pubbe abhāvā, evamidampi paṭisandhiviññāṇaṃ na hetudesaṃ gantvā taṃhetukaṃ hoti tato pubbe abhāvā, tasmā na idaṃ hetudesato purimabhavato idhāgataṃ paṭighosādayo viya saddādidesato, nāpi tato hetuṃ vinā uppannaṃ saddādīhi vinā paṭighosādayo viyāti. Atha vā **aññatra agantvā**ti pubbe paccayapadese sannihitā hutvā tato aññatra gantvā tappaccayā na honti uppattito pubbe abhāvā, nāpi saddādipaccayā na honti, evaṃ idampīti vuttanayena yojetabbaṃ. **Santānabandhato natthī**ti santānappabandhato natthi ekatā santānekattepi aññasseva viññāṇassa pātubhavanato, nāpi nānatā apubbānaṃ apubbānaṃ uppādepi paṭhamuppannaṃ dhammaṃ vinā pacchimassa anuppajjanato, padīpassa viya nānatā na siyā. Khaṇikāpi hi padīpajālā santānekattaṃ upādāya sā evāti vuccati, attakiccañca sādheti. **‘‘Sati santānabandhe’’**tiādinā santānabandhe ekantaṃ ekattāya ca nānattāya ca aggahetabbataṃ, gahaṇe ca dosaṃ dasseti. Idaṃ vuttaṃ hoti – santānabandhe sati yadi ekantena ekatā siyā, khīradadhīnampi anaññabhāvato, attatoyeva ca sayaṃ anuppajjanato khīrato dadhisambhūtaṃ na bhaveyya.

Athāpi santānabandhe sati ekantaṃ nānatā bhaveyya, khīradadhīnampi nānattā, aññassa ca sāmibhāvamattena aparassa sāmibhāvāyogato khīrasāmi naro dadhisāmi na bhaveyya, na ca panevaṃ loke dissatīti.

606. **Tasmā**ti yasmā evaṃ lokavohāraparicchedo hoti, tasmā ekantaṃ ekatā, nānatāpi vā na ceva upagantabbā. Ekatte pana adhippete dhammato aggahetvā santānatova gahetabbaṃ, nānatte adhippete santānavasena aggahetvā dhammatova gahetabbanti adhippāyo. Tenāhu porāṇā –

‘‘Diṭṭhasantānabandhasmiṃ, ekaññattavicāraṇe;
Sabhāguppattiyekatta-maññattaṃ khaṇabhedato’’ti.

Ettha ca ekantaṃ ekatāpaṭisedhena ‘‘sayaṃkataṃ sukhadukkha’’nti imaṃ diṭṭhiṃ nivāreti, ekantaṃ nānatāpaṭisedhena ‘‘paraṃkataṃ sukhadukkha’’nti.

607-9. Nanu na sundaraṃ, nanu siyāti vā sambandho. **Asaṅkantipātubhāve**ti saṅkantipātubhāvarahite, asaṅkantivasena vā pātubhāve, asaṅkamitvāva pātubhāveti attho. **Khandhābhisambhavā**ti abhisambhūtakkhandhā, atha vā abhisambhavati kammaṃ etesūti **abhisambhavā,** khandhā, evaṃ abhisambhavā kammādhiṭṭhānabhūtā khandhāti attho. **Idha niruddhattā**ti phalādhiṭṭhānabhūtaṃ paralokaṃ agantvā idheva niruddhattā. **Paratthāgamato**ti paralokaṃ agamanato. **Tassā**ti kammassa. **Aññassā**ti yena taṃ kammaṃ kataṃ, tato aññassa. **Aññato**ti yaṃ taṃ kammaṃ nibbattaṃ, tato aññato. **Etaṃ vidhāna**nti idhalokato paralokaṃ gantvā natthi, tattha ‘‘aññeva khandhā nibbattantī’’ti idaṃ sabbaṃ yathāvuttavidhānaṃ.

611-4. ‘‘Santāne…pe… sādhako’’ti saṅkhepato vuttamatthaṃ pakāsetuṃ **‘‘ekasmiṃ panā’’**tiādi vuttaṃ. **Ekasmiṃ santāne**ti yasmiṃ dhammapuñje kammaṃ nibbattaṃ, tasseva santāneti attho. Aññassātipi vā…pe… hoti. Tattha ekantaṃ ekattanānattānaṃ paṭisiddhattāti adhippāyo. **Etassatthassā**ti hetuphalānaṃ atthato aññattepi teneva hetuphalabhāvena sambandhattā taṃ phalaṃ aññassa, aññatoti vā na vattabbanti etassa atthassa. **Bījāna**nti ambamātuluṅgabījānaṃ. **Abhisaṅkhāro**ti madhuādiparibhāvanaṃ. **Madhuādinā**ti madhucatumadhuraalattakarasādinā. **Tassā**ti tassa paribhāvitabījassa. **Paṭhamaṃ laddhapaccayo**ti madhurabhāvūpagamanato paṭhamameva laddhapaccayo. **Kālantare**ti phalakāle. **Evaṃ ñeyyamidampi cā**ti yathā etaṃ, evaṃ idampi ñātabbaṃ. Idaṃ vuttaṃ hoti – yathā hi ambabījādīsu madhunā, catumadhurena vā yojetvā ropitesu phalaraso madhuro hoti, mātuluṅgabīje ca alattakarasena rajitvā ropite ambilabhaṇḍo ratto hoti, na ca taṃ bījaṃ abhisaṅkharaṇaṃ vā phalaṭṭhānaṃ pāpuṇāti, evaṃ santepi kālantare phalaviseso na aññabījasantāne hoti, na ca aññasmiṃ bīje abhisaṅkhārapaccayato hoti, evameva ye idha loke nibbattakkhandhā, tesu nipphannaṃ kammaṃ vā paralokaṃ na gacchanti. Evampi kālantare vipākakkhandhā aññasmiṃ santāne na nibbattanti, na ca aññakammapaccayato hontīti.

Ettha hi abhisaṅkhataṃ bījaṃ viya kammaṃ vā satto, abhisaṅkhāro viya kammaṃ, bījassa aṅkurādippabandho viya sattassa paṭisandhiviññāṇādippabandho. Tatthuppannassa madhurarasassa ambilabhaṇḍe rattassa ca tasseva bījassa tato eva ca abhisaṅkhārato bhāvo viya kammakārakasseva sattassa tato eva ca abhisaṅkharaṇato bhāvo veditabbo.

615. **Bālakāle…pe… phaladāyinā**ti bālasarīre kataṃ vijjāpariyāpuṇanaṃ, sippasikkhanaṃ, osadhūpayogo ca na vuḍḍhasarīraṃ gacchati, atha ca tannimittaṃ vijjāpāṭavaṃ, sippajānanaṃ, anāmayatādi ca vuḍḍhasarīre honti, na ca tāni aññassa honti taṃsantatipariyāpanne eva sadise uppajjanato. Na ca yathā payuttena vijjāpariyāpuṇanādinā vinā tāni aññato honti tadabhāve abhāvato, evaṃ idhāpi santāne yaṃ phalaṃ, etaṃ nāññassa, na ca aññatoti yojetabbaṃ. Etena ca saṅkhārābhāve phalābhāvameva dasseti, na aññapaccayanivāraṇaṃ karoti.

616-8. **Evaṃ santepī**ti asaṅkantipātubhāve. Tattha ca yathāvuttadosapariharaṇe sati siddhepīti attho. **Vijjamāna**nti padīpassa vaṭṭikāsneho viya vijjamānaṃ aniruddhanti attho. **Avijjamāna**nti vaṭṭadukkhābhāvassa arahato cuticittaṃ viya avijjamānaṃ niruddhanti attho. **Tappavattikkhaṇe**ti kammassa pavattamānakkhaṇeyeva. Tenāha **‘‘saddhimeva ca hetunā’’**ti. **Avijjamāna**nti pavattikkhaṇato pubbe vijjamānataṃ asampattaṃ. **Niruddha**nti khaṇattayaṃ patvā niruddhaṃ. Tenāha –

‘‘Pavattikkhaṇato pubbe, pacchā niccaphalaṃ siyā’’ti.

Pubbeti kammāyūhanato pubbe. Avijjamānatāsāmaññena hetaṃ vuttaṃ. **Pacchā**ti vipākappavattito pacchā ca.

619-20. **Kaṭattāpaccayo**ti kaṭattā eva paccayo, na vijjamānatāya avijjamānatāya vāti attho. Tenāha ‘‘kāmāvacarassa kusalassa kammassa katattā upacitattā vipākaṃ cakkhuviññāṇaṃ uppannaṃ hotī’’tiādi (dha. sa. 431).

Yadi evaṃ arahatā katakammampi kaṭattāpaccayo siyāti? Nayidamevaṃ. Yathā hi acchinnamūlasmiṃ rukkhe pupphitaṃ bījasamatthampi kusumaṃ mūle chinnamatte phaladāyakaṃ na hoti, evaṃ arahatopi kilesamūlassa abbocchinnakāle santāne pavattampi kammaṃ kilesamūlacchinnamatteyeva phaladāne asamatthabhāvaṃ āpannanti. Tenāhu porāṇā –

> ''Bālajanajjhāruḷho,
> Jātiratho kammakilesacakkoyaṃ;
> Kilesacakkavidhamano,
> Na yāti kammekacakkepī''ti.

Kaṭattā ce paccayo, niccaphaladāyako vibandhoti āha **''pāṭibhogādika''**ntiādi. **Pāṭibhogādika**nti mūlabhāvūpagamanādikaṃ. **Ādi-**ggahaṇena ''pacchā mūlaṃ dassāmī''ti bhaṇḍaggahaṇaṃ, iṇaggahaṇañca saṅgaṇhāti. Ayaṃ panettha adhippāyo – pāṭibhogakiriyādīnaṃ vijjamānatā, avijjamānatā vā niyyātane, paṭibhaṇḍadāne, iṇadāne ca paccayo na hoti, atha kho karaṇamattaṃ, na ca taṃ niyyātanādīnaṃ niccameva paccayo hoti niyyātanādimhi kate paccayattābhāvato, evameva vipākuppādanepi kammassa vijjamānatā, avijjamānatā vā paccayo na hoti, atha kho karaṇamattameva, karaṇamatte ca sati vipakkavipākānaṃ paccayo na hotīti.

621. Paramassa uttamassa atthassa pakāsanato **paramatthappakāsano. Pītibuddhivivaḍḍhano**ti pītiyā, ñāṇassa ca, pītisahagatassa vā ñāṇassa vivaḍḍhano.

Iti abhidhammatthavikāsiniyā nāma

Abhidhammāvatārasaṃvaṇṇanāya

Puññavipākapaccayaniddesavaṇṇanā niṭṭhitā.

10. Dasamo paricchedo

Rūpavibhāgavaṇṇanā

622. **Ādimhī**ti uddesagāthāyaṃ. **Idānī**ti cittacetasikavibhāvanānantaraṃ. **Vibhāvana**nti niddesapaṭiniddesavasena sarūpato pakāsanaṃ.

623. **Ruppatī**ti sītuṇhādīhi vikāramāpajjati, āpādīyatīti vā attho. Vikārāpatti ca sītādivirodhipaccayasannidhāne visadisuppattiyeva. Na hi yathāsakaṃ paccayehi uppajjitvā ṭhitadhammānaṃ aññena kenaci vikārāpādanaṃ sakkā kātuṃ, tasmā purimuppannarūpasantati viya ahutvā pacchā uppajjamānānaṃ visabhāgapaccayasamavāyena visadisuppattiyeva idha ''ruppana''nti daṭṭhabbaṃ. Evañca katvā saṅghiyānaṃ vipariṇāmavādo paccakkhato hoti. Nanu ca arūpadhammānampi virodhipaccayasamavāye visadisuppatti labbhatīti? Saccaṃ labbhati, na pana vibhūtatarā. Vibhūtatarā hettha visadisuppatti adhippetā ukkaṭṭhagativasena yathā ''abhirūpassa kaññā dātabbā''ti (saṃ. ni. 3.78).

Kuto etaṃ viññāyatīti ce? Sītādiggahaṇato. Tathā hi vuttaṃ –

> ''Kiñca, bhikkhave, rūpaṃ vadetha, ruppatīti kho, bhikkhave, tasmā rūpanti vuccati. Kena ruppati? Sītenapi ruppati, uṇhenapi ruppati, jighacchāyapi ruppati, pipāsāyapi ruppati, ḍaṃsamakasavātātapasarīsapasamphassenapi ruppati, ruppatīti kho, bhikkhave, tasmā rūpanti vuccatī''ti (saṃ. ni. 3.79).

Ettha hi sītādiggahaṇaṃ sītādinā phuṭṭhassa ruppanaṃ vibhūtataraṃ, tasmā tadevettha gahitanti ñāpanatthaṃ. Itarathā ruppatīti sāmaññavacaneneva siddhe sītādiggahaṇaṃ niratthakaṃ siyāti.

Yadi evaṃ, kathaṃ brahmaloke rūpasamaññā? Na hi tattha upaghātako sītādiphassaviseso labbhatīti? Saccaṃ, tatthāpi taṃsabhāvānativattanato. Aruppanassāpi hi ruppanasabhāvānativattanato rūpasamaññā hoti. Yathā aduddhampi khīraṃ taṃsabhāvānativattanato ''duddha''nti vuccatīti. Atha vā kiñcāpi tattha upaghātako sītādiphassaviseso natthi, anuggāhako pana atthi. Tathā hi brahmānaṃ utujarūpaṃ atthi, tasmā attheva tattha ruppananti na koci tattha rūpasamaññāya vibandhoti.

Rūpayatīti vāti sayaṃ vijjamānameva attano santānaṃ vikāramāpādayatīti attho. Iti purimaviggahena vikāruppatti ‘‘ruppana’’nti dīpitaṃ. Iminā pana virodhipaccayasannipāte vijjamānasseva yo attano santāne visadisuppattihetubhāvo, taṃ ruppananti dīpitaṃ hoti. Imasmiṃ pakkhe arūpassa rūpasamaññāpasaṅgo eva natthi. Niruddhameva hi taṃ anantarādipaccayehi arūpaṃ uppādeti, na vijjamānanti. Ghaṭṭane vikārāpattiyaṃ rūpa-saddassa ruḷhī, tasmā arūpadhammānaṃ ghaṭṭanābhāvato na tesu rūpasamaññāti keci. Paṭighāto ruppananti apare, tesaṃ matena kiñcāpi sappaṭigharūpānameva rūpasamaññāpasaṅgo, atha kho avayavavohārena samudāyopi voharīyatīti sabbameva rūpaṃ rūpasamaññaṃ labhati. Keci panettha ‘‘rūpayatīti vaṇṇāyatanavasena vutta’’nti vadanti. Tañhi vaṇṇavikāraṃ āpajjamānaṃ rūpayati, hadayaṅgatabhāvaṃ pakāsetīti. Tayidaṃ upari vaṇṇāyatananiddese visuṃyeva vuccatīti na tassa idha saṃvaṇṇane payojanaṃ atthi. **Surūpo**ti dvattiṃsamahāpurisalakkhaṇaasītianubyañjanabyāmappabhāketumālādīhi alaṅkatattā sobhanarūpakāyo, sabhāvattho vā rūpa-saddo ‘‘yaṃ loke piyarūpaṃ sātarūpa’’ntiādīsu (paṭi. ma. 1.114) viya, tasmā **surūpo**ti sobhanasabhāvo, tena dasabalacatuvesārajjādiasādhāraṇaguṇavisesasamāyogadīpanato satthu dhammakāyasampattiyāpi sobhanatā dassitā hoti.

624. **Bhūtopādāyabhedato**ti ettha tadadhīnavuttitāya bhavati ettha upādārūpanti bhūtaṃ. Atha vā mahābhūtāyeva idha purimapadalopavasena bhūta-saddena vuttā. Tenāha ‘‘catubbidhā mahābhūtā’’ti. Bhūtāni upādiyateva, na pana sayaṃ tehi aññehi vā upādiyatīti **upādāyaṃ**. Evañca katvā catunnaṃ mahābhūtānaṃ aññamaññaṃ nissāya pavattamānānampi upādāyarūpatāpasaṅgo natthi. Na hi te kevalaṃ aññamaññaṃ upādiyanteva, atha kho sayaṃ upādāyarūpehi upādiyanti, tasmā upādāya-saddaggahaṇasāmatthiyato na mahābhūtānaṃ upādāyarūpatāpasaṅgoti. Atha vā ‘‘catunnaṃ mahābhūtānaṃ upādāyarūpa’’nti (dha. sa. 584) vacanato catumahābhūtasannissitatāva upādāyarūpalakkhaṇaṃ, na bhūtattayādisannissitatāpīti na tesaṃ upādāyarūpatāti. Bhūtañca upādāyañca **bhūtopādāyaṃ,** tesaṃ vasena bhedatoti **bhūtopādāyabhedato**. Bhūtasaddassa ubhayaliṅgattā āha **‘‘mahābhūtā’’**ti. **Upādā**ti upādāyarūpāni ‘‘paṭisaṅkhā yoniso’’tiādīsu viya ettha ya-kāralopo daṭṭhabbo.

625. Katame pana cattāro mahābhūtā, kathañca te mahābhūtasaññitā, kāni ca upādāyarūpāni, kathañca tāni ‘‘upādāyarūpānī’’ti vuccantīti idaṃ codanaṃ hadaye katvā kamena sodhento āha **‘‘pathavīdhātū’’**tiādi. **Cattārome**ti cattāro ime. Mahā ca so bhūto cāti mahābhūto, tena **mahābhūtena** sadevake loke mahantabhāvena pātubhūtena sammāsambuddhenāti attho. Atha vā –

‘‘Kālo ghasati bhūtāni,
Sabbāneva sahattanā;
Yo ca kālaghaso bhūto,
Sa bhūtapacaniṃ pacī’’ti. (jā. 1.2.190) –

Ādīsu viya bhūta-saddassa sattesu, khīṇāsavesu ca pavattanato **mahābhūtenā**ti mahatā sattena, mahākhīṇāsavenāti vā attho. Khīṇāsavopi hi parikkhīṇapaṭisandhikattā bhūtoyeva na bhavati, na ca bhavissatīti bhūtoti vuccati.

626. **Mahantā pātubhūtā**ti upādinnakasantānepi anupādinnakasantānepi sasambhāradhātuvasena mahantā hutvā bhūtā jātā nibbattāti attho. Tesaṃ anupādinnakasantāne –

‘‘Duve satasahassāni, cattāri nahutāni ca;
Ettakaṃ bahalattena, saṅkhātāyaṃ vasundharā’’ti. (dha. sa. aṭṭha. 584) –

Ādinā nayena mahantapātubhūtatā vuttā. Upādinnakasantānepi anekayojanasatikamacchakacchapatigāvutappamāṇadevadānavādisarīravasena daṭṭhabbā. Vuttampi hetaṃ ‘‘santi, bhikkhave, mahāsamudde yojanasatikāpi attabhāvā’’tiādi (a. ni. 8.20; cūḷava. 385; udā. 45).

Mahābhūtasamāti anekabbhutavisesadassanena, anekabhūtadassanena ca mahantā bhūtā, mahantāni abbhutāni vā etesūti mahābhūtā, māyākārā, yakkhādayo vā jātivaseneva mahantā bhūtāti mahābhūtā, tehi ete samāti mahābhūtasamā. Ete hi yathā māyākārā amaṇiṃ eva udakaṃ maṇiṃ katvā dassenti, asuvaṇṇaṃyeva leḍḍuādikaṃ suvaṇṇaṃ katvā dassenti, yathā ca sayaṃ neva yakkhā na pakkhino samānā yakkhādibhāvampi dassenti, evamevaṃ sayaṃ anīlāneva hutvā nīlaṃ upādāyarūpaṃ dassenti, sayaṃ apītāyeva…pe… sayaṃ anodātāyeva hutvā odātaṃ upādāyarūpaṃ dassentīti māyākāramahābhūtasāmaññato mahābhūtā.

Yathā ca yakkhā mahābhūtā yaṃ gaṇhanti, nevassa antosarīre ṭhānaṃ upalabbhati, na sarīrato bahi, na ca tassa aṅgamaṅgaṃ nissāya na tiṭṭhanti. Yadi hi sarīrassa anto ṭhitā, sakalasarīre byāpanaṃ na siyā. Atha bahi ṭhitā, yakkhaggahitakena katakusalākusalaṃ yakkhassa na siyā. Yadi cassa aṅgamaṅgaṃ nissāya na ṭhitā, yakkhaggahitake pahaṭe yakkhassa dukkhavedanuppatti na siyā, na ca sarīre rājiuṭṭhānaṃ bhaveyya. Yasmā panetaṃ sabbaṃ atthi, tasmā te aniddisitabbaṭṭhānā, evametepi na aññamaññassa anto na bahi ṭhitā upalabbhanti, na ca aññamaññaṃ nissāya na tiṭṭhanti. Yadi hi te aññamaññassa anto ṭhitā, na sakasakakiccakarā siyuṃ aññamaññaṃ anupavesanato. Atha aññamaññato bahi ṭhitā, vinibbhuttā siyuṃ, tathā ca sati avinibbhuttavādo parihāyeyya, tasmā aniddisitabbaṭṭhānāti. Yakkhamahābhūtasamānatāya mahābhūtasamā. Aniddisitabbaṭṭhānāpi cete patiṭṭhānādinā yathāsakakiccavisesena sesānaṃ tiṇṇaṃ upakārakā hontā sahajātādinā paccayena paccayo hutvā aññamaññaṃ nissāyeva tiṭṭhanti.

Vañcakattā abhūtenāti yakkhinīādayo viya abhūtena atacchena manāpavaṇṇasaṇṭhānādinā sattānaṃ vañcakattā mahantāni abhūtāni etesūti mahābhūtāti sammatā. Yathā hi yakkhinīādayo manāpehi kāḷasāmādivaṇṇehi, puthulapīvarakisādisaṇṭhānehi, hatthabhamuādivikkhepehi ca attano bhayānakabhāvaṃ paṭicchādetvā satte vañcenti, attano vasaṃ nenti, evametepi itthipurisādīsu manāpena chavivaṇṇena, manāpena aṅgapaccaṅgasaṇṭhānena, manāpena ca hatthapādaaṅgulibhamukavikkhepena attano kakkhaḷattādisarīralakkhaṇaṃ paṭicchādetvā bālajanaṃ vañcenti, attano sabhāvaṃ daṭṭhuṃ na dentā taṃ attano vasaṃ nenti.

627-30. **Cakkhusota**ntiādīsu rūpameva rūpatā. Hadayañca taṃ vatthu ca manodhātumanoviññāṇadhātūnanti hadayavatthu, hadayassa vā viññāṇassa vatthūti hadayavatthu, purimapadalopena pana **''vatthu''**nti vuttaṃ. Kabaḷīkāro āhāroyeva **āhāratā**. Kiñcāpi **dhammasaṅgaṇiyaṃ** rūpaniddese kabaḷīkāro āhāro osāne uddiṭṭho, idha pana nipphannarūpānaṃ ekaṭṭhāne dassanatthaṃ hadayavatthuanantaraṃ uddiṭṭhoti. Lahutā ādi yāsaṃ mudutākammaññatānanti lahutādayo, tāsaṃ tayaṃ **lahutādittayaṃ,** tattha lahubhāvo lahutā, tathā mudutāpi. Kammani sādhu kammaññaṃ, tassa bhāvo kammaññatā. Lahutādīnaṃ sayaṃ anipphannattā nipphannarūpavikārabhāvaṃ dassetuṃ **''rūpassā''**ti visesanaṃ kataṃ. **Catuvīsatī**ti gaṇanaparicchedo, balavarūpādīnaṃ nisedhanattho. Tattha yaṃ vattabbaṃ, taṃ parato āvi bhavissati. **Nissāyā**ti nissāya eva, na pana nissayavasenapi. Catūhi upādānehi nimuttatāya nikkhantaṃ upādānato mānasaṃ etassāti **nirupādānamānaso**.

631-2. **Patthaṭattā**ti puthuttā, tena puthubhāvato puthavī, puthavī eva pathavīti niruttinayena saddasiddhi dīpitā hoti. Ayaṃ pana sambhārapathaviyā vasena yujjati. Sā hi puthubhūtā patthaṭāti. Lakkhaṇapathaviyā vasena pana pathanaṭṭhena pathavī, sahajarūpānaṃ patiṭṭhābhāvena pakkhāyati upaṭṭhātīti attho. Purimopi vā attho lakkhaṇapathaviyā vasena labbhati. **Vāyanato**ti samudīraṇato, desantaruppattihetubhāvena bhūtasaṅghāṭassa pāpanatoti attho. **Tejeti** paripāceti, niseti vā, tikkhabhāvena sesabhūtattayaṃ usmāpetīti attho. Gāthābandhavasena cettha iti-saddalopato ''tejeti''cceva vuttaṃ. Evaṃ ''āpetī''ti etthāpi. Tasmā tejetīti **tejo,** āpetīti **āpo**ti vuttaṃ hoti. **Āpeti pālanā**ti anupāletabbarūpapariyosānaṃ āpeti pattharati. Tathā hetaṃ ''ābandhanakicca''nti vuccati. Āpīyatīti **āpo**. Sosīyati pivīyatīti atthoti keci. Ayaṃ panattho sasambhārāpe yujjatīti vadanti, lakkhaṇāpepi yujjateva. Sopi hi pharusapācanavisosanākārena sesabhūtattayena pīyamāno viya pavattatīti. Āpāyatīti vā **āpo,** brūheti vaḍḍhetīti attho. Tathā hesa paribrūhanaraso. **Tesa**nti yathāvuttānaṃ bhūtopādāyabhedānaṃ rūpānaṃ. **Vakkhāmī**ti kathessāmi. Kiṃ kāraṇāti āha **''lakkhaṇādīsū''**tiādi. **Hi**-saddo hetuattho. Yasmā lakkhaṇādīsu ñātesu dhammā āvi bhavissanti, tasmā tesaṃ parato āvibhāvahetūti attho.

633-4. Kāni pana tāni lakkhaṇarasapaccupaṭṭhānapadaṭṭhānāni nāma, yesu ñātesu dhammā āvi bhavissantīti imaṃ codanaṃ sodhetuṃ lakkhaṇarasapaccupaṭṭhānapadaṭṭhānāni sarūpato kathento āha **''sāmaññaṃ vā''**tiādi. **Sāmaññaṃ** sādhāraṇo aniccādiko. **Sabhāvo** kakkhaḷādiphusanādiko asādhāraṇabhāvo. **Kicca**nti sandhāraṇādikiccaṃ. **Sampattī**ti sampannabhāvo. ''Suraso gandhabbo''tiādīsu hi gandhabbasampattiyā rasa-saddena vuccamānattā **sampatti raso**ti. **Phala**nti sahajātanānakkhaṇikavasena ṭhitaṃ phalaṃ. **Upaṭṭhānanayo**ti gahetabbabhāvena ñāṇassa upaṭṭhānākāro. **Āsannakāraṇa**nti padhānakāraṇaṃ.

Lakkhīyati etenāti lakkhaṇaṃ, kakkhaḷattaṃ lakkhaṇametissāti **kakkhaḷattalakkhaṇā**. Nanu ca kakkhaḷattameva pathavīdhātūti? Saccametaṃ. Tathā hi viññātāviññātasaddatthatāvasena asambhinnepi dhamme kappanāsiddhena bhedena evaṃ niddeso kato. Evañhi atthavisesāvabodho hotīti. Atha vā lakkhīyatīti lakkhaṇaṃ, kakkhaḷā hutvā lakkhiyamānā dhātu **kakkhaḷattalakkhaṇā**ti evamettha attho daṭṭhabbo. Sesāsupi eseva nayo. **Patiṭṭhānarasā**ti sahajātadhammānaṃ patiṭṭhānabhāvakiccā. Asahajātānampi santativasena patiṭṭhānabhāvo hoteva. Tato eva nesaṃ sampaṭicchanākārena ñāṇassa paccupaṭṭhātīti **sampaṭicchanapaccupaṭṭhānā**. Iminā kiccavasenevettha ''paccupaṭṭhāna''nti dasseti. **Padaṭṭhānaṃ** panettha catunnampi ekato katvā vakkhati.

Paggharaṇalakkhaṇāti dravatābhāvato vissandanalakkhaṇā. **Brūhanarasā**ti sahajātadhammānaṃ milātabhāvūpagamanaṃ adatvā vaḍḍhanakiccā. Tathā hi sā tesaṃ pīṇitabhāvaṃ dassetīti vuccati. **Saṅgahapaccupaṭṭhānā**ti bāhirakaudakaṃ viya nahāniyacuṇṇassa sahajātadhammānaṃ vippakirituṃ adatvā sampiṇḍanavasena saṅgaṇhanapaccupaṭṭhānā. **Paripācanarasā**ti pariṇatabhāvakaraṇarasā. **Maddavānuppadānapaccupaṭṭhānā**ti bāhiraggi viya jatulohādīnaṃ sahajātadhammānaṃ mudubhāvānuppadānapaccupaṭṭhānā. **Vitthambhanalakkhaṇā**ti pūraṇalakkhaṇā. **Samudīraṇarasā**ti kampanarasā. **Abhinīhāro** bhūtattayassa desantaruppattihetubhāvo, nīharaṇaṃ vā bījato aṅkurādikassa viya. **Ekekā...pe... tabbā**ti pathavīdhātu āpādibhūtattayapadaṭṭhānā, āpodhātu pathavītejādibhūtattayapadaṭṭhānāti evaṃ ekekā dhātu avasiṭṭhabhūtattayapadaṭṭhānā.

Ārohapariṇāhavasena hi majjhime imasmiṃ sarīre pariggayhamānā paramāṇubhedasañcuṇṇā sukhumarajabhūtā pathavīdhātu doṇamattā siyā. Sā ca tato upaḍḍhappamāṇāya āpodhātuyā yathā na vikirati, evaṃ ābandhanavasena saṅgahitā. Yathā pana paggharaṇasabhāvāya āpodhātuyā vasena kilinnabhāvaṃ picchalabhāvaṃ nāpajjati, evaṃ tejodhātuyā anupālitā. Yathā pana tassā vasena na vikirīyati, evaṃ vāyodhātuyā vitthambhitā saṅghātabhāvaṃ pāpitā. Evaṃ sukhumarajabhūtāpi ābandhanaparipācanasamudīraṇakiccāhi āpotejovāyodhātūhi laddhapaccayā sinehena temitā, tejasā paripakkā, vāyunā vitthambhitā piṭṭhacuṇṇāni viya na ito cito ca vikirīyati viddhaṃsīyati, avikiriyamānā aviddhaṃsiyamānā nānappakārakaṃ itthipurisaliṅgādibhāvavibhāgaṃ upagacchati, aṇuthūladīgharassathirakathinādibhāvañca pakāseti.

Yūsagatā ābandhanākārabhūtā panettha āpodhātu pathavīpatiṭṭhitā tejānupālitā vāyovitthambhitā na gaḷati, na paggharati, na parissavati. Evaṃ tīhi dhātūhi anupālitā apaggharamānā aparissavamānā piṇḍitabhāvaṃ dasseti. Esā hi anubrūhanarasā.

Asitapītādiparipācitā cettha usumākārabhūtā uṇhattalakkhaṇā tejodhātu pathavīpatiṭṭhitā āposaṅgahitā vāyovitthambhitā imaṃ kāyaṃ paripāceti, vaṇṇasampattiñcassa āvahati. Sā hi yathānubhuttassa āhārassa sammā pariṇāmanena rasādisampattiyā hetubhāvaṃ gacchantī imaṃ kāyaṃ paripāceti, vaṇṇasampattiñca āvahati. Kammūpanissayāya hi cittapasādahetukāya ca sarīre vaṇṇasampadāya tejodhātu visesapaccayo, pageva utuāhārasamuṭṭhānāya rūpasampattiyāti. Tāya ca pana paripācito ayaṃ kāyo na pūtibhāvaṃ gacchati.

Aṅgamaṅgānusaṭā cettha samudīraṇavitthambhanalakkhaṇā vāyodhātu pathavīdhātuyā attani patiṭṭhāpīyati. Yathā sahajātadhammehi visuṃ na hoti, evaṃ āpodhātuyā saṅgayhati. Yathā sahajātadhammā na parissavanti, evaṃ tejodhātuyā anupālīyati. Sā evaṃ tīhi dhātūhi yathārahaṃ anupāliyamānā imaṃ kāyaṃ vitthambheti. Tāya pana vitthambhito ayaṃ kāyo na paripatati, ujukaṃ tiṭṭhati, iccevaṃ ekekāya dhātuyā tissannaṃ dhātūnaṃ vaseneva pavattanato vuttaṃ ‘‘ekekā cettha sesabhūtattayapadaṭṭhānāti veditabbā’’ti.

Evaṃ bhūtarūpānaṃ saddhiṃ vacanatthehi lakkhaṇādayo dassetvā idāni upādāyarūpāni dassento āha **‘‘cakkhatī’’**tiādi. Anekatthattā dhātūnaṃ cakkhati-saddassa vibhāvanatthatāpi sambhavatīti katvā vuttaṃ **‘‘vibhāvetīti attho’’**ti. **Cakkhatī**ti pana viññāṇādhiṭṭhitaṃ samavisamaṃ ācikkhantaṃ viya, abhibyattaṃ vadantaṃ viya hotīti attho. Atha vā **cakkhatī**ti viññāṇādhiṭṭhitaṃ rūpaṃ assādentaṃ viya hotīti attho. Cakkhatīti hi ayaṃ saddo ‘‘madhuṃ cakkhati, byañjanaṃ cakkhatī’’tiādīsu viya assādattho. Vuttañhetaṃ – ‘‘cakkhuṃ kho, māgaṇḍiya, rūpārāmaṃ rūparataṃ rūpasamudita’’nti (ma. ni. 2.209). Vakkhati ca ‘‘rūpesu āviñchanarasa’’nti. Yadi evaṃ ‘‘sotaṃ kho, māgaṇḍiya, saddārāma’’ntiādivacanato (ma. ni. 2.209) sotādīnampi saddādiassādakabhāvo atthīti tesampi cakkhusaddābhidheyyatā āpajjatīti? Nāpajjati niruḷhattā. Niruḷho hi esa cakkhu-saddo locaneyeva padumādīsu paṅkajādisaddā viyāti.

635-6. Cakkhurūpassa niddesappakaraṇepi cakkhu-saddasāmaññato āgataṃ sabbampi cakkhuṃ pabhedato dassetuṃ **‘‘tattha cakkhū’’**tiādi vuttaṃ. **Tatthā**ti tasmiṃ cakkhuniddese. **Paññāmaṃsappabhedato**ti paññācakkhu maṃsacakkhūti evaṃ paññāmaṃsānaṃ vasena pabhedato. **Tatthā**ti tasmiṃ duvidhe cakkhumhi. Paññāyeva **paññāmayaṃ**. **Nāmato**ti nāmehi pañcavidhanti sambandho. Katamehi nāmehīti āha **‘‘buddhadhammā’’**tiādi. Tattha **buddhadhammasamantehī**ti buddhacakkhu dhammacakkhu samantacakkhūti imehi nāmehi. **Ñāṇadibbehī**ti ñāṇacakkhu dibbacakkhūti ca nāmehi. **Yathānukkamato**ti yathāvuttaanukkamato. **Nānatta**nti bhedaṃ. **Me**ti mayhaṃ santikā, mayhaṃ vacanatoti vā attho. **Nibodhatha** jānātha.

637. Tattha ‘‘addasaṃ kho ahaṃ, bhikkhave, buddhacakkhunā lokaṃ volokento satte apparajakkhe mahārajakkhe tikkhindriye’’tiādinā (ma. ni. 1.283) āgataṃ buddhacakkhu nāmāti dassento āha **‘‘āsayānusaye’’**tiādi. Tattha **āsayānusaye**ti sattānaṃ āsaye ceva anusaye ca, tasmiṃ pavattanti attho. Tattha āgantvā seti cittaṃ etthāti āsayo. Byagghāsayo viya. Yathā hi byaggho gocaratthāya pakkantopi puna āgantvā vanagahaneyeva sayati, teneva ca taṃ tassa āsayoti vuccati, evaṃ aññatthāpi pavattaṃ cittaṃ āgantvā yattha sayati, taṃ tassa āsayoti veditabbaṃ. So pana sassatadassanādivasena catubbidho hoti. Vuttañhetaṃ –

> ‘‘Sassatucchedadiṭṭhī ca, khanti cevānulomikā;
> Yathābhūtañca yaṃ ñāṇaṃ, etaṃ āsayasaññita’’nti. (visuddhi. mahā. 1.136; dī. ni. ṭī. 1.paṭhamamahāsaṅgītikathāvaṇṇanā; sārattha. ṭī. 1. paṭhamamahāsaṅgītivaṇṇanā; vi. vi. ṭī. 1.verañjakaṇḍavaṇṇanā)

Anusayakathā upari āgamissati. **Indriyānaṃ paropare**ti saddhāpañcamakānaṃ indriyānaṃ tikkhamudubhāve.

Tikkhañhi indriyaṃ ukkaṭṭhagatattā paraṃ, mudu aparaṃ anukkaṭṭhagatattā. Idaṃ pana **buddhacakkhu** chasu asādhāraṇañāṇesu purimadvayanti daṭṭhabbaṃ.

638. **Heṭṭhā…pe… saññita**nti ‘‘tasmiṃyeva āsane virajaṃ vītamalaṃ dhammacakkhuṃ udapādī’’ti evaṃ vuttaṃ heṭṭhā tīsu maggesu ñāṇaṃ dhammacakkhunti saññitaṃ. **Ñāṇaṃ sabbaññutā panā**ti sabbaññubhāvasaṅkhātaṃ ñāṇaṃ. Tañhi sabbaññūti abhidhānassa, buddhiyā ca pavattinimittatāya sabbaññubhāvo nāma hoti. **Ñeyyaṃ samantacakkhu**nti khandhādivasena samantato sabbaso dassanaṭṭhena samantacakkhunti ñeyyaṃ. Tenevāha –

‘‘Na tassa addiṭṭhamidhatthi kiñci,
Atho aviññātamajānitabbaṃ;
Sabbaṃ abhiññāsi yadatthi ñeyyaṃ,
Tathāgato tena samantacakkhū’’ti. (cūḷani. mogharājamāṇavapucchāniddesa 85);

639. **Yaṃ cakkhuṃ udapādīti āgata**nti yaṃ ñāṇaṃ ‘‘idaṃ dukkhanti, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādī’’ti (mahāva. 15) evaṃ tattha tattha suttesu āgataṃ, catūsu saccesu teparivaṭṭavasena ‘‘dukkhaṃ pariññeyyaṃ pariññāta’’nti evamādinā dvādasavidhena ākārena pavattaṃ, idaṃ **ñāṇacakkhu**. Yā pana ‘‘addasaṃ kho ahaṃ, bhikkhave, dibbena cakkhunā visuddhenā’’tiādinā (ma. ni. 1.284) āgatā pañcamajjhānasaṅkhātaabhiññācittasampayuttā paññā, ayaṃ **dibbacakkhū**ti dassetuṃ **‘‘abhiññācittajā’’**tiādi vuttaṃ. Ettha ca paṭhamatatiyañāṇāni kāmāvacarāniyeva. Catutthampi pana purimadvayamiva kāmāvacaranti **ānandācariyena** vuttaṃ. Ñāṇacakkhuṃ sahaariyamaggavipassanāñāṇantipi yujjatīti apare. Aggamaggena saha vipassanāpaccavekkhaṇañāṇanti pana yuttaṃ viya dissati.

640-4. Evaṃ paññācakkhussa pabhedaṃ dassetvā puna maṃsacakkhussāpi pabhedaṃ dassetuṃ **‘‘maṃsacakkhupī’’**tiādi vuttaṃ. **Sasambhārapasādato**ti sasambhāracakkhu pasādacakkhūti imesaṃ dvinnaṃ vasena sambharīyati etehīti sambhārā, avayavā. Te pana upatthambhakabhūtā catusamuṭṭhānikarūpasantatiyo daṭṭhabbā. Saha sambhārehīti **sasambhāraṃ**. Sasambhārañca nāma maṃsapiṇḍo pavuccatīti sambandho. **Akkhikūpaṭṭhinā heṭṭhā**ti heṭṭhāgataakkhikūpassa aṭṭhinā paricchinnoti sambandho. **Uddha**nti akkhikūpato uddhaṃ. **Ubhato akkhikoṭīhī**ti akkhikūpassa ubhayabhāge akkhikoṭīhi. **Matthaluṅgena antato**ti akkhikūpassa abbhantare ṭhitena matthaluṅgena. **Nhārusuttena ābandho**ti nahārurajjūhi anto matthaluṅgena saha ābandho. **Sakalopi ca loko**ti sakalopi bālaputhujjanaloko. **Ya**nti yaṃ maṃsapiṇḍaṃ. **Kamalassa dalaṃ viyā**ti puthulavipulanīlatāya nīluppaladalaṃ viya. **Jānātī**ti gaṇhāti. **Cakkhu nāma na taṃ hotī**ti tathā gayhamānaṃ taṃ cakkhu nāma na hoti. Kiñcarahi tanti āha **‘‘vatthu tassāti vuccatī’’**ti. **Tassā**ti tassa yathādhippetassa paramatthacakkhuno. **Idaṃ panā**ti nigamanaṃ.

645-7. Taṃ pana sasambhāracakkhu yehi sambhārehi sambharīyati, te sarūpato, gaṇanato ca dassetuṃ **‘‘vaṇṇo gandho’’**tiādi vuttaṃ. **Bhāvo**ti itthiyā itthibhāvo, purisassa pumbhāvoti labbhamānakabhāvo. **Sambhavo**ti āpodhātumeva sambhavabhūtamāha. **Saṇṭhāna**nti ca tena tenākārena sanniviṭṭhesu mahābhūtesu taṃtaṃsaṇṭhānavasena viññāyamānaṃ vaṇṇāyatanamāha. Āpodhātuvaṇṇāyatanehi ca anatthantarabhūtānampi sambhavasaṇṭhānānaṃ visuṃ vacanaṃ tathābhūtānaṃ, atathābhūtānañca āpādīnaṃ yathāvuttamaṃsapiṇḍe vijjamānattā. Āpodhātuvaṇṇāyatanānañhi santānavasena pavattamānānaṃ avatthāviseso sambhavo saṇṭhānañcāti. **Dasete**ti catasso dhātuyo, tannissitā vaṇṇādayo cāti ime dasa. **Catusamuṭṭhānā**ti antogatahetvatthamidaṃ visesanaṃ, catusamuṭṭhānikattāti vuttaṃ hoti.

648. Cakkhu…pe… jīvitameva cāti imāni ekantakammasamuṭṭhānāni, purimāni ca catusamuṭṭhānānīti **cattālīsañca cattāri ca** rūpāni bhavanti, catucattālīsa rūpāni hontīti attho.

649-52. **Imesaṃ pana rūpānaṃ vasenā**ti yathāvuttānaṃ saṅkhepato cuddasannaṃ, vitthārato catucattālīsānañca rūpānaṃ vasena. **Paripiṇḍita**nti samantato piṇḍitaṃ. Yattha setampi atthi, kaṇhampi lohitampi pathavīpi āpopi tejopi vāyopi, idaṃ pana semhussadattā setaṃ hoti, pittussadattā kaṇhaṃ, ruhirussadattā lohitakaṃ, pathavussadattā patthinaṃ hoti, āpussadattā paggharati, tejussadattā pariḍayhati, vāyussadattā sambhamati. Idaṃ sambhāravantatāya sambhāracakkhūti **paṇḍitehi** buddhādīhi **pakāsitaṃ** paridīpitaṃ. **Ettha sito**ti etaṃ sasambhāracakkhuṃ nissito tadāyattabhūto. Tenāha ‘‘ettha paṭibaddho’’ti. **Catunnaṃ pana bhūtānaṃ pasādo**ti catunnaṃ bhūtānaṃ pasannatāsabhāvo pasādo, ‘‘setena maṇḍalenassā’’ti pāṭho yujjati. Potthakesu pana ‘‘sete tu maṇḍale tassā’’ti likhanti. **Kaṇhamaṇḍalamajjhe**ti idhāpi ‘‘kaṇhamaṇḍalassa majjhe’’ti vattabbe ‘‘catutthadū’’tiādīsu viya chandānurakkhaṇatthaṃ vibhattilopaṃ katvā ‘‘kaṇhamaṇḍalamajjhe’’ti vuttaṃ. Evañhi attho ca yojanā ca suṭṭhu upapannā honti. **Aṭṭhakathāyampi** hi ‘‘setamaṇḍalaparikkhittassa kaṇhamaṇḍalassa majjhe’’ti (dha. sa. aṭṭha. 596) vuttaṃ. Apare pana yathāṭhitavaseneva pāṭhaṃ gahetvā ‘‘sabbaso parikkhittassa tassa sasambhārassa cakkhuno majjhe setamaṇḍale kaṇhamaṇḍale majjhe’’ti yojenti. **Diṭṭhamaṇḍale**ti abhimukhe ṭhitānaṃ sarīrasaṇṭhānuppattidesabhūte diṭṭhamaṇḍale.

653-5. **Sandhāraṇā…pe… hutvānā**ti sandhāraṇanahāpanamaṇḍanabījanakiccāhi catūhi dhātīhi khattiyakumāro viya sandhāraṇābandhanaparipācanasamudīraṇakiccāhi attanissayabhūtāhi catūhi dhātūhi katūpakāraṃ hutvā. **Utucittādinā**ti tīhi santatisamuṭṭhāpakehi utucittāhārehi. Ettha ca kalāpantaragatā utuāhārā adhippetāti vadanti. **Āyunā katapālana**nti catudhātunissiteneva jīvitindriyena rakkhiyamānaṃ. Tathā hetaṃ kammajarūpaparipālanalakkhaṇaṃ. **Vaṇṇagandharasādīhī**ti **ādi**-ggahaṇena ojaṃ saṅgaṇhāti, ‘‘vaṇṇagandharasojāhī’’ti vā pāṭho. **Vatthudvārañca sādhaya**nti yathāyogaṃ vatthudvārabhāvaṃ sādhayamānaṃ. Cakkhuviññāṇassa hi nissayabhāvato vatthubhāvaṃ, pavattimukhabhāvato dvārabhāvañca sādheti. Sampaṭicchanādīnaṃ pana tadārammaṇāvasānānaṃ aññanissitattā dvārabhāvameva sādheti, na vatthubhāvaṃ. **Ūkāsirasamānena pamāṇenā**ti ūkāsirasamānena padesappamāṇena lakkhitaṃ hutvā ūkāsirasamānappamāṇe ṭhāneti vā attho. **Tiṭṭhatī**ti satta akkhipaṭalāni byāpetvā sattasu picupaṭalesu āsittatelaṃ viya tiṭṭhati. Evañca katvā cakkhussa anekakalāpagatatā siddhā hoti. Upaddavānaṃ paṭalanirākaraṇepi hi cakkhu vijjatevāti. Yathā ca cakkhu, evamimassa nissayabhūtā catasso dhātuyo, āyuvaṇṇādīni ca satta akkhipaṭalāni byāpetvā ṭhitāneva avinibbhogavuttittāti gahetabbaṃ.

656. **Vutta**nti dhammasenāpatinā vuttaṃ. **Rūpāni manupassatī**ti ma-kāro padasandhikaro ‘‘aññamaññaṃ samaṇamacalo’’tiādīsu viya. Atha vā **manū**ti maccoti attho. Kiñcāpi cakkhu rūpaṃ na passati, kiñcarahi tannissitaṃ viññāṇameva. Tathā hi ‘‘mañcā ukkuṭṭhiṃ karontī’’tiādīsu viya nissitakiriyaṃ nissaye viya katvā vohārasambhavato ‘‘cakkhupasādena passatī’’ti vuttaṃ. **Ācariyajotipāla**ttherenāpi hi imināva adhippāyena idaṃ vuttaṃ. Idamettha sanniṭṭhānaṃ, kiṃ cakkhu rūpaṃ passati, udāhu viññāṇanti, kiñcettha – yadi cakkhu passeyya, aññaviññāṇasamaṅginopi cakkhu passeyya. Atha viññāṇaṃ, kuṭṭādiantaritampi passeyya tassa appaṭighātattā? Nāyaṃ doso. Yassa ‘‘cakkhu passatī’’ti mataṃ, tassāpi na sabbaṃ cakkhu passati, atha kho viññāṇādhiṭṭhitameva. Yassa pana viññāṇaṃ passatīti mataṃ, tassāpi na sabbaṃ viññāṇaṃ passati, atha kho cakkhunissitameva, tañca antarite nuppajjati. Yattha ālokassa kuṭṭādīhi vinibandho, yattha pana so natthi phalikaabbhapaṭalādimhi, tattha antaritepi uppajjati eva, tasmā taṃ anuppannattā antaritaṃ na passati. Idameva ca sanniṭṭhānaṃ, yaṃ kho cakkhuviññāṇaṃ passatīti. Tañhi dassanakiccaṃ. Yadi evaṃ kathaṃ cakkhunā rūpaṃ disvāti. Tena dvārena karaṇabhūtenāti ayamettha abhisandhi. Atha vā nissitakiriyā nissayassa pavuccati yathā ‘‘mañcā ukkuṭṭhiṃ karontī’’ti. **Ūkāsirasamūpama**nti ūkāsirasamānūpamaṃ, ūkāsirappamāṇanti vuttaṃ hoti. Idañcassa patiṭṭhānokāsavasena vuttaṃ, na pana attano pamāṇavasena. Tañhi paramāṇupariyantena pamāṇena atisukhumamevāti. Ūkāsirappamāṇe pana padese idaṃ pavattati. Na kevalañca idameva, sabbānipi sabbaṭṭhānikarūpāni tattha pavattanteva. Idañca tattha nibbattantaṃ taṃ padesaṃ pūretvā eva nibbattati. Ekūnapaṇṇāsakalāpavasena ca saheva pavattati, sattarasacittakkhaṇāyukattā rūpānaṃ, ekekassa ca cittassa tīsu tīsu khaṇesu kammajarūpānaṃ uppajjamānattā.

657. **Suṇātīti sota**nti ettha kiṃ sotaṃ suṇāti, udāhu viññāṇantiādinā heṭṭhā vuttanayena yathāsambhavaṃ yojetabbaṃ. **Tanutambalomācite**ti sasambhārasotabilassa anto sukhumehi tambavaṇṇalomehi sañcite. **Aṅgulivedhakasaṇṭhāne padese**ti aṅgulimuddikāsaṇṭhānamaṃsayutte padese. **Vuttappakārāhī**ti sandhāraṇādikiccāhi. **Āyunā paripāliyamāna**nti ettha vaṇṇādīhi parivāritanti sambandhitabbaṃ. **Tiṭṭhatī**ti pubbe vuttanayena taṃ padesaṃ pūretvā tiṭṭhati. Sesaṃ vuttanayena veditabbaṃ. **Ghāyatī**ti gandhopādānaṃ karoti. **Sāyatī**ti rasaṃ vindati. **Jīvitamavhāyatī**ti ettha rasaggahaṇamūlakattā ajjhoharaṇassa jīvitanimittaṃ ajjhoharaṇaraso jīvitaṃ, taṃ avhāyati tasmiṃ ninnatāya avhāyantamiva hoti. **Uppaladalaggasaṇṭhāne padese**ti majjhe chinnassa uppaladalassa aggabhāgasaṇṭhāne padese. **Malāna**nti kilesādimalānañceva malavisayānañca sāsavadhammānaṃ anuttariyabhāvaṃ gacchantesu kāmarāganidānakammajanitesu kāmarāgassa ca visesapaccayesu ghānajivhākāyesu kāyassa visesato sāsavapaccayattā soyeva tesaṃ āyoti vuccati. Tena hi phoṭṭhabbasukhaṃ assādentā sattā methunampi sevanti. Atha vā kāyindriyavatthukā cattāro khandhā balavakāmarāgādihetubhāvato visesato malā, tesamayaṃ āyo hetūti kāyoti vutto. **Imasmiṃ kāye**ti imasmiṃ sasambhārakāye. Sopi hi kucchitānaṃ kesādimalānaṃ āyabhāvato kāyoti vuccati. **Yāvatā upādinnakaṃ atthī**ti iminā kesagganakhaggādīsu kāyapasādassa abhāvamāha. **Kappāsapaṭale sneho viyā**ti iminā̄ssa nirantarabhāvaṃ. Ime ca pana cakkhādayo rūpādigocaraninnatāya vammikaudakaākāsagāmasivathikāsaṅkhātagocaraninnatāya ahisuṃsumārapakkhikukkurasigālā viya daṭṭhabbā. Visamajjhāsayatāya hi cakkhu vammikacchiddābhiratasappo viya, bilajjhāsayatāya sotaṃ udakabilābhiratasuṃsumāro viya, ākāsajjhāsayatāya ghānaṃ ajaṭākāsābhiratapakkhi viya, gāmajjhāsayatāya jivhā gāmābhiratakukkuro viya, upādinnakajjhāsayatāya kāyo āmakasusānābhiratasigālo viyāti. **Visamajjhāsayatāyā**ti cakkhussa visamajjhāsayaṃ viya hotīti katvā vuttā. Cakkhumato vā puggalassa ajjhāsayavasena cakkhu visamajjhāsayaṃ. Esa nayo sesesupi.

Daṭṭhu…pe… lakkhaṇanti ettha daṭṭhuṃ kāmetīti daṭṭhukāmo tassa bhāvo daṭṭhukāmatā, rūpataṇhāyetaṃ adhivacanaṃ. Sā pana anāgate cakkhādīsu ādīnavapaṭicchādikāvijjāmūlapatthanāsabhāvā pākaṭā apākaṭāti duvidhā. Tattha yā ayaṃ ‘‘īdisaṃ īdisañca sukhumatamavisayaggahaṇasamatthaṃ cakkhu hotū’’ti evaṃ kammāyūhanato pubbe, pacchā vā uppannā pākaṭā. Indriyavisesaṃ pana anāmasitvā avisesena paripuṇṇāyatanabhavasampattiṃ patthetvā, apatthetvā vā tattha avigatataṇhāvasena kammaṃ karontassa appahīnabhāvena anusayitā api kammasāmatthiyavicittahetubhūtā apākaṭā. Sā duvidhāpi nidānaṃ upanissayo yassa taṃ daṭṭhukāmatānidānaṃ, tadeva kammaṃ, taṃ samuṭṭhānametesanti daṭṭhukāmatānidānakammasamuṭṭhānāni, evaṃvidhānaṃ bhūtānaṃ pasādo daṭṭhukāmatā…pe… pasādo, taṃ lakkhaṇamassa, tathā hutvā lakkhīyatīti vā **daṭṭhukāmatānidānakammasamuṭṭhānabhūtapasādalakkhaṇaṃ**.

Ettha ca gabbhaseyyakānaṃ dinnapaṭisandhikaṃ, aññaṃ vā kammaṃ cakkhādīni nibbatteti. Opapātikānaṃ pana paṭisandhikkhaṇeva paripuṇṇāyatanānaṃ nibbattamānānaṃ paṭisandhijanakameva kammaṃ paripuṇṇasakalamattabhāvaṃ nibbattetīti gahetabbaṃ. Kathaṃ pana ekakammunā nibbattamānānaṃ cakkhādīnaṃ visesoti? Kāraṇassa bhinnattā. Taṃtaṃbhavapatthanābhūtā hi taṇhā taṃtaṃbhavapariyāpannāyatanābhilāsatāya sayaṃ vicittarūpā upanissayabhāvena taṃtaṃbhavanibbattakakammassapi vicittabhedataṃ vidahati. Yato tadāhitavisesaṃ tathāvidhasamatthatāyogena anekarūpāpannaṃ viya anekavisiṭṭhasabhāvaṃ phalaṃ nibbatteti, na cettha samatthatāsamatthatāsabhāvato aññā veditabbā. Kāraṇavisesena āhitavisesassa visiṭṭhaphalanipphādanasamatthatābhāvato ekasseva kammassa soḷasādivipākanibbattanahetubhāvena ca ayamattho sampaṭicchitabbo. Lokepi ekasseva sālibījassa paripuṇṇāparipuṇṇataṇḍulaphalanibbattihetutā dissateva. Kiṃ vā etāya yutticintāya, na cintitabbamevetaṃ. Yato kammaphalaṃ cakkhādīni, kammavipāko ca sabbaso buddhānaṃyeva ñāṇassa visayo, na aññesaṃ atakkāvacarattā. Teneva bhagavatā ‘‘kammavipāko acinteyyo, na cintetabbo, yo cinteyya, ummādassa vighātassa bhāgī assā’’tiādīnavaṃ (a. ni. 4.77) dassetvā paṭikkhittaṃ.

Rūpesu āviñchanarasanti āviñchanaṃ puggalassa, āvajjanādiviññāṇassa vā tanninnabhāvappattiyā hetubhāvo. **Ādhārabhāvapaccupaṭṭhāna**nti nissayapaccayabhāvato. Ālokādisannissayena kadāci uppajjamānānampi hi cakkhuviññāṇaṃ uppajjanakāle cakkhuṃ nissāya eva uppajjatīti. Etthāha – cakkhuviññāṇuppattisamaye sambhavantesu mandāmandamajjhimāyukesu ekūnapaṇṇāsacakkhūsu katamaṃ cakkhuviññāṇassa ādhārabhāvaṃ paccanubhotīti? Vuccate –

> ‘‘Paṭisandhicittassa uppādakkhaṇe uppannaṃ ṭhānappattaṃ purejātaṃ vatthuṃ nissāya dutiyabhavaṅgaṃ uppajjati, tena saddhiṃ uppannaṃ ṭhānappattaṃ purejātaṃ vatthuṃ nissāya tatiyabhavaṅgaṃ uppajjati, iminā nayena yāvatāyukaṃ cittappavatti veditabbā’’ti (visuddhi. 2.700) –

Maggāmaggañāṇaniddese vuttanayena ekacittakkhaṇātītaṃ cakkhu rūpe ghaṭṭitvā viññāṇassa nissayo hoti, tasmā dvīsu bhavaṅgacalanesu purimassa anantarapaccayabhūtena bhavaṅgacittena saha uppannanti ayamattho idha sīhaḷasaṃvaṇṇanāyaṃ, visuddhimaggassa sīhaḷasaṃvaṇṇanāyañca vutto.

Taḷākagāmamūlavāsidāṭhānāgattherena pana ‘‘āvajjanena, tassa anantarapaccayabhūtena bhavaṅgena vā saha uppannaṃ cakkhu’’nti vuttaṃ, taṃ duvuttaṃ. Evañhi sati aññasmiṃ ghaṭṭite aññaṃ cakkhuviññāṇassa nissayo hotīti vuttaṃ hoti, evañca bhavaṅgacalanato heṭṭhā tatiyacatutthehi yāva terasamacittena saha uppannampi nissayo hotīti āpajjeyya, na cetaṃ vattabbaṃ, tatiyacatutthacittato paṭṭhāya uppannaṃ kesañci vīthicittānaṃ dvārabhāvaṃ na gacchati niruddhattā, manodvārassa niruddhasseva dvārabhāvassa dassanato. Yadi siyā ‘‘paṭisandhicittassa uppādakkhaṇe uppannaṃ vatthuṃ nissāya dutiyabhavaṅgaṃ uppajjatī’’tiādivacanato ‘‘ekacittakkhaṇātītameva nissayoti adhippeta’’nti idampi ekacittakkhaṇātītaṃ nissayoti yujjatīti, evaṃ sati ‘‘tassa anantarapaccayabhūtena bhavaṅgena vā’’ti vacanaṃ yujjeyya, tena hi ‘‘cittakkhaṇadvayātītampi nissayo’’ti paṭiññātaṃ siyā, tasmā nāyaṃ therassa adhippāyoti dissati. ‘‘Ekacittakkhaṇātikkamo’’ti ca anatītekacittakkhaṇassa dubbalatāya ekacittakkhaṇātikkamena tassa balavabhāvadīpanatthaṃ vuccati, na pana dviticatucittakkhaṇātītānaṃ nissayabhāvābhāvato. Evañca katvā vuttaṃ **ācariyadhammapālattherena** ‘‘sampaṭicchanādīni cutiāsannāni taduddhaṃ kammajarūpassa anuppattito ekasmiṃyeva hadayavatthusmiṃ vattantī’’ti, tasmā taṃ therassa manorathamevāti na sārato paccetabbaṃ.

Sahajātesu bahūsu pasādesu kiṃ eko nissayo hoti, udāhu sabbeyevāti? Nanu vuttaṃ ‘‘pubbe ekampi cakkhu viññāṇassa paccayo hotī’’ti, katamaṃ pana tanti? Yaṃ tattha visadaṃ hutvā rūpābhighaṭṭanārahaṃ. **Visuddhimaggasīhaḷasaṃvaṇṇanāyaṃ** pana ‘‘sabbeyeva nissayā hontī’’ti vatvā ‘‘yadi evaṃ ‘cakkhuñca paṭicca rūpe ca uppajjati cakkhuviññāṇa’nti ettha ‘rūpe cā’ti vacanaṃ viya ‘cakkhūnī’tipi bahuvacanaṃ kattabbanti anuyogaṃ katvā taṃvisodhanatthaṃ ‘sasambhāracakkhudvayanissitaṃ pasādadvayaṃ nissāya ekameva viññāṇaṃ uppajjatīti gaṇheyyu’nti imaṃ vippaṭipattiṃ nirākarontena bhagavatā bahuvacanamakatvā ‘rūpāyatanaṃ cakkhuviññāṇadhātuyā taṃsampayuttakānañca dhammānaṃ ārammaṇapaccayena paccayo’tiādīsu (paṭṭhā. 1.1.2) viya sāmaññavasena ekavacanaṃ kata’’nti vuttaṃ. **Ācariyadhammapālattherena** pana tadeva sīhaḷasaṃvaṇṇanāvacanaṃ anicchantena ‘‘ekampi cakkhu viññāṇassa paccayo hoti, rūpaṃ pana anekameva paccayabhāvavisesato’’ti vuttaṃ. Tathā ceva amhehipi heṭṭhā vibhāvitanti. Yesaṃ bhūtānamayaṃ pasādo, teyeva imassa āsannakāraṇanti vuttaṃ ‘‘daṭṭhu…pe… padaṭṭhāna’’nti. Sotapasādādīnampi lakkhaṇādiniddese vuttanayānusārena attho yojetabbo.

658. **Kecī**ti mahāsaṅghiyesu ekacce. Cakkhādīsu tejādiadhikatā nāma tannissayabhūtānaṃ tadadhikatāyāti dassento **''tejādhikāna''**ntiādimāha. Tattha **tejādhikāna**nti pamāṇavasena catunnaṃ dhātūnaṃ samānabhāvepi kiccavasena tejodhātuadhikānaṃ. Evaṃ sesesupi. **Ākāsa …pe… sesakā**ti ākāsādhikānaṃ bhūtānaṃ pasādo sotaṃ, vāyuadhikānaṃ ghānaṃ, toyādhikānaṃ jivhā, phoṭṭhabbasaṅkhātapathavādhikānaṃ kāyoti attho.

659. Evaṃ pana vadantānaṃ kiṃ uttaranti āha **''te panā''**tiādi. **Suttaṃ āharathā**ti na tumhākaṃ vacanamatteneva ayamattho sakkā saddhātuṃ, tassa pana paridīpakaṃ suttamāharatha. Sutte hi āhaṭe tassa neyyatthataṃ nītatthataṃ vicāretvā yadi tassa vasena ayamattho paññāyetha, gaṇheyyāma nanti adhippāyo. **Suttameva…pe… kiñcipī**ti ito cito ca suttaṃ gavesamānāpi addhā ekantena kiñcipi ekagāthāpadamattampi tadatthaparidīpakaṃ suttaṃ na dakkhissanteva tepiṭake buddhavacane tādisasseva suttantassa abhāvato.

660. Kiñcāpi suttantavasena ayamattho na dissati, yuttito pana dissatīti ce, tampi natthīti dassento āha **''visese satī''**tiādi. Bhūtānañhi visese sati pasādo kathaṃ bhave, neva bhaveyya, na ca bhaveyya, kiṃ kāraṇanti āha **''samānānañhi bhūtānaṃ, pasādo paridīpito''**ti. Yasmā samānānameva bhūtānaṃ pasādo porāṇehi paridīpito, na visamānānaṃ. Pathavīdhātuadhikakalāpassa hi kakkhaḷattā, āpodhātuadhikakalāpassa vissandanato, tejodhātuadhikakalāpassa pariggayhamānattā, vāyodhātuadhikakalāpassa ca vissaraṇato na tesu pasādo patiṭṭhātuṃ sakkoti, tasmā tesaṃ kiccato samānānaṃyeva pasādo uppajjeyya, na visamānānanti.

661-2. Yadi evaṃ kathaṃ pasādānaṃ visesatāti āha **''tasmā''**tiādi. Yasmā vuttappakārena pasādavatthukānaṃ bhūtānaṃ visesena na bhavitabbaṃ, tasmā **etesaṃ** pasādanissayabhūtānaṃ idamūnaṃ, idamadhikanti etaṃ **visesaparikappanaṃ sabbaso** sabbākārena **pahāya ñeyyā kammavisesena pasādānaṃ visesatā**. Yathā avisesepi bhūtānaṃ rūpānaṃ rasādayo aññamaññavisadisā honti, evaṃ cakkhādayopi bhūtavisesābhāvepi aññamaññavisadisā honti. So panāyaṃ visiṭṭhabhāvo kammavisesena viññātabbo. Ekampi hi kammaṃ pañcāyatanikattabhāvapatthanānipphannaṃ cakkhādivisesahetutāya aññamaññassa asādhāraṇavisiṭṭhaṃ sāmatthiyavisesato. Na hi yena visesena cakkhussa paccayo, teneva sotassa hoti indriyantarabhāvappattito. ''Paṭisandhikkhaṇe mahaggatā cetanā kaṭattārūpānaṃ kammapaccayena paccayo''ti vacanato paṭisandhikkhaṇe vijjamānānaṃ sabbesaṃyeva kaṭattārūpānaṃ ekā cetanā kammapaccayo hotīti viññāyati. Nānācetanāya hi tadā indriyuppattiyaṃ sati parittena ca mahaggatena ca kammena kaṭattārūpaṃ āpajjeyya, na cekā paṭisandhi anekakammanibbattā hotīti siddhamekena kammena anekindriyuppatti hotīti. **''Na hi bhūtavisesena, hoti tesaṃ visesatā''**ti idaṃ nigamanavasena vuttaṃ.

663. Evaṃ kammavisesato visiṭṭhesu ca etesu ārammaṇaggahaṇepi ayaṃ visesoti dassetuṃ **''evametesū''**tiādi vuttaṃ. **Appattagāhaka**nti asampattaggāhakaṃ attano nissayena saha anallīyananissaye eva rūpādivisaye viññāṇuppattihetubhāvato. Keci pana tampi ''sampattaggāhakamevā''ti vadanti, taṃ na sundaraṃ sāntare adhike ca visaye viññāṇuppattihetubhāvato. Yadi hi cakkhusotāni sampattavisayameva gaṇhanti, cakkhupasādato vicchinnadese ṭhitesu tārakādīsu nissayavasena ca pamāṇato adhikesu candamaṇḍalādīsu rūpāyatanesu sotapasādato ca vicchinnadesasambhūtesu udaracammasandhicammādiantaritesu kucchisaddasandhisaddādīsu puthulesu ca samuddasaddādīsu saddāyatanesu viññāṇuppatti na siyā sampattaggāhakānaṃ kāyindriyādīnaṃ tathā adassanato.

Ettha ca vadeyya – adhiṭṭhānato bahindriyassa pavatti hotīti sampattavisayameva yattakaṃ visayaṃ, tattakaṃ visayaṃ gahaṇākāraṃ pharitvā gaṇhāti, tasmā asiddhametaṃ ''sāntare adhike ca visaye viññāṇuppattihetubhāvato''ti? Taṃ na, adhiṭṭhānato bahi indriyuppattiyā eva abhāvā. Adhiṭṭhānadese eva hi indriyaṃ pavattati tattha kiccādippayogadassanato. Sati ca etassa bahi pavattiyaṃ adhiṭṭhāne pihitepi visayaggahaṇaṃ siyā, tasmā adhiṭṭhānadese ṭhitānaṃyeva cakkhusotānaṃ asampattavisayasseva gahaṇato nāsiddhametaṃ ''sāntare adhike ca viññāṇuppattihetubhāvato''ti. Tenāhu porāṇā –

> ''Sabbagocarayogepi, diṭṭhaṃ rūparavesu yaṃ;
> Vicchinnaputhuviññāṇaṃ, sampattaggāhabādhaka''nti.

Tassattho – sabbesaṃ cakkhādīnaṃ gocarena rūpādinā yoge ekakāriyasādhakattā sambandhe ghaṭṭane vā samāne sati **rūparavesu** rūpasaddāyatanesu visayabhūtesu cakkhādito dūrabhāvena ceva kenaci anantaritabhāvena ca vicchinnesu pamāṇato puthulesu ca visayesu uppajjamānaṃ yaṃ viññāṇaṃ, taṃ cakkhusotānaṃ sampattaggāhassa sampattaggahaṇassa bādhakanti.

Apica yadi cakkhu sampattaggāhakaṃ siyā, attano maṇḍale ṭhitaṃ vaṇṇampi passeyya. Tathā akkhipuṭe añjanaṃ pakhumamūle akkhivaṇṇaṃ pakhumamūle ghaṭṭiyamānaṃ añjanasalākampi passeyya, na ca panetaṃ dissati, tasmā tannissaye dese ṭhitameva visayaṃ gaṇhāti. Sotāyatanampi yadi sampattaggāhakaṃ abhavissa, cittasamuṭṭhānaṃ saddāyatanaṃ sotaviññāṇassa kadācipi ārammaṇapaccayo na siyā. Na hi bahiddhā cittasamuṭṭhānānaṃ uppatti atthi.

Paṭṭhāne ca ‘‘saddāyatanaṃ sotaviññāṇadhātuyā ārammaṇapaccayena paccayo’’ti (paṭṭhā. 1.1.2) aviseseneva saddassa sotaviññāṇārammaṇabhāvo vutto. Kiñca yadi sotaṃ sampattaggāhakaṃ siyā, attano visayapadeseyeva gahetabbato gandhassa viya saddassāpi disādesavavatthānaṃ na siyā. Evañca saddānusārena kaṇḍaṃ pātentassa saddavedhino attano kaṇṇabileyeva sarapātanaṃ siyā, tasmā yattha uppanno saddo, tattheva ṭhito sotapathe āpāthamāgacchati.

Yadi evaṃ kathaṃ dūre ṭhitehi rajakādisaddā cirena suyyanti. Asampattaggāhakatte hi dūrāsannadesavattīnaṃ samakameva savanena bhavitabbanti? Nayidamevaṃ dūrāsannānaṃ yathāpākaṭe sadde gahaṇavisesato. Yathā hi dūrāsannānaṃ vacanasadde yathāpākaṭeva gahaṇavisesato akkharavisesanaṃ gahaṇaṃ, aggahaṇañca hoti, evaṃ rajakādisaddepi āsannassa ādito pabhuti yāva avasānā kamena pākaṭībhūte, dūrassa ca avasāne, majjhe vā piṇḍavasena pavattipākaṭībhūte yathāpākaṭaṃ nicchayaggāhakānaṃ sotaviññāṇavīthiyā parato pavattānaṃ manodvārikajavanānaṃ gahaṇavisesato lahukaṃ suto, cirena sutoti abhimāno hoti. Sotaviññāṇappavatti pana ubhayattha samānā saddassa uppannadese ṭhitassa attano vijjamānakkhaṇeyeva sotāpāthagamanato. Yadi saddassa bhūtaparamparāya samantato pavatti natthi, kathaṃ paṭighosuppattīti? Dūre ṭhitopi saddo aññattha paṭighosuppattiyā, bhājanādicalanassa ca paccayo hoti ayokanto viya ayocalanassāti daṭṭhabbaṃ.

Sesaṃ…pe… gāhakanti yaṃ pana avasesaṃ ghānajivhākāyasaṅkhātaṃ pasādattayaṃ, taṃ sampattaggāhakaṃ hoti nissayavasena ceva sayañca attano nissaye allīneyeva visaye viññāṇuppattihetubhāvato. Gandharasānaṃ nissayesu ghānajivhānissayehi saha allīnāyeva gandharasā viññāyanti. Phoṭṭhabbañca bhūtattayarūpaṃ kāyanissayena allīnameva viññāyatīti.

Vaṇṇavikāramāpajjamānanti dosādīhi kāraṇehi amanāpavaṇṇassa uppattivasena vaṇṇavikāraṃ āpajjamānaṃ. **Hadayaṅgatabhāva**nti cittagataṃ ajjhāsayaṃ. **Pakāsetī**ti rūpamiva pakāsaṃ karoti, saviggahamiva dassetīti attho. Anekatthattā hi dhātūnaṃ pakāsanattho eva rūpa-saddo daṭṭhabbo. Taṃ pana rūpanti sambandho. Cakkhumhi, cakkhussa vā paṭihananaṃ lakkhaṇametassāti **cakkhupaṭihananalakkhaṇaṃ**. Evaṃ **sotapaṭihananalakkhaṇa**ntiādīsupi. Paṭihananañcettha visayavisayīnaṃ aññamaññābhimukhabhāvo yogyadesāvaṭṭhānaṃ paṭighāto viyāti katvā. Yathā paṭighāte sati dubbalassa calanaṃ hoti, evaṃ visayābhimukhabhāve sati visayino taṃsambandhassa ca vatthurūpassa, tannissitassa ca bhavaṅgassa calanaṃ hoti. So rūpassa cakkhumhi, cakkhussa vā rūpe hoti. Tenāha ‘‘yamhi cakkhumhi anidassanamhi sappaṭighamhi rūpaṃ sanidassanaṃ sappaṭighaṃ paṭihaññi vā, yaṃ cakkhu anidassanaṃ sappaṭighaṃ rūpamhi sanidassanamhi sappaṭighamhi paṭihaññi vā’’ti (dha. sa. 597) ca ādi. **Visayabhāvo** ārammaṇapaccayatā. **Gocarabhāvapaccupaṭṭhāna**nti ettha anaññathābhāvo visayatā, tabbahulatā gocarabhāvoti ayaṃ visayagocarānaṃ viseso. **Saddāyatī**ti udāharīyati, sakehi vā paccayehi sotaviññeyyabhāvaṃ upanīyatīti attho. **Attānaṃ gandhayatī**ti sugandhaṃ, duggandhanti vā attānaṃ pakāseti. Tenāha **‘‘sūcayatī’’**ti.

664. Itthiyā eva indriyaṃ **itthindriyaṃ**. Yathā cakkhādīni indriyāni purisassapi honti, nayidaṃ tathā. Idaṃ pana niyamena itthiyā eva hoti, tasmā ‘‘itthindriya’’nti vuccati. Evaṃ purisindriyepi. Itthiyā bhāvo, itthīti bhavati etena cittaṃ, abhidhānaṃ vāti **itthibhāvo. Paṭisandhisamuṭṭhito**ti paṭisandhiyaṃyeva samuṭṭhito, paṭisandhicittena saha ekakkhaṇe samuṭṭhito. Etena ṭhapetvā liṅgaparivattanaṃ cakkhundriyādīni viya imassa apātubhāvamāha. **Yañcetaṃ itthiliṅgādī**ti yaṃ panetaṃ indriyaphalabhūtaṃ itthiliṅgādi. **Ādi**-ggahaṇena itthinimittaitthikuttaitthākappānaṃ saṅgaho. Tattha visadaavisadahatthapādāditā saṇṭhānaṃ **itthiliṅgaṃ**. Itthīnañhi hatthapādagīvāuraādisaṇṭhānaṃ na purisānaṃ viya hoti. Tathā hi tāsaṃ heṭṭhimakāyo visado, uparimakāyo avisado, hatthapādā khuddakā, mukhaṃ khuddakaṃ, thanamaṃsā avisadā, tā nimmassudāṭhikā. Kesabandhavatthaggahaṇañca **itthinimittaṃ**. Daharakālepi suppakamusalakādīhi kīḷā makacivākena suttakantananti ca evamādi **itthikuttaṃ,** itthikiriyāti attho. Avisadaṭṭhānagamanādiākāro **itthākappo**. Purisampi hi avisadaṃ disvā mātugāmo viya tiṭṭhati nipajjati nisīdati khādati bhuñjatīti vadanti. Idaṃ pana itthiliṅgādiparidīpanaṃ akusalanti vatvā aññathāpi vaṇṇenti ācariyā. Kathaṃ? Yonipadeso itthiliṅgaṃ, sarādhippāyā itthinimittaṃ, avisadaṭṭhānagamanādayo itthikuttaṃ, itthisaṇṭhānaṃ itthākappoti. Ettha ca adhippāyo nāma purisasmiṃ methunataṇhā. Sā hi tāsaṃ niccaṃ balavatarā pavattati, ato sāpi itthīti sañjānanassa nimittatāya ‘‘itthinimitta’’nti vuccati. Kiñcāpi itthīti saññāṇassa nimittatāya kuttākappānampi nimitteyeva antogadhatā, tathāpi tesaṃ visuṃ gahaṇato sarādhippāyā eva nimittabhāvena adhippetā.

665. Kiṃ panetaṃ itthiliṅgādi itthindriyaṃ viya paṭisandhisamuṭṭhitaṃ hotīti āha **‘‘itthindriyaṃ paṭiccevā’’**tiādi. Kiñcāpi hi itthiliṅgādīni yathāsakaṃ kammādinā paccayena samuṭṭhahanti, yebhuyyena pana itthindriyasahiteyeva santāne taṃtadākārā hutvā sambhavanti, itarattha ca na bhavantīti tesaṃ tabbhāvabhāvitaṃ upādāya ‘‘itthindriyaṃ paṭicceva jāyantī’’ti vuttāni. Evañca katvā vakkhati ‘‘itthi…pe… kāraṇabhāvapaccupaṭṭhāna’’nti. Īdiseneva kāraṇabhāvasaṅkhātena adhipatibhāvena tassa indriyatā vuttā indriyasahite santāne itthiliṅgādiākārarūpapaccayānaṃ aññathā anuppādanato, na pana indriyādipaccayasambhavato. Tathā hetaṃ jīvitindriyaṃ viya ekakalāpagatānaṃ āhāro viya kalāpantararūpānaṃ upatthambhakamanupālakaṃ vā na hoti. Evañca katvā jīvitindriyaāhārānaṃ viya imassa indriyapaccayatā, atthiavigatapaccayatā ca pāḷiyaṃ na vuttā. Yasmā paccayantarādhīnāni itthiliṅgādīni, tasmā yatthassa ādhipaccaṃ, taṃsadisesu matacittakatarūpesupi taṃsaṇṭhānatā dissati. Yasmā panete itthindriyaṃ paṭicca jāyantāpi gabbhaseyyakānaṃ paṭisandhiyaṃ na samuṭṭhahanti, pavatteyeva samuṭṭhahanti, tasmā āha **‘‘pavatte…pe… paṭisandhiya’’**nti.

666-7. Saṃsedajaopapātikānaṃ pana kiñci itthindriyena saha paṭisandhiyameva nibbattati. **Na cā**ti ca-kāro vacanīyantarasamuccaye. ‘‘Kiñcā’’ti imassa atthe daṭṭhabbo. Yasmā liṅgādiākāresu rūpesu rūpāyatanaṃ cakkhuviññeyyaṃ, tasmā āha **‘‘itthiliṅgādayo cakkhuviññeyyā hontī’’**ti. Yasmā pana tato aññāni yathāyogaṃ sotaviññeyyāni ceva manoviññeyyāni ca, tasmā vuttaṃ **‘‘na vā’’**ti. Yathāvutto papañco purisindriyepi yathāsambhavaṃ yojetabboti atidesaṃ karonto āha **‘‘esevā’’**tiādi. **Sesepī**ti ettakeyeva vutte ito sesesu sabbesupīti kadāci koci cinteyyāti āha **‘‘purisindriye’’**ti. **Paṭhamakappāna**nti paṭhamakappikanarānaṃ. Tesañhi ābhassaralokato cavitvā idhūpapannānaṃ dīghassa kālassa accayena oḷārikaṃ āhāraṃ āharataṃ muttakarīsesu sañjātesu tesaṃ nikkhamanatthāya vaṇamukhāni bhijjanti, purisassa purisabhāvo, itthiyā ca itthibhāvo pāturahosi. Tathā hi purimattabhāvesu pavattaupacārajhānānubhāvena yāva sattasantāne kāmarāgavikkhambhanavego na paṭipassambhati, na tāva balavakāmarāgūpanissayāni itthipurisindriyāni pāturahesuṃ. Yadā panassa vicchinnatāya balavakāmarāgo laddhāvasaro ahosi, tadā tadūpanissayāni tāni sattānaṃ santāne sañjāyanti.

668. **Parato**ti paṭhamakappato aparabhāge. **Pavatte…pe… parivattatī**ti yathā taṃ soreyyakaseṭṭhiputtassa viyāti adhippāyo. Api-saddena paṭhamapārājikāyaṃ vinītavatthupāḷiyaṃ āgatabhikkhussa, bhikkhuniyā viya ca paṭisandhiyaṃ samuṭṭhitassapi pavatte parivattanaṃ dīpeti. Yathāha –

> ‘‘Tena kho pana samayena aññatarassa bhikkhuno itthiliṅgaṃ pātubhūtaṃ hoti. Tena kho pana samayena aññatarissā bhikkhuniyā purisaliṅgaṃ pātubhūtaṃ hotī’’ti (pārā. 69).

Yassa pana paṭisandhiyaṃ dvīsu ekampi na samuṭṭhitaṃ, so abhāvako nāma, tassa pavattiyampi indriyuppatti na hotīti daṭṭhabbaṃ.

669. Kiṃ panetassa ubhayassapi nibbattiyā, vināsanassa ca kāraṇaṃ, yato idaṃ samuṭṭhāti, parivattatīti ca vuccatīti imaṃ anuyogaṃ manasi katvā āha **‘‘mahatā pāpakammenā’’**tiādi. Tattha **mahatā**ti paradārikakammādinā mahābalena. **Pāpakammena** upanissayabhūtena. **Mahatā kusalenevā**ti idaṃ sugatiṃ sandhāya vuttaṃ. Duggatiyaṃ pana ubhayampi akusalakammeneva jāyati.

670. Indriye vinaṭṭhe ekanteneva liṅgampi vinassatevāti āha **‘‘itthiliṅgaṃ vinassatī’’**ti. Ayaṃ panettha adhippāyo daṭṭhabbo – imesu dvīsu purisindriyaṃ uttamaṃ, itthindriyaṃ hīnaṃ, purisindriyassa antaradhānaṃ mahantena akusalena kammena hoti, samuṭṭhānaṃ mahantena kusalakammena, itthindriyassa antaradhānaṃ dubbalākusalena, samuṭṭhānampi dubbalakusalena, duggatiyaṃ pana ubhayassāpi antaradhānaṃ, samuṭṭhānañca akusaleneva hotīti. Yadi sugatiyaṃ itthindriyampi kusaleneva nibbattati, kathañcarahi ‘‘paradārikakammaṃ katvā niraye paccitvā teneva pāpakammena pañcasatakkhattuṃ manussaloke itthī hutvā nibbattatī’’tiādivacananti? Nāyaṃ virodho nissandaphalavasena vuttattā. Tathā hi paṭisandhiyaṃ tāva purisindriyanibbattanārahampi kammaṃ kadāci paradārikādinā balavapāpakammena paṭibāhitasāmatthiyaṃ assa, tadā attano purisindriyanibbattane asamatthatāya itthindriyameva nibbatteti. Pavattiyaṃ pana attano balavabhāvena itthindriyūpanissayaṃ paradārikamakusalakammaṃ paṭibāhitvā paṭisandhito paṭṭhāya purisindriyaṃ samuṭṭhāpentaṃ kadāci laddhasāmaggitāsañjātabalavisesena paradārikādinā kammena paṭibāhitasāmatthiyaṃ bhaveyya, tadā attano dubbalatāya purisindriyaṃ na nibbatteti, itthindriyameva nibbatteti. Evaṃ paradārikādikammūpanissayena itthindriyassa nibbattanato taṃ tena nibbattitaṃ katvā vuccati.

671-2. Yadā pana taṃ kammaṃ puna sāmaggipaṭilābhato, parikkhīṇapāpakammatāya vā balavappattaṃ abhavissa, tadā dinnavedhaṃ viya rukkhaṃ tadapagame attano balānurūpaṃ purisindriyaṃ nibbatteti, itthindriyaṃ pana attano kāraṇābhāvato nuppajjati. Ubhayassa pana nibbattiyampi visadisindriyanibbattanato pure sattarasamacittassa ṭhitikālamupādāya taṃtaṃsamuṭṭhāpakakammaṃ taṃ taṃ indriyaṃ na janeti. Sattarasamacittena saha uppannaṃ visadisindriyuppattito purimacittena saha nirujjhati. Yadi hi sattarasamacittuppādato parampi uppajjeyya, itaraṃ nuppajjati ekasmiṃ santāne dvinnaṃ sahuppattiyā anicchitattā. Teneva hi ‘‘yassa vā pana purisindriyaṃ uppajjati, tassa itthindriyaṃ uppajjatī’’ti (yama. 3.indriyayamaka.188) imasmiṃ pañhe ‘‘no’’ti (yama. 3.indriyayamaka.188) paṭikkhepo katoti. Evañca katvā vakkhati **‘‘ubhatobyañjanassāpī’’**tiādi. Ekasmiñca niruddhe tappaṭibaddhāni liṅgādīni katipayadivasehi nirujjhanti, tesu niruddhesu itarāni anukkamena jāyantīti ācariyā. Itthinimittuppādakakammato, purisanimittuppādakakammato vāti ubhato duvidhaṃ byañjanamassāti ubhatobyañjano. **Tassāpī**ti yassa duvidhaṃ byañjanamatthi, tassāpi ekameva indriyaṃ siyā, kiṃ pana itarassāti dasseti.

Nanu ca duvidhe byañjane sati indriyadvayenāpi bhavitabbaṃ, byañjanañhi taṃ taṃ indriyaṃ paṭicca jāyatīti? Saccaṃ jāyati, etthāpi itthiubhatobyañjanassa itthindriyaṃ paṭicca itthinimittameva yāvajīvaṃ pavattati, purisaubhatobyañjanassa purisindriyaṃ paṭicca purisanimittameva, itaraṃ pana na tassa itthindriyapurisindriyahetuto jāyati. Taṃ pana yena kāraṇena hoti, taṃ dassetuṃ ''evaṃ sante''ti anuyogaṃ katvā **''na cābhāvo''**tiādinā sodhanaṃ tu vuttaṃ. **Evaṃ sante**ti ekasmiṃyeva indriye sati. **Abhāvo cā**ti yaṃ paṭicca jāyati, tassa abhāvato purisaubhatobyañjanassa itthibyañjanābhāvo, itthiubhatobyañjanassa purisabyañjanābhāvoti attho. **Na cābhāvo siyā**ti neva dutiyabyañjanassa abhāvo siyā. **Na taṃ byañjanakāraṇa**nti taṃ indriyaṃ dutiyabyañjanakāraṇaṃ na hoti. Kasmā? Sadā abhāvato. Itthiubhatobyañjanassa hi yadā itthiyā rāgacittaṃ uppajjati, tadā purisabyañjanaṃ pākaṭaṃ hoti, itthibyañjanaṃ paṭicchannaṃ guḷhaṃ hoti, tathā itarassa itaraṃ. Yadi ca tesaṃ indriyaṃ dutiyabyañjanakāraṇaṃ bhaveyya, sadāpi byañjanadvayaṃ tiṭṭheyya, na pana tiṭṭhati, tasmā veditabbametaṃ ''na tassa taṃ byañjanakāraṇa''nti. Kiñcarahi kāraṇanti ce? Āha **''tassā…pe… kāraṇa''**nti. Tattha **kammasahāya**nti purimabhavasiddhassa indriyanibbattakakammassa sahāyaṃ. **Rāgacitta**nti itthiyā purisasmiṃ, purisassa itthiyaṃ vā uppannaṃ methunarāgacittaṃ. Tasmiñhi uppanne taṃ pākaṭaṃ hoti, tasmiṃ paṭippassaddhe paṭicchannaṃ hoti. Yasmā panimassa ekameva indriyaṃ hoti, tasmā itthiubhatobyañjanako sayampi paraṃ uddissa gabbhaṃ gaṇhāti, attānaṃ uddissa parampi gaṇhāpeti. So hi itthindriyavantatāya sayaṃ gaṇhāti, paresu upakkamakaraṇato paraṃ gaṇhāpeti. Purisaubhatobyañjanako paresu upakkamakaraṇato paraṃ gabbhaṃ gaṇhāpeti, sayaṃ pana purisindriyavantatāya gabbhaṃ na gaṇhāti.

Yasmā itthindriye sati itthiliṅgādayo honti, tesu ca santesu itthīti pakāso hoti, tasmā taṃ tassa pakāsanakāraṇanti āha **''itthīti pakāsanarasa''**nti. Duvidhampi panetaṃ indriyaṃ kāyapasādo viya sakalasarīrabyāpakameva, na cassa kāyapasādena saṅkaro lakkhaṇabhedato, nissayabhedato ca.

673. **Sahajarūpaparipālanalakkhaṇa**nti yathā attanā sahajātarūpāni tīsu khaṇesu pavattanti, evaṃ anupālanalakkhaṇaṃ. Jīvitindriyassa ekantakammajattā sahajaggahaṇeneva anupāletabbānampi kammajabhāvova siddhoti kammajaggahaṇaṃ na kataṃ. Yathāsakaṃ khaṇattayamattaṭṭhāyīnampi kammajarūpānaṃ pavattihetubhāveneva taṃ anupālakaṃ. Tenāha **''tesaṃ pavattanarasa''**nti. Pavattanañcettha vuttanayena tesaṃ yāpanaṃ ṭhapanaṃ ṭhitihetukatā. Na hi kammajānaṃ kammameva ṭhitihetu bhavituṃ sakkoti āhārajādīnaṃ āhārādi viya. Kiṃ kāraṇaṃ? Taṅkhaṇābhāvato. Kammañhi niruddhaṃ rūpassa paccayo hoti, tato taṃsamuṭṭhānarūpāni matapitikā viya puttā cūḷapituādinissayena aññanissayeneva pavattanti, aññañca tesaṃ yāpanasamatthaṃ natthi aññatra jīvitindriyenāti tadeva tesaṃ pavattanarasaṃ. Āhārajādayo pana dharamānakapitikā viya puttā aññanirapekkhā sakasakapaccayavaseneva pavattanti. Āhārādayo hi attano atthikkhaṇeyeva rūpāni samuṭṭhāpetvā tesaṃ ṭhitipavattiyāva tiṭṭhanti, tato taṃsamuṭṭhānāni jīvitindriyanirapekkhāni. Sesānipi taṃtaṃpaccayavaseneva tiṭṭhantīti na aññaṃ ṭhapanakāraṇaṃ paccāsīsanti. Kammasamuṭṭhānampi cetaṃ uppādato paṭṭhāyeva anupālakaṃ. Yāpetabbāni pavattetabbāni sahajātabhūtāni padaṭṭhānametassāti **yāpetabbabhūtapadaṭṭhānaṃ**.

674. **Manoviññāṇadhātū**ti ṭhapetvā arūpāvacaravipākamanoviññāṇadhātuṃ avasesā manoviññāṇadhātu. Tenāha **''pañcavokāre''**ti. Pañcavokāre manodhātu, manoviññāṇadhātuyo ca yaṃ rūpaṃ nissāya pavattanti, taṃ ''vatthū''ti pavuccatīti sambandho. **Pañcavokāre**ti ca visesanaṃ manoviññāṇadhātuvasena kataṃ, manodhātu pana catuvokārabhave nattheva. Pāḷiyaṃ anāgatassāpi hadayavatthuno āgamato, yuttito ca atthibhāvo viññātabbo. Tattha āgamo tāva –

> ''Yaṃ rūpaṃ nissāya manodhātu ca manoviññāṇadhātu ca pavattanti, taṃ rūpaṃ manodhātuyā ca manoviññāṇadhātuyā ca taṃsampayuttakānañca dhammānaṃ nissayapaccayena paccayo''ti (paṭṭhā. 1.1.8) –

Evamādi paṭṭhānavacanaṃ. Yutti pana evaṃ veditabbā – nipphannaupādāyarūpanissayaṃ dhātudvayaṃ pañcavokārabhave rūpapaṭibaddhavuttittā. Yaṃ yañhi rūpapaṭibaddhavutti, taṃ taṃ nipphannaupādāyarūpanissayaṃ dissati yathā cakkhuviññāṇadhātu. Tattha na tāva rūpāyatanādīnaṃ, ojāya ca tannissayatā yujjati indriyapaṭibaddhato bahipi tesaṃ pavattidassanato, nāpi itthindriyapurisindriyānaṃ tadubhayavirahite abhāvakasantānepi dhātudvayadassanato. Jīvitindriyassāpi sahajaparipālanalakkhaṇakiccantaraṃ vijjatīti na tannissayatā yujjati. Tañhi kiccantare pasutaṃ na imāsaṃ nissayo bhavituṃ sakkoti, tasmā pārisesato tesaṃ nissayo hadayavatthu nāma atthīti viññātabbaṃ. Hotu tāva dhātudvayanissayo vatthu, upādāyarūpañca, taṃ panetaṃ kammasamuṭṭhānaṃ paṭiniyatakiccaṃ hadayappadese ṭhitamekanti daṭṭhabbaṃ. Kathametaṃ viññāyatīti? Vuccate – vatthurūpabhāvato kammasamuṭṭhānaṃ cakkhu viya. Yañhi viññāṇassa vatthubhūtaṃ rūpaṃ, taṃ kammasamuṭṭhānaṃ yathā cakkhupasādo, tato eva paṭiniyatakiccaṃ aṭṭhiṃ katvā manasi katvā sabbaṃ cetasā samannāharitvā kiñci cintentassa hadayappadesassa khijjanato tatthedaṃ tiṭṭhatīti viññāyati. Yathāhu ācariyā –

''Kammajaṃ vatthubhāvā taṃ, cakkhuṃva niyatakriyaṃ;
Cintāya ca urokhedā, tatra tiṭṭhanti vijāniya''nti.

Yadi manodhātumanoviññāṇadhātūnaṃ nissayabhūtaṃ hadayavatthu nāma atthi, kasmā panetaṃ rūpakaṇḍe na vuttaṃ. Na hi labbhamānassa avacane kāraṇaṃ atthīti? No natthi kāraṇantarasambhavato. Kiṃ pana taṃ kāraṇaṃ? Desanābhedo. Yathā hi cakkhuviññāṇādīni ekantato cakkhādinissayāni, na evaṃ manoviññāṇaṃ ekantena hadayavatthunissitaṃ pañcavokārabhaveyeva tannissayattā, ekantena nissitavaseneva ca vatthudesanā pavattā. ‘‘Atthi rūpaṃ cakkhuviññāṇassa vatthu, atthi rūpaṃ cakkhuviññāṇassa na vatthū’’tiādinā (dha. sa. 584) cakkhuviññāṇādīhi nissitehi visesitattā. Yampi ekantena hadayavatthunissayaṃ tassa vasena ‘‘atthi rūpaṃ manoviññāṇassa vatthū’’tiādinā dukādīsu vuccamānesu na tadanuguṇā ārammaṇadukādayo sambhavanti. Na hi ‘‘atthi rūpaṃ manoviññāṇassa ārammaṇaṃ, atthi rūpaṃ na manoviññāṇassa ārammaṇa’’nti sakkā vattunti vatthārammaṇadukā bhinnagatikā siyuṃ, na ekarasā desanā bhaveyya, ekarasañca desanaṃ desetuṃ tattha bhagavato ajjhāsayo, tasmā tattha hadayavatthu na vuttaṃ, na alabbhamānattā. Esā hi bhagavato pakati, yaṃ ekaraseneva desanaṃ desetuṃ labbhamānassāpi kassaci aggahaṇaṃ. Tathā hi nikkhepakaṇḍepi cittuppādavibhāgena avuccamānattā avitakkāvicārapadavisajjane vitakko vicāro cāti vattuṃ na sakkāti avitakkavicāramattapadavisajjane labbhamānopi vitakko na uddhaṭo, aññathā ‘‘vitakko cā’’ti vattabbaṃ siyāti. Nissayabhāvato upari āropetvā vahantaṃ viya paccupaṭṭhātīti **ubbāhanapaccupaṭṭhānaṃ**.

675. Catūsu āhāresu idha rūpādhikārato kabaḷīkāro āhāro gahetabboti āha **‘‘āhāratāti kabaḷīkāro āhāro’’**ti. Tattha kabaḷaṃ karīyatīti **kabaḷīkāro**. Āharīyatīti **āhāro,** kabaḷaṃ katvā ajjhoharīyatīti attho. Idañca savatthukaṃ katvā āhāraṃ dassetuṃ vuttaṃ. Kabaḷīkārāhārassa pana ojā idha āhāro nāma. Tenāha **‘‘yāya ojāyā’’**tiādi. So ca rūpāharaṇasabhāvo upatthambhanabalakaro aṅgamaṅgānusārīrasāharaṇabhūto bhūtanissito eko viseso. Bāhirāhārapaccayaṃ paṭilabhitvā eva ajjhattikāhāro rūpaṃ uppādetīti ayaṃ ajjhattikāhārassa upanissayabhāvenāpi rūpaṃ āharatīti āha **‘‘ojaṭṭhamakaṃ rūpaṃ āharatī’’**ti. Ojā aṭṭhamī yassa taṃ **ojaṭṭhamakaṃ**. **Yāya ojāyā**ti attano udayānantaraṃ rūpajananato ojāsaṅkhātāya odanakummāsādivatthugatāya yāya pharaṇaojāya. **Yattha yatthā**ti yamhi yamhi janapade, nagarādīsu ca. **‘‘Kabaḷīkāro āhāro’’ti pavuccati** tabbatthukattāti adhippāyo.

676. Kiṃ pana vatthuno kiccaṃ, kiṃ ojāyāti ce? Parissayaharaṇaṃ vatthussa kiccaṃ, pālanaṃ ojāyāti dassento āha **‘‘annapānādika’’**ntiādi. **Aggiṃ harati kammaja**nti kammajatejaṃ gaṇhāti. Antokucchiyañhi odanādivatthusmiṃ asati kammajatejo uṭṭhahitvā udarapaṭalasaṅkhātamupādinnarūpaṃ gaṇhāti, ‘‘chātomhi, āhāraṃ me dethā’’ti vadāpeti, bhuttakāle udarapaṭalaṃ muñcitvā anupādinnakavatthuṃ gaṇhāti, atha satto ekaggo hoti. Yathā hi chāyārakkhaso chāyāpaviṭṭhaṃ disvā gahetvā devasaṅkhalikāya bandhitvā attano bhavane modanto chātakāle āgantvā sīse daṃsati, so daṭṭhattā viravati, taṃ viravaṃ sutvā sace aññepi manussā āgacchanti, so āgatāgate gahetvā khāditvā sakabhavane modati, evaṃ yaṃ yaṃ annapānādikaṃ vatthu, taṃ taṃ kammajatejo gahetvā jīrāpetvā puna udarapaṭalaṃ gaṇhāti, tasmā annapānādikaṃ vatthu attano udarapaṭalaṃ paviṭṭhakāle upādinnakāyaṃ gahetvā ṭhitaṃ tato mocetvā attānaṃ gaṇhāpanavasena taṃ attano santikaṃ harati. **Kevala**nti ojāviyuttaṃ vatthu jīvitaṃ kammajabhūtaṃ taṃ pāletuṃ na sakkoti.

677. Ojā…pe… pācakanti ojā jīvitaṃ pāletuṃ sakkoti, kammajaṃ tejaṃ harituṃ na sakkoti āmāsayassa apuṇṇatoti adhippāyo. **Upatthambhanapaccupaṭṭhāno**ti ojaṭṭhamakarūpaharaṇavaseneva imassa kāyassa upatthambhanavasena paccupaṭṭhāti. **Kāyenā**ti rūpakāyena. **Attano bhāva**nti attano adhippāyaṃ. **Viññāpentāna**nti paresaṃ saññāpentānaṃ. **Kāyaggahaṇānusārenā**ti phandamānakāyagatavaṇṇassa gahaṇabhūtānaṃ cakkhudvārikajavanānantarappavattānaṃ nicchayaggahaṇasaṅkhātānaṃ manodvārikajavanānaṃ anussaraṇena tesaṃ anantaranti attho. Pañcadvāre hi rūpādiārammaṇe āpāthagate yathāpaccayaṃ kusalākusalajavane uppajjitvā bhavaṅgaṃ otiṇṇe manodvārikajavanaṃ tadevārammaṇaṃ katvā bhavaṅgaṃ otarati, puna tasmiṃyeva dvāre visayaṃ vavatthāpetvā javanaṃ bhavaṅgaṃ otarati, tasmā cakkhudvārikajavanānantarappavattānaṃ dvinnaṃ javanavārānamanantaraṃ tatiyavāre pavattāya manodvārajavanavīthiyā eva **gahitāya etāya** karaṇabhūtāya catutthavāre manodvāre javaneneva bhāvo viññāyati. Etena viññatti-saddassa karaṇasādhanatā vuttā. **Sayaṃ vā**tiādinā pana kammasādhanattamāha.

Evaṃ viññatti-saddassa kārakadvaye sambhavaṃ dassetvā idāni kāya-saddena saha kammadhārayasamāsaṃ dassetuṃ, ‘‘kāyo’’ti vohārassa viññattiyampi ca pavattiṃ dassento **‘‘kāyena saṃvaro’’**tiādisuttamāha. **Kāyavipphandanena adhippāyaviññāpanahetuttā**ti vipphandamānakāyena karaṇabhūtena adhippāyaviññāpanahetubhāvato kāyena viññattītipi kāyaviññattīti sambandho. Ayaṃ panettha attho – viññattiyā kāyavipphandanassa hetubhāvato taṃhetukaṃ kāyavipphandanasaṅkhātaṃ kāyaṃ gahetvā adhippāyajānanato viññatti adhippāyaviññāpanassa kāraṇabhāvena gayhatīti kāyena adhippāyaṃ viññāpetīti. Tathā kāyavipphandanaṃ gahetvā tassa kāraṇamettha atthīti viññattiyā gayhamānattā sayañca kāyena viññāyati, tasmā kāyena viññattītipi kāyaviññattīti.

678. **Cittajāniladhātuyā**ti abhikkamādipavattakacittasamuṭṭhānavāyodhātuyā. **Ākāravikāratā**ti ākārabhūto vikāro. Kassa pana sā ākāravikāratāti? Sāmatthiyato vāyodhātuadhikānaṃ cittajamahābhūtānaṃ. Kiṃ taṃ sāmatthiyaṃ? Calanahetutā, cittajatā, upādāyarūpatā ca. Atha vā cittajāniladhātuyā ekā ākāravikāratāti sambandho. Na kevalañhi sāmivacanaṃ calanasambandhāpekkhāya eva, atha kho ākāravikārasambandhāpekkhāyapīti.

Yadi evaṃ, kathaṃ viññattiyā upādāyarūpattaṃ. ‘‘Cittajāniladhātuyā’’ti hi vacanena vāyodhātuyāva ākāravikāratā viññatti āpajjati, na ca ekabhūtanissitaṃ upādāyarūpaṃ nāma atthi ‘‘catunnaṃ mahābhūtānaṃ upādāyarūpa’’nti (dha. sa. 584) vacanatoti? Nāyaṃ doso, catunnaṃ vikāratā catūsu ekassapi hoti catusādhāraṇadhanaṃ viya. Aniladhātuadhikakalāpo vā idha ‘‘aniladhātū’’ti vuccati, tadadhike taṃvohārato yathā sambhāradhātuyā adhikabhāvena pathavīvohāro, tasmā vāyodhātuadhikānaṃ cittajamahābhūtānaṃ ekā ākāravikāratā kāyaviññattīti na koci virodho. Adhikatā cassā sāmatthiyato daṭṭhabbā, na pamāṇato. Itarathā hi tesaṃ avinibbhogavuttitā na yujjeyya. Adhikatā hi attano adhikavasena itarehi vinibbhogappavattito hoti. Sāmatthiyādhikañca kāraṇānukāritāya. Kāraṇañhi abhikkamādipavattakaṃ cittaṃ, taṃ calanādhippāyasabhāvaṃ tato samuṭṭhite kalāpe anukaronte vāyodhātuyā eva adhikattaṃ yuttanti. Keci pana ‘‘vāyodhātuyā eva ākāravikāratā’’ti gaṇhanti, tesaṃ matena upādārūpattaṃ durūpapannaṃ. Na hi ekassa vikāro catunnaṃ upādārūpanti sakkā vattuṃ.

Kīdisī panāyaṃ vikāratāti āha **‘‘sahajātassa rūpassa calane hetū’’**ti. Tattha **sahajātassā**ti attanā sahajātassa. Yasmā utucittāhārajānaṃ calanaṃ cittajarūpasambandheneva hoti, nadīsotacalanena tattha pakkhittasukkhagomayapiṇḍādīnaṃ viya. Viññattivasena pana cittajānameva calanaṃ, tasmā vuttaṃ ‘‘sahajātassā’’ti. **Rūpassā**ti rūpakāyassa. **Calane**ti santhambhanasandhāraṇacalanasaṅkhāte calitabhāve. Santhambhanādikampi hi calanābhimukhatāya calananti yujjati. **Hetū**ti hetubhūtā sahakārīkāraṇabhūtā. Ettāvatā ca kiṃ vuttaṃ hoti? Kāyaviññatti nāma neva phandamānarūpakāyo, na ca phandamānā vāyodhātu, atha kho mahantaṃ pāsāṇaṃ ukkhipantassa sabbathāmena gahaṇakāle sarīrassa ussāhanavikāro viya rūpakāyassa paripphandanapaccayabhāvena labbhamāno eko ākāravikāro kāyaviññatti nāmāti vuttaṃ hoti.

Nanu ca phandamānavaṇṇādivinimutto koci vikāro atthi, tassa vaṇṇaggahaṇānantaraṃ gahaṇaṃ hotīti kathametaṃ viññāyatīti? Adhippāyaggahaṇato. Na hi viññattivikārarahitesu rukkhacalanādīsu adhippāyaggahaṇaṃ diṭṭhaṃ, hatthacalanādīsu pana diṭṭhaṃ, tasmā phandamānavaṇṇādivinimutto koci vikāro atthi adhippāyassa viññāpakoti sampaṭicchitabbametaṃ ekantena. Ñāpako ca hetu sayaṃ gahitoyeva attano ñāpetabbamatthaṃ ñāpeti, na vijjamānamattenāti. Ñāpetabbavaṇṇaggahaṇānantaraṃ vikāraggahaṇampi anumānato siddhaṃ. Tathā hi vadanti –

‘‘Visayattamanāpannā,
Saddā nevatthabodhakā;
Na sattāmattato atthe,
Te aññātā pakāsakā’’ti.

Yadi vikāraggahaṇameva kāraṇamadhippāyaggahaṇassa, kasmā aggahitasaṅketānaṃ adhippāyaggahaṇaṃ na hotīti? Na kevalaṃ vikāraggahaṇameva adhippāyassa gahaṇassa kāraṇaṃ, atha kho purimasiddhasambandhaggahaṇañca imassa upanissayoti daṭṭhabbaṃ. Yathā hi araññe udakatitthe ussāpetvā ṭhapitagosīsādīni udakanimittāni disvā tadanantarappavattāya aviññāyamānantarāya manodvārajavanavīthiyā gosīsādīnaṃ udakasahacārīpakārasaññāṇākāraṃ gahetvā ‘‘udakamettha atthī’’ti jānanaṃ, evaṃ phandamānavaṇṇaṃ gahetvā tadanantappavattāya aviññāyamānantarāya manodvāravīthiyā purimaggahitasambandhūpanissayasahitāya sādhippāyavikāraggahaṇaṃ hotīti.

681-2. Sahajarūpacalanassa viññattivikārasahitāya vāyodhātuyā hetubhāvo yutto, kiṃ sabbā eva vāyodhātu sahajarūpaṃ cāletīti imaṃ codanaṃ sodhetuṃ **‘‘labhitvā panupatthambha’’**ntiādi vuttaṃ. Upatthambhetīti **upatthambhaṃ,** upatthambhakapaccayanti attho. **Ekāvajjanavīthiya**nti manodvārikajavanavīthiṃ sandhāyāha pañcadvārikavīthiyā viññattisamuṭṭhāpakattābhāvato. **Heṭṭhāhi chahi ca cittehī**ti sattasu javanesu heṭṭhimehi chahi javanehi samuṭṭhitaṃ vāyodhātuṃ upatthambhaṃ labhitvāti sambandho. Keci pana potthakesu ‘‘vāyodhātusamuṭṭhita’’nti pāṭhaṃ disvā upatthambhanti bhāvasādhanavasena gahetvā heṭṭhā chahi cittehi uppannavāyodhātusamuṭṭhitaṃ upatthambhaṃ labhitvāti yojenti. **Viññattisahitattanā**ti sayaṃ viññattisahitā attanā sahajātaṃ cittajarūpaṃ desantaruppattihetubhāvena calayati, na itarāti attho.

Ayaṃ panetthādhippāyo – yathā nāma sattahi yugehi ākaḍḍhitabbasakaṭe sattamayugayuttā eva goṇā heṭṭhā chasu yugesu yuttagoṇehi laddhupatthambhā sakaṭaṃ cālenti, paṭhamayugādiyuttā pana santhambhanasandhāraṇamattameva sādhentā tesaṃ upatthambhakā honti, evamevaṃ sattamajavanasamuṭṭhitā vāyodhātu heṭṭhā chahi javanehi samuṭṭhitavāyodhātuto laddhupatthambhā cittajarūpaṃ cāleti. Paṭhamajavanādisamuṭṭhitā pana santhambhanasandhāraṇamattaṃ sādhentā tassa upatthambhakā honti, desantaruppattiyeva cettha calanaṃ uppannadesato kesaggamattampi dhammānaṃ calanābhāvato, itarathā dhammānaṃ abyāpāratā, khaṇikatā ca na siyā. Kathaṃ panassa sahajarūpānaṃ desantaruppattiyā hetubhāvoti? Yathā attanā sahajarūpāni heṭṭhimajavanādisamuṭṭhitarūpehi patiṭṭhitaṭṭhānato aññattha uppajjanti, evaṃ tehi saha tattha uppattiyevassa desantaruppattihetubhāvoti daṭṭhabbaṃ.

Atha phandamānavaṇṇaggahaṇānantaraṃ viññattiggahaṇassa vuttattā viññattisahitāti sattamajavanasamuṭṭhitāya eva ca visesitattā calanākārasahitāyeva vāyodhātu vikārasahitāti? Nayidamevaṃ desantaruppattihetubhāvena calayitumasakkontiyopi santhambhanasandhāraṇamattakaraṇena paṭhamajavanādisamuṭṭhānavāyodhātuyopi viññattivikārasahitā eva. Yena disābhāgena gantvā abhikkamādīni pavattetukāmo tadabhimukhabhāvavikārasambhavato. Adhippāyasahabhāvinañhi vikāraṃ viññattimācikkhanti. Teneva hi bhagavatā ''katamaṃ taṃ rūpaṃ kāyaviññatti? Yā kusalacittassa vā…pe… abyākatacittassa vā abhikkamantassa vā…pe… pasārentassa vā kāyassa thambhanā santhambhanā santhambhitattaṃ viññatti viññāpanā viññāpitattaṃ. Idaṃ taṃ rūpaṃ kāyaviññattī''ti (dha. sa. 720) santhambhanasandhāraṇānampi paccayabhāvākāro kāyaviññattīti vutto. Evañca katvā manodvārāvajjanassāpi viññattisamuṭṭhāpakatāvacanaṃ suṭṭhu upapannaṃ hoti.

683-4. Cittajātāya pathavīdhātuyā upādinnakaghaṭṭane paccayo yo ākāravikāro, ayaṃ vacīviññatti viññeyyāti sambandho. Tattha **cittajātāyā**ti vacībhedappavattakacittasamuṭṭhānāya. **Upādinnakaghaṭṭane**ti upādinnakakalāpasaṅkhātassa akkharuppattiṭṭhānassa ghaṭṭanasaññite kicce ghaṭṭanassāti attho. **Paccayo**ti tassa sahakārīkāraṇabhūto. **Eko ākāravikāro**ti ghaṭṭiyamānaupādinnarūpato, ghaṭṭanti yā pathavīdhātuto ca vinivaṭṭo pathavīdhātuyā upādinnaghaṭṭanapaccayasabhāvarūpo eko ākāravikāravisesoti attho. **Pathavidhātuyā**ti sāmivacanaṃ ''ubhayasambandhāpekkha''ntiādi kāyaviññattiyaṃ vuttanayena veditabbaṃ. Ayaṃ pana viseso – yathā tattha phandamānavaṇṇaggahaṇānantaraṃ gayhati, evamidha suyyamānasaddasavanānantaranti daṭṭhabbaṃ. Idañca santhambhanādīnaṃ abhāvena ghaṭṭanena saddhiṃyeva saddassa uppajjanato ''labhitvā panupatthambha''ntiādinayo na labbhati. Ghaṭṭanañhi paṭhamajavanādīsupi labbhateva. Tenāha **''saddavasā''**ti. Atha ghaṭṭanacalanānaṃ ko visesoti? Ghaṭṭanaṃ paccayavisesena bhūtakalāpānaṃ aññamaññaṃ āsannataruppādatā, calanaṃ ekassāpi desantaruppādanaparamparatāti ayametesaṃ viseso. Gosīsādiupamāpettha yathāsambhavaṃ yojetabbā. **Sāvā**ti sā eva sahasaddā viññatti. **Sakyakulindunā**ti suparisuddhagaganatalassa sakkarājakulassa avabhāsakaṭṭhena tassa nisākarabhūtena. Atha vā indati paramissariyaṃ karotīti indu. Indu-saddassa uttamavācakattā sakkakuluttamenāti attho.

685. Atha viññatti tāva sahasaddāva, saddo pana cittajo aviññattiko atthīti ce? Natthīti dassento āha **''saddo na cittajo''**tiādi. **Viññattighaṭṭana**nti viññattipaccayaṃ pathavīdhātuyā ghaṭṭanaṃ. **Dhātusaṅghaṭṭanenevā**tiādinā vuttamevatthaṃ samattheti. Yasmā dhātusaṅghaṭṭaneneva saddo jāyati, na tena vinā, tasmāti attho. Anena ca ye vadanti ''vitakkavipphārasaddo na sotaviññeyyoti mahāaṭṭhakathāyaṃ vuttattā cittasamuṭṭhāno vitakkavipphārasaddo viññattiyā vināpi uppajjati. 'Yā tāya vācāya viññatti viññāpanā'ti (dha. sa. 636) hi vacanato asotaviññeyyena saddena saha viññatti na uppajjati, tatova cittajopi saddanavako atthī''ti, tesaṃ vādaṃ paṭikkhipati. Mahāaṭṭhakathāvādopi hi saddova hoti, na sotaviññeyyoti viruddhametanti maññamānehi saṅgahakārehi paṭikkhittova. Ānandācariyo pana mahāaṭṭhakathāvādaṃ appaṭikkhipitvāva tattha adhippāyaṃ vaṇṇeti. Kathaṃ? ''Jivhātālucalanādikaravitakkasamuṭṭhitaṃ viññattisahajameva sukhumasaddaṃ dibbasotena sutvā ādisatī''ti sutte, paṭṭhāne ca oḷārikaṃ saddaṃ sandhāya sotaviññāṇassa ārammaṇapaccayabhāvo vuttoti iminā adhippāyena vitakkavipphārasaddassa asotaviññeyyatā vuttāti.

686-7. **Viññāpanato**ti vacīghosena adhippāyaviññāpanahetuttā. **Sayaṃ viññeyyato**ti gahaṇānusārena vacīghosena vā hetunā sayaṃ viññeyyattā. **Tassā**ti viññattisaddassa. **Sambhavo kārakadvaye**ti viññāpayatīti viññatti, viññāyatīti viññattīti evaṃ hetumhi, kammani vā tassa sambhavo nibbatti hotīti attho. Kiṃ panetaṃ viññattidvayaṃ cittasamuṭṭhānaṃ, udāhu kammādisamuṭṭhānanti āha **''na viññattidvaya''**ntiādi. **Aṭṭha rūpāni viyā**ti sakasakakalāpagataaṭṭharūpāni viya, viññattidvayassa ekato vuccamānattā kāyaviññattisahajakalāpe saddo na labbhatīti vacīviññattikalāpe labbhamānampi taṃ hitvā ''aṭṭha''icceva vuttaṃ.

Yathāvuttavikāraggahaṇamukhena ''ayaṃ idaṃ nāma kātukāmo''ti taṃsamaṅgino adhippāyo viññāyatīti āha **''adhippāyappakāsanarasā''**ti. Kāyavipphandanahetubhūtāya vāyodhātuyā vikārattā tassā kāyavipphandanassa hetubhāvākārena paccupaṭṭhānanti vuttaṃ **''kāya…pe… paccupaṭṭhānā''**ti. Vāyodhātuyā kiccādhikatāya āha **''cittasamuṭṭhānavāyodhātupadaṭṭhānā''**ti. **Vacīghosassa hetubhāvapaccupaṭṭhānā**ti vuttanayeneva vacīghosasaṅkhātassa cittajasaddassa hetubhāvapaccupaṭṭhānā.

Keci panettha ''ghaṭṭane paccayoti vuttattā ghaṭṭanānantaraṃ saddassa uppatti hotīti gahetvā cittasamuṭṭhānapathavīdhātu upādinnaghaṭṭanamattaṃ karoti, ghaṭṭitakkhaṇe utusamuṭṭhānova saddo uppajjati, so pana cittapaccayattā pariyāyena cittasamuṭṭhānoti vuccatī''ti vadanti. Tesaṃ matena cittajasaddoyeva na labbhati, tasmā evaṃ aggahetvā udakatāpanakāle antoudakeyeva uppajjanakasaddo viya upādinne ghaṭṭetvā uppajjamānacittasamuṭṭhānapathavīdhātuyā uppattisamakālameva tasmiṃ kalāpe navamaṃ hutvā antoyeva bhūtikasaddo uppajjatīti gahetabbaṃ, tasmā cittasamuṭṭhānasaddopi vacīviññattivaseneva uppajjati, accharāpaharaṇādisaddo pana vacīviññattiyā abhāvato cittapaccayautusamuṭṭhānoyevāti.

688. Viggahābhāvato na kassati, kasituṃ chindituṃ na sakkotīti akāso, soyeva ākāsoti āha **‘‘na kassatīti ākāso’’**ti, ko panesoti āha **‘‘rūpānaṃ vivaro’’**ti, kaṇṇacchiddādirūpānaṃ antaranti attho. Anena ajaṭākāsamāha. **Yo… pe… paricchedo**ti pana iminā idhādhippetamākāsaṃ, so pana ruḷhīvasena ākāsoti pavuccati.

Rūpāni paricchindati, sayaṃ vā tehi paricchijjati, tesaṃ vā paricchedamattanti rūpaparicchedo, taṃ lakkhaṇametassāti **rūpaparicchedalakkhaṇo**. Ayañhi taṃ taṃ rūpakalāpaṃ paricchindanto viya hoti. Tenāha **‘‘rūpapariyantappakāsanaraso’’**ti. ‘‘Ayaṃ rūpānaṃ heṭṭhimo pariyanto, ayaṃ uparimo’’ti evaṃ vibhāvanakiccoti attho. Atthato pana yasmā rūpānaṃ paricchedamattaṃ hutvā gayhati, tasmā vuttaṃ **‘‘rūpamariyādapaccupaṭṭhāno’’**ti. Etthāha – kiṃ panesa rūpe paricchindanto catusamuṭṭhānakalāpato paricchindati, atha ekasamuṭṭhānabahukalāpato, udāhu ekekasamuṭṭhānaekekakalāpato, ekekarūpato vāti? Ekekasamuṭṭhānaekekakalāpatoti daṭṭhabbaṃ.

Yadi hi catusamuṭṭhānakalāpato, ekasamuṭṭhānabahukalāpato vā paricchindati, evaṃ sati samphuṭṭhabhāvapaccupaṭṭhāno vā paricchindeyya, ekakalāpagatarūpānaṃ viya nānākalāpagatarūpānampi avinibbhogavuttitā vā āpajjeyya. Atha vā ekekarūpato paricchindati, evaṃ sati ekekakalāpagatarūpānampi nānākalāpagatarūpānaṃ viya aññamaññavinibbhogavuttitāpasaṅgo siyā, ubhayampi panetaṃ aniṭṭhaṃ, tasmā ekekasamuṭṭhānaekekakalāpato paricchindatīti daṭṭhabbaṃ.

Asamphuṭṭhabhāvachiddavivarabhāvapaccupaṭṭhāno vāti asamphuṭṭhabhāvapaccupaṭṭhāno vā chiddavivarabhāvapaccupaṭṭhāno vāti vuttaṃ hoti. Tattha yasmiṃ kalāpe bhūtānaṃ paricchedo, teheva asamphuṭṭhabhāvena paccupaṭṭhānato asamphuṭṭhabhāvapaccupaṭṭhāno. Kiñcāpi hi kalāpantarabhūtā kalāpantarabhūtehi samphuṭṭhāva ekaghanapiṇḍabhāvena pavattattā, tathāpi dhammato aññamaññaṃ vivittattā asaṃkiṇṇā eva. Tesaṃ yā vivittatā aññamaññaṃ asaṃkiṇṇatā, ayaṃ paricchedo. Bhūtantarehi viya tehi so asamphuṭṭhova, itarathā paricchinnatā na siyā tesaṃ bhūtānaṃ byāpibhāvāpattito. Abyāpibhāvo hi asamphuṭṭhatā. Tenāha bhagavā imassa niddese ‘‘asamphuṭṭhaṃ catūhi mahābhūtehī’’ti (dha. sa. 637).

Atha vā kalāpantarabhūtānaṃ aññamaññaṃ asaṃkiṇṇabhāvena paccupaṭṭhānato asamphuṭṭhatāpaccupaṭṭhānabhāvo vutto, kaṇṇacchiddamukhavivarādivasena chiddavivarabhāvassa paccupaṭṭhānato chiddavivarabhāvapaccupaṭṭhānatā vuttā. Rūpaparicchede hi sati chiddavivarabhāvo hoti. Yesaṃ rūpānaṃ paricchedo, tattheva tesaṃ paricchedabhāvena labbhatīti vuttaṃ **‘‘paricchinnarūpapadaṭṭhāno’’**ti.

689-91. **Rūpassalahutādittayaniddese**ti rūpassalahutā rūpassamudutā rūpassakammaññatāti imassa rūpalahutādittayassa niddese sampatte idaṃ vuccatīti adhippāyo. **Heṭṭhā vuttanayenevā**ti arūpassa lahutādīsu ‘‘kāyalahubhāvo kāyalahutā’’tiādinā vuttanayānusāreneva ‘‘rūpassa lahubhāvo lahutā’’tiādinā rūpasambandhībhāvena rūpavikārāpi viññātabbā. Rūpassa lahubhāvo lahutā, sā rūpassa garubhāvavūpasamalakkhaṇā, garubhāvanimmaddanarasā, adandhatāpaccupaṭṭhānā, lahurūpapadaṭṭhānā. Rūpassa mudubhāvo mudutā, sā rūpassa thaddhabhāvavūpasamalakkhaṇā, thaddhabhāvanimmaddanarasā, sabbakiriyāsu avirodhitāpaccupaṭṭhānā, mudurūpapadaṭṭhānā. Rūpassa kammaññabhāvo kammaññatā, sā rūpassa akammaññabhāvavūpasamalakkhaṇā, akammaññabhāvanimmaddanarasā, sarīrakiriyāsu anukūlabhāvapaccupaṭṭhānā, kammaññarūpapadaṭṭhānāti. Attho panettha tattha tattha amhehi vuttānusārena veditabbo. Imā pana tisso rūpānaṃ vikārabhāvato ‘‘rūpavikārā’’ti vuccantīti dassetuṃ **‘‘tisso…pe… vibhāvinā’’**ti vuttaṃ.

Yathākkamaṃ panetā rūpassa dandhattakaradhātukkhobhapaṭipakkhapaccayasamuṭṭhānā, thaddhattakaradhātukkhobhapaṭipakkhapaccayasamuṭṭhānā, rūpānaṃ sarīrakiriyāsu ananukūlabhāvakaradhātukkhobhapaṭipakkhapaccayasamuṭṭhānāti veditabbaṃ. Tattha **dhātukkhobho**ti vātapittasemhapakopo, rasādidhātūnaṃ vā vikārāvatthā, dvidhā vuttāpi atthato pathavīdhātuādīnaṃyeva vikāroti daṭṭhabbaṃ. Paṭipakkhapaccayā sappāyautuāhārāvikkhittacittatā, sā ca taṃtaṃvikārassa visesapaccayabhāvato vuttā, avisesena pana sabbesaṃ paccayā, tathā hi te kadācipi aññamaññaṃ na vijahanti. Tathā avijahantānaṃ pana dubbijānīyaṃ nānattanti taṃpakāsanatthaṃ **‘‘etāsa’’**ntiādi vuttaṃ. Kamatova nidassananti sambandho. Lahutāya hi **arogī nidassanaṃ,** mudutāya **madditacammaṃ,** kammaññatāya **sudhantasuvaṇṇaṃ**.

Nanu cettha arogino tāva nidassanaṃ yuttaṃ tassa indriyabaddhasantānattā, suparimadditacammasudhantasuvaṇṇānaṃ pana kathaṃ. Na hi anindriyabaddharūpasantāne lahutādīni sambhavanti tathā dhātukkhobhapaṭipakkhapaccayābhāvato? Saccaṃ, mudukammaññasadisarūpanidassanamattametaṃ, na pana tattha idhādhippetamudutākammaññatāsabhāvato. Yadi evaṃ, kathaṃ tūlapicuādīsu lahubhāvādikanti? Na tattha paramatthato lahubhāvādikaṃ atthi, garubhāvādihetūnaṃ pana abhāvato tattha lahubhāvādivohāro.

Kammaṃ kātuṃ na sakkoti ekantena tāsaṃ paccuppannapaccayāpekkhattā, itarathā sabbadābhāvinīhi lahutādīhi bhavitabbaṃ siyāti. **Adandhatālakkhaṇā**ti agarubhāvalakkhaṇā. Garubhāvassa vinodanaṃ khipanaṃ apanayanaṃ kiccametissāti **garubhāvavinodanarasā**. Kiñcāpi hi ayaṃ rūpānaṃ garubhāvaṃ vinodetuṃ na sakkoti, garurūpapaṭipakkhānaṃ pana adandharūpānaṃ vikārattā ''jāti naṃ uppādetī''tiādīsu viya pariyāyena garubhāvaṃ vinodeti nāma. Tassañhi vijjamānāyaṃ uppannarūpānaṃ agarubhāvoyevāti. Esa nayo **mudutākammaññatāsu**. Cetasikalahutādayo pana attano attano paccanīkānaṃ taṃtaṃakusaladhammānaṃ viddhaṃsakabhāvena pavattantīti vikāramattabhāvato nippariyāyeneva tāsaṃ taṃkiccatā labbhatīti daṭṭhabbaṃ. **Lahuparivattitapaccupaṭṭhānā**ti adandhassa arogīpurisassa aparāparaṃ saṅkanti parivattanaṃ viya adandhaparivattanaṃ hutvā paccupaṭṭhānāti attho. Yassa rūpassa lahutā, tattheva vikārabhāvena upalabbhanato **lahurūpapadaṭṭhānā**. Evamitarāsupi. **Athaddhatā**ti akathinatā. Attano mudubhāveneva sabbakiriyāsu aviruddhā hutvā paccupaṭṭhātīti **avirodhitāpaccupaṭṭhānā**. Mudu hi katthaci na virujjhati. Tīsupi ṭhānesu paṭipakkhatthe a-kāro. Dandhatādihetūnaṃ paṭipakkhasamuṭṭhānattā lahutādīnanti keci. Apare pana sattāpaṭisedheti vadanti. Sarīrena kattabbakiriyānaṃ anukūlatāsaṅkhāto kammaññabhāvo lakkhaṇametissāti **sarīrakiriyānukūlakammaññabhāvalakkhaṇā**. Akammaññaṃ dubbalaṃ nāma hotīti kammaññatā **adubbalabhāvapaccupaṭṭhānā** vuttā.

692. **Rūpānamācayo yo**tiādīsu yo nipphannarūpānaṃ ādito cayo, yathāpaccayaṃ tato tato āgatassa viya cayoti vā ācayasaṅkhāto rūpānaṃ paṭhamuppādo vaḍḍhi ca, so **upacayo**ti uddese vutto ''upaññattaṃ upasitta''ntiādīsu viya upa-saddassa paṭhamūpariatthadassanato. Yā pana **tesaṃ**yeva rūpānaṃ **anuppabandhatā** anuppabandhavasena pavatti, sā **santatīti pavuccati**. Paṭisandhikkhaṇe hi rūpuppattiādicayabhāvato ācayo nāma, tato paraṃ yāva sattarasamacittuppādā vaḍḍhibhāvato upacayo nāma. Tadā hi rūpassa kammacittautūhi cayoyeva, na hāni. Atha vā yāva āhārasamuṭṭhāna rūpuppādo, cakkhādiuppādo vā, tāva upacayo nāma, tato paraṃ pana cutipariyosānaṃ santati nāma. Evañca katvā –

> ''Yo āyatanānaṃ ācayo, so rūpassa upacayo. Yo rūpassa upacayo, sā rūpassa santatī''ti (dha. sa. 641-642) –

Evaṃ upacayasantatīnaṃ atthato nānattābhāvadīpanatthaṃ vuttāya **pāḷiyā aṭṭhakathāyaṃ** –

> ''Ācayo nāma nibbatti, upacayo nāma vaḍḍhi, santati nāma pavattī''ti vatvā ''nadītīre khatakūpasmiñhi udakuggamanakālo viya ācayo nibbatti, paripuṇṇakālo viya upacayo vaḍḍhi, ajjhottharitvā gamanakālo viya santati pavattī''ti (dha. sa. aṭṭha. 641; visuddhi. 2.444) –

Upamā vuttā. ''Rūpānamācayo''ti cettha bahuvacananiddesena uppādo nāma uppajjamānānaṃ vikāro. Vikāratte ca sati attano vikāravantadhammabhedabhinnattā ekakkhaṇepi uppajjamānānaṃ bahūnampi rūpānaṃ visuṃ visuṃyeva uppādavikārabhāvo, na piṇḍassevāti dīpitaṃ hoti. Na kevalañca rūpānameva uppatti īdisī, atha kho arūpadhammānampi uppādo rūpārūpadhammānaṃ jaratā, aniccatā, rūpassa lahumudukammaññatā cāti daṭṭhabbaṃ.

693. **Jātirūpanti dīpitaṃ** aṭṭhakathāsu ubhayassapi rūpuppādasabhāvattāti adhippāyo. Yadi evaṃ, kasmā vibhajja vuttaṃ? Bhagavatā tatheva desitattā. Bhagavatāpi kasmā tathā desitanti āha **''vuttamākāranānattā''**tiādi. Ākāranānattaṃ heṭṭhā vibhāvitameva. Akkharassa paṭhamuppatti upacayo, punappunaṃ uppatti santati. Evaṃ tisamuṭṭhānarūpānampi daṭṭhabbanti evaṃ tesaṃ ākāranānattaṃ vaṇṇenti. **Veneyyānaṃ vasena vā**ti tadā kira sotūnaṃ evaṃ cittaṃ uppannaṃ, ayaṃ jāti sabbesaṃ dhammānaṃ pabhavo, sayaṃ pana na kutoci jāyati, yathā taṃ ''pakativādīnaṃ pakatī''ti. Tesaṃ micchāgāhaṃ vidhamento ''jāti nāma na aññā, upacayasantativasena ṭhitā rūpuppattiyeva pana tathā vuccati, sā ca yassa uppādo, tassa paccayeheva jātapariyāyaṃ labbhatī''ti dassanatthaṃ upacayo santatīti dvidhā bhinditvā desetīti ācariyā.

Pubbantato pubbakoṭṭhāsato, anāgatabhāvatoti attho. Uppajjamāne rūpadhamme uppādo anāgatakkhaṇato ummujjāpento viya hotīti vuttaṃ **''ummujjāpanaraso''**ti. ''Ime rūpadhammā sampaṭicchatha ne''ti niyyātento viya gayhatīti vuttaṃ **''niyyātanapaccupaṭṭhāno''**ti. **Paripuṇṇabhāvapaccupaṭṭhānatā** upari cayo upacayoti imassa atthassa vasena veditabbā. Yathā uppādakkhaṇappattaṃ uppannaṃ nāma hoti ādikamme tappaccayavasena, evaṃ uppādakkhaṇagataṃ upacitaṃ nāma hotīti vuttaṃ **''upacitarūpapadaṭṭhāno''**ti.

Pavattilakkhaṇāti anuppabandhato uppattivasena pavattamānarūpānaṃ pavattananti lakkhitabbā. **Anuppabandhanarasā**ti pubbāparavasena anuppabandhanakiccā. Asati hi uppāde pubbāparavasena anuppabandho na siyā. Anuppabandharasattāyeva anupacchedavasena gahetabbato āha **''anupacchedapaccupaṭṭhānā''**ti. Pubbāparavasena ghaṭitarūpesu upalabbhanato vuttaṃ **''anuppabandharūpapadaṭṭhānā''**ti.

694. **Jīraṇa**nti jiṇṇabhāvo, abhinavabhāvahānīti attho.

Pākaṭā rūpadhammesu khaṇḍiccādibhāvena dantādīsu vikāradassanato, itarā tadabhāvato **apākaṭā**. Kāmaṃ rūpadhammānampi khaṇikajarā paṭicchannā eva, yā ‘‘avīcijarā’’ti vā vuccati. Arūpadhammānaṃ pana jarāya suṭṭhu paṭicchannabhāvadassanatthaṃ ‘‘pākaṭā rūpadhammesū’’ti avisesena vuttaṃ. Khaṇḍiccādivikāro pana khaṇikajarāya natthi. Rūpaparipāko rūpadhammānaṃ jiṇṇatā, jaraṃ pattassa bhaṅgo avassaṃbhāvīti vuttaṃ **‘‘upanayanarasā’’**ti, bhaṅgūpanayanakiccāti attho. **Sabhāvānapagamepī**tikakkhaḷattādisabhāvānapagamepi, ṭhitikkhaṇe hi jarā nāma, na ca tadā dhammasabhāvaṃ vijahati. Navabhāvo uppādāvatthā, tassā apagamabhāvena gayhatīti āha **‘‘navabhāvāpagamapaccupaṭṭhānā’’**ti. **Vīhipurāṇabhāvo viyā**ti vīhibhāvānapagamepi abhinavabhāvāpagamanakaro vīhipurāṇabhāvo viya. Vīhipurāṇabhāvo sabbāvatthāni apaneti, ayaṃ pana kevalaṃ uppādāvatthameva apaneti. Parito sabbato bhijjananti lakkhitabbāti **paribhedalakkhaṇā**. Niccaṃ nāma dhuvaṃ, rūpaṃ pana khaṇabhaṅgitāya na niccanti aniccaṃ, tassa bhāvo **aniccatā**. Sā pana ṭhitippattarūpaṃ ṭhitiyameva vināsanabhāvena saṃsīdentī viya hotīti **saṃsīdanarasā**. Yasmā ca sā bhaṅgabhāvato khayavayākāreneva gayhati, tasmā vuttaṃ **‘‘khayavayabhāvapaccupaṭṭhānā’’**ti. Anukkamena vināso **khayo** nāma, dīpavaṭṭikāya saha telassa viya saha nirodho **vayo**ti vadanti.

696-7. **Samodhānato**ti rāsito. **Kecī**ti abhayagirivāsino. Middharūpassa vadanasīlā, middhavādo vā etesanti **middhavādino. Middharūpaṃ nāmā**ti utucittāhāravasena tisamuṭṭhānaṃ middhaṃ nāma rūpaṃ. Te paṭikkhipitabbāti sambandho. Kathaṃ paṭikkhipitabbāti āha **‘‘munīsī’’**tiādi. **Natthi nīvaraṇā**ti sotāpattimaggena vicikicchānīvaraṇassa, anāgāmimaggena kāmacchandabyāpādakukkuccanīvaraṇānaṃ, arahattamaggena thinamiddhanīvaraṇānañca pahīnattā. Ayañhettha adhippāyo – yadi middhaṃ rūpaṃ siyā, appahātabbaṃ bhaveyya. Rūpakkhandho abhiññeyyo pariññeyyo na pahātabbo na bhāvetabbo na sacchikātabbo. ‘‘Katame dhammā nevadassanenanabhāvanāyapahātabbā. Catūsu bhūmīsu kusalaṃ, catūsu bhūmīsu vipāko, tīsu bhūmīsu kiriyābyākataṃ, rūpañca nibbānañca, ime dhammā nevadassanenanabhāvanāyapahātabbā’’ti (dha. sa. 1407) vacanena rūpadhammānaṃ pahānābhāvato. Evañca sati tassa nīvaraṇabhāvo virujjheyya nīvaraṇānaṃ pahātabbattā. Na hi nīvaraṇānaṃ appahātabbatte –

‘‘Yā me kaṅkhā pure āsi, taṃ me akkhāsi cakkhumā;
Addhā munīsi sambuddho, natthi nīvaraṇā tavā’’ti. (su. ni. 546) –

Nīvaraṇappahānena bhagavato thomanaṃ yujjeyya. Yadi siyā, ‘‘rūpaṃ, bhikkhave, na tumhākaṃ, taṃ pajahathātiādivacanato (ma. ni. 1.247; saṃ. ni. 3.33-34) rūpassa pahātabbatāpi paññāyatīti? Taṃ na, tabbisayachandarāgappahānassa tattha adhippetattā. Tenāha bhagavā ‘‘yo, bhikkhave, rūpe chandarāgavinayo, taṃ tattha pahāna’’nti. Na ca panetaṃ na sakkā vattuṃ etthāpi ‘‘tabbisayachandarāgappahānavaseneva vutta’’nti sādhakavacanabhāvato, kāmacchandādīnaṃ tattha pahānassa anadhippetattā ca, tasmā ‘‘natthi nīvaraṇā tavā’’tiādivacanehi virujjhanato na middhaṃ rūpanti.

Yadi pana paro daḷhamūḷhaggāhitāya taṃvisayachandarāgappahānavaseneva nīvaraṇappahānaṃ adhippetanti sakavādaṃ oḍḍeyya, tassa tannisedhanatthaṃ puna thinamiddhanīvaraṇassa avijjānīvaraṇena saha sampayogavacanañca āharanto āha **‘‘thinamiddhanīvaraṇa’’**ntiādi. Thinamiddhanīvaraṇañceva avijjānīvaraṇañca nīvaraṇena sampayuttanti sambandho. Idaṃ vuttaṃ hoti – ‘‘catūhi sampayogo’’ti (dhātu. 3) vacanato arūpadhammānameva aññamaññassa sampayogo labbhati, na rūpadhammānaṃ aññamaññaṃ arūpena vā, tasmā yadi middhaṃ rūpaṃ siyā, na taṃ sampayogavacanamarahatīti. Atha siyā – yathālābhavacanamettha sakkā viññātuṃ, ‘‘sakkharakathalampi macchagumbampi carantampi tiṭṭhantampī’’tiādīsu (dī. ni. 1.249) viya. Yathā hi ‘‘sakkharakathalikaṃ macchagumbampi carantampi tiṭṭhantampī’’tiādīsu sakkharakathalikassa caraṇāyogato macchagumbāpekkhāya caraṇaṃ, ubhayāpekkhāya ṭhānanti evaṃ yathālābho yojīyati, evamidhāpi thināpekkhāya sampayogavacanaṃ, ubhayāpekkhāya nīvaraṇavacananti? Tampi na, rūpabhāvasseva asiddhattā. Siddhe hi rūpabhāve asambhavato yathālābhayojanā yujjeyyāti. Ettakeneva middhassa arūpabhāve siddhepi yathā dvikkhattuṃ bandhaṃ subandhaṃ hoti, evamanekasuttasādhitaṃ appadhaṃsiyaṃ hotīti **paṭṭhānappakaraṇe** ‘‘nīvaraṇaṃ dhammaṃ paṭicca…pe… paccayā’’ti (paṭṭhā. 3.8.8) imassa vibhaṅge ‘‘arūpe…pe… uppajjatī’’ti (paṭṭhā. 3.8.8) vuttaṃ arūpabhavuppattimpi āharanto āha **‘‘mahāpakaraṇapaṭṭhāne’’**tiādi. Jhānanikantiādīnampi dhammato lobhādibhāvato kāmacchandanīvaraṇādīhi abhinnattā vuttaṃ **‘‘kāmacchandanīvaraṇa’’**ntiādi.

Ettha siyā – ‘‘pañcime, bhikkhave, āvaraṇā nīvaraṇā’’tiādīsu (a. ni. 5.51) thinamiddhassa nīvaraṇabhāvena ekato āgatattā idhāpi ‘‘thinamiddhanīvaraṇa’’nti ekato vuttaṃ, thinameva ca pana arūpabhave uppajjati thinamiddhanti? Tayidamasāraṃ, kukkuccassa na gahitattā. Yadi hi ekato gahitamatteneva idhāpi ekato gahaṇaṃ siyā, kukkuccassapi tattha ekato vuttassa idha gahaṇaṃ sambhaveyya, na ca panevaṃ atthi uddhaccanīvaraṇantveva vuttattā, tasmā na tassa arūpabhavuppattiṃ sakkā paṭibāhituntі. Ādi-saddena ‘‘kevalo hāyaṃ, bhikkhave, akusalarāsi, yadidaṃ pañca nīvaraṇā (a. ni. 5.52), ime pañca nīvaraṇe pahāya, vigatathinamiddhoti tassa thinamiddhassa cattattā vantattā muttattā pahīnattā paṭinissaṭṭhattā, tena vuccati vigatathinamiddhoti, idaṃ cittaṃ imamhā thinamiddhamhā sodheti visodheti parisodheti moceti vimoceti parimoceti vā''ti (vibha. 551) evamādiṃ pāḷiṃ saṅgaṇhāti.

Yadipi siyā duvidhaṃ middhaṃ rūpaṃ, arūpañca. Tattha yaṃ arūpaṃ, taṃ nīvaraṇesu desitaṃ, na rūpanti? Tampi na, visesavacanābhāvato. Na hi visesetvā middhaṃ nīvaraṇesu desitaṃ ''yadapi, bhikkhave, thinaṃ, tadapi nīvaraṇaṃ, yadapi middhaṃ, tadapi nīvaraṇaṃ, thinamiddhaṃ nīvaraṇanti iti hidaṃ uddesaṃ āgacchatī''ti avisesena vuttattā, tasmā middhassa duvidhataṃ parikappetvāpi na sakkā nīvaraṇabhāvaṃ nivattetuṃ. Sakkā hi vattuṃ yaṃ taṃ arūpato aññaṃ middhaṃ parikappitaṃ, tampi nīvaraṇaṃ middhasabhāvattā itaraṃ nīvaraṇaṃ viyāti. Yadi middhassa rūpabhāvaṃ na sampaṭicchatha, kathaṃ bhagavato niddā hoti, nanu middhassa ''niddā pacalāyikā''tiādinā vibhaṅge vuttattā niddābhāvo siddhoti? Nayidamevaṃ, itthiliṅgādīsu viya niddāhetuno middhassa niddābhāvena vibhattattā. Evampi niddāhetuno middhassa abhāvato kathaṃ bhagavato niddāti ce? Sā bhagavato natthīti na sakkā vattuṃ ''abhijānāmi kho panāhaṃ aggivessana…pe… divā supitā''tiādivacanato (ma. ni. 1.387) na niddā bhagavato middhena, atha kho sarīragelaññena, tañca bhagavato natthīti na sakkā vattuṃ ''piṭṭhi me āgilāyati, tamahaṃ āyamissāmī''ti (ma. ni. 2.22; saṃ. ni. 4.243) vacanato. Na cettha evamavadhāraṇaṃ daṭṭhabbaṃ ''middhameva niddāhetū''ti, tasmā aññopi atthi niddāhetu. Ko pana soti? Sarīragelaññaṃ, tasmā na bhagavato niddā middhahetukāti daṭṭhabbaṃ.

698. **Visuṃ visuṃ abhāvaṃ dassetvā**ti vāyodhātuādito visuṃ visuṃ natthibhāvaṃ dassetvā. Kathaṃ pana so dassitabboti āha **''vāyodhātuyā''**tiādi. Tattha kāyabalaṃ nāma atthato vāyodhātuyā pavattiākāraviseso tassā vipphārabhāvato. Yato bālānaṃ balanti vadantīti vuttaṃ **''vāyodhātuyā gahitāya balarūpaṃ gahitamevā''**ti. Sambhavo kāmadhātuyaṃ ekaccasattānaṃ indriyaparipākapaccayo āpodhātuyā pavattiākāravisesoti āha **''āpodhātuyā sambhavarūpa''**nti. Gahitāya gahitamevāti sambandho. Upacayasantativinimutto rūpuppādo natthi, uppādāvatthāya ca aññā jāti nāma natthevāti vuttaṃ **''upacayasantatīhi jātirūpa''**nti. Kammasamuṭṭhānassapi rogassa visabhāgapaccayasamuppanno dhātukkhobho āsannakāraṇaṃ, pageva itarassa. So atthato rūpadhammānaṃ pākāvatthā ṭhitibhaṅgakkhaṇesu eva siyāti vuttaṃ **''jaratāaniccatādīhi rogarūpaṃ gahita''**nti.

699-704. Rūpāni samuṭṭhahanti jāyanti etehīti **rūpasamuṭṭhānāni**. Kāni pana tānīti āha **''utucittāhārakammānī''**ti.

Āhāro rūpahetuyoti ettha iti-saddo pakkhipitabbo, kammaṃ, utu ca cittañca āhāroti ime rūpahetuyoti. **Rūpahetuyo**ti ca rūpassa janakapaccayāti attho. Tenāha **''etehevā''**tiādi. Ekamekaṃyeva samuṭṭhānaṃ etesanti **ekasamuṭṭhānā**. Nanu ekato eva paccayato paccayuppannassa uppatti natthīti? Saccaṃ natthi, rūpajanakapaccayesu ekatoti ayamettha abhisandhi. **Aṭṭhindriyānī**ti cakkhādīni pañca, itthipurisindriyadvayaṃ, jīvitañcāti aṭṭhindriyāni. Kāyavacīviññattivasena **viññattidvayaṃ**.

Dvīhīti koci **cittena,** koci **utunā cā**ti evaṃ dvīhi. Na hi ekasseva dve ekakkhaṇe paccayā honti. Evaṃ sesesupi. **Utuāhāra…pe… kata**nti ekekaṃ utunā, āhārena, cittena cāti tīhi kataṃ. **Catasso cāpi dhātuyo**ti cattāri mahābhūtāni. Tāni hi nissattanijjīvaṭṭhena dhātūti vuccanti. Kammādīhi catūhi bhavantīti **catubbhavā. Dve**ti jaratā aniccatā.

705-6. Idāni missakasamuṭṭhānānipi gahetvā taṃtaṃpaccayajātānaṃ gaṇanaparicchedaṃ dassetuṃ **''kammenā''**tiādi vuttaṃ. Tattha aṭṭhindriyāni vatthu suddhaṭṭhakaṃ santatyūpacayākāsāti **vīsati** kammajā. Viññattidvayaṃ saddo lahutādittayaṃ suddhaṭṭhakādayo ekādasāti **sattarasa cetasā** jāyare, cittajāti attho. Saddo lahutādittayaṃ suddhaṭṭhakādayo ekādasāti **dasapañceva** pannarasa **utunā** jāyare. Lahutādittayaṃ suddhaṭṭhakādayo ekādasāti **cuddasa āhārato**. Jaratāaniccatāhi te **aṭṭhasaṭṭhi ca** hontevāti sambandho.

707-8. ''Jaratā…pe… samuṭṭhitā''ti vatvā puna tattha kāraṇaṃ dassetuṃ **''jātassā''**tiādi vuttaṃ. Tattha **jātassa pākabhedattā**ti jaratāya jātadhammassa pākattā, aniccatāya ca bhedattāti attho. Idaṃ vuttaṃ hoti – jaratāaniccatā nāma uppannadhammassa honti, no uppajjamānassa. Yadi hi uppajjamānassa siyuṃ, tadā tāsampi jāyamānattapariyāyo yujjeyya. Uppannadhammassa pana jātito paraṃ imāsaṃ sambhavato na jāyantīti vattuṃ vaṭṭatīti. Yadi pana koci tesampi jātabhāve ko virodhoti paṭipajjeyya, tassa taṃ duggāhaṃ vidhamento āha **''jāyeyyu''**ntiādi. Hontu nāma **tesampi pākabhedā**, tadāpi ko virodhoti āha **''na hī''**tiādi. Pāko na paripaccatīti sambandho, etena na bhijjatīti dīpitaṃ hoti. Pakkassa hi bhaṅgo niyato. **Bhedo vā na ca bhijjatī**ti etthāpi pākabhāvopi vuttova. Na hi apakkaṃ bhijjatīti, aññathā uppādabhaṅgānaṃ anaññattappasaṅgato. **Natthi ta**nti pākabhedānaṃ paccanaṃ bhijjanaṃ natthīti vuttamevatthaṃ saṅkhipitvā āha.

Ettāvatā ca kiṃ vuttaṃ hoti? Yadi jaratāaniccatā kenaci paccayena jāyeyyuṃ, tadā uppannassa nāma jarāya, bhaṅgena ca bhavitabbanti tesaṃ jaratāaniccatāpi siyuṃ, na ca panetā upalabbhanti. Kasmā? Yasmā na jaratā aññajarāya jīrati, bhijjati vā, na ca bhaṅgo aññena bhaṅgena bhijjati, jīrati vā, itarathā sāpi jarā aparāya jarāya, bhaṅgena ca jīrati, bhijjati, so ca bhaṅgo aññāya jarāya, aññena bhaṅgena jīrati, bhijjatīti anavaṭṭhānappasaṅgatoti vuttaṃ hoti.

709-10. **‘‘Jātassā’’**tiādi nigamanaṃ. Atha vā uttari vattabbacodanāya phalaṭhapanaṃ. **‘‘Siyā katthacī’’**tiādi paramatāsaṅkanaṃ. **Etthā**ti etasmiṃ ‘‘jaratāaniccatādvayaṃ na paccati, na bhijjati vā’’ti adhikāre. **Rūpassūpacayotī**ti **iti-**saddo ādiattho, tena ‘‘rūpassa upacayo santatī’’ti vacanenāti attho. Evaṃ pākopi paccatu, bhedopi paribhijjatūti sambandho. Ayaṃ panettha adhippāyo – yathā kammādīhi uppajjanakarūpaniddese ‘‘katamaṃ taṃ rūpaṃ upādinnaṃ? Cakkhāyatanaṃ…pe… kāyāyatanaṃ itthindriyaṃ purisindriyaṃ jīvitindriyaṃ, yaṃ vā panaññampi atthi rūpaṃ kammassa katattā rūpāyatanaṃ…pe… phoṭṭhabbāyatanaṃ ākāsadhātu rūpassa upacayo rūpassa santati kabaḷīkāro āhāro’’tiādinā (dha. sa. 652) upacayasantatīnaṃ niddiṭṭhattā jāti jāyatīti dīpitaṃ hoti tassā aparajātiyā abhāvepi. Evaṃ jarābhaṅgānaṃ aparajarābhaṅgābhāvepi jīraṇaṃ, bhijjanañca sampaṭicchitabbaṃ, itarathā jātiyāpi bhedanā tadavatthāyevāti.

711. **‘‘Na cevā’’**tiādi yathāsaṅkitaparamatassa paṭikkhipanaṃ. Yadi jāyatīti na viññātabbaṃ, evañca sati niddese kasmā vuttanti āha **‘‘jāyamānassā’’**tiādi. Idaṃ vuttaṃ hoti – asatipi jātiyā jāyamānatte jāyamānānaṃ dhammānaṃ abhinibbattibhāvato tassā tappaccayabhāvavohāro anumatoti tattha vuttā, na pana paramatthato jāyamānattā. Jāyamānassa hi abhinibbattimattaṃ jāti, tasmā asiddhena asiddhasādhanametanti.

712-7. **‘‘Tatthā’’**tiādinā punapi paramatāsaṅkaṃ katvā paṭikkhipati. Tattha yesaṃ dhammānaṃ yā jāti, sā tappaccayattavohāraṃ, abhinibbattisammutiñca labhatevāti sambandho. **Tathā**ti yathā labhateva, tathā. Yaṃtaṃ-saddā hi abyabhicāritasambandhā. Tesaṃ dhammānaṃ paccayā etissāti tappaccayā, tassā bhāvo tappaccayattaṃ, tappaccayattena pavatto vohāro **tappaccayattavohāro,** taṃ kammapaccayabhāvādivohāranti attho. **Abhinibbattisammuti**nti abhinibbattati jāyatīti evaṃ abhinibbattivasena pavattasammutiṃ. **Kammādisambhava**nti kammādicatupaccayasamuṭṭhānaṃ. Janakānaṃ paccayānaṃ ānubhāvakkhaṇuppāde abhāvatoti sambandho. Ayaṃ panettha attho – ye te rūpānaṃ janakapaccayā, tesaṃ taduppādanaṃ pati anuparatabyāpārānaṃ yo so paccayūpalakkhaṇiyo kiccānubhāvakkhaṇo, tadā jāyamānānaṃ dhammānaṃ vikārabhāvena labbhamānataṃ sandhāya vineyyapuggalavasena jātiyā paccayato jātattaṃ anuññātaṃ tato pure, pacchā ca anupalabbhamānattā, evañca katvā vuttaṃ **‘‘jātiyā pana labbhatī’’**ti. Jarābhaṅgānaṃ pana paccayānubhāvakkhaṇato uttari ṭhitibhaṅgakkhaṇesu labbhamānattā na evaṃ anuññātuṃ sakkāti, jātiyā pana labbhati so vohāroti adhippāyo. Tappaccayattavohārantiādigāthādvayaṃ nigamanavasena vuttaṃ.

718-9. Atha kiṃ imāya gīvākaṇḍūyāya, nanu vuttaṃ bhagavatā suttante ‘‘jarāmaraṇaṃ, bhikkhave, aniccaṃ saṅkhataṃ paṭiccasamuppanna’’nti (saṃ. ni. 2.20), tasmā kathametaṃ vuccati, jaratā aniccatā ceva na kehici samuṭṭhitāti yo vadeyya, tassa vitakkaṃ dassetvā paṭikkhipituṃ **‘‘anicca’’**ntiādi vuttaṃ. Kasmā na vattabbanti āha **‘‘sā hi pariyāyadesanā’’**ti. Pariyāyadesanattameva vibhāvetuṃ **‘‘aniccāna’’**ntiādi vuttaṃ. **Tathā**-saddena ‘‘saṅkhatāna’’nti saṅgaṇhāti.

720-3. **Aniccaṃ saṅkhatañcā**ti ca-saddena ‘‘paṭiccasamuppanna’’nti saṅgaṇhāti. Ayañhettha adhippāyo – aniccasaṅkhatadhammānaṃ jarāmaraṇattā tesu santesu hoti, asantesu na hoti. Na hi ajātaṃ paripaccati, bhijjati vā, tasmā taṃ jātipaccayataṃ sandhāya ‘‘jarāmaraṇaṃ saṅkhataṃ paṭiccasamuppannaṃ, tatoyeva ca anicca’’nti pariyāyena sutte āgataṃ. Yathā viññattiādīnaṃ nippariyāyato cittasamuṭṭhānatābhāvepi cittajānaṃ vikārattā cittasamuṭṭhānabhāvoti. **Viññattiyo viyā**ti ca nidassanamattaṃ daṭṭhabbaṃ lahutādīnampi cittajādibhāvassa pariyāyeneva icchitattā. Nippariyāyena aṭṭhāraseva nipphannarūpāni kammādisamuṭṭhānānīti. **Taya**nti jātijarābhaṅgasaṅkhātānaṃ lakkhaṇarūpattayaṃ.

Khaṃpupphaṃvāti ākāsakusumaṃ viya. Yathā ākāsakusumaṃ sabbaso ajātattā natthi, evamidampi natthīti attho. **Niccaṃ vāsaṅkhataṃ viyā**ti yathā asaṅkhataṃ nibbānaṃ kenaci asaṅkhatattā niccaṃ dhuvaṃ, evamidampi kenaci asaṅkhatattā niccaṃ sassataṃ vāti attho. **Nobhayaṃ panida**nti idaṃ pana ubhayampi khaṃpupphaṃ viya no natthi, na ca nibbānaṃ viya asaṅkhataṃ vāti attho. **Nissayāyattavuttito**ti jāyamānaparipaccamānabhijjamānānaṃ jātiādimattabhāvena jāyamānādinissayapaṭibaddhavuttittā. Tameva nissayāyattavuttitaṃ samatthetuṃ **‘‘bhāve pathaviyādīna’’**ntiādi vuttaṃ. Ayaṃ panettha saṅkhepattho – pathavīādīnaṃ nissayānaṃ bhāve jātiādittayaṃ paññāyati, tasmā **no natthi,** yasmā ca tesaṃ abhāve na paññāyati, **tasmā na nicca**nti imameva ca abhinivesaṃ nisedhetuṃ bhagavatā jātiyā catujattaṃ, jarāmaraṇassa ca aniccādipariyāyo vuttoti daṭṭhabbaṃ.

724-5. **Nipphannāni nāmā**ti ‘‘rūpassa paricchedo, rūpassa vikāro, rūpassa lakkhaṇa’’ntiādinā paricchedādibhāvaṃ atikkamitvā attano kakkhaḷattādinā sabhāvena paricchijja gahetabbattā, apariyāyeneva kammādipaccayehi nipphannattā vā nipphannāni nāma. Tabbiparītato **anipphannā**.

Sesakā anipphannāti sutvā paro aniṭṭhaṃ āpādento āha **‘‘yadi hontī’’**tiādi. **‘‘Tesamevā’’**tiādinā pana taṃ paṭikkhipati. Kāyavikāro kāyaviññatti nāma, vacīvikāro vacīviññatti nāma, chiddaṃ vivaraṃ ākāsadhātu nāma, lahubhāvo lahutā nāma, mudubhāvo mudutā nāma, kammaññabhāvo kammaññatā nāma, nibbatti upacayo nāma, pavatti santati nāma, jīraṇākāro jaratā nāma, hutvā abhāvākāro aniccatā nāmāti evaṃ tesaṃyeva aṭṭhārasannaṃ nipphannarūpānaṃ vikārabhūtattā nipphannā ceva saṅkhatā ca, tesaṃyeva ca rūpānaṃ vikārattā te asaṅkhatā nāma kathaṃ bhaveyyuṃ, nipphannā ceva saṅkhatāti sambandhaṃ katvā yadi anipphannarūpānaṃ nissayabhūtā nipphannarūpā saṅkhatā, tesaṃ pana vikārabhūtā kathaṃ asaṅkhatā nāma hontīti atthaṃ vaṇṇenti. Tesaṃ adhippāyena nipphannā cevāti va-kāro āgamasiddhoti daṭṭhabbaṃ.

726-7. **Itthibhāvo…pe… vaṇṇitā**ti phalaṭhapanaṃ. **‘‘Evaṃ sante’’**tiādi codanā. **‘‘Aññaṃ panā’’**tiādi parihāro. Tattha **cakkhukāyapasādānaṃ, ekattaṃ upapajjatī**ti cakkhupasāde kāyapasādabhāvassa, kāyapasāde cakkhupasādabhāvassa sabbhāvato purimassa phoṭṭhabbāvabhāsanaṃ, itarassa ca rūpāvabhāsanaṃ hotīti cakkhukāyapasādānaṃ ekībhāvo bhaveyyāti attho. Nidassanamattañcetaṃ. Sotakāyapasādādīnampi hi vuttanayena ekattaṃyevāti.

728-30. **Aññaṃ pana aññasmiṃ na catthī**ti ṭhapetvā aññamaññāvinibbhogavasena pavattiṃ aññaṃ rūpaṃ aññasmiṃ rūpe paramatthato nevatthi bhinnanissayabhāvena kalāpantaragatattā. Cakkhupasādo hi daṭṭhukāmatānidānakammasamuṭṭhitabhūtanissito, kāyapasādo phusitukāmatānidānakammajabhūtanissito. **Asaṅkara**nti asaṃkiṇṇaṃ. Yadi evaṃ, na sabbattha kāyāyatanādikanti? Tampi natthi paramatthato. Vinibbhujitvā hi nesaṃ nānākaraṇaṃ paññāpetuṃ na sakkā, taṃ dassetuṃ **‘‘aññamaññāvinibbhogavasenā’’**tiādi vuttaṃ. **Aññamaññā…pe… pavattito**ti aññamaññaṃ santānato avinibbhujjanavasena avisaṃsaṭṭhavasena pavattanato. Avinibbhogarūpavasenāti pana attho na hoti. Na hi cakkhukāyapasādānaṃ ekakalāpagataavinibbhogarūpā ṭhānantaraṃ vattuṃ sakkāti. Yathā rūparasādīnaṃ vivecetuṃ asakkuṇeyyatāya aññamaññabyāpitā vuccati, na ca paramatthato rūpe raso atthi. Yadi siyā, rūpaggahaṇeneva rasaggahaṇaṃ gaccheyya. Evaṃ kāyāyatanādīnampi paramatthato na sabbattha atthitā, ‘‘idaṃ ettha, idaṃ etthā’’ti ṭhānantaraṃ pana samayaññunā kenaci na sakkā vattunti. **Atthi kāyapasādotī**ti itisaddo ‘‘tasmā’’ti imassa atthe. Tenāha ‘‘tasmā’’ti. **Evamudīrita**nti sabbaṭṭhānikanti evamudīritaṃ.

731-2. **Lakkhaṇādivasenāpī**ti yathāvuttalakkhaṇarasapaccupaṭṭhānapadaṭṭhānavasenāpi. **Dhajānaṃ …pe… gatā**ti pañcavaṇṇānaṃ nīlādipañcavaṇṇasuttamayānaṃ ekamekassa vā ekekavaṇṇavasena dhajānaṃ chāyā tesaṃ upamataṃ upamābhāvaṃ gatā sampattāti attho. Keci pana ‘‘chāyā upamā etesanti chāyāupamā, chāyāupamānaṃ bhāvo chāyāupamatā, taṃ gatā ete dhammā’’ti vadanti. Taṃ pana tehi ‘‘chāyāupamataṃ gatā’’ti ettha bahubbīhivaseneva rassattanti maññamānehi vuttaṃ bhaveyya. Gāthābandhatthaṃ pana rassattanti daṭṭhabbaṃ. ‘‘Catutthadū’’tiādīsu hi vibhattilopampi katvā dassento ācariyo na īdisesu ṭhānesu byañjane ādaraṃ janeti. Yaṃ pana ‘‘tesa’’nti heṭṭhāpadaṃ, ‘‘dhammāna’’nti uparipadaṃ vā sambandhituṃ anicchantehi vuccati tattha **‘‘nānattaṃ samupāgata’’**nti. Taṃ ettha akāmāpi sambandhitabbameva. Na hi nānattaṃ samupāgataṃ tesanti nāpekkhatīti. Athāpi tattha ‘‘nānattaṃ samupāgatā’’ti pāṭhaṃ parikappeyyuṃ, hotu tāva potthakesu adissamānampi pāṭhaṃ parikappetvā tesaṃ tuṭṭhi. Ayaṃ panettha adhippāyo – yathā pañcavaṇṇānaṃ dhajānaṃ ekato katvā ussāpitānaṃ kiñcāpi chāyā ekābaddhā viya hoti, aññamaññaṃ pana asammissāva, evameva ime sabbaṭṭhānikarūpā kiñcāpi ekābaddhā viya honti, lakkhaṇato pana aññamaññaṃ bhinnasabhāvā asammissāyeva. Ekakalāpaṭṭhāpi hi lakkhaṇato bhinnasabhāvā, kiṃ pana nānākalāpaṭṭhāti.

733. Attano paccayehi loke niyuttaṃ, viditanti vā lokikaṃ, tassa bhāvo **lokikattaṃ**. Hinoti patiṭṭhahati sampayuttadhammarāsi etenāti hetu, mūlaṭṭhena upakārako lobhādiko ca alobhādiko ca, tādiso hetu na hotīti **nahetu**. Attano paccayehi saṅkhataṃ abhisaṅkhatanti **saṅkhataṃ**. Ābhavaggā, āgotrabhu vā savantīti āsavā, saha āsavehīti **sāsavaṃ,** āsavehi ālambitabbanti attho. **Paccayāyattavuttito**ti attano attano paccayādhīnappavattitāya sappaccayattāti vuttaṃ hoti. Nidassanamattametaṃ. Kāmāvacarattā ahetukattā hetuvippayuttattā saṃyojaniyattā ganthaniyattā upādāniyattā oghaniyattā yoganiyattā nīvaraṇiyattā saṃkilesikattā parāmaṭṭhattā acetasikattā cittavippayuttattā na rūpāvacarattā na arūpāvacarattā na apariyāpannattā aniyyānikattā aniccattāti evamādināpi kāraṇena ekavidhamevāti.

734-8. Evaṃ ekavidhanayaṃ dassetvā idāni ādi-saddena saṅgahitaduvidhatādinayaṃ dassetuṃ **‘‘ajjhattikabahiddhā’’**tiādinā ajjhattikadukādayo āraddhā. Tattha ajjhattikaduke tāva āhito ahaṃ māno etthāti attā, attabhāvo, taṃ attānaṃ adhikicca uddissa pavattattā ajjhattā, indriyabaddhadhammā, tesu bhavāni, attani vā bhavāni **ajjhattikāni**. Kāmaṃ aññepi ajjhattasambhūtā atthi, ruḷhīvasena pana cakkhādīneva ‘‘ajjhattikānī’’ti vuccanti. Atha vā ‘‘yadi mayaṃ na homa, tvaṃ kaṭṭhakaliṅgarūpamo bhavissasī’’ti vadantā viya attabhāvassa sātisayaṃ upakārakānīti tāneva visesato ajjhattikanāmaṃ labhanti. **Indriyānindriyā**ti ādhipaccaṭṭhena **indriyāni,** sesaṃ tadabhāvato **anindriyaṃ**. Tattha cakkhādīnaṃ pañcannaṃ cakkhuviññāṇādīsu adhipateyyaṃ tesaṃ paṭumandabhāvādianuvattanato, itthindriyapurisindriyadvayassa itthiliṅgādihetubhāve, jīvitindriyassa ca sahajarūpānupālaneti daṭṭhabbaṃ. Visayavisayībhāvato ghaṭṭanavasena gahetabbattā **oḷārikaṃ,** tabbiparītattā **sukhumaṃ. Upādinna**nti kammunā gahitaṃ. Kammanibbattañhi ‘‘mametaṃ phala’’nti tena kammunā gahitaṃ viya

hoti.

Ekādasa…pe… sappaṭighanti cakkhuviññāṇāviññeyyattā sanidassanattābhāvato anidassanaṃ, aññamaññaṃ patanavasena pana paṭighasabbhāvato sappaṭighaṃ, ubhayapaṭikkhepena **anidassanaappaṭighaṃ**. **Kammato jāta**nti ettha yaṃ ekantato kammasamuṭṭhānaṃ aṭṭhindriyāni, vatthu cāti navavidhaṃ rūpaṃ. Yañca ekādasavidhe catusamuṭṭhāne kammasamuṭṭhānaṃ ekādasavidhameva rūpanti evaṃ vīsatividhampi kammato uppajjanato **kammajaṃ**. Yañhi jātaṃ, yañca jāyati, yañca jāyissati, taṃ sabbampi ''kammaja''nti vuccati yathā ''duddha''nti. Kammato aññaṃ akammaṃ, akammato jātaṃ **akammajaṃ**. Aññatthe hi ayaṃ **a**-kāro. Tenāha **''tadaññapaccayājāta''**nti. Kammato aññapaccayato jātaṃ, utucittāhārajanti attho. Cittajattikādīni vuttānusārena yojetuṃ sakkāti na dassitāni.

Diṭṭhacatukke daṭṭhabbanti diṭṭhaṃ. Yaṃ rūpāyatanaṃ adakkhi, yañca dakkhissati, yañca dakkhati, yañca passeyya, taṃ sabbaṃ **diṭṭhaṃ** nāma taṃsabhāvānativattanato yathā ''iṭṭha''nti. Esa nayo **sutā**dīsupi. **Diṭṭhaṃ nāma rūpāyatanaṃ** cakkhuviññāṇaviññeyyattā. **Sutaṃ nāma saddāyatanaṃ** sotaviññāṇaviññeyyattā. **Mutaṃ nāma gandharasaphoṭṭhabbāyatanattayaṃ** mutvā patvā gahetabbato, pasādena saha sambandhanato vā. Tathā hetaṃ sampattaggāhakavisayaṃ vuttaṃ. **Viññātaṃ nāma avasesaṃ** kevalaṃ manoviññāṇaviññeyyattā.

Dvārañceva vatthu cāti attanissitānaṃ cakkhuviññāṇādīnaṃ, aññanissitānaṃ sampaṭicchanādīnañca pavattimukhabhāvato dvārañceva attanissitānaṃ ādhārabhāvato vatthu ca. **Dvārameva hutvā na vatthū**ti kevalaṃ kammadvārabhāvato dvārameva, tannissitassa cittuppādassa abhāvato na vatthu. **Vatthumeva hutvā na dvāra**nti manodhātumanoviññāṇadhātūnaṃ nissayabhāvato vatthumeva, cakkhādayo viya saparanissitānaṃ pavattidvārābhāvato na dvāraṃ. Sesaṃ ekavīsatividhaṃ rūpaṃ vuttavipariyāyato **neva dvāraṃ na vatthu ca. Catutthacatukke**ti vatthucatukke. **Tatiyapada**nti ''vatthumeva hutvā nevindriya''nti padaṃ.

739-40. Puna pañcavidhanti sambandho. **Catuja**nti pakāsitaṃ catūhiyeva samuṭṭhānato.

Cakkhuviññāṇaviññeyyaṃ rūpāyatanaṃ tena gahetabbato, na pana cakkhuviññāṇeneva viññeyyato. Tathā hetaṃ āvajjanādīhi ceva manodvārikajavanehi ca viññāyatīti. Esa nayo sotaviññeyyādīsupi. Manoviññāṇaviññeyyaṃ pana kevalaṃ manoviññāṇeneva viññātabbaṃ. Na hi rūpādito aññattha cakkhuviññāṇādīni pavattanti.

Chavatthuavatthubhedatoti channaṃ vatthūnaṃ, avatthussa ca bhedato. Manodhātuviññeyyaṃ rūpādipañcakaṃ.

Manāyatanassa arūpattā, dhammāyatanassa ca ekadesato rūpattā āha **''āyatanabhedato ekādasavidha''**nti.

743-5. Arūpabhave rūpuppattiyā abhāvato, asaññībhavassa ca rūpabhavapariyāpannattā vuttaṃ **''kāmarūpabhavadvaye''**ti. **Bhummavajjesū**ti bhummadevānaṃ vajjanaṃ yonivibhāgaṃ patvā tesaṃ manussasadisattā. **Purimā tisso**ti aṇḍajajalābujasaṃsedajayoniyo. Tā hi yathāvuttappabhedesu na labbhanti, tāsañca paṭikkhepena pacchimā opapātikayoni anuññātāti atthato āpannameva hotīti. Tattha **niraye**ti ussadānampi gahaṇato avīcimahāniraye kīṭapāṇakānampi sarīraṃ pacchā vaḍḍhanakaṃ hutvāva nibbattati, nijjhāmataṇhikapetānaṃ niccāturatāya kāmassa abhāvato gabbhaggahaṇaṃ na hoti, tasmā aṇḍajajalābujayoniyo tattha na santi, ādittattā kucchiyaṃ gabbhaṃ na patiṭṭhātīti keci. Nibbattamānānañca pāpakammānubhāvena mahādukkhassa pattabbatāya mahanteneva sarīrena bhavitabbanti saṃsedajayonipi tesaṃ na hoti, aggijālāya santappamānasarīrattā tesaṃ nibbattakāle allaṭṭhāne pupphādīsu sambhavābhāvato saṃsedajatā natthevātipi vadanti. Tena tesaṃ opapātikāva yonīti āha **''nijjhāmataṇhike''**ti. Atha saṃsedajaopapātikayonīnaṃ ko visesoti? Saṃsedajo tāva khuddakasarīro hutvā padumagabbhādiṃ nissāya nibbatto kamena vaḍḍhati. Itaro pana yattha yattha nibbattati, tattha tattha paricchinnappamāṇasarīrova soḷasavassuddesiko viya paripuṇṇaṅgapaccaṅgo pāturahosi.

Sese gatittayeti ṭhapetvā devagatiṃ, nirayagatiñca avasesamanussapetatiracchānasaññite gatittaye. Manussesu hi keci aṇḍajāpi honti kuntaputtadvebhātikattherā viya, keci saṃsedajāpi honti padumagabbhe nibbattapokkharasātibrāhmaṇādayo viya, keci opapātikāpi honti ambapāligaṇikādayo viya. Nijjhāmataṇhikāvasesapetā pana sabbacatuppadapakkhijātidīghajātiādayo sabbepi tiracchānā ca catuyonikāvāti.

746-7. Gabbhe mātukucchiyaṃ setīti gabbhaseyyako, soyeva rūpādīsu sattatāya gabbhaseyyakasatto. Tassa **gabbhaseyyakasattassa. Tiṃsa rūpānī**ti kāyabhāvavatthudasakavasena samatiṃsa kammajarūpāniyeva. Tadā hi neva cittajarūpamatthi paṭisandhicittassa rūpasamuṭṭhāpakattābhāvato, nāpi utujaṃ purimuppannautuno abhāvā. Utu hi ṭhānappattaṃ rūpaṃ samuṭṭhāpeti, na ca āhārajaṃ tasmiṃ kāye ajjhohaṭassa abhāvato, tasmā kammasamuṭṭhānāniyeva tiṃsa rūpāni paṭisandhikkhaṇe nibbattanti, yānī ''kalalarūpa''nti pavuccanti, paripiṇḍitāni ca tāni jātiuṇṇāya ekassa aṃsuno pasannatilatele pakkhipitvā uddhaṭassa paggharitvā agge ṭhitabindumattāni acchāni vippasannāni pasannatelabindusamānāni honti. Yathāhu –

‘‘Tilatelassa yathā bindu,
Sappimaṇḍo anāvilo;
Evaṃ vaṇṇapaṭibhāgaṃ,
Kalalanti pavuccatī’’ti. (vibha. aṭṭha. 26);

Sabhāvassevāti avadhāraṇena abhāvakassa bhāvadasakābhāvato tiṃsarūpānaṃ asambhavaṃ dīpeti. Tenāha **‘‘abhāva…pe… kāyavatthuvasena tū’’**ti. **Abhāvagabbhaseyyāna**nti iminā abhāvaopapātikānaṃ na evanti dassetīti keci. Pubbe sabhāvakagabbhaseyyakassa pana vatvā tato nivattanatthaṃ ‘‘abhāvagabbhaseyyakasattāna’’nti vuttanti daṭṭhabbaṃ. Pubbe gabbhaseyyaka-ggahaṇena aṇḍajānampi gahaṇe idha visuṃ vacanaṃ gobalībaddañāyavasenāti daṭṭhabbaṃ, na pana tesaṃ abhāvakabhāvanivattanatthanti. Itarathā hi vīsatirūpānaṃ vacanaṃ virujjhati. Abhāvakabhāvo panettha aṇḍajānaṃ pakaraṇato daṭṭhabbo. Na hi gabbhaseyyaka-saddena samāsabhūtaṃ abhāva-saddaṃ idha ānetuṃ sakkāti.

748. **Gahitāgahaṇenettha, ekādasa bhavanti te**ti ekasmiṃ kalāpe gahitarūpānaṃ aparakalāpe aggahaṇavasena suddhaṭṭhakaṃ, jīvitaṃ, kāyapasādo, vatthurūpanti abhāvakassa paṭisandhikkhaṇe ekādasa rūpāni bhavanti, sabhāvakassa pana dvīsu bhāvesu ekena saha dvādasa rūpāni honti. **Eseva ca nayo**ti vuttesu, vakkhamānesu ca paṭisandhikkhaṇikakalāpesu aggahitaggahaṇena rūpaggahaṇe nayo eseva ñeyyo.

749. Nanu ca ‘‘sabbesu dasakesū’’ti vuttaṃ, kathaṃ pana te dasakā jānitabbāti āha **‘‘jīvitenā’’**tiādi. **Suddhakamaṭṭhaka**nti cattāri mahābhūtāni, tannissitā ca vaṇṇagandharasaojāti idaṃ jīvitādinā asammissaṃ suddhaṭṭhakaṃ. Imāniyeva hi aṭṭha katthaci avinibbhogavasenapi pavattito avinibbhogarūpāni avakaṃsato eko kalāpoti ca vuccati. **Ācariyajotipālattherena** pana ‘‘nipphannānipphannavasena dasa rūpāni avinibbhogavuttikāni eko kalāpo’’ti vatvā puna taṃsamatthanatthaṃ idaṃ vuttaṃ –

‘‘Avinibbhogavuttīni, catujānekalakkhaṇā;
Nipphannānaṭṭha vā tesu, hitvāna kāyalakkhaṇe’’ti.

750. **Kāyadasaka**nti kāyo dasamo etthāti kāyadasakaṃ, asādhāraṇena vā kāyena lakkhitaṃ dasakaṃ kāyadasakaṃ. Esa nayo cakkhudasakādīsu. **Pariyāpuṭaṃ** ñātaṃ, kathitanti vā attho.

752-3. Kāmāvacaradevesu sabbakālaṃ paṭisandhipavattīsu sattatiyā rūpānaṃ labbhanato vuttaṃ **‘‘niccaṃ rūpāni sattatī’’**ti. Na hi te kadācipi vikalindriyā, abhāvakā vā honti. ‘‘Manussesu opapātikasattāna’’nti avisesena vuttepi ādikappikānaṃ bhāvadasakassa paṭisandhikkhaṇe abhāvato tesaṃ saṭṭhi rūpānīti veditabbaṃ. Jīvitanavakampi opapātikānaṃ, saṃsedajānañca kāmāvacarasattānaṃ pavatteyeva hoti tassa pācakagginā sahavuttittā, tassa ca ajjhohaṭāhārasannissayena sambhavato. Saṃsedajānampi paripuṇṇaṅgapaccaṅgānaṃ nibbattanato opapātikehi viseso natthīti tesaṃ visuṃ aggahaṇaṃ. **Vibhaṅgepi** hi –

> ‘‘Kāmadhātuyā upapattikkhaṇe kassaci ekādasāyatanāni pātubhavanti, kassaci dasāyatanāni, kassaci aparāni dasāyatanāni, kassaci navāyatanāni, kassaci sattāyatanāni pātubhavantī’’ti (vibha. 1009) –

Imassa niddese ‘‘opapātikasattāna’’ntiādinā opapātika-ggahaṇameva kataṃ, na saṃsedaja-ggahaṇaṃ. Tañca paripuṇṇāyatanānaṃ saṃsedajānaṃ opapātikesu saṅgaṇhanato. Tathā hi vuttaṃ **aṭṭhakathāyaṃ** ‘‘saṃsedajayonikā paripuṇṇāyatanabhāvena opapātikasaṅgahaṃ katvā vuttā’’ti. Padhānāya vā yoniyā sabbaparipuṇṇāyatanayoniṃ dassetuṃ **‘‘opapātikasattāna’’**nti vuttaṃ.

754-5. **Cakkhusotavatthuvasā**ti cakkhudasakasotadasakavatthudasakavasā. **Ānandācariyo** panettha ‘‘rūpadhātuyaṃ paṭisandhiviññāṇena saha cakkhusotavatthusattakānaṃ jīvitachakkassāti catunnaṃ kalāpānaṃ vasena sattavīsati rūpāni uppajjanti, tattha gandharasāhārānaṃ paṭikkhittattā’’ti vatvā puna taṃ samatthento **‘‘pāḷiya**ñhi ‘rūpadhātuyā upapattikkhaṇe ṭhapetvā asaññasattānaṃ devānaṃ pañcāyatanāni pātubhavanti, pañca dhātuyo pātubhavantī’ti (vibha. 1015) vuttaṃ. Tathā ‘rūpadhātuyā cha āyatanāni nava dhātuyo’ti (vibha. 994) sabbasaṅgāhakavasena tattha vijjamānāyatanadhātuyo dassetuṃ vuttaṃ. **Kathāvatthumhi** ca ghānāyatanādīnaṃ viya gandhāyatanādīnañca tattha bhāvo paṭikkhitto ‘atthi tattha ghānāyatananti? Āmantā. Atthi tattha gandhāyatananti? Na hevaṃ vattabbe’tiādinā (kathā. 520). Na ca aphoṭṭhabbāyatanānaṃ pathavīdhātuādīnaṃ viya agandharasāyatanānaṃ gandharasānaṃ tattha bhāvo sakkā vattuṃ phusituṃ sakkuṇeyyatāvinimuttassa pathavīādisabhāvassa viya gandharasāyatanabhāvavinimuttassa gandharasabhāvassa abhāvā. Yadi ca ghānasamphassādīnaṃ kāraṇabhāvo natthīti tāni āyatanānīti na vucceyyuṃ, dhātusaddo pana nissattanijjīvavibhāvakoti gandhadhāturasadhātūti avacane kāraṇaṃ natthi. Dhammasabhāvo ca nesaṃ ekantena icchitabbo sabhāvadhāraṇādilakkhaṇato aññassa abhāvā. Dhammānañca āyatanabhāvo ekantato **yamake** vutto 'dhammo āyatananti? Āmantā'ti (yama. 1.āyatanayamaka.13), tasmā tesaṃ gandharasāyatanabhāvābhāvepi koci āyatanabhāvo vattabbo. Yadi ca phoṭṭhabbabhāvato añño pathavīādibhāvo viya gandharasabhāvato añño tesaṃ koci sabhāvo siyā, tesaṃ dhammāyatanasaṅgaho. Gandharasabhāve, pana āyatanabhāve ca sati gandho ca so āyatanañca gandhāyatanaṃ, raso ca so āyatanañca rasāyatananti idamāpannamevāti gandharasāyatanabhāvo ca na sakkā nivāretuṃ, 'tayo āhārā'ti (vibha. 1015) vacanato kabaḷīkārāhārassa tattha abhāvo viññāyati, tasmā yathā pāḷiyā avirodho hoti, tathā gandharasojā hitvā rūpagaṇanā kātabbā. Evañhi dhammatā na vilomatā hotī''ti vadati.

Ācariyajotipāladhammapālattherā pana taṃ paṭikkhipanti. Tathā ca vuttaṃ tehi ''rūpāvacarasattānaṃ ghānajivhāyatanābhāvato vijjamānāpi gandharasā āyatanakiccaṃ na karontī''ti, te anāmasitvā **pāḷiyaṃ** ''pañcāyatanāni pātubhavantī''ti ''cha āyatanānī''ti (vibha. 993-994) ca ādi vuttaṃ. ''Tayo āhārā''ti ca ajjhoharitabbassa āhārassa abhāvena ojaṭṭhamakarūpasamuṭṭhāpanasaṅkhātassa āhārakiccassa akaraṇato, na sabbena sabbaṃ gandharasānaṃ, ojāya ca abhāvato. Iti visayino kiccassa abhāvena visayo kiccabhāvadhammo na vutto. Yasmiñhi bhave visayī natthi, tasmiṃ taṃhetuko nippariyāyena visayassa āyatanabhāvo natthīti vijjamānassāpi avacanaṃ, yathā tattheva rūpabhave pathavītejovāyodhātūnaṃ phoṭṭhabbāyatanabhāvena. Yassa pana yattha vacanaṃ, tassa tattha visayīsabbhāvahetuko nippariyāyena āyatanabhāvo vutto, yathā tattheva rūpāyatanassa. Yadi visayīsabbhāvahetuko visayassa nippariyāyena āyatanabhāvo, kathamasaññasattānaṃ dve āyatanāni pātubhavanti. Asaññasattānañhi cakkhāyatanaṃ natthi. Atha tadabhāvena rūpāyatanaṃ aññesaṃ avisayoti? Nāyaṃ virodho. Yena adhippāyena rūpadhātuyaṃ saññīnaṃ gandhāyatanādīnaṃ avacanaṃ, tena na rūpāyatanassāpi avacananti asaññīnaṃ ekaṃ āyatanaṃ na vattabbaṃ. Yathāsakañhi indriyagocarabhāvāpekkhāya yesaṃ nippariyāyena āyatanabhāvo atthi, tesu niddisiyamānesu tadabhāvato rūpadhātuyaṃ saññīnaṃ gandhādike visuṃ āyatanabhāvena avatvā dhammasabhāvānativattanato, manoviññāṇassa ca visayabhāvūpagamanato dhammāyatanantogadhe katvā ''pañcāyatanānī''ti **pāḷiyaṃ** vuttaṃ. Etadatthañhi dhammāyatananti sāmaññato nāmakaraṇaṃ piṭṭhivaṭṭakāni vā tāni katvā ''pañcāyatanānī''ti vuttaṃ. Yena ca pana adhippāyena asaññīnaṃ rūpāyatanaṃ vuttaṃ, tena saññīnaṃ, asaññīnampi gandhāyatanādīnaṃ visuṃ gahaṇaṃ kātabbanti imassa nayassa dassanatthaṃ ''asaññasattānaṃ devānaṃ dve āyatanāni pātubhavantī''ti (vibha. 1017) vuttaṃ.

Asatipi hi tattha attano indriyesu rūpassa vaṇṇāyatanasabhāvātikkamo natthevāti taṃ rūpāyatanantveva vuccati. Iminā ca nayadassanena gandhādīni tīṇi pakkhipitvā saññīnaṃ aṭṭha āyatanāni, asaññīnaṃ pañcāti ayamattho dassito hoti. Evañcetaṃ sampaṭicchitabbaṃ, aññathā rūpaloke phusituṃ asakkuṇeyyatāya pathavīādīnaṃ brahmūnaṃ vacīghoso eva ca na siyā. Na hi paṭighaṭṭananighaṃsanamantarena saddappavatti atthi, na ca phusanasabhāvānaṃ katthaci aphusanasabhāvatā sakkā viññātuṃ, phoṭṭhabbāyatanassa ca bhūtattayassa abhāve rūpabhave rūpāyatanādīnampi sambhavo eva na siyā, tasmā phusituṃ sakkuṇeyyatāyapi pathavīādīnaṃ tattha kāyindriyābhāvena tesaṃ phoṭṭhabbabhāvo na vutto. Evañca katvā rūpadhātuyaṃ tesaṃ sappaṭighatāvacanañca samatthitaṃ hoti. Vuttañhi ''asaññasattānaṃ anidassanasappaṭighaṃ ekaṃ mahābhūtaṃ paṭicca…pe… dve mahābhūtā''tiādi.

Paṭigho ca nāma bhūtattayassa kāyapasādaṃ pati tannissayabhūtaghaṭṭanaṃ dvārena abhimukhabhāvo, idha pana taṃsabhāvatā, so ca phusituṃ asakkuṇeyyabhāvo ghaṭṭanāya abhāvato natthi. Yadi tattha asatipi visayimhi rūpāyatanampi gahetvā ''dve āyatanānī''ti vuttaṃ, atha kasmā gandhāyatanādīni gahetvā ''pañcāyatanānī''ti na vuttanti? Nayadassanavasena desanā pavattāti vuttovāyamattho. Atha vā tattha rūpāyatanasseva vacanaṃ kadāci aññabhūmikānaṃ pasādassa visayabhāvaṃ sandhāya, na pana itaresaṃ abhāvato, nāpi pariyāyena gandhāyatanādīnaṃ āyatanabhāvābhāvato.

Asaññīnañhi rūpāyatanaṃ samānatalavāsīnaṃ vehapphalānaṃ, uparibhūmikānañca suddhāvāsānaṃ pasādassa visayabhāvaṃ gacchati, na pana gandharasāti tesaṃyeva tattha avacanaṃ yuttaṃ. **Kathāvatthumhi** ca nippariyāyena gandhāyatanādīnaṃ atthibhāvaṃ parijānantaṃ sandhāya paṭisedho kato. Yadipi cetaṃ vacanaṃ tattha gandhāyatanādīnaṃ abhāvavibhāvanaṃ na hoti, atthibhāvadīpanampi pana aññavacanaṃ natthevāti? Nayidamevaṃ aṭṭhakathāsu tattha tesaṃ atthibhāvassa niddhāretvā vuttattā. Yañhi aṭṭhakathāvacanaṃ pāḷiyā na virujjhati, taṃ pāḷi viya pamāṇabhūtaṃ avigarahitāya ācariyaparamparāya yāvajjatanā āgatattā. Tattha siyā ''yaṃ pāḷiyā na virujjhati aṭṭhakathāvacanaṃ, taṃ pamāṇaṃ, idaṃ pana virujjhatī''ti? Nayidamevaṃ, yathā na virujjhati, tathā paṭipāditattā. Cakkhādīnaṃ āyatanānaṃ, tannissayānañca viññāṇānaṃ sattasuññatāsandassanatthaṃ bhagavato dhātudesanāti āyatanabhāvena vuttānaṃyeva dhātubhāvadīpanato dhātubhāvassāpi tesaṃ avacanaṃ yujjati eva, tasmā yathā pāḷiyā avirodho hoti, tathā cakkhudasakādivasena idha rūpagaṇanā katāti na ettha dhammatāvilomanāsaṅkāya okāsoti veditabbanti.

756. **Jaccandhabadhirā**ti chandānurakkhaṇatthaṃ dīghakaraṇaṃ. Na hi jaccandhabadhiraaghānarahite napuṃsake **vatthukāyajivhā**dasakavasena idha **tiṃsā**ti yujjati, idañca ‘‘opapātikassa jaccandhabadhiraghānarahite napuṃsake jivhākāyavatthudasakānaṃ vasena tiṃsa rūpāni uppajjantī’’ti aṭṭhakathāvādaṃ gahetvā vuttaṃ. **Ānandācariyo** pana taṃ ‘‘pāḷiyā na sametī’’ti vatvā paṭikkhipati. Tathā cāha ‘‘netaṃ pāḷiyā sametī’’ti. Na hi pāḷiyaṃ kāmāvacarānaṃ saṃsedajopapātikānaṃ aghānakānaṃ uppatti vuttā.

Dhammahadayavibhaṅge hi –

> ‘‘Kāmadhātuyā upapattikkhaṇe kassaci ekādasāyatanāni pātubhavanti, kassaci dasāyatanāni, kassaci aparāni dasāyatanāni, kassaci navāyatanāni, kassaci sattāyatanāni pātubhavantī’’ti (vibha. 1009) –

Vuttaṃ, na vuttaṃ ‘‘aṭṭhāyatanāni pātubhavantī’’ti. Yadi hi aghānakassāpi upapatti siyā, tikkhattuṃ ‘‘dasāyatanāni pātubhavantī’’ti vattabbaṃ siyā, tikkhattuñca ‘‘navāyatanāni pātubhavantī’’ti, na cetaṃ vuttaṃ. **Yamake** ca ghānajivhānaṃ sahappavatti vuttāti taṃ upaparikkhitvā gahetabbanti. Ayañhettha ācariyassa adhippāyo – **dhammahadayavibhaṅgapāḷiya**ñhi ‘‘ekādasā’’ti paripuṇṇāyatanassa saddāyatanavajjāni ekādasāyatanāni vuttāni, ‘‘kassaci dasāyatanānī’’ti andhassa cakkhāyatanavajjāni, ‘‘aparāni dasāyatanānī’’ti badhirassa sotāyatanavajjāni, ‘‘navāyatanānī’’ti andhabadhirassa cakkhusotavajjāni, ‘‘sattāyatanānī’’ti gabbhaseyyakassa rūpagandharasakāyaphoṭṭhabbamanadhammāyatanavasena vuttaṃ. Yadi cakkhusotaghānavikalopi uppajjeyya, tassa aṭṭhevāyatanāni vattabbāni siyuṃ, na ca vuttaṃ ‘‘aṭṭhāyatanāni pātubhavantī’’ti, tasmā nattheva cakkhusotaghānavikalo. Sati aghānakaupapattiyaṃ punapi ‘‘kassaci aparāni dasāyatanāni pātubhavantī’’ti vattabbaṃ siyā. Tathā ca sati yathā andhabadhirassa vasena ‘‘kassaci navāyatanāni pātubhavantī’’ti ekavāraṃ vuttaṃ, evaṃ andhāghānakassa, badhirāghānakassa ca vasena ‘‘kassaci aparāni navāyatanāni, kassaci aparāni navāyatanānī’’ti vattabbaṃ siyā. Kāmabhave ajivhassa sattassābhāvato, ghānajivhāyatanānaṃ sahappavattivacanato ca tattheva kāmadhātuyaṃ aghānakassāsambhavoti.

Jotipālattherādayo pana ‘‘saṃsedajassa jaccandhabadhiraaghānakanapuṃsakassa jivhākāyavatthudasakānaṃ vasena tiṃsarūpāni uppajjantīti vuttaṃ, na opapātikassa. **Dhammahadayavibhaṅgapāḷiyañca** ‘upapattikkhaṇe’ti vuttattā opapātikasseva vasena nayo nīto. **Yamakaṭṭhakathāyañca** vuttaṃ ‘kāmadhātuyaṃ aghānako opapātiko natthi. Yadi bhaveyya, kassaci aṭṭhāyatanāni pātubhavantīti vadeyyā’ti, yampi **dhammahadayavibhaṅge** ‘kāmadhātuyā upapattikkhaṇe kassaci ekādasāyatanāni pātubhavantī’tiādīnaṃ niddese ‘opapātikānaṃ petāna’ntiādinā opapātika-ggahaṇameva kataṃ, na pana saṃsedaja-ggahaṇaṃ, taṃ paripuṇṇāyatanānaṃyeva saṃsedajānaṃ opapātikesu saṅgahavasena vuttanti veditabbaṃ. Tathā hi vuttaṃ **aṭṭhakathāyaṃ** ‘saṃsedajayonikā paripuṇṇāyatanabhāvena opapātikasaṅgahaṃ katvā vuttā’ti, padhānāya vā yoniyā sabbaṃ paripuṇṇāyatanaṃ yoniṃ saṅgahetvā dassetuṃ ‘opapātikāna’nti vuttanti ca, tasmā na koci pāḷivirodho’’ti vadanti.

Apare panāhu – ‘‘kāmadhātuyaṃ aghānako opapātiko natthi. Yadi bhaveyya, kassaci aṭṭhāyatanāni pātubhavantīti vadeyyāti idaṃ manussesu saṃsedajopapātikānaṃ vasena vuttaṃ, te paripuṇṇāyatanāva. Kesañci pana aghānakakīṭānaṃ atthibhāvato apāyesu saṃsedajopapātike sandhāyetaṃ vutta’’nti vadanti. Taṃ **ānandācariyādīnaṃ** matena paṭikkhepārahamevāti.

757-8. **Ukkaṃsassāvakaṃsassa antare**ti ‘‘sattatī’’ti vuttaukkaṃsaparicchedassa, ‘‘tiṃsā’’ti vuttaavakaṃsaparicchedassa ca majjhe. **Anurūpato…pe… vibhāvinā**ti jātiandhassa saṭṭhi rūpāni cakkhudasakābhāvato, tathā badhirassa sotadasakābhāvato, andhabadhirassa pana paṇṇāsa cakkhusotadasakābhāvatotiādinā nayena aññamaññāpekkhāya paripuṇṇā **paripuṇṇānaṃ rūpānaṃ pāṇīnaṃ vasena rūpānaṃ samuppatti** viññātabbāti attho. Yaṃ panettha vattabbaṃ, taṃ vuttamevāti.

759-60. Evaṃ tīsu bhavesu paṭisandhiyaṃ rūpappavattiṃ dassetvā idāni pavattiyaṃ dassetuṃ **‘‘sattavīsati rūpānī’’**tiādi vuttaṃ. Kāmāvacarasattassa hi paripuṇṇāyatanassa asati andhabadhirādipasādavighāte yāva maraṇacittassa heṭṭhā sattarasamacittaṃ, tāva sattavīsati rūpāni pavattanti. Aparipuṇṇāyatanassa pana jaccandhādikassa heṭṭhā vuttanayena rūpānaṃ hāyanavaḍḍhanāni veditabbāni. Nanu aṭṭhavīsatiyeva rūpāni kāmabhave pavattantīti āha **‘‘appavattanato’’**tiādi.

Ghānaṃ…pe… na vijjareti kāmavirāgabhāvanāvasena gandhādiggāhakesu pasādesu virattā hontīti ghānādittayaṃ natthi. Cakkhusotesu pana anuttaradassanādiatthaṃ virattā na hontīti tāni tesaṃ uppajjanti. **Bhāvadvayaṃ** kāmarāgūpanissayattā na uppajjati. Keci pana ‘‘lahutādittayampi rūpabhave natthi dandhattakarādidhātukkhobhābhāvato. Sati hi tādise dhātukkhobhe tappaṭipakkhehi lahutādīhi bhavitabba’’nti vadanti, taṃ akāraṇaṃ. Na hi vūpasametabbapaccanīkāpekkho tabbirodhidhammuppādo. Tathā sati sahetukakiriyacittuppādesu kāyalahutādīnaṃ abhāvo eva siyā, tasmā pañceva rūpāni saññībrahmānaṃ na uppajjanti, avasesāni tevīsati rūpāni uppajjanti. Asaññībrahmānaṃ pana pañca pasādarūpāni, bhāvadvayaṃ, hadayavatthu, viññattidvayaṃ, lahutādittayanti terasa rūpāni vajjetvā avasesāni pannarasa uppajjanti.

761. **Catusantatī**ti catunnaṃ paccayānaṃ vasena catusantatirūpāni. **Rūpe honti tisantatī**ti brahmānaṃ anāhārabhāvena āhārajarūpānaṃ abhāvato tisso santatiyo. **Dvisantatī**ti cittajāhārajānaṃ abhāvato dve santatiyo. **Bahiddhā ekasantatī**ti kammajādīnaṃ tissannampi abhāvato utujasantatiyeva.

762-4. Evaṃ paṭisandhipavattīsu rūpānaṃ gaṇanaparicchedaṃ vatvā idāni tattha nesaṃ uppattikkamaṃ dassetuṃ **‘‘rūpaṃ nibbattamāna’’**ntiādi vuttaṃ. **Sabbesa**nti kāmarūpabhavikānaṃ sabbasattānaṃ. **Paṭisandhikkhaṇe panā**ti ettha dasakattayaṃ hotīti pāṭhaseso. Tenāha **‘‘yathevā’’**tiādi. Paṭisandhikkhaṇe dasakattayaṃ heṭṭhā vuttampi **‘‘tañca kho sandhicittassā’’**tiādikaṃ visesaṃ dassetuṃ puna vuttaṃ. Cittassa tīsu khaṇesu kammajarūpānaṃ samuppattito āha **‘‘tathevā’’**tiādi. **Tiṃsa tiṃsevā**ti tiṃsa tiṃseva kammajarūpāni.

Ānandācariyo pana ‘‘cittassa ṭhitikkhaṇameva natthi, bhaṅgakkhaṇe ca rūpuppādo natthīti catusamuṭṭhānikānipi rūpāni cittassa uppādakkhaṇeyeva hontī’’ti āha. Vuttañhi tena – yo cettha cittassa ṭhitikkhaṇo vutto, so ca atthi natthīti vicāretabbo. **Cittayamake** hi ‘‘uppannaṃ uppajjamāna’’nti (yama. 2.cittayamaka.81) etassa vibhaṅge ‘‘bhaṅgakkhaṇe uppannaṃ no ca uppajjamāna’’nti (yama. 2.cittayamaka.81) ettakameva vuttaṃ, na vuttaṃ ‘‘ṭhitikkhaṇe bhaṅgakkhaṇe cā’’ti. Tathā’’na uppajjamānaṃ na uppanna’’nti ettha ‘‘bhaṅgakkhaṇe na uppajjamānaṃ no ca na uppanna’’nti ettakameva vuttaṃ, na vuttaṃ ‘‘ṭhitikkhaṇe bhaṅgakkhaṇe cā’’ti. Evaṃ ‘‘na niruddhaṃ na nirujjhamāna’’nti etesaṃ paripuṇṇavissajjane ‘‘uppādakkhaṇe anāgatañcā’’ti vatvā ‘‘ṭhitikkhaṇe’’ti avacanaṃ, atikkantakālavāre ca ‘‘bhaṅgakkhaṇe cittaṃ uppādakkhaṇaṃ vītikkanta’’nti (yama. 2.cittayamaka.83) vatvā ‘‘ṭhitikkhaṇe’’ti avacanaṃ ṭhitikkhaṇābhāvaṃ cittassa dīpeti. **Sutte**pi hi ‘‘ṭhitassa aññathattaṃ paññāyatī’’ti (a. ni. 3.47) tasseva ekassa aññathattābhāvato yassā aññathattaṃ paññāyati, sā santatiṭṭhitīti na na sakkā vattuṃ. Vijjamānaṃ taṃkhaṇadvayasamaṅgī ṭhitanti. Yo cettha cittassa nirodhakkhaṇe rūpuppādo vutto, so ca vicāretabbo. Kasmā? ‘‘Yassa vā pana samudayasaccaṃ nirujjhati, tassa dukkhasaccaṃ uppajjatīti? No’’ti (yama. 1.saccayamaka.136) vuttanti, na ca cittasamuṭṭhānarūpameva sandhāya paṭikkhepo katoti sakkā viññātuṃ cittasamuṭṭhānarūpādhikārassa abhāvāti.

Ācariyassa hi ayamadhippāyo – uppannauppajjamānavārādīsu ‘‘ṭhitikkhaṇe’’ti avacanaṃ ‘‘cittassa ṭhitikkhaṇaṃ nāma natthī’’ti imamatthaṃ dīpeti. Na hi yathādhammasāsane abhidhamme labbhamānassa avacane kāraṇaṃ dissati. Na kevalaṃ abhidhamme avacanameva cittassa ṭhitikkhaṇabhāvajotakaṃ, apica kho ‘‘ṭhitassa aññathattaṃ paññāyatī’’ti evamāgatā suttantapāḷipi. Aññathattaṃ nāma pubbāparaviseso. Apica yathā bhūto dhammo uppajjati, kiṃ tathā bhūtova bhijjati, udāhu aññathā bhūto. Yadi tathā bhūtova bhijjati, na jaratāya sambhavo. Aññathā bhūto, añño eva soti sabbathāpi ṭhitikkhaṇassa abhāvoyeva. Yadi ca cittassa bhaṅgakkhaṇe rūpaṃ uppajjeyya, taṃ dukkhasaccanti katvā ‘‘no’’ti vattuṃ na sakkā, vuttañca, tasmā viññāyati ‘‘cittassa nirodhakkhaṇe rūpuppādo natthī’’ti.

Ācariyajotipāladhammapālattherānaṃ panetaṃ nakkhamati. Tehi ‘‘ekadhammādhārabhāvepi uppādanirodhānaṃ añño uppādakkhaṇo, añño nirodhakkhaṇo. Uppādāvatthañhi upādāya uppādakkhaṇo, nirodhāvatthaṃ upādāya nirodhakkhaṇo. Uppādāvatthāya ca bhinnā nirodhāvatthāti ekasmiṃyeva ca sabhāvadhamme yathā icchitabbā, aññathā aññoyeva dhammo uppajjati, añño nirujjhatīti āpajjeyya, evaṃ nirodhāvatthāya viya nirodhābhimukhāvatthāyapi bhavitabbaṃ, sā ṭhiti jaratā cā’’ti sampaṭicchitabbametaṃ.

Yadi evaṃ, kasmā pāḷiyaṃ ṭhitikkhaṇo na vuttoti? Vineyyajjhāsayānurodhena nayadassanavasena pāḷigatīti veditabbāti. Abhidhammadesanāpi hi kadāci vineyyajjhāsayānurodhena pavattati, yathā rūpassa uppādo ‘‘upacayo santatī’’ti bhinditvā desito. Hetusampayuttadukādidesanā cettha nidassitabbā. ‘‘Yassa vā panā’’tiādipucchāya vissajjane ca arūpalokaṃ cittasamuṭṭhānarūpaṃ vā sandhāya ‘‘no’’ti sakkā vattuṃ. Ayañhi yamakadesanāya pakati, yadidaṃ yathāsambhavayojanāti. Atha vā paccāsattiñāyena yaṃ samudayasaccaṃ nirujjhati, tena yaṃ dukkhasaccaṃ uppādetabbaṃ cittacetasikatappaṭibaddharūpasaṅkhātaṃ, tassa tadā uppatti natthīti ‘‘no’’ti vissajjanaṃ, na sabbassa vacanato, tasmā na sakkā cittassa ṭhitikkhaṇe, bhaṅgakkhaṇe ca rūpuppādanaṃ paṭikkhipitunti vadanti.

Utujarūpāni pana paṭisandhicittassa ṭhitikkhaṇato paṭṭhāya aṭṭhakanavakavasena uppajjanti. Paṭisandhikkhaṇe hi uppannānaṃ kammajarūpānaṃ abbhantare sahuppādaekanirodhatejodhātu ṭhānaṃ patvā tassa ṭhitikkhaṇe aṭṭha rūpāni samuṭṭhāpeti, tattha uppannā tejodhātu paṭisandhicittassa bhaṅgakkhaṇe, tattha uppannā paṭhamabhavaṅgassa uppādakkhaṇeti evamādinā aṭṭhakaṃ, kadāci saddapātubhāvakāle tena saha saddanavakañca uppajjati. Cittajarūpāni ca paṭisandhito anantaraṃ paṭhamabhavaṅgato paṭṭhāya rūpajanakacittānaṃ uppādakkhaṇe aṭṭhakavasena, saddapātubhāvādikāle saddanavakādivasena ca pavattanti. Āhārajāni pana ekassa, dvinnaṃ vā sattāhānaṃ atikkamena nibbattanti. Nanu ca ajjhohaṭāhārapaccayena āhāro rūpaṃ samuṭṭhāpeti, gabbhe sayantassa ca kuto ajjhoharaṇāhāroti? Samātito. Mātarā hi bhuttaṃ kucchigatassa sarīre abbhañjanaṃ viya āhārakiccaṃ karoti. Tenāhu porāṇā –

‘‘Yañcassa bhuñjatī mātā,

Annaṃ pānañca bhojanaṃ;
Tena so tattha yāpeti,
Mātukucchigato naro''ti. (saṃ. ni. 1.235);

Tasmā mātarā ajjhohaṭāhārena anuggahite sarīre abbhantarikā ojā laddhappaccayā rūpaṃ samuṭṭhāpeti, cakkhusotaghānajivhādasakā pana pañcapasādāvatthaṃ atikkamma pacchā sattame sattāhe uppajjanti, ''ekādasame sattāhe''ti (yama. mūlaṭī. āyatanayamaka 22-254) **ānandācariyo** avoca. Ayamettha gabbhaseyyakānaṃ rūpappavattinayo.

Opapātikānampi paṭisandhicittassa uppādakkhaṇe kammasamuṭṭhānāni sattati rūpāni uppajjanti, tathevassa ṭhitikkhaṇe, bhaṅgakkhaṇe ca sattati sattatītiādinā vuttanayena ukkaṃsāvakaṃsato kāmabhavikasattānaṃ, rūpībrahmānañca yathāvuttanayeneva yathānurūpaṃ kammasamuṭṭhānānaṃ, utusamuṭṭhānānañca pavatti veditabbā. Āhārajarūpaṃ pana kāmāvacarānaṃ sabbapaṭhamaṃ attano mukhagatakheḷaṃ ajjhoharaṇakāle uppajjati. Saññībrahmānaṃ taṃ sabbena sabbaṃ natthi. Asaññīnañca cittajāhārajāni natthevāti ayaṃ viseso. Evaṃ uppajjamānesu ca panetesu rūpesu yaṃ cittassa uppādakkhaṇe uppannaṃ, taṃ attanā sahuppannacittaṃ ādiṃ katvā sattarasamacittassa nirodhakkhaṇe nirujjhati, ṭhitikkhaṇe uppannaṃ aṭṭhārasamassa uppādakkhaṇe nirujjhati, bhaṅgakkhaṇe uppannaṃ imassa ṭhitikkhaṇe nirujjhatīti evaṃ uppajjantaṃ, nirujjhantañca yāva maraṇacittassa heṭṭhā sattarasamacittaṃ, tāva yathārahaṃ catusantatiādivasena pavattatīti. Āsannamaraṇassa pana cutito sattarasamacittassa ṭhitikkhaṇamādiṃ katvā kammajarūpaṃ na samuṭṭhāti. Yadi samuṭṭhāti, maraṇaṃ na siyā anupacchinnattā kammajarūpānaṃ. Kammajarūpasamucchede hi ''mato''ti vuccati. Vuttañhi –

''Āyu usmā ca viññāṇaṃ, yadā kāyaṃ jahantimaṃ;
Apaviddho tadā seti, niratthaṃva kaliṅgara''nti. (saṃ. ni. 3.95);

Sattarasamena saha uppannañca taṃ cuticittena saha nirujjhati, aparañca na uppajjati. Āyukkhayā, kammakkhayā, ubhayakkhayā, upakkamena vā kassacīti evaṃ kammajarūpasseva hi maraṇaṃ hoti satipi āhāraje, aṭṭhakathāmatena cittaje ca. Tampi apagatajīvassa na uppajjati. Utujarūpaṃ pana pavattati eva. Tathā saṃsedajānaṃ, opapātikānaṃ pana sarīranikkhepābhāvato tampi na pavattati.

765-6. Uppādavayavantatāya nicco dhuvo na hotīti **anicco,** niccakhaṇikatāya vā na icco sassatādivasena anupagantabboti **anicco**. Ayañhi vināso janakapaccayato aññahetunirapekkhatāya niccakhaṇikova hoti. Dhuvasāravirahitattā **addhuvo**. Avasavattanaṭṭhena **anattā**. Udayavayapaṭipīḷanena, dukkhavatthutāya ca dukkhānaṃ khandho samūhoti **dukkhakkhandho**. Evaṃvidho pana sukhehi asammissoyevāti āha **''kevalo''**ti. Kassacipi vā rūpassa sukhasabhāvassa abhāvato sakalopi dukkhakkhandhoti vuttaṃ ''dukkhakkhandho ca kevalo''ti. Paccayayāpaniyatāya ca rogamūlatāya ca **rogato**. So hi yathārahaṃ paccayehi yāpetabbatāya yāpyarogo viyāti rogato daṭṭhabbo. Yāpyabyādhi hi rogo, itaro ābādho, mūlabyādhi viya cesa anubaddhabyādhīnaṃ kilesarogādīnaṃ mūlabhāvato rogato daṭṭhabbo. Dukkhatāsūlayogitāya, kilesāsucipaggharaṇatāya, uppādajarābhaṅgehi uddhumātaparipakkapabhinnatāya ca **gaṇḍato**. So hi dukkhadukkhatā saṅkhāradukkhatā vipariṇāmadukkhatāti tividhadukkhatāsaṅkhātena rujjanena yuttatāya, yathārahamārammaṇavasena ca samannāgamavasena ca rāgādikilesāsucivissandanato, ahutvā sambhavanato, uppattiyā uddhumātattā jarābhaṅgehi ca yathākkamaṃ paripakkapabhinnabhāvato gaṇḍasadisoti gaṇḍato daṭṭhabbo. Avasavattanatāya, avidheyyatāya ca **parato**. Yathā hi paro patanto parassa vasaṃ na gacchati, evametaṃ subhasukhādibhāvena vase vattetuṃ asakkuṇeyyatāya avasavattanato ''mā jīratha, mā marathā''tiādinā vidhātuṃ asakkuṇeyyatāya avidheyyabhāvato parato daṭṭhabbaṃ. Byādhijarāmaraṇehi palujjanato, ābyāsanato ca **palokato**. Idaṃ byādhiādīhi pakārehi bhijjanato, vinassanato, etehi eva vā ābyāsanato byasanatthassa loka-saddassa pavisiṭṭhassa ābyāsanatthatāya palokato daṭṭhabbaṃ. **Chanda**nti rajjanavasena pavattaṃ chandaṃ.

767. **Dhammasenāpatinā**ti dhammasenāya pati nāyakoti **dhammasenāpati,** sāriputtatthero, tena. Hitasaṅkhāto attho etassāti **hitatthi,** tena. **Sakkaccā**ti uggahaṇadhāraṇādīsu atandito hutvā.

Iti abhidhammatthavikāsiniyā nāma

Abhidhammāvatārasaṃvaṇṇanāya

Rūpavibhāgavaṇṇanā niṭṭhitā.

11. Ekādasamo paricchedo

Nibbānaniddesavaṇṇanā

768-9. Ādito rūpānantaramuddiṭṭhaṃ yaṃ nibbānanti sambandho. Tassa vibhāvanaṃ yathābalaṃ pavakkhāmīti sambandho.

Bhavābhavanti bhavato bhavaṃ, khuddakaṃ, mahantaṃ vā bhavaṃ. **Vinanato**ti saṃsibbanato. Taṇhā hi saṃsāranāyikabhāvena bhavato bhavaṃ, sugatiduggativasena khuddakamahantaṃ bhavaṃ vā aparāparabhāvāya saṃsibbati, tunnakaraṇaṃ viya karoti. **Nikkhantattā**ti visaṃyogavasena nissaṭattā. Maraṇapaṭipakkhatāya, amatasadisatāya vā **amataṃ**. Sabbadukkhanissaṭattā **paramaṃ sukhaṃ**. Sabbepi saṅkhārā samanti upasamanti anuppattidhammataṃ āpajjanti etenāti **sabbasaṅkhārasamatho**. Khandhūpadhiādayo sabbepi upadhī upaddavā paṭinissajjīyanti etenāti **sabbūpadhipaṭinissaggo**. Yasmā taṃ āgamma kāmataṇhādibhedā taṇhā sabbaso khayaṃ gacchati, virajjati, nirujjhati ca, tasmā **taṇhākkhayo virāgo nirodho**ti ca vuccati. Apica rujjhanti ettha sattā kilesanigaḷabandhāti rodho, saṃsārassetaṃ adhivacanaṃ, tato nikkhantoti **nirodho**.

770. **Adhigamā**ti tadanurūpāya paṭipattiyā ariyamaggena paṭivijjhanena.

Rāgakkhayādibhāvena sabbadukkhasantiyā paccayatāya, kilesasantāpābhāvena ca **santilakkhaṇaṃ. Accutirasa**nti sabhāvāpariccajanato acavanasampattikaṃ. **Assāsakaraṇarasa**nti assāsakaraṇakiccaṃ. Tañhi pānabhojanādisuññe sabhayakantāre paribbhamanena parissantassa addhikapurisassa assāsajanakabhāvena upaṭṭhitaṃ vanantodakaṃ viya sabbaññubuddhānampi vacanapathātikkantamahādukkhabherave saṃsārakantāre paribbhamanena parissantassa yathānurūpaṃ paṭipattimaggaṃ paṭipannassa yogāvacarassa anādimati saṃsāre supinantenapi adiṭṭhapubbatāya dassanasamakālameva paramassāsaṃ janeti. Khandhanimittavicittatāya aviggahaṃ hutvā gayhatīti **animittapaccupaṭṭhānaṃ**. Sabbasaṅkhatanissaraṇupāyabhāvato nissaraṇaṃ paccupaṭṭhāpetīti **nissaraṇapaccupaṭṭhānaṃ**.

Evaṃ nibbānassa lakkhaṇādikaṃ dassetvā idāni vitaṇḍavādipakkhaṃ dassetvā pariharanto āha **‘‘etthāhā’’**tiādi, na paramatthato atthi aññatra paññattimattatoti adhippāyo. Kuto panāyamabhinivesoti āha **‘‘titthiyānaṃ…pe… nīyato’’**ti. **Yathānurūpāya paṭipattiyā**ti sīlasamādhipaññāsaṅkhātaṃ sammāpaṭipattiyā. Yathā hi cetoñāṇalābhino eva ariyā paresaṃ lokuttaracittaṃ jānanti, tatthāpi ca arahā eva sabbesaṃ cittaṃ jānāti, evaṃ nibbānampi sīlādisammāpaṭipattibhūtena upāyeneva upalabbhatīti ‘‘natthī’’ti na vattabbaṃ ariyehi upalabbhanīyato. Yathā hi jaccandhatemirikādīnaṃ adassanena ‘‘sūriyādayo natthī’’ti na vattabbā cakkhumantānaṃ gocarabhāvena atthevāti siddhattā, evametampi bālaputhujjanassa adassanamattena ‘‘natthī’’ti na vattabbaṃ. Ariyānaṃ pana paññācakkhuno padeseneva upaṭṭhānato ekantena sampaṭicchitabbaṃ ‘‘atthi nibbāna’’nti. Ayamettha adhippāyo. Atha rāgādīnaṃ khayamattameva nibbānanti ceti sambandho. Āyasmatā…pe… therena dassitoti sambandho. Rāgakkhayādidīpakaṃ suttaṃ neyyatthanti adhippāyena **‘‘taṃ na’’**iti paṭikkhepaṃ katvā ekaṃsena cetaṃ sampaṭicchitabbaṃ, itarathā yathārutavasena pāḷiyā atthe gayhamāne bahudosā āpajjantīti te dassetuṃ **‘‘arahattassāpī’’**tiādi vuttaṃ. Arahattaṃ puṭṭhena tenevāyasmatā sāriputtattherenāti adhippāyo. **Tava matenā**ti sāsanayuttiṃ avicāretvā pāḷidassanamatteneva vippalapato tavajjhāsayena. Na ca panetaṃ yuttaṃ, tathāpīti adhippāyo. Lokuttaraphalacittassa rāgādīnaṃ khayamattatāpajjanaṃ na yuttaṃ tassa aggaphalassa catukkhandhabhāvena pāḷiyaṃ āgatattā. **Tasmā**ti yuttiṃ avicāretvā pāḷidassanamatteneva voharantassa aniṭṭhappasaṅgato. **Byañjanacchāyāyā**ti vimaddāsahabhūtāya saddatthamattacchāyāya. **Ubhinna**nti nibbānavasena, arahattavasena ca āgatānaṃ ubhinnaṃ **suttānaṃ**. **Attho**ti adhippāyattho.

Ko pana so atthoti āha **‘‘yassa panā’’**tiādi. **Rāgādīnaṃ khayo**ti rāgādīnaṃ anuppādanirodho. So dhammo akkhayopi samāno rāgādīnaṃ khayassa upanissayattā khayopacārena ‘‘rāgādīnaṃ khayo nibbāna’’nti vutto ‘‘tipusaṃ jaro, guḷo semho’’tiādīsu phalūpacārena vuttaṃ viyāti sambandho. Kilesānaṃ anuppattinirodhakkhayassa maggassa ārammaṇabhūtaṃ nibbānaṃ atthato ‘‘khayassa upanissayo’’ti vattabbataṃ labbhatīti āha **‘‘khayassa upanissayattā’’**ti. **Khayopacārenā**ti attano kāriyabhūtassa khayassa attani upacārena tassa nāmavasenāti vuttaṃ hoti. Jarakāraṇaṃ tipusaṃ jaroti vutto, semhakāraṇaṃ guḷo semhoti vutto. **Khayante**ti rāgādīnaṃ parikkhayāvasāne. **Khayo**ti vā maggo vuccati ‘‘khaye ñāṇa’’ntiādīsu (dha. sa. dukamātikā 142) viya, tassa ante nirodhāvasāne uppannattā **khayo**ti vuttaṃ phalūpacārena, samīpūpacārena vā.

Sabbe bālaputhujjanāpīti soṇasigālādayo sabbepi bālaputhujjanā samadhigata…pe… bhaveyyuṃ khaṇavasena rāgādīnaṃ khayassa tesampi atthitāya. Tathā ca sati paṭipattiyā niratthakabhāvo āpajjeyyāti adhippāyo. **Rāgādikkhayānaṃ bahubhāvato**ti rāgādīnaṃ viya tesaṃ khayānampi tabbikārabhāvena bahubhāvato. Evañhi sati rāgassa khayo rāgakkhayo, na dosādīnaṃ, tathā dosakkhayopīti añño rāgakkhayo, añño dosakkhayo, añño mohakkhayoti tiṇṇaṃ akusalamūlānaṃ khayabhūtāni tīṇi nibbānāni, catunnaṃ upādānānaṃ khayabhūtāni cattārītiādinā bahūni nibbānāni nāma honti. Idāni ādi-saddasaṅgahite dose dassetuṃ **‘‘saṅkhatalakkhaṇa’’**ntiādi vuttaṃ. ‘‘Tīṇimāni, bhikkhave, saṅkhatassa saṅkhatalakkhaṇāni, uppādo paññāyati, vayo paññāyati, ṭhitassa aññathattaṃ paññāyatī’’ti (a. ni. 3.47) vacanato vayasaṅkhāto khayo saṅkhatalakkhaṇaṃ hotīti vuttaṃ **‘‘saṅkhatalakkhaṇañca nibbānaṃ bhaveyyā’’**ti. ‘‘Jarāmaraṇaṃ, bhikkhave, aniccaṃ saṅkhataṃ paṭiccasamuppanna’’nti (saṃ. ni. 2.20) vacanato āha **‘‘saṅkhatapariyāpanna’’**nti. Yaṃ pana saṅkhatapariyāpannaṃ, taṃ itarasaṅkhatadhammo viya aniccaṃ hoti paccayādhīnavuttitoti āha **‘‘saṅkhatapariyāpannattā anicca’’**nti. ‘‘Aniccā vata saṅkhārā’’ti (dī. ni. 2.221) hi vuttaṃ. Ettāvatā ca kiṃ vuttaṃ hoti? Yadi bhavato manorathaparipūraṇatthaṃ khayaṃ nibbānanti vadāma, asaṅkhatassa saṅkhatalakkhaṇattā, saṅkhatapaṭipakkhassa saṅkhatapariyāpannattā sabbakālikabhāvena niccassa aniccatā, tato ca paramasukhassa dukkhatā ca āpajjeyyāti vuttaṃ hoti.

Ettāvatā bhaṅgakkhayassa nibbānadosaṃ dassetvā idāni anuppādakkhayassa tabbhāvaṃ nisedhetuṃ **‘‘yadi khayo nibbānaṃ bhaveyyā’’**tiādi vuttaṃ. Paṭhamamaggassa anantarapaccayabhūtaṃ ñāṇaṃ **gotrabhu** nāma. Sesamaggapurecaraṃ **vodānaṃ** nāma. Phalasamāpattipurecaraṃ **anulomaṃ** nāma. Taṃ pana saṅkhārārammaṇamevāti idha na gahitaṃ. **Bhadramukhā**ti parassa anunayavacanaṃ. **‘‘Khīyantī’’**ti vattamānaniddesena idāni khīyamānataṃ pucchati. Esa nayo sesesupi. **Upadhāretvā**ti upaparikkhitvā. ‘‘Gotrabhu… pe… mukhā’’ti pucchāya ‘‘rāgādīnaṃ khayameva vadāmī’’ti tayā dinnapaṭivacanassa avirujjhanavasena satipurekkhāraṃ kathehīti adhippāyo. **Gotrabhucittādīnaṃ** gotrabhuvodānamaggānaṃ. Gotrabhukkhaṇe kilesānaṃ anuppādanirodhassa abhāvato āha **‘‘rāgādayo khīyissantī’’**ti. **Phalamevā**ti kilesānaṃ khīṇakāle uppajjamānaṃ phalacittameva. **Ārammaṇaṃ apassanto**ti gotrabhuādīnaṃ vattabbārammaṇaṃ apassanto. Atha vā itaresaṃ ārammaṇabhāve sati gahetabbapaccayaṃ apassanto.

‘‘Apicā’’tiādi pariyāyantarenapi anuppādanirodhassa nibbānabhāvanisedhanaṃ. ‘‘Uppādīyatīti attho’’ti pana maggassa uppattiyā kilesakkhayopi uppādito nāma hotīti katvā vuttaṃ. Na hi itarathā khayassa uppādo nāma atthi. Atha vā ‘‘addhā so…pe… niruttaro bhavissatī’’ti ettakena ganthena khaṇanirodhassa ceva anuppādanirodhassa ca nibbānabhāve dosaṃ dassetvā idāni ‘‘khaye ñāṇa’’ntiādīsu (dha. sa. dukamātikā 142) viya maggassāpi khayapariyāyattā ‘‘rāgakkhayo’’tiādivacanamatteyeva samānabhāvena gahite maggassāpi nibbānabhāvappasaṅgaṃ, tathā ca sati aniṭṭhāpattiṃ sambhāvento āha **‘‘apicā’’**tiādi. Evañhi sati ‘‘uppādīyatī’’ti maggameva sandhāya tiṭṭhati. Yadi maggassa nibbānabhāvappasaṅgo idha sambhāvito, evaṃ sati gotrabhussa maggārammaṇatādidosā vattabbāti? Saccaṃ vattabbā, ettakenāpi pana parassa vacanapaṭibāhanaṃ sakkā kātunti parihārantaradassane byāpāro katoti. **Yathānurūpāya paṭipattiyā**ti chavisuddhiparamparāsaṅkhātāya yathānulomapaṭipattiyā.

771. **Assaddho**ti pabuddhasaddho, maggāgatāya acalasaddhāya samannāgato, maggāgatasaddhāya hi samannāgato ākāse buddhavesaṃ māpetvāpi ‘‘niccaṃ sukhaṃ attā’’ti vadantassa na saddahati seyyathāpi sūrambaṭṭhoti (a. ni. 1.255). **Akataññū**ti akataṃ nibbānaṃ jānātīti akataññū. **Sandhicchedo**ti bhavasandhānakarassa taṇhāpāpassa chindanena puna bhavapaṭisandhiyāpi chinnatāya paṭisandhiṃ khepetvā ṭhito. **Hatāvakāso**ti khīṇapaṭisandhikattāyeva āyatiṃ katthaci okāsaloke adissamānattā vihatāvakāso. **Vantāso**ti katthaci abhisaṅgābhāvato chaḍḍitataṇhoti attho. **Uttamaporiso**ti sadevaloke aggadakkhiṇeyyatāya visiṭṭho poriso.

Duppaṭividdhāti paṭivijjhituṃ, paṭilabhituñca dukkarā. Kāmādīnaṃ nissaraṇīyatāya nissaraṇīyā, yadidaṃ nekkhammaṃ, etaṃ kāmānaṃ nissaraṇanti sambandho. Tattha **kāmānaṃ nissaraṇa**nti kāmehi niggamanaṃ, atha vā nissaranti niggacchanti ettha etenāti vā **nissaraṇaṃ,** kāmānaṃ nissaraṇaṭṭhānaṃ, nissaraṇupāyanti attho. **Nekkhamma**nti paṭhamajjhānaṃ. Tañhi kāmehi nikkhantanti ‘‘nekkhamma’’nti idha gahitaṃ, aññattha pana pabbajjādayopi ‘‘nekkhamma’’nti pavuccanti. Vuttañhi –

> ‘‘Pabbajjā paṭhamaṃ jhānaṃ, nibbānañca vipassanā;
> Sabbepi kusalā dhammā, ‘nekkhamma’nti pavuccare’’ti. (itivu. aṭṭha. 109; dī. ni. ṭī. 2.360; a. ni. ṭī. 2.3.66; visuddhi. mahā. 1.56; netti. ṭī. 76 missakahārasampātavaṇṇanā);

Arūpaṃ ākāsānañcāyatanaṃ. **Bhūta**nti vijjamānaṃ, khandhapañcakanti attho. ‘‘Bhūtamidanti, sāriputta, samanupassāmī’’tiādīsu khandhapañcakaṃ ‘‘bhūta’’nti vuccati. Attano kāraṇaṃ paṭicca samaṃ, sammā ca uppannanti **paṭiccasamuppannaṃ. Paṭhama…pe… bhaveyyā**ti saṅkhatanissaraṇabhāvena vuttassa nibbānassa abhāvappattiyā ca tadekayoganiddiṭṭhānaṃ yathākkamaṃ kāmarūpanissaraṇānaṃ paṭhamajjhānākāsānañcāyatanānampi abhāvoyeva āpajjeyya. Idāni yathādhippetamatthaṃ āgamena dassetuṃ **‘‘na tu khayo’’**tiādi vuttaṃ.

‘‘Atthi…pe… suphusitanti cā’’ti natthi nissaraṇaṃ loke, kiṃ vivekena kāmāpīti evaṃ mārena paṭibāhite. ‘‘Atthi…pe… suphusita’’nti nibbānaṃ patiṭṭhapentena āḷavakattherena vuttaṃ. **Suphusita**nti suṭṭhu phusitaṃ, sacchikatanti vuttaṃ hoti. **Ajāta**ntiādīni cattāri padāni aññamaññavevacanāni. Atha vā vedanādayo viya hetupaccayasamavāyasaṅkhātāya kāraṇasāmaggiyā na jātaṃ na nibbattanti **ajātaṃ**. Kāraṇena vinā sayameva ca na bhūtaṃ na pātubhūtaṃ na uppannanti **abhūtaṃ**. Evaṃ ajātattā abhūtattā yena kenaci kāraṇena na katanti **akataṃ**. Jātabhūtakatabhāvo ca nāma rūpādīnaṃ saṅkhatadhammānaṃ hoti, na asaṅkhatasabhāvassa nibbānassāti dassanatthaṃ **asaṅkhata**nti vuttaṃ. Paṭilomato vā samecca sambhūya paccayehi katanti saṅkhataṃ, na tathā saṅkhataṃ, saṅkhatalakkhaṇarahitanti ca **asaṅkhata**nti. Evaṃ anekehi kāraṇehi nibbattitabhāve paṭisiddhe pakativādīnaṃ pakati viya siyā nu kho, ekeneva kāraṇena etaṃ katanti āsaṅkāya na kenaci katanti dassanatthaṃ ‘‘akata’’nti vuttaṃ. Evaṃ apaccayampi samānaṃ sayameva nu kho idaṃ bhūtaṃ pātubhūtanti āsaṅkāya tannivattanatthaṃ ‘‘abhūta’’nti vuttaṃ. Ayañcetassa asaṅkhatākatābhūtabhāvo sabbena sabbaṃ ajātadhammattāti dassetuṃ ‘‘ajāta’’nti vuttaṃ.

Asaṅkhatantīti **iti**-saddo ādiattho. Tena –

> ‘‘No cetaṃ, bhikkhave, abhavissa ajātaṃ abhūtaṃ akataṃ asaṅkhataṃ. Nayidha jātassa bhūtassa katassa saṅkhatassa nissaraṇaṃ paññāyetha. Yasmā ca kho, bhikkhave, atthi ajātaṃ abhūtaṃ akataṃ asaṅkhataṃ, tasmā jātassa bhūtassa katassa saṅkhatassa nissaraṇaṃ paññāyatī’’ti (udā. 73) –

Evamādisuttapadaṃ saṅgaṇhāti. Tenāha **‘‘anekesu suttantesū’’**ti. Dhammena sadevakassa lokassa sāmī, dhammassa vā yathicchitaṃ desanato sāmī issaroti **dhammasāmī**. Tathāgata-saddassa attho heṭṭhā kathitova. Sammā sāmaṃ sabbadhamme abhisambuddho, sammā sayameva sammohaniddāvigamena paṭibuddho, buddhiyā vikasitavāti vā **sammāsambuddho**.

Parittattiketi ‘‘parittā dhammā, mahaggatā dhammā, appamāṇā dhammā’’ti (dha. sa. tikamātikā 12) evaṃ parittādidhammavasena āgate parittattike.

Navattabbārammaṇattāti navattabbārammaṇattappasaṅgato. Tenāha **‘‘navattabbārammaṇapakkhaṃ bhajeyyu’’**nti. **Rūpāvacarattikacatukkajjhānā**ti catukkanayena tikajjhānā, pañcakanayena catukkajjhānā. Kusalakiriyānaṃ abhiññābhāvappattiyā parittādikepi ārabbha pavattanato **‘‘catutthassa jhānassa vipāko’’**ti āha. **Tasmā**ti yathāvuttayuttito ceva pāḷito ca. Kiñca bhiyyo – saṅkhatadhammārammaṇaṃ vipassanāñāṇaṃ, apica anulomabhāvappattaṃ kilese tadaṅgavasena pajahati, samucchedavasena pajahituṃ na sakkoti, tathā sammutisaccārammaṇaṃ paṭhamajjhānādikusalañāṇaṃ vikkhambhanavaseneva kilese pajahati, na samucchedavasena. Iti saṅkhatadhammārammaṇassa, sammutisaccārammaṇassa ca ñāṇassa kilesānaṃ samucchedappahāne asamatthabhāvato tesaṃ samucchedappahānakarassa ariyamaggañāṇassa tadubhayaviparītabhāvena ārammaṇena bhavitabbaṃ, tañca nibbānameva. Tenāhu porāṇā –

‘‘Ñāṇaṃ yaṃ saṅkhatālambaṃ, paññattālambameva vā;
Pāpe hanti na taṃ vatthuṃ, tadaññaṃ sampaṭicchiya’’nti.

Rūpasabhāvābhāvatoti etena yathā rūpadhammānaṃ ruppanasabhāvo, paṭighātavantatā kalāpato vuttiyā padesasambandho sabhāvo, evaṃ nibbānassa katthaci paṭighāto, sappadesatā ca natthīti dasseti. Na hi nibbānaṃ ‘‘asukadisāya, asukapadese’’ti vā niddisīyati. **Papañcābhāvato**ti taṇhāmānadiṭṭhipapañcehi saha avaṭṭhānavasena abhāvato, tesaṃ abhāvapaccayatāya ca. Taṇhādiṭṭhimānā hi saṃsāre satte papañcentīti papañcā nāma.

772-5. Evaṃ nibbānaṃ yuttito, suttato ca sādhetvā idāni tassa pariyāyasandassanatthaṃ **‘‘accantamananta’’**ntiādi vuttaṃ. Tattha saṃsārappavattiyā pariyosānabhūtattā **antaṃ**. Iminā anupādisesanibbānadhātu kathitāti vadanti, sopādisesanibbānadhātupi vaṭṭati, akatantipi paṭhanti. So heṭṭhā vuttatthova. Sauppādavayantābhāvena **anantaṃ**. Kilesapariḷāhābhāvena, kilesakkhobhābhāvena ca **santaṃ**. Palokitābhāvena **apalokitaṃ**. Atittikarabhāvena **paṇītaṃ**. Sabbadukkhahananato **saraṇaṃ**. Kilesacorehi anupaddutattā nibbhayatāya **khemaṃ**. Sabbupaddavanivāraṇato **tāṇaṃ**. Jātiādidukkhehi anubandhassa allīyituṃ yuttaṭṭhānatāya **leṇaṃ**. Yathāpaṭipannassa santidāyakattena paraṃ patiṭṭhābhāvato **parāyaṇaṃ**.

Sabbapīḷāvimuttatāya **sivaṃ**. Upanissayahīnānaṃ sabbaññumukhato sutvāpi ṭhapetvā guṇavasena sabhāvato paṭivijjhituṃ dukkaratāya **nipuṇaṃ**. Aviparītatāya **saccaṃ**. Sabbadukkhaparikkhayakarattā **dukkhakkhayaṃ**. Tejussadatāya santattaayoguḷe makkhikāhi viya catūhi āsavehi ārammaṇakaraṇavasena pavattituṃ asakkuṇeyyatāya **anāsavaṃ**. Mahākāruṇikassāpi dhammadesanāya appossukkabhāvāpādanena paṭivijjhituṃ dukkaratāya **sududdasaṃ**. Lokuttaradhammesupi asaṅkhataguṇena visiṭṭhatāya **paraṃ**. Saṃsāramahāsamuddassa tīrabhūtattā **pāraṃ**. Maṃsacakkhuno, dibbacakkhuno vā agocaratāya **anidassanaṃ**. Nidassanasaṅkhātāya upamāya abhāvato vā **anidassanaṃ**.

Avipariṇāmadhammattā **dhuvaṃ**. Tatoyeva paramapatiṭṭhābhāvato **dīpaṃ**. Rogādipīḷābhāvato **abyāpajjhaṃ**.

Tatoyeva **anītikaṃ**. Taṇhālayābhāvato **anālayaṃ**. Saṅkhatāsaṅkhatesu asaṅkhatakoṭṭhāsabhūtattā, paramapatiṭṭhābhāvato vā **padaṃ**. Avināsabhāvena **accutaṃ**. Akkharaṇato avinassanato **akkharaṃ**.

Saṅkhatanissaṭattā **vimutti**. Bhavabandhanavimuttihetutāya **mokkhaṃ**.

776-7. **Eva**nti yathāvuttanayena. **Viññāyā**ti uggahaparipucchāvasena jānitvā. **Adhigamūpāyo**ti paṭivijjhanūpāyabhūtā tisso sikkhā. **Kātabbo**ti paṭipajjitabbo.

Saddhaṃ, buddhiñca karoti vaḍḍhetīti **saddhābuddhikaraṃ. Tathāgatamate**ti tipiṭakabuddhavacane, catūsu saccesu vā. Paññāya sambhūtaṃ, paññāya vā sambhavo etassāti paññāsambhavaṃ, tadeva sampasādanaṃ buddhādīsu adhimuccanaṃ, taṃ karotīti **paññāsambhavasampasādanakaraṃ. Atthabyañjanasālina**nti atimadhurehi atthabyañjanehi samannāgataṃ, atthabyañjanasāravantanti vā attho ra-kārassa la-kāraṃ katvā. Sāraṃ jānantīti sāraññū, te vimhāpetīti **sāraññuvimhāpanaṃ. Niṭṭha**nti pariyosānaṃ, sutamayamūlakaṃ anupādāparinibbānanti adhippāyo.

Iti abhidhammatthavikāsiniyā nāma

Abhidhammāvatārasaṃvaṇṇanāya

Nibbānaniddesavaṇṇanā niṭṭhitā.

12. Dvādasamo paricchedo

Paññattiniddesavaṇṇanā

Etthāti yathāuddiṭṭhadhammānaṃ niddesapariyosāne. **Ettakamevā**ti cittacetasikarūpanibbānamattameva. **Paññāpetabbato**ti paramatthadhammā viya sakasakasabhāvavasena apaññāyamānā hutvā lokasaṅketavasena paññāpiyamānattā. **Paññāpanato**ti paramatthavasena vijjamānāvijjamānadhammānaṃ pakāsanavasena paññāpanato. Tattha ‘‘paññāpetabbato’’ti iminā paññāpīyati pakārena ñāpīyatīti paññattīti evaṃ kammasādhanavasena atthapaññattibhūtā upādāpaññatti vuttā. ‘‘Paññāpanato’’ti iminā paññāpeti pakārena ñāpetīti paññattīti evaṃ kattusādhanavasena tassā abhidhāyakabhūtā nāmapaññattīti veditabbaṃ. Paṇṇattidukaniddese ‘‘saṅkhā…pe… vohāro’’ti (dha. sa. 1313-1314) catūhi padehi upādāpaññatti vuttā. ‘‘Nāmaṃ…pe… abhilāpo’’ti (dha. sa. 1313-1314) chahi padehi nāmapaññatti kathitāti ācariyānaṃ icchitattā vuttaṃ **‘‘tenevāhā’’**tiādi. **Tesaṃ tesaṃ dhammāna**nti heṭṭhā abhidhammamātikāya vuttānaṃ kusalākusalādidhammānaṃ. **Saṅkhā**ti ‘‘ahaṃ mamā’’tiādinā saṅkhāyamānatā. **Samaññā**ti saṅketavasena ñāyamānatā. **Paññattī**ti asaṅkaravasena anekadhā vibhajitvā paññāpiyamānatā. **Vohāro**ti pākaṭaṃ katvā vuccamānatā, kathanavasena upayujjamānatā vā. Atthābhimukhaṃ namatīti **nāmaṃ**. Taṃ pana anvattharuḷhīvasena duvidhaṃ, sāmaññaguṇakittimaopapātikanāmavasena catubbidhaṃ. **Nāmakamma**nti nāmakaraṇaṃ. **Nāmadheyya**nti nāmaṭhapanaṃ, **nāmadheyya**nti vā seṭṭhānaṃ nāmaṃ. Akkharadvārena atthaṃ nīharitvā utti kathanaṃ **nirutti**. **Byañjana**nti pākaṭakaraṇaṃ. **Abhilāpo**ti abhilāpanaṃ.

Ahanti rūpādivinimuttaṃ ahaṃkārabuddhivisayabhūtaṃ attano khandhasamūhasantānamupādāya paññattaṃ tadaññānaññabhāvena anibbacanīyaṃ upādāpaññattiṃ vadati. Tenāha **‘‘ahanti hī’’**tiādi. ‘‘Ahanti…pe… katvā’’ti upādāpaññattiyā uppattiṃ dassetvā **yathā**tiādinā taṃ pakāseti.

Yasmā ‘‘samaññā paññatti vohāro’’ti ‘‘evaṃ saṅkhā’’ti imasseva vevacanaṃ, tasmā vuttaṃ **‘‘idāni paññāpanato paññatti’’**ntiādi.

Tadanurūpā jātāti **tajjā,** avijjamānapaññatti viya kevalaṃ lokasaṅketavaseneva ahutvā dhammasabhāvassa anurūpavasena pavattā paññattīti attho. Nāmapaññattipi vacanatthasaṅkhātakāraṇaṃ upādāya paṭicca pavattanato upādāpaññattivohāraṃ labhatīti tassāpi upādāpaññattipariyāyo vutto. Gaṇṭhipadakārenāpi hi imināva adhippāyena **upādāpaññattī**ti upādānavatī paññatti kāraṇavatiṃ kāraṇabhūtamatthamupādāya gahetvā tannissayena paññāpīyati, sabbopi paññattibhedo anena lakkhaṇena upādāpaññattimeva bhajati. Anupādāya hi paññatti natthīti vuttaṃ. **Upanidhāpaññattī**ti paṭipakkhabhūtaṃ ekapaññattiṃ upanidhāya apekkhitvā pavattā paññatti. **Cakkhusota**-ggahaṇena ajjhattikāyatanāni dasseti, **rūpasadda**-ggahaṇena bāhirāyatanāni. **Pathavītejovāyu**-ggahaṇena phoṭṭhabbāyatanaṃ pabhedato dasseti. Eteneva dhammāyatanepi labbhamānabhedo dassitoti daṭṭhabbaṃ.

Yasmā pathavādikā paññatti sasambhārapathaviyaṃ ekassa nāmaṃ gahetvā samūhamevopādāya paññāpīyati, ghaṭādikā ca paññatti dhammasamūhesu sabbesameva nāmaṃ gahetvā samūhamevopādāya paññāpīyati, tasmā vuttaṃ ‘‘ekassa vā’’tiādi. Tattha ekassa nāmaṃ gahetvā samūhamupādāya paññāpiyamānāya pathavādivasena pākaṭabhāvato taṃ ṭhapetvā itaraṃ dassetuṃ **‘‘katha’’**ntiādi vuttaṃ. **Ayaṃ samūhapaññatti nāma** samūhassa paññāpanato. **Disākāsā**dīsu **disā**-ggahaṇena candasūriyāvattanamupādāya paññāpiyamānaṃ puratthimādidisāpaññattiṃ dasseti. **Ākāsa**-ggahaṇena asamphuṭṭhadhamme upādāya paññāpiyamānaṃ kūpaguhādiākāsapaññattiṃ dasseti. **Kāla**-ggahaṇena candāvattanādikamupādāya paññāpiyamānaṃ pubbaṇhādikālapaññattiṃ dasseti. **Nimitta**-ggahaṇena bahiddhā pathavīmaṇḍalādikaṃ, ajjhattikañca bhāvanāvisesaṃ upādāya paññāpiyamānaṃ kasiṇanimittādikaṃ dasseti. **Abhāva**-ggahaṇena bhāvanābalena appavattanasabhāvaṃ ākāsānañcāyatanajhānaṃ upādāya pavattaṃ ākiñcaññāyatanajhānārammaṇaṃ abhāvapaññattiṃ dasseti. **Nirodha**-ggahaṇena bhāvanābalena niruddhaṃ nevasaññānāsaññāyatanaṃ nissāya paññattaṃ nirodhapaññattiṃ dasseti. **Ādi**-ggahaṇena khayādisabhāvaṃ taṃ taṃ dhammamupādāya paññāpiyamānaṃ aniccalakkhaṇādikaṃ saṅgaṇhāti. Sāpi hi disākāsādikā viya dhammasamūhamupādāya apaññattabhāvato **asamūhapaññatti**yevāti.

Sāti ayaṃ dvidhā upādāpaññatti. Tajjāpaññatti vacanatthaṃ amuñcitvā pavattito upādāpaññattiyaṃyeva saṅgayhatīti vuttaṃ **‘‘vijjamānaṃ paramatthaṃ jotayatī’’**ti. Evañca katvā upari ‘‘cha paññattiyopi ettheva saṅgahaṃ gacchantī’’ti vuttaṃ. **Vijjamāna**nti sabhāvena upalabbhamānaṃ. **Avijjamāna**nti ṭhapetvā lokasaṅketaṃ sabhāvavasena anupalabbhamānaṃ. **Nāmamatta**nti nāmamattavantaṃ. **Sotadvārajavanānantara**nti paccuppannasaddārammaṇāya sotadvārajavanavīthiyā, tadanusārappavattāya atītasaddārammaṇāya manodvārajavanavīthiyā ca anantarappavattena. Manodvārajavanavīthipi hi sotadvārajavanānantarappavattā taggahaṇeneva idha gahitā. **Gahitapubbasaṅketenā**ti ‘‘ayaṃ imassa attho, idamimassa vācaka’’nti evaṃ vacanavacanatthasambandhaggahaṇavasena gahitapubbabhāvasaṅketena. **Yāyā**ti yāya nāmapaññattiyā karaṇabhūtāya. **Manodvārajavanaviññāṇena** kattubhūtena. **Manodvārajavanaviññāṇena** vā karaṇabhūtena, yāya nāmapaññattiyā kattubhūtāyāti attho. **Paññāpīyatī**ti sammutiparamatthavasena pana duvidhaṃ atthajātaṃ paññāpīyati viññāpīyatīti vuttaṃ hoti. Tenāhu porāṇā –

> ‘‘Atthā yassānusārena, viññāyanti tato paraṃ;
> Sāyaṃ paññatti viññeyyā, lokasaṅketanimmitā’’ti.

Katarajavanavīthiyaṃ panāyaṃ viññāyatīti? ‘‘Ghaṭo’’tiādisaddaṃ suṇantassa ekamekaṃ saddaṃ ārabbha paccuppannātītārammaṇavasena dve dve javanavārā honti, tato saddasamudāyamārabbha eko, tato nāmapaññattimārabbha ekoti evaṃ saddasamudāyārammaṇāya javanavīthiyā anantaraṃ nāmapaññatti pākaṭā hoti, tato paraṃ atthāvabodhoti ācariyā.

Yaṃ sandhāya chakkanayo vuttoti sambandho. **Tathā avijjamānāna**nti paramatthato avijjamānānaṃ. **Kenaci ākārenā**ti paramatthato, lokasaṅketato vā kenaci pakārena. **Anupalabbhamānānaṃ pañcamasaccādīna**nti ākāsādipañcamasaccādīnaṃ. **Ādi**-ggahaṇena aṭṭhamabojjhaṅgādike saṅgaṇhāti. **Pakatipurisādīna**nti satvarajatamānaṃ samānāvatthā pakatiaṅguṭṭhādiparimāṇo kārako vedako attā purisotiādinā parikappitānaṃ pakatipurisādīnaṃ. **Ādi**-ggahaṇena ākāsakusumādiṃ saṅgaṇhāti. **Vijjamānena avijjamānapaññatti** paramatthato vijjamānāhi vijjādīhi avijjamānassa puggalassa paññattattā. Sesesupi imināva nayānusārena attho veditabbo. **Etthevā**ti upādāpaññattiyameva.

> ‘‘Kusaggenudakamādāya, samudde udakaṃ mine;
> Evaṃ mānusakā kāmā, dibbakāmāna santike’’ti. (jā. 2.21.389) –

Vacanato manussaloke cakkavattisampattidibbasampattiṃ upanidhāya nihīnāyevāti vuttaṃ **‘‘kapaṇaṃ…pe… nidhāyā’’**ti. **Mānusaka**nti manussaloke bhavaṃ. Paramattho ca vijjatīti pāṭhaseso.

778. **Tatiyā koṭi na vijjati** anupalabbhamānattā. Vuttañhetaṃ **mahāaṭṭhakathāyaṃ** –

> ‘‘Duve saccāni akkhāsi, sambuddho vadataṃ varo;
> Sammutiṃ paramatthañca, tatiyaṃ nopalabbhatī’’ti. (dī. ni. aṭṭha. 1.439-443);

Paravādesu na kampatīti pakatipurisantarādivādīnaṃ paresaṃ titthiyānaṃ vādesu sampattesu, nimittabhūtesu vā na kampati na pavedhati na calatīti attho.

Iti abhidhammatthavikāsiniyā nāma

Abhidhammāvatārasaṃvaṇṇanāya

Paññattiniddesavaṇṇanā niṭṭhitā.

13. Terasamo paricchedo

Kārakapaṭivedhavaṇṇanā

Niddiṭṭhāti uddesaniddesādivasena dassitā. **Kusalādayo**ti kusalākusalā. Etesaṃ pana na niddiṭṭhoti sambandho. Pubbe ‘‘kārako’’ti vacanaṃ viya ‘‘vedako’’ti avuttepi ‘‘attā kārako vedako’’ti attano laddhitāya ‘‘tassa hi kārakassa vedakassā’’ti vuttaṃ. Kusalākusalānamabhāvopi siyā, itarathā ahetukadosāpattitoti adhippāyo. **Tesaṃ** kusalākusalānaṃ āyattā vutti etesanti **tadāyattavuttino. Tesa**nti kusalākusalādīnaṃ. **Tasmā**ti kārakābhāve kusalākusalānaṃ, tabbipākānañca abhāvato. **Niratthikā**ti desetvāpi bodhetabbābhāvato niratthikā. ‘‘Nāyaṃ niratthikā’’ti vatvāpi ‘‘sātthikā’’ti vacanaṃ pana parassa daḷhaggāhatthaṃ. Lokepi hi evaṃ vohāraṃ voharanti, evameva bhavati, nāññathātiādi. **Tatthā**ti kārakābhāvepi attā atthīti gahaṇe. **Anurodho**ti anukūlapakkhapātoti attho. **Idhā**ti kārakābhāvepi kusalādayo atthīti gahaṇe. **Virodho**ti paṭigho.

Evaṃ kārakābhāvepi kusalādīnaṃ sabbhāvaṃ yuttito sādhetvā idāni lokasiddhena nidassanena sādhetuṃ **‘‘athāpī’’**tiādi vuttaṃ. **Athāpī**ti kārakābhāvepi. Pathavi-ggahaṇena pathavojaṃ dasseti. Tathā āpa-ggahaṇena āpojaṃ. **Tejo**ti sītuṇhavasena duvidhā tejodhātu. **Utū**ti hemantādiutu. **Ādi-**ggahaṇena bījādike saṅgaṇhāti. Janakapaccayo hetu, anupālanakapaccayo paccayo nāmāti āha **‘‘hetupaccayasāmaggiyā’’**ti. ‘‘Phalanibbattako hetu, paccayo anupālanako’’ti hi vuttaṃ.

Evaṃ kārakābhāvepi kusalākusalappavattiṃ sādhetvā idāni paraparikappitaṃ attānameva tāva paṭikkhipituṃ **‘‘athāpi cetthā’’**tiādi āraddhaṃ. Kāmaṃ paññāparibāhiradiṭṭhiyā eva attā parikappīyati, paro pana ‘‘paññāya parikappemī’’ti maññatīti tassa laddhivasena **‘‘paññāya parikappito’’**ti vuttaṃ. **Taṃ upaparikkhissāma tāvā**ti tiṭṭhatu tāva cesā kārakābhāvepi kusalādīnaṃ bhāvābhāvavicāraṇā paṭhamaṃ tameva attānaṃ upaparikkhissāmāti attho. Dosamettha vattukāmo pucchatīti adhippāyena paṭiññaṃ adatvāva pucchanto āha **‘‘kiñcetthā’’**ti. **Sacetano vā udāhu acetano vā**ti ettha ko dosoti attho. Itaro ubhayathāpi dosoyeva. Yañhi acetanaṃ attānaṃ, na taṃ kārakaṃ, vedakañca, yathā taṃ pākārataruādayo. ‘‘Acetanovāyaṃ attā’’ti anumānena kārakavedakattābhāvasiddhitoti dassetuṃ **‘‘yadi acetano’’**tiādi vuttaṃ. **Anañño**ti avinibbhogavasena anañño. Itarathā ‘‘sacetano’’ti vacanameva na upapajjeyya. Sahabhāvī nāma añño na hotīti. **Attanopi nāso siyā**ti avinibbhogavuttirūpesu ekassa nāse itarassāpi vināso viya. **Cetanāyapi nāso na bhavati** avinibbhogarūpesu ekassa avināse itarassāpi avināso viyāti adhippāyo.

‘‘Cetanāya anaññattā’’ti kāraṇaṃ vatvā tameva samatthetuṃ **‘‘cetanattāna’’**ntiādi vuttaṃ. ‘‘Attano anāse sati cetanāyapi vināso na bhavatī’’ti sutvāpi parassa niruttarabhāvo, cetanāya nāse visesakāraṇābhāvatoti adhippāyenāha **‘‘atha cetanāyayevā’’**tiādi. Attāva nassatu, tiṭṭhatu cetanā. Ko hi visesakāraṇābhāve attani anurodho, cetanāya virodhoti adhippāyo. **Paṭiññā hīnā**ti pubbe dinnapaṭiññā parihīnā. Atha na bhavati, ‘‘paṭiññā hīnā’’ti yadi attano vināse cetanāya avināso na bhavati. Cetanattānaṃ anaññabhāvena cetanāya nāse attanopi vināsappasaṅgato attā na nassatīti tava paṭiññā hīnā. **Vuttappakārato viparītaṃ vā**ti yathāvuttappakārato viparītaṃ. Cetanāya vināsepi attā na nassati, attano pana avināsepi cetanā nassatīti evaṃ vā tava adhippāyo siyāti attho. **Attā nassatu, cetanā tiṭṭhatu** aññabhāve ubhinnaṃ samānayogakkhamatāya bhavitabbatoti adhippāyo. **Paṭiññāhīno bhavasī**ti cetanāyeva nassati, attā na nassati paṭiññāya hīno bhavasi.

Idhāti aññattha pakkhe. **Lakkhaṇakata**nti aññamaññavisadisehi bhinnalakkhaṇehi kataṃ. **Desantarakata**nti bhinnadesakataṃ. Jāto vedīyati ñāyatīti **jātavedo,** aggissetaṃ adhivacanaṃ. **Ḍayhamāne**ti uddhane pakkhipitvā paccamāne. Eko pavattipadeso imesanti ekadesā, tesaṃ bhāvoti **ekadesattaṃ**.

Avinibbhogatoti lakkhaṇato bhedepi ṭhānavasena avinibbhujjanato avisaṃsaṭṭhattā ‘‘ekadesatte’’tiimasseva vevacanavasena **‘‘avinibbhogabhāvepī’’**ti vuttaṃ. **Taṃ ayutta**nti taṃ ‘‘ubhinnaṃ ekadesatā natthī’’ti iminā saha na yujjati. **Paṭiññā hīnāti** yadi pubbapaṭiññā pamāṇaṃ, ayaṃ paṭiññā hīnā. Yadi vā pana ayaṃ pamāṇaṃ, itarā hīnāti attho. Atha vā cetanāya attano padesavasena nānatte attano acetanattabhāvappattito ‘‘sacetano attā’’ti heṭṭhā tayā dinnapaṭiññā parihīnāti evamettha attho daṭṭhabbo.

Acetano attāti attā acetanoti katvā. **Pubbe vuttadosato**ti ‘‘yadi acetano siyā’’tiādinā ādito vuttadosato. **Tasmā**ti yasmā evaṃ upaparikkhiyamāne vimaddanasaho hoti, tasmā.

779. **Yadi eva**nti yadi paramatthato kusalākusalānaṃ kārako, tabbipākānañca vedako natthi, evaṃ sante atha kasmā bhagavatā vuttanti sambandho.

Sandhāvatīti saṃsarati. Attanā katakusalākusalakammapaccayattā vipākabhūtaṃ sukhadukkhampi attanā katameva nāma hotīti vuttaṃ **''sukhadukkhaṃ sayaṃkata''**nti.

780. **Saṃsāramāpanno**ti –

> ''Khandhānañca paṭipāṭi, dhātuāyatanāna ca;
> Abbocchinnaṃ vattamānā, 'saṃsāro'ti pavuccatī''ti. (dha. sa. aṭṭha. nidānakathā; visuddhi. 2.619) –

Evaṃ vuttakhandhapaṭipāṭiādivasappavattaṃ saṃsāraṃ punappunaṃ pavattivasena paṭipanno. **Dukkhamassa mahabbhaya**nti assa saṃsārāpannassa sattassa jātiādidukkhaṃ mahabbhayaṃ mahābhayasaṃvattanakanti attho. **Opapātiko**ti uppajjamāno.

781. **Bhārā have pañcakkhandhā**ti rūpādayo pañcakkhandhā bhārabhūtā, sīse nikkhittabhārasadisāti vuttaṃ hoti. Bhārahāro ca puggalo tassa pañcakkhandhabhārassa hārako. **Bhārādāna**nti paṭisandhivasena pañcakkhandhabhāraggahaṇaṃ. **Bhāranikkhepana**nti puna aggahetabbatāpādanena anupādāparinibbānavasena bhārassa nikkhipanaṃ.

782. **Ya**nti kusalākusalakammaṃ. **Saka**nti āyattaṃ.

783. Ekassa puggalassāti sambandho. **Ekena kappenā**ti ekasmiṃ kappe.

784. **Assaddho**tiādi heṭṭhā vuttatthaṃ.

''Tañca kho sammutivasena, na paramatthato''ti vatvā tadeva patiṭṭhāpetuṃ **''nanu bhagavatā''**tiādi vuttaṃ. ''Kiṃ nu satto''ti gāthā vajirāya theriyā vuttāpi bhagavato adhippāyavaseneva vuttattā bhagavatā vuttā nāma hotīti katvā vuttaṃ **''bhagavatā idampi vutta''**nti.

785. **Kiṃ nu sattoti paccesī**ti rūpavedanādīsu kiṃ nāma satto puggaloti gaṇhāsi.

786. **Aṅgasambhārā**ti cakkādiavayavasambhāresu, cakkādiavayavānaṃ samodhānevāti attho. **Saddo**ti vohāro.

Tasmāti yasmā evaṃ paramatthato sattassa abhāvo bhagavatā vutto, tasmā. Na vacanamattameva ālambitabbaṃ adhippāyaṃ pahāyāti attho. Daḷhamūḷhova hutvā gaṇhātīti **daḷhamūḷhaggāhī,** kāraṇe dassitepi apariccajanavasena gahaṇaṃ daḷhaggahaṇaṃ. Kāraṇasseva daṭṭhumasamatthatāvasena gahaṇaṃ mūḷhaggahaṇaṃ. Tādisena na bhavitabbanti āha **''na ca…pe… bhavitabba''**nti. **Suttapadāna**nti neyyatthanītatthavasena ubhayathā ṭhitānaṃ suttantānaṃ.

Dve saccāni vuttāni tathā tathā vinetabbānaṃ puggalānaṃ vasenāti adhippāyo. Yesañhi sammutidesanāya visesādhigamo hoti, tesaṃ sammutisaccavasena deseti. Yesañca paramatthadesanāya, tesaṃ paramatthavasena deseti. Desabhāsākusalo viya ācariyo taṃtaṃdesavāsimāṇavānaṃ tāya tāya bhāsāya. **Sammutisaccaṃ paramatthasaccañcā**ti ettha ''puggalo satto itthī puriso khattiyo brāhmaṇo devo''tievamādi paramatthato avijjamānampi loke katasaṅketavasena tathattā sammutisaccaṃ. Khandhadhātuāyatanāni satipaṭṭhānātievamādi paramatthavaseneva tathatthā paramatthasaccaṃ. Tenāhu aṭṭhakathācariyā –

> ''Saṅketavacanaṃ saccaṃ, lokasammutikāraṇaṃ;
> Paramatthavacanaṃ saccaṃ, dhammānaṃ bhūtakāraṇaṃ. (dī. ni. aṭṭha. 1.439-443);
>
> ''Tasmā vohārakusalassa, lokanāthassa satthuno;
> Sammutiṃ voharantassa, musāvādo na jāyatī''ti.

787-8. Yo so imaṃ ganthaṃ accantaṃ satatampi cinteti, tassa tato siddhā paramā paññā vepullabhāvaṃ gacchati. Adhiṃ cittasantāpaṃ nīharati apanetīti **adhinīharaṃ**. Vimatiyā vicikicchāya, mohassa vā vināsaṃ karoti upanissayabhāvatoti **vimativināsakaraṃ**. Atthabyañjanasampadāya manavaḍḍhanato **piyakaraṃ. Vikasatī**ti dibbati. **Idhā**ti imasmiṃ sāsane, abhidhamme vā.

Iti abhidhammatthavikāsiniyā nāma

Abhidhammāvatārasaṃvaṇṇanāya

Kārakapaṭivedhavaṇṇanā niṭṭhitā.

14. Cuddasamo paricchedo

Rūpāvacarasamādhibhāvanāniddesavaṇṇanā

789. Evaṃ paramatthasammutivasena ubhayathāpi sabbadhamme saṅkhepato dassetvā idāni yasmā tesu uggahaṇaparicchedādivasena kataparicayena atthakāmena kulaputtena ekaṃsato bhāvanāya abhiyogo kātabbo, tasmā bhāvanānayaṃ saṅkhepato dassetumārabhanto āha **‘‘bhāvanānaya’’**ntiādi. Tattha **bhāvanānaya**nti lokiyalokuttarabhāvanānayaṃ, kusaladhammānaṃ vaḍḍhanakkamanti attho. Diṭṭhadhammikasamparāyikaṃ hitaṃ ānayati upanetīti hitānayo, taṃ **hitānayaṃ. Mānaya**nti mānento. Diṭṭhadhammikasamparāyikatthehi anusāsanato sattānaṃ sukhaṃ ānetīti sukhānayo, taṃ **sukhānayaṃ**. Paramaṃ byākaromi, paramaṃ bhāvanānayanti vā yojanā.

790. Manussānaṃ dhammato uttaraṃ ñāṇadassananti sambandho. Tattha manussānaṃ dhammā nāma manussānaṃ pakatidhammabhūtā dasa kusalakammapathā, tato **uttaraṃ ñāṇadassanaṃ** nāma mahaggatalokuttaradhammā. Te hi jānanaṭṭhena ñāṇaṃ, paccakkhato viya dassanaṭṭhena ca dassananti adhippetā. ‘‘Uttarimanussāna’’nti vā yathāṭhitavaseneva sambandho. Bālamanussādito uttarimanussānaṃ jhāyīnañceva ariyānañcāti attho.

791. **Saṅkassarasamācāre**tiādīhi sīlavisuddhiyā payojanadassanaṃ. Tattha saṅkāya saritabbo samācāro assāti **saṅkassarasamācāro**. Yaṃ kiñci lāmakakammaṃ disvā ‘‘idaṃ asukena kataṃ bhavissatī’’ti evaṃ pavattetabbāya saṅkāya attano vā pare yaṃkiñci mantente disvā ‘‘mama idañcidañca asāruppaṃ jānitvā mantetī’’ti evaṃ pavattasaṅkāya upagantabbasamācāroti attho. **Dussīle**ti etadeva vibhāvetuṃ **‘‘sīlavajjite’’**ti vuttaṃ. **Dussīle**ti vā dūsitasīle khaṇḍādibhāvaṃ upagatasīle. **Sīlavajjite**ti sabbena sabbaṃ sīlavirahite. **Natthi jhāna**nti lokiyajjhānampi tāva natthi. **Kuto maggo**ti lokuttaramaggo kuto, kena kāraṇena lokuttaradhammānaṃ hetuyeva vijjatīti attho.

792. Caranti tasmiṃ sīle paripūrakāritāya pavattantīti **cārittaṃ**. Vāritaṃ tāyanti rakkhanti tena, vāritato vā attānaṃ tāyatīti **vārittaṃ**. Yaṃ bhagavatā ‘‘idaṃ kātabba’’nti paññattisikkhāpadapūraṇaṃ, idaṃ cārittaṃ nāma. Yaṃ ‘‘na kātabba’’nti paṭikkhittaṃ, tassa akaraṇaṃ vārittaṃ nāma. **Acchidda**ntiādīsu yassa sattasu āpattikkhandhesu majjhe sikkhāpadaṃ bhinnaṃ, tassa sīlaṃ chiddasāṭako viya chiddaṃ nāma hoti, tabbiparītaṃ acchiddaṃ. Yassa ādimhi vā ante vā bhinnaṃ, tassa pariyante chinnasāṭako viya khaṇḍaṃ nāma hoti, tadaññaṃ **akkhaṇḍaṃ**. Kamassa ādarakaraṇavasena akkhaṇḍanti, kamavilaṅghanavasena ‘‘akkhaṇḍamacchidda’’nti vā pāṭho. **Akammāsa**-ggahaṇena asabalattampi vuttaṃ, sabalakammāsānaṃ bhedassa appamattakabhāvato. Ettako hi tesaṃ viseso. Yassa paṭipāṭiyā dve tīṇi sikkhāpadāni bhinnāni, tassa piṭṭhiyā, kucchiyā vā uṭṭhitena visabhāgavaṇṇena kāḷarattādīnaṃ aññatarena sabalavaṇṇā gāvī viya sabalaṃ nāma hoti. Yassa antarantarā bhinnāni, tassa antarantarā visabhāgavaṇṇabinducitragāvī viya kammāsaṃ nāma hoti. Yaṃ pana tathāvidhaṃ na hoti, taṃ **‘‘asabalaṃ akammāsa’’**nti vuccati. **Anindita**nti iminā bhujissaviññuppasatthaaparāmaṭṭhasamādhisaṃvattanikabhāve saṅgaṇhāti. Tattha ‘‘imināhaṃ sīlena vā vatena vā brahmacariyena vā devo vā bhavissāmi devaññataro vā’’ti evaṃ taṇhāya aparāmaṭṭhaṃ taṇhādāsabyato mocitattā **bhujissaṃ** nāma. Adāsañhi loke bhujissoti vadanti. Yathāvuttaguṇapāripūriyā buddhādīhi viññūhi pasaṃsitabbanti **viññuppasatthaṃ**. Taṇhādiṭṭhīhi aparāmaṭṭhaṃ ṭhitibhāgiyaṃ **aparāmaṭṭhaṃ** nāma. Jhānādīnaṃ paccayo bhavituṃ samatthaṃ visesabhāgiyaṃ **samādhisaṃvattanikaṃ** nāma.

793-7. **Vivekasukha**nti kāyacittūpadhivivekasukhaṃ. Kāyavivekasukhampi hi sampannasīlasseva dussīlassa suññāgārādīsu vasatopi bheravārammaṇādiāpāthagamanena dukkhasseva visesato sampajjanato. **Alaṅkāro anuttaro**ti devabrahmarājarājamahāmattādīnaṃ majjhe anaññasādhāraṇasobhāpaṭilābhahetutāya niruttaro alaṅkāraviseso. **Ratana**nti cakkavattīnaṃ cakkaratanāditopi savisesaṃ ratijananato anuttaraṃ ratanaṃ. Cakkaratanādikañhi vaṭṭanissitameva ratiṃ janeti, idaṃ pana vivaṭṭanissitampi janetīti visesato ratijanakaṃ hoti. Icchiticchitassa sampattivisesassa nipphādanato cintāmaṇisamanti **cintāmaṇi. Yāna**nti saṃsārakantārataraṇe yānaṃ. **Sītala**nti cittasītibhāvakaraṇena sītalaṃ. **Kilesamaladhovana**nti gaṅgāyamunādīhipi dubbisodhanīyassa kilesakālusiyassa dhovanaṃ. **Guṇānaṃ mūlabhūta**nti sabbesampi lokiyalokuttaraguṇānaṃ mūlabhūtaṃ. ‘‘Sīle patiṭṭhāya (saṃ. ni. 1.23), ko cādi kusalānaṃ dhammānaṃ, sīlañca suvisuddha’’nti (saṃ. ni. 5.369) ca ādivacanañhettha nidassanaṃ. **Dosānaṃ** vītikkamavatthubhūtassa balassa vināsanato dosānaṃ **balaghāti**.

Tasmāti yasmā evaṃvidhānisaṃsasampannaṃ sīlaṃ, tasmā. **Duvidhalakkhaṇa**nti okkhittacakkhuappasaddādivasena kāyakammādīnaṃ avippakiṇṇatāsādhanato samādhānalakkhaṇaṃ, kusaladhammānaṃ mūlabhāvato patiṭṭhānalakkhaṇanti evaṃ duvidhalakkhaṇaṃ, cārittavārittavasena vā duvidhasabhāvanti attho. Atthānaṃ kāmeti tassa hitāsīsanavasenāti **atthakāmo**. Piyaṃ sīlamassāti **piyasīlo**.

798-9. Kātabbo palibodhassupacchedoti sambandho. Katividho panāyaṃ palibodho, kiṃ sarūpo cāti āha **‘‘palibodhā dasā’’**tiādi, ‘‘āha mahāaṭṭhakathāya’’nti adhippāyo. Tattha **āvāso**ti ekampi ovarakaṃ ādiṃ katvā yāva sakalopi saṅghārāmo, so tattha paṭibaddhacittassa **palibodho,** na itarassa. **Kula**nti ñātikulaṃ vā upaṭṭhākakulaṃ vā, taṃ tehi saṃsaṭṭhaviharatova palibodho. **Lābho**ti cattāro paccayā, tepi tattha sāpekkhasseva palibodhā. **Gaṇo**ti suttantikagaṇo vā ābhidhammikagaṇo vā. So uddesaparipucchādānena samaṇadhammassa okāsālābhino palibodho. **Kamma**nti navakammaṃ, taṃ karontena vaḍḍhakiādīhi laddhāladdhaṃ jānitabbaṃ, katākate ussukkaṃ āpajjitabbanti sabbathāpi palibodho. **Addhāna**nti maggagamanacittassa dubbinodanīyatāya taṃ samaṇadhammassa palibodho. **Ñātī**ti ettha kula-ggahaṇena ñātikulassapi gahitattā ekekā ñāti idha gahitāti daṭṭhabbā. Ye pana vihāre ācariyupajjhāyādayo, ghare mātādayo, te gilānā palibodhā. **Ābādho**ti yo koci rogo, so bādhayamāno palibodho. **Gantho**ti pariyattipariharaṇaṃ, taṃ sajjhāyādīhi niccabyāvaṭasseva palibodho. **Iddhī**ti pothujjanikaiddhi. Sā hi dupparihārā appamattakeneva bhijjati, ayaṃ pana vipassanāya palibodho, na samādhissa samādhiṃ patvā paṭilabhitabbattā. **Te**ti te palibodhā.

800-2. **Palibodhassupacchedaṃ katvā**ti ettha paṭhamo tattha nirapekkhacittatāya, dutiyo asaṃsaggena, tatiyo lābhasakkāruppattiṭṭhānaṃ pahāya aññattha gamanena, catuttho yathāraddhaganthasamāpanena, aññassa saṅgāhaṇena vā, pañcamo yathāraddhakammassa niṭṭhāpanena, saṅghādīnaṃ niyyātanena vā, chaṭṭho gantvā kiccatīraṇena, sattamo upaṭṭhahitvā ñātīnaṃ pākatikakaraṇena, aṭṭhamo bhesajjakaraṇena, vīriyādhiṭṭhānena vā, navamadasamā tattha abyāvaṭatāya upacchinditabbā. **Upasaṅkamitabbo**ti yattha so vasati, tattha upasaṅkamanavidhiñceva upasaṅkamantena paṭipajjitabbavidhānañca **visuddhimagge** vuttanayena veditabbaṃ. Ito parañhi ganthavitthārapariharaṇatthaṃ visuddhimagge āgatavitthāraṃ pahāya padatthavaṇṇanamattaṃ karissāma. **Kammaṭṭhānassā**ti ettha yogakammassa pavattiṭṭhānatāya, uparūparibhāvanākammassa kāraṇabhāvato ca kammaṭṭhānaṃ. Taṃ pana sabbatthakapārihāriyavasena duvidhaṃ. Tattha mettā, maraṇassati, asubhasaññā ca sabbattha atthayitabbato icchitabbato sabbatthakakammaṭṭhānaṃ nāma. Cariyānukūlaṃ pana yaṃ kiñci kammaṭṭhānaṃ niccaṃ pariharitabbattā pārihāriyakammaṭṭhānaṃ nāma. Imaṃ duvidhaṃ kammaṭṭhānaṃ yo deti, ayaṃ **kammaṭṭhānassa dāyako,** sopi īdiso pariyesitabboti dassetuṃ **‘‘piyo garū’’**tiādi vuttaṃ. **Piyo**ti sīlasampadādīhi sattānaṃ piyāyitabbo. **Garū**ti tatoyeva garukātabbo pāsāṇacchattaṃ viya garuṃ katvā daṭṭhabbo. **Bhāvanīyo**ti sambhāvanīyo. **Vattā**ti kiñci ālasiyampi disvā codetvā ovādavasena vadanasīlo. **Vacanakkhamo**ti paṭipucchakkhamo, paṭipucchito asaṃhīro hutvā sambhāsanakkhamoti vuttaṃ hoti. **Gambhīrañca kathaṃ kattā**ti tiracchānakathaṃ akathetvā dasakathāvatthupaṭisaṃyuttaṃ gambhīrameva kathaṃ kattā. **No caṭṭhāne niyojako**ti appavattitabbaṭṭhānabhūte ahite na niyojako. **Evamādiguṇopeta**nti **ādi-**saddena saddhāsampadādiguṇayogaṃ dasseti. **Kālenā**ti attano, ācariyassa ca sappāyakālena.

803. **Vattaṃ katvā**ti ācariyassa navakamahallakabhāvānurūpena **khandhake** āgataṃ ācariyavattaṃ katvā. Idāni ācariyena paṭipajjitabbavidhiṃ dassetuṃ **‘‘tenāpī’’**tiādi vuttaṃ. **Tenāpī**ti kammaṭṭhānadāyakenapi. **Caritaṃ ñatvā dātabba**nti cetopariyañāṇalābhinā tassa cittācāraṃ, hadayalohitaṃ vā passitvā itarena ‘‘tvaṃ kiṃcaritosi, ke vā pana te dhammā bahulaṃ samudācarantī’’tiādinā paṭipucchitvā tassa caritaṃ jānitvā tadanurūpena dātabbaṃ.

804. Iriyāpathāditopi kesañci caritaṃ jānituṃ sakkā, taṃ pana na ekantikaṃ, ‘‘caritaṃ ñatvā’’ti vuttaṃ, katamaṃ pana taṃ, katividhā vāti āha **‘‘caritaṃ panidaṃ rāgadosamohavasenā’’**tiādi. Ussannabhāvena santāne caratīti **caritaṃ,** asati paṭipakkhabhāvanāyaṃ santāne pavattanārahā rāgādayo.

805. **Vomissakanayā**ti sampayogavasena, ekasantatipariyāpannatāvasena ca nesaṃ saṃsaggabhedā. **Catusaṭṭhi bhavantī**ti –

> ‘‘Rāgādike tike satta, satta saddhādike tike;
> Ekadvitikamūlamhi, missato sattasattaka’’nti –

Evaṃ vuttehi navahi sattakehi yathārahaṃ vibhajiyamānā tesaṭṭhi diṭṭhiyā saddhiṃ catusaṭṭhi bhavanti. Tathā hi vuttaṃ **upanandattherena** –

> ‘‘Rāgo doso ca moho ca, rāgena paṭighopi ca;
> Saddhiṃ rāgena moho ca, mohopi paṭighena ca.
>
> ‘‘Rāgādittayamekanti, satta rāgādike tike;
> Saddhā buddhi ca takko ca, saddhiṃ saddhāya buddhi ca.

‘‘Saddhāya takkanañceva, buddhiyā takkanampi ca;
Saddhādittayamekanti, satta saddhādike tike.

‘‘Rāgādikaṃ tikañceka-mekadvitikabhedato;
Saddhābuddhivitakkehi, yathāyogaṃ vimissiya.

‘‘Ekamūle dvimūle ca, paccekaṃ sattakattayaṃ;
Timūle sattakañcekaṃ, ñeyyaṃ taṃ sattasattakaṃ.

‘‘Saddhiṃ rāgena saddhā ca, saddhiṃ teneva buddhi ca;
Teneva takkanaṃ tena, saddhābuddhi ca tena ca.

‘‘Saddhāsaṅkappanaṃ tena, buddhisaṅkappanampi ca;
Vimissetvāna teneva, saddhābuddhivitakkanaṃ.

‘‘Rāgamūlanaye ceva-mekaṃ sattakamuddise;
Saddhiṃ dosena saddhā ca, saddhiṃ teneva buddhi ca.

‘‘Teneva takkanaṃ tena, saddhābuddhi ca tena ca;
Saddhāsaṅkappanaṃ tena, buddhisaṅkappanampi ca.

‘‘Vimissetvāna teneva, saddhābuddhivitakkanaṃ;
Dosamūlanaye ceva-mekaṃ sattakamuddise.

‘‘Saddhiṃ mohena saddhā ca, saddhiṃ teneva buddhi ca;
Teneva takkanaṃ tena, saddhābuddhi ca tena ca.

‘‘Saddhāsaṅkappanaṃ tena, buddhisaṅkappanampi ca;
Vimissetvāna teneva, saddhābuddhivitakkanaṃ.

‘‘Mohamūlanaye ceva-mekaṃ sattakamuddise;
Ekamūle naye cevaṃ, ñeyyaṃ taṃ sattakattayaṃ.

‘‘Missetvā rāgadosehi, saddhā teheva buddhi ca;
Tehi saṅkappanaṃ tehi, saddhābuddhi ca tehi ca.

‘‘Saddhāsaṅkappanaṃ tehi, buddhisaṅkappanampi ca;
Tehi dvīheva missetvā, saddhābuddhivitakkanaṃ.

‘‘Rāgadosanaye ceva-mekaṃ sattakamuddise;
Missetvā rāgamohehi, saddhā teheva buddhi ca.

‘‘Tehi saṅkappanaṃ tehi, saddhābuddhi ca tehi ca;
Saddhāsaṅkappanaṃ tehi, buddhisaṅkappanampi ca.

‘‘Tehi dvīheva missetvā, saddhābuddhivitakkanaṃ;
Rāgamohanaye ceva-mekaṃ sattakamuddise.

‘‘Missetvā dosamohehi, saddhā teheva buddhi ca;
Tehi saṅkappanaṃ tehi, saddhābuddhi ca tehi ca.

‘‘Saddhāsaṅkappanaṃ tehi, buddhisaṅkappanampi ca;
Tehi dvīheva missetvā, saddhābuddhivitakkanaṃ.

‘‘Dosamohanaye ceva-mekaṃ sattakamuddise;
Dvimūlamhi naye cevaṃ, ñeyyaṃ taṃ sattakattayaṃ.

‘‘Rāgappaṭighamohehi, saddhā teheva buddhi ca;
Tehi saṅkappanaṃ tehi, saddhābuddhi ca tehi ca.

‘‘Saddhāsaṅkappanaṃ tehi, buddhisaṅkappanampi ca;
Tehi tīheva missetvā, saddhābuddhivitakkanaṃ.

‘‘Timūlamhi naye ceva-mekaṃ sattakamuddise;
Evaṃ tesaṭṭhi hotīti, viññeyyaṃ navasattakaṃ;
Diṭṭhiyāpi ca hoteva, catusaṭṭhīti kecanā’’ti.

806-7. Nanu ca ‘‘caritaṃ ñatvā dātabba’’nti vuttaṃ, kiṃcaritassa pana kiṃ kammaṭṭhānaṃ anukūlanti imaṃ anuyogaṃ sandhāya taṃtaṃcaritānukūlakammaṭṭhānaṃ dassetvā puna tassa gaṇanato appanāvahato jhānappabhedato samatikkamato vaḍḍhanāvaḍḍhanato ārammaṇato bhūmito gahaṇato paccayato bhedaṃ dassetuṃ **‘‘asubhā cā’’**tiādi āraddhaṃ. Tattha **dasa asubhā**ti uddhumātakaṃ vinīlakaṃ vipubbakaṃ vicchiddakaṃ vikkhāyitakaṃ vikkhittakaṃ hatavikkhittakaṃ lohitakaṃ puḷavakaṃ aṭṭhikanti ime dasa. **Tathā kāyagatāsati cā**ti ime ekādasa rāgavikkhambhanassa upāyabhāvato rāgacaritassa anukūlā. Asubha-ggahaṇena cettha tadārammaṇasamādhipubbaṅgamaṃ kammaṭṭhānaṃ gahitaṃ. Evaṃ sesesupi yathārahaṃ daṭṭhabbaṃ. Appamāṇasattārammaṇattā **appamaññā,** mettā karuṇā muditā upekkhāti catunnaṃ brahmavihārānametaṃ adhivacanaṃ. Te pana **savaṇṇakasiṇā** nīlakasiṇaṃ pītakasiṇaṃ lohitakasiṇaṃ odātakasiṇanti imehi catūhi vaṇṇakasiṇehi sahitā **aṭṭha** dosavikkhambhanupāyabhāvato, appaṭighātavisayattā ca **dosacaritassa anukūlā**.

808. **Taṃ…pe… panekaka**nti ettha **ekaka**nti idaṃ anussatiapekkhaṃ, anussatīsu ekanti attho, na mohacaritavitakkacaritāpekkhaṃ tesaṃ aññassāpi anukūlassa labbhanato. Taṃ pana mohacaritassa, vitakkacaritassa ca gaṇanabalena cittassa patiṭṭhānato **anukūlaṃ**.

809-11. **Purimā…pe… dehino**ti ‘‘buddhānussati dhammānussati saṅghānussati sīlānussati cāgānussati devatānussatī’’ti idaṃ pāḷikkamena **purimaṃ anussatichakkaṃ** saddhācaritassa atisappāyavasena **anukūlaṃ. Maraṇūpasamāyuttā satī**ti maraṇe, upasame ca yuttā sati, maraṇānussati, upasamānussati cāti vuttaṃ hoti. **Āhāranissitā saññā**ti āhāre paṭikkūlasaññā. **Dhātuvavatthāna**nti catudhātuvavatthānaṃ. **Buddhippakatijantuno**ti buddhicaritassa sattassa. **Sesāni kasiṇānī**ti dosacaritassa anukūlesu vuttehi catūhi vaṇṇakasiṇehi avasesāni pathavīāpotejovāyoālokākāsakasiṇāni, evaṃ purimāni cattāri, imāni chāti dasa imasseva ujuvipaccanīkā, imassa asappāyanti gahetabbavisesassa abhāvato rāgādi**sabbacaritānaṃ** anukūlāti vaṇṇitā.

812. **Ekantavipaccanīkabhāvato**ti rāgacaritādīnaṃ asubhādikammaṭṭhānassa ujuvipaccanīkatāya. **Atisappāyato**ti saddhācaritādīnaṃ buddhānussatiādikammaṭṭhānassa atisappāyato. Evaṃ ujuvipaccanīkavasena, atisappāyavasena ca idaṃ sabbaṃ visuṃ visuṃ tesaṃ anukūlanti vuttaṃ, na pana itarassa ananukūlabhāvato. Na hi rāgādīnaṃ avikkhambhikā, saddhādīnaṃ vā anupakārikā kusalabhāvanā nāma atthi. Tathā hi **meghiyasutte** –

> ‘‘Cattāro dhammā uttari bhāvetabbā, asubhā bhāvetabbā rāgassa pahānāya, mettā bhāvetabbā byāpādassa pahānāya, ānāpānassati bhāvetabbā vitakkupacchedāya, aniccasaññā bhāvetabbā asmimānasamugghātāyā’’ti (a. ni. 9.3; udā. 31) –

Ekasseva cattāro dhammā bhāvetabbāti vuttā. Tathā **rāhulovādasuttepi** ‘‘mettaṃ, rāhula, bhāvanaṃ bhāvehī’’tiādinā (ma. ni. 2.120) satta kammaṭṭhānāni vuttāni, na cāyasmato meghiyassa cattāripi caritāni santi, nāpi rāhulattherassa sabbacaritāni, tasmā vacanamatte abhinivesaṃ akatvā sabbattha adhippāyo pariyesitabboti vuttaṃ hoti.

813-4. Kiñcāpi vuttanayena kammaṭṭhānānaṃ gaṇanaparicchedopi sakkā ñātuṃ, saṅkarattā pana sukhena viññātuṃ na sakkāti tesaṃ sāmaññato, visuṃ visuṃ jātito ca gaṇanaparicchedaṃ dassetuṃ **‘‘kammaṭṭhānāni sabbānī’’**tiādi vuttaṃ. **Cattālīsāti niddise**ti pāḷito, aṭṭhakathāto ca samodhānetvā ‘‘samacattālīsā’’ti niddiseyya. Kathaṃ? Kasiṇāni dasa…pe… saññā cāhāratā iti. **Asubhānussatī dasā**ti **dasa**-saddo paccekaṃ yojetabbo ‘‘dasa asubhā, dasa anussatī’’ti. Dasa asubhā heṭṭhā kathitāva. ‘‘Purimānussatichakka’’nti ettha vuttā cha, maraṇānussati kāyagatāsati ānāpānassati upasamānussatīti imā dasa anussatiyo. **Catudhātuvavatthāna**nti pathavādīnaṃ catunnaṃ dhātūnaṃ vavatthānaṃ. **Saññā cāhāratā**ti gāthābandhavasena ga-kārassa lopaṃ katvā āhāragatā saññā ‘‘āhāratā saññā’’ti vuttā. Āhāroyeva vā āhāratā, taggatā ca saññā upacārato ‘‘āhāratā’’ti vuttā, āhāre paṭikkūlasaññāti attho.

815-6. Kiṃ imesu sabbesuyeva kammaṭṭhānesu jhānaṃ nibbattatīti? Āma, nibbattati sabbesveva upacārajjhānaṃ, appanājhānaṃ pana kesuci na nibbattati, tasmā kānici upacārameva nibbattenti, kānici appanampi. Kathaṃ panetaṃ daṭṭhabbanti āha **‘‘etesū’’**tiādi. Upacārameva āvahantīti **upacārāvahā** ‘‘apekkho’’tiādīsu viya hettha avadhāraṇaṃ daṭṭhabbaṃ. Tattha ānāpānassatiṃ, kāyagatāsatiñca hitvā sesā buddhānussatiādayo aṭṭha **anussatiyo,** saññā, vavatthānañcāti ete dasa nānappakārakattā, gambhīrattā, sabhāvadhammattā ca asati bhāvanāvisese upacārāvahā vuttā.

817-8. Evaṃ upacārappanāvahato dassetvā idāni jhānappabhedato dassetuṃ **''appanāyāvahesū''**tiādi vuttaṃ. **Catukkajjhānikā**ti catukkanayavasena catubbidharūpāvacarajjhānavanto, tesaṃ ekekasseva ārammaṇabhūtāti attho. Pañcakanayavasena pana ''pañcakajjhānikā''ti veditabbā. **Paṭhamajjhānikā**ti paṭhamajjhānasseva ārammaṇabhūtā, paṭikkūlabhāvato pana itaresaṃ ārammaṇāni na honti. Paṭikkūlepi hi visaye vitakkabalena paṭhamajjhānaṃ appeti caṇḍasotanadiyaṃ arittabalena nāvā viya. Sesāni pana tadabhāvato na tesu appenti.

819. **Tikajjhānavahā**ti catukkanayena tikajjhānavahā, pañcakanayena pana catukkajjhānavahā, mettākaruṇāmuditā hi mettādīnaṃ somanassasahagatānameva ārammaṇattā pañcamajjhānikā na honti. Appanappattā hi mettādayo somanassena vinā nappavattanti. Catutthopi brahmavihāroti sambandho. Brahmānaṃ uttamānaṃ vihāro, brahmabhūto vā vihāroti **brahmavihāro,** so upekkhābhāvanāvasena catutthajjhāniko. Tatthāpi mettādivasena paṭiladdhajjhānacatukkassevetaṃ appeti, netarassa. Kasmā? Mettādīnaṃ nissandattā. Yathā hi kasiṇānaṃ nissandā āruppā, yathā ca samathavipassanānissandā nirodhasamāpatti, evaṃ mettādinissandā upekkhā. **Āruppā catutthajjhānikā**ti aṅgasamatāvasena āruppāpi catutthajjhānasseva pabhedāti katvā vuttaṃ.

820. Evaṃ jhānabhedato dassetvā puna samatikkamato dassetuṃ **''vasenārammaṇaṅgāna''**ntiādi vuttaṃ. Ārammaṇasamatikkamo aṅgasamatikkamoti atikkamitabbānaṃ ārammaṇānaṃ, aṅgānañca vasena samatikkamo duvidho. Kiṃ sabbesveva duvidho labbhati, noti āha **''gocarā...pe... tikkamo''**ti. Catūsu hi āruppesu ārammaṇasamatikkamova hoti ākāsakasiṇavajjitesu navasu ārammaṇesu aññataraṃ samatikkamitvā ākāsānañcāyatanassa, ākāsānañcāyatanādīni ca samatikkamitvā viññāṇañcāyatanādīnaṃ pattabbattā, aṅgātikkamo pana arūpe natthi catunnañcāpi aṅgānaṃ vasena samānattā. **Rūpe jhānaṅgatikkamo**ti rūpāvacarikakammaṭṭhānesu vitakkādīnaṃ jhānaṅgānaṃ atikkamo, idañca labbhamānakavasena vuttaṃ. Paṭhamajjhānikesu duvidhopi samatikkamo natthi, nīvaraṇasamatikkamo idha aṭṭhannampi samāpattīnaṃ sādhāraṇattā na gahito.

821. Evaṃ samatikkamavasena dassetvā puna vaḍḍhanāvaḍḍhanavasena dassetuṃ **''daseva kasiṇānī''**tiādimāha. Imesu cattālīsāya kammaṭṭhānesu dasa kasiṇāneva vaḍḍhetabbāni. **Na ca...pe... asubhādayo**ti sesā asubhādayo pana neva vaḍḍhetabbā. Kasmā? Paricchinnākāreneva upaṭṭhānato, ānisaṃsābhāvato ca. Tathā hi dasa asubhāni, kāyagatāsati ca attano ṭhitokāsena paricchinnattā paricchinnākāreneva upaṭṭhahanti. Vaḍḍhitesupi kuṇaparāsi eva upaṭṭhātīti na koci ānisaṃso atthi. Avaḍḍhitesupi hi tesu kāmarāgavikkhambhanā hotiyeva. Yadi evaṃ, asubhajjhānānaṃ appamāṇārammaṇatāvacanaṃ virujjhatīti? Na virujjhati. Ekacco hi uddhumātake vā aṭṭhike vā mahante nimittaṃ gaṇhāti, ekacco appaketi iminā pariyāyena ekaccassa parittārammaṇajjhānaṃ hoti, ekaccassa appamāṇārammaṇaṃ. Yo vā etaṃ ānisaṃsābhāvaṃ apassanto vaḍḍheyya, tassa vasena appamāṇārammaṇatā vuttā. Ānāpānanimittampi nāsikaggamukhanimittādiparicchinnaṃ upaṭṭhāti, vaḍḍhayatopi ca vātarāsiyeva vaḍḍhati. Picupiṇḍādivasena upaṭṭhahantampi hi nimittaṃ vātasaṅghāṭamattameva, tathā brahmavihāranimittampi vaḍḍhentassa sattarāsiyeva vaḍḍheyya, na ca tena koci attho hoti, tasmā tadubhayampi na vaḍḍhetabbaṃ. Yaṃ pana vuttaṃ ''mettāsahagatena cetasā ekaṃ disaṃ pharitvā viharatī''tiādi (vibha. 663), tampi pariggahavasena vuttaṃ, na nimittavaḍḍhanavasena. Kiñci brahmavihāre paṭibhāganimittameva natthi, kimayaṃ vaḍḍheyya, appamāṇārammaṇatā panettha pariggahitamattavasena veditabbā. Āruppārammaṇesu ākāsaṃ kasiṇugghāṭamattattā kasiṇāpagamavaseneva manasi kātabbaṃ, tato paraṃ vaḍḍhayato na kiñci hoti, viññāṇaṃ sabhāvadhammattā na sakkā vaḍḍhetuṃ, parikammameva hi vaḍḍhetuṃ sakkā, viññāṇāpagamo tassa abhāvamattattā, nevasaññānāsaññāyatanārammaṇampi sabhāvadhammattāyeva na sakkā vaḍḍhetuṃ, tasmā tānipi na vaḍḍhetabbāni. Appamāṇārammaṇatā āruppānaṃ vipulakasiṇugghāṭimākāse pavattiyā veditabbā. Buddhānussatiādayo ca animittattā na vaḍḍhetabbā. Paṭibhāganimittañhi ayaṃ vaḍḍheyya, tañca nesaṃ natthi, tasmā ime asubhādayo tiṃsa kammaṭṭhānāni paricchinnokāsattā, payojanābhāvato, avaḍḍhanato ca na vaḍḍhetabbāni.

822-3. Evaṃ vaḍḍhanāvaḍḍhanato dassetvā puna ārammaṇato dassetuṃ **''daseva kasiṇānī''**tiādi āraddhaṃ. **Paṭibhāganimittāni honti ārammaṇānī**ti imāni dvāvīsa paṭibhāganimittabhūtāni ārammaṇāni honti. **Sesā**ti avasesā aṭṭhārasa **neva** paṭibhāganimittārammaṇā siyuṃ.

824-5. Idāni bhūmito dassetuṃ **''asubhānī''**tiādi vuttaṃ. **Devesu nappavattanti** tattha asubhānaṃ, paṭikkūlassa ca āhārassa abhāvato. Tacapañcakampi hi tattha pavattamānaṃ dibbānubhāvena paṭikkūlākārena nopaṭṭhāti. Assāsapassāsānaṃ brahmaloke abhāvato **''ānāpānassati cā''**tiādi vuttaṃ. Jhānānubhāvanibbattānañhi atthassa abhāvato natthi brahmaloke assāsapassāsā.

827. Idāni gahaṇato dassetuṃ **''catuttha''**ntiādi vuttaṃ. Tattha **catutthaṃ...pe... diṭṭheneva gahetabbā**ti vāyokasiṇaṃ vajjetvā sesā nava **kasiṇā,** dasa asubhānīti imāni ekūnavīsati **diṭṭheneva** vatthunā karaṇabhūtena gahetabbāni uggahetabbāni. Tathā ca vuttaṃ **aṭṭhakathāyaṃ** ‘‘diṭṭhena gahetabbāni, pubbabhāge cakkhunā oloketvā nimittaṃ nesaṃ gahetabbanti attho’’ti (visuddhi. 1.47).

828-31. **Satiyampi ca kāyamhī**ti kāyagatāsatiyampi. **Diṭṭhena tacapañcaka**nti tacapañcakamattameva diṭṭhena gahetabbaṃ. **Sesamettha sutenevā**ti ettha kāyagatāsatiyaṃ sesaṃ vakkapañcakādi suteneva gahetabbaṃ. Iti kāyagatāsati diṭṭhasutena gahetabbā. Uttaroṭṭhanāsikaggesu phuṭṭhassa assāsapassāsassa gahetabbato vuttaṃ **‘‘ānāpānassati ettha, phuṭṭhena paridīpitā’’**ti. Ucchusassādīnaṃ pattesu calamānavaṇṇaggahaṇamukhena, sarīrasamphassavasena ca vātassa gahetabbattā vuttaṃ **‘‘vāyokasiṇamevettha, diṭṭhaphuṭṭhena gayhatī’’**ti. **Āditova gahetabbā na hontī**tiādikammikena bhāvanārambhavasena na paṭṭhapetabbāni, heṭṭhime tayo brahmavihāre, kasiṇesu rūpāvacaracatutthajjhānañca anadhigantvā sampādetuṃ asakkuṇeyyattā.

832-5. Evaṃ gahaṇavasena dassetvā idāni paccayato dassetuṃ **‘‘kammaṭṭhānesu hetesū’’**tiādi vuttaṃ. Tattha **etesu kammaṭṭhānesū**ti ettha yathārahaṃ ārammaṇānaṃ, jhānānañca gahaṇaṃ veditabbaṃ. Ākāsakasiṇassa ugghāṭetuṃ asakkuṇeyyattā vuttaṃ **‘‘ākāsakasiṇaṃ vinā’’**ti. Mettādiekekasmiṃ brahmavihāre tīṇi tīṇi jhānāni paṭilabhitvā ṭhitasseva upekkhābrahmavihāravasena pañcamajjhānaṃ uppajjatīti vuttaṃ **‘‘tayo brahmavihārā’’**tiādi. Dvinnaṃ nevasaññānāsaññāyatanajavanānaṃ samanantarā nirodhaṃ phusatīti katvā vuttaṃ **‘‘catutthamāruppa’’**ntiādi. **Vipassanābhavasampattisukhānaṃ paccayā**ti vipassanāya, bhavasampattiyā, diṭṭhadhammasukhavihārassa ca paccayā hontīti attho.

836-9. Evaṃ pasaṅgena āgataṃ kammaṭṭhānavibhāgaṃ dassetvā puna ācariyena paṭipajjitabbavidhiṃ dassetuṃ **‘‘kammaṭṭhānaṃ gahetvā’’**tiādi vuttaṃ. **Santike vasantassā**ti ācariyena saddhiṃ ekagehe, ekavihāre vā vasantassa. **Kathetabba**nti pavattiṃ sutvā sutvā kathetabbaṃ. **Āgatassāgatakkhaṇe**ti sa-kāro padasandhimattakaro, āgatāgatakkhaṇeti attho. Atha vā āgatassa āgatakkhaṇe kathetabbaṃ. Īdisesu hi ṭhānesu āmeḍitasāmatthiyatova labbhati. Na hi ekavārameva āgatassa tasmiṃ khaṇe kathetabbaṃ, tato paraṃ na kathetabbanti yujjati.

Nātisaṅkhepavitthāranti atisaṃkhittaṃ, ativitthārañca akatvā tassa sukhena uggaṇhanappamāṇaṃ kathetabbaṃ. Sace pana so pakatiyāva uggahitakammaṭṭhāno hoti, sajjhāyavasena vā manasikāravasena vā kataparicayo, tassa ekaṃ, dve vā nisajjā attano sammukhāva sajjhāyaṃ kāretvā dātabbaṃ. Evaṃ ācariyena paṭipajjitabbavidhiṃ dassetvā puna gahitakammaṭṭhānena tena yoginā uttari kātabbavidhānaṃ dassento āha **‘‘tenapī’’**tiādi. **Sammaṭṭhāna**nti yattha pahaṭo samati, taṃ sammaṭṭhānaṃ, idaṃ sammaṭṭhānaṃ viyāti sammaṭṭhānaṃ. Yathā hi sammaṭṭhāne gahite puggalaṃ attano verī abhibhavituṃ na sakkoti, evaṃ kammaṭṭhāne gahite manobhusaṅkhāto kāmarāgo taṃsamaṅgipuggalaṃ abhibhavitvā attano vase kātuṃ na sakkoti. Tena vuttaṃ ‘‘sammaṭṭhānaṃ viyāti sammaṭṭhāna’’nti. Mano abhibhavatīti manobhū, tassa **manobhuno**. **Aṭṭhārasahi…pe… vivajjite**ti –

‘‘Mahāvāsaṃ navāvāsaṃ, jarāvāsañca panthaniṃ;
Soṇḍiṃ paṇṇañca pupphañca, phalaṃ patthitameva ca.

‘‘Nagaraṃ dārunā khettaṃ, visabhāgena paṭṭanaṃ;
Paccantasīmāsappāyaṃ, yattha mitto na labbhati.

‘‘Aṭṭhārasetāni ṭhānāni, iti viññāya paṇḍito;
Ārakā parivajjeyya, maggaṃ sappaṭibhayaṃ yathā’’ti. (visuddhi. 1.52) –

Evaṃ vuttehi aṭṭhārasahi vihāradosehi sabbakālaviyutte. **Anurūpe**ti imesu aṭṭhārasasu dosesu aññatarenapi samannāgato ananurūpo nāma, tadabhāvena attano yogakammassa anukūle. Mahāvihārādayo hi yogakammassa anukūlā na honti, tasmā mahāvihāre tāva vattakaraṇādinā palibodho hoti. Yattha pana sabbaṃ katameva, avasesāpi saṅghaṭṭanā natthi, evarūpo **mahāvihāro**pi anurūpova. **Navavihāre** bahuṃ navakammaṃ kātabbaṃ hoti, tasmā so asati aññasmiṃ anukūle kāraṇe ananurūpo hoti. Tathā **jiṇṇavihāro**pi bahupaṭijaggitabbatāya kammaṭṭhānantarāyiko. **Panthanissitako** āgantukehi rattindivaṃ samokiṇṇatāya. Yattha soṇḍī nāma pāsāṇapokkharaṇī hoti, so **soṇḍivihāro**. Tattha bahū pānīyatthāya samosaranti, tathā **paṇṇapupphaphalavati** vihāre taṃtadatthāya. **Patthanīye** lokasammate vihāre viharantaṃ ‘‘arahā’’ti sambhāventā bahū āgacchanti. **Nagarasannissitepi** vihāre visabhāgārammaṇāpāthagamanādīni honti. **Dārusannissite** kaṭṭhahārikādīhi aphāsu hoti. **Khettasannissite** vihāramajjheyeva khalamaṇḍalakaraṇādinā aphāsu hoti. **Visabhāgapuggalādhivutthepi** kalahanivāraṇādīsu te upavadanti. **Paṭṭanasannissite** abhiṇhaṃ nāvāsatthehi āgatamanussehi aphāsu hoti. **Paccantanissite** manussā buddhādīsu appasannā honti. **Rajjasīmasannissite** dvinnaṃ rājūnaṃ kalahe sati dvinnaṃ vijitesu piṇḍāya vicarantaṃ bhikkhuṃ ‘‘ayaṃ carapuriso’’ti gahetvā bandhanādikaṃ pāpeyyuṃ, **asappāye** amanussādiupaddavā honti. Kalyāṇamittānadhivutthe uppannakaṅkhāya vinodake asati mahādosoyevāti etepi vihārā ananurūpā, tasmā tādise vihāre parivajjetvā vuttadosavirahite anurūpe vihāre vihātabbaṃ.

Tassa pana vihārassa anurūpabhāvo evaṃ veditabboti dassetuṃ **‘‘gāmato’’**tiādi vuttaṃ. **Gāmato**ti gocaragāmato. **Nātidūre**ti gocaragāmassa aḍḍhagāvutato orabhāgatāya na atidūre. **Naccāsanne**ti pacchimena pamāṇena gocaragāmato pañcadhanusatikatāya na atisanne. Iminā gamanāgamanasampannataṃ dasseti. Gocaragāmassa pana uttaradisāya vā dakkhiṇadisāya vā nātidūraṃ naccāsannaṃ senāsanaṃ visesena gamanāgamanasampannaṃ hoti, nātidūranaccāsannatā cettha nidassanamattaṃ. **Pañcaṅgasaṃyute**ti pana vuttattā nātidūranaccāsannatāya saha divā appakiṇṇatādīni cattāri samodhānetvā pañcaṅgasaṃyuttatā veditabbā. Vuttañhetaṃ bhagavatā –

> ‘‘Kathañca, bhikkhave, senāsanaṃ pañcaṅgasamannāgataṃ hoti? Idha, bhikkhave, senāsanaṃ nātidūraṃ hoti naccāsannaṃ gamanāgamanasampannaṃ divā appakiṇṇaṃ rattiṃ appasaddaṃ appanigghosaṃ appaḍaṃsamakasavātātapasarīsapasamphassaṃ, tasmiṃ kho pana senāsane viharantassa appakasireneva uppajjanti cīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhārā, tasmiṃ kho pana senāsane therā bhikkhū viharanti bahussutā āgatāgamā dhammadharā vinayadharā mātikādharā, te kālena kālaṃ upasaṅkamitvā paripucchati pañhaṃ ‘idaṃ, bhante, kathaṃ; imassa ko atthoti. Tassa te āyasmanto avivaṭañceva vivaranti, anuttānīkatañca uttāniṃ karonti, anekavihitesu ca kaṅkhāṭṭhāniyesu dhammesu kaṅkhaṃ paṭivinodenti. Evaṃ kho, bhikkhave, senāsanaṃ pañcaṅgasamannāgataṃ hotī’’ti (a. ni. 10.11).

Ettha ca nātidūranaccāsannabhāvena gamanāgamanasampannatā paṭhamaṃ aṅgaṃ, divā mahājanasaṃkiṇṇatābhāvena, rattiyaṃ janālāpasaddābhāvena, sabbadāpi janasannipātanigghosābhāvena appakiṇṇaappasaddaappanigghosabhāvo dutiyaṃ, ḍaṃsamakasādiparissayābhāvo tatiyaṃ, appakasirena cīvarapiṇḍapātādipaccayalābho catutthaṃ, bahussutatādiguṇasamannāgatānaṃ therānaṃ vasanabhāvo pañcamanti imehi pañcahi aṅgehi saṃyutte samannāgate vihārasmiṃ vihātabbaṃ.

840-1. Paṭhamaṃ vuttaāvāsādimahāpalibodhe upādāya khuddakapalibodho, idāni taṃ palibodhaṃ sarūpato dassetvā tassa upacchindanākāraṃ āvi kātuṃ **‘‘dīghā kesā’’**tiādi vuttaṃ. So patto suṭṭhu pacitabboti yojanā.

842-5. **Pavivitte**ti janavivitte okāse. **Vajjetvā…pe… lohita**nti ime cattāro kasiṇadosā, tasmā evarūpā mattikā vajjetvā. **Saṇhāyā**ti apanītatiṇamūlasakkharavālukāya sumadditāya sukhumāya. **Aruṇavaṇṇāyā**ti aruṇanibhāya, aruṇavaṇṇappabhāyāti attho. **Bahiddhā vāpi tādise**ti bahiddhāpi vihārapaccante paṭicchannaṭṭhāne. **Saṃhārima**nti saṃharitabbaṃ gahetvā caraṇayogyaṃ. **Tatraṭṭhaka**nti yattha kataṃ, tattheva tiṭṭhanakaṃ.

847-50. **Pamāṇato**ti vakkhamānappamāṇato. **Vaṭṭaṃ ākoṭetvā**ti parimaṇḍalaṃ katvā ākoṭetvā. **Ta**nti taṃ cammaṃ vā kaṭasāraṃ vā dussapaṭṭaṃ vā. **Kaṇṇika**nti kaṇṇikāsadisaṃ, parimaṇḍalato padumakaṇṇikākāranti vuttaṃ hoti. Tenāha **‘‘sama’’**nti. ‘‘Kaṇṇikāsama’’nti vā pāṭho. **Vidatthicaturaṅgula**nti caturaṅgulādhikavidatthippamāṇaṃ. Etadeva hi pamāṇaṃ sandhāya **aṭṭhakathāyaṃ** ‘‘suppamatte vā sarāvamatte vā’’ti (visuddhi. 1.55) vuttaṃ. **Vivaṭṭa**nti nibbānaṃ. Kasiṇaparikammaṃ karontopi hi ettakeyeva aṭṭhatvā nibbānatthāyeva vāyamati. **Bherītalasamaṃ katvā**ti pāṇikāya ghaṃsetvā ninnatunnataṭṭhānābhāvena bherītalaṃ viya samaṃ katvā. **Sammajjitvāna taṃ ṭhāna**nti yasmiṃ ṭhāne nisīditvā taṃ kasiṇaṃ oloketi, taṃ ṭhānaṃ sace uklāpaṃ hoti, sammajjitvā. **Nhatvā**ti sarīradarathavinodanatthaṃ nhatvā.

851-2. **Tamhā kasiṇamaṇḍalā hatthapāsappamāṇasmiṃ padese**ti tamhā kasiṇamaṇḍalassa, ṭhapitaṭṭhānamhā aḍḍhateyyahatthantare padese, kasiṇamaṇḍalassa, pīṭhassa ca majjhaṃ hatthapāsappamāṇaṃ katvā paññatteti vuttaṃ hoti. **Vidatthicaturaṅgule ucce**ti vidatthicaturaṅgulaṃ hutvā ucce, vidatthicaturaṅgulapādaketi vuttaṃ hoti. Dūre nisinnassa hi kasiṇaṃ na upaṭṭhāti, āsannatare nisinnassa hatthapāṇikāpadādayo kasiṇadosā paññāyanti. Uccatare nisinnena ca gīvaṃ paṇāmetvā oloketabbaṃ hoti, nīcatare jaṇṇukāni rujjanti, tasmā hatthapāsappamāṇe padese vidatthicaturaṅgulapādake pīṭhe nisīditabbaṃ. Yasmā catūsu iriyāpathesu sayanaṃ kosajjapakkhiyaṃ, ṭhānacaṅkamanāni uddhaccapakkhiyāni, nisajjā pana alīnuddhaccapakkhiyā, santo iriyāpatho, tasmā vuttaṃ **‘‘nisīditvā’’**ti, samantato ūrubaddhāsanaṃ pallaṅkaṃ ābhujitvāti attho. Yenākārena nisīdantassa nisajjā sukhā hoti, taṃ dassetuṃ vuttaṃ **‘‘ujuṃ kāyaṃ paṇidhāyā’’**ti. Uparimaṃ sarīraṃ ujukaṃ ṭhapetvā aṭṭhārasapiṭṭhikaṇṭake koṭiyā koṭiṃ paṭipādetvāti attho. Evañhi nisinnassa cammamaṃsanahārūni na oṇamanti, athassa yā tesaṃ oṇamanapaccayā khaṇe khaṇe vedanā uppajjeyyuṃ, tā na uppajjanti. Tāsu anuppannāsu cittaṃ ekaggaṃ hoti, kammaṭṭhānaṃ na paripatati. Tato ca pubbenāparaṃ visesappattiyā vuddhiṃ phātiṃ upagacchati. Idāni ārammaṇapariggahupāyaṃ dassento āha **‘‘katvā parimukhaṃ sati’’**nti, kammaṭṭhānābhimukhaṃ satiṃ ṭhapetvāti attho. Abhi-saddena hi samānattho idha **pari**-saddo, atha vā samīpatthena **pari**-saddena mukhassa samīpe satiṃ katvāti attho. Yathāha – ‘‘ayaṃ sati upaṭṭhitā hoti supaṭṭhitā nāsikagge vā mukhanimitte vā. Tena vuccati parimukhaṃ satiṃ upaṭṭhapetvā’’ti (vibha. 537). Atha vā **‘‘parī**ti pariggahaṭṭho, **mukha**nti niyyānaṭṭho, **satī**ti upaṭṭhānaṭṭho. Tena vuccati ‘parimukhaṃ sati’’nti (paṭi. ma. 1.164) vacanato ‘‘pariṇāyikā’’tiādīsu viya pari-saddo pariggahaṭṭho, ‘‘suññatavimokkhamukha’’ntiādīsu viya mukha-saddo niyyānaṭṭhoti katvā pariggahitaniyyānasatiṃ katvā sabbathā gahitāsammosaṃ pariccattasammosaṃ satinepakkaṃ upaṭṭhapetvāti vuttaṃ hoti.

853-5. **Kāmesvādīnavaṃ disvā**ti ‘‘kāmā nāmete aṭṭhikaṅkhalikūpamā nirassādaṭṭhenā’’tiādinā vatthukāmakilesakāmesu ādīnavaṃ paccavekkhitvā. **Nekkhammaṃ daṭṭhu khemato**ti nekkhammaṃ khemato disvā kāmanissaraṇaṃ sabbadukkhasamatikkamassa upāyabhūtaṃ nekkhammanti evaṃ nekkhammasaṅkhātaṃ saupacārajjhānaṃ, nibbānaṃ, vipassanaṃ, sabbepi vā kusaladhamme khemato nibbhayato disvā, tattha jātābhilāso hutvāti vuttaṃ hoti. **Paramaṃ…pe… ratanattaye**ti buddhādiratanattaye ratanattayaguṇānussaraṇena balavapītipāmojjaṃ janayitvā. **Bhāgī…pe… muttama**nti ‘‘ahaṃ imāya sabbabuddhapaccekabuddhaariyasāvakehi paṭipannāya nekkhammapaṭipattiyā cittavivekādippavivekajassa sukhassa addhā ekantena bhāgī assaṃ, lābhī bhaveyya’’nti evaṃ paṭipattiyaṃ ānisaṃsadassanena tabbisayaṃ uttamaṃ mahantaṃ ussāhaṃ katvā. **Ākārena samenevā**ti atiummīlitaatimandālocanāni vajjetvā nātiummīlitanātimandālocanasaṅkhātena samena ālocanākārena. Atiummīlayato hi atisukhumaṃ, avibhūtañca rūpagataṃ upanijjhāyato viya cakkhu kilamati, attano sabhāvavibhāvanato ca maṇḍalaṃ ativibhūtaṃ hoti, tathā vaṇṇato, lakkhaṇato vā upatiṭṭheyya, tenassa nimittaṃ nuppajjati. Atimandaṃ ummīlayato ca gajanimīlakena pekkhantassa viya rūpagataṃ maṇḍalaṃ avibhūtaṃ hoti. Dassane mandabyāpāratāya kosajjapātato cittañca līnaṃ hoti, evampi nimittaṃ nuppajjati, tasmā yathā nāma ādāsatale mukhanimittaṃ gaṇhanto na tattha atigāḷhaṃ ummīlati, na atimandaṃ, atha kho samena ākārena gaṇhāti, evameva nātiummīlanādinā samena ākārena gaṇhantena bhāvetabbanti. **Nimittaṃ gaṇhatā**ti pathavīkasiṇe cakkhunā gahitaṃ nimittaṃ manasā gaṇhantena.

856-7. Idāni nimittaggahaṇopāyaṃ dassetuṃ **‘‘na vaṇṇo pekkhitabbo’’**tiādi vuttaṃ. **Na vaṇṇo pekkhitabbo so**ti yo tattha pathavīkasiṇe aruṇavaṇṇo, so na cintetabbo vaṇṇavasena manasikaroto vaṇṇakasiṇabhāvūpagamanato. Cakkhuviññāṇena pana gahitaggahaṇaṃ na sakkā vāretuṃ, tenevettha ‘‘na oloketabbo’’ti avatvā ‘‘manasānupekkhitā hotī’’tiādīsu viya manasā cintanavasena pekkhanaggahaṇaṃ kataṃ. **Daṭṭhabbaṃ na ca lakkhaṇa**nti yaṃ tattha pathavīdhātuyā thaddhalakkhaṇaṃ na manasikātabbaṃ tassa manasikāre dhātukammaṭṭhānassa gahitattā. **Vaṇṇaṃ pana amuñcitvā**ti disvā gahetabbattā pana vaṇṇaṃ amuñcitvā. **Ussadassa vasena hi cittaṃ paṇṇattidhammasmi**nti pathavīdhātuyā sattito adhikabhāvena sasambhārapathaviyā ‘‘pathavī’’ti vohāro, tasmiṃ sasambhārapathaviṃ upādāya paññatte paṇṇattidhamme ādāsatalagatamukhanimitte viya cittaṃ ṭhapetvā. **Ekaggamānaso**ti puna nānārammaṇe cittaṃ avisāretvā ekaggamānaso hutvā. **Pathavī pathaviccevaṃ vatvā**ti ettha paṭhamasamannāhāre kassaci vacībhedopi siyāti vuttanti **ācariyadhammapāla**tthero āha.

858. Yadi vohāramatte cittaṃ ṭhapetabbaṃ, nāmantaravasena pathavī manasikātabbā bhaveyyāti hotu, ko dosoti dassento āha **‘‘pathavī medanī’’**tiādi. Atha vā kiṃ pathavīnāmeyeva vutte bhāvanā hoti, udāhu aññasmimpīti āha **‘‘pathavī medanī’’**tiādi. **Ekaṃ vattumpi vaṭṭatī**ti etesu yaṃ icchati, taṃ attano paguṇatāya vā pacuratāya vā āgacchantaṃ ekaṃ vattuṃ vaṭṭati. Kiñcāpi evaṃ vaṭṭati, apica ‘‘pathavī’’ti etadeva nāmaṃ pākaṭaṃ, tasmā pākaṭavaseneva ‘‘pathavī pathavī’’ti bhāvetabbanti ācariyā.

859-60. **Ummīlitvā…pe… tāva so**ti yāva vakkhamānākārena uggahanimittaṃ nuppajjati, tāva kiñci kālaṃ cakkhuṃ ummīlitvā nimittaggahaṇavasena pathavīmaṇḍalaṃ oloketvā puna kiñci kālaṃ cakkhūni nimīlitvāti evaṃ vārasatampi vārasahassampi tato bhiyyopi ummīlitvā so yogī āvajjeyya, yenākārena oloketvā gahitaṃ, tenākārena taṃ samannāhareyyāti attho.

861-3. **Āpāthaṃ tu yāti ce**ti yadi manodvārikajavanānaṃ gocarabhāvaṃ upagacchati, taṃ uggahanimittaṃ tadā uppannanti pavuccatīti yojanā. Yadi uggahanimittepi pathavīmaṇḍalaṃ oloketvā bhāveti, paṭibhāganimittuppatti na siyā. Samīpaṭṭhena ca na sakkā anoloketunti vuttaṃ **‘‘nisīditabbaṃ no ceva’’**ntiādi. **Yathāsukhaṃ** nisinnena, yathāsukhaṃ vā bhāvetabbanti sambandho.

864-5. **Papañca…pe… dhovane**ti passāvādinā kenaci karaṇīyena nisinnaṭṭhānato aññattha gantvā puna āgamma nisīdantena pādā dhovitabbā honti. Adhotapādena hi senāsanaṃ akkamato āpatti hoti, khaṇe khaṇe pādadhovane ca papañco hoti, tasmā tassa parihāratthaṃ dve upāhanāyeva icchitabbā. Tāva bahutalikā saddampi janeyyuṃ, saddo ca jhānakaṇṭako, tasmā vuttaṃ **‘‘ekatalikā’’**ti. Tathā ‘‘parissayavinodanatthaṃ kattaradaṇḍo ca icchitabbo’’ti (visuddhi. 1.57) **aṭṭhakathāyaṃ** vuttaṃ. **Asappāyena kenacī**ti vakkhamānena āvāsādiasappāyesu kenacideva asappāyena. **Taṃ ṭhāna**nti kasiṇamaṇḍalassa ṭhitaṭṭhānaṃ. **Ādāya taṃ punā**ti yathājātaṃ uggahanimittaṃ puna gahetvā, puna uppādetvāti vuttaṃ hoti.

866-7. **Pīṭhe sukhanisinnenā**ti puna vasanaṭṭhānaṃ āgantvā vuttaniyāmena pīṭhe sukhanisinnena. **Bhāvetabba**nti taṃ nimittaṃ manasikāravasena vaḍḍhetabbaṃ. **Samannāharitabba**nti sammā āvajjitabbaṃ, sammā vā anu āharitabbaṃ. **Takkāhata**nti ‘‘takkanato takko’’ti evaṃ laddhanāmena bhāvanācittasampayuttena sammāsaṅkappena āhananapariyāhananakiccena aparāparaṃ pavattanena kammaṭṭhānaṃ āhataṃ, pariyāhatañca kātabbaṃ, balappattavitakko manasikāro bahulaṃ pavattetabboti attho.

868-70. **Taṃ icchatī**ti taṃ nimittaṃ manasikātuṃ icchati. **Evaṃ karontassā**ti evaṃ kammaṭṭhānaṃ takkāhataṃ karontassa. Yathā bhāvanā pubbenāparaṃ visesaṃ āvahati, evaṃ anuyuñjantassa, evaṃ karoto pana yadā saddhādīni indriyāni suvisadāni tikkhāni pavattanti, tadā assaddhiyādīnaṃ dūrībhāvena sātisayaṃ thāmappattehi sattahi balehi laddhupatthambhāni vitakkādīni kāmāvacarāneva jhānaṅgāni bahūni hutvā pātubhavanti. Tato ca tesaṃ ujuvipaccanīkabhūtā kāmacchandādayo saddhiṃ tadekaṭṭhehi pāpadhammehi dūrībhavanti. Tena vuttaṃ **‘‘vikkhambhanti…pe… pañca nīvaraṇānipī’’**ti. **Samādhiyati…pe… yogino**ti tassa yogino paṭibhāganimittaṃ ārabbha uppannaupacārasamādhinā upacārajjhānena cittampi samādhiyati, paṭibhāganimittampi uppajjati upacārajjhānassa tena vinā abhāvato.

871-4. **Imassā**ti paṭibhāganimittassa. **Purimassā**ti uggahanimittassa. **Thavikā**ti ādāsathavikato. **Balākā viya toyade**ti meghasamīpe balākā viya. Sā hi meghassa nīlattā sayaṃ atiparisuddhā upaṭṭhāti, tadā taṃ upaṭṭhātīti sambandho. Evaṃ ādāsamaṇḍalūpamādīhi uggahanimittato paṭibhāganimittassa suvisuddhataṃ, saṇhasukhumatañca dasseti. Tenāha **‘‘tatodhikatara’’**nti. Uggahanimitte aṅgulipadapāṇikāpadādayo kasiṇadosā paññāyanti, idaṃ pana vuttanayena tatopi sataguṇaṃ sahassaguṇaṃ suvisuddhaṃ hutvā upaṭṭhātīti attho. **Tanusaṇṭhānavanta**ntiādi aparamatthasabhāvattā vuttaṃ. Yadi hi taṃ edisaṃ bhaveyya, cakkhuviññeyyaṃ siyā, oḷārikaṃ sammasanūpagaṃ tilakkhaṇāhaṭaṃ, na panetaṃ tādisanti. Yadi panetaṃ na saṇṭhānādivantaṃ, kathaṃ jhānassa ārammaṇabhāvoti āha **‘‘upaṭṭhā…pe… maya’’**nti. Tattha **paññaja**nti bhāvanāmayaṃ paññājanitaṃ, bhāvanāpaññāya sañjānanamattanti vuttaṃ hoti. Na hi asabhāvadhammassa kutocisamuṭṭhānaṃ atthi. Tenāha **‘‘bhāvanāmayaṃ upaṭṭhānākāramatta’’**nti, kevalaṃ samādhilābhino bhāvanāvisesajanitaṃ tammayaṃ upaṭṭhānākāramattameva bhāvanāvisesānubhāvena upaṭṭhātīti attho.

875-8. Vikkhambhitāneva sannisinnāneva na puna tadatthaṃ ussāho kātabboti adhippāyo. Paṭibhāganimitte hi uppajjamāneyeva taṃvisayaṃ upacārajjhānaṃ nīvaraṇe vikkhambhentameva uppajjati. **Kilesā sannisinnāvā**ti avasesā tadekaṭṭhakilesā ca sammadeva nisinnā, upasantāti attho. ‘‘Upacārasamādhinā’’ti vutte itaropi samādhi atthīti atthato āpannanti tampi dassetuṃ **‘‘ākārehi pana dvīhī’’**tiādi vuttaṃ. **Dvīhi ākārehī**ti jhānadhammānaṃ paṭipakkhadūrībhāvo, thirabhāvappatti cāti imehi dvīhi kāraṇehi. Idāni tāni kāraṇāni samādhiavatthāmukhena dassetuṃ **‘‘upacārakkhaṇe’’**tiādi vuttaṃ. **Upacārakkhaṇe**ti upacārabhūmiyaṃ upacārāvatthāyaṃ. **Tassa paṭilābhe**ti yadatthāya ayaṃ paṭipanno, tassa appanāsamādhissa paṭilābhe adhigamāvatthāyaṃ. Kathaṃ upacārabhūmiyaṃ samādhiyati, kathañca appanābhūmiyanti āha **‘‘nīvāraṇappahānenā’’**tiādi. Upacārakkhaṇe yadipi jhānaṅgāni paṭutarāni mahaggatabhāvappattāni na honti, tesaṃ paṭipakkhadhammānaṃ vikkhambhanena cittaṃ samādhiyati, paṭilābhabhūmiyampi appanāpattānaṃ jhānaṅgānaṃ pātubhāvena samādhiyatīti attho.

879-80. **Aṅgāni…pe… na cā**ti upacārakkhaṇe aṅgāni na ca thāmajātāni neva bhāvanābalappattāni hontīti attho. **Appanāyā**ti appanakkhaṇe. **Tasmā**ti yasmā aṅgāni thāmajātāni jāyare, tasmā. **Appanācittaṃ divasampi pavattatī**ti yathā nāma balavā puriso āsanā vuṭṭhāya divasampi tiṭṭheyya, evamevaṃ appanāsamādhimhi uppanne jhānacittaṃ sakiṃ bhavaṅgavāraṃ chinditvā uppannaṃ kevalaṃ rattimpi divasampi kusalajavanapaṭipāṭivaseneva pavattatīti attho. ‘‘Appanāpattaṃ divasampi pavattatī’’ti vadatā upacārakkhaṇe na tathāti dassitaṃ hoti. Tattha hi aṅgānaṃ athāmajātattā yathā nāma daharo kumāro ukkhipitvā ṭhapiyamāno punappunaṃ bhūmiyaṃ patati, evamevaṃ cittaṃ kālena nimittaṃ ārammaṇaṃ karoti, kālena bhavaṅgaṃ otarati.

881-4. **Teneva pallaṅkenā**ti yasmiṃ nisinno paṭibhāganimittaṃ adhigacchi, teneva pallaṅkena karaṇabhūtena, hetubhūtena vā taṃ nimittaṃ vaḍḍhetvā. Upacārabhūmiyañhi nimittavaḍḍhanaṃ yuttaṃ. **Cakkavattiyagabbhovā**ti cakkavatti bhavituṃ puññavā gabbho viya. **Parihāni na vijjatī**ti laddhūpacārajjhānassa parihāni na vijjati. Nimitte hi aparihīne tadārammaṇaṃ jhānaṃ aparihīnameva hoti, nimitte pana ārakkhābhāvena vinaṭṭhe laddhajjhānampi vinassati tadāyattavuttittā. Tenāha **‘‘ārakkhaṇe’’**tiādi.

885. **Āvāso**ti yasmiṃ āvāse vasantassa anuppannaṃ nimittaṃ nuppajjati, uppannaṃ vā vinassati, anupaṭṭhitā ca sati na upaṭṭhāti, asamāhitañca cittaṃ na samādhiyati, ayaṃ asappāyo āvāso, tasmā yasmiṃ vihāre bahū āvāsā honti, tattha ekekasmiṃ tīṇi tīṇi divasāni vasitvā yattha cittaṃ ekaggaṃ na hoti, taṃ pahāya tabbiparīte vasitabbaṃ. **Gocaro**ti gocaragāmo, so senāsanato atidūre accāsanne pubbadisāya vā pacchimadisāya vā asulabhabhikkho asappāyo. **Bhassa**nti dvattiṃsatiracchānakathāpariyāpannā asappāyakathā. Sā hissa nimittantaradhānāya saṃvattati. **Puggalo**ti tiracchānakathiko, sīlādiguṇavirahito puggalo, yaṃ nissāya asamāhitaṃ vā cittaṃ na samādhiyati, samāhitaṃ vā thiraṃ na hoti, evarūpo. So hi taṃ kaddamodakamiva acchaṃ udakaṃ malīnameva karoti. **Bhojanaṃ** pana kassaci ambilaṃ, kassaci madhuraṃ asappāyaṃ hoti. **Utupi** kassaci sīto, kassaci uṇho. Tasmā yaṃ bhojanaṃ vā utuṃ vā sevantassa phāsu na hoti, taṃ bhojanaṃ so ca utu asappāyo. **Iriyāpatho**ti ṭhānacaṅkamanādīsu yo imassa asamāhitacittassa samādhānāya, samāhitacittassa ca thirabhāvāya na hoti, ayaṃ asappāyo iriyāpatho, tasmā tampi āvāsaṃ viya tīṇi divasāni upaparikkhitvā vajjetabbaṃ.

886. **Sappāye satta seveyyā**ti vuttaviparītavasena sappāye āvāsādike satta seveyya. Tattha bhassasappāyaṃ nāma dasakathāvatthusannissitaṃ, tampi mattāya bhāsitabbaṃ. **Evañhi paṭipajjato**ti evaṃ vuttappakārena satta asappāye vajjetvā satta sappāye sevanavasena paṭipajjantassa nimittāsevanabahulassa.

888-9. Yena vinā appanāya kusalo na hoti, so dasavidho vidhi, appanākosallaṃ, tannibbattaṃ vā ñāṇaṃ ganthavitthārabhayena idha na dassitaṃ, atthikena pana **visuddhimaggato** (visuddhi. 1.60) gahetabbanti adhippāyo. Paṭiladdhe nimittasmiṃ, evañhi sampādayato appanākosallaṃ appanā sampavattatīti sambandho.

890-2. **Sā**ti appanā. **Evañhī**ti **hi**-saddo hetuattho, yasmā ṭhānametaṃ na vijjati, **tasmā cittappavattiākāraṃ** bhāvanācittassa līnuddhatādivasena pavattiākāraṃ **sallakkhayaṃ** upadhārento **samataṃ vīriyasseva** vīriyassa samādhinā samataṃyeva **yojayetha,** kathaṃ pana yojayethāti āha **''īsakampī''**tiādi. Tattha **laya**nti līnabhāvaṃ, saṅkocanti attho. **Yanta**nti gacchantaṃ, **paggaṇhetheva** samabhāvāyāti adhippāyo. Tenāha **''accāraddhaṃ nisedhetvā samameva pavattaye''**ti. Taṃ mānasanti sambandho.

894-9. **Eva**nti vuttappakārena vīriyasamatāyojanavasena, paṭipannabhāvanāmānasaṃ paṭibhāganimitteyeva ṭhapanavasena nimittābhimukhaṃ paṭipādayato **tassa** yogino. **Samijjhissatī**ti uppajjissati. **Pathavīkasiṇa**nti pathavīti bhāvanāvasena upaṭṭhitaṃ tadeva paṭibhāganimittaṃ. **Javanānī**ti kāmarūpāvacarajavanāni. Tenāha **''ekaṃ tu rūpāvacarikaṃ bhave''**ti. **Aññehī**ti pākatikehi kāmāvacaracittehi. **Balavatarā**ti bhāvanābalena paṭutarabhāvappattiyā accantabalavanto. **Parikammopacārato**ti parikammattā, upacārattā ca. Tattha parikammattāti paṭisaṅkharaṇattā. Upacārattāti yathā gāmādīnaṃ āsannadeso ''gāmūpacāro, nagarūpacāro''ti vuccati, evaṃ appanāya āsannattā samīpacārittā. **Upacārāni** appanaṃ upecca carantīti katvā. **Appanāyānulomattā**ti nānāvajjanavīthiyaṃ parikammatopi lahukaṃ appanānipphādakavasena, guṇavasena vā appanāya anukūlattā. **Etthā**ti etesu parikammopacārānulomasaññitesu. **Sabbantimaṃ** tatiyaṃ, catutthaṃ vā **gotrabhū**ti pavuccati parittagottassa abhibhavanato, mahaggatagottassa bhāvanato ca.

900-3. Avisesena sabbesaṃ sabbā samaññāti paṭhame naye gahitāgahaṇaṃ hotīti āha **''gahitāgahaṇenā''**tiādi. Ekekassa gahitanāmaṃ itaresaṃ aggahaṇato, ekekanāmavasena gahitassa itaranāmavasena aggahaṇato vā nānāvajjanaparikammameva parikammanti adhippāyena **''paṭhamaṃ upacāraṃ vā''**tiādi vuttaṃ. **Catutthaṃ pañcamaṃ vā**ti **vā**-saddo aniyamo, so pana khippābhiññadandhābhiññavasena veditabbo. Khippābhiññassa hi catutthaṃ appeti, dandhābhiññassa pañcamaṃ. **Tato para**nti pañcamato paraṃ. Tenāha **''chaṭṭhe vā''**tiādi. Kasmā na jāyatīti āha **''āsannattā bhavaṅgassā''**ti. Cittaniyāmavasena hi uppajjitabbesu sattasu javanesu chaṭṭhasattamajavanavāragaḷanaṭṭhānabhūtattā bhavaṅgassa āsannaṃ javanaṃ patati. **Tāvade**ti tāvadeva. Chaṭṭhaṃ, sattamaṃ vā javanaṃ patantaṃ viya hoti parikkhīṇajavanattāti adhippāyo.

904-6. Atha kimetaṃ vuccati ''chaṭṭhe sattame vāpi appanā na jāyatī''ti? **Ābhidhammikagodattatthero** hi ''purimā purimā kusalā dhammā pacchimānaṃ pacchimānaṃ kusalānaṃ dhammānaṃ āsevanapaccayena paccayo''ti (paṭṭhā. 1.1.12) imaṃ suttaṃ vatvā yathā aladdhāsevanaṃ paṭhamajavanaṃ gotrabhuṃ na uppādeti, laddhāsevanaṃ pana balavabhāvato dutiyaṃ, tatiyaṃ vā gotrabhuṃ uppādeti, evaṃ laddhāsevanatāya balavabhāvato chaṭṭhaṃ, sattamampi vā appetīti chaṭṭhaṃ, sattamampi vā appanā hotīti vadatī''ti imaṃ codanaṃ manasi nidhāya therassa taṃ mataṃ paṭikkhipitvā yathāvuttamatameva patiṭṭhāpetuṃ **''purimehī''**tiādi vuttaṃ.

Pariyante ṭhātuṃ neva sakkotīti papāte eva patatīti adhippāyo. **Appetuṃ na sakkotī**ti patiṭṭhātuṃ appanāvasena uppajjituṃ na sakkoti. Na cettha ''purimā purimā''tiādisuttapadaṃ sādhakaṃ āsevanapaccayalābhassa balavabhāve anekantikattā. Tathā hi aladdhāsevanāpi paṭhamacetanā diṭṭhadhammavedanīyā hoti, laddhāsevanā dutiyacetanā yāva chaṭṭhacetanā aparāpariyavedanīyā, tasmā laddhāsevanepi chaṭṭhasattame appanā na hoti āsannabhavaṅgatāya dubbalattāti adhippāyo. Yadi evaṃ kathaṃ sattamajavanacetanā upapajjavedanīyā ānantariyā hoti? Nāyaṃ viseso, āsevanapaccayalābhena balavappattiyā, kiñcarahi kiriyāvatthāvisesato. **Kiriyāvatthā** hi ārambhamajjhapariyosānavasena tividhā. Tattha pariyosānāvatthāya sanniṭṭhāpakacetanābhāvena upapajjavedanīyāditā hoti, na balavabhāvenāti ācariyā.

907. **Eka…pe… panā**ti ayaṃ appanā ekacittakkhaṇāyeva ekavārameva uppajjitvā nirujjhati, na samāpattivīthiyaṃ viya yathicchakaṃ pavattati. Sattasu hi ṭhānesu kālaparicchedo nāma natthi, paṭhamappanāyaṃ, lokiyābhiññāsu, catūsu maggesu, maggānantare phale, rūpārūpabhavesu bhavaṅgaṭṭhāne nirodhassa paccaye nevasaññānāsaññāyatane nirodhā vuṭṭhahantassa phalasamāpattiyanti. Etesu hi katthaci atiittarā, katthaci appamāṇā cittakkhaṇā honti, katthaci sampuṇṇajavanavīthi addhā labbhati. Tathā hi maggānantaraṃ phalaṃ tiṇṇaṃ upari na hoti, nirodhassa paccayo nevasaññānāsaññāyatanaṃ dvinnaṃ upari na hoti, rūpārūpabhavesu bhavaṅgassa parimāṇaṃ natthi, sesesu pana catūsu ṭhānesu ekameva cittanti tasmā ekacittakkhaṇikāyeva appanā hotīti veditabbā.

908. **Paccavekkhaṇahetuka**nti paccavekkhaṇahetuṃ katvā. Nanu ca paccavekkhaṇaṃ āvajjanādīhi, na pana tena āvajjanādi, tasmā kathaṃ paccavekkhaṇahetukaṃ hotīti yujjati? Nāyaṃ doso bhavanakiriyāya paccavekkhaṇahetukattā. Na hi asati paccavekkhaṇe sā hoti nirodhassa paccayabhūtajhānantaramiva, sati pana paccavekkhaṇe sā hoti, tasmā anvayabyatirekavasena labbhati. Tassā paccavekkhaṇahetukatāti na na yujjati ''paccavekkhaṇahetuka''nti vacanaṃ. Paccavekkhaṇahetukaṃ āvajjananti vā sambandho. **Āvajjana**ñhi paccavekkhaṇañāṇānaṃ anantarapaccayabhāvena kāraṇaṃ hoti.

911-3. Nānāvisayaluddhassa, ito cito ca bhamantassa cetasoti sambandho. **Samādhānevā**ti samādhānā eva, samādhānakaraṇatoti attho. **Pāmojjabhāvato**ti pāmojjena samānayogakkhamatāya tassā tabbhāvavuttittā. Atha vā byāpādena ghaṭṭiyamānassa cittassa pamuditabhāvakaraṇato pītiyeva ''pāmojja''nti vuccati, tassa bhāvo, tasmā pāmojjasabhāvattāti attho. **Sītalattasabhāvato**ti byāpādagginā santāpiyamānassa cittassa nibbāpanavasena sītalattasabhāvattā.

914-6. **Savipphārikabhāvenā**ti yoniso saṅkappavasena kāmavitakkādiṃ madditvā pavattanato savipphārikasabhāvena. **Nekkhammādipavattito**ti ettha nekkhamma-ggahaṇena brahmavihāravajjaṃ paṭhamajjhānaṃ gahitaṃ. **Ādi-**saddena tīsu brahmavihāresu paṭhamajjhānaṃ gahitanti vadanti. **Avūpasantabhāvassā**ti uddhaccassa sarūpakathanena taṃsahavattino anutāpasabhāvassa kukkuccassāpi sarūpaṃ kathitamevāti daṭṭhabbaṃ. Tathā **sayañcevātisantato**ti uddhaccapaṭipakkhasabhāvavacanena kukkuccapaṭipakkho pītibhāvopi. Tenāha **''sukhaṃ uddhaccakukkuccadvayassā''**ti. **Matiyā anurūpattā**ti paññāya anurūpattā. Tathā ca vuttaṃ **ācariyadhammapāla**ttherena ''vicāro vicikicchāya paṭipakkho ārammaṇe anumajjanavasena paññāpatirūpakasabhāvattā''ti. Potthakesu pana ''pītiyā anurūpattā''ti pāṭho dissati, tassa ca vicāro anumajjanasabhāvavantatāya pīti viya ārammaṇe anivattanto ogāhetvā pavattatīti pītiyā anurūpattā sandehasabhāvattā ārammaṇaṃ anajjhogāhetvā pavattamānāya vicikicchāya paṭipakkhoti atthaṃ vadanti.

917. **Tividhakalyāṇa**nti ādimajjhapariyosānakalyāṇatāsaṅkhātāhi paṭipadāvisuddhiādīhi tividhakalyāṇatāhi yuttaṃ. Yathāha ''paṭhamassa jhānassa paṭipadāvisuddhi ādi, upekkhānubrūhanā majjhe, sampahaṃsanā pariyosāna''nti (paṭi. ma. 1.158). Tattha pubbabhāgapaṭipadāvasena jhānassa paripanthato visujjhanaṃ paṭipadāvisuddhi nāma, sā pana yasmā jhānassa uppādakkhaṇe labbhati, tasmā vuttaṃ ''paṭipadāvisuddhi ādī''ti. Visodhetabbatādīnaṃ abhāvato jhānapariyāpannāya tatramajjhattupekkhāya kiccanipphattiyā anubrūhanā upekkhānubrūhanā nāma. Sā panāyaṃ visesato jhānassa ṭhitikkhaṇe labbhati. Tena vuttaṃ ''upekkhānubrūhanā majjhe''ti. Tattha dhammānaṃ anativattanādisādhakassa ñāṇassa kiccanipphattivasena pariyodapanā sampahaṃsanā nāma. Sā jhānassa osānakkhaṇe pākaṭā hotīti vuttaṃ ''sampahaṃsanā pariyosāna''nti.

Abhayagirivāsino ''paṭipadāvisuddhi nāma sasambhāriko upacāro, upekkhānubrūhanā nāma appanā, sampahaṃsanā nāma paccavekkhaṇā''ti (visuddhi. 1.75) evaṃ paṭipadāvisuddhiādike vaṇṇenti, taṃ ayuttaṃ. Evañhi sati ajhānadhammehi jhānadhammassa guṇasaṃkittanaṃ nāma kataṃ hoti. Na hi bhūmantaraṃ bhūmantarapariyāpannaṃ hoti, antoappanāyameva āgamanavasena paṭipadāvisuddhi, tatramajjhattupekkhāya kiccanipphattiādīhi upekkhānubrūhanādayo ca veditabbā. Evañca katvā vuttaṃ bhagavatā ''ekattagataṃ cittaṃ paṭipadāvisuddhipakkhantarañceva hoti upekkhānubrūhitañca ñāṇena sampahaṃsita''nti (paṭi. ma. 1.158). Ettha hi **ekattagataṃ citta**nti indriyānaṃ ekarasabhāvena, ekaggatāya ca sikhappattiyā tadanuguṇaekattagataṃ sasampayuttamappanācittaṃ, tasseva paṭipadāvisuddhipakkhandanādi pakkhantaraṃ vuccati.

Dasalakkhaṇasaṃyutanti ''ādimhi tīṇi lakkhaṇāni, majjhe tīṇi, pariyosāne cattārī''ti evaṃ dasaparimāṇehi appanāya lakkhitabbabhāvena lakkhaṇasaṅkhātehi paripanthato visuddhijhānādīhi saṃyuttaṃ. Vuttañhetaṃ –

> ''Paṭhamassa jhānassa paṭipadāvisuddhi ādi. Ādissa kati lakkhaṇāni? Ādissa tīṇi lakkhaṇāni. Yo tassa paripantho, tato cittaṃ visujjhati, visuddhattā cittaṃ majjhimaṃ samathanimittaṃ paṭipajjati, paṭipannattā tattha cittaṃ pakkhandati, yañca paripanthato cittaṃ visujjhati, yañca visuddhattā cittaṃ majjhimaṃ samathanimittaṃ paṭipajjati, yañca paṭipannattā tattha cittaṃ pakkhandati, paṭhamassa jhānassa paṭipadāvisuddhi ādi, ādissa imāni tīṇi lakkhaṇāni. Tena vuccati paṭhamaṃ jhānaṃ ādikalyāṇañceva hoti lakkhaṇasampannañca.
>
> ''Paṭhamassa jhānassa upekkhānubrūhanā majjhe, majjhassa kati lakkhaṇāni? Majjhassa tīṇi lakkhaṇāni. Visuddhaṃ cittaṃ ajjhupekkhati, samathapaṭipannaṃ ajjhupekkhati, ekattupaṭṭhānaṃ ajjhupekkhati, yañca visuddhaṃ cittaṃ ajjhupekkhati, yañca samathapaṭipannaṃ ajjhupekkhati, yañca ekattupaṭṭhānaṃ ajjhupekkhati, paṭhamassa jhānassa upekkhānubrūhanā majjhe, majjhassa imāni tīṇi lakkhaṇāni. Tena vuccati paṭhamaṃ jhānaṃ majjhekalyāṇañceva hoti lakkhaṇasampannañca.

> ‘‘Paṭhamassa jhānassa sampahaṃsanā pariyosānaṃ. Pariyosānassa kati lakkhaṇāni? Pariyosānassa cattāri lakkhaṇāni. Tattha jātānaṃ dhammānaṃ anativattanaṭṭhena sampahaṃsanā, indriyānaṃ ekarasaṭṭhena sampahaṃsanā, tadupagavīriyavāhanaṭṭhena sampahaṃsanā, āsevanaṭṭhena sampahaṃsanā, paṭhamassa jhānassa sampahaṃsanā pariyosānaṃ, pariyosānassa imāni cattāri lakkhaṇāni. Tena vuccati paṭhamaṃ jhānaṃ pariyosānakalyāṇañceva hoti lakkhaṇasampannañcā’’ti (paṭi. ma. 1.158).

Ettha ca gotrabhucittassa nānāvajjanavīthiyaṃ uppajjanārahaparipanthato visujjhanato tadāgamanavasena jhānacittassa visujjhanākāraṃ sandhāya ‘‘yo tassa paripantho, tato cittaṃ visujjhatī’’ti vuttaṃ. Gotrabhucittasseva tathā visuddhattā āvaraṇavirahitaṃ hutvā ekattanayena majjhimasamathanimittasaṅkhātaṃ samappavattaṃ appanāsamādhipaṭipajjanaṃ sandhāya ‘‘visuddhattā cittaṃ majjhimasamathanimittaṃ paṭipajjatī’’ti vuttaṃ. Tathā hi khīrasseva dadhibhāvābhāvepi tadeva khīraṃ dadhisampannantiādīsu viya gotrabhucittassa appanābhāvābhāvepi ekasantatipariṇāmūpagamanavasena taṃ majjhimaṃ samathanimittaṃ līnuddhaccasaṅkhātaantadvayānupagamanena majjhimaṃ paccanīkavūpasamanato yathā samathasaṅkhātaṃ yogino sukhavisesānaṃ kāraṇabhāvato nimittabhūtaṃ appanāsamādhiṃ paṭipajjati nāma, tathā paṭipannattā pana samāhitabhāvūpagamanena ekattanayavaseneva tattha pakkhandanaṃ sandhāya ‘‘paṭipannattā tattha cittaṃ pakkhandatī’’ti vuttaṃ. Ekattanayañhi vinā gotrabhussa appanāpakkhandanaṃ natthi. Evaṃ tāva purimacitte vijjamānākārassa idha nibbattiyā jhānaṃ uppādakkhaṇe tividhalakkhaṇasampannaṃ nāma. Yathā hi lokiyavipassanāya kiccanipphattiyā lokuttaramaggo ‘‘vipassanā’’ti vuccati, evaṃ visuddhassa pana tassa puna visodhane byāpārākaraṇato tatramajjhattupekkhākiccavasena puggalassa ajjhupekkhanato vuttaṃ ‘‘visuddhaṃ cittaṃ ajjhupekkhatī’’ti. Appanāsamādhibhāvūpagamanena samathavippaṭipannassa puna samādhāne byāpārākaraṇato vuttaṃ ‘‘samathapaṭipannaṃ cittaṃ ajjhupekkhatī’’ti.

Evaṃ samathapaṭipannabhāvatoyeva pubbe ‘‘kathaṃ nu kho kilesasaṃsaggaṃ pajaheyya’’nti paṭipannassa idāni samathapaṭipattiyā tassa pahīnattā pāpamittasaṃsaggaṃ pahāya ekassa viharato sappurisassa viya ekattena upaṭṭhitassa jhānacittassa puna ekattupaṭṭhāne byāpārākaraṇaṃ sandhāya ‘‘ekattupaṭṭhānaṃ ajjhupekkhatī’’ti vuttaṃ. Evaṃ tatramajjhattupekkhāya kiccavasena jhānaṃ majjhe tividhalakkhaṇasampannaṃ nāma hoti. Pubbabhāgappavattapārihāriyañāṇena cittassa saṃkilesavodānakaradhammesu ādīnavānisaṃsaṃ disvā yathā tattha jātānaṃ dhammānaṃ aññamaññānativattanaṃ hoti, tathā bhāvanāya sampahaṃsitattā visodhitattā tatramajjhattupekkhāya vasena anubrūhite citte samādhipaññāsaṅkhātayuganaddhadhammānaṃ aññamaññānativattiyā pavattanaṃ sandhāya vuttaṃ ‘‘tattha jātānaṃ dhammānaṃ anativattanaṭṭhena sampahaṃsanā’’ti. Saddhāpañcamakānaṃ indriyānaṃ nānākilesehi vimuttattā vimuttivasena ekarasataṃ sandhāya vuttaṃ ‘‘indriyānaṃ ekarasaṭṭhena sampahaṃsanā’’ti. Tesaṃ anativattanasampahaṃsanānaṃ anurūpavasena alīnaṃ anuddhataṃ hutvā vīriyassa pavattiṃ sandhāya ‘‘tadupagavīriyavāhanaṭṭhena sampahaṃsanā’’ti vuttaṃ. Yā panassa tasmiṃ khaṇe pavattā āsevanā, uppādato paṭṭhāya ṭhitipariyosānānaṃ āsevanapaccayabhāvavasena pavattākāro, taṃ sandhāya ‘‘āsevanaṭṭhena sampahaṃsanā’’ti vuttaṃ. Evaṃ dhammānaṃ anativattanādibhāvasādhanena pariyodāpakassa ñāṇassa kiccavasena jhānapariyosāne catūhi lakkhaṇehi sampannaṃ nāmāti veditabbaṃ.

919-20. **Visodhetvāna pāpake**ti pāripanthike dhamme visesena sodhetvā sayaṃ pahānamatte aṭṭhatvā atisayappahānavasena puna sodhetvāti vuttaṃ hoti. **Cittabhāvanavepulla**nti samādhibhāvanāya vipulabhāvaṃ. Yathā hi bhāvanāvasena nimittassa uppatti, evamassa bhāvanāvasena vaḍḍhanampi, tasmā ekaṅgulādivasena nimittaṃ vaḍḍhayantassa punappunaṃ bahulīkārena jhānabhāvanāpi vuḍḍhiṃ viruḷhiṃ, abhiññāvasena ca vepullaṃ āpajjati. Tena vuttaṃ **‘‘cittabhāvanavepullaṃ…pe… vaḍḍhetabba’’**nti.

921-3. **Vaḍḍhanābhūmiyo dvevā**ti vaḍḍhanaṭṭhānāni dveyeva. Dvīsu ṭhānesu avassaṃ ekattaṃ vaḍḍhetabbanti ācariyā. **Tatrā**ti sāmiatthe bhummavacanaṃ, tassāti attho. **Tatrā**ti vā dvīsu bhūmīsu. **Kasitabbaṃ…pe… yathicchaka**nti yathā nāma kassako kasitabbaṭṭhānaṃ naṅgalena paricchinditvā paricchedabbhantaraṃ kasituṃ taṃ ṭhānaṃ paricchindati, evamevaṃ ekaṅguladvaṅgulativaṅgulacaturaṅgulamattaṃ manasā paricchinditvā paricchinditvā yathāparicchedaṃ vaḍḍhetabbaṃ. Tato vidatthiratanappamukhapariveṇavihārasīmānaṃ, gāmanigamajanapadarajjasamuddasīmānañca paricchedavasena vaḍḍhayantena cakkavāḷaparicchedaṃ katvā vā tato vāpi uttari paricchinditvā vaḍḍhetabbaṃ. Tena vuttaṃ **‘‘yathicchakaṃ vaḍḍhetabba’’**nti. Aparicchinditvā pana na vaḍḍhetabbaṃ. Na hi aparicchede bhāvanā pavattati. Tathā ca vuttaṃ ‘‘santake no anantake’’ti. Evaṃ vaḍḍhitañca taṃ nimittaṃ vaḍḍhitavaḍḍhitaṭṭhāne pathaviyā ukkūlavikūlanadīviduggapabbatavisamesu saṅkusatasamabbhāhataṃ usabhacammaṃ viya hoti.

924-6. Tasmiṃ pana nimitte pattapaṭhamajjhānena ādikammikena idāneva dutiyajjhānādiadhigamāya ussāhaṃ akatvā tasmiṃyeva paṭhamajjhāne pañcahākārehi suciṇṇavasinā bhavitabbanti dassetuṃ **‘‘pattepī’’**tiādi vuttaṃ. Suciṇṇo vaso vasibhāvo etenāti **suciṇṇavasinā,** suṭṭhu āsevitavasināti attho. Katamā tā vasiyo, yāsaṃ vasenāyaṃ pañcahākārehi suciṇṇavasīti āha **‘‘āvajjana’’**ntiādi. Tattha **āvajjana**nti na āvajjanamattameva adhippetaṃ āvajjanavasitāya adhippetattā. Āvajjanāya pana uppannāya javanehipi bhavitabbaṃ. Tāni ca kho āvajjanakapparatāya cittābhinīhārassa yathāvajjitavasena honti. Adhigamena samaṃ, sasampayuttassa jhānassa sammā āpajjanaṃ paṭipajjanaṃ **samāpatti**. Abhibhuyya ṭhapanaṃ, adhiṭṭhānaṃ viyāti vā **adhiṭṭhānaṃ. Vasitā**ti etesu āvajjanādīsu yathāruci pavattiyo, yatthicchakaṃ, yadicchakaṃ, yāvaticchakaṃ pavattituṃ samatthabhāvo.

Tattha paṭhamajjhānato vuṭṭhāya paṭhamaṃ vitakkaṃ āvajjayato bhavaṅgaṃ upacchinditvā uppannāvajjanānantaraṃ vitakkārammaṇāneva cattāri, pañca vā javanāni javanti, tato dve bhavaṅgāni, tato puna vicārārammaṇaṃ āvajjanaṃ vuttanayeneva javanānīti evaṃ pañcasu jhānaṅgesu paṭipāṭiyā nirantaraṃ cittaṃ pesetuṃ samatthabhāvo, tattha adandhāyitattaṃ **āvajjanavasitā** nāma. Samāpajjitukāmatānantaraṃ dvīsu bhavaṅgesu uppannesu bhavaṅgaṃ upacchinditvā uppannāvajjanānantaraṃ samāpajjituṃ samatthatā **samāpajjanavasitā** nāma. Ayañca matthakappattā āvajjanasamāpajjanā satthu yamakapāṭihāriyakāladhammadesanādīsu labbhati. Dhammasenāpatissa yakkhena sīse pahāradānasamaye, mahāmoggallānattherassa nandopanandadamanasamaye vā labbhati, aññattha pana tato dandhāyeva, setu viya sīghasotāya nadiyā oghaṃ bhavaṅgavegaṃ upacchinditvā yathāparicchinnakālaṃ jhānaṃ ṭhapetuṃ samatthatā, bhavaṅgapātato rakkhaṇayogyatā **adhiṭṭhānavasitā** nāma. Yathāparicchinnakālaṃ atikkamituṃ adatvā jhānato vuṭṭhānasamatthatā **vuṭṭhānavasitā** nāma.

Atha vā yathāparicchinnakālato upari gantuṃ adatvā ṭhapanasamatthatā adhiṭṭhānavasitā nāma. Paricchinnakālato anto avuṭṭhahitvā yathākālavaseneva vuṭṭhānasamatthatā vuṭṭhānavasitā nāma. Atha vā vuttanayeneva paricchinnakālato anūnaṃ katvā samāpattiṃ ṭhapetuṃ samatthatāva adhiṭṭhānavasitā nāma. Kālaparicchedaṃ atikkamitvā vuṭṭhitassapi niddālukassa paṭibujjhitvā punappunaṃ niddokkamanaṃ viya vuṭṭhitasamāpattimeva punappunaṃ asamāpajjitvā vuṭṭhānasamatthatā, tattha ālayākaraṇayogyatā ca vuṭṭhānavasitā nāma.

Paccavekkhaṇavasitā pana āvajjanavasitāya eva saṅgahitā. Paccavekkhaṇajavanāneva hi tesaṃ tesaṃ jhānaṅgānaṃ āvajjanānantaraṃ pavattāni, tasmā yadaggena āvajjanavasiyā siddhi, tadaggena paccavekkhaṇavasitā siddhāti veditabbaṃ. Keci pana jhānaṅgānaṃ apākaṭabhāvepi tesu nirantaraṃ āvajjanāya pavattanasamatthatā āvajjanavasitā nāma, tesaṃ yathāsabhāvapaccavekkhaṇavasena javanappavattanasamatthatā paccavekkhaṇavasitā nāma. Atha vā satipi sattannaṃ javanānaṃ pavattiyaṃ nirantaraṃ āvajjanasamatthatā āvajjanavasitā nāma, vasitābalena sattamajavanaṃ appatvā catupañcajavaneheva paccavekkhaṇasamatthatā paccavekkhaṇavasitā nāma. Atha vā ñāṇavippayuttacittehi paccavekkhituṃ asamatthabhāvepi ‘‘paccavekkhissāmī’’ti uppannaāvajjanānantarameva bhavaṅgesu kālaṃ avītināmetvā sīghameva āvajjituṃ samatthatā āvajjanavasitā nāma, vasitābalena, paccavekkhaṇabalena ñāṇavippayuttacittehipi paccavekkhituṃ samatthatā paccavekkhaṇavasitā nāmāti vadanti. Yasmā panetā yathāvuttaniyāmena punappunaṃ āvajjanādinā sādhetabbā, tasmā vuttaṃ ‘‘āvajjitvā’’tiādi.

927. Imesu pana ādikammikena samāpajjanabahuleneva bhavitabbaṃ, na paccavekkhaṇabahulena. Paccavekkhaṇabahulassa hi jhānaṅgāni thūlāni dubbalāni hutvā upaṭṭhahanti, athassa tāni eva upaṭṭhitattā upari ussukkanāya paccayataṃ nāpajjanti, so appaguṇe jhāne ussukkamāno paṭhamajjhānāva parihāyati, na ca sakkoti dutiyaṃ adhigantuṃ. Tena vuttaṃ **‘‘paṭhame avasippatte’’**tiādi. **Ubhato bhaṭṭho**ti puna paṭhamajjhānaṃ samāpajjituṃ na sakkotīti adhippāyo. Vuttañhetaṃ bhagavatā –

> ‘‘Idhekacco bhikkhu bālo abyatto akhettaññū akusalo vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamaṃ jhānaṃ upasampajja viharati, so taṃ nimittaṃ nāsevati, na bhāveti, na bahuliṃ karoti, na svādhiṭṭhitaṃ adhiṭṭhāti. Tassa evaṃ hoti ‘yaṃnūnāhaṃ vitakkavicārānaṃ vūpasamā…pe… dutiyaṃ jhānaṃ upasampajja vihareyya’nti, so na sakkoti vitakkavicārānaṃ vūpasamā…pe… dutiyaṃ jhānaṃ upasampajja viharituṃ. Tassa evaṃ hoti ‘yaṃnūnāhaṃ vivicceva kāmehi…pe… paṭhamaṃ jhānaṃ upasampajja vihareyya’nti, so na sakkoti vivicceva kāmehi…pe… paṭhamaṃ jhānaṃ upasampajja viharituṃ, ayaṃ vuccati, bhikkhave, bhikkhu ubhato bhaṭṭho ubhato parihīno’’ti (a. ni. 9.35).

928-31. **Kāmassahagatā…pe… carantī**ti ārammaṇavasena kāmasahagatā hutvā saññā ceva manasikārā ca samudācaranti. Saññāsīsena cettha taṃsahagato cittuppādo gahito, manakkāra-ggahaṇena āvajjananti daṭṭhabbaṃ. Kāmānupakkhandānaṃ saññāmanasikārānaṃ vasena hānaṃ parihāniṃ bhajatīti **hānabhāgiyaṃ**. Keci pana ‘‘saṃkilesanti hānabhāgiyo dhammo’ti (vibha. 828) vacanato hānabhāgiyā kāmasaññādikāti tehi parihāpiyamānaṃ jhānampi kāraṇūpacārena hānabhāgiyaṃ nāmā’’ti vadanti. **Tadanudhammatā satī**ti tasseva jhānassa anudhammatā ārammaṇavasena tadanugatā satipatirūpakā nikanti. **Atakkasahitā**ti avitakkaṃ dutiyajjhānaṃ pattukāmassa taṃ santato, manasi karoto ārammaṇavasena taṃsahagatā. **Visesabhāgiya**nti visesabhūtassa dutiyajjhānassa padaṭṭhānatāya taṃ bhajatīti visesabhāgiyaṃ. **Nibbidāsaṃyutā**ti vipassanārammaṇā.

932-5. **Paguṇato**ti vasitappattato. **Āsannākusalārikā**ti nīvaraṇappahānassa taṃpaṭhamatāya āsannanīvaraṇapaccatthikā. Thūlaṃ nāma vipulampi pheggu viya sukhabhañjanīyanti āha **‘‘thūlattā…pe…**

dubbalā''ti. **Tato**ti dutiyajjhānato. Dubbalāni aṅgāni imissāti **aṅgadubbalā. Santato cintayitvā**ti paṭhamajjhāne viya oḷārikaṅgānaṃ abhāvato, santadhammasamaṅgitāya ca santanti evaṃ santavasena manasi katvā. Kiñcāpi hi ye dhammā dutiyajjhāne pītisukhādayo, te paṭhamajjhānepi santi, tehi pana te santatarā, paṇītatarā ca honti. **Nikanti**nti nikāmanaṃ apekkhanti attho. **Pariyādāyā**ti khepetvā, vikkhambhetvāti attho.

943-4. **Sampasādana**nti sampasādanasaṅkhātāya saddhāya yogato jhānampi sampasādanaṃ nīlavaṇṇayogato nīlavatthaṃ viya. Nanu cāyaṃ saddhā paṭhamajjhānepi atthi, kasmā idameva ''sampasādana''nti vuttanti? Vuccate – paṭhamajjhānaṃ vitakkavicārakkhobhena vīcitaraṅgasamākulamiva jalaṃ na suppasannaṃ hoti, tasmā satipi saddhāya taṃ sampasādananti na vuttaṃ. Imasmiṃ pana vitakkavicārakkhobhābhāvena laddhokāsā balavatī saddhā, tasmā balavasaddhāya samannāgatattā idameva ''sampasādana''nti vuttaṃ. **Ajjhatta**nti niyakajjhattaṃ, attani jātaṃ, attano santāne nibbattanti attho. Tīṇi aṅgāni imassāti **tivaṅgikaṃ. Sesa**nti pītiādīnaṃ aññehi balavabhāvo, tiṇṇaṃ catunnaṃ vā javanānaṃ parikammopacārānulomagotrabhubhāvo, chaṭṭhe sattame vā appanāyānuppatti ekacittakkhaṇatā, tato bhavaṅgapāto, puna bhavaṅgaṃ vicchinditvā paccavekkhaṇatthāya āvajjanaṃ, tato jhānapaccavekkhaṇanti idaṃ sabbaṃ vuttāvasesaṃ **heṭṭhā** paṭhamajjhāne vuttanayeneva samupalakkhitabbaṃ.

948-9. **Piyato**ti kāmayato. **Uppilāpana**nti kāmañcāyaṃ pariggahesu apariccattapemassa anādīnavadassino taṇhāsahagatāya pītiyā pavattiākāro, idha ca dutiyajjhānapīti adhippetā, tathāpi sabbaso pītiyaṃ avirattassāpi anubandheyyāti uppilāpanaṃ idha ādīnavavasena vuttaṃ. Atha vā dutiyajjhānasseva tatiyajjhānaṃ viya ahutvā uppilāpanākārena pavatti uppilāpanaṃ viyāti uppilāpananti vuttaṃ. Tatiyaṃ santato disvāti sambandho.

957-8. **Satiyā sampajaññena sampanna**nti saraṇalakkhaṇāya satiyā, asammohalakkhaṇena sampajaññena ca sampannaṃ. Kāmaṃ purimajjhānesupi satisampajaññaṃ atthi, na hi muṭṭhassatissa, asampajānato ca upacāramattampi sampajjati, pageva appanā, yebhuyyena pana avippayogībhāvena pavattamānesu pītisukhesu pītisaṅkhātassa oḷārikaṅgassa pahāne sukhumatāya idha sātisayo satisampajaññabyāpāroti idheva satisampajaññasampannatā vuttāti veditabbā. **Ekaṅgahīna**nti pītiyā pahīnabhāvena ekaṅgavippahīnaṃ. Sā panesā dutiyajjhānassa vitakkavicārā viya appanākkhaṇeyeva pahīyati. Tenassa sā ''pahānaṅga''nti vuccati.

972. Somanassassa pahīnattā āha **''ekaṅgavippahīna''**nti. Tañca pana somanassaṃ ekavīthiyaṃ purimajavanesuyeva pahīyati.

974. Purimajjhānesu parikammādivasena pavattānaṃ kāmāvacarajavanānaṃ ekasadisattā idha labbhamānaṃ kañci visesaṃ dassetuṃ **''yasmā''**tiādi vuttaṃ. **Āsevanaṃ na hotī**ti āsevanapaccayena paccayo na hoti. Ayañhettha adhippāyo – yasmā padantarasaṅgahitassa attano sabhāvaggāhāpanasaṅkhātaāsevanapaccayattābhāvato sukhavedanā upekkhāvedanāya āsevanapaccayena paccayo na hoti, catutthajjhāneva upekkhāvedanāya bhavitabbaṃ sātisayaṃ sukhavirāgabhāvanattā, tasmā idha appanāvīthiyaṃ upekkhāsampayuttajavaneheva bhavitabbanti.

976. Evaṃ catukkanayavasena jhānappabhedaṃ dassetvā idāni pañcakanayampi dassetuṃ **''yaṃ catukkanaye''**tiādi vuttaṃ. **Dvidhā pana katvānā**ti vitakkavicārānaṃ visuṃ visuṃ pahānaṅgavasena gaṇanato dvidhā katvā. **Dutiyaṃ tatiyaṃ kata**nti avitakkavicāramattaṃ avitakkaavicāranti evaṃ dutiyajjhānañceva tatiyajjhānañca kataṃ abhidhammeti adhippāyo. Suttantesu hi pañcakanayo sarūpato na gahito, kasmā pana abhidhamme gahitoti? Puggalajjhāsayato, sannisinnadevaparisāya hi yesaṃ paṭhamajjhāne vitakko eva oḷārikato upaṭṭhāti, itare santato, tesaṃ caturaṅgikaṃ avitakkavicāramattaṃ dutiyajjhānaṃ katvā pañcakanayena desesi. Yesaṃ vitakkavicārā oḷārikato upaṭṭhitā, tato tesaṃ avitakkaavicāraṃ tivaṅgikaṃ katvā catukkanayena desesi. Yesaṃ vitakkova oḷārikato upaṭṭhāti, tehi taṃ atikkamitvā caturaṅgikaṃ dutiyajjhānaṃ uppādetuṃ sakkā. Yesaṃ vitakkavicārā, tehi dvepi ekato atikkamitvā tivaṅgikaṃ dutiyajjhānaṃ uppādetuṃ sakkā.

979. Atthabyañjanavasena suṭṭhu madhuraṃ, tatoyeva varataraṃ vacanaṃ yassa soyaṃ **sumadhuravarataravacano. Kaṃ nu janaṃ neva rañjayati,** na hi ekampi na rañjayati. **Atinisita …pe… nīyoya**nti atitikhiṇabuddhippasādehi janehi vedanīyo ayaṃ gantho, paricchedoti vā adhippāyo.

Iti abhidhammatthavikāsiniyā nāma

Abhidhammāvatārasaṃvaṇṇanāya

Rūpāvacarasamādhibhāvanāniddesavaṇṇanā niṭṭhitā.

15. Pannarasamo paricchedo

Arūpāvacarasamādhibhāvanāniddesavaṇṇanā

980. Evaṃ pathavīkasiṇavasena catukkapañcakajjhānāni dassetvā yasmā sesakasiṇavasena niddisiyamāne ganthagāravo hoti, tasmā taṃ sabbaṃ ṭhapetvā arūpāvacaraṃ vibhāvetuṃ **‘‘rūpārūpa’’**ntiādi āraddhaṃ. **Rūpārūpamatītenā**ti rūpārūpabhavaṃ atikkantena, punānūpapattivasena rūpārūpabhavaṃ atikkantena, pageva kāmāvacarabhavaṃ. **Rūpārūpādivedinā**ti rūpārūpādibhūmantaravedinā.

982-4. Yasmā ayaṃ arūpāvacarasamādhi nāma rūpavirāgabhāvanā rūpavirāgavaseneva abhinipphādetabbāva, tasmā taṃ uppādetukāmassa rūpe virajjanākāraṃ, virattamānasena ca tadatthāya paṭipajjanavidhiṃ dassetuṃ **‘‘rūpe kho’’**tiādi āraddhaṃ. Daṇḍanaṭṭhena daṇḍo, muggarādi, parapīḷanādhippāyena tassa ādānaṃ **daṇḍādānaṃ**. **Ādi**-saddena satthādānakalahaviggahavivādatuvaṃtuvaṃpesuññādīnaṃ, adinnādānādīnañca gahaṇaṃ. **Cakkhurogādayo**ti **ādi**-saddena sotarogādīnaṃ. **Rūpe ādīnavaṃ disvā**ti karajarūpādioḷārikarūpe tannidānaṃ dosaṃ disvā. **Nibbindamānaso**ti virattamānaso. **Arūpa**nti arūpāvacarabhāvanaṃ. **Tamhā kasiṇarūpā**ti tamhā paṭibhāganimittasaṅkhātā kasiṇarūpā. Nanu cāyaṃ rūpe ādīnavaṃ disvā taṃ samatikkamatthāya paṭipajjati, paṭibhāganimittañca arūpaṃ paṇṇattimattattāti kathaṃ tasmā nibbijjatīti anuyogaṃ sandhāya opammavasena tamatthaṃ dassento āha **‘‘sūkarābhihatova sā’’**ti. Yathā hi vane sūkarena pahatamatto sunakho tato bhīto rūpadassanavelāyaṃ bhattapacanaukkhaliṃ dūrato disvā sūkarapaṭibhāgatāya tassaṃ sūkarāsaṅkaṃ uppādetvā utrasto palāyateva, evameva rūpe nibbindamānaso taṃ atikkamitukāmo tappaṭibhāge kasiṇarūpepi nibbijjati, samatikkamitukāmoti adhippāyo.

985-6. **Catutthe pana jhānasmi**nti ṭhapetvā paricchinnākāsakasiṇaṃ navasu pathavīkasiṇādīsu aññatarasmiṃ paṭiladdhacatutthajjhāne. Keci pana ālokakasiṇampi ṭhapetvā aṭṭhasūti vadanti. Tassa pana ṭhapane kāraṇaṃ na dissati. Suṭṭhu ciṇṇo carito atippaguṇikato āvajjanādilakkhaṇo vasībhāvo etenāti **suciṇṇavasī**. **Karoti…pe… yato**ti yasmā idaṃ catutthajjhānacittaṃ mayā nibbindakasiṇarūpaṃ ārammaṇaṃ karoti. **Āsannasomanassañcā**ti yato tatiyajjhānassa āsannatāya āsannasomanassapaccatthikañca. **Thūlasantavimokkhato**ti santavimokkhasaṅkhātaarūpajjhānato etaṃ yato thūlaṃ oḷārikaṃ. Arūpajjhānañhi ye te santā vimokkhā atikkamma rūpe āruppantiādīsu ‘‘santavimokkha’’nti vuccati, santatāsiddhi cassa anussatito daṭṭhabbā.

987-91. **Catutthe**ti catutthajjhāne. Paṭhamāruppañca santato disvāti sambandho, santavasena manasi karitvāti attho. Santato manasikaraṇeneva cettha paṇītato, sukhumato ca manasikāro siddhova hotīti na te visuṃ gahitā. **Pattharitvānā**ti pageva vaḍḍhitaṃ, tadā vaḍḍhanavasena vā pattharitvā. Pubbakālavasena cetaṃ vuttaṃ. Tena naṃ ugghāṭetvā pacchā na vaḍḍhitabbanti dasseti. Na hi taṃ pacchā vaḍḍhanatthāya vāyamiyamānampi vaḍḍhatīti. **Tenā**ti kasiṇarūpena.

Idānissa ugghāṭanākāraṃ dassetuṃ **‘‘ākāso iti vā’’**tiādiṃ vatvā puna taṃ samatthetuṃ **‘‘ugghāṭento hī’’**tiādi vuttaṃ. Udayavasena, paricchedapharaṇavasena ca antābhāvato **ananto. Na saṃvelletī**ti kaṭasārakakilañjādayo viya na paṭisaṃharati. **Nāvajjanto na pekkhanto**ti anāvajjanto anapekkhanto. Aññadatthu tena phuṭṭhokāsaṃ vuttanayena manasikarontoyevāti adhippāyo. Idañhi vuttaṃ hoti – rūpāvacaracatutthajjhānassa ārammaṇabhūtaṃ kasiṇarūpaṃ sabbena sabbaṃ amanasikaroto, tena ca phuṭṭhokāsaṃ ‘‘ākāso ākāso’’ti manasikaroto yadā taṃ bhāvanānubhāvena ākāsaṃ hutvā upaṭṭhāti, tadā so kasiṇaṃ ugghāṭeti nāmāti.

992-5. Evaṃ kasiṇugghāṭanavasena paṭiladdhe ākāsanimitte puna paṭipajjanavidhiṃ, yassatthāya yesaṃ paṭipajjati, tadatthasiddhañca dassetuṃ **‘‘kasiṇugghāṭimākāsaṃ nimitta’’**ntiādi vuttaṃ. Ākāsassa animittabhāvepi nimittena phuṭṭhokāsabhāvato ‘‘nimitta’’nti vuttaṃ. **Pañca…pe… vikkhambhantī**ti nanu rūpāvacarapaṭhamajjhānassa upacārakkhaṇeyeva nīvaraṇāni vikkhambhitāni, tato paṭṭhāya ca na tesaṃ pariyuṭṭhānaṃ atthi. Yadi siyā, jhānato parihāyeyyāti? Saccametaṃ, imassa pana jhānassa vaṇṇabhaṇanavasenetaṃ vuttaṃ yathā aññatthāpi heṭṭhā pahīnānaṃ upari pahānavacananti. Ye pana ‘‘sabbe kusalā dhammā sabbesaṃ akusalānaṃ paṭipakkhāti katvā evaṃ vutta’’nti vadanti, tehi dutiyajjhānūpacārādīsu nīvaraṇavikkhambhanāvacanassa kāraṇaṃ vattabbaṃ hoti. Yampi ceke vadanti ‘‘santeva sukhumāni rūpāvacaraavikkhambhanīyāni, tāni sandhāyetaṃ vutta’’nti, taṃ tesaṃ matimattaṃ. Na hi mahaggatakusalesu lokuttarakusalaṃ viya odhiso pahānaṃ nāma atthi. Yo pana rūpāvacarehi arūpānaṃ uḷāraphalatādiviseso, so bhāvanāvisesena santatarappaṇītatarabhāvena tesuyeva purimapurimehi pacchimapacchimānaṃ viyāti daṭṭhabbaṃ. **Idhāpī**ti na kevalaṃ rūpāvacaracatutthajjhāne, ‘‘sesāni kāmāvacarānī’’tiādīsu pana idha yaṃ vattabbaṃ avuttaṃ, taṃ rūpāvacarajjhānaniddese vuttanayānusārena veditabbaṃ.

997-1001. ‘‘Puna bhāvetukāmenā’’ti vutte paṭhamameva paṭhamāruppassa bhāvitattā kiṃ bhāvetukāmenāti anuyoge **‘‘dutiyāruppamānasa’’**nti vuttaṃ, na pana ‘‘dutiyāruppamānasaṃ bhāvetukāmenā’’ti iminā ajjhāsayena. Na hi paṭhamaṃ dutiyāruppaṃ bhāvitanti. Rūpāvacarajjhānaṃ anatikkamitvā anadhigantabbato taṃ manasikārasamudācārassa hānabhāgiyabhāvāvahanato rūpāvacarajjhānametassa paccatthikanti katvā vuttaṃ **‘‘āsanna…pe… paccatthikanti cā’’**ti. Vīthipaṭipannāya bhāvanāya uparūparivisesāvahabhāvato, paṇītabhāvasiddhito ca paṭhamāruppato dutiyāruppaṃ santatarasabhāvanti āha **‘‘dutiyāruppa…pe… panā’’**ti. Vakkhati hi ‘‘supaṇītatarā honti, pacchimā pacchimā idhā’’ti (abhidha. 1040). **Viññāṇamiccevaṃ manasā kātabba**nti viññāṇaṃ viññāṇaṃ iccevaṃ manasā kātabbaṃ, kevalaṃ anantaṃ anantanti na manasi kātabbaṃ. Tenāha **‘‘anantanti…pe… manasā nidhā’’**ti. Anantaṃ viññāṇaṃ anantaṃ viññāṇanti pana manasi kātuṃ vaṭṭati.

1002-6. **Tasmiṃ pana nimittasmi**nti tasmiṃ paṭhamāruppaviññāṇasaṅkhāte viññāṇanimitte. **Vicārentassa mānasa**nti bhāvanācittaṃ pavattentassa. **Ākāsaphuṭaviññāṇe**ti kasiṇugghāṭimākāsaṃ pharitvā pavatte paṭhamāruppaviññāṇe ārammaṇabhūte. **Appetī**ti appanāvasena pavattati. Sabhāvadhammepi ārammaṇasamatikkamabhāvanāvisesabhāvato idaṃ appanāpattaṃ hoti catutthāruppaṃ viya. **Appanā…pe… nayovā**ti dutiyāruppajjhāne purimabhāge tīṇi, cattāri vā javanāni kāmāvacarāni upekkhāvedanāsampayuttāneva honti. Catutthaṃ, pañcamaṃ vā āruppamānasantiādinā appanānayo paṭhamāruppajjhāne vuttanayova. **Pharitvā pavattaviññāṇa**nti paṭhamāruppaviññāṇaṃ viññāṇañcanti vuccatīti ruḷhīsaddavasena vuttabhāvameva pakāsetuṃ **‘‘viññāṇā…pe… siyā’’**ti vuttaṃ. Pubbe anantassa ākāsassa ārammaṇakaraṇavasena anantatāya ‘‘viññāṇañca’’nti vuttanti. Puna manasikāravasena vā anantatāya tathā vuttanti dassetuṃ **‘‘manakkāravasenāpī’’**tiādi vuttaṃ. Dutiyāruppaṃ bhāvento hi paṭhamāruppaṃ anantato anavasesato manasi karonto anantanti manasi karoti.

1010. **Paṭhamāruppaviññāṇābhāvo**ti kasiṇaṃ ugghāṭetvā ākāso viya ākāsānañcāyatanaṃ pahāya tassa abhāvo manasi kātabbo. Kasmā panettha dutiyāruppaviññāṇābhāvaṃ amanasikatvā paṭhamāruppaviññāṇābhāvo manasi kātabboti? Vuccate – tayidaṃ ārammaṇātikkamanavasena pattabbaṃ, na pana aṅgātikkamanavasena. Tathā ca sati ārammaṇeyeva sātisayaṃ dosadassanena taṃ samatikkamitabbaṃ, ārammaṇañca dutiyāruppassa paṭhamāruppameva, tasmā kasiṇe ādīnavaṃ disvā taṃ ugghāṭetvā tabbivittākāsassa viya paṭhamāruppaviññāṇe ādīnavaṃ disvā taṃ pahāya tadabhāvasseva manasikaraṇaṃ yuttanti. **Abhayagirivāsino** pana ‘‘viññāṇañcāyatanābhāvoyeva manasi kātabbo’’ti vadanti, te pana imesaṃ ārammaṇātikkamanavasena pattabbabhāvaṃ asallakkhetvā kathenti. Yadi sallakkhenti, aññattha dosaṃ disvā aññassa samatikkame atippasaṅgadosato na muccanti.

Athāpi vadeyyuṃ – ‘‘viññāṇañcāyatanaṃ sato samāpajjati, sato samāpajjitvā sato vuṭṭhāti, sato vuṭṭhahitvā taññeva viññāṇaṃ bhāvetī’ti vacanato viññāṇañcāyatanābhāvoyeva manasi kātabbo’’ti, tayidaṃ pāḷiatthaṃ virujjhitvā gahaṇavasena cintitaṃ. Na hettha taññeva viññāṇanti viññāṇañcāyatanaṃ adhippetaṃ. Yadi hi taṃ adhippetaṃ siyā, viññāṇañcāyatananti tassa padhānabhāvena niddiṭṭhattā taññevāti vacaneneva pariyattaṃ, kiṃ viññāṇanti vacanena. Atha sarūpaniddesatthaṃ viññāṇavacanaṃ, evaṃ sati taññeva viññāṇañcāyatananti vuttaṃ siyā, tasmā viññāṇanti vacanena yaṃ ārabbha viññāṇañcāyatanaṃ pavattaṃ, tasseva ākāsānañcāyatanassa gahaṇaṃ, na itarassāti suṭṭhu vuttaṃ.

1011-2. Paṭhamāruppaviññāṇābhāvomanasikātabboti vatvā manasikāravidhiṃ dassetuṃ **‘‘taṃ panā’’**tiādi vuttaṃ. **Akatvā manasā**ti manasā ārammaṇaṃ akatvā sabbena sabbaṃ taṃ acintetvā. ‘‘Ākāsaṃ ākāsa’’nti manasi karontassa kasiṇavivittākāsaṃ viya ‘‘natthi natthī’’ti, ‘‘suññaṃ suñña’’nti vā manasi karontassa viññāṇavivittaṃ abhāvamattameva upaṭṭhātīti āha **‘‘natthī’’**tiādi. **Vā**-saddo aniyamattho, tena dvīsu pakāresu ekenapi atthasiddhi hotīti dasseti. Avuttavikappanattho vā vā-saddo, tena ‘‘vivittaṃ vivitta’’nti imassapi saṅgaho daṭṭhabbo. Aniyamo panettha tiṇṇampi visuṃ visuṃ pariyāyabhāvatova siddho. Pariyāyasaddā hi visuṃ visuṃyeva atthaṃ sādhentā pariyāyāti loke niruḷhā. Yathāhu –

> ‘‘Pariyāyeneva te yasmā, vadantatthaṃ na saṃhatā;
> Pariyāyatthaṃ tato sabbaṃ, pariyāyesu vavatthita’’nti.

1013-6. **Tasmiṃ nimitte**ti paṭhamāruppaviññāṇassa abhāvasaṅkhāte jhānuppattikāraṇabhūte nimitte. **Sati santiṭṭhatī**ti abhāvanimittārammaṇā sati sammā suppatiṭṭhitā hutvā tiṭṭhati. Satisīsena cettha upacārajjhānānuguṇānaṃ saddhāpañcamānaṃ indriyānaṃ sakiccayogaṃ dasseti. Upacārajjhānaṃ pana ‘‘bhiyyopi samādhiyati mānasa’’nti iminā vuttanti daṭṭhabbaṃ. **Kasiṇugghāṭimā…pe… abhāvake**ti evaṃ pavattaviññāṇassa natthibhāvasaṅkhāte vināsābhāvake na pure abhāvādike. Appanānayo panettha pathavīkasiṇe vuttanayānusārena veditabboti āha **‘‘appanāya nayo’’**tiādi.

1017-9. Evaṃ yaṃ tattha avasiṭṭhaṃ, taṃ atidisitvā idāni visesaṃ dassetuṃ **‘‘ākāsagataviññāṇa’’**ntiādi vuttaṃ. **Parikammamanakkāre tasmiṃ antarahite**ti ‘‘natthi natthī’’ti pavattaparikammamanasikāre amanasikaraṇena asmiṃ paṭhamāruppaviññāṇe antarahite, na pana khaṇabhaṅgavasena, jhānaparihānivasena vā antarahite. Khaṇabhaṅgavasena hi antaradhānaṃ khaṇe khaṇe upalabbhati. Parihānivasena ca antaradhāne puna taṃ anuppādetvā uttari ñāṇādhigamoyeva natthīti. **Tassāpagamamattaṃva passanto vasatī**ti tassa paṭhamāruppassa abhāvamattaṃ passanto so yogāvacaro viharati. Yathā kathaṃ viyāti āha **‘‘sannipāta’’**ntiādi. Idaṃ vuttaṃ hoti – yathā nāma koci puriso maṇḍalamāḷādīsu katthaci kenacideva karaṇīyena sannipatitaṃ bhikkhusaṅghaṃ disvā katthaci gantvā sannipātakiccāvasāne uṭṭhāya pakkantesu bhikkhūsu puna taṃ ṭhānaṃ gantvā olokento suññameva passati, evaṃsampadamidaṃ daṭṭhabbanti. Tatridaṃ opammasaṃsandanaṃ – yathā so puriso sannipatitaṃ bhikkhusaṅghaṃ disvā gato, tato sabbesu bhikkhūsu apagatesu taṃ ṭhānaṃ tehi suññameva passati, na pana tesaṃ kutoci apagatakāraṇaṃ, evamayaṃ yogāvacaro pubbe viññāṇañcāyatanajjhānacakkhunā paṭhamāruppaviññāṇaṃ disvā natthīti manasikārena tasmiṃ apagate tatiyāruppacakkhunā tassa natthibhāvameva passati, na tassa apagatakāraṇaṃ vīmaṃsati jhānassa tādisābhogābhāvatoti.

1020-4. **Catutthā…pe… na ca santa**nti yathā nevasaññānāsaññāyatanacittaṃ saṅkhārāvasesasukhumabhāvappattiyā savisesaṃ santaṃ, evamayaṃ ākiñcaññāyatanasamāpatti na ca santā tadabhāvatoti adhippāyo. **Ca**-saddo panettha avuttasamuccayattho. Tena ‘‘saññā rogo, saññā gaṇḍo, saññā sallaṃ, etaṃ santaṃ, etaṃ paṇītaṃ, yadidaṃ nevasaññānāsaññāyatana’’nti imassapi saṅgaho veditabbo. **Catutthaṃ santato**ti saṅkhārāvasesasukhumabhāveneva savisesaṃ santatāya, asantabhāvakararogādisarikkhakasaññāvirahato ca santato disvā. **‘‘Santaṃ santamidaṃ citta’’**nti iminā bhāvanākāraṃ dasseti. **Vibhaṅgepi** hi taṃyeva ākiñcaññāyatanaṃ santato manasi karotīti ayameva bhāvanākāro gahito. Apare pana ‘‘pāḷiyaṃ imassa bhāvanākāro na gahito’’ti vatvā tattha kāraṇaṃ vadanti, tattha vattabbaṃ **visuddhimaggasaṃvaṇṇanādito** gahetabbaṃ.

1027. Tatiyāruppasaṅkhātakkhandhesu ca catūsupi ārammaṇabhūtesūti adhippāyo.

1029-31. **Abhāvamattampī**ti suññatamattampi evaṃ sukhumampīti adhippāyo. **Santārammaṇatāyā**ti santaṃ ārammaṇaṃ etassāti santārammaṇā, tabbhāvo santārammaṇatā, tāya, na jhānasantatāya. Na hi tatiyāruppasamāpatti catutthāruppato santatarā. Codako yaṃ santato manasi karoti, na tattha ādīnavadassanaṃ bhaveyya. Asati ca ādīnavadassane na samatikkamo eva siyāti **‘‘santato ce manakkāro kathañca samatikkamo’’**ti āha. Itaro **‘‘anāpajjitukāmattā’’**tiādinā parihāramāha. Tena ādīnavadassanampi atthevāti dasseti. Yasmiñhi jhāne abhirati, tattha āvajjanasamāpajjanādipaṭipattiyā bhavitabbaṃ. Sā panassa tatiyāruppe sabbasova natthi, kevalaṃ suññabhāvato ārammaṇakaraṇamattameva. Tathā hesa kiñcāpi taṃ santato manasi karoti, atha khvassa ‘‘ahametaṃ āvajjissāmi, samāpajjissāmī’’ti **ābhogo** samannāhāro na hoti. Kasmā? Ākiñcaññāyatanato nevasaññānāsaññāyatanasamāpattiyā paṇītataratāya. Yathā hi rājā mahatā rājānubhāvena nagaravīthiyaṃ caranto dantakārādayo kammakāre cheke anekāni dantavikatiādīni sippāni karonte disvā ‘‘aho vata re chekā ācariyā, īdisāni sippāni karissantī’’ti evaṃ tesaṃ chekatāya tussati, na cassa evaṃ hoti ‘‘aho vatāhampi rajjaṃ pahāya evarūpo sippiko bhaveyya’’nti. Taṃ kissa hetu? Rajjasiriyā mahānisaṃsatāya, so tesaṃ jīvitaṃ tiṇāyapi amaññamāno te samatikkamitvā gacchati, evaṃsampadamidaṃ daṭṭhabbaṃ.

1032. **Sukhumaṃ para**nti ukkaṃsato sukhumaṃ, paṭhamajjhānūpacārato paṭṭhāya hi tacchentiyā viya pavattamānāya bhāvanāya anukkamena saṅkhārā tattha antimakoṭṭhāsataṃ pāpitāti. Yadi evaṃ kathaṃ bhāvanā attano kiccaṃ sādheti, nanu cesā tadavatthaṃ pāpitā ārammaṇaṃ na sammā upanijjhāyatīti? Nayidameva daṭṭhabbaṃ. Bhāvanābalena sukhumabhāvaṃ pāpitāpi cesā attano kicce dubbalattaṃ na pāpitā, atha kho vipphārikatābhāvaṃ gamitā, tena tathā sukhumāpi attano kicce na dubbalā evāti na tattha tassā asāmatthiyaṃ hoti.

1033-4. **Yāya saññāyā**ti yādisāya saññāya saddappavattihetubhūtāya. **So** nevasaññānāsaññāyatanasamaṅgī puggalo. **Nevasaññī ca nāsaññī hoti** nevasaññānāsaññāsamaṅgī hoti. **Na kevalaṃ tu saññāva edisī** sukhumā nevasaññānāsaññā hoti, **atha kho pana vedanādayopi** sukhumā, vedanāpi nevavedanānāvedanā, cittampi nevacittaṃnācittaṃ, phassopi nevaphassonāphasso. Esa nayo sesasampayuttadhammesu. Saññāsīsena pana ‘‘nevasaññānāsaññāyatana’’nti vuttaṃ ‘‘nānattakāyā nānattasaññino’’tiādīsu (dī. ni. 3.332, 341, 357, 359; a. ni. 7.44; 9.24) viya. Nanu cettha yadi saññā atthi, kathaṃ nevasaññāti vattuṃ vaṭṭati. Yadi natthi, kathaṃ nāsaññāti anuyogaṃ sandhāya imamatthaṃ upamāhi sādhetuṃ **‘‘pattamakkhanatelenā’’**tiādi vuttaṃ. Tattha **pattamakkhaṇatelenā**ti antovutthatāya yāguyā saddhiṃ akappiyaṭṭhena telaṃ atthīti, nāḷipūrādīnaṃ vasena natthīti ca vattabbena patte makkhitatelena. **Maggasmiṃ udakena cā**ti upāhanatemanamattaṭṭhena udakaṃ atthīti, nahānavasena natthīti ca vattabbena maggasmiṃ udakena.

1035-7. **Ayaṃ attho**ti kiñci visesaṃ upādāya sabhāvato atthīti vattabbasseva dhammassa kiñci visesaṃ upādāya natthīti vattabbatāsaṅkhāto ayamattho. Paṭusaññākiccaṃ kātuṃ asamatthatāya hi nevasaññatā, saṅkhārāvasesasukhumabhāvena nāsaññatā ca hoti. Tenāha **‘‘paṭusaññāya kiccassā’’**tiādi. Ārammaṇasañjānanañceva vipassanāya visayabhāvaṃ upagantvā nibbidājananañca paṭusaññākiccaṃ kathamayaṃ saññāva samānā saññākiccaṃ kātuṃ na sakkotīti āha **‘‘yathā dahanakicca’’**ntiādi. Nhātukāmassa uṇhasītabhāvaṃ akatvā sukhajananatāya **sukhodakaṃ,** tasmiṃ. Tejodhātu yathā dahanakiccaṃ kātuṃ na sakkoti, evamesā atisantārammaṇe pavattattā ārammaṇasañjānanaṃ kātuṃ na sakkoti, paramasukhumattaṃ gatāva. Teneva hesā akatābhinivesassa vipassanāñāṇena sukhaggayhā na hotīti sesasamāpattīsu saññā viya vipassanāya visayabhāvaṃ upagantvā nibbidājananampi kātuṃ na sakkoti, aññesu hi khandhesu akatavipassanābhiniveso bhikkhu nevasaññānāsaññāyatanakkhandhe sammasitvā nibbidaṃ pattuṃ samattho nāma natthi, api āyasmā sāriputto. Pakativipassako pana sāriputtasadiso bhikkhu khandhādimukhena vipassanaṃ abhinivisitvā dvārārammaṇehi saddhiṃ dvārappavattadhammānaṃ vipassanaṃ ārabhitvā ṭhito sakkuṇeyya tabbisayaṃ udayabbayañāṇaṃ uppādetuṃ, sopi kalāpasammasanavaseneva, no anupadadhammavipassanāvasena. Na hi sāriputtasadiso bhikkhu catutthāruppapariyāpannesu phassādidhammesu vinibbhujitvā visuṃ visuṃ sarūpato gahetvā aniccādivasena sammasituṃ sakkoti. Kevalaṃ pana avinibbhujja ekato gahetvā kalāpato samūhatoyeva sammasituṃ samattho hoti, evaṃ sukhumattenesā vijjati.

1038-40. **Rūpa**nti kasiṇarūpasaṅkhātaṃ paṭibhāganimittaṃ. **Ākāsa**nti kasiṇugghāṭimākāsaṃ. **Viññāṇa**nti ākāse pavattaviññāṇaṃ. **Tadabhāvaka**nti tassa ākāse pavattaviññāṇassa abhāvakaṃ. **Kamato**ti paṭhamāruppaṃ samatikkamitvā hotītiādinā anukkamato. Attanā vuttamatthaṃ aṭṭhakathāvacanaṃ āharitvā sādhento ‘‘**āha cā**’’tiādimāha. **Idhā**ti imāsu catūsu arūpasamāpattīsu. **Pacchimā pacchimā** samāpattiyo hi purimāpurimāhi samāpattīhi **supaṇītatarā** suṭṭhu paṇītatarā, sundarapaṇītatarāti vā attho. **Pāsādatalasāṭikā**ti catubhūmakapāsādassa heṭṭhimaheṭṭhimato uparūpari savisesā pañca kāmaguṇā, cattāro pāsādatalā ca thūlasaṇhasaṇhatarasaṇhatamasuttehi vihitā āyāmavitthārato samappamāṇā sāṭikā ca.

1042. Rūpārūpabhavaṃ abhibhuyya nibbānaṃ yāti, atha vā nīvaraṇe abhibhuyya rūpārūpabhavaṃ yātīti attho.

Iti abhidhammatthavikāsiniyā nāma

Abhidhammāvatārasaṃvaṇṇanāya

Arūpāvacarasamādhibhāvanāniddesavaṇṇanā niṭṭhitā.

16. Soḷasamo paricchedo

Abhiññāniddesavaṇṇanā

1043-7. **Para**nti visiṭṭhaṃ katvā, visesatoti attho. **Catutthajjhānamattepī**ti rūpāvacaracatutthajjhānamattepi, nāvassaṃ arūpajjhānehīti adhippāyo. Arūpāvacarajjhānaṃ appaṭiladdhopi hi katādhikāro bhikkhu abhiññā sampādetuṃ samattho hoti. Ettha catutthajjhānaggahaṇeneva heṭṭhā tīṇi jhānāni gahitāni. Tesu hi aciṇṇavasī catutthajjhānaṃ uppādetumpi na sakkoti. Abhiññāsu anuyogaṃ kātuṃ vaṭṭatīti vatvā tattha payojanaṃ dassetuṃ ‘‘**abhiññā nāmā**’’tiādi vuttaṃ. **Niṭṭhaṅgatā**ti adhigatānisaṃsatāya ceva bhāvanāsukhatāya ca niṭṭhaṃ nipphattiṃ gatā. Samādhibhāvanāya hi lokiyābhiññā udayaphalabhāvena pākaṭā. So abhiññāya ca samādhinā ca samannāgato sukheneva paññābhāvanaṃ sampādessati.

1048-9. **Dibbānī**tiādi lokiyābhiññānaṃ sarūpato uddisanaṃ. **Dibbāni cakkhusotānī**ti dibbacakkhuñāṇaṃ, dibbasotañāṇañcāti dasseti. **Iddhī**ti iddhividhañāṇaṃ. Imā pana **abhiññāyo pattukāmena** ādikammikena yoginā yasmā odātakasiṇapariyantesu aṭṭhasu kasiṇesu catutthajjhānaṃ, tabbasena ca arūpasamāpattiyo nibbattetvā vā na vā kasiṇānulomatādīhi cuddasahi ākārehi cittaṃ dametabbaṃ. Na hi evaṃ adametvā pubbe abhāvitabhāvano ādikammiko yogāvacaro pañca abhiññāyo nipphādessatīti tasmā taṃ cittaparidamanaṃ avassaṃ kātabbanti dassetuṃ ‘‘**kasiṇānulomatādīhī**’’tiādi vuttaṃ. **Kasiṇānulomatādīhī**ti kasiṇānulomatā kasiṇapaṭilomatā kasiṇānulomapaṭilomatā jhānānulomatā jhānapaṭilomatā jhānānulomapaṭilomatā jhānukkantikatā kasiṇukkantikatā jhānakasiṇukkantikatā aṅgasaṅkantikatā ārammaṇasaṅkantikatā aṅgārammaṇasaṅkantikatā aṅgavavatthāpanatā ārammaṇavavatthāpanatāti imehi cuddasahi ākārehi.

Tattha aṭṭhasu kasiṇesu paṭipāṭiyā satakkhattuṃ sahassakkhattumpi samāpajjanaṃ, tatheva uppaṭipāṭiyā, paṭipāṭiuppaṭipāṭivasena ca samāpajjananti imesaṃ tiṇṇaṃ ākārānaṃ vasena **kasiṇānulomatādayo** vuttā. Paṭhamajjhānato paṭṭhāya yāva nevasaññānāsaññāyatanaṃ, ayaṃ **jhānānulomatā** nāma. Tesaṃ paṭilomato **jhānapaṭilomatā** nāma. Anulomapaṭilomato **jhānaanulomapaṭilomatā** nāma.

Pathavīkasiṇe paṭhamajjhānaṃ samāpajjitvā tattheva tatiyaṃ samāpajjati, tato tadeva ugghāṭetvā ākāsānañcāyatanaṃ, tato ākiñcaññāyatananti evaṃ kasiṇaṃ anokkamitvā jhānasseva ekantarikabhāvena ukkamanaṃ **jhānukkantikatā** nāma. Evaṃ āpokasiṇādimūlikāpi yojanā kātabbā. Pathavīkasiṇe paṭhamajjhānaṃ samāpajjitvā puna tadeva tejokasiṇe, tato nīlakasiṇe, tato lohitakasiṇeti jhānaṃ anukkamitvā kasiṇasseva ekantarikabhāvena ukkamanaṃ **kasiṇukkantikatā** nāma. Pathavīkasiṇe paṭhamajjhānaṃ samāpajjitvā, tejokasiṇe tatiyaṃ, nīlakasiṇaṃ ugghāṭetvā ākāsānañcāyatanaṃ, lohitakasiṇato ākiñcaññāyatananti iminā nayena jhānassa ceva kasiṇassa ca ukkamanaṃ **jhānakasiṇukkantikatā** nāma.

Pathavīkasiṇe paṭhamajjhānaṃ samāpajjitvā tattheva itaresampi samāpajjanaṃ **aṅgasaṅkantikatā** nāma. Sabbakasiṇesu ekekasseva samāpajjanaṃ **ārammaṇasaṅkantikatā** nāma. Pathavīkasiṇe paṭhamajjhānaṃ samāpajjitvā, āpokasiṇe dutiyaṃ, tejokasiṇe tatiyaṃ, vāyokasiṇe catutthaṃ, nīlakasiṇaṃ ugghāṭetvā ākāsānañcāyatanaṃ, pītakasiṇato viññāṇañcāyatanaṃ, lohitakasiṇato ākiñcaññāyatanaṃ, odātakasiṇato nevasaññānāsaññāyatananti evaṃ aṅgānaṃ, ārammaṇānañca samatikkamanaṃ **aṅgārammaṇasaṅkantikatā** nāma.

Paṭhamajjhānaṃ nāma pañcaṅgikanti vavatthapetvā dutiyaṃ caturaṅgikaṃ, tatiyaṃ tivaṅgikaṃ, catutthaṃ duvaṅgikaṃ, ākāsānañcāyatanaṃ…pe… nevasaññānāsaññāyatananti evaṃ jhānaṅgamattasseva vavatthāpanaṃ **aṅgavavatthāpanaṃ** nāma. Tathā ‘‘idaṃ pathavīkasiṇaṃ, idaṃ āpokasiṇa’’ntiādinā ārammaṇamattasseva vavatthāpanaṃ **ārammaṇavavatthāpanaṃ** nāma. Aṅgārammaṇavavatthāpanampi eke icchantīti. Aṭṭhakathāsu pana anāgatattā addhā taṃ bhāvanāsukhaṃ na hoti. Imehi pana cuddasahi ākārehi cittaparidamanaṃ kātuṃ aṭṭhasamāpattilābhīnaṃ satesu, sahassesu vā ekova sakkoti.

1050-1. **Dante**ti cuddasahi ākārehi dante. **Samāhite**ti catutthajjhānasamādhinā samāhite. **Suddhe**ti nīvaraṇadūrībhāvena, paccanīkasamanepi abyāvaṭāya tatramajjhattupekkhāya sampāditasatipārisuddhiyā sabbhāvena vā suparisuddhe. **Pariyodāte**ti sudhantasuvaṇṇassa nighaṃsanena viya parisuddhattāyeva pariyodāte, pabhassareti vuttaṃ hoti. Atha vā vitakkavicārakkhobhavirahavasena pariyodāteti vuttaṃ hoti. **Anaṅgaṇe**ti ‘‘mādisassa samādhisampannassa īdisena bhavitabba’’nti evaṃ jhānapaṭilābhapaccayānaṃ ‘‘aho vata mameva satthā paṭipucchitvā paṭipucchitvā bhikkhūnaṃ dhammaṃ deseyyā’’tiādinayappavattānaṃ pāpakānaṃ icchāvacarānaṃ abhāvena anaṅgaṇe. **Anupakkilese**ti upagantvā kilissanaṭṭhena upakkilesasaṅkhātānaṃ rāgādīnaṃ, ‘‘abhijjhā cittassa upakkileso, byāpādo, kodho’’tiādinā āgatānaṃ cittupakkilesānaṃ vā vigatattā vigatupakkilese. **Mudubhūte**ti paguṇabhāvāpādanena subhāvitattā mudubhūte, vasibhāvappatteti vuttaṃ hoti. Vasibhāvappattañhi cittaṃ suparimadditaṃ viya cammaṃ suparikammakatā viya ca lākhā mudūti vuccati. **Kammanīye**ti muduttāyeva iddhipādabhāvūpagamanena kammakkhame, vikubbanādiiddhikammayogyeti vuttaṃ hoti. Mudujātañhi cittaṃ kammakkhamaṃ hoti, sudhantamiva suvaṇṇaṃ, ubhayampi cetaṃ subhāvitattāyeva hoti. Yathāha – ‘‘nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi, yaṃ evaṃ bhāvitaṃ bahulīkataṃ muduñca hoti kammaniyañca, yathayidaṃ, bhikkhave, citta’’nti (a. ni. 1.47). **Ṭhite**ti etesu parisuddhabhāvādīsu niccalaṃ avaṭṭhite, bhāvanāpāripūriyā vā paṇītabhāvaṃ sammasitvā ṭhite. **Acale**ti ṭhitattāyeva akampe, āneñjappatteti vuttaṃ hoti. Mudukammaññabhāvehi vā attano vase ṭhitattā ṭhite, saddhādīhi pariggahitattā assaddhiyādīhi akampanato acale.

Aṭṭhaṅgasampanneti ṭhitiacalatānaṃ visuṃ visuṃ aggahaṇena samāhiteti visuṃ ekaṅgaṃ katvā. Tāsaṃ pana visuṃ visuṃ gahaṇe suvisuddhatādīnaṃ samāhitacittassa aṅgabhūtattā samāhiteti imaṃ aṅgabhāvena aggahetvā suvisuddhatādīhi aṭṭhahi aṅgehi sampannatā veditabbā. **Iddhividhāyā**ti iddhikoṭṭhāsatthāya, iddhippabhedāya vā. Atthato pana **iddhividhā** nāma ekassa bahubhāvādianekavidhānapaccayabhūtaṃ abhiññāñāṇaṃ. **Abhinīharatī**ti abhiññādhigamatthāya parikammacittaṃ kasiṇārammaṇato apanetvā abhiññābhimukhaṃ peseti. **Iddhivikubbana**nti ettha ijjhatīti iddhi, nipphajjati paṭilabbhatīti vuttaṃ hoti. Yañhi nipphajjati, paṭilabbhati ca, taṃ ijjhatīti vuccati. Yathāha –

‘‘Kāmaṃ kāmayamānassa, tassa cetaṃ samijjhatī’’tiādi; (Su. ni. 772; mahāni. 1; netti. 5,44);

Iddhiyeva vikubbanaṃ pakativaṇṇavijahanakiriyanti **iddhivikubbanaṃ,** idaṃ iddhīsu vikubbaniddhiyā padhānabhāvato vuttaṃ, iddhi ca vikubbanañcāti vā **iddhivikubbanaṃ**. Visuṃ gahaṇampi vuttakāraṇeneva daṭṭhabbaṃ.

1052-4. Yathā pana taṃ nipphādetabbaṃ, taṃ vidhiṃ dassetuṃ **‘‘abhiññāpādakajjhāna’’**ntiādi vuttaṃ. Ettha ca ‘‘anupubbena cattāri jhānāni samāpajjitvā catutthajjhānato vuṭṭhāyā’’ti keci, taṃ ayuttaṃ. Yadicchakaṃ samāpajjanatthañhi cittaparidamanaṃ, catutthajjhānameva ca abhiññāpādakaṃ, na itarāni. **Sataṃ…pe… mānasa**nti sace sataṃ icchati, ‘‘sataṃ homi, sataṃ homī’’ti, sace sahassaṃ icchati, ‘‘sahassaṃ homi, sahassaṃ homī’’ti evaṃ parikamma**mānasaṃ** katvā. ‘‘Parikammamānasa’’nti ca pādakajjhānato vuṭṭhāya ‘‘sataṃ homī’’tiādinā pavattitakāmāvacaracittaṃ, pādakajjhānañca. **Abhi…pe… punā**ti ettha pubbe abhiññāpādakajjhānasamāpajjanaṃ parikammacittassa samādhānatthaṃ, puna samāpajjanaṃ adhiṭṭhānacittassa balaggāhatthaṃ. **Adhiṭṭhātī**ti sataṃ āvajjetvā tato paraṃ pavattānaṃ tiṇṇaṃ, catunnaṃ vā pubbabhāgacittānaṃ anantarā uppannena sanniṭṭhāpanavasena adhiṭṭhānanti laddhanāmena abhiññāñāṇena sanniṭṭhānaṃ karoti, sataṃ nipphādetīti attho. ‘‘Adhiṭṭhāna’’nti hi sabbattha abhiññāñāṇaṃ vuccati.

1055-7. **Nimittārammaṇa**nti paṭibhāganimittārammaṇaṃ. **Parikammamanānettha satārammaṇikānī**ti ettha etesu parikammādhiṭṭhānesu parikammamānasāni ‘‘sataṃ homī’’ti pavattāni kāmāvacaramānasāni satārammaṇikāni ekekassa cittassa vasena satārammaṇikāni honti paccekaṃ ‘‘sataṃ homī’’ti pavattanato. Sahassārammaṇādīsupi eseva nayo. **Tadādhiṭṭhānacittampī**ti tassa satādikassa adhiṭṭhānacittampi. Satārammaṇikatā ca pana nesaṃ vaṇṇavasena, no sattapaññattivasena. Rūpañhi sataṃ vā sahassaṃ vā katvā dassetabbaṃ, na paññatti. Ettha ca yadi nīlavaṇṇameva sataṃ abhinipphādeti, vaṇṇassa taṃtaṃsantānavasena nānattepi nīlavasena ekattā ekamekaṃ parikammacittaṃ sabbaṃ nīlajātaṃ ālambati.

Yadi pana nānāvaṇṇanānākiriyaparikammacittānampi bahubhāvo hoti, ekamekaṃ ekekavaṇṇaṃ, ekekavaṇṇesu ca nānākiriyaṃ ārammaṇaṃ karoti. Adhiṭṭhānacittaṃ pana vaṇṇasāmaññaṃ gahetvāpi parikammārammaṇaṃ nānāvaṇṇavantaṃ abhinipphādeti acinteyyānubhāvattā iddhivisayassa. **Appanācittaṃ viyā**ti **viya**-ggahaṇaṃ abhiññācittassa, jhānacittassa ca paṭhamuppattiyaṃ sadisabhāvato vuttaṃ, na tassa appanābhāvato. Teneva hi pubbe vuttaggahaṇena visesitanti. **Catutthajjhānika**nti rūpāvacaracatutthajjhānavantaṃ, tena sampayuttaṃ. Yadi evaṃ catutthajjhānassa, imassa ca ko visesoti āha **‘‘parikammavisesovā’’**ti. Na hettha parikammavisesaṃ vinā añño viseso atthi. Appanāya pubbabhāgappavattānipi tīṇi cattāri javanāni gahitaggahaṇena, aggahitaggahaṇena vā parikammopacārānulomāni sabbapacchimaṃ gotrabhunāmakantiādi sesaṃ samānameva. Tenāha **‘‘sesaṃ pubbasamaṃ idhā’’**ti. Iddhividhañāṇavaṇṇanā.

1058. **Dibbasota**nti devatānaṃ pittasemhādīhi apalibuddhehi dūrepi ārammaṇaggahaṇasamatthehi dibbasotapasādehi samānattā, dibbavihāravasena paṭiladdhattā, attanā ca dibbavihārasannissitattā dibbaṃ, savanaṭṭhena sotakiccakaraṇato, taṃsadisatāya ca sotaṃ. **Ida**nti yaṃ uddese ‘‘dibbāni cakkhusotānī’’ti (abhidha. 1048) dibbasotaṃ uddiṭṭhaṃ, taṃ idanti attho.

1059-64. Paṭhamaṃ oḷārikasaddaṃ āvajjetvā pacchā sukhumasaddassa āvajjitabbato āha **‘‘mahanto sukhumopi cā’’**ti. Paricayakaraṇatthañhi paṭhamaṃ araññe sīhādīnaṃ sadde ādiṃ katvā sabbe oḷārikato paṭṭhāya yathānukkamena sukhumasaddā āvajjitabbā, tathā puratthimādīsu disāsu oḷārikānampi sukhumānampi saddānaṃ saddanimittaṃ manasi kātabbaṃ. Tassa te saddā pakaticittassapi pākaṭā honti, parikammacittassa pana ativiya pākaṭā. **Tassā**ti tassa yogino. **Saddassa nimitta**nti oḷārikassa, sukhumassa vā saddassa yathāvuttaṃ upādāyupādāya labbhamānaoḷārikasukhumākāraṃ. **Manasi kubbato**ti ‘‘imissā disāya ayaṃ saddo oḷāriko, sukhumo vā’’ti evaṃ parikammacittena manasi karontassa. **Saddesū**ti ye parikammacittassa visayabhūtā oḷārikā, sukhumā vā saddā, tesu. **Aññatara**nti yattha parikammakaraṇavasena abhiṇhaṃ manasikāro pavatto, taṃ ekaṃ saddaṃ. Yadi abhiññācittampi parikammena gahitameva ārammaṇaṃ karoti, ko pana tassa, imassa vā visesoti? Vuccate – parikammacittaṃ asutassa gahaṇato saddamattaṃ gaṇhāti, abhiññācittaṃ pana asutampi gaṇhantaṃ savanākārena gahaṇato atthāvabodhassa paccayabhāveneva gaṇhātīti ayametesaṃ viseso. **Sutakovidā**ti pariyattiyaṃ chekā.

1065-6. **Thāmajāta**nti jātathāmaṃ, daḷhabhāvappattanti attho. Vaḍḍhetabbaṃ pādakajjhānārammaṇaṃ kittakanti āha **‘‘etthantaragata’’**ntiādi. Pādakajjhānassa hi ārammaṇabhūtaṃ kasiṇanimittaṃ ‘‘ettakaṃ ṭhānaṃ pharatū’’ti manasi karitvā pādakajjhānaṃ samāpajjantassa kasiṇanimittaṃ tattakaṃ ṭhānaṃ pharitvā tiṭṭhati. So samāpattito vuṭṭhāya puna pādakajjhānaṃ asamāpajjitvāpi anekappabhedepi sadde āvajjati subhāvitabhāvanattā. Tattha aññataraṃ saddaṃ ārabbha uppannāvajjanānantaraṃ cattāri, pañca vā javanāni uppajjanti, tesu pacchimaṃ iddhicittaṃ hoti. Evaṃ yattakaṃ saddaṃ icchati, tattakaṃ tattha gataṃ āvajjitvā abhiññāñāṇena jānāti. Yena pana evaṃ kasiṇanimittaṃ avaḍḍhitaṃ, tena punapi pādakajjhānaṃ samāpajjitabbameva. So hi taṃ ṭhānagatasaddaṃ pādakajjhānaṃ samāpajjitvāva tato vuṭṭhāya abhiññācittena suṇāti. Tato eva hi ‘‘pādakārammaṇena…pe… suṇātīti sāsaṅkaṃ vadatī’’ti (visuddhi. mahā. 2.400) vuttaṃ. Iddhividhalābhī pana sesābhiññalābhino viya vijjamānasaddādiārammaṇamattameva akatvā āgantukarūpanimmāpanato sabbathāpi dvikkhattuṃ pādakajjhānaṃ samāpajjitvāva taṃ nipphādeti. **Ekaṅguladvaṅgula**-ggahaṇañcettha sukhumasaddāpekkhāya kataṃ.

1068. **Suṇanto**ti evaṃ paricchinditvā paricchinditvā savanena vasikatābhiñño hutvā yathāvajjite suṇanto. **Pāṭiyekkampī**ti ekajjhaṃ pavattamānepi yāva brahmalokā ekakolāhalaṃ katvā uṭṭhite saṅkhabherīpaṇavādisadde paccekaṃ vatthubhedena vavatthāpetukāmatāya sati ‘‘ayaṃ saṅkhasaddo, ayaṃ bherīsaddo, ayaṃ paṇavasaddo’’tiādinā paccekaṃyeva vavatthāpetuṃ sakkotiyevāti. Dibbasotañāṇavaṇṇanā.

1069-73. **Cetopariyamānasa**nti pariyātīti pariyaṃ, sarāgādivasena paricchijja jānātīti attho. Yesañhi dhātūnaṃ gati attho, buddhipi tesaṃ attho hotīti. Cetaso pariyaṃ cetopariyaṃ, manasi bhavanti mānasaṃ, ñāṇaṃ, cetopariyañca taṃ mānasañcāti **cetopariyamānasaṃ. Dibbacakkhuvasenevā**ti dibbacakkhuupanissayeneva. Tañhi etassa uppādane parikammaṃ. **Tasmā**ti yasmā idaṃ dibbacakkhuvaseneva pavattati, tasmā. **Dibbena cakkhunā**ti dibbasadisatādīhi ‘‘dibbacakkhū’’ti laddhavohārena dibbacakkhuñāṇena disvāti sambandho. **Hadaya**nti na hadayavatthu, atha kho hadayamaṃsapesi. Yaṃ bahi kamalamakuḷasaṇṭhānaṃ anto kosātakīphalasadisanti vuccati. Tañhi nissāya idāni vuccamānaṃ lohitaṃ tiṭṭhati. Hadayavatthu pana imaṃ lohitaṃ nissāya pavattati. **Lohitaṃ disvā**ti lohitassa vaṇṇaṃ disvā. Dibbacakkhunopi hi vaṇṇameva dissati. Teneva hi taṃ cakkhusadisattā ''cakkhū''ti vuccati. **Parassā**ti aññassa. Yathā hi yo paro na hoti, so attā, evaṃ yo attā na hoti, so paro. Kathaṃ pana dibbacakkhunā lohitassa vaṇṇadassanena paracittaṃ viññeyyanti āha **''somanassayute''**tiādi. **Lohita**nti rattaṃ nigrodhaphalasamānavaṇṇaṃ. **Kāḷaka**nti jambusadisavaṇṇaṃ. **Tilatelūpama**nti anena pasannabhāvamāha.

Kathaṃ pana citte somanassa sahagatādimhi sati kammajassa lohitassa vividhavaṇṇabhāvāpattīti? Kiñcāpi hadayavatthusannissitabhūtāni kammajāneva, taṃ pana lohitaṃ kammajamevāti natthi catusantatirūpassapi tattha labbhamānattā. Teneva hi **aṭṭhakathāyaṃ** ''idaṃ rūpaṃ somanassindriyasamuṭṭhānaṃ, idaṃ domanassindriyasamuṭṭhānaṃ, idaṃ upekkhindriyasamuṭṭhānanti parassa hadayalohitavaṇṇaṃ passitvā''ti (visuddhi. 2.401) vuttaṃ. Evampi yaṃ tattha acittajaṃ, tassa yathāvuttavaṇṇabhedena na bhavitabbanti? Bhavitabbaṃ sesasantatirūpānaṃ tadanuvattanato. Yathā hi gamanādīsu cittajarūpāni utujakammajāhārajarūpehi anuvattīyanti, aññathā kāyassa desantarappattiyeva na siyāti, evamidhāpi cittajarūpaṃ sesasantatirūpehi anuvattīyati, pasādakodhavelāsu ca cakkhussa vaṇṇabhedāpattiyeva tassatthassa nidassanaṃ daṭṭhabbaṃ, tasmā somanassādiyuttacittānurūpaṃ uppannacittasamuṭṭhānarūpavasena sesatisamuṭṭhānarūpānampi nānāvaṇṇatā hotiyevāti suṭṭhu vuttaṃ **''lohitaṃ lohitaṃ siyā''**tiādi. **Disvā hadayalohita**nti paṭhamaṃ tāva anumānañāṇena lohitaṃ disvā. **Kātabbaṃ thāmataṃ gata**nti uppādetvā thāmabhāvaṃ gataṃ kātabbaṃ.

Cetopariyañāṇañhi uppādetukāmena yoginā dibbacakkhulābhinā eva satā heṭṭhā vuttanayena rūpāvacaracatutthajjhānaṃ aṭṭhaṅgasamannāgataṃ abhinīhārakkhamaṃ katvā ālokaṃ vaḍḍhetvā dibbena cakkhunā parassa hadayamaṃsapesiṃ nissāya vattamānassa lohitassa vaṇṇadassanena idāni imassa cittaṃ ''somanassasahagata''nti vā ''domanassasahagata''nti vā ''upekkhāsahagata''nti vā nayaggāhavasena vavatthāpetvā pādakajjhānaṃ samāpajjitvā vuṭṭhāya ''imassa cittaṃ jānāmī''ti parikammaṃ kātabbaṃ. Kālasatampi kālasahassampi punappunaṃ pādakajjhānaṃ samāpajjitvā vuṭṭhāya tatheva paṭipajjitabbaṃ. Tassevaṃ dibbena cakkhunā hadayalohitavaṇṇadassanādividhinā paṭipajjantassa ''idāni cetopariyañāṇaṃ uppajjissatī''ti yaṃ tadā pavattatīti vavatthāpitaṃ cittaṃ, taṃ ārammaṇaṃ katvā manodvārāvajjanaṃ tīṇi cattāri vā javanāni kāmāvacarāni javanti. Catutthaṃ, pañcamaṃ vā abhiññācittaṃ rūpāvacaracatutthajjhānikaṃ. Tattha yaṃ tena appanācittena sampayuttaṃ ñāṇaṃ, idaṃ cetopariyañāṇaṃ. Tañhi yattha anena parikammaṃ kataṃ, taṃ parassa cittaṃ paccakkhato paṭivijjhantaṃ vibhāventameva hutvā pavattati, rūpaṃ viya ca dibbacakkhuñāṇaṃ, saddaṃ viya ca dibbasotañāṇaṃ. Tato paraṃ pana kāmāvacaracittehi sarāgādivavatthāpanaṃ hoti nīlādivavatthāpanaṃ viya.

1074-5. Evamadhigatassa pana cetopariyañāṇassa thāmagamanavidhānampi adhigamavidhānasadisameva, tadevettha ācariyena dassitaṃ. **Evaṃ thāmagate**tiādi thāmagamanānisaṃsadassanaṃ. **Sabbamevā**ti idaṃ ''kāmāvacaracittaṃ, rūpārūpesu mānasa''nti ubhayapadenapi sambandhitabbaṃ, catupaṇṇāsavidhaṃ kāmāvacaracittaṃ, pañcadasarūpāvacaracittaṃ, dvādasaarūpāvacaracittanti sabbameva, paccekaṃ sarāgādippabhedakaṃ vijānātīti attho. Puthujjanassa vasenāyaṃ abhiññākathāti lokuttaracittaṃ idha anuddhaṭaṃ. Tampi hi uparimo, sadiso vā ariyo heṭṭhimassa, sadisassa ca cittaṃ jānāti, heṭṭhimo pana uparimassa cittaṃ na jānāti. Yathā cetaṃ, evaṃ arūpāvacarajjhāne akatābhiniveso puthujjano, sekhopi vā arūpāvacaracittaṃ na jānāti. Aṭṭhasamāpattikassa pana vasena idhārūpāvacaracittassāpi jānanaṃ vuttaṃ. Arahā pana āruppe akatābhinivesopi tappaṭicchādakaavijjāya vihatattā tampi jānātiyeva. Cetopariyañāṇavaṇṇanā.

1076-7. Pubbe atītajātīsu nivāsā nivutthā attano santāne pavattā, saparaviññāṇehi gocarāsevanāya āsevitā ca khandhā pubbenivāsā. Paraviññāṇaviññātāpi hi pubbe nivasiṃsu etthāti pubbenivāsāti vuccanti, te pana chinnavaṭumakānussaraṇādīsu buddhānaṃyeva visayā, pubbe nivāsesu sarūpavibhāvakaṃ ñāṇaṃ **pubbenivāsañāṇaṃ**. Tena. **Tadanussatī**ti tesaṃ pubbenivāsānaṃ anussati. Heṭṭhā tīsu jhānesu yathārahaṃ pītisukhehi kāyacittānaṃ sampīṇanāya cattāri jhānāni samāpajjitabbānīti āha **''jhānāni panā''**tiādi. Aññathā pādakajjhānaṃ samāpajjitvāyevāti vuttaṃ siyā. Yāya nisajjāya nisinnassa anussaraṇārambho, sā idha **sabbapacchimā nisajjā**.

1078-80. **Tato pabhuti…pe… kkamā**ti tasmiṃ bhave purimabhavādīsu kataṃ sabbampi saṅgahetvā **sabbamāvajjitabba**ntiādinā visuṃ visuṃ rattindivādivasena dasseti. **Divase rattiyaṃ kata**nti sabbapacchimanisajjāto paṭṭhāya āsanapaññāpanaṃ senāsanappavesananti paṭilomena sakalaṃ rattindivaṃ katakiccaṃ āvajjitabbaṃ. **Katamāvajjitabba**nti yaṃ etthantare katakiccaṃ, sabbaṃ taṃ paṭilomakkameneva āvajjitabbanti attho. Ettakaṃ pana pakaticittassapi pākaṭaṃ, parikammacittassa pana atipākaṭameva. Sace panettha kiñci na pākaṭaṃ hoti, puna pādakajjhānaṃ samāpajjitvā vuṭṭhāya āvajjitabbaṃ, ettakena dīpe jalite viya pākaṭaṃ hoti. Pādakajjhānasamāpajjanañhi satthakassa viya nisānasilā satipaññānaṃ nisitabhāvāvahaṃ, tasmā tā taṃsamāpajjanena paramanepakkappattā honti. **Purimasmiṃ bhave**ti imamhā bhavā anantare purimasmiṃ bhave.

1081. **Nibbattaṃ nāmarūpañcā**ti attano paccayehi nibbattanāmarūpaṃ. **Sādhuka**nti suṭṭhu aparihāpetvā āvajjitabbaṃ. Pahoti hi imissā abhiññāya katādhikāro bhikkhu paṭhamavāreneva paṭisandhiṃ ugghāṭetvā cutikkhaṇe nāmarūpaṃ ārammaṇaṃ kātuṃ, tathā asakkontenāpi dhuranikkhepaṃ akatvā pādakajjhānameva punappunaṃ samāpajjitabbaṃ, tato ca vuṭṭhāya punappunaṃ āvajjitabbaṃ. Āvajjantena ca pana paṭhamaṃ rūpaṃ āvajjitvā pacchā nāmaṃ āvajjitabbanti ācariyā. Apare pana vipariyāyena vadanti.

Tattha pacchimanisajjāto pabhuti yāva paṭisandhito ārammaṇaṃ katvā pavattañāṇaṃ atītajātīsu nivutthadhammārammaṇābhāvato pubbenivāsānussatiñāṇaṃ nāma na hoti, taṃ pana parikammañāṇameva. Yadā panassa paṭisandhiṃ atikkamma cutikkhaṇe uppannaṃ nāmarūpaṃ ārammaṇaṃ katvā manodvārāvajjanaṃ uppajjati, tasmiṃ niruddhe vuttanayena appanācittaṃ uppajjati, tena sampayuttaṃ ñāṇaṃ pubbenivāsānussatiñāṇaṃ nāma. Tenāha **''yadā panā''**tiādi.

Etthāha – kiṃ ekeneva abhiññācittena cutikkhaṇe pavattanāmarūpaṃ sabbampi ārammaṇaṃ karoti, udāhu aññena aññenāti. Kiñcettha yadi ekeneva, dūrato cittapaṭaṃ pekkhantassa viya anirūpitarūpena vavatthānaṃ hoti. Yadi ca aññena aññena, visuṃ visuṃ pādakajjhānasamāpajjanādinā bhavitabbanti? Ubhayathāpi na doso. Iddhivisayassa hi acinteyyattā ekenapi abhiññācittena nāmarūpe passanto nirūpitarūpeneva passati, na anirūpitarūpeneva passati, aññenapi vā paṭhamameva pādakajjhānaṃ samāpajjitvā vuṭṭhāya samāhitacittena kataparikammassa pavattitattā puna samāpajjanaṃ vinā āvajjitvā ārammaṇaṃ karotiyevāti. Pubbenivāsānussatiñāṇavaṇṇanā.

1086-8. **Dibbacakkhunā**ti dibbasadisattā, dibbavihāravasena paṭilabhitabbattā, attanā ca dibbavihārasannissitattā mahājutikatādīhi vā **dibbaṃ,** rūpadassanaṭṭhena cakkhumivāti **cakkhu**. Yathā hi maṃsacakkhu viññāṇādhiṭṭhitaṃ samavisamaṃ ācikkhantaṃ viya pavattati, idaṃ pana tato sātisayaṃ cakkhukiccakārīti dibbañca taṃ cakkhu cāti dibbacakkhu, tena **dibbacakkhunā. Kasiṇārammaṇa**nti aṭṭhannampi kasiṇānaṃ vasena kasiṇārammaṇaṃ. **Abhinīhārakkhamaṃ katvā**ti cuddasavidhena cittaparidamanena aṭṭhaṅgasampannatākaraṇena abhinīhārakkhamaṃ dibbacakkhuñāṇābhimukhaṃ pesanārahaṃ pesanayogyaṃ katvā. ''Tejo…pe… kasiṇampi vā āsannaṃ kātabba''nti pāṭhaseso. **Āsannaṃ kātabba**nti dibbacakkhuñāṇuppattiyā samīpabhūtaṃ kāraṇabhūtaṃ kātabbaṃ, tattha upacārajjhānaṃ paguṇataraṃ katvā taṃ vaḍḍhetvā icchitakkhaṇe upaṭṭhānayogyaṃ katvā ṭhapetabbanti vuttaṃ hoti. **Etthā**ti imasmiṃ dibbacakkhunā rūpadassanavisaye. **Seṭṭhanti paridīpita**nti ālokakasiṇasseva pabhāvissajjanasabhāvena ālokakaraṇena itarehi visiṭṭhattā visiṭṭhanti paridīpitaṃ.

1089-90. **Uppādetvā**ti paṭhamajjhānaniddese vuttanayena upacārajjhānuppādanena uppādetvā. Upacārajjhānuppattiyā hi saddhiṃ paṭibhāganimittuppatti. Yasmā pādakajjhānaṃ vijjamāneyeva āloke appanāvasena pavattimattaṃ vinā attano balena ālokaṃ pharituṃ na sakkoti, nāpi yathāpatthaṭaṃ thāvaraṃ kātuṃ, parikammaṃ pana tadubhayampi kātuṃ samatthaṃ, tasmā upacārabhūmiyaṃyeva taṃ vaḍḍhetabbanti āha **''upacārabhūmiya''**ntiādi. **Upacārabhūmī**ti cettha ālokassa thāvarakaraṇavasappavattaṃ parikammacittamevāti daṭṭhabbaṃ. **Appana**nti jhānavasena appanaṃ. Na hi akataparikammassa abhiññāvasena appanā sijjhati. Tenāha **''pādakajjhānanissita''**nti. **Pādakajjhānanissita**nti pādakajjhānārammaṇaṃ hoti, na dibbacakkhussa parikammanissitaṃ parikammārammaṇaṃ hoti, tathā ca sati ālokavaḍḍhanābhāvato rūpadassanaṃ na siyāti adhippāyo.

1091-3. **Anto…pe… bhave**ti antogatameva rūpagataṃ passitabbaṃ bhave, na bahiddhā vikkhepuppattihetubhāvato passitabbaṃ dibbacakkhunāti adhippāyo. Na hi āloke pharitepi maṃsacakkhussa āpāthaṃ hoti. **Parikammassa vāro hi atikkamati tāvade**ti idha parikammaṃ nāma yathāvuttakasiṇārammaṇaṃ upacārajjhānaṃ, taṃ rūpagataṃ passato na pavattati, kasiṇālokavasena ca rūpagatadassanaṃ kasiṇāloko ca parikammavasenāti tadubhayampi parikammassa appavattiyā na hoti. Tenāha **''ālokopī''**tiādi. Tasmiṃ antarahite rūpagatampi na ca dissati, rūpagataṃ passato parikammassa vāro atikkamati, parikammapasutassa kasiṇārammaṇañāṇaṃ hotīti rūpagataṃ dissati, kathaṃ paṭipajjitabbanti āha **''tenā''**tiādi.

1094-9. **Evaṃ anukkamenā**ti punappunaṃ pādakajjhānaṃ samāpajjitvā tato vuṭṭhāya abhiṇhaṃ ālokapharaṇena. **Āloko thāmavā**ti ālokagato ciraṭṭhāyī siyā, tathā ca sati tattha sucirampi rūpagataṃ passateva. Tena vuttaṃ **''āloko etthā''**tiādi. Svāyamattho tiṇukkūpamāya vibhāvetabboti dassento āha **''tiṇukkāyā''**tiādi. Eko kira rattiyaṃ tiṇukkāya maggaṃ paṭipajji, tassa sā tiṇukkā vijjhāyi, athassa samavisamāni na paññāyiṃsu, so taṃ tiṇukkaṃ bhūmiyaṃ ghaṃsitvā puna ujjālesi, sā pajjalitvā purimālokato mahantaramālokaṃ akāsi, evaṃ punappunaṃ vijjhātaṃ ujjālayato kamena sūriyo uṭṭhāsi, sūriye uṭṭhite ''ukkāya kammaṃ natthī''ti taṃ chaḍḍetvā divasampi agamāsi. Tattha ukkāloko viya parikammakāle kasiṇāloko, ukkāya vijjhātāya samavisamānaṃ adassanaṃ viya rūpagataṃ passato parikammassa vārātikkamena āloke antarahite rūpagatānaṃ adassanaṃ, ukkāya ghaṃsanaṃ viya punappunaṃ pādakajjhānasamāpajjanaṃ, ukkāya purimālokato mahantatarālokakaraṇaṃ viya puna parikammaṃ karoto balavatarālokapharaṇaṃ, sūriyuṭṭhānaṃ viya thāmagatālokassa yathāvaḍḍhitaparicchedaṃ pharitvā avaṭṭhānaṃ, tiṇukkaṃ chaḍḍetvā divasampi gamanaṃ viya padittālokaṃ vaḍḍhetvā thāmagatenālokena divasampi rūpadassanaṃ.

Ettāvatā ca dibbacakkhussa nānāvajjanaparikammañceva dibbacakkhuñāṇañca dassitaṃ, na tassa uppattikkamoti taṃ dassetuṃ **‘‘uppādanakkamopī’’**tiādi vuttaṃ. Taṃ heṭṭhā vuttanayattā suviññeyyameva. **Tāni cattāri pañca vā**ti potthakesu likhanti. ‘‘Tīṇi cattāri vā panā’’ti pāṭho.

1100. Tattha **atthasādhakacitta**nti yadatthāyesa paṭipanno, tassa tadatthasādhanato atthasādhakabhūtaṃ cittaṃ. Tasmiñhi uppanne maṃsacakkhussa anāpāthayogyaṃ antokucchigataṃ hadayavatthunissitaṃ heṭṭhāpathavītalanissitaṃ tirokuṭṭapabbatapākāragataṃ paracakkavāḷagatanti idaṃ rūpaṃ āpāthaṃ āgacchati, maṃsacakkhunā dissamānaṃ viya hoti. Tadeva cettha rūpaṃ sarūpato vibhāvanasamatthaṃ cakkhuviññāṇaṃ viya. Na pana āvajjanaparikammavasena pavattāni pubbabhāgacittāni. Tāni hi ārammaṇaṃ karontānipi na yāthāvato taṃ vibhāvetvā pavattanti āvajjanasampaṭicchanādicittāni viyāti.

1101-2. Nanu ca anāgataṃsañāṇaṃ yathākammūpagañāṇanti dve abhiññāñāṇāni atthi, kasmā tāni idha na dassitānīti āha **‘‘anāgataṃsañāṇassā’’**tiādi. **Ijjhanti dibbacakkhunā**ti visuṃ parikammassa abhāvato dibbacakkhuñāṇapaṭilābheneva tassa parivārāni hutvā paṭiladdhāni honti. Tatoyeva hi tāni tassa paribhaṇḍañāṇānīti vuccanti. Yathā hi sinerussa parivāraṭṭhāniyāni taṃsiddhiyā siddhāni mekhalaṭṭhānāni paribhaṇḍānīti vuccanti, evaṃ imānipi dibbacakkhusiddhiyā siddhāni tassa paribhaṇḍānīti veditabbāni.

Hotu tāva evametaṃ, cutūpapātañāṇaṃ pana kiṃ na dassitanti āha **‘‘cutūpapātañāṇampī’’**tiādi. Dibbacakkhuñāṇameva hi cutiyaṃ, upapattiyañca rūpaṃ vibhāventaṃ cutūpapāte pavattattā ‘‘cutūpapātañāṇa’’nti vuccati, avasesarūpavibhāvanakāle ‘‘dibbacakkhū’’ti vuccati, tasmā paramatthato nāmadvayena āgataṃ ekameva ñāṇaṃ, dibbacakkhuñāṇaṃ cutūpapātañāṇanti pana byañjanatoyeva nānanti. Katthaci manomayañāṇantipi visuṃ abhiññāñāṇaṃ āgataṃ, taṃ atthato iddhividhañāṇameva. Dibbacakkhuñāṇavaṇṇanā.

1103. **Idhā**ti imasmiṃ sāsane. **Anena tarenā**ti anena abhidhammāvatāranāmakena tarena.

Iti abhidhammatthavikāsiniyā nāma

Abhidhammāvatārasaṃvaṇṇanāya

Abhiññāniddesavaṇṇanā niṭṭhitā.

17. Sattarasamo paricchedo

Abhiññārammaṇaniddesavaṇṇanā

1104-5. **Pañca iddhividhādīnī**ti –

‘‘Iddhividhaṃ dibbasotaṃ, paracittavijānanā;
Pubbenivāsānussati, dibbacakkhūti pañcadhā’’ti. –

Evamāgatā pañca. **Sattābhiññā imā panā**ti atītaṃsañāṇassa pubbenivāsānussatiñāṇe, manomayañāṇassa ca iddhividhañāṇe antogadhattā vuttaṃ. Atītaṃsañāṇaṃ nāma paresaṃ paccuppannabhave yāva paṭisandhipariyosānaṃ pavattacittārammaṇaṃ ñāṇaṃ. Manomayañāṇampi nāma manomayakāyābhinimmānādivasappavattaṃ iddhividhañāṇaṃ.

1106. Idāni imesaṃ abhiññāñāṇānaṃ ārammaṇavinicchaye asammohatthaṃ taṃ dassetumārabhanto āha **‘‘sattanna’’**ntiādi. **Cattāro ārammaṇattikā**ti parittārammaṇattiko maggārammaṇattiko atītārammaṇattiko ajjhattārammaṇattikoti ime cattāro ārammaṇattikā. **Etthā**ti idaṃ paccāmasanaṃ kiṃ tikānaṃ, udāhu ārammaṇānanti, kiñcettha – yadi tikānaṃ, tadayuttaṃ. Na hi tikesu abhiññāñāṇāni pavattanti. Atha ārammaṇānaṃ, tampi ayuttaṃ. Na hi aññaṃ uddisitvā aññassa paccāmasanaṃ yuttanti. Yathā icchasi, tathā hotu. Bhavatu tāva tikānaṃ, nanu vuttaṃ ‘‘tikesu abhiññāñāṇāni nappavattantī’’ti? Nāyaṃ virodho tikavohārena ārammaṇānaṃyeva gayhamānattā. Atha vā pana hotu ārammaṇānaṃ, nanu vuttaṃ ‘‘aññaṃ uddisitvā aññassa paccāmasanaṃ ayutta’’nti. Ayampi na doso yathāvuttakāraṇenevāti.

1107-10. **Parittādīsu sattasū**ti asatipi vatthubhede bhūmikālasantānabhedavasena bhinnesu parittamahaggataatītānāgatapaccuppannaajjhattabahiddhārammaṇavasena sattasu parittādiārammaṇavibhāgesu. Iddhividhañāṇassa maggārammaṇatāya abhāvato idha maggārammaṇattiko na labbhati. Kāyaṃ cittasannissitaṃ katvā adissamānena kāyena gantukāmoti sambandho. Cittasannissitakaraṇañca taṃ viya kāyassa adissamānasīghagatikatāvasena taggatikatāpādanaṃ. Yathā cittaṃ na dissati sīghagamanañca, evaṃ kāyampi adissamānaṃ, sīghagamanañca katvā yathicchitaṭṭhānaṃ gantukāmoti ayañhettha attho. **Cittavasenā**ti mahaggatacittavasena pariṇāmetīti pāṭhaseso. Tenāha **''taṃ mahaggate ca cittasmiṃ samāropetī''**ti. Pādakajjhānañhi samāpajjitvā vuṭṭhāya ''ayaṃ kāyo idaṃ cittaṃ viya adissamāno, sīghagamano ca hotū''ti parikammaṃ karoti, parikammaṃ pana katvā puna samāpajjitvā vuṭṭhāya tatheva parikammaṃ karonto kāyaṃ gahetvā mahaggate pādakacitte samāropeti, taggatikaṃ karoti viya, adissamānaṃ, sīghagamanañca karoti. Taṃ pana sīghagamanatthaṃ abhāvitiddhipādānaṃ viya dandhaṃ appavattitvā katipayacittavārehevva icchitaṭṭhānappattivasena daṭṭhabbaṃ, na ekacittakkhaṇeneva. ''Nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi, yaṃ evaṃ lahuparivattaṃ, yathayidaṃ, bhikkhave, citta''nti (a. ni. 1.48) hi ettha añña-ggahaṇeneva rūpadhammānaṃ gahitattā cittakkhaṇavasena rūpappavatti na yuttā. Yattha yattha ca dhammā uppajjanti, tattha tattheva bhijjanti ca, na ca iddhibalena dhammānaṃ kenaci lakkhaṇaññathattaṃ sakkā kātunti. Cittavasena rūpakāyaṃ pādakajjhāne samāropentassa kāyameva ārammaṇanti āha **''kāyārammaṇato''**ti, kāye vaṇṇārammaṇatoti vuttaṃ hoti. **Kāyasannissitaṃ katvā citta**nti ettha na cittaṃ kāyaṃ viya dandhaṃ dissamānaṃ karoti, kintu dandhadissamānagatikaraṇamattamevāti daṭṭhabbaṃ.

1112-3. **Anāgatamatītañca karoti visayaṃ yadā**ti mahādhātunidhāne mahākassapattherādīnaṃ viya anāgataṃ adhiṭṭhahantānaṃ anāgataṃ ārammaṇaṃ karoti, kāyavasena cittapariṇāmanakāle tadeva ciraniruddhaṃ pādakajjhānaṃ ārammaṇaṃ karontānaṃ atītaṃ ārammaṇaṃ karoti, tadā atītārammaṇaṃ, anāgatagocarañca hoti, **paccuppanno gocaro** paccuppannassa rūpakāyassa ārammaṇakaraṇato. Hatthiādayo abhinimminantassāpi hi kiñcāpi parikammaṃ anāgatārammaṇaṃ hoti, adhiṭṭhānacittaṃ pana paccuppannārammaṇameva. Upacārārammaṇaṃ viya hi paṭibhāganimittaṃ tena saha pātubhūtameva tassārammaṇaṃ hoti.

1114-5. **Kāyaṃ …pe… siyā**ti attano kāyaṃ cittavasena pariṇāmanakāle ajjhattassa kāyassa ārammaṇakaraṇato, attano cittaṃ kāyavasena pariṇāmanakāle cittassa ārammaṇakaraṇato. **Vā**-saddena avuttasamuccayatthena gahite attano kumāravaṇṇādiabhinimmānakāle kāyassa ārammaṇakaraṇato ca ajjhattārammaṇaṃ siyā. **Bahiddhā rūpadassane**ti bahiddhā hatthiassādirūpadassanakāle.

1116-8. **Paccuppanne paritte cā**ti sarūpavibhāvanametaṃ. Dibbasotassa hi paccuppannova saddo ārammaṇaṃ hoti, so ca sabhāvato parittova. **Kucchisaddassā**ti kucchiyaṃ vātasaddassa. Tattha pāṇakasaddassa pana savane bahiddhārammaṇameva. Vasitāpattassa attano vitakkavipphārasaddasavanepi ajjhattārammaṇanti vadanti, taṃ pana ekādasabhavaṅgacittato upari bhavaṅgaṃ pavattitumadatvā bhavaṅgato vuṭṭhāya āvajjanasamatthatāvasena vasitāpattasseva yujjati. ''Parassa ca saddassā''ti sambandhitabbaṃ. Na hi parassa kucchisaddasavaneyeva bahiddhārammaṇaṃ hoti, atha kho parassa cittasamuṭṭhānasaddasavanepīti.

1119-22. **Parittādīsū**ti parittamahaggataappamāṇamaggaatītānāgatapaccuppannabahiddhārammaṇesu. **Parittāna**nti kāmāvacaracittānaṃ. **Majjhimāna**nti parittaappamāṇānaṃ majjhe bhavattā majjhimasaṅkhātānaṃ rūpārūpāvacaracittānaṃ. Majjhebhavatā ca desanāvasena, na sabhāvavasena. Cetopariyañāṇaṃ parassa cittameva jānāti, avasesakkhandhattayaṃ pana na jānātīti imaṃ mahāaṭṭhakathāvādaṃ sandhāyāha **''maggacittassa jānane''**tiādi. Ayañhettha adhippāyo – yasmā cetopariyañāṇaṃ cittameva jānāti, tasmā taṃ maggārammaṇaṃ na hoti, maggasampayuttacittajānanato pana pariyāyena maggārammaṇatā **aṭṭhakathāyaṃ** anuññātāti. **Paṭṭhāne** pana –

> ''Kusalā khandhā iddhividhañāṇassa cetopariyañāṇassa pubbenivāsānussatiñāṇassa yathākammūpagañāṇassa anāgataṃsañāṇassa ārammaṇapaccayena paccayo''ti (paṭṭhā. 1.1.404) –

Vuttattā cattāropi khandhā cetopariyañāṇassa ārammaṇaṃ honti, tasmā nippariyāyeneva maggārammaṇatā labbhatīti idamettha saṅgahakārānaṃ sanniṭṭhānaṃ.

1123-5. Atītasattadivasabbhantare, anāgatasattadivasabbhantareyeva ca pavattaṃ paracittaṃ cetopariyañāṇaṃ jānāti, tato paṭṭhāya pana paṭisandhipariyosānaṃ, cutipariyosānañca pavattaṃ atītaṃsañāṇassa, anāgataṃsañāṇassa ca gocaranti adhippāyenāha **''atīte''**tiādi. Atītassa, anāgatassa ca paracittassa jānanaṃ sambhavati, paccuppannassa pana na sambhavatīti pucchati **''kathañca panā''**tiādi. Itaro yattha sambhavati, taṃ dassetuṃ paccuppannaṃ tāva vibhajitvā dassento **''paccuppannaṃ tidhā vutta''**ntiādimāha. **Khaṇasantatiaddhato**ti khaṇapaccuppannaṃ santatipaccuppannaṃ addhāpaccuppannanti evaṃ khaṇasantatiaddhāvasena tidhā vuttaṃ.

1126. **Tikkhaṇasampatta**nti uppādaṭṭhitibhaṅgavasena khaṇattayapariyāpannaṃ. **Paccuppannakhaṇādika**nti khaṇa-saddādikaṃ paccuppannaṃ khaṇapaccuppannanti vuttaṃ hoti. **Ekadvesantativārapariyāpanna**nti ettha andhakāre nisīditvā ālokaṭṭhānaṃ gatassa na ca tāva ārammaṇaṃ pākaṭaṃ hoti, yāva pana taṃ pākaṭaṃ hoti, etthantare pavattā rūpasantati, arūpasantati vā ‘‘ekadvesantativārā’’ti veditabbā. ‘‘Ālokaṭṭhāne vicaritvā ovarakaṃ paviṭṭhassāpi na tāva sahasā rūpaṃ pākaṭaṃ hoti, yāva taṃ pākaṭaṃ hoti, pubbeva tattha nisinnassa viya etthantare ekadvesantativārā veditabbā. Dūre ṭhatvā pana rajakādīnaṃ hatthavikāraṃ, ghaṇṭibherīādiākoṭanahatthavikārañca disvā na pana tāva saddaṃ suṇāti, yāva pana taṃ suṇāti, etthantare ekadvesantativārā veditabbā’’ti (visuddhi. 2.416) evaṃ tāva **majjhimabhāṇakattherā** vadanti.

Saṃyuttabhāṇakā pana ‘‘rūpasantati arūpasantatīti dve santatiyo vatvā udakaṃ akkamitvā gatassa yāva tīre akkantaudakalekhā na vippasīdati, addhānato āgatassa yāva kāye usumabhāvo na vūpasammati, ātapā āgantvā gabbhaṃ paviṭṭhassa yāva andhakārabhāvo na vigacchati, antogabbhe kammaṭṭhānaṃ manasikatvā divā vātapānaṃ vivaritvā olokentassa yāva akkhīnaṃ phandanabhāvo na vūpasammati, ayaṃ rūpasantati nāma. Dve tayo javanavārā arūpasantati nāmāti vatvā tadubhayampi santatipaccuppannaṃ nāmā’’ti (visuddhi. 2.416) evaṃ ekameva santativāraṃ vadanti. Tattha majjhimabhāṇakavāde ekaccassa sīghampi pākaṭaṃ hotīti ekadvesantativārāti eka-ggahaṇampi kataṃ. **Ācariyadhammapāla**tthero pana ‘‘atiparittasabhāvautuādisamuṭṭhānā vā ekadvesantativārā veditabbā’’tipi (visuddhi. mahā. 2.416) āha.

1127-8. **Ekabbhavaparicchinna**nti ekasmiṃ bhave paṭisandhicutivasena paricchinnaṃ ekabhavapariyāpannaṃ dhammajātaṃ. Yaṃ sandhāya vuttaṃ ‘‘yo cāvuso mano, ye ca dhammā, ubhayametaṃ paccuppannaṃ, tasmiṃ ce paccuppanne chandarāgapaṭibaddhaṃ hoti viññāṇa’’ntiādi, santatipaccuppannañcettha abhidhammaṭṭhakathāsu āgataṃ, addhāpaccuppannaṃ sutte. **Kecī**ti abhayagirivāsino.

1129-30. **Yathā cā**tiādi ettha tesaṃ opammadassanaṃ. Ekapupphaṃ attano vaṇṭena ekassa vaṇṭaṃ vijjhatīti sambandho. **Mahājanassāpi…pe… vijjhatī**ti ‘‘atītaṃ cittaṃ, anāgataṃ cittaṃ, imassa cittaṃ, asukassa citta’’nti evaṃ vibhāgaṃ akatvā parassa cittaṃ jānāmicceva rāsivasena mahājanassa citte āvajjite ekassa cittaṃ ekena cittena uppādakkhaṇe vā ṭhitikkhaṇe vā bhaṅgakkhaṇe vā ekantena paṭivijjhatīti attho.

1131-2. Taṃ pana tesaṃ vacanaṃ ayuttanti dassetuṃ **‘‘yenāvajjatī’’**tiādi vuttaṃ. Vassasahassampi hi evaṃ āvajjayato āvajjanajavanānaṃ ekasmiṃ ārammaṇe ṭhānaṃ natthi, abhiññācittañca sace khaṇapaccuppannaṃ jānāti, āvajjanena saha ekārammaṇe vattamānameva jānāti, no aññathā, tasmā **tesaṃ** āvajjanajavanānaṃ **dvinnaṃ saha** ekasmiṃ ārammaṇe **aṭṭhānābhāvato taṃ na yujjati**. Bhavatu tāva ko ettha dosoti ce āha **‘‘āvajjanajavanāna’’**ntiādi. Tattha maggaphalavīthito aññaṃ aniṭṭhaṭṭhānaṃ. Maggaphalavīthiyañhi āvajjanādīnaṃ saṅkhārārammaṇattā, gotrabhuādīnañca nibbānārammaṇattā nānārammaṇatā iṭṭhā, aññattha pana aniṭṭhā, tasmā **aniṭṭhe ṭhāne javanāvajjanānaṃ** nānārammaṇatāpattidoso ayuttoti taṃ tesaṃ vacanaṃ **ayuttanti pakāsitaṃ** aṭṭhakathāsūti adhippāyo.

1133-4. Yadi evaṃ, kathaṃ cetopariyañāṇaṃ paccuppannārammaṇaṃ hotīti āha **‘‘tasmā’’**tiādi. Yasmā evaṃ ayuttanti pakāsitaṃ, tasmā. **Javanavārato**ti ekajavanavāravasena. Idaṃ pana khaṇapaccuppannānantaraṃ lahukaṃ katvā paccuppannadassanatthaṃ vuttaṃ, yaṃ pana vattamānajavanavīthito atītānāgatavasena dvitijavanavīthiparimāṇakāle pavattaṃ paracittaṃ, taṃ sabbampi ‘‘santatipaccuppannaṃ nāmā’’ti **aṭṭhakathāyaṃ** (visuddhi. 2.416) vuttaṃ, tasmā **javanavārato**ti dvitijavanavāravasena dīpetabbaṃ, na sakalena paccuppannaddhunāti adhippāyo. **Niddiṭṭhaṃ** saṃyuttaṭṭhakathāyaṃ. **Tatrāyaṃ dīpanā**tiādi javanavārassa addhāpaccuppannabhāvadīpanamukhena iddhicittassa pavattiākāradīpanaṃ.

1139-41. Santatipaccuppannampi addhāpaccuppanneneva saṅgahetvā āha **‘‘addhāvasā…pe… panā’’**ti. **Ānandācariyo** panettha abhidhammamātikāya āgatassa paccuppannapadassa addhāsantatipaccuppannapadatthatā na katthaci pāḷiyaṃ vuttā, tasmā cittasāmaññena cittaṃ āvajjayamānaṃ abhimukhībhūtaṃ vijjamānacittaṃ āvajjeti, parikammāni ca taṃ taṃ vijjamānacittaṃ cittasāmaññeneva ārammaṇaṃ katvā cittajānanaparikammāni hutvā pavattanti. Cetopariyañāṇaṃ pana vijjamānacittaṃ paṭivijjhantaṃ tena saha ekakkhaṇe uppajjati. Tattha yasmā santānaggahaṇato ekattavasena āvajjanādīni cittanteva pavattāni, tañca cittameva, yaṃ cetopariyañāṇena vibhāvitaṃ, tasmā samānākārappavattito na aniṭṭhe ṭhāne nānārammaṇatā hotīti khaṇapaccuppannavaseneva imassa paccuppannārammaṇataṃ icchati. **Itarānī**ti āvajjanaparikammacittāni. **Cakkhudvāre viññāṇa**nti cakkhuviññāṇaṃ.

1143-7. **Parittādīsu aṭṭhasū**ti cetopariyañāṇassa vuttesu paccuppannārammaṇaṃ hitvā navattabbārammaṇañca pakkhipitvā aṭṭhasu parittādīsu. **Atīte…pe… phalampi vā**ti ettha **attanā**ti nidassanamattaṃ. Parehipi bhāvitamaggaṃ, sacchikataphalañca pubbenivāsānussatiñāṇena samanussarati. **Vā**-saddena vā avuttasamuccayatthena attanā bhāvitaṃ maggaṃ, phalampi vā parehi bhāvitaṃ maggaṃ, phalampi vāti evamattho gahetabbo. Tathā ca vuttaṃ **aṭṭhakathāyaṃ** ‘‘attanā, parehi bhāvitamaggaṃ, sacchikataphalañca anussaraṇakāle’’ti (visuddhi. 2.417). **Eva**-kāraṃ pana padapūraṇamattameva. **Phalampi vā**ti ettha ‘‘bhāvita’’nti na sambandhitabbaṃ. Na hi phalaṃ bhāvetabbaṃ hoti, atha kho sacchikātabbamevāti. **Samanussarato magga**nti etthāpi ‘‘attanā, parehi vā bhāvita’’nti sambandhitabbaṃ.

Ekantatoti niyamato.

1148-50. Nanu ca cetopariyañāṇayathākammūpagañāṇānipi atītārammaṇāneva, kiṃ pana tesaṃ, imassa ca ārammaṇe nānākaraṇanti āha **‘‘cetopariyañāṇampī’’**tiādi. **Kiñcāpī**ti ayaṃ nipātasamudāyo, eko vā nipāto visesānabhidhānanimitte upagamane daṭṭhabbo. **Atha kho**ti visesābhidhānasamārambhe. **Cittamevā**ti idaṃ pubbe vicāritameva. **Atīte cetanāmatta**nti idampi pubbe viya mahāaṭṭhakathāvādaṃ sandhāyeva vuttaṃ. Tattha hi yathākammūpagañāṇassa cetanāmattameva ārammaṇaṃ hoti, na cittaṃ, nāpi itare dhammā, yato taṃ yathākammūpaganti vuccatīti iminā adhippāyena yathākammūpagañāṇaṃ atītacetanāmattameva ārammaṇaṃ karotīti vuttaṃ, heṭṭhā dassitapāḷivasena sabbe cattāropi khandhā yathākammūpagañāṇassa ārammaṇanti saṅgahakārānaṃ sanniṭṭhānaṃ. **Natthi kiñci agocara**nti kiñci khandhaṃ vā khandhapaṭibaddhaṃ nāmagottādiṃ vā agocaraṃ nāma natthi. Tañhi atītakkhandhakhandhapaṭibaddhesu dhammesu sabbaññutaññāṇasamānagatikamevāti adhippāyo.

1151-2. **Attakkhandhānussaraṇe**ti attano khandhānussaraṇakāle. **Saraṇe…pe… gocara**nti ‘‘atīte vipassī bhagavā ahosi, tassa mātā bandhumatī, pitā bandhumā’’tiādinā nayena nāmagottādiṃ, pathavīnimittādiñca anussaraṇakāle navattabbārammaṇaṃ hoti. **Navattabbagocara**nti hi parittārammaṇaatītārammaṇattikavasena vuttaṃ, ajjhattārammaṇattikavasena pana ākiñcaññāyatanajjhānassa ārammaṇabhūtadhammārammaṇakāle navattabbārammaṇaṃ hoti, avasesapaññattārammaṇakāle bahiddhārammaṇaṃ hoti. **Nāmagotta**nti cettha khandhapaṭibaddho sammutisiddho byañjanattho, na byañjanaṃ. Byañjanañhi saddāyatanasaṅgahitattā parittaṃ hoti. Yathāha ‘‘niruttipaṭisambhidā parittārammaṇā’’ti (vibha. 749).

1154. **Dibbasotasama**nti yasmā paccuppannaṃ, parittañca rūpaṃ ārammaṇaṃ karoti, tasmā paccuppannārammaṇaṃ, parittārammaṇañca hoti, attano kucchigatarūpadassane, parassa hadayanissitalohitadassanādīsu ca ajjhattārammaṇaṃ, bahiddhārammaṇañca hoti.

1155-6. **Parittādīsu aṭṭhasū**ti pubbenivāsānussatiñāṇassa vuttesu atītārammaṇaṃ vajjetvā anāgatārammaṇaṃ pakkhipitvā aṭṭhasu. **Nibbattissati…pe… pajānato**ti iminā nibbattakkhandhajānanamāha. Anāgataṃsañāṇassa anāgatamagocaraṃ natthi. Tampi hi anāgatakkhandhakhandhapaṭibaddhesu dhammesu sabbaññutaññāṇasamānagatikameva.

1163. **Jānane nāmagottassā**ti ‘‘anāgate metteyyo nāma sammāsambuddho uppajjissati, tassa subrahmā nāma pitā bhavissati, brahmavatī nāma mātā’’tiādinā nayena nāmagottādijānanakāle.

1164-5. **Parittādīsu pañcasū**ti parittamahaggataatītaajjhattabahiddhārammaṇavasena pañcasu. **Kāmakammassā**ti kāmāvacarakammassa.

1169. **Vividhatthavaṇṇapada**nti nānappakāraatthapadehi, byañjanapadehi ca sampannaṃ. **Madhuratthamatinīhara**nti madhuratthaṃ atinīharañcāti padacchedo.

Iti abhidhammatthavikāsiniyā nāma

Abhidhammāvatārasaṃvaṇṇanāya

Abhiññārammaṇaniddesavaṇṇanā niṭṭhitā.

18. Aṭṭhārasamo paricchedo

Diṭṭhivisuddhiniddesavaṇṇanā

1170-2. Idāni yasmā evaṃ abhiññāvasena adhigatānisaṃsāya thiratarāya samādhibhāvanāya samannāgatena bhikkhunā paññā bhāvetabbā hoti. Evañhi sā sabbākārena thiratarā sikhappattā ca hoti, tasmā tassā bhāvanānayavibhāvanatthamārabhanto āha **‘‘samādhiṃ panā’’**tiādi. **Kā paññā**ti sarūpapucchā. **Ko catthο**ti imissā ko attho. **Paññā**ti padaṃ kaṃ abhidheyyatthaṃ nissāya vattatīti adhippāyo.

1173-4. **Paññā vipassanāpaññā**ti idhādhippetameva paññaṃ dasseti, aññattha pana bahuvidho paññāpabhedo hoti. **Puññacittasamāyutā**ti kusalacittasampayuttā. Ettha ca **puñña**-ggahaṇena duvidhampi abyākataṃ nivatteti, tathā ‘‘atthi saṃkiliṭṭhā’’ti evaṃ pavattaṃ micchāvādaṃ paṭisedheti. **Vipassanā**-ggahaṇena kammassakatādivasappavattaṃ sesakusalapaññaṃ. **Jānanā vā pakārato**ti vutte ‘‘kimidaṃ pakārato jānanaṃ nāmā’’ti anuyogaṃ manasi nidhāya sañjānanavijānanākāravisiṭṭhaṃ nānappakārato jānananti dassetuṃ ‘‘saññāviññāṇapaññānaṃ, ko viseso kimantara’’nti kathetukamyatāpucchaṃ katvā vissajjanamāha **‘‘saññāviññāṇapaññāna’’**ntiādinā. **Jānanatte samepi cā**ti visayavijānanākāre samānepi.

1175. **Sañjānanamattaṃvā**ti ‘‘nīlapīta’’ntiādikaṃ ārammaṇe vijjamānaṃ, avijjamānaṃ vā saññānimittaṃ katvā jānanaṃ. Tathā hesā puna sañjānanapaccayakaraṇarasā. **Matta**-saddena visesanivattiatthena vijānanappajānanākāre nivatteti, **eva**-kārena kadācipi imissā te visesā na santiyevāti avadhāreti. Tenāha **‘‘lakkhaṇappaṭivedha’’**ntiādi. ‘‘Aniccaṃ dukkhamanattā’’ti lakkhaṇapaṭivedhaṃ kātuṃ neva sakkoti, viññāṇakiccampi kātuṃ na sakkoti, saññā kuto paññākiccaṃ kareyyāti lakkhaṇapaṭivedhaṃ kātuṃ na sakkoticceva vuttaṃ, na vuttaṃ ‘‘maggaṃ pāpetuṃ na sakkotī’’ti.

1176. Viññāṇaṃ pana ārammaṇe pavattamānaṃ na tattha saññā viya nīlapītādikassa sañjānanavaseneva pavattati, atha kho taṃ tattha aniccatādivisesaṃ, aññañca tādisaṃ visesaṃ jānantameva pavattatīti āha **‘‘viññāṇaṃ panā’’**tiādi. Kathaṃ pana viññāṇaṃ lakkhaṇapaṭivedhaṃ karotīti? Paññāya dassitamaggena. Lakkhaṇārammaṇikavipassanāya hi anekavāraṃ lakkhaṇāni paṭivijjhitvā pavattamānāya paguṇabhāvato paricayavasena ñāṇavippayuttacittenapi vipassanā sambhavati, yathā taṃ paguṇassa ganthassa sajjhāyane ñāyāgatāpi vārā na viññāyanti. **Lakkhaṇaṃ paṭivijjhitu**nti ca lakkhaṇānaṃ ārammaṇakaraṇaṃ sandhāya vuttaṃ, na paṭivijjhanaṃ.

1177. **Ussakkitvā**ti 220 udayabbayādiñāṇapaṭipāṭiyā ārabhitvā maggaṃ pāpetumeva taṃ viññāṇaṃ na sakkoti asambodhasabhāvattā. **Vuttanaya**nti viññāṇe vuttanayaṃ. Sā hi ārammaṇañca jānāti, lakkhaṇañca paṭivijjhati. Attano pana anaññasādhāraṇena ānubhāvena maggaṃ pāpetuñca sakkoti. Bālagāmikaheraññikānaṃ kahāpaṇajānanamiva ca nesaṃ ārammaṇajānanaṃ veditabbaṃ. Yathā hi heraññikaphalake ṭhapitaṃ kahāpaṇarāsiṃ eko asañjātavohārabuddhi bāladārako, eko gāmikapuriso, eko heraññikoti tīsu janesu passamānesu bāladārako kahāpaṇānaṃ cittavicittadīgharassacaturassaparimaṇḍalabhāvamattameva jānāti, ‘‘idaṃ manussānaṃ upabhogaparibhogāvahaṃ ratanasammata’’nti na jānāti. Gāmikapuriso tadubhayaṃ jānāti, ‘‘ayaṃ cheko mahāsāro, ayaṃ kūṭo, ayaṃ aḍḍhasāro, ayaṃ pādasāro’’tiādikaṃ pana vibhāgaṃ na jānāti. Heraññiko sabbepi te pakāre jānāti, jānanto ca oloketvāpi jānāti, ākoṭitasaddaṃ sutvāpi jānāti, gandhaṃ ghāyitvāpi rasaṃ sāyitvāpi hatthena dhārayitvāpi ‘‘asukasmiṃ gāme vā nigame vā nagare vā pabbate vā nadītīre vā kato’’tipi ‘‘asukaācariyena kato’’tipi jānāti. Tattha **saññā** asañjātavohārabuddhino bāladārakassa kahāpaṇadassanaṃ viya vibhāgaṃ akatvā piṇḍavaseneva ārammaṇaṃ gaṇhāti nīlādivasena ārammaṇassa upaṭṭhānākāraggahaṇato, **viññāṇaṃ** gāmikapurisassa kahāpaṇadassanamiva ekaccavisesaggahaṇasamatthatāya, **paññā** anavasesaggahaṇasamatthatāya heraññikassa kahāpaṇadassanamiva daṭṭhabbāti.

1178-80. **Sabhāvapaṭivedhana**nti sako bhāvo, samāno vā bhāvo sabhāvo, tassa paṭivedhanaṃ ñātapariññātīraṇapariññāvasena sabhāvasāmaññalakkhaṇapaṭivedhanaṃ. Ghaṭapaṭādipaṭicchādakassa bāhirandhakārassa dīpāloko viya yathāvuttadhammasabhāvapaṭicchādakassa viddhaṃsanarasā. Uppajjamānoyeva hi ñāṇāloko hadayandhakāraṃ vidhamento uppajjatīti āha **‘‘sammohanandhakārassa, viddhaṃsanarasā matā’’**ti. Tatoyeva sabbadhammesu asammuyhanākārena paccupatiṭṭhati, kāraṇabhūtā vā sayaṃ phalabhūtaṃ asammohaṃ paccupatiṭṭhāpetīti āha **‘‘asammohapaccupaṭṭhānā’’**ti. Vipassanāpaññāya idhādhippetattā samādhi tassā padaṭṭhānaṃ. Tathā hi ‘‘samāhito yathābhūtaṃ pajānātī’’ti (saṃ. ni. 3.5; 4.99; 5.1071; a. ni. 11.2) suttapadanti āha **‘‘samādhāsannakāraṇā’’**ti.

1181-2. Dhammasabhāvapaṭivedho nāma paññāya āveṇiko sabhāvo, na tenassā koci vibhāgo labbhatīti āha **‘‘lakkhaṇenekadhā vuttā’’**ti. Lujjanapalujjanaṭṭhena loko vuccati vaṭṭaṃ, tappariyāpannatāya loke niyuttā, tattha vā viditāti **lokikā**. Tattha apariyāpannattā **alokikā**. Katamā panettha lokiyā, katamā lokuttarā cāti āha **‘‘lokiyenā’’**tiādi. Lokiyakusalacittuppādesu maggasampayuttā **lokiyena maggena yuttā**. Visesato pana diṭṭhivisuddhiādivisuddhicatukkasaṅgahitamaggasaṃyuttā samudāye pavattā paññā tadekadesesupi pavattatīti magga-ggahaṇaṃ kataṃ, paccekampi vā sammādiṭṭhiādīnaṃ maggasamaññāti katvā. Lokato uttarā uttiṇṇāti **lokuttarā**. Lokuttarāpi hi maggasampayuttā bhāvetabbā, vipassanāpariyosāne labbhatevāti lokuttara-ggahaṇaṃ na virujjhati. Tenāha **‘‘lokuttarenā’’**tiādi. **Sutamayādito**tiādiggahaṇena bhāvanāmayaṃ saṅgaṇhāti.

1183-5. **Attanova cintāyā**ti tassa tassa anavajjassa atthassa sādhane paropadesena vinā attano upāyacintāvaseneva. **Bhūripaññenā**ti mahāpaññena, patthaṭatāya pathavīsamānapaññena vāti attho. **Parato pana sutvānā**ti parato upadesaṃ sutvā. **Suteneva ca nipphannā**ti antogatahetvatthamidaṃ visesanaṃ, suteneva nipphannattāti attho. ‘‘Nipphannattā sutena vā’’ti vā pāṭho. **Yathā vāpi tathā vā**ti parato sutvā vā asutvā vā. **Appanāpattā**ti idaṃ sikhāpattaṃ bhāvanāmayaṃ dassetuṃ vuttaṃ, na pana appanāpattāva bhāvanāmayāti. Tissopi panetā paññā pāḷivasena evaṃ veditabbā –

> ‘‘Tattha katamā cintāmayā paññā? Yogavihitesu vā kammāyatanesu yogavihitesu vā sippāyatanesu yogavihitesu vā vijjāṭhānesu kammassakataṃ vā saccānulomikaṃ vā rūpaṃ aniccanti vā, vedanā, saññā, saṅkhārā, viññāṇaṃ aniccanti vā, yaṃ evarūpaṃ anulomikaṃ khantiṃ diṭṭhiṃ ruciṃ mudiṃ pekkhaṃ dhammanijjhānakkhantiṃ parato asutvā paṭilabhati, ayaṃ vuccati cintāmayā paññā. Tattha katamā sutamayā paññā…pe… sutvā paṭilabhati, ayaṃ vuccati sutamayā paññā. Sabbāpi samāpannassa paññā bhāvanāmayā paññā’’ti (vibha. 768).

Ettha ca kiñcāpi kammāyatanādivasena cintāmayasutamayapaññā mahaggatalokuttaravasena bhāvanāmayapaññā ca vuttā, idha pana antimabhavikānaṃ dvinnaṃ bodhisattānameva labbhamānā cintāmayabhūtā saccānulomikā paññā, pūritapāramīnaṃ avasesamahāpaññānaṃ labbhamānā sutamayā saccānulomikā paññā, lokuttarappanāpattāpi bhāvanāmayapaññāva adhippetā.

1186. **Paṭisambhidācatukkassā**ti atthadhammaniruttipaṭibhānasaṅkhātassa paṭisambhidācatukkassa vasena. Nanu cettha vipassanāpaññā adhippetā, kasmā paṭisambhidā āhaṭāti? Vipassakānaṃ ñāṇapāṭavatthaṃ paññāppabhede niddisiyamāne paṭisambhidāpaññāpi vattukāmatāya, paṭisambhidāpaññāya vā vipassanāphalabhūtattā lokiyalokuttarapaññādhikāre vā lokuttarapaññāya saha pāpuṇitabbaṃ paṭisambhidāpaññampi vattukāmatāya idheva vuttāti. **Atthadhammaniruttīsu ñāṇa**nti ‘‘atthe ñāṇaṃ atthapaṭisambhidā, dhamme ñāṇaṃ dhammapaṭisambhidā, tatra dhammaniruttābhilāpe ñāṇaṃ niruttipaṭisambhidā’’ti (vibha. 718) evamāgataṃ atthādīsu tīsu pabhedagataṃ ñāṇattayaṃ. **Tīsupī**ti yathāvuttesu tīsupi paṭisambhidāñāṇesu gocarakiccalakkhaṇarasapaccupaṭṭhānapadaṭṭhānabhūmiādivasena te ārammaṇaṃ katvā paccavekkhantassa imāni ñāṇāni idamatthajotakānīti evaṃ pabhedagataṃ ñāṇaṃ, parittamahaggataappamāṇavasena vā tīsu ñāṇesu ñāṇaṃ. Paṭisambhidārammaṇampi hi paṭibhānapaṭisambhidā hoti. Teneva ca **suttantabhājanīyapāḷiyaṃ** ‘‘ñāṇesu ñāṇa’’nti, **aṭṭhakathāya** ca ‘‘sabbatthakañāṇaṃ ārammaṇaṃ katvā ñāṇaṃ paccavekkhantassa pabhedagataṃ ñāṇa’’nti (vibha. aṭṭha. 718) avisesena vuttaṃ. Evañca katvā mahaggatapaṭisambhidāñāṇassa abhāvepi niruttipaṭisambhidā parittārammaṇā, tisso paṭisambhidā siyā parittārammaṇā, siyā mahaggatārammaṇā, siyā appamāṇārammaṇāti paṭibhānapaṭisambhidāya mahaggatārammaṇatāpi pañhāpucchakapāḷiyaṃ vuttā.

Abhidhammabhājanīye pana –

> ‘‘Yasmiṃ samaye kāmāvacaraṃ kusalaṃ cittaṃ uppannaṃ hoti somanassasahagataṃ ñāṇasampayuttaṃ rūpārammaṇaṃ vā…pe… dhammārammaṇaṃ vā, yaṃ yaṃ vā panārabbha, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti. Ye vā pana tasmiṃ samaye aññepi atthi arūpino dhammā, ime dhammā kusalā. Tesu dhammesu ñāṇaṃ dhammapaṭisambhidā. Tesaṃ vipāke ñāṇaṃ atthapaṭisambhidā. Yāya niruttiyā tesaṃ dhammānaṃ paññatti hoti, tatra dhammaniruttābhilāpe ñāṇaṃ niruttipaṭisambhidā. Yena ñāṇena tāni ñāṇāni jānāti ‘imāni ñāṇāni idamatthajotakānī’ti, tesu ñāṇesu ñāṇaṃ paṭibhānapaṭisambhidā’’ti (vibha. 725) –

Cittuppādakkamena desanāya pavattattā sāvaseso pāṭho kato. Cittuppādasaṅgahite atthe asesetvā desanā hi abhidhammabhājanīye pavattā, na sabbaññeyyeti yathādassitavisayavacanavasena ‘‘yena ñāṇena tāni ñāṇāni jānātī’’ti vuttaṃ, na taṃ aññārammaṇataṃ paṭisedheti desanāya atapparabhāvato. Evañca katvā tattha nibbāne, anāgatepi atthapaṭisambhidā siyā na vattabbā atītārammaṇātipi anāgatārammaṇātipi paccuppannārammaṇātipīti atthapaṭisambhidāya nibbānārammaṇatā vuttā. Ettha ca **attho**ti saṅkhepato hetuphalassetaṃ adhivacanaṃ. Hetuphalañhi yasmā hetuanusārena arīyati adhigamīyati sampāpuṇīyati, tasmā atthoti vuccati. **Dhammoti**pi saṅkhepato paccayassetaṃ adhivacanaṃ. So hi yasmā taṃ taṃ dahati pavatteti, sampāpuṇituṃ vā dhāreti, tasmā dhammoti vuccati. **Nirutti**ti sattānaṃ mūlabhāsābhūtā māgadhikabhāsā, yāya buddhānaṃ desanā hoti. **Paṭibhāna**nti heṭṭhā vuttaṃ ñāṇattayameva. Vuttañhetaṃ abhidhamme ‘‘dukkhe ñāṇaṃ…pe… tassa vipāke ñāṇaṃ atthapaṭisambhidā’’tiādi.

1187. Yasmā panāyaṃ saṅkhepatthova, pabhedavasena ca vuccamāno pākaṭo hoti, tasmā taṃ saṅgahetvā pabhedatova atthādike dassetuṃ **‘‘yaṃ kiñci paccayuppanna’’**ntiādi āraddhaṃ. **Yaṃ kiñci paccayuppanna**nti yaṃ kiñci hetādipaccayato samuppannaṃ. Taṃ pana ‘‘idaṃ ito nibbatta’’nti evaṃ hetuanusārena viññāyamānameva idha adhippetaṃ, tathā kusalākusalaphalabhūtā vipākā abyāpārasantivasena viññāyamānā, sesā abyāpārabhūtā kiriyā dhammā avipākasantivasena, asaṅkhataṃ nissaraṇabhūto nirodho nibbutisantivasena, buddhavacanatthabhūto khandhādiparamatthadhammo imāya ayaṃ dīpitoti evaṃ pāḷianusārena viññāyamānova atthasamaññaṃ labhatīti āha ‘‘yaṃ kiñci paccayuppanna’’ntiādi. Tattha hetuphalaṃ, bhāsitattho ca sakasakahetupaṭibaddho, bhāsitapaṭibaddho ca viññāyatīti pariyāyato, sesaṃ sakasakabhāvavaseneva viññāyatīti nippariyāyatova attho nāma. Tattha pariyāyattho suttantabhājanīyavasena vutto, nippariyāyattho abhidhammabhājanīyavasenāti daṭṭhabbaṃ. Bhāsitanti pāḷidhammamāha. Sesaṃ atthapañcakesu vuttanayena yathārahaṃ yojetvā veditabbaṃ.

Ettha ca nibbānaṃ pattabbo attho, bhāsitattho ñāpetabbo attho, itaro nibbattetabbo atthoti tividho hoti attho. Maggo sampāpako hetu, bhāsitaṃ ñāpako hetu, itaraṃ nibbattako hetūti evaṃ tividho hotīti daṭṭhabbaṃ. Kiriyādhammānañcettha avipākatāya dhammabhāvo na vutto. Yadi evaṃ vipākā na hontīti atthabhāvo na vattabbo? Na, paccayuppannabhāvato. Evaṃ sati kusalākusalānampi paccayuppannattā atthabhāvo āpajjati? Nāyaṃ doso appaṭisiddhattā. Vipākassa pana padhānahetutāya pākaṭabhāvato dhammabhāvo eva tesaṃ vutto, kiriyānaṃ paccayabhāvā dhammabhāvo āpajjatīti ce? Nāyaṃ doso appaṭisiddhattā. Kammaphalasambandhassa pana hetubhāvābhāvato dhammabhāvo na yuttoti. Apica ‘‘ayaṃ imassa paccayo, ayaṃ paccayuppanno’’ti evaṃ bhedamakatvā kevalaṃ kusalākusale vipākakiriyadhamme ca paccavekkhantassa dhammatthapaṭisambhidā na hontīti tesaṃ atthadhammatā vuttāti daṭṭhabbaṃ.

1189. **Sabhāvaniruttī**ti aviparītanirutti, aviparītaniruttīti tassa tassa atthassa bodhane sabbakālaṃ paṭiniyatasambandho abyabhicāravohāro māgadhabhāsāti vuttaṃ hoti. Sā hi sabbakālaṃ paṭiniyatasambandho, itarā bhāsā pana kālantarena parivattanti. Atthato panesā nāmapaññattīti ācariyā. Yathāhu –

‘‘Nirutti māgadhā bhāsā, atthato nāmasammutī’’ti.

Apare pana – yadi sabhāvanirutti paññattisabhāvā, evaṃ sati paññatti abhilapitabbā, na vacananti āpajjati, evañca sati ‘‘tatra dhammaniruttābhilāpe ñāṇaṃ niruttipaṭisambhidā’’ti idaṃ na sakkā vattuṃ, abhilapitabboti abhilāpo. Na hi vacanato aññaṃ abhilapitabbaṃ uccāretabbaṃ atthi, atha phassādivacanehi bodhetabbaṃ abhilapitabbaṃ, evañca sati atthadhammānampi bodhetabbattā tesampi niruttibhāvo āpajjati, apica **aṭṭhakathāyaṃ** ‘‘phassoti ca sabhāvanirutti, phassā phassanti na sabhāvaniruttī’’ti (vibha. aṭṭha. 718) vacanato viññattivikārasahito saddo niruttīti dassitameva, ‘‘taṃ sabhāvaniruttisaddaṃ ārammaṇaṃ katvā paccavekkhantassa tasmiṃ sabhāvaniruttābhilāpe pabhedagataṃ ñāṇaṃ niruttipaṭisambhidā, evamayaṃ niruttipaṭisambhidā saddārammaṇā nāma jātā, na paññattiārammaṇā’’ti ca **aṭṭhakathāyaṃ** (vibha. aṭṭha. 718) vuttattā niruttisaddārammaṇāya sotaviññāṇavīthiyā parato manodvāre niruttipaṭisambhidā pavattati, evañca katvā ‘‘niruttipaṭisambhidā parittārammaṇā’’ti vacanaṃ upapannaṃ hotīti vadanti. **Ācariyajotipāla**ttherādayo panāhu – ‘‘niruttipaṭisambhidā paccuppannārammaṇā’’ti vacanaṃ paccuppannaṃ saddaṃ gahetvā pacchājānanaṃ sandhāya vuttaṃ, evañca sati aññasmiṃ paccuppannārammaṇe aññaṃ paccuppannārammaṇanti vuttanti āpajjati, yathā pana dibbasotañāṇaṃ manussādisaddabhedanicchayassa paccayabhūtaṃ taṃtaṃsaddavibhāvakaṃ, evaṃ sabhāvāsabhāvaniruttinicchayassa paccayabhūtaṃ paccuppannasabhāvaniruttisaddārammaṇaṃ taṃvibhāvakaṃ ñāṇaṃ niruttipaṭisambhidāti vuccamāne na koci pāḷivirodho, taṃ sabhāvaniruttisaddaṃ ārammaṇaṃ katvā paccavekkhantassāti ca paccuppannasaddārammaṇapaccavekkhaṇaṃ pavattentassāti na na sakkā vattuṃ. Tampi hi ñāṇaṃ sabhāvaniruttiṃ vibhāventameva taṃtaṃsaddapaccavekkhaṇānantaraṃ taṃtaṃpabhedanicchayassa hetubhāvato niruttiṃ bhindantaṃ paṭivijjhantameva uppajjatīti ca pabhedagatampi hotīti.

1190. **Tividha**nti idaṃ heṭṭhā vibhāvitanayamevāti. **Paccavekkhato**ti imāni ñāṇāni idamatthajotakānīti asammohavasena paccavekkhantassa. Nanu ca tīṇi ñāṇānipi atthadhammasabhāvaṃ nātivattantīti ñāṇesu ñāṇaṃ atthapaṭisambhidā, dhammapaṭisambhidā ca hoti, kasmā pana ‘‘tesu…pe… mata’’nti visuṃ vuttanti? Sārammaṇesu tīsu ñāṇesu pavattañāṇassa adhippetattā. Yañhi ñāṇārammaṇaṃ ñāṇaṃ tassa ārammaṇampi asammohavasena paṭivijjhantameva pavattati, taṃ idha paṭibhānapaṭisambhidā nāma. Evañca katvā vuttaṃ ‘‘imāni ñāṇāni idamatthajotakānī’’ti. Ñāṇamattārammaṇaṃ pana ñāṇaṃ atthapaṭisambhidāyeva. Ettha ca kiñcāpi ayaṃ paṭisambhidā sārammaṇesu ñāṇesu pavattati, ārammaṇānaṃ pana pabhedaṃ heṭṭhā ñāṇattayameva vibhāveti. Yathā kiṃ? Yathā dhammadesanāya asamattho bahussuto kiñcāpi dhammakathikena kathetabbaṃ dhammaṃ jānāti, desanā pana dhammakathikasseva visayoti, evaṃsampadamidaṃ daṭṭhabbaṃ. Imāsu pana pacchimānaṃ tissannaṃ sekhāsekhamaggakkhaṇe asammohavasena paṭivedho hoti, atthapaṭisambhidāya ārammaṇakaraṇavasenapi. Tathā hi sā maggaphalasabhāvāpi hoti. Evañca katvā sā lokiyalokuttarā, sesā tisso lokiyāva. Tenāhu porāṇā –

‘‘Lābho tāsamasammohā, sekhāsekhapathakkhaṇe;
Atthapaññā yathālambā, sā dvidhāññā tu sāsavā’’ti.

1191. Imā pana catasso paṭisambhidā pañcahi ākārehi visadabhāvaṃ gacchantīti dassetuṃ **‘‘pariyattī’’**tiādi āraddhaṃ. Tattha **pariyatti** nāma buddhavacanassa pariyāpuṇanaṃ, pāḷiaṭṭhakathāsu gaṇṭhipadaatthapadavinicchayakathā **paripucchā** parito sabbato ñātuṃ pucchāti katvā. **Savanaṃ** sakkaccaṃ aṭṭhiṃ katvā sotaviññāṇavasena gahaṇaṃ, **adhigamo** magguppatti. **Aṭṭhakathāyaṃ** pana ‘‘adhigamo nāma arahattamagguppattī’’ti (vibha. aṭṭha. 718) vuttaṃ. Taṃ sekhabhūmiyaṃ pabhedagamanaṃ appavisayaṃ, asekhabhūmiyaṃ bahuvisayanti katvā vuttaṃ. Sātisayaṃ vā adhigamanaṃ sandhāyeva vuttaṃ. Sekhena pattānampi hi imāsaṃ arahattappattiyā visadabhāvādhigamoti. Pubbayogo viya pana arahattappatti arahatopi paṭisambhidāvisadatāya paccayo na na hotīti pañcannampi yathāyogaṃ sekkhāsekkhapaṭisambhidāvisadatāya kāraṇatā yojetabbā. **Pubbayogo**

nāma pubbabuddhānaṃ sāsane gatapaccāgatikabhāvena yāva anulomagotrabhusamīpaṃ, tāva vipassanābhiyogo. Adhigamapubbayogā cettha anuppannaṃ uppādenti, uppannañca visadaṃ karonti, sesāni pana suvisadabhāvasseva paccayāti daṭṭhabbaṃ.

1192-4. Evaṃ ekavidhādivasena paññāya pabhedaṃ dassetvā idāni bhāvanāvidhānaṃ vibhāvetuṃ **‘‘kathaṃ bhāvetabbā’’**tiādi āraddhaṃ. Tattha yasmā imāya paññāya khandhādayo dhammā bhūmi, sīlavisuddhi ceva cittavisuddhi cāti imā dve visuddhiyo mūlaṃ, diṭṭhivisuddhi kaṅkhāvitaraṇavisuddhi maggāmaggañāṇadassanavisuddhi paṭipadāñāṇadassanavisuddhi ñāṇadassanavisuddhīti imā pañca visuddhiyo sarīraṃ, tasmā tesu bhūmibhūtesu dhammesu uggahaparipucchāvasena ñāṇaparicayaṃ katvā mūlabhūtā dve visuddhiyo sampādetvā sarīrabhūtā pañca visuddhiyo sampādentena bhāvetabbāti dassetuṃ **‘‘khandhādīsū’’**tiādi āraddhaṃ. **Khandhādīsū**ti khandhāyatanadhātuindriyapaṭiccasamuppādādibhedesu. **Bhūmibhūtesu cā**ti lakkhaṇādiggahaṇavasena ñāṇassa pavattiṭṭhānabhūtesu. **Sīlaṃ cittavisuddhi**nti mūlabhūtaṃ sīlavisuddhiṃ, cittavisuddhiñca. Sati hi sīlavisuddhiyaṃ, cittavisuddhiyañca ayaṃ paññā mūlajātā nāma hoti, nāsatīti. **Diṭṭhivisuddhādayo pañcā**ti upabrūhetabbattā sarīrabhūtā diṭṭhivisuddhiādayo pañca. Imissā hi paññāya santānavasena pavattamānāya pādapāṇisīsaṭṭhāniyā diṭṭhivisuddhiādayo imā pañca visuddhiyo avayavena samudāyūpalakkhaṇanayena sarīranti veditabbā. **Tāya paññāyā**ti uggahaparipucchādivasena khandhādīsu dhammesu pavattapaññāya. **Jananādito**ti jātijarāmaraṇādīhi.

1195-6. ‘‘Bhāvetabbā’’ti vatvā idāni yasmā khandhādibhūmīsu sīlavisuddhicittavisuddhisaṅkhātehi mūlehi suppatiṭṭhitena pañcavisuddhisaṅkhātasarīrassa vaḍḍhaneneva paññāvaḍḍhanā nāma hoti, tasmā vipassanāpaññāya bhūmibhūtesu khandhādīsu ekadesadassanatthaṃ **‘‘rūpañcā’’**tiādi vuttaṃ. **Tatthā**ti tesu pañcasu khandhesu. **Yaṃ kiñcī**ti anavasesapariyādānaṃ. **Atītānāgatādika**ntiādinā pana tadeva ekādasasu okāsesu pakkhipitvā dasseti. **Ādi**ggahaṇena paccuppannassa gahaṇaṃ.

1197-1200. **Hīna**ntiādīsu akusalakammasamuṭṭhānatāya **hīnaṃ,** kusalakammasamuṭṭhānatāya **paṇītaṃ**. Akusalavipākuppattihetubhūtatāya vā **hīnaṃ,** vipariyāyena **paṇītaṃ**. Duppariggahabhūtasukhumarūpādivasena **dūraṃ,** itaravasena **santika**ntiādinā attho veditabbo. **Sabbaṃ taṃ ekato katvā**ti atītādivibhāgabhinnaṃ sabbaṃ taṃ rūparāsivasena buddhiyā ekajjhaṃ gahetvā ‘‘mahāudakakkhandho’’tiādīsu viya ‘‘rāsaṭṭhena rūpakkhandho’’ti vuccati. **Suttepi** hi vuttaṃ ‘‘tadekajjhaṃ abhisaṃyūhitvā abhisaṅkhipitvā’’ti. **Vedanākkhandho**tiādīsupi eseva nayo. Ekekesu pana vedanādīsu ‘‘samuddo mayā diṭṭho’’tiādīsu viya samudāyavohārassa avayavepi dissanato khandha-saddo ruḷhīvasena pavattatīti daṭṭhabbaṃ. Yaṃ taṃ kiñci vedayitalakkhaṇanti sambandho. Vedanākkhandhoyeva **vedanākkhandhatā**. Vedanāya atītādivibhāge vitthārakathā **visuddhimaggato** (visuddhi. 2.497 ādayo) gahetabbā. **Abhisaṅkhāralakkhaṇa**nti saṅkhārakkhandhassa cetanāpadhānatāya evaṃ vuttaṃ, sampayuttadhamme ārammaṇe rāsikaraṇalakkhaṇaṃ sampiṇḍanalakkhaṇanti vuttaṃ hoti. Atha vā ‘‘saṅkhatamabhisaṅkharontī’’ti (saṃ. ni. 3.79) vuttattā yathā attano phalasaṅkhataṃ sammadeva nipphannaṃ hoti, evaṃ abhisaṅkharaṇasabhāvanti attho. Ayaṃ pana kusalākusalacetanāya vasena vaṭṭati.

1202-5. Evaṃ vipassanāpaññāya bhūmibhūte dhamme ekadesato dassetvā idāni sīlacittavisuddhīnaṃ heṭṭhā vuttattā tā avatvā idaṃ paññābhāvanāya ādibhūtaṃ diṭṭhivisuddhiṃ dassetuṃ **‘‘cattāro ca mahābhūtā’’**tiādi āraddhaṃ. Taṃ sampādetukāmena ca yogāvacarena catudhātuvavatthānavasena vā dvādasāyatanavasena vā pañcakkhandhavasena vā ubhinnaṃ saṅkhepakoṭṭhāsānaṃ vasena vā paṭiladdhajjhānavasena vā nāmarūpassa vavatthāpetabbabhāvepi tena tena mukhena vavatthānappakāsanassa atipapañcāvahattā yathādhigatakkhandhavaseneva idha vavatthānaṃ dassitaṃ. **Ekāsītiyā cittenā**ti ekāsītiyā lokiyacittena. Lokuttaracittāni pana neva sukkhavipassakassa, na samathayānikassa pariggahaṃ gacchanti anadhigatattā. **Cattārorūpino khandhe**ti cattāro arūpino khandhe. Sītuṇhādivirodhipaccayasamavāye vikārāpajjanato **rūpaṃ ruppanalakkhaṇaṃ**. Ārammaṇābhimukhaṃ namanato **nāmaṃ namanalakkhaṇaṃ**. **Pariganhatī**ti paricchedakārikāya paññāya paricchinditvā gaṇhāti.

1206-9. **Tālassa kandaṃ tu yamaka**nti dvīhi bījehi nibbattitaṃ ekībhūtaṃ yamakatālakandaṃ. Tañhi yamakaṃ bhinnasantānampi abhinnaṃ viya upaṭṭhāti, evaṃ rūpārūpadhammāti. **Nāmañca rūpañcā**ti eteneva tassa duvidhabhāve siddhe **‘‘dvidhā vavatthapetī’’**ti idaṃ nāmarūpavinimuttassa aññassa abhāvadassanatthaṃ. Tenevāha **‘‘nāmato rūpato’’**tiādi. Nāmarūpamattatāya avinicchitattā, santānādighanabhedassa ca akatattā abhinivesena vinā samūhekattaggahaṇavasena ‘‘satto’’ti pavatto sammoho **sattasammoho,** tassa **ghātatthaṃ** vikkhambhanatthaṃ. **Bahusuttavasenā**ti ‘‘yathā hī’’tiādinā idha dassitānaṃ, aññesañca ‘‘rūpañca hidaṃ, mahāli, attā abhavissa, nayidaṃ rūpaṃ ābādhāya saṃvatteyyā’’ti (mahāva. 20; saṃ. ni. 3.59) evamādīnaṃ sambahulānaṃ **suttantānaṃ** vasena. **Ta**nti taṃ nāmarūpaṃ.

1210-2. **Aṅgasambhārā**ti aṅgasambhārahetu tannimittaṃ amuñcitvā sati eva tasminti attho. **Saddo**ti vohāro.

Khandhesūti pañcasu upādānakkhandhesu **santesu** te amuñcitvāva **sattoti sammuti** vohāro. Idaṃ vuttaṃ hoti – yathā akkhacakkapañjaraīsādīsu aṅgasambhāresu ekenākārena ekajjhaṃ rāsi hutvā saṇṭhitesu ‘‘ratho’’ti vohāramattaṃ hoti, paramatthato pana ekekasmiṃ aṅge upaparikkhiyamāne ratho nāma natthi, evameva upādānakkhandhasaṅkhātesu rūpārūpadhammesu santānavasena pavattamānesu ‘‘satto’’ti vā ‘‘puggalo’’ti vā ‘‘jīvo’’ti vā vohāramattaṃ, paramatthato pana ekekasmiṃ dhamme upaparikkhiyamāne ‘‘asmī’’ti vā ‘‘aha’’nti vā gāhassa vatthubhūto satto nāma natthi, kevalaṃ nāmarūpamattameva atthīti. Evaṃ passato hi dassanaṃ yathābhūtadassanaṃ nāma hoti, yaṃ diṭṭhivisuddhīti vuccati. Sace koci satto nāma natthi, kathañcarahi nāmarūpamatte gamanādiatthakiccasiddhatā hotīti anuyogaṃ sandhāyāha **‘‘yathāpī’’**tiādi. Ayaṃ panettha saṅkhepattho – yathā **dāru**mayaṃ **yantaṃ nijjīvaṃ** jīvavirahitaṃ abbhantare vattamānassa jīvassa abhāvato tatoyeva **nirīhakaṃ** nibyāpāraṃ, atha ca pana **dārurajjusamāyoge** paccayavisesavasena **taṃ** dāruyantaṃ **gacchatipi tiṭṭhatipi,** sajīvaṃ sabyāpāraṃ viya gamanādikiccaṃ sādhentamiva khāyati, **tathā idaṃ nāmarūpampi** kiñcāpi nijjīvaṃ nirīhakañca, atha ca pana **aññamañña**saṅkhatapaccayavisesassa **samāyoge** sajīvaṃ sabyāpāraṃ gacchantaṃ tiṭṭhantañca khāyatīti.

1213. **Saccato**ti bhūtato, paramatthatoti vuttaṃ hoti. **Idaṃ nāmarūpaṃ abhisaṅkhataṃ yantamiva suññaṃ** jīvādinā. Paccayehi abhisaṅkhataṃ idaṃ nāmarūpaṃ yantamiva suññanti vā sambandho. **Dukkhassa puñjo**ti niccāturatāya dukkhassa rāsi. **Tiṇakaṭṭhasādiso**ti attasuññatāya tiṇakaṭṭhasamo.

1215. **Yamaka**nti yugaḷaṃ. So ca yamakabhāvo aññamaññanissitabhāvenāti āha **‘‘ubho aññoññanissitā’’**ti. Tato eva **ekasmiṃ bhijjamānasmiṃ ubho bhijjanti**. Na hi kadāci pañcavokārabhave maraṇavasena rūpe nirujjhante arūpaṃ anirujjhantaṃ, arūpe vā nirujjhante rūpaṃ anirujjhantaṃ atthi. Ekavokārabhavacatuvokārabhavesu pana tesaṃ aññamaññaṃ anissāya pavattiyā kāraṇaṃ heṭṭhā vuttamevāti. So panāyaṃ bhaṅgo paccayavaseneva, paccayanirodheneva nāmarūpanirodhoti attho. **Paccayā**ti paccayabhūtā, aññamaññassa paccayā hontāpi ekasmiṃ bhijjamānasmiṃ ubho bhijjantiyevāti attho.

1216-9. **Nitteja**nti tejahīnaṃ ānubhāvavirahitaṃ. Yattha pana taṃ nittejaṃ, taṃ dassetuṃ **‘‘na byāharatī’’**tiādi vuttaṃ. Na hi aññathā saddahanussāhanādīsu nāmaṃ nittejanti sakkā vattuṃ, nāpi rūpaṃ sandhāraṇābandhanādīsu. Teneva hi **‘‘tathā rūpampi nitteja’’**nti vatvā **‘‘bhuñjāmīti…pe… na vijjatī’’**ti vuttaṃ.

1220-1. **Nāmaṃ nissāyā**tiādinā byatirekavasenapi nāmarūpānaṃ nittejataṃyeva vibhāveti. Rūpañhi gamanādikiriyāsu **nāmaṃ nissāya** pavattati, nāmaṃ dassanādikiriyāsu **rūpaṃ nissāya**. Aññamaññaṃ sannissāya cassa attakiccasiddhipi paccekaṃ asamatthataṃ vibhāveti. Tathā hi nāmarūpassa attasuññatā, nibyāpāratā ca suṭṭhutaraṃ pākaṭā hontīti. Kathaṃ pana paccekaṃ asamatthānaṃ samuditabhāve sati samatthatā hoti asāmaggiyaṃ ahetūnaṃ sāmaggiyampi ahetukabhāvāpattito. Na hi paccekaṃ daṭṭhuṃ asakkontānaṃ satampi sahassampi samuditaṃ daṭṭhuṃ sakkotīti codanaṃ hadaye katvā āha **‘‘imassa panā’’**tiādi. Upamāyapi hi asiddho attho sādhetabbo. Tenevāha ‘‘upamaṃ te karissāmi, upamāyapi idhekacce viññū purisā bhāsitassa atthaṃ jānantī’’ti (ma. ni. 1.258; a. ni. 8.8; 10.95; jā. 2.19.24). Ayaṃ panettha **jaccandhapīṭhasappīnaṃ upamā** – yathā jaccandho ca pīṭhasappī ca disā pakkamitukāmā assu. Jaccandho pīṭhasappiṃ evamāha ‘‘ahaṃ kho, bhaṇe, sakkomi pādehi pādakaraṇīyaṃ kātuṃ, natthi ca me cakkhūni, yehi samaṃ visamaṃ passeyya’’nti. Pīṭhasappī jaccandhaṃ evamāha ‘‘ahaṃ kho, bhaṇe, sakkomi cakkhunā cakkhukaraṇīyaṃ kātuṃ, natthi ca me pādā, yehi abhikkameyyaṃ paṭikkameyyaṃ vā’’ti. So tuṭṭhahaṭṭho jaccandho pīṭhasappiṃ aṃsakūṭaṃ āropesi, pīṭhasappī jaccandhassa aṃsakūṭe nisīditvā evamāha ‘‘vāmaṃ muñca, dakkhiṇaṃ gaṇha, dakkhiṇaṃ muñca, vāmaṃ gaṇhā’’ti. Tattha jaccandhopi nittejo dubbalo na sakena balena gacchati, tatheva pīṭhasappī na sakena balena gacchati, na ca tesaṃ aññamaññaṃ nissāya gamanaṃ na pavattati, evameva nāmampi nittejaṃ na sakena tejena uppajjati, na tāsu tāsu kiriyāsu pavattati, rūpampi nittejaṃ na sakena tejena uppajjati, na tāsu tāsu kiriyāsu pavattati, na ca tesaṃ aññamaññaṃ nissāya uppatti vā pavatti vā na hotīti. Tenāhu porāṇā –

> ‘‘Na sakena balena jāyare,
> Nopi sakena balena tiṭṭhare;
> Paradhammavasānuvattino,
> Jāyare saṅkhatā attadubbalā.
>
> ‘‘Parapaccayato ca jāyare, paraārammaṇato samuṭṭhitā;
> Ārammaṇapaccayehi ca, paradhammehi cime pabhāvitā’’ti. (visuddhi. 2.677);

1222-3. Idāni nāvāyantikūpamāyapi nāmarūpānaṃ avasavattitaṃ vibhāvetuṃ **‘‘yathā hī’’**tiādigāthādvayaṃ vuttaṃ. Tattha **nissāyā**ti patiṭṭhāya. **Yantī**ti gacchanti. **Manusse nissāyā**ti netubhūte niyāmakakammakarādimanusse apassāya. Na hi tesaṃ araṇaggahaṇalaṅkārasaṇṭhāpanaudakasiñcanādikiriyāya vinā nāvā icchitadesaṃ pāpuṇāti, yathā pana ubhopi aññamaññaṃ nissāya **aṇṇave** gacchanti, evaṃ nāmañca rūpañca ubho aññamaññaṃ nissitā pavattantīti adhippāyo.

1224. **Sattasaññaṃ vinodetvā**ti yathāvuttanayehi anādikālabhāvitaṃ khandhapañcake sattaggāhaṃ vikkhambhetvā. **Nāma…pe… vuccatī**ti ‘‘idaṃ nāmaṃ, ettakaṃ nāmaṃ, na ito bhiyyo. Idaṃ rūpaṃ, ettakaṃ rūpaṃ, na ito bhiyyo’’ti ca evaṃ sabbākārena tesaṃ lakkhaṇasallakkhaṇamukhena tamatthabhāvadassanaṃ **etaṃ** attadiṭṭhimalavisodhanato **diṭṭhivisuddhīti vuccati** buddhādīhīti attho. Na kevalañcetaṃ diṭṭhivisuddhiyeva vuccati, nāmarūpavavatthāpanantipi etasseva adhivacananti veditabbaṃ. **Jātiādito**ti jātijarābyādhiādito dukkhato. Yathāha ‘‘jātipi dukkhā, jarāpi dukkhā, byādhipi dukkho, maraṇampi dukkhaṃ, yampicchaṃ na labhati, tampi dukkhaṃ, saṃkhittena pañcupādānakkhandhā dukkhā’’ti (mahāva. 14; saṃ. ni. 5.1081; paṭi. ma. 2.30). **Antadvaya**nti sassatucchedasaṅkhātaṃ antadvayaṃ. Atha vā sattassa accantaṃ atthibhāvasaṅkhātaṃ, tassa natthibhāvasaṅkhātañca **antadvayaṃ**. Paramatthato anupalabbhanato hi satto atthīti vajjitabbameva, lokasaṅketatova upalabbhanato natthītipi vajjitabbamevāti. Suṭṭhutaraṃ parisuddhaṃ karotīti sambandho. **Diṭṭhigatāni malānī**ti diṭṭhigatasaṅkhātāni malāni. **Asesaṃ** nissesato **nāsaṃ** vināsaṃ vikkhambhanaṃ **upenti**. Tathā hetaṃ diṭṭhimalavisodhanato diṭṭhivisuddhīti vuccati.

Iti abhidhammatthavikāsiniyā nāma

Abhidhammāvatārasaṃvaṇṇanāya

Diṭṭhivisuddhiniddesavaṇṇanā niṭṭhitā.

19. Ekūnavīsatimo paricchedo

Kaṅkhāvitaraṇavisuddhiniddesavaṇṇanā

1227. Anantaraṃ niddiṭṭhāya diṭṭhivisuddhiyā visayabhāvena dassitattā **‘‘etassā’’**ti vuttaṃ, na tadaññato visesanatthaṃ tadaññassa ca abhāvato. Ajjhattaṃ vā hi vipassanābhiniveso hotu bahiddhā vā, atthasiddhiyaṃ pana lakkhaṇato sabbampi nāmarūpaṃ anavasesato pariggahitameva hotīti. **Jānitvā hetupaccaye**ti hetupaccaye pariggaṇhitvā, hetupaccaye pariggaṇhanahetūti vuttaṃ hoti. Paccayapariggahaṇahetu hissa addhattaye kaṅkhāvitaraṇaṃ hotīti. **Vitaritvā**ti atikkamitvā, vikkhambhetvāti attho. Taṃ pana ñāṇaṃ tathāvigataṃ vasibhāvappattaṃ jhānaṃ viya yogino santāne pabandhavasena pavattatīti katvā vuttaṃ **‘‘ṭhita’’**nti.

1229-30. **Nāmarūpassa…pe… āvajjitvā**ti yathā nāma kusalo bhisakko rogaṃ disvā tassa samuṭṭhānaṃ pariyesati, yathā vā pana anukampako puriso kumāraṃ uttānaseyyaṃ rathikāya nipannaṃ disvā ‘‘kassa nu kho ayaṃ puttako’’ti tassa mātāpitaro āvajjati, evamevaṃ **nāmarūpassa ko hetu, ko vā paccayo bhave**. Na tāvetaṃ ahetukaṃ sabbattha, sabbadā, sabbesañca ekasadisabhāvāpattito, na issarādihetukaṃ nāmarūpato uddhaṃ issarādīnaṃ abhāvato. Yepi nāmarūpamattameva issarādayoti vadanti tesaṃ issarādisaṅkhātanāmarūpassa ahetubhāvāpattito, tasmā bhavitabbamassa hetupaccayehi, ‘‘ko nu kho’’ti nāmarūpassa hetupaccaye āvajjitvāti attho. Evaṃ tāva katvā imassa nāmarūpassa hetupaccaye pariggaṇhantena oḷārikattā, supākaṭattā ca rūpassa paccayapariggaho sukaroti paṭhamaṃ tassa paccayapariggaho kātabboti dassento āha **‘‘rūpakāyassā’’**tiādi. Tattha yathā nāmarūpassa paccayapariggaho ahetuvisamahetuvādanivattiyā hoti, evaṃ nibbidāvirāgāvahabhāvena tattha tattha abhiratinivattiyāpi icchitabboti taṃ dvattiṃsākāravasena dassetuṃ **‘‘kesā lomā’’**tiādi vuttaṃ.

1232-3. **Avijjā…pe… mato**ti avijjā taṇhā upādānaṃ kammanti idaṃ catubbidhaṃ dhammajātaṃ **etassa** yathāvuttassa **rūpakāyassa hetu,** catubbidho āhāro paccayoti attho. Kasmā pana purimaṃ hetu, itaro paccayoti codanaṃ sandhāya **‘‘janako’’**tiādiṃ vatvā taṃ lokavasena samatthetuṃ **‘‘hetvaṅkurassā’’**tiādi vuttaṃ. Tattha **janako**ti, **anupālako**ti ca antogatahetvatthamidaṃ visesanaṃ, janakattā, anupālakattāti vuttaṃ hoti. Tattha **janakattā**ti nibbattakattā. Iminā bījaṃ viya aṅkurassa avijjādayo rūpakāyassa asādhāraṇakāraṇatāya hetūti dassitaṃ. **Anupālakattā**ti upatthambhakattā. Iminā pana aṅkurassa pathavīsalilādayo viya āhāro sādhāraṇakāraṇatāya paccayoti dassitanti veditabbaṃ.

1234-7. **Itime…pe… gatā**ti evamete avijjādayo pañca dhammā yathārahaṃ **hetu**bhāvaṃ, **paccaya**bhāvañca gatā. **Mātāva upanissayā**ti **avijjā** bhavesu vijjamānadosapaṭicchādanabhāvena, **taṇhā** patthanābhāvena, **upādānaṃ** daḷhaggāhabhāvenāti evaṃ saṅkhārabhavānaṃ hetubhūtā janakasahāyatāya bhavanikantitaṃsahajātaāsannakāraṇattā abhisaṅkhārikā, apassayabhūtā vāti mātā viya upanissayā honti. Yathā pitujanitasukke puttassa uppattīti **pitā** janako, evaṃ **kammaṃ** sattassa uppādakattā **janaka**nti āha. Yathā **dhātī** jātassa **kumārassa** vaḍḍhitā sandhārikā, evaṃ **āhāro** uppannassa kāyassa brūhetā, sandhārako cāti vuttaṃ **‘‘dhātī…pe… bhave’’**ti. Kāmañcettha avijjādayo nāmakāyassāpi paccayo, pakārantarena pana tassa pākaṭaṃ paccayapariggahavidhiṃ dassetuṃ ‘‘cakkhuñcā’’tiādi vuttaṃ. Tattha **cakkhuñcā**ti **ca**-saddo samuccayattho, tena cakkhuviññāṇassa āvajjanādiṃ ajjhattaṃ sabbaṃ paccayajātaṃ saṅgaṇhāti. **Rūpamālokameva cā**ti pana **ca**-saddena yathā bāhirarūpaṃ cakkhuviññāṇassa ārammaṇapaccayo, yathā ca āloko upanissayapaccayo, evaṃ aññampi bāhiraṃ paccayajātaṃ saṅgaṇhāti. **Paṭiccā**ti paccayabhūtaṃ laddhāti attho. Tena cakkhussa nissayapurejātaindriyavippayuttaatthiavigatavasena, rūpālokānañca yathāsambhavaṃ ārammaṇaupanissayapurejātaatthiavigatavasena, itaresañca saddasaṅgahitānaṃ anantarādisahajātādivasena paccayabhāvaṃ dasseti. **Ādi**-saddena phassādīnaṃ viya saha paccayehi sotaviññāṇādīnaṃ saṅgaho veditabbo. Evaṃ sammasanūpagaṃ sabbaṃ nāmaṃ saha paccayena saṅgahitaṃ hoti. Tenāha **‘‘nāmakāyassa paccayaṃ pariganhatī’’**ti.

1238-40. **Disvānā**ti etarahi pavattiṃ disvā. **Tathevida**nti iminā na kevalaṃ sappaccayatāmattameva paccāmaṭṭhaṃ, atha kho yādisehi **etarahi** pavattati, tādisehi avijjādipaccayeheva **atītepi** pavattitthāti paccayasahitatāpi paccāmaṭṭhāti daṭṭhabbaṃ. **Pubbante**ti atītakhandhappabandhakoṭṭhāse. **Pañcadhāgatā**ti –

> ‘‘Ahosiṃ nu kho ahamatītamaddhānaṃ, na nu kho ahosiṃ ahamatītamaddhānaṃ, kiṃ nu kho ahosiṃ ahamatītamaddhānaṃ, kathaṃ nu kho ahosiṃ ahamatītamaddhānaṃ, kiṃ hutvā kiṃ ahosiṃ nu kho ahamatītamaddhāna’’nti (ma. ni. 1.18; saṃ. ni. 2.20; mahāni. 174) –

Pañcahi ākārehi **āgatā,** pavattā vā. **Aparante**ti anāgate khandhappabandhakoṭṭhāse. **Pañcadhā samudīritā**ti –

> ‘‘Bhavissāmi nu kho ahamanāgatamaddhānaṃ, na nu kho bhavissāmi ahamanāgatamaddhānaṃ, kiṃ nu kho bhavissāmi ahamanāgatamaddhānaṃ, kathaṃ nu kho bhavissāmi ahamanāgatamaddhānaṃ, kiṃ hutvā kiṃ bhavissāmi nu kho ahamanāgatamaddhāna’’nti (ma. ni. 1.18; saṃ. ni. 2.20; mahāni. 174) –

Evaṃ pañcadhā kathitā.

1241. **Paccuppannepi addhāne**ti etarahi paṭisandhiṃ ādiṃ katvā cutipariyante addhānepi. **Addhāna**-ggahaṇena cettha paccuppannakhandhakoṭṭhāsameva vadati. Na hi tabbinimutto añño koci kālo nāma atthīti. **Chabbidhā parikittitā**ti –

> ‘‘Ahaṃ nu khosmi, no nu khosmi, kiṃ nu khosmi, kathaṃ nu khosmi, ayaṃ nu kho satto kuto āgato, so kuhiṃ gāmī ca bhavissatī’’ti (ma. ni. 1.18; saṃ. ni. 2.20; mahāni. 174) –

Evaṃ chabbidhā vuttā. ‘‘Sabbe tasanti daṇḍassā’’tiādīsu (dha. pa. 129-130) viya padesepi sabba-saddassa pavattanato **‘‘sabbā’’**ti vatvāpi **‘‘anavasesā’’**ti vuttaṃ. Natthi etissā avaseso avasiṭṭhoti **anavasesā,** soḷasavidhāpi cesā ekakaṅkhāvasenāpi anavasiṭṭhā hutvāti vuttaṃ hoti. **Pahiyyatī**ti vikkhambhanavasena pahiyyati. Kāmaṃ nāmarūpamattaṃ vinā sattassa adassanena diṭṭhivisuddhiyāva paccuppanne kaṅkhā pahīnā, atītānāgate kaṅkhānaṃ pahānena pana paccuppanne kaṅkhāya atisayappahānaṃ dassetuṃ idheva sā vuttā. Atha vā paccuppanne nissattanāmarūpassa paccayesu pavattakaṅkhāya idheva tīraṇato sā idha vuttā. Vaṇṇabhaṇanaṃ vā etaṃ idha paccuppannakaṅkhāya pahānavacanaṃ yathā taṃ sotāpattimaggādīsu pahīnānampi ca pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ pahānātiādinā anāgāmimaggādīsu vacananti.

1242. **Kammavipākānaṃ vasenāpī**ti purimakammabhavasmiṃ moho avijjā, āyūhanaṃ saṅkhārā, nikanti taṇhā, upagamanaṃ upādānaṃ, cetanā bhavo iti ime pañca dhammā purimakammabhavasmiṃ idha paṭisandhiyā paccayā, idha paṭisandhi viññāṇaṃ, okkanti nāmarūpaṃ, pasādo āyatanaṃ, phuṭṭho phasso, vedayitaṃ vedanā iti ime pañca dhammā idhūpapattibhavasmiṃ pure katassa kammassa paccayā, idha paripakkattā āyatanānaṃ moho avijjā…pe… cetanā bhavo iti ime pañca dhammā kammabhavasmiṃ āyatiṃ paṭisandhiyā paccayāti evaṃ vuttānaṃ kammavaṭṭavipākavaṭṭānaṃ vasena. Kilesavaṭṭopi cettha kammasahāyatāya kammavaṭṭeneva saṅgahitoti daṭṭhabbaṃ.

1243. **Diṭṭhadhammavedanīya**nti ettha diṭṭhadhammo vuccati paccakkhabhūto paccuppanno attabhāvo, tattha veditabbaphalaṃ kammaṃ **diṭṭhadhammavedanīyaṃ. Upapajjāparāpariyāhosikammavasā panā**ti upapajjavedanīyaaparāpariyavedanīyaahosikammavasena. Uttarapadalopavasena hi ‘‘upapajjāparāpariya’’nti vuttaṃ. Tattha paccuppannabhavato anantaraṃ upapajjitvā veditabbaphalaṃ kammaṃ **upapajjavedanīyaṃ**. Apare apare diṭṭhadhammato aññasmiṃ aññasmiṃ yatthakatthaci attabhāve veditabbaphalaṃ kammaṃ **aparāpariyavedanīyaṃ**. Ahosi eva kammaṃ, na tassa vipāko ahosi, atthi, bhavissati cāti evaṃ vattabbakammaṃ **ahosikammaṃ**.

Paṭipakkhehi anabhibhūtatāya, paccayavisesena paṭiladdhavisesatāya ca balavabhāvappattā tādisassa pubbābhisaṅkhārassa vasena sātisayā hutvā pavattā **paṭhamajavanacetanā** tasmiṃyeva attabhāve phaladāyinī

diṭṭhadhammavedanīyā nāma. Sā hi vuttākārena balavati javanasantāne guṇavisesayuttesu upakārānupakāravasappavattiyā, āsevanālābhena appavipākatāya ca itaradvayaṃ viya pavattasantānuparamāpekkhaṃ, okāsalābhāpekkhañca kammaṃ na hotīti idheva pupphamattaṃ viya pavattivipākamattaṃ ahetukaphalaṃ deti, sahetukaphaladāne pana paṭisandhiākaḍḍhanampi āpajjeyya. **Tathā asakkonta**nti kammassa vipākadānaṃ nāma upadhippayogādipaccayantarasamavāyeneva hotīti tadabhāvato tasmiṃyeva attabhāve vipākaṃ dātuṃ asakkontaṃ. **Ahosikammaṃ…pe… vipāko**ti ettha ''ahosi kamma''nti padaṃ visuṃ visuṃ yojetabbaṃ ''ahosi kammaṃ nāhosi kammavipāko, ahosi kammaṃ na bhavissati kammavipāko, ahosi kammaṃ natthi kammavipāko''ti (paṭi. ma. 1.234). Tattha sakasakakālātikkantassa upapajjavedanīyassa, diṭṭhadhammavedanīyassa ca vasena purimaṃ vuttaṃ. Tañhi kammassa, vipākakālassa ca atītattā tathā vattabbattaṃ labhati, dutiyaṃ anāgate arahattaṃ pāpuṇantassa purimabhavesu kataṃ adinnavipākaṃ aparāpariyavedanīyaṃ sandhāya vuttaṃ, tatiyaṃ pana anantarabhave kataṃ upapajjavedanīyaṃ, arahato atītabhavesu kataṃ aparāpariyavedanīyañca sandhāya vuttaṃ. Apare pana ''ekameva atītaṃ kammaṃ addhattaye vipākābhāvaṃ sandhāya tidhā vibhajitvā vutta''nti vadanti.

Atthasādhikāti dānādipāṇātipātādiatthassa nipphādikā. Kā pana sāti āha **''sattamajavanacetanā''**ti. Sā hi sanniṭṭhāpakacetanā vuttanayena paṭiladdhavisesā, paṭisandhiyā anantarapaccayabhāvino vipākasantānassa anantarapaccayabhāvena vā tathā abhisaṅkhatā samānā anantarattabhāve vipākadāyinī upapajjavedanīyaṃ nāma. Yebhuyyavuttiyā cettha ''sattamajavanacetanā''ti vuttaṃ. Paccavekkhaṇavasitādipavattiyaṃ pana pañcamādikāpi hoti. **Vipākaṃ detī**ti paṭisandhiṃ datvā pavattivipākaṃ deti, adinnapaṭisandhikaṃ pana pavattivipākaṃ detīti natthi. Cutianantarañhi upapajjavedanīyassa okāsoti ācariyā. Paṭisandhiyā pana dinnāya jātisatepi pavattivipākaṃ deti. Tenāha bhagavā ''tiracchānagate dānaṃ datvā sataguṇā pāṭikaṅkhitabbā''ti (ma. ni. 3.379). **Ubhinna…pe… detī**ti yathāvuttakāraṇavirahato diṭṭhadhammūpapajjavedanīyabhāvaṃ asampattā pañca cetanā vipākadānasabhāvassa anupacchinnattā yadā okāsaṃ labhati, tadā paṭisandhivipākaṃ, pavattivipākaṃ vā deti. **Sati saṃsārappavattiyā**ti iminā asati saṃsārappavattiyaṃ ahosikammapakkhe tiṭṭhati vipaccanokāsassa abhāvatoti dīpeti.

1244. Evaṃ tāva vipākadānakālavasena catubbidhaṃ dassetvā idāni vipākadānapariyāyato, kiccato ca catubbidhataṃ dassetuṃ **''garuka''**ntiādi vuttaṃ. Tattha **garuka**nti mahāsāvajjaṃ, mahānubhāvañca aññena kammena paṭibāhituṃ asakkuṇeyyakammaṃ. **Bahula**nti abhiṇhaso kataṃ, ekavāraṃ katvāpi abhiṇhasamāsevitañca. **Āsanna**nti maraṇāsannakāle anussaritaṃ, tadā katañca. **Kaṭattākamma**nti garukādibhāvaṃ asampattaṃ katamattatoyeva kammanti vattabbakammaṃ. Tattha kusalaṃ vā hotu akusalaṃ vā, garukāgarukesu yaṃ garukaṃ mātughātakādikammaṃ vā mahaggatakammaṃ vā, tadeva paṭhamaṃ vipaccati. Tathā bahulābahulesu yaṃ bahulaṃ susīlyaṃ dussīlyaṃ vā, tadeva paṭhamaṃ vipaccati. Dūrāsannesu yaṃ āsannaṃ maraṇakāle anussaritaṃ, teneva upapajjati. Āsannakāle kate ca vattabbameva natthīti. Kaṭattā pana kammaṃ punappunaṃ laddhāsevanaṃ purimānaṃ abhāve paṭisandhiṃ ākaḍḍhati. Iti garukaṃ sabbapaṭhamaṃ vipaccati. Tathā hi taṃ ''garuka''nti vuttaṃ. Garuke asati bahulīkataṃ, tasmimpi asati āsannaṃ, tasmimpi asati kaṭattākammanti vuttaṃ ''purimajātīsu katakammaṃ vipaccatī''ti.

1245. Paṭisandhidānādivasena vipākasantānassa nibbattakaṃ **janakaṃ**. Sukhadukkhasantānassa, nāmarūpappabandhassa vā ciratarappattihetubhūtaṃ **upatthambhakaṃ**. Tenāha ''sukhadukkhaṃ upatthambheti, addhānaṃ pavattetī''ti. Sukhadukkhe pavattamāne bavhābādhatādipaccayūpanipātanena saṇikaṃ saṇikaṃ tassa vibādhakaṃ **upapīḷakaṃ**. Tenāha ''sukhadukkhaṃ pīḷeti bādhati, addhānaṃ pavattituṃ na detī''ti. Tathā paṭipakkhakammavipākassa appavattikaraṇavasena upacchedakaṃ paṭibāhakaṃ **upaghātakaṃ**. Tenāha ''tassa vipākaṃ paṭibāhitvā''ti.

Rūpañca arūpavipākakkhandho cāti rūpārūpavipākakkhandho, kammajarūpassāpi vipākapariyāyo atthīti **''rūpārūpavipākakkhandhe''**ti vuttaṃ. **Aññena kammenā**ti kusalena vā akusalena vā aññena kammena kattubhūtena **dinnāya paṭisandhiyā** vipāke janite. Tenāha **''janite vipāke''**ti. Pavattivipākaṃ sandhāya ''janite vipāke''ti vadanti. **Uppajjanakasukhadukkhaṃ upatthambhetī**ti upatthambhakakammaṃ kusalaṃ samānaṃ aññenapi kusalakammena uppajjamānakaṃ sukhaṃ tassa paṭipakkhavibādhanavasena upatthambheti. Akusalaṃ aññena akusalakammena upapajjamānaṃ dukkhaṃ tatheva upatthambheti. Evañca upatthambhentaṃ taṃ dīghakālaṃ pavatteti nāmāti āha **''addhānaṃ pavattetī''**ti. **Uppajjanakasukhadukkhaṃ pīḷetī**ti upapīḷakaṃ akusalaṃ samānaṃ sukhitassa rogādiantarāyakāraṇasampādakabhāvena sukhasantānaṃ upacchindantaṃ pīḷeti, kusalañca rogādinā dukkhitassa bhesajjādisukhādikāraṇasampādakabhāvena dukkhasantānaṃ vicchindantaṃ pīḷeti. Keci pana ''sukhadukkhassa kāraṇaṃ asampādentampi paṭisandhidāyakakammassa pavattivipākaṃ paṭibāhitvā sayaṃ vipākadāyakakammaṃ upapīḷakakamma''nti vadanti. Evaṃ sante pana paṭisandhidāyakameva janakakammanti vuttaṃ siyā.

Apica upaghātakena saha imassa visesabhāvo āpajjati, taṃ paṭisandhivipākassa paṭibāhakanti ce? Taṃ na, avisesena vuttattāti. **''Dubbalaṃ kammaṃ ghātetvā''**ti vutte ''nanu tassa pubbeyeva siddhattā, niruddhattā ca kathamidaṃ tadupaghātakaṃ hotī’’ti āpannaṃ codanaṃ sandhāya kammassa ghātanaṃ nāma tassa vipākapaṭibāhanamevāti dassento āha **‘‘tassa vipākaṃ paṭibāhitvā’’**ti. Taṃpaṭibāhanañca attano vipākuppattiyā okāsakaraṇanti vuttaṃ **‘‘attano vipākassa okāsaṃ karotī’’**ti. Vipaccanāya katokāsaṃ kammaṃ vipakkameva nāma hotīti āha **‘‘evaṃ…pe… uppannaṃ nāma hotī’’**ti.

Upapīḷakaṃ aññassa vipākaṃ upacchindati, na sayaṃ attano vipākaṃ deti, upaghātakaṃ pana dubbalakammaṃ upacchinditvā attano vipākaṃ uppādetīti ayametesaṃ viseso. Keci pana ācariyā aparenāpi nayena janakādikammaṃ icchanti. Kathaṃ? Yasmiṃ kamme kate paṭisandhiyaṃ, pavatte ca vipākakaṭattārūpānaṃ uppatti hoti, taṃ janakaṃ. Yasmiṃ pana kate aññena janitassa iṭṭhassa vā aniṭṭhassa vā phalassa vibādhakavicchedakapaccayānuppattiyā, upabrūhakapaccayuppattiyā ca janakānubhāvānurūpaṃ pariposakaciratarappabandhā honti, taṃ upatthambhakaṃ. Janakena nibbattitaṃ kusalaphalaṃ, akusalaphalaṃ vā yena paccanīkabhūtena rogadhātuvisamatādinimittatāya bādhīyati, taṃ upapīḷakaṃ. Yena pana kammunā janakasāmatthiyavasena cirataarappabandhārahampi samānaṃ phalavicchedakapaccayuppattiyā upahaññati vicchijjati, taṃ upaghātakanti.

Ettha ca keci appābādhadīghāyukatāsaṃvattanavasena dutiyassa kusalabhāvaṃ, bavhābādhaappāyukatāsaṃvattanavasena pacchimānaṃ dvinnaṃ akusalabhāvañca vaṇṇenti, bhūridattādīnaṃ pana nāgādīnaṃ, ito anuppadinnayāpanakapetānañca apāyesu akusalavipākassa upatthambhanūpapīḷanūpaghātakāni kammāni santīti catunnampi kusalākusalabhāvo na virujjhati. Kiñcāpi kammānaṃ kammantarañceva vipākantarañca buddhānaṃ kammavipākañāṇasseva yāthāvasarasato pākaṭaṃ hoti. Buddhāveṇikañhetaṃ asādhāraṇaṃ sāvakehi, vipassakena pana ekadesato jānitabbaṃ. Na hi sabbena sabbaṃ ajānantassa paccayapariggaho paripūrati, tasmā tādisaṃ pariggahaṃ sandhāya ‘‘iti ima’’ntiādi vuttaṃ. Yādisehi paccayehi paccuppanne addhāne nāmarūpassa pavatti, tādiseheva itarasmimpi addhadvayeti evaṃ yathā atītānāgate nayaṃ neti, taṃ dassetuṃ **‘‘yathā ida’’**ntiādi vuttaṃ. Addhattayepi kiriyākiriyāphalamattatādassanaparattā codanāya. **Itī kammañcevā**tiādinā vuttassevatthassa nigamanavasena vuttaṃ. **Tassevaṃ…pe… pahiyyatī**ti tassevaṃ samanupassato yā sā pubbantādayo ārabbha ‘‘ahosiṃ nu kho aha’’ntiādinā nayena pavattā vicikicchā pahiyyati.

1246-8. Pahīnāya pana tāya sabbabhavayonigatiṭhitisattāvāsesu hetuphalasambandhavaseneva pavattanāmarūpamattameva khāyati. Tenevāha **‘‘hetuphalassa sambandhavasenevā’’**tiādi. Kāraṇasāmaggiyaṃ dānādīhi sādhitakiriyāya pavattamānāya kāraṇamatte kattuvohāroti āha **‘‘kāraṇato uddhaṃ kāraṇaṃ na ca passatī’’**ti. Pāka…pe… paṭivedakaṃ na passatīti sambandho. **Pākapaṭivedaka**nti vipākavindakaṃ. Evaṃ apassanto pana kāraṇe sati kārakoti, vipākappavattiyā sati paṭisaṃvedakoti samaññāmatteneva paṇḍitā voharanti. Iccevaṃ sammappaññāya passati. **Suddhadhammā**ti kenaci sattena vā puggalena vā amissadhammā. **Eveta**nti evaṃvidhaṃ etaṃ dassanaṃ sammadassanaṃ, aviparītadassananti attho.

1249. **Bījarukkhādikānaṃ vā**ti yathā bījato rukkho, rukkhato bījanti evaṃ kāraṇaparamparagavesane anādikālikattā bījarukkhasantānassa pubbā koṭi natthi, evaṃ kammapaccayā vipāko, vipākapaccayā kammanti pariyesane anādikālikattā kammavipākasantānassa pubbā koṭi na paññāyati. **Ādi**-saddena ‘‘kukkuṭiyā aṇḍaṃ, aṇḍato kukkuṭī, punapi kukkuṭiyā aṇḍa’’nti evamādiṃ saṅgaṇhāti.

1250-3. **Anāgatepi saṃsāre**ti yathā atīte, evaṃ anāgatepi addhāne khandhānaṃ paṭipāṭītiādinā vuttasaṃsāre sati. **Appavatti na dissatī**ti kammato vipāko bhavissati, vipākato kammanti anāgate kāriyaparamparāya gavesiyamānāya aparikkhīṇasaṃyojanassa kammavipākānaṃ appavattanaṃ na dissati, pavattati evāti attho. Hetuphalasambandhavasena pavattamāne saṃsāre ‘‘pubbā koṭi na paññāyatī’’ti vacanena kāraṇe ādissa abhāvo vutto, ‘‘appavatti na dissatī’’ti vacanena phalassa avasānābhāvo vuttoti. **Etamattha**nti ‘‘kammassa kārako natthī’’tiādinā vuttamatthaṃ. **Asayaṃvasī**ti na sayaṃvasino, micchābhinivesaparavasāti attho. **Aññamaññavirodhino**ti itarītaraviruddhā diṭṭhiyo vā diṭṭhiyā vā aññamaññena saha virodhino. Gambhīrañāṇagocaratāya **gambhīraṃ**. Tathā **nipuṇaṃ**. Sattasuññatāya, aññamaññasabhāvasuññatāya ca **suññaṃ. Paccaya**nti nāmarūpassa paccayaṃ, tappaccayapaṭivedheneva ca sabbaṃ paṭividdhaṃ hotīti.

1254-6. **Kammaṃ natthi vipākamhī**ti kuṭṭādīsu rajādi viya vipāke santiṭṭhamānaṃ kammaṃ natthi. **Pāko kamme na vijjatī**ti tathā kamme santiṭṭhamāno vipāko natthi. Yathāvuttamevatthaṃ upamāya vibhāvetuṃ **‘‘yathā na sūriye’’**tiādi vuttaṃ. **Maṇimhī**ti sūriyakantamaṇimhi. **Na tesaṃ bahi so atthī**ti te muñcitvā tehi bahi so aggi natthi. **Sambhārehī**ti samaṅgībhūtehi ātapādīhi tīhi kāraṇehi. **Na anto kammassā**tiādi atthato heṭṭhā vuttampi upamānigamanatthaṃ punapi vuttanti daṭṭhabbaṃ.

1257-8. Yadi hetu, phalañca aññamaññarahitaṃ, kathaṃ hetuto phalaṃ nibbattatīti āha **‘‘kammañca kho upādāyā’’**ti. Na kevalaṃ kammaphalameva suññaṃ katturahitaṃ, sabbampi dhammajātaṃ kārakarahitanti dassetuṃ **‘‘na hettha devo’’**tiādigāthā vuttā. **Hetusambhārapaccayā**ti ekena hetunā ekassa, anekassa vā phalassa anibbattito hetusamūhanimittaṃ, sambhāroti vā paccayādhivacananti hetupaccayanimittanti attho.

1259. **Addhāsu taritvā kaṅkha**nti tīsu addhāsu soḷasavidhaṃ kaṅkhaṃ vitaritvā. Na kevalametaṃ soḷasavidhameva kaṅkhaṃ vitarati, atha kho ‘‘satthari kaṅkhatī’’tiādinayappavattaṃ (dha. sa. 1123; vibha. 915) aṭṭhavidhaṃ kaṅkhampi pajahati. Tathā hettha buddho dhammo saṅgho sikkhāti kaṅkhāya gocarabhūtā lokiyā dhammā adhippetā. Na hi lokuttaradhamme ārabbha kilesā pavattituṃ sakkonti. **Pubbanto**ti atītā khandhāyatanadhātuyo, **aparanto**ti anāgatā, **pubbantāparanto**ti tadubhayaṃ, addhāpaccuppannaṃ vā tadubhayabhāgayuttattā. Paṭiccasamuppannadhammaggahaṇena gahito aṭṭhamo kaṅkhāvisayo nāmarūpamattaṃ, idappaccayatā-ggahaṇena pana tassa paccayo gahito, tasmā soḷasavatthukāya pahīnāya aṭṭhavatthukā kaṅkhā appatiṭṭhāva hotīti. Etāsañca pahānena dvāsaṭṭhidiṭṭhigatānipi vikkhambhanti diṭṭhekaṭṭhattā vicikicchāya. Yathā hi diṭṭhi samucchijjamānā vicikicchāya saddhiṃyeva samucchijjati, evaṃ vicikicchā vikkhambhiyamānā diṭṭhiyā saddhiṃyeva vikkhambhīyati. Attābhinivesūpanissayā hi ‘‘ahosiṃ nu kho aha’’ntiādinayappavattā (ma. ni. 1.18; saṃ. ni. 2.20; mahāni. 174) soḷasavatthukā kaṅkhā, sā eva ca pubbantādivatthubhāvena vuttā, attābhinivesavatthukāni dvāsaṭṭhi diṭṭhigatāni, buddhādivatthukā ca tadekaṭṭhāti. **Uṭṭhita**nti uppajjitvā ṭhitaṃ.

1260-2. **Kaṅkhāvitaraṇaṃ nāmā**ti yathāvuttakaṅkhāvitaraṇato kaṅkhāvitaraṇaṃ nāma. Na kevalaṃ kaṅkhāvitaraṇaṃ nāma, **dhammaṭṭhitiñāṇantipi yathābhūtañāṇantipi sammādassanantipi** idaṃ samudīritaṃ. Ettha ca dharīyanti attano paccayehīti dhammā, tiṭṭhati ettha phalaṃ tadāyattavuttitāyāti ṭhiti, dhammānaṃ ṭhiti **dhammaṭṭhiti,** paccayadhammā. Atha vā **dhammo**ti kāraṇaṃ ‘‘dhammapaṭisambhidā’’tiādīsu (vibha. 718-721) viya, dhammassa ṭhitisabhāvo, dhammato ca añño sabhāvo natthīti paccayadhammānaṃ paccayabhāvo, dhammaṭṭhitiyaṃ ñāṇaṃ **dhammaṭṭhitiñāṇaṃ**. Saṅkhārānaṃ yathābhūtaṃ aniccatādi **yathābhūtaṃ,** tattha ñāṇanti **yathābhūtañāṇaṃ**. Sammā passatīti **sammādassanaṃ**. **Laddhappatiṭṭho**ti sāsane patiṭṭhā nāma ariyamaggo. Ayaṃ pana taṃ anadhigatopi tadadhigamupāyapaṭipattiyaṃ ṭhitattā laddhappatiṭṭho viya hotīti ‘‘laddhappatiṭṭho’’ti vutto. Tatoyeva **cūḷako sotāpanno,** lokiyāhi sīlasamādhipaññāhi samannāgatattā uttari appaṭivijjhanto sotāpanno viya niyato, sugatiparāyaṇo ca hotīti cūḷasotāpanno. Sotāpanno hi khīṇāpāyaduggativinipātoti. Atha vā laddhappatiṭṭho kaṅkhāvitaraṇavisuddhisamadhigamena. Sappaccayanāmarūpadassanena hi sammadditadiṭṭhikaṇṭako viniddhutaahetukavisamahetuvādo yathāsakapaccayeheva dhammappavattiṃ ñatvā sāsane patiṭṭhitasaddho laddhappatiṭṭho nāma hotīti. Nāmarūpavavatthānena dukkhasaccaṃ, dhammaṭṭhitiñāṇena samudayasaccaṃ, tasseva aparabhāge aniccato manasikārādividhinā maggasaccañca abhiññāya pavattiyā dukkhabhāvaṃ disvā tassa appavatte nirodhe ekaṃseneva ninnajjhāsayatāya lokiyeneva ñāṇena catunnaṃ ariyasaccānaṃ adhigatattā apāyesu abhabbuppattiko, sotāpannabhūmiyañca bhabbuppattiko hotīti cūḷasotāpanno nāmāti vuttaṃ **‘‘sotāpanno hi cūḷako’’**ti. **Tasmā**ti yasmā evaṃ mahānisaṃsametaṃ ñāṇaṃ, tasmā sapañño attano hitānupekkhanapaññāya samannāgato. Tenāha **‘‘atthakāmo’’**ti.

Iti abhidhammatthavikāsiniyā nāma

Abhidhammāvatārasaṃvaṇṇanāya

Kaṅkhāvitaraṇavisuddhiniddesavaṇṇanā niṭṭhitā.

20. Vīsatimo paricchedo

Maggāmaggañāṇadassanavisuddhiniddesavaṇṇanā

1263. Idāni kaṅkhāvitaraṇavisuddhiyā anantaraṃ uddiṭṭhāya maggāmaggañāṇadassanavisuddhiyā niddesakkamo anuppatto, sā pana yasmā obhāsādiupakkilesasambhave sati hoti, obhāsādayo ca udayabbayañāṇe sambhavanti, udayabbayañāṇañca tilakkhaṇavipassanāya sati uppajjati, tassa ca kalāpasammasanaṃ ādi. Tañhi atītādibhedabhinnānaṃ dhammānaṃ saṅkhipitvā vavatthānavasena pavattanato ādikammikassa sukarasammasanaṃ, tasmā paṭhamaṃ tattheva abhiyogaṃ karontena kamato taṃ sampādetabbanti dassetuṃ **‘‘kalāpasammasanenevā’’**tiādi āraddhaṃ. Atha vā dvinnaṃ visuddhīnamantare kalāpasammasanaṃ hoti, tañca kho dvīsu ekāya visuddhiyā saṅgahetabbaṃ, maggāmaggañāṇassa ca ādibhūtattā tatthevassa saṅgaho yuttoti ettheva naṃ saṅgahitukāmatāya vuttaṃ **‘‘kalāpasammasanenevā’’**tiādi. Keci pana kalāpasammasanaṃ nāma ekavisuddhiyampi na antogadhanti taṃ anāmasitvāva vipassanācāraṃ vaṇṇenti. **Kalāpasammasanenevā**ti atītādibhedabhinnānaṃ dhammānaṃ saṅkhipitvā vavatthānavasena kalāpato, kalāpānaṃ vā sammasanena maggāmaggañāṇadassanavipassanāya **yogo karaṇīyo**. Atha vā bhummatthe karaṇaniddesavasena kalāpasammasane yogo karaṇīyoti attho. ‘‘Kalāpasammasaneneva yogo karaṇīyo’’ti vatvāpi taṃ pana **visuddhimaggato** (visuddhi. 2.692) gahetabbanti ganthavitthāraparihāratthaṃ idha na dassitanti.

1264. **Paccuppannassa dhammassā**ti santatipaccuppannassa, khaṇapaccuppannassa vā. Ādito pana khaṇapaccuppannassa udayavayaṃ dupparigghahaṃ, tasmā santatipaccuppannavasena paṭhamaṃ udayabbayānupassanaṃ kātabbaṃ. **Nibbattī**ti dvinnaṃ paccuppannānaṃ vasena paṭhamābhinibbatti ca khaṇanibbatti ca. **Vipariṇāmo**ti vināso.

1265. **Anupassanāpi ñāṇa**nti yā udayassa ca vayassa ca anupassanā, sā ñāṇanti **varañāṇena** sammāsambuddhena desitaṃ. Tatrāyaṃ pāḷi –

> ''Kathaṃ paccuppannānaṃ dhammānaṃ vipariṇāmānupassane paññā udayabbayānupassane ñāṇaṃ? Jātaṃ rūpaṃ paccuppannaṃ, tassa nibbattilakkhaṇaṃ udayo. Vipariṇāmalakkhaṇaṃ vayo. Anupassanā ñāṇaṃ. Jātā vedanā…pe… saññā… saṅkhārā… viññāṇaṃ… jātaṃ cakkhuṃ…pe… jāto bhavo paccuppanno, tassa nibbattilakkhaṇaṃ udayo. Vipariṇāmalakkhaṇaṃ vayo. Anupassanā ñāṇa''nti (paṭi. ma. 1.49).

Ettha pana udayadassanaṃ yāvadeva khayadassananti vayadassanassa padhānataṃ dassetuṃ ''vipariṇāmānupassane paññā''ti vatvā taṃ pana vayadassanaṃ udayadassanapubbakanti vuttaṃ ''udayabbayānupassane ñāṇa''nti.

1266-8. **Pubbe uppattito**ti jananato pubbe anuppannassāti vuttaṃ hoti. **Nicayo rāsi vā natthi,** yato āgaccheyya uppajjamānaṃ aladdhattabhāvassa sabbena sabbaṃ avijjamānattā. Tenāha **''tathā uppajjato''**tiādi. Yathā anāgate addhāne ime dhammā sabbena sabbaṃ natthi, evaṃ atītepi addhānanti dassento **''tathā nirujjhamānassā''**tiādiṃ vatvā avijjamānānaṃyeva rūpārūpadhammānaṃ hetupaccayasamavāye uppādo, uppajjitvā ca sabbaso abhāvūpagamoti imamatthaṃ samudāyagataṃ tadekadesabhūtāya upamāya vibhāvetuṃ imasmiṃ ṭhāne **aṭṭhakathāya** (visuddhi. 2.723) vīṇūpamā āgatā. Sā idhāpi āharitvā vattabbāti adhippāyena **''ettha vīṇūpamā''**tiādimāha. **Etassatthassā**ti avijjamānānaṃyeva uppādo, uppannānañca parato abhāvoti imassa atthassa pakāsane. **Vīṇūpamā**ti vīṇāvasena āgatā upamā. Sā panevaṃ daṭṭhabbā – yathā vīṇāya vādiyamānāya uppannassa saddassa neva uppattito pubbe sannicayo atthi, na uppajjamāno sannicayato āgato. Na nirujjhamānassa disāvidisāgamanaṃ atthi, na niruddho katthaci sannicito tiṭṭhati, atha kho vīṇañca vīṇavādanañca purisassa ca tajjaṃ vāyāmaṃ paṭicca ahutvā sambhoti, hutvā paṭiveti, evaṃ sabbepi rūpārūpadhammā ahutvā sambhonti, hutvā paṭiventīti.

1269-70. Evaṃ saṅkhepato udayabbayamanasikāravidhiṃ dassetvā puna yāni etasseva udayabbayañāṇassa vibhaṅge ''avijjāsamudayā rūpasamudayo''ti (paṭi. ma. 1.50) paccayasamudayaṭṭhena rūpakkhandhassa udayaṃ passati, ''taṇhāsamudayā…pe… kammasamudayā…pe… āhārasamudayā rūpasamudayo''ti (paṭi. ma. 1.50) paccayasamudayaṭṭhena rūpakkhandhassa udayaṃ passati, nibbattilakkhaṇaṃ passantopi rūpakkhandhassa udayaṃ passati, rūpakkhandhassa udayaṃ passanto imāni pañca lakkhaṇāni passati. ''Avijjānirodhā rūpanirodho''ti (paṭi. ma. 1.50) paccayanirodhaṭṭhena rūpakkhandhassa vayaṃ passati, ''taṇhānirodhā…pe… kammanirodhā…pe… āhāranirodhā rūpanirodho''ti (paṭi. ma. 1.50) paccayanirodhaṭṭhena rūpakkhandhassa vayaṃ passati, vipariṇāmalakkhaṇaṃ passantopi rūpakkhandhassa vayaṃ passati, rūpakkhandhassa vayaṃ passanto imāni pañca lakkhaṇāni passati. Tathā ''avijjāsamudayā vedanāsamudayo''ti (paṭi. ma. 1.50) paccayasamudayaṭṭhena vedanākkhandhassa udayaṃ passati, ''taṇhāsamudayā…pe… kammasamudayā…pe… phassasamudayā vedanāsamudayo''ti (paṭi. ma. 1.50) paccayasamudayaṭṭhena vedanākkhandhassa udayaṃ passati, nibbattilakkhaṇaṃ passanto vedanākkhandhassa udayaṃ passati, vedanākkhandhassa udayaṃ passanto imāni pañca lakkhaṇāni passati. ''Avijjānirodhā…pe… taṇhānirodhā…pe… kammanirodhā…pe… phassanirodhā vedanānirodho''ti (paṭi. ma. 1.50) paccayanirodhaṭṭhena vedanākkhandhassa vayaṃ passati, vipariṇāmalakkhaṇaṃ passantopi vedanākkhandhassa vayaṃ passati, vedanākkhandhassa vayaṃ passanto imāni pañca lakkhaṇāni passati, vedanākkhandhassa viya saññāsaṅkhāraviññāṇakkhandhānaṃ. Ayaṃ pana viseso – viññāṇakkhandhassa phassaṭṭhāne ''nāmarūpasamudayā nāmarūpanirodhā''ti.

Evaṃ **ekekassa khandhassa udayabbayadassane** dasa dasa katvā samapaññāsa lakkhaṇāni vuttāni, tesaṃ vasenapi ''evampi rūpasamudayo, evampi rūpavayo, evampi rūpaṃ udeti, evampi rūpaṃ vetī''ti paccayato ceva khaṇato ca vitthārena ca manasikāravidhiṃ dassetuṃ **''tasseva ñāṇassā''**tiādi āraddhaṃ. Tattha **avijjāsamudayā**ti avijjāya uppādā, atthibhāvāti attho. Nirodhaviruddho hi uppādo atthibhāvo hoti, tasmā purimabhavasiddhāya avijjāya sati imasmiṃ bhave rūpasamudayo rūpassa uppādo hotīti attho. **Ādi**-saddasaṅgahitesu ''taṇhāsamudayā rūpasamudayo, kammasamudayā rūpasamudayo, āhārasamudayā rūpasamudayo''ti ca, tathā vayadassane ''avijjānirodhā rūpanirodho, taṇhānirodhā… kammanirodhā… āhāranirodhā rūpanirodho''ti ca ādīsu avijjādīhi tīhi atītakālikāni tesaṃ sahakārīkāraṇabhūtāni upādānādīnipi gahitānevāti veditabbaṃ.

Pavattipaccayesu kabaḷīkārāhārassa balavatāya so eva gahito ''āhārasamudayā''ti. Tasmiṃ pana gahite pavattipaccayatāsāmaññena utucittānipi gahitāneva hontīti catusamuṭṭhānikarūpassa paccayato udayadassanaṃ vibhāvitamevāti daṭṭhabbaṃ. Avijjātaṇhūpanissayasahiteneva kammunā rūpakāyassa nibbatti, asati ca avijjūpanissayāya bhavanikantiyā jātiyā asambhavoyevāti. Yathā rūpassa avijjātaṇhūpanissayatā, evaṃ vedanādīnampi daṭṭhabbā. Āhāro pana uppannassa rūpassa posako kabaḷīkārāhārassa adhippetattā, kāmaṃ yathādhiṭṭhānattā vā desanāya. Ukkaṭṭhaniddesena vā āhāraggahaṇaṃ. **Avijjānirodhā**ti aggamaggañāṇena avijjāya anuppādanirodhato anāgatassa rūpassa anuppādanirodho hoti paccayābhāve abhāvato. ''Taṇhānirodhā kammanirodho''ti etthāpi eseva nayo. **Āhāranirodhā**ti pavattipaccayassa kabaḷīkārāhārassa abhāve. **Rūpanirodho**ti taṃsamuṭṭhānarūpassa abhāvo hotīti. Sesaṃ heṭṭhā vuttanayānusārena veditabbaṃ. Ayaṃ pana viseso – ''phuṭṭho vedeti, phuṭṭho sañjānāti, phuṭṭho cetetīti (saṃ. ni. 4.93), phassapaccayā vedanā, cakkhusamphassajā vedanā, saññā cetanā''ti vacanato phasso vedanāsaññāsaṅkhārakkhandhānaṃ pavattipaccayo, tannirodhā ca tesaṃ nirodho, mahāpadānamahānidānasuttesu, abhidhamme ca aññamaññapaccayavāre ''nāmarūpapaccayā viññāṇa''nti (dī. ni. 2.57, 97; kathā. 719) vacanato nāmarūpaṃ viññāṇassa pavattipaccayo, tannirodhā ca tassa nirodhoti vuttaṃ ''phassasamudayā vedanāsamudayo''tiādi.

1271. **Dasa dasā**ti rūpakkhandhassa udayadassane avijjā taṇhā kammaṃ āhāroti imesaṃ paccayānaṃ atthitāsaṅkhatalakkhaṇāni ceva rūpassa nibbattilakkhaṇañcāti imāni pañca lakkhaṇāni, vayadassane avijjādīnaṃ catunnaṃ paccayānaṃ anuppādanirodho, rūpassa khaṇanirodho cāti imāni pañca lakkhaṇānīti rūpakkhandhassa dasa lakkhaṇāni, tathā vedanākkhandhādīnaṃ catunnaṃ cattālīsa lakkhaṇānīti evaṃ samapaññāsa lakkhaṇāni honti. Tenāha **''paññāsa lakkhaṇānī''**ti. Lakkhaṇaṭṭho pana tesaṃ catunnaṃ paccayānaṃ atthitā, anuppādanirodho cāti aṭṭha lakkhīyati etehi rūpādīnaṃ udayo ca vayo cāti lakkhaṇāni. Catunnañhi paccayānaṃ atthitāhi rūpādiudayo lakkhīyati, anuppādanirodhaaccantanirodhehi vayo, nibbattivipariṇāmāni pana saṅkhatalakkhaṇānevāti. **Dhamme samanupassatī**ti rūpādike dhamme udayabbayavante samanupassati. Ettha ca keci tāva āhu ''arūpakkhandhānaṃ udayabbayadassanaṃ addhāsantativasena, na khaṇavasenā''ti, tesaṃ matena khaṇato udayabbayadassanameva na siyā. Apare panāhu ''paccayato udayabbayadassanena atītādivibhāgaṃ anāmasitvā sabbasādhāraṇato avijjādipaccayā vedanāya sambhavaṃ labbhamānataṃ passati, na uppādaṃ. Avijjādiabhāve ca tassā asambhavaṃ alabbhamānataṃ passati, na bhaṅgakkhaṇato. Udayabbayassa dassane paccuppannānaṃ uppādaṃ, bhaṅgañca passatī''ti, taṃ ayuttaṃ. Santativasena hi rūpārūpadhamme udayabbayato manasi karontassa anukkamena bhāvanāya balappattakāle ñāṇassa tikkhavisadabhāvappattiyā khaṇato udayabbayā upaṭṭhahantīti.

1272-5. Ayañhi paṭhamaṃ paccayato udayabbayaṃ manasi karonto pacchā avijjādike paccayadhamme vissajjetvā udayabbayavante khandhe gahetvā tesaṃ paccayato udayabbayadassanamukhena khaṇatopi udayabbayaṃ manasi karoti. Tassa yadā ñāṇaṃ tikkhaṃ visadaṃ hutvā pavattati, tadā rūpārūpadhammā khaṇe khaṇe uppajjantā, bhijjantā ca hutvā upaṭṭhahanti. Tena vuttaṃ **''evaṃ rūpudayo hotī''**tiādi. Tattha **evaṃ rūpudayo**ti evaṃ vuttanayena avijjāsamudayā…pe… taṇhāsamudayā…pe… kamma…pe… āhārasamudayāpi rūpassa sambhavo. **Evamassa vayo**ti evaṃ vuttanayeneva avijjānirodhā…pe… taṇhānirodhā…pe… kamma…pe… āhāranirodhā rūpassa vayo anuppādoti ayaṃ paccayato vitthārena manasikāro. **Udeti evaṃ rūpampī**ti evaṃ samudayato kammasamuṭṭhānarūpampi āhārautucittasamuṭṭhānarūpampi udeti uppajjati nibbattati. **Evaṃ rūpaṃ tu vetī**ti kammasamuṭṭhānarūpampi āhārautucittasamuṭṭhānarūpampi evaṃ veti nirujjhatīti ayaṃ khaṇato vitthārena manasikāro. Tena vuttaṃ **''evaṃ paccayatopettha khaṇato udayabbaya''**nti. **Sabbadhammā pākaṭā hontī**ti iti ime dhammā ahutvā sambhonti, hutvā paṭiventi. Yathā paccuppanne, evaṃ atītānāgatepīti nayavasena atītādidhammānaṃ dvedhā udayabbayaṃ passato saccapaṭiccasamuppādanayalakkhaṇabhedā pākaṭā honti. Tassevaṃ pākaṭībhūtasabbadhammasabhāvassa ''evaṃ kira nāmime dhammā anuppannapubbā uppajjanti, uppannā nirujjhantī''ti niccanavāva hutvā saṅkhārā upaṭṭhahanti. Na kevalañca niccanavāva, udake daṇḍakena katalekhā viya, āragge ṭhapitasāsapo viya, vijjusañcāro viya ca parittakālaṭṭhāyino upaṭṭhahanti. Tenāha **''udake daṇḍarājīvā''**tiādi. Udake daṇḍarājiādayova kiñcāpi uttaruttari atiparittaṭṭhāyibhāvanidassanatthaṃ dassitā, tathāpi dandhanirodhā eva nidassitā, tatopi lahutaranirodhattā saṅkhārānaṃ. Tathā hi gamanassādānaṃ devaputtānaṃ heṭṭhupariyena parimukhaṃ dhāvantānaṃ sirasi, pāde ca baddhakhuradhārāsannipātatopi sīghataro rūpanirodho vutto, pageva arūpadhammānaṃ. Na kevalaṃ parittatarakālaṭṭhāyinova upaṭṭhahanti, atha kho asārāpi khāyantīti āha **''kadalī''**tiādi. Tattha maṇḍalākārena āvijjhiyamānaṃ alātameva **alātacakkaṃ**. Mantosadhappabhāvitā indajālādikā māyā.

1276-7. **Ettāvatā**ti yvāyaṃ kalāpasammasananiyojanato paṭṭhāya yāva udayabbayapaṭivedhāya bhāvanā vidhi āraddho, ettāvatā bhāvanāvidhānena kalāpasammasanampi udayabbayañāṇuppādasseva parikammanti. Udayabbayadassanaṃ ñāṇanti sambandho. **Lakkhaṇāni ca…pe… ṭhita**nti vayadhammameva uppajjati, uppannañca vayaṃ upetīti iminā ākārena samapaññāsa lakkhaṇāni paṭivijjhitvā ṭhitaṃ. Adhunā uppannaṃ na tāva balappattanti āha **''taruṇa''**nti. Kalāpasammasanādivasena pavattasammasanaṃ nippariyāyena vipassanāsamaññaṃ labhati. Udayabbayānupassanādivasena pavattameva labhatīti āha **''yassa cā''**tiādi.

1278-80. Athassa imāya taruṇavipassanāya vipassantassa dasa vipassanupakkilesā uppajjantīti dassento āha **''vipassanāyā''**tiādi. **Etāyā**ti udayabbayānupassanāsaṅkhātāya taruṇavipassanāya, na bhaṅgānupassanādisaṅkhātāya taruṇavipassanāya, nāpi nibbidānupassanādisaṅkhātāya balavavipassanāyāti attho. Na hi tadā vipassanupakkilesā uppajjantīti. **Vipassakassā**ti ca vipassakassevāti eva-kāro luttaniddiṭṭho. Teneva vakkhati ‘‘sampattapaṭivedhassā’’tiādi. Diṭṭhiggāhādivatthubhāvena vipassanaṃ upakkilesantīti **upakkilesā**. Sampatto catusaccaphalapaṭivedho yena so **sampattapaṭivedho,** so ca sotāpannādīnaṃ aññataro hotīti āha **‘‘sotāpannādino’’**ti. **Apicā**ti ayaṃ vakkhamānasamuccayattho. Idañca ukkaṭṭhaniddesavasena vuttaṃ balavavipassanāpattassāpi anuppajjanato. **Sampattapaṭivedhassā**ti vā balavipassanāpattaṃ sandhāya vuttaṃ. Sopi hi paṭivedhappattiyā āsannārahadese ṭhitattā sampattapaṭivedho nāma hoti. Evañca sati **apicā**ti vuttasamuccayattho hoti. Atha vā **api**-saddo vuttasamuccayattho. **Ca**-saddo avuttasamuccayattho. Tena nikkhittakammaṭṭhānaṃ saṅgaṇhāti. Vipassanaṃ ārabhitvā antarā vosānaṃ āpannassāpi vipassanupakkilesā na uppajjanti. **Vippaṭipannassā**ti sīlavipattiādivasena yathā tathā vippaṭipannakassa, garahitabbapaṭipannassāti attho. Atha vā **vippaṭipannassā**ti vipassanābhāvanāsaṅkhātāya sammāpaṭipattiyā abhāvena virahitapaṭipattikassa.

1281. Vipassanāpaṭipattiyeva hi sasambhārā pubbabhāge sammāpaṭipatti, tadaññā vippaṭipatti, tenevassa visuddhipakkhe **‘‘sammāva paṭipannassā’’**ti vuttaṃ. Sā ca nikkhittadhurassāpi hotīti imasmiṃ pakkhe nikkhittakammaṭṭhānopi imināva saṅgahito hotīti. **Sammāva paṭipannassā**ti heṭṭhā vuttavidhānena sammā eva paṭipannassa, na vippaṭipannassa vā nikkhittadhurassa vā. **Yuttayogassā**ti yuttena yogena, ñāṇena vā bhāvanamanuyuñjanasīlassa. Sā pana yuttayogitā samathavasenāpi hotīti tannivattanatthamāha **‘‘sadā vipassakassevā’’**ti. **Uppajjantī**ti etthāpi eva-kāro sambandhitabbo, tena na nuppajjantīti attho. Aññathā maggāmaggañāṇasseva asambhavato. **Kirā**ti anussutiyaṃ. Sā panesā anussuti pāḷivaseneva āgatāti daṭṭhabbaṃ. Yathāha –

> ‘‘Kathaṃ dhammuddhaccaviggahitaṃ mānasaṃ hoti? Aniccato manasikaroto obhāso uppajjati, obhāso dhammoti obhāsaṃ āvajjeti, tato vikkhepo uddhaccaṃ, tena uddhaccena viggahitamānaso aniccato upaṭṭhānaṃ yathābhūtaṃ nappajānāti. Dukkhato…pe… anattato upaṭṭhānaṃ yathābhūtaṃ nappajānāti. Tathā aniccato manasikaroto ñāṇaṃ uppajjati…pe… pīti passaddhi sukhaṃ adhimokkho paggaho upaṭṭhānaṃ upekkhā nikanti uppajjati, nikanti dhammoti nikantiṃ āvajjeti, tato vikkhepo uddhaccaṃ, tena uddhaccena viggahitamānaso aniccato upaṭṭhānaṃ yathābhūtaṃ nappajānāti. Dukkhato…pe… anattato upaṭṭhānaṃ yathābhūtaṃ nappajānātī’’ti (paṭi. ma. 2.6).

1282. Idāni tesaṃ obhāsādīnaṃ sarūpavibhāvanatthaṃ tesu uppannesu vipassanāya upakkilissanākārañca dassetuṃ **‘‘vipassanāyā’’**tiādi vuttaṃ. **Vipassanāya obhāso**ti vipassanācittasamuṭṭhitaṃ, sasantatipatitautusamuṭṭhānañca bhāsuraṃ rūpaṃ. Tattha vipassanācittasamuṭṭhānaṃ yogino sarīraṭṭhameva pabhassaraṃ hutvā tiṭṭhati, itaraṃ sarīraṃ muñcitvā ñāṇānubhāvānurūpaṃ samantato pharati, taṃ tasseva paññāyati, tena phuṭṭhokāse rūpagatampi passati. Passanto ca cakkhuviññāṇena passati, udāhu manoviññāṇenāti vīmaṃsitabbametanti vadanti. **Ācariyadhammapāla**ttherena pana ‘‘dibbacakkhulābhino viya taṃ manoviññāṇaviññeyyamevāti yuttaṃ viya dissatī’’ti (visuddhi. mahā. 2.733) vuttaṃ.

1283-4. **Maggappatto phalappatto, ahamasmīti gaṇhatī**ti ‘‘na vata me ito pubbe evarūpo obhāso uppannapubbo, addhā ariyamaggaṃ pattosmi, phalaṃ sacchākāsi’’nti amaggaṃyeva ‘‘maggo’’ti gaṇhāti. **Tassevaṃ pana gaṇhato**ti tassa amaggaṃyeva ‘‘maggo’’ti gaṇhantassa. **Vipassanāvīthī**ti paṭipāṭiyā pavattamānā vipassanāva **ukkantā nāma hoti,** yogino ‘‘maggaṃ pattosmī’’ti adhimānena vissaṭṭhattā. Vipassanāvīthintipi pāṭho, tassevaṃ gaṇhato vipassanā tatoyeva vīthiṃ ukkantā nāma hotīti attho. **Obhāsameva so bhikkhu, assādento nisīdatī**ti so bhikkhu attanā āraddhaṃ vipassanaṃ vissajjetvā obhāsameva lobhavasena vā diṭṭhivasena vā assādento nisīdati. So kho panāyaṃ obhāso kassaci bhikkhuno pallaṅkaṭṭhānamattameva obhāsento uppajjati, kassaci antogabbhaṃ, kassaci bahigabbhaṃ, kassaci sakalavihāraṃ gāvutaṃ aḍḍhayojanaṃ yojanaṃ dviyojanaṃ tiyojanaṃ, kassaci pathavītalato paṭṭhāya yāva akaniṭṭhabrahmalokā ekālokaṃ kurumāno, yathā samuddamhi yojanamatte macchakacchapā paññāyanti, evaṃ uppajjanti. Bhagavato pana dasasahassilokadhātuṃ obhāsento udapādi.

1285. **Vipassanāpītī**ti vipassanācittasampayuttā pīti. Khuddikādikā heṭṭhā vaṇṇitāyeva, ayañca pañcavidhā pīti udayabbayānupassanāya vīthipaṭipannāya anukkamena uppajjati. Matthakappattena pana udayabbayañāṇena saddhiṃ pharaṇāpītiyeva hoti. Upacārappanakkhaṇato aññadāpi hi pharaṇāpīti hotiyevāti. Tena vuttaṃ **aṭṭhakathāyaṃ** ‘‘sakalasarīraṃ pūrayamānā uppajjatī’’ti (visuddhi. 2.734; dha. sa. aṭṭha. 1.dhammuddesavāra jhānaṅgarāsivaṇṇanā).

1286-7. **Yogino…pe… honti hī**ti yassāyaṃ passaddhi uppannā, tassa yogino rattiṭṭhāne vā divāṭṭhāne vā nisinnassa kāyacittāni passaddhāneva honti, neva daratho hotīti attho. Passaddhiādīni cha yugaḷāni aññamaññayogīnīti passaddhiyā uppannāya itarāpi uppannāyeva hontīti kiccadassanamukhena tā sabbāpi dassento **‘‘lahūni cā’’**tiādimāha. Ettha ca **kāya-**ggahaṇena rūpakāyassāpi gahaṇaṃ veditabbaṃ, na vedanādikkhandhattayasseva. Kāyapassaddhiādayo hi rūpakāyassāpi darathādinimmaddakāti. **Kammaññāneva hontī**ti na kevalaṃ kammaññāneva suvisadāni ujukāniyeva honti, avinābhāvitāya pana tadubhayaṃ visuṃ na vuttaṃ. Kāyacittānaṃ passaddhādibhāvo ca tesaṃ apassaddhādihetubhūtānaṃ uddhaccādithinamiddhādidiṭṭhimānādisesanīvaraṇādiassaddhiyādimāyāsāṭheyyādisaṃkilesadhammānaṃ viddhaṃsanavaseneva tadā vipassanācittuppādassa pavattanato.

1288-90. Manussānaṃ ayanti mānusī, manussayogyakāmasukharati. Tādisehi manussavisesehi anubhavitabbatānativattanato dibbaratipi saṅgahitā, mānusīsadisatāya, kāmasukhabhāvena dibbā rati vā mānusī, tassā atikkantatāya na mānusīti amānusī, taṃ **amānusiṃ**. **Suññāgāra**nti yaṃ kiñci vivittaṃ senāsanaṃ, vipassanaṃ eva vā, sāpi hi niccabhāvādisuññatāya, yogino sukhasannissayatāya ca ‘‘suññāgāra’’nti vattabbataṃ labhati. Cittassa anupasamakarānaṃ kilesānaṃ vigamena **santacittassa** saṃsāre bhayassa ikkhanena **bhikkhuno sammā** ñāyena rūpārūpadhammānaṃ udayabbayānupassanādivasena te **vipassato** sammasato sammāraddhavipassanānaṃ manussānaṃ visayatāya **amānusī** vipassanāpītisukhasaññitā **rati** hotīti ayamettha gāthāya saṅkhepattho. Dutiyagāthā pana udayabbayañāṇameva sandhāya vuttā. Tattha **yato yato**ti rūpato, arūpato vā.

1291. **Ñāṇādayo**ti ñāṇasaddhādayo satta. **Vuttanayenā**ti ‘‘ñāṇanti vipassanāñāṇaṃ, saddhāti vipassanācittasampayuttā saddhā’’tiādinā vuttanayānusārena vipassanāvaseneva ñeyyā. Tattha ñāṇaṃ rūpārūpadhamme udayabbayānupassanāvasena tulayantassa tīrentassa vissaṭṭhaindavajiramiva avigatavegaṃ tikhiṇaṃ sūraṃ ativisadaṃ uppajjati. Tathā hi tena yogī ‘‘maggaṃ pattosmī’’ti maññati. Saddhāti kilesakālusiyāpagamena cittacetasikānaṃ atisayapasādabhūtā balavatī saddhā, na pana kammaphalaṃ, ratanattayaṃ vā saddahanavasena pavattā. Satipi sūpaṭṭhitā acalā pabbatarājasadisā uppajjati. Imissā ca uppannāya so yaṃ yaṃ ṭhānaṃ paccavekkhati, taṃ taṃ ṭhānamassa anupavisitvā okkhanditvā pakkhanditvā paribhaṇḍabhūtassa yathākammūpagañāṇassa upaṭṭhahante paralokavisayattā vaṇṇāyatanavisayamatītanti dibbacakkhuno paraloko viya satiyā upaṭṭhāti. Sukhaṃ pana sakalasarīraṃ abhisandamānaṃ atipaṇītaṃ uppajjati. Tasmiñhi uppanne taṃsamuṭṭhitehi atipaṇītehi rūpehi sabbo kāyo pariphuṭo, paribrūhito ca hoti. Upekkhā pana vipassanupekkhā ceva āvajjanupekkhā ca. Tattha vicinitavicayattā saṅkhārānaṃ vicinane majjhattabhāvena ṭhitā vipassanupekkhā. Sā pana atthato tathāpavattā tatramajjhattupekkhāva. Manodvārāvajjanacittasampayuttā vedanā āvajjane ajjhupekkhanavasena pavattiyā āvajjanupekkhāti vuccati. Duvidhā panesā tadā uppajjati. Tathā hi tasmiṃ samaye sabbasaṅkhārānaṃ udayabbaye majjhattabhūtā vipassanupekkhā balavatī uppajjati, manodvāre āvajjanupekkhāpi. Sā hissa taṃ taṃ ṭhānaṃ āvajjantassa vissaṭṭhaindavajiramiva, pattapuṭe pakkhandatattanārāco viya ca sūrā tikhiṇā hutvā pavattati. Vīriyampi asithilamanaccāraddhaṃ sampayuttadhamme kilesapakkhato kosajjapakkhato paggaṇhantaṃ supaggahitamuppajjati, nikanti ca obhāsādipaṭimaṇḍitāya vipassanāya ālayaṃ kurumānā bhāvanāya sātisayappavattiyā sukhumā santākārā uppajjati. Yā kilesoti pariggahitumpi na yuttā. Yathā ca obhāse, evaṃ etesupi aññasmiṃ uppanne yogāvacaro ‘‘na vata me ito pubbe evarūpā pīti uppannapubbā, evarūpā passaddhi ñāṇaṃ saddhā sati sukhaṃ upekkhā vīriyaṃ nikanti uppannapubbā, addhā maggaphalappattosmī’’ti gaṇhāti, tassevaṃ gaṇhato vipassanā vīthiukkantā nāma hoti. So teyeva assādento nisīdati. Ime ca pana vipassanupakkilesā yebhuyyena samathavipassanālābhino uppajjanti. So samāpattivikkhambhitānaṃ kilesānaṃ asamudācārato ‘‘arahā aha’’nti cittaṃ uppādetīti.

1292-3. **Upaklesassa vatthuto**ti nippariyāyato diṭṭhimānataṇhā idha upakkilesā tesaṃ vatthuto uppattiṭṭhānatāya, na sabhāvato akusalattā. Yathā pana obhāsādayo, evaṃ nikantipi diṭṭhiggāhādīnaṃ ṭhānaṃ hotīti vatthubhāvopissā yujjateva. **Taṃtamāvajjamānassa, bhāvanā parihāyatī**ti taṃ taṃ obhāsādikaṃ āvajjamānassa diṭṭhimānataṇhāvasena ‘‘mama obhāso’’tiādiggāhaṃ pavattentassa bhāvanā vīthiṃ okkamitvā parivaṭṭati. Appaṃ sutametassāti **appassuto**.

1294-7. Bahussuto pana obhāsādīsu uppannesu ‘‘ayaṃ kho me obhāso uppanno, so kho panāyaṃ anicco saṅkhato paṭiccasamuppanno khayadhammo vayadhammo virāgadhammo nirodhadhammo’’ti vā, sace obhāso attā bhaveyya, attāti gahetuṃ vaṭṭeyya, anattā ca panāyaṃ attāti gahito, tasmā ‘‘so avasavattanaṭṭhena anattā, hutvā abhāvaṭṭhena anicco, udayabbayapaṭipīḷanaṭṭhena dukkho’’tiādinā samanupassati, so evaṃ samanupassanto upakkilesajaṭaṃ vijaṭetvā obhāsādayo dhammā na maggo, upakkilesavinimuttaṃ pana vīthipaṭipannaṃ vipassanāñāṇaṃ maggoti maggañca amaggañca vavatthapeti. Tena vuttaṃ **‘‘sabbobhāsādayo’’**tiādi. **Maggāmaggesu ñāṇa**nti maggāmaggañāṇaṃ, maggāmaggañāṇadassanavisuddhīti vuttaṃ hoti. Maggāmaggañāṇadassanavisuddhipattiyā ca tena yoginā tiṇṇaṃ saccānañca vavatthānaṃ kataṃ hoti. Kathaṃ? Diṭṭhivisuddhiyā tāva nāmarūpavavatthāpanena dukkhasaccavavatthānaṃ kataṃ hoti, kaṅkhāvitaraṇavisuddhiyā paccayapariggahena samudayasaccassa vavatthānaṃ. Abhidhammanayasmiñhi sabbakilesā, kammañca samudayasaccaṃ, imissaṃ maggāmaggañāṇadassanavisuddhiyaṃ sammā maggassa avadhāraṇena maggasaccaṃ. Tadupāyabhūtassa hi maggassa avadhāraṇena taṃ avadhāritamevāti evaṃ lokiyeneva tāva ñāṇena tiṇṇaṃ saccānaṃ vavatthānaṃ kataṃ hoti.

Iti abhidhammatthavikāsiniyā nāma

Abhidhammāvatārasaṃvaṇṇanāya

Maggāmaggañāṇadassanavisuddhiniddesavaṇṇanā niṭṭhitā.

21. Ekavīsatimo paricchedo

Paṭipadāñāṇadassanavisuddhiniddesavaṇṇanā

1298. **Aṭṭhañāṇavasenevā**ti udayabbayañāṇādīnaṃ aṭṭhannaṃ ñāṇānaṃ vasena. Vipassanācārassa matthakappattiyā saṅkhārupekkhāñāṇaṃ **sikhāpattā vipassanā**. Sikhāpatti panassā udayabbayañāṇādīnaṃ aṭṭhañāṇānaṃ vasenāti āha **‘‘aṭṭhañāṇavasenā’’**ti. **Navama**nti saccānulomikañāṇaṃ. Iti udayabbayādīni aṭṭha, idañca navamañāṇaṃ **paṭipadāñāṇadassananti pavuccati**. Paṭipajjati etāya ariyamaggoti **paṭipadā,** udayabbayādīnaṃ jānanaṭṭhena, paccakkhato dassanaṭṭhena **ñāṇadassana**ñcāti katvā.

1299. Tāni pana ñāṇāni sarūpato dassetuṃ **‘‘aṭṭha ñāṇānī’’**tiādi vuttaṃ. Tattha udayabbayānupassanāñāṇaṃ kiñcāpi tīraṇapariññāya patiṭṭhaṃ, tathāpi yathāvuttaṭṭhena paṭipadāñāṇadassanampi hotiyevāti tampi idha vuttaṃ. Itarattha pana uppannamattaṃ appaguṇaṃ sandhāya vuttaṃ. Appaguṇañhi niccasaññādipahānasiddhiyā pahānapariññāya adhiṭṭhānabhūtaṃ. Yato tadadhigamena aṭṭhārasasu mahāvipassanāsu ekaccā adhigatāva honti. Na hi udayabbayānaṃ paccakkhato paṭivedhena vinā sāmaññākārānaṃ tīraṇamattena sātisayaṃ paṭipakkhappahānaṃ sambhavati. Asati ca paṭipakkhappahāne kuto ñāṇādīnaṃ vajiramiva avihatavegatā tikhiṇavisadāditā vā, tasmā paguṇabhāvappattaṃ udayabbayañāṇaṃ pahānapariññāpakkhiyameva daṭṭhabbaṃ.

1300-2. **Bhaṅge**ti saṅkhārānaṃ bhaṅge. Yathābhūtadassāvī bhāyati etasmāti **bhayaṃ,** tebhūmakadhammā, tesu bhayato upatiṭṭhantesu bhāyitabbākāraggāhiñāṇaṃ **bhayeñāṇaṃ**. Tathā hetaṃ ‘‘bhayatupaṭṭhānañāṇa’’nti vuccati. Muccituṃ icchatīti muccitukamyaṃ, cittaṃ, puggalo vā, tassa bhāvo **muccitukamyatā,** taṃ pana ñāṇamevāti āha **‘‘ñāṇaṃ muccitukamyatā’’**ti. Puna paṭisaṅkhānākārena pavattaṃ ñāṇaṃ **paṭisaṅkhānupassanāñāṇaṃ**. Nirapekkhatāya saṅkhārānaṃ upekkhanavasena pavattaṃ ñāṇaṃ **saṅkhārupekkhāñāṇaṃ**. Gāthābandhatthaṃ pana visandhiniddeso. Oḷārikoḷārikassa saccapaṭicchādakatamassa vigamanena saccapaṭivedhānukūlattā **saccānulomikaṃ**. Taṃ pana idanti āha **‘‘saccānulomañāṇanti, anulomaṃ pavuccatī’’**ti.

1303. Nanu ca udayabbayañāṇassa pageva siddhattā kimatthaṃ puna tatthāpi abhiyogoti ce? Aniccādilakkhaṇasallakkhaṇatthaṃ. Udayabbayañāṇañhi heṭṭhā dasahi upakkilesehi upakkiliṭṭhaṃ hutvā yāthāvasarasato tilakkhaṇaṃ sallakkhetuṃ nāsakkhi, upakkilesavinimuttaṃ pana sakkoti, tasmā lakkhaṇasallakkhaṇatthaṃ puna tattheva yogo kātabbo. Lakkhaṇāni cassa udayabbayādīnaṃ amanasikārā, santatiiriyāpathaghanachannatāya ca nopaṭṭhahanti, tasmā udayabbayaṃ manasi katvā santatiṃ ugghāṭetvā aniccalakkhaṇaṃ, abhiṇhapīḷanaṃ pariggahetvā iriyāpathaṃ ugghāṭetvā dukkhalakkhaṇaṃ, dhātuyo vinibbhujitvā ghanavinibbhogaṃ katvā anattalakkhaṇañca sallakkhetvā ‘‘aniccā dukkhā anattā’’ti saṅkhārā punappunaṃ sammasitabbā. Tassevaṃ tulayato tīrayato yadā saṅkhāragataṃ attano lahuupaṭṭhānena, ñāṇassa ca tikkhatāya tirohituppādādibhedaṃ bhijjamānameva upaṭṭhāti, bhaṅgeyeva tassa ñāṇaṃ santiṭṭhati, tadā bhaṅgānupassanā nāma vipassanāñāṇaṃ adhigataṃ hoti. Tassa tadeva saṅkhāranirodhārammaṇabhaṅgānupassanaṃ āsevantassa yadā sabbabhavayonigatiṭṭhitinivāsesu saṅkhārā bhijjanasabhāvatāya yakkharakkhasādayo viya mahābhayaṃ hutvā upaṭṭhahanti, tadāssa bhayatupaṭṭhānañāṇaṃ adhigataṃ hoti. Kiṃ panidaṃ ñāṇaṃ bhāyatīti? Na bhāyati. Tañhi ‘‘atītā saṅkhārā niruddhā, paccuppannā nirujjhanti, anāgatā nirujjhissantī’’ti tīraṇamattameva hoti, byasanāpannānaṃ pana sabbasaṅkhārānaṃ bhayato upaṭṭhitānaṃ gahaṇena bhayatupaṭṭhānañāṇanti vuccatīti.

Tassa taṃ bhayatupaṭṭhānañāṇaṃ āsevantassa yadā sabbabhavagatesu saṅkhāresu tāṇaṃ vā leṇaṃ vā parāyaṇaṃ vā na paññāyati, ukkhittāsiko viya paccāmitto sādīnavā eva saṅkhārā upaṭṭhahanti, tassa saṅkhārānaṃ ādīnavameva passantassa ādīnavañāṇaṃ nāma uppannaṃ hoti. Tassevaṃ sabbasaṅkhāre ādīnavato passantassa yadā tibhavapariyāpannesu nibbedo uppajjati, ukkaṇṭhā saṇṭhahanti, sabbasaṅkhāravisaṃyutte santipade abhiratiṃ paṭilabhati, tadāssa nibbidānupassanaṃ nāma ñāṇaṃ uppannaṃ hoti. Tassa yadā iminā nibbidāñāṇena sabbasaṅkhāresu nibbindantassa ekasaṅkhārepi cittaṃ na sajjati, sabbasmā saṅkhārato sappamukhagatassa viya maṇḍūkassa muccitukāmatā uppajjati, tadā muccitukamyatāñāṇaṃ nāma uppannaṃ hoti. Tassevaṃ sabbasaṅkhārehi muccitukāmassa niccasukhasubhaattākārena pana upaṭṭhituṃ asamatthataṃ pāpetvā muccanassa upāyasampādanatthaṃ aniccantikatādīhi aniccalakkhaṇaṃ, abhiṇhapaṭipīḷanatādīhi dukkhalakkhaṇaṃ, ajaññakatādīhi paṭikkūlataṃ, tucchatādīhi anattalakkhaṇañca āropetvā sabbasaṅkhāragataṃ pariggaṇhantassa paṭisaṅkhānupassanāñāṇaṃ nāma uppannaṃ hoti. Tena panevaṃ pariggahitasaṅkhārena yā sā ‘‘suññamidaṃ attena vā attaniyena vā’’tiādinā dvikoṭikādibhedā suññatā vuttā, sā pariggahetabbā. Tassevaṃ suññato disvā tilakkhaṇaṃ āropetvā sammasantassa yadā bhayañca nandiñca vippahāya vissaṭṭhabhariyassa viya saṅkhāragatesu upekkhā santiṭṭhati, tīsu bhavesu cittaṃ na sampasāriyati, tadāssa saṅkhārupekkhāñāṇaṃ nāma uppannaṃ hoti. Taṃ panetaṃ yāva nibbānaṃ na passati, tāva disākāko viya kūpakayaṭṭhiṃ punappunaṃ saṅkhārameva anabhimatampi nissāya saṅkhāravicinanepi majjhattameva hutvā tiṭṭhati. Tena vuttaṃ **''etesu pana ñāṇesū''**tiādi.

1306. **Vipassanā…pe… vuṭṭhānagāminī**ti sikhaṃ uttamabhāvaṃ pattattā **sikhāpattā**. Vuṭṭhānaṃ gacchatīti **vuṭṭhānagāminī**. ''Vuṭṭhāna''nti hi bahiddhā nimittabhūtā abhiniviṭṭhavatthuto ceva ajjhattappavattato ca vuṭṭhahanato maggo vuccati, taṃ gacchatīti **vuṭṭhānagāminī,** maggena saddhiṃ ghaṭīyatīti attho.

1307. **Ta**nti yaṃ sikhāpattā vipassanā saccānulomañāṇanti ca vuccati, taṃ saṅkhārupekkhāñāṇaṃ. **Āsevantassā**ti punappunaṃ sammasanavasena sevantassa bhāventassa bahulīkarontassa. Tassa hi adhimokkhasaddhā bhāvanāvasena balavatarā nibbattissati, vīriyaṃ supaggahitaṃ paṭipakkhavidhamanasamatthaṃ hoti, ārammaṇābhimukhabhāvena sati supatiṭṭhitā hoti, passaddhisukhānaṃ sātisayatāya cittaṃ susamāhitaṃ, tatova anulomañāṇuppattiyā paccayo bhavituṃ samatthā tikkhatamā saṅkhārupekkhā uppajjati.

1308-12. **Aniccā…pe… votarateva sā**ti aniccādīsu ekena ākārena sammasantī sattakkhattuṃ pavattitvā bhijjantī bhavaṅgaṃ otiṇṇā nāma hoti, tato paraṃ bhavaṅgavāroti katvā. **Saṅkhārupekkhākatanayenā**ti aniccādinā ārammaṇakaraṇavaseneva saṅkhārupekkhāya katanayena, na sammasitanayena. Tenāha **''aniccādi…pe… kurumāna''**nti. **Bhavaṅgāvaṭṭanaṃ katvā**ti bhavaṅgassa nivattanaṃ katvā cittassa bhavaṅgavasena pavattituṃ adatvā. **Parikamma**nti maggassa parikammattā paṭisaṅkhārakattā. **Upacāra**nti maggassa āsannattā, samīpacārittā vā.

1313-6. Anulomattaṃ sayameva vadati **''purimāna''**ntiādinā. Idañhi aniccalakkhaṇādivasena saṅkhāre ārabbha pavattattā, ''udayabbayavantānaṃyeva vata dhammānaṃ udayabbayañāṇaṃ uppādavaye addasā''ti ca ''bhaṅgavantānaṃyeva vata bhaṅgānupassanaṃ bhaṅgamaddasā''ti ca ''sabhayaṃyeva vata bhayatupaṭṭhānassa bhayato upaṭṭhita''nti ca ''sādīnaveyeva vata ādīnavānupassanaṃ ādīnavamaddasā''ti ca ''nibbinditabbeyeva vata nibbidāñāṇaṃ nibbinda''nti ca ''muccitabbamhiyeva vata muccitukamyatāñāṇaṃ muccitukāmaṃ jāta''nti ca ''paṭisaṅkhātabbameva vata paṭisaṅkhāñāṇena paṭisaṅkhāta''nti ca ''upekkhitabbaṃyeva vata saṅkhārupekkhāya upekkhita''nti ca atthato vadamānaṃ viya imesañca aṭṭhannaṃ ñāṇānaṃ katakiccatāya anulometi sabbāsaṃyeva vipassanānaṃ lakkhaṇattayasammasanakiccattā, tathā upari ca ariyamagge sattatiṃsāya bodhipakkhiyadhammānaṃ tāya paṭipadāya pattabbatāya. Na hi anulomañāṇe thūlathūlasaccapaṭicchādakasaṃkilesavikkhambhanavasena appavattante gotrabhuñāṇaṃ uppajjati, gotrabhuñāṇe ca anuppanne maggañāṇaṃ na uppajjati, tasmā purimapacchimānaṃ bhāgānaṃ anulomattā ''anulomanti saññita''nti. **Tenevā**ti heṭṭhimañāṇānaṃ anulomamukhena, upari bodhipakkhiyānaṃ anulomanato ca. **Saccānulomañāṇanti pavuccati** maggasaccassa anulomikattā. **Vuṭṭhānagāminiyā**ti saṅkhārārammaṇāya vuṭṭhānagāminiyā vipassanāya. **Pariyosāna**nti purimā koṭi. Saṅkhārārammaṇavipassanāsu hi ayaṃ visesato vuṭṭhānagāminivipassanāti. Asaṅkhatārammaṇaṃ pana sabbena sabbaṃ ariyamaggasaṅkhātaṃ vuṭṭhānaṃ gacchati upetīti. Tatopi hi visesato ''vuṭṭhānagāminivipassanā''ti vattabbataṃ labhatīti āha **''ñeyyaṃ sabbappakārenā''**tiādi.

1317-8. **Kittitā**ti thomitā, ariyamaggādhiṭṭhānatāya mahantānaṃ sīlakkhandhādīnaṃ esanato gavesanato **mahesinā** sammāsambuddhena. Santakilesatāya **santā. Yoga**nti bhāvanaṃ, bhāvanābhiyogaṃ vā.

Iti abhidhammatthavikāsiniyā nāma

Abhidhammāvatārasaṃvaṇṇanāya

Paṭipadāñāṇadassanavisuddhiniddesavaṇṇanā niṭṭhitā.

22. Bāvīsatimo paricchedo

Ñāṇadassanavisuddhiniddesavaṇṇanā

1319-21. Idāni ñāṇadassanavisuddhiyā niddese anuppatte sā yassa ñāṇassa anantaraṃ uppajjati, taṃ tāva dassento **''ito para''**ntiādimāha. **Ito para**nti ito anulomañāṇato upari. **Āvajjaniyaṭhānattā**ti āvajjanakiccaṃ karontaṃ kiriyamanodhātu viya maggassa āvajjanaṭṭhāne ṭhitattā abbohārikameva ubhayavisuddhilakkhaṇābhāvato. Kiñcāpi evaṃ, tathāpi vuṭṭhānagāminivipassanāya pariyosānattā vipassanāpakkhiyamevāti āha **''vipassanāya sotasmiṃ, patitattā vipassanā''**ti. Etenassa paṭipadāñāṇadassanavisuddhibhajanaṃ dasseti.

1322. Puthujjanesu bhavaṃ pothujjanikaṃ, tadeva gottaṃ ariyehi asammissā puthujjanasamaññāti **pothujjanikagottaṃ**. Ekavaṃsajānañhi samānā samaññā ‘‘gotta’’nti vuccati, gaṃ tāyati buddhiṃ, abhidhānañca ekaṃsikavisayatāya rakkhatīti katvā. **Vā**-saddo vakkhamānatthavikappane. Abhibhuyya pavattito gotrabhūti sambandho. **Gottaṃ vuccati nibbānaṃ** ‘‘ariyo’’ti buddhiyā, abhidhānassa ca tāyanato pavattanatoti adhippāyo. **Tato bhavatī**ti tato gottato ārammaṇapaccayato bhavati. **Iti**-saddo cettha hetuttho daṭṭhabbo. Tena yasmā tato bhavati, tasmā gotrabhūti attho.

1323-5. Ñāṇadassanavisuddhi eva **ñāṇadassanasuddhikaṃ**. Taṃ sampādetuṃ panicchatā tena bhikkhunā yaṃ aññaṃ kiñcipi kātabbaṃ, taṃ natthīti sambandho. Kasmā natthīti ce āha **‘‘yaṃ hī’’**tiādi. **‘‘Katamevā’’**ti vutte ‘‘katha’’nti anuyogassa upaṭṭhitattā **‘‘anulomāvasānaṃ hī’’**tiādinā taṃ samattheti.

1326-7. Evaṃ uppannaanulomañāṇassa panassa etehi tīhipi anulomañāṇehi attano balānurūpena thūlathūle saccapaṭicchādakatamamhi antaradhāpite sabbasaṅkhāragate cittaṃ na pakkhandati, na laggati, padumapalāsato udakaṃ viya patikuṭati pativaṭṭati, sabbaṃ nimittārammaṇampi sabbaṃ pavattārammaṇampi palibodhato upaṭṭhāti, athassa sabbasmiṃ nimittappavattārammaṇe palibodhato upaṭṭhite dutiyassa vā tatiyassa vā anulomañāṇassa anantaraṃ gotrabhuñāṇaṃ uppajjati. Tenāha **‘‘tassā’’**tiādi. **Paṭhamāvajjanañceva paṭhamābhogatāpi cā**ti paṭhamāvajjanaṃ paṭhamābhogabhūtaṃ. Sakatthe hi ayaṃ tā-paccayoti. Tattha āvajjanaṃ cittasantānassa pariṇāmanavasena, ābhogo attano ābhujanavasena daṭṭhabbo.

1328-33. **Anantarādīhī**ti anantarasamanantaraāsevanaupanissayanatthivigatavasena chahi paccayehi. **Muddha**nti muddhabhūtaṃ. Ekantikatāya ekavārameva ca uppajjanato punarāvattābhāvena pana **anāvattaṃ. Anāvajjanampi cā**ti anāvajjanampisamānaṃ. **Saññaṃ datvā viyā**ti ‘‘evaṃ uppajjāhī’’ti saññaṃ datvā viya. **Anibbiddhapubba**nti apadālitapubbaṃ. **Viddhaṃsentovā**ti vināsento eva. **Jāyatī**ti nibbattati. Ettha ca imaṃ upamaṃ āharanti – eko kira issāso aṭṭhausabhamatte padese phalakasataṃ ṭhapāpetvā vatthena mukhaṃ veṭhetvā saraṃ sannayhitvā cakkayante aṭṭhāsi, añño puriso cakkayantaṃ āvijjhitvā yadā issāsassa phalakaṃ abhimukhaṃ hoti, tadā tattha daṇḍakena saññaṃ deti. Issāso daṇḍakasaññaṃ amuñcitvāva saraṃ khipitvā phalakasatanibbijjhati. Tattha daṇḍakasaññaṃ dento viya gotrabhuñāṇaṃ, issāso viya maggañāṇaṃ, daṇḍakasaññaṃ amuñcitvāva phalakasataṃ nibbijjhanaṃ viya maggañāṇassa gotrabhuñāṇena dinnasaññaṃ amuñcitvāva nibbānaṃ ārammaṇaṃ katvā anibbiddhapubbānaṃ apadālitapubbānaṃ lobhadosamohakkhandhānaṃ nibbijjhananti.

1335-8. **Anāmatagga…pe… mahodadhi**nti aṭṭhamabhavato paṭṭhāya nibbattakaṃ aññātakoṭiṃ saṃsāravaṭṭadukkhamahāsamuddaṃ. Pāṇātipātādipañcaverāni ceva pañcavīsati mahābhayāni cāti **sabbaverabhayāni. Anekepi ānisaṃse**ti ratanattaye niviṭṭhasaddhādike ānisaṃse. **Ādimaggenā**ti sotāpattimaggasaṅkhātena paṭhamamaggena. Paṭhamamaggañāṇavaṇṇanā.

1339. **Tassevānantara**nti tassa anantaraṃyeva. **Dvepi tīṇi vā**ti nātitikkhapaññassa dve, tikkhapaññassa tīṇi phalacittāni.

1340-3. **‘‘Ajānitvā vadanti te’’**ti vatvā tattha kāraṇaṃ dassetuṃ **‘‘ekassā’’**tiādi vuttaṃ. **Pañcamaṃ maggacitta**nti imināva chaṭṭhassa abhāvadīpanena ‘‘ekaṃ phalacitta’’nti vadato godattattherassa vādopi paṭikkhitto.

1344. **‘‘Ettāvatā’’**ti paṭhamamaggassa uppattianantaraṃ phalassa uppattimattena. **Sotāpannoti vuccatī**ti sotāpanno nāma dutiyo ariyapuggaloti vuccati. So devarajjacakkavattirajjādipamādaṭṭhānaṃ āgamma bhusaṃ pamattopi hutvā kāmasugatiyaṃ sattakkhattumeva sandhāvitvā saṃsaritvā dukkhassantakaraṇasamattho hoti. Yathāha –

> ‘‘Kiñcāpi te honti bhusaṃ pamattā,
> Na te bhavaṃ aṭṭhamamādiyantī’’ti. (khu. pā. 6.9; su. ni. 232; netti. 115);

Rūpārūpalokesu pana na tathā niyamoti ācariyā.

1347. **Phalādīna**nti **ādi**-saddena pahīnakilesādike saṅgaṇhāti. Tathā ca ‘‘iminā vatāhaṃ maggena āgato’’ti paṭhamaṃ maggaṃ paccavekkhati, tato ‘‘ayaṃ me ānisaṃso laddho’’ti phalaṃ paccavekkhati, tato ‘‘ime nāma me kilesā pahīnā’’ti pahīnakilese paccavekkhati, tato ‘‘ime nāma me kilesā avasiṭṭhā’’ti uparimaggattayavajjhe kilese paccavekkhati, avasāne ‘‘ayaṃ me dhammo ārammaṇato paṭividdho’’ti amataṃ nibbānaṃ paccavekkhati. Iti sotāpannassa pañca paccavekkhaṇañāṇāni honti. Yathā ca sotāpannassa, evaṃ sakadāgāmianāgāmīnampi. Arahato pana avasiṭṭhakilesapaccavekkhaṇaṃ nāma natthi. Evaṃ sabbānipi ekūnavīsati paccavekkhaṇañāṇāni. Tenāha **‘‘paccavekkhaṇañāṇāni, bhavantekūnavīsatī’’**ti.

1348-50. Yāsaṃ paccavekkhaṇavasena imāni ñāṇāni pavattanti, tā dassetuṃ **''maggo phalañcā''**tiādimāha. Ukkaṭṭhaparicchedoyeva ceso. Pahīnāvasiṭṭhakilesapaccavekkhaṇañhi sekhānampi hoti vā na vā. Na hi sabbeva tattha samatthā honti. Teneva hi mahānāmo bhagavantaṃ pucchi ''ko su nāma me dhammo ajjhattaṃ appahīno, yena me ekadā lobhadhammāpi cittaṃ pariyādāya tiṭṭhantī''tiādi (ma. ni. 1.175). **Yogamārabhate**ti tasmiṃyeva vā āsane nisinno, aparena vā samayena kāmarāgabyāpādānaṃ tanubhāvakarāya sakadāgāmimaggasaṅkhātāya **dutiyāya bhūmiyā** adhigamatthāya vipassanāyogaṃ karoti, dutiyabhāvo cassa desanāvasena, uppattivasena ca veditabbo. Sampayuttānaṃ pana nissayabhāvena te dhammā bhavanti etthāti **bhūmi,** yasmā vā samānepi lokuttarabhāve sayampi bhavati, na nibbānaṃ viya apātubhūtaṃ, tasmāpi **''bhūmī''**ti vuccati. **Ñāṇena parimajjatī**ti tena tenākārena indriyānaṃ tikkhatarataṃ sampādetvā, balabojjhaṅgānañca paṭutarabhāvaṃ sādhetvā lakkhaṇattayaṃ tīraṇavasena parimajjati.

1351-2. Tattha aparāparaṃ ñāṇaṃ cārento parivatteti. Tenāha **''vipassanāvīthiṃ ogāhatī''**ti. **Heṭṭhā vuttanayenā**ti udayabbayañāṇādīnaṃ uppādane vuttanayeneva. **Gotrabhussa anantara**nti ettha gotrabhu viya gotrabhu. Paṭhamamaggapurecārikañāṇañhi puthujjanagottābhibhavanato, ariyagottabhavanato ca nippariyāyato ''gotrabhū''ti vuccati, idaṃ pana taṃsadisatāya pariyāyato gotrabhu. Ekaccasaṃkilesavisuddhiyā, pana accantavisuddhiyā ārammaṇakaraṇato ca ''vodāna''nti vuccati. Tenāha **paṭṭhāne** ''anulomaṃ vodānassa anantarapaccayena paccayo''ti (paṭṭhā. 1.1.417). Yasmā pana **paṭisambhidāmagge** ''uppādādiabhibhavanaṭṭhaṃ upādāya aṭṭha gotrabhudhammā samādhivasena uppajjanti, dasa gotrabhudhammā vipassanāvasena uppajjantī''tiādīsu (paṭi. ma. 1.60) gotrabhunāmavaseneva āgataṃ, tasmā idhāpi ''gotrabhussa anantara''nti vuttaṃ gottasaṅkhātanibbānato bhūtanti katvā. Dutiyamaggañāṇavaṇṇanā.

1355-7. **Ya**nti yasmā. **Sakidevā**ti ekavārameva. **Imaṃ lokaṃ āgantvā**ti iminā pañcasu sakadāgāmīsu cattāro vajjetvā ekova gahito. Ekacco hi idha sakadāgāmiphalaṃ patvā idheva parinibbāyati, ekacco idha patvā devaloke parinibbāyati, ekacco devaloke patvā tattheva parinibbāyati, ekacco devaloke patvā idhūpapajjitvā parinibbāyatīti ime cattāropi idha na gahitā. Yo pana idha patvā devaloke yāvatāyukaṃ vasitvā idhūpapajjitvā parinibbāyati, ayamekova idha gahitoti. **Antakaro bhave**ti dukkhassantakaro bhaveyya, bhave vā antakaro bhavassa antakaroti attho. Tatiyāya bhūmiyā pattiyāti sambandho. **Byāpādakāmarāgānaṃ pahānāyā**ti tesaṃyeva sakadāgāmimaggena tanukarānaṃ saṃyojanānaṃ niravasesappahānāya. Tatiyamaggañāṇavaṇṇanā.

1363-7. Paṭisandhivasena kāmabhavassa anāgamanato **anāgāmī**. Tenāha **''tattheva parinibbāyī''**ti. **Tatthevā**ti suddhāvāse vā aññattha vā yattha uppanno, tattheva parinibbāyi. **Anāvattisabhāvo**ti tasmā lokā idha paṭisandhiggahaṇavasena imaṃ lokaṃ punarāgamanābhāvato anāvattanasabhāvo, buddhadassanatheradassanadhammassavanānaṃ panatthāya āgamanaṃ hotiyeva. **Rūparāgādipahānāyā**ti rūparāgaarūparāgamānauddhaccaavijjāsaṅkhātānaṃ pañcannaṃ uddhambhāgiyasaṃyojanānaṃ niravasesappahānāya. **Viddhaṃsāyā**ti vināsāya. Catutthamaggañāṇavaṇṇanā.

1371-4. **Mahākhīṇāsavo**ti mahānubhāvato nibaddhapūjāvacanametaṃ, na upādāyavacanaṃ ''yathā mahāmoggallāno''ti. Na hi cūḷakhīṇāsavo nāma atthi. Anuppatto sadattho sakattho, pūjattho vā etenāti **anuppattasadattho,** sadatthoti ca arahattaṃ veditabbaṃ. Tañhi attupanibandhanaṭṭhena, attānaṃ avijahanaṭṭhena, attano paramatthaṭṭhena ca attano atthattā ''sadattho''ti vuccati. Khīṇāni dasapi bhavasaṃyojanāni etassāti **khīṇasaṃyojano**. Dakkhiṇaṃ arahatīti **dakkhiṇeyyo**. **Catassopī**ti sotāpattimaggo sakadāgāmimaggo anāgāmimaggo arahattamaggoti catassopi. **Visuddhikāmenā**ti attano visuddhiṃ icchantena. Tapoyeva dhanamassāti **tapodhano,** tena.

Iti abhidhammatthavikāsiniyā nāma

Abhidhammāvatārasaṃvaṇṇanāya

Ñāṇadassanavisuddhiniddesavaṇṇanā niṭṭhitā.

23. Tevīsatimo paricchedo

Kilesappahānakathāvaṇṇanā

1375. Idāni imissāyeva catutthañāṇāya ñāṇadassanavisuddhiyā ānubhāvavijānanatthaṃ yena ye dhammā pahātabbā, tesaṃ pahānañca abhisamayakāle pariññādikiccāni ca dassetuṃ **''etesu yena ye dhammā''**tiādi āraddhaṃ. **Ye dhammā**ti ye saṃkilesadhammā. **Saṃyojanā**dīsu khandhehi khandhānaṃ, phalena kammassa, dukkhena vā sattānaṃ saṃyojanaṭṭhena bandhanaṭṭhena **saṃyojanāni**. Sampayuttadhammānaṃ vibādhanaṭṭhena, upatāpanaṭṭhena, saṃkiliṭṭhatāya ca **kilesā**. Abhinivesādivasena micchāviparītaṃ pavattanato micchāsabhāvāti **micchattā**. Loke dhammā, lokapariyāpannā dhammā, lokappavattiyaṃ sati anuparamadhammattā vāti **lokadhammā**. Maccherassa bhāvo, kammaṃ vāti **macchariyaṃ**. Viparītaṭṭhena **vipallāsā**. Nāmakāyassa ca rūpakāyassa ca ganthanato **ganthā**. Ariyehi agantabbā, ayuttā gatīti vā **agati**. Āsavantīti **āsavā**, ābhavaggato sabbamokāsalokaṃ, āgotrabhuto sabbe dhamme byāpetvā pavattantīti attho, āsavanti saṃsāradukkhanti vā **āsavā,** cakkhādīhi vā saṃvarāsaṃvaradvārehi sattasantāne āsavanti vaṇato yūsāni sandanti viyāti **āsavā,** āsavanti vā etehi cittāni visayesūti **āsavā**. Saṃsāramahāsāgarappattihananato oghā viyāti **oghā**. Heṭṭhā vuttanayena yojanato **yogā**. Nivārenti lokiyalokuttaraguṇavisesādhigamanti **nīvaraṇāni**. Aniccādidhammasabhāvaṃ atikkamma parato asabhāvato āmasantīti **parāmāsā**. Maṇḍūkaṃ pannago viya ārammaṇaṃ bhusaṃ ādiyantīti **upādānāni**. Appahīnabhāvena sattasantāne anusenti mūsikavisaṃ viya anurūpakāraṇaṃ labhitvā uppajjantīti **anusayā**. Cittassa malīnabhāvakaraṇaṭṭhena **malā**. Akusalakammāni ca tāni duggatīnaṃ pathā cāti **akusalakammapathā**. Idha pana kammapathabhāvaṃ appattānaṃ taṃsabhāvato gahaṇaṃ daṭṭhabbaṃ. Cittaṃ uppajjati etthāti cittuppādo, cetasikarāsi, akusalo ca so cittuppādo cāti **akusalacittuppādo**.

Kāmabhavato uparikoṭṭhāsabhāvato tatiyamaggappattiyā uddhaṃ bhajitabbato, sevitabbato cāti uddhambhāgā, rūpārūpabhavā, tesaṃ hitāni tatthuppajjanakhandhādiyojanatoti uddhambhāgiyāni, tāniyeva saṃyojanānīti **uddhambhāgiyasaṃyojanāni**. Rūpārūpabhavato heṭṭhimakoṭṭhāsabhāvato tatthuppādakilesānaṃ appahīnabhāvena tatiyamaggappattiyā heṭṭhā bhajitabbato vā adhobhāgā, kāmabhavā, tesaṃ hitāni saṃyojanānīti **adhobhāgiyasaṃyojanānī**ti.

Imesu pana dasasu rūpabhavasaṃyojanaṃ, arūpabhavasaṃyojanaṃ, kāmabhavasaṃyojanañca atthato lobhova, sakkāyadiṭṭhisīlabbataparāmāsāpi diṭṭhiyeva, tasmā dhammato satta saṃyojanāni.

Micchāsaṅkappo micchāvāyāmo micchāsamādhīti tathā pavattānaṃ vitakkavīriyasamādhīnamadhivacanaṃ. Micchāvācādayo tayo tathā pavattā cetanā. Micchāsati pana cittuppādo. Micchāñāṇaṃ tathā pavatto moho. Micchāvimutti lokathūpikādīsu mokkhoti pavattamicchāgāho.

Kāraṇūpacārenāti lābhahetuko lābho, alābhahetuko alābhotiādinā kāriyassa kāraṇavasena upacaraṇena. **Lokadhammaggahaṇa**nti lokadhammaggahaṇena gahaṇaṃ.

Āvāse macchariyaṃ, āvāsahetukaṃ vā macchariyanti **āvāsamacchariyaṃ**. Evaṃ **kulamacchariyā**dīnipi. Tattha **āvāso**ti vihārādi. **Kula**nti upaṭṭhākakulaṃ, ñātikulañca. **Lābho**ti paccayalābhoyeva. **Vaṇṇo**ti sarīravaṇṇo ca guṇavaṇṇo ca. **Dhammo**ti āgamo, adhigamo ca.

‘‘Tayo’’ti vatthuṃ abhinditvā vuttaṃ, bhinditvā ca pana vuccamāne dvādasa honti.

Abhisajjanūpanayhanavasena pavattanato abhijjhābyāpādānaṃ kāyaganthatā daṭṭhabbā. ‘‘Idameva saccaṃ moghamañña’’nti evaṃ avatthumhi pavatto abhiniveso idaṃsaccābhiniveso. Sīlabbataparāmāsaidaṃsaccābhinivesakāyaganthā cettha atthato diṭṭhiyeva, tasmā dhammato tayo kāyaganthā.

‘‘Chandadosamohabhayānī’’ti agatikāraṇattā vuttaṃ, chandādīhi pana akattabbakaraṇaṃ, kattabbākaraṇañca agati nāma.

Āsavesu kāmarāgabhavarāgā atthato lobhoti dhammato tayo āsavā.

Tesamevāti kāmarāgādīnameva. Te hi ogho viya attani patite apāyasamuddaṃ pāpenti, saṃsāradukkhato ca sīsaṃ ukkhipituṃ na denti, khandhādīni ca khandhādīhi yojenti.

Kāmupādānādīnīti kāmupādānadiṭṭhupādānasīlabbatupādānaattavādupādānāni. Diṭṭhupādānādīni cettha tathā pavattā diṭṭhiyeva, kāmupādānaṃ lobhoti dhammato dve upādānāni.

Sattānusayāti ettha yadi appahīnaṭṭhena sattasantāne anusentīti anusayā. Kasmā satteva vuttā, nanu aññesampi kilesānaṃ appahīnabhāvo vijjatīti? Na mayaṃ appahīnamattena anusayaṃ vadāma, kintu appahīnabhāvena thāmagatakilesā anusayāti, thāmagamanañca nesaṃ aññehi asādhāraṇo sabhāvo daṭṭhabbo. Tathā hi dhammasabhāvavedinā tathāgatena imeyeva anusayā vuttā, kāmarāgoyeva anusayo kāmarāgānusayo. Evaṃ sesesupi. Apare pana ‘‘kāmarāgassa anusayo’’tiādinibbacanaṃ vatvā kāmarāgādīnaṃ bījabhūtā attabhāvassa kilesasambhūtā kilesuppādanasatti anusayāti vaṇṇenti, tesaṃ matapaṭikkhepo idha papañcāvahattā anāhaṭo.

Pāṇassa atipāto **pāṇātipāto, pāṇo**ti vohārato satto, paramatthato jīvitindriyaṃ. Tasmiṃ pāṇe pāṇasaññino jīvitindriyupacchedakappayogasamuṭṭhāpikā vadhakacetanā pāṇātipāto. Parabhaṇḍe tathāsaññino tadādāyakappayogasamuṭṭhāpikā theyyacetanā **adinnādānaṃ**. Asaddhammakāmatāya kāyadvārappavattā agantabbaṭṭhānavītikkamacetanā **kāmesumicchācāro**. Abhūtaṃ vatthuṃ bhūtato paraṃ viññāpetukāmassa tathā viññāpanappayogasamuṭṭhāpikā cetanā **musāvādo**. So pana parassa atthabhedakarova kammapatho, itaro kammameva. Saṃkiliṭṭhacittassa parabhedanakāmatāya, attapiyakamyatāya vā parabhedakappayogasamuṭṭhāpikā cetanā **pisuṇavācā**. Sāpi dvīsu bhinnesuyeva kammapatho. Paramammacchedakappayogasamuṭṭhāpikā ekantapharusacetanā **pharusavācā**. Anatthaviññāpanappayogasamuṭṭhāpikā saṃkiliṭṭhacetanā **samphappalāpo** nāma. So pana parehi gahiteyeva kammapatho hoti. ‘‘Aho vatedaṃ mama hotū’’ti evaṃ parabhaṇḍābhijjhāyanalakkhaṇā **abhijjhā**. ‘‘Aho vatāyaṃ satto vinasseyyā’’ti evaṃ manopadosalakkhaṇo **byāpādo**. ‘‘Natthi dinna’’ntiādinā nayena viparītadassanalakkhaṇā **micchādiṭṭhi**. Ettha ca natthikaahetukaakiriyadiṭṭhīhiyeva kammapathabhedo.

Imesu ca pāṇātipātādi tividhaṃ kāyakammameva. Taṃ kāyavacīdvāresuyeva uppajjati, na manodvāre. Tathā musāvādādi catubbidhaṃ vacīkammameva. Abhijjhādikaṃ pana tividhaṃ manokammameva. Taṃ tīsupi dvāresu pavattati. Dvārantaresupi pavattamānassa sakasakanāmāpariccāgo vuttoyeva. Dhammato cettha ādito satta cetanāsabhāvā, itare tayo cetanāsampayuttāti daṭṭhabbā. Mahāsāvajjaappasāvajjappayogādibhedo pana tattha tattha vuttanayena veditabbo.

Etānīti imāni maggañāṇāni. **Yathāsambhava**nti taṃtaṃmaggānurūpaṃ.

Apāyaṃ gacchanti etehīti **apāyagamanīyā**. **Sesā**ti na apāyagamanīyā. **Oḷārikā**ti tatiyamaggena pahātabbāvatthaṃ upādāya oḷārikā. Tenāha **‘‘sukhumā tatiyamaggañāṇavajjhā’’**ti. Sukhumā kāmarāgapaṭighāti sambandho. **Catutthamaggañāṇavajjhā evā**ti avadhāraṇena paṭhamamaggādivajjhataṃ nivatteti. Na hi rūparāgādīnaṃ apāyagāminiyāvatthāpi atthi, yato te paṭhamañāṇavajjhāpi siyunti.

Yattha yattha pana eva-saddena avadhāraṇaṃ akatvā yaṃ yaṃ dutiyañāṇavajjhanti vā tatiyañāṇavajjhanti vā catutthañāṇavajjhanti vā vakkhati, tattha tattha so so purimañāṇehi hatāpāyagamanīyādibhāvova hutvā upariñāṇavajjho hotīti veditabbo. Tena **lobha…pe… catutthañāṇavajjhānī**ti ettha lobhādayo heṭṭhimamaggavajjhāpi honteva.

Yaseti parivāre.

Dukkhe sukhanti saññācittavipallāsāti sambandho.

Agatiyo paṭhamamaggañāṇavajjhāti kiñcāpi chandādayo taṇhādisabhāvā uparimaggavajjhā, tathāpi tammūlakassa akattabbakaraṇassa, kattabbākaraṇassa ca apāyagamanīyatāya paṭhamamaggañāṇavajjhā.

Katākatakusalākusalavisayaṃ yaṃ vippaṭisārabhūtaṃ **kukkuccaṃ,** taṃ idha tatiyañāṇavajjhaṃ vuttaṃ. Yaṃ pana ‘‘kukkuccapakatatāya āpattiṃ āpajjatī’’ti vuttaṃ kukkuccaṃ, taṃ sandhāya ‘‘kukkuccavicikicchā sotāpattimaggena pahīyantī’’ti (dha. sa. aṭṭha. 1176) **dhammasaṅgaṇīaṭṭhakathāyaṃ** vuttaṃ, tasmā dvinnaṃ vacanānaṃ ayaṃ adhippāyo veditabbo. Aññesupi edisesu ṭhānesu adhippāyova pariyesitabbo, na virodhato paccetabbaṃ. Oḷārikānavasesappahānaṃ vā sandhāya kukkuccassa paṭhamatatiyañāṇavajjhatā vuttā. Yaṃ pana arahato uppajjamānaṃ ‘‘bhagavatā paṭikkhittaṃ anuvasitvā anuvasitvā āvasathapiṇḍaṃ bhuñjitunti kukkuccāyanto na paṭiggahesī’’ti (pāci. 204) āgataṃ kukkuccaṃ, na taṃ nīvaraṇaṃ. Na hi nīvaraṇaṃ arahato uppajjati, nīvaraṇapatirūpakaṃ pana kappatīti vīmaṃsanabhūtaṃ vinayakukkuccaṃ nāma, taṃ tathāpavattacittuppādova.

Kāmarāgapaṭighānusayā anusahagatā tatiyañāṇavajjhā, oḷārikānaṃ pana dutiyañāṇavajjhatā heṭṭhā vuttanayāva.

Akusalacittuppāda-ggahaṇena cettha makkhapaḷāsamāyāsāṭheyyathambhasārambhādīnaṃ saṅgaho katoti daṭṭhabbaṃ.

1376. **Tena tenā**ti tena tena ghātakena saddhiṃ. Kiṃ panetāni ete dhamme ghātentāni atītānāgate ghātenti, udāhu paccuppanneti. Kiṃ panettha, yadi tāva atītānāgate, aphalo vāyāmo āpajjati. Kasmā? Pahātabbānaṃ tadā natthitāya. Atha paccuppanne, tathāpi aphalo vāyāmena saddhiṃ pahātabbānaṃ atthitāya. Athāpi kathañci pahānaṃ siyā, saṃkilesikā maggabhāvanā āpajjati pahātabbappahāyakānaṃ sahāvaṭṭhānato? Saccametaṃ, ye pana maggena asamugghāṭitattā kāraṇalābhe sati avassaṃ uppajjanārahā kilesā, te attano uppattiyā anuppattidhammataṃ āpādentāni etāni te anāgate ghātenti nāma.

1377-82. **Pariññādīni kiccānī**ti pariññāpahānasacchikiriyābhāvanāvasena cattāri kiccāni. **Vuttānī**ti ‘‘dukkhaṃ pariññeyya’’ntiādinā (saṃ. ni. 5.1099), ‘‘yo, bhikkhave, dukkhaṃ passatī’’tiādinā (saṃ. ni. 5.1100) ca vuttāni. **Saccābhisamaye**ti catunnaṃ ariyasaccānaṃ paṭivijjhanakkhaṇe.

Yathāsabhāvatoti aviparītasabhāvena. **‘‘Jānitabbānī’’**ti vatvā kathaṃ panetaṃ jānitabbaṃ, kathaṃ nāma **ekekassa ñāṇassa ekakkhaṇe** cattāri kiccāni sambhavanti. Na hi tādisaṃ kiñci loke diṭṭhaṃ atthi, na ca vacanaṃ labbhatīti codanaṃ manasi nidhāya tesaṃ jānanavidhiṃ upamāvasena tāva dassetuṃ **‘‘padīpo hī’’**tiādi vuttaṃ. **Vidaṃsetī**ti dasseti. **Pariyādiyatī**ti khepeti.

1383-4. **Pariññābhisamayenā**ti anavasesato paricchijja jānanasaṅkhātena paṭivijjhanena. **Abhisametī**ti asammohavasena paṭivijjhati. **Pahānābhisamayenevā**ti samucchedappahānasaṅkhātena paṭivijjhanena asammohatova abhisameti. **Bhāvanāvidhinā**ti sahajātādipaccayatāvasena bhāvanābhisamayavidhinā. Maggañāṇañhi sammāsaṅkappādivasena maggapubbabhāgabhāvanāsambhūtena ariyamaggabhāvanāsaṅkhātena paṭivijjhanena abhisametīti aṭṭhaṅgikaṃ maggaṃ asammohato paṭivijjhati. Tañhi sampayuttadhammesu sammohaṃ viddhaṃsentaṃ attanipi sammohaṃ viddhaṃsetiyeva. **Nirodha**nti nibbānaṃ. **Sacchikarotī**ti paccakkhakaraṇavasena paṭivijjhati. ‘‘Nirodhaṃ sacchikarotī’’ti nirodhasaccamekaṃ ārammaṇapaṭivedhena cattāripi saccāni asammohapaṭivedhena maggañāṇaṃ paṭivijjhati.

Evaṃ yuttivasena vibhāvitaṃ ekapaṭivedhaṃ āgamenapi sādhetuṃ **‘‘vuttampi ceta’’**ntiādi vuttaṃ. **Maggasamaṅgissa ñāṇa**nti hi ‘‘yo nu kho, āvuso, dukkhaṃ passati, dukkhasamudayampi so passati, dukkhanirodhampi, dukkhanirodhagāminipaṭipadampi so passatī’’ti (saṃ. ni. 5.1100) ekasaccadassanasamaṅgino aññasaccadassanasamaṅgibhāvavicāraṇāyaṃ tamatthaṃ sādhetuṃ āyasmatā gavampatittherena vuttaṃ. Aññathā kamābhisamaye sati purimadiṭṭhassa puna adassanato samudayādipassato dukkhādidassanaṃ puna avattabbaṃ siyā. Idāni panettha upamāsaṃsandanaṃ karonto āha **‘‘padīpo’’**tiādi. Nissayābhāvahetutāya dukkhapariññāya vaṭṭijjhāpanasadisatā, paṭipakkhaviddhaṃsanatāya samudayappahānassa andhakāravināsanasadisatā, ñāṇālokaparibrūhanatāya maggabhāvanāya ālokavidaṃsanasadisatā, tena tena maggena yathā yathā nirodhassa sacchikiriyā, tathā tathā kilesasnehapariyādānaṃ hotīti nirodhasacchikiriyāya snehapariyādānasadisatā kāraṇūpacārena vuttā.

1385-6. Aparāyapi upamāya tamatthaṃ dassento āha **‘‘uggacchanto’’**tiādi. **Obhāsetī**ti pakāseti. **Paṭihaññatī**ti paṭippassambheti. Etthāpi yathā sūriyo rūpagatāni obhāseti, evaṃ maggañāṇaṃ dukkhaṃ parijānāti. Yathā andhakāraṃ vināseti, evaṃ samudayaṃ pajahati. Yathā ālokaṃ dasseti, evaṃ sahajātādipaccayatāya maggaṃ bhāveti. Yathā sītaṃ paṭippassambheti, evaṃ sabbakilesadarathapariḷāhapaṭippassaddhibhūtaṃ nirodhaṃ sacchikarotīti upamāsaṃsandanaṃ daṭṭhabbaṃ.

1388. **Appetī**ti pappoti. Dukkhapariññāya sakkāyatīrasamatikkamabhāvato orimatīrappajahanasadisatā, maggabhāvanāya sattatiṃsabodhipakkhiyadhammavahanatāya bhaṇḍavahanasadisatā, ettāvatā paññābhāvanāya nānākilesaviddhaṃsanavasappavatto ānisaṃso dassito hotīti.

Ariyaphalasamāpattinirodhasamāpattiyopi panassā ānisaṃsāti daṭṭhabbaṃ. Tā pana saṅkhepato evaṃ daṭṭhabbā – ‘‘ariyaphalasamāpattī’’ti hi catunnampi phalaṭṭhānaṃ attano attano ariyaphalassa diṭṭhadhammasukhavihāratthaṃ nirodhe appanā. Cattāropi hi ariyapuggalā sakaṃ sakaṃ phalasamāpattiṃ samāpajjanti. Keci pana ‘‘anāgāmiarahantova samāpajjanti samādhismiṃ paripūrakāritāyā’’ti vadanti, taṃ akāraṇaṃ attanā paṭiladdhasamāpattisamāpajjane samādhismiṃ paripūrakāritāya kātabbābhāvato. Sabbaso asamucchinnakilesassa hi puthujjanassāpi attanā paṭiladdhalokiyasamāpattisamāpajjanaṃ labbhati, kimaṅgaṃ pana samucchinnekaccakilesānaṃ ariyānaṃ. Uparimā pana heṭṭhimaṃ pubbe paṭiladdhampi na samāpajjanti puggalantarabhāvaṃ upagatattā. Samugghāṭitakammakilesanirodhanena hi puthujjanehi viya sotāpannassa, sotāpannādīhi sakadāgāmiādīnaṃ puggalantarabhāvūpagamanaṃ atthi, anantaraphalattā ca lokuttarakusalānaṃ heṭṭhimato uparimo bhavantaragato viya hotīti tassa tassa ariyassa taṃ taṃ phalaṃ bhavaṅgasadisaṃ hoti, tasmā puggalantarabhāvūpagamanena paṭippassaddhattā natthi uparimassa heṭṭhimaphalasamāpattiyā samāpajjanaṃ, heṭṭhimo pana uparimaṃ na samāpajjati anadhigatattāti cattāropi puggalā sakasakaphalameva samāpajjanti. Taṃ pana samāpajjitukāmena ariyasāvakena rahogatena paṭisallīnena udayabbayādivasena saṅkhārā vipassitabbā. Tassa pavattānupubbavipassanassa saṅkhārārammaṇagotrabhuñāṇānantaraṃ phalasamāpattivasena nirodhe cittaṃ appeti. Phalasamāpattininnacittatāya cettha sekhassa phalameva uppajjati, na maggo. Añño eva hi vipassanācāro ariyamaggāvaho, añño phalasamāpattiāvaho.

Tathā hi ariyamaggavīthiyaṃ anulomañāṇāni anibbiddhapubbānaṃ thūlathūlalobhakkhandhādīnaṃ sātisayaṃ padālanena lokiyañāṇesu ukkaṃsapāramippattāni maggānukūlāni hutvā uppajjanti, phalasamāpattivīthiyaṃ pana tāni tena tena maggena tesaṃ tesaṃ kilesānaṃ samucchinnattā kilesavikkhambhane nirussukkāni kevalaṃ ariyānaṃ phalasamāpattisukhasamaṅgibhāvassa parikammappattāni hutvā uppajjantīti na tesaṃ kutoci vuṭṭhānasambhavo. Yato nesaṃ pacchimo saṅkhāranimittato vuṭṭhahitvā maggassa anantarapaccayo bhaveyya, teneva ca phalasamāpattiyā anantarapaccayabhūtaṃ ñāṇaṃ saṅkhārārammaṇameva hoti, na nibbānārammaṇanti veditabbaṃ. Pubbābhisaṅkhāravasena cassā pabandhavasena pavattiparicchinnakālāpagame bhavaṅgavasena tato vuṭṭhānañca veditabbaṃ.

Nirodhasamāpatti pana tatiyacatutthaphalaṭṭhānaṃ anupubbanirodhavasena cittacetasikānaṃ dhammānaṃ appavatti. Anāgāmiarahantoyeva hi kāmacchandādisamucchindanena samādhismiṃ paripūrakāritāya samathaphalasamannāgatattā nirodhaṃ samāpajjanti. Tathā hetaṃ samathavipassanānaṃ yuganandhabhāvappavattanavasena dvīhi balehi samannāgatasseva sambhavati, tasmā taṃ samāpajjitukāmena anāgāminā, khīṇāsavena vā aṭṭhasamāpattilābhinā rahogatena paṭisallīnena paṭhamajjhānaṃ samāpajjitvā vuṭṭhāya tattha saṅkhārā aniccato dukkhato anattato vipassitabbā, tato dutiyaṃ tatiyaṃ catutthaṃ ākāsānañcāyatanaṃ viññāṇañcāyatanaṃ samāpajjitvā vuṭṭhāya tatheva tattha saṅkhārā sammasitabbā, atha ākiñcaññāyatanaṃ samāpajjitvā vuṭṭhāya nānābaddhāvikopanaṃ saṅghapaṭimānanaṃ satthupakkosanaṃ addhānaparicchedoti catubbidhaṃ pubbakiccaṃ kātabbaṃ.

Tattha sarīrato visaṃyuttā mañcapīṭhādayo sattāhabbhantare yathā na nassanti, tathā adhiṭṭhānaṃ **nānābaddhāvikopanaṃ**. Sarīrasaṃyutte visuṃ adhiṭṭhānakiccaṃ natthi. Saṅgho pana ñattikammādīsu kiñcideva kammaṃ kattukāmo ‘‘yāva maṃ na pakkosati, tāvadeva vuṭṭhahissāmī’’ti pubbābhogakaraṇaṃ **saṅghapaṭimānanaṃ**. Satthā ca ‘‘sikkhāpadapaññāpanādīsu yāva maṃ na pakkosati, tāvadeva vuṭṭhahissāmī’’ti pubbābhogakaraṇaṃ **satthupakkosanaṃ**. Sattāhabbhantare attano āyusaṅkhārassa pavattanasamatthatāvalokanaṃ **addhānaparicchedo**. Evaṃ katapubbakiccena nevasaññānāsaññāyatanaṃ samāpajjitabbaṃ. Athekaṃ vā dve vā cittavāre atikkamitvā acittako hoti, nirodhaṃ phusati, tato yathāparicchedaṃ tatiyacatutthaphalānaṃ aññatarena nirodhā vuṭṭhahissatīti. Evamayaṃ duvidhā samāpatti lokuttarapaññāya ānisaṃso.

1392-4. Sadevakalokato uttiṇṇena, uttaritarena vāti **lokuttarena** sammāsambuddhena. Paññāya bhāvananti sambandho. **Hitabhāvana**nti idhalokaparalokahitavibhāvanaṃ imaṃ paññābhāvanaṃ. **Sukhasaṃhita**nti siniddhacchāyudakavantatādinā sukhasahitaṃ. **Hita**nti yogakammassa hitaṃ. **Uttama**nti uggatatamaṃ, accuggataṃ balavantampīti adhippāyo. **Aviggahakampada**nti viggahañca kampañca na detīti aviggahakampadanti attho.

Iti abhidhammatthavikāsiniyā nāma

Abhidhammāvatārasaṃvaṇṇanāya

Kilesappahānakathāvaṇṇanā niṭṭhitā.

24. Catuvīsatimo paricchedo

Paccayaniddesavaṇṇanā

1395. Idāni nesaṃ paccayavidhiṃ dassetuṃ **‘‘yesa’’**ntiādi āraddhaṃ.

Paṭicca enaṃ phalameti pavattati, tiṭṭhati, uppajjati vāti **paccayo,** hinoti patiṭṭhāti etthāti **hetu,** anekatthattā dhātusaddānaṃ hi-saddo mūla-saddo viya patiṭṭhattho veditabbo, hinoti vā etena kammanidānabhūtena uddhaṃ ojaṃ atiharantena mūlena viya pādapo tappaccayaṃ phalaṃ gacchati viruḷhiṃ āpajjatīti **hetu,** hetu ca so mūlaṭṭhena, paccayo ca upakārakaṭṭhenāti **hetupaccayo,** hetu hutvā paccayo hetubhāvena paccayoti attho.

Evaṃ ārammaṇapaccayādīsu daṭṭhabbaṃ. Svāyaṃ paṭisandhiyaṃ kammasamuṭṭhānānaṃ, pavattiyaṃ cittasamuṭṭhānānaṃ rūpānaṃ, ubhayattha sahajātanāmadhammānañca paccayo. **Sabbalokiyalokuttara**nti iminā paññattiyāpi loke viditabhāvena lokiyapadena saṅgahitattā rūpādibhedesu chabbidhesu saṅkhatāsaṅkhatapaññattidhammesu na koci dhammo ārammaṇapaccayo na hotīti dasseti. Teneva **‘‘yaṃ yaṃ dhammaṃ ārabbhā’’**ti aniyato katoti. Nanu ca ‘‘yaṃ yaṃ dhamma’’nti (paṭṭhā. 1.1.2-3) vuttattā paññattiyā gahaṇaṃ na hotīti? Nāyaṃ doso dhammasaddassa ñeyyavacanattā. **Ārabbhā**ti ālambitvā, gahetvāti attho. **Uppajjantī**ti idaṃ nidassanamattaṃ. Te pana taṃ ārabbha uppajjanti ceva tiṭṭhanti ca. Yathā hi dubbalo puriso daṇḍaṃ vā rajjuṃ vā ālambitvā uṭṭhahati ceva tiṭṭhati ca, evaṃ cittacetasikā dhammā rūpādiārammaṇaṃ ālambitvā uppajjanti ceva tiṭṭhanti cāti.

Jeṭṭhakaṭṭhena upakārako dhammo **adhipatipaccayo**. **Jeṭṭhakaṭṭhenā**ti ca pamukhabhāvena. Attādhīnānañhi patibhūto dhammo adhipatīti so tesaṃ pamukhabhāvena pavattati. ‘‘Chandādhipati chandasampayuttakānaṃ dhammānaṃ taṃsamuṭṭhānānañca rūpānaṃ adhipatipaccayena paccayo’’tiādivacanato chandādayo cattāro dhammā sahajātanāmarūpānaṃ sahajātādhipatīti dassento āha **‘‘tattha sahajātādhipatī’’**tiādi. ‘‘Chandavato kiṃ nāma kammaṃ na sijjhatī’’tiādikaṃ purimābhisaṅkhārūpanissayaṃ labhitvā uppajjamāne cittuppāde chandādayo dhurabhūtā jeṭṭhakabhūtā sampayuttadhamme, taṃsamuṭṭhānarūpe ca sādhayamānā vase vattayamānā hutvā pavattanti, te ca tesaṃ vasena vattanti hīnādibhāvena tadanuvattanato. Tena te adhipatipaccayā honti, no ca kho ekato. Yadā hi chandaṃ dhuraṃ chandaṃ jeṭṭhakaṃ katvā cittaṃ pavattati, tadā chandova adhipati, na itare. Esa nayo sesesupi. Adhipatibhāvopi hi nesaṃ attano pavattinivārake abhibhuyya pavattanato hoti. **Avasesa**nti yathāvuttānaṃ tesaṃ garukātabbatābhāvato, garukatasseva ca ārammaṇādhipatibhāvavacanato. Vuttañhetaṃ ‘‘yaṃ yaṃ dhammaṃ garuṃ katvā ye ye dhammā uppajjanti cittacetasikā dhammā, te te dhammā tesaṃ tesaṃ dhammānaṃ adhipatipaccayena paccayo’’ti (paṭṭhā. 1.1.3). Tattha **garuṃ katvā**ti garukāracittīkāravasena vā assādanavasena vā garuṃ bhārikaṃ laddhabbaṃ anavaññātaṃ katvā. Garukātabbañhi ārammaṇaṃ tanninnapoṇapabbhārānaṃ assādanapaccavekkhaṇamaggaphalānaṃ attano vase vattayamānaṃ viya paccayo hoti, tasmā ayaṃ attādhīnānaṃ patibhāvena upakārakattā adhipatipaccayo daṭṭhabbo.

Antarayatīti antaraṃ, byavadhāyakanti attho, nāssa antaraṃ vijjatīti anantaro, soyeva paccayoti **anantarapaccayo,** anantarabhāvena upakārako dhammoti adhippāyo. **Anantaraniruddhā**ti attano nirodhānantaraṃ anurūpacittuppādassa uppattipaccayabhāvena tassa uppattiyā purimabhāge anantaraṃ hutvā niruddhā, rūpadhammā pana anantarapaccayā natthi.

Samanantarabhāvena upakārako dhammo **samanantarapaccayo,** tathā samanantarapaccayopīti ṭhapetvā upasaggamattaṃ na ettha koci viseso. Yo hi anantarapaccayo, sova samanantarapaccayoti. Purimapacchimānañhi anantaruppādabhāvato nirantaruppādanasamatthatā anantarapaccayatā, rūpakalāpānaṃ viya saṇṭhānābhāvato paccayapaccayuppannānaṃ sahaṭṭhānābhāvato ca ‘‘idamito uddhaṃ heṭṭhā tiriya’’nti vibhāgābhāvā attano ekattamiva upanetvā suṭṭhu anantarabhāvena uppādetuṃ samatthatā samanantarapaccayatā, tasmā dhammato avisesepi vineyyavasena byañjanatthamattato visesaṃ gahetvā tesaṃ visuṃ desanā katā. Yampi ‘‘atthānantaratāya anantarapaccayo, kālānantaratāya samanantarapaccayo’’ti ācariyānaṃ mataṃ, taṃ ‘‘nirodhā vuṭṭhahantassa nevasaññānāsaññāyatanaṃ kusalaṃ phalasamāpattiyā samanantarapaccayena paccayo’’tiādīhi (paṭṭhā. 1.1.418) virujjhatītiādinā paṭikkhittaṃ.

Uppajjamānova sahuppādanavasena upakārako dhammo sahajātapaccayo pakāsassa padīpo viya, so panāyaṃ ‘‘cittacetasikā dhammā aññamaññaṃ, sahajātarūpānañca, mahābhūtā aññamaññaṃ, upādārūpānañca, paṭisandhikkhaṇe vatthuvipākā aññamañña’’nti ca tividho hoti, tasmā vuttaṃ **‘‘cittacetasikā’’**tiādi. Yampi hi pāḷiyaṃ arūpakkhandhādivasenassa chabbidhataṃ vuttaṃ, tampi ettheva saṅgahitaṃ. Yo panettha sesarūpadhammānaṃ, ubhayattha vatthuno ca pavattiyā arūpadhammānaṃ, upādārūpānañca aññamaññaṃ mahābhūtānaṃ sahajātapaccayattābhāvo, so paccayabhāvasāmatthiyavisesāyogatoti daṭṭhabbaṃ.

Aññamaññaṃ uppādanupatthambhanabhāvena attano upakārakassa upakārako dhammo aññamaññapaccayo. Aññamaññupatthambhakatidaṇḍakaṃ viya upakārakatā ca aññamaññatāvaseneva daṭṭhabbā, na sahajātādivasena. Sahajātādipaccayo hontoyeva hi koci kassaci aññamaññapaccayo na hoti cittacetasikānaṃ cittajarūpe sati, mahābhūtānaṃ upādārūpe sati aññamaññapaccayattābhāvato. Yathāha ‘‘cattāro khandhā arūpino aññamaññapaccayena paccayo, cattāro mahābhūtā…pe… okkantikkhaṇe nāmarūpaṃ aññamaññapaccayena paccayo’’ti (paṭṭhā. 1.1.7). Ācariyena pana paccayuppannadhamme aparāmasitvā vuccamānattā avisesena vuttaṃ ‘‘tathā aññamaññapaccayo’’ti.

Taruādīnaṃ pathavī viya adhiṭṭhānākārena, cittakammādīnaṃ paṭādayo viya ca nissayākārena upakārako dhammo nissayapaccayo. **Vatthurūpānī**ti sattannaṃ viññāṇadhātūnaṃ adhiṭṭhānākārena nissayapaccayabhūtāni vatthurūpāni. **Mahābhūtā cittacetasikā cā**ti aññamaññaṃ, upādārūpānañca tatheva nissayabhūtāni mahābhūtāni aññamaññaṃ, sahajātarūpānañca nissayākārena paccayāni cittacetasikāni, tadadhīnavuttitāya attano phalena nissito na paṭikkhittoti nissayo.

Yathā pana bhuso āyāso upāyāso, evaṃ bhuso nissayo upanissayo, balavakāraṇanti attho, tasmā balavakāraṇabhāvena upakārako dhammo upanissayapaccayoti veditabbo. So ārammaṇūpanissayo anantarūpanissayo pakatūpanissayoti tividhoti āha **‘‘ārammaṇā’’**tiādi. Tattha –

> ‘‘Dānaṃ datvā sīlaṃ samādiyitvā uposathakammaṃ katvā taṃ garuṃ katvā paccavekkhati, pubbe suciṇṇāni garuṃ katvā paccavekkhati, jhānā vuṭṭhahitvā jhānaṃ garuṃ katvā paccavekkhati, sekhā gotrabhuṃ garuṃ katvā paccavekkhanti, vodānaṃ garuṃ katvā paccavekkhanti, sekhā maggā vuṭṭhahitvā maggaṃ garuṃ

katvā paccavekkhantī’’ti (paṭṭhā. 1.1.423) –

Evamādinā nayena ārammaṇūpanissayo tāva ārammaṇādhipatinā saddhiṃ nānattaṃ akatvāva vibhatto. Tenāha **‘‘ārammaṇūpanissayo ārammaṇādhipatiyevā’’**ti. Kiñcāpi nānattaṃ akatvā vibhatto, tathāpi ayaṃ tesaṃ viseso – yaṃ ārammaṇaṃ garuṃ katvā cittacetasikā uppajjanti, taṃ niyamato tesaṃ ārammaṇesu balavārammaṇaṃ hoti. Iti garukātabbamattaṭṭhena ārammaṇādhipati, balavakāraṇaṭṭhena ārammaṇūpanissayoti ca evametesaṃ nānattaṃ veditabbaṃ.

Anantarūpanissayopi ‘‘purimā purimā kusalā khandhā pacchimānaṃ pacchimānaṃ kusalānaṃ khandhānaṃ upanissayapaccayena paccayo’’tiādinā (paṭṭhā. 1.1.423) nayena anantarapaccayena saddhiṃ nānattaṃ akatvāva vibhattoti āha **‘‘anantarūpanissayo pana anantarapaccayovā’’**ti. Evaṃ santepi attano anantarā anurūpacittuppādavasena anantarapaccayo, balavakāraṇavasena anantarūpanissayapaccayoti evametesaṃ nānattaṃ veditabbaṃ.

Pakatiyā eva paccayantararahitena attano sabhāveneva upanissayo **pakatūpanissayo,** ārammaṇaanantarehi amissova puthageva koci upanissayoti vuttaṃ hoti. Atha vā pakato upanissayo **pakatūpanissayo**. **Pakato**ti cettha pakāro upasaggo, so attano phalassa uppādanasamatthabhāvena santāne nipphāditabhāvaṃ, upasevitabhāvañca dīpeti, tasmā attano santāne nipphanno vā kāyikasukhadukkhasaddhāsīlādi upasevito vā utubhojanādi pakatūpanissayoti attho. Upasevanañcettha duvidhaṃ upayogopasevanaṃ ārammaṇūpasevanañca. Evañca katvā anāgatassāpi upanissayapaccayatā laddhā hoti. **Kāyikasukha…pe… yo cā**ti ettha kāyikasukhadukkhāni rāgasaddhādīnaṃ, utubhojanādayo cittasamādhānādīnaṃ, saddhāsīlādayo saddhāsīlādīnañca upanissayā honti. **Ādi-**saddena yaṃ yaṃ upanissāya yassa yassa sambhavo, taṃ taṃ tassa tassa upanissayapaccayabhūtaṃ saṅgaṇhāti. Paccayamahāpadeso hesa, yadidaṃ upanissayapaccayoti.

Paccayuppannato paṭhamataraṃ uppajjitvā vattamānabhāvena upakārako dhammo **purejātapaccayo**. So ca rūpadhammova samāno arūpadhammasseva hoti. Tenāha **‘‘vatthupurejāto nāmā’’**tiādi. Yathā cettha **‘‘vatthurūpānī’’**ti hadayavatthunopi gahaṇaṃ, evaṃ **‘‘rūpādīnī’’**tiādi-ggahaṇena dhammārammaṇassāpi gahaṇaṃ daṭṭhabbaṃ. Nanu ca pañcārammaṇāneva ārammaṇapurejātabhāvena āgatānīti? Saccaṃ āgatāni, pañhāvāre pana ‘‘sekhā vā puthujjanā vā cakkhuṃ aniccato dukkhato anattato vipassantī’’tiādinā (paṭṭhā. 1.1.424) avisesena paccuppannacakkhādīnampi gahitattā dhammārammaṇassa ārammaṇapurejātabhāvo na sakkā paṭibāhituṃ. Atthatopi hetaṃ siddhaṃ ‘‘yaṃ yaṃ paccuppannaṃ ārammaṇaṃ gahetvā manodvāre cittaṃ pavattati, taṃ tassa ārammaṇapurejātaṃ hotī’’ti. Ettha ca nissayārammaṇākārādīhi visiṭṭhā purejātabhāvena vinā upakārabhāvaṃ agacchantānaṃ vatthārammaṇānaṃ purejātākārena upakārakatā purejātapaccayatāti ayamassa nissayārammaṇapaccayatāhi viseso.

Gijjhapotakasarīrānaṃ āhārāsā cetanā viya purejātānaṃ rūpānaṃ upatthambhakabhāvena upakārako dhammo **pacchājātapaccayo**. Manosañcetanāhāravasena hi pacchājātacittacetasikehi vinā santānaṭṭhitihetubhāvaṃ agacchantānaṃ pacchājātākārena cittacetasikānaṃ upakārakatā vippayuttākārādīhi visiṭṭhā pacchājātapaccayatāti evaṃ sabbapaccayānaṃ paccayantarākāravisiṭṭhā upakārakatā daṭṭhabbā. So pana ‘‘pacchājātā cittacetasikā dhammā purejātassa imassa kāyassa pacchājātapaccayena paccayo’’ti (paṭṭhā. 1.1.11) āgatattā ekavidhoti āha **‘‘cittacetasikāvā’’**ti.

Purimapurimaparicitagantho viya uttaruttarassa ganthassa kusalādibhāvena attasadisapaguṇabalavabhāvavisiṭṭhaṃ attasajātiyatāgāhakaṃ āsevanaṃ, tena paccayā sajātiyadhammāva **āsevanapaccayo**. Bhinnajātikā hi bhinnajātikānaṃ āsevanaguṇena paguṇabalavabhāvavisiṭṭhaṃ kusalādibhāvasaṅkhātaṃ attano gatiṃ gāhāpetuṃ na sakkonti, na ca sayaṃ tato gaṇhanti. Te pana anantarātītāni lokiyakusalākusalāni ceva anāvajjanakiriyājavanāni cāti āha **‘‘ṭhapetvā āvajjanadvaya’’**ntiādi. ‘‘Na maggapaccayā āsevane eka’’nti (paṭṭhā. 1.1.221) vacanato ahetukakiriyāsu hasituppādasseva āsevanabhāvena, āvajjanadvayaṃ āsevanapaccayo na hoti, lokuttarampi kusalaṃ bhinnajātikasseva phalassa purecarattā na tena, āsevanaguṇaṃ gaṇhāpeti, vipākābyākatampi kammavasena. Vipākabhāvappattaṃ kammapariṇāmitaṃ kammavegakkhittaṃ patitaṃ viya hutvā pavattamānaṃ attano sabhāvaṃ gāhetvā paribhāvetvā neva aññavipākaṃ pavatteti, na ca purimavipākānubhāvaṃ gahetvā uppajjati. Lokuttaravipākampi hi kiñcāpi javanavasena uppajjati, āsevanaguṇaṃ pana gaṇhāti, na ca aññaṃ gāhāpeti. Yampi ‘‘āsevanavinimuttaṃ javanaṃ natthī’’ti **ācariyadhammapāla**ttherena vuttaṃ, tampi ‘‘yebhuyyavasena vutta’’nti viññāyati, itarathā pana ācariyassa asamapekkhitāvidhāyakattappasaṅgato. Tathā hi vuttaṃ **paṭṭhānaṭṭhakathāyaṃ** ‘‘lokuttaro pana āsevanapaccayo nāma natthī’’ti (paṭṭhā. aṭṭha. 1.12). Maggo pana gotrabhuto āsevanaṃ na gaṇhātīti natthi bhūmiādivasena nānājātikatāya anadhippetattā. Tathā hi vuttaṃ **paṭṭhāne** ‘‘gotrabhu maggassa āsevanapaccayena paccayo, vodānaṃ maggassa āsevanapaccayena paccayo’’ti (paṭṭhā. 1.1.426).

Cittappayogasaṅkhātaāyūhanakiriyābhāvena sahajātānaṃ, nānakkhaṇikānañca upakārako dhammo **kammapaccayo**. Kammanti hi cetanā vuccati, sā ca āyūhanabyāpārā. Paccayuppannena saha uppannā **sahajātā,** paccayuppannato nānakkhaṇe bhavā **nānakkhaṇikā**. Sahajātā lokiyalokuttarā cetanāti sambandho. Sā sahajātanāmānaṃ, taṃsamuṭṭhānānañca rūpānaṃ paccayo, itarā pana vipākakaṭattārūpānanti daṭṭhabbaṃ. **Sāsavakusalākusalacetanā**ti attano uppādavisiṭṭhe santāne sesapaccayasamāgame pavattamānānaṃ vipākakaṭattārūpānaṃ santānavisesanakiriyābhāvena upakārikā kāmarūpārūpakusalacetanā, akusalacetanā ca. Tassā hi tathā kiriyābhāvena pavattattā tesaṃ pavatti, na aññathā. Itarā pana sahajātānaṃ āyūhanakiriyābhāvena pavattamānā upakārikāti vattabbaṃ. Avadhāraṇena panettha cetanāsampayuttaṃ abhijjhādikammaṃ paṭikkhipati satipi vipākadhammasabhāve cetanāvajjānaṃ ataṃsabhāvattā. **Anāsava…pe… paccayo**ti iminā lokiyakusalacetanāya visesamattaṃ dasseti, na nānakkhaṇikakammapaccayatābhāvaṃ. Evañca katvā vuttaṃ **aṭṭhakathāyaṃ** ‘‘arūpāvacaracetanā, pana lokuttaracetanā ca uppajjitvā niruddhā attano attano vipākakkhandhānaṃ nānakkhaṇikakammapaccayena paccayo’’ti.

Attano nirussāhasantabhāvena sahajātanāmarūpānaṃ nirussāhasantabhāvāya upakārakā arūpadhammāva **vipākapaccayo**. Tenāha **‘‘vipākacittacetasikā’’**ti. Te hi payogena asādhetabbatāya kammassa katattā nipphajjanamattato nirussāhasantabhāvā honti, na kilesavūpasamasantabhāvā. Nirussāhasantabhāvato eva hi bhavaṅgādayo duviññeyyā. Pañcadvārepi hi javanappavattiyāva rūpādīnaṃ gahitatā viññāyati. Abhinipātasampaṭicchanasantīraṇamattā pana vipākā duviññeyyā eva.

Rūpārūpānaṃ upatthambhakaṭṭhena upakāro **āhārapaccayo**. Satipi hi janakabhāve upatthambhakattameva āhārassa padhānakiccaṃ, janayantopi ca āhāro avicchedavasena upatthambhentova janetīti upatthambhanabhāvova āhārabhāvoti. Tattha kabaḷīkāro āhāro rūpakāyasseva upatthambhako, sesā tayo rūpārūpakāyassa. Na kevalañhi te nāmadhammānameva avicchedahetukā, atha kho paṭisandhiyaṃ kaṭattārūpānaṃ, pavatte cittajarūpānampi.

Tesu tesu kiccesu paccayuppannadhammehi attānaṃ anuvattāpanakasaṅkhātaādhipaccaṭṭhena paccayo **indriyapaccayo**. Adhipatipaccayadhammānañhi pavattivinivārake abhibhavitvā pavattanena garubhāvo adhipatiyaṭṭho, indriyānaṃ pana dassanādikiccesu cakkhuviññāṇādīhi, jīvane kammajarūpehi, arūpadhammehi ca jīvantehi sukhitādibhāvesu sukhitādīhi adhimokkhapaggahaupaṭṭhānāvikkhepappajānanesu ‘‘anaññātaṃ ñassāmī’’ti pavattiyaṃ ājānane, aññātāvibhāve ca saddhādisahajātehīti evaṃ taṃtaṃkiccesu cakkhādipaccayehi dhammehi cakkhādīnaṃ anuvattaniyatāmattaṃ indriyānaṃ ādhipaccaṭṭhoti ayameva tesaṃ viseso. **Rūpasattaka**-ggahaṇena cakkhādīni pañca, itthipurisindriyadvayañca dasseti. Jīvitindriyaṃ pana arūpajīvitindriyena saddhiṃ ekato katvā **jīvita**-ggahaṇena gahitaṃ. Evañhi dvāvīsati indriyāni honti. ‘‘Anādimati saṃsāre anaññātaṃ asacchikataṃ catusaccadhammaṃ, nibbānameva vā ñassāmī’’ti pavattassa indriyaṃ **anaññātaññassāmītindriyaṃ,** paṭhamamaggañāṇaṃ. Ājānato paṭhamamaggena diṭṭhamariyādaṃ anatikkamitvā jānato indriyaṃ **aññindriyaṃ,** sotāpattiphalato yāva arahattamaggā chasu ñāṇaṃ, aññātāvino catūsu saccesu pariniṭṭhitakiccassa indriyaṃ **aññātāvindriyaṃ,** arahattaphalañāṇaṃ. Paṭhamaṃ pariyāyato indriyattaṃ sandhāya rūpasattaka-ggahaṇena gahetvāpi puna kathañci upakārakattābhāvato itthipurisindriyānaṃ ettha aggahaṇaṃ dassetuṃ **‘‘tesū’’**tiādi vuttaṃ. Tāni hi yebhuyyena liṅgādīhi anuvattiyamānānipi paccayabhāvato nānuvattīyantīti vuttovāyamattho.

Ārammaṇūpanijjhānalakkhaṇūpanijjhānavasena upagantvā ārammaṇanijjhānaṃ jhānapaccayatā, so ca vitakkādīnameva āveṇiko sabhāvoti āha **‘‘jhānapaccayo’’**tiādi. Te pana paṭisandhiyaṃ kaṭattārūpānaṃ, pavatte cittajarūpānaṃ, ubhayattha nāmadhammānañca paccayāti daṭṭhabbaṃ.

Sugatito, duggatito, kusalato, akusalato vā niyyānaṭṭhena sahajātānaṃ upakārakatā maggapaccayatā, sā ca sammādiṭṭhādīnanti āha **‘‘maggapaccayo’’**tiādi. **Saṅkappa**-ggahaṇena sammāsaṅkappaṃ, micchāsaṅkappañca dasseti. Evaṃ sesesupi. Micchāsaṅkappādayo hi apāyamaggaṅgā, micchāsatimicchāvācādayo cettha tathāpavattacittuppādā, cetanā ca, ayampi jhānapaccaye vuttānameva paccayuppannānaṃ paccayoti daṭṭhabbaṃ.

Paramatthena bhinnānampi ekībhāvagatānaṃ viya ekuppādādibhāvasaṅkhātasampayogalakkhaṇena upakārakatā sampayuttapaccayatā, sā ca nāmadhammānameva, na rūpadhammānanti āha **‘‘sampayuttapaccayo’’**tiādi.

Aññamaññasambandhatāya yuttānampi samānānaṃ vippayuttabhāvena visaṃsaṭṭhatāya nānattūpagamanena upakārakatā vippayuttapaccayatā, sā ca vatthūnaṃ, cittacetasikānameva vāti āha **‘‘vippayuttapaccayo’’**tiādi. Cha vatthūni hi sattannaṃ viññāṇānaṃ yathārahaṃ paṭisandhiyaṃ, pavatte, cittacetasikā paṭisandhiyaṃ kaṭattārūpānaṃ, pavattiyaṃ cittasamuṭṭhānānañca vippayuttapaccayo. **Vatthupurejātānī**ti idaṃ cakkhādivatthuvaseneva vuttaṃ, hadayavatthu pana paṭisandhiyampi paccayabhāvato sahajātampi labbhati. Vuttampi hetaṃ abyākatapadassa **sahajātavibhaṅge** ‘‘paṭisandhikkhaṇe vipākābyākatā khandhā kaṭattārūpānaṃ, khandhā vatthussa, vatthu khandhānaṃ vippayuttapaccayena paccayo’’ti. Tathā **pacchājātā cittacetasikā**ti ca cakkhuviññāṇādivaseneva vuttaṃ, ‘‘sahajātā kusalā khandhā cittasamuṭṭhānānaṃ rūpānaṃ vippayuttapaccayena paccayo’’tiādivacanato (paṭṭhā. 1.1.434) pana sahajātāpi labbhanti. Evañca katvā vuttaṃ **aṭṭhakathāyaṃ** ‘‘vippayuttapaccayo sahajātapurejātapacchājātavasena tividho’’ti. Ayaṃ pana rūpadhammo samāno rūpadhammassa paccayo na hoti sampayogāsaṅkāya abhāvato.

Yesañhi nāmānaṃ cakkhādīnaṃ abbhantarato nikkhamantānaṃ viya pavatti, rūpānañca nāmasannissayeneva uppajjamānānaṃ sampayogāsaṅkā hoti, tesameva vippayuttapaccayatā vuttā. Rūpānaṃ pana rūpehi sāsaṅkā natthi, vatthusannissayeneva ca jāyantānaṃ nāmānaṃ visayamattaṃ ārammaṇanti tenāpi tesaṃ sampayogāsaṅkā natthi. Paccuppannasabhāvena atthibhāvena tādisasseva dhammassa upatthambhakattena upakārakatā atthipaccayatā. Satipi hi janakatte ṭhitiyaṃyeva sātisayo atthipaccayānaṃ byāpāroti upatthambhakatā tesaṃ gahitā, te ca rūpajīvitindriyādīnevāti āha **‘‘atthipaccayo’’**tiādi. Rūpajīvitindriyañhi kaṭattārūpānaṃ, kabaḷīkārāhāro imassa kāyassa, ārammaṇapurejātāni cittacetasikānaṃ nissayapaccaye vuttadhammā, tattheva vuttapaccayuppannañca atthipaccayo. **Nissayapaccaye vuttadhammā**ti ca vatthurūpamahābhūtacittacetasikānaṃ dhammasāmaññeneva gahaṇaṃ, na nissayapaccayabhāvīnaṃyeva. Pacchājātānampi cittacetasikānaṃ purejātassa kāyassa pañhāvāre paccayabhāvena niddiṭṭhattā. Ettha ca atthibhāvābhāvena anupakārakānameva atthibhāvena upakārakatāya atthipaccayatābhāvato natthi nibbānassa sabbadā bhāvino atthipaccayatā, uppādādiyuttānaṃ vā natthibhāvopakāratāviruddho upakārakabhāvo atthipaccayatāti na tassa tappaccayattappasaṅgo.

Natthipaccayotiādīsu anantaratāmattena, cittaniyāmakabhāvena vā upakārakatā anantarapaccayatā. Ekasmiṃ phassādidhammasamudāye pavattamāne dutiyassa abhāvato attano ṭhitiyā okāsamalabhantānaṃ anantaraṃ uppajjamānakacittacetasikānaṃ okāsadānavasena upakārakatā natthipaccayatā. Attano sabhāvāvigamena appavattamānānaṃ vigatabhāvena upakārakatā vigatapaccayatā. Atthato pana dvinnampi anantarapaccayabhāvīdhammattā aviseso vutto. Sabhāvatāmattena upakārakatā atthipaccayatā, nirodhānupagamanavasena upakārakatā avigatapaccayatāti paccayaviseso tesaṃ dhammāvisesepi veditabbo. Dhammānañhi samatthatāvisesaṃ sabbākārena ñatvā bhagavatā catuvīsatipaccayā desitāti bhagavati saddhāya ‘‘evaṃ visesā ete dhammā’’ti sutamayañāṇaṃ uppādetvā cintābhāvanāmayañāṇehi tadabhisamayāya yogo karaṇīyo. Avisesepi dhammasāmatthiyassa tathā tathā vinetabbapuggalānaṃ vasena heṭṭhā vuttopi paccayo puna pakārantarena vuccati yathā ahetukadukaṃ vatvāpi hetuvippayuttadukaṃ viyāti daṭṭhabbaṃ.

Yasmā mahābhūtā aññamaññaṃ, upādārūpānañca sahajātapaccayā, mahābhūtā aññamaññaṃ aññamaññanissayapaccayā, upādārūpānaṃ nissayapaccayāva, kabaḷīkāro āhāro imassa kāyassa āhārapaccayo, mahābhūtā aññamaññaṃ, upādārūpānañca jīvitindriyaṃ kaṭattārūpānañca atthiavigataindriyapaccayā, tasmā vuttaṃ **‘‘rūpaṃ rūpassa…pe… sattadhā paccayo hotī’’**ti.

Rūpaṃ arūpassātiādīsupi heṭṭhā vuttapaccayuppannadhamme suṭṭhu upalakkhetvā paccayo yojetabbo. **Rūpaṃ rūpārūpassāti natthī**ti idaṃ sahajātapaccayabhūtampi rūpaṃ rūpārūpadvayassa paccayabhāvena anāgatanti katvā vuttaṃ.

Sabbesaṃ paccayānaṃ ārammaṇapaccaye upanissayapaccaye, sahajātanānakkhaṇikacetanāya kammapaccaye, sahajātapurejātapacchājātādibhedassa atthipaccaye ca samodhānato sabbepi paccayā saṅkhepato catubbidhāyevāti dassento āha **‘‘sabbe panime’’**tiādi.

Iti abhidhammatthavikāsiniyā nāma

Abhidhammāvatārasaṃvaṇṇanāya

Paccayaniddesavaṇṇanā niṭṭhitā.

Nigamanakathāvaṇṇanā

1400-2. Sabbadhammesu appaṭihatagatitāya sundarā mati imassāti sumati, tassa **sumatissa** bhagavato **mativicāraṃ** ñāṇacāraṃ bodhetīti **sumatimativicārabodhano**. Viruddhā mati yesaṃ te vimatino, viruddhā matīti ca viruddhadassananti attho. Tesaṃ vimohaṃ vināsetīti **vimativimohavināsano. Yato** yasmā nāmato sumatinā bhikkhunā **mānato** bahumānena **āyācitasammānato** āyācito hutvā sammā avanato sadāyeva mato ayaṃ, **tato** tasmā mayā racito abhidhammāvatāro. Tathā hi **bhāvanā** sādhūnaṃ sambhāvanā **hitavibhāvanā** hitappakāsanato sadā tosadāti yojanā.

1403-14. **Ayuttaṃ vā viruddhaṃ vā**ti ettha ‘‘aṭṭhakathāya vimukhabhūtaṃ ayuttaṃ nāma, pāḷiyā vimukhabhūtaṃ viruddha’’nti vadanti. **Byappathāna**nti ca vācanāmaggānanti attho. **Tividhā**ti eko byappatho saddasampanno, na atthasampanno, eko atthasampanno, na saddasampanno, eko ubhayasampannoti tippakārāti attho. Hitameva atthoti hitattho, taṃ attano kāmetīti **hitatthakāmo**. Asaṃkiṇṇakulākulehi asambhinnakulehi saṃkiṇṇe. Kelāsoyeva sikharoti **kelāsasikharo,** so hi himavato caturāsītiyā kūṭasahassānaṃ pāmokkho rajatamayo mahāsikharo. Tadākārehi sabbasetehi pāsādehi paṭimaṇḍitattā **kelāsa…pe… maṇḍito. Kaṇhadāsenā**ti evaṃnāmakena upāsakena. **Pācīnapāsāde**ti pācīnadisābhāgasannissite pāsāde. **Aya**nti ayamabhidhammāvatāro.

Niṭṭhitāyaṃ abhidhammatthavikāsinī nāma

Abhidhammāvatārasaṃvaṇṇanā.

Nigamanakathā

1. Ramme **pulatthinagare** nagarādhirāje,
Raññā **parakkamabhujena** mahābhujena;
Kārāpite vasati **jetavane** vihāre,
Yo rammahammiyavarūpavanābhirāme.

2. Sampannasīladamasaṃyamatositehi,
Sammānito vasigaṇehi guṇākarehi;
Patto munindavacanādisu nekagantha-
Jātesu cācariyataṃ mahitaṃ vidūhi.

3.. Ñāṇānubhāvamiha yassa ca sūcayantī,
Saṃvaṇṇanā ca vinayaṭṭhakathādikānaṃ;
Sāratthadīpanimukhā madhuratthasāra-
Sandīpanena sujanaṃ paritosayantī.

4. Tassānukampamavalambiya **sāriputta-**
Ttherassa thāmagatasāraguṇākarassa;
Yo sāsane jinavarassa ratiṃ uḷāraṃ,
Pappoti nandipariveṇanivāsavāsī.

5. Sa sādhayaṃ sotuhitaṃ anappakaṃ,
Sumaṅgalodīritanāmavissuto;
Akā**bhidhammatthavikāsiniṃ** imaṃ,
Pakāsayantiṃ madhuratthasampadanti.

Abhidhammāvatāraṭīkā samattā.

Namo tassa bhagavato arahato sammāsambuddhassa

Abhidhānappadīpikā

Buddhappaṇāmo

1. Tathāgato yo karuṇākaro karo,
Payāta'mosajja sukhappadaṃ padaṃ;
Akā paratthaṃ kalisambhave bhave,
Namāmi taṃ kevaladukkaraṃ karaṃ.

Dhammappaṇāmo

2. Apūjayuṃ yaṃ munikuñjarā jarā,
Rujādimuttā yahimuttare tare;
Ṭhitā tivaṭṭambunidhiṃ narānarā,
Tariṃsu taṃ dhammamaghappahaṃ pahaṃ.

Saṅghappaṇāmo

3. Gataṃ munindo'rasasūnutaṃ nutaṃ,
Supuññakhettaṃ bhuvane sutaṃ sutaṃ;
Gaṇampi pāṇīkatasaṃvaraṃ varaṃ,
Sadā guṇoghena nirantara'ntaraṃ.

Paṭiññā

4. Nāmaliṅgesu kosalla, matthanicchayakāraṇaṃ;
Yato mahabbalaṃ buddha, vacane pāṭavatthinaṃ.

5. Nāmaliṅgānya'to buddha, bhāsitassā'rahānya'haṃ;
Dassayanto pakāsessa, **mabhidhānappadīpikaṃ.**

Paribhāsā

6. Bhiyyo **rūpantarā sāha, cariyena** ca katthaci;
Kvacā' **haccavidhānena** ñeyyaṃ thīpunnapuṃsakaṃ.

7. Abhinnaliṅgānaṃyeva, dvando ca, liṅgavācakā;
Gāthāpādantamajjhaṭṭhā, pubbaṃ yantyapare paraṃ.

8. Pumitthiyaṃ padaṃ **dvīsu,** sabbaliṅge ca **tīsvi**ti;
Abhidhānantarārambhe, ñeyyaṃ **tva'**nta **mathā**di ca.

9. Bhiyyo payoga māgamma, sogate **āgame** kvaci;
Nighaṇḍu yutti ñcānīya, nāmaliṅgaṃ kathīyatīti.

1. Saggakaṇḍa

1. Buddho dasabalo satthā, sabbaññū dvipaduttamo;
Munindo bhagavā nātho, cakkhuma'ṅgīraso muni.

2. Lokanātho' nadhivaro, mahesi ca vināyako;

Samantacakkhu sugato, bhūripañño ca māraji.

3. Narasīho naravaro, dhammarājā mahāmuni;
Devadevo lokagaru, dhammassāmī tathāgato.

4. Sayambhū sammāsambuddho, varapañño ca nāyako;
Jino, sakko tu siddhattho, suddhodani ca gotamo.

5. Sakyasīho tathā sakya, muni cādiccabandhu ca;
6. Mokkho nirodho nibbānaṃ, dīpo taṇhakkhayo paraṃ;
Tāṇaṃ leṇa marūpañca, santaṃ sacca manālayaṃ.

7. Asaṅkhataṃ siva mamataṃ sududdasaṃ,
Parāyaṇaṃ saraṇa manītikaṃ tathā;
Anāsavaṃ dhuva manidassanā’ katā,
Palokitaṃ nipuṇa mananta makkharaṃ.

8. Dukkhakkhayo byābajjhañca [byāpajjaṃ (ṭīkā)], vivaṭṭaṃ khema kevalaṃ;
Apavaggo virāgo ca, paṇīta maccutaṃ padaṃ.

9. Yogakkhemo pāra mapi, mutti santi visuddhiyo;
Vimutya’ saṅkhatadhātu, suddhi nibbutiyo siyuṃ.

10. Khīṇāsavo tva’sekkho ca, vītarāgo tathā’ rahā;
Devaloko divo saggo [nāko (sī.)],
Tidivo tidasālayo.

11. Tidasā tva’marā devā, vibudhā ca sudhāsino;
Surā marū divokā cā, matapā saggavāsino.

12. Nijjarā’ nimisā dibbā, apume devatāni ca [devatā eva devatāni, sakatthe nipaccayo (ṭīkā)];
13. Siddho bhūto ca gandhabbo, guyhako yakkha rakkhasā;
Kumbhaṇḍo ca pisācā’dī, niddiṭṭhā **devayoniyo.**

14. Pubbadevā surāripū, asurā dānavā pume;
Tabbisesā pahārādo, sambaro baliādayo.

15. Pitāmaho pitā brahmā, lokeso kamalāsano;
Tathā hiraññagabbho ca, surajeṭṭho pajāpati.

16. Vāsudevo hari [harī (ṭīkā)] kaṇho, kesavo cakkapāṇya’tha;
Mahissaro sivo sūlī, issaro pasupatya’pi.

17. Haro vutto kumāro tu, khandho sattidharo bhave;
18. Sakko purindado deva, rājā vajirapāṇi ca;
Sujampati sahassakkho, mahindo vajirāvudho.

19. Vāsavo ca dasasata, nayano tidivādhibhū;
Suranātho ca vajira, hattho ca bhūtapatya’pi.

20. Maghavā kosiyo indo, vatrabhū pākasāsano;
Viḍojo tha **sujā** tassa [sujātā’ssa (ṭīkā)], bhariyā tha puraṃ bhave.

21. Masakkasārā [masakkasāro (sī.)] vassoka, sārā cevā’ marāvatī;
Vejayanto tu pāsādo,
Sudhammā tu sabhā matā.

22. **Vejayanto** ratho tassa,
Vutto **mātali** sārathi;
Erāvaṇo gajo **paṇḍu, kambalo** tu silāsanaṃ.

23. **Suvīro**ccādayo puttā, **nandā** pokkharaṇī bhave;
Nandanaṃ missakaṃ citta, latā phārusakaṃ **vanā.**

24. Asani dvīsu kulisaṃ, vajiraṃ punnapuṃsake;
Accharāyotthiyaṃ vuttā, rambhā alambusādayo;
Devitthiyo tha gandhabbā, **pañcasikho**ti ādayo.

25. Vimāno nitthiyaṃ byamhaṃ, pīyūsaṃ tvamataṃ sudhā;
Sineru meru tidivā, dhāro neru sumeru ca.

26. Yugandharo īsadharo, karavīko sudassano;
Nemindharo vinatako, assakaṇṇo **kulācalā.**

27. Mandākinī tathā'kāsa, gaṅgā suranadī pyatha;
28. Koviḷāro tathā pāri, cchattako pārijātako;
Kapparukkho tu santānā, dayo **devaddumā** siyuṃ.

29. Pācī patījhu' dīci'tthī, pubba pacchima uttarā;
Disātha dakkhiṇā' pācī, vidisā'nudisā bhave.

30. Erāvato [erāvaṇo (sī.), amarakose pana erāvato eva atthi] puṇḍarīko, vāmano kumudo' ñjano;
Pupphadanto sabbabhummo, suppatīko **disāgajā.**

31. **Dhataraṭṭho** ca gandhabbā, dhipo, kumbhaṇḍasāmi tu;
Viruḷhako, virūpakkho, tu nāgādhipatīrito.

32. Yakkhādhipo vessavaṇo, **kuvero** naravāhano;
Aḷakā [alakā (amarakosa)] **ḷakamandā**ssa, purī, paharaṇaṃ **gadā;**
Catuddisāna madhipā, pubbādīnaṃ kamā ime.

33. Jātavedo sikhī joti, pāvako dahano' nalo;
Hutāvaho' ccimā dhūma, ketva'ggi gini bhānumā.

34. Tejo dhūmasikho vāyu, sakho ca kaṇhavattanī;
Vessānaro hutāso tha, sikhājāla'cci cāpume.

35. Vipphuliṅgaṃ phuliṅgañca, bhasmā ['bhasmā' tipadaṃ rājādigaṇe pariyāpannaṃ (rūpasiddhi-uṇādi), bhasmaṃ (sī.)] tu seṭṭhi chārikā;
36. **Kukkuḷo** tu'ṇhabhasmasmi, maṅgāro'lāta mummukaṃ [tikaṃ dittakaṭṭhādindhane (ṭīkā)];
Samidhā idhumaṃ ce'dho, upādānaṃ tathindhanaṃ.

37. Atho'bhāso pakāso cā,
'Loko'jjotā'tapā samā;
Māluto pavano vāyu, vāto'nila samīraṇā;
Gandhavāho tathā vāyo, samīro ca sadāgati.

38. **Vāyubhedā** ime chu'ddha, ṅgamo cādhogamo tathā;
Kucchiṭṭho ca koṭṭhāsayo, assāsaṅgānusārino.

39. Atho apānaṃ passāso,
Assāso āna muccate.

40. Vego javo rayo khippaṃ, tu sīghaṃ turitaṃ lahu;
Āsu tuṇṇa maraṃ cāvi, lambitaṃ tuvaṭampi ca.

41. Satataṃ nicca maviratā, nārata santata manavaratañca dhuvaṃ;
Bhusa matisayo ca daḷhaṃ, tibbe’kantā’timatta, bāḷhāni;
Khippādī paṇḍake dabbe, dabbagā tesu ye tisu.

42. Aviggaho tu kāmo ca, manobhū madano bhave;
Antako vasavattī ca, pāpimā ca pajāpati.

43. Pamattabandhu kaṇho ca, māro namuci, tassa tu;
Taṇhā’ratī ragā **dhītū,** hatthī tu **girimekhalo.**

44. Yamarājā ca vesāyī, yamo’ssa **nayanā**vudhaṃ;
Vepacitti pulomo ca, kimpuriso tu kinnaro.

45. Antalikkhaṃ kha’mādicca, patho’bbhaṃ gagana’mbaraṃ;
Vehāso cānilapatho, ākāso nitthiyaṃ nabhaṃ.

46. Devo vehāyaso tārā,
Patho surapatho aghaṃ.

47. Megho valāhako devo, pajjunno’mbudharo ghano;
Dhārādharo ca jīmūto, vārivāho tathā’mbudo.

48. Abbhaṃ tīsvatha vassañca, vassanaṃ vuṭṭhi nāriyaṃ;
Sateratā’kkhaṇā vijju, vijjutā cācirappabhā.

49. Meghanāde tu dhanitaṃ, gajjitaṃ rasitādi ca;
Indāvudhaṃ indadhanu, vātakkhittambu sīkaro.

50. Āsāro dhārā sampāto,
Karakā tu ghanopalaṃ;
Duddinaṃ meghacchannāhe, pidhānaṃ tvapadhāraṇaṃ.

51. Tirodhāna’ntaradhānā, pidhāna chādanāni ca;
Indu cando ca nakkhatta, rājā somo nisākaro.

52. Osadhīso himaraṃsi, sasaṅko candimā sasī;
Sītaraṃsi nisānātho, uḷurājā ca mā pume.

53. **Kalā** soḷasamo bhāgo, bimbaṃ tu maṇḍalaṃ bhave;
Aḍḍho tvaddho upaḍḍho ca, vā khaṇḍaṃ sakalaṃ pume.

54. **Addhaṃ** vuttaṃ same bhāge, pasādo tu pasannatā;
Komudī candikā juṇhā, kanti sobhā juti cchavi.

55. Kalaṅko lañchanaṃ lakkhaṃ, aṅko’bhiññāṇa lakkhaṇaṃ;
Cihanaṃ cāpi sobhā tu, paramā **susamā** tha ca.

56. Sītaṃ guṇe, guṇiliṅgā, sīta sisira sītalā;
Himaṃ tuhina mussāvo, nīhāro mahikā pyatha.

57. Nakkhattaṃ joti bhaṃ tārā, apume tārako’ḷu ca;
58. Assayujo bharaṇitthī, sakattikā rohiṇī pica;
Migasira [magasira (sī.)] maddā ca punabbasu, phusso [pusso (ṭī.)] cāsilesa’pi.

59. Māghā [magha (sī.)] ca phaggunī dve ca, hatthā cittā ca svātipi;
Visākhā’ nurādhā jeṭṭhā, mūlā’ sāḷhā duve tathā.

60. Savaṇo ca dhaniṭṭhā ca, satabhisajo pubbu’ttarabhaddapadā;
Revatyapīti kamato, **sattādhikavīsanakkhattā.**

61. Sobbhānu kathito rāhu, **sūrā**dī tu navaggahā;
Rāsi **mesā**diko bhadda, padā poṭṭhapadā samā.

62. Ādicco sūriyo sūro, sataraṃsi divākaro;
Verocano dinakaro, uṇharaṃsi pabhaṅkaro.

63. Aṃsumālī dinapati, tapano ravi bhānumā;
Raṃsimā bhākaro bhānu, akko sahassaraṃsi ca.

64. Raṃsi ābhā pabhā ditti, ruci bhā juti dīdhiti;
Marīci dvīsu bhānvaṃ’su, mayūkho kiraṇo karo.

65. Paridhi pariveso tha, marīci migataṇhikā;
Sūrassodayato pubbu’, ṭṭhitaraṃsi siyā’ **ruṇo.**

66. Kālo’ddhā samayo velā,
Tabbisesā khaṇādayo;
Khaṇo dasaccharākālo,
Khaṇā dasa **layo** bhave.

67. Layā dasa **khaṇalayo,**
Muhutto te siyā dasa;
Dasa **khaṇamuhutto** te, divaso tu ahaṃ dinaṃ.

68. Pabhātañca vibhātañca, paccūso kalla mapyatha;
Abhidoso padoso tha,
Sāyo sañjhā dinaccayo.

69. Nisā ca rajanī ratti, tiyāmā saṃvarī bhave;
Juṇhā tu candikāyuttā, tamussannā **timisikā.**

70. Nisītho majjhimā ratti, aḍḍharatto mahānisā;
Andhakāro tamo nitthī, timisaṃ timiraṃ mataṃ.

71. **Caturaṅgatamaṃ** evaṃ, kāḷapakkhacatuddasī;
Vanasaṇḍo ghano megha, paṭalaṃ cā’ḍḍharatti ca.

72. **Andhatamaṃ** ghanatame, pahāro yāma, saññito;
Pāṭipado tu dutiyā, tatiyādī **tithī** [tithi], tāyati pāletīti tithi, tā+iti (ṇvādi) dvisu.

73. Pannarasī pañcadasī, puṇṇamāsī tu puṇṇamā;
Amāvasī pyamāvāsī, thiyaṃ pannarasī’ parā.

74. Ghaṭikā saṭṭhya’ **horatto, pakkho** te dasa pañca ca;
Te tu pubbāparā **sukka,**
Kāḷā, māso tu te duve.

75. Citto vesākha, jeṭṭho cā, sāḷho dvīsu ca sāvaṇo;
Poṭṭhapāda’ssayujā ca, māsā dvādasa kattiko.

76. Māgasiro tathā phusso, kamena māgha phagguṇā;
Kattika'ssayujā māsā, pacchima pubbakattikā.

77. Sāvaṇo **nikkhamanīyo,**
Cittamāso tu **rammako.**

78. Caturo caturo māsā, kattikakāḷapakkhato;
Kamā **hemanta gimhāna, vassānā** utuyo dvisu.

79. **Hemanto sisira** mutū,
Cha vā **vasanto** ca **gimha vassānā;**
Saradoti kamā māsā, dve dve vuttānusārena.

80. Uṇho nidāgho gimhotha,
Vasso vassāna pāvusā;
Utūhi tīhi vassānā, dikehi **dakkhiṇāyanaṃ.**

81. **Uttarāyana** maññehi, tīhi vassāyanadvayaṃ;
Vassa saṃvaccharā nitthī, sarado hāyano samā.

82. Kappakkhayo tu saṃvaṭṭo, yuganta palayā api;
Alakkhī kālakaṇṇitthī, atha lakkhī siri'tthiyaṃ.

83. Danu dānavamātā tha, devamātā panā'diti;
84. Pāpañca kibbisaṃ verā, ghaṃ duccarita dukkaṭaṃ;
Apuññā'kusalaṃ kaṇhaṃ, kalusaṃ duritā'gu ca.

85. Kusalaṃ sukataṃ sukkaṃ, puññaṃ dhamma manitthiyaṃ;
Sucarita matho diṭṭha, dhammikaṃ ihalokikaṃ.

86. Sandiṭṭhika matho pāra, lokikaṃ samparāyikaṃ;
Takkālaṃ tu tadātvaṃ co,
Ttarakālo tu āyati.

87. Hāso' ttamanatā pīti, vitti tuṭṭhi ca nāriyaṃ;
Ānando pamudā'modo, santoso nandi sammado.

88. Pāmojjañca pamodo tha, sukhaṃ sātañca phāsva'tha;
Bhaddaṃ seyyo subhaṃ khemaṃ, kalyāṇaṃ maṅgalaṃ sivaṃ.

89. Dukkhañca kasiraṃ kicchaṃ, nīgho ca byasanaṃ aghaṃ;
Dabbe tu pāpapuññāni, tīsvākicchaṃ sukhādi ca.

90. Bhāgyaṃ niyati bhāgo ca, bhāgadheyyaṃ vidhī'rito;
Atho uppatti nibbatti, jāti janana mubbhavo.

91. Nimittaṃ kāraṇaṃ ṭhānaṃ, padaṃ bījaṃ nibandhanaṃ;
Nidānaṃ pabhavo hetu, sambhavo setu paccayo.

92. Kāraṇaṃ yaṃ samāsannaṃ, **padaṭṭhāna**nti taṃ mataṃ;
Jīvo tu puriso'ttā tha, padhānaṃ pakatitthiyaṃ.

93. Pāṇo sarīrī bhūtaṃ vā, satto dehī ca puggalo;
Jīvo pāṇī pajā jantu,
Jano loko tathāgato.

94. Rūpaṃ saddo gandha rasā, phasso dhammo ca gocarā;
Ālambā visayā te chā, rammaṇā lambaṇāni ca.

95. Sukko goro sito'dātā,
Dhavalo seta, paṇḍarā;
Soṇo tu lohito ratto,
Tamba mañjiṭṭha rohitā.

96. Nīlo kaṇhā'sitā kāḷo,
Mecako sāma sāmalā;
Sitapītetu **paṇḍu**'tto, īsaṃpaṇḍutu **dhūsaro.**

97. **Aruṇo** kiñciratto tha,
Pāṭalo setalohito;
Atho pīto halidyābho,
Palāso harito hari.

98. **Kaḷāro kapilo** nīla, pīte tha rocanappabhe;
Piṅgo pisaṅgo pyathavā, kaḷārādī tu piṅgale.

99. Kammāso sabalo citto,
Sāvo tu kaṇhapītake;
Vāccaliṅgā guṇinyete, guṇe sukkādayo pume.

100. Naccaṃ naṭṭañca naṭanaṃ, nattanaṃ lāsanaṃ bhave;
Naccaṃ tu vāditaṃ gīta, miti **nāṭu**midaṃ tayaṃ.

101. Naccaṭṭhānaṃ siyā **raṅgo, bhinayo** sūcyasūcanaṃ;
Aṅgahāro'ṅgavikkhepo, naṭṭako naṭako naṭo.

102. Siṅgāro karuṇo vīra, bbhuta hassa bhayānakā;
Santo bībhaccha ruddāni, nava **nāṭyarasā** ime.

103. Posassa nāriyaṃ pose, itthiyā saṅgamaṃ pati;
Yā pihā esa **siṅgāro,** ratikīḷādikāraṇo.

104. Uttama ppakatippāyo, itthipurisahetuko;
So **sambhogo viyogo**ti,
Siṅgāro duvidho mato.

105. Bhāsitaṃ lapitaṃ bhāsā, vohāro vacanaṃ vaco;
Utti vācā girā vāṇī, bhāratī kathitā [kathā (katthaci)] vacī.

106. Ekākhyāto padacayo, siyā **vākyaṃ**sakārako;
Āmeḍitanti viññeyyaṃ, dvattikkhattu mudīraṇaṃ.

107. Bhaye kodhe pasaṃsāyaṃ, turite kotūhale'cchare;
Hāse soke pasāde ca, kare āmeḍitaṃ budho.

108. **Iru** nārī **yaju sāma,** miti vedā tayo siyuṃ;
Ete eva tayī nārī, vedo manto sutitthiyaṃ.

109. Aṭṭhako vāmako vāma, devo caṅgīraso bhagu;
Yamadaggi ca vāsiṭṭho, bhāradvājo ca kassapo;
Vessāmittoti mantānaṃ, kattāro isayo ime.

110. Kappo byākaraṇaṃ joti, satthaṃ sikkhā nirutti ca;
Chandoviciti cetāni, **vedaṅgāni** vadanti cha.

111. **Itihāso** purāvutta, ppabandho bhāratādiko;
Nāmappakāsakaṃ satthaṃ, rukkhādīnaṃ **nighaṇḍu** so.

112. Vitaṇḍasatthaṃ viññeyyaṃ, yaṃ taṃ **lokāyataṃ** iti;
Keṭubhaṃ tu kriyākappa, vikappo kavinaṃ hito.

113. **Ākhyāyiko**paladdhatthā, pabandhakappanā **kathā;**
Daṇḍanītya'tthasatthasmiṃ, vuttanto tu pavatti ca.

114. Saññā, khyā, vhā samaññā cā, bhidhānaṃ nāma mavhayo;
Nāmadheyyā' dhivacanaṃ, paṭivākyaṃ tu uttaraṃ.

115. Pañho tīsva nuyogo ca, pucchā pyatha nidassanaṃ;
Upogghāto ca diṭṭhanto, tatho'dāharaṇaṃ bhave.

116. Samā saṅkhepa saṃhārā, samāso saṅgaho pyatha;
Sataṃ dhārayasī tyādya, **bbhakkhānaṃ** tucchabhāsanaṃ.

117. Vohāro tu vivādo tha, sapanaṃ sapathopi ca;
Yaso siloko kittitthī,
Ghosanā tu'ccasaddanaṃ.

118. Paṭighoso paṭiravo, tho' paññāso vacīmukhaṃ;
Katthanā ca silāghā ca, vaṇṇanā ca nuti tthuti.

119. Thomanañca [thomanaṃ vā (katthaci thomanaṃ thomanā dviliṅge)] pasaṃsātha, **kekā** nādo sikhaṇḍinaṃ;
Gajānaṃ **koñca**nādo tha,
Matā **hesā** hayaddhani.

120. Pariyāyo vevacanaṃ, sākacchā tu ca saṃkathā;
Upavādo cu'pakkosā, vaṇṇavādā'nuvādo ca;
Janavādā'pavādāpi, parivādo ca tulyatthā.

121. Khepo nindā tathā kucchā, jigucchā garahā bhave;
Nindāpubbo upārambho, **paribhāsana** muccate.

122. Aṭṭhānariyavohāra, vasena yā pavattitā;
Abhivākyaṃ siyā vācā, sā vītikkamadīpanī.

123. Muhuṃbhāsā **nulāpo**tha, **palāpo** natthikā girā;
Ādobhāsana **mālāpo,**
Vilāpo tu pariddavo.

124. Vippalāpo virodhotti, sandesotti tu vācikaṃ;
Sambhāsanaṃ tu **sallāpo,** virodharahitaṃ mithu.

125. **Pharusaṃ** niṭṭhuraṃ vākyaṃ, manuññaṃ **hadayaṅgamaṃ;**
Saṃkulaṃ tu **kiliṭṭha**ñca, pubbāparavirodhinī.

126. Samudāyattharahitaṃ, **abaddha**miti [abandha (ka.)] kittitaṃ;
Vitathaṃ tu musā cātha [āhataṃ tu musātthakaṃ (katthaci, amarakose)], pharusādī

tiliṅgikā.

127. Sammā byayañcā vitathaṃ, saccaṃ tacchaṃ yathātathaṃ;
Tabbantā tīsva līkaṃ tva, saccaṃ micchā musā byayaṃ.

128. Ravo ninādo ninado ca saddo,
Nigghosa nāda ddhanayo ca rāvo;
Ārāva saṃrāva virāva ghosā,
Ravā sutitthī sara nissanā ca.

129. Vissaṭṭha mañju viññeyyā, savanīyā visārino;
Bindu gambhīra ninnādī, tyeva **maṭṭhaṅgiko saro.**

130. Tiracchānagatānañhi, rutaṃ **vassita** muccate;
Kolāhalo kalahalo,
Gītaṃ gānañca gītikā.

131. Sarā satta tayo gāmā, cekavīsati mucchanā;
Tānā [ṭhānāni (bahūsu)] cekūnapaññāsa, iccetaṃ **saramaṇḍalaṃ.**

132. Usabho dhevato ceva, chajja gandhāra majjhimā;
Pañcamo ca nisādoti, **satte'**te gaditā sarā.

133. Nadanti **usabhaṃ** gāvo, turagā **dhevataṃ** tathā;
Chajjaṃ mayūrā **gandhāra,** majā koñcā ca **majjhimaṃ.**

134. **Pañcamaṃ** paraputthādī, **nisāda**mpi ca vāraṇā;
Chajjo ca **majjhimo** gāmā,
Tayo **sādhāraṇo**ti ca.

135. Saresu tesu pacceke, tisso tisso hi mucchanā;
Siyuṃ tatheva tānāni [ṭhānāni (bahūsu)], satta satteva labbhare.

136. Tisso duve catasso ca, catasso kamato sare;
Tisso duve catassoti, **dvāvīsati** sutī siyuṃ.

137. Uccatare rave **tāro,** thābyatte madhure **kalo;**
Gambhīre tu rave **mando,** tārādī tīsvatho kale;
Kākalī sukhume vutto,
Kriyādisamatā **layo.**

138. Vīṇā ca vallakī satta, tantī sā **parivādinī;**
Pokkharo doṇi vīṇāya,
Upavīṇo tu veṭhako.

139. Ātatañceva vitata, mātatavitataṃ ghanaṃ;
Susiraṃ ceti **tūriyaṃ, pañcaṅgika** mudīritaṃ.

140. **Ātataṃ** nāma cammāva, naddhesu bheriyādisu;
Tale'kekayutaṃ kumbha, thuṇa daddarikādikaṃ.

141. **Vitataṃ** co'bhayatalaṃ, tūriyaṃ murajādikaṃ;
Ātatavitataṃ sabba, vinaddhaṃ paṇavādikaṃ.

142. **Susiraṃ** vaṃsasaṅkhādi, sammatāḷādikaṃ **ghanaṃ;**

Ātojjaṃ tu ca vādittaṃ, vāditaṃ vajja muccate.

143. Bherī (bheri) dundubhi vutto tha,
Mudiṅgo murajossa tu;
Āliṅga, ṅkyo, ddhakā bhedā,
Tiṇavo tu ca ḍiṇḍimo.

144. Ālambaro tu paṇavo, **koṇo** vīṇādivādanaṃ;
Daddarī paṭaho bheri, ppabhedā **maddalā**dayo.

145. Janappiye vimaddutthe, gandhe **parimalo** bhave;
So tvā **modo** dūragāmī, vissantā tīsvito paraṃ.

146. Iṭṭhagandho ca surabhi, sugandho ca sugandhi ca;
Pūtigandhi tu duggandho, tha vissaṃ āmagandhi yaṃ.

147. Kuṅkumañceva yavana, pupphañca tagaraṃ tathā;
Turukkhoti **catujjāti, gandhā** ete pakāsitā.

148. Kasāvo nitthiyaṃ titto, madhuro lavaṇo ime;
Ambilo kaṭuko ceti, **cha rasā** tabbatī tisu.

149. Siyā phasso ca phoṭṭhabbo,
Visayī tvakkha mindriyaṃ;
Nayanaṃ tvakkhi nettañca, locanaṃ ca'cchi cakkhu ca.

150. Sotaṃ saddaggaho kaṇṇo, savanaṃ suti natthu tu;
Nāsā ca nāsikā ghānaṃ, jivhātu rasanā bhave.

151. Sarīraṃ vapu gattañcā, ttabhāvo bondi viggaho;
Dehaṃ vā purise kāyo, thiyaṃ tanu kaḷevaraṃ.

152. Cittaṃ ceto mano nitthī, viññāṇaṃ hadayaṃ tathā;
Mānasaṃ dhī tu paññā ca, buddhi medhā mati muti.

153. Bhūrī mantā ca paññāṇaṃ, ñāṇaṃ vijjā ca yoni ca;
Paṭibhāna mamoho tha, paññābhedā **vipassanā.**

154. **Sammādiṭṭhi** pabhutikā, vīmaṃsā tu vicāraṇā;
Sampajaññaṃ tu nepakkaṃ, vedayitaṃ tu vedanā.

155. Takko vitakko saṅkappo,
Ppano' hā' yu tu jīvitaṃ;
Ekaggatā tu samatho, avikkhepo samādhi ca.

156. Ussāhā' tappa paggāhā, vāyāmo ca parakkamo;
Padhānaṃ vīriyaṃ cehā, uyyāmo ca dhiti tthiyaṃ.

157. Cattāri **vīriyaṅgāni,** tacassa ca nahāruno;
Avasissana maṭṭhissa, maṃsalohitasussanaṃ.

158. **Ussoḷhī** tva dhimattehā, sati tva nussati tthiya;
Lajjā hirī samānā tha, ottappaṃ pāpabhīrutā.

159. Majjhattatā tu'pekkhā ca, adukkhamasukhā siyā;

Cittābhogo manakkāro,
Adhimokkho tu nicchayo.

160. Dayā’ nukampā kāruññaṃ, karuṇā ca anuddayā;
Thiyaṃ veramaṇī ceva, viratyā’ rati cāpyatha.

161. Titikkhā khanti khamanaṃ, khamā mettā tu metya’tha;
Dassanaṃ diṭṭhi laddhitthī, siddhanto samayo bhave.

162. Taṇhā ca tasiṇā ejā, jālinī ca visattikā;
Chando jaṭā nikantyā’sā, sibbinī bhavanetti ca.

163. Abhijjhā vanatho vānaṃ, lobho rāgo ca ālayo;
Pihā manoratho icchā, bhilāso kāma dohaḷā;
Ākaṅkhā ruci vuttā sā, tvadhikā **lālasā** dvisu.

164. Veraṃ virodho viddeso, doso ca paṭighañca vā;
Kodhā’ ghātā kopa rosā,
Byāpādo’ nabhiraddhi ca.

165. Baddhavera mupanāho, siyā soko tu socanaṃ;
Roditaṃ kanditaṃ ruṇṇaṃ, paridevo pariddavo.

166. Bhītitthi bhaya muttāso, bheravaṃ tu mahabbhayaṃ;
167. Bheravaṃ bhīsanaṃ bhīmaṃ, dāruṇañca bhayānakaṃ;
Ghoraṃ paṭibhayaṃ bhesmaṃ, bhayaṅkara mime tīsu.

168. Issā usūyā maccheraṃ, tu macchariya maccharaṃ;
Moho’vijjā tathā’ñāṇaṃ, māno vidhā ca unnati.

169. Uddhacca muddhaṭaṃ cātha [uddhavaṃuddhaṃ dhāvati citta metenāti uddhavaṃ (ṭīkā)], tāpo kukkuccameva ca;
Pacchātāpo nutāpo ca, vippaṭisāro pakāsito.

170. Manovilekha sandehā, saṃsayo ca kathaṃkathā;
Dveḷhakaṃ vicikicchā ca, kaṅkhā saṅkā vimatyapi.

171. Gabbo bhimāno’haṃkāro, cintātu jhāna muccate;
Nicchayo niṇṇayo vutto, paṭiññā tu paṭissavo.

172. Avamānaṃ tirakkāro, paribhavo pya’ nādaro;
Parābhavo pya’ vaññā tha, ummādo cittavibbhamo.

173. Pemaṃ sineho sneho tha, cittapīḷā visaññitā;
Pamādo sativossaggo, kotūhalaṃ kutūhalaṃ.

174. Vilāso lalitaṃ līlā, hāvo heḷā ca vibbhamo;
Iccādikā siyuṃ nāri, siṅgārabhāvajā kiriyā.

175. Hasanaṃ hasitaṃ hāso, mando so mihitaṃ sitaṃ;
Aṭṭahāso mahāhāso,
Romañco lomahaṃsanaṃ.

176. Parihāso davo khiḍḍā, keḷi kīḷā ca kīḷitaṃ;
Niddā tu supinaṃ soppaṃ, middhañca pacalāyikā.

177. Thiyaṃ nikati kūṭañca, dambho sāṭhyañca ketavaṃ;
Sabhāvo tu nissaggo ca, sarūpaṃ pakatitthiyaṃ.

178. Sīlañca lakkhaṇaṃ bhāvo,
Ussavo tu chaṇo maho [mato (ṭī.)].

179. Dhārento jantu sasneha, mabhidhānappadīpikaṃ;
Khuddakādyatthajātāni [khuddakānyatthajātāni (ka.)], sampassati yathāsukhaṃ.

Saggakaṇḍo niṭṭhito.

2. Bhūkaṇḍa

1. Bhūmivagga

180. Vaggā bhūmi, purī, macca, catubbaṇṇa, vanādihi;
Pātālena ca vuccante, saṅgo’paṅgehi’dha’kkamā.

181. Vasundharā chamā bhūmi, pathavī medanī mahī;
Ubbī vasumatī go ku, vasudhā dharaṇī dharā;
Puthavī jagatī bhūrī, bhū ca bhūtadharā’ vanī.

182. Khārā tu mattikā **ūso,** ūsavā tūsaro tisu;
Thalaṃ thalītthī bhūbhāge, thaddhalūkhamhi **jaṅgalo.**

183. Pubbavideho cāpara, goyānaṃ jambudīpo ca;
Uttarakuru ceti siyuṃ, cattārome **mahādīpā.**

184. Pumbahutte kurū sakkā, kosalā magadhā sivī;
Kaliṅgā’vanti pañcālā, vajjī gandhāra cetayo.

185. Vaṅgā videhā kambojā, maddā bhagga’ṅga sīhaḷā;
Kasmīrā kāsi paṇḍavādī, siyuṃ **janapadantarā.**

186. Loko ca bhuvanaṃ vuttaṃ, deso tu visayo pyatha;
Milakkhadeso paccanto, majjhadeso tu majjhimo.

187. Anūpo salilappāyo, kacchaṃ puma napuṃsake;
Saddalo harite dese, tiṇenā, bhinavena hi.

188. Nadyambujīvano deso, vuṭṭhinippajjasassako;
Yo **nadīmātiko deva,**
Mātiko ca kamena so.

189. Tīsvanūpādyatho canda, sūrādo **sassatī**rito;
Raṭṭhaṃ tu vijitañcātha, purise setu āliyaṃ.

190. Upāntabhū **parisaro,** goṭṭhaṃ tu gokulaṃ vajo;
Maggo pantho patho addhā, añjasaṃ vaṭumaṃ tathā.

191. Pajjo [pajjā…. (ka.)], yanañca padavī, vattanī paddhatitthiyaṃ;
Tabbhedā jaṅgha, sakaṭa, maggā te ca **mahaddhani.**

192. **Ekapadye**kapadike, kantāro tu ca duggame;
193. Paṭimaggo paṭipatho, **addhānaṃ** dīgha mañjasaṃ;

Suppatho tu supantho ca, uppathaṃ tvapathaṃ bhave.

194. Chattiṃsaparamāṇūna, meko **ṇu** ca chattiṃsa te;
Tajjārī tāpi chattiṃsa, **rathareṇu** chattiṃsa te.

195. **Likkhā**tā satta **ūkā** tā, **dhaññamāso**ti satta te;
Satta **ṅgula’** mamu dviccha, **vidatthi** tā duve siyuṃ.

196. **Ratanaṃ** tāni satteva, yaṭṭhi tā vīsatū **sabhaṃ;**
Gāvuta musabhāsīti, **yojanaṃ** catugāvutaṃ.

197. Dhanupañcasataṃ **koso, karīsaṃ** caturambaṇaṃ;
Abbhantaraṃ tu hatthāna, maṭṭhavīsa pamāṇato.

Bhūmivaggo niṭṭhito.

2. Bhūkaṇḍa

2. Puravagga

198. Puraṃ nagara mitthī vā, ṭhānīyaṃ puṭabhedanaṃ;
Thiyaṃ tu rājadhānī [rājaṭhānī (ṭī.)] ca, khandhāvāro bhave tha ca.

199. **Sākhānagara** maññatra, yaṃ taṃ mūlapurā puraṃ;
Bārāṇasī ca sāvatthi, vesālī mithilā, ḷavī.

200. Kosambu, jjeniyo takka, silā campā ca sāgalaṃ;
Susumāragiraṃ [saṃsumāra (ṭīkā)] rāja, gahaṃ kapilavatthu ca.

201. Sāketa, mindapatthañco, kkaṭṭhā pāṭaliputtakaṃ;
Jetuttarañca saṅkassaṃ, kusinārādayo purī.

202. Racchā ca visikhā vuttā, rathikā vīthi cāpyatha;
Byūho racchā anibbiddhā, nibbiddhā tu **pathaddhi** ca.

203. Catukkaṃ caccare magga, sandhi siṅghāṭakaṃ bhave;
Pākāro varaṇo cātha, udāpo [uddāpa, uddāpa] upakārikā.

204. Kuṭṭaṃ tu bhitti nārī tha, gopuraṃ dvārakoṭṭhako;
Esikā indakhīlo ca, aṭṭo tvaṭṭālako bhave.

205. Toraṇaṃ tu bahidvāraṃ, parikhātu ca dīghikā;
Mandiraṃ sadanā, gāraṃ, nikāyo nilayā, layo.

206. Āvāso bhavanaṃ vesmaṃ, niketanaṃ nivesanaṃ;
Gharaṃ gahañcā, vasatho, saraṇañca patissayo.

207. Okaṃ sālā khayo vāso, thiyaṃ kuṭi vasatya’pi;
Gehañcā, nitthi sadumaṃ, cetiyā, yatanāni tu.

208. Pāsādo ceva yūpo tha, muṇḍacchado ca hammiyaṃ;
Yūpotu gajakumbhamhi, **hatthinakho** patiṭṭhito.

209. Supaṇṇavaṅkacchadana, **maḍḍhayogo** siyā tha ca;
Ekakūṭayuto **māḷo,**

Pāsādo caturassako.

210. Sabhāyañca sabhā cātha, maṇḍapaṃ vā janālayo;
Atho āsanasālāyaṃ, **paṭikkamana** mīritaṃ.

211. Jinassa vāsabhavana, mitthī **gandhakuṭi** pyatha;
Thiyaṃ rasavatī pāka, ṭṭhānañceva mahānasaṃ.

212. Āvesanaṃ sippasālā, **soṇḍā** tu pānamandiraṃ;
Vaccaṭṭhānaṃ **vaccakuṭi,** munīnaṃ ṭhāna **massamo.**

213. Paṇyavikkayasālā ku, āpaṇo paṇyavīthikā;
Udosito bhaṇḍasālā, caṅkamanaṃ tu caṅkamo.

214. Jantāgharaṃ tvaggisālā, papā pānīyasālikā;
Gabbho ovarako vāsā, gāraṃ tu sayaniggahaṃ.

215. Itthāgāraṃ tu orodho, suddhanto’ ntepurampi ca;
Asabbavisayaṭṭhānaṃ, raññaṃ **kacchantaraṃ** mataṃ.

216. Sopāno vā’rohaṇañca,
Nisseṇī sā, dhirohiṇī;
Vātapānaṃ gavakkho ca, jālañca sīhapañjaraṃ.

217. Ālokasandhi vutto tha, laṅgī’tthī paligho bhave;
Kapisīso, ggalatthambho, **nibbaṃ** tu chaddakoṭiyaṃ.

218. Chadanaṃ paṭalaṃ chadda, majiraṃ caccaro, ṅgaṇaṃ;
Paghāno paghanā, lindo, pamukhaṃ dvārabandhanaṃ.

219. Piṭṭhasaṅghāṭakaṃ dvāra, bāhā kūṭaṃ tu kaṇṇikā;
Dvārañca paṭihāro tha, ummāro dehanī, tthiyaṃ.

220. Eḷako indakhīlo tha, thambho thūṇo pumitthiyaṃ;
Pāṭikā, ḍḍhendupāsāṇe, giñjakā tu ca iṭṭhakā.

221. Valabhicchādidārumhi, vaṅke **gopānasī,** tthiyaṃ;
Kapotapālikāyaṃ tu, **viṭaṅko** nitthiyaṃ bhave.

222. Kuñcikāvivaraṃ tāḷa, cchiggalo pyatha kuñcikā;
Tāḷo’vāpuraṇaṃ cātha, vedikā vedi kathyate.

223. **Saṅghāto pakkhapāso** ca, mandiraṅgā **tulā** api;
Thiyaṃ sammujjanī ceva, sammajjanī ca sodhanī.

224. Saṅkaṭīraṃ tu saṅkāra, ṭṭhānaṃ saṅkārakūṭakaṃ;
Atho kacavaro, klāpo, saṅkāro ca kasambupi.

225. Gharādibhūmi taṃ **vatthu,** gāmo saṃvasatho tha so;
Pākaṭo **nigamo** bhoga, maccādibhyo dhi tūdito [‘adhibhū’ti īrito kathito (ṭī.)].

226. Sīmā ca mariyādā tha,
Ghoso gopālagāmakoti.

Puravaggo niṭṭhito.

3. Naravagga

227. Manusso mānuso macco, mānavo manujo naro;
Poso pumā ca puriso,
Poriso pyatha paṇḍito.

228. Budho vidvā vibhāvī ca, santo sappañña kovidā;
Dhīmā sudhī kavi byatto, vicakkhaṇo visārado.

229. Medhāvī matimā pañño, viññū ca vidūro vidū;
Dhīro vipassī dosaññū, buddho ca dabba viddasu.

230. Itthī sīmantinī nārī, thī vadhū vanitā, ṅganā;
Pamadā sundarī kantā, ramaṇī dayitā, balā.

231. Mātugāmo ca mahilā, lalanā bhīru kāminī;
Kumārikā tu kaññā tha, yuvatī taruṇī bhave.

232. **Mahesī** sābhisekāññā,
Bhoginī rājanāriyo;
Dhavatthinī tu saṅketaṃ, yāti yā sā, **bhisārikā.**

233. Gaṇikā vesiyā vaṇṇa, dāsī nagarasobhinī;
Rūpūpajīvinī vesī, kulaṭā tu ca bandhakī.

234. Varāroho, ttamā matta, kāsinī varavaṇṇinī;
Patibbatā tvapi satī, kulitthī kulapālikā.

235. Vidhavā patisuññā tha, patimbarā sayambarā;
Vijātā tu pasūtā ca, jātāpaccā pasūtikā.

236. Dūtī sañcārikā dāsī, tu ceṭī kuṭadhārikā;
Vāruṇī, kkhaṇikā tulyā, khattiyānī tu khattiyā.

237. Dāro jāyā kalattañca, gharaṇī bhariyā piyā,
Pajāpatī ca dutiyā, sā pādaparicārikā.

238. Sakhī tvā’lī vayassā tha, jārī cevā’ticārinī;
Pume tū’tu rajo pupphaṃ, utunī tu rajassalā.

239. Pupphavatī garugabbhā, pannasattā ca gabbhinī;
Gabbhāsayo jalābupi, kalalaṃ punnapuṃsake.

240. Dhavotu sāmiko bhattā, kanto pati varo piyo;
Atho papati jāro thā,
Paccaṃ putto’trajo suto.

241. Tanujo tanayo sūnu, puttādī dhītari’tthiyaṃ;
Nāriyaṃ duhitā dhītā,
Sajāto tvo’**raso** suto.

242. Jāyāpatī janipatī, jayampatī tu dampatī [dampatīti padaṃ pulliṅga bahuvacanantaṃ ikārantaṃ, tudampati (ṭī.)];
Atha vassavaro vutto, paṇḍako ca napuṃsakaṃ.

243. Bandhavo bandhu sajano, sagotto ñāti ñātako;
Sālohito sapiṇḍo ca,
Tāto tu janako pitā.

244. Amma, mbā jananī mātā, janetti janikā bhave;
Upamātā tu dhāti’tthī,
Sālo jāyāya bhātiko.

245. **Nanandā** sāmibhaginī, mātāmahī tu ayyikā;
Mātulo mātubhātā,ssa, **mātulānī** pajāpati.

246. Jāyāpatīnaṃ jananī, **sassu** vuttātha tappitā;
Sasuro bhāgineyyotu, putto bhaginiyā bhave.

247. Nattā vutto paputto tha, sāmibhātā tu **devaro;**
Dhītupati tu **jāmātā,**
Ayyako tu pitāmaho.

248. **Mātucchā** mātubhaginī, **pitucchā** bhaginī pitu;
Papitāmaho payyako,
Suṇhā tu suṇisā husā.

249. Sodariyo sagabbho ca, sodaro sahajo pyatha;
Mātāpitū te **pitaro, puttā** tu puttadhītaro.

250. **Sasurā** sassusasurā, bhātubhaginī **bhātaro;**
Bālattaṃ bālatā bālyaṃ, yobbaññaṃtu ca yobbanaṃ.

251. Sukkā tu **palitaṃ** kesā, dayo tha jaratā jarā;
Puthuko pillako chāpo, kumāro bāla potakā.

252. Athu’ ttānasayu’ttāna, seyyakā thanapopi ca;
253. Taruṇo ca vayaṭṭho ca, daharo ca yuvā susu;
Māṇavodārakocātha, sukumāro sukhedhito.

254. Mahallako ca vuddho ca, thero jiṇṇo ca jiṇṇako;
Aggajo pubbajo jeṭṭho, kaniyo kaniṭṭho nujo.

255. Valittaco tu valino; Tīsu’ttānasayādayo;
256. Sīso’ttamaṅgāni siro, muddhā ca matthako bhave;
Keso tu kuntalo vālo, ttamaṅgaruha muddhajā.

257. **Dhammillo** saṃyatā kesā,
Kākapakkho sikhaṇḍako;
Pāso hattho kesacaye;
Tāpasānaṃ tahiṃ **jaṭā.**

258. Thiyaṃ veṇī paveṇī ca;
Atho cūḷā sikhā siyā;
Sīmanto tu mato nāri, kesamajjhamhi paddhati.

259. Lomaṃ tanuruhaṃ romaṃ, pamhaṃ pakhuma makkhigaṃ;
Massu vuttaṃ pumamukhe, bhū tvitthī bhamuko bhamu.

260. Bappo [khappo (ṭī.)] nettajala’ssūni, nettatārā kanīnikā;
Vadanaṃ tu mukhaṃ tuṇḍaṃ, vattaṃ lapana mānanaṃ.

261. Dvijo lapanajo danto, dasano radano rado;
Dāṭhā tudantabhedasmiṃ, **apāṅgo** tvakkhikoṭisu.

262. Dantāvaraṇa moṭṭho cā, pya'dharo dasanacchado;
Gaṇḍo kapolo hanvitthī [gaṇḍatthī (ṭī.) hanvatthī=hanu+itthī; hana+u (ṇvādi)],
Cubukaṃ tva' dharā adho.

263. Galo ca kaṇṭho gīvā ca, kandharā ca sirodharā;
Kambugīvā tu yā gīvā, suvaṇṇāliṅgasannibhā;
Aṅkitā tīhi lekhāhi, **kambugīvā** thavā matā.

264. Aṃso nitthī bhujasiro, khandho tassandhi **jattu** taṃ;
Bāhumūlaṃ tu kaccho, dho, tva'ssa **passa** manitthiyaṃ.

265. Bāhu bhujādvīsu bāhā, hattho tu kara pāṇayo;
Maṇibandho pakoṭṭhanto, kapparo tu kapoṇya'tha.

266. Maṇibandha kaniṭṭhānaṃ, pāṇissa **karabho**,ntaraṃ;
Karasākhā, ṅgulī tā tu, **pañca,** ṅguṭṭho ca tajjanī;
Majjhimā nāmikā cāpi, kaniṭṭhā'ti kamā siyuṃ.

267. Padeso tālagokaṇṇā, vidatthi,tthī kamā tate;
Tajjanyādiyute'ṅguṭṭhe, **pasato** pāṇi kuñcito.

268. Ratanaṃ kukku hattho tha, pume karapuṭo,ñjali;
Karajo tu nakho nitthī, khaṭako muṭṭhi ca dvīsu.

269. **Byāmo** sahakarā bāhu, dve passadvayavitthatā;
Uddhantata bhujaposa, ppamāṇe **porisaṃ** tisu.

270. Uro ca hadayaṃ cātha, thano kuca payodharā;
Cūcukaṃ tu thanaggasmiṃ, piṭṭhaṃ tu piṭṭhi nāriyaṃ.

271. Majjho'nitthī vilaggo ca, majjhimaṃ kucchi [catukkaṃ udare; 944-gāthāpi passitabbā] tu dvisu;
Gahaṇītthyudaraṃ gabbho, koṭṭhonto kucchisambhave.

272. Jaghanaṃ tu nitambo ca, soṇī ca kaṭi nāriyaṃ;
Aṅgajātaṃ rahassaṅgaṃ, vatthaguyhañca mehanaṃ.

273. Nimittañca varaṅgañca, bījañca phalameva ca;
Liṅgaṃ aṇḍaṃ tu koso ca,
Yoni tvitthīpumebhagaṃ.

274. Asuci sambhavo sukkaṃ, pāyu tu purise gudaṃ;
Vā pume gūtha karīsa, vaccāni ca malaṃ chakaṃ.

275. Uccāro mīḷha mukkāro, passāvo mutta muccate;
Pūtimuttañca gomutte, ssādīnaṃ **chakaṇaṃ** male.

276. Dvīsvadho nābhiyā **vatthi,** ucchaṅga'ṅkā tu'bho pume;
Ūru satthi pume ūru, pabbaṃ tu jāṇu jaṇṇu ca.

277. Gopphako pādagaṇṭhipi, pume tu paṇhi pāsaṇi;
Pādaggaṃ papado pādo, tu pado caraṇañca vā.

278. Aṅgaṃtva'vayavo vutto, phāsulikā tu phāsukā;
Paṇḍake aṭṭhi dhātvitthī, galantaṭṭhi tu **akkhako.**

279. Kapparo tu kapālaṃ vā, kaṇḍarā tu mahāsirā;
Pume nhāru citthī sirā, dhamanī tha rasaggasā.

280. Rasaharaṇya'tho maṃsa, māmisaṃ pisitaṃ bhave;
Tiliṅgikaṃ tu vallūra, muttattaṃ atha lohitaṃ.

281. Rudhiraṃ soṇitaṃ rattaṃ, lālā kheḷo elā bhave;
Purise māyu pittañca, semho nitthī silesumo.

282. Vasā vilīnasneho tha, medo ceva vapā bhave;
Ākappo veso nepacchaṃ, maṇḍanaṃ tu pasādhanaṃ.

283. Vibhūsanaṃ cābharaṇaṃ, alaṅkāro pilandhanaṃ;
Kirīṭa makuṭā'nitthī, cūḷāmaṇi siromaṇi.

284. Siroveṭhana muṇhīsaṃ, kuṇḍalaṃ kaṇṇaveṭhanaṃ;
Kaṇṇikā kaṇṇapūro ca, siyā kaṇṇavibhūsanaṃ.

285. Kaṇṭhabhūsā tu gīveyyaṃ, hāro muttāvali'tthiyaṃ;
Niyuro valayo nitthī, kaṭakaṃ parihārakaṃ.

286. Kaṅkaṇaṃ karabhūsā tha, kiṅkiṇī [kiṃkaṇī kiṃ kaṇikā (ka.)] khuddaghaṇṭikā;
Aṅgulīyaka maṅgulyā, bharaṇaṃ, **sākkharaṃ** tu taṃ.

287. Muddikā'ṅgulimuddā tha, rasanā mekhalā bhave;
Keyūra maṅgadañceva, bāhumūlavibhūsanaṃ.

288. Pādaṅgadaṃ tu mañjīro, pādakaṭaka nūpurā;
289. Alaṅkārappabhedā tu, **mukhaphullaṃ** tatho'**ṇṇataṃ;**
Uggatthanaṃ giṅgamaka, miccevamādayo siyuṃ.

290. Cela macchādanaṃ vatthaṃ, vāso vasana maṃsukaṃ;
Ambarañca paṭo nitthī, dussaṃ colo ca sāṭako.

291. Khomaṃ dukūlaṃ koseyyaṃ, pattuṇṇaṃ kambalo ca vā;
Sāṇaṃ koṭamburaṃ bhaṅga, ntyādi **vatthantaraṃ** mataṃ.

292. Nivāsana ntarīyānya, ntaramantaravāsako;
Pāvāro tu'ttarāsaṅgo, upasaṃbyāna muttaraṃ.

293. Uttarīya matho vattha, **mahata**nti mataṃ navaṃ;
Nantakaṃ kappaṭo jiṇṇa, vasanaṃ tu paṭaccaraṃ.

294. Kañcuko vāravāṇaṃ vā, tha vatthāvayave **dasā;**
Nālipaṭṭoti kathito, uttamaṅgamhi kañcuko.

295. Āyāmo dīghatā roho,
Pariṇāho visālatā.

296. Arahaddhajo ca kāsāya, kāsāvāni ca cīvaraṃ;
Maṇḍalaṃ tu tadaṅgāni, **vivaṭṭa kusi**ādayo.

297. Phala,ttaca, kimi, romā, nyetā vatthassa yoniyo;
Phālaṃ **kappāsikaṃ** tīsu, **khomā**dī tu tacabbhavā.

298. **Koseyyaṃ** kimijaṃ, roma, mayaṃ tu **kambalaṃ** bhave;
Samānatthā javanikā, sā tirokaraṇī pyatha.

299. Punnapuṃsaka mullocaṃ, vitānaṃ dvaya mīritaṃ;
Nahānañca sināne tho, bbaṭṭanu'mmajjanaṃ samaṃ.

300. Visesako tu tilako, tyūbho nitthī ca cittakaṃ;
Candano nitthiyaṃ gandha, sāro malayajo pyatha.

301. Gosīsaṃ telapaṇṇikaṃ, pume vā haricandanaṃ;
Tilapaṇṇī tu pattaṅga, rañjanaṃ rattacandanaṃ.

302. Kāḷānusārī kāḷiyaṃ, lohaṃ tvā'garu cā'gaḷu;
Kāḷāgarutu kāḷe'smiṃ, turukkhotu ca piṇḍako.

303. Katthūrikā migamado, kuṭṭhaṃ tu ajapālakaṃ;
Lavaṅgaṃ devakusumaṃ, kasmīrajaṃ tu kuṅkumaṃ.

304. Yakkhadhūpo sajjulaso, takkolaṃ tu ca kolakaṃ;
Kosaphala matho jāti, kosaṃ jātiphalaṃ bhave.

305. Ghanasāro sitabbho ca, kappūraṃ punnapuṃsake;
Alattako yāvako ca, lākhā jatu napuṃsake.

306. Sirivāso tu sarala, ddavo' ñjanaṃ tu kajjalaṃ;
Vāsacuṇṇaṃ vāsayogo, vaṇṇakaṃ tu vilepanaṃ.

307. Gandhamālyādisaṅkhāro, yo taṃ **vāsana** muccate;
Mālā mālyaṃ pupphadāme [pupphaṃ dāmaṃ (ka.)], bhāvitaṃ vāsitaṃ tisu.

308. Uttaṃso sekharā' veḷā, muddhamālye vaṭaṃsako;
Seyyā ca sayanaṃ senaṃ, pallaṅko tu ca mañcako.

309. Mañcādhāro paṭipādo, mañcaṅge **tvaṭanī** tthiyaṃ,
310. Kuḷīrapādo āhacca, pādo ceva masārako;
Cattāro bundikābaddho, time **mañcantarā** siyuṃ.

311. Bibbohanaṃ co' padhānaṃ, pīṭhikā pīṭha māsanaṃ;
Kocchaṃ tu bhaddapīṭhe thā, **sandī** pīṭhantare matā.

312. Mahanto kojavo dīgha,
Lomako **gonako** mato;
Uṇṇāmayaṃ tvattharaṇaṃ, **cittakaṃ** vānacittakaṃ.

313. Ghanapupphaṃ **paṭalikā,** setaṃ tu **paṭikā** pyatha;
Dvidasekadasānyu' **dda,lomi ekantalomi**no.

314. Tadeva soḷasitthīnaṃ, naccayoggañhi **kuttakaṃ;**
Sīhabyagghādirūpehi, cittaṃ **vikatikā** bhave.

315. **Kaṭṭissaṃ koseyyaṃ** ratana, parisibbita mattharaṇaṃ kamā;
Kosiyakaṭṭissamayaṃ, kosiyasuttena pakatañca.

316. Dīpo padīpo pajjoto, pume tvādāsa dappaṇā;
Geṇḍuko kaṇḍuko tāla, vaṇṭaṃ tu bījanītthiyaṃ.

317. Caṅkoṭako karaṇḍo ca, samuggo sampuṭo bhave;
Gāmadhammo asaddhammo, byavāyo methunaṃ rati.

318. Vivāho payamā pāṇi, ggaho pariṇayo pyatha;
Tivaggo dhamma, kāma,tthā, **catuvaggo** samokkhakā.

319. Khujjo ca gaṇḍulo rassa, vāmanā tu lakuṇḍako;
Paṅgulo pīṭhasappī ca, paṅgu chinniriyāpatho.

320. Pakkho khañjo tu khoṇḍo tha,
Mūgo suññavaco bhave;
Kuṇī hatthādivaṅko ca, valiro tu ca kekaro.

321. Nikkesasīso khallāṭo,
Muṇḍo tu bhaṇḍu muṇḍiko;
Kāṇo akkhīna mekena,
Suñño **andho** dvayena tha.

322. Badhiro sutihīno tha, gilāno byādhitā'turā;
Ummādavati ummatto, khujjādī vāccaliṅgikā.

323. Ātaṅko āmayo byādhi, gado rogo rujāpi ca;
Gelaññākalla mābādho,
Soso tu ca khayo siyā.

324. Pīnaso [pīnāsotipi pāṭho] nāsikārogo,
Ghāne **siṅghānikā** ssavo;
Ñeyyaṃ tva'ru vaṇo nitthī, phoṭo tu piḷakā bhave.

325. Pubbo pūyo tha rattāti, sāro pakkhandikā pyatha;
Apamāro apasmāro, pādaphoṭo vipādikā.

326. Vuḍḍhirogo tu vātaṇḍaṃ, sīpadaṃ bhārapādatā;
Kaṇḍū kaṇḍūti kaṇḍūyā, khajju kaṇḍūvanaṃ pyatha.

327. Pāmaṃ vitacchikā kacchu, sotho tu sayathū'dito;
Dunnāmakañca arisaṃ, chaddikā vamathū'dito.

328. Davathu paritāpo tha, tilako tilakāḷako;
Visūcikā iti mahā, vireko tha bhagandalo [bhagandaro (ka.)].

329. Meho jaro kāsa sāsā, kuṭṭhaṃ sūlā**mayantarā;**
Vutto vejjo bhisakko ca, rogahārī tikicchako.

330. Sallavejjo sallakatto, tikicchā tu patikriyā;
Bhesajja magado ceva, bhesajaṃ mo'sadhaṃ pyatha.

331. Kusalā nāmayā rogyaṃ,
Atha kallo nirāmayoti,

Naravaggo niṭṭhito.

4. Catubbaṇṇavagga

Khattiyavagga

332. Kulaṃ vaṃso ca santānā, bhijanā gotta manvayo;
Thiyaṃ santatya tho **vaṇṇā,** cattāro khattiyādayo.

333. Kulīno sajjano sādhu,
Sabhyo cāyyo mahākulo;
Rājā bhūpati bhūpālo, patthivo ca narādhipo.

334. Bhūnātho jagatipālo, disampati janādhipo;
Raṭṭhādhipo naradevo, bhūmipo bhūbhujo pyatha.

335. Rājañño khattiyo khattaṃ, muddhābhisitta bāhujā;
Sabbabhummo cakkavattī, bhūpoñño **maṇḍalissaro.**

336. Pume licchavi vajjī ca, sakyo tu sākiyo tha ca;
Bhaddakaccānā [bhaddā kaccānā (ṭī.)] rāhula, mātā bimbā yasodharā.

337. Koṭīnaṃ heṭṭhimantena, sataṃ yesaṃ nidhānagaṃ;
Kahāpaṇānaṃ divasa, vaḷañjo vīsatambaṇaṃ.

338. Te **khattiyamahāsālā,** sīti koṭidhanāni tu;
Nidhānagāni divasa, vaḷañjo ca dasambaṇaṃ.

339. Yesaṃ **dvijamahāsālā,** tadupaḍḍhe nidhānage;
Vaḷañje ca **gahapati, mahāsālā** dhane siyuṃ.

340. Mahāmatto padhānañca, matisajīvo mantinī;
Sajīvo sacivā, macco, senānī tu camūpati.

341. Nyāsādīnaṃ vivādānaṃ, **akkhadasso** padaṭṭhari;
Dovāriko patīhāro, dvāraṭṭho dvārapālako.

342. **Anīkaṭṭho**ti rājūnaṃ, aṅgarakkhagaṇo mato;
Kañcukī sovidallo ca, anujīvī tu sevako.

343. Ajjhakkho dhikato ceva,
Herañññiko tu nikkhiko;
Sadesānantaro **sattu, mitto**rājā tato paraṃ.

344. Amitto ripu verī ca, sapattā rāti satva'ri; (Sattu+ari)
Paccatthiko paripanthī, paṭipakkhā hitāparo.

345. Paccāmitto vipakkho ca, paccanīka virodhino;
Viddesī ca diso diṭṭho,thā nurodho nuvattanaṃ.

346. Mitto nitthī vayasso ca, sahāyo [suhajjo (ṭī.)] suhado sakhā;
Sambhatto daḷhamitto tha, **sandiṭṭho** diṭṭhamattako.

347. Caro ca guḷhapuriso, pathāvī pathiko'ddhagū;
Dūto tu sandesaharo, gaṇako tu muhuttiko.

348. Lekhako lipikāro ca, vaṇṇo tu akkharo pyatha;

Bhedo daṇḍo sāma dānā, **nyupāyā** caturo ime.

349. Upajāpotu bhedo ca, daṇḍo tu sāhasaṃ damo;
350. Sāmya' macco sakhā koso, duggañca vijitaṃ balaṃ;
Rajjaṅgānīti sattete, siyuṃ pakatiyo pica.

351. Pabhāvu'ssāha, mantānaṃ, vasā tisso hi sattiyo;
Pabhāvo daṇḍajo tejo,
Patāpo tu ca kosajo.

352. Manto ca mantanaṃ so tu, **catukkaṇṇo** dvigocaro;
Tigocaro tu **chakkaṇṇo,** rahassaṃ guyha muccate.

353. Tīsu vivitta vijana, channā, raho raho byayaṃ;
Vissāso tu ca vissambho,
Yuttaṃ tvo'pāyikaṃ tisu.

354. Ovādo cānusiṭṭhitthī, pumavajje nusāsanaṃ;
Āṇā ca sāsanaṃ ñeyyaṃ, uddānaṃ tu ca bandhanaṃ.

355. Āgu vutta [mantu (ka.)] maparādho, karo tu bali muccate;
Puṇṇapatto tuṭṭhidāyo, upadā tu ca pābhataṃ.

356. Tatho'pāyana mukkoco, paṇṇākāro paheṇakaṃ;
Suṅkaṃ tvanitthī gumbādi, deyye thā'yo dhanāgamo.

357. Ātapattaṃ tathā chattaṃ, raññaṃ tu hemamāsanaṃ;
Sīhāsanaṃ atho vāḷa, bījanītthī ca cāmaraṃ.

358. Khaggo ca chatta muṇhīsaṃ, pādukā vālabījanī;
Ime **kakudhabhaṇḍāni,** bhavanti pañca rājunaṃ.

359. Bhaddakumbho puṇṇakumbho, bhiṅkāro jaladāyako;
Hatthi,ssa,ratha,pattī tu, **senā** hi caturaṅginī.

360. Kuñjaro vāraṇo hatthī, mātaṅgo dvirado gajo;
Nāgo dvipo ibho dantī,
Yūthajeṭṭho tu yūthapo.

361. Kāḷāvaka gaṅgeyyā, paṇḍara tambā ca piṅgalo gandho;
Maṅgala hemo'posatha,
Chaddantā **gajakulāni** etāni.

362. Kalabho ceva bhiṅkotha, pabhinno matta gajjitā;
Hatthighaṭā tu gajatā, hatthīnī tu kareṇukā.

363. **Kumbho** hatthisiropiṇḍā, kaṇṇamūlaṃ tu **cūlikā;**
Āsanaṃ khandhadesamhi, pucchamūlaṃ tu **mecako.**

364. Ālāna māḷhako thambho, nitthītu nigaḷo'nduko;
Saṅkhalaṃ tīsvatho gaṇḍo,
Kaṭo dānaṃ tu so mado.

365. Soṇḍo tu dvīsu hattho tha,
Karaggaṃ pokkharaṃ bhave;

Majjhamhi bandhanaṃ **kacchā, kappano** tu kuthādayo.

366. Opavayho rājavayho, sajjito tu ca kappito;
Tomaro nitthiyaṃ pāde, siyā vijjhanakaṇṭako.

367. **Tuttaṃ** tu kaṇṇamūlamhi, matthakamhi tu **aṅkuso;**
Hatthāroho hatthimeṇḍo,
Hatthipo hatthigopako.

368. **Gāmaṇīyo** tu mātaṅga, hayādyācariyo bhave;
Hayo turaṅgo turago,
Vāho asso ca sindhavo.

369. Bhedo **assataro** tassā,
Jāniyo tu kulīnako;
Sukhavāhī **vinīto** tha,
Kisoro hayapotako.

370. Ghoṭako tu khaḷuṅko tha, javano ca javādhiko;
Mukhādhānaṃ khalīno vā, **kasā** tva ssābhitāḷinī.

371. **Kusā** tu nāsarajjumhi, vaḷavā'ssā khuro saphaṃ;
Puccha manitthī naṅguṭṭhaṃ, vālahattho ca vāladhi.

372. Sandano ca ratho **phussa, ratho** tu naraṇāya so;
Cammāvuto ca **veyaggho,**
Deppo byagghassa dīpino.

373. Sivikā yāpyayānañcā, nitthī tu sakaṭo pya'naṃ [(sakaṭo pi+anaṃ)];
Cakkaṃ rathaṅga mākhyātaṃ, tassanto **nemi** nāriyaṃ.

374. Tammajjhe piṇḍikā **nābhi,** kubbaro tu yugandharo;
Akkhaggakīle **āṇī**tthī, varutho rathagutya'tha.

375. **Dhuro** mukhe **rathassaṅgā,** tva kkho pakkharaādayo;
Yānañca vāhanaṃ yoggaṃ, sabbahatthyādivāhane.

376. Rathacārī tu sūto ca, pājitā ceva sārathī;
Rathāroho ca rathiko,
Rathī yodho tu yo bhaṭo.

377. Padāti pattī tu pume, padago padiko mato;
Sannāho kaṅkaṭo vammaṃ, kavaco vā uracchado.

378. Jālikā tha ca sannaddho, sajjo ca vammiko bhave;
Āmukko paṭimukko tha, purecārī purecaro.

379. Pubbaṅgamo puregāmī, mandagāmī tu mantharo;
Javano turito vegī, jetabbaṃ **jeyya** muccate.

380. Sūra vīrā tu vikkanto, sahāyo nucaro samā;
Sannaddhappabhutī tīsu, pātheyyaṃ tu ca sambalaṃ.

381. Vāhinī dhajinī senā, camū cakkaṃ balaṃ tathā;
Anīko vā tha vinyāso,

Byūho senāya kathyate.

382. **Hatthī** dvādasaposo,ti,
Puriso **turago, ratho;**
Catuposoti etena, lakkhaṇenā dhamantato.

383. **Hatthānīkaṃ hayānīkaṃ, rathānīkaṃ** tayo tayo;
Gajādayo sasatthā tu, **pattānīkaṃ** catujjanā.

384. Saṭṭhivaṃsakalāpesu, paccekaṃ saṭṭhidaṇḍisu;
Dhūlīkatesu senāya, yantiyā **kkhobhanī** [akkhobhiṇī (ka.)] tthiyaṃ.

385. Sampatti sampadā lakkhī, sirī vipatti āpadā;
Athā vudhañca [āyudhantipi pāṭho] heti’tthī, satthaṃ paharaṇaṃ bhave.

386. Muttāmutta mamuttañca, pāṇito muttameva ca;
Yantamuttanti sakalaṃ, **āyudhaṃ** taṃ **catubbidhaṃ.**

387. **Muttāmutta**ñca yaṭṭhyādi, **amuttaṃ** churikādikaṃ;
Pāṇimuttaṃ tu satyādi, **yantamuttaṃ** sarādikaṃ.

388. Issāso dhanu kodaṇḍaṃ, cāpo nitthī sarāsanaṃ;
Atho guṇo jiyā jyā tha,
Saro patti ca sāyako.

389. Vāṇo kaṇḍa musu dvīsu, khurappo [urappo (ka.)] tejanā’sanaṃ;
Tūṇītthiyaṃ kalāpo ca, tūṇo tūṇīra vāṇadhi.

390. Pakkho tu vājo **diddho** tu, visappito saro bhave;
Lakkhaṃ vejjhaṃ sarabyañca, sarābhyāso tu’**pāsanaṃ.**

391. Maṇḍalaggo tu nettiṃso, asi khaggo ca sāyako;
Kositthī tabbidhāne tho, **tharu** khaggādimuṭṭhiyaṃ.

392. Kheṭakaṃ phalakaṃ cammaṃ, illī tu karapālikā;
Churikā satya’siputtī, laguḷo tu ca muggaro.

393. Sallo nitthi saṅku pume, vāsī tu tacchanītthiyaṃ;
Kuṭhārī [kudhārī (ṭī.)] tthīpharasuso, ṭaṅko pāsāṇadāraṇo.

394. Kaṇayo bhindivāḷo ca, cakkaṃ kunto gadā tathā;
Satyā’dī **satthabhedā** tha,
Koṇo’sso koṭi nāriyaṃ.

395. Niyyānaṃ gamanaṃ yātrā, paṭṭhānañca gamo gati;
Cuṇṇo paṃsu rajo ceva, dhūlī’tthī reṇu ca dvisu.

396. Māgadho madhuko vutto, vandī tu thutipāṭhako;
Vetāḷiko bodhakaro,
Cakkiko tu ca ghaṇṭiko.

397. Ketu dhajo paṭākā ca, kadalī ketanaṃ pyatha;
Yo’haṃkāro’ññamaññassa, sā’ **hamahamikā** bhave.

398. Balaṃ thāmo sahaṃ satti, **vikkamo** tvatisūratā;

Raṇe jitassa yaṃ pānaṃ, **jayapāna**nti taṃ mataṃ.

399. Saṅgāmo sampahāro cā, nitthiyaṃ samaraṃ raṇaṃ;
Ājitthī āhavo yuddha, māyodhanañca saṃyugaṃ.

400. Bhaṇḍanaṃ tu vivādo ca, viggaho kalaha medhagā;
Mucchā moho tha pasayho,
Balakkāro haṭho bhave.

401. **Uppādo** [uppāto (ka.)1027-gāthā passitabbā] bhūtavikati, yā subhāsubhasūcikā;
Īti tvitthī ajaññañca, upasaggo upaddavo.

402. **Nibbuddhaṃ** [niyuddhaṃ (ka.)] mallayuddhamhi, jayo tu vijayo bhave;
Parājayo raṇe bhaṅgo, palāyana mapakkamo.

403. Māraṇaṃ hananaṃ ghāto, nāsanañca nisūdanaṃ;
Hiṃsanaṃ saraṇaṃ hiṃsā, vadho sasana ghātanaṃ.

404. Maraṇaṃ kālakiriyā, palayo maccu accayo;
Nidhano nitthiyaṃ nāso, kālo’nto cavanaṃ bhave.

405. Tīsu peto pareto ca,
Mato tha citako cito;
Āḷahanaṃ susānañcā, nitthiyaṃ kuṇapo chavo.

406. **Kabandho** nitthiyaṃ deho, sirosuñño sahakriyo;
Atha **sivathikā** vuttā, susānasmiñhi āmake.

407. Vandītthiyaṃ karamaro, pāṇo tva’su pakāsito;
Kārā tu bandhanāgāraṃ, kāraṇā tu ca yātanā.

Iti khattiyavaggo.

408. Brahmabandhu dvijo vippo, brahmā bhovādī brāhmaṇo;
Sottiyo chandaso so tha,
Sissa’ ntevāsino pume.

409. Brahmacārī gahaṭṭho ca, vanappattho ca bhikkhuti;
Bhavanti **cattāro** ete, **assamā** punnapuṃsake.

410. Carantā saha sīlādī, **sabrahmacārino** mithu;
Upajjhāyo upajjhā thā, cariyo nissayadādiko [nissayadāyako (ṭī.)].

411. Upanīyā thavā pubbaṃ, veda majjhāpaye dvijo;
Yo saṅgaṃ sarahassañcā, **cariyo** brāhmaṇesu so.

412. Pārampariya metihyaṃ, upadeso tathe’tihā;
Yāgo tu katu yañño tha, **vedī**tthī bhū parikkhatā.

413. Assamedho ca purisa, medho ceva niraggaḷo;
Sammāpāso vājapeyya, miti **yāgā mahā** ime.

414. Itvijo [iditvijo (ṭī.)] yājako cātha,
Sabhyo sāmājiko pyatha;
Parisā sabhā samajjā ca, tathā samiti saṃsado.

415. **Catasso parisā** bhikkhu, bhikkhunī ca upāsakā;
Upāsikāyoti imā, thavā **ṭṭha parisā** siyuṃ.

416. Tāvatiṃsa,dvija,kkhatta,māra,ggahapatissa ca;
Samaṇānaṃ vasā cātu, mahārājika, brahmunaṃ.

417. Gāyattippamukhaṃ **chandaṃ,** catuvīsa'kkharaṃ tu yaṃ;
Vedāna mādibhūtaṃ sā, **sāvittī** tipadaṃ siyā.

418. Habyapāke **caru** mato, **sujā** tu homadabbiyaṃ;
Paramannaṃ tu **pāyāso,** habyaṃ tu havi kathyate.

419. **Yūpo** thūṇāyaṃ nimmantya, dārumhi **tva'raṇī** dvisu;
Gāhappaccā'havanīyo, dakkhiṇaggi tayo' **ggayo.**

420. Cāgo vissajjanaṃ dānaṃ, vossaggo cāpadesanaṃ;
Vissāṇanaṃ vitaraṇaṃ, vihāyitā pavajjanaṃ.

421. Pañca **mahāpariccāgo,** vutto seṭṭha, dhanassa ca;
Vasena putta dārānaṃ, rajjassa' ṅgāna meva ca.

422. Annaṃ pānaṃ gharaṃ vatthaṃ, yānaṃ mālā vilepanaṃ;
Gandho seyyā padīpeyyaṃ, **dānavatthū** siyuṃ dasa.

423. Matatthaṃ tadahe dānaṃ, tīsveta **muddhadehikaṃ;**
Pitudānaṃ tu **nivāpo, saddhaṃ** tu taṃva sātthato.

424. Pume atithi āgantu, pāhunā vesikā pyatha;
Aññattha gantu micchanto, **gamiko** thā ggha magghiyaṃ.

425. **Pajjaṃ** pādodakādo tha, sattā'gantvādayo tisu;
Apacitya'ccanā pūjā, pahāro bali mānanā.

426. Namassā tu namakkāro, vandanā cābhivādanaṃ;
Patthanā paṇidhānañca, purise paṇidhīrito.

427. **Ajjhesanā** tu sakkāra, pubbaṅgamaniyojanaṃ;
428. Pariyesanā nvesanā, pariyeṭṭhi gavesanā;
Upāsanaṃ tu sussūsā, sā pāricariyā bhave.

429. Mona mabhāsanaṃ tuṇhī, bhāvo tha paṭipāṭi sā;
Anukkamo pariyāyo, anupubbya'pume kamo.

430. Tapo ca saṃyamo sīlaṃ, niyamo tu vatañca vā;
Vītikkamo' jjhacāro tha, viveko puthugattatā.

431. Khuddānukhuddakaṃ **ābhi, samācārika** muccate;
Ādibrahmacariyaṃ tu, tadaññaṃ sīla mīritaṃ.

432. Yo pāpehi upāvatto, vāso saddhiṃ guṇehi so;
Upavāsoti viññeyyo, sabbabhogavivajjito.

433. Tapassī bhikkhu samaṇo, pabbajito tapodhano;
Vācaṃyamo tu muni ca, tāpaso tu isī rito.

434. Yesaṃyatindriyagaṇā, **yatayo vasino** ca te;
Sāriputto’patisso tu, dhammasenāpatī rito.

435. Kolito moggallāno tha,
Ariyo dhigato siyā;
Sotāpannādikā **sekhā,** nariyo tu puthujjano.

436. Aññā tu arahattañca, thūpo tu cetiyaṃ bhave;
Dhammabhaṇḍāgāriko ca, ānando dve samā tha ca.

437. Visākhā migāramātā, sudatto’ nāthapiṇḍiko;
438. Bhikkhupi sāmaṇero ca, sikkhamānā ca bhikkhunī;
Sāmaṇerīti kathitā, pañcete **sahadhammikā.**

439. Patto ticīvaraṃ kāya, bandhanaṃ vāsi sūci ca;
Parissāvana miccete, **parikkhārā’ṭṭha** bhāsitā.

440. Sāmaṇero ca samaṇu, ddeso cātha digambaro;
Aceḷako nigaṇṭho ca, jaṭilo tu jaṭādharo.

441. Kuṭīsakādikā catu, ttiṃsa dvāsaṭṭhi diṭṭhiyo;
Iti channavuti ete, **pāsaṇḍā** sampakāsitā.

442. Pavitto payato pūto, cammaṃ tu ajinaṃ pyatha;
Dantapoṇo dantakaṭṭhaṃ, vakkalo vā tirīṭakaṃ.

443. Patto pātitthiyaṃnitthī, kamaṇḍalu tu kuṇḍikā;
Athālambaṇadaṇḍasmiṃ, **kattarayaṭṭhi** nāriyaṃ.

444. Yaṃ dehasādhanāpekkhaṃ, niccaṃ kammamayaṃ **yamo;**
Āgantusādhanaṃ kammaṃ, aniccaṃ **niyamo** bhave.

Iti brāhmaṇavaggo.

445. Vesso ca vesiyāno tha, jīvanaṃ vutti jīvikā;
Ājīvo vattanaṃ cātha, kasikammaṃ kasitthiyaṃ.

446. Vāṇijjañca vaṇijjā tha, gorakkhā pasupālanaṃ;
Vessassa **vuttiyo** tisso, gahaṭṭhā’gārikā gihi.

447. Khettājīvo kassako tha, khettaṃ kedāra muccate;
Leḍḍu’tto mattikākhaṇḍo, khaṇitti’tthya’vadāraṇaṃ.

448. Dāttaṃ lavitta masitaṃ [‘‘asita’’ saddo puṃnapuṃsake-1005-gāthā passitabbā], patodo tutta pājanaṃ;
Yottaṃ tu rajju rasmitthī, phālo tu kasako bhave.

449. Naṅgalañca halaṃ sīro, īsā naṅgaladaṇḍako;
Sammā tu yugakīlasmiṃ, sītā tu halapaddhati.

450. Muggādike **paraṇṇa**ñca, **pubbaṇṇaṃ** sāliādike;
Sāli vīhi ca kudrūso, godhumo varako yavo;
Kaṅgūti **satta dhaññāni, nīvārādī** tu tabbhidā.

451. Caṇako ca kaḷāyo tha,

Siddhattho sāsapo bhave.

452. Atha kaṅgu piyaṅgu’tthī, ummā tu atasī bhave;
Kiṭṭhañca sassaṃ dhaññañca [viññeyyaṃ (ṭī.)], vīhi thambakarī [thambhakarī (ka.)] rito.

453. Kaṇḍo tu nāḷa matha so, **palālaṃ** nitthi nipphalo;
Bhusaṃ kaliṅgaro cātha, **thuso** dhaññattace tha ca.

454. Setaṭṭikā sassarogo,
Kaṇo tu kuṇḍako bhave;
Khalo ca dhaññakaraṇaṃ, **thambo** [thambho (ka.)] gumbo tiṇādinaṃ.

455. Ayoggo musalo nitthī, kullo suppa manitthiyaṃ;
Atho’ddhanañca culli’tthī, kilañjo tu kaṭo bhave.

456. Kumbhī’tthī piṭharo kuṇḍaṃ, khaḷopyu’kkhali thālyu’khā;
Kolambo cātha maṇikaṃ, bhāṇako ca arañjaro.

457. Ghaṭo dvīsu kuṭo nitthī, kumbho kalasa, vārakā;
Kaṃso bhuñjanapatto thā, mattaṃ patto ca bhājanaṃ.

458. Aṇḍupakaṃ cumbaṭakaṃ, sarāvo tu ca mallako;
Pume kaṭacchudabbi’tthī, kusūlo koṭṭha muccate.

459. Sāko anitthiyaṃ ḍāko, siṅgīveraṃtu addakaṃ;
Mahosadhaṃ tu taṃ sukkhaṃ, maricaṃ tu ca kolakaṃ.

460. Sovīraṃ kañjiyaṃ vuttaṃ, āranāḷaṃ thusodakaṃ;
Dhaññambilaṃ biḷaṅgo tha, lavaṇaṃ loṇa muccate.

461. Sāmuddaṃ sindhavo nitthī, kāḷaloṇaṃ tu ubbhidaṃ;
Biḷakaṃ [biḷāla (ka.)] ceti pañcete, **pabhedā** lavaṇassa hi.

462. Guḷo ca phāṇitaṃ khaṇḍo, macchaṇḍī sakkharā iti;
Ime **ucchuvikārā** tha, guḷasmiṃ **visakaṇṭakaṃ.**

463. Lājā siyā’kkhataṃ cātha, **dhānā** bhaṭṭhayave bhave;
Abaddhasattu **mantho** ca, pūpā’ pūpā tu piṭṭhako.

464. Bhattakāro sūpakāro, sūdo āḷāriko tathā;
Odaniko ca rasako, sūpo tu byañjanaṃ bhave.

465. Odano vā kuraṃ bhattaṃ, bhikkhā cā’nna mathā sanaṃ;
Āhāro bhojanaṃ ghāso,
Taralaṃ yāgu nāriyaṃ.

466. Khajjaṃ tu bhojja leyyāni, peyyanti catudhā’**sanaṃ;**
Nissāvo ca tathā’cāmo,
Ālopo kabaḷo bhave.

467. **Maṇḍo** nitthīrasaggasmiṃ, **vighāso** bhuttasesake;
Vighāsādo ca damako, pipāsā tu ca tassanaṃ.

468. Khuddā jighacchā, maṃsassa, **paṭicchādaniyaṃ** raso;
Udreko ceva uggāro, sohiccaṃ titti tappanaṃ.

469. Kāmaṃ tviṭṭhaṃ nikāmañca, pariyattaṃ yathacchitaṃ;
Kayavikkayiko sattha,vāhā’ paṇika vāṇijā.

470. Vikkayiko tu vikketā,
Kayiko tu ca kāyiko;
Uttamaṇṇo ca dhaniko, dhamaṇṇo tu iṇāyiko.

471. Uddhāro tu iṇaṃ vuttaṃ, mūlaṃ tu pābhataṃ bhave;
Saccāpanaṃ saccaṃkāro, vikkeyyaṃ paṇiyyaṃ tisu.

472. Paṭidānaṃ parivatto, nyāso tū’panidhī rito;
473. **Aṭṭhārasantā** saṅkhyeyye, saṅkhyā **ekādayo** tisu;
Saṅkhyāne tu ca saṅkhyeyye, ekatte **vīsatā**dayo;
Vaggabhede bahuttepi, tā **ānavuti** nāriyaṃ.

474. Sataṃ sahassaṃ niyutaṃ [nahutaṃ-nayutaṃ (katthaci)], lakkhaṃ koṭi pakoṭiyo;
Koṭipakoṭi nahutaṃ, tathā ninnahutampi ca.

475. Akkhobhanītthiyaṃ [akkhobhiṇī (ka.)] bindu, abbudañca nirabbudaṃ;
Ahahaṃ ababaṃ cevā, ṭaṭaṃ sogandhi kuppalaṃ.

476. Kumudaṃ puṇḍarīkañca, padumaṃ kathānampi ca;
Mahākathānā’saṅkhyeyyā, ni’ccetāsu satādi ca.

477. Koṭyādikaṃ dasaguṇaṃ, satalakkhaguṇaṃ kamā;
Catuttho’ḍḍhena **aḍḍhuḍḍho,**
Tatiyo **ḍḍhatiyo** tathā.

478. Aḍḍhateyyo **diyaḍḍho** tu,
Divaḍḍho dutiyo bhave;
Tulā, pattha, ṅguli, vasā, tidhā **māna** matho siyā.

479. Cattāro vihayo **guñjā,**
Dve guñjā **māsako** bhave;
Dve **akkhā** māsakā pañca, kkhānaṃ **dharaṇa**maṭṭhakaṃ.

480. **Suvaṇṇo** pañcadharaṇaṃ, **nikkhaṃ** tvanitthi pañca te;
Pādo bhāge catutthe tha, dharaṇāni **palaṃ** dasa.

481. **Tulā** palasataṃ cātha, **bhāro** vīsati tā tulā;
Atho kahāpaṇo nitthī, kathyate karisāpaṇo.

482. **Kuḍuvo** pasato eko,
Pattho te caturo siyuṃ;
Āḷhako caturo patthā, **doṇaṃ** vācaturā’ḷhakaṃ.

483. **Mānikā** caturo doṇā, **khārī**tthī catumānikā;
Khāriyo vīsa **vāho** tha,
Siyā **kumbho** dasambaṇaṃ.

484. Āḷhako nitthiyaṃ tumbho, patthotu nāḷi nāriyaṃ;
Vāho tu sakaṭo cekā,
Dasa doṇā tu **ambaṇaṃ.**

485. Paṭivīso ca koṭṭhāso,

Aṃso bhāgo dhanaṃ tu so;
Dabbaṃ vittaṃ sāpateyyaṃ, vasva’ttho vibhavo bhave.

486. **Koso hirañña**ñca katā, kataṃ kañcana, rūpiyaṃ;
Kuppaṃ tadaññaṃ tambādi, **rūpiyaṃ** dvaya māhataṃ.

487. Suvaṇṇaṃ kanakaṃ jāta, rūpaṃ soṇṇañca kañcanaṃ;
Satthuvaṇṇo harī kambu, cāru hemañca hāṭakaṃ.

488. Tapaniyaṃ hiraññaṃ **ta, bbhedā** cāmīkarampi ca;
Sātakumbhaṃ tathā jambu, nadaṃ siṅgī ca nāriyaṃ.

489. Rūpiyaṃ rajataṃ sajjhu, rūpī sajjhaṃ atho vasu;
Ratanañca maṇi dvīsu, **puppharāgā**dī tabbhidā.

490. Suvaṇṇaṃ rajataṃ muttā, maṇi veḷuriyāni ca;
Vajirañca pavāḷanti, sattā’hu **ratanāni’** me.

491. Lohitaṅko ca paduma, rāgo rattamaṇi pyatha;
Vaṃsavaṇṇo veḷuriyaṃ, pavāḷaṃ vā ca viddumo.

492. Masāragallaṃ kabaramaṇi, atha muttā ca muttikaṃ;
Rīti [rīrī (ṭī.)] tthī ārakūṭo vā, amalaṃ tva’bbhakaṃ bhave.

493. Loho nitthī ayo kāḷā,
Yasañca pārado raso;
Kāḷatipu tu sīsañca, haritālaṃ tu pītanaṃ.

494. Cinapiṭṭhañca sindūraṃ, atha tūlo tathā picu;
Khuddajaṃ tu madhu khuddaṃ, madhucchiṭṭhaṃ tu sitthakaṃ.

495. Gopālo gopa gosaṅkhyā,
Gomā tu gomiko pyatha;
Usabho balībaddho [balibadda (ka.)] ca, goṇo govasabho vuso.

496. Vuddho **jaraggavo** so tha, dammo vacchataro samā;
Dhuravāhī tu dhorayho, **govindo** dhikato gavaṃ.

497. **Vaho** ca khandhadeso tha, kakudho [kakudo (ka.)] kaku vuccate;
Atho visāṇaṃ siṅgañca, rattagāvī tu rohiṇī.

498. Gāvī ca siṅginī go ca, **vañjhā** tu kathyate **vasā;**
Navappasūtikā **dhenu,** vacchakāmā tu **vacchalā.**

499. Gaggarī manthanītthī dve, sandānaṃ dāmamuccate;
Gomiḷho gomayo nitthī, atho sappi ghataṃ bhave.

500. Navuddhaṭaṃ tu **nonītaṃ,** damimaṇḍaṃ tu matthu ca,
Khīraṃ duddhaṃ payo thaññaṃ, takkaṃ tu mathitaṃ pyatha.

501. Khīraṃ dadhi ghataṃ takkaṃ, nonītaṃ pañca **gorasā;**
Urabbho meṇḍa mesā ca, uraṇo avi eḷako.

502. Vasso tvajo chagalako,
Oṭṭho tu karabho bhave;

Gadrabho tu kharo vutto, uraṇī tu ajī ajā.

Iti vessavaggo.

503. Suddo’ntavaṇṇo vasalo, **saṃkiṇṇā** māgadhādayo;
Māgadho suddakhattājo, **uggo** suddāya khattajo.

504. Dvijākhattiyajo **sūto,** kārutu sippikopume;
Saṅghātotu sajātīnaṃ, tesaṃ **seṇī** dvisuccate.

505. Tacchako tantavāyo ca, rajako ca nahāpito;
Pañcamo cammakāroti, **kāravo** pañcime siyuṃ.

506. Tacchako vaḍḍhakī mato, palagaṇḍo thapatyapi;
Rathakāro tha suvaṇṇa, kāro nāḷindhamo bhave.

507. Tantavāyo pesakāro,
Mālākāro tu māliko;
Kumbhakāro kulālo tha,
Tunnavāyo ca sūciko.

508. Cammakāro rathakāro, kappako tu nahāpito;
Raṅgājīvo cittakāro, pukkuso pupphachaḍḍako.

509. Veno vilīvakāro ca, naḷakāro samā tayo;
Cundakāro bhamakāro,
Kammāro lohakārako.

510. Ninnejako ca rajako, nettiko udahārako;
Vīṇāvādī veṇiko tha, usukāro’ suvaḍḍhakī.

511. Veṇudhamo veṇaviko,
Pāṇivādo tu pāṇigho [pāṇiyo (katthaci)];
Pūpiyo pūpapaṇiyo, soṇḍiko majjavikkayī.

512. Māyā tu sambarī māyā, kāro tu indajāliko;
513. Orabbhikā sūkarikā, māgavikā te ca sākuṇikā;
Hantvā jīvante’ḷaka, sūkara, miga, pakkhino kamato.

514. Vāguriko jāliko tha,
Bhāravāho tu bhāriko;
Vetaniko tu bhatako, kammakaro tha kiṃ karo;
Dāso ca ceṭako pesso, bhacco ca paricāriko.

515. Antojāto dhanakkīto, dāsabyo’pagato sayaṃ;
Dāsā karamarānīto, ccevaṃ te **catudhā** siyuṃ.

516. Adāso tu **bhujisso** tha,
Nīco jammo nihīnako;
Nikkosajjo akilāsu,
Mando tu alaso pyatha.

517. Sapāko ceva caṇḍālo, mātaṅgo sapaco bhave;
Tabbhedā milakkhajātī, **kirāta, savarā**dayo.

518. Nesādo luddako byādho,
Migavo tu migabyadho;
Sārameyyo ca sunakho, suno soṇo ca kukkuro.

519. Svāno suvāno sāḷūro,
Sūno sāno ca sā pume;
Ummattādita māpanno, **aḷakko**ti suno mato.

520. Sābandhanaṃ tu gaddūlo, dīpako tu ca cetako;
Bandhanaṃ ganṭhi pāso tha, vāgurā [vākarā (sī. ṭī.)] migabandhanī.

521. Thiyaṃ kuveṇī kumīnaṃ, ānayo jāla muccate;
Āghātanaṃ vadhaṭṭhānaṃ, sūnā tu adhikoṭṭanaṃ.

522. Takkaro mosako coro,
Thene’kāgāriko samā;
Theyyañca corikā moso,
Vemo vāyanadaṇḍako.

523. Suttaṃ tantu pume tantaṃ, **potthaṃ** lepyādikammani;
Pañcālikā potthalikā, vatthadantādinimmitā.

524. Ugghāṭanaṃ ghaṭīyantaṃ, kūpambubbāhanaṃ bhave;
Mañjūsā peḷā piṭako, tvitthiyaṃ pacchi peṭako.

525. Byābhaṅgī tvitthiyaṃ kājo, **sikkā** tvatrā’valambanaṃ;
Upāhano vā pādu’tthī, tabbhedā **pādukā** pyatha.

526. Varattā vaddhikā naddhi, bhastā cammapasibbakaṃ;
Soṇṇādyāvattanī **mūsā,**
Tha kūṭaṃ vā ayoghano.

527. **Kammārabhaṇḍā** saṇḍāso, muṭṭhyā’dhikaraṇītthīyaṃ;
Tabbhastā **gaggarī** nārī, sattaṃ tu **pipphalaṃ** bhave.

528. Sāṇo tu nikaso vutto,
Ārā tu sūcivijjhanaṃ;
Kharo ca kakaco nitthī, **sippaṃ** kammaṃ kalādikaṃ.

529. Paṭimā paṭibimbañca, bimbo paṭinidhīrito;
Tīsu samo paṭibhāgo, sannikāso sarikkhako.

530. Samāno sadiso tulyo,
Saṅkāso sannibho nibho;
Opamma mupamānaṃ cu, pamā bhati tu nāriyaṃ.

531. Nibbeso vetanaṃ mūlyaṃ, jūtaṃ tvanitthi ketavaṃ;
Dhutto’kkhadhutto kitavo, jūtakāra, kkhadevino.

532. Pāṭibhogotu paṭibhū, akkho tu pāsako bhave;
Pumevā’ **ṭṭhapadaṃ** [aṭṭhāpadaṃ (ṭī. sī.)] sāri, phalake tha paṇo, bbhuto.

533. **Kiṇṇaṃ** tu madirābīje, **madhu** madhvāsave mataṃ;
Madirā vāruṇī majjaṃ, surā bhavo tu merayaṃ.

534. Sarako casako nitthī, āpānaṃ pānamaṇḍalaṃ;
535. Ye'tra bhūrippayogattā, yogikekasmi mīritā;
Liṅgantarepi te ñeyyā, **taddhammattā'**ññavuttiyanti.

Iti suddavaggo.

Catubbaṇṇavaggo niṭṭhito.

5. Araññavagga

536. Araññaṃ kānanaṃ dāyo, gahanaṃ vipinaṃ vanaṃ;
Aṭavī'tthī mahāraññaṃ, tva, **raññānī**tthiyaṃ bhave.

537. Nagarā nātidūrasmiṃ, santehi yo bhiropito;
Tarusaṇḍo sa **ārāmo,** tatho **pavana** muccate.

538. Sabbasādhāraṇā'raññaṃ, rañña **muyyāna** muccate;
Ñeyyaṃ tadeva **pamada, vana** mantepurocitaṃ.

539. Panti vīthyā'vali seṇī, pāḷi lekhā tu rāji ca;
Pādapo viṭapī rukkho, ago sālo mahīruho.

540. Dumo taru kujo sākhī, **gaccho** tu khuddapādapo;
Phalanti ye vinā pupphaṃ, te vuccanti **vanappatī.**

541. Phalapākāvasāne yo,
Maratyo **sadhi** sā bhave;
Tīsu **vañcyā**'phalā cātha, phalino phalavā phalī.

542. Samphullito tu vikaco, phullo vikasito tisu;
Siro'ggaṃ sikharo nitthī, sākhā tu kathitā latā.

543. Dalaṃ palāsaṃ chadanaṃ, paṇṇaṃ pattaṃ chado pyatha;
Pallavo vā kisalayaṃ, navubbhinne tu **aṅkuro.**

544. Makulaṃ vā kuṭumalo, khārako tu ca jālakaṃ;
Kalikā korako nitthī, **vaṇṭaṃ** pupphādibandhanaṃ.

545. Pasavo kusumaṃ pupphaṃ, **parāgo** pupphajo rajo;
Makarando madhu mataṃ, thavako tu ca gocchako.

546. Phale tvā'me **salāṭu**'tto,
Phalaṃ tu pakka muccate;
Campaka'mbādikusuma, phalanāmaṃ napuṃsake.

547. **Mallikā**dī tu kusume, saliṅgā **vīhayo** phale;
Jambū'tthī jambavaṃ jambū, viṭapo viṭabhī'tthiyaṃ.

548. Mūla mārabbha sākhanto, **khandho** bhāgo tarussa tha;
Koṭaro nitthiyaṃ rukkha, cchidde kaṭṭhaṃ tu dāru ca.

549. Bundo mūlañca pādo tha, saṅku'tto khāṇunitthiyaṃ;
Karahāṭaṃ tu kando tha, kaḷīro matthako bhave.

550. Vallarī mañjarī nārī, vallī tu kathitā latā;

Thambho gumbo ca akkhandhe, latā **virū** patāninī.

551. Assattho bodhi ca dvīsu, nigrodho tu vaṭo bhave;
Kabiṭṭho ca kapittho ca, yaññaṅgo tu udumbaro.

552. Koviḷāro yugapatto, uddālo vātaghātako;
Rājarukkho katamālī, ndīvaro byādhighātako.

553. Dantasaṭho ca jambhīro, varaṇo tu kareri ca;
Kiṃ suko pālibhaddotha, vañjulo tu ca vetaso.

554. Ambāṭakopītanako, madhuko tu madhuddumo;
Atho guḷaphalo pīlu, sobhañjano ca siggu ca.

555. Sattapaṇṇi chattapaṇṇo, tiniso tva timuttako;
Kiṃ suko tu palāso tha,
Ariṭṭho phenilo bhave.

556. Mālūra beluvābillo, punnāgo tu ca kesaro;
Sālavo tu ca loddo tha, piyālo sannakaddu ca.

557. Likocako tathā’ṅkolo,
Atha guggulu kosiko;
Ambo cūto **saho** tveso,
Sahakāro sugandhavā.

558. Puṇḍarīko ca setambo, selu tu bahuvārako;
Sepaṇṇī kāsmirī cātha, kolī ca badarītthiyaṃ.

559. Kolaṃ cānitthī badaro, pilakkho pippalī’tthiyaṃ;
Pāṭalī kaṇhavantā ca, sādukaṇṭo vikaṅkato.

560. Tinduko kāḷakkhandho ca, timbarūsaka timbarū;
Erāvato tu nāraṅgo, kulako kākatinduko.

561. Kadambo piyako nīpo, bhallī bhallātako tisu;
Jhāvuko piculo cātha, tilako khurako bhave.

562. Ciñcā ca tintiṇī cātha, gaddabhaṇḍo kapītano;
Sālo’ssakaṇṇo sajjo tha,
Ajjuno kakudho bhave.

563. Niculo mucalindo ca, nīpo tha piyako tathā;
Asano pītasālo tha,
Golīso jhāṭalo bhave.

564. Khīrikā rājāyatanaṃ, kumbhī kumudikā bhave;
Yūpo [pūgo (ka.)] tu kamuko cātha, paṭṭi lākhāpasādano.

565. Iṅgudī tāpasataru, bhujapatto tu ābhujī;
Picchilā simbalī dvīsu, rocano koṭasimbalī.

566. Pakiriyo pūtiko tha, rohī rohitako bhave;
Eraṇḍo tu ca āmaṇḍo, atha sattuphalā samī.

567. Nattamālo karañjo tha, khadiro dantadhāvano;
Somavakko tu kadaro, sallotu madano bhave.

568. Athāpi indasālo ca, sallakī khārako siyā;
Devadāru bhaddadāru, campeyyo tu ca campako.

569. Panaso kaṇṭakiphalo, abhayā tu harītakī;
Akkho vibhītako tīsu, amatā’malakī tisu.

570. Labujo likuco cātha, kaṇikāro dumuppalo;
Nimbo’riṭṭho pucimando, karako tu ca dāḷimo.

571. Saralo pūtikaṭṭhañca, kapilā tu ca siṃsapā;
Sāmā piyaṅgu kaṅgupi, sirīso tu ca bhaṇḍilo.

572. Soṇako dīghavanto ca,
Vakulo tu ca kesaro;
Kākodumbarikā pheggu, nāgo tu nāgamālikā.

573. Asoko vañjulo cātha, takkārī vejayantikā;
Tāpiñcho ca tamālo tha, kuṭajo girimallikā.

574. **Indayavo** phale tassā, ggimantho kaṇikā bhave;
Niguṇḍhi’tthī sinduvāro, tiṇasuññaṃ [tiṇasūlaṃ (ṭī.)] tu mallikā.

575. Sephālikā nīlikā tha, apphoṭā vanamallikā;
Bandhuko jayasumanaṃ, bhaṇḍiko bandhujīvako.

576. Sumanā jātisumanā, mālatī jāti vassikī;
Yūthikā māgadhī cātha, sattalā navamallikā.

577. Vāsantī,tthī atimutto, karavīro’ssamārako;
Mātuluṅgo bījapūro, ummatto tu ca mātulo.

578. Karamando suseno ca, kundaṃ tu māghya muccate;
Devatāso [devatāḍo (sī. amarakosa)] tu jīmūto,
Thā’milāto mahāsahā.

579. Atho sereyyako dāsī,
Kiṃ kirāto kuraṇṭako;
Ajjuko sitapaṇṇāso, samīraṇo phaṇijjako.

580. Japā tu jayasumanaṃ, karīro kakaco bhave;
Rukkhādanī ca vandākā, cittako tva’ggisaññito.

581. Akko vikīraṇo tasmiṃ,
Tva’ **ḷakko** setapupphake;
Pūtilatā gaḷocī ca, mubbā madhurasā pyatha.

582. Kapikacchu duphasso tha, mañjiṭṭhā vikasā bhave;
Ambaṭṭhā ca tathā pāṭhā, kaṭukā kaṭurohiṇī.

583. Apāmaggo sekhariko, pippalī māgadhī matā;
Gokaṇṭako ca siṅghāṭo, kolavallī’bhapippalī.

584. Golomī tu vacā cātha, girikaṇya’parājitā;
Sīhapucchī pañhipaṇṇī, sālapaṇṇī tu ca’tthirā; (Cathirā).

585. Nididdhikā tu byagghī ca, atha nīlī ca nīlinī;
Jiñjuko [jiñjukā (ka.)] ceva guñjā tha, satamūlī satāvarī.

586. Mahosadhaṃ tva’tivisā, bākucī somavallikā;
Dābbī dāruhaliddā tha, biḷaṅgaṃ citrataṇḍulā.

587. Nuhī ceva mahānāmo, muddikā tu madhurasā;
Athāpi madhukaṃ yaṭṭhi, madhukāmadhuyaṭṭhikā [madhulaṭṭhikā (sī. ṭī.)].

588. Vātiṅgaṇo ca bhaṇḍākī, vāttākī brahatī pyatha;
Nāgabalā ceva jhasā, lāṅgalī tu ca sāradī.

589. Rambhā ca kadalī moco, kappāsī badarā bhave;
Nāgalatā tu tambūlī, aggijālā tu dhātakī.

590. Tivutā tipuṭā cātha, sāmā kāḷā ca kathyate;
Atho siṅgī ca usabho, reṇukā kapiḷā bhave.

591. Hiriverañca vālañca, rattaphalā tu bimbikā;
Seleyya’ masmapupphañca, elā tu bahulā bhave.

592. Kuṭṭhañca byādhi kathito, vāneyyaṃ tu kuṭannaṭaṃ;
Osadhi jātimattamhi, **osadhaṃ** sabba’ majātiyaṃ.

593. Mūlaṃ pattaṃ kaḷīra’ggaṃ, kandaṃ miñjā phalaṃ tathā;
Taco pupphañca chattanti, **sākaṃ** dasavidhaṃ mataṃ.

594. Papunnāṭo eḷagalo,
Taṇḍuleyyo’ppamāriso;
Jīvanti jīvanī cātha, madhurako ca jīvako.

595. Mahākando ca lasuṇaṃ, palaṇḍu tu sukandako;
Paṭolo tittako cātha, bhiṅgarājo ca makkavo.

596. Punannavā sothaghātī, vitunnaṃ sunisaṇṇakaṃ;
Kāravello tu susavī, tumbyā’lābu ca lābu sā.

597. Eḷālukañca kakkārī, kumbhaṇḍo tu ca vallibho;
Indavāruṇī visālā, vatthukaṃ vatthuleyyako.

598. Mūlako nitthiyaṃ cuccu, tambako ca kalambako;
Sākabhedā kāsamadda, jhajjharī phaggavā’dayo.

599. Saddalo ceva dubbā ca, **golomī** sā sitā bhave;
Gundā ca bhaddamuttañca, rasālo tu’cchu veḷu tu.

600. Tacasāro veṇu vaṃso, pabbaṃ tu phalu gaṇṭhiso;
Kīcakā te siyuṃ veṇū, ye nadantyā’niladdhutā.

601. Naḷo ca dhamano poṭa, galo tu kāsa mitthi na;
Tejano tu saro, mūlaṃ, tū’ **sīraṃ** bīraṇassa hi.

602. Kuso varahisaṃ dabbo, bhūtiṇakaṃ tu bhūtiṇaṃ;
Ghāso tu yavaso cātha,
Pūgo tu kamuko bhave.

603. Tālo vibhedikā cātha, khajjurī sindi vuccati;
604. Hintāla, tāla, khajjūrī, nālikerā tatheva ca;
Tālī ca ketakī nārī, pūgo ca **tiṇapādapā**ti.

Iti araññavaggo.

6. Araññādivagga

605. Pabbato giri selo'ddi, nagā'cala, siluccayā;
Sikharī bhūdharotha bbha, pāsāṇā'smo'palo silā.

606. Gijjhakūṭo ca vebhāro, vepullo'sigilī **nagā;**
Viñjho paṇḍava vaṅkādī, pubbaselo tu co'dayo;
Mandaro paraselo'ttho, himavā tu himācalo.

607. Gandhamādana kelāsa, cittakūṭa sudassanā;
Kālakūṭo tikūṭā'ssa, pattho tu sānu nitthiyaṃ.

608. Kūṭo vā sikharaṃ siṅgaṃ, papāto tu taṭo bhave;
Nitambo kaṭako nitthī, **nijjharo** pasavo'mbuno.

609. Darī'tthī kandaro dvīsu, leṇaṃ tu gabbharaṃ guhā;
Silāpokkharaṇī soṇḍī, kuñjaṃ nikuñja mitthi na.

610. Uddha **madhiccakā** sela, ssāsannā bhūmyu **paccakā;**
Pādo tu'pantaselo tha,
Dhātu'tto gerikādiko.

Iti selavaggo.

611. Migindo kesarī sīho, taraccho tu migādano;
Byaggho tu puṇḍarīko tha, saddūlo dīpinī'rito.

612. Accho ikko ca isso tu,
Kāḷasīho iso pyatha;
Rohiso rohito cātha,
Gokaṇṇo gaṇi kaṇṭakā.

613. Khagga khaggavisāṇā tu, palāsādo ca gaṇḍako;
Byagghādike **vāḷamigo, sāpado** tha plavaṅgamo.

614. Makkaṭo vānaro sākhā, migo kapi valīmukho;
Palavaṅgo, kaṇhatuṇḍo,
Gonaṅgulo [gonaṅgalo (ṭī.)] ti so mato.

615. Siṅgālo [sigālo (sī.)] jambuko kotthu, bheravo ca sivā pyatha;
Biḷāro babbu mañjāro, koko tu ca vako bhave.

616. Mahiṃso [mahiso (sī.)] ca lulāyo tha,
Gavajo gavayo samā;
Sallo tu sallako thā'ssa,

Lomamhi salalaṃ salaṃ.

617. Hariṇo miga sāraṅgā, mago ajinayoni ca;
Sūkaro tu varoho tha,
Pelako ca saso bhave.

618. Eṇeyyo eṇīmigo ca, pampaṭako tu pampako;
Vātamigo tu calanī, mūsiko tvā’khu unduro.

619. Camaro pasado ceva, kuruṅgo migamātukā;
Ruru raṅku ca nīko ca, sarabhādī **migantarā.**

620. Piyako camūru kadalī, migādī **cammayonayo;**
Migā tu **pasavo** sīhā, dayo sabbacatuppadā.

621. Lūtā tu lūtikā uṇṇa, nābhi makkaṭako siyā;
Vicchiko tvā’ḷi kathito, sarabū gharagoḷikā.

622. Godhā kuṇḍo pyatho kaṇṇa, jalūkā satapadyatha;
Kalandako kāḷakā tha, nakulo maṅguso bhave.

623. Kakaṇṭako ca saraṭo, kīṭo tu puḷavo kimi;
Pāṇako cāpyatho uccā,
Liṅgo lomasapāṇako.

624. Vihaṅgo vihago pakkhī, vihaṅgama khaga’ṇḍajā;
Sakuṇo ca sakunto vi, pataṅgo sakuṇī dvijo.

625. Vakkaṅgo pattayāno ca, patanto nīḷajo bhave;
Tabbhedā vaṭṭakā jīva, ñjīvo cakora tittirā.

626. Sāḷikā karavīko ca, ravihaṃso kukutthako;
Kāraṇḍavo ca pilavo [bilavo (ṭī.)], pokkharasātakā’dayo.

627. Patattaṃ pekhuṇaṃ pattaṃ, pakkho piñchaṃ chado garu;
Aṇḍaṃ tu pakkhibīje tha, nīḷo nitthī kulāvakaṃ.

628. Supaṇṇamātā **vinatā, mithunaṃ** thīpumadvayaṃ;
Yugaṃ tu yugalaṃ dvandaṃ, yamakaṃ yamalaṃ yamaṃ.

629. Samūho gaṇa saṅghātā, samudāyo ca sañcayo;
Sandoho nivaho ogho, visaro nikaro cayo.

630. Kāyo khandho samudayo, ghaṭā samiti saṃhati;
Rāsi puñjo samavāyo, pūgo jātaṃ kadambakaṃ.

631. Byūho vitāna gumbā ca, kalāpo jāla maṇḍalaṃ;
Samānānaṃ gaṇo **vaggo,**
Saṅgho sattho tu jantunaṃ.

632. Sajātikānaṃ tu **kulaṃ, nikāyo** tu sadhamminaṃ;
Yūtho nitthī sajātiya, tiracchānānamuccate.

633. Supaṇṇo venateyyo ca, garuḷo vihagādhipo;
Parapuṭṭho parabhato, kuṇālo kokilo piko.

634. Moro mayūro varahī, nīlagīva sikhaṇḍino;
Kalāpī ca sikhī kekī, cūḷā tu ca sikhā bhave.

635. Sikhaṇḍo varahañceva, kalāpo piñcha mapyatha;
Candako mecako cātha, chappado ca madhubbato.

636. Madhulīho madhukaro, madhupo bhamaro ali;
Pārāvato kapoto ca, kakuṭo ca pārevato.

637. Gijjho gaddhotha kulalo, seno byagghīnaso pyatha;
Tabbhedā sakuṇagghi'tthī, āṭo dabbimukhadvijo.

638. Uhuṅkāro ulūko ca, kosiyo vāyasāri ca;
Kāko tva'riṭṭho dhaṅko ca, baliputtho ca vāyaso.

639. Kākolo vanakāko tha,
Lāpo laṭukikā pyatha;
Vāraṇo hatthiliṅgo ca, hatthisoṇḍavihaṅgamo.

640. Ukkuso kuraro kola,ṭṭhipakkhimhi ca kukkuho;
Suvo tu kīro ca suko, tambacūḷo tu kukkuṭo.

641. Vanakukkuṭo ca nijjivho, atha koñcā ca kuntanī;
Cakkavāko tu cakkavho, sāraṅgotu ca cātako.

642. Tuliyo pakkhibiḷālo,
Satapatto tu sāraso;
Bako tu sukkakākotha,
Balākā visakaṇṭhikā.

643. Lohapiṭṭho tathā kaṅko, khañjarīṭo tu khañjano;
Kalaviṅko tu cāṭako, dindibho tu kikī bhave.

644. Kādambo kāḷahaṃsotha, sakunto bhāsapakkhini;
Dhūmyāṭo tu kaliṅgotha,
Dātyūho kāḷakaṇṭhako.

645. **Khuddā**dī makkhikābhedā, ḍaṃso piṅgalamakkhikā;
Āsāṭikā makkhikāṇḍaṃ, pataṅgo salabho bhave.

646. Sūcimukho ca makaso, cīrī tu jhallikā [jhillikā (ka.)] tha ca;
Jatukā jinapattā tha, haṃso setacchado bhave.

647. Te **rājahaṃsā** rattehi, pādatuṇḍehi bhāsitā;
Mallikā'khyā **dhataraṭṭhā,** malīnehya'sitehi ca.

648. Tiraccho tu tiracchāno, tiracchānagato siyāti.

Iti araññādivaggo.

7. Pātālavagga

649. Adhobhuvanaṃ pātālaṃ, nāgaloko rasātalaṃ;
Randhaṃ tu vivaraṃ chiddaṃ, kuharaṃ susiraṃ bilaṃ.

650. Susi’tthī chiggalaṃ sobbhaṃ, sacchidde **susiraṃ** tisu;
Thiyaṃ tu kāsu āvāṭo, sapparājā tu vāsukī.

651. Ananto nāgarājā tha, vāhaso’jagaro bhave;
Gonaso tu tiliccho tha,
Deḍḍubho rājulo bhave.

652. **Kambalo’ssataro** meru, pāde nāgātha dhammanī;
Silutto gharasappo tha, nīlasappo silābhu ca.

653. Āsiviso bhujaṅgo’hi, bhujago ca bhujaṅgamo;
Sarīsapo phaṇī sappā, lagaddā bhogi pannagā.

654. Dvijivho urago vāḷo, dīgho ca dīghapiṭṭhiko;
Pādūdaro visadharo, **bhogo** tu phaṇino tanu.

655. Āsī’tthī sappadāṭhā tha, nimmoko kañcuko samā;
Visaṃ tva’nitthī garaḷaṃ, tabbhedā vā **halāhalo.**

656. **Kāḷakūṭā**dayo cātha, vāḷaggātya’hituṇḍiko;
657. Nirayo duggati’tthī ca, narako, so **mahā’ṭṭhadhā;**
Sañjīvo kāḷasutto ca, mahāroruva roruvā;
Patāpano avīci’tthī, saṅghāto tāpano iti.

658. Thiyaṃ **vetaraṇī loha, kumbhī** tattha jalāsayā;
Kāraṇiko nirayapo,
Nerayiko tu nārako.

659. Aṇṇavo sāgaro sindhu, samuddo ratanākaro;
Jalanijhu’ dadhi, tassa, bhedā **khīraṇṇavā**dayo.

660. **Velā’**ssa kūladeso tha,
Āvaṭṭo salilabbhamo;
Thevo tu bindu phusitaṃ, bhamo tu jalaniggamo.

661. Āpo payo jalaṃ vāri, pānīyaṃ salilaṃ dakaṃ;
Aṇṇo nīraṃ vanaṃ vālaṃ, toyaṃ ambu’dakañca kaṃ.

662. Taraṅgo ca tathā bhaṅgo, ūmi vīci pumitthiyaṃ;
Ullolo tu ca **kallolo,** mahāvīcīsu kathyate.

663. Jambālo kalalaṃ paṅko, cikkhallaṃ kaddamo pyatha;
Pulinaṃ vālukā vaṇṇu, marū’ru sikatā bhave.

664. **Antarīpa**ñca **dīpo** vā, jalamajjhagataṃ thalaṃ;
Tīraṃ tu kūlaṃ rodhañca, patīrañca taṭaṃ tisu.

665. **Pāraṃ** paramhi tīramhi, oraṃ tva’**pāra** muccate;
Uḷumpo [uḷupo (ka.)] tu plavo kullo, taro ca paccarī’tthiyaṃ.

666. Taraṇī tari nāvā ca, kūpako tu ca kumbhakaṃ;
Pacchābandho goṭaviso, kaṇṇadhāro tu nāviko.

667. Arittaṃ kenipāto tha,
Potavāho niyāmako;
Saṃyattikā tu nāvāya, vāṇijjamācaranti ye.

668. **Nāvāya'ṅgā'** laṅkāro ca, vaṭākāro phiyādayo;
Poto pavahanaṃ vuttaṃ, doṇi tvi'tthī tathā'mbaṇaṃ [ammaṇaṃ (sī.)].

669. Gabhīra ninna gambhīrā, tho **ttānaṃ** tabbipakkhake;
Agādhaṃ tva'talamphassaṃ, anaccho kalusā'vilā.

670. Accho pasanno vimalo, gabhīrappabhutī tisu;
Dhīvaro macchiko maccha, bandha kevaṭṭa jālikā.

671. Maccho mīno jalacaro, puthulomo'mbujo jhaso;
Rohito magguro siṅgī, balajo muñja pāvusā.

672. Sattavaṅko savaṅko ca, naḷamīno ca gaṇḍako;
Susukā sapharī **maccha, ppabhedā** makarādayo.

673. **Mahāmacchā** timi timi, ṅgalo timirapiṅgalo;
Ānando timinando ca, ajjhāroho mahātimi.

674. Pāsāṇamaccho pāṭhīno, vaṅko tu baḷiso bhave;
Susumāro [saṃsumāro (ṭī.), suṃsumāro (sī.)] tu kumbhīlo,
Nakko kummo tu kacchapo.

675. Kakkaṭako kuḷīro ca, jalūkā tu ca rattapā;
Maṇḍūko dadduro bheko;
Gaṇḍuppādo mahīlatā.

676. Atha sippī ca sutti'tthī, saṅkhe tu kambu'nitthiyaṃ;
Khuddasaṅkhye saṅkhanakho, jalasutti ca sambuko.

677. Jalāsayo jalādhāro, gambhīro **rahado** tha ca;
Udapāno pānakūpo, khātaṃ pokkharaṇī'tthiyaṃ.

678. Taḷāko ca saro'nitthī, vāpī ca sarasī'tthiyaṃ;
Daho'mbujākaro cātha, **pallalaṃ** khuddako saro.

679. Anotatto tathā kaṇṇa, muṇḍo ca rathakārako;
Chaddanto ca kuṇālo ca, vuttā mandākinī'tthiyaṃ.

680. Tathā sīhappapātoti, ete **satta mahāsarā;**
Āhāvo tu nipānañcā, khātaṃ tu devakhātakaṃ.

681. Savantī ninnagā sindhu, saritā āpagā nadī;
Bhāgīrathī tu gaṅgā tha, sambhedo sindhusaṅgamo.

682. Gaṅgā'ciravatī ceva, yamunā sarabhū (sarabū [sarayū (ka.)]) mahī;
Imā **mahānadī** pañca, candabhāgā sarassatī [sarasvatī (sī. ṭī.)].

683. Nerañjarā ca kāverī, nammadādī ca **ninnagā;**
Vārimaggo paṇālī'tthī [panāḷī (ṭī.)], pume **candanikā** tu ca.

684. **Jambālī oligallo** ca, gāmadvāramhi kāsuyaṃ;
Saroruhaṃ satapattaṃ, aravindañca vārijaṃ.

685. Anitthī padumaṃ paṅke, ruhaṃ nalina pokkharaṃ;
Muḷālapupphaṃ kamalaṃ, bhisapupphaṃ kusesayaṃ.

686. **Puṇḍarīkaṃ** sitaṃ, rattaṃ, **kokanadaṃ kokāsako;**
Kiñjakkho kesaro nitthī, daṇḍo tu **nāla** muccate.

687. Bhisaṃ muḷālo nitthī ca, bījakoso tu kaṇṇikā;
Padumādisamūhe tu, bhave **saṇḍa**manitthiyaṃ.

688. Uppalaṃ kuvalayañca, nīlaṃ tvi'**ndīvaraṃ** siyā;
Setetu **kumuda**ñcassa, kando **sālūka** muccate.

689. Sogandhikaṃ kallahāraṃ, dakasītalikaṃ pyatha;
Sevālo nīlikā cātha, bhisinya'mbujinī bhave.

690. **Sevālā** tilabījañca, saṅkhe ca paṇakādayoti.

Iti pātālavaggo.

Bhūkaṇḍo dutiyo.

3. Sāmaññakaṇḍa

1. Visesyādhīnavagga

691. Visesyādhīna saṃkiṇṇā, nekatthehya'byayehi ca;
Sā'ṅgo'pāṅgehi kathyante, kaṇḍe vaggā iha kkamā.

692. Guṇadabbakriyāsaddā, siyuṃ sabbe visesanā;
Visesyādhīnabhāvena, visesyasamaliṅgino.

693. Sobhanaṃ ruciraṃ sādhu, manuññaṃ cāru sundaraṃ;
Vaggu manoramaṃ kantaṃ, hārī mañju ca pesalaṃ.

694. Bhaddaṃ vāmañca kalyāṇaṃ, manāpaṃ laddhakaṃ subhaṃ;
Uttamo pavaro jeṭṭho, pamukhā'nuttaro varo.

695. Mukhyo padhānaṃ pāmokkho, para maggañña muttaraṃ;
Paṇītaṃ paramaṃ seyyo, gāmaṇī seṭṭha sattamā.

696. Visiṭṭhā'riya nāge'ko, sabhaggā mokkha puṅgavā;
Sīha kuñjara saddūlā, dī tu samāsagā pume.

697. Citta'kkhi pītijanana, **mabyāseka masecanaṃ;**
Iṭṭhaṃ tu subhagaṃ hajjaṃ, dayitaṃ vallabhaṃ piyaṃ.

698. Tucchañca rittakaṃ suññaṃ, athā'sārañca pheggu ca;
Mejjhaṃ pūtaṃ pavitto tha, aviraddho apaṇṇako.

699. Ukkaṭṭho ca pakaṭṭho tha, nihīno hīna lāmakā;
Patikiṭṭhaṃ nikiṭṭhañca, ittarā'vajja kucchitā.

700. Adhamo'maka gārayhā,
Malīno tu malīmaso;
Brahā mahantaṃ vipulaṃ, visālaṃ puthulaṃ puthu.

701. Garu'ru vitthiṇṇa matho, pīnaṃ thūlañca pīvaraṃ;
Thullañca vaṭharañcā tha, ācitaṃ nicitaṃ bhave.

702. Sabbaṃ samatta makhilaṃ, nikhilaṃ sakalaṃ tathā;
Nissesaṃ kasiṇā’sesaṃ, samaggañca anūnakaṃ,

703. Bhūri pahutaṃ pacuraṃ, bhiyyo sambahulaṃ bahu;
Yebhuyyaṃ bahulaṃ cātha, bāhiraṃ paribāhiraṃ.

704. **Parosatā**dī te, yesaṃ, paraṃ mattaṃ satādito;
Parittaṃ sukhumaṃ khuddaṃ, thoka mappaṃ kisaṃ tanu.

705. Cullaṃ matte’tthiyaṃ lesa,
Lavā’ṇuhi kaṇo pume;
Samīpaṃ nikaṭā’sanno, pakaṭṭhā’bhyāsa santikaṃ.

706. Avidūrañca sāmantaṃ, sannikaṭṭha mupantikaṃ;
Sakāsaṃ antikaṃ ñattaṃ, dūraṃ tu vippakaṭṭhakaṃ.

707. Nirantaraṃ ghanaṃ sandaṃ, viraḷaṃ pelavaṃ tanu;
Athā yataṃ dīgha matho, nittalaṃ vaṭṭa vaṭṭulaṃ.

708. Ucco tu unnato tuṅgo, udaggo ceva ucchito;
Nīco rasso vāmano tha, ajimho paguṇo uju.

709. Aḷāraṃ vellitaṃ vaṅkaṃ, kuṭilaṃ jimha kuñcitaṃ;
Dhuvo ca sassato nicco, sadātana sanantanā.

710. **Kūṭaṭṭho** tve’karūpena, kālabyāpī pakāsito;
Lahu sallahukaṃ cātha, saṅkhyātaṃ gaṇitaṃ mitaṃ.

711. Tiṇhaṃ tu tikhiṇaṃ tibbaṃ, caṇḍaṃ uggaṃ kharaṃ bhave;
Jaṅgamañca carañceva, tasaṃ ñeyyaṃ carācaraṃ.

712. Kampanaṃ calanaṃ cātha, atiritto tathā’dhiko;
Thāvaro jaṅgamā añño, lolaṃ tu cañcalaṃ calaṃ.

713. Taralañca purāṇo tu, purātana sanantanā;
Cirantano tha paccaggho, nūtano’bhinavo navo.

714. Kurūraṃ kaṭhinaṃ daḷhaṃ, niṭṭhuraṃ kakkhaḷaṃ bhave;
Anitthya’nto pariyanto, panto ca pacchima’ntimā.

715. Jighaññaṃ carimaṃ pubbaṃ, tva’ggaṃ paṭhama mādi so;
Patirūpo nucchavikaṃ, atha moghaṃ niratthakaṃ.

716. Byattaṃ puṭa [phuṭaṃ (sī.)] ñca mudu tu, sukumārañca komalaṃ;
Paccakkhaṃ indriyaggayhaṃ, **apaccakkhaṃ** atindriyaṃ.

717. Itarā’ññataro eko, añño bahuvidho tu ca;
Nānārūpo ca vividho, abādhaṃ tu niraggalaṃ.

718. Athe’kākī ca ekacco, eko ca ekako samā;
Sādhāraṇañca sāmaññaṃ, sambādho tu ca saṃkaṭaṃ.

719. Vāmaṃ kaḷevaraṃ **sabyaṃ; Apasabyaṃ** tu dakkhiṇaṃ;
Paṭikūlaṃ tva’pasabyaṃ, gahanaṃ kalilaṃ samā.

720. Uccāvacaṃ bahubhedaṃ, saṃkiṇṇā’ kiṇṇa saṃkulā;
Katahattho ca kusalo, pavīṇā’bhiñña sikkhitā.

721. Nipuṇo ca paṭu cheko, cāturo dakkha pesalā;
Bālo dattu jalo mūḷho, mando viññū ca bāliso.

722. Puññavā sukatī dhañño, mahussāho mahādhiti;
Mahātaṇho mahiccho tha, hadayī hadayālu ca.

723. Sumano haṭṭhacitto tha, dummano vimano pyatha;
Vadāniyo vadaññū ca, dānasoṇḍo bahuppado.

724. Khyāto patīto paññāto,
Bhiññāto pathito suto,
Vissuto vidito ceva, pasiddho pākaṭo bhave.

725. Issaro nāyako sāmī, patī’sā’dhipatī pabhū;
Ayyā’dhipā’dhibhū netā,
Ibbho tva’ḍḍho tathā dhanī.

726. Dānāraho dakkhiṇeyyo, siniddho tu ca vacchalo;
Parikkhako kāraṇiko,
Āsatto tu ca tapparo.

727. Kāruṇiko dayālupi, sūrato **ussuko** tu ca;
Iṭṭhatthe uyyuto cātha, dīghasutto cirakriyo.

728. Parādhīno parāyatto, āyatto tu ca santako;
Pariggaho adhīno ca, sacchando tu ca serini.

729. Anisammakārī jammo, atitaṇho tu lolupo;
Giddho tu luddho lolo tha,
Kuṇṭho mando kriyāsu hi.

730. Kāmayitā tu kamitā, kāmano kāmi kāmuko;
Soṇḍo matto vidheyyo tu,
Assavo subbaco samā.

731. Pagabbho paṭibhāyutto, bhīsīlo bhīru bhīruko;
Adhīro [avīro (ṭī.)] kātaro cātha,
Hiṃsāsīlo ca ghātuko.

732. Kodhano rosano [dosano (sī.)] kopī,
Caṇḍo tvaccantakodhano;
Sahano khamano khantā, titikkhavā ca khantimā.

733. Saddhāyutto tu saddhālu, dhajavā tu dhajālu ca [lajjālutu ca lajjavā (ka.)];
Niddālu niddāsīlo tha, bhassaro bhāsuro bhave.

734. Naggo digambaro’vattho, ghasmaro tu ca bhakkhako;
Eḷamūgo tu vattuñca, sotuṃ cā’kusalo bhave.

735. Mukharo dummukhā’baddha, mukhā cāppiyavādini;
Vācālo bahugārayha, vace vattā tu so vado.

736. Nijo sako attaniyo,
Vimhayo’cchariya’bbhuto;
Vihattho byākulo cātha,
Ātatāyī vadhudyato.

737. Sīsacchejjamhi **vajjho** tha, nikato ca saṭho’nuju;
Sūcako pisuṇo kaṇṇe,
Japo dhutto tu vañcako.

738. Anisamma hi yo kiccaṃ, puriso vadhabandhanādi mācarati;
Avinicchitakārittā, sokhalu **capalo**ti viññeyyo.

739. Khuddo kadariyo thaddha, maccharī kapaṇo pyatha;
Akiñcano daliddo ca, dīno niddhana duggatā.

740. Asambhāvitasampattaṃ, **kākatāliya** muccate;
Atha yācanako atthī, yācako ca vanibbako.

741. **Aṇḍajā** pakkhisappādī, narādī tu **jalābujā;**
Sedajā kimiḍaṃsādī, devādī tvo’ **papātikā.**

742. Jaṇṇutaggho jaṇṇumatto, **kappo** tu kiñcidūnake;
Antaggataṃ bhu pariyā, panna mantogadho’gadhā.

743. Rādhito sādhito cātha, nippakkaṃ kuthitaṃ bhave;
Āpanno tvā’padappatto, vivaso tvavaso bhave.

744. Nuṇṇo nuttā’tta, khittā ce’, ritā viddhā tha kampito;
Dhūto ādhūta calitā, nisitaṃ tu ca tejitaṃ.

745. Pattabbaṃ gamma māpajjaṃ [āsajjaṃ (ka.)], pakkaṃ pariṇataṃ samā;
Veṭhitaṃ tu valayitaṃ, ruddhaṃ saṃvuta māvutaṃ.

746. Parikkhittañca nivutaṃ, visaṭaṃ vitthataṃ tataṃ;
Litto tu diddho gūḷho tu,
Gutto puṭṭho tu posito.

747. Lajjito hīḷito cātha, sanitaṃ dhanitaṃ pyatha;
Sandānito sito baddho,
Kīlito saṃyato bhave.

748. Siddhe nipphanna nibbattā, dārite bhinna bheditā;
Channo tu chādite cātha, viddhe chiddita vedhitā.

749. Āhaṭo ābhatā’nītā,
Danto tu damito siyā;
Santo tu samito ceva,
Puṇṇo tu pūrito bhave.

750. Apacāyito mahito, pūjitā’rahito’ccito;
Mānito cā’pacito ca, tacchitaṃ tutanūkate.

751. Santatto dhūpito copa,
Carito tu upāsito;
Bhaṭṭhaṃ tu galitaṃ pannaṃ, cutañca dhaṃsitaṃ bhave.

752. Pīto pamudito haṭṭho,
Matto tuṭṭho tha kantito;
Sañchinno lūna dātā tha,
Pasattho vaṇṇito thuto.

753. Tinto'lla'dda kilinno'nnā, maggitaṃ pariyesitaṃ;
Anvesitaṃ gavesitaṃ, laddhaṃ tu patta muccate.

754. Rakkhitaṃ gopitaṃ guttaṃ, tātaṃ gopāyitā'vitā;
Pālitaṃ atha ossaṭṭhaṃ, cattaṃ hīnaṃ samujjhitaṃ.

755. Bhāsitaṃ lapitaṃ vuttā, bhihitā'khyāta jappitā;
Udīritañca kathitaṃ, gaditaṃ bhaṇito'ditā.

756. Avaññātā'vagaṇitā, paribhūtā'vamānitā;
Jighacchito tu khudito,
Chāto ceva bubhukkhito.

757. Buddhaṃ ñātaṃ paṭipannaṃ, viditā'vagataṃ mataṃ;
Gilito khādito bhutto,
Bhakkhito'jjhohaṭā'sitā.

Iti visesyādhīnavaggo.

2. Saṃkiṇṇavagga

758. Ñeyyaṃ liṅga miha kvāpi, paccayatthavasena ca;
Kriyā tu kiriyaṃ kammaṃ,
Santi tu samatho samo;
Damo ca damatho danti, **vattaṃ** tu suddhakammani;
Atho āsaṅgavacanaṃ, tīsu vuttaṃ parāyaṇaṃ.

759. Bhedo vidāro phuṭanaṃ, tappanaṃ tu ca pīṇanaṃ;
Akkosana mabhisaṅgo,
Bhikkhā tu yācanā'tthanā.

760. Ninnimittaṃ yadicchā thā', pucchanā nandanāni ca;
Sabhājana matho ñāyo,
Nayo phāti tu vuddhiyaṃ.

761. Kilamatho kilamanaṃ, pasavo tu pasūtiyaṃ;
Ukkaṃso tvatisayo tha,
Jayo ca jayanaṃ jiti.

762. Vaso kanti, byadho vedho,
Gaho gāho varo vuti;
Pacā pāko havo huti [hūbhi (sī. amarakosa)],
Vedo vedana mitthi vā.

763. Jīraṇaṃ jāni tāṇaṃ tu, rakkhaṇaṃ pamitippamā;
Sileso sandhi ca khayo,
Tvapacayo ravo raṇo.

764. Nigādo nigado mādo, mado pasiti bandhanaṃ;
Ākaro tviṅgitaṃ iṅgo,

Atha'tthāpagamo byayo.

765. Antarāyo ca paccūho,
Vikāro tu vikatya'pi;
Pavisileso vidhuraṃ, upavesanamāsanaṃ.

766. Ajjhāsayo adhippāyo, āsayo cābhisandhi ca;
Bhāvo dhimutti chando tha,
Doso ādīnavo bhave.

767. Ānisaṃso guṇo cātha,
Majjhaṃ vemajjha muccate;
Majjhanhiko [majjhantiko (ṭī. sī. pī.)] tu majjhanho, vemattaṃ tu ca nānatā.

768. Vā jāgaro jāgariyaṃ [jāgariyo (ṭī.)], pavāho tu pavatti ca;
Byāso papañco vitthāro,
Yāmo tu saṃyamo yamo.

769. Sambāhanaṃ maddanañca, pasaro tu visappanaṃ;
Santhavo tu paricayo,
Melako saṅga saṅgamā.

770. **Sannidhi** sannikaṭṭhamhi, vināso tu adassanaṃ;
Lavo bhilāvo lavanaṃ,
Patthāvo'vasaro samā.

771. Osānaṃ pariyosānaṃ, ukkaṃso'tisayo bhave [avasānaṃ samāpanaṃ (?)];
Sanniveso ca saṇṭhānaṃ, athā'bbhantara mantaraṃ.

772. Pāṭihīraṃ pāṭiheraṃ, pāṭihāriya muccate;
Kiccaṃ tu karaṇīyañca, saṅkhāro vāsanā bhave.

773. Pavanaṃ pava nippāvā, tasaro suttaveṭhanaṃ;
Saṅkamo duggasañcāro, pakkamo tu upakkamo.

774. Pāṭho nipāṭho nipaṭho, vicayo magganā pume;
Āliṅganaṃ parissaṅgo, sileso upagūhanaṃ.

775. Ālokanañca nijjhānaṃ, ikkhaṇaṃ dassanaṃ pyatha;
Paccādeso nirasanaṃ, paccakkhānaṃ nirākati.

776. Vipallāso'ññathābhāvo, byattayo viparīyayo;
Vipariyāso'tikkamo, tva'tipāto upaccayo.

Iti saṃkiṇṇavaggo.

3. Anekatthavagga

777. Anekatthe pavakkhāmi, gāthā'ddhapādato kamā;
Ettha liṅgavisesattha, mekassa punaruttatā.

778. **Samayo** samavāye ca, samūhe kāraṇe khaṇe;
Paṭivedhe siyā kāle, pahāne lābha diṭṭhisu.

779. **Vaṇṇo** saṇṭhāna rūpesu, jāti,cchavīsu kāraṇe;

Pamāṇe ca pasaṃsāyaṃ, akkhare ca yase guṇe.

780. Uddese pātimokkhassa, paṇṇattiya **muposatho;**
Upavāse ca aṭṭhaṅge, uposathadine siyā.

781. Rathaṅge lakkhaṇe dhammo, racakke'svīriyāpathe;
Cakkaṃ sampattiyaṃ cakka, ratane maṇḍale bale.

782. Kulālabhaṇḍe āṇāya, māyudhe dāna rāsisu;
783. Dānasmiṃ **brahmacariya,** mappamaññāsu sāsane;
Methunāratiyaṃ veyyā, vacce sadāratuṭṭhiyaṃ;
Pañcasīlā'riyamaggo, posathaṅga dhitīsu [ṭhitīsu (ka.)] ca.

784. **Dhammo** sabhāve pariyattipaññā,
Ñāyesu saccappakatīsu puññe;
Ñeyye guṇā'cāra samādhisūpi,
Nissattatā'pattisu kāraṇādo.

785. **Attho** payojane saddā, bhidheyye vuddhiyaṃ dhane;
Vatthumhi kāraṇe nāse, hite pacchimapabbate.

786. Yebhuyyatā'byāmissesu, visaṃyoge ca **kevalaṃ;**
Daḷhatthe'natireke cā, navasesamhi taṃ tisu.

787. **Guṇo** paṭala rāsīsu, ānisaṃse ca bandhane;
Appadhāne ca sīlādo, sukkādimhi jiyāya ca.

788. Rukkhādo vijjamāne cā, rahante khandhapañcake;
Bhūto satta mahābhūtā, manussesu na nāriyaṃ.

789. **Vāccaliṅgo** atītasmiṃ, jāte patte same mato;
790. Sundare daḷhikamme cā, yācane sampaṭicchane;
Sajjane sampahaṃsāyaṃ, **sādhvā'**bhidheyyaliṅgikaṃ.

791. **Anto** nitthī samīpe cā, vasāne padapūraṇe;
Dehāvayave koṭṭhāse, nāsa sīmāsu lāmake.

792. Nikāye sandhi sāmañña, ppasūtīsu kule bhave;
Visese sumanāyañca, **jāti** saṅkhatalakkhaṇe.

793. Bhavabhede patiṭṭhāyaṃ, niṭṭhā'jjhāsayabuddhisu;
Vāsaṭṭhāne ca gamane, visaṭatte [visaratta visadatte] **gatī**ritā.

794. Phale vipassanā dibba, cakkhu sabbaññutāsu ca;
Paccavekkhaṇañāṇamhi, magge ca **ñāṇadassanaṃ.**

795. Kammāruddhana aṅgāra, kapalla dīpikāsu ca;
Suvaṇṇakāramūsāyaṃ, **ukkā** vege ca vāyuno.

796. Kesohāraṇa, jīvita, vuttisu vapane ca vāpasamakaraṇe;
Kathane pamuttabhāva, jjhenādo [jjhesanādo (sī.)] **vutta** mapi tīsu.

797. Gamane vissute cā'va, dhārito'pacitesu ca;
Anuyoge kilinne ca, **suto'** bhidheyyaliṅgiko.

798. Sotaviññeyya satthesu, **sutaṃ** putte **suto** siyā;
799. **Kappo** kāle yuge lese, paññatti paramāyusu;
Sadise tīsu samaṇa, vohāra kappabindusu;
Samantatthe'ntarakappā, dike takke vidhimhi ca.

800. Nibbāna magga virati, sapathe saccabhāsite;
Tacche cā'riyasaccamhi, diṭṭhiyaṃ **sacca** mīritaṃ.

801. Sañjātidese hetumhi, vāsaṭṭhānā'karesu ca;
Samosaraṇaṭṭhāne cā, **yatanaṃ** padapūraṇe.

802. **Antaraṃ** majjha vattha'ñña, khaṇo'kāso'dhi hetusu;
Byavadhāne vinaṭṭhe ca, bhede chidde manasya'pi.

803. Ārogye **kusalaṃ** iṭṭha, vipāke **kusalo** tathā;
Anavajjamhi cheke ca, kathito **vāccaliṅgiko.**

804. Dravā'cāresu vīriye, madhurādīsu pārade;
Siṅgārādo dhātubhede, kicce sampattiyaṃ **raso.**

805. **Bodhi** sabbaññutaññāṇe, riyamagge ca nāriyaṃ;
Paññattiyaṃ **pume'** ssattha, rukkhamhi purisitthiyaṃ.

806. Sevito yena yo niccaṃ, tatthāpi **visayo** siyā;
Rūpādike janapade, tathā dese ca gocare.

807. **Bhāvo** padatthe sattāya, madhippāya kriyāsu ca;
Sabhāvasmiñca līlāyaṃ, purisi'tthindriyesu ca.

808. **So** bandhave'ttani ca **saṃ, so** dhanasmi manitthiyaṃ;
Sā pume sunakhe vutto, ttaniye **so** tiliṅgiko.

809. **Suvaṇṇaṃ** kanake vuttaṃ, **suvaṇṇo** garuḷe tathā;
Pañcadharaṇamatte ca, chavi sampattiyampi ca.

810. **Varo** devādikā [devādito (sī.)] iṭṭhe, jāmātari patimhi ca,
Uttame **vāccaliṅgo** so, **varaṃ** mandappiye byayaṃ.

811. Makule dhanarāsimhi, siyā **kosa** manitthiyaṃ;
Nettiṃsādi pidhāne ca, dhanupañcasatepi ca.

812. Pitāmahe jine seṭṭhe, brāhmaṇe ca pitūsvapi;
Brahmā vutto tathā **brahmaṃ,** vede tapasi vuccate.

813. Hatthīnaṃ majjhabandhe ca, pakoṭṭhe kacchabandhane;
Mekhalāyaṃ matā **kacchā, kaccho** vutto latāya ca.

814. Tatheva bāhumūlamhi, anūpamhi tiṇepi ca;
815. **Pamāṇaṃ** hetu satthesu, māne ca saccavādini;
Pamātari ca niccamhi, mariyādāya muccate.

816. **Sattaṃ** dabba'ttabhāvesu, pāṇesu ca bale, siyā [bale sakkā (ṭī.)];
Sattāyañca, jane**satto,** āsatte so tiliṅgiko.

817. Semhādo rasarattādo, mahābhūte pabhādike;

Dhātu dvīsva'ṭṭhicakkhā'di, bhvā'dīsu gerikādisu.

818. Amaccādo sabhāve ca, yoniyaṃ **pakatī'**ritā;
Satvādisāmyā'vatthāyaṃ, paccayā paṭhamepi ca.

819. **Padaṃ** ṭhāne parittāṇe, nibbānamhi ca kāraṇe;
Sadde vatthumhi koṭṭhāse, pāde tallañchane mataṃ.

820. Lohamuggara meghesu, **ghano,** tālādike **ghanaṃ,;**
Nirantare ca kaṭhine, vāccaliṅgika muccate.

821. **Khuddā** ca makkhikābhede, madhumhi **khudda,** mappake;
Adhame kapaṇe cāpi, bahumhi catūsu ttisu.

822. Takke maraṇaliṅge ca, **ariṭṭhaṃ** asubhe subhe,;
Ariṭṭho āsave kāke, nimbe ca pheniladdume.

823. Mānabhaṇḍe palasate, sadisatte **tulā** tathā;
Gehānaṃ dārubandhattha, pīṭhikāyañca dissati.

824. Mittakāre lañjadāne, bale rāsi vipattisu [balarāsi vipattisu (ka.)];
Yuddhe ceva paṭiññāyaṃ, **saṅgaro** sampakāsito.

825. Khandhe bhave nimittamhi, **rūpaṃ** vaṇṇe ca paccaye;
Sabhāva sadda saṇṭhāna, rūpajjhāna vapūsu ca.

826. Vatthu kilesa kāmesu, icchāyaṃ madane rate;
Kāmo, kāmaṃ nikāme, cā, nuññāyaṃ **kāma** mabyayaṃ.

827. **Pokkharaṃ** padume dehe, vajjabhaṇḍamukhepi ca;
Sundaratte ca salile, mātaṅgakarakoṭiyaṃ.

828. Rāsiniccala māyāsu, dambhā'saccesva'yoghane;
Girisiṅgamhi sīraṅge, yante **kūṭa** manitthiyaṃ.

829. Vuddhiyaṃ janane kāma, dhātvādīmhi ca pattiyaṃ;
Sattāyañceva saṃsāre, **bhavo** sassatadiṭṭhiyaṃ.

830. Paṭivākyo'ttarāsaṅge, su'**ttaraṃ uttaro** tisu;
Seṭṭhe disādibhede ca, parasmi muparī'rito.

831. **Nekkhammaṃ** paṭhamajjhāne, pabbajjāyaṃ vimuttiyaṃ;
Vipassanāya nissesa, kusalamhi ca dissati.

832. **Saṅkhāro** saṅkhate puññā, bhisaṅkhārādikepi ca;
Payoge kāyasaṅkhārā, dya'bhisaṅkharaṇesu ca.

833. Ārammaṇe ca saṃsaṭṭhe, vokiṇṇe nissaye tathā;
Tabbhāve cāpyabhidheyya, liṅgo **sahagato** bhave.

834. Tīsu **channaṃ** patirūpe, chādite ca nigūhite;
Nivāsana pārupane, raho paññattiyaṃ pume.

835. Buddhasamantacakkhūsu, **cakkhu** paññāya mīritaṃ;
Dhammacakkhumhi ca maṃsa, dibbacakkhudvayesu ca.

836. Vāccaliṅgo **abhikkanto,** sundaramhi abhikkame;
Abhirūpe khaye vutto, tatheva’bbhanumodane.

837. Kāraṇe desanāyañca, vāre vevacanepi ca;
Pākārasmiṃ [pakārasmiṃ (ka.)] avasare, **pariyāyo** kathīyati.

838. Viññāṇe cittakamme ca, vicitte **citta** muccate;
Paññatti cittamāsesu, **citto,** tārantare thiyaṃ.

839. **Sāmaṃ** vedantare sāntve, taṃ pīte sāmale tisu;
Sayamatthe byayaṃ **sāmaṃ, sāmā** ca sārivāyapi.

840. Pume ācariyādimhi, **garu** [guru (ka. ṭī.)] mātāpitūsvapi;
Garu tīsu mahante ca, dujjarā’lahukesu ca.

841. Accite vijjamāne ca, pasatthe sacca sādhusu;
Khinne ca samite ceva, **santo**bhidheyyaliṅgikoti.

Iti gāthāanekatthavaggo.

842. **Devo** visuddhidevā’do, megha maccu nabhesu ca;
Athopi taruṇe satte, corepi **māṇavo** bhave.

843. Ādi koṭṭhāsa koṭīsu, purato’**ggaṃ**vare tīsu;
Paccanīko’ttamesva’ññe, pacchābhāge **paro** tisu.

844. Yoni kāma siri’ssare, dhammu’yyāma yase **bhagaṃ;**
Uḷāro tīsu vipule, seṭṭhe ca madhure siyā.

845. **Sampanno** tīsu sampuṇṇe, madhure ca samaṅgini;
Saṅkhā tu ñāṇe koṭṭhāsa, paññatti gaṇanesu ca.

846. **Ṭhānaṃ** issariyo’kāsa, hetūsu ṭhitiyampi ca;
Atho māne pakāreca, koṭṭhāseca **vidho** dvisu.

847. Pañño’pavāsa khantīsu, **damo** indriyasaṃvare;
Ñāṇe ca somanasseca, **vedo** chandasi co’ccate.

848. Khandhakoṭṭhāsa, passāva, magga, hetūsu **yoni** sā [yoni so (ṭī.)];
Kāle tu kūle sīmāyaṃ, **velā** rāsimhi bhāsitā.

849. **Vohāro** sadda paṇṇatti, vaṇijjā cetanāsu ca;
Nāgo tu’raga hatthīsu, nāgarukkhe tathu’ttame.

850. Seṭṭhā’sahāya saṅkhyā’ñña,
Tulyesve’**ko**tiliṅgiko;
Rāge tu **mānaso** cittā, rahattesu ca **mānasaṃ.**

851. **Mūlaṃ** bhe santike mūla, mūle hetumhi pābhate;
Rūpādyaṃ’sa pakaṇḍesu, **khandho** rāsi guṇesu ca.

852. **Ārambho** vīriye kamme, ādikamme vikopane;
Atho hadayavatthumhi, citte ca **hadayaṃ** ure.

853. Pacchātāpā’nubandhesu, rāgādo’**nusayo** bhave;

Mātaṅgamuddhapiṇḍe tu, ghaṭe **kumbho** dasambaṇe.

854. **Parivāro** parijane, khaggakose paricchade;
Ālambaro tu sārambhe, bheribhede ca dissati.

855. **Khaṇo** kālavisese ca, nibyāpāraṭṭhitimhi ca;
Kule tva’**bhijano** vutto, uppattibhūmiyampi ca.

856. **Āhāro** kabaḷīkārā, hārādīsu ca kāraṇe;
Vissāse yācanāyañca, peme ca **paṇayo** mato.

857. Ṇādo saddhā, cīvarādi, hetvā’dhāresu **paccayo;**
Kīḷā dibbavihārādo, **vihāro** sugatālaye.

858. Samatthane mato citte, kaggatāyaṃ **samādhi** ca;
Yogo saṅgati [saṅge ca (ṭī.)] kāmādo,
Jhāno’pāyesu yuttiyaṃ.

859. **Bhogo** sappaphaṇa’ṅgesu, koṭille bhuñjane dhane;
Bhūmibhāge kilese ca, male cā’**ṅgaṇa** muccate.

860. Dhanādidappe paññāya, **abhimāno** mato tha ca;
Apadeso nimitte ca, chale ca kathane mato.

861. Citte kāye sabhāve ca, so **attā** parama’ttani;
Atha **gumbo** ca thambasmiṃ [thambhasmiṃ (ṭī.)], samūhe balasajjane.

862. Antoghare kusūle ca, **koṭṭho** ntokucchiyaṃ pyatha;
Sopānaṅgamhi **uṇhīso,** makuṭe sīsaveṭhane.

863. Niyyāse sekhare dvāre, **niyyūho** nāgadantake;
Atho sikhaṇḍe tūṇīre, **kalāpo** nikare mato.

864. Cūḷā saṃyatakesesu, makuṭe **moḷi** ca dvisu;
Saṅkho tva’nitthiyaṃ kambu, nalāṭa’ṭṭhīsu [lalāṭaṭṭhīsu (sī.)] gopphake.

865. **Pakkho** kāle bale sādhye, sakhī vājesu paṅgule;
Dese’ṇṇave pume **sindhu,** saritāyaṃ sa nāriyaṃ.

866. Gaje **kareṇu** purise, so hatthiniya mitthiyaṃ;
Ratane **vajiro** nitthī, maṇivedhi’ndahetisu.

867. **Visāṇaṃ** tīsu mātaṅga, dante ca pasusiṅgake;
Koṭiyaṃ tu mato **koṇo,** tathā vādittavādane.

868. Vaṇippathe ca nagare, vede ca **nigamo** tha ca;
Vivādādo’ **dhikaraṇaṃ,** siyā’dhāre ca kāraṇe.

869. Pasumhi vasudhāyañca, vācādo **go** pumitthiyaṃ;
Harite tu suvaṇṇe ca, vāsudeve **harī’**rito.

870. Āyatte parivāre ca, bhariyāyaṃ **pariggaho;**
Uttaṃso tva’ **vataṃso** ca, kaṇṇapūre ca sekhare.

871. Vijjuyaṃ vajire cevā, **sani’**tthipurise pyatha;

Koṇe saṅkhyāvisesasmiṃ, ukkaṃse **koṭi** nāriyaṃ.

872. Cūḷā jālā padhāna’gga, moracūḷāsu sā **sikhā;**
Sappadāṭhāya **māsī’**tthī, iṭṭhassā’sīsanāyapi.

873. **Vasā** vilīna telasmiṃ, vasagā vañjhagāvisu;
Abhilāse tu kiraṇe, abhisaṅge **ruci’**tthiyaṃ.

874. **Saññā** sañjānane nāme, cetanāyañca dissati;
Aṃse sippe **kalā** kāle, bhāge candassa soḷase.

875. Bījakose gharakūṭe, kaṇṇabhūsāya **kaṇṇikā;**
Āgāmikāle dīghatte, pabhāve ca matā’**yati.**

876. **Uṇṇā** mesādilome, ca, bhūmajjhe romadhātuyaṃ;
Vāruṇī tvitthiyaṃ vuttā, naṭṭakī madirādisu.

877. Kriyacitte ca karaṇe, **kiriyaṃ** kammani **kriyā;**
Sunisāyaṃ tu kaññāya, jāyāya ca **vadhū** matā.

878. Pamāṇi’ssariye **mattā,** akkharāvayave’ppake;
Suttaṃ pāvacane riṭṭhe [siddhe (ṭī.)], tante taṃ supite tisu.

879. Rājaliṅgo’sabhaṅgesu, rukkhe ca **kakudo** [kakudho (ṭī. sī.)] pyatha;
Nimitta’kkhara sūpesu, **byañjanaṃ** cihane pade.

880. Vohāre jetu micchāyaṃ, kīḷādo cāpi **devanaṃ;**
Bhariyāyaṃ tu kedāre, sarīre **khetta** mīritaṃ.

881. Sussūsāyañca viññeyyaṃ, issābhyāse pyu’**pāsanaṃ;**
Sūlaṃ tu nitthiyaṃ heti, bhede saṃku rujāsu ca.

882. **Tanti** vīṇāguṇe, **tantaṃ,** mukhyasiddhanta tantusu;
Rathādyaṅge tu ca **yugo,** kappamhi yugale **yugaṃ.**

883. Itthipupphe ca reṇumhi, **rajo** pakatije guṇe;
Nyāsappaṇe tu dānamhi, **niyyātana** mudīritaṃ.

884. Garu’pāyā’vatāresu, **titthaṃ** pūtambu diṭṭhisu;
Paṇḍake **joti** nakkhatta, raṃsīsva’ggimhi **joti** so.

885. **Kaṇḍo** nitthī sare daṇḍe, vagge cāvasare pyatha;
Uddhaṃbāhudvayamāne [bāhudvayummāne (sī. ka.)], sūrattepi ca **porisaṃ.**

886. **Uṭṭhānaṃ** porise’hāsu, nisinnādyu’ggame pyatha;
Anissayamahībhāge, tvi’**rīṇaṃ** ūsare siyā.

887. **Ārādhanaṃ** sādhane ca, pattiyaṃ paritosane;
Padhāne tu ca sānumhi, visāṇe **siṅga** muccate.

888. Diṭṭhā’dimagge ñāṇa’kkhi, kkhaṇa laddhīsu **dassanaṃ;**
Heme pañcasuvaṇṇe ca, **nikkho** nitthī pasādhane.

889. Tithibhede ca sākhādi, phaḷumhi **pabba** muccate;
Nāgaloke tu **pātālaṃ,** bhāsitaṃ balavāmukhe.

890. Kāmaje kopaje dose, **byasanañ**ca vipattiyaṃ;
Atho’pakaraṇe siddhi, kārakesu ca **sādhanaṃ.**

891. Tīsvīrito [tīsvito (ṭī.)] dānasīle, **vadaññū** vagguvādini;
Purakkhato bhisitte ca, pūjite puratokate.

892. **Mando** bhāgyavihīne cā, ppake mūḷhā’paṭūsvapi;
Vuddhiyutte samunnaddhe, uppanne **ussitaṃ** bhave.

893. Rathaṅge’**kkho** suvaṇṇasmiṃ, pāsake, **akkha** mindriye;
Sassate ca **dhuvo** tīsu, **dhuvaṃ** takke ca nicchite.

894. Hare **sivo, sivaṃ** bhadda, mokkhesu, jambuke **sivā;**
Senāyaṃ sattiyañceva, thūlatte ca **balaṃ** bhave.

895. Saṅkhyā narakabhedesu, **padumaṃ** vārije pyatha;
Devabhede **vasu** pume, paṇḍakaṃ ratane dhane.

896. **Nibbānaṃ** atthagamane, apavagge siyā tha ca;
Setambuje **puṇḍarīkaṃ,** byagghe rukkhantare pume.

897. Upahāre **bali** pume, karasmiṃcā’surantare;
Sukkaṃ tu sambhave, **sukko,** dhavale, kusale tisu.

898. **Dāyo** dāne vibhattabba, dhane ca pitunaṃ vane [dhane (ṭī.)];
Pabhuttā’yattatā’yattā’, bhilāsesu **vaso** bhave.

899. **Paribhāsana** makkose, niyame bhāsane tha ca,
Dhanamhi **seḷanaṃ** yodha, sīhanādamhi dissati.

900. **Pabhavo** jātihetumhi, ṭhāne cādyupaladdhiyaṃ;
Atho’**tu** nāripupphasmiṃ, hemantādimhi ca dvisu.

901. **Karaṇaṃ** sādhakatame, kriyā gattesu indriye;
Tāto [tāḷo (sī.)] tu kuñcikāyañca, tūriyaṅge dumantare.

902. Pupphe phale ca **pasavo,** uppāde gabbhamocane;
Gāyane gāyake asse, **gandhabbo** devatāntare.

903. Vinā pupphaṃ phalaggāhi, rukkhe **vanappati;**
Āhate hemarajate, **rūpiyaṃ** rajatepi ca.

904. Khagādibandhane **pāso,** kesapubbo caye pyatha;
Tārā’kkhimajjhe nakkhatte, **tāro** uccatarassare.

905. Patte ca lohabhedasmiṃ, **kaṃso** catukahāpaṇe;
Majjhimo dehamajjhasmiṃ, majjhabhave ca so tisu.

906. **Āvesanaṃ**bhūtāvese, sippasālā gharesu ca;
Sobhā sampattīsu **sirī, lakkhī**tthī devatāya ca.

907. **Kumāro** yuvarāje ca, khande vutto susumhi ca;
Athā’nitthī **pavāḷo** ca, maṇibhede tathā’ṅkure.

908. **Paṇo** vetana mūlesu, vohāre ca dhane mato;

Paṭiggaho tu gahaṇe, kathito bhājanantare.

909. Asubhe ca subhe kamme, **bhāgyaṃ** vuttaṃ dvaye pyatha;
Pipphalaṃ tarubhede ca, vatthacchedanasatthake.

910. **Apavaggo** pariccāgā', vasānesu vimuttiyaṃ;
Liṅgaṃ tu aṅgajātasmiṃ, pumattādimhi lakkhaṇe.

911. Cāge sabhāve nimmāne, **saggo** jjhāye divepyatha;
Rohito lohite maccha, bhede ceva migantare.

912. **Niṭṭhā** nipphattiyaṃ cevā, vasānamhi adassane;
Kaṇṭako tu sapattasmiṃ, rukkhaṅge lomahaṃsane.

913. Mukhyo'pāyesu vadane, ādismiṃ **mukha** mīritaṃ;
Dabbaṃ bhabbe guṇādhāre, vitte ca budha dārusu.

914. **Mānaṃ** pamāṇe patthādo, **māno** vutto vidhāya ca;
Atho parissame vutto, **vāyāmo** vīriyepi ca.

915. Saroruhe **satapattaṃ, satapatto** khagantare;
Chidde tu chiddavante ca, **susiraṃ** tūriyantare.

916. Ekasmiṃ sadise sante, **samānaṃ** vāccaliṅgikaṃ;
Atho gārava bhītīsu, saṃvege **sambhamo** mato.

917. **Juṇhā** candappabhāyañca, tadupetanisāya ca;
Vimānaṃ devatāvāse, sattabhūmigharamhi ca.

918. Māse **jeṭṭho,** tivuddhā'ti, ppasatthesu ca tīsu so;
Dhamme ca maṅgale **seyyo,** so pasatthatare tisu.

919. Ādiccādimhi gahaṇe, nibandhe ca ghare **gaho;**
Kāco tu mattikābhede, sikkāyaṃ nayanāmaye.

920. Tīsu **gāmaṇi** seṭṭhasmiṃ, adhipe gāmajeṭṭhake;
Bimbaṃ tu paṭibimbe ca, maṇḍale bimbikāphale.

921. Bhājanādi parikkhāre, **bhaṇḍaṃ** mūladhanepi ca;
Maggo tvariyamagge ca, sammādiṭṭhādike, pathe.

922. **Samā** vasse, **samo** kheda, santīsu, so nibhe tisu;
Cāpetvi**ssāsa,** musuno, **issāso** khepakamhi ca.

923. **Bālo** tīsvā'divayasā, samaṅgini apaṇḍite;
Rattaṃ tu soṇite, tambā, nuratta, rañjite tisu.

924. Tace kāye ca **tanvi**tthī, tīsva'ppe viraḷe kise;
Utubhede tu **sisiro,** hime so sītale tisu.

925. **Sakkharā** guḷabhede ca, kathalepi ca dissati;
Anuggahe tu saṅkhepe, gahaṇe **saṅgaho** mato.

926. Dakkhe ca tikhiṇe byatte, rogamutte **paṭu**ttisu;
Rājā tu khattiye vutto, naranāthe pabhumhi ca.

927. **Khala**ñca dhaññakaraṇe, kakke nīce **khalo** bhave;
Athu’ppāde **samudayo,** samūhe paccayepi ca.

928. Brahmacārī gahaṭṭhādo, **assamo** ca tapovane;
Bhayaṅkare tu kaṭhine, **kurūro** tīsu niddaye.

929. **Kaniṭṭho kaniyo** tīsu, atyappe’tiyuve pyatha;
Sīghamhi **lahu** taṃ, iṭṭha, nissārā’garusuttisu.

930. **Adharo** tīsvadho hīne, pume dantacchade pyatha;
Sussusā sotu micchāya, sā pāricariyāya ca.

931. **Hattho** pāṇimhi ratane, gaṇe soṇḍāya bhantare;
Āvāṭe udapāne ca, **kūpo** kumbhe ca dissati.

932. Ādo padhāne **paṭhamaṃ, pamukha**ñca tiliṅgikaṃ;
Vajjabhede ca **vita taṃ,** taṃ vitthāre tiliṅgikaṃ.

933. **Sāro** bale thiraṃse ca, uttame so tiliṅgiko;
Bhāro tu khandhabhārādo, dvisahassapalepi ca.

934. Mandire rogabhede ca, **khayo** apacayamhi ca;
Vāḷo tu sāpade sappe, kurūre so tiliṅgiko.

935. **Sālo** sajjaddume rukkhe, sālāgehe ca dissati;
Sote tu **savanaṃ** vuttaṃ, yajane sutiyampi ca.

936. Tīsu **pato pareto** ca, mate ca petayonije;
Khyāte tu haṭṭhe viññāte, **patītaṃ** vāccaliṅgikaṃ.

937. Adhippāye ca ādhāre, **āsayo** kathito tha ca;
Pattaṃ pakkhe dale, **patto,** bhājane so gate tisu.

938. Kusale **sukataṃ,** suṭṭhu, kate ca **sukato** tisu;
Tapassī tva’nukampāyā, rahe vutto tapodhane.

939. Tīsu surādilolasmiṃ, **soṇḍo** hatthikare dvisu;
Assādane tu **rasanaṃ,** jivhāyañca dhanimhi ca.

940. **Paṇīto** tīsu madhure, uttame vihite pyatha;
Añjase visikhāyañca, pantiyaṃ **vīthi** nāriyaṃ.

941. Pāpasmiṃ gagane dukkhe, byasane cā’**gha** muccate;
Samūhe **paṭalaṃ** netta, roge vuttaṃ chadimhi ca.

942. **Sandhi** saṅghaṭṭane vutto, **sandhi’**tthi paṭisandhiyaṃ;
Sattannaṃ pūraṇe seṭṭhe, tisante **sattamo** tisu.

943. **Ojā** tu yāpanāyañca, **ojo** ditti balesu ca;
Atho **nisāmanaṃ** vuttaṃ, dassane savanepi ca.

944. **Gabbho** kucchiṭṭhasatte ca, kucchi ovarakesu ca;
Khaṇḍane tva’**padāna**ñca, itivutte ca kammani.

945. Cittake rukkhabhede ca, **tilako** tilakāḷake;

Sīlādo **paṭipatti’**tthī, bodhe patti pavattisu.

946. Asumhi [āyumhi (ṭī.), 407-gāthā passitabbā] ca bale **pāṇo,** satte hadayagā’nile;
Chando vase adhippāye, vede’cchā’nuṭṭhubhādisu.

947. Kāmoghādo, samūhasmiṃ, **ogho**vege jalassa ca;
Kapālaṃ sirasaṭṭhimhi, ghaṭādi sakalepi ca.

948. Veṇvādisākhājālasmiṃ, laggakese **jaṭā’**laye;
Saraṇaṃ tu vadhe gehe, rakkhitasmiñca rakkhaṇe.

949. Thiyaṃ **kantā** piye, **kanto,** manuññe, so tiliṅgiko;
Gavakkhe tu samūhe ca, **jālaṃ** macchādibandhane.

950. Pucchāyaṃ garahāyañcā, niyame **kiṃ** tiliṅgikaṃ;
Sasaddhe tīsu nivāpe, **saddhaṃ, saddhā** ca paccaye.

951. **Bījaṃ** hetumhi aṭṭhismiṃ, aṅgajāte ca dissati;
Pubbo pūye’ggato [aggate (ṭī.)] ādo,
So disādo tiliṅgiko.

952. Phalacitte hetukate, lābhe dhaññādike **phalaṃ;**
Āgamane tu dīghādi, nikāyesu ca **āgamo.**

953. **Santāno** devarukkhe ca, vutto santatiyaṃ pyatha;
Uttaraviparīte ca, seṭṭhe cā’**nuttaraṃ** tisu.

954. Sattisampattiyaṃ vutto, kantimatte ca **vikkamo;**
Chāyā tu ātapābhāve, paṭibimbe pabhāya ca.

955. Gimhe **ghammo nidāgho** ca, uṇhe sedajale pyatha;
Kappanaṃ kantane vuttaṃ, vikappe sajjane’tthiyaṃ.

956. **Aṅgā** dese bahumha’**ṅgaṃ,** aṅgo dese vapumha’[ṅga (ṭī.)] tathā’vayavahetusu;
Devālaye ca thūpasmiṃ, **cetiyaṃ** cetiya’ddume.

957. **Sajjano** sādhupurise, **sajjanaṃ** kappane pyatha;
Supinaṃ supine sutta, viññāṇe ta manitthiyaṃ.

958. Paccakkhe sannidhāne ca, **sannidhi** parikittito;
Bhiyyo bahutaratthe so, punaratthe’byayaṃ bhave.

959. Visalittasare **diddho, diddho** litte tiliṅgiko;
Vāse dhūmādisaṅkhāre, **dhivāso** sampaṭicchane.

960. Vutto **visārado** tīsu, suppagabbhe ca paṇḍite;
Atha **sitthaṃ** madhucchiṭṭhe, vuttaṃ odanasambhave.

961. Drave vaṇṇe rasabhede, **kasāyo** surabhimhi ca;
Atho **uggamanaṃ** vuttaṃ, uppattu’ddhagatīsu ca.

962. Lūkhe niṭṭhuravācāyaṃ, **pharusaṃ** vāccaliṅgikaṃ;
Pavāho tva’mbuvege ca, sandissati pavattiyaṃ.

963. Nissaye tappare iṭṭhe, **parāyaṇa**padaṃ tisu;

Kavace vāravāṇe ca, nimmokepi ca **kañcuko.**

964. Lohabhede mataṃ **tambaṃ, tambo** ratte tiliṅgiko;
Tīsu tva'**vasitaṃ** ñāte, avasānagate mataṃ.

965. Bodhane ca padāne ca, viññeyyaṃ **paṭipādanaṃ;**
Sele nijjaladese ca, devatāsu **marū'**rito.

966. **Satthaṃ** āyudha ganthesu, lohe, **sattho** ca sañcaye;
Jīvikāyaṃ vivaraṇe, vattane **vutti** nāriyaṃ.

967. Vīriye sūrabhāve ca, kathīyati **parakkamo;**
Atha **kambu** mato saṅkhe, suvaṇṇe valayepi ca.

968. **Saro** kaṇḍe akārādo, sadde vāpimhi'nitthiyaṃ;
Dupphasse tikhiṇe tīsu, gadrabhe kakace **kharo.**

969. Surāyu'paddave kāmā, savādimhi ca **āsavo;**
Dehe vutto rathaṅge ca, caturo'padhisū'**padhi.**

970. **Vatthu'**ttaṃ kāraṇe dabbe, bhūbhede ratanattaye;
Yakkho deve mahārāje, kuverā'nucare nare.

971. Dārukkhandhe pīṭhikāyaṃ, āpaṇe **pīṭha** māsane;
Parivāre **parikkhāro,** sambhāre ca vibhūsane.

972. Vohārasmiñca ṭhapane, **paññatti'**tthī pakāsane;
Paṭibhānaṃ tu paññāyaṃ, upaṭṭhita girāya ca.

973. Vacanāvayave mūle, kathito **hetu** kāraṇe;
Udare tu tathā pācā, nalasmiṃ **gahaṇī'**tthiyaṃ.

974. **Piyo** bhattari, jāyāyaṃ, **piyā,** iṭṭhe **piyo** tisu;
Yamarāje tu yugaḷe, saṃyame ca **yamo** bhave.

975. Muddikassa ca pupphassa, rase khudde **madhū'**ritaṃ;
Ulloce tu ca vitthāre, **vitānaṃ** punnapuṃsake.

976. Apavagge ca salile, sudhāyaṃ **amataṃ** mataṃ;
Mohe tu timire saṅkhyā, guṇe **tama** manitthiyaṃ.

977. Khare cā'kāriye tīsu, rasamhi purise **kaṭu;**
Paṇḍake sukate, **puññaṃ,** manuññe pavane tisu.

978. **Rukkho** dumamhi, pharusā, siniddhesu ca so tisu;
Uppattiyaṃ tu hetumhi, saṅge sukke ca **sambhavo.**

979. **Nimittaṃ** kāraṇe vuttaṃ, aṅgajāte ca lañchane;
Ādi sīmāpakāresu, samīpe'vayave mato.

980. Vede ca mantane **manto, mantā** paññāya muccate;
Anayo byasane ceva, sandissati vipattiyaṃ.

981. **Aruṇo** raṃsibhede cā, byattarāge ca lohite;
Anubandho tu pakatā, nivatte nassanakkhare.

982. **Avatāro’**vataraṇe, titthamhi vivare pyatha;
Ākāro kāraṇe vutto, saṇṭhāne iṅgitepi ca.

983. Sudditthi tanaye khattā, **uggo,** tibbamhi so tisu;
Padhānaṃ tu mahāmatte, pakatya’gga’dhitīsu ca.

984. **Kallaṃ** pabhāte, niroga, sajjadakkhesu [yuttadakkhesu (ka.)] tīsu taṃ;
Kuhanā kūṭacariyāyaṃ, **kuhano** kuhake tisu.

985. **Kapoto** pakkhibhede ca, diṭṭho pārāvate tha ca;
Sārado sāradabbhūte, apagabbhe mato tisu.

986. Tīsu khare ca kaṭhine, **kakkaso** sāhasappiye [sāhasappiye=sāhasa+appiye (ṭī.)];
Akāriye tu guyhaṅge, cīre **kopīna** muccate.

987. Migabhede paṭākāyaṃ, moce ca **kadalī’**tthiyaṃ;
Dakkhiṇā dānabhedasmiṃ, vāmato’ññamhi **dakkhiṇo.**

988. **Dutiyā** bhariyāyañca, dvinnaṃ pūraṇiyaṃ matā;
Athuppāde siyā **dhūma, ketu** vessānarepi ca.

989. Bhavaniggamane yāne, dvāre **nissaraṇaṃ** siyā;
Niyāmako potavāhe, tiliṅgo so niyantari.

990. Apavagge vināse ca, **nirodho** rodhane pyatha;
Bhaye **paṭibhayaṃ** vuttaṃ, tiliṅgaṃ taṃ bhayaṃkare.

991. **Piṭakaṃ** bhājane vuttaṃ, tatheva pariyattiyaṃ;
Jarāsithilacammasmiṃ, udaraṅge matā **vali.**

992. **Bhinnaṃ** vidārite’ññasmiṃ, nissite vāccaliṅgikaṃ;
Upajāpe mato **bhedo,** visese ca vidāraṇe.

993. **Maṇḍalaṃ** gāmasandohe, bimbe paridhirāsisu;
Āṇāya māgame lekhe; **Sāsanaṃ** anusāsane.

994. Agge tu **sikharaṃ** cā’yo, mayavijjhanakaṇṭake;
Guṇukkaṃse ca vibhave, **sampatti** ceva **sampadā.**

995. Bhūkhantīsu **khamā,** yogye, hite sakke [yutte (ṭī.) 1001-gāthā passitabbā] **khamo** tisu;
Addho bhāge pathe kāle, ekaṃse’**ddho’**byayaṃ bhave;
Atho **karīsaṃ** vaccasmiṃ, vuccate caturambaṇe.

996. **Usabho’**sadha go [usabho usabhe (ṭī.)] seṭṭhe, sū’**sabhaṃ** vīsayaṭṭhiyaṃ;
Setusmiṃ tanti pantīsu, nāriyaṃ **pāḷi** kathyate.

997. **Kaṭo** jaye’tthinimitte, kilañje so kate tisu;
Mahiyaṃ **jagatī** vuttā, mandirālindavatthumhi.

998. Vitakke mathite **takko,** tathā sūciphale mato;
Sudassanaṃ sakkapure, tīsu taṃ duddase’tare.

999. **Dīpo’**ntarīpa pajjota, patiṭṭhā nibbutīsu ca;
Baddhanissita setesu, tīsu taṃ mihite **sitaṃ.**

1000 Thiyaṃ **pajāpati** dāre, brahme māre sure pume;
Vāsudeve’ntake **kaṇho,** so pāpe asite tisu.

1001 **Upacāro** upaṭṭhāne, āsanne aññaropane;
Sakko inde janapade, sākiye, so khame tisu.

1002 Vajjane **parihāro** ca, sakkāre ceva rakkhaṇe;
Sotāpannādike agge, **ariyo** tīsu, dvije pume.

1003 **Susuko** susumāre ca, bālake ca ulūpini;
Indīvaraṃ mataṃ nīlu, ppale uddālapādape.

1004 **Asano** piyake kaṇḍe, bhakkhaṇe khipane’ **sanaṃ;**
Yuge’dhikāre [vikāre (ṭī.)] vīriye, padhāne cā’ntike **dhuro.**

1005 Kāḷe ca bhakkhite tīsu, lavitte **asito** pume;
Pavāraṇā paṭikkhepe, kathitā’jjhesanāya ca.

1006 Ummāre esikatthambhe, **indakhīlo** mato tha ca;
Potthakaṃ makacivatthe, ganthe lepyādi kammani.

1007 **Dhaññaṃ** sālyādike vuttaṃ, **dhañño** puññavati ttisu;
Pāṇi hatthe ca satte bhū, saṇhakaraṇiyaṃ mato.

1008 Tīsu **pītaṃ** halidyābhe, haṭṭhe ca pāyite siyā;
Byūho nibbiddharacchāyaṃ, balanyāse gaṇe mato.

1009 Lohitādimhi lobhe ca, **rāgo** ca rañjane mato;
Padaro phalake bhaṅge, pavuddha dariyaṃ pica.

1010 **Siṅghāṭakaṃ** kaserussa, phale, maggasamāgame;
Bahulāyañca kheḷamhi, **eḷā,** dose’**ḷa** mīritaṃ.

1011 **Ādhāro** cā’dhikaraṇe, pattādhāre’ lavālake;
Kāro’ gabhede sakkāre, **kārā** tu bandhanālaye.

1012 **Karakā** meghapāsāṇe, **karako** kuṇḍikāya ca;
Pāpane ca padātismiṃ, gamane **patti** nāriyaṃ.

1013 **Chiddaṃ randha**ñca **vivaraṃ,** susire dūsanepi ca;
Muttā tu muttike, **muttaṃ,** passāve, muccite tisu.

1014 Nisedhe **vāraṇaṃ,** hatthi, liṅga hatthīsu **vāraṇo;**
Dānaṃ cāge made suddhe, khaṇḍane lavane khaye.

1015 Manotose ca nibbāne, tthaṅgame **nibbuti’**tthiyaṃ;
Negamo nigamubbhūte, tathā’paṇopajīvini.

1016 Haritasmiñca paṇṇe ca, **palāso** kiṃ sukaddume;
Pakāso pākaṭetīsu, ālokasmiṃ pume mato.

1017 **Pakkaṃ** phalamhi, taṃ nāsu, mmukhe [nāsamukhe (ka.)] pariṇate tisu;
Piṇḍo ājīvane dehe, piṇḍane goḷake mato.

1018 **Vaṭṭo** paribbaye kammā, dike, so vaṭṭule tisu;

Paccāhāre **paṭihāro,** dvāre ca dvārapālake.

1019. Nāriyaṃ **bhīru** kathitā, bhīruke so tiliṅgiko;
Vikaṭaṃ gūthamuttādo, **vikaṭo** vikate tisu.

1020. **Vāmaṃ** sabyamhi, taṃ cāru, viparītesu tīsva'tha;
Saṅkhyābhede sarabye ca, cihaṇe **lakkha** muccate.

1021. **Seṇī'**tthī samasippīnaṃ, gaṇe cā'valiyaṃ pica;
Sudhāyaṃ dhūliyaṃ **cuṇṇo, cuṇṇa**ñca vāsacuṇṇake.

1022. Jetabbe'tippasatthe'ti, vuddhe **jeyyaṃ** tisū'ritaṃ;
Takke tu **mathitaṃ** hotyā,
Lolite **mathito** tisu.

1023. **Abbhuto'**cchariye tīsu, paṇe cevā'**bbhuto** pume;
Mecako pucchamūlamhi, kaṇhepi **mecako** tisu.

1024. **Vasavattī** pume māre, vasavattāpake tisu;
Sambhave cā'**suci** pume, amejjhe tīsu dissati.

1025. **Accho** ikke pume vutto, pasannamhi tiliṅgiko;
Baḷise selabhede ca, **vaṅko,** so kuṭile tisu.

1026. Kuṇapamhi **chavo** ñeyyo,
Lāmake so tiliṅgiko;
Sabbasmiṃ **sakalo** tīsu, addhamhi purise siyā.

1027. Candaggāhādike cevu, **ppādo** uppattiyaṃ pica;
Padussane **padoso** ca, kathito saṃvarīmukhe.

1028. Rudhire **lohitaṃ** vuttaṃ, rattamhi **lohito** tisu;
Uttamaṅge pume **muddhā, muddho** mūḷhe tiliṅgiko.

1029. Raṭṭhamhi **vijitaṃ** vuttaṃ, jite ca **vijito** tisu;
Parittaṃ tu parittāṇe, **paritto** tīsu appake.

1030. **Kumbhaṇḍo** devabhede ca, dissati vallijātiyaṃ;
Catutthaṃse pade **pādo,** paccantaselaraṃsisu.

1031. **Vaṅgo** lohantare **vaṅgā,** dese pume bahumhi ca;
Kammārabhaṇḍabhede ca, khaṭake **muṭṭhi** ca dvisu.

1032. **Ambaṇaṃ** doṇiyaṃ ce'kā, dasadoṇappamāṇake;
Adhiṭṭhitiya mādhāre, ṭhāne'**dhiṭṭhāna** muccate.

1033. Pume **mahesī** sugate, deviyaṃ nāriyaṃ matā;
Upaddave **upasaggo,** dissati pādikepi ca.

1034. **Vakkaṃ** koṭṭhāsabhedasmiṃ, **vakko** vaṅke tisu'ccate;
Vijjā vede ca sippe ca, tivijjādo ca buddhiyaṃ.

1035. Samādhimhi pume'**kaggo,** nākule vāccaliṅgiko;
Pajjaṃ siloke, **pajjo'**ddhe, **pajjo** pādahite tisu.

1036 **Katako** rukkhabhedasmiṃ, **katako** kittime tisu;
Vidheyye **assavo** tīsu, pubbamhī purise siyā.

1037 Kalyāṇe kathitaṃ **khemaṃ,** tīsu laddhattharakkhaṇe;
Atho niyojane vuttaṃ, kāriyepi **payojanaṃ.**

1038 **Assattho** tīsu assāsa, ppatte, bodhiddume pume;
Tīsu **luddo** kurūre ca, nesādamhi pume siyā.

1039 **Vilaggo** tīsu laggasmiṃ, pume majjhamhi dissati;
Aḍḍho tvanitthiyaṃ bhāge, dhanimhi vāccaliṅgiko.

1040 **Kaṭṭhaṃ** dārumhi, taṃ kicche, gahane kasite tisu;
Sasantāne ca visaye, gocare’ **jjhatta** muccateti.

Iti addhānekatthavaggo.

1041 Bhuvane ca jane **loko,** moretvaggimhi so **sikhī;**
Siloko tu yase pajje,
Rukkhe tu sāmike **dhavo.**

1042 Vaṭabyāmesu **nigrodho, dhaṅko** tu vāyase bake;
Vāro tva’vasarā’hesu, kucetvabbhe **payodharo.**

1043 Ucchaṅge lakkhaṇe cā’**ṅko, rasmi’**tthī juti rajjusu;
Diṭṭho’bhāsesu **āloko,**
Buddho tu paṇḍite jine.

1044 Sūraṃ’sūsu pume **bhānū, daṇḍo** tu muggare dame;
Devamacchesva’**nimiso, pattho** tu mānasānusu.

1045 **Ātaṅko** roga tāpesu,
Mātaṅgo sapace gaje;
Migo pasu kuruṅgesu, ulūki’ndesu **kosiyo.**

1046 **Viggaho** kalahe kāye, **puriso** māṇava’ttasu;
Dāyādo bandhave putte, sire **sīsaṃ** tipumhi ca.

1047 Balihatthaṃ’sūsu **karo,** dante vippe’ṇḍaje **dvijo;**
Vattaṃ pajjā’nanā’cāre, dhaññaṅge sukhume **kaṇo.**

1048 **Thambho** thūṇa jaḷattesu, **sūpo** kummāsa byañjane;
Gaṇḍo phoṭe kapolamhi, **aggho** mūlye ca pūjane.

1049 **Pakāro** tulya bhedesu, **sakunto** bhāsapakkhisu;
Bhāgye **vidhi** vidhāne ca, sare khagge ca **sāyako.**

1050 **Sāraṅgo** cātake eṇe, **pattī** tu sarapakkhisu;
Sede **pāko** vipāke tha,
Bhikkhubhede caye **gaṇo.**

1051 **Rāsi** puñje ca mesā’do,
Asse loṇe ca **sindhavo;**
Saṃvaṭṭe **palayo** nāse, **pūgo** kamukarāsisu.

1052Amate tu **sudhā** lepe, **abhikhyā** nāma raṃsisu;
Satti sāmatthiye satthe, **mahī** najjantare bhuvi;
Līlā kriyā vilāsesu,
Satte tu atraje **pajā.**

1053Ñāṇe lābhe **upaladdhi, paveṇī** kuthaveṇisu;
Pavatti vutti vattāsu, vetane bharaṇe **bhati.**

1054Ācārepi **mariyādā, bhūti** sattā samiddhisu;
Soppe pamāde **tandī** ca, **yātrā** gamana vuttisu.

1055**Nindā** kucchā'pavādesu, **kaṅgu** dhañña piyaṅgusu;
Mokkhesive same**santi,** vibhāge **bhatti** sevane.

1056Icchāyaṃ jutiyaṃ **kanti,** rañjane sūrate **rati;**
Gehe **vasati** vāse tha, nadī senāsu **vāhinī.**

1057Patthe nāḷe ca **nāḷi'**tthī, gaṇe **samiti** saṅgame;
Taṇhā lobhe pipāsāyaṃ, magga vuttīsu **vattanī.**

1058Pāṇyaṅge **nābhi** cakkante, yāce **viññatti** ñāpane;
Vitti tose vedanāyaṃ, ṭhāne tu jīvite **ṭhiti.**

1059Taraṅge cā'ntare **vīci,** dhīratte dhāraṇe **dhiti;**
Bhū bhūmiyañca bhamuke, sadde vede save **suti.**

1060**Gottaṃ** nāme ca vaṃse tha, nagare ca ghare **puraṃ;**
Okaṃ tu nissaye gehe, **kulaṃ** tu gottarāsisu.

1061Heme vitte **hirañña**ñca, **paññāṇaṃ** tva'ṅka vuddhisu;
Athā'**mbara**ñca khe vatthe, **guyhaṃ** liṅge rahasya'pi.

1062**Tapo** dhamme vate ceva, pāpe tvā'gumhi **kibbisaṃ;**
Ratanaṃ maṇi seṭṭhesu, **vassaṃ** hāyana vuṭṭhisu.

1063**Vanaṃ** arañña vārīsu, khīramhi tu jale **payo;**
Akkharaṃ lipi mokkhesu, **methūnaṃ** saṅgame rate.

1064**Sotaṃ** kaṇṇe payovege, **riṭṭhaṃ** pāpā'subhesu ca;
Āgu pāpā'parādhesu, ketumhi cihane **dhajo.**

1065**Gopuraṃ** dvāramattepi, **mandiraṃ** nagare ghare;
Vāccaliṅgā paramito, **byatto** tu paṇḍite phuṭe.

1066**Vallabho** dayite'jjhakkhe, jale **thūlo** mahatyapi;
Kurūre bherave **bhīmo,**
Lolo tu lolupe cale.

1067**Bībhaccho** vikate bhīme, komale tikhiṇe **mudu;**
Iṭṭhe ca madhure **sādu,** sādumhi **madhuro** piye.

1068Site tu suddhe **odāto, dvijivho** sūcakā'hisu;
Sakke **samattho** sambandhe, **samattaṃ** niṭṭhitā'khile.

1069**Suddho** kevala pūtesu, **jighañño'**ntā'dhamesu ca;

Poṇo'panata ninnesu, añña nīcesu ce'**taro.**

1070**Suci** suddhe site pūte, **pesalo** dakkhacārusu;
Adhamo kucchite ūne, appiye pya'**liko** bhave.

1071Byāpe asuddhe **saṃkiṇṇo, bhabbaṃ** yogye ca bhāvini;
Sukhumo appakā'ṇūsu, **vuddho** there ca paṇḍite.

1072Subhe sādhumhi **bhaddo** tha, tyā'do ca vipule **bahu;**
Dhīro budhe dhitimante, **vellitaṃ** kuṭile dhute.

1073**Visado** byatta setesu, **taruṇo** tu yuve nave;
Yoggaṃ yāne, khame **yoggo,**
Piṇḍitaṃ gaṇite ghane.

1074Budhe'**bhijāto** kulaje, vuddho'rūsu **mahallako;**
Kalyāṇaṃ sundare cāpi, **himo** tu sītalepi ca.

1075Lole tu sīghe **capalo,** vutte **udita** muggate;
Āditte gabbite **ditto, piṭṭhaṃ** tu cuṇṇitepi ca.

1076Vigate vāyite [vāyane (ka.)] **vītaṃ, bhāvitaṃ** vaḍḍhitepi ca;
Bhajjite patite **bhaṭṭho, puṭṭho** pucchita posite.

1077**Jāto** bhūte caye **jātaṃ,**
Paṭibhāgo samā'risu;
Sūro vīre ravisūre, **duṭṭho** kuddhe ca dūsite.

1078**Diṭṭho'**rimhi'kkhite **diṭṭho** [diṭṭhaṃ (ka.)],
Mūḷhe pote ca **bāliso;**
Nindāyaṃ khepane **khepo, niyamo** nicchaye vate.

1079Salākāyaṃ **kuso** dabbhe,
Bālyādo tu khaye **vayo;**
Lepa gabbesva'**valepo, aṇḍajo** mīnapakkhisu.

1080Bilāle nakule **babbu, mantho** manthanasattusu;
Vālo kese'ssādilome,
Saṅghāto ghātarāsisu.

1081Gopagāme rave **ghoso, sūto** sārathivandisu;
Mālyaṃ tu pupphe taddāme, **vāho** tu sakaṭe haye.

1082Khaye'ccane cā'**pacayo, kālo** samaya maccusu;
Bhe **tārakā** nettamajjhe, **sīmā'** vadhi, ṭṭhitīsu ca.

1083**Ābhogo** puṇṇatā'vajje-
Svā'**ḷi'**tthī sakhi setusu;
Satte thūle tīsu **daḷho, latā** sākhāya valliyaṃ.

1084**Mutti'**tthī mocane mokkhe,
Kāyo tu deha rāsisu;
Nīce **puthujjano** mūḷhe, **bhattā** sāmini dhārake.

1085Sikhā, piñchesu **sikhaṇḍo,** satte tva'ttani **puggalo;**

Sambādho saṃkaṭe guyhe,
Nāse khepe **parābhavo.**

1086 **Vacco** rūpe karīse tha, **juti’**tthī kantiraṃsisu;
1087 **Labbhaṃ** yutte ca laddhabbe, khaṇḍe paṇṇe **dalaṃ** mataṃ;
Sallaṃ kaṇḍe salākāyaṃ, sucitte **dhāvanaṃ** gate;
Bhantatthe **vibbhamo** hāve, **moho’**vijjāya mucchane.

1088 **Sedo** ghammajale pāke,
Goḷe ucchumaye **guḷo;**
Mitte sahāye ca **sakhā, vibhū** niccappabhūsu so.

1089 Khagge kurūre **nettiṃso,** parasmiṃ atra tīsva’**mu;**
Kalaṅko’ṅkā’pavādesu,
Dese **janapado** jane.

1090 Pajje **gāthā** vacībhede, **vaṃso** tva’nvayaveṇusu;
Yānaṃ rathādo gamane, sarūpasmiṃ adho **talaṃ.**

1091 **Majjho** vilagge vemajjhe, **pupphaṃ** tu kusumo’tusu;
Sīlaṃ sabhāve subbate, **puṅgavo** usabhe vare.

1092 Kose khagādibīje’**ṇḍaṃ, kuharaṃ** gabbhare bile;
Nettiṃse gaṇḍake **khaggo, kadambo** tu dume caye.

1093 Bhe’dhenuyaṃ **rohiṇī’**tthī, **varaṅgaṃ** yoniyaṃ sire;
Akkose sapathe **sāpo, paṅkaṃ** pāpe ca kaddame.

1094 Bhogavatyu’rage **bhogī, ssaro** tu sivasāmisu;
Bale pabhāve **vīriyaṃ, tejo** tesu ca dittiyaṃ.

1095 **Dhārā** santati khaggaṅge, **vānaṃ** taṇhāya sibbane;
Khattā sūte paṭihāre, vitti pīḷāsu **vedanā.**

1096 Thiyaṃ **mati’**cchāpaññāsu, pāpe yuddhe rave **raṇo;**
Lavotu bindu’cchedesu, palāle’ [palāse (ṭī.), palāpe-ṭī (453-1124) gāthā passitabbā] tisaye **bhusaṃ.**

1097 **Bādhā** dukkhe nisedhe ca, mūlapadepi **mātikā;**
Sneho tele’dhikappeme,
Gharā’pekkhāsu **ālayo.**

1098 Ketusmiṃ **ketanaṃ** gehe, ṭhāne **bhūmi’**tthiyaṃ bhuvi;
Lekhye **lekho** rāji **lekhā,** pūjite **bhagavā** jine.

1099 **Gadā** satthe **gado** roge, nisajjā pīṭhesvā’**sanaṃ;**
Tathāgato jine satte,
Caye dehe **samussayo.**

1100 **Bilaṃ** koṭṭhāsa chiddesu, **vajjaṃ** dose ca bheriyaṃ;
Kāle dīghañjase’**ddhānaṃ,** āliyaṃ **setu** kāraṇe.

1101 **Okāso** kāraṇe dese,
Sabhā gehe ca saṃsade;
Yūpo thambhe ca pāsāde, **ayanaṃ** gamane pathe.

1102**Akko** rukkhantare sūre,
Asso koṇe hayepi ca;
Aṃso khandhe ca koṭṭhāse,
Jālaṃ sūsva’**cci** no pume.

1103Nāsā’sattesva’ **bhāvo** tha,
Anna modana bhuttisu;
Jīvaṃ pāne jane **jīvo,**
Ghāso tva’nne ca bhakkhaṇe.

1104Chadane’**cchādanaṃ** vatthe, **nikāyo** geharāsisu;
Annādo **āmisaṃ** maṃse; **Dikkhā** tu yajane’ccane.

1105Kriyāyaṃ **kārikā** pajje,
Ketu tu cihane dhaje;
Kusumaṃ thīraje pupphe, vānare tu budhe **kavi.**

1106Adhare kharabhe **oṭṭho, luddo** tu luddakepi ca;
Kalusaṃ tvā’vile pāpe, pāpe **kali** parājaye.

1107**Kantāro** vana, duggesu, **caro** cāramhi cañcale;
Janāvāse gaṇe **gāmo, cammaṃ** tu phalake tace.

1108**Āmodo** hāsa gandhesu,
Cāru tu kanakepi ca;
Sattāyaṃ **bhavanaṃ** gehe, lese tu khalite **chalaṃ.**

1109**Veraṃ** pāpe ca paṭighe, **taco** cammani vakkale;
Ucce’dhirohe **āroho, nettaṃ** vatthantara’kkhisu.

1110Paṭihāre mukhe **dvāraṃ,** pete ñāte **mato** tisu;
Māso paraṇṇa kālesu, **naggo** tva’celakepi ca.

1111Dose ghāte ca **paṭigho,** migādo chagale **pasu;**
Arūpe cā’vhaye **nāmaṃ, daro** daratha bhītisu.

1112Yācane bhojane **bhikkhā,**
Bhāre tva’tisaye **bharo;**
Dabbi’ndajāyāsu **sujā,** meghe tva’**bbhaṃ** vihāyase.

1113**Modako** khajjabhedepi, maṇike ratane **maṇi;**
Selā’rāmesu **malayo,**
Sabhāva’ṅkesu **lakkhaṇaṃ.**

1114**Havi** sappimhi hotabbe, **siro** seṭṭhe ca muddhani;
Vicārepi **viveko** tha, **sikharī** pabbate dume.

1115**Vego** jave pavāhe ca, **saṅku** tu khilahetisu;
Niggahīte kaṇe **bindu, varāho** sūkare gaje.

1116Nettante cittake’**pāṅgaṃ, siddhattho** sāsape jine;
Hāro muttāguṇe gāhe,
Khārako makuḷe rase.

1117**Accayo’** tikkame dose,

Selarukkhesva’**go nago;**
Svappe’vadhāraṇe **mattaṃ, apacitya’**ccane khaye.

1118 Chiddo’taraṇesvo’**tāro,**
Brahme ca janake **pitā;**
Pitāmaho’yyake brahme,
Poto nāvāya bālake.

1119 Rukkhe vaṇṇe sune **soṇo,**
Sagge tu gagane **divo;**
Vatthe gandhe ghare **vāso, cullo** khudde ca uddhane.

1120 **Kaṇṇo** koṇe ca savaṇe,
Mālā pupphe ca pantiyaṃ;
Bhāgo bhāgye’kadesesu,
Kuṭṭhaṃ roge’ japālake.

1121 **Seyyā** senāsane sene, cundabhaṇḍamhi ca’**bbhamo;**
Vatthādilomaṃ’**su** kare, **nipāto** patane’byaye.

1122 Sākhāyaṃ **viṭapo** thambhe, **sattu** khajjantare dise;
Sāmiko pati’yiresu, **paṭṭhānaṃ** gati hetusu.

1123 Rāge **raṅgo** naccaṭṭhāne, **pānaṃ** peyye ca pītiyaṃ;
Iṇu’kkhepesu **uddhāro,** ummāre **eḷako** aje.

1124 **Pahāro** pothane yāme,
Sarado hāyano’tusu;
Kuṇḍikāyā’ḷhake **tumbo,**
Palālo [palāpo (ka.) 453-gāthā passitabbā] tu bhusamhi ca.

1125 Matā’vāṭe caye **kāsu, panisā** kāraṇe raho;
Kāso poṭagale roge,
Doso kodhe guṇe’tare.

1126 Yutya’ṭṭāla’ṭṭitesva’**ṭṭo,** kīḷāyaṃ kānane **davo;**
Uppattiyaṃ co’**ppatanaṃ, uyyānaṃ** gamane vane.

1127 **Vokāro** lāmake khandhe, mūlo’padāsu **pābhataṃ;**
Dasā’ vatthā paṭantesu, **kāraṇaṃ** ghāta, hetusu.

1128 Hatthidāne **mado** gabbe, **ghaṭā** ghaṭana rāsisu;
Upahāro’bhihārepi, **cayo** bandhana rāsisu.

1129 **Gandho** thoke ghāyanīye,
Cāgo tu dānahānisu;
Pāne pamode **pīti’**tthī, iṇe **givā** galepi ca.

1130 **Patiṭṭhā** nissaye ṭhāne, balakkārepi **sāhasaṃ;**
Bhaṅgo bhede paṭe **bhaṅgaṃ, chattaṃ** tu chavakepi ca.

1131 Ñāṇe bhuvi ca **bhūri’**ttī, anaṅge **madano** dume;
Pamātaripi **mātā** tha, veṭhu’ṇīsesu **veṭhanaṃ.**

1132 **Māriso** taṇḍuleyye’yye,

Mokkho nibbāna muttisu;
Indo'dhipati sakkesvā, **rammaṇaṃ** hetu gocare.

1133. Aṅke **saṇṭhāna** mākāre,
Khette [vappe (pākāramūle nettajale usume ca vappo-ṭī)] vappo taṭepi ca;
Sammutya'nuññā vohāre, sva'tha lājāsu cā'**kkhataṃ.**

1134. **Satraṃ** yāge sadādāne,
Somo tu osadhi'ndusu;
Saṅghāto yugagehaṅge, **khāro** ūse ca bhasmani.

1135. **Ātāpo** vīriye tāpe,
Bhāge sīmāya **odhi** cāti.

Iti pādānekatthavaggo.

Anekatthavaggo niṭṭhito.

3. Sāmaññakaṇḍa

4. Abyayavagga

1136. Abyayaṃ vuccate dāni, cirassaṃ tu ciraṃ tathā;
Cirena cirarattāya, saha saddhiṃ samaṃ amā.

1137. Punappunaṃ abhiṇhañcā, sakiṃ cā'bhikkhaṇaṃ muhuṃ;
Vajjane tu vinā nānā, antarena rite puthu.

1138. Balavaṃ suṭṭhu cā'tīvā, **tisaye** kimuta sva'ti;
Aho tu kiṃ kimū' dāhu, vikappe kimuto'da ca.

1139. **Avhāne** bho are ambho,
Hambho re je'ṅga āvuso;
He hare tha kathaṃ kiṃsu, nanu kacci nu kiṃ samā.

1140. Adhune'tarahī'dāni, sampati aññadatthu tu;
Tagghe' **kaṃse** sasakkañcā, ddhā kāmaṃ jātu ve have.

1141. Yāvatā tāvatā yāva, tāva kittāvatā tathā;
Ettāvatā ca kīve'ti, **paricchedatthavācakā.**

1142. Yathā tathā yatheve'vaṃ, yathānāma yathāhi ca;
Seyyathāpye'vamevaṃ, vā, tatheva ca yathāpi ca.

1143. **Evampi** ca seyyathāpi, nāma yatharivā'pi ca;
Paṭibhāgatthe yathāca, viya tatharivā'pi ca.

1144. Saṃ sāmañca sayaṃ cātha, āma sāhu lahū'pi ca;
Opāyikaṃ patirūpaṃ, sādhve'vaṃ **sampaṭicchane.**

1145. Yaṃ taṃ yato tato yena,
Tene'ti kāraṇe siyuṃ;
Asākalye tu **cana ci,** nipphale tu **mudhā** bhave.

1146Kadāci jātu tulyā’tha, sabbato ca samantato;
Parito ca samantāpi, atha micchā musā bhave.

1147**Nisedhe** na anomā’laṃ, nahi cetu sace yadi;
Anukulye tu **saddha**ñca,
Nattaṃ [rattaṃ (ṭī.)] doso **divā** tva’he.

1148Īsaṃ kiñci manaṃ **appe, sahasā** tu atakkite;
Pure **ggato** tu **purato, peccā’mutra**bhavantare.

1149**Aho hī** vimhaye **tuṇhī,**
Tu mone thā’vi pātu ca;
Taṅkhaṇe sajju sapadi, balakkāre **pasayha** ca.

1150Sudaṃ kho [vo (ka.)] assu yagghe ve,hā’dayo **padapūraṇe;**
Antarena’ntarā anto, **vassaṃ nūna** ca nicchaye.

1151Ānande **sañca diṭṭhā** tha, virodhakathane **nanu;**
Kāmappavedane **kacci,** usūyopagame’**tthu** ca.

1152**Evā’**vadhāraṇe ñeyyaṃ, yathāttaṃ tu yathātathaṃ;
Nīcaṃ appe, mahatyu’**ccaṃ,** atha pāto page samā.

1153Nicce **sadā sanaṃ** [sanā (ka.)] **pāyo,**
Bāhulye bāhiraṃ bahi;
Bahiddhā bāhirā bāhye, sīghetu **saṇikaṃ** bhave.

1154**Atthaṃ** adassane **duṭṭhu,** nindāyaṃ, vandane **namo;**
Sammā suṭṭhu pasaṃsāyaṃ, atho sattāya **matthi** ca.

1155**Sāyaṃ** sāye’**jja** atrā’he,
Suve tu **sve** anāgate;
Tato pare **parasuve, hiyyo**tu divase gate.

1156Yattha yatra yahiṃcātha, tattha tatra tahiṃtahaṃ;
Atho uddhañca upari, heṭṭhā tu ca adho samā.

1157Codane **iṅgha handā’**tha, ārādūrā ca ārakā;
Parammukhā tu ca raho, sammukhā tvā’vi pātu ca.

1158**Saṃsayatthamhi** appeva, appevanāma nū’ti ca;
Nidassane iti’tthañca, evaṃ, kicche **kathañci** ca.

1159**Hā** khede **sacchi** paccakkhe,
Dhuvaṃ thire’vadhāraṇe;
Tiro tu tiriyaṃ cātha, kucchāyaṃ **duṭṭhu ku’**ccate.

1160**Suvatthi** āsiṭṭhatthamhi, nindāyaṃ tu **dhī** [dhi (ka.)] kathyate;
Kuhiñcanaṃ kuhiṃ kutra, kuttha kattha kahaṃ kva tha.

1161Ihe’dhā’tra tu etthā’ttha,
Atha sabbatra sabbadhi;
Kadā kudācanaṃ cātha, tadāni ca tadā samā.

1162Ādikamme bhusatthe ca, sambhavo’tiṇṇa tittisu;

Niyogi’ssariya’ppīti, dāna pūjā’gga, santisu.

1163. Dassane tappare saṅge, pasaṃsā, gati, suddhisu;
Hiṃsā, pakāranto’bhāva, viyogā’vayavesu ca;
Po’pasaggo disāyoge, patthanā, dhitiādisu.

1164. **Parā**saddo parihāni, parājaya gatīsu ca;
Bhusatthe paṭilomatthe, vikkamā’masanādisu.

1165. Nissesā’bhāva sanyāsa, bhusattha mokkha rāsisu;
Gehā’deso’pamāhīna, pasādaniggatā’ccaye.

1166. Dassano’sānanikkhantā, dhobhāgesva’vadhāraṇe;
Sāmīpye bandhane cheka, ntobhāgo’paratīsu ca.

1167. Pātubhāve viyoge ca, nisedhādo **ni** dissati;
Atho nīharaṇe cevā, varaṇādo ca **nī** siyā.

1168. Uddhakamma viyoga tta, lābha titti samiddhisu;
Pātubhāva’ccayābhāva, pabalatte pakāsane;
Dakkha’ggatāsu kathane, sattimokkhādike **u** ca.

1169. **Du** kucchite’sadatthesu, virūpatte pya’sobhane;
Siyā’bhāvā’samiddhīsu, kicche cā’nandanādike.

1170. **Saṃ** samodhāna saṅkhepa, samantatta samiddhisu;
Sammā bhusa saha ppatthā, bhimukhatthesu saṅgate;
Vidhāne pabhave pūjā, punappunakriyādisu.

1171. Vividhā’tisayā’bhāva, bhusatti’ssariyā’ccaye;
Viyoge kalahe pātu, bhāve bhāse ca kucchane.

1172. Dūrā’nabhimukhattesu, mohā’navaṭṭhitīsu ca;
Padhāna dakkhatā kheda, sahatthādo **vi** dissati.

1173. Viyoge jānane cā’dho,bhāga nicchaya [bhāga’nicchaya (bhāga+anicchaya-ṭī)] suddhisu;
Īsadatthe paribhave, desa byāpana hānisu;
Vacokriyāya theyye ca, ñāṇappattādike **ava.**

1174. Pacchā bhusatta sādisyā, nupacchinnā’nuvattisu;
Hīne ca tatiyatthā’dho, bhāgesva’nugate hite;
Dese lakkhaṇa vicche’ttha, mbhūta bhāgādike **anu.**

1175. Samantatthe paricchede, pūjā’liṅgana vajjane;
Dosakkhāne nivāsanā, vaññā’dhāresu bhojane;
Soka byāpana tatvesu, lakkhaṇādo siyā **pari.**

1176. Ābhimukhya visiṭṭhu’ddha, kammasāruppavuddhisu;
Pūjā’dhika kulā’sacca, lakkhaṇādimhi cāpya’**bhi.**

1177. Adhiki’ssara, pāṭhā’dhi, ṭṭhāna, pāpuṇanesva’**dhi;**
Nicchaye coparittā’dhi, bhavane ca visesane.

1178. Paṭidānanisedhesu, vāmā’dānanivattisu;
Sādise paṭinidhimhi, ābhimukhyagatīsu ca.

1179 Patibodhe patigate, tathā punakriyāya ca;
Sambhāvane paṭiccatthe, **patī**ti lakkhaṇādike;
Su sobhane sukhe sammā, bhusa suṭṭhu samiddhisu.

1180Ābhimukhya, samīpā’di, kammā’liṅgana pattisu;
Mariyādu’ddhakammi’cchā, bandhanā’bhividhīsu **ā.**
1181 Nivāsā’vhāna gahaṇa, kicche’sattha nivattisu;
Appasādā’si saraṇa, patiṭṭhā’vimhayādisu.

1182 Antobhāva bhusattā’ti, saya pūjāsva’tikkame;
Bhūtabhāve pasaṃsāyaṃ, daḷhatthādo siyā **ati.**

1183 Sambhāvane ca garahā, pekkhāsu ca samuccaye;
Pañhe saṃvaraṇe ceva, āsīsatthe **apī’**ritaṃ.

1184 Niddese vajjane pūjā, pagate vāraṇepi ca;
Padussane ca garahā, corikā’do siyā **apa.**

1185 Samīpapūjā sādissa, dosakkhāno’papattisu;
Bhusatto’pagamā’dhikya, pubbakammanivattisu;
Gayhākāro’parittesu, **upe’**tya [upetya=upa+iti]’nasanā’dike.

1186Evaṃ nidassanā’kāro, pamāsu sampahaṃsane;
Upadese ca vacana, paṭiggāhe’vadhāraṇe;
Garahāye’damatthe ca, parimāne ca pucchane.

1187 Samuccaye samāhāre, nvācaye ce’tarītare;
Padapūraṇamatte ca, **ca**saddo avadhāraṇe.

1188Iti hetupakāresu, ādimhi cā’vadhāraṇe;
Nidassane padatthassa, vipallāse samāpane.

1189 Samuccaye co’pamāyaṃ, saṃsaye padapūraṇe;
Vavatthitavibhāsāyaṃ, **vā’**vassagge vikappane.

1190 Bhūsane vāraṇe cā’**laṃ,** vuccate pariyattiyaṃ;
Atho’thā’nantarā’rambha, pañhesu padapūraṇe.

1191 Pasaṃsāgarahāsaññā, sīkārādo [svīkāra (ṭī.)] pi **nāma** tha;
Nicchaye cā’numānasmiṃ, siyā **nūna** vitakkane.

1192 Pucchā’vadhāraṇā’nuññā, sāntvanā’lapane [santanālapane (ka.)] **nanu;**
Vate’kaṃsa, dayā, hāsa, khedā’lapana, vimhaye.

1193Vākyārambha, visādesu, **handa** hāse’nukampane;
Yāva tu **tāva** sākalya, mānā’vadhya’vadhāraṇe.

1194Pācī, pura, ṅgatotthesu, **puratthā** paṭhame pyatha;
Pabandhe ca cirātīte, nikaṭāgāmike **purā.**

1195 Nisedhavākyālaṅkārā, vadhāraṇapasiddhisu;
Khalvā’sanne tu **abhito-**
Bhimukho’bhayatodike.

1196Kāmaṃ yadyapisaddatthe, ekaṃsatthe ca dissati;

Atho **pana** visesasmiṃ, tatheva padapūraṇe.

1197. **Hi** kāraṇe visesā’va, dhāraṇe padapūraṇe;
Tu hetuvajje tatthā’tha, **ku** pāpe’sattha’kucchane.

1198. **Nu** saṃsaye ca pañhe tha, **nānā’** nekattha vajjane;
Kiṃ tu pucchājigucchāsu, **kaṃ** tu vārimhi muddhani.

1199. **Amā** sahasamīpe tha, bhede appaṭhame **puna;**
Kirā’nussavā’rucisu, **udā’**pyatthe vikappane.

1200. Patīcī carime **pacchā, sāmi** tvaddhe jigucchane;
Pakāse sambhave **pātu,**
Aññoññe tu raho **mitho.**

1201. **Hā** khedasokadukkhesu, khede tva’**haha** vimhaye;
Bhiṃsāpane [hiṃsāpane (ṭī.)] **dhī** [dhi (ka.)] nindāyaṃ, pidhāne tiriyaṃ **tiro.**

1202. Tuna tvāna tave tvā tuṃ, dhā so thā kkhattu, meva ca;
To tha tra hiñcanaṃ hiṃhaṃ, dhi ha hi dha dhunā rahi.

1203. Dāni vodācanaṃ dājja, thaṃ tattaṃ jjha jju ādayo;
Samāso cā’byayībhāvo,
Yādeso cā’byayaṃ bhaveti.

Iti abyayavaggo.

Sāmaññakaṇḍo tatiyo.

Abhidhānappadīpikā samattā.

Nigamana

1. **Saggakaṇḍo** ca **bhūkaṇḍo,** tathā **sāmaññakaṇḍi**ti;
Kaṇḍattayānvitā esā, abhidhānappadīpikā.

2. Tidive mahiyaṃ bhujagāvasathe,
Sakalatthasamavhayadīpani’yaṃ;
Iha yo kusalo matimā sa naro,
Paṭu hoti mahāmunino vacane.

3. **Parakkamabhujo** nāma, bhūpālo guṇabhūsano;
Laṅkāya māsi tejassī, jayī kesarivikkamo.

4. Vibhinnaṃ ciraṃ bhikkhusaṅghaṃ nikāya-
Ttayasmiñca kāresi sammā samagge;
Sadehaṃ’va niccādaro dīghakālaṃ,
Mahagghehi rakkhesi yo paccayehi.

5. Yena laṅkā vihārehi, gāmā’rāmapurīhi ca;
Kittiyā viya sambādhī, katā khettehi vāpihi.

6. Yassā’sādhāraṇaṃ patvā, nuggahaṃ sabbakāmadaṃ;
Ahampi ganthakārattaṃ, patto vibudhagocaraṃ.

7. Kārite tena pāsāda, gopurādivibhūsite;
Saggakhaṇḍe'va tattoyā, sayasmiṃ patibimbite.

8. **Mahājetavanā'**khyamhi, vihāre sādhusammate;
Sarogāmasamūhamhi, vasatā santavuttinā.

9. Saddhammaṭṭhitikāmena, **moggallānena** dhīmatā;
Therena racitā esā, **abhidhānappadīpikā**ti.

Namo tassa bhagavato arahato sammāsambuddhassa.

Abhidhānappadīpikāṭīkā

Ganthārambha

Yassa ñāṇaṃ sadā ñāṇaṃ, nāññeyyā ñāṇakaṃ vinā;
Nissesaguṇayuttassa, tassa natvā mahesino.

Satthantarā samādāya, sāraṃ sabbadharā tathā;
Kariyyate'**bhidhānappa-dīpakassatthavaṇṇanā.**

Paṇāmādivaṇṇanā

[Ka] idhāyaṃ ganthakāro paṭhamamattano paresampi sammā hitatthanipphādanatthaṃ puññasampada'mācinoti **''tathāgato''**ccādinā. Tattha **karuṇākaro** mahākaruṇāya uppattiṭṭhānabhūto yo **tathāgato** bhagavā **karopayātaṃ** attano hatthagataṃ **sukhappadaṃ** sukhassa patiṭṭhānabhūtaṃ sukhakāraṇaṃ vā sukhadāyakaṃ vā **padaṃ** nibbānaṃ **osajja** cajitvā **kalisambhave** dukkhakāraṇabhūte **bhave** saṃsāre **kevaladukkaraṃ** sukarenāsammissaṃ accantadukkaraṃ pañcavidhapariccāgādikaṃ **karaṃ** karonto **paratthaṃ** paresamatthaṃyeva **akā** katavā, tamedisaṃ tathāgataṃ ahaṃ namāmi.

[Kha] yañca dhammaṃ **jarārujādimuttā** jarārogādīhi vimuttā **munikuñjarā** munisetthā bhagavanto **apūjayuṃ** pūjitavanto, tathā **uttare** uttame sattānaṃ vā saṃsāramahoghapakkhandānaṃ tato uttaraṇasamatthe **yahiṃ tare** yasmiṃ dhammaplave **ṭhitā** sammāpaṭipajjanavasena ārūḷhā **narānarā** manussā ca devā ca **tivaṭṭambunidhiṃ** kilesakammavipākavaṭṭasaṅkhātehi tīhi vaṭṭehi ākulitaṃ saṃsāramahamburāsiṃ **tariṃsu** tiṇṇā, **aghappahaṃ** kilesappahānakaraṃ, saṃsāradukkhappahānakaraṃ vā taṃ dhammamapi ahaṃ namāmi.

[Ga] **munindorasasūnutaṃ** bhagavato ure sambhavadhammadesanāya ariyabhāvappattatāya munindassa orasaputtabhāvaṃ **gataṃ** pattaṃ **nutaṃ** kilesakhepanakaṃ **supuññakhettaṃ** puññatthikānaṃ puññabījaviruhanaṭṭhānaṃ sukhettabhūtaṃ **bhuvane** loke **sutaṃ** vissutaṃ, sutadharaṃ vā kilesasavanābhāvena **assutaṃ** apāṇopi pāṇo karīyitthāti pāṇīkato, pātimokkhasaṃvaro, sova saṃvaro etassatthīti **pāṇīkatasaṃvaro,** taṃ pāṇīkatasaṃvaraṃ, **varaṃ** sīlādiguṇehi sadevakehi lokehi patthanīyaṃ. ''Devāpi tassa pihayanti tādino''ti [udā. 27] hi vuttaṃ. **Sadā** sabbasmiṃ kāle **guṇoghena** sīlādiguṇasamūhena **nirantarantaraṃ** avicchinnamānasaṃ, paripuṇṇacittaṃ vā **gaṇampi** aṭṭhannaṃ ariyapuggalānaṃ samūhaṃ api ahaṃ namāmīti evamettha tiṇṇampi saṅkhepato atthayojanā daṭṭhabbā.

[Gha-ṅa] evaṃ puññasampadamācinitvā kimabhimataṃ sādhanīyamiccāha **''pakāsissamabhidhānappadīpika''**nti. Buddhādīnamabhidhānānaṃ sarūpavasena, liṅgavasena ca paridīpanato pakāsanato **''abhidhānappadīpika''**nti laddhanāmaṃ satthaṃ **pakāsissaṃ** antobhāvena nipphannaṃ bahibhāvena pakāsissaṃ. Antobhāvassa hi bahibhāvamapekkhitvā bhāvitamupapannaṃ. Nanu santeva pubbācariyānaṃ nāmaliṅgappakāsanānyamarakosatikaṇḍoppalinyādyabhidhānasatthāni, pāṇini byāḍivararucicandagomi ruddavāmanādivihitāni ca liṅgasatthāni, tato kimidamuccate iccāha **''nāmaliṅgāni buddhabhāsitassārahāni dassayanto''**ti. Etena santesvapi pubbācariyānaṃ satthesu yasmā na tesu nāmaliṅgāni buddhavacanānurūpāni honti, tasmā tadanurūpāni nāmaliṅgāni dassayanto abhidhānasatthaṃ pakāsissāmīti etamatthaṃ dīpeti. Namyate abhidhīyate attho anenāti **nāmaṃ,** saddasatthe **namu**dhātuvasena. Liṅgayate ''itthiyamato **ā**paccayo''tyādinā vibhajjateti, itthādayo vānena liṅgīyante byañjīyanteti **liṅgaṃ,** itthipumanapuṃsakaṃ. Kimetassa abhidhānasatthassa karaṇe payojananti pucchāyaṃ yasmiṃ sati taṃ sotāro sotumussahanti, taṃ dassetumāha **''nāmaliṅgesvi''**ccādi. Yato buddhavacane paṭuno bhāvo pāṭavaṃ, tadeva attho payojanaṃ, taṃ icchantīti **pāṭavatthino,** tesaṃ pāṭavatthīnaṃ sotūnaṃ nāmaliṅgesu **kosallaṃ** kusalatā chekabhāvo buddhavacane mahabbalaṃ atthassa nicchayakāraṇaṃ hoti, **ato** tasmā kāraṇā buddhabhāsitassārahāni nāmaliṅgāni dassayanto abhidhānappadīpikaṃ satthaṃ pakāsissanti sambandho.

[Ca] idāni satthalahubhāvatthamāha **''bhiyyo''**ccādi. **Bhiyyo** bāhullena **rūpantarā** rūpabhedena itthipaccayapumbhāvādikāriyakatena thīpunnapuṃsakaṃ ñeyyaṃ, so ca nāmānaṃ nāmavisesanassa, nāmaparāmasisabbanāmasaddassa ca ñeyyo pakārantarābhāvā. Tatra nāmānaṃ rūpabhedo yathā – churikā satya'siputti [abhidhāna 392 gāthā]. Asi khaggo ca sāyako [abhidhāna 391 gāthā]. Pānīyaṃ salilaṃ dakanti [abhidhāna 661 gāthā]. Nāmavisesanassa yathā – nisītho majjhimā rattīti [abhidhāna 70 gāthā]. Nāmaparāmasisabbanāmasaddassa yathā – ākaṅkhā ruci vuttā sā, tvadhikā lālasā dvisūti [abhidhāna 163 gāthā]. **Sāhacariyena** niyataliṅgenāvippayogato thīpunnapuṃsakaṃ ñeyyaṃ. **Katthacī**ti yatra rūpabhedo natthi, taṃ yathā – marīci migataṇhikā [abhidhāna 65 gāthā]. Raṃsimā bhākaro bhānu [abhidhāna 63 gāthā]. Āpo payo jalaṃ vāri [abhidhāna 661 gāthā]. Marījhādayo hyabhinnarūpattā liṅgantarepi sambhāviyantehi niyataliṅgehi migataṇhikābhākarajalādisaddehi sāhacariyena taṃliṅge nicchīyante. **Āhaccavidhānena** itthipumanapuṃsakānaṃ visesetvā kathanena thīpunnapuṃsakaṃ ñeyyaṃ. **Kvacī**ti yatra na rūpabhedo liṅganiṇṇayassa nimittaṃ, na ca sāhacariyaṃ liṅgabhedobhimato, nekameva vā liṅgamicchate, taṃ yathā – vallarī mañjarī nārī [abhidhāna 550 gāthā]. Viṭapo viṭabhītthiyaṃ [abhidhāna 547 gāthā]. Bhītitthī bhayamuttāso [abhidhāna 166 gāthā]. Vajiraṃ punnapuṃsakeccādi [abhidhāna 24 gāthā].

[Cha] idāni rūpabhedoti liṅganiṇṇayassa paṭipattihetuko yo bhinnaliṅgānaṃ dvando, takkaraṇapaṭisedhena abhinnaliṅgānameva dvando katoti paribhāsitumupakkamate **''abhinnaliṅgina''**miccādi. Abhinnaliṅgīnaṃyeva nāmānaṃ dvando kato, na bhinnaliṅgīnaṃ, yathā – vimutyasaṅkhatadhātu, suddhinibbutiyo siyunti [abhidhāna 9 gāthā]. Na kevalaṃ dvandoyeva, atha kho ekasesopyabhinnaliṅgānaṃyeva kato, yathā – naggo digambarāvatthā. [abhidhāna 734 gāthā] **Sabbadharakate** pana ''jīmūtā meghapabbatā'' iccudāhaṭaṃ. Nanu ca bhinnaliṅgānampi ekaseso kato, yathā – mātā pitā tu pitaro, puttā tu puttadhītaro [abhidhāna 249 gāthā]. Sasurā sassu sasurā, bhātubhagini bhātaroti [abhidhāna 250 gāthā]. Ettha hi mātā ca pitā ca pitaro, putto ca dhītā ca puttā, sassu ca sasuro ca sasurā, bhātā ca bhaginī ca bhātaroti bhinnaliṅgānampi ekaseso dassitoti. Ṭhānantare tesaṃ bhinnaliṅgatāya dassitattā na doso. Tāto tu janako pitā [abhidhāna 243 gāthā]. Ammā'mbā jananī mātā [abhidhāna 244 gāthā]. Apaccaṃ puttotrajo suto [abhidhāna 240 gāthā]. Nāriyaṃ duhitā dhītā [abhidhāna 241 gāthā]. Jāyāpatīnaṃ jananī, sassu vuttātha tappitā. Sasuroti iccādikañhi tesaṃ [abhidhāna 246 gāthā] ṭhānantaranti. Tathā ettha kamaṃ vinā bhinnaliṅgānaṃ gaṇanapāṭho viya saṅkaropi na kato. Tatra hi saggadisādayo atthā yathākkamaṃ taṃsambandhā ca sakkavidisādayo atthā sakasakasambandhasahitā yathābhidhānaṃ sarūpapaṭipatyamatthabhidheyyā, tathā tappariyāyasambandhāni ca yāni nāmāni, tāni sabbāni tadabhidhānāvasare abhidheyyānīti sukhenekatreva sakalanāmapaṭipatti sarūpapaṭipatti ca yathā siyāticcetadatthaṃ kamo abhyupagamyate, tathā ca satyāvassaṃ saggādipariyāye divasaddādayo, harādyavasare kumārādayo abhidheyyā iti kamānurodhena liṅgasaṅkaro pariharitumasakkuṇeyyo, yathāvuttantu kamaṃ vinā neha saṅkaro kato, iti pariyāyena itthippakaraṇādikkamena yathāsambhavamabhidhānato, taṃ yathā – īti tvitthī ajaññañca, upasaggo upaddavoti [abhidhāna 401 gāthā]. Atra hi ye tiliṅgā, te tiliṅgāvasare eva nibaddhā, na gaṇanapāṭhā viya uccāraṇavasena, evaṃ sabbatra yathāsambhavaṃ nīyate. Vuttañca –

> ''Bhedākhyānāya na dvando, nekaseso na saṅkaro;
> Katotra bhinnaliṅgāna-mavuttānaṃ kamaṃ vinā''ti [amara 1.4].

Idāni liṅgavācakānaṃ ṭhānavasenatthesu gamanaṃ dassetumāha **''liṅgavācake''**ccādi. **Gāthāpādantamajjhaṭṭhā** gāthānaṃ pādānañca antamajjhaṭṭhā **liṅgavācakā** anekatthaliṅgavācakāni ñāṇadassanādīni liṅgāni **pubba**matthaṃ vācakavasena **yanti** gacchanti. **Apare** gāthāpādānamādiṭṭhā liṅgavācakā **para**matthaṃ **yanti** gacchanti. Taṃ yathā –

> Phale vipassanādibba-cakkhusabbaññutāsu ca;
> Paccavekkhaṇañāṇamhi, magge ca **ñāṇadassanaṃ** [abhidhāna 794 gāthā].

> Ṇādo saddhācīvarādi-hetvādhāresu **paccayo;**
> Kīḷādibbavihārādo, **vihāro** sugatālaye [abhidhāna 857 gāthā].
>
> Khagge kurūre **nettiṃso,** parasmiñcātra tīsva**mu** [abhidhāna 1089 gāthā];
> Kusale **sukataṃ** suṭṭhu-kate ca **sukato** tisu [abhidhāna 938 gāthā].
>
> **Samayo** samavāye ca, samūhe kāraṇe khaṇe;
> Paṭivedhe siyā kāle, pahāne lābhadiṭṭhisu [abhidhāna 778 gāthā].

Kantāro vanaduggesu [abhidhāna 1107 gāthā].

Ettha ca –

> Yebhuyyatābyāmissesu, visaṃyoge ca **kevalaṃ;**
> Daḷhatthenatireke cā-navasesamhi taṃ tisu [abhidhāna 786 gāthā].

Samādhismiṃ pu**mekaggo-**nākule vāccaliṅgiko [abhidhāna 1035 gāthā].

Jaḷe **thūlo** mahatyapi [abhidhāna 1066 gāthā] ccādīsu

Gāthāmajjhaṭṭhānaṃ, pādantamajjhaṭṭhānañca liṅgavācakānaṃ pubbaparatthesvapi gamanabhāvato ‘‘pubbaṃ yantī’’ti idaṃ yebhuyyavasena vuttanti daṭṭhabbaṃ. Atha vā gāthānaṃ majjhantaṭṭhā pubbaṃ yanti, gāthāmajjhaṭṭhā, pādantamajjhaṭṭhā ca pubbāparañca yantīti yathālābhayojanā daṭṭhabbā.

[Ja] idāni visesavidhimhi satthalahubhāvatthaṃ paribhāsate **‘‘pumitthiya’’**miccādi. Pumitthiyaṃ **‘‘dvīsū’’**ti padaṃ ñeyyaṃ, yathā – asani dvīsu [abhidhāna 24 gāthā]. **Sabbaliṅge** liṅgattaye **‘‘tīsū’’**ti padaṃ ñeyyaṃ, yathā – sattannaṃ pūraṇe seṭṭhe’tisante sattamo tisu [abhidhāna 942 gāthā]. Ettha ca nisiddhaliṅganāmaṃ pārisesato ‘‘sesaliṅga’’nti ñeyyaṃ [nisiddhaliṅga sesatthaṃ (amara 1.5.)], yathā – vassa saṃvaccharā nitthīti [abhidhāna 81 gāthā]. Atra cekaliṅganisedhabyākhyānena liṅgadvayavidhānanti [ekaliṅganisedhabyājena liṅgadvayābhidhānamiti (amarakosacintāmaṇiṭīkā)].

Ganthalāhavaṃ vidhāyedāni paṭipattilāhavatthamāha **‘‘abhidhānantarārambhe’’**iccādi. **Abhidhānantarassa** aññassa abhidhānassa ārambhe sati, **tu** anto yassa abhidhānassa, **atha** ādi yassa abhidhānassāti idaṃ abhidhānadvayañca ñeyyaṃ. Tvantamathādikaṃ nāmādipadaṃ pubbena na sambajjhateti bhāvo. Tatra nāmapadaṃ yathā – jino sakko tu siddhattho [abhidhāna 4 gāthā]. Kesavo cakkapāṇyatha [abhidhāna 16 gāthā]. Mahissaro sivo sūlī [abhidhāna 16 gāthā]. Liṅgapadaṃ yathā – pume tu paṇhi pāsaṇi [abhidhāna 277 gāthā]. Pume tūtu rajo pupphaṃ [abhidhāna 238 gāthā]. Sā tirokaraṇīpyatha [abhidhāna 298 gāthā]. Punnapuṃsakamullocaṃ [abhidhāna 299 gāthā]. Atthapadaṃ yathā – udare tu tathā pācā’nalasmiṃ gahaṇītthiyaṃ [abhidhāna 973 gāthā]. Paṇīto tīsu madhure, uttame vihitepyatha. Añjase visikhāyañca, pantiyaṃ vīthi nāriyaṃ [abhidhāna 940 gāthā]. **Atha**saddena catra anantariyatthena sakapariyāyopalakkhaṇato **atho** saddādīsu ca na pubbena sambajjhate. Pāṇako cāpyatho uccāliṅgo lomasapāṇakoti [abhidhāna 623 gāthā].

[Jha] idāni buddhavacanānamanurūpānampi pacurappayogānameva kesañci gahaṇaṃ attano satthantarāpasayhatāvasena ahaṃkārapubbikābhāvañca dassetumāha **‘‘bhiyyo payoga’’**miccādi. **Sogate** sugatassa vacanabhūte **āgame** piṭakattaye, tañhi āgacchanti tividhasampattiyo etenāti āgamoti vuccati. Tasmiṃ bhiyyo payogaṃ bāhullena payujjateti **payogo,** taṃ **āgamma** gahetvā kvaci araññavaggādīsu **nighaṇṭuyuttiñca** nighaṇṭunāmake satthe āgataṃ buddhavacanānurūpaṃ yuttiñca **ānīya** ānetvā nāmaliṅgaṃ **kathīyati** antobhāvena nipphannaṃ bahibhāvena pakāsīyate. Āvibhāvattameva hi jaññattaṃ santakāriyakārino. Āsīsāyaṃ vā avassambhāvinopi vacanassa vattamānatthavatticchāya vattamānattaṃ, tathā hi loke avassambhāvino siddhimabhisandhāya bhāvinamappattaṃ vattamānattena vā atītattena vā vattumicchati, taṃ yathā – ‘‘idaṃ mamamapāpaye''ti koci kenacābhihito santo avassaṃ taṃ bhavissatīti maññamāno pāpiyamānaṃ pattaṃ vā vattumicchati, tatoyeva ''āsīsāyaṃ bhūtamiva ce''ti [pāṇini 3.3.132] tadatidesavacanaṃ paccākhyāyate.

Paṇāmādivaṇṇanā niṭṭhitā.

1. Saggakaṇḍavaṇṇanā

1. Idāni yasmā abhidheyyattho nāma paññattiparamatthatthavasena duvidho, tesu yebhuyyena paññattatthato paramatthatthova seṭṭho, tesupi odhiso kilesānaṃ samucchedapaṭippassaddhikarattā yathākkamaṃ aṭṭha dhammā seṭṭhā, tatopi nibbānameva seṭṭhaṃ, tesaṃ sabbesampi dhammānaṃ sammāsambuddhova seṭṭho. Vuttañhi bhagavatā ''virāgo seṭṭho dhammānaṃ, dvipadānañca cakkhumā''ti [dha. pa. 273; netti. 125]. Ettha hi ''yāvatā, bhikkhave, dhammā saṅkhatā vā asaṅkhatā vā, virāgo tesaṃ dhammānaṃ aggamakkhāyatī''ti [a. ni. 4.34; 5.32; itivu. 90] vacanato sabbesampi saṅkhatāsaṅkhatadhammānaṃ virāgasaṅkhāto nibbānameva seṭṭho, cakkhumā pana sammāsambuddho tesaṃ sabbesampi dhammānaṃ, devamanussādibhedānaṃ dvipadānañca paññattatthānaṃ seṭṭhoti ayamattho vutto bhagavatā, tasmā sabbatthaseṭṭhatthābhidhāyakābhidhānabhūtaṃ buddhātidhānameva paṭhamaṃ **saggakaṇḍassa** ādimhi patthiyavasena [satthiyavasena (ka.)] dassetumāha **''buddho''**ccādi. Tattha **jina**saddantaṃ sabbabuddhassa nāmaṃ. Sabbaṃ buddhavāti **buddho,** sakammakā kattari **ta**paccayo. Visiṭṭhā buddhi assatthīti **buddho,** pasaṃsāyaṃ yadādinā **ṇa**paccayo. Dānasīlakkhandhādayo ṭhānāṭṭhānañāṇādayo vā dasa balāni yasseti **dasabalo.** Sāsati vinayati satteti **satthā.** Sabbadhammajānanasīlatāya **sabbaññū.** Dvipadānaṃ, dvipadesu vā uttamo **dvipaduttamo, buddhavaṃsavaṇṇanāyaṃ** [bu. vaṃ. aṭṭha. 37 nidānakathā] niddhāraṇalakkhaṇāya chaṭṭhiyā samāsassa paṭisiddhattā nedisī niddhāraṇalakkhaṇā chaṭṭhī gamyate. Kasmā pana so tattha paṭisiddhoti? Samāse yebhuyyena niddhāraṇalakkhaṇattayassa vikalābhāvato. Kiñcāpi hi tattha chaṭṭhiyāyeva paṭisiddho, sattamiyā pana niddhāraṇalakkhaṇāya vijjamānattā tassāpi so paṭisedhanīyoyeva. Munīnaṃ indo rājā **munindo.** Puññañāṇabhāgyādayo bhagaṃ nāma, taṃyogā **bhagavā.** Nāthati sattānaṃ hitaṃ yācati, kilese vā upatāpeti, sattesu vā issariyaṃ karoti, tesaṃ vā hitaṃ āsīsatīti **nātho.** Buddhadhammasamantañāṇadibbacakkhusaṅkhātehi pañcahi cakkhūhi samannāgatattā **cakkhumā.** Sabbadā byāmappabhāya kāyato niccharaṇavasena **aṅgīraso.** Sabbākārena sabbadhammānaṃ munanato **muni,** dhammavādesu vā monakaraṇato **muni.**

2. Lokānaṃ, lokesu vā nātho **lokanātho.** Attano adhikassa kassacipi uttamapuggalassa abhāvato **anadhivaro,** sabbapariyantagatattabhāvattā vā natthi etassa ito añño adhiko patthetabbo attabhāvoti **anadhivaro.** Mahantānaṃ sīlakkhandhādīnaṃ esanato gavesanato **mahesi,** mahanto vā īso vibhūti etassāti **mahesi.** Hitaṃ vinayati anusāsatīti **vināyako,** visiṭṭhaṃ vā nibbānaṃ satte netīti **vināyako.** Sabbadhammadassanasīlatāya ''samantacakkhū'ti laddhanāmena sabbaññutaññāṇena samannāgatattā **samantacakkhu.** Sobhanaṃ gataṃ ñāṇamassa, saṃsārā vā suṭṭhu apunarāvattiyā gatavāti **sugato,** saparasukhasiddhatthaṃ vā sammā gatavāti **sugato.** Bhūri bahukā paññā yassa, anantattā vā bhūrisamā paññā etassāti **bhūripañño,** anantāya mahāpathaviyā sadisapaññotyattho. Kilesādipañcavidhaṃ māraṃ jitavāti **māraji.**

3. Narānaṃ sīho seṭṭho, parappavādamaddanasahanato vā naro ca so sīho cāti **narasīho,** sahatīti sīho, niruttinayena pubbavaṇṇākārassīkāro, sīhasadisattā vā naro ca so sīho cāti **narasīho.** Yathā hi sīho migarājā catūhi dāṭhāhi sabbasatte hiṃsati abhibhavati, tathā bhagavāpi sīlapaññāpuññiddhisaṅkhātehi catūhi dhammehi sabbaṃ lokaṃ hiṃsati abhibhavatīti opammasaṃsandanaṃ. Sabbapurisānaṃ seṭṭhattā **naravaro,** narānaṃ vā devamanussānaṃ seṭṭhattā **naravaro,** ''sīle patiṭṭhāya naro sapañño''ti [saṃ. ni. 1.23] ettha viya **nara**saddena sabbe devamanussā saṅgahitā. Dhammassa rājapavattakattā **dhammarājā,** dhammato vā sadevakassa lokassa rājā jāto, nādhammatoti **dhammarājā,** dhammena rājatīti vā **dhammarājā,** dhammapālako vā rājā **dhammarājā.** Munīnaṃ seṭṭhattā **mahāmuni.** Devānaṃ atidevoti **devadevo,** devānaṃ adhiko vā devo **devadevo.** Lokānaṃ garu ācariyo **lokagaru,** lokānaṃ garubhājanattā vā **lokagaru.** Dhammassa sāmi yathāvuttanayena **dhammassāmī.** Yathā purimakā sammāsambuddhā sabbaññubhāvaṃ gatā, tathā ayampi gatoti **tathāgato,** tathā vā sammā gataṃ ñāṇamassāti **tathāgato**tyādinā **tathāgata**saddassa atthapapañco tattha tattha [dī. ni. aṭṭha. 1.7; ma. ni. aṭṭha. 1.12; saṃ. ni. aṭṭha. 2.3.78; a. ni. aṭṭha. 1.1.70; udā. aṭṭha. 18; itivu. aṭṭha. 38; theragā. aṭṭha. 1.3; bu. vaṃ. aṭṭha. 2 nidāna kathā; mahāni. aṭṭha. 14; paṭi. sa. aṭṭha. 1.1.37; dī. ni. ṭī. 1.7; dī. ni. abhi. ṭī. 1.7; ma. ni. ṭī. 1.12; a. ni. ṭī. 1.1.170] vuttanayena veditabbo.

4. Sayameva sammāsambuddho bhavati, anaññabodhitoti **sayambhū.** Sammā aviparītena sa'mattanāyeva sabbadhamme bujjhati abujjhi bujjhissatīti **sammāsambuddho.** Seṭṭhapaññāya samannāgatattā **varapañño.** Satte saṃsāraṇṇavato nibbānapāraṃ netīti **nāyako.** Jitapañcamārattā **jino.** Ettha ca samantabhadra, lokaji, chaḷabhiñña, advayavādī, sirīghana, akaniṭṭhaga [akaniṭṭhaka (ka.)], dhammacakka, rāgāsani [rāgāri (ka.)], tisaraṇa, khasama [khaṇasama (ka.) khena ākāsena samā tulyā guṇā yassa so (tikaṇḍasesaṭīkā 1.1.8)], guṇākara, mahāsukha, vajira, mettābala, asama, jitāri, mahābodhi, dhammadhātu, setaketu, khaji, timutti [khajiravimutti (ka.) khena ākāsajjhānena – suññabhāvanāyāti bhāvo – jayati saṃsārabhāvaṃ yo, ji+ kvipa suññavādīnaṃ boddhānaṃ ''suññaṃ sabbameva'' ityākārabhāvanāya saṃsārabhāvajayanato tathābhāvo (saddakappadduma)], dasabhūmissara, pañcañāṇa, bahukkhama, sambuddha, sabbadassī, mahābala, sabbabodha [sambodhadhamma (ka.)], dhammakāya, saṃgutta, araha, dvādasakkha, vītarāgādīnipi anekāni buddhassa nāmāni [imāni pariyāyavacanāni pāyaso amarakosato, tikaṇḍasesābhidhānato ca gahitāni]. Samantato puññasambhārato ca ñāṇasambhārato ca bhadro seṭṭhoti **samantabhadro**tyādīni ca nibbacanāni veditabbāni. Vuttañca –

> ''Asaṅkhyeyyāni nāmāni, saguṇena mahesino;
> Guṇena nāmamuddheyyaṃ, api nāmasahassato''ti [dha. sa. aṭṭha. 1313; udā. aṭṭha. 53; paṭi. ma. aṭṭha. 1.1.76; netti. aṭṭha. 38].

Tattha **uddheyya**nti uddharitabbaṃ. **Api nāmasahassato**ti anekehi nāmasahassehītyattho. Sabbabuddhanāmakathā.

Sakkādisattakaṃ amhākaṃ buddhassa nāmaṃ. Pañcamāre jetuṃ sakkotīti **sakko,** bhaginīhi saddhiṃ saṃvāsakaraṇato vā lokamariyādaṃ chindituṃ sakkuṇantīti sakkā, sākiyarājūnaṃ pubbarājāno, tesaṃ vaṃsabhūtattā bhagavā ''sakko''ti vuccati. Assa ca jātisamanantaraṃ nidhayo ratanāni ca uppannānīti **siddhattho**ti nāmaṃ kataṃ, sabbesaṃ vā lokānaṃ siddhā atthā etena hetubhūtenāti **siddhattho.** Suddhaṃ odanaṃ assāti suddhodano, tassa apaccaṃ **suddhodani.** Gotamavaṃsassa kapilassa munino sissatāya sakyā gotamā, bhagavā pana gotamavaṃse uppannattā gotamassa munino apaccaṃ **gotamo.**

5. Sakyavaṃsāvatiṇṇo [sakyavaṃsā pitthiṇṇo (ka.)] sakyamuni yo buddho so **sakyasīho,** sakyānaṃ vā seṭṭhattā **sakyasīho.** Sakyakulato jāto muni **sakyamuni.** Sūriyadevaputtassa sotāpannattā bhagavā **ādiccabandhū**ti vuccati, ādiccassa bandhu ñātīti nibbacanaṃ katvā. Etthapi māyādevīsuta, mahāsamaṇa, kalisāsanādīni [kulisāsanādīni (ka.) kalimhi yuge sāsanaṃ anusāsanaṃ yassa so, athavā kalimhi pāpe vivāde vā sāsanaṃ hitasādhanaṃ yassa so (tikaṇḍasesaṭīkā 1.1.11)] gotamapariyāyāni veditabbāni.

6. **Mokkhā**dīni **nibbuti**pariyantāni chacattālīsa nāmāni nibbānassa nāmāni. Muccanti ettha, etena vā rāgādīhīti **mokkho.** Nirujjhanti ettha rāgādayoti **nirodho,** rundhati vā nibbānanti rodho, kileso, so ettha natthīti **nirodho.** Vānasaṅkhātāya taṇhāya nikkhantattā, nibbāti vā etena rāgaggiādikoti **nibbānaṃ.** Yathā pakatidīpo nadīsotena vuyhamānānaṃ patiṭṭhā hoti, evamidampi nibbānaṃ saṃsāramahoghena vuyhamānānaṃ patiṭṭhāti dīpo viyāti **dīpo,** nikkilesānaṃ vā padīpasadisabhāvakaraṇato dīpo viyāti **dīpo,** ''nibbanti dhīrā yathayaṃ padīpo''ti hi vuttaṃ, dippati vā ariyānaṃ ñāṇacakkhusseva pakāsatīti dīpo. Taṇhānaṃ khayahetuttā **taṇhakkhayo.** Rāgādīnaṃ paṭipakkhattā, uttamaṭṭhena vā **paraṃ.** Tāyati rakkhati apāyāditoti **tāṇaṃ.** Nilīyanti ettha saṃsārabhayabhīrukāti **leṇaṃ.** Natthi dīgharassādikaṃ rūpaṃ saṇṭhānametassāti **arūpaṃ,** appaccayattā vā **arūpaṃ.** Rāgādīnaṃ santakaraṇattā **santaṃ.** Rāgakkhayahetubhāvena aviparītattā, catusaccapariyāpannattā vā **saccaṃ.** Natthi ālayo taṇhā etthāti **anālayaṃ.**

7. Paccayehi na saṅkarīyateti **asaṅkhataṃ.** Sivaṃ khemabhāvaṃ karotīti **sivaṃ,** saṃsārabhīrukehi sevitabbattā vā **sivaṃ,** yadādinā **va**paccayo. Natthi ettha mataṃ maraṇaṃ, etasmiṃ vā adhigate puggalassa matanti **amataṃ.** Passituṃ sudukkaratāya **sududdasaṃ.** Parehi uttamehi ariyapuggalehi ayitabbaṃ gantabbanti **parāyaṇaṃ,** parato vā ayitabbaṃ gantabbanti **parāyaṇaṃ,** saṃsārasabhāvato aññasabhāvavasena bujjhitabbantyattho, paresaṃ vā ariyapuggalānaṃ patiṭṭhānattā **parāyaṇaṃ.** Yena cattāro maggā odhiso kilese saranti hiṃsanti taṃ dhammaṃ **saraṇaṃ,** ariyānaṃ vasitagehattā vā **saraṇaṃ.** Īti upaddavo pavāso ca te yattha na santi, taṃ **anītikaṃ,** satte saṃsāraṃ netīti ''nītī''ti laddhanāmāya taṇhāya abhāvato vā **anītikaṃ.** Āsavānaṃ anārammaṇatāya **anāsavaṃ.** Niccaṭṭhena **dhuvaṃ,** dhavati vā maggānamārammaṇabhāvaṃ gacchatīti **dhuvaṃ, ''dhu** gatitheriyesū''ti hi **kātantadhātu.** Daṭṭhabbasabhāvassa natthitāya **anidassanaṃ.** Paccayehi akatattā **akataṃ.** Sadā vijjamānattā apalujjanasabhāvaṃ gacchati, tena vā viññāyatīti **apalokitaṃ.** ''Itaṃ gate ca viññāte''ti hi **nānatthasaṅgahe** vuttaṃ. Lokasabhāvena vā viññāyatīti lokitaṃ, tabbhāvāpagamanato **apalokitaṃ.** Saṇhaṭṭhena **nipuṇaṃ,** yena vā cattāro maggā odhiso kilese nissesato punanti sodhenti, taṃ **nipuṇaṃ.** Na kadācipi yassa anto vināso atthi, taṃ **ana**ntaṃ. Kharanti vinassantīti kharā, saṅkhatā, te yattha na santi, taṃ **akkharaṃ,** kharasaṅkhātānaṃ vā saṅkhatānaṃ paṭipakkhattā **akkharaṃ.** Ettha ca asaṅkhatantyādikā gāthā **rucirā** nāma.

8. Sabbadukkhānaṃ khayakāraṇattā **dukkhakkhayo.** Byābādhatīti byābādho, so eva byābādo, dukkhasaccaṃ, tassa bhāvo byābajjaṃ, dukkhassa pīḷanādyattho, taṃ yattha natthi, taṃ **abyābajjaṃ,** abyāpajjhantipi pāṭho, tattha byāpajjanti vinassantīti byāpādā, saṅkhatā, tesaṃ bhāvo byāpajjhaṃ, saṅkhatānaṃ vinassanabhāvo, taṃ yattha natthi, taṃ **abyāpajjha**nti evamattho veditabbo, niruttinayena ca dyassa **jjha**kāro. Kilesakammavipākavaṭṭānamabhāvato **vivaṭṭaṃ.** Nibbhayaṭṭhena **khemaṃ,** khayanti vā etena rāgaggiādayoti **khemaṃ.** Saṅkhārehi asammissatāya, visaṃyogatāya ca **kevalaṃ.** Apavajjanti saṅkhārā etasmāti **apavaggo.** Yasmā rāgo vigato, so **virāgo.** Padhānabhāvaṃ nītaṃ **paṇītaṃ.** Natthi etasmiṃ adhigate ariyānaṃ cutaṃ cavananti **accutaṃ.** Ariyehi pajjitabbattā gantabbattā **padaṃ.**

9. Cattāro yogā khayanti etenāti **yogakkhemo.** Pāreti sakkoti saṃsāradukkhasantāpaṃ sametunti **pāraṃ,** ''saṃsāradukkhasantāpatattassā'laṃ sametave''ti hi vuttaṃ. Pagatā saṃsāracakkassa arā etasmāti vā pāraṃ. Kilesehi muccanato **mutti,** nikāyantariyā pana ''sarīrendriyehi attano muttattā muttī''ti vadanti. Kilesasamanato **santi.** Visujjhanti sattā etāya rāgādimalehīti **visuddhi**. Sabbasaṅkhārā vimuccanato **vimutti.** Asaṅkhatameva nissattanijjīvaṭṭhena, santilakkhaṇadhāraṇato vā dhātūti **asaṅkhatadhātu.** Sujjhanti sattā etāya rāgādimalehīti **suddhi.** Āvuṇoti saṃsārato nikkhantumappadānavasenāti vuti, taṇhā, tato nikkhantattā **nibbuti.**

10. **Khīṇāsavā**dicatukkaṃ arahante. Khīṇā āsavā yassa so **khīṇāsavo.** Tato uttari karaṇīyābhāvato natthi sikkhā etassāti **asekkho.** Vigato rāgo yasmāti **vītarāgo.** Saṃsāracakkassa are hatavāti **arahā,** ''araha''ntipi pāṭho.

Devalokādipañcakaṃ saggassa nāmaṃ. Devānaṃ loko bhavanaṃ **devaloko.** Dibbantyatra **divo. Aja** gatiyaṃ, anekatthattā ṭhitiyaṃ, ciraṃ ṭhiyate asminti aggo, ṭhānaṃ, sobhano aggo **saggo,** puññena vā suṭṭhu ajīyateti **saggo.** Tayo devā dibbantyatreti **tidivo.** Padhānato hi tīhi hariharabrahmehi byapadeso. Tidasānaṃ devānaṃ ālayo ṭhānanti **tidasālayo.** Keci pana **''devalokā**dittayaṃ saggasāmaññassa nāmaṃ, **tidivā**didvayaṃ tāvatiṃsassā''ti vadanti, taṃ **amarakosā**dīsu sāmaññasmiṃyeva dvinnampi gahaṇato na sārato paccetabbaṃ. Etthāpi nāka, suraloka, tipiṭṭhapa [visanti sukatino asmiṃ iti piṭṭhapaṃ pisodarādi tidasānaṃ piṭṭhapadhiti dasasaddalopo (cintāmaṇiṭīkā)], avaroha, phalodaya [phalassa kammaphalassa udayo diṭṭhiyogyaṭṭhānaṃ (tikaṇḍaṭīkā)], mandara, serika, sakkabhavana, khaṃ, nabhādīni devalokasāmaññāni idhānāgatānipi gahetabbāni.

11-12. **Tidasā**dicatuddasakaṃ devatāsāmaññassa nāmaṃ. Jātīsu [jātijātīsu (ka.)] vuttāsu byattipi vuccatīti byattīnaṃ bahuttā bahuvacananiddeso. Jātisattāvināsasaṅkhātā tisso dasā parimāṇā etesanti **tidasā.** Ete hi manussādayo viya buddhivipariṇāmakhayehi na yujjanti, pañcavīsativassuddesiyā eva uppajjanti santi vinassanti ca. Maraṇaṃ maro, so yesaṃ natthi, te **amarā.** Dibbanti pañcakāmaguṇādīhi kīḷantīti **devā.** Vibujjhanti na supantīti **vibudhā,** atītānāgatajātiṃ vibujjhantīti vā **vibudhā.** Sudhābhojanabhuñjanasīlatāya **sudhāsino.** Samudduṭṭhā [amatamathanoṭṭhā (cintāmaṇiṭīkā)] surā atthi yesaṃ, te **surā,** suranti vā kīḷantīti **surā,** sukhena ramantīti vā **surā.** Dīghāyukāpi samānā yathāparicchedaṃ sampattakāle maranti sīlenāti **marū.** Divo devaloko oko āsayo yesaṃ te **divokā.** Sudhāhārassa pātabbassapi sambhavato amataṃ pivantīti **amatapā,** amatosadhaṃ vā pivantīti **amatapā.** Sagge vasanasīlattā **saggavāsino.** Sadā pañcavīsativassuddesiyattā nirākatā jarā etesanti **nijjarā.** Na nimisantīti **animisā,** bhamukā niccalaṃ karontītyattho. Dive vasantīti **dibbā.** Devā eva **devatā,** sakatthe **deva**saddato **tā**paccayo, devatā eva **devatāni,** sakatthe nipaccayo. ‘‘Apume’’ti ettha paṭhamasakatthikavasena itthiliṅgattaṃ, dutiyasakatthikavasena napuṃsakaliṅgattaṃ veditabbaṃ, dutiyasakatthikavaseneva vā dviliṅgattaṃ, tattha itthiliṅgapakkhe yadādinā nikārādeso. **Amarakose** pana ‘‘devatāni pume vā’’ti [amara 1.9] vuttaṃ. Tassattho – **devatāni**saddo vikappena pulliṅge, niccaṃ napuṃsaketi. **Ṭīkāya**ñca ‘‘sakatthikā pakatito liṅgavacanāni ativattantīti punnapuṃsakatta’’nti [devo eva devatā, sakatthe tā, sakatthikā api paccayā pakatito liṅgavacanādyativattante, apīti itthittaṃ devatā eva devataṃ paññādittā aṇa (cintāmaṇiṭīkā)] vuttaṃ. Tattha **sakatthikā**ti dutiyasakatthikaṃ vuttaṃ, **pakatito**ti paṭhamasakatthikaṃ. Tena vuttaṃ **‘‘punnapuṃsakatta’’**nti, itarathā **tā**paccayantassa niccaṃ itthiliṅgatāya itthiliṅgattameva vadeyya. Supabbā, sumanā, tidivesā, āditeyyā, divisadā, lekhā, aditinandanā, ādiccā, ribhavo [vibhavā (ka.), rikāro devamātā siyā iti tikaṇḍe, tato bhavantīti (cintāmaṇiṭīkā)] asoppā, amaccā [maraṇaṃ mati iti ti, matiyaṃ bhavā maccā… na maccā amaccā (cintāmaṇiṭīkā)], amatāsanā, aggimukhā, havibhojanā, girabbāṇā, dānavārayo, bindārakā, pūjiyā, cirāyukā, saggino, nabhosadāiccādīnipi devatānaṃ sāmaññanāmāneva.

13. **Siddhā**dayo ime **devayoniyo** devappabhavā devavaṃsā etesamuppattiyaṃ devānameva ādikāraṇattā. Aṇimādiguṇopetattā sijjhanti etassa yathicchitā atthāti **siddho.** Yassa bhāsāya brūhati kathā, so bhūto, pisācappabhedo adhomukhādi. Vacanattho pana bhavanti brūhanti kathā etasmāti **bhūto**ti. Gandhaṃ abbati paribhuñjatīti **gandhabbo,** devagāyanā ‘‘hāhā hūhū’’ pabhutayo [amara 1.55]. Nidhayo guyhatīti **guyhako,** saññāyaṃ ko, maṇibhadrādiko kuverānucaro. **Yakkha** pūjāyaṃ, yakkhīyate pūjīyateti **yakkho,** kuverādiko. Rakkhanti attānaṃ etasmāti **rakkhaso,** vibhīsaṇādi. Kumbhappamāṇaṇḍatāya **kumbhaṇḍo.** Pisitaṃ maṃsaṃ asati bhakkhatīti **pisāco,** sakuni sakuntiādiko kuverānucaro, yadādinā pisitassa pibhāvo, **asa**ssa ca **sācā**desabhāvo [pāṇini 6.3.109; moggallānapañcikā 1.47]. **Ādi**saddena vijjādhara, apasara, kinnare ca saṅgaṇhāti. Vijjaṃ guḷikāñjanamantādikaṃ dharatīti **vijjādharo.** Apasārayanti khalayantīti **apasarā,** ubbasyādikā suravesiyo [amara 1.55], **apasara**saddassa jātiyaṃ sayaṃ bahuttaṃ, byattiyantu tadavayavaṃ vā sayaṃ, tathā ca bahuttaṃva. **Vanādi**saddo kadāci jātiyaṃ payujjate, kadāci byattiyaṃ. Tatra yadā jātiyaṃ, tadā byattigataṃ saṅkhyamādāya pavattati. Yadā byattiyaṃ payujjate, tadā taṃbyattāvayavānaṃ pāṇipādādīnaṃ bahuttasaṅkhyamādāya pavattati. **Vana**saddo tu jātigatekasaṅkhyāvisiṭṭhadabbābhidhānato dhavādibyattigatajātyābhidhānato vā ekavacananti **apasara**saddo vāmanādimatena itthiyaṃ bahuvacane ca, tadaññesaṃ pana matena pumitthiyaṃ vacanadvaye ca daṭṭhabbo. Assamukhanarasarīrattā kucchito naro, kiñci vā naro, narasadisattā vā **kinnaro.** Etā devayoniyo. Gaṇadevatā pana –

‘‘Ādiccā visu vasavo, tusitā’bhassarā’nilā;
Mahārājikā sādhyā ca, ruddā ca gaṇadevatā’’ti [amara 1.10].

Amarakose kathitā.

Tatrādiccā dvādasakā, visudevā dasa ṭhitā;
Vasavo aṭṭhasaṅkhyātā, chattiṃsa tusitā matā.

Ābhassarā catusaṭṭhi, vātā paṇṇāsekūnakā;
Mahārājikanāmāyo, dvisataṃ vīsatādhikā.

Sādhyā dvādasa vikhyātā, ruddā cekādasa ṭhitā;
Samayantarato etā, viññeyyā gaṇadevatā.

14. **Pubbadevā**dicatukkaṃ asure. Pubbaṃ devā **pubbadevā,** dutiyāsamāso, pubbe vā devā **pubbadevā,** pubbe hyete devapure ṭhitā, anantaraṃ sakkādīhi tato cālitā. Surānaṃ ripū sattavo **suraripū.** Surānaṃ paṭipakkhabhāvato **asurā,** devā viya na suranti na kīḷantīti vā **asurā,** samudduṭṭhā vā surā devehi abhyupagatā, nāsurehīti natthi surā etesanti **asurā**ti nikāyantariyā. Danunāmāya mātuyā apaccaṃ **dānavā. Danu** nāma terasasu rakkhasaduhitīsu ekissā duhitu nāmaṃ. Ete pubbadevādayo sadā **pume** pulliṅge vattanti. Deccā, deteyyā, danujā, indārī, suradisā, sukkasissā, ditisutā, pubbajāiccādīnipi asurassa sāmaññanāmāni.

Tabbisesā asurappabhedā. Surehi saddhiṃ saṅgāmatthaṃ attano balakāyānaṃ pahāraṃ āyudhaṃ dadātīti pahārado, so eva **pahārādo.** Saṃ pasattho varo jāmātā yassa so **sambaro,** tassa hi sakko jāmātā [saṃ. ni. aṭṭha. 1.1.256], puññāharīsu vā indriyāni saṃvuṇotīti **sambaro.** Balametassatthīti balī, atisayabalakāyattā vā balī, so eva **bali,** ‘‘baliādayo’’ti iminā samāsepi sandhi natthīti dīpeti. **Ādi**nā macchasakuṇādikepi kuñcādikepi asurabhede saṅgaṇhāti.

15. **Pitāmahā**dyaṭṭhakaṃ brahmani. Pitūnaṃ pajāpatīnaṃ lokapitūnampi pitā **pitāmaho, āmaha**paccayo [moggallāna 4.38]. Sabbalokānaṃ pituṭṭhāniyattā **pitā,** sabbalokaṃ vā pāti rakkhatīti **pitā, ritu**paccayo. Mahantasarīratāya **brahmā, braha** vuḍḍhiyaṃ **ma**paccayo. Lokānaṃ īso indo **lokeso.** Kamalasambhavattā **kamalaṃ,** padmaṃ. Taṃ āsanamuppattiṭṭhānamassa **kamalāsano.** Hiraññaṃ suvaṇṇamayaṃ aṇḍaṃ hiraññaṃ, tassa gabbho bhūṇo [guṇo (ka.)] **hiraññagabbho.** Jhānādiguṇehi surānaṃ jeṭṭhattā **surajeṭṭho.** Pajānaṃ sattānaṃ pati sāmibhūto **pajāpati,** pajaṃ pāletīti vā **pajāpati.** Attabhū, parameṭṭhi, sayambhū, caturānano, dhātā, kamalayoni, duhiṇo, viriñci, sajitā, vedhā, vidhātā, vidhi, haṃsaratho, viriñco, papitāmaho iccādayopi brahmanāmāni.

16-17. **Vāsudevā**dipañcakaṃ kaṇhe. Vasudevassa apaccaṃ **vāsudevo.** Maccānaṃ jīvitaṃ harati sīlenāti **hari.** Kaṇhaguṇayogato **kaṇho.** Kesiṃ nāma asuraṃ hatavāti **kesavo,** īkārassa **a**kāro, **hana**ssa ca **vo.** Vuttañca –

> ‘‘Yasmā tayā hato kesī,
> Tasmā me sāsanaṃ suṇa;
> Kesavo nāma nāmena,
> Seyyo loke bhavissasī’’ti [cintāmaṇiṭīkāyampi].

Cakkaṃ pāṇimhi assa **cakkapāṇi.** Visaṇu [piṇhu (ka.)], nārāyano, vekuṇṭho, dāmodaro, mādhavo, sambhū, deccāri, puṇḍarīkakkho, govindo, garuḷaddhajo, pītambaro, accuto, maṅgalo, siṅgī, janāddano, upendo, indāvarajo, catubhujo, padmanābho, madhuripu, tivikkamo, devakīnandano, sorī, sirīpati, purisottamo, vanamālī, balidhaṃsī, kaṃsārāti, adhokkhajo, sabbambharo, keṭabhaji [keṭabhaṃ jitavā (cintāmaṇiṭīkā)], vidhu, sasabindu, sirīkaro, sirīvarāho, ajito, parapuriso, sirīgabbho, chabindu, ananto, narakaji, kesaro, jātikīlo, narasīho, purāṇapuriso, nalinesayo, vāsu, narāyano, punabbasu, sabbarūpo, dharaṇīdharo, vāmano, ekasiṅgo, somagabbho, ādidevo, ādivarāho, suvaṇṇabindu, sadāyogī, sanātano, rāhumuddhabhido, kāḷanemi, paṇḍavo, vaḍḍhamāno, satānando, pajānātho, suyāmunoiccādīni visaṇunāmāni. Assa pana pitu nāmāni vasudevo, ānakadundubhi [amara 1.23] iccādīni. Rathavāho panassa dāruko nāma [tikaṇḍasesa 1.1.34]. Mantī pana pavanabyādhi nāma [mantī pavanabyāmi uddhavo (titaṇḍasesa 1.1.35) pavanabyādhi… uddhavo iti dve piṇhussa mantino (kaṭṭīkā)].

Mahissarādichakkaṃ hare. Mahanto issaro vibhūti etassāti **mahissaro.** Guṇāvatthārahito sampati paramānandarūpattā nibbikāro samati bhavatīti **sivo,** niruttinayena **a**kārassa ittaṃ, **ma**ssa **vo** ca. Evaṃ sabbattha yadādinā vā niruttinayena vā saddasiddhi veditabbāti. Sūlapāṇittā **sūlī.** Iṭṭhe pabhavatīti **issaro,** issati abhibhavatīti vā **issaro.** Pasūnaṃ pamathānaṃ pati **pasupati.** ‘‘Pasu migādo chagale, pamathepi pasu pume’’ti ruddo [rabhaso (ka.)]. ( ) [(guṇe) (ka.)] Visiṭṭhatamoguṇattā sabbaṃ haratīti **haro. Vutto**ti kriyāpadaṃ. Sambhu, īso, sabbo, īsāno, saṅkaro, candasekharo, bhūteso, khaṇḍaparasu, girīso, maccuñjayo, pinākī, pamathādhipo, uggo, kapaddi, sirīkaṇṭho, kāḷakaṇṭho, kapālabharo, vāmadevo, mahādevo, virūpakkho, tilocano, sabbaññū, nīlalohito, māraharo, bhaggo, tyambako, tipurantako, gaṅgādharo, andhakaripu, byomakeso, bhavo, bhīmo, ruddo, umāpati, bhagālī, kapisañjano, hīro, pañcānano, khakuntalo, gopālako, piṅgakkho [vibhaṅgo (ka.)], kūṭakaro, candāpīḷo, mahānaṭo, samīro, ho, nandivaḍḍhano, guḷākeso [migūho (ka.)], mihirāṇo, meghavāhano, suppatāpo [suppasādo (ka.)], u, thāṇu [upāṇḍo (ka.)], sipiviṭṭho, kīlo, dhammavāhanoiccādīnipi haranāmāni.

Kumārādittayaṃ harassa putte. **Kumāra** kīḷāyaṃ, kumāreti kīḷatīti **kumāro,** soḷasavassiko, ayañca soḷasavassiko. ‘‘Bālo ca soḷasa bhave’’ti hi vuttaṃ. Khaṇḍati dānavabalanti **khando,** **ṇḍa**ssa **ndo.** Sattiṃpaharaṇavisesaṃ dharatīti **sattidharo,** pabhāvussāhamantasaṅkhātaṃ vā sattittayaṃ dharatīti **sattidharo.** **Amarakose** pana –

‘‘Kattikeyyo mahāseno,
Sarajāto chaḷānano;
Pabbatīnandano khando,
Senānī aggibhū guho.

Bāhuleyyo tārakaji,
Visākho sikhivāhano;
Chamāturo sattidharo,
Kumāro koñcadāraṇo’’ti [amara 1.41-2] vuttaṃ.

18-21. **Sakkā**dīni vīsati sakkassa nāmāni. Asure jetuṃ sakkuṇātīti **sakko.** Pure, puraṃ vā dadātīti **purindado**. Devānaṃ rājā **devarājā.** Vajiraṃ pāṇimhi assa **vajirapāṇi.** Sujāya asurakaññāya pati **sujampati.** Bahūnaṃ devamanussānaṃ cintitatthassa dassanasamatthatāya **sahassakkho.** Mahataṃ devānaṃ indo rājā **mahindo,** devehi mahitabbo vā indo rājā **mahindo,** mahanto ca so indo cāti vā **mahindo.** Vajiraṃ āvudhaṃ yassa **vajirāvudho,** **‘‘vajirāyudho’’**tipi pāṭho. Vasūni ratanāni santyasseti **vāsavo.** Dasasatāni nayanāni yassa so **dasasatanayano.** Dvinnaṃ devalokānaṃ adhipatibhūtattā **tidivādhibhū.** Surānaṃ nātho **suranātho.** Vajiraṃ hatthe yassa so **vajirahattho.** Bhūtānaṃ sattānaṃ pati **bhūtapati.** Mahitabbattā **maghavā.** **Maha** pūjāyaṃ, **ha**ssa **ghavo.** Kosasaṅkhātāni dhanāni santi yassa, so **kosiyo,** ‘‘kosiyagottatāya kosiyo’’ti ca vadanti. Indati paramissariyena yujjateti **indo.** Vatraṃ nāma asuraṃ abhibhavatīti **vatrabhū.** Pāko nāmavatrāsurassa bhātā, tassa sāsanato niggahato **pākasāsano.** Viḍaṃ byāpakaṃ ojo etassa **viḍojo.** Sunāsīro, purandaro, lekhāsabho [lekhanaṃ devānaṃ usato uttamo (cintāmaṇiṭīkā)], divapati, surapati, balārāti, sacīpati, jambhabhedī, harihayo, namucisūdano, saṃkandano, meghavāhano, ākhaṇḍalo [ākhaṇḍayati parabalaṃ usādittā kalaca (cintāmaṇiṭīkā)], kosiko, suragāmaṇī, nākanātho, harī iccādīnipi sakkassa nāmāni.

Assa sakkassa bhariyā **sujātā** nāma. Sukhena jātā, sundarā vā jāti yassā sā **sujātā.** Pulomajā, sacī, indānī iccādīnipi sakkabhariyāya nāmāni.

Assa sakkassa puraṃ **masakkasārā**dayo tayo bhave. Mo ca sakko ca masakkā, te saranti gacchanti ettha kīḷāvasenāti **masakkasārā,** mahissarādīnaṃ parisānaṃ, sakkassa ca kīḷānubhavanaṭṭhānantyatthoti **cintāmaṇithutiṭīkāyaṃ** vuttaṃ. **Saṅgahaṭīkāyaṃ** pana ‘‘masakkanti vā vasokanti vā asurapurassa nāmaṃ, idaṃ pana tesaṃ uttamattā masakkasāro, vasokasāroti ca vutta’’nti vuttaṃ. Amarā etissaṃ santi amaravatī, sā eva **amarāvatī,** rassassa dīghatā [pāṇinī 6.3.119].

Assa sakkassa pāsādo **vejayanto** nāma. Vejayantī paṭākā pasatthā, bhūtā vā assa atthīti **vejayanto.**

Assa sakkassa sabhā **sudhammā** matā. Sobhano dhammo assāti **sudhammā,** devamaṇḍapo.

22. **Tassa** sakkassa ratho vejayanto nāma. Vejayantīnāmāya paṭākāya yogato **vejayanto.** **Tassa** sakkassa **sārathi** sūto mātalināma. Matalassa [mātalāya (ka.)] apaccaṃ **mātali,** **tassa** sakkassa gajo erāvaṇo nāma, irāvaṇo samuddo, tatrajāto **erāvaṇo** [irāvati samudde jāto (erāvato), sese aṇa… pisodarādittā ṇatte erāvaṇo (cintāmaṇiṭīkā)]. **Tassa** sakkassa silāsanaṃ paṇḍukambalo nāma.

Paṇḍuvaṇṇakambalasadisattā **paṇḍukambalo.** Silā pāsāṇo eva āsanaṃ **silāsanaṃ.**

23. **Tassa** sakkassa puttā suvīra, jayantaiccādayo. Atisayena sūrattā **suvīro.** Asure jayatīti **jayanto. Tassa** sakkassa pokkharaṇī nandā nāma bhave. Nandīyatīti **nandā.** Pokkharaṃ vuccati padumaṃ, salilañca, tehi sattānaṃ manaṃ attānaṃ nayatīti **pokkharaṇī,** pokkharena vā sundarena aṇṇena jalena sahitattā pokkharaṇṇī, sā eva **pokkharaṇī. Tassa** sakkassa **vanāni** uyyānāni **nandanā**dīni cattāri. Nandayatīti **nandanaṃ.** Nānādibbarukkhehi missakattā **missakaṃ.** Nānālatāhi vallīhi cittattā **cittalatā,** nānāvirāgavaṇṇavicittāya vā latāya samannāgatattā **cittalatā,** devatānaṃ vā cittāsā ettha atthīti cittā, āsāvatī nāma latā, sā yassa atthi, taṃ cittalatā. Devatānaṃ vā cittaṃ lanti gaṇhantīti cittalā, dibbarukkhā, tesaṃ samūho **cittalatā,** itthiliṅgena tassa vanassa nāmaṃ, yathā ‘‘khuddasikkhā’’ti. Phārusakāni yattha santi, taṃ **phārusakaṃ.**

24. **Asanyā**dittayaṃ tassa sakkassa **āyudhaṃ.** Assate bhujjate lokadhātukamanenāyudhenāti **asani,** ayaṃ **asani**saddo **dvīsu** pumitthiliṅgesu vattati. Kulimhi sakkassa hatthe seti tiṭṭhatīti **kulisaṃ,** kuli hattho bhujādaloti hi **tikaṇḍaseso** [tikaṇḍasesa 2.6.26]. Kuyaṃ vā pathaviyaṃ lisati tanu bhavatīti **kulisaṃ. Vaja** gatiyaṃ, vajateva na paṭihaññate yassa gamanaṃ kenacīti **vajiraṃ, ira**paccayo. Vajirasahacaraṇato **kulisa**saddopi punnapuṃsake. Bhiduraṃ, pavi, satakoṭi, suru, sambo, dambholiiccādīnipi vajirassa nāmāni. Tatra **bhiduraṃ** punnapuṃsake, **pavi**ādayo pume.

Rambhā ca alambusā ca iccādikā devitthiyo accharāyo nāmāti vuttā. Accharāvisesā hi etā. Accho nimmalavaṇṇo etāsamatthīti **accharāyo. ‘‘Apasarā’’**tipi etāsameva sāmaññasaññā. Devaputtānaṃ ratiṃ bhāventi vaḍḍhentīti **rambhā,** raṃ kāmaggiṃ bhanti dīpayanti jālentīti vā **rambhā,** niggahītāgamo. Kāmarativasena devaputte attani vasāpetuṃ alaṃ samatthāti **alambusā,** assukāro. Devānaṃ devaputtānaṃ, devībhūtā vā itthiyo **devitthiyo.**

‘‘Pañcasikho, hāhā, hūhū’’iccādayo gandhabbā nāma. Pañca sikhā cūḷā yassa so **pañcasikho.** ‘‘Hā’’ti ananditaṃ dhaniṃ [nindibhaddhaniṃ (cintāmaṇiṭīkā)] jahatīti **hāhā.** ‘‘Hū’’ti gītavisesasaddaṃ hūyateti **hūhū.** Gandhaṃ abbanti bhuñjantīti **gandhabbā,** gāyanaṃ vā dhammo etesaṃ **gandhabbā, mma**ssa **bbo.**

25. **Vimānā**didvayaṃ vimāne. Devānamākāse gamanaṃ yena taṃ **vimānaṃ,** vigataṃ [vinā (ka.)] mānaṃ upamānamassa **vimānaṃ.** Vihe ākāse gacchatīti **byamhaṃ, ha**kārato pubbe **ama**paccayo. Ettha ca **vimānabyamha**saddā dvepi **anitthiyaṃ** punnapuṃsake vattanti.

Pīyusādittayaṃ amate. Pīyateti **pīyusaṃ,** ‘‘amatapā’’ti hi vuttaṃ, **usa**paccayo [uṇādi 4.76 ṇvādi 215 suttesu pana ‘‘pīyūsa’’miti dissati]. **‘‘Peyuso’’**tipi nāmamassa. Na mataṃ maraṇamanena **amataṃ.** Sukhena dhayanti pivanti taṃ iti **sudhā.** Ettha ca **amata**saddo yaññasesapīyusasalilaghatādīsu napuṃsake, dhanvantaridevādīsu pulliṅge, gaḷojhābhayāmalakyādīsu itthiliṅgeti tīsu vattati [amataṃ yaññasese ca, pīyūse salile ghate ayācite ca mokkhe ca, nā dhanvantaridevasu amatā māgadhīpathyā guḷucyāmalakīsu ca (medinīkosa 16 77-8)], taṃsahacaraṇato **pīyusa**saddopi tīsu liṅgesu. **Sudhā**saddo pana amatanuhīlepādīsupi niccamitthiliṅgova [sudhā lepo’mataṃ nuhī (amara 23.101)].

Sineruādipañcakaṃ pabbatarāje. **Sinā** soceyye, sināti soceti deveti **sineru, eru**paccayo. **Mī** hiṃsāyaṃ, mināti hiṃsati sabbe pabbate attano uccataraṭṭhenāti **meru, ru**paccayo. Tidivānaṃ dvinnaṃ devalokānaṃ ādhāro patiṭṭhāti **tidivādhāro.** Deve nayatīti **neru. Sumerū**ti upasaggena nāmaṃ vaḍḍhitaṃ. Hemaddi, ratanasānu, surālayādīnipi pabbatarājassa nāmāni.

26. **Yugandharā**dīni sinerussa parivārabhūtānaṃ sattannaṃ paribhaṇḍapabbatānaṃ nāmāni. Candasūriyasaṅkhātaṃ yugaṃ dhāreti tadubbedhamaggacārittāti **yugandharo.** Īsaṃ mahissaraṃ dhāreti tassa nivāsaṭṭhānattāti **īsadharo.** Karavīrā assamārakā bahavo ettha santīti **karavīro,** ke vā mayūrā ravanti etthāti **karavīro,** ‘‘karavīko’’tipi pāṭho, idhāpi pacchimoyevattho, karavīkasakuṇā vā bahavo ettha santīti **karavīko.** Sudassanā osadhivisesā bahukā ettha santīti **sudassano,** sukhena passitabbattā vā **sudassano**, sundaraṃ vā dassanaṃ etthāti **sudassano.** Pañcannaṃ pabbatacakkānaṃ

nemisadisaṃ katvā attānaṃ dhāretīti **nemindharo,** nemibhāvena vā dhāretabbo upalakkhetabboti **nemindharo,** nemiṃvā rathaddumaṃ dhāreti yebhuyyenāti **nemindharo.** Vinatā nāma supaṇṇamātā, tassā nivāsaṭṭhānattā **vinatako**ti **cintāmaṇiṭīkā.** Vitthiṇṇā vā natā nadiyo etthāti **vinatako.** Assakaṇṇā sajjadumā bahavo ettha santīti **assakaṇṇo,** assakaṇṇasadisakūṭattā vā **assakaṇṇo. Kulācalā**ti ete sineruādayo aṭṭha pabbatā acalasaṅkhātānaṃ pabbatānaṃ kulāni yoniyo pabhavā, ete ca sineruādayo anupubbasamuggatā, sabbabāhiro cettha assakaṇṇo. **Nimijātake** pana –

> ‘‘Sudassano karavīko, īsadharo yugandharo;
> Nemindharo vinatako, assakaṇṇo giri brahā’’ti [jā. 2.22.568].

Vatvā sineruṃ parikkhipitvā assakaṇṇo nāma pabbato patiṭṭhito, taṃ parikkhipitvā vinatako nāma pabbatoti evamaññoyevānukkamo kathito. Kiñcāpi kathito, nāmabhedamattakatoyeva panettha bhedo, nātthabhedakatoti daṭṭhabbaṃ.

27. Ākāsavāhīgaṅgāyaṃ merusiṅgobbhavāyaṃ **mandākinyā**dināmattayaṃ. Mandaṃ akituṃ sīlamassāti **mandākinī.** Ākāse sandamānā gaṅgā **ākāsagaṅgā.** Surānaṃ devānaṃ nadī **suranadī. Suradīghikā**tipi etissā nāmaṃ.

28. **Koviḷā**rādittayaṃ ‘‘phalaharo’’tikhyāte pāricchattake. Kuṃ pathaviṃ vidārayati mūlenāti **koviḷāro, da**ssa **ḷo.** Pari samantato chattaṃ viya tiṭṭhatīti **pāricchattako.** Pārino samuddassa jāto apaccaṃ **pārijātako,** sakatthe **ko.** Pāribhaddo, nimbataru, mandāroiccādīnipi pāricchattakassa nāmāni.

Kapparukkho ca santāno ca ādinā mandāro pārijātako ca haricandanañca ete pañca **devaddumā** [amara 1.53] devataravo devabhūmīsveva sambhavato. Kappo saṅkappito attho, tassa rukkho jaññajanakabhāvena sambandho, kappaṃ vā ṭhito rukkho **kapparukkho.** Tananaṃ tāno, bhāve **ṇo.** Gandhassa sammā tāno asseti **santāno,** sirīsarukkho. Mandante modante devā anenāti **mandāro, āra**paccayo. Harimindaṃ cadayati sukhayatīti **haricandanaṃ.** Ete pañca devataravo **amarakosa**nayena vuttā, **sogata**nayena pana satta devataravo. Vuttañca –

> ‘‘Pāṭalī simbalī jambū, devānaṃ pārichattako;
> Kadambo kapparukkho ca, sirīsena bhavati sattama’’nti [dha. sa. aṭṭha. 584; sārattha. ṭī. 1.1verañjakaṇḍavaṇṇanā].

Tattha **pāṭalī**ti citrapāṭalī, sā asuraloke tiṭṭhati. Tathā **simbalī** garuḷesu, **jambū** jambudīpe, **pāricchattako** tāvatiṃse, **kadambo** aparagoyāne. **Kapparukkho** uttarakurūsu, **sirīso** pubbavideheti. Ete satta devānameva patiṭṭhānabhūmīsu sambhavato devataravotveva vuccanti.

Saggavaṇṇanā samattā.

29. Pubbapacchimauttarā disā yathākkamaṃ pācī patīcī udīcī nāma bhavanti. Paṭhamaṃ pāto ancati ravi yassaṃ sā **pācī, na**kāralopo. Pacchā divāvasāne ancati ravi yassaṃ sā **patīcī.** Uddhaṃ ancati ravi yassaṃ sā **udīcī,** yassaṃ vā sītaviyogaṃ datvā ancati sā **udīcī,** viyogatthavācako hettha ukāro, **da**saddo dānattho. Atha vā pancati pubbabhāvamāpajjateti **pācī.** Patincati pacchābhāvamāpajjateti **patīcī.** Udañcati sītaviyogadānattamāpajjateti **udīcī.** Ettha ca **udīcī**sahacaraṇato **patīcī** itthiyaṃ, **patīcī**sahacaraṇato **pācī** itthiyaṃ vattatīti daṭṭhabbaṃ. Evaṃ taṃtaṃsahacaraṇabhāvena tassa tassa taṃtaṃliṅgattamupaneyyuṃ. Pubbapacchimauttarāti sabbanāmassa vuttamatte pumbhāvo.

Dakkhiṇādidvayaṃ dakkhiṇadisāyaṃ. Majjhe apāyaṃ añcati yassaṃ ravi, sā **apācī.** Majjhatthoyaṃ **apa**saddo, yathā ‘‘apadisa’’nti, ‘‘avācī’’tipi pāṭho, **ava**pubbo **añca** adhomukhībhāve. Avañcati adhomukhī bhavati yassaṃ ravi, sā **avācī.** Uṇhādike vā tabbiyoge karonto yassaṃ ravi añcati, sā **avācī. Vidisā**didvayaṃ disāmajjhe. Disāhi viniggatā **vidisā.** Disānamanurūpā, anuvattakā vā disā **anudisā. Apadisa**ntipi vidisāya nāmaṃ [napuṃsakābyayaṃ tva’padisaṃ (amara 3.6)].

30. **Erāvatā**dayo aṭṭha gajā pubbādīnaṃ disānaṃ rakkhaṇato **disāgajā** nāma, puṇḍarīkaṃ nāma sitambojaṃ, taṃsadisavaṇṇatāya **puṇḍarīko.** Rassasarīratāya **vāmano.** Kuyaṃ pathaviyaṃ modate **kumudo.** Añjanavaṇṇatāya **añjano.** Pupphā pakāsamānā dantā assa **pupphadanto.** Sabbabhūmiyaṃ caratīti **sabbabhummo,** sabbabhummo vā cakkavattī tassānurūpattā **sabbabhummo.** Sobhanadantāvayavattā **suppatīko** [sobhanā patīkā avayavā'ssa suppatīko (ka.)]. ''Suppatīko sobhanaṅge, bhave īsānadisāgaje''ti hi **nānatthasaṅgahe** vuttaṃ. Erāvatādīnaṃ disānaṃ sambandhakathanaṃ pācīvāraṇādināmasūcanatthaṃ, esaṃ kareṇuyo pana –

Abbhamu kapilā ceva, piṅgalā nupamā matā;
Tambakaṇṇī subhadantī, aṅganā añjanāvatī [amara 3.5].

31. **Dhataraṭṭhā**didvayaṃ **pubbadisādhipatideve.** Dhāritaṃ raṭṭhamanenāti **dhataraṭṭho,** rassa **to.** Pañcasikhādīnaṃ gandhabbānaṃ adhipo nāyako **gandhabbādhipo.** **Kumbhaṇḍasāmyā**didvayaṃ dakkhiṇadisādhipatideve. Kumbhaṇḍānaṃ sāmi nāyako **kumbhaṇḍasāmi.** Viruhanti vuḍḍhiṃ virūḷhimāpajjanti etasmiṃ kumbhaṇḍāti **virūḷhako.** Virūḷhaṃ vuḍḍhippattaṃ vā kaṃ sukhametassāti virūḷhako. **Virūpakkhā**didvayaṃ pacchimadisādhipatideve. Virūpāni akkhīni yassa **virūpakkho,** vividhasaṇṭhānāni akkhīni yassa vā **virūpakkho.** Nāgānaṃ adhipati **nāgādhipati.**

32. **Yakkhādhipā**dicatukkaṃ kuvere. Āḷavakādiyakkhānaṃ adhipo **yakkhādhipo.** Vissavaṇassa apaccaṃ **vessavaṇo.** Ticaraṇāṭṭhadāṭhābhayānakamatthitāya kucchitaṃ vero sarīramassa **kuvero.** Khuddenāssa narayuttā sivikāratheti naro vāhanamassa **naravāhano.** Tyambakasakho, yakkharājo, guyhakesaro, manussadhammā, dhanado, rājarājo, dhanādhipo, kinnareso, yakkho, ekapiṅgalo, sirido, puññajanessaroiccādīnipi kuverassa nāmāni.

Assa kuverassa purī ''aḷakā, aḷakamandā''ti ca vuccati. **Alaṃ** vibhūsane, alaṃ vibhūsanaṃ karotīti alakā, sā eva **aḷakā.** Aḷakā eva modakaraṇato **aḷakamandā, u**kārassa akāro, **nā**gamo ca. **Kelāso**tipi tassa nāmaṃ, keli payojanaṃ assa kelo, āsate asminti āso, kelo ca so āso ceti **kelāso,** **kaṇhasappā**di viya niccaṃ kammadhārayo. **Assa** kuverassa **paharaṇaṃ** āyudhaṃ gadā, gaṃ vuccati vajiraṃ, taṃ viya dukkhaṃ dadātīti **gadā.** **Ime** cattāro yathāvuttā dhataraṭṭhādayo devā kamato pubbādīnaṃ catuddisānaṃ **adhipā** adhipatayo nāma. **Amarakose** pana –

''Indo aggi pitupati, nerito varuṇo'nilo;
Kuvero īso patayo, pubbādīnaṃ ime kamā.

Ravi sukko mahīsūnu, tamo ca bhānujo vidhu;
Budho suraguru ceti, disādhipā tathā gahā''ti [amara 3.3-4].

Aññeyeva disādhipatayo kathitā, **i**ndaravimādīnañca disādhipaccakathanaṃ pājhādīnaṃ indadisāravidisādināmasūcanaphalaṃ.

33-34. **Jātavedā**dyaṭṭhārasakaṃ aggimhi. Jāte uppanne vindati ghātayatīti **jātavedo.** Andhakāre jātaṃ vijjamānaṃ vindati labhati, vidati jānāti etenāti vā **jātavedo,** jananaṃ jātaṃ vedo pākaṭo yassa vā so **jātavedo.** Sikhā vuccati jālā, tāya yogato **sikhī.** Jotati dippatīti **joti.** Punātīti **pāvako,** ṇvu. Dahatīti **dahano.** Ananti pālentyaneneti **analo, ala**paccayo. Vede hutaṃ vahati pāpayati, sayaṃ vā labhateti **hutāvaho.** Acci vuccati jālā, tāya yogato **accimā.** Dhūmo ketu dhajo yassāti **dhūmaketu.** Ajati jalamāno kuṭilaṃ gacchatīti **aggi,** i. Go raṃsi etassatthīti **gini,** assatthyatthe ini, **agginī**tipi pāṭho, so aggisadiso. Bhānu pabhā yassatthi, so **bhānumā.** Tejeti sesabhūtopādārūpānīti **tejo.** Dhūmo sikhā cūḷā yassa **dhūmasikho.** Vāyu sakhā assa **vāyusakho.** Dahitvā [dahato (ka.)] gacchato kaṇhā vattanī maggo yassa **kaṇhavattanī.** Vissānarassa isino apaccaṃ **vessānaro.** Hutaṃ haviṃ asati bhuñjatīti **hutāso.** Dhanañjayo, jalano, āsayāso, rohitasso, sattācci, sukko, citrabhānu, vibhāvasu, suciiccādīnipi aggissa nāmāni.

Sikhādittayaṃ aggijālāyaṃ. Sinoti nisānī bhavatīti **sikhā, ''si** nisāne''ti **kātanta** dhātu,

khapaccayo. Jalatīti **jālā.** Accate pujjate aneneti **a**cci. Sikhā jālā bhiyyo rūpantarā itthiyaṃ, acci pana apume.

35. Dvayaṃ aggikaṇe [tīsu phuliṅgo’ggikaṇo (amara 1.60) phuliṅgānīti aggikaṇāni (ma. ni. ṭī. 3.65)]. Vividhāsu disāsu phullaṃ gacchatīti **vipphuliṅgaṃ.** Tathā **phuliṅgaṃ. Sabbadharakate** pana ‘‘phuliṃ gacchatīti phuliṅgo’’ti vuttaṃ. Tikaṃ chārikāyaṃ. Malīnakaṃsavatthādīnaṃ taṃ dittiṃ seti pavattetīti **bhasmaṃ, ma**paccayo, bhasati vā adho patati vatthādīnaṃ malametenāti **bhasmaṃ.** Kaṃsādīnaṃ sukkabhāvatthaṃ icchitabbattā iṭṭhi abhilāso sobhanaṃ etassā atthīti **seṭṭhi,** ‘‘sapakkhako salomako’’tyādīsu viya **sa**saddassa vijjamānatthattā. Malassa saraṇaṃ karotīti sārikā, sā eva **chārikā,** yathā ‘‘saḷāyatana’’ntyādīsu.

36. Dvayaṃ uṇhachārikāyaṃ. Uṇhattā kukkuṃ kucchitaṃ lātīti kukkulo, ‘‘kukku vidatthiyaṃ hatthe, pakoṭṭhe kucchitepi ce’’ti hi **nānatthasaṅgahe** vuttaṃ. Kukkuṃ vā hatthaṃ lunāti chindati dahatīti kukkulo, so eva **kukkuḷo**. Uṇhameva bhasmaṃ **uṇhabhasmaṃ,** tasmiṃ. Tikaṃ dittakaṭṭhādindhane. Aṅgati hāniṃ gacchatīti **aṅgāro, āra**paccayo, punnapuṃsakoyaṃ. ‘‘Alāte’nitthi kuje’ṅgāro’’ti hi **tikaṇḍasese** [tikaṇḍasesa 3.329] vuttaṃ. Hānimeva lāti, na ṭhitiṃ visesañcāti **alātaṃ.** Uddhaṃ dhūmaṃ muñcatīti ummutaṃ, tadeva **ummukaṃ.** Pañcakaṃ kaṭṭhādindhane. Santamaggiṃ edhayati vaḍḍhayatīti **samidhā.** Edhayatīti **idhumaṃ,** umo. Edhayatīti **idho.** Upādiyate aggineti **upādānaṃ.** Edhayatīti **indhanaṃ.**

37. Pañcakaṃ āloke. Obhāsati dippatīti **obhāso.** Pakāsati dippatīti **pakāso.** Ālocayati passati etenāti **āloko,** āloketi vā etenāti **āloko, ‘‘loka, loca** dassane’’ti dhātudvayapāṭhato. Ujjotatīti **ujjoto,** andhakāraṃ viddhaṃsento jotatīti vā **ujjoto.** Ā samantato tapati dippatīti **ātapo. Samā**ti ete pañca tulyatthāti bhāvo.

Dasakaṃ vāte. Āhāro viya pāṇabhūtopi kadāci satte māretīti māruto, sova **māluto.** Punāti saṅkārādikanti **pavano.** Vāyati gacchatīti **vāyu,** vāyati vā pupphādīnaṃ gandho yena so **vāyu.** Tathā **vāto.** Ananti pāṇantyaneneti **anilo,** ilo. Santaṃ niccalaṃ īrayati kampetīti **samīraṇo,** samīrituṃ kampituṃ sīlamassāti vā **samīraṇo.** Gandhaṃ vahatīti **gandhavāho,** ṇo. **Vāyo vāyu**sadiso, ubhayatrāpi **yā**gamo. Samantato īrati khipati rukkhādayoti **samīro.** Sadā sabbadā gati yassa **sadāgati.** Sasano, gandhavaho, āsugo, maruto, jagatipāṇo, pavamāno, pabhañjano iccādīnipi vātanāmāni.

38. Ime cha vakkhamānā **vāyubhedā** vāyuvisesā, uddhaṃ gacchatīti **uddhaṅgamo,** uccārapassāvādīnaṃ nīharaṇavasena adhobhāgaṃ gacchatīti **adhogamo.** Kucchimhi udare tiṭṭhatīti **kucchiṭṭho.** Koṭṭhe ante seti tiṭṭhatīti **koṭṭhāsayo.** Punappunaṃ sasanti yena **assāso,** bahinikkhantavāto. Passāsoti antopavisanakavātopi ‘‘assāso’’ti etena saṅgayhate sahacāritattā. Sabbaṅgesu anusarati sīlena sedalohitādisampādanatoti **aṅgānusārī. Amarakose** panāyaṃ vāto ṭhānabyāpārabhedena pañcadhā kathito [pāṇo’pāno samānocodānabyānā ca vāyavo sarīraṭṭhā ime (amara 1.67)], **ṭīkāya**ñcassa –

> ‘‘Hadaye pāṇo gude’pāno, samāno nābhimajjhaṭṭho;
> Udāno kaṇṭhadese tu, byāno sabbaṅgasandhisu [hadaye pāṇo gude’pāno, samāno nābhisaṇṭhito; udāno kaṇṭhadesaṭṭho, byāno sabbasarīrago iti ṭhānaniṇṇayo (cintāmaṇiṭīkā)].

Tatrapāṇoannappavesādikaro. Apāno muttakarīsasukkavisaṭṭhikaro. Samāno majjhe annapacanādikaro. Udāno bhāsitagītādikaro. Byāno sedarattasavanummesanimesagatyādikaro [khedaceṭṭhāummesanimmesagatyādikaro (ka.)]. Pakaṭṭhena anantyanena bhattādippavesanatoti **pāṇo.** Muttādikaṃ apanetvā anantyanenāti **apāno.** Sammā ananti anena bhuttaparipācanatoti **samāno.** Uddhamanantyanena bhāsitādo sāmatthiyajananatoti **udāno.** Visesena anantyanena sedarattasemhādi [khedaceṭṭhādi (cintāmaṇiṭīkā)] sampādanatoti **byāno’’**ti [taṃbyāpārā ca yathā – annappavesanaṃ muttā-dyussaggo’nnavipācanaṃ bhāsaṇādi nimesādi, taṃbyāpārā kamā ime (cintāmaṇiṭīkā)] vuttaṃ.

39. Dvayaṃ antopavisanakavāte. Ānaṃ vuccati bahinikkhamanavāto, tato apagataṃ **apānaṃ.** Assāsato apagato **passāso.** Dvayaṃ bahinikkhamanavāte. Ādimhi pavatto sāso **assāso.** Ananti pāṇantyaneneti ānaṃ, ādimhi pavattaṃ ānaṃ **ānaṃ,** ekassākārassa lopo.

40. **Vegakhippā**dayo vātadhammattena niccappavattikā iti tappakkame [tappakkamena takkamena (ka.)] uccante. Tatra **rayan**taṃ vege. Sabbatra karaṇasādhanaṃ. Icchitaṭṭhānaṃ vajanti pāpuṇanti etenāti **vego.**

> ‘‘Kriyāvācittamākhyātuṃ, ekekattho nidassito;
> Payogatonugantabbā, anekatthā hi dhātavo’’ti [candradhātupāṭhe].

Vuttattā **vaja**dhātu pāpuṇanepi pavattati, evaṃ sabbatra, **a**kārassa **e.** Javanti etenāti **javo,** rayanti gacchanti etenāti **rayo.**

Khippādinavakaṃ sīghe. Atha javasīghānaṃ ko bhedo? Savegagativacanā **javā**dayo, **sīghā**dayo tu dhammavacanā, tathā ca ‘‘sīghaṃ pacati [passati (ka.)], sīghaṃ gacchatī’’ti payogo, na tu ‘‘javaṃ pacati, javaṃgacchatī’’ti pana payogo. ‘‘Vegena gacchati, javena gacchatī’’tyādīsu kathaṃ? Tatra bhedassa vattumicchitattā na doso. Khippati peratīti **khippaṃ, khipa** peraṇe. Sayatīti **sīghaṃ, sī** saye, **gha**paccayo. Byuppatti hi yathā kathañcipi bhavati, saññā tu lokatovāvagantabbā, sabbatrevaṃ. Taratīti **turitaṃ.** Laṅghatīti **lahu, laṅgha** gatisosanesu, **gha**ssa **ho,** niggahītalopo, **u**paccayo ca, lahupariyāyo **laghu**saddopyatthi. Asati khepatīti **āsu,** u. Taratīti **tuṇṇaṃ,** rassa **ṇo.** Arati gacchatīti **araṃ.** Na vilambīyati na ohīyatīti **avilambitaṃ, labi** avasaṃsane. Tuvaṭṭati sayatīti **tuvaṭṭaṃ,** turitabhāvena vattatīti vā **tuvaṭṭaṃ, rita**lopo.

41. Ariyāsāmaññassa pubbaḍḍhaṃ santate. Ettha ca aṭṭhasu gaṇesu chaṭṭho sabbalahuko, tatopare chaggaṇā sa, bha, sa, bha, bha, bhā, aṭṭhamo go. Samantato tanotīti **satataṃ.** Nāsabhāvena na iccaṃ na gantabbaṃ **niccaṃ,** nāsaṃ vā na gacchatīti **niccaṃ.** ‘‘Nāgo’’tyādīsu viyāti etthāpi na doso, tassa **co.** Na viramatīti **avirataṃ.** Na āramatīti **anārataṃ.** Samantato, punappunaṃ vā tanotīti **santataṃ.** Na avaramatīti **anavarataṃ.** Sadā dhavati gacchatīti **dhuvaṃ.** ‘‘Dhu gatitheriyesū’’ti **kātanta**dhātu.

Vipulāḍḍhaṃ atisaye. Ettha hi ayugapāde dvādasamattā, yuge aṭṭhārasamattā, sabbāsu ariyāsu paṭhame pāde dvādasamattā, dutiye aṭṭhārasa, tatiye dvādasa, catutthe pañcadasa. Yadā pana paṭhamatatiyesu parihāyanti, tadā yuge adhikā honti, idaṃ vipulālakkhaṇaṃ. Atha satatātisayānaṃ ko bhedo? Satataṃ santati avicchedokriyantarehi abyavadhānaṃ, atisayo tu ponopuññaṃ, pakaṭṭho ca. Tesu ponopuññaṃ kriyābyāvutti, pakaṭṭho tu kriyāvayavānaṃ ukkaṃsatā. Bhāsati sabbesanti **bhusaṃ, ā**ssa **u.** Bhassati adho patatīti vā **bhusaṃ. Bhasa** adhopatane, **a**ssa **u.** Atisayanaṃ **atisayo,** atikkamitvā vāsayanaṃ pavattanaṃ **atisayo.** Dahati sabbanti **daḷhaṃ, ha**to pubbe **ḷo,** dalati vidārayatīti vā **daḷhaṃ, ha**paccayo, dahanto lātīti vā **daḷhaṃ,** vaṇṇavipariyayo, abhisayo ca daḷhañca atisayadaḷhā. Tarati atikkamatīti **tibbaṃ, ra**ssa **vo, a**ssa **i.** Eti gacchatīti eko, so eva **eka**ntaṃ, ekaṃ tarati atikkamatīti vā **eka**ntaṃ. Mattato atikkantaṃ **atimattaṃ.** Bahuṃ lātīti **bāḷhaṃ, u**lopo, vaṇṇavipariyayo ca **ha**saddo. Ativelaṃ, accatthaṃ, nibbharaṃ, nitantaṃ, gāḷhaṃiccādīnipi atisaye.

Dabbaṃ satvaṃ, taṃviparīte dhammamatte vattamānā **bāḷha**pariyantā **khippā**dayo **atisayaṃ** vinā **paṇḍake** napuṃsake vattanti. Khippaṃ bhavati [‘‘khippa bhavabhī’’ti padadvayaṃ adhikaṃ viya dissati], atisayo pulliṅgo, assa guṇassātisayo, assa dabbassātisayo iti. ‘‘Khippaṃ bhuñjati, satataṃ juhoti, satataṃ ramaṇīyo’’iccatra tu kriyāvisesanattāyeva paṇḍakattaṃ. **Tesu** khippādīsu ye **dabbagā** dabbābhidhāyino, te **tīsu** liṅgesu. ‘‘Dabbadhammo liṅga’’nti dassanantaraṃ. Yathā khippā jarā, khippo maccu, khippaṃ gamanaṃ. Santatā taṇhā, santataṃ dukkhaṃ, santato ākāso. Atimattā kriyā, atimatto naro, atimattaṃ padaṃ iccādi.

42-43. Dvādasakaṃ māre. Haranayanaggidaḍḍhattā [tinayanaggidaḍḍhattā (ka.)] natthi viggaho sarīrametassa **aviggaho.** Kāmayati raticchaṃ uppādayatīti **kāmo,** kāritantā **a**paccayo. Siṅgārarūpena pāṇīnaṃ manasi bhavatīti **manobhū.** Pañcakāmaguṇesu madayatīti **madano.** Lokānaṃ antaṃ vināsaṃ karotīti **antako.** Vase vatteti sīlenāti **vasavattī.** Pāpaṃ icchati karoti, tena yuttoti vā **pāpimā.** Parato jāyatīti pajā, acchandikā, tāsaṃ pati **pajāpati.** Ye kusaladhammesu pamattā, tesameva bandhu **pamattabandhu.** Kaṇhadhammayuttatāya **kaṇho.** Kusaladhamme māretīti **māro.** Akusaladhamme na muñcatīti **namuci.** Mīnaketano, kandappo, dappako, anaṅgo, pañcasaro, sambarāri, manasijo, kusumesu, anaññajo, pupphadhanvā, ratipati, makaraddhajoiccādīnipi viṇhusutassa kāmassa nāmāni.

Taṇhā aratī ragā ceti etā tisso **tassa** mārassa dhītaro. Yo taṃ passati, taṃ tasitaṃ karotīti **taṇhā, sa**lopo, ṇhā ca. Paresaṃ kusaladhammesu aratiṃ karotīti **aratī.** Rajjanti etthāti **ragā. Tassa** mārassa hatthī girimekhalo nāma. Sarīramahantabhāvena girisadisattā giri viyāti giri. Mārena mamāyanavasena ‘‘ayaṃ me hatthī mekhalo nāma hotū’’ti katanāmattā mekhalā viyāti mekhaloti samuditanāmadvayena ekameva hatthiṃ vadati, yathā ‘‘vajirāsani, sītuṇha’’nti.

44. Tikaṃ yame. Pajāsaṃyamanato yamā, maccuppabhutayo assa kiṅkārā, tesu rājateti **yamarājā.** Tedhātukesupi āṇāpavattakattā mahanto visayo etassa visayī, ṇī, so eva **vesāyī.** Yattha lakkhaṇena na sijjhati, tattha sabbatra ‘‘yadādinā vā niruttinayena vā saddasiddhi veditabbā’’ti hi pubbe vuttaṃ, dukkhajanakattā vā visadisaṭṭhānaṃ gacchantīti vesā, nerayikā, tesaṃ adhipatibhāvena ayati pavattatīti **vesāyī,** ī. Yamānaṃ rājā **yamo.** Dhammarājo, katanto, samavattī, kālo, daṇḍadharo, antakoiccādīnipi yamassa nāmāni. **Assa** yamassa āvudhaṃ nayanameva. Tena kira kodhacittena olokitamattena sattānaṃ sarīrāni ātape khittaghatapiṇḍāni viya vilīyantīti.

Dvayaṃ asurabhede. Etesañhi satipi devabhāve heṭṭhā nivāsitabhāvasāmaññato ettha vacanaṃ, mārassa pana sattānamanatthakārakatāsāmaññena yamena saddhiṃ vacanaṃ takkarattā. Yuddhādīsu vepitaṃ kampitaṃ cittametassa **vepacitti** [saṃ. ni. aṭṭha. 1.1.256]. Puṇṇaṃ lomaṃ yassa so **pulomo,** pulāmahatī umā kitti, kanti vā yassāti **pulomo.** ‘‘Umātasīhemavati-haliddākittikantisū’’ti hi **nānatthasaṅgahe** vuttaṃ. Ayaṃ pana sakkassa bhariyāya sujātāya pitā. Dvayaṃ kinnare. Assamukhanarasarīratāya kucchito puriso, kiñci vā puriso, purisasadisoti vā **kimpuriso.** Evaṃ **kinnaro.** Turaṅgavadana, assamukhādīnipi kinnarassa nāmāni.

45-46. Addhapajjena ākāsassa nāmāni. Tesaṃ tesaṃ vatthūnaṃ antaraṃ nānattaṃ ikkhate loko ettha, anenāti vā **antalikkhaṃ, ra**ssa **lo.** Ikkhanaṃ vā dassanaṃ ikkhā, tassa antaraṃ kāraṇaṃ **antalikkhaṃ.** Khanati byavadhānanti **khaṃ,** kvi. Sabbagahagāmaṇino ādiccassa patho maggo **ādiccapatho.** Na bhavatīti **abbhaṃ.** Gacchantyanena devāti **gaganaṃ,** yu, massa **go.** Ambate saddāyate atrāti **ambaraṃ,** ro. **Haya** gatimhi, visesena hayati gacchati sabbatrāti **vehāso, ya**ssa **so,** vigato vā hāso cittassa etthārammaṇālābhatoti **vehāso.** Anilassa vātassa patho **anilapatho.** Bhusaṃ kāsante dippante padatthā etenāti **ākāso,** na kassati na vilekhīyatīti vā **ākāso.** Na bhavati ettha kiñcipi vatthūti **nabhaṃ,** natthi bhūmi etthāti vā **nabhaṃ,** na bhāyanti pakkhino anena, etthāti vā **nabhaṃ.** Vino pakkhino hayanti gacchanti etthāti **vehāyasaṃ,** aso. Tārā vuccanti nakkhattādayo, tesaṃ patho **tārāpatho.** Surānaṃ devānaṃ patho **surapatho.** Na haññateti **aghaṃ, hana**ssa **gho.** Anantaṃ, visaṇupadaṃiccādīnipi ākāsassa nāmāni.

47-48. **Meghādye**kādasakaṃ meghe. Mehati gharati secatīti **megho.** Vāriṃ vahatīti **valāhako, vāri**saddassa **vo, va**ssa **lo** [pāṇini 6.3.109; moggallānapañcikā 1.47; nīti-sutta 1340, 1343]. Dibbanti vuḍḍhiṃ virūḷhiṃ gacchanti lokā anenāti **devo.** Pajānaṃ lokānaṃ annaṃ bhojanaṃ bhavati etenāti **pajjunno,** akārassukāro. Ambuṃ udakaṃ dhāretīti **ambudharo.** Lokānaṃ santāpaṃ hantīti **ghano, ha**ssa **gho.** Jaladhāraṃ dhāretīti **dhārādharo.** Jīvanaṃ jalaṃ mūtaṃ bandhamaneneti **jīmūto, vana**saddalopo, lokānaṃ vā jīvitaṃ munāti bandhatīti **jīmūto, vita**lopo, **jīvita**ssa **jī** ādeso vā [pāṇini 6.3.109; moggallānapañcikā 1.47; nīti-sutta 1340, 1343]. Evaṃ aññatra. Vāriṃ vahatīti **vārivāho.** Ambuṃ dadātīti **ambudo.** Āpaṃ bharatīti **abbhaṃ,** kvi, **pa**ssa **bo.**

Tikaṃ vuṭṭhiyaṃ. Vassati siñcatīti **vassaṃ, vassa** secane. Evaṃ **vassanavuṭṭhiyo.**

Pañcakaṃ vijjuyaṃ. Satataṃ īrati kampatīti satero, **ta**lopo, so eva **sateritā.** Khaṇamattampi na tiṭṭhatīti **akkhaṇā.** Kuṭilaṃ aciraṭṭhāyitattā virūpaṃ hutvā javatīti **vijju.** Vijjotatīti **vijjutā.** Aciraṃ pabhā yassa **acirappabhā.**

49. Catukkaṃ meghanāde. Meghānaṃ nādo **meghanādo.** Dhanīyate **dhanitaṃ**[thanitaṃ (sī.)], **dhana** sadde. Gajjanaṃ **gajjitaṃ, gajja** sadde. Rasīyate **rasitaṃ. Ādi**nā harādādi [sabbatra napuṃsakebhāve to, ādinā svanitadhanitādayo (cintāmaṇiṭīkā), ādinā dhanitaharādarāsādayo (byākhyāsudhāṭīkā)]. Dvayaṃ sakkadhanumhi. Indassa āvudhaṃ dhanu ca **indāvudhaṃ, indadhanu** ca. Vātena khittamambu **vātakkhittambu,** bindu. Sītaṃ karotīti **sīkaro,** siñcatīti vā **sīkaro, ca**ssa **ko, aro** ca, vātavasena vā tato tato saratīti **sīkaro, a**ssa **ī,** majjhe **kā**gamo ca.

50. Tikaṃ jaladhārāyaṃ. Vegato jaladhārānaṃ saṃ bhusaṃ patanaṃ āsāro, punappunaṃ saratīti **āsāro.** Vegaṃ dhāretīti **dhārā.** Adho patatīti **sampāto, saṃ**saddo adhobhāge [vegato jaladhārānaṃ sambhūya patanaṃ dhārāsampāto, sara gatiyaṃ ghau iti āsāro (cintāmaṇiṭīkā)]. Dvayaṃ vassopale. Karena hatthena gayhupagattā **karakā,** jalaṃ piṇḍaṃ karotīti vā **karakā,** ‘‘vassopale tu karakā, karakopi ca dissate’’ti **ruddo, kara**saddotra. ‘‘Karo vassopale pāṇisoṇḍāpaccāyaraṃsisū’’ti **nānatthasaṅgahe** vuttaṃ. Ghanato, ghanakāle vā sañjātaṃ upalaṃ silā **ghanopalaṃ.** Duṭṭhu dinaṃ **duddinaṃ,** ayaṃ **duddina**saddo meghacchannāhe vattati, asobhanatthopyatthi **duddina**saddo, aguṇavacanatāyaṃ vāccaliṅgo.

51-52. Chakkaṃ tirodhāne. **Dhara** āvaraṇe, **apā**dipubbo. Apidharati āvuṇotīti **pidhānaṃ, a**lopo. Apadharatīti **apadhāraṇaṃ.** Tiro dharati pidahatīti **tirodhānaṃ.** Antaraṃ dharatīti **antaradhānaṃ,** niggahītalopo. Apidharatīti **apidhānaṃ.** Ettha ca **apā**diupasaggā dhātuno āvaraṇatthajotakā. Chādayatīti **chādanaṃ.** Byavadhā, antaradhiiccādayopi tirodhāne.

Sāddhapajjena candassa nāmāni. Indati nakkhattānaṃ paramissariyaṃ karotīti **indu.** Candati hilādayati sukhayati pajanti **cando.** Nakkhattānaṃ rājā **nakkhattarājā.** Umā kanti, tāya saha vijjatīti **somo,** sukhaṃ abhissavatīti vā **somo, ma**paccayo. Nisaṃ rattiṃ karoti, tattha vā karo raṃsi etassa **nisākaro.** Andhakāraṃ usenti dahanti vināsentīti osā, raṃsayo, te ettha dhiyanti patiṭṭhahantīti osadhi, tārāviseso, tassa īso pati **osadhīso.** Himo sītalo raṃsi yassa **himaraṃsi.** Saso aṅko lakkhaṇaṃ yassa **sasaṅko.** Candaṃ kappūraṃ māti sadisaṃ nayatīti **candimā. I**kārādeso. Sasalakkhaṇamettha atthi **sasī.** Sasati vā hiṃsati uṇhaguṇanti **sasī, ī**paccayo tadupalakkhite tadupacāraṃ. Sītā raṃsayo yassatthīti **sītaraṃsi.** Nisāya rattiyā nātho tadālaṅkārabhāvatoti **nisānātho.** Uḷūnaṃ tārānaṃ rājā **uḷurājā.** Māti attānaṃ kappūrena sadisaṃ karotīti **mā, mā**saddoyaṃ pume, taṃsahacaraṇato uḷurājādayopi. Himaṃsu, kumudabandhu, vidhu, sudhaṃsu, subbhaṃsu, nisāpati, migaṅko, kalānidhi, dvijarājo, sasadharo, nakkhattesoiccādīnipi candassa nāmāni.

53-54. Soḷasannaṃ bhāgānaṃ pūraṇo **soḷasamo** bhāgo candassa kalā, **kala** saṅkhyāne, kalīyate ekādinā saṅkhyāyateti **kalā.** Dvayaṃ candassa sarīre. Maññate ñāyate aneneti **bimbaṃ. Mana**to **va**paccayo, nipātanā massa **bo,** assi, **na**ssa **mo, va**ssa **bo, bimba**saddo anitthiyaṃ. Maṇḍayateti **maṇḍalaṃ,** alo, itthiyaṃ maṇḍalī, ayaṃ tīsvapi [bimbo anitthī, maṇḍalaṃ tīsu (amara 3.15)].

Pādahīnapajjena addhabhāgo. Asati khepeti samudāyanti **aḍḍho,** to. Tathā **addho. Upaḍḍho**ti upasaggena padaṃ vaḍḍhitaṃ, ete tayo pume. Khaṇḍayati samudāyanti **khaṇḍaṃ.** Sakyate ubbāhanādīsu thokattāti **sakalaṃ,** alo, **khaṇḍasakalā** vā pume, satthe rūpabhedato napuṃsake. Ete ca **aḍḍhā**dayo tayo asame bhāge pume, same tu napuṃsaketi rūpabhedenāha ‘‘addhaṃ vuttaṃ same bhāge’’ti. Khaṇḍādidvayaṃ pana asamepi vattamānaṃ punnapuṃsake vattati, tasmā ‘‘addhaṃ vuttaṃ same bhāge’’ti ettha ‘‘aḍḍhaṃ, upaḍḍha’’nti idaṃ dvayampi saṅgahitaṃ [asamabhāge pumāni, same aṃse napuṃsakattaṃ rūpabhedato, upacārato tabbhāgavati vāccaliṅgo – addhā sāṭī, addhaṃ vatthaṃ addho kambalo (cintāmaṇiṭīkā)].

Pasādādayo cande avassambhāvino, aññatra tu pāsaṅgikā iti candapakkame uccante. Visesena sādayati pasādayatīti **pasādo.** Evaṃ pasanno, so eva **pasannatā.**

Tikaṃ candappabhāyaṃ. Kumudassāyaṃ vikāso [vikāro (ka.)] **komudī.** Candaṃ ācikkhati paṭipādayatīti **candikā.** Juti assātthīti **juṇhā. Ta**ssa **ṇo, ha**paccayo ca, candassa vā jutiṃ sobhaṃ nayhati bandhatīti **juṇhā.**

Catukkaṃ sobhanamatte. Kanati dippatīti **kanti, kana** dittiyaṃ, kāmīyatīti vā **kanti.** Sundaraṃ bhāti dippatīti **sobhā.** Jotayatīti **juti.** Chādayatīti **chavi. Chada** saṃvaraṇe, **vi**paccayo, **da**lopo.

55. Sattakaṃ lakkhaṇe. Kaṃ attānaṃ laṅkayati hīnaṃ karotīti **kalaṅko.** Lañchate lakkhate aneneti **lañchanaṃ**. Lakkhyate aneneti **lakkhaṃ.** Tathā **lakkhaṇaṃ.** Aṅkīyate lakkhyate aneneti **aṅko.** Abhi visesaṃ jānāti etenāti **abhiññāṇaṃ.** Cihīyati lakkhīyati aneneti **cihanaṃ. Ciha** lakkhaṇe.

Sabbāsaṃ sobhānaṃ majjhe paramā sobhā susamā nāma, sobhanaṃ samaṃ sabbaṃ assaṃ **susamā,** seṭṭhā sobhā.

56. Guṇe phoṭṭhabbavisese **sīta**nti napuṃsakaṃ bhavati. Devadattassa sītaṃ vattati. Sītādayo tayo **guṇīliṅgā** guṇino liṅgaṃ gaṇhanti, taṃ yathā – sītalā bhūmi, sītalaṃ jalaṃ, sītalo vāto. Uṇhābhitattehi sevīyatīti **sītaṃ,** tena yutto **sīto. Sasa** gatiyaṃ, iro, ittañca, sītatthikena sarīyatīti vā **sisiraṃ.** Sītaṃ guṇaṃ lātīti **sītalo.**

Mahikāntaṃ hime. Hiṃsatīti **himaṃ, sa**ssa **mo,**niggahītalopo ca. **Tuha** adane, tohati hiṃsatīti **tuhinaṃ,** ino. Uparito savatīti **ussāvo.** Nīharanti nissasantyaneneti **nīhāro,** natthi īhā vā etasmā hetubhūtāti **nīhāro,** āro. Mahīyate rāgīhīti [vācābhi (cintāmaṇiṭīkā)] **mahikā,** ṇvu.

57. Chakkaṃ nakkhatte. Punappunaṃ udayattā na khīyate **nakkhattaṃ,** attano gamanaṭṭhānaṃ na kharati na vināsetīti vā **nakkhattaṃ,** atha vā **nakkha** gatiyaṃ, nakkhatīti **nakkhattaṃ.** Jotati subhāsubhanimittaṃ pakāsetīti **joti, nakkhatta bhaṃ**saddehi sahacaraṇato napuṃsake. Yathāvuttaṃ nimittaṃ bhāti pakāsetīti **bhaṃ.** Kattabbaṃ taranti lokā etāyāti **tārā,** attano vīthiṃ tāyati arati gacchatīti vā **tārā,** tāreti vā loke ahitatoti **tārā,** ayañca **tārakā, uḷu** ca ete tayo apume. Tarā eva ṇvu, **tārakā** [tārā eva tārakā ṇvu (ka.)]. Uccaṃ lavati [ulayati (ka.)] gacchatīti ulu. So eva **uḷu.** Na kevalaṃ tārakā eva apume, atha kho uḷu cāti **ca**saddattho. Uḷusahacariyato pakkhe napuṃsake ca.

58-60. **Assayujā**dayo **revatyantā** sattādhikavīsatārakā nakkhattā nāma honti. Tāni ca nakkhattāni ākāse yathāṭhitāni kamatoyeva ettha kathitāni, na uppaṭipāṭiyā. Vakkhati ca ‘‘kamato sattādhikavīsati nakkhattā’’ti. Assarūpayogato **assayujo.** Yamasadisattāsabbatra bharatīti **bharaṇī.** Yu, ī. Aggisadisattā kantati chindatīti **kattikā,** karoti tasmā vā **katthikā,** kattikāya sahitā **sakattikā.** Bharaṇī, rohiṇī vā. Kamalasambhavattā kamale ruhati vaḍḍhatīti **rohiṇī.** Migasīsaṇṭhānattā tārāpuñjo **migasiraṃ,** chaṭṭhīsamāso uttarappadhānattā napuṃsakattaṃ. Ruddarasāvaṭṭhitakodharuddasadisattā kadāci adati ghasatīti **addā.** Punappunaṃ sattesu hitaṃ vassatīti **punabbasu, vassa** secane. Poseti kriyāni, posentyasminti vā **pusso.** Bhujagasadisattā na silisyate nāliṅgyateti **asileso.**

Mahīyate kāriyatthikehīti **maghā** [māghā (ka.)], hassa **gho.** Phalaṃ gaṇhāpetīti **phaggunī,** yu, ī. **Dve**ti pubbaphaggunī, uttaraphaggunī ceti dve. Hatthasaṇṭhānatāya **hattho.** Tacchakasadisattā vicittaṃ phalaṃ dadātīti **cittā.** Sobhanā āti, sāti vā tanuṃ karoti subhāsubhanti **sāti** [svāti (ka.)], subhāsubhaphaladānato vā **sāti, ‘‘sāti** dānāvasānesū’’ti hi **nānatthasaṅgahe** vuttaṃ, ayaṃ dvīsu. Visadisaṃ phalaṃ khaṇatīti **visākhā,** vividhā vā sakhā mittā yassā sā **visākhā.** Anurādhayati saṃsijjhati subhāsubhaphalametāyāti **anurādhā.** Guṇehi sabbāsaṃ vuḍḍhattā **jeṭṭhā.** Mūlati patiṭṭhāti subhāsubhaphalametthāti **mūlaṃ.** Āsāḷho nāma bhatīnaṃ daṇḍo, taṃsaṇṭhānattā **āsāḷhā** nāma dve nakkhattā pubbāsāḷhauttarāsāḷhavasena.

Savati subhāsubhaphalametenāti **savaṇo, savaṇaṃ** vā. Dhanamesanti etthāti **dhaniṭṭhā,** dhanati vā vibhūti nidhānaṃ **dhaniṭṭhā.** Sataṃ bhisajā ettha, satabhisajānaṃ vā adhipati **satabhisajo.** Bhaddo go, tasseva padāni pādā assaṃ **bhaddapadā,** pubbabhaddapadā dve, uttarabhaddapadā dve, samūho cesaṃ catusaṅkhyāti bahuvacanaṃ. Rā vuccati dhanaṃ, tabbantatāya **revatī,** ākārasse, revato vā isibhedo, tassa apaccaṃ **revatī.**

61. Dvayaṃ rāhuggahe. So vuccati saggo, tattha bhātīti **sobbhānu.** Rahati candādīnaṃ sobhaṃ jahāpetīti **rāhu.** Tamo, vidhuntudo, candādo, sehikeyotipi rāhussa nāmāni.

Sūra, canda, aṅgāraka, budha, jīva, sukka, asita, rāhu, ketūti ete sūrādayo navaggahā nāma.

Mesādiko dvādasakoṭṭhāso rāsi nāma. Ādinā usabha, methuna, kakkaṭa, sīha, kaññā, tulā, vicchika, dhanu, makara, kumbha, mīne saṅgaṇhāti.

Dvayaṃ bhaddapadanakkhattānaṃ nāmaṃ. Poṭṭho go [pāṭho bhaddo go (ka.)], tasseva padāni pādā assaṃ **poṭṭhapadā.**

62-63. Pajjadvayena sūriyassa nāmāni. Ā bhuso dippatīti **ādicco, ppa**ssa **cco.** Lokānaṃ sūrabhāvaṃ janetīti **sūriyo.** Tathā **sūro.** Sataṃ bahavo raṃsayo yassa **sataraṃsi.** Divā divasaṃ karotīti **divākaro,** divase vā karo ābhā yassa **divākaro, divā**saddoyaṃ sabbakārakavacano, na tu ādhāravacano eva. Visesena rocate dippateti **verocano.** Dinaṃ karoti, kumudānaṃ vā dinaṃ mākulyaṃ karotīti **dinakaro,** uṇho raṃsi yassa **uṇharaṃsi.** Pabhaṃ karotīti **pabhaṅkaro.**

Aṃsuno mālā, sā yattha atthi **aṃsumālī.** Dinānaṃ pati **dinapati.** Tapatīti **tapano.** Ravanti etena sattā pabhāvittāti **ravi.** Bhānu yassa atthīti **bhānumā.** Raṃsi yassa atthīti **raṃsimā.** Bhaṃ ābhaṃ karoti, tāsaṃ vā ākaro uppattiṭṭhānaṃ **bhākaro.** Bhāti dippatīti **bhānu.** Devehipi accate pūjīyateti **akko.** Sahassaṃ bahavo raṃsayo yassa **sahassaraṃsi.** Dvādasattā, pabhākaro, vibhākaro, vikattano [vissakammunā vikattito, kammani yu (cintāmaṇiṭīkā)], mattaṇḍo, divamaṇi, taraṇi, mitto, citrabhānu, vibhāvasu, gahappati, haṃso, savitāiccādīnipi sūriyassa nāmāni.

64. Pajjena sūriyādīnaṃ raṃsippabhānaṃ nāmāni. Rasanti taṃ sattāti **raṃsi.** Ā bhuso bhātīti **ābhā.** Pakārena bhātīti **pabhā.** Dippatīti **ditti.** Rocate dippateti **ruci.** Dīdhyati dippatīti **dīdhiti.** Dippatīti vā **dīdhiti, pa**ssa **dho, i**kārāgamo. Miyyante khuddajantavo aneneti **marīci,** īci. Asati gacchati disantanti **aṃsu,** ussāgamo. **Marīci**sahacaraṇato **dīdhityā**dayo [khalitapāṭho (?), savarasāmī tu aṅguli kākalisāri sarāri tumbiari susi dīmityattayo thīpumesu iccāha (cintāmaṇiṭīkā)] **bhānu aṃsu** ca dvīsu. **Maya** gamanattho daṇḍako dhātu [daṇḍakappakaraṇe āgatadhātūti attho, niruttisāramañjusāṭīkāyaṃ 253.413 piṭṭhesu passitabbaṃ], **kha**paccayo **ū**kārāgamo, atha vā **mā** māne, **ukha** gatyattho daṇḍako dhātu [daṇḍakappakaraṇe āgatadhātūti attho, niruttisāramañjusāṭīkāyaṃ 253.413 piṭṭhesu passitabbaṃ], māya mānāya ukhatīti **mayūkho** [māpasaṃ gaganaṃ pamāṇayaṃ ukhati gacchatīti pisodarādi (cintāmaṇiṭīkā)]. Kirati timiraṃ **kiraṇo.** Kirati timiraṃ **karo.**

65. Dvayaṃ ādiccamaṇḍalotikhyāte uppātādijāte raṃsimaṇḍale. Sūriyassa pari samantato dhīyate **paridhī,** pari samantato visatīti **pariveso,** sūriyaṃ vā pariveṭhayatīti **pariveso. Ṭha**ssa **so.** Upasūriyakaṃ, maṇḍalanti dvepi paridhino nāmāni.

Dvayaṃ marīcikāyaṃ. Marīcisadisatāya **marīci.** Migānaṃ taṇhā pipāsā yassaṃ jalābhāsattā sā **migataṇhikā.**

Sūriyassa udayato pubbe **uṭṭhitaraṃsi** uggataraṃsi aruṇo nāma siyā. Aruṇavaṇṇatāya arati gacchatīti **aruṇo.** Sūrasūto, anūru, kassapeyyo, kassapi, garuḍāggajotipi aruṇassa nāmānīti. Ākāsavaṇṇanā.

66-67. Catukkaṃ kāle. Kalyante saṅkhyāyante āyuppamāṇādayo anenāti **kālo,** karaṇaṃ vā kāro, bhāve ṇo, so eva **kālo,** na hi kriyāvinimutto kālo nāma koci atthi, mahākālassa pana sassatabhāvato atītādivohāro natthevāti avayavakālānaṃ samūhabhāvato sopi ‘‘kālo’’ti vutto. Sattānaṃ jīvitaṃ asati khepetīti **addhā, ta**ssa **dho,** ākārantoyaṃ **addhā**saddo pume. Punappunaṃ etīti **samayo.** Vināsaṃ lātīti **velā,** vaṇṇalopo. Diṭṭho, anehotipi kālassevanāmāni.

Khaṇādayo pana **tabbisesā** tassa kālassa visesā bhedā. Ke te, kittakappamāṇā cetyāha **‘‘khaṇo’’**iccādi. Dasahi accharāhi aṅguliphoṭanehi lakkhito kālo khaṇo nāma, **khaṇu** hiṃsāyaṃ, khaṇotīti **khaṇo,** a. Dasa khaṇā layo nāma **bhave** bhavanti, etena vā vacanena vikabhisaṅkhyāpekkhinopi vācakā santīti gamyate. Layati gacchati, sattānaṃ jīvitaṃ lunanto vā ayati gacchatīti **layo.** Dasa layā khaṇalayo nāma, khaṇalayānaṃ samūhabhāvato. Te dasa khaṇalayā muhutto nāma **siyā** siyuṃ vā, ayamanitthī. **Huccha** koṭilye, kuṭilayati rattidivase subhāsubhadassanatoti **muhutto,** to, dhātuyādimhi **mu**kārāgamo, **ccha**lopo ca. Te dasa muhuttā khaṇamuhutto nāma.

Tikaṃ dine. Dibbanti kīḷantyasmiṃ **divaso,** so. Na jahāti paccāgamanaṃ **ahaṃ.** Ādadāti nibyāpāranti **dinaṃ,** ino, **ā**lopo ca, dibbati vā etthāti **dinaṃ, va**ssa **no.** Ghasaro [ghasati andhakāraṃ ro (cintāmaṇiṭīkā)], vāsarotipi dinassa nāmāni.

68. **Kalla**ntaṃ paccūse. Pabhātyasmiṃ lokoti **pabhātaṃ.** Tathā **vibhātaṃ. Usa** rujāyaṃ, paccūsati vināseti timiranti **paccūso.** Kalyante saṅkhyāyante anena saṅkhyādayoti **kallaṃ.** Ahomukhaṃ, ūsotipi paccūsassa nāmāni.

Dvayaṃ padose. Dosāya rattiyā ārambho **abhidoso.** Dosāya rattiyā pārambho **padoso.** Abhidhānato **pā**saddassa pubbanipāto, appadhānarasso ca, atha vā abhidussanti padussanti ca yattha sabbakammāni abhidoso padoso ca.

Tikaṃ sāyanhe. Sāyati dinaṃ avasāyatīti **sāyo,** sāyanto vā dinantaṃ karonto ayatīti **sāyo,** punnapuṃsake. Sammājhāyanti taṃ **sañjhā,** (‘‘brahmuno tanu pitā lokassa janettī’’ti hi āgamo nikāyantarikānaṃ.) [( ) etthantare pāṭho adhiko viya dissati] Dinānaṃ accayo atikkamo, avasānaṃ vā **dinaccayo.** Dinantotipi tasseva nāmaṃ.

Pubbaṇhāparaṇhamajjhanhavasena tividhā sañjhā [amara 4.3]. Pubbañca taṃ ahañcāti **pubbaṇhaṃ.** Aparañca taṃ majjhañca taṃ ahañceti **aparaṇhaṃ majjhanhaṃ.** Sabbatrāvayave samudāyopacārato ahassekadese **aha**saddoti kammadhārayo, tāsaṃ tissannaṃ sañjhānaṃ samāhāroti sañjhamityuccate. Samāharaṇaṃ samāhāro, ekībhāvo, so ca bhinnakālānaṃ na bhavatīti buddhiyā samakālaggahaṇato ekakālattā tasmiṃ abhidheyye digusamāso, tathā hi samāhāro samūho taṃsambandhe chaṭṭhiyāyeva bhavitabbanti cintento ācariyo na aññapadatthasamāso ayanti **ā**kārassāppadhāne rassattanti sañjhaṃ. Samāhāro bhāvo tassekattā ekavacanaṃ, kammavacane tu samāhāre tisso sañjhā samāhaṭāti paṭhamantānaṃ samāse sapadatthapādhānyā bahuvacanaṃ, rassābhāvo ca.

69. Pañcakaṃ rattiyaṃ. Nisati tanuṃ karoti sabbabyāpāraṃ **nisā.** Rajjanti rāgino atra **rajanī,** yu, ī. Rāti gaṇhāti abyāpāranti **ratti,**ti, rajjanti vā ettha **ratti.** Paṭhamamajjhimapacchimayāmavasena tayo yāmā pahārā yassā **tiyāmā.** Saṃvuṇoti dinaṃ **saṃvarī.** Nisīthinī, khaṇadā, khapā, vibhāvarī, tamassinī, yāminī, tamīiccādīnipi rattiyā nāmāni.

Candikāyuttā candappabhāya yuttā ratti juṇhā nāma, juṇhāyogato **juṇhā.** Tamo ussanno yassaṃ sā **tamussannā** ratti **timisikā** nāma, timisaṃ ussannaṃ etthāti **timisikā,** upadhāya ittañca.

70. Tikaṃ aḍḍharattiyaṃ. Majjhimāratti kammabhūtā ‘‘nisītho, aḍḍharatto, mahānisā’’ti ca vuccati. Nissate sayate asmiṃ **nisītho.** Aḍḍhañca taṃ ratti cāti **aḍḍharatto,** rattekadese **ratti**saddo, rattiyā aḍḍhanti vā **aḍḍharatto.** Mahatī ca sā nisā cāti **mahānisā.**

Catukkaṃ andhakāre. Andhaṃ hataṃ diṭṭhasattikaṃ lokaṃ karotīti **andhakāro.** Tamatīti **tamo,** atha vā tamanti ākaṅkhanti ratiṃ lokā ettha **tamo, tamu** ākaṅkhāyaṃ, **tama**saddo anitthī, taṃsahacaraṇato andhakāropi. Timisaṃ iso, atha vā **timu** temane, timanti ettha rāgenāti **timisaṃ. Timiraṃ,** pubbeva **ira**paccayo.

71. Catuddasannaṃ rattīnaṃ pūraṇī catuddasīsaṅkhāto kāḷapakkho ca ekagghano vanasaṇḍo ca meghapaṭalañca aḍḍharatti ca etehi catūhi samannāgato tamo caturaṅgatamaṃ nāma.

72. Andhañca taṃ tamañcāti **andhatamaṃ,** yaṃ lokaṃ andhakāraṃ karoti. Ayaṃ **andhatama**saddo **ghanatame** bāḷhatame vattati.

Dvayaṃ pahāre. Paharīyate bheriyādi atrāti **pahāro,** pume saññāyaṃ **a**paccayo. **Yā** pāpuṇe mo, upayameti vā aho ratti cānena **yāmo, yami**to **ṇo.** Pahāro eva yāmo iti saññito **yāmasaññito.**

Dutiyā tithi pāṭipado nāma. Paṭipajjate cando khayaṃ, udayaṃ vā yassaṃ **pāṭipado.** Tatiyādī tithiyeva, na pāṭipado. Tanotīti **tithi,** atha vā **tā** pālane ithi. **Tithi**saddo dvīsu.

73. Dvayaṃ pannarasiyaṃ, pannarasannaṃ tithīnaṃ pūraṇī **pannarasī, paṇṇarasī**tipi pāṭho atthi. Dvayaṃ puṇṇamāyaṃ tithiyaṃ. Miyyate tithīnaṃ khayo vuḍḍhi cānena māso, cando, puṇṇo ca so māso cāti puṇṇamāso, tassāyaṃ tithi, puṇṇamāso yassamatthīti vā **puṇṇamāsī.** Puṇṇo mā cando yattha, puṇṇamassāyaṃ vā tithi **puṇṇamā,** ‘‘puṇṇimā’’ti pāṭhe pana sati candassa puṇṇabhāvo puṇṇo, tena nibbattā bhāvapaccayantā tena nibbatte imo dissati, lokāsayattā liṅgassa itthiliṅgattaṃ, sā puṇṇamā ekakalāhīne cande sati anumati nāma, anumaññante anugacchante devatāpitūhi saha yassaṃ sā **anumati.** Puṇṇe pana cande sā puṇṇamā rākā nāma, rāti dassanāvakāsaṃ **rākā,** ko [kalāhīne sā’numati puṇṇe rākā nisākare (amara 4.8)].

Aparā kāḷapakkhasambhūtāpannarasī pana amāvasī, amāvāsītipi uccate. Amā saha vasanti ravicandā yassaṃ **amāvasī, amāvāsī** ca dīghaṃ katvā, **amā**saddo sahattho abyayaṃ. Dasso [dassalā (ka.), dissante ravicandā atra, ‘‘gaṇakehī’’ti gha (cintāmaṇiṭīkā)], sūriyindusaṅgamoti tassāyeva nāmāni.

74. Saṭṭhighaṭikāhi lakkhito kālo ahoratto nāma. Ghaṭenti ahorattiyoti **ghaṭikā.** Aho ca ratti ca **ahoratto,** pume. Adiguttepi ahorattanti napuṃsakepi. **Te** pañcadasa ahorattā pakkho nāma. Pacanti pariṇamanti bhūtānyaneneti **pakkho.** Pubbāparabhūtā **te** ca pakkhā yathākkamaṃ **sukkakāḷā** sukkapakkhakāḷapakkhā nāma. **Jotisattha**kkamena sukkapakkho pubbasaññito, kaṇhapakkho aparasaññito. Tato eva māsavisese loke sakaparapakkhoti [lokepyaparapakkhoti (ka.)] rūḷhī. **Suca** soke, **sukko,** socanti ettha andhakārābhilāsinoti katvā, sūceti pakāsetīti vā **sukko.** Kirati sukkanti kāro, ṇo, sova **kāḷo,** kena vā jotinā arati ettha kāro, sova **kāḷo. Te duve** sukkakāḷapakkhā samuditā **māso** nāma. **Masi** parimāṇe, kammaniṇo.

75-76. Sāddhapajjena dvādasamāsānaṃ nāmāni. Cittāya paripuṇṇenduyuttāya yutto, upalakkhito vā māso **citto**, saṃyogantattā na vuddhi, evaṃ sabbatra. Paripuṇṇenduyuttataṃtaṃnakkhattanāmavasena dvādasannaṃ māsānaṃ nāmāni veditabbāni. Cittamāsādayo phaggunamāsapariyantā dvādasa koṭṭhāsā kamena māsāti ñeyyā. Pasatthatamattā jeṭṭhā, taṃyogā **jeṭṭho.** Asayho ravi atreti **āsāḷho. Yassa ḷo,** savantyasmiṃ **sāvaṇo,** yu. Phalantyatra **phagguno,** yu, **lassa go,** assa **u.** Kattikamāso pacchimakattiko nāma. Assayujamāso pubbakattiko nāma.

77. Dvayaṃ sāvaṇamāse. Antovīthito bahi nikkhamati sūriyo ettha, adhikaraṇe anīyo. Dvayaṃ cittamāse. Nānāpupphaphalavicittatāya lokānaṃ rammaṃ karoti, ramanti vā etthāti **rammako.**

78. **Kattikakāḷapakkhato** pacchimakattikato paṭṭhāya caturo caturo māsā **kamā** kamato hemantagimhānavassānasaññitā utuyo nāma honti. Himāni ettha santi hemo, so eva **hemanto,** ‘‘suttanto vananto’’ti yathā, hinoti vā hāniṃ gacchati sabbametthāti **hemanto, anta**paccayo, **mā**gamo ca. Girati pīḷayatīti **gimhāno,** māno, **rassa ho,** vaṇṇavipariyayo ca. Vassati ettha **vassāno**yu. **Utuyo dvīsū**ti paccāsatyā **utu**saddo eva dvīsu, na **hemantā**dayo, **amarakose** pana **utu**saddo pume vutto [amara 4.20].

79. Aññathāpi utubhedaṃ dassetuṃ ariyasāmaññamāha **‘‘hemanto’’**iccādi. **Vā** atha vā **vuttānusārena** ututtayapabhede vuttavacanassānusārena. Idaṃ pana ‘‘kattikakāḷapakkhato’’ti vacanaṃ sandhāya vuttaṃ, tasmā kattikakāḷapakkhato pabhuti dve dve māsā **kamā** kamato hemanto, sisiro, vasanto, gimho, vassāno, sarado utūti cha **utū** bhavanti, punappunaṃ etīti katvā, tu, **i**ssa **u.** Sisiraṃ sītalaṃ, taṃyogā **sisiraṃ, vā**vidhānato na vuddhi, **ma**kāro padasandhikaro. **Vasa** kantiyaṃ. Vasīyateti **vasanto.** Pupphadhanuttā [pupphavantattā (ka.)] vā vasati kāmo ettha **vasanto.** Sarati pīḷayati asminti **sarado, ta**ssa **do.** Sā sunakhā ramanti etthāti vā **sarado, ma**ssa **do.**

80-81. Tikaṃ gimhe. Usati dahatīti **uṇho,** ṇho, **sa**lopo ca. Nidahante yasminti **nidāgho, ha**ssa **gho.** Girati pīḷayatīti **gimho,** mo, rassa **ho,** vaṇṇavipariyayo ca. Tikaṃ vassānotumhi. Vassati pavassati etthāti **vasso, vassāno, pāvuso** ca. Assa **u,** saṃyogalopo ca.

Vassānādikehi tīhi utūhi **dakkhiṇāyanaṃ** sūriyassa dakkhiṇadisāgamanaṃ bhavati, aññehi **tīhi** sisiravasantagimhehi **uttarāyanaṃ** uttaradisāgamanaṃ bhavati. **I** gatiyaṃ, bhāve yu, ayanaṃ. Pussasaṅkantimārabbha āsāḷhaṃ yāva ādiccassa uttarā gati **uttarāyanaṃ.** Āsāḷhasaṅkantimārabbha pussaṃ yāva dakkhiṇā gati **dakkhiṇāyanaṃ. Vassoyanadvaya**nti idaṃ ayanadvayaṃ sampiṇḍitaṃ vasso nāma. Vassanti etthāti **vasso,** vassakālena vā upalakkhito **vasso,** ‘‘citto, cakkhudasaka’’nti yathā.

Pajjaddhaṃ vasse. Saṃvasati ettha **saṃvaccharo,** charo, **sa**ssa **co,** ‘‘vacchara’’tipi tasseva nāmaṃ. Natthi itthiliṅgattametesu **anitthī.** Paccāsatyā **sarado**pi taṃpaccāsatyā **hāyano**pi. Saradakālena lakkhito **sarado,** yathā ‘‘sotadasakaṃ, vesākho’’ti. Jahāti bhāveti **hāyano,** padatthe vā jahanto ayatīti **hāyano.** Samayati vikalayati bhāveti **samā, sama** vekalye. ‘‘Samā vasse thīliṅgo tu, samaṃ sabbasamānesū’’ti **ruddo.**

Sabbasattānaṃ sabbapārisadattā [sabbapaṭipadattā (ka.)] sabbavohārakusalatthaṃ kālādhikārattā parasamaye kathitaṃ devānaṃ vassappamāṇampi idhāharitvā dīpetabbaṃ. Tathā hi manussānaṃ māsena pitūnaṃ ahoratto, evaṃ manussānaṃ vassena devānaṃ ahoratto, tatrottarāyanaṃ devānaṃ dinaṃ, ratti pana dakkhiṇāyanaṃ, devatānaṃ saṭṭhyādhikāhorattisatattayena vassena dvādasavassasahassāni devānaṃ yugaṃ. Tena vuttaṃ –

> ‘‘Esā dvādasasahassī, yugākhyā parikittitā;
> Etaṃ sahassaguṇitaṃ, aho brahmamudāhaṭa’’nti [‘‘vedadīpakaganthe’’ti nissaye].

Tañca narānaṃ catuyugaṃ dibbasahassadvayena brahmuno dve diveti. Kata, tetā, dvāpara, kalivasena catuyugaṃ. Tatra **katayugassa** manussasaṅkhyāya pamāṇaṃ aṭṭhavīsatisahassādhikāni sattarasavassalakkhāni, **tetāya** channavutisahassādhikāni dvādasavassalakkhāni, **dvāparassa** catusaṭṭhisahassādhikāni aṭṭhavassalakkhāni, **kalissa** bāttiṃsasahassādhikāni cattāri vassalakkhāni. Vuttañca –

> ‘‘Suññaṃ suññaṃ khaṃ nāgā, karamunisasino;
> Māna’mādo yugassa, tetāya khaṃkhaṃsuññaṃ.
>
> Rasanavasūriyā, vassasaṅkhyā pasiddhā;
> Suññaṃ suññaṃ khaṃ vedā, rasabhujagamiti.
>
> Dvāpare vassasaṅkhyā, suññākāsaṃkhaṃnetta-;
> Guṇajalanidhayo, vassasaṅkhyā kalisse’’ti.

Piṇḍo cesa vīsativassasahassādhikāni tecattālīsavassalakkhāni. Vuttañca ‘‘khākāsasuññambaradantasāgarā catuyugānaṃ parimāṇasaṅgaho’’ti. Brahmuno ahorattena narānaṃ dve kappā.

Tatra aṭṭha nāgā, dve karā, satta munayo, eko sasī, cha rasā, dvādasa sūriyā, cattāro vedā jalanidhayo ca. Dve nettāni, tayo guṇā, bāttiṃsa dantā, saṅkhyāya pasiddhehetehi saṅkhyā gahetabbā. **Khākāsambara**saddā suññapariyāyā. Suññañca gaṇite bindunā saṅgahitaṃ.

Sabbañcetaṃ paṭiyugaṃ paṭilomena patthāraye. Tatra katayugassa patthāro yathā – 1728000. Tetāya yathā – 1296000. Dvāparassa yathā – 864000. Kalissa yathā – 432000. Catuyugapiṇḍassa ca yathā – 4320000. Yugānaṃ paṭipatthārañca piṇḍassa ca yathākkamaṃ antimaṃ bindumādāya paṭilomena gaṇaye. Taṃ yathā –

‘‘Ekaṃ dasa satañceva, sahassa’mayutaṃ tathā;
Lakkhañca niyutañceva, kamā dasaguṇottara’’nti.

Tatra dasasahassāni ayutaṃ. Dasalakkhāni niyutaṃ. Tañca kalidvāparesu natthīti lakkhapariyantameva tatra gaṇaye, tadevaṃ yugānaṃ, taṃpiṇḍassa ca aṅkato pubbavuttā vassasaṅkhyā saññātā bhavatīti.

Tatra brahmuno dinaṃ narānaṃ udayakappo, ratti pana khayakappo. Ekasmiñca brahmadine manusaññitā catuddasa brahmasutā bhavanti. Tatrekassa manvantarassa ekasattatidibbayugāni pamāṇaṃ, tañca mānusaṃ catuddasabhi uttaraṃ [caturāsītiuttaraṃ (?)] yugasatadvayaṃ. Tadevaṃ catuddasabhi manvantarehi catunavutyuttarāni navadibbayugasatāni bhavanti. Mānusaṃ tu catuvīsatiyugasahassacatukkaṃ. Esañca [chasattatyādhikanavatiṃsayugasataṃ (?)] manvantarānaṃ aṭṭhavīsasahassādhikasattarasamānusavassalakkhasaṅkhyā vā katayugappamāṇakā pañca sandhayo bhavanti. Tena vuttaṃ **sūriyasiddhante** [1.18-19] –

‘‘Yugānaṃ sattati sekā, manvantara’miho’ccate;
Katassa saṅkhyā tassante, sandhi vutto jalaplavo.

Sasandhayo te manavo, kappe ñeyyā catuddasa;
Katappamāṇā kappādo, sandhī pañcadasaṭṭhitā’’ti.

Katayugassa ca pādena kalino pamāṇaṃ, pādadvayena dvāparassa, pādattayena tetāya. Catuyugañcetaṃ cakkamiva bhamatīti pañcadasahi sandhīhi narānaṃ yugāni catuvīsati bhavanti. Devānaṃ tu yugacakkaṃ. Etāni ca sasandhicatuddasamanvantarānyekatopi piṇḍitāni devānaṃ yugasahassaṃ bhavati, narānaṃ catuyugasahassaṃ, tañca brahmuno dinamekaṃ. Añño manu asmiṃ **manvantaraṃ,** brahmasutā eva manavo.

82. Pañcakaṃ khayakappe. Kappate jagatī vinassateti kappo. Khayanti ettha khayo. Kappo ca khayo cāti **kappakkhayā.** Saṃvattate uparamate, vinassate vā jagatī asminti **saṃvaṭṭo.** Catuyugānamante jāto **yuganto.** Palīyate khīyate yattha lokoti **palayo,** pume, saññāyaṃ ṇo. Keci panettha ‘‘kappakkhayo tū’’ti pāṭhaṃ vatvā dvinnamekābhidhānattaṃ kappenti, taṃ **amarakosena** ca **taṭṭīkāya** ca na sameti. Vuttañhi tattha ‘‘saṃvaṭṭo, palayo, kappo, khayo, kappantamiccapī’’ti [amara 4.22] ca ‘‘pañcakaṃ khayakappe’’ti ca.

Dvayaṃ kāḷakaṇṇiyaṃ. Ninditabbattā na lakkhīyateti **alakkhī.** Attano nissayaṃ kāḷavaṇṇasadisaṃ karoti appakāsakattāti **kāḷakaṇṇī, kara**to ṇo, rassa **ṇo,** ī ca. Dvayaṃ siriyaṃ. Pasaṃsitabbattā lakkhīyateti **lakkhī.** Katapuññehi sevīyate, te vā sevatīti **sirī,** ro, ī ca.

83. Dvayaṃ dānavānaṃ mātari. **Dā** avakhaṇḍane, dāyatīti **danu.** Dvayaṃ devānaṃ mātari. **Ditī**ti asurānameva vemātikā mātā, tassā paṭipakkhabhāvena **aditi.**

84. **Āgu**ntaṃ pāpe. Pānti rakkhanti attānamasmāti **pāpaṃ, pa**kāravaṇṇāgamo, duggatiṃ pāpanato vā **pāpaṃ.** Kilyate sithilī kariyyate yeneti **kibbisaṃ, la**ssa **vo,** iso ca, karoti aniṭṭhaphalanti vā **kibbisaṃ,** ibbiso. Virūpena gacchatīti **veraṃ.** Na hanti dhaññanti **aghaṃ, hana**ssa **gho,** sādhūhi agantabbattā vā **aghaṃ, hana** gatiyaṃ. Kucchitaṃ caritaṃ **duccaritaṃ.** Du ninditaṃ karaṇamassa **dukkaṭaṃ.** Na punātīti **apuññaṃ.** Kusalānaṃ paṭipakkhaṃ **akusalaṃ.** Kaṃ sukhaṃ hanatīti **kaṇhaṃ,** vaṇṇavipariyayo. Kalyate anena **kalusaṃ,** uso, kaṃ vā sukhaṃ lunanto setīti **kalusaṃ.** Du ninditaṃ itaṃ gamanamassa **duritaṃ.** Agantabbaṃ gacchati etenāti **āgu,** ā pīḷayaṃ gacchatīti vā **āgu, ‘‘ā** tu kodhamudāṭṭīsū’’ti hi **ekakkharakose** vuttaṃ.

85-86. Chakkaṃ dhamme. Kucchitenākārena santāne sentīti kusā, rāgādayo, te lunāti chindatīti **kusalaṃ.** Sukhaṃ karoti, sobhanaṃ vā karaṇamassa **sukataṃ.** Sukhaṃ karotīti **sukkaṃ.** Punātīti **puññaṃ.** Dharati sabbanti **dhammaṃ.** Apare panidaṃ ‘‘puññadhamma’’mityekapadaṃ vadanti, taṃ **amarakosena** [amara 4.24] virujjhanato na gahetabbaṃ. Sundaraṃ caraṇamassa **sucaritaṃ.**

Tikaṃ diṭṭhadhammike. Diṭṭhadhammo nāma paccakkho attabhāvo, tattha nibbattaṃ **diṭṭhadhammikaṃ.** Ihaloke jātaṃ **ihalokikaṃ.** Sandiṭṭhe paccakkhe attabhāve jātaṃ **sandiṭṭhikaṃ.** Dvayaṃ samparāyike. Taṃ vacanatthato suviññeyyaṃ.

Dvayaṃ takkāle. Tasmiṃyeva kāle jātaṃ, nāsannakālādīsūti **takkālaṃ.** Tadā tasmiṃyeva kāle jātaṃ **tadātvaṃ,** tvaṃ, **tadātta**ntipi pāṭho. Dvayaṃ āyatikāle. **Uttarakālo** pacchimo kālo. Āgamissatīti **āyati, ā**pubbo **i** gatimhi. Ettha ca yaṃ imasmiṃ attabhāve dūramāsannaṃ vā, taṃ diṭṭhadhammikaṃ. Yaṃ pana imasmiṃ attabhāve vā samparāye vā dūrataraṃ, taṃ **āyati.**

87-88. **Pamoda**ntaṃ pāmojje. Hasati yenāti **hāso.** Attā mano yassa attamano. Duṭṭhassa hi mano attā nāma na hoti, tassa bhāvo **attamanatā,** pāmojjaṃ. Pīṇeti tappetīti **pīti.** Vindati sukhaṃ etāyāti **vitti.** Tussanti etāyāti **tuṭṭhi,** taṃsahacaraṇato **vitti,** taṃsahacaraṇato **pīti** ca nāriyaṃ, **attamanatā** pana niddesato rūpabhedo. Ā bhuso nandayatīti **ānando. Muda** hāse, **pamudo, āmodopi.** Santussanaṃ **santoso**. Nandanaṃ **nandi. Sammado sammadāpi** [sammudo, sammadopi (?)], **u**kārassa **a.** Pamoditassa puggalassa, cittassa vā bhāvo **pāmojjaṃ.**

Tikaṃ sukhe. Suṭṭhu khaṇatīti **sukhaṃ,** kvi. Sādīyati assādīyatīti **sātaṃ.** Phassati sinehatīti **phāsu,** phusati vā bādhati dukkhanti **phāsu.** Sattakaṃ kalyāṇe. **Bhadi** kalyāṇe, bhaddatīti **bhaddaṃ.** Pasatthatarattā **seyyo.** Sobhatīti **sobhaṃ. Khī** khaye, khepeti asukhaṃ **khemaṃ,** mo. Kalyaṃ nirogaṃ aṇati gacchati, kalyaṃ vā hitaṃ aṇayati pāpayatīti **kalyāṇaṃ,** kammani ṇo [kammani upapade ṇapaccayoti adhippāyo]. **Maṅga** gatyattho, maṅgati dhaññaṃ **maṅgalaṃ,** alo. Sameti dukkhanti **sivaṃ,** vo.

89. Chakkaṃ dukkhe. Dukkaraṃ khamanamettha **dukkhaṃ. Kasa** gamane, kasati apuññanti **kasiraṃ,** iro, kucchitenākārena setīti vā **kasiraṃ. Kira** vikkhipane, kirati sukhanti **kicchaṃ,** katā vā puññakaraṇicchā yenāti **kicchaṃ,** ‘‘dukkhūpanisā saddhā’’ti hi vuttaṃ. Natthi adhigamanatthaṃ īhā etthāti **nīgho, h**assa **gho,** atha vā nihantyapuññaṃ hiṃsati gacchatīti vā **nīgho,** puññaṃ vā na hanti na gacchatīti **nīgho.** Virūpamasati yenāti **byasanaṃ,** visiṭṭhaṃ vā asati khepetīti **byasanaṃ.** Na hanti dhaññanti **aghaṃ.** Ete pāpādayo guṇe yathāvuttaliṅgā. **Pāpapuññāni sukhā**di ca **ākicchaṃ kicchan**taṃ guṇayogato **dabbe** visesye vattamānāni tīsu. Yathā –

Pāpā utumatī kaññā, pāpo rājāpyarakkhako;
Pāpaṃ byādhakulaṃ hiṃsaṃ, pāpo vippo ca sevako;
Puññaṃ titthamidaṃ puññā, nadī puñño’ya’massamo.

Sukhaṃ kāmikulaṃ dabbaṃ [sabbaṃ (?)], sukho vāso sahā’mbayā [sahānvayo (ka.)];
Sukhā yuvati’ricchantī, sukhā ve maghavaggahā [sukhā yuvatikā gahā (ka.)].

Yadā tu sakatthappadhānaṃ sukhādikameva visesyattena vattumicchate, na tu dabbaṃ (pubbamiva visesanaṃ,) [( ) cintāmaṇiṭīkāyaṃ na dissati] tadā rūpabhedottameva liṅgaṃ. Yathā –

‘‘Dāliddepi [valittepi (ka.)] dhanittepi, vaso parijano sukhaṃ;
Sukhaṃ sajjanavāso ca, sukhaṃ santi anuttarā’’ti.

Nanu ‘‘dukkaṭoyaṃ byāpāro, sukataṃ kammaṃ, kalusoyaṃ me byāpāro’’ti aññesampi tīsu vutti attheveti kiṃ pāpapuññānameva gahaṇaṃ bhavatīti? Vuccate – ‘‘duṭṭhu kato dukkaṭo, suṭṭhu kataṃ sukata’’miccevaṃ kriyānibandhanāpi tīsu vutti sambhavati, nāvassaṃ guṇanibandhanā eva. Kalusassapi yadā siṭṭhapayogesu visesyavutti tiliṅgatā upalabbhate, tadā pāpaggahaṇa’matthappadhānaṃ byākhyātabbaṃ.

90. Pañcakaṃ subhāsubhakammamatte. Iṭṭhāniṭṭhavipākabhāgo yattha atthīti **bhāgyaṃ.** Subhāsubhaphalaṃ netīti **niyati,**ti. Subhāsubhaphalaṃ bhājetīti **bhāgo.** Iṭṭhāniṭṭhavibhāgabhāgodhīyati etthāti **bhāgadheyyaṃ.** Subhāsubhaphalaṃ vidadhātīti **vidhi.** Ayo, subhāvaho, devaṃ, diṭṭhaṃiccādīnipi subhāsubhakammamattassa nāmāni. Pañcakaṃ jātiyaṃ. Uppajjanaṃ **uppatti,** nippajjanaṃ **nibbatti, pada** gatiyaṃ, **ni**pubbo,ti, **pa**ssa **bo.** Jananaṃ **jāti.** Janīyate **jananaṃ.** Uddhaṃ bhavanaṃ **ubbhavo.**

91. Pajjaṃ hetumhi. Attano phalaṃ niminātīti **nimittaṃ, mā** parimāṇe, **ni**pubbo. Karoti phalanti **kāraṇaṃ.** Tiṭṭhati phalametthāti **ṭhānaṃ.** Pajjati nipajjati phalametenāti **padaṃ,** visesena jāyateti **bījaṃ,** rassassa dīghatā. Nissesena attano phalaṃ bandhati pavattetīti **nibandhanaṃ.** Nidīyate nicchīyate aneneti **nidānaṃ,** yu, nidadāti phalanti vā **nidānaṃ.** Pabhavati phalametasmāti **pabhavo,** hinoti gacchati pariṇamati kāriyarūpatanti **hetu,** tu, hinoti vā patiṭṭhāti phalametthāti **hetu, hi** patiṭṭhāyaṃ. Sambhavati yena phalanti **sambhavo.** Sinoti phalaṃ bandhatīti **setu.** Paṭicca phalametasmā etīti **paccayo.**

92. Yaṃ kāraṇaṃ **samāsannaṃ** āsannataraṃ phalena, taṃ padaṭṭhānanti mataṃ. Padānaṃ hetūnaṃ ṭhānaṃ **padaṭṭhānaṃ,** yathā ‘‘rājarājā’’ti. Tividhaṃ kāraṇaṃ upādānakāraṇaṃ sahakārīkāraṇaṃ kāraṇakāraṇanti. Yathā bījaṃ aṅkurassa upādānakāraṇasaṅkhātaṃ padaṭṭhānaṃ, bhūmijalādi sahakārīkāraṇaṃ, ‘‘kammassa [kampassa (?)] kāraṇaṃ jaro, tassa kāraṇaṃ kapho’’ti kapho kāraṇakāraṇaṃ kammassa [kampassa (?)].

Tikaṃ sarīrādhipatideve. Jīvanti sattā yenāti **jīvo.** Pūreti nissayassābhilāsanti **puriso,** iso. Atanti satataṃ gacchanti sattā yenāti **attā.** Dvayaṃ sattarajotamosāmyāvatthāyaṃ. Padhīyante palīyante atra guṇā sattarajotamo rūpāti **padhānaṃ,** yu. Pakaroti purisopabhogatthaṃ saddādikāriyanti **pakati,**ti. Moharāgadosānaṃ yathāsaṅkhyaṃ sattarajotamānīti saññā. Sato bhāvo **sattaṃ,** ṭhitiparatā. Rajjantyatrāti **rajo,** saṭṭhiparatā. Tamantyatrāti **tamo,** palayaparatā.

93. Pajjena pāṇino nāmāni. Paṇanti jīvanti sattā yenāti **pāṇo,** so yassatthi, so **pāṇo.** Sarīrasaṅkhāto kāyo yassatthi, so **sarīrī.** Kammena bhavatīti **bhūtaṃ,** napuṃsake, pumevāti **vā**saddattho. Rūpādīsu sañjatīti **satto,** nicchandarāgāpi rūḷhiyā sattāti vuccanti. Deho kāyo yassatthīti **dehī.** Pūretīti pūti, pūtisaṅkhātaṃ āhāraṃ gilati adatīti **puggalo, ti**ssa lopo, sattānaṃ āyuṃ pūrento gacchatīti puggo, taṃ lāti bhakkhatīti **puggalo.** Jīvanti yenāti jīvaṃ, tamassatthīti **jīvo.** Yathāvuttattho pāṇo yassatthīti **pāṇī.** Pakārena jātattā **pajā.** Jāyatīti **jantu,** tu. Kusalākusalaṃ janetīti **jano.** Lujjatīti **loko, luja** vināse, **ja**ssa **ko.** Yathā purimakā sattā jātijarāmaraṇaṃ gacchanti, tathā ayampi gacchatīti **tathāgato.**

94. Rūpādayo cha cakkhādigayhā dhammā ‘‘gocarā’’ti ‘‘ālambā’’ti ‘‘visayā’’ti ‘‘ārammaṇānī’’ti ‘‘ālambaṇānī’’ti ca vuccante. Rūpayati pakāseti attano sabhāvanti **rūpaṃ.** Sappati uccārīyatīti **saddo, sappa** gatiyaṃ vā, sappate ñāyate yeneti **saddo. Gandha** addane, addanaṃ hiṃsanaṃ, yācanañca, hiṃsate abhilasīyate vā **gandho,** gandheti vā attano vatthuṃ sūceti pakāseti ‘‘idamettha atthī’’ti pesuññaṃ karonto viya hotīti **gandho.** Rasanti taṃ sattā assādentīti **raso.** Phusīyatīti **phasso.** Gāvo indriyāni carantyetesu **gocarā.** Cittacetasikehi ālambīyanteti **ālambā. Si** bandhane vipubbo, visinonti vibandhanti indriyānīti **visayā.** Āgantvā cittacetasikā ramanti etthāti **ārammaṇāni,** yu. Ete **indriyatthā**tipyuccante, indriyehi atthyante abhilasīyanteti katvā.

95. Pajjaddhaṃ sukke. **Suca** soke, socanti etena tadatthikāti **sukko,** a. **Gu** sadde, guyate kittīyateti **goro,** ro. **Si** sevāyaṃ, sevīyateti **sito,** sinoti vā bandhati cittanti **sito.** Avadāyati sabbavaṇṇeti **odāto. Dā** avakhaṇḍane **ava**pubbo. Dhāvati sujjhatyaneneti **dhavalo,** alo. **Sita** vaṇṇe, ṇo, **seto**. Paḍi gatiyaṃ, paṇḍati pakāsetīti **paṇḍaro,** aro. Suci, visado, ajjunotipi sukkanāmāni.

Chakkaṃ ratte. **Soṇa** vaṇṇe, ṇo, rattuppalavaṇṇo, **ruha** janane, ito, **la**tte **lohito.** Rañjantyaneneti **ratto, ranja** raṅge. Tambo udumbarasaṅkhāto lohaviseso, tabbaṇṇatāya **tambo.** Mañjeṭṭhā nāma rattavalli, yāya hatthidantādivikatiyo rattā bhavanti, tabbaṇṇatāya **mañjeṭṭho. Rohito** lohitasamo, a**la**ttameva viseso.

96. **Sāmalan**taṃ kaṇhe. **Nīla** vaṇṇe, a. Kassateti **kaṇho, kasa** vilekhane, ṇho. Na sito **asito.** Vaṇṇesu ekakoṭṭhāsabhāvena kalyateti kālo, so eva **kāḷo. Maca, maci** kakkane, kakkanaṃ pisanaṃ, setādikaṃ macatīti **mecako,** ṇvu, assettaṃ. **Sā** tanukaraṇe, sāyati tanukarīyati paṭipakkhavaṇṇehīti **sāmo. Sāmalo** sāmasadiso, **mala**paccayova viseso.

Paṇḍusaddo sitapīte utto, sitapītasammissitavaṇṇe **paṇḍu**saddo vuttotyattho. Vuttañca ‘‘sitapītasamāyutto, paṇḍuvaṇṇo pakittito’’ti [cintāmaṇiṭīkā 5.13]. Paṇḍati ekagaṇanaṃ gacchatīti **paṇḍu, paḍi** gatiyaṃ, u. Hariṇo, paṇḍurotipi paṇḍuvaṇṇanāmāni. **Īsaṃpaṇḍu** abyattapaṇḍuvaṇṇo **dhūsaro** nāma, yathā dhūlivaṇṇo. **Dhūsa** kantikaraṇe, curādi, aro.

97. **Kiñciratto** abyattarattavaṇṇo **aruṇo** nāma, yathā macchassa cakkhu [yathā madamattassa cakkhurāgo (cintāmaṇiṭīkā 5.15)], sūriyādo taruṇo vutto.

Setalohito setarattamisso vaṇṇo pāṭalo nāma, yathā pāṭalakusumaṃ. Pāṭayateti **pāṭalo,** alo, **paṭa** vibhājane.

Dvikaṃ pīte. **Pā** pāne, kammani to, īttañca. Haliddiyā iva ābhā yassa **halidyābho.**

Tikaṃ tiṇapattādigate vaṇṇe. **Lasa** kantiyaṃ, atisayena lasyateti **palāso.** ‘‘Pālāso’’ti pāṭhe tu rassassa dīghatā. **Hara** haraṇe, manaṃ haratīti **harito,** ito. I, **hari.**

98. Nīlapītasammissavaṇṇe kaḷāro, kapilo ca vattanti. **Kala** saṅkhyāne. Aro, **lassa ḷo, kaḷāro. Kaba** vaṇṇe, ilo, **bassa po, kapilo.**

Rocanappabhe gorocanasadisappabhāyaṃ piṅgo, pisaṅgo ca vattanti. **Pabhā**saddassa dviliṅgattameva. **Piji** bhāsattho, **piṅgo.** Paratra **sa**kāravaṇṇāgamo, **pisaṅgo.**

Kaḷārādīnaṃ catunnaṃ piṅgalavisesatthavācakataṃ dassetvā piṅgalasāmaññatthavācakattampi dassetumāha **‘‘kaḷārādi’’**ccādi. Tassāyamattho – na kevalaṃ **kaḷārā**dayo piṅgalavisesattheyeva pavattanti, atha kho piṅgalasāmaññatthepi vattantīti. Vuttañhi **amarakose** ‘‘kaḷāro kapilo piṅgo, pisaṅgo kaddu piṅgalo’’ti [amara 5.16]. Keci pana **kaḷārā**dayo **pisaṅga**pariyantā cattāro saddā piṅgalaguṇe vattamānā pume vattanti, guṇini pana vāccaliṅgāti evaṃ pacchimena sambandhaṃ katvā vadanti, taṃ **amarakosena** virujjhanato idha ca ‘‘sukkādayo’’ti sabbesaṃyeva gahaṇato na gahetabbaṃ.

99. Tikaṃ sabale kokilakaṇṭhasadise. Kalyateti **kalo, masi** parimāṇe, kammani ṇo, kalo eva māso **kammāso, la**ssa **mo,** kalanaṃ vā kalo, taṃ masatīti **kammāso,** yathā ‘‘kumbhakāro’’ti. **Saba** gatiyaṃ, sabatīti **sabalo,** alo. Ciyyateti **citto,** ta. **Traṇa**paccaye **citro.** Kammīro, kabburotipi sabalassa nāmāni.

Kaṇhapītamisse sāvo vutto. **Se** gatimhi, sayatīti **sāvo,** avo. Kapisotipi **sāva**ssa nāmaṃ. Kaṇhalohitamisse dhūmābhe pana dhūma, dhūmalā vattanti. Dhūmo viyāti **dhūmo.** Dhūmaṃ lātīti **dhūmalo. Ete sukkā**dayo **sāva**ntā yadā abhedopacārā **guṇini** guṇimhi vattanti, tadā vāccaliṅgā, yathā sukko haṃso, sukkā haṃsī, sukkaṃ haṃsakulaṃiccādi yojjaṃ. Yadā **guṇe** guṇamatte vattanti, tadā pume, yathā haṃsassa sukko, mayūrassa citto iccādi yojjaṃ.

100. **Lāsanan**taṃ nacce. **Nata** gattavināme, **pabbajjā**dittā **naccā**deso. Natanaṃ **naccaṃ,** naṭanaṃ vā **naccaṃ,** sabbatra bhāvasādhanaṃ. Natīyate **nattanaṃ.** Lasyate **lāsanaṃ, lasa** kantiyaṃ, lasitabbanti vā **lāsanaṃ.**

Naccaṃ, vāditaṃ, gītaṃ iti idaṃ bhoriyattikaṃ nāṭyaṃ nāmetyuccate [amara 7.10]. **Tura** turaṇahiṃsāsu. Turīyanteneneti **tūriyaṃ,** murajādi. Tabbhavo saddo toriyo, ṇo. Tena lakkhitaṃ tikaṃ **toriyattikaṃ.** Naṭassedaṃ **nāṭyaṃ.** Tatiyassa toriyasāmaññassa tu pāsaṅgā nāṭakā.

101. Naccaṭṭhānaṃ rājaṅgaṇādi **raṅgo** nāma siyā ‘‘ramantā gacchanti ettha, rajjanti etthā’’ti vā katvā. **Sūjhasūcanaṃ** hatthādīhi sūcitabbassa pakāsetabbassa satthappahārādino sūcanaṃ pakāsanaṃ **abhinayo** nāma ‘‘nayanaṃ nayo, passantānaṃ abhimukhaṃ nayo’’ti katvā. Byañjakotipi tasseva nāmaṃ.

Bharatasatthavuttaaṭṭhuttarasatakaraṇanipphannathirahatthapariyatthakādināmako dvattiṃ sappakāro [vitthāro bharatamunikate nāṭyasatthe catuttha ajjhāye passitabbo] naccaviseso **aṅgavikkhepo, aṅgahāro** nāma ‘‘aṅgassa hāro, vikkhepo’’ti katvā. Tikaṃ naṭe. Sabbatra kattusādhanaṃ, ‘‘naccatīti **naṭṭako’’**tyādinā.

102. Siṅgārādayo nava rasā **nāṭyarasā** assādanīyattā. Yathā hi nānābyañjanasaṅkhatamannaṃ bhuñjantā rase assādayanti sumanā purisā hāsaṃva adhigacchanti, tathā nānābhinayabyañjite aṅgasattopete ṭhāyībhāve assādayanti sumanāti [subodhālaṅkārassa mahāsāmiṭīkāya 352 gāthāvaṇṇanāyampi].

103. Tesu siṅgārasseva sarūpaṃ, pabhedañca dassetumāha **‘‘posasse’’**ccādi. Nāriyaṃ saṅgamaṃ **paṭicca** kāraṇaṃ katvā **posassa** purisassa yā **pihā** icchā manovikāraviseso **pose** ca purise saṅgamaṃ **paṭicca** kāraṇaṃ katvā itthiyā yā **pihā** icchā manovikāraviseso, eso ratikīḷādīnaṃ kāraṇabhūto, ratikīḷādikāraṇasahito vā raso **siṅgāro** nāma. Ettha ca itthipurisānaṃ dassanasavanaphusanavasena vā vippayogavasena vā yā pihā sañjātā, so raso nāma. Yaṃ pana taṃ kāraṇaṃ katvā pavattaṃ gītaṃ, tameva lokānaṃ assādajanakattā raso nāma. Phalūpacāravasena pana pihā rasoti vuttā, sabbatrevaṃ.

104. Uttamānaṃ itthipurisānaṃ pakati saṃyogaviyogasabhāvo sā ettha siṅgāre pāyo bahulanti **uttamapakatippāyo,** yebhuyyena uttamānaṃ saṃyogaviyogappavattaṃ gītameva siṅgāro nāmātyattho. Itthipurisānaṃ pihā hetu etassāti **itthipurisahetuko.** So siṅgāro sambhogo, viyogoti iminā pabhedena duvidho mato. Tatra ca –

Vāpivanagehuyyāna-mālācandanādayo;
Sambhogassa vibhāvā te, ye caññe lalitaṅkarā.

Viyogassa tu piyādassanaṃ vibhāvo, rasajanako ca vibhāvo. Vuttañca –

‘‘Jayante ca rasā yena,
Sa vibhāvo pakittito;
Tesamevā’nubhāvo’yaṃ,
Khyāto kavīhi byañjako’’ti.

Saha bhuñjanamanubhavanaṃ **sambhogo.** Viyujjanaṃ nānābhavanaṃ **viyogo. Siṅgaṃ** nāmadhātu, vijjhanaṭṭhena siṅgaṃ, nāgarikabhāvasaṅkhātassa kilesasiṅgassetaṃ nāmaṃ, taṃ karoti, siṅgaṃ vā pabhuttaṃ, taṃ karoti rāgīsūti **siṅgāro,** āro, kilesasiṅgakaraṇaṃ vilāsoti vuttaṃ. Suci, ujjalotipi siṅgārassa nāmāni.

Sokopacayasabhāvo **karuṇo.**

Iṭṭhanāsaṅganāsāya [iṭṭhanāsadhanāpāya (cintāmaṇiṭīkā)],
Vadhabandhanatāḷanā;
Sāpaklesopatāpehi,
Jāyate karuṇo raso.

Ussāhavaddhano **vīro.** Vibhāvā tassa vinayupatāpabalavikkamā. Sa cāyaṃ dānavīro dhammavīro yuddhavīroti tividho.

Vimhayopacayasabhāvo **abbhuto.**

Pāsāduyyānaselādi-gamanā dibbadassanā;
Sabhāvimānamāyenda-jālasippādidassanā [jālavijjādidassanā (ka.)];
Hadayecchitalābhehi, vibhāvehissa sambhavo.

Hāsopacayasabhāvo **hāso.**

Sābahitthā savikatā, nepathyā byaṅgadassanā;
Asambandhakathālāpā, hāso so kuhakādibhi.

Bhayopacayasabhāvo **bhayānako.**

Uccabheravasaṃrāva-yakkhapetādidassanā;
Suññāgāramahārañña-vadhabandhanadassanā.

Tāsāyāsaṅkatobbego, sivolūkaruṇādibhi;
Vibhāvehi ca itthīnaṃ, nīcānañca bhayānako.

Samaṇopacayasabhāvo **santo.**

Dassanā santavesānaṃ, santacittāna tādinaṃ;
Santakāraṇadhammānaṃ, santo nāma raso bhave.

Jigucchopacayasabhāvo **bībhaccho.**

Pūtimaṃsādikānaṃ tu, dassanasutikittanā;
Vigatehi vibhāvehi, bībhacco jāyate raso.

Kodhopacayasabhāvo **ruddaṃ.**

Tañca saṅgāmahetukaṃ, uggakammaupaghāta-;
Musāvādādipharusā, vacanādīhi bhavati.

Etesu ca bībhaccharuddāni napuṃsake, aññe tu pume rūpabhedā. Ete ca nava nāṭyarasā **ratanakosa**nayena vuttā. Vuttañhi tattha –

‘‘Siṅgāravīra bībhaccha-rudda hāsa bhayānakā;
Karuṇā’bbhuta santāca, nava nāṭyarasā ime’’ti.

Amarakose pana –

‘‘Siṅgāravīra karuṇā-bbhuta hāsa bhayānakā;
Bībhaccha ruddāti rasā’’ti [amara 7.17].

Aṭṭheva rasā vuttā. Atheha navamo santo raso kasmā na vuttoti? Vuccate –

Hāso rati ca kāruññaṃ,
Kodhussāhabhayaṃ tathā;
Jigucchā vimhayo ceti,
Ṭhāyībhāvā pakittitā.

Ṭhāyī eva tu rasībhavatipyāgamo, tasmā pakatiyā aṭṭhasaṅkhyattā aṭṭheva tu te vuttāti na vutto. Santaraso cāyaṃ dhammasiṅgārattā siṅgārarase evānupaviṭṭho. Dhammayuddhakāmattena tividho hi siṅgāro. Keci pana piyasamāgamādivibhāvajaparamaṃ vassalyākhyaṃ rasamāhu.

Rabhasopyāha –

‘‘Siṅgāra vīra bībhaccha-rudda hāsa bhayānakā;
Karuṇā’bbhutasantā ca, vassalyañca rasā dase’’ti.

Aññe tu –

‘‘Siṅgārānugato hāso,
Karuṇo ruddakammajo;
Vīrato abbhuto jāto,
Bībhacchā ca bhayānako’’ti –

Cattāro rasā iccāhu.

Bībhacchanti vadha bandhane, cho, abbhāsikārassa dīgho. **Va**ssa **bho, dha**ssa **co bībhaccho.** Ruddo devatā asseti ruddaṃ. Vuttañca –

‘‘Siṅgāro haridevohi, hāso pamathadevato;
Karuṇo yamadevo tu, ruddo ruddādhidevato’’ti [saddakappaddume rodrapadepi].

Ettha ca kāmakodhahāsādikato cittavikāro **bhāvo** ‘‘bhāvayati pakāsayati kavino adhippāya’’nti katvā. So ca ṭhāyī byabhicārī sāttiko ceti tividho. Tatra –

Hāso rati ca kāruññaṃ,
Kodhu’ssāha bhayaṃ tathā;
Jigucchā vimhayo ceti,
Ṭhāyībhāvā pakittitā.

Byabhicārī tu tettiṃsappabhedā. Yathā –

Saṅkā gilāni nibbedo,
Tathā issā mado samo;
Ālasyaṃ dīnatā cintā,
Moho sati matī dhiti.

Cāpalyaṃ hariso pīḷā,
Āvego jaḷatu’ggatā;
Suttaṃ vitakko tāso ca,
Gabbhu’ssukko visādatā.

Niddā’bahitthā’marisā,
Maraṇaṃ byādhireva ca;
Apamāro ca ummādo,
Vibodho tiṃsa tuttarā.

Sāttiko aṭṭhavidho. Yathā –

Thambho sedo ca romañco,
Sarabhedo tu vepathu;
Vevaṇṇa’massupalayā,
Iccete aṭṭha **sāttikā**ti.

Thirattā ekantikattā **ṭhāyī. Byabhicārī** anekantikattā. Yathā nāṭikāya siṅgāro ṭhāyī, tadupakārā hāsādayo byabhicārino, moharāgadosā eva saṅkhyabhāsāya sattarajotamānītyuccante. Tatra sattena āsayena nibbatto **sāttiko.** Bhāvassa bodhako abhinayo **anubhāvo** ‘‘anu pacchā bhāvayati pakāsayatī’’ti katvā.

Tatra **sambhoga**sabhāvo yo **ratyā**khyo bhāvo, tassa locanacāturiyabhamukkhepamihitavibbhamacittaṅgahārivākyādi anubhāvo. Vuttañca –

‘‘Tassa locanacātura-bhamukkhepasitavibbhamo;
Cittaṅgahārivākyādi, anubhāvo pakittito’’ti.

Viyogassa tu anubhāvo –

Abhilāpo tathā cintā,
Tassa saraṇakittanā;
Ubbego ca vilāpo ca,
Ummādo byādhireva ca;
Jaḷatā maraṇañceva,
Dasevettha pakittitā.

Hāsassa tu vikārakālādi anubhāvo, yo tu karuṇo.

Assusāsehi vevaṇṇa-
Thambhagattasatikkhayā;
Paridevitasokehi,
Abhinayo sasūribhi.

Karacaraṇavadanavepathugattathambhahadayakampanasukkhoṭṭhatālukaṇṭhehi **bhayānako** niccamabhinayo.

Ruddassa tu bhūkuṭyādi anubhāvo.

Vīro’bhinīyate cāga-
Vesārajjādito tathā;
Akkhepasūcatādīhi,
Therasorādito bhave.

Bībhacchassa tu –

Ayaṃ pacchādanā byatta-
Pādabāhacchikūlanā;
Ubbejanādīhi mato,
Tajjehi’bhinayo sadā.

Abbhutaṃ pana –

Dantalocanavitthārā,
Pasādopasamādihi;
Romañcasedatāsassu,
Sādhuvādehi dassaye.

Sāttikānaṃ tvaṭṭhannaṃ thambhasedaromañcasarabhedavepathuvevaṇṇamassupalayānaṃ yathākkamaṃ nikriyatā, vāta, ccāsīta, dobhaggaḷā’pāṅgapūraṇa, mukhacchāyāvipallāsa, locanamajjana, mahipātādayo abhinayā.

Evaṃ byabhicārīnampi nibbeda, gilāni, saṅki’ssā, mada, samā’lasyādīnaṃ yathākkamaṃ sāsa, santāpa, disāvalokana, guṇamacchera, bhīta, ṅgamaddana, samādayo abhinayāti.

Byabhicārīsu saṅkā nāma āsaṅkacittatā. Gilāni gelaññatā. Nibbedo attāvamānanaṃ. Mado pamādukkaṃso. Samo khedo. Dīnatā cetaso dukkhatā. Dhiti santoso. Hariso cetopasādo. Pīḷā ruddācārādīhi mukhavikāro. Āvego sambhamo. Jaḷatā appaṭipatti, uggatā dāruṇattaṃ. Suttaṃ supanaṃ. Tāso cittakkhobho. Ussāho ussukkaṃ. Visādo khedo. Abahitthā ākāraguttatā. Amariso akkhamatā. Vibodho viniddatā. Sesā papañcabhayā na vitthāritāti. Rasavaṇṇanā.

105. Silokena vacaso nāmāni. Bhāsitabbanti **bhāsitaṃ. Lapa** vacane, **lapitaṃ.** Bhāsīyateti **bhāsā.** Voharīyateti **vohāro, hara** haraṇe **vi**pubbo, **‘‘vohāra** vacane’’ti vā dhātu. Vuccateti **vacanaṃ. Vaco**pi, manogaṇoyaṃ. Uccateti **utti,**ti. Vuccateti **vācā,** a. Giṇanti saddāyanti tanti **girā, ge** sadde, iro, gāyitabbāti vā **girā.** Vāyate saddāyateti **vāṇī,** yu, ī ca, paresaṃ mammavijjhanaṭṭhena vāṇo viyāti vā **vāṇī,** ī. Bharato nāma satthakāro isi, tassesā **bhāratī.** Kathīyateti **kathitā.** Vuccateti **vacī,** ī. Brahmī, sarovatītipi vacaso nāmāni.

106. Ekamevākhyātapadaṃ yattha **ekākhyāto** savisesanena kārakapadena sahitattā **sakārako padacayo** sambandhattho padasamudāyo vākyaṃ nāma siyā, yathā – vessantaro rājā sukhavipākaṃ kammaṃ karoti, puriso gacchati. **Ākhyāta**ggahaṇañcettha kriyāsaddopalakkhaṇaṃ, tena devadatto kaṭaṃ katavā iccādīnipi vākyaṃ nāma siyā. **Amarakose** pana – ‘‘tisyādyantacayo vākyaṃ, kriyā vā kārakānvitā’’ti [amara 6.2] dvīhi lakkhaṇehi vākyamāha. Tassattho – **tisyādyantacayo** tyādisyādyantapadānaṃ cayo samūho sambandhattho vākyaṃ, taṃ yathā – uccaṃ paṭhati, odanaṃ pacati. Tathā ca bhāvākhyaṃ ākhyātaṃ sābyayakārakavisesanaṃ vākyaṃ, ākhyātaṃ tyādyantaṃ sābyayaṃ vā sakārakaṃ vā savisesanaṃ vā vākyamuccate. **Tyādi**ggahaṇaṃ kriyāsaddopalakkhaṇaṃ, tena devadatto kaṭaṃ katavā iccādīnipi vākyaṃ. Upalakkhaṇanirapekkhaṃ aparaṃ vākyalakkhaṇamāha ‘‘kriyā vā kārakānvitā’’ti. Kriyāpadaṃ vā kārakasambandhaṃ vākyaṃ, yathā – rājā gacchati, rājā gato. Imasmiṃ pakkhe sābyayassapi anabyayassapi sabbassa kriyākārakapadasamūhassa vākyattamāha.

Bhayādīhi yaṃ dvikkhattuṃ vā tikkhattuṃ vā **udīraṇaṃ** kathanaṃ ‘‘sappo sappo, vijjha vijjhā’’tyādikaṃ, taṃ āmeḍitaṃ ñeyyaṃ. **Meḍi** ummādane, **ā**pubbo dvattikkhattumuccāraṇe vattati. Yathā ‘‘etadeva yadā vākyaṃ, āmeḍayati vāsavo’’ [‘‘harivaṃse’’ti cintāmaṇiṭīkāyaṃ vuttaṃ]. ‘‘Devadattenāmeḍo kato’’ iccatrāpyayamevattho, sokādinā hi ‘‘bhātā bhātā’’ityuccārīyate, bhāve kammani ca to. Kammañca padaṃ vākyamhā.

107. Āmeḍitassa visayaṃ dassetumāha **‘‘bhaye’’**ccādi. ‘‘Sappo sappo, coro coro’’tyādīsu **bhaye.** ‘‘Vijjha vijjha, pahara paharā’’tyādīsu **kodhe.** ‘‘Sādhu sādhū’’tyādīsu **pasaṃsāyaṃ.** ‘‘Gaccha gaccha, lunāhi lunāhī’’tyādīsu **turite.** ‘‘Āgaccha āgacchā’’tyādīsu **kotūhale.** ‘‘Buddho buddhoti cintayanto’’tyādīsu **acchare.** ‘‘Abhikkamathāyasmanto abhikkamathāyasmanto’’tyādīsu **hāse.** ‘‘Kahaṃ ekaputtaka, kahaṃ ekaputtakā’’tyādīsu **soke.** ‘‘Aho sukhaṃ aho sukha’’ntyādīsu **pasāde. Ca**saddo avuttasamuccayattho, tena garahā’sammānādīnaṃ saṅgaho daṭṭhabbo. Tattha ‘‘pāpo pāpo’’tyādīsu **garahāyaṃ.** ‘‘Abhirūpaka, abhirūpakā’’tyādīsu **asammāne.** Evametesu navasu, aññesu ca āmeḍitavacanaṃ **budho** paṇḍito **kare** kareyya yojeyya āmeḍanaṃ punappunuccāraṇaṃ āmeḍiyati vā punappunuccārīyatīti **āmeḍita**nti katvā.

108. Iru, yaju, sāmanti tayo vedā siyuṃ, tatra **iru**saddo **nārī** itthiliṅgo. **Ica** thutiyaṃ, iccante devā etāyāti **iru,** u, **ca**ssa **ro.** Yajante aneneti **yaju,** u. **So** antakammani, karaṇe mo, soyanti pāpamaneneti **sāmaṃ,** ossā, **‘‘sā** tanukaraṇāvasānesū’’ti vā dhātvattho. Vidanti dhammametehīti **vedā.**

Ete eva tayo vedā tayī nāma, tayo avayavā assāti **tayī.** Ayaṃ **tayī**saddo **nārī** itthiliṅgo. Tikaṃ vede. Munāti jānāti dhammaṃ anenāti **manto,** to, **u**ssa **a.** Suyyate dhammaṃ etāyāti **suti.** Itthiyaṃ **suti**saddo.

109. Vedasatthakārake dasa isayodassetumāha **‘‘aṭṭhako’’**ccādi. Atthaṃ hitaṃ, atthe vā satthe karotīti **aṭṭhako.** Vāmaṃ kalyāṇavacanaṃ karotīti **vāmako,** rassasarīrattā vā vāmano, so eva **vāmako, na**ssa **ka**kārattaṃ katvā. Vāmo nāma haro, so devo assa **vāmadevo.**

> ‘‘Vāmaṃ sabye patīpe [patīpeti paṭikūle] ca, daviṇe [daviṇeti dhane] cātisundare;
> Payodhare hare kāme, jaññā vāma’mapitthiya’’nti.

Hi **nānatthasaṅgahe.**

Aṅgirasassa isino apaccaṃ **aṅgiraso,** citrasikhaṇḍino apaccaṃ putto. Atha vā aṅgimhi kāye raso siddhippatto pārado yassāti **aṅgiraso.** Teneva tassa puttaṃ surācariyaṃ ‘‘jīvo’’ti vadati. Jīvayati raṇe asuranihate deveti **jīvo** [amara 3.24 cintāmaṇiṭīkā oloketabbā]. Bharatīti **bhagu,** bhaṃ vānakkhattaṃ gacchati jānātīti **bhagu,** u. Yamaṃ saṃyamaṃ dadāti paresanti yamado ca so dakkhiṇeyyaggittā aggi ceti **yamadaggi,** rāmassa pitā [parasurāmassa pitā (saddakappaddume)]. Vasiṭṭhassa apaccaṃ **vāsiṭṭho.** Bhāradvājassa apaccaṃ **bhāradvājo.** Kassapassa apaccaṃ **kassapo.** Vessāmittassa apaccaṃ **vessāmitto. Iti** ime dasa isayo **mantānaṃ** vedānaṃ **kattāro** kārakā.

110. Vede dassetvā tassa chaḷaṅgāni dassetumāha **‘‘kappo’’**ccādi. Yaññakammānamupadesako **kappo** ‘‘kappate pabhavatī’’ti katvā. Sādhusaddānamanvākhyāyakaṃ **byākaraṇaṃ** visesena ākarīyante pakaticcādinā ābyāpādyante anena saddāti, yu. **Jotisatthaṃ** gaṇanasatthaṃ subhāsubhakammaphalajotanakaṃ. Sikkhyante abbhasyante [ajjhayante (ka.)] etāyāti **sikkhā, akārādivaṇṇānaṃ** ṭhānakaraṇapayatanānaṃ paṭipādikā. Nicchayena, nissesato vā utti **nirutti,** vaṇṇāgamo vaṇṇavipariyayoccādikā. Chandasi anuṭṭhubhādivuttānaṃ paṭipādikā **chandoviciti,** etāni cha vedānaṃ aṅgānīti vadanti.

111. Purāvuttanibandhanapāyattā purāvuttaṃ, tassa pabandho vitthāro, santāno vā **bhāratādiko** bhāratayuddhakathādiko **byāsā**dipakato gantho itihāso nāma, **itiha**saddo pārampariyopadese nipāto, itihā’tthi asminti **itihāso.**

Rukkhādīnaṃ nāmapariyāyehi **nāmappakāsakaṃ** ratanamālādikaṃ satthaṃ nighaṇṭu nāma, **so**timinā **nighaṇṭu**saddassa pulliṅgattaṃ dīpeti, sabbatrevaṃ. Tattha tatthāgatāni nāmāni nissesato ghaṭenti rāsīkaronti etthāti **nighaṇṭu,** bindāgamo, vacanīyavācakabhāvena atthaṃ saddañca nikhaṇḍati bhindati vibhajja dassetīti vā nikhaṇṭu, so eva **kha**ssa **gha**kāraṃ katvā **nighaṇṭū**ti vutto. **Rukkhādīnaṃ nāmappakāsaka**ntiminā ekekassa atthassa anekapariyāyanāmappakāsakattaṃ vuttaṃ, nidassanamattañcetaṃ, anekesaṃ atthānaṃ ekasaddavacanīyatāpakāsakavasenapi tassa ganthassa pavattattā [dī. ni. ṭī. 1.256; ma. ni. ṭī. 1.22; a. ni. ṭī. 2.3.59; sārattha. ṭī. 1.tatiyasaṅgītikathāvaṇṇanā].

112. Loke yaṃ vitaṇḍavādīnaṃ satthaṃ, taṃ lokāyatanti viññeyyaṃ. **Tanu** vitthāre, aññamaññaviruddhaṃ, saggamokkhaviruddhaṃ vā tanonti etthāti **vitaṇḍo,** ḍo, **ṇa**ttaṃ, viruddhena vā vādadaṇḍena tāḷenti ettha vādinoti **vitaṇḍo, taḍi** tāḷane, adesampi hi yaṃ nissāya vādīnaṃ vādo pavatto, taṃ tesaṃ desatopi upacāravasena vuccati, yathā ‘‘cakkhuṃ loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhatī’’ti [dī. ni. 2.401; ma. ni. 1.134; vibha. 204]. **Lokā**ti bālalokā, te ettha āyatanti ussahanti vāyamanti vādassādenāti **lokāyataṃ,** āyatiṃ hitaṃ tena loko na yatati na īhatīti vā **lokāyataṃ,** tañhi ganthaṃ nissāya sattā puññakriyāya cittampi na uppādenti.

Yo **kavīnaṃ** paṇḍitānaṃ **hito** kavittabhogasampattādipayojanakaro **kriyākappavikappo** kavīnaṃ kriyāsaṅkhātakappabandhanavidhividhāyako subodhālaṅkārādiko gantho, so keṭubhaṃ nāma, kiṭanti gacchanti kosallaṃ kavayo bandhanesu etenāti **keṭubhaṃ, kiṭa** gatiyaṃ, abho, assukāro, atha vā kiṭati gameti kriyādivibhāgaṃ, taṃ vā anavasesena pariyādānato gamento pūretīti **keṭubhaṃ, ubha, umbha** pūraṇe.

Vacībhedādilakkhaṇā kriyā kappīyati vikappīyati etenāti **kriyākappo.** So pana vaṇṇapadasambandhapadatthādivibhāgato atibahu vikappoti āha **‘‘kriyākappavikappo’’**ti, idañca mūlakriyākappaganthaṃ sandhāya vuttaṃ. So hi mahāvisayo satasahassaparimāṇo nayacaritādipakaraṇaṃ [nalacaritādipakaraṇaṃ (?)].

113. Upaladdho kenapyattho yassaṃ sā **upaladdhatthā,** iti ākhyāyikātyuccate ākhyāyate nāyakānusāsakacaritamassanti, saññāyaṃ ṇvu.

Pabandheneva ca savitthārena kappanaṃ yassaṃ sā **pabandhakappanā, kādambarī**pabhuti. Kathīyatīti **kathā.**

Atthā bhūmihiraññādayo, tatra padhānaṃ bhūmi itaresaṃ tappabhavattā, tesaṃ ajjane pālane ca upāyabhūtaṃ satthaṃ **atthasatthaṃ,** payānakyādipaṇītaṃ [bahasvaticābbīkyādipraṇītaṃ (cintāmaṇiṭīkā 6.5)], tasmiṃ **daṇḍanīti**saddo pavatto. Sāmādīnaṃ catutthopāyo vadhabandhanādilakkhaṇo daṇḍo, tassa nīti paṇayanaṃ **daṇḍanīti,** pāyena nītissa daṇḍena byappadeso, vadhadosabāhulyena pāyaso daṇḍassa paṇayanato, daṇḍanītyatthattā satthañca **daṇḍanīti.**

Dvayaṃ kathāyaṃ. Vutto anuvattanīyo anto parisamatti yassa attano kāriyabhāgassa pāpanatoti **vuttanto.** Pavattante kāriyā yassaṃ **pavatti,**ti. **Ca**kārena vuttaudantādayo gahitā. Kāriyassa vutti atratthīti assatthyatthe ṇo. Uggato anto parisamatti yassa **udanto.**

114. **Adhivacana**ntaṃ nāme. Sañjānanti etāyāti **saññā,** a. Ākhyāyate etāyāti **ākhyā.** Ahvayate etāyāti **avhā, hu** sadde, **vhe** avhāneti vā dhātu, a. Sammā ājānāti, samaṃ vā jānāti etāyāti **samaññā.** Abhidhīyate yena, yu. Namyate abbhassate asminti **nāmaṃ,** namati nāmayatīti vā **nāmaṃ.** Ahvāyateti **avhayo,** kamme yo. Nāmameva **nāmadheyyaṃ.** Nāmarūpehi [nāmasaddehi (ka.) bhāgarūpanāmehi dheyyo (pāṇini 5.4.36 vā)] sakatthe dheyyo yadādinā, tiṭṭhati vā ettha atthoti dheyyaṃ, dharīyate uccāriyateti vā dheyyaṃ, nāmameva dheyyaṃ **nāmadheyyaṃ.** Adhīnaṃ vacanaṃ **adhivacanaṃ,** kena adhīnaṃ? Atthena. Puṭṭhassa paṭivacanaṃ **paṭivākyaṃ.** Paṭigataṃ pacchāgataṃ vākyaṃ **paṭivākyaṃ.** Uttarīyate atikkamyate yenāti **uttaraṃ.**

115. Tikaṃ pucchāyaṃ. Pucchitabboti **pañho,** ñātumicchito hi attho pañho nāma. **Puccha** pucchane, **ca**ssa **ño,** **cha**ssa **ho,** **u**ssa **a,** **pañha** pucchanetipi dhātu. **Yuja** yoge, anuyuñjitabbo pucchitabboti **anuyogo.** Pucchanaṃ, pucchitabbāti vā **pucchā.** Eteneva nayena dvīsupi bhāvasādhanampi kattabbameva.

Catukkaṃ nidassane. Pakatena sadisaṃ nidasseti etenāti **nidassanaṃ,** pakatassopapādanaṃ vākyaṃ. Upogghaññate [upohaññate (?)] paṭipādīyate anenāti **upogghāto.** **Upa u**pubbo **hana**dhātu paṭipādanattho. Dassīyate anenāti **diṭṭhanto,** anto, diṭṭho vā pakatassa anto parisamatti yenāti **diṭṭhanto.** Sabbatrāpi vā kammasādhanampi kattabbaṃ. Udāharīyati pakatassopapādanāyāti **udāharaṇaṃ.**

116. Catukkaṃ saṅkhepe. **Samā**ti tulyatthā. Saṅkhipīyate ekadesato kathīyatīti **saṅkhepo, khipa** peraṇe. Saṃharīyate saṅkhepena paccākhyāyate etenāti **saṃhāro.** Samasyate saṅkhipīyateti **samāso, asu** khepane. Saṅkhepena gayhate anenāti **saṅgaho.**

‘‘Tvaṃ sataṃ suvaṇṇaṃ dhārayasi’’ityādikaṃ **tucchabhāsanaṃ** abhūtabhāsanaṃ abbhakkhānaṃ nāma. Asaccena akkhānaṃ bhāsanaṃ **abbhakkhānaṃ.**

117. Dvayaṃ vivādāya vibhāgavisaye [iṇavādādivisaye (cintāmaṇiṭīkā 6.9)]. Viruddhaṃ katvā avaharati vadati yanti **vohāro.** Viruddhaṃ katvā vadati yanti **vivādo.** Sabbatra bhāvasādhanaṃ vā yujjati. ‘‘Musāvādaṃ vadanto ghorāni tvaṃ narakāni yassasī’’tyādisarūpaṃ **sapanaṃ. Sapa** akkose, tho, **sapatho.**

Tikaṃ khyāte. Yajati etenāthi **yaso, ja**ssa **so,** sabbattha yātīti vā **yaso,** so, yasati payasatīti vā **yaso.** Silokati pattharatīti **siloko, siloka** saṅghāte. **Kitta** saddane, kittīyate kathīyateti **kitti,** i.

Samaññā ca khyāte, **saṃ āpubbo** jānāti khyāte. Tathā hi ‘‘ñāto, abhiññāto, saṅkhyāto, vissuto, samaññāto’’ti **ratanakose** vuttaṃ. Uccadhaninā saddanaṃ **ghosanā** nāma, **ghusa** sadde, ghusanaṃ saddanaṃ ghosanā.

118-119. Dvayaṃ paṭisadde. Ghusanaṃ ghoso, taṃ paṭigato, dutiyāsamāso. Evaṃ ravaṃ paṭigato **paṭiravo.** Atha vā ghosassa patirūpo **paṭighoso.** Ravassa patirūpo **paṭiravo.** Paṭisuti, paṭiddhanītipi paṭisaddassa nāmāni, vacīmukhaṃ vacanopakkamo **upaññāso** nāma, **upani**pubbo **āsa** upavesane, upa paṭhamaṃ purimavacanassa samīpaṃ vā nyāso ṭhapanaṃ **upaññāso, nya**ssa **ño.**

Sattakaṃ thutiyaṃ. **Kattha** silāghāyaṃ, yu, kathanaṃ vāasarūpadvibhāvavasena **katthanā. Silāgha** katthane, **silāghā.** Sīlassa vā sabhāgaguṇassa āhananaṃ sīlāghā, sā eva rassaṃ katvā **silāghā. Vaṇṇa** pasaṃsāyaṃ, vaṇṇīyateti **vaṇṇanā. Nu** thutiyaṃ,ti, **nuti. Thu** abhitthave,ti, **thuti. Thoma** silāghāyaṃ, **thomanaṃ. Pa**pubbo **saṃsa** pasaṃsane, a.

Sikhaṇḍīnaṃ mayūrānaṃ **nādo** nadaravo kekā nāma, **kā** sadde, keiti kāyatīti **kekā,** kammani a, atha vā kāyati, kāyanaṃ vā kā, ke mayūre pavattā kā **kekā,** aluttasamāso. Gajānaṃ nādo koñcanādo nāma, koñcasakuṇanādasadiso nādo **koñcanādo.** Hayānaṃ assānaṃ dhani saddo hesā nāma, **hesa** abrattasadde, hesanaṃ **hesā,** he iti pavattatīti vā **hesā.**

120-121. Dvayaṃ pariyāye. Paribyattamatthaṃ ayanti gacchanti bujjhanti etenāti **pariyāyo.** Eko attho punappunaṃ vuccati yenāti **vevacanaṃ.** Dvayaṃ sākacchāyaṃ. Saha, sammā vā avirodhena kathā **sākacchā, saṃkathā** ca. To, **tha**ssa **co, ta**ssa **cho.**

Sāddhapajjena garahassa nāmāni. Dosakkhānena vadanaṃ **upavādo. Kusa** avhāne bhedane ca, kvaci ‘‘apakkoso’’ti pāṭho, ṇo. Vaṇṇo thuti, tassa avadanaṃ **avaṇṇavādo.** Hīḷanena vadanaṃ **anuvādo.** Janānaṃ vādo garahaṇaṃ **janavādo.** Garahaṇena vādo **apavādo.** Parivadanaṃ **parivādo,** rassassa dīghatā. Ete upavādādayo **tulyatthā** samānatthā. Visamavuttappabhedesu vattamidaṃ. **Khipa** peraṇe, khipanaṃ bahikaraṇaṃ **khepo. Nidi** kucchāyaṃ, a, **nindā.** Yathā **upavādā**dayo garahatthā, **kucchā**dayopi tathāti **tathā**ttho. **Kuccha** avakkhepane, curādi, **kusa** akkosetimassa vā **pabbajjā**dittā ‘‘kucchā’’ti rūpaṃ nipphajjati. **Gupa, gopa** kucchanesu, ‘‘tijagupakitamānehi khachasā vā’’ti cho. **Garaha** kucchane. Tattha keci **‘‘upavādā**dayo abbhakkhānatthā, **khepā**dayo nindatthā’’ti vadanti, taṃ **amarakosena** virujjhanato abbhakkhānatthassa ca vuttattā na gahetabbaṃ. Ete **upavādā**dayo satta abbhakkhānepi vattanti.

Vivādakāmassa dubbādo upārambho, so ca īdise sabbalokacūḷāmaṇibhūte sakyakule sambhūtassa bhagavato kimidaṃ kammamucitanti guṇāvikaraṇapubbakopyatthi, bandhakīsutassa tavedamucitamevāti nindāpubbakopi upārambho. Tatra yo **nindāpubbo** sanindo upārambho, so paribhāsanamuccate. Upagantvā paresaṃ cittassa ārambhanaṃ vikopanaṃ **upārambho.** Dosakkhānena bhāsanaṃ **paribhāsanaṃ.**

122. **Anariyānaṃ** lāmakānaṃ vohārato, **ariyānaṃ** uttamajanānaṃ vā avohārato anariyavohāroti saṅkhātānaṃ adiṭṭhe diṭṭhavādādīnaṃ aṭṭhannaṃ vohārānaṃ vasena **yā** vācā lāmakajanehi **pavattitā** vuttā, **vītikkamadīpanī** ajjhācāravītikkamasādhanī sā vācā ariyajanehi vattabbamariyādātikkamattā **abhivākyaṃ** nāma siyā.

123. **Muhuṃbhāsā** bahuso abhidhānaṃ anulāpo nāma, anu punappunaṃ lāpo **anulāpo. Anatthikā girā** nippayojanaṃ ummattādivacanaṃ palāpo, payojanarahito lāpo **palāpo, pa**saddo viyogatthajotako.

Gamanāgamanādisamaye ādimhi bhāsanaṃ piyavacanaṃ ālāpo, ādimhi lāpo **ālāpo, āpucchā**saddopyatra. Dosena patiṭṭhito pariddavo paridevanaṃ anusocanaṃ atikkamalāpo vilāpo nāma, vividhena, vividhaṃ vā lāpo **vilāpo.** Paridevanaṃ paridevo, so eva **pariddavo, deva** paridevane.

124. Viruddhaṃ vacanaṃ **virodhotti.** Viruddhaṃ palāpo **vippalāpo.** Sandissateti sandeso, sandissamāno attho, tassotti. Yāya sandiṭṭho attho abhidhīyate, sā **sandesotti vācika**muccate. **Vaca** sandese, sakatthe ṇiko, sandiṭṭhatthā vācā eva **vācika**miccattho.

Mithu aññamaññaṃ virodharahitaṃ vacanaṃ **''sambhāsanaṃ, sallāpo''**ti ca vuccati. Yathā eko brūte ''ajja sobhanaṃ nakkhatta''nti, itaropyāha ''tathevā''ti.

125. **Niṭṭhuraṃ vākyaṃ** kakkasavacanaṃ pharusaṃ nāma, pare jane ussāpeti dāhetīti parusaṃ, tadeva **pa**ssa **phakāraṃ** katvā **pharusaṃ.** Asavanīyattā na icchitabbanti **niṭṭhuraṃ,** uro, yathā ''nāgo''ti. Dvayaṃ kaṇṇasukhavacane. Manaṃ ā bhusaṃ ñāpeti tosetīti **manuññaṃ, ñā** parimāṇatosananisānesu, assukāro. Hadayaṃ manaṃ gacchati pavisatīti **hadayaṅgamaṃ.**

Saṃkulādidvayaṃ **pubbāparavirodhini** pubbāparaviruddhe vākye, yathā –

> Yāvajīvamahaṃ monī, brahmacārī ca me pitā;
> Mātā ca mama vañjhāsi, aputto ca pitāmaho.

Saṃkulanti jaḷībhavantyanenāti **saṃkulaṃ.** Kilissante etthāti **kiliṭṭhaṃ.**

126. Samudāyattharahitaṃ dasadāḷimādivākyaṃ [dasa dāṭhimāni ṭhaḷapūpā kuṇḍa' majājinaṃ palālapiṇḍā (nyāyabhāssa 5.2.10 moggallānapañcikāṭīkā 1.1)] asambaddhattā abaddhamiti **kittitaṃ** kathitaṃ, na bajjhate hadayamatrāti **abaddhaṃ,** to.

Natthi tathaṃ saccamatrāti **vitathaṃ.** Pharusādayo vitathasaddaṃ yāva tiliṅgikā.

127. Pajjaddhaṃ saccavacane. **Sammā**saddoyaṃ abyayaṃ, sabbaliṅgavibhattivacanesu ca samāno. Na vitathaṃ **avitathaṃ.** Santesu sādhūsu bhavaṃ **saccaṃ. Sata** sātacche vā, vajādinā yo, saccaṃ. **Tatha**saddo bhūtapariyāyo, ''tathena maggena yathātthabhājinā''ti [tathāgatā jināti (ka.)] payogo. Tathe sādhu **tacchaṃ,** sādhvatthe **yo. Yathātatha**saddāpi ca saccatthā aliṅgā. **Tabbantā** saccavacanavantavācakā **sammā saccaṃ yathātathaṃ**saddavajjitā sesā **avitathā**dayo tīsu liṅgesu vattanti. **Saccaṃ**saddo tu aliṅgo. **Amarakose** pana **sammā sacca**saddānampi tabbati tiliṅgattaṃ vuttaṃ, yathā – saccaṃ tacchaṃ ritaṃ sammā, amūni tīsu tabbati [amara 6.22]. Yathā – sacco brāhmaṇo, saccā nārī, saccaṃ vippakulaṃ. Idha pana sabbaliṅgavacanavibhattīsu rūpabhedābhāvā **sammā**saddassa abyayattaṃ, tiliṅgesvapi rūpabhedābhāvā **saccaṃ**saddassa aliṅgattañca vuttaṃ. Yathā – sammā vācā, sammā vohāro, sammā vacanaṃ. Saccaṃ brāhmaṇo, saccaṃ nārī, saccaṃ vippakulaṃ. **Micchāmusā**saddā pana sabbatrāpi abyayameva bhavanti. Yathā – micchā vācā, micchā vohāro, micchā vacanaṃ. Musā vācā, musā vohāro, musā vacanaṃ.

128. Soḷasa saddamattapariyāye dassetuṃ upajātiṃ **''ravo''**iccādimāha. Ruyate saddāyateti **ravo, ru** sadde. Nadanaṃ nādo, nirattho nādo **ninādo, nada** abyattasadde. Evaṃ **ninado,** rassattameva viseso. Sappati uccārīyatīti **saddo. Ghusa** sadde, pātubhāvo ghoso **nigghoso.** Nadanaṃ **nādo. Dhana** sadde, dhanīyatīti **dhani.** Nigghoso ca nādo ca dhani ca **nigghosanādadhanayo.** Ravo eva **rāvo. Ārāvo**ti upasaggena padaṃ vaḍḍhitaṃ. Tathā **saṃrāvavirāvaāravā.** Ghusanaṃ **ghoso.** Ārāvo ca saṃrāvo ca virāvo ca ghoso ca āravo cāti dvando. **Su** savane, suyyateti **suti.** Sarati suyyamānataṃ gacchatīti **saro.** Nissanati etenāti **nissano, sana** sambhattiyaṃ nipubbo. Saro ca nissano cāti dvando.

129. Visajjīyate na laggīyate semhādīhīti **visaṭṭho.** Manitabbanti **mañju,** ju, **mana** ñāṇe, suṇantānaṃ vā manaṃ rañjetīti **mañju,** u, **na ra**lopo. Sukheneva vijānitabbattā **viññeyyo.** Hitasukhanipphādanato sotabboti **savanīyo.** Bahiddhāparisā aṅgulimattampi na visarati na gacchatīti **avisārī**, tassīlatthe ṇī, vividhena vā na saratīti **avisārī,** chinnassarānaṃ viya dvedhā na hotītyattho. Vindyate labbhateti **bindu, va**ssa **bo,** niggahītāgamo, u ca, vaṭṭattā vā **bindu,** imasmiṃ pakkhe **pabbajjā**dinā rūpasiddhi. Pañcannaṃ ṭhānagatīnaṃ dūraṭṭhānato jātattā **gambhīro.** Punappunaṃ nādo ninnādo, kriyābhikkhaññattā dvittaṃ, **a**ssa **i,** niggahītāgamo, so ettha atthīti **ninnādī.** Iccevaṃ bhagavato aṭṭhaṅgiko saro hoti.

130. Khaggādīnaṃ tiracchānagatānaṃ rutaṃ vassitantyuccate. **Ru** sadde, **rutaṃ. Vassa** sadde, vassanaṃ ravanaṃ **vassitaṃ.**

Kolāhalādidvayaṃ bahūhi sambhūya kate abyattasadde. **Kula** saṅghāte [saṅkhyāne (ka.)], kolanaṃ kolo, ekībhāvo, taṃ āhalati vindatīti **kolāhalo.** Karoti hiṃsati madhuranti kalo, taṃ halatīti **kalahalo. Hala** vilekhane.

Tikaṃ gāyane. **Ge** sadde, getabbaṃ **gītaṃ gānaṃ gītikā** ca. Sabbatra bhāvasādhanaṃ.

131. Tantikaṇṭhoṭṭhitā [amara 7.1] usabhādayo satta sarā. Chajjādayo tayo **gāmā** samūhātyattho. Vuttañca ‘‘gāmo nāma sarasamūhassa sandhāna’’nti. Manussalokavādanavidhinā ekekassa sarassa vasena tayo tayo mucchanā katvā ekavīsati mucchanā, devalokavādanavidhinā pana samapaññāsa mucchanā vadanti. Tattha hi ekekassa sarassa vasena satta satta mucchanā, antasarassa ca ekāti samapaññāsa mucchanā āgatā, teneva **sakkapañhasuttasaṃvaṇṇanāyaṃ** ‘‘samapaññāsa mucchanā mucchitvā’’ti [dī. ni. aṭṭha. 2.345] pañcasikhassa vīṇāvādanaṃ dassentena vuttaṃ. **Muccha** mohasamussayesu, yu, **mucchanā.** Yathā kamena vīṇā vādituṃ sakkā, evaṃ sajjanāhi mucchanaṭṭhānāni ekūnapaññāsātyattho. Ekekassa sarassa satta satta ṭhānāni. Yato sarassa mandatāravavatthānaṃ hoti, tena ekūnapaññāsa ṭhānāni. Iccetaṃ **saramaṇḍalaṃ** sarasamūho.

132. Sarādīnaṃ nāmasarūpappabhedaṃ dassetumāha **‘‘usabho’’**ccādi. **Isa** gatiyaṃ. Isati cittaṃ pavisatīti **usabho,** abho, issu ca. **‘‘Usa** dāhe’’ti vā dhātvattho. Yasmā pana so saro usabho viya nadati, tasmā **usabho**ti vuccati. Dhīmantehi gīyateti **dhevato,** vaṇṇavikāro, vattaṃ.

> Nāsaṃ kaṇṭhamuro tāluṃ,
> Jivhaṃ dante ca nissito;
> Chadhā sañjāyate yasmā,
> Tasmā chajjo sa uccate [cintāmaṇiṭīkā 7.1].

Gandhaṃ lesaṃ aratīti gandharo, rassassa dīghatte gandhāro cetyaññe [aññesamapīti (pāṇini 3.137) dīgho (cintāmaṇiṭīkā 7.1)], gandhārā nāma janapadā, tehyayaṃ gīyateti **gandhāro,** ṇo. Majjhe layavisese bhavo **majjhimo.** Pañcannampi dhevatādīnaṃ pūraṇo **pañcamo,** (pañcannaṃ vā mahābhūtānaṃ pūraṇo **pañcamo.**) [( ) etthantare pāṭho adhiko viya dissati] Nissesato sīdanti sarā yasminti [yasmāti (ka.) – sadato adhikaraṇe ghau (cintāmaṇiṭīkā 7.1)], ṇo. ‘‘Nisīdanti sarā yasmiṃ, nisādo tena hetunā’’ti hi vuttaṃ. Ete satta sarāti **gaditā** kathitā.

133-135. Usabhādayo ye nadanti, te dassetumāha **‘‘nadanti’’**ccādi. Usabhaṃ nāma saraṃ gāvo nadanti. Tathā dhevataṃ **turaṅgā** assā, chajjaṃ **mayūrā** sikhaṇḍino, gandhāraṃ ajā, majjhimaṃ **koñcā** sakuṇavisesā, pañcamaṃ **parapuṭṭhādī** kokilādayo, nisādaṃ **vāraṇā** hatthino nadanti. Vuttañca **nāradamuninā** –

> ‘‘Chajjaṃ nadati mayūro, gāvo nadanti usabhaṃ;
> Ajo roti ca [ajāvikā tu (ka.)] gandhāraṃ, koñcā nadanti majjhimaṃ.
>
> Pupphasādhārane kāle, kokilo roti pañcamaṃ;
> Asso tu dhevataṃ roti, nisādaṃ roti kuñjaro’’ti.

Mayūrādayopi sabbe ime sattā samadā [santo (ka.) ete ca samadā pañcamaṃ gāyanti (cintāmaṇiṭīkā 7.1)] pañcamaṃ nadanti.

Chajjo gāmo, majjhimo gāmo, sādhāraṇo gāmoti tayo gāmā. Tatra vīṇādaṇḍaṃ vibhāgaṃ katvā adhobhāgassa ‘‘chajjagāmo’’ti saññā, majjhabhāgassa ‘‘majjhimagāmo’’ti, uparibhāgassa ‘‘sādhāraṇagāmo’’ti saññā. Kiṃ pana gāmabhede kāraṇaṃ? Yasmā ekasseva sarassa gāmantare bhedo, taṃbhede gāmānampibhedo. **Māghaṭīkāyaṃ** pana sādhāraṇagāmaṭṭhāne gandhāragāmo kathito, ekekasmiñca gāme satta satta mucchanā. Idha pana usabhādīsu sattasu saresu paccekaṃ tisso tisso mucchanā kathitā. Kiṃkāraṇā? Idha manussalokavādanavidhinā, tattha ca devalokavādanavidhinā kathitattā tatheva ṭhānāni satta satteva labbhareti. Yathā usabhādīsu tesu yathāvuttesu saresu paccekaṃ ekekasmiṃ sare tisso tisso mucchanā siyuṃ, tatheva ṭhānānipi satta satteva labbharetyattho.

136. Sarānaṃ gāmesu bhinnasutittaṃ dassetumāha **''tisso''**iccādi. Usabhassa sarassa tārakalamandavasena tisso sutiyo. Dhevatassa sarassa tāra mandavasena duve. Chajjassa tārakala manda kākalīvasena catasso. Gandhārassa ca tathā. Majjhimassa tārakala kākalīvasena tisso. Pañcamassa kala kākalīvasena duve. Nisādassa tārādivasena catasso sutiyo. Iccevaṃ sattasu saresu kamato sampiṇḍitā dvāvīsati sutiyo siyuṃ. **Māghaṭīkāyaṃ** pana aññathā sutibhedo vutto. Vuttañhi tattha –

> ''Catussuti suviññeyyo, majjhimo majjimaṭṭhito;
> Dvissuti cāpi gandhāro, tissuti usabho tathā.
>
> Chajjo catussuti ñeyyo, nisādo dvissutī tathā;
> Catussuti dhevato tu, pañcamo tissutī mato''ti.

Sabbametaṃ **nāṭakasatthato** gahetabbaṃ.

137. **''Uccatare''**tyādinā sutibhede sarūpato dasseti. **Uccatare rave** atyuccadhanimhi tāro, tārayati bodhayatīti **tāro. Abyatte** abyattakkhare **madhure** sutisukhe kalo, **kala** made. Gambhīre dhanimhi mando. **Madi** thutimodamadamohasupanagatīsu. Mandayate bujjhatenenāti **mando.**

Tārādayo tayo vāccaliṅgattā tīsu. Tāro dhani, tārā vāṇī, tāraṃ rutaṃ iccādi. Abyattamadhurasaddo **kalo.** Tatra kale sukhume **kākalī**saddo, **ī**paccayanto, īsaṃ kalā vāṇī **kākalī** nāma, **kā**saddoyamīsattho. **Kriyādisamatā**ti gītavāditapādanyāsādikriyānaṃ, kālassa ca samattaṃ layo nāma, **laya** sāmyagatīsu, ādhāre **a**paccayo, sabbābhinayānampi sāmyaṃ layoti keci.

138. Dvayaṃ vīṇāyaṃ. **Vi** janane, to, īṇattaṃ, **vīṇa** veṭhaneti vā dhātu, ā, vīṇā. **Valla** saṃvaraṇe, vallate dhanivisesaṃ, ṇvu, **vallakī,** nadādi. Vipañcītipi vīṇāya nāmaṃ. Vipañcayatīti **vipañcī** [vipañcayati vitthārayatisaddaṃ (cintāmaṇiṭīkā 7.3)], nadādi.

Sā vīṇā **sattatantī** sattahi tantīhi visiṭṭhā parivādinī nāma, parito vadatīti **parivādinī,** inī. Vīṇādayo cattāropi vīṇāsāmaññavācakā icceke, tesaṃ mate **sā**saddassa catunnampi itthiliṅgatthadīpakatā viññeyyā, tathāpi **amarakosena** [amara 7.3] virujjhanato tesaṃ mataṃ na gahetabbaṃ.

Kaṭṭhādīhi doṇisaṇṭhānena kataṃ vajjabhaṇḍaṃ vīṇāya pokkharo nāma, poseti vaḍḍheti saddeti **pokkharo,** kharo, vuddhi, vaṇṇavikāro ca. **Du** gamane, ṇi, **doṇi.** Kakubho, pasevakotipi pokkharassa nāmāni. Kaṃ vātaṃ kubhati bandhatīti **kakubho.** Pasibbanti tamiti **pasevako.**

Dvayaṃ pokkharaveṭhake cammani. Vīṇābhāvaṃ upagacchati yenāti **upavīṇo.** Veṭhati pokkharanti **veṭhako,** ṇvu.

139. Ātatādipañcakaṃ pañcaṅgikatūriyassa nāmāni.

140. **Cammāvanaddhesu** cammena bandhanīyesu bheriyādīsu majjhe **talekekayutaṃ** ekekena talena yuttaṃ kumbhathuṇadaddarikādikaṃ tūriyaṃ ātataṃ nāma, ātanotīti **ātataṃ, tanu** vitthāre. Mahatīādivīṇāvisesopi [''mahatī''ti nāradassa vīṇā (saddakappaddume)] ātatamevāti ''cammāvanaddhesū''ti visesanaṃ kataṃ. Kumbhasaṇṭhānattā kumbho ca taṃ thunanagarasambhūtattā thunañceti kumbhathunaṃ. Tadeva **kumbhathuṇaṃ,** atha vā **thu**

abhitthave, kammani ṇo. Kumbho ca so thuṇo ceti **kumbhathuṇo, thuṇa** pūraṇeti vā dhātvattho. **Dara** vidāraṇadāhesu, dvebhāvo, **kā**pubbassikāro ca, daddarasaddaṃ karotīti vā **daddarikā.**

141. Ubhayatalaṃ murajādikaṃ tūriyaṃ vitataṃ nāma, visesena saddaṃ tanotīti **vitataṃ, sabbavinaddhaṃ** sabbapassesu, pubbapacchābhāgesu ca pariyonaddhaṃ paṇavādikaṃ, **ādi**nā caturassaālambaragomukhīādayo ātatavitataṃ nāma, ‘‘cammapariyonaddhaṃ hutvā tantibaddhaṃ ātatavitata’’nti hi vuttaṃ. **Paṇa** byavahārathutīsu, paṇīyatīti **paṇavo,** avo.

142. Vaṃsasaṅkhādikaṃ susiraṃ nāma, randhaṃ susiraṃ, taṃyogā **susiraṃ. Vana, sana** sambhattiyaṃ, **so, vaṃso. Sama** upasamakhedesu, kho, **saṅkho.** Sammatāḷādikaṃ accantaṃ pīḷanato, analasaṃyogato vā dravībhūtaṃ puna ghanāyateti **ghanā**khyaṃ. **Hana** hiṃsāyaṃ, kammani ṇo, **ha**ssa **gho.** Ghanabhāvena samaṃ bhavatīti **sammaṃ,** daṇḍādīhi tāḷitabbato **tāḷaṃ, taḷa** tāḷane, sammañca taṃ tāḷañceti **sammatāḷaṃ. Ādi**nā kaṃsatāḷasilātāḷādīnaṃ gahaṇaṃ. Tattha **sammatāḷaṃ** nāma kaṭṭhamayatāḷaṃ. **Kaṃsatāḷaṃ** nāma lohamayaṃ. Silāya ca ayopaṭṭena ca vādanatāḷaṃ **silātāḷaṃ.**

Catukkaṃ ātatādīnaṃ nāmaṃ. Ā samantato tujjate tāḷīyateti **ātojjaṃ.** Vaṃsādikepi mukhavāyunā ātojjanamattheva. Vādayanti dhanayanti tanti **vādittaṃ vāditañca,** itto, to ca. Vādayanti tanti **vajjaṃ,** yo.

143. Dvayaṃ bheriyaṃ. Bhāyanti sattujanā etenāti **bheri,** ri. **Ubha** pūraṇe, ubhanaṃ ubhi. ‘‘Dunda’’iti saddena ubhi yatra sa **dundubhi.** Pumitthiyamete dve [serī thī, dundubhi pumā (amara 7.6)]. Dvayaṃ mudiṅge. Mudaṃ modaṃ iṅgati gacchati yenāti **mudiṅgo.** Murā asurā jāto **murajo.**

Assa murajassa **bhedā** visesā āliṅgaṅkyoddhakā bhavanti. Vuttañca –

> ‘‘Haritakyākati tvaṅkyo,
> Yavamajjho tatho’ddhako;
> Āliṅgyo ceva gopuccho,
> Ākatyā sampakittito’’ti [cintāmaṇiṭīkāyampi].

Āliṅgyateti **āliṅgo,** ṇo. Ucchaṅke bhavo **akyo.** Uddhaṃ katvā ekena mukhena vādanato uddho santo kāyati saddāyatīti **uddhako,** uddhasaddoyaṃ tiliṅgiko. Uggacchatīti **uddho,** to, **gami**ssa **do,** nerutto. Yo tu **upari**pariyāyo **uddhaṃ**saddo, so abyayameva.

Tiṇavādīni cattāri paṇavassa nāmāni. **Tanu** vitthāre, avo, assa **itta**ṃ, **ṇ**attañca, **tiṇavo. Mā** māne sadde ca, ‘‘ḍiṇḍi’’iti māyate saddāyateti **ḍiṇḍimo,** ṇo.

144. ‘‘Ālamba’’iti saddāyateti **ālambaro.** ‘‘Ālambaro tūriyarave, gajendānañca gajjite’’ti [amara 23.167] hi **amarakosa nānatthasaṅgahesu.**

Vīṇādīnaṃ vādanakaṭṭhakuṭilādikaṃ koṇo, kuṇyate saddāyatenenāti **koṇo,** ṇo. ‘‘Dadda’’iti saddaṃ karotīti **daddari,** daddati vā saddavisesena pariṇamatīti **daddari,** ri. ‘‘Paṭa’’iti saddaṃ jahātīti **paṭaho,** paṭaṃ hantīti vā **paṭaho. Hana** hiṃsāgatīsu, kvi. Apare **maddalā**dayo bherippabhedā. ‘‘Madda’’iti saddaṃ lātīti **maddalā, lā** ādāne, a. ‘‘Mandalā’’tipi pāṭho, mandaṃ saddaṃ lātīti **mandalā. Ādi**nā ḍamaruādayopi bherippabhedā viññeyyā.

145. **Janappiye** janehi piyāyitabbe vimaddoṭṭhe vilepanakuṅkumādīnaṃ, nānāgandhadabbānañca vimaddanobbhūte **parimalo** bhave, parimajjati pavattayatyāsayanti, a, nerutto, **mala, malla** dhāraṇe vā. Parimalyate dhārīyateti, ṇo. **Vimadda**ggahaṇena vāpikūpādino [vimaddagandhādino (ka.)] nirāso, **jana**ggahaṇena makkhikādino. **So** parimalo gandho **dūragāmī** atinihārī atidūrapātī āmodo vuccate, āmodante anena, ṇo. Ito paraṃ **iṭṭhagandhā**dayo **vissa**saddapariyantā **tīsu** liṅgesu vattante.

146. Catukkaṃ iṭṭhagandhe. Iṭṭho gandho **iṭṭhagandho,** atha vā iṭṭho gandho assa **iṭṭhagandho.** Suṭṭhu rabhanti tussantyanenāti **surabhi,** i. Sundaro gandho assa **sugandho, sugandhi** ca, antassikārādeso.

Dvayaṃ duggandhe. Pūti gandho assa, pubbe viya ikārādeso, kammadhārayasamāsaṃ assatthyatthepi kattumicchanti, pakriyālāghavatthaṃ bahubbīhiyeva nyāyoti. Duṭṭhu gandho assāti **duggandho,** tena vuttaṃ **kaccāyanena** – ‘‘kammadhārayamantatthiyehi bahubbīhi laghutaro’’ti. Aññe tu lāghava’manādaramānā icchanteva mantatthiyaṃ. Duvidho vā vāccadhammo lahu garu ca, tatra bahubbīhinā lahu, kammadhārayamantatthiyenagaru. Kiñca bahubbīhinā atisāyanādyattho na gamyateti avassaṃ tappaṭipādanāya kammadhārayapubbako mantatthiyeva daṭṭhabbo.

Dvayaṃ citādhūmādigandhe. **Visa** vippayoge, **so.** Āmassa vasādivatthuno gandho taṃyogā, i, **yaṃ**saddo tassa napuṃsakattadīpako.

147. **Kuṅkumā**dayo cattāro catujjātigandho nāma. **Kuka, vaka** ādāne, umo, niggahītāgamo ca, **kuṅkumaṃ,** lohitacandanaṃ, yaṃ ‘‘kasmīraja’’nti vuccati, **kami**ssa vā **kuṅkā**deso, **kuṅkumaṃ.** **Yu** missane, yu, yavanaṃ, tassa pupphaṃ **yavanapupphaṃ,** devakusumaṃ, yavanadese jātaṃ pupphanti vā **yavanapupphaṃ.** Yaṃ ‘‘lavaṅga’’ntipi vuccati, yaṃ pupphaṃ nuhīpupphasamānaṃ. **Tagi** gatyattho **daṇḍako** dhātu, aro, **tagaraṃ,** kuṭilaṃ. Taruto jāto **turukkho,** kho, **u**ttañca, sallakīdavo hi ‘‘turukkho’’ti vutto.

148. Pajjena charasānaṃ nāmāni. Kaṃ pānīyaṃ sevateti **kasāvo,** avo, atha vā kaṃ savāpetīti **kasāvo su** savane. Tuvaropi kasāyopi **kasāva**pariyāyo. **Tija** nisāne, to, titto, kaṭu. **Madhu** mādhuriyaṃ, taṃyogā **madhuro.** Lunāti jaḷattanti **lavaṇo,** yu. **Amba**sadde, aro, **i**ttaṃ, lattañca. **Kaṭa** gatiyaṃ, ṇvu, **u**ttaṃ. Ime cha rasā nāma vuccanti. **Tabbati** dabbe **kasāvā**disaddā **tīsu** liṅgesu vattanti.

149. Dvayaṃ phoṭṭhabbe. Phusitabbo **phasso, phoṭṭhabbo** ca, tabbo, **sa**ssa **ṭo, ta**ssa **ṭho.** Tikaṃ visayimhi. Visayo assa gayhaṭṭhenātthīti **visayi.** Ukhati gacchati visayeti **akkhaṃ,** ussattaṃ dvittañca, natthi khaṃ vedanā etthāti vā **akkhaṃ, na** hi sukhavedanādayo sampayogavasena pañcasu indriyesu uppajjanti, javanādīsu eva pana uppajjantīti tathā vuttaṃ, manindriye tūpacārā [manindriyesupacārā (ka.)] akkhaṃ. Indo attā, tassa liṅgaṃ **indriyaṃ,** iyo. Nā’nantarena payojakaṃ cakkhādayo byāpārayante, tasmā atthi attā cakkhādīnaṃ payojakoti cakkhādikaṃ liṅgamattano bhavatīti **nikāyantarikā.** Sayaṃ tikkhamandādibhāve cakkhuviññāṇādīnaṃ tikkhamandādibhāvasambhavato tesu indati paramissariyaṃ karotīti vā **indriyaṃ.**

Chakkaṃ nayane. Neti attano nissitaṃ puggalanti **nayanaṃ,** yu. **Asu** byāpane, asati visayesu byāpī viya bhavatīti **akkhi,** **sa**ssa **ko,** atha vā **akkha** byāpanadassanesu, akkhati visayesu byāpībhavati, akkhati vā passati etenāti akkhi. Netīti **nettaṃ.** Locati passati etenāti **locanaṃ. Accha** dassanabyāpanesu, i, **acchi.** Cakkhati assādeti rūpanti **cakkhu,** u, cakkhati passatīti vā **cakkhu.**

150. Pañcakaṃ sote. Suṇāti etenāti **sotaṃ.** Saddo gayhate anenāti **saddaggaho. Kara** karaṇe, ṇo, **kaṇṇo,** kaṇṇati suṇāti etenāti vā **kaṇṇo, kaṇṇa** savane. Suṇāti yenāti **savanaṃ, suti** ca, yu,ti ca.

Catukkaṃ ghāne. Nasanti etāyāti **natthu,** thu, ā, **nāsā.** Ṇvu, **aka** ca **i**kāro ca **nāsikā. Ghā** gandhopādāne, ghāyati gandhopādānaṃ karotīti **ghānaṃ,** yu, ghāyantyanenāti vā **ghānaṃ.**

Dvayaṃ jivhāyaṃ. Jīvati etāyāti **jivhā,** ho, **jīva** pāṇadhāraṇe. Jīvitanimittaṃ raso jīvitaṃ nāma, taṃ avhāyatīti vā **jivhā,** vaṇṇalopo. Rasanti etāyāti **rasanā, rasa** assādane, rasaṃ jānātīti vā **rasanā, ñā**ssa **nā, nī** naye vā, a.

151. Pajjaṃ sarīre. Sarati gacchati, saranti vā taṃ hiṃsantīti **sarīraṃ,** īro. **Vapa** bījasantāne. Vapati kusalākusalabījametthāti **vapu,** u. Gacchati, gaṇhāti vā kusalākusalametenāti **gattaṃ, gamu** gatiyaṃ, **gaha** upādāne vā. ‘‘Attā’’ti abhidhānaṃ, buddhi ca bhavanti etasmāti **attabhāvo.** Vuṇoti saṃvarati etthāti **bondi, vu** saṃvaraṇe, di, niggahītāgamo. Vividhaṃ gaṇhāti etthāti **viggaho. Diha** upacaye, dihati vaḍḍhati ettha kusalākusalanti **dehaṃ.** Ayaṃ **deha**saddo **purise** pulliṅgevattati. Kucchitānaṃ āyo uppattiṭṭhānanti **kāyo. Tanu** vitthāre, u, tanu, **tanu**saddoyaṃ itthiyaṃ. Etthāpi **vā**saddo sambandhitabbo. ‘‘Aṅgenāṅgaṃ tanu ca tanunā gāḷhatattena tatta’’nti [uttaramegha 42] hi **meghadūte** vuttaṃ. Kaḷe retasi varaṃ **kaḷevaraṃ,** aluttasamāsoyaṃ.

152-154. Chakkaṃ citte. Cintetīti **cittaṃ. Ceto ca,** nalopo. Manati jānātīti **mano.** Vijānātīti **viññāṇaṃ,** yu. Harati attano ādhāranti **hadayaṃ,** yo, **ra**ssa **do** ca. Mano eva **mānasaṃ,** sakatthe saṇa.

Cuddasa buddhākhyassa guṇassa nāmāni. Jhāyatīti **dhī, jhe** cintāyaṃ, jhassa **dho,** nadādi, **dhī,** dhāretīti vā **dhī,** kvi, nadādi, dhī, saṅkhāresu dhīkāro jāyati etāyāti vā **dhī,** nadādi. Paññāyate etāyāti **paññā,** a. Bujjhate tāyāti **buddhi,**ti. **Medha** hiṃ sāsaṅgamesu, karaṇe a, **mi** hiṃsāyaṃ vā, dho, **medhā.** Manati jānātīti **mati, muti** ca, **u**ttaṃ, munātīti vā **muti, muna** ñāṇe,ti, muti. **Bhū** sattāyaṃ, ri, nadādi, **bhūrī,** bhūsaṅkhāte atthe ramatīti vā **bhūrī,** kvi, nadādi. Manati jānātīti **mantā,** anta, ā. Vidati jānātīti **vijjā, pabbajjā**dinā siddhaṃ. **Yu** missane. Yamati missībhavati ñeyyesūti **yoni.** Paṭimukhaṃ bhanti upaṭṭhahanti ñeyyā etenāti **paṭibhānaṃ,** yu. Na muyhati etenāti **amoho.** Vīmaṃsā vicayo samupekkhā upaladdhi paṭipatti utticetanādīnipi buddhināmāni.

Vipassanādayo **nepakka**ntā pariyāyā **paññābhedā** paññāvisesā. Tattha vividhaṃ aniccādikaṃ saṅkhāresu passatīti **vipassanā,** yu. Sammādassanalakkhaṇā **sammādiṭṭhi,** sā duvidhā lokiyalokuttaravasena. Tattha purimā chabbisuddhippavattikāle, itarā ñāṇadassanavisuddhikāle labbhati. **Ādi**pariyāyena **pabhuti**nā anaññātaññassāmītindriyādayo gahitā. Tattha tattha kāriyesu vicāraṇā. **Māna** vīmaṃsāyaṃ, so, cittābhogādi. Vicārayate etāyāti **vicāraṇā, cara** sañcaye, curādigaṇo, yu. Sampajānātīti sampajāno, puggalo, dhammasamūho vā, **ñā**ssa **jā,** tassa bhāvo **sampajaññaṃ, nya**ssa **ño,** dvittaṃ, taṃ sātthakasampajaññādivasena catubbidhaṃ. Nissesato pāceti kusaladhammeti nipako, ñāṇī puggalo, tassa bhāvo **nepakkaṃ.** Dvayaṃ vedanāyaṃ. Vedayatīti **vedayitaṃ, vida** anubhavane, **curā**dittā ṇayo, to, **i**kārāgamo ca. Vedayatīti **vedanā,** yu.

155. Pañcakaṃ vitakke. **Takka** vitakke. Takketi sampayuttadhamme ārammaṇaṃ abhiniropetīti **takko. Vitakko**ti upasaggamattameva viseso. Saṅkappanti pabhavantyanenāti **saṅkappo,** ṇo, **kappa** vitakke, **kappa** sāmatthiye vā, bhūvādi, saṅkappayanti pabhavantyanenāti vā **saṅkappo, kappa** vitakke, curādi. **Apa** pāpuṇane, appeti sampayuttadhamme pāpeti ārammaṇanti **appanā,** yu, ā. **Ūha** vitakke. Ūhantyanenāti **ūho. Takkaūha**saddā cettha ajjhāhāravācakāpi bhavanti, ajjhāhāraṃ nāma ūnapūraṇatthamadhikappabhedāharaṇaṃ [madhikopādānaṃ (cintāmaṇiṭīkā)]. ‘‘Ajjhāhāro takka ūhā’’ti [amara 5.3] hi **amarakose** vuttaṃ. Dvayaṃ jīvitindriye. **Aya**iti gamanattho **daṇḍako** dhātu. Ayati addhānaṃ gacchati yenāti **āyu,** ṇu, eti etenāti vā **āyu, i** gatimhi, ṇu, isse, e aya. Jīvanti anenāti **jīvitaṃ, jīva** pāṇadhāraṇe.

Catukkaṃ samādhimhi. Nānālambaṇavisāraṇābhāvato ekaṃ aggaṃ ārammaṇametassāti ekaggaṃ, cittaṃ, **‘‘agga**saddo cettha ālambaṇavācako’’ti hi **saddhammaṭīkāyaṃ** vuttaṃ, tassa bhāvo **ekaggatā,** ekaṃ vā ārammaṇaṃ ajati gacchatīti ekaggaṃ, tassa bhāvo **ekaggatā.** Kāmacchandaṃ sametīti **samatho,** tho, **samu** upasame, ‘‘samādhi kāmacchandassa paṭipakkho’’ti [pārā. aṭṭha. 1.11; dha. sa. aṭṭha. 160] hi vuttaṃ. Vikkhipanaṃ nānārammaṇaperaṇaṃ vikkhepo, so natthi etthāti **avikkhepo.** Ekārammaṇe suṭṭhu ādhānaṃ **samādhi,** saññāyami, nānālambaṇavikkhepavasappavattaṃ adhisaṅkhātaṃ cittabyadhaṃ sametīti vā **samādhi,** nerutto.

156. Pajjena vīriyassa nāmāni. **U** dukkhalābhaṃ, uddhaṃ vā sahati khamatīti **ussāho,** ṇo. Ā bhuso kāyaṃ, cittañca tāpetīti **ātappo** [ātāpo (?) abhidhānappadīpikāṭīkā 1135 gāthāyaṃ passitabbaṃ], **tapa** santāpe. Līnaṃ cittaṃ paggaṇhāti ukkhipatīti **paggaho.** Attano nissayaṃ paramatthaṃ gaṇhāpetīti vā paggaho. **‘‘Pa**saddo paramatthepī’’ti hi **ekakkharakose** vuttaṃ. Vāyamanti yenāti **vāyāmo, vāyama** ussāhane, atha vā **vaya** gamanattho **daṇḍako** dhātu, vayati sabbakālanti **vāyāmo,** amo, vāyo viya sadā amati gacchatīti vā **vāyāmo.** Paraṃ paraṃ ṭhānaṃ akkamatīti **parakkamo,** paraṃ paccanīkabhūtaṃ kosajjaṃ akkamatīti vā **parakkamo.** Padahati yenāti **padhānaṃ,** yu. **Daha**ssa **dho, daha** bhasmīkaraṇe [papubbadhādhātunā sādhetabbaṃ maññe]. Vīre sādhu, vīrānaṃ vā kammaṃ, vidhinā vā īrayitabbaṃ pavattetabbanti **vīriyaṃ, īra** gatiyaṃ, īhati eti vā yāya subhāsubhaphalanti **īhā, īha** ceṭṭhāyaṃ, **i** vā gatimhi, pacchime **ha**paccayo, uddhaṃ yanti yenāti **uyyāmo,** amo. Tiṭṭhati ettha subhāsubhaphalanti **dhiti,**ti, **ṭhā** gatinivattiyaṃ.

157. Pajjena vuttapariyāyassa vīriyassa cattāri aṅgāni dasseti. Tacādīnaṃ tiṇṇaṃ **avasissanaṃ** avasesatā maṃsalohitehi avadhibhūtehi, maṃsalohitānaṃ pana **sussanaṃ** sukkhatā. Etāni cattāri adhiṭṭhānavasappavattāni vīriyassa **aṅgāni** kāraṇāni honti. **Aṅga** gamanattho **daṇḍako** dhātu. Aṅgati siddhiṃ gacchati vīriyaphalametehīti **aṅgāni. Taca** pālane, ṇo, **taco. Naha** bandhane āru. **Nhārū**tipi pāṭho. Tattha **na**ntassa lopo. **Sisa** asabbappayoge, yu, dvittaṃ. Asati khepeti addhānanti **aṭṭhi,**ti, napuṃsake, nerutto, ā bhuso tiṭṭhati etenāti vā **aṭṭhi,** i. **Mana** ñāṇe, so, nassa niggahītaṃ, **maṃsaṃ. Ruha** janane, ito, **la**ttaṃ, **lohitaṃ.**

158. Asājhasādhanepi yassā vasena uyyāmo, sā **adhimattehā** adhikasattiyuttā īhā ussoḷhī nāma, u pabalaṃ dukkarakammaṃ sahati yāyāti **ussoḷī, saha**ssa **soḷho,** nadādi, ussāhānaṃ ūhāti vā **ussoḷī,** yathā ‘‘padaṭṭhāna’’nti, ākārasso, **ha**ssa **ḷo, ū**lopo, nadādi, vāyāmamattepi. Dvayaṃ satiyaṃ. Sarati, saranti vā tāya, saraṇamattameva vā esāti **sati,**ti, pamādaṃ vā sarati hiṃsatīti **sati.** Anu punappunaṃ sati **anussati,** upasaggamattameva vā viseso, dvepi itthiyaṃ.

Dvayaṃ lajjāyaṃ. **Laji** pīḷe, **kātanta**dhātu. **Lajja** lajjane, moggallānadhātu, lajjati pāpāti **lajjā,** a. **Hirī** lajjiyaṃ, i. Hiriyati pāpāti **hirī. Samānā** tulyatthā dve. Dvayaṃ ottappe. Ottappati bhāyati pāpatoti **ottappaṃ, tapa** bhaye **ava**pubbo. Pāpato bhāyati sīlenāti **pāpabhīru,** puggalo, cittaṃ vā, tassa bhāvo tathā.

159. Pajjaddhena upekkhāya vedanāya nāmāni. Majjhatte majjhattasabhāve pavattā **majjhattikā.** Dvinnaṃ vedanānaṃ samīpe pavattā ikkhā anubhavananti **upekkhā, ikkha** dassane. Adukkhā ca sā asukhā ceti **adukkhamasukhā, ma**kāro padasandhikaro.

Dvayaṃ manasikāre. Bhavaṅgavasena pavattassa cittassa ābhujanato āvaṭṭāpanato **cittābhogo.** Pālanajjhohārattho cettha **bhuja**dhātu āvaṭṭanattho **ā**pubbattā, idaṃ pana vīthijavanapaṭipādake sandhāya vuttaṃ, cittassārammaṇe ābhujanaṃ pavattanaṃ vā **cittābhogo,** idaṃ pana ārammaṇapaṭipādakavasena vuttaṃ. Bhavaṅgamanato visadisaṃ manaṃ karotīti **manakkāro,** karaṇaṃ vā kāro, manasmiṃ kāro **manakkāro.** Ettha ca paṭhamavikappena dve paṭipādakā vuttā, pacchimena tu itaro.

Dvayaṃ adhimokkhe. **Muca** mocane, adhimuccanaṃ ‘‘idamevā’’ti sanniṭṭhānakaraṇaṃ **adhimokkho.** Nicchayanaṃ niṇṇayanaṃ **nicchayo, caya** gamanattho **daṇḍako** dhātu, **ca**ssa dvittaṃ, **cha**ttaṃ, ni bhusaṃ chedanaṃ vā **nicchayo, chidi** dvidhākaraṇe, issattaṃ, **da**ssa **yo,** asarūpadvittaṃ.

160. Pajjaddhaṃ dayāyaṃ. **Daya** dānagatihiṃsārakkhaṇesu. Dayati paradukkhaṃ, attasukhañca hiṃsatīti **dayā,** a. **Kapi** calane, anu punappunaṃ kampeti attādhārassa cittanti **anukampā.** Kaṃ sukhaṃ rundhatīti **karuṇā, rudhi** āvaraṇe, **dha**ssa **ṇo,** atha vā karonti attānamadhīnametāyāti **karuṇā,** yu, ā, karuṇā, sā eva **kāruññaṃ. Anuddayā**ti upasaggena padaṃ vaḍḍhitaṃ.

Pajjaddhaṃ viratiyaṃ. **Ramu** uparame **vi**pubbo, viramaṇaṃ **veramaṇī,** yu, nadādi, veraṃ maṇati vināsetīti vā **veramaṇī.** Viramaṇaṃ **virati,**ti. Dūrato viramaṇaṃ **ārati.**

161. Catukkaṃ khantiyaṃ. Titikkhanaṃ khamanaṃ **titikkhā, tija** khantiyaṃ, kho, dvittaṃ, kattādi, ā. Khamanaṃ sahanaṃ **khanti,**ti. Khamate **khamanaṃ, khamā** ca, **khamu** sahane. Dvayaṃ mettiyaṃ. **Mida** snehe, mijjati sinehatīti **mettā,** ta, ā. **Metti,**ti. Atha vā mitte bhavā **mettā, metti** ca.

Pajjaddhaṃ diṭṭhiyaṃ. Dassīyate **dassanaṃ, disa** pekkhane, yu. Dassanaṃ **diṭṭhi. Labha** lābhe,ti, **laddhi,** micchādiṭṭhiyameva. Sesā tu ubhayatra. Ṭhitapakkho **siddhanto** [ṭhito pakkho siddhanto, pubbapakkhaṃ nirasya siddhapakkhaṭṭhāpane iti bhāvo (cintāmaṇiṭīkā)], siddho anto anenāti viggaho. Samantato ayanaṃ gati **samayo.**

162. **Dohaḷa**ntaṃ taṇhāyaṃ. **Tasa** pipāsāyaṃ, yāya tasanti, sā **taṇhā,** ṇho. **Iṇa**mhi **tasiṇā. Eja** kampane, **ejā**. Saṃsārato nissaritumappadānavasena jālasadisattā **jālinī,** upamāne inī. **Visa** pavesane, sabbatra visatā patthatāti **visattikā,** sakatthe ṇiko. **Chanda** icchāyaṃ, chandanaṃ **chando,** kattukamyatāpi. Tesu tesvārammaṇesu ākulībhūtattā jaṭā viyāti **jaṭā. Kamu** icchāyaṃ,ti, **nikanti. Isu** icchāyaṃ, a, **issa ā, āsā. Sivu** tantasantāne, bhavādīhi bhavādayo sibbatīti **sibbinī,** a, inī. Satte bhavaṃ netīti **bhavanetti,**ti.

163. **Jhe**cintāyaṃ, ārammaṇābhimukhaṃ jhāyatīti **abhijjhā,** ā. **Vana** sambhattiyaṃ, vanati yena so **vanatho,** tho. **Vā** gatiyaṃ, vāti ārammaṇanti **vānaṃ,** yu. **Lubha** icchāyaṃ, lubbhanaṃ **lobho,** ṇo. **Ranja** rāge, rajjanaṃ, rajjanti vā yena so **rāgo,** ṇo. **Laya** gatiyaṃ, ā punappunaṃ layatyārammaṇesūti **ālayo,** punappunaṃ layati saṃsilesati yenāti vā **ālayo. ‘‘Layo** vināse saṃsilese, sāmye toriyattikassa ce’’ti **nānatthasaṅgahe. Piha** icchāyaṃ, curādi, a, pihayati yāyāti **pihā.** Cittassa nānārammaṇesu vibbhamakaraṇato manaso ratho iva **manoratho,** mano eva ratho viyāti vā **manoratho. Isu** icchāyaṃ, a, **s**assa **cchā**deso. **Lasa** kantiyaṃ, abhimukhaṃ katvā lasati yenāti **abhilāso,** ṇo. **Kamu** icchāyaṃ, ṇo, **kāmo. Duha** papūraṇe, duhanaṃ doho, taṃ lātīti **dohaḷo,** duṭṭhaṃ hadayametenāti vā **dohaḷo, hadaya**ssa **haḷo, hala** kampane dvisaddūpapado, dvīhi halati kampatīti vā **dohaḷo,** a, dvissa **do,** lassa **ḷo.** Dve hadayā assa paramatthassāti vā **dohaḷo.** A, dvissa **do, hadaya**ssa **haḷo, da**ssa **ḷo** vā, **ya**lopo, icchāvisesattepi dohaḷassa sāmaññavatticchāya niddeso.

Ataṇhāsabhāvampi rucimṃ ālambaṇicchāsabhāvasāmaññena idheva vattumāha **‘‘ākaṅkhātu’’**iccādi. **Kaṅkha** icchāyaṃ, a. **Ruca** rocane, rocanaṃ kattukāmatā, i, **ruca** dittiyaṃ vā, ruci. Kattukāmateva. **Sā** ruci adhikā lālasā nāma, **lasa** kantiyaṃ, punappunaṃ, atisayaṃ vā lasatīti **lālasā,** dvittaṃ, assā. ‘‘Yācanāyaṃ mahicchāyaṃ [taṇhātireke yācanāyaṃ (cintāmaṇiṭīkā 7.28)], ussukke lālasā dvisū’’ti **ruddo.**

164. Tikaṃ virodhe. Pāyena vīresu bhavaṃ **veraṃ,** paṭighapāpesupi. **Rudha** paṭighāte, virujjhanaṃ **virodho. Disa** appītiyaṃ, viddesanaṃ **viddeso.**

Rosantaṃ kodhe. **Dusa** appītiyaṃ, dussanaṃ **doso.** Ārammaṇe paṭihaññatīti **paṭighaṃ, hana** hiṃsāyaṃ, **paṭigha**saddoyaṃ pulliṅge vā bhavati. **Kudha** kope, kujjhanaṃ **kodho.** Āgantvā haññatīti **āghāto. Kupa** kope, kuppatīti **kopo,** kopayati vā cittanti **kopo. Rusa** rosane, rusanaṃ dussanaṃ **roso.**

Dvayaṃ parānatthacintane. Byāpajjati vinassati cittametenāti **byāpādo,** paṭighepi. **Pada** gatimhi. Parasampattīsu nābhiramatīti **anabhirati, ramu** ramaṇe,ti.

165. Dvayaṃ upanāhe. **Naha** bandhane, punappunaṃ, upagantvā vā nayhati cittanti **upanāho.** Bajjhati veramanenāti **baddhaveraṃ.** Dvayaṃ soke. **Suca** soke, ṇo, sucanaṃ **soko.** Sucate **socanaṃ.**

Tikaṃ rudite. **Rudi** assuvimocane, sabbatra bhāve to. **Kadi** avhāne, rodane ca, **ta**paccayassa **aṇṇā**dese **ruṇṇaṃ.** Dvayaṃ paridevane. Devanaṃ sokena vilāpo, punappunaṃ, samantato vā devo **paridevo, pariddavo** ca.

166. Tikaṃ bhaye cittutrāsasaṅkhāte. Sabbatra bhāvasādhanaṃ. **Bhī** bhaye, bhāyanaṃ **bhīti,**ti. **Bhayaṃ,** ṇo. **Tasa** ubbeje, uttasate **uttāso,** ṇo. Dvayaṃ mahati bhaye. Bhīruno idaṃ **bheravaṃ,** ṇo. Mahantañca taṃ bhayajanakattā bhayañcāti **mahabbhayaṃ. Mahābhaya**ntipi pāṭho.

167. Pajjaṃ bhāyitabbasāmaññe. **Bherava**saddoyaṃ sāmaññavācakopi atthīti idha niddeso. Bhāyati yasmāti **bhiṃsanaṃ,** so, yu, bindāgamo. Bhāyati yasmāti **bhīmaṃ,** mo. **Dara** vidāraṇe, darīyatīti **dāruṇaṃ,** uṇo. Bhāyati yasmāti **bhayānakaṃ,** ṇvu, **anakā**deso. **Ghura** bhīme, ghurati

bhiṃsatīti **ghoraṃ,** ṇo. Paṭivattati bhayaṃ cittutrāso yasmāti **paṭibhayaṃ.** Bhāyati yasmāti **bhesmaṃ, sma**paccayo. Bhayaṃ karotīti **bhayaṅkaraṃ,** aluttasamāsoyaṃ. Ime nava **bheravā**dayo bhayabheravādihetumhi dabbe visesanabhāvena vattante, tadā tīsu liṅgesu, sāmaññena tu napuṃsake.

168. Dvayaṃ parābhyudayāsahane. **Issa** issatthe, **issa** issāyanti vā dhātvattho, issati santesupi guṇesu vacasā, manasā vā dosāropanaṃ karotīti **issā,** a. **Ussuya** [usūya (?)] dosāvikaraṇe. Tikaṃ macchere. **Masu** āmasane, **ccheracchara**paccayā, maccharameva **macchariyaṃ,** sakatthe iyo, atha vā **masu**iccetassa pāṭipadikassa **sussa ṇa**mhi **ccheraccharā, masu** maccheretipi dhātu.

Tikaṃ aññāṇe. **Mūha** vecitte, muyhanti tena sampayuttadhammā, sayaṃ vā muyhati, muyhanamattameva vā tanti **moho. Vida** ñāṇe, na vidatīti **avijjā.** Na vijānātīti **aññāṇaṃ.** Tikaṃ māne. Bhūtenābhūtena vā parato ukkaṃsakappanena cetaso unnati **māno,** yathā ‘‘sūro atthavāha’masmi sīlavā buddhisampanno’’ti [avehi bhalavā asmi, sīlavā buddhisaṃyuto (cintāmaṇiṭīkā 7.22)]. **Māna** pūjāyaṃ, curādi, a. Dhāraṇattho **dhā**dhātu, karotyatthe **vi**pubbo, seyyādibhāve attānaṃ vidadhāti yāya sā **vidhā,** tīsu. Uddhaṃ namati yāya sā **unnati,** itthiyanti.

169. Dvayaṃ uddhacce. **Hana** gatiyaṃ, uddhaṃ uddhaṃ hanati gacchatīti uddhato, to, **hana**ssa **dho,** asarūpadvittaṃ, cittaṃ, uddhatassa bhāvo **uddhaccaṃ. Dhāva** gatiyaṃ, uddhaṃ dhāvati cittametenāti **uddhavaṃ,** a, rasso.

Tāpādipañcakaṃ kukkucce. **Tapa, dhupa** santāpe, tapati cittametenāti **tāpo,** ṇo. Kucchitaṃ karotīti kukkutaṃ, cittaṃ, taṃsamaṅgī vā, tassa bhāvo **kukkuccaṃ.** Pacchā tapati etenāti **pacchātāpo.** Anu pacchā tapati yena so **anutāpo. Sara** gatiyaṃ, virūpena pati punappunaṃ sarati cittametenāti **vippaṭisāro, ta**ssa **ṭo.**

170. Pajjaṃ vicikicchāyaṃ. **Likha** lekhane, manaṃ vilekhati dvidhākaraṇavasenāti **manovilekho. Diha** upacaye. Idha pana **saṃ**pubbattā saṃsaye, karaṇe ṇo. **Sī** saye, idha **saṃ**pubbattā kaṅkhāyaṃ, sabbatrevaṃ. ‘‘Kathamida’’miti kathayati yāya sā **kathaṃkathā. Kita** rogāpanayane, **cha**paccayo, dvittādi, vigatā cikicchā ñāṇappaṭikāro etāyāti **vicikicchā. Ila** gatikampanesu, dvidhā ilati cittametenāti **dveḷhakaṃ, ha**paccayo, sakatthe ko ca. **Kaṅkha** vicikicchāyaṃ, a, itthiyaṃ. **Saṅka** saṅkāyaṃ. Vividhenākārena maññati yasmā, sā **vimati. Mana** ñāṇe, itthiyanti.

171. Tikaṃ nīcapakatidosasambhūtarūpissariyādinimittike made, yasmiṃ sati uttaradānasādarolokanādivimukho puriso jāyate. Madopyatra ‘‘katthūrīgabbaretesu, madohassebhadānesū’’ti [kattari gabbharetesu, mado purisamānesūti (nissaya)] **rabhaso. Gabba** māne, curādi, a, atha vā **gara** secane, bo. **Māna** pūjāyaṃ, visesato mānetīti **abhimāno.** Ahaṃkāre **ahaṃ**saddo nipāto, **amha**saddopyatra, ‘‘aha’’miti attānaṃ karoti yenāti **ahaṃkāro.** Dvayaṃ cintāyaṃ. **Cinta** cintāyaṃ, a. **Jhe** cintāyaṃ, jhāyate **jhānaṃ,** dvīsupi bhāvasādhanaṃ, a. Vitakkacintānaṃ ko bhedo? Vitakko tāva vācāya pubbabhāgappavatto, ‘‘pubbeva kho, gahapati, vitakketvā vicāretvā pacchā vācaṃ bhindatī’’ti [saṃ. ni. 4.348] hi vuttaṃ. Itarā pana tassā apubbabhāgappavattāpīti ayametāsaṃ viseso. Atha vā vitakko pakiṇṇakapariyāpanno eko cetasikadhammo, itarā pana sabbasādhāraṇapariyāpanno manasikāranāmako eko cetasikadhammoti ayametāsaṃ viseso.

Dvayaṃ nicchaye. **Naya** gamanattho **daṇḍako** dhātu, ārammaṇaṃ nicchinanto nayatīti **niṇṇayo, na**ssa **ṇa**ttaṃ. Atha adhimokkhaniṇṇayānaṃ ko bhedo? Adhimokkho ārammaṇaṃ ajjhogāhetvā tiṭṭhati, niṇṇayo vinicchayamattamevāti ayametesaṃ viseso. Atha vā adhimokkho pasādepi sambhavati, itaro pana na tathāti ayaṃpyetesaṃ bhedo. Tatra **nicchaya**saddo idhāpi pavattatīti dvīsupi vutto.

Pādena abhyupagamassa nāmāni. **Pati**pubbo jānāti abhyupagame, itthiyaṃ a, **paṭiññā.** Tathā suṇoti ca, a, **paṭissavo,** dvīsupi bhāvasādhanaṃ. Saṃvidā’gū, paṭiññānaṃ, niyamo, assavo, saṃsavo, aṅgīkāro, abhyupagamo, samādhiiccādīnipi abhyupagamassa nāmāni [amara 5.5].

172. Chahi padehi anādarassa nāmāni. **Māna** pūjāyaṃ, curādi, **mana** ñāṇe vā, heṭṭhā katvā jānanaṃ **avamānaṃ,** bhāve yu. Yo yenānādarito, sa tato avassameva kāyavacīmanānaṃ aññatarenāvadhīyateti anādarepi byavadhānābhicārato **tira**saddo antaradhāne vattamāno sambajjhateti tirodhānakaraṇaṃ **tirakkāro. Pari parā**pubbo **bhū**dhātu avaññāṇe, **ava**pubbo jānāti ca, sabbatra bhāve ṇo, a ca. **Dara** ādare, ādaro sakkāro, tabbiparīto **anādaro.** Parābhavanaṃ **parābhavo.** Avajānanaṃ **avaññā.**

Dvayaṃ ummāde. Cittassa vibbhamo bhanti ummādo. **Mada** ummāde, uggatehi, ummaggasaṇṭhitehi vā dosehi madanaṃ **ummādo.**

173. **Sneha**ntaṃ snehe. Piyassa bhāvo **pemaṃ,** imo, **piya**ssa **pa**ttaṃ, pīnayatīti vāpī, pino bhāvo **pemaṃ,** imo. **Siniha, sniha** pītiyaṃ, bhāve ṇo. Dvayaṃ mucchāyaṃ. **Pīḷa** vibādhāyaṃ, cittassa pīḷā **cittapīḷā,** vigatā nīlādisañjānanalakkhaṇā saññā etasmāti visaññī, tassa bhāvo **visaññitā.**

Dvayaṃ pamāde. Yena sakko samāno sayaṃ kattabbaṃ na karoti, so pamādo, **mada** pamāde **pa**pubbo, pamajjanaṃ **pamādo,** ṇo. **Saja** visajjanāliṅgananimmānesu. Satiyā visajjanaṃ **sativosaggo,** issa **o.** Apubbavatthuparikkhātisaye **kotūhalā**didvayaṃ. **Tuja** hiṃsāyaṃ, kuṃ pāpaṃ tojatīti **kotūhalaṃ,** alo, vaṇṇavikāro ca. **Tula** nikkase, kuṃ pāpaṃ tulayatīti **kutūhalaṃ,** a, **ha**kāravaṇṇāgamo. Kotukaṃ, kutukañca etesaṃ pariyāyāni.

174. **Vilāsā**dayo **kriyā** ceṭṭhā, kiṃvisiṭṭhā? Sā kriyā **nārisiṅgārabhāvajā** itthīnaṃ ratibhāvajā, yā **hāva**saddenoccante. Huyante rāgino atrāti **hāvo, hu** havane, ṇo. **Ādi**nā vicchittipabhutīnaṃ gahaṇaṃ, tathā hi vuttaṃ **nāṭakaratanakose** –

‘‘Līlā vilāso vicchitti, vibbhamo kilakiñcitaṃ;
Moṭṭāyitaṃ kuṭṭamitaṃ, vibboko lalitaṃ tathā.

Vikatañceti viññeyyā, dasa thīnaṃ [thīnaṃ ceṭṭhā (ka.)] sabhāvajā;
Hāvo ca helā vikkhepa-sammūḷhamadakapaṇya’’nti.

Tatra piyasamīpagamane yo ṭhānāsanagamanavilokitesu vikāro, akasmā ca kodhamihitacamakkāramukhavikūṇanaṃ, so **vilāso, vi**pubbā **lasa**dhātumhā ṇo. Sukumāravidhānena bhamukanettādikriyāsacivakaracaraṇaṅgavinyāso **lalitaṃ, lala** vilāse, to. Aladdhapiyasamāgamena kucittavinodanatthaṃ piyassa yā vesagatidiṭṭhihasitabhaṇitehānukati karīyate, sā **līlā, lala** vilāse, **lala** upasevāyanti vā dhātvattho, a. Surate pavaḍḍhecchā heḷā, **helā** vā, **hila** hāvakaraṇe, a. Madarāgahassajanito vipariyāso **vibbhamo.** Ābharaṇavilepanādīnaṃ kutoci piyāparādhato issāyānādarena cattānaṃ sakhīnaṃ payatanena vāraṇaṃ **vicchitti, chidi** dvedhākaraṇe,ti. Piyena dattaṃ pītinibandhanaṃ svappamapi bhūsanaṃ vicchittītyaññe. **Kilakiñcitā**dayo nāṭakasatthānusārato [byākhyāsudhāṭīkāṭīppaṇe] ñeyyā.

175. Tikaṃ hasite. **Hasa** hasane, sabbatra bhāvasādhanaṃ. So hāso mando samāno mihitaṃ, sitañcuccate. **Miha** īsaṃhasane. Mandassitaṃ mhitantipi pāṭho, **mhi** īsaṃhasanetipi dhātu, **mhi**ssa, **mihi**ssa vā **syā**deso, **sitaṃ.** Sabbatra bhāve to.

Īsaṃphullitadantehi, kaṭākkhehi soṭṭhavehi ca;
Alakkhitadvijadvāraṃ, sitamicchanti sūrayo [cintāmaṇiṭīkā 7.34].

Dvayaṃ mahāhasite. **Aṭa** gatiyaṃ, dūragāmihāso **aṭahāso,** atikkanto vā hāso **aṭahāso, ta**ssa **ṭo,** ikārassattañca. Sitātihasitānaṃ antarāḷikaṃ **vihasitaṃ.**

Ākuñcitakapola’kkhaṃ, sassanaṃ nissanaṃ tathā;
Patthāvotthaṃ sānurāgaṃ, āhu vihasitaṃ budhā [cintāmaṇiṭīkā 7.35].

Dvayaṃ lomuggame. Romānaṃ añcanaṃ **romañco, añca** gamane, ṇo. Lomānaṃ haṃsanaṃ uddhaggabhāvo **lomahaṃsano.**

176. **Parihāsā**dichakkaṃ vallabhādīnaṃ parihāse. Parihasantyatrāti **parihāso,** ṇo, paribhavitukāmena hāsoti vā **parihāso. Du** parihāse, **du** anādareti vā dhātu, a, **dava** dāheti vā dhātu. **Khiḍa** kīḷāyaṃ, khiḍḍā, **khiddā**tipi pāṭho, atha vā khaṃ tucchaṃ iḍḍā vācā, sā etthāti **khiḍḍā. Kīḷa** pītiyakīḷanesu, **kīḷa** vihāreti vā, kīḷanaṃ **keḷi kīḷā ca kīḷitañca. Parihāsā**dichakkesupi adhikaraṇasādhanampi ācariyā vadanti.

Tikaṃ niddāyaṃ. Nipubbo **dā** supane, a. **Supa** saye, ino, **supinaṃ.** A, **soppaṃ.** Accantaparissamādikāraṇā sabbaṅganimīlanaṃ **middhaṃ.** Mucchāpāyaṃ middhaṃ. **Mida** kāriyakkhamane, to. Medhayati vā middhaṃ, akammaññabhāvena vihiṃ satītyattho, kampanattho **cala**dhātu mucchāpāye **pa**pubbo. Akkhidalānaṃ pacalabhāvena ayati pavattatīti **pacalāyikā,** ṇvu, assittaṃ.

177-178. **Ketava**ntaṃ kūṭe. Karaṇaṃ kati, ninditā kati **nikati. Aṭa** gamane, kucchitenākārena aṭatīti **kūṭaṃ. Kuṭa** chedaneti vā dhātu [saddanītidhātumālāyaṃ pana ‘‘kūṭa appasāde’’ti dhātunā sādhitaṃ]. **Rabhi** byāje, byājo nāma ketavaṃ. **Saṭha** ketave, saṭhaṃ, saṭhayati na sammā bhāsati yenāti vā **saṭhaṃ.** Kitavassa dhammo **ketavaṃ,** kitavo nāma jūtakāro, coro vā, **kita** nivāse, avo. Kapaṭo, byājo, upadhi, kusati iccādīnipi ketavassa nāmāni.

Sattakaṃ sabhāve. Bhavanaṃ bhāvo, sassa attano, santo vā saṃvijjamāno bhāvo **sabhāvo. Saja** visajjanāliṅgananimmānesu, natthi visajjanametassāti **nissaggo. Rūpa** pakāsane, saṃvijjamānaṃ rūpaṃ **sarūpaṃ.** Karaṇaṃ bhavanaṃ kati, paṭhamaṃ kati **pakati.** Yathā paṭhamakāle sambhūtā, tatheva sabbadāpītyattho. **Sīla** samādhimhi, samādhi niyamo. **Lakkha** dassanaṅkesu, tatheva lakkhitabbanti **lakkhaṇaṃ,** yu. Tatheva bhavatīti **bhāvo.**

Dvayaṃ ussave. **Usa** dāhe. Kaṃ usavanti uggirayantyatrāti **ussavo,** nānāsamiddhīhi savanti etthāti vā **ussavo. Chi** chedane, chindati sokametthāti **chaṇo.** Yu. **I**ssa lopo. Sokaṃ, pāpañca chindantā aṇanti saddāyanti etthāti vā **chaṇo. Chi** chedane. **Aṇa** saddattho **daṇḍako** dhātu.

179. Yathā **sasnehaṃ** pakatitilatelādisnehasahitaṃ dīpakaṃ pajjotaṃ dhārento **jantu** naro atyandhakāragabbhādīsvapi ṭhitāni **khuddakānyatthajātāni** atisukhumānipi nānādabbasamūhāni sukhaṃva sampassati, tathā **sasnehaṃ** buddhapariyāyādianekapariyāyasnehasahitaṃ imaṃ **abhidhānappadīpikaṃ** ganthaṃ uggahaṇadhāraṇādinā dhārento **jantu** sotujano **khuddakāni atthajātāni** nānāsatthesu āgatāni atigambhīrāni atthajātāni sukhaṃ sampassatīti yojanā.

Iti sakalabyākaraṇamahāvanāsaṅgañāṇacārinā kavikuñjarakesarinā sirimahācaturaṅgabalena mahāmaccena viracitāyaṃ abhidhānappadīpikāvaṇṇanāyaṃ saggakaṇḍavaṇṇanā samattā.

Saggakaṇḍavaṇṇanā niṭṭhitā.

2. Bhūkaṇḍa

1. Bhūmivaggavaṇṇanā

180. **Idha** bhūkaṇḍe **sāṅgopāṅgehi** bhūmyādīhi dasahi, pātālena cāti ekādasahi koṭṭhāsehi kamato **vaggā** bhūmivaggādināmakā vaggā vuccante. Sappadhānopakārakāni aṅgāni **khārā**dīni, aṅgānaṃ upakārakāni ca upaṅgāni **addhā**dīni.

181. Sāddhapajjena bhūmiyā nāmāni. Vasūni ratanāni dhārayatīti **vasundharā. Khamu** sahane, **kha**ssa **cho, chamā,** atha vā **chi** chedane, sattānamadhopatanaṃ chindatīti **chamā,** mo, itthiyamā ca. Bhavantyassaṃ bhūtānīti **bhūmi. Bhū** sattāyaṃ, mi. **Putha**iti pāṭipadike ṭhite nadādi, ī, **putha**ssa **puthu**ādese, vuddhimhi ca kate **puthavī.** Ussuvādese **puthuvī. Pathā**dese tu **pathavī,** imasmiṃ pakkhe **avā**gamo, atha vā **thava** gatiyaṃ, pathavati etthāti **pathavī,** nadādi, sabbattha pattharatīti vā

pathavī, thara santharaṇe **pa**pubbo, **rassa vo,** nadādi, **puthavī,** assu.

> ‘‘Madhuno keṭabhassāpi, medamaṃsapariplutā;
> Tenāyaṃ medinī devī, vuccate brahmavādibhī’’ti [cintāmaṇiṭīkā 11.3]. –

Vacanato medayogā **medinī,** ī, inī ca. **Mida** snehane vā, yu, nadādi, issettañca. **Maha** pūjāyaṃ, nadādi. Vitthiṇṇattā **ubbī,** nadādi, avati bhūtānīti vā **ubbī,** assu. Vasūni santyassaṃ **vasumatī.** Gacchanti yassaṃ lokā, sā **go,** pumitthiyaṃ. **Kā** sadde, kāyati ettha, kāyati māravijayakāleti vā **ku,** u. Vasūni dhārayatīti **vasudhā.** Sabbaṃ lokaṃ dharayatīti **dharaṇī,** yu, nadādi. Dharatīti **dharā,** itthiyaṃ ā. **Gamu** gamane, gacchantyassaṃ **jagatī, anta**paccayo, **ga**ssa dvittaṃ, **ja**ttañca, **na**lopo, nadādi. **Bhū** sattāyaṃ, ri, nadādi, kvimhi **bhū.** Bhūte satte dharatīti **bhūtaro. Ava** rakkhaṇe, yu, nadādi, **avanī.**

182. Khārā lavaṇarasā mattikā ūsotyuccate. Khādatīti **khārā, da**ssa **ro.** Padesakattā mattena pamāṇena yuttā **mattikā. Ūsa** rujāyaṃ, **ūso.** Ūsayogā **ūsavā,** vantu. **Ra**paccaye **ūsaro.** Dvepi tīsu vattante.

Thala ṭhāne, adhikaraṇe a. Kittimaṃ thalaṃ, akittimā thalī, nadādi. Thaddhalūkhamhi **bhūbhāge** bhūmippadese **jaṅgala**saddo vattati. Tattha nijjalattā kakkhaḷattā **thaddho.** Tikkhasakkharādividāragavādikhuragaṇḍuppādavaccādisahitattā lūkho veditabbo. **Gala** cavanādhopatanādanesu. Jalaṃ galati ettha, jalena vā galanti etthāti **jaṅgalo,** nijjalo deso, ‘‘jaṅgalo nijjale dese, tiliṅgo pisite thiya’’nti [tikaṇḍasesa 3.3.393] hi **tikaṇḍaseso, la**ssa lopo, niggahītāgamo ca.

183. Vedena paññāya īhanti etthāti vedeho. So eva videho, imaṃ dīpamupādāya sineruno pubbadisābhāgattā pubbo ca so videho ceti **pubbavideho.** Evamaparuttaresu. Gavena yantyetthāti **goyāno.** Aparo ca so goyāno ceti **aparagoyāno.** Jambuyā lakkhito, kappaṭṭhāyitādippabhāvena vā tappadhānodīpoti **jambudīpo.** Dhammatāsiddhassa pañcasīlassa ānubhāvena kaṃ sukhaṃ uru mahantametthāti **kuru,** kuṃ pāpaṃ rundhanti etthāti vā **kuru,** kvi. **Dīpa** dittippakāsanesu, jalamajjhe dippantīti dīpā, dippanti ettha saddhammāti vā dīpā, pamāṇato mahantā dīpā **mahādīpā.**

184. **Kuru**ādayo ekavīsati **janapadantarā** janapadavisesā, **ādi**nā suramahapaccuggatā talakuṭā asmākādayo ca **pumbahutte** pulliṅge bahutte ca siyuṃ. Kuru nāma jānapadino rājakumārā, tesaṃ nivāso ekopi janapado rūḷhīsaddena ‘‘kurū’’ti bahuvacanena vuccati, evaṃ sabbatra. Kuṃ pāpaṃ rundhatīti kuru, khattiyakumārā, tesaṃ nivāso **kurū,** paccayalopato na vuddhi, sabbatrevaṃ [pāṇini 1.2.52 4.2.81 suttesu passitabbaṃ]. Arivijayalokamariyādātikkamādīsu sakkontīti **sakkā.** Kosaṃ lanti gaṇhanti, kusalaṃ pucchantīti vā **kosalā.** Magena saddhiṃ dhāvantīti **magadhā,** kvi, maṃsesu gijjhantīti vā **magadhā. Gidha** abhikaṅkhāyaṃ. Sevanti yenāti **sivi, si** sevāyaṃ, vi. Sivaṃ karontīti vā **sivī,** aññatthe i. **Kala** sadde, **iṅga**paccayo, kaliṅgā, tesaṃ nivāso **kaliṅgā,** uttarāpatho [‘‘jagannāthā pubbabhāge kaṇhātīrantaraṃ sive kaliṅgadeso saṃvutto’’ ityuttadese (thomanidhi)], kaliṃ gaṇhantīti vā **kaliṅgā,** kvi, kalaṃ madhurasaddaṃ gāyantītivā **kaliṅgā,** assittaṃ, kena sukhena liṅgantīti vā **kaliṅgā, liṅga** gamanattho **daṇḍako** dhātu. Attanā khāditaṃ lañjaṃ parājitehi yācitepi puna na vamantīti **avantī.** Pañcālassa puttā **pañcālā.** Vajjetabbāti **vajjī,** ‘‘vajjetabbā ime’’tyādinā pavattavacanamupādāya vajjīti laddhanāmā rājāno. Vajjīraṭṭhassa vā rājāno **vajjī.** Raṭṭhassa vā pana taṃsamaññā taṃnivāsirājakumāravasena veditabbā. Gaṃ pathaviṃ dhārentīti **gandhārā,** kittigandhena arantīti vā **gandhārā. Cita** ussāhane, cetanti ussahanti yuddhakammādīsūti **cetayo.**

185. **Vaṅga** gamanattho **daṇḍako** dhātu. Visiṭṭhāni dehāni yesaṃ **videhā,** pubbavidehadīpato āgatattā vā **videhā. Oja** dittiyaṃ, kambunā sambukena ojanti tassaṃ vohārakaraṇatoti **kambojā,** kambukajo ojo balametesanti vā **kambojā. Mada** maddane, maddantīti vā **maddā,** maṃ sivaṃ dadantīti vā **maddā,** pañcakāmaguṇādīhi modantīti vā **maddā, mada** hāse. **Bhañja** avamaddane, **bhaggā. Aṅga** gamanattho **daṇḍako** dhātu. Sīhaṃ lantīti **sīhaḷā. Kāsa** dittiyaṃ, sampattiyā kāsantīti **kasmīrā,** mīro. **Kāsa** dittiyaṃ, i, **kāsī. Paḍi** gatiyaṃ, **paṇḍu,** u. Atha vā kuṃ pāpaṃ rundhati etthāti **kuru,** iti ekopi janapado nissitānaṃ bahuttā bahuvacanena vuccati. Evaṃ sabbattha.

186. Dvayaṃ bhuvane. **Luja** adassane, lujjatīti **loko,** **ga**ssa **ko,** **ja**ssa **vo.** Bhavanti etthāti **bhuvanaṃ,** yu. Jagati, viṭṭhapādīnipi bhuvanapariyāyāni. Dvayaṃ desasāmaññe. **Disa** atisajjane, atisajjanaṃ pabodhanaṃ, ‘‘ayaṃ itthannāmo’’ti disati apadisatīti **deso.** **Si** sevāyaṃ, saññāyaṃ a, **visayo.**

Siṭṭhācārarahito milakkhadeso **kāmarūpā**di paccanto nāma. **Milakkha** abyattiyaṃ vācāyaṃ, milakkhanti abyattavācaṃ bhāsantīti **milakkhā.** Siṭṭhācāramaggadassanatthāya paññācakkhuno abhāvā rāgādimalaṃ akkhimhi yesanti vā milakkhā, assittaṃ, tesaṃ nivāsaṭṭhānaṃ **milakkhadeso.** Paccante majjhimadesassa bahiddhābhāge jāto **paccanto.**

Byavatthā catuvaṇṇānaṃ, yasmiṃ dese na vijjate;
Milakkhadeso so vutto, majjhabhūmi tato paraṃ [cintāmaṇiṭīkā 11.7].

Ariyācārabhūmittā majjho ca so deso ceti **majjhadeso,** navayojanasataparikkhepo majjhimadeso.

187. **Salilappāyo** bahūdako deso anūpo nāma, anugatā āpā atrāti **anūpo,** **āpassa** ādino **u**ttaṃ, paralopo vā. **Kaca** bandhane, cho, **kacchaṃ.** Anūpadeso ca. Abhinavoggamanena tiṇena lakkhite harite dese saddalo, **dala** dittiyaṃ, bhāve a. Vijjati dalo yattha **saddalo.**

188. Nadiyā ābhatena ambunā udakena jīvanti etthāti **nadyambujīvano** deso nadī mātā assāti **nadīmātiko**ti vuccati, bahubbīhimhi ko. Vuṭṭhiyā vassena nipphajjati sassametthāti **vuṭṭhinipphajjasassako** deso devo mātā assāti **devamātiko**ti vuccati, bahubbīhimhiyeva ko, **deva**saddo cettha vuṭṭhimāha.

189. **Anūpā**dayo **devamātikā**ntā tīsu liṅgesu. **Candasūrādo** candasūriyasinerupabbatādimhi **sassati**saddo **īrito** kathito. Sabbadā saranti gacchantīti **sassatiyo,** **sara** gatiyaṃ, **sara**saddassa **so,**ti.

Raṭha gatiyaṃ, raṭhanti ettha nagarādayoti **raṭṭhaṃ,** to. Nāgarehi vijinitabbanti **vijitaṃ.** Āḷiyaṃ pavattamāno yo setu, so **purise** pulliṅge vattati. **Si** bandhane, tu. **Ala** bhūsane, i, **āḷi,** tassaṃ āḷiyaṃ.

Nagarapabbatādino **upāntabhū** samīpabhūmi **parisaro** parito sarantyatrāti, ṇo.

Tikaṃ vaje. Gāvo tiṭṭhantyatrāti **goṭṭhaṃ.** **Kula** saṅkhyāne, gāvo kulantyetthāti **gokulaṃ,** gunnaṃ kulaṃ gharanti vā **gokulaṃ.** **Vaja** gatiyaṃ, vajanti yaṃ gāvo nivāsanatthāyāti **vajo.** Goṭṭhānakaṃ, goṭṭhānantipi vajassa nāmāni.

190. Silokena maggassa nāmāni. Pathikehi majjate nittiṇaṃ karīyateti **maggo,** **majja** suddhiyaṃ, ṇo, **ja**ssa **ga**ttaṃ, pathikehi maggīyateti vā **maggo,** **magga** anvesane, maṃ sivaṃ gacchati ettha, etenāti vā **maggo,** ‘‘mo sive parisāyañce’’ti hi **nānatthasaṅgahe,** sivaṃ gamanaṃ karotītyattho, kriyāvisesanametaṃ. **Pathi** gatiyaṃ, curādi, **nā**gamo. Panthayanti yantyanenāti **pantho,** a, kāritalopo. Pathati yātyanenāti **patho.** **Ada** gamane, adati yattha sā **addhā,** dho, addhā maggo, **addhā**saddoyaṃ kālepi, samabhāgatthavacane tu addhaṃ, tasmā **addha**saddo pumanapuṃsakavasena dviliṅgo, **rājā**ditte addhā, a**rājā**ditte addhaṃ. **Añja** gatiyaṃ, aso. **Vaja** gatiyaṃ, umo, **ja**ssa **ṭo.** **Pada** gatiyaṃ, a, **da**ssa **jo,** dvittaṃ, **pajjo.** **Aya** gatiyaṃ, yu, **pada** gatiyaṃ, avo, nadādi. **Vatta** vattane, vattanaṃ gamanādi, ani, nadādi, **vattanī.** Kantanadaṇḍe punnapuṃsakaṃ. Pathikehi pādehi haññateti **paddhati.** **Pāda**saddasamānatthena **pada**saddena niyatappayogato vuttinā siddho, **pada**saddūpapado **hana**dhātu,ti, **hana**ssa **dho,** **a**lopo. **Paddhati**sahacaraṇato **vattanī,** taṃsahacaraṇato **padavī** ca itthiyaṃ.

191-192. **Tabbhedā** tassa maggassa visesā **jaṅghamaggā**dayo **apatha**ntā. Jaṅghāhi gato maggo **jaṅghamaggo.** Sakaṭehi gato maggo **sakaṭamaggo.** **Te** jaṅghamaggasakaṭamaggā mahāmagge vattanti.

Ettha ca ‘‘tethā’’ti **atha**saddo na vattabbo, ‘‘te cā’’ti pana vattabbo. ‘‘Matāddhanī’’ti pāṭhe pana sati ‘‘tethā’’ti vattabboyeva, tadā ekapadike addhani magge ekapadī matāti yojanā kātabbā. Gacchataṃ eko asahāyo pādo yassaṃ, na nisinnasseva yamakoti **ekapadī,** samāsante niccamīpaccayo, **ka**paccaye **ekapadiko, ī**ssa rassattaṃ.

Corakaṇṭakādidose duggame pathe kantāro, **pu**nnapuṃsake, kena pānīyena taranti atikkamanti yanti **kantāro, tara** taraṇe, corakantārādīsu panāyaṃ rūḷhivasena vutto, atha vā **kati** chedane, sappaṭibhayattā kantati niccagamanāgamanametthāti kantāro, āro, **nā**gamo ca. Dukkhena gacchantyetthāti **duggamo.**

193. Dvayaṃ **paṭimagge.** Paṭi abhimukhena gantabbo maggo, patho ca **paṭimaggo, paṭipatho** ca. **Dīghamañjasaṃ** atidūro maggo addhānanti vuccate. Addhānaṃ ayanaṃ **addhānaṃ,** accāyato maggo, yathā ‘‘padaṭṭhāna’’nti, **ya**lopo.

Dvayaṃ pasattheddhani. Sobhano patho, pantho cāti viggaho. Gantabbapathabhāvato apetaṃ **uppathaṃ, apathañca,** abyayībhāvasamāso, **a**saddo atra nipāto.

194-196. Paramāṇūnaṃ chattiṃsa eko aṇu nāma, aṇutopi aṇutarattā paramo aṇu, aṇuto vā paramoti **paramāṇu, aṇa** saddattho **daṇḍako** dhātu, u. **Te** aṇavo chattiṃsa tajjārī nāma, taṃ taṃ attano nissayaṃ malīnakaraṇavasena jarāpetīti **tajjārī, jara** jīraṇe, **jara** vayohānimhi vā, a, nadādi. **Tāpi** tajjāriyo chattiṃsa rathareṇu nāma, rathānaṃ sañcaraṇavasena pavatto reṇu **rathareṇu. Te** rathareṇavo chattiṃsa likkhā nāma. **Lakkha da**ssane, pakaticakkhunāpi lakkhyateti **likkhā,** assittaṃ.

Tā likkhā satta ūkā nāma, **ūkā**ti vuccati sirovattakimi, tappamāṇattā **ūkā. Tā** satta ūkā dhaññamāso nāma, dhañño vīhiyeva parimāṇitabbattā māso cāti **dhaññamāso, masi** parimāṇe. **Te** satta dhaññamāsā aṅgulaṃ nāma, **aṅga** gamanattho, ulo, **aṅgulaṃ,** pamāṇaṃ, **uli**paccaye **aṅguli,** karasākhā. **Amudviccheti** aduṃ dvādasaṅgulaṃ vidatthi nāma, kaṇiṭṭhasahitenaṅguṭṭhena vitthārīyate, vidhīyateti vā **vidatthi, vi**pubbo **tanu** vitthāre. **Dhā** dhāraṇe, ubhayatrāpiti, pubbapakkhe tassa **tho, na**ssa **to, ta**ssa **do.** Pacchime **dha**ssa **do, ta**ssa **tho,** asarūpadvibhāvo ca. **Tā** duve vidatthī ratanaṃ siyuṃ, **ramu** kīḷāyaṃ, tano, **ma**lopo. **Tāni** satteva ratanāni **yaṭṭhi** nāma, **yata** payatane,ti, **ta**ssa **ṭho, ta**ssa **ṭo. Tā** vīsati yaṭṭhiyo **usabhaṃ** nāma, **usa** dāhe, abho. Ettha pana usabhanadantaraṃ usabhaṃ. Usabhānaṃ asītippamāṇaṃ gāvutaṃ nāma, gavaṃ, gavehi vā yutaṃ **gāvutaṃ. Yuja** samādhimhi, gonadantarehi gahitappamāṇasamādhānantyattho, taṃ catugāvutaṃ **yojanaṃ** nāma, **yuja** samādhimhi, yu, ‘‘ettakaṃ yojanaṃ nāma hotū’’ti catugāvutehi samādhānantyattho.

197. Āropitānaṃ ācariyadhanūnaṃ pañcasataṃ koso nāma, anāropitānantyapare. **Kusa** avhāne, ṇo, kusanaṃ avhānaṃ koso, idha pana kosappamāṇattā **koso,** dvisahassakarappamāṇo. Aññattha pana –

> ‘‘Catukkādhivīsatiyā, aṅgulehi karo bhave;
> Khyātamaṭṭhasahassehi, kosamānaṃ vibhāvinā’’tyuttaṃ.

Caturambaṇanti caturambaṇavīhibījajātaropanayogyo bhūmippadeso karīsaṃ nāma, karonti ettha kasanaropanādikanti **karīsaṃ,** īso. Caturambaṇabījajātāni ropentyetthāti **caturambaṇaṃ,** ambaṇaṃ ekādasadoṇamattaṃ, aññe pana ‘‘caturambaṇaṃ catuyaṭṭhikaṃ ṭhānaṃ karīsaṃ nāmā’’ti vadanti, taṃ karīsabbhantarānaṃ pariyāyabhāvappasaṅgā na gahetabbaṃ.

Pamāṇato hatthānamaṭṭhavīsappamāṇaṃ ṭhānaṃ abbhantaraṃ nāma, abbhantare antokoṭṭhāse jātaṃ, na bahikoṭṭhāseti **abbhantaraṃ.** Yattha yattha hi yo yo ṭhito, nisinno vā, tattha tattha samantā aṭṭhavīsatihatthappamāṇaṃ ṭhānaṃ tassa tassa abbhantaraṃ ṭhānaṃ nāma. **Bhūmyā**dittā **bhūmivaggo,** atha vā aṅgāpekkhāya bhūmiyeva padhānaṃ, padhānena ca byappadeso bhavatīti bhūmivaggabyappadeso.

Bhūmivaggavaṇṇanā niṭṭhitā.

2. Puravaggavaṇṇanā

198. Chakkaṃ nagare.

> ‘‘Paṭṭanañca adhiṭṭhānaṃ, nagaraṃ puṭabhedanaṃ;
> Thiyo pū nagarī pūriyo, ṭhānīyaṃ kabbaṭaṃ puṭa’’nti.

Hi silokapariyāyesu **vopālito.**

> ‘‘Vicittadevāyatanaṃ, pāsādāpaṇamandiraṃ;
> Nagaraṃ dassaye vidvā, rājamaggopasobhita’’nti [cintāmaṇiṭīkā 1.2.1]. –

Nagaralakkhaṇaṃ. **Pu** pālane, **pura** pālaneti ca, punāti pureti ca rakkhati paracakkā duggatāyāti **puraṃ,** ro, a ca, **pura** aggagamanetipi dhātvattho. Nagā pāsādādayo assa santi **nagaraṃ,** ro. **Vā**kārena **nagara**saddassa pulliṅgattaṃ samuccinoti [nagariyo vā pattanaṃ (amara 1.2.1) pakkhe pattanasāhacariyā napuṃsakattaṃ. (cintāmaṇiṭīkā 1.2.1)], **pura**saddassāpītyācariyā. Akutobhayattā ṭhānāya hitaṃ **ṭhānīyaṃ,** īyo. Paṇikānaṃ puṭā bhijjante atrāti **puṭabhedanaṃ.**

Niccanivāsanaṭṭhānaṃ dassetvā itaraṃ dassetumāha **‘‘thiya’’**miccādi. Rājā tiṭṭhati etthāti **rājaṭhānī,** yu, nadādi, niccanivāsanaṭṭhānepi ‘‘caturāsītinagarasahassāni kusavatīrājaṭhānīpamukhānī’’tyādīsu [dī. ni. 2.263]. Dārukkhandhādīhi ā samantato varanti parikkhipīyanti etthāti **khandhāvāro,** patthanattho **vara**dhātu **ā**pubbattā parikkhipanattho hoti. Pañcakaṃ nagare, ‘‘khandhāvāro’’ti pana ekameva aciranivāsanaṭṭhānassa nāmaṃ.

199. **Mūlapurā aññatra** mūlapuraṃ vajjetvā yaṃ puramatthi yojanavitthiṇṇapākārādiparikkhittaṃ, taṃ mūlapurassa taruṭṭhāniyassa sākhāsadisattā **sākhānagaraṃ** nāma.

200-201. Sāddhapajjadvayena mūlapurassa nāmāni. Vānarasīsaṃ, taṃsaṇṭhāno vā pāsāṇo ettha atthīti ‘‘vānarasīsa’’nti vattabbe **vassa battaṃ,** vaṇṇavipariyayaṃ, dīghaṃ, **ṇattaṃ, sassa** lopañca katvā **‘‘bārāṇasī’’**ti vuttaṃ. Savatthassa isino nivāsanaṭṭhānattā **sāvatthi,** sabbaṃ dhanamettha atthīti vā **sāvatthi** [ma. ni. aṭṭha. 1.14], **sabbassa sāvo,** dhanavācako **attha**saddo, i. Tikkhattuṃ visālībhūtattā **vesālī,** assatthutthe ī. **Mathi** hiṃsāyaṃ, ilo, assittaṃ, **mithilā.** Alaṃ bhūsanametthāti **āḷavī,** vī, **ḷ**attañca. **Kusa** avhāne, ‘‘khādatha pivathā’’tyādīhi dasahi saddehi kosanti etthāti **kosambī,** bo, nadādi, kusambarukkhavantatāya vā **kosambī,** kusambassa isino assamato avidūre māpitattāti eke [udā. aṭṭha. 35; ma. ni. ṭī. 1.14; 2.284]. Uggaṃ ripuṃ jayati yattha, sā **ujjenī,** yu, nadādi. **Takka** ūhe, ūho ūnapūraṇaṃ, takkanaṃ takko, so sīlaṃ sabhāvo yattha sā **takkasīlā,** yo hi purisakārena ūno, so tattha gantvā tamūnaṃ pūretīti. **Cama** adane, po, **campā.** Sānaṃ dhanānaṃ ākaraṃ uppattiṭṭhānaṃ sākaro, so eva **sāgalaṃ.** Saṃsumārasaṇṭhāno giri etthāti **saṃsumāragiraṃ,** saṃsumāro gāyati etassa māpitakāleti vā **saṃsumāragiraṃ, ge** sadde, iro. Rājūnameva ādhipaccavasena pariggahitabbattā **rājagahaṃ.** Ādikāle kapilanāmassa isino nivāsanaṭṭhānattā **kapilavatthu,** pumanapuṃsake.

Sāko rājūnaṃ yuddhādīsu satti sañjātā etthāti **sāketaṃ,** ‘‘sāko sattimhi bhūpāle, dumadīpantaresu ce’’ti **nānatthasaṅgahe.** Sañjātatthe ito, sāko nāma rājā, dumo vā ettha ādikāle sañjātoti vā **sāketaṃ.** Indaṃ paramissariyabhāvaṃ pāpuṇanti etthāti **indapattaṃ,** indo vā sakko devarājā, so patto etthāti **indapattaṃ.** Ukkaṃ dhārayati etassa māpitakāleti **ukkaṭṭhā,** vaṇṇavikāro. Yassa māpitaṭṭhāne pāṭalīnāmako eko taruṇarukkho atthīti taṃ **pāṭaliputtakaṃ,** atha vā paṭali nāma eko gāmaṇī, tassa putto ettha vasatiādikāleti **pāṭaliputtakaṃ.** Cetiyaraṭṭhe uttamattā **cetuttaraṃ,** ‘‘jetuttara’’nti pāṭhe pana vaṇṇavikāro, verijayaṭṭhānattā jetañca taṃ uttamattā uttarañceti vā **jetuttaraṃ.** Yassa māpitakāle dīpo dippati, taṃ **saṅkassaṃ, kāsa** dittiyaṃ, dvittaṃ, sammā kasanti etthāti vā **saṅkassaṃ, kasa** vilekhane, yassa māpitakāle nimittamolokentā brāhmaṇā kusahatthaṃ naraṃ passitvā māpenti, taṃ **kusināraṃ. Ādi**nā mathura [madhura, mādhura (ka.)] pāsāṇapurasoṇikādayopyanekapuravisesā saṅgahitā.

202. Catukkaṃ abbhantaragāmamagge. Rathassa hitā **racchā,** pabbajjādi. Visayante pakāsayante vikkayena dabbāni yassaṃ, sā **visikhā, vi**pubbo **si** sevāyaṃ, kho, visanti etthāti vā **visikhā, visa** pavesane, kho. Rathassa hitā **rathikā,** iko. **Vī** gamane, thi, **vīthi.**

Anibbiddhā racchantarena majjhe anibbiddhā racchā byūho nāma. Byūheti sampiṇḍeti jane aññatra gantumappadānavasenāti **byūho, ūha** sampiṇḍane **vi**pubbattā. Na nibbijjhate racchantarenāti **anibbiddho, vidha** sampahāre, a. Nibbiddhā racchantarena racchā **patho, addhī**ti ca vuccati. **Patha** gamane, patho. **Ada** gamane,ti, addhi.

203. Catukkaṃ caccare. Catunnaṃ pathānaṃ samāhāro **catukkaṃ, cara** gatibhakkhanesu, caro, **ra**ssa **co, caccaraṃ,** aṅgaṇavācako cāyaṃ. Dvinnaṃ, catunnaṃ vā maggānaṃ sandhi **maggasandhi. Siṅgha** ghāyane, āṭako.

Dvayaṃ vappassopari iṭṭhakādiracite veṭhane. **Vappaṃ** nāma dugganagare parikhāmattikaṃ kūṭaṃ [kuṭiṃ (ka.)] katvā gohi, hatthīhi ca vimaddāpetvā tiṃsahatthappamāṇaṃ pākārassa heṭṭhimatalaṃ, tathā hatthasataṃ tato uddharitvā paṃsunā vappaṃ kāraye, tassopari pākāranti, pakubbanti tanti **pākāro,** samantato karīyateti vā **pākāro,** akattari ca kārake saññāyaṃ ṇo, rassassa dīghatā. **Vu** saṃvaraṇe, vuṇotīti **varaṇo,** yu, rāgamo ca. ‘‘Sālo’’tipi pākārassa nāmaṃ.

Dvayaṃ rājabhavanasāmaññe. Sabbagehānaṃ visesena pakāsanato **uddāpo, dīpa** pakāsane, īssākāro. Saṅgamma karonti tanti **upakārikā,** ṇvu. Ke paccaye thīkatākārapare pubbo **a**kāro dīghaṃ [kātanta 2.2.65], **akā**desopi hi ‘‘ko’’ti vuccati, yathā devadatto ‘‘datto’’ti. **Ka**paccayo vā.

204. Dvayaṃ gehādino mattikeṭṭhakādimayabhittiyaṃ. **Kuṭa** chedane, kuṭati chindati magganti **kuṭṭaṃ. Bhidi** dvidhākaraṇe,ti, **bhitti.** Gunnaṃ vācānaṃ puraṃ **gopuraṃ.** Dvārasamīpe kato koṭṭhako **dvārakoṭṭhako, kusa** akkose, ṭhako, **koṭṭhako**ti gehaviseso.

Dvayaṃ indakhīle. **Isa** icchāyaṃ, **esa** gavesane vā, iko. Indassa sakkassa khīlo kaṇṭako **indakhīlo.** Dvayaṃ dvārapassopasālāyaṃ’hamyādipiṭṭhe ca vātakuṭikāyaṃ. **Aḍḍa** atikkamahiṃsāsu, a. **Ālaka**paccaye **aṭṭālako.**

205. Upari mālādiyuttaṃ sobhanathambhadvayamubhayato nikhanitvā yaṃ bahidvāraṃ kappīyate, taṃ toraṇaṃ. **Tura** vāraṇe, yu, thavantā vā raṇantyatrāti **toraṇaṃ, tu** abhitthave. **Raṇa** saddattho, vaṇṇavikāro. Dvārassa bahi **bahidvāraṃ.** Pari samantato khaññateti **parikhā.** Dīghabhāvena yuttā **dīghikā.**

206-207. **Saduma**ntaṃ gehe. **Manda** modanathutijaḷattesu, mandante yatthāti **mandiraṃ,** iro. Sīdanti tatthāti **sadanaṃ,** yu. **Sada** visaraṇagatyāvasānesu. Na gacchantīti agā, thambhādayo, te rāti gaṇhātīti **agāraṃ.** Rassassa dīghatte **āgāraṃ. Ci** caye, nicīyate chādīyateti **nikāyo, ya**mhi **ci**ssa **kā**deso nipātanā. **Lī** silesane, ṇo, **nilayo, ālayo** ca. **Vasa** nivāse, āvasantyatrāti **āvāso,** ṇo. **Bhū** sattāyaṃ, bhavantyatrāti **bhavanaṃ.** Visanti tanti **vesmaṃ,** mo. **Kita** nivāse, adhikaraṇe yu, **niketanaṃ.** Nivisanti, nivasanti vā yatra, taṃ **nivesanaṃ. Ghara** secane, gharati kilesametthāti **gharaṃ,** gayhatīti **vā gharaṃ,** ṇo. **Gaha**ssa **gharā**deso. Gaṇhāti purisena ānītaṃ dhananti **gahaṃ.** Adhikaraṇe tho, **āvasatho. Sara** gaticintāhiṃsāsu, saranti cintenti ettha subhāsubhakammāni, sarati vā sūriyasantāpādikanti **saraṇaṃ. Si** sevāyaṃ, ṇo, **patissayo. Uca** samavāye, **okaṃ. Sala** gamane, ‘‘itthiyamatiyavo vā’’ti a, **sālā, sara**dhātumhi sati **la**ttameva viseso. **Ci** caye, kammani ṇo, **cayo. Kuṭa** chedane, i. **Vasa** nivāse,ti. Upadhassa ette **gehaṃ. Sada**dhātumhā umo, **sadumaṃ.**

Dvayaṃ mukharahitadevakulasadise yaññāyatane. **Cita** pūjāyaṃ, kammani iyo. **Yata** yatane, āyatanti vāyamanti ettha phalakāmāti **āyatanaṃ,** atha vā āyantīti āyāni, tāni tanotīti **āyatanaṃ,** phalakārakantyattho. Ettha **tu**saddo samāgatānaṃ dvinnaṃ pubbāparagamanattho. ‘‘Cetiyāyatanāni cā’’tipi pāṭho.

208. Dvayaṃ devānaṃ, narapatīnañca iṭṭhakādimaye bhavane. Aññassāpi sādisyā. Pasīdanti nayanamanānyatrāti **pāsādo. Yu** missane, po, dīgho ca, dīghavidhānasāmatthiyā **o**ttābhāvo.

Dvayaṃ rājato aññesaṃ dhanīnaṃ byavahārakādīnaṃ bhavane. Muṇḍo chadanametassa, na pāsādassa viyāti **muṇḍacchado,** dvittaṃ. **Hara** haraṇe, yo, **ya**mhi **mi**āgamo ca.

Duggapuradvāre vā, yattha katthaci vā mattikādimaye gajakumbhamhi yo **yūpo** pāsādo patiṭṭhito, so hatthinakho nāma, hatthisseva nakho yassāti **hatthinakho, nakha**saddena vā nakhasahito pāsādo gayhate.

209. Supaṇṇassa garuḷassa vaṅkena pakkhena sadisachadanaṃ gehaṃ **suvaṇṇavaṅkacchadanaṃ. Vaṅka** gamane. Ekapasseyeva chadanato **aḍḍhayogo.**

Ekeneva kūṭena yutto anekakoṇo patissayaviseso māḷo nāma, vaṭṭākārena katasenāsananti keci. **Mā** māne, ḷo, **māḷo.**

Caturasso patissayaviseso pāsādo nāma, āyatacaturassapāsādoti keci.

210. Santehi bhāti dibbatīti **sabhāyaṃ, sabhā** ca, purime **ya**paccayo, **santa**ssa **sā**deso tūbhayatra. Maṇḍā raviraṃsayo, te pivati nāsayatīti **maṇḍapo, vā**saddena **maṇḍapa**padassa pulliṅgattaṃ samuccinoti, janānaṃ ālayo sannipātaṭṭhānaṃ **janālayo.** Āsanatthāya katā sālā **āsanasālā.** Paṭikkamanti etthāti **paṭikkamanaṃ, kamu** padavikkhepe, adhikaraṇe yu.

211. Jinassa vāsabhūtaṃ bhavanaṃ gandhakuṭi nāma, dibbagandhehi paribhāvitā kuṭi **gandhakuṭi.**

Tikaṃ pākaṭṭhāne. Rasāni santyassaṃ **rasavatī,** pacanaṃ pāko, tassa ṭhānaṃ **pākaṭṭhānaṃ.** Mahantāni bahūni asitabbāni santettha **mahānasaṃ, asa** bhakkhane, yu, vaṇṇavipariyayo.

212. Suvaṇṇakārādisippīnaṃ kammasālā āvesanaṃ. Āvisantyasmiṃ **āvesanaṃ,** yu. **Pānamandiraṃ** surāpānatthaṃ katamandiraṃ soṇḍā nāma, kattabbākattabbaṃ vicāretvā attanā icchitavatthukāraṇā sabbaṃ deyyadhammaṃ sanontīti soṇḍā, **sana** dāne, tanādi. Ḍo, assottaṃ, vaṇṇavikāro ca, tesaṃ esā vasati **soṇḍā. Pāna**saddasannidhānā surāsoṇḍāyevidha gahitā. Vaccassa gūthassa visajjanaṭṭhānaṃ **vaccaṭṭhānaṃ.** Vaccassa visajjanaṭṭhānā kuṭi **vaccakuṭi.** Munīnaṃ isīnaṃ vasanaṭṭhānaṃ assamo nāma, ā kodhaṃ samenti etthāti **assamo,** ā bhuso samenti ettha rāgādayoti vā **assamo.**

213. Tikaṃ paṇyavikkayasālāyaṃ. **Paṇa** byavahāre, paṇitabbāti paṇyā, vatthādayo, te ettha vikkiṇantīti paṇyavikkayo, **kī** dabbavinimaye, so eva sālā gehanti **paṇyavikkayasālā.** Āpaṇayante byavaharante asminti **āpaṇo,** ṇo. Paṇyānaṃ vikkayāya nīyamānānaṃ vīthi pantho **paṇyavīthikā. Vasa** acchādane, to, udakaṃ vasitaṃ acchādanaṃ katamanenāti **udosito,** vassottaṃ, bhaṇḍaṭṭhapanassa sālā **bhaṇḍasālā. Kamu** padavikkhepe, caṅkamatyatrāti **caṅkamanaṃ, caṅkamo** ca, dvittādi.

214. Jalanti etthāti jantā, **jala** dittiyaṃ, anto, ‘‘itthiyamatiyavo vā’’ti a, ā, **la**lopo, janetyatra agginti vā jantā, **jana** janane, anto, sā eva gharaṃ **jantāgharaṃ.** Aggino sālā **aggisālā. Pā** pivane, papivantyassanti **papā,** a. Pānīyaṭṭhā sālā pānīyasālā, sā eva **pānīyasālikā.**

Gasa gamane, bho, **sassa bo.** Avati rakkhatīti **ovarako,** aro, sakatthe ko, assottañca. Vasanaṃ vāso, tadatthaṃ agāraṃ **vāsāgāraṃ.** Sayati etthāti sayanī, yu, nadādi, sā eva gahaṃ **sayaniggahaṃ.**

215. Catukkaṃ rājitthāgāre, tadatthiyato [tadaṭṭhiyato (ka.)] upacārena rājitthīsupi.

Rājitthīnamagāraṃ **itthāgāraṃ.** Avarundhīyante rājitthiyo anenāti **orodho, rudha** āvaraṇe. Suddhā kāmāpagamattā parisuddhā rakkhakā ante samīpe yassāti **suddhanto.** Ante abbhantare puraṃ gehaṃ **antepuraṃ,** purassa anteti vā **antepuraṃ.** ‘‘Antopura’’ntipi pāṭho.

Raññaṃ rājūnaṃ **asabbavisayaṭṭhānaṃ** sabbehyasādhāraṇaṭṭhānaṃ ‘‘kacchantara’’nti **mataṃ** kathitaṃ, yaṃ ‘‘pamadavana’’nti vuccati, pamadavanaṃ nāma upakārikāsannihitaṃ vā purasannihitaṃ vā antepurocitaṃ, yatra antepurasahito eva rājā viharati, nāññajanappaveso [amara 14.3]. Pamadānaṃ vanaṃ pamadavanaṃ. Nipātanā **yā**kārānaṃ [īkāra ākārānanti attho] itthigatānaṃ rasso kvacītirasso. Kacchassa pakoṭṭhassa antaraṃ abbhantaraṃ **kacchantaraṃ.** Pakoṭṭhaṃ nāma abbhantaradvāraṃ.

216. Dvayaṃ iṭṭhakādiracite ārohane. Upānena saha vattateti **sopāno,** sopānaṃ **vā** napuṃsakepi. Ārūyhate yena taṃ **ārohanaṃ,** yu, **ruha** janane.

Dvayaṃ kaṭṭhādiracitāyaṃ. Nicchayena sayanti pākārādikametāyāti **nisseṇī, si** sevāyaṃ, ṇī, nadādi. Uddhamārohate etāyāti **adhirohiṇī, sā**saddo dvinnampi itthiliṅgattaṃ joteti.

217. Pañcakaṃ jālake. Vātaṃ pivatīti **vātapānaṃ.** Gavaṃ akkhi **gavakkho,** samāsantattā a, saññāsaddato pulliṅgattaṃ, **akkhi** sadde vā, gavaṃ akkhi gavakkhīti viggaho. **Jala** dittiyaṃ, **jālaṃ.** Sīharūpayuttaṃ pañjaraṃ **sīhapañjaraṃ.** Ālokānaṃ ātapānaṃ pavisanaṭṭhānaṃ sandhi chiddanti **ālokasandhi,** ālokīyanti etenāti āloko, so eva sandhīti vā **ālokasandhi.**

Dvayaṃ laṅgiyaṃ. **Lagi** gatyattho, a, nadādi. Pari punappunaṃ gamanāgamanavasena hantīti **paligho,** ṇo. Kapirūpamatthakattā **kapisīso.** Aggaḷaṃ nāma kavāṭako [kavāṭaphalavidhāraṇo (ka.)], tassa thambho **aggaḷatthambho,** ‘‘aggaḷaṃ tīsu kallole, daṇḍe cāntakavāṭesū’’ti **rabhaso,** itthiyamato **ā**paccayo, **aggaḷā.** Nissesato abbati vassodakamanenāti **nibbaṃ, abba** gatihiṃsāsu. Chaddassa chadanassa koṭi heṭṭhimāvasānaṃ **chaddakoṭi,** tassaṃ.

218. Tikaṃ gehacchadane. Chādeti etenāti **chadanaṃ, chada** saṃvaraṇe, curādi. **Paṭa**gamane, ‘‘paṭyādīhyala’’nti alo. Chādeti etenāti **chaddaṃ,** dvittādi.

Tikaṃ gehaṅgaṇe. **Aja** gatimhi, iro, **ajiraṃ. Cara** gatibhakkhanesu, caro. **Aṅga** gamane, karaṇādhikaraṇesu yu, vaṇṇavikāro, **ṇ**attaṃ.

Pañcakaṃ gehadvārato bahipakoṭṭhake, vīthiyaṃ dvārapiṇḍake ca. Alindo tvaññapiṇḍakepicchate. Paṭhamaṃ hananti gacchanti etthāti **paghāṇo, paghaṇo** ca, **hana**ssa **ghaṇā**deso. Ali sakhā indo etthāti alindo, ‘‘gehekadese alindo, paghāṇo paghaṇobhave’’ti [cintāmaṇiṭīkā 12.12] **amaramālāyaṃ. Ālindo,** dīghādi. Padhānaṃ mukhaṃ **pamukhaṃ,** gehassa hi catūsu mukhesu tadeva padhānaṃ, yattha sādhujanāpi āgantukāpi nisīdanti. Dvāraṃ bandhati pidahati etthāti **dvārabandhanaṃ.**

219. Dvayaṃ dvārabāhāyaṃ. Pīṭhāni lohavikatiādīhi saṅghaṭīyanti etthāti **pīṭhasaṅghāṭakaṃ,** pīṭhehi saṅghaṭīyatīti vā **pīṭhasaṅghāṭakaṃ, ghaṭa** ghaṭane. Dvibhāgena bāhāsadisattā bāhā, dvārassa bāhā **dvārabāhā.** ‘‘Kapāṭaṃ, kavāṭa’’ntipi dvārabāhāya nāmāni, kaṃ vātaṃ pāṭayati, vāṭayati ceti kammani ṇo, itthiyaṃ **kapāṭī.**

Dvayaṃ gehādīnaṃ kūṭe. **Kuṭa** chedane, kammani ṇo. **Naya** gamanattho, ke sīse nayatīti **kaṇṇīkā,** ṇvu, **i**ttaṃ, **ṇ**attañca.

220. Dvayaṃ dvāre. Dve arantyatrāti **dvāraṃ,** dujjane vārayantyasmā rakkhakāti vā **dvāraṃ, u**lopo. Paṭiharanti apanenti etasmā rakkhakā aññātanti paṭiharo, paṭipakkhe harati etasmāti vā paṭiharo, rassassa dīghatte **paṭihāro.**

Catukkaṃ ummāre, yaṃ ‘‘dvārapiṇḍikā’’ti vuccati. **Ura** gatimhi, **māro** karaṇe. Dehaṃ neti pavesenāti **dehanī,** ‘‘dehalī’’tipi pāṭho, dehaṃ lāti pavesenāti **dehalī. Ila** gatimhi, ṇvu. Indo eva pādaṃ khipati etthāti **indakhīlo, khipa** peraṇe. **Pa**ssa lopo, atha vā iṃ gamanaṃ dadātīti indo, dvāraṃ, tattha ṭhapito khīlo kaṇṭakoti **indakhīlo,** vegagabhighātanato hi so khīlo viya hoti.

Thambha paṭibandhane, thambho, dhāretīti vā **thambho, dhara** dharaṇe, **rambha**paccayo, vaṇṇavikāro ca. **Thu** abhitthave, uṇo, yu vā, dhāretīti vā **thūṇo,** yu, ralopo, assū.

Aḍḍhendupāsāṇe addhacandākāre pāsāṇe **paṭikā**saddo vattati. **Paṭa** gatiyaṃ, ṇvu. Itthikatākārapare ke assittaṃ. **Gaji** sadde, ṇvu, assittaṃ, bindāgamo ca. **Isa** icchāyaṃ, ṭhako.

221. **Valabhī**ti cūḷā, ‘‘sikhāyaṃ valabhī cūḷe’’ti **ruddo** [rassantā ca, sikhāyaṃ vaḷabhiyaṃ cūḷeti ruddo (cintāmaṇiṭīkā 12.15)]. Tacchādane **dārumhi** kaṭṭhe gopānasī matā. **Vaṅke**ti dāruvisesanaṃ. Gaṃ vassodakaṃ, sūriyādikiraṇañca pivanti vināsayanti abbhantaramappavesanavasenāti gopānā, iṭṭhakādayo, tāni sinonti bandhanti etthāti **gopānasī.**

Sodhādigehesu chekapakkhāvāsatthaṃ yo bahi kariya kaṭṭhekadeso ṭhapīyate, so viṭaṅko. Kapote pālayatīti **kapotapālikā,** kammani ṇvu. **Ṭaki** nivāsagatīsu. Vino pakkhino ṭaṅkanti etthāti **viṭaṅko.** Ṇo.

222. Dvayaṃ kuñcikāchidde. Kuñcikāya vivaraṃ chiddaṃ **kuñcikāvivaraṃ.** Tāḷassa pavesanaṭṭhānabhūto chiggaḷo chiddaṃ **tāḷacchiggaḷo.**

Tikaṃ kuñcikāyaṃ. **Kuñca** koṭilye, ṇvu. Tāyati rakkhatīti **tālo.** Alo, talati tiṭṭhati etenāti vā **tālo, tala** patiṭṭhāyaṃ. Avāpurati vivarati yenāti **avāpuraṇaṃ, vara** saṃvaraṇe, yu, **va**ssa **po,** uttaṃ, upasaggassa dīghatā ca, ‘‘apārutā tesaṃ amatassa dvārā’’ti [dī. ni. 2.71; ma. ni. 1.283] vacanato **pura, pāra** saṃvaraṇetipi dhātvatthaṃ paṭhanti. **Ava**pubbo **vu** saṃvaraṇetipi dhātvatthe pana sati **va**ssa rattaṃ, upasaggassa dīghatā ca, ‘‘apārutā, saṅghāṭiṃ pārupitvā’’tyādīsu pana **pa**kāravaṇṇāgamena siddho. **Vida** lābhe, **i**mhi vedikā, sakatthe ko. Itarattha **i**yeva.

223. **Saṅghāṭā**dayo **mandiraṅgā** gehaṅgavisesā. Sammā ghaṭenti ettha gopānasyādayoti **saṅghāṭo,** pubbapacchimadakkhiṇuttarāyāmavasena thambhānamupari ṭhito kaṭṭhaviseso, te pana pubbapacchimayāmā tayo kaṭṭhā, dakkhiṇuttarayāmā pana heṭṭhimaparicchedato tayo kaṭṭhā, ukkaṭṭhaparicchedena pana pañcasattanavādayopi. Dvinnaṃ pakkhānaṃ apatanatthaṃ bandhanato pāso viyāti **pakkhapāso.** Tulati saṅghāṭesu patiṭṭhatīti **tulā, tala** patiṭṭhāyaṃ, assuttaṃ, pakkhānaṃ vā samavāhitabhāvakaraṇato tulayati mināti etāyāti **tulā, tula** ummāne.

Tikaṃ sammajjaniyaṃ. **Muji** sodhane, yu. **Majja** saṃsuddhiyaṃ, yu. **Sudha** suddhiyaṃ, sabbatra karaṇe yu.

224. Tikaṃ saṅkārachaḍḍanappadese. **Kaṭa** chaḍḍanamaddanesu, saṅkaṭanti etthāti **saṅkaṭīraṃ,** īro, ‘‘saṅkaṭo’’ti vā saṅkāro vuccati, taṃ īrayanti khipanti etthāti **saṅkaṭīraṃ, īra** khepe. Saṅkārassa ṭhānaṃ **saṅkāraṭṭhānaṃ.** Saṅkāraṃ kaṭati chaḍḍeti etthāti **saṅkārakūṭaṃ,** assū, sakatthe ko.

Catukkaṃ sammajjaniyā nirākate [nirassate (ka.)] thusādimhi. Nānāvidhe saṅkāre rāsīkaraṇavasena kacati bandhati etenāti kaco, so ettha icchitabboti **kacavaro, vara** icchāyaṃ. Ucchiṭṭho kalāpo samūho **uklāpo, ka**ssākāralopo. Nānāvidhehi tiṇādīhi saṅkarīyate missīkarīyateti **saṅkāro,** ṇo. Avakarotipyatra. Avakarīyate nirassateti, a. ‘‘Sammajjo majjanī ceva, saṅkāro’vakaro mato’’ti halāyudho. **Kasa** vilekhane, ambu.

225. **Gharādibhūmi** gharakhettavihārādīnaṃ yo bhūmippadeso vatthu nāma, taṃ napuṃsake, vasanti etthāti **vatthu,** ratthu. **Gasa** madane, gasanti etthāti **gāmo,** mo. Saṃvasantyatrāti **saṃvasatho,** atho.

Pākaṭo khyāto gāmo, so nigamo nāma, atireko gāmo **nigamo,** bhusattho ni, saññāsaddattā rasso.

Upabhuñjitabbabhogamanussādīhi ( ) [(ibhyo) (?)] vaḍḍhito adhiko gāmo nigamatopi adhikatarattā ‘‘adhibhū’’ti **īrito** kathito, adhiko bhavatīti **adhibhū.**

226. Dvayaṃ gāmādipariyantabhāge. **Si** bandhane, mo. Paricchinditvā ādīyateti **mariyādā,** passa **mo.**

Dvayaṃ ābhīrakuṭiyaṃ [ghoso ābhīrapallī siyā (amara 12.20)]. **Ghu** sadde, ghosantyatrāti **ghoso.** Gopālānaṃ gāmo **gopālagāmako,** sakatthe ko.

Puravaggavaṇṇanā niṭṭhitā.

3. Naravaggavaṇṇanā

227-228. **Porisa**ntāni manussajātiyā nāmāni. Mano ussannamassāti **manusso,** satisūrabhāvabrahmacariyayogyatādiguṇavasena upacitamānasā ukkaṭṭhaguṇacittā, ke pana te? Jambudīpavāsino sattavisesā. Tenāha bhagavā – ‘‘tīhi, bhikkhave, ṭhānehi jambudīpakā manussā uttarakuruke manusse adhigganhanti deve ca tāvatiṃse. Katamehi tīhi, sūrā satimanto idha brahmacariyavāso’’ti [a. ni. 9.21]. Tathā hi buddhā bhagavanto paccekabuddhā aggasāvakamahāsāvakacakkavattino ca aññe ca mahānubhāvā sattā tattheva uppajjanti. Samānarūpāditāya pana saddhiṃ parittadīpavāsīhi itaramahādīpavāsinopi manussātveva paññāyiṃsūti eke, apare pana bhaṇanti ‘‘lobhādīhi, alobhādīhi ca sahitassa manassa ussadatāya manussā, ye hi sattā manussajātikā, tesu visesato lobhādayo, alobhādayo ca ussadā, te lobhādīhi ussadatāya apāyamaggaṃ, alobhādīhi ussadatāya sugatimaggaṃ, nibbānagāmimaggañca pūrenti, tasmā lobhādīhi, alobhādīhi ca sahitassa manassa ussadatāya parittadīpavāsīhi saddhiṃ catumahādīpavāsino sattavisesā manussāti vuccantī’’ti. Lokiyā pana manuno apaccabhāvena manussāti vadanti, manu nāma paṭhamakappiko lokamariyādāya ādibhūto hitāhitavidhāyako sattānaṃ pituṭṭhāniyo, yo sāsane ‘‘mahāsammato’’ti vuccati, paccakkhato, paramparatāya ca tassa ovādānusāsaniyaṃ ṭhitā tassa puttasadisatāya manussāti vuccanti, tato eva hi te ‘‘mānavā, manujā’’ti ca voharīyanti, **ussa**paccayo. Manuno apaccaṃ **mānuso,** uso. **Mara** pāṇacāge, co, **macco, pabbajjā**dinā vā tyapaccayo, dhātvantassa lopo ca. Tato ‘‘yavata’’miccādinā co, dvittaṃ. Manuno apaccaṃ **mānavo. Māṇavo**pyatra, ṇavo. Manumhā jāto **manujo.** Nī naye, netīti **naro,** aro. **Pusa** posane, ṇo, puretīti vā **poso. Pura** pūraṇe, so, ussottaṃ, **ra**lopo. Punātīti **pumā, pu** pavane, mo, **sissā**. Puretīti **puriso, poriso** ca, iso, rassassa dīghatāya **pūriso** ca. Ettha ca **manussā**dipañcakaṃ itthiyampi vattate, **narā**dayo tu pumeyeva visiṭṭhaliṅgattā. Tatra manussa mānusa manuja māṇavehi **nadādi**ttā **ī**paccayo, **e**ka**sa**kāralopo, manusī, mānusī, manujī, māṇavī. Maccā, itthiyamato **ā**paccayo.

Viddasupariyantaṃ paṇḍite. Paṇḍā buddhi sañjātā assāti **paṇḍito,** taratyādi. **Paḍi** gatiyaṃ vā, to. Bujjhatīti **budho.** Vidati jānātīti **vidvā, vida** ñāṇe, vo, **sissā**. **Bhū** sattāyaṃ, atthe vibhāveti pakāseti sīlenāti **vibhāvī,** ṇī. Rāgādayo sametīti **santo,** to, sundaro anto avasānametassāti vā **santo.** Sundarā paññā yassa **sappañño.** Kinnāma na vindatīti **kovido,** nerutto, kuṃ pāpaṃ vindatīti vā **kovido.** Dhī paññā yassatthīti so **dhīmā,** sobhanaṃ jhāyatīti **sudhī, jhe** cintāyaṃ. **Jha**ssa **dho,** ī, sundarā dhī yassāti vā **sudhī. Kavi** vaṇṇe, i, itthiyaṃ kavī ca, **ku** sadde vā, i, kavi. Byañjayatīti **byatto, añja** gatiyaṃ, to. Bhujādīnamanto no dvi ca. Visiṭṭho attā yassāti vā **byatto. Cakkha** dassane, yu, **vicakkhaṇo,** vicāretīti vā **vicakkhaṇo,** nerutto. Vigato sārado etasmāti **visārado.**

229. Medhā dhāraṇā mati paññā yassāti **medhāvī,** vī. Atisayamatiyuttatāya **matimā.** Paññāya yogato **pañño.** Visesaṃ jānāti sīlenāti **viññū,** rū. **Vida** ñāṇe, uro, **viduro** [vidūo (ka.)]. **Rū**paccaye **vidū.** Dhīyogā **dhīro,** ro. Visiṭṭhadassanasīlatāya **vipassī,** ṇī. Dosaṃ jānātīti **dosaññū,** rū. Bujjhatīti **buddho,** to. **Du** gatiyaṃ, a, ussāvo [du gatiyaṃ abbo (sūci)], **dabbo. Vida** ñāṇe, dasu.

230-231. **Mahilā**ntaṃ itthisāmaññe. **Isu** icchāyaṃ, to, nadādi. Sīmassa anto sīmanto, kesaveso, taṃyogā **sīmantinī,** inī. Narassāyaṃ **nārī,** idamatthe ṇo. Tiṭṭhati gabbho yassaṃ, sā **thī. Dhā** dhāraṇe vā, vaṇṇavikāro, ī. **Bandha** bandhane, ū, **bandha**ssa **vadhā**deso ca [ṇvādi 3], **vadhū**saddo suṇisābhariyānampi vācako. **Vana** sambhattiyaṃ, to, **i**kārāgamo ca. **Aṅga** gamanattho, yu, **aṅganā,** visiṭṭhanāriyampi aṅganā, tadā kalyāṇaṅganārīlakkhaṇopetaṃ pasatthaṃ hatthapādādikamaṅgamassatthīti assatthyatthe **aṅgā** kalyāṇe **na**paccayo [moggallāna 4.92]. Virūpesupi mado rāgamado yassā sā **pamadā,** visiṭṭhanāriyaṃpyatra **pamadā,** tadā pakaṭṭho mado rūpasobhaggajanito cetovikāro yassā sā **pamadā.** Rūpalāvaṇyasampannatāya **sundarī,** visiṭṭhāyampi. Kamanīyavuttitāya **kantā, kamu** kantiyaṃ, to. Kantiyogā vā **kantā,** visiṭṭhāyampi. Ramayati vinodayati nāyakaṃ, sā **ramaṇī,** nandādīhi yu, nadādi, visiṭṭhāyampi. **Daya** rakkhaṇe, kammani to. Appaṃ balaṃ yassā sā **abalā,** appatthoyaṃ **a**kāro. Mātuyā gāmo viya gāmo yassā sā **mātugāmo,** mātā viya gacchatīti vā **mātugāmo, gamu** gamane, ṇo, mātā viya gasatīti vā **mātugāmo, gasa** adane, mo, mātā viya gāyatīti vā **mātugāmo, gā** sadde, mo. Mahī viya sucimṃ asucimpi lātīti **mahilā,** mahantesu bahūsupi rattacittesu ilati gacchatīti vā **mahilā, ila** gamane, **maha** pūjāyaṃ vā, iro, **la**ttaṃ, ā, **mahilā.** Mahelāpyatra.

Tikaṃ visiṭṭhanāriyameva. **Lala** vilāse, nandādīhi yu. **Lala** icchāyanti **curādi**gaṇato vā yu. Bhayapakati **bhīru, bhī** bhaye, ru, ‘‘bhīru atte jane’tthiya’’nti **rabhaso.** Atisayitakāmā **kāminī,** kāmo siṅgārarūpo mado yassātthīti inī, sabbatrevaṃ. Vāmalocanā, bhāvinī, nitambinī, rāmāiccādīnipi visiṭṭhanārīnāmāni.

Dvayaṃ paṭhamavayasi vattamānāyaṃ.

> Aṭṭhavassā bhave gorī, dasavassā tu kaññakā;
> Sampatte dvādase vasse, kumārītya’bhidhīyate [cintāmaṇiṭīkā 16.8].

Iha tvabhedopacārenekattaṃ. Aññe panāhu **‘‘kaññā**saddoyaṃ pumunābhisambandhapubbake sampayoge nivattetī’’ti. **Kumāra** kīḷāyaṃ, curādi, kumārayatīti **kumārī,** a, nadādi, sakatthe ko, ṇvunā vā siddho. Kamanīyateti **kaññā,** kana dittikantigatīsu, yo, nyassa ñattaṃ, a, ā.

Yuvasaddato pāṭipadikatoti, yuvati. Varitthipariyāyasāmaññepi **yuvati**saddo pakatyantaramatthīti. **Tara** taraṇe, yu, **u**ttaṃ, ī ca.

232. **Sābhisekā** laddhābhisekā rājitthī **mahesī** nāma, **maha** pūjāyaṃ, kammani iso, isse, tato ī, mahatiyo rājitthiyo īsati abhibhavatīti vā **mahesī, īsa** issariye, ī. Mahesito aññā rājanāriyo **bhoginiyo** bhogayogā, ī, inī ca. Yānārī purisassa saṅketaṃ yāti, sā ‘‘dhavatthinī, abhisārikā’’ti coccate. Dhavaṃ patiṃ atthayati icchatīti **dhavatthinī, attha** yācanicchāsu, inī, asatīviseso. **Sara** gatiyaṃ, abhisarati saṅketanti, ṇvu.

233. Chakkaṃ vesiyaṃ. Catusaṭṭhikalākusalatāya, sīlarūpādimattāya ca gaṇyate ādīyate **gaṇikā, gaṇa** saṅkhyāne, ṇvu. Veso ākappo, tenātisobhate, kammavesehi vā icchīyateti. Atisobhane, icchatthe vā **ya**paccayo. Vaṇṇasampannā dāsī **vaṇṇadāsī,** dāsimpi hi vaṇṇasampannaṃ keci sāmikā dhanalobhena gaṇikaṃ karonti. Nagaraṃ sobhetīti **nagarasobhinī.** Rūpena upajīvatīti **rūpūpajīvinī.** Atisayavesayuttatāya **vesī.**

Dvayaṃ asatīsāmaññe. Kulāni aṭati nāsayatīti **kulaṭā.** Bandhamanubandhaṃ kāyatīti **bandhakī,** nadādi.

234. Catukkaṃ uttamanāriyaṃ. Varo āroho soṇi yassā sā **varārohā.** Uttamaguṇayogā **uttamā.** Soṇigāravena mattagajo viya bandhanagāminī **mattakāsinī, kasa** gatiyaṃ. Varavaṇṇayogā **varavaṇṇinī,** inī.

> ‘‘Sīte sukhoṇhasabbaṅgī, gimhe yā sukhasītalā;
> Bhattu bhattā ca yā nārī, sā bhave varavaṇṇinī’’ti. **ruddo;**

Dvayaṃ akhaṇḍitacaritrāyaṃ. Pati sāmikova kamanīyo yassā **patibbatā,** patimhi vatamassāti vā **patibbatā. Asa** bhuvi, anto, ī, ādilopo. Sametīti vā **satī, samu** upasame, anto, ī.

Dvayaṃ kāmarattarājaputtādino kulassa niyatapatiyaṃ. Kulānurūpā itthī **kulitthī,** kulaṃ pāleti rakkhatīti **kulapālikā,** ṇvu.

235. Dvayaṃ matabhattikāyaṃ. Vigato dhavo bhattā yassā **vidhavā.** Pati suñño naṭṭho yassāti **patisuññā.**

Dvayaṃ atticchāya patyanvesiniyaṃ kaññāyaṃ. Patiṃ varati gavesatīti **patimbarā,** dutiyāyālopo. Sayameva patiṃ varatīti **sayambarā,** paṭhamāyālopo, **vara** patthanāyaṃ.

Catukkaṃ vijātāyaṃ. **Vijanī** gabbhavimokkhane, to, vijāyitthāti **vijātā. Sū** abhisave, to. Jātaṃ apaccaṃ putto etissāti **jātāpaccā.** Pasūtāva **pasūtikā, ka**paccayo, **i**ttañca.

236. Dvayaṃ dūtiyaṃ. Yā pesīyate, sā **dūtī, du** gamane,ti, **ī**mhi dūtī. Sañcārayati yathābhimatanti, ṇvu.

Tikaṃ dāsiyaṃ. Du kucchitaṃ asati bhakkhatīti **dāsī,** ī, dīyante tāyāti vā **dāsī, dā** dāne, so, ī ca. **Ciṭa** pesane, kammani ṇo, ī. Kuṭaṃ udakakumbhaṃ dhāretīti **kuṭadhārikā,** ṇvu.

Dvayaṃ subhāsubhanirūpiniyaṃ saṃvarikādimhi. **Vara** gatiyaṃ, kattari inī. Subhāsubhassa ikkhaṇaṃ nirūpanaṃ yassātthīti, i, sakatthe ko. Ime dve saddā tulyatthā.

Yā sayaṃ khattiyajāti yassa kassaci bhariyā, sā khattiyānī, khattiyā ca. Khattiyassāpaccaṃ **khattiyānī,** āno, ī. **Ṇa**mhi **khattiyā.**

237. Pajjaṃ aggisakkhipubbakatapāṇigahitāyaṃ bhariyāyaṃ, aññatra tūpacārā. Dārayante yenāti **dāro, dara** vidāraṇe, akattari ca kārake saññāyaṃ ṇo. Jāyati putto yāyāti **jāyā, jana** janane, yo, **jani**ssa **jā** ca, ā, jayatīti vā **jāyā, ji** jaye, yo, jissa **jā,** ā, **jāyā. Kala** saṅkhyāne, atto. Gharaṃ netīti **gharaṇī, ṇa**ttaṃ. Bharitabbato **bhariyā, bhara** bharaṇe, yo. Piyāyitabbato **piyā,pī** tappanakantīsu, yo. Pajaṃ puttaṃ pāletīti **pajāpati, pā** pālane,ti, **ā**ttaṃ, rassattañca. Dvinnaṃ pūraṇī **dutiyā.** Paṭhamo bhattā, bhariyā dutiyā. Sāmikassa pāde paricaratīti **pādaparicārikā,** ṇvu. Patinī, pāṇigahitā, sahadhamminītipi tassāyeva nāmāni.

238. Tikaṃ sakhiyaṃ. Tesu tesu kiccesu saha khāyati pakāsatīti **sakhī, saha**pubbo **khā** pakāsanakathanesu, ī. **Ala** bhūsane **ā**pubbo, i. Vayasā tulyā **vayasā,** tulye saññāyaṃ so [pāṇini 4.4.91 sutte yapaccayo dissati].

Jarovuccati corassāmiko, tassāyaṃ **jārī,** ṇo, ī. Sāmikaṃ atikkamma aññatra caratīti, inī.

239. **Pume tū**ti liṅganto **tu**saddo na pubbaṃ bhajate. **Ara** gamane, tu, **ara**ssuttaṃ. Ratiyā jāyatīti **rajo,** tilopo. **Puppha** vikasane, **pupphaṃ.**

Tikaṃ rajassalāyaṃ. Utuyogā**utunī,** inī. Rajayogā **rajassalā,** salo. Pupphavantatāya **pupphavatī.** Thīdhamminī, avī, atteyī, malinī, utumatī, udakīiccādīnipi tassā nāmāni.

Tikaṃ gabbhiniyaṃ. Garu alahuko gabbho kucchi etissāti **garugabbhā.** Āpanno patto gabbhaṭṭho satto etāyāti **āpannasattā.** Gabbhayogā **gabbhinī.**

Tikaṃ yena veṭhito gabbho kucchiyaṃ tiṭṭhati, tatrāsayeti khyāte. Gabbho āsayate tiṭṭhatyatrāti, ṇo. Jaraṃ etīti **jalābu.** U, **rassa lo, yassa bo,** jarāpubbo **i** gatiyaṃ. Kalaṃ jarataṃ lātīti **kalalo, kala** saṅkhyāne vā, alo.

240-241. Sattakaṃ bhattari. **Dhū** kampane, santāsaṃ dhunotīti **dhavo,** a. Saṃ etassatthīti **sāmiko, āmi**paccayo, sakatthe ko, **i**paccayo vā, niggahītassa mo, **a**ssa ca dīgho, **sāmiko. Bhara** bharaṇe, bharatīti **bhattā,** ritu. **Kamu** icchāyaṃ, to, ‘‘pakkamādīhi nto cā’’ti ntattaṃ. **Pā** rakkhaṇe, ati, **pati. Vara** icchāyaṃ, a, **varo. Pī** tappanakantīsu, yo.

Ratikāraṇattā patino upa **upapati,** samāse kate abhidhānato pubbanipāto, appadhānabhūto vā pati **upapati. Jara** vayohānimhi, jīyante anenāti **jāro, dāro** ca.

Sattakaṃ putte. Narake na patantyanena jātenāti **apaccaṃ, pata** gatiyaṃ, yo, **tya**ssa **co,** na patati na vicchindati vaṃso etenāti vā **apaccaṃ,** putte, dhītari ca niccanapuṃsakoyaṃ. **Pū** pavane. Punāti pitaro tenāti **putto.** ‘‘Chadādīhi tatraṇa’’ti to. Pūretīti vā **putto.** Attato jāto **atrajo, ‘‘attajo’’**tipi pāṭho. Suyateti **suto. Su** abhisave, suṇātīti vā **suto,** to, **su** savane. Tanumhā jāto **tanujo, tanayo** ca, yo, tanoti mudanti vā **tanayo,** ayo. Sūyateti **sūnu,** kammani nu, **sū** pasave.

Puttādayo **sūnu**pariyantā dhītari vattamānā itthiyaṃ vattanti. **Duhitā, dhītā** ca sadā nāriyameva. **Duha** papūraṇe, rātu, ottābhāvo, **ikārāgamo** ca. **Dhā** dhāraṇe, rātu, āssī. Puttādayo ca te sāmaññeneva kuṇḍagolakādīnaṃ vācakā. Savaṇṇāyaṃ tu ūḍhāyaṃ sajāto sayaṃ janito suto oraso nāma. **Sajāta**saddena kuṇḍakagolakakhattādibyavacchedo. Jīvati bhattari jārajo suto **kuṇḍā**khyo. Mate bhattari jārajo **golakā**khyo. Ariyāsuddajo suto khattā nāma [khattā ariyāsuddānaṃ (amara 20.3)]. **Ādi**nā māgadhādīnaṃ gahaṇaṃ. Vuttañhi –

> ‘‘Amate jārajo kuṇḍo,
> Mate bhattari golako’’ti [amara 16.36].

‘‘Māgadho suddakhattājo’’ti [abhidhānu 503 gāthā] ca.

Urasā manasā nimmito, **ura**saddā tatiyantā nimmitatthe ṇo, niviṭṭhattā tena nimmitoti vuccati. Urasi bhavoti **vā oraso.**

242. Catukkaṃpatipatinīnaṃ yuge, ‘‘dārā pume bahutte ca, daṃ kalatre napuṃsake’’ti [cintāmaṇiṭīkā 16.38] **amaramālā, jaṃ**saddo tvabyayo dāravacano. Tasmā ‘‘jampati, dampatī’’tipi bhavitabbaṃ, idha pana kaccāyanamatenodāhaṭā. Jāyā ca pati ca **jāyāpati.** Itarītarayogadvando. Jāyā ca pati ca **jānipati,** tathā **jāyampatiā**dayo, **jāyā**saddassa patimhi pare jāni, tudañca, jāyañca **yadā**dinā.

Tikaṃ napuṃsake. Vigato rāgassavo yasmā **vassavaro. Su** savane, aro. **Paṇa** byavahāre, ḍo, **paḍi** liṅgavekalye vā, bhūvādi. Na itthī na pumā **napuṃsakaṃ,** niruttinayena **itthipumānaṃ puṃsaka**bhāvo, **na**ssa ca pakati. Tatiyāpakati, saṇḍo, kalībantipi tassa nāmāni. Tatiyā pakati tatiyappakāro, samajātike itthipurise apekkhitvā tatiyattaṃ pakārassa. Paṭhamā hi pakati itthī, dutiyā pakati puriso, itarapakati tatiyā pakati.

243. Chakkaṃ ñātimatte, bandhuyeva **bandhavo,** a, ussāvo. Bandhatīti **bandhu,** u. Sassa attano jano **sajano.** Samānaṃ gottaṃ kulaṃ assāti **sagotto, samāna**ssa **sa**bhāvo. **Ñā** avabodhane, kammeti, ñātiyeva **ñātako, a**ttaṃ, sakatthe ko ca. **Su**saddopyatra [sva (amara 16.36)].

Dvayaṃ sattapurisāvadhikesu nikaṭañātīsu. Lohitena sambandho **sālohito, sambandha**ssa **sā**deso, pubbanipāto ca, samānaṃ piṇḍadānaṃ yassa **sapiṇḍo,** sanābhayopyatra [nābhi sattapurisāvadhikakule (cintāmaṇiṭīkā 16.33)]. Tikaṃ pitari. **Tā** pālane, to kattari. Janayatīti **janako,** ṇvu. **Pā** rakkhaṇe, ritu, assittaṃ.

244. Chakkaṃ mātari. **Ama** pūjāyaṃ, kammani mo, bo ca, **ammā, ambā.** Janayatīti **jananī,** yu, nadādi. **Māna** pūjāyaṃ, puttaṃ mānetīti **mātā,** rātu, pātīti vā **mātā, pāti**ssa **mo.** Janetīti **janetti,**ti. Janetīti **janikā,** ṇvu, **i**ttaṃ.

Appadhānabhūtā mātā **upamātā,** kumāre dhāretīti **dhāti. Dhā** dhāraṇe,ti. **Jāyāya** bhariyāya **bhātiko** kaniṭṭho ca jeṭṭho ca sālo nāma, sassa attano esā sā, bhariyā, tassā bhātā **sālo,** jāyāya bhātari alo. **Sara** gaticintāhiṃsāsu vā, ṇo, **la**ttaṃ, **sāla** vitakke vā, curādi.

245. **Sāmino** bhattu bhaginī nanandā nāma, na nandatīti **nanandā, a**ttābhāvo **na**ssa vibhāsādhikārā. **Nanda** samiddhiyaṃ, bhūvādi.

Dvayaṃ ayyikāyaṃ. Mātuyā mātā **mātāmahī.** Pitūnaṃ pitari ca mātari ca āmahaṃ **yadā**dinā, nadādi. **Araha** pūjāyaṃ, ṇvu, **raha**ssa **yo, aya** gatimhi vā, ṇvu, **ayyikā.**

Mātuyā bhātā mātulo nāma, mātuyā bhātā **mātulo,** mātu bhātari **ula**paccayo. **Assa** mātulassa **pajāpati** jāyā mātulānī nāma, mātulassa bhariyā **mātulānī,** mātulabhariyāyaṃ āno, nadādi, atha vā mātulassa esā **mātulānī,** ī, **a**ssa **āno.**

246. **Jāyāpatīnaṃ** dvinnaṃ **jananī** mātā sassu vuttā, **sasa** gatihiṃsāpānesu. **Tappitā** tesaṃ jāyāpatīnaṃ pitā pana sasuro nāma, **sasa**dhātumhā uro. Bhaginiyā putto pana bhāgineyyo nāma, bhaginiyā apaccaṃ **bhāgineyyo,** ṇeyyo.

247. Dvayaṃ sutassa, sutāya ca puttesu. **Naha** bandhane, ritu, **nī** naye vā. Puttassa putto **paputto, tta**lopo, ussattañca. Sāmibhātā devaro nāma, atha vā sāmibhātā kaniṭṭho sāmino bhātā devaro nāma. Jeṭṭho tu sasuro evoccate. **Divu** kīḷāyaṃ, aro.

Dvayaṃ dhītupatimhi. **Jana** janane, ritu, assāttaṃ, nassa **mā**deso ca. Dvayaṃ pitupitari. Pituno pitā **pitāmaho.**

248. **Husā**ntāni padena padena nāmāni. Mātuyā bhaginī **mātucchā,** ccho. Pituno bhaginī **pitucchā,** pitubhaginī pitucchā bhavetyattho.

Pitāmahasaddo na kevalaṃ janakapitarameva vadati, atha kho janakapitupitādayopīti etthāpi ‘‘papitāmaho’’ iccudāhaṭo. Pituno ayyako **payyako, tu**lopo. **Su** savane, ṇhā. **Ṇisa**mhi **suṇisā. Sa**mhi **husā, ha**ttaṃ. Sabbatra ‘‘itthiyamato āpaccayo’’ti ā.

249. Catukkaṃ ekodare bhātari. Samānodare ṭhito **sodariyo, samāna**ssa **so.** Samāno gabbho sagabbho, tatra bhavo **sagabbho,** ṇo. Samānodare jāto **sodaro.** Samānodare jāto **sahajo. Saha**saddo tulyavacano.

Mātāpitū te dve janā pitaro vuccante. Ubhinnampi janakabyappadesaniyatattā abhedavacanicchāyaṃ pituttamattheva. Nanvabhedā jāti, tassā cobhayatra sattādekattaṃ, na ca jātiyā liṅgasaṅkhyā bhavanti, adabbattā bahuvacanaṃ na siyāti? Nesa doso, na hi jātipadatthikassa na dabbaṃ, dabbapadatthikassa vā na jātīti. Kintubhayesaṃpyubhayapadattho ihātthaviseso. Jātipadatthikassa jāti padhānabhūtā dabbaṃ guṇabhūtaṃ, dabbapadatthikassa tu vipariyayo, tatra jātivacanicchāyaṃ dabbe viya liṅgasaṅkhyā vattabbā, tassa ca bahuttā bahuvacanaṃ. Pubbe viyābhedavacanicchāyaṃ putto ca dhītā ca puttā vuccante, jaññattañhi puttabyapadesaniyataṃ dhītaripyatthi, vipariyaye tu na bhavatyanabhidhānato. Bhedavacanicchāyaṃ puttadhītaroti bhavati.

250. Sassu ca sasuro ca sasurāti vuccante. Tadapaccohanasambandhinibandhanā hi byappadeso sassuyampi ṭhito. Bhedavacanicchāyaṃ tu pubbe viya paccatthaṃ saddaniveso. Bhātā ca bhaginī ca bhātaro vuccante. Ekagabbhositattaṃ bhātubyappadesaniyataṃ bhaginiyaṃpyatthi. Tato ekagabbhositattassābhedavacanicchāyaṃ ubho bhātaro vuccante. Ettha ca sabbatrāpi virūpekaseso daṭṭhabbo. Duvidho hi ekaseso sarūpāsarūpavasena. Tatra sarūpekasese bahuvacanameva, itaratra pana dvivacanaṃ, yathā puriso ca puriso ca purisā, nāmañca rūpañca nāmarūpañca nāmarūpaṃ, mātā ca pitā ca pitaroti.

Bālyayobbanavuḍḍhattāni tīṇi vayāni. Tatra tikaṃ bālye. Dvayaṃ yobbane. Bālassa bhāvo

bālattaṃ, ttaṃ. **Tā**paccaye **bālatā.** Ṇyamhi **bālyaṃ,** atha vā **bala** pāṇane, balanti assasitapassasitamattena paṇantīti **bālā,** balyante saṃvarīyanteti vā **bālā, bala** saṃvaraṇe. Tesaṃ bhāvo **bālattā**di. Yuvassa bhāvo **yobbaññaṃ, yobbana**ñca, bhāve ṇyo, ṇo ca, atha vā **yu** missane, yu, **u**ssa **uvā**deso, vuddhi. Tesaṃ bhāvo **yobbaññā**di.

251. Ye jarākatā sukkā kesādayo, te **palitaṃ** nāma siyuṃ, tesaṃ vā yaṃ sukkattaṃ, taṃ palitaṃ nāma. **Paca** pāke, ito, **ca**ssa **la**ttañca.

Dvayaṃ valipalitādimati kāyaparipāke. Jīyanti vuḍḍhā bhavanti assaṃ **jarā, jara** vayohānimhi, jarā eva **jaratā,** sakatthe **tā**paccayo. **Vissasā**tipi jarāya nāmaṃ. Visesena saṃsate adho pātayatīti **vissasā. Saṃsati'**rayaṃ pamādattho, avasaṃsanattho ca, iha avasaṃsanattho, niggahītalopo, dvittañca.

Bālyayobbanavuḍḍhattāni pubbe vuttāni. Idāni tabbatināmānyāha. Tatra addhaṃ chāpasāmaññe. **Putha, patha** vitthāre, uko, **puthuko, pala** gamane, ṇvu, assittaṃ, dvittañca, **pillako. Chupa** samphasse, ussāttaṃ, **chāpo. Kumāra** kīḷāyaṃ, **kumāro. Bala** pāṇane, ṇo, **bālo, pū** pavane, to, sakatthe ko, **potako,** itthiyaṃ **potakī.** Poto, sāvo, sāvako, abbhako, ḍimbho, susuko, susuiccādīnipi chāpasāmaññatthāni.

252. Bālasāmaññavācakāni dassetvā visesabālanāmāni dassetumāha **''athu''**ccādi. Uttāno, uttānaṃ vā sayatīti **uttānasayo. Ka**paccaye **uttānaseyyako.** Thanaṃ pivatīti **thanapo, ḍimbha**saddopyatra.

253. Sattakaṃ taruṇe.

Āsoḷasā bhave bālo,
Taruṇo tu tato bhave;
Vuddho tu sattatyāyumhā,
Tīṇi vayāni lakkhaye.

Tara taraṇe, uṇo. Vayasi yobbane tiṭṭhatīti **vayaṭṭho,** to, ''vayo bālyādi pakkhī ca, yobbanañca vayo kvacī''ti [cintāmaṇiṭīkā 16.42] **ruddo, daha** bhasmīkaraṇe, aro, **yu** missane, a, **uvā**deso, **s**issākāro. **Sasa** plutagatimhi, u, assuttaṃ, susu, **taruṇa**ssa vā pāṭipadikassa **susvā**deso. Manuno apaccaṃ mānavo, vaṇṇavikāro, **nassa ṇa**ttaṃ, **māṇavo.** Kucchāyaṃ **ka**paccayo, **māṇavako**ti siddhaṃ. Vuttañca –

''Apacce kucchite mūḷhe, manutossaggiko mato''ti [mahābhāssa 4.1.161] **dara** vidāraṇe, ṇvu.

Dvayaṃ sukhavaḍḍhite kumāre, sukho kumāro **sukumāro, kha**lopo, sukhena edhati vaddhatīti **sukhedhito.** ''Sukhocito''tipi pāṭho, sukhaṃ ucitaṃ sampiṇḍitaṃ etthāti **sukhocito, uca** samavāye.

254-255. Dvipādena vuḍḍhassa nāmāni. Āyumahattaṃ lātīti **mahallako,** ṇvu, dvittaṃ. **Vaḍḍha** vaḍḍhane, kattari to, **ta**ssa **ḍho, ḍḍha**ssa **ḍo,** assuttaṃ, **dhā** gatinivattiyaṃ, iro, **dha**ssa **tha**ttaṃ, **i**ssa **e**ttaṃ. **Jara** vayohānimhi, kattari to, **ta**ssa **innā**deso, dhātvantalopo, **ṇa**ttañca, **jiṇṇo,** sakatthe **ka**mhi **jiṇṇako.** Pakataṃ vayo yobbanamassāti **pavayo**tipi vuḍḍhassa nāmaṃ.

Valinantāni pādena nāmāni. Tatra tikaṃ jeṭṭhabhātari. Agge pure kāle, pubbe ca kāle jāyatīti **aggajo, pubbajo** ca. Ayañca vuḍḍho ayañca vuḍḍho, ayamimesaṃ visesena vuḍḍhoti **jeṭṭho, vuḍḍha**saddā **iṭṭha**paccayo, ''vuḍḍhassa jo iyiṭṭhesū''ti **vuḍḍha**ssa **jo.** Alope parassāsavaṇṇattaṃ.

Tikaṃ pacchājāte bhātari. Ayañca yuvā ayañca yuvā, ayamimesaṃ visesena yuvāti **kaniṭṭho, kaniyo** [kaṇiṭṭho kaṇiyo (ka.)] ca. **Iyiṭṭhe**su **yuva**saddassa **kanā**deso [kaṇādeso (ka.)]. Anu pacchākāle jāto **anujo.** Jaghaññe pacchākāle jāto **jaghaññajo.** Aparasmiṃ pacchākāle jāto **aparajo**ti dvepyatra.

Vali sithilaṃ taco cammaṃ yassa **valittaco,** dvittaṃ. Vali cammametassatthīti **valino,** ino. **Uttānasayā**dayo **valina**ntā vāccaliṅgattā tīsu liṅgesu vattanti, yathā – uttānasayo bālo, uttānasayā kumārī, uttānasayaṃ napuṃsakaṃ.

256. Pañcakaṃ matthake. **Si** saye, so, dīgho ca, aṅgesu uttamaṅgattā **uttamaṅgaṃ,** uttamo ca taṃ aṅgañcātipi **uttamaṅgaṃ.** Sīsañca uttamaṅgañca **sīsottamaṅgāni. Si** sevāyaṃ, ro, sevanti etenāti **siro. Muda** tose, dho. **Si**ssākāro. **Masa** āmasane, ttho, sakatthe ko ca, **masi** parimāṇe vā.

Pajjaddhaṃ kese. Ke matthake seti tiṭṭhatīti **keso.** Sattamiyālopo, **kati** chedane, alo, assuttaṃ. **Vala** saṃvaraṇe, kammani **ṇa**paccayo, **vālo.** Uttamaṅge sīse ruhatīti **uttamaṅgaruho.** Muddhani jāyatīti **muddhajo.** Vālo ca uttamaṅgaruho ca muddhajo ceti itarītarayogadvando. Cikuro, kacotipyatra. **Ci** cayane, **kura** sadde, anekatthattā chedane. Vaḍḍhamāno cikarīyateti **cikuro, kaca** bandhane, a.

257. Kusumagabbhā **kesā** kesacūḷā muttikādinā bahi **saṃyatā** santhatā dhammilo nāma. Ekato katvā dharīyati bandhīyatīti **dhammilo,** kammani ilo. Dhammena nānādesiyamanussānaṃ samācārena ilatīti vā **dhammilo, ila** gamane.

Dvayaṃ kumārānaṃ sikhāpañcake, cūḷattayeti keci. Kākānaṃ pakkhasaṇṭhānattā **kākapakkho.** Sikhā eva **sikhaṇḍako,** sakatthe ko. **Sikhāsikhaṇḍa**saddānamabhedattāyeva hi ‘‘sikhaṇḍī, sikhī cā’’ti moro vutto.

Pāso, hattho ca ime dve **kesacaye** kesapariyāyato pare hutvā kesānaṃ kalāpe vattanti, na kevalā, yathā – kesapāso kesahattho iccādi. **Pā** rakkhaṇe, pāti rakkhati avayaveti **pāso,** so, **pasa** bandhaneti keci, ṇo. **Hana** gatiyaṃ, avayavā nihananti etthāti **hattho,** tho, pakkhopyatra.

Tāpasānaṃ vatīnaṃ **tahiṃ** kesacaye **jaṭā**saddo vuccati, **jaṭa** jaṭane, **jaṭa** saṅghāte vā, ‘‘itthiyamatiyavo vā’’ti a.

258. Positabhattādīhi yā banjhate, tatra **veṇī, paveṇī** ca. **Vī** pajane, pajanaṃ gabbhavimokkho, **vī** tantasantāne vā, ṇī. Pakkhe paveṇī.

Dvayaṃ sīsamajjhaṭṭhacūḷāyaṃ. **Cūḷa** sañcodane, **cūḷa** hāvakaraṇe vā, a. **Sikhā** vuttā. Kesapāsīpyatra, nadādi.

Nārīnaṃ kesamajjhamhi **paddhati** ujugatamaggo sīmantoti **mato** kathito. Sīmassa anto **sīmanto, sī** saye vā, anto, majjhe **ma**kāravaṇṇāgamo.

259. Tikaṃ lome. **Lū** chedane, vaḍḍhamānaṃ lūyateti **lomaṃ,** mo. Tanumhi ruhatīti **tanuruhaṃ,** a. **Ruha** janane, **rūha** pātubhāve vā, mo, **ha**lopo, **o**ttañca, **lū** chedane vā, mo, lassa rattaṃ, **romaṃ.** Akkhimhi jātaṃ lomaṃ pamhaṃ, pakhumañcoccate. Paminoti tenāti **pamhaṃ, pa**pubbo **mā** parimāṇe, **ha**paccayo. Akkhino pakkhadvaye jātaṃ **pakhumaṃ,** umo, **ka**lopo ca.

Pumamukhe purisānaṃ mukhe vuttaṃ [pavuṭṭhaṃ (ka.)] lomaṃ massu nāma, **masa** āmasane, su, **massu.**

Tikaṃ **bha**mumhi. **Bhama** anavaṭṭhāne, **ū, ma**lopo, **bhū.** Umhi **bhamu, ka**paccaye **bhamuko. Bhamuka**sahacaraṇato **bhamu** pulliṅgo.

260. Tikaṃ nettodake. **Khipa** peraṇe, po, issattaṃ. Nette jātaṃ jalaṃ **nettajalaṃ. Asa** adhopatane, su, **assu.** Nettajalañca assu cāti dvando. **Assu** napuṃsake.

Dvayaṃ akkhiputtalikāyaṃ. Nette dissamānā tārā **nettatārā. Kaññā**saddato taddhito **a**paccayo, **kaññā**saddassa **kanīnā**deso, itthikatākārapare ke pubbo **a**kāro **i**kāramāpajjate [kātanta 2.2.65],

kanīnikā. Tārakāpyatra.

Chakkaṃ mukhavivare, kavayo pana tadupalakkhitepi samudāye yujjante. **Vada** viyattiyaṃ vācāyaṃ, karaṇe yu. **Mu** bandhane, kho, **o**ttābhāvo nipātanā, **mukhaṃ. Sabbadharakate** pana khaññateti dhātunā mukhanti nipātitaṃ, **khanu** avadāraṇe. **Tuḍi** toḍane, a. **Tanu** vitthāre vā, ḍo, assuttaṃ. Vadati tenāti **vattaṃ,** to, vuccate anenāti vā **vattaṃ. Vada** viyattiyaṃ vācāyaṃ, to. **Lapa** vacane, karaṇe yu. Ānanti asanti anenāti **ānanaṃ, ana** pāṇane, yu. Assampyatra. **Asa** bhakkhane. Karaṇe so.

261. Aḍḍhaṃ dante. Dvīsu ṭhānesu dvikkhattuṃ vā jāyateti **dvijo.** Lapane mukhe jāyatīti **lapanajo. Dā** avakhaṇḍane, dāyati bhakkhamanenāti **danto,** anto, **dasa** adane vā, dasanti bhojjamanenāti **danto,** anto, dhātvantalopo. **Damu** damane vā, to. **Daṃsa** daṃsane, daṃsate vilikhyate bhakkhamanenāti **daṃsano,** yu. **Rada** vilekhane, yu, **radano.** Amhi **rado.**

Dantabhedasmiṃ dantavisese **dāṭhā**saddo. Itthiliṅgoyaṃ. **Daṃsa**dhātuto ṭho, **daṃsi**ssa ca **dā, dāṭhā,** muddhajadutiyoyaṃ. **Akkhikoṭīsu** vāmadakkhiṇanettānaṃ antesu **apāṅgo** vattati, sarīraṅgasaṅkhātassa kaṇṇassa apa samīpaṃ **apāṅgo.**

262. Catukkaṃ oṭṭhe. Dante āvarati chādayatīti **dantāvaraṇaṃ. Usa** dāhe, to, ‘‘sādisantapucchabhanjahaṃsādīhi ṭṭho’’ti sahādibyañjanena **ṭṭho, o**ttadvittāni, **oṭṭho.** Gadrabhepyayaṃ. Atha vā **usa** dāhe, ṭṭho, ottadvittādi, ubhayatrāpi muddhajadutiyo, īsaṃ kiñci kālaṃ dhāreti bhakkhametthāti **adharo,** īsattho hyatra **a**kāro.

> ‘‘A pume mādhave ñeyyo,
> Paṭisedhe tadabyayaṃ;
> Īsatthe ca viruddhatthe,
> Sadisatthe payogato’’ti. –

Hi **ekakkharakose** vuttaṃ. Dasane dante chādayatīti **dasanacchado.** Ettha keci **adhara**saddena heṭṭhimoṭṭhamevāhu, tesaṃ vacanaṃ ‘‘nettantādharapāṇipādayugalehi’’ccādīhi mahākavipayogehi asaṃsandanato na gahetabbaṃ.

Tikaṃ kapole. **Gaḍi** vadanekadese, a, dhātuppakriyatthañhi dhātupāṭhavacanaṃ, sabbatrāpyevaṃ. Kena jalena pūriyateti **kapolo,** alo, **kapa** acchādane vā, olo, **kapolo,** nadādi. **Gaṇḍī.** Adharā adhobhāgo **cubukaṃ** nāma, cibukampyatra. **Cibu** olambake, ṇvu, assuttaṃ.

263. Dvayaṃ gīvāya purobhāge. **Gala** adane, karaṇe a, **gila** gilane vā, gilati anenāti **galo,** issattaṃ. **Kaṇa** saddattho **daṇḍako** dhātu, ṭho, **kaṇṭho,** muddhajadutiyoyaṃ.

Tikaṃ ekatthaṃ. **Gā** sadde, īvo. Kaṃ sīsaṃ dharatīti **kandharā.** Siraṃ dharatīti **sirodharā,** siro dhiyyate assanti vā **sirodharā, dhā** gatinivattiyaṃ, aro.

Suvaṇṇamayo āliṅgo murajabhedo, tena **sannibhā** sadisā yā gīvā, sā kambugīvā matā, mahāpurisalakkhaṇametaṃ. Atha vā yā gīvā tīhi lekhāhi **aṅkitā** lakkhitā, sā kambugīvā matā, mahāpurisalakkhaṇametañca. Kambu vuccati suvaṇṇaṃ, kambumayena āliṅgena sannibhā gīvā **kambugīvā, kamba** saṃvaraṇe, u, kambu.

264. Tikaṃ khandhe. **Ana** gatiyaṃ, so. Bhujānaṃ siro matthakaṃ **bhujasiro.** Kaṃ matthakaṃ dadhātīti kandho, so eva **khandho ka**kārassa **kha**kārakaraṇavasena, khamati bhāranti vā **khandho, khamu** sahane, to, **ta**ssa **dho, ma**ssa **no,** niggahītaṃ vā. **Tassandhi** tassa khandhassa majjhaṃ jattu nāma, yaṃ khandhānaṃ majjhe tiṭṭhati. **Jana** janane, **jara** vayohānimhi vā, tu, **jattu, taṃ** napuṃsakaṃ.

Dvayaṃ bāhumūle. Bāhūnaṃ bhujānaṃ mūlaṃ **bāhumūlaṃ. Kaca** bandhane, cho. **Assa** kacchassa adhobhāgaṭṭhānaṃ **passaṃ** vuccati, **disa** pekkhane, apaccayo, **disa**ssa **passā**deso.

265. Tikaṃ bāhumhi. Vahati anenāti vāhu, vāhu eva **bāhu,** ku [ṇvādi 6]. Bhuñjate anenāti **bhujo. Bhuja** pālanajjhohāresu. Bāhu ca bhujo ceti dvando, ete dve dvīsu, itthiyaṃ **bhujā.** Vahati yāyāti **bāhā.** Aparosaddopyatra [a pārosaddopyatra (ka.), a paveṭṭhasaddopyatra (?)].

Tikaṃ hatthe. **Hasa** hasane, tho. **Hara** haraṇe vā. Nakkhattepyayaṃ. **Kara** karaṇe, a. **Paṇa** byavahārathutīsu, i. **Pā** rakkhane vā, ṇi. Karo ca pāṇi ca **karapāṇayo.** Pañcasākho, sayopyatra.

Pakoṭṭhanto hatthaganṭhi maṇibandho nāma. Pakoṭṭho nāma āmaṇibandhaṃ kapparassa adhobhāgo. Maṇivikatiṃ bandhati etthāti **maṇibandho. Kusa** akkose, ṭho, **pakoṭṭho.**

Dvayaṃ bhujamajjhaganṭhimhi. **Kapu** hiṃsāyaṃ, aro. **Kupparo**tipi pāṭho, tadā assuttaṃ. **Kapu** hiṃsāyaṃ, oṇi, kapoṇi, itthiyaṃ. Kaphoṇīpyatra, tattha **passa phat**taṃ.

266. **Pāṇissa** pāṇitalassa sambandhīnaṃ maṇibandhakaniṭṭhānaṃ dvinnaṃ **antaraṃ** bahiṭṭhānaṃ **karabho** vuccati, yena kumārakā satthaṃ katvā aññamaññaṃ paharanti, **kara** hiṃsāyaṃ, abho, **kara** karaṇe vā.

Dvayaṃ aṅgulimatte. Karassa pāṇissa sākhā **karasākhā. Agi** gatyattho, **aṅga** gamanattho vā, uli. Itthiliṅgoyaṃ [(nadādi) (ka.)], **aṅguli.**

Tā aṅguliyo pañcappabhedā, yathā – aṅguṭṭho tajjanī majjhimā anāmikā kaniṭṭhā ceti kamā siyuṃ. **Aṅga** gamanattho, assuttaṃ, agge pure tiṭṭhatīti vā **aṅguṭṭho,** niggahītāgamo, assuttañca. **Tajja** hiṃsāyaṃ, tajjeti yāya, sā **tajjanī,** yu, nadādi. Majjhe tiṭṭhatīti **majjhimā.** Natthi nāmamassāti **anāmikā,** sakatthe ko. Atisayena khuddakāti **kaniṭṭhā.** Yuvappānaṃ kana, kaṇa vā iyiṭṭhesu.

267. Tajjanyādīhi yute aṅguṭṭhe **tate** pasārite sati padesādikā catasso saññā kamato siyuṃ, yathā – tajjanīyute aṅguṭṭhe tate **padeso. Disa** pekkhane. Majjhimayute aṅguṭṭhe tate **tālo, tala** patiṭṭhāyaṃ. Anāmikāsahite aṅguṭṭhe tate gokaṇṇo, gokaṇṇasadisattā, tappamāṇattā vā **gokaṇṇo,** atha vā gokaṇṇo nāma eko migaviseso, takkaṇṇasadisappamāṇattā **gokaṇṇo,** tālo ca gokaṇṇo ca **tālagokaṇṇā.** Liṅgabhedā ‘‘tālagokaṇṇavidatthī’’ti na vuttaṃ, kaniṭṭhāyute aṅguṭṭhe tate vidatthi, vitanotīti vitatthi, vitatthi eva **vidatthi, tanu** vitthāre,ti, **ta**ssa **tho. Vidatthi.** ‘‘Kamā tato’’tipi pāṭho.

Kuñcito saṅkocito pāṇi **pasatā**khyo, **pa**pubbo **sara** gatiyaṃ, to. Pamāṇappakaraṇato vitatañjaliyevāyaṃ kavīhi icchito. Sampuṭañjali panāyaṃ, pasāritasahitā [pasāritasahitattā (ka.)] yassa aṅguliyo bhavantīti.

Kuñcito ca tataṅguṭṭho, sapatākoti sammato;
Patākehi tu hatthehi, sampuṭañjali icchito.

Devatānaṃ garūnañca, pitūnañce’cchito pure;
Atthappakaraṇādīhi, bhedo ñeyyo tahiṃ tahiṃ.

Yathā jalañjaliṃ dadāti, añjalinā pivati, devoyaṃ katañjaliriti. Puṭañjalissa vā vakkhamānattā idha vitatañjaliyeva.

268. Tikaṃ sappakoṭṭhe vitatakare. **Ramu** kīḷāyaṃ, tano, **ma**lopo, **ratanaṃ,** maṇibuddhādīsu ca. **Kuka** ādāne, u, dvittaṃ. **Hasa** dhātumhā tho, to vā, **hattho,** hatthasahitattā vā pakoṭṭho **hattho.**

Dvayaṃ sampuṭañjalimhi. Karamayo puṭo **karapuṭo, añja** byattigatikantīsu, ali, añjali. Karapuṭo ca añjali ceti **karapuṭañjalī.**

Dvayaṃ nakhe. Kare jāyati ruhatīti **karajo.** Natthi khaṃ indriyaṃ etthāti **nakho,** saññāsaddattā na attaṃ, avisayattā vā. Punabbhavo, kararuho, nakharotipi nakhassa nāmāni.

Dvayaṃ puṭaṅgulikaretikhyāte muṭṭhimhi. **Khaṭa** icchāyaṃ, ṇvu, **khada** hiṃsāyaṃ vā, **da**ssa **ṭo. Mu** bandhane,ti, **ta**ssa **ṭho,** dvittaṃ.

269. **Passadvayavitthatā** passadvayepi vitatā pasāritā **sahakarā** sapāṇayo dve bāhū byāmo nāma, byāmīyate anenāti **byāmo, vi**pubbo **yāma** añche. **Uddhaṃ** upari tatā vitatā bhujā ca poso ca tesaṃ samuditānaṃ pamāṇasadisaṃ pamāṇaṃ yassa tasmiṃ **uddhantatabhujaposappamāṇe porisa**saddo vattati. **Bhuja**saddena sahakarā bhujā gayhate, ekassa **pamāṇa**saddassa lopo, purisassa pamāṇaṃ **porisaṃ. Purisa**saddo cettha sakarabhujapurisaṃ vadati, tīsu, yathā – porisaṃ jalaṃ, poriso hatthī, porisī yaṭṭhi.

270. Dvayaṃ urasi. **Usa** dāhe, ro, **sa**lopo, **ara** gatimhi vā, assukāro. **Hara** haraṇe, yo, **ra**ssa **do.** Koḷaṃ [koṭṭha (ka.)], bhujantaraṃ, vakkhotipi uronāmāni. Tikaṃ uroje. **Tanu** vitthāre, tanoti icchanti **thano, ta**ssa **tho, thana** devasadde, **thana** coriye vā. **Kuca** saṅkocane, **kuco.** Payo khīraṃ dhāretīti **payodharo.** Kuco ca payodharo cāti dvando.

Thanaggasmiṃ thanassa agge cūcukaṃ, napuṃsake. ‘‘Cūcuko so kucānana’’nti [cintāmaṇiṭīkā 16.77] tu **ratanakoso, cu** cavane, uko, dvittaṃ, dīgho ca, **cūcukaṃ, cancu** gatiyaṃ vā, uko, **na**lopo, assūkāro, **cūcukaṃ.**

Dvayaṃ **piṭṭhe** kāyassa pacchābhāge. **Piṭa** saddasaṅghātesu, to. Itaratra **ti, pisu** secane vā.

271. Tikaṃ tanumajjhe. Majjhe bhavo **majjho. Laga** saṅge, a. Majjhe bhavaṃ **majjhimaṃ.** Catukkaṃ udare. **Kusa** akkose, chi, **sa**ssa **co. Gaha** upādāne, ani, **ī**mhi **gahaṇī,** gabbhaṃ gaṇhāti dhāretīti vā **gahaṇī,** gabbhāsayasaññito mātukucchippadeso, tejodhātumhi pana yathābhuttāhārassa vipācanavasena gaṇhanato achaḍḍanato **gahaṇī.** Upubbo **dara** gamane. Udarati uddhaṃ gacchati vāyu yatrāti **udaraṃ. Gu** sadde, abho, dvittādi, **gabbho.** Picaṇḍa jaṭhara tundāpyatra.

Kucchisambhave kucchiṭṭhe koṭṭho, anto cāti ime dve vattanti, **kusa** akkose, to, ṭho vā. **Ama** gamanattho, to.

272. Catukkaṃ kaṭiyaṃ. **Hana**dhātumhā yu, **ha**ssa dvittaṃ, **ha**ssa **jo, hana**ssa **gho** ca, **jaghanaṃ.** Nicchayena tamatīti **nitambo, tamu**dhātumhā bo. **Sū** pasave, ṇi. **Kaṭa** vassāvaraṇesu, kaṭyate āvarīyate vatthādīhi **kaṭi,** i, ete dve nāriyaṃ. Ettha ca **jaghana**saddena itthikaṭiyā aggabhāgo, **nitamba**saddena itthikaṭiyā pacchābhāgo, sesadvayena kaṭisāmaññaṃ vuttanti daṭṭhabbaṃ, vuttañca ‘‘pacchā nitambo thīkaṭyā, jaghanaṃ tu puro bhave’’ti [amara 16.74].

273. **Liṅga**ntaṃ liṅgasāmaññe. Aṅge sarīre jāyatīti **aṅgajātaṃ, aṅga**saddo sarīravācako, aṅgametassatthīti katvā. Rahasi ṭhāne jātaṃ aṅgaṃ **rahassaṅgaṃ,** sattamiyālopo, issattaṃ, **sa**ssa dvittañca. Vatthena guyhitabbanti **vatthaguyhaṃ. Miha** secane, karaṇe yu, mihati retomuttāni yenāti **mehanaṃ. Ni**pubbo **miha** secane, to, **nimittaṃ.** Uttamaṅgattā **varaṅgaṃ. Vaja** gatiyaṃ, assīkāro, paccayehi vinā jāyatīti vā **bījaṃ,** virahattajotako hyettha **vikāro. Phala** nipphattiyaṃ, phalati etena puttanti **phalaṃ.** Liṅgati ‘‘itthī, puriso’’ti vibhāgaṃ gacchati yenāti **liṅgaṃ. Liṅga** gamane, līnaṃ apākaṭaṃ aṅganti vā **liṅgaṃ.** Etesu **bījaphala**saddā aṇḍepi vattanti.

Dvayaṃ purisaliṅgapasibbake. **Ama** gamane, ḍo, **aṇa**saddattho vā, ḍo, **aḍi** aṇḍatthe vā, to. **Kusa** akkose, ṇo. **Aṇḍa**saddo cettha bījepi, aṇḍakosoti samuditampi kosassa nāmaṃ, ‘‘kukkuṭacchāpakasseva aṇḍakosamhā’’ti [pārā. 13, 14] hi vuttaṃ, **amarakosepi** [amarakose 16.76] aṇḍakosoti samuditeneva nāmaṃ vuttaṃ. Ettha ca aṇḍassa bījassa koso **aṇḍakoso**ti viggaho kātabbo.

Dvayaṃ itthiyā aṅgajāte. **Yu** missane, adhikaraṇeni, **yoni,** itthiyaṃ pume cāyaṃ, itthī ca pumā ca **itthipumaṃ,** tasmiṃ. Bhajanti asminti **bhagaṃ.** Māramandira mārakūpā cātra.

274-275. Tikaṃ itthipurisānaṃ sambhave. Sucissa paṭipakkho **asuci, i**kāranto, dvīsu, sambhavaliṅgo vā. **Saṃ**pubbā **bhū**dhātumhā a. **Saka** sāmatthiyaṃ, to, **ta**ssa **ko,** assuttaṃ, **suca** soke vā, ko.

Dvayaṃ vaccamagge. Punanti anenāti **pāyu. Pū** pavane, u, ūssāyo, **paya** gamanattho vā, payati vaccamanenāti **pāyu,** karaṇe u, ayaṃ **purise** pulliṅge vattati. **Guda** kīḷāyaṃ, a. Apānampyatra.

Aṭṭhakaṃ vacce. **Gūtha** karīsossagge, **gupa** gopane vā, tho. **Kira** vikiraṇe, īso, **karīsaṃ. Vara** varaṇasambhattīsu, co, gūthañca karīsañca vaccañceti dvando, tāni vikappena pume vattanti, niccaṃ napuṃsake, pulliṅgattaṃ tesaṃ katthaciyeva, sabbatra napuṃsakattameva bahulantyattho. **Mala** calane, a, **mala** dhāraṇe vā. **Saka** sattiyaṃ, **sa**ssa **cho.** Uccārīyate jahyateti **uccāro, u**pubbo **cara**dhātu cajane, ukkhipane ca vattati. **Miha** secane, lo, vaṇṇavipariyayo, ḷattañca. Avakarīyateti **ukkāro,** avassuttaṃ, **kira** vikkhipane. Samalampyatra. **Samu** upasame, alo.

Dvayaṃ mutte. **Su** savane, savanaṃ sandanaṃ, curādi, ṇo. **Muca** mocane, to, **mutta** passāve vā. **Uccate** kathīyate. **Gomutte** gavaṃ sambandhini mutte **pūtimutta**saddo vattati. Ajja pavattampi hi taṃ duggandhabhāvena pūtimuttantveva vuccati, yathā ‘‘pūtikāyo’’ti. Assādīnaṃ male **chakaṇa**saddo, **saka** sattiyaṃ, yu, **sa**ssa **cho.**

276. Nābhiyā adhobhāgo vatthi nāma, so dvīsu. Vatthi muttapuṭaṃ. ‘‘Muttāsayapuṭo vatthi’’riti [cintāmaṇiṭīkā 16.73] **ratanamālā.** Vasati muttametthāti **vatthi, vasa** nivāse,ti, **ta**ssa **tho, tthi**paccayena vā siddhaṃ. Ucchaṅgaṃ aṅkañca ime dve ubho saddā pume vattanti. Ussajjati etthāti **ucchaṅgaṃ, saja** saṅge, **sa**ssa **cho,** dvittaṃ. **Aṅka** gamanattho, a, aṅko, atha vā **aṅka** lakkhaṇe, a, **aṅko,** ‘‘ucchaṅgacihanesva’ṅko’’ti **amarakose** [amara kose 23.4].

Dvayaṃ jāṇūparibhāge. **Ara** gamane, u, assūkāro. **Sanja** saṅge, āsajjati vatthamatrāti **satthi,** thi. Ūru ca satthi ceti dvando, napuṃsakepi.

Tikaṃ jāṇumhi, ūruno pabbaṃ gaṇṭhi **ūrupabbaṃ. Jana** janane, ṇu. Dvitte **jaṇṇu.**

277. Dvayaṃ pādagaṇṭhimhi. **Gupa** rakkhaṇe pho, sakatthe ko. Pādassa gaṇṭhi **pādagaṇṭhi.** Ghuṭikāpyatra. **Ghuṭa** parivattane, ghuṭyate aneneti **ghuṭikā,** ṇvu.

Dvayaṃ pādassa pacchābhāge gopphakassādho bhāge. Pume tūti **tva**ntaṃ liṅgapadaṃ. **Pasa** bādhanaphusanesu,ti, **tassa ṇo, sassa ho,** vaṇṇavipariyayo, **ṇi**paccayena vā siddhaṃ. Sakāravaṇṇāgame vuddhiyañca **pāsaṇhi.** Elipyatra, **ila** gatiyaṃ,ti, **ta**lopo.

Dvayaṃ pādagge. Pādassa aggaṃ **pādaggaṃ.** Pakaṭṭhaṃ padaṃ **papada**nti kammadhārayo. ‘‘Papado’’tipi pāṭho. Tikaṃ pāde. **Pada** gatimhi, ṇo, pajjateti **pādo.** Pajjate gacchatīti, a. **Cara**mhā karaṇe yu, **caraṇaṃ,** idaṃ pume vikappena, niccaṃ napuṃsake. Aṅghipyatra, **ahi** gatiyaṃ. I, **ha**ssa **gho.**

278. Dvayaṃ hatthādyavayave. **Aṅgi** gatyattho, a. **Ava**pubbo **yu** missane, a. Patīko, apaghanopyatra. **Pati**pubbā **i**mhā ko. **Apa**pubbā **hani**mhā a, **ghanā**deso ca.

Dvayaṃ passaṭṭhimhi. **Pā** rakkhaṇe, su, **ḷi**kāravaṇṇāgamo, sakatthe ko, **passa pho.** Aḷāgame **phāsukā.** ‘‘Pāsuḷikā, pāsukā’’tipi pāṭho. **Phusa** samphassetipi dhātu, tadā **u**paccayādi.

Dvayaṃ aṭṭhimatte. **Asu** khepane, i, **sassa ṭṭho, aṭṭhi,** idaṃ **paṇḍake** napuṃsake vattati. **Dhā** dhāraṇe, tu, itthī. Kīkasaṃ, kullampyatra. **Galassa** kaṇṭhassa heṭṭhimante jātamaṭṭhi **galantaṭṭhi. Aka** gamane, kho, sakatthe ko.

279-280. Dvayaṃ sirasoṭṭhikhaṇḍe. Samudite tu **karoṭi,** itthī [amara 16.69]. **Kapu** sāmatthiye, aro, kaṃ sīsaṃ pāletīti vā **kapparo,** rasso, **la**ssa **ra**ttañca. Kaṃ pālayatīti, kammādimhi ṇo.

‘‘Siroṭṭhimhi kapālo’thī, ghaṭādisakalepice’’ti **ruddo** [cintāmaṇiṭīkā 16.68]. Kapālo athīti [anitthīti attho] chedo. **Kapāla**saddo vikappena pulliṅgo. **Kaḍi** chede, aro. Mahatī sirā **mahāsirā, sirā**ti ca. **Si** bandhane, ro.

Tikaṃ susiravatyaṃ vāyuvahantasirāyaṃ. Tividhā hi kāyasirā ekā vāyuvahā, aparā suttamivāṭṭhibandhinī, aññā āhāravāhinī antakhyā. Tatra tatiyena paṭhamā, paṭhamadutiyehi dutiyā ca dīpitā, tatiyā pana parato vakkhati. **Naha** bandhane, aru. **Si** bandhane, ro. **Dhama** sadde, yu. Nadādi, ani vā, **dhamanī.**

Tatiyaṃ dassetumāha ‘‘rasaggasā’’tyādi. Rasaṃ gasatīti **rasaggasā, gasa** adane. Rasaṃ harati netīti **rasaharaṇī,** yu, nadādi.

Tikaṃ maṃse. **Mana** ñāṇe, so. **Misa** sadde, **ā**pubbo āmasane vā. **Pisa** avayave, to. Palalaṃ, kabbaṃpyatra.

Dvayaṃ ātapādinā sukkhamaṃse. Tiliṅgakantūti **tva**ntaṃ liṅgapadaṃ. **Vala, valla** saṃvaraṇe, ūro, itthiyaṃ ‘‘itthiyamato **ā**paccayo’’ti ā, **vallūrā.** Uddhaṃ tattaṃ **uttattaṃ. Tapa** santāpe, to.

281. Catukkaṃ lohite. **Ruha** janane, to, **ito** vā. Runjhate cammenāti **rudhiraṃ,** iro. **Soṇa** vaṇṇe, to. **Rañja** rāge, to. Asaṃ, khatajaṃpyatra [khatā jāyate (cintāmaṇiṭīkā 16.64)].

Tikaṃ kheḷe. **Lā** ādāne, alo, itthiyamā, **lala** icchāyaṃ vā, itthiyamā. **Khela** gatiyaṃ, a. **Khala** calane, sañcaye vā, ṇo, ḷattaṃ, khaṃ vā ākāsaṃ ilatīti **kheḷo. Ila** gatiyaṃ, kammani ṇo, **ila** gatimhi vā, a, isse.

Dvayaṃ pitte. **Mā** parimāṇe, dhu. **Mada** ummāde vā, ṇu, **da**ssa **dho.** Māyūti pāṭhe **maya** gatiyaṃ, ṇu. **Mādhumāyu**saddā dve **purise** pulliṅge. Apidadhātīti **pittaṃ. Api**pubbo **dhā** pidhāne, to, **a**lopo, bhujādi, **pittaṃ,** napuṃsake.

Dvayaṃ semhe. **Silisa** silesane, curādi, silisyate atreti **semho,** mana, **lis**assa **ho,** vaṇṇavipariyayo. Itaratra umo, **silesumo.** Kaphopyatra, kena toyena phāti vuddhi yassa **kapho,** nerutto.

282-283. Vilīno vibhūto sneho **vasā**tyuccate, **vasa** nivāse, ā. Dvayaṃ avilīnasnehe. **Mida** snehane, ṇo. **Vapa** bījasantāne, a, **vapā.** ‘‘Vapā vivaramedesū’’ti **nānatthasaṅgahe, amarakose** pana medādīnamekatthatā dīpitā, vuttañhi tattha ‘‘medo tu vapā vasā’’ti [amara 16.64].

Tikaṃ candanasuvaṇṇādyalaṅkārakatasarīrasobhāyaṃ. **Kapu** sāmatthiye, ākappanaṃ **ākappo,** ṇo. ‘‘Nepacche gehamatte ca, veso vesyāgahepi [vessagahepi (ka.)] ce’’ti [cintāmaṇiṭīkā 16.99] **rabhaso. Vasa** kantiyaṃ, **visi** byāpane vā, ṇo. Nissesato pathanaṃ pakhyānaṃ **nepacchaṃ, patha** pakhyāne ghyaṇa. Paṭikammaṃ, pasādhanaṃpyatra.

Chakkaṃ hārādyābharaṇe. **Maḍi** bhūsāyaṃ, karaṇe yu. **Sādha** saṃsiddhiyaṃ, yu, **sāṭha** saṅkhāragatīsu vā, **pasāṭhanaṃ,** muddhajadutiyotra. **Bhūsa** alaṅkāre, karaṇeyeva yu. Ābhariyyate tanti **ābharaṇaṃ, bhara** bharaṇe, kammani yu. Alaṃ vibhūsanaṃ kariyyateneneti **alaṅkāro,** ṇo. **Piḷandha** bhūsane, karaṇe yu. Parikkhāropyatra [parikaropyatra (ka.)].

Dvayaṃ makuṭe. **Kira** vikiraṇe, īṭo. **Maki** maṇḍane, uṭo. Mukuṭotipi pāṭho, ete dve anitthī.

Dvayaṃ makuṭaggaṭṭhe nāyakamaṇimhi. Makuṭacūḷāyaṃ cumbitā maṇi **cūḷāmaṇi.** Makuṭasirasi cumbitā maṇi **siromaṇi.**

284. Dvayaṃ uṇhīsapaṭṭe. Siraso veṭhanaṃ **siroveṭhanaṃ.** Upubbo **naha** bandhane, īso, vaṇṇavikāro. Yaṃ bahukālaṃ debyāmanussesvapi bhavati, tatra kaṇṇābharaṇe **kuṇḍalā**didvayaṃ.

Kuḍi dāhe, alo. **Veṭha** veṭhane, kaṇṇassa veṭhanaṃ **kaṇṇaveṭhanaṃ,** muddhajadutiyoyaṃ.

Tikaṃ tāḷakākhye kaṇṇābharaṇe. Kaṇṇānaṃ bhūsanaṃ **kaṇṇikā, kaṇṇā** bhūsane bahulalakkhaṇe ṇiko. Kaṇṇacchadanaṃ pūrati yena so **kaṇṇapūro.** Kaṇṇassa vibhūsanaṃ **kaṇṇavibhūsanaṃ,** karaṇe yu. Tālapattampyatra.

285. Dvayaṃ gīvābharaṇe. Kaṇṭhassa bhūsā **kaṇṭhabhūsā,** thī. Gīvāyaṃ bhavaṃ **gīveyyaṃ,** bhavatthe eyyo, gīvāya ābharaṇaṃ vā gīveyyaṃ, **gīva**to ābharaṇe eyyo.

Dvayaṃ muttāvaliyaṃ. Harīyate mano yena **hāro.** Muttānaṃ āvali panti **muttāvali.** Hārāsaddopyatra.

Catukkaṃ pakoṭṭhābharaṇe. Pakoṭṭho nāma kapparassādhobhāgo. **Nī** naye, uro, **iyā**deso. **Vala** saṃvaraṇe, ayo, anitthī, **niyuro**pi. **Kaṭa** vasāvaraṇagatīsu, ṇvu. Pari samantato harati cittaṃ yanti **parihārakaṃ,** ṇvu. Avāpakopyatra.

286-287. Dvayaṃ muttādighaṭitavalayavikatyābharaṇe. **Kā** sadde, **kaṇa**paccayo, **kaṇa** sadde vā, dvittaṃ, **kaṅkaṇaṃ, kaki** gatyatthe vā, yu, **kaki** lolye vā, kaṅkati yenāti **kaṅkaṇaṃ,** karaṇe yu. Karassa bhūsā **karabhūsā,** thī.

Dvayaṃ khuddaghaṇṭikāyaṃ. Kiṃ kucchitaṃ kaṇatīti **kiṅkaṇī,** nadādi. Kiṅkiṇītipi pāṭhantaraṃ, tadā yadādi. Khuddā eva ghaṇṭā **khuddaghaṇṭikā,** sakatthe ko, **ghaṭa** calane.

Dvayaṃ aṅgulyābharaṇe. Aṅguliyaṃ bhavaṃ **aṅgulīyakaṃ,** īyo, sakatthe ko, aṅgulīnamābharaṇaṃ **aṅgulyābharaṇaṃ.** Ummikāpyatra. Tamevāṅgulīyakaṃ **sākkhara**makkharavantaṃ ‘‘muddikā, aṅgulimuddā’’ti coccate. **Muda** tose, ṇvu, ā, **muddikā,** phalavisesepyayaṃ. Aṅguliyaṃ bhavā muddā **aṅgulimuddā.**

Dvayaṃ itthikaṭyābharaṇe. **Rasa** sadde, kattari yu, ā, **rasanā.** Sāyeva **inī**mhi **rasanī.** ‘‘Sāre dhanimhi rasanaṃ, jivhāyaṃ rasanā na so’’ti **ruddo.** Mehanassa khassa mālā **mekhalā**ti nirutti, mehanindriyassa mālātyattho. Kāñcī sattakī, sārasanampyatra.

> Ekayaṭṭhi bhave kāñcī, mekhalā tva’ṭṭhayaṭṭhikā;
> Rasanā soḷasā ñeyyā, kalāpā pañcavīsati [kalāpo pañcavīsako (cintāmaṇiṭīkā 16.108)].

Tikaṃ sovaṇṇe pagaṇḍabhūsane. Pagaṇḍo nāma kapparassoparibhāgo. **Ke** sadde, uro, **yā**gamo. **Aṅga** gamane. Do. Bāhumūlassa, bāhumūle vā bhavaṃ vibhūsanaṃ **bāhumūlavibhūsanaṃ.**

288. Catukkaṃ itthicaraṇavibhūsane. Aṅgadākāraṃ pādabhūsanaṃ **pādaṅgadaṃ. Maji** saddattho, īro, pāde kaṭakaṃ **pādakaṭakaṃ.** Ūnaṃ pādaṃ pūretīti **nūpuro,** vaṇṇavipariyayo. Pādakaṭako ca nūpuro ceti **kaṭaka**saddassa pulliṅgepi pavattanato dvandasamāso. Tulākoṭi, haṃsakopyatra. **Tula** gatikoṭilye. Kuṭilakoṭittā **tulākoṭi,** pume. Haṃsagatittā **haṃsako.**

289. Mukhaphullādayo alaṅkārappabhedā siyuṃ. Mukhaphullaṃ nāma suvaṇṇamayo mukhālaṅkāro, mukhe phullatīti **mukhaphullaṃ, phulla** vikasane, dantādīsu suvaṇṇamayālaṅkāropi mukhaphullameva. **Uṇṇataṃ** suvaṇṇādiracitaṃ nalāṭābharaṇaṃ, **u**pubbo **namu** namane. Ettha ca mukhaphulluṇṇatānaṃ visesaṃ vipariyayenāpīti vadanti. Gāvīnaṃ thanākārattā gatthanaṃ, ossattaṃ, tameva uttamattā **uggatthanaṃ,** catuyaṭṭhiko hārabhedo. **Gamu** gamane, ṇvu, dvittaṃ, assittañca, **giṅgamakaṃ,** bāttiṃsayaṭṭhiko hārabhedova. **Ādinā** addhahāro, māṇavako, ekāvalī, nakkhattamālādayo hārabhedā ca saṅgayhanti [amara 16.106].

290. Pajjaṃ vatthamatte. **Cila** vassane, cilyate acchādīyateti, ṇo, thiyaṃ **celī.** Chada saṃvaraṇe, **ā**pubbo karaṇe, yu. **Vasa** acchādane, vasyate acchādīyateti **vatthaṃ,** tho. **Ṇa**mhi **vāso. Yu**mhi **vasanaṃ. Ama** gamane, karaṇe yu, **aṃsukaṃ,** raṃsipariyāyopyayaṃ. **Amba** sadde, kattari aro.

Paṭa gamane, karaṇe a, sobhanacelepyayaṃ. **Du** gamane, karaṇe so, dvittaṃ, durūpaṃ asati khepatīti vā **dussaṃ,** durūpaṃ asati dīpetīti vā **dussaṃ, du**pubbo **asa** dittiyaṃ. **Cala** vasane, assottaṃ, ḷattañca. **Saṭa** rujāvisaraṇagatyāvasānesu, ṇvu.

291. Pajjaṃ vatthabhede. Tatrādidvayaṃ dukūlakhye vatthe. **Khu** sadde, mo, **khuma**saddā vikāre ṇo, khumāya vikāro **khomaṃ,** khumā nāma atasī, tabbakkalasambhavaṃ vatthaṃ, vāccaliṅgoyaṃ. **Kūla** āvaraṇe, dukkhena kulyateti **dukūlaṃ,** dumehi jātaṃ kūlanti vā **dukūlaṃ.** Keci pana ‘‘dukūlampi ekaṃ vatthantaraṃ, na khomanāma’’nti vadanti. Taṃ ‘‘khoma’maṭṭe dukūle ca, atasīvasanepi ca’’, ‘‘khoma’maṭṭe dukūlecā’’ti **nānatthasaṅgahatikaṇḍasesesu** [nānatthasaṅgaha 3.3.295] vuttattā na gahetabbaṃ. Koso nāma kimigabbho, tato jātattā **koseyyaṃ,** eyyo, ‘‘koseyyaṃ kimikosottha’’nti [amara 16.111] hi vuttaṃ. Koseyyameva dhotaṃ paṭṭuṇṇaṃ nāma, vuttañca ‘‘paṭṭuṇṇaṃ dhotakoseyya’’nti [amara 16.113]. Pattuṇṇantipi pāṭhantaraṃ. Paṭṭuṇṇaraṭṭhe jātattā **paṭṭuṇṇa**ntipi vadanti. **Kamu** kantiyaṃ, kamanīyattā **kambalo,** raṅkunāmakassa hariṇavisesassa lomenasañjātavatthaṃ [rāṅkavaṃ vigaromajaṃ (amara 16.111)], alo, **vā**gamo ca majjhe. **Vā**saddo **kambala**saddassa napuṃsakattaṃ samuccinoti. **Rallako**pi [amara 16.116] kambalapariyāyo. **Saṇa** sadde, kattari a, saṇo nāma thirattaco eko rukkhayoni, yassa tacena kevaṭṭādayo jālādīni karonti, saṇassa vikāro **sāṇaṃ,** vatthaṃ. Migalomāni koṭṭetvā sukhumāni katvā katamambaraṃ **koṭumbaraṃ, kuṭa** chedane, usso, assu, koṭumbaraṭṭhejātattā vā **koṭumbaraṃ.** Bhaṅgaṃ nāma khomādīni sabbāni ekajjhāni vomissetvā katavatthaṃ, **bhanja** avamaddane, atha vā bhaṅgaṃ nāma sāṇaphalaṃ, tabbikārattā vatthaṃ **bhaṅgaṃ,** vuttañca **nānatthasaṅgahe** ‘‘bhaṅgā sāṇākhyasassepī’’ti. **Sassa**saddena cettha phalaṃ vuttaṃ, ‘‘rukkhādīnaṃ phalaṃ sassa’’nti [amara 14.15] vacanato. Bhaṅgampi vākamayamevāti keci. **Vatthantaraṃ** vatthaviseso. **Ādinā** kappāsādayopi gahitā.

292-293. Catukkaṃ paridhānabhūte adhovatthe. Adhobhāge vasīyateti **nivāsanaṃ, ni**saddo adhobhāgassa jotako. **Vasa** acchādane, kammani yu. Bāhulyena antare majjhe bhavaṃ **antarīyaṃ,** īyo. Samānaliṅgattā dvando. Antare bhavaṃ **antaraṃ,** ṇo. Antare majjhe bhavo vāso **antaravāsako,** sakatthe ko. Upasaṃbyānaṃpyatra [amara 16.117].

Pañcakaṃ uparidhāne. **Vara** acchādane, **pa**pubbo, kammani ṇo, ubhayatrāpi vuddhi, **pāvāro.** Uttarasmiṃ dehabhāge āsajjateti **uttarāsaṅgo, ā** pubbo **sañja** saṅge. Upari saṃvīyate pidhīyate bāhulyenāti, yu. **Upasaṃ**pubbo **vī** tantasantāne. Uttarasmiṃ dehabhāge bhavaṃ vijjamānaṃ **uttaraṃ, uttarīya**ñca, ṇo, īyo ca. Saṃbyānaṃpyatra.

Navaṃ vatthaṃ ahatanti **mataṃ** kathitaṃ, na haññati yaṃ pāsāṇādīhīti **ahataṃ.** Tantato aciramāharitaṃ vatthaṃ. Anāhataṃ, nippavāṇi, tantakaṃpyatra. Vuttañca ‘‘anāhataṃ nippavāṇi, tantakañca navambare’’ti [amara 16.112].

Dvayaṃ cirakālattā niddase jiṇṇavatthe. Natthi anto dasā yassa **nantakaṃ,** sakatthe ko. Kucchito paṭo **kappaṭo, kappa** vitakke vā, aṭo. Dvayaṃ athiravatthe, jiṇṇavasanaṃ athiraṃ vatthaṃ. ‘‘Paṭa’’iti carati phoṭatīti **paṭaccaraṃ,** paṭaccarameva **paḷaccaraṃ,** ḷattaṃ.

294. Dvayaṃ koṭikādisannāhe, coḷe ca. **Kaca** bandhane, uko, niggahītāgamo ca. Vāṇaṃ saraṃ vārayatīti **vāravāṇo,** kammani ṇo, abhidhānato **vāra**ssa pubbanipāto, anitthiyamete. Vatthassa avayave **dasā**saddo itthī. ‘‘Dasā vatyamavatthāyaṃ, vatthaṃse bahumhi dvisū’’ti [cintāmaṇiṭīkā 16.114] **rabhaso. Dā** chedane, kammani so, rasso.

Uttamaṅgamhi sīse yo kañcuko suvaṇṇādimayo, so ‘‘nāḷipatto’’ti kathito. Nāḷipatto taṃsaṇṭhāno suvaṇṇādipaṭo nāḷipatto. Sīsakaṃ, siriyaṃ, sirohantipi tassa nāmāni.

295. Tikaṃ dīghatte. **Ā**pubbo **yamu** uparame, ṇo. Ā bhuso yāti gacchatīti vā **āyāmo, yā** gatipāpuṇesu, mo. Dīghassa bhāvo **dīghatā. Ruha** janane, ṇo.

Dvayaṃ vitthāre. Vatthavisaye ‘‘osāro’’ti rūḷhe. Samantato nayhatīti **pariṇāho, naha** bandhane, ṇo. Vitthārena saraṇaṃ visāro, so eva **visālatā.**

296. Catukkaṃ cīvare. Arahataṃ dhajo **arahaddhajo,** rūḷhiyā tadaññacīvaresu. Kasāyena, kasāvena ca rattaṃ **kāsāyaṃ, kāsāva**ñca, samānaliṅgattā dvando. Ci caye, īvaro. Vatthakhandhehi cīyateti **cīvaraṃ.**

Maṇḍalādayo **tadaṅgāni** samūhabhūtassa cīvarassa avayavāni. **Maḍi** bhūsāyaṃ, alo, **maṇḍalaṃ.** Cīvarapariyantoyaṃ mahāpathaviyā cakkavāḷapabbato viya cīvarassa samantato tiṭṭhati. Vivaṭṭo nāma cīvaramajjhagatamaggo, so hi visuṃ visuṃ vaṭṭatīti **vivaṭṭo**ti vuccati, **vaṭṭa** āvaṭṭane. Kusi nāma maggānaṃ majjhagatavatthakhaṇḍaṃ, **kusa** chedane, kammani i, **kusi,** pumitthiyaṃ.

297. Phalādīnaṃ yāni cattāri santi, etā vatthassa **yoniyo** kāraṇāni tato taduppattito. Kappāsikaṃ vatthaṃ **phālaṃ** nāma phalavikārattā, vikāre ṇo, tīsu. Yathā – phālo paṭo, phālā celī, phālaṃ vatthaṃ. Khomādayo pana paṭā **tacabbhavā** tacato sañjātā.

298. Koseyyaṃ vatthaṃ **kimijaṃ** nāma. Migalomamayantu **kambalaṃ.** Dvayaṃ byavadhāyakapaṭe, kaṇḍapaṭepīti keci. **Samānatthā** ete dve tulyatthātyattho. **Ju** gatiyaṃ, bhūvādi, **ju** bandhane vā, yu, **anakā**deso, **sā** itthī. Tiro karīyati pidhīyati yāya, sā **tirokaraṇī,** yu. Patisīrāpyatra. **Pati**pubbo **si** bandhane, ro.

299. Dvayaṃ uparibandhapaṭe, **atha**saddotra liṅgādijotako. Uddhaṃ locate bandhīyateti **ullocaṃ, luca** dassane. Candātape vitanyateti **vitānaṃ, tanu** vitthāre, ṇo, curādi. Dvayampi punnapuṃsakanti **īritaṃ** kathitaṃ.

Dvayaṃ sināne. **Naha** soce, karaṇe yu, **sinā** soce, karaṇe yu, ‘‘sināne’’ti sattamyantaṃ padaṃ. Dvayaṃ kulyādinā [kuṭyādinā (ka.), kujjanādinā (nissaya), kuṅkumahaliddādinā (cintāmaṇiṭīkā 16.121)] aṅganimmalīkaraṇe. Ubbattīyate visārīyate malamaneneti **ubbattanaṃ, vatu** vattane, bhūvādi. **Majja** suddhiyaṃ, yu. **Saman**ti dvayamidaṃ samānatthaṃ.

300. Tikaṃ nalāṭakate cittake. Tilakākati **tilako.** Cittakākati **cittakaṃ. Ca**kārena tamālapattākati **tamālapattaṃ**. Sāmaññena visesakaṃ, ubho **visesakatilakā** anitthī, sesadvayaṃ napuṃsakaṃ [amara 16.123].

Tikaṃ candane, **cadi** hilādane, hilādanaṃ sukhāpanaṃ, yu. Gandhānaṃ sāro uttamo **gandhasāro,** gandhayutto sāro thiraṃso vā gandhasāro. Malayadīpagirimhi jāyatīti **malayajo.** Bhaddasirīpyatra.

301. Tikaṃ pītacandane. ‘‘Gosīsa’’iti pabbate malaye dese jātaṃ **gosīsaṃ,** go viya jalaṃ viya sītanti vā gosītaṃ, tadeva **ta**ssa **sa**kāraṃ katvā **gosīsaṃ.** Tilapaṇṇappamāṇapaṇṇayuttatāya **telapaṇṇikaṃ.** Manaṃ haratīti hari, tameva candananti **haricandanaṃ.** Pītasāru, susītaṃpyatra. **Gosīsā**dayo tayo pume, napuṃsake ca vattanti.

Catukkaṃ rattacandane. Tilapaṇṇappamāṇapaṇṇayuttatāya **tilapaṇṇī.** Purimena bhedakaraṇatthaṃ na vuddhi. Pattamaṅgamasseti **pattaṅgaṃ,** khuddapaṇṇatāya appadhānapattamiccattho. ‘‘Aṅgaṃ gattanti kopāya-patīkesvappadhānake’’ti hi **nānatthasaṅgahe. Rañja** rāge, hetukattari yu. Rattavaṇṇatāya rattañca taṃ candanañceti **rattacandanaṃ, amarakose** pana **‘‘gosīsā**dīni **rattacandana**ntāni visese vattantī’’ti [amara 16.131] vuttāni. Tatra gosīsassa yathāvuttoyevattho. Dhavalaṃ, susītalaṃ, candanaṃ, telapaṇṇikaṃ malayapabbatadesajameva. **Hari** maṇḍūko, tadākāre pabbate jātaṃ candanaṃ **haricandanaṃ.** Pakkambaphalagandhi pītavaṇṇaṃ. **Tilapaṇṇīpattaṅgāni** rattacandanasadisassa rattasārassa ekassa candanassa nāmāni.

Dvayaṃ rattacandane. Atha vā tilapaṇyādīni cattāri lohitacandanasadisassa rattasārassa ekassa candanavisesassa nāmāni. Kucandanampyatra. ‘‘Pattaṅgaṃ rañjanaṃ rattaṃ, patraṅgañca kucandana’’nti **ratanamālāyaṃ.**

302. Dvayaṃ vaṇijādīnaṃ ‘‘kāḷeyā’’iti rūḷhepītakaṭṭhe. Kāḷavaṇṇaṃ anusarati sīlenāti **kāḷānusārī,** kāḷavaṇṇajanakotyattho. Kāḷaṃ janetīti kāḷiyaṃ, **‘‘kāḷīya**kantu kāḷeyaṃ, vaṇṇadaṃ kantijāsaka’’nti [jāsakaṃ kantidāyakaṃ (cintāmaṇiṭīkā 16.126)] **byāḍi.**

Tikaṃ agarusāmaññe. **Lū** chedane, ho. Lahunāmattā **agaru. Ra**ssa **la**tte **agalu,** dvayaṃ pume. Vaṃsikaṃ, rājārahaṃ, kimijaṃ, joṅgakaṃpyatra.

Asmiṃ agarumhi kāḷe sati ‘‘kāḷāgarū’’tyuccate. Mallikāpupphagandhi agaru pana maṅgalyoccate.

Dvayaṃ sallakīdave. Turukkho vutto. **Piḍi** saṅghāte, ṇvu. Sihalo, yāvaṇopyatra.

303. Dvayaṃ miganābhiyaṃ. **Kattha** silāghāyaṃ, ūro, nadādi, sakatthe ko. Migassa mado **migamado,** migo marati yenāti vā migamaro, so eva **migamado.**

Dvayaṃ kuṭṭhe. **Kuṭa** chedane, ṭho, to vā, ‘‘kuṭādīhi ṭho’’ti ṭho, **kuṭṭhaṃ,** rogabhedepi. Attano chāyūpagate aje pāletīti **ajapālakaṃ,** ṇvu. Pāribhābyaṃ, pākalaṃ [phālakī (ka.)], uppalaṃ, vāppaṃpyatra.

Dvayaṃ piḍaṅge. Rogaṃ lunanto aṅgati gacchatīti **lavaṅgo.** Devānaṃ kusumaṃ pupphaṃ **devakusumaṃ.** Sirisaññaṃpyatra.

Dvayaṃ kuṅkume. Kasmīraraṭṭhe jātaṃ **kasmīrajaṃ.** Aggisikhaṃ, varaṃ, vallīkaṃ, pītanaṃ, rattasaṅkocaṃ, pisunaṃ, dhīraṃ lohitacandanaṃpyatra.

304. Dvayaṃ dhunake. Yakkhehi kato dhūpo **yakkhadhūpo,** yakkho devo. Sajjarukkhassa sileso **sajjulaso.** Assu, **si**lopo, essattañca, sajjassa raso davo sajjulaso, assu, **la**ttañca. Sajjarasotipi pāṭho. Rālo, sabbaraso, bahurūpopyatra.

Tikaṃ takkole. **Takka** vitakke, olo. **Kula** saṅkhyāne, ṇvu. Kosayuttaṃ phalametassāti **kosaphalaṃ.** Dvayaṃ jātiphale. Kosasahitaṃ jātiphalametassāti **jātikosaṃ.** Jātiphalametassa, na kittimanti **jātiphalaṃ.**

305. Pajjaddhaṃ kappūre, ghano hutvā saratīti **ghanasāro.** Abbhamiva sitaṃ **sitabbho,** abhidhānato pubbanipāto, **kappa** sāmatthiye, ūro. Candasañño, himavāluko, himāvhayopyatra.

Pajjaddhaṃ lākhāyaṃ, ā bhuso rattaṃ karotīti **alattako, la**ttaṃ, kvi. **Yu** missane, ṇvu. **Lākha** sosane, a, **lā** ādāne vā, kho. **Jana** janane, tu, **na**lopo. Dumāmayopyatra.

306. Dvayaṃ saraladdave. Siriyā lakkhiyā āvāso **sirivāso.** Saralanāmakassa rukkhassa davo raso **saraladdavo.** Pāyaso, vakadhūpo, siriveṭṭhopyatra. ‘‘Sirivāse paramanne ca, pāyaso sammato pume’’ti [cintāmaṇiṭīkā 16.129] **ruddo.** Dvayaṃ añjane. **Añju** byattimakkhanagatikantīsu, yu. **Kajja** byasane. Kajjati roganti **kajjalaṃ,** alo.

Dvayaṃ gandhagāhāpanacuṇṇe, **vasa** hiṃsattho, vasati duggandhanti vāso, ṇo, **vāsa** upasevāyaṃ vā, **vasa** nivāse vā. So eva cuṇṇaṃ. **Yuja** yoge, kammani ṇo, vāso eva yogo **vāsayogo.** Dvayaṃ vilepanamatte. **Vaṇṇa** vaṇṇakriyāvitthāraguṇavacanesu, curādi. Vaṇṇayatīti **vaṇṇakaṃ.** Ṇvu. **Lipa** upadehe. Vilepīyateti **vilepanaṃ,** kammani yu.

307. Yo gandhamālyadhūpādīhi vatthatambulādīnaṃ saṅkhāro, taṃ ‘‘vāsana’’mityuccate, **vāsa** upasevāyaṃ, vāsīyate saṅkharīyateti **vāsanaṃ,** yu.

Tikaṃ pupphadāme. **Mā** māne, lo, **mala** dhāraṇe vā, a. Mālova mālyaṃ. **Dama** gatiyaṃ, pupphāni damantyatreti **pupphadāmaṃ,** pupphānaṃ rāsikaraṇaṭṭhānamiccattho. **Dā** lavane vā, mo.

Amarakose pana ‘‘mālāmālyāni muddhani pavattāya mālāya nāmānī’’ti [amara 16.135] vadati. **Mālamālya**saddā pupphepi, ‘‘mālā mālyaṃ pasune’’ti hi **nānatthasaṅgahe.** Dvayaṃ gandhaggāhite vatthādo. **Bhū** sattāyaṃ, kammani to, vuddhādi. Vāsāpeti gandhaṃ gāhāpeti yanti **vāsitaṃ, vasa** nivāse, kamme to, tīsu, yathā – bhāvito paṭo, bhāvitā celī, bhāvitaṃ vatthaṃ. Vāsito, vāsitā, vāsitaṃ vatthaṃ.

308. Pañcakaṃ muddhamālāyaṃ. **Tasi** alaṅkāre, bhūvādi. Uddhaṃ tasīyateti **uttaṃso.** Sikhāyaṃ jāto **sekharo,** ro. Muddhaṃ avati rakkhatīti **aveḷā, ava** rakkhaṇe, elo, ḷattaṃ. ‘‘Āveḷā’’tipi pāṭho, dīghattaṃ. Sekharo ca āveḷā cāti dvando. Muddhani alaṅkataṃ mālyaṃ **muddhamālyaṃ,** tasmiṃ. **Ava**pubbo **tasi** alaṅkāre, uddhaṃ tasīyateti avataṃso, so eva **vataṃsako,** sakatthe ko, **ta**ssa **ṭo,** anekatthattā upasagganipātānaṃ uddhaṃbhāvajotako cettha **ava**saddoti tathottaṃ.

Tikaṃ seyyāyaṃ. Sayantyassaṃ **seyyā,** yo. Sayantyatreti **sayanaṃ, sena**ñca. Ubhayatrapi adhikaraṇe yu, isse, **e aya,** itaratra ettaṃ, ‘‘vā paro asarūpā’’ti alopo ca, sayanīpyatra.

Dvayaṃ mañce. **Pari**pubbo **aki** lakkhaṇe, ṇo, **i**lopo, **ra**ssa **la**ttaṃ. **Maci** dhāraṇocchāyapūjanesu, bhūvādi a, sakatthe ko. Khaṭāpyatra, khaṭyate ākaṅkhate sayanatthikehīti **khaṭā, khaṭa** ākaṅkhāyaṃ.

309. Dvayaṃ mañcādhāre. Mañcassa ādhāro **mañcādhāro.** Paṭipajjati pavattati seyyā yena, so **paṭipādo.** Mañcaṅge mañcāvayave **aṭani**saddo itthiyaṃ, **aṭa** gamanattho, ani, yu vā, nadādi, rasso.

310. Kuḷīrapādādayo ime cattāro **mañcantarā** mañcabhedā siyuṃ. Tattha kuḷīro kakkaṭako tassa saṇṭhānapādattā **kuḷīrapādo.** Aṭaniyaṃ āhacco, āhacca vā pādo tiṭṭhati yassāti **āhaccapādo,** pubbapakkhe ‘‘riccā’’ti yogavibhāgena **ricca**paccayanto **āhacca**saddo, parapakkhe tu **tvā**paccayanto, yassa aṭanichidde pādo pavisitvā tiṭṭhati, so āhaccapādo. **Masa** āmasane, āro, sakatthe ko. Yassa pādacchidde aṭani pavisitvā tiṭṭhati, so **masārako.** Bundena pādena saha ekābaddhā aṭani yassa so **bundikābaddho,** ekārassittaṃ. Ettha ca majjhe dvinnaṃ mañcānaṃ lakkhaṇaṃ vipariyayenāpi vadanti.

311. Dvayaṃ sīsādhāre. Visesena sīsaṃ vahatīti **bibbohanaṃ,** yu, **ba**ttaṃ, assottañca. Upadhīyate sīsāsanaṃ karīyateti **upadhānaṃ,** yu, **dhā** dhāraṇe.

Tikaṃ sāmaññapīṭhe. **Pīṭha** hiṃsāsaṃkilesesu, bhūvādi, ṇvu, ā. **Yadādi**nā **ke** paccaye itthikatākāre pare pubbo **a**kāro **i**kāramāpajjate, **‘‘ke’’**ti kiṃ? Cetanā. ‘‘Paccaye’’ti kiṃ? Bakā. ‘‘Itthī’’ti kiṃ? Pācakā. ‘‘Kata’’iti kiṃ? Vuttakammā, kammapaccayoyaṃ, **ta**paccaye pīṭhaṃ [moggallāna 4.142 suttampi passitabbaṃ]. Āsate asminti **āsanaṃ.**

Dvayaṃ uttamārahapīṭhe. **Kuca** saṃpaccanakoṭilyapatithambhavilekhanesu, cho. Bhaddaṃ kalyāṇaṃ pīṭhaṃ **bhaddapīṭhaṃ.** Gajadantādimayakesamajjaniyampi dvayamidamāhu. Tadā pasādhanī, kaṅkatikāpyatra. **Pīṭhantare** dīghapīṭhe **āsandī** matā. **Sada** visaraṇagatyāvasānesu, nadādi, bindāgamo ca.

312. Āyāmavitthāravasena mahanto āsanappabhedo ‘‘kojavo’’ti mato, **kuju** theyyakaraṇe, ṇo, kuyaṃ pathaviyaṃ javatīti vā **kojavo,** ju gatiyaṃ. Dīghena lomena yutto āsanappabhedo **‘‘gonako’’**ti mato, **gu** sadde, yu, sakatthe ko, ussottaṃ.

Dvayaṃ attharaṇe. Migalomapuṇṇatāya jātaṃ **uṇṇāmayaṃ. Thara** santharaṇe, **pā**dipubbova, na kadācipi **pā**dirahito, ā bhuso tharīyateti **attharaṇaṃ,** yu.

Dvayaṃ saṃsibbanacittake. Cittarūpamassatthīti **cittakaṃ.** Bāhulyena na **i**kārāgamo. Vānena saṃsibbanena sañjātaṃ cittarūpamassāti **vānacittakaṃ,** sakatthe ko.

313. Dvayaṃ nirantarapupphapaṭe. Ghanaṃ sandhibhūtaṃ puppharūpametthāti

ghanapupphaṃ. Paṭalametissātthīti **paṭalikā,** iko. Dvayaṃ bahumudulome setavatthe. **Si** sevāyaṃ, sivatthikehi sevīyateti **seto,** to. **Paṭa** gamane, ṇvu, **paṭikā,** addhendupāsāṇepi.

Dvīsupi pariyantesu yassā dasā santi, sā **uddalomī,** uditaṃ dvīsu lomaṃ dasā yassā sā **uddalomī,** issattaṃ, dvittañca. Ekasmiṃ pariyanteyeva dasā yassā **ekantalomī,** ekasmiṃ ante pariyante lomaṃ dasā yassātthīti **ekantalomī,** uddalomī ca ekantalomī ceti **uddalomiekantalomino,** ‘‘padānaṃ sandhi vatticchāto, na samāsantaragesū’’ti vuttepi gāthābhāvato chandohānibhayā visandhi. Yattha pana gāthāyampi [agāthāyampi (?)] visandhi ‘‘dhammasaṃvaṇṇanāya’ntiādimāhā’’tyādīsu, tattha kathanti? ‘‘Na samāsantaraṅgesū’’ti imassāniccattā tatthāpi na doso, ‘‘nena niddiṭṭhamanicca’’nti hi paribhāsitaṃ [naghaṭitaṃ aniccaṃ (paribhāsendusekhara 97)].

314. **Tadeva** yathāvuttadvayameva soḷasannaṃ itthīnaṃ **naccayoggaṃ** naccassa yogyaṭṭhānabhūtaṃ ‘‘kuttaka’’mityuccate. **Hi** padapūraṇe. ‘‘Naccayogyamhī’’tipi pāṭho, tadā bhāvasattamī. Karonti ettha naccanti **kuttakaṃ, kara** karaṇe, to, assu, bhujādi, sakatthe ko.

Sīhādirūpehi vicittarūpaṃ vatthaṃ, āsanaṃ vā **vikatikā** nāma bhave, ekasseva hi kattuno pakativikatisaṅkhātāvatthāvasena dvittaṃ, vatticchāvasena liṅgasaṅkhyāvibhattibhedañca hoti, yathā – manussā yakkhabhattaṃ ahesuṃ, sattappakaraṇāni abhidhammo nāma bhavanti, devadatto rajjaṃ pāpuṇātīti. Yatra hi pakatiyā vā vikatiyā vāti dvinnampi vuttatā siyā, tatra vācako pakatiyāyeva saṅkhyaṃ gaṇhāti, netarassa tannissitabhāvenāppadhānato [kaccāyanasāre 6-7 gāthāsu passitabbaṃ]. Yadā pana pakatiyā sambandhādibhāvaṃ vattumicchati, tadā attanā vattabbassa aññatthassābhāvā vikatipyuccate vācakena, yathā – devadattassa rajjaṃ pāpuṇāti, idha pana liṅgabhedeneva vuttaṃ ‘‘cittaṃ vikatikā bhave’’ti. Vikarīyateti **vikati.**

315. Kaṭṭissakoseyyasaṅkhātānaṃ dvinnamattharaṇānaṃ karaṇappakāraṃ dassetuṃ ariyāsāmaññamāha **‘‘kaṭṭissa’’**miccādi. Kosiyakaṭṭissamayaṃ kosiyasuttakaṭṭissavākehi pakatamattharaṇaṃ kaṭṭissaṃ nāma, virūpekasesavasena kosiyañca kaṭṭissañca kaṭṭissāni, tehi pakataṃ attharaṇaṃ **kaṭṭissaṃ.** Kosiyasuttena pakatantu attharaṇaṃ **koseyyaṃ** nāma. **Ratanapatisibbita**nti idaṃ dvinnampi visesanaṃ, attharaṇañca iti **kamā** kamato ‘‘bhave’’ti ajjhāharitabbaṃ. **Attharaṇa**saddassānuṇṇāmayesvapi pavattanato etthāpi ‘‘attharaṇa’’nti vuttaṃ, yathā – suttaṃ kammanti. Ettha ca **ca**kāro pādantattā garūsu gaṇhitabbo, teneva hi sattapaññāsamattā paripuṇṇā honti, ariyāya hi paṭhamapāde dvādasamattā, tathā tatiye, dutiye aṭṭhārasa, catutthe pannarasamattāti sampiṇḍitā sattapaññāsamattā honti.

316. Tikaṃ dīpe. **Dīpa** dittiyaṃ, divādi. Dippatīti **dīpo,** ṇo. ‘‘Padīpo’’ti aññapadanivattanatthaṃ upasaggena padaṃ vaḍḍhitaṃ. **Juti** dittiyaṃ, bhūvādi, ṇo.

Dvayaṃ ādāse. ‘‘Pume tū’’ti **tva**ntaṃ liṅgapadaṃ. Ādissate asminti **ādāso,** ṇo, **ā**pubbo **disa** pekkhane, issā. Dippati etthāti **dappaṇo,** yu, issattaṃ. Makuropyatra.

Dvayaṃ cammamayakīḷāguḷake. Vāsabhavanehi yuvatīhi saha kīḷāsambhavā ñeyyā, tappakkamenassābhidhānaṃ. **Guḍi** vedhane, ṇuko, usse, **gudda** kīḷāyameva vā, tadā **dassa** **ṇḍo.** **Kadi** avhāne rodane ca, ṇuko, **kudda** kīḷāyameva vā, ussattaṃ, pu**bbadassa** **no.**

Dvayaṃ bījanīmatte. **Vaṭi** vibhājane, tālavaṇṭehi katattā **tālavaṇṭaṃ.** Vaṇṭaṃ nāma bījanādikaraṇatthaṃ visuṃ bhājito tālapattāvayavo, **tālavaṇṭa**saddassa yathāvuttavacanatthayogepi sati saññāsaddattā bījanīsāmaññe pavatti veditabbā. Yadā pana tālavaṇṭehi katabījanimeva vattumicchati, tadā ekena **tāla**saddena visesetvā ‘‘tālatālavaṇṭa’’nti vattabbaṃ. Yathā – tilassa telaṃ, sugatassa sugatacīvaranti. Bijanti vāyunā yojayanti yāya, sā **bījanī,** yu, nadādi, **yuja** yoge, **yassa** **vo,** ussī, **vaja** gatiyaṃ vā assī. Byajanampyatra.

317. Dvayaṃ caṅkoṭake. **Kuṭa** chedane, sakatthe ko. **Karaḍi** bhājanatthe, ko. Dvayaṃ kappūrādisampuṭe [sarūpakādisampuṭe (ka.)]. Samuggacchatīti **samuggo,** kvi. **Puṭa** saṃsilesane, bhūvādi, a.

Pajjaddhaṃ methune. Gāmavāsīnaṃ dhammo ācāro **gāmadhammo, gāma**saddena cettha gāmavāsino vuttā, yathā ‘‘gāmo āgato’’ti. Asataṃ asappurisānaṃ dhammo, saddhammapaṭipakkhattā vā **asaddhammo. Byaya** khaye, byayati balametenāti **byavāyo,** majjhe **vā**gamo, atha vā vigato ayo vuḍḍhi tasmāti avāyo, atisayo avāyo **byavāyo.** Mithunānaṃ itthipurisānaṃ samānacchandānaṃ ācāro **methunaṃ,** tadaññesu upacāro, **ramu** ramane, bhāve, karaṇe vāti.

318. Catukkaṃ vivāhe. **Vaha** pāpuṇe, ṇo. **Upa**pubbo **yamu** uparame, a. Aññamaññassa pāṇino gahaṇaṃ **pāṇiggaho. Nī** naye, a. Ubbāho, pāṇipīḷanaṃpyatra.

Dhammakāmatthā tayo vaggā vuccante. Āgamaniddiṭṭho samācāro **dhammo.** Visayavisayisannipātajaṃ sukhaṃ **kāmo.** Sabbopakaraṇaṃ **attho. Samokkhakā** mokkhasahitā dhammakāmatthā catubbaggo vuccante. Tivaggena visaṃyutto **mokkho** nibbānaṃ. Tulyabalehi pana dhammādīhi catūhi padhānehi **catubhadra** [amara 17.57] muccate.

319-320. Dvayaṃ khujje. Kucchitaṃ vajjatīti **khujjo,** kassa **kho, va**lopo, ṇo. **Gaḍi** nindāyaṃ, ulo.

Tikaṃ rassasarīre puggale. **Rasa** sadde, so. Byāmappamāṇaṃ na lātīti **vāmano,** nerutto. Rasso ca vāmano ceti dvando. **Lakuḍi** vāmanatthe, a, sakatthe ko, laku viya ghaṭikā viya ḍeti pavattetīti vā **lakuṇḍako.**

Pañcakaṃ paṅguḷajane. Parena aṅgatīti **paṅguḷo,** ulo. Pīṭhena sappati sīlenāti **pīṭhasappī, sappa** gamane, **u**paccaye **paṅgu,** dvīsu. Chinno gamanādiiriyāpatho yassāti so **chinniriyāpatho.** Vigatā akkhasadisā jaṅghā yassāti **pakkho,** yathā hi rathassa akkhe bhinne gamanaṃ na sijjhati, tatheva tassāpi akkhajaṅghāya bhinnāyāti opammasaṃsandanaṃ.

Dvayaṃ khañje. **Khaji** gativekalye, bhūvādi, khañjatīti, a. **Khoḍi** gatipaṭighāte, ko.

Dvayaṃ avākye. Vattumasakkuṇeyyattā migasadisoti **mūgo,** issū. Suññaṃ vaco yassāti so **suññavaco.**

Hatthādivaṅko puriso ‘‘kuṇī’’tyuccate. Kuṇanaṃ kuṇo hatthādivekalyaṃ, tametassatthīti **kuṇī,** atha vā **kuṇa** saṅkocane, ī, kucchitaṃ nayatīti vā **kuṇī, ṇ**attaṃ, ‘‘hatthena kuṇī, pādena kuṇī’’iccādipayogā. Dvayaṃ apāṅgadassane jane. **Vala** saṃvaraṇe, iro. Kucchitaṃ karotīti **kekaro,** usse.

321. Dvayaṃ nikkesasīse. Nikkesaṃ sīsametassa, **khala** khalane, sañcaye ca, āṭo, nikkesattā khaṃ tucchaṃ sīsaṃ lātīti **khallāṭo,** ṭo.

Tikaṃ khuramuṇḍasīse. **Muṇḍa** khaṇḍane, bhūvādi, a. **Bhaṇḍa** paribhāsane, u, sakatthe ko, **muṇḍako,** muṇḍikopyatra.

Akkhīnaṃ majjhe ekenākkhinā suñño kāṇo nāma, **kaṇa** saddagatinimīlanesu, ṇo, kaṇati nimīlatīti **kāṇo,** taṃ panassa nimīlanaṃ ekenevakkhinā. **Aṭṭhakathā**dīsu pana ‘‘kāṇoti ekacchikāṇo, ubhayacchikāṇo vā’’ti [saṃ. ni. aṭṭha. 1.1.132] vuttaṃ. **Dvayena** akkhidvayena suñño **andho** nāma, **andha** dassanūpasaṃhāre, a.

322. Dvayaṃ naṭṭhasotappasāde. **Bandha** bandhane, iro. **Na**lopo. Suti kaṇṇo hīno vikalo yassāti **sutihīno.** Eḷopyatra.

Tikaṃ gilānasāmaññe. **Gila** hāsakkhaye, yu, byādhirogosañjāto yassa **byādhito. Ata** sātaccagamane, adhikaraṇe, kattari vā uro, **āturo,** dīghādi. Āmayāvī, vikato, apaṭu, abbhamito, abbhāntopyatra.

Ummādo vātādipakopo rogaviseso, tabbati ummatto, **mada** ummāde, uggatehi vātādidosehi madayatīti **ummādo,** ṇo. **Khujjā**dayo **ummatta**ntā vāccaliṅge yuttatāya vāccaliṅgikā, yathā – khujjo puriso, khujjā itthī, khujjaṃ napuṃsakaṃ. Ummatto puriso, ummattā itthī, ummattaṃ napuṃsakaṃ.

323. Navakaṃ rogamatte. **Taki** kicchajīvane, bhūvādi, ā bhuso taṅkatīti **ātaṅko,** a. **Ama** roge, yo, **maya** gatimhi vā, atha vā **ama** roge, curādi, āmayati rujjatīti **āmayo,** a, kāritalopābhāvo. **Vidha** vijjhane, vijjhatīti **byādhi,** i, akāravaṇṇāgamo, **bādha** vibādhāyaṃ vā, tadā **yā**gamo, vividhā vā ādhayo manopīḷā yasmiṃsa **byādhi, ‘‘pume** ādhi mānasī byathā’’ti [amara 8.28] hi **amarakose** vuttaṃ. Rogegado, kuverāyudhe gadā, gado bhātharikaṇhassa, ‘‘āmaye cāyudhe gadā’’ti hi **nānatthasaṅgahe. Ruja** roge, kattari ṇo, rujā itthī. Gilānassa bhāvo **gelaññaṃ. Kala** gatisaṅkhyānesu, na kalati yena taṃ akalaṃ, tameva **akallaṃ,** lo. **Bādha** vibādhāyaṃ, bhūvādi, a. Upatāpopyatra.

Dvayaṃ khayaroge, rasādisattadhātuyo sosayatīti **soso, susa** sosane, divādi, ṇo. **Khi** khaye, khayatīti, a. Yakkhā, rājayakkhāpyatra. **Yakkha** pūjāyaṃ, curādi.

324. Dvayaṃ nāsaroge. Apihitā nāsā anenāti **pīnāso, pīnaso**pi. Upasaggato nāsāya bahubbīhimhi **nasā**desaṃ kubbanti [pāṇini 5.4.119], apissākāralopo vaṇṇanāso, rassassa dīghatā. ‘‘Soso yakkhā rājayakkhā, patīssāyo tu pīnaso, āpīnaso patissāyo’’ti **rabhaso.** Patissayopyatra. Vejjaganthe imesaṃ pīnasapatissāyānaṃ bhedo abhihito –

Ānahyate yassa visussate ca,
Kilidyate dhūpati ceva nāsā;
Na ñāyate gandharase ca jantu,
Duṭṭhaṃ vijaññā tamapīnasenāti.

Ānaddhā pihitā nāsā,
Tanusāvappasekinī;
Galatāloṭṭhasoso ca,
Nittodo saṅkhakadvaye;
Bhave saro paghāto ca,
Patissāyoti lakkhitoti.

Iha tvabhedenottaṃ. **Pati**pubbo **si**dhātu rujatyattho. Nāsikāya jāto rogo **nāsikārogo.**

Ghāne pavatto assavo siṅghānikā nāma, **siṅgha** āghāne, bhūvādi, siṅghatīti siṅghānaṃ, yu, tattha jātā **siṅghānikā.** Ā punappunaṃ savati sandatīti **assavo, sū** abhisave. Dvayaṃ vaṇamatte. **Ara** gamane, u, **aru,** napuṃsakeyeva. **Vaṇa** gattavicuṇṇane, curādi, a, **vaṇo,** anitthī. Dvayaṃ phoṭe. **Phuṭa** saṃsilesane, bhūvādi, **phoṭo,** ṇo. **Pīḷa** vibādhāyaṃ, curādi, ṇvu, ‘‘itthiyamato **ā**paccayo’’ti ā, pīḷako, pīḷakā, pīḷakaṃ, tīsvapi, tathā phoṭo.

325. Dvayaṃ pakkavaṇādīsu sañjātaduggandhavisese. **Pubba** pūraṇe, bhūvādi, a. **Pūya** visaraṇe, duggandhe ca, bhūvādi.

Dvayaṃ lohitanissaraṇaroge. Rattassa lohitassa saṇṭhānamatikkamitvā saraṇaṃ gamanaṃ **rattātisāro.** Pakkhandati nissaratīti **pakkhandikā. Kamu** padavikkhepe. ‘‘Itthiyamatiyavo vā’’titi. ‘‘Pakkamādīhinto ce’’ti ettha **ca**kārena **tissa**nti, dhātvantalopo ca, sakatthe ko. Dvitte. **Yadā**dinā parakakārassa **kho,** pakkhandikā.

Dvayaṃ apamāre. Saraṇaṃ sāro, apagato sāro yena **apamāro, sassa mo.** Itaratra **ma**kārāgamo.

Dvayaṃ pādabhede. Pādassa phoṭo bhedanaṃ daraṇaṃ **pādaphoṭo, phuṭa** bhede. Virūpo pādo etāya hetubhūtāyāti **vipādikā.** Samāsante ko, pubbākārassittaṃ, vidārīyamānattā vipajjamāno pādo assanti vā **vipādikā.**

326. Dvayaṃ vuḍḍhippattaṇḍakosaroge. Vuḍḍhippatto rogo **vuḍḍhirogo.** Vātapūritaṃ aṇḍaṃ koso **vātaṇḍaṃ.** Dvayaṃ thūlapādaroge. Ghanābhāvato sithilaṃ padaṃ **sīpadaṃ,** vaṇṇanāso, dīghādi. Bhāro pādo yassa, tassa bhāvo **bhārapādatā.**

Pañcakaṃ kaṇḍuyaṃ. **Kaṇḍa** bhedane, u, dīghe kaṇḍū, **vadhū**saddova. **Ti**mhi **kaṇḍūti,** assū, curādittā **ya**mhi **kaṇḍūyā, ya**lopābhāvo. **Khajja** theyyakaraṇabyathanesu, bhūvādi, u. **Yu**mhi **kaṇḍūvanaṃ,** assū. **Uvā**deso, dīgho ca.

327. Tikaṃ kacchuyaṃ. Yā ‘‘khasurogo’’ti vuccati. Pātyattānanti **pāmaṃ,** mana, pāmāpyatthi, pulliṅgo, rājādi, visesena tacchati kāsanti **vitacchikā, taccha** tanukaraṇe, ṇvu, ‘‘vivacchikā’’ [viccaccikā (amara 16.53)] tipi pāṭho. **Vaccha** paribhāsanatajjanesu, bhūvādi. **Kaca** bandhane, u, **ca**ssa **cha**ttaṃ, dvittādi. Tilakāḷakantaṃ dvayaṃ dvayaṃ samatthaṃ. Tatra dvayaṃ sothe. Su gativuḍḍhīsu, bhūvādi, tho. **Thu**paccaye **sayathu,** ussattaṃ, **yā**gamo ca. Sophopyatra. Sokaṃ phāyati bahulaṃ karotīti **sopho, phāya** vuḍḍhiyaṃ, **phāya**ssa **pho,** nerutto.

Dvayaṃ arisaroge. Amaṅgalatāya du ninditaṃ nāmamassa **dunnāmaṃ,** sakatthe, kucchāyaṃ vā ko, dīghakosikāyaṃ dunnāmā, itthī. Ari viya sasati hiṃ satīti **arisaṃ, sasa** hiṃsāyaṃ, kvi, **ara** gamane vā, iso. Dvayaṃ vamanaroge. **Chadda** vamane, curādi, ṇvu. **Vamu** uggiraṇe, thu. Vamidhupyatra. **Chaddikā, vami** itthiyaṃ, **vamathu** pume.

328-329. Dvayaṃ paritāpe. **Du** paritāpe, tanādi, thu. Paritapanaṃ santāpanaṃ **paritāpo.** Dvayaṃ tilakāḷake. Tilasaṇṭhānaṃ viya jāyatīti **tilako.** Tilaṃ viya kāḷo hutvā jāyatīti **tilakāḷako.**

Mahāvireko ‘‘visūcikā’’tyuccate. Nissesato sucati gacchatīti **sūcikā. Suci, suca** gatiyaṃ, bhūvādi. **Suca** soceyye vā, nissesato socetīti **visūcikā,** visesena sūci viya vijjhatīti vā **visūcikā.** Bahumosaraṇattā mahanto vireko **mahāvireko, rica** viyojanasampucchanesu, ṇo.

Bhagandalādayo satta **āmayantarā** rogabhedā bhavanti. Tatra gudasamīpajo vaṇaviseso bhagandalā, itthī. Bhagaṃ yoni, taṃ dārayatīti rūḷhīto **a**paccayanto nipātito. **Dara** vidāraṇe, bhūvādi, **la**tte **bhagandalā.** Bhagandaropyatra. Meho muttameho, so ca bahumuttatāya **madhumeho, rattameho, sukkameho**tyanekavidho. **Miha** secane, bhūvādi, mihati muttanti **meho,** ṇo. **Jara** roge. Bhūvādi, jaratīti, a. Jaro pasiddho. **Kāsa** saddakucchāyaṃ, dittiyañca, bhūvādi, kāsatīti **kāso,** ṇo, kucchitaṃ asatīti vā **kāso, kuā**pubbo. **Sasa** pāṇane, sasanaṃ **sāso,** bhusaṃ sasanametassatthīti vā **sāso, kuṭa** chedane, ṭho, **kuṭṭhaṃ.** Sāmaññena tacovikāre. Sukke tu **sittaṃ. Sūla** rujāyaṃ, bhūvādi, **sūlaṃ.** Viddadhi, asmarī, muttakicchādayopyanekā rogabhedā.

Pajjaddhaṃ vejje. Āyubbedasaṅkhātaṃ vijjaṃ jānātīti **vejjo,** ‘‘ṇa rāgā tassedamaññatthesu cā’’ti ṇo, **vida** ñāṇe vā, vindatīti **vejjo,** ṇyo, **dya**ssa **jo.** Bhisajjati cikicchatīti **bhisakko, a, ja**ssa **ko.** Rogaṃ harati sīlenāti **rogahārī,** ṇī. **Hara**saddoyaṃ kevalopi ānayanāpanayanesu vattati ‘‘manoharo, dukkhaharo’’iccādīsu, idha apanayane. **Kita** rogāpanayane, bhūvādi. Tikicchatīti **tikicchako, cha**paccayo, ṇvu, dvittādi. Agadakaropyatra, agadaṃ arogaṃ pāṇīnaṃ karotīti **agadakaro,** kammādimhi ṇo.

330. Dvayaṃ sallanīharaṇe vejje. Kāye paviṭṭhasarādisallassa nīharaṇo vejjo **sallavejjo.** Yathāvuttaṃ sallaṃ nīharaṇavasena kantati chindatīti **sallakatto, kati** chedane, to. Dvayaṃ paṭikāre. Tikicchanaṃ **tikicchā,** bhāve a. **Pati**pubbo karoti tikicchāyaṃ, **kara**to ririyā.

Catukkaṃ osadhe. Bhisajānamidaṃ **bhesajjaṃ,** ṇya. Na vijjate gado yasminti **agado.** Bhisajānamidaṃ **bhesajaṃ,** ṇo. **Usa** dāhe. Rogamosāpetīti **osadhaṃ,** dho, atha vā osadhī nāma asaṃyogadabbaṃ, tehi saṃyojitaṃ osadhaṃ. Jāyupyatra. **Ji** jaye, ṇu.

331. Tikaṃ ārogye. Anatthakārakattā kucchitākārena sarīre sentīti kusā, rogā, te lunāti chindatīti **kusalaṃ.** Āmayassābhāvo **anāmayaṃ,** abyayībhāvo. Arogassa bhāvo **ārogyaṃ.** Kusalānāmayārogyanti samāhāradvando. Dvayaṃ anāmayajane. **Kala** gatisaṅkhyānesu. Kalati yathāsukhaṃ sabbiriyāpathesūti **kallo,** lo. ‘‘Kālaṃ khamatīti kalyaṃ, arogatā, tassaṃ niyutto kalyo’’ti **aṅguttaranikāyaṭīkāyaṃ.** Natthi āmayo yasmiṃ **nirāmayo.** Vuttopyatra. Vutti jīvitavutti pasatthā assatthīti **vutto.** Rogato niggatajane pana ullāgho, **lāgha** sāmatthiye, **u**saddoyaṃ rogavimutyattho. Narādittā, narappadhānattā ca naravaggo.

Naravaggavaṇṇanā niṭṭhitā.

4. Catubbaṇṇavaggavaṇṇanā

332. **Santati**pariyantaṃ vaṃse. **Kula** santānabandhūsu, bhūvādi, ṇo, **kulaṃ, vana** sambhattiyaṃ, so. **Saṃtanu** vitthāre, ṇo. Abhimukhaṃ janetīti **abhijano,** ṇo. Go vuccati abhidhānaṃ, buddhi ca, te tāyatīti **gottaṃ.** Gotrampi. Gavaṃ saddaṃ tāyatīti vā **gottaṃ, tā** pālane. **Anu**pubbo **i** gatiyaṃ, karaṇe a. **Tano**tismāti, **santati, na**lopo, itthiyaṃ.

Santati pantivitthāra-gottesu kavibhī matā;
Paramparā bhave cāpi, puttakaññāsu santati.

Khattiyādayo khattiyabrāhmaṇavessasuddā cattāro **vaṇṇā** kulāni bhavanti, ete hi aññamaññamasaṅkarato vaṇṇetabbato ṭhapetabbato **vaṇṇā**ti vuccante. **Vaṇṇa** ṭhapane.

333-334. Chakkaṃ kulīne. Kulassāpaccaṃ **kulino,** ino apacce. Sobhano jano **sajjano.** Saparatthaṃ sādhetīti **sādhu, sādha** saṃsiddhimhi, u. Sabhāyaṃ sādhu **sabhyo.** Sādhvatthe yo. **Aya** gatiyaṃ. Ayitabbo upagantabboti **ayyo,** kammani yo. Mahākulassāpaccaṃ **mahākulo,** ṇo.

Bhūbhujantaṃ rājasāmaññe. Atitejavantatāya visesena rājate dibbateti **rājā, rāja** dittiyaṃ. Bhuyā bhūmiyā pati **bhūpati,** bhuṃ pāletīti vā **bhūpati, pā** rakkhaṇe,ti, rasso. Pathaviyā issaro **patthivo,** ṇo, dvittaṃ, ittañca. Jagatiṃ bhūmiṃ pāletīti **jagatipālo,** kammani ṇo. Disānaṃ pati **disampati,** disā, disaṭṭhe vā pāletīti **disampati,** rassattaṃ, niggahītāgamo ca. Bhuṃ bhūmiṃ bhuñjatīti **bhūbhujo, bhuja** pālanajjhoharaṇesu, idha pālane, rudhādi. Mahikhitopyatra. **Khi** nivāsagatīsu, mahiṃ akhi gatavā mahīkhito.

335. Pajjaddhaṃ muddhābhisitte jātikhattiye, ‘‘rājajacce ca khattiye’’ti vacanato. Rañño khattiyassāpaccaṃ **rājañño,** ñño apacce. ‘‘Khattiyo tu virā khattaṃ, rājaññadvijaliṅgano’’ti **rabhasa, ratanakose**su pariyāyā. Khattassāpaccaṃ **khattiyo,** apacce **iya**paccayo dissate, khettānaṃ adhipatibhūtattā vā **khattiyo**tiādikappikarājā vuccati, tappabhavattā pana muddhābhisittesvapi taṃsamaññā, essattaṃ. Khattassāpaccaṃ **khattaṃ,** ṇo. Rajjāropanasamaye dakkhiṇāvaṭṭasaṅkhodakena gaṅgānītena muddhani khattiyakaññādīhi abhisittattā **muddhābhisitto,** paṭhamakhattiyo. Tappabhavatāya pana anabhisittā ca muddhābhisittākhyā, yathā – brahmabāhujassa vaṃse jātassāpi brahmabāhujo. Brahmabāhuto jātattā **bāhujo**ti hi nikāyantarikānaṃ laddhi. Yasmiṃ pana rājini asesā sāmantā paṇamanti, so adhissarākhyo [amara 18.2]. Saṃ satto laggo anto yassā sā samantā, savisayānantarā bhūmi, samantāya ime **sāmantā,** anantararājāno.

Dvayaṃ cakkavattini. Sabbabhūmiyā issaro **sabbabhummo,** ṇyo. Puññopanītena cakkaratanena vattate asādhudamanikādirājavattaṃ anutiṭṭhatīti **cakkavattī,** ṇī, cakkaratanaṃ vatteti ākāse attano purato gamayatīti vā **cakkavattī,** puññacakkaṃ, catucakkaṃ vā sattesu vatteti, te vā asmiṃ vattetīti **cakkavattī,** cakkaratanuppādanatthaṃ dvādasavassacaritaṃ dasarājadhammaṃ vattametassatthīti vā **cakkavattī.** Tattha antojanasmiṃ balakāye dhammikārakkhāvaraṇaguttiyā saṃvidhānaṃ, khattiyesu, anuyuttesu, brāhmaṇagahapatikesu, negamajānapadesu, samaṇabrāhmaṇesu, migapakkhīsu, adhammakārapaṭikkhepo, adhanānaṃ dhanuppādanaṃ, samaṇabrāhmaṇe upasaṅkamitvā pañhapucchananti idaṃ dasavidhaṃ cakkavattivattaṃ, idameva ca gahapatike, pakkhijāte ca visuṃ katvā gahaṇavasena dvādasavidhampi dīpesu. Catūsvapi dīpesu āṇādhammacakkāni sattesu pavattetīti vā **cakkavattī.** **Añño** asabbabhummo anavakāso sāmanto bhūpo maṇḍalissaro nāma. Sayamāṇāpavattiṭṭhānavasena paricchinnasseva maṇḍalassa issaro, na sabbamaṇḍalassāti **maṇḍalissaro**tipi. Ettha ca ‘‘sabbabhummo, cakkavattī’’ti dvīhi nāmehi **catudīpissaro** rājā dīpito, idhānāgatepi saṅgahetvā kathitena **adhissara**padena **ekadīpissaro** rājā, **maṇḍalissara**padena **padesissaro** rājā dīpito. Atha vā **maṇḍalissara**padena ekadīpissaro rājā, sesehi **rājarājaññā**dīhi **bāhuja**pariyantehi padesissaro dīpito.

336. Dvayaṃ rājabhede. Sukhumatāya līnā apākaṭā chaviyo yesaṃ te **licchavino.** Licchavī ca vajjī cāti dvando. Dvayaṃ sammāsambuddhakule rājini. Purimatarasambhūte sakyakule sañjātattā **sakyo,** ṇo. Sakkopi. Sakye bhavo **sākiyo,** iyo, **ya**lopo, dīgho ca.

Pañcakaṃ buddhaputtassāyasmato rāhulassa mātari. **Bhadda** kalyāṇe, sokhye ca. Kulācārarūpādivasena kalyāṇattā **bhaddā.** Kaccassāpaccaṃ **kaccānā,** **apacca**saddoyaṃ niccaṃ napuṃsake putte, puttiyañca bhavatīti. ‘‘Rāhu viya candaṃ mama nikkhamanaṃ lātukāmo cāyaṃ me puttoti rāhuloti nāmena bhavitabba’’nti manasi katvā ‘‘rāhu jāto, bandhanaṃ jāta’’nti pitarā vutto sikkhākāmo āyasmā rāhuloyevettha rāhulo, tassa mātā **rāhulamātā,** bimbaṃ vuccati sarīraṃ, atisayavaṇṇasarīrayuttatāya **bimbā,** **vami**dhātumhā vā bo, **va**ssa **ba**ttaṃ. Yaso vuccati parivāro, kitti ca, te dhāretīti **yasodharā,** **manādi**ttā asso.

337-339. Yesaṃ khattiyānaṃ dhanaṃ sataṃ hoti, kīdisaṃ taṃ dhanaṃ? **Nidhānagaṃ** pathavādīsu nidhānavasena gataṃ pavattaṃ, tesaṃ dhanānaṃ sataṃ kahāpaṇānaṃ, kittakappamāṇānaṃ? Koṭīnaṃ sataṃ. Kena paricchedena? **Heṭṭhimantena** heṭṭhimakoṭṭhāsena, heṭṭhimaparicchedena vā koṭīnaṃ sataṃ hoti. **Divasavaḷañjo** divase divase vaḷañjitabbo pana kahāpaṇo vīsatambaṇamattaṃ hoti, **te** khattiyā ‘‘khattiyamahāsālā’’tyuccante. Mahanto dhanasāro yesante **mahāsālā,** **la**ttaṃ, ambaṇamatra ekādasadoṇamattaṃ.

Yesaṃ dvijānaṃ brāhmaṇānaṃ **nidhānagāni** nidhānavasena pavattāni asītikoṭidhanāni honti, divasavaḷañjo pana kahāpaṇo dasambaṇamattaṃ hoti, te dvijā ‘‘dvijamahāsālā’’tyuccante.

Nidhānage, vaḷañje ca dhane tadupaḍḍhe tesaṃ dvijamahāsālānaṃ dhanassa upaḍḍhabhāge sati gahapatimahāsālā nāma siyuṃ, ubhayatrāpi heṭṭhimanteneva dhanaparicchedo.

340. Yo na hīno, na cukkaṭṭho, majjhimādhikārabyavaṭṭhito rājaputtasenāpatimahākaṇittharādi, so mahāmatto. Mahatī mattā paricchedo yassa **mahāmatto,** rūpabhedena paṭṭhānaṃ klīvaṃ.

> ‘‘Pakatiyaṃ mahāmatte, paññāyaṃ paramattani;
> Napuṃsakaṃ padhānaṃ taṃ, ekatte tu’ttame sadā’’ti.

Rabhaso ca. ‘‘Mahāmatto, paṭṭhāno cā’’ti tu puṃsakaṇḍe vopālito. Pakaṭṭhe tiṭṭhatīti **paṭṭhānaṃ,** yu [abhidhānappadīpikā ṭīkā 983, 1123 gāthāsupi passitabbaṃ].

Pañcakaṃ mantinimhi. Matippadhāno sacivo sahāyo. Itikattabbatāvadhāraṇaṃ manto, taṃyogā **mantinī.** Assatthyatthe inī, atha vā mantena nayatīti **mantinī,** atha vā mantayogā manti, netīti nī, manti ca nī cāti **mantinī.** ‘‘Matisacivamantinī’’tipi pāṭho, tadā dvinnaṃ tiṇṇaṃ vā dvando. Raññā saha jīvatīti **sajīvo.** Sacate samaveto bhavatīti **sacivo.** **Saca** samavāye, vo, ikārāgamo ca. Sabbakiccesu raññā mantena amā saha bhavatīti **amacco,** **amā**saddoyaṃ nipāto sahatthe **cca**paccayo. Sajīvamatte **cāmacca**saddo vattati. Dvayaṃ senāpatimhi. Senaṃ nayatīti **senānī.** Camūnaṃ senānaṃ pati **camūpati.**

341. **Nyāsādīnaṃ** iṇādānadāyavibhāgādīnaṃ **vivādānaṃ** vohārānaṃ **upadaṭṭhari** upadassite akkhadasso, akkhe vohāre passatīti **akkhadasso,** ṇo, dhammādhikaraṇiyo. Pucchāvivāko, pañhavivākopyatra.

Pajjaḍḍhaṃ paṭihāre. Dvāre niyutto **dovāriko,** ṇiko, **o**kārāgamo. Paṭiharati viññāyati tenāti

paṭihāro, ṇo. Dvāre tiṭṭhatīti **dvāraṭṭho,** sakatthe ko. **Dvārapālako.** Dvāraṭṭhito, dassakopyatra.

342. Rājūnaṃ aṅgarakkhagaṇo anīkaṭṭhoti mato. ‘‘Rakkhivaggo tu yo raññaṃ, so’nīkaṭṭho’bhidhīyate’’ti **amaramālāya**ñca, anīkena samūhena tiṭṭhatīti **anīkaṭṭho,** ṇo.

Dvayaṃ mahallake. Kañcukaṃ coḷaṃ, taṃyogā **kañcukī.** Sokaṃ vindatīti **sovidallo. Vida** lobhe, lo, **ka**lopo. Thāpati, sovidopyatra. Dvayaṃ sevake. Pabhuno pacchā jīvatīti **anujīvī,** ṇī. **Seva** sevane, bhū, ṇvu. Atthīpyatra. **Attha** yācanāyaṃ. Atthanamattho, āsīso, taṃyogā **atthī.**

343. Dvayaṃ adhikamatte. Gāmesu adhikattā adhikā ikkhā anubhavanametassa **ajjhakkho,** issattaṃ. Adhikaṃ karotīti **adhikato.** Idaṃ dvayaṃ thāyukagopānaṃ dvinnampi nāmaṃ. Tatra ekagāme adhikato **thāyuko,** bahūsu gāmesvadhikato **gopo.** Vuttañcā**marakose** ‘‘thāyukodhikato gāme, gopo gāmesu bhūrisū’’ti. [amara 18.7] **Ruddenā**pi vuttaṃ ‘‘gāmesvadhikate gopo, goṭṭhajjhakkhepi vallabho’’ti [cintāmaṇiṭīkā 18.7].

Dvayaṃ suvaṇṇarajatajjhakkhānaṃ dvinnampi nāmaṃ. Hiraññaṃ vuccati akatasuvaṇṇādi, tatra niyutto **heraññiko. Kana** dittigatikantīsu, **ni**pubbo, kho, nikkho, suvaṇṇādivikāro, tatra niyogo **nikkhiko.** Visesato pana suvaṇṇajjhakkhe bhoriko. **Bhūri**saddo suvaṇṇe, taṃyogā **bhoriko.** Rūpyājjhakkhenikkhiko, tasmā’ya’mubhayatrāpi heraññikoti sāmaññasmiṃyeva. Vuttañca –

> ‘‘Bhoriko kanakājjhakkho,
> Rūpyā’jjhakkho tu nikkhiko’’ti [amara 18.7].

Sassa attano vijigīsabhūtassa desānantaro samantato maṇḍalībhūto rājā **sattu**ruccate ekatthābhinivesitattā. Tato paraṃ vijigīsabhūmyekantariko **mitto** ekatthakārittanopakārattā. Arivijigīsamittānaṃ pana maṇḍalānaṃ bahibhūto dūramaṇḍalaṭṭho vijigīsabhūmiyā accantabyavahito balādhikopi yo nāpakarotyupakāroti vā, sa udāsīno dūramaṇḍalattenopakārattā. Dūramaṇḍale āsatīti **udāsīno, u**pubbo **āsa** upasevane, yu, assi, **dā**gamo ca. Sattumabhiyuñjamānassa vijigīsassa sattuhitāya yo paṇhiṃ gaṇhati piṭṭhito vattati, so paṇhiggāho. ‘‘Paṇhi pacchā padaṃ vijigīsassā’’ti **ratanakose.** ‘‘Paṇhipāde byūhapiṭṭhe’’ti [tikaṇḍasesa 3.3.134] **tikaṇḍaseso.** ‘‘Paṇhi pacchimabhāge ca, pādamūlomadiṭṭhisu. Senāpiṭṭhe kumbhiyañce’’ti tu **nānatthasaṅgahe.**

344-345. **Diṭṭha**ntaṃ ripumhi. Mittapaṭipakkhattā **amitto,** rapatyavaṇṇaṃ rajateti **ripu,** u, **i**ttaṃ, **rapa, lapa, japa, jappa** vacane vā. Veraṃ virodho yassatthīti **verī,** ī, dukkhahetuttā sapatti iva **sapatto, iva**tthe **a**kārapaccayo. **Ara** gamane,ti, bhūvādittā āgamo. **Sada** sādane, tu, bhūvādi, **sattu,** yavādicuṇṇepi. **Ara** gamane, veramaratīti **ari,** rassanto i. Sapattādīnaṃ catunnaṃ dvando, ‘‘byañjano ca visaṃyogo’’ti sutte **ca**ggahaṇena eka**ta**kārassa lopo ca. Patiyamatthanaṃ paccattho, taṃyogā **paccatthiko,** patiyaṃ viparītagamanaṃ. **Pantha** gatiyaṃ, curādi. Paripantho parissavaṭṭhānaṃ, taṃyogā **paripanthī.** Paṭiviruddho pakkho sahāyo **paṭipakkho,** tathā **vipakkho. Na** hito **ahito.** Hiṃsāyaṃ ramatīti [paratīti (?)] **paro,** kvi. Paṭipakkhabhāvena amati gacchatīti **paccāmitto, ama** gamane, to, dvittaṃ. Natthi etasmā īti upaddavoti anīto, mitto, tappaṭipakkho paccanīto, so eva **paccanīko, ta**ssa **ko,** yathā niyako. Virodhossatthīti **virodhī,** ī. **Disa, dusa** appītiyaṃ, divādi. Vidussanasīlatāya **viddesī,** dvittaṃ, issettaṃ. Dussatīti **diso,** a. **Ta**paccaye **diṭṭho,** dhātvantena saha **ṭṭhā**deso. Dvesaṇo, duhadayo, dassu, sāttavo, abhighātīpyatra.

Dvayaṃ anukūlane. Anurodhanaṃ **anurodho,** ṇo. **Rudha** āvaraṇe. Anurūpaṃ pavattanaṃ **anuvattanaṃ, vatu** vattane, bhū, yu.

346. Pañcakaṃ mittasāmaññe. **Mida** snehe, bhūvādi, to, vayasā tulyo **vayaso,** mūlavayosaddehi saññāyaṃ **sa**paccayo [yapaccayo (?) pāṇini 4.4.91 suttaṃ passitabbaṃ], sabbakāriyesu saha vayatīti vā **vayaso, vaya** gamane, **saha**ssa **so** vaṇṇavipariyayo. Saha ayati kiccesūti **sahāyo, aya** gamane, **saha**ssa **sā**bhāvo, yathā sahadhammiko. Saha vā hāni, ayo vā vuḍḍhi yassa **sahāyo,** tipadabahubbīhi, yathā parakkamādhigatasampadā. Atha vā hāni ca āyo ca hāyā, **ni**lopo, te yassa atthi, so **sahāyo,** ‘‘sapakkhako, salomako’’tyādīsu viya **sa**saddassa vijjamānatthattā. Sundaraṃ hadayametassāti suhadayo, alopo, **dya**ssa **jo,** sova **suhajjo. Saha** parisahane. Parisahanaṃ adussanaṃ, kho, **ha**lopo, **sakhā,** rājādi, samāno khyāto patīto vā **sakhā, ya**lopo, **samāna**ssa ca **sa**bhāvo. Siniddho, sniddho, savayopyatra. Sakhyasattapadinā pana mettiyaṃ vattanti. Sakhimhi bhavaṃ **sakhyaṃ.** Sattahi padehi avagamyateti **sattapadinaṃ** [sattapadīna (amara 18.12)], ino.

Dvayaṃ abhejjamitte. Sabbakālaṃ bhajatīti **sambhatto, bhaja** sevāyaṃ, bhūvādi. Daḷho thiro mitto **daḷhamitto.** Dvayaṃ diṭṭhamattamitte. Kiñci kālaṃ passitabboti **sandiṭṭho. Saṃ**saddoyamappattho. **Disa** pekkhane, dassanaṃ diṭṭhaṃ, taṃ mattā pamāṇametassa **diṭṭhamattako,** sakatthe ko.

347. Dvayaṃ carapurise tāpasādirūpena caramatte. Carati jānāti paracakkanti **caro,** a, cāropi, ṇo. **Guḷhapuriso** guttapuriso. Yathārahavaṇṇo, paṇidhi, appasapo, phassopyatra. Tatrādidvayaṃ vāṇijakasibalaliṅgabhikkhukaccāyanādilesena thāyinicare. Itare idhāgatasadisatthe. Vaṇṇo pakāro, **yathārahavaṇṇo** yathārahappakāro. Yena paracakkaṃ sakkā ñātuṃ tappakāravā iccattho. Paṇidhiyyate ñeyyamasmiṃ **paṇidhi, i.** Apakaṭṭhaṃ sappati caratīti **apasappo,** a. **Phusa** bādhanaphusanesu, a, **phasso.**

Tikaṃ pathike. Pathe gacchatīti **pathāvī,** vī, dīgho. Iko, **pathiko.** Addhani magge gacchati sīlenāti **addhagū.** Addhagopyatra.

Dvayaṃ dūte. **Du** paritāpe, to. Sandesaṃ vācikaṃ haratyaneneti [haratīti (?)].

Dvayaṃ jotisike. Gaṇayatīti **gaṇako,** ṇvu. Muhuttaṃ kālavisesaṃ jānātīti **muhuttiko, vā**ggahaṇena na vuddhi. Saṃvaccharo, jotisiko, devaññū, mohutto, ñāṇiko, kātantikopyatra. Katanto devamattaṃ, taṃ jānātīti **kātantiko.**

348. Dvayaṃ lekhake. **Likha** lekhane, bhū, ṇvu. Lipena masyopadesena bhavatīti lipi, i, vaṇṇasaṇṭhāno, taṃ karotīti **lipikāro.** Akkharacaṇo, akkharacuñcupyatra. **Cana** dāne, bhū. **Cañcu** gatiyaṃ.

Melānandā masimaṇi, melandhu vaṇṇakūpikā;
Masijalantu melā ca, pattañjanaṃ masi dvisu.

Lekhanī vaṇṇatūlī ca, vaṇṇakakkharatūlikā;
Vaṇṇadūto sotthimukho, lekho vācikahārako.

Kācanakitaliko ca, kācanaṃ tannibandhanaṃ;
Lekhyaṭṭhānaṃ ganthakuṭi, muddā paccayakārinī [tikaṇḍasesa 2.8.27, 28, 29].

Dvayaṃ vaṇṇe. Vaṇṇīyati pakāsīyati attho yena, so **vaṇṇo, vaṇṇa** pakāsane. Na kharati na khīyatīti **akkharo, khara** vināse, **khi** khaye vā, tadā aro. **Likhanaṃ, lipi, likhi** ime vaṇṇasaṇṭhāne vattanti. **Lipilikhi**yo itthiyaṃ.

Bhedādayo ime caturo upāyā sattuvijayakāraṇāni. Sattuvijayamupagacchanti etehīti **upāyā.** Parasmā visilesanaṃ **bhedo.**

Sneharāgāpanayanaṃ, saṃhāsoppādanaṃ tathā;
Santajjanañca **bhedo**yaṃ, viññūhi tividho mato [kāmandakīyanītisāra 17.8].

Tatrāyaṃ tavānuggatena pavuddho pāsādataravo viya attānañcocchindissatīti saṅkāyaṃ janitāyaṃ snehabhattiñcāpanayati. Abhibhavanañcopādayati [paddhañcopādayati (ka.)]. Aññassa ca pariyapaccāmittānuggahaṇassa maraṇamevanto bhavissatītyevaṃpakāramabhibhayanaṃ santajjanaṃ.

Vadhotthaggahaṇañceva, parikleso tatheva ca;
Iti daṇḍavidhaññūhi, **daṇḍo**pi tividho mato [kāmandakīyanītisāra 17.9].

Parikleso bandhanatāḷanādi.

Aññamaññopakārānaṃ, dassanaṃ guṇakittanaṃ;
Sambandhassa samakkhānaṃ, āyatiṃ sampakāsanaṃ.

Vācā pesalayā sādhu, tavāhamiti cappaṇaṃ;
Iti sāmavidhaññūhi, **sāmaṃ** pañcavidhaṃ mataṃ [kāmandakīyanītisāra 17.4-5].

‘‘Asmiṃ evaṃ kate idaṃ amhākaṃ bhavissatī’’ti āsādassanaṃ **āyatisampakāsanaṃ.** Appaṇamityaṅgassa dānaṃ.

Dānañca pañcadhā sārassāsārassa ca dabbassa gahitassa samappaṇaṃ, tathāgahitassānumodanaṃ, tathā apubbadānaṃ, tathā ‘‘amussa dabbaṃ gaṇhāhi, tatheva bhavissatī’’ti parasesu sayaṃ gāhappavattanaṃ, tathā iṇappamocanañceti. Yathāha –

‘‘Yo sampattadhanossaggo, uttamamajjhimādhamo;
Patidānaṃ tathā tassa, gahitassānumodanaṃ.

Dabbadāna’mapubbañca, sayaṃ gāhappavattanaṃ;
Deyyassa paṭimokkho ca, **dānaṃ** pañcavidhaṃ mata’’nti [kāmandakīyanītisāra 17.6-7].

Ete cattāro upāyā māyādīsvevantogadhā, tathā hi māyopekkhā ca daṇḍantogadhā. Indajālañca bhede antogadhaṃ. Keci panāhu

‘‘Sāmaṃ dānañca bhedo ca, daṇḍo ceti catukkakaṃ;
Māyopekkhindajālañca, sattopāyā pakittitā’’ti [kāmandakīyanītisāra 17.3].

349. Nāmamattena vuttānaṃ bhedādīnamidāni pariyāyānyāha. Tatra dvayaṃ bhede. **Japa** mānase ca [japo cintanavācāsu (dhātvatthasaṅgaha, 135 gāthā)], bhū, ṇo. **Bhidi** dvidhākaraṇe, ṇo.

Tikaṃ daṇḍe. **Daṇḍa** nipātane, curādi. Saho vuccati balaṃ, tabbhavaṃ **sāhasaṃ.** Damanaṃ **damo,** dīghapaṭisedho.

350. Sāmaṃ suddavagge, dānañca brāhmaṇavagge kathessati. Sāmyādayo sattarevācariyamate. Paramparopakārittā rajjassaṅgāni. Pakaṭṭhamupakubbanti rajjanti pakatiyoti coccante. Vuttañca **kāmandakīye** –

‘‘Sāmya’maccañca raṭṭhañca, duggaṃ koso balaṃ sakhā;
Paramparopakārīdaṃ, sattaṅgaṃ rajjamuccate [kāmandakīyanītisāra 4.1].

Amaccaraṭṭhaduggāni, koso daṇḍo ca pañcamo;
Etā pakatiyo vuttā, vijigīsassa rājino.

Etā pañca tathā mittaṃ, sattamo pathavīpati;
Sattappakatikaṃ rajjaṃ, iccāha sūrapūjito’’ti.

Tatra porasenīnaṃ padhānabhāvepi sati **raṭṭha**ggahaṇena, **bala**ggahaṇena vā gahaṇasiddhanti neha visuṃ gahaṇaṃ kataṃ, **amarakose** pana dvīhi gahaṇe siddhepi padhānattākhyāpanatthaṃ visuṃ gahitā. Vuttañhi tatra –

‘‘Sāmya’macco sakhā koso, rajjaduggabalāni ca;

Rajjaṅgāni pakatayo, porānaṃ seṇiyopi ce''ti [amara 18.17].

Esañca sāmyamaccaraṭṭhaduggakosabalasakhīnaṃ pubbatarassa garuttaṃ viññeyyaṃ, iha tu nāmaliṅgānusāsane **abhidhānasatthe** anupayogato yathākkamaṃ garuttaṃ na vattumicchatīti byatikkamenopaññāso kato.

Suvaṇṇādimayabhaṇḍāgāraṃ **koso,** pabbatodakarukkhādīhi duggamaṃ puraṃ **duggaṃ, vijitaṃ** janapadavatī bhūmi, **balaṃ** cakkaṃ, tañca molabhataseṇisahāyāmittāṭavikabhedena chabbidhaṃ. Tatra kamāgataṃ **molaṃ,** vetanasambandhaṃ **bhataṃ,** poraṃ balaṃ **seṇī,** sahāyabhūtaṃ **sahāyo,** amittabhūtaṃ **amittaṃ, aṭavikaṃ** aṭavisahāyo mittaṃ. Tadapi sahajjaṃ, pākataṃ, kittimañceti tividhaṃ. ''Liṅge sabhāve pakati, porāmaccādiyonisu. Tiliṅgaṃ guṇasāmyepī''ti [byākhyāsudhā 1.4.29] **ruddo.**

351. Pabhāvādīnaṃ vasā sattiyo nāma tisso bhavanti. **Saka** sattiyaṃ,ti. Tatra yaṃ sandhādīnaṃ, bhedādīnañca yāthāvato avaṭṭhāpanaṃ, taṃ ñāṇabalaṃ **mantasatti,** sakasampattuppattiyaṃ kosadaṇḍā **pabhūsatti,** tesaṃyeva pabhuttasampādane sāmatthiyato. Vuttañca ''kosadaṇḍabalaṃ pabhūsatti''riti [cintāmaṇiṭīkāyampi]. Balavatī ussāhaceṭṭhā **ussāhasatti.** Vuttañca ''vikkamabalamussāhasatti''riti [byākhyāsudhā 2.8.19 cintāmaṇiṭīkāyampi].

Pabhāvādīnaṃ sakāraṇaṃ sarūpaṃ dassetumāha **''pabhāvo''**ccādi. Damanaṃ daṇḍo, tadatthiyā balampi daṇḍo. Tato jātaṃ yaṃ tejo, taṃ pabhāvo. Tato jāto yo tejo, so ''pabhāvo''tipi pulliṅgena yojanīyaṃ. Pabhavanti tejassino aneneti **pabhāvo,** ṇo. Pakaṭṭho vā bhāvo **pabhāvo.** Koso dhanaṃ, tato jāto yo tejo, so pabhāvo nāma. Tathā kosajo tejo dhanena sattūnamupakaraṇaṃ. Patapanti tejassino bhavantyaneneti **patāpo,** ṇo.

352. Dvayaṃ mante. Mantā vuccati paññā, sā etasmiṃ vijjati tāya nipphādetabbattāti **manto,** atha vā **manta** guttabhāsane, bhāve ṇo. Itaratra bhāve yu.

So manto **dvigocaro** dvinnaṃ janānaṃ visayabhūto catukkaṇṇo nāma. Cattāro kaṇṇā ettha **catukkaṇṇo.** So manto **tigocaro** tiṇṇaṃ janānaṃ visayabhūto **chakkaṇṇo** nāma. Manto nāma catukkaṇṇo vā chakkaṇṇo vā kattabbo, na tato paranti dvinnamevettha gahaṇaṃ. **Amarakose** pana chakkaṇṇopi paṭikkhitto. Vuttañhi tattha ''achakkaṇṇo, yo tatiyādyagocaro''ti [amara 18.22].

Sabbapārisadattā [sabbapāṭhipadattā (ka.)] byākaraṇassa sotūnaṃ samayantaresvapi paṭubhāvajananatthaṃ idhānāgatāpi chagguṇādayo ānetvā kathetabbā. Vuttañhi –

''Sabbapārisadaṃ [sabbapāṭipadaṃ (ka.)] hidaṃ, sabbasattha'mato mataṃ;
Nissīyate kvaci kiñci, sabbesa'matra vādina''nti.

Yathā chagguṇā sandhi viggahayānāsanadvedhāsayā [amara 18.18-9]. Tatra **sandhi** upahāralakkhaṇo tividho kosadaṇḍabhūmippadānahetuko. Apahāralakkhaṇo **viggaho,** sopi tividho pakāsayuddhaṃ kūṭayuddhaṃ tuṇhiyuddhanti.

Parabyasanatāsapattidesakālātyudayāvāpayānamattena sāddhe parasmiṃ katācarassa guṇānurattapakatissa vijigīsassa yātrā **yānaṃ** [kāmandakīyanītisāre 11 sagge passitabbaṃ], tañca viggayhayānaṃ sandhāyayānaṃ sambhūyayānaṃ pasaṅgayānaṃ upekkhiyayānamiti pañcavidhaṃ. Patiggāhīnaṃ niggayha, sandhāya, upekkhiya vā yaṃ yānaṃ, taṃ **viggayhayānādi.** Yadā na sakkoti, tadā sāmantehi sahekībhūya yānaṃ **sambhūyayānaṃ.** Aññatra gantabbe aññasmiṃ pasaṅgato gamanaṃ **pasaṅgayānaṃ.**

''Na maṃ paro hantuṃ samattho, nāhampi para''miti kālādike parikkhitvā vijigīsassa duggādīni vaḍḍhayato ṭhiti **āsanaṃ,** tadapi viggayhāsanasandhāyāsanādibhedena pañcavidhaṃ. Balīnaṃ sattūnaṃ majjhe kākakkhivā'lakkhitasso'bhayatra vacanenattano samappaṇaṃ **dvedhaṃ.** Aññatarena vā balavatarena sandhi, aññatarena abalena viggaho **dvedhaṃ.** Sattuno vā pakatīhi sandhāya yo tena viggaho, sattuneva vā yo sandhiviggahasamudāyahetuko [sattunova vā sandhiviggahasamudāyahetuno (byākhyāsudhā 1.8.18)] duggāsayassa byāpāro, sopi **dvedhaṃ.** Parasantānamapyobhayavedanānaṃ ubhayato vutti dvedhamuccate.

‘‘Ucchijjamāno ripunā nirupāya patikriyo. Sattihīno samāsiyate’’ti [byākhyāsudhā 1.8.18] hīnenāññassa balavatarassa dhammavijayino samāsayanaṃ [balavatā arinā ucchijjamānassa hīnasattino yaṃ balavadhammavijayisamāsayanaṃ (byākhyāsudhā 1.8.18)], tasseva vā balino sattuno kosādippadānena āsayanaṃ **āsayo** vuccate. Ete chagguṇā.

Yasmiñca guṇe ṭhito vijigīso sakkotyattano aṭṭhavaggiyakammāni pavattayituṃ, parassa cetānyupahantuṃ, guṇamādhiṭṭheyya, sā vuḍḍhi.

Kasi vaṇijjaṃ patho duggaṃ, setu kuñjarabandhanaṃ;
Khanyākaradhanādānaṃ, suññānañca nivesanaṃ [kāmandakīyanītisāra 5.78].

Ityeso aṭṭhavaggo.

Yasmiṃ vā guṇe ṭhito sakammānaṃ **vuḍḍhi,** khayaṃ vā nābhipassati, taṃ **ṭhānaṃ,** yasmiṃ vā guṇe ṭhito sakammānamupaghātaṃ passati, tasmiṃ na tiṭṭheyya, so **khayo,** ayaṃ nītivedīnaṃ tivaggo [amara 18.19]. Itaresaṃ dhammatthakāmā tivaggo.

Dvayaṃ guyhe. Rahasi bhavaṃ **rahassaṃ,** so, rahe vā bhavaṃ **rahassaṃ. Guha** saṃvaraṇe, kammani yo. Idaṃ dvayaṃ tīsu. Rahasso manto, rahassā vācā, rahassaṃ mantanaṃ.

353. Pañcakaṃ vijane. **Viji** puthabhāve, bhū, to ca. **Vici** vivecane, puthubhāve ca vā. ‘‘Vivittaṃ tīsu vijane, asaṃpakkapavittesū’’ti **ruddo.** Vigato jano asmāti **vijano.** Chādetīti **channo. Chada** saṃvaraṇe. Vittamarahatīti **raho, raha** cāge, ramante asminti vā **raho,** vaṇṇavikāro. ‘‘Raho nidhuvane cāpi, raho guyhe napuṃsaka’’nti [byākhyāsudhā 2.8.22] **rabhaso.** Dutiyo **raho**saddo abyayaṃ. Nissalākā, upāsupyatra. Nissalākā thī, upāsu abyayaṃ.

Dvayaṃ vissāse. **Sasa** pālane, ṇo. **Sambha** vissāse. ‘‘Vissambho kelikalahe, vissāse’paṇayepi ce’’ti [cintāmaṇiṭīkāyampi] **ruddo.**

Dvayaṃ nyāye. **Yuja** samādhimhi, samādhi abhyupagamo, to. Upagantabbattā **upāyikaṃ. Upāyā** sakatthe iko, opāyikaṃ, opayikampi [pāṇini 5.4.34 (gaṇa)], labbhaṃ, bhajamānaṃ, abhinītaṃ, nyāyaṃ, ñāyampyatra.

354. Silokaṃ ovāde. **Ava**pubbo **vada** viyattiyaṃ vācāyaṃ, bhāve ṇo. **Sāsa** anusiṭṭhimhi,ti, āssi, **anusiṭṭhi**. Anusāsate **anusāsanaṃ. Pumavajje** itthiyaṃ, napuṃsake ca. Ettha ca ekassevatthassa bhinnaliṅgehi tīhi nāmehi kathanaṃ na kevalaṃ vāccaliṅgoyeva saddo, atha kho vācakaliṅgopyatthīti dīpanatthaṃ.

Dvayaṃ āṇāyaṃ. **Āṇa** pesane, bhāve a, **āṇā,** itthī. Avavādo, niddeso, siṭṭhipyatra. Dvayaṃ bandhane. **Dā** dāne, bhāve yu, **dā** avakhaṇḍane vā, viyogadānato **uddānaṃ.**

355-356. Dvayaṃ aparādhe. Apagacchantyanenāti **āgu,** ṇu, **pa**lopo, rassassa dīghatā, napuṃsake āgu. Apagato rādho yena **aparādho, rādha** saṃsiddhimhi. Dvayaṃ rājagayhe. **Kira** vikiraṇe, kattari a, **a**ttaṃ. **Bala** pāṇane, i. **Kara**sāhacariyato **bali** pulliṅge. Bhāgadheyyopyatra. **Bhāgā**sakatthe dheyyo [pāṇini 5.4.36 (vā.)], bhāgattena tiṭṭhatīti vā **bhāgadheyyo,** iyo.

Dvayaṃ tuṭṭhidāye. Manorathapuṇṇattā pattabbo bhāgo **puṇṇapatto.** Tussanaṃ tuṭṭho, sossatthīti tuṭṭhī, tena dātabbo dāyo **tuṭṭhidāyo,** ākārantānamāyo.

Chakkaṃ pābhate. Tathā hi –

‘‘Hemaṃ sīhāsanaṃ vesaṃ, vuttaṃ bhaddāsanaṃ tathā;
Upāyana’mupaggayhaṃ, pābhatañco’padā thiya’’nti.

Silokāddhaṃ nāma amaramālā.

Upagantvādātabbāti **upadā,** a, itthī, taṃ tamatthaṃ patthentehi ābharīyate ānīyateti **pābhataṃ,** patthanatthajotakoyaṃ pasaddo. Upeyyateti **upāyanaṃ, i**to yu, upagacchati yenāti vā **upāyanaṃ. Kuca** saṅkocane, ṇo, vigato koco yena **ukkoco.** Paṇṇena satthapaṇṇena saddhiṃ ākarīyate ānīyateti **paṇṇākāro,** aññatra upacārā. Pahiṇantyaneneti **paheṇakaṃ, hi** gatiyaṃ, yu, sakatthe ko. Padesanaṃ, upaggayhaṃ, upahāropyatra.

Gumbādideyyo gumbaghaṭādiko [gumbaghaṭādito (?)] deyyosuṅkaṃ, anitthī, gumbo nāma jalathalamaggādīsu laddhabbabhāgo, tathā ghaṭṭopi, samānatthā hete. **Ādi**nā pābhatampi saṅgaṇhāti. **Suṅka** gamane, suṅkati yena, taṃ **suṅkaṃ. Gamu** gamane, bo, assu, **gumbo.** Dvayaṃ gāmajanapadādito laddhabbabhāge. **Aya** gamane, ṇo, **āyo.** Apaccaye ayo. Dhanānaṃ sampattakāle āgamo **dhanāgamo.**

357. Dvayaṃ chattasāmaññe. Ātapato sūriyālokato tāyatīti **ātapattaṃ,** to. Chādayatīti **chattaṃ, chada** apavāraṇe, to, **traṇa**paccaye chatraṃ, **hemaṃ** suvaṇṇakhacitaṃ **raññaṃ** rājūnaṃ āsanaṃ **sīhāsanā**khyaṃ. Sīhākatippadhānattā sīhākatippadhānaṃ āsananti viggaho.

Dvayaṃ cāmare. Vālena katā bījanī **vālabījanī.** Camaro migo tassedaṃ **cāmarī.** ‘‘Cāmarā cāmaraṃ romaṃ, gucchakañcāvacūlaka’’nti [tikaṇḍasesa 2.8.406] **tikaṇḍaseso.** Pakiṇṇakampyatra. Pakarīyate vikkhipate **pakiṇṇakaṃ,** sakatthe ko.

358. Khaggādayo ime pañca rājūnaṃ kakudhabhaṇḍāni bhavanti. **Kuka** ādāne, dho, vaṇṇavipariyayo. Rañño gamanakāle sadā ādātabbato kakudhāni ca tāni rājadhanattā bhaṇḍāni ceti **kakudhabhaṇḍāni.**

359. Dvayaṃ puṇṇaghaṭe. Jalapuṇṇattā bhaddo kalyāṇo kumbho **bhaddakumbho.** Dvayaṃ hemabhājane. **Bhara** bharaṇe, bharaṇaṃ dhāraṇaṃ posanañca, dhāraṇatthassa **bhara**tissa **bhiṅgā**deso, bharati dadhāti udakanti **bhiṅgāro,** āro. Karako, kuṇḍikāpyatra.

Hatthī ca asso ca ratho ca patti ca, tesaṃ samūho hatthissarathapatti caturaṅginī senātyuccate, senaṅgattā samāhāradvandoyaṃ. Cattāri aṅgāni yassaṃ saṃvijjanti, sā **caturaṅginī,** ī, inī.

360. **Dantya**ntaṃ hatthini. Kuñjo hanu, danto ca, taṃyogā **kuñjaro,** atisaye ro, kuṃ pathaviṃ jarāpetīti vā **kuñjaro,** aluttasamāso, kuñje vā girikūṭe ramati, koñcanādaṃ nadanto vā carati, kuṃ vā pathaviṃ tadāghātena jarayatīti **kuñjaro.** Vārayati parabalaṃ **vāraṇo,** nandādīhi yu. Hatthayogā **hatthī.** Mataṅgassa isino apaccaṃ **mātaṅgo,** mahantaṃ aṅgaṃ sarīrametassāti vā **mātaṅgo, ha na**lopo, assākāro ca. Dve radā dantā yassa **dvirado, ‘‘rada** vilekhane dante’’ti hi **nānatthasaṅgahe. Gaja** sadde, gajatīti, a. Nago pabbato, so viya dissatīti **nāgo,** ṇo. Karena, mukhena cāti dvīhi pivatīti **dvipo.** I gamane, bho. Dantayogā **dantī.** Saṭṭhihāyano, dantāvalo, anekapo, mataṅgajo, karī, thambheramo, padmī, mahāmigo, pīlu, sindhuro, dīghamāruto, rājīvo, jalakakkho, nilluro, karaṭī, varaṅgo, suppakaṇṇo iccādīnipi hatthino nāmāni. Saṭṭhivassikattā, jātiyā saṭṭhivassakāle thāmena hāyanato vā **saṭṭhihāyano.**

Vanakarīnaṃ yo yūthajeṭṭho, so sayūthānaṃ jeṭṭhattā **yūthajeṭṭho.** Sayūthe pāti rakkhatīti **yūthapo**ti coccate.

361. Kāḷāvakādīni etāni hatthirājānaṃ kulāni. Kalambate saddāyateti **kāḷāvako,** ṇvu, **ma**lopo. Gaṅgāyaṃ jāto **gaṅgeyyo,** ṭhānavasena sā saññā. Paṇḍaravaṇṇatāya **paṇḍaro.** Vaṇṇavasena tambavaṇṇatāya **tambo.** Piṅgalavaṇṇatāya **piṅgalo.** Gandhayuttatāya **gandho. Maṅga** gamanattho, sobhanagamanayuttatāya **maṅgalo,** atisāyane, pasaṃsāyaṃ vā lo. Hemavaṇṇatāya **hemo.**

Uposathakule jātattā **uposatho,** upagantvā arayo usatīti vā **uposatho,** tho, **usa** dāhe, **upa**pubbo **vasa** nivāse vā, vasso, **uposatho,** tithīviseso ca. Chabbaṇṇadantatāya **chaddanto.** Etesañca kāḷāvako dasannaṃ purisānaṃ balaṃ dhāreti, gaṅgeyyo dasannaṃ kāḷāvakānaṃ, evaṃ yāvachaddantā netabbo, sammāsambuddho pana dasannaṃ chaddantānaṃ balaṃ dhāreti, teneva bhagavā kāḷāvakahatthigaṇanāya koṭisahassabalaṃ dhāreti, purisagaṇanāya dasannaṃ purisakoṭisahassānaṃ balaṃ.

362. Pādo karipote. Pañcavassāni yāva kalabho, **kala** saṅkhyāne, abho, kalabho, ḷatte **kaḷabho,** mātāpitūhi bharitabbattā **bhiṅko, bhara**tissa **bhiṅko.** Karisāvakopyatra. Pādo mattamātaṅge. Dānaṃ pabhinno yassa **pabhinno.** Majjatīti **matto, mada** ummāde. Gaje jāyatīti gajjo, ṇyo, mado. So sañjāto yassa **gajjito.**

Dvayaṃ hatthisamūhe. Hatthīnaṃ samūho **hatthighaṭā.** Gajānaṃ samūho **gajatā,** gāmajanabandhusahāyādīhi tā. Pādo hatthiniyaṃ. Hatthayogā **hatthinī,** ī, inī. **Kaṇa** sadde, iru, sakatthe ko. **Kareṇukā**tipi, tadā karayogā kareṇukā, iṇu. Kariṇī, dhenukā, vasā, kareṇupyatra.

363. **Hatthisiropiṇḍā** hatthino sirasi dve piṇḍā kumbhākhyā. Ke sirasi bhavatīti **kumbho,** assu, niggahītāgamo ca. Dvinnaṃ pana kumbhānaṃ majjhimaṃ vidu nāma [amara 18.37]. Aṅkusasaṅghātaṃ vindatyasminti **vidu,** pume, u. Dvayaṃ kaṇṇamūle. **Cūḷa** nimajjane, ṇvu, **cūḷikā, cuda** sañcodane vā, codenti ettha **a**ṅkusādīhi adantanti **cūḷikā, da**ssa **ḷo,** ṇvu.

Āsate asminti **āsanaṃ,** khandhadeso. Khandho eva deso **khandhadeso,** tasmiṃ. Dvayaṃ pucchamūle. Pucchassa mūlaṃ heṭṭhimabhāgo.

364. Tikaṃ gajabandhanathambhe. Ālantyasmiṃ, anena vā bandhanti **ālānaṃ,** yu. **Ā**pubbo bandhanattho **lā**dhātu. Āhananti bandhantyasmiṃ, anena vā **āḷhako, hana**dhātu, **na**ssa **ḷo,** vaṇṇavipariyayo ca, ṇvu. **Thambha** paṭibandhane. Bandhopyatra.

Tikaṃ saṅkhale. Anitthī tūti **tva**ntaṃ liṅgapadaṃ. **Gala** secane. Nigaḷati bandhati yenāti **nigaḷo,** a, kattusādhanaṃ vā. **Adi** bandhane, andatīti **anduko.** Ṇvu, assu. Bhusaṃ khalatyanena **saṅkhalaṃ, kaṭi** vatthabandhanepi, ‘‘thīkaṭīvatthabandhepi, nigaḷe saṅkhalaṃ tisū’’ti [cintāmaṇiṭīkā 18.41] **rabhaso.** Saṅkhalikāpyatra.

Dvayaṃ gajagaṇḍe. **Gaṇḍa** vadanekadese, adhātūnampi dhātūsu pāṭho, dhātu hi kriyattho. Gaṇḍo kapolasāmaññepi. **Kaṭa** vassāvaraṇesu, a. Dvayaṃ karimadajale. Dīyateti **dānaṃ. Mada** ummāde, karaṇe a.

365. Dvayaṃ hatthikare. **Soṇa** vaṇṇagatīsu, ḍo, **soḍa** gabbe vā, niggahītāgamo, ṇo ca. Dvīsu dvepi.

Dvayaṃ soṇḍagge. Karassa soṇḍassa aggaṃ. **Pusa** posane. Kharo, **sa**ssa **ko,** ussottaṃ, **pusa** vuḍḍhimhi vā, bhū, **pusa** snehasecanapūraṇesu vā, kiyādi, **pusa** dhāraṇe vā, curādi.

Hatthissa kāyamajjhamhi bandhanarajju kacchā nāma. **Kaca** bandhane, cho. Dūsā, varatrāpyatra. Kutho nāma hatthipiṭṭhattharitacitrakambalaṃ, so ādi yesante **kuthādayo.** Kuthādayo eva kappano nāma bhavanti. **Kappa** sāmatthiye, sajjanāyañca, karaṇe yu. Kappanāpi. **Kaca** sajjanāyaṃ, tho, **kutho,** tīsu. ‘‘Napuṃsakamattharaṇaṃ, thī paveṇī kuthaṃ tisū’’ti [cintāmaṇiṭīkā 18.42] hi **vopālito.** Paveṇī, attharaṇaṃ, vaṇṇo, paritthomoti ete **kutha**pariyāyā.

366. Dvayaṃ rājārahe hatthini. Rājānamupagantvā vahitumarahatīti **opavayho,** arahatthe ṇyo. Rājānaṃ vahituṃ arahatīti **rājavayho,** ṇyo. Dvayaṃ kappitahatthini. Sajjā sajjanā sañjātā yasmiṃ **sajjito.** Kappā kappanā sañjātā yasmiṃ **kappito.** Etasmāyeva pāṭhā sajjakappā sajjanākappanānaṃ pariyāyāti ñeyyā.

Hatthino pāde vijjhanakaṇṭako ‘‘tomaro’’tyuccate. Tujjateneneti **tomaro, tuda** byathane, aro, **da**ssa **mo, o**ttaṃ. Veṇukaṃpyatra [kotraṃ veṇukamālānaṃ (amara 18.41)], kvaci veḷukantipi pāṭho.

367. Hatthino kaṇṇamūlamhi vijjhanakaṇṭako ‘‘tutta’’mityuccate. Tujjateneneti **tuttaṃ,** to. Hatthino matthakamhi vijjhanakaṇṭako ‘‘aṅkuso’’tyuccate. Aṅkate aneneti **aṅkuso, aṅka** lakkhaṇe, so, assu.

Pajjaddhaṃ hatthārohe. **Maḍi** bhūsāyaṃ, hatthiṃ maṇḍayati rakkhatīti hatthimaṇḍo, sova **hatthimeṇḍo, mi** hiṃsāyaṃ vā, ḍo, niggahītāgamo. Hatthiṃ pāti rakkhatīti **hatthipo,** kammani ṇo. Hatthiṃ gopayati rakkhatīti **hatthigopako. Gupa** rakkhaṇe, sakatthe ko. Ādhoraṇo, nisādinopyatra.

368. Mātaṅgahayādīnaṃ gamanādikriyāsikkhāpako ācariyo ‘‘gāmaṇīyo’’tyuccate. Gamanaṃ gāmo, bhāve ṇo. Hatthādīnaṃ gamanakriyā gāmo, taṃ neti sikkhāpetīti **gāmaṇīyo,** aññakriyāsikkhāpanetūpacārā, gāmaṃ vā hatthādisamūhaṃ netīti **gāmaṇīyo,** gamanaṃ vā sikkhāpetīti **gāmaṇīyo,** sabbatra **na**ssa **ṇa**ttaṃ.

Pādadvayaṃ asse. **Haya** gatiyaṃ, a. Turaṃ sīghaṃ gacchatīti **turaṅgo,** kvi, bindālopo, lope sati **turago. Vāha** payatane, a. **Asa** bhakkhane, a. Sindhūnamadūrabhavo janapadopi sindhavo, tatra bhavo **sindhavo,** saṃyogantattā na vuddhi. Ghoṭako, pīti, turaṅgamo, vājī, gandhabbo, sattiriccādīnipi asse. **Ghuṭa** parivattane, ṇvu. Pā pāne,ti. ‘‘Pāne thī pīti asse so’’ti **ruddo.** Vājayogā **vājī,** ī. ‘‘Esañca pubbaṃ pakkho āsi, sa tu devetyatyatthitena **sālībhūta**muninā sakkaṃ payojetvā vajirachedito’’ti **nikāyantariyā. Sapa** samavāye,ti, **satti,** sāmatthiyepi.

369. **Tassa** assassa **bhedo** viseso assataro, assaṃ taratīti **assataro, tara** atikkamane, **tara**paccayenāpi siddhaṃ. Padhānassabhūmibhavo sujātiko avikārī kulīnako asso ājānīyo nāma, ā bhuso kāraṇākāraṇaṃ jānātīti **ājānīyo,** anīyo, **ṇya**paccayena vā siddhaṃ, tadā ‘‘kiyādito nā’’ti **nā**gamo, **ī**kārāgamo ca [cintāmaṇiṭīkā 18.44 gāthāyampi passitabbaṃ]. Kule sambhūto **kulīnako,** īno, sakatthe ko. Saṅgāme garusatthappahārena nihato santo piyo sāmikaṃ na jahati sukhaṃ vahanasīlo yo asso, so **vinīta**saddenoccate. Visesena dammataṃ neti yanti **vinīto.**

Dvayaṃ assapote. **Kasa** gamane, oro, assi, kiñci saratīti vā **kisoro,** bindulopo, asso ca, hayo eva bālattā **hayapotako,** appatthe ko.

370. Dvayaṃ athāmasse. **Ghuṭa** parivattane, ṇvu, **ghoṭako,** assasāmaññepyayaṃ, kharaṃ gacchatīti khaluṅgo, so eva **khaḷuṅko, ga**kārassa **ka**kāraṃ katvā, rassa **lo,** ḷattamuttañca, khaḷukotipi. Javena sabbesamadhiko asso **javano,** yu.

Dvayaṃ kavītikhyāte mukhabandhane. Mukhamātiṭṭhatīti **mukhāṭhānaṃ.** Khe mukhavivare līno **khalīno.** ‘‘Kavikā tu khalīnoti [khalīne thī (?)], kaviyaṃ kathanaṃtyapī’’ti **rabhaso.** Kavi, kavikāpyatra. **Ku** sadde. I, ī ca, sakatthe ko. **Vā**saddena napuṃsakattaṃ samuccinoti. Vuttañca **amarakose** ‘‘kavikā tu khalīno’nitthī’’ti [amara 18.49].

Assābhitāḷinī vettavikatādi **kasā** nāma. **Kasa** gamane, a, karaṇasādhanaṃ.

371. Assassa nāsāgatarajjumhi kusā, **kusa** silesane. Dvayaṃ assāyaṃ. **Vala** saṃvaraṇe, vo, ḷattaṃ, ā, **vaḷavā.** Asatīti **assā,** ‘‘itthiyamatiyavo vā’’ti a, ā ca, **assā.** Vāmīpyatra. Dvayaṃ khure. **Khura** chedane. Saṃ sukhaṃ pharatyanena **saphaṃ,** nerutto. ‘‘Saphaṃ klīve khuro pumā’’ti [amara 18.49] **amarakoso.**

Dvayaṃ pucchamatte. **Puccha** pamāde. Na gacchatīti **naṅguṭṭho, aṅga** gamane, ṭho, assu, dvepi anitthiyaṃ. Lūmaṃpyatra. Dvayaṃ kesavati naṅguṭṭhamatte, na tu hatthino eva. Vālasamūhayogā **vālahattho,** yathā kesahattho caye, tathātrāpi. Vālo dhiyyate asminti **vāladhi,** i.

Etthānāgatāpi assassa dhārākhyā [dhāvākhyā (ka.)] pañca gatiyo kathetabbā. Yathā –

Akkanditaṃ dhoritakaṃ, recitaṃ vaggitaṃ plutaṃ;
Gatiyome pañca dhārā [dhāvā (ka.)], assānaṃ viññunā matā [amara 18.48-9].

Tattha vitthambhā samāvagati **akkanditaṃ, kandi** gatisosanesu, to. Tato adhikā caturāgati **dhoritakaṃ, dhora** gaticāturiye, to, sakatthe ko. Maṇḍalikāyānena gamanaṃ **recitaṃ, rica** viyojanasambajjhanesu, sambajjhanaṃ missanaṃ. Vegena parikkhitto paricaraṇaṃ **vaggitaṃ, vagga** gamanattho. Turaṃ samena gamanaṃ **plutaṃ, plu** gatiyaṃ. Ta'dutta'massasatthe ''samo'dhiko layo vegī, turitasso bhave kamā''ti.

372. Dvayaṃ yuddhatthe cakkayuttayāne. **Sanda** gamane, sandate gamyateneneti **sandano,** yu. Ramateneneti **ratho,** tho, **ma**lopo. Sataṅgopyatra. Satamaṅgānyassa.

Yaṃ na **raṇāya** yuddhatthaṃ cakkayuttaṃ yānaṃ, api tu kīḷābhamanādyatthaṃ, so pussaratho. Vuttañca **amarakose** ''ayaṃ pussaratho cakka-yānaṃ na samarāya ya''nti [amara 18.51]. **Pusa** pāsane, so, pusanāmakena phalavisesena yutto ratho **pussaratho,** pussanakkhattena kato, sajjito vā rathoti **pussaratho.**

Byagghassa cammāvuto parikkhitto ratho veyyaggho nāma, byagghassa vikāro cammaṃ veyyagghaṃ, ṇo, tena parivuto ratho **veyyaggho,** ṇo, ubhayatrāpi vuḍḍhāgamo. ''Paccattaṃ [paccatthaṃ (ka.)] ayanti gacchantīti paccayā''ti vacanatthato paccattameva [paccatthameva (?)] paccayā bhavanti, yathā kāritantasmāpi payojakavasena anekakāritapaccayā. Dīpino cammāvuto ratho dīpo nāma, dīpino vikāro cammaṃ dīpaṃ, ṇo, tena parivuto ratho dīpo, ṇo.

373. Dvayaṃ purisayuttayāne. **Si** sevāyaṃ. Sukhatthikehi sevīyateti **sivikā,** ṇvu, **vā**gamo, **i**ttaṃ, kitapaccayā hi yebhuyyena kammādīsupi vattanti, kiccapaccayā ca kattaripi, yathā ''vinayo, nissayo, tapanīyā dhammā''tyādīsu, mahāpadesena vā kitakiccapaccayānaṃ kattukammādīsvapi pavatti veditabbā, sivaṃ karotīti vā **sivikā,** iko. Yāpyehi adhamehi yāyate niyyateti **yāpyayānaṃ.** ''Yāpya pānīyake nindye''ti hi **nānatthasaṅgahe.**

Dvayaṃ sakaṭe. Anitthī tūti **tva**ntaṃ liṅgapadaṃ. **Saka** sattiyaṃ, aṭo. **Ana** pāṇane, karaṇasādhanaṃ, natthi nāsā yassāti vā **anaṃ, sā**lopo, rasso ca. Klīve'naṃ, sakaṭo, nitthītya**marakoso** [amara 18.52].

Dvayaṃ cakke. Karoti gamanamaneneti **cakkaṃ,** dvittaṃ, cakkādi. Rathassa aṅgaṃ **rathaṅgaṃ.** Tassa cakkassa **anto** avasānaṃ nemi, sā **nāriyaṃ** itthiyaṃ. Nayati cakkaṃ **nemi.** Yā bhūmiṃ phusati, **nī** naye, mi, **ī**paccaye nemī ca. Padhipyatra.

374. **Tammajjhe** tassa rathassa, cakkassa vā majjhe cakkākāro piṇḍikā, yassaṃ sabbāni kaṭṭhāni āsajjante. **Piṇḍikā**sāhacariyā **nābhi** itthī, **ī**paccaye nābhī ca. Sabbāni kaṭṭhāni piṇḍetīti **piṇḍikā, piṇḍa** saṅghāte, a, sakatthe ko. Piṇḍīpi, nābhi viyāti **nābhi.**

Rathassa yugakaṭṭhaṃ yatra āsajjate, sa yugandharo. Kuṃ pathaviṃ vuṇoti acchādayatīti **kubbaro, vu** saṃvaraṇe, ro, ussattaṃ. Yugaṃ dhāretīti **yugandharo,** saññāyaṃ a, abhidhānā rasso.

Akkho sakaṭaṃ, tadavayavo vā, tathā cāhājayācariyo –

''Akkho vibhīṭake nimbe, sakaṭe ca byavahāre;
Rathassāvayave kasse, pāsakepya'kkha'mindriye''ti.

Tassaggagate kīle **āṇī,** itthī. Aṇipi, ''sīmāssikkhaggakīlesu, aṇī āṇī ime dvisū''ti [cintāmaṇiṭīkā 18.56] hi **ruddo** dvidhā paṭhati. ''Aṇī āṇī ca akkhaggakīle sīmāssisu matā''ti ca **nānatthasaṅgahopi.** Assi koṇo. **Aṇa** sadde, ṇi. Pubbapakkhe na vuḍḍhi, **ana** pāṇane vā, **ṇ**attaṃ. Kaṇḍakādisatthehi parirakkhaṇatthaṃ kato rathāvaraṇo varutho, yo ''rathaguttī''ti khyāto. **Vara** varaṇe, varaṇametthāvaraṇaṃ, yathā rathaṃ thiratthaṃ taṭṭhañca gopatīti **rathagutti,** itthī, ''gutti kārāgāre vuttā, bhūgate rakkhaṇe yame’’ti **nānatthasaṅgahe.**

375. Rathādīnaṃ purobhāgasaṅkhāte mukhe **dhuro. Dhara** dhāraṇe, assu, yānamukhampyatra. Akkhopakkharādayo rathassa aṅgā nāma. **Aka** gamane, kho, **akkho,** dvinnaṃ rathacakkānaṃ antaragato kaṭṭhaviseso. Upari karīyateti **upakkharo,** akkhassopari kaṭṭhaviseso. **Amarakose** pana **upakkhara**saddassa sabbarathāvayavavācakattaṃ vuttaṃ ‘‘rathaṅgantu upakkharo’’ti [amara 18.55]. ‘‘Apakkharo’’tipi pāṭho.

Sabbasmiṃ hatthādike vāhane **yānā**dittayaṃ, sabbatra karaṇasādhanaṃ. Yojanīyaṃ yujjatenenāti **yoggaṃ,** ṇyo. Pattaṃ dhoraṇañcātra. **Pata** gatiyaṃ. **Dhora** gaticāturiye, etthāpi karaṇasādhanaṃ.

376. Catukkaṃ sārathimhi. Rathena carati sīlenāti **rathacārī.** Savati perayatīti **sūto, sū** peraṇe, to. **Aja** gamane. Pājetīti **pājitā,** ritu, dīghādi. **Sara** gatiyaṃ, thi, rathena saha gacchatīti vā **sārathi,** iṇa, aññatropacārā. Niyantā, yantā, khattā, sabyaṭṭho, dakkhiṇattho, rathakuṭumbīpyatra.

> ‘‘Niyantā pājitā yantā, sūto khattā ca sārathi;
> Sabyaṭṭho dakkhiṇattho ca, saññā rathakuṭumbino’’ti [amara 18.56-60]. –

Vuttaṃ. Atthato sārathino rathakuṭumbī ca nāmaṃ. Rathanāyake tu ‘‘rathāroho ca rathiko rathī’’ti pacchā vakkhati. **Khudi** saṃpesane, tu, **dassa to,** ussattañca, **khattā.**

Tikaṃ rathe pājitatarā aññe yodhā, atra ye ‘‘rathanāyakā’’tipyuccante. Rathamārohatīti **rathiko, rathī** ca. Rathena yujjatīti vā **rathiko, rathī** ca. Rathino, sandanārohopyatra. Dvayaṃ yodhe. **Yudha** sampahāre, ṇo. Bhaṭati yujjatīti **bhaṭo,** a. Kvaci yoddhopi.

377-379. Catukkaṃ padātike. Padehi atati ajatīti **padāti, ata** sātaccagamane, i. **Pada** gamane. Padatīti **patti,** i, dvittaṃ. Padena adatīti vā **patti, a**lopo, **dassa to,** ime dve, vakkhamānā dve ca pume. Padehi gacchatīti **padago, padiko.** Pādātiko, padājayopyatra [pādehi ajati ī, rasso ca padājiṃ (cintāmaṇiṭīkā 18.66)].

Chakkaṃ kavace. **Naha** bandhane, karaṇe ṇo. **Kaṅka** gatyattho, aṭo. Varīyate tanti **vammaṃ, vara** varaṇe, **vara** icchāyaṃ vā, mo, **ra**ssa **mo. Kaca** bandhane, a, **va**kāravaṇṇāgamo. Uro chādayantyanenāti **uracchado. Vā**saddo dvinnaṃ punnapuṃsakattaṃ sampiṇḍeti. **Jala** dittiyaṃ, ṇvu. Tanuttaṃ, daṃsanaṃ, jagaropyatra. ‘‘Jagaro kaṅkaṭo yogo, sannāho ca uracchado’’ti [cintāmaṇiṭīkā 18.64 byākhyāsudhā 2.8.64] **vopālito.**

Tikaṃ katasannāhe. Cammena sammā naddhavāti **sannaddho,** dho. **Sajju** gatiyaṃ, a. Vammena naddhavā **vammiko.** Daṃsito, uracchadiko, byūḷhakaṅkaṭo, jagarikopyatra.

Dvayaṃ paridahite vatthādo. **Āpati**pubbo **muca**dhātu paridahane, ubhayattha to, bhūjādi. Pakkhe ‘‘susapacasakato kkhakkā ce’’ti sutte **ca**kārena **ta**paccayassa **kko,** dhātvantalopo ca. Pinaddho, apinaddhopyatra. Pubbapakkhe apissākāralopo.

Catukkaṃ abhicārapadātimhi. Pure caraṇasīlo, sattamiyā alopo ubhayatrāpi. Pubbe ṇī. Parapakkhe a, pubbaṃ, pubbe vā gacchatīti **pubbaṅgamo,** dutiyāyālopo. Purogo, aggesaro, paṭṭho, aggatosaro, purassaro, purogamopyatra.

Dvayaṃ asīghagāmini. Mandaṃ gacchati sīlenāti **mandagāmī,** ṇī. **Mantha** viloḷane, anekatthattā saṃkilese ca. Saṃkilissateti **mantharo,** aro.

Tikaṃ vegini. Turameti gacchatīti **turito, i** gatiyaṃ, to. Turassi, pajavī, javopyatra. Dvayaṃ jetuyoggatāmatte. **Ji** jaye, tabbo, **jetabbaṃ,** ṇyapaccaye **jeyyaṃ.**

380. Tikaṃ sūre. **Sura vīra** vikkanteti curādidhātu. Surayati, vīrayatīti **sūro, vīro** ca, a, dīghādi, **kanta** chedane. **Vikkanto.** Dvayaṃ sahāyamatte. Saha eti gacchatīti **sahāyo,** sabbatra kattari ca a. **Anu**saddo pacchāttho. **Samā**ti ete dve tulyatthā. Anuplapo, abhisaropi. **Sannaddhappabhutī sannaddha**saddādayo **anucara**ntā tīsu.

Pātheyyaṃ nāma rājādīnaṃ yātrāsveva bahulaṃ pavattatīti idha taṃ vuttaṃ, pathe hitaṃ **pātheyyaṃ,** eyyo. **Samba** maṇḍale, alo, sameti addhānaparissamametenāti vā **sambalaṃ,** alo, **bā**gamo ca.

381. Catukkaṃ senāyaṃ. Vāhayogā **vāhinī.** Dhajayogā **dhajinī. Si** bandhane, no, **senā. Camu** adane, ū. Camati bhīrunti **camū.** Putanā, anīkinī, varūthinīpyatra. Ettha ca putanā anīkinī vāhinī camū senābhedepi. ‘‘Putanā’nīkinī camū, senā senāntarepi ce’’ti **ruddo,** ‘‘senāpabhede senāyaṃ, savantyamapi vāhinī’’ti **rabhaso** ca. **Cakkā**ditikaṃ sāmaññena senāyaṃ, senaṅge ca. **Cāṇakye** tu senāvisese anīko vutto ‘‘tīṇi tikānyanīka’’nti.

Asseva **kāmandakīye** vivaraṇaṃ, yathā –

‘‘Assassa pattiyodhā ye, bhaveyyuṃ purisā tayo;
Iti kappā tu pañcassā, vidheyyā kuñjarassa tu;
Pādaṅgo pājitāvanto, purisā dasa pañca ca;
Vidhānamiti nāgassa, catukkaṃ sandanassa ca;
Anīkamiti viññeyya-miti kappā nava dvipā’’ti.

Karīyate viggaho yeneti **cakkaṃ. Bala** saṃvaraṇe, a. **Aṇa** sadde, iko. **Vā**kāro napuṃsakattaṃ samuccinoti.

Caturaṅgabalāya susannaddhāya senāya yuddhatthaṃ desavidese **vinyāso** vibhajitvā nyasanaṃ ṭhapanaṃ byūho kathyate. Vibhajitvā ūhanaṃ ṭhapanaṃ **byūho.** Tabbhedā daṇḍabhogamaṇḍalāsaṃhatā cattāro pakatibyūhā. Tatra anīkānaṃ tiriyato vutti **daṇḍo.** Samatthānamanīkānamanvāvutti aññoññato vutti **bhogo.** Maṇḍalaracanāya sarantānamanīkānaṃ sabbato vutti sappasarīramiva **maṇḍalo.** Ṭhitānamitaretarāsaṃ hatānaṃ visiliṭṭhatarānaṃ anīkānaṃ puthuvutti **asaṃhato.** Taduttaṃ **kāmandakena** –

‘‘Tiriyato vutti daṇḍākhyā, bhogonvāvuttireva ca;
Maṇḍalo sabbatovutti, puthuvutti asaṃhato’’ti.

Byūhasamaveto eva byūhassekadeso pacchābhāgo **byūhapaṇhi,** byūhassa pacchā, byūhantarameva vā. Yatra ṭhito rājā sasenaṃ paṭiggaṇhati, taṃ senāya pacchā dhanusatadvayantarena ṭhitaparisasahitaṃ anīkaṃ **‘‘paṭiggaho’’**tyuccate.

382-383. Eko hatthī dvādasapurisasahito ‘‘eko hatthī’’tyuccate, etena lakkhaṇena **adhamantato** heṭṭhimaparicchedena tayo hatthino **hatthānīkaṃ** nāma, tathā eko turaṅgo tipurisasahito, eko ca ratho catupurisasahito eko hayo, eko rathoti etena lakkhaṇena adhamantato tayo hayā ca tayo rathā ca **hayānīkaṃ, rathānīkaṃ** nāma, tenāha ‘‘tayo tayo gajādayo’’ti. **Sasatthā** khaggādisatthahatthā **catujjanā** cattāro purisā **pattānīkaṃ** nāma vuttā. Heṭṭhimantatoyevetthāpi paricchedo. **Amarakose** tvaññathā kathitā –

‘‘Ekakebharathā tyassā, patti pañcapadātikā;
Patyaṅgehi tiguṇehi, kamā saññā yathottaraṃ.

Senāmukhaṃ gumbagaṇā, vāhinī putanā camū;
Anīkinī ca tāsantu, dasa akkhobhinī mata’’nti [amara 18.80-1].

Tassattho – tīhi assehi gajenekena rathena ca padātībhi ca pañcahi patti nāma senantaraṃ.

Patyaṅgehi sabbehi gajādīhi yathāpubbaṃ guṇehi yathottaraṃ kamena senāmukhādikā saññā bhavati. **Yathottara**nti vacanena yathāpubbamityatthamāha, tenedaṃ vuttaṃ ''bhavati tayo pattino senāmukhaṃ. Tīhi senāmukhehi gumbo. Gumbattayena gaṇo. Gaṇattayaṃ vāhinī. Vāhinittayaṃ putanā. Putanattayaṃ camū. Camuttayaṃ anīkinī. Tāsaṃ anīkinīnaṃ dasa akkhobhinī''ti.

Tatra rathānaṃ saṅkhyā sattatisahitehi aṭṭhasatehādhikānyekavīsatisahassāni, evameva gajānampi saṅkhyā, tathā ca –

Pañcasaṭṭhisahassāni, chasatāni daseva tu;
Saṅkhyā tā turaṅgānañhi, vinā rathe turaṅgame.

Narānaṃ satasahassaṃ, sahassāni naveva ca;
Satāni tīṇi ca'ññāni, paññāsañca padātayoti [byākhyāsudhā 2.8.80].

384. Heṭṭhimaparicchedena senaṃ dassetvā ukkaṭṭhaparicchedena dassetumāha **''saṭṭhi…pe… yanti''**ccādi. **Yantiyā** yānaṃ kubbantiyā **senāya** kattubhūtāya dhūlīkatesu santesu. Kesu? Saṭṭhivaṃsakalāpesu. Kittakappamāṇesu? Paccekaṃ saṭṭhidaṇḍavantesu, esā akkhobhinī nāma senā ukkaṭṭhaparicchedena. Kenaci khobhetumasakkuṇeyyatāya **akkhobhinī,** yu, nadādi. **Khubha** calane.

385. Catukkaṃ sampattiyaṃ. Dhanukkaṃso sampatti. **Pada** gamane, bhāveti. Yupakkhe ''itthiyamatiyavo vā''ti a. **Lakkha** dassanaṅkesu, ī, **lakkhī, sirī** ca pubbe devatāvasena vuttā, idha dhanukkaṃsavasena.

Dvayaṃ sampattiviparītāyaṃ. Virūpaṃ pajjatīti **vipatti, padi**mhā kattariti. Virūpaṃ pajjanaṃ vā **vipatti,** bhāveti. **Āpadā**sahacaraṇato **vipatti** thiyaṃ.

Catukkaṃ satthamatte. Ādāya yujjhante yanti **āvudhaṃ, ya**ssa **vo. Āyudhaṃ** vā. **Hara** haraṇe. Harati jīvitanti **heti,**ti, asse, ralopo, **hana**tivasena vā siddhaṃ. **Sasa** hiṃsāyaṃ, tho. Atthaṃpyatra. **Asu** khepane.

386-387. Saṅkhepenāyudhaṃ dassetumāha. Muttāmuttañca amuttañca pāṇito muttañca yantamuttañceti sakalaṃ taṃ āyudhaṃ catubbidhaṃ bahūnampi tabbhedānativattanato.

Catunnaṃ sarūpamāha **''muttāmuttañcā''**di. Yaṭṭhi nāma satthaviseso, na kattaradaṇḍo.

''Yaṭṭhi hāralatāsattha-bhedesu dhanudaṇḍake''ti hi **nānatthasaṅgahe.**

Tadādi āyudhaṃ muttañca taṃ amuttañceti **muttāmuttaṃ,** kammadhārayo, yathā katākataṃ. **Churikā** asiputti, tadādikaṃ amuttaṃ. **Yanta** saṅkocane, **yantaṃ,** dhanvādi.

388-389. Pañcakaṃ dhanumhi. Usuṃ asati khipatīti, kammani ṇo, ussi. **Dhana** dhaññe, u, **hana** hiṃsāyaṃ vā, u, **hassa dho, dhanu.** ''Dhanu vaṃsavisuddhopi, nigguṇo kiṃ karissatī''ti [hitopadesa kathāmukha 23] pume payogo. ''Sarā vāpo dhanu itthī, tuṇatā tiṇatāpice''ti [tikaṇḍasesa 2.8.51] **tikaṇḍaseso.** Kiṃ nāmena daṇḍayatīti **kodaṇḍaṃ, daṇḍa** nipātane, kiṃ nāmena damyatīti vā **kodaṇḍaṃ, damu**dhātumhā ḍo, kiṃ nāmena dunotīti vā **kodaṇḍaṃ, du** paritāpe, ḍo nipātito, kuṭilattā vā kucchito daṇḍo yassatthīti **kodaṇḍaṃ. Capa** santāpe, a, capo, vaṃsabhedo, tabbikāro **cāpo,** ṇo. Saramasati khipatīti **sarāsanaṃ.** Kammukampi. Kammāya pabhavatīti **kammukaṃ.**

Tikaṃ guṇe. Gacchati saro yenāti **guṇo, massa ṇo,** assu, **gu** sadde vā, gavati etenāti **guṇo,** yu, **ṇ**attaṃ. **Jara** vayohānimhi, a, **jiyā**deso. Pakkhe **i**kāralopo, **jayā.** ''Jiyā cāthā''tipi pāṭho, tadā dvayaṃ guṇe. Mubbī, siñjinīpyatra. Mubbavikāro **mubbī. Siñja** abyattasadde, inī.

Tipādo kaṇḍe. **Sara** hiṃsāyaṃ. Sarantyanenāti, pume, saññāyaṃ ṇo. Pattaṃ vājo, taṃyogā **pattī,** ī. **Sā** tanukaraṇāvasānesu, divādi, ṇvu, **ya**ssālopo. Vaṇyate saddāyateneneti **vāṇo,** ṇo, **vaṇa** sadde. Kaṇyateneneti **kaṇḍaṃ, kaṇa** sadde, ḍo, **kaṇḍa** bhede vā. **Isa** gamane, u, issu, **usa** dāhe vā. **Khura** chedane, apo, atha vā khe arati gacchatīti khuro, assu, taṃ pātīti **khurappo. Tija** nisāne, yu. **Asa** khipane, kamme yu. Visikho, ajimhago, khago, āsugo, kalambo, maggaṇo, ropopyatra. Visanto khaṇatīti **visikho. Kala** made, ambo. **Magga** anvesane, yu. **Rupa** vimohane, divādi, a, **ropo.** ''Thūlakheḍo vipāṭo ca, citrapuṅkho saropi ce''ti [tikaṇḍasesa 2.8.52] **tikaṇḍasese.**

Pañcakaṃ kalāpe. **Tūṇa** pūraṇe, curādi, nadādi. ''Tūṇo nisaṅgo tūṇiro, upāsaṅgo ca vāṇadhi''riti [cintāmaṇiṭīkā 18.88] **amaramālāyaṃ** puṃsakaṇḍe. ''Tūṇā''tipi itthiliṅgappakaraṇe vutto, idha pana ''tuṇī, tūṇo''ti dvīsu, sarasamūhānaṃ ṭhānattā **kalāpo. Ira**paccaye **tūṇiro.** Vāṇā sarā dhiyantetreti **vāṇadhi.** ''Tūṇo pasaṅga tūṇira-nisaṅgā vāṇadhi dvisū''ty**amarasīhe.**

390. Dvayaṃ vāje, yaṃ ''kaṇḍapatta''mityuccate. **Pata** gamane, karaṇe kho, **ta**ssa **ko,** pakkhena katattā vā **pakkho**. Vajatyanenāti **vājo,** ṇo. Visamapivitthāti **visappīto** saro diddho nāma. **Disa** appītiyaṃ, to. Littopyatra.

Tikaṃ vijjhitabbe. Vijjhanatthaṃ lakkhyateti **lakkhaṃ.** Vijjhitabbanti **vejjhaṃ,** ṇyo, **jha**ssa **jjho,** isse. Saro vayati gacchati yasmiṃ **sarabyaṃ,** vassākāralopo. Niccaṃ sarānamabhyāsanaṃ vasīkaraṇaṃ **sarābhyāso.** ''Byādhepyupāsanāyañca, vāṇābhyāsepyupāsana''nti **ruddo.** Lakkhamupagantvā asanaṃ khipanaṃ **upāsanaṃ.**

391. Pañcakaṃ khagge. Maṇḍalaṃ aggaṃ yassa. Niggato tiṃsato'ṅgulito **nettiṃso. Asa** khepane, asate khippateti **asi,** i. **Khagga** khaṇḍabhede. Sāyako sarepi. Candahāso, riṭṭhi, kakkhalako, karavālopyatra. Tassa khaggassa pidhāne **kosi,** itthī. **Kusa** silesane, i, kosi, rassanto. Khaggachurikādīnaṃ muṭṭhiyaṃ **tharu**saddo. **Thara** satthagatiyaṃ, u.

392. Tikaṃ khaggādīnaṃ satthānaṃ vāraṇaphalake. **Kheṭa** bhakkhane, ṇvu. **Phala** visāraṇe, ṇvu. Phalatīti **phalakaṃ,** anitthī. **Cara** gatibhakkhanesu, mo, **camu** adane vā, a. Phalampi.

Vaṇṭānihārassākhaggākati hatthakuṇḍādi **illī, ilī**pi, **ila** gatiyaṃ, nadādi. Karaṃ pālayatīti **karapālikā,** ṇvu.

Dvayaṃ asiputtiyaṃ. **Chura** chedane, ṇvu. **Sasu** hiṃsāyaṃ,ti, nadādi. Asino puttī, asidhenukāpi.

Dvayaṃ vaḍḍhakīnaṃ muggarehi samānākārāyudhabhede. **Laga** saṅge, alo, assu, ḷattañca. Muraṃ giratīti **muggaro,** **ra**ssa **go, gira** niggiraṇe, muccatīti vā **muggaro,** aro. Dughaṇo, ghanopi.

393. Dvayaṃ salle. **Sala** āsugatiyaṃ, a, **sara** hiṃsāyaṃ vā, lo, **ra**ssa **lo. Saṅka** saṅkāyaṃ, u. **Sūla**mpi. **Sūla** rujāyaṃ.

Dvayaṃ vāsiyaṃ. Vasa chedanasnehāvahāraṇesu, ṇī. **Taccha** tanukaraṇe, yu, nadādi.

Dvayaṃ pharasumhi. Chedakattā kucchitā dhārā yassāti **kudhārī.** Kudhāropi. Paraṃ sasati hiṃsatīti **pharasu.** U, **pa**ssa **pho, sa**lopo ca. Parasupi, so **parasu**saddo napuṃsako. Parasudhopyatra.

Dvayaṃ pāsāṇavidāraṇe. **Ṭaṅka** bandhane. **Dara** vidāraṇe. Pāsāṇaṃ dārayatīti **pāsāṇadāraṇo,** yu. Pāsāṇadārakopi.

394. Dvayaṃ hatthappamāṇe kaṇaye [kaṇḍe (cintāmaṇiṭīkā)]. Cakkapūraṇādivāyuvasena khippate. **Kaṇa** sadde, ayo. Bhindanasīlatāya bhindī, vāti gacchati tenāti vālo, alo, bhindī ca so vālo cāti bhindivālo, ḷatte **bhindivāḷo,** rasso.

Cakkādayo satthabhedā. Tatra cakkākāro āyudhaviseso **cakkaṃ. Kanta** chedane, assu, **kunto** dīghadaṇḍo. **Gadā, satti** ca pasiddhā.

Tikaṃ koṇabhāge. **Kuṇa** saddopakaraṇesu, **kuṇa** saṅkocane vā, ṇo. **Si** sevāyaṃ, a, rasso, **asso.** **Kuṭa** koṭille, iṇa.

395. Dvipādaṃ vijigīsassa yātrāyaṃ, sabbatra bhāvasādhanaṃ. **Yā** pāpuṇe, nikkhamitvā yāyate **niyyānaṃ,** yu. ‘‘Chadādīhi tatraṇa’’ti traṇa. Yātrā, ā. Nadādino ākatigaṇattā īpaccayābhāvo. **Ṭhā** gatinivattiyaṃ, **pa**pubbo yāne, yu, patiṭṭhīyate **paṭṭhānaṃ,** purecārimhi **paṭṭho.**

Pañcakaṃ dhūlīmatte. Tathā ca ‘‘paṃsu khodo mato reṇu, cuṇṇo dhūli’tthiyaṃ bhave’’tya**maramālā.** **Cuṇṇa** pisane, **cuṇṇa** sañcuṇṇane vā. **Paṃsa** nāsane, u. **Ranja** rāge, **rajo,** manogaṇopi napuṃsake, taṃsahacaraṇato **paṃsu**pi. ‘‘Klivaṃ’parādhe reṇumhī’’ti **rabhaso.** Atha vā **cuṇṇarajo**sahacaraṇato **paṃsu** napuṃsake. **Dhū** vidhunane, **dhū** kampane vā, li, nadādi. **Ri** gatiyaṃ, ṇu, isse.

396. Vaṃsakkamavedīvaṃsathutiṃ yo kubbati, so **māgadho.** Tasmiṃ madhuko vutto. So ca khattiyāvessasambhavo bhavati, vaṃsamaggaṃ thavatīti **māgadho, tha**ssa **dho.** Maggaṃ dhavatīti **madhuko,** ṇvu, ggalopo.

Vīriyādithutiṃ sīlena yo paṭhati, so **vandī,** tassīlādīsu ṇī.

Yo nisāvasānaṃ vibhāvento bodhayati, so **vetāḷiko,** vibhāvento tāḷasaddena bodhayatīti **vetāḷiko,** ṇiko.

Cakkena caranto bahūhi pīḷetvā yo paṭhati, so **cakkiko,** ubhayatra caratyatthe iko. **Ghaṇṭa** bhāsattho, curādi.

397. Pañcakaṃ dhaje. **Kita** nivāse, rogāpanayane ca, u, kitati apaneti etenāti **ketu. Dhaja** gamane, a. Uppatatīti **paṭākā,** āko, **paṭa** gatiyaṃ vā, **paṭākā.** Kena vātena dalīyate vidārīyateti **kadalī,** nadādi, chinnabhinnattā kucchitaṃ dalaṃ pattametissātthīti vā **kadalī, paṭākā** sahacaraṇato itthiyaṃ. Kadalī mocepi. **Yu**mhi **ketanaṃ.** Ettha ca **dhaja**sahacaraṇato **ketu** punnapuṃsake. ‘‘Paṭākā vejayantī ca, ketanaṃ dhaja’manitthī’’tya [amara 18.99] **marakose.**

Aññamaññasseti ekamapekkhitvā aparassāparaṃ apekkhitvā aññassa. Yo **ahaṃkāro** abhimāno, so ‘‘ahaṃ aha’’miti karotīti **ahamahamikā** bhave. ‘‘Ahaṃ aggo bhavāmi, ahaṃ aggo bhavāmī’’ti aññamaññamatikkamma yodhānaṃ samagge dhāvanaṃ, tatra tu **ahaṃpubbikā.** **Ahaṃ**saddo vibhattipatirūpako nipāto, sakatthe **ka**paccaye kate vicchāyaṃ gamyamānattā dvittābhāvo.

398. Catukkaṃ bale. **Bala** pāṇane, karaṇe a. **Dhā** gatinivattiyaṃ, karaṇe mo, **dha**ssa **tho.** Sahatenenāti **sahaṃ,** sahopi. **Saka** sattiyaṃ,ti. Draviṇaṃ, taro, parakkamo, pāṇopi.

Atisūratā vikkamo nāma.

Jaye jite sati, kāraṇabhūte vā kataṃ pānaṃ **jayapānaṃ. Amarakose** pana ‘‘vīrapānaṃ tu yaṃ pānaṃ, jāte bhāvini vā raṇe’’ti [amara 18.103] vuttaṃ. Tassattho – bhavissatiraṇe jīvitasaṃsayā saṃhāsuppādanatthaṃ, devatāyācanapubbakaṃ sajātiyehi saha sambhūya yodhānaṃ yaṃ pānaṃ jāte ca raṇe vijayassa sandassanatthaṃ, taṃ **vīrapānamu**ccate.

399-400. Sāḍḍhapajjaṃ yuddhe. **Saṅgāma** yuddhe, curādi, a. **Hara** haraṇe, pasayhakaraṇe ca. **Ara** gamane, a. **Samaraṃ. Raṇa** sadde, dvepyanitthiyaṃ. **Aja** gamane, ṇi, **āji,** rassanto. Āhuyyante asmiṃyodhā, **hu** sadde, a. **Yudha** sampahāre, to. Ādāya yujjhantetra **āyodhanaṃ,** yu. **Yuja** yoge, **saṃyugaṃ,** saṃyuttampi. **Bhaṇḍa** paribhāsane, yu. Viggayhanti yujjhantyasmiṃ **viggaho.** Kalahantyasmiṃ **kalaho. Medha** medhāhiṃsāsaṅgamesu, ṇvu. Jaññaṃ, pavidāraṇaṃ, akkandanaṃ, saṅkhyaṃ, samīkaṃ, samparāyakaṃ, anīkaṃ, abhisampāto, kalisaṃ, phoṭo, atyāmaddoiccādayopi yuddhe. Keci pana ‘‘bhaṇḍanādipañcakaṃ kalahe, na yuddhe’’ti vadanti, taṃ ‘‘bhaṇḍanaṃ kavace yuddhe, khalikārepi vattate''ti **nānatthasaṅgahe** vuttattā na gahetabbaṃ.

Dvayaṃ mucchāyaṃ. **Muccha** mohasamussayesu. **Muha** vecitte. Tikaṃ balakkāre. Pasahanaṃ **pasayho, saha** sattiyaṃ, ṇyo. Balino, balena vā karaṇaṃ **balakkāro. Haṭha** balakkāre, ṇo. Pasaṅgopi.

401. **Subhāsubhānaṃ** phalānaṃ **sūcikā** pakāsakā yā bhūtassa vatthuno **vikati** aññathā uppatti, sā uppāto. Subhāsubhaphalaṃ pakāsento patati gacchatīti **uppāto.** Uppādopi. **Ta**saddo'yaṃ pubbapadassa, aparapadassa vā liṅgamādatte. ''Avijjā ca sā paccayo cāti avijjāpaccayo, viggaho ca taṃ vākyañceti viggahavākya''ntyādīsu, idha pana pubbapadassa liṅgamādatte. Uppātassa tatra yuddhapakkamenābhidhānaṃ.

Catukkaṃ uppātassa pariyāye. **I** gamane,ti, dīghādi. Sabbakālaṃ na jāyatīti **ajaññaṃ,** ṇyo, phalaṃ na janetīti vā **ajaññaṃ,** tañhi dhūmo viya aggissa kammaphalassa pakāsanamattameva karoti, na taṃ janetīti **ajaññaṃ** nāma. Upagantvā sajjati pakāsetīti **upasaggo,** ṇo. Upagantvā dunotīti **upaddavo, du** paritāpe, a. Ettha ca **ītyā**dayo janakepi vattanti, yathā jarādīnamupaddavā.

402. **Mallayuddhamhi** bāhuyuddhamhi nibbuddhaṃ. Adhobhāgaṃ bandhanaṃ vā katvā yujjhantyatra **nibbuddhaṃ, ya**ssa **bo,** aññamaññassa vedhaṃ nibbedhentyatreti vā **nibbuddhaṃ. Vedha** vedhane, to, essu, aññatropacārā. Dvayaṃ jayakriyāyaṃ. **Ji** jaye, ''bhāve cā''ti ṇo. **Raṇe** yuddhe yo bhaṅgo, so **parājayo. Parā**pubbo **ji** yuddhabhaṅge. Dvayaṃ palāyanamatte, na tu saṅgāmatoyeva palāyane. Parivajjetvā ayanaṃ gamanaṃ **palāyanaṃ.** Apavajjetvā gamanaṃ **apakkamo.** Padāvo, dāvo, sandāvo, viddavo, davo, apayānampyatra.

403. Pajjaṃ māraṇe. **Mara** pāṇacāge, sabbattha bhāvasādhanaṃ. Mārīyate **māraṇaṃ,** yu. **Hana** hiṃsāyaṃ, **ṇa**mhi ''hanassa ghāto''ti **ghātā**deso. **Nasa** adassane. **Sūda** dhāraṇe. **Hiṃsa** hiṃsāyaṃ. **Sara** hiṃsāyaṃ, itthiyamāpaccayo, **hiṃsā. Ṇa**mhi **hana**ssa **vadhā**deso. **Sasa** hiṃsāyaṃ. **Yu**mhi **hana**ssa **ghāto,** ghātanaṃ, nibbarahanaṃ, nikāraṇaṃ, pavāsanaṃ, saññāpanaṃ, pamathanaṃ, kathanaṃ, ujjāsanaṃ, ārambho, piñjopyatra. **Varaha** bādhānyaparibhāsanahiṃsādānesu. **Kara** hiṃsāyaṃ. **Vasa** nivāse, papubbo hiṃsattho. **Ñā** māraṇatosananisāmanesu, **pā**gamo, **saññāpanaṃ. Matha** viloḷane. **Katha** hiṃsattho. **Jasu** hiṃsāyaṃ, **jasi** tāḷane vā, curādi. **Ā**pubbo **rabhi** māraṇe. **Piñja** hiṃsābaladānaniketanesu. Ete yathākkamamidhānāgatānaṃ dhātavo.

404. Pajjaṃ maraṇe. Kālo atītādi, tassa kiriyā, ''kālo ghasati bhūtānī''ti [jā. 1.2.190] hi vuttaṃ. **Mara**tito cu, **maccu, vajā**dinā vā tyu. Tato **maccu**sadiso dvīsu. Atikkamitvā ayanaṃ **accayo. Dhana** dhaññe. Kālassa kiriyattā **kālo,** attabhāvassa antaṃ karotīti vā **kālo,** ṇo. Amati gacchatīti **anto. Cu** cavane.

405. Tikaṃ mate. Paraṃ lokaṃ eti gacchatīti **peto, pareto** ca, to, pubbe ralopo. Maratīti **mato.** Parāsu, pattapañcattopyatra. Dvayaṃ matadahanakaṭṭharāsimhi, yā ''phullī''ti vuccati. Cīyate yatthāti **citako, cito** ca, to. Pubbatra sakatthe ko. Citā, cityā, citipyatra.

Dvayaṃ susāne, āgantvā dahanti atra **āḷahanaṃ. Daha** bhasmīkaraṇe, yu, **da**ssa **ḷo. Āḷāhana**mpi. Chavassa sayanaṭṭhānaṃ **susānaṃ, chava**ssa **su, sayana**ssa ca **sāno,** atha vā senti atrāti sānaṃ, yu, chavassa sānaṃ **susānaṃ. Chavassa su.** Pituvanampi. Dvayaṃ matasarīre, **kuṇapa** pūtigandhatthe. Kucchitaṃ netīti vā **kuṇapo,** apo, **ṇa**ttaṃ. **Chava** gatiyaṃ, a.

406. Asīsakattā **sirosuñño** naccanādikriyāsahitattā **sahakriyo deho** kāyo kabandho [''yuddhe yodhesu sūresu sahassaṃ katta (khaṇḍa) muddhasu tadāvesā kabandho tu eko'muddhā kriyāndhito''ti kabandhalakkhaṇaṃ], yuddhe sahassapūraṇo kabandho. ''Naccatī''ti vuttattā naccanādikriyārahite tūpacāro. Avijjamānena kena sirasā andho **kabandho, va**kāramajjho. Avijjamānassāpi hi kāraṇabhāvo loke diṭṭho, yathā vassena kato subhikkho, dubbhikkho ca, yathā loke, tathā sāsanepi, yathā anantarapaccayādīni.

Āmakehi kucchitehi apūtigatamatasarīrehi sampuṇṇe āmake susānasmiṃ sivathikā vuttā, atthappadhānaniddesena cettha saddo niddiṭṭho, yathā ‘‘sato sampajāno’’ti puggalappadhānaniddesena dhammoti. Chavā dhiyyantetra **sivathikā,** ṇvu, **cha**ssa **so, tha**ttaṃ, **i**ttañca. Chavathikāpi.

407. Dvayaṃ ākaḍḍhitamanussagavādo. Muñcanasaññāya vandatīti **vandī. Vanda** abhivādanathutīsu, ī, rassopi, **vandi.** Sattūnaṃ karena hatthena maritabbattā **karamaro.** Paggaho, upaggahopi. Dvayaṃ jīvite, **ana** pāṇane, pāṇanti anenāti **pāṇo,** ṇo. Bhavati yenāti **asu.** Asa bhuvi, u, āsupi, **asu** khubhane vā.

Bandhanāgāraṃ bandhanagehaṃ kārā nāma. Karonti hiṃsanti atra **kārā,** a. **Kara** hiṃsāyaṃ. Bandhanālayopi. Kara hiṃsāyaṃ, **yata** niyyātane. Kāraṇā, yatanā ca. Tibbavedanāpyatra.

Khattiyavaggavaṇṇanā niṭṭhitā.

408. Dvipādaṃ brāhmaṇe, brahmuno bandhu, brahmā bandhu yassa vā **brahmabandhu.** Kulācārabrāhmaṇabhāvavasena dvikkhattuṃ jātattā **dvijo,** ekaje tūpacārā. **Vapi**smā po, assi. Brahmuno apaccaṃ **brahmā, brāhmaṇo** ca, **nā**gamo, **ṇ**attaṃ, dīghādi. Sutāyutakathanatthaṃ ‘‘bhobho’’ti vacanaṃ vadati sīlena, ṇī.

Dvayaṃ chandojjhetari. Brahmasuttaṃ adhīte **sottiyo,** ‘‘nena niddiṭṭhamanicca’’nti [kātanta 1.2.18 naghaṭitaṃ aniccaṃ (paribhāsendusekhara 97)] vuttattā vuddhi, **yadā**dinā vā **chanda**saddassa **sottiyā**deso [pāṇini 5.2.84]. Chandaṃ adhīte **chandaso, so** pulliṅgo.

Dvayaṃ sisse. Sotuṃ icchantīti **sissā, su** savane, so, ussi. Ācariyassa ante samīpe vasanasīlo, saññāsaddattā sattamiyā alopo.

409. Brahmacārīādayo ete caturo janā assamā nāma bhavanti, **assama**saddoyaṃ punnapuṃsake. Tatra muñjamekhalādiyutto vedajjhāyako brahmacariyāyaṃ ṭhito **brahmacārī.** Vedajjhayanaṃ brahmacariyaṃ caratīti, ṇī. Dhammatthakāmesu ṭhito pañcamahāyaññakārī gahaṭṭho, gahā dārā tatra tiṭṭhantīti **gahaṭṭho.** Gahaṭṭho paro tatiyassapi vānapattho. Vanapatthe vanekadese, dūravane vā bhavo **vānapattho,** assa bhūmiseyyājaṭājinadhāraṇavanavāsonyahārabhojitādi dhammo. Vānapatthassameva tatiyamāyuso bhāgaṃ khepayitvā gahitakāsāvadaṇḍo bhikkho sabbabhūtesu samo jhānāyatanavaro **bhikkhu. Samu** tapasi, khede ca, āsammanti atrāti, akattari kārake saññāyaṃ ṇo. ‘‘Assamo brahmacariyādi- catukkepi maṭhepi ce’’ti **nānatthasaṅgahe.**

410. Sīlādayo tayo sikkhādhamme **saha** ekato carantā **mithu** aññamaññaṃ sabrahmacārino nāma, brahmacārīhi saha carantīti **sabrahmacārino.** ‘‘Mithū’’ti iminā **sabrahmacārī**saddassa tagguṇasaṃviññāṇattaṃ dīpitaṃ, tena brahmacārīnampi sabrahmacārittamupapannaṃ.

Dvayaṃ upasampadādāyake. Manasā upecca sissānaṃ vajjāvajjaṃ jhāyatīti **upajjhāyo, upajjhā** ca. **Jhe** cintāyaṃ, ṇo, pubbatra **e aya,** pakkhe rājādipakkhepena **upajjhā,** parasamaye pana vedādipāṭhayitā ‘‘upajjhāyo, upajjhā’’ti coccate, upecca adhīyate asmāti katvā.

Dvayaṃ nissayadāyake. Sissānaṃ hitaṃ ācaratīti **ācariyo,** ṇyo. Nissayaṃ dadātīti, kammādimhi ṇvu.

411. Sāsane ācariyaṃ dassetvā parasamayepi dassetumāha **‘‘upanīye’’**ccādi. Atha vā yo **dvijo** brāhmaṇo yaṃkiñci brāhmaṇaṃ **upanīya** attano santikaṃ ānetvā kappādichaḷaṅgikattā **sāṅgaṃ** saguyhattā **rahassa**ñca **vedaṃ** kammabhūtaṃ **pubbaṃ** paṭhamameva kenaci asikkhāpiteyeva **ajjhāpaye** sikkhāpeyya, so brāhmaṇesu ‘‘ācariyo’’ti vuccati, ādito cāreti sikkhāpetīti **ācariyo**ti katvā, ṇyo. Yathāvuttā aññe upajjhāyā.

412. Pajjaddhaṃ upadesaparamparāyaṃ. Pare ca pare ca paramparā, pubbācariyā. Tato ābhataṃ

pārampariyaṃ. Itihasaddo nipātasamudāyo. ‘‘Itiha pubbācariyehi vuttamida’’nti kathetabbaṃ vacanaṃ **etihyaṃ,** ṇyo. **Ṇa**mhi etihaṃ. Ācariyaṃ upagantvā dissati uccārīyatīti **upadeso, disī** uccāraṇe, ṇo.

Tikaṃ yañño. **Yaja** devapūjāsaṅgahakaraṇadānadhammesu, yajanaṃ **yāgo,** ṇo. Saggatthikehi karīyateti **katu,** tu. **Jassa ñña**tte **yañño.** Yāgatthaṃ mantādinā **parikkhatā** parisaṅkhatā **bhū** bhūmi vedi nāma, īpaccaye **vedī** ca. Vindati assaṃ lābhasakkāranti **vedi, vida** lābhe, iṇa.

413. Assamedhādayo pañca ‘‘mahāyāgā’’tyuccante. Porāṇakarājakāle kira sassamedhaṃ purisamedhaṃ sammāpāsaṃ vācāpeyyanti cattāri saṅgahavatthūni ahesuṃ, yehi rājāno lokaṃ saṅgaṇhiṃsu, tattha nipphannasassato dasamabhāgaggahaṇaṃ **sassamedhaṃ** nāma, sassasampādane medhāvitā sassamedhaṃ nāmātyattho. Mahāyodhānaṃ chamāsikabhattavetanānuppadānaṃ **purisamedhaṃ** nāma, purisassa saṅgaṇhane medhāvitā purisamedhaṃ nāmātyattho. Daliddamanussānaṃ hatthato lekhaṃ gahetvā tīṇi vassāni vinā vaḍḍhiyā sahassadvisahassamattadhanānuppadānaṃ **sammāpāsaṃ** nāma. Tañhi sammā manusse pāseti hadaye bandhitā viya ṭhapeti, tasmā ‘‘sammāpāsa’’nti vuccati. ‘‘Tāta mātulā’’tyādinā pana saṇhavācāya bhaṇanaṃ **vācāpeyyaṃ** nāma, peyye vajjapiyavacanatātyattho. Evaṃ catūhi vatthūhi saṅgahitaṃ raṭṭhaṃ iddhañceva hoti phītañca pahūtannapānaṃ khemaṃ nirabbudaṃ. Manussā mudā pamodamānā ure putte naccentā apārutagharadvārā viharanti, idaṃ gharadvāresu aggaḷānaṃ abhāvato **niraggaḷa**nti vuccati, ayaṃ porāṇikapaveṇī, aparabhāge pana okkākarājakāle brāhmaṇā imāni cattāri saṅgahavatthūni, imañca raṭṭhasampattiṃ parivattentā uddhaṃ mūlaṃ katvā ‘‘assamedha’’ntiādike pañca yaññe nāma akaṃsu, vuttañhetaṃ bhagavatā **brāhmaṇadhammikasutte** –

> ‘‘Tesaṃ āsi vipallāso, disvāna aṇunā aṇuṃ;
> Te tattha mante ganthetvā, okkākaṃ tadupāgamu’’nti [su. ni. 301, 304].

Idāni tehi parivattetvā ṭhapitamatthaṃ dassento **‘‘assamedho’’**ccādimāha. Tattha assaṃ ettha medhanti vadhantīti **assamedho.** Purisaṃ ettha medhanti vadhantīti **purisamedho.** Sammā yugacchidde pakkhipitabbadaṇḍakaṃ pāsenti khipenti ettha **sammāpāso.** Mantapadābhisaṅkhatānaṃ sappimadhūnaṃ ‘‘vāja’’nti samaññā, tamettha pivayantīti **vājapeyyo.** Sabbassa attano sāpateyyassa anigūhitvā niravasesato dinnattā natthi ettha aggaḷāti **niraggaḷo,** ayaṃ pāḷiyā āgatakkamato atthavaṇṇanā, idhāgatakkamena pana assamedhapurisamedhaniraggaḷasammāpāsavājapeyyānaṃ atthavaṇṇanā likhitabbā.

414. Tikaṃ yājake. Yajanasīlo **idi,** yassi, **jassa do.** Yajatīti **ijo,** a. Atha vā itthiyā utumhi jāte jāyatīti itthītujo. ‘‘Nārītvijo’’tipi pāṭho. ‘‘Utujo yājako tathā’’tipi pāṭho, sundaro. Parasamayaṃ amanasi katvā pana ācariyena **itidvija**saddo **iditvija**saddo ca samānatthāti maññamānena ‘‘idi tvijo’’ti vuttaṃ siyā, **ṇvu**mhi yājako [amara 17.17 gāthā passitabbā].

Dvayaṃ yāgasabhāyaṃ, aññasabhāyañcārambhake. Sabhāyaṃ sādhu **sabhyo,** yo. Samājaṃ janasaṅghātaṃ samāvasanti āgantvā ekadesī bhavantīti samājā, tehi samaṃ ekībhavatīti **sāmājiko,** ṇiko. Sabhāsado, sabhātāropyatra.

Pañcakaṃ sabhāsāmaññe. Pari samantato sentyassaṃ **parisā, si** sevāyaṃ. Saha bhāsantyassaṃ **sabhā, ha**lopo, sabbhi bhātīti vā **sabhā.** Samajjanti saṃgacchanti milantyassaṃ **samajjā, aja** gamane. Samayanti milantyassaṃ **samiti, i** gatimhi, itthiyanti. Milanamekībhāvo. Samantato sīdantyasmiṃ **saṃsado,** itthinapuṃsakesu. Goṭṭhī, aṭṭhānīpyatra. Gāvovācā tiṭṭhanti bhavantyassaṃ **goṭṭhī.** Āgantvā tiṭṭhantyassaṃ **aṭṭhānī,** yu, nadādi, rassādi.

415-416. Bhikkhuādikā imā catasso parisā nāma. Bhikkhanasīlatādīhi bhikkhu. ‘‘Uddissa ariyā tiṭṭhanti, esā ariyāna yācanā’’ti [jā. 1.7.59] hi vuttaṃ. **Bhikkha** yācane, rū. **Yo**mhi **bhikkhū. Inī**paccaye bhikkhunī, **yo**ssa lopo. Ratanattayamupagantvā āsayantīti **upāsakā,** ṇvu, **āsa** upavesane. **Itte upāsikāyo.** Ettha ca pabbajjāsāmaññato, liṅgasāmaññato ca sāmaṇerā bhikkhūsu, sāmaṇeriyādayo, ca bhikkhunīsu saṅgahitā, tato, avasesā pana sabbepi devamanussādayo itthipurisavasena dve koṭṭhāse katvā liṅgasabhāgavasena dvīsu saṅgahitā, brahmāno pana liṅgābhāvepi purisasaṇṭhānattā purisesu saṅgahitā, tathā paṇḍakāpi, ubhatobyañjanesu pana purisaubhatobyañjanaṃ purisesu, itthiubhatobyañjanaṃ itthīsu saṅgahitanti veditabbaṃ.

Evaṃ catūhi koṭṭhāsehi parisaṃ dassetvā aṭṭhahipi dassetumāha **''athave''**ccādi. Tassattho – parisā nāma aṭṭha siyuṃ, kesaṃ vasenā'ṭṭha siyuṃ? Tāvatiṃsānaṃ **dvijānaṃ** brāhmaṇānaṃ **khattānaṃ** khattiyānaṃ mārassa gahapatissa samaṇānaṃ cātumahārājikānaṃ brahmūnañca vasenāti imā cā'ṭṭhaparisā pākaṭavasena, seṭṭhavasena ca vuttāti na ettha pubbe viya sabbā saṅgahitā, tāvatiṃsādikā hi pākaṭavasena vuttā, samaṇā pana pākaṭavasena, seṭṭhavasena ca vuttā.

417. Gāyatti nāma yassa catūsu pādesu paṭipādaṃ chaḷakkharāni santi, sā pamukhamādi yassa utthādīnaṃ pāyenānupayogattā gāyattipamukhaṃ chandaṃ nāma. Gāyateti **gāyatti, ge** sadde, tti, e aya. Vajjaṃ chādayatīti **chandaṃ, chada** saṃvaraṇe, vuttañhi **pajjaviveke buddhaguttena** bhikkhunā –

''Uttha'maccutthakaṃ majjhaṃ, patiṭṭhā suppatiṭṭhakā;
Pāyo payogabāhyatthā, abhabbattā ca neritā''ti.

Yaṃ pana catuvīsakkharavantaṃ, vedānaṃ ādibhūtañca gāyatti viya chandānaṃ nāpi catuppadaṃ, atha kho tipadameva siyā, sā sāvitti nāma, **sāvitti**saddo gāyattipariyāyopyatthi, ''sāvitti chandaso mukhaṃ'' [ma. ni. 2.400; su. ni. 573], ''gāyatti tu ca sāvittī''ti ca vuttattā. Idha pana bhedena vuttaṃ, yathā ''buddhaṃ saraṇaṃ gacchāmi, dhammaṃ saraṇaṃ gacchāmi, saṅghaṃ saraṇaṃ gacchāmī''ti. Savitussa isino ayaṃ vācā **sāvitti,** iṇa.

418. Habyaṃ devatātthamannaṃ, tassa pāke tadādhāre thālyādimhi **caru,** tattha ṭhitattā upacārena habyampi caru, **cara**tismā u, caru pume. ''Habyapāke caru pumā''ti [amara 17.22] hya**marakose. Homadabbiyaṃ** homakammani habyannādīnamuddharaṇatthaṃ katāyaṃ kaṭacchuyaṃ **sujā,** itthī, habyannādīnaṃ sukhaggahaṇatthaṃ jāyatīti **sujā.**

Dvayaṃ khīranne, devannattā paramaṃ annaṃ. Pātabbassa, asitabbassa cāti dvinnampi bhāvānaṃ sambhavato pāyāso, **ā**kārantānamāyo. Pāyasopyatra. Dvayaṃ devanne. **Hu** dāne, ṇyo. **I**mhi **havi,** napuṃsake.

419. Thūṇāyaṃ yaññathambhe yūpo. Beluvo vā khādiro vā. Ālambapasubandhaneyaṭṭhi, samattayaññe vā yaṃ yaṭṭhimāropayati, sa **yūpo** [yūpa… yaññīyapasubandhanakaṭṭhabhede… yāgasamatticihnatthe thambhe ca (vācappati)], **yu** missane, po, dīghādi. **Thu** abhitthave, ṇo, dīghādi. Yaṃ kaṭṭhaṃ kaṭṭhantarenā'gginipphādanatthaṃ ghaṃsate, tasmiṃ nimmanthyadārumhi araṇī, **ara** gamane, aṇi, īmhi **araṇī.**

Gāhapaccādayo tayo aggayo. Gahapatinā saṃyutto **gāhapacco,** aggi, ṇyo. Taṃyoniyaṃrevāhavanīyo hutabbaggiāhavanamarahatīti **āhavanīyo.** Dakkhiṇaggi pana taṃyoni aññayonipi. Dakkhiṇaṃ deyyadhammaṃ agganti vissajjantyasminti **dakkhiṇaggi, agga** dāne, dānaṃ aggīyati dīyatyasminti dānaggaṃ, ''parivesanaṭṭhāna''nti [a. ni. ṭī. 3.9.20] hi **aṅguttaranikāyaṭīkā.** Ettha ca gāhapaccaggādīnaṃ tiṇṇaṃ vippaṭipajjantānaṃ vināsahetubhāvato aggitādaṭṭhabbā. **Sattakanipātaaṅguttaranikāyaṭṭhakathāyaṃ** pana –

Āhunaṃ vuccati sakkāro, āhunaṃ arahantīti āhuneyyā, mātāpitaro, mātāpitaro hi puttānaṃ bahūpakāratāya āhunaṃ arahanti, tesu vippaṭipajjamānā puttā nirayādīsu pavattanti, tasmā kiñcāpi mātāpitaro nānudahanti, anudahamānassa pana paccayo hotīti anudahanaṭṭheneva ''āhuneyyaggī''ti vuccati. Yo mātugāmassa sayanavatthālaṅkārādianuppadānena bahūpakāro, taṃ aticaranto mātugāmo nirayādīsu nibbattati, tasmā sopi purimanayeneva anudahanaṭṭhena ''gahapataggī''ti vutto. ''Dakkhiṇeyyaggī''ti ettha pana ''dakkhiṇā''ti cattāro paccayā, bhikkhusaṅgho dakkhiṇeyyo, so gihīnaṃ tīsu saraṇesu, pañcasu sīlesu, dasasu sīlesu, mātāpitupaṭṭhāne, dhammikasamaṇabrāhmaṇūpaṭṭhāneti evamādīsu kalyāṇadhammesu niyojanena bahūpakāro, tasmiṃ micchāpaṭipanno gihī bhikkhusaṅghaṃ akkositvā nirayādīsu nibbattati, tasmā sopi purimanayeneva anudahanaṭṭhena

‘‘Dakkhiṇeyyaggī’’ti vutto. Kaṭṭhato nibbatto pākatikova aggi kaṭṭhaggi nāmāti [a. ni. aṭṭha. 3.7.46] vutto.

420. Siloko dāne. **Hā** cāge, ṇo, dvitta**catta**ga**tt**āni, **caja** hānimhi vā. **Saja** visagge, visaggo dānaṃ, **u**pubbo **saja** visajje, ṇo, pubbe **vā**gamo, **vosaggo. Disa** atisajjane, atisajjanaṃ dānaṃ, pabodhanañca, iha dānaṃ **padesanaṃ. Saṇa** dāne, yu. **Tara** plavanataraṇesu, maccherasotātikkamanamettha taraṇaṃ. **Hā** cāge, curādi, to, **yā**lopo, **bhūvādi**mhi pana ‘‘ākārantānamāyo’’ti āyo, **vihāyitaṃ. Vajja** vajjane, sabbatra bhāvasādhanaṃ. Upasaggavisesenete dānatthābhidhāyino. Phassanaṃ, patipādanaṃpyatra.

421. Seṭṭhadhanassa, puttānaṃ, dārānaṃ, rajjassa, aṅgānañca vasena pañcamahāpariccāgo vutto. Tatra **seṭṭhadhanaṃ** setahatthādiratanaṃ. **Puttā** orasā, atha vā puttadhītaro. **Dāro** patibbatā piyabhariyā. **Rajjaṃ** pakatirajjaṃ, taduṭṭhito vā āyo. **Aṅgaṃ** cakkhādi. Mahantehi uttamapuriseheva kato, mahantānaṃ vā pariccāgo **mahāpariccāgo,** mahatthaṃ vā buddhabhāvatthaṃ kato pariccāgo **mahāpariccāgo,** kāpurisehi dukkarattā mahanto vā seṭṭho pariccāgo **mahāpariccāgo.**

422. Dānapāramīādikānaṃ tissannaṃ pāramīnaṃ vasena asādhāraṇadānavatthuṃ dassetvā sādhāraṇadānavatthuṃ dassetumāha **‘‘annaṃ pāna’’**miccādi. Tatra **annaṃ** pānavajjitaṃ yaṃ kiñci khādanīyādikaṃ. **Pānaṃ** pātabbaṃ udakādi. **Yānaṃ** hatthyādi antamaso upāhanaṃ upādāya gamanasādhanaṃ. **Mālā** mālyaṃ, pupphañca. **Vilepanaṃ** chavirāgakaraṇaṃ, vibhūto sugandho vā. **Gandho** tadaññagandho. **Seyyā** mañcādi, **seyyā**ggahaṇena cettha āsanampi gahitaṃ. **Padīpeyyaṃ** padīpassa hitaṃ yaṃ kiñci telādi, ime dasa dānavatthū nāma siyuṃ. Dīyante yāyāti **dānaṃ.** Tassa vatthu kāraṇaṃ, taduppattiyā uppajjanatoti **dānavatthu,** dātabbaṃ vā dānaṃ, annādi, tadeva vatthu. Etāni pana dasa dānavatthūni suttantanayena kathitāni. Vinayābhidhammanayavasenāpi pana kathetabbāni, rūpādichaḷārammaṇadānavasena hi abhidhamme cha dānavatthūni āgatāni, vinaye cīvarapiṇḍapātabhesajjasenāsanavasena cattāri āgatāni. Tatthevamācariyā vadanti ‘‘suttantanayadānato vinayadānameva mahapphalaṃ, kasmā? Annādidānamattavaseneva yassa kassaci dussīlādikassa dātabbanti anujānitvā piṇḍapātādikappiyavohāravasena sīlavantādikasseva ca dātabbanti anuññātattā. Sāmaññadānato hi visesadānameva mahapphalaṃ, tatopi abhidhammanayadānameva mahapphalaṃ, kasmā? Rūpādīsu paramatthavaseneva abhinivisitvā dānavasena tatopi atisayadānattā’’ti. Mayaṃ pana suttantanayadānaṃ vā hotu vinayābhidhammanayadānaṃ vā, yaṃ khettāditividhasampadāyuttaṃ, tameva mahapphalaṃ karotīti vadāma.

423. **Tadahe** matadivase matatthaṃ yaṃ piṇḍapātajalāñjalyādidānaṃ, **etaṃ** dānaṃ dehā uddhe bhavaṃ **uddhadehikaṃ** nāma. Pitaraṃ uddissa jalāñjalisuvaṇṇādidānaṃ **nivāpo, vapa** bījasantāne, ṇo. Kālapattādiniyamena **rājamattaṇḍavisottarā**disatthato vihitaṃ, **taṃva** tameva pitudānaṃ samaṇabrāhmaṇabhojanādi **saddhaṃ** nāma, saddhā assa dānassatthīti, ṇo. **Satthato**ti hetumhi avadhyatthavatticchāya pañcamī.

424. Catukkaṃ gehāgate. **Ata** sātaccagamane, ithi, **atithi,** ‘‘atithi dvīsū’’ti **tikaṇḍasese** [tikaṇḍasesa 2.7.9]. Itthiyaṃ **atithī** ca. Āgacchatīti **āgantu,** tu. Āhunaṃ vuccati gehāgatānaṃ dātabbabhattādi, taṃ paṭiggaṇhituṃ arahatīti **pāhuno. Visa** pavesane, āvesanaṃ āveso, tamarahatīti **āvesiko.** Atyāgatopyatra. Gantumicchatīti **gamiko,** iko. Dvayaṃ pūjitapupphadabbakkhatādimhi. **Aggha** pūjāyaṃ, a. Ṇyamhi **agghiyaṃ,** agghayampi. Agghato vā tadatthiye iyo.

425. Pādatthe [pādaddhe (ka.)] udakādimhi **pajjaṃ.** Padassa hitaṃ **pajjaṃ. Āgantvā**dayo **pajja**pariyantā satta saddā tīsu liṅgesu.

Chakkaṃ pūjāyaṃ. **Ci** caye,ti. **Acca** pūjāyaṃ, yu. **Pūja** pūjāyaṃ, itthiyamati a. **Hara** haraṇe,

upapubbo **hara** pūjāyaṃ, ṇo, **upahāro,** pume. **Bala** pāṇanapūjāsaṃvaraṇesu, i, **bali** dvīsu. **Māna** pūjāyaṃ, yu. Namassāpyatra, **namassa** pūjāyaṃ, itthiyaṃ a.

426. Catukkaṃ vandanāyaṃ. **Namassa** vandane, pubbeva, **namu** namane vā, **ssa**paccayo. **Namo** karaṇaṃ **namakkāro,** ṇo. **Namo**to chaṭṭhīlopo, ‘‘lopañca tatrākāro’’ti **o**kāralope **a**kārāgamo, atha vā namanaṃ namo, tassa karaṇaṃ **namakkāro, raho**saddo viya hi **namo**saddotra dvidhā vattati. Eko **a**kāranto saliṅgo, eko aliṅgo **o**kārantoti. **Vanda** abhivādanathutīsu, yu, **vandanā, na**lope, dīghe ca **abhivādanaṃ.**

Tikaṃ patthanāmatte. **Attha** yācanāyaṃ, yu, **patthanā.** Atthanāpi. **Ṭhā** gatinivattimhi. **Pani**dvayapubbo patthanāyaṃ, yu, **ṇa**ttaṃ, **dha**ttaṃ. Imhi **paṇidhi.** Ayaṃ **purise** pulliṅge. Yācanāpyatra.

427. Sakkārapubbaṅgamaṃ katvā garuādīnaṃ ārādhanīyānaṃ kvaci atthe niyojanaṃ patthanāviseso **ajjhesanā, isa** gavesane, **isa** gatihiṃsāvadānesuvā, yu, **ajjhesanā,** yathā ‘‘desetu bhagavā dhammaṃ, desetu sugato dhamma’’nti [mahāva. 8].

428. Catukkaṃ anussaraṇe. **Esa** gavesane, **yā**game **pariyesanā.** T**i**mhi **pariyeṭṭhi. Gavesa** maggane.

Tikaṃ ārādhanīyassa cittānukūle. **Āsa** upavesane, yu, **upāsanaṃ. Su** savane. Sotumicchā **sussūsā,** ‘‘bhujaghasaharasupādīhi tumicchatthesū’’ti **sa**paccayo, dvittādi, **sussūsā, sā** itthī. **Cara**tito bhāve ṇyo, **pāricariyā.**

429. Tikaṃ tuṇhībhāve. Munino kammaṃ **monaṃ,** ṇo. **Tuha** adane, **ṇha**paccayo, halopo ca, tuṇho monametassatthīti tuṇhī, tassa bhāvo **tuṇhībhāvo,** atuṇhassa vā tuṇhībhavanaṃ **tuṇhībhāvo,** atha vā tohatīti tuṇhī, **tuha** adane, adanaṃ hiṃsā, **ṇī**paccayo, vaṇṇavipariyayo, tuṇhino bhāvo **tuṇhībhāvo.**

Pañcakaṃ anukkame. Patirūpena patanaṃ **paṭipāṭi, pata** gamane, ubhayatrāpi **ta**ssa **ṭo,** i. **Sā** itthī. Anurūpo kamo, kamo eva vā **anukkamo.** Pari anatikkamena ayanaṃ pavattanaṃ **pariyāyo.** Pubbassānurūpā **anupubbī,** nadādi. Ayaṃ apume. Anupubbampi. **Kamu** icchākantīsu, ṇo.

430. Tikaṃ sīle. **Tapa** santāpe. Kilese tāpetīti **tapo,** a. **Yamu** uparame, uparamo viramaṇaṃ, bhāve ṇo. **Si** bandhane, sinoti cittametenāti **sīlaṃ,** lo, **sīla** samādhāne vā, samādhānaṃ kusalānaṃ dhammānaṃ adhiṭṭhānabhāvo. **Sīla** samādhimhi vā, samādhiratra kusalānaṃ dhammānaṃ abhyupagamo, aññatra sīle tupacārā, atha vā attānaṃ, parañca nirayādīsu tāpetīti **tapo.** Kusaladhammato saṃyamanaṃ viramaṇaṃ **saṃyamo,** samādhānañcātrākusaladhammavasenevāti ayaṃ aññatra sīle nibbacanaṃ.

Satthavihito niyamo vataṃ. ‘‘Mantanāyaṃ paṭiññāyaṃ, niyamo nicchaye vate’’ti **rabhaso.** Tañca vataṃ upavāsādilakkhaṇaṃ puññamuccate. ‘‘Sīlaṃ cārittaṃ vārittamupavāsādipuññaka’’ntya**maramālā. Ādi**nā akkhāralavaṇāsanādi [akhādanābhojanādi (ka.)]. Ettha ca **tapā**dayo mukhyavasena kusalasīle vattanti, rūḷhīvasena akusalasīlepi. **Niyamāda**yo mukhyavasena akusalasīle vattanti, rūḷhīvasena kusalasīleti ayaṃ sīlabbatānaṃ viseso. **Yamu** uparame. **Vatu** vattane, vattanañcātra caraṇaṃ, samādhānaṃ vā. **Vā** pulliṅgepi.

Dvayaṃ mariyādātikkame. **Kamu** padavikkhepe, virūpo atikka mo **vītikkamo.** Mariyādātikkamo ācāro **ajjhācāro.** Kāyavivekādayo tayo ettha **viveko. Vica** vivecane, puthabhāve ca, bhāve ṇo, dvittādi. Puthu visuṃbhūto gaṇādīhi attā sarīraṃ mano sabhāvo ca etesanti puthugattā, tesaṃ bhāvo **puthugattatā** [puthagattatā (ka.)] kāyavivekādayo, majjhe **gā**gamo. ‘‘Evaṃsarūpoyaṃ puriso, evaṃsarūpā vā amhepi nesaṃ pakati’’riti pakatipurisānaṃ vibhāgena ñāṇaviveko. Attā buddhi, so puthubhāvena yassa, tabbhāvo puthugattatātyaññe. Aññato vilakkhaṇassa bhāvo puthugattatātyaññe.

431. Khuddānukhuddakaṃ cūḷavattaṃ, mahāvattañca, vattapaṭipatti vā ‘‘ābhisamācārika’’mityuccate, abhisamācāre uttamasamācāre bhavaṃ **ābhisamācārika**nti katvā, **tadaññaṃ** khuddānukhuddakato aññaṃ pātimokkhasaṃvarasīlādikaṃ sīlaṃ brahmacariyassāriyamaggassa ādimhi tadatthāya caritabbattā **ādibrahmacariya**mityuccate.

432. **Pāpehi** akusaladhammehi upāvatto [upāvuto (ka.)] anāvuto vigato sabbannapānabhogādīhi vivajjitova hutvā guṇehi sīlādīhi saddhiṃ yo **vāso** vasanaṃ thambhanamatthi, so ‘‘upavāso’’ti vijānitabbo. **Vasu** thambhe, divādi, upavasanaṃ **upavāso,** ṇo, vigato, upeto ca vāsoti vā **upavāso.**

433. Pajjaddhaṃ bhikkhumhi. Tapo kammamassatthīti **tapassī, tapā**dito sī, dvittaṃ. Bhayadassanasīlo **bhikkhu,** rū, rasso. Sametīti **samaṇo,** yu. Pabbajā sañjātā yassāti **pabbajito,** sañjātatthe ito, seṭṭhattaṃ vajatīti vā **pabbajito, vaja** gamane, to. Tapokammaṃ dhanaṃ yassāti **tapodhano.**

Dvayaṃ monabbate. Vācato yamatīti **vācaṃyamo,** niggahītāgamo, rasso ca. Monamassatthīti **muni,** rasso, ossu. Dvayaṃ ābhusopavāsanabrahmacariyādiyutte. Tapoyogā **tāpaso,** saṇa. **Isa** gavesane, i, **isi, isa** gatiyaṃ vā, ñāṇassa, saṃsārassa vā pāraṃ gamanato **isi,** i. Pārikaṅkhīpyatra, pāramassatthīti pārī, brahmañāṇaṃ, taṃ kaṅkhatīti **pārikaṅkhī.**

434. Dvayaṃ jitindriyagaṇe. Yesaṃ saṃyatā indriyānaṃ gaṇā, te yatino, vasino ca nāma. Yataṃ indriyasaṃyamo niccametesamatthīti **yatino,** ī. Yatayopi, **yata** payatane, i. **Vasa** pāguṇye, vaso yesamatthīti **vasino,** ī.

Tikaṃ dhammasenāpatimhi. Sārī nāma brāhmaṇī, tassā putto **sāriputto.** Tussantyasmiṃ atthasiddhitoti tisso, so, tussi ca. Pūjito tisso **upatisso,** atha vā ‘‘tisso’’ti vā ‘‘phusso’’ti vā ‘‘upatisso’’ti vā daharakāle mātāpitūhi yadicchāya gahitaṃ nāmaṃ, ‘‘sāriputto’’ti mātuvasena, ‘‘dhammasenāpatī’’ti pana ariyabhāvappatte sammāsambuddhena gahitaṃ nāmaṃ. Kusaladhammāvudhehi kāmādikā akusaladhammasenā jitā yesaṃ dhammasenā, anekakoṭisatasahassasaṅkhyā bhagavato sāvakasaṅghā, tesaṃ pati nāyakaṭṭhena **dhammasenāpati.**

435. Dvayaṃ bhagavato vāmapassaṭṭhe mahāmoggallāne. Kule jāyatīti koliko, so eva **kolito.** Moggallibrāhmaṇiyā apaccaṃ **moggallāno,** ṇāno. Dvayaṃ ariyasāmaññe. Kilesārayo hanatīti araho, so eva **ariyo, ara** gamane vā, arati adhigacchati maggaphaladhammeti **ariyo,** ṇyo. Adhigacchitthāti **adhigato,** to.

Asekkhassa gahitattā ‘‘sotāpannādikā’’ti etthādinā chaḷeva puggalā saṅgahitā, tena sotāpattimaggaṭṭhādayo satta sekkhā, eko arahā asekkhāti siddhaṃ. Tīhi sikkhāhi yuttatāya **sekkhā, ka**kāralopena ‘‘sekhā, asekhā’’tipyatthi. Dvayaṃ anadhigate. Ariyehi puthu visuṃbhūto jano **puthujjano,** puthu vā nānākilese janetīti **puthujjano.**

436. Dvayaṃ aggaphale. Paṭhamamaggādīhi diṭṭhamariyādamanatikkamitvā jānitthāti **aññā,** rasso, rūparāgādīnaṃ vā pañcuddhambhāgiyānaṃ saṃyojanānaṃ odhivasena māraṇato **aññā,** mariyādattho cettha **ā**kāro, **ñā** māraṇatosananisānesu, itthiyamati a. Arahato bhāvo **arahattaṃ,** bhāve tto, bhāvotra abhidhānabuddhīnaṃ pavattiyā nimittaṃ, tañca duvidhaṃ byuppattipavattinimittavasena. Tatra visesehi kriyāpakatipaccayādīhi uppajjatīti **byuppatti, go**ādisaddasarūpaṃ, tassā nimittaṃ **byuppattinimittaṃ,** kriyāpakatipaccayādayo, vividhaṃ vā **go**ādisaddasarūpaṃ uppādetīti **byuppatti,** sā eva nimittaṃ, yathāvuttā kriyādayoyeva. Pavattayati tattha tattha atthe payojayatīti **pavatti, go**ādiko saddo, tassa nimittaṃ **pavattinimittaṃ,** jātikriyāguṇadabbanāmāni. Tatra byuppattinimittaṃ saddasarūpuppattiyā kāraṇaṃ, pavattinimittaṃ pana saddappayojanassa kāraṇanti ayametesaṃ saṅkhepato lakkhaṇaviseso.

Dvayaṃ cetiye. **Thu** abhitthave, po, dīghādi. **Cita** pūjāyaṃ, cetitabbaṃ pūjetabbanti, ṇyo, **cetiyaṃ.** Ettha ca **thūpa**saddo samukhepi, **cetiya**saddo pana mukharahiteyeva vattati. ‘‘Cetiyamāyatane buddha-bimbe coddissapādape’’ti [cintāmaṇiṭīkā 12.7 byākhyāsudhā 2.2.7]

ruddo.

Dvayaṃ ānande. Dhammo pariyatti, sova bhaṇḍaṃ dhanaṃ sukhadāyakato, tassa agāraṃ ṭhapanaṭṭhānaṃ gehaṃ, tabbhāve tiṭṭhatīti **dhammabhaṇḍāgāriko,** iko. **Nanda** samiddhiyaṃ. Ime dve saddā **samā** samānatthā.

437. Dvayaṃ visākhāyaṃ seṭṭhidhītari. Vividhā bahukā puttanattapanattādikā sākhā yassā sā **visākhā.** Migārassa seṭṭhino mātuṭṭhāniyattā **migāramātā.**

Dvayaṃ anāthapiṇḍikaseṭṭhimhi. Sundaro attā yassa **sudatto,** sundaraṃ dattaṃ dānamassa vā **sudatto,** idamassa daharakāle pavattaṃ nāmaṃ. Anāthānaṃ piṇḍaṃ dadātīti **anāthapiṇḍiko,** idamassa kriyānāmaṃ.

438-439. Bhikkhuādayo ete pañca sahadhammikā. Saha ekato dhammaṃ carantīti **sahadhammikā.**

Pattādayo aṭṭha parikkhārā ukkaṭṭhavasena vuttā, majjhimavasena pana kattaradaṇḍopi telanāḷipīti dasa parikkhārā vattabbā, omakavasena chattampi upāhanāpīti dvādasa parikkhārā ca vattabbā.

440. Dvayaṃ sāmaṇere. Samaṇassāpaccaṃ **sāmaṇero.** Samaṇaliṅgācārattā ‘‘samaṇoya’’nti uddisitabboti **samaṇuddeso. Disī** uccāraṇe.

Tikaṃ acelake. Disā eva ambaraṃ vatthaṃ, na pakativatthametassa **digambaro, sa**ssa **go.** Natthi celaṃ vatthametassa, samāsante ko. Catūhi ganthehi bandhanīyattā **nigantho, ni**saddo bandhane. Dvayaṃ jaṭāvati. Jaṭaṃ yassatthi **jaṭilo,** ilo. Jaṭaṃ dhāretīti **jaṭādharo.**

441. Kuṭisakādikā catuttiṃsa laddhiyo parasamayānamāgamato gahetabbā, tathā dvāsaṭṭhi diṭṭhiyo brahmajālasuttantato. **Itī**ti parisamāpanattho. **Eteti** nidassanattho. Ete channavutiladdhiyo taṇhāpāsaṃ, diṭṭhipāsañca ḍenti pavattentīti **pāsaṇḍā**ti **sampakāsitā** kathitā. ‘‘Iti channavuti etā’’tipi pāṭho.

442. Tikaṃ sucimhi. **Pu** pavane, to. Dvittādi. **Yata** payatane, to. Dīghādi. Dvayaṃ cammani. Caritaṃ tanti **cammaṃ, cara**timhā mana, **camu** adane vā, mana. **Aja** gamane, yu, ino vā.

Dvayaṃ dantakaṭṭhe. Dante punāti sodheti yenāti **dantapono,** yu. Dantapoṇopi. Dantasodhanatthaṃ kaṭṭhaṃ **dantakaṭṭhaṃ.** Dvayaṃ rukkhattace. **Vakka** tace, alo. **Tara** taraṇe, ito, sakatthe ko.

443. Dvayaṃ bhājanasāmaññe. Patati yattha so **patto, pata** gatiyaṃ, to. **Pā** rakkhaṇe,ti.

Dvayaṃ kuṇḍikāyaṃ. Kassa jalassa maṇḍo pasannabhāvo kamaṇḍo, taṃ lātīti **kamaṇḍalu,** u. **Kuḍi** rakkhaṇe, sakatthe ko. Kattarassa jiṇṇassa ālambanayaṭṭhi.

444. **Yaṃ** ‘‘pāṇātipātā veramaṇī’’tiādi brahmacariyakammaṃ **niccaṃ** yāvajīvamavassambhāvena, taṃ **dehasādhanāpekkhaṃ** sarīreneva sādhanamapekkhate, na bāhirena sādhanaṃ, ayaṃ yamo nāma, **yamu** uparame.

> ‘‘Sarīrasādhanāpekkha-niccakammamaye yame;
> Saṃyame yamarāje ca, yamake tu yamaṃ tisū’’ti [amara 17.38].

Ruddo.

Yaṃ panāgantunā sukkapakkhādivasena aniccaṃ niyamitakālamupavāsādikaṃ kammaṃ, ayaṃ niyamo, kālādivasena niyamitabboti **niyamo, yamu** uparame. ‘‘Mantanāyaṃ paṭiññāyaṃ, niyamo nicchaye vate’’ti **ruddo.**

Brāhmaṇavaggavaṇṇanā niṭṭhitā.

445. Dvayaṃ vesse. **Visa** pavesane, so. **Iyāna**paccaye **vesiyāno.** Ūrujo, ariyopyatra.

Pañcakaṃ kasiādijīvikāyaṃ. **Jīva** pāṇadhāraṇe, yu. Sabbatra bhāve paccayo, karaṇetyeke. **Vata** vattane,ti, assu, ṇvumhi **jīvikā.** Vuttīnaṃ sarūpappakāre dasseti. Dvayaṃ kasikamme. Kasanaṃ kasi, sā eva kammaṃ **kasikammaṃ. Kasa** vilekhane, i, **kasi.**

446. Dvayaṃ vāṇijje. Vaṇijānaṃ kammaṃ **vāṇijjaṃ, vaṇijjā** ca. Dvayaṃ pasuposane. Gunnaṃ rakkhā **gorakkhā.** Pasūnaṃ gomahiṃsādikānaṃ pālanaṃ posanaṃ cikicchādi pasupālanaṃ vuttaṃ sarūpaṃ, vuttappakārā ca iti vessassa **vuttiyo** vuttikāraṇā tisso bhavanti kasikammādippakārena.

Tikaṃ gihimhi. Gahe gehe, pañcakāmaguṇe vā bhavavasena tiṭṭhatīti **gahaṭṭho.** Agāre gehe vasatīti **agāriko,** gahametassatthīti **gihi,** assi, rasso ca.

447. Dvayaṃ kasibale. Khettenājīvati. Kasatīti **kassako,** ṇvu. Dvayaṃ khette. Bījāni khipantyasminti **khettaṃ, khipa** peraṇe, to, khittaṃ tāyatītipi **khettaṃ, khi** nivāsagatīsu vā, ta, traṇa, **khettaṃ, khetraṃ. Kleda, klida** allabhāve, **la**lopo, kledīyatīti **kedāraṃ,** ke jale sati dāro vidāraṇamassāti vā **kedāraṃ,** saññāsaddattā sattamiyā na lopo, vāpopyatra, vappate yasminti **vāpo,** ṇo.

Dvayaṃ mattikākhaṇḍe. **Leḍḍa** saṅghāte, u, **leḍḍu.** Pume **utto** kathito. ‘‘Leḍḍavo pume’’tya [amara 19.12] **marakose.** Dvayaṃ khaṇittiyaṃ. Khaññate yāya, sā **khaṇitti, khanu** avadāraṇe,ti, **ṇa**ttaṃ, ussi. Avadārīyate yena **avadāraṇaṃ, dara** vidāraṇe, yu.

448. Tikaṃ dātte. Danti lunantyanenāti **dāttaṃ, dā** lavane, to. Dātrampi. **Lū** chedane, **lavittaṃ, asu** khepane. **Asitaṃ,** sabbatra karaṇe paccayo.

Tikaṃ pājanadaṇḍe. **Tuda** byathane, ṇo, **patodo. Ta**paccaye **tuttaṃ. Aja** khepane, gatimhi ca, karaṇe yu, **pājanaṃ.** Vaṇṇavikāre **pācanaṃ.** Todanaṃpyatra.

Tikaṃ rajjuyaṃ. **Yuja** yoge, to, **yottaṃ**. **Rudha** āvaraṇe, ju, ussattaṃ, pararūpattañca, **rajju** thiyaṃ. **Rasa** assādane, mi, ābandhopyatra.

Dvayaṃ phāle. Phālayati pāṭayati bhūmi yena **phālo,** ṇo. **Kasa** vilekhane, ṇvu, **kasako.** ‘‘Phālakasakā’’ti [byākhyāsudhā 2.9.13] **ruddo.** Nirīsaṃ, kūṭakaṃ, halampi. Īsāya niggataṃ **nirīsaṃ. Kuṭa** chedane, sakatthe ko, **kūṭakaṃ,** dīghādi. **Hala** vilekhane.

449. Tikaṃ naṅgale. Bhūmīnaṅga’manaṅgaṃ karonto lunātīti **naṅgalaṃ. Sī** bandhane, ro, **sīro.** ‘‘Sīro tikkhakare hale’’ti **nānatthasaṅgahe.** Godāraṇaṃpyatra. Naṅgalassa daṇḍake **īsā, īsa** issariye, **īsā** nārī. ‘‘Pabhumhi saṅkare īso, thiyaṃ naṅgaladaṇḍake’’ti [cintāmaṇiṭīkā 19.13-4 byākhyāsudhā 2.9.14] **rabhaso.**

Yugakīlake **sammā**saddo, samanti yāya **sammā, samu** samane. **Halapaddhati** naṅgalalekhā sītā nāma. ‘‘Sītā naṅgalalekhā ca, divagaṅgā ca jānakī’’ti [tikaṇḍasesa 3.3.191] **tikaṇḍasese. Sī** saye, to, **sītā** nārī.

450-451. Muggādike dhaññavisese **aparanna**saddo, pubbannato aparabhāge pavattaṃ annaṃ **aparannaṃ, aparaṇṇa**ñca. Sāliādike **pubbanna**saddo, aparannassa pubbe pavattaṃ annaṃ **pubbannaṃ, pubbaṇṇa**ñca. Pubbāparattañca nesaṃ ādikappe sambhavāsambhavavasena daṭṭhabbaṃ.

Sālyādayo satta dhaññāni. Dhānaṃ posanaṃ, tatra sādhūni **dhaññāni,** yo, rasso. Kalamā rattasāli mahāsālisaṭṭhikappabhutayo sūkadhaññavisesā **sālayo** nāma. Saṭṭhidināni paripākamassa **saṭṭhiko. Sāla** silāghāyaṃ, i, **sāli.** Vahati, brūheti vā sattānaṃ jīvitanti **vīhi, vaha** pāpuṇe, **brūha** vuḍḍhiyañca, i, assī, pakkhe **ra**lopo, **vīhi**. Koraṃ rudhiraṃ dūsatīti **kudrūso,** govaḍḍhano, a. Vaṇṇavipariyayo, ossu ca. **Gudha** parivedhane, umo. **Godhumo.** ‘‘Godhūmasumano milakkha, bhojanaṃ pāvaṭo yavo’’ti **rabhaso. Vara** varaṇasambhattīsu, ṇvu, **varako. Yu** missane, a, **yavo.** Kaṅgu atisukhumasasse dhaññavisese, sobhanasīsattā kamanīyabhāvaṃ gacchatīti **kaṅgu,** u. ‘‘Sāmā piyaṅgu kaṅgu dve’’ti **ruddo. Tabbhedā** tesaṃ dhaññānaṃ bhedā visesā nīvārādayo vuccante. Nīvārāni tiṇadhaññāni, **ādi**nā sāmākādayo.

Dvayaṃ kaḷāye. **Caṇa** dāne, ṇvu, **caṇako,** harimanthakepi. Kaṃ vātaṃ lātīti **kaḷāyo, ḷa**ttaṃ, kalāyampi. Dvayaṃ sāsapasāmaññe. ‘‘Sāsapo tu sarisapo, kaṭusneho ca tantubho’’ti **tikaṇḍaseso** [2.8.3]. ‘‘Pume suddhodanasute, siddhattho setasāsape’’ti **rabhaso.** Siddhā atthā asminti **siddhattho. Sāsa** anusiṭṭhiyaṃ, apo. Sāsapassāpi vīhibhedattā idha gahaṇaṃ.

452. Dvayaṃ kaṅguyaṃ. Piyabhāvaṃ aṅgatīti **piyaṅgu.** Dvayaṃ atasiyaṃ. **Ava** rakkhaṇe, mo, avassu, dvittaṃ, **ummā. Ata** sātaccagamane, aso, nadādi. Khumāpyatra.

Catukkaṃ sasse. **Kiṭa** gatiyaṃ, ṭho, kasito sambhūtaṃ vā **kiṭṭhaṃ,** kiṭṭhaṭṭhāne uppannasassañhi ‘‘kiṭṭha’’nti vuccati ṭhānūpacārena, ṭho, **si**lopo, assi. **Sasa** gatihiṃsāpāpuṇanesu, so. Thambo gumbo, taṃ karotīti **thambakari,** i. Dhaññampyatra. ‘‘Dhaññaṃ vīhīsu dhaññake, dhañño puññavatīrito. Dhaññā vātāmalakīsū’’ti hi **nānatthasaṅgahe.**

453. Dvayaṃ sassādīnaṃ kaṇḍamatte. **Kaṇa** sadde, ḍo. **Nala** ganthe, ṇo, **nālaṃ.** Nāḷipi. So eva sassādikaṇḍo nipphalo ce, **palāla**muccate. **Pala** lavanapavanesu, alo, palālopi.

Dvayaṃ asāre tucchadhaññe. **Bhasa** bhasmīkaraṇe, assu, **bhusaṃ** atisayepi. Thusampi. **Tusa** ussagge. Kena vātena iṅgatīti **kaliṅgaro, lā**gamo, aro ca. Dhaññānameva **tace** vakkale **thuso, tusa** tuṭṭhimhi, **tassa tho, thuso** pume. ‘‘Dhaññattace pumā thuso’’ [amara 19.22] tya**marakose.**

454. Dvayaṃ sassaroge. Setavaṇṇakaraṇavasena aṭati hiṃsatīti setaṭṭikā, sā eva **setaṭṭhikā.** Dvayaṃ taṇḍulakaṇe. **Kaṇa** nimīlane, **kaṇa** nimīlanasaddagatīsu vā, a, **kaṇo. Kuṇḍa** dāhe, sakatthe ko. Dvayaṃ dhaññamaddanabhūmiyaṃ. **Khala** soceyye, dhaññāni karonti maddanti asmiṃ **dhaññakaraṇaṃ.** Tiṇādīnaṃ, sassānañca thambo gumbo nāma, **thamba** vekalye, **thamba** paṭibandhe vā. **Guha** saṃvaraṇe, bo, **hassa mo.**

455. Dvayaṃ musale. Ayo aggekoṭiyaṃ yassāti **ayoggaṃ. Musa** khaṇḍane, alo. Dvayaṃ suppe. Kucchitaṃ lunātyapanetīti **kullo. Supa** māne, a, saratyaneneti vā **suppaṃ,** po, assu. Papphoṭanampyatra.

Dvayaṃ uddhane. Upari dhīyate thālyādikamasminti **uddhanaṃ,** uddhānampi, yu. **Culla** hāvakaraṇe, i, īmhi **cullī.** Adhisayanī, antikāpyatra. **Ati adi** bandhane, antyate bhikkhādikamassanti **antikā,** ṇvu. ‘‘Santike sannidhāne ca, uddhane cāpi antikā’’tya**jayo.**

Kāsādiracito kaṭo yena marāvo bandhīyate. Marāvo ca vīhyagāraṃ, ‘‘kusūlo vīhyagārañca, kantaro ca marāvako’’ti **rabhaso.** Keci marāvameva kaṭamāhu, taṃ na, ‘‘kusūlo ca marāvo ca, kilañjo ca kaṭo bhave’’ti **amaramālāyaṃ pādanāma**pakaraṇe bhedena pāṭhā. **Kila** bandhane, kilanaṃ kilo, tadatthaṃ jāyatīti **kilañjo,** niggahītāgamo. **Kaṭa** gatiyaṃ, a.

456. Aṭṭhakaṃ thāliyaṃ. Kāmīyatīti **kumbhī, kamu** icchāyaṃ, bho, assu, ī ca, kuyā pathaviyā bhavatīti vā **kumbhī,** kena agginā bhaṇatīti vā **kumbhī, bhaṇa** sadde, **ṇa**lopo, kena jalena umbhīyati pūrīyatīti vā **kumbhī, ubha ubbha umbha** pūraṇe, sabbatra nadādi. **Piṭha** hiṃsāsaṃkilesesu, aro.

Kuṇḍa dāhe. **Khala** soceyye, **ḷa**ttaṃ. **Ukha** gamane, alo, nadādi, rasso. Apaccaye **ukhā. Thala** ṭhāne, i, **thāli,** īmhi **thālī.** Kena agginā lapatīti **kolambo,** assottaṃ, niggahītāgamo, **ba**ttañca, ke aggimhi olambatīti vā **kolambo. Labi** avasaṃsane.

Tikaṃ maṇike. **Mana** ñāṇe, i, **ṇa**ttaṃ, maṇiyeva **maṇikaṃ. Bhaṇa** sadde, ṇvu, araṃ sīghaṃ jaro assa **arañjaro.**

457. Dvipādaṃ ghaṭe. **Ghaṭa** calane, a, nadādimhi ghaṭī, **kuṭa** koṭilye. Kena jalena lasati silissatīti **kalaso, lisa** silesane, a, issattaṃ, **kalaso** tīsu. **Vara** vāraṇasambhattīsu, ṇvu. **Kalasa**sahacaraṇato **vārako**pi tīsu. ‘‘Kalaso tu tīsū’’tya**marakose** [amara 19.31].

Bhuñjitabbanti **bhuñjanaṃ,** annādi, tassa patto bhājanaṃ suvaṇṇarajatādinimmitampi kaṃso nāma.

‘‘Kaṃso racchantare māne, tejasepi bhave tathā;
Pānapatte ca kaṃsye ca, sobhikkhāsu ca kittisū’’. –

Tya**jayena** vuttattā pānapattepi kaṃso. **Kana** dittigatikantīsu, so, **kaṃso.** Anitthī. Tikaṃ bhājanasāmaññe. **Ama** gatiyaṃ, atto, amattaṃ. **Bhāja** puthakammani, curādi, yu.

458. Dvayaṃ bhājanādīnamādhāre. Antaṃ samīpamādheyyassa upagacchatīti **aṇḍupakaṃ, nta**ssa**ṇḍo, ga**ssa ca **ko. Cumba** vadanasaṃyoge, aṭo, assu, sakatthe ko. Dvayaṃ sarāve, sarati vuḍḍhiṃ gacchatīti **sarāvo,** avo. **Malla** dhāraṇe. Ṇvu. Vaḍḍhamānakopyatra, vaḍḍhati vitthiṇṇī bhavatīti **vaḍḍhamānako,** sakatthe ko.

Dvayaṃ bhelabyañjanādighaṭṭanopayuttabhaṇḍe. **Kaṭa** gatiyaṃ, chu, dvittādi. **Du** gatiyaṃ, bo, nadādi, **dabbī,** rasse **dabbi.** Khajākāpi, **khaja** manthane, ako, **khajākā** thiyaṃ. Dvayaṃ dhaññādinilaye. **Kusa** silesane, ūlo. **Kusa** akkose, ṭho. Dvepi punnapuṃsake.

459. Dvayaṃ māsādisākamatte, **sā** tanukaraṇe, ṇvu. **Ḍaṃsa** khādane, ṇvu. **Sa**lopo, siggu, haritakampi. **Haritā** sakatthe ko. ‘‘Pulliṅgo sākamattasmiṃ, siggu sobhañjanepi ce’’ti [cintāmaṇiṭīkā 19.34] **rabhaso.** Dvayaṃ addake. Āddāyaṃ jātaṃ **addakaṃ,** rasso. Siṅgamiva veraṃ vapu yassa tameva **siṅgiveraṃ.**

Yadā sukkhaṃ, tadā mahosadhādhyaṃ, tikkharasattā mahantaṃ osadhaṃ. Suṇṭhī, nāgaraṃ, visaṃ, visabhesajjampi. **Suṭhi** sosane, i, **suṇṭhi,** īpaccaye **suṇṭhī.**

Dvayaṃ marīce. **Mara** pāṇacāge, co. **Kula** saṅkhyāne, ṇvu. ‘‘Marīcaṃ kolakaṃ kaṇhaṃ, usanaṃ dhammapattana’’ntya**marasīho.**

460. Tipādaṃ kañjike. Suvīraraṭṭhe bhavaṃ **sovīraṃ.** Kena jalena añjiyamabhibyattaṃ assa **kañjiyaṃ.** Ārānaṃ bhūmyakkajānaṃ vāresu gahitena nārena jalena jātaṃ **āranāḷaṃ,** ‘‘āro kkhiti sute’kkaje, nāro taṇḍulanīresū’’ti hi vuttaṃ, **rassa ḷo.** Thusato jātamudakaṃ **thusodakaṃ,** thusodakato vā jātaṃ **thusodakaṃ.** Dhaññato vīhito jātaṃ ambilaṃ **dhaññambilaṃ.** Vātaṃ laṅkati hīnaṃ karotīti **bilaṅko, vāta**ssa **bi,** visesena laṅkatīti vā **bilaṅko.** Kummāso, abhisutaṃ, avantisomaṃ, kuñjalaṃ, kañjikaṃ, maṇḍo, jeṭṭhambu, khadikāpyatra.

Dvayaṃ lavaṇamatte. **Lū** chedane, yu, ossā’navādese loṇaṃ.

461. Sāmuddādayo ete pañca lavaṇassa pabhedā visesā. Samuddabhūmiyamavaṭṭhitaṃ laddhaṃ loṇodakaṃ sukkhasantanaṃ sitaṃ yaṃ bhavati, taṃ **sāmudda**lavaṇaṃ. Akkhivaṃ, vasirampi. **Vasu** thambhe, iro. Sindhudese bhavo **sindhavo,** ṇo. Sitasivaṃ [sītasivaṃ (sakkate)], māṇimanthaṃ, sindhujampi. Sitaṃ dhavalaṃ, sivaṃ kalyāṇaṃ, kammadhārayasamāso. Sitasivanti vā bandhanaṃ. Maṇimantho pabbato, tatra bhavo, ṇo. **Kāḷaloṇo** nāma sovaccalavaṇānaṃ majjhe kāḷavaṇṇaṃ lavaṇaṃ [tīṇi madhuralavaṇassalavaṇabhedassa (amarakosa, mahesvaraṭīkā)], ‘‘tilakaṃ tatra mecake’’ti [madaṃ sandate pisodarādi (cintāmaṇiṭīkā 19.43) madaṃ mudaṃ vā sandate… visodarādi (byākhyāsudhāṭīkā)] vuttattā tilakampi. **Ubbhidaṃ** nāma romakalavaṇaṃ, sambharidese kira rumā nāma lavaṇākaro. Tatra paviṭṭhaṃ kaṭṭhampi acirena vilīya lavaṇaṃ bhavati, tabbhavaṃ romalavaṇaṃ. Vasukampi. Kaṭṭhādīnaṃ sayaṃ sabhāvavijahanakarattā bhindituṃ sakkotīti **ubbhidaṃ,** sakyatthe **u**saddo. **Bilālaṃ** nāma samuddatīrāsannadesabhavaṃ mattikaṃ pācayitvā nipphāditalavaṇaṃ. Samuddavelāsannadese jātaṃ **bilālaṃ,** essittaṃ, lo, atha vā **ubbhidaṃ** nāma yattha katthaci padese bhūmito uggataṃ lavaṇamattikaṃ pācayitvā nipphāditalavaṇaṃ. **Bilālaṃ** nāma lavaṇabhūmiṃ vidārayitvā nipphāditalavaṇaṃ. **Vi**pubbo **dala** vidāraṇe. **D**assa **lo.** Atha vā **ubbhidaṃ** nāma pākyaṃ lavaṇaṃ. **Bilālaṃ** nāma vaccagandhaṃ kāḷalavaṇaṃ.

462. Guḷādayo pañca ucchuno vikārā. **Guḷa** rakkhāyaṃ, guḷo pakkaraso. **Phāṇa** gatiyaṃ, to, phāṇitaṃ guḷato kiñci thaddhaṃ. **Khaṇḍa** manthe, khaṇḍo phāṇitatopi thaddho. Ucchuvisesassa rasapāke khaṇḍayogyasārabhūte yā guḷikākārā jāyate, sā macchaṇḍī khaṇḍasālūkaṃ. ‘‘Macchaṇḍī tu pupphaguḷā, thaddhapattantu phāṇita’’nti **rabhaso,** khaṇḍakakkaṃ phāṇitamiccaññe. **Sara** hiṃsāyaṃ, **khara**paccayo, **sakkharā,** yā ‘‘sitā’’tipi vuccati, sinoti bandhati taṇhaṃ **sitā.** Sitasakkharetyatra tu sito dhavalattho, sakkharāpamāṇasaṇṭhānattā vā sakkharā. Ime ca guḷādayo yathākkamaṃ thaddhatarā. Ettha ca macchaṇḍī phāṇitā khaṇḍavikārāpi. Dvayaṃ guḷe. Rogādhikesu vināsakarattā visañca taṃ kaṇṭakañca.

463. Dvayaṃ bhaṭṭhadhaññe. **Lāja** bhassane, bhassanaṃ bhajjanaṃ, a. Na khataṃ **akkhataṃ.** ‘‘Tatiyā pakati lājesvakkhataṃ tīsva’hiṃsite’’ti **ruddo.**

Bhaṭṭhayave **dhānā**saddo siyā, ‘‘bahumhi bhaṭṭhayave dhānā, thiyaṃ abhinavo’bbhide’’ti **rabhaso. Dhā** dhāraṇe, yu.

Dvayaṃ yavādicuṇṇe. **Saca** samavāye, **saca** secane vā, tu. **Mantha** viloḷane. Tikaṃ samaṃ. Pūretīti **pūpo,** po. **A**kārayutte **apūpo,** yathā ‘‘lābu, alābū’’ti. Taṇḍulādīnaṃ piṭṭhānaṃ vikāro **piṭṭhako,** saññāyaṃ ko.

464. Chakkaṃ sūde. Bhattaṃ, sūpañca karoti akāsi karissatīti **bhattakāro, sūpakāro** ca. **Su** paggharaṇe. Savati rasaṃ paggharāpetīti **sūdo,** do, dīghādi. **Sūda** paggharaṇe vā, a. Aḷāro nāma sūpādivikati, taṃ karotīti **āḷāriko.** Odanaṃ pacatīti **odaniko.** Rasaṃ karotīti **rasako.**

Dvayaṃ sūpe. Sukhatthāya pātabbattā **sūpo,** dīghādi. Visesato bhattaṃ añjati anto gacchati yena, taṃ **byañjanaṃ, añja** gatiyaṃ, yu.

465. Pañcakaṃ [tipādaṃ (ka.)] bhatte. **Udi** savanakledanesu, yu. **Vā**kāro **odana**saddassa napuṃsakattaṃ samuccinoti. **Kura** sadde, **kara** karaṇe vā, karoti balanti **kuraṃ,** assu, **kira** vikkhipane vā, kirati bubhukkhanti **kuraṃ,** issu, **kara** hiṃsāyaṃ vā, ku sadde vā, rapaccayo. Bhajati yena, bhuñjitabbanti vā **bhattaṃ, bhaja** sevāyaṃ, to. Bhakkhitabbāti **bhikkhā, bhakkha** adane, assi, **bhikkha** yācane vā, **bhikkhā** nārī. **Ada** bhakkhane, to. **Bhidādi**ttā **annā**deso, **da**lopo.

Catukkaṃ bhojane, **asa** bhakkhane, kamme yu. **Hara** haraṇe. Āharati balāyūnīti **āhāro,** ṇo. **Bhuja**dhātumhā yu, bhojanaṃ. **Ghasa** adane, ṇo. Andhopyatra, **ada**dhātumhā **ta**paccayassa **andhā**deso **nipātanā.**

Dvayaṃ yāguyaṃ. **Tara** plavanataraṇesu. Tarati plavati byāpībhavatīti **taraṇaṃ,** yu. Taralaṃ, taralāpi. **Yā** pāpuṇe, gu, **yu** missane vā, gu, ussā. Uṇhikā, sāṇā, vilepī ca yāgunāmāni. **Sā** pāke, yu, **sāṇā.**

466. Khajjādayo cattāro asanabhedā. **Khāda** bhakkhane, kamme to, bhujādi. **Khajjaṃ** maṃsādi. **Bhojjaṃ** annādi. **Liha** assādane, ṇyo, **ha**ssa **yo. Leyyaṃ** madhvādi. Pātabbanti **peyyaṃ, pā** pāne, ṇyo, āsse, peyyaṃ sūpādi.

Dvayaṃ bhattamaṇḍe. **Su** savane, visarujapadādito ṇa. **Camu** adane, **ā**pubbattā pāne, kamme ṇo. Māsaropyatra, **masi** parimāṇe, aro. Dvayaṃ ālope. **Lupa** chedane, **ā**pubbo sampiṇḍane, **ku** sadde. **Kabi** vaṇṇe vā, alo, ḷattaṃ, kena toyena balamassāti vā **kabaḷo,** pume, gāsopi.

467. Rasānaṃ sabbarasānaṃ aggamhi rase **maṇḍa**saddo, **maṇḍa** bhūsāyaṃ, ''sabbarasagge maṇḍamanitthiya''ntya**marasīho** [amara 19.49]. Dvayaṃ bhuttato sese. Virūpo, kucchito vā ghāso **vighāso.** Bhuttato seso bhuttaseso, sova **bhuttasesako,** sakatthe ko.

Dvayaṃ vighāsāde. Vighāsaṃ adatīti, a, **damu** damane, ṇvu. Dvayaṃ pipāsāyaṃ. Pātuṃ icchā **pipāsā, pā** pāne, so, dvittādi. **Tasa** pipāsāyaṃ, yu.

468. Dvayaṃ bhuttumicchāyaṃ. **Khuda** bubhukkhāyaṃ, do. Ghasitumicchā **jighacchā, ghasa** adane, icchatthe cho, dvittādi. Maṃsassa raso paṭicchādanīyamuccate. **Chanda** icchāyaṃ. Paṭicchādetīti **paṭicchādanīyaṃ,** anīyo, **chada** saṃvaraṇe vā, maṃsena paṭicchādetabbattā **paṭicchādanīyaṃ.**

Dvayaṃ uggāre, **deki** saddossāhesu, uddhaṃ dekati gantumussahatīti **udreko,** ekassa **da**kārassa **ro.** Uddekopi. **Gira** niggiraṇe, issā, **uggāro.** Pādo tittiyaṃ. Suhito titto, tassa bhāvo **sohiccaṃ. Tipi** pīṇane,ti, bhujādi. **Yu**paccaye, issatte ca **tappanaṃ.**

469. **Yathicchita**ntaṃ yathicchite. Kriyāvisesanatāya cete napuṃsake, kriyābyayānañhi satipyekatte tabbisesanāni napuṃsake bhavanti ekattepi, tathā hi kriyānamabyayānañca sattābhūtattā liṅgasaṅkhyāvisesopādānaṃ natthīti tabbisesanānampi sāmaññaliṅgā napuṃsakattaṃ, sāmaññasaṅkhyā cekattaṃ yuttanti, taṃ yathā – muduṃ pacanti, sāduṃ pacanti. Bahuvacanantepi kriyāsadde tabbisesanassekattameva kriyāvisesanānaṃ kammani dutiyā, sabbo hi dhātvattho karotyatthena byāpito, muduṃ pacanti muduṃ pacanaṃ kubbantītyattho, tena mudādīnañca tabbisesanānaṃ kammattaṃ. Añño panāha ''sabbe dhātvatthā bhavatyatthānugatā, bhavatikriyā katvatthamanubhavantītyattho. 'Pacati devadatto'ti devadattapayutto pāko bhavati, gacchati gamanaṃ bhavati, paṭhati pāṭho bhavatī''ti, tammatena paṭhamā, mudupacanaṃ yathā bhavati, tathā pacatītyattho. Ramaṇīyaṃ pāto, vimalaṃ pāto, idamupakumbhaṃ. **Kamu** kantiyaṃ, kammani ṇo, **kāmaṃ, nikāma**ñca. **Isu** icchāyaṃ, to, ''sādisantapucche''tyādinā antena saha **ta**ssa **ṭṭho, iṭṭhaṃ. Pari**pubbo **āpa** pāpuṇane, to, bhujādi, rasso, **y**āgamo ca. ''Sattyaṃ nivāraṇe tittiyaṃ, pariyattaṃ yathicchite''ti [cintāmaṇiṭīkā 19.57] **rabhaso.** Icchitassa anatikkamo **yathicchitaṃ,** yathātthe abyayībhāvo. Pakāmampyatra.

Dvipādaṃ vaṇijake. Kayavikkayehi jīvatīti, iko. Satthaṃ vāṇijjopajīvīnaṃ saṅghātaṃ vahati desantaraṃ pāpayatīti, kammādimhi ṇo. Satthavāho vaṇijanāyako, taṃyogā **satthavāho,** ṇo. Āpaṇo kayavikkayavohāro, taṃyogā **āpaṇiko,** ṇiko. **Vaṇa** sadde, ijo. Vedahako, negamo, paṇyājīvo, vaṇijopyatra.

470. Vikkayo nāma pubbameva attano dhanassa parassa dānaṃ. **Kī** dabbavinimaye, tatra niyutto **vikkayiko.** Vikkiṇātīti **vikketā,** ritu. Kayo nāma parassa dhanaṃ gahetvā attano dhanassa dānaṃ. Kayena jīvatīti **kayiko.** Kinātīti, ṇvu.

Dvayaṃ dhanappayottari. Iṇe uttamo **uttamaṇṇo,** abhidhānā pubbanipāto, issattaṃ, dvittañca. Dhanaṃ vuḍḍhatthaṃ payojetīti **dhaniko.** Dvayaṃ dhanagāhake. Iṇe adhamo **adhamaṇṇo.** Iṇaṃ gaṇhātīti **iṇāyiko,** āyiko. Iṇaṃ āyati pavattetīti vā iṇāyako, ṇvu.

471-472. Dvayaṃ iṇe. Uddharīyate gayhateti **uddhāro, u**pubbo **dhara**ti gahaṇe, ṇo. Eti vuḍḍhiṃ gacchatīti **iṇaṃ,** yu, **ṇ**attaṃ. Pariyudañcanampi, parito udañjhate gayhateti, yu. **Vutta**nti kriyāpadaṃ. Yattakena dhanena lābho labbhate, tatra mūladhane mūlādidvayaṃ. **Mūla** patiṭṭhāyaṃ. Paṭhamameva ābhataṃ **pābhataṃ.**

Dvayaṃ paṭipāde. ''Avassamassidaṃ kayitabba''miti saccassākhyāpanaṃ, karaṇaṃ vā

saccāpanaṃ, saccassa karañcittabharaṇamiccattho, **sacca**saddā dhāturūpā yu, majjhe **apā**gamo, saccassa vā āpuṇanaṃ **saccāpanaṃ, apa**dhātumhā yu. ‘‘Saccāpanā saccākati’’riti **tikaṇḍasese** [thīkaṇḍe (?)] vopālito. Saccaṃ karoti, saccassa vā karaṇaṃ **saccakāro.** Saccaṃkāropi. ‘‘Klive saccāpanaṃ sacca-ṅkāro saccākatitthiya’’ntya**marakose** [amara 19.82]. Dvayaṃ vikkanīyadabbe. Vikkinitabbanti **vikkeyyaṃ,** ṇyo. **Paṇa** byavahāre, ṇyo, dvepi tīsu.

Dvayaṃ nyāsassappane [nyāsampanne (ka.)]. Nyāsassa appanaṃ [sampannaṃ (ka.)] paṭidānaṃ. **Pati**pubbo **dadā**ti nyāsasampannattho, tathā **pari**pubbo vattati. Paridānaṃpyatra.

Dvayaṃ nyāse. **Asu** khepane. Nyassate nikkhipīyateti, ṇo. Upanidhiyyateti **upanidhi,** i, **upanidhi** pume. ‘‘Pume upanidhinyāso’’ti [amara 19.81] **amarakose.**

473. **Ekā**dayo **aṭṭhārasa**pariyantā saṅkhyāsaddā **saṅkhyeyye** dabbe vattanti tīsu ca liṅgesu. Saṅkhyeyyekatte ca ‘‘eko brāhmaṇo, aṭṭhārasa brāhmaṇā’’ti samānādhikaraṇaṃ bhavati, na tu bhinnādhikaraṇaṃ ‘‘brāhmaṇānaṃ ekādasa ce’’ti. Tīsūtyanena ‘‘na kevalaṃ **eka**saddova saliṅgo, atha kho **aṭṭhārasa**pariyantāpī’’ti dasseti, tena katthaci tesaṃ aliṅgatāvacanaṃ liṅgavisesābhāvaṃ sandhāya vuttaṃ, na pana sāmaññaliṅgābhāvanti daṭṭhabbaṃ. Iminā nayena ‘‘atiliṅgaṃ dvivacanaṃ, tadākhyātanti vuccatī’’tyādīsupi daṭṭhabbaṃ, tena ‘‘puriso gacchati, itthī gacchati, cittaṃ gacchatī’’tyādīsu **gacchati**saddassa taṃtaṃliṅgavisesavacanatā, ‘‘gacchatī’’tyādīsu sāmaññaliṅgavacanatā ca daṭṭhabbā. **Vīsatyā**dayo saṅkhyāsaddā saṅkhyāne, saṅkhyeyye ca vattanti ‘‘vīsati gāvo, gavaṃ vīsatī’’ti. Ekatteti yadā panetā saṅkhyeyye ekattavisiṭṭhameva vaggattaṃ sabhāvato paṭipādayanti. Tadā bhinnasaṅkhyenāpi samānādhikaraṇe ekavacaneyeva sabbakālaṃ vattate ‘‘vīsati gāvo’’ti. Yadyekatte, kathaṃ? Dvevīsatiyo, tisso vīsatiyo, pañcasatāniccādayo payogā iccāha ‘‘vaggabhede bahuttepī’’ti. Vīsatyādīnaṃ vaggānaṃ bhede vattumicchite sati bahuttepi bahuvacanepi bhavanti. **Amarakose** pana ‘‘saṅkhyantarassatthe abhidheyyevīsatyādayo taṃsamānādhikaraṇato bahuvacanānipi bhavantī’’ti [amara 19.83-4] vuttaṃ, saṅkhyantaramiha vaggabhedo, tena dvinnampi vohāramattanānattaṃ, na atthanānattanti daṭṭhabbaṃ. **Ānavuti navuti**saddamabhibyāpetvā **tā** vīsatyādayo bhinnaliṅgenāpi samānādhikaraṇe **nāriyaṃ** itthiyaṃ, yathā vīsati kuṇḍāni. Vīsatyādayo vikatasamāhāradvandā. Liṅgassa lokāsayattā dvandekattanti napuṃsakattanti vīsatyādayo abyuppannā paramatena, **kaccāyana**matena pana byuppannā.

474-476. Satādīni asaṅkhyeyyapariyantāni catuvīsati ṭhānāni gaṇanabhedāni. Tattha **dasadasa**saddehi nipphādito **sata**saddo, tathā **satadasa**saddehi **sahassa**saddo. **Yuja** yoge, **niyutaṃ, ayuta**mpi. **Yu** missane vā, to. **Lakkha** dassanaṅkesu, **lakkhaṃ, satasahassa**mpi. **Kuṭa** chedane, dasaguṇaṃ kuṭatīti **koṭi. Upasaggena** visesetvā eko gaṇanaviseso **pakoṭī**ti vuccati, dvepi missetvā eko **koṭipakoṭīti. Naha** bandhane, to. Āgamassu. **Vida** lābhe, u, niggahītāgamo. **Aba** hiṃsāyaṃ, gatimhi ca, do, āgamassu. **Ahi** gatimhi, **ha**paccayo. **Ava** rakkhaṇe, vo. **Aṭa** gamane, ṭo. **Sogandhika**nti kamalavisesanāmena eko gaṇanaviseso vuccati, tathoppalādināmehi ekeko gaṇanaviseso. **Katha** vākyappabandhe, yu, saṅkhyātumasakkuṇeyyatāya **asaṅkhyeyyaṃ.**

Nanu saṅkhyātumasakkuṇeyyatte sati ekena bhavitabbaṃ, atha kathameko asaṅkhyeyyo, dve asaṅkhyeyyāniccādīni bhedāni vuttānīti? Nāyaṃ doso, tesaṃ kāladesādivasena bhinnānampi sambhavato. Etāsu saṅkhyāsu **kamā** kamena satādilakkhapariyantaṃ **dasaguṇaṃ** dasahi guṇitaṃ bhavati. Koṭyādikaṃ asaṅkhyeyyapariyantaṃ **satalakkhaguṇaṃ** satalakkhehi guṇitaṃ bhavati, tasmā ekā lekhā dvisuññasahitā sataṃ bhavati, tathā tisuññasahitā sahassaṃ, catusuññasahitā niyutaṃ, pañcasuññasahitā ekā lekhā lakkhaṃ bhavati, ekā pana lekhā sattasuññasahitā koṭi, tathā cuddasasuññasahitā pakoṭi, iminā nayena yāvāsaṅkhyeyyaṃ netabbaṃ, ayamekaccānamācariyānaṃ mati.

Atha vā satādayo asaṅkhyeyyapariyantā sabbepi dasaguṇitā kātabbā, ayaṃ **kaccāyanassa** mati, tena hi ‘‘yāva taduttari dasaguṇitañce’’ti suttamāha. Atha vā satādayo lakkhantā dasadasaguṇitā, tena ekā lekhā dvibindusahitā sataṃ bhavati, tathā catupañcādibindusahitā sahassādikaṃ bhavati, ekā lekhā pana dvādasabindusahitā koṭi, tathā ekūnavīsatibindusahitā pakoṭīti yāva asaṅkhyeyyā ekekasmiṃ satta satta bindūni katvā gaṇanā kātabbā, tasmā asaṅkhyeyyagaṇanavisese pañcacattālīsādhikāni satabindūni bhavanti, ayamamhākaṃ mati.

Amarakose [amara 19.84] pana ‘‘pantyā satasahassādi, kamā dasaguṇottara’’mityuttaṃ, tassattho – dasasaṅkhyā pantītyuccate, tato ārabbha dasaguṇottaraṃ satasahassādikaṃ kamā viññeyyaṃ, taṃ yathā – dasasaṅkhyāya dasaguṇottaraṃ sataṃ, satā dasaguṇottaraṃ sahassaṃ, sahassā dasaguṇottaraṃ ayutaṃ, ayutā dasaguṇottaraṃ lakkhaṃ, lakkhā dasaguṇottaraṃ payutaṃ, payutā dasaguṇottaraṃ koṭi, evaṃ koṭiyā abbudaṃ, abbudā padumaṃ, padumā khabbo, khabbā mahākatho, tatopi mahāpadumaṃ, tatopi saṅku, saṅkuto samuddo, tato antyaṃ, antyā majjhaṃ, majjhā paraddhaṃ, paraddhā amataṃ, amatā dasaguṇottaraṃ saṅkhyaṃ, saṅkhyañca vīsatimaṃ ṭhānaṃ, asaṅkhyeyyamito paranti. Sabbapārisadattā hi byākaraṇassa sabbesaṃpyatra vādā dassitā.

477-478. Sādhikena dvepādena ‘‘aḍḍhena catuttho aḍḍhuḍḍho, aḍḍhena tatiyo aḍḍhatiyo, aḍḍhateyyo cā’’ti imaṃ vacanatthaṃ dasseti. Aḍḍhūpapadena saha **catutthā**disaddānaṃ **aḍḍhuḍḍhā**dyādeso. Sādhikapādena ‘‘aḍḍhena dutiyo diyaḍḍho, divaḍḍho cā’’ti imaṃ vacanatthaṃ dasseti. Antaritassāpi **aḍḍhena**saddassa idhānuvattanatā adhippetā abhidhānantarābhāvā, sabbatrevaṃ.

479-480. Mīyate paricchindīyate yena, taṃ **mānaṃ.** Tañca tulāpatthaṅgulivasā tidhā māniyadabbassa bhavati. **Tula** ummāne, curādi, **tulā** itthī. **Pada** gatiyaṃ, tho. **Aṅga** gamane, ulo, **aṅgulaṃ,** ‘‘aṅgulī’’tipi pāṭho, karasākhā.

Cattāro vīhayo sampiṇḍitā ekāva **guñjā** samagarukā, tathā dve guñjā ekova **māsako** samagarukoti sabbatra nayo netabbo. Dve māsakā **akkho** nāma, vibhīṭakoti vutto, akkhaphalasamānagarukattā vā **akkho.** Karisopyatra, **kasa** vilekhane, a, **ri**majjho, anitthī. Akkhānaṃ pañca **dharaṇaṃ** nāma, **dhara**tidhātuyā yu. Akkhānamaṭṭhakaṃ **suvaṇṇo** nāma. Pañcadharaṇaṃ **nikkhaṃ** nāma. **Te** nikkhā pañca **pādo** nāma. So **pādo** catutthe bhāge vattatītyekaccānaṃ mati. Yathāvuttāyeva cattāro vīhayo **guñjā** nāma. Dve guñjā **māsako** nāma. Dve pañcamāsakā dasamāsakā **akkho** nāma. Akkhānaṃ aṭṭhakaṃ **dharaṇaṃ** nāma. Pañcadharaṇaṃ **suvaṇṇo** nāma. Te pañcasuvaṇṇā **nikkhaṃ** nāmātyamhākaṃ mati. **Kana** dittigatikantīsu, **ni**pubbo, **na**ssa **kho, nikkho,** suvaṇṇavikārepi. Yassa kassaci vatthuno catutthe bhāge pādo. Dasa dharaṇāni **palaṃ** nāma, **pala** pathe ca gatimhi.

481. Yassa kassaci vatthuno palasataṃ **tulā. Tula** ummāne, **tulā** nārī.

> Gehānaṃ dārubandhāya, piṭhikāyaṃ tulā thiyaṃ;
> Mānabhaṇḍe ca sādise, rāsipalasatesu ca.

Tā tulā vīsati **bhāro** nāma. **Bhara** dhāraṇaposanesu, ṇo. ‘‘Bhāro tu dvisahassesu, palānamapi vivadhe’’**tyajayo** [byākhyāsudhāṭīkāyampi]. Vivadho bhārabhedo.

Rūpiyassa karisena kato saṃvohārapadattho kahāpaṇo nāma. Karisappamāṇena rūpiyena kato paṇo paṇiyo dabbabhedo **kahāpaṇo. Risa**ssa **hā**deso. **Ahā**dese **karisāpaṇo,** ete dve rūpavikāro, aññatrūpacārā. Iti tulāmānaṃ vuttaṃ.

482. Patthamānaṃ dassetumāha **‘‘kuḍuvo’’**ccādi. Eko pasato **kuḍuvo** nāma. **Sara** gatiyaṃ, to, **ra**lopo, **kaḍi** bhede, vo, **kaḍi**ssa **kuḍu, te** kuḍuvā cattāro **pattho.** Catupatthā **āḷhako, aha** pūjāyaṃ, ṇvu, ḷattādi dasaṅgulaṃ, dvādasaṅgulaṃ vāsabbato mānampi āḷhako. Caturo āḷhakā **doṇaṃ** nāma, ‘‘caturāḷhaka’’ntipi pāṭho, **du** gamane, ṇo, **duṇa** gatiyaṃ, hiṃsāyañca vā, **doṇaṃ. Vā**kārena **doṇo.**

483. Caturo doṇā **mānikā, māna** pūjāyaṃ, sakatthe ko, assi. Catumānikaṃ catassannaṃ mānikānaṃ samūho catumānikaṃ **khārī** nāma, **khara** vināse, ṇo, nadādi. **Dasambaṇaṃ** dasādhikasatadoṇamattaṃ **kumbho**ti ghaṭanāmena eko patthamānaviseso dassito, ‘‘ambaṇa’’ntipi pāṭho.

484. Patthamānavisesānaṃ labbhamānapariyāye dassetumāha **‘‘āḷhako’’**ccādi. **Tumba** kampane, a. Dvayaṃ patthe. **Pattha**saddoyaṃ sāmaññabhedamānesu pavattati, idha pana visesamānavācako adhippeto. **Nala** ganthe, iṇa.

Dvayaṃ vāhe. Vahatīti **vāho, vaha** pāpuṇane, ṇo.

Ambaṇamānaṃ, pariyāyaṃ vā dassetumāha **‘‘ekādasa doṇe’’**ccādi. **Amba** gamane, yu, **amba** sadde vā, iti patthamānaṃ vuttaṃ, aṅgulamānaṃ pana aṇvādyābhidhānāvasare bhūmivagge abhihitaṃ.

485. Catukkaṃ bhāge. **Visa** pavesane, dīghādi, koṭṭhaṃ vuccati sarīraṃ, tattha setīti **koṭṭhāso.** Āttaṃ. **Ana** pāṇane, **ama** gamane vā, so. Bhajīyate sevīyateti **bhāgo.** Ṇo. Vaṇṭakopyatra. **Vaṭi** vibhājane, ṇvu, ṇantā vā sakatthe ko.

Vibhavantaṃ dhane. **Dhana** dhañño, a. Sassa attano ayaṃ **so, sa**mpi. Duiva **dabbaṃ,** sāramiccattho, ivatthe vo, **vida** lābhe, to. Sassa dhanassa pati sapati, tasmiṃ sādhu **sāpateyyaṃ,** ṇeyyo. **Vasa** nivāse, u. **Ara** gamane, tho. **Rassa to.** Vibhavanti pabhavantyanenāti **vibhavo,** a. Hiraññaṃ, kosopyatra.

486. Katākataṃ kañcanaṃ, rūpiyañca missitaṃ [militaṃ (ka.), militaṃ paccekañca (amara khīrasvādhīṭīkā)] kosādidvayavāccaṃ, tatra piṇḍīkataṃ ābharaṇīkataṃ, kammībhāvamāpāditaṃ vā kataṃ. Ākarotthaṃ ajātakammaṃ cuṇṇādirūpaṃ akataṃ, **tadaññaṃ** tehi kañcanarūpiyehi aññaṃ tejasaṃ dabbaṃ tambaṃ. **Ādi**nā kaṃsarītisīsakādi, yañcātejasaṃ rājapaṭṭadāruvisādika’masāraṃ dabbaṃ, taṃ sabbaṃ kuppaṃ, **gupa** rakkhaṇe, guppateti, po, **ka**ttañca **ga**ssa.

Dvayaṃ kañcanaṃ rūpiyañcāhatamuṭṭhāpitahayavarāhapurisādi rūpaṃ nigghātikāya tāḷitaṃ dīnārādikaṃ rūpiyākhyaṃ. Assādirūpamassāhatamatthīti **rūpiyaṃ. Rūpa** āhatapasaṃsāsu, iyo.

487-488. **Hirañña**ntaṃ suvaṇṇe. Sobhano vaṇṇo yassa **suvaṇṇaṃ. Kana** dittiyaṃ, ṇvu, jananaṃ jātaṃ, pakaṭṭhaṃ jātaṃ **jātarūpaṃ,** pakaṭṭhatthe **rūpa**paccayo [pasaṃsāyaṃ rūpapaccayo iti subhū (cintāmaṇiṭīkā) pasaṃsāyaṃ rūpaṃ (pāṇini 5.3.66)]. Jātaṃ rūpamassāti vā **jātarūpaṃ. Iṇa** gatiyaṃ, dittiyañca anekatthattā. Suṭṭhu dippate dittiyā yujjateti **soṇṇaṃ,** usso, ‘‘vā paro asarūpā’’ti **i**lopo, dvittaṃ. **Kañca** dittiyaṃ, yu. Satthu vaṇṇo viya vaṇṇo yassa. Cittamattānaṃ haratīti **hari.** I, **kamu** icchāyaṃ, bu. Carati ettha cittaṃ **cāru,** ṇu. **Hi** gatiyaṃ, mo. **Haṭa** dittiyaṃ, ṇvu. Tapanaṃ dāhamarahatīti **tapaniyo,** iyo. **Hara** haraṇe, añño, assi. **Hā** cāge, **hā** gatiyaṃ vā, añño, **hirā**deso ca.

Cāmīkarādayo cattāro **tabbhedā** tassa suvaṇṇassa visesā. Cāmī nāma ekā pupphajāti, taṃkarattā **cāmīkaro,** atha vā cāmī nāma aggi. **Camu** adane, ṇī, takkarattā **cāmīkaro.** Satakumbhaṃ paddhakesaravaṇṇaṃ, tabbaṇṇasadisattā **sātakumbhaṃ.** Devarukkhabhūtāya mahājambuyā patiṭṭhitaṭṭhāne nadī jambunadī, tassaṃ patitehi mahāgajappamāṇānaṃ, kumbhappamāṇānaṃ vā phalānaṃ bījehi jātaṃ suvaṇṇaṃ **jambunadaṃ,** idaṃ pana suvaṇṇaṃ analappabhaṃ devālaṅkāramatulaṃ jāyate. Taṃ panānalamiti visesatthepi **amarasīho** suvaṇṇasāmaññeva paṭhati. Siṅgī nāma ekā macchajāti, tabbaṇṇatāya. Khaṇiyaṃ vā taṃsaṇṭhānasilākhaṇḍehi jātatāya siṅgī, **amarakose** pana cāmīkarādīnipi suvaṇṇasāmaññe paṭhati, siṅgī pana visese. Vuttañhi tattha ‘‘alaṅkārasuvaṇṇaṃ yaṃ, siṅgīkanakamiccaya’’nti [amara 19.96]. Tassattho – kaṭakakuṇḍalādino alaṅkārasuvaṇṇassa ‘‘siṅgī’’ti nāmanti. ‘‘Siṅgīmaṇḍanasoṇṇa’’nti **ratanakoso.** Suvaṇṇatāya siṅgī ‘‘kanaka’’mityuccate.

489. Pañcakaṃ rajate. Rūpayuttatāya **rūpiyaṃ. Rañja** rāge, ato. **Sañja** saṅge, jhu, **ña**lopo, **sajjhu.** Rūpayuttatāya **rūpī, sañja** saṅge, jho, **ña**lopo, **sajjhaṃ,** ‘‘rūpiyajjha’’ntipi pāṭho. Tadā **iyajjha**paccayena siddhaṃ. Dubbaṇṇaṃ, khajjūraṃ, setampi.

Āhatasoṇṇarajate, rajate rūpiyaṃ mataṃ;
Rajate ca khaleklivaṃ, khajjūro pādapantare;
Setā ca bhatikāyaṃ tha, klivaṃ sajjhe site tisu.

Asmajātiyaṃ puppharāgādimhi, muttāvajirādimhi ca vasvādittayaṃ. **Vasa** nivāse, u. Ratiṃ tanotīti **ratanaṃ,** kammādimhi ṇo, **ti**lopo. ‘‘Ratnaṃ sajātiseṭṭhepī’’tya**marakose** [amara 23.126], tena gajaseṭṭho gajaratanaṃ, itthiseṭṭho itthiratananti. **Mana**saddato i, **ī**paccaye **maṇī** ca. Puppharāgādayo vakkhamānā **tabbhidā** tassa maṇino visesā. Bhāsanto rañjetīti **puppharāgo, bhāsassa puppho.**

490. Suvaṇṇādayo ime satta ratanānyāhu. **Maṇi** rattamaṇi.

491. Sattaratanānaṃ labbhamānapariyāye dassetumāha **‘‘lohitaṅgo’’**ccādi. **Lohitaṅgā**dittayaṃ rattamaṇiyaṃ. Lohitavaṇṇena aṅgīyateti **lohitaṅgo,** lohitaṃ aṅgaṃ sarīrametassa vā **lohitaṅgo.** Padumañcātra kokanadaṃ, tabbaṇṇasadiso maṇi **padumarāgo.** Soṇaratanaṃ, lohitakopyatra.

Dvayaṃ veḷuriye. Vaṃso tacasāro, tabbaṇṇo maṇi **vaṃsavaṇṇo.** Veḷu viya dissatīti **veḷuriyo,** ivatthe iyo, **rā**gamo ca. Dvayaṃ pavāḷe. **Vala** saṃvaraṇe, ṇo, ḷattaṃ, **vā**kārena pavāḷopi. **Du** gamane, **du** upatāpe vā, mo, dvittaṃ.

492. Dvayaṃ kabaramaṇimhi. Masāragirimhi jātaṃ **masāragallaṃ,** lo, **ra**ssa **lo.** Kabaro sabalo maṇi. Dvayaṃ muttāyaṃ. **Muca** mocane, tho, muttā eva **muttikaṃ,** sakatthe iko. Satthikā pakatito liṅgavacanānyativattanteti napuṃsakattaṃ. Ettha ca ratanapariyāyānaṃ uppaṭipāṭiyā kathanaṃ sattannaṃ ratanānaṃ uppattikkamapaṇītakkamādino abhāvadīpanatthaṃ.

Dvayaṃ pittale. **Rī** gamane, ri. Rītipi. ‘‘Rīti pacāre sande ca, lohakiṭṭārakūṭesū’’ti **ruddo.** Ārasseva kūṭo, yassa. Dabbasaddopyatra. Dvayaṃ abbhake. **Ama** gamane, alo. Abbhaṃ ākāso, megho ca, taṃsaññakattā **abbhakaṃ,** saññāyaṃ ko. ‘‘Meghambarābhidhānañca, gori bījañca abbhaka’’nti hi vuttaṃ. Girijatu, silājatupyatra.

493. Tikaṃ lohe. **Lū** chedane, ho. **Aya** gamane, manogaṇādi. Kāḷañca taṃ ayasañceti **kāḷāyasaṃ.** Satthakaṃ, tikkhaṇaṃ, piṇḍaṃ, ayasaṃ, asmasāropyatra. ‘‘Satthamāyudhalohesū’’ti anekattho. ‘‘Sāmuddalavaṇetikkhaṃ, visalohājimukkake’’ti **rabhaso. Paṇḍa** gamane, a. Asmassa sāro. ‘‘Kāḷāyasa’mayo lohaṃ, asmasārañca satthaka’’nti tva**maramālāyaṃ** klīvakaṇḍaṃ.

Dvayaṃ capale. **Pāra** sāmatthiye, do, pārayati sakkoti sabbalohaṃ kañcanaṃ kātunti **pārado. Rasa** sadde, aggimhi pakkhitte rasatīti **raso,** madhurādīsu ca raso. Capalo, sūtopyatra.

‘‘Cañcalādimhi capalo’’.

> ‘‘Sārathimhi rase sūto, pasūte perite tisu’’;
> ‘‘Rasendo pārado vutto, pāratopi nigadyate’’ti. –

Tārapālo.

‘‘Pārado siddhadhātu ca, varabījañca sūtaka’’nti. –

Tikaṇḍaseso [tikaṇḍasesa 2.9.34].

Tikaṃ nāge. **Tipu** pīḷane, u. **Tipu**saddassa setepi pavattanato **kāḷa**saddena visesetvā **kāḷatipū**ti vutto, tena **ti**pusaddassadvinnampi vācakatādaṭṭhabbātyeke, taṃ ‘‘nāgo sīsakayogiṭṭha-vappāṇi tipu piccaṭa’’nti [amara 19.105] **amarakose,** ‘‘tipu sīsakaraṅgesū’’ti ca **tikaṇḍasesa nānatthasaṅgahā**dīsu vuttattā na gahetabbaṃ, tena kāḷo ca tipu cāti dveyevatthābhidhānāni. Kāḷavaṇṇatāya kāḷo. **Tipu** yathāvuttatthova. **Tapa** santāpe vā, u, assittaṃ. **Sī** saye, **si** bandhane vā, so. ‘‘Seṭṭhabhakaddujo nāgo, klivaṃ sīsakaraṅgesū’’ti **rabhaso.** ‘‘Yogiṭṭha’’mityekaṃ nāmaṃ sīsassa. ‘‘Vappo so sīsamattaka’’nti tva**maramālā.**

> ‘‘Ārakūṭosī rīti ca, sīsakaṃ tipu vaddhakaṃ;

Nāgaṃ mahāmalañceva, yogiṭṭhaka''nti. –

Byāḍi.

''Sīsamattaṃ bahumalaṃ, yogiṭṭhaṃ piṭṭhapiccaṭā;
Suvaṇṇādisamāluka-mapi sindūrasambhava''nti. –

Tantātantaraṃ.

Sete tu raṅgavaṅgā, te gatyatthā.

''Raṅgaṃsurebhaṃ mudaṅgaṃ, kusumbhaṃ gāmyakuṅkuma''nti. –

Tikaṇḍaseso [tikaṇḍasesa 2.9.34].

Dvayaṃ haritāle. Haritavaṇṇaṃ alaṃ **haritālaṃ,** byuppattimattametaṃ. Rūḷhīsaddo tvayaṃ. Pītiṃ netīti **pītanaṃ.** ''Piñjaraṃ pītanaṃ tāla-mālañca haritālake''tya**marasīho** [amara 19.103] **. Piñja** vaṇṇe, aro. **Ala** bhūsane, alantyaneneti, ṇo, ''haritālamalaṃ tāla-vaṇṇakaṃ naṭabhūsana''nti tu **mādhavo.** ''Haritāle tu kappūraṃ, godanto naṭasaññako''ti **tikaṇḍaseso** [tikaṇḍasesa 2.9.35].

494. Dvayaṃ sindūre. Piṭṭhena nāgena jātaṃ piṭṭhaṃ. Cīnadesappavattaṃ piṭṭhaṃ **cīnapiṭṭha**nti pubbapade uttarapadalopo. **Sanda** savane, ūro, assi. ''Sindūraṃ nāgasambhava''ntya**marasīho** [amara 19.105]. Vasantassavo, rattacuṇṇaṃ, rattavālukampyatra. Dvayaṃ tūle. **Tula** nikase, a. **Picu** maddane, u. Picu tuloti samuditañcassa nāmaṃ. ''Tūlo picu picutūlo, makkaṭisuttaṃ takkoṭī''ti hi **rabhaso.**

Madhusaddena khuddajantu, khuddañcoccate. Khuddajantavo bhamarādayo. Tatra bhamarakataṃ khuddaṃ bhāmaraṃ, makkhikākataṃ makkhikaṃ, saraghañcoccate. Varaṭā kataṃ vāraṭaṃ. Puttikā kataṃ puttikanti sabbatraññatthe ṇo. **Madhu** unde, u. **Khu** sadde, do, **khuda** pipāsāyaṃ vā, do.

Dvayaṃ sitthe. Madhūhi khuddajantūhi ucchiṭṭhaṃ sajjitanti **madhucchiṭṭhaṃ. Sajja** visajjanāliṅganānimmānesu. Nimmānaṃ sampiṇḍīkaraṇaṃ, to, **jatānaṃ ṭhā**deso, **s**assa **cho,** dvittaṃ, **i**ttañca. **Sica** paggharaṇe, tho. Sitthameva **sitthakaṃ.** Madanopyatra.

495. Tikaṃ gopāle. Gāvo pāleti, pāti cāti **gopālo, gopo** ca, kammani ṇo. Gāvo saṅkhyāyatīti **gosaṅkhyo, saṃ**pubbo **khyā** gaṇane. Goduho, ābhiro, vallavopyatra. Dvayaṃ gomike. Gāvo assa santīti **gomā,** mantu. **Ika**paccaye, **mā**game ca **gomiko.**

Dvipādaṃ balībadde. **Usa** dāhe, abho. Balaṃ vaddhayatīti **balībaddo,** nipātanā. Gacchatīti **goṇo,** yu, **ma**lopo, asso, **ṇ**attaṃ. Gacchatīti **go, gamu** gamane, ro.

''Sagge kare ca vajire, balībadde ca go pumā;
Thī sorabheyyinettambu-disāvacanabhūmisū''ti. –

Ruddo. Vasa nivāse, abho. Vassatīti **vuso, vassa** secane, ṇo, assu, saṃyogalopo ca. Ukkho, bhaddo, anavāho, sorabheyyopyatra. **Ukkha** secane. Anaṃ sakaṭaṃ vahatīti **anavāho,** ṇo. Surabhi go, tassāpaccaṃ **sorabheyyo,** ṇeyyo.

496. **So** go vuddho jaraggavo nāma. Jaraṃ patto go **jaraggavo, si**mhi **o**ssa **avo.** Dvayaṃ misabālyayutte kiñciphuṭṭhatāruññe asampattabalībaddabhāve vacche. ''Vaccho vuddho vacchataro''ti **nāmamālā.** Damanāraho **dammo,** mo. **Vasa** nivāse, cho, vacchassāyeva gāviyā tanutthe nipātanā taro [pāṇini 5.3.91 suttaṃ passitabbaṃ]. **Samā**ti ete dve tulyatthā.

Dvayaṃ dhuravāhe. Dhuraṃ vahati sīlenāti **dhuravāhī,** ṇī. Dhuraṃ vahitumarahatīti **dhorayho,** ṇo, **va**ssa **yo.**

Gavaṃ gunnaṃ **adhikato** jano **govindo,** gavaṃ indo **govindo,** gavaṃ vindatīti vā **govindo.**

497. Vahatyanena **vaho,** a. **Kuka** ādāne, udo, ussattaṃ, **da**ssa **dho** vā, kakudo, kakudho ca. Dvayaṃ siṅge. **Visa** pavesane, yu. **Sī** saye, go, niggahītāgamo, rassattañca. Lohitavaṇṇatāya **rohiṇī,** **ta**ssa **ṇo,** nadādi.

498. Tikaṃ gāvīsāmaññe. Pumepi gāvī, tadā **yo**ssa **ī.** Siṅgayuttatāya **siṅginī,** taddhitantā inī. Dvayaṃ aputtikāyaṃ. **Hana**tismā itthiyaṃ a, **hana**tissa **vadho,** niggahītāgamo, **dha**ssa **jho** ca, **bandha** bandhane vā, **vañjhā. Vasa** kantiyaṃ, a.

Navappasūtikā paccagghapasūtā go dhenu nāma, **dhe** pāne, nu. Dvayaṃ piyaputtāyaṃ. Vacchaṃ kāmayatīti **vacchakāmā.** Vacchaṃ lātīti **vacchalā.** Savacchakāyamapi dvayamidaṃ vadanti.

499. Dvayaṃ manthanakumbhikāyaṃ. ‘‘Gagga’’nti saddaṃrātīti **gaggarī,** nadādi. Manthati yassa **manthanī. Mantha** viloḷane, yu, nadādi, dvepi itthī. Yatrekasmiṃ bahupaggahayutte aneke bandhīyante, tatra **sandānā**didvayaṃ. **Saṃ**pubbo dā dāne saṃyamanattho, karaṇe yu. **Dā** dāne, mo, **dāmaṃ.**

Dvayaṃ govacce. **Miha** secane, lo. Gavaṃ mīḷho vacco **gomīḷho.** Goto nibbatto **gomayo,** dvepyanitthī. Dvayaṃ ghate. **Sappa** gamane, i, **sappi** napuṃsake. **Ghara** secane, to. Havipyatra.

500. Taṃdivasiyā dadhito, duddhā vā samubbhataṃ ghataṃ tappakati ca **navanītaṃ.** Navadadhyādīhi nītaṃ pavattaṃ **nonītaṃ,** vasso. Navanītampi. Dvayaṃ dadhisāre. Dadhino maṇḍaṃ sāro **dadhimaṇḍaṃ. Masa** parimāṇe, thu, **sa**ssa **to, matthu** napuṃsake.

Catukkaṃ khīre, **khi** khaye, īro. Duhyateti **duddhaṃ, duha** papūraṇe, to. **Pā** pāne, pātabbanti **payo,** ṇyo, āssattaṃ. Thanato sambhūtaṃ **thaññaṃ.**

Dvayaṃ takke. Tīṇi kāni jalabhāgāni ettha santīti **takkaṃ,** issattaṃ, dvittañca. **Matha** viloḷane, to, ‘‘yathāgamamikāro’’ti ikārāgamo, aññatra pana –

‘‘Addhodakasamāyuttaṃ, udassitamudīritaṃ;
Takkaṃ tibhāgasaṃyuttaṃ, mathitanti gatodaka’’nti. –

Takkamathitā bhedenuttā, gatodakamiti nijjalaṃ.

‘‘Nijjalaṃ mathitaṃ siniddhaṃ, takkantu jalapādikaṃ;
Udassitaṃ jaladdhañca, sotakhyantu samodaka’’nti. –

Ratanamālā.

501. Khīrādayo pañca goto sañjātarasā. Khīraṃ navaṃ, dadhi khīrato jātaṃ. ‘‘Khīrajaṃ dadhimaṅgala’’nti hi **ratanāmālā. Dhā** dhāraṇe. I, dvittaṃ, nipātanā. Dadhito vā ghataṃ, nonītañca. Sabbaseso takkaṃ, khīratoyeva vā.

Chakkaṃ eḷake. Bādhiyamānopi na ravatīti **urabbho. Ru** sadde, bho. **Meṇḍa** kuṭilatthe, ko. Misati paddhate aññamaññaṃ **meso.** ‘‘Saṃhasane meso, paddhāya’masamunnatī’’ti **nānatthasaṅgahe.** Na raṇatīti **uraṇo, raṇa** sadde. **Ava** rakkhaṇe, i. **Avi,** ‘‘avayo selamesakkā’’ty**amarasīho** [amara 23.207]. ‘‘Ajī’’tipi pāṭho. **Ila** gatiyaṃ, ṇvu. Uṇṇāyupyatra, uṇṇāyogā **uṇṇāyu,** yu, luhu ubhe ulomasasaddā ca **rabhasena** vuttā.

502. Tikaṃ aje. **Vasa** nivāse. To, **vasto,** vattopi. Aññe tu **“vasa** gandhaadane’’ti curādimāhu, **aja** gamane, na jāyatīti vā **ajo.** Chindanto gacchatīti **chagalako, cho** chedane, **gamu** gamane, ṇo, **massa lo,** ossattaṃ, sakatthe ko, chakalakopi. Chāgopyatra. Dvayaṃ karabhe. **Vasa** kantimhi, to, vassottaṃ, **usa** dāhe vā, ottādi, **oṭṭho,** dantacchadepi. **Kara** karaṇe, abho. ‘‘Kharabho’’tyeke paṭhanti. Kamelako, mayo, mahāṅgopyatra.

Dvayaṃ gadrabhe. **Gada**tismā rabho, **gadrabho.** Khaṃ kaṇṭhavivaraṃ mahantamassatthīti **kharo,** ro. Cakkavā, bāleyyo, rāsabhopyatra. Cakkayogā, vantu. Balayuttattā **bāleyyo. Rasa** sadde, abho. Dvayaṃ aviyaṃ. Uraṇassa ayaṃ **uraṇī.** Avino esā **avī. Ajā**saddo eko chāgiyaṃ. Aññe tu ‘‘uraṇī tu ajī ajā’’tipi pāṭhaṃ vatvā tiṇṇampi **uraṇī**pariyāyattaṃ vadanti, tesaṃ mate **ajīajā**saddāpi **uraṇī**pariyāyā atthīti daṭṭhabbā. Atha vā tikaṃ ajiyaṃ. **Uraṇa**saddassāpi **aja**pariyāyassa sambhavato ‘‘uraṇī tu ajī ajā’’ti vuttaṃ, vakkhati hi anekatthavagge ‘‘ummāre eḷako aje’’ti [abhidhāna 1124 gāthā], **uraṇa**pariyāyo hettha eḷako.

Vessavaggavaṇṇanā niṭṭhitā.

503. Tikaṃ sudde. **Sada** assādane, do, assu. **Antavaṇṇo** lāmakavaṇṇo. **Vasa** secane, vasetabbo asucitattā **vasalo,** alo. Yatra yatra vā muttaṃ karīsaṃ siñcatīti **vasalo,** alo, jaghaññajopyatra. Brahmuno jaghaññaṅge pāde jāto **jaghaññajo.**

Māgadhādayo sūtapariyantā vijātiyamātāpitikattā ubhayavaṇṇoppattiyā saṃkiṇṇajātiyo iccattho, bhinnajātisaṃsaggo eva hi saṅkaro. Suddena sambandhāya khattāya jāto putto **māgadho.** Thutikriyāvutti. Suddāya sambandhena khattiyena jāto **uggo, uca** samavāye, ṇo.

504. Brāhmaṇiyā sambandhena khattiyena jāto **sūto, su** abhibhave, to, dīghādi.

Suddāvessahi **karaṇo-mbaṭṭho** vessādvijātihi. **Māhiṃso** vessākhattajo, **khattā** khattāya suddajo.

Brāhmaṇīkhattajo **sūto,**
Tassaṃ **vedehako** vesse;
Rathakāro tu māhiṃsā,
Karaṇyaṃ yassa sambhavo;
Caṇḍālo nāma janito,
Brāhmaṇīvasalehi yo.

Tatra **karaṇo** lipilekhanavutti, **ambaṭṭho** vicikicchāvutti.

Dvayaṃ sippini. Karoti nimmināti citralepyādikanti **kāru,** ṇu. Sippamassatthīti **sippiko.** Sajātīnaṃ tesaṃ sippīnaṃ saṅghāto ‘‘seṇī’’tyuccate. **Si** sevāyaṃ, ṇi.

505. Tacchakādayo ime pañca **kāravo** sippino nāma siyuṃ. Vuttañca –

‘‘Tacchako tantavāyo ca, rajako ca nahāpito;
Pañcamo cammakāro ca, kāravo sippino matā’’ti.

506. Pañcakaṃ tacchake. **Taccha** tanukaraṇe. Tacchati tanuṃ karotīti **tacchako,** ṇvu, vaddhayati chindatīti **vaddhakī, vaddha** chedane, curādi, ‘‘chedane cāpi vaddhana’’nti **ratanamālā,** ṇvu. Sakatthe ī, vaddhakī, vaḍḍhakīpi. Palādyummānappakārena gaṇḍati chindatīti **palagaṇḍo. Gaṇḍa** chedanopalepanasannicayavadanekadesesu. Palagaṇḍo sudhājīvinyapi. **Ṭhā** gatinivattiyaṃ,ti, **pa**kāravaṇṇāgamo. **Ṭhā**tissa **tho**pi. Rathaṃ karotīti, kammani ṇo, **rathakāro,** cammakārepi. Dvayaṃ suvaṇṇakāre. Nāḷiṃ dhamati mukhe vināsayitvā mukhavāyunā aggidīpanatthaṃ nāḷiṃ saddāpayatīti **nāḷidhamo.**

507. Athoparaṃ pukkusaṃyāvapādena nāmaṃ. **Ve** tantasantāne, tantaṃ vāyatīti, ṇo. **Pesa** peraṇapayatanagatīsu. Pesanaṃ peso, taṃ karotīti, ṇo. Kuvindopyatra, kucchitaṃ vindatīti **kuvindo.** Mālāsippayogā, mālāpanayogā vā **māliko,** iko.

Kuṃ lalayati icchatīti **kulālo, lala** icchāyaṃ, ṇo. Dvayaṃ sūcikammopajīvini. Sūcivānakammaṃ duvidhaṃ sūcanaṃ, tunnañcāti, tatra tunnavānakammena pavattinimittena **tunnavāyo,** sūcivānasippayogā **sociko.**

508. Cammaṃ karoti vikāramāpādayatīti, kammani ṇo. Pādukaropyatra. **Kappa** chedane, ṇvu. **Naha** soceyye, **divā**dito nipātanā **pa**kārāgamādi, na hāpetīti vā **nahāpito, hā** parihāne, **ṇāpe** paccayo, to, essittaṃ, saññāsaddattā nassapakati. Khurī, muṇḍī, divākittipyatra. Khuravā **khurī,** muṇḍavā **muṇḍī,** muṇḍo, muṇḍī, muṇḍakoti pasiddhi. Divā divase kitti byāpāro assa **divākitti.** ‘‘Caṇḍāle tu divākitti, nahāpito’’ti **ruddo.**

Rañjate suttaṃ rattamāpajjate yasmiṃ, sa **raṅgo.** Haritālamanosilādi, tamājīvatīti, kammani ṇo.

Puñjaṃ kasatīti **pukkuso,** nipātanā, atha vā ‘‘pu’’iti purisassa nāmaṃ, taṃ kuseti apanetīti **pukkuso.** Pupphaṃ vuccati karīsaṃ, kusumaṃ vā, taṃ chaḍḍetīti, ṇvu. **Chaḍḍa** apanayane.

509. Venādayo tayo **samā** tulyatthā. Veṇunā jīvatīti **veno. Ṇ**assa **na**ttaṃ. **Veṇ**opi. Veṇuvettādīnaṃ vikati vilīvā, tehi vilīvaṃ karotīti **vilīvakāro.** Naḷopi veṇuvettādīnaṃyeva vikati, taṃ karotīti, kammani ṇo. Naḷehi vā vilīvaṃ karotīti **naḷakāro.**

Ito paraṃ soṇḍikaṃ yāva pādena nāmaṃ. **Cunda** chedane, sañcodane ca. **Cunda** nisāmane vā. **Bhamu** anavaṭṭhāne, taṃ karotīti **bhamakāro. Kara** karaṇe, māro, **kammāro,** kammani ṇvu. **Lohakārako.** Ākaroṭṭhitaṃ [āṭavoṭṭhitaṃ (ka.)] yo lohaṃ dhamitvā saṅkharoti, tatrāpi **lohakārako.**

510. Rajakassa dve kammāni celadhovanaṃ, rajanañca. Tatra celadhovano **ninnejako,** ṇvu, **niji** suddhiyaṃ, **niji** soceyyasocanesu vā. Vattharañjanā **rajako. Ranja** raṅge, ṇvu. Netīti **nettiko.** Sakatthe ko, nettiyaṃ udakanayena niyuttoti vā **nettiko,** nettiyā mātikāya netīti vā **nettiko,** iko. Udakaṃ hāretīti **udahārako. Ka**lopo, ṇvu.

Vīṇāvādanasīlattā **vīṇāvādī.** Vīṇāvādanasippayogā **veṇiko.** Usumhi, usukāro vā vaḍḍhakī **usuvaḍḍhakī,** etena **vaḍḍhakī**saddassa sabbesampi sippikānaṃ vācakatā dīpitā, tena suvaṇṇavaḍḍhakī, tantavaḍḍhakītyādayopi yojjā.

511. Veṇuṃ vaṃsaṃ dhamatīti **veṇudhamo.** Veṇuvādanasippayogā **veṇaviko,** ṇiko. Yo pāṇineva pāṇantare murajādisaddaṃ uṭṭhāpayati, so **pāṇivādo.** Pāṇiṃ hantīti **pāṇigho.** Pāṇiyopi. Pāṇivādanasippayogā **pāṇiyo,** yo.

Pūpena jīvatīti **pūpiyo,** pūpo paṇiyo vikkeyyo yassa. Pānāgāraṃ suṇḍā, taṭṭhattā surā soṇḍā, taṃ vikkiṇātīti **soṇḍiko,** ‘‘nenaniddiṭṭhamanicca’’nti [kātanta 1.2.18 naghaṭītaṃ aniccaṃ (paribhāsendusekhara 97)] paribhāsato vuddhi. Majjaṃ vikkiṇāti sīlena. Maṇḍahāropyatra, maṇḍaṃ surāsambandhamaggabhāgaṃ harati uddharatīti **maṇḍahāro.**

512. Dvayaṃ indacālakhye kapaṭe. Mayena asurena sure vañcayituṃ [calayituṃ (ka.)] payuttattā mayassa ayaṃ **māyā,** mayo eva sambaro, tassāyaṃ **sambarī,** ṇī, nadādi. Dvayaṃ māyākāre. Indajāle niyutto **indajāliko.** Pāṭihārakopi. Paṭiharati nayanamanenāti pāṭihārako, ṇvu.

513. Ariyāsāmaññaṃ orabbhikādīnaṃ catunnamatthe. Ye urabbhaṃ eḷakaṃ hantvā jīvantīti **orabbhikā.** Sūkare hantvā jīvanti **sūkarikā,** tathā magaṃ hantvā jīvanti **māgavikā.** Sakuṇe pakkhino hantvā jīvanti **sākuṇikā,** iti kamato bhavanti.

514. Dvayaṃ jālike. Vāgurā migabandhanajālaṃ, tāya caratīti **vāguriko,** vākarikopi. **Vaka**

ādāne, aro, ā, vākarā, tāya caratīti **vākariko,** pubbapakkhe **ka**ssa **go,** assu ca, vāguriko. Dvayaṃ bhāravāhe. Bhāraṃ vahatīti, kammani ṇo. Bhāraṃ vahatīti **bhāriko.**

Tikaṃ vetanopajīvini kiṅkare. Vetanena jīvatīti **vetaniko.** Bhato vetanena kīto, so eva **bhatako,** saññāyaṃ vā ko. Bhatiṃ vetanaṃ bhuñjatīti vā **bhatako,** ko, issattaṃ. Kammaṃ karotīti **kammakaro, kammakāro**pi.

Chakkaṃ dāse. Kiñci karotīti **kiṅkaro,** ‘‘ahamajja kiṃ karissāmī’’ti bhattu kattabbakiccayācanattā vā **kiṅkaro. Dāsa** dāhe. Dāsantetassāti **dāso,** a. **Ciṭa** pesanīye, pesīyate sāmināti ceṭo, ṇo, sakatthe ko, **ceṭako. Pisa** pesanīye, ṇo, **sa**ssa dvittaṃ. **Bhara** dhāraṇaposanesu, bharīyatīti **bhacco,** ‘‘riccā’’tiyogavibhāgena **bharā**ditopi **ricca**paccayo, ‘‘ramhi ranto rādino’’ti ralopo ca, **bhacco.** Paricarati sāmīnanti **paricāriko.** Dāsero, dāseyyo, goppako, niyojjo, abhujissopyatra.

515. Te ca dāsā antojātādivasena catudhā siyuṃ. Antogehe dāsiyā kucchimhi jāto **antojāto,** dhanena kīto dhanaṃ datvā dāsabhāvaṃ gato **dhanakkīto,** sayameva **dāsabyopagato** bhayanivāraṇādyatthaṃ dāsabhāvamupagato ca karamarabhāvena ānīto **karamarānīto** ca, iccevaṃ te dāsā catudhā siyunti pakataṃ.

516. Dvayaṃ bhujisse. **Bhuja** pālanajjhohāresu, iso, dvittaṃ. Tikaṃ nīce. Nihīnaṃ cinotīti **nīco,** ṇo, rassassa dīghatā. **Jama** adane, mo. Nicchayena hāniṃ gacchatīti **nihīnako, hā** parihāne, **i** gatiyaṃ, yu, sakatthe ko.

> ‘‘Vivaṇṇo pāparo nīco, pākito ca puthujjano;
> Nihīno’pasado jammo, khullako itaro ca so’’. –

Tya**marakose** [amara 20.16]. Vigato vaṇṇo assamo yassa **vivaṇṇo.** ‘‘Assamo brahmacāriyādi, catukkepi maṭhepi ce’’ti **nānatthasaṅgahe.** Pāpaṃ rātīti **pāparo.** Pakatiyaṃ yathājātabhāve bhavo vijjamāno, na tu byāpāroti **pākito,** ṇo. Sajjanehi puthubhūto jano **puthujjano.** Apakaṭṭhaṃ sadati gacchatīti **apasado.** Khudaṃ lātīti khullo, **da**ssa **lo,** khullo eva **khullako.** Itaṃ kampitaṃ rātīti **itaro.**

Dvayaṃ anālase. Kusītassa bhāvo kosajjaṃ, taṃ yassa natthīti **nikkosajjo. Lasa** kantiyaṃ, appaṃ lasatīti kilāsu, ṇu, na kilāsu **akilāsu. Manda** supane, a. Na lasati kīḷatīti **alaso.**

517. Catukkaṃ caṇḍāle. Saṃ sunakhaṃ pacatīti **sapāko. Caṇḍa** caṇḍikke, ālo. Mataṅgassa apaccaṃ **mātaṅgo. Cu** cavane, ṇvu, **cavako.** ‘‘Plavako’’tipi pāṭho, **plava** gatiyaṃ, ṇvu.

> ‘‘Caṇḍālaplavamātaṅgā, divākittijanaṅgamā;
> Nisādasapacāante-vāsī caṇḍālapukkusā’’. –

Tya**marakose** [amara 20.19-20].

Milakkhajātyādayo mahāraññanivāsino **tabbhedā** tassa caṇḍālassa visesā.

> Gomaṃsabhakkhako yo tu,
> Lokabāhyañca bhāsate;
> Sabbācāravihīno’yaṃ,
> Milakkhajāti vuccate [cintāmaṇiṭīkā 20.20].

Milakkha abyattasadde. Milakkhante abyattaṃ bhāsanteti milakkhā, tesaṃ jāti yoni **milakkhajāti.** Mayūrapiñchādiparidhāno **kirāto, kira** vikiraṇe, ato, kiratīti **kirāto.** Kiratopi. Pattaparidhāno **savaro. Sava** gatiyaṃ, aro. **Ādinā pulindo, pula** mahatthe, do, **pulindo,** sabhāsā byavahārī desantarabhāsānabhiñño, pulindo savarapariyāyoti keci.

518-519. Tikaṃ luddamatte, ayampi milakkhappakāro. Migamacchādīnaṃ nisādanato māraṇato **nesādo. Ludha** upaghāte, do, **dha**ssa **do, lū** chedane vā, do, ubhayatrāpi sakatthe ko. Vijjhatīti **byādho,** rassassa dīghatā. Dvayaṃ migaludde. Mige hantīti **migavo,** vo. Mige vijjhatīti **migabyadho.**

Siloko sunakhe. Saramā sunī, tassāpaccaṃ **sārameyyo,** ṇeyyo. Sundaraṃ nakhametassa **sunakho, suna**ssa vā pāṭipadikassa **unakho, suna** gatiyaṃ vā, kho, evaṃ sabbatra pāṭipadikavasena vā dhātuvasena vā rūpasiddhi veditabbā. **Suna** gatiyaṃ, **suna**ssa vā **uno. Soṇa** vaṇṇagatīsu, **suna** gatiyaṃ vā, ṇo, **ṇ**attaṃ, **suna**ssa vā **oṇo. Kuka** ādāne, uro, **kukkuro. Suna** gatiyaṃ, **u**ssa **vā**dese **svāno, uvā**dese **suvāno.** Mige sarati hiṃsatīti **sāḷūro,** ūro, **ra**ssa **ḷo.** Dīghādimhi **sūno.** Ussātte **sāno. Na**lope ussātte **sā,** ayaṃ pume, koleyyo, migadaṃsako, bhasakopyatra, kule gehe bhavo **koleyyo.** Migaṃ daṃsatīti **migadaṃsako.** Bhasati bukkatīti **bhasako, bhasa** bhaṇane.

Bhesajjādiyogena, nissaggena vā ummattādibhāvamāpanno sunakho ‘‘aḷakko, atisuno’’ti ca vuccate. **Ala** nivāraṇe, kammani ṇvu, dvittaḷattāni, **aḷakko.** Alakkopi. Pakatiṃ atikkanto suno **atisuno.**

520. **Sādibandhanaṃ** sunakhādibandhanaṃ rajjādi **gaddūlo** nāma. **Gadda** sadde, ulo, dīgho. Dvayaṃ dīpake. **Dīpa** dittiyaṃ, ṇvu, **ciṭa** pesanīye, luddena ciṭyateti **ceṭako,** ṇo, sakatthe ko, **ṇvu**paccayena vā siddhaṃ.

Tikaṃ pāse. **Bandha** bandhane, kattari yu. **Gantha** ganthane, **gantha** koṭilye vā, **ntha**ssa **ṇṭho. Pasa** bādhanaphusanesu, kattari ṇo. Dvayaṃ vākarāyaṃ, yā sāṇatacādīhi migādīnaṃ bandhanatthaṃ katā. **Vaka** ādāne, aro, itthiyamato ā. Mige ganthati bandhatīti **migaganthanī,** ‘‘migabandhanī’’tipi pāṭho.

521. Dvayaṃ kumīne. Yatra macchā pavisanteva, na nissaranti, kucchitā veṇī assā **kuveṇī,** nadādi. Vajjhappattatāya kucchitā mīnā yasmiṃ **kumīnaṃ, kamu** padavikkhepe vā, ino, macchādhānīpyatra, macchā ādhīyante yassaṃ **macchādhānī,** yu, nadādi. Dvayaṃ jāle. Ānīyantenenāti **ānayo,** ṇo, īsse, e aya. Jale hitaṃ **jālaṃ,** ṇa.

Dvayaṃ vadhaṭṭhāne. Āgantvā hananti yasmiṃ **āghātanaṃ,** yu, **hana**ssa **ghāto.** Vadhassa māraṇassa ṭhānaṃ **vadhaṭṭhānaṃ.** Dvayaṃ adhikoṭṭane. Sadā ākoṭṭanattā saha ūnenāti **sūnā, suna** gatiyaṃ vā, itthiyamati a, dīghādi. **Kuṭa** chedane, adhikoṭenti yasmiṃ **adhikoṭṭanaṃ.**

522. Dvipādaṃ core. Taṃ karotīti **takkaro,** theyyatthaṃ vā takkayatīti **takkaro. Takka** vitakke, aro. **Musa** theyye, kattari ṇvu. **Cura** theyye, ṇo, curā theyyasīlamasseti vā **coro,** ṇo. **Thena** coriye, curādi, a. Ekaṃ asahāyaṃ agāraṃ gehaṃ ekāgāraṃ, **taṃ** payojanaṃ yassa **ekāgāriko,** iko. Mosatthino hyekāgāraṃ payojanaṃ. **Samā**ti tulyatthā. Dassupyatra. **Daṃsa** daṃsane, su, niggahītalopo.

Tikaṃ theyyakriyāyaṃ. Thenassa kammaṃ **theyyaṃ,** corassa kammaṃ **corikā.** Musanaṃ **moso,** bhāve ṇo. **Ve** tantasantāne, **vemo,** anitthī. Vāyanattho daṇḍako **vāyanadaṇḍako,** vāsaradaṇḍakopi.

523. Tikaṃ sutte. **Suca** gatiyaṃ, to. **Tanu** vitthāre, tu, tantu pume, tantapayojanattā **tantaṃ. Lepyādikammani** lepanādikriyāyaṃ **pottha**saddo vattati. **Ādi**nā potthalikādilikhanakammaṃ gayhate, **pusa** snehasecanapūraṇesu, bhāve tho. Atha vā **lepyādikammani** kammakārakabhūte lepitabbādimhi **pottha**saddo, tadā kammani tho, **potthaṃ.**

Vatthadantakaṭṭhasiṅgādipotthalikāyaṃ **pañcālikā**didvayaṃ. Pañcaṅgāni yassā santi sajīvassevāti **pañcālikā,** iko. Majjhe lakārāgamo. Potthena vatthena alaṅkariyattā **potthalikā. Ala** bhūsane, ṇvu. ‘‘Caturo janā potthakamaggahesu’’nti ettha **potthaka**saddena vatthaṃ vuttaṃ, **pottha**saddoyeva hi sakatthe **ka**paccayena ‘‘potthako’’ti vutto. ‘‘Puttalikā’’tipi pāṭho, putto viya alaṅkarīyateti puttalikā, puttikāpyatra.

524. Yaṃ **kūpato** āvāṭato **ambuno** jalassa **ubbāhanaṃ** uddhāraṇaṃ bhave, taṃ ‘‘ugghāṭanaṃ, ghaṭīyanta’’miti coccate. Uddhaṃ ghaṭīyati udakanti **ugghāṭanaṃ,** yu. **Ghaṭa** cetāyaṃ, ghaṭīyeva uddhādhogamanavasena gamanato **ghaṭīyantaṃ, yā** gatipāpuṇanesu, anto, to vā.

Dvayaṃ mañjusāyaṃ, yā kaṭṭhehi karīyati. **Mana** ñāṇe, so, jumajjho [manissa jūka (ṇvādi 215) uṇādivuttiyaṃ 4.77 sutte ca passitabbaṃ], **pela** gatiyaṃ, **pe** pālane vā, lo, ḷattaṃ, **peḷā, pala** rakkhaṇe vā, kattari a, asse, **peḷā.** Tikaṃ pacchiyaṃ. **Piṭa** saṅghāte, ṇvu, **piṭako,** vuddhimhi **peṭako. Pasa** pālane, chi, **pacchi,** itthiyaṃ.

525. Dvayaṃ kāje. Vividhaṃ bhāramābhañjanti olambanti yassaṃ **byābhaṅgī. Kajja** byadhane, kattari ṇo, ekassa **ja**ssa lopo, **kaca** bandhane vā, adhikaraṇe ṇo, **cassa jo, kājo,** kācopi. **Atra** kāje **avalambanaṃ** vettādivikati sikkā nāma. **Saka** sattiyaṃ, kattari ko, upāntassi, **sikkā,** kājopi.

Dvayaṃ upāhane. Upanayhate bandhīyateti **upāhano,** vaṇṇavipariyayo, rassassa dīghatā, **vā**kārena upāhanaṃ. Pajjate yāya **pādu,** u, **pādu** itthī, ‘‘pannaddhī pādukā pāṇihitā padarathī’’tipi **tikaṇḍaseso** [tikaṇḍasesa 2.10.13] **. Tabbhedā** tassupāhanassa bhedā visesā pādukā nāma, **pada** gamane, ṇuko, **pādukā,** bahupaṭalā cammamayā kaṭṭhamayātyeke.

526. Tikaṃ cammarajjuyaṃ. **Vara** icchāyaṃ, **vara** saṃvaraṇe vā, chadādīhi tatraṇa. **Varattā,** varattaṃ, varatrā, varatrampi. **Vaddha** vaddhiyaṃ, sakatthe ko, **vaddhikā.** Nayhate bandhīyate yāya **naddhī, naha** bandhane, to, nadādi.

Dvayaṃ aggidīpane. **Bhasa** bhāsadittīsu, dibbate aggi yāya **bhastā,** to, traṇamhi bhastrā, nadādino ākatigaṇattā īpaccayābhāvo. Cammamayaṃ pasibbakaṃ **cammapasibbakaṃ,** cammapasibbakāpi.

Tejase suvaṇṇādike āvatyate yatra, sā soṇṇādyāvattanī mūsā nāma, **musa** theyye, a, **mūsā,** dīghādi. Kalādikaṃ yāva pādena nāmaṃ. **Kuṭa** chedane, karaṇasādhanaṃ, **kūṭaṃ,** dīghādi, **vā**kārena kūṭo. Ayaso, ayomayo vā ghano **ayoghano.**

527. Kammārānaṃ bhaṇḍaṃ **kammārabhaṇḍaṃ.** Saṅgamma ḍaṃsatīti **saṇḍāso,** ṇo, niggahītalopo, saṇḍāso, yenādittalohādi gayhate. Dvayaṃ adhobhāgaṭṭhe ayoghane. **Muda** saṃsagge, thi, **muṭṭhi,** itthī. Adhikaroti yassaṃ **adhikaraṇī,** yu, nadādi.

Tabbhastā tesaṃ kammārānaṃ bhastā aggidīpanī gaggarī nāma, yā ‘‘ukkā’’tipi vuccati, sā ca nārī, ‘‘gagga’’iti saddaṃ rātīti **gaggarī,** manthaniyampi. Dvayaṃ khuddakasatthe. **Sasa** hiṃsāyaṃ, tho. Piyampi phāletīti **pipphalaṃ, phala** vidāraṇe.

528. Dvayaṃ nikase. **Sā** tanukaraṇe, yu, **ṇ**attaṃ, nikasate parikkhyate suvaṇṇanti **nikaso.** Kasopi. Sūciyā nāsāvijjhanaṃ ārā, **ara** gamane, ā, **ārā,** cammakārānaṃ cammavedhanepi **ārā,** ‘‘tikaṃ sūciya’’nti keci.

Dvayaṃ kharapatte. Kharasamphassatāya **kharo.** ‘‘Ka’’iti kacati pāṭayati **kakaco,** anitthī, ‘‘kakacaṃ kharapattañce’’tya**maramālāyaṃ** napuṃsakakaṇḍaṃ. **Vacchāyanasatthe** vuttā gītavajjādikā vijjā catusaṭṭhikriyā, tathā āliṅganacumbanādikā ca abbhantarā catusaṭṭhikriyā **kalā**saddenoccate. **Ādi**nā yaṃ tatra vuttaṃ kārukammaṃ, taṃ gayhate, taṃ sabbampi kalādikaṃ **kammaṃ** kriyā **sippaṃ** nāma, **sī** saye, po, **sappa** gamane vā, upāntassi, **sippaṃ.**

529-530. Patisadisaṃ yaṃ silādinā patirūpakaṃ karīyate, tatra **paṭimā**dicatukkaṃ. **Mā** māne, mānamatra sadisīkaraṇaṃ, kattari, karaṇe vā a, **paṭimā,** nārī. **Vamu** uggiraṇe, bo, **i**ttaṃ, **paṭibimbaṃ. Dhā** dhāraṇe, i, **paṭinidhi,** dvīsu. Paṭimānaṃ, paṭiyātanā, paṭicchāyā, paṭikatipyatra.

Pajjaṃ sadise, tatra **samā**dayo kevalā api tīsu, sadisatthe ca vattanti, **sannikāso,** pana ante tayo ca uttarapadībhūtā, taṃ yathā – tena samo'yaṃ [taṃsamo'yaṃ (?)], taṃsamamidaṃ, taṃsannikāso iccādi [amū nibhādayo uttarapadaṭṭhā eva sadisavacanā vāccaliṅgā siyuṃ yathā ''pitunibho putto, mātunibhā kaññā, devanibhama- pacca''miti, byākhyāsudhā 2.10.37]. **Sama** velambe, a. Patirūpakaṃ bhajatīti **paṭibhāgo,** ṇo, **kāsa** dittiyaṃ, a, **sannikāso.** Samānamiva naṃ dissatīti **sarikkhako, samāna**ssa **so, di**ssa **ri, sa**ssa **kkho,** sakatthe ko, **sarikkhako. Sama** velambe, yu, **samāno,** saha mānenāti vā **samāno.** Samānaṃ katvā naṃ passatīti **sadiso, samāna**ssa **so.** Paricchedasadhammā tulyādhiṭṭhitāya sammito paricchinno **tulyo,** sammitatthe yo, **a**paccaye tulopi. **Bhā** dittiyaṃ, **sannibho, nibho** ca. Bhūta rūpādayopyatra, yathā pitubhūto, māturūpo.

Tikaṃ upamāne. Upamīyate yena **opammaṃ,** mana, **upa**pubbo **mā** māne, **yu**paccaye **upamānaṃ,** itthiyamati a, **upamā,** upamānopameyyānaṃ sadhammattepyayaṃ, vuttañca ''upamānopameyyānaṃ, sadhammattaṃ siyopamā''ti [subodhālaṅkāra 176 gāthā]. ''Yenopamīyate, yā copamīyate, tesvapi **opammā**dittaya''ntya**marasīho** [byākhyāsudhā 2.10.36].

531. Catukkaṃ vetane. Bharati kammakare yāya, sā **bhati,**ti. **Visa** peraṇe, peraṇaṃ gamanādīsu niyojanaṃ, karaṇe ṇo, **nibbeso,** nivesopi. **Vī** gamane, tano. Mūlena samitaṃ **mūlyaṃ, mūla** patiṭṭhāyaṃ vā, karaṇe yo.

> ''Kammaññā tu vidhā bhaccā, bhatayo bhammavetanaṃ;
> Bharaṇyaṃ bharaṇaṃ mūlyaṃ, nibbeso paṇamiccapī''. –

Tya**marasīho** [amara 20.38-9].

Dvayaṃ jūte. **Ju** gatijavanesu, to, dīghādi, **jūtaṃ, juta** dittiyaṃ vā, karaṇe a. Kitavassa jūtakārassa kammaṃ **ketavaṃ,** ṇo. Akkhavatī, paṇopyatra. Akkhā pāsakā upāyatthena assaṃ santīti, vantu, sabhāvato itthittaṃ. Paṇo aṭṭo, taṃyogā **paṇo.**

Pañcakaṃ jūtakāre. Dhāvantī atti dhutti, nipātanā, taṃyogā **dhutto,** ṇo, **dhū** kampane vā, to, rasso, **dhutto,** sabbakīḷādipasutepyayaṃ. Akkhesu dhutto **akkhadhutto.** Mariyādamatikkamma kīḷādipasuto hi ''dhutto''ti vuccati. Kitavaṃ assatthīti **kitavo,** nipātanā, **kita** nivāse vā, avo. Akkhehi jūtehi dibbatīti **akkhadevī,** ṇī.

532. Dvayaṃ pāṭibhoge, paṭibhuñjati pālayatīti **pāṭibhogo, bhuja** pālane, ṇo. Paṭibhavatīti **paṭibhū.** Dvayaṃ catuvīsatipāsake, yena jūtakārā dibbanti. **Aka** kuṭilāyaṃ gatiyaṃ, kho, **akkho. Pasa** bādhanaphusanesu, ṇvu. Devanopyatra. Dibbanti yena **devano, divu** kīḷāyaṃ, yu.

Sāraphalake **aṭṭhāpadaṃ,** pume, napuṃsake vā, aṭṭhapadānyassa **aṭṭhāpadaṃ.** Desantare hi caturaṅgasseva paṭṭikāyaṃ pāsakajūtampi vattate, saññāyaṃ **aṭṭha**saddassa uttarapade rassassa dīghatā [pāṇini 6.3.125]. Aṭṭhapadampi. Paṭṭe ito cito ca saranti parivattantīti sārino, tesaṃ phalakaṃ **sāriphalakaṃ,** sakatthe ko.

Dvayaṃ abbhute, yena satādilābhajānivasena jūtakārādīnaṃ jayaparājayā honti. **Paṇa** byavahāre, a, **paṇo,** panopi. **Abbha** gamane, to, **abhi** sadde vā, to, asarūpadvittaṃ, abbhatopi.

533. Nānādabbakate **madirābīje** surābīje **kiṇṇā,** kiranti nānādabbāni missībhavantyassaṃ **kiṇṇā,** to. **Madhvāsave** madhukapupphakate majje **madhu** mataṃ, madhukapupphaṃ **madhu,** tappakatattā madhu, madhukatepi majje madhu madhvāsavā vuttā, mādhavako, mādhvikampi, advīsvidaṃ.

Surāntaṃ majje. **Mada** ummāde, karaṇe iro. Varuṇo nāma eko jano, teneva paṭhamaṃ diṭṭhattā varuṇato jāyatīti **vāruṇī,** ṇī, **vara** patthanāyaṃ vā, kamme yu, assu, nadādi. Majjante yena **majjaṃ,** vajādinā yo, **dya**ssa **jjo** ca. **Su** abhisave, ro, **su** savane vā, **surā.** Halippiyā, hālā, gandhottamā, pasannā, irā, kādambarīpyatra. Halino balabhaddassa piyā ruccā **halippiyā. Hala** vilekhane, ṇo,

hālā. I gamane, ro, **irā.** Paṭhama’mayaṃ gomantha pabbate kadambakoṭare bhavā **kādambarī,** tathā cāgamo ‘‘kadambakoṭare jātā, tena kādambarī matā’’ti [cintāmaṇiṭīkā 20.39].

Dvayaṃ tālādirasaje. Āsavanti mānapurisamadādayo yenāti **āsavo.** Madaṃ janetīti **merayaṃ,** ṇeyyo, asse, **dassa ro** ca. Sīdhupyatra. Majjavisesepi tayamidaṃ vadanti, vuttañca –

‘‘Sīdhuucchurase pakke, apakke āsavo bhave;
Merayaṃ dhātakīpuppha-guḷadhaññambiloṭṭhita’’nti [cintāmaṇiṭīkā 20.42 byākhyāsudhā 2.10.41].

534. Dvayaṃ pānapatte. **Sara** gatiyaṃ, ṇvu. **Sara** gatihiṃsācintāsu vā. **Casa** bhakkhane, ṇvu, dvayaṃpyanitthī. Sīdhumhi ca **sarako.**

Dvayaṃ pānamaṇḍale. Āpivanti saṃbhūya pivantyasmiṃ **āpānaṃ,** yu. Pānassa maṇḍalaṃ koṭṭhaṃ **pānamaṇḍalaṃ.**

535. Samattaliṅgāsaṅgahato asampuṇṇataṃ pariharati. **Atra** asmiṃ vagge **ye yogikā** saddāveṇikamāyākāracoraakkhadevippabhutayo pume **bhūrippayogattā** pacurappayogadassanato **ekasmiṃ** liṅge pume **īritā** kathitā, te **taddhammattā** taṃyogavasā ekakriyākārittā **aññavuttiyaṃ** tato aññatra itthādīsu vuttiyaṃ satyaṃ **liṅgantarepi** itthiliṅgādopi **neyyā** upanīyā, taṃ yathā – māyākārī itthī, māyākāramidaṃ kulamiccādi. Ye tvayogikā **māgadhamālikakumbhakārā**dayo, te jātivacanattā **suddā**dayo viya dvīsūti.

Suddavaggavaṇṇanā niṭṭhitā.

Catubbaṇṇavaggavaṇṇanā samattā.

5. Araññavaggavaṇṇanā

536. Sattakaṃ vane. **Ara** gamane, añño, **araññaṃ.** Kena jalena ananaṃ pāṇamanassa **kānanaṃ, dā** avakhaṇḍane, **dā** chedane vā. Adhikaraṇe ṇo, ‘‘ākārantānamāyo’’ti āyo. **Daya** dānagatihiṃ sādānesu vā, ṇo, **gaha** upādāne [gāhū viloḷane (?)], adhikaraṇe yu. **Vapa** bījanikkhepe, ino, assittaṃ. **Vana** sambhattisaddesu, kattari a, **vanaṃ.** Aṭā avayavo selā atreti **aṭavi,** i, īmhi aṭavī.

Mahāpadumalatāvanaṃ **mahāraññaṃ,** nadādi, ananto ca, **araññānī.**

537. Nagarato nātidūrasmiṃ ṭhāne santehi abhiropito **tarusaṇḍo** pūgapanasāditarusamūho atthi, so ‘‘upavana’’nti coccate, kittimavanametaṃ. Āramantyasminti **ārāmo,** ṇo. Upagataṃ, uparopitaṃ vā vanaṃ **upavanaṃ.**

538. **Sabbasādhāraṇaṃ** sabbalokehi sādhāraṇopabhogaṃ **raññaṃ** rājūnaṃ araññaṃ ‘‘upavanaṃ, uyyāna’’mityuccate, ullokentā yanti janā etasminti **uyyānaṃ,** yu. Ākīḷopyatra.

Tadeva rājopavanameva upakārikāsannihitaṃ, purasannihitaṃ vā antepurācitaṃ **pamadavanā**khyaṃ. Yatra antepurasahito eva rājā viharati, nāññajanappaveso. Pamadānaṃ itthīnaṃ vanaṃ **pamadavanaṃ,** rasso.

539-540. Sāntarāḷā panti, yathā – tarupanti, pāsādapanti, nirantarāḷā tu rājīti. Tatra pañcakaṃ pantiyaṃ. **Pana** byavahāre, thutimhi ca, **panti. Vī** gamane, thi, **vīthi. Vala** saṃvaraṇe, i, **āvali.** Ālipi, **ala**dhātumhā i. **Si** sevāyaṃ, ṇi, **seṇi. Pā** rakkhaṇe, ḷi, **pāḷi,** sogatepi. Dve samā. **Likha** lekhane, a. **Rāja** dittiyaṃ, i.

Tipādaṃ rukkhamatte. Pādena mūlena pivatīti **pādapo,** ṇo. Viṭapayogā **viṭapī. Rukkha** varaṇe, a, **ruha** janane vā, kho, **hassa ko. Na** gacchatīti **ago. Sala** gamane, ṇo, sāravantatāya vā sāro, so eva

sālo, aññatropacārā. Mahiyaṃ ruhatīti, a. **Du** gatiyaṃ, mo. **Tara** taraṇe, u. Kuto bhūmito jāyatīti **kujo,** aṅgārepi. Sākhāyogato **sākhī.**

Gamu gamane, ṇo, ‘‘gamissanto ccho vā sabbāsū’’ti ccho. Khuddo avuḍḍhippatto pādapo **khuddapādapo.** Ye rukkhā **pupphaṃ vinā** apupphakā phalanti, **te** assatthodumbarapanasādayo ‘‘vanappatī’’ti vuccanti, vanānaṃ pati **vanappati.** Pupphato jātaphalā pana ambakhajjūrādayo vānappatayo. Vanappatimhi bhavā **vānappatayo.**

541. Yo phalapākāvasāne marati, so kadalīdhaññādiko osadhi nāma bhave, oso dhīyate yassaṃ [oso gloso dittibbā dhīyate’tra byākhyāsudhā 2.4.6], sā **osadhi,** i. **Sā**saddo **osadhi**saddassa itthiliṅgattadīpako.

Dvayaṃ utuppattepi phalahīne. **Vana** yācane, jho, **vañjhā,** vadhati phalanti vā **vañjhā, vajā**dinā yo, **jha**ssa **jho,** niggahītāgamo ca. Na vijjati phalametissāti **aphalā,** dve tīsu. Tikaṃ vattamānaphale rukkhādo. Phalayogā, ino, vantu, ī ca.

542. Catukkaṃ vikasite. **Phulla** vikasane, kattari to, sañjātatthe vā ito, **phala** visaraṇe vā, visaraṇaṃ vikāso, assu. **Kaca** bandhane, **vi**pubbo vikasane, kattari a. Vikacate vidalati visiliṭṭhadalo bhavatīti vā **vikaco,** a, **vi**saddo visilesajotako. **Kasa** gamane, to. Dalānaṃ aññamaññaṃ visilesato samudāyo ‘‘vikasito’’tyuccate. Phuṭopyatra. **Phuṭa** vikasane.

Pādo rukkhagge. ‘‘Na nā’ggaṃ sikharaṃ siro’’ti vopālitavacanato ‘‘siraso agga’’nti na chaṭṭhīsamāso. Siro vutto. **Aja** gamane, go, **aggaṃ,** seṭṭhe tīsu. **Sī** saye, kharo, sikhā vā cūḷā, sā viya jāyatīti **sikharo.** Dvayaṃ sākhāyaṃ. **Sākha** byāpane, a. ‘‘Latā vallī samākhyātā, latā sākhā ca sākhina’’nti **latā** nānatthā. **Lā** ādāne, to, rasso.

543. Chakkaṃ patte. Dalati vikasatīti **dalaṃ,** a. **Lasa** kantiyaṃ, pakārena lasatīti **palāso,** ṇo. **Chada** saṃvaraṇe, chādīyate yena **chadanaṃ,** yu. Pūrayatīti **paṇṇaṃ,** nipātanā, **pata** adhogamane vā, patatyacirena **paṇṇaṃ, patta**ñca, to, pume. Saññāyaṃ **ṇa**mhi **chado.**

Dvayaṃ pattādisaṅghātavati sākhāya pabbe. **Palla** gamane, avo. **Kisa** gamane, yo, **lā**gamo majjhe. Dvayaṃ aṅkure. Navo eva ubbhito uggato **navubbhinno. Aṅka** lakkhaṇe, uro.

544. Pakkaṃ yāva pādena nāmaṃ. Vikāso mukhapabuddhakalikāyaṃ makuḷādidvayaṃ. **Muca** mocane, ulo, ussattaṃ, **ca**ssa **ko, makuḷaṃ,** makuḷo vā. **Kuṭa** chedane, malo, assu, **kuṭumalo,** kutumalopi. Pupphassa ca phalassa ca pakatibhūte jālapatte **khārakā**didvayaṃ. **Khura** vināse. Ṇvu. **Jala** dhaññe, sakatthe ko. **Jālakaṃ** napuṃsake. Dvayaṃ jālakato pavuddhe pupphe, phale ca. **Kala** saṅkhyāne, ṇvu, **kura** sadde, ṇvu.

Pupphādibandhanaṃ pupphaphalānaṃ bandhanaṃ **vaṇṭaṃ** nāma. Bandhīyate yena **vaṇṭaṃ,** vajādi.

545. Tikaṃ pupphe. **Pasu** pāṇigabbhavimocane, ṇo. Khapaṇakabhāsāya rukkhopi pāṇi, vuddhādi, **pasavo. Kusa** akkose, umo, **kasa** gamane vā, **kāsa** dittiyaṃ vā, umo, rasso. **Puppha** vikasane, pupphatīti, a. **Pupphajo** rajo pupphadhūlī **parāgo** nāma, **ranja** raṅge, ṇo.

Madhurapuppharaso makarando nāmāti mataṃ. Makkhikā ramanti yasmiṃ **makarando,** vajādi. Dvayaṃ kalikābhi ākiṇṇe pariṇāyavati. **Thu** abhitthave, ṇvu, **thavako. Gudha** parivedhane, ṇvu, **dha**ssa **cho, gocchako.**

546-547. **Āme** apakke phale salāṭu utto, **salāṭa** bālyaparibhāsanesu, u, vijjamānabālyatāya **salāṭu**. Pakkantu phalaṃ nippariyāyena ‘‘phala’’mityuccate, tena ‘‘āmasmiṃ phalavohāro rūḷhiyā pavattatī’’ti ñātabbo, **phala** nipphattiyaṃ, nipphatti cātra supakkattaṃ, sukkhe tu phale vāno. Tatra salāṭu vānā tīsu, yathā salāṭu jambū, salāṭavo māsā, salāṭūni kumbhaṇḍāni, vānā harītakī, vāno muggo, vānamambaṃ.

Campakādi campakaṃ karavīraṃ kadambakaṃ asokaṃ kaṇṇikāraṃ campakādīnaṃ pupphaṃ vikāro, avayavo ceti aññatthe ṇo na bhavati, tadantato pupphassuppatitato, evaṃ campakādīni kusumanāmāni napuṃsake vattanti, **ambādi** dāḷimaṃ nāraṅgaṃ āmalakaṃ kuvalaṃ badaranti pakatyantarameva phale vattate, āmalakiyā kuvaliyā badariyā phalaṃ vikāro, avayavo ceti aññatthe taddhitopi noppajjate, tadantato phalassuppatitato, evaṃ ambādīni phalanāmāni napuṃsake vattanti. Mallikādayo kusumepi vattamānā **saliṅgā** pakatiliṅgāabhedopacārena pavattiyā, yathā – mallikā jāti, vanamallikā iccādi. Vīhayopyabhedopacārena phalepi saliṅgā, yathā māsassa phalaṃ māso, muggassa phalaṃ muggo, evaṃ yavo, tilo, atasī, kaṅgu, dhaññaṃ.

Tikaṃ jambuyā phale. Tatra yadā lokato phale vutti, tadā **jambu**saddo pakatyantarameva phale vattate, yadā na phalavutti, tadā vikāre avayave vāno, **jama** adane, bū, **jambū,** pakatyantarāphale vutti. Jambuyā phalaṃ **jambuvaṃ.** Jambu ca. Lokato eva phalepi vattamānā harīṭakyādayo sabhāvato itthiyaṃ bhavanti [amara 14.18-20]. Harīṭakiyā phalaṃ harīṭakī, evaṃ kosātakī, sallakī, dakkhā, kaṇḍakārikā, sephālikā iccādi, pubbe viya vikārāvayavatthesu paccayābhāvo, assatthādikaṃ chakkameva taddhitantaṃ assatthādīnaṃ phale vattamānānaṃ napuṃsakaṃ siyā rūpabhedo, yathā – assatthassa phalaṃ **assatthaṃ,** veṇuno phalaṃ **veṇavaṃ,** pilakkhassa phalaṃ **pilakkhaṃ,** nigrodhassa phalaṃ **nigrodhaṃ,** iṅgudiyā phalaṃ **iṅgudaṃ,** brahatiyā phalaṃ **brāhataṃ,** vidārī aṃsumatī gambhariyādayo mūle, pupphepi saliṅgā [amara 14.18-20]. **Pāṭalā**saddo pana abhedavatticchāyaṃ mūle pupphepi vattamāno sabhāvato itthiliṅgo, bhedavatticchāyaṃ vikāre avayave vā **ṇa**mhi pāṭalaṃ [amara 14.18-20]. Dvayaṃ sākhāpallavādisamudāyalakkhaṇe ābhoge, **viṭa** vedhane, **viṭa** akkose vā, apo, **pa**ssa **bha**tte **viṭabhī,** nadādi.

548. **Mūlamārabbha** mūlato paṭṭhāya **sākhanto** sākhāvadhi tarussa bhāgo **khandho** nāma, yo ‘‘pakaṇḍo’’tipi vuccati, **khanu** avadāraṇe, dho, **khandho, khāda** bhakkhane vā, ko, ‘‘khādāmagamānaṃ khandhandhagandhā’’ti **khandhā**deso, kalopo.

Rukkhacchidde rukkhādīnaṃ vivare **koṭaro. Kuṭa** chedane, aro, **koṭaro,** nikkuhopi. Dve samā. **Kāsa** dittiyaṃ, kāsate agginā dippateti **kaṭṭhaṃ,** to, **ta**ssa **ṭṭho,** rasso ca, **kasa** gamane vā, to, **kaṭṭhaṃ. Dara** vidāraṇe, ṇu.

549. Tikaṃ mūle. **Vu** saṃvaraṇe, do, niggahītāgamo, **budha** gamane vā, a, **dha**ssa **do. Mūla** patiṭṭhāyaṃ, ṇo, **pāda**saddena tappariyāyā caraṇatthā sabbe saṅgahitā, pādasadisattā **pādo,** dvayaṃ chinnassa tarukkhandhassa bhūmiṭṭhabhāge. **Saṅka** saṅkāyaṃ, u, **saka** sattiyaṃ vā, niggahītāgamo. **Khanu** avadāraṇe, ṇu, **khāṇu.** Dhuvopi, dhuvati thirāyateti **dhuvo, dhu** gatitheriyesu, a, **uvā**deso.

Dvayaṃ vidāriyādīnaṃ kande. Kuyaṃ pathaviyaṃ ruhatīti **kuruhāṭaṃ,** aṭo, **kanda** avhāne, rodane ca, ‘‘karahāṭo’mbujakande, puppharukkhabhītesu ce’’ti **nānatthasaṅgahe.** Dvayaṃ halādīnaṃ kalīre. **Kala** saṅkhyāne, īro. **Masa** āmasane, thako, matthake sīse vā jāto **matthako.**

550. Dve samā. Abhinavaniggatā āyatā sakusumā, kusumasuññā ca **mañjarī,** vallarī tu tadaññāpi, yathā tālavallarī, **vala, valla** saṃvaraṇe, aro, nadādi. Muñjayogato **mañjarī,** ro, nadādi, ussattañca, dvepi nārī. Dvayaṃ latāyaṃ. **Valla** saṃvaraṇe, nadādi. Latā vuttā, ‘‘latā patāninī vallī matakīthā’’ti halāyudho.

Akkhandho appakkhaṇḍo, bahupattatacadaṇḍikādi. Yo vā tanupakaṇḍo vaṃsanaḷādi, so ‘‘thambo, gumbo’’ti coccate, **thaka** saṃvaraṇe, bo, **ka**ssa **mo. Gupa** rakkhaṇe, bo, **pa**ssa **mo.** Patāno sākhāpattacayo, tena yuttā gorakkhā tambūli dhivusajīmūta gaḷojhādikā latā, sā **vīru** nāma, vividhehi ruhatīti katvā, kvi, **vīru,** dīghādi, gumbinīpi.

551. Pajje pādena nāmaṃ. Yatra dvayaṃ ‘‘bodhirukkho’’ti saññite buddhassa bhagavato sabbaññutaññāṇappaṭilābhaṭṭhānabhūte dumarāje, aññatra tūpacārā. Assaṃ sabbaññutaññāṇaṃ tiṭṭhati etthāti **assattho, ṭha**ssa **tho,** dvittaṃ, māravijayasabbaññutaññāṇappaṭilābhādikehi bhagavantaṃ assāsetīti vā **assattho, ā**pubbo **sāsa** anusiṭṭhiyaṃ, tosane ca vattati, to, rasso. Sabbaññutaññāṇaṃ bujjhati etthāti **bodhi, budha** avagamane, i, **bodhi,** dvīsu. Caladalo, pippalo, kuñjarāsanopi. Dvayaṃ bahupāde. Adhobhāgaṃ rundhatīti **nigrodho,** usso, **gā**gamo ca. **Vaṭa** vedhane, vaṭatīti, a.

Dvayaṃ kabiṭṭhe. Kavimhi vānare tiṭṭhatīti **kabiṭṭho** [pāyena kapayo tiṭṭhanti atra kapittho (cintāmaṇiṭīkā 14.21)] ‘‘vānare paṇḍite kavī’’ti **vopālito,** tathā **kapittho,** to, **ṭha**ssa **tho** ca. Dadhittho, ambilaphalopi. Dvayaṃ udumbare. Yaññakammānamaṅgo ekaṅgattā **yaññaṅgo, dubbī** hiṃsāyaṃ, aro, niggahītāgamo, ekassa **ba**ssa lopo ca. Jantuphalo hemaduddhopi.

552. Dvayaṃ koviḷāre.

‘‘Sukapadāccharo campo,
Koviḷāro tu kañcano;
Pubbo sito paro ratto,
Yugapattā ubhopite’’ti [cintāmaṇiṭīkā 14.22].

Hi **ratanakoso,** kañjanālakopyatra. Yugaṃ yamakaṃ pattamassa.

Tipādaṃ uddāle. **Vātaṃ** uddālatīti **uddālo.** Siṅgārādīnaṃ saññāvasena rukkhānaṃ rājā **rājarukkho,** vātarogahanane rājabhūto rukkho vā **rājarukkho.** Katā mālā assa pupphehīti **katamālo,** siṅgārappakāso. Indati paramissariyaṃ karoti vātahananeti **indīvaro,** īvaro, indiyā sakkassa bhariyāya icchitabbattā vā **indīvaro.** Caturaṅgulo, ārevato, suvaṇṇakopi.

553. Dvayaṃ jambhīre, yassa phalamambilaṃ hoti. Ambilattā dantassa saṭho **dantasaṭho. Saṭha** ketavahiṃsāsaṃkilesesu, a. **Jamu** adane, īro, **bha**nto ca, **jambha** gattavināme vā, jambho, jambhalo, jambīropi. Dvayaṃ varaṇe. **Vara** icchāyaṃ, yu. **Kala** saṅkhyāne, iro, nadādi, rassanto. Varuṇo, tittasākopi.

Dvayaṃ phalahare. ‘‘Ko ayaṃ, suko’’ti vimatuppattikarapattakusumatāya **kiṃsuko.** Pāri samuddo, tatra bhaddo pāribhaddo, so eva **pāḷibhaddo,** koviḷāro, taṃsaṇṭhānapattakusumatāya **pāḷibhaddo.** Dvayaṃ vidule, yo abbhasamaye pupphati. **Vaja** gamane, ulo. **Vī** pajane, aso, **to**nto ca, **vi**pubbo **ata** sātaccagamane vā, aso. Vānīropi.

554. Dvayaṃ pītane, yassa pattaphalāni ambilāni, pūgaphalappamāṇañca phalaṃ, sallakīrukkhasaṇṭhāno ca, so rukkho. **Amba** sadde, aṭo, sakatthe ko. **Pī** tappanakantīsu, tano, pītiṃ vā tanotīti **pītano,** sakatthe ko. Dvayaṃ guḷapupphe. **Mana** ñāṇe, ko, **madhvā**deso ca. Madhunāmo dumo **madhuddumo.** Dvayaṃ ‘‘lambū’’ti khyāte. Guḷo viya sātena phalamassa **guḷaphalo. Pīla** patitthambhe, u. Dvayaṃ tikkhagandhe. Sobhaṃ janetīti **sobhañjano,** sobhaṃ visañjanametena hetubhūtenāti vā **sobhañjano.** Vuttañca –

‘‘Sirīsapupphassa rasena bhāvitaṃ,
Sahassavāraṃ marīcaṃ sitavhayaṃ;
Etena samanti visāhi sambhavā,
Katañjanasnehanapādanatthuto’’ti.

Si sevāyaṃ, viddhavināsanatthaṃ sevīteti **siggu,** gu, thī. Cittahārī, pabhañjano, viddhavināsanopi.

555. Dvayaṃ visālatace, yo sarade pupphati pupphaṃ. Sattapaṇṇānyassa **sattapaṇṇī** pume. Chattamiva paṇṇamassa **chattapaṇṇo.** Visamacchadopi, sattapaṇṇattā visamacchado. Dvayaṃ rathaddume. Rathaṃ tanoti yena **tiniso,** iso. Atipamuccati dāhapittamaneneti **atimuttako.** Cittakipi.

Dvayaṃ vātapothe, paṃ vātaṃ lunātīti **palāso,** aso. ‘‘Patte palāsaṃ so rukkhe, pītaharitakiṃ suke’’ti hi **ruddo.** Vātapothopi, vātassa potho **vātapotho, putha** hiṃsāyaṃ.

Dvayaṃ ‘‘putīti’’ khyāte. Hatajantupamohasaṅkhātāriphalatāya **ariṭṭho,** nipātanā **hanti**ssa **ṭṭho,** taṃrogārivantajanehi icchitabbaphalattā vā **ariṭṭho, isu** icchāyaṃ. **Phaṇa** gatiyaṃ, ilo, asse.

556. Tikaṃ siriphale. **Mala** dhāraṇe, ūro. **Bila** bhedane, ṇuvo, **beluvo. La**paccaye **billo.** Saṇḍilyo, selusopi. ‘‘Munippabhede mālūre, saṇḍilyo pādapantare, naṭe bille ca seluso’’ti [cintāmaṇiṭīkā 14.32] **rabhaso.**

Dvayaṃ tuṅge. Pumanāmo nāgo rukkho **punnāgo.** ‘‘Punnāge puriso tuṅgo, kesaro devavallabho’’ti [amara 14.25] hya**marasīho,** dīgho, ‘‘pumassa liṅgādīsu samāsesū’’ti **a**kāralopo ca. Atisayapupphakesaravantatāya **kesaro, kisa** tanukaraṇe vā, aro, pupphakesayuttatāya vā **kesaro,** ro.

Dvayaṃ loddamatte. **Sala** gamanattho, avo. Rattakaphapittasote lunātīti **loddo,** ddo. Tiriṭo, sāvaropi. ‘‘Sāvaro aparādhe ca, lodde pāpe ca kathyate’’ [cintāmaṇiṭīkā 14.33] tya**jayo.** Dvayaṃ dhanupaṭṭe phalini. **Pī** pāne, alo, **ī**ssa **iyā**deso. Sannakā tāpasā, tesaṃ du dumo **sannakaddu,** ‘‘sannakaddu cāpapaṭā, varaṇo tāpasappiyo’’ti [cintāmaṇiṭīkā 14.35] hi **kosantare.**

557. Dvayaṃ ‘‘mhanakū’’iti khyāte. Likuco nāma ḍahurukkho, tagguṇattā **likocako,** saññāyaṃ ko. **Aṅka** lakkhaṇe, olo, **aṅkolo.** Dvayaṃ kumbhe. Rogaharaṇe garunopi vejjassa garu **guggulu,** nipātanā. **Kusa** chedane, ṇvu. Kumbho, puropi.

> ‘‘Rāsibhede gajamuddhaṃse,
> Kumbhakaṇṇasuke ghaṭe;
> Kāmuke vāranāriyañca,
> Kumbho klīvantu vaggulumhī’’ti [cintāmaṇiṭīkā 14.34].

Rabhaso. Pura aggagamane, ṇo, puro.

Dvayaṃ ambe. **Ama** gatiyaṃ, bo, **amba** sadde vā, a. **Cuti** āsecane, rakkhaṇe ca, a, **cu** cavane vā, to, dīghādi. Rasālopi, rasaṃ lātīti **rasālo,** dīgho. **Eso** ambo **sugandhavā** atisayagandhayutto samāno ‘‘saho, sahakāro’’ti coccate. **Saha** sattiyaṃ, sugandhaṃ kattuṃ sahatīti **saho,** a. Sahanaṃ saho, taṃ karotīti **sahakāro,** hā vā pamudā, tāya saha vattatīti saho, sahaṃ samudaṃ karotīti **sahakāro.**

558. Dvayaṃ setambe. **Puṇḍa** puṇḍane. **Puṇḍa** khaṇḍanetyeke, ṇvu, assī, **arā**gamo ca. Setavaṇṇo ambo **setambo.** Dvayaṃ bahuvārake, yassa phalāni atipicchilāni. **Si** bandhane, lu, **sala** gamanattho vā, u, asse. Picchilattā bahūni vārīni yasmiṃ **bahuvārako,** saññāyaṃ ko. Sīto, uddālo, kaphalopi.

Dvayaṃ kāsmariyaṃ. Sirimantāni paṇṇāni yassā **sepaṇṇī,** nadādi, **sirī**saddassa **se.** Kasmīradesajattā **kāsmarī, kāsa** dittiyaṃ vā, maro, nadādi. Madhupaṇṇī, bhaddapaṇṇīpi. Dvayaṃ sakaṇṭakambilaphalarukkhe. Sakaṇṭakattā kucchitaṃ lātīti **kolī,** nadādi. **Vada** theriye, aro, nadādi. Kuvalī, kakkandhūpi.

559. Dvayaṃ tassā koliyā phale. Koliyā phalaṃ **kolaṃ.** Badariyā ayaṃ avayavo **badaro.** Kuvalaṃ, phenilaṃ, sovīrampi. ‘‘Sotañjane tu sovīraṃ, kañjike badarepi ce’’ti [cintāmaṇiṭīkā 14.36] **rabhaso.** Dvayaṃ assatthakulasambhūte rukkhapāsāṇādīsu sañjātarukkhe. Pilaṃ paraṃ nissayabhūtaṃ kasatīti **pilakkho, kasa** vilekhane, **sa**ssa **kha**ttādi nipātanā. Akhādanīyaphalatāya virūpaṃ phalamassatthīti **pipphalī,** ī, nadādi, **vi**ssapi ca.

Dvayaṃ toyādivāpiniyaṃ, yassā mūlaṃ mahāpañcamūle paviṭṭhaṃ. **Paṭa** gamane, alo, nadādi, **pāṭalī,** pāṭalāpi. Kaṇhaṃ pupphavaṇṭaṃ yassā sā **kaṇhavaṇṭā,** kāsmariyampi. Alippiyaṃ, tambapupphipyatra. Dvayaṃ gandhile. Sāduphalatāya sādu ca so kaṇṭasahitatāya kaṇṭo ceti

sādukaṇṭo. Sakaṇṭakatāya attānaṃ virūpaṃ karotīti **vikaṅkato,** dvittaṃ, niggahītāgamo ca.

560. Catukkaṃ tinduke. **Tanu** vitthāre, uko, **da**nto ca. **Tidi** hiṃsāyaṃ vā, u, saññāyaṃ ko. Kāḷo khandho pakaṇḍo yassāti. **Tima** addabhāve, ūso, sakatthe ko, **vara**nto ca. Upaccaye **timbaru.**

Dvayaṃ tambaphale. Irāvatī nadī, paṭhamakāle tassā tīre jāto **erāvato.** Nāraṃ vuccati nīraṃ, taṃ gacchatīti **nāraṅgo.** Dvayaṃ makkaṭatinduke. **Kula** saṅkhyāne, ṇvu. Kākendu, kākalukopi.

561. Tikaṃ kadambe. Kaṃ vātaṃ dametīti **kadambo,** bo. Pinetīti **piyako,** ṇvu, **iyā**deso. Nayati mudaṃ **nīpo,** po. Dvayaṃ, vidarukkhe, yassa niyyāsena peḷādayo limpanti. **Bhala, bhalla** paribhāsanahiṃsādānesu, nadādi, aññatra to, **ka**nto ca, **bhallātako,** tīsvayaṃ. Arukaro, aggimukhopi.

Dvayaṃ ‘‘pāvusā’’iti khyāte. **Jhapa** dāhe, ṇvu. **Pa**ssa **vo. Paca** pāke, ulo. Dvayaṃ sirimati, yassa phalāni marīcappamāṇāni, ambilāni ca. **Tila** gamane, ṇvu. **Khura** chedane, ṇvu.

562. Dvayaṃ ambilikāyaṃ. **Ci** cayane, co, **cica** ādānasaṃvaraṇesu vā. **Tanu** vitthāre, ambilarasaṃ tanotīti **tintiṇī,** dvittamittaṃ, **ṇa**ttañca, nadādi. Dvayaṃ ambilaṅkuraphale setarukkhe. Gadrabhaṇḍappamāṇaphalattā **gaddabhaṇḍo, ra**lopo. **Kapi** calane, tano, dīgho āgamassa. Kandarālo, pilakkhopi.

Tikaṃ sālarukkhe. **Sala** gamane, ṇo, sāravantatāya vā **sālo.** Assakaṇṇasadisapaṇṇatāya **assakaṇṇo. Sanja** saṅge, a, **sajja** adane vā, a. Dvayaṃ nadīsajje. **Ajja** ajjane, uno. **Kaka** lolye, udho. Vīrataru, indadumopi.

563. Tikaṃ mucalinde. **Cula** nimujjane. **Mucala** saṅgāte, indo. **Nīpo** kadambepi. Tikaṃ pītasāle. **Piyako** kadambepi. **Asa** bhakkhane, yu, pītapuppho sālo rukkho **pītasālo.** Bandhūkapuppho, jīvakopi.

Dvayaṃ jhāṭaliyaṃ. Gāvo lihantīti **golīso, ha**ssa **so. Jhaṭa** saṅghāte, alo. Jhāṭalo, pāṭalipupphākāro dīghaphalo rukkho. Pamokkhopi.

564. Dvayaṃ rājāyatane, khīravantatāya **khīrikā.** Devarājassa nivāsanaṭṭhānabhūtattā **rājāyatanaṃ,** piyālepi. Dvayaṃ kapphale. Kucchitena phalena umbhati pūratīti **kumbho.** Kucchitena modatīti **kumudikā,** ṇvu.

Dvayaṃ guvākarukkhe, yassa phalena tambūlanāmaṃ jāyati. **Pūja** pūjāyaṃ, ṇo, **ja**ssa **go. Kamu** icchāyaṃ, hetukattari ṇvu. Khapuropi. Dvayaṃ lohitalodde. Paṭṭiityākhyā yassa **paṭṭi.** ‘‘Paddhī’’tipi pāṭho. Asmiṃ pakkhitte lākhā rattā bhavatīti **lākhāpasādano.** Kamukopi.

565. Dvayaṃ iṅgudiyaṃ, ayañca kaṇṭakī bāhulyena majjhimadese jāyate. **Iṅga** gamanattho, ido, issu, nadādi. Tāpaso payujjamānaphalakatāya **tāpasataru.** Dvayaṃ ‘‘bhujapatto’’itikhyāte sundaratace rukkhe, yassa tace mantakkharāni likhanti. Bhujo pāṇi, taṃsadisapattatāya **bhujapatto.** Mantalekhakehi ābhujitatacavantatāya **ābhujī.** Bhūjo, cammī, muduttacopi.

Dvayaṃ simbaliyaṃ. Picchāyogā **picchilā,** ilo. **Samba** maṇḍale, ali, assi. ‘‘Picchilā pūraṇī mocā, thirāyu simbalī dvisū’’ti [amara 14.46] **amarakoso.** Dvayaṃ picchilākāre kaṇṭakasahite rukkhe. **Ruca** dittiyaṃ, hetukattari yu, **kuṭa** koṭilye, kattari ṇo, koṭo asimbali samānopi simbalisadisākāradassanato **koṭasimbali,** pume. Kasambalopi.

566. Dvayaṃ ‘‘kaṇṭakarañja’’iti khyāte kaṇṭakini karañjagumbe, yaṃ loke ‘‘kalino’’ti vuccati. **Kara** hiṃsāyaṃ, **kara**to ririyā. **Pū** pavane, iko, **to**nto ca. Pūtikarajo, kalimārakopi, kalino. Dvayaṃ dālimapupphākāre pītanāsakarukkhe. **Ruha** janane, ṇī. Lohitapupphatāya **rohitako.**

Dvayaṃ eraṇḍe. **Eraḍi** hiṃsāyaṃ. Vātaṃ eraṇḍatīti **eraṇḍo,** ṇo. **Maṇḍa** bhūsane, īsampasannatelatāya vā **āmaṇḍo,** āmaṃ vā vātaṃ, taṃ dāyatīti **āmaṇḍo. Dā** avakhaṇḍane, **dā**ssa **ḍo.** Cittako, cañcupi.

‘‘Aggisaññepi cittako, pume eraṇḍake cañcu.

Pakkhituṇḍe thiyaṃ mato’’.

Dvayaṃ sivārukkhe. Sattuyuttaphalatāya **sattuphalā.** Gaṇḍaṃ sametīti **samī,** a, nadādi, pāribhaddakepi. Garudāru, pūtikaṭṭhampi.

567. Dvayaṃ karañje. Nattaṃ rattā mālā yassa. Kaṃ rañjayatīti **karañjo,** ṇo. Cillavillo, karajopi. Dvayaṃ khadire. **Khada** hiṃsāyaṃ, theriye ca. Khadanti dantā yenāti **khadiro,** iro. Dantā dhāvanti yena nirogattāti **dantadhāvano,** yu, **dhāva** gatisuddhiyaṃ. Gāyattī, bālatanayopi. ‘‘Gāyattī khadire itthī, chandasipi chaḷakkhare’’ti [cintāmaṇiṭīkā 14.49 byākhyāsudhā 2.4.50] **rabhaso.** Bālo sukhumo pattasaññito tanayo yassa **bālatanayo.** Dvayaṃ pītasāre khadire. Khadirādikantu pītasāre. Setavaṇṇatāya somo kappūrasadiso vakko vakkalametassa **somavakko.** ‘‘Somo kuvere pitudevatāyaṃ, vasuppabhede vasudhākare ca. Dibbosadhī somalatā samīraṇe, kappūranīresu ca vānare cā’’ti **nānatthasaṅgaho.** Īsaṃ khuddakaṃ dalametassa **kadaro, la**ssa **ro.** Dvayaṃ piṇḍītake. **Sala** gamane, lo. **Mada** ummāde, yu. ‘‘Piṇḍītako maravako, sasano karahāṭako’’ty**amarakose** [amara 14.52].

568. Tikaṃ indasāle. Sālānaṃ rukkhānaṃ indo rājā **indasālo,** dāsādīsu **sirivaḍḍhakā**disaddo viya adhivacanamattamidaṃ. Indassa sakkassa sālotipi **indasālo. Salla**to ṇvu, nadādi, **sallakī. Khara** chedanavināsanesu, ṇvu.

Dvayaṃ devadārumhi. Devānaṃ dāru. Bhaddattā **bhaddadāru.** Sakkapādapo, pāribhaddako, pītadāru, dāru, pūtikaṭṭhampi. Dvayaṃ hemapupphake. Paṭhamakāle campānagare jāto **campeyyo,** ṇeyyo. **Ka**paccaye **campako.**

569. Dvayaṃ panase. **Pana** byavahāre, thutimhi ca, aso. Kaṇṭakayuttaṃ phalamassa **kaṇṭakiphalo.** Dvayaṃ sivāyaṃ. Na vijjate rogabhayaṃ, rogabyatho copayujjamānāyamassanti **abhayā.** Rogabhayaṃ harati apanetīti **harītakī,** to, sakatthe ko, nadādi. Harittakīpi. Abyathā, putanā, amatā, hemavatī, cetakī, sivāpi.

Dvayaṃ karisaphale. Rogaṃ asati bhakkhatīti **akkho,** kho, **sa**ssa **ko.** Rogaṃ vibhūtaṃ karotīti **vibhītako,** vibhīṭakopi. Bhūtāvāso, kaliddumopi, kalissa āsayabhūto dumo **kaliddumo.** Dvayaṃ pussaphale. Natthi matametissaṃ hetubhūtāyaṃ **amatā. Mala** dhāraṇe, ṇvu, nadādi, **āmalakī.** Vayaṭṭhāpi. Vayo tiṭṭhati thirībhavatyetāyāti **vayaṭṭhā.**

570. Dvayaṃ ḍahurukkhe. Labunāmake pabbate jāyatīti **labujo.** Khuddakattā līnaṃ apākaṭaṃ kucasaṅkhātaṃ phalametassa **likuco,** nipātanā. Dvayaṃ pītapupphe. Agandhapupphatāya attānaṃ kaṇiṭṭhaṃ karotīti **kaṇikāro, ṭṭha**lopo, padumappamāṇapupphadumatāya **dumuppalo.**

Tikaṃ hiṅguniyyāse. **Nī** naye, bo, **mo**nto ca. Tittarasattā aribhāve tiṭṭhatīti **ariṭṭho.** Puciṃ kuṭṭhaṃ maddatīti **pucimando,** ittaṃ, bindāgamo. Dhammaseno, mālakopi. Malate rogaṃ **mālako,** ṇvu. Dvayaṃ rattapupphe. **Karo**tismā ṇvu. **Dala** vidāraṇe, mo, ikārāgamo. Dāḷimopi.

571. Dvayaṃ pītaddume. Sarati kālantaraṃ **saralo,** alo. Pūtiyeva kaṭṭhaṃ **pūtikaṭṭhaṃ, pūtimutta**nti yathā. Dvayaṃ picchilāyaṃ. **Kapi** calane, ilo. **Sāsa** anusiṭṭhiyaṃ, **sisa** icchāyaṃ vā, apo, niggahītāgamo, **siṃsapā.** Agurupi.

Tikaṃ phaliniyaṃ. **Sā** tanukaraṇe, mo. Piyabhāvaṃ gacchatīti **piyaṅgu,** u. Kamanīyabhāvaṃ gacchatīti **kaṅgu,** u, nipātanā. Mahilāvhayā, latā, gundā, gandhaphalī, kārambhāpi. Dvayaṃ sirīse.

Sarati rogaṃ hiṃsatīti **sirīso.** Īso, assi. **Bhaṇḍa** paribhāsane, ilo. Kapītanopi. Ambāṭake, gaddabhaṇḍe ca kapītano.

572. Dvayaṃ maṇḍūkapaṇṇe. **Suṇa** gatiyaṃ, ṇvu, dīghaṃ phalavaṇṭaṃ yassa. Naṭo kuṭannaṭāpi. Dvayaṃ bakule. **Vaka** ādāne, ulo. Kesarayuttapupphatāya **kesaro.**

Dvayaṃ malapupphasmiṃ. Kākānaṃ udumbaro kākodumbaro, so eva **kākodumbarikā,** sakatthe iko. **Phala** nipphattiyaṃ, gu, **la**ssa **go.** Dvayaṃ nāgarukkhe. Na gacchatīti **nāgo,** dīghādi. Nāgānaṃ mālā, sā sañjātā yatra **nāgamālikā.**

573. Dvayaṃ asoke. Natthi soko yena. **Vaja** gamane, ulo. Dvayaṃ jayāyaṃ. Taṃtaṃrogajayādikaṃ karotīti **takkārī,** ṇī. Visesena jayatīti **vejayantikā,** anto, nadādi, sakatthe ko. ‘‘Jayā jayantī takkārī, nādeyī vejayantikā’’ty**amarakoso** [amara 14.65].

Dvayaṃ samuddasamīpadesaje sāmadale tamālanāme tarumhi. Tāpiyaṃ jāyatīti **tāpiñcho,** aññatthe cho, bindāgamo, ‘‘tāpī tu saritāntare’’ti hi **nānatthasaṅgaho. Tamu** kaṅkhāyaṃ, alo. Dvayaṃ kuṭaje. Rogaṃ chindatīti **kuṭajo,** jo. Girimhi jātā mallikā **girimallikā,** sakkapariyāyopyatra.

574. **Tassa** kuṭajassa phale **indayavo.** Indassa sakkassa yavo dhaññaviseso **indayavo.** Kaliṅgaṃ, kaddayavampi.

> ‘‘Pūtikarañja dhūmyāṭe, desabhede pumā bhave;
> Kuṭajassa phale klīvaṃ, kaliṅgaṃ thī tu nāriya’’nti [cintāmaṇiṭīkā 14.67]. –

Rabhaso. Amaramālāyantu ‘‘kaliṅge’ndayavo pumā’’ti itthikaṇḍe pāṭho. Tassattho **kaliṅgā** itthī, **indayavo** pumā. Dvayaṃ kaṇikārikāyaṃ. Aggi anena manthyate **aggimantho,** ṇo. Taṃ kaṭṭhehi ghaṃsiyamāne aggi uṭṭhahati. **Kaṇa** gatiyaṃ, ṇvu. Jayāpyatra. ‘‘Vijaye so jayā duggā, jayantī gaṇikārike’’ti jayā nānātthā.

Dvayaṃ nigguṇḍiyaṃ. Natthi guṇḍaṃ gabbhabandhanametāyāti **nigguṇḍī. Si** bandhane, du, sinduṃ gabbhabandhanaṃ vāretīti **sinduvāro.** Indānīpyatra. Indānīkaraṇe thīnaṃ, sinduvārendanārisu. Dvayaṃ mallikāyaṃ. Tiṇāni sūlanti yasminti **tiṇasūlaṃ, sūla** rujāyaṃ. Yatra taṃ jāyati, tatra tiṇāni rogīni bhavantītyattho. ‘‘Tiṇasūlaṃ mallikāyaṃ, paṇḍakaṃ ketakīphale’’. Mallate dhārīyate sabbehīti **mallikā, malla** dhāraṇe, i, sakatthe ko. Bhūpadī, sītabhīru ca.

575. Dvayaṃ kaṇhapupphasephālikāyaṃ. Siphā jaṭā yassatthi **sephālikā,** iko, **la**majjho. Nīlapupphatāya **nīlikā.** Suvahā, nigguṇḍīpi. ‘‘Sinduvārepi nigguṇḍī, nīlasephālikāya ce’’ti ruddo. Dvayaṃ vanamallikāyaṃ. **Phuṭa** vikasane, ā bhuso phuṭatīti **apphoṭā,** rassādi.

Catukkaṃ rattapupphe. **Bandha** bandhane, u, sakatthe ko. Jayatthaṃ sumanaṃ **jayasumanaṃ. Bhaṇḍa**tismā iko, **bhaṇḍiko.** Jīvatīti **jīvako, jīva** pāṇadhāraṇe, ṇvu. **Jīvaka**saddassa pītasālādīsvapi pavattanato bandhu eva jīvako **bandhujīvako**ti **bandhu**saddena visesetvā vuttaṃ, samuditena vā nāmamidamekassa. ‘‘Bandhu bandhukapupphe ca, bandhubhātari bandhave’’ti vacanato,

> ‘‘Jīvako pītasāle ca, khepane vuddhijīvini;
> Sevini pāṇake phāti-kuṇḍike pādapantare’’ti. –

Vacanato ca ‘‘bandhujīvako’’ti ettha dve nāmānipi daṭṭhabbāni.

576. Pañcakaṃ sumanāyaṃ. Sundaraṃ mano yassaṃ. Sugandhattā **jātisumanā**ti samuditanāmaṃ. **Mala** dhāraṇe, to, nadādi. **Jana** janane,ti. Vassakālasañjātapupphatāya **vassikī.** Iko, nadādi.

Dvayaṃ ‘‘campeyya’’iti khyāte. **Yutha** hiṃsāyaṃ, i, sakatthe ko, dīghādi. Magadhe bhavā

māgadhī. Gaṇikā, ambaṭṭhāpi. Dvayaṃ ‘‘devāli’’iti khyātāyaṃ. Sundaraṃ dalametissā **sattalā, dassa to,** satta dalāni yassā vā **sattalā.** Navā nūtanā mallikā **navamallikā.** Navamālikāpi.

577. Dvayaṃ puṇḍake ‘‘laṃsvaṇa’’iti khyāte. Vasante pupphati **vāsantī.** Atimudaṃ tanotīti **atimutto,** nipātanā. Mādhavī, latāpi. Madhumhi citte, vesākhe vā pupphatīti **mādhavī.**

‘‘Latā jotimatīpakka-sākhāvallīpiyaṅgusu;
Latā katthūrikāyañca, sā dubbāmādhavīsu cā’’ti.

Latā anekatthā. Dvayaṃ karavīre. Kucchitaṃ ravanti assā yena **karavīro,** īro. Asse māretīti **assamārako.** Paṭihāsopi.

Dvayaṃ mātuluṅge. Matto lujjati yena **mātuluṅgo, luja** vināse. Paripuṇṇabījatāya **bījapūro.** Rucakopi, **ruca** dittiyaṃ, ṇvu. Dvayaṃ dhutture. Uggaṃ majjati yena **ummatto, mada** ummāde. Māretīti **mātulo,** ulo, **ra**ssa **to.** ‘‘Ummatto kitavo dhutto, dhattūro kanakāvhayo, mātulo madano’’tya**marakoso** [amara 14.77].

578. Dvayaṃ kaṇhapākaphale. Karaṃ hatthaṃ maddati kaṇṭakena **karamando.** Karamaddopi. Suṭṭhu sinotīti **suseno, si** bandhane, yu. Dvayaṃ kunde. **Kuṇa** saṅkocane, do, **na**ttaṃ, **kuṇa** saddopakaraṇesu vā. Māghe bhavaṃ **māghyaṃ,** yo, tasmiṃ kāle hi pupphādisamiddhi bhavatīti tabbhavattena byapadeso.

Dvayaṃ devatāse. Devatā āsanti yaṃ **devatāso.** Jīmūtakāle sañjātattā **jīmūto,** mhanalā. Dvayaṃ sanāmapasiddhe pupphaviṭape. Pupphamāsuṃ na milātamassa bhavatīti **amilāto.** Mahantampi kālaṃ sahatīti **mahāsahā.**

579. Catukkaṃ jhiṇḍisāmaññe. Sirī vattati yena **sereyyako,** ṇeyyako. Dāsanāmakattā **dāsī. Kira** vikkiraṇe, āto, dvittaṃ. **Kura** sadde, ḍo, sakatthe ko.

Dvayaṃ kaṇṭena, patrena ca site paṇṇāse. **Aja** gamane, uko. Sito sukko paṇṇāso **sitapaṇṇāso.** Dvayaṃ appapatte paṇṇāse. **Īra** kampane, yu. Phaṇiṃ jayati **phaṇijjako, ya**ssa **ko.**

580. Dvayaṃ japākusume. Japati yāya **japā, ju** javane vā, po, ussattaṃ. Marudesaje kaṇṭakini karabhappiye taruvisese **karīrā**didvayaṃ. **Karo**tismā īro. **Kaca** bandhane, dvittaṃ, kakaco, ganthilopi.

Dvayaṃ rukkhoparijāte vijātiye pallave. Rukkhe jāyamānā taṃ addati hiṃsatīti **rukkhādanī, adda** hiṃsāyaṃ, yu, nadādi, **da**lopo. **Vanda** abhivādanathutīsu, a, itthiyaṃ, sakatthe ko, **a**ssa dīgho. Rukkharuhā, jīvantikāpi. Dvayaṃ cittake. **Citi** hiṃsāyaṃ, gandhe ca, ṇvu. **Aggisaññito**ti aggipariyāyanāmako. Pāṭhīpi, pume’yaṃ.

581. Dvayaṃ gaṇarūpe. Akko sūriyo, tappariyāyanāmakattā **akko.** Vikarotīti **vikiraṇo,** yu. Assi. Akkavho, vasuko, apphoṭo, mandāro, akkapaṇṇopi. ‘‘Pume akkavho apphoṭo, vanamālyaparājite’’ti [cintāmaṇiṭīkā 14.80] **ruddo.** Mandāro devadumamhi pāribhaddakepi. Tasmiṃ akke yo setapupphako, tasmiṃ **aḷakko.** Setapupphatāya alaṃbhūto akko **aḷakko, ala** bhūsane, ḷattaṃ. Patāpasopi. Dvayaṃ chinnaruhāyaṃ. Tittarasattā pūtibhūtā latā **pūtilatā, pū** pavane vā,ti. Rogamalaṃ punātīti pūti, sā eva latā **pūtilatā. Guḷa** rakkhaṇe, co, nadādi. **Gara** secane vā. Amatā, madhupaṇṇīpi. Madhu iva paṇṇamassā **madhupaṇṇī.** Dvayaṃ dhanuseniyaṃ, yā pattehi vacāsadisī, tattaco tantadhanuguṇopayutto. Mubbāvikāratāyeva dhanujiyā ‘‘mubbī’’tyuccate, **mubba** bandhane, a, mubbā. Madhurasattā **madhurasā.** Devī, moraṭāpi. **Mura** pavedhane, aṭo, **moraṭā.**

582. Dvayaṃ makkaṭiyaṃ. Kapīnaṃ vānarānaṃ kacchuṃ janetīti **kapikacchu.** Kapikaccupi. Dukkhasamphassatāya **duphasso.** Attaguttā, jaḍā, abyaṇḍā, kaṇḍūrā, pāvusāyinī, sūkasimbipi. ‘‘Ayaṃ phassena kaṇḍuṃ janayatī’’ti yā lokehi pariharīyate, tato ayaṃ attanā guttā rakkhitā

attaguttā. Pāvusāyaṃ utuyaṃ eti jāyate, ṇo, inī. Sūkasahitā simbi assā **sūkasimbi,** rassanto. Dvayaṃ maṇḍūkapaṇṇiyaṃ. **Maja** suddhiyaṃ, ṭho. **Kāsa** dittiyaṃ, karaṇe a, rasso. Samaṅgā, yojanavallīpi. Samaṅgatīti **samaṅgā,** a. Yojanaṃ vallī yassā **yojanavallī.**

Dvayaṃ vanatittikāyaṃ. **Amba** sadde, ṭho, **ava** rakkhaṇe vā, niggahītāgamo. **Pā** rakkhaṇe, ṭho. Setā, pāpacelīpi. Setarasena yujjateti, a. Dvayaṃ kaṭukarohiṇiyaṃ. **Kaṭa** vassāvaraṇagatīsu. U, **kaṭu,** nārī. Kaṭukarasā hutvā ruhatīti **kaṭukarohiṇī, ruha** janane, yu, nadādi. ‘‘Kaṭukarohiṇī’’ti samuditena nāmamidaṃ. Kaṭurohiṇīpi.

583. Dvayaṃ kharamañjariyaṃ ‘‘cacasima’’iti khyātāyaṃ. Apamajjanti vatthādika’maneneti **apāmaggo,** dīgho upasaggassa. Sikharamassāti **sekhariko.** Dhāmaggavo, vimukhapupphīpi. ‘‘Ghosake kharamañjariyaṃ, dhāmaggavo pume mato’’. Vimukhaṃ pupphamassā. Dvayaṃ kaṇāyaṃ. Pittaṃ phalati kuppati yāya **pipphalī,** nadādi. Magadhe bhavā **māgadhī,** magadhānaṃ ayaṃ vā **māgadhī,** tatra paṭhamuppannattā, bāhulyena vā tatra jāyamānattā taṃsamaññāya byapadissate. Vedehī, kaṇā, kolāpi. Vedehānamayaṃ **vedehī. Kaṇā** nānatthā, vuttañca ‘‘kaṇā pipphali’jājī ce’’ti.

Dvayaṃ tikaṇṭake. Gavaṃ kaṇṭako **gokaṇṭako,** pathaviyaṃ vā laggo kaṇṭako **gokaṇṭako. Siṅgha** ghāyane, āṭo. Palaṅkasā, sādukaṇṭopi. Yuttarāsnāyaṃ palāse ca palaṅkasā thiyaṃ. **Sādukaṇṭo** vikaṅkatepi. Dvayaṃ hatthipipphaliyaṃ. Kolākārā, taṃnāmikā vā vallī **kolavalli,** rasso. Ibhānaṃ hatthīnaṃ pipphalī **ibhapipphalī.** Kapivallī, vasiropi. **Vasiro** nānattho. Vasiro apāmaggo sāmuddalavaṇaṃ hatthipipphali ceti. Pume’yaṃ.

584. Dvayaṃ chaganthāyaṃ, yā ‘‘uggagandhā’’tipyuccate. Gunnaṃ lomasampātanaṭṭhāne jātā **golomī, vaca** viyattiyaṃ vācāyaṃ, karaṇe a, satapabbikāpi. Vacā sukkalohitamūlabhedena duvidhā, tatrasukkā ‘‘hemavatī’’tyuccate **amarakose** [amara 14.102-3]. Dvayaṃ apphoṭāyaṃ. Kaṇṇasaṇṭhānapupphatāya kaṇṇī. Girimhi jātā kaṇṇī **girikaṇṇī.** Rogādijitattā **aparājitā.**

Dvayaṃ kalasiyaṃ. Sīhapucchākārakusumamañjaritāya **sīhapucchi.** Pañhi appatanu vuccate. Pañhi paṇṇaṃ yassā **pañhipaṇṇī.** Puthupaṇṇī, guhāpi, puthu asiliṭṭhaṃ paṇṇamassā **puthupaṇṇī.** Gahvare sīhapucchañca, thiyaṃ chamātuke guho [cintāmaṇiṭīkā 14.93]. Dvayaṃ sālapaṇṇiyaṃ. Sālapaṇṇasadisaviṭatāya **sālapaṇṇī.** Sālaṃ sobhanayuttaṃ paṇṇamassā vā **sālapaṇṇī. Thu** gatitheriyesu, iro, **thiro.**

585. Dvayaṃ kaṇṭakārikāyaṃ. Niddahati kaṇṭakamuṭṭheti **nididdhikā,** ṇvu. Bhayakaraṇavasena byagghasadisatāya **byagghī,** brahatī, khuddāpi. Dvayaṃ nīlirukkhe. **Nīla** vaṇṇe. Nīlavaṇṇatāya **nīlī,** nadādi, inī, **nīlinī,** kāḷā, tutthāpi.

> Kāḷā kaṇhativutāyaṃ, nīlī yojanavallisu;
> Paṇḍe rasañjane tutthā, sukhumelāya nīliyaṃ [cintāmaṇiṭīkā 14.94-5].

Dvayaṃ guñjāyaṃ. **Jañja** yuddhe, uko, assi, **guja** sadde, a, bindāgamo. Nāmantarāni cassa –

> Dume sā rattikā ratta-dalā cūḷāmaṇī ca sā;
> Kākaciñcī tulābījaṃ, kaṇhalā ca sikhaṇḍinī.

Dvaya’maheruyaṃ. Ayamaheruicceva khyātakaṇṭakavatī bhavati. Sataṃ mūlāni yassa **satamūlī.** Sataṃ roge āvaratīti **satāvarī, vara** āvaraṇicchāsu, atha vā ‘‘satā’’ti ca ‘‘āvarī’’ti ca dve nāmāni tassā. ‘‘Satamūlī bahusutā-bhīru indīvarī varī’’ti [amara 14.100] hi vuttaṃ.

586. Dvayaṃ ativisāyaṃ. Mahāvīriyaṃ osadhaṃ **mahosadhaṃ.** ‘‘Lasuṇe tivisāyañca, suṇṭhiyampi mahosadha’’nti **ruddo**. Atīva visati bhesajjapayogesūti **ativisā,** visā, aruṇā, siṅgīpi.

> ‘‘Aruṇo kiñcirattakke, sañjhārāge anūruke;

Nisadde kapile kuṭṭhe, dabbeva vāccaliṅgiko’’.

‘‘Aruṇātivisāsāmā, mañjaṭṭhātivutāsu ca;
Usīretivisāyañca, siṅgimagguravallabhā’’ti.

Dvayaṃ somarājiyaṃ. **Vaka** ādāne, aco, somasamatāya kāritā vallikā **somavallikā,** sakatthe ko, kaṇhaphalā, pūtiphalāpi.

Dvayaṃ dāruhaliddārukkhe. **Dara** vidāraṇe, bo, **ra**ssa **bo,** dābbī, dīghādi, nadādi. Haliddavaṇṇadārutāya **dāruhaliddā,** haliddāpi. Dvayaṃ biḷaṅge. **Aṅga, raṅga, laṅga,** gatyatthā **daṇḍakā** dhātū, a, ḷattaṃ, **biḷaṅgaṃ.** Citrāni taṇḍulāni yassā, taṇḍulo, kimisattupi.

587. Dvayaṃ samantaduddhāyaṃ, **nuha** uggiraṇe, nadādi, mahantaṃ nāmamassa. Sīhuṇḍo, vajiradumo, guḷāpi. Dvayaṃ dakkhāyaṃ. Muduguṇayogā **muddikā,** madhuraso sādu, tena vuttaṃ **vejjaganthe** ‘‘sādu lavaṇatittambilakaṭukasāyakā’’iti, taṃyogā **madhurasā.** Gotthanī, dakkhāpi. Tikaṃ yaṭṭhimadhukāyaṃ. Madhurasatāya **madhukaṃ,** upamāne ko. Daṇḍākārattā yaṭṭhi ca sā madhurasattā madhukā ceti **yaṭṭhimadhukā.** Madhurasabhāve tiṭṭhatīti **madhulaṭṭhikā, ra**ssa **lo,** sakatthe ko ca. ‘‘Madhuyaṭṭhikā’’tipi pāṭho, vuttañca ‘‘madhukaṃ klītakaṃ yaṭṭhi-madhukaṃ madhuyaṭṭhikā’’ti [amara 14.109].

588. Dvayaṃ vātiṅgaṇe. Vātaharattena gaṇīyateti **vātiṅgaṇo, bhaṇḍa** paribhāsane, ṇvu, nadādi. **Ṭa**kārakaraṇe bhaṇṭākīpi, brahatiyampi ayaṃ.

‘‘Vātiṅgaṇo tu vāttāku,
Vāttāko sākaveḷu ca;
Bhaṇḍākī rājakumbhaṇḍo,
Vāttākī duppahāsinī’’ti [cintāmaṇiṭīkā 14.114].

Rabhaso. Dvayaṃ brahatiyaṃ. Vāttaṃ nirāmayaṃ karotīti **vāttākī,** vātiṅgaṇepi. **Braha** vuttiyaṃ, to, nadādi.

Dvayaṃ gorakkhataṇḍule, vuttañca **tantantare** ‘‘gaṅgerukī nāgabalā, tathā gorakkhataṇḍulā’’ti. Nāgassa balamiva balametissā rogaharaṇattā **nāgabalā, jhasa** hiṃsattho, a. Dvayaṃ aggisikhāyaṃ. Naṅgalasadisamūlatāya **lāṅgalī, na**ssa **lo,** dīgho ca. ‘‘Naṅgalī’’tipi pāṭho, saradakāle sañjātattā **sāradī.**

589. Tikaṃ kadaliyaṃ. Ramanti yassaṃ **rambhā,** bho. **Kada** māraṇe, alo, nadādi. **Muca** mocane, ṇo. Dvayaṃ kappāsiyaṃ, yassā phalaṃ kappāsaṃ karoti lokānamupakāranti **kappāsī, karo**tismā pāso, nadādi. **Vada** theriye, aro, samuddantāpi.

Samuddantā tu kappāsī, sikkādurālabhāsu ca;
Kappāsī vanasambhavā ce, bhāradvājīti vuccati.

Dvayaṃ paṇṇalatāyaṃ. Nāgaloke jātā latā **nāgalatā.** Tambavaṇṇaṃ lātīti **tambūlī,** assū, nadādi. Tambūlassa ayaṃ vā **tambūlī.** Tambūlavallī, nāgavallīpi, tambūlaṃ nāma phalapattacuṇṇādiyogasamūhānaṃ nāmaṃ, tadatthā vallī tambūlavallī, nāgalokassa vallī. Dvayaṃ dhātakiyaṃ, ayaṃ tambapupphī, majjopayuttā. Pupphā sugandhikā dhātakicceva khyātā. Aggijālasamānapupphatāya **aggijālā.** Atisayaṃ ṭhitiṃ karotīti **dhātakī,** nadādi.

590. Dvayaṃ sukkativutāyaṃ. Tisso vutā tacarājiyo yassā **tivutā.** Tisso puṭā tacarājiyo yassā **tipuṭā.** Saralā, tibhaṇḍī, rocanīpi [devanīpi (ka.)]. Dvayaṃ kaṇhativutāyaṃ. **Sā** tanukaraṇe, virecanakaraṇena kāyaṃ, rogañca sāyatīti **sāmā.**

‘‘Sāmā tu mecake vuddha-dārake harite nadi;

Tikaṇhativutā gundā, sārivāyaminīsu ce''ti. –

Rabhaso, kala saṅkhyāne, **kara** karaṇe vā, a, **kāḷā.** Thī **kāḷā** kaṇhativutāyaṃ, nīlīyojanavallisu. Masūravidalā, addhacandā, kāḷamesikāpi.

Dvayaṃ kukkuṭasiṅgāyaṃ. Siṅgasadisapupphatāya **siṅgī,** kuḷīrasiṅgī, vakkaṅgīpi. Dvayaṃ reṇukākhye gandhadabbe, ayaṃ reṇuketyeva vāṇijādīnaṃ khyātā. Assā ca marīcākati phalaṃ. **Reṇu** gatisaddesu, ṇu, kapilā vuttā. Dvijā, hareṇū, kontī, bhasmagandhanīpi. ''Hareṇu so kalāyepi, reṇukāyaṃ thiyaṃ bhave''ti [cintāmaṇiṭīkā 14.120] **ruddo.**

591. Dvayaṃ phālake. Hirīnāmikāya devadhītāya sarīrato sañjātattā **hiriveraṃ.** Vāretīti vāraṃ, vārināmakattā vā vāraṃ, **la**tte **vālaṃ.** Udījhaṃ. Kesambunāmampi, udīcīdese bhavaṃ **udījhaṃ,** kesassa ambuno ca yāni nāmāni, tāni sabbānyassāti **kesambunāmaṃ.** Dvayaṃ bimbikāyaṃ. Rattaṃ pakkaphalamassā. Oṭṭhavaṇṇasamānaphalatāya **bimbikā,** assā eva hi phalenoṭṭho upamīyate. Tuṇḍikerī, pilupaṇṇīpi.

Dvayaṃ seleyye, tañca pāsāṇabhavaṃ sugandharasadabbaṃ selajanti khyātaṃ. Silāyaṃ pāsāṇe bhavaṃ **seleyyaṃ,** ṇeyyo. Asmano, asmassa vā pupphaṃ **asmapupphaṃ,** kāḷānusāriyampi. Dvayaṃ elāyaṃ ''phālā''ti khyātāyaṃ. **Ila** gamane, a, isse. Bahavo atthe lātīti **bahulā,** bahuroge vā lunātīti **bahulā,** candavālāpi.

592. Dvayaṃ ''kuṭṭha''iti khyāte sugandhadabbe. **Kuṭa** cedane, ṭho. Kuyaṃ pathaviyaṃ tiṭṭhatīti vā **kuṭṭhaṃ.** Byādhināmakattā **byādhi,** tathā ca ''koveraṃ bhāsuraṃ kuṭṭhaṃ, pāribhābyaṃ gadāhvaya''nti [cintāmaṇiṭīkā 14.126] **rabhaso.** Pākalaṃ, uppalampi. Dvayaṃ kevattīmutthake. Vuttañca –

> ''Paripelavaṃ plavaṃ vanyaṃ, taṃ kuṭannaṭasaññakaṃ;
> Jāyate maṇḍūkākāraṃ, sevāladalasañcaye''ti.

Vane pānīye jātaṃ **vāneyyaṃ,** ṇeyyo, kevattīmutthake paṇḍo, soṇakoso kuṭannaṭo. **Kuṭa** chedane, **naṭa** avabandhane, **naṭa** naṭṭane vā, kuṭannaṭanti samuditanāmaṃ. Niggahītāgamo. Dāsapurampi.

Phalapākantalatādi jātimattameva osadhi nāma, na tu tiphalakakkolādi, **i**paccayo, bahuvacanantu atthabahulattā eva, ekavacanantopi dissate, osadhi itthiyameva. Osadhaṃ sabbamajātiyaṃ. Phalapākantattā jātito aññaṃ yaṃ kiñci rogāpanayanakaraṃ, tadosadhamuccate. Osadhijātisambandhidabbampi jātivatticchāyaṃ rogapahīnakriyāhetuttā **osadha**saddavāccanti paṭipādanatthaṃ **sabba**ggahaṇaṃ. **Osadha**saddato jātiyaṃ ṇo. Keci pana ''osadhijātimattamosadhaṃ sabbamajātiya''nti pāṭhamavatvā ''osadhijātimattaṃ bhesajjaṃ sabbamajātiya''nti paṭhanti. Tamidha **osadhiosadha**saddānameva ekadesavikativasena vuttānaṃ saṃsayāpagamanatthaṃ visesassa vuttattā na gahetabbaṃ, **amarakosepi** vuttaṃ ''osadhyo jātimattesu, ajātyaṃ sabbamosadha''nti [amara 14.135]. Tattha sakavādīpakkhe eko **ma**kāro āgamavasena vutto.

593. Mūlādikaṃ dasavidhaṃ **sāka**nti mataṃ, sakkoti yenāti katvā. Tatra **mūlaṃ** mūlakādīnaṃ, **pattaṃ** bākucādīnaṃ, **kalīraṃ** vaṃsādīnaṃ, **aggaṃ** vettādīnaṃ, **kandaṃ** nīluppalādīnaṃ, **miñjaṃ** tālādīnaṃ, **phalaṃ** kumbhaṇḍādīnaṃ, **taco** mātuluṅgādīnaṃ, **pupphaṃ** vaṅgasusenādīnaṃ, **chattaṃ** ahichattādīnaṃ.

594. Dvayaṃ eḷagale. Pakārena daddumṃ punātīti **papunnāṭo. Pu** pavane, kiyādi, aṭo, niggahītāgamo. Eḷagaṃ daddumṃ lunātīti **eḷagalo.** Daddugho, cakkamaddako, uraṇākhyopi, daddumṃ hantīti **daddugho, hana**ssa **gho.** Cakkākāratāya cakkaṃ, daddu, taṃ maddayatīti **cakkamaddako.** Uraṇākhyo mesākhyo. Mārisākatiappapattako bhūmilaggapatto taṇḍuleyyo appamāriso ca nāma, taṇḍulato jāyatīti **taṇḍuleyyo,** ṇeyyo. Appapattatāya appo ca so mārisākatittā māriso ceti

appamāriso.

Dvayaṃ jīvantiyaṃ, ayaṃ rattaṅgamārisākati, **jīva**to anto, nadādi. Itarato yu, nadādi. Jīvā, jīvanīyā, madhupi. ‘‘Heṃ nu nve nī’’. Dvayaṃ jīvake, ayaṃ aṭṭhavaggapaviṭṭho. Aneneva nāmena vāṇijānaṃ pasiddho. Madhurasatāya **madhurako,** jīvāpetīti **jīvako,** ṇvu.

‘‘Jīvako siṅgako seko,
Dīghāyu kuccasīsako;
Rassaṅgo madhuro sādu,
Pāṇako cirajīvinī’’ti.

Tantantaraṃ [amarakosugghāṭanaṭīkāyampi aparāddhaṃ cintāmaṇiṭīkāyampi].

595. Dvayaṃ lasuṇe. Yassa mūlaṃ setavaṇṇaṃ. Palaṇḍukandato mahantakandatāya **mahākando.** Ambilenekena rasena ūnatāya **lasuṇaṃ, la**ttaṃ, rassattaṃ, **ṇ**attañca, **lasa** kantiyaṃ vā, yu, assu, **ṇ**attaṃ. Mahosadhaṃ, ariṭṭhaṃ, rasonopi. Dvayaṃ rattamūle, harite ca. **Palaḍi** gandhane, u, sundaro kando yassa **sukandako.** Kraṇasvananī.

Dvayaṃ paṭole. **Paṭa** gamane, olo, paṭuṃ rasaṃ lātīti vā **paṭolo,** usso, tittarasatāya **tittako.** Sakatthe ko. Kulakaṃ, paṭupi. Dvayaṃ ‘‘bhiṅgarāja’’iti khyāte kesarañjane. Bhiṅgo vuccati bhamaro, tabbaṇṇaṃ katvā tesaṃ rañjetīti **bhiṅgarājo. Muca** mocane, avo, ussā, **mākkavo.**

596. Dvayaṃ punannavāyaṃ, vuddhopi puna navo bhavati yāya yogitāyāti **punannavā.** Sothaṃ hantīti **sothaghātaṃ, hana**ssa **ghāto.** Dvayaṃ anūpaje sāke. **Tuda** byathane, bhāve to. Vigataṃ tunnametassa khādane **vitunnaṃ. Sada** visaraṇagatyāvasānesu, to, **annā**deso, sakatthe ko.

Dvayaṃ kāravellake. Tittarasatāya kucchitākārena lambatīti **kāravello.** Ussāttaṃ, rattaṃ, illo, **ku**pubbo **lavi** avasaṃsane. **Sasu** hiṃsāyaṃ, avo, nadādi, assu. ‘‘He khā le-khyā’’. Tikaṃ lābuyaṃ. **Tumba** adane, tumbati hiṃsati pittanti tumbī, nadādi. **Na**pubbo **lamba** avasaṃsane, u, **ma**lopo, **na**ssa **a**ttaṃ, **alābu,** pāṇiniyānaṃ [uṇādi 1.87], **ā**pubbo **lamba** avasaṃsane, **ālābu.** Kātantikānaṃ, candānañcevaṃ, asmākantu rassaṃ katvā alābu, **alo**pe **lābu,** abhedopacārena tīṇipi phalepi itthiliṅgāni, **sā**saddo itthi liṅgatthajotako.

597. Dvayaṃ sampuse. Iraṃ vāriṃ lāti tabbāhulyatoti **eḷālukaṃ.** ‘‘Irā vārisurā bhūmi-bhāratīsu payujjate’’ti hi **nānatthasaṅgaho.** Thiyaṃ, u, sakatthe ko. **Kuka** ādāne, aro, nadādi, ussattaṃ, kaṃ vātaṃ, kaphañca karotīti **kakkarī,** aparatra **pha**lopo. Kakaḷipi. Dvayaṃ kumbhaṇḍe. Kumbhappamāṇaphalatāya **kumbhaṇḍo,** aññatthe ṇḍo, kumbho viya ḍetīti vā **kumbhaṇḍo,** bindāgamo, **kusa** chedane vā, aṇḍo, **sassa bho,** bindāgamo, kaṃ vātaṃ umbhetīti vā **kumbhaṇḍo,** aṇḍo. **Valla** saṃvaraṇe, ibho, mahāphalatāya sabbāsaṃ vallijātīnaṃ bhāti dibbatīti vā **vallibho,** kakkārūpi.

Dvayaṃ gorakkhakakkariyaṃ. Indassa sakkassa vāruṇī surā **indavāruṇī.** Visesena sarati hiṃsati kaphapittādayoti **visālā.** ‘‘Sarameho kuṭṭhahari, visālā kaphapittaghā’’ti hi **dabbaguṇe.** Visarati virecati etāyāti vā **visālā.** Dvayaṃ anupasāke. Vasati yasmiṃ khāraguṇo **vatthu. Vasa** nivāse, ratthu, **vasa** hiṃsāyaṃ vā, vasati kaphavātapitteti vatthu. **Vatthuleyyako**ti samuditanāmaṃ. **Laya** sāyye, layāpeti sabbadoseti **leyyako,** ṇvu, asse, vatthu ca so leyyako cāti **vatthuleyyako.** ‘‘Mauṃ-heṃ’’.

598. Dvayaṃ mūlake. **Ṇvu**mhi **mūlako. Cacca** paribhāsanatajjanesu, u, assu, muṃlāpaṅa. Dvayaṃ kalambuke. **Tamu** kaṅkhāyaṃ, ṇvu, **ba**nto ca, ke jale lambatīti **kalambuko,** ṇvu, assu. Upodikāpi, udakaṃ apagatā **upodikā.**

Kāsamaddajhajjharīmaggavādayo **sākabhedā** sākavisesā. Kāsaṃ maddatīti **kāsamaddo.** Kaco, **jhajjha** paribhāsanatajjanesu, aro, nadādi, **jhajjharī.** Kanakalā. Phaṃ vātaṃ gaṇhātīti **phaggavo,**

hassa **vo, phaggavo,** ‘‘pai-teṃ-khā’’.

599-600. Dvayaṃ dubbāyaṃ. Sundaraṃ dalaṃ pattametassa maṅgalapāṭheti **saddalo,** saddaṃ maṅgalasaddaṃ lānti bhāsanti paṭhanti brāhmaṇā yenāti vā **saddalo. Dubbī** hiṃsāyaṃ, a, avamaṅgalaṃ dubbatīti **dubbā,** dunnimittādayo vārenti yāyāti vā**dubbā,** nerutto. Satapabbikā, bhaggavī, anantā, ruhāpi. **Sā** dubbā **sitā** sukkā ce, golomī nāma, golomajattā **golomī.** Satavīriyā, gaṇḍālī, sakulākkhakopi.

Dvayaṃ bhaddamutte. **Gu** sadde, do. **Muca** mocane, to, rogaharaṇattā bhaddañca taṃ muttañceti **bhaddamuttaṃ,** ‘‘nvā-mye-yeṃ-jī’’. Dvayaṃ ucchumhi. Rasaṃ lātīti **rasālo,** dīgho. **Isu** icchāyaṃ, u, **usa** dāhe vā, u, **sa**ssa **cho,** pubbatra issu, asarūpadvittaṃ, **ucchu,** pume.

Catukkaṃ vaṃse. **Vī** gamane, ḷu, tacova sāro yassa. **Vī** gamane, u, **nā**gamo, **ṇ**attaṃ, vanati sambhatīti **vaṃso. Vana** sambhattiyaṃ, so, **vasa** nivāse vā, karaṇe a, niggahītāgamo. Satapabbo, yavaphalo, makkaro, tejanopi, makkaroti paṭisevati yena **makkaro,** saññāyaṃ a. Tikaṃ pabbe. **Pabba** pūraṇe, **pabbaṃ. Phala** visaraṇe, u, ḷattaṃ. **Gantha** ganthane, i, vaṇṇavikāre **gaṇṭhi, so** pumā.

Aniladdhutā anilena kampitā **ye** veṇū kīṭādibhi katarandhatāya nadanti, te kīcakā nāma siyuṃ, **cakī** āmasane, ṇvu, pubbāparabyañjanānaṃ vipariyayo, **kīcakā.**

601. Dvayaṃ naḷe. **Nī** naye, alo, ḷattaṃ, **dhama** saddaggisaṃyogesu, yu, poṭagalopyatra. Dvayaṃ kāse. Puṭaṃ aññamaññaṃ saṃsaggaṃ gacchatīti **poṭagalo, ma**ssa **lo. Kāsa** dittiyaṃ, a, ayamanitthī.

Dvayaṃ sare. **Tija** nisāne, yu. Sarantyaneneti **saro.** Pume saññāyaṃ a, **sara** hiṃsāyaṃ vā. Gundopyatra. **Bīraṇassa** setakusumassa tiṇavisesassa mūlaṃ **usīraṃ** nāma, **vasa** kantiyaṃ, **usa** dāhe vā, īro, pubbasmiṃ vassu, abhayaṃ, naladaṃ, sebyaṃ, jalāsayaṃ, amaṇālaṃ, lāmajjakampi.

Haritakyābhayā paṇḍo, usīre nibbhaye tisu.

Jalāsayo jalādhāre, usīre tu jalāsayaṃ.

Sebyā sevārahe siyā.

602. Tikaṃ kuse, **kusa** chedane, a, **varaha** pādhānye, paribhāsanahiṃ sādānesu ca, iso, **du** paritāpe, abbho, **dabbho,** kutho, pavitrampi.

Dvayaṃ ‘‘gandhakheḍa’’iti khyāte tiṇe, vuttañca ‘‘bhūtinaṃ gandhakheḍañca, sugandhaṃ gomayappiya’’nti. Atha rāmakappūrato ko assa bhedo. **Rāmakappūraṃ** bahupakaṇḍaṃ kappūrasugandhaṃ. Gandhakheḍantu ikaḍasamānapattaṃ sākhāsabhāvaṃ bhūmilaggaṃ, atoyeva bhūtinakamuccate, bhūmiyaṃ laggaṃ tiṇaṃ **bhūtinakaṃ,** nattaṃ, sakatthe ko.

Dvayaṃ gavādīnaṃ madanīye tiṇe, **ghasa** adane, ṇo, **yu** missane, aso. Dvayaṃ pūgarukkhe. **Pūja** pūjāyaṃ, ṇo, **pūgo. Kamu** icchāyaṃ, ṇvu. Ghoṇṭāpi, ‘‘ghoṇṭā badarapūgesū’’ti **ruddo.**

603. Dvayaṃ tāle. **Tala** patiṭṭhāyaṃ, curādi, a. Vātādayo vibhindatīti **vibhedikā.**

> ‘‘Vātagho brūhano cāpi, kimihā kuṭṭhanāsano;
> Rattapittaharo sādu, tālo sattaguṇo mato’’ti.

Hi **dabbaguṇo.** Tiṇarājāpi. Dvayaṃ khajjūriyaṃ. **Khajja** khajjane, byathane ca, ūro, nadādi. **Sida** mocane, snehane ca, i, **sanda** savane vā, i, upāntassi ca, **sindi.**

604. Hintālādayo satta nissāratāya tiṇāni ca tāni mūlena jalapānasāmaññato pādapā ceti **tiṇapādapā** vuccanti, **tiṇa** adane, pamāṇato tālato hīno **hintālo,** padavipariyayo, rasso ca. Nāḷi viya jāyatīti **nāḷikero.** Aññatthe iro, konto ca, nāḷikero. Lāṅgalīpi. ‘‘Lāṅgalī nāḷikere ca, sirapāṇimhi lāṅgalī’’ti [cintāmaṇiṭīkā 14.168] **rabhaso.** Saṇṭhānato tālasadisatāya **tāḷī,** ḷattaṃ, upamāne ī, **taḷa** āghāte vā, curādi, nadādi, **tāḷī. Kita** nivāse, rogāpanayane ca, ṇvu, nadādittā ī, **ketakī,** ayaṃ nārī.

Araññavaggavaṇṇanā niṭṭhitā.

6. Araññādivaggavaṇṇanā

605. Nava pabbatassa nāmāni. **Pabba** pūraṇe, to. **Gira** niggiraṇe, osadhādayo niggiratīti **giri,** i. Silānaṃ rāsi **selo,** silā pacurā santyasmiṃ vā **selo, sela** gatiyaṃ vā, a. **Adda** gatimhi yācane ca, bhūvādi, i, **adda** hiṃsāyaṃ vā, curādi. Na gacchatīti **nago.** Na calatīti **acalo.** Silānamuccayo ubbedho, thūpo vā **siluccayo.** Sikharayogā **sikharī,** ī, tilakībhūto. Bhuṃ bhūmiṃ dharatīti **bhūdharo,** bhuyā dharīyatīti vā **bhūdharo,** bāhulyena a, **bhūdharo.** Ahāriyo, gottopi, desantaraṃ netumasakyattā **ahāriyo,** gavaṃ bhūmiṃ dhāraṇena tāyate **gotto.**

Pañcakaṃ silāyaṃ. **Ama** gatiyaṃ, bho. **Vana, sana** sambhattiyaṃ, pasanati byāpetīti **pāsāṇo,** nipātanā, **pasa** bandhane vā, yu. **Asu** khepane, mo, **asmā,** rājādi, **asu** byāpane vā. **Pala** rakkhaṇe, **upalo, upa** dehe vā, **ala**paccayo nipāto. **Sila** ucce, a. **Silā,** nārī.

606. Gijjhakūṭādayo tikūṭantā ‘‘vaṅkādī’’ti ettha **ādi**nā malayadaddurādayo ca nagā nagavisesā. Gijjhā sakuṇavisesā assa kūṭe vasanti, gijjhasadisakūṭayuttatāya vā **gijjhakūṭo.** Visesena bhātīti **vebhāro,** aro. **Pula** mahatte, visesena pulatīti **vepullo.** Isayo gilatīti **isigili,** i. Ādiccagamanavirodhena viruddhaṃ jhāyatīti **viñjho.** Paṇḍuvaṇṇatāya **paṇḍavo, paṇḍa** gatiyaṃ vā, avo. Kuṭilatāya **vaṅko.** Dvayaṃ udayagirimhi. Aparaselāpekkhāya **pubbaselo.** Udayantyasmā sūriyādayoti **udayo,** sūriyādīnamudayayogato vā **udayo.**

Tikaṃ atthagirimhi. Mandayati sūriyo yasmiṃ **mandaro.** Mandappabho vā arati yasmiṃ sūriyoti **mandaro,** atthaṃ anupaladdhiṃ gahanakkhattānaṃ karotītyattho, nāmadhātukāritantā a. Dvayaṃ himavati pabbate. Himappacuratāya **himavā,** himaṃ vā vamatīti **himavā,** kvi, rājādipakkhepattā sissā. Himayutto acalo **himācalo.**

607. Attani sañjātagandhadabbānaṃ gandhehi loke madayati, modayatīti vā **gandhamādano,** yu. Kelāso vutto. Vicittakūṭayuttatāya **cittakūṭo.** Sukhaṃ dassanaṃ yassa, yasmiṃ vā **sudassano,** kāḷavaṇṇakūṭatāya **kāḷakūṭo.** Tīṇi kūṭānyassa **tikūṭo,** chaḷetepi pabbatavisesā. **Assa** yathāvuttassa pabbatassa **pattho** samo bhūmibhāgo sānu nāma, **assa** vā pabbatassa samāya bhūmiyaṃ pattho sānu ca bhavantīti ajjhāharitabbaṃ. Patiṭṭhate asminti **pattho, ṭha**ssa **tho. Sana** sambhattiyaṃ, ṇu, sambhajīyate sevīyateti **sānu,** dvepyanitthiyaṃ.

608. Tikaṃ siṅgassa nāmaṃ. **Kuṭa** dāhe, kammani ṇo, **vā**kārena kūṭampi. Sikhaṃ ruhatīti **sikharaṃ.** Nerutto. Sikhaṃ gacchatīti **siṅgaṃ, iṅga** gamanattho, khalopo. Dvayaṃ pabbatādīnaṃ papatanaṭṭhānassa nāmaṃ. Papatantyasmā, ṇo. **Pata** adhogamane, **papāto. Taṭa** samussaye, **taṭo.**

Dvayaṃ pabbatanitambe. **Nitambo** jaghanepi, **kaṭa** vassāvaraṇesu, ṇvu. Pabbate pāsāṇādīsu **ambuno** jalassa **pasavo** pasavanaṃ nijjharo nāma, nissaraṇaṃ **nijjharo, sa**ssa **jho,** asarūpadvittaṃ. Jharopi.

609. Dvayaṃ kittime akittime, sajale nijjale vā kandare. **Dara** vidāraṇe, a, ī, **darī. Kaṃ** jalavācakamabyayaṃ, kena darīyate **kandaro,** ā, kandarā. Tikaṃ devakhātabile. Nilīyantyasmiṃ **leṇaṃ, lī** silesane, yu. Gatiṃ hvayati kuṭilayatīti **gabbharaṃ,** nipātanā. **Gabbha** dhāraṇe vā, aro. **Guhū** saṃvaraṇe, a, **guhā.**

Dvayaṃ silāmayapokkharaṇiyaṃ. **Soḍi** gabbhe, ī. **Soṇa** vaṇṇagatisaṅghātesu vā, ḍo, ī. Dvayaṃ pabbatādīnaṃ gabbharadese latāpallavatiṇādīhi pihitodare gabbhare. **Kuñja** abyattasadde, karaṇe, ṇo, **nikuñjaṃ ni**pubbo. Dvayampyanitthiyaṃ. **Nikuñja**vacanaṃ pakuñjādinivattanatthaṃ.

610. **Selassa** pabbatassa uddhaṃbhūmi **adhiccakā** nāma. Selassādhobhāgāsannabhūmi **upaccakā** nāma. Atra tehi **upā**disaddehi ccako **yadā**dinā [pāṇini 5.2.34].

Mūlapabbatassante parivāretvā ṭhitā khuddapabbatā **pādā** nāma. Tatra **pādā**didvayaṃ. Pajjate gamyateti, ṇo. Selassa upanto samīpe pabbato **upantaselo.**

Gerikamanosilāharitālakaṭṭhinyādikosabbo eva silāvikāro ‘‘dhātū’’tyutto, **dhara** dhāraṇe, tu, **dhātu.**

Selavaggavaṇṇanā niṭṭhitā.

611. Tikaṃ sīhe. Kesaro jaṭā, taṃyogā, ī, **kesarī.** Mige hiṃsatīti **sīho,** nipātanā vaṇṇavipariyayo, mige hantuṃ saṃvijjamānā īhā assāti vā **sīho,** sahatīti vā **sīho.** Pañcasso, haripi. Mukhamiva caraṇāpyassa karikumbhadāraṇasamatthāti tehi saha pañcassāni yassa. Harati migeti **hari,** i. Mahākukkurappamāṇo kukkurākati kaṇhalekhācittasarīro gomanussādihiṃsakkhamo rassamukho **taraccho** nāma, so ‘‘sunakhabyaggho’’ti vuccati. **Tara** taraṇe, cho, mige adatīti **migādano,** nandādīhi yu.

Dvayaṃ byagghe. Vinihantvā āghāyatīti **byaggho, ghā** gandhopādāne, byaggho dīpinipi. Puṃ pumāno dāletīti **puṇḍarīko, dala** vidāraṇe, ṇvu. **Dassa ḍo, la**ssa **ro,** assī, **puṇḍarīko.**

> ‘‘Puṇḍarīkaṃ sitamboje,
> Sitacchatre ca bhesajje;
> Kosakārantare byagghe,
> So disāvāraṇaggisū’’ti. –

Nānatthasaṅgahe. Vagghopi. Dīpinivisaye saddūlo īrito, saratīti **saddūlo,** ūlo, do canto, saddena ulati gacchatīti vā saddūlo. Dīpaṃ taccammaṃ, taṃyogā **dīpī,** tasmiṃ dīpini.

612. Pañcakaṃ acche. **Asu** khepane, cho. **Ica** thutiyaṃ, a, **ikko.** Bhallukopi, **bhala, bhalla** paribhāsanahiṃsādānesu, ṇvu, assu, **īsa** gatihiṃsādānesu, so, rassādi. Apaccaye **iso.**

Dvayaṃ rohite. Lohitavaṇṇatāya **rohiso,** lohito ca, pubbatra **ta**ssa **so.** Tikaṃ gokaṇṇe. Gavassa kaṇṇo viya yassa kaṇṇoti **gokaṇṇo.** Gaṇayuttatāya gaṇī ca so kaṇṭakasadisasiṅgatāya kaṇṭako ceti **gaṇikaṇṭako,** samuditanāmampi vadanti. Gaṇi ca kaṇṭako ca gaṇikaṇṭakāti dve nāmānipi daṭṭhabbāni, teneva hi ‘‘gaṇikaṇṭakā’’ti bahuvacananiddeso kato.

613-614. Catukkaṃ khagge. Siṅgañca khaggākhyaṃ, taṃyogā **khaggo.** ‘‘Khaggo gaṇḍakasiṅgāsi-vuddhabhedesu gaṇḍake’’ti [byākhyāsudhā 2.5.4] hi **nānatthasaṅgahe.** Khaggasadisaṃ visāṇamassa saṇṭhānatoti **khaggavisāṇo,** ṇo. Ettha **khagga**saddo asipariyāyo. Palāsamadatīti **palāsādo. Gaṇḍa** vadanekadese, ṇvu, **gaṇḍako.**

Byagghādiko sabbopi migabhedo ‘‘vāḷamigo, sāpado’’ti coccate. Byagghassātisayena manussādīnaṃ hiṃsanato duṭṭhatā pākaṭāti tappamukhatā vuttā. **Vala** saṃvaraṇe, valantyattānamasmāti vāḷo, ṇo, vāḷo ca so migo ceti **vāḷamigo,** duṭṭhamigotyattho. ‘‘Byaggho taṃ khādatū’’tyādinā sapanti yenāti **sāpado, sapa** akkose, do, dīghādi.

Plavaṅgantaṃ makkaṭe. Plavo gatibhedo, tena gacchatīti **plavaṅgamo,** plavaṅgo ca. **Mara** pāṇacāge, aṭo, ko canto, **makkaṭo.** Naro iva **vānaro, vā**saddo **iva**tthe, nāmānaṃ yuttatthattā samāso. Sākhāyaṃ pasuto migo **sākhāmigo.** Gatyatthatāya kriyāya payogā. **Kapi** calane, i, **kapi.** Valī sithilaṃ cammaṃ mukhe assa **valīmukho.** Kiso, vanokopi, kucchitenākārena setīti **kiso,** ussi.

Vanamokamāsayo assa **vanoko.** So makkaṭo ce **kaṇhatuṇḍo** kāḷamukho siyā, tadā ‘‘gonaṅgalo’’ti mato, gunnaṃ naṅgalasadisatāya **gonaṅgalo.**

615. Pajjaddhaṃ siṅgālassa nāmaṃ. **Sara** gatihiṃsācintāsu, alo. **Sara**tissa **siṅgo. Jamu** adane, ṇvu, bo canto, assu. **Kusa** akkose, tu, thu vā. Bheravayuttatāya **bheravo,** ‘‘bhe’’iti ravatīti vā **bheravo. Samu** upasame, ivo, **sivā,** nārī, **si** sevāyaṃ vā, vo. Migadhutto, vañcakopi, migesu vanapasūsu dhutto. Brāhmaṇaṃ vañcetīti **vañcako.**

Tikaṃ biḷāre. **Bila** bhedane, aro, ḷattaṃ. **Babba** gatiyaṃ, u. **Maja** suddhiyaṃ, āro, niggahītāgamo. Otu, ākhubhujopi. Dvayaṃ koke, ayaṃ kukkurappamāṇo kapilo hariṇo. **Kuka, vaka** ādāne. Īhāmigopi, mige īhati kaṅkhatīti, kammani ṇo.

616. Dvayaṃ mahiṃse. Mahiyaṃ setīti **mahiṃso,** rasso, niggahītāgamo ca. **Lala** icchāyaṃ, udakaṃ lalatīti **lulāyo,** nipātanā, ayo, assu ca. Go viya vajati jāyatīti **gavajo.** Go viya ayatīti **gavayo, samā** dve tulyatthā.

Dvayaṃ salle. **Salla** āsugatiyaṃ, a, **sallo,** sakatthe ko, **sallako** attano sarīrajātena sallena sunakhaṃ salati hiṃsatīti vā **sallo, sallako** ca, ayaṃ sūkarasaṇṭhāno, salākāpāyo ca. **Assa** sallassa lomamhi **salalaṃ, sala**ñca bhave. **Pala, sala, patha** gatiyaṃ, alo, nadāditte salalī, thittābhāve salalaṃ, **a**mhi salaṃ.

617. Pañcakaṃ mige, harantyanena **hariṇo, hara** haraṇe yu. **Ṇ**attamittañca. **Mara** pāṇacāge, a, **ra**ssa **go, i**ttañca. Sena sunakhena raṅgati gacchati palāyatīti **sāraṅgo.** Dīghādi, **mago, migo** ca ete dve migamattepi. Ajinassopayujjamānassa yoni, tena bhūtassājinassuppattikāraṇattā vā **ajinayoni.** Ayampi migamattepi. Kuraṅgo, vātāyupi. Kuyaṃ pathaviyaṃ raṅgatīti **kuraṅgo.** Vātamayatīti **vātāyu,** u.

Dvayaṃ sūkare. Sundaraṃ phalaṃ karotīti **sūkaro.** Vuttañca **dabbaguṇe** –

> ‘‘Snehanaṃ brūhanaṃ vassaṃ, tathā vātasamāpahaṃ;
> Vārāhaṃ pisitaṃ bālyaṃ, rocanaṃ sedanaṃ garū’’ti [dabbaguṇasaṅgaha 2.11-2].

Sukhaṃ karotīti vā **sūkaro.** Sundaro karo yassa vā **sūkaro.** Vare āhantīti **varāho,** vare sati āhantabboti vā **varāho,** kolo, thaddhalomo, bhūdāropi. Dvayaṃ sase. **Pela** gatiyaṃ, ṇvu. **Sasa** plutagatiyaṃ, a.

618. Dvayaṃ eṇīmige. Eṇiyā migiyā, eṇassa vā apaccaṃ **eṇeyyo,** ayaṃ cammādīsupi ‘‘eṇassa, eṇiyā vā cammādiko eṇeyyo’’ti vacanatthaṃ katvā. Eṇiyā itthiyā putto migo **eṇīmigo, i** gatiyaṃ, yu, nadādi, anadāditte eṇo, evametepyuppāditā. Dvayaṃ pampaṭake. **Paṭa** gamane, ṇvu, upasaggante bindāgamo ca. **Pabba** gatiyaṃ, ṇvu, bindāgamo, **ba**lopo ca.

Dvayaṃ vātamige. Gamanena vātasamo migo **vātamigo. Cala**tismā yu, nadādi. Tikaṃ mūsike. **Musa** theyye, ṇvu, ittañca. **Ā**pubbo **khanu** avadāraṇe, u, **na**lopo. **Unda** pasavanakledanesu, ūro.

619. Camarādayo, sarabhādayo ca **migantarā** migavisesā. Camaro uttarāpathe khyāto, yassa pucchaṃ cāmaraṃ, **camu** adane, aro, **camaro,** thiyaṃ camarī. **Pasado** cittalomī, **pasa** bandhane, ado. Kuyaṃ raṅgatīti **kuruṅgo,** assu, uttābhāve **kuraṅgo.** Sabbesampi migānaṃ mātuṭṭhāne tiṭṭhatīti **migamātukā,** upamāne ko. **Ru** sadde, ru. Ruṇaṃ karotīti **raṅku,** u, **ṇ**assa lopo **ra**kārassa, ussa ca. Attānaṃ nīcaṃ karotīti **nīko. Sara**tismā abho, **sarabho.** Aṭṭhāpado uddhaṃnayano sīhassāpi hantā, tassa ca pādacatukkaṃ uddhaṃ bhavatīti.

620. Piyakādayo tayo, **ādi**nā kandalīcīnasamūruādayo ca cammayonayo, tena bhūtassa cammassa uppattikāraṇattā, ete ca citratanuruhādayo kambojādimhi, uttarāpathe ca jāyanti, tatreva sanāmakhyātā. Yathā **miga**saddo vanyapasusāmaññe, visese ca kuraṅgākhye vattati, yathā ca

lohasaddo suvaṇṇādike tejasasāmaññe, visese ca, tathā **cammayoniajinayoni**saddāpi migasāmaññe, migavisese ceti tathā vuttā.

Pī tappanakantīsu, ṇvu, **iyā**deso. Ūrumhi atisayacammayuttatāya **camūru,** ekassa **ma**ssa lopo. **Kadi** avhāne, alo, ī, kadalī ca so migo ceti **kadalīmigo.**

Sīhādayo yathāvuttā, avuttā ca sabbe catuppadā sattā ‘‘migā, pasavo’’ti coccante. Pasavantīti **pasavo, su** abhisave, **pasa** bandhane vā, u.

621. Catukkaṃ lūtāyaṃ. **Lū** chedane, to, **lūtā,** sakatthe iko, **lūtikā,** dve nāriyaṃ. Uṇṇāpāyo tantu uṇṇā, sā nābhiyaṃ assa **uṇṇanābhi,** rasso. Makkaṭo viya sākhāyaṃ attano tantumhi gacchatīti **makkaṭako.**

Dvayaṃ gomayajavicchike. **Viccha** gamane, ṇvu, **vicchiko,** satapadiyampi, āḷaṃ vicchikanaṅgulaṃ, taṃyogā **āḷi.** Dvayaṃ gharagodhāyaṃ. **Sara**tismā ū, avo canto. Gharaṃ nissitā godhā **gharagoḷikā, dha**ssa **ḷo,** sakatthe ko.

622. Dvayaṃ godhāyaṃ. **Gudha** rose, a, **godhā,** nārī. **Kuṇḍa** dāhe, a, **kuṇḍo.** Dvayaṃ rattapāyaṃ. Kaṇṇassa jalūkā rattapā **kaṇṇajalūkā.** Sataṃ padā yassā **satapadī, pada**saddo pādattho.

Dvayaṃ kalandake. **Kanda** avhāne, rodane ca, kandatīti **kalandako, la**majjho, ṇvu. Kāḷavaṇṇatāya **kāḷakā,** nāriyaṃ. Dvayaṃ nakule, natthi kulaṃ etassa sappesu **nakulo,** arisappopi. **Nakka** nāsane vā, ulo, **ka**lopo, sappe nāsetīti **nakulo. Maṅga** gatyattho **daṇḍako** dhātu, uso.

623. Dvayaṃ kakaṇṭake. Kucchito kaṇṭako assa, ussattaṃ. Sarati dhāvatīti **saraṭo,** aṭo.

Catukkaṃ kīṭe. **Kīṭa** bandhane, a, **kīṭa** gamane vā, dīghādi. **Pula** mahatthe, avo, ḷattaṃ. Kucchitaṃ amati gacchatīti **kimi,** i, assittaṃ. Pakārena anatīti **pāṇako,** ṇvu, **ṇa**ttaṃ.

Dvayaṃ kaṇṭalomakīṭe. Uccaṃ ṭhānaṃ āliṅgatīti **uccāliṅgo.** Bahulomayutto pāṇako **lomasapāṇako.**

624-625. Sāddhapajjena sakuṇassa nāmāni. Vihe ākāse gacchatīti **vihaṅgo, vihaṅgamo** ca, ākāsapariyāyo cettha **viha**saddo, **vehāsa**ssa vā **vihā**deso. Pakkhayuttatāya **pakkhī.** Khena, khasmiṃ vā gacchatīti **khago.** Aṇḍato jāto. Sakkoti uddhaṃ gantunti **sakuṇo, sakunto, sakuṇī** ca, **saka** sattiyaṃ, uṇo, unto, uṇī ca. Patanto ḍento, pattena vā gacchatīti **pataṅgo,** aparatra **ta**lopo. Mātukucchito, aṇḍato cāti dvikkhattuṃ jāyatīti **dvijo.** Uḍḍanādīsu vakkaṃ kuṭilaṃ aṅgaṃ gīvādikaṃ etassa, vakkena gamanena aṅgatīti vā **vakkaṅgo.** Pattena yāti, taṃ vā yānaṃ etassa. Patati patanto viya ākāsato hotīti **patanto.** Nīḷe kulāvake jāyatīti **nīḷajo.**

Vaṭṭakādayo, pokkharasātakādayo ca **tabbhedā** tesaṃ sakuṇānaṃ visesā. **Vaṭṭa** vaṭṭane, ṇvu, **vaṭṭakā** nārī. Mayūrappamāṇo tadākaticittapakkho jīvañjīvo dakkhiṇapathādīsu jāyate, ‘‘jīvajīvā’’ti saddaṃ karotīti **jīvañjīvo.** ‘‘Jīvajīvo’’ti nirānunāsikāpi. Candikāyuttarattippiyo pakkhī **cakoro, caka** paritakkane, uro, usso, caṅkoropi. **Tara**tismā iro, dvittamittañca, **tittiro.**

626. **Sala** gatiyaṃ, ṇiko, ḷattaṃ, **sāḷikā,** nārī. Kalaṃ ravatīti **karavīko,** īko, **la**lopo. **Karavīko,** yassa saro bhagavato sarena upamīyate, so vuccati ‘‘karavīko’’ti. Javena ravinā sadiso haṃso **ravihaṃso. Kusa** sadde, thako, dvittaṃ, **kusa**ssa **sa**ssa **to, kukutthako. Karaṇḍa** bhājanatthe, avo, **karaṇḍavo,** jalacaro pakkhī. **Bilu** patitthambhe, a, **avā**deso, **bilavo,** ‘‘gaṇḍaplavo’’ti khyāto rattapakkho mahāpakkhī pokkharasātako, pokkharassa saññā yassa **pokkharasātako, ñña**ssa **to,** dīgho ca, samuditanāmameva vā tassa, tadā **sāda** assādane, ṇvu, **da**ssa **to, pokkharasātako.**

627. Sattakaṃ pakkhe. Patanti anenāti **patattaṃ, yadā**dinā to, dvittaṃ. **Ukha** gatiyaṃ, yu, usse, assu, **pekhuṇaṃ, ṇa**ttaṃ. **Pata** gamane, to, pātato tāyatīti vā **pattaṃ. Pata** gamane, kho, **tassa ko,**

pakkho. Patituṃ icchati yena **piñchaṃ,** nerutto, **pata** gamane vā, cho, **ta**lopo, bindāgamo, assi. Chādyate anena **chado. Gira** niggiraṇe, u, issattaṃ, **gamu** gamane vā, u, massa **ro.**

Pakkhīnaṃ bīje ‘‘au’’iti khyāte **aṇḍaṃ,** kacchapādīnaṃ bījepi, ‘‘aṇḍaṃ khagādikose cā’’ti **nānatthasaṅgahe. Aḍi** aṇḍatthe, ṇo, pesi, kosopi, **pisa** avayave, i, pesi, ‘‘pesiyaṃ pattabhede ca, koso pumeva icchito’’ti [cintāmaṇiṭīkā 15.37] **ruddo.** Dvayaṃ pakkhigehe. **Nīla** vaṇṇe, a, ḷattaṃ, **nī** naye vā, ilo. Kucchitaṃ aṇḍavināsanādikaṃ lunātīti **kulāvakaṃ,** ṇvu.

628. Dvayaṃ garuḷānaṃ mātari. Vino pakkhino namanti yaṃ **vinatā. Thīpumadvayaṃ** itthipurisānaṃ dvayaṃ mithunaṃ nāma, saṅkhyānassa saṅkhyeyyanissitatāya itthipurisāyeva **mithunaṃ, mitha** saṅgame, uno.

Chakkaṃ yugaḷamatte. **Yuja** yoge, a, **yugaṃ, ala**paccaye **yugaḷaṃ, ḷattaṃ,** yugalampi. **Ubha** pūraṇe, ṇo, **dvandā**deso ca, **dvandaṃ, yamu** uparame, ṇvu, alo ca, yamakaṃ, yamalañca, **a**paccaye **yamaṃ.**

629-631. **Maṇḍala**ntaṃ samūhe. Sammā, visesena ca ūhate puñjībhūtattāti **samūho,** ṇo, samaṃ saha avayavena ūhati tiṭṭhatīti vā **samūho. Gaṇa** saṅkhyāne, gaṇīyati avayavena sahāti **gaṇo.** Saha avayavena gacchatīti **saṅghāto, hana** gamane, ṇo, saha avayavena udayatīti **samudāyo, dā**gamo, majjhe dīgho. Sañcinoti avayavanti **sañcayo, ci** caye. Saha avayavena duhayatīti **sandoho, duha** papūraṇe. Nissesato vahati avayavanti **nivaho.** Avayavaṃ katvā byapiyati gacchatīti **ogho** [ucyate ogho uca samavāye ghau nipātanā cassa gho (cintāmaṇiṭīkā 15.39)]. Visanti avayavā yasminti **visaro,** aro. Avayavaṃ samīpe karotīti **nikaro.** Ekekāpekkhāya appatthena kasaṅkhātā avayavā āyanti yasmiṃ **kāyo,** atha vā kucchitānaṃ kesādīnaṃ āyoti **kāyo,** so viya avayavānaṃ uppattiṭṭhānaṃ kāyoti idha samūho vutto. Antatthena khaṃsaṅkhātaṃ avayavaṃ dhāretīti **khandho,** khādati avayaveti vā **khandho,** amajjhadīghe **samudayo. Ghaṭa** ghaṭane. Ghaṭanaṃ rāsibhavanaṃ, ghaṭenti assaṃ avayavāti **ghaṭā.** Saha avayavena etīti **samiti,**ti. Saha avayavena gacchatīti **saṃhati, hana** gatiyaṃ,ti, nalopo. **Rasa** assādane, iṇa. **Puñja** kucchāyaṃ. Saha avayavena byāpetvā ayatīti **samavāyo. Pūgo** tambūlepi. Janeti avayaveti **jātaṃ,** to. Kaṃ attānaṃ detīti kado, cakkhādiko sarīrāvayavo. Kado viya kado, avayavo, taṃ vakati ādadātīti **kadambakaṃ.** Visesena ūhantyasmiṃ avayavā **byūho.** Vitanoti avayaveti **vitānaṃ,** ṇo. **Gupa** rakkhaṇe, bo, **passa mo, gumbo,** gumbampi. Kalaṃ avayavabhāvaṃ pāti rakkhatīti **kalāpo,** ‘‘kalā soḷasamo bhāgo’’ti hi vuttattā **kalā**saddo bhāgatthopyatthīti ñāyati. **Jala** dittiyaṃ. Jalati avayavenāti **jālaṃ.** Avayavena maṇḍatīti **maṇḍalaṃ, maṇḍa** vibhūsāyaṃ, alo.

632. Sāddhapajjena gaṇabhedā vuccante. Tatra jātyādīhi samānānaṃ pāṇīnaṃ, apāṇīnañca gaṇo vaggo nāma, yathā ‘‘bandhuvaggo, kavaggo’’ccādayo, **vajja** vajjane, vajjeti asamānajātyādayoti **vaggo,** ṇo, **jja**ssa **ggo.** Jantūnaṃ samānajātiyānaṃ, vijātiyānañca gaṇo ‘‘saṅgho, sattho’’ti coccate, yathā ‘‘bhikkhusaṅgho, vāṇijasattho’’ccādayo. Saṃhaññante nibbisesena ñāyante avayavā tasminti **saṅgho,** ro. Saranti vattanti avayavā yasminti **sattho,** tho, **rassa to.**

Sajātikānaṃ samānajātikānaṃ jantūnameva gaṇo kulaṃ nāma, yathā ‘‘khattiyakulaṃ, gokula’’miccādayo. **Kula** saṅkhyāne, bandhumhi ca, a, **kulaṃ. Sadhammīnaṃ** samānadhammānameva jantūnaṃ gaṇo nikāyo nāma, yathā ‘‘bhikkhunikāyo’’ti. Ci caye, ṇo, nibbisesena cinoti avayaveti **nikāyo.**

Sajātiyatiracchānānaṃyeva gaṇo ‘‘yūtho’’tyuccate, so cānitthī, yathā ‘‘hatthiyūtho, migayūtha’’miccādayo, **yu** missane, tho, dīghādi, **yūtho,** ‘‘gaṇo pasūnaṃ samajo, samājoññesa’muccate’’ti [amara 15.42 gāthāyaṃ passitabbaṃ] idhānāgatavacanampi ñātabbaṃ.

633. Catukkaṃ garuḷe. Kanakarucirattā sobhano paṇṇo pakkho yassa **supaṇṇo.** Vinabhāya nāma mātuyā apaccaṃ **venateyyo,** ṇeyyo. Garaṃ visadharaṃ hantīti **garuḷo,** ṇo, rantassu, **ha**ssa ca ḷattaṃ, vaṇṇavikāro, garuḍo. Pakkhisīho, uḷūtīso, vajiratuṇḍo, sudhāharo, suvaṇṇapakkho, bhujagāsanopi [tikaṇḍasesa 1.1.42].

Pikantaṃ kokile. Parena vijātiyena kākena positoti **paraputtho, pusa** posane, to. Parena bhato puṭṭho **parabhato, bhara** dhāraṇaposanesu, to. **Kuṇa** saddopakaraṇesu, alo. **Kuka, vaka** ādāne, ilo, **kokilo.** Apihito kāyatīti **piko, api** antaradhāne, vaṇṇanāso, apissākāralopo.

634. Aṭṭhakaṃ more. **Mura** saṃvaraṇe, ṇo. **Maya** gatiyaṃ, ūro, mahiyaṃ ravatīti vā **mayūro,** dhātussa atthātisayena yogoti nerutto. Varahaṃ sikhaṇḍo, taṃyogā **varahī.** Nīlā gīvā kaṇṭho yassa, bhujaṅgabhujopi.

Dvayaṃ mayūramatthakasikhāyaṃ. Sikhā aggijālāyañca, pubbe vuttā.

635-636. Catukkaṃ mayūrakalāpe. Sikhaṇḍino ayaṃ **sikhaṇḍo, varaha** pādhānye, paribhāsanahiṃsādānesu ca, karaṇe a. Ko mayūro lasati yena **kalāpo,** ṇo, **sa**ssa **po. Pī** tappanakantīsu, cho, niggahītāgamo, rasso ca. Dvayaṃ morassa piñchaṭṭhe akkhisaṇṭhāne. **Cadi** hilādane, dittiyañca, ṇvu. Mecako kaṇhavaṇṇepi vutto.

Aḷyantaṃ bhamare, cha padāni assa. Madhuṃ vatayati bhuñjate **madhubbato, vata** bhojane. **Bhama** anavaṭṭhāne, pupphamatthake bhamatīti **bhamaro,** aro. **Ara** gamane, i, ḷattaṃ.

Catukkaṃ gehavanakapotesu. Pārena sabalena āpatatīti **pārāpato,** pāravatopi. **Kapa** acchādane, **kampa** calane vā. Oto, parapakkhe **ma**lopo. **Kuka** ādāne, aṭo, ussattamassuttañca. Pakārena ravatīti **pārevaṭo, ru** sadde, aṭo, upasaggassa dīgho, asse, **pārevaṭo,** parevaṭopi.

‘‘Pārāvato ca chejjo ca,
Kapoto rattalocano;
Pārāpato kalaravo,
Pattī seno sasādano’’ti [cintāmaṇiṭīkā 15.14]. –

Rabhaso.

637. Dvayaṃ gijjhe. **Gidha** abhikaṅkhāyaṃ, yo, **jha**ssa **jho,** asarūpadvittaṃ, **jha**paccayena vā siddhaṃ, tathā dhassa **jo. Gidha**tismā a, niggahītāgamo, issattaṃ, **gandho.** Tikaṃ senasāmaññe. Kukkuṭādīnaṃ kulaṃ lunāti chindatīti **kulalo, kula** santāne vā, alo. **Se** gamane, no. Sattānaṃ hiṃsanato byaggho viya byagghi, satte nāsetīti nāso. Byagghi eva nāsoti samuditanāmaṃ.

Sakuṇagghādayo tayo **tabbhedā** tassa senassa visesā. Sakuṇaṃ hantīti **sakuṇagghi,** sina?. **Aṭa** gamane, ṇo. **Āṭo.** Dabbisadisaṃ tuṇḍaṃ yassa dvijassa so **dabbimukhadvijo.** ‘‘Dabbimukhadvijo āṭo nāmā’’tipyeko attho, tadā dveyeva senabhedā.

638. Catukkaṃ ulūke. ‘‘Uhu’’nti saddaṃ karotīti **uhuṅkāro.** ‘‘Uddhaṃ kaṇṇā yassa uddhaṃkaṇṇo’’ti sampatte niruttinayena **ulūko** [ulabhinettethi dahatyulūko, uddholokanā iti niruttama (amarakosugghāṭanaṭīkā 15.15)], ucati samaveti koṭaranti vā nipātanā. **Kusa** akkose, yassa amanāpatāya saddena lokā kosanti, so **kosiyo,** kositabboti katvā, koṭare vasatīti vā **kosiyo,** nerutto, vāyasānaṃ kākānaṃ ari sattu, sakkahvayo, divāndho vakkanāsiko, harinetto, divābhīto, kākabhīrū, ratticārīpi.

Vāyasantaṃ kāke. ‘‘Kā’’iti saddaṃ kāyatīti **kāko.** Riṭṭhaṃ maraṇalakkhaṇaṃ, tadassa natthi **ariṭṭho. Dhaṅka** ghoravāsite, a. Balinā puṭṭho bhato. **Vaya** gamane, vayo eva **vāyaso,** sakatthe so, sakiṃpajo, attaghoso, parabharo, balibhujo, guḷhamethunopi. Sakiṃ ekavāraṃpajā pasūti yassa. ‘‘Kāka’’iccattānaṃ ghosayati. Vijātiyaṃ kokilaṃ bharati.

639. Kāko viya ulati gacchatīti **kākoḷo,** ḷattaṃ. Doṇakāko, daddhakākopi. Dvayaṃ ‘‘bīlauṃ’’iti khyāte sakuṇe. **Lū** chedane, ṇo, **va**ssa **po, lāpo,** lāvopi. Leḍḍu viya akatīti **laṭukikā** [leḍḍukikā (ka.)], ṇvu.

Tikaṃ hatthiliṅgasakuṇe. Vāraṇasadisattā **vāraṇo.** Hatthino liṅgaṃ ñāpakaṃ soṇḍaṃ yasmiṃ vijjatīti **hatthiliṅgo.** Hatthisoṇḍaṃ yasmiṃ vijjati, so hatthisoṇḍo ca vihaṅgamo ceti **hatthisoṇḍavihaṅgamo.**

640. Dvayaṃ ukkuse. Uccaṃ kosatīti **ukkuso, kusa** sadde, a. **Kura** sadde, aro, thiyaṃ kurarī. Kolaṭṭhipakkhimhi ‘‘ubhuta’’iti khyāte pakkhimhi kukkuho. Kolaṭṭhiajjhohārako pakkhī **kolaṭṭhipakkhī.** ‘‘Kukku’’iti saddāyatīti **kukkuho,** ho, **kuka** avhāne vā, uho.

Tikaṃ suve. **Su** savane. Manussasaddampi suṇātīti **suvo,** a, **uvā**deso. ‘‘Kī’’iti saddaṃ karotīti **kīro.** Karoti manussasaddanti vā **kīro.** A, assī. **Suka** gatiyaṃ, sundaraṃ, suṭṭhu vā manussasaddaṃ kāyatīti **suko.** Dvayaṃ kukkuṭamatte. Tambā cūḷā yassa. Kukkuṭatīti **kukkuṭo, kuka, vaka** ādāne vā, aṭo.

641. Dvayaṃ nijjivhe. Natthi jivhā yassa **nijjivho.** Dvayaṃ koñcāsakuṇe. Itthiliṅgena mithunānaṃ nāmāni. **Koñca** koṭilyappībhāvesu, a, **koñcā. Kanta** chedane, yu, nadādi, assu. Kuṇḍanīpi, **kuṇḍa** dāhe.

Dvayaṃ cakkavāke. Cakkena cakkasaddena uccate **cakkavāko,** ṇo. **Vaca** viyattiyaṃ vācāyaṃ, cakkamiccāvhā yassa, rathaṅgāvhayanāmakopi, rathaṅgaṃ cakkaṃ, tassa avhayo rathaṅgāvhayo, so nāmaṃ assa **rathaṅgāvhayanāmako,** tena rathaṅganāmo rathacaraṇasamāno avhayo coccate.

Lakkhitalakkhaṇā cātra, lakkhaṇopacaritavuttiyā, goṇamukhyāya vā vuttiyā lakkhitena atthena yatra atthantaraṃ lakkhyate, sā **lakkhitalakkhaṇā.** Yathā ‘‘rathāvayavāyudho’’ iccatra rathāvayavasaddena cakkaṃ lakkhyate, na tadākati tannāmo cāyudhaviseso. ‘‘Pantiratho’’iccatra pantisaddena dasakkharaṃ chando lakkhyate, na dasasaddo, tehi tu āyudharathasaddasanniveso ‘‘cakkāvayavāyudho, dasaratho’’ iti devaviseso, rājaviseso ca lakkhyate, tathātrāpi ‘‘rathaṅga’’ntyanena rathekadeso lakkhīyate, ‘‘avhāyate’’iccanena ca paribhāsanaṃ, na tenāpi vākasaddo. Tehi ca aññamaññasanniveso cakkavākoti pakkhiviseso lakkhīyateti guṇato sukkādīhi evaṃgatā goṇī vutti.

Dvayaṃ cātake. Ayaṃ meghajalapāyī, **sara** hiṃsāyaṃ, saraṇaṃ sāro, taṃ gacchatīti **sāraṅgo.** ‘‘Cātake hariṇe pume, sāraṅgo sabale tisū’’ti [cintāmaṇiṭīkā 23.23] **rabhaso. Cata** yācane, ṇvu, thokakopi, thokaṃ kaṃ jalaṃ īhanīyaṭṭhena assatthi **thokako.**

642. Dvayaṃ pakkhibiḷāle. **Tula** ummāne, iyo. Pakkhayutto biḷālo, ‘‘sū’’.

Dvayaṃ rukkhakīṭakhādake. Sataṃ pattāni assa. Sarati kīṭeti **sāraso,** so, ‘‘khāva sā’’.

Dvayaṃ kākehi saddhiṃ nīḷaṃ katvā vasanake sukkasakuṇe. **Vaka** ādāne, a. Setavaṇṇatāya sukko ca so kākehi saddhiṃ nivāsanato, kākasaṇṭhānattā vā kāko ceti **sukkakāko.**

Dvayaṃ visakaṇṭhikāyaṃ. **Bala** pāṇane, ṇvu, dīgho, āko vā. Visasadiso kāḷavaṇṇo kaṇṭho yassā sā **visakaṇṭhikā,** etissā pumo nāma na vijjati. Vuttañca apadāne –

‘‘Yathā balākayonimhi, na vijjati pumo sadā;
Meghesu gajjamānesu, gabbhaṃ gaṇhanti tā tadā’’ti [apa. thera. 1.1.511].

643. Dvayaṃ kaṅke. Lohasadiso piṭṭhi yassa **lohapiṭṭho. Kaṅka** lolye, a, **kaṅko.**

Dvayaṃ pattakaṇṭhe. Khañjo viya caratīti **khañjarīṭo,** īṭo. Passantānaṃ khaṃ sukhaṃ janetīti **khañjano. Khañja** gativekalye vā, yu.

Dvayaṃ gāmacāṭake, cāṭakamatte vā. Kalahaṃ ravatīti **kalaviṅko,** yadādi. Kaṃ sukhaṃ lunātīti vā **kalaviṅko,** iko, niggahītāgamo ca. **Caṭa** bhede, ṇvu, **cāṭako.**

Dvayaṃ veḷuriyacchavilome citrapakkhe ‘‘suvaṇṇacūḷe’’ti khyāte. **Dibha** santhambhe, dvittaṃ, bindāgamo ca. ‘‘Ki’’iti saddaṃ karotīti **kikī,** ṇī, cāso, divipi [cāso kikīdivi (amara 15.16)].

644. Dvayaṃ meghasāme ‘‘ṭī-ṭau’’iti khyāte. Kadambayogā **kādambo.** Kāḷavaṇṇo haṃso **kāḷahaṃso,** kālahaṃsopi.

Dvayaṃ ‘‘ṅahe-ḍo’’iti khyāte sakuṇe. Sakunto vutto, ‘‘sakunto pakkhibhedasmiṃ, bhāsapakkhīkhagesu ce’’ti **nānatthasaṅgahe.** Sundarākārena pakkhena yutto sakuṇo bhāsapakkhī, ‘‘bhāsanto sundarākāre, bhāsanto bhāsapakkhinī’’ti hi **nānatthasaṅgahe.**

Dvayaṃ ‘‘nvā-mī-sve’’iti khyāte nīlapakkhini. Dhūmyaṃ dhūmaṃ aṭati sahatīti **dhūmyāṭo,** ṇo. Kāḷavaṇṇatāya kucchitaṃ liṅgaṃ yassa. Bhiṅgopi.

Dvayaṃ jalakukkuṭe. **Dā** lavane,ti, dāti ūhati ussahatīti **dātyūho,** khaṇḍitaddhaniiccattho. Kāle sassamutumhi kaṇṭho kaṇḍaddhani yassa **kāḷakaṇṭhako,** samāsante ko.

645. Khuddādi madhucchiṭṭhakarādiko kammabhūto ‘‘makkhikābhedo’’tyuccate, **makkhi** saṅghāte, ṇvu, makkhikā, tāsaṃ bhedo **makkhikābhedo.** Piṅgalamakkhikāyaṃ ‘‘mhaṇa’’iti khyātāyaṃ dvayaṃ. **Ḍaṃsa** ḍaṃsane, ḍaṃso. Daṃsopi, **ḍaṃsa** khādane vā, piṅgalamakkhikātivaṇṇanāmaṃ.

Makkhikāya aṇḍaṃ āsāṭikā nāma, **saṭa** avayave, ṇvu. Dvayaṃ ‘‘nhaṃ’’iti khyāte. Paṭaṃ gacchatīti **paṭaṅgo,** pataṅgopi, sarati hiṃsatīti **salabho,** abho, **la**ttaṃ, **sala** gamane vā.

646. Dvayaṃ ‘‘cheṃ’’iti khyāte, **maka** pāṇe, aso, **makaso.** Dvayaṃ nidāghe nuhādīsu varaṇakamakkhikāyaṃ. ‘‘Cīrī’’ti saddāyatīti **cīrī, ciri** hiṃsāyaṃ vā, nadādi, dīghādi. **Jhalla** sadde, ṇvu, **jhallikā.**

Dvayaṃ tālapattādyantaresu nilīnāyaṃ cammapattāyaṃ. Jatu viya **jatukā,** upamāne ko, ‘‘rāmaṭhe jatukaṃ camma-pattajatukaresu thī’’ti [cintāmaṇiṭīkā 19.40] hi **rabhaso.** Ajinaṃ cammaṃ pattaṃ yassā **ajinapattā.** Dvayaṃ haṃsasāmaññe. Hanti addhānaṃ **haṃso.** Seto chado pattaṃ yassa. Yathākathañci byuppattīti vuttattā asetacchadepi, cakkaṅgo, mānasokopi, cakkassa cakkavākasseva aṅgāni yassa. Mānasaṃ saro oko yassa.

647. Ye **rattehi** lohitehi **pādatuṇḍehi** caraṇacañcūhi visiṭṭhā sitā ca sarīre, te rājahaṃsā nāma, haṃsānaṃ rājāno **rājahaṃsā.**

Malīnehi pādatuṇḍehi visiṭṭhā ye te mallikākhyā, **mala, malla** dhāraṇe, i, saññāyaṃ ko, ‘‘malliko haṃsabhede ca, tiṇasūle ca mallike’’ti [cintāmaṇiṭīkā 15.24] **ruddo. Ākhyā**saddena bahubbīhi. **Asitehi** kaṇhehi pādatuṇḍehi visiṭṭhā ye, te dhataraṭṭhā, dhataraṭṭhānaṃ apaccāni **dhataraṭṭhā**ti, ṇo.

648. Tikaṃ tiracchāne. Tiriyaṃ añcayatīti **tiraccho,** tiriyassa tiro, **añca**tissa **ccho. Yu**mhi **tiracchāno,** tiracchānoyeva **tiracchānagataṃ,** tabbhāvaṃ vā gataṃ pattaṃ, tesu vā gataṃ antogadhanti **tiracchānagataṃ, siyā**ti pakatyānapekkhakriyāpadaṃ, bhavatyattho vā hi karotyattho vā kadāci pakatyānapekkho bhavati, na pana vikatyānapekkho. Tathā kadāci ubhayāpekkhopi bhavati, na panubhayānapekkhoti sabbatrevaṃ. Sīhādivaggo.

Araññādivaggavaṇṇanā niṭṭhitā.

7. Pātālavaggavaṇṇanā

649-650. Catukkaṃ pātāle. Adharaṃ bhuvanaṃ **adhobhuvanaṃ.** Patanti asmiṃ **pātālaṃ,** alo, majjhe dīgho. Nāgānaṃ loko. Rasāya talaṃ **rasātalaṃ.**

Sobbhantaṃ chiddamatte. **Raṇa** sadde, dho, **na**ttaṃ, yadādi. **Vara** dittiyaṃ. Vigato varo vāraṇaṃ assa **vivaraṃ, chidi** dvidhākaraṇe, do. **Kuha** vimhayane, aro. **Susa** sosane, iro. **Bila** bhedane, a. **Susa**to i, **susi.** Chinditvā gacchatīti **chiggalaṃ,** yadādi. Suṭṭhu abbhaṃ ākāsaṃ asmiṃ **sobbhaṃ.**

‘‘Susira’’nti chiddasāmaññe yaṃ napuṃsakavacanaṃ, taṃ **sacchidde** chiddavati dabbe tīsu, yathā ‘‘susiro rukkho, susirā ciñcā, susiraṃ kaṭṭha’’nti.

Dvayaṃ bhūmichidde. **Kāsa** dittiyaṃ, u. **Ava** rakkhaṇe, aṭo, **āvāṭo,** avāṭopi. Dvayaṃ sappānaṃ rājini. Vasu ratanaṃ yassatthīti **vāsukī.**

651. Dvayaṃ nāgānaṃ rājini. Devehipyassanto nopaladdhoti **ananto,** sesopi, **sisa** hiṃsāyaṃ, sisati kappanteti **seso, a.**

Dvayaṃ ajagare. **Vaha**tismā **aso, vāhaso.** Ajaṃ chāgaṃ gilatīti **ajagaro,** a, issattaṃ, lassa **ra**ttañca. Sayīpi, sayanasīlo **sayī.**

Dvayaṃ gonasasappe ‘‘ṅā-cve’’iti khyāte. Gavasseva nāsā assāti **gonaso,** saññāyaṃ **nāsa**saddassa **naso** kato [pāṇini 5.4.119]. Tilaṃ icchatīti **tiliccho,** tiriyaṃ añcatīti vā **tiliccho,** yadādi.

Dvayaṃ deḍḍubhe, yo ‘‘jalasappo’’ti vuccati. Deḍḍunā rājiyā ubhatīti **deḍḍubho.** Piṭṭhe rājiyogā **rājulo,** ulo, badhirasappepyete.

652. Kambalo ca assataro cāti ime dve nāgakulā merupāde vasanti.

Dvayaṃ vesmanivuṭṭhasappe. ‘‘Vammanī’’tipi pāṭho. ‘‘Asuddo gharasappo’’ti vuttattā nibbisatāya amāritattā sīlayuttaṃ attā mano yasmiṃ **silutto,** assu, rassādi.

Dvayaṃ rukkhaggādīsu nivuṭṭhasappe. Nīlo harito sappoti **nīlasappo.** ‘‘Nīlo kaṇhamhi harite’’ti hi **tārapālo.** Paṭhamakāle silāyaṃ bhavatīti **silābhu.**

653-654. **Visadhara**ntaṃ sappamatte. Āsiyaṃ visaṃ etassa **āsīviso,** āsī sappadāṭhā. **Bhuja** koṭilye, kuṭilāyamāno gacchatīti **bhujaṅgo,** evaṃ **bhujago, bhujaṅgamo** ca. **Ahi** gamane, i. Saranto sappati gacchatīti **sarīsapo,** assī, saṃyogalopo, aluttasamāsoyaṃ, bhujaṅgabhujaṅgamāpi, sabbadharakate pana ‘‘bhusaṃ, punappunaṃ vā kuṭilaṃ sappatīti sarīsapo’’ti vuttaṃ. Phaṇayogā, ī, **phaṇī. Sappa**tismā a, bhūmiphuṭṭhena gattena gati sappanaṃ. Araṃ sīghaṃ gacchatīti **alagaddo, ma**ssa **do, ra**ssa **la**ttañca, alagaddo, jalasappepyayaṃ, ‘‘alagaddo jalavāḷo’’ti [amara 8.5] hi **amarasīho.** Bhogo phaṇikāyo, taṃyogā **bhogī.** Pannaṃ gacchatīti **pannago,** pādehi vā na gacchatīti **pannago.** Dve jivhā assa. Urasā gacchatīti **urago.** Visesena ālāti gaṇhāti āyunti **vāḷo, la**ssa ḷattaṃ, **vā** gamane vā, alo. Dīghasarīratāya **dīgho.** Dīghā piṭṭhi yassa, samāse ko. Udarameva pādo yassa. Visaṃ dharati. Cakkī, kuṇḍalī, gūḷhapādo, cakkhussavo, kākodaro, dabbīkaro, bilesayo, jimhago, pavanāsanopi. Sirasi cakkayogā **cakkī.** Kuṇḍalamiva vapu assatthīti taṃyogā **kuṇḍalī.** Cakkhunā suṇotīti **cakkhussavo.** Kākodaramiva udaraṃ assa. Dabbigatikattā phaṇā dabbī, taṃ karoti bandhatīti **dabbīkaro.** Sāmaññaniddesepi kaṇhasappādiyeva dabbīkaro. Jimhaṃ kuṭilaṃ gacchatīti. Pavanāsano vātabhojī.

Phaṇino sappassa **tanu** kāyo bhogo nāma. Bhujatīti **bhogo, bhuja** koṭilye, ṇo.

655-656. Dvayaṃ sappassa dāṭhāyaṃ. Asati yena asaṃ, mukhaṃ, tasmiṃ bhavā **āsī,** sappassa dāṭhā dantuttamā. Dvayaṃ sappassa jiṇṇatace, nimuccate yasmā sappoti, ṇo. Kañcukasadisattā **kañcuko. Samā** tulyatthā.

Dvayaṃ visamatte. Soṇipathagataṃ visati dehanti **visaṃ, visa** pavesane. Giratīti **garaḷaṃ,** aḷo.

Halāhalo, kāḷakūṭo, **ādi**nā kākolādayo ca sattāti ime nava **tabbhedā** tassa visassa bhedā. Vuttañca –

‘‘Pume paṇḍe ca kākola-kāḷakūṭahalāhalā;
Soraṭṭhiko sukkikeyyo, brahmaputto padīpano;
Dārado vacchanābho ca, visabhedā ime navā’’ti [amara 8.10-11].

Tatra halāhalo pume, **vā**kārena napuṃsakepi, ‘‘hālāhala’’nti hi **tikaṇḍasese** [tikaṇḍasesa 1.8.5] dīghādipi. Tālapatrasaṇṭhāno nīlapatro gothanākatiphalo gaccho halāhalo. Assa ca samīpe rukkhādayo ḍayhante. Himavati, kikkindāyaṃ, koṅkaṇesu, dakkhiṇasamudde ca jāyate, hanatīti halo, a, **na**ssa **lo,** halānampi halo **halāhalo,** majjhadīgho. Tiriyalekhāya citaṃ dvijapadehi yuttaṃ, tathā gaṇṭhibhi byāpitaṃ bindubhideva yaṃ ghanatarehi, taṃ kāḷakūṭaṃ. Idañca puthumālināmassāsurassa soṇitamhā eva asurasamaye [devāsuraraṇe (?)] samuppannassa assattharukkhasadisassa rukkhassa niyyāso, ahicchattamalayakoṅkaṇasiṅgaverapabbatādīsu coppajjate. Vaṇṇena kāḷañca taṃ sattānaṃ jīvitaharaṇato lohamuggarasadisatāya kūṭañceti **kāḷakūṭaṃ.**

Brahmaputto tu kapilo, malayaddibhavo kharo;
Padīpano tu dahano, rattavaṇṇo’ñjanaddijo [cintāmaṇiṭīkā 8.10-11].

Darade bhavo **dārado,** suppabhanāmako taṃdesapasiddho ca. Vacchanābho sinduvārapattasadiso ca taṃsamīpe rukkho na vaddhate, taṃsamphassavāyu ca jarayati, viñjhāyaṃ, kikkindāyañca jāyate, evaṃ visantarānampi sarūpaṃ āgamato viññeyyaṃ.

Dvayaṃ dhanatthaṃ sappaggāhe. Vāḷaṃ sappaṃ gaṇhanasīlatāya **vāḷagāhī.** Ahino tuṇḍena mukhena dibbatīti **ahituṇḍiko,** ṇiko, ‘‘vāḷaggāho’hituṇḍiko’’ti [amarakose 8.11-gāthāyampi] **amaramālā.**

657. Tikaṃ niraye. Ayo iṭṭhaphalaṃ, so niggato asmāti **nirayo,** nindito rayo gamanaṃ etthāti vā **nirayo.** Duṭṭhā gati **duggati.** Apuññe netīti **narako,** ṇvu, **ra**nto ca, **narako.**

Tesu nirayesu yo ‘‘mahānirayo’’ti vutto, so aṭṭhadhā hotīti taṃ dasseti **‘‘sañjīvo’’**ccādinā silokena. Marantāpi kammaphalānubhavanatthaṃ punappunaṃ jīvanti asmiṃ **sañjīvo.** Yattha niraye nerayikānaṃ sarīrāni vaḍḍhakīnaṃ kāḷasuttena saññāṇaṃ katvā vāsiyā tacchanti, so **kāḷasutto.** Bhusaṃ, punappunaṃ vā dukkhitasaddena ravanti asmiṃ **roruvo,** mahanto ca so roruvo cāti **mahāroruvo.** Puna ‘‘roruvo’’ti cūḷaroruvo vutto. Bhusaṃ patanti asmiṃ **patāpano,** ‘‘vīci taraṅge appe cā’’ti **ruddo,** natthi sukhassa vīci lesopi atrāti **avīci,** ‘‘vīci sukhataraṅgesū’’ti **tikaṇḍaseso** [tikaṇḍasesa 3.3.78], tasmā natthi vīci sukhaṃ etthāti **avīci.** Samantato āgatehi pabbatehi haññanti atrāti **saṅghāto.** Tapanti atra **tāpano, iti**saddo aṭṭhannaṃ parisamāpanattho.

658. **Tattha** nirayesu vetaraṇī ca lohakumbhī cāti ime dve nirayā **jalāsayā** jalādhārā, te ca thiyaṃ, taraṇī nāvā, sā natthi yassaṃ **vetaraṇī.** Lohamayā kumbhī **lohakumbhī.**

Dvayaṃ nirayapāle. Kāraṇā yātanā, sā ca tibbavedanā, taṃ karotīti **kāraṇiko.** Nirayagatasatte pātīti **nirayapo.**

Dvayaṃ nirayagatasatte. Nirayaṃ gacchatīti **nerayiko.** Narakaṃ gacchatīti **nārako.**

659. **Udadhi** pariyantaṃ samuddassa nāmaṃ. Aṇṇo jalaṃ, so vāti gacchati yasmiṃ **aṇṇavo,** aṇṇo yasmiṃ vijjatīti vā **aṇṇavo,** assatthyatthe vo. Sagarehi rājakumārehi khato **sāgaro,** sānaṃ dhanānaṃ ākaroti vā **sāgaro, kassa go, sāga** saṃvaraṇe vā, aro. Sandateti **sindhu, sanda** savane, yadādi. **Udi** kledane, sammā klidanti candodaye asmā āpānīti **samuddo.** Jalāni, udakāni ca nidhīyante, dhīyante cātrāti **jalanidhi, udadhi** ca, **udaka**ssa **udā**deso.

Tassa samuddassa khīraṇṇavo, **ādi**nā lavaṇodo, dadhyudo, ghatodo, ucchurasodo, madirodo, sādudako cāti ime satta mahaṇṇavavisesā bhavanti [byākhyāsudhā 1.10.2]. Khīravaṇṇo aṇṇavo **khīraṇṇavo.**

660. **Assa** samuddassa **kūladeso** tīradeso velā nāma, vigacchanti irā yassaṃ **velā,** lattaṃ. Cakkamiva **salilānaṃ** jalānaṃ **bhamo** bhamanaṃ āvaṭṭo nāma, āvaṭṭanti jalāni atrāti **āvaṭṭo.**

Tikaṃ bindumhi. **Thu** abhitthave, vo, usse. **Vidi** avayave, u, **bindu. Phusa** phusane, to, **phusitaṃ.** Pākāre, gehāditittiyañca jalaniggamo **bhamo** nāma, **bhamu** anavaṭṭhāne.

661. Siloko udake. **Āpa** byāpane, appoti sabbatrāti **āpo.** Pātabbanti **payo, pā** pāne, ṇyo. Rasso, **payo. Jala** dhaññe, a. Vārayati ninnonatanti **vāri, vara** nisedhe, ṇi, vārayati pipāsanti vā **vāri.** Pīyateti **pānīyaṃ,** anīyo. Salatīti **salilaṃ, sala** gatiyaṃ, ilo. **Udi** kledane, ṇvu, **u**lopo, dakaṃ pipāsacchedaṃ karotīti vā **dakaṃ,** ‘‘dā dānacchedadhātū’’ti [ekakkharakosa 20 gāthā] hi **ekakkharakose,** rasso. **Ana** sadde, a, dvittaṃ, **ara** gamane vā, to, **annā**deso, **ṇa**ttaṃ. **Nī** naye, īro. **Vana** sambhattiyaṃ. Vanīyate pipāsehīti **vanaṃ. Vā** gamane, alo. Tāyate pālayateti **toyaṃ, tā** pālane, curādi, yo, ākārassottaṃ. **Amba** sadde, u, **ambu. Udi** pasavanakledanesu, ṇvu, **udakaṃ. Kara** karaṇe, kvi, **kaṃ.** Kamalaṃ, khīrampi, **kamu** icchākantīsu, alo. **Khanu** hiṃsāyaṃ, īro, **na**lopo, **khī** khaye vā, khīraṃ.

662. Catukkaṃ taraṅge. Taranto gacchati, tīraṃ vā gacchatīti **taraṅgo,** aluttasamāso, paratra īssattaṃ. Sayameva bhijjateti **bhaṅgo,** a. **Ūha** vitakke, mi, **ha**lopo, **ūmi, ara** gamane vā, mi, assū, **ra**lopo. Vimhayaṃ vicittaṃ cinotīti **vīci,** i, upasaggassa dīgho, ete dve pumitthiyaṃ.

Ullolo, kallolo cāti idaṃ dvayaṃ mahāvīcīsu kathyate, **lola** ummādane, ullolayatīti **ullolo,** ṇo, **ula** gamane vā, olo, dvittaṃ. **Kalla** sadde, olo, **kallolo.**

663. Silokaddhaṃ kaddame. Jalaṃ balate **jambālo,** kammani ṇo, **ma**kāro vaṇṇavikāro. **Kala** saṅkhyāne, alo. **Paca** vitthāravacane, kammani ṇo. **Cikkha** vacane, alo, dvittaṃ. **Kada** madde, amo, dvittaṃ.

Chakkaṃ vālukāyaṃ. **Pula** mahatthe, ino, **ḷa**ttaṃ. **Vala** saṃvaraṇe, ṇvu, assu, **vālukā,** thī. **Vaṇṇa** sadde, **vaṇṇo. Mara** pāṇacāge, u, **maru,** devepi. **Ara** gamane, u, assu, **uru,** mahantepi, vaṇṇo ca maru ca uru ca **vaṇṇamarūru. Sica** paggharaṇe, to, **sikatā,** thī.

664. Jalamajjhagataṃ talaṃ kammabhūtaṃ ‘‘antarīpaṃ, dīpo’’ti coccate. Dvidhāgatānaṃ āpānaṃ antaragataṃ **antarīpaṃ,** ākārassī. ‘‘Antarīya’’nti vā pāṭho, tadā dvidhāgatānaṃ āpānaṃ antare bhavaṃ **antarīya**nti viggaho, akārassī. Dvidhāgatāni āpāni asmiṃ hetubhūteti **dīpo. Vakāraākārānaṃ** lopo, issī ca, **dīpo, vā**kārena dīpampi.

Pañcakaṃ tīrassa nāmaṃ. **Pāra tīra** kammasampattiyaṃ, curādi, a. **Kūla** āvaraṇe, ṇo. **Rudha** āvaraṇe, **rodhaṃ.** Aññapārādinivattanatthaṃ **‘‘patīra’’**nti vuttaṃ. **Taṭa** ussaye, a, thiyaṃ, taṭī.

665. Paramhi tīrasmiṃ **pāra**saddo, so ca napuṃsake, **pāra tīra** kammasampattiyaṃ, **pāra** sāmatthiye vā, pārayati taraṅgādayo vāretunti **pāraṃ.** Orantutīraṃ ‘‘apāra’’ntyuccate, avare tīradese bhavaṃ **oraṃ,** ṇo. Pārato aññaṃ tīraṃ **apāraṃ.**

Pañcakaṃ uḷumpe. Uḷuto dakato pāti rakkhati uḷupo, soyeva niggahītāgamavasena **uḷumpo.** Plavati, plavanti anenāti vā **plavo, plava** gamane, gamanaṃ atra jalagamanaṃ. **Kula** santāne, a, ke ulati gacchatīti vā **kullo,** a, dvittaṃ. Taranti anena **taro, tara** plavataraṇesu. Gamanāgamanavasena punappunaṃ jale aranti yāya, sā **paccarī,** a, nadādi.

666. Tikaṃ nāvāyaṃ. Taranti yāya **taraṇī,** yu, nadādi, **i**paccaye tari, **ī**mhi tu **tarī. Nu** thutiyaṃ, a, vuḍḍhāvādesā, **nāvā.** Dvayaṃ laṅkārathambhe. **Kūpa** gamane, ṇvu, **kūpako, a**paccayo vā, tadā sakatthe ko. **Kamu** icchāyaṃ, bho, sakatthe ko, assu ca, **kumbhakaṃ.**

Dvayaṃ ‘‘pe seṃ’’iti khyāte. Tarassa pacchābhāge bandhitabboti **pacchābandho.** Ga’micchitadisaṃ aṭati yena **goṭaviso,** iso, **ava**nto ca assottañca, **goṭaviso.** Dvayaṃ ‘‘pe tamā’’iti khyāte. Nāvāya kaṇṇo viya kaṇṇo, mahanto kenipāto, tena pavahaṇapatisavanato, taṃ dharatīti, kammani ṇo. Nāvāya yutto **nāviko.**

667. Dvayaṃ nāvāya gamanopāye. Arati yenāti **arittaṃ,** chadādīhi tatraṇa, ikārāgamo, dvittañca. Ke jale nipātiyate **kenipāto,** aluttasamāsoyaṃ.

Dvayaṃ niyāmake. Poto pavahanaṃ, taṃ vāhayatīti **potavāho.** Niyacchati potanti **niyāmako, yamu** uparame, **ni**pubbo gamane, ṇvu, **niyāmako,** curādi. Niyāmakepi.

Ye vāṇijā nāvāya vāṇijakammaṃ ācaranti, te saṃyattikā nāma, saṃyānaṃ saṃyātrā, dīpantaragamanaṃ, traṇa, sā payojanametesaṃ **saṃyattikā,** ṇiko, **ra**lopo, rasso ca. **Ta**paccayena vā siddhaṃ. Potavāṇijāpi, poto pavahanaṃ, tassa vāṇijā.

668. Laṅkārādayo, phiyādayo ca nāvāya **aṅgā** avayavā. Lo indo, tassa kāraṇaṃ **laṅkāro.** Vaṭo vuccati sivaṭo, tadākāratāya **vaṭākāro.** ‘‘Vaṭo kamadde nigrodhe’’ti hi **nānatthasaṅgaho. Phā** vuḍḍhiyaṃ, iyo, **phiyo.**

Dvayaṃ ‘‘talaka’’iti khyāte. **Pū** pavane, to, vuḍḍhi, pavahati niyāmaketi **pavahanaṃ. Vutta**nti kriyāpadaṃ. Dvayaṃ kaṭṭhambuvāhiniyaṃ, **duṇa** gatihiṃsāsu, a, nadādi, vuḍḍhi, **doṇī.** Ambuṃ neti yena **ambaṇaṃ,** ussattaṃ, **ṇ**attañca, **amba** sadde vā, yu.

669. Tikaṃ gambhīre. **Gamu** gamane, īro, **bho**nto ca **ma**lopo ca, **gabhīro. Mā**lope tu **gambhīro,** gacchantā bhāyanti asminti vā **gabhīro, gambhīro** ca. **Ni**pubbo **mana** abhyāse, ṇo, **ma**ssa **no. Tabbipakkhato** gambhīraviparītato uttānaṃ nāma, uggataṃ tānaṃ pamāṇaṃ assa **uttānaṃ,** agambhīraṃ.

Dvayaṃ agādhe. **Gādha** patiṭṭhākaṅkhāsu, ganthe ca, natthi gādhaṃ yatra **agādhaṃ.** Na heṭṭhimatalaṃ phusati yatra **atalamphassaṃ.**

Tikaṃ appasanne. Natthi acchabhāvo atra **anaccho.** Kalusaṃ pāpepi vuttaṃ. **Vila** bhedane, ṇo, **āvilo. Ava** rakkhaṇe vā, ilo.

670. Tikaṃ nimmale. **Cho** chedane, na chindati dassananti **accho,** ṇo, sacchopi, **sara** visaraṇe, to, **annā**deso. Natthi malaṃ etasmiṃ **vimalo. Gabhīrappabhutī gabhīrā**dayo **vimala**ntā tīsu liṅgesu.

Pañcakaṃ kevaṭṭe. **Dhā** dhāraṇe, īvaro. Macche hantvā jīvatīti **macchiko,** iko. Macche bandhati jālenāti **macchabandho,** macche vadhatīti vā **macchabandho,** niggahītāgamo, kaṃ jalaṃ, tassa īlakkhī, tāya vaṭṭo vaṭṭanaṃ assatthīti **kevaṭṭo.** Kevattopi, ṇo. Jāle niyutto, jālena hantīti vā **jāliko,** dāsopyatra, **dāsa** dāne, a, ‘‘dāso kevaṭṭabhaccesū’’ti [cintāmaṇiṭīkā 10.15] **ruddo.**

671-672. **Jhasā**ntaṃ macche. **Masa** āmasane, cho, **mara**dhātuvasena vā siddho, **mara** pāṇacāge, ino, **ra**lopo. Mukhappadese puthūni lomāni assa **puthulomo.** Pāṭhīnādīnaṃ macchattā visesato alomakepyassa vutti. **Jhasa** hiṃsattho **daṇḍako** dhātu, a, **jhaso.** Aṇḍajo, visāro, sakalīpi, vicitraṃ sarati anena **visāro,** ṇo. Rohitādīnaṃ vakkalappāyo [battalappāyo (ka.)] taco sakalaṃ. Taṃyogā, ī, **sakalī.**

Rohitādayo, makarādayo ca macchappabhedā. **Ruha** janane, to, **rohito.** Vipāke madhurasattā **magguro,** vaṇṇavikāro, majjatīti vā **magguro,** ūro, **majja** suddhiyaṃ, **jja**ssa **gga**ttaṃ, rasso ca, **magguro,** ‘‘ṅā khū’’. Siṅgayuttatāya **siṅgī,** ṇo, nadādi, saṅgupi, sarati vātanti vā **siṅgī, sara** hiṃsāyaṃ, a, **ra**ssa **go,** assi, niggahītāgamo, nadādi, siṅgī, ‘‘ṅa cve’’. **Bala** saṃvaraṇe, alo, **la**ssa **jo, balajo,**’’ṅa pā’’. **Muñja** saddattho, **muñjo. Pū** pavane, uso, vuddhyāvādesā, **pāvuso,** mahāmukhamaccho, ‘‘ṅa ṭā’’.

Sattakkhattuṃ vaṅkatīti **sattavaṅko,** ‘‘ṅa se’’. Saha vaṅkena, saṃvijjamāno vā vaṅko yassa **savaṅko,** ‘‘ṅa mve’’. Naḷasaṇṭhāno mīno **naḷamīno,** ‘‘ṅa phau-yo’’. **Kaḍi** sannicayavadanekadesesu, ṇvu, **gaṇḍako,** ‘‘ṅa mā’’. **Sasu** hiṃsāyaṃ, u, assu, **susukā,** sakattheko, ‘‘ṅa-pau-ṭaye’’. Sayanato passena pharatīti **sapharī,** nadādi, **phara** pharaṇe, **sapharī** dvīsu, ‘‘ṅa khū-mā’’. Pāṇiggahaṇe mukhaṃ kiratīti **makaro,** yadādi.

673. Timiādayo satta mahāmacchā nāma. **Tima** addabhāve, timatīti **timi,** i, **timi** macchamattepi. **Gira** niggiraṇe, ṇo, **la**ttaṃ, issattaṃ. Timino galo **timiṅgalo,** niggahītāgamo. Vaṇṇena piṅgalatimirasadisatāya **timirapiṅgalo.** Ā bhuso nandatīti **ānando, nanda** samiddhiyaṃ. Timino macche nandayatīti **timinando.** ‘‘Timindo’’tipi pāṭho, timīnaṃ macchānaṃ indo **timindo.** Adhiko āroho yassa **ajjhāroho.** Mahanto timi maccho **mahātimi.**

674. Dvayaṃ ‘‘ṅa phe’’iti khyāte. Pāsāṇasadisasaṇṭhāno maccho **pāsāṇamaccho. Paṭha** viyattiyaṃ vācāyaṃ, ino, ubhayatra dīgho, **pāṭhīno,** ‘‘ṅa-pau’’ti ca vadanti. Dvayaṃ baḷise. Vaṅkatīti **vaṅko, vaṅka** koṭilye. **Bala** saṃvaraṇe, iso, ḷattaṃ. Macchavedhanampi, **vidha** vidhāne, bhedane ca, anekatthattā, yu.

Tikaṃ kumbhīle. ‘‘Suṃsumāro’’ti samuditanāmaṃ, sasatīti susu. Susu eva suṃsu, māretīti māro, suṃsu eva māro **suṃsumāro.** Kena ubhati pūretīti kumbho, jalāsayo, tatra ulati gacchatīti **kumbhīlo,** kumbhī vā ghaṭo, taṃ lātīti **kumbhīlo.** Na kamatīti **nakko,** kvi, saññāsaddattā **na**ssa pakati, **nakka** nāsane vā, curādi.

Dvayaṃ kacchape. Kucchito ūmi vego assa **kummo,** ‘‘pakāse vegabhaṅgesu, taraṅge ūmi puṃthiya’’nti [cintāmaṇiṭīkā 10.21] **rabhaso,** ‘‘vege bhaṅgappakāsesu, bilāyaṃ ūmi vīciya’’nti **nānatthasaṅgaho.** Kacchena pivatīti **kacchapo,** ṇo, kamaṭhopyatra, **kamu** icchāyaṃ, aṭho.

675. Dvayaṃ kakkaṭe. Kakatīti **kakkaṭako.** Sakatthe ko, **kuka** ādāne vā, aṭo, ussattaṃ. **Kula** santāne, bandhumhi ca, īro, kuṃ vā pathaviṃ lunātīti **kuḷīro,** īro. Dvayaṃ rattape. Jalassa ūkā kimiviseso **jalūkā,** jalaṃ okaṃ gehaṃ etissāti vā **jalūkā,** ossū, **uca** samavāye, ṇo, okaṃ. Rattaṃ rudhiraṃ pivatīti **rattapā.**

Tikaṃ maṇḍūke. **Maṇḍa** bhūsane, uko, dīgho. **Dada** dāne, uro, dvittaṃ. **Bhī** bhaye, sappato bhāyatīti **bheko,** iko, īsse. Vassābhū, sāluro, plavopi. Dvayaṃ ‘‘tī’’iti khyāte. Gaṇḍaṃ vaccasannicayaṃ uppādetīti **gaṇḍuppādo.** Mahiyā latā **mahīlatā,** kiñculukopi. Kiñca culatīti kiñculuko, uko.

676. Dvayaṃ muttāphoṭe. **Sappa** gamane, i, assi, **sippi,** thī. **Su** abhisave, tti, **sutti.** Dvayaṃ saṅkhe. **Khanu** avadāraṇe, kvi, **saṅkho. Samu** upasame vā, kho, **saṅkho.** Kaṃ vāti gacchatīti **kumbu,** u, dvepyanitthiyaṃ.

Dvayaṃ khuddasaṅkhajātiyaṃ. Saṅkhassa nakho iva **saṅkhanakho.** Dvayaṃ ‘‘kharu’’iti khyāte. Jale savatīti **jalasutti, su** pasave, tti. Samatīti **sambuko,** uko, **bo**nto ca, ‘‘sambuko jalasutti’tthī’’ti [cintāmaṇiṭīkā 10.23] **puṃkaṇḍe vopālito.**

677. Dvayaṃ jalāsaye. Jalānaṃ āsayo patiṭṭhitaṭṭhānaṃ **jalāsayo.** Tesu jalāsayesu majjhe yo gambhīro agādho, so **rahadā**khyo, **hara** haraṇe, bhūvādi, do, vaṇṇavipariyayo, **rahado.**

Dvayaṃ udapāne. Udakaṃ pivanti asmiṃ, yu, **ka**lopo. Pivanti asmiṃ pāno, so eva kūpo **pānakūpo, ku** sadde, po, dīghādi, kūpo, kena ubhatīti vā kūpo, **bhassa po.** Andhupi, **andha** dassanupasaṅghāte, curādi, u. Dvayaṃ samacaturassapokkharaṇiyaṃ. **Khanu** avadāraṇe, kamme to, **na**lopo, dīghādi. Pokkharaṃ jalaṃ, taṃyogā ano, nadādi, **pokkharaṇī.**

678. Tipādena mahato sadā agādhajalassa padmaṭṭhānassa ca padmasuññassa ca yogyatāya nāmaṃ [amara 10.28 gāthāyaṃ passitabbaṃ]. **Taḷa** āghāte, **tala** patiṭṭhāyaṃ vā, āko, aparapakkhe ḷattaṃ. **Sara** gamane, a, **saro. Vapa** bījanikkhepe, vapanti yāya **vāpī,** āyatacaturassāyampi. **Sara**tismā aso, nadādi, **sarasī. Daha** bhasmīkaraṇe, a, **dadha** dhāraṇe vā, **dha**ssa **ho. Ambujānaṃ** paddhānaṃ **ākaro** uppattiṭṭhānaṃ.

Khuddako saro ‘‘pallala’’ntyuccate. Yatra vassāsu adhikaṃ jalaṃ, gimhesu jāṇumattaṃ, sukkhatyeva vā, **palla** rakkhaṇe, curādi, alo, **pallalaṃ.**

679-680. Anotattādayo ete satta mahāsarā nāma. Tatra sūriyaraṃsisamphuṭṭhābhāvena na avatapati udakametthāti **anotatto.** Kaṇṇamuṇḍapabbatasamīpattā **kaṇṇamuṇḍo.** Rathaṃ karotīti **rathakārako,** yathākathañci ayaṃ byuppatti nāma, saññā pana lokatoyevāvagantabbā. Chabbaṇṇadantavantatāya chaddanto, nāgarājā, tassa nivāsanaṭṭhānasamīpattā **chaddanto,** saro. Kuṇālasakuṇā bahavo yattha santi **kuṇālo. Mandākinī** ākāsagaṅgāyampi vuttā. Bahavo sīhā papatanti asmiṃ **sīhappapāto.**

Dvayaṃ jalappāye dese kūpanikaṭe pasupānatthaṃ patthārādiracite jalāsaye. Āhūyante pasavo atra pānāyāti **āhāvo,** ṇo, vuḍḍhāvādeso. Nipivanti asmiṃ **nipānaṃ,** yu. Dvayaṃ surakhāte, aporise devanimmiteti bhāvo, soṇḍeiccaññe. ‘‘Akhāto devakhātako’’ti [amara 10.27] hi **amaramālāyaṃ puṃsakaṇḍaṃ.**

681. **Nadya**ntaṃ nadīyaṃ. Savatīti, anto, nadādi, **savantī.** Ninnaṭṭhānaṃ gacchatīti **ninnagā,** kvi. **Sanda** pasavane, u, assittaṃ, vaṇṇavikāro, **sindhu. Sara** gamane, to, ikārāgamo, **saritā.** Āpānaṃ nivāso āpo, samuddo, ṇo, taṃ gacchatīti **āpagā. Nada** abyattasadde, nadatīti **nadī,** nadādi, taraṅganīpyatra.

Dvayaṃ gaṅgāyaṃ. Bhagīrathena raññā nibbattitā bhāgīrathīti lokiyā, asmākantu matena nāmamattamevetaṃ tassāti sanniṭṭhānaṃ, evaṃ sabbatra. Gacchatīti **gaṅgā, gami**to go, tipathagatāpi, tayo saggamaccapātālapathe gatā **tipathagatā.** Sindhūnaṃ nadīnaṃ saṅgamo melako sambhedo. Sammā bhijjanti asmiṃ **sambhedo, saṃ**pubbo **bhidi** melane, ṇo.

682. Gaṅgādikā imā pañca nadiyo mahānadī nāma. Aciraṃ sīghagamanaṃ etissamatthīti **aciravatī. Yamu** uparame, uno, yamassa bhaginī vā **yamunā,** bhaginyatthe uno. Sarāni bhavanti yāya avadhibhūtāyāti **sarabhū, sara** gatihiṃsācintāsu vā, ū, **abho**nto ca, **sarabhū. Maha** pūjāyaṃ, a, nadādi.

Candabhāgādikā ninnagā pañca mahānadito aññāsaṃ nadīnaṃ bhedā. Candabhāgo nāma pabbato, tato pabhavatīti **candabhāgā.** Sarayogā vantu, majjhe **sa**kārāgamo, nadādi, **sarasvatī.** Vanturatrātisaye.

683. Niddosaṃ jalaṃ assaṃ **nerañjarā,** yadādi, atha vā nerañjarā nāma tūriyaviseso, taṃsamānasaddatāya ayaṃ nadī **nerañjarā** nāma. Nānāgāhākulībhūtatāya kucchitaṃ veraṃ assā **kāverī,** nadādi. Nammaṃ sukhaṃ dadātīti **nammadā,** ṇo. **Ādi**nā sarāvatī vettavatī kaṇṭakī kosikīādikā anekā nadībhedā saṅgahitā.

Dvayaṃ hammiyadevālayādīsu jalamagge. Vārino nikkhamanamaggo **vārimaggo. Nala** gandhe, a, nadādi, ḷattaṃ, **panāḷi,** ayaṃ itthiyaṃ, pume ca.

Tikaṃ gāmadvāramhi asucipūtipaṅkasampuṇṇāyaṃ kāsuyaṃ. Cittaṃ dunotīti **candanikā,** yadādi.

684-685. **Jamu** adane, alo, nadādi, **bo**nto ca, ḷattaṃ, **jambāḷī.** Avalagganti asmiṃ **oḷigallo, lagga** saṅge, alo, ḷattaṃ, assi, **ga**lopo, dvittañca. Sāddhapajjena padumassa nāmaṃ. Sarasi ruhatīti **saroruhaṃ,** ro. Sataṃ pattāni assa, padmavisesatthepyassa padmattā visesato abhedo. Araṃ vindatīti **aravindaṃ. Pada** gamane, umo. **Padumaṃ,** anitthī. Paṅke kaddame ruhatīti **paṅkeruhaṃ,** aluttasamāsoyaṃ. **Nala** gandhe, ino, ḷattaṃ. **Pusa** vuḍḍhimhi, kharo, vuḍḍhi, **sa**ssa **ko,** pokkhare jale jātanti vā **pokkharaṃ.** Muḷālatopi uggantvā pupphati **muḷālapupphaṃ.** Kaṃ jalaṃ alayati bhūsayatīti **kamalaṃ, ala** bhūsane. Bhisatopi uggantvā pupphatīti **bhisapupphaṃ.** Kuse jale seti tiṭṭhatīti **kusesayaṃ,** ro, aluttasamāso. Tāmarasampi, tāmaraṃ jalaṃ, ''tāmaraṃ ghatamaṇṇo ce''ti **tantatantaraṃ,** tatra seti tiṭṭhatīti **tāmarasaṃ,** ro.

686. **Sitaṃ** setaṃ kamalaṃ ''puṇḍarīka''ntyuccate, **puḍi** khaṇḍane, muḍirityeke, iko, **arā**gamo ca, **ma**ssa **po,** issīkāro ca, **puṇḍarīkaṃ.** Rattaṃ tu kamalaṃ ''kokanadaṃ, kokāsako''ti coccate. Koke nādayatīti **kokanādaṃ,** ṇo. Rattuppale ca, ''kokanadaṃ, kokanuda''ntipi pāṭho, ke kanati dibbatīti vā **kokanadaṃ,** bhūvādi, do, asso. **Kana** dittikantigatīsu, ke kāsatīti **kokāsako,** ṇvu, **kāsa** dittiyaṃ.

Dvayaṃ kesare, ke jāyatīti ki, kamalādi, tasmiṃ jāyati, jalatīti vā **kiñjakkho,** kho, nassa, **la**ssa vā **ko,** niggahītāgamo, ke saratīti, a, sattamiyā alopo, dvayamanitthī. Dvayaṃ padmādidaṇḍe. Daṇḍasadisatāya **daṇḍo. Nala** gandhe, ṇo.

687. Dvayaṃ muḷāle. **Visa** peraṇe, **va**ssa **bho, bhisaṃ, bhāsa** dittiyaṃ vā, ākārassi. Mūle jāyatīti **muḷālo,** aññatthe alo, rassādi, **ḷa**ttañca, **mūla** patiṭṭhāyaṃ vā, alo, sesaṃ pubbasadisaṃ, dvayaṃpyanitthī.

Dvayaṃ kaṇṇikāyaṃ. Bījassa koso ākaro **bījakoso.** Kaṇṇe karīyatīti **kaṇṇikā,** kaṇṇālaṅkāro, taṃsadisasaṇṭhānatāya **kaṇṇikā,** padumādīnaṃ **samūhe** gahane vanetyattho. **Saṇa** dāne, ḍo, **saṇḍaṃ,** ''saṇḍaṃ paddhādisaṅghāte, gopatimhi pume bhave''ti **nānatthasaṅgaho.**

688. Dvayaṃ padmakumudādisāmaññe, tathā hi padmaṃ mahoppalaṃ sitoppalamuccate, ''kuvalayaṃ uppalañca, nīlamindīvaranti hi''iti **byāḍi,** ''uppalañca kuvalayaṃ, nīlamindīvaraṃ mata''nti **bhāguri** ca, ''romo siti ca nīlo, kuvalayamindīvarañca nīlambuja''nti tu **vararuci.** ''Kuvalayadalasāmopyaṅgadadhiti paridhū sara''nti **māladhi, mādhavo** ca, tatra pubbakamatamiha nissīyate. Yadyevaṃ katha**muppala**saddena nīluppalādīsveva buddhi, na pana mahoppalādimhīti? Vuccate – sāmaññepi dhaññatte yathā **dhañña**saddena kalamādīsveva buddhi, na pana muggādīsu, evamihāpi. **U**pubbo **pā** pāne, alo, dvittaṃ, udake plavatīti vā **uppalaṃ,** yadādi. Kuyā pathaviyā valayaṃ iva sobhākarattā **kuvalayaṃ.**

Dvayaṃ nīluppale. Nīlavaṇṇe, a, **nīlaṃ,** indatīti indī, nadādi, indī lakkhī, tassā varaṃ **indīvaraṃ, inda** paramissariye vā, īro.

Asmiṃ nīluppale sete kumudaṃ nāma. Kuyaṃ modate **kumudaṃ,** ṇo. **Assa** padumādino kando sālūkamuccate. Kaṃ sukhaṃ dadātīti **kando, kanda** avhāne vā rodane ca. **Sala** gamanattho **daṇḍako** dhātu, uko, dīgho, **sālūkaṃ.**

689. Tikaṃ rattārattasāmaññe. Kamalato aññatarasmiṃ jalakusume, na tu ratteyeva, sugandhena yuttaṃ **sogandhikaṃ.** Kassa hāraṃ iva sobhākarattā **kallahāraṃ, lā**gamo, dvittañca. Dakaṃ sītalaṃ karotīti **dakasītalikaṃ.**

Dvayaṃ sevāle. Udakaṃ sevatīti **sevālo,** alo, **va**kārāgamo, isse ca. Nīlatīti **nīlikā, nīla** vaṇṇe, iko, nīlavaṇṇayogato vā **nīlikā,** sevalopi, dvayaṃ padmayutte dese, padmasamūhe ca. Naḷinī ca paṅkajinī visinī ca sarojinī padminīti pariyāyā. ''Padmasaṇḍaṃ tadākare''ti hi pariyāyaṃ **ratanamālāyaṃ mādhavo,** visaṃ samaṃ, tabbantatāya **visinī,** ino, nadādi. Ambujayogato, ambujānaṃ samūhato vā **ambujinī.**

690. Tilabījādayo sevālo nāma. Tatra tilabījappamāṇaṃ jalasaṇṭhitaṃ nīlādivaṇṇayuttaṃ **tilabījaṃ** nāma. **Saṅkho** nāma sapatto appakaṇḍo ukhāpidhānādippamāṇo samūlo eko sevālaviseso. **Paṇako** nāma bhamarasaṇṭhāno nīlavaṇṇo eko sevālaviseso, **paṇa** saṅkhāte, ṇvu, **paṇako.**

Pātālavaggavaṇṇanā niṭṭhitā.

Iti sakalabyākaraṇamahāvanāsaṅgañāṇacārinā kavikuñjarakesarinā dhīmatā sirimahācaturaṅgabalena mahāmaccena viracitāyaṃ abhidhānappadīpikāvaṇṇanāyaṃ bhūkaṇḍavaṇṇanā samattā.

3. Sāmaññakaṇḍa

1. Visesyādhīnavaggavaṇṇanā

691. **Iha** vakkhamāne sāmaññakaṇḍe **sāṅgopāṅgehi** aṅgaupāṅgadvayasahitehi **visesyādhīnehi** visesyāyattehi visesanasaddehi sobhanādīhi **saṃkiṇṇehi** aññamaññavijātiyatthehi dabbakriyāguṇādīhi **anekatthehi** samayavaṇṇādīhi **abyayehi** cirassamādīhi ca **kamā** kamato vaggā kathyante, te ca pubbavaggasannissayā, tathā hi **sobhanā**dayo **devamanussā**dīsu visesanabhāvena sambandhā, **kriyā**dayo tu tadādhāratāya, **samayā**dayo vācakatāya, **cirassa**mādayo taṃkriyāvisesanabhāvena, tatoyeva sādhāraṇattā sāmaññakaṇḍamidaṃ.

692. Iha satthe bhiyyo rūpantarā liṅgavinicchayo, so atrāpi vagge bhiyyo rūpantarāyevāti vippaṭipattinirāsatthaṃ byāpakanyāyamāha **‘‘guṇi’’**ccādinā. Tassattho – visesanabhūtā sabbe guṇasaddā, dabbasaddā, kriyāsaddā ca visesyādhīnabhāvena hetunāyeva, na bhiyyo rūpantarāpi visesanasaddena samaliṅgino siyunti, yathā – sobhanā itthī, sobhano puriso, sobhanaṃ cittaṃ.

693-696. **Subha**ntaṃ sobhane. **Subha** sobhane, yu. **Ruca** dittiyaṃ, iro. **Sādha** saṃsiddhiyaṃ, u. Manaṃ tosetīti **manuññaṃ.** Ñā parimāṇatosananisāmanesu, antassukāro, manaṃ ā bhuso tosetīti vā **manuññaṃ,** tadā ‘‘mano añña’’nti chedo, **ā**lopo. **Cara** gatibhakkhanesu, ṇvu, carati cittametthāti **cāru.** Suṭṭhu darīyate **sundaraṃ, dara** dāraṇe. **Vagga** gamane, u, **vaggu.** Mano ramati asmiṃ. **Kamu** icchāyaṃ, to. Harati cittaṃ **hārī,** ṇī. **Mana** ñāṇe, ju, mano javati yasmiṃ vā **mañju, na**lopo. Piyasīlayuttatāya **pesalaṃ, piya**ssa **pe,** īssattaṃ. **Bhadi** kalyāṇe, do. **Vā** gatiyaṃ, mo. **Kala** saṅkhyāne, yāṇo. Manaṃ appeti vaḍḍhetīti **manāpaṃ,** mano appoti yasminti vā **manāpaṃ, āpa** pāpuṇane, a**pā**dipubbo ca. Labhitabbanti **laddhaṃ,** to, sakatthe ko. Subhatīti **subhaṃ,** sundarena sabhāvena bhavatīti vā **subhaṃ.**

Puṅgavantaṃ uttame, ubbhuto atyatthaṃ uttamo, **ubha**saddato ubbhutatthato visesatthe tamo, uggatatamattā vā **uttamo. Vara** patthanāyaṃ, **pavaro. Iṭṭha**paccaye **vuḍḍha**ssa **jā**deso, **jeṭṭho.** Pakaṭṭhaṃ mukhaṃ ārambho assa **pamukho.** Natthi uttaro uttamo yasmā **anuttaro.** Pamukho ca anuttaro cāti dvando. A**pā**dipubbe **varo.** Mukhamiva **mukhyo, iva**tthe yo. Padadhātīti **padhānaṃ,** yu. Pamukhabhāve tiṭṭhatīti **pāmokkho,** ubhayatrāpi vuḍḍhi. Pakaṭṭhaṃ rātīti **paraṃ,** ṇo. ‘‘Agga’’nti jānitabbanti **aggaññaṃ,** ‘‘agga’’nti pamānitabbanti vā **aggaññaṃ. Uttaro uttama**sadiso. Padhānabhāvaṃ nītaṃ **paṇītaṃ, nī** naye, kammani ṇo. Paraṃ paccanīkaṃ māretīti **paramaṃ,** pakaṭṭhabhāve ramatītivā **paramaṃ,** ṇo. Iyiṭṭhesu **pasattha**ssa, **vuḍḍha**ssa ca **so, seyyo, seṭṭho** ca, ‘‘kvacāsavaṇṇaṃ lutte’’ti isse. Gāmaṃ netīti **gāmaṇi,** ‘‘tassīlādīsu ṇī tvāvī cā’’ti ṇī, rasso, **gāmaṇi.** Santatamatāya **sattamo, santa**to tamo, **santa**ssa ca **so.** Visesīyateti **visiṭṭho, sisa** visesane, to. **Ara** gamane, ṇyo, ikārāgamo, **ariyo.** Natthi aggo yasmā **nāgo,** dīghādi, **ga**lopo ca. I gatiyaṃ, ṇvu, isse, alopo ca, **eko,** sadisarahitatāya vā ekībhāve tiṭṭhatīti **eko,** ko. Ussāpeti paccanīketi **usabho, usa** dāhe, abho. **Aja** gamane, a, **ja**ssa **go,** dvittaṃ, **aggo.** Muca mocane, hīnamajjhimabhāvehi muccatīti **mokkho,** to, **ta**ssa **kho. Mokkha** mocane vā, a. Padhānabhāvaṃ gacchatīti **puṅgavo,** yadādi, pukkhalopyatra, **pusa** vuḍḍhimhi, alo, **sassa kho,** asarūpadvittaṃ. Ete **cuttamā**dayo samāsagāpi asamāsagāpi uttamatthavācakā. **Amarakose** pana nāgosabhapuṅgavānaṃ samāsagatteyeva uttamatthavācakatā vuttā, vuttañca –

> ‘‘Uttarasmiṃ pade byaggha-puṅgavo’sabhakuñjarā;
> Sīhasaddūlanāgādyā, pume seṭṭhatthagocarā’’ti [amara 21.59].

Tassattho – **byagghā**dayo kammadhārayasamāse sati uttarapadībhūtā seṭṭhatthavisayā pubbapadassa seṭṭhatthavācakā pulliṅgā ca bhavanti, yathā ‘‘purisabyaggho, munipuṅgavo’’iccādi. **Sīhā**dayo, **ādi**nā **varāhapuṇḍarīkadhorayhasovīrā**dayo ca samāsagā kammadhārayasamāse uttarapadabhūtā seṭṭhatthavācakā pumeva bhavanti, yathā ‘‘sakyasīho, kavikuñjaro, purisasaddūlo, purisavarāho’’iccādi.

697. Cittassa, akkhino ca pītijanakaṃ vatthu abyāsekaṃ, asecanañca nāma, na byāsiñcanti nakkharanti nayanamanāni yasmāti **abyāsekaṃ, asecana**ñca, na byāsiñcanti ca yasmiṃ āgantukabhūtāni aññarasānīti vā **abyāsekaṃ, asecana**ñca. Ṇo, yu ca.

Chakkaṃ iṭṭhe vatthumhi. Icchitabbaṃ, esitabbanti vā **iṭṭhaṃ, isu** icchāyaṃ, **isa** gavesane ca, to. Subhattaṃ gacchatīti **subhagaṃ,** kvi. Hadaye sādhu, hadayassa vā piyanti **hajjaṃ,** ṇo, **da**ntassa lopo, **dya**ssa **jjo.** Dayitabbaṃ ādātabbanti **dayitaṃ,** to. **Valla** saṃvaraṇe, kammani abho. Piyāyitabbanti **piyaṃ,pī** tappanakantīsu, ṇyo, rassādi.

698. Tikaṃ tucche. **Tuca** vināse, cho. **Rica** viyojanasambajjhanesu, sambajjhanaṃ missanaṃ, to, sakatthe ko. Sunassa hitaṃ **suññaṃ,** yo, **nya**ssa **ñño, suna** gatiyaṃ vā, yo. Dvayaṃ asāre. **Phala** nipphattiyaṃ, u, gu vā. Pubbatra **go**nto, asse, **pheggu.**

Tikaṃ pavitte. **Medha** hiṃsāsaṅgamesu, medhīyate saṅgamīyate **mejjhaṃ,** ṇyo, **jha**ssa **jho,** asarūpadvittaṃ. **Pu** pavane, to, dīghādi. Vuḍḍhāvādeso, ikārāgamo ca. Dvayaṃ aviraddhe. Na virajjhatīti **aviraddho, radha** hiṃsāparādhāpagamanesu, to. ‘‘Dhaḍhabhahehi dhaḍhā ce’’ti **ta**ssa **dho. Paṇa** byavahārathutīsu, ṇvu, viraddhavohārena na paṇāmetīti **apaṇṇako.**

699-701. Dvayaṃ jātyācārādinā anindite. **U**pubbo, **pa**pubbo ca **kasa** vilekhane, hiṃsāyañca, to, ‘‘sādisantapucchabhanjahaṃsādīhi ṭṭho’’ti sahādibyañjanena **ta**ssa **ṭṭho.**

Gārayhantaṃ jātyācārādinā nindite. Nihīyateti **nihīno, hā** cāge, ino, dīgho. A**pā**dipubbe **hīno. Lama** nindāyaṃ, ṇvu, **lāmako. Kiṭa** gatiyaṃ, **pati ni**pubbo tu nindāyaṃ, ṭho, **patikiṭṭhaṃ, nikiṭṭha**ñca. **Ittara**saddo lāmakatthavācako pāṭipadiko, ‘‘jātyācārādīhi nihīnoya’’nti avaditabboti **avajjo,** tabbhāvattho cettha **a**kāro. **Vada** viyattiyaṃ vācāyaṃ, ṇyo, **dya**ssa **jjo.** Kucchā sañjātā assa **kucchito.** Adhobhāge jāto **adhamo,** ossattaṃ. **Uma** nindāyaṃ, kamme a, sakatthe ko, usso, **omako.** Garahitabboti **gārayho, garaha** nindāyaṃ, ṇyo, vaṇṇavipariyayo.

Dvayaṃ malayutte. Malayuttatāya **malīno,** ino, dīgho. Assatthyatthe ī, **masa**paccaye **malīmaso,** kaccaraṃ, maladūsitampi, kucchitaṃ caratīti **kaccaraṃ.**

Tipādaṃ vipule. **Braha** vuddhiyaṃ, rājādi, **brahā. Maha** pūjāyaṃ, anto. **Pula** mahatte, **vipulaṃ. Sala** gamane, **visālaṃ,** ṇo. **Patha** saṅkhyāne, ulo, assu, **puthulaṃ, u**mhi **puthu. Gara** secane, u, **garu. Ara** gamane, u, assu, **uru. Tanu** vitthāre, to, **iṇṇā**deso, **ta**ssa **tho,** assi, asarūpadvittaṃ, **vitthiṇṇaṃ.**

Vaṭharantaṃ thūle. **Pī** tappanakantīsu, ino. **Thūla** paribrūhane, a. **Pī**dhātuto īvaro, **pīvaraṃ. La**paccaye **thullaṃ,** rassādi. **Vada** viyattiyaṃ vācāyaṃ, vadatīti **vaṭharaṃ,** aro, **da**ssa **ṭho.** Thūlamupacitamaṃsavipulāyatamaṃsādi.

Dvayaṃ sannicite. **Āni**pubbo **ci** caye, kamme to, **ācitaṃ, nicita**ñca.

702. Siloko sabbasmiṃ. Saratīti **sabbaṃ,** vo, **ra**ssa ca **vo. Saṃ**pubbo **asu** khepane, to, **samattaṃ,** atha vā **sama tima** vekallabye, to, **samattaṃ.** Na khiyatīti **akhilaṃ,** lo, **akhilaṃ, nikhila**ñca tathā. **Saka** sattiyaṃ, alo, kalābhi avayavehi saha vattateti vā **sakalaṃ.** Sesato avasiṭṭhato niggataṃ **nissesaṃ. Kasa** gamane, ino, **ṇa**ttaṃ, **kasiṇaṃ.** Na sesaṃ avasiṭṭhaṃ **asesaṃ.** Aggena sikharena saṅgataṃ **samaggaṃ.** Kate samāse pubbanipāto abhidhānā. **Ūna** parihāne, na ūnaṃ asmiṃ **anūnakaṃ,** ko.

703. **Bahula**ntaṃ bahutte, bhāveti vaḍḍhetīti **bhūri, bhū** sattāyaṃ, ri, **bhūri,** dīghādi, rassanto, īmhi **bhūrī,** medhā. **Pahu** sattiyaṃ, to, **u**kārāgamo, **pa**pubbo **hū** sattāyaṃ vā, rasso. **Paci** vitthāre, uro, **pacuraṃ. Bhī** bhaye, bhāyati yasmāti **bhiyyo,** dvittaṃ. Sampahotīti **sampahulaṃ,** lo. **Baha** vuḍḍhiyaṃ, u, **bahu. Yebhuyya**saddo bahulatthavācako pāṭipadiko. Bahū atthe lābhīti **bahulaṃ.**

Dvayaṃ bahigate. Bahi jātaṃ **bāhiraṃ,** iraṇa.

704-706. **Yesaṃ** padatthānaṃ **mattaṃ** pamāṇaṃ satādito **paraṃ** adhikaṃ bhavati, te **parosatādī. Ādi**nā parosahassādi. Satato paro **parosataṃ.** Sahassato paro **parosahassaṃ,** parassa pubbanipāto abhidhānā **para**saddā **o**kārāgamo. Pajjaṃ appe. Parito attaṃ khaṇḍitaṃ **parittaṃ. Sukha** takriyāyaṃ, takriyā sukhanaṃ, umo. **Suca** socane vā. **Khuda** pipāsāyaṃ, do, **khuddaṃ. Thuca** pasāde, ṇo. **Ala** bhūsanapariyattinivāraṇesu, po, **la**ssa **po, appaṃ. Kisa** tanukaraṇe, ṇo. **Tanu** vitthāre. **Ci** caye, ulo, dvittaṃ, **cullaṃ,** nīce pana **cullo. Mā** māne, chadādīhi to. Rassādi, **mattā,** itthiyaṃ. **Lisa** appībhāve, a. **Lū** chedane, luyateti **lavo,** a. **Aṇa** gatyattho, u. **Kaṇa** sadde, a, **kaṇo.** Lavādīhi saha kaṇo pume, vuttañca **amarakose** ‘‘pume lavalesakaṇāṇavo’’ti [amara 21.62].

Ñattantaṃ samīpe. Saṅgatā āpo yasmiṃ **samīpaṃ,** āssī. **Pā**dito yadādinā kaṭo, **nikaṭo,** natthi kaṭo āvaraṇaṃ etassāti vā **nikaṭo. Sada**smā to, āsanno. Kaṇṭhaṃ samīpaṃ upagataṃ **upakaṭṭho.** ‘‘Kaṇṭho gale sanniṭṭhāne, sadde madanapādape’’ti hi **nānatthasaṅgaho,** idha pana **kaṇṭha**ssa **kaṭṭhā**deso, **ṇa**lopo vā. Abhyāsīdatīti **abhyāso.** ‘‘Abhyāso tu samīpamhi, pumā abhyasanepi ce’’ti [cintāmaṇiṭīkā 21.67] **rabhaso.** Saha antena **santikaṃ,** sakatthe iko. Vidūrapaṭipakkhattā **avidūraṃ.** Saṅgataṃ antaṃ **sāmantaṃ, sa**saddassa dīgho, niggahītassa mo, **saṃ ni**pubbopi **kaṭṭha**saddo samīpatthoyevāti dassanatthaṃ udāhaṭaṃ, **kasa** vilekhane vā, to, **sannikaṭṭhaṃ.** Antikabhāvaṃ upagataṃ **upantikaṃ.** Saha kāsena vattate **sakāsaṃ, kāsa** dittiyaṃ. Antayogā antikaṃ, iko. Ñāyateti **ñattaṃ,** to, **sakāsa**saddena saniḍasadesasavidhasamariyādasavesāpi gayhanti. Saha niḍena, saha desena, saha vidhāya, saha mariyādāya, saha vesena vattateti viggaho, byuppattinimittaṃ, rūḷhīsaddā pana ete.

Dvayaṃ dūramatte. Dukkhena arati yaṃ dūraṃ. **Vipa**pubbo **kaṭṭha**saddo dūre, sakatthe ko, **vippakaṭṭhakaṃ.**

707. Tikaṃ ghane, natthi antaraṃ chiddaṃ yassa. **Hana**tismā a, **ha**ssa **gho** ca, **ghanaṃ. Samu** upasame, do, **sandaṃ.** Pādo viraḷe. Viramatīti **viraḷaṃ,** a, vaṇṇavikāro. Piyo lavo appo yasmiṃ **pelavaṃ, piya**ssa **pe, pili** gamane vā, avo. **Tanu** appādīsupi.

Dvayaṃ dīghe. **Yata** āyatane, **āyataṃ. I** gamane vā, to, bhūvādi, isse, e aya, dīghādi. **Di** khaye, gho, dīghādi. Tikaṃ vaṭṭale. Niggataṃ talaṃ asmāti **nittalaṃ. Vaṭṭa** vaṭṭane, **vaṭṭaṃ,** latādi. **Ula**paccaye **vaṭṭulaṃ.**

708. **Ucchita**ntaṃ unnate. **Ci** caye, uccinotīti **ucco,** a. Unnamatīti **unnato. Tuja** hiṃsāyaṃ, phalane ca, a, **tuṅgo.** Uggataṃ aggaṃ assa **udaggo.** Uddhaṃ sito **ucchito, si** sevāyaṃ, to, **sa**ssa **cho,** asarūpadvittaṃ, **ucchito.** Paṃsupi, pakaṭṭho aṃsu ditti yassa **paṃsu.**

Tikaṃ vāmane. Uddhaṃ na añcatīti **nīco, añca** gamane, ṇo, **a**kāra**ña**kārānaṃ lopo, **ni**saddo atra nisedhe. **Rasa** sadde, so, **rasso. Vā** gamane, mano, **vāmano.**

Tikaṃ ujumhi. Na jimhaṃ kuṭilaṃ **ajimhaṃ.** Tasmiṃ avaṅkatāya pakaṭṭho guṇo yassa **paguṇo. Aja** gamane, u, assu, **uju.**

709. Chakkaṃ vaṅke. **Ala**dhātumhā aro, **ḷa**ttaṃ. **Vela** gamane, to, dvittādi, virūpena ilayatīti vā **vellitaṃ,** to, **ila** gamane. **Vaṅka** koṭilye, a. **Kuṭa** chedane, ilo, **kuṭa** koṭilye vā. **Hā** cāge, kattari mo, dvittaṃ, vaṇṇavipariyayādi, **jimhaṃ. Kuñca** koṭilye, to. Vakkampi, **vakka** gamane.

Pañcakaṃ dhuve. **Dhu** gatitheriyesu, a, **uvā**deso. Sassate nicce bhavo **sassato. Nicco** vutto [abhidhānappadīpikāṭīkā]. Sadā kāle bhavo **sadātano. Sana**saddo niccattho sattamyanto nipāto, **sanaṃ**saddo vā [abhidhānappadīpikāṭīkā], tatra bhavo **sanantano,** ubhayatrāpi bhavatthe tano, pubbe niggahītāgamo.

710. Ekeneva bhāvādirūpena kālassa byāpako nibbānākāsādikūṭaṭṭhoti pakāsito. Māyāniccalayantādīsu **kūṭaṃ** vakkhati [abhidhānappadīpikāṭīkā]. Niccalo tiṭṭhatīti **kūṭaṭṭho,** pabbato, kūṭaṭṭho viya sadā tiṭṭhatīti **kūṭaṭṭho.**

Dvayaṃ lahuke. **Laṅgha** gati sosanesu, u, **gha**ssa **ha**ttaṃ, niggahītalopo, **lahu,** laghupi. **Saṃ**pubbe, satthika**ka**paccaye ca **sallahukaṃ.** Tikaṃ saṅkhyāte. **Khyā** kathane. **Gaṇa** saṅkhyāne. **Mā** parimāṇe, sabbatra to.

711. Tikaṃ tikhiṇe. **Tija** nisāne, ho, vaṇṇavikāro, **tiṇhaṃ. Tija** nisāne, ino, **ja**ssa **kho, ṇ**attaṃ, **tikhiṇaṃ. Tija**toyeva vo, **ja**ssa **vo, ba**ttaṃ, **tibbaṃ.** Tikaṃ caṇḍe. **Caṇḍa** kope, **caṇḍaṃ. Ujja** balapālanesu, a, **jja**ssa **ggo, uggaṃ. Khara** vināse, a, **kharaṃ.**

Catukkaṃ jaṅgame. **Gamu** gamane, dvittādi, **jaṅgamaṃ. Cara** gamane, a, **caraṃ.** Tasati calatīti **tasaṃ, tasa** ubbege, ubbego bhayaṃ, calanañca. **Cara**bhismā caro, majjhe dīgho, **carācaraṃ,** abbhāsante vā rāgamo, **carācaraṃ,** sabbatra **a**paccayo. Iṅgampi, iṅgatīti **iṅgo, iṅga** gamane.

712-713. Dvayaṃ calanamatte. **Kampa** calane. **Cala** kampane, sabbatra kattari yu.

Dvayaṃ adhike. Atiriccatīti **atiritto, rica** viyojanasampaṭicchanagatīsu, to, bhujādi. Adhi eti gacchatīti **adhiko, i** gamane, ko.

Jaṅgamā pāṇito añño thāvaro nāma, tiṭṭhatīti **thāvaro, ṭhā** gatinivattiyaṃ, varo, vaṇṇavikāro, **thāvaro,** ṭhāvaropītyeke.

Catukkaṃ lole. **Lola** ummādane. **Cala** kampane, dvittādi, **cañcalaṃ. Tara** plavanataraṇesu, taraṃ lātīti **taralaṃ,** ete calanamattepi.

Catukkaṃ purāṇe. Pure bhavo **purāṇo,** yadādinā **na**paccayo, **ṇ**attaṃ. Purā bhavo **purātano, tana**paccayo. **Sanaṃ**saddo iha sattamyanto purāṇatthe nipāto. Tatra bhavo **sanantano,** pubbe viya **sanaṃ**saddo vā, tatrāpi pubbe viya niggahītāgamo. **Ciraṃ**saddo nipāto sattamyanto purāṇattho iha gayhate, tatra bhavo **cirantano.** Niggahītalopo **cirakālā**dīsu.

Catukkaṃ abhinave. Patito aggo yassa **paccaggho, ga**ssa **gho,** bahuko vā aggho yassa **paccaggho,** anekatthattā hi upasagganipātānaṃ bahukattho ettha **pati**saddo. **Nava**saddāsakatthe tano, **nava**ssa **nu**bhāvo ca. Navo eva **abhinavo, nu** thutiyaṃ, a, **navo.**

714-715. Pañcakaṃ kakkhaḷe. Kantatīti **kurūraṃ,** ūro, **kanta**ssa ca **kurā**deso, **kara** hiṃsāyaṃ vā, ūro, assu. **Kaṭha** kicchajīvane, muddhajadutiyanto dhātu, ino, vaṇṇavipariyaye kathinantipi. **Dala** vidāraṇe, ho, **ḷattaṃ, baha** vuddhimhi vā, **bassa do,** ḷanto ca, **daḷhaṃ daha** bhasmīkaraṇe vā, a, ḷanto ca. Niṭṭhātīti **niṭṭhuraṃ, ṭhā** gatinivattiyaṃ, uro. **Kakkha** hasane, alo, ḷattaṃ. Kaṭhoraṃ, jaraṭhaṃ, muttimaṃ, muttampi, **kaṭha** kicchajīvane, oro. **Jara** jīraṇe, bhūvādi, ṭho. Mutti kathinyaṃ, taṃyogā **muttimaṃ.** Apaccaye **muttaṃ.**

Sattakaṃ ante. **Ama** gamane, to, **anto,** anitthī. **Pari**pubbo **pariyanto. Pa**pubbo **panto.** Pacchā bhavo **pacchimo.** Ante bhavo **antimo,** imo. Jaghane sādhu **jighaññaṃ,** yo, assi. **Cara**tismā imo. **Carimaṃ, cara**saddā vā imo.

Catukkaṃ paṭhame. **Pubba** pūraṇe, a. Aggaṃ seṭṭhepi vuttaṃ. **Paṭha** viyattiyaṃ vācāyaṃ, amo, **patha** saṅkhyāne vā, amo, vaṇṇavikāro, **paṭhamaṃ,** pathamantipi. Ādīyate paṭhamaṃ gaṇhīyateti **ādi,** i, pume, **so**saddo **ādi**ssa pulliṅgattajotako, purimaṃ, puratthāpi, bhavatthe imatthā.

Dvayaṃ anucchavike. Paṭiggahito rūpo **patirūpo.** Chaviyā anurūpaṃ **anucchavikaṃ,** sakatthe ko.

Dvayaṃ niratthake. **Mūha** vecitte, a, **ha**ssa **gho.** Natthi attho yassa, sakatthe ko.

716. Dvayaṃ pākaṭe. Visiṭṭho attā yassa **byattaṃ. Puṭa** pakāsane, **puṭa** vikāsane vā.

Tikaṃ mudumhi. **Muda** modane, u, **muda** saṃsagge vā. Sobhanaṃ kumāraṃ kanti yassa. **Ku** sadde, alo, manto ca.

Dvayaṃ indriyaggayhe. Akkhaṃ indriyaṃ patigataṃ nissitaṃ, akkhena vā patigataṃ **paccakkhaṃ,** kate samāse **pati**saddassa pubbanipāto abhidhānato. Indriyaṃ cakkhādikaṃ, tena gayhaṃ **indriyaggayhaṃ.**

Dvayaṃ apaccakkhe. Paccakkhaviparītaṃ **apaccakkhaṃ,** paramāṇvādi. Indriyaṃ atikkantaṃ **atindriyaṃ.**

717. Catukkaṃ aññatthe. **Itara**saddo pāṭipadiko aññatthavācako, **idaṃ**saddā vā taro aññatthe, **daṃ**lopo ca. **Añña**saddā sakatthe taro. Eko seṭṭhepi vutto. **Añña**saddo pāṭipadiko bhinnattho, na ñāyateti vā **añño.**

Tikaṃ nānappakāre. Bahavo vidhā pakārā assa **bahuvidho.** Vicittā vidhā yassa **vividho.**

Dvayaṃ anivārite. Natthi bādho nisedho yassa **abādhaṃ.** Natthi aggaḷaṃ assa.

718. Catukkaṃ asahāye. Asahāyatthe **eka**to ākī, cco, ko ca, **ekākī, ekacco.** Aññatthepi **ekako** vutto. **Samā** tulyatthā.

Anekasambandhini **sādhāraṇā**didvayaṃ. Saha ādhāraṇena vattatīti **sādhāraṇaṃ,** yadādi, thiyaṃ sādhāraṇī, sādhāraṇā ca. Samānameva **sāmaññaṃ,** yo, **sāmaññā** itthiyaṃ.

Dvayaṃ appāvakāse. Sambādhate asmiṃ, ro. **Saṃ**saddā kaṭo, yadādi, **saṅkaṭaṃ,** saha āvaraṇena vattatīti vā **saṅkaṭaṃ,** sahattho **saṃ**saddo.

719. **Vāmaṃ kaḷevaraṃ** vāmakāyo sabyaṃ nāma. ‘‘Sabyaṃ vāme ca dakkhiṇe’’ti [cintāmaṇiṭīkā 21.84] hi **ajayo, sava** gatiyaṃ, yo. **Dakkhiṇaṃ** kaḷevaraṃ apasabyaṃ, sabyato apagataṃ **apasabyaṃ.**

Dvayaṃ viparīte. Paṭikūlati āvaratīti **paṭikūlaṃ, kūla** āvaraṇe. **Apasabyaṃ** dakkhiṇepi vuttaṃ.

Duradhigamanto pathaṃ gahanaṃ, yathā – gahanametaṃ satthaṃ, dubbivekamiccattho. Gacchantaṃ hantīti **gahanaṃ,** gahaṇampi, yadādi. **Kala** gamane, ilo, kaliṃ lātīti vā **kalilaṃ.**

720-721. Dvayaṃ bahuppakāre. Uccañca taṃ avacañceti **uccāvacaṃ,** kammadhārayo. Bahavo bhedā assa.

Tikaṃ janādinirantaragate. **Saṅka** saṅkāyaṃ, to. **Kira** pakkhepavikkhipanesu, to, **iṇṇā**deso. **Saṅka** saṅkāyaṃ, ulo, **saṅkulaṃ, saṃ**pubbo **kula** santāne vā, ro.

Siloko cheke. Kato abhyāsito hattho padattho yena **katahattho. Kusa** silesane, alo. Pakaṭṭhā vīṇā assa. Abhijānāti **abhiñño. Sikkha** vijjopādāne, to. **Puṇa** kammani subhe, ro. **Paṭa** gamane, u.

Chidi dvidhākaraṇe, kattari a, **da**ssa **ko. Cata** yācane, uro. **Dala** dittiyaṃ, kho, **la**ssa **ko, dakkha** vuḍḍhiyaṃ vā, a, **dakkha** vuḍḍhihiṃsāgatisīghesu vā. **Pisa** hiṃsābaladānaniketanesu, alo, **pesalo.** Katamukho, katīpi, **kata**saddo abhyāsitattho, kataṃ abyāsitaṃ mukhaṃ upāyo anenāti **katamukho.** Kataṃ assatthīti **katī.**

Sattakaṃ bāle. **Bala** pāṇane, balatīti **bālo,** assāsitapassāsitamattena jīvati, na paññājīvitenātyattho. **Dā** kucchāyaṃ gatiyaṃ vā, tu, dvittaṃ, rassādi. **Jala** dhaññe, a, ḷattaṃ. **Mūha** vecitte, lo, vaṇṇavipariyayo, **mūḷho. Manda** jaḷatte. Bālyayogā **bāliso,** iso. Añño, yathājātopi, na jānātīti **añño.** Yādiso jāto viveko **yathājāto.**

722. Tikaṃ bhāgyasampanne. Puññaṃ, sukatañca yasmiṃ atthi **puññavā, sukatī,** vantu, ī ca. Dhanaṃ gahaṇaṃ laddhoti **dhañño,** yo. Dvayaṃ mahāvīriye. **Mahādhiti** mahāvīriyo. Dvayaṃ mahicche. Mahāsayopi.

Dvayaṃ bahulahadaye, pasatthahadaye ca. Hadayaṃ bahulaṃ, pasatthañca yassa **hadayī, hadayālu** ca, tabbahule ī, ālu ca, suhadayopi.

723. Dvayaṃ haṭṭhacitte. ‘‘Hāsamano vikubbāno, pamāno haṭṭhamānaso’’ti [amara 21.7] **amarasīho.** Dvayaṃ dummane. Duṭṭhaṃ, dukkhitaṃ vā mano yassa. Virūpaṃ mano yassa. Antamanopi.

Catukkaṃ bahuppade. Yācakānaṃ vadaṃ vacanaṃ jānātīti **vadāniyo, vadaññū** ca, iyo, rū ca, pubbatraññassa **nāde**so, majjhadīgho ca. Dāne soṇḍo pasuto. **Soṇḍa**saddotra majjamadetyeke, thūlalakkhopyatra, dānatthaṃ thūlaṃ lakkhaṃ assa.

724. Siloko pākaṭamatte. **Khyā** pakāsane, to. **Pati**pubbo **i** gamane, to. Abhimukhaṃ etīti **patīto. Ñā** avabodhane, to, **paññāto, abhiññāto** ca. **Patha** khyāne. **Su** gatibuddhīsu, to, **suto, vissuto** ca, **su** savane vā, kamme to. **Vida** ñāṇe, **vidito. Sidhu** saṃrādhe, to, **sidha** saṃsiddhiyaṃ vā. **Kaṭa** gatiyaṃ, dassanaṃ kaṭatīti **pākaṭo,** upasaggassa dīgho.

725. Tipādaṃ issare. **Īsa** issariye, īsatīti **issaro,** aro, rassādi, dvittaṃ. **Nī** naye, ṇvu, **nāyako.** Saṃ dhanaṃ assatthīti **sāmī,** dīghādi, rassante sāmipi. **Pā** rakkhaṇe,ti, rassādi, **pati. Adhi**pubbe **adhipati. Īsa** issariye, a, **īso.** Pabhavatīti **pabhu,** u, pabhūpi. **Aya** gamane, yo, **ayyo.** Adhipātīti **adhipo,** ro. Adhibhavatīti **adhibhū,** kvi. **Nī** naye, ritu, **netā.**

Tikaṃ bahudhane. Ibhaṃ arahatīti **ibbho,** vo, vaṇṇavipariyayo. **Jhe** cintāyaṃ, a, ajjhāyati dhanaṃ **aḍḍho,** jhassa **ḍho,** asarūpadvittaṃ, rassādi ca. **Dhanā** atisaye ī, **dhanī.**

726. Dvayaṃ dakkhiṇeyye. Dānaṃ paṭiggaṇhituṃ arahatīti **dānāraho, dakkha** vuddhiyaṃ, sīghatthe ca, dakkhanti bhogasampadādīhi yāya, sā dakkhiṇā, iṇo, taṃ arahatīti **dakkhiṇeyyo.**

Dvayaṃ snehavati. **Siniha** pītiyaṃ, dho, **ha**ssa **do, siniddho,** vaccho sineho yassatthi **vacchalo,** lo.

Pamāṇiko parikkhako, parikkhate avadhārayate pamāṇehi atthanti **parikkhako, ikkha** dassanaṅkesu, ṇvu. Kāraṇaṃ jānātīti **kāraṇiko,** iko.

Dvayaṃ āsatte. **Sanja** saṅge, to. Taṃ taṃ vatthu paraṃ padhānaṃ assa **tapparo.**

727. Tikaṃ kāruṇike. Karuṇā sīlaṃ assa **kāruṇiko.** Dayā karuṇā yassatthi **dayālu,** ālu. Dukkhitesu suṭṭhu ramatīti **sūrato,** upasaggassa dīghatā.

Iṭṭhatthe abhimatappayojane uyyuto puggalo ussuko nāma, uṭṭhānaṃ suṭṭhu kāyatīti **ussuko,** hasādyanuṭṭheyaṃ.

Yo ālasyāvasādīhi anutiṭṭhati, so dīghasutto, dīghañca taṃ suttañca, tamiva caratīti **dīghasuttaṃ,** dīghasuttapariyantikaṃ kāriyaṃ karotīti **dīghasutto.** Cirena kriyānuṭṭhānaṃ assa.

728. Dvayaṃ parāyatte, parasmiṃ, parena vā adhīno **parādhīno,** ajhantā sakatthe ino yadādinā. Paratanto, paravā, attavāpi [nāthavā (amara 21.26)], tantayatīti tanto, **tanta** kuṭumbadhāraṇe, a, paro tanto niyāmako yassa. Paro seṭṭho nāyako, attā ca atthīti **paravā, attavā** ca, vantu.

Āyattatāmatte catukkaṃ. **Yata** payatane, **ā**pubbo avasībhāve, to. Antena samīpena sahāti **santako,** sakatthe ko. Pariggayhate ‘‘saka’’nti karīyateti **pariggaho.** Adhigato ino pabhū yenāti **adhīno.**

Sena attanā īritaṃ sīlaṃ assāti **serī,** tasmiṃ serini ca **sacchando** vattati, sassa attano chando yassatthīti **sacchando,** a. Savaso, sayaṃvasī, niravaggahopi.

729. Guṇadose **anisamma** anupaparikkhitvā yo karoti, so **jammo, jama** adane, mo.

Dvayaṃ atitaṇhe. **Lubha** lobhe, a, dvittaṃ, **bha**ssa **po, lolupo,** lolubhopi.

Tikaṃ luddhe. **Gidha** abhikaṅkhāyaṃ, to. **Lubha** giddhiyaṃ, to. **Lola** ummādane, a, **lolo.** Atha mahātaṇhātitaṇhagiddhānaṃ ko bhedo? Mahātaṇho nānārammaṇaṃ icchati, atitaṇho ekasmimpi ārammaṇe anekavāraṃ, adhikañca tasati, giddho pana ubhayathāpīti ayametesaṃ viseso.

Yo kriyāsu mando, so **kuṇṭho, kuṇṭha** paṭighāte, ālasye ca, a.

730. Pañcakaṃ kāmake. **Kamu** icchāyaṃ, curādi, ritu, **kāmayitā,** kāritalope **kamitā. Yu**mhi **kāmano,** kamanopi. **Ṇī**paccaye **kāmī, ṇuka**paccaye **kāmuko,** anuko, abhikopyatra, anukāmayate **anuko,** kvi. Abhikāmayate **abhiko,** kvi. Atikopi.

Dvayaṃ matte. Suṇḍā surā, tatra kusalo **soṇḍo,** pānāgāraṃ vā suṇḍā, tatra bhavo, ṭhitaṃ vā **soṇḍo. Mada** ummāde, to. Ukkaṭo, khivopi, madena uddhato **ukkaṭo,** yadādinā uto kaṭo mattatthe [pāṇini 5.2.29]. **Khiva** made, a.

Tikaṃ vacanakārini. Pavattinivattīsu vidhātuṃ sakyo **vidheyyo,** iyyo. Ādesitaṃ, ādarena vā suṇotīti **assavo,** rassādi, a. Sundaraṃ vaco ācariyādīnaṃ etasmiṃ hetubhūteti **subbaco.** Vinayaggāhīpi, vinayaṃ vidhipaṭisedhavacanaṃ gahetuṃ sīlo **vinayaggāhī.**

731. Taṅkhaṇuppattiñāṇaṃ paṭibhā, tāya yutto **pagabbho,** sīghameva gabbhatīti **pagabbho, gabbha** dhāraṇe.

Tikaṃ bhīruke. Bhī bhayaṃ sīlo yassa **bhīsīlo.** Bhāyatīti **bhīru, bhī** bhaye, ru. **Ruka**paccaye **bhīruko,** sakatthe vā ko.

Dvayaṃ asūre. Na vīro sūro **avīro.** Kucchitatarattā **kātaro, ku**ssa **kā**deso.

Dvayaṃ hiṃsāsīle, hananasīlo **hiṃsāsīlo, ghātuko,** uko, **hana**ssa **ghāto.** Sarāru, hiṃsopi.

732. Tikaṃ kodhayutte. **Kudha** kope, kujjhanasīlo **kodhano,** yu. **Dusa** dose, **dosano,** paṭigho, yu. **Kupa** kope, kupatīti **kopī,** ṇī. Amarisanopi, natthi marisanaṃ khamā assa **amarisano, marisa** asahane.

Dvayaṃ adhikakodhayutte. Caṇḍateti **caṇḍo,** a, **caṇḍa** kope. Atirekaṃ kujjhatīti **accantakodhano.** Accantakopanopi, tadā **kupa**to yu.

Pañcakaṃ khantiyutte. **Saha** khamane, yu. **Khamu** sahane, yu. **Tu**mhi **khantā,** satthādi.

Titikkhā yassatthīti **titikkhavā. Mantu**mhi **khantimā,** savibhattissa **ntu**ssa **ā.**

733. Dvayaṃ saddhāyutte. **Hi** padapūraṇe. Saddhā yassatthīti **saddhālu.** Saddhā ratanattayādīsu pasādo, taṇhā, ādaro ca. Dvayaṃ dhajayutte. Cihane ca paṭākāyaṃ, dhajo sophe ca soṇḍike, **sopho** pulliṅgaṃ.

Dvayaṃ niddāsīle. Niddā eva sīlaṃ yassa so **niddāsīlo.** Dvayaṃ pabhāyutte. **Bhā** dittimhi, **sara**paccayo, rassādi, dvittañca, **bhassaro,** bhāsā rati yassāti vā **bhassaro,** rassādi eva. **S**assa dvittābhāve **bhāsuro,** assu, **bhāsa** dittiyaṃ vā, uro, atha vā dvayaṃ bahukathāyutte, bhāsāsu sabbāsu bahūsu kathāsu ramatīti **bhassaro,** kvi, bhāsatīti vā **bhassaro,** aro, rassādi, dvittañca, bhāsāsu ramatīti vā **bhāsaro,** kvi, majjharasso, bhāsatīti vā **bhāsaro,** aro, imasmiṃ pakkhe assuttābhāvo.

734. Tikaṃ nagge. Na gacchatīti **naggo,** dvittaṃ, **lagga** saṅge vā, **na**ttaṃ, **naji laji** bile vā, ṇo, **j**assa **go,** dvittaṃ. Disā eva ambaraṃ vatthaṃ etassa, na pakativatthanti **digambaro. S**assa **go.** Natthi vatthaṃ etassa, atha vā digambarā vatthā, aññatitthiko avattho cāti ete dve naggo nāma, naggā nāmāti vā, ‘‘te itthikhyā po, satta pakaraṇāni abhidhammo nāmā’’tyādīsu viya saññāsaññīsaddānaṃ vacanabhedassāpi sambhavato. Naggo ca naggo ca naggā, purimasmiṃ pakkhe pana sāmaññatāya ekavacananiddeso.

Dvayaṃ bhakkhake. **Ghasa** adane, maro, **ghasmaro. Bhakkha** adane, ṇvu.

Vattuṃ sotuñca akusalo, vacane savane ca akusalo **eḷamūgo** nāma, eḷo badhiro, mūgo avacano, kammadhārayo, saṭhepi eḷamūgo.

735. **Mukharā**dayo tayo appiyavādini. Vājhāvājhesu mukhaṃ assatthi, nindāyaṃ ro. Ninditaṃ mukhaṃ yassa **dummukho.** Abaddhaṃ anaggaḷaṃ mukhaṃ yassa **abaddhamukho.**

Bahu ca gārayhañca vaco yassa so **vācālo** nāma. Kucchitā vācā assa santīti **vācālo,** nindāyaṃ lo.

Dvayaṃ suvacane. Vadatīti **vattā,** pasaṃsāyaṃ tu. Vadatīti **vado. So** padapūraṇe.

736. Tikaṃ attaniye. Netabboti niyo, niyo **eva nijo, nī** naye, ṇyo, **yassa jo,** samīpe jāyatīti vā **nijo.** Sassa attano ayaṃ **sako,** idamatthe ko, so eva vā **sako,** sassāyaṃ sako, ṇo. Attani jāto **attaniyo,** aniyo.

Tikaṃ acchariye. **Vi**pubbo **maha** pūjāyaṃ, bhūvādi, ṇyo, mantalopo, **vimhayo. Ā**pubbo **cara** gatibhakkhanesu, a, **cara**ssa **cchariyo,** rassādi ca, **acchariyo.** Na bhavitthāti **abbhuto,** asarūpadvittaṃ, rasso ca, abhūtopi [saddanītipadamālāyaṃ 340.1 piṭṭhesu passitabbaṃ].

Sokādīhi itikattabbatāpaṭipattisuñño **vihattho, byākulo** ca. Vikkhitto hattho yassa **vihattho. Kula** saṅkhyāne **viā**pubbo.

Katasannāho **vadhudyato** hantumudyato uyyuto ātatāyī nāma. ‘‘Vadhuyyutto’’tipi pāṭho. **Ā**pubbo **tā** pālane, ṇī, dvittaṃ, ākārantānamāyo, **ātatāyī.**

737. **Sīsacchejjamhi** sīsacchedārahe **vajjho.** Hantabboti **vajjho, hana** hiṃsāyaṃ, ṇyo, **hana**ssa **vadho, jha**ssa **jho.** Asarūpadvittaṃ, **vajjho.**

Tikaṃ vakkāsaye. Nikantatīti **nikato, kanta** chedane, a, **na**lopo. **Saṭha** ketave, a. Natthi ujutā yassa **anuju.**

Tikaṃ bhedakārake. **Sūca** pesuññe, ṇvu. **Pisi** sañcuṇṇane, **pisi** avayave vā, pisatīti **pisuṇo,** yadādinā uno, **ṇ**attaṃ. Kaṇṇe japatīti, aluttasamāso, arucitabbarocakepi **kaṇṇejapo.**

Dvayaṃ paharaṇasīle. **Dhubbī** hiṃsāyaṃ, to, bhujādi. Vañcayate vippalapateti **vañcako, vañca** gamane.

738. Ariyāsāmaññena ca bālapurisassa lakkhaṇamāha. **Hi** padapūraṇe. **Yo puriso** yo jano, **jana**pariyāyo cettha **purisa**saddo ‘‘dve mahāpurisā abhinikkhantā’’tyādīsu viya, **anisamma** anupaparikkhitvā vadhabandhanādikiccaṃ karoti, so **khalu** ekantato ‘‘capalo’’ti viññeyyo, kasmā? **Avinicchitakārittā** sammā avinicchitassa kāriyassa karaṇasīlattā. **Capa** kakkaraṇe, **capa** santāne vā, alo, **capalo.**

739. Catukkaṃ kadariye. Kucchitaṃ dadātīti **khuddo,** do, **ka**ssa **kho,** adānasīlatāya samparāyesu khuddaṃ bubhukkhissāmīti vā **khuddo, khuda** bubhukkhāyaṃ, do anāgatatthe. Parānupabhogena atthasañcayasīlattā kucchito ariyo atthapati **kadariyo,** adāyakattā kucchitaṃ ṭhānaṃ aratīti vā **kadariyo,** iyo. Dānādīsu namanābhāvena thaddhena maccherayuttacittena sahitatāya **thaddhamaccharī,** ī. Kucchito paṇo yassa **kapaṇo,** kipacāno, mitappacopi. Kucchitaṃ pacānoti dutiyāsamāso. Mitaṃ pacatīti **mitappaco,** ṇo.

Addhaṃ dalidde. Natthi kiñcanaṃ appamattakampi dhanaṃ yassa **akiñcano. Dalidda** duggatiyaṃ, a, **dala** vidāraṇe vā, ido, dvittaṃ. **Dīna** duggatabhāve, **dīno, di** khaye vā, īno. Natthi dhanaṃ assa. Ninditaṃ gamanaṃ assa **duggato.**

740. Yaṃ kammaṃ ‘‘idamahaṃ uppādessāmī’’ti asambhāvitaṃ acintitameva hutvā sampattaṃ, taṃ ‘‘kākatālīya’’ntyuccate. Tālassa idaṃ phalaṃ tālaṃ, kāko ca tālañca kākatālāni, tehi sadisaṃ kammaṃ **kākatāliyaṃ,** kākassa, tālaphalassa uḍḍanapatanasadisaṃ kammantyattho.

Catukkaṃ yācake. Yācanaṃ karotīti **yācanako,** yācatīti vā, **yāca** yācane, yu. Sakatthe ko. **Attha** yācanāyaṃ, atthanaṃ attho, so assatthīti **atthī.** Ṇvu, yācako. ‘‘Mādisassa dhanaṃ datvā rājā saggaṃ gamissatī’’tyādinā dānaphalaṃ vaṇṇetvā vakati yācatīti **vanibbako, vaṇṇassa vani, vaka** ādāne, ādānamettha yācanameva.

741. **Kiñcidūnaka**ntaṃ patipādena nāmaṃ. Pakkhisappamacchādayo aṇḍato jātattā **aṇḍajā.** Narādayo pana gabbhāsayasaṅkhātajalābuto, tatra vā jātattā **jalābujā.** Kimi ca ḍaṃsā ca **ādi**nā makasamaṅgurādayo ca sedajā, sedakāraṇattā usmā sedo, tato jātā **sedajā.** Devo ca **ādi**nā brahmanerayikādayo ca **opapātikā,** upagantvā patatīti upapātī, ṇī, soḷasavassuddesikādiko attabhāvo, so yesamatthi, te **opapātikā.**

742. **Jaṇṇumatte** jaṇṇuppamāṇayutte udakādimhi **jaṇṇutaggho,** jaṇṇuppamāṇo **jaṇṇutaggho,** pamāṇatthe taggho, jaṇṇuppamāṇo **jaṇṇumatto,** pamāṇatthe matto [moggallāne 4.47 sutte passitabbaṃ], tasmiṃ.

Kiñcidūnake appamattakayutte kappo [pāṇini 5.4.67], ūnassa appakatāya kappīyati ekādivasena paricchijjatīti **kappo, kappa** paricchedane.

Catukkaṃ pariyāpanne. Anto gacchatīti **antaggataṃ,** ‘‘lopañca tatrākāro’’ti **o**lope **a**āgamo, dvittaṃ. Antogatampi. Paricchinditvā āpannaṃ gahitaṃ **pariyāpannaṃ. Gādha** patiṭṭhāyaṃ, anto ogādhatīti **antogadhaṃ,** rasso, ogādhatīti **ogadhaṃ.**

743. Dvayaṃ sādhite. **Rādha sādha** siddhiyaṃ, kammani to.

Dvayaṃ kuthite. **Paca** pāke, atīte kattari to, **ta**ssa **kko, ca**lopo. **Kutha** nippakke, to.

Āpadaṃ byasanaṃ patto āpanno nāma, atipīḷanaṃ āpajjatīti **āpanno,** ‘‘ā tukodhamudāṭṭīsū’’ti hi **ekakkharakoso** [ekakkharakosa 14 gāthā] **. Pada** gamane, ‘‘āpanno ca vipattimhi, patte ca vāccaliṅgiko’’ti **nānatthasaṅgaho.**

Dvayaṃ paresamavasagate. Natthi vaso āyatto paresaṃ etasmiṃ serībhūteti **vivaso, avaso** ca.

744. Chakkaṃ khitte. **Nuda** peraṇe, **nuda** khepe vā, to, **ta**ssa **inno.** Aninnādese bhujādi, **nutto.** Nutopi. **Asu** khepane, to, bhujādi, **atto. Khipa** peraṇe, to.

Īra gatiyaṃ, kampane ca, ito, **īrito. Ā**pubbo **vidha** peraṇe, to, **āviddho.**

Catukkaṃ kampite. **Kampa** calane, **dhū** vidhunane, kampane ca. **Dhūto, ādhūto, cala** kampane, **calito.** Vellito, pekhitopi. **Vella** calanattho. **Pekha** gatyattho, **pekhito.**

Dvayaṃ nisite. **Nisi** nisāne. **Tija** nisāne, nisānaṃ tikkhakaraṇaṃ, ubhayatrāpi kammani to.

745-746. Tikaṃ pattabbe. **Pata** gamane, tabbo. **Gamu** gatiyaṃ, ṇyo, **mya**ssa **mmo** vā, **gammaṃ,** gamyaṃ, **dya**ssa **jjo, āpajjaṃ.**

Dvayaṃ pariṇate. **Paci**no anekatthattā iha pariṇatattho. **Namu** namane, bhūvādi, kattari to, **samā** dve tulyatthā.

Pañcakaṃ veṭhite. **Veṭha** veṭhane. Valamiva valayaṃ, kuṇḍalākāraṃ valayaṃ kataṃ **valayitaṃ,** nāmadhātu, kāritantā to. **Rudha** āvaraṇe, **ruddhaṃ. Saṃ**pubbo **vu** saṃvaraṇe, **saṃvutaṃ.** Samantato vutaṃ **āvutaṃ, vu** saṃvaraṇe, sabbatra kammani to.

Dvayaṃ parikhādinā parikkhitte. Pari samantato karīyateti **parikkhittaṃ,** parikkhatampi. **Vu** saṃvaraṇe, **nivutaṃ.**

Tikaṃ vitthate. **Sara** gatiyaṃ, to, **ta**ssa **ṭo, ra**lopo, **visaṭaṃ. Tanu** vitthāre, to, **ta**ssa **to, na**lopo, **vitthataṃ, tataṃ.**

Dvayaṃ lepanīye. **Lipa** lepane, **diha** upalepane, ubhayatrāpi kammani to.

Dvayaṃ guḷhe. **Guha** saṃvaraṇe, ḷo, **guḷho. Gupa** gopane, **gutto.**

Dvayaṃ posanīye. **Pusa** posane, to, **satānaṃ ṭṭho, ṭṭhā**bhāve **posito.**

747. Dvayaṃ salajje. **Lajja** pīḷe, pīḷo lajjāva. **Hīḷa** nindālajjāsu, **hīḷito.**

Dvayaṃ sadde. **Sana dhana** sadde, **sanitaṃ, dhanitaṃ.**

Pañcakaṃ bandhanīye. Sandanaṃ bandhanaṃ, taṃyogā vantu. Sandānavantaṃ kataṃ **sandānitaṃ,** nāmadhātumhā to, **vantu**lopo. Sandānaṃ sajjā, tamassāti vā, ito. **Si** bandhane, to. **Bandha** bandhane, **baddho. Kīla** bandhane. **Yamu** uparame, **saṃ**pubbo bandhane, sabbatra kammani to. Mūtaṃ, udditaṃ, sadditampi. **Mū** bandhane. **Dā** avakhaṇḍane. **U saṃ**pubbo bandhane. Vuttañca ‘‘uddānantu ca bandhana’’nti.

748. Tikaṃ siddhe. **Sidha** saṃsiddhimhi. **Pada** gamane, nipubbo siddhiyaṃ. **Vatta** vattane, vattanampyatra sijjhanaṃ **ni**pubbattā.

Tikaṃ vidārite. **Dara bhida** vidāraṇe, **innā**deso. **Bhinnaṃ.** Aninnādese tu **bheditaṃ.**

Dvayaṃ tiṇādīhi chādanīye. **Chada** saṃvaraṇe, to, **ta**ssa sadhātvantassa **annā**deso.

Tikaṃ chindite. **Vidha** vedhane. **Chidda** kaṇṇabhede, curādi. **Vidha** vedhane, sabbatra kamme to, aparadvaye ca sañjātatthe ito.

749. Tikaṃ ānīte. **Hara** haraṇe, **bhara** dhāraṇaposanesu, **ā**pubbo **nī** naye.

Dvayaṃ damayutte. **Damu** damane, kattari to. Pakkamādīhi nto. A**ntā**dese **damito.** Kammasādhanopyayaṃ.

Dvayaṃ sante. **Samu** upasame, kattarito. A**ntā**dese **samito,** kammasādhanopyayaṃ.

Dvayaṃ puṇṇe. **Pūra** pūraṇe, tarādīhi iṇṇo, dvīsupi kattukammasādhanāni labbhanti.

750. Tipādaṃ pūjite. **Cāya** pūjānisāmanesu. **Maha** pūjāyaṃ, **pūja** pūjane, **araha** pūjāyaṃ, **arahito. Acca** pūjāyaṃ. **Māna** pūjāyaṃ. **Ci** caye, **apa**pubbo pūjane. Namassitopi, **namassa**dhātu pūjāyaṃ.

Dvayaṃ tacchite dāruādimhi. **Taccha** tanukaraṇe, tanukarīyateti **tanūkato,** dīgho.

751. Dvayaṃ aggiādīhi tatte. **Tapa dhūpa** santāpe.

Dvayaṃ rājādīnaṃ santike bhajanādivasena upagate. **Cara** gatyattho, **upacarito. Āsa** upavesane, **upāsito.**

Addhaṃ cute. **Bhasa** adhopatane, to. **Gaḷa** secane, **gaḷitaṃ. Pada** gamane, **pannaṃ. Cu** cavane, **cu** gamane vā. **Dhaṃsu** avasaṃsane, gatiyañca. Kannampi, **kanna** gatisosanesu.

752. **Tuṭṭha**ntaṃ pamudite, **pī** tappanakantīsu. **Muda** hāse. **Hasa** haṃsane, **hasa** alike vā. **Mada** hāse, **matto. Tusa** pītiyaṃ.

Catukkaṃ chinne. **Kanta** chedane. **Chidi** dvidhākaraṇe. **Lū** chedane, ṇo, yu vā. **Dā** lavane, tu, **dā** avakhaṇḍane vā. Chātampi. **Cho** chedane, ossākāro.

Tikaṃ pasatthe. **Saṭha** thutiyaṃ, to. **Vaṇṇa** vaṇṇakriyāvitthāraguṇavacanesu. **Thu** abhitthave. Īḍito, paṇitopi, **īḍa** thutimhi. **Paṇa** byavahāre, thutimhi ca, **paṇito.**

753. Pañcakaṃ alle, **tima** addabhāve niccalepi, pakkamādīhi nto. **Alla** kledane, lo, **allaṃ. Adda** gatimhi, yācane ca, **ā**pubbo **dā** avakhaṇḍane vā, do, **addaṃ. Kilida** addabhāve, **innā**deso. **Unda** kledane, **inno, unno** vā, sāddampi. Addaguṇayuttaṃ addaṃ, tena saha vattate **sāddaṃ.**

Catukkaṃ gavesite. **Magga** anvesane, curādi. **Esa** gatiyaṃ, bhūvādi. **Gavesa** maggane, curādi.

Dvayaṃ laddhe. **Labha** pattiyaṃ. **Pa**pubbo **āpa** byāpane, to, bhujādi, **ā**lopo, **pattaṃ.** Bhāvitaṃ, āsāditaṃ, vibhūtañca.

754. **Pālita**ntaṃ rakkhanīye, **rakkha** pālane. **Gupa** gopane, bhujādi. **Tā** pālane, **tātaṃ.** **Āyā**game **gopāyitaṃ. Ava** rakkhaṇe, **avitaṃ.**

Catukkaṃ catte. **Saja** vissagge. **Caja** hāniyaṃ. **Hā** cāge, ino, dīghādi, **hīno. Ujha** ussagge, **samujjhitaṃ.** Dhūtampi, **dhū** kampane.

755. Pajjaṃ bhāsite. **Bhāsa** byattiyaṃ vācāyaṃ. **Lapa** byattiyaṃ vācāyaṃ, **vaca** bhāsane, **vuttaṃ. Abhi**pubbo **dhā** dhāraṇe, to, **dhā**tissa **hi, hi** gamane vā, **abhihitaṃ. Khyā** kathane. **Jappa** byattiyaṃ vācāyaṃ. **Īra** khepagativacanakampanesu, **udīritaṃ. Katha** vākyapabandhe. **Gada** viyattiyaṃ vācāyaṃ. **Bhaṇa** bhaṇane. **Vada** viyattiyaṃ vācāyaṃ, to, vassu, **uditaṃ.**

756. Catukkaṃ avamānite. **Ñā** avabodhane. **Gaṇa** saṅkhyāne. **Bhū** sattāyaṃ. **Māna** pūjāyaṃ, **mana** ñāṇe vā, **avapari**pubbā ete paribhūte. Heṭṭhā katvā ñāyati, gaṇīyati, maññatīti **avaññito,**

avagaṇito, avamānito ca. Paribhavīyati avamānaṃ karīyatīti **paribhūto.**

Catukkaṃ chāte. **Ghasa** adane, cho, dvittaṃ. Jighacchā sañjātā yassa **jighacchito. Khuda** pipāsāyaṃ. **Chāda** bhakkhane. **Bhuja** pālanajjhohāresu, kho, dvittādi, bubhukkhā sañjātā yassa **bubhukkhito.**

757. Chakkaṃ ñāte. **Budha ñā** avagamane. **Pada** gamane, to, **ta**ssa **anno, paṭipannaṃ. Vida** ñāṇe. **Gati** bujhattho. **Avagataṃ. Mana** ñāṇe, to, **mataṃ.**

Addhaṃ gilite. **Gala** adane, assi, **gilito. Khāda** bhakkhane. **Bhuja** pālanajjhohāresu. **Bhakkha** adane. **Adhiava**pubbo **hara** haraṇe, to, **ta**ssa **ṭo, ra**lopo, **ajjhohaṭo. Asa** bhakkhane, **asito.** Jappito, gasitopi, **jappa** adane. **Gasa** adane.

Visesyādhīnavaggavaṇṇanā niṭṭhitā.

2. Saṃkiṇṇavaggavaṇṇanā

758. Pubbasmiṃ kaṇḍadvaye buddhādīni nāmāni samānatthāni pakaraṇena nibaddhāni, asmimpi kaṇḍe sobhanādīni visesananāmāni, samayādīnyanekatthāni, cirassamādīni ca abyayāni pakaraṇeneva nibaddhāni, idāni pana pubbavaggesu vitthārabhayā ye na nibaddhā, taṃsaṅgahatthaṃ, taṃsamayānupālanatthañca saṃkiṇṇamārabhate **''ñe yya''**miccādinā. Tassattho – **ihāpi** saṃkiṇṇavaggepi **kvāpi** katthaci kriyādīsu **paccayatthavasena āpaccayādīnaṃ** itthiliṅgādibhāvajotakassa sabhāvassa vasena **liṅgaṃ** itthiliṅgādikaṃ ñeyyanti. **Ca**kārena bhiyyo rūpantarādipariggahopi. **Ihā**ti ca upalakkhaṇaṃ, vaggantaresupi paccayatthavasena liṅgādinicchayasambhavato.

Kattabbato **kriyā, kara** karaṇe, ṇyo, **i**kārā**ga**mo, assi, vaṇṇavipariyaye kriyā, kriyampi, **ririya**paccaye kiriyaṃ, kiriyāpi. **Ramma**paccaye **kammaṃ.**

Tikaṃ cittopasame. **Samu** upasame,ti, **santi. Tha**mhi **samatho.** A**mhi samo.**

Tikaṃ kāyopasame. **Damu** upasame. **Tha**mhi **damatho. Ti**mhi **danti.** Cittopasamepyete.

Suddhakammani vattaṃ bhavati. **Vatta** vattane, **vatta** samādāne vā **vattaṃ,** asītimahāvattādi.

Āsaṅgavacanaṃ āsattavacanaṃ saddasarūpaṃ parāyaṇaṃ nāma vuttaṃ, tañca tīsu. Paraṃ āyanaṃ āyatto tāṇaṃ **parāyaṇaṃ,** kammāsatto iccattho, sākalyavacane tu pārāyaṇaṃ, pāraṃ pariyantaṃ ayanti gacchanti kassaci anenāti **pārāyaṇaṃ,** yu, **ṇa**ttaṃ, yathā – nāmapārāyaṇaṃ, dhātupārāyaṇaṃ.

759. Tikaṃ dvidhābhāve. **Bhidi** dvidhākaraṇe, ṇo. **Dara** vidāraṇe. **Phuṭa** vikasane, **phuṭa** bhedane vā, yu.

Dvayaṃ tappane. **Tapa** pīṇane, yu. **Pī** tappane, yu, kiyādi, **na**ssa **ṇa**ttaṃ. Avanampi, **ava** pālane, dittiyañca anekatthattā.

Dvayaṃ sāpe. **Kusa** avhāne, bhedane ca, yu. **Sanja** saṅge, **abhisaṅgo.**

Tikaṃ yācanāyaṃ. **Bhikkha** yācane, yu. **Yāca** yācane. **Attha** yācane. Addanopyatra, **adda** gatimhi, yācane ca.

760. Nimittarahitaṃ yadicchā nāma, yā yā icchā adhippāyo **yadicchā** nāma. Seritāpi.

Tikaṃ āpucchane, āpucchanañca gamanāgamanādisamaye suhajja bandhavādīnamāliṅgana cumbanasvāgatapiyavacanārogyapucchanagamanānuññādinā ānandanaṃ. **Puccha** pucchane, **āpucchanaṃ. Nanda** samiddhiyaṃ, **ānandanaṃ. Sabhāja** pītidassanesu, **sabhāja** pītivacanesu vā, curādi, yu, **sabhājanaṃ.**

Dvayaṃ naye. Ñāyanti yenāti **ñāyo,** ākārantānamāyo. Nyāyopi, nissesato ayati yena **nyāyo. Nī** naye, **ayā**deso, **nayo.**

Dvayaṃ vuddhimhi. **Phā** vuddhimhi, **phāya** vuddhiyaṃ vā, **ya**lopo,ti, **phāti,** nāriyaṃ. **Vaddha** vaddhane,ti, **da**lopo, dhaḍhabhahehi dhaḍhā ca, assu, **vuddhi,** vuḍḍhipi.

761. **Kilama** hāsakkhaye, tho, **kilamatho. Yu**mhi **kilamanaṃ. Sū** pāṇipasave, pasavanaṃ **pasavo, ti**mhi **pasūti.**

Kasa gatiyaṃ hiṃsāyañca, niggahītāgamo, **ukkaṃso, kasa** vilekhane vā. **Atisayo** vutto. **Bhusā**dayo pamāṇātisayavasena vuttā, **ukkaṃso** guṇātisayavasena vutto, **atisayo** pana ubhayavasenāti ubhayatra niddiṭṭhānaṃ bhedo. Tikaṃ jayane. Jayanaṃ **jayo,** yu, **jayanaṃ. Ti**mhi **jiti,** nārī.

762. **Bandhana**ntāni dve dve nāmāni. **Vasa** kantiyaṃ. **Kamu** kantiyaṃ,ti. **Vidha** vedhane, byathane ca anekatthattā, a, ikārassa **yā**deso, **byadho, vedho. Gaha** upādāne nibandhane ca, **gaho, gāho** ca. **Vara** āvaraṇe, **varo. Vu** saṃvaraṇe,ti, **vuti. Paca** pāke, itthiyamatiyavo vā, a. Pacanaṃ **pāko,** ṇo.

Dvayaṃ āhvāne. **Hu** dānādanahabyappadānesu, ṇo, **havo. Ti**mhi **huti.** Dvayaṃ anubhavane. **Vida** ñāṇe, ṇo, **vedo. Vida** vedanākhyānanivāsesu, curādi, yu, **vedanaṃ, vā**kāro **vedanā**saddassa napuṃsakattāpekkho.

763. Dvayaṃ dhanādijāniyaṃ. **Jara** vayohānimhi, yu, **jīraṇaṃ,** assī. **Hā** cāge, yu, nadādi, rasso, **hassa jo, jāni. Tā** pālane, yu, **ṇa**ttaṃ. Dvayaṃ pamāṇe. **Mā** māne,ti, **pamiti.** Amhi **pamā.**

Dvayaṃ saṃyoge. **Silisa** āliṅgane. **Saṃ**pubbo **dhā** dhāraṇe, i, sandhanaṃ **sandhi.** Dvayaṃ khaye. **Khi** khaye, ṇo, isse, **e** aya, **khayo. Ci** caye, **apa**pubbo khaye. Dvayaṃ sadde. **Ru** sadde, ṇo, vuddhyādeso. **Raṇa** sadde. A, **raṇo.**

764. **Gada** byattiyaṃ vācāyaṃ, ṇo, a ca, **nigādo, nigado** ca. Dvayaṃ made. **Mada** ummāde, **mādo, mado** ca. **Si** bandhane,ti, **siti.**

Tikaṃ ākāre. Ākaraṇaṃ **ākāro,** anekatthattā mukhavaṅkādyaṅgavikāro vā, iṅgati jānātīti vā yena ākāro. **Iṅga** gamanattho, to, a ca, **iṅgitaṃ, iṅgo** ca. **Atthassa** dhanassa **apagamo** vināso **byayo** nāma. **Byaya** cittasamussagge.

765. Dvayaṃ antarāye. Cutipaṭisandhīnamantare ayatīti **antarāyo.** Paṭipakkhavasena ūhati pavattatīti **paccūho,** atha vā kāriyasiddhi antaraṃ byavadhānaṃ ayati gamayatīti **antarāyo.** Paccūhanti vinihantīti **paccūho.**

Vikaraṇaṃ aññathā bhavananti **vikāro, vikati ca, kara** karaṇe, ṇo,ti ca.

Dvayaṃ sabhāvavigame. **Silisa** āliṅgane, **pavi**pubbo taṃsabhāvavigame, vigato dhuro sadisabhāvo yasmāti **vidhuro,** ‘‘vidhuraṃ pavisilese, klivañca vikale tisū’’ti [cintāmaṇiṭīkā 22.20] **rabhaso. Vidha** vidhāne vā, uro. Dvayaṃ āsane. **Visa** pavesane, **upavesanaṃ. Āsa** upavesane, **āsanaṃ.**

766. Tipādaṃ adhippāye. Cittamadhyāgantvā sayatīti **ajjhāsayo.** Anamipubbe **āsayo.** Adhipayati citteti **adhippāyo,** ṇo, **paya** gamane. Citte abhisandhāyatīti **abhisandhi,** dvīsu. Bhavati citteti **bhāvo,** ṇo. Adhimuccanaṃ citte adhiṭṭhānaṃ **adhimutti,** nārī. **Chando** taṇhāyampi vutto.

Dvayaṃ ādīnave. **Doso** paṭighe vutto. Ā bhuso dīnaṃ vāyati gamayatīti **ādīnavo, dīna** duggatabhāve, vo, **vī** gamane ca.

767. Dvayaṃ ānisaṃse. **Saṃsa** hiṃsāthutīsu, **ānisaṃso** amukhyaphale, mukhyaphale ca, tathā **guṇo. Guṇa** pakāsane, pakāseti kāraṇanti **guṇo, gaṇa** saṅkhyāne vā, assu, **guṇo.** Dvayaṃ majjhe. **Maja** suddhiyaṃ, jho. **Vi**pubbe **vemajjhaṃ.**

Dvayaṃ taruṇasūriyaṭṭhāne. Ahassa majjho majjhaho, so eva **majjhanhiko, ha**ssa **nho** [moggallāna 3.110 suttaṃ passitabbaṃ]. Ahassa majjho **majjhanho, majjhanto**pi. Dvayaṃ nānattāyaṃ. Vigatā mattā sadisappamāṇaṃ etena hetubhūtena **vemattaṃ.** Nānameva **nānatā, nāna**saddo punnapuṃsake, abyaye tu nānā.

768. Dvayaṃ niddāpaṭikkhepe. **Jāgara** niddakkhaye, jāgarameva **jāgariyo.** Dvayaṃ jalādīnamavicchannāyaṃ santatiyaṃ. **Vaha**tismā ṇo, **pavāho. Vatu** āvattane,ti, **pavatti.**

Tikaṃ vitthāre. **Asu** khepane, ṇo, **byāso. Pa**pubbo **pañca** vitthāre. **Thara** santharaṇe, **pā**dipubbo ca vitthāre. Tikaṃ saṃyame. **Yamu** uparame, ṇo, **yāmo.** Itaresu a.

769. Dvayaṃ gattānaṃ maddane. ‘‘Sambāhano’ṅgamaddako’’ti **vopālito, saṃ**pubbo **vāha** payatane, maddane vā, yu. **Madda** maddane. Dvayaṃ nānārammaṇādīsu visappane. **Sara** gamane, ṇa. **Sappa** gamane, yu, **visappanaṃ.**

Dvayaṃ paricaye. **Thu** abhitthave. **Ci** caye. Tikaṃ saṅgame. **Mila** silesane, ṇo, sakatthe ko, **melako. Sanja** saṅge, ṇo. **Saṃ**pubbā **gami**to a.

770. **Sannikaṭṭhamhi** samīpe **sannidhi**saddo, sannidhānaṃ **sannidhi,** pume, ṭhapanepyayaṃ. **Nasa** adassane, ṇo. **Disa** pekkhane, yu, dissādeso, issattaṃ.

Tikaṃ dhaññādīnaṃ lavane. **Lū** chedane, a. **Ṇa**mhi **abhilāvo. Yu**mhi **lavanaṃ.** Dvayaṃ khaṇappattiyaṃ. **Pa**pubbo **thu** abhitthave. **Sara** gamane, **avasaro. Samā**ti dve tulyatthā.

771. Catukkaṃ pariyosāne. **Sā** tanukaraṇe, yu, **osānaṃ. Pari**pubbo **pariyosānaṃ.** Ukkaṃsātisayā pakaṭṭhepyuttā.

Dvayaṃ saṇṭhāne. **Visa** pavesane, **sanniveso. Ṭhā** gatinivattiyaṃ, yu, **saṇṭhānaṃ.** Dvayaṃ abbhantaravācakaṃ pāṭipadikaṃ. Atha vā **abhi** bandhane, aro, dhātvatthānuvattako **abhi, abbhantaraṃ.** Abbhābhāve **antaraṃ.**

772. Tikaṃ pāṭihāriye. **Hi** gatimhi, paṭito hissa heraṇa hīraṇa, **pāṭiheraṃ, pāṭihīraṃ.** Yadādinā hāriyañca, **pāṭihāriyaṃ,** atha vā paṭipakkhe haratīti **pāṭihīraṃ,** ṇo, assī. **E**kārādese **pāṭiheraṃ. Ṇya**mhi **pāṭihāriyaṃ,** vihatupakkilesena paccāharitabbaṃ pavattetabbanti **pāṭihīra**ntiādipi kātabbaṃ.

Dvayaṃ kattabbamatte. **Kara**mhā ricca, **kiccaṃ,** avassaṃ kātabbepi. **Anīya**paccaye **karaṇīyaṃ.**

Dvayaṃ pupphādinā udakādīnaṃ paribhāvane. Sundaraṃ karīyate yenāti **saṅkhāro,** ṇo, **kharā**deso. **Vasa** nivāse, yu, **vāsanā,** kilesādīnaṃ sattivisesepi. Sā hi kusalāpi atthi akusalāpi abyākatāpi, tathā pahātabbāpi atthi appahātabbāpi. Tattha yā kusalābyākatā, na sā pahātabbā. Yā pana akusalā, sā sukhumataratāya bhagavatoyeva ariyamaggena pahātabbā, nāññesaṃ. Evaṃ sante ariyānampi apāyūpapatti siyāti? Na siyā, sabbesameva ariyānaṃ apāyūpapattihetukāya vāsanāya pahīnattā. Duvidhā hi akusalā vāsanā kāyavacīpayogahetubhūtā ca apāyūpapattihetubhūtā ca. Tattha purimā bhagavatoyeva ariyamaggena pahātabbā, itarā sabbesampi ariyamaggenāti, tasmā yaṃ vuttaṃ ‘‘buddhāva savāsane kilese pajahituṃ sakkonti, nāññe’’ti, taṃ kāyavacīpayogahetubhūtaṃ vāsanaṃ sandhāya vuttaṃ, netaranti niṭṭhametthāvagantabbaṃ.

773. Tikaṃ dhaññādīnaṃ pūtakaraṇe. **Pū** pavane, yu. Apaccaye **pavo. Ṇ**amhi **nippāvo.** Dvayaṃ tasare. **Tasa** ubbege, aro. Suttena veṭhanaṃ **suttaveṭhanaṃ.**

Dvayaṃ duggasañcāre. Saṅkamyate yenāti **saṅkamo.** Sañcaranti anenāti sañcāro, duggassa sañcāro **duggasañcāro.** Dvayaṃ paṭhamārambhe. Paṭhamaṃ kamo **pakkamo, upakkamo** ca.

774. Tikaṃ pāṭhe. **Paṭha** viyattiyaṃ vācāyaṃ, ṇo, **pāṭho. Ni**pubbe **nipāṭho,** amhi **nipaṭho.** Dvayaṃ apaharitādino vatthuno anvesane. **Ci** caye, cayanamatra anvesanaṃ. **Magga** anvesane, curādi, yu, ete dve apume, saṃvikkhanaṃpyatra.

Catukkaṃ āliṅgane. **Liṅga** gatyattho. **Sanja** saṅge. **Silisa** āliṅgane. **Guha** saṃvaraṇe, yu, parirambhopyatra. **Rambha** sadde.

775. Catukkaṃ ālokane. **Loka** dassane. **Jhe** cintāyaṃ. **Ikkha** dassanaṅkesu. **Disa** pekkhane, sabbatra bhāve yu.

Catukkaṃ nirākaraṇe. **Disa** pekkhane. **Asu** khepane, **nirasanaṃ. Pati ā**pubbo **khā**kathane. **Kara** karaṇe, itthiyamatiyavo vā,ti.

776. Pañcakaṃ vipariyaye. **Vipari**pubbo **asu** khepane, ṇo, **vipallāso.** Aññena pakārena bhavanaṃ **aññathābhāvo. Vipari**pubbo **aya** gamane, **vipariyayo. Asu** khepane, **vipariyāso.**

Tikaṃ atikkame. Atikkamanaṃ **atikkamo.** Atikkamma patanaṃ **atipāto. Aya** gamane, **upaccayo.**

Saṃkiṇṇavaggavaṇṇanā niṭṭhitā.

3. Anekatthavaggavaṇṇanā

777. Idāni saṃkiṇṇavaggato anantaraṃ gāthāto, gāthāya addhato, pādato cāti imehi tīhi pakārehi **anekatthe** nānatthe **samayā**dike sadde **kamā** kamato pavakkhāmi. **Ettha** anekatthavagge **ekassa bhūta**saddādikassa yā punaruttatā, sā thīpunnapuṃsakasaṅkhātaliṅgavisesatthaṃ katā.

778. Samavāyatthādivācake bahavo **samaya**sadde jātiyā saṅgayha ‘‘samayo’’ti ekavacananiddeso kato. Tatra ‘‘kālañca samayañca upādāyā’’tyādīsu [dī. ni. 1.447] samavāye paccayasāmaggiyaṃ. ‘‘Mahāsamayo pavanasmiṃ, devakāyā samāgatā’’tyādīsu samūhe. ‘‘Samayopi kho te bhaddāli appaṭividdho’’tyādīsu [ma. ni. 2.135] kāraṇe. ‘‘Ekoyeva ca kho khaṇo ca samayo cā’’tyādīsu [a. ni. 8.29] khaṇe okāse. ‘‘Abhisamayattho’’tyādīsu paṭivedhe. ‘‘Ekaṃ samayaṃ bhagavā’’tyādīsu [dī. ni. 1.1] kāle. ‘‘Sammā mānābhisamayā’’tyādīsu [ma. ni. 1.28] pahāne. ‘‘Atthābhisamayā dhīro’’tyādīsu lābhe [saṃ. ni. 1.129]. ‘‘Samayappavādake tindukācire’’tyādīsu [ma. ni. 2.208] diṭṭhiyaṃ.

Tattha sahakārīkāraṇatāya sannijjhaṃ sameti samavetīti **samayo,** samavāyo. Samaṃ, saha vā avayavānaṃ ayanaṃ pavatti avaṭṭhānanti **samayo,** samūho, yathā – samudāyoti avayavasahāvatthānameva hi samūhoti. Avasesapaccayānaṃ samāgame eti phalaṃ etasmā uppajjati pavattati cāti **samayo,** kāraṇaṃ, yathā ‘‘samudāyo’’ti. Sametisamāgacchati ettha maggabrahmacariyaṃ tadādhārapuggalehīti **samayo,** khaṇo. Abhimukhaṃ ñāṇena sammā etabbo avagantabboti **abhisamayo,** dhammānaṃ aviparīto sabhāvo. Abhimukhabhāvena sammā eti gacchati bujjhatīti **abhisamayo,** dhammānaṃ aviparītasabhāvāvabodho. Sameti ettha, etena vā saṅgacchati satto, sabhāvadhammo vā sahajātādīhi, uppādādīhi vāti **samayo,** kālo, dhammappavattimattatāya atthato abhūtopi hi kālo dhammappavattiyā adhikaraṇaṃ viya, karaṇaṃ viya ca parikappanāmattasiddhena rūpena voharīyatīti. Samassa nirodhassa yānaṃ, sammā vā yānaṃ apagamoti **samayo,** pahānaṃ. Samiti saṅgati samodhānanti **samayo,** paṭilābho, sameti sambandho eti attano visaye pavattati, daḷhaggahaṇabhāvato vā sampayuttā ayanti pavattanti sattā yathābhinivesaṃ etenāti **samayo,** diṭṭhi. Diṭṭhisaṃyojanena hi sattā ativiya bajjhantīti, evaṃ tasmiṃ tasmiṃ atthe **samaya**saddassa pavatti veditabbā. **Samaya**saddassa atthuddhāre **abhisamaya**saddassa udāharaṇaṃ sopasaggo, anupasaggo ca **samaya**saddo samavāyādyatthavācako hotīti dassanatthaṃ. Evaṃ sabbatra udāharaṇaṃ taṃtadatthānurūpanibbacanādayo daṭṭhabbā.

779. **Saṇṭhānaṃ** dīgharassādi. **Rūpaṃ** rūpāyatanaṃ, **jāti** khattiyādikulaṃ. **Chavi** bahicammaṃ, **pamāṇaṃ** mariyādo. **Akkharaṃ** akārādi, **yaso** parivāro, kitti ca. **Guṇo** sīlādi, tapaniyepi **vaṇṇo.**

780. **Pātimokkhassa** bhikkhubhikkhunīnaṃ vasena duvidhassa pātimokkhassa uddese ‘‘saṅgho uposathaṃ kareyyā’’ti [mahāva. 134]. Paṇṇattiyaṃ ‘‘uposatho nāma nāgarājā’’ti [dī. ni. 2.246]. **Upavāso** vutto. **Aṭṭhaṅgo** ‘‘pāṇātipātā veramaṇi’’ādi. **Uposathadinaṃ** ‘‘ajjuposatho pannaraso’’tyādīsu [mahāva. 168].

781-782. **Rathaṅgaṃ** cakkadvayaṃ. **Lakkhaṇaṃ** cakkalakkhaṇaṃ. ‘‘Mayā pavattitaṃ cakka’’ntyādīsu [su. ni. 562] **dhammacakke. Uracakkaṃ** nāma khuracakkaṃ ‘‘cakkaṃ bhamati matthake’’ti [jā. 1.1.104; 1.5.100]. ‘‘Catucakkaṃ navadvāra’’ntyādīsu [saṃ. ni. 1.29] **iriyāpathacakke.** ‘‘Cattārimāni, bhikkhave, cakkāni, yehi samannāgatānaṃ devamanussānaṃ catucakkaṃ vattatī’’tyādīsu [a. ni. 4.131] **sampatticakke.** ‘‘Pitarā pavattitaṃ cakkaṃ anuvattetī’’tyādīsu [a. ni. 5.132] **cakkaratane. Maṇḍalaṃ** ‘‘alātacakka’’ntyādīsu ‘‘asanivicakka’’nti [dī. ni. 3.61; saṃ. ni. 2.162] ca. **Balaṃ** thāmo. **Kulālo** kumbhakāro, tassa bhaṇḍe kulālacakkanti. **Āṇāyaṃ** ‘‘cakkaṃ vattayati pāṇīna’’nti [jā. 1.7.149]. **Āyudhe** cakkākāre āyudhe. **Dānaṃ** deyyadhammo. **Rāsi** khandho. Saddhagāthāpi gāthāyeva.

‘‘Daṇḍakā caṇḍavuṭṭhyādi, pādehi chahi tīhi tu;
Gāthāti ca paratthevaṃ, chandosaññā pakāsitā.

Anantaroditaṃ cañña-metaṃ sāmaññanāmato;
Gāthāicceva niddiṭṭhaṃ, munindavacane panā’’ti [vuttodaya 14-15 gāthā] hi vuttaṃ.

783. ‘‘Kiṃ te vataṃ kiṃ pana brahmacariyaṃ,
Kissa suciṇṇassa ayaṃ vipāko;
Iddhijutibalaviriyūpapatti,
Idañca te nāga mahāvimānaṃ.

Ahañca bhariyā ca manussaloke,
Saddhā ubho dānapatī ahumha;
Opānabhūtaṃ me gharaṃ tadāsi,
Santappitā samaṇabrāhmaṇā ca.

Taṃ me vataṃ taṃ pana brahmacariyaṃ,
Tassa suciṇṇassa ayaṃ vipāko;
Iddhijutibalaviriyūpapatti,
Idañca me dhīra mahāvimāna’’nti [jā. 2.22.1592, 1593, 1595]

Imasmiṃ vidhurapaṇḍitajātake **dānasmiṃ** āgato.

‘‘Taṃ kho pana pañcasikha brahmacariyaṃ neva nibbidāya na virāgāya yāvadeva brahmalokūpapattiyā’’ti [dī. ni. 2.329] imasmiṃ mahāgovindasutte **appamaññāsu.** ‘‘Tayidaṃ brahmacariyaṃ iddhañceva phītañca vitthārikaṃ bāhujaññaṃ puthubhūtaṃ yāvadeva manussesu suppakāsita''nti [dī. ni. 3.174] pāsādikasutte sikkhattayasaṅgahe sakalasmiṃ **sāsane.** ''Pare abrahmacārī bhavissanti, mayamettha brahmacārino bhavissāmā''ti [ma. ni. 1.83] imasmiṃ sallekhasutte **methunā viratiyaṃ.**

''Kena pāṇi kāmadado, kena pāṇi madhussavo;
Kena te brahmacariyena, puññaṃ pāṇimhi ijjhati.

Tena pāṇi kāmadado, tena pāṇi madhussavo;
Tena me brahmacariyena, puññaṃ pāṇimhi ijjhatī''ti [pe. va. 275]. –

Imasmiṃ aṅkurapetavatthumhi **veyyāvacce.**

''Mayañca bhariyā nātikkamāma,
Amhe ca bhariyā nātikkamanti;
Aññatra tā brahmacariyaṃ carāma,
Tasmā hi amhaṃ daharā na miyyare''ti [jā. 1.10.97]. –

Mahādhammapālajātake **sadāratuṭṭhiyaṃ.**

''Evaṃ kho taṃ, bhikkhave, tittiriyaṃ nāma brahmacariyaṃ ahosī''ti [cūḷava. 311] imasmiṃ tittirajātake **pañcasīle.**

''Idaṃ kho pana pañcasikha brahmacariyaṃ ekantanibbidāya virāgāya…pe… ayameva ariyo aṭṭhaṅgiko maggo''ti [dī. ni. 2.329] mahāgovindasutteyeva **ariyamagge.**

''Hīnena brahmacariyena, khattiye upapajjati;
Majjhimena ca devattaṃ, uttamena visujjhatī''ti [jā. 1.8.75]. –

Nimijātake attadamanavasena kate **aṭṭhaṅguposathe.**

''Abhijānāmi kho panāhaṃ, sāriputta, caturaṅgasamannāgataṃ brahmacariyaṃ caritvā tapassi sudaṃ homī''ti [ma. ni. 1.155] lomahaṃsasutte dhitisaṅkhāte **vīriye.**

784. **Sabhāvo** aviparītattho. **Pariyatti** pariyāpuṇitabbā vinayābhidhammasuttantā. **Ñāyo** yutti, sappaṭipadā vā maggādayo. **Ñeyye** saṅkhāravikāralakkhaṇanibbānapaññattivasena pañcavidhe ñeyye. **Nissattatā** sattasabhāvassa abhāvatā. **Āpattiyaṃ** ''pārājikaṃ dhamma''nti. ''Saha dhammena niggayhā''tyādīsu kāraṇe. **Ādi**nā samayaññūpamāhiṃsādīsupi **dhammo.**

785. **Payojanaṃ** phalaṃ. **Saddābhidheyye** saddatthe. **Vuḍḍhiyaṃ** vaḍḍhane. **Vatthumhi** dabbe. **Nāse** vināse. **Pacchimapabbate** atthagirimhi. Nivattivisayuppattisabhāvādīsupi.

786. **Yebhuyyatā** bāhulyatā. **Abyāmissaṃ** asammissaṃ. **Visaṃyoge** vippayoge. **Daḷhatthe daḷ**hasaddassa atthe. **Anatireke** atirekābhāve. **Anavasesamhi** sabbasmiṃ, **taṃ kevala**vacanaṃ tīsu liṅgesu.

787. Paṭalaṃ ''diguṇaṃ saṅghāṭiṃ pārupitvā''tyādīsu [mahāva. 348]. ''Vayoguṇā anupubbaṃ jahantī''ti [saṃ. ni. 1.4] rāsimhi. ''Sataguṇā dakkhiṇā pāṭikaṅkhitabbā''ti [ma. ni. 3.379] ānisaṃse. **Bandhanaṃ** kāmaguṇaṃ. **Appadhāne** visesane. **Jiyāya** dhanuno.

788-789. **Rukkhādo** dumādimhi. **Vijjamāne** bhūtaguṇe. **Arahante** ''yo ca kālaghaso bhūto, sabhūtapaciniṃ pacī''ti [jā. 1.2.190]. Khandhapañcake ''bhūtamidaṃ, sāriputta, samanupassathā''ti [ma. ni. 1.401]. **Satte** pāṇimhi. **Mahābhūte** pathavādike. **Amanusso** devarakkhasādi. Vijjamānatthavajjite rukkhādo nāriyaṃ na bhavati, vijjamānatthe, pana atītādīsu ca vāccaliṅgo. **Patte** sampatte. **Same** tulyatthe.

790. **Sajjane** sappurise.

791. Padapūraṇe ‘‘suttanta vanantā’’tyādīsu. **Dehāvayave** ‘‘antaṃ antaguṇa’’ntyādīsu [khu. pā. 3.dvattiṃsākāra]. Deho ca avayavo cāti eke. Koṭṭhāse ‘‘ayameko anto’’tyādīsu [a. ni. 6.61]. **Lāmakaṃ** nihīnakaṃ.

792. **Nikāyo** sadhammīnaṃ gaṇo. **Sandhi** paṭisandhi. **Sāmaññe** visesādhāre. **Pasūti** mātukucchito nikkhamanaṃ, **kulaṃ** khattiyādikulaṃ. **Bhavo** bhavanakriyā. **Visesyo** upādhi, yassa vasena bhinnesu sabalādīsu abhinnā dhīsaddā vattante. **Sumanāyaṃ** mālatiyaṃ. **Saṅkhatalakkhaṇe** saṅkhatadhammānaṃ lakkhaṇe.

793. **Bhavabhedo** kāmabhavādi. **Patiṭṭhāyaṃ** nissaye. **Niṭṭhā** nipphatti. **Ajjhāsayo** adhippāyo. **Buddhi** ñāṇaṃ. **Vāsaṭṭhānaṃ** vasanaṭṭhānaṃ. **Visarattaṃ** visaraṇabhāvo. ‘‘Visadatthe’’tipi pāṭho, tadā **sada**dhātussa visaraṇatthatā daṭṭhabbā.

794. **Phale** sotāpattādike. Aniccādianupassanā **vipassanā** nāma. **Magge** sotāpattimaggādike.

795. **Kammāruddhanaṃ** kammārānaṃ uddhanaṃ, kammārānaṃ yathā ukkāti. **Aṅgārakapallaṃ** aṅgārānaṃ bhājanaṃ. **Dīpikā** nāma madhucchiṭṭhādimayā padīpakiccakārikā. **Suvaṇṇakāramūsā** mattikamayā ekā bhājanavikati. Vāyuno vege ca **ukkā**saddo, yo ‘‘devadudrabhī’’ti vutto.

796. **Kesohāraṇaṃ** kesānaṃ lavanaṃ. **Jīvitavutti** jīvitassa vattanaṃ. **Vapanaṃ** bījassa vapanaṃ. **Vāpasamakaraṇaṃ** vapitassa bījassa samakaraṇaṃ. **Pavuttabhāvo** bandhanā mutti.

797-798. **Suto vissute** pākaṭe. **Avadhārite** upalakkhite. **Upacite** rāsīkate. **Anuyogo** pucchā. **Kilinne** tinte. **Sotaviññeyyaṃ** saddāyatanaṃ. **Satthaṃ** saddasatthādi, sutanāmako vā eko satthaviseso. Etesu dvīsu atthesu **sutaṃ** napuṃsakaṃ. Putte **suto** pulliṅgo, rājinipi **suto.**

799. **Yuge** katādicatukke. **Leso** anumānañāṇavisayo. **Paññattiyaṃ** ‘‘kappatthero’’ti. **Paramāyumhi** ‘‘kappaṃ saggamhi modatī’’ti. Aññatra kappādīsu pulliṅge. Sadise pana tīsu liṅgesu. **Samaṇavohāro** vinayāgato samaṇānaṃ vohāro. **Kappabindu** cīvare katabindu. **Samantatte** samantabhāve. **Antarakappo** mahākappassa asītimo bhāgo. **Ādi**saddena asaṅkhyeyyamahākappe saṅgaṇhāti. **Takke** vitakke. **Vidhi** vidhānaṃ.

800. **Virati** viratittayaṃ. **Sapatho** akkoso. **Tacche** tathabhāve. **Ariyasaccamhi** dukkhasaccādike. **Diṭṭhi** micchādiṭṭhi.

801. **Sañjātideso** ‘‘kambojo assāyatana’’nti. **Vāsaṭṭhānaṃ** nivāsaṭṭhānaṃ ‘‘devānaṃ devāyatana’’nti. **Ākaro**ti yattha suvaṇṇarajatādayo uppajjanti. **Samosaraṇaṭṭhānaṃ** bahūnaṃ sannipātaṭṭhānaṃ. **Padapūraṇe** ‘‘kammāyatanaṃ, sippāyatana’’nti.

802. **Vatthaṃ** ambaraṃ. **Añño** yo sako na hoti. **Odhi** mariyādo. **Bhedo** viseso. **Manasipi** cittepi.

803. **Vipāke** iṭṭhavipāke **kusalo.** Anavajjādīsu vāccaliṅgiko.

804. **Dravo** madhvādi. **Madhurādīsu** chasu rasesu. **Pārado** sūto. **Siṅgārādo** nava nāṭyarase. Rasarattamaṃsamedaṭṭhisukkaṭṭhimiñjavasena satta **dhātavo,** tabbhede. **Kicce** phassādidhammānaṃ saṅghaṭṭanādikicce. **Sampatti** tesaṃyeva.

805. **Bodhi**saddo ñāṇadvaye nāriyaṃ, bodhirājakumārādipaññattiyaṃ pume. Assattharukkhe pumitthiyaṃ.

806. **Yena** kattubhūtena **yo** kammabhūto niccasevito, **tatthāpi** kammabhūte. **Visayo** anaññathābhāvo. **Janapade** kuruādike. **Gocare** tabbahulācāre.

807. **Sattāyaṃ** vijjamānatāyaṃ.

808. Bandhave **so** pume. Attani **saṃ** napuṃsake. Dhanasmiṃ **so saṃ** anitthiyaṃ. Sunakhe **sā** pume vutto. Attaniye **so** tiliṅgiko.

809. **Chavisampattiyaṃ** chaviyā sampattiyaṃ.

810. **Jāmātā** dhītusāmiko. **Mandappiye** appapiye **varaṃ** abyayaṃ.

811. **Makule** avikāsasampatte. **Nettiṃsādipidhāne** khaggādīnaṃ gehe.

812. **Pitāmaho** brahmā. **Pitūsu** mātāpitūsu. **Tathā** pakkhantare. **Tapasi** sīle.

813-814. **Majjhabandhe** urobandhane. **Pakoṭṭho** kapparassādhobhāgo. **Kacchabandhanaṃ** adhombarassa daḷhabandhanaṃ. Mekhalāyañcāti **kacchā** catūsvatthesu. **Kaccho** latādīsu. **Kaccho bāhumūlamhi** parūḷhakacchanakhalome, ‘‘kacchehi sedā muñcantī’’ti. **Anūpo** bahūdakadeso.

815. **Mānaṃ** tulāpatthaṅgulīhi. **Pamātari** pamāṇassa kattari.

816. **Dabbaṃ** dhanaṃ. **Attabhāvo** pañcakkhandhasamūho. **Pāṇo** jīvitindriyaṃ. Dabbādīsu catūsu **sattaṃ. Sattāyaṃ** vijjamānatāyaṃ **sattā.** Jane **satto. So satta**saddo, **āsatte** laggite tiliṅgiko.

817. **Semhādo** tidose. **Rasarattādi** pubbevutto. **Pabhādike** rūpadhātumhi. **Cakkhādike** visayadhātumhi.

818. Amaccādikā satta pakatiyo vuttā. **Sattādisāmyavatthā** sattarajatamabhūtānaṃ tiṇṇaṃ guṇānaṃ sāmyavatthā. **Paccayā ṇa**paccayādito **paṭhame** paṭhamasaṇṭhite **karo**tyādidhātumhi.

819. **Parittāṇaṃ** rakkhaṇaṃ. **Vatthumhi** okāse. **Tallañchanaṃ** pādassa ṭhānaṃ.

820. **Lohamuggare** lohamaye muggare. **Tāḷādike** sammatāḷakaṃsatāḷādike. **Kaṭhine** kakkhaḷe.

821. **Makkhikā** nīlamakkhikādikā. Tāsaṃ bhedā savisā madhukatā piṅgalamakkhikā. Madhumhi **khuddaṃ** appakādīsu catūsvatthesu vattamānaṃ tīsu liṅgesu. **Adhamo** nihīno. **Kapaṇo** ekacārī.

822. **Takke** gorasavisese. **Maraṇaliṅge** maraṇañāpakalakkhaṇe. Asubhe, subhe cāti catūsvatthesu **ariṭṭhaṃ. Āsavo** majjaviseso. **Pheṇiladdumo** ‘‘baḍī-yau-kho’’.

823. Gehānaṃ dārubandhappayojanaṃ **pīṭhikā** nāma. Pakkhandadvayassa, kaṇṇikādīnañca nissayabhūtā pīṭhikā.

824. **Mittākāre** amittassāpi mittasaṇṭhāne. Bale, rāsimhi, vipattiyañca, ‘‘balassa rāsī’’tipi eke.

825. **Khandhe** rūpakkhandhe. **Bhave** rūpabhave. **Nimittamhi** kāraṇe. **Vapu** sarīraṃ.

826. **Vatthukilesakāmesū**ti vatthukāmakilesakāmesu. **Madane** māradevaputte. **Rate** methune. **Nikāme** icchārahite **kāmaṃ** napuṃsake. Anuññāyaṃ **kāma**mabyayaṃ bhave.

827. **Vajjabhaṇḍamukhe** vīṇādoṇimukhe. **Mātaṅgassa** hatthino **karakoṭi** hatthaggaṃ.

828. **Rambho** saṭhyaṃ, ketavantyattho. **Asaccaṃ** musā. **Ayoghanaṃ** yena paharati. **Girisiṅgamhi** giragge. **Sīraṅge** phālaṅge. **Yante** kūṭayante.

830. **Paṭivākye** paṭivacane. **Uttarāsaṅge** uparivatthe. Seṭṭhādīsu **uttaro** tīsu, parasmiṃ uparismiñca īrito.

831. **Vimutti** arahattaphalaṃ magganibbānānipi.

832. **Saṅkhate** paccayābhisaṅkhate dhamme. Puññābhisaṅkhāro, apuññābhisaṅkhāro, āneñjābhisaṅkhāroti **puññābhisaṅkhārādi. Payogo** ussāho. Kāyasaṅkhāro, vacīsaṅkhāro, cittasaṅkhāroti **kāyasaṅkhārādi. Abhisaṅkharaṇaṃ** abhisaṅkharaṇakriyā.

833. **Tabbhāve** diṭṭhisahagataṃ.

834. **Patirūpe** yutte. **Chādite** tiṇādīhi. **Raho** suññaṭṭhānaṃ. **Paññattiyaṃ** channo bhikkhu, paññattiyaṃyeva pume.

835. **Buddhacakkhu** buddhānaṃ cakkhu. **Samantacakkhu** sabbaññutañāṇaṃ. **Dhammacakkhu** heṭṭhāmaggattaye ñāṇaṃ.

836. **Abhikkamo** abhikkamanīyo.

837. **Vevacanaṃ** abhinnattho saddo. **Pakārasmiṃ** bhede. **Avasaro** avakāso.

838. **Cittakammaṃ** cittakārānaṃ kammaṃ. **Vicitte** nānāvidhe. **Paññattiyaṃ** citto dhanudharoyeva. **Cittamāso** puṇṇenduyuttena cittena nakkhattena lakkhito māso. **Tārantare** cittanakkhatte. **Thiyaṃ** nāriyaṃ.

839. **Sāmale** nīle. **Sayamatthe sayaṃ**saddassa atthe. **Sārivā** upāsakā.

840. ‘‘**Pume**’’tyādinā pubbaddhena **guru**saddassa atthā vuttā, aparaddhena **garu**saddassa, ‘‘ekadesekattamanaññaṃve’’ti nyāyena dvinnampi ekattamaññamānena gāthānekatthavagge kathitā. **Mahante** bahutte. **Dujjare** jīrāpetumasakkuṇeyye, dukkare vā.

841. **Accite** pūjite. **Khinne** kilamathappatte. **Samite** upasamite.

Gāthānekatthavaggavaṇṇanā niṭṭhitā.

842. Visuddhidevo, sammutidevo, upapattidevo cāti **visuddhidevādi. Nabhaṃ** ākāso.

Taruṇādīsu tīsvatthesu **māṇavo.**

843. Ādyatthādīsu **aggaṃ. Vare** seṭṭhe tīsu.

Paccanīko sattu. **Aññe** aññatthe. **Pacchābhāge** ‘‘dhātuliṅgehi parā paccayā’’ti.

844. **Yoni** itthīnaṃ yonimaggo. **Kāmo** icchā. **Sirī** paññā, puñño ca. **Issaraṃ** pabhutā. **Dhammo** sīlādi. **Uyyāmo** vīriyaṃ. **Yaso** parivāro, kitti ca.

845. **Samaṅgini** samannāgate.

846. **Ṭhiti** ṭhānakriyā.

848. **Khandhakoṭṭhāso** aṇḍajādicatukkaṃ. **Passāvamaggo** itthīnaṃ yoni. **So** pulliṅgo. **Kūle** tīre.

849. **Nāgotunāga**saddo tu. **Urage** sappe, hatthini ca.

850. **Saṅkhyā** gaṇanā. ‘‘Aññatthe’’tyeke vadanti.

851. **Bhe** nakkhattavisese. **Santike** samīpe. **Mūlamūle** lobhādike. **Pābhate** mūladhane. **Aṃso** sarīrāvayavo. **Pakaṇḍe** rukkhādīnaṃ sarīre.

852. **Kamme** kriyāyaṃ. **Vikopanaṃ** viddhaṃsanaṃ.

853. **Pacchātāpo** vippaṭisāro. **Anubandho** punappunaṃ pavattanaṃ. **Rāgādo** sattake. Mātaṅgassa muddhani piṇḍadvaye **kumbho.**

854. **Khaggakose** khaggapidhāne. **Paṭicchade** samantato chādane. **Sārambhe** kolāhale.

855. **Kālaviseso** dasaccharakālo. **Nibyāpāraṭṭhiti** aciraṭṭhiti, **aciraṭṭhitī**ti dasaccharatopi ūnaṭṭhiti.

Uppattibhūmi jātibhūmi.

856. **Kabaḷīkārāhārādīsu** catūsu.

857. Saddhāya aparappaccaye. **Cīvarādīsu** catūsu. **Ādhāro** nissayo.

Dibbavihāro, ariyavihāro, brahmavihāro cāti **dibbavihārādi. Sugatālaye** bhikkhūnamāvāse.

858. **Samattane** niṭṭhāyaṃ. **Ca**kārena niyamādike saṅgaṇhāti.

Saṅge lagge. **Kāmādo** catukke.

859. **Sappaphaṇaṅgesū**ti sappassa phaṇe, aṅge ca sarīre. **Koṭille** kuṭilatāya. **Bhuñjanaṃ** bhojanakriyā.

Bhūmibhāge rājaṅgaṇādimhi. **Kilese** saṃkilese. **Male** rāgādike.

860. **Dhanādidappe**ti dhanādike paṭicca uppanne dappe.

Nimitte kāraṇe. **Chale** saṭhye.

861. **So** pulliṅgo. **Paramattani** diṭṭhīnaṃ gāhaladdhe attani. **Thambhasmiṃ** gehādīnaṃ thambhe. **Balasajjanaṃ** yuddhakāle balassa sajjanaṃ.

862. **Kusūlo** dhaññādīnaṃ gehaṃ.

Sopānaṅgamhi sopānasīse.

863. **Niyyāse** silese. **Sekhare** sīse. **Nāgadantake** bhittiādīsu pavesite nāgadantākāre daṇḍe.

Sikhaṇḍo piñchaṃ. **Tūṇīre** usunidhimhi. **Nikare** samūhe.

864. **Saṃyatakesesu** bandhitakesesu.

Kambu jalajantuviseso. **Nalāṭaṭṭhi** nalāṭe jātaṭṭhi. **Gopphake** pādagaṇṭhimhi.

865. **Kāle** pañcadasīdivasaparimāṇe. **Sādhye** pattasādhanīye. **Sakhī** sahāyo. **Vājo** pattaṃ. **Paṅguḷo** pīṭhasampī.

Dese desavisese. **Aṇṇave** samudde, ete pume. **So sindhu**saddo **saritāyaṃ** nadiyaṃ bhave.

866. **Kareṇu**saddo **gaje** hatthimhi, **purise** pulliṅge vattati. **Hatthiniyaṃ** tu itthiyaṃ.

Ratane ratanavisese. **Maṇivedho** nāma yaṃ loke ''cina'' iti vuccati. **Indaheti** indāvudho.

867. **Koṭiyaṃ** ante. **Vādittavādane** vīṇādivādittavādanopāye.

> ''Koṇo vajjappabhede ca,
> Koṇo selaguḷe ije;
> Vīṇādivādanopāye,
> Ekadese gatassa ce''ti. –

Tikaṇḍaseso [tikaṇḍasesa 3.3.125].

868. **Vaṇippathe** vāṇijānaṃ vohārakammapathe. **Vede** vedavisese, vāṇijepi **nigamo.**

Vivādādo ''vivādādhikaraṇa'' [pāci. 394] ntyādīsu. **Ādhāro** kārakaviseso, nissayo ca. **Kāraṇe** ''yatvādhikaraṇamena''nti [dha. sa. 1354].

869. **Pasumhi** goṇe. **Vasudhā** pathavī. **Vācā** vacanaṃ. **Ādinā** saggaraṃsivajiracandajalādayo gahitā.

Harite sukapattasadise vaṇṇavisese. **Vāsudeve** kaṇhe.

870. **Āyatte** nissaye.

Kaṇṇapūro kaṇṇālaṅkāro. **Sekhare** agge. Ete dvinnampi atthā.

871. **Vijjuyaṃ** cañcalāyaṃ. **Itthipurise** purisitthiyaṃ.

Koṇe asse. **Saṅkhyāviseso** ''koṭipakoṭī''tyādīsu. **Ukkaṃse** pariyosāne.

872. **Jālā** aggijālā. **Aggaṃ** koṭi.

Nārī **āsī**saddo sappadāṭhāyaṃ. **Iṭṭhassa** vatthuno **āsīsanāyaṃ** patthanāyampi itthī eva.

873. **Vilīnatele** visaraṇatele. **Vasagā** vasaṃ gacchantī nārī. **Vañcyagāvī** anavacchā sorabheyī.

Abhilāse icchāyaṃ. **Kiraṇe** raṃsimhi. **Abhisaṅge** laggane.

874. **Aṃse** koṭṭhāse. **Sippe** nāṭakasatthāgate. Candassa soḷasame bhāge ca **kalā.**

875. **Bījakose** varāṭake. **Kaṇṇabhūsāyaṃ** kaṇṇālaṅkāre.

Āgāmikāle anāgatakāle. **Pabhāvo** daṇḍatejo. Saṃyamepi **āyati** bhave.

876. **Mesādilome** eḷakādīnaṃ lome. **Bhūmajjhe** dvinnaṃ bhūnaṃ majjhe jātāyaṃ

romadhātuyaṃ lome.

Naṭṭakī nāṭakitthī. **Madirā** surā.

877. **Kriyacitte** vīsatividhe kriyacitte. **Karaṇe** karaṇakriyāyaṃ, etesu dvīsu atthesu **kriyaṃ.** Kammani kattabbe **kriyā** nārī.

Suṇisāyaṃ puttassa bhariyāyaṃ. **Kaññāyaṃ** anibbiddhāyaṃ. **Jāyāyaṃ** bhariyāsāmaññe.

878. **Issariyaṃ** pabhutā. **Akkharāvayave** garuakkharānaṃ avayave.

Pāvacane buddhavacane. **Siddhe** siddhante. **Tante** suttamaye. **Supite** niddāsīle.

879. **Rājaliṅgaṃ** khaggādi. **Usabhaṅgo** usabhāvayavo. **Rukkhe** rukkhavisese. **Nimittaṃ** guyhaṅgaṃ. **Cihane** lakkhaṇe. **Pade** vibhatyante.

880. **Vohāre** vāṇijakamme. **Kīḷādo** kīḷādimhi. **Ādi**nā jutithutigatyādayo saṅgahitā.

Sarīre sarīrādhideve.

881. **Sussūsāyaṃ** sotumicchāyaṃ. **Issātyāse** sarābhyāse. Hiṃsanepi **upāsanaṃ.**

Hetibhede āvudhabhede. **Saṅku** khāṇuviseso.

882. **Vīṇāguṇo** vīṇāyajiyā. **Tantaṃ tanta**saddo. **Mukhyaṃ** padhānaṃ. **Siddhantaṃ** udāharaṇaṃ. **Tantu** suttaṃ.

Rathanaṅgalādīnaṃ aṅge **rathādyaṅge. Kappamhi** katādike.

883. **Itthipupphaṃ** itthīnaṃ utu. **Reṇu** dhūlī. **Pakatije guṇe** tiṇṇaṃ guṇānaṃ dutiye guṇe.

Nyāsappaṇe ṭhapitassa dhanassa dāne. **Dānamhi** tadaññassa dāne.

884. **Guru** ācariyādi. **Upāyo** hetu. **Avatāro** otaraṇaṭṭhānaṃ. **Pūtambu** pavittajalaṃ. **Diṭṭhi** buddhadassanā aññadassanaṃ. Āgamepi **titthaṃ.**

Jotisaddo nakkhattaraṃsīsu **paṇḍake** napuṃsake. Aggimhi tu **so** pumā.

885. ‘‘Iti sandhikappe paṭhamo kaṇḍo’’tyādīsu vagge. Avasarepi, **avasaro** avakāso.

Atha bāhudvayassa uddhaṃ māne. **Sūratte** sūrabhāve.

886. **Porisaṃ** purisakāro. **Īhā** vīriyaṃ. **Nisinnādyuggamo** nisinnādiko uggamo ṭhānaṃ.

Anissayamahībhāge lokanissayabhūtānaṃ tarupabbatanagarādīnaṃ abhāvato anissayasaṅkhāte suññamahīkoṭṭhāse. ‘‘Irīṇaṃ ūsare suññe’’ti [medinīkosa 15.36] hi **tikaṇḍaseso. Ūsare** ūsavati ṭhāne.

887. Sādhanatthādīsu **ārādhanaṃ.** Rādhanampyatra. ‘‘Pattiyaṃ sādhane vuttaṃ, rādhanaṃ tosanepi ce’’ti **tikaṇḍaseso.**

Sānumhi pabbatassa same bhūbhāge. **Visāṇe** mātaṅgadante, pasūnaṃ siṅge ca.

888. **Diṭṭhaṃ** rūpārammaṇaṃ. **Ādimaggo** sotāpattimaggo. **Ñāṇaṃ** sāmaññaṃ. **Akkhi** cakkhu. **Ikkhanaṃ** olokanaṃ. **Laddhi** gāho.

Suvaṇṇo pañcadharaṇaṃ. **Pañcasuvaṇṇo** nikkho. **Pasādhanaṃ** alaṅkāraviseso.

889. **Tithibhede hora**satthāgate aniṭṭhasammate tithimhi. **Sākhādiphaḷumhi** rukkhasākhādīnaṃ gaṇṭhimhi. Pūraṇepi **pabbaṃ.**

Balavāmukho yatra plavādayo sīghasotena ākaḍḍhitvā pavesiyanti.

890. **Kāmaje** taṇhāje surāpānādike. **Dose** aparādhe. **Kopaje** daṇḍapharusādike ca. **Vipattiyaṃ** vināse.

Upakaraṇaṃ kulālādīnaṃ daṇḍacakkādi. **Siddhi** nipphatti. **Kārako** kattādisattavidho.

891. **Dānasīle** dānapakatike ca. **Vagguvādini** madhuravādini ca **vadaññū** bhave. Ito paṭṭhāya **ussita**pariyanto tīsu vutto. **Abhisitte** muddhābhisitte rājini.

892. **Bhāgyavihīne** apuññe. **Appake** abahuke. **Mūḷhe** bāle. **Apaṭu** acheko. Khale, jagatiyañca **mando. Vuddhiyutte** vaḍḍhanayutte. **Samunnaddhe** anīce **ussitaṃ** tīsu bhave, ‘‘bhāsita’’ntipi pāṭho.

893. **Rathaṅge** rathāvayave. **Suvaṇṇasmiṃ** palassa catutthabhāge. **Pāsake** catuvīsatippamāṇe, tiṃsappamāṇe vā. Hatthidantādivikatiyaṃ tīsu **akkho.** Cakkhādindriye **akkhaṃ.**

Sassate nicce. **Takke** vitakke. **Nicchite** vinicchite.

894. **Hare** mahissare **sivo, bhadde** kalyāṇe. **Mokkhe** nibbāne ca **sivaṃ. Jambuke** siṅgāle **sivā.**

Sattiyaṃ thāme. **Thūlatte** thūlabhāve.

895. **Saṅkhyābhedo** uppalapuṇḍarīkānaṃ majjhe gaṇanā. **Narakabhede** ‘‘padumaniraye nibbatto’’tyādīsu. **Vārije** kakkasanāḷe kamale.

Devabhedeti

‘‘Āpo dhuvo ca somo ca,
Dhavo cevā’nilo’nalo;
Paccūso ca pabhāso ca,
Aṭṭhete vasavo matā’’ti [cintāmaṇiṭīkā 1.10]. –

Kathite devavisese. **Ratane** ratanasāmaññe, dhane ca, **paṇḍakaṃ** napuṃsakaṃ.

896. **Atthagamane** vināsagamane. **Apavagge** sabbakilesānaṃ khayahetubhūte virāgadhamme.

Setambuje setakamale. **Rukkhantare** ‘‘puṇḍarīka’’iti khyāte dumavisese, dvīsvatthesu pume.

‘‘Puṇḍarīkaṃ sitamboje, setacchatte ca bhesajje;
Kosakārantare byagghe, so disāvāraṇaggisū’’ti. –

Nānatthasaṅgaho.

897. **Upahāre** pūjādyatthaṃ ābhate vatthumhi. **Karasmiṃ** khettādisambhave rājabhāge.

Asurantare balināmake asure.

Sambhave itthipurisasambhave asucimhi **sukkaṃ. Dhavale** sete **sukko, kusale** puññe tīsu, ‘‘puññaṃ dhammamanitthiya’’nti ettha **dhamma**saddassa anitthibhāvassa vuttattā **sukka**saddo tīsu vutto.

898. **Vibhattabbadhane** vibhajitabbadhane. **Pitūnaṃ dhane** petānaṃ mātāpitūnaṃ puttehi vibhajitabbadhane ca.

Pabhuno puggalassa bhāvo **pabhuttaṃ,** tathā āyattassa bhāvo **āyattatā. Āyatto** puggalo. **Abhilāso** icchā.

899. **Dhanimhi** saddamatte. **Yodhasīhanādamhi** yodhānaṃ abhītanāde ca **seḷanaṃ.**

900. **Ādyupaladdhiyaṃ** paṭhamasañjāte vatthumhi.

901. **Sādhakatame** kattuto aññesaṃ kriyāsādhakatame karaṇakārake, kriyāyaṃ, **gatte** sarīre ca. **Indriye** cakkhādike.

Kuñcikāyaṃ apāpuraṇe. **Tūriyaṅge** sammatāḷādike.

902. **Uppāde** janane. **Gabbhamocane** puttavijāyane.

Asse assamatte.

903. Pupphaṃvinā **phalaggāhirukkhe** assatthādo, rukkhamatte ca **vanappati**saddo. **Āhate** upaṭṭhāpite varāhapurisādirūpe ca, rajatamatte ca **rūpiyaṃ.**

904. **Kesa**saddo pubbo yassa **pāsa**saddassa so **kesapubbo. Caye** samūhe vattati, yathā ‘‘kesapāso’’ti, kesakalāpotyattho.

Akkhimajjhe yā ‘‘sūlā’’ti vuttā. **Nakkhatte** sattavīsatividhe, tadaññesu ca **tārā** itthī. **Uccatarassare** uccatare sadde **tāro.**

905. **Patte** bhājanasāmaññe, bhuñjanapatte ca. **Lohabhedasmiṃ** ayotambādimaye bhājanavisese. **Dehamajjhaṃ** udaraṃ.

906. **Vese** saṇṭhāne. **Sippasālā** sippīnaṃ sālā.

Sampatti dhanādisampatti tivaggasampatti ca. Lakkhiyā katapuññehi seviyati. **Itthī** itthiviseso. **Devatā** sirīnāmikā ekā devadhītā.

907. **Yuvarājā** pitari devaṅgate rājabhāvāraho rājaputto. **Khande** harassa putte. **Susu** taruṇo.

Maṇibhede yo loke ‘‘santā’’ti vuccati. **Aṅkure** rukkhādīnaṃ aṅkure.

908. **Vetanaṃ** kammakārehi labhitabbadhanaṃ. Mū**laṃ** mūladhanaṃ. **Vohāre** vāṇijakamme.

Bhājanantaraṃ yena kheḷādyasuciṃ paṭiggaṇhāti.

909. Asubhe ca kamme subhe ca kamme **dvayepi** kamme cāti tīsvatthesu bhāgyaṃ vuttaṃ.

Tarubhede assatthe.

910. **Vimuttiyaṃ** nibbāne.

‘‘Ayaṃ pumā’’ti jānanassa kāraṇabhāvo **pumattaṃ,** tadādimhi.

911. **Ajjhāye** paricchede. **Dive** devaloke.

912. **Sapattasmiṃ** amitte. **Rukkhaṅge** rukkhāvayave.

913. **Mukhye** padhāne. **Upāye** hetumhi. **Vadane** lapane. **Ādismiṃ** paṭhame.

Bhabbe vimuttārahe, bhavitabbe ca. **Guṇādhāre** guṇassa nissaye. **Vitte** dhane. **Budhe** paṇḍite. **Dāru** dārukkhandho.

914. **Patthādo** pattho, tulā, aṅgulīti patthādi. **Vidhāya** unnatiyaṃ. **Parissame** khede.

915. **Saroruhe** kamale. **Khagantare** rukkhakimikhādakasakuṇe. **Tūriyantare** vaṃsasaṅkhādike.

916. **Saṃvege** ubbege, vimhaye ca.

917. **Tadupetanisāya** candappabhāya yuttarattiyaṃ.

918. **Māse** tatiyamāse. Ativuddhe ca atipasatthe ca.

919. **Nibandhe** balakkāre ‘‘balaggaho’’tyādīsu.

Mattikābhedo nīlādivaṇṇayuttakittimamattikā. **Sikkāyaṃ** udakakumbhādivāhike. **Nayanāmaye** cakkhurogavisese.

920. **Maṇḍale** parimaṇḍale. Bimbikā latājāti, tassā phale ca **bimbaṃ.**

921. **Pathe** añjase.

922. **Santi** nibbānaṃ. **Nibhe** sadise.

Cāpe dhanumhi **issāsaṃ. Usuno** sarassa **khepakamhi** perake **issāso.**

923. **Bāla**saddo tīsu. Kutratthesu? **Ādivayasā** paṭhamavayena **samaṅgini** samannāgate ca. **Apaṇḍite** mūḷhe ca.

Soṇite lohite. **Tambaṃ** udumbaraṃ. **Anuratto** anurāgayutto puggalo. **Rañjitaṃ** raṅgarañjitaṃ.

924. **Viraḷe** nirantare. **Kise** athūle. **Hime** tuhine.

925. **Guḷabhedo** yo loke ‘‘sakkharā’’ti vuccati. **Kaṭhale** silākhaṇḍe.

926. **Tikhiṇe** tikkhe. **Byatte** cheke. **Rogamutte** niroge.

Khattiye muddhābhisitte. **Naranāthe** tadaññasmiṃ. **Pabhumhi** issare.

927. **Dhaññakaraṇaṃ** dhaññamaddanaṭṭhānaṃ. **Kakke** nahānacuṇṇe. **Nīce** adhame. Setepi **khalo.**

928. Brahmacārī ca gahaṭṭho ca vānappattho ca bhikkhu cāti **brahmacārīgahaṭṭhādi, tapodhane** piyasīle.

Kaṭhine kakkhaḷe. **Niddaye** nikkaruṇe.

929. Kaniṭṭho ca kaniyo cāti ete tīsu. Kutratthesu? Atyappe, atiyuvepi.

Iṭṭhe, nissāre ca agarumhi cāti etesvatthesu tīsu.

930. Adhobhāge ca hīne ca. **Dantacchade** dantāvaraṇe.

Pāricariyāyaṃ upaṭṭhāke.

931. **Ratane** dvividatthike. **Gaṇe** samūhe yathā ‘‘kesahattho’’ti. **Soṇḍāya** karikare. **Bhantaraṃ** terasamanakkhattaṃ.

Āvāṭe kāsuyaṃ. **Udapānaṃ** andhu, yatra jalaṃ ghaṭiyantena uddharitvā pivanti.

932. Paṭhamaṃ pamukhañcāti idaṃ abhidhānadvayaṃ ādimhi padhāne vattati.

Vajjabhedo ubhayatalaṃ tūriyaṃ.

933. **Thiraṃso** thirakoṭṭhāso.

Khandhabhāro khandhena vahitabbo bhāro. **Ādi**nā kaṭibhārādayo gahitā. Yasmā palasataṃ tulā, vīsatitulā bhāro, tasmā **‘‘dvisahassapale’’**ti vuttaṃ.

934. **Mandire** gehe. **Rogabhede** khayaroge. **Apacayamhi** viddhaṃsane, vināse ca.

Sāpade byagghādike duṭṭhamige. **Sappe** urage. **Kurūre** kakkhaḷe.

935. **Sajjadume** assakaṇṇarukkhe. **Rukkhe** rukkhamatte.

Sote kaṇṇe. **Yajane** pūjane. **Sutiyaṃ** savanakriyāyaṃ.

936. Peto ca paretocāti ime **mate** kālaṅkate ca **petayonije** petayonisambhave siyuṃ.

Khyāte pākaṭe. **Haṭṭhe** pahaṭṭhe.

937. **Adhippāye** ajjhāsaye.

Pakkhe sakuṇādīnaṃ pakkhe. **Dale** rukkhādīnaṃ chade. **Bhājane** lohamayādike. ‘‘Sogate’’ti idaṃ ‘‘bhājane’’ti imassa visesanaṃ. **Sogate** sugatassa santake bhājanetyattho.

938. **Suṭṭhukate** sammā kate kammani.

Anukampāyārahe dukkhitasatte.

939. **Dhanimhi** sadde.

940. **Vihite** vidhātabbe.

Añjase magge. **Visikhā** racchā. **Pantiyaṃ** pāḷiyaṃ.

941. **Gagane** ākāse. **Byasane** vipattiyaṃ.

Nettaroge cakkhurogavisese. **Chadimhi** gehādīnaṃ chadane.

942. **Saṅghaṭṭane** dvinnaṃ antarabhūte. Puna **sandhī**ti padapūraṇatthaṃ vuttaṃ. **Atisante** atisamite.

943. **Yāpanā** yāpanakārako kabaḷīkārāhāraraso. **Ditti** jalanaṃ. **Balaṃ** thāmo.

944. **Kucchi** udaraṃ. **Ovarako** gehaviseso.

Khaṇḍane chedane. **Itivutte ca kammanī**ti ‘‘iti evaṃ mayā pubbe carita’’nti vattabbe subhāsubhakamme. ‘‘Ativatte ca kammanī’’tipi pāṭho, atītakāle pavattakammanītyattho.

945. **Cittake** nalāṭe katakāḷādibindumhi **rukkhabhede** marīcappamāṇambilarukkhe, yassa phalena ambilasūpaṃ pacanti. **Tilakāḷake** taṃtaṃsarīrāvayave sañjātatilasaṇṭhāne kāḷake.

Bodhe bujjhane. **Patti** lābho, pāpuṇañca.

946. **Āyumhi** jīvite. **Hadayaṅgānile** urogamavāte.

Vase āyattatāyaṃ. **Vede** catubbidhavede. **Icchā** ārammaṇicchā.

947. **Sirasaṭṭhimhi** siraso aṭṭhimhi. **Ghaṭādisakale** ghaṭādikhaṇḍe.

948. **Veṇvādisākhājālasmi**nti veṇuādīnañca aññamaññasaṃsagge sākhāsamūhe. **Laggakese** tāpasādīnaṃ laggakese. **Ālaye** taṇhāyaṃ.

Vadhe māraṇe. **Rakkhitasmiṃ** kammani, kattari ca.

949. **Thiyaṃ** itthiyaṃ. **Piye** sāmike. **Manuññe** manaso tosanajanake. **Gavakkhe** sīhapañjare.

950. **Kiṃ** saddo pucchanatthādīsu saliṅgo. Vikappatthādīsu tu abyayaṃ.

Sasaddhe saddhāya sahite. **Nivāpe** petādīnaṃ kattabbapūjādāne. **Paccaye** saddahane **saddhā.**

951. **Aṭṭhismiṃ** ‘‘panasabījaṃ tālabīja’’ntyādīsu. Sukke ca **bijaṃ.**

Pūye pakkavaṇasañjāte. **Aggato** purato. **Disādo** sūriyuggamanadisāyaṃ. Sā hi disānaṃ ādibhūtā, ‘‘disā’’ti vā disāviseso. **Ādi**nā pubbajādīnaṃ gahaṇaṃ.

952. **Āgamane** asantuppattikriyāyaṃ. **Dīghādinikāyasmiṃ** dīghanikāyamajjhimanikāyādike.

953. **Devarukkho** sirīso. **Santatiyaṃ** vaṃse.

Uttaraviparīte aseṭṭhe, imasmiṃ atthe **na**kāro paṭisedhattho. **Seṭṭhe** uttame. Imasmiṃ atthe paṭisedhatthova **na**kāro. ‘‘Anu uttara’’nti chedo ca viññeyyo.

954. **Sattisampattiyaṃ** pabhāvādīhi sattīhi sampattiyaṃ. **Kantimatte** kamanīyamatte. Sūravīriyesupi **vikkamo.**

Paṭibimbe patirūpake. **Pabhāyaṃ** āloke.

955. Ghammo nidāgho cāti dve abhidhānāni. **Sedajale** kāyato mutte.

Kantane chedane. **Vikappe** vitakke. **Sajjane** hatthādīnaṃ sajjane.

956. **Deso** desaviseso. **Aṅga**saddo puṃbahutte. ‘‘Bahumhī’’tipi pāṭho. **Aṅga**saddo bahutte desetyattho. **Vapumhi** sarīre **aṅgaṃ.** Avayave hetumhi ca **aṅgaṃ.**

> ‘‘**Aṅgaṃ** gattantikopāya-patikesva’ppadhānake;
> Aṅgadesavisesamhi, aṅgā sambodhane’byaya’’nti. –

Nānatthasaṅgahe.

Cetiyadume pūjetabbabhūte rukkhe assatthādo.

957. **Sādhupurise** sappurise. **Kappane** hatthādīnaṃ kappane. ‘‘Sajjane sajjanā kappanāya’’nti **nānatthasaṅgaho.**

Supane niddāyaṃ. **Sutte** ajāgarite. **Viññāṇe** suttassa viññāṇe citte **taṃ** supinavacanaṃ. Dassane ca **supinaṃ.**

958. **Paccakkhe** sammukhe. **Sannidhāne** payoge, vidhāne ca. **Bhiyyo**saddo pahūtaratthe **so** pumā.

959. **Visalittasare** visena lepitasare **diddho** pumā. **Litte** lepitabbasāmaññe.

Vāse vasane. **Dhūmādisaṅkhāre** gandhacuṇṇadhūmādinā abhisaṅkhāre. **Sampaṭicchane** paṭiggahaṇe.

960. **Suppagabbhe** vacanasūre.

Madhucchiṭṭhe madane, yena dīpampi jālenti. **Odanasambhave** bhuttodanato patite lāmakasammate odanabindumhi.

961. **Surabhimhi** sugandhe.

Uppattiyaṃ uddhaṅgamane ca **uggamanaṃ.**

962. **Lūkhe** samale, kakkhaḷe ca. **Niṭṭhuravācāyaṃ** akaṇṇasukhavacane.

Ambuvege ambuno udakassa vege sote.

963. **Tappare** tappadhāne. **Kavace** uracchade. **Vāravāṇe** cammamaye yuddhālaṅkāre ca. **Nimmoke** sappānaṃ jiṇṇacammani.

965. **Padāne** dāne. **Sele** pabbate.

966. **Lohe** kāḷāyase satthaṃ. **Sañcaye** samūhe sattho. Yathā ‘‘sakaṭasattho’’tyādi. **Vattane** pavattane.

967. **Valaye** kaṭake.

968. **Kaṇḍe** vāṇe. **Vāpimhi** dīghikādikāyaṃ. **Dupphasse** dukkhasamphasse. **Kakace** kharapatte.

969. **Surāya** kādambariyaṃ, yāya pītāya mattā sattā anāgamanīyavatthūsupi gacchanti. **Rathaṅge** cakke. Kāmupadhiādīsu catūsu upadhīsu ca **upadhi,** anitthī.

970. **Dabbe** dhanādike. **Bhūbhedo** vatthādi. **Mahārāje** catūsu mahārājesu ekasmiṃ mahārāje. **Nare** satte.

971. **Āpaṇe** kayavikkayaṭṭhāne. **Sambhāre** upakaraṇe. ''Ratho sīlaparikkhāro, jhānakkho cakkavīriyo''ti [saṃ. ni. 5.4] ettha alaṅkāro **''parikkhāro''**ti vutto.

972. **Vohārasmiṃ** rathasakaṭādivohāre. **Upaṭṭhitagirā** saddato atthato ca pākaṭagirā.

973. **Vacanāvayave**ti vākyāvayave. Hetudāharaṇādiyuttassa sambandhatthassa vacanasamūhassa avayave. **Mūle** lobhādike. **Kāraṇe** lobhādito aññasmiṃ kāraṇe. **Pācānalasmiṃ** udaraṭṭhe bhuttapācane kammajatejasmiṃ. Rogabhedepi **gahaṇī.**

974. **Saṃyame** cakkhādindriyasaṃyame.

975. **Muddikassa** rukkhassa rase ca. **Pupphassa** sabbassa pupphassa rase ca. **Khudde** makkhikākate ca **madhu** punnapuṃsakaṃ.

> ''Madhu khudde jale khīre, majje puppharase madhu;
> Racche citte vasante ca, jīvasāke madhuddume''ti. –

Nānatthasaṅgahe.

Ulloceti seyyādīnaṃ uparibhāge rajopātanivāraṇatthaṃ ṭhapite dussamayādike.

976. **Apavagge** nibbāne. **Sudhāyaṃ** devatānaṃ bhojane.

> ''Amataṃ yaññasesasmiṃ, pīyūse salile ghate;
> Ayācite ca mokkhe ca, dhanvantarisudhāsisu;
> Amato amatā sivā-gaḷo jhāmalakīsu ce''ti [medinīkosa 16.77-8 gāthāyampi].

Nānatthasaṅgahe vuttaṃ. **Mohe** avijjāyaṃ. **Timire** andhakāre. **Saṅkhyā** gaṇanaviseso. **Guṇe** tatiye guṇe.

977. **Khare** pharuse. **Akāriye** akattabbe. **Purise** pulliṅge. **Sukate** kusale dhamme **puññaṃ paṇḍake** napuṃsake. **Pavane** pūte.

978. **Asiniddho** sukkho. **Saṅge** lagge.

979. **Lañchane** paṭibimbe. **Sīmā** mariyādo. **Pakāro** tulyo.

980. **Mantane** catukkaṇṇādike. **Byasane** bhogabyasanādike. **Vipattiyaṃ** anatthe.

981. **Raṃsibhedo** pubbe udayato sūriyassa raṃsiviseso. **Abyattarāge** kiñciratte. **Lohite** ratte.

Pakatānivatte pakatito anivattane. ''Pakatiyañca anivattane cā''tipi attho. **Nassanakkhare**ti vināsanakkhare. **Nassa** adassane akkhare.

> ''Anubandho pakatyādo, dosuppāde vinassare;
> Susumukhyānusāresu, pakatassā'nuvattane''ti [amara 23.98 gāthāyampi passitabbaṃ]. –

Nānatthasaṅgahe.

982. **Avataraṇe** otaraṇe. **Titthasmiṃ** nadyādīnaṃ titthe. **Vivare** vivaraṇe. **Iṅgite** sīsacalanādike.

983. **Khattā** khattiyato sañjāte **sudditthitanaye** suddittiyā putte ca. **Tibbamhi** adhimatte ca. **So** uggo. **Aggo** seṭṭho. **Dhiti** vīriyaṃ.

984. **Pabhāte** paccūse. **Niroge** rogamutte. **Sajje** saṅgate, ādhārepi ca. ‘‘Sajjutto sannaddhe saṅgatepi ce’’ti **nānatthasaṅgahe. Dakkho** cheko. Yuttepi kallaṃ. **Kūṭacariyāyaṃ** saṭhacariyāyaṃ.

985. **Pakkhibhedo** pārāvatappamāṇo pakkhī. Yasmiṃ gehe palinā patite asubhanimittaṃ karonti. **Pārāvate** kalarave.

Saradabbhūte saradakāle sambhūte. **Appagabbhe** kātaravacane.

986. **Kaṭhine** kakkhaḷe. **Sāhaso** balakkāro. **Appiye** amanāpe. **Cīre** nantake, vāke ca **cīraṃ.**

987. **Migabhede** kukkurappamāṇe mige. **Paṭākāyaṃ** dhaje. **Mocaṃ** pasiddhaṃ, **kadalī** īkāranto. **Dakkhiṇā** kammaphalaṃ saddahitvā dātabbaṃ dānaṃ.

988. **Uppāte** bhūtavikatiyaṃ. **Vessānare** aggimhi.

989. **Potavāhe** talakavāhe. **Niyantari** pājitari.

990. **Rodhane** āvaraṇe.

991. **Bhājane** vilīvamayādike. **Pariyatti** pariyāpuṇanaṃ sikkhanaṃ, pariyāpuṇitabbā vā sikkhitabbā. **Jarāsithilacammasmiṃ** jarāya kāraṇabhūtāya sithilacammani. **Udaraṅge** udaracammarājiyaṃ.

992. Vidāritādīsu tīsupi vāccaliṅgikaṃ. **Upajāpe** catutthopāye.

993. **Gāmasandohe** gāmasamūhe. **Paridhi** pariveso sūriyādigehaṃ. **Āgame** buddhavacane. **Lekhe** vācitalekhe.

994. **Ayomayavijjhanakaṇṭako** sūjhādivijjhanaṃ. **Guṇukkaṃse** guṇātisaye. **Vibhave** bhoge. Sampatti, sampadāti ca abhidhānadvayaṃ.

995. **Bhū** pathavī. Yogyādīsu tīsvatthesu tīsu. **Yogye** anucchavike. **Yutte** saṅgate. **Addho** addhasaddo **bhāge** samabhāge, asamabhāge ca. Tatra same **addhaṃ.** Itaratra addho addhampi, **pathe** magge **addhā** pume. Kālepi **addhā** pume. **Ekaṃse** nicchaye. Caturambaṇe **karīsaṃ** vuttaṃ.

996. **Usabhe** gavasatajeṭṭhake gave. Seṭṭhesu ca **usabho.** Vīsayaṭṭhiyaṃ **usabhaṃ. Tanti** buddhavacanaṃ. **Panti** āḷi.

997. **Itthinimitte** itthiyā aṅgajāte. **Kilañje** vilīvamaye. **So kaṭa**saddo kate tīsu.

‘‘Kaṭo soṇikriyākāre,
Kilañje’tisaye sive;
Samaye gajagaṇḍe ca,
Kaṭā vippaliyaṃ matā’’ti [medinīkosa 11.3]. –

Vopālito. ‘‘Samaye ca kriyākāre, kilañje ca sare kaṭo’’ti **tikaṇḍaseso** [tikaṇḍasesa 3.3.93].

Mandirālindavatthuni gehassa ālindabhāge vatthumhi.

998. **Mathite** gorasavisese. **Sūciphale** ambilapattaphale. **Duddasetare** passituṃ adukkare.

999. **Antarīpaṃ** jalamajjhathalaṃ. **Pajjoto** padīpo. **Bandho** sambandho. **Mihite** īsaṃhasite.

1000. **Thiyaṃ** itthisāmaññe. Itthiliṅgeti vā attho. **Dāre** bhariyāyaṃ. **Sure** devatāyaṃ, devatāvisese vā. **Vāsudeve** nārāyane. **Antake** vasavattini. **Asite** kāḷavaṇṇe.

1001. **Upaṭṭhāne** pāricariyāyaṃ, sevane ca. **Aññaropane** abhaṃsabhāvassa aññassa taṃsabhāvaropane. **Sakko sakka**saddo. **Inde** devarāje **sakko.** Janapade **sakkā.** Sākiye ca khame tīsu.

1002. Vajjanatthādīsu tīsu **parihāro.** Pañhavissajjanepi **parihāro. Dvije** brāhmaṇe. Vessepi **ariyo.**

1003. **Suṃsumāre** nakke. **Ulūpini** caṇḍamacchavisese. **Uddālapādape** selurukkhe, yassa phalāni atipicchalāni.

1004. **Piyake** pītasāle. **Kaṇḍe** sare. Khipane **asanaṃ. Asu** khepane. **Yuge** rathayugādo. **Vikāro** vikati. **Antike** samīpe.

1005. **Lavitte** dātte. **Ajjhesanā** sakkārapubbikā āyācanā.

1006. **Makacivatthe** yaṃ loke ‘‘cakkū’’ti vuccati, ‘‘sāṇavattha’’ntipi eke. **Ganthe** saddasatthādike. **Lepyādikammani** cittakārādīhi katarūpe.

1007. **Puññavati** puggale. **Bhūsaṇhakaraṇiyaṃ** sudhālepakānaṃ dārumayahatthe.

1008. **Pāyite** pātabbe, ‘‘vāyite’’tipi pāṭho. ‘‘Dayite’’tipi kvaci dissati.

1009. **Lohitādimhi** vaṇṇavisese. **Rañjane** ‘‘mukharāgo’’tyādīsu. **Pavuddhadariyaṃ** mahādariyaṃ.

1010. **Kaserussa phale** sakaṇṭakassa phale. **Maggasamāgame** caccare. **Bahulāyaṃ** ‘‘phālātī’’iti khyāte. Dose tu **eḷa**mīritaṃ.

1011. **Adhikaraṇe** adhikaraṇakārake. **Pattādhāro** bhājanassa ādhāro. **Ālavālake** tarusekatthaṃ tarumūlavicite sobbhajalādhāre. **Agabhedo** rukkhabhedo, so ca mahāsattena temiyarājakumārakāle bhuttarukkho. Tatra **kārā** itthī. **Kāro**pi sakkāre, dvīsu. Bandhanālaye pana **kārā**yeva.

1012. **Meghapāsāṇe** ghanopale. **Kuṇḍikāyaṃ** bhiṅgāre. **Padātismiṃ** catutthasenaṅge.

1013. **Chiddā**dīni tīṇi abhidhānāni susire ca **dūsane** aparādhe ca tīsu siyuṃ. **Muccite** muccitabbe.

1014. **Hatthiliṅge** hatthisaṇṭhānasakuṇe. **Made** nāgamade.

1015. **Atthaṅgame** vināse. **Nigamubbhūte** nigamesañjātavatthumhi. **Āpaṇopajīvini** āpaṇena jīvitavuttiyaṃ kattari.

1016. **Haritasmiṃ** sukapattavaṇṇe. **Paṇṇe** chadamatte.

1017. **Phalamhi** rukkhādīnaṃ phalamatte. **Taṃ pakka**vacanaṃ. **Nāsamukhe** nāsābhimukhe ca pariṇate ca tīsu.

Ājīvane jīvitavuttiyaṃ. **Piṇḍane** rāsikaraṇe. **Goḷake** vaṭṭale.

1018. **Paribbaye** vetane. **Kammādike** kammavaṭṭavipākavaṭṭakilesavaṭṭe. **Vaṭṭale** bubbuḷasaṇṭhāne. **Paccāhāre** paṭivacanāhāre.

1019. **Vikate** vikatiyaṃ, virūpe vā.

1020. **Sabyamhi** adakkhiṇe. **Cāru** manuññaṃ. **Sarabye** sarena vijjhitabbe phalakādo. **Cihane** lakkhaṇe.

1021. **Samasippīnaṃ** samānasippīnaṃ gaṇe **seṇī** itthī. **Āvaḷiyaṃ** pantiyaṃ. **Sudhāyaṃ** lepe. **Dhūliyaṃ** rajasi. **Vāsacuṇṇake** vāsayoggacuṇṇe.

1022. **Atipasatthe** pasatthassa jo, **ativuḍḍhe** vuḍḍhassa. **Takke** gorasavisese. **Hotī**ti kriyāpadaṃ.

1023. **Paṇe** jūtakārādīnaṃ kammani. **Kaṇhe** kāḷe.

1024. **Sambhave** sukke. **Amejjhe** apavitte.

1025. **Ikke** bahulome kāḷamige. **Baḷise** macchavedhane. **Selabhede** vaṅkanāmake pabbate.

1026. **Kuṇapamhi** matakāye. **Addhamhi** samaddhabhāge, tenāha **‘‘purise’’**ti, ‘‘purise’’ti ca yebhuyyappavattiṃ sandhāya vuttaṃ, tenāha ‘‘vā khaṇḍaṃ sakalaṃ pume’’ti.

1027. **Saṃvarīmukhe** rattiyā ādimhi.

1030. **Devabhedo** kumbhaṇḍo nāma yakkho. **Vallijātiyaṃ** yassā phalāni ukkhalippamāṇāni honti. **Catutthaṃse** catutthabhūte koṭṭhāse. **Pade** caraṇe. **Paccantasele** pabbatapāde.

1031. **Lohantare** setalohe. **Bahumhi** bahuvacane. **Kammārabhaṇḍabhede** ‘‘tū’’iti khyāte. **Khaṭake** kuñcikapāṇimhi.

1032. **Doṇiyaṃ** kaṭṭhamaye dhaññamānike. **Adhiṭṭhitiyaṃ** upariṭṭhāne. **Ṭhāne** ṭhānamatte.

1034. Koṭṭhāsabhedasmiṃ ‘‘vakkaṃ hadaya’’ntyādīsu [ma. ni. 1.110]. **Vaṅke** kuṭilye. Dibbacakkhupubbenivāsānussatiāsavakkhayasaṅkhātā tisso vijjā, **ādi**nā aṭṭha vijjā gahitā. **Buddhiyaṃ** ñāṇe.

1035. **Anākule** ākularahite. **Siloke** anuṭṭhubhādo. **Addhe** bhāge. Tīsu **pajjo pajja**saddo.

1036. **Rukkhabhedasmiṃ** udakappasādanaphale. **Kittime** karaṇena nipphatte. **Vidheyye** vacanaggāhini. **Pubbamhi** pūye.

1037. **Laddhattharakkhaṇe** laddhassa dhanādikassa atthassa rakkhaṇe. **Niyojane** pesane. **Kāriye** phale.

1038. **Assāsappatte** laddhassāse. **Bodhidume** amhākaṃ bhagavato bodhirukkhe. **Kurūre** kakkhaḷakārake. **Nesādamhi** migamacchādiludde.

1039. **Laggasmiṃ** saṅge. **Majjhamhi** udare. **Bhāge** asamaddhabhāge. **Dhanimhi** mahaddhane.

1040. **Gahane** saṅkare. **Sasantāne** attano niyakajjhattasantāne. Visayagocarānaṃ viseso vutto.

Gāthāddhavaṇṇanā niṭṭhitā.

1041. **Bhuvane** kāmabhavādike. **Jane** pāṇimhi. **Yase** kittiyaṃ. **Pajje** anuṭṭhubhādo. **Rukkhe** rukkhabhede.

1042. **Vaṭo** vaṭarukkho. **Vāyase** kāke. **Bake** setapatte. **Avasaro** avakāso. **Ahaṃ** dinaṃ. **Kuce** nārithane. **Abbhe** meghe.

1043. **Ucchaṅge** pallaṅkoparibhāge. **Lakkhaṇe** ñāpake.

Diṭṭhobhāsesu dassane, obhāse cāti atthesu.

1044. **Sūraṃsūsu** sūriye, kiraṇe ca. **Dame** damane. **Mānaṃ** mānaviseso. **Sānu** pabbatasānu.

1045. **Tāpo** sūriyasantāpo. **Sapace** caṇḍāle, saṃ sunakhaṃ pacatīti **sapaco. Pasu** catuppado. **Kuruṅgo** ajinayoni. **Ulūko** koṭarasakuṇo. **Indo** sakko. ‘‘Mahinde guggululūka-palaggāhesu kosiyo’’ti **amarasīho.**

1046. **Māṇavo** macco. **Attā** sarīrādhipatidevatā. **Sire** uttamaṅge. **Tipumhi** kāḷalohe.

1047. **Bali** bhāgadeyyo. **Hattho** pāṇi. **Aṃsu** bhā. **Dante** rade. **Vippe** brāhmaṇe. **Aṇḍaje** aṇḍasañjāte. **Pajje** anuṭṭhubhādo. **Ānanaṃ** mukhaṃ. **Ācāro** asītimahāvattādi. **Dhaññaṅge** bhinnataṇḍule. **Sukhume** aṇumhi. ‘‘Lavalesakaṇāṇavo’’ti hi **amarasīhena** sukhumapariyāyo **kaṇo** vutto.

1048. **Thūṇā** gehādīnaṃ padhānadāru. **Jaḷattaṃ** mūḷhattaṃ. **Kummāso** māsavikati. **Byañjanaṃ** tadaññabyañjanaṃ. **Phoṭo** nāma yasmiṃ pūye viparīte dukkhavedanā natthi. **Kapolo** nāma mukhacūḷikānaṃ antaraṭṭhānaṃ. **Mūlye** mūladhane.

1049. Bhāsapakkhī ca pakkhī ca **bhāsapakkhino,** tesu, ‘‘sakunto pakkhibhedepi, bhāsapakkhi vihaṅgame’’ti hi ‘‘bhāsantaṃ sundarākāre, bhāsanto bhāsapakkhinī’’ti ca **vopālito.** ‘‘Sakunto bhāsapakkhinī’’tipi pāṭho. **Bhāgye** subhāsubhāvahe kammani. **Vidhāne** karaṇe.

1050. Yo ākāsaṃ abbhuggantvā puna otaritvā udakabbhantare macche gaṇhāti, so nīlasakuṇo **cātako** nāma. **Eṇe** eṇīmigakhyāte. **Saro** kaṇḍo. **Sede** sedane, **sida** pāke. **Pāko** pacanaṃ. Bhikkhubhede ‘‘gaṇapūrako’’tyādīsu. **Caye** samūhe.

1051. **Puñje** piṇḍe. Meso usabho methunaṃ kakkaṭo sīho kaññā tulā vicchiko dhanu makaro kumbho mīnoti **mesādi. Loṇe** lavaṇuttame. **Saṃvaṭṭe** vināsakappe. **Kamuke** tambūlaphalarukkhe.

1052. **Amate** devatābhojane. **Lepe** suddhasakkharacuṇṇādimaye. **Satthe** dīghadaṇḍe satthavisese. **Najjantare**ti gaṅgā yamunā aciravatī sarabhū mahīti pañcasu mahānadīsu pañcamāya mahānadiyaṃ. **Bhuvi** pathaviyaṃ. **Kriyā** nārīsiṅgārabhāvajā kriyā. **Vilāso** pana tadaññajo. **Atraje** putte.

1053. **Kutho** hatthipiṭṭhattharaṇaṃ. **Veṇī** nārīnaṃ kesakalāpo. ‘‘Paveṇī veṇī kuthayo’’ti hi **vopālito.** ‘‘Paveṇī kulaveṇīsū’’tipi kvaci pāṭho. **Vutti** bhavanaṃ. **Vuttā** vuttanto. **Vetane** kammena laddhabbe. **Bharaṇe** posane, dhāraṇe ca.

1054. **Mariyāda**saddo dvīsu. **Sattā** vijjamānatā. **Samiddhi** sampatti. **Soppe** niddāyaṃ. **Vutti**

jīvitavutti.

1055. **Kucchā** garahā. **Apavādo** avaṇṇavādo, abhūtākkhānampi. **Dhaññe** dhaññavisese, yassa sīsaṃ aṅguṭṭhappamāṇaṃ dīghañca. **Piyaṅgu** gandhadabbaṃ. **Mokkhe** nibbāne. **Sive** kalyāṇe.

1056. **Rañjane** kāsāyādirañjane. **Sūrate** methune. **Vāse** vasanakriyāyaṃ.

1057. **Patthe** mānatumbe. **Nāḷe** uppalādīnaṃ nāḷe. **Pipāsāyaṃ** pātumicchāyaṃ. **Vutti** bhavanaṃ.

1058. **Pāṇyaṅge** saṅkhanābhiyaṃ. **Cakkante** cakkassa ante.

> ‘‘Nābhi pāṇyaṅgaṅge khette, cakkantacakkavattisu;
> Nābhi padhāne katthūri-maṃse ca kvaci kittito’’ti. –

Vopālito.

1059. **Antare**ti dvinnaṃ antare. ‘‘Vīci sukhataraṅgesū’’ti **vopālito. Thiratte** thirabhāve. ‘‘Dhīratte’’tipi pāṭho, soyevattho. **Save** savane.

1060. **Nissaye** ādhāre.

1061. **Vitte** dhane. **Aṅko** lakkhaṇaṃ. **Buddhi** ñāṇaṃ. **Khe** ākāse.

1062. **Vate** titthiyasamācāre. **Āgumhi** aparādhe. **Maṇi** silāvikati, maṇisaṅkhāto vā ratanaviseso idha **maṇi** nāma. **Hāyane** saṃvacchare. **Vuṭṭhi** vassanaṃ.

1063. **Lipi a**kārādīnaṃ sannivesaviseso. **Mokkho** nibbānaṃ. **Rate** sūrate.

1064. Pāpe ca asubhe ca **riṭṭhaṃ.** Ariṭṭhampyatra, tabbhāve tatra **a**kāro. **Aparādho** ādīnavo. **Ketumhi** paṭākāyaṃ. **Cihane** lakkhaṇe. ‘‘Dhajo soṇḍikalesesu, paṭākāyañca cihane’’ti **vopālito.**

1065. **Dvāramattepi** bahidvārepi. Ito paraṃ ye anekatthā vuccante, te vāccaliṅgā. **Phuṭe** pākaṭe.

1066. **Ajjhakkhe** adhikate. **Jaḷe** aññāṇe. **Lolupe** atitaṇhe. **Cale** kampite.

1067. **Vikate** virūpe. **Komalaṃ** akaṭhinaṃ. **Atikhiṇo** kuṇṭho.

1068. **Site** sete. **Sūcako** pesuññakārako. **Ahi** sappo. **Sakke** khame. ‘‘Satte’’ti pāṭhe pana sattiyuttetyattho. **Sambandhe** avippayoge. **Akhile** sakale.

1069. **Kevalaṃ** asammissaṃ. **Anto** avasānaṃ. **Adhamo** nihīno. **Paṇato** buddhādīsu ninno. **Ninno** thalapaṭipakkho.

1070. **Suddhe** aññena asammissite. **Pūte** mejjhe.

1071. **Byāpe** byāpite. **Bhāvini** anāgate vatthumhi. **There** jiṇṇe.

1072. **Bahu**saddo ‘‘ekasmiṃ, dvīsu ca na pavattatī’’tyādīsuyeva pavattatīti maññamāno **‘‘tyādo’’**ti vadati. ‘‘Ekavacanaṃ, bahuvacana’’nti vuttattā pana dvīsupi **bahu**saddo vattateva. Ācariyena vā parasamayavacanāni manasi katvā ‘‘tyādo’’ti vuttaṃ. Tividhañhi tattha vacanaṃ ekavacanaṃ dvivacanaṃ bahuvacananti. Sabbapārisadattā hi byākaraṇassa sabbesaṃ vādā katthaci kathīyante.

Dhī vuccati paññā, sā yassa atthi, sa **dhīro,** budho. Dhānaṃ vā dhī, sā yassatthīti sa **dhīro,** dhitimanto. **Dhute** cale.

1073. **Yāne** hatthādiyāne **yoggaṃ.** Khame pana **yoggo.**

1074. **Vuḍḍhe** āyuvuḍḍhe. **Kulaje** kulīne. **Vuddho** āyuvuḍḍho. **Uru** pamāṇato mahanto.

1075. **Vutte** vattabbe. **Uggate** uddhaṃgate. **Āditte** agyādīhi, **gabbite** sañjātamāne.

1076. **Vigate** vigatarāge. **Vāyane** vīte paṭe. **Bhajjite** dhaññādike. **Bhajja** pāke.

1077. **Caye** samūhe. **Samo** tulyo. **Ari** sattu. ‘‘Samādisū’’tipi pāṭho. **Vīre** akātare sūre. **Ravisūro**ti ravisūriyo ‘‘sūro’’ti vutto. **Kuddhe** kodhasahite. **Dūsite** appiye.

1078. **Arimhi** sattumhi **diṭṭho.** Ikkhitepi **diṭṭho. Pote** bālake. **Vate** ekantasādhane vatakamme.

1079. **Salākāyaṃ** kusāvahāre. **Dabbe** varahisatiṇe. **Khaye** udayabbayānupassīti. Sakuṇepi **vayo** ‘‘visayuttannabhuttānaṃ, vayānaṃ maraṇaṃ bhave’’tyādīsu. **Gabbo** abhimāno.

1080. **Biḷāle** majjāre. **Nakule** ahisattumhi. **Manthano** khīramanthanadaṇḍo. **Sattu** taṇḍulavikatikhajjaviseso. **Assādilome** assādīnaṃ lome. **Ghāto** maraṇaṃ. **Rāsi** puñjo.

1081. **Gopagāme** gopālānaṃ gāme. **Rave** sadde. **Sārathi** pājitā. **Vandī** thutipāṭhako.

> ‘‘Sārathimhi ticchake ca, pasute veditepi ca;
> Khattiyā brāhmaṇiyā jepi, visūto pādavandisū’’ti. –

Vopālito. Pupphe suttādinā asaṅkhate. **Taddāme** pupphadāme suttādinā saṅkhate. **Sakaṭe** ane. **Haye** asse.

1082. **Accane** pūjāyaṃ. **Bhe** nakkhatte. **Nettamajjhe** ‘‘sūlā’’ti khyāte. **Odhi** mariyādo.

1083. **Puṇṇatā** paripuṇṇatā. **Avajjaṃ** doso. Manakkārepi **ābhogo. Āḷi**saddo itthī. **Sakhī** vayasā. **Setu** jalavāraṇo, nadyādimaggo ca. **Satte** sattiyutte, thiretyattho. ‘‘Daḷho thūle bhuse satte, pagāḷhepi daḷhe mato’’ti **vopālito.**

1084. **Mokkhe** nibbāne, arahattaphalepi. **Sāmini** patimhi. **Dhārake**ti dhāretīti **dhārako,** tattha. Posakepi **bhattā.**

1085. **Sikhā** cūḷā. **Piñchaṃ** pucchaṃ. **Attani** ‘‘saṅghikaṃ puggalika’’ntyādīsu. **Khepe** nindāyaṃ.

1086. **Rūpe** vaṇṇe. **Karīse** gūthe.

1087. **Khaṇḍe** sakale. **Paṇṇe** rukkhādīnaṃ paṇṇe. **Kaṇḍe** sare. **Salākā** vaṇopayuttā. Sucino bhāvo **sucittaṃ,** tasmiṃ. **Gate** gamanakriyāyaṃ. **‘‘Dhāva** gatisuddhiya’’nti hi dhātupāṭho. **Hāvo** itthīnaṃ siṅgārabhāvajakriyā. **Avijjāya** aññāṇe. **Mucchane** visaññibhāve.

1088. **Ghammajalaṃ** kāye uṇhena sañjātajalaṃ. **Pāke** paccane. **Goḷe** ‘‘mu-yī’’iti khyāte mattikāguḷake. **Ucchumaye** ucchurasasañjāte. **Mitte** piyamitte, mittamatte vā. **Sahāye** atthacare. **Pabhū** adhipati. **So** pulliṅgo.

1089. **Kurūre** kakkhaḷakammante. **Parasmiṃ** paraṭṭhāne, paraloke vā. **Atra** ṭhāne, loke vā. **Aṅko** cihanaṃ. Aparādhe nāṭakaparicchedepi **aṅko. Apavādo** lokagarahā. **Dese** desavisese. ‘‘Bhave janapado dese, jane janapadepi ce’’ti **vopālito.**

1090. **Pajje** siloke. **Vacībhede** byattavācāyaṃ. **Anvaye** santāne. **Sarūpasmiṃ** samānabhāve. Adhobhāge ca **talaṃ.**

1091. **Vilagge** kāyamajjhe. **Vemajjhe** majjhasāmaññe. **Kusumaṃ** pasavaṃ. **Utu** itthipupphaṃ. **Subbate** sundare vate.

1092. **Kose** liṅgapasibbake. **Gabbhare** guhāyaṃ. **Bile** kipillikādīnaṃ āvāse. **Gaṇḍake** khaggavisāṇe. **Kadambe** ‘‘thina’’iti khyāte. **Dume** rukkhe. **Caye** samūhe.

1093. **Bhe** nakkhattabhede. **Dhenuyaṃ** siṅginiyaṃ. **Yoniyaṃ** itthīnaṃ aṅgajāte. **Sire** sīse.

1094. **Bhogī**saddo bhogavati puggale, urage ca. **Sivo** mahissaro. **Bale** thāme. **Pabhāve** tejasi. ‘‘Vīriyaṃ sukke pabhāve, tejo sāmatthiyesvapī’’ti **vopālito. Teja**saddo pana **tesu ca** yathāvuttesupi dvīsvatthesu, dittiyañca vattati.

1095. **Santati** ādhāro. **Khaggaṅge** khaggassa tikhiṇāvayave. **Sūte** sārathimhi. **Paṭihāre** vacanahāre. **‘‘Vida** lābhe’’ti dhātvatthato **vitti. Pīḷā** vibādhā.

1096. **Rave** sadde. **Palāse** nittaṇḍulavīhimhi.

1097. **Rukkhe** ambaṭṭharukkhe. Parasamaye pana **bādhā. Adhikappeme** atisayapeme.

1098. **Ketumhi** dhaje. **Lekhye** likhitabbe lekhe. Rājiyaṃ tu **lekhā.**

1099. **Satthe** āvudhabhede. **Satte** pāṇimhi. **Caye** samūhe.

1100. **Āḷiyaṃ** nadīmagge, jaladhāraṇe ca.

1101. **Saṃsade** sabhāye. **Ayana**saddo gamane, pathe ca vattati.

1102. **Rukkhantare** gaṇadume. **Sūre** sūriye. **Koṇe** vidisāyaṃ. **Haye** turaṅge ca **asso. Khandhe** bhujasire. **Acci**saddo **jālāyaṃ** aggijālāyaṃ. **Aṃsumhi** tassa, aññesañca aṃsumhi vattati. So ca **no pume** pulliṅge na vattati.

1103. **Abhāva**saddo **nāse** vijjamānassa nāse. **Asatta**saddo avijjamānatthe vattati. **Bhutti** bhuñjanakriyā. **Pāṇe** āyumhi **jīvaṃ. Jane** pāṇavati **jīvo.**

1104. **Chadane** gahādīnaṃ chadane. **Rāsi** puñjo, sahadhammīnaṃ gaṇo ca.

> ‘‘Nikāyo nilaye lakkhye, saṃhatānaṃ samuccaye;
> Ekattha bhājini vase, paramattani vuccate’’ti. –

Vopālito. Yajane devapūjāyaṃ. **Accane** pūjāmatte. **Dikkha** muṇḍiyopanayananiyamabbatādesesu.

1105. Karaṇaṃ kāro, so eva **kārikā,** kriyā, sakatthe ṇiko. Pajjepi soyevattho. **Cihane** lakkhaṇe. **Thīraje** itthīnaṃ utumhi. **Pupphe** sumane. **Vānare** makkaṭe.

1106. **Adhare** dantāvaraṇe. **Kharabhe** ‘‘ka-la-au’’iti khyāte. Lobhapuggalepi **luddho. Āvile** anacche.

1107. **Caramhi** guttapurise.

1108. Hāso ca gandho ca **hāsagandhā,** tesu. **Gandho**tra dūragāmī. Kalyāṇepi **cāru. Khala** calane, sañcaye ca, to, **khalito.**

1109. **Vakkale** rukkhattace. **Adhirohe** ārohanakriyāyaṃ. **Vatthantaraṃ** vicittarūpaṃ vatthaṃ, yaṃ cīnadese sañjātaṃ.

1110. Paṭihāre ‘‘ḍa-gā’’iti khyāte. **Mukhe** bhattādīnaṃ pavesanaṭṭhāne. **Pete** paralokaṃ gate. **Aparaṇṇaṃ** muggādi. **Kālo** tiṃsarattidivaparicchinno.

1111. **Dose** kodhe. **Ghāte** māraṇe. **Migādo** catuppade. **Chagale** aje. **Arūpe** phassādike. **Avhaye** saññāyaṃ. **Darathe** kāyacittasambhūte santāpe. **Bhīti** bhayaṃ.

1112. **Bhāre** khandhabhārādike. **Sujā**saddo **dabbiyaṃ** kaṭacchuyaṃ, **indajāyāyaṃ** sakkassa bhariyāyañca. **Vihāyase** ākāse.

1113. **Maṇike** mahati udakabhājane. **Ratane** asmavikāre ratanasāmaññe. **Selo** candanapabbato. **Ārāme** pupphārāmādiārāme.

‘‘Malayo dese selaṅgapabbatantare, malayātivutāyañcā’’ti **vopālito. Aṅko** cihanaṃ.

1114. **Sappimhi** ghate, tadaññe hotabbe ca **havi.**

‘‘Rahasi ca vicāre ca, viveko jaladoṇiya’’nti **vopālito.**

1115. **Pavāhe** jalappavāhe.

‘‘Vego jave pavāhe ca, mahākālaphalepi ce’’ti [medinīkosa 3.24] **vopālito. Khile** aṇukhāṇumhi. **Kaṇe** appe.

1116. **Nettante** cakkhukoṇe. **Cittake** tilake.

‘‘Apāṅgaṃ aṅgahīne ca, nettante tilakepi ce’’ti [medinīkosa 3.28] **vopālito. Muttāguṇe** suttabandhamuttāyaṃ. Gahaṇaṃ **gāho,** tasmiṃ. **Makuḷe** apupphite. **Rase** loṇarase.

1117. Ago, nago cāti dve abhidhānāni selarukkhesu vattanti. **Svappe** suṭṭhu appe, appataretyattho. **Avadhāraṇe** ‘‘namanamatta’’ntyādīsu. **Accane** pūjāyaṃ.

1118. **Chidde** dose. **Otaraṇaṃ** jalatitthādīsu avataraṇaṃ. **Ayyake** pitupitari.

1119. **Rukkhe** khaggaphale. **Sune** sunakhe. **Gandhe** adhivāsanagandhe.

1120. **Koṇe** asse. **Savane** sote. **Pantiyaṃ** vīthiyaṃ. **Bhāgyaṃ** puññaṃ. **Ekadeso** tatiyabhāgādi. **Ajapālake** pokkhare. ‘‘Kuṭṭhaṃ roge sugandhe cā’’ti **vopālito.**

1121. **Senāsane** vihārādike. **Sene** pīṭhādike. **Cundabhaṇḍamhi** cundānaṃ upakaraṇe. ‘‘Bhamo’mbuniggame bhaṇḍi, cundākhye sippiyantake’’ti **nānatthasaṅgahe** vopālito. **Aṃsu**saddo vatthādīnaṃ lome, **kare** kiraṇamatte ca. **Abyaye** **pa**kārādike.

1122. **Khajjantare** sūkaravaccasaṇṭhāne dhaññavikāre. **Dise** ripumhi. **Pati** dhavo. **Ariyo** adhipati.

1123. **Rāge** kasāyādike rāge.

‘‘Raṅgo dāne khale rāge, tacche raṅgaṃ tipumhi ce’’ti **vopālito. Peyye** udakādike. **Pītiyaṃ** pivanakriyāyaṃ. ‘‘Rakkhaṇe pītiyaṃ pāna’’nti **vopālito. Iṇe,** ukkhepane ca **uddhāro. Ummāre** dvārummāre. **Eḷaka**saddassa ajassāpi vācakattā ‘‘eḷako aje’’ti vuttaṃ.

1124. Paharaṇaṃ **pahāro,** pothanaṃ. Paharati etthāti **pahāro,** yāmo, **hāyano** saṃvaccharo. **Kuṇḍikāyaṃ** ‘‘kayā’’iti khyātāyaṃ. **Āḷhake** catupatthappamāṇe. **Bhusamhi** taṇḍulattace.

1125. **Āvāṭe** kūpe. **Caye** samūhe ca. **Kāsu** sā, kāraṇe, rahasi ca **upanisā.**

‘‘Bhave upanisā dhamme, vedantepi rahasyampī’’ti **vopālito. Poṭagale** ‘‘pho-khā’’iti khyāte. **Guṇetare** avajje.

1126. **Yutte** ‘‘aṭṭaṃ vinicchinātī’’tyādīsu. **Aṭṭāle** ‘‘gopuraṭṭehi saṃyutta’’miccādīsu. **Aṭṭite** ‘‘aṭṭassaraṃkarotī’’tyādīsu. **Aṭṭa** abhiyoge, **aṭṭa** atikkamahiṃsāsūti dhātvattho. **Kānane** vane. **Uppattiyaṃ** janane, vihāyasāgamane ca.

1127. **Lāmake** nihīne. **Khandhe** rūpādike. **Mūlaṃ** mūladhanaṃ. **Upadā** paheṇakaṃ. Avatthāyaṃ, paṭassa ante ca **dasā. Ghāto** māraṇaṃ.

1128. **Gabbe** māne. **Ghaṭanaṃ** silesakaraṇaṃ. **Rāsi** puñjo, etesu **ghaṭa**saddo. **Abhihāre** pūjāyaṃ. **Bandhane** ‘‘pākāracayo’’tyādīsu.

1129. **Thoke** appake. Dāne, hāniyañca **cāgo.** Gīvā, galo cāti dve abhidhānāni iṇe siyuṃ. ‘‘Iṇe gīvā galepi cā’’tipi pāṭho. **Gale** kaṇṭhe.

1130. Daṇḍepi **sāhasaṃ. Paṭe** vatthavisese **bhaṅgaṃ.** Sāṇādike missitvā katañhi vatthaṃ ‘‘bhaṅga’’nti vuttaṃ. **Chavake** kaḷevare.

1131. **Anaṅge** māre. **Dume** karahāṭake.

‘‘Madano māradhuttara-vasantadumasitthake’’ti **vopālito. Pamātari** mātumātari. **Veṭhe** uṇhīse ca **veṭhanaṃ.**

1132. **Taṇḍuleyye** tilaphalasāke. **Ayye** sāmini. **Mutti** muccanaṃ.

1133. **Aṅke** lakkhaṇe. **Ākāre** sīsacalanādike. **Vappe** vappanīyabīje. **Taṭe** tīre ca **vappo,** pākāramūle, nettajale, usume ca **vappo.** Anuññāyaṃ, vohāre ca **sammuti**saddo. **Akkhata**saddo **lājāsu** dhaññavikatīsu napuṃsake.

1134. **Yāge** devapūjāyaṃ, sadādāne ca **satraṃ. Sasu** hiṃsāyaṃ, traṇa, **satraṃ.** Osadhimhi, cande ca **somo.**

> ‘‘Somo kuvere pitudevatāyaṃ,
> Vasuppabhede vasudhākare ca;
> Dibbosadhisāmalatāsamīra-
> Kappūranīresu ca vānare cā’’ti. –

Vopālito. Yugagehaṅgeti pubbāparāyāmavasena thambhānaṃ upari ṭhapite yugabhūte gehāvayave. Dakkhiṇuttarāyāmavasena ṭhapite gehaṅge **saṅghāṭo.**

Gāthāpādavaṇṇanā niṭṭhitā.

Anekatthavaggavaṇṇanā niṭṭhitā.

4. Abyayavaggavaṇṇanā

1136-1137. **Cirassā**dayo cattāro ciratthakā. Cirāya, cirā cātra. **Sahā**dayopi cattāro sahatthā. **Punappuna**mādayo pañca punappunatthā. **Vinā**dayo pañca vajjanatthā.

1138. Balavaṃ suṭṭhu atīva kimuta su ati ete cha atisayatthe. Pasaṃsāyañca **suṭṭhu.** Pañhepi **kimuta.** Āho kiṃ kimu udāhu kimuta uda ete cha **vikappe** vitakke. Tatra **āho**saddo dīghādi. ''Diṭṭho āho udāhu ca, vikappatthe vibhāvane''ti hi **bhāguri.** Khāṇurayamāho puriso. **Ruddo** tu rassādimāha ''issarepyadhikepi ca, vikappevimhayepyaho''ti. **Kimu**saddo rassanto. Kimāyaṃ khāṇu, kimu puriso. **Uda**saddo rassādi. Dhūmoyamoda kāpotaṃ, samūhatthe ṇo. **Kiñca**saddopi vikappe. **Kimuta**saddo atisayeti vutto.

1139. Bho are ambho hambho re je aṅga āvuso he hare ete dasa avhāne. **Haṃ ho**saddāpyatra. Kathaṃ kiṃsu nanu kacci nu kiṃ ete cha **samā** samānatthā.

1140. Adhunā, etarahi, idāni, sampati cāti cattāro **idānī**tyatthe. Aññadatthu taggha sasakkaṃ addhā kāmaṃ jātu ve have ete aṭṭha **ekaṃse** ekaṃsatthe.

1141. **Yāvatā**dayo satta paricchedavācakā. Tatra yāvatā, yāvāti dve aniyamaparicchedatthavācakā. Tāvatā, tāva, ettāvatāti niyamaparicchedatthavācakā. Kittāvatā, kīveti paricchedapucchanatthavācakā.

1142-1143. Yathā tathā yatheva evaṃ yathānāma yathāhi seyyathāpi evamevaṃ vā tatheva yathāpi evampi seyyathāpi nāma yathariva yathā ca viya tathariva iccete sattarasa **paṭibhāgatthe** sadisatthe bhavanti.

1144. Saṃ, sāmaṃ, sayañceti tayo sayamiccatthe. Āma sāhu lahu opāyikaṃ patirūpaṃ sādhu evaṃ ete satta sampaṭicchanatthe. Āmantāpyatra.

1145. **Ya**mādayo cha kāraṇatthesiyuṃ. **Cana**saddo, cisaddo cāti dve **asākalye** asakalatthe. Kadācanaṃ, kadācītyādi payogo. **Mudhā**saddo **nipphale** phalarahite, nippayojanetyattho. Amūlepi ca **mudhā.**

1146. **Jātu**saddo ekaṃsepi. Sabbato, samantato, parito, samantā cāti cattāro tulyatthā.

1147. Na a no mā alaṃ nahi iccete cha nisedhe. Ce, sace, yadīti tayo yadyatthe. **Saddhaṃ**saddo anukūlatthe. Nattaṃ doso ca rajanīyamiccatthe. **Divā**saddo **ahe** ahanītyatthe.

1148. Īsaṃ, kiñci, manaṃ iccete appatthe. **Atakkite** avitakkite. Balakkāre tu **sāhasaṃ.** Aggato, purato ca pureiccatthe. **Pecca amutra**saddā bhavantare.

1149. Aho ca hi cāti ete vimhaye. Vikappepi **aho.** Sammodepi hi. **Tuṇhī**saddo **mone** abhāsane. Āvi, pātu ca pākaṭatthe. **Sajju sapadi**saddā taṅkhaṇetyatthe.

1150. Sudaṃ kho assu yagghe ve **hādayo** hakārādayo ca padapūraṇe siyuṃ. Antarena, antarā, anto cāti ete abbhantareiccatthe. Avassaṃ, nūna ca nicchayatthe.

1151. **Saṃ**saddo **diṭṭhā**saddo ānandatthe. Samupajo, saṃpyatra. **Kāmappavedane** icchāya akkhāne kacci jīvati te mātā, mamedamabhimatamiccatthe. **Usūyopagame** usūyāpubbake upagame.

''Kāmānumatiyaṃ kāmo,

Usūyopagamepi cā’’ti **ruddo.**

Usūyopagamānuññāṇepicāyaṃ attho dissate.

1152-1153. **Yathātta**nti saccaṃ. Tathassa anatikkamo **yathātathaṃ,** yathātthe abyayībhāvo. **Tatha**saddoyaṃ **bhūta**pariyāyo. **Sadā**saddo, **sanaṃ**saddo cāti nicce. **Sana**saddopyatra. Pāyo, bāhulyañca samā. Pañcakaṃ bāhye. **Saṇikaṃ**saddo asīghe.

1154. Sammā, suṭṭhūti dve abhidhānāni.

1155. **Sāyaṃ sāye** sāyanhe. **Atrāhe**ti imasmiṃ ahani **ajja**saddo.

1156. **Yatthā**dayo tayo aniyamaṭṭhānādivācakā. **Tatthā**dayo niyamaṭṭhānādivācakā.

1157. Sammukhā, āvi, pātu ca samānatthā.

1158. **Appevā**dayo tayo saṃsayatthamhi. **Iti itthaṃ evaṃ**saddā nidassane vattanti. **Kathañci**saddo kicchatthe.

1159. **Khedo** khinnatā. Paccakkhe **sacchi**saddo. Thire, avadhāraṇe ca **dhuvaṃ. Tiro tiriyaṃ**saddā samā. **Duṭṭhuku**saddā kucchāyaṃ.

1160. Āsiṭṭhatthamhi **suvatthi. Dhi**saddo nindāyaṃ. **Kuhiñcanā**dayo satta ṭhānādipucchanatthā.

1161. Iha idha atra ettha attha ete okāsatthādivācakā. Sabbasmiṃ kālādike **sabbatrā**didvayaṃ. Kismiṃ kāle **kadā.** Kasmiṃ kāle **kudācanaṃ.**

1162-1163. Vibhatyantanāmasarākhyātapatirūpake abyaye dassetvā tadaññabhāve abyaye dassetumāha **‘‘ādikamme’’**iccādi. Tatra vibhatyantapatirūpakaṃ yathā – ‘‘cirassaṃ, ciraṃ, cireni’’ccādi. Nāmapatirūpakaṃ yathā – ‘‘āma, sāhu, lahu, opāyika’’miccādi. Sarapatirūpakaṃ yathā – ‘‘a’’iccādi. Ākhyātapatirūpakaṃ yathā – ‘‘atthi’’iccādi.

Sambhavo pabhavo. **Udiṇṇe** pavuddhe vaḍḍhane. **Tisa** pīṇane,ti, **titti. Niyoge** niyojane. **Agge** uttame. **Tappare** tappadhāne. **Saṅge** laggane. **Pakāre** sadise, bhede vā. **Antobhāve** pakkhitte. **Viyoge** pavāse. **Avayave** padese. **Dhitiyaṃ** vīriye padhāne. Ete catthā dhātusaṃyogatthā vā nāmasaṃyogatthā vā bhavanti. Asaṃyogassa pana nāmapadassa attho ‘‘po siyā paramatthasmiṃ, pātu vātesu pā bhave’’ti **ekakkharakose** [ekakkharakosa 73 gāthā] vutto.

1164. **Vikkamo** padhānaṃ.

1165-1167. **Sanyāse** nikkhitte. **Mokkho** nibbānaṃ. **Rāsi** nikaro. **Gehe** nilaye. **Ādeso** ācikkhanaṃ. **Upamāya** sannibhe. **Accayo** atikkamo. **Sāmīpye** samīpabhāve. **Uparati** upasamo. **Nīharaṇaṃ** apanayanaṃ. **Āvaraṇaṃ** nīvaraṇaṃ [āharaṇaṃ gahaṇaṃ (ka.)].

1168. **Uddhakamme** uyyāne. **Viyoge** uppāsite. **Atthalābho** uppatti. **Pabalatte** mahābahalatte. **Dakkhaggatāsū**ti dakkhabhāve, aggabhāve ca. Sattiyaṃ, **mokkhe** nibbāne ca.

1169. Du ca abhāve dussīlo, duppañño. **Asamiddhiyaṃ** dubbhikkhaṃ. **Anandanaṃ** amodanaṃ.

1170. **Samantattasamiddhīsū**ti samantabhāve, samiddhiyañca. **Saṅgate** sahite. **Vidhāne** karaṇe. **Pabhavo** sambhavo. **Punappunakriyā** punappunakaraṇaṃ.

1171-1172. **Atisayo** atra adhimattaṃ. **Bhusattho** samantattho, tena **samanta** pariyāyopi **bhusa**saddo atthīti veditabbo. **Issariyo** pabhūti. **Accaye** atikkame. **Kalahe** viggahe. **Bhāse** kathane, ‘‘bhāsāyā’’tipi pāṭho. **Kucchane** kucchāyaṃ. **Anabhimukhatthe** vimukho. **Moho** vimati. **Padhāne** visiṭṭhe. **Dakkhatā** chekatā. **Khede** parissame.

1173. **Jānane** avagate. **Adhobhāge** avaṃsire. **Anicchaye** aniṇṇaye. **Paribhave** avaññāte. Deso ca byāpanañca hāni cāti dvando. **Vacokriyāya** vacanakriyāyaṃ. **Theyye** coriye. Aññāṇe ca pattiādike ca.

1174. Pacchātthe anucaro. Bhusatthe anuggato. Sadise anurūpo. Anuvattiyaṃ anveti. Hīne anu sāriputtaṃ paññavanto. Tatiyatthe nadimanvavasitā bārāṇasī. Dese, lakkhaṇe, vicchāyaṃ, itthambhūte, bhāgādike ca **anu.** Lakkhaṇe rukkha’manu vijjotate cando. Vicchāyaṃ rukkhaṃ rukkhamanu tiṭṭhati. Itthambhūte sādhu devadatto mātara’manu. Bhāge yadettha maṃ anu siyā.

1175. Āliṅgane parissajati. Dosakkhāne paribhāsetvā. Nivāsane vatthaṃ paridahitvā. **Avañño** paribhavo. Ādhāre bhojane soke byāpane. **Tatve** sabhāve. **Lakkhaṇādo** lakkhaṇavicchāitthambhūtabhāge.

1176. Visiṭṭhe abhidhammo. Uddhakamme sāruppe vuddhiyaṃ pūjāyaṃ adhike. Kule abhijano. Asacce lakkhaṇādimhi catubbidhe [‘abhirabhāge (pā.1.4.91)’ ti abhissa bhāgavajjitesu lakkhaṇādīsu kammappavacanīyasaññā vuttā (rūpasiddhi-kārakataṇḍe)].

1177. Adhike issare **pāṭhe** uccāraṇe, adhiṭṭhāne pāpuṇane nicchaye uparibhāgādike **bhaṭane** bhattiyaṃ visesane ca **adhi.**

1178-1179. **Vāmādāne** iti pāṭhe vāme paṭilome, ādāne gahaṇe. Vācādāne paccassosi. **Paṭinidhimhi** mukhyasadise buddhasmā pati. **Paṭibādhe** nivattane. **Paṭiccatthe** ‘‘paṭiccā’’ti padassa atthe. **Lakkhaṇādike** catubbidhe.

1180-1181. Samīpe ādikammani mariyāde uddhakammani icchāyaṃ bandhane abhividhimhi ca **ā.** Kicche īsatthe nivattiyañca appasāde āsīsane saraṇe vākyasaraṇe **ā** evaṃ anussaraṃ. Patiṭṭhāyaṃ, vimhayādīsu ca **ā.**

1182. **Bhūtabhāve** atīto.

1183. **Sambhāvane** api dibbesu kāmesu, ratiṃ so nādhigacchati [dha. pa. 187]. **Sambhāvana**madhikatthavacanena aññatra sattiyā avighāto. **Saṃvaraṇe** apidhānaṃ.

1184-1185. **Apagato** apeto. **Upapattiyaṃ** yuttiyaṃ upekkhā. **Ādhikye** upakhāriyaṃ doṇo. **Pubbakammani** buddhopakkamaṃ kilesacchedo. **Gayhākāre** paccupaṭṭhānaṃ. **Uparitte** uparibhāve upapanno. **Anasane** upavāso.

1186. **Upadese** evaṃ te abhikkamitabbaṃ, evaṃ te paṭikkamitabbaṃ. **Vacanapaṭiggāhe** evaṃ hotu. **Idamatthe idaṃ**saddassa atthe.

1187. **Samuccaye** kevalasamuccaye –

> Cīvaraṃ piṇḍapātañca, paccayaṃ sayanāsanaṃ;
> Adāsi ujubhūtesu, vippasannena cetasā [jā. 2.22.551].

Samāhāre cakkhu ca sotañca cakkhusotaṃ. **Anvācayo** ekaṃ padhānabhāvena vatvā itarassa appadhānabhāvena vacanaṃ, tasmiṃ. Sīlaṃ rakkhāhi, dānañca dehi. **Itarītare** samaṇo ca brāhmaṇo ca samaṇabrāhmaṇā. Tatra kevalasamuccayo ca anvācayo ca samāse natthi, itaradvayaṃ samāseyeva.

1188. **Pakāro** tulyo, bhedo ca. **Padatthassa vipallāse** goti ayamāheti. **Samāpane** icchitassa padassa pariniṭṭhāpane.

1189. Pajjaṃ **vā**saddassatthe. Vavatthitavibhāsāyaṃ vā paro asarūpā. **Viava**pubbo **ṭhā** gatinivattiyaṃ, to, **ṭhā**tissa tho, asarūpadvittañca. Vavatthitā niyamitā vibhāsā **vavatthitavibhāsā.** Avassaggeti **ava**pubbo **saja** vissajjanāliṅgananimmānesu.

1190. **Bhūsane** alaṅkāre. **Vāraṇe** nivāraṇe. **Pariyatti** pariyāpuṇanatā, yuttatthepi **alaṃ. Atho atha**saddā anantarādīsu catūsu atthesu siyuṃ.

1191. Pasaṃsādīsu tīsu. **Svīkāre** paṭiññāṇe. **Ādi**nā pakāsatthasambhābyākodhādike catthe nāmasaddo. Avadhāraṇamevattho.

1192. **Anuññā** anumati. **Santānaṃ** anunayo. **Ālapanaṃ** sambodhanaṃ. **Vata**saddo ekaṃse **dayāyaṃ** karuṇāyaṃ **hāse** pahāse **khede** parissame ālapane **vimhaye** acchariye ca siyā.

1193. **Vākyārambhe** ‘‘handa vadāmi te’’ti. **Visāde** khede. **Yāva tāva tū**ti **yāvatāva**saddā **sākalye** niravasese. Yāvadatthaṃ tāva gahitaṃ. **Māne** pamāṇe. ‘‘Yāva pamāṇamariyādāvadhāraṇatthakaṃ mata’’miti **bhāguri. Avadhimhi** paricchinne.

1194. **Puratthā**saddo **pāciyaṃ** disāyaṃ iccatthe, **puratthe** vakkhamāne, **aggato** samuddhe iccatthe ca **paṭhamepi** ādimhi vattati. **Pabandhe** vākyaracanāyaṃ vākyapabandhe purāṇādike. Cirantare atītabhūte. **Nikaṭe** sannihite. **Āgāmike** anāgate.

1195. **Khalu**saddo nisedhe **vākyālaṅkāre** vākyabhūsāyaṃ **avadhāraṇe eva**tthe, pasiddhiyañca vattati. **Abhito**saddo āsanne abhimukhe ubhayato iccatthe, **ādi**nā sīghe, sākalye ca atthe vattati. **Āsanne** abhitoyaṃ nadī. **Abhimukhe** abhitova tātā. **Ubhayato**iccatthe abhito maggassa. **Sīghe** abhito adhīyitvā. **Sākalye** abhito vanaṃ daḍḍhaṃ.

1196. **Yadyapisaddatthe** anuggahaṇagarahatthe. **Ekaṃsatthe** avitathatthe. Atho **pana**saddo visesasmiṃ atthe, padapūraṇatthe ca siyā.

1197. **Hi**saddo kāraṇādīsu catūsu atthesu vattati. **Tu**saddo pana tattha catūsu atthesu majjhe hetuvajje tike atthe vattati. **Ku**saddo pāpe īsatthe **kucchane** jigucchāyañca.

1198. Nukāro saṃsaye, pañhe ca. **Nānā**saddo anekatthe, vajjane ca. **Kiṃ**saddo pucchāyaṃ, jigucchāyañca, abyayo. Tiliṅgo ca, niyame tu tiliṅgova. **Vārimhi** udake. **Muddhani** sīse ca, **kaṃ** sukhepi, vuttañca **nānatthasaṅgahe** –

> ‘‘Ko brahmattānīlakkesu, samāne sabbanāmike;
> Pāvake ca mayūre ca, sukhasīsajalesu ka’’nti.

1199. **Amā**saddo sahatthe, samīpatthe ca, amāvāsī, amāgato ca. **Puna**saddo **bhede** visese. **Apaṭhame** puna dadāti. **Kira**saddo **anussave** anukkamena savane, aruciyañca. **Uda**saddo **apyatthe** pañhe. **Vikappane** atthantarassa vikappane ca.

1200. **Pacchā**saddo **patīciyaṃ** disāyaṃ. **Carime** anāgate kāle. **Sāmi**saddo tu **addhe** bhāge, **jigucchane** nindāyañca. Addhe bhāge sāmi vuttaṃ, jigucchanepi tadeva. **Pātu pakāse** pakāsanīye, **sambhave** uppattiyañca. **Mitho**saddo aññoññeiccatthe, rahoiccatthe ca.

1201. **Hā**saddo khede, soke, dukkhe ca. **Ahaha**saddo khede, **vimhaye** abbhute ca. **Dhi**saddo hiṃsāpane, nindāyañca. **Tiriyaṃ tiro**saddā pidhāne vattanti. Tiriyaṃ katvā kaṇḍaṅgato, tirokatvā vā.

1202-1203. Saṅkhyātāsaṅkhyātatthānaṃ upasagganipātasaṅkhyātānaṃ abyayānaṃ pasiddhe pacurappayoge ekacce vā dassetvā tadaññepi saṅkhepanayena dassetumāha **‘‘tuni’’**ccādi. Ettha ca **tunā**disaddehi **jju**pariyantehi tadantāva gahitā, na hi kevalānaṃ etesaṃ abyayabhāvo sambhavati. Tassattho – **tuna**paccayanto ca tathā tvāna tave tvā tuṃ dhā so thā kkhattuṃ to tha tra hiñcanaṃ hiṃ haṃ dhi ha **ya**kārato hiṃdha dhunā rahi dāni, **kiṃ**smā vo dācanaṃ dājjathaṃ thattaṃ jjhajjupaccayanto ca abyayībhāvasamāso ca **tunā**dīnaṃ **yā**desanto ca abyayaṃ nāma bhaveti. Payogo yathā – ‘‘kātuna, katvāna, kātave, katvā, kātuṃ, sabbadhā, sabbaso, sabbathā, catukkhattuṃ, sabbato, sabbattha, sabbatra, kuhiñcanaṃ, kuhiṃ, kuhaṃ, sabbadhi, iha, yahiṃ, idha, adhunā, etarahi, idāni, kva, kudācanaṃ, kadā, ajja, kathaṃ, aññathattaṃ, ekajjhaṃ, sajju, upanagaraṃ, antopāsādaṃ, abhivandiya’’iccādi. Idaṃ pana sabbesampi abyayānaṃ saṅkhepalakkhaṇaṃ.

‘‘Sadisaṃ tīsu liṅgesu, sabbāsu ca vibhattisu;
Vacanesu ca sabbesu, yaṃ na byeti tadabyaya’’nti.

Abyayavaggavaṇṇanā niṭṭhitā.

Iti sakalabyākaraṇamahāvanāsaṅgañāṇacārinā kavikuñjarakesarinā dhīmatā sirimahācaturaṅgabalena mahāmaccena viracitāyaṃ abhidhānappadīpikāvaṇṇanāyaṃ sāmaññakaṇḍavaṇṇanā samattā.

Nigamanavaṇṇanā

1. **‘‘Saggakaṇḍo cā’’**tyādinā abhidhānappadīpikāyaṃ kapālatelavaṭṭisadisena kaṇḍattayena samaṅgitā dīpitā.

2. **‘‘Tidive’’**tyādinā toṭakena tassā payojanaṃ kathitaṃ. Tassattho – yo naro kattubhūto **tidive** devaloke, brahmaloke ca **mahiyaṃ** manussaloke, **bhujagāvasathe** nāgaloke cāti etesu tīsu ṭhānesu sannihitānaṃ **sakalatthānaṃ** sabbesaṃ abhidheyyānaṃ **samavhayassa** abhidhānassa **dīpaniyaṃ** pakāsaniyaṃ **iha** abhidhānappadīpikāyaṃ savanadhāraṇādinā **kusalo** cheko hoti, **sa** naro **mahāmunino** sammāsambuddhassa **vacane** suttābhidhammavinayasaṅkhāte vacane **paṭu** cheko hoti, paṭuttāyeva **matimā** nāma hotīti.

3-9. Idāni yassa rañño vihāre vasitvā ayaṃ gantho viracito, tassa nāmaguṇanivāsakaraṇappakāravihāraguṇanāmādīni dassetvā attano ca nāmaguṇe dassetuṃ satta gāthā vuttā.

Tatra dutiyā bhujaṅgappayātaṃ nāma. Tāsaṃ ayaṃ sambandhādhippāyā atthavaṇṇanā – yo **parakkamabhujo** nāma **bhūpālo** rājā kāresi, rakkhesīti ca iminā sambandho. Kiṃguṇo so rājā? **Guṇabhūsano** saddhādiguṇālaṅkāradharo. **Tejassī** tejoyutto. **Jayī** arijayena yutto. **Kesarivikkamo** kesarasīho viya sūraguṇayutto, vīriyavā ca. Sa kattha nivāsī? So rājā **laṅkāyamāsi** laṅkānāmake dīpe nivāsanasīlo. **Ciraṃ** cirakālaṃ **vibhinnaṃ** tidhā vibhinnaṃ **nikāyattayasmiṃ** nikāyattayaṃ bhikkhusaṅghaṃ **sammā** nayena hetunā **samagge** samaggaṃ kāresi, kāritantoyaṃ karotīti kammiko, tathā **sadehaṃva** attano kāyaṃ iva **niccādaro** hutvā dīghakālaṃ mahagghehi **ca** paccayehi taṃ nikāyattayaṃ rakkhesi.

Tathā **yena** raññā yathā **kittiyā** attano saddhādikittiyā karaṇabhūtāya **laṅkā** attano nivāsanaṭṭhānabhūtā kammabhūtā **sambādhīkatā** saṅkaṭīkatā anokāsīkatā, tathā vihārehi gāmehi ārāmehi khettehi vāpīhi ca laṅkā sambādhīkatā.

Tathā **yassa** rañño sabbakāmadadaṃ aññehi asādhāraṇaṃ anuggahaṃ **patvā** pāpuṇanahetu ahaṃ **vibudhagocaraṃ** paṇḍitavisayaṃ ganthakārattaṃ patto, **tena** raññā kārite pāsādagopurādivibhūsite, **saggakaṇḍe** devalokassa kaṇḍasadise, **satoyāsayasmiṃ** sādusalilāsayasamannāgate, **paṭibimbite** bhagavato nivāsanaṭṭhānajetavanamahāvihārassa paṭibimbabhūte, **sādhusammate** sādhuvihāroti sammate, sādhūhi vā sammate **sarogāmasamūhamhi** salilāsayabhikkhācārayuttagāmasamūhasamannāgate mahājetavanākhyamhi vihāre **vasatā** nivāsaṃ kubbatā **santavuttinā** santacārinā saddhammaṭṭhitikāmena **dhīmatā** atisayañāṇayuttena **moggallānena** sammāsambuddhassa dutiyaaggasāvakabhūtassa āyasmato iddhimato mahāmoggallānassa nāmadheyyena therena esā abhidhānappadīpikā racitāti.

Nigamanakathā

Yadyatra dosoṇupamāṇasambhavo,
Guṇīsu vīdhimpi tathā vigāhate;
Yathā jalaṃ bhojanampi jantuvā,
Catuppado vāpyacaro kaṇaṇyapi.

Asampavedidassanāya bhāsite,
Guṇo ca doso ca sadā vivijjare;
Tato budhā me navadhānatā bhavaṃ,
Khamantu dosaṃ guṇataṃ nayantu vā.

Yo sīhasūro sitakuñjarindo,
Rājādhirājā ahu tambadīpe;
Dubbāranāgādijito narindo,
Sukantabhīmādiguṇopapanno.

Tannāmadheyyo tadanubbādajāto,
Saddhādiyutto catusetibhindo;
Nāgādithāmo atiduppasayho,
Uḷārapañño dhitimā yasassī.

Tenāhamaccantamanuggahīto,
Anaññasādhāraṇasaṅgahena;
Saṅkhepatokāsimimaṃ visuddhi-
Saṃvaṇṇanaṃ sotuhitaṃ subodhaṃ.

Rājā pajaṃ rakkhatu sappajaṃva,
Dhammañca lokāpi samācarantu;
Pūrentu atthā supakappitā ca,
Kālena devopi pavassatūti.

Abhidhānappadīpikāṭīkā niṭṭhitā.

Namo tassa bhagavato arahato sammāsambuddhassa

Suttantapiṭaka

Aṅguttaranikāye

Saṃgāyanassa pucchā vissajjanā

Pucchā – paṭhamamahāsaṃgītikāle āvuso dhammasaṃgāhakā mahākassapādayo mahātheravarā porāṇasaṃgītikārā paṭhamaṃ vinayapiṭakaṃ saṃgāyitvā suttantapiṭake ca dīghamajjhimasaṃyuttasaṅkhāte tayo nikāye saṃgāyitvā tadanantaraṃ kiṃ nāma pāvacanaṃ saṃgāyiṃsu.

Vissajjanā – paṭhamamahāsaṃgītikāle bhante dhammasaṃgāhakā mahākassapādayo mahātheravarā porāṇasaṃgītikārā paṭhamaṃ vinayaṃ saṃgāyitvā suttantapiṭake ca dīghamajjhimasaṃyuttasaṅkhāte tayo nikāye saṃgāyitvā tadanantaraṃ navahi ca suttasahassehi pañcahi ca suttasattehi sattapaññāsāya ca suttehi paṭimaṇḍitaṃ vīsatibhāṇavārasataparimāṇaṃ aṅguttaranikāyaṃ nāma pāvacanaṃ saṃgāyiṃsu.

Pucchā – aṅguttaranikāyepi āvuso ekakanipāto dukanipāto tikanipātotiādinā nipātapakaraṇaparicchedavasena ekādasavidhā. Tattha kataraṃ nipātapakaraṇaṃ saṃgāyiṃsu.

Vissajjanā – aṅguttaranikāye bhante ekādasasu nipātapakaraṇaparicchedesu ekakanipātaṃ paṭhamaṃ saṃgāyiṃsu.

1. Rūpādivagga

Pucchā – ekakanipātepi āvuso rūpādivaggo nīvaraṇappahānavaggo akammaniyavaggotiādinā vaggabhedavasena bahuvidhā. Tattha kataraṃ vaggaṃ paṭhamaṃ saṃgāyiṃsu.

Vissajjanā – ekakanipāte bhante rūpādivaggo nīvaraṇappahānavaggotiādinā vīsatiyā vaggesu rūpādivaggaṃ paṭhamaṃ saṃgāyiṃsu.

Pucchā – sādhu sādhu āvuso, mayampi dāni āvuso tatoyeva paṭṭhāya saṃgāhanatthāya saṃgītipubbaṅgamāni dhammapucchanavissajjanakiccāni āvahituṃ samārabhāma. Tenāvuso bhagavatā jānatā passatā arahatā sammāsambuddhena aṅguttaranikāye ekakanipāte rūpādivagge purimāni pañca suttāni kattha kaṃ ārabbha kathañca bhāsitāni.

Vissajjanā – sāvatthiyaṃ bhante sambahule bhikkhū ārabbha rūpādigarukānaṃ pañcannaṃ purisānaṃ ajjhāsayavasena ‘‘nāhaṃ bhikkhave aññaṃ ekarūpampi samanupassāmi, yaṃ evaṃ purisassa cittaṃ pariyādāya tiṭṭhati, yathayidaṃ bhikkhave itthirūpaṃ, itthirūpaṃ bhikkhave purisassa cittaṃ pariyādāya tiṭṭhatī’’ti evamādinā bhagavatā bhāsitāni.

Nāhaṃ bhikkhave aññaṃ ekarūpampi samanupassāmi, yaṃ evaṃ purisassa cittaṃ pariyādāya tiṭṭhati, yathayidaṃ bhikkhave itthirūpaṃ, itthirūpaṃ bhikkhave purisassa cittaṃ pariyādāya tiṭṭhati.

Pucchā – tattheva āvuso pacchimāni pañca suttāni bhagavatā kattha kaṃ ārabbha kathañca bhāsitāni.

Vissajjanā – tasmiṃyeva bhante sāvatthiyaṃ sambahule bhikkhū ārabbha rūpādigarukānaṃ pañcannaṃ itthīnaṃ ajjhāsayavasena ‘‘nāhaṃ bhikkhave aññaṃ ekarūpampi samanupassāmi, yaṃ evaṃ itthiyā cittaṃ pariyādāya tiṭṭhati, yathayidaṃ bhikkhave purisarūpaṃ, purisarūpaṃ bhikkhave itthiyā cittaṃ pariyādāya tiṭṭhatī’’ti evamādinā bhagavatā bhāsitāni.

Nāhaṃ bhikkhave aññaṃ ekarūpampi samanupassāmi, yaṃ evaṃ itthiyā cittaṃ pariyādāya tiṭṭhati, yathayidaṃ bhikkhave purisarūpaṃ, purisarūpaṃ bhikkhave itthiyā cittaṃ pariyādāya tiṭṭhati.

Nītatthavasena, neyyatthavasena

Pucchā – imasmiṃ āvuso rūpādivagge bhagavatā nītatthavasena kiṃ kathitaṃ, neyyatthavasena pana kiṃ ñāpitaṃ.

Vissajjanā – imasmiṃ bhante rūpādivagge bhagavatā nītatthavasena vaṭṭaṃ kathitaṃ. Neyyatthavasena pana vivaṭṭampi ñāpitaṃ.

2. Nīvaraṇappahānavagga

Pucchā – dutiyo pana āvuso nīvaraṇappahānavaggo bhagavatā kattha kathañca bhāsito.

Vissajjanā – sāvatthiyaṃ bhante ‘‘nāhaṃ bhikkhave aññaṃ ekadhammampi samanupassāmi, yena anuppanno vā kāmacchando uppajjati, uppanno vā kāmacchando bhiyyobhāvāya vepullāya saṃvattati, yathayidaṃ bhikkhave subhanimittaṃ, subhanimittaṃ bhikkhave ayoniso manasikaroto anuppannoceva kāmacchando uppajjati, uppanno ca kāmacchando bhiyyobhāvāya vepullāya saṃvattatī’’ti evamādinā bhagavatā bhāsito.

Pucchā – imasmiṃ pana āvuso dutiye nīvaraṇappahānavagge bhagavatā kiṃ kathitaṃ.

Vissajjanā – imasmiṃ pana bhante dutiye nīvaraṇappahānavagge bhagavatā vaṭṭampi vivaṭṭampi kathitaṃ.

3. Akammaniyava

Pucchā – tenāvuso…pe… sammāsambuddhena aṅguttaranikāye ekakanipāte tatiye akammaniyavagge kīdisī dhammadesanāyo desitā.

Vissajjanā – tatiye bhante akammaniyavagge ‘‘nāhaṃ bhikkhave aññaṃ ekadhammampi samanupassāmi, yaṃ evaṃ abhāvitaṃ akammaniyaṃ hoti, yathayidaṃ bhikkhave cittaṃ, cittaṃ bhikkhave abhāvitaṃ akammaniyaṃ hoti. Nāhaṃ bhikkhave aññaṃ ekadhammampi samanupassāmi, yaṃ evaṃ bhāvitaṃ kammaniyaṃ hoti, yathayidaṃ bhikkhave cittaṃ. Cittaṃ bhikkhave bhāvitaṃ kammaniyaṃ hotī’’ti evamādikā bhagavatā dhammadesanāyo desitā.

4. Adantavagga

Pucchā – catutthe panāvuso adantavagge bhagavatā kīdisī dhammadesanāyo desitā.

Vissajjanā – catutthe bhante adantavagge ‘‘nāhaṃ bhikkhave aññaṃ ekadhammampi samanupassāmi, yaṃ evaṃ adantaṃ mahato anatthāya saṃvattati, yathayidaṃ bhikkhave cittaṃ, cittaṃ bhikkhave adantaṃ mahato anatthāya saṃvattati. Nāhaṃ bhikkhave aññaṃ ekadhammampi samanupassāmi, yaṃ evaṃ dantaṃ mahato atthāya saṃvattati, yathayidaṃ bhikkhave cittaṃ, cittaṃ bhikkhave dantaṃ mahato atthāya saṃvattatī’’ti evamādikā bhagavatā dhammadesanāyo desitā.

5. Paṇihitaacchavagga

Pucchā – pañcame āvuso paṇihitaacchavagge bhagavatā kīdisī dhammadesanāyo desitā.

Vissajjanā – pañcame bhante paṇihitaacchavagge ‘‘seyyathāpi bhikkhave sālisūkaṃ vā yavasūkaṃ vā micchāpaṇihitaṃ hatthena vā pādena vā akkantaṃ hatthaṃ vā pādaṃ vā bhecchati, lohitaṃ vā uppādessatīti netaṃ ṭhāna vijjati. Taṃ kissahetu, micchāpaṇihitattā bhikkhave sūkassa. Evameva kho bhikkhave so vata bhikkhu micchāpaṇihitena cittena avijjaṃ bhecchati, vijjaṃ uppādessati, nibbānaṃ sacchikarissatīti netaṃ ṭhānaṃ vijjati, taṃ kissa hetu, micchāpaṇihitattā bhikkhave cittassā’’ti evamādikā bhagavatā dhammadesanāyo desitā.

6. Accharāsaṅghātavagga

Pucchā – accharāsaṅghātavagge āvuso paṭhama dutiyasuttāni bhagavatā kathaṃ bhāsitāni.

Vissajjanā – accharāsaṅghātavagge bhante bhagavatā ‘‘pabhassaramidaṃ bhikkhave cittaṃ, tañca kho āgantukehi upakkilesehi upakkiliṭṭhaṃ, taṃ assutavā puthujjano yathābhūtaṃ nappajānāti, tasmā ‘assutavato puthujjanassa cittabhāvanā natthī’ti vadāmi. Pabhassaramidaṃ bhikkhave cittaṃ, tañca kho āgantukehi upakkilesehi vippamuttaṃ, taṃ subhavā ariyasāvako yathābhūtaṃ pajānāti. Tasmā ‘sutapato ariyasāvakassa cittabhāvanā atthī’ti vadāmī’’ti. Evaṃ kho bhagavatā bhāsitāni.

Tatiyasutta

Pucchā – tattheva āvuso tatiyasuttādīni bhagavatā kathaṃ bhāsitāni.

Vissajjanā – tattheva bhante tatiyasuttādīni pañcasuttāni ‘‘accharāsaṅghātamattampi ce bhikkhave bhikkhu mettācittaṃ āsevati, bhāveti, manasikaroti. Ayaṃ vuccati bhikkhave bhikkhu arittajjhāno viharati satthusāsanakaro ovādapatikaro amoghaṃ raṭṭhapiṇḍaṃ bhuñjati, ko pana vādo ye naṃ bahulīkaronti. Yekeci bhikkhave dhammā akusalā akusalabhāgiyā akusalapakkhikā, sabbete manopubbaṅgamā, mano tesaṃ dhammānaṃ paṭhamaṃ uppajjati, anvadeva akusalādhammā, yekeci bhikkhave dhammā kusalā kusalabhāgiyā kusalapakkhikā, sabbete manopubbaṅgamā, mano tesaṃ dhammānaṃ paṭhamaṃ uppajjati, anvadeva kusalā dhammā’’ti evaṃ kho bhante bhagavatā bhāsitāni.

Aṭṭhamasutta

Pucchā – tattheva āvuso aṭṭhama navama dasamasuttāni ca vīriyārambhādivagge dasasuttāni ca kalyāṇamittādivagge paṭhamasuttañca bhagavatā kathaṃ bhāsitāni.

Vissajjanā – tattheva bhante aṭṭhama navama dasamasuttāni ca vīriyārambhādivagge dasasuttāni ca kalyāṇamittādivagge paṭhamasuttañca ‘‘nāhaṃ bhikkhave aññaṃ ekadhammampi samanupassāmi, yena anuppannā vā akusalā dhammā uppajjanti, uppannā vā kusalā dhammā parihāyanti, yathayidaṃ bhikkhave pamādo, pamattassa bhikkhave anuppannā ceva akusalā dhammā uppajjanti, uppannā ca kusalā dhammā parihāyantī’’ti evamādinā bhante bhagavatā bhāsitāni.

Dutiyasutta

Pucchā – kalyāṇamittādivagge āvuso dutiya tatiyasuttāni bhagavatā kathaṃ bhāsitāni.

Vissajjanā – kalyāṇamittādivagge bhante dutiya tatiyasuttāni ‘‘nāhaṃ bhikkhave aññaṃ ekadhammampi samanupassāmi, yena anuppannā vā akusalā dhammā uppajjanti, uppannā vā kusalā dhammā parihāyanti, yathayidaṃ bhikkhave anuyogo akusalānaṃ dhammānaṃ ananuyogo kusalānaṃ dhammāna’’nti evamādinā bhagavatā bhāsitāni.

Chaṭṭhasutta

Pucchā – tattheva āvuso chaṭṭhasuttādīni ca pamādādivagge paṭhamasuttañca bhagavatā kathaṃ bhāsitāni.

Vissajjanā – tattheva bhante chaṭṭhasuttādīni ca pamādādivagge paṭhamasuttañca ‘‘appamattikā esā bhikkhave parihāni yadidaṃ ñātiparihāni. Etaṃ patikiṭṭhaṃ bhikkhave parihānīnaṃ yadidaṃ paññāparihānīti. Appamattikā esā bhikkhave vuddhi yadidaṃ ñātivuddhi. Etadaggaṃ bhikkhave vuddhīnaṃ yadidaṃ paññāvuddhi. Tasmātiha bhikkhave evaṃ sikkhitabbaṃ ‘paññāvuddhiyā vaddhissāmā’ti. Evañhi vo bhikkhave sikkhitabba’’nti evamādinā bhante bhagavatā bhāsitāni.

Pamādādivagga

Pucchā – tenāvuso…pe… sammāsambuddhena pamādādivagge dutiyasuttādīni kathaṃ bhāsitāni.

Vissajjanā – nāhaṃ bhikkhave aññaṃ ekadhammampi samanupassāmi, yo evaṃ mahato anatthāya saṃvattati, yathayidaṃ bhikkhave pamādo. Pamādo bhikkhave mahato anatthāya saṃvattati. Nāhaṃ bhikkhave aññaṃ ekadhammampi, yo evaṃ mahato atthāya saṃvattati, yathayidaṃ bhikkhave appamādo, appamādo bhikkhave mahato anatthāya saṃvattatīti evamādinā bhante bhagavatā bhāsitāni.

Dutiya pamādādivagga

Pucchā – dutiye panāvuso pamādādivagge paṭhamasuttādīni bhagavatā kathaṃ bhāsitāni.

Vissajjanā – dutiye bhante pamādādivagge ajjhattikaṃ bhikkhave aṅganti karitvā nāññaṃ ekaṅgampi samanupassāmi, yaṃ evaṃ mahato anatthāya saṃvattati, yathayidaṃ bhikkhave pamādo. Pamādo bhikkhave mahato anatthāya saṃvattati. Ajjhattikaṃ bhikkhave aṅganti karitvā nāññaṃ ekaṅgampi samanupassāmi, yaṃ evaṃ mahato atthāya saṃvattati, yathayidaṃ bhikkhave appamādo. Appamādo bhikkhave mahato atthāya saṃvattatīti evamādinā bhante bhagavatā bhāsitāni.

Dasasutta

Pucchā – tattheva āvuso tettiṃsamādīnica dasasuttāni adhammavagge ca dasasuttāni bhagavatā kathaṃ bhāsitāni.

Vissajjanā – tattheva bhante tettiṃsamādīni dasasuttāni ca adhammavagge dasasuttāni ca ye te bhikkhave bhikkhū adhammaṃ ‘‘dhammo’’ti dīpenti, te bhikkhave bhikkhū bahujanaahitāya paṭipannā bahujanaasukhāya bahuno janassa anatthāya ahitāya dukkhāya devamanussānaṃ. Bahuñca te bhikkhave bhikkhū apuññaṃ pasavanti, te cimaṃ saddhammaṃ antaradhāpentīti evamādinā ca, ye te bhikkhave bhikkhū adhammaṃ ‘‘adhammo’’ti dīpenti, te bhikkhave bhikkhū bahujanahitāya paṭipannā bahujanasukhāya bahujano janassa atthāya hitāya sukhāya devamanussānaṃ. Bahuñca te bhikkhave bhikkhū puññaṃ pasavanti, te cimaṃ saddhammaṃ ṭhapentīti evamādinā ca bhante bhagavatā bhāsitāni.

Ekapuggalavagga

Pucchā – ekapuggalavagge āvuso bhagavatā kīdisī dhammadesanāyo desitā.

Vissajjanā – ekapuggalavagge bhante bhagavatā ekapuggalo bhikkhave loke uppajjamāno uppajjati bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānaṃ. Katamo ekapuggalo, tathāgato arahaṃ sammāsambuddho, ayaṃ kho bhikkhave ekapuggalo loke uppajjamāno uppajjati bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānanti evamādikā bhagavatā dhammadesanāyo desitā.

Etadaggavagga

Aññāsikoṇḍañña vatthu

Pucchā – etadavagge āvuso āgatesu ekacattālīsāya theresu āyasmā aññāsikoṇḍaññatthero kathaṃ bhagavatā etadaggaṭṭhāne ṭhapito.

Vissajjanā – etadaggavagge bhante āgatesu ekacattālīsāya mahātheresu ‘‘etadaggaṃ bhikkhave mama sāvakānaṃ bhikkhūnaṃ rattaññūnaṃ yadidaṃ aññāsikoṇḍañño’’ti, evaṃ kho bhante āyasmā aññāsikoṇḍaññatthero bhagavatā etadaggaṭṭhāne ṭhapito.

Aggasāvakavatthu

Pucchā – tenāvuso bhagavatā…pe… sammāsambuddhena aṅguttaranikāye ekakanipāte etadaggavagge āgatesu ekacattālīsāya mahātheresu āyasmā ca sāriputtatthero dhammasenāpati paṭhamo aggasāvako āyasmā ca mahāmoggallānatthero dutiyo aggasāvako kathaṃ etadaggaṭṭhāne ṭhapito.

Vissajjanā – āyasmā bhante sāriputtatthero dhammasenāpati ‘‘etadaggaṃ bhikkhave mama sāvakānaṃ bhikkhūnaṃ mahāpaññānaṃ yadidaṃ sāriputto’’ti. Āyasmā pana mahāmoggallānatthero ‘‘etadaggaṃ bhikkhave mama sāvakānaṃ bhikkhūnaṃ iddhimantānaṃ yadidaṃ mahāmoggallāno’’ti. Evaṃ kho bhante bhagavatā etadaggaṭṭhāne ṭhapito.

Idaṃ te āsanaṃ vīra, paññattaṃ tavanucchaviṃ;
Mama cittaṃ pasādento, nisīda pupphamāsane.

Ye vata loke arahanto vā arahattamaggaṃ vā samāpannā, ayaṃ tesaṃ bhikkhu aññataro.

Yaṃnūnāhaṃ imaṃ bhikkhuṃ upasaṅkamitvā pañhaṃ puccheyyaṃ.

Ye dhammā hetuppabhavā,
Tesaṃ hetuṃ tathāgato;
Āha tesañca yo nirodho,
Evaṃvādī mahāsamaṇo –

Labheyyāma mayaṃ bhante bhagavato santike pabbajjaṃ, labheyyāma upasampadaṃ.

Etadaggaṃ bhikkhave mama sāvakānaṃ bhikkhūnaṃ mahāpaññānaṃ yadidaṃ sāriputto.

Etadaggaṃ bhikkhave mama sāvakānaṃ bhikkhūnaṃ iddhimantānaṃ yadidaṃ mahāmoggallāno.

Mahākassapavatthu

Pucchā – āyasmā pana āvuso mahākassapatthero paṭhamamahāsaṃgītikāle pāmokkhasaṅghanāyakabhūto bhagavatā kathaṃ etadaggaṭṭhāne ṭhapito.

Vissajjanā – āyasmā bhante mahākassapatthero paṭhamamahāsaṃgītikāle saṅghapāmokkhabhūto ‘‘etadaggaṃ bhikkhave mama sāvakānaṃ bhikkhūnaṃ dhutavādānaṃ yadidaṃ mahākassapo’’ti. Evaṃ kho bhante bhagavatā etadaggaṭṭhāne ṭhapito.

Anuruddhattheravatthu

Pucchā – tenāvuso…pe… sammāsambuddhena aṅguttaranikāye ekakanipāte etadaggavagge āgatesu ekacattālīsāya mahātheresu āyasmā anuruddhatthero kathaṃ etadaggaṭṭhāne ṭhapito.

Vissajjanā – āyasmā bhante anuruddhatthero ‘‘etadaggaṃ bhikkhave mama sāvakānaṃ bhikkhūnaṃ dibbacakkhukānaṃ yadidaṃ anuruddho’’ti evaṃ kho bhante bhagavatā etadaggaṭṭhāne ṭhapito.

Sīvalivatthu

Pucchā – āyasmā pana āvuso sīvalitthero bhagavatā kathaṃ etadaggaṭṭhāne ṭhapito.

Vissajjanā – āyasmā bhante sīvalitthero ‘‘etadaggaṃ bhikkhave mama sāvakānaṃ bhikkhūnaṃ lābhīnaṃ yadidaṃ sīvalī’’ti evaṃ kho bhante bhagavatā etadaggaṭṭhāne ṭhapito.

Sammāsambuddho vata so bhagavā, yo imassa evarūpassa dukkhassa pahānāya dhammaṃ deseti.

Suppaṭipanno vata tassa bhagavato sāvakasaṅgho, yo imassa evarūpassa dukkhassa pahānāya paṭipanno.

Susukhaṃ vata nibbānaṃ, yatthidaṃ evarūpaṃ dukkhaṃ na saṃvijjati –

‘‘Etadaggaṃ bhikkhave mama sāvakānaṃ bhikkhūnaṃ lābhīnaṃ yadidaṃ sīvali’’ hu –

Ānandātheravatthu

Pucchā – āyasmā pana āvuso ānandatthero dhammabhaṇḍāgāriko paṭhamamahāsaṃgītikāle dhammavissajjakatherabhūto kathaṃ bhagavatā etadaggaṭṭhāne ṭhapito.

Vissajjanā – āyasmā bhante ānandatthero dhammabhaṇḍāgāriko paṭhamamahāsaṃgītikāle dhammavissajjakabhūto ‘‘etadaggaṃ bhikkhave mama sāvakānaṃ bhikkhūnaṃ bahussutānaṃ yadidaṃ ānando. Etadaggaṃ bhikkhave mama sāvakānaṃ bhikkhūnaṃ satimantānaṃ yadidaṃ ānando. Etadaggaṃ bhikkhave mama sāvakānaṃ bhikkhūnaṃ gatimantānaṃ yadidaṃ ānando. Etadaggaṃ bhikkhave mama sāvakānaṃ bhikkhūnaṃ dhitimantānaṃ yadidaṃ ānando. Etadaggaṃ bhikkhave mama sāvakānaṃ bhikkhūnaṃ upaṭṭhākānaṃ yadidaṃ ānando’’ti evaṃ kho bhante bhagavatā pañcasu etadaggaṭṭhānesu ṭhapito.

Satasahassena me kītaṃ,
Satasahassena māpitaṃ;
Sobhanaṃ nāma uyyānaṃ;
Paṭiggaṇha mahāmuni –

‘‘Etadaggaṃ bhikkhave mama sāvakānaṃ bhikkhūnaṃ bahussutānaṃ. Satimantānaṃ. Gatimantānaṃ. Dhitimantānaṃ. Upaṭṭhākānaṃ yadidaṃ ānando’’ –

Upālivatthu

Pucchā – tenāvuso bhagavatā…pe… sammāsambuddhena aṅguttaranikāye ekakanipāte etadaggavagge āgatesu ekacattālīsāya mahātheresu āyasmā upālitthero paṭhamamahāsaṃgītikāle vinayavissajjakabhūto kathaṃ etadaggaṭṭhāne ṭhapito.

Vissajjanā – āyasmā bhante upālitthero paṭhamamahāsaṃgītikāle vinayavissajjakabhūto ‘‘etadaggaṃ bhikkhave mama sāvakānaṃ bhikkhūnaṃ vinayadharānaṃ yadidaṃ upālī’’ti evaṃ kho bhante bhagavatā etadaggaṭṭhāne ṭhapito.

Vinayo vāsayo mayhaṃ,
Vinayo ṭhānacaṅkamaṃ;
Kappemi vinaye vāsaṃ,
Vinayo mama gocaro.

Mahāpajāpatigotamītherīvatthu

Pucchā – etadaggavagge āvuso āgatāsu terasasu therīsu mahāpajāpati gotamītherī kathaṃ bhagavatā etadaggaṭṭhāne ṭhapitā.

Vissajjanā – etadaggavagge bhante āgatāsu terasasu therīsu mahāpajāpatigotamītherī ‘‘etadaggaṃ bhikkhave mama sāvikānaṃ bhikkhunīnaṃ rattaññūnaṃ yadidaṃ mahāpajāpati gotamī’’ti evaṃ kho bhante bhagavatā etadaggaṭṭhāne ṭhapitā.

‘‘Etadaggaṃ bhikkhave mama sāvikānaṃ bhikkhunīnaṃ rattaññūnaṃ yadidaṃ mahāpajāpatigotamī’’ –

Pucchā – khemātherī pana āvuso aggasāvikā bhagavatā kathaṃ etadaggaṭṭhāne ṭhapitā.

Vissajjanā – khemātherī bhante paṭhamā aggasāvikā ‘‘etadaggaṃ bhikkhave mama sāvikānaṃ bhikkhunīnaṃ mahāpaññānaṃ yadidaṃ khemā’’ti evaṃ kho bhante bhagavatā etadaggaṭṭhāne ṭhapitā.

‘‘Ye rāgarattānupatanti sotaṃ,
Sayaṃkataṃ makkaṭova jālaṃ,
Etampi chetvāna vajanti dhīrā;
Anapekkhino sabbadukkhaṃ pahāya’’ –

‘‘Etadaggaṃ bhikkhave mama sāvikānaṃ bhikkhunīnaṃ mahāpaññānaṃ yadidaṃ khemā’’ –

Pucchā – uppalavaṇṇā pana āvuso therī dutiyaaggasāvikā bhagavatā kathaṃ etadaggaṭṭhāne ṭhapitā.

Vissajjanā – uppalavaṇṇā bhante therī dutiyaaggasāvikā ‘‘etadaggaṃ bhikkhave mama sāvikānaṃ bhikkhunīnaṃ iddhimantīnaṃ yadidaṃ uppalavaṇṇā’’ti evaṃ kho bhante bhagavatā etadaggaṭṭhāne ṭhapitā.

‘‘Etadaggaṃ bhikkhave mama sāvikānaṃ bhikkhunīnaṃ iddhimantīnaṃ yadidaṃ uppalavaṇṇā’’ –

Paṭācārātherībhikkhunīmavatthu

Pucchā – tenāvuso bhagavatā…pe… sammāsambuddhena aṅguttaranikāye ekakanipāte etadaggavagge āgatāsu terasasu therīsu paṭācārānāma therī kathaṃ etadaggaṭṭhāne ṭhapitā.

Vissajjanā – etadaggavagge bhante āgatāsu terasasu therikāsu paṭācārā therī ‘‘etadaggaṃ bhikkhave mama sāvikānaṃ bhikkhunīnaṃ vinayadharānaṃ yadidaṃ paṭācārā’’ti evaṃ kho bhante bhagavatā etadaggaṭṭhāne ṭhapitā.

‘‘Ubho puttā kālaṅkatā,
Panthe mayhaṃ patī mato;
Mātāpitā ca bhātā ca,
Ekacitakasmiṃ ḍayhare’’ –

‘‘Catūsu samuddesu jalaṃ parittakaṃ,
Tato bahuṃ assujalaṃ anappakaṃ;
Dukkhena phuṭṭhassa narassa socanā,
Kiṃ kāraṇā amma tuvaṃ pamajjasi’’ –

‘‘Na santi puttā tāṇāya,
Na pitā nāpi bandhavā;
Antakenādhipannassa,
Natthi ñātīsu tāṇatā;
Etamatthavasaṃ ñatvā, paṇḍito sīlasaṃvuto;
Nibbānagamanaṃ maggaṃ, khippameva visodhaye’’ –

‘‘Yo ca vassasataṃ jīve,
Apassaṃ udayabbayaṃ;
Ekāhaṃ jīvitaṃ seyyo,
Passato udayabbayaṃ’’ –

‘‘Etadaggaṃ bhikkhave mama sāvikānaṃ bhikkhunīnaṃ vinayadharānaṃ yadidaṃ paṭācārā’’ –

Dhammadinnātherībhikkhunīmavatthu

Pucchā – dhammadinnā pana āvuso therī bhagavatā kathaṃ etadaggaṭṭhāne ṭhapitā.

Vissajjanā – dhammadinnā bhante therī ‘‘etadaggaṃ bhikkhave mama sāvikānaṃ bhikkhunīnaṃ dhammakathikānaṃ yadidaṃ dhammadinnā’’ti evaṃ kho bhante bhagavatā etadaggaṭṭhāne ṭhapitā.

‘‘Yassa pure ca pacchā ca,
Majjheca natthi kiñcanaṃ;
Akiñcanaṃ anādānaṃ,
Tamahaṃ brūmi brāhmaṇaṃ’’ –

‘‘Etadaggaṃ bhikkhave mama sāvikānaṃ bhikkhunīnaṃ dhammakathikānaṃ yadidaṃ dhammadinnā’’ –

Yasodharātherībhikkhunīmavatthu

Pucchā – bhaddakaccānānāma āvuso yasodharātherī bhagavatā kathaṃ etadaggaṭṭhāne ṭhapitā.

Vissajjanā – bhaddakaccānā bhante yasodharātherī bhagavatā ‘‘etadaggaṃ bhikkhave mama sāvikānaṃ bhikkhunīnaṃ mahābhiññapattānaṃ yadidaṃ bhaddakaccānā’’ti. Evaṃ kho bhante etadaggaṭṭhāne ṭhapitā.

‘‘Etadaggaṃ bhikkhave mama sāvikānaṃ bhikkhunīnaṃ mahābhiññapattānaṃ yadidaṃ bhaddakaccānā’’ –

Tapussabhallikavatthu

Pucchā – aṅguttaranikāye āvuso etadaggavagge āgatesu ekādasasu upāsakesu tapussabhallikānāma vāṇijā bhagavatā kathaṃ etadaggaṭṭhāne ṭhapitā.

Vissajjanā – tapussabhallikā bhante vāṇijā ‘‘etadaggaṃ bhikkhave mama sāvakānaṃ upāsakānaṃ paṭhamaṃ saraṇaṃ gacchantānaṃ yadidaṃ tapussabhallikā vāṇijā’’ti, evaṃ kho bhante bhagavatā etadaggaṭṭhāne ṭhapitā.

‘‘Ete bhante mayaṃ bhagavantaṃ saraṇaṃ gacchāma dhammañca, upāsake no bhagavā dhāretu ajjatagge pāṇupete saraṇaṃ gate’’ hu –

‘‘Etadaggaṃ bhikkhave mama sāvakānaṃ upāsakānaṃ paṭhamaṃ saraṇaṃ gacchantānaṃ yadidaṃ tapussabhallikā vāṇijā’’ –

Anāthapiṇḍakavatthu

Pucchā – tenāvuso bhagavatā arahatā…pe… sammāsambuddhena aṅguttaranikāye ekakanipāte etadaggavagge āgatesu ekādasasu upāsakesu sudatto gahapati anāthapiṇḍiko kathaṃ etadaggaṭṭhāne ṭhapito.

Vissajjanā – etadaggavagge bhante āgatesu ekādasasu upāsakesu sudatto gahapati anāthapiṇḍiko ‘‘etadaggaṃ bhikkhave mama sāvakānaṃ upāsakānaṃ dāyakānaṃ yadidaṃ sudatto gahapati anāthapiṇḍiko’’ti. Evaṃ kho bhante bhagavatā etadaggaṭṭhāne ṭhapito.

Etadaggaṃ bhikkhave mama sāvakānaṃ upāsakānaṃ dāyakānaṃ yadidaṃ sudatto gahapati anāthapiṇḍiko–

Sūrambaṭṭhaupāsakāvatthu

Pucchā – sūrambaṭṭho nāma āvuso upāsako bhagavatā kathaṃ etadaggaṭṭhāne ṭhapito.

Vissajjanā – sūrambaṭṭho upāsako ‘‘etadaggaṃ bhikkhave mama sāvakānaṃ upāsakānaṃ aveccappasannānaṃ yadidaṃ sūrambaṭṭho’’ti evaṃ kho bhante bhagavatā etadaggaṭṭhāne ṭhapito.

‘‘Etadaggaṃ bhikkhave mama sāvakānaṃ upāsakānaṃ aveccappasannānaṃ yadidaṃ sūrambaṭṭho’’ hu –

Sujātā upāsikāvatthu

Pucchā – etadaggavagge āvuso āgatāsu dasasu upāsikāsu sujātānāma upāsikā seniyadhītā kathaṃ bhagavatā etadaggaṭṭhāne ṭhapitā.

Vissajjanā – sujātā bhante seniyadhītā ‘‘etadaggaṃ bhikkhave mama sāvikānaṃ upāsikānaṃ paṭhamaṃ saraṇaṃ gacchantīnaṃ yadidaṃ sujātā seniyadhītā’’ti, evaṃ kho bhante bhagavatā etadaggaṭṭhāne ṭhapitā.

‘‘Etā mayaṃ bhante bhagavantaṃ saraṇaṃ gacchāma dhammañca bhikkhusaṅghañca, upāsikāyo no bhagavā dhāretu ajjatagge pāṇupetā saraṇaṃ gatā’’ hu –

‘‘Etadaggaṃ bhikkhave mama sāvikānaṃ upāsikānaṃ paṭhamaṃ saraṇaṃ gacchantīnaṃ yadidaṃ sujātā seniyadhītā’’ –

Visākhā upāsikāvatthu

Pucchā – visākhā pana āvuso upāsikā kathaṃ bhagavatā etadaggaṭṭhāne ṭhapitā.

Vissajjanā – visākhā bhante upāsikā migāramātā ‘‘etadaggaṃ bhikkhave mama sāvikānaṃ upāsikānaṃ dāyikānaṃ yadidaṃ visākhā migāramātā’’ti evaṃ kho bhante bhagavatā etadaggaṭṭhāne ṭhapitā.

‘‘Etadaggaṃ bhikkhave mama sāvikānaṃ upāsikānaṃ dāyikānaṃ yadidaṃ visākhā migāramātā’’ hu –

Khujjuttarā upāsikāvatthu

Pucchā – tenāvuso bhagavatā…pe… sammāsambuddhena aṅguttaranikāye ekakanipāte etadaggavagge āgatāsu dasasu upāsikāsu khujjuttarānāma upāsikā kathaṃ etadaggaṭṭhāne ṭhapitā.

Vissajjanā – etadaggavagge bhante āgatāsu dasasu upāsikāsu khujjuttarā upāsikā ‘‘etadaggaṃ bhikkhave mama sāvikānaṃ upāsikānaṃ bahussutānaṃ yadidaṃ khujjuttarā’’ti evaṃ kho bhante bhagavatā etadaggaṭṭhāne ṭhapitā.

‘‘Etadaggaṃ bhikkhave mama sāvakānaṃ upāsikānaṃ bahussutānaṃ yadidaṃ khujjuttarā’’ hu –

Kāḷīupāsikāvatthu

Pucchā – kāḷīnāma āvuso upāsikā kuraragharikā kathaṃ bhagavatā etadaggaṭṭhāne ṭhapitā.

Vissajjanā – kāḷī bhante upāsikā kuraragharikā ‘‘etadaggaṃ bhikkhave mama sāvikānaṃ anussavappasannānaṃ yadidaṃ kāḷī upāsikā kuraragharikā’’ti evaṃ kho bhante bhagavatā etadaggaṭṭhāne ṭhapitā.

‘‘Etadaggaṃ bhikkhave mama sāvikānaṃ upāsikānaṃ anussavappasannānaṃ yadidaṃ kāḷī upāsikā kuraragharikā’’ –

Aṭṭhānapāḷi

Pucchā – sakalāpi āvuso aṭṭhānapāḷi bhagavatā kathaṃ bhāsitā.

Vissajjanā – aṭṭhānametaṃ bhikkhave anavakāso, yaṃ diṭṭhisampanno puggalo kañcisaṅkhāraṃ niccato upagaccheyya, netaṃ ṭhānaṃ vijjati. Ṭhānañca kho etaṃ bhikkhave vijjati, yaṃ puthujjano kañcisaṅkhāraṃ niccato upagaccheyya, ṭhānametaṃ vijjatīti evamādinā bhante bhagavatā sakalāpi aṭṭhānapāḷi bhāsitā.

Ekadhammapāḷi paṭhamavagga

Pucchā – ekadhammapāḷiyaṃ āvuso paṭhamavagge kīdisī dhammadesanā bhagavatā desitā.

Vissajjanā – ekadhammapāḷiyaṃ bhante paṭhamavagge ‘‘ekadhammo bhikkhave bhāvito bahulīkato ekantanibbidāya virāgāya nirodhāya upasamāya abhiññāya sambodhāya nibbānāya saṃvattati. Katamo ekadhammo, buddhānussati, ayaṃ kho bhikkhave ekadhammo bhāvito bahulīkato ekantanibbidāya virāgāya nirodhāya upasamāya abhiññāya sambodhāya nibbānāya saṃvattatī’’ti evamādikā bhagavatā dhammadesanā desitā.

Pucchā – dutiyavagge pana āvuso bhagavatā kīdisī dhammadesanāyo desitā.

Vissajjanā – dutiyavagge bhante bhagavatā ‘‘nāhaṃ bhikkhave aññaṃ ekadhammampi samanupassāmi, yena anuppannā vā akusalā dhammā uppajjanti, uppannā vā akusalā dhammā bhiyyobhāvāya vepullāya saṃvattanti, yathayidaṃ bhikkhave micchādiṭṭhi. Micchādiṭṭhikassa bhikkhave anuppannā ceva akusalā dhammā uppajjanti, uppannā ca akusalā dhammā bhiyyobhāvāya vepullāya saṃvattantī’’ti. Evamādikā bhagavatā dhammadesanāyo desitā.

Tatiyavagga

Pucchā – tatiyavagge pana āvuso pañcamādīni aṭṭha suttāni bhagavatā kathaṃ bhāsitāni.

Vissajjanā – tatiyavagge bhante pañcamādīni aṭṭhasuttāni ‘‘durakkhāte bhikkhave dhammavinaye yo ca samādapeti, yañca samādapeti, yo ca samādapito tathattāya paṭipajjati. Sabbete bahuṃ apuññaṃ pasavanti. Taṃkissahetu, durakkhābhattā bhikkhave dhammassa. Svākkhāte bhikkhave dhammavinaye yo ca samādapeti, yañca samādapeti, yo ca samādapito, tathattāya paṭipajjati, sabbete bahuṃ puññaṃ pasavanti. Taṃkissahetu svākkhātattā bhikkhave dhammassā’’ti evamādinā bhagavatā bhāsitāni.

Apara accharāsaṅghātavagga

Pucchā – aparaaccharāsaṅghātavagge pana āvuso bhagavatā kīdisī dhammadesanāyo desitā.

Vissajjanā – aparaaccharāsaṅghātavagge bhante ‘‘accharāsaṅghātamattampi ce bhikkhave bhikkhu paṭhamaṃ jhānaṃ bhāveti, ayaṃ vuccati bhikkhave bhikkhu arittajjhāno viharati satthusāsanakaro ovādapatikaro amoghaṃ raṭṭhapiṇḍaṃ bhuñjati, ko pana vādo ye naṃ bahulīkarontī’’ti evamādikā bhante bhagavatā dhammadesanāyo desitā.

Kāyagatāsativagga

Pucchā – sakalopi āvuso kāyagatāsativaggo bhagavatā kathaṃ bhāsito.

Vissajjanā – yassa kassaci bhikkhave mahāsamuddo cetasā phuṭo, antogadhā tassa kunnadiyo yākāci samuddaṅgamā, evameva bhikkhave yassa kassaci kāyagatāsati bhāvitā bahulīkatā, antogadhā tassa kusalā dhammā yekeci vijjābhāgiyā’’ti evamādinā bhante bhagavatā sakalopi kāyagatāsativaggo bhāsito.

Amatavagga

Pucchā – sakalopi āvuso amatavaggo bhagavatā kathaṃ bhāsato.

Vissajjanā – amataṃ te bhikkhave na paribhuñjanti, ye kāyagatāsatiṃ na paribhuñjanti. Amataṃ te bhikkhave paribhuñjanti, ye kāyagatāsatiṃ paribhuñjanti. Amataṃ te bhikkhave aparibhuttaṃ, yesaṃ kāyagatāsati aparibhuttā. Amataṃ te bhikkhave paribhuttaṃ, yesaṃ kāyagatāsati paribhuttāti evamādinā bhante bhagavatā sakalopi amatavaggo bhāsito.

Kammakaraṇavagga, vajjasutta

Pucchā – tenāvuso bhagavatā…pe… sammāsambuddhena aṅguttaranikāye dukanipāte kammakaraṇavagge paṭhamaṃ vajjasuttaṃ kattha kassa kathañca bhāsitaṃ.

Vissajjanā – sāvatthiyaṃ bhante sambahulānaṃ bhikkhūnaṃ ‘‘dvemāni bhikkhave vajjāni. Katamāni dve diṭṭhadhammikañca vajjaṃ samparāyikañca vajja’’nti evamādinā bhagavatā bhāsitaṃ.

Tasmātiha bhikkhave evaṃ sikkhitabbaṃ ‘‘diṭṭhadhammikassa vajjassa bhāyissāma, samparāyikassa vajjassa bhāyissāma, vajjabhīruno bhavissāma vajjabhayadassāvino’’ti. Evañhi kho bhikkhave sikkhitabbaṃ.

Padhānasutta

Pucchā – tattheva āvuso dutiyaṃ padhānasuttaṃ bhagavatā kattha kassa kathañca bhāsitaṃ.

Vissajjanā – sāvatthiyaṃyeva bhante sambahulānaṃ bhikkhūnaṃ ‘‘dvemāni bhikkhave padhānāni durabhisambhavāni lokasmiṃ. Katamāni dve, yañca gihīnaṃ agāraṃ ajjhāvasataṃ cīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhārānuppādanatthaṃ padhānaṃ, yañca agārasmā anagāriyaṃ pabbajitānaṃ sabbūpadhipaṭinissaggattaṃ padhānaṃ. Imāni kho bhikkhave dve padhānāni durabhisambhavāni lokasmi’’nti evamādinā bhagavatā bhāsitaṃ.

Tapanīyasutta

Pucchā – tattheva āvuso tapanīyasuttaṃ bhagavatā kathaṃ bhāsitaṃ.

Vissajjanā – dveme bhikkhave dhammā tapanīyā. Katame dve, idha bhikkhave ekaccassa kāyaduccaritaṃ kataṃ hoti, akataṃ hoti kāya sucaritaṃ, vacīduccaritaṃ kataṃ hoti, akataṃ hoti vacīsucaritaṃ, manoduccaritaṃ kataṃ hoti, akataṃ hoti manosucaritaṃ. So ‘‘kāyaduccaritaṃ me kata’’nti tappati, ‘‘akataṃ me kāyasucarita’’nti tappati. Vacīduccaritaṃ (pa) ‘‘manoduccaritaṃ me kata’’nti tappati, ‘‘akataṃ me manosucarita’’nti tappati. Ime kho bhikkhave dve dhammā tapanīyāti. Evaṃ kho bhante bhagavatā bhāsitaṃ.

Atapanīyasutta

Pucchā – catutthaṃ pana āvuso atapanīyasuttaṃ bhagavatā kathaṃ bhāsitaṃ.

Vissajjanā – catutthaṃ bhante atapanīyasuttaṃ ‘‘dveme bhikkhave dhammā atapanīyā. Katame dve, idha bhikkhave ekaccassa kāyasucaritaṃ kataṃ hoti, akataṃ hoti kāyaduccaritaṃ. Vacīsucaritaṃ kataṃ hoti, akataṃ hoti vacīduccaritaṃ. Manosucaritaṃ kataṃ hoti, akataṃ hoti manoduccaritaṃ. So ‘kāyasucaritaṃ me kata’nti na tappati, ‘akataṃ me kāyaduccarita’nti natappati. ‘Vacīsucaritaṃ…pe…

manosucaritaṃ me kata’nti na tappati. ‘Akataṃ me manoduccarita’nti na tappati. Ime kho bhikkhave dve dhammā atapanīyā’’ti. Evaṃ kho bhante bhagavatā bhāsitaṃ.

Upaññātasutta

Pucchā – pañcamaṃ pana āvuso upaññātasuttaṃ bhagavatā kathaṃ bhāsitaṃ.

Vissajjanā – pañcamaṃ bhante upaññātasuttaṃ ‘‘dvinnāhaṃ bhikkhave dhammānaṃ upaññāsiṃ. Yā ca asantuṭṭhitā kusalesu dhammesu, yā ca appaṭivānitā padhānasmiṃ. Appaṭivāni sudāhaṃ bhikkhave padahāmi ‘kāmaṃ-taco ca nhāru ca aṭṭhi ca avasissatu upasussatu sarīre maṃsalohitaṃ, yaṃ taṃ purisathāmena purisavīriyena purisaparakkamena pattabbaṃ, na taṃ apāpuṇitvā vīriyassa saṇṭhānaṃ bhavissatī’’ti. Evamādinā bhante bhagavatā bhāsitaṃ.

Cariyasutta

Pucchā – navamaṃ pana āvuso cariyasuttaṃ bhagavatā kathaṃ bhāsitaṃ.

Vissajjanā – navamaṃ bhante cariyasuttaṃ ‘‘dveme bhikkhave dhammā sukkā lokaṃ pālenti. Katame dve, hirīca ottappañca. Ime kho bhikkhave dve sukkā dhammā lokaṃ na pāleyyuṃ, nayidha paññāyetha ‘mātā’tivā ‘mātucchā’tivā ‘mātulānī’tivā ‘ācariyabhariyā’tivā ‘garūnaṃ dārā’ti’’vāti, evamādinā bhante bhagavatā bhāsitaṃ.

Adhikaraṇavagga, sattamasutta

Pucchā – adhikaraṇavagge pana āvuso sattamasuttaṃ bhagavatā kattha kaṃ ārabbha kismiṃ vatthusmiṃ kathañca bhāsitaṃ.

Vissajjanā – sāvatthiyaṃ bhante jāṇussoṇiṃ brāhmaṇaṃ ārabbha bhāsitaṃ. Jāṇussoṇi bhante brāhmaṇo bhagavantaṃ etadavoca ‘‘ko nu kho bho gotama hetu ko paccayo, yena midhekacce sattā kāyassa bhedā paraṃmaraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjantī’’ti. Tasmiṃ bhante vatthusmiṃ ‘‘katattā ca brāhmaṇa akatattā ca evamidhekacce sattā kāyassa bhedā paraṃmaraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjantī’’ti evamādinā bhante bhagavatā bhāsitaṃ.

Ko nu kho bho gotama hetu ko paccayo, yena midhekacce sattā kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjanti.

‘‘Katattāca brāhmaṇa akatattāca evamidhekacce sattā kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjanti’’ –

Ko pana bho gotama hetu ko paccayo, yena midhekacce sattā kāyassa bhedā paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjanti –

Katattā ca brāhmaṇa akatattā ca evamidhekacce sattā kāyassa bhedā paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjanti.

Na kho ahaṃ imassa bhoto gotamassa saṃkhittena bhāsitassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ –

Sādhu me bhavaṃ gotamo tathā dhammaṃ desetu.

Aṭṭhamasutta

Pucchā – tattheva āvuso aṭṭhamasuttaṃ bhagavatā kattha kassa kathañca bhāsitaṃ.

Vissajjanā – sāvatthiyaṃ bhante āyasmato ānandassa ‘‘ekaṃsenāhaṃ ānanda akaraṇīyaṃ vadāmi kāyaduccaritaṃ manoduccarita’’nti evamādinā bhagavatā bhāsitaṃ.

‘‘Ekaṃsenāhaṃ ānanda karaṇīyaṃ vadāmi kāyasucaritaṃ vacīsucaritaṃ manosucaritaṃ’’ –

Navamasutta

Pucchā – tenāvuso bhagavatā…pe… sammāsambuddhena aṅguttaranikāye dukanipāte adhikaraṇavagge navamasuttaṃ bhāsitaṃ.

Vissajjanā – akusalaṃ bhikkhave pajahatha, sakkā bhikkhave akusalaṃ pajahituṃ. Nocedaṃ bhikkhave sakkā abhavissa akusalaṃ pajahituṃ, nāhaṃ evaṃ vadeyyaṃ ‘‘akusalaṃ bhikkhave pajahathā’’ti. Yasmā ca kho bhikkhave sakkā akusalaṃ pajahituṃ, tasmāhaṃ evaṃ vadāmi ‘‘akusalaṃ bhikkhave pajahathā’’ti. Akusalañca hidaṃ bhikkhave pahīnaṃ ahitāya dukkhāya saṃvatteyya, nāhaṃ evaṃvadeyyaṃ ‘‘akusalaṃ bhikkhave pajahathā’’ti. Yasmā ca kho bhikkhave akusalaṃ pahīnaṃ hitāya sukhāya saṃvattati, tasmāhaṃ evaṃ vadāmi ‘‘akusalaṃ bhikkhave pajahathā’’ti evamādinā bhante bhagavatā bhāsitaṃ.

Dasamasutta, ekādasamasutta

Pucchā – tattheva āvuso dasamaekādasamasuttāni bhagavatā kathaṃ bhāsitāni.

Vissajjanā – tattheva bhante dasamaekādasamasuttāni ‘‘dveme bhikkhave dhammā saddhammassa sammosāya antaradhānāya saṃvattanti. Katame dve, dunnikkhittañca padabyañjanaṃ attho ca dunnīto, dunnikkhittassa bhikkhave padabyañjanassa atthopi dunnayo hoti. Ime kho bhikkhave dve dhammā saddhammassa sammosāya antaradhānāya saṃvattantī’’ti ca. ‘‘Dveme bhikkhave dhammā saddhammassa ṭhitiyā asammosāya anantaradhānāya saṃvattanti. Katame dve, sunikkhittañca padabyañjanaṃ attho ca sunīto, sunikkhittassa bhikkhave padabyañjanassa atthopi sunayo hoti. Ime kho bhikkhave dve dhammā saddhammassa ṭhitiyā asammosāya anantaradhānāya saṃvattantī’’ti ca. Evaṃ kho bhante bhagavatā bhāsitāni.

Bālavagga

Dutiyasutta

Pucchā – bālavagge pana āvuso dutiyasuttaṃ bhagavatā kathaṃ bhāsitaṃ.

Vissajjanā – bālavagge bhante dutiyaṃ suttaṃ ‘‘dveme bhikkhave tathāgataṃ abbhācikkhanti. Katame dve, duṭṭho vā dosantaro saddho vā duggahitena. Ime kho bhikkhave dve tathāgataṃ abbhācikkhantī’’ti, evaṃ kho bhante bhagavatā bhāsitaṃ.

Tatiyasutta

Pucchā – tattheva āvuso tatiyasuttaṃ bhagavatā kathaṃ bhāsitaṃ.

Vissajjanā – tattheva bhante tatiyasuttaṃ bhagavatā ‘‘dveme bhikkhave tathāgataṃ abbhācikkhanti. Katame dve, yo ca abhāsitaṃ alapitaṃ tathāgatena ‘bhāsitaṃ lapitaṃ tathāgatenā’ti dīpeti. Yo ca bhāsitaṃ lapitaṃ tathāgatena ‘abhāsitaṃ alapitaṃ tathāgatenāti’ dīpeti. Ime kho bhikkhave dve tathāgataṃ abbhācikkhanti. Dveme bhikkhave tathāgataṃ nābbhācikkhanti. Katame dve, yo ca abhāsitaṃ alapitaṃ tathāgatena ‘abhāsitaṃ alapitaṃ tathāgatenā’ti dīpeti. Yo ca bhāsitaṃ lapitaṃ tathāgatena ‘bhāsitaṃ lapitaṃ tathāgatenā’ti dīpeti. Ime kho bhikkhave dve tathāgataṃ nābbhācikkhantī’’ti, evaṃ kho bhante bhagavatā bhāsitaṃ.

Catutthavagga, pañcamasutta

Pucchā – tattheva āvuso catutthapañcamasuttāni bhagavatā kathaṃ bhāsitāni.

Vissajjanā – tattheva bhante catutthapañcamasuttāni ‘‘dveme bhikkhave tathāgataṃ abbhācikkhanti. Katame dve, yo ca neyyatthaṃ suttantaṃ ‘nītattho suttanto’ti dīpeti, yo ca nītatthaṃ suttantaṃ ‘neyyattho suttanto’ti dīpetī’’ti, evamādinā bhagavatā bhāsitāni.

Samacittavagga, paṭhamasutta

Pucchā – samacittavagge āvuso paṭhamasuttaṃ bhagavatā kathaṃ bhāsitaṃ.

Vissajjanā – samacittavagge bhante paṭhamasuttaṃ ‘‘asappurisabhūmiñca vo bhikkhave desessāmi sappurisabhūmiñca, taṃ suṇātha sādhukaṃ manasikarotha, bhāsissāmī’’ti, evamādinā bhante bhagavatā bhāsitaṃ.

Dutiyasutta

Pucchā – tattheva āvuso dutiyasuttaṃ bhagavatā kathaṃ bhāsitaṃ.

Vissajjanā – tattheva bhante dutiyasuttaṃ ‘‘dvinnāhaṃ bhikkhave na suppatikāra vadāmi. Katamesaṃ dvinnaṃ, mātu ca pitu cā’’ti, evamādinā bhagavatā bhāsitaṃ.

Samacittasutta

Pucchā – tattheva āvuso pañcamaṃ samacittasuttaṃ kattha kassa kena kathañca bhāsitaṃ.

Vissajjanā – sāvatthiyaṃ bhante sambahulānaṃ bhikkhūnaṃ ‘‘ajjhattasaṃyojanañca āvuso puggalaṃ desessāmi bahiddhāsaṃyojanañca, taṃsuṇātha

Sādhukaṃ manasikarothā’’ti, evamādinā bhante āyasmatā sāriputtattherena dhammasenāpatinā bhāsitaṃ.

Ovāda

Pucchā – kathañca āvuso tattha bhagavā ovādaṃ adāsi.

Vissajjanā – tattha bhante bhagavā ‘‘tasmātiha sāriputta evaṃ sikkhitabbaṃ ‘santindriyā bhavissāma santamānasā’ti. Evañhi vo sāriputta sikkhitabba’’nti evamādinā ovādamadāsi.

‘‘Eso bhante āyasmā sāriputto pubbārāme migāramātupāsā de bhikkhūnaṃ ajjhattasaṃyojanañca puggalaṃ deseti bahiddhā saṃyojanañca’’ –

Sādhu bhante bhagavā yena āyasmā sāriputto tenupasaṅkamatu anukampaṃ upādāya.

Tā kho pana sāriputta devatā dasapi hutvā vīsampi hutvā tiṃsampi hutvā cattālīsampi hutvā paññāsampi hutvā saṭṭhipi hutvā āraggakoṭinitudanamattepi tiṭṭhanti, na ca aññamaññaṃ byābādhenti–

Tasmātiha sāriputta evaṃ sikkhitabbaṃ santindriyā bhavissāma santamānasā.

Parisavagga

Uttānasutta

Pucchā – tenāvuso bhagavatā…pe… sammāsambuddhena aṅguttaranikāye dukanipāte parisavagge paṭhamaṃ uttānasuttaṃ kathaṃ bhāsitaṃ.

Vissajjanā – paṭhamaṃ bhante uttānasuttaṃ ‘‘dvemā sikkhave parisā, katamā dve, uttānā ca parisā gambhīrā ca parisā, katamā ca bhikkhave uttānā parisā, idha bhikkhave yassaṃ parisāyaṃ bhikkhū uddhatā honti unnaḷā capalā mukharā vikiṇṇavācā muṭṭhassatī asampajānā asamāhitā vibbhantacittā pākatindriyā. Ayaṃ vuccati bhikkhave uttānā parisā’’ti evamādinā bhagavatā bhāsitaṃ.

Soparisattaka

Etadaggaṃ bhikkhave imāsaṃ dvinnaṃ parisānaṃ yadidaṃ gambhīrā parisā.

Anaggavatīsutta

Pucchā – tattheva āvuso tatiyaṃ anaggavatīsuttaṃ bhagavatā kathaṃ bhāsitaṃ.

Vissajjanā – tattheva bhante tatiyaṃ anaggavatīsuttaṃ ‘‘dvemā bhikkhave parisā. Katamā dve, anaggavatī ca parisā aggavatī ca parisā. Katamā ca bhikkhave anaggavatī parisā, idha bhikkhave yassaṃ parisāyaṃ therā bhikkhū bāhulikā honti sāthalikā, okkamane pubbaṅgamā, paviveke nikkhittadhurā, na vīriyaṃ ārabhanti appattassa pattiyā anadhigatassa adhigamāya asacchikabhassa sacchikiriyāyā’’ti evamādinā bhagavatā bhāsitaṃ.

Okkācitavinītasutta

Pucchā – tattheva āvuso chaṭṭhaṃ okkācitavinītasuttaṃ bhagavatā kathaṃ bhāsitaṃ.

Vissajjanā – tattheva bhante chaṭṭhaṃ okkācitavinītasuttaṃ ‘‘dvemā bhikkhave parisā. Katamā dve, okkācitavinītā parisā no paṭipucchāvinītā, paṭipucchā vinītā parisā no okkācitavinītā’’ti evamādinā bhante bhagavatā bhāsitaṃ.

Puggalavagga

Asantasannivāsasutta

Pucchā – puggalavagge āvuso ekādasamaṃ asantasannivāsasuttaṃ bhagavatā kathaṃ bhāsitaṃ.

Vissajjanā – puggalavagge bhante ekādasamaṃ asantasannivāsasuttaṃ ‘‘asantasannivāsañca vo bhikkhave desessāmi santasannivāsañca, taṃ suṇātha, sādhukaṃ manasikarotha bhāsissāmī’’ti evamādinā bhagavatā bhāsitaṃ.

Sukhavagga

Pucchā – sukhavagge pana āvuso bhagavatā kīdisī dhammadesanāyo desitā.

Vissajjanā – sukhavagge bhante bhagavatā ‘‘dvemāni bhikkhave sukhāni. Katamāni dve, gihisukhañca pabbajitasukhañca, imāni kho bhikkhave dve sukhāni. Etadaggaṃ bhikkhave imesaṃ dvinnaṃ sukhānaṃ yadidaṃ pabbajitasukha’’nti evamādikā dhammadesanāyo desitā.

Āyācanavagga

Pucchā – āyācanavagge pana āvuso bhagavatā paṭhamādīni cattāri suttāni kathaṃ bhāsitāni.

Vissajjanā – āyācanavagge bhante paṭhamādīni cattāri suttāni ‘‘saddho bhikkhave bhikkhu evaṃ sammā āyācamāno āyāceyya tādiso homi, yādisā sāriputtamoggallānā’’ti, evamādinā bhagavatā bhāsitāni.

Avaṇṇārahasutta

Pucchā – tattheva āvuso pañcamaṃ avaṇṇārahasuttaṃ bhagavatā kathaṃ bhāsitaṃ.

Vissajjanā – tattheva bhante pañcamaṃ avaṇṇārahasuttaṃ ‘‘dvīhi bhikkhave dhammehi samannāgato bālo abyatto asappuriso etaṃ upahataṃ attānaṃ pariharati, sāvajjo ca hoti sānuvajjo ca viññūnaṃ, bahuñca apuññaṃ pasavatī’’ti, evamādinā bhagavatā bhāsitaṃ.

Appasādanīyasutta

Pucchā – tenāvuso bhagavatā…pe… sammāsambuddhena aṅguttaranikāye dukanipāte āyācanavagge chaṭṭhaṃ appasādanīyasuttaṃ kathaṃ bhāsitaṃ.

Vissajjanā – chaṭṭhaṃ bhante appasādanīyasuttaṃ ‘‘dvīhi bhikkhave dhammehi samannāgato bālo abyatto asappuriso etaṃ upahataṃ attānaṃ pariharati, sāvajjo ca hoti sānuvajjo ca viññūnaṃ, bahuñca apuññaṃ pasavati. Katamehi dvīhi, ananuvicca apariyogāhetvā appasādanīye ṭhāne pasādaṃ upadaṃseti, ananuvicca apariyo gāhetvā pasādanīye ṭhāne appasādaṃ upadaṃsetī’’ti evamādinā bhagavatā bhāsitaṃ.

Mātāpitusutta

Pucchā – tattheva āvuso sattamaṃ mātāpitusuttaṃ bhagavatā kathaṃ bhāsitaṃ.

Vissajjanā – tattheva bhante sattamaṃ mātāpitusuttaṃ ‘‘dvīsu bhikkhave micchā paṭipajjamāno bālo abyatto asappuriso etaṃ upahataṃ attānaṃ pariharati, sāvajjo ca hohi sānuvajjo ca viññūnaṃ, bahuñca apuññaṃ pasavati. Katamesu dvīsu, mātari ca pitari cā’’ti evamādinā bhagavatā bhāsitaṃ.

Tathāgatasutta

Pucchā – tattheva āvuso aṭṭhamaṃ tathāgatasuttaṃ bhagavatā kathaṃ bhāsitaṃ.

Vissajjanā – tattheva bhante aṭṭhamaṃ tathāgatasuttaṃ ‘‘dvīsu bhikkhave micchāpaṭipajjamāno bālo abyatto asappuriso etaṃ upahataṃ attānaṃ pariharati, sāvajjo ca hoti sānuvajjo ca viññūnaṃ, bahuñca apuññaṃ pasavati. Katamesu dvīsu, tathāgate ca tathāgatasāvake cā’’ti evamādinā bhagavatā bhāsitaṃ.

Tikanipāta

Bālavagga, bhayasutta

Pucchā – tikanipāte pana āvuso paṭhamaṃ bhayasuttaṃ bhagavatā kattha kassa kathañca bhāsitaṃ.

Vissajjanā – sāvatthiyaṃ bhante sambahulānaṃ ‘‘yāni kānici bhikkhave bhayāni uppajjanti, sabbāni tāni bālato uppajjanti no paṇḍitato. Ye keci uppaddavā uppajjanti, sabbete bālato uppajjanti no paṇḍitato. Yekeci upasaggā uppajjanti, sabbete bālato uppajjanti no paṇḍitato’’ti evamādinā bhagavatā bhāsitaṃ.

Cintīsutta

Pucchā – tattheva āvuso tatiyaṃ cintīsuttaṃ bhagavatā kathaṃ bhāsitaṃ.

Vissajjanā – tattheva bhante cintīsuttaṃ ‘‘tīṇimāni bhikkhave bālassa bālalakkhaṇāni bālanimittāni bālāpadānāni. Katamāni tīṇi, idha bhikkhave bālo duccintitacintī ca hoti dubbhāsitabhāsī ca dukkaṭakammakārī cā’’ti evamādinā bhagavatā bhāsitaṃ.

Accayasutta

Pucchā – tattheva āvuso catutthaṃ accayasuttaṃ bhagavatā kathaṃ bhāsitaṃ.

Vissajjanā – tattheva bhante catutthaṃ accayasuttaṃ ‘‘tīhi bhikkhave dhammehi samannāgato bālo veditabbo. Katamehi tīhi, accayaṃ accayato disvā yathādhammaṃ nappaṭikaroti, parassa kho pana accayaṃ desentassa yathādhammaṃ nappaṭiggaṇhātī’’ti evamādinā bhagavatā bhāsitaṃ.

Malasutta

Pucchā – tattheva āvuso dasamaṃ malasuttaṃ bhagavatā kathaṃ bhāsitaṃ.

Vissajjanā – tattheva bhante dasamaṃ malasuttaṃ ‘‘tīhi bhikkhave dhammehi samannāgato tayo male appahāya yathābhataṃ nikkhitto evaṃ niraye. Katamehi tīhi, dussīlo ca hoti, dussīlyamalañcassa appahīnaṃ hoti. Issukī ca hoti, issāmalañcassa appahīnaṃ hoti. Maccharī ca hoti, maccharamalañcassa appahīnaṃ hotī’’ti evamādinā bhagavatā bhāsitaṃ.

Rathakāravagga, ñātasutta

Pucchā – rathakāravagge pana āvuso paṭhamaṃ ñātasuttaṃ bhagavatā kathaṃ bhāsitaṃ.

Vissajjanā – paṭhamaṃ bhante ñātasuttaṃ ‘‘tīhi bhikkhave dhammehi samannāgato ñāto bhikkhu bahujanaahitāya paṭipanno hoti bahujana dukkhāya bahuno janassa anatthāya ahitāya dukkhāya devamanussānaṃ. Katamehi tīhi, ananulomike kāyakamme samādapeti, ananulomike vacīkamme samādapeti, ananulomikesu dhammesu samādapetī’’ti evamādinā bhagavatā bhāsitaṃ.

Āsaṃsasutta

Pucchā – tattheva āvuso tatiyaṃ āsaṃsasuttaṃ bhagavatā kathaṃ bhāsitaṃ.

Vissajjanā – tattheva bhante tatiyaṃ āsaṃsasuttaṃ ‘‘tayome bhikkhave puggalā santo saṃvijjamānā lokasmiṃ. Katame tayo nirāso āsaṃso’’ti evamādinā bhagavatā bhāsitaṃ.

Sacetanasutta

Pucchā – tenāvuso bhagavatā…pe… sammāsambuddhena aṅguttaranikāye tikanipāte rathakāravagge pañcamaṃ sacetanasuttaṃ kattha kassa kathañca bhāsitaṃ.

Vissajjanā – bārāṇasiyaṃ bhante sambahulānaṃ bhikkhūnaṃ ārabbha ‘‘bhūtapubbaṃ bhikkhave rājā ahosi sacetano nāma, atha kho bhikkhave rājā sacetano rathakāraṃ āmantesi ito me samma rathakāra channaṃ māsānaṃ paccayena saṅgāmo bhavissati sakkhissasi me samma rathakāra navaṃ cakkayugaṃ kātu’’nti evamādinā bhagavatā bhāsitaṃ.

Apaṇṇakasutta

Pucchā – tattheva āvuso chaṭṭhaṃ apaṇṇakasuttaṃ bhagavatā kathaṃ bhāsitaṃ.

Vissajjanā – chaṭṭhaṃ bhante apaṇṇakasuttaṃ ‘‘tīhi bhikkhave dhammehi samannāgato bhikkhu apaṇṇakapaṭipadaṃ paṭipanno hoti, yoni cassa āraddhā hoti āsavānaṃ khayāya. Katamehi tīhi, idha bhikkhave bhikkhu indriyesu guttadvāro hoti, bhojane mattaññū hoti, jāgariyamanuyutto hotī’’ti evamādinā bhagavatā bhāsitaṃ.

Devalokasutta

Pucchā – tattheva āvuso aṭṭhamaṃ devalokasuttaṃ bhagavatā kathaṃ bhāsitaṃ.

Vissajjanā – tattheva bhante aṭṭhamaṃ devalokasuttaṃ ‘‘sace vo bhikkhave aññatitthiyā paribbājakā evaṃ puccheyyuṃ ‘‘devalokūpapattiyā āvuso samaṇe gotame brahmacariyaṃ vussathā’ti. Nanu tumhe bhikkhave evaṃ puṭṭhā aṭṭīyeyyātha harāyeyyātha jigucheyyāthā’’ti evamādinā bhagavatā bhāsitaṃ.

Paṭhama pāpaṇikasutta

Pucchā – tattheva āvuso navamaṃ paṭhamapāpaṇikasuttaṃ bhagavatā kathaṃ bhāsitaṃ.

Vissajjanā – tattheva bhante navamaṃ paṭhamapāpaṇikasuttaṃ ‘‘tīhi bhikkhave aṅgehi samannāgato pāpaṇiko abhabbo anadhigataṃ vā bhogaṃ adhigantuṃ, adhigataṃ vā bhogaṃ phātiṃ kātuṃ. Katamehi tīhi, idha bhikkhave pāpaṇiko pubbaṇhasamayaṃ na sakkaccaṃ kammantaṃ adhiṭṭhātī’’ti evamādinā bhagavatā bhāsitaṃ.

Puggalavagga

Gilānasutta

Pucchā – puggalavagge pana āvuso dutiyaṃ gilānasuttaṃ bhagavatā kathaṃ bhāsitaṃ.

Vissajjanā – puggalavagge bhante dutiyaṃ gilānasuttaṃ ‘‘tayome bhikkhave gilānā santo saṃvijjamānā lokasmiṃ. Katame tayo, idha bhikkhave ekacco gilāno labhanto vā sappāyāni bhojanāni alabhanto vā sappāyāni bhojanāni, labhanto vā sappāyāni bhesajjāni alabhanto vā sappāyāni bhesajjāni, labhanto vā patirūpaṃ upaṭṭhākaṃ alabhanto vā patirūpaṃ upaṭṭhākaṃ vuṭṭhāti tamhā ābādhā’’ti evamādinā bhagavatā bhāsitaṃ.

Bahukārasutta

Pucchā – tattheva āvuso catutthaṃ bahukārasuttaṃ bhagavatā kathaṃ bhāsitaṃ.

Vissajjanā – tattheva bhante catutthaṃ bahukārasuttaṃ ‘‘tayo me bhikkhave puggalā puggalassa bahukārā. Katame tayo, yaṃ bhikkhave puggalaṃ āgamma puggalo buddhaṃ saraṇaṃ gato hoti, dhammaṃ saraṇaṃ gato hoti, saṅghaṃ saraṇaṃ gato hoti. Ayaṃ bhikkhave puggalo imassa puggalassa bahukāro’’ti evamādinā bhagavatā bhāsitaṃ.

Jigucchitabbasutta

Pucchā – tenāvuso bhagavatā jānatā passatā…pe… sammāsambuddhena aṅguttaranikāye tikanipāte puggalavagge sattamaṃ jigucchitabbasuttaṃ kathaṃ bhāsitaṃ.

Vissajjanā – sattamaṃ bhante jigucchitabbasuttaṃ ‘‘tayome bhikkhave puggalā santo saṃvijjamānā lokasmiṃ. Katame tayo, atthi bhikkhave puggalo jigucchitabbo na sevitabbo na bhajitabbo na payirupāsitabbo, atthi bhikkhave puggalo ajjhupekkhitabbo na sevitabbo na bhajitabbo na payirupāsitabbo, atthi bhikkhave puggalo sevitabbo bhajitabbo payirupāsitabbo’’ti evaṃ kho bhante bhagavatā bhāsitaṃ.

Pucchā – kathañcāvuso tattha bhagavatā jigucchitabbo puggalo nasevitabbo nabhajitabbo na payirupāsitabbo pakāsito.

Vissajjanā – ‘‘katamo ca bhikkhave puggalo jigucchitabbo na sevitabbo na bhajitabbo na payirupāsitabbo. Idha bhikkhave ekacco dussīlo hoti pāpadhammo asucisaṅkassarasamācāro paṭicchannakammanto assamaṇo samaṇapaṭiñño abrahmacārī brahmacāripaṭiñño antopūti avassuto kasambujāto, evarūpo bhikkhave puggalo jigucchitabbo na sevitabbo na bhajitabbo na payirupāsitabbo’’ti evamādinā bhante bhagavatā jigucchitabbo na sevitabbo na bhajitabbo na payirupāsitabbo puggalo pakāsito.

Pucchā – kathaṃ panāvuso tattha bhagavatā ajjhupekkhitabbo puggalo na sevitabbo na bhajitabbo na payirupāsitabbo pakāsito.

Vissajjanā – katamo ca bhikkhave puggalo ajjhupekkhitabbo na sevitabbo na bhajitabbo na payirupāsitabbo, idha bhikkhave ekacco puggalo kodhano hoti upāyāsabahulo, appampi vutto samāno abhisajjati kuppati byāpajjati patitthīyati, kopañca dosañca appaccayañca pātukarotī’’ti evamādinā bhante bhagavatā tattha ajjhupekkhitabbo na sevitabbo na bhajitabbo na payirupāsitabbo puggalo pakāsito.

Pucchā – kathaṃ panāvuso tattha bhagavatā sevitabbo puggalo bhajitabbo payirupāsitabbo pakāsito.

Vissajjanā – ‘‘katamo ca bhikkhave puggalo sevitabbo bhajitabbo payirupāsitabbo, idha bhikkhave ekacco puggalo sīlavā hoti kalyāṇadhammo, evarūpo bhikkhave puggalo sevitabbo bhajitabbo payirupāsitabbo’’ti evamādinā bhante tattha bhagavatā sevitabbo puggalo bhajitabbo payirupāsitabbo pakāsito.

Gūthabhāṇīsutta

Pucchā – tattheva āvuso puggalavagge aṭṭhamaṃ gūthabhāṇīsuttaṃ bhagavatā kathaṃ bhāsitaṃ.

Vissajjanā – tattheva bhante puggalavagge aṭṭhamaṃ gūthabhāṇīsuttaṃ ‘‘tayo me bhikkhave puggalā santo saṃvijjamānā lokasmiṃ. Katame tayo, gūthabhāṇī pupphabhāṇī madhubhāṇī’’ti evaṃ kho bhagavatā bhāsitaṃ.

Gūthabhāṇīpuggala

Pucchā – kathañcāvuso tattha bhagavatā gūthabhāṇīpuggalo pakāsito.

Vissajjanā – katamo ca bhikkhave puggalo gūthabhāṇī, idha bhikkhave ekacco puggalo sabhaggato vā parisaggato vā ñātimajjhagatovā pūgamajjhagatovā rājakulamajjhagatovā abhinīto sakkhipuṭṭho ‘‘ehambho purisa yaṃ jānāsi, taṃ vadehī’’ti. So ajānaṃ vā āha ‘‘jānāmī’’ti, jānaṃ vā āha ‘‘na jānāmī’’ti, apassaṃ vā āha ‘‘passāmī’’ti, passaṃ vā āha ‘‘na passāmī’’ti. Iti attahetu vā parahetu vā āmisakiñcikkhahetu vā sampajānamusā bhāsitā hoti. Ayaṃ vuccati bhikkhave puggalo gūthabhāṇīti, evaṃ kho bhante tattha bhagavatā gūthabhāṇīpuggalo pakāsito.

Pupphabhāṇīpuggala

Pucchā – kathaṃ panāvuso tattha bhagavatā pupphabhāṇīpuggalo pakāsito.

Vissajjanā – katamo ca bhikkhave puggalo pupphabhāṇī, idha bhikkhave ekacco puggalo sabhaggato vā parisaggato vā ñātimajjhagato vā pūgamajjhagatovā rājakulamajjhagato vā abhinīto sakkhipuṭṭho ‘‘ehambho purisa yaṃ pajānāsi, taṃ vadehī’’ti. So ajānaṃ vā āha ‘‘na jānāmī’’ti, jānaṃ vā āha ‘‘jānāmī’’ti, apassaṃ vā āha ‘‘na passāmī’’ti, passaṃ vā āha ‘‘passāmī’’ti, iti attahetu vā parahetu vā āmisakiñcikkhahetu vā na sampajānamusā bhāsitā hoti, ayaṃ vuccati bhikkhave puggalo pupphabhāṇīti, evaṃ kho bhante tattha bhagavatā pupphabhāṇīpuggalo pakāsito.

Madhubhāṇīpuggala

Pucchā – kathaṃ panāvuso tattha bhagavatā madhubhāṇī puggalo pakāsito.

Vissajjanā – katamo ca bhikkhave puggalo madhubhāṇī, idha bhikkhave ekacco puggalo pharusaṃ vācaṃ pahāya pharusāya vācāya paṭivirato

Hotīti evamādinā bhante bhagavatā tattha madhubhāṇī puggalo pakāsito.

Andhasutta

Pucchā – tattheva āvuso puggalavagge navamaṃ andhasuttaṃ bhagavatā kathaṃ bhāsitaṃ.

Vissajjanā – tattheva bhante puggalavagge navamaṃ andhasuttaṃ ‘‘tayome bhikkhave puggalā santo saṃvijjamānā lokasmiṃ. Katame tayo andho ekacakkhu dvicakkhū’’ti, evaṃ kho bhante bhagavatā bhāsitaṃ.

Pucchā – kīdiso āvuso puggalo tattha bhagavatā andho akkhāto.

Vissajjanā – yassa bhante bhogesu ceva dhammesu ca paññācakkhu natthi, ediso bhante puggalo tattha bhagavatā andho akkhāto.

Pucchā – kīdiso pana āvuso puggalo tattha bhagavatā ekacakkhu akkhāto.

Vissajjanā – yassa bhante bhogesuyeva paññācakkhu atthi na dhammesu. Īdiso bhante puggalo tattha bhagavatā ekacakkhu akkhāto.

Pucchā – kīdiso pana āvuso puggalo tattha bhagavatā dvicakkhu akkhāto.

Vissajjanā – yassa bhante bhogesu ceva dhammesu ca paññācakkhu atthi, īdiso bhante puggalo tattha bhagavatā dvicakkhu akkhāto.

Avakujjasutta

Pucchā – tenāvuso bhagavatā jānatā passatā…pe… sammāsambuddhena aṅguttaranikāye tikanipāte puggalavagge dasamaṃ avakujjasuttaṃ kathaṃ bhāsitaṃ.

Vissajjanā – dasamaṃ bhante avakujjasuttaṃ ‘‘tayo me bhikkhave puggalā santo saṃvijjamānā lokasmiṃ. Katame tayo, avakujjapañño puggalo ucchaṅgapañño puggalo puthupañño puggalo. Katamo ca bhikkhave avakujjapañño puggalo. Idha bhikkhave ekacco puggalo ārāmaṃ gantā hoti abhikkhaṇaṃ bhikkhūnaṃ santike dhammassavanāya, tassa bhikkhū dhammaṃ desentiādikalyāṇaṃ majjhekalyāṇaṃ pariyosānakalyāṇaṃ sātthaṃ sabyañjanaṃ kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ pakāsenti. So tasmiṃ āsane nisinno tassā kathāya nevādiṃ manasikaroti, na majjhaṃ manasikaroti, na pariyosānaṃ manasikaroti, vuṭṭhitopi tamhā āsanā tassā kathāya nevādiṃ manasikaroti, na majjhaṃ manasikaroti, na pariyosānaṃ manasikarotī’’ti evamādinā bhagavatā bhāsitaṃ.

Devadūtavagga, sabrahmakasutta

Pucchā – devadūtavagge pana āvuso paṭhamaṃ sabrahmakasuttaṃ bhagavatā kathaṃ bhāsitaṃ.

Vissajjanā – devadūtavagge bhante paṭhamaṃ sabrahmakasuttaṃ ‘‘sabrahmakāni bhikkhave tāni kulāni, yesaṃ puttānaṃ mātāpitaro ajjhāgāre pūjitā honti. Sapubbacariyakāni bhikkhave tāni kulāni, yesaṃ puttānaṃ mātāpitaro ajjhāgāre pūjitā honti. Āhuneyyāni bhikkhave tāni kulāni, yesaṃ puttānaṃ mātāpitaro ajjhāgāre pūjitā honti. Brahmāti bhikkhave mātāpitūnaṃ etaṃ adhivacanaṃ. Pubbācariyāti bhikkhave mātāpitūnaṃ etaṃ adhivacanaṃ. Āhuneyyāti bhikkhave etaṃ mātāpitūnaṃ adhivacanaṃ. Taṃ kissa hetu, bahukārā bhikkhave mātāpitaro puttānaṃ āpādakā posakā imassa lokassa dassetāro’’ti, evaṃ kho bhante bhagavatā bhāsitaṃ.

Brahmāti mātāpitaro, pubbācariyāti vuccare;
Āhuneyyā ca puttānaṃ, pajāya anukampakā;
Tasmā hi ne namasseyya, sakkareyya ca paṇḍito;
Annena atha pānena, vatthena sayanena ca;
Ucchādanena nhāpanena, pādānaṃ dhovanena ca;
Tāya naṃ pāricariyāya, mātāpitūsu paṇḍitā.

Idheva naṃ pasaṃsanti, pecca sagge pamodatīti –

Pucchā – tattheva āvuso pañcamaṃ hatthakasuttaṃ bhagavatā kathaṃ bhāsitaṃ.

Vissajjanā – pañcamaṃ bhante hatthakasuttaṃ āḷaviyaṃ hatthakaṃ āḷavakaṃ ārabbha bhāsitaṃ. Hatthako bhante āḷavako bhagavantaṃ etadavoca ‘‘kacci bhante bhagavā sukhamasayitthā’’ti. Tasmiṃ bhante vatthusmiṃ ‘‘evaṃ kumāra sukhamasayittha ye ca pana loke sukhaṃ senti, ahaṃ tesaṃ aññataro’’ti evamādinā bhante bhagavatā bhāsitaṃ.

‘‘Kacci bhante bhagavā sukhamasayittha’’.

‘‘Evaṃ kumāra sukhamasayittha, ye ca pana loke sukhaṃ senti, ahaṃ tesaṃ aññataro’’.

‘‘Evaṃ kumāra sukhamasayittha, ye ca pana loke sukhaṃ senti, ahaṃ tesaṃ aññataro’’.

‘‘Sabbadā ve sukhaṃ seti,
Brāhmaṇo parinibbuto;
Yo na limpati kāmesu,
Sītibhūto nirūpadhi;

Sabbā āsattiyo chetvā,
Vineyya hadaye daraṃ;
Upasanto sukhaṃ seti;
Santiṃ pappuyya cetaso’’ hu –

Devadūtasutta

Pucchā – tenāvuso bhagavatā…pe… sammāsambuddhena aṅguttaranikāye tikanipāte devadūtavagge chaṭṭhaṃ devadūtasuttaṃ kathaṃ bhāsitaṃ.

Vissajjanā – chaṭṭhaṃ bhante devadūtasuttaṃ ‘‘tīṇimāni bhikkhave devadūtāni. Katamāni tīṇi, idha bhikkhave ekacco kāyena duccaritaṃ carati, vācāya duccaritaṃ carati, manasā duccaritaṃ carati. So kāyena duccaritaṃ caritvā vācāya duccaritaṃ caritvā manasā duccaritaṃ caritvā kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati. Tamenaṃ bhikkhave nirayapālā nānābāhāsu gahetvā yamassa rañño dassenti-ayaṃ deva puriso amatteyyo apetteyyo asāmañño abrahmañño, na kule jeṭṭhapacāyī, imassa devo daṇḍaṃ paṇetū’’ti. Evaṃ kho bhante bhagavatā bhāsitaṃ.

Pucchā – kathañcāvuso tattha bhagavatā yamassa rañño paṭhamadevadūta samanuyuñjanā pakāsitā.

Vissajjanā – tamenaṃ bhikkhave yamo rājā paṭhamaṃ devadūtaṃ samanuyuñjati samanugāhati samanubhāsati ‘‘ambho purisa na tvaṃ addasa manussesu paṭhamaṃ devadūtaṃ pātubhūta’’nti evamādinā bhante tattha bhagavatā yamassa rañño paṭhamadevadūtasamanuyuñjanā pakāsitā.

‘‘Ambho purisa na tvaṃ addasa manussesu paṭhamaṃ devadūtaṃ pātubhūtaṃ’’.

Dutiya devadūta

Pucchā – kathaṃ panāvuso tattha bhagavatā yamassa rañño dutiyadevadūta samanuyuñjanā pakāsitā.

Vissajjanā – tamenaṃ bhikkhave yamo rājā paṭhamaṃ devadūtaṃ samanuyuñjitvā samanugāhitvā samanubhāsitvā dutiyaṃ devadūtaṃ samanuyuñjati samanugāhati samanubhāsati ‘‘ambho purisa na tvaṃ addasa manussesu dutiyaṃ devadūtaṃ pātubhūta’’nti evamādinā bhante tattha bhagavatā yamassa rañño dutiyā devadūtasamanuyuñjanā pakāsitā.

‘‘Ambho purisa na tvaṃ addasa manussesu dutiya devadūtaṃ pātubhūtaṃ’’.

‘‘Ambho purisa na tvaṃ addasa manussesu itthīṃ vā purisaṃ vā ābādhikaṃ dukkhitaṃ bāḷhagilānaṃ sake muttakarīse palipannaṃ semānaṃ aññehi vuṭṭhāpiyamānaṃ aññehi saṃvesiyamānaṃ’’ –

Tatiya devadūta

Pucchā – kathaṃ panāvuso tattha bhagavatā yamassa rañño tatiyadevadūta samanuyuñjanā pakāsitā.

Vissajjanā – tamenaṃ bhikkhave yamo rājā dutiyaṃ devadūtaṃ samanuyuñjitvā samanugāhitvā samanubhāsitvā tatiyaṃ devadūtaṃ samanuyuñjati samanugāhati samanubhāsati ‘‘ambho purisa natvaṃ manussesu tatiyaṃ devadūtaṃ pātubhūtanti’’ evamādinā bhante tattha bhagavatā yamassa rañño tatiyā devadūtasamanuyuñjanā pakāsitā.

‘‘Ambho purisa na tvaṃ addasa manussesu tatiyaṃ devadūtaṃ pātubhūtaṃ’’.

‘‘Ambho purisa na tvaṃ addasa manussesu itthiṃ vā purisaṃ vā ekāhamataṃ vā dvīhamataṃ vā tīhamataṃ vā uddhumātakaṃ vinīlakaṃ vipubbakajātaṃ’’ –

‘‘Nāsakkhissaṃ bhante pamādassaṃ bhante’’ –

Pucchā – kathaṃ panāvuso tattha bhagavatā nerayikassa sattassa niraya dukkhapaṭisaṃvedanā pakāsitā.

Vissajjanā – tamenaṃ bhikkhave ‘‘yamo rājā tatiyaṃ devadūtaṃ samanuyuñjitvā samanugāhitvā samanubhāsitvā tuṇhī hoti. Tamenaṃ bhikkhave nirayapālā pañcavidhabandhanaṃ nāma kāraṇaṃ karonti, tattaṃ ayokhilaṃ hatthe gamenti, tattaṃ ayokhilaṃ dutiyasmiṃ hatthe gamenti, tattaṃ ayokhilaṃ pāde gamenti, tattaṃ ayokhilaṃ dutiyasmiṃ pāde gamenti, tattaṃ ayokhilaṃ majjheurasmiṃ gamenti. So tattha dukkhā tibbā kharā kaṭukā vedanā vedayati, na ca tāva kālaṃ karoti, yāva na taṃ pāpakammaṃ byantīhotī’’ti evamādinā bhante tattha bhagavatā nerayikassa nirayadukkhapaṭisaṃvedanā pakāsitā.

Saṃvejanīyakathā

Pucchā – kathaṃ panāvuso tattha bhagavatā saṃvejanīyakathā kathitā.

Vissajjanā – bhūtapubbaṃ bhikkhave yamassa rañño etadahosi ‘‘ye kira bho loke pāpakāni kammāni karonti, te evarūpā vividhā kammakaraṇā karīyanti, ahovatāhaṃ manussattaṃ labheyyaṃ, tathāgato ca loke uppajjeyya arahaṃ sammāsambuddho’’ti evamādinā bhante tattha bhagavatā saṃvejanīyakathā kathitā.

‘‘Ye kira bho loke pāpakāni kammāni karonti’’.

‘‘Coditā devadūtehi, ye pamajjanti māṇavā;
Te dīgharattaṃ socanti, hīnakāyūpagā narā.

Ye ca kho devadūtehi, santo sappurisā idha;
Coditā na pamajjanti, ariyadhamme kudācanaṃ.

Upādāne bhayaṃ disvā, jātimaraṇasambhave;

Anupādā vimuccanti, jātimaraṇasaṅkhaye.

Te appamattā sukhino, diṭṭhadhammābhinibbutā;
Sabbaverabhayātītā, sabbadukkhaṃ upaccaguṃ'' hu –

Catumahārājasutta

Pucchā – tenāvuso bhagavatā…pe… sammāsambuddhena aṅguttaranikāye tikanipāte devadūtavagge aṭṭhamaṃ catumahārājasuttaṃ kathaṃ bhāsitaṃ.

Vissajjanā – aṭṭhamaṃ bhante catumahārājasuttaṃ ''aṭṭhamiyaṃ bhikkhave pakkhassa catunnaṃ mahārājānaṃ amaccā pārisajjā imaṃ lokaṃ anuvicaranti kacci bahū manussā manussesu matteyyā petteyyā sāmaññā brahmaññā kule jeṭṭhapacāyino, uposathaṃ upavasanti paṭijāgaronti, puññāni karontī''ti evamādinā bhagavatā bhāsitaṃ.

Appakā kho mārisā manussā manussesu matteyyā petteyyā sāmaññā brahmaññā kule jeṭṭhapacāyino, uposathaṃ upavasanti paṭijāgaronti, puññāni karonti.

''Dibbā vata bho kāyā parihāyissanti, paripūrissanti asura kāyā'' –

Bahū kho mārisā manussā manussesu matteyyā petteyyā sāmaññā brahmaññā kule jeṭṭhapacāyino, uposathaṃ upavasanti paṭijāgaronti, puññāni karonti.

''Dibbā vata bho kāyā paripūrissanti, parihāyissanti asura kāyā'' –

Ādhipateyyāsutta

Pucchā – tattheva āvuso dasamaṃ ādhipateyyasuttaṃ bhagavatā kathaṃ bhāsitaṃ.

Vissajjanā – tattheva bhante dasamaṃ ādhipateyyasuttaṃ ''tīṇimāni bhikkhave ādhipateyyāni. Katamāni tīṇi, attādhipateyyaṃ lokādhipateyyaṃ dhammādhipateyyaṃ. Katamañca bhikkhave attādhipateyyaṃ, idha bhikkhave bhikkhu araññagato vā rukkhamūlagato vā suññāgāragato vā iti paṭisañcikkhatī''ti evamādinā bhagavatā bhāsitaṃ.

Brāhmaṇavagga, paribbājakasutta

Pucchā – brāhmaṇavagge āvuso catutthaṃ paribbājakasuttaṃ bhagavatā kaṃ ārabbha kismiṃ vatthusmiṃ kathañca bhāsitaṃ.

Vissajjanā – brāhmaṇavagge bhante catutthaṃ paribbājakasuttaṃ aññataraṃ brāhmaṇa paribbājakaṃ ārabbha bhāsitaṃ. Aññataro bhante brāhmaṇaparibbājako bhagavantaṃ etadavoca ''sanniṭṭhiko dhammo sandiṭṭhiko dhammoti bho gotama vuccati, kittāvatānu kho bho gotama sandiṭṭhiko dhammo hoti akāliko ehipassiko opaneyyiko paccattaṃ veditabbo viññūhī''ti. Tasmiṃ bhante vatthusmiṃ ''ratto kho brāhmaṇa rāgena abhibhūto pariyādinnacitto attabyābādhāyapi ceteti, parabyābādhāyapi ceteti, ubhaya byābādhāyapi ceteti, cetasikampi dukkhaṃ domanassaṃ paṭisaṃvedeti, rāge pahīne nevattabyābādhāyapi ceteti, naparabyābādhāyapi ceteti, naubhayabyābādhāyapi ceteti, nacetasikaṃ dukkhaṃ domanassaṃ paṭisaṃvedetī''ti evamādinā bhagavatā bhāsitaṃ.

Vacchagottasutta

Pucchā – tattheva āvuso sattamaṃ vacchagottasuttaṃ bhagavatā kaṃ ārabbha kismiṃ vatthusmiṃ kathañca bhāsitaṃ.

Vissajjanā – sattamaṃ bhante vacchagottasuttaṃ vacchagottaṃ paribbājakaṃ ārabbha bhāsitaṃ. Vacchagotto bhante paribbājako bhagavantaṃ etadavoca ‘‘sutaṃ metaṃ bho gotama samaṇo gotamo evamāha ‘‘mayhameva dānaṃ dātabbaṃ, nāññesaṃ dānaṃ dātabba. (Peyyāla) anabbhakkhā tukāmāhi mayaṃ bhavantaṃ gotama’’nti. Tasmiṃ bhante vatthusmiṃ ‘‘ye te vaccha evamāhaṃsu samaṇo gotamo evamāha mayhameva dānaṃ dātabbaṃ, nāññesaṃ dātabba’’nti evamādinā bhagavatā bhāsitaṃ.

Saṅgāravasutta

Pucchā – tattheva āvuso dasamaṃ saṅgāravasuttaṃ bhagavatā kaṃ ārabbha kismiṃ vatthusmiṃ kathañca bhāsitaṃ.

Vissajjanā – dasamaṃ bhante saṅgāravasuttaṃ saṅgāravaṃ brāhmaṇaṃ ārabbha bhāsitaṃ. Saṅgāravo bhante brāhmaṇo bhagavantaṃ etadavoca ‘‘mayamassu bho gotama brāhmaṇā nāma yaññaṃ yajāmapi yajāpemapi, tatra bho gotama yo ceva yajati yo ca yajāpeti, sabbe te anekasārīrikaṃ puññappaṭipadaṃ paṭipannā honti, yadidaṃ yaññādhikaraṇaṃ, yopanāyaṃ bho gotama yassa vā kulā agārasmā anagāriyaṃ pabbajito ekamattānaṃ dameti, ekamattānaṃ sameti, ekamattānaṃ parinibbāpeti, evamassāyaṃ ekasārīrikaṃ puññappaṭipadaṃ paṭipanno hoti, yadidaṃ pabbajjādhikaraṇa’’nti. Tasmiṃ bhante vatthusmiṃ ‘‘tenahi brāhmaṇa taññevettha paṭipucchissāmi, yathā te khameyya, tathā naṃ byākareyyāsī’’ti evamādinā bhagavatā bhāsitaṃ.

‘‘Iccāyapi bho gotama evaṃ bhante anekasārīrikā puññappaṭipadā hoti’’ –

Pucchā – tattheva āvuso dutiya anusandhimhi bhagavatā kīdisī dhammadesanā desitā.

Vissajjanā – tattheva bhante dutiye anusandhimhi tividhā pāṭihāriyā paṭisaṃyuttā dhammadesanā bhagavatā desitā.

‘‘Seyyathāpi bhavaṃ gotamo bhavañcānando, ete me pujjā ete me pāsaṃsā’’ –

‘‘Seyyathāpi bhavaṃ gotamo bhavañcānando, ete me pujjā ete me pāsaṃsā’’ –

Mahāvagga, venāgapurasutta

Pucchā – tenāvuso bhagavatā…pe… sammāsambuddhena aṅguttaranikāye tikanimāte mahāvagge tatiyaṃ venāgapurasuttaṃ kattha kaṃ ārabbha kismiṃ vatthusmiṃ kathañca bhāsitaṃ.

Vissajjanā – kosalesu bhante venāgapure nāma brāhmaṇānaṃ gāme venāgapurikaṃ vacchagottaṃ brāhmaṇaṃ ārabbha bhāsitaṃ. Venāgapuriko bhante vacchagotto brāhmaṇo bhagavantaṃ etadavoca ‘‘acchariyaṃ bho gotama, abbhutaṃ bho gotama, yāvañcidaṃ bhoto gotamassa vippasannāni indriyāni, parisuddho chavivaṇṇo pariyodāto (peyyāla) evarūpānaṃ nūna bhavaṃ gotamo uccāsayana mahāsayanānaṃ nikāmalābhī akicchalābhī’’ti. Tasmiṃ bhante vatthusmiṃ ‘‘yāni kho pana tāni brāhmaṇa uccāsayana mahāsayanāni. Seyyathidaṃ, āsandi pallaṅko gonako cittako paṭikā paṭalikā tūlikā vikatikā uddalomī ekantalomī kaṭṭissaṃ koseyyaṃ kuṭṭakaṃ hatthattharaṃ assattharaṃ rathattharaṃ ajinappaveṇī kadalimigapavarapaccattharaṇaṃ sauttaracchadaṃ ubhatolohitakūpadhānaṃ. Dullabhāni tāni pabbajitānaṃ, laddhā ca pana nakappantī’’ti evamādinā bhagavatā bhāsitaṃ.

‘‘Acchariyaṃ bho gotama abbhutaṃ bho gotama’’.

Dibba uccāsayanamahāsayana

Pucchā – kathañcāvuso tattha bhagavatā dibbaṃ uccāsayanamahāsayanaṃ desitaṃ.

Vissajjanā – idhāhaṃ brāhmaṇa yaṃ gāmaṃ vā nigamaṃ vā upanissāya viharāmi, so pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya tameva gāmaṃ vā nigamaṃ vā piṇḍāya pavisāmi, so pacchābhattaṃ piṇḍapātapaṭikkanto vanantaññeva pavisāmīti evamādinā bhante tattha bhagavatā dibbaṃ uccāsayanamahāsayanaṃ desitaṃ.

Brahma uccāsayanamahāsayana

Pucchā – kathañcāvuso tattha bhagavatā brahmaṃ uccāsayanamahāsayanaṃ desitaṃ.

Vissajjanā – idhāhaṃ brāhmaṇaṃ yaṃ gāmaṃ vā nigamaṃ vā upanissāya viharāmi, so pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya tameva gāmaṃ vā nigamaṃ vā piṇḍāya pavisāmīti evamādinā bhante tattha bhagavatā brahmauccāsayanamahāsayanaṃ desitaṃ.

Katamaṃ pana taṃ bho gotama brahmauccāsayanamahāsayanaṃ.

Ariya uccāsayanamahāsayana

Pucchā – kathañcāvuso tattha bhagavatā ariyaṃ uccāsayanamahāsayanaṃ desitaṃ.

Vissajjanā – idhāhaṃ brāhmaṇa yaṃ gāmaṃ vā nigamaṃ vā upanissāya viharāmi, so pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya tameva gāmaṃ vā nigamaṃ vā piṇḍāya pavisāmi. So pacchābhattaṃ piṇḍapāta paṭikkanto vanantaññeva pavisāmīti evamādinā bhante tattha bhagavatā ariyaṃ uccāsayanamahāsayanaṃ desitaṃ.

Pucchā – tattheva āvuso mahāvagge pañcamaṃ kesamuttisuttaṃ bhagavatā kattha kaṃ ārabbha kismiṃ vatthusmiṃ kathañca bhāsitaṃ.

Vissajjanā – kosalesu bhante kesamuttenāma kālāmānaṃ nigame kesamuttiye kālāme ārabbha bhāsitaṃ. Kesamuttiyā bhante kālāmā bhagavantaṃ etadavocuṃ ‘‘santi bhante eke samaṇa brāhmaṇā kesamuttaṃ āgacchanti, te sakaṃyeva vādaṃ dīpenti, jotenti, parappavādaṃ pana khuṃsenti vambhenti paribhavanti, omakkhiṃ karonti, aparepi bhante eke samaṇabrāhmaṇā kesamuttaṃ āgacchanti, tepi sakaṃyeva vādaṃ dīpenti jotenti, parappavādaṃ pana khuṃsenti vambhenti paribhavanti, omakkhiṃ karonti. Tesaṃ no bhante amhākaṃ hoteva kaṅkhā, hoti vicikicchā ko su nāma imesaṃ bhavataṃ samaṇabrāhmaṇānaṃ saccaṃ āha, ko musā’’ti. Tasmiṃ bhante vatthusmiṃ ‘‘alañhi vo kālāmā kaṅkhituṃ alaṃ vicikicchituṃ, kaṅkhīyeva pana vo ṭhāne vicikicchā uppannā’’ti eva mādinā bhagavatā bhāsitaṃ.

Uposatasutta

Pucchā – tenāvuso bhagavatā…pe… sammāsambuddhena aṅguttaranikāye tikanipāte mahāvagge dasamaṃ uposathasuttaṃ kattha kaṃ ārabbha kathañca bhāsitaṃ.

Vissajjanā – sāvatthiyaṃ bhante visākhaṃ migāramātaraṃ ārabbha ‘‘tayo kho me visākhe uposathā. Katame tayo. Gopālakuposatho nigaṇṭhuposatho ariyuposatho’’ti evaṃ kho bhagavatā bhāsitaṃ.

Handa kuto nu tvaṃ visākhe āgacchasi divā divassa.

‘‘Tayo kho me visākhe uposathā. Katame tayo, gopālakuposatho nigaṇṭhuposatho ariyuposatho’’ –

Gopālakaupuggala

Pucchā – kathañcāvuso tattha bhagavatā gopālakuposatho pakāsito.

Vissajjanā – kathañca visākhe gopālakuposatho hoti, seyyathāpi visākhe gopālako sāyanhasamaye sāmikānaṃ gāvo niyyātetvā iti paṭisañcikkhati ‘‘ajja kho gāvo amukasmiñca amukasmiñca padese cariṃsu, amukasmiñca amukasmiñca padese pānīyāni piviṃsu.

Sve dāni gāvo amukasmiñca amukasmiñca padese carissanti, amukasmiñca amukasmiñca padese pānīyāni pivissantī’’ti evamādinā bhante tattha bhagavatā gopālakuposatho pakāsito.

Nigaṇṭhaupuggala

Pucchā – kathañcāvuso tattha bhagavatā nigaṇṭhuposatho pakāsito.

Vissajjanā – kathañca visākhe nigaṇṭhuposatho hoti, atthi visākhe nigaṇṭhānāma samaṇajātikā, te sāvakaṃ evaṃ samādapenti, ‘‘ehitvaṃ ambhopurisa ye puratthimāya disāya pāṇā paraṃ yojanasataṃ, tesu daṇḍaṃ nikkhipāhi, ye pacchimāya disāya. Ye uttarāya disāya. Ye dakkhiṇāya disāya pāṇā paraṃ yojanasataṃ, tesu daṇḍaṃ nikkhipāhī’’ti evamādinā bhante tattha bhagavatā nigaṇṭhuposatho pakāsito.

Ehi tvaṃ ambho purisa.

Ehi tvaṃ ambho purisa sabbacelāni nikkhipitvā evaṃ vadehi.

Nāhaṃ kvacani kassaci kiñcanatasmiṃ, na ca mama kvacani katthaci kiñcana tatthi.

Ariyā uposatho

Pucchā – kathañcāvuso tattha bhagavatā ariyuposatho vitthārena vibhajitvā pakāsito.

Vissajjanā – kathañca visākhe ariyuposatho hoti, upakkiliṭṭhassa visākhe cittassa upakkamena pariyodapanā hoti. Kathañca visākhe upakkiliṭṭhassa cittassa upakkamena pariyodapanā hoti. Idha visākhe ariyasāvako tathāgataṃ anussarati ‘‘itipi so bhagavā arahaṃ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṃ buddho bhagavā’’ti. Tassa tathāgataṃ anussarato cittaṃ pasīdati, pāmojjaṃ uppajjati, ye cittassa upakkilesā te pahīyantīti evamādinā bhante tattha bhagavatā ariyo uposatho vitthāretvā pakāsito.

Pucchā – evaṃ upavutthassa pana āvuso ariyuposathassa kathaṃ mahapphalatā mahānisaṃsatā vuttā bhagavatā.

Vissajjanā – kīvamahapphalā hoti, kīvamahānisaṃso, kīvamahājutiko, kīvamahāvipphāro, seyyathāpi visākhe yo imesaṃ soḷasannaṃ mahājanapadānaṃ pahūtarattajanapadānaṃ issariyādhipaccaṃ rajjaṃ kāreyya, seyyathidaṃ ‘‘aṅgānaṃ magadhānaṃ kāsīnaṃ kosalānaṃ vajjīnaṃ mallānaṃ cetīnaṃ vaṅgānaṃ kurūnaṃ pañcālānaṃ macchānaṃ sūrasenānaṃ assakānaṃ avantīnaṃ gandhārānaṃ kambojānaṃ, aṭṭhaṅgasamannāgatassa uposathassa etaṃ kalaṃ nāgghati soḷasi’’nti evamādinā bhante tattha bhagavatā evaṃ upavutthassa ariyuposathassa mahapphalatā mahānisaṃsatā vuttā.

Ānandavagga

Ājīvakasutta

Pucchā – aṅguttaranikāye āvuso tikanipāte ānandavagge dutiyaṃ ājīvakasuttaṃ kattha kaṃ ārabbha kismiṃ vatthusmiṃ kena kathañca bhāsitaṃ.

Vissajjanā – kosambiyaṃ bhante aññataraṃ ājīvakasāvakaṃ gahapatiṃ ārabbha āyasmatā ānandattherena dhammabhaṇḍāgārikena bhāsitaṃ. Aññataro bhante ājīvakasāvako gahapati āyasmantaṃ ānandaṃ etadavoca ‘‘kesaṃ no bhante ānanda dhammo svākkhāto, ke loke suppaṭipannā, ke loke sukatā’’ti. Tasmiṃ bhante vatthusmiṃ ‘‘tena hi gahapati taññevettha paṭipucchissāmi, yathā te khameyya, tathā naṃ byākareyyāsī’’ti evamādinā āyasmatā ānandattherena dhammabhaṇḍāgārikena bhāsitaṃ.

‘‘Kesaṃ no bhante ānanda dhammo svākkhāto, ke loke suppaṭipannā, ke loke sukatā’’.

‘‘Taṃ kiṃ maññasi gahapati’’ –

‘‘Iti kho gahapati tayāvetaṃ byākataṃ’’ –

‘‘Abhikkantaṃ bhante, abhikkantaṃ bhante, seyyathāpi bhante nikkujjitaṃ vā ukkujjeyya’’ –

Gandhajātasutta

Pucchā – tattheva āvuso navamaṃ gandhajātasuttaṃ bhagavatā kaṃ ārabbha kismiṃ vatthusmiṃ kathañca bhāsitaṃ.

Vissajjanā – āyasmantaṃ bhante ānandaṃ ārabbha bhāsitaṃ. Āyasmā bhante ānando bhagavantaṃ etadavoca ‘‘tīṇimāni bhante gandhajātāni, yesaṃ anuvātaṃyeva gandho gacchati no paṭivātaṃ…pe… atthi nu kho bhante kiñci gandhajātaṃ, yassa anuvātampi gandho gacchati paṭivātampi gandho gacchati, anuvātapaṭivātampi gandho gacchatī’’ti. Tasmiṃ bhante vatthusmiṃ ‘‘atthānanda kiñci gandhajātaṃ, yassa anuvātampi gandho gacchati, paṭivātampi gandho gacchati, anuvātapaṭivātampi gandho gacchatī’’ti evamādinā bhagavatā bhāsitaṃ.

Na pupphagandho paṭivātameti;
Na candanaṃ tagaramallikā vā;
Satañca gandho paṭivātameti;
Sabbā disā sappuriso pavāyati;

Gadrabhasutta

Pucchā – samaṇavagge āvuso dutiyaṃ gadrabhasuttaṃ bhagavatā kathaṃ bhāsitaṃ.

Vissajjanā – samaṇavagge bhante dutiyaṃ gadrabhasuttaṃ ‘‘seyyathāpi bhikkhave gadrabho gogaṇaṃ piṭṭhito piṭṭhito anubandho hoti ‘ahampi dammo ahampi dammo’ti, tassa na tādiso vaṇṇo hoti seyyathāpi gunnaṃ, na tādiso saro hoti seyyathāpi gunnaṃ, na tādisaṃ padaṃ hoti seyyathāpi gunnaṃ, so gogaṇaṃyeva piṭṭhito piṭṭhito anubandho hoti ahampi dammo ahampi dammo’’ti evamādinā bhagavatā bhāsitaṃ.

Tasmātiha bhikkhave evaṃ sikkhitabbaṃ.

‘‘Tibbo no chando bhavissati adhisīlasikkhāsamādāne…pe… adhipaññāsikkhāsamādāne’’ –

Saṅkavāsutta

Pucchā – tattheva āvuso ekādasamaṃ saṅkavāsuttaṃ bhagavatā kattha kaṃ ārabbha kismiṃ vatthusmiṃ kathañca bhāsitaṃ.

Vissajjanā – kosalesu bhante saṅkavāyaṃ nāma kosalānaṃ nigame kassapagottaṃ nāma bhikkhuṃ ārabbha bhāsitaṃ. Kassapa gotto bhante bhikkhu bhagavati manopadūsitvā bhagavato santike accayaṃ accayato desesi. Tasmiṃ bhante vatthusmiṃ ‘‘thero cepi kassapa bhikkhu na sikkhākāmo na sikkhāsamādānassa vaṇṇavādī. Ye caññe bhikkhū na sikkhākāmā, te ca na sikkhāya samādapeti, ye caññe bhikkhū sikkhākāmā tesañca na vaṇṇaṃ bhaṇati bhūtaṃ tacchaṃ kālenā’’ti evamādinā bhagavatā bhāsitaṃ.

Loṇakapallavagga

Accāyikasutta

Pucchā – tenāvuso…pe… sammāsambuddhena aṅguttaranikāye tikanipāte loṇakapallavagge paṭhamaṃ accāyikasuttaṃ kathaṃ bhāsitaṃ.

Vissajjanā – loṇakapallavagge bhante paṭhamaṃ accāyikasuttaṃ ‘‘tīṇimāni bhikkhave kassakassa gahapatissa accāyikāni karaṇīyāni. Katamāni tīṇi, idha bhikkhave kassako gahapati sīghaṃ sīghaṃ khettaṃ sukaṭṭhaṃ karoti sumatikataṃ. Sīghaṃ sīghaṃ khettaṃ sukaṭṭhaṃ karitvā sumatikataṃ sīghaṃ sīghaṃ bījāni patiṭṭhāpeti. Sīghaṃ sīghaṃ bījāni patiṭṭhāpetvā sīghaṃ sīghaṃ udakaṃ abhinetipi apanetipi. Imāni kho bhikkhave tīṇi kassakassa gahapatissa accāyikāni karaṇīyāni’’ti evamādinā bhante bhagavatā bhāsitaṃ.

Sambodhavagga

Ruṇṇasutta

Pucchā – sambodhavagge panāvuso pañcamaṃ ruṇṇasuttaṃ bhagavatā kathaṃ bhāsitaṃ.

Vissajjanā – sambodhavagge bhante pañcamaṃ ruṇṇasuttaṃ ‘‘ruṇṇamidaṃ bhikkhave ariyassa vinaye yadidaṃ gītaṃ, ummattakamidaṃ bhikkhave ariyassa vinaye yadidaṃ naccaṃ, komārakamidaṃ bhikkhave ariyassa vinaye yadidaṃ ativelaṃ dantavidaṃsakahasitaṃ. Tasmātiha bhikkhave setughāto gīte setughāto nacce, alaṃ vo dhammappamoditānaṃ sataṃ sitaṃ sitamattāyā’’ti evaṃ kho bhante bhagavatā bhāsitaṃ.

Arakkhīkasutta

Pucchā – tattheva āvuso sattamaṃ arakkhitasuttaṃ bhagavatā kattha kaṃ ārabbha kathañca bhāsitaṃ.

Vissajjanā – sāvatthiyaṃ bhante anātapiṇḍikaṃ gahapatiṃ ārabbha ‘‘citte gahapati arakkhite kāyakammampi arakkhitaṃ hoti, vacīkammampi. Manokammampi arakkhitaṃ hoti. Tassa arakkhitakāyakammantassa arakkhitavacīkammantassa arakkhitamanokammantassa kāyakammampi avassutaṃ hoti, vacīkammampi avassutaṃ hoti, manokammampi avassutaṃ hotī’’ti evamādinā bhagavatā bhāsitaṃ.

Āpāyikavagga

Apaṇṇakasutta

Pucchā – āpāyikavagge āvuso chaṭṭhaṃ apaṇṇakasuttaṃ bhagavatā kathaṃ bhāsitaṃ.

Vissajjanā – āpāyikavagge bhante chaṭṭhaṃ apaṇṇakasuttaṃ ‘‘tisso imā bhikkhave vipattiyo. Katamā tisso sīlavipatti, cittavipatti, diṭṭhivipatti. Katamā ca bhikkhave sīlavipatti, idha bhikkhave ekacco pāṇātipātī hoti…pe… samphappalāpī hoti. Ayaṃ vuccati bhikkhave sīlavipattī’’ti evamādinā bhagavatā bhāsitaṃ.

Kusināravagga

Kusinārasutta

Pucchā – kusināravagge panāvuso paṭhamaṃ kusinārasuttaṃ bhagavatā kattha kaṃ ārabbha kathañca bhāsitaṃ.

Vissajjanā – kusinārāyaṃ bhante baliharaṇe vanasaṇḍe sambahule bhikkhū ārabbha ‘‘idha bhikkhave bhikkhu aññataraṃ gāmaṃ vā nigamaṃ vā upanissāya viharati, tamenaṃ gahapati vā gahapatiputto vā upasaṅkamitvā svātanāya bhattena nimantetī’’ti evamādinā bhagavatā bhāsitaṃ.

Hatthakasutta

Pucchā – tattheva āvuso pañcamaṃ hatthakasuttaṃ bhagavatā kattha kena saddhiṃ kathañca bhāsitaṃ.

Vissajjanā – sāvatthiyaṃ bhante hatthakena devaputtena saddhiṃ ‘‘ye te hatthaka dhammā pubbe manussabhūtassa pavattino ahesuṃ, apinu te te dhammā etarahi pavattino’’ti evamādinā bhagavatā bhāsitaṃ.

Anuruddhasutta

Pucchā – tattheva āvuso aṭṭhamaṃ anuruddhasuttaṃ kaṃ ārabbha kena kathañca bhāsitaṃ.

Vissajjanā – aṭṭhamaṃ bhante anuruddhasuttaṃ āyasmantaṃ anuruddhattheraṃ ārabbha āyasmatā sāriputtattherena dhammasenāpatinā ‘‘yaṃ kho te āvuso anuruddhaṃ evaṃ hoti ‘ahaṃ dibbena cakkhunā visuddhena atikkantamānusakena sahassaṃ lokaṃ volokemī’ti, idaṃ te mānasmiṃ’’ti evamādinā bhāsitaṃ.

‘‘Sādhu vatāyasmā anuruddho ime tayo dhamme pahāya ime tayo dhamme amanasikaritvā amatāya dhātuyā cittaṃ upasaṃharatu’’ –

Kusināravagga

Paṭicchannasutta

Pucchā – tenāvuso bhagavatā…pe… sammāsambuddhena aṅguttaranikāye tikanipāte kusināravagge navamaṃ paṭicchannasuttaṃ kathaṃ bhāsitaṃ.

Vissajjanā – navamaṃ bhante paṭicchannasuttaṃ ‘‘tīṇimāni bhikkhave paṭicchannāni āvahanti no vivaṭāni. Katamāni tīṇi, mātugāmo bhikkhave paṭicchanno āvahati no vivaṭo, brāhmaṇānaṃ bhikkhave mantā paṭicchannā āvahanti no vivaṭā, micchādiṭṭhi bhikkhave paṭicchannā āvahati no vivaṭā. Imāni kho bhikkhave tīṇi paṭicchannāni āvahanti no vivaṭānī’’ti evamādinā bhagavatā bhāsitaṃ.

Lekhasutta

Pucchā – tattheva āvuso dasamaṃ lekhasuttaṃ bhagavatā kathaṃ bhāsitaṃ.

Vissajjanā – dasamaṃ bhante lekhasuttaṃ ‘‘tayome bhikkhave puggalā santo saṃvijjamānā lokasmiṃ. Katame tayo, pāsāṇalekhūpamo puggalo pathavilekhūpamo puggalo udakalekhūpamo puggalo. Katamo ca bhikkhave pāsāṇa lekhūpamo puggalo, idha bhikkhave ekacco puggalo abhiṇhaṃ kujjhati, so ca khvassa kodho dīgharattaṃ anuseti. Seyyathāpi bhikkhave pāsāṇalekhā na khippaṃ lujjati vātena vā udakena vā, ciraṭṭhitikā hoti, evameva kho bhikkhave idhekacco puggalo abhiṇhaṃ kujjhati, so ca khvassa kodho dīgharattaṃ anuseti. Ayaṃ vuccati bhikkhave pāsāṇalekhūpamo puggalo’’ti evamādinā bhagavatā bhāsitaṃ.

Yodhājīvavagga

Kesakambalasutta

Pucchā – yodhājīvavagge pana āvuso pañcamaṃ kesakambalasuttaṃ bhagavatā kathaṃ bhāsitaṃ.

Vissajjanā – yodhājīvavagge bhante pañcamaṃ kesakambalasuttaṃ ‘‘seyyathāpi bhikkhave yāni kānici tantāvutānaṃ vatthānaṃ, kesakambalo tesaṃ paṭikiṭṭho akkhāyati. Kesakambalo bhikkhave sīte sīto uṇhe uṇho dubbaṇṇo duggandho dukkhasamphasso. Evameva kho bhikkhave yānikānici puthusamaṇabrāhmaṇavādānaṃ, makkhalivādo tesaṃ paṭikiṭṭho akkhāyatīti evamādinā bhagavatā bhāsitaṃ.

Maṅgalavagga

Vandanāsutta

Pucchā – maṅgalavagge panāvuso navamaṃ vandanāsuttaṃ bhagavatā kathaṃ bhāsitaṃ.

Vissajjanā – maṅgalavagge bhante navamaṃ vandanāsuttaṃ ‘‘tisso imā bhikkhave vandanā. Katamā tisso, kāyena vācāya manasā. Imā kho bhikkhave tisso vandanā’’ti, evaṃ kho bhante bhagavatā bhāsitaṃ.

‘‘Tisso imā bhikkhave vandanā. Katamā tisso, kāyena vācāya manasā. Imā kho bhikkhave tisso vandanā’’.

Pubbaṇhasutta

Pucchā – tattho āvuso dasamaṃ pubbaṇhasuttaṃ bhagavatā kathaṃ bhāsitaṃ.

Vissajjanā – dasamaṃ bhante pubbaṇhasuttaṃ ‘‘ye bhikkhave sattā pubbaṇhasamayaṃ kāyena sucaritaṃ caranti, vācāya sucaritaṃ caranti, manasā sucaritaṃ caranti. Supubbaṇho bhikkhave tesaṃ sattānaṃ. Ye bhikkhave sattā majjhanhikasamayaṃ…pe… sāyanhasamayaṃ kāyena sucaritaṃ caranti, vācāya sucaritaṃ caranti, manasā sucaritaṃ caranti. Susāyanho bhikkhave tesaṃ sattāna’’nti evamādinā bhante bhagavatā bhāsitaṃ.

Sunakkhattaṃ sumaṅgalaṃ, suppabhātaṃ suhuṭṭhitaṃ;
Sukhaṇo sumuhutto ca, suyiṭṭhaṃ brahmacārisu.

Bhaṇḍagāmavagga

Anubuddhasutta

Pucchā – catukkanipāte pana āvuso bhaṇḍagāmavagge paṭhamaṃ anubuddhasuttaṃ bhagavatā sattha kaṃ ārabbha kathañca bhāsitaṃ.

Vissajjanā – vajjīsu bhante bhaṇḍagāme sambahule bhikkhū ārabbha ‘‘catunnaṃ bhikkhave dhammānaṃ ananubodhā appaṭivedhā evamidaṃ dīghamaddhānaṃ sandhāvitaṃ saṃsaritaṃ mamañceva tumhākañca. Katamesaṃ catunnaṃ, ariyassa bhikkhave sīlassa ananubodhā appaṭivedhā evamidaṃ dīghamaddhānaṃ sandhāvitaṃ saṃsaritaṃ mamañceva tumhākañca. Ariyassa bhikkhave samādhissa…. Ariyāya bhikkhave paññāya…. Ariyāya bhikkhave vimuttiyā ananubodhā appaṭivedhā evamidaṃ dīghamaddhānaṃ sandhāvitaṃ saṃsaritaṃ mamañceva tumhākañcā’’ti evamādinā bhante bhagavatā bhāsitaṃ.

Appassutasutta

Pu – tattheva āvuso chaṭṭhaṃ appassutasuttaṃ bhagavatā kathaṃ bhāsitaṃ.

Vi – tattha bhante chaṭṭhaṃ appassutasuttaṃ ‘‘cattārome bhikkhave puggalā santo saṃvijjamānā lokasmiṃ. Katame cattāro, appassuto sutena anupapanno, appassuto sutena upapanno, bahussuto sutena anupapanno, bahussuto sutena upapanno’’ti evamādinā bhagavatā bhāsitaṃ.

Caravagga

Carasutta

Pu – caravagge pana āvuso paṭhamaṃ carasuttaṃ bhagavatā kathaṃ bhāsitaṃ.

Vi – caravagge bhante paṭhamaṃ carasuttaṃ ‘‘carato cepi bhikkhave bhikkhuno uppajjati kāmavitakko vā byāpādavitakko vā vihiṃsāvibhatto vā, taṃ ce bhikkhu adhivāseti nappajahati na vinodeti na byantīkaroti na anabhāvaṃ gametī’’ti evamādinā bhagavatā bhāsitaṃ.

Uruvelavagga

Lokasutta

Pu – tenāvuso…pe… sammāsambuddhena aṅguttaranikāye catukkanipāte uruvelavagge tatiyaṃ lokasuttaṃ kathaṃ bhāsitaṃ.

Vi – uruvelavagge bhante tatiyaṃ lokasuttaṃ ‘‘loko bhikkhave tathāgatena abhisambuddho, lokasmā tathāgato visaṃyutto, lokasamudayo bhikkhave tathāgatena abhisambuddho, lokasamudayo tathāgatassa pahīno, lokanirodho bhikkhave tathāgatena abhisambuddho lokanirodho tathāgatassa sacchikato, lokanirodhagāminī paṭipadā bhikkhave tathāgatena abhisambuddhā, lokanirodhagāmini paṭipadā tathāgatassa bhāvitā’’ti evamādinā bhante bhagavatā bhāsitaṃ.

Danto damayataṃ seṭṭho,
Santo samayataṃ isi;
Mutto mocayataṃ aggo,
Tiṇṇo tārayataṃ varo–

Sabbaṃ lokaṃ abhiññāya,
Sabbaṃ loke yathātathaṃ;
Sabbaṃ lokaṃ visaṃyutto,
Sabbaloke anūpayo.

Sa ve sabbābhibhū dhīro,
Sabbaganthappamocano;
Puṭṭha’ssa paramā santi,
Nibbānaṃ akuto bhayaṃ.

Esa khīṇāsavo buddho,
Anīgho chinnasaṃsayo;
Sabbakammakkhayaṃ patto,
Vimutto upadhisaṅkhaye;

Esa so bhagavā buddho,
Esa sīho anuttaro;
Sadevakassa lokassa,
Brahmacakkaṃ pavattayī.

Iti devā manussā ca,
Ye buddhaṃ saraṇaṃ gatā;
Saṅgamma taṃ namassanti,
Mahantaṃ vītasāradaṃ.

Danto damayataṃ seṭṭho,
Santo samayataṃ isi;
Mutto mocayataṃ aggo,
Tiṇṇo tārayataṃ varo.

Iti hetaṃ namassanti,
Mahantaṃ vītasāradaṃ;
Sadevakasmiṃ lokasmiṃ,
Natthi me paṭipuggalo–

Brahmacariyasutta

Pu – tattheva āvuso pañcamaṃ brahmacariyasuttaṃ bhagavatā kathaṃ bhāsitaṃ.

Vi – pañcamaṃ bhante brahmacariyasuttaṃ ‘‘nayidaṃ bhikkhave brahmacariyaṃ vussati janakuhanatthaṃ, na janalapanatthaṃ, na lābhasakkārasilokānisaṃsuttaṃ, na itivādappamokkhānisaṃsatthaṃ, na ‘iti maṃ jano jānātū’ti. Atha kho idaṃ bhikkhave brahmacariyaṃ vussati saṃvaratthaṃ pahānatthaṃ virāgatthaṃ nirodhattha’’nti evamādinā bhagavatā bhāsitaṃ.

Ariyavaṃsasutta

Pu – tattheva āvuso aṭṭhamaṃ ariyavaṃsasuttaṃ bhagavatā kathaṃ bhāsitaṃ.

Vi – tattheva bhante aṭṭhamaṃ ariyavaṃsasuttaṃ ‘‘cattārome bhikkhave ariyavaṃsā aggaññā rattaññā vaṃsaññā porāṇā, asaṃkiṇṇā asaṃkiṇṇapubbāna saṃkīyissanti, appaṭikuṭṭhā samaṇehi brāhmaṇehi viññūhi. Katame cattāro, idha bhikkhave bhikkhu santuṭṭho hoti itarītarena cīvarena, itarītaracīvarasantuṭṭhiyā ca vaṇṇavādī, na ca cīvarahetu anesanaṃ appatirūpaṃ āpajjati, aladdhā ca cīvaraṃ na paritassati, laddhā ca cīvaraṃ agadhito amucchito anajjhopanno ādīnavadassāvī nissaraṇapañño paribhuñjati, tāya ca pana itarītaracīvarasantuṭṭhiyā nevattānukkaṃseti no paraṃ vambheti. Yo hi tattha dakkho analaso sampajāno paṭissabho, ayaṃ vuccati bhikkhave bhikkhu porāṇe aggaññe ariyavaṃse ṭhito’’ti evamādinā bhagavatā bhāsitaṃ.

Cakkavagga

Cakkasutta

Pu – cakkavagge pana āvuso paṭhamaṃ cakkasuttaṃ bhagavatā kathaṃ bhāsitaṃ.

Vi – cakkavagge bhante paṭhamaṃ cakkasuttaṃ ‘‘cattārimāni bhikkhave cakkāni, yehi samannāgatānaṃ devamanussānaṃ catucakkaṃ vattati, yehi samannāgatā devamanussā nacirasseva mahantattaṃ vepullattaṃ pāpuṇanti bhogesu. Katamāni cattāri, patirūpadesavāso sappurisāvassayo attasammāpaṇidhi pubbe ca katapuññatā’’ti evamādinā bhagavatā bhāsitaṃ.

Saṅgahasutta

Pu – tattheva āvuso dutiyaṃ saṅgahasuttaṃ bhagavatā kathaṃ bhāsitaṃ.

Vi – tattheva bhante dutiyaṃ saṅgahasuttaṃ ‘‘cattārimāni bhikkhave saṅgahavatthūni. Katamāni cattāri, dānaṃ peyyavajjaṃ atthacariyā samānattatā’’ti evamādinā bhagavatā bhāsitaṃ.

Sīhasutta

Pu – bhattheva āvuso tatiyaṃ sīhasuttaṃ bhagavatā kathaṃ bhāsitaṃ.

Vi – tattheva bhante tatiyaṃ sīhasuttaṃ ‘‘sīho bhikkhave migarājā sāyanusamayaṃ āsayā nikkhamati, āsayā nikkhamitvā vijambhati, vijambhitvā samantā catuddisā anuviloketi, samantā catuddisā anuviloketvā tikkhattuṃ sīhanādaṃ nadati, tikkhattuṃ sīhanādaṃ naditvā gocarāya pakkamatī’’ti evamādinā bhagavatā bhāsitaṃ.

Doṇasutta

Pu – tenāvuso bhagavatā…pe… sammāsambuddhena aṅguttaranikāye catukkanipāte cakkavagge chaṭṭhaṃ doṇasuttaṃ kattha kaṃ ārabbha kismiṃ vatthusmiṃ kathañca bhāsitaṃ.

Vi – antarā ca bhante ukkaṭṭhaṃ antarā ca setabyaṃ doṇaṃ brāhmaṇaṃ ārabbha bhāsitaṃ. Doṇo bhante brāhmaṇo bhagavantaṃ etadavoca ‘‘devo no bhavaṃ bhavissatī’’ti. Tasmiṃ bhante vatthusmiṃ ‘‘na kho ahaṃ brāhmaṇa devo bhavissāmī’’ti evamādinā bhagavatā bhāsitaṃ.

‘‘Acchariyaṃ vata bho, abbhutaṃ vata bho, na vatimāni manussabhūtassa padāni bhavissanti’’.

‘‘Devo no bhavaṃ bhavissati’’.

‘‘Na kho ahaṃ brāhmaṇa devo bhavissami’’.

‘‘Gandhabbo no bhavaṃ bhavissati’’.

‘‘Na kho ahaṃ brāhmaṇa gandhabbo bhavissāmi’’.

Ujjayasutta

Pu – tattheva āvuso navamaṃ ujjayasuttaṃ bhagavatā kathaṃ bhāsitaṃ.

Vi – navamaṃ bhante ujjayasuttaṃ ‘‘na kho ahaṃ brāhmaṇa sabbaṃ yaññaṃ vaṇṇemi, na panāhaṃ brāhmaṇa sabbaṃ yaññaṃ na vaṇṇemi. Yathārūpe kho brāhmaṇa yaññe gāvo haññanti, ajeḷakā haññanti, kukkuṭasūkarā haññanti, vividhā pāṇā saṅghātaṃ āpajjantī’’ti evamādinā bhagavatā bhāsitaṃ.

‘‘Bhavampi no gotamo yaññaṃ vaṇṇeti’’.

Rohitassavagga

Samādhibhāvanāsutta

Pu – rohitassavagge pana āvuso paṭhamaṃ samādhibhāvanāsuttaṃ bhagavatā kathaṃ bhāsitaṃ.

Vi – rohitassavagge bhante paṭhamaṃ samādhibhāvanāsuttaṃ ‘‘catasso imā bhikkhave samādhibhāvanā, katamā catasso, atthi bhikkhave samādhibhāvanā bhāvitā bahulīkatā diṭṭhadhammasukhavihārāya saṃvattati, atthi bhikkhave samādhibhāvanā bhāvitā bahulīkatā ñāṇadassanappaṭilābhāya saṃvattati, atthi bhikkhave samādhibhāvanā bhāvitā bahulīkatā satisampajaññāya saṃvattati, atthi bhikkhave samādhibhāvanā bhāvitā bahulīkatā āsavānaṃ khayāya saṃvattatī’’ti evamādinā bhagavatā bhāsitaṃ.

Pañhabyākaraṇasutta

Pu – tattheva āvuso dutiyaṃ pañhabyākaraṇasuttaṃ bhagavatā kathaṃ bhāsitaṃ.

Vi – tattheva bhante dutiyaṃ pañhabyākaraṇasuttaṃ ‘‘cattārimāni bhikkhave pañhabyākaraṇāni. Katamāni cattāri, atthi bhikkhave pañho ekaṃsabyākaraṇīyo, atthi bhikkhave pañho vibhajjabyākaraṇīyo, atthi bhikkhave pañho paṭipucchābyākaraṇīyo, atthi bhikkhave pañho ṭhapanīyo’’ti evamādinā bhagavatā bhāsitaṃ.

Puññābhisandavagga

Paṭhamasaṃvāsasutta

Pu – puññābhisandavagge pana āvuso tatiyaṃ saṃvāsasuttaṃ bhagavatā kattha kaṃ ārabbha kathañca bhāsitaṃ.

Vi – puññābhisandavagge bhante tatiyaṃ saṃvāsasuttaṃ antarā ca madhuraṃ antarā ca verañjaṃ sambahule gahapatayo ca gahapatāniyo ca ārabbha ‘‘cattārome gahapatayo saṃvāsā. Katame cattāro, chavo chavāya saddhiṃ saṃvasati, chavo deviyā saddhiṃ saṃvasati, devo chavāya saddhiṃ saṃvasati, devo deviyā saddhiṃ saṃvasatī’’ti evamādinā bhagavatā bhāsitaṃ.

Paṭhamasamajīvīsutta

Pu – tenāvuso bhagavatā…pe… sammāsambuddhena aṅguttaranikāye catukkanipāte puññābhisandavagge pañcamaṃ samajīvisuttaṃ kathaṃ bhāsitaṃ.

Vi – pañcamaṃ bhante samajīvisuttaṃ ‘‘ākaṅkheyyuṃ ce gahapatayo ubho jānipatayo diṭṭhe ceva dhamme aññamaññaṃ passituṃ, abhisamparāyañca aññamaññaṃ passituṃ, ubhova assu samasaddhā samasīlā samacāgā samapaññā, te diṭṭhe ceva dhamme aññamaññaṃ passanti, abhisamparāyañca aññamaññaṃ passantī’’ti evamādinā bhagavatā bhāsitaṃ.

Pattakammavagga

Ānaṇyasukhasutta

Pu – pattakammavagge pana āvuso dutiyaṃ ānaṇyasukhasuttaṃ bhagavatā kattha kaṃ ārabbha kathañca bhāsitaṃ.

Vi – pattakammavagge bhante dutiyaṃ ānaṇyasukhasuttaṃ sāvatthiyaṃ anāthapiṇḍikaṃ gahapatiṃ ārabbha ‘‘cattārimāni gahapati sukhāni adhigamanīyāni gihinā kāmabhoginā kālena kālaṃ samayena samayaṃ upādāya. Katamāni cattāri, atthisukhaṃ bhogasukhaṃ anaṇyasukhaṃ anavajjasukha’’nti evamādinā bhagavatā bhāsitaṃ.

Ānaṇyasukhaṃ ñatvāna, atho atthisukhaṃ paraṃ;
Bhuñjaṃ bhogasukhaṃ macco, tato paññā vipassati;
Vipassamāno jānāti, ubho bhāge sumedhaso;
Anavajjasukhassetaṃ, kalaṃ nāgghati soḷasiṃ–

Appaṇṇakavagga

Sappurisasutta

Pu – apaṇṇakavagge pana āvuso tatiyaṃ sappurisasuttaṃ bhagavatā kathaṃ bhāsitaṃ.

Vi – apaṇṇakavagge bhante tatiyaṃ sappurisasuttaṃ ‘‘catūhi bhikkhave dhammehi samannāgato asappuriso veditabbo. Katamehi catūhi, idha bhikkhave asappuriso yo hoti parassa avaṇṇo taṃ apuṭṭhopi pātu karoti ko pana vādo puṭṭhassā’’ti evamādinā bhagavatā bhāsitaṃ.

Adhunāgatavadhukāsamena cetasā viharissāma’’ –

Acinteyyasutta

Pu – tattheva āvuso sattamaṃ acinteyyasuttaṃ bhagavatā kathaṃ bhāsitaṃ.

Vi – sattamaṃ bhante acinteyyasuttaṃ ‘‘cattārimāni bhikkhave acinteyyāni na cintetabbāni, yāni cintento ummādassa vighātassa bhāgī assa. Katamāni cattāri, buddhānaṃ bhikkhave buddhavisayo acinteyyo na cintetabbo, yaṃ cintento ummādassa vighātassa bhāgī assā’’ti evamādinā bhagavatā bhāsitaṃ.

Macalavagga

Tamotamasutta

Pu – macalavagge pana āvuso pañcamaṃ tamotamasuttaṃ bhagavatā kathaṃ bhāsitaṃ.

Vi – macalavagge bhante pañcamaṃ tamotamasuttaṃ ‘‘cattārome bhikkhave puggalā santo saṃvijjamānā lokasmiṃ. Katame cattāro, tamotamaparāyaṇo, tamojotiparāyaṇo, jotitamaparāyaṇo, jotijotiparāyaṇo’’ti evamādinā bhagavatā bhāsitaṃ.

Asuravagga

Asurasutta

Pu – tenāvuso bhagavatā…pe… sammāsambuddhena aṅguttaranikāye catukkanipāte asuravagge paṭhamaṃ asurasuttaṃ kathaṃ bhāsitaṃ.

Vi – asuravagge bhante paṭhamaṃ asurasuttaṃ ‘‘cattārome bhikkhave puggalā santo saṃvijjamānā lokasmiṃ. Katame cattāro, asuro asuraparivāro, asuro devaparivāro, devo asuraparivāro, devo devaparivāro’’ti evamādinā bhagavatā bhāsitaṃ.

Samādhisutta

Pu – tattheva āvuso catutthaṃ samādhisuttaṃ bhagavatā kathaṃ bhāsitaṃ.

Vi – catutthaṃ bhante samādhisuttaṃ ‘‘cattārome bhikkhave puggalā santo saṃvijjamānā lokasmiṃ. Katame cattāro, idha bhikkhave ekacco puggalo lābhī hoti ajjhattaṃ cetosamathassa na lābhī adhipaññādhammavipassanāya. Idha pana bhikkhave puggalo lābhī hoti adhipaññādhammavipassanāya, na lābhī ajjhattaṃ cetosamathassa. Idha pana bhikkhave ekacco puggalo na ceva lābhī hoti ajjhattaṃ cetosamathassa, na ca lābhī adhipaññādhammavipassanāya. Idha pana bhikkhave ekacco puggalo lābhī ceva hoti ajjhattaṃ cetosamathassa, lābhī ca adhipaññādhammavipassanāyā’’ti evamādinā bhagavatā bhāsitaṃ.

Rāgavinayasutta

Pu – tattheva āvuso chaṭṭhaṃ rāgavinayasuttaṃ bhagavatā kathaṃ bhāsitaṃ.

Vi – chaṭṭhaṃ bhante rāgavinayasuttaṃ ‘‘cattārome bhikkhave puggalā santo saṃvijjamānā lokasmiṃ. Katame cattāro, attahitāya paṭipanno no parahitāya, parahitāya paṭipanno no attahitāya, nevattahitāya paṭipanno no parahitāya, attahitāya ceva paṭipanno parahitāya cā’’ti evamādinā bhagavatā bhāsitaṃ.

Valāhakavagga

Paṭhamavalāhakasutta

Pu – valāhakavagge pana āvuso paṭhamaṃ valāhakasuttaṃ bhagavatā kattha kaṃ ārabbha kathañca bhāsitaṃ.

Vi – sāvatthiyaṃ bhante sambahule bhikkhū ārabbha ‘‘cattārome bhikkhave valāhakā. Katame cattāro, gajjitā no vassitā, vassitā no gajjitā, neva gajjitā no vassitā, gajjitā ca vassitā ca. Ime kho bhikkhave cattāro valāhakā. Evameva kho bhikkhave cattāro valāhakūpamā puggalā santo saṃvijjāmānā lokasmiṃ. Katame cattāro, gajjitā no vassitā, vassitā no gajjitā, neva gajjitā no vassitā, gajjitā ca vassitā cā’’ti evamādinā bhagavatā bhāsitaṃ.

Udakarahadasutta

Pu – tattheva āvuso catutthaṃ udakarahadasuttaṃ bhagavatā kathaṃ bhāsitaṃ.

Vi – catuttha bhante udakarahadasuttaṃ ‘‘cattārome bhikkhave udakarahadā. Katame cattāro, uttāno gambhīrobhāso, gambhīro uttānobhāso, uttāno uttānobhāso, gambhīro gambhīrobhāso, ime kho bhikkhave cattāro udakarahadā. Evameva kho bhikkhave cattāro udakarahadūpamā puggalā santo saṃvijjamānā lokasmiṃ. Katame cattāro, uttāno gambhīrobhāso, gambhīro uttānobhāso, uttāno uttānobhāso, gambhīro gambhīrobhāso’’ti evamādinā bhagavatā bhāsitaṃ.

Mūsikasutta

Pu – tattheva āvuso sattamaṃ mūsikasuttaṃ bhagavatā kathaṃ bhāsitaṃ.

Vi – sattamaṃ bhante mūsikasuttaṃ ‘‘catasso imā bhikkhave mūsikā. Katamā catasso, gādhaṃ kattā no vasitā, vasitā no gādhaṃ kattā, neva gādhaṃ kattā no vasitā, gādhaṃ kattā ca vasitā ca. Imā kho bhikkhave catasso mūsikā. Evameva kho bhikkhave cattāro mūsikūpamā puggalā santo saṃvijjamānā lokasmiṃ. Katame cattāro, gādhaṃ kattā no vasitā, vasitā no gādhaṃ kattā, neva gādhaṃ kattā no vasitā, gādhaṃ kattā ca vasitā cā’’ti evamādinā bhagavatā bhāsitaṃ.

Balībaddhasutta

Pu – saṃgītāpi āvuso aṅguttaranikāyato kānici suttāni uddharitvā paṭipucchissāmi bahujanassa sutavuḍḍhiyā. Saṃgīte āvuso aṅguttaranikāye catukkanipāte valāhakavagge aṭṭhamaṃ balībaddhasuttaṃ bhagavatā kathaṃ bhāsitaṃ.

Vi – valāhakavagge bhante aṭṭhamaṃ balībaddhasuttaṃ ‘‘cattārome bhikkhave balībaddhā. Katame cattāro, sagavacaṇḍo no paragavacaṇḍo, paragavacaṇḍo no sagavacaṇḍo, sagavacaṇḍo ca paragavacaṇḍo ca, neva sagavacaṇḍo no paragavacaṇḍo. Ime kho bhikkhave cattāro balībaddhā. Evameva kho bhikkhave cattāro balībaddhūpamā puggalā santo saṃvijjamānā lokasmi’’nti evamādinā bhagavatā bhāsitaṃ.

Kesisutta

Pu – kesivagge pana āvuso paṭhamaṃ kesisuttaṃ bhagavatā kaṃ ārabbha kismiṃ vatthusmiṃ kathañca bhāsitaṃ.

Vi – kesiṃ bhante assadammasārathiṃ ārabbha bhāsitaṃ. Kesi bhante assadammasārathi bhagavantaṃ etadavoca ‘‘bhagavā pana bhante anuttaro purisadammasārathi, kathaṃ pana bhante bhagavā purisadammaṃ vinetī’’ti. Tasmiṃ bhante vatthusmiṃ ‘‘ahaṃ kho kesi purisadammaṃ saṇhenapi vinemi, pharusenapi vinemi, saṇhapharusenapi vinemi. Tatridaṃ kesi saṇhasmiṃ – iti kāyasucaritaṃ iti kāyasucaritassa vipāko, iti vacīsucaritaṃ iti vacīsucaritassa vipāko, iti manosucaritaṃ iti manosucaritassa vipāko, iti devā iti manussā’’ti evamādinā bhagavatā bhāsitaṃ.

‘‘Tvaṃ khosi kesi paññāto assadammasārathīti, kathaṃ pana tvaṃ kesi assadammasārathi’’ –

‘‘Ahaṃ kho bhante assadammaṃ saṇhenapi vinemi, pharusenapi vinemi, saṇhapharusenapi vinemi’’ –

‘‘Sace te kesi assadammo saṇhena vinayaṃ na upeti, pharusena vinayaṃ na upeti, saṇhapharusena vinayaṃ na upeti, kinti naṃ karosi’’ –

‘‘Bhagavā pana bhante anuttaro purisadammasārathi, kathaṃ pana bhante bhagavā purisadammaṃ vineti’’ –

Na 0.0087 kho bhante bhagavato pāṇātipāto kappati, atha ca pana bhagavā evamāha ‘‘hanāmi naṃ kesī’’ti.

Attānuvādasutta

Pu – bhayavagge pana āvuso paṭhamaṃ attānuvādasuttaṃ bhagavatā kathaṃ bhāsitaṃ.

Vi – bhayavagge bhante paṭhamaṃ attānuvādasuttaṃ ‘‘cattārimāni bhikkhave bhayāni. Katamāni cattāri, attānuvādabhayaṃ parānuvādabhayaṃ daṇḍabhayaṃ duggatibhaya’’nti evamādinā bhagavatā bhāsitaṃ.

Dhammakathikasutta

Pu – idāni āvuso bahujanassa sutavuḍḍhiyā saṃgītā aṅguttaranikāyatopi kānici suttāni uddharitvā paṭipucchissāmi, saṃgīte āvuso aṅguttaranikāye catukkanipāte puggalavagge navamaṃ dhammakathikasuttaṃ bhagavatā kathaṃ bhāsitaṃ.

Vi – puggalavagge bhante navamaṃ dhammakathikasuttaṃ ‘‘cattārome bhikkhave dhammakathikā. Katame cattāro, idha bhikkhave ekacco dhammakathiko appañca bhāsati asahitañca, parisā cassa na kusalā hoti sahitāsahitassa. Evarūpo bhikkhave dhammakathiko evarūpāya parisāya dhammakathikotveva saṅkhaṃ gacchatī’’ti evamādinā bhagavatā bhāsitaṃ.

Rogasutta

Pu – indriyavagge pana āvuso sattamaṃ rogasuttaṃ bhagavatā kathaṃ bhāsitaṃ.

Vi – sattamaṃ bhante rogasuttaṃ ‘‘dveme bhikkhave rogā. Katame dve, kāyiko ca rogo, cetasiko ca rogo. Dissanti bhikkhave sattā kāyikena rogena ekampi vassaṃ ārogyaṃ paṭijānamānā dvepi vassāni tīṇipi vassāni cattāripi vassāni pañcapi vassāni dasapi vassāni vīsampi vassāni tiṃsampi vassāni cattārīsampi vassāni paññāsampi vassāni ārogyaṃ paṭijānamānā vassasatampi bhiyyopi ārogyaṃ paṭijānamānā. Te bhikkhave sattā sudullabhā lokasmiṃ, ye cetasikena rogena muhuttampi ārogyaṃ paṭijānanti aññatra khīṇāsavehī’’ti evamādinā bhagavatā bhāsitaṃ.

Cattārome 0.0096 bhikkhave pabbajitassa rogā.

Yuganaddhasutta

Pu – paṭipadāvagge āvuso dasamaṃ yuganaddhasuttaṃ kattha kaṃ ārabbha kena kathañca bhāsitaṃ.

Vi – kosambiyaṃ bhante sambahule bhikkhū ārabbha ‘‘yo hi koci āvuso bhikkhu vā bhikkhunī vā mama santike arahattappattiṃ byākaroti, sabbo so catūhi maggehi etesaṃ vā aññatarenā’’ti evamādinā bhante āyasmatā ānandattherena dhammabhaṇḍāgārikena bhāsitaṃ.

Pāṭibhogasutta

Pu – brāhmaṇavagge pana āvuso dutiyaṃ pāṭibhogasuttaṃ bhagavatā kathaṃ bhāsitaṃ.

Vi – brāhmaṇavagge bhante dutiyaṃ pāṭibhogasuttaṃ ‘‘catunnaṃ bhikkhave dhammānaṃ natthi koci pāṭibhogo samaṇo vā brāhmaṇo vā devo vā māro vā brahmā vā koci vā lokasmi’’nti evamādinā bhagavatā bhāsitaṃ.

Sutasutta

Pu – tattheva āvuso tatiyaṃ sutasuttaṃ bhagavatā kattha kaṃ ārabbha kismiṃ vatthusmiṃ kathañca bhāsitaṃ.

Vi – rājagahe bhante vassakāraṃ brāhmaṇaṃ magadhamahāmattaṃ ārabbha bhāsitaṃ. Vassakāro bhante brāhmaṇo magadhamahāmatto bhagavantaṃ etadavoca ‘‘ahañhi bho gotama evaṃvādī evaṃdiṭṭhi yo koci diṭṭhaṃ bhāsati ‘evaṃ me diṭṭha’nti, natthi tato doso. Yo koci sutaṃ bhāsati ‘evaṃ me suta’nti, natthi tato doso’’ti. Tasmiṃ bhante vatthusmiṃ ‘‘nāhaṃ brāhmaṇa sabbaṃ diṭṭhaṃ ‘bhāsitabba’nti vadāmi, na panāhaṃ brāhmaṇa sabbaṃ diṭṭhaṃ ‘na bhāsitabba’nti vadāmi, nāhaṃ brāhmaṇa sabbaṃ sutaṃ ‘bhāsitabba’nti vadāmi, na panāhaṃ brāhmaṇa sabbaṃ sutaṃ ‘na bhāsitabba’nti vadāmī’’ti evamādinā bhagavatā bhāsitaṃ.

Abhayasutta

Pu – aṅguttaranikāye āvuso catukkanipāte brāhmaṇavagge catutthaṃ abhayasuttaṃ bhagavatā kaṃ ārabbha kismiṃ vatthusmiṃ kathañca bhāsitaṃ.

Vi – brāhmaṇavagge bhante catutthaṃ abhayasuttaṃ jāṇussoṇiṃ brāhmaṇaṃ ārabbha bhāsitaṃ. Jāṇussoṇi bhante brāhmaṇo bhagavantaṃ etadavoca ‘‘natthi yo maraṇadhammo samāno na bhāyati, na santāsaṃ āpajjati maraṇassā’’ti. Tasmiṃ bhante vatthusmiṃ ‘‘atthi brāhmaṇa maraṇadhammo samāno bhāyati, santāsaṃ āpajjati maraṇassa. Atthi pana brāhmaṇa maraṇadhammo samāno na bhāyati, na santāsaṃ āpajjati maraṇassā’’ti evamādinā bhante bhagavatā bhāsitaṃ.

Sotānugatasutta

Pu – mahāvagge pana āvuso paṭhamaṃ sotānugatasuttaṃ bhagavatā kathaṃ bhāsitaṃ.

Vi – mahāvagge bhante paṭhamaṃ sotānugatasuttaṃ ‘‘sotānugatānaṃ bhikkhave dhammānaṃ vacasā paricitānaṃ manasānupekkhitānaṃ diṭṭhiyā suppaṭividdhānaṃ cattāro ānisaṃsā pāṭikaṅkhā’’ti evamādinā bhagavatā bhāsitaṃ.

Ayaṃ vā so dhammavinayo, yatthāhaṃ pubbe brahmacariyaṃ acariṃ.

Bhaddiyasutta

Pu – aṅguttaranikāye āvuso catukkanipāte mahāvagge tatiyaṃ bhaddiyasuttaṃ bhagavatā kattha kaṃ ārabbha kismiṃ vatthusmiṃ kathañca bhāsitaṃ.

Vi – vesāliyaṃ bhante bhaddiyaṃ licchavi ārabbha bhāsitaṃ. Bhaddiyo bhante licchavi bhagavantaṃ etadavoca ‘‘sutaṃ metaṃ bhante ‘māyāvī samaṇo gotamo āvaṭṭaniṃ māyaṃ jānāti, yāya aññatitthiyānaṃ sāvake āvaṭṭetī’ti. Ye te bhante evamāhaṃsu ‘māyāvī samaṇo gotamo āvaṭṭaniṃ māyaṃ jānāti, yāya aññatitthiyānaṃ sāvake āvaṭṭetī’ti…pe… anabbhakkhātukāmā hi mayaṃ bhante bhagavanta’’nti. Tasmiṃ bhante vatthusmiṃ ‘‘etha tumhe bhaddiya mā anussavena mā paramparāya mā itikirāya mā piṭakasampadānena mā takkahetu mā nayahetu mā ākāravitakkena mā diṭṭhinijjhānakkhantiyā mā bhabbarūpatāya mā samaṇo no garūti. Yadā tumhe bhaddiya attanāva jāneyyātha ‘ime dhammā akusalā, ime dhammā sāvajjā, ime dhammā viññū garahitā, ime dhammā samattā samādinnā ahitāya dukkhāya saṃvattantī’ti. Atha tumhe bhaddiya pajaheyyāthā’’ti evamādinā bhagavatā bhāsitaṃ.

Pu – imissā ca pana āvuso desanāya desitāya bhaddiyassa licchavissa kīdiso dhammasavanānisaṃso adhigato. Kathañca naṃ bhagavā anuyuñjitvā taṃ vacanaṃ viniveṭhesi.

Vi – imissā bhante dhammadesanāya desitāya bhaddiyassa licchavissa sotāpattiphalasaṅkhāto dhammasavanānisaṃso adhigato. Api nu tāhaṃ bhaddiya evaṃ avacaṃ ‘‘ehi me tvaṃ bhaddiya sāvako hohi, ahaṃ satthā bhavissāmī’’ti evamādinā ca naṃ bhante bhagavā paṭipucchitvā anuyuñjitvā taṃ vacanaṃ viniveṭhesi.

Mallikādevīsutta

Pu – tattheva āvuso sattamaṃ mallikādevīsuttaṃ bhagavatā kattha kaṃ ārabbha kismiṃ vatthusmiṃ kathañca bhāsitaṃ.

Vi – sāvatthiyaṃ bhante mallikādeviṃ ārabbha bhāsitaṃ. Mallikā bhante devī bhagavantaṃ etadavoca ‘‘ko nu kho bhante hetu ko paccayo, yena midhekacco mātugāmo dubbaṇṇā ca hoti durūpā supāpikā dassanāya, daliddā ca hoti appassakā appabhogā appesakkhā ca…pe… ko pana bhante hetu ko paccayo, yena midhekacco mātugāmo abhirūpā ca hoti dassanīyā pāsādikā paramāya vaṇṇapokkharatāya samannāgatā, aḍḍhā ca hoti mahaddhanā mahābhogā mahesakkhā cā’’ti. Tasmiṃ bhante vatthusmiṃ ‘‘idha mallike mātugāmo kodhanā hoti upāyāsabahulā’’ti evamādinā bhagavatā bhāsitaṃ.

Dasakammasutta

Pu – aṅguttaranikāye āvuso catukkanipāte sappurisavagge catutthaṃ dasakammasuttaṃ bhagavatā kathaṃ bhāsitaṃ.

Vi – sappurisavagge bhante catutthaṃ dasakammasuttaṃ ‘‘asappurisañca vo bhikkhave desessāmi asappurisena asappurisatarañca sappurisañca sappurisena sappurisatarañca, taṃ suṇātha sādhukaṃ manasi karothā’’ti evamādinā bhagavatā bhāsitaṃ.

Parisāsutta

Pu – tattheva āvuso parisāvagge paṭhamaṃ parisāsuttaṃ bhagavatā kathaṃ bhāsitaṃ.

Vi – parisāvagge bhante paṭhamaṃ parisāsuttaṃ ‘‘cattārome bhikkhave parisadūsanā. Katame cattāro, bhikkhu bhikkhave dussīlo pāpadhammo parisadūsano, bhikkhunī bhikkhave dussīlā pāpadhammā parisadūsanā, upāsako bhikkhave dussīlo pāpadhammo parisadūsano, upāsikā bhikkhave dussīlā pāpadhammā parisadūsanā. Ime kho bhikkhave cattāro parisadūsanā’’ti evamādinā bhagavatā bhāsitaṃ.

Sekhabalavagga

Saṃkhittasutta

Pu – pañcakanipāte pana āvuso paṭhame sekhabalavagge paṭhamaṃ saṃkhittasuttaṃ bhagavatā kattha kaṃ ārabbha kathañca bhāsitaṃ.

Vi – sāvatthiyaṃ bhante sambahule bhikkhū ārabbha ‘‘pañcimāni bhikkhave sekhabalāni. Katamāni pañca, saddhābalaṃ hirībalaṃ ottappabalaṃ vīriyabalaṃ paññābalaṃ. Imāni kho bhikkhave pañca sekhabalānī’’ti evamādinā bhagavatā bhāsitaṃ.

Dukkhasutta

Pu – tattheva āvuso tatiyaṃ dukkhasuttaṃ bhagavatā kathaṃ bhāsitaṃ.

Vi – tatiyaṃ bhante dukkhasuttaṃ ‘‘pañcahi bhikkhave dhammehi samannāgato bhikkhu diṭṭheva dhamme dukkhaṃ viharati savighātaṃ saupāyāsaṃ sapariḷāhaṃ kāyassa ca bhedā paraṃ maraṇā duggati pāṭikaṅkhā. Katamehi pañcahi, idha bhikkhave bhikkhu asaddho hoti ahiriko hoti, anottappī hoti, kusīto hoti, duppañño hotī’’ti evamādinā bhagavatā bhāsitaṃ.

Samāpattisutta

Pu – tattheva āvuso chaṭṭhaṃ samāpattisuttaṃ bhagavatā kathaṃ bhāsitaṃ.

Vi – chaṭṭhaṃ bhante samāpattisuttaṃ ‘‘na tāva bhikkhave akusalassa samāpatti hoti, yāva saddhā paccupaṭṭhitā hoti kusalesu dhammesu. Yato ca kho bhikkhave saddhā antarahitā hoti asaddhiyaṃ pariyuṭṭhāya tiṭṭhati, atha akusalassa samāpatti hotī’’ti evamādinā bhagavatā bhāsitaṃ.

Kāmasutta

Pu – tattheva āvuso sattamaṃ kāmasuttaṃ bhagavatā kathaṃ bhāsitaṃ.

Vi – sattamaṃ bhante kāmasuttaṃ ‘‘yebhuyyena bhikkhave sattā kāmesu laḷitā. Asitabyābhaṅgiṃ bhikkhave kulaputto ohāya agārasmā anagāriyaṃ pabbajito hoti, saddhāpabbajito kulaputtoti alaṃ vacanāyā’’ti evamādinā bhagavatā bhāsitaṃ.

Vimuttāyatanasutta

Pu – aṅguttaranikāye pañcakanipāte pañcaṅgikavagge chaṭṭhaṃ vimuttāyatanasuttaṃ bhagavatā kathaṃ bhāsitaṃ.

Vi – pañcaṅgikavagge bhante chaṭṭhaṃ vimuttāyatanasuttaṃ ‘‘pañcimāni bhikkhave vimuttāyatanāni, yattha bhikkhuno appamattassa ātāpino pahitattassa viharato avimuttaṃ vā cittaṃ vimuccati, aparikkhīṇā vā āsavā parikkhayaṃ gacchanti, ananuppattaṃ vā anuttaraṃ yogakkhemaṃ anupāpuṇātī’’ti evamādinā bhagavatā bhāsitaṃ.

Caṅkamasutta

Pu – tattheva āvuso navamaṃ caṅkamasuttaṃ bhagavatā kathaṃ bhāsitaṃ.

Vi – navamaṃ bhante caṅkamasuttaṃ ‘‘pañcime bhikkhave caṅkame ānisaṃsā. Katame pañca, addhānakkhamo hoti, padhānakkhamo hoti, appābādho hoti, asitaṃ pītaṃ khāyitaṃ sāyitaṃ sammā pariṇāmaṃ gacchati, caṅkamādhigato samādhi ciraṭṭhitiko hoti. Ime kho bhikkhave pañca caṅkame ānisaṃsā''ti evaṃ kho bhante bhagavatā bhāsitaṃ.

Sumanasutta

Pu – sumanavagge pana āvuso paṭhamaṃ sumanasuttaṃ bhagavatā kattha kaṃ ārabbha kismiṃ vatthusmiṃ kathañca bhāsitaṃ.

Vi – sāvatthiyaṃ bhante sumanaṃ rājakumāriṃ ārabbha bhāsitaṃ. Sumanā bhante rājakumārī bhagavantaṃ etadavoca ''idhassu bhante bhagavato dve sāvakā samasaddhā samasīlā samapaññā eko dāyako eko adāyako. Te kāyassa bhedā paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjeyyuṃ. Devabhūtānaṃ pana nesaṃ bhante siyā viseso siyā nānākaraṇa''nti. Tasmiṃ bhante vatthusmiṃ ''yo so sumane dāyako, so amhaṃ adāyakaṃ devabhūto samāno pañcahi ṭhānehi adhigaṇhāti, dibbena āyunā dibbena vaṇṇena dibbena sukhena dibbena yasena dibbena ādhipateyyena. Yo so sumane dāyako, so amhaṃ adāyakaṃ devabhūto samāno imehi pañcahi ṭhānehi adhigaṇhātī''ti evamādinā bhante bhagavatā bhāsitaṃ.

''Yathāpi cando vimalo, gacchaṃ ākāsadhātuyā;
Sabbe tārāgaṇe loke, ābhāya atirocati;
Tatheva sīlasampanno, saddho purisapuggalo;
Sabbe maccharino loke, cāgena atirocati''–

Uggahasutta

Pu – tattheva āvuso tatiyaṃ uggahasuttaṃ bhagavatā kattha kaṃ ārabbha kismiṃ vatthusmiṃ kathañca bhāsitaṃ.

Vi – tatiyaṃ bhante uggahasuttaṃ bhaddiye uggahaṃ meṇḍakanattāraṃ ārabbha bhāsitaṃ. Uggaho bhante meṇḍakanattā bhagavantaṃ etadavoca ''imā me bhante kumāriyo patikulāni gamissanti, ovadatu tāsaṃ bhante bhagavā, anusāsatu tāsaṃ bhante bhagavā, yaṃ tāsaṃ assa dīgharattaṃ hitāya sukhāyā''ti. Tasmiṃ bhante vatthusmiṃ ''tasmātiha kumāriyo evaṃ sikkhitabbaṃ'' yassa vo mātāpitaro bhattuno dassanti atthakāmā hitesino anukampakā anukampaṃ upādāya, tassa bhavissāma pubbuṭṭhāyino pacchānipātiniyo kiṃ kārapaṭissāviniyo manāpacāriniyo piyavādiniyo'ti. Evañhi vo kumāriyo sikkhitabba''nti evamādinā bhagavatā bhāsitaṃ.

Sīhasenāpatisutta

Pu – aṅguttaranikāye āvuso pañcakanipāte sumanavagge catutthaṃ sīhasenāpatisuttaṃ bhagavatā kattha kaṃ ārabbha kismiṃ vatthusmiṃ kathañca bhāsitaṃ.

Vi – vesāliyaṃ bhante sīhaṃ senāpatiṃ ārabbha bhāsitaṃ. Sīho bhante senāpati bhagavantaṃ etadavoca ''sakkā nu kho bhante sandiṭṭhikaṃ dānaphalaṃ paññāpetu''nti. Tasmiṃ bhante vatthusmiṃ ''sakkā sīha, dāyako sīha dānapati bahuno janassa piyo hoti manāpo''ti evamādinā bhagavatā bhāsitaṃ.

Kāladānasutta

Pu – tattheva āvuso chaṭṭhaṃ kāladānasuttaṃ bhagavatā kathaṃ bhāsitaṃ.

Vi – chaṭṭhaṃ bhante kāladānasuttaṃ ''pañcimāni bhikkhave kāladānāni. Katamāni pañca, āgantukassa dānaṃ deti, gamikassa dānaṃ deti, gilānassa dānaṃ deti, dubbhikkhe dānaṃ deti, yāni tāni navasassāni navaphalāni, tāni paṭhamaṃ sīlavantesu patiṭṭhāpeti. Imāni kho bhikkhave pañca kāladānānī’’ti evamādinā bhagavatā bhāsitaṃ.

Bhojanasutta

Pu – tattheva āvuso sattamaṃ bhojanasuttaṃ bhagavatā kathaṃ bhāsitaṃ.

Vi – sattamaṃ bhante bhojanasuttaṃ ‘‘bhojanaṃ bhikkhave dadamāno dāyako paṭiggāhakānaṃ pañca ṭhānāni deti. Katamāni pañca, āyuṃ deti, vaṇṇaṃ deti, sukhaṃ deti, balaṃ deti, paṭibhānaṃ deti. Āyuṃ kho pana datvā āyussa bhāgī hoti dibbassa vā mānusassa vā’’ti evamādinā bhagavatā bhāsitaṃ.

Puttasutta

Pu – tattheva āvuso navamaṃ puttasuttaṃ bhagavatā kathaṃ bhāsitaṃ.

Vi – navamaṃ bhante puttasuttaṃ ‘‘pañcimāni bhikkhave ṭhānāni sampassanto mābhāpitaro puttaṃ icchanti kule jāyamānaṃ. Katamāni pañca,

Bhato vā no bharissati, kiccaṃ vā no karissati, kulavaṃso ciraṃ ṭhassati, dāyajjaṃ paṭipajjissatī’’ti evamādinā bhagavatā bhāsitaṃ.

Nāradasutta

Pu – muṇḍarājavagge panāvuso dasamaṃ nāradasuttaṃ kattha kaṃ ārabbha kismiṃ vatthusmiṃ kena kathañca bhāsitaṃ.

Vi – pāṭaliputte bhante muṇḍaṃ rājānaṃ ārabbha bhāsitaṃ. Muṇḍassa bhante rañño bhaddā devī kālaṅkatā hoti piyā manāpā. So bhaddāya deviyā kālaṅkatāya piyāya manāpāya neva nhāyati na vilimpati na bhattaṃ bhuñjati, na kammantaṃ payojeti, rattindivaṃ bhaddāya deviyā sarīre ajjhomucchito. Tasmiṃ bhante vatthusmiṃ ‘‘pañcimāni mahārāja alabbhanīyāni ṭhānāni samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmi’’nti evamādinā bhante āyasmatā nāradattherena rañño pasenadissa kosalassa bhagavatā desitaniyāmena desitaṃ.

Ko nāmo ayaṃ bhante dhammapariyāyo.

Taggha bhante sokasallaharaṇo.

Samayasutta

Pu – aṅguttaranikāye āvuso pañcakanipāte nīvaraṇavagge catutthaṃ samayasuttaṃ bhagavatā kathaṃ bhāsitaṃ.

Vi – nīvaraṇavagge bhante catutthaṃ samayasuttaṃ ‘‘pañcime bhikkhave asamayā padhānāya. Katame pañca, idha bhikkhave bhikkhu jiṇṇo hoti jarāyābhibhūto. Ayaṃ bhikkhave paṭhamo asamayo padhānāyā’’ti evamādinā bhagavatā bhāsitaṃ.

Ṭhānasutta

Pu – tattheva āvuso sattamaṃ ṭhānasuttaṃ bhagavatā kathaṃ bhāsitaṃ.

Vi – sattamaṃ bhante ṭhānasuttaṃ ‘‘pañcimāni bhikkhave ṭhānāni abhiṇhaṃ paccavekkhitabbāni itthiyā vā purisena vā gahaṭṭhena vā pabbajitena vā. Katamāni pañca, jarādhammomhi jaraṃ anatītoti abhiṇhaṃ paccavekkhitabbaṃ itthiyā vā purisena vā gahaṭṭhena vā pabbajitena vā’’ti evamādinā bhagavatā bhāsitaṃ.

Dhammavihārīsutta

Pu – yodhājīvavagge panāvuso tatiyaṃ dhammavihārisuttaṃ bhagavatā kathaṃ bhāsitaṃ.

Vi – yodhājīvavagge bhante tatiyaṃ dhammavihārisuttaṃ ‘‘idha bhikkhu bhikkhu dhammaṃ pariyāpuṇāti suttaṃ geyyaṃ veyyākaraṇaṃ gāthaṃ udānaṃ dutivuttakaṃ jātakaṃ abbhutadhammaṃ vedallaṃ, so tāya dhammapariyattiyā divasaṃ atināmeti, riñcati paṭisallānaṃ, nānuyuñjati ajjhattaṃ cetosamathaṃ. Ayaṃ vuccati bhikkhu bhikkhu pariyattibahulo no dhammavihārī’’ti evamādinā bhante bhagavatā bhāsitaṃ.

Dhammavihārī dhammavihārīti bhante vuccati, kittāvatā nu kho bhante bhikkhu dhammavihārī hoti.

Dutiyaanāgatabhayasutta

Pu – aṅguttaranikāye āvuso pañcakanipāte yodhājīvavagge aṭṭhamaṃ dutiyaanāgatabhayasuttaṃ bhagavatā kathaṃ bhāsitaṃ.

Vi – yodhājīvavagge bhante aṭṭhamaṃ dutiyaanāgatabhayasuttaṃ ‘‘pañcimāni bhikkhave anāgatabhayāni sampassamānena alameva bhikkhunā appamattena ātāpinā pahitattena viharituṃ appattassa pattiyā anadhigatassa adhigamāya asacchikatassa sacchikiriyāyā’’ti evamādinā bhagavatā bhāsitaṃ.

Tatiyaanāgatabhayasutta

Pu – tattheva āvuso navamaṃ tatiyaanāgatabhayasuttaṃ bhagavatā kathaṃ bhāsitaṃ.

Vi – tattheva bhante navamaṃ katiyaanāgatabhayasuttaṃ ‘‘pañcimāni bhikkhave anāgatabhayāni etarahi asamuppannāni āyatiṃ samuppajjissanti, tāni vo paṭibujjhitabbāni, paṭibujjhitvā ca tesaṃ pahānāya vāyamitabbaṃ. Katamāni pañca, bhavissanti bhikkhave bhikkhū anāgatamaddhānaṃ abhāvitakāyā abhāvitasīlā abhāvitacittā abhāvitapaññā’’ti evamādinā bhagavatā bhāsitaṃ.

Catutthaanāgatabhayasutta

Pu – aṅguttaranikāye āvuso pañcakanipāte yodhājīvavagge dasamaṃ catutthaanāgatabhayasuttaṃ bhagavatā kathaṃ bhāsitaṃ.

Vi – yodhājīvavagge bhante dasamaṃ catutthaanāgatabhayasuttaṃ ‘‘pañcimāni bhikkhave anāgatabhayāni etarahi asamuppannāni āyatiṃ samuppajjissanti, tāni vo paṭibujjhitabbāni, paṭibujjhitvā ca tesaṃ pahānāya vāyamitabba’’nti evamādinā bhagavatā bhāsitaṃ.

Kakudhavagga

Sīhasutta

Pu – kakudhavagge āvuso navamaṃ sīhasuttaṃ bhagavatā kathaṃ bhāsitaṃ.

Vi – kakudhavagge bhante navamaṃ sīhasuttaṃ ‘‘sīho bhikkhave migarājā sāyanhasamayaṃ āsayā nikkhamati, āsayā nikkhamitvā vijambhati, vijambhitvā samantā catuddisaṃ anuviloketi, samantā catuddisaṃ anuviloketvā tikkhattuṃ sīhanādaṃ nadatī’’ti evamādinā bhagavatā bhāsitaṃ.

Andhakavindavagga

Kulūpakasutta

Pu – andhakavindavagge pana āvuso ‘‘paṭhamaṃ kulūpakasuttaṃ bhagavatā kathaṃ bhāsitaṃ.

Vi – andhakavindavagge bhante paṭhamaṃ kulūpakasuttaṃ ‘‘pañcahi bhikkhave dhammehi samannāgato kulūpako bhikkhu kulesu appiyo ca hoti amanāpo ca agaru ca abhāvanīyo cā’’ti evamādinā bhante bhagavatā bhāsitaṃ.

Andhakavindasutta

Pu – tattheva āvuso catutthaṃ andhakavindasuttaṃ bhagavatā kattha kaṃ ārabbha kathañca bhāsitaṃ.

Vi – magadhesu bhante andhakavinde āyasmantaṃ ānandaṃ ārabbha ‘‘ye te ānanda bhikkhū navā acirapabbajitā adhunāgatā imaṃ dhammavinayaṃ, te vo ānanda bhikkhū pañcasu dhammesu samādapetabbā nivesetabbā patiṭṭhāpetabbā’’ti evamādinā bhagavatā bhāsitaṃ.

Gilānavagga

Satisūpaṭṭhitasutta

Pu – aṅguttaranikāye āvuso pañcakanipāte gilānavagge dutiyaṃ satisūpaṭṭhitasuttaṃ bhagavatā kathaṃ bhāsitaṃ.

Vi – gilānavagge bhante dutiyaṃ satisūpaṭṭhitasuttaṃ ‘‘yo hi koci bhikkhave bhikkhu vā bhikkhunī vā pañca dhamme bhāveti, pañca dhamme bahulīkaroti, tassa dvinnaṃ phalānaṃ aññataraṃ phalaṃ pāṭikaṅkhaṃ ‘diṭṭheva dhamme aññā, sati vā upādisese anāgāmitā’. Katame pañca, idha bhikkhave bhikkhuno ajjhattaññeva satisūpaṭṭhitā hotī’’ti evamādinā bhagavatā bhāsitaṃ.

Upaṭṭhākasutta

Pu – tattheva āvuso tatiyaṃ upaṭṭhākasuttaṃ bhagavatā kathaṃ bhāsitaṃ.

Vi – tatiyaṃ bhante upaṭṭhākasuttaṃ ‘‘pañcahi bhikkhave dhammehi samannāgato gilāno dūpaṭṭhāko hoti. Katamehi pañcahi, asappāyakārī hoti, sappāye mattaṃ na jānāti, bhesajjaṃ nappaṭisevitā hotī’’ti evamādinā bhagavatā bhāsitaṃ.

Anāyussāsutta

Pu – tattheva āvuso pañcamaṃ anāyussāsuttaṃ bhagavatā kathaṃ bhāsitaṃ.

Vi – pañcamaṃ bhante anāyussāsuttaṃ ‘‘pañcime bhikkhave dhammā anāyussā. Katame pañca, asappāyakārī hoti, sappāye mattaṃ na jānāti, apariṇatabhojī ca hoti, akālacārī ca hoti, abrahmacārī ca. Ime kho bhikkhave pañca dhammā anāyussā’’ti evamādinā bhagavatā bhāsitaṃ.

Samaṇasukhasutta

Pu – tattheva āvuso aṭṭhamaṃ samaṇasukhasuttaṃ bhagavatā kathaṃ bhāsitaṃ.

Vi – aṭṭhamaṃ bhante samaṇasukhasuttaṃ ‘‘pañcimāni bhikkhave samaṇadukkhāni. Katamāni pañca, idha bhikkhave bhikkhu asantuṭṭho hoti itarītarena cīvarena, asantuṭṭho hoti itarītarena piṇḍapātena, asantuṭṭho hoti itarītarena senāsanena, asantuṭṭho hoti itarītarena gilānapaccayabhesajjaparikkhārena, anabhirato ca brahmacariyaṃ carati. Imāni kho bhikkhave pañca samaṇadukkhānī’’ti evamādinā bhagavatā bhāsitaṃ.

Byasanasutta

Pu – tattheva āvuso dasamaṃ byasanasuttaṃ bhagavatā kathaṃ bhāsitaṃ.

Vi – dasamaṃ bhante byasanasuttaṃ ‘‘pañcimāni bhikkhave byasanāni. Katamāni pañca, ñātibyasanaṃ bhogabyasanaṃ rogabyasanaṃ sīlabyasanaṃ diṭṭhibyasana’’nti evamādinā bhagavatā bhāsitaṃ.

Rājavagga

Patthanāsutta

Pu – rājavagge pana āvuso chaṭṭhaṃ patthanāsuttaṃ bhagavatā kathaṃ bhāsitaṃ.

Vi – rājavagge bhante chaṭṭhaṃ patthanāsuttaṃ ‘‘pañcahi bhikkhave aṅgehi samannāgato rañño khattiyassa muddhāvasittassa jeṭṭho putto oparajjaṃ patthetī’’ti evamādinā bhagavatā bhāsitaṃ.

Sappurisadānasutta

Pu – tikaṇḍakīvagge āvuso aṭṭhamaṃ sappurisadānasuttaṃ bhagavatā kathaṃ bhāsitaṃ.

Vi – tikaṇḍakīvagge bhante aṭṭhamaṃ sappurisadānasuttaṃ ‘‘pañcimāni bhikkhave sappurisadānāni. Katamāni pañca, saddhāya dānaṃ deti, sakkaccaṃ dānaṃ deti, kālena dānaṃ deti, anuggahitacitto dānaṃ deti, attānañca parañca anupahacca dānaṃ detī’’ti evamādinā bhagavatā bhāsitaṃ.

Saddhammavagga

Paṭhamasammattaniyāmasutta

Pu – saddhammavagge pana āvuso paṭhamaṃ sammattaniyāmasuttaṃ bhagavatā kathaṃ bhāsitaṃ.

Vi – saddhammavagge bhante paṭhamaṃ sammattaniyāmasuttaṃ ‘‘pañcahi bhikkhave dhammehi samannāgato sunakkhopi saddhammaṃ abhabbo niyāmaṃ okkamituṃ kusalesu dhammesu sammattaṃ. Katamehi pañcahi, kathaṃ paribhoti, kathikaṃ paribhoti, attānaṃ paribhotī’’ti evamādinā bhagavatā bhāsitaṃ.

Paṭhamasaddhammasammosasutta

Pu – tattheva āvuso catutthaṃ paṭhamasaddhammasammosasuttaṃ bhagavatā kathaṃ bhāsitaṃ.

Vi – tattheva bhante catutthaṃ paṭhamasaddhammasammosasuttaṃ ‘‘pañcime bhikkhave dhammā saddhammassa sammosāya antaradhānāya saṃvattanti. Katame pañca, idha bhikkhave bhikkhū na sakkaccaṃ dhammaṃ suṇanti, na sakkaccaṃ dhammaṃ pariyāpuṇanti, na sakkaccaṃ dhammaṃ dhārenti, na sakkaccaṃ dhātānaṃ dhammānaṃ atthaṃ upaparikkhanti, na sakkaccaṃ atthamaññāya dhammamaññāya dhammānudhammaṃ paṭipajjanti. Ime kho bhikkhave pañca dhammā saddhammassa sammosāya antaradhānāya saṃvattantī’’ti evamādinā bhagavatā bhāsitaṃ.

Dutiyasaddhammasammosasutta

Pu – tattheva āvuso pañcamaṃ dutiyasaddhammasammosasuttaṃ bhagavatā kathaṃ bhāsitaṃ.

Vi – tattheva bhante pañcamaṃ dutiyasaddhammasammosasuttaṃ ‘‘pañcime bhikkhave dhammā saddhammassa sammosāya antaradhānāya saṃvattanti. Katame pañca, idha bhikkhave bhikkhū dhammaṃ na pariyāpuṇanti suttaṃ geyyaṃ veyyākaraṇaṃ gāthaṃ udānaṃ itivuttakaṃ jātakaṃ abbhutadhammaṃ vedallaṃ. Ayaṃ bhikkhave paṭhamo dhammo saddhammassa sammosāya antaradhānāya saṃvattatī’’ti evamādinā bhagavatā bhāsitaṃ.

Tatiyasaddhammasammosasutta

Pu – tattheva āvuso chaṭṭhaṃ tatiyasaddhammasammosasuttaṃ bhagavatā kathaṃ bhāsitaṃ.

Vi – tattheva bhante chaṭṭhaṃ tatiyasaddhammasammosasuttaṃ ‘‘pañcime bhikkhave dhammā saddhammassa sammosāya antaradhānāya saṃvattanti. Katame pañca, idha bhikkhave bhikkhū duggahitaṃ suttantaṃ pariyāpuṇanti dunnikkhittahi padabyañjanehi. Dunnikkhittassa bhikkhave padabyañjanassa atthopi dunnayo hoti. Ayaṃ bhikkhave paṭhamo dhammo saddhammassa sammosāya antaradhānāya saṃvattatī’’ti evamādinā bhagavatā bhāsitaṃ.

Dukkatāsutta

Pu – aṅguttaranikāye āvuso pañcakanipāte saddhammavagge sattamaṃ dukkathāsuttaṃ bhagavatā kathaṃ bhāsitaṃ.

Vi – saddhammavagge bhante sattamaṃ dukkathāsuttaṃ ‘‘pañcannaṃ bhikkhave puggalānaṃ kathā dukkathā puggale puggalaṃ upanidhāya. Katamesaṃ pañcannaṃ, assaddhassa bhikkhave saddhākathā dukkathā, dussīlassa sīlakathā dukkathā, appassutassa bāhusaccakathā dukkathā, maccharissa cāgakathā dukkathā, duppaññassa paññākathā dukkathā’’ti evamādinā bhagavatā bhāsitaṃ.

Udāyīsutta

Pu – tattheva āvuso navamaṃ udāyisuttaṃ bhagavatā kattha kaṃ ārabbha kismiṃ vatthusmiṃ kathañca bhāsitaṃ.

Vi – kosambiyaṃ bhante āyasmantaṃ udāyiṃ ārabbha bhāsitaṃ. Āyasmā bhante udāyī mahatiyā gīhiparisāya parivuto dhammaṃ desento nisinno hoti. Addasā kho āyasmā ānando āyasmantaṃ udāyiṃ mahatiyā gihiparisāya parivutaṃ dhammaṃ desentaṃ nisinnaṃ. Disvā yena bhagavā tenupasaṅkami, upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā ānando bhagavantaṃ etadavoca ‘‘āyasmā bhante udāyī mahatiyā gihiparisāya parivuto dhammaṃ desetī’’ti. Tasmiṃ bhante vatthusmiṃ ‘‘na kho ānanda sukaraṃ paresaṃ dhammaṃ desetuṃ, paresaṃ ānanda dhammaṃ desentena pañca dhamme ajjhattaṃ upaṭṭhāpetvā paresaṃ dhammo desetabbo’’ti evamādinā bhagavatā bhāsitaṃ.

Āghātavagga

Paṭhamaāghātapaṭivinayasutta

Pu – āghātavagge pana āvuso paṭhamaṃ āghātapaṭivinayasuttaṃ bhagavatā kathaṃ bhāsitaṃ.

Vi – āghātavagge bhante paṭhamaṃ āghātapaṭivinayasuttaṃ ‘‘pañcime bhikkhave āghātapaṭivinayā, yattha bhikkhuno uppanno āghāto sabbaso paṭivinetabbo. Katame pañca, yasmiṃ bhikkhave puggale āghāto jāyetha, mettā tasmiṃ puggale bhāvetabbā, evaṃ tasmiṃ puggale āghāto paṭivinetabbo’’ti evamādinā bhagavatā bhāsitaṃ.

Upāsakavagga

Caṇḍālasutta

Pu – upāsakavagge pana āvuso pañcamaṃ caṇḍālasuttaṃ bhagavatā kathaṃ bhāsitaṃ.

Vi – upāsakavagge bhante pañcamaṃ caṇḍālasuttaṃ ‘‘pañcahi bhikkhave dhammehi samannāgato upāsako upāsakacaṇḍālo ca hoti upāsakamalañca upāsakapatikuṭṭho cā’’ti evamādinā bhagavatā bhāsitaṃ.

Pītisutta

Pu – tattheva āvuso chaṭṭhaṃ pītisuttaṃ bhagavatā kattha kaṃ ārabbha kathañca bhāsitaṃ.

Vi – chaṭṭhaṃ bhante pītisuttaṃ sāvatthiyaṃ anāthapiṇḍikaṃ gahapatiṃ ārabbha ‘‘tumhe kho gahapati bhikkhusaṅghaṃ paccupaṭṭhitā cīvara piṇḍapāta senāsana gilānapaccayabhesajjaparikkhārena. Na kho gahapati tāvatakeneva tuṭṭhi karaṇīyā ‘‘mayaṃ bhikkhusaṅghaṃ paccupaṭṭhitā cīvarapiṇḍapātasenāsanagilāna paccaya bhesajjaparikkhārenā’’ti. Tasmātiha gahapati evaṃ sikkhitabbaṃ ‘‘kindi mayaṃ kālena kālaṃ pavivekaṃ pītiṃ upasampajja vihareyyāmā’’ti evamādinā bhagavatā bhāsitaṃ.

Vaṇijjāsutta

Pu – tattheva āvuso sattamaṃ vaṇijjāsuttaṃ bhagavatā kathaṃ bhāsitaṃ.

Vi – tattheva bhante sattamaṃ vaṇijjāsuttaṃ ‘‘pañcimā bhikkhave vaṇijjā upāsakena akaraṇīyā. Katamā pañca, satthavaṇijjā sattavaṇijjā maṃsavaṇijjā majjavaṇijjā visavaṇijjā. Imā kho bhikkhave pañca vaṇijjā upāsakena akaraṇīyā’’ti evaṃ kho bhante bhagavatā bhāsitaṃ.

Gavesīsutta

Pu – tattheva āvuso dasamaṃ gavesīsuttaṃ bhagavatā kattha kaṃ ārabbha kismiṃ vatthusmiṃ kathañca bhāsitaṃ.

Vi – dasamaṃ bhante gavesīsuttaṃ kosalesu āyasmantaṃ ānandattheraṃ dhammabhaṇḍāgārikaṃ ārabbha bhāsitaṃ. Āyasmā bhante ānandatthero dhammabhaṇḍāgāriko bhagavantaṃ etadavoca ‘‘ko nu kho bhante hetu ko paccayo bhagavato sitassa pātukammāya, na akāraṇena tathāgatā sitaṃ pātukarontī’’ti. Tasmiṃ bhante vatthusmiṃ ‘‘bhūtapubbaṃ ānanda imasmiṃ padese nagaraṃ ahosi iddhañceva phītañca bahujanaṃ ākiṇṇamanussaṃ, taṃ kho panānanda nagaraṃ kassapo bhagavā arahaṃ sammāsambuddho upanissāya vihāsī’’ti evamādinā bhagavatā bhāsitaṃ.

Vācāsutta

Pu – brāhmaṇavagge āvuso aṭṭhamaṃ vācāsuttaṃ bhagavatā kathaṃ bhāsitaṃ.

Vi – brāhmaṇavagge bhante aṭṭhamaṃ vācāsuttaṃ ‘‘pañcahi bhikkhave dhammehi samannāgatā vācā subhāsitā hoti no dubbhāsitā, anavajjā ca ananuvajjā ca viññūnaṃ. Katamehi pañcahi, kālena bhāsitā hoti, saccā ca bhāsitā hoti, saṇhā ca bhāsitā hoti, atthasaṃhitā ca bhāsitā hoti, mettācittena ca bhāsitā hoti, imehi kho bhikkhave pañcahi aṅgehi samannāgatā vācā subhāsitā hoti no dubbhāsitā, anavajjā ca ananuvajjā ca viññūna’’nti evaṃ kho bhante bhagavatā bhāsitaṃ.

Kulasutta

Pu – tattheva āvuso navamaṃ kulasuttaṃ bhagavatā kathaṃ bhāsitaṃ.

Vi – tattheva bhante navamaṃ kulasuttaṃ ‘‘yaṃ bhikkhave sīlavanto pabbajitā kulaṃ upasaṅkamanti, tattha manussā pañcahi ṭhānehi bahuṃ puññaṃ pasavanti. Katamehi pañcahi, yasmiṃ bhikkhave samaye sīlavante pabbajite kulaṃ upasaṅkamante manussā disvā cittāni pasādenti, saggasaṃvattanikaṃ bhikkhave taṃ kulaṃ tasmiṃ samaye paṭipadaṃ paṭipannaṃ hotī’’ti evamādinā bhagavatā bhāsitaṃ.

Kimilavagga

Dhammassavanasutta

Pu – kimilavagge pana āvuso dutiyaṃ dhammassavanasuttaṃ bhagavatā kathaṃ bhāsitaṃ.

Vi – kimilavagge bhante dutiyaṃ dhammassavanasuttaṃ ‘‘pañcime bhikkhave ānisaṃsā dhammassavane. Katame pañca, assutaṃ suṇāti, sutaṃ pariyodāpeti, kaṅkhaṃ vitarati, diṭṭhiṃ ujuṃ karoti, cittamassa pasīdati, ime kho bhikkhave pañca ānisaṃsā dhammassavane’’ti evaṃ kho bhante bhagavatā bhāsitaṃ.

Akkosakavagga

Akkhantisutta

Pu – akkosakavagge pana āvuso pañcamaṃ akkhantisuttaṃ bhagavatā kathaṃ bhāsitaṃ.

Vi – akkosakavagge bhante pañcamaṃ akkhantisuttaṃ ‘‘pañcime bhikkhave ādīnavā akkhantiyā. Katame pañca, bahuno janassa appiyo hoti amanāpo, verabahulo ca hoti, vajjabahulo ca, sammūḷho kālaṃ karoti, kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjatī’’ti evamādinā bhagavatā bhāsitaṃ.

Apāsādikasutta

Pu – tattheva āvuso aṭṭhamaṃ apāsādikasuttaṃ bhagavatā kathaṃ bhāsitaṃ.

Vi – tattheva bhante aṭṭhamaṃ apāsādikasuttaṃ ‘‘pañcime bhikkhave ādīnavā apāsādike. Katame pañca, appasannā nappasīdanti, pasannānañca ekaccānaṃ aññathattaṃ hoti, satthusāsanaṃ akataṃ hoti, pacchimā janatā diṭṭhānugatiṃ āpajjati, cittamassa nappasīdati. Ime kho bhikkhave pañca ādīnavā apāsādike’’ti evamādinā bhagavatā bhāsitaṃ.

Āvāsikavagga

Āvāsikasutta

Pu – āvāsikavagge panāvuso paṭhamaṃ āvāsikasuttaṃ bhagavatā kathaṃ bhāsitaṃ.

Vi – āvāsikavagge bhante paṭhamaṃ āvāsikasuttaṃ ‘‘pañcahi bhikkhave dhammehi samannāgato āvāsiko bhikkhu abhāvanīyo hoti. Katamehi pañcahi, na ākappasampanno hoti na vattasampanno, na bahussuto hoti na sutadharo, na paṭisallekhitā hoti na paṭisallānārāmo, na kalyāṇavāco hoti na kalyāṇavākkaraṇo, duppañño hoti jaḷo eḷamūgo. Imehi kho bhikkhave pañcahi dhammehi samannāgato āvāsiko bhikkhu abhāvanīyo hotī’’ti evamādinā bhagavatā bhāsitaṃ.

Avaṇṇārahasutta

Pu – tattheva āvuso sattamaṃ avaṇṇārahasuttaṃ bhagavatā kathaṃ bhāsitaṃ.

Vi – tattheva bhante sattamaṃ avaṇṇārahasuttaṃ ‘‘pañcahi bhikkhave dhammehi samannāgato āvāsiko bhikkhu yathābhataṃ nikkhitto evaṃ niraye. Katamehi pañcahi, ananuvicca apariyogāhetvā avaṇṇārahassa vaṇṇaṃ bhāsati, ananuvicca apariyogāhetvā vaṇṇārahassa avaṇṇaṃ bhāsati, āvāsamaccharī hoti āvāsapaligedhī, kulamaccharī hoti kulapaligedhi, saddhādeyyaṃ vinipāteti. Imehi kho bhikkhave pañcahi dhammehi samannāgato āvāsiko bhikkhu yathābhataṃ nikkhitto evaṃ niraye’’ti evamādinā bhagavatā bhāsitaṃ.

Duccaritavagga

Paṭhamaduccaritasutta

Pu – duccaritavagge pana āvuso paṭhamaṃ duccaritasuttaṃ bhagavatā kathaṃ bhāsitaṃ.

Vi – duccaritavagge bhante paṭhamaṃ duccaritasuttaṃ ‘‘pañcime bhikkhave ādīnavā duccarite. Katame pañca, attāpi attānaṃ upavadati, anuvicca viññū garahanti, pāpako kittisaddo abbhuggacchati, sammūḷho kālaṃ karoti, kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati. Ime kho bhikkhave pañca ādīnavā duccarite’’ti evamādinā bhagavatā bhāsitaṃ.

Sivathikasutta

Pu – tattheva āvuso navamaṃ sivathikasuttaṃ bhagavatā kathaṃ bhāsitaṃ.

Vi – tattheva bhante navamaṃ sivathikasuttaṃ ‘‘pañcime bhikkhave ādīnavā sivathikāya. Katame pañca, asuci, duggandhā, sappaṭibhayā, vāḷānaṃ amanussānaṃ āvāso, bahuno janassa ārodanā. Ime kho bhikkhave pañca ādīnavā sivathikāyā’’ti evamādinā bhagavatā bhāsitaṃ.

Namo tassa bhagavato arahato sammāsambuddhassa

Anudīpanīpāṭha

1. Cittasaṅgahaanudīpanā

Anantaññāṇaṃ natvāna, lokālokakaraṃ jinaṃ;
Karissāmi paramattha-dīpaniyā nudīpaniṃ.

[Tattha, lokālokakaranti dasasahassilokadhātuyaṃ catussaccadhammadesanālokakārakaṃ. Paramatthadīpanīti ettha attho duvidho padhānatthoca pariyāyatthoca. Tattha padhānattho paramatthonāma, padhānatthotica padavākyānaṃ mukhyattho ujukattho. Pariyāyatthopi koci, yuttarūpo attho paramattho yeva. Paramatthaṃdīpetipakāsetītiparamatthadīpanī]. Taṃpara matthadīpaniṃkarontoācariyo pathamamaṃtāva buddhassabhagavato paṇāmamaṃkaroti ‘‘udayāyassā’’tiādinā.

Tattha ‘‘udayā’’ti udayatouggamanato. ‘‘Yassā’’ti yassa sabbaññubuddhamahāsūrassa. ‘‘Ekassā’’ti adutīyassa, asadi sassavā. ‘‘Saddhammaraṃsijālino’’ti etthasaddhammotisatthusā sanadhammovuccati. Tatthaca caturāsītisahassadhammakkhandhasaṅkhāto desanāsaddhammoidhādhippeto. Saddhammasaṅkhātaṃraṃsijālaṃassa atthīti saddhammaraṃsijālī. Tassasaddhammaraṃsijālino. ‘‘Pabujjhiṃsū’’ti vikasiṃsu, catussaccaññāṇavikāsaṃtaññāṇasamphullaṃ pāpuṇiṃsu. ‘‘Janambujā’’ti janasaṅkhātāambujā. Tatthajanānāma idhabodhaneyyasattā adhippetā, yesabbaññudesanaṃ sutvā catussacca dhammaṃ bujjhissanti. Ambujātipadumā. ‘‘Jātikkhettemahāsareti’’ jātikkhetta saṅkhāte janambujamahāsare. Tattha jātikkhettaṃ nāmadasasahassa cakkavāḷaṃ, yaṃ ekaṃ buddhakkhettanti vuccati. Yattha ca mahābodhisattānaṃ buddhabhāvatthāya pathamamahābhinīhārakālādīsu ekappahārenapathavikampanādīnipavattanti. Yatthacavasantādevabrahmāno buddhaparisāhonti. Jātikkhettemahāsareyassa ekassa saddhammaraṃsijālino mahāsūrassa udayā tasmiṃ jātikkhette mahāsare janambujāpabujjhiṃsūtiyojanā.

‘‘Taṃ mahāsūra’’nti sabbaññubuddhamahāsūriyamaṇḍalaṃ. Janambuja santānesupavattaṃ mahantaṃ mohatamaṃnūdati apaneti, saddhammaraṃsijālaṃ vissajjanto antaradhāpetīti mahāmohatamonudo. Taṃ ‘‘mahāmohatamonudaṃ’’.

Evaṃ buddhassapaṇāmaṃ katvā attanā icchitaṃ paṇāmappayojanaṃ pariṇāmento ‘‘sañjāta’’ntiādimāha. ‘‘Somahāsūromayhaṃ hadaye sañjātaṃ tamokhandhaṃ panūdata’’ntiyojanā. Tattha ‘‘sañjāta’’nti suṭṭhujātaṃ, anamataggesaṃsāre daḷhaṃ pavattanti attho. ‘‘Tamokhandha’’nti mahāmohatamokhandhaṃ. Sabbakilesatamokhandhaṃ vā. Antarāyakarāni upavīḷakopaghātakakammānipi tamokhandhe saṅgahitāni eva. Tathā rogādayo antarāya dhammāpi tamojātikāevatamotamaparāyanotiādīsu. ‘‘Panūdata’’nti panūdatu, apanetu, antaradhāpetu.

Evaṃ sappayojanaṃ paṇāmaṃ katvā idāni sanidānaṃ ganthappaṭiññaṃ karonto ‘‘porāṇakehī’’tiādimāha. Tattha nidānaṃ nāma ganthappaṭiññāya āsannakāraṇaṃ. Katadhaṃpanatanti, sāratthābhimānīnaṃ yācanañcasaṅgahassavipulatthatā ca.

Tattha dvīhi gāthāhi sakāraṇaṃ yācanaṃ dasseti. Puna dvīhi gāthāhi saupamaṃvipulatthataṃdasseti. ‘‘Tasmā’’tiādinā ganthappakāra ganthaguṇehi sahaganthappaṭiññaṃ dasseti. Tattha ādigāthāyaṃ ‘‘abhidhammatthasaṅgahe porāṇakehi viññūhi vaṇṇitā bahūvaṇṇanā idhalokamhidissantī’’ti yojanā. ‘‘Vaṇṇanā’’ti porāṇaṭīkāyo vuccanti. Evañcasati kasmā abhinavaṃ vaṇṇanaṃ yācantīti. ‘‘Ye sāratthābhimānino, te tāhibahūhi porāṇavaṇṇanāhituṭṭhiṃ navindanti. Tasmā taṃ yācantī’’tiyojanā. Etena appasāratthā eva tāporāṇavaṇṇanāyotipi dīpetiyeva. Tattha ‘‘tuṭṭhi’’nti santuṭṭhiṃ. Navindantinapaṭilabhanti. ‘‘Ye’’tiyejanā.

Sāratthameva abhimānenti, visesena nandantisīlenāti sāratthābhimānino. Tenavindantītipurimenasambandho. Puna ‘‘te’’ti tāhi tuṭṭhiṃ avindantā tejanā. ‘‘Ma’’nti attānaṃ niddisati. ‘‘Saṅgammā’’ti samāgantvā. Yasmā paramatthassadīpanaṃ yācanti, tasmā imissāṭīkāya ‘‘paramatthadīpanī’’ti nāmaṃpi siddhaṃhoti. ‘‘Mahaṇṇave’’ti mahāsamudde. ‘‘Ratanānī’’ti suvaṇṇarajatādīni ratanāni. ‘‘Uddharitvā’’ti uddhaṃ āharitvā. ‘‘Yathicchakaṃvī’’tiyathicchitaṃpi. Yattakaṃ icchanti, tattakaṃvīti adhippāyo. ‘‘Dajjeyyuṃ’’ti dadeyyuṃ. Kāmaṃ dadantūti attho. Eyyādivacanānaṃ anumati atthepavattanato. ‘‘Navattabbāvaūnatā’’ti mahaṇṇaveratanānaṃ ūnatāhānitā navattabbāva. Kasmā, aparimāṇa ratanādhiṭṭhānattā mahāsamuddassa. Yato so sāgaroti vuccati, sānaṃdhanaratanānaṃ gehagabbhasadisattāsāgaroti hissa attho.

‘‘Tathevetthā’’ti etasmiṃ abhidhammattha saṅgahetatheva. ‘‘Vipulatthā’’ti mahantā atthā. ‘‘Ratanūpamā’’ti mahaṇṇave ratanasadisā. ‘‘Satakkhattuṃpī’’ti anekasatavārampi. ‘‘Vaṇṇeyyuṃ’’ti kāmaṃvaṇṇentu. ‘‘Pariyādinnā’’ti parito anavasesato ādinnā gahitā. Parikkhīṇāti vuttaṃ hoti. ‘‘Nahessare’’ti nahessanti nabhavissanti. ‘‘Tasmā’’ti yasmāca yācanti, yasmāca pariyādinnānahessanti, tasmā. ‘‘Tāsuvaṇṇanāsū’’ti tāsu porāṇaṭīkāsu. ‘‘Vaṇṇana’’nti abhinavavaṇṇanaṃ, abhinavaṭīkaṃkarissanti sambandho. Kīdisaṃvaṇṇanaṃ karissatīti āha ‘‘nānāsārattha sampuṇṇa’’ntiādi. Tattha ‘‘uttānapadabyañjana’’nti uttānapadañca uttānavākyañca. ‘‘Nātisaṅkhepavitthāra’’nti nātisaṅkhepaṃnātivitthārañca. Mandā buddhi yesaṃ te mandabuddhino. ‘‘Mandā’’ti mudukā. ‘‘Buddhī’’ti ñāṇaṃ. Mandabuddhino sotujane pabodheti vikāseti, ñāṇa vikāsaṃpāpetīti mandabuddhippabodhanā. ‘‘Karissa’’nti karissāmi. ‘‘Ta’’nti taṃvaṇṇanaṃ. ‘‘Paramatthesupāṭavatthinosuṇantū’’ti yojanā. Paṭunobhāvopāṭavaṃ. Paṭunoti byattassapaṇḍitassa. Pāṭavena attho yesaṃ te pāṭavatthino. Itisaddo parisamāpanajotako. So hi ganthārabbhavidhānassa idhaparisamāpanaṃ pariniṭṭhānaṃ ñāpetuṃ ganthārabbhavākyassapariyante yojito. Avayava vākyānaṃ piyojīyatiyeva. Esanayosabbattha.

Ganthārabbhagāthāvaṇṇanāniṭṭhitā.

1. Evaṃ ganthārabbhavidhānaṃ katvā idāni ādigāthāya sambandhaṃ dassento ‘‘abhidhammatthasaṅgaha’’ntiādimāha. Sambandhanti kāraṇapphalasaṃyogaṃ. Tattha gāthāpavattanaṃ kāraṇaṃ nāma. Pañcapiṇḍattha dassanaṃ phalaṃ nāma. Kāraṇapphalasaṃyogo sambandhonāma. ‘‘Sappayojane’’ti phalappayojanasahite. Ganthena abhidhātabbo kathetabboti ganthābhidheyyo. Nipatassa kammaṃ nipaccaṃ. Nipacca kiriyā, nipaccākāro, nipaccakārassakaraṇanti samāso. ‘‘Sā’’ti ratanattayavandanā. Dassitātisambandho. ‘‘Abhihitā’’ti kathitā. Pakāsitāti vuttaṃ hoti. ‘‘Padhānatthabhūtā’’ti adhippetatthabhūtāti adhippāyo. Duvidhohi atthovacanattho ca abhidhānatthoca. Tattha gacchatīti gato, purisoti vuttegacchati padena vutto yokoci gacchanto vacanatthonāma. Purisoti padenadassito padhānattho adhippetattho abhidheyyattho nāmāti. ‘‘Abhidhammatthā’’ti.

Tattha vuttābhidhammatthā, catudhā paramatthato;
Cittaṃ cetasikaṃ rūpaṃ, nibbānamiti sabbathā. ti

Evaṃ vuttā abhidhammatthā. Evaṃ vuttattāyevaca tecattāro abhidhammatthā eva idhapadhānatthabhūtāti ca, - padhānatthāeva idhaganthābhidheyya bhāvena adhippetāti caviññāyatīti adhippāyo.

Kecipanavadeyyuṃ, teabhidhammatthā saṅgahappakaraṇaṃ pattā visuṃ saṅgahatthānāmabhaveyyuṃ, naabhidhammatthā nāma. Idha ca saṅgahatthā eva abhidheyyabhāvena adhippetāti vuttaṃ abhidheyyo abhidhammattha saṅgahappadenāti. Vuccate. Teabhidhammatthā saṅgahappakaraṇaṃ pattāpi abhidhammatthā evanāma honti, na visuṃ saṅgahatthānāma. Tattha vuttābhidhammatthātihi vuttaṃ, natuvuttaṃ tattha vuttāsaṅgahatthāti. Evañcasati saṅgahitabhāvamattaṃ visiṭṭhaṃ hoti. Tadeva idha abhidheyyo nāma siyāti vuttaṃ ‘‘saṅgahitabhāvopi abhidheyyo yevā’’tiādi. Tattha ‘‘saṅgahitabhāvo’’ticittasaṅgaho, cetasikasaṅgahotiādinā saṅgahaṇakiriyā. Sā saṅgahitehi dhammehi aññā nahoti. Tesvevadhammesusaṅgayhatīti vuttaṃ ‘‘saṅgahitabhāvopi abhidheyyo yevā’’ti. Kiñcāpitehi aññānahoti, te sveva saṅgayhati. Sāpana ganthassapadhānattho nahoti. Idha ca padhānatthova adhippetoti vuttaṃ ‘‘taṃnasundara’’nti. Kasmā nasundaranti āha ‘‘nahiso’’tiādiṃ. Etthacahisaddo imassa vākyassahetuvākyabhāvaṃ joteti. Esanayoparatthapi. ‘‘Itopaṭṭhāya cā’’tiādi gantha garudosavivajjanaṃ. Tattha ‘‘imassasaṅgahassā’’ti imassaabhidhammatthasaṅgahassa. ‘‘Dutīyā’’tidutīyāṭīkā. ‘‘Dvepī’’ti dvepiṭīkāyo. ‘‘Visuddhimaggemahāṭīkā’’ti ācariyadhammapālattherena katāparamatthamañjūsānāmaṭīkā. Sā brammaraṭṭhe tiriyapabbatavāsinā therenakataṃ cūḷaṭīkaṃ upādāya mahāṭīkāti pākaṭā. Taṃsandhāyetaṃ vuttaṃ.

Ganthappakāroca pakāravantehi dhammehi sahevasijjhati, vinā nasijjhatīti adhippāyena ‘‘soabhidhammatthapadenā’’ti vuttaṃ. Kāmañca so tehi sahevasijjhati, vinānasijjhati. Abhidhammatthapadaṃ pana saṅgahaṇakiriyāpakāraṃna vadatīti vuttaṃ ‘‘taṃ nasundara’’nti. Duvidhaṃ nāmaṃ anvatthanāmaṃ ruḷināmanti. Tattha, atthānugataṃ nāmaṃ anvatthanāmaṃ, yathā sukhitassajanassa sukhotināmaṃ. Attharahitaṃ āropitaṃ nāmaṃ ruḷināmaṃ, yathā dukkhitassajanassa sukhoti nāmaṃ. Idha pana anvatthanā mantidassetuṃ ‘‘atthānugatā’’tiādi vuttaṃ. Tattha ‘‘atthānugatā’’ti sakatthānugatā. Saddappavattinimittānugatāti vuttaṃ hoti. ‘‘Ganthasamaññā’’ti ganthasammuti. Ganthassanāmanti vuttaṃ hoti. Saṅgahaganthonāma pāḷiyaṃtattha tattha vippakiṇṇedhamme ekattha sabhāgarāsikaraṇavasena pavatto gantho. Taṃ uggaṇhanto appakena ganthenabahukedhammesukhenajānāti. ‘‘Taduggahaparipucchādivasenā’’ti tassauggahoca paripucchācāti dvando. Ādisaddena dhāraṇādīni saṅgaṇhāti. Tattha pāṭhassavācuggatakaraṇaṃ uggahonāma. Uggahi tassapāṭhassa atthaggahaṇaṃ paripucchānāma. ‘‘Anāyāsato’’ti niddukkhena. ‘‘Laddhabbaṃphalānuphala’’nti sambandho. Sarūpato avabujjhanaṃ sarūpāvabodho. Ādisaddena lakkhaṇāvabodho rasāva bodhotiādiṃ saṅgaṇhāti. Anupādāparinibbānaṃ anto pariyosānaṃ yassāti anupādāparinibbānantaṃ. Tattha ‘‘anupādāparinibbāna’’nti taṇhādiṭṭhīhi khandhesu anupādāyaparinibbānaṃ. Anupādisesa parinibbānanti vuttaṃ hoti. ‘‘Phalānuphala’’nti phalañceva anuphalañca. Tattha ‘‘phala’’nti mūlapphalaṃ. ‘‘Anuphala’’nti paramparapphalaṃ. Payojetīti ‘‘payojanaṃ’’. Payojetīti niyojeti. Kiṃ niyojeti. Phalatthikaṃjanaṃ. Kattha niyojeti. Phalanibbattakekamme. Kimatthāya niyojeti. Tassakammassa karaṇatthāyāti. Phalānubhavanatthāya tatthatattha phalānubhavanakiccesu payujjīyatīti payojananti pivadanti. ‘‘Sāmatthiyato’’ti vacanasāmatthiyato. Kiṃ vacanasāmatthiyanti. Kāraṇavacanaṃ phalaṃpidīpeti. Phalavacanaṃ kāraṇaṃpidīpeti. Yathātaṃ asukasmiṃ raṭṭhe sammādevo vuṭṭhoti vutte taṃ raṭṭhaṃsu bhikkhanti viññāyati. Asukaraṭṭhaṃ subhikkhantivutte tasmiṃ raṭṭhe sammādevo vuṭṭhoti viññāyatīti. Payojanaṃ pana abhidhammattha saddena dassetabbaṃ natthi, saṅgahavacanasāmatthiyeneva siddhaṃ hotīti adhippāyena ‘‘saṅgahasaddenā’’ti vuttaṃ. Sāmatthiyadassane pana suṭṭhu paripuṇṇavacanaṃ icchitabbaṃ hoti. Itarathā aniṭṭhatthappasaṅgopi siyāti imamatthaṃ dassetuṃ ‘‘taṃ na sundara’’nti vatvā ‘‘nahī’’tiādinā hetuvākyena tadatthaṃ sādheti.

2. Evaṃ sappayojane pañcapiṇḍattheti ettha pañcapiṇḍatthe dassetvā idāni tesaṃpañcannaṃ piṇḍatthānaṃ visuṃvisuṃ pañcappayojanāni dassento ‘‘tatthā’’tiādimāha. ‘‘Tatthā’’ti tesupañcasu piṇḍatthesu. Nasaṅkhyātabbanti asaṅkhyeyyaṃ. Saṅkhātuṃasakkuṇeyyanti attho. Napametabbanti appameyyaṃ. Pametuṃ asakkuṇeyyanti attho. Evaṃ kiccapaccayānaṃ katthaci sakkattha dīpanaṃ hoti. Sakavacanaṃ pāḷivacanena sādhetuṃ ‘‘yathāhā’’ti pucchitvā pāḷigāthaṃ āhari. Tattha ‘‘yathāhā’’ti kathaṃ āha iccevattho. Anantare vuttassa atthassa sādhakaṃ vacanaṃ kathaṃ pāḷiyaṃ āha, kathaṃ aṭṭhakathāyaṃ āha, kathaṃ ṭīkāyaṃ āhāti evaṃ yathārahaṃ attho veditabbo. ‘‘Tetādisenibbute akutobhaye pūjayato’’ti yojanā. Tattha ‘‘te’’ti buddha buddha sāvake. ‘‘Tādise’’ti tathā rūpesī lakkhandhādiguṇa sampanne. ‘‘Nibbute’’ti kilesa nibbānena nibbute. Natthi kutoci hetuto bhayaṃ yesaṃ te akuto bhayā. Anāgāmi khīṇāsavā. ‘‘Bhaya’’nti cittutrāsabhayaṃ. ‘‘Pūjayato’’ti pūjentassa. ‘‘Taṃ payojana’’ntitassāratanattaya vandanāya payojanaṃ. ‘‘Saṅgahakārā’’ti buddhaghosattherādayo pacchima aṭṭhakathākārā vuccanti. Tehi porāṇaṭṭhakathāsu tattha tattha vippakiṇṇepakiṇṇakavinicchayeyuttaṭṭhānesu saṅgahetvā abhinava aṭṭhakathāyo karonti. Tasmā sabbāabhinavaaṭṭhakathāyo saṅgahā nāma honti. Te ca ācariyā saṅgahakārā nāma. Tena vuttaṃ ‘‘saṅgahakārāti buddhaghosa. Pe… vuccantī’’ti. Te antarāya nīvāraṇameva icchantīti kathaṃ viññāyatīti ce. Tesaṃ vacanena viññāyatīti dassetuṃ saṅgahakāra gāthaṃ āhari. ‘‘Ratanattayekatassa etassanipaccakārassa ānubhāvena antarāye asesatososetvāti yojanā. ‘‘Hī’’ti ñāpakahetu jotako. ‘‘Vutta’’nti aṭṭhasāliniyaṃ vuttaṃ.

3. ‘‘Kathañcahotī’’ti sambandho. Iti ayaṃ pucchā. ‘‘Vuccate’’ti visajjanā kathīyate. ‘‘Hī’’tivitthārajotako. ‘‘Vandanā kiriyābhinipphādako puññappavāho’’ti sambandho. ‘‘Aneka…pe… vāre’’ti accanta saṃyogatthe upayoga vacanaṃ. ‘‘Puññābhisando’’ti puññābhisoto, puññappavāhoti tasseva vevacanaṃ. ‘‘So ca puññātissayo hotī’’ti sambandho. Kasmā so puññā tissayo hotīti. Khetta sampattiyā ca ajjhāsaya sampattiyā ca hotīti dassetuṃ ‘‘anuttaresū’’tiādimāha. Saṃvaḍḍhitthāti saṃvaḍḍhito. Puññābhisando. Saṃvaḍḍhitassabhāvo saṃvaḍḍhitattaṃ. Sugandhehiviya suparisuddhaṃvatthaṃ paribhāvīyitthāti paribhāvito. Puññābhisandoyeva. Paribhāvitassa bhāvo paribhāvitattaṃ. Ubhayatthāpi hetu atthe nissakkavacanaṃ. ‘‘Mahājutiko’’ti mahātejo. ‘‘Mahapphalo’’ti mūlapphalena mahapphalo. ‘‘Mahānisaṃso’’ti ānisaṃsapphalena mahānisaṃso. Ānisaṃsapphalanti ca paramparā phalaṃ vuccati. Aññaṃ puññaṃ atikkamanto sayati pavattatīti atissayo. Puññañca taṃ atissayocāti puññātissayo. Atissayapuññaṃ, adhika puññanti attho. ‘‘So anubalaṃ deti, okāsalābhaṃ karotī’’ti sambandho. Kathañca anubalaṃ deti, kathañca okāsalābhaṃ karotīti āha ‘‘sayaṃ payoga sampattibhāveṭhatvā’’tiādiṃ. Tattha payogasampattināma atīta puññakammānaṃ balavataraṃ upatthambhakakammaṃ hoti. ‘‘Bahiddhā’’ti bahiddhasantānato. ‘‘Vipattipaccaye sampattipaccaye’’ti yojetabbaṃ. Tattha, vipattipaccayānāma-rājatovā coratovā-tiādinā āgatā dukkhuppattipaccayā. Sampattipaccayānāma kāyacittānaṃ sappāya paccayā. Cattāro paccayā ca upaṭṭhākakulāni ca ārakkha devatādayo ca sukhuppatti paccayā. Tehi paccayehi pāmojja bahu lassa therassa santāne rattidivaṃ pītipassaddhisukhasamādhīnaṃ pavattiyā ajjhattabhūtā utucittāhārā ca ati paṇītā honti. Tehi samuṭṭhitā sarīraṭṭhakadhātuyo ca atipaṇītā eva hutvā upabrūhanti. Tattha sarīraṭṭhakadhātuyo nāma pathavi ādayo vātapittasemhādayoca. ‘‘Anubalaṃdetī’’tiabhinavaṃthāmabalaṃ pavatteti. ‘‘Puññantarassā’’ti pavattivipākajanakassa bahuvidhassa puñña kammassa. ‘‘Athā’’ti tasmiṃ kāleti attho. ‘‘Balavabalavantiyo hutvā’’ti pakati balato atibalavantiyo hutvā. ‘‘Tasmiṃ therasantāne’’ti sambandho. ‘‘Iṭṭhapphalaghanapūrite’’ti iṭṭhapphalabhūtānaṃ rūpasantatīnaṃ ghanena pūrite. ‘‘Okāso nāma natthī’’ti patiṭṭhānokāso nāma natthi. ‘‘Itī’’ti tasmā. ‘‘Dūrato apanītāneva hontī’’ti sambandho. Iṭṭhapphalasantānaṃ vibādhanti nīvārentīti iṭṭhapphalasantānavibādhakāni upapīḷakūpaghātakakammāni. Aniṭṭhapphala santāna janakāni, akusala janaka kammāni, apuñña kammānīti tānitividhāni akusalakammāni dūrato apanītāneva honti, tesaṃ vipākassa anokāsakaraṇenāti adhippāyo. Tenāha ‘‘nahī’’tiādiṃ. ‘‘Tato’’ti tasmā apuñña kammānaṃ dūrato apanītattā. Abhivādetabbānaṃ mātāpitu samaṇabrāhmaṇādīnaṃ abhivādanakammegaruṃkaraṇaṃ abhivādana sīlaṃ nāma. Taṃ assa atthīti abhivādanasīlī. Guṇavuddhavayavuddhe apaceti attānaṃ nīcavutti karaṇena pūjetisīlenāti vuddhāpacāyī. Ubhayatthāpisampadāna vacanaṃ. Evantiādini gamana vacanaṃ. Nigamanti ca niṭṭhaṅgamanaṃ. Tasmātiādi laddhaguṇa vacanaṃ. Laddhaguṇoti ca taṃtaṃpasaṅga visodhanaṃ paripuṇṇaṃ katvā laddhovisuddho attho vuccati. Tathā vacana sāmatthiyena laddho atthantaropi ayamidha adhippeto. ‘‘Nakevalañca therasseva anantarāyena parisamāpanatthaṃ hotī’’ti yojanā. ‘‘Sotūnañcagahaṇa kicca sampajjanattha’’ntisambandho. Suṇantīti sotāro. Tesaṃ. ‘‘Gaṇhantāna’’nti uggaṇhantānaṃ. ‘‘Vandanāsiddhiyā’’tira tanattayevandanā puññassasiddhito. Javanavinicchaye yasmā antarāya nīvāraṇaṃnāma diṭṭhadhamme icchitabbaṃ phalaṃ hoti. Diṭṭha dhammo ca pathama javanassa vipākakkhettaṃ. Tasmā upatthambhana kiccaṃ patvāpi pathama javana cetanā eva idhapariyattāti adhippāyena ‘‘diṭṭhadhammavedanīyabhūtā’’ti vuttaṃ. Sā pana pathama javana cetanā upatthambhana kiccaṃ patvāpi sabbadubbalā evasiyā. Kasmā, aladdhāsevanattā. Sesa cetanāyo eva balavatiyo siyuṃ. Kasmā, laddhā sevanattāti daṭṭhabbaṃ. ‘‘Sattajavanapakkhe adhippetattā upaladdhabbattā taṃ nasundara’’nti sambandho. ‘‘Itī’’ti vākyaparisamāpanaṃ. ‘‘Yathā appamattakaṃ hoti. Evamevaṃ appamattakaṃ hotī’’ti yojetabbaṃ. ‘‘Tathāhī’’ti tato evāti attho. Paṭṭhānepi=kabaḷīkāroāhāro imassakāyassa āhāra paccayenapaccayo=tivibhatto. Itarathā ‘kabaḷīkāro āhāro āhārasamuṭṭhānānaṃ rūpānaṃ āhārapaccayena paccayo’ti vibhatto siyāti. ‘‘Adhunāvā’’ti imasmiṃ bhave eva. Evaṃ vandanāyapayojanaṃ dīpetvā idāni sesānaṃ piṇḍatthānaṃ payojanaṃ dīpetuṃ ‘‘yasmāpanā’’tiādi vuttaṃ. Tattha, ‘‘āditoviditesatī’’tiādimhi-bhāsissaṃ abhidhammattha saṅgaha-nti padaṃ sutvā viññātesati, ‘‘ussāhojāyati’’. Imaṃ uggahetvā sudullabhe abhidhammatthe ca anāyāsena jānissāma, tammūlakassa ca anupādā parinibbānantassa payojanassabhāgino bhavissāmāti cittuppāda sambhavatoti adhippāyo.

Piṇḍatthānudīpanā niṭṭhitā.

4. Padatthe. ‘‘Bujjhī’’ti aññāsi. ‘‘Etthā’’ti etasmiṃ pade. Ca saddo vākyārambha jotako. Vākyā rambhoti ca mūlavākye yaṃ yaṃ vattabbaṃ avuttaṃ, tassa tassa kathanatthāya anuvākyassa ārambho. Bujjhanakiriyāvuccatiñāṇaṃ. Kathaṃpanaaviparītatthe pavatto sammāsaddo asesa byāpanaṃ dīpetīti pucchāya purimatthame vabyatirekato ca anvayato ca puna vitthārento ‘‘tathāhī’’tiādimāha. Tattha, ‘‘tathāhī’’ti tassa vacanassa ayaṃ vitthāroti joteti. ‘‘Aviparīta’’nti kiriyāvisesana padametaṃ. ‘‘Attano visaye evā’’ti attano ñāṇavisaye eva tesaṃ visayocāti sambandho. Yasmā ekopi dhammo kāladesasantānādibhedena ananta bhedo hoti. Tasmā padesañāṇikā paccekabuddhādayo ekadhammaṃpi sabbākārato jānituṃ na sakkonti. Tenāha ‘‘tehī’’tiādiṃ. Tattha ‘‘sabbākārato’’ti sabhāvato, hetuto, paccayato, phalato, nissandato, kālato, desatotiādinā ākārena. ‘‘Yatthā’’ti yasmiṃ avisayedhamme. ‘‘Te viparītaṃ bujjheyyuṃ, so avisayo nāmadhammonatthī’’tiyojanā. Taṃ vitthārento ‘‘tehī’’tiādimāha. Tattha, ‘‘tiyaddhagate’’ti tīsukālesu gate pavatte. ‘‘Addhāmuttake’’ti kālattayavimuttake. ‘‘Hatthamaṇikeviyā’’ti hattha tale ṭhapitamaṇiratanāniviya. ‘‘Sabbe dhammā’’tiādi pāḷisādhakaṃ. Tattha, ‘‘āpāta’’nti abhimukhaṃ patanaṃ. Ābādhantipi pāṭho, ottharitvā upaṭṭhānanti attho. ‘‘Sabbaññumahābhavaṅga’’nti sabbesaṃsabbaññubuddhānaṃ pacchimabhave paṭisandhito paṭṭhāya pavattaṃ aṭṭhasu mahāvipākesu pathamamahāvipākaṃ bhavaṅga cittaṃ. ‘‘Tatthā’’ti tasmiṃ mahābhavaṅge. ‘‘Niccakālaṃ upaṭṭhahantī’’ti sabbakālaṃ upaṭṭhānākāra pattā hutvā tiṭṭhanti. Kasmā, kassaci āvaraṇassa abhāvato. Idaṃpihi ekaṃ upaṭṭhānaṃ nāmāti. ‘‘Āvajjanāyā’’ti manodvārāvajjana cittena. Dhammā mahantā. Bhavaṅgaṃ parittakaṃ. Tasmā parittakaṃ bhavaṅgaṃ ekakkhaṇe mahantānaṃ dhammānaṃ napahotīti codakassa adhippāyo. ‘‘Nacodetabbameta’’nti etaṃ ṭhānaṃ nacodetabbaṃ. ‘‘Paramukkaṃsapattāna’’nti ettha ‘‘ukkaṃso’’ti accuggamo accuttaro. Paramo ukkaṃso paramukkaṃsotiviggaho.

Evaṃ sammāsaddassa atthaṃ vicāretvā idāni saṃsaddassa atthaṃ vicārento ‘‘saṃsaddopanā’’tiādimāha. Tattha, ‘‘upasaggo’’ti upasaggapadaṃ. ‘‘Paṭivedhadhammesū’’ti paṭiccasamuppādādīnaṃ paṭivijjhanaññāṇesu. Natthi ācariyo etassāti anācariyo. Samāsante kakārena saha anācariyako. Anācariyakassa bhāvo anācariyakatā. Taṃ anācariyakataṃ. Tatīyā ruppasamāpatti nāma ākiñcaññāyatanajjhānaṃ. Taṃ bhagavā āḷārassa santike uggaṇhāti. Catutthāruppasamāpatti nāma nevasaññā nāsaññāyatanajjhānaṃ. Taṃ udakassasantike uggaṇhātīti vuttaṃ ‘‘āḷārudakamūlikā’’ti. ‘‘Analaṅkaritvā’’ti āvajjanasamāpajjanādivasena analaṅkaritvā. Anāsevitvāti vuttaṃ hoti. ‘‘Chaḍḍitattā’’ti etāsamāpattiyonālaṃ bodhāya, atha kho yāvadeva tatīya catutthāruppabhavappaṭilābhāya saṃvattantīti evaṃ ādīnavaṃ disvā chaḍḍitattā. ‘‘Bujjhanakiriyāyā’’ti paṭivedhaññāṇassa. ‘‘Kuto paṭivedhadhammā’’ti tā kuto paṭivedhadhammā honti. Paṭivedhadhammā eva ca buddhabhāvāyapadaṭṭhānāhontīti adhippāyo.

Pāḷiyaṃ. ‘‘Pubbe ananussutesudhammesū’’ti imasmiṃ bhave ito pubbe kassacisantike ananussute sucatussacca dhammesu. ‘‘Abhisambujjhī’’tipade abhisambodhisaṅkhātaṃ arahattamaggaññāṇaṃ vuttaṃ. Tadeva ñāṇaṃ sabbaññutaññāṇassa padaṭṭhānaṃ hoti. Tappaccayā tadanantarā evasabbaññutaññāṇaṃ pātubbhavatīti vuttaṃ ‘‘tattha ca sabbaññutaṃ pāpuṇātī’’ti. ‘‘Tadanantarā’’ti ca arahatta maggavīthiyāca catunnaṃ paccavekkhana vārānañca anantare kāleti attho. ‘‘Nimittatthe’’ti nimitta hetvatthe. ‘‘Bhumma’’nti aṭṭhakathāsuāgataṃ sattamīvibhattiyānāmaṃ. Tāsu hi paccattavacanaṃ, upayogavacanaṃ, karaṇa vacanaṃ, sampadāna vacanaṃ, nissakkavacanaṃ, sāmivacanaṃ, summavacananti evaṃ anukkamena sattannaṃ vibhattīnaṃ nāmāni āgatānīti.

‘‘Dasabalaññāṇesū’’ti ṭhānāṭhāna kosallaññāṇādīsu dasa ñāṇabalesu. ‘‘Vasibhāva’’nti ettha attano vasaṃ vattetuṃ samatthatā saṅkhātosatti viseso vasonāma. Vaso etassa atthīti vasī-vasigaṇehītiādīsuviya. Vasino bhāvo vasibhāvo. Taṃ vasibhāvanti attho. Tenāha ‘‘vasibhāva’’nti issarabhāvanti. Katthaci pana ‘‘vasī’’ti itthiliṅgapadaṃpi dissati=tatrimā pañcavasiyo āvajjanavasīsamāpajjanavasī=tiādīsu.

Sammāsambuddhapada.

5. Atulapade. Anekehiguṇapadehi pavattitāvandanā ‘‘anekaguṇapadavisayānāma’’. ‘‘Itikiṃdutīyenā’’ti iti tasmā dutīyena atulapadena kiṃ payojanaṃ atthīti attho. ‘‘Nana samatthā’’ti nasamatthā na hotīti yojanā. Samatthā evāti adhippāyo. ‘‘Mattakārino’’ti pamāṇakārino. ‘‘Thero ca tesaṃ aññataro’’, tasmā mattaṃ na karoti, dutīyaṃ atula padaṃ āharīti adhippāyo. ‘‘Apicā’’ti kiñci vattabbaṃ atthīti attho. ‘‘Nakevalaṃ vandanāya antarāyanīvāraṇameva icchi tabbaṃ hotī’’ti yojanā. ‘‘Vandanāyā’’ti vandanāhetu. Sopi paññāpāṭavādi attho. ‘‘Ganthapārisuddhiyā’’ti ganthadosānāma padadosa vākyadosa atthadosādayo atthi. Tehi dosehi imassa ganthassa pārisuddhiyā. Kathaṃ pana vandanāya paññāpāṭavādi atthosambhavatīti vuttaṃ ‘‘anussatiṭṭhānesū’’tiādi. Anussatiṭṭhānāni nāma buddha dhamma saṅghasīlādīni. Cittasamādhānaṃ āvahatīti cittasamādhānāvaho. ‘‘Tikkhāsūrāhutvāvahatī’’ti gambhīresu attha byañjana padesu amandā vissaṭṭhā hutvā vahati. ‘‘Tadatthāyapī’’ti paññāpāṭavādi atthāyapi. Guṇanāmapadānaṃ guṇatthonāmaviggaha vākyesu pākaṭo, siddhapadesu apākaṭo. Tasmā tāni viggahatthaṃ ajānantānaṃ santike nāma mattāni sampajjantīti vuttaṃ ‘‘yathāvutta vacanatthayogepi…pe… pavattattā’’ti. ‘‘Sabhāvaniruttiṃ jānantāna’’nti māgadha bhāsaṃ jānantānaṃ. Māgadhabhāsāhi mūlabhāsāti ca ariyabhāsāti ca māgadhabhāsāti ca pāḷibhāsāti ca dhammaniruttīti ca sabhāvaniruttīti ca vuccati. ‘‘Bhāvatthasuñña’’nti ettha guṇanāmānaṃ guṇattho bhāvattho nāma. So evasakatthoti ca vacanatthoti ca viggahatthoti ca vuccati. Kiriyanāmādīsūpi esevanayo. ‘‘Satthū’’ti satthuno. ‘‘Samaññāmatta’’nti nāmasaññāmattaṃ bhavituṃ nārahati. Tathāhi anāthapiṇḍikoseṭṭhi rājagahaṃ anupatto buddho loke uppannoti sutvā udānaṃ udānesi=ghosopi kho esodullabho lokasmiṃ yadidaṃ buddho=ti. Tasmā buddhoti nāmaṃpi loke mahantaṃ sudullabhaṃguṇapadaṃ hoti. Sammāsambuddha nāmevattabbamevanatthīti. ‘‘Sabhāvaniruttiṃ ajānantānaṃ pana padasahassaṃ vuccamānaṃpī’’ti tiṭṭhatu ekaṃ atulapadaṃ, padasahassaṃpi vuccamānaṃ satthusamaññāmattameva sampajjati. Tādisāhi janā idaṃ loke mahantaṃ guṇapadantipi najānanti. Bhāvatthaṃ kiṃjānissanti.

‘‘Atulo’’ti aññena so asadisoti vā, añño vātena sadisotassanatthītivā, - dvidhāpiattholabbhati. Sādhakagāthāyaṃ ‘‘paṭipuggalo’’ti yugaggāhīpuggalo. Kiñcāpi makkhali pūraṇādayo visuṃvisuṃ - ahaṃ sabbaññū sabbadassāvī - tica, ahaṃ sammāsambuddho-tica paṭijānantā yugaggāhino hutvā vicaranti. Dhammato pana sineru pabbata rājassa santike sakkhara kathalāniviyasampajjantīti. ‘‘Anacchariya’’nti natāva accharitabbaṃ hotīti attho. ‘‘Buddhabhūtassā’’ti buddhabhāvaṃ bhūtassapattassa. ‘‘Yaṃ buddha bhūtassa atulattaṃ, etaṃ anacchariya’’nti yojanā. Yadi cetaṃ anacchariyaṃ hoti, katamaṃ pana tāva acchariyaṃ bhavatīti āha ‘‘sampatijātassā’’tiādiṃ. Tattha ‘‘sampatijātassā’’ti ajjevajātassapi assa bhagavato. Kathaṃ atulatā paññāyatīti āha ‘‘tadāhī’’tiādiṃ. ‘‘Ekaṅgaṇānī’’ti ekatalāni. Tadāhi bodhisattassapuññānubhāvena atimahanto obhāso pātubbhavati. = Uḷāro obhāso pāturahosi atikkammadevānaṃ devānubhāva=ntihi vuttaṃ. Tena obhāsena pharitā sabbe pathavi pabbatādayo jātiphalikakkhandhāviya suppasannā honti. Dasasahassa cakkavāḷāni ekatalaṃ hutvā paññāyanti. Tena vuttaṃ ‘‘anekāni cakkavāḷasahassāni ekaṅgaṇāni ahesu’’nti. ‘‘Paramāya pūjāyāti thutimaṅgalavacanapūjāya. ‘‘Lokassā’’ti sabba sattalokato. Evaṃ acchambhi vācaṃ nicchāresi dhammatāya sañcoditattāti adhippāyo. Tattha ‘‘acchambhivāca’’nti visāradavācaṃ. Āsabhiṃ vācantipi pāṭho. Uttamavācanti attho. ‘‘Nicchāresī’’ti udāharati. Idampi anacchariyaṃ, aññaṃ pitato acchariyataraṃ atthīti dassetuṃ ‘‘yadāpanā’’tiādi āraddhaṃ. Pāramitā guṇehi tena sadiso kocinattheva thapetvā aññe ca mahābodhi satteti adhippāyo. ‘‘Assā’’ti tena sadisassa. ‘‘Natthibhāvo dīpetabbo’’ti sambandho. ‘‘Dīpetabbo’’ti buddhavaṃsapāḷito āharitvā dīpetabbo. ‘‘Kutosāvakabodhisattānaṃ satasahassaṃ sakkhissatī’’ti yojanā. Pāramiyo pakārenavicinanti etenāti pāramipavicayo. Ñāṇaṃ. Taṃpanañāṇaṃ mahābodhisattānaṃ eva uppannaṃ nahoti. Paccekabodhisatta sāvakabodhisattānaṃpi uppannameva. Tadeva ca sabbesaṃpi bodhisattānaṃ niyatabyākaraṇappaṭilābhe padhānakāraṇanti dassetuṃ ‘‘sāvakabodhisattāpī’’tiādi vuttaṃ. Tattha bodhivuccativimokkhaññāṇaṃ. Ariyamaggassetaṃ nāmaṃ. Bodhimhisajanti laggantīti bodhisattā. ‘‘Laggantī’’ti tappaṭilābhatthāya niyata cittā hontīti attho. Bodhi atthāya paṭipannā sattā bodhisattātipi yujjati. Buddha suññepiloke kammassakatāñāṇe ṭhatvā vaṭṭadukkhato mokkhadhammapariyesino sattāti vuttaṃ hoti. ‘‘Sambhāra dhamme’’ti dasavidhe pārami dhamme. Vaṭṭaṃ anusaranti anugacchantīti vaṭṭānusārino. Pathaviyaṃ paṃsucuṇṇāni viya pakatiyā vaputhubhūtājanāti puthujjanā. Mahantāputhujjanāti mahāputhujjanā. Vaṭṭānusārino ca te mahāputhujjanācāti samāso. Tesaṃ bhāvoti viggaho. Ayaṃ bhāvoyeva tesaṃ bhūmīti ca vuccati. Atthato pana mokkhadhammanirapekkhatā eva. Acchandikatātipi vuccati. ‘‘Okkantā’’ti paviṭṭhā. Tayoniyatā, bodhisattaniyato ca cūḷasotāpannaniyato ca ariya sotāpannaniyato ca. Tattha bodhisattaniyato bodhisambhārabalena siddho. Cūḷasotāpanna niyato paccayākārānubodhaññāṇabalena. Ariyasotāpanna niyato sotāpatti maggaññāṇa balena. Tesu bodhisattaniyato idha adhippetoti vuttaṃ ‘‘ekena pariyāyenā’’tiādi. Vattabbamevanatthitesaṃ dvinnaṃ bodhisattānaṃ pārami pavicayaññāṇa sampattiyā vinā niyatabyākaraṇa lābhā saṅkāya eva abhāvatoti adhippāyo.

Padasiddhivicāreyaṃ vuttaṃ vibhāvaniyaṃ=tulāyasamitotulyo. Tulyo eva tuloyakāra lopavasenā=ti. Taṃsandhāya ‘‘ya kārassavāvasenā’’ti vuttaṃ. Yañcavuttaṃ tattheva=athavāsamītatthe akārapaccayavasena tulāyasamītotulo=ti. Taṃ sandhāya ‘‘akārassavāvasenā’’ti vuttaṃ. Tattha ‘‘tulāyā’’ti loke dhāraṇatulāsadisāya paññāyāti attho. ‘‘Samīto’’ti samaṃ kato. Nahi tulasaddo bhavituṃ nayutto. Yutto evāti adhippāyo. Kathaṃ viññāyatīti āha ‘‘tulayitu’’ntiādiṃ. Tatthahi ‘‘tulayituṃ asakkuṇeyyo’’tivacanena tassakammasādhanattaṃdasseti. ‘‘Kammasādhanenevā’’ti pubbe-tulayitabbo aññena saha pamitabboti tuloti evaṃ idhavuttena kamma sādhana vacanattheneva. ‘‘Tadatthasiddhito’’ti tassa vibhāvaniyaṃ vuttassa duvidhassa atthassa siddhito. ‘‘Tato’’ti tulasaddato. Cintāya kiṃ payojanaṃ atthi. Natthiyevāti adhippāyo. Vadati sīlenāti vattā. Vādī puggalo. Vattuno icchāvatticchā. Vattuṃ icchāvatticchātipivadanti. Vatticchaṃ anugato sammuti saṅketavohāra siddhattāti samāso. ‘‘Eta’’nti etaṃ dvidhāsiddhavacanaṃ. ‘‘Ce’’ti cevadeyya. ‘‘Nā’’ti nayuttaṃ. ‘‘Yathāsuta’’nti tula iti sutaṃ. ‘‘Yutta’’nti yathāsuta niyāmeneva yuttaṃ vajjetvā. ‘‘Assutassā’’ti dhāraṇatulāpariyāyassa itthiliṅgatulāsaddassa. Tatoyevayakāra yuttassatulyasaddassa ca assutassa. Itthiliṅgesati, tatopi eko akāroti katvā samītatthe dutīyo taddhita akāropi assutoyevanāmahoti. ‘‘Parikappanāyā’’ti parikappetvā kathanāya. Payojanābhāvato na yuttantisambandho. Atulapadaṃ.

6. Evaṃ dvinnaṃ padānaṃ padattha saṃvaṇṇanaṃ katvā idāni tesaṃyeva atthuddhārasaṃvaṇṇanaṃ karonto ‘‘imehi panā’’tiādimāha. Tattha ‘‘sampadā’’ti sampattiyo. ‘‘Bodhisambhārasambharaṇaṃ nāma’’ samatiṃ sapāramīnaṃ paripūraṇaṃ. ‘‘Mahāvajiraññāṇa’’nti bhagavato āsavakkhayaññāṇampi vuccati. Tassa pubbabhāge buddhabhāvatthāya anupadadhammavipassanāvasena chattiṃsa koṭi satasahassa saṅkhānaṃ devasikaṃ vaḷañjanakapphalasamāpattīnaṃ pubbabhāga vipassanāñāṇampi mahāvajiraññāṇanti vuccati. Sabbampetaṃ mahāṭīkāyaṃ vuttaṃ. ‘‘Mahābodhiyā’’ti sabbaññu buddhānaṃ abhisambodhi saṅkhātassa aggamaggaññāṇassa. Pahiyyanti pahātabbā dhammā etenāti pahānaṃ. Pajahanti pahātabbedhammeetenātivā pahānanti katvā taṃ aggamaggaññāṇampitaṃ vipassanāñāṇampi pahānanti vuccatīti iminā adhippāyena ‘‘pahānasampadāyaṃ vā sā saṅgahitā’’ti vuttaṃ. Pañcasīlāni. Pāṇātipātassa pahānaṃsīlaṃ, veramaṇisīlaṃ, cetasikaṃsīlaṃ, saṃvarosīlaṃ, avītikkamosilantiādīsuviya etthahi pahānasīlaṃ nāma yathā vuttena atthena veramaṇisīlamevāti yujjati. Pahānaṃ nāma kocidhammo nahotīti adhippāye pana satipahāna sīsena pahānasādhakaṃ tadevañāṇadvayaṃ upacārenapahānanti gahetabbaṃ. Itarathā pahānasampadā nāma asārā aphalāti āpajjeyyāti. Paccekabuddha buddhasāvakā kilese pajahantāpi vāsanāya saha appajahanato citta santāne mohavāsanāya vijjamānattā sabbaññu bhāvaṃ nagacchanti. Tasmā yathātesaṃ kilesappahānaṃ pahānasampadā nāma nahoti. Natathāsabbaññubuddhānanti āha ‘‘sahavāsanāyā’’tiādiṃ. Vibhāvaniyaṃñāṇasampadā pathamaṃ vuttā. Tato pahāna sampadā. Ṭīkāyaṃ pana pahānasampadā pathamaṃ vuttā. Tato adhigama sampadānāma vuttā. Tato ñāṇasampadā. Pahānasampadāyañca aggamaggaññāṇaṃ dassitaṃ. Adhigama sampadāti ca sabbaññutaññāṇappaṭilābho vutto. Ñāṇasampadāyampana tehi dvīhi ñāṇehi avasesānidasabalaññāṇādīnisabbaññāṇānidassitāni. Idhapi ṭīkānayameva sambhāvento ‘‘pahānasampadāyevapanā’’tiādimāha. ‘‘Sabbaññutaññāṇappadaṭṭhāna’’nti sabbaññutaññāṇassapadaṭṭhānaṃ, āsanna kāraṇaṃ. ‘‘Na hi maggaññāṇato aññā pahānasampadānāma atthi’’. Paramatthato natthīti adhippāyo. Idañca visuddhimagge=pahānanti koci dhammonāma natthi aññatra vuttappakārānaṃ pāṇātipātādīnaṃ anuppādamattato=ti āgatattā vuttaṃ. Pahāyakadhammasamādānena pana pahātabba dhammānaṃ anuppādo nāma ekopaṇīta dhammohoti. Ekaṃ santi padaṃ hoti. Tathāhi vuttaṃ paṭisambhidā magge=uppādo bhayaṃ, anuppādo khemanti santipade ñāṇaṃ. Pavatti bhayaṃ, appavatti khemanti santipadeñāṇa=nti. Tadaṅgappahānaṃ panatadaṅgaanuppādo nāma. Vikkhambhanappahānaṃ vikkhambhana anuppādo nāma. Samucchedappahānaṃ samuccheda anuppādo nāmāti vattabbaṃ. Idha pana anuppāda sampāpakaṃ vipassanā ñāṇañca maggaññāṇañca upacārena pahānanti adhippetaṃ. Kasmā, upariñāṇa sampadādīnaṃ paccayattāti daṭṭhabbaṃ. ‘‘Sampadāsaṅkaro’’ti sampadāsambhedo, sampadāsammisso. ‘‘Ñāyāgata’’nti yuttito āgataṃ. ‘‘Sīlādiguṇehī’’ti sīla samādhi paññā vimutti vimuttiññāṇadassana guṇehi. ‘‘Iddhidhammehī’’ti iddhividhābhiññādīhi iddhiguṇehi. ‘‘Lakkhaṇānubyañjanappaṭimaṇḍitassā’’ti dvattiṃsa mahāpurisalakkhaṇehi ca asīti khuddakalakkhaṇehi ca paṭimaṇḍitassa. ‘‘Āsayo’’ti citta santāne adhisayito icchāviseso. ‘‘Ajjhāsayassā’’ti alobhajjhāsayādikassaajjhāsayassa. ‘‘Uḷāratā’’ti paṇītatā. ‘‘Hitajjhāsayatā’’tihitakāmatā. Aparipāka gatindriyānaṃ sattānaṃ indriyaparipākakālāgamanañca ettha vattabbaṃ. ‘‘Abhiññātāna’’nti atipākaṭānaṃ. ‘‘Dvepahānasampadā’’ti dvepahāna sampadā ñāṇasampadā. Sammāsambuddhapade. ‘‘Sāmaṃ saccāni abhisambujjhī’’ti ettha abhisambodhisaṅkhātaṃ aggamaggaññāṇaṃ gahitaṃ. Tañca pahānakiccappadhānaṃ hoti. ‘‘Tattha ca sabbaññutaṃ patto’’ti ettha sabbaññutaññāṇaṃ. ‘‘Balesu ca vasibhāva’’nti ettha dasabalaññāṇāni gahitāni. Tena vuttaṃ ‘‘dve…pe… sammāsambuddhapadenavibhāvitā’’ti.

Sampadāniṭṭhitā.

7. Sasaddhammagaṇuttamapade. Yathā=sasaṅghaṃlokanāyakaṃ namassissaṃ=ti etthasahasaddassa samavāyatthattā ahaṃlokanāyakañca saṅghañca namassissanti evaṃ samavāyattho viññāyati. Tathā idhapi sammāsambuddhañcasaddhammañca gaṇuttamañca abhivādiyāmīti evaṃ kiriyāsamavāyattho sahasaddena dīpitoti dassetuṃ ‘‘dūratohaṃ…pe… evamidaṃ daṭṭhabba’’nti vuttaṃ. ‘‘Ida’’nti sasaddhammagaṇuttamapadaṃ. Ettha ca‘‘samavāyo’’ti dvinnaṃ tiṇṇaṃ bahūnaṃ vā atthānaṃ ekasmiṃ dabbevā guṇevākiriyāyavāsamaṃ avecca ayanaṃpavattanaṃ samavāyo. Paccānutāpa paccānumodanādiṭhānesu=ahaṃ pubbedānaṃ nadadissaṃ, sīlaṃ narakkhissaṃ. - Anekajāti saṃsāraṃ sandhāvissa=ntiādinā atītepikāle anāgatavacanaṃ payujjatīti āha ‘‘namassissa’’nti namassiṃti. ‘‘Guṇībhūtāna’’nti samāsapade visesanabhūtānaṃ, appadhānabhūtānanti attho. Abbhūta tabbhāvecāyaṃ īkāro. Yathā, kāko setī bhavati, bako kaṇhībhavatīti. Ettha ca ‘‘setī bhavatī’’ti asetapubbo setobhavati. ‘‘Kaṇhībhavatī’’ti akaṇhapubbo kaṇhobhavatīti attho. Tathā idhapi. Buddhaṃ dhammañca saṅghañcavanditvā-tiādīsu visuṃvisuṃ padhānattā aguṇabhūtāpi dhammasaṅghā idhasamāsapade aññapadatthassaguṇabhūtāhonti. Ayaṃ abbhūtatabbhāvattho nāma. ‘‘Abhivāditabhāvo’’ti vutte tapaccayassa bahulaṃ atītakālavisayattā pubbeganthārambhakāle dhamma saṅghānampi therassa vandanāsiddhi dassitā hoti. ‘‘Abhivādetabba bhāvo’’ti vuttepana tabbapaccayassakālasāmaññavisayattāna tathā dassitā hoti. Dānaṃ dātabbaṃ, sīlaṃ rakkhitabbantiādīsu viya dhammasaṅghānāmasabbakālampi abhivādetabbāti. Evaṃ dhammasaṅghānaṃ sabbakālampi abhivādanārahaguṇo eva dassitoti imamatthaṃ dassetuṃ ‘‘tatthā’’tiādi vuttaṃ. Tattha, ‘‘abhivādana’’nti idaṃ kiriyāsamavāyadassanato vuttaṃ. Kālavisesaṃ pana nadīpetiyeva. ‘‘Attano nidassanenā’’ti saputtadāro āgatoti attanā nīharitvā dassitena payogena. Sohi payogo kiriyā samavāyasseva. Naguṇasamavāyassāti. Ettha ca therassa vandanāvacane thero imehi yevapadehi ratanattayaṃtīhidvāre hivandatīti gahetvā ‘‘abhivādiyā’’ti ettha abhivādiyādhīti ca atthaṃ nīharanti. Appadhāna kiriyāpade pana tadattha nīharaṇaṃ asambhāvento ‘‘apicā’’tiādimāha. Tattha ‘‘apicā’’ti kiñci vattabbaṃ atthīti atthajotane ayaṃ nipātasamudayo. ‘‘Ganthappaṭiññāyā’’ti ganthappaṭiññāvacanena. ‘‘Sahaghaṭetvā’’ti ekato sambandhitvā.

Vacanatthe. Sadhano puriso, dhanavāpuriso-ti ādayo samāsataddhitasaddā yebhūyyena atissayattha dīpakā honti. Nahi appakena dhanena tathā voharanti. Tasmā idhāpi tathā rūpaṃ atissayatthaṃ dassetuṃ ‘‘attanānimmitena…pe… saraṇabhūtenā’’ti vuttaṃ. Tattha, ‘‘attanānimmitenā’’ti attanā uppāditena. ‘‘Nahī’’tiādinā tadatthameva byatirekato vivarati. Tattha, ‘‘paranimmitenā’’ti buddhanimmitenāti adhippāyo. ‘‘Tathā thomana’’nti sasaddhamma gaṇuttamanti thomanaṃ. ‘‘Idampī’’ti dutīyattha sampiṇḍane ayampikāro. Nakevalaṃ purimapadadvayameva satthu asādhāraṇaguṇapadaṃ hoti. Atha kho idampi padaṃ satthu paccekabuddhādīhi asādhāraṇa padamevahotīti yojanā.

Dhammavacanatthe. ‘‘Dhāretī’’ti vahati. Gāthāyaṃ ‘‘rakkhatī’’ti apāyādidukkhatorakkhati. ‘‘Yesa’’nti kilesānaṃ. ‘‘Imasmiṃ atthe’’ti kilesasamucchindanasaṅkhāte dhāraṇatthe. ‘‘Nibbānañcanippariyāyato dhammo nāmā’’ti kasmā vuttaṃ, nanu nissaraṇappahānameva nibbānassa kiccaṃ, idañca samucchedappahānanti codanaṃ pariharanto ‘‘ariyamaggāhī’’tiādimāha. ‘‘Nibbānena saheva hutvā’’ti ārammaṇādhipatibhūtaṃ ārammaṇū panissayabhūtañca nibbānaṃ attano patiṭṭhaṃ katvāti adhippāyo. Apica, samucchedoti ca nissaraṇanti ca atthato samānagatikaṃ hoti. Tasmā nissaraṇampi mukhyadhāraṇa mevāti daṭṭhabbaṃ. Nissaraṇamevavā padhānadhāraṇanti piyujjatiyeva. ‘‘Dhāraṇūpāyoyevahoti’’. Namukhyadhāraṇaṃ. Kasmā, samuccheda kiccābhāvato. ‘‘Etepañca pariyāyadhammāyeva’’. Kasmā, nibbānassaviyamaggānaṃ samuccheda kicce asahāyattāti. Ettha ca ‘‘sāmaññapphalānī’’ti samaṇassa bhāvo sāmaññaṃ. Ariyamaggassetaṃ nāmaṃ. Sāmaññassaphalaṃ sāmaññapphalaṃ. Dutīyavikappe akicca paccayabhūtāpi kecikitakapaccayā kammatthegatā kiccapaccayānaṃpi atthaṃ dīpeti. Yathā, diṭṭhaṃ, sutaṃ, mutaṃ, viññātanti vuttaṃ ‘‘dhāraṇāraho’’ti. ‘‘Yathā vutta dhammā yevā’’ti pañcamukhyadhammā, pañcapariyāyadhammāyeva. ‘‘Kecī’’ti cattāro maggā. Puna ‘‘kecī’’ti nibbānameva. Bahuvacana sotepatitattā ettha bahuvacanaṃ ruḷaṃ. Puna ‘‘kecī’’ti cattāro sāmaññapphala dhammā. ‘‘Kecī’’ti pariyatti dhammo. Etthāpi bahuvacanaṃ sotapatitameva. ‘‘Dhārenta’’nti dhārentaṃ puggalaṃ. Tatīya vikappe ‘‘apatamānaṃ vahantī’’ti apatamānaṃ katvā vahanti. Catuttha vikappe ‘‘etthā’’ti etasmiṃ dhamme. Dhammovadīpaṃ etesanti dhammadīpā. Dhammova paṭisaraṇaṃ etesanti dhammappaṭisaraṇā. Dhammadīpā bhikkhave bhavatha dhammappaṭisaraṇā, anaññappaṭisaraṇā tihi vuttaṃ. Laddhā patiṭṭhā etesanti laddhappatiṭṭhā. Yujjatiyeva. Dhammadīpapāṭhānulomattāti adhippāyo. Dhammavicāraṇāyaṃ, codakopaṭipatti dhammaṃ dasavidha dhammato aññaṃmaññamāno ‘‘kasmā’’tiādinā codeti. So pana paṭipatti dhammo tato aññona hoti, tattheva antogadhoti dassento ‘‘sopanā’’tiādimāha. ‘‘Maggassa pubbabhāgappaṭipadā hotī’’ti yathā ambarukkho ambapupphaambapphalassa patiṭṭhā bhāvena pubbabhāga nissayo hoti. Kasmā, itoyevatassa pupphapphalassa jātattā etthevasaṃ vaḍḍhitattā ca. Tathā paṭipatti dhammopi ariyamaggapphalassapatiṭṭhābhāvena pubbabhāgūpanissayappaṭipadāhoti. Kasmā, itoyeva tassajātattā etthevasaṃ vaḍḍhitattā ca. Vuttañhetaṃ mahāvagga saṃyutte. Seyyathāpi bhikkhave yekeci mebījagāmabhūtagāmāvuḍḍhiṃ viruḷiṃ vepullaṃ āpajjanti. Sabbete pathaviṃ nissāya pathaviṃ patiṭṭhāya. Evameva kho bhikkhave bhikkhusīlaṃ nissāya sīlepatiṭṭhāya ariyaṃ aṭṭhaṅgīkaṃ maggaṃ bhāvento vuḍḍhiṃ viruḷhiṃ vepullaṃ pāpuṇāti dhammesūti. ‘‘Pubbacetanāviyadāne’’ti yathā tividhaṃ puññaṃ, dānamayaṃ puññaṃ sīlamayaṃ puññaṃ bhāvanāmayaṃ puññanti vutte dānavatthu pariyesanato paṭṭhāya dānaṃ ārabbhapavattā sabbā pubbabhāga cetanā dānavacane saṅgahitā dānantveva saṅkhyaṃgatā. Evaṃ so paṭipatti dhammo ariya maggavacane evasaṅgahito, ariyamaggo tveva saṅkhyaṃ gatoti vuttaṃ hoti.

Imasmiṃ dhammasaṃsandane aparampi vattabbaṃ vadanto ‘‘apicā’’tiādimāha. Tattha ‘‘yadaggenā’’ti yenakāraṇakoṭṭhāsena dhāraṇūpāyotiādinā kāraṇabhāgenāti attho. Vandanaṃ araha tīti vandaneyyo. Tasmiṃ vandaneyye. ‘‘Puthujjanakalyāṇako’’ti ettha tividho kalyāṇako vinayakalyāṇako suttantakalyāṇako abhidhammakalyāṇakoti. Tattha vinaye paññattāya kalyāṇappaṭipattiyā samannāgato bhikkhu vinayakalyāṇako nāma. So idha bhikkhu pātimokkha saṃvarasaṃvuto viharati ācāra gocara sampanno, aṇumattesu vajjesu bhayadassāvī samādāya sikkhati sikkhāpadesūti ettha veditabbo. Tattha vinaye paññattākalyāṇappaṭipattiduvidhā, ādi brahmacariyakasīlaṃ abhisamacārikasīlanti. Tattha, ubhatovibhaṅgapariyāpannaṃ sīlaṃ ādibrahmacariyakaṃ nāma. Khandhakapariyāpannaṃ sīlaṃ abhisamacārikaṃ nāma.

Suttantesu vuttāya kalyāṇappaṭipattiyā samannāgato gahaṭṭho vā pabbajito vā suttanta kalyāṇako nāma. So catūhi bhikkhave dhammehi samannāgato ariyasāvako sabbaṃ duggatibhayaṃ samatikkanto hoti. Katamehi catūhi. Idha bhikkhave ariyasāvako buddhe aveccappasādena samannāgato hoti iti piso bhagavā…pe… satthādevamanussānaṃ, buddho, bhagavāti. Dhamme aveccappasādena samannāgato hoti svākkhāto bhagavatā dhammo…pe… paccattaṃ veditabbo viññūhīti. Saṅghe aveccappasādena samannāgato hoti suppaṭipanno bhagavato sāvakasaṅgho…pe… anuttaraṃ puññakkhettaṃ lokassāti. Ariyakantehi sīlehi samannāgato hotīti ettha veditabbo. Tattha buddhe aveccappasādo nāma arahaṃ, sammāsambuddho, tiādikānaṃ guṇapadānaṃ attha jānanaññāṇena yutto pasādo. Ariyehikāmīyanti icchīyantīti ariyakantāni. Suparisuddhassa ājīvaṭṭhamakasīlassetaṃ nāmaṃ. Cattārimāni bhikkhave sotāpattiyaṅgāni. Katamāni cattāri. Sappurisasaṃsevo, saddhammassavanaṃ, yoniso manasikāro, dhammānu dhammappaṭipattītiādīni bahūni suttantāni idha vattabbāni.

Abhidhamme vā suttantesu vā vuttāya kalyāṇappaṭipattiyā samannāgatogahaṭṭho vā pabbajito vā abhidhammakalyāṇako nāma. So idha sutavā ariyasāvako ariyānaṃ dassāvī ariya dhammassakovido ariyadhammesu vinīto. So rūpaṃ attato na samanupassatīti ettha veditabbo.

Tattha, ‘‘sutavā’’ti ettha khandhā, yatana, dhātu, paṭiccasamuppāda, satipaṭṭhānā, dīsu uggaha paripucchā vinicchayaññāṇa samannāgato gahaṭṭho vā pabbajito vā suta vā nāmāti aṭṭhakathāsu vutto. So eva puthujjana kalyāṇakoti ca vuccati.

Duve puthujjanā vuttā, buddhenādiccabandhunā;
Andho puthujjano eko, kalyāṇeko puthujjano. ti

Ca vuttaṃ. Aṅguttare pana catukkanipāte katamo puggalo appassuto sutena upapanno hoti. Idhekacco dhammaṃ suṇāti ekāyapi cātuppadikāya gāthāya attha maññāya dhamma maññāya dhammā nu dhammappaṭipanno hoti. Ayaṃ appassutosutena upapannoti vuttaṃ. Sutavāti ca sutena upapannoti ca atthato ekanti. Puthujjana kalyāṇako saṅghe sekkhesusaṅgahito. Vuttaṃhetaṃ parivāre ke sikkhantīti. Puthujjana kalyāṇakena saddhiṃ satta ariyapuggalā sikkhanti. Arahā khīṇāsavo sikkhitasikkhoti. Dakkhiṇa vibhaṅgasutta aṭṭhakathāyaṃ pana. Ti saraṇa saraṇaṃ gato upāsakopi sotāpattiphalasacchikiriyāya paṭipanne saṅgahitoti vuttaṃ. Tattha, sotāpattiphalasacchikiriyāya paṭipannonāma sotāpatti maggaṭṭho ariyapuggalo. ‘‘Sohisaṅgahito’’ti sambandho. ‘‘Ettāvatā paṭikkhittaṃ hotī’’ti sambandho. ‘‘Saṅghe asaṅgahito’’ti saṅghaṃsaraṇaṃ gacchāmīti ca, suppaṭipanno bhagavato sāvakasaṅghoti ca, evarūpesu ṭhānesu āgate saṅgha vacane asaṅgahito. ‘‘Na hitaṃ saraṇaṃ gacchantassasaraṇagamanaṃ sampajjatī’’ti idaṃ saṅghaṃsaraṇaṃ gacchāmīti ettha saṅgha vacanetassapuggalassa asaṅgahita bhāvasādhanatthaṃ vuttaṃ. Tenāha ‘‘taṃ paṭikkhittaṃ hotī’’ti. Sace pana sabbaṃ bhagavato sāvakasaṅghaṃ anuddhissatameva puggalaṃ saṅghaṃsaraṇaṃ gaccheyya āyasmantaṃ saraṇaṃ gacchāmīti. Saraṇa gamanaṃ na sampajjatiyeva. Atha sabbaṃ bhagavato sāvakasaṅghaṃ uddissa tassa santike saraṇaṃ gaccheyya saṅghaṃ saraṇaṃ gacchāmīti. Sampajjatiyeva. Idañca daharakāle sabbappathamaṃ saraṇagamanaṃ sandhāya vuttaṃ. Idañhi saraṇa gamanaṃ nāma sakiṃ gahetvā ratanattaye saddhaṃ ajahantassa yāvajīvaṃpi na bhijjati. Punappunaṃ gahaṇa kiccaṃ natthi. Punappunaṃ gaṇhantepi dosonatthi. Punappunaṃ puññaṃ vaḍḍhati. Sabbappathamaṃ gahaṇakāle ca aññena dinnattā laddhaṃ nahoti. Attanovacī bhedena laddhaṃ hoti. Tasmā aññassa santike aggahetvā sayameva vacībhedaṃ gaṇhantassa gahaṭṭhassa saraṇa gamanaṃ sampajjatiyeva. Tathā sabbāni gahaṭṭhasīlānīti. Sāmaṇera saraṇa gamanampana bhikkhunādinnameva labbhati. Tañca kho ubhinnaṃpiṭhānakaraṇa sampattiyā sati evāti daṭṭhabbaṃ. ‘‘Vo’’ti tumhākaṃ. Yodhammo ca desito yovinayocapaññatto. ‘‘Mamaccayenā’’ti mamātikkamena. Mayi parinibbuteti vuttaṃ hoti. Satthā bhavissatīti pāṭhaseso. ‘‘Saṃvaṇṇito’’ti suṭṭhutaraṃvaṇṇito thomito. ‘‘Kalyāṇappaṭipattiyaṃ ṭhitopī’’ti tīsukalyāṇappaṭipattīsu aññatarappaṭipattiyaṃ ṭhitopi. ‘‘Aṭṭhitopī’’ti sabbappaṭipattibāhiro dussīlopāpadhammoti adhippāyo. Visesato pana vinayappaṭipatti eva idha pariyattāti daṭṭhabbā. ‘‘So’’ti sodussīlo pāpadhammo. Attanopi saraṇaṃ nahoti. Avassaṃ apāyagāmīyeva so hotīti adhippāyo. ‘‘Kuto saraṇaṃ bhavissatī’’ti yojanā. ‘‘Anekesu suttasahassesū’’ti vinayepi bahūni garahasuttapadāni dissanti suttantesupi. Visesato pana aggikkhandhopamasuttādīsu.

Saddhammavacanatthe. Kilesesamenti vūpasamentīti santoti vacanatthaṃ sandhāya ‘‘samitakilesāna’’nti vuttaṃ. Santa saddo pana pasattheca, pūjiteca, sappuriseca, paṇḍiteca, dissatīti imaṃ abhidhānatthaṃ sandhāya ‘‘pasatthāna’’ntiādivuttaṃ. ‘‘Saccovā dhammo saddhammo’’ti yojanā. Etena sabhāvato atthisaṃvijjatīti santoti dasseti. ‘‘So’’ti aññatitthiya dhammo. ‘‘Dhārentassā’’ti savanuggahadhāraṇappaṭipajjanādivasena dhārentassa. Ahitoyeva sampajjati, yebhuyyena duggati vipākattāti adhippāyo. ‘‘Ayaṃ panā’’ti satthu saddhammo pana. ‘‘Tathā dhārentassā’’ti ayaṃ me hitoti dhārentassa hitoyevasampajjati, sugati nibbāna sampāpakattāti adhippāyo.

‘‘Samānadiṭṭhisīlāna’’nti samānadiṭṭhikānaṃ samānasīlānañca. Etena samānadiṭṭhisīlā janā gaṇīyanti etthāti gaṇo. Saṃhanīyanti ekatokarīyanti etthāti saṅghoti imamatthaṃ dīpeti. Saha ekato dhammaṃ carantīti sahadhammikā. Ekassa satthuno dhamma vinaye pabbajitā. Tesaṃ sahadhammikānaṃ. Bhagavato sāvakasaṅgho uttamagaṇo nāma. Ye keci loke saṅghāvā gaṇāvā. Tathāgatassa sāvakasaṅgho tesaṃ aggamakkhāyatīti hi vuttaṃ. Soyeva idha gaṇuttamoti vuccati visesana para nipāta vasenāti adhippāyo. Uttamasaddassa guṇanāmattā ‘‘guṇamhiyeva pavattatī’’ti vuttaṃ. ‘‘Tenā’’ti uttama saddena. ‘‘Gaṇoti saṅghoyeva vuccati’’ saṅghasaddassapi samūhaṭṭhe niruḷhattā, ‘‘so vinayakammesu pasiddho’’ti pañcasaṅghā catuvaggasaṅgho, pañcavaggasaṅgho, dasavaggasaṅgho, vīsativaggasaṅgho, atirekavīsativaggasaṅgho, catuvaggakaraṇīyaṃ kammaṃ, pañcavaggakaraṇīyaṃ kammantiādinā pasiddho pākaṭo. Dakkhiṇā vuccati kammañca kammaphalañca saddahitvā āyatiṃ vipākapphalappaṭi lābhatthāya dinnaṃ dānakammaṃ dakkhanti vaḍḍhanti sattā etāyāti katvā. Taṃdakkhiṇaṃ paṭiggaṇhituṃ arahatīti dakkhiṇeyyo. ‘‘Arahatī’’ti ca anuttara puññakkhetta visesattādāyakena icchita patthitassa āyatiṃ phalassa suṭṭhusampādanavasena dāyakassa ca avirādhanato asaṅkhyeyyāppameyyavaḍḍhi āvahanato ca paṭiggaṇhituṃ arahati. Evarūpaṃhidānaṃ nāma uḷāradānaṃ hoti. Taṃ yesudussīlesudiyyati. Tesaṃ khetta duṭṭhattā dāyakena icchitapatthitaṃ phalaṃ na sampādeti. Nipphalaṃ vā hoti. Appapphalaṃ vā. Evaṃsati, te dāyakañca virādhenti nāma. Puññapphalāni ca vināsenti nāma. Sayañca taṃdānaṃ paṭiggahaṇato vā paribhogato vā saddhādeyyaṃ vinipātanato vā duggati bhāgino honti. Tasmāte evarūpaṃ dānaṃ paṭiggaṇhituṃ nārahantīti. ‘‘Upasampadākammaṃ sammuti nāmā’’ti ekena pariyāyena sammuti kammaṃ nāma. Tañhi kāmaṃtera sasusammuti kammesunāgataṃ. Ñatti catuttha kammavācā saṅkhātāya pana saṅghasammutiyā siddhattā tena pariyāyena sammuti kammanti vuccatīti. ‘‘Upasampannabhūmiṃ patvā’’ti upasampannabhūmi saṅkhātaṃ upariṭhānantaraṃ patvā. Tathā hi vuttaṃ vinaye bhikkhu vibhaṅge. Ñatti catutthena kammena akuppena ṭhānārahenāti. Tattha, ‘‘ṭhānārahenā’’ti upasampanna bhūmisaṅkhātaṃ ṭhānantaraṃ pāpetuṃ arahenāti attho. ‘‘Upasampannabhūmī’’ti ca upasampanna sīlaṃ vuccati. ‘‘Vinayakammesu pasiddho’’ti. Suṇātumebhante saṅgho tiādīsu pākaṭo. Apica ‘‘sammuti saṅgho’’ti, devasaṅghāsamāgatātiādīsu viya bahūnaṃ samūhanaṭṭhena lokasammutiyā siddhosaṅgho sammuti saṅghotipi yujjati. ‘‘Ariyapuggalasamūho’’ti puthujjanakalyāṇako bhikkhu pubbe vuttanayena sotāpatti maggaṭṭhe saṅgahitoti, tena saha aṭṭhavidho ariya puggalasamūho. ‘‘Sammuti saṅghe antogadhoyevā’’ti etena dakkhiṇeyyasaṅgho nāma visuṃ navattabbo. Tasmiñca navattabbe sati, sammuti saṅghotipi vattabba kiccaṃ natthi. Bhagavato sāvakasaṅgho tveva vattabbaṃ hotīti dasseti. Saccametaṃ. Idha pana saṅghavacanena āgataṭṭhānassa duvidhattā saṅghassa duvidhatā vuttā. Tattha sammuti saṅghassa āgataṭṭhānaṃ vinayakammesūti vuttameva. Idāni ariyasaṅghassa āgataṭṭhānaṃ dassento ‘‘tathāpī’’tiādimāha. Tattha saraṇa gamana…pe… anussatiṭṭhānesu upasampannabhūto bhikkhusaṅghova gahetabbo. Dakkhiṇāvisuddhiṭṭhāne pana puggalikadānesu catūhi sotāpattiyaṅgehi samannāgato upāsakopi sāmaṇeropi yujjati. Saṅghika dānesu pana bhikkhusaṅghova. ‘‘Tathā tathā saṃvaṇṇetvā’’ti āhuneyyo, pāhuneyyo, dakkhiṇeyyo, añjalīkaraṇīyyo, anuttaraṃ puññakkhettaṃ lokassā, tiādināsuṭṭhu thometvā. So dakkhiṇeyya saṅgho. ‘‘Puthujjana saṅgho’’ti idaṃ ariya saṅghena vinākevalaṃ puthujjanasaṅghaṃ sandhāya vuttaṃ. Ettha ca saṅgha vacanena saṅgha pariyāpanno ekopi bhikkhu gahetabbo. So sace puthujjano hoti, anuttaraṃ puññakkhettaṃ nahoti. Yadi ariya puggalo hoti, anuttaraṃ puññakkhettaṃ hoti.

Dakkhiṇavibhaṅgasutte saṅghikadāne bhavissanti kho panānanda gotrabhuno kāsāvakaṇṭhā dussīlā pāpadhammā. Tesaṃpi saṅghaṃ uddissa dānaṃ dassanti. Tadāpānanda saṅghagataṃ dakkhiṇaṃ asaṅkhyeyyaṃ appameyyanti vadāmīti vuttattā saṅghikaṭṭhānaṃ patvā koci bhikkhu dakkhiṇeyya saṅghe asaṅgahitoti natthīti daṭṭhabbo.

Khettaṃ dūsentīti khettaduṭṭhāni. Tiṇāni. Khettaduṭṭhā kilesā. Vuttañhidhammapade.

Tiṇadosāni khettāni, rāgadosā ayaṃpajā;
Tasmāhi vītarāgesu, dinnaṃ hoti mahapphalaṃ.

Tiṇadosāni khettāni, dosadosā ayaṃpajā;
Tasmāhi vītadosesu, dinnaṃ hoti mahapphalaṃ.
Tiṇadosāni khettāni, mohadosā ayaṃpajā;
Tasmāhi vītamohesu, dinnaṃ hoti mahapphalanti.

Idha pana sātissayato khettaduṭṭhe kilese dassetuṃ ‘‘sakkāyadiṭṭhivicikicchānusayāna’’nti vuttaṃ. ‘‘Sabbhāvā’’ti santassa vijjamānassabhāvo sabbhāvotiviggaho. ‘‘Assā’’ti puthujjana saṅghassa. ‘‘Saddhammapade vuttanayenā’’ti apicayadaggenāti vuttanayena.

Sasaddhammagaṇuttamapadatthānudīpanī niṭṭhitā.

8. ‘‘Abhivādiyā’’ti sukhīhohisappurisāti evaṃ abhivadāpetvā. Abhivādanañca nāma vandanāmevāti vuttaṃ ‘‘vanditvā’’ti. Vandantohi vandaneyye vuddhe tathā vadāpeti nāma. Tathā vadanañca vandaneyyānaṃvuddhānaṃ vattaṃ. ‘‘Paccupaṭṭhāpetvā’’ti paṭimukhaṃ upaṭṭhāpetvā. ‘‘Tividhā’’ti dvāra bhedena tividhā. ‘‘Vandaneyyāna’’nti buddhādīnaṃ. ‘‘Nipajjanto’’ti nipatanto. ‘‘Avandiyesū’’ti bhikkhūhi avanditabbe sunavakatarādīsu. ‘‘Guṇapadānī’’ti guṇadīpakāni arahaṃ sammāsambuddhotiādipadāni. Etthacakāyenavandatītiādi upacāra vacanaṃ hoti. Yathā cakkhunā rūpaṃ passatīti. Tathāhi vuttaṃ aṭṭhakathāsu cakkhunā rūpaṃ disvāti karaṇavasena cakkhūti laddhavohārena rūpadassana samatthena cakkhu viññāṇena rūpaṃ disvā. Porāṇā panāhu cakkhu rūpaṃ na passati, acittattā. Cittaṃ na passati, acakkhuttā. Dvārārammaṇa saṅghaṭṭane pana sati cakkhu pasādavatthu kenacittena passati. Īdisī panesā kathā dhanunā vijjhatītiādīsu viya sasambhāra kathānāma hoti. Tasmā cakkhunā rūpaṃ disvāti cakkhu viññāṇena rūpaṃ disvāti ayamevettha atthoti. Etthahi ‘‘kāyenā’’ti kāya viññattisaṅkhātaṃ dvāra rūpaṃ karaṇaṃ hoti. Tasmā cakkhunāti vacane upacāra vacane sati kāyenāti vacanaṃpi upacāra vacananti viññāyati. Tathā cakkhunāti pade cakkhuviññāṇenāti atthe sati kāyenāti padepi kāyakammenāti attho viññāyati. Vācāya vandati, manasāvandatī,ti padesupi esanayo. Evañca sati, kāya kammenavandāmi, vacīkammena vandāmi, manokammena vandāmi, tīhi kammehi vandāmīti idameva mukhyavacananti siddhaṃ hoti. Sabbamidaṃ indriya saṃvarasīlaṭṭhāne aṭṭhakathāsu āgatattā vuttaṃ. Cakkhunāti idaṃ pana mukhya karaṇa vacanameva sambhavati. Kasmā, cakkhussa dassanasaṅkhātassa cakkhuviññāṇassa vatthu purejātindriyapaccayavisesattā. Sotena saddaṃsutvātiādīsupi esanayo.

Kāyenavandati, vācāyavandatī,ti ettha taṃkāyavacīviññatti rūpa dvayaṃ kiñcāpi sahajāta cetanā kammena jātaṃ hoti. Na taṃ cetanākammaṃ viññatti dvayenajātaṃ. Evaṃ santepi taṃ rūpa dvayaṃ tassācetanāya kāyavandanākamma, vacīvandanākamma siddhiyā upanissaya paccayaviseso hoti. Yathātaṃ mātito jāto putto vuddhi patto taṃ taṃ kammesu mātuyā bala vūpanissayo hoti. Evañca katvā taṃ rūpadvayaṃ abhidhamme dvārarūpanti vuttaṃ. Tasmā ‘kāyena, vācāyā,ti idaṃpi mukhya karaṇa vacanamevāti daṭṭhabbaṃ. Kāyenāti pana kāyakammenāti atthe sati, tassakammassa vandanākiriyāya saha abhedo āpajjatīti ce. Nāpajjati. Kasmā cetanāhaṃ bhikkhave kammaṃ vadāmi, cetayitvā kammaṃ karoti ‘kāyena, vācāya, manasāti imasmiṃ sutte yathāhi ‘‘cetayitvā’’ti purimacetanāhi ceta yitvā. ‘‘Kammaṃ karotī’’ti pacchimaṃ sanniṭṭhāpana cetanā kammaṃ karotīti attho. Tathā idhapi purimapacchimacetanā sambhavatoti. Ettha hi ‘‘kāyakammenā’’ti purimacetanā kammaṃ gayhati. ‘‘Vandatī’’ti pacchima sanniṭṭhāpanacetanākammanti.

9. ‘‘Racayanto’’ti vidahanto. ‘‘Racayissatī’’ti apaccakkhe atīte anāgatavacanaṃ. ‘‘Potthakāruḷha’’nti potthaka pattesulikhanavasena āruḷhaṃ.

10. Abhidhammatthapade. ‘‘Abhidhamme’’ti abhidhammappakaraṇe. ‘‘Ettha, etenā’’ti vacanehi saṅgahasaddassa ekasesavidhānaṃpi viññāyati. ‘‘Aññaṃpāḷidvayaṃ vuccati’’. Kasmātaṃ pāḷidvayaṃ abhidhammo nāmāti vuttaṃ ‘‘tañcā’’tiādi. ‘‘Yathāpavatte’’ti attano paccayānurūpaṃ pavatte. ‘‘Paramatthadhamme evā’’ti dve me bhikkhave puggalā, tayomebhikkhave puggalātiādinā paññattivohārena pavattāpi desanā paramattha dhammehi vinā napavattati. Paramattha dhammānaṃ nānattavaseneva puggalānaṃ nānattasambhavato. Tasmā paramatthadhamme eva dīpeti. Na āṇāvidhānaṃ dīpeti. ‘‘Dvīsudhammesū’’ti niddhāraṇe bhummavacanaṃ. ‘‘Yoitarato’’ti niddhāraṇīyaṃ. ‘‘Yo’’ti yo dhammo. ‘‘Itarato’’ti itara dhammato suttanta dhammato. ‘‘Evañca katvā’’ti iminākāraṇenāti attho. Aṭṭhakathāsu vuttanti sambandho. Desetabbappakārānaṃ anavasesavibhattivasena atirekatā, suddha dhammādhiṭṭhāna desanā pavattivasena visesatā yojetabbā. ‘‘Yato’’ti yasmā anavasesavibhattito, ativitthāradesanābhāvatoti vuttaṃ hoti. Kasmā devesu eva desentīti āha ‘‘na hi manussā’’tiādiṃ. Tattha ‘‘na hi manussā paṭiggahetuṃ sakkontī’’ti sambandho. ‘‘Pavattanayogya’’nti pavattanatthāya pahontaṃ. ‘‘Kathāmagga’’nti desanākathāpabandhaṃ. ‘‘Ekamātikānu bandhā’’ti kusalā dhammā akusalā dhammātiādikaṃ ekaṃ abhidhamma mātikaṃ anugatā. ‘‘Tassā’’ti abhidhammassa. Atireka visesatanti sambandho. ‘‘Tatthā’’ti tissaṃ aṭṭhasāliniyaṃ. Ādimhiyevatattha kenaṭṭhena abhidhammo, dhammātireka dhammavisesaṭṭhe nā-ti vatvā tadatthaṃ vitthārento suttañhi patvā pañcakkhandhā ekadeseneva vibhattā, nanippadesena. Abhidhammaṃ patvā pana nippadesatova vibhattā-ti vuttaṃ. Tenāha ‘‘dhammanāmikāna’’ntiādiṃ. ‘‘Dhammo panā’’ti pāḷidvayamāha.‘‘Evaṃ santepī’’ti aṭṭhasāliniyaṃ evaṃ vicāritepisati. ‘‘Sabbajeṭṭhako’’ti tiṇṇaṃ piṭakānaṃ majjhesabbajeṭṭhako. Kasmā sabbajeṭṭhako siyāti āha ‘‘vinayaṃ vivaṇṇentassahī’’tiādiṃ. Tattha ‘‘vivaṇṇentassā’’ti garahantassa. Carati pavattatīti cakkaṃ. Lokasmiṃ kenaci samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā paṭinivattituṃ asakkuṇeyyaṃ āṇāvidhānaṃ āṇācakkaṃ nāma. Tathā asakkuṇeyyaṃ desanā vidhānaṃ dhammacakkaṃ nāma. Tattha, yo pana bhikkhu methunaṃ dhammaṃ paṭisevati, pārājiko hoti asaṃvāso-tiādinā nayena pavattaṃ āṇāvidhānaṃ āṇācakkaṃ nāma. Cattārimāni bhikkhave ariyasaccānī-tiādikaṃ desanāvidhānaṃ dhammacakkaṃ nāma. Tadubhayaṃpi koci bhindituṃ pārājikaṃ vā bhikkhuṃ apārājikaṃ kātuṃ catussaccaṃ vā dhammaṃ asaccaṃ kātuṃ nasakkoti. Atha kho karontoyeva devadattoviya āpāyiko hoti. Pārājikoca bhikkhu attānaṃ suddhaṃ akaronto apāyagāmīyeva hoti. Evaṃ sabbesu vinaya sikkhāpadesu. Evaṃ kenaci paṭinivattituṃ asakkuṇeyyattā tadubhayaṃpi appaṭivattiyaṃ cakkaṃ nāma hoti. ‘‘Vinayo nāma sāsanassa mūla’’nti vinaye ṭhite bhikkhusaṅgho paññāyati. Bhikkhu saṅghe paññāyante tividhopisaddhammopaññāyati, tividhaṃpi satthusāsanaṃ tiṭṭhati. Evaṃ vinayo tividhassasāsanassa mūlaṃ hotīti. Kathañcapariyattisaddhamme paññāyante tividhaṃpi sāsanaṃ tiṭṭhatīti. Vuccate. Tattha sāsanaṃ tiṭṭhatīti kittakaṃkālaṃ tiṭṭhatīti. Pañcavassasahassāni tiṭṭhatīti porāṇaṭṭhakathāsukathayiṃsu. Micchāvādinopanavadanti vinaye cūḷavaggebhikkhunikkhandhake sace ānanda mamasāsanemātugāmo pabbajjaṃ nalabheyya. Vassasahassaṃ saddhammo tiṭṭheyya. Idāni mātugāmassa pabbajjā anuññātā gotamiyā punappunaṃ āyācanaṃ upādāya. Pañcevadāni ānanda vassasatāni saddhammoṭhassatīti vuttaṃ. Tasmā buddhasāsanaṃ pañcavassasatāni eva tiṭṭhati. Tatoparaṃ ekadivasaṃpi na tiṭṭhati. Idāni sāsanappaṭi rūpakamattaṃ hotīti. Taṃ tesaṃ micchā vacanamattaṃ. ‘‘Pañcevavassasatānī’’ti idaṃ pana sanniṭṭhāna vacanaṃ nahoti. Mātugāmānaṃ ādīnava dīpanamattavacanaṃ. So ca ādīnavo aṭṭhagarudhamme saṇṭhapetvā satthārā eva paṭibāhito. Puna ‘‘vassasahassa’’nti idamevasanniṭṭhāna vacanaṃ jātanti. Etthapikecivadanti vassasahassameva sāsanaṃ tiṭṭhati, tatoparaṃ ekadivasa mattaṃpi na tiṭṭhati, antaradhāyati. Tadā sīmāyopi asīmā honti. Pacchātāsu upasampāditāpi anupasampannā honti. Idāni sāsanappaṭi rūpakamattaṃ hotīti. Idaṃpi tesaṃ atthañcakāraṇañca adisvā ajānitvā vuttattā micchā vacanamattaṃ hoti. Ayaṃ panettha attho. ‘‘Vassasahassaṃ saddhammo tiṭṭheyyā’’ti vassasahassameva saddhammo aparihāyamāno tiṭṭheyya. Tatoparaṃ pana na tiṭṭheyya, anukkamena parihāyamāno gaccheyyāti. Kathaṃ pana aparihāyamāno tiṭṭhati, kathañca parihāyamāno gacchatīti. Vuccate. Pañcasaṅghā veditabbā. Yesu saṅghe susaddhammo tiṭṭhati. Katame pañca. Khīṇāsavasaṅgho, anāgāmisaṅgho, sakadāgāmisaṅgho, sotāpannasaṅgho, puthujjanakalyāṇakasaṅgho,ti. Tattha, vassasahassabbhantare sabbepañcasaṅghā paññāyanti. Evaṃ vassasahassaṃ saddhammo aparihāyamāno tiṭṭhati. Tatoparaṃ khīṇāsavasaṅgho na paññāyati. Sesāni cattārivassasahassāni anukkamena sesānaṃ catunnaṃ saṅghānaṃ khettāni jātāni. Evaṃ tatoparaṃ parihāyamāno gacchatīti ayamettha attho. Kāraṇaṃ vuccate. ‘‘Saddhammo tiṭṭheyyā’’ti ettha tividho saddhammo ‘pariyattisaddhammo, paṭipattisaddhammo, paṭivedhasaddhammo,ti. So eva tividhaṃ sāsananti ca vuccati. Tattha, pariyatti saddhammo nāma sāṭṭhakathānitīṇipiṭakāni. Soca etarahi paripuṇṇo tiṭṭhati. Kathaṃ pariyatti sāsanaṃ paṭirūpakamattaṃ bhaveyya. Bhikkhū ca pariyattikammikā aneka satasahassamattā paññāyanti. Kathañcidaṃ sāsanaṃ tatoparaṃ ekadivasaṃpi na tiṭṭheyya. Te ca bhikkhū sīlappaṭipattiyaṃ ṭhitā aneka satasahassamattā etarahi sandhissanti. Kathañca paṭipatti sāsanaṃ tatoparaṃ na tiṭṭheyya. Pariyattiyāca paṭipattiyāca tiṭṭhamānāyapaṭivedhasaddhammopi na tiṭṭhatīti na vattabbo. Yathāhi-eko dhanaseṭṭhi nāma atthi. So puttadhītu paramparānaṃ atthāya mahantāratananidhayo bhūmiyaṃ bahūsuṭṭhānesu nidahitvā ṭhapitā honti. Potthakesu ca tesaṃ pavattiṃ paripuṇṇaṃ likhitvā ṭhapeti. Tattha nimīsu ca potthakesu ca akkharesu ca dharantesu tenidhayo nassanti antaradhāyantīti na vattabbāyeva. Evamidaṃ sāsanaṃ daṭṭhabbaṃ. Tatthahi nidhīnaṃnidhānabhūmisadisaṃ tepiṭakaṃ buddhavacanaṃ, dhanaratanasadisāni dhammaratanāni. Yathā ca seṭṭhivaṃsejāto balasampanno puriso potthakaṃ passitvā suṭṭhu khaṇanto tāniratanāni labhissatiyeva. Evamidhapi balasampanno bhikkhu desanādhammaṃ sutvā suṭṭhu paṭipajjanto tānidhammaratanāni labhissatiyeva. Labhamāne ca sati, kathaṃ tānidhammaratanāni antarahitāni. Sīmānañca pavattivānivatti vā āṇācakkasseva visayo hoti. Na dhammacakkassa. Yañca vuttaṃ-pañcevavassasatānisaddhammo ṭhassatīti ca, -vassasahassaṃ saddhammo tiṭṭheyyāti ca. Idañca vacanaṃ dhammacakkameva hoti, na āṇācakkaṃ. Baddhasīmāyo ca nivattamānā dvīhi kāraṇehi nivattanti antaradhāyanti. Āṇācakkabhūtāya kammavācāya samūhananena vā, sāsanassa vā antaradhānena. Tattha vassasahassapariyante kammavācāya samūhanananañca natthi. Sāsanantaradhānañca nāma anāgate dhātuparinibbānena paricchinnaṃ hoti. Dhātuparinibbānehi jāte sabbaṃ āṇācakkaṃ vigataṃ hoti, antaradhāyati. Dhammacakkaṃ pana devalokesu yāvānāgatabuddhakālāpi pavattissatiyeva āḷavakapucchāgāthāyo viya. Apicayo vo ānanda mayā dhammo ca vinayo ca desito paññatto. So vo mamaccayena satthā-ti vuttaṃ. Socati piṭakabhūto dhammavinayo satthā etarahi tividhaṃpi sāsanaṃ lokassa dīpento pakāsento tiṭṭhati. Yatobuddhabhāsikānaṃ devamanussānaṃ nānā bāhirakehi janehi asādhāraṇo mahanto ñāṇāloko etarahi vijjotamāno pavattati. Tehi sabbaññutaññāṇena desitāni etarahidharamānāni caturāsīti dhammakkhandha sahassāni sutvā anamataggesaṃsāre anantāsu lokadhātūsu sabbaṃlokattayappavattiñca, sabbaṃdhammappavattiñca, sabbaññutaññāṇānugatikena sutamayaññāṇena jānanti. Āyatiñca saggatthāya ca maggaphalanibbānatthāya ca nānāpuññakiriyavatthūni ārabhanti, pabbajanti. Pariyattiṃ pariyāpuṇanti. Paṭipattiṃ pūrenti. Bhāvanaṃbhāventi. Idaṃ sabbaṃ sāsanappaṭirūpakamattaṃna hoti. Ekanta sāsanaṃ hoti. Kasmā, yathā dhammaṃ yathā vinayaṃ paṭipajjanato. Imāya ca paṭipattiyā āyatiṃ saggamaggaphala nibbānappaṭilābhāya saṃvattanikattāti. Ettāvatā sabbaṃ micchāvādīnaṃ micchāvacanaṃ vidhamitaṃviddhaṃsitaṃ hotīti.

Paṇāmagāthāvaṇṇanā.

11. Dutīyagāthāvaṇṇanāyaṃ. ‘‘Ādigāthāyā’’ti pathamagāthāvākyena. ‘‘Taṃ taṃ payojanasahite’’ti tenatenapayojanena sahite. ‘‘Pañca atthe’’ti pañcapiṇḍatthe. ‘‘Teabhidhammatthe’’ti abhidhammatthapade dīpite teabhidhammatthe. ‘‘Tatthā’’ti tissaṃ dutīyagāthāyaṃ. ‘‘Natu vutta’’nti napanapakaraṇaṃpi pubbevuttaṃ hoti. Abhidhammatthā kutopubbevuttā hontīti yojanā. Evaṃtīsu atthavikappesu pathamassa kālavirodhaṃ dassetvā idāni dutīya tatīyānaṃ saddatovirodhaṃ vattuṃ ‘‘nacā’’tiādimāha. Tattha ‘‘ādimhi yevā’’ti etena yadākadāci paccāmasanaṃ appadhānanti dasseti. ‘‘Appadhānapadānī’’ti abhidhammatthasaṅgahanti imasmiṃ ekasmiṃ samāsapade purimāni visesana padāni. Tattha sabbathāpi vuttāti yojite sati, tasmiṃ abhidhammatthasaṅgahappakaraṇe tasmiṃ abhidhammattha padevā sabbathā mayā vuttāti attho hoti. So na yujjati. Tasmiṃ abhidhamme buddhena bhagavatā sabbathā vuttāti attho yujjati. Appadhānapadaṃ paccāmasatīti dosopana āpajjateva. Tenāha ‘‘evañhisatī’’tiādiṃ. Tattha, ‘‘evañhisatī’’ti aṭṭhasāliniyaṃ viya idha abhidhammatthasaṅgahapadaṃ paccāmasante sati. Hisaddo phala vākyajotako. Laddhaguṇajotakotipi yujjati. ‘‘Paṭikkhittā hoti’’ tasmiṃ abhidhammatthasaṅgahapade mayā sabbathā vuttāti atthassa sambhavato. Na kevalaṃ so eva doso āpajjati. Aparopidoso atthīti dassetuṃ ‘‘sāhī’’tiādimāha. Dhātukathāyaṃ vuttenasaṅgahāsaṅgahādippakārenātiyojanā.

12. Paramatthapadavaṇṇanāyaṃ. Visesanapadaṃ nāma katthaci bhūtakathanatthāyavā payujjati kaṇhokāko, setobako,ti. Katthaci aññanivattanatthāya vā payujjati nīlopaṭo, nīlaṃpuppha, nti. Idha pana añña nivattanatthāyāti dassetuṃ ‘‘duvidhānihisaccānī’’tiādimāha. Paññāpīyatītipaññatti. Paññāpanañca nāma samaggānaṃ janānaṃ vohārena ca sampaṭicchanena cāti dvīhi aṅgehi sijjhatīti āha ‘‘tecamahājanā’’tiādiṃ. ‘‘Tasmāte sammuti saccanti vuccantī’’ti sambandho. ‘‘Sammatattā’’ti voharitattāceva sampaṭicchitattā ca. ‘‘Vacīsaccaviratisaccāna’’nti ettha vacīsaccaṃ nāma musāvādarahitaṃ saccavacanaṃ. Viratisaccaṃ nāma sammāvācāvirati. Sāhi musāvādādīhi vacīduccaritehi viramaṇamattena vacīsaccanti vuccati. ‘‘Vatthubhūtattā’’ti adhiṭṭhānabhūtattā. Sammutisaccanti vuccanti, sammatattā sammuti ca, sā saccānaṃ vatthubhūtattā saccañcāti katvā. Sammutiyā siddhaṃ saccaṃ sammutisaccantipi yujjati. ‘‘Sammāpaṭipajjantā’’ti pāṇo nahantabbo, sabbesattā averā hontūtiādinā sammāpaṭipajjantā. ‘‘Sabbalokiyasampattiyo’’ti dānasīlādīnaṃ puññakiriyavatthūnaṃ phalavipākabhūtā sabbalokiyasampattiyo. Sabbe ‘‘bodhisambhāradhamme’’ti dānapāramisīlapāramiādikepāramidhamme. ‘‘Ārādhentī’’ti sampādenti. ‘‘Micchāpaṭipajjantā’’ti duccarita durājīvamicchājīvādīnaṃ vasena micchāpaṭipajjantā. ‘‘Evaṃ mahantaṃ sammuti sacca’’nti etena ahaṃ paramattha saccamevagaṇhāmīti sammuti saccaṃ nabhinditabbaṃ. Bhindantohi sabbasampattīhi paribāhiro assāti dasseti. Kathañca taṃ bhindatīti. Satto nāma natthi. Sattassa bhavatosaṅkanti nāma natthi. Bhavanibbattakaṃ kusalākusalakammaṃ nāma natthīti gaṇhanto ucchedadiṭṭhiyaṃ tiṭṭhati. Sabbasampattīhi paribāhiro hoti. Apāya pūrako bhavatīti. ‘‘Vijjamānantveva gaṇhāpetī’’ti saññā cittadiṭṭhi vipallāsānaṃ vatthubhāvena gaṇhāpeti. Tenāha ‘‘sakkāyadiṭṭhī’’tiādiṃ. ‘‘Evaṃ viparītañhi sammutisacca’’nti etenasammuti saccamevadaḷhaṃ gahetvā paramattha saccaṃ nabhinditabbaṃ. Bhindantohi tāhi diṭṭhīhi namuccati. Kathañca taṃ bhindati. Khandhe vā khandhamuttakevā attajīve gahetvā teca attajīvā parammaraṇā ucchijjantīti gaṇhanto ucchedadiṭṭhiyaṃ tiṭṭhati. Te ca attajīvā bhavābhavesusassatā hutvā bhavatobhavaṃ saṃsaranti sandhāvantīti gaṇhantosassatadiṭṭhiyaṃ tiṭṭhati. ‘‘Navisaṃvādentī’’ti viparītaṃ nāpādenti. ‘‘Taṃ panā’’ti sabhāvasaccaṃ pana. Anubhavanabhedamattaṃ upādāyeva vedanā sukhāti vuttā. Sabbākārato sukhabhūtattā vedanā sukhāti vuttā nahoti. ‘‘Sabbāpivedanā dukkhā evā’’ti padhānattho. Tattha anubhavanabhedo tividho. Sātato vā anubhavanaṃ, assātato vā, majjhattato vā. ‘‘Dukkhā evā’’ti bhayaṭṭhena dukkhā eva. Bhayaṭṭhenāti ca saṃsāra bhayadassīhibhāyitabbaṭṭhena. Sukho vipāko yesaṃ te sukhavipākā. Tebhūmakakusalā. ‘‘Kusalasammatā’’ti etena sabhāvasaccepi etevohārā lokasammuti nissitāti dīpeti. ‘‘Sāsavatā’’ti āsavehi sahitabhāvo. ‘‘Saṃkilesi katā’’ti saṃkilesa dhammehi saṃyuttabhāvo. Oghehi ca yogehi ca upādānehi ca pattabbabhāvo ‘‘oghanīyayoganīya upādānīyatā’’. Adhikā attā ajjhattā. Bahiddhārukkherūpadhammārukkhassa attānāma sāraṭṭhena. Sākhāyaṃ rūpadhammā sākhāya attānāma sāraṭṭhena. Sattasantānapariyāpannā pana rūpārūpadhammā taṇhāpariggaha daḷhaṭṭhena tato bahiddhā attato adhikā attāti atthena ajjhattāti lokasammuti hoti. Tenāha ‘‘ajjhattatikañcā’’tiādiṃ. Dukkhanirodha maggabhāvo ca, iti idaṃ catukkaṃ ariyasaccaṃ nāmāti yojanā. ‘‘Idamevā’’ti idaṃ catukkameva. ‘‘Acalamāna’’nti etena ariyasaddassa atthaṃ dīpeti. Tebhūmaka dhammānaṃ sukhatā nāma calā hoti. Kasmā, anicca dhammattā. Te dhammesukhāti gahetvā attano ajjhattaṅgaṃ karontā acireneva dukkhaṃ pāpuṇanti. Te dhamme dukkhāti ñatvā tehivimuttā puna dukkhaṃ pāpuṇantīti natthi. Esanayo sesaariyasaccesu. ‘‘Tesū’’tiādimhi duvidhānihi saccānīti vuttesu dvīsu saccesu. ‘‘Tena vutta’’ntiādi laddhaguṇavacanaṃ. ‘‘Yo vinā aññāpadesenā’’ti ettha aññāpadeso nāma aṭṭhadhamma samodhānaṃ nissāya ghaṭasaṇṭhānaṃ paññāyati, paṭasaṇṭhānaṃ paññāyati, taṃ saṇṭhānaṃ attano sabhāvena vinā aññāpadesena siddhaṃ hoti. Yāpanacintana kiriyā nāma atthi. Yaṃ cittanti vuccati. Sā aññāpadesena siddhā na hoti. Attano sabhāvenevasiddhā. Esanayo phusanakiriyā, vedayitakiriyā, dīsūti. Imamatthaṃ dassetuṃ ‘‘yovinā aññāpadesenā’’tiādimāha. ‘‘Cittenaparikappetvā’’ti manoviññāṇa cittena avijjamānaṃ saṇṭhānaṃ vijjamānaṃ katvā. ‘‘Saviggahaṃ katvā’’ti sarīraṃ katvā. Vatthu dabbasahitaṃ katvāti vuttaṃ hoti. ‘‘Cittamayocittanimmito’’ti supinante diṭṭharūpāni viya cittenapakato cittena nimmito. Kasmā sabhāvasiddho paramattho nāmāti āha ‘‘sohī’’tiādiṃ. ‘‘Santī’’ti etena asadhātu vasena atthoti siddhaṃ vuttaṃ. Saddābuddhīhi araṇīyato upagantabbato atthotipivadanti. ‘‘Itarato’’ti parikappasiddhato. ‘‘Paramo’’ti adhiko. Tenāha ‘‘ukkaṃsagato’’ti. Etena paramasaddassa adhikatthaṃ vadati. Idāni tassa uttamatthaṃ dassetuṃ ‘‘apicā’’tiādivuttaṃ. Tattha, imasmiṃ buddhasāsane pañcasāsana kiccāni mahantāni abhiññeyyānaṃ dhammānaṃ abhijānanaṃ. Pariññeyyānaṃ parijānanaṃ. Pahātabbānaṃ pahānaṃ. Sacchi kātabbānaṃ sacchikaraṇaṃ. Bhāvetabbānaṃ bhāvanāti. Tattha sabbepi paramattha dhammā abhiññeyyā nāma. Dukkha saccadhammā pariññeyyā nāma. Samudaya saccadhammā pahātabbā nāma. Sāmaññapphalāni ca nibbānañca sacchikātabbā nāma. Maggasaccadhammā bhāvetabbā nāma. Tesu dhammesu tesaṃ kiccānaṃ siddhiyā imasmiṃ sāsane sāsanakiccaṃ siddhaṃ hoti. Niṭṭhānaṃ gacchati. Te ca dhammā eva rūpānaṃ sāsana kiccānaṃ avirādhakattā avisaṃvādakattā uttamaṭṭhena paramatthā nāma hontīti imamatthaṃ dassetuṃ ‘‘apicā’’tiādimāha. Tattha ‘‘ye’’tiyejanā. ‘‘Aya’’nti ayaṃ dhammo. ‘‘Tassā’’ti tassaabhiññeyyassa, tassapariññeyyassa, tassapahātabbassa, tassasacchikā tabbassa tassabhāvetabbassāti sambandho. Paramatthavaṇṇanā niṭṭhitā.

‘‘Taṃ nasundara’’nti byañjanato nasundaraṃ. Nakevalaṃ byañjanatoyeva nasundaraṃ, atthatopi nasundarameva. Catusacca dhammāhi paccekabuddhaññāṇassapi gocarā honti. Pañcañeyya dhammā pana sabbaññutaññāṇasseva. Tattha catusacca dhammā nāma paramattha dhammā eva. Pañcañeyyadhammā pana sabba paññattiyā saha sabbaparamattha dhammā. Sabbaññubuddhānaṃ catusaccābhi sambodho dhamma paññattiyā saha sijjhati. Paccekabuddhānaṃ catusacca sambodho dhammapaññattiyā saha nasijjhati. Tasmā te sayaṃ paṭividdhaṃ catusacca dhammaṃ nāma paññattiṃ nīharitvā paresaṃ desetuṃ na sakkonti. Tesaṃ catusaccasambodho mūgassa supinadassanaṃ viya hotīti aṭṭhakathāsu vuttaṃ. Tasmā paññattiyā saha pañca ñeyya dhammā eva sabbaññutaññāṇassa gocarāti sakkāvattunti.

Paramatthapadavaṇṇanā niṭṭhitā.

13. Cittavacanatthe. Nahi sā ārammaṇenavinā labbhati. Cintetīti vutte kiṃ cinteti, ārammaṇaṃ cintetīti evaṃ ārammaṇabhūtena kammapadena vinā asambhavato. Tasmā idha cintanāti daṭṭhabbā, tasmā assa nāmaṃ siddhanti daṭṭhabbanti sambandho. Sutamayaññāṇaṃ, cintāmayaññāṇa, nti ettha ārammaṇassa bhūtasabhāva cintāpi atthi, sāpaññāevāti taṃ nivattetuṃ ‘‘ārammaṇa…pe…

ṇūpaladdhiyevā’’ti vuttaṃ. Cittaṃ, mano, mānasaṃ, viññāṇa, nti sabbaṃ cittassa nāmaṃ. Ārammaṇa paccayappaṭibaddhaṃ hoti. Na aññapaccayappaṭibaddhaṃ. Na ca aññapaccayena laddhaṃ nāmaṃ. Evarūpassa ārammaṇa vijānana saṅkhātassa atthantarassabodhakaṃ nahotīti dassetuṃ ‘‘santesu cā’’tiādivuttaṃ. ‘‘Etenā’’ti idaṃ kattuno kiriyāsādhane atissayūpakārakaṃ karaṇa sādhanaṃ vadatīti dassetuṃ ‘‘tañhī’’tiādivuttaṃ. ‘‘Cintanamatta’’nti ettha mattasaddo visesanivatti atthoti, tena nivattitaṃ atthaṃ dasseti ‘‘sabbepihī’’tiādinā. ‘‘Viggaho vā’’ti sarīraṃ vā. Paccayena āyattā paccayāyattā. ‘‘Āyattā’’ti sambandhā. Vattanaṃ vutti. Uppajjanaṃ vā ṭhiti vā. Paccayāyattā vutti etesanti ‘‘paccayāyatta vuttino’’. ‘‘Thāmenā’’tiādi aññamaññavevacanāni. ‘‘Ekaṃ bhāvasādhanameva padhānato labbhatī’’ti idaṃ dhammānaṃ taṃ taṃ kiriyā mattabhāvaṃ sandhāya vuttaṃ. Kiriyāmattabhūtāpi pana te dhammāsayaṃ nānāpaccayā vatthāyaṃ ṭhitā vā honti nānāpaccayuppannāvatthāyaṃ ṭhitā vā. Tasmā paramattha padesupi yathārahaṃ tadaññasādhanānaṃ paṭilābho avārito hoti. Itarathā hetu paccayo, ārammaṇa paccayo, sahajātapaccayo, nissayapaccayotiādīsu kathaṃ bhāvasādhanaṃ yuttaṃ siyāti. ‘‘Padhānato’’ti mukhyato. ‘‘Abhedassa cintanassabhedakaraṇa’’nti idaṃ cintetīti cittantikataṃ kattusādhanaṃ sandhāya vuttaṃ. ‘‘Silāputtakassā’’ti bhesajjamūlānaṃ pisanasilāpotakassa. Tassa sarīraṃ nāma visuṃ aṅgaṃ natthi. Abhinnaṃpi bhinnaṃ katvā vuccati ‘‘silāputtakasarīra’’nti. Idaṃ abhedassabhedakaraṇaṃ nāma abhūtarūpaṃ hoti. Payojane sati vattabbaṃ, asati na vattabbanti āha ‘‘tathākaraṇañcā’’tiādiṃ. Tattha ‘‘paraparikappitassā’’ti parehi aññatitthā cariyehi paricintitassa. ‘‘Satihi…pe… kappanāyā’’ti sace attā atthi, attā cinteti, tasmā attā cittonāmātiādi vattabbaṃ. Na vattabbaṃ cintetīti cittanti, cittassa kiriyāmattattā. Na pana attādiko kattā nāma atthi. Tasmā kiriyā mattameva kattāraṃ katvā ‘‘cintetīti citta’’nti vuttaṃ. Tena viññāyatiloke attādikokattā nāma natthīti. Idaṃ abhedassabheda parikappanāya payojananti vuttaṃ hoti. ‘‘Attappadhāno’’ti kiriyāsādhane bahūnaṃkārakānaṃ majjhe sayaṃpadhāno sayaṃjeṭṭhako hutvā. ‘‘Taṃkattubhāva’’nti lokesiddhaṃ kattubhāvaṃ. ‘‘Puna karaṇabhāva’’nti puna loke siddhaṃ karaṇabhāvaṃ. Evaṃ cittassa vacanatthaṃ dassetvā idāni tassa abhidhānatthaṃ dassento ‘‘apicetthā’’tiādimāha. Yathayidaṃ ye ime tiracchānagatā pāṇā cittāvicittā. Evaṃ cittaṃ vicittaṃ yaṃ aññaṃ atthi, taṃ aññaṃ ekanikāyaṃpi nasamanupassāmī-ti yojanā. ‘‘Nikāya’’nti sattajātisamū haṃ.‘‘Nissakke karaṇavacana’’nti vibhattāpādānatthe karaṇavacanaṃ. Etena tato caraṇato cittatoti atthaṃ vadati. Gāthāyaṃ. ‘‘Taṃ taṃ sabhāvo’’ti vijānanaphusanādiko sabhāvo, aggissauṇhoviya. ‘‘Kiccasampattiyoraso’’ti tena tena dhammena karaṇakiccañca, taṃ kiccaṃ katvā laddho sampattiguṇo ca. Aggissa vatthumhi paripācanakiccaṃ viya, obhāsanaguṇoviya ca. ‘‘Gayhākāro’’ti ñāṇena gahetabbo tassa tassa dhammassa dhajabhūto ākāro. Sampatti rasoyeva vuccati. ‘‘Phalaṃvāpī’’ti kāriyapphalaṃ vāpi, aggissa dhūmoviya. ‘‘Āsannakāraṇa’’nti attano anantare phalanibbattakaṃ kāraṇaṃ, aggissa aggikāraka puriso viya. ‘‘Ala’’nti samatthā. ‘‘Vibuddhino’’ti visesabuddhi sampannassa paṇḍitassa. ‘‘Pubbaṅgamarasa’’nti ārammaṇaggahaṇe padhānarasa kiccaṃ. ‘‘Sandhāna paccupaṭṭhāna’’nti nirantarappavattākārapaccupaṭṭhānaṃ. ‘‘Nāma rūpapadaṭṭhāna’’nti phassādināmañca vatthu rūpañcacittassapadaṭṭhānaṃ.

Cittavaṇṇanā niṭṭhitā.

14. ‘‘Cetasi bhava’’nti cittasmiṃ pātubhūtaṃ. ‘‘Etena siddhā hontī’’ti sambandho. ‘‘Sā eva phassādīnaṃ jāti. Yācittassajarā, sā eva phassādīnaṃjarā’’tiādinā yojetabbaṃ. ‘‘Ekavaṇṭūpani bandhānī’’ti ekena vaṇṭadaṇḍakena upanibandhāni. ‘‘Ekajātiyādi upanibandhā’’ti ekajātikathā divasena upanibandhā. ‘‘Ce’’ti cevadeyya. ‘‘Nā’’ti na vattabbaṃ. Gāthāyaṃ. ‘‘Dhammā’’ti nāmakkhandha dhammā. ‘‘Manasā evā’’ti kattubhūtena manena eva. ‘‘Pakatā’’ti pavattitā. ‘‘Nimmitā’’ti nipphāditā. ‘‘Cittakiriyā bhūtā evā’’ti ārammaṇaṃ vijānantaṃ cittaṃ phusanākāraṃ janetvāva vijānāti. So phusanākāro phassoti vuccati. Avasesā pana sabbepi cetasikadhammā phassaṃ paṭicca uppajjanti. Phasso hetu phasso paccayo vedanākkhandhassa upādāya. Saññākkhandhassa. Saṅkhārakkhandhassa upādāyāti hi vuttaṃ. Evaṃ santepi cittamūlakattā cittanissitattā ca tepidhammā cittakiri yābhūtā eva hontīti. ‘‘Etenā’’ti etenagāthāpadena. Vibhāvaniyaṃ pana ekālambaṇatā mattena vibhāveti. Paripuṇṇāni ce tasikaṅgāni upari therena sayameva vakkhamānattāti adhippāyo. Idha pana padatthavibhāvanaṭṭhānattā paripuṇṇehi aṅgehi vibhāvetuṃ vaṭṭatīti āha ‘‘taṃ nasundara’’nti. ‘‘Vatthumhī’’ti paṭakoṭṭhakādimhi. ‘‘Nānācittakammānī’’ti hatthi assarūpādīni. Vijānanamattaṃ cittaṃ, kusalanti vā akusalanti vā vattabbaṃ natthi. Nānācetasike hi yuttattā eva tathā vattabbaṃ hoti. Vuttaṃhetaṃ bhagavatā. Pabhassaramidaṃ bhikkhave cittaṃ. Tañca kho āgantukehi upakkilesehi upakkiliṭṭhanti. Tenāha ‘‘udakaṃ viyacitta’’ntiādiṃ.

Cetasikavaṇṇanā niṭṭhitā.

15. Ruppatīti padaṃ kattarivāhetukammanivāsiddhaṃ. Ruppanañcavikārāpatti evāti dassetuṃ ‘‘sītuṇhādīhī’’tiādi vuttaṃ. Tattha ‘‘visamappavattivasenā’’ti dhātūnaṃ visamappavattivasena. Dhātukkho bhavasenāti vuttaṃ hoti, ‘‘kenaruppatī’’ti ettha ‘‘kenā’’ti hetu atthevā hetu kattarivā karaṇavacanaṃ daṭṭhabbaṃ. Tathā sītenātiādīsupi. Ḍaṃsamakasā nāma sūcimukhā khuddakamakkhikāceva mahanta makkhikā ca. Vātā nāma puratthimavātādayo. Ātapo nāma sūriyātapo. Sariṃsapānāma ahi vicchika satapadikādayo. Tesaṃ samphassehipi ruppati. Maraṇaṃ vā gacchati, maraṇa mattaṃ vā dukkhaṃ. ‘‘Ye dhammā’’ti dvādasavidhā sappaṭigharūpadhammā. ‘‘Aññesa’’nti soḷasannaṃ appaṭigharūpānañca arūpadhammānañca. ‘‘Tesū’’ti niddhāraṇebhummaṃ. Idāni pāḷiyā saddhiṃ mukhyaruppanaṃ saṃsandento ‘‘samāgamo cā’’tiādimāha. Samāgamo ca nāma aññamaññābhighaṭṭanaṃ vuccatīti sambandho. Āpātāgamanañca ārammaṇakaraṇañca ṭhapetvāti yojanā. ‘‘Mahābhūtānameva vā’’ti āpodhātu vajjitānaṃ tiṇṇaṃ mahābhūtānameva vā. ‘‘Vikāraṃ āpajjatī’’ti vatvā tamevatthaṃ vivaranto ‘‘yasmiṃ khaṇe’’tiādimāha. ‘‘Sayaṃpi vikārapattā hontī’’ti temahābhūtāsayaṃpi pakatiṃ vijahitvā omattādhimattabhāvaṃ pāpuṇantīti attho. ‘‘Omattādhimattarūpasantatīnañcā’’ti paramparato uppajjamānā rūpasantatiyo sandhāya vuttaṃ. Evaṃ pāḷinayena vipattivasena ruppanaṃ vatvā idāni vipatti vā hotu, sampatti vā. Purimapacchi masantatīnaṃ visadisappavattibhūto vikāropi ekena pariyāyena ruppanaṃnāmāti katvā puna taṃ ruppanaṃ dassento ‘‘apicetthā’’tiādimāha. ‘‘Ghaṭṭanavasena ruppana dhammāna mevā’’ti āpātāgamanādivasena ruppanadhammehivinā abhighaṭṭanavasenaruppana sabhāvānaṃ rūpadhammānameva siddhanti pucchā. ‘‘Saviggahā hontī’’ti dabba saṇṭhānākārasahitā honti. Kasmā, oḷārikasabhāvattā. Bahūnañcarūpakalāpānaṃ ekakkhaṇe ekābaddhabhāvenapavattattā. Arūpadhammāhi saṇhasukhumasabhāvā ca honti. Sace anekasatasahassānipi ekato pavatteyyuṃ. Dabbasaṇṭhānabhāvaṃ nagamissantiyeva. Ekasmiñca sattasantāne ekakkhaṇe eka kalāpova pavattati. Kasmā, anantara paccayūpanibandhena pavattattā. Tasmāte saviggahāna honti. Rūpadhammā pana oḷārika sabhāvā ca honti. Bahūnaṃ sannicayesati dabbasaṇṭhānatthāya saṃvattanti. Ekakkhaṇe ca bahukalāpāpi ekābaddhāhutvā pavattanti. Tasmā tesaviggahāhontīti.

‘‘Sītādiggahaṇasāmatthiyenā’’ti sītenapi ruppati, uṇhenapi ruppatītiādinā lokassa paccakkhato pākaṭassa sītādivacanassasāmatthiyena. Tañhi vacanaṃ lokassa apākaṭaṃ arūpadhammānaṃ ruppanaṃ idhanādhippetanti dīpetīti adhippāyo. ‘‘Vohāro nāmā’’ti nāmasaññā nāmāti vuttaṃ hoti. ‘‘Lokopacārenā’’ti bahujanassa upacārena vohārena kathanena. ‘‘Pākaṭa nimittavasenevā’’ti pākaṭassa saddappavattinimittassa vaseneva. ‘‘Sītādiggahaṇena vināpī’’ti pisaddena sītādiggahaṇasāmatthiyenapīti dīpeti. Evaṃ santepi pāḷisādhakaṃ nāma na sakkāsabbattha laddhuṃ. Pākaṭanimitta vacanameva sabbattha sādhāraṇanti daṭṭhabbaṃ. ‘‘Tappasaṅganivattī’’ti tassa arūpadhammānaṃ rūpatāpasaṅgassa nivatti. ‘‘Iddhivikubbanāvasappavattā’’ti ettha iddhivikubbanānāmaiddhiyānānappakāramāpanaṃ. ‘‘Rūpatā siddhī’’ti rūpanti nāma saññāsiddhi. ‘‘Idaṃ panā’’ti idaṃ rūpaṃ pana. ‘‘Anuggahānaṃ sītādīnaṃ vasenā’’ti kiñcāpipāḷiyaṃ sītādivacanaṃ upaghātakānaṃ sītādīnaṃ vasena vuttaṃ. Teca brahmaloke natthi. Anuggāhakā eva atthi. Tesaṃvasenāti adhippāyo. ‘‘Pāḷiyaṃ niddiṭṭhānī’’ti sañjānātīti kho bhikkhave tasmā saññāti vuccati. Kiñca sañjānāti. Nīlaṃpi sañjānāti, pītampi sañjānātī-tiādinā ca, vijānātīti kho bhikkhave tasmā viññāṇanti vuccati. Kiñca vijānāti. Madhuraṃpi vijānāti, ambilaṃpi vijānātī-tiādinā ca-pāḷiyaṃ niddiṭṭhāni.

Rūpapadavaṇṇanā niṭṭhitā.

16. Nibbānapade. ‘‘Khandhāvā’’ti bhavantare apāyādīsu bhavissamānā khandhāvā. Na hi atīta dhammā, nibbāyanti nāma, satte pīḷetvā niruddhattāti adhippāyo. Paccuppannā ca dhammā etarahi pīḷenti, avassaṃ uppajjamānā anāgatadhammā ca anāgate pīḷessanti, kathaṃ te nibbāyanti nāmāti āha ‘‘paccuppannesu…pe… vattabbameva natthī’’ti. ‘‘Visayebhumma’’nti visayādhārebhummaṃ. Visayādhāro nāmamanussābhūmiyaṃ gacchantītiādīsu viya mukhyādhāro nahoti. Tena pana vinā aññattha taṃ kiriyaṃ kātuṃ nasakkoti. Tasmā ādhārabhāvena parikappito ādhāroti dassetuṃ ‘‘yathāākāse’’tiādivuttaṃ. Yathā sakuṇānaṃ pakkhana kiriyā nāma ākāsena vinā aññattha nasijjhati. Tathā vaṭṭadukkhadhammānaṃ nibbuti kiriyāpi nibbānena vinā aññattha nasijjhatīti dassetuṃ ‘‘yehite’’tiādimāha. Tattha ‘‘ye’’ti yetividhavaṭṭadukkhasantāpadhammā. Hisaddonipāto. Tesaddo vacanālaṅkāro. ‘‘Tabbinimutta’’nti nibbānavinimuttaṃ. Nibbutiṭhānaṃ nāma natthi. Tasmā nibbānaṃ tesaṃ nibbuti kiriyāya visayā dhārohotīti adhippāyo. Yathā ayaṃ padīpo nibbāyati. Tathādhīrā nibbantīti yojanā. ‘‘Taṃ taṃ kilesānaṃ vā’’ti te saṃtesaṃkilesānaṃ vā. ‘‘Khandhānaṃ vā’’ti anāgatabhavesu khandhānaṃ vā. ‘‘Punaappaṭisandhikabhāva’’nti santānassa puna paṭisandhānābhāvaṃ pāpuṇanti ariyā janā. Yathā magge karaṇavacanaṃ dissati addhā imāyapaṭipattiyā jarāmaraṇamhā parimuccissāmītiādīsu. Na tathā nibbāneti āha ‘‘maggeviyā’’tiādiṃ. Nibbānepanabhummavacanameva dissati yatthanāmañcarūpañca. Asesaṃ uparujjhatītiādīsu. Tasmā nibbāne karaṇa vacanaṃ na dissati, karaṇa lakkhaṇasseva abhāvatoti dassetuṃ ‘‘na ca nibbāna’’ntiādi vuttaṃ. Karaṇa lakkhaṇaṃ nāmakattuno sahakārī paccayabhāvo. Nanu anupādisesāya nibbānadhātuyā nibbāyantīti dissatīti. Saccaṃ, tattha pana visesane karaṇa vacanaṃ. Na karaṇakārake. Tañhi saupādisesanibbānadhātuyānivattanatthaṃ vuttanti.

Nibbānapadavaṇṇanā.

Dutīyagāthāvaṇṇanā niṭṭhitā.

18. Kāmāvacarapade. ‘‘Kāmīyatī’’ti icchīyati. Nimittassādavatthu majjhimaṭṭhakathāyaṃ āgataṃ. ‘‘Tekāmīyantī’’ti te avīcinirayādayo icchīyanti. ‘‘Tattha uppannānampī’’ti avīcinirayādīsu uppannānaṃpi sattānaṃ. ‘‘Bhavanikanti nāma hotī’’ti bhavasaṅkhātaṃ attano khandhaṃ etaṃ mama, esohamasmi, esome attāti gaṇhantī taṇhā bhavanikanti nāma. Sā nerayikasattānaṃpi atthiyeva. ‘‘Kāme avacaratī’’ti kāmepariyāpannaṃ hoti. Kāme antogadhaṃ hoti. Rūpārūpabhūmīsu uppannaṃpi rūpārūpasaṅkhyaṃ nagacchati. Kāmasaṅkhyameva gacchati. Kāmagaṇanamevagacchatīti attho. ‘‘Tīsubhavesu uppannānipī’’ti kāmarūpārūpasattasantānesu uppannānipi na tatrapariyā pannāneva honti. Tatra apariyāpannāneva hontīti adhippāyo. ‘‘Kāmāvacaratāpattidoso’’ti kāmāvacara dhammāti vattabbatā pattidoso. ‘‘Rūpāvacaratādimuttidoso’’ti ime rūpāvacara dhammā na honti, arūpāvacara dhammā na honti, lokuttara dhammā na hontīti evaṃ vattabbatāpatti dosoti vuttaṃ hoti. Esanayo ‘‘rūpārūpāvacaratāpatti doso kāmāvacaratāmutti doso’’ tipadesu. Avacarasaddassa uppannatthe gahitepi etedosā nāpajjanti. Kasmā, loke yebhūyyanayatabbahulanayānaṃpi sabbhāvāti imamatthaṃ vadanto ‘‘nanuyebhūyya vuttivasenapī’’tiādimāha. Tattha ‘‘kesañcī’’ti kesañci puggalānaṃ vā dhammānaṃ vā. Yathāmigaluddako gāme carantopi vane caraṇabahulattā vanacarakoti nāmaṃ labhati. Rājahatthī aññattha carantopi saṅgāme caraṇabahulattā saṅgāmāvacaroti nāmaṃ labhati. Ayaṃ yebhūyyanayo nāma. Yasmiṃ vane ambarukkhāpi atthi, aññarukkhāpi atthi. Ambarukkhabahulattā pana taṃ vanaṃ ambavananti nāmaṃ labhati. Evaṃ simbalivanādīsu. Ayaṃ tabbahulanayo. Idha pana bhūmiyo tabbahulanayena kāmarūpārūpa nāmaṃ labhanti, dhammā yebhūyyanayena kāmāvacarādi nāmaṃ labhantīti. Evaṃ gahite sati, te dosānā pajjantīti imamatthaṃ dassetuṃ ‘‘tasmā idhapi…pe… dosotī’’tiāha. ‘‘Nā’’ti na kocidoso natthi. Atthi evāti adhippāyo. ‘‘Tasmāssā’’ti ettha ‘‘assā’’ti avacarasaddassa. ‘‘Tathā atthaṃ aggahetvā’’ti uppajjanatthaṃ aggahetvā. ‘‘Pariggāhiniyā kāmataṇhāya kato’’ti tathā pariggāhiniyā kāmataṇhāya gocaravisayattātāyataṇhāya katonāma hoti. Etena kāmetīti kāmo, kāmataṇhā. Avacarati etthāti avacaraṃ. Kāmassa avacaranti kāmāvacaraṃ. Kāma taṇhāya gocaravisayattā kāmāvacaranti ayamatthopi sijjhati.

Rūpeavacaratīti rūpāvacaraṃ. ‘‘Rūpe’’ti soḷasavidhāyarūpabhūmiyā. ‘‘Avacaratī’’ti tattha pariyāpannabhāvena pavattati. Arūpe avacaratīti arūpāvacaraṃ. ‘‘Arūpe’’ti catubbidhāya arūpabhūmiyā. ‘‘Avacaratī’’ti tattha pariyāpannabhāvena pavattatīti imamatthaṃ vadati ‘‘rūpārūpāvacaresupi ayaṃnayo netabbo’’ti. Rūpe bhavo rūpaṃ. Rūpataṇhā. Arūpe bhavo arūpaṃ, arūpataṇhā. Rūpassa avacaraṃ rūpāvacaraṃ. Arūpassa avacaraṃ arūpāvacaranti imamatthaṃ dīpeti ‘‘tesu panā’’tiādinā. ‘‘Atrā’’ti imasmiṃ ṭhāne. Yadipi lobho, rāgo, kāmo, taṇhā, tisabbampetaṃ lobhassavevacanaṃ hoti. Rūparāgo arūparāgoti pana visuṃ vibhattattā idha kāmasaddena taṃ daññolobho gayhati. ‘‘Sabbopi lobho’’ti etenasassatuccheda diṭṭhisahagatopi saṅgahitoti daṭṭhabbaṃ.

19. ‘‘Rūpārūpasaddā tāsu bhūmīsu niruḷhā’’ti animittā hutvā niruḷhāti adhippāyo. Idāni sanimittaṃ nayaṃ vadati ‘‘apicā’’tiādinā. ‘‘Nissayopacāro’’ti ṭhānūpacāro, yathā sabbogāmo āgatoti. ‘‘Nissito pacāro’’ti ṭhānyūpacāro. Yathā dhajā āgacchantīti. ‘‘Yaṃ etasmiṃ antare’’ti ye etasmiṃ antare khandhadhātu āyatanā. Yaṃ rūpaṃ, yā vedanā, yāsaññā, ye saṅkhārā, yaṃviññāṇanti yojanā. ‘‘Suvisada’’nti yebhūyyādi nayehi anākulattāsuvisuddhaṃ. ‘‘Kiṃ vikkhepenā’’ti cittavikkhepena kiṃ payojananti attho.

20. ‘‘Lujjanappalujjanaṭṭhenā’’ti bhijjanappabhijjanaṭṭhena. ‘‘Yatthā’’ti yasmiṃ tebhūmake dhammasamūhe. ‘‘Nivisatī’’ti niccaṃ visati, upagacchati. ‘‘Tassā’’ti micchāggāhassa. ‘‘Tesa’’nti lokuttara dhammānaṃ. ‘‘Yesa’’nti lokiya dhammānaṃ. ‘‘Lujjana’’nti khaṇikabhaṅgena bhijjanaṃ. ‘‘Palujjana’’nti saṇṭhānabhedena santaticchedena nānappakārato bhijjanaṃ. Nibbānaṃ pana idha na labbhati cittasaṅgahādhikārattāti adhippāyo. So ca apariyāpannabhāvo, visuṃ ekācatutthī avatthā bhūmināmāti yojanā.

Catubbhūmivibhāgavaṇṇanā niṭṭhitā.

21. ‘‘Hīna’’nti saddhāsatiādīhi sobhaṇadhammehi ayuttattāhīnaṃ. ‘‘Sabbahīna’’nti lobhādīhi pāpadhammehi yuttattā sabba cittehi hīnataraṃ. ‘‘Tadattho’’ti uparimānaṃ cittānaṃ sobhaṇasaññākaraṇasukhattho. ‘‘Ādito’’tiādimhi. ‘‘Vīthicittavasenāti etaṃ mama, esohamasmi, esome attāti evaṃ pavattassa bhavanikanti javanavīthicittassa vasena. Evañcasati, kiṃ kāraṇaṃ lobhamūlacittassapathamaṃ vacaneti āha ‘‘akusalesu panā’’tiādiṃ.‘‘Dvīhivaṭṭamūlehī’’ti lobhamohasaṅkhātehi dvīhi vaṭṭamūlehi.

22. ‘‘Siniddhacitta’’nti sātavedanāyuttattālūkhacittaṃ na hotīti adhippāyo. Sumanassabhāvoti vutte kāyikasukhavedanāyapi pasaṅgo siyāti vuttaṃ ‘‘mānasika…pe… nāma’’nti. ‘‘Sumanābhidhānassā’’ti sumananāmassa. ‘‘Pavattinimitta’’nti pavattiyā āsanna kāraṇaṃ. Kathaṃ pana bhāvo pavattinimittaṃ nāmahotīti āha ‘‘bhavanti…pe… katvā’’ti. Nimitte bhummaṃ. Tathāhi bhāvo nāma saddappavattinimittanti vuttaṃ. Idāni nimitta lakkhaṇaṃ dassento ‘‘yathāhī’’tiādimāha. ‘‘Tatthā’’ti tasmiṃ payoge. ‘‘Danta nimitta’’nti dantakāraṇā. ‘‘Taṃ vedanā nimitta’’nti taṃ vedanākāraṇā. Ettha siyā, ‘‘etasminti nimitte bhumma’’nti vuttaṃ, nimittañcanāma akārakaṃ asādhanaṃ, taṃ kathaṃ sādhanaviggahe yujjatīti. Adhikaraṇa sādhanānurūpattā saddappavattinimittassāti daṭṭhabbaṃ. Etenāti ca etasmāti ca hetu atthe ubhayavacananti vadanti. Āsannahetu nāmasādhanarūpo bhavatīti tesaṃ adhippāyo. Suṭṭhu karoti, pakatipaccayena anipphannaṃ kammaṃ attano balena nipphādetīti saṅkhāro. ‘‘Pubbābhisaṅkhāro’’ti pubbabhāge abhisaṅkhāro. Payojeti niyojetīti payogo. Upeti phalasaṅkhāto attho etenāti upāyo. ‘‘Āṇattiyāvā’’ti pesanāyavā. ‘‘Ajjhesanena vā’’ti āyācanena vā. ‘‘Tajjetvā vā’’ti bhayaṃ dassetvā vā. ‘‘Taṃ taṃ upāyaṃ pare ācikkha’’nti. Kathaṃ ācikkhantīti āha ‘‘akaraṇe’’tiādiṃ. ‘‘Tasmiṃ tasmiṃ kamme payojetītikatvā idha saṅkhāro nāmā’’ti yojanā. ‘‘Paccaya gaṇo’’ti pakatipaccayagaṇo. ‘‘Tenā’’ti saṅkhārena. ‘‘Sādhāraṇo’’ti kusalākusalābyākatānaṃ sādhāraṇo. ‘‘Duvidhena saṅkhārenā’’ti payogena vā upāyena vā. ‘‘Yo pana tenasahito’’tiādinā pubbevuttamevatthaṃ pakārantarenapākaṭaṃ kātuṃ ‘‘sopana yadā’’tiādi vuttaṃ. ‘‘Itī’’tiādi laddhaguṇa vacanaṃ. ‘‘Paccayagaṇassevanāma’’nti paccayagaṇasseva visesa nāmanti vuttaṃ hoti. Uppannatthe ikapaccayoti kathaṃ viññāyatīti āha ‘‘yasmiṃ samaye’’tiādiṃ. ‘‘Pāḷiya’’nti dhammasaṅgaṇipāḷiyaṃ. ‘‘Asallakkhetvā’’ti acintetvā iccevattho. Sabbametaṃ nayujjatiyeva. Kasmā, pāḷiaṭṭhakathāhi asaṃsandanattā, atthayuttibyañjanayuttīnañca avisadattāti adhippāyo. ‘‘Ta’’nti cittaṃ. ‘‘Etenā’’ti pubbappayogena. ‘‘Yathāvuttanayenā’’ti tikkhabhāvasaṅkhātamaṇḍanavisesena. ‘‘So panā’’ti pubbappayogo pana. ‘‘Itī’’ti tasmā. ‘‘Taṃ nibbattito’’ti tena pubbappayogena nibbattito. ‘‘Virajjhitvā’’ti ayuttapakkhepatitvā. Etenapaṭikkhittā hotīti sambandho. Gāthāyaṃ. ‘‘Cittasambhavī’’ti cittasmiṃ sambhūto. Viseso saṅkhāro nāmāti yojanā. Salomako, sapakkhakotyādīsuviyāti vuttaṃ. Sāsavā dhammā, sārammaṇā dhammātyādīsuviyāti pana vutte yuttataraṃ. ‘‘Pāḷiaṭṭhakathā siddha’’nti pāḷiaṭṭhakathāto siddhaṃ. Apicayatthavisuddhimaggādīsu asaṅkhāraṃ cittaṃ, sasaṅkhāraṃ cittanti āgataṃ. Tattha ayaṃ pacchimanayo yutto. Upāyasamuṭṭhitassa anekasatasambhavato ‘‘idañca nayadassanamevā’’ti vuttaṃ. ‘‘Udāsinabhāvenā’’ti majjhattabhāvena. ‘‘Yato’’ti yasmā. Vikārapatto hoti. Tato adhimattapassanaṃ viññāyatīti yojanā.

23. Idāni sahagatavacana sampayuttavacanāni vicārento ‘‘etthacā’’tiādimārabhi. ‘‘Na pana te bhedavantā hontī’’ti kasmā vuttaṃ. Na nu tepicakkhu samphasso, sotasamphasso, tiādinā ca, kāmavitakko, byāpādavitakko, tiādinā ca, dukkhe aññāṇaṃ, dukkhasamudaye aññāṇa, ntiādināca bhedavantā hontīti. Saccaṃ. Te pana bhedā imaṃ cittaṃ bhinnaṃ na karonti. Tasmā te bhedavantāna hontīti vuttā. Na ca tesaṃ ayaṃ vikappo atthīti sambandho. ‘‘Imasmiṃ citte’’ti lobhamūlacitte. ‘‘Katthacī’’ti kismiñci citte. Yevāpanāti vutte sudhammesu āgatāniyevāpanakāni. ‘‘Aññehī’’ti dosamūlamohamūlehi. Nanutānipi idha gahetabbānīti sambandho. ‘‘Nā’’ti na gahetabbāni. Kasmāti āha ‘‘tesuhī’’tiādiṃ. Tepi idha nagahetabbā siyuṃ. Na pana na gahetabbā. Kasmā, vedanāya ca sayaṃ bhedavantattā, diṭṭhisaṅkhārānañca vikappasabbhāvāti adhippāyo.

24. ‘‘Somanassassakāraṇa’’nti somanassuppattiyā kāraṇaṃ. Somanassuppattiyā kāraṇe vutte taṃ sahagata cittuppattiyāpikāraṇaṃ siddhaṃ hotīti katvā tameva vuttanti daṭṭhabbaṃ. Tenāha ‘‘somanassappaṭisandhikohī’’tiādiṃ. Hīnena vā…pe… ārammaṇena samāyogo, tena samāyuttassāpi cittaṃ uppajjamānantiādinā vattabbaṃ. Tathā byasanamuttiyampi. Upekkhākāraṇe ‘‘byasanamuttī’’ti idaṃ domanassappasaṅgaparihāravacanaṃ. Ajjhāsayovuccati ajjhāvuttaṃ gehaṃ. Diṭṭhisaṅkhāto ajjhāsayoyassāti diṭṭhajjhāsayo. Tassa bhāvo diṭṭhajjhāsayatā. ‘‘Ayoniso ummujjana’’nti anupāyato ābhujanaṃ, manasikaraṇaṃ. ‘‘Cintā pasutavasenā’’ti gambhīresu dhammesu cintāpasavanavasena, vīmaṃsā vaḍḍhanavasena. ‘‘Diṭṭhakāraṇamevā’’ti diṭṭhaṃ kāraṇappaṭirūpakameva. Tenāha ‘‘sāratosaccato ummujjana’’nti. ‘‘Tabbiparītenā’’ti tato viparītena. Adiṭṭhajjhāsayatā, diṭṭhivipannapuggalaparivajjanatā, saddhammasavanatā, sammāvitakkabahulatā, yoniso ummujjanañca diṭṭhivippayogakāraṇanti vattabbaṃ.

‘‘Imesaṃ pana cittānaṃ uppattividhānaṃ visuddhimaggegahetabba’’nti visuddhi maggekhandha niddesato gahetabbaṃ. Vuttañhitattha. Yadā hinatthikāmesu ādīnavotiādinānayena micchādiṭṭhiṃ purekkhitvā haṭṭhatuṭṭho kāmevā paribhuñjati, diṭṭhamaṅgalādīni vā sāratopacceti sabhāva tikkhena anussāhitenacittena. Tadā pathamaṃ akusala cittaṃ uppajjati. Yadā mandena samussāhitena cittena, tadādutīyaṃ. Yadā micchā diṭṭhiṃ apurekkhitvā kevalaṃ haṭṭhatuṭṭho methunaṃ vā sevati, para sampattiṃ vā abhijjhāyati, parabhaṇḍaṃ vā harati sabhāvatikkheneva anussāhitena cittena. Tadā tatīyaṃ. Yadā mandena samussāhitenacittena, tadā catutthaṃ. Yadā pana kāmānaṃ vā asampattiṃ āgamma aññesaṃ vā somanassahetūnaṃ abhāvena catūsupi vikappesu somanassarahitāhonti, tadāsesāni cattāri upekkhāsahagatāni uppajjantīti.

Lobhamūlacittavaṇṇanā niṭṭhitā.

25. Dosamūlacitte. ‘‘Virūpa’’nti duṭṭhaṃ, luddaṃ. Dummanassa bhāvoti vutte kāyikadukkhavedanāyapi pasaṅgo siyāti vuttaṃ ‘‘mānasika…pe… nāma’’nti. Paṭihaññati bādhati. ‘‘Santatte’’ti santāpite.

26. ‘‘Bhedakaro’’ti aññamaññavisesakaro. ‘‘Bhedakarāna hontī’’ti imassa cittassa aññamaññavisesakarāna honti. Domanassaggahaṇaṃ pasaṅganivattanatthaṃ gahitanti yojanā. Pasaṅgoti canānappakārato sajjanaṃ lagganaṃ. Kathaṃ pasaṅgoti āha ‘‘yadāhī’’tiādiṃ. ‘‘Tuṭṭhiṃ pavedentī’’ti tuṭṭhāmayaṃ imesaṃ maraṇenātiādi cikkhanti. Evaṃ sahagatappasaṅgaṃ nivattetvā sampayuttappasaṅgaṃ nivattetuṃ ‘‘paṭighaggahaṇampī’’tiādi vuttaṃ. Tiracchānagatapāṇavadhe apuññaṃ nāma natthi. Ādikappato paṭṭhāya manussānaṃ yathākāma paribhogatthāya lokissariyenathāvaraṭṭhāyinā nimmitattāti adhippāyo. ‘‘Vissaṭṭhā’’ti anāsaṅkā. ‘‘Aññevā’’ti aññe vā jane. Vimati eva vematikaṃ. Vematikaṃ jātaṃ yesaṃ te vematikajātā. Purimacittassalobhasahagatabhāvo imāniaṭṭhapi lobhasahagatacittānināmāti iminā cūḷanigamane neva siddhoviyāti yojanā. Cūḷanigamanena paṭighasampayutta bhāvesiddhe domanassasahagatabhāvopi tenasiddho yevāti katvā ‘‘tesaṃ gahaṇaṃ’’ti vuttaṃ. ‘‘Tesa’’nti donassapaṭighānaṃ. Imasmiṃ citte issāmacchariyakukkuccānicathinamiddhāni ca aniyatayogīni ca honti yevāpanakāni ca. Tenāha ‘‘purimacitte’’tiādiṃ. Domanassaṃ imasmiṃ citte atthi, aññacittesu natthi, tasmā asādhāraṇa dhammo nāma. Anaññasādhāraṇa dhammotipi vuccati. ‘‘Yathātaṃ’’ti taṃ nidassanaṃ tadudāharaṇaṃ yathā katamanti attho. ‘‘Upalakkhetī’’ti saññāpeti. Ātapaṃtāyatirakkhatīti ātapattaṃ. Setacchattaṃ. Laddhaṃ ātapattaṃ yenāti laddhātapatto. Rājakumāro. So ātapattaṃ laddhoti vutte sabbaṃ rājasampattiṃ laddhoti viññāyati. Tasmā idaṃ upalakkhaṇa vacanaṃ jātanti daṭṭhabbaṃ. ‘‘Ubhinna’’nti dvinnaṃ domanassa paṭighānaṃ. Pubbe domanassasahagatanti vatvā nigamane paṭighasampayuttacittānīti vuttattā ‘‘imassa…pe… siddhito’’ti vuttaṃ.

27. ‘‘Aniṭṭhalokadhammehī’’ti alābho ca, ayasoca, nindāca, dukkhañcāti catūhi aniṭṭhalokadhammehi. ‘‘Taṃ kutettha labbhā’’ti ahaṃ alābhādīhi māsamāgacchīti patthentassapi kutomeetthaloketaṃ patthanā pūraṇaṃ sabbakālaṃ labbhāti attho. ‘‘Labbhā’’ti ca kammatthadīpakaṃ pāṭipadikapadaṃ. Imesaṃ uppattividhānaṃ visuddhimagge saṅkhepatova vuttaṃ tassa pāṇāti pātādīsu tikkhamandappavattikāle pavattiveditabbāti.

Dosamūlacittavaṇṇanā niṭṭhitā.

28. Mohamūlacitte. ‘‘Mūlantaravirahenā’’ti aññamūlavirahena. Saṃsappatīti saṃsappamānā. Evaṃ nu kho, aññathānu khoti evaṃ dvidhā erayati kampatīti attho. Vikkhipatīti vikkhipamānaṃ. ‘‘Niyamanattha’’nti idaṃ vicikicchāsampayuttaṃ nāmāti niyamanatthaṃ. Idañhi paṭighasampayuttaṃ viya nigamanena siddhaṃ na hoti. ‘‘Idha laddhokāsaṃ hutvā’’ti mūlantara virahattā eva idhaladdhokāsaṃ hutvā. Pakati sabhāvabhūtaṃ, iti tasmā natthīti yojanā. ‘‘Anosakkamāna’’nti pacchato anivattamānaṃ. ‘‘Asaṃsīdamāna’’nti heṭṭhato apatamānaṃ. Ubhayena abbocchinnanti vuttaṃ hoti. ‘‘Atisammuḷhatāyā’’ti mūlantara virahena mohena atisammuḷhatāya. ‘‘Aticañcalatāyā’’ti saṃsappamānavikkhipamānehivicikicchuddhaccehi aticañcalatāya. ‘‘Sabbatthapī’’ti sabbesupi ārammaṇesu. Aṭṭhakathāyaṃ saṅkhāra bhedena avijjāya duvidhabhāvova vutto. Kathaṃ vutto. Avijjā appaṭipatti micchā paṭipattito duvidhā tathā sasaṅkhā rāsaṅkhāratoti vutto. ‘‘Tividhabhāvovā’’ti imasmiṃ cittesaṅkhāravimuttāya avijjāya saddhiṃ tividhabhāvova. Imesaṃ dvinnaṃ cittānaṃ uppattividhānaṃ visuddhimaggesaṅkhepatovavuttaṃ tassaasanniṭṭhānavikkhepakālepavatti veditabbāti.

29. ‘‘Sabbathāpī’’ti nipātasamudāyo vā hotu aññamaññavevacano vā, visuṃ nipātovāti evaṃ sabbappakāratopi. Akusalapade akāro viruddhattho. Yathā amitto, asuro, tidassetuṃ ‘‘akusalānī’’tiādimāha. ‘‘Paṭiviruddhabhāvo’’ti mohādīhi akusalehi viruddhabhāvo. Bhāvanaṃnārahantīti ‘‘abhāvanārahā’’. Kathaṃ pana bhāvanaṃnārahantīti āha ‘‘punappuna’’ntiādiṃ. ‘‘Niyāmaṃ okkamantāpī’’ti pañcānantariya kammabhāvena niyatamicchādiṭṭhibhāvena ca niyāmaṃ okkamantāpi. Apāyaṃ bhajantīti apāyabhāgino. Kammakārakā. Tesaṃ bhāvo. Tāya. ‘‘Vaṭṭasotaniyate’’ti saṃsāravaṭṭa sotasmiṃ niyate. ‘‘Thiratarapattā’’ti samādhivasena thiratarabhāvaṃ pattā. Idāni tamevatthaṃ pakārantarena vibhāvetuṃ ‘‘apicā’’tiādimāha. ‘‘Siyu’’nti padaṃ dhātupaccayehi siddhaṃ nipphannapadaṃ nāma nahoti. Kasmā, idhaparikappatthassa asambhavato. Nipātapadaṃ hoti. Kasmā, anekatthatā sambhavato. Idha pana bhavanti saddena samānattho. Tenāha ‘‘nipātapadaṃ idha daṭṭhabba’’nti.

Akusalavaṇṇanā.

30. Ahetukacitte. ‘‘Sabbanihīna’’nti sabbacittehi hīnaṃ. Puna ‘‘sabbanihīna’’nti sabbāhetukehi hīnaṃ. ‘‘Ta’’nti akusala vipākaṃ.

31. Suttapāḷiyaṃ, ‘‘kaṭṭha’’nti sukkhadāruṃ. ‘‘Sakalika’’nti chinditaphālitaṃ kaṭṭhakkhaṇḍakaṃ. ‘‘Thusa’’nti vīhisuṅkaṃ. ‘‘Saṅkāra’’nti kacavaraṃ. Cakkhuñcarūpe ca paṭicca yaṃviññāṇaṃ uppajjati. Taṃ cakkhuviññāṇantveva vuccatītiādinā yojetabbaṃ. Tattha ‘‘rūpe’’ti rūpārammaṇāna. ‘‘Sadde’’tiādīsupi esanayo. Ettha ca viññāṇāni ekavatthu nissitāni honti. Tasmā vatthu dvāresu ekavacanaṃ vuttaṃ. Ārammaṇāni pana ekaviññāṇenāpi bahūni gahitāni. Tasmā ārammaṇesu bahuvacanaṃ. ‘‘Dukkhayatī’’ti dukkhaṃ karoti. Nāmadhātu padañhetaṃ. Yathā attānaṃ sukheti vīṇetīti saddavidū. Dhātupāṭhesu pana sukhadukkhatakkiriyāyaṃti vuttaṃ. Takkiriyāti ca sukhakiriyā dukkha kiriyāti attho. Sātakiriyā assātakiriyāti vuttaṃ hoti. Ca saddo okāsatthoti katvā ‘‘dukkaraṃ okāsadāna’’nti vuttaṃ.

32. ‘‘Cakkhussa asambhinnatā’’ti cakkhupasādarūpassa abhinnatā. Tasmiñhi bhinnesati andhassa cakkhussa rūpāninupaṭṭhahantīti. ‘‘Sotassaasambhinnatā’’tiādīsupi esanayo. ‘‘Ālokasannissayappaṭilābho’’ti cakkhu ca ālokesati kiccakārī hoti. Asati nahoti. Tathā rūpañca. Tasmā āloko tesaṃ visayavisayībhāvūpagamane sannissayo hoti. Tassa ālokasannissayassa paṭilābho. Esanayo ākāsasannissayādīsu. Imesaṃ aṅgānaṃ yutti dīpanā uparirūpasaṅgahe āgamissati. ‘‘Aṭṭhakathāya’’nti aṭṭhasāliniyaṃ. Tattha ‘‘tasmiṃ pana āpātaṃ āgacchantepi ālokasannissaye asati cakkhuviññāṇaṃ nuppajjatī''ti vacanaṃ asambhāvento ''taṃ vinā ālokenā''tiādimāha. ''Abhāvadassana para''nti abhāvadassanappadhānaṃ.

33. Vipākavacanatthe. Vipaccatīti vipākaṃ. Vipaccatīti ca vipakkabhāvaṃ āpajjati. Pubbe katakammaṃ idāni nibbattiṃ pāpuṇātīti vuttaṃ hoti. Idāni tadatthaṃ pākaṭaṃ karonto ''ayañca attho''tiādimāha. Aṭṭhakathāyaṃ āyūhana samaṅgitāpi āgatā. Idha panasā cetanā samaṅgitāya saṅgahitāti katvā ''catasso samaṅgithā''ti vuttaṃ. Samaṅgitāti ca sampannatā. ''Taṃ taṃ kammāyūhana kāle''ti pāṇāti pātādikassa tabbiramaṇādikassa ca tassa tassa duccaritasucaritakammassa āyūhanakāle. Samuccinanakāleti attho. ''Sabbaso abhāvaṃ patvāna nirujjhatī''ti yathā abyākata dhammānirujjhamānā sabbaso abhāvaṃ patvā nirujjhanti. Tathā nanirujjhantīti adhippāyo. ''Sabbākāra paripūra''nti pāṇātipātaṃ karontassa kammānu rūpābahūkāya vacīmano vikārā sandissanti. Esanayo adinnādānādīsu. Evarūpehi sabbehi ākāra vikārehi paripūraṃ. ''Nidahitvā vā''ti saṇṭhapetvā eva. ''Yaṃsandhāyā''ti yaṃkiriyāvisesanidhānaṃ sandhāya.

Gāthāyaṃ. ''Sajjū''ti imasmiṃ divase. ''Khīraṃ vamuccatī''ti yathā khīraṃ nāma imasmiṃ divase muccati. Pakatiṃ jahati. Vipariṇāmaṃ gacchati. Na tathā pāpaṃ kataṃ kammanti yojanā. Kathaṃ pana hotīti āha ''dahantaṃ bālamanvetī''ti. ''Bhasmāchannovapāvako''ti chārikā channoviya aggi. ''So panā''ti kiriyā viseso pana. ''Visuṃ eko paramattha dhammotipi saṅkhyaṃ na gacchatī''ti visuṃ sampayutta dhamma bhāvena saṅkhyaṃ na gacchatīti adhippāyo. So hi kammapaccayadhammattā paramattha dhammo na hotīti na vattabbo. Tenāha ''anusayadhātuyo viyā''ti. ''So''ti kiriyāviseso. ''Ta''nti kammaṃ vā, kammanimittaṃ vā, gatinimittaṃ vā. ''Tadā okāsaṃ labhatī''ti vipaccanatthāya okāsaṃ labhati. Okāsaṃ labhitvā paccupaṭṭhātīti adhippāyo. ''Tatthā''ti tāsu ca tūsusamaṅgitāsu. ''Itī''ti laddhaguṇavacanaṃ. ''Evañca katvā''tiādi puna laddhaguṇavacanaṃ. ''Pāḷiya''nti dhammasaṅgaṇi pāḷiyaṃ. ''Kammasantānato''ti arūpasantānaṃ eva vuccati. ''Ye panā''ti ganthakārā pana. ''Tesa''nti ganthakārānaṃ. Āpajjatīti sambandho. Tesaṃ vādeti vā yojetabbaṃ. Yañcaupamaṃ dassentīti yojanā. ''Tatthā''ti tasmiṃ vacane. Na ca na labhantīti yojanā. ''Tadā''ti tasmiṃ pariṇatakāle. ''Nāḷa''nti pupphaphalānaṃ daṇḍakaṃ.

34. ''Sambhavo''ti pasaṅgakāraṇaṃ. Abhivisesena caraṇaṃ pavattanaṃ abhicāro. Visesa vutti. Na abhicāro byabhicāro. Sāmañña vutti. Pakkhantarena sādhāraṇatāti vuttaṃ hoti. Pakkhantarena sādhāraṇatā nāmapakkhantarassa nānappakārato sajjanameva lagganamevāti vuttaṃ byabhicārassāti pasaṅgassa iccevatthoti. Etthacātiādinā sambhavabyabhicārānaṃ abhāvameva vadati. Akusalahetūhi ca sahetukatā sambhavo natthīti sambandho. ''Tesa''nti akusalavipākānaṃ. ''Abyabhicāroyevā''ti byabhicārarahitoyeva.

35. ''Pañcadvāre uppanna''nti pañcadvāravikāraṃ paṭicca uppannattā vuttaṃ. Tenāha ''tañhī''tiādiṃ. Esanayo manodvārāvajjanepi.

Yadi hi ayamatthosiyā, evañcasati, ayamattho āpajjatīti sambandho. ''Tesa''nti vīthicittānaṃ. Uppādasaddoniyatapulliṅgoti katvā ''ṭīkāsu pana…pe… niddiṭṭhaṃ'' siyāti vuttaṃ. ''Vuttanayenā''ti sampayuttahetuvirahatoti vuttanayena. Vipaccana kiccaṃ nāma vipākānaṃ kiccaṃ. Vipākuppādanakiccaṃ nāma kusalākusalānaṃ kiccaṃ. ''Taṃ taṃ kiriyāmattabhūtānī''ti āvajjana kiriyā hasanakiriyāmattabhūtāni. Paṭisandhibhavaṅgacuticittāni nāma kevalaṃ kammavegukkhittabhāvenasantānepatitamattattā dubbala kiccāni honti. Pañca viññāṇāni ca asārānaṃ abalānaṃ pasādavatthūnaṃ nissāya uppannattā dubbalavatthukāni honti. Sampaṭicchanādīni ca pañcaviññāṇānubandha mattattā dubbala kiccaṭṭhānāni honti. Tasmā tāni sabbāni attano ussāhenavinā kevalaṃ vipaccanamattena pavattanti. ''Vipākasantānato''ti pañcadvārāvajjanañca manodvārāvajjanañca bhavaṅgavipākasantānato laddhapaccayaṃ hoti. Voṭṭhabbanaṃ pañcaviññāṇādi vipākasantānato laddhapaccayaṃ. ''Itarāni panā''ti hasituppādacitta mahākiriyacittādīni. ''Niranusayasantāne''ti anusayarahite khīṇāsavasantāne. ''Ussāharahitāni evā''ti yathā rukkhānaṃ vātapupphāni nāma atthi. Tāni phaluppādakasineharahitattā phalāni na uppādenti. Tathā tāni ca vipākuppādakataṇhāsineharahitattā ussāhabyāpāra rahitāni eva.

36. Vedanāvicāraṇāyaṃ. ''Picupiṇḍakānaṃ viyā''ti dvinnaṃ kappāsapicupiṇḍakānaṃ aññamaññasaṅghaṭṭanaṃ viya upādārūpānañca aññamaññasaṅghaṭṭanaṃ dubbalamevāti yojanā.

‘‘Tesaṃ ārammaṇabhūtāna’’nti tiṇṇaṃ mahābhūtānaṃ. ‘‘Kāyanissayabhūtesū’’ti kāyanissayamahābhūtesu.‘‘Tehī’’ti pañcaviññāṇehi. ‘‘Purimacittenā’’ti sampaṭicchanacittato. ‘‘Ta’’nti akusalavipākasantīraṇaṃ. Paṭighena vinā nappavattati. Kasmā nappavattatīti āha ‘‘ekantākusalabhūtenā’’tiādiṃ. ‘‘Abyākatesu asambhavato’’ti abyākata cittesu yujjituṃ asambhavato. Kammānubhāvato ca muñcitvā yathāpurimaṃ vipākasantānaṃ kammānubhāvena pavattaṃ hoti. Tathā appavattitvāti adhippāyo. ‘‘Kenacī’’ti kenaci cittena. ‘‘Visadisacittasantāna parāvaṭṭanavasenā’’ti purimenavipāka citta santānena visadisaṃ kusalādi javana cittasantānaṃ parato āvaṭṭā pana vasena. Tathāhidaṃ cittadvayaṃ pāḷiyaṃ āvaṭṭanā, anvāvaṭṭanā, ābhogo, samannāhāroti niddiṭṭhaṃ. ‘‘Sabbatthāpī’’ti iṭṭhārammaṇepi aniṭṭhārammaṇepi. ‘‘Attano pacchā pavattassa cittassa vasenā’’ti attano pacchā pavattaṃ cittaṃ paṭicca na vattabboti adhippāyo. ‘‘Attano paccayehi eva so sakkā vattu’’nti attano paccayesu balavantesu sati, balavā hoti. Dubbalesu sati, dubbalo hotīti sakkāvattunti adhippāyo. ‘‘Visadisa cittasantāna’’nti voṭṭhabbanakiriyacittasantānaṃ.

37. Saṅkhāra vicāraṇāyaṃ ‘‘vipākuddhāre’’ti aṭṭhasāliniyaṃ vipākuddhāra kathāyaṃ. ‘‘Ubhayakammenapī’’ti sasaṅkhārika kammenapi, asaṅkhārika kammenapi. ‘‘Therenā’’ti mahādattattherena. ‘‘Tadubhayabhāvābhāvo’’ti sasaṅkhārika asaṅkhārikabhāvānaṃ abhāvo. ‘‘Tānipi hi aparibyattakiccāniyevā’’ti ettha āvajjana dvayaṃ javanānaṃ purecārika kiccattā aparibyattakiccaṃ hotu. Hasituppādacittaṃ pana javanakiccattā kathaṃ aparibyattakiccaṃ bhaveyyāti. Tampi sabbaññutaññāṇādīnaṃ anucārikamattattā aparibyattakiccaṃ nāma hotīti. ‘‘Aṭṭhamahāvipākesu viya vattabbo’’ti mahāvipākānaṃ sasaṅkhārikā saṅkhārikabhāvo purimabhave maraṇāsannakāle ārammaṇānaṃ payogena saha vā vinā vā upaṭṭhānaṃ paṭicca vutto, tathā vattabboti adhippāyo.

38. ‘‘Dubbala kammanibbattesū’’ti paṭisandhi bhavaṅga cutikiccāni sandhāya vuttaṃ. ‘‘Dubbalavatthu kiccaṭṭhānesū’’ti cakkhādivatthukesu āvajjanādi dubbalakicca dubbalaṭṭhānikesu. ‘‘Tatthā’’tiādinā tadatthaṃ vivarati. Tattha ‘‘vikkhepayutta’’nti vikkhepakiccena uddhaccenayuttaṃ hutvā. ‘‘Kappaṭṭhitikaṃ’’ nāma saṅghabhedakammaṃ. Chasuvatthu rūpesu hadayavatthumeva suvaṇṇarajataṃ viya sāravatthu hoti. Itarāni phalikāniviya pasādamattattā asārāni hontīti vuttaṃ ‘‘cakkhādīsu dubbalavatthūsū’’ti. Dassanādīni ca kiccāni javana kiccassa purecarattā khuddakiccāni honti. Tenāha ‘‘dassanādīsū’’tiādiṃ.

39. Idha dīpaniyaṃ iccevanti padaṃ aṭṭhārasātipadassavisesananti katvā ‘‘sabbathāpīti padassa…pe… veditabbo’’ti vuttaṃ. Vibhāvaniyaṃ pana taṃ sabbathāpīti padassa visesananti katvā ‘‘sabbathā pītikusalākusalavipākakiriyābhedenā’’ti vuttaṃ.

Ahetukacittavaṇṇanā niṭṭhitā.

40. Sobhaṇacittesu. Avuttāpi siddhā hoti. Yathā aṭṭhacittāni lokuttarānīti ca vutte avuttepisijjhanti sesacittāni lokiyānīti ca sauttarānīti cāti adhippāyo. ‘‘Attasamaṅgīno’’ti attanā pāpakammena samannāgate. ‘‘Anicchante yevā’’ti sacepi avīcinimittassādavatthu viya keci icchantu. Ajānantānaṃ pana icchā appamāṇanti adhippāyo. ‘‘Sobhagga pattiyā’’ti ettha subhagassa bhāvo sobhagganti viggaho. Subhagassāti ca susirikassa.

41. ‘‘Yāthāvato’’ti yathā sabhāvato. Ettha siyā jānātīti ñāṇanti vuttaṃ, kiṃ sabbaṃ ñāṇaṃ yāthāvato jānātīti. Kiñcettha. Yadi sabbaṃ ñāṇaṃ yāthāvato jānāti. Evaṃ sati, ñāṇena cintentānaṃ ajānanaṃ nāma natthi, virajjhanaṃ nāma natthīti āpajjati. Atha sabbaṃ ñāṇaṃ yāthāvato na jānāti, katthaci jānāti, katthaci na jānāti. Evañcasati, yattha jānāti, tattheva taṃ ñāṇaṃ hoti. Yattha na jānāti, tattha taṃ ñāṇameva na hotīti āpajjatīti. Vuccate. Ñāṇena cintessāmīti cintentānampi yattha yattha yāthāvato jānanaṃ na hoti, tattha tattha ñāṇa vippayutta cittaṃ hoti. Ñāṇappaṭi rūpakā ca dhammā atthi cittañca vitakko ca, vicāro ca, diṭṭhi ca. Etehi cintentāpi ahaṃ ñāṇena cintemīti maññanti. ‘‘Deyya dhammapaṭiggāhaka sampattī’’ti deyyadhamma vatthu sampatti, paṭiggāhaka puggala sampatti. ‘‘Abyāpajjalokūpapattitā’’ti ettha abyāpajjaloko nāma kāyikadukkha cetasika dukkha rahito uparidevaloko vā brahmaloko vā. Upapajjanaṃ upapatti. Paṭisandhivasena upagamananti attho. Abyāpajjalokaṃ upapatti yassa so abyāpajja lokūpapatti. Tassa bhāvoti viggaho. ‘‘Kilesa dūratā’’ti samāpatti balena vā, aññatarappaṭipattiyā vā, vikkhambhita kilesatā vā, ariyamaggena samucchinna kilesatā vā.

Tesaṃ uppatti vidhānaṃ visuddhi magge khandhaniddese evaṃ vuttaṃ. Yadāhi deyyadhamma paṭiggāhakādi sampattiṃ aññaṃ vā somanassahetuṃ āgamma haṭṭhatuṭṭho atthidinnantiādinayappavattaṃ sammādiṭṭhiṃ purekkhitvā asaṃsīdanto anussāhitoparehi dānādīni puññāni karoti, tadāssa somanassasahagataṃ ñāṇa sampayuttaṃ cittaṃ asaṅkhāraṃ hoti. Yadā pana vuttanayena haṭṭhatuṭṭho sammādiṭṭhiṃ purekkhitvā amutta cā gatādivasena saṃsīdamāno vā parehi vā ussāhito karoti, tadāssa tadeva cittaṃ sasaṅkhāraṃ hoti. Imasmiñhi atthe saṅkhāroti etaṃ attano vā paresaṃ vā vasena pavattassa pubbappayogassādhivacanaṃ. Yadā pana ñāti janassa paṭipatti dassanena jātaparicayābāladārakā bhikkhū disvā somanassa jātāsahasā kiñci deva hatthagataṃ dadanti vā vandanti vā, tadā tatīyaṃ cittaṃ uppajjati. Yadā pana dethavandathāti ñātīhi ussāhitā evaṃ paṭipajjanti, tadā catutthaṃ cittaṃ uppajjati. Yadā pana deyyadhamma paṭiggāhakādīnaṃ asampattiṃ aññesaṃ vā somanassahetūnaṃ abhāvaṃ āgamma catūsupi vikappesu somanassarahitā honti. Tadā sesāni cattāri upekkhāsahagatāni uppajjantīti.

42. Aṭṭhapīti ettha pisaddena imāni cittāni na kevalaṃ aṭṭheva honti. Atha kho tato bahūnipi bahutarānipi hontīti imaṃ sampiṇḍanatthaṃ dīpetīti dassetuṃ ‘‘tenā’’tiādivuttaṃ. Dasasu puññakiriyāvatthūsu diṭṭhuju kammaṃ nāma ñāṇa kiccaṃ. Taṃ kathaṃ ñāṇa vippayutta cittehi karontīti. Vuccate. Ñāṇa sampayutta cittehi diṭṭhiṃ ujuṃkarontā tesaṃ antarantarā ñāṇasote patitavasena ñāṇavippayutta cittehipi karontiyeva. Sabbesattā kammassakātiādinā, buddho sobhagavā, svākkhāto so dhammo, suppaṭipanno so saṅgho, tiādinā cāti daṭṭhabbaṃ. Tenāha ‘‘imāni aṭṭha cittānī’’tiādiṃ. Tattha dasapuññakiriyavatthūni nāma ‘dānaṃ, sīlaṃ, bhāvanā, apacāyanaṃ, veyyāvaccaṃ, pattidānaṃ, pattānumodanaṃ, dhammassavanā, dhammadesanā, diṭṭhuju kammaṃ,. Tehi guṇitāni vaḍḍhitāni. Tāni ca aṭṭhachasu ārammaṇesu uppajjanti. Tīṇi ca kammāni karontā te heva aṭṭhahi karonti. Tāniyeva ca sabbāni atthi hīnāni, atthi majjhimāni, atthi paṇītāni. Tasmā puna anukkamena ārammaṇādīhi vaḍḍhanaṃ karoti. Tattha ‘‘tāni ṭhapetabbānī’’ti sambandho. ‘‘Suddhikānī’’ti adhipatīhi amissitāni. ‘‘Iti katvā’’ti iti manasi karitvā. Tathā ñāṇavippayuttāni dvesahassāni sataṃ saṭṭhi ca hontīti yojanā. ‘‘Vīmaṃsāvajjitehī’’ti vīmaṃsādhipati vajjitehi. ‘‘Tathāguṇitānī’’ti sabbāni puññakiriyādīhi samaṃ guṇitāni. ‘‘Kosallenā’’ti kosallasaṅkhātena. ‘‘Nānāvajjanavīthiya’’nti ñāṇavippayutta vīthīhi visuṃ bhūtāya āvajjanāya yutta vīthiyaṃ. ‘‘Tenevā’’ti vīmaṃsādhipatibhūtena teneva upanissayaññāṇena. Evaṃ santepi na sakkābhavitunti sambandho.

43. Vacanatthe ‘‘rujjanaṭṭhenā’’ti tudanaṭṭhena. ‘‘Ahitaṭṭhenā’’ti hitaviruddhaṭṭhena. ‘‘Anipuṇaṭṭhenā’’ti asaṇhā sukhumaṭṭhena. ‘‘Aniṭṭhavipākaṭṭhenā’’ti aniṭṭhaṃ vipākaṃ etesanti aniṭṭha vipākāni. Tesaṃ bhāvo aniṭṭha vipākaṭṭho. Tena aniṭṭha vipākaṭṭhena. ‘‘Tappaṭi pakkhattā’’ti rāgādīhi paṭipakkhattā. Evaṃ pariyāyattha saṅkhātaṃ abhidhānatthaṃ dassetvā idāni aṭṭhakathāsu āgataṃ vacanatthaṃ dasseti kucchitetiādinā. Tattha ‘‘kucchite’’ti jegucchitabbe, nindi tabbe vā. Cālenti tadaṅgappahānavasena, kampenti vikkhambhanappahānavasena, viddhaṃsenti samucchedappahānavasena. ‘‘Tanukaraṇaṭṭhenā’’ti sallikhanaṭṭhena. ‘‘Antakaraṇaṭṭhenā’’ti pariyosānakaraṇaṭṭhena. ‘‘Api cā’’tiādi dīpanīnayadassanaṃ. ‘‘Kosalla sambhūtaṭṭhenā’’ti mahāaṭṭhakathānayo. Tattha, kusalassa paṇḍitassa bhāvo ekāsallaṃ. Ñāṇaṃ. Tena sambhūtaṃ sañjātaṃ kosalla sambhūtaṃ tiviggaho.

44. ‘‘Balavakammenā’’ti tihetu kukkaṭṭha kammena. ‘‘Dubbala kammenā’’ti tihetukomakena vā dvihetuka kusala kammena vā. ‘‘Kehici ācariyehī’’ti moravāpi vāsī mahādattattheraṃ sandhāya vuttaṃ. ‘‘Saṅgahakārenā’’ti bhaddanta buddhaghosattherena. ‘‘Sannihita paccayavasenā’’ti āsanne saṇṭhitapaccaya vasena. Paccuppanna paccayavasenevāti vuttaṃ hoti. Upaṭṭhitāni kammādīni ārammaṇāni. Pavattāni mahāvipākāni. ‘‘Avipāka sabhāvato’’ti avipaccanasabhāvato. Avipākuppādanasabhāvatoti vuttaṃ hoti. ‘‘Aṭṭhakathāya’’nti dhammasaṅgaṇiṭṭhakathāyaṃ. ‘‘Idhā’’ti mahāvipākacitte. ‘‘Tathā appavattiyā cā’’ti dānādivasena appavattito ca.

45. Mahākiriyacitte. ‘‘Uparī’’ti vīthisaṅgahe tadā rammaṇa niyame. ‘‘Sayamevā’’ti anuruddhattherenevа. ‘‘Vakkhatī’’ti vuccissati. ‘‘Yathāraha’’nti khīṇāsavasantāne uppannānaṃ mahākiriyānaṃ arahānurūpaṃ. Bhūtakathana visesanaṃ tena nivattetabbassa atthassa abhāvāti adhippāyo. ‘‘Taṃ’’ti sahetukaggahaṇaṃ. ‘‘Byavacchedakavisesana’’nti ahetuka vipākakiriya cittānañca sabbhāvātappasaṅgassa avacchedakaṃ visesanaṃ. ‘‘Yathā sakkhara kathalikampi macchagumbampi tiṭṭhantampi carantampi passatī’’ti vacane sakkhara kathalikaṃ tiṭṭhantaṃ, macchagumbaṃ tiṭṭhantampi carantampi passatīti evaṃ yathā lābha yojanā hoti. Tathā idha pīti.

46. ‘‘Yadida’’nti yā ayaṃ dīpana samatthatā, ‘‘idaṃ sāmatthiya’’nti yojanā. Ayaṃ samattha bhāvoti attho. Bhedavacane codanāyāti sambandho. Racanāgāthāyaṃ. ‘‘Etānī’’ti sobhaṇa kāmāvacara cittāni. ‘‘Puñña pāpa kriyābhedā’’ti puñña pāpa kriyabhedena.

47. Katame dhammā kāmāvacarā. Heṭṭhato avīcinirayaṃ pariyantaṃ karitvā uparito paranimmita vasavattideve anto karitvāti evaṃ pāḷiyaṃ niddiṭṭhattā idhakāmasaddena sahokāsākāmabhūmi vuccatīti āha ‘‘kāme kāmabhūmiya’’nti. Pariyāpannāti pāṭhaseso. ‘‘Kriyā cā’’ti ettha ca saddo pana saddattho. Iti saddo iccevaṃ saddattho. Etena paṭisiddhāti sambandho. ‘‘Idhā’’ti imasmiṃ cittasaṅgahe. ‘‘Tassā’’ti sabbathāsaddassa. Bhavo nāma indriya baddhasantānagato dhamma samūho vuccati. Idha pana kāmāvacarā dhammāti pade kāmasaddo. So ca pathavi pabbatādīhi saddhiṃ sabbaṃ kāmabhūmiṃ vadatīti vuttaṃ ‘‘bhūmipariyāyo cā’’tiādi. ‘‘Indriyānindriyabaddha dhamma samūho’’ti indriyabaddha dhamma samūho sattasantānāgato, anindriyabaddha dhamma samūho pathavi pabbatādi gato. Tattha jīvitindriyena anābaddho anāyatto anindriyabaddhoti.

Itikāmacittasaṅgahadīpaniyāanudīpanā niṭṭhitā.

48. Rūpāvacaracitte. ‘‘Samuditenā’’ti pañcaṅga samuditena. Pañcannaṃ aṅgānaṃ ekato sāmaggibhūtenāti attho. Pañcannañhi ekato sāmaggiyaṃ satiyeva appanā hoti, no asati. Sāmaggiyanti ca suṭṭhu balavatāya samaggabhāveti attho. ‘‘Paṭipajjitabbattā’’ti pattabbattā. Jhānaṃ duvidhaṃ ārammaṇūpanijjhānañca lakkhaṇū panijjhānañcāti āha ‘‘kasiṇādikassā’’tiādiṃ. Idha pana ārammaṇūpanijjhānaṃ adhippetaṃ. Upanijjhānanti ca kasiṇa nimittādikaṃ ārammaṇaṃ cetasā upagantvānijjhānaṃ olokanaṃ. Jhānasaddassajhāpanatthopi sambhavatīti vuttaṃ ‘‘paccanīka dhammānañca jhāpanato’’ti. Agginā viya kaṭṭhānaṃ kilesānaṃ dayhanatoti attho. Ekaggatā eva sātissaya yuttā appanāpattakāleti adhippāyo. Pubbabhāge pana paṭhamajjhāne vitakkassa balavabhāvo icchitabbo. ‘‘Sāhī’’tiādinā tadatthaṃ vivarati. Sāhi ekaggatāti ca vuccatīti sambandho. Eko attāsabhāvo assāti ekattaṃ. Ekattaṃ ārammaṇamassāti ekattā rammaṇā. Ekaggatā. Tassa bhāvoti viggaho.

Aggasaddo koṭi attho. Koṭṭhāsaṭṭhovā. ‘‘Tathā pavattane’’ti cittassa ekaggabhāvena pavattiyaṃ. ‘‘Ādhippaccaguṇayogenā’’ti adhipatibhāvaguṇayogena. Indriyapaccayatāguṇayogenāti vuttaṃ hoti. Sāyeva ekaggatā ekaggatā, samādhī,ti ca vuccatīti sambandho. ‘‘Samādhī’’ti padassa-saṃ-ādhī-ti-vā, samaādhīti-vā, dvidhā padacchedo. Tattha saṃupasaggo sammāsaddattho. Samasaddo pana dhammena samena rajjaṃ kāretītiādīsu viya nāmikasaddoti dvidhā vikappaṃ dassento ‘‘sāyeva citta’’ntiādimāha. Sāyeva cittaṃ-sammā ca ādhiyatīti samādhi, sāyeva cittaṃ-samañca ādhiyatīti samādhīti dvidhā vikappo. Tattha sammā cāti sundarena. Ādhiyatīti ādahati. Ādahanañca ṭhapanamevāti vuttaṃ ‘‘ṭhapetī’’ti. Samañcāti avisamañca. ‘‘Tatthevā’’ti tasmiṃ ārammaṇe eva. ‘‘Līnuddhaccābhāvā pādanenā’’ti līnassa ca uddhaccassa ca abhāvo līnuddhaccābhāvo. Tassa āpādanaṃ āpajjāpananti viggaho. Vividhena cittassa saṃharaṇaṃ visāhāro. Na visāhāro avisāhāro. Sāyeva ca niddiṭṭhā. Iti evaṃ imesu dvīsu atthesu ekaggatā eva sātissayayuttāti yojetabbaṃ. Evaṃ pana sati, ekaggatā eva jhānanti vattabbā, na vitakkādayoti codanaṃ pariharanto ‘‘vitakkādayopanā’’tiādimāha. Apisaddo sampiṇḍanattho. Panasaddo pakkhantarattho. Tassā ekaggatāya. ‘‘Sā tissaya’’nti atissayena saha. ‘‘Osakkitu’’nti saṃsīdituṃ. ‘‘Naṃ’’ti cittaṃ. ‘‘Saṃsappitu’’nti evaṃ nu kho aññathānu khoti dvidhā cañcalituṃ. ‘‘Ukkaṇṭhitu’’nti aññābhimukhī bhavituṃ. Āramitunti vuttaṃ hoti. Laddhaṃ sātaṃ yenāti laddhassātaṃ. ‘‘Sātaṃ’’ti sārattaṃ. ‘‘Upabrūhitaṃ’’ti bhusaṃvaḍḍhitaṃ. ‘‘Santa sabhāvattā’’ti upasanta sabhāvattā. ‘‘Tathā anuggahitā’’ti ārammaṇābhimukhakaraṇādivasena anugga hitā. Samādhissa kāmacchandanīvaraṇappaṭipakkhattā ‘‘sayaṃ…pe… nīvāretvā’’ti vuttaṃ. ‘‘Niccalaṃṭhatvā’’ti appanākiccamāha.

Evaṃ upanijjhānatthaṃ dassetvā jhāpanatthaṃ dassento ‘‘tesu cā’’tiādimāha. ‘‘Tappaccanīkā’’ti tesaṃ jhānaṅga dhammānaṃ paccanīkā paṭipakkhā. ‘‘Manasmiṃ pī’’ti manodvārepi. Pageva kāyavacīdvāresūti evaṃ sambhāvanattho cettha pisaddo. Apisaddopi yujjati. ‘‘Jhāpitā nāma hontī’’ti jhānaṅga dhammaggīhi daḍḍhānāma honti. ‘‘Evaṃ santepi tesaṃ samudāye eva jhāna vohāro siddho’’ti yojanā. ‘‘Dhamma sāmaggipadhāna’’nti jhānaṭṭhāne jhānaṅga dhammānaṃ maggaṭṭhāne maggaṅga dhammānaṃ bodhiṭṭhāne bojjhaṅga dhammānaṃ samaggabhāvappadhānaṃ.

Evaṃ saṅgahakārānaṃ matiyā jhānaṃ vatvā idāni aparesānaṃ matiyā taṃ dassetuṃ ‘‘apare’’tiādimāha. Apare pana vadantīti sambandho. Tattha ‘‘yathā sakaṃkiccānī’’ti sassa idaṃ sakaṃ. Sassāti attano. Idanti santakaṃ. Yāniyāni attano santakānīti attho. ‘‘Itī’’ti tasmā. ‘‘Paṭṭhāne jhānapaccayaṃ patvā…pe… sādhentiyeva’’. Vuttañhi tattha. Jhānapaccayoti jhānaṅgānijhānasampayuttakānaṃ dhammānaṃ taṃ samuṭṭhānānañca rūpānaṃ jhānapaccayena paccayo. Maggapaccayoti maggaṅgāni maggasampayuttakānaṃ dhammānaṃ taṃ samuṭṭhānānañca rūpānaṃ maggapaccayena paccayoti. ‘‘Pañcasamuditādīnī’’ti pañcasamūha dasasamūhāni. ‘‘Pathamajjhānādibhāvassevacā’’ti pathamajjhānādi nāmalābhassevacāti adhippāyo. ‘‘Jhānabhāvassā’’ti jhānanāmalābhassa. ‘‘Tathāvidhakiccavisesābhāvā’’ti tathāvidhānaṃ ārammaṇābhiniropanādīnaṃ kicca visesānaṃ abhāvato.

49. ‘‘Ettha siyā’’ti etasmiṃ ṭhāne pucchāsiyā. ‘‘Aṅga bhedo’’ti pathamajjhāne pañca aṅgāni, dutīyajjhāne cattāri aṅgānī tiādiko aṅgabhedo. ‘‘Puggalajjhāsayenā’’ti puggalassa icchāvisesena. Iti ayaṃ visajjanā. ‘‘So’’ti so puggalo. ‘‘Hī’’ti vitthāra jotako. Vitakko sahāyo yassāti vitakkasahāyo. ‘‘Vitakke nibbindatī’’ti oḷārikovatāyaṃ vitakko, nīvaraṇānaṃ āsanne ṭhitoti evaṃ vitakke ādīnavaṃ disvā nibbindati. Tassa ajjhāsayoti sambandho. Vitakkaṃ virājeti vigameti atikkamāpetīti vitakkavirāgo. Vitakkavirāgo ca so bhāvanā cāti samāso. ‘‘Uttaruttarajjhānādhigamane’’ti uttari uttarijhānappaṭilābhe. Ajjhāsaya balena pādakajjhānasadisaṃ na hotīti sambandho. Cetopaṇidhi ijjhatīti sambandho. ‘‘Visuddhattā’’ti sīlavisuddhattā.

50. Saṅkhāra bhedavicāraṇāyaṃ. ‘‘Saṅkhāra bhedo na vutto’’ti pathamajjhāna kusala cittaṃ asaṅkhārikamekaṃ, sasaṅkhārikamekantiādinā na vuttoti adhippāyo. ‘‘So’’ti saṅkhāra bhedo. ‘‘Siddhattā’’ti saṅkhāra bhedassa siddhattā. Kathaṃ siddhoti āha ‘‘tathāhī’’tiādiṃ. Sukhā paṭipadā yesaṃ tāni sukhappaṭipadāni. Tesaṃ bhāvoti viggaho. ‘‘Yo’’ti yogīpuggalo. ‘‘Ādito’’tiādimhi. ‘‘Vikkhambhento’’ti vimocento viyogaṃ karonto. Dukkhena vikkhambhetīti sambandho. ‘‘Kāmādīnavadassanādinā’’ti aṅgārakāsū pamākāmābahudukkhābahupāyāsā, ādīnavo etthabhiyyotiādinā kāmesuādīnavaṃ disvā. Ādisaddena vitakkādīsu ādīnavadassanaṃ saṅgayhati. ‘‘Tenevā’’ti kāmādīnavadassanādinā eva. Ettha abhiññābhedena saṅkhāra bhedo na vattabbo, paṭipadā bhedeneva vattabboti dassetuṃ ‘‘khippābhiññajjhānānampī’’tiādi vuttaṃ. Tattha, abhijānanaṃ abhiññā. Khippāsīghā abhiññā yesaṃ tāni khippābhiññāni. Dandhā asīghā abhiññā yesaṃ tāni dandhābhiññāni. Jhānāni. ‘‘Yadi eva’’nti evaṃ paṭipadā bhedena saṅkhāra bhedo yadi siyāti attho. ‘‘Vaḷañjanakāle’’ti samāpatti samāpajjanakāle. Paṭibandhakā nāma antarāyikā. ‘‘Sannihitāsannihitavasenā’’ti āsanne saṇṭhitāsaṇṭhitavasena. Suddhaṃ vipassanāyānaṃ yesaṃ te suddhavipassanāyānikā. ‘‘Suddhaṃ’’ti samathajjhānena asammissaṃ. ‘‘Satthena hanitvā’’ti pare na satthena hananato chindanato. ‘‘Sahasā’’ti sīghatarena. ‘‘Marantānaṃ uppannaṃ’’ti maraṇāsannakāle uppannaṃti adhippāyo. Anāgāmino hi suddha vipassanāyānikāpi samānā samādhismiṃ paripūrakārino nāma honti. Icchante susati kiñci nimittaṃ ārabbhamanasikāra mattenapi jhānaṃ ijjhati. Tenāha ‘‘taṃpi maggasiddhagatika’’nti. ‘‘Rūpībrahmaloke’’ti idaṃ aṭṭhannaṃ samāpattīnaṃpi tattha pākatikabhāvaṃ sandhāya vuttaṃ. Arūpī brahmaloke pana ekā eva samāpatti pākatikāsambhavati. Upapattisiddhajjhānānaṃ bhavantare sannihita paccayabhedena saṅkhāra bhedo vutto, so kathaṃ paccetabboti āha ‘‘ekasmiṃ bhavepi…pe… yuttāni hontī’’ti. Ekasmiṃ bhavesabbappathamaṃ laddhakāle saṅkhāra bhedassa āsannattā vaḷañjanakālepi so eva saṅkhāra bhedo siyāti āsaṅkāsambhavato idaṃ vuttaṃ. Tena bhavantare upapatti siddhajjhānānaṃ sannihita paccayabhedena saṅkhārabhede vattabbameva natthīti dasseti. Idāni tāni magga siddhajjhāna upapatti siddhajjhānāni sannihitapaccayaṃ anapekkhitvā maggakkhaṇa upapattikkhaṇesu siddhakāle jhānuppatti paṭipadāya eva sabbaso abhāvaṃ gahetvā aparaṃ vikappaṃ dassetuṃ ‘‘jhānuppatti paṭipadā rahitattā vā’’tiādi vuttaṃ. Evaṃ mahaggatajhānānaṃ aṭṭhakathāvasena siddhaṃ saṅkhāra bhedaṃ vatvā idāni pāḷivasenāpi so siddho yevāti dassetuṃ ‘‘apicā’’tiādi āraddhaṃ. Dukkhappaṭipadāpubbakānaṃ dvinnaṃ dandhābhiññakhippābhiññasamādhīnaṃ. ‘‘Ettāvatā’’ti etaṃ parimāṇaṃ assāti ettāvaṃ. Ettāvantena. Ettha siyā, kasmā idha saṅkhārabhedo na vuttotiādinā vacanakkamena siddho hotīti sambandho. Sesaṃ suviññeyyaṃ.

51. Vibhāvanipāṭhe. Parikammaṃ nāma pathavī, pathavī, āpo, āpo-tiādikaṃ, rūpaṃ aniccaṃ, rūpaṃ dukkhaṃ, rūpaṃ anattā-tiādikañcabhāvanāparikammaṃ adhikāro nāma pubbabhavekatabhāvanākammaṃ. Pubbabhavejhānamaggaphalānipatthetvā kataṃ dānasīlādi puññakammañca. ‘‘Idaṃ tāvanayujjatī’’ti ettha tāvasaddo vattabbantarāpekkhane nipāto. Tena aparaṃpi vattabbaṃ atthīti dīpeti. Pubbābhisaṅkhāro duvidho pakati pubbābhisaṅkhāro, payogapubbābhisaṅkhāroti. Tattha parikamma pubbābhisaṅkhāro pakati pubbābhisaṅkhāro nāma, ayaṃ pakati paccayagaṇo eva. Pubbe vutto pubbappayogo payogapubbābhisaṅkhāro nāma. So eva idhādhippetoti dassetuṃ ‘‘nahī’’tiādimāha. ‘‘Antamaso’’ti antima paricchedena. ‘‘Ālopabhikkhā’’ nāma ekā lopabhikkhā. So parikammasaṅkhātapubbābhisaṅkhāro. Jhānāni ca sabbāni uppannāni nāma natthīti sambandho. ‘‘Itī’’ti tasmā. ‘‘So’’ti bhāvanābhisaṅkhāro. ‘‘Tesaṃ’’ti sabbesaṃpi jhānānaṃ. Na hi lokiyajjhānāni nāma…pe… atthi, imesaṃ sattānaṃ sabbakappesupi kappavināsakāle jhānāni bhāvetvā brahmaloka parāyanatā sabbhāvāti adhippāyo. ‘‘Pubbe samathakammesu katādhikārassā’’ti āsannabhavekatādhikāraṃ sandhāya vuttaṃ. Dūrabhave pana samathakammesu akatādhikāro nāma koci natthīti. ‘‘Evamevā’’ti evaṃ eva. Vipākajjhānesu saṅkhāra bhedassa pubba kammavasena vattabbattā ‘‘kusala kriyajjhānesū’’ti vuttaṃ. ‘‘Athavātiādiko pacchima vikappo nāma’’ athavā pubbābhisaṅkhāreneva uppajjamānassa nakadāci asaṅkhārikabhāvo sambhavatīti asaṅkhārikanti ca, byabhicārābhāvato sasaṅkhārikanti ca na vuttanti ayaṃ vikappo. Tattha asaṅkhārikanti ca na vuttanti sambandho. ‘‘Byabhicārā bhāvato’’ti asaṅkhārikabhāvena pasaṅgābhāvato. Sasaṅkhārikanti ca na vuttaṃ. Yadi vucceyya. Niratthakamevataṃbhaveyya. Kasmā, sambhava byabhicārānaṃ abhāvato. Sambhave byabhicāre ca. Visesanaṃ sātthakaṃ siyāti hi vuttaṃ. Na ca niratthakavacanaṃ paṇḍitā vadanti. Kasmā, apaṇḍitalakkhaṇattā. Sati pana sambhave ca byabhicāre ca, tathā sakkā vattuṃ. Kasmā, sātthakattā. Sātthakameva paṇḍitā vadanti. Kasmā, paṇḍita lakkhaṇattāti adhippāyo.

52. Paṭipadā abhiññāvavatthāne. ‘‘Nimittuppādato’’ti paṭibhāganimittassa uppādato. Sukhāpana paṭipadā, pacchādandhaṃ vā khippaṃ vā uppannaṃ jhānaṃ sukhappaṭipadaṃ nāma karotīti yojanā. ‘‘Pubbabhave’’ti āsanne pubbabhave. Antarāyikadhammā nāma ‘kilesantarāyiko ca, kammantarāyiko ca, vipākantarāyiko ca, paññatti vītikkamantarāyiko ca, ariyūpavādantarāyiko ca. Tattha tisso niyatamicchādiṭṭhiyokilesantarāyiko nāma. Pañcānantariya kammāni kammantarāyiko nāma. Ahetuka dvihetukappaṭisandhivipākā vipākantarāyiko nāma. Bhikkhu bhāveṭhitānaṃ vinaya paññattiṃ vītikkamitvā akatappaṭikammo vītikkamo paññattivītikkamantarāyiko nāma. Paṭikammepanakate antarāyiko na hoti. Ariyapuggalānaṃ jātiādīhi upavaditvā akkositvā akatappaṭikammaṃ akkosanaṃ ariyūpavādantarāyiko nāma. Idhapi paṭikamme kate antarāyiko na hoti. Sesesu tīsu paṭikammaṃ nāma natthi. Ime dhammā imasmiṃ bhave jhānamaggānaṃ antarāyaṃ karontīti antarāyikā nāma. Tehi vimutto antarāyika dhamma vimutto nāma. ‘‘Kalyāṇappaṭipattiyaṃ ṭhito’’ti sīlavisuddhi ādikāya kalyāṇappaṭipattiyaṃ paripūraṇa vasena ṭhito. ‘‘Chinnapalibodho’’ti āvāsapalibodhādīni dasavidhāni palibodhakammāni chinditvā ṭhito. ‘‘Pahitatto’’ti, yantaṃ purisathāmena purisaparakkamena pattabbaṃ, na taṃ apatvā vīriyassa saṇṭhānaṃ bhavissatīti evaṃ pavattena sammappadhāna vīriyena samannāgato. So hi pahito pesito anapekkhito attabhāvo anenāti pahitattoti vuccati. ‘‘Nasampajjatīti natthi’’. Sace pañcapadhāniyaṅgasamannāgato hotīti adhippāyo. Pañcapadhāniyaṅgāni nāma saddhāsampannatā, asāṭheyyaṃ, ārogyaṃ, alīnavīriyatā, paññavantatā,ti.

52. Vipākajjhāne. ‘‘Mudubhūtaṃ’’ti bhāvanā balaparittattāmandabhūtaṃ. Mandabhūtattā ca dubbalaṃ. ‘‘Nānā kiccaṭṭhānesu cā’’ti dassanasavanādīsu. ‘‘Hīnesupi attabhāvesū’’ti ahetuka dvihetukapuggalesupi. ‘‘Asadisaṃpī’’ti tihetukukkaṭṭhaṃpi kammaṃ ahetukavipākaṃpi janetītiādinā asadisaṃpi vipākaṃ janeti. ‘‘Bhavaṅgaṭṭhānesu yevā’’ti ettha bhavaṅga saddena paṭisandhiṭṭhāna cutiṭṭhānānipi saṅgayhanti. ‘‘Kusalasadisamevā’’ti pathamajjhānakusalaṃ pathamajjhāna vipākameva janeti, dutīyajjhāna kusalaṃ dutīyajjhāna vipākameva janetītiādinā kusala sadisameva vipākaṃ janeti. ‘‘Kusalameva…pe… kriyajjhānaṃ nāma hoti’’ abhedū pacārenāti adhippāyo. Bhedampi abhedaṃ katvā upacāro vohāro abhedū pacāro.

54. Saṅgahagāthā vaṇṇanāyaṃ. Jhānānaṃ bhedo jhānabhedo. Atthato pana jhānehi sampayogabhedo jhānabhedoti vutto hotīti āha ‘‘jhānehi sampayogabhedenā’’ti. Pathamajjhānikaṃ cittantiādinā yojetabbaṃ. ‘‘Tamevā’’ti rūpāvacara mānasameva. Vibhāvaniyaṃ pana uparisaṅgahagāthāyaṃ jhānaṅga yogabhedena, katvekekantu pañcadhāti vacanaṃ disvā idha jhāna bhedenāti jhānaṅgehi sampayogabhedenāti vuttaṃ. Evaṃ santepi idha jhānabhedassa visuṃ adhippetattā ‘‘aññohi jhānabhedo’’tiādi vuttaṃ.

Rūpāvacaracittadīpaniyāanudīpanā niṭṭhitā.

55. Arūpacittadīpaniyaṃ. ‘‘Bhuso’’ti atirekataraṃ. ‘‘Sarūpato’’ti paramattha sabhāvato. Natthi jaṭā etthāti ajaṭo. Ajaṭo ākāsoti ajaṭākāso. ‘‘Paricchinnākāso’’ti dvāracchiddavātapānacchiddādiko ākāso, yattha ākāsa kasiṇa nimittaṃ uggaṇhanti. Kasiṇa nimittaṃ ugghāṭetvā laddho ākāso kasiṇugghāṭimākāso, kasiṇaṃ ugghāṭena nibbatto kasiṇugghāṭimoti katvā. Rūpakalāpānaṃ paricchedamattabhūto ākāso rūpaparicchedākāso. ‘‘Anantabhāvena pharīyatī’’ti caturaṅgulamattopiso ananta nāmaṃ katvā bhāvanāmanasikārena pharīyati. ‘‘Devānaṃ adhiṭṭhānavatthū’’ti mahiddhikānaṃ gāmanagara devānaṃ balippaṭiggahaṇaṭṭhānaṃ vuccati, yattha manussā samaye kula devatānaṃ baliṃ abhiharanti. ‘‘Baliṃ’’ti pūjanīya vatthu vuccati. ‘‘Tasmiṃ’’ti kasiṇugghāṭimākāse. ‘‘Tadevā’’ti taṃ ārammaṇameva. Kusalajjhānaṃ samāpannassavā, vipākajjhānena upapannassavā, kriyajjhānena diṭṭhadhamma sukha vihārissavā, tiyojetabbaṃ. Anantanti vuccati, yathāpathavīkasiṇe pavattanato jhānaṃ pathavīkasiṇanti vuccatīti. ‘‘Ekadese’’ti uppādevā ṭhitiyaṃ vā bhaṅgevā. Antarahitattā anantanti vuccati. ‘‘Ananta saññite’’ti ananta nāmake. ‘‘Anantanti bhāvanāya pavattattā’’ti idaṃ pathamā ruppaviññāṇaṃ anantanti evaṃ pubbabhāga bhāvanāya pavattattā. ‘‘Attano pharaṇākāra vasenā’’ti pubbabhāgabhāvanaṃ anapekkhitvāti adhippāyo. ‘‘Nirutti nayenā’’ti sakatthe yapaccayaṃ katvā nakārassalopena. ‘‘Pāḷiyā nasametī’’ti vibhaṅga pāḷiyānasameti. ‘‘Anantaṃ pharatī’’ti anantaṃ anantanti pharati. ‘‘Pathamā ruppaviññāṇābhāvo’’ti tassa abhāva paññattimattaṃ. ‘‘Nevatthī’’ti natthi. ‘‘Assā’’ti catutthā ruppajjhānassa. Athavātiādīsu ‘‘paṭusaññā kiccassā’’ti byattasaññā kiccassa. ‘‘Saṅkhārāvasesa sukhumabhāvena vijjamānattā’’ti imassa atthaṃ vibhāvento ‘‘etthacā’’tiādimāha. ‘‘Muddhabhūtaṃ’’ti matthakapattaṃ. ‘‘Desanāsīsamattaṃ’’ti rājā āgacchatītiādīsu viya padhāna kathāmattanti vuttaṃ hoti. ‘‘Tassevā’’ti pathamā ruppaviññāṇasseva. Kusalabhūtaṃ pathamā ruppaviññāṇaṃ puthujjanānañca sekkhānañca kusalabhūtassa dutīyāruppaviññāṇassa ārammaṇaṃ hoti. Arahā pana tividho. Tattha, ekopathamā ruppeṭhatvā arahattaṃ patvā pathamāruppaṃ asamāpajjitvāva dutīyā ruppaṃ uppādeti. Tassa kusalabhūtaṃ pathamā ruppaṃ kriyabhūtassa dutīyā ruppassa ārammaṇaṃ. Ekopathamā ruppeṭhatvā arahattaṃ patvā puna tameva pathamā ruppaṃ samāpajjitvā dutīyā ruppaṃ uppādeti. Eko dutīyā ruppeṭhatvā arahattaṃ gacchati. Tesaṃ dvinnaṃ kriyabhūtaṃ pathamā ruppaviññāṇaṃ kriyabhūtasseva dutīyāruppassa ārammaṇaṃ. Tenāha ‘‘viññāṇaṃ nāmā’’tiādiṃ.

Arūpacittānudīpanā.

57. Lokuttaracitte. ‘‘Jalappavāho’’ti udakadhārāsaṅghāṭo. ‘‘Pabhavato’’tiādipavattiṭṭhānato. ‘‘Yathāhā’’ti kathaṃ pāḷiyaṃ āha. ‘‘Seyyathida’’nti so katamo. ‘‘Ayaṃ pī’’ti ayaṃ ariyamaggopi. Ekacittakkhaṇiko ariyamaggo, kathaṃ yāva anupādisesa nibbānadhātuyāsavati sandatīti āha ‘‘ānubhāvappharaṇavasenā’’ti. Pāḷiyaṃ gaṅgādīni pañcannaṃ mahānadīnaṃ nāmāni. ‘‘Samudda ninnā’’ti mahāsamuddābhimukhaṃ ninnā namitā. ‘‘Poṇā’’ti anupatitā. ‘‘Pabbhārā’’ti adhovāhitā. ‘‘Kilesānaṃ’’ti anupagamane kammapadaṃ. Pāḷiyaṃ ‘‘ghaṭo’’ti udaka puṇṇaghaṭo. ‘‘Nikujjo’’ti adhomukhaṃ ṭhapito. ‘‘Nopaccāva matī’’ti puna nogilati. ‘‘Na punetī’’ti na puna eti nupagacchati ariyasāvako. ‘‘Na paccetī’’ti na paṭi eti. Tadatthaṃ vadati ‘‘na paccāgacchatī’’ti. Evaṃ taṃ anivattagamanaṃ pāḷisādhakehi dīpetvā idāni yuttisādhakehi pakāsetuṃ ‘‘yathā cā’’tiādimāha. ‘‘Yato’’ti yaṃ kāraṇā. ‘‘Te’’ti puthujjanā. ‘‘Dussīlā’’ti nissīlā. ‘‘Ummattakā’’ti pittummattakā. ‘‘Khitta cittā’’ti chaṭṭitapakati cittāyakkhummattakā. ‘‘Duppaññā’’ti nippaññā. ‘‘Eḷamūgā’’ti duppaññatāya eva paggharitalāla mukha mūgā. ‘‘Tasmiṃ magge evā’’ti aṭṭhaṅgīke ariyamagge eva. So pana maggo pathama maggo, dutīya maggo, tatīya maggo, catuttha maggo,ti catubbidho hoti.

‘‘Ādito pajjanaṃ’’ti catūsu maggesu ādimhi pathama maggasotassa pajjanaṃ gamanaṃ. Paṭilābhoti vuttaṃ hoti. ‘‘Sotāpattiyā’’ti sotassa āpajjanena. ‘‘Adhigammamāno’’ti paṭilabbhamāno. Sabbe bodhipakkhiya dhammā anivatta gatiyā pavattamānā sototi vuccantīti sambandho. Sambodhi vuccati catūsu maggesu ñāṇaṃ. Uparisambodhi eva parāyanaṃ yesaṃ te uparisambodhi parāyanā. Parāyananti ca paṭisaraṇaṃ. Kathaṃ sotāpatti vacanaṃ maggena samānādhikaraṇaṃ hotīti vuttaṃ ‘‘pathama magga saṅkhātāya sotāpattiyā’’tiādi. ‘‘Maggetī’’ti gavesati. Mārenta gamanoniruttinayena maggoti sijjhatīti vuttaṃ ‘‘kilese mārento gacchatīti maggo’’ti.

58. Sakadāgāmi magge. ‘‘Sakiṃ āgacchatī’’ti itogantvā puna idha āgacchatīti attho. ‘‘Sīlenā’’ti pakatisabhāvena. Kāmalokaṃ āgacchanti etehīti kāmalokāgamanā. Kilesā. Tesaṃ sabbhāvena vijjamānabhāvena. Pāḷiyaṃ ‘‘ekaccassa puggalassā’’ti kattu atthesāmivacanaṃ. Ekaccena puggalena appahīnā nīti sambandho. ‘‘Sahabyataṃ’’ti sahāyabhāvaṃ. ‘‘Āgāmīhotī’’ti vatvā tamevatthaṃ vadati ‘‘āgantvā itthatta’’nti. Āgacchati sīlenāti āgantvā. Itthaṃ bhāvo itthattaṃ. Imaṃ kāmattabhāvaṃ āgantvā, tasmā āgāmī nāma hotīti yojanā. ‘‘Ayañca attho’’ti paṭisandhivasena sakiṃ imaṃ lokaṃ āgacchatītiādiko attho. ‘‘Kilesa gativasenā’’ti kāmalokā gamana kilesa gativasena. Maggasahāyena jhānena vikkhambhitā kilesā maggena samucchinna gatikā honti. Ayaṃ maggasahāyojhānānubhāvo nāma. Tenāha ‘‘na hī’’tiādiṃ. ‘‘Devalokato’’ti ettha brahmalokopi saṅgahito. Pacchimasmiṃ pana atthe satīti yojanā. Āgamanasīlo āgantvā. Na āgantvā anāgantvā. ‘‘Tenā’’ti anāgamanena. ‘‘Nānatthā sambhavato’’ti dvīsu itthattasaddesu ekasmiṃ imaṃ kāmāvacara lokanti ekasmiṃ imaṃ manussa lokanti evaṃ nānatthānaṃ asambhavato. Pāḷiyaṃ ‘‘sabyā bajjho’’ti cetodukkha saṅkhātena cetasikarogā bādhena sahito. Tenāha ‘‘tehi paṭighānusayassā’’tiādiṃ. Tattha ‘‘te’’ti puthujjana sotāpanna sakadāgāmino. Sabyā bajjhānāmāti sambandho. ‘‘Pacchimassa vākyassā’’ti āgantvā itthattaṃ sotāpanna sakadāgāmino tena daṭṭhabbāti vākyassa. ‘‘Dvīsu sakadāgāmīsū’’ti āgantvā itthattanti vuttattā tena atthena sakadāgāmināmakesu dvīsu sotāpanna sakadāgāmīsu. ‘‘Purimassā’’ti sotāpannassa. ‘‘Anañña sādhāraṇe nevā’’ti dutīya phalaṭṭhādīhi asāmaññeneva. Brahmalokeṭhitānaṃ sotāpannānaṃ sattakkhattu parama tādibhāvo natthi viya dutīya phalaṭṭhānaṃ sakadāgāmi bhāvopi natthi. Tenāha ‘‘pathama dutīya phalaṭṭhāpī’’tiādiṃ. ‘‘Tasmā’’tiādi laddhaguṇavacanaṃ. ‘‘Iti katvā’’ti iminā kāraṇena. ‘‘Heṭṭhū parūpapattivasenā’’ti uparito āgantvā heṭṭhūpapatti ca, heṭṭhato āgantvā uparūpapatti cāti evaṃ heṭṭhūparūpapattivasena. ‘‘Evañca katvā’’tiādi dutīya laddha guṇavacanaṃ. ‘‘Pañcannaṃ idha niṭṭhā’’ti pañcannaṃ puggalānaṃ idha kāmaloke niṭṭhā anupādisesa nibbānapattīti vuttaṃ hoti. ‘‘So panā’’ti sakadāgāmi puggalo pana. Yesaṃ pana aṭṭhakathā cariyānaṃ attho, tesaṃ attheso sakadāgāmi puggalo pañcavidhova vutto, na chaṭṭho puggaloti yojanā. Yesaṃ pana imaṃ lokanti attho, tesaṃ atthe chaṭṭhopi labbhatīti dassetuṃ ‘‘mahāparinibbāna…pe… āgato yevā’’ti vuttaṃ. Tattha ‘‘sakiṃ āgamanaṭṭhena āgato yevā’’ti sakiṃ āgamanaṭṭhena sakadāgāmīsu āgatoyeva. Sabbaññu buddhāpi pathama phalaṭṭha bhūtā sattakkhattu paramatāyaṃ saṇṭhitā viyāti yojanā. Ettha ca ‘‘sattakkhattuparamatāyaṃ’’ti sattakkhattu paramabhāve. Idañca nidassana vacanamattaṃ. Sabbaññu buddhāpi dutīya phalaṭṭhabhūtā sakiṃ āgamanappakatiyaṃ saṇṭhitāyeva honti. Kasmā, tasmiṃ khaṇe taṃ sabhāvānati vattanatoti adhippāyo. Sabbopi so chabbīdho puggalo idha…pe… daṭṭhabbo. Etena yaṃ vuttaṃ vibhāvaniyaṃ pañcasu sakadāgāmīsu pañcamakova idhādhippetoti. Taṃ paṭikkhittaṃ hoti. Kasmā, pañcamako eva idha sakadāgāmipade adhippetesati itare cattāro kattha adhippetā siyunti vattabbattā. Janakabhūto samāno. ‘‘Ñāyāgatā evā’’ti yuttito paramparāgatā eva. Tenāha ‘‘yathā’’tiādiṃ. ‘‘Aviruddho’’ti ñāyena aviruddho.

59. Orambhāgo nāma heṭṭhābhāgo kāmaloko. Orambhāgāya saṃvattantīti orambhāgiyāni kāmarāga byāpāda saṃyojanādīni. ‘‘So’’ti anāgāmi puggalo.

60. Mahapphalaṃ karonti sīlenāti mahapphala kārino. Tesaṃ bhāvo ‘‘mahapphala kāritā’’. Sīlādi guṇo. ‘‘Arahatī’’ti paṭiggahituṃ arahati. ‘‘Arahato’’ti arahantassa. ‘‘Nibbacanaṃ’’ti nirutti. Viggaha vākyanti vuttaṃ hoti. Suddhikasuññatāya tathā na vacittāni, suññatappaṭipadāya tathā na vacittānītiādinā yojetabbaṃ. Tattha ‘‘suddhika suññatāyā’’ti suddhikasuññatavāre. ‘‘Suññatappaṭipadāyā’’ti suññatappaṭipadāvāre. ‘‘Sacca satipaṭṭhāna vibhaṅgesu panā’’ti sacca vibhaṅga satipaṭṭhāna vibhaṅgesu pana, sabbaṃ citta vaḍḍhanaṃ pāḷi aṭṭhakathāsu desanāvāre vicāretvā veditabbaṃ.

61. Phalacitte. Sotāpattiyā adhigataṃ phalaṃ sotāpatti phalaṃ. Tattha ‘‘adhigataṃ’’ti paṭiladdhaṃ. Aṭṭhaṅgīka phalaṃ sandhāya ‘‘tena sampayutta’’nti vuttaṃ. ‘‘Niruttī’’ti viggaho.

62. Tanubhūtepi kātuṃ na sakkoti, kuto samucchindituṃ. ‘‘Tānī’’ti indriyāni. ‘‘Paṭū nī’’titikkhāni. ‘‘So’’ti catuttha maggo. ‘‘Tā cā’’ti rūparāga, arūparāga, māna, uddhacca, avijjādayo ca. ‘‘Aññe cā’’ti tehi dasahi saṃyojanehi aññe ahirikānottappādike, sabbepi pāpa dhamme ca.

63. Kiriya citta vicāraṇāyaṃ. Na gahitaṃ iti ayaṃ pucchā. Abhāvā iti ayaṃ visajjanātiādinā yojetabbaṃ. ‘‘Assā’’ti kiriyānuttarassa. ‘‘Niranusayasantānepī’’ti anusaya rahite arahanta santānepi. ‘‘Itī’’ti vākya parisamāpanamattaṃ. ‘‘Vuccate’’ti visajjanā kathīyate. Puna anuppajjanaṃ anuppādo. Anuppādo dhammo sabhāvo yesaṃ te anuppāda dhammā. Tesaṃ bhāvoti viggaho. Vipākañca janetīti sambandho. Kathaṃ janetīti āha ‘‘kusala…pe… katvā’’ti. Tattha, ‘‘katvā’’ti sādhetvā. Sacepi kareyyāti yojanā. ‘‘Kocī’’ti abyatto koci ariyasāvako. Tadā phala cittameva pavatteyyāti sambandho. ‘‘Paṭibāhituṃ asakkuṇeyyo’’ti appaṭibāhiyo ānubhāvo assāti samāso.

64. ‘‘Ādi anta padesve vā’’tiādimhi dvādasā kusalānīti ca, ante kriya cittāni vīsatīti ca padesu. Rūpe pariyā pannāni cittāni. Arūpe pariyā pannāni cittāni. ‘‘Pathamāya bhūmiyā pattiyā’’ti pathamabhūmiṃ pāpuṇituṃ. ‘‘Sāmañña phalaṃ adhippetanti vuttaṃ’’ aṭṭhasāliniyaṃ. Atthato pana dhamma visesoti sambandho. Magga phala nibbāna saṅkhāto dhamma viseso lokuttarabhūmi nāmāti yojanā. Avatthā bhūmi eva nippariyāyabhūmi. Kasmā, avatthā vantānaṃ dhammānaṃ sarūpato laddhattā. Itarā okāsabhūmi nippariyāya bhūmi na hoti. Kasmā, paññattiyā missakattā. ‘‘Dhammānaṃ taṃ taṃ avatthā visesavaseneva siddhā’’ti etena avatthā bhūmi eva padhāna bhūmīti dasseti. Kāmataṇhāya visayabhūto oḷārikākāro kāmāvacaratā nāma. Bhavataṇhāya visayabhūto majjhimākāro rūpārūpāvacaratā nāma. Tāsaṃ taṇhānaṃ avisayabhūto saṇha sukhumākāro lokuttaratā nāma. Hīnānaṃ akusala kammānaṃ vasena hīnā apāyabhūmiyo. Paṇītānaṃ kusala kammānaṃ vasena paṇītā sugati bhūmiyo. Tattha ca nānā akusala kammānaṃ vā nānā kusala kammānaṃ vā oḷārika sukhumatā vasena nānā duggati bhūmiyo nānā sugati bhūmiyo ca siddhā hontīti imamatthaṃ dassetuṃ ‘‘api cā’’tiādimāha.

65. Gāthāya pubbaddhaṃ nāma-ittha mekūna navuti, ppabhedaṃ pana mānasanti pādadvayaṃ. Aparaddhaṃ nāma ekavīsasataṃvātha, vibhajanti vicakkhaṇāti pādadvayaṃ. Taṃ iminā na sameti. Kathaṃ na sameti. Iminā vacanena sakalampi gāthaṃ ekūna navutippabhedaṃ mānasaṃ ekavīsa sataṃ katvā vibhajantī-ti evaṃ ekavākyaṃ katvā yojanaṃ ñāpeti. ‘‘Pathamajjhāna sadisaṭṭhenā’’ti lokiya pathamajjhāna sadisaṭṭhena. Yaṃ caturaṅgīkaṃ, taṃ sayameva dutīyajjhānanti siddhaṃ. Yaṃ tiyaṅgīkaṃ, taṃ sayameva tatīyajjhānanti siddhaṃ. Yaṃ duvaṅgīkaṃ, taṃ sayameva catutthajjhānanti siddhaṃ. Yaṃ puna duvaṅgīkaṃ, taṃ sayameva pañcamajjhānanti siddhaṃ. ‘‘Evaṃ vutta’’nti vibhāvaniyaṃ jhānaṅgavasena pathamajjhāna sadisattā pathamajjhānañcāti evaṃ vuttaṃ. Vitakkādi aṅgapātubhāvena pañcadhā vibhajantīti sambandho. Na itarāni lokiyajjhānāni sātissayato jhānāni nāma siyuṃ. Kasmāti āha ‘‘tāni hī’’tiādiṃ. Tattha ‘‘tānī’’ti lokiyajjhānāni. ‘‘Upeccā’’ti upagantvā. ‘‘Jhāpentī’’ti dahanti. Pakatiyā eva siddho hoti, na pādakajjhānādivasena siddho. ‘‘Kicca’’nti pañcaṅgīka bhāvatthāya kattabba kiccaṃ. ‘‘Tena paccaya visesenā’’ti pādakajjhānādinā paccaya visesena. ‘‘Tasmiṃ’’ti paccaya visese. Yathālokiyajjhānesu upacārabhūtā bhāvanā kāci vitakka virāga bhāvanā nāma hoti…pe… kāci rūpa virāga bhāvanā nāma. Asaññi gāmīnaṃ pana saññā virāga bhāvanā nāma hoti. Evamevanti yojanā. ‘‘Sā’’ti upacāra bhāvanā.‘‘Upekkhā sahagataṃ vā’’ti ettha vā saddena rūpasamatikkamaṃ vā saññā samatikkamaṃ vāti avuttaṃ vikappeti. Ādikammikakāle evaṃ hotu, vasibhūtakāle pana kathanti āha ‘‘jhānesū’’tiādiṃ. Nānāsattiyuttā hotīti vatvā nānāsattiyo dasseti ‘‘kācī’’tiādinā. Yā upacāra bhāvanā. ‘‘Vitakkaṃ virājetuṃ’’ti vitakkaṃ vigametuṃ. Attano jhānaṃ avitakkaṃ kātunti vuttaṃ hoti. Tenāha ‘‘atikkāmetuṃ’’ti. Sā upacāra bhāvanā. Sesāsupi upacāra bhāvanāsu.

66. (Ka) ‘‘sā vipassanā’’ti vuṭṭhānagāmini vipassanā. ‘‘Vipassanā pākatikā evā’’tikāci virāga bhāvanā nāma na hotīti adhippāyo. ‘‘Niyāmetuṃ’’ti avitakkameva hotūti vadamānā viya vavatthapetuṃ. ‘‘Adhippāyo’’ti pādakavādittherassa adhippāyo. ‘‘Sammasīyatī’’ti idaṃ jhānaṃ aniccaṃ khayaṭṭhena, dukkhaṃ bhayaṭṭhena, anattā asārakaṭṭhenāti sammasīyati samanupassīyati. Taṃ aṭṭhakathāya na sameti. Vuttañhi tattha. Yato yato samāpattito vuṭṭhāya ye ye samāpatti dhamme sammasitvā maggo nibbattito hoti. Taṃ taṃ samāpatti sadisova hoti. Sammasitasamāpatti sadisoti atthoti. Ettha hi ‘‘yato yato samāpattito vuṭṭhāyā’’ti etena pādakajjhānaṃ kathitaṃ hoti. ‘‘Pādakajjhāne satī’’ti etena ayaṃ vādopi pādakajjhānena vinā nasijjhatīti dasseti. ‘‘Vipassanāpi…pe… pattā hotī’’ti etena imasmiṃ vādepi vipassanā niyāmo icchitabboti dasseti. Tenāha ‘‘yathālokiyajjhānesū’’tiādiṃ. Kāmañcettha…pe… avirodho vutto viya dissati. Kathaṃ. Pañcamajjhānato vuṭṭhāya hi pathamajjhānādīni sammasato uppannamaggo pathamattheravādena pañcamajjhāniko, dutīya vādena pathamādijjhāniko āpajjatīti dvepi vādā virujjhanti. Tatīya vādena panettha yaṃ icchati, taṃ jhāniko hotīti te ca vādā na virujjhanti, ajjhāsayo ca sātthako hotīti evaṃ aviruddho vutto hotīti. Ettha pana yaṃ icchati, taṃ jhāniko hoti. Icchāya pana asati, virodhoyeva. Tenāha ‘‘ime pana vādā. …Pe…. Virodho pariharituṃ’’ti. Pāḷiyaṃ ‘‘ajjhattaṃ suññataṃ manasi karotī’’ti ajjhattasantānetaṃ taṃ jhānañca jhānasahagatañca khandha pañcakaṃ nicca sukha atta jīvato suññataṃ manasi karoti. ‘‘Na pakkhandatī’’ti na pavisati. ‘‘Sannisādetabbaṃ’’ti sannisinnaṃ kātabbaṃ. ‘‘Ekodikātabbaṃ’’ti ekamukhaṃ kātabbaṃ. ‘‘Samādahātabbaṃ’’ti suṭṭhu ṭhapetabbaṃ. ‘‘Nissāyā’’ti pādakaṃ katvāti adhippāyo.

67. (Ka) vādavicāraṇāyaṃ. Upacāra bhāvanā eva uparijjhāne jhānaṅgaṃ niyāmetīti vuttaṃ. Heṭṭhā pana ajjhāsayo eva uparijjhāne jhānaṅgaṃ niyāmetīti vuttaṃ. Tattha ‘‘ajjhāsayo evā’’ti eva saddena pādakajjhānaṃ nivatteti. ‘‘Idha upacāra bhāvanā evā’’ti eva saddena ajjhāsayaṃ nivatteti. Etesu hi dvīsu saha bhāvīsu upacāra bhāvanā eva padhānaṃ hoti. Ajjhāsayo pana tassa nānā sattiyogaṃ sādheti. ‘‘Ajjhāsaya sāmaññaṃ saṇṭhātī’’ti magge yaṃ laddhabbaṃ hoti, taṃ labbhatu, mayhaṃ viseso natthīti evaṃ ajjhāsaya sāmaññaṃ saṇṭhāti. ‘‘Tasmi’’nti ajjhāsaya visese. ‘‘So’’ti ajjhāsaya viseso. Kasmā yuttanti āha ‘‘icchi ticchita…pe… nibbattanaṃ’’ti. ‘‘Sabbajjhānesu ciṇṇavasibhūtānaṃ’’ti idaṃ samāpajjananti ca nibbattananti ca pada dvaye sambandha vacanaṃ. ‘‘Vipassanā visesatthāya evā’’ti vuṭṭhāna gāmini vipassanā visesatthāya eva. Yasmā pana aṭṭhasu samāpattīsu ekekāya samāpattiyā vuṭṭhāya vuṭṭhita samāpatti dhamma sammasanaṃ āgataṃ, na pana aññajjhāna sammasanaṃ. Tasmā pādakajjhānameva pamāṇanti yojanā. Pāḷipadesu ‘‘gahapatī’’ti ālapana vacanaṃ. ‘‘Viviccevā’’ti viviccitvā eva. Vivitto vigato hutvā eva. ‘‘Upasampajjā’’ti suṭṭhu sampāpuṇitvā. ‘‘Iti paṭisañcikkhatī’’ti evaṃ paccavekkhati. ‘‘Abhisañcetayita’’nti susaṃ sampiṇḍitaṃ, saṃvidahitaṃ. ‘‘Tattha ṭhito’’ti tasmiṃ pathamajjhāne aparihīno hutvā ṭhito. ‘‘Mettāceto vimuttī’’ti mettājhānasaṅkhātā cetovimutti, aññattha alagganavasena cittassa pavatti. Tathā karuṇā cetovimutti. Muditā cetovimutti. ‘‘Vivekaja’’nti kāyaviveka cittavivekānaṃ vasena jātaṃ. ‘‘Pīti sukhaṃ’’ti pītiyā ca sukhena ca sampannaṃ. Athavā, vivekehi jātāni pīti sukhāni assāti vivekajaṃ pīti sukhaṃ. Majjhe niggahitāgamo. Rūpameva rūpagataṃ, vedanā eva vedanā gatantiādinā samāso. Gatasaddo ca padapūraṇamatte daṭṭhabbo. ‘‘Teneva dhamma rāgena tāyadhammanandiyā’’ti vipassanāni kantimāha. Sahatthe ca karaṇa vacanaṃ. Opapātiko hotīti sambandho. ‘‘Tattha parinibbāyī’’ti brahmaloke avassaṃ parinibbāya na dhammo. Tenāha ‘‘anāvatti dhammo tasmā lokā’’ti. ‘‘Pādakajjhānameva pamāṇa’’nti pādakajjhānameva maggejhānaṅgaṃ niyāmessati, na sammasitajjhānanti adhippāyo. ‘‘Pādakaṃ akatvā’’ti āsanne asamāpajjitvāti vuttaṃ hoti. ‘‘Yaṃ yaṃ jhānaṃ icchantī’’ti magge icchanti.

66. (Kha) ‘‘tathā vidho’’ti tathā pakāro. Āsanne vuṭṭhitasseva jhānassa. ‘‘Cittasantānaṃ visesetuṃ’’ti sace pādakajjhānaṃ pathamajjhānaṃ hoti, tato paraṃ pavattaṃ cittasantānaṃ vitakke ninnaṃ hoti, vitakke pakkhandati. Atha pādakajjhānaṃ dutīyajjhānaṃ hoti. Tato paraṃ pavattaṃ cittasantānaṃ vicāre ninnaṃ hoti, vicāre pakkhandatītiādinā nayena cittasantānaṃ visesetuṃ. ‘‘Yaṃ tattha vuttaṃ’’ tiyaṃ vibhāvaniyaṃ vuttaṃ.

Vedanā vicāraṇāyaṃ. ‘‘Na siddho’’ti siddho na hoti. ‘‘Aññathā’’ti aññena pakārena. Gahite satīti yojanā. Pādakajjhānādīnaṃ vasena siddhoti gahite satīti vuttaṃ hoti. ‘‘Yāya kāya ci vedanāya yuttā hutvā’’ti somanassa vedanāya vāyuttā hutvā upekkhā vedanāya vā yuttā hutvā. ‘‘Tehi niyamitāya ekekāya magga vedanāyā’’ti pādakajjhānādīhi niyamitāya magge somanassa vedanāya eva vāsaddhiṃ ghaṭiyeyya magge upekkhā vedanāya eva vāti attho. Vedanā nāma ekaṃ jhānaṅgaṃ hoti. Tasmā maggejhānaṅga niyame siddhe magge vedanā niyamopi siddho. Tāni pana pādakajjhānādīni majjhe vuṭṭhāna gāmini vipassanāyaṃ nakiñciniyāmenti. Evañca sati, pādakajjhānādīhi niyamitāya magge ekekāya vedanāya saddhiṃ dve dve vipassanā vedanāyo ghaṭiyeyyuṃ. Magge somanassa vedanāya vā saddhiṃ dve vipassanā vedanāyo ghaṭiyeyyuṃ. Magge upekkhā vedanāya vā saddhiṃ dve vipassanā vedanāyo ghaṭiyeyyuṃti vuttaṃ hoti. Evañcasati ekavīthiyaṃ javanāni bhinna vedanāni siyuṃ. Tañca na yujjati. Tasmā magge vedanā niyamo pādakajjhānādi niyamena siddho na hoti, vipassanā niyameneva siddhoti adhippāyo. Tāni pana pādakajjhānādīni majjhe vuṭṭhāna gāmini vipassanāyaṃ na kiñci na niyāmenti. Vedanaṃ niyāmenti yevāti dassetuṃ ‘‘tampi na yujjatī’’ti vatvā ‘‘pādakajjhānādīnaṃ vasenevā’’tiādimāha. ‘‘Cha nekkhammassitā upekkhā’’ti ekāva catutthajjhānu pekkhā chasu ārammaṇesu somanassāni pajahitvā pavattattā cha nekkhammassitā upekkhā nāma hoti. ‘‘Cha nekkhammassitāni somanassānī’’ti ekaṃ vapathamajjhāna somanassaṃ chasu ārammaṇesu cha gehassitāni pajahitvā pavattattā cha nekkhammassitāni somanassāni nāma honti. Aṭṭhakathāyañca vuttanti sambandho. ‘‘Pathamādīni ca tīṇi jhānānī’’ti catukkanaye tīṇi somanassa jhānāni pādakāni katvā. ‘‘Suddhasaṅkhāre ca pādakekatvā’’ti ārammaṇa bhāvena pādakekatvāti adhippāyo. Ayañca pādakajjhānādīnaṃ vasena vuṭṭhāna gāmini vipassanāyañca magge ca vedanā pariṇāmo aṭṭhasāliniyampi vitthārato vutto. ‘‘Amānusī ratī hotī’’ti manussānaṃ gehassitaratiṃ atikkamma ṭhitattā amānusī nāma rati hoti. ‘‘Sammadhammaṃ vipassato’’ti sammā anicca lakkhaṇa dhammaṃ passantassa bhikkhunoti sambandho.

67. (Kha) ‘‘jhānaṅgayogabhedenā’’ti vuttaṃ, jhānayogabhedo pana adhippeto. ‘‘Pañca vidhejhāna koṭṭhāse’’ti pañcaka nayavasena vuttaṃ. Idha citta bhedassa adhippetattā jhānabhedeti ca jhānanti ca vuttepi cittameva adhippetanti daṭṭhabbaṃ.

Gāthāyojanāsu. ‘‘Aparāpi yojanā vuttā’’ti athavā rūpāvacaraṃ cittaṃ anuttarañca pathamādijjhāna bhedena yathā gayhati, tathā āruppañcāpi pañcamejhāne gayhatīti evaṃ aparāpi yojanā vuttā. ‘‘Paṭhitattā’’ti uccāritattā. Antimagāthā vaṇṇanāyaṃ. ‘‘Yathā’’ti yena pakārena. ‘‘Taṃ saṅgahaṃ’’ti eka vīsasatasaṅgahaṃ. Bujjhantīti budhā. ‘‘Āhā’’ti ca ‘‘āhū’’ti ca vattamānakālepi icchanti saddavidūti vuttaṃ ‘‘kathenti vā’’ti. Idañca vacanaṃ pubbe ‘‘itthamekūna navuti…pe… vibhajanti vicakkhaṇā’’ti gāthāya nigamananti ñāpanatthaṃ ‘‘vibhajanti vicakkhaṇā’’ti vuttaṃ hotī’’ti vuttaṃ.

Itiparamatthadīpaniyānāmaṭīkāyaanudīpaniyaṃ

Cittasaṅgahassaanudīpanā niṭṭhitā.

2. Cetasikasaṅgahaanudīpanā

68. Evaṃ citta saṅgahassa dīpaniṃ katvā cetasika saṅgahassa dīpaniṃ karonto pathamaṃ pubbāparānu sandhiñca ādigāthāya payojana sambandhañca dassetuṃ ‘‘evaṃ’’tiādi māraddho. Tattha ‘‘anupatta’’ntiādimhi cittaṃ cetasikaṃ rūpaṃ, nibbānamitisabbathāti evaṃ anukkamo vutto. Tena anukkamena anupattaṃ. Hetu visesanañcetaṃ. Yasmā cittasaṅgahānantaraṃ cetasika saṅgaho anupatto, tasmā idāni taṃ saṅgahaṃ karotīti dīpeti. Cattāri sampayoga lakkhaṇāni ‘ekuppādatā, eka nirodhatā, ekā rammaṇatā, eka vatthukatā,ti. ‘‘Cetasi yuttā’’ti cittasmiṃ niyuttā. Cittaṃ nissāya attano attano kiccesu ussukkaṃ āpannāti attho. ‘‘Cetasā vāyuttā’’ti cittena vā sampayuttā. Cittena saha ekībhāvaṃ gatāti attho. ‘‘Sarūpadassana’’nti saṅkhyāsarūpadassanaṃ. Siddhapadaṃ nāma pakati paccayehi nipphanna padaṃ. ‘‘Pubbantato’’ti ekassasaṅkhata dhammassa pathama bhāgato. Uddhaṃ pajjanaṃ nāma katamanti āha ‘‘sarūpato pātubhavana’’nti. Dhātu pāṭhesu-janipātubhāve-ti vuttattā āha ‘‘jātīti vuttaṃ hotī’’ti. ‘‘Sarūpa vināso’’ti sarūpato pātubhavantassa bhāvassa vināso antaradhānaṃ. ‘‘Evaṃ parattha pī’’ti parasmiṃ ekālambaṇavatthukādipadepi. ‘‘Eka cittassapi bahudevā’’ti cakkhu viññāṇaṃ rūpaṃ passantaṃ ekameva rūpaṃ passatīti natthi. Anekāni evarūpāni ekato katvā passati. Sotaviññāṇādīsupi eseva nayo. Evañca katvā pāḷiyaṃ. Cakkhuñca paṭicca rūpe ca uppajjati cakkhu viññāṇaṃ. Sotañca paṭicca sadde ca uppajjati sotaviññāṇantiādinā vatthudvāresu ekavacanaṃ vatvā ārammaṇesu bahuvacanaṃ katanti. ‘‘Ekattaṃ upanetvā’’ti cakkhu viññāṇe bahūnipi rūpārammaṇāni rūpatā samaññena ekībhāvaṃ katvā ekaṃ ārammaṇantveva vuttanti adhippāyo. Saddārammaṇādīsupi eseva nayo. Taṃ na sundaraṃ. Kasmā. Attha visesassa aviññāpanato. Kopanāyaṃ attha visesoti. Yācittassa jāti, sāyeva phassādīnantiādiko attho. Tenāha ‘‘atha kho’’tiādiṃ. Adhippetā ekuppādatā. Esa nayo eka nirodhatādīsu. ‘‘Mūlaṭīkāya’’nti rūpakaṇḍamūlaṭīkāyaṃ. ‘‘Sahevā’’ti ekato eva. ‘‘Uppādādippavattito’’ti uppādassa ca jīraṇassa ca nirodhassa ca pavattito. ‘‘Uppādādayo’’ti uppāda jīraṇa nirodhā. Jātijarāmaraṇānīti vuttaṃ hoti. ‘‘Cetasikāmatā’’ti cetasikā iti viññātā. ‘‘Bhāvappadhānaṃ’’ti ekuppāda bhāvo ekuppādoti vutto. Tathā eka nirodhādīsu. Yathā idaṃpi saṅgheratanaṃ paṇīta-ntiādīsu ayaṃ ratana bhāvo paṇītoti hettha attho. ‘‘Ye’’ti ye dhammā. ‘‘Sahajāta paccayuppanna rūpāni pī’’ti sahajātapaccayato uppannāni rūpānipi. Cetasikāni nāma siyunti sambandho. ‘‘Tadā yatta vuttitāyā’’ti cittāyattavuttiyāya. ‘‘Cetoyuttānī’’ti hetu visesanaṃ. Tadeva hetumanta visesananti ca hetu anto nītavisesananti ca hetu anto gadhavisesananti ca vadanti. ‘‘Tesa’’nti cittassa sahajātapaccayuppannarūpānaṃ. ‘‘Nānubhontī’’ti napāpuṇanti. ‘‘Na hi sakkā jānituṃ’’ti etena bhūtakathana visesanāni etānīti dīpeti. Bhūtakathanaṃpi samānaṃ vatticchāvasena byavacchedakaṃpi sambhavati. ‘‘Vayopaññāyatī’’ti vināso pakāsati. ‘‘Ṭhitāyā’’ti tiṭṭha mānāya vedanāya. Añño pakāro aññathā. Aññathā bhāvo aññathattaṃ. Jarāvasena pariṇāmoti vuttaṃ hoti. Yo pathavīdhātuyā uppādo, yā ṭhiti, yā abhinibbatti, yo pātubhāvo. Eso dukkhassa uppādo, esā rogānaṃ ṭhiti, eso jarāmaraṇassa pātubhāvoti yojanā. ‘‘Itarathā’’ti ito aññathā gahite satīti attho. Ekasmiṃ rūpārūpakalāpe nānā dhammānaṃ vasena bahūsu uppādesu ca nirodhesu ca gahitesūti vuttaṃ hoti. ‘‘Vikārarūpānaṃ’’ti viññatti dvaya lahutādittayānaṃ. Sabbānipi upādārūpāni catunnaṃ mahābhūtānaṃ upādāya pavattattā mahābhūta gaṇanāya cattāri cattāri siyuṃti iminā adhippāyena ‘‘sabbesampi vā’’tiādivuttaṃ. Sabbesampi vā cakkhādīnaṃ upādārūpānaṃ ekekasmiṃ kalāpe bahubhāvo vattabbo siyāti yojanā. Kasmā bahubhāvo vattabboti āha ‘‘catunnaṃ mahābhūtāna’’ntiādiṃ.

Yadi evaṃ, ekasmiṃ cittuppāde lahutādīnipi ekekāni eva siyuṃ, atha kimatthaṃ dve dve katvā vuttānīti āha ‘‘kāyalahutā citta lahutādayopanā’’tiādiṃ. ‘‘Imamatthaṃ asallakkhetvā’’ti īdisaṃ vinicchayattaṃ acintetvāti adhippāyo. Vibhāvanipāṭhe ‘‘cittānuparivattino’’ti etena cittena uppajjitvā teneva cittena sahanirujjhanavasena cittaṃ anuparivattissa. ‘‘Pasaṅgā’’ti cetasikatā pasaṅgo. ‘‘Puretaramuppajjitvā’’ti puretaraṃ ekena cittena saha uppajjitvāti adhippāyo. ‘‘Cittassabhaṅgakkhaṇe’’ti aññassa sattara sama cittassa bhaṅgakkhaṇe. Tathā rūpadhammānaṃ pasaṅgo na sakkā nīvāretuṃ tiyojanā. ‘‘Pasaṅgo’’ti cetasikatā pasaṅgo. ‘‘Alamati papañcenā’’ti abhidhamme vedanāttikeṭīkāsu viya ati vitthārena niratthakaṃ hotīti attho. ‘‘Niratthakaṃ’’ti vibhāvaniyaṃ papañco niratthako evāti adhippāyo.

69. Phassavacanatthe. ‘‘Phusatī’’ti ārammaṇaṃ āhanati, saṅghaṭṭeti. Tañca saṅghaṭṭa naṃ nadosapaṭighassa viya ārammaṇassa vibādhanaṃ hoti, atha kho bhamarassa paduma pupphesu pupphara saggahaṇaṃ viya vijānana matte aṭhatvā ārammaṇa rasapātubhāvatthaṃ yathārammaṇaṃ saṃhanana mevāti dassetuṃ ‘‘phusanañcetthā’’tiādimāha. ‘‘Āhaccā’’ti āhanitvā sampāpuṇitvā. ‘‘Upahaccā’’ti tasseva vevacanaṃ. Ayamattho kathaṃ pākaṭoti āha ‘‘yato’’tiādiṃ. Tattha ‘‘yato’’ti yaṃ kāraṇā. ‘‘Tadanubhavantī’’ti taṃ ārammaṇa rasaṃ anubhavantī, vedanā pātubhavati, vedanā pātubhāvaṃ disvā ārammaṇapphusanaṃ ñāṇe pākaṭaṃ hotīti adhippāyo. Svāyaṃ phusana lakkhaṇo, saṅghaṭṭanaraso, sannipātapaccupaṭṭhāno, āpātā gatavisaya padaṭṭhāno. Tattha sannipāto nāma tiṇṇaṃ tiṇṇaṃ dvārā rammaṇa viññāṇānaṃ saṅgati samāgamo samodhānaṃ. Tathāhi vuttaṃ. Cakkhuñca paṭicca rūpe ca uppajjati cakkhu viññāṇaṃ, tiṇṇaṃ saṅgati phasso tiādi. ‘‘Saṅghaṭṭanaraso’’ti ārammaṇe sammadeva ghaṭṭana kicco. Saṅghaṭṭana kiccattā eva tiṇṇaṃ sannipāto hutvā dhamma cintāñāṇassa paṭimukhaṃ upaṭṭhāti pakāsatīti. ‘‘Sannipāta paccupaṭṭhāno’’. Paccupaṭṭhānanti vā paññāṇaṃ vuccati dhajorathassa paññāṇanti ettha viya. Sannipātākāro paccupaṭṭhānaṃ yassāti sannipātapaccupaṭṭhāno. Vedanāpaccu paṭṭhāno vā. Dhūmoviya aggissa. Vedanāphalaṃ paccupaṭṭhānaṃ yassāti viggaho. Aṭṭhasāliniyaṃ pana kasmā panettha phasso pathamaṃ vutto tipucchitvā mahāaṭṭhakathā vādotāva dassito. Cittassa pathamābhinipātattā. Ārammaṇasmiñhi cittassa pathamābhinipāto hutvā phasso ārammaṇaṃ phusamāno uppajjati. Tasmā pathamaṃ vutto. Phassena phussitvā vedanāya vedayati. Saññāya sañjānāti. Cetanāya cetati. Tena vuttaṃ phuṭṭho bhikkhave vedeti, phuṭṭho sañjānāti, phuṭṭho cetetīti. Api ca ayaṃ phasso nāma yathāpāsādaṃ patvā thambho nāma sesadabba sambhārānaṃ balavapaccayo. Evameva sahajāta sampayutta dhammānaṃ balava paccayo hoti. Tasmā pathamaṃ vuttoti. Saṅgahakārena pana idaṃ pana akāraṇaṃ, ekakkhaṇasmiñhi uppanna dhammānaṃ ayaṃ pathamaṃ uppanno ayaṃ pacchāti idaṃ vattuṃ na labbhā. Balavapaccayabhāvepi phassassakāraṇaṃ na dissatīti evaṃ taṃ vādaṃ paṭikkhipetvā idaṃ vuttaṃ desanā vāreneva phasso pathamaṃ vuttoti. Tattha ‘‘desanāvāre nevā’’ti desanakkameneva, tato aññaṃ kāraṇaṃ natthīti adhippāyo. Tesu pana dvīsu vādesu mahāaṭṭhakathā vādo eva yutto. Yañhi tattha vuttaṃ cittassa pathamābhinipāto hutvāti. Tattha pathamābhinipātoti idaṃ kiccappadhānattā vuttaṃ. Na panaññehi cetasikehi vinā visuṃ pathamaṃ uppannattā. Yathā taṃ ye keci bhikkhave dhammā akusalā akusalabhāgiyā akusalapakkhikā. Sabbe te manopubbaṅgamā, mano tesaṃ dhammānaṃ pathamaṃ uppajjatīti imasmiṃ sutte kiccappadhānattā mano tesaṃ dhammānaṃ pathamaṃ uppajjatīti vuttaṃ. Na pana sabbacetasikehi vinā visuṃ pathamaṃ uppannattāti daṭṭhabbaṃ. Balavapaccaya bhāvepi phassassakāraṇaṃ dissatiyeva. Phassohetu phasso paccayo vedanākkhandhassa paññā panāya. Phasso hetu phasso paccayo saññākkhandhassa paññā nāya. Phasso hetu phasso paccayo saṅkhārakkhandhassa paññāpanāyāti hi vuttaṃ. Tasmā sabbesaṃ cetasikānaṃ dhammānaṃ phassappadhānattā eva phassa balavapaccayattā eva ca phasso pathamaṃ vuttoti daṭṭhabbaṃ. Ettha ca cittaṃ ārammaṇa vijānanaṭṭhena phassādīnaṃ sabbacetasika dhammānaṃ pubbaṅgamaṃ hoti, padhānaṃ, jeṭṭhakaṃ. Phasso pana ārammaṇa saṅghaṭṭanaṭṭhena sabbesaṃ cetasika dhammānaṃ pubbaṅgamo hoti, padhāno, jeṭṭhakoti ayaṃ dvinnaṃ visesoti. Ettha codako phusanaṃ nāma sappaṭigharūpānaṃ eva kiccanti maññamāno ‘‘nanucā’’tiādinā codeti. ‘‘Nanucā’’ti codedhīti dīpeti. ‘‘Appaṭighasabhāvā’’ti hetuvisesanaṃ. ‘‘Kiñcī’’ti kiñcivatthuṃ. Ayaṃ pana phasso. ‘‘Cittassa vikārā pattiṃ’’ti calana kampana thambhana jeguccha bhaya tāsa chambhitattā divasena vikārā pajjanaṃ. ‘‘Vedanā visesuppattiṃ’’ti sukhavedanīyaṃ phassaṃ paṭicca sukhavedanā, dukkhavedanīyaṃ phassaṃ paṭicca dukkha vedanātiādinā nayena phassa visesānurūpaṃ vedanā visesuppattiṃ sādheti. Ettha ca phusanaṃ nāma duvidhaṃ rūpapphusanaṃ, nāmapphusana, nti. Tattha rūpapphusanaṃ nāma phoṭṭhabba dhātūnaṃ kiccaṃ. Nāmapphusanaṃ duvidhaṃ phassapphusanaṃ, ñāṇapphusana, nti. Tattha ñāṇapphusanaṃ nāma ñāṇappaṭivedho. Api ca jhānamagga phala nibbānānaṃ paṭilābhopi phusananti vuccati. Phusanti dhīrā nibbānaṃ. Yogakkhemaṃ anuttaraṃ. Phusāmi nekkhamaṃ sukhaṃ. Aputhujjana sevitanti-ādīsu. Idaṃ upamā mattaṃ siyā, kassaci manda paññassāti adhippāyo. ‘‘Ida’’nti kheḷuppāda vacanaṃ. Viññussa pana atipākaṭa phassa nidassanena appākaṭa phassa vibhāvanaṃ yuttameva. Tenāha ‘‘atipākaṭāya panā’’tiādiṃ.

70. Vedanāvacanatthe. ‘‘Taṃsamaṅgīpuggalānaṃ vā’’ti vedanā samaṅgīpuggalānaṃ vā. ‘‘Sātaṃ vā’’ti sādhurasaṃ vā. ‘‘Assātaṃ vā’’ti asādhurasaṃ vā. ‘‘Kiṃ vedayatī’’ti katamaṃ vedayati. ‘‘Sukhampi vedayatī’’ti sukhampi vedanaṃ vedayati. Athavā ‘‘kiñcavedayatī’’ti kathañcavedayati. ‘‘Sukhampi vedayatī’’ti sukhaṃ hutvāpi vedayati. Sukha bhāvena vedayatīti vuttaṃ hoti. Evaṃ sesapadesupi. ‘‘Kiccantarabyāvaṭā’’ti aññakiccabyāvaṭā. Adhipati bhāvo ādhipaccaṃ. Indriya kiccaṃ. ‘‘Evañca katvā’’ti laddhaguṇavacanaṃ. Rājāraha bhojanaṃ rājaggabhojanaṃ. ‘‘Sūdasadisatā’’ti raññobhattakārasadisatā. Tattha sūdo raññobhattaṃ pacanto rasajānanatthaṃ thokaṃ gahetvā jivhagge ṭhapetvā rasaṃ vīmaṃsati. Yathicchitaṃ pana bhuñjituṃ anissaro. Rājā eva yathicchitaṃ bhuñjituṃ issaro. Rājā viya vedanā. Sūdo viya sesacetasika dhammā.

71. Saññāvacanatthe. ‘‘Sañjānātī’’ti suṭṭhu jānāti. Suṭṭhujānanañca nāma na viññāṇassa viya vividhajānanaṃ hoti. Na ca paññāya viya yathābhūtajānanaṃ hoti. Atha kho bhūtaṃ vā hotu, abhūtaṃ vā. Yaṃ yaṃ cha hi viññāṇehi vijānāti, paññāya vā pajānāti. Tassa tassa pacchā appamussakaraṇa mevāti vuttaṃ ‘‘punajānanatthaṃ saññāṇaṃ karotī’’ti. Tattha ‘‘saññāṇa’’nti nimitta karaṇaṃ. Bhavantaraṃ patvāpi appamuṭṭhabhāvaṃ sādheti opapātika puggalānanti adhippāyo. Tehi purimaṃ attano bhavaṃ jānanti. Gabbhaseyyakāpi keci purimaṃ bhavaṃ jānanti, yejātissara puggalāti vuccanti. Tattha ‘‘appamuṭṭhabhāva’’nti anaṭṭhabhāvaṃ. Micchābhinivesa saññā nāma anicce niccantiādippavattā saññā. ‘‘Bodhetu’’nti bujjhāpetuṃ. ‘‘Dārutacchakasadisāti ca vuttā’’ti dārutacchako nāma kaṭṭhavaḍḍhakī. So kaṭṭhakkhandhesu nimittakārīhoti. Sutacchitachinditesu kaṭṭhesu nimittāni katvā ṭhapeti. Pacchātāni oloketvā kaṭṭhāni kamme upaneti. ‘‘Hatthi dassaka andhasadisā’’ti ettha eko kira rājā keḷippasuto hoti. So jaccandhānaṃṭhāne ekaṃ hatthiṃ ānetvāṭhapento jaccandhe āha jānātha bho tumhe hatthinti. Te hatthiṃ jānissāmāti parāmasitvā attano parāmasitaṃ taṃ taṃ aṅgamavahatthīti abhinivisanti. Daḷhaṃ sallakkhenti. Puna rājā te pucchi kīdiso bho hatthīti. Te rañño hatthisaṇṭhānaṃ ācikkhantā vivādaṃ āpajjanti. Ācikkhanameva raññohatthidassananti katvā te hatthidassaka andhāti vuccanti. ‘‘Upaṭṭhitavisayaggahaṇe’’ti rattiyaṃ andhakāre rajjukkhaṇḍaṃ passantassa sappasaṇṭhānaṃ upaṭṭhāti. So upaṭṭhitaṃ saṇṭhānamattaṃ sappoti gaṇhāti. Evaṃ upaṭṭhitavisayaggahaṇaṃ hoti.

Migapotakānañca araññekhettamajjhepurisasaṇṭhānaṃ tiṇa rūpaṃ passantānaṃ purisasaṇṭhā naṃ upaṭṭhāti. Te upaṭṭhitaṃ saṇṭhānamattaṃ purisoti gaṇhitvā so amhe pahareyyāti palāyanti. Vuttā aṭṭhasāliniyaṃ.

72. Cetanāvacanatthe. Cetetīti cetanā. Cetanañcettha abhisandhānaṃ vā vuccati pakappanaṃ vā āyūhanaṃ vāti evaṃ tidhā atthavikappaṃ dassetuṃ ‘‘sampayutta dhamme’’tiādimāha. Tattha ‘‘abhisandahatī’’ti abhimukhaṃ sandahati, saṃyogaṃ karoti. Tenāha ‘‘punappunaṃ ghaṭetī’’ti. ‘‘Ghaṭetī’’ti sambandhati. ‘‘Pakappeti vāte’’ti athavā te sampayutta dhamme pakārato kappeti, sajjeti. Tenāha ‘‘saṃvidahatī’’ti. ‘‘Saṃvidahatī’’ti tvaṃ phusanakiccaṃ karohi, tvaṃ vedayita kiccaṃ karohi, tvaṃ sañjānanakiccaṃ karohītiādinā vadamānā viya saṃvidahati. ‘‘Āyūhativāte’’ti athavā tesampayutta dhamme bhuso byūhayati, rāsiṃ karoti. Tenāha ‘‘ārammaṇe sampiṇḍetī’’ti. ‘‘Samosarante’’ti ekato osarante. Saṅgamante. ‘‘Sā’’ti cetanā. ‘‘Tāyā’’ti cetanāya. ‘‘Tasmiṃ’’ti rūpādikevā ārammaṇe. Puññāpuñña kiccevā. Pavattamānāya satiyā. Jeṭṭhasisso nāma bahūsu sissesu jeṭṭhabhūto sisso. Tasmiṃ sajjhāyante sesā sabbe sajjhāyantiyeva. Tena so ubhayakicca sādhako hoti. Evaṃ mahāvaḍḍhakīpi.

73. Ekaggatāvacanatthe. Ekattārammaṇaṃ nāma ekārammaṇassapi bahūsu sabhāvesu ekasabhāvasaṅkhātaṃ ārammaṇaṃ. ‘‘Tasmiṃ’’ cittasmiṃ. ‘‘Nivāte’’ti vātarahite padese. ‘‘Dīpaccīnaṃ’’ti dīpajālānaṃ.

74. Jīvitindriyavacanatthe. ‘‘Issarabhāvo vuccati’’ bhāvappadhāna nayenāti adhippāyo. ‘‘Abhibhavitvā’’ti jīvana kicce attano vasaṃ vattāpetvāti vuttaṃ hoti. Citta santānaṃ jīvantaṃ hutvāti sambandho.

75. Manasīkāravacanatthe. Samāsamajjhe sakārāgamo. Karadhātuyoge īkārāgamo ca daṭṭhabbo. Alutta sattamī padanthi keci. Evaṃ sati īdīghattaṃ nasijjhati. ‘‘Asuññaṃ’’ti arittaṃ. ‘‘Paṭipādetī’’ti paṭipajjanaṃ kiccasādhanaṃ kārāpeti. Atthato niyojeti nāmāti āha ‘‘yojetī’’ti. ‘‘Idameva dvayaṃ’’ti āvajjana dvayaṃ. ‘‘Taṃ’’ti taṃ dvayaṃ. Upatthambhitaṃ hutvā ārammaṇe ninnaṃ karotīti sambandho. ‘‘Yoniso’’ti upāyena hitasukha maggena. ‘‘Ayoniso’’ti anupāyena ahita asukha maggena. ‘‘Samudāciṇṇaninnaniyāmitādīhī’’ti ettha samudāciṇṇaṃ nāma āciṇṇa kammavasena suṭṭhu punappunaṃ ācaritaṃ. Ninnaṃ nāma idaṃ nāma passāmi, idaṃ nāma karissāmīti pubbe eva ajjhāsayena ninnaṃ. Niyāmitaṃ nāma idaṃ nāma kattabbaṃ, idaṃ nāma na kattabbaṃ, kattabbaṃ karomi, akattabbaṃ nakaromīti evaṃ niyāmitaṃ. ‘‘Asati kāraṇa visese’’ti bhavaṅga cittaṃ vīthicittuppattiyā asati, vīthicittāni ca kāyacittānaṃ akallādikevā adhimattassa ārammaṇantarassa upaṭṭhānevā asati. ‘‘Sādhāraṇā’’ti ettha saṃsadde bindu lopo, dīghattañcāti āha ‘‘samaṃ dhārentīti sādhāraṇā’’ti.

76. Vitakkavacanatthe. ‘‘Tathā tathā saṅkappetvā’’ti kāmasaṅkappādīnaṃ nekkhammasaṅkappādīnañcavasena tena tena pakārena suṭṭhu cintetvā. ‘‘Taṃ’’ti ārammaṇaṃ. ‘‘Te’’ti sampayutta dhamme. ‘‘Avitakkampi cittaṃ’’ti pañcaviññāṇa cittañca dutīyā dijjhāna cittañca. ‘‘Apicā’’ti kiñci vattabbaṃ atthīti attho. ‘‘Dutīyajjhānādīni cā’’ti dutīyajjhāna cittādīni ca. ‘‘Upacāra bhāvanā vasenā’’ti samudāciṇṇa vasibhūtāya upacāra bhāvanāya vasena. ‘‘Kiṃ vā etāyayuttiyā’’ti savitakka cittasantānetiādikāya yuttiyā kiṃ payojanaṃ atthīti attho. Kiñci payojanaṃ natthīti adhippāyo. Ārammaṇaṃ ārohatiyeva ārammaṇena avinābhāvavuttikattā. ‘‘Taṃ’’ti cittaṃ. Niyāmako nāma nāvaṃ icchita disādesaniyojako. ‘‘Akusalaṃ patvā’’ti vuttaṃ. Kusalaṃ patvā pana kathaṃti. Kusalaṃ patvāpi patirūpadesāvāsādivasena samudā ciṇṇa ninnādivasena ca laddha paccaye sati cittampi saddhāsati ādayopi ārammaṇa rūhane thāmagatā eva. Aladdha paccaye pana sati akusala bhāve ṭhatvā thāmagataṃ hoti. ‘‘Manasikāra vīriya satīnaṃ’’ti bhāvanā balapattā nanti adhippāyo. Evaṃ pana sati, vitakkassa okāso natthīti. Atthi. Saṅkappana kicca visesattā. Tañhi kiccaṃ aññesaṃ asādhāraṇaṃ, vitakkasseva kiccanti dassento ‘‘vitakkopanā’’tiādimāha. ‘‘Sārammaṇa sabhāvā’’ti hetu visesanametaṃ. ‘‘Tathā vutto’’ti vitakkoti vutto.

77. Vicāravacanatthe. ‘‘Vicaratī’’ti ekamekasmiṃ eva ārammaṇe vividhena carati, pavattati. Sabhāvākāro nāma nīlapītādiko agambhīro ārammaṇa sabhāvo ca ārammaṇassa nānā pavattākāro ca. ‘‘Anumajjanavasenā’’ti punappunaṃ majjanavasena sodhanavasena. Vitakko oḷāriko ca hotītiādinā yojetabbaṃ. ‘‘Oḷāriko’’ti vicārato oḷāriko. Evaṃ sesapadesu. ‘‘Ghaṇḍābhighāto viyā’’ti ghaṇḍābhighātena pathamuppannasaddo viyāti vadanti. Tathāhi vicāro ghaṇḍassa anuravo viya vuttoti. Daṇḍakena ghaṇḍassa abhighāta kiriyā vā ghaṇḍābhighāto. Tathāhi ārammaṇe cetaso pathamābhi nipāto vitakkoti ca, āhanana pariyāhanana rasoti ca vuttaṃ. ‘‘Ghaṇḍānuravo viyā’’ti ghaṇḍassa anuravasaddo viya.

78. Adhimokkhavacanatthe. ‘‘Saṃsappanaṃ’’ti anavatthānaṃ. ‘‘Pakkhato muccanavasenā’’ti evaṃ nu khoti eko pakkho, nonu khoti dutīyo pakkho. Tādisamhā pakkhato muccanavasena.

79. Vīriyavacanatthe. ‘‘Vīrassā’’ti vissaṭṭhassa. So ca kāyavacīmano kammesu paccu paṭṭhitesu sītuṇhādi dukkha bhayato alīna vuttivasena pavattoti āha ‘‘kammasūrassā’’ti. Etena anottappiṃ nivatteti. Anottavvīhi pāpasūro, ayaṃ kamma sūroti. ‘‘Mahantaṃ pikamma’’nti kusītassa mahantanti maññitaṃ kammaṃ. Evaṃ sesesu. ‘‘Appakato gaṇhātī’’ti appakabhāvena gaṇhāti. Appakamevidanti maññatīti vuttaṃ hoti. ‘‘Atta kilamathaṃ’’ti kāyacittakkhedaṃ. ‘‘Taṃ’’ti vīriyaṃ. ‘‘Tathāpavattiyā’’ti kammasūrabhāvena pavattiyā. ‘‘Hetuce vā’’ti etena bhāvasaddassa atthaṃ vadati. ‘‘Kāyacitta kiriyābhūtaṃ’’ti etena kammasaddassa atthaṃ. ‘‘Vidhinā’’ti tassa pavattiyā pubbābhisaṅkhāra vidhānena. Tameva vidhānaṃ kammesu netabbattā nayoti ca, upetabbattā upāyoti ca vuccatīti āha ‘‘nayena upāyenā’’ti. Tameva vidhānaṃ dasseti ‘‘vīriyavato’’tiādinā. ‘‘Īrantī’’ti erayanti. ‘‘Kicca sampattiyā’’ti ārammaṇa vijānana phusanādi kicca sampatti atthāya. Byāvaṭāni kāyacittāni yesanti viggaho. ‘‘Byāvaṭānī’’ti ussāhitāni. ‘‘Thūṇūpatthambhana sadisaṃ’’ti jiṇṇassa gehassa apatanatthāya sāratthambhena upatthambhanasadisaṃ. Upatthambhakatthambhasadisantipi vadanti. ‘‘Sabba sampattīnaṃ mūlaṃ’’ti sabbāsaṃ lokiya sampattīnaṃ lokuttara sampattī nañca mūlaṃ. Kasmā, puññakamma sampattiyā ca pārami puññasampattiyā ca patiṭṭhānattā. Satihi puññakammasampattiyā sabbā lokiya sampatti sijjhati. Sati ca pārami puñña sampattiyā sabbālokuttara sampatti sijjhatīti. Etena hīna vīriyo nāma sabba sampattito paribāhiyoti dīpeti.

80. Pītivacanatthe. ‘‘Pinayatī’’ti pineti, pinaṃ karotīti āha ‘‘tappetī’’ti. Tosetīti attho. ‘‘Tuṭṭhiṃ’’ti tusitaṃ, pahaṭṭhaṃ. ‘‘Suhitaṃ’’ti sudhātaṃ, supuṇṇaṃ, vaddhitaṃ. Anekatthattā dhātūnaṃ ‘‘vaḍḍhetī’’ti vuttaṃ. ‘‘Pinantī’’ti tappanti, jotanti, virocanti, divā tappatiādiccotiādīsu viya. Khuddikā pīti nāma lomahaṃsa na mattakārikā pīti. Khaṇikā pīti nāma khaṇe khaṇe vijjuppādasadisā pīti. Okkantikā pīti nāma sarīraṃ okkamitvā okkamitvābhijjantī pīti. Ubbegāpīti nāma kāyaṃ udaggaṃ katvā ākāse ullaṅghāpentī pīti. Pharaṇā pīti nāma kappāsavattiyaṃ pharaṇakatelaṃ viya sakalakāyaṃ pharaṇavasena pavattā pīti.

81. Chandavacanatthe. ‘‘Abhisandhī’’ti abhilāso, abhikaṅkhanaṃ. ‘‘Kattusaddo’’ti karadhātu vasena vuttaṃ. ‘‘Sabbakiriyā padānī’’ti sabbāni tumicchattha kiriyā padāni. ‘‘Atthiko’’ti asiddho hutvā sādhetuṃ icchito attho assāti atthiko. Icchantotipi vadanti. ‘‘Ārādhetukāmatā vasenā’’ti sādhetu kāmatāvasena, sampādetu kāmatā vasena. Usuṃ saraṃ a santi khipantīti issāsā. Ikārassa ukāro. Dhanuggahā. ‘‘Yasena vā’’ti parivārena vā, kitti saddena vā. ‘‘Sare’’ti kaṇḍe. Vibhāvanipāṭhe nānāvāda sodhanatthaṃ ayañcātiādivuttaṃ. ‘‘Yadaggenā’’ti yena kāraṇa koṭṭhāsena. Saṅgahitāti sambandho. ‘‘Vissajjitabba yuttakenā’’ti vissajjitabba yogyena. ‘‘Tena atthiko yevā’’ti paduddhāro. ‘‘So na yujjatī’’ti so attho na yujjati. ‘‘Khipita usūnaṃ’’ti pubbabhāge khipita usūnaṃ. ‘‘Atthato panā’’ti adhippāyatthato pana. ‘‘Hatthappasāraṇaṃ viyā’’ti loke kiñci icchantassa janassa hatthappasāraṇaṃ viyāti adhippāyo. ‘‘Thāmapatto’’ti adhipati bhāva pattoti vuttaṃ hoti. Tenāha ‘‘tathāhesā’’tiādiṃ. ‘‘Taṇhāya hatthe ṭhitā’’ti upacāra vacanametaṃ. Taṇhāya pariggahitāti vuttaṃ hoti. Nasakkhissantiyeva, no nasakkhissanti. Tasmā veditabbametaṃ chandoyeva taṇhāya balavataroti. Kasmā balavataroti. Ādīnavānisaṃsa dassanaññāṇena yuttattāti.

82. ‘‘Pakirantī’’ti pattharanti. ‘‘Samānā’’ti sāvajjehi yuttā sāvajjā, anavajjehi yuttā anavajjāti evaṃ sadisā, sādhāraṇā.

Aññasamānarāsimhianudīpanā niṭṭhitā.

83. Akusalarāsimhi. ‘‘Muyhatī’’ti ñātabbassañeyya dhammassa aññāṇa vasena sammuyhati, cittassa andhabhāvo hoti. Caturaṅgatamo nāma ‘kāḷapakkha cātuddasi divaso, aḍḍharatti samayo, tibbavanasaṇḍo, bahalameghacchanno,ti ayaṃ caturaṅgatamo. So cakkhussa andhabhāvaṃ karoti. Evaṃ tassa tamassa cakkhussa andhabhāvakaraṇaṃ viya. Ñāṇagatiko hotīti daṭṭhabbo aṭṭhakathā nayena. Tameva aṭṭhakathā nayaṃ dassetuṃ ‘‘tathā hesā’’tiādi vuttaṃ. Abhidhammaṭīkāyaṃ pana micchā ñāṇanti micchā vitakko adhippeto. So hi micchā saṅkappo hutvā nānappakāra cintā pavatti vasena ñāṇagatiko hoti. Moho pana cittassa andhī bhūto, nānācintana kicca rahito, kathaṃ ñāṇagatiko bhaveyyāti tassa adhippāyo. ‘‘Pāpa kiriyāsū’’ti duccarita kammesu. ‘‘Upāya cintāvasenā’’ti katakammassa siddhatthāya satthāvudhādividhānesu nānāupāya cintāvasena. Appaṭi pajjanaṃ appaṭi patti. Ñāṇa gatiṃ agamananti attho. Tenāha ‘‘aññāṇameva vuccatī’’ti. ‘‘Ñāṇagatikā’’ti ñāṇappavattiyā samānappavattikā. Lobho ñāṇa gatiko māyāsāṭheyya kammesu vicittappavattikattā. Vicāro ñāṇa gatiko. Tathāhi so jhānaṅgesu vicikicchāya paṭipakkhoti vutto. Cittassa ñāṇa gati katā vicittatthavācakena cittasaddena siddho. Te ca dhammā sabba sattesu ñāṇa gatikā na honti. Ñāṇūpanissayaṃ labhitvā eva hontīti dassetuṃ ‘‘tehī’’tiādimāha. Te sādhentīti sambandho. Pakatiyā viññujātikā nāma tihetukappaṭi sandhikā. Aññappaṭi sandhikāpi bodhisatta bhūmiyaṃ ṭhitā vā paññāpasuta bhavato āgatā vā. Sutapariyatti sampannā nāma dvihetukappaṭi sandhikāpi imasmiṃ bhave bahussuta sampannā ca pariyatti kamma sampannā ca.

84. Ahirikavacanatthe. ‘‘Na hirīyatī’’ti nāma dhātu padametaṃ. Harāyati lajjatīti hirī. Hare lajjāyaṃti dhātu. Na hirī ahirīti vacanattho. ‘‘Ruciṃ uppādetvā’’ti gāmasū karassa gūtharāsi dassane viya cittarocana citta khamanaṃ uppādetvā. Attānaṃ pāpakamma limpato cittassa alīnatā ajigucchanaṃ nāma. Attānaṃ asappurisa bhāvapattito cittassa alīnatā alajjā nāma.

85. Anottappavacanatthe. ‘‘Na bhāyatī’’ti pāpakammaṃ bhayato na upaṭṭhāti. ‘‘Na utrasatī’’ti pāpakamma hetu na kampati. ‘‘Tāsū’’ti pāpakiriyāsu. ‘‘Asārajjamānaṃ katvā’’ti sūraṃ vissaṭṭhaṃ katvā. Asārajjaṃ nāma sūrabhāvo. Anuttāso nāma pāpakamma hetu cittassa akampanaṃ. Gāthāyaṃ. Ajigucchanasīlo puggalo ajegucchī. ‘‘Pāpā’’ti pāpakammato. ‘‘Sūkaro’’ti gāmasūkaro. So gūthato ajegucchī. Ahiriko pāpato ajegucchīti yojanā. Abhāyanasīlo abhīrū. ‘‘Salabho’’ti paṭaṅgo. ‘‘Pāvakā’’ti dīpajālamhā. Salabho pāvakamhā abhīrū viya anottavvī pāpato abhīrūti yojanā.

86. Uddhaccavacanatthe. ‘‘Uddharatī’’ti ukkhipati. Ārammaṇasmiṃ na sanni sīdati. Vikkhipatīti vuttaṃ hoti. ‘‘Vaṭṭetvā’’ti āvaṭṭetvā. ‘‘Vissaṭṭhageṇḍuko viyā’’ti vissajjito sārageṇḍuko viya. ‘‘Dhajapaṭākā viyā’’ti vāteritā dhajapaṭākā viya.

87. Lobhavacanatthe. ‘‘Lubbhatī’’ti gijjhati, abhikaṅkhati. Abhisajjanaṃ abhilagganaṃ. Makkaṭaṃ ālimpati bandhati etenāti makkaṭā lepo. ‘‘Tatta kapāle’’ti aggināsantatte ghaṭa kapāle. Telassa vatthamhi añjanaṃ abhilagganaṃ telañjanaṃ. Rajjanaṃ paṭisajjanaṃ rāgo. Telañjana bhūto rāgo telañjana rāgo. Na kilesarāgo. Ratti divaṃ pavattanaṭṭhena taṇhā eva nadīsotasadisattā taṇhā nadī. ‘‘Sattānaṃ’’ti puthujjana sattānaṃ. ‘‘Sukkhakaṭṭhasākhāpalāsatiṇakasaṭānī’’ti sukkha kaṭṭhakasaṭāni, sukkha sākhā kasaṭānītiādinā yojetabbaṃ. Kasaṭa saddena asārabhāvaṃ dīpeti. ‘‘Nadī viyā’’ti pabbateyyā nadī viya.

88. Diṭṭhivacanatthe. ‘‘Dassanaṃ’’ti parikappanā siddhesu micchā sabhāvesu viparīta dassanaṃ. Tenāha ‘‘dhammānaṃ’’tiādiṃ. Tattha ‘‘dhammānaṃ’’ti rūpārūpa dhammānaṃ, aniccatādi dhammānañca. ‘‘Yāthāva sabhāvesū’’ti bhūtasabhāvesu. Bhūtasabhāvo hi yathā dhammaṃ avati rakkhatīti atthena yāthāvoti vuccati. Attānaṃ paṇḍitaṃ maññantīti paṇḍita mānino. Paṭivedhaññāṇaṃ nāma ariya maggaññāṇaṃ. Paramaṃ vajjanti daṭṭhabbā loke mahāsāvajjaṭṭhena taṃ sadisassa aññassa vajjassa abhāvatoti adhippāyo.

89. Mānavacanatthe. ‘‘Maññatī’’ti bhūtasabhāvaṃ atikkamma adhikaṃ katvā ahamasmītiādinā tena tena abhūtākārena maññati. Tenāha ‘‘ahaṃ loke’’tiādiṃ. Tattha ‘‘kaṭṭhakathiṅgaro viyā’’ti sukkhadārukkhandho viya. So pana upatthambhito maññatīti sambandho. ‘‘Attānaṃ accuggataṃ maññatī’’ti puggalaṃ mānena abhinnaṃ katvā vuttaṃ. ‘‘Unnati lakkhaṇo’’ti unnamana sabhāvo.

90. Dosavacanatthe. Caṇḍena kāyavacī manokammena samannāgato caṇḍiko. Caṇḍikassa bhāvo caṇḍikkaṃ. ‘‘Pahatāsīviso viyā’’ti daṇḍena pahato āsīviso viya. ‘‘Visappanaṭṭhenā’’ti sakalakāye vividhena sappanaṭṭhena, pharaṇaṭṭhena. Idañca taṃ samuṭṭhāna rūpānaṃ pharaṇa vasena vuttaṃ. ‘‘Asanipāto viyā’’ti sukkhā sanipatanaṃ viya. ‘‘Dāvaggiviyā’’ti araññaggi viya. ‘‘Sapatto viyā’’ti duṭṭhaverī viya. ‘‘Visasaṃsaṭṭhapūtimuttaṃ viyā’’ti yathā muttaṃ nāma pakatiyā eva duggandhattā paṭikulattā dūre chaṭṭanīyanti ahitameva hoti. Puna pūtibhāve sati, dūratare chaṭṭetabbaṃ. Visasaṃsaṭṭhepana vattabbamevanatthi. Sabbaso ahitarāsi hoti. Evaṃ dosopi taṃ samaṅgīno tasmiṃ khaṇe paresaṃ amanāpiyataṃ āpādeti. Attahita parahita vināsañca kāreti, parammaraṇā apāyañca pāpetīti sabbaso ahitarāsi hoti. Tena vuttaṃ ‘‘visasaṃsaṭṭhapūti muttaṃ viya daṭṭhabbo’’ti.

91. Issāvacanatthe. Duvidhā issāladdhasampatti visayā calabhitabba sampatti visayā ca. Tattha laddha sampatti visayaṃ tāvadasseti ‘‘paresaṃ pakatiyā’’tiādinā. Laddha sampattiggahaṇena atīta sampattipi saṅgahitāti daṭṭhabbā. Issāpakatikāhi keci asuko nāma pubbe evaṃ sampattiko ahosīti vā, ahaṃ pubbe evaṃ sampattiko ahosinti vā sutvā nasahantiyeva. Taṃ vacanaṃ sotuṃpi na icchantīti. Asukotiādinā labhitabbasampatti visayaṃ dasseti.

92. Macchariyavacanatthe. ‘‘Mama evā’’ti mamapakkhe evāti adhippāyo. ‘‘Guṇajātaṃ’’vāti attanivijjamānaṃ sippavijjādi sampatti guṇajātaṃ vā. ‘‘Vatthu vā’’ti dhanadhaññādivatthu vā. ‘‘Avipphārikatāvasenā’’ti aññena taṃ sippavijjādikaṃ vā dhanadhaññādikaṃ vā mayhaṃ dehīti vutte parahitatthāya dātabba yuttakaṃ dassāmīti evaṃ cittesati, parahitappharaṇāvasena taṃ cittaṃ vipphārikaṃ nāma hoti. Dehīti vacanampi sotuṃ anicchanto parahitatthāya avipphārika citto nāma hoti. Evaṃ avipphārikatāvasena carati pavattatīti maccharañca kārassa cha kāraṃ katvā. Tathā pavattaṃ cittaṃ. Puggalo pana maccharīti vuccati. ‘‘Taṃ’’ti laddhasampattiṃ. ‘‘Parehi sādhāraṇaṃ disvā’’tiādinā yojetabbaṃ. Sādhāraṇanti ca dvisantakaṃ vāti santakaṃ vā bhavissamānaṃ, parehi vā paribhuñjiyamānaṃ. ‘‘Nigguhanalakkhaṇaṃ’’ti rakkhāvaraṇaguttīhisaṅgopana sabhāvaṃ. Attanā laddha sampatti nāma issāya avisayo. Labhitabbasampatti pana ubhaya sādhāraṇaṃ. Tasmā tattha ubhinnaṃ viseso vattabboti taṃ dassetuṃ ‘‘ettha cā’’tiādimāha. ‘‘Yassa lābhaṃ na icchatī’’ti attanā labhatu vā māvā, kevalaṃ para sampattiṃ asahanto yassa parassa lābhaṃ na icchati. ‘‘Citta vighāto’’ti citta vihaññanaṃ. ‘‘Attanā laddhuṃ icchatī’’ti paro sampajjatu vā māvā, yattha paralābhesati, attanā na labhissati, tattha attanāva laddhuṃ icchati. Yattha attanā ca labhati, paro ca labhati, tattha vighāto natthīti adhippāyo. ‘‘Alabbhamānakaṃ cintetvā’’ti attanā alabhissamānaṃ sallakkhetvā.

93. Kukkuccavacanatthe. ‘‘Kiriyā kataṃ’’ti kata saddassabhāva sādhanamāha. Evaṃ vacanatthaṃ dassetvā abhidheyyatthaṃ dassento ‘‘atthato panā’’tiādimāha. ‘‘Anusocana vasenā’’ti pacchā punappunaṃ cittasantāpavasena. So kukatanti vuccatīti sambandho. ‘‘Kusala dhammesū’’ti puñña kiriyavatthu dhammesu citta pariyādānāya eva saṃvattati. Kukkucca samaṅgī puggalo puññakammaṃ karontopi citta sukhaṃ na labhati. Bahujana majjhe vasitvā nānākiccāni karonto nānā tiracchāna kathaṃ kathento citta sukhaṃ labhati. Tadā tassa puññakamma karaṇatthāya cittaṃ pariyādīyati, parikkhiyyati. Cittavasaṃ gacchanto vicarati. Evaṃ citta pariyādānāya eva saṃvattati. ‘‘Aṭṭhakathāyaṃ’’ti aṭṭhasāliniyaṃ. ‘‘Katā katassa sāvajjānavajjassā’’ti pubbe katassa sāvajjakammassa, akatassa anavajja kammassa. Kammatthesāmivacanaṃ. ‘‘Abhimukhagamanaṃ’’ti ārammaṇa karaṇavasena cittassa abhimukhappavattanaṃ. Etena paṭimukhaṃ saraṇaṃ cintanaṃ paṭisāroti dasseti. ‘‘Akataṃ na karotī’’ti akataṃ kātuṃ na sakkotīti adhippāyo. Evaṃ kataṃ na karotīti etthapi. ‘‘Virūpo’’ti vībhaccho asobhaṇo. ‘‘Kucchito’’ti garahitabbo. Nanu pubbe cittuppādo kucchitoti vutto. Aṭṭhakathāyaṃ pana vippaṭisāro kucchitoti vutto. Ubhayametaṃ na sametīti. No na sameti, aññathānu papattitoti dassetuṃ ‘‘ettha cā’’tiādimāha. ‘‘Yena ca kāraṇenā’’ti katākataṃ paṭicca niratthaka cittappavatti kāraṇena. So cittuppādova kukatapade gahetuṃ yutto, navibhāvaniyaṃ viya katākata duccarita sucaritanti adhippāyo. Nanu vibhāvaniyampi so cittuppādova upacāra nayena gahitoti ce. Yutti vasena ca aṭṭhakathāgamena ca mukhyato siddhe sati, kiṃ upacāra nayena. Tenāha ‘‘vibhāvaniyaṃ panā’’tiādiṃ. Kukatassabhāvo kukkuccaṃ, akārassa ukāraṃ katvāti ayaṃ aṭṭhakathānayo. Idāni saddasatthanayena aparaṃ vacanatthañca adhippāyatthañca dassetuṃ ‘‘api cā’’tiādi āraddhaṃ. Tattha ‘‘dhātupāṭhesū’’ti akkharadhātuppakāsanesu nirutti pāṭhesu. Paṭhantiyeva, no na paṭhanti. Te ca atthā cetaso vippaṭisāro mano vilekhoti evaṃ pāḷiyaṃ vuttehi kukkuccapariyāyehi samentiyeva. Tasmā ayaṃ aparonayo idha avassaṃ vattabbo yevāti dīpeti. Vippaṭi sāripuggalo ca taṃ taṃ puññakammaṃ karontopi vippaṭi sāragginā dayhamāna citto puññakamme cittappasādaṃ nalabhati. Citta sukhaṃ na vindati. Kiṃ iminā kammenāti taṃ pahāya yattha citta sukhaṃ vindati, tattha vicarati. Evaṃ vippaṭisāro puññakammato saṅkocanaṃ nāma hotīti. Kilesasallikhanaṃ nāma santuṭṭhi sallekhappaṭipattiyaṃ ṭhitassa tadaṅgappahānādivasena taṃ taṃ kilesappahānaṃ vuccati. ‘‘Anutthunanākārenā’’ti punappunaṃ vilapanākārena. Saṅkocatīti vatvā tassa ubhayaṃ atthaṃ dassento ‘‘kusalakamma samādāne’’tiādimāha. Namitumpi na deti. Kuto samādātuṃ vā vaḍḍhetuṃ vā dassatīti adhippāyo. ‘‘Tanukaraṇenā’’ti dubbalakaraṇena. Visesanaṭṭhekaraṇa vacanaṃ. ‘‘So’’ti dhammasamūho. Taṃ pana kukkuccaṃ. Keci pana kukkuccaṃ paccuppanna sucarita duccaritā rammaṇampi anāgata sucarita duccaritā rammaṇampi kappenti. Taṃ paṭikkhipanto ‘‘tenā’’tiādimāha. Mahāniddesapāṭhe dvīhākārehi uppajjati kukkuccaṃ cetaso vippaṭisāro manovilekhoti pāṭho. ‘‘Katattā cā’’ti akattabbassa katattā ca. ‘‘Akatattā cā’’ti kattabbassa akatattā ca. Keci pana ayaṃ vippaṭisāro nāma kadāci kassaci kenaci kāraṇena pubbekata sucaritampi akata duccaritampi ārabbha uppajjati. Ummattakasadisañhi puthujjana cittanti vadanti. Taṃ paṭikkhipanto ‘‘etenā’’tiādimāha. So pana kesañci vāde vippaṭisāro nāma domanassaṃ hoti, na kukkuccanti adhippāyo. Soca kho dvidhā bhāvo. Apāyabhayena tajjīyanti tāsīyantīti apāyabhaya tajjitā. ‘‘Na aññesaṃ’’ti sucarita duccaritaṃ ajānantānaṃ amanasikarontānañca na hoti. Kathaṃ viññāyatīti ce. Sucaritaduccarita nāmena anusocanākārassa dassitattāti vuttaṃ ‘‘akataṃ me’’tiādi. Yāthāvamāno nāma seyyassa seyyo hamasmīti sadisassa sadisohamasmīti hīnassa hīnohamasmītiādinā pavatto bhūtamāno. Yañcakukkuccaṃ uppajjatīti sambandho. ‘‘Akatvā’’ti taṃ kalyāṇa kammaṃ akatvā. ‘‘Katvā’’ti taṃ pāpakammaṃ katvā. Idaṃ pana pubbekatā katakāle eva ayāthāvaṃ hoti. Anusocana kālepana yāthāvameva. ‘‘Hattha kukkuccaṃ’’ti ettha saṅkocanattho na labbhati. Kucchita kiriyattho eva labbhati. Hatthalolatāhi hattha kukkuccanti vuccati. Pādalolatā ca pādakukkuccaṃ. Tenāha ‘‘asaṃyata kukkuccaṃ nāmā’’ti. Yaṃ pana kukkuccaṃ. ‘‘Taṃ’’ti taṃ vatthuṃ. Kukkuccaṃ karontīti kukkuccāyantā. Nāmadhātu padañhetaṃ. Kappati nu kho, na nu kho kappatīti evaṃ vinaya saṃsayaṃ uppādentāti attho. ‘‘Kukkuccappakatatāyā’’ti kukkuccena apakatatāya abhibhūtatāya. ‘‘Attano avisaye’’ti āṇācakkaṭhāne. Āṇācakka sāmino buddhassavisayattā attano sāvaka bhūtassa avisayeti attho. Ye pana karontiyeva kukkuccāyantā pīti adhippāyo. ‘‘Āpattiṃ’’ti dukkaṭāpattiṃ.

94-95. Thinamiddhavacanatthesu. ‘‘Cittaṃ mandamandaṃ katvā’’ti cintana kicce atimandaṃ paridubbalaṃ katvā. Cittaṃ gilānaṃ milātaṃ katvāti vuttaṃ hoti. ‘‘Ajjhottharatī’’ti abhibhavati. Ārammaṇa vijānane vā javanakicce vā parihīnathāmabalaṃ karoti. ‘‘Thiyatī’’ti padaṃ pāḷivasena siddhanti āha ‘‘thinaṃ thiyanā’’tiādiṃ. ‘‘Akammaññabhūte katvā’’ti kāyakammādīsu akammakkhame paridubbale katvā. [Muggarena pothetvā viyāti vuttaṃ hoti]. ‘‘Te’’ti citta cetasike sampayutta dhamme. ‘‘Olīyāpetvā’’ti avalīne avasīdante katvā. Tenāha ‘‘iriyā pathaṃ pī’’tiādiṃ. Thinaṃ cittaṃ abhibhavati, vijānana kiccassa gelaññattā thinassa. Middhaṃ cetasike abhibhavati, phusanādi kiccassa gelaññattā middhassāti adhippāyo.

96. Vicikicchāvacanatthe. ‘‘Cikicchanaṃ’’ti rogāpanaya natthe kitadhātuvasena siddhaṃ saṅkhata kiriyā padanti āha ‘‘ñāṇappaṭikāroti attho’’ti. ‘‘Paṭikāro’’ti ca rogassa paṭipakkha kammaṃ. ‘‘Etāyā’’ti nissakkavacanaṃ. Vicinanti dhammaṃ vicinantīti vicino. Dhamma vīmaṃsakā. Kicchati kilamati etāyāti kicchā. Vicinaṃ kicchāti vicikicchāti imamatthaṃ dassento ‘‘sabhāvaṃ’’tiādimāha. ‘‘Vicikicchatī’’ti saṅkhatadhātupadaṃ. Tañca kaṅkhāyaṃ vattatīti dassetuṃ ‘‘vicikicchati vā’’tiādi vuttaṃ. Dvidhā eḷayati kampatīti dveḷakaṃ. Tathā pavattaṃ cittaṃ. Dveḷakassa bhāvoti viggaho. ‘‘Buddhādīsu aṭṭhasū’’ti buddhe kaṅkhati, dhamme kaṅkhati, saṅghe kaṅkhati, sikkhāya kaṅkhati, pubbante kaṅkhati, aparante kaṅkhati, pubbantā parante kaṅkhati, idappaccayatā paṭicca samuppannesu dhammesu kaṅkhatīti evaṃ vuttesu aṭṭhasu saddheyya vatthūsu. Tattha ‘‘buddhe kaṅkhatī’’ti itipi so bhagavā arahaṃtiādinā vuttesu buddhaguṇesu asaddahanto buddhe kaṅkhati nāma. Svākkhāto bhagavatā dhammotiādinā vuttesu dhamma guṇesu asaddahanto dhamme kaṅkhati nāma. Suppaṭipanno bhagavato sāvakasaṅghotiādinā vuttesu saṅghaguṇesu asaddahanto saṅghe kaṅkhati nāma. Tissannaṃ sikkhānaṃ vaṭṭa dukkhato niyyānaṭṭhesu asaddahanto sikkhāya kaṅkhati nāma. Attano atīta bhavassa atthi natthibhāve kaṅkhanto pubbante kaṅkhati nāma. Attano parammaraṇā anāgata bhavassa atthi natthibhāve kaṅkhanto aparante kaṅkhati nāma. Tadubhayassa atthi natthi bhāve kaṅkhanto pubbantā parante kaṅkhati nāma. Imasmiṃ bhave attano khandhānaṃ paṭicca samuppāde ca paṭicca samuppannabhāve ca kaṅkhanto idappaccayatā paṭicca samuppannesu dhammesu kaṅkhati nāma. ‘‘Vimati vasenā’’ti vematikabhāvena. Pavattamānā vicikicchā. Vicikicchā paṭirūpakā nāma sabba dhammesu appaṭihatabuddhīnaṃ sabbaññu buddhānaṃ eva natthīti vuttaṃ ‘‘asabbaññūnaṃ’’tiādi.

Akusalarāsimhianudīpanā niṭṭhitā.

97. Saddhāvacanatthe. ‘‘Sannisinnaṃ’’ti acalitaṃ. ‘‘Suṭṭhū’’ti anassantaṃ acalantañca katvā. ‘‘Dhāretī’’ti evameva hotīti sallakkhaṇavasena dhāreti. Tathā ṭhapetīti. Saddahanti vā saddhā sampannā sattā. Saddhātuṃ arahantīti saddheyyāni. Akālussaṃ vuccati anāvilaṃ cittaṃ. Akālussaṃ eva akālussiyaṃ. Tassa bhāvoti viggaho. ‘‘Okappanā’’ti ahosādhu ahosuṭṭhūti adhimuccanavasena cintanā. ‘‘Micchādhimokkho yevā’’ti diṭṭhisampayutto adhimokkhoyeva. ‘‘Vitte asatī’’ti dhane asati. Dhanañhi vittanti vuccati. Yaṃ yaṃ icchati, taṃ taṃ vindanti etenāti katvā. ‘‘Tesaṃ’’ti manussānaṃ.

98. Sativacanatthe. ‘‘Saratī’’ti anussarati. ‘‘Katānī’’ti pubbekatāni. ‘‘Kattabbānī’’ti idāni vā pacchā vā kattabbāni. Kalyāṇa kammaṃ nāmapakatiyā cittassa ratiṭṭhānaṃ na hoti. Pāpa kammameva cittassa ratiṭṭhānaṃ hoti. Tasmā kalyāṇa kamme eva appamajjituṃ visuṃ satināma icchitabbā. Pāpakamme pana visuṃ satiyā kiccaṃ natthi. Sabbepi cittacetasikā dhammā apamatta rūpā honti. Tenāha ‘‘itarāpanā’’tiādiṃ. ‘‘Satiyeva na hotī’’ti visuṃ sati nāmako eko cetasikoyeva na hoti. Katamā pana sā hotīti āha ‘‘katassā’’tiādiṃ. Tattha katassa appamajjanaṃ nāma kesañci anumodanavasena kesañci anusocanavasena appamajjanaṃ. Kattabbassa appamajjanaṃ nāma niccakālampi kātuṃ abhimukhatā. ‘‘Katassā’’ti vā bhummatthe sāmivacanaṃ. Tathā sesesu dvīsu padesu. Sabbesu rājakammesu niyutto sabbakammiko. ‘‘Niyutto’’ti appamatto hutvā byāvaṭakāya citto. Sabbesu ṭhānesu icchitabbāti sabbatthikā. Sā hi chasu dvāresu cittassa ārakkha kiccā hoti indriya saṃvaraṇa dhammattā. Tasmā chasu dvāresu iṭṭhārammaṇe lobhamūlacittassa anuppajjanatthāya sā icchitabbā, aniṭṭhā rammaṇe dosamūla cittassa, majjhattārammaṇe mohamūla cittassāti. Api ca, bojjhaṅga bhāvanā ṭhānesu idaṃ sutta padaṃ vuttaṃ. Tasmā bhāvanā cittassa līnaṭṭhānepi sā icchitabbā līnapakkhato cittassa nīvāraṇatthāyātiādinā yojetabbā.

99-100. Hiriottappavacanatthesu. ‘‘Kāyaduccaritādīhi lajjatī’’ti tānikātuṃ lajjati. Tāni hīnakammāni lāmakakammānīti hīḷetvā tato attānaṃ rakkhituṃ icchati. Tenāha ‘‘jigucchatī’’ti. ‘‘Ukkaṇṭhatī’’ti virujjhati, viyogaṃ icchati. ‘‘Tehi yevā’’ti kāya duccaritādīhiyeva. ‘‘Ubbijjatī’’ti uttasati, bhayato upaṭṭhāti. Gāthāsu. ‘‘Alajjiyesū’’ti alajjitabbesu kalyāṇa kammesu. ‘‘Lajjare’’ti lajjanti. ‘‘Abhaye’’ti abhāyitabbe kalyāṇakamme. Yasmā pana sappurisā attānaṃ pariharantīti sambandho. ‘‘Hiriyā attani gāravaṃ uppādetvā’’ti attano jātiguṇādikaṃ vā sīla guṇādikaṃ vā garuṃ katvā mādisassa eva rūpaṃ pāpakammaṃ ayuttaṃ kātuṃ. Yadi kareyyaṃ, pacchā attānaṃ asuddhaṃ ñatvā dukkhīdummano bhaveyyanti evaṃ hiriyā attani gāravaṃ uppādetvā. ‘‘Ottappena paresu gāravaṃ uppādetvā’’ti parānuvādabhayaṃ bhāyitvāti adhippāyo. Tattha parānuvādabhayaṃ nāma paresaṃ sādhu janānaṃ garahā bhayaṃ. Aññampi apāyabhayaṃ saṃsāra vaṭṭabhayañca ettha saṅgayhatiyeva. Lokaṃpālentīti lokapālā. ‘‘Lokaṃ’’ti sattalokaṃ. ‘‘Pālentī’’ti apāya bhayato rakkhanti.

101. Alobhavacanatthe. Akāro viruddhatthotiāha ‘‘lobhappaṭipakkho’’ti. Lobhassa paṭiviruddhoti attho. Paṭiviruddhatā ca pahāyaka pahātabba bhāvena veditabbāti dassetuṃ ‘‘sohī’’tiādimāha. Tattha so nekkhammadhātuvasena hutvā pavattatīti sambandho. ‘‘Hita saññitesū’’ti idaṃ me atthāya hitāya sukhāyāti evaṃ saññitesu. ‘‘Lagganavasenā’’ti amuñcitukāmatāvasena. Tesveva pavattatīti sambandho. ‘‘Bhavabhoga sampattiyo gūtharāsiṃ viya hīḷetvā’’ti idaṃ bodhisattānaṃ vasena nidassana vacanaṃ. Tattha ‘‘hīḷetvā’’ti garahitvā. Nikkhamanti etenāti nekkhammo. So eva dhātūti nekkhammadhātu.

102. Ayaṃ nayo dosappaṭipakkho, mohappaṭipakkhotiādīsupi netabbo.

103. Tatra majjhattatāyaṃ. ‘‘Līnuddhaccānaṃ’’ti cittassa līnatā eko visamapakkho. Uddhaṭatā dutīyo visamapakkho. Līnaṃ cittaṃ kosajje visamapakkhe patati. Uddhaṭaṃ cittaṃ uddhacce visamapakkhe patati. Tadubhayampi akusala pakkhikaṃ hoti. Tathā cittassa ati lūkhatā eko visama pakkho. Atipahaṭṭhatā ekotiādinā sabbaṃ bojjhaṅgavidhānaṃ vitthāretabbaṃ. Tatra majjhattatā pana sampayutta dhamme ubhosu antesu pātetuṃ adatvā sayaṃ majjhimappaṭipadāyaṃ daḷhaṃ tiṭṭhati.

104. Passaddhādīsu. ‘‘Tattha taṃ vīndantī’’ti tesu puñña kammesu taṃ citta sukhaṃ paṭilabhanti.

105. Lahutā dvaye. ‘‘Tattapāsāṇe’’ti santatte pāsāṇapiṭṭhe. ‘‘Tatthā’’ti puññakammesu.

106-110. Mudutā dvayādīsu sabbaṃ suviññeyyaṃ.

111. Viratittaye. ‘‘Kathā, cetanā, virati, vasenā’’ti ‘kathāsammāvācā, cetanā sammāvācā, virati sammāvācā, vasena. Taṃ kathāvācaṃ samuṭṭhāpetīti taṃ samuṭṭhāpikā. Yā pana pāpa viramaṇākārena cittassa pavattīti yojanā. ‘‘Samādiyantassa vā’’ti musāvādā viramāmītiādinā vacībhedaṃ katvā samādiyantassa vā. ‘‘Adhiṭṭhahantassa vā’’ti vacībhedaṃ akatvā citteneva tathā adhiṭṭhahantassa vā. Imehi dvīhi padehi samādāna viratippavattiṃ vadati. ‘‘Avītikkamantassa vā’’ti etena sampatta viratippavattiṃ vadati. ‘‘Etāyā’’ti sammāvācā viratiyā. Sā pana kattunā ca kriyāya ca sahabhāvinī hutvā samādāna kriyaṃ suṭṭhutaraṃ sādheti. Tasmā sā karaṇa sādhanaṃ nāma hoti. Tenāha ‘‘karaṇatthevākaraṇa vacana’’nti. Bahūsujavanavāresu pavattamānesu purima purima javanavārapariyāpannā sammāvācā pacchima pacchima javanavārasamuṭṭhitāya samādāna kriyāya paccayo hoti. Sā pana tāya kriyāya asahabhāvittā karaṇalakkhaṇaṃ na sampajjati. Hetu lakkhaṇe tiṭṭhati. Tenāha ‘‘hetu atthevā karaṇavacana’’nti. Idañca atthato labbhamānattā vuttaṃ. Sammāvācāti padaṃ pana kitasādhana padattākaraṇatthe evasiddhaṃ. Na hi akāraka bhūto hetu attho sādhanaṃ nāma sambhavati. ‘‘Samādāna vacanānī’’ti sammāvācā samuṭṭhitāni samādāna vacanāni. ‘‘Tato’’ti tatoparaṃ. ‘‘Tesaṃ’’ti te saṃvadamānānaṃ. Idañca sabbaṃ sammāvācāti vacane vacībhedavācaṃ padhānaṃ katvā vuttaṃ. Sampattavirati samuccheda viratibhūtāya pana sammāvācāya vacībhedena kiccaṃ natthi. Virati kicca mevapadhānanti dassetuṃ ‘‘apicā’’tiādi vuttaṃ. ‘‘Pavattamānā’’ti pavattamānattā. Visesana hetu padametaṃ.

112-113. Sammākammantepi sammāājīvepi vattabbaṃ natthi.

114. ‘‘Sampattaṃ vatthuṃ’’ti pāṇāti pātādikammassa vatthuṃ. Sāpaccuppannārammaṇāyeva. Kasmā, attano paccakkhe sampatta vasenavatthussadharamānattā. ‘‘Samādiyantassa vā uppannā’’ti pāṇāti pātāpaṭiviramādhītiādinā samādiyantassayā samādānakkhaṇe uppannā virati. ‘‘Sā pana paccuppannārammaṇā hotī’’ti ettha kathaṃ paccuppannā rammaṇā hotīti. Pāṇāti pātāpaṭiviramādhīti vadantassa cittaṃ anukkamena pāṇasaddādīnaṃ atthaṃ ārammaṇaṃ katvā pavattati. Tattha ‘‘pāṇo’’ti vohārato satto. Paramatthato jīvitindriyaṃ. So ca satto tañcajīvitindriyaṃ loke sabbakālampi saṃvijjatiyeva. Evarūpaṃ jīvitindriya sāmaññaṃ sandhāya paccuppannārammaṇāti vuttaṃ. Adinnādānā paṭiviramādhītiādīsupi eseva nayo. ‘‘Anāgatā rammaṇāvā’’ti ettha ekadivasaṃ niyametvā samādiyantassa tasmiṃ divase dharamāna sattāpi atthi. Uppajjissamānasattāpi atthi. Tadubhayampi pāṇavacane saṅgahitameva. Pāṇupetaṃ katvā samādiyantassa vattabbameva natthi. Api ca anāgatakālikampi samādānaṃ atthiyeva. Ahaṃ asukadivasato paṭṭhāya yāvajīvampi pāṇātipātā viramādhītiādi. Evaṃ samādāna virati anāgatā rammaṇāpi hotīti. ‘‘Paccayasamucchedavasenā’’ti taṃ taṃ kilesānusaya saṅkhātassa paccayassa samucchedavasena. Sesamettha suviññeyyaṃ.

115-116. Appamaññādvaye. Apicātiādīsu. ‘‘Kalisambhavebhave’’ti dukkhuppattipaccayabhūte saṃsārabhave. ‘‘Pāpekali parājaye’’ti kalisaddo pāpe ca parājaye ca vattatīti attho. Sattehi kaliṃ avanti rakkhanti etāyāti karuṇā. Sattehīti ca rakkhaṇatthayoge icchitasmiṃ atthe apādāna vacanaṃ. Yathā-kāke rakkhanti taṇḍulā-ti. Sattevā kalito avanti rakkhanti etāyāti karuṇā. Kalitoti ca rakkhaṇattha yoge anicchitasmimpi apādānavacanaṃ. Yathā-pāpācittaṃ nivārayeti. Ekasmiṃ satte pavattāpi appamaññā eva nāma honti. Yathā taṃ sabbaññutaññāṇaṃ ekasmiṃ ārammaṇe pavattampi sabbaññutaññāṇameva hotīti.

117. Paññindriye vattabbaṃ natthi.

Sobhaṇarāsimhianudīpanā niṭṭhitā.

118. Etaṃ parimāṇaṃ assāti ettāvaṃ. ‘‘Ettāvatā’’ti ettāvantena-phasso, vedanā, saññā,tiādivacanakkamena. ‘‘Cittuppādesū’’ti ettha-katame dhammā dassanena pahātabbā. Cattāro diṭṭhigatasampayutta cittuppādā-tiādīsu cittacetasika samūho cittuppādoti vuccati. Idha pana cittāni eva cittuppādāti vuccantīti āha ‘‘cittuppādesūti cittesu icceva attho’’ti. ‘‘Sabbadubbalattā’’ti sabbacittehi dubbalatarattā. ‘‘Bhāvanā balenā’’ti vitakka virāgasatti yuttena upacāra bhāvanā balena, vuṭṭhāna gāmini vipassanā bhāvanā balena ca. ‘‘Balanāyakattā’’ti bala dhammānaṃ nāyakattā, jeṭṭhakattā.

119. Akusala cetasikesu. ‘‘Pacchimaṃ’’ti sabbesupi dvādasā kusala cittesūti vacanaṃ. ‘‘Purimassā’’ti sabbā kusala sādhāraṇā nāmāti vacanassa. ‘‘Samattana vacanaṃ’’ti-kasmā sabbākusala sādhāraṇā nāmāti. Yasmā sabbesupi. La. Cittesu labbhanti, tasmā sabbā kusala sādhāraṇā nāmā-ti evaṃ sādhana vacanaṃ. Yasmā pana imehi catūhi vinānuppajjanti, tasmā te sabbesu tesu labbhantīti yojanā. Kasmā vinā nuppajjantīti āha ‘‘na hitānī’’tiādiṃ. ‘‘Tehī’’ti pāpehi. Sabba pāpa dhammatoti attho. ‘‘Tathā tathā āmasitvā’’ti diṭṭhi khandhesu nicco dhuvo sassatotiādinā āmasati. Māno ahanti vā seyyo sadisotiādinā vā āmasati. Evaṃ tathā tathā āmasitvā. ‘‘Tesū’’ti diṭṭhimānesu. Niddhāraṇe bhummaṃ. Diṭṭhi parāmasantī pavattatīti yojanā. ‘‘Taṃ gahitākāra’’nti taṃ ahanti gahitaṃ nimittākāraṃ. Sakkāya diṭṭhi eva gati yesaṃ te diṭṭhi gatikā. Avikkhambhita sakkāya diṭṭhikā. ‘‘Ahanti gaṇhantī’’ti mānena gaṇhanti. ‘‘Na hi mānassa viyā’’ti yathā mānassa attasampaggahaṇe byāpāro atthi, na tathā diṭṭhiyā attasampaggahaṇe byāpāro atthīti yojanā. Ettha ca attasampaggahaṇaṃ nāma parehi saddhiṃ attānaṃ seyyādivasena suṭṭhupaggahaṇaṃ. ‘‘Na ca diṭṭhiyā viyā’’ti yathā diṭṭhiyā dhammānaṃ ayāthāvapakkhaparikappane byāpāro atthīti yojanā. Tattha ayāthāvapakkho nāma attā sassato ucchinnotiādi. Macchariyaṃ attasampattīsu lagganalobhasamuṭṭhitattā lobhasampayuttameva siyāti codanaṃ pariharanto ‘‘macchariyaṃ panā’’tiādimāha. Tattha ‘‘tāsaṃ’’ti attasampattīnaṃ. Sesamettha suviññeyyaṃ.

120. Sobhaṇacetasikesu. ‘‘Tīsu khandhesu’’ti sīlakkhandha samādhikkhandha paññākkhandhesu ca. ‘‘Sammādiṭṭhi pacchimako’’ti sammādiṭṭhiyā pacchato anubandhakoti attho. Sammādiṭṭhiyā parivā ramattoti vuttaṃ hoti. ‘‘Tasmiṃ asati pī’’ti dutīyajjhānika maggādīsu tasmiṃ sammāsaṅkappe asantepi. ‘‘Sīlasamādhikkhandha dhammesu panā’’ti ‘sammāvācā, sammākammanto, sammāājīvo,ti ime tayo dhammā sīlakkhandha dhammā nāma. Sammā vāyāmo, sammāsati, sammāsamādhī,ti ime tayo dhammā samādhikkhandhā nāma. Imesu sīlakkhandha samādhikkhandhesu. ‘‘Eko ekassa kiccaṃ na sādhetī’’ti tesu sammāvācā sammākammantassa kiccaṃ na sādheti. Sammā ājīvassa kiccaṃ na sādheti. Sammākammanto ca sammāvācāya kiccaṃ na sādhetītiādinā sabbaṃ vattabbaṃ. ‘‘Sīlesu paripūrakāritā vasenā’’ti sīlappaṭipakkha dhammānaṃ samucchindakāritā vasenāti adhippāyo. Musāvāda virati musāvādameva pajahituṃ sakkoti. Na itarāni pisuṇavācādīnīti yojanā. Ettha siyā. Musāvādavirati nāma kusala dhammo hoti. Kusala dhammo ca nāma sabbassa akusala dhammassa paṭipakkho. Ekasmimpi kusala dhamme uppajjamāne tasmiṃ santāne sabbāni akusalāni pajahituṃ sakkontīti vattabbāni. Atha ca pana musāvāda virati musāvādameva pajahituṃ sakkoti, na itarānīti vuttaṃ. Kathamidaṃ daṭṭhabbanti. Vuccate. Pajahituṃ sakkotīti idaṃ pañcasu pahānesu tadaṅgappahāna vacanaṃ. Tadaṅgappahānanti ca tena tena kusalaṅgena tassa tassa akusalaṅgassa pahānaṃ tadaṅgappahānaṃ nāma. Idaṃ vuttaṃ hoti, idha sappuriso pāṇātipātā paṭiviramāmītiādinā visuṃ visuṃ sikkhāpadāni samādiyitvā pāṇāti pātavirati saṅkhātena kusalaṅgena pāṇātipāta saṅkhātaṃ akusalaṅgaṃ pajahati. Adinnādāna virati saṅkhātena kusalaṅgena adinnādāna saṅkhātaṃ akusalaṅgaṃ pajahatītiādinā vitthāretabbaṃ. Ekasmimpi kusala dhamme uppajjamāne tasmiṃ santāne sabbāni akusalāni na uppajjantīti ettha pana anokāsattā eva na uppajjanti, na pahānattā. Na hi tasmiṃ santāne tasmiṃ khaṇe tāni akusalāni eva na uppajjanti. Athakho sabbāni aññāni kusala cittāni ca na uppajjanti. Sabbāni abyākata cittāni ca na uppajjanti. Tāni anokā sattā eva na uppajjanti. Na pahānattā na uppajjanti. Tadaṅgappahānādi vasena pana pahānaṃ sandhāya idha pajahituṃ sakkoti-na sakkotīti vuttaṃ. Ettāvatā tadaṅgappahānaṃ nāma supākaṭaṃ hoti. Musāvāda virati musāvādameva pajahituṃ sakkoti. Na itarānīti idañca suṭṭhu upapannaṃ hotīti. ‘‘Ettha cā’’tiādīsu kāyaṅgacopanatthāya vācaṅgacopanatthāya ca pavattāni kāyavacīco pana bhāgiyāni nāma. Kāmāvacara kusalesveva viratiyo sandissanti. ‘‘Kāmāvacara kusalesu pī’’ti niddhāraṇe bhummavacanaṃ. Kāmabhūmiyaṃ uppannesu eva kāmāvacara kusalesu sandissanti. Tividha kuhanavatthūni ca viramitabbavatthuṭṭhāneṭhitāni. Ettha ca kuhanaṃ nāma vimhāpanaṃ lābhasakkāra silokatthāya manussānaṃ nānāmāyāsāṭheyya kammāni katvā acchariyabbhuta bhāvakaraṇanti vuttaṃ hoti. Taṃ pana tividhaṃ ‘paccayappaṭisevanakuhanañca, sāmantajappana kuhanañca, iriyā pathasaṇṭhā pana kuhanañca. Tattha mahicchoyeva samāno appicchākāraṃ dassetvā ādito āgatā gate catupaccaye paṭikkhipitvā pacchā bahuṃ bahuṃ āgate paccaye paṭiggaṇhāti. Idaṃ paccayappaṭisevana kuhanaṃ nāma. Pāpicchoyeva samāno ayaṃ jhānalābhīti vā abhiññālābhīti vā arahāti vā jano maṃ sambhāvetūti sambhāvanaṃ icchanto attānaṃ uttari manussa dhammānaṃ santike te vā attano santike katvā vañceti. Idaṃ sāmantajappana kuhanaṃ nāma. Pāpicchoyeva samāno ayaṃ santavutti samāhito āraddhavīriyoti jano maṃ sambhāvetūti sambhāvanaṃ icchanto iriyā patha nissitaṃ nānāvañcanaṃ karoti. Idaṃ iriyā patha saṇṭhāpana kuhanaṃ nāma. ‘‘Sikkhāpadassa vatthūnī’’ti surā pāna vikāla bhojana naccagītavādita dassana savanādīni. Surāmerayapānā viramādhīti samādiyantassa surāmerayapāna cetanā viramitabba vatthu nāma. Vikāla bhojanā viramāmīti samādiyantassa vikāle yāvakālika vatthussa paribhuñjana cetanā viramitabba vatthu nāma. Sesesupi eseva nayo. Lokuttara cittesu. ‘Sabbathāpī,ti ca ‘niyatā’ti ca ‘ekato vā’ti ca tīṇi visesanāni. Lokiyesu pana ‘kadācī’ti ca ‘visuṃ visuṃ’ti ca dve dve visesanāni. Tattha lokuttaresu ‘sabbathāpī’ti idaṃ samucchedappahāna dassanaṃ lokiyesupi tabbiparītaṃ tadaṅgappahāna dassanaṃ adhippetanti katvā ‘‘ekeka duccaritappahānavasene vā’’ti vuttaṃ.

121. Appamaññāsu. ‘‘Vibhaṅge’’ti appamaññā vibhaṅge. ‘‘Kāruññappakatikassā’’ti kāruññasabhāvassa. ‘‘Anissukino’’ti issādhammarahitassa. Thāmagatā karuṇā dosa samuṭṭhitaṃ vihiṃsaṃ pajahati. Thāmagatā muditā dosasamuṭṭhitaṃ aratiṃ pajahatīti vuttaṃ ‘‘vihiṃsā aratīnaṃ nissaraṇa bhūtā’’ti. Ettha ca arati nāma suññāgāresu ca bhāvanā kammesu ca nibbidā. Dosa nissaraṇe sati domanassanissaraṇampi siddhameva. Nissaraṇañca nāma paṭipakkha dhamma saṇṭhānena hoti. Tasmā pubbabhāgepi appamaññāsu niccaṃ somanassa saṇṭhānaṃ veditabbanti adhippāyena ‘‘domanassappaṭipakkhañcā’’tiādimāha. ‘‘Aṭṭhakathāyapi saha viruddho’’ti aṭṭhasāliniyaṃ upekkhā sahagata kāmāvacara kusala cittesu karuṇā muditā parikammakālepi hi imesaṃ uppatti mahāaṭṭhakathāyaṃ anuññātā evā-ti vuttaṃ. Tāya aṭṭhakathāyapi saha viruddho. Sesamettha suviññeyyaṃ. ‘‘Paṭikūlā rammaṇesu pana…pe… vattabbameva natthī’’ti paṭikūlā rammaṇāni nāma somanassena dūre honti, tathā dukkhita sattā ca, tasmā tadā rammaṇāni asubha bhāvanā cittāni ca karuṇā bhāvanā cittāni ca ādito upekkhā sahagatā nevāti vattabbameva natthi. ‘‘Sāhivedanupekkhā nāmā’’ti kāmāvacara vedanupekkhā vuttā. Vibhāvanipāṭhe, ‘‘aññavihitassa pī’’ti aññaṃ ārammaṇaṃ manasikarontassapi. Sajjhāyanaṃ sampajjati, sammasanaṃ sampajjatīti pāṭhaseso. Iti tasmā. Ettha siyā ‘‘taṃ paṭikkhittaṃ hotī’’ti kasmā vuttaṃ. Na nu tampi upekkhā sahagata cittesu karuṇā muditānaṃ sambhavaṃ sādheti yevāti. Saccaṃ sādhetiyeva. Tena pana paricaya vasena tesu tāsaṃ sambhavaṃ dīpeti. Idha pana ‘‘ettha cā’’tiādinā ‘‘paṭikūlā rammaṇesū’’tiādinā ca paricayena vinā pakatiyā tāsaṃ upekkhā vedanāya eva saha pavatti bahulatā vuttāti. ‘‘Yogakamma balenā’’ti yuñjana vīriya kamma balena.

122. Ceto yuttānaṃ citta cetasikānaṃ. ‘‘Ettha cā’’tiādīsu. Heṭṭhā ca vutto ‘kadāci sandissanti visuṃ visuṃ, kadāci nānā hutvā jāyantī’ti. Upari ca vakkhati ‘appamaññā viratiyo panettha pañcapi paccekameva yojetabbā’ti. Issādīnañca nānā kadāci yogo upari ‘issāmacchera kukkuccāni panettha paccekameva yojetabbānī’ti vakkhati. Mānathina middhānaṃ pana nānā kadāci yogo idha vattabbo. ‘‘Kadācī’’ti vatvā tadatthaṃ vivarati ‘‘tesaṃ’’tiādinā. ‘‘Tesaṃ’’ti diṭṭhi vippayuttānaṃ. ‘‘Niddābhibhūta vasenā’’ti nidassana vacanametaṃ. Tena kosajjādīnampi gahaṇaṃ veditabbaṃ. ‘‘Akammaññatāyā’’ti akammaññabhāvena. Tehi issāmacchariya kukkuccehi. Tena ca mānena. Kicca virodhe vā ārammaṇa virodhe vā nānābhāvo. Avirodhe sahabhāvo.

123. ‘‘Yogaṭṭhānaparicchindana vasenā’’ti sabbacitta sādhāraṇā tāva sabbesupi ekūnanavuticittuppādesu, vitakko pañcapaññā sacittesūtiādinā yuttaṭṭhāna bhūtānaṃ cittānaṃ gaṇanasaṅkhyāparicchedavasena. ‘‘Yutta dhammarāsi paricchindana vasenā’’ti anuttare chattiṃsa, mahaggate pañcatiṃsātiādinā yutta dhammarāsīnaṃ gaṇana saṅkhyā pariccheda vasena. Sesaṃ suviññeyyaṃ. ‘‘Pāḷiyaṃ’’ti dhammasaṅgaṇi pāḷiyaṃ. ‘‘Tesaṃ nayānaṃ’’ti catukka pañcaka nayānaṃ.

124. ‘‘Kāyavacī visodhana kiccā’’ti kāyadvāravacīdvāra sodhana kiccā.

125. Lokuttara viratīnaṃ lokuttara vipākesupi uppajjanato ‘‘idañca…pe… daṭṭhabba’’nti.

Tāsaṃ appamaññānaṃ. Tesu mahāvipākesu. Sattapaññattādīni ārammaṇāni yassāti viggaho. ‘‘Tenā’’ti kusalena. ‘‘Vikappa rahitattā’’ti vividhākāra cintana rahitattā. Appanāpatta kamma visesehi nibbattā appanāpattakamma visesa nibbattā. Paññatti visesāni nāma pathavīkasiṇa nimittādīni. ‘‘Api cā’’tiādīsu. Na paññatti dhammehi atthi. Evañca sati, kāmavipākāni kāmataṇhāya ārammaṇabhūtā paññattiyopi ālambeyyunti. ‘‘Saṅgahanayabhedakārakā’’ti patha majjhānika cittesu chattiṃsa. Dutīyajjhānika cittesu pañcatiṃsātiādinā saṅgahanayabhedassa kārakā.

126. ‘‘Ettha cā’’tiādīsu. ‘‘Pañcasu asaṅkhārikesū’’ti niddhāraṇe bhummavacanaṃ. Tathā pañcasu sasaṅkhārikesūti. Sesamettha suviññeyyaṃ.

128. ‘‘Bhūmi jāti sampayogādibhedenā’’ti phassotāva catubbidho hoti kāmāvacaro, rūpāvacaro, arūpāvacaro cāti. Ayaṃ bhūmibhedo.

Dvādasākusalā phassā, kusalā ekavīsati;
Chattiṃseva vipākā ca, vīsati kriyā matā.

Iti ayaṃ jātibhedo. Somanassa sahagato, diṭṭhigata sampayutto, asaṅkhāriko ca, sasaṅkhāriko cātiādinā sampayogādibhedo vattabbo. ‘‘Cittena samaṃ bheda’’nti attanā vā sampayuttena cittabhedena samaṃ bhedaṃ. Ekūnana vutiyā cittesu vā. Ettha ca vicikicchā cetasikaṃ ekasmiṃ citte yuttanti ekameva hoti. Doso, issā, macchariyaṃ, kukkuccanti ime cattāro dvīsu cittesu yuttāti visuṃ visuṃ dve dve honti. Tathā diṭṭhimānā paccekaṃ cattāro. Thinamiddhaṃ paccekaṃ pañcātiādinā sabbaṃ vattabbanti.

Cetasikasaṅgahadīpaniyāanudīpanā niṭṭhitā.

3. Pakiṇṇakasaṅgahaanudīpanā

129. Pakiṇṇakasaṅgahe. Ubhinnaṃ citta cetasikānaṃ. ‘‘Tepaññāsā’’ti tepaññāsavidhā. ‘‘Bhāvo’’ti vijjamānakiriyā. Yo lakkhaṇa rasādīsu lakkhaṇanti vuccati. Tenāha ‘‘dhammānaṃ’’tiādiṃ. Pavattoti pāṭhasesa padaṃ. Etena ‘vedanā bhedena cittacetasikānaṃ saṅgaho’tiādīsupi vedanā bhedena pavatto cittacetasikānaṃ saṅgahotiādinā sambandhaṃ dasseti. ‘‘Vacanattho dassito’’ti, kathaṃ dassitoti āha ‘‘vedanā bhedena cittacetasikānaṃ saṅgaho’’tiādi. ‘‘Tesaṃ dāni yathārahaṃ’’ti ettha ‘‘tesaṃ’’ti cittacetasikānaṃ, saṅgaho nāmāti sambandho. Etena ayaṃ saṅgaho citta cetasikānaṃ eva saṅgahoti siddhaṃ hoti. Vedanā hetuto. La. Lambaṇavatthuto saṅgaho nāmāti sambandho. Etena upari vedanā saṅgahotiādīsu vedanāto saṅgaho vedanā saṅgaho. La. Vatthuto saṅgaho vatthu saṅgahoti siddhaṃ hoti, vedanātotiādīsu ca vedanā bhedatotiādi atthato siddhaṃ hoti. Evaṃ channaṃ pakiṇṇakasaṅgahānaṃ vacanattho dassito. Tenāha ‘‘vedanā bhedenā’’tiādiṃ. Ādinā dassitoti sambandho. ‘‘Saṅgaho nāma niyyate’’ti vuttattā ‘‘nīto nāma atthī’’ti vuttaṃ. ‘‘Niyyate’’ti ca pavattīyateti attho. Nanu tesaṃ ‘‘saṅgaho nāma niyyate’’ti vuttattā dvīhi citta cetasikehi eva ayaṃ saṅgaho netabboti. Na. Cittena nīte cetasikehi visuṃ netabba kiccassa abhāvatoti dassetuṃ ‘‘citte pana siddhe’’tiādi vuttaṃ.

130. Vedanā saṅgahe. Vedanā bhedaṃ nissāya imassa saṅgahassa pavattattā ‘‘nissaya dhamma pariggahattha’’nti vuttaṃ. ‘‘Saṃyuttake’’ti vedanā saṃyuttake. ‘‘Ārammaṇaṃ anubhontī’’ti ārammaṇa rasaṃ anubhonti. ‘‘Te’’ti tejanā. ‘‘Taṃ’’ti taṃ ārammaṇaṃ. ‘‘Sātato’’ti sukhākārato. ‘‘Assātato’’ti dukkhā kārato. Tato aññopakāro natthi, tasmā vedanā anubhavana lakkhaṇena tividhā eva hotīti yojanā. ‘‘Dve’’ti dve vedanāyo. Upekkhaṃ sukhe saṅgahetvā sukhadukkhavasena vā dve vedanā vuttāti yojanā. ‘‘Santasmiṃ esā paṇīte sukhe’’ti jhānasampayuttaṃ adukkhama sukhaṃ sandhāya vuttaṃ. Pañca bhedādīsu vitthāro vedanā saṃyutte gahetabbo. Vedayitanti ca vedanāti ca atthato ekaṃ. ‘‘Sabbaṃ taṃ dukkhasmiṃ’’ti sabbaṃ taṃ vedayitaṃ dukkhasmiṃ eva paviṭṭhaṃ hoti. Saṅkhāra dukkhataṃ ānanda mayā sandhāya bhāsitaṃ saṅkhāra vipariṇāmatañca, yaṃ kiñci vedayitaṃ, sabbaṃ taṃ dukkhasmiṃti pāḷi. ‘‘Indriyabhedavasenā’’ti somanassa sahagataṃ, upekkhāsahagataṃ, domanassa sahagataṃ, sukhasahagataṃ, dukkha sahagatanti evaṃ indriya bhedavasena. ‘‘Yesu dhammesū’’ti sampayutta dhammesu. ‘‘Tesaṃ’’ti sampayutta dhammānaṃ.

Tattha sukhasampayuttā dhammā kāyika sukha sampayutta cetasika sukha sampayutta vasena duvidhā. Evaṃ issaraṭṭhānabhūtānaṃ sampayutta dhammānaṃ duvidhattā anubhavana bhede tīsu vedanāsu ekaṃ sukha vedanaṃ dvidhā bhinditvā sukhindriyaṃ somanassindriyanti vuttaṃ. Dukkhasampayutta dhammesupi esevanayo. ‘‘Api cā’’ti kiñci vattabbaṃ atthīti attho. ‘‘Tepī’’ti upekkhā sampayuttāpi dhammā. Cakkhādi pasādakāyā nāma cakkhu sota ghāna jivhā pasādakāyā. Tesu nissitā nāma cakkhu viññāṇa cittuppādādayo. ‘‘Sabbhāvā’’ti santabhāvato saṃvijjamāna bhāvato duvidhā hontīti yojanā. ‘‘Eka rasattā’’ti majjhattabhāvena ekarasattā. ‘‘Itarānī’’ti somanassa domanassa upekkhindriyāni. Sesamettha suviññeyyaṃ.

131. Hetusaṅgahe. ‘‘Suppatiṭṭhitabhāvasādhanaṃ’’ti suṭṭhu patiṭṭhahantīti suppatiṭṭhitā. Suppatiṭṭhita bhāvasādhanaṃ hetu kiccaṃ nāmāti yojanā. ‘‘Imepi dhammā’’ti imepi cha hetu dhammā. ‘‘Tatthā’’ti tesu ārammaṇesu, sādhenti. Tasmā suppatiṭṭhita bhāvasādhanaṃ hetukiccaṃ nāmāti vuttaṃ. ‘‘Apare panā’’ti paṭṭhānaṭṭha kathāyaṃ āgato revatatthera vādo. ‘‘Dhammānaṃ kusalādi bhāvasādhanaṃ’’ti sahajātadhammānaṃ kusalabhāvasādhanaṃ akusalabhāvasādhanaṃ abyākatabhāvasādhanaṃ. ‘‘Evaṃ sante’’tiādi taṃ vādaṃ paṭikkhipantānaṃ paṭikkhepavacanaṃ. ‘‘Yesa’’nti mohamūla citta dvaye moho ca ahetuka cittuppāda rūpa nibbānāni ca. ‘‘Na sampajjeyyā’’ti sahajāta hetuno abhāvā tassa mohassa akusala bhāvo, itare sañca abyākata bhāvo na sampajjeyya. Idaṃ vuttaṃ hoti. Hetu nāma sahajāta dhammānaṃ kusalādibhāvaṃ sādhetīti vuttaṃ. Evaṃ sati, so moho sampayutta dhammānaṃ akusala bhāvaṃ sādheyya. Attano pana akusala bhāvaṃ sādhento sahajāto añño hetu natthi. Tasmā tassa akusalabhāvo na sampajjeyya. Tathā ahetuka cittuppāda rūpa nibbānānañca abyākatabhāvaṃ sādhento koci sahajāto hetu nāma natthīti tesampi abyākata bhāvo na sampajjeyya. Na ca na sampajjati. Tasmā so theravādo na yuttoti. Ettha siyā. Soca moho attano dhammatāya akusalo hoti. Tāni ca ahetuka cittuppādarūpa nibbānāni attano dhammatāya abyākatāni hontīti. Evaṃ sante, yathā te dhammā. Tathā aññepi dhammā attano dhammatāya eva kusalā kusalā byākatā bhavissanti. Na cettha kāraṇaṃ atthi, yenakāraṇena te eva dhammā attano dhammatāya akusalā byākatā honti. Aññe pana dhammā attano dhammatāya kusalā kusalā byākatā na honti, hetūhi eva hontīti. Tasmā tesaṃ sabbesampi kusalādi bhāvatthāya hetūhi payojanaṃ natthi. Tasmā so theravādo na yutto yevāti. Na kevalañca tasmiṃ theravāde ettako doso atthi. Atha kho aññopi doso atthīti dassetuṃ ‘‘yāni cā’’tiādimāha. Tatthāyaṃ adhippāyo. Sace dhammānaṃ kusalādi bhāvo sahajāta hetuppaṭibaddho siyā. Evaṃ sati, hetu paccaye kusala hetuto laddha paccayāni rūpāni kusalāni bhaveyyuṃ. Akusala hetuto laddha paccayāni rūpāni akusalāni bhaveyyuṃ. Na ca bhavanti. Tasmā so vādo ayutto yevāti. Idāni puna taṃ theravādaṃ paggahetuṃ ‘‘yathāpanā’’tiādimāha. ‘‘Dhammesū’’ti catussacca dhammesu. Muyhanakiriyā nāma andhakāra kiriyā. Dhammacchando nāma dānaṃ dātukāmo, sīlaṃ pūretukāmo, bhāvanaṃ bhāvetukāmo iccādinā pavatto chando. ‘‘Akkhantī’’ti akkhamanaṃ, arocanaṃ, amanāpo. Pāpa dhamma pāpā rammaṇa virodho nāma kāmarāgaṭṭhānīyehi sattavidha methuna dhammādīhi pāpa dhammehi ceva pañcakāmaguṇā rammaṇe hi ca cittassa virodho, jegucchо paṭikūlo. Muyhanakiriyā pana ekanta akusala jātikā eva hoti. Ettāvatā mohamūla citta dvaye moho attano dhammatāya akusalo hotīti imamatthaṃ patiṭṭhāpeti. ‘‘Evaṃ sante’’tiādikaṃ tattha dosāropanaṃ vidhamati. Idāni ahetuka cittuppāda rūpa nibbānāni attano dhammatāya abyākatāni hontīti imamatthaṃ patiṭṭhāpetuṃ ‘‘yoca dhammo’’tiādimāha. ‘‘Ettakamevā’’ti aññaṃ dukkara kāraṇaṃ natthīti adhippāyo. ‘‘Ahetuka cittānaṃ’’ti ahetuka cittuppādānaṃ. Attano dhammatāya eva siddho. Ettāvatā-ahetuka. La. Nibbānāni attano dhammatāya abyākatāni hontī-ti imamatthaṃ patiṭṭhāpeti. ‘‘Evaṃ sante’’tiādi tattha dosāropanaṃ apaneti. Idāni sabbopi moho attano dhammatāya akusala bhāveṭhatvā aññesaṃ icchā nāma atthi, akkhanti nāma atthīti evaṃ vuttānaṃ icchā akkhanti dhammānampi akusala bhāvaṃ sādhetīti dassetuṃ ‘‘tattha moho’’tiādimāha. ‘‘Muyhana nissandāni evā’’ti muyhanakiriyāya nissandapphalāni eva. Na kevalaṃ so lobhādīnaṃ akusalabhāvaṃ sādheti, atha kho alobhādīnampi kusalabhāvaṃ so eva sādhetīti dassetuṃ ‘‘alobhādīnañcā’’tiādi vuttaṃ. ‘‘Avijjānusayena saheva siddho’’ti tāni sattasantāne avijjānusaye appahīne kusalāni honti. Pahīne kiriyāni hontīti adhippāyo. Idāni lobha dosānaṃ alobhādīnañca hetu kiccaṃ dassetuṃ ‘‘tāni pana lobhādīnī’’tiādi vuttaṃ. Rajjana dussanānaṃ nissandāni rajjanādinissandāni. ‘‘Diṭṭhi mānādīnī’’ti diṭṭhi māna issā macchariyādīni. Arajjana adussana amuyhanānaṃ nissandāni arajjanādi nissandāni. ‘‘Saddhādīnī’’ti saddhā sati hiri ottappādīni. ‘‘Hetumukhenapī’’ti ahetuka cittuppāda rūpa nibbānānaṃ abyākatabhāvo attano dhammatāya siddhoti vutto. Sahetuka vipāka kriyānaṃ abyākata bhāvo pana attano dhammatāya siddhotipi sahajāta hetūnaṃ hetu kiccena siddhotipi vattuṃ vaṭṭatīti adhippāyo.

Vibhāva nipāṭhe. ‘‘Maggitabbo’’ti gavesitabbo. Atha tesaṃ kusalādi bhāvo sesasampayutta hetuppaṭi baddho siyāti yojanā. ‘‘Appaṭi baddho’’ti hetunā appaṭi baddho. ‘‘Kusalādibhāvo’’ti kusalādibhāvo siyā. ‘‘So’’ti kusalādibhāvo. ‘‘Ahetukānaṃ’’ti ahetuka cittuppāda rūpa nibbānānaṃ. Idāni ‘yāni ca laddhahetu paccayānī’tiādi vacanaṃ paṭikkhipanto ‘‘yathācā’’tiādimāha. ‘‘Rūpārūpa dhammesū’’ti niddhāraṇe bhumma vacanaṃ. ‘‘Arūpa dhammesu evā’’ti niddhāraṇīyaṃ. Na rūpa dhammesu pharanti. Evaṃ sati, kasmā te rūpa dhammā jhānapaccayuppannesu vuttāti āha ‘‘te panā’’tiādiṃ. Sesamettha suviññeyyaṃ. ‘‘Taṃ pana tesaṃ’’ti tesaṃ haṃsādīnaṃ taṃ vaṇṇavisesaṃ. ‘‘Yoniyo’’ti mātāpitu jātiyo. ‘‘Abyākatānaṃ panāti sabbaṃ’’ti abyākatānaṃ pana abyākatabhāvo niranusaya santānappaṭi baddho, kammappaṭi baddho, avipākabhāvappaṭi baddho cāti daṭṭhabbanti idaṃ sabbaṃ. ‘‘Vutta pakkhepatati yevā’’ti tasmiṃ pakkhe antogadhamevāti adhippāyo.

132. Kiccasaṅgahe. Tasmiṃ parikkhīṇeti sambandho. ‘‘Kammassā’’ti kammantarassa. Cutassa sattassa abhinibbattīti sambandho. ‘‘Bhavantarādippaṭi sandhāna vasenā’’ti bhavantarassa ādikoṭiyā paṭisandhāna vasena. Bhavasantānassa pavattīti sambandho. Kathaṃ pavattīti āha ‘‘yāva taṃ kammaṃ’’tiādiṃ. ‘‘Avicchedappavatti paccayaṅgabhāvenā’’ti avicchedappavattiyā padhāna paccaya saṅkhātena aṅgabhāvena. Etena bhavaṅgapade aṅgasaddassa atthaṃ vadati. Tenāha ‘‘tassahī’’tiādiṃ. ‘‘Tassā’’ti bhavaṅgassa. Āvajjanaṃ āvaṭṭananti eko vacanattho. Taṃ vā āvajjetīti eko. ‘‘Taṃ’’ti citta santānaṃ. Āvaṭṭati vā taṃ etthāti eko. Āvaṭṭati vā taṃ etenāti eko. ‘‘Taṃ’’ti citta santānaṃ. Āvajjeti vāti eko. ‘‘Voṭṭhabbanaṃ’’ti vi-ava-ṭhapanaṃti padacchedo. Vibhāvani vicāraṇāyaṃ. ‘‘Ekāvajjana parikamma cittato’’ti maggena vā abhiññāya vā ekaṃ samānaṃ āvajjanaṃ assāti viggaho. Tassaṃ vīthiyaṃ ‘āvajjanaṃ, parikammaṃ, upacāro, anulomaṃ, gotrabhū,ti ettha parikamma javanacittaṃ idha parikamma cittanti vuttaṃ. ‘‘Tānī’’ti maggā bhiññājavanāni. ‘‘Tatthā’’ti tasmiṃ vibhāvani pāṭhe. ‘‘Dīghaṃ addhānaṃ’’ti sakalarattiyaṃ vā sakala divasaṃ vā niddokkamana vasena dīghaṃ kālaṃ. Sesamettha suviññeyyaṃ. ‘‘Paṭisandhiyāṭhānaṃ’’ti paṭisandhikiccassa ṭhānaṃ. Kālohi nāma visuṃ cittassa ārammaṇa bhūto eko paññatti dhammoti etena kālo nāma sabhāvato avijjamānattā kathaṃ kiccānaṃ pavattiṭṭhānaṃ nāma sakkā bhavitunti imaṃ āsaṅkaṃ visodheti. ‘‘Itarathā’’ti tathā aggahetvā aññathā kiccaṭṭhānānaṃ abhede gahite satīti attho. ‘‘Sayaṃ somanassa yuttaṃpī’’ti kadāci sayaṃ somanassa yuttaṃpi. ‘‘Taṃ’’ti somanassa santīraṇaṃ. ‘‘Laddhapaccaya bhāvenā’’ti laddhaanantara paccayabhāvena. ‘‘Āsevana bhāva rahitaṃ pī’’ti āsevana guṇa rahitampi. Tañhi āsevana paccaye paccayopi na hoti, paccayuppannampi na hotīti. ‘‘Parikamma bhāvanā balena ca pavattattā’’ti idaṃ phalasamāpatti vīthiyaṃ phalajavanesu pākaṭaṃ. Sesametthasubodhameva.

133. Dvārasaṅgahe. ‘‘Ādāsapaṭṭamayo’’ti ādāsapaṭṭena pakato. ‘‘Dve evā’’ti dve eva dvārāni. ‘‘Dvāra sadisattā’’ti nagara dvāra sadisattā. ‘‘Kammavisesa mahābhūta visesa siddhenā’’ti ettha kammavisesena ca mahābhūta visesena ca siddhoti viggaho. Āvajjanādīni ca vīthi cittāni gaṇhanti. ‘‘Yamhī’’ti yasmiṃ cakkhumhi. Tadeva cakkhu cakkhudvāraṃ nāmāti sambandho. ‘‘Tesaṃ dvinnaṃ’’ti rūpa nimittānañca āvajjanādi vīthicittānañca. ‘‘Visaya visayī bhāvūpagamanassā’’ti ettha rūpa nimittānaṃ visayabhāvassa upagamanaṃ nāma cakkhu maṇḍe āpātāgamanaṃ vuccati. Āvajjanādīnaṃ visayī bhāvassa upagamanaṃ nāma tesaṃ nimittānaṃ ārammaṇa karaṇaṃ vuccati. ‘‘Mukhappathabhūtattā’’ti mukhamaggabhūtattā. Evaṃ dvāra saddassa karaṇa sādhanayuttiṃ dassetvā idāni adhikaraṇa sādhana yuttiṃ dasseti ‘‘athavā’’tiādinā. ‘‘Rūpānaṃ’’ti rūpa nimittānaṃ. ‘‘Cakkhumeva cakkhu dvāra’’nti etena cakkhumeva dvāraṃ cakkhu dvāranti avadhāraṇa samāsaṃ dasseti. ‘‘Kāraṇaṃ vuttamevā’’ti heṭṭhā cittasaṅgahe manodvārāvajjanapade vuttameva. Sabbaṃ ekūna navutividhaṃ cittaṃ manodvārameva nāma hoti. Tathāhi vuttaṃ aṭṭhasāliniyaṃ ayaṃ nāmamano manodvāraṃ nāma na hotīti na vattabboti. ‘‘Upapatti dvāramevā’’ti upapattibhava pariyāpannaṃ kammajadvārameva. ‘‘Idha cā’’ti imasmiṃ saṅgahaganthe ca. Yañca sādhaka vacananti sambandho. ‘‘Tatthā’’ti vibhāvaniyaṃ. ‘‘Tattheva taṃ yuttaṃ’’ti tasmiṃ pāḷippadese eva taṃ sādhaka vacanaṃ yuttaṃ. Itare dve paccayāti sambandho. ‘‘Manañcāti etthā’’ti manañca paṭicca dhamme ca uppajjati manoviññāṇaṃti vākye manañcātipade. Tattha pana javana manoviññāṇassa uppattiyā catūsu paccayesu manañcāti ettha dvārabhūtaṃ bhavaṅgamano ca āvajjana mano cāti dve paccayā labbhanti. Dhamme cāti pade dhammārammaṇa saṅkhāto eko paccayo labbhati. Ca saddena manoviññāṇa sampayuttakkhandhā gayhanti. Evaṃ cattāro paccayā honti. ‘‘Ettha cā’’ti imasmiṃ aṭṭhakathā vacane. ‘‘Sannihita paccayānaṃ eva tattha adhippetattā’’ti paṭicca saddasāmatthiyena āsanne dharamānapaccayānaṃ eva tasmiṃ pāḷivākye adhippetattā. ‘‘Dvārabhāvārahassā’’ti visaya visayīnaṃ vutta nayena pavatti mukhabhāvārahassa. Etena ārammaṇāni āpātaṃ āgacchantu vā, māvā, vīthi cittāni pavattantuvā, māvā, appamāṇaṃ. Pabhassarappasannabhāvena dvārabhāvā rahatā eva pamāṇanti dīpeti. ‘‘Niṭṭhamettha gantabbaṃ’’ti sanniṭṭhānaṃ ettha gantabbaṃ. Dvāravikāra mūlakāni tādisāni kiccāni yesaṃ tāni taṃ kiccavantāni. ‘‘Kammavasena sijjhantī’’ti sattasantāne pavattantīti adhippāyo. Taṃ kiccavantāni cittāni. Vibhāvani pāṭhe ‘‘manodvāra saṅkhāta bhavaṅgato’’ti manodvāra saṅkhāta bhavaṅga bhāvato ca. ‘‘Ārammaṇantaraggahaṇavasena appavattito’’ti paṭisandhi cittena yathā gahitaṃ kammakammanimittādikaṃ ārammaṇaṃ muñcitvā pavattikāle chasu dvāresu āpātāgatassa ārammaṇantarassa gahaṇa vasena appavattito ca. Heṭṭhāpi pañcadvārā vajjana cakkhu viññāṇa sampaṭicchana santīraṇa voṭṭhabbana kāmāvacarajavana tadā rammaṇa vasenātiādinā kiccasīseneva. La. Vutto. Etthahi āvajjana sampaṭicchanādīni kicca visesānaṃ nāmāni honti. ‘‘Ce’’ti ce vadeyya. ‘‘Nā’’ti na vattabbaṃ. ‘‘Tathā assutattā’’ti ekūna vīsati dvāra vimuttānīti ca, cha dvārikāni ceva dvāra vimuttānīti ca, mahaggata vipākāni dvāra vimuttāne vāti ca, sutaṃ. Na pana dvārika vimuttānīti sutaṃ.

134. Ārammaṇa saṅgahe. ‘‘Dubbala purisenā’’ti gelaññābhibhūtattā vā jarābhibhūtattā vā daṇḍena vā rajjukena vā vinā uṭṭhātumpi patiṭṭhātumpi aparāparaṃ gantumpi asakkontena dubbala purisena daṇḍakaṃ vā rajjukaṃ vā ālambiyati. Ālambitvā uṭṭhāti. Patiṭṭhāti. Aparāparaṃ gacchati. Evameva. Amuñca mānehi hutvāti pāṭhaseso. ‘‘Āgantvā’’ti ārammaṇa karaṇa vasena tato tato āgantvā. ‘‘Visuṃ siddhānī’’ti ālambiyatīti etasmiṃ atthe sati, ālambaṇanti sijjhati. Ārammaṇanti na sijjhati. Tāni ettha āgantvā ramantīti etasmiṃ atthe sati, ārammaṇanti sijjhati. Ālambaṇanti na sijjhati. Evañca sati ekaṃ padaṃ dvīhivākyehi dassanaṃ na sundaranti. ‘‘Aññāni ārammaṇānī’’ti rūpārammaṇato aññāni saddārammaṇādīni. ‘‘Āgacchatī’’ti āvibhāvaṃ gacchati, uppādappavatti vasena paccakkhabhāvaṃ pāpuṇāti. ‘‘Āgacchitthā’’ti āvibhāvaṃ gacchittha, uppādappavatti vasena paccakkhabhāvaṃ pāpuṇittha. ‘‘Anāgataṃ’’ti ettha na kāro avatthā vasena paṭisedho. Yo dhammo paccaya sāmaggiyaṃ sati āgamana jātiko uppajjana sīlo. So eva idāni āgacchati, idāni āgacchittha, idāni āgamana jātiyaṃ ṭhito, nāgacchati nāgacchitthāti iminā atthena so anāgato nāma. Nibbāna paññattiyo pana āgamana jātikā na honti. Tasmā āgamanappasaṅgābhāvato anāgatāti na vuccantīti. Tenāha ‘‘uppāda jātikā’’tiādiṃ. ‘‘Taṃ vicāretabbaṃ’’ti vatvā vicāraṇākāraṃ dasseti ‘‘sabbepihī’’tiādinā. Te yadā vattabba pakkhe tiṭṭhantīti sambandho. Uppāda jātikānaññeva saṅkhata dhammānaṃ. Tāsaṃ nibbāna paññattīnaṃ. ‘‘Na tathā imesaṃ’’ti imesaṃ dvāra vimuttānaṃ ārammaṇaṃ pana tathā na hotīti yojanā. ‘‘Tatthā’’ti tasmiṃ bhava visese. Vibhāvanipāṭhe ‘‘āvajjanassaviyā’’ti āvajjanassa ārammaṇaṃ viya. Aggahitameva hutvā. ‘‘Ekavajjana vīthiyaṃ aggahita bhāvo idha na pamāṇa’’nti cha dvāraggahitanti idha appamāṇaṃ. Bhavantare gahitassa adhippetattā. ‘‘Kālavimutta sāmaññaṃ’’vāti yaṃ kiñcikāla vimuttaṃ vā na hotīti adhippāyo. Āgamasiddhi vohāro nāma ‘‘kammanti vā, kammanimittanti vā, gati nimittanti vā, pasiddho vohāro vuccati. Ajāta satturājā saṅkiccajātakepi pitaraṃ māreti. Tasmā ‘‘dvīsubhavesū’’ti vuttaṃ. ‘‘Cha hi dvārehī’’ti karaṇa bhūtehi chahi cakkhādi dvārehi. ‘‘Maraṇāsanna javanehī’’ti kattu bhūtehi maraṇāsanne pavattehi cha dvārika javanehi. ‘‘Anekaṃ sabhāvaṃ’’ti anekanta bhāvaṃ. Yañhi ārammaṇanti sambandho. ‘‘Kenaci dvārena aggahitameva hotī’’ti ettha asaññī bhavato cutānaṃ sattānaṃ kāmapaṭisandhiyā kammādi ārammaṇaṃ bhavantare kenaci dvārena aggahitanti yuttaṃ. Kasmā, tasmiṃ bhave kassacidvārasseva abhāvato. Arūpabhavato cutānaṃ pana kāmapaṭisandhiyā gati nimitta sammataṃ ārammaṇaṃ kathaṃ bhavantare kenaci dvārena aggahitaṃ bhaveyya, manodvāraggahitameva bhaveyyāti imaṃ codanaṃ visodhetuṃ ‘‘ettha ca yasmā paṭṭhāne’’tiādi vuttaṃ. Tato cutānaṃ sattānaṃ yā kāmapaṭisandhi, tassākāmapaṭi sandhiyā. Paccuppannaṃ gatinimittaṃ ārammaṇaṃ etissāti viggaho. Kāmapaṭisandhi. Paresaṃ payoga balenāpi kammādīnaṃ upaṭṭhānaṃ nāma hotītiādinā yojetabbaṃ. ‘‘Suṭṭhu āsevitānaṃ’’ti cirakālaṃ saṅgha vatta cetiyavatta karaṇādivasena taṃ taṃ bhāvanā kammavasena ca suṭṭhu āsevitānaṃ kammakammanimittānaṃ. ‘‘Hoti yevā’’ti kammādīnaṃ upaṭṭhānaṃ nāma hotiyeva. ‘‘Āgantvā’’ti imaṃ manussa lokaṃ āgantvā gaṇhantiyeva. Tadāpi nirayapālehi dassitaṃ taṃ taṃ gati nimittaṃ ārammaṇaṃ katvā cavanti. ‘‘Taṃ’’ti revatiṃ nāma itthiṃ. Nanu nirayapālā nāma tāvatiṃsā bhavanaṃ gantuṃ na sakkuṇeyyunti. No nasakkuṇeyyuṃ. Kasmā, mahiddhika yakkha jātikattāti dassetuṃ ‘‘tehī’’tiādi vuttaṃ. ‘‘Vessavaṇa dūtā’’ti vessavaṇamahārājassa dūtā. ‘‘Upacārajjhāneṭhatvā’’ti appanājhānaṃ apattatāya upacārabhāvanābhūte kāmāvacarajjhāneṭhatvā. ‘‘Tāneva nimittānī’’ti pathavīkasiṇa nimittādīni paṭibhāga nimittāni. ‘‘Kāmapaṭisandhiyā ārammaṇaṃ’’ti tehi nimittārammaṇehi aññaṃ upacāra bhāvanā kammaṃ vā yaṃ kiñci anurūpaṃ gati nimittaṃ vā. ‘‘Tāneva nimittāni gahetvā’’ti vacanena tāni nimittāni maraṇāsanna javanehi gahitānīti dasseti. Tāni ca paññatti dhammattā kāmapaṭisandhiyā ārammaṇaṃ na hontīti. ‘‘Paccuppannagati nimitte siddhe siddhamevā’’ti tasmiṃ bhave gatassa tattha yāvajīvampi anu bhavitabbaṃ ārammaṇaṃ nāma tasmiṃ khaṇe dharamānaṃ paccuppannampi atthi. Tato vaḍḍhamānaṃ anāgatampi atthi. Tattha paccuppanne upaṭṭhahante paṭisandhiyā ārammaṇaṃ sampajjati. Anāgataṃ pana anupaṭṭhahantampi paccuppanne antogadhasadisaṃ hotīti adhippāyo. Vibhāvani pāṭhena ca paccuppanna gatinimittaṃ viya āpātamāgataṃ, kasmā, paccuppanna gati nimitteneva kicca siddhito-ti adhippāyo. Sesamettha subodhaṃ. ‘‘Tānihī’’tiādīsu. Keci vadanti. Anejosanti mārabbha. Yaṃ kālamakarīmunīti vuttattā sabbaññu buddhādīnaṃ parinibbāna cuti cittaṃ santi lakkhaṇaṃ nibbānaṃ ārammaṇaṃ karotīti. Taṃ sabbathāpi kāmāvacarā lambaṇā nevāti iminā apanetabbanti dassetuṃ ‘‘tā nihi sabbaññu buddhānaṃ uppannāni pī’’tiādi vuttaṃ. ‘‘Lokuttara dhammā’’tiādīsu. ‘‘Tānī’’ti dvādasā kusala cittāni aṭṭhañāṇa vippayutta kusala kriya javanāni ca. Ajjhāna lābhino puthujjanā mahaggatajjhānānipi ālambituṃ na sakkontīti vuttaṃ ‘‘paññattiyā saha kāmāvacarā rammaṇānī’’ti. ‘‘Tāne vā’’ti ñāṇa sampayutta kāma kusalāni eva. Jhānalābhīnaṃ tāneva ñāṇa sampayuttakāma kusalāni. Heṭṭhima phalaṭṭhānaṃ tāneva attanā adhigata maggaphala nibbānā rammaṇāni. ‘‘Jhānāni patthentī’’ti āyatiṃ jhānalābhino bhaveyyāmāti patthanaṃ karonti. ‘‘Tesaṃ pī’’ti tesaṃ puthujjanānampi. ‘‘Te’’ti te lokuttara dhammā. ‘‘Anubhontī’’ti sampāpuṇanti. ‘‘Navanipāte’’ti aṅguttara nikāye navanipāte. Sesaṃ sabbaṃ suviññeyyameva.

135. Vatthusaṅgahe. ‘‘Vatthū’’ti nissaya viseso vuccati. Tāni nissaya vatthūni yesaṃ tāni tabbatthukāni. ‘‘Tesañca saddo na yujjatī’’ti tesaṃ vāde ca saddo na yujjati. Na hi alutta ca kāraṃ dvanda padaṃ nāma atthīti. ‘‘Pubbapadesu ānetabbo’’ti cakkhu vatthu ca sotavatthu cātiādinā ānetabbo. Samāsa padaṃ na yujjati. Na hi samāsa padato eka desaṃ aññattha ānetuṃ yujjatīti. Avibhattika niddeso nāma cakkhuṃ, sotaṃ, ghānaṃ, jivhā, kāyo, hadayaṃ, vatthu cāti vattabbe pubbapadesu avibhattika niddeso. Evañcasati vatthu saddo ca saddo ca pubbapadesu ānetuṃ labbhantīti. Kāmataṇhāya adhīnena āyattena kāmāvacara kammena nibbattā kāmataṇhādhīna kamma nibbattā. ‘‘Rūpādīnaṃ paribhogo’’ti rūpādīnaṃ pañcakāmaguṇānaṃ paribhogo. ‘‘Parittakammaṃ pī’’ti sabbaṃ kāmāvacara kammampi. ‘‘Pūrayamānaṃ’’ti paripūrentaṃ. Cakkhu dassanānuttariyaṃ nāma. Sotaṃ savanānuttariyaṃ nāma. Sabbesaṃ dassana kiccānaṃ majjhe buddha dassanā divasena anuttaraṃ dassanaṃ janetīti dassanānuttariyaṃ. Evaṃ savanānuttariyepi catusacca dhammassavanā divasenāti vattabbaṃ. ‘‘Ajjhatta bahiddha santā nesu pī’’ti ajjhatta santānepi bahiddha santānepi. ‘‘Suddhe’’ti kenaci ālokena ca andhakārena ca virahite. Āloko hi eko rūpa viseso. Tathā andhakāro ca. Te ca tattha natthi. ‘‘Imasmiṃ saṅgahe’’ti vatthu saṅgahe. Visiṭṭhaṃ jānanaṃ vijānanaṃ. Tañca vijānanaṃ tīsu manodhātūsu natthīti vuttaṃ ‘‘vijānana kiccābhāvato’’ti. Āvajjana kiccaṃ kimetanti, manasikāra mattaṃ hoti. Sampaṭicchana kiccañca pañcaviññāṇehi yathā gahitāneva pañcārammaṇāni sampaṭicchana mattaṃ hoti. Tenāha ‘‘visesajānana kiccāni na hontī’’ti. Dassanaṃ, savanaṃ, ghāyanaṃ, sāyanaṃ, phusana, nti imāni kiccāni thokaṃ visesa jānana kiccāni hontīti vuttaṃ ‘‘paccakkhato dassanā divasenā’’tiādiṃ. Thokaṃ visesa jānana kiccāni honti. Tasmā tāni pañcaviññāṇānīti vuttāni. Avasesā pana santīraṇādayo manoviññāṇadhātuyo nāmāti sambandho. Nanu mananaṭṭhena mano ca taṃ vijānanaṭṭhena viññāṇañcāti vuttepi pañcaviññāṇehi viseso natthīti āha ‘‘atissaya visesa jānana dhātuyoti attho’’ti. Evaṃ santepi so attho saddayuttiyā siddho na hoti. Yadicchā vasena vutto hotīti āha ‘‘pariyāya padānaṃ’’tiādi. Etena so attho saddayuttiyā eva siddho. Na yadicchāvasena vuttoti dasseti. ‘‘Visesana samāse’’ti mano ca taṃ viññāṇañcāti manoviññāṇanti evarūpe kammadhāraya samāse. ‘‘Padaṭṭhānaṃ’’ti ettha padanti ca ṭhānanti ca kāraṇattha vacanāni, tasmā pariyāya saddā nāma. Padañca taṃ ṭhānañcāti vutte atissaya kāraṇanti attho viññāyati. Tathā dukkha dukkhaṃ, rūpa rūpaṃ, rāja rājā, devadevotiādīni. ‘‘Katthaci dissati yujjati cā’’ti na hi katthaci dissati ca. Sacepi katthaci disseyya, na hi yujjati cāti attho. ‘‘Manaso viññāṇaṃ’’ti ettha paṭisandhi cittato paṭṭhāya yāvacuti cittā antare sabbaṃ citta santānaṃ satta viññāṇa dhātūnaṃ vasena vibhāgaṃ katvā attho vattabbo. Pañcadvārā vajjanañca sampaṭicchana dvayañca manodhātu mattattā mano nāma. Pañcaviññāṇāni viññāṇa mattāni nāma. Avasesāni sabbāni viññāṇāni manassa viññāṇanti atthena manoviññāṇāni nāma. Tattha ‘‘manassa viññāṇaṃ’’ti anantara paccaya bhūtassa vā manassa paccayuppanna bhūtaṃ viññāṇaṃ. Ettha sampaṭicchana dvayaṃ paccayamano nāma. Santīraṇato paṭṭhāya yāva dvārantare pañcadvārā vajjanaṃ nāgacchati, tāva antare sabbaṃ manoviññāṇa santānaṃ paccayuppanna viññāṇaṃ nāma. Puna ‘‘manassa viññāṇa’’nti paccayuppanna bhūtassa manassa paccaya bhūtaṃ viññāṇaṃ. Ettha pañcadvārā vajjanaṃ paccayuppanna mano nāma. Tato pure sabbaṃ manoviññāṇa santānaṃ paccaya mano nāma. Sesaṃ suviññeyyaṃ. Avasesāpanātiādīsu. ‘‘Manoviññāṇadhātu bhāvaṃ sambhāvetī’’ti avasesā pana dhammā manoviññāṇadhātu ca nāma honti, hadaya vatthuñca nissāyayeva vattantīti evaṃ tesaṃ dhammānaṃ manoviññāṇadhātu bhāvañca sambhāveti, vaṇṇeti. Suṭṭhu pakāsetīti attho. Ettha panātiādīsu. ‘‘Pāḷiyaṃ’’ti indriya saṃyutta pāḷiyaṃ. Dutīyajjhāne eva aparisesa nirodha vacanaṃ viruddhaṃ siyā. Kathaṃ, sace paṭigho anīvaraṇā vattho nāma natthi. Pathamajjhānato pubbe eva so niruddho siyā. Atha dutīyajjhānupacārepi so uppajjeyya, pathamajjhānampi parihīnaṃ siyā. Tasmiṃ parihīne sati, dutīyajjhānampi nuppajjeyya. Evaṃ viruddhaṃ siyā. ‘‘Purima kāraṇamevā’’ti anīvaraṇā vatthassa paṭighassa abhāvatoti kāraṇaṃ eva. Paratoghoso nāma sāvakānaṃ sammādiṭṭhippaṭilābhāya padhāna paccayo hoti. So ca arūpabhave natthi. Dhammābhisamayo nāma catusacca dhammappaṭivedho, buddhā ca pacceka sambuddhā ca sayambhuno parato ghosena vinā dhammaṃ paṭivijjhanti. Te ca tattha nuppajjanti. ‘‘Rūpavirāga bhāvanāyā’’ti rūpavirāga bhāvanā balena. Tesaṃ rūpāvacara cittānaṃ. ‘‘Samatikkantattā’’ti tesu nikantippahānavasena suṭṭhu atikkantattā. Sesaṃ sabbaṃ suviññeyyaṃ.

Pakiṇṇakasaṅgahadīpaniyāanudīpanāniṭṭhitā.

4. Vīthisaṅgahaanudīpanā

136. Vīthisaṅgahe. ‘‘Tesaññe vā’’ti citta cetasikānaṃ eva. ‘‘Vuttappakārenā’’ti ‘tattha cittaṃ tāva catubbidhaṃ hoti kāmāvacaraṃ rūpāvacaraṃ, tiādinā iccevaṃ vuttappakārena. ‘‘Pubbā paraniyāmitaṃ’’ti vā dvattiṃsa sukha puññamhātiādinā nayena pubbā paraniyāmitaṃ. ‘‘Ārabbhagāthāyā’’ti.

Vīthi cittavasenevaṃ, pavattiya mudīrito;
Pavatti saṅgaho nāma, sandhiyaṃ dāni vuccatī.ti

Evaṃ pavattikāle pavatti saṅgaho, paṭisandhikāle pavatti saṅgahoti siddho hoti. Keci vāde ‘‘paṭisandhi pavattiyaṃ’’ti niddhāraṇe gahite dvīsu paṭisandhi saṅgaha pavatti saṅgahesu idāni pavatti saṅgahaṃ pavakkhāmi, pacchā paṭisandhi saṅgahaṃ pavakkhāmīti attho hoti. Tattha ‘‘paṭisandhi saṅgaho’’ti paṭisandhikāle saṅgaho. ‘‘Pavatti saṅgaho’’ti pavattikāle saṅgaho. So ca uparigāthāya na sametīti dassetuṃ ‘‘evaṃ satī’’tiādimāha. ‘‘Tāni tīṇi chakkāni nikkhittānī’’ti chakkamattāni nikkhittāni, na sakalaṃ. Vatthu dvārā lambaṇa saṅgahoti adhippāyo. ‘‘Sā panā’’ti sāvisayappavatti pana. ‘‘Kāci sīghatamā’’ti kāci atirekataraṃ sīghā. ‘‘Dandhā’’ti saṇikā, cirāyikā. ‘‘Anupapannā’’ti asampannā. Asampanna doso āgacchatīti vuttaṃ hoti. ‘‘Dhātubhedaṃ’’ti satta viññāṇa dhātūnaṃ vibhāgaṃ. ‘‘Dhātunānattaṃ’’ti dhāraṇa kiccanānattaṃ. Iti tasmā manodhātu visuṃ vuttāti sambandho. ‘‘Mananaṃ’’ti vijānanabhāvaṃ apattaṃ. Āvajjanamatta sampaṭicchanamatta saṅkhātaṃ jānanamattaṃ. ‘‘Yaṃ kiñci mananaṃ’’ti antamaso āvajjanamatta sampaṭicchanamattaṃ pīti adhippāyo. ‘‘Suddho pana manoviññāṇappabandho’’ti manodvāra vikāraṃ paṭicca pavatto manoviññāṇappabandho. Na bhavaṅga manoviññāṇappabandho. So hi vīthimuttattā idha appasaṅgoti. Manodvāre pana dvidhāti sambandho. Buddhassa bhagavato pathamābhinīhārakālo nāma sumedhatāpasakāle buddha bhāvāya kāya cittānaṃ abhinīhārakālo. Ādisaddena pacchima bhave paṭisandhiggahaṇādiṃ saṅgaṇhāti. ‘‘Jāti phalikakkhandhā viya sampajjantī’’ti tena obhāsena ajjhotthaṭattā jātiphalikakkhandha sadisā hontīti adhippāyo. ‘‘Upapatti deva brahmānaṃ panā’’ti upapattippaṭisandhikānaṃ opapātika deva brahmānaṃ pana. ‘‘Pasāda nissaya bhūtānaṃ’’ti cakkhādīnaṃ pasāda vatthūnaṃ nissaya mahābhūtānaṃ.

‘‘Yāni panā’’tiādīsu. Dvatti cittakkhaṇāni atikkamma āpātaṃ āgacchantīti yojanā. Evaṃ paratthapi. Vibhūtassāti ca avibhūtassāti ca idaṃ ādimhi manodvāre pana vibhūtassāti ca avibhūtassāti ca padānaṃ uddharaṇaṃ. ‘‘Rūpā rūpānaṃ’’ti rūpa dhammānañca arūpa dhammānañca. ‘‘Tāvā’’ti vīthi cittappavatti dassanato pathamataraṃ evāti attho. ‘‘Addhāna paricchedaṃ’’ti khaṇakāla paricchedaṃ. Vibhāvanipāṭhe ‘‘atimahantā divasena visaya vavatthānaṃ hotī’’ti vacanena ādimhi ‘chavatthūni, cha dvārāni, cha ārammaṇāni, cha viññāṇāni, cha vīthiyo, cha dhāvisayappavattī,ti evaṃ vuttesu chasu chakkesu chadhāvisayappavattīti padamattaṃ saṅgaṇhāti. Taṃ anupapannaṃ hoti. Tenāha ‘‘evañhi satī’’tiādiṃ. ‘‘Visaya vavatthānattha mevā’’ti atimahantādi visaya vavatthānatthameva vuttanti na ca sakkā vattuṃ. Rūpā rūpa dhammānaṃ addhāna paricchedo nāma abhidhamme sabbattha icchitabbo. Tasmā tassa dassanatthampi taṃ vuttanti daṭṭhabbaṃ. ‘‘Sabhāvappaṭilābho’’ti cintana phusanādīnaṃ pātubhāvo vuccati. ‘‘Anivattī’’ti anantaradhānaṃ vuccati. ‘‘Parihāyitvā’’ti jarā kiccaṃ āha. ‘‘Accharāsaṅghāṭakkhaṇassā’’ti aṅgulīnaṃ saṅghaṭṭanakkhaṇassa. Ācariyānandatthero nāma abhidhamma ṭīkākāro vuccati. ‘‘Assā vijjuyāṭhiti nāma visuṃ na paññāyatī’’ti vijjuppādaṃ passantānaṃ na paññāyati. Tathā cittampi vaḍḍhanānantarameva bhijjatīti yojanā. Tenāha ‘‘taṃ pī’’tiādiṃ. Udayabhāgo nāma vaḍḍhanabhāgo, vayabhāgo nāma antaradhānabhāgo. ‘‘Evañca katvā’’ti laddhaguṇa vacanaṃ. ‘‘Ekaṃcittaṃ divasaṃ tiṭṭhatī’’ti pucchā vacanaṃ. ‘‘Āmantā’’ti paṭiññā vacanaṃ. ‘‘Vayakkhaṇo’’ti pucchā. ‘‘Na hevaṃ vattabbe’’ti paṭikkhepo. Paccatta vacanassa ekārattaṃ. Evaṃ navattabbanti attho. ‘‘Mahātherenā’’ti moggali puttatissa mahātherena. Nanu suttantesu vuttanti sambandho. ‘‘Nā’’ti na upalabbhati. ‘‘Imassa vuttattā’’ti imassa vacanassa vuttattā. Saṅkhata lakkhaṇaṃ visayo yesaṃ tāni saṅkhata visaya lakkhaṇāni. Saṅkhata dhammameva āhacca tiṭṭhati. Ayaṃ abhidhamme dhammatāti adhippāyo. ‘‘Saṅgaha kārenā’’ti ācariya buddhaghosattheraṃ vadati. ‘‘Atthikkhaṇaṃ’’ti khaṇadvayameva vuccati. Iti vatvā tamatthaṃ sādhentīti sambandho. Gāthāyaṃ. ‘‘Tassevā’’ti tassā ṭhitiyā eva bhedo. Sabbadā sabbapāṇinaṃ maraṇaṃ nāma vuccatīti yojanā. ‘‘Tamatthaṃ’’ti tāni atthikkhaṇaṃ upādāya labbhantīti atthaṃ. ‘‘Athavā’’ti eko theravādo. ‘‘Santati vasena ṭhānaṃ’’ti ṭhitāya aññathattaṃ paññāyatīti ettha ṭhitabhāvasaṅkhātaṃ ṭhānaṃ santati ṭhitivasena veditabbanti vadanti. ‘‘Imasmiṃ pana sutte’’ti vedanāya uppādo paññāyati, vayo paññāyati, ṭhitāya aññathattaṃ paññāyatīti idaṃ suttaṃ vadati. ‘‘Appaṭibāhetvā’’ti anīvāretvā. Yāvaḍḍhanassa nivatti nāma atthi. Udaya pariyanta mattabhūtā sā eva nivatti. ‘‘Dvīhi khandhehī’’ti rūpa jarā rūpakkhandhena saṅgahitā. Arūpa jarā saṅkhārakkhandhenāti evaṃ dvīhi khandhehi. Yañca tattha vuttanti sambandho. Rūpassa uppādo dvidhābhinditvā desito. Kathaṃ, upacayo santatī tiyojanā. ‘‘Vibhāgā rahassā’’ti uppādo uppajja naṭṭhena eko samāno rūpānaṃ vaḍḍhana samaye uppādo. Upari vaḍḍhanaṭṭhena upacayoti vutto. Avaḍḍhitvā ṭhita samaye uppādo yathā ṭhita nīhārena cirakālaṃ pavatti atthena santatīti vutto. Evaṃ vibhāgā rahassa. ‘‘Yathānuloma sāsanaṃ’’ti vinetabba puggalānaṃ ajjhāsayānuloma sāsanaṃ.

‘‘Arūpa’’ntiādīsu. ‘‘Arūpaṃ’’ti sabbaso rūpasaṇṭhāna rahitattā citta cetasikaṃ nāmaṃ vuccati. ‘‘Arūpi sabhāvattā’’ti arūpa dhamma sabhāvattā iccevattho. Tattha arūpa dhamma sabhāvo nāma rūpa dhammato sataguṇenavāsahassaguṇenavāsaṇhasukhumasabhāvo. Vibhāva nipāṭhe. ‘‘Gāhaka gahetabba bhāvassa taṃ taṃ khaṇavasena nipphajjanato’’ti ettha pañcadvāra vīthīsu vīthi cittānañca ārammaṇānañca visayī visayabhāvo gāhaka gahetabba bhāvo nāma. ‘‘Taṃ taṃ khaṇavasena nipphajjanato’’ti vīthi cittāni ca ekasmiṃ ārammaṇepi āvajjanādīhi nānā kiccehi gaṇhantā eva gahaṇa kiccaṃ sampādenti. Nānā kiccāni ca nānā cittānaṃ vasena sampajjanti. Ārammaṇāni ca purejātāni hutvā yāva tāni kiccāni sampajjanti, tāva paccuppannabhāvena dharamānāni eva gahaṇaṃ sampādenti. Evaṃ sati, gāhakānaṃ vīthi cittānañca khaṇattayāyukattā eva gāhaka kiccaṃ nipphajjati, sijjhati. Gahetabbānaṃ ārammaṇānañca sattarasa cittakkhaṇāyukattā eva gahetabba kiccaṃ nipphajjati, sijjhati. Evaṃ taṃ taṃ khaṇa vasena nipphajjanato. Viññatti dvayaṃ eka cittakkhaṇikaṃ. Kasmā, cittānu parivatti dhammattā. ‘‘Uppādamattā’’ti nipphanna rūpānaṃ uppādamattā. ‘‘Bhaṅgamattā’’ti tesameva bhaṅgamattā. ‘‘Rūpa dhammānaṃ’’ti nipphanna rūpa dhammānaṃ. ‘‘Uppādanirodha vidhānassā’’ti uppāda nirodha vidhānabhūtassa mahāaṭṭhakathāvādassa paṭisiddhattāti sambandho. ‘‘Taṃ’’ti taṃ mahāaṭṭhakathā vacanaṃ. ‘‘Tasmiṃ vāde’’ti tasmiṃ mahāaṭṭhakathāvāde. ‘‘Tattha āgatā’’ti tasmiṃ vāde āgatā. Yaṃ pana vibhāvaniyaṃ kāraṇaṃ vuttanti sambandho. ‘‘Taṃ ṭīkānayaṃ’’ti taṃ soḷasa cittakkhaṇāyuka dīpakaṃ mūlaṭīkānayaṃ. Tadatthaṃ sādhentena vibhāvani ṭīkācariyena vuttanti sambandho. Saṅgahakārassa aṭṭhakathā cariyassa. ‘‘Upacarīyatī’’ti upacāra vasena voharīyati. Vibhāvanipāṭhe. ‘‘Etānī’’ti ārammaṇāni. ‘‘Taṃ’’ti taṃ eka cittakkhaṇaṃ. ‘‘Te cā’’ti rūpa dhammā ca. ‘‘Paripuṇṇa paccayūpaladdhā’’ti paripuṇṇaṃ paccayaṃ upaladdhā. ‘‘So’’ti ṭīkākāro. ‘‘Itarānī’’ti gandharasa phoṭṭhabbāni. ‘‘Gocarabhāvaṃ’’ti pañcadvārika cittānaṃ gocarabhāvaṃ. ‘‘Purimāni dve’’ti rūpasaddā rammaṇāni. ‘‘Nimitta vasena ghaṭṭentī’’ti ādāsaṃ passantassa mukhasadisaṃ mukhanimittaṃ mukhappaṭibimbaṃ ādāse upaṭṭhāti. Evaṃ rūpārammaṇaṃ cakkhupasāde saddārammaṇañca sotapasāde taṃ sadisa nimitta vasena ghaṭṭenti. Navatthu vasena ghaṭṭenti. Sayaṃ gantvā na ghaṭṭentīti adhippāyo. Asampattānaññeva ārammaṇānaṃ. ‘‘Nimittu paṭṭhāna vasenā’’ti nimittassa upaṭṭhānavasena. ‘‘Nimitta appanāvasenā’’ti nimittassa pavesana vasena. Manodvāre pana asampattāniyeva hutvāti pāṭhaseso. ‘‘Āpātā gamanañcetthā’’tiādīsu. ‘‘Lañchakānaṃ’’ti lañchanakārānaṃ. ‘‘Lañchanakkhandhaṃ’’ti ayomayaṃ lañchanakkhandhaṃ. So ca lañchanakkhandho tālapaṇṇe āpātetvā akkharaṃ upaṭṭhāpeti. Tattha ‘‘āpātetvā’’ti ajjhottharitvā. ‘‘Cakkhādippathe’’ti cakkhādīnaṃ visayakkhette. Na kevalaṃ attano dvāresu eva āpāta māgacchanti. Atha kho manodvārepi āpāta māgacchanti. Na kevalaṃ bhavaṅga manodvāre eva āpāta māgacchantīti yojanā. ‘‘Tesu panā’’ti tesu ārammaṇesu pana. Tāni ārammaṇāni yesaṃ tāni tadā rammaṇāni. Na ekakkhaṇe pañcasu ārammaṇesu vīthi cittāni pavattanti, ekekasmiṃ ārammaṇe evāti vuttattā na dvīsu, na tīsu, na catūsūtipi vattabbaṃ. Bahucittakkhaṇātītāni pañcārammaṇāni bahucittakkhaṇātīte pañcadvāreti yojanā. Pañcadvāreti ca pañcadvāresūti attho. ‘‘Evaṃ satī’’ti tesaṃ pasādānaṃ āvajjanena saddhiṃ uppattiyā sati. ‘‘Ādilakkhaṇaṃ’’ti pañcārammaṇānaṃ pañcadvāresu āpātā gamana saṅkhātaṃ visayappavattiyā ādilakkhaṇaṃ. Calanañca daṭṭhabbanti sambandho. ‘‘Yathā gahitaṃ’’ti paṭisandhito paṭṭhāya gahitappakāraṃ. Vibhāvanipāṭhe ‘‘yogya desāvaṭṭhāna vasenā’’ti āpātaṃ āgantuṃ yuttaṭṭhāne aveccaṭṭhāna vasena. Yujjanañca, manthanañca, khobhakaraṇañca, ghaṭṭananti ca āpātā gamananti ca vuccatīti yojanā. Heṭṭhā vuttoyeva āpātā gamanañcetthātiādinā. ‘‘Nānā ṭhāniyesū’’ti nānā ṭhānesu ṭhitesu. ‘‘Eko dhammaniyāmo nāmā’’ti yathā bodhisatte mātukucchimhi paṭisandhiṃ gaṇhante dhammaniyāma vasena sakale jātikkhette pathavikampanaṃ ahosi. Tathā idhapi pañcadvāresu ekekasmiṃ dvāre ārammaṇe ghaṭṭente dhammaniyāma vasena bhavaṅga calanaṃ hoti. Ayaṃ dhammaniyāmo nāma. ‘‘Sahevā’’ti ekatoyeva. Kathaṃ hadaya vatthu nissitassa bhavaṅgassa calanaṃ siyāti yojanā. Ettha ca pañcaviññāṇassa calanaṃ siyāti idaṃ na vattabbaṃ. Kasmā, tadā pañcaviññāṇassa avijjamānattā. Yadā ca taṃ vijjati, tadā taṃ na calatīti na vattabbaṃ. Sabbampi hi vīthicittaṃ nāma calati yevāti. Santati nāma pubbā parappabandho. Saṇṭhānaṃ nāma sahappavattānaṃ ekato ṭhiti. Idha saṇṭhānaṃ adhippetaṃ. Pañcanissaya mahābhūtehi saddhiṃ hadaya vatthu nissayabhūtānaṃ eka saṇṭhāna bhāvena ekābaddhattāti vuttaṃ hoti. Tenāha ‘‘saṇṭhāna vasenāti pana vattabbaṃ’’ti. ‘‘Tādisassa anukkama calanassā’’ti vibhāvaniyaṃ bherisakkharopamāya saddhiṃ rūpādinā pasāde ghaṭṭite tannissa yesu mahābhūtesu calitesu anukkamena taṃ sambandhānaṃ sesarūpānampi calanena hadaya vatthumhi calite tannissitassa bhavaṅgassa calanā kārena pavattitotīti evaṃ vuttassa anukkama calanassa. ‘‘Bhavaṅgappavāhaṃ’’ti bhavaṅga santatiṃ. ‘‘Kurumānaṃ’’ti karontaṃ. Sallakkhentaṃ’’ti idamevāti sanniṭṭhāpentaṃ. ‘‘Yoni somanasikārādivasenā’’ti yoni somanasikāro kusala javanuppattiyā paccayo. Ayoni somanasikāro akusala javanuppattiyā paccayo. Niranusaya santānatā kriyajavanuppattiyā paccayo. Tesu ca somanassa javanādīnaṃ uppatti paccayopi heṭṭhā citta saṅgahe vuttanayena veditabbo.

‘‘Bhavaṅgapāto’’tiādīsu. ‘‘Āvajjanato paṭṭhāya uṭṭhitaṃ’’ti kamma vipākasantānato ca tadārammaṇato ca muñcitvā visuṃ kriyāmaya byāpārena ārammaṇantaraṃ gahetvā uṭṭhitaṃ samuṭṭhitaṃ. Bhavaṅga calanampi uṭṭhānassa ādi hoti. Tasmā tampi uṭṭhite citta santāne saṅgaṇhanto pathama bhavaṅga calanatoyeva vāti vuttaṃ. ‘‘Imasmiṃ ṭhāne’’ti vīthi cittānaṃ anukkamena attano kiccehi ārammaṇappavattiṭṭhāne. ‘‘Dovārikopamā’’ti badhiradovārikopamā. ‘‘Gāmillopamā’’ti gāmadārakopamā. ‘‘Ambopamā’’ti ambapphalopamā. Aññāpi upamā atthi. Makkaṭasuttopamā, ucchuyantopamā, jaccandhopamā. Tāsabbāpi aṭṭhasāliniyaṃ vipākuddhāra kathāto gahetabbā. ‘‘Yatthahī’’tiādīsu. ‘‘Kathaṃ cha chakka yojanā hotī’’ti. Cakkhu vatthu vacanañca, cakkhudvāra vacanañca, rūpā rammaṇa vacanañca, cakkhu viññāṇa vacanañca, cakkhudvāra vīthi cakkhu viññāṇa vīthi vacanañca, atimahantā rammaṇa vacanañcā,ti etāni chavacanāni. Tehi chachakkehi āharitvā imissaṃ vīthiyaṃ dassitāni. Sesavīthīsupi yathālābhaṃ dassitabbāni. Evaṃ chachakkayojanā hoti. ‘‘Ettha ca yattakānī’’tiādīsu. ‘‘Ekūna paññāsa parimāṇesū’’ti ekassanipphanna rūpadhammassa ekapaññāsa mattesu khuddakakkhaṇesu uppādakkhaṇañca bhaṅgakkhaṇañca ṭhapetvā majjhe ekūna paññāsa mattāni ṭhitikkhaṇāni santi. Tesu khaṇesu anukkamena uppannā ekūna paññāsa cakkhu pasādā ca santi. ‘‘Kismiñcī’’ti tesu katarasmiṃ nāma cakkhu pasāde na ghaṭṭentīti na vattabbāni. ‘‘Tesu panā’’ti niddhāraṇe bhummavacanaṃ. ‘‘Yadeva ekaṃ cakkhū’’ti niddhāraṇīyaṃ. Taṃ pana katamanti. Atīta bhavaṅgena saddhiṃ uppajjitvā taṃ atikkamma bhavaṅga calanakkhaṇe laddhaghaṭanaṃ ekaṃ cakkhu. Taṃ pana cakkhu viññāṇassa vatthu bhāvañca dvārabhāvañca sādheti. Sesaviññāṇānaṃ dvārabhāvaṃ sādhetīti. Tenāha ‘‘yathārahaṃ’’ti. Etadeva etaṃ eva cakkhu kicca sādhanaṃ nāma hoti vīthi cittuppattiyā vatthu kiccadvāra kiccānaṃ sādhanato. ‘‘Yaṃ majjhimāyukaṃ’’ti mandāyuka amandāyukānaṃ majjhe pavattattā yaṃ majjhimāyukanti vadanti. Taṃ kicca sādhanaṃ nāmāti yojanā. ‘‘Itarāni panā’’ti ekūna paññāsa parimāṇesu cakkhu pasādesūti vuttāni, tesu ekaṃ kicca sādhanaṃ ṭhapetvā sesāni itarāni aṭṭha cattālīsa cakkhūni moghavatthūni nāma honti. Rūpā rammaṇehi saddhiṃ laddha ghaṭṭanānampi sataṃ vīthi cittuppattiyā vatthu kiccadvāra kiccarahitattā. Tesu katamāni mandāyukāni nāmāti āha ‘‘tāni panā’’tiādiṃ. Kicca sādhanato purimāni nāma atīta bhavaṅgato pure terasasu bhavaṅgesu ādi bhavaṅgassa bhaṅgakkhaṇato paṭṭhāya khaṇe khaṇe uppannā sattatiṃsa cakkhu pasādā. Tāni mandāyukānīti vadanti. Kasmā, kicca sādhanato appatarāyukattā. Kicca sādhanato pacchimāni nāma atīta bhavaṅgassa ṭhitikkhaṇato paṭṭhāya khaṇe khaṇe uppannā ekādasa cakkhu pasādā, tāni amandāyukānīti vadanti. Kasmā, kicca sādhanato bahutarāyukattā. Tadubhayānipi aṭṭha cattālīsa mattāni veditabbānīti sambandho. ‘‘Tato’’ti tehi aṭṭhacattālīsa mattehi. ‘‘Purimatarānī’’ti sattatiṃsa mandāyukehi purimatarāni. Tāni hi cakkhu viññāṇassa uppādakkhaṇe ṭhiti bhāvena anupaladdhattā idha na gahitāni. ‘‘Pacchimatarānī’’ti ekādasa amandāyukehi pacchimatarāni. Tāni ca cakkhu viññāṇassa uppādakkhaṇe uppannānipi tasmiṃ khaṇe ṭhiti bhāvena anupaladdhattā idha na gahitāni. Kasmā pana cakkhuviññāṇassa uppādakkhaṇe ṭhiti bhāvena anupaladdhāni tadubhayāni idha na gahitānīti. Cakkhu viññāṇassa uppādakkhaṇe ṭhiti bhāvena dharamānānaṃ aṭṭhacattālīsa mattānaṃ cakkhūnaṃ majjhe eva katamaṃ cakkhu cakkhu viññāṇassa vatthu kicca dvāra kiccaṃ sādhetīti āsaṅkitabbaṃ hoti. Ettha ca pañca vatthūni nāma attano ṭhitikkhaṇe eva pañcaviññāṇānaṃ vatthudvāra kicca sādhakattā cakkhu viññāṇassa uppādakkhaṇe ṭhiti bhāvena anupaladdhattā idha na gahitānīti ca, cakkhu viññāṇassa uppādakkhaṇe ṭhiti bhāvena dharamānānanti ca, vuttanti daṭṭhabbaṃ.

‘‘Ettha siyā’’tiādīsu. ‘‘Imāya vīthiyā’’ti imāya atimahantā rammaṇa vīthiyā. ‘‘Samudāyaggāhikā’’ti rūpā rammaṇānaṃ samūhaggāhikā. ‘‘Vaṇṇasallakkhaṇā’’ti vaṇṇavavatthānikā. ‘‘Vatthuggāhikā’’ti dabba saṇṭhānaggāhikā. ‘‘Nāmaggāhikā’’ti nāma paññattiggāhikā. ‘‘Alātacakkassa gāhikā viyā’’ti rattandhakāre eko alātaṃ gahetvā paribbhamati. Añño taṃ passanto cakkaṃ viya maññati. Tattha alātassa gatagataṭṭhāne paccuppannaṃ rūpaṃ ārabbha cakkhudvāra vīthiyo uppajjanti. Manodvāra vīthiyo pana purima purimāhi cakkhudvāra vīthīhi gahitāni atīta rūpāni amuñcitvā ekato saṇṭhānañca santatiñca katvā gaṇhanti. Tadā passantassa cakkaṃ viya upaṭṭhāti. Evaṃ ayaṃ samudāyaggāhikā daṭṭhabbā. ‘‘Natthi tadārammaṇuppādo’’tiādīsu. ‘‘Yassā’’ti yassa ārammaṇassa. Cittānīti ca nānārammaṇānīti ca kammapadāni. Avasese tasmiṃ ārammaṇe. ‘‘Saṅgaha kārenā’’ti porāṇa aṭṭhakathāyo ekato saṅgahetvā katattā buddhaghosattherena katā sabbā aṭṭhakathāyo saṅgahaṭṭhakathā nāma. So ca saṅgaha kāroti vuccati. ‘‘Idha pī’’ti imasmiṃ abhidhammattha saṅgahepi. ‘‘Therenā’’ti anuruddhattherena. ‘‘Ekampi icchati yevā’’ti. ‘‘Yassa hi cattārī’’tiādīsu yassa ārammaṇassa cattāri vā pañcavā chavātiādinā yojetabbaṃ. ‘‘Javanampi anuppajjitvā’’tiādīsu. ‘‘Attano padhāna kriyāyā’’ti anuppajjitvāti padassa parato ‘yaṃ pavattatī’ti attano padhāna kriyāpadaṃ atthi. Tena attano kriyāpadena saddhinti attho. ‘‘Katthaci vuttā’’ti katthaci saddaganthesu vuttā. Api ca, hetumhi tvāpaccayo lakkhaṇe hetumhi ca mānanta paccayā jotanīyaṭṭhena vuttā, na vacanīyaṭṭhenāti daṭṭhabbā. ‘‘Pakati niyāmenā’’ti etena paccaya visesesati, cattāri vā pañcavā chavā javanāni uppajjantīti dīpeti. Tenāha ‘‘etthapanā’’tiādiṃ. ‘‘Dvattikkhattuṃ’’ti vāsaddatthe aññapadattha samāsapadanti vuttaṃ ‘‘dvikkhattuṃ vā tikkhattuṃ vā’’ti. ‘‘Voṭṭhabbanassa āsevanatā’’ti āsevana paccayatāvā paccayuppannatāvā. ‘‘Āvajjanāyā’’ti ettha voṭṭhabbana kiccaṃ āvajjanampi saṅgaṇhāti. Idhapi ārammaṇa dubbalatāya catuppañca javanuppatti icchi tabbāti yojanā. Tattha ‘‘idha pī’’ti imasmiṃ parittā rammaṇa vārepi. Tivoṭṭhabbanikā pañca parittā rammaṇa vīthiyoti yojanā. ‘‘Itarānī’’ti paritta mahantāti mahantā rammaṇāni. ‘‘Ubhayathāpī’’ti āpātā gamana vasenapi ārammaṇa karaṇa vasenapi. Imassa padassa.

137. ‘‘Manodvāre panā’’tiādīsu. ‘‘Parittakkhaṇā pī’’ti citta phassādayo appatarakkhaṇāpi. ‘‘Atītānāgatā pī’’ti atītānāgata dhammāpi. ‘‘Ghaṭṭanenā’’ti rūpādīnaṃ ghaṭṭanena. ‘‘Yatthā’’ti yasmiṃ bhavaṅge. ‘‘Pañcadvārānu bandhakaṃ’’ti pañcadvāra vīthi anugataṃ. Atītaṃ ālambaṇaṃ pavatteti yevāti sambandho. ‘‘Yathāpātā gatamevā’’ti pakatiyā āpātā gatappakārameva. ‘‘Tathā tathā’’ti diṭṭha sambandhādinā tena tena pakārena. ‘‘Kiñcī’’ti kiñci ārammaṇaṃ. ‘‘Disvā’’ti paccakkhaṃ katvā. Pañcadvāraggahitañhi ārammaṇaṃ paccakkhakataṭṭhena diṭṭhanti vuccati. Yaṃ kiñci ārammaṇaṃ. ‘‘Anumānentassā’’ti evameva bhavittha, bhavissati, bhavatīti anumānaññāṇena cintentassa. Taṃ sadisaṃ ārammaṇaṃ. ‘‘Parassa saddahanā’’ti paravacanaṃ sutvā yathā ayaṃ vadati, tathe vetanti saddahanā. ‘‘Diṭṭhi’’ vuccati ñāṇaṃ vā laddhi vā. ‘‘Nijjhānaṃ’’ti suṭṭhu olokanaṃ. ‘‘Khantī’’ti khamanaṃ sahanaṃ. Aññathattaṃ agamanaṃ. Diṭṭhiyā nijjhānaṃ diṭṭhinijjhānaṃ. Diṭṭhinijjhānassa khanti diṭṭhinijjhānakkhanti. ‘‘Sesaṃ’’ti nānākamma balenātiādikaṃ. ‘‘Devato pasaṃhāravasenā’’ti devatā kadāci kesañci supinante nānārammaṇāni upasaṃharitvā dassenti. Evaṃ devato pasaṃhāra vasenāpi. Anubodho nāma lokiyaññāṇa vasena catussacca dhammānaṃ anubujjhanaṃ. Paṭivedho nāma lokuttaraññāṇa kiccaṃ. Ananta rūpa nissaya paccayaggahaṇena pakatū panissaya paccayampi upalakkheti. Citta santānassa anantarūpanissaya paccayabhāvo nāmāti sambandho. Ananta rūpa nissaya paccayasatti nāma anantara parampara vippharaṇavasena mahāgatikā hotīti vuttaṃ hoti. Ananta rūpa nissaya paccayānu bhāvotipi yujjati. Kathaṃ mahāvipphāroti āha ‘‘sakiṃ pī’’tiādiṃ. ‘‘Suṭṭhu āsevitvā’’ti ettha pacchā appamussamānaṃ katvā punappunaṃ sevanaṃ suṭṭhu āsevanaṃ nāma. Na kevalaṃ purima citta santānassa so upanissaya paccayānubhāvo eva mahāvipphāro hoti. Pakatiyā cittassa vicitta bhāva saṅkhātaṃ cintanā kiccampi mahāvipphāraṃ hotīti dassetuṃ ‘‘cittañca nāmā’’tiādivuttaṃ. Kathaṃ mahāvipphāraṃ hotīti āha ‘‘kiñci nimittaṃ’’tiādiṃ. ‘‘Kiñci nimittaṃ’’ti diṭṭhādīsu nānā rammaṇesu kiñci appamattakaṃ diṭṭhādikaṃ ārammaṇa nimittaṃ. ‘‘Tehi cakāraṇehī’’ti tehi kattubhūtehi diṭṭhādīhi kāraṇehi. ‘‘Codīyamānaṃ’’ti payojīyamānaṃ. ‘‘Ajjhāsaya yuttaṃ’’ti ajjhāsayena saṃyuttaṃ. Bhavaṅga cittassa ārammaṇaṃ nāma avibhūtaṃ hoti. Bhavaṅgaṃ cāletvā āvajjanaṃ niyojetīti sambandho. ‘‘Laddha paccayesū’’ti ālokādivasena vā diṭṭhādivasena vā laddha paccayavantesu. Tadabhininnākāro nāma niccakālampi tesu ārammaṇesu abhimukhaṃ ninnākāro. Tena ākārena pavatto manasikāro. Tena sampayuttassa. Etehi vacanehi suddhamanodvāre ārammaṇānaṃ apātāgamanañca bhavaṅga calanañca na kevalaṃ laddha paccayānaṃ ārammaṇānaṃ vaseneva hoti. Tādisena pana manasikārena yuttassa sayañca vīthi citta cintanā kiccassa cittassa vasenāpi hotīti siddhaṃ hoti. Na hi ārammaṇantare abhininnākāro nāma natthīti sakkā vattuṃ. Kasmā, abhāvita cittānaṃ pamāda bahulānaṃ janānaṃ kadāci karahaci bhāvanā manasikāre karīyamānepi vīthi citta santānassa bahiddhā nānārammaṇesu abhininnākārassa sandissanatoti. ‘‘Yathā cetthā’’ti yathā ettha manodvāre rūpārūpa sattānaṃ vibhūtā rammaṇepi tadā rammaṇuppādo natthi, evanti yojanā. Ñāṇavibhaṅgaṭṭhakathāyaṃ pana voṭṭhabbanavāropi āgato. Yathāha supineneva diṭṭhaṃ viya me, sutaṃ viya meti kathanakālepi abyākato yevāti. Tattha hi ‘‘abyākato yevā’’ti supinante manodvāre dvattikkhattuṃ uppannassa āvajjanassa vasena abyākatoyeva. Tato paraṃ bhavaṅgapāto. Aṭṭhasāliniyampi vuttaṃ ayaṃ pana vāro diṭṭhaṃ viya me, sutaṃ viya me tiādīni vadanakāle labbhatīti. Taṃ pana pañca dvāre parittārammaṇe dvattikkhattuṃ uppannassa voṭṭhabbanassa vasena vuttaṃ. ‘‘Sopi idha laddhuṃ vaṭṭati yevā’’ti sopi vāro imasmiṃ manodvāre laddhuṃ vaṭṭatiyeva. ‘‘Bhavaṅge calite nivattanakavārānaṃ’’ti dvikkhattuṃ bhavaṅga calanamatte ṭhatvā vīthi cittāni anuppajjitvā bhavaṅgapātavasena nivattanakānaṃ moghavārānaṃ manodvārepi pamāṇaṃ na bhavissatiyeva. Atha imasmiṃvāre vīthi cittappavatti natthi. Evaṃ sati, imasmiṃ vīthi saṅgahe so vāro na vattabboti ce. Vattabboyeva. Kasmā, chadhā visayappavattīti imasmiṃ chakke saṅgahitattāti dassetuṃ ‘‘visaye ca āpātāgate’’tiādi vuttaṃ. Ārammaṇabhūtā visayappavatti. Ekekasmiṃ anubandhakavāre. ‘‘Tadārammaṇa vārādayo’’ti tadārammaṇa vāro javanavāro voṭṭhabbana vāro moghavāro. Tesu pana tadā rammaṇavāro vatthuggahaṇe ca nāmaggahaṇe ca na labbhati. ‘‘Vatthū’’ti hi saṇṭhāna paññatti. ‘‘Nāmaṃ’’ti nāma paññatti. Na ca tadā rammaṇaṃ paññattā rammaṇaṃ hotīti. Tena vuttaṃ ‘‘yathārahaṃ’’ti. ‘‘Tatthā’’ti tesu diṭṭhavārādīsu chasu vāresu. Etarahi pana keci ācariyāti pāṭhaseso. ‘‘Atīta bhavaṅga vasenā’’ti ekaṃ bhavaṅgaṃ atikkamma āpātā gate ārammaṇe eko vāro, dve bhavaṅgāni atikkamma āpātā gate ekotiādinā atīta bhavaṅga bhedavasena. ‘‘Tadā rammaṇa vasenā’’ti tadā rammaṇassa uppannavāro anuppanna vāroti evaṃ tadā rammaṇa vasena. Kappenti cintenti, vidahanti vā. ‘‘Khaṇa vasena balavadubbalatā sambhavo’’ti yathā pañcadvāre atimahantā rammaṇesupi ārammaṇa dhammā uppādaṃ patvā ādito ekacittakkhaṇamatte dubbalā honti. Attano dvāresu āpātaṃ āgantuṃ na sakkonti. Eka cittakkhaṇaṃ pana atikkamma balavantā honti. Attano dvāresu āpātaṃ gantuṃ sakkonti. Mahantā rammaṇādīsu pana dvi cittakkhaṇikamatte dubbalā hontītiādinā vattabbā. Na tathā manodvāre ārammaṇānaṃ khaṇa vasena balavadubbalatā sambhavo atthi. Kasmā natthīti āha ‘‘tadā’’tiādiṃ. Tattha ‘‘tadā’’ti tasmiṃ vīthi cittappavattikāle. ‘‘Tatthā’’ti manodvāre.

‘‘Ettha siyā’’tiādīsu. ‘‘Siyā’’ti kesañci vicāraṇā siyā. Ekaṃ āvajjanaṃ assāti ekāvajjanā. ‘‘Vīthī’’ti vīthicittappabandho. Ekāvajjanā ca sā vīthi cāti viggaho. ‘‘Āvajjanaṃ’’ti āvajjana cittaṃ. Taṃ vā āvajjatīti sambandho. ‘‘Taṃ taṃ javanenā’’ti tena tena javanena sahuppannaṃ vā parassa cittaṃ āvajjati kinti yojanā. ‘‘Kiñcetthā’’ti ettha vacane kiñci vattabbaṃ atthīti attho. Yadi tāva āvajjanañca javanāni cāti adhikāro. ‘‘Tañhi cittaṃ’’ti parassa cittaṃ. ‘‘Evampi bhinnamevā’’ti javanānaṃ dhammato bhinnameva. Ettha aṭṭhakathāyaṃ vinicchitanti sambandho. Taṃ cittaṃ niruddhampi javanānampi paccuppannameva hotīti yojanā. ‘‘Addhāvasena gahitaṃ’’ti addhā paccuppanna vasena gahitaṃ. ‘‘Santativasena gahitaṃ’’ti santati paccuppannavasena gahitaṃ. Ācariyānandamate. Sabbesampi āvajjana javanānaṃ. Cittameva hoti, tasmā dhammato abhinnaṃ. Paccuppannañca hoti, tasmā kālato abhinnanti vuttaṃ hoti. Anantarapaccaye atīto ca paccuppanno ca khaṇa vasena yujjati. Yadi addhāsantati vasena yujjeyya, paccuppanno dhammo paccuppannassa dhammassa anantara paccayena paccayoti vutto bhaveyya. Kasmā, ekāvajjana vīthiyañhi sabbāni cittāni addhāsantati vasena paccuppannāni eva hontīti.

138. Appanāvāre. ‘‘Appanā javanaṃ’’ti kammapadaṃ. ‘‘Tadā rammaṇaṃ’’ti kattupadaṃ. ‘‘Indriya samatādīhī’’ti saddhādīnaṃ pañcannaṃ indriyānaṃ aññamaññaṃ anati vattanavasena samatādīhi. ‘‘Parito’’ti samantato. ‘‘Upeccā’’ti upagantvā. Appanaṃ vahituṃ janetuṃ samattha bhāvo appanāvahasamatthabhāvo. ‘‘Yassa pavattiyā’’ti yassa upacāra javanassa pavattito. ‘‘Aciraṃ kālaṃ’’ti acirekāle. Paritta jātikā nāma kāmāvacarajāti. ‘‘Gottaṃ’’ti kammakattu padaṃ. ‘‘Abhibhuyyatī’’ti bhāvanā balena abhibhuyyamānaṃ hoti. Abhimaddīyamānaṃ hotīti attho. ‘‘Chijjatī’’ti idaṃ pana abhibhavanassa sikhāpatta dassanaṃ. Yāva taṃ gottaṃ chedaṃ pāpuṇāti, tāva abhibhuyyati, maddīyatīti vuttaṃ hoti. Gottaṃ abhibhavatīti gotrabhūtipi yujjati. ‘‘Pañcamaṃ’’ti pañcame cittavāre. ‘‘Tadāhi javanaṃ patitaṃ nāma hotī’’ti pakatiyā javanappavattināma sattakkhattu paramo hoti. Catutthañca muddhapattaṃ. Pañcamato paṭṭhāya patitaṃ. Tasmā tasmiṃ pañcamavāre javanaṃ patitaṃ nāma hoti. ‘‘Dutīyenā’’ti dutīyena eva saddena. ‘‘Dutīyaṃ’’ti dutīye cittavāre. Tadā anulomaṃ pathamajavanaṃ hotīti vuttaṃ ‘‘aladdhā sevanaṃ anuloma’’nti. ‘‘Etenevā’’ti etena eva sadda dvaye neva. Aṭṭhasāliniyaṃ pana anuññātā viya dissati. Vuttañhi tattha. Mandapaññassa cattāri anulomāni honti, pañcamaṃ gotrabhu, chaṭṭhaṃ maggacittaṃ, sattamaṃ phalanti. ‘‘Itaraṭṭhakathāsū’’ti vinayaṭṭha kathādīsu. ‘‘Paṭisiddhattā’’ti pañcamaṃ gotra bhuppavattiyā paṭisiddhattā ādimhi aṭṭhannaṃ aññatrasmiṃti vuttattā idha niruddheti padaṃ avassaṃ icchitabbamevāti vuttaṃ ‘‘niruddhe anantaramevāti padacchedo’’ti. Anantara saddassa ca niccaṃ sambandhāpekkhattā tamevapadaṃ vibhatti pariṇāmena adhikatanti āha ‘‘niruddhassāti atthato laddhamevā’’ti. ‘‘Vasibhūtāpī’’ti vasibhūtāpi samānā. ‘‘Ekavāraṃ javitvā’’ti idaṃ lokiyappanāvasena vuttaṃ. Lokuttara appanāpana sattamampi uppajjatiyeva. Mūlaṭīkā pāṭhe ‘‘bhūmantarapattiyā’’ti gotrabhu cittaṃ kāmabhūmi hoti. Appanāpana mahaggatabhūmi vā lokuttarabhūmi vā hoti. Evaṃ bhūmantarapattiyā. ‘‘Ārammaṇantara laddhiyā’’ti phalasamāpatti vīthiyaṃ phalajavanaṃ sandhāya vuttaṃ. Tatthahi purimāni anuloma javanāni saṅkhārā rammaṇāni honti. Phalajavanaṃ nibbānārammaṇaṃ. Idañca kāraṇamattameva. Yathāvutta leḍḍupamā eva idha yuttarūpāti daṭṭhabbaṃ. ‘‘Na kho panetaṃ evaṃ daṭṭhabba’’nti etaṃ atthajātaṃ na kho evaṃ daṭṭhabbaṃ. ‘‘Anaddhanīyā’’ti addhānaṃ dīghakālaṃ nakha mantīti anaddhanīyā. Asārā. Asārattā eva sīghataraṃ ruhanti. Sīghataraṃ vuddhiṃ viruḷhiṃ āpajjanti. Sāravantā pana sārena saha vaḍḍhamānattā sīghataraṃ naruhanti. Sīghataraṃ vuddhiṃ viruḷhiṃ nā pajjanti. Tenāha ‘‘ekavassajīvino’’tiādiṃ. ‘‘Evamevā’’tiādīsu ‘‘patitajavanesū’’ti pañcama chaṭṭha sattama javanesu. ‘‘Ettha cā’’tiādīsu. ‘‘Supakkasālibhatta sadisānī’’ti yathā sālibhattāni supakkattā eva mudutarāni hutvā dubbalāni aciraṭṭhitikāni. Tasmiṃ divasepi pūtibhāvaṃ gacchanti. Evaṃ appanā javanāni. ‘‘Yasmā cā’’tiādīsu. ‘‘Duvidhassa niyamassā’’ti javananiyamassa ca kālaniyamassa ca. ‘‘Paṭisandhiyā anantara paccaya bhāvino’’ti sattama javana cetanā anantara paccayo, tadanantare pavattaṃ vipāka santānaṃ paccayuppanno, tameva ca avasāne cuti cittaṃ hutvā bhavantare paṭisandhi cittassa anantara paccayo. Evaṃ paṭisandhi cittassa anantara paccaya bhāvena avassaṃ bhavissamānassāti attho. Idañca kāraṇa mattameva. Mahāṭīkāvacanaṃ pana kiñci vattabba rūpanti na paṭikkhittaṃ. ‘‘Nirantarappavattānaṃ’’ti ādīsu. Bhinnā asadisā vedanā yesaṃ tāni bhinnavedanāni. ‘‘Āsevana paccanīkānaṃ’’ti āsevana paccayappaṭi pakkhānaṃ. Abhinnā vedanā yesanti viggaho. Kriyajavanānantaraṃ arahattaphalaṃ phalasamāpatti vīthiyaṃ daṭṭhabbaṃ. Sesametthasuviññeyyaṃ.

139. ‘‘Sabbathā pī’’tiādīsu. Loke majjhimake hi mahājanehi icchitampi kiñci ārammaṇaṃ atiukkaṭṭhehi mandhātu rājādīhi icchitaṃ na hoti. Tathā tehi mahājanehi anicchitampi kiñci ārammaṇaṃ atiduggatehi paccanta vāsīhi icchitaṃ hoti. Tasmā ārammaṇānaṃ iṭṭhāniṭṭha vavatthānaṃ patvā atiukkaṭṭhehi ca atiduggatehi ca vavatthānaṃ na gacchati, majjhimakehi eva vavatthānaṃ gacchati. Tenāha ‘‘tattha cā’’tiādiṃ. ‘‘Ārammaṇaṃ’’ti kattupadaṃ. ‘‘Vipākacittaṃ’’ti kammapadaṃ. ‘‘Kiñcī’’ti kiñci rūpaṃ. ‘‘Kismiñcī’’ti kasmiṃci ekasmiṃ pupphe. ‘‘Tena vā’’ti tena vā sukhasamphassena vatthena. Sesamettha suviññeyyaṃ.

‘‘Vedanāniyamopanā’’tiādīsu. ‘‘Ādāse mukhanimittassa viyā’’ti yathā ādāse mukha nimittassa calana cavanādiyogo nānāvaṇṇayogo ca yathāmukhameva siddho. Tathā vipākānaṃ. Vedanā yogo pana yathārammaṇameva siddhoti yojanā. Tattha ‘‘vedanāyogo’’ti nānāvedanāyogo. ‘‘Kappetvā’’ti cintetvā. ‘‘Pakappetvā’’ti nānappakārato cintetvā. Na kevalañca vipākānaṃ eva yathārammaṇaṃ vedanā yogo hotīti yojanā.

‘‘Ayañcā’’tiādīsu. ‘‘Aṭṭhakathāyaṃ pī’’ti paṭṭhāna aṭṭhakathāyampi. ‘‘Tadārammaṇa vasenā’’ti tadārammaṇavasena pavattānanti pāṭhaseso. ‘‘Pañcannaṃ’’ti somanassa santīraṇena saddhiṃ cattāri mahāvipāka somanassāni sandhāya vuttaṃ. ‘‘Pakati nīhārenā’’ti pakatiyā niccakālaṃ pavattappakārena. Pāḷipāṭhe. Bhāvitāni indriyāni yenāti bhāvitindriyo. ‘‘Manāpaṃ’’ti manorammaṃ. ‘‘Amanāpaṃ’’ti amanorammaṃ. Vihareyyanti sace kaṅkhatīti sambandho. ‘‘Paṭikūle’’ti amanāpe. ‘‘Appaṭikūla saññī’’ti manāpasaññī. Evaṃ sesesu. ‘‘Tesaṃ’’ti khīṇāsavānaṃ. Pāḷipāṭhe. ‘‘Sumano’’ti somanassito. ‘‘Dummano’’ti domanassito. Pāḷipāṭhe. ‘‘Mettāyavā pharatī’’ti ayaṃ satto averohotūtiādinā mettācittena vā pharati. ‘‘Dhātuso upasaṃharatī’’ti yathā ma ma kāyopi catudhātu samussayo hoti. Tattha ekāpi dhātu nāma paṭikūlā vā appaṭikūlā vā na hoti. Kevalaṃ tuccha suñña sabhāvamattā hoti. Evameva imassa sattassa kāyopītiādinā dhātu so upasaṃharati. ‘‘Asubhāya vā’’ti asubha bhāvanāya vā. Asubha bhāvanā cittena vāti vuttaṃ hoti. ‘‘Asubhāyā’’ti vā tassa asubhabhāvatthāya. Devanāṭakā devaccharā nāma. Kuthitāni kuṭṭhāni yesaṃ tāni kuthita kuṭṭhāni. ‘‘Sarīrānī’’ti kāyaṅgāni. Kuthita kuṭṭhāni sarīrāni yassa so kuthitakuṭṭhasarīro. ‘‘Kuthitānī’’ti abbhukkiraṇāni. Vedanā yuttāni honti iti apare vadantīti yojanā. Tasmā paccayo hotīti sambandho. Kathaṃ paccayo hotīti āha ‘‘yathā ānisaṃsa dassanenā’’tiādiṃ. Tattha ‘‘aṭṭhakathāyaṃ’’ti visuddhi maggaṭṭhakathāyaṃ. ‘‘Buddhasubuddhatā dassanenā’’ti attano satthubhūtassa buddhassa subuddhatā dassanena. ‘‘Attasampatti dassanenā’’ti mayaṃ pana evarūpā dukkhā muttāmhāti evaṃ attano sampatti dassanena. ‘‘Aṭṭhikaṅkalikapetarūpe’’ti nimmaṃ salohite aṭṭhipuñjapetasarīre. ‘‘Kuṭṭhino’’ti kuṭṭhasarīrassa. ‘‘Aṭṭhakathāyaṃ’’ti dhammapada aṭṭhakathāyaṃ. Ati iṭṭhe devacchara vaṇṇādike. Ati aniṭṭhe kuthitakuṭṭhasarīrādike. ‘‘Vatthu bhūto’’ti uppattiṭṭhāna bhūto. ‘‘Tesaṃ tesaṃ sattānaṃ’’ti kattu atthesāmivacanaṃ. ‘‘Tadubhayaṃ pī’’ti ubhayaṃ taṃ gahaṇampi. ‘‘Tesaṃ’’ti tesaṃ lokiya mahājanānaṃ. ‘‘Vipallāsavaseneva hotī’’ti devaccharavaṇṇādīsu atiiṭṭhesu atiiṭṭhākārato gahaṇampi vipallāsa vaseneva hoti. Kasmā, devacchara vaṇṇādīsu ati iṭṭha saññāya vipallāsa saññābhāvato.

Vibhāvanipāṭhe. ‘‘Pavattiyā’’ti pavattanato. Aṭṭhakathādhippāye ṭhatvā vuttattā aṭṭhakathāgāravena’’taṃ vicāretabba mevā’’ti vuttaṃ. Atthato pana ayuttamevāti vuttaṃ hoti. Esanayo aññatthapi. ‘‘Dhamma cakkhurahitā’’ti dhamma vavatthānaññāṇa cakkhu rahitā. ‘‘Kusalākusalāni yevā’’ti tesaṃ dhamma cakkhu rahitānaṃ uppannāni kusalākusalāniyeva. Gāthāyaṃ. ‘‘Rūpā’’ti rūpato nappavedhantīti sambandho. ‘‘Saddā’’tiādīsupi esevanayo. Nappavedhantīti ca na calanti, na kampanti, cittaññathattaṃ na gacchanti. Tathā upekkhā kriyajavanānantarampi tadārammaṇāni somanassu pekkhāvedanā yuttāni eva siyunti yojanā. Mūlaṭīkāpāṭhe. ‘‘Tadārammaṇatā’’ti tadārammaṇatāya tadārammaṇabhāvena. ‘‘Katthacī’’ti katthaci abhidhamma pāḷiyaṃ. ‘‘Vijjamāne ca tasmiṃ’’ti tasmiṃ kriyajavanānu bandhake tadā rammaṇe vijjamāne sati. Etaṃ bhavaṅgañca nāma anubandhatīti sambandho. Nadīsoto paṭisotagāminävaṃ anubandhati viyāti yojanā. ‘‘Savipphārikaṃ evajavanaṃ’’ti kilesa dhammānaṃ vipallāsa dhammānañca vasena khaṇamattepi anekasatesu ārammaṇesu vividhākārena pharaṇavegasahitaṃ kusalākusala javanameva anubandhatīti yuttaṃ. Na pana kriyajavanaṃ anubandhatīti yuttanti yojanā. ‘‘Chaḷaṅgu pekkhāvato’’ti cakkhunā rūpaṃ disvā neva sumano hoti, na dummano, upekkhako viharatī-tiādinā vuttāya cha dvārikavasena chaḷaṅga samannāgatāya upekkhāya sampannassa. Vattanaṃ vutti. Santā vutti assāti santa vutti. Taṃ vicārento ‘‘paṭṭhāne panā’’tiādimāha. ‘‘Yadi cetaṃ vucceyyā’’ti ettha ‘‘etaṃ’’ti kriyā byākatetiādikaṃ etaṃ vacanaṃ. ‘‘Tasmiṃ’’ti tasmiṃ vacane. ‘‘Evamādinā’’ti evamādinā nayena. Vibhāvanipāṭhe. ‘‘Uttaraṃ’’ti parihāraṃ. ‘‘Vipassanācāra vasenā’’ti vipassanā pavatti vasena. ‘‘Tesaṃ’’ti somanassa domanassānaṃ. ‘‘Itarītarānantara paccayatā’’ti aññamaññānantara paccayatāti attho. ‘‘Therenā’’ti anuruddhattherena. Sabbāni tadā rammaṇāni, sabbāni bhavaṅgāni ca. ‘‘Samudā carantī’’ti cirakālaṃ sañcaranti.

‘‘Etānihī’’tiādinā tesaṃ aṭṭhārasannaṃ javanānaṃ anantaraṃ tadārammaṇānaṃ aniyamato pavattiyā kāraṇayuttiṃ dasseti. Sambhavati uppajjati etenāti sambhavo. Tadā rammaṇassa sambhavo tadā rammaṇa sambhavo. Athavā, sambhavanaṃ uppajjanaṃ sambhavoti ime dve atthe dassetuṃ ‘‘tadā rammaṇa sambhavo’’tiādi vuttaṃ. ‘‘Yesaṃ panā’’tiādīsu. ‘‘Yesaṃ’’ti yesaṃ puggalānaṃ. ‘‘Itarānī’’ti upekkhā santīraṇa dvayato aññāni. ‘‘Na hontīti na vattabbānī’’ti vuttaṃ. Evaṃsati, kasmā therena idha na vuttānīti. Aṭṭhasāliniyaṃ avuttattā idha na vuttānīti. Aṭṭhasāliniyaṃ pana kasmā na vuttāni. Yebhūyya niyamasote patitattā na vuttāni. Na pana alabbhamānattā na vuttānīti imamatthaṃ dassento ‘‘aṭṭhakathāyaṃ panā’’tiādimāha. ‘‘Upekkhāsahagata santīraṇa dvayameva vuttaṃ’’ti āgantuka bhavaṅgabhāvena vuttaṃ. Yathāha athassa yadā somanassa sahagatappaṭisandhikassa pavatte jhānaṃ nibbattetvā pamādena parihīnajjhānassa paṇīta dhammo me naṭṭhoti paccavekkhato vippaṭisāri vasena domanassaṃ uppajjati, tadā kiṃ uppajjati. Somanassānantarañhi domanassaṃ, domanassānantarañca somanassaṃ paṭṭhāne paṭisiddhaṃ. Mahaggata dhammaṃ ārabbha javane javite tadā rammaṇampi tattheva paṭisiddhanti. Kusala vipākāvā akusalavipākāvā upekkhā sahagatā hetukamanoviññāṇa dhātu uppajjati. Kimassā rammaṇanti. Rūpādīsu paritta dhammesu aññataraṃ. Etesu hi yadeva tasmiṃ samaye āpātamāgataṃ hoti. Taṃ ārabbha etaṃ cittaṃ uppajjatīti veditabbaṃ-ti. Evaṃ domanassasahagata javanānurūpaṃ upekkhāsahagata santīraṇa dvayameva āgantuka bhavaṅgabhāvena aṭṭhakathāyaṃ vuttanti. ‘‘Etampi yujjati yevā’’ti akusala javanāvasāne etaṃ sahetukaṃ āgantuka bhavaṅgampi yujjatiyeva. ‘‘Domanassa javanānantaraṃ bhavaṅga pātova hotī’’ti upekkhā sahagata mūlabhavaṅga pātova hoti. Āgantuka bhavaṅgena kiccaṃ natthi. Kasmā, upekkhā paṭisandhikattā. Nevatadārammaṇa sambhavo atthi. Kasmā, tesu ārammaṇesu tadārammaṇavārassa asambhavato. Na hi mahantārammaṇesu ca avibhūtārammaṇesu ca tadārammaṇavāro sambhavati. Na ca mūlabhavaṅga sambhavo atthi. Kasmā, mūlabhavaṅgabhū tassa somanassa bhavaṅgassa domanassa javanena saha viruddhattā. ‘‘Iti katvā’’ti iminā kāraṇena. ‘‘Ekaṃ’’ti ekaṃ upekkhāsahagata vipākaṃ. Tathā tasseva domanassaṃ uppādentassa neva tadārammaṇa sambhavo atthi. Na ca mūlabhavaṅga sambhavoti katvā domanassānantaraṃ chasu…pe… pavattatīti yojanā. Tattha ‘‘tassevā’’ti somanassappaṭisandhikasseva. Nevatadārammaṇa sambhavo atthi. Kasmā, ārammaṇānaṃ atimahantattepi ativibhūtattepi sati somanassa tadārammaṇassa javanena saha viruddhattā. Upekkhā tadā rammaṇassa ca ārammaṇena saha viruddhattā. Na hi ati iṭṭhārammaṇe upekkhā tadārammaṇaṃ pavattati. Mahaggata paññattā rammaṇesu pana ubhayampi tadārammaṇaṃ nuppajjatiyeva. Na ca mūlabhavaṅga sambhavo atthi. Kasmā, javanena saha viruddhattāti.

‘‘Ettha cā’’tiādīsu. ‘‘Sabba dhammesū’’ti sabbesu ārammaṇa dhammesu. ‘‘Pathama samannāhāro’’ti āvajjana kiccaṃ āha. Suttanta pāṭhe. ‘‘Tajjo’’ti tena ārammaṇānaṃ āpātā gamanena jāto. ‘‘Tajjo’’ti vā tadanurūpotipi vadanti. ‘‘Viññāṇabhāgassā’’ti cakkhu dvārika viññāṇa koṭṭhāsassa. ‘‘Yato’’ti yasmiṃ kāle. Kathaṃ āvajjanena vinā nuppajjatīti āha ‘‘sace āvajjanenā’’tiādiṃ. ‘‘Ettha siyā’’tiādīsu. Yathā pana nirāvajjanaṃ hoti bhinnā rammaṇañca, evaṃ tathāti yojanā. ‘‘Ekassapī’’ti ekassa āgantuka bhavaṅgassapi natthi doso. Mahāaṭṭhakathāyañca natthi. Aṭṭhasāliniyaṃ pana atthiyeva. ‘‘Savipphandanattā’’ti ettha attho savipphārikanti pade vuttanayena veditabbo. ‘‘Itare sañcā’’ti mahaggatalokuttara javanānañca. Kāni ci parittārammaṇānipi samānāni. Yadi tadārammaṇū panissa yassa kāmabhavaṅgassa abhāvato tadārammaṇāni rūpārūpa brahmānaṃ nuppajjanti. Evaṃ sati, cakkhusota dvārika cittānipi rūpa brahmānaṃ nuppajjeyyunti āha ‘‘cakkhu sotaviññāṇāni panā’’tiādiṃ. ‘‘Indriyappavatti ānubhāvato’’ti cakkhu vatthu sotavatthu saṅkhātānaṃ indriya vatthūnaṃ rūpa brahma santāne pavattattā tesaṃ pavatti ānubhāvato cakkhu sotaviññāṇāni rūpabrahmānaṃ pavattantiye vāti dassetuṃ ‘‘sampaṭicchana santīraṇānī’’tiādi vuttaṃ. ‘‘Vikappabalevā’’ti kāmakusalā kusalānaṃ viya vividhena ākārena kappetvā pakappetvā ārammaṇaggahasāmatthiyevāsati. ‘‘Appanāpatta bhāvanā kammavisese vā’’ti ettha abhiññā javanāni viya mahaggata vipāka lokuttara vipākāni viya cāti vattabbaṃ. ‘‘Aṭṭhakathāyaṃ’’ti paṭicca samuppāda vibhaṅgaṭṭhakathāyaṃ. ‘‘Vibhāvaniyaṃ vutta kāraṇānī’’ti aṭṭhakathāto āharitvā vibhāvaniyaṃ vuttāni ‘ajanakattā janaka samānattā bhāvato’tiādīni kāraṇāni.

140. Javana niyame. Aṭṭhakathāyampi chakkhattuṃ pavatti vuttā. Yathāha sace pana balavā rammaṇaṃ āpātāgataṃ hoti. Kriyamanodhātuyā bhavaṅge āvaṭṭite cakkhuviññāṇādīni uppajjanti. Javanaṭṭhāne pana pathamakāmāvacara kusala cittaṃ javanaṃ hutvā chasattavāre javitvā tadārammaṇassa vāraṃ detīti. ‘‘Mudutara bhāvenā’’ti mātukucchimhi ṭhitakālevā sampati jātakāle vā vatthussa atimudubhāvena. ‘‘Kenaciupadduta bhāvenā’’ti bāḷhagelaññajātakāle kenaci vātapittasemhādinā upadduta bhāvena. ‘‘Ajjhotthaṭa bhāvenā’’ti tassa vevacanamattaṃ. Mandībhūto vego yesaṃ tāni mandībhūta vegāni. ‘‘Asayha rūpehī’’ti dukkhamasabhāvehi. Abhibhūtānaṃ sattānaṃ. Tañca kho vacanaṃ pākatika sattānaṃ vaseneva vuttaṃ. Na sattavisesānaṃ vasena. Evaṃ sati, sattavisesānaṃ vasena kathaṃ daṭṭhabbanti āha ‘‘ye panā’’tiādiṃ. ‘‘Uparī’’ti maraṇuppattiṭṭhāne. ‘‘Vuttañhī’’ti visuddhi magge vuttameva. ‘‘Yamakappāṭihāriyaṃ’’ti yugaḷavatthūnaṃ ekato pavatta acchariya kammaṃ. ‘‘Dve jhānaṅgānī’’ti upekkhekaggatā jhānaṅgāni.

‘‘Yogakammasiddhiyā’’ti bhāvanānu yogakammasiddhassa. Iddhi vikubbanaṃ nāma iddhiyā nānākammakaraṇaṃ. ‘‘Siddhiyā evā’’ti sijjha natthāya eva. Attano anantare eva uppannaṃ phalaṃ etissāti ānantarikapphalā. Maggacetanā. ‘‘Itī’’ti tasmā. ‘‘Mandassā’’ti manda puggalassa. ‘‘Tikkhassā’’ti tikkha puggalassa. Tīṇi phalacittāni. ‘‘Payogābhisaṅkhārassā’’ti pathamajjhānato paṭṭhāya samatha vipassanāyuganandhappavatti saṅkhātassa pubbappayogābhisaṅkhārassa. ‘‘Akatādhikārassā’’ti āsanne purimabhave akata jhānaparikammassa puggalassa. Sabbesampi phalaṭṭhānaṃ ciṇṇavasibhāvāneva hontīti yojanā.

Javananiyamoniṭṭhito.

141. Duhetukādīsu. Jāti dvihetukādayo eva adhippetāti vuttaṃ ‘‘paṭisandhiviññāṇa sahagatā’’tiādiṃ. ‘‘Tesaṃ dvinnaṃ pī’’ti dvihetukānampi ahetukānampi. Bhusojhāna maggaphalāni vārenti nīvārentīti āvaraṇāni. Vipākāni ca tāni āvaraṇāni cāti viggaho. ‘‘Vipākānī’’ti ahetuka dvihetuka vipākāni. Tehi gahitappaṭisandhikānaṃ imasmiṃ bhavejhāna maggaphalappaṭilābho nāma natthi. Tenāha ‘‘vipākāvaraṇa sabbhāvato’’tiādiṃ. ‘‘Tesaṃ’’ti duggati ahetuka puggalānaṃ. Puggalānanti vuttaṃ hoti. Na labbhantīti sambandho. ‘‘Itaresaṃ’’ti tato aññesaṃ sugati ahetuka puggalānaṃ.

‘‘Ettha siyā’’tiādīsu. Duggati pariyāpannānañca ahetukānaṃ. ‘‘Mūlabhavaṅge’’tiādimhi paṭisandhi cittaṃ hutvā āgate mūlabhavaṅge. ‘‘Yaṃ kiñcī’’ti yaṃ kiñci bhavaṅgaṃ. ‘‘Vuccate’’ti visajjanā vuccate. ‘‘Sabba aṭṭhakathāsu paṭikkhitto’’ti aṭṭhasāliniyaṃ tāva vipākuddhārakathāyaṃ soḷasasu kāmāvacara kusala vipākesu aṭṭhannaṃ ahetuka vipākānaṃ eva āpāyikesu sattesu uppattiṃ dasseti. Na aṭṭhannaṃ sahetuka vipākānaṃ. Tathā paṭicca samuppādaṭṭha kathāsu ca viññāṇa padavaṇṇanāsu aññāsu ca abhidhammāvatārādīsūti evaṃ sabbaṭṭhakathāsu paṭikkhittā nāma hoti. ‘‘Yogasā dhanīyattā’’ti payogena sādhetabbattā. Kusalākusalāni hi vaḍḍhetuṃ vā hāpetuṃ vā payoge kate vaḍḍhanti ceva hāyanti ca. Ñāṇavippayuttabhūtaṃ gahetuṃ yuttaṃ. Kasmā, ahetukassa bhavaṅgassāti vuttassa mūlabhavaṅgassa ahetukattā. ‘‘Dvinnampi ahetukānaṃ’’ti duggati ahetukānañca sugati ahetukānañca. ‘‘Aparepanā’’tiādi vibhāvaniyaṃ āgato apare vādo. Vuttañhi tattha ‘aparepana yathā ahetukānaṃ sahetuka tadārammaṇaṃ hoti, evaṃ dvihetukānaṃ tihetuka tadārammaṇampī’ti vaṇṇenti. Tesaṃmatānurodhena ca idhapi ñāṇasampayutta vipākappaṭikkhepo ahetukeyeva sandhāyāti vadantīti. Taṃ pana vipākuddhārakathāyaṃ ‘ettheva dvādasa kamaggopī’ti ca, ettheva dasakamaggopī’ti ca āgatehi na sameti. Tattha hi soḷasasukusalavipākesu dvihetuka kammanibbattānaṃ dvinnaṃ dvihetukāhetuka puggalānaṃ cattāri ñāṇasampayutta vipākāni vajjetvā dvādasa kamaggo nāma hoti. Puna sesesu dvādasa vipākesupi asaṅkhārika kammanibbattānaṃ dve ñāṇavippayutta sasaṅkhārika vipākāni, sasaṅkhārika kammanibbattānañca dve ñāṇavippayutta asaṅkhārika vipākāni vajjetvā dutiyatthera vāde dasakamaggo nāma hotīti. Ettha pana dvi hetukopi puggalo adhikena chandena vā vīriyena vā cittena vā yutto pariyatti dhammaṃ vā nānāvijjāsippāni vā bahuṃ gaṇheyya, suṇeyya, dhāreyya, vāceyya, cinteyya. Athassa ñāṇasampayutta javanaṃ bahulaṃ samudā careyya. Tadā tassa nānākammena javanānu rūpaṃ ñāṇasampayutta tadārammaṇaṃ na na sambhavatīti vuttaṃ. Taṃ yuttaṃ viya dissatīti. ‘‘Aṭṭhakathāyaṃ pihi. La. Vuttā’’ti kathaṃ vuttā. Etāni hi manussesu ca kāmāvacara devesu ca puññavantānaṃ dvihetukati hetukānaṃ paṭisandhikāle paṭisandhi hutvā vipaccantītiādinā vuttāti. Te pana tividhā, navavidhāti sambandho. ‘‘Tesaṃ tabbhāvo’’ti kusalānaṃ kusalabhāvo, akusalānaṃ akusalabhāvo. ‘‘Sikkhana dhammayuttā’’ti tīhi sikkhāhi pahātabbānaṃ kilesānaṃ atthitāya sikkhitabbatā pakatiyaṃ ṭhitāti adhippāyo.‘‘Heṭṭhimānañcā’’ti heṭṭhima phalānañca. Yāniyānisakāni yathāsakaṃ. ‘‘Uparimānaṃ’’ti uparimānaṃ puggalānaṃ. ‘‘Pariniṭṭhita sikkhā kiccattā’’ti sikkhā kiccaṃ nāma kilesa dhammānaṃ pahānatthāya eva hotīti tesu sabbaso pahīnesu sikkhā kiccaṃ pariniṭṭhitaṃ hoti. Evaṃ pariniṭṭhita sikkhā kiccattā. Suṭṭhu bhabboti sambhavo. Sambhavoti visesana padametanti āha ‘‘yathā sambhavaṃ’’ti.

142. ‘‘Etthevā’’ti etasmiṃ kāmaloke eva. ‘‘Taṃ taṃ pasādarahitānaṃ’’ti tenatena pasādena rahitānaṃ. Tasmiṃ tasmiṃ dvāre uppannāni taṃ taṃ dvārikāni. Catusaṭṭhivīthi cittāni. Dve cattālīsa vīthi cittāni. ‘‘Brahmaloke vā’’tiādīsu. Idaṃ aṭṭhakathā vacanaṃ. Yathāha rūpabhave catunnaṃ viññāṇānaṃ, tatheva paccayo. Pavatte, nopaṭisandhiyaṃ. Soca kho kāmāvacare aniṭṭha rūpadassana saddasavanavasena, brahmaloke pana aniṭṭhā rūpādayo nāma natthi. Tathā kāmāvacara devaloke pīti. Tāni cattāri cittāni. ‘‘Tatthā’’ti tasmiṃ rūpaloke. Vibhāvanipāṭhe. ‘‘Idhā’’ti imasmiṃ vacane. ‘‘Taṃ taṃ bhūmi pariyāpanne’’ti tissaṃ tissaṃ bhūmiyaṃ pariyāpanne. Sesamettha suviññeyyaṃ.

Vīthisaṅgahadīpaniyāanudīpanā niṭṭhitā.

5. Vīthimuttasaṅgahaanudīpanā

143. Vīthimuttasaṅgahe. ‘‘Pavattisaṅgahaṃ’’ti cittuppādānaṃ pavattākārakathanasaṅgahaṃ. ‘‘Paṭisandhiyaṃ’’ti paṭisandhikāle. ‘‘Tesaṃ’’ti citta cetasikānaṃ. Vibhāvanipāṭhe. ‘‘Tadāsannatāyā’’ti tāyapaṭisandhiyā āsannatāya. ‘‘Taṃ gahaṇene vā’’ti sandhiggahaṇena eva sandhivacanena eva. ‘‘Visayappavatti nāmā’’ti kamma kammanimittādīnaṃ visayānaṃ dvāresu āpātā gamana vasena pavatti nāma. ‘‘Maraṇuppattiyaṃ eva siddhā’’ti maraṇuppattiyaṃ javanesu eva siddhā. Etena maraṇuppatti vidhānaṃ javanappadhānaṃ hoti, na cutippadhānanti dīpeti. Na hi tasmiṃ vidhāne tassaṃ cutiyaṃ visayappavatti vacanaṃ nāma atthi. Javanesu eva atthi. Sā pana cuti tasmiṃ bhave ādimhi paṭisandhi pavattiyā siddhāya sijjhati yevāti. ‘‘Tesaṃ’’ti vīthimuttānaṃ. ‘‘Bhavantī’’ti pātubbhavanti. ‘‘Tato’’ti ayato. ‘‘Gantabbā’’ti paṭisandhiggahaṇavasena upapajjitabbā. ‘‘Gacchantī’’ti pavattanti. ‘‘Tiro’’ti tiriyato. ‘‘Añchitā’’ti gatā pavattā, āyatā vā. ‘‘Samānajātitāyā’’ti tiracchāna gatajāti vasena samānajāti bhāvena. ‘‘Yuvantī’’ti missī bhavanti. ‘‘Sukhasamussayato’’ti sukhasamudāyato. ‘‘Dibbantī’’ti vijjotanti. ‘‘Iti katvā’’ti iti vacanatthaṃ katvā uparidevā surāti vuccantīti yojanā. ‘‘Vepacittipahārādādayo’’ti vepacitti asurinda pahārādaasurindādike devāsure. ‘‘Surappaṭi pakkhā’’ti tāvatiṃsādevappaṭipakkhā. ‘‘Surasadisā’’ti tāvatiṃsādeva sadisā. ‘‘Vemānikapete’’ti vemānika nāmake pete. ‘‘Vinipātike’’ti vinipātika nāmake duggata devajātike. Tesaṃ pavatti upari ‘vinipātikāsurānañcā’ti pade āvi bhavissati. ‘‘Tepī’’ti lokantarika nerayika sattāpi. ‘‘Kālakañcikapete’’ti kālakañcika nāmake pete. Evaṃ kathāvatthu pāḷiyaṃ āgatā vessabhu ādayo yamarājānopanāti sambandho. Vessabhū ca notti ca somo ca yamo ca vessavaṇo ca iti ime petti rājāno. ‘‘Rajja’’nti rājabhāvaṃ rājakiccaṃ. Ye ca yakkharakkhasā nāma karontā vicarantīti sambandho. ‘‘Kurūrakammakārino’’ti luddakammakārino. ‘‘Revati vimāne’’ti revati vimāna vatthumhi. ‘‘Ito’’ti manussa lokato, sugatibhavato vā. Tehi yakkha rakkhasā nāma bhūmaṭṭhakāpi santi, ākāsaṭṭhakāpi. ‘‘Nānākammakāraṇāyo’’ti dvattiṃsa vidhāni kammakaraṇa kiccāni. Tesampi nirayapālānanti sambandho. ‘‘Tissannaṃ’’ti tissannaṃ apāyabhūmīnaṃ. Apāyabhūmi.

Ussito mano etesanti vā, ussanno mano etesanti vā, dvidhāviggaho. ‘‘Ussito’’ti uggato. ‘‘Ussanno’’ti vipulo. Kasmā tikkhatara cittā hontīti vuttanti āha ‘‘paripuṇṇānaṃ’’tiādiṃ. Pubbavākye ananta cakkavāḷasādhāraṇa vasena vuttattā puna ‘‘imasmiṃ’’tiādi vuttaṃ. Vattabbaṃ natthi. Idheva sabbaññu buddhādīnaṃ uppannatoti adhippāyo. ‘‘Adhigganhantī’’ti adhikaṃ katvā gaṇhanti. ‘‘Sūrā’’ti pāpakalyāṇa kammesu sūracittā. ‘‘Satimanto’’ti vipulassatikā. ‘‘Idha brahmacariyavāso’’ti idheva sikkhattayapūraṇa saṅkhātassa brahmacariyavāsassa atthitā. ‘‘Mariyādadhammesū’’ti lokacāritta dhammesu. ‘‘Dhataraṭṭho’’ti dhataraṭṭho mahārājā. Evaṃ viruḷhakotiādīsu. ‘‘Gandharukkhādhi vatthā’’ti gandharukkhesu ajjhāvutthā. ‘‘Kumbhaṇḍā’’ti kuvuccati pathavī. Pathavi gatāni ratanabhaṇḍāni yesaṃ teti viggaho. ‘‘Dānavarakkhasā’’ti danunāmadevadhītāya apaccanti atthena dānava nāmakā rakkhasā. Avarujjhanti antarāyaṃ karontīti avaruddhakā. ‘‘Vigaccharūpo’’ti vipannavaṇṇo. ‘‘Nihīnakammakatā’’ti nihīnānipāpakammāni katvā āgatā. Kācigandhappiyo jāyantīti sambandho. Yāgandhappiyo joginīti ca vuccanti, juṇhāti ca vuccantīti sambandho. ‘‘Abhilakkhitarattīsū’’ti abhiññātarattīsu. Uposatharattīsūti vuttaṃ hoti. ‘‘Gocarappasutakāle’’ti gocaratthāya vicaritakāle. ‘‘Jutiatthenā’’ti vijjotanaṭṭhena. Vasūni dhanāni dhārentīti vasundharā. Vasundharā ca te deva yakkhā cāti viggaho. ‘‘Nāgātveva vuccantī’’ti pāḷiyaṃ nāgesu saṅgayhantīti adhippāyo. ‘‘Yā’’ti yā bhummadevayakkha jātiyo. ‘‘Yāsaṃ’’ti yāsaṃ bhummadeva yakkhajātīnaṃ. ‘‘Kīḷāpasutavasenā’’ti bodhisattānañca buddhānañca acchariya dhammajātakāle ugghosana kīḷākammavaḍḍhanavasena. ‘‘Yāsañca mantapadānī’’ti yāsaṃ niggaha paggahapūjanādi vasena pavattāni mantapadāni. ‘‘Tesū’’ti + tesu catūsu avaruddhakesu. ‘‘Kīḷāsoṇḍavasenā’’ti kīḷādhuttavasena. ‘‘Ghāsasoṇḍavasenā’’ti khādanabhuñjana dhuttavasena. Soṇo vuccati sunakho. ‘‘Satte’’ nerayike vā petevā. ‘‘Kāmañca hotī’’ti kiñcāpi hotīti attho. ‘‘Nibandhanokāso’’ti niccasambandhanokāso. ‘‘Samudāgatesū’’ti paramparato āgatesu. ‘‘Devarājaṭṭhānesū’’ti imasmiṃ cakkavāḷe tāvatiṃsābhavane devarājaṭṭhānesūti adhippāyo. ‘‘Pāḷiyaṃ evā’’ti dīghanikāye janavasabhasuttapāḷiyaṃ eva. Yacchanti niyacchanti etthāti yāmo. ‘‘Niyacchantī’’ti aññamaññaṃ issāmacchariya mūlakehi kalahabhaṇḍanādīhi vigacchantīti attho. ‘‘Taṃ sahacaritattā’’ti tena yāma nāmakena issaradevakulena niccakālaṃ saha pavattattā. ‘‘Vasaṃ vattentī’’ti icchaṃ pūrentīti vuttaṃ hoti.

‘‘Pure’’ti sammukhaṭṭhāne. Taṃ pana ṭhānaṃ uccaṭṭhānaṃ nāma hotīti āha ‘‘ucceṭhāne’’ti. ‘‘Sahasso brahmā’’tiādīsu attano sarīrobhāsena sahassaṃ cakkavāḷa lokaṃ pharanto sahassonāmāti aṭṭhakathāyaṃ adhippetaṃ. Kuladevatāyo nāma kula parampara pūjita devatāyo nāma. ‘‘Upaṭṭhahantī’’ti yuttaṭṭhāne devavatthu devamālakāni katvā samaye samaye tattha gantvā gandhamālādīhi pūjenti, vandanti, thomenti, varaṃ patthentīti attho. ‘‘Upaṭṭhakā evasampajjantī’’ti upaṭṭhakamattāvahontīti adhippāyo. ‘‘Kassacī’’ti kassaci heṭṭhimassa. ‘‘Tatthā’’ti tāsu brahmabhūmīsu. Puna ‘‘tatthā’’ti tasmiṃ dutīyatale. ‘‘Ābhā’’ti sarīrābhā. Niccharanti aṅgapaccaṅgehi niggacchanti. ‘‘Acala saṇṭhitā’’ti dutīya tale viya calitā na hoti. Atha kho acala saṇṭhitā. ‘‘Tesaṃ’’ti tesaṃvādīnaṃ pāṭhe. Brahmapārisajjātiādikaṃ nāmaṃ nasiddhaṃti yojanā. ‘‘Iñjanajātikehī’’ti calanajātikehi. ‘‘Heṭṭhimatalānaṃ iñjitaṃ puññapphalaṃ atthīti sambandho. ‘‘Āneñja jātikenā’’ti acalanajātikena upekkhājhānena nibbattānaṃ catutthatalānaṃ. ‘‘Kenaci antarāyenā’’ti tejosaṃvaṭṭādikena antarāyena. ‘‘Etthapī’’ti etasmiṃ catutthatalepi. ‘‘Āyu vemattatāyā’’ti āyuppamāṇanānattassa. ‘‘Oḷārikānaṃ’’ti idaṃ pakatiyā oḷārika sabhāvatāya vuttaṃ. Na sukhumānaṃ atthitāya. Natthi vihaññanaṃ etesanti avihā. Kiṃ vihaññanaṃ nāmāti āha ‘‘samathavipassanā kammesu avipphārikatā pattī’’ti. Cittassa avipphāratā pajjanaṃ nāma natthīti vuttaṃ hoti. ‘‘Pasāda dibba dhamma paññā cakkhūhī’’ti ‘pasāda cakkhu, dibbacakkhu, dhammacakkhu, paññā cakkhū, hi. Tattha pasādacakkhu eva idha dibbacakkhūtipi vuccati. ‘‘Dhamma cakkhū’’ti heṭṭhimamaggaññāṇaṃ. ‘‘Paññā cakkhū’’ti vipassanā ñāṇapaccavekkhanāñāṇehi saddhiṃ avasesaṃ sabbaññāṇaṃ. ‘‘Rūpīnaṃ sattānaṃ’’ti rūpakāyavantānaṃ sattānaṃ. ‘‘Kaniṭṭhabhāvo’’ti appatarabhāvo. ‘‘Anāgāmimaggaṭṭhassapi paṭikkhepo’’ti sakadāgāmibhāveṭhatvā bhāventasseva anāgāmimaggo uppajjati. No aññathāti āha ‘‘sakadāgāmīnaṃ paṭikkhepenā’’tiādiṃ.

Bhūmicatukkaṃ niṭṭhitaṃ.

144. Bhavantare okkamanti etāyāti okkantīti piyujjati. ‘‘Sotarahito’’ti pasādasotarahito. Evaṃ sesesupi. ‘‘Āsittakādibhāvenā’’ti āsittakapaṇḍakādi bhāvena. ‘‘Dvīhi byañjanehī’’ti dvīhi nimittehi. ‘‘Vibacchavacano’’ti vipannavacano. ‘‘Vatthu vipannassā’’ti ettha ‘‘vatthū’’ti sambhāra cakkhu vuccati. Tassa ādito paṭṭhāya vipannattā tena samannāgato puggalo vatthuvipannoti vuccati. ‘‘Tassa tassā’’ti cakkhuso tādikassa.‘‘Pasūtiyaṃ yevā’’ti vijāyamānakāleyeva. ‘‘Paññāveyyattiyabhāvassā’’ti ettha byattassa bhāvo veyyattiyaṃ. ‘‘Byattassā’’ti pharaṇaññāṇassa puggalassa. Paññā saṅkhātaṃ veyyattiyaṃ assāti viggaho. Dvihetuka tihetukānaṃpi na sakkā niyametunti sambandho. Kathaṃ na sakkāti āha ‘‘mātukucchimhi vipatti nāma natthī’’ti. Katamesaṃ vipattīti. Uppannānampi cakkhu sotānaṃ vipatti. Kenakāraṇena vipattīti. Parūpakkamenavā mātuyā visama payogena vā nānābādhena vā vipattīti yojanā. Dhātupāṭhe yakkha pūjāyaṃti paṭhitattā ‘‘pūjanīyaṭṭhenā’’ti vuttaṃ. Etena yakkhitabbā pūjitabbā yakkhāti dasseti. Ye pana kicchajīvikapattā vicaranti, te bhūmassitā nāma hontīti yojanā. ‘‘Bhūmissitā’’ti pāṭhe bhūmiyaṃ sitā nissitāti imamatthaṃ dassetuṃ ‘‘puññanibbattassā’’tiādi vuttaṃ. ‘‘Virūpā hutvā’’ti te vaṇṇatopi dubbaṇṇā honti. Saṇṭhānatopi dussaṇṭhānā. Jīvikatopi kicchajīvikātiādinā vipannarūpā hutvā. ‘Vivasā hutvā nipatantī’ti vinipātikātipi vadanti. Vivasāti ca attano vasena icchāya vināti attho. ‘‘Vivittaṭṭhānesū’’ti janavivittesu ṭhānesu. Pariyesitvā vā jīvitaṃ kappenti. Pīḷetvā vā jīvitaṃ kappenti. Tāsetvā pīḷetvā vā jīvitaṃ kappentīti yojanā. ‘‘Vemānikapetāpī’’ti attano puññanibbattaṃ dibbavimānaṃ yesaṃ atthi, te vemānikā. Te pana puññāpuññamissaka kammena nibbattattā keci divā dibbasukhaṃ anubhavanti, rattiṃ petadukkhaṃ. Keci rattiṃ dibbasukhaṃ anubhavanti, divā petadukkhanti. Parehi dattaṃ dinnaṃ puññapphalaṃ upanissāya jīvantīti paradattūpajīvino. ‘‘Parehi dinnaṃ puññapphalaṃ’’ti ñātakehi puññaṃ katvā idaṃ me puññaṃ petānaṃ kālaṅkatānaṃ ñātīnaṃ dedhīti evaṃ dinnaṃ puññapphalaṃ. ‘‘Sakalacakkavāḷapariyāpannā ekabhūmakā’’ti yathā tāvatiṃsābhūmi nāma sabba cakkavāḷesupi atthi. Sabbāpi dibbena vassasahassena ekaāyu paricchedo hoti. Imasmiṃ cakkavāḷe vattabbaṃ natthi. Na tathā nirayesu vā tiracchāna yoniyaṃ vā pettivisayevā asurakāyevā manussesuvā bhummadevesu vā ekaparicchedo nāma atthi. Catunnaṃ apāyānaṃ āyuppamāṇa gaṇanāya niyamo natthīti vuttaṃ, na nu brahma saṃyutte kokālikaṃ bhikkhuṃ ārabbha bhagavatā vutto dasannaṃ nirayānaṃ visuṃ visuṃ atthīti. Saccaṃ atthi. Te pana dasanirayā avīciniraye pariyāpannā hutvā tassa padesamattā honti. Na tehi pade samattehi sakalo avīcinirayo niyatāyu parimāṇoti sakkā vattuṃ. Api ca sopi tesaṃ āyuparicchedo avīcibhūmiyā niyāmena siddho na hoti. Tena tena kammaviseseneva siddho. Tasmā yaṃ vuttaṃ ‘‘tattha yebhūyyena kammappamāṇattā’’ti, taṃ su vuttaṃ hoti. Tenāha ‘‘tattha nirayesū’’tiādiṃ. ‘‘Evaṃ sante’’ti na itara dīpavāsīnaṃ āyukappassa ārohaṇañca orohaṇañca atthīti vutte satīti attho. Samācāro nāma dasasucaritāni. Visamācāro nāma dasaduccaritāni. Tesaṃ nissandabhūtā sampattivipattiyoti sambandho. ‘‘Tesaṃ pī’’ti itara dīpavāsīnaṃpi. So evaparicchedoti āpajjati. Na ca sakkā tathā bhavituṃ. Ādikappakāle sabbesampi catudīpa vāsīnaṃ asaṅkhyeyyāyukatā sambhavatoti. Atha itaradīpavāsīnampi āyukappassa ārohaṇaṃ orohaṇañca atthi. Evaṃ sati, etarahipi tesaṃ āyukappo jambudīpavāsīnaṃ āyukappena ekagatiko siyāti codanā. Nissandamattattātiādi parihāro. Natthi idaṃ mama idaṃ mamāti pavattā pāṭipuggalikataṇhā etesanti ‘‘amamā’’. ‘‘Apariggahā’’ti puttadārādipariggaharahitā. ‘‘Uparime cātumahārājike’’ti ākāsaṭṭhakacātumahārājike. Dive devaloke siddhāni dibbāni. ‘‘Yāva nimirājakālā’’ti yāva amhākaṃ bodhisattabhūtassa nimiraññño uppannakālā. Kassa pabuddho purime antarakappe uppanno. Nimirājā pana imasmiṃ antara kappe uppanno. ‘‘Manussa lokehi paññāsavassāni cātumahārājike ekodibbarattidivo hotī’’tiādi abhidhamme dhamma hadaya vibhaṅge āgatanayena vutto. Catugguṇavacane. ‘‘Uparimānaṃ’’ti uparimānaṃ devānaṃ. Ekaṃ vassasahassaṃ āyuppamāṇaṃ hotīti sambandho. ‘‘Dve’’ti dve vassasahassāni. ‘‘Aṭṭhā’’ti aṭṭhavassasahassāni. ‘‘Heṭṭhimānaṃ’’ti heṭṭhimānaṃ devānaṃ. ‘‘Uparimānaṃ’’ti uparimānaṃ devānaṃ. Yāme eko rattidivotiādinā yojetabbaṃ. ‘‘Cattārī’’ti manussaloke cattāri vassasatāni. Evaṃ sesesu. ‘‘Ādianta dassanavasenā’’ti cātumahārājike manussavassagaṇanā dassanaṃ ādidassanaṃ nāma. Idāni vasavattiyaṃ manussavassagaṇanā dassanaṃ anta dassanaṃ nāma.

Na atidubbalaṃti nātidubbalaṃ. ‘‘Taṃ’’ti taṃ avitakka avicāramattajhānaṃ. ‘‘Bhūmantare’’ti pathamajjhānabhūmito aññissaṃ dutīyajjhānabhūmiyaṃ. Kappavacane. Kappīyati vassa, utu, māsa, pakkha, ratti, divā, divasena paricchijjīyatīti kappo. Kappīyanti vā nānādhammappavattiyo atītā divasena paricchijjīyanti etenāti kappo. Kālo. Mahanto kappoti mahākappo. Vassānaṃ satabhāgehipi sahassabhāgehipi satasahassabhāgehipi saṅkhātuṃ asakkuṇeyyoti asaṅkhyeyyo. Ekassa asaṅkhyeyyassa antare dissamāno kappo antarakappo. Sattānaṃ nānāāyuparicchedo āyukappo. So pana manussānaṃ dasavassāyukakāle dasavassena paricchinno. Nevasaññā devānaṃ niccakālaṃ caturāsīti kappasahassehi paricchinno. Antarakappo nāma cūḷakappā vuccantīti sambandho. Vīsatippabhedā cūḷakappā vuccantīti keci vadantītiādinā yojanā. ‘‘Ye’’ti ye catusaṭṭhiyādibhedā antarakappā. ‘‘Yathāvinaṭṭhaṃ’’ti vinaṭṭhappakārena vinaṭṭhappakatiyā. Vaḍḍhamāno kappo vivaṭṭo. ‘‘Yathāvivaṭṭaṃ’’ti vivaṭṭappakārena vivaṭṭappakatiyā. Accayena atikkamanena. Haraṇena apanayanena. ‘‘Tatthā’’ti tasmiṃ kappavacane. Aṭṭhakathāyaṃ vuttattāti sambandho. ‘‘Tejenā’’ti agginā. ‘‘Saṃvaṭṭatī’’ti vinassati tadā. ‘‘Heṭṭhā’’ti heṭṭhāloko. ‘‘Catusaṭṭhivāresū’’ti niddhāraṇe bhummavacanaṃ.

Gāthāsu. ‘‘Sattasattaggināvārā’’ti sattasattavārā agginā vinassanti. Athavā, bhummatthe paccattavacanaṃ. Sattasusattasuvāresu loko agginā vinassatīti yojanā. Tenāha ‘‘aṭṭhame aṭṭhame’’ti. ‘‘Dakā’’ti udakena. Aṭṭhame aṭṭhamevāre loko dakena vinassatīti yojanā. Yadā catusaṭṭhivārā puṇṇā, tadā eko vāyuvāro siyā. Tattha ‘‘tadā’’ti tasmiṃ catusaṭṭhivāre. ‘‘Vivaṭṭamānaṃ’’ti saṇṭhahamānaṃ. ‘‘Vivaṭṭatī’’ti saṇṭhahati. ‘‘Saṃvaṭṭamānaṃ’’ti vinassamānaṃ. ‘‘Saṃvaṭṭatī’’ti vinassati. ‘‘Dve asaṅkhyeyyānī’’ti aḍḍhadvayaṃ ekaṃ asaṅkhyeyyanti katvā upacārena vuttaṃ. Yathātaṃ-ābhassarānaṃ aṭṭhakappānīti. ‘‘Upaḍḍhenā’’ti udakavāre heṭṭhimabhūmīsu udakena vinassamānāsu dutīyajjhānabhūmi na tāva vinassati. Saṃvaṭṭakappepi cirakālaṃ tiṭṭhateyeva. Idaṃ sandhāya vuttaṃ. Sabbañcetaṃ labbhamānattā vuttaṃ. Asaṅkhyeyyakappaṃ sandhāya vuttanti. Idameva pamāṇanti.

Paṭisandhicatukkaṃ niṭṭhitaṃ.

145. Kammacatukke. ‘‘Janetī’’ti ajanitaṃ janeti. Pātubhāveti. ‘‘Upatthambhatī’’ti janitaṃ upatthambhati. Ciraṭṭhitikaṃ karoti. ‘‘Upapīḷetī’’ti janitaṃ upapīḷeti, parihāpeti. ‘‘Upaghātetī’’ti upacchindati. ‘‘Kaṭattā rūpānaṃ’’ti kaṭattānāmakānaṃ kammajarūpānaṃ. ‘‘Kammapathapattāvā’’ti ettha paṭisandhijanena sati, sabbampi kammaṃ kammapathapattaṃ nāma hotīti daṭṭhabbaṃ. Vipaccitthāti vipakkaṃ. Vipakkaṃ vipākaṃ yesanti vipakka vipākā. Upatthambhamānā pavattati. Sayaṃpi paccayalābhe satīti adhippāyo. ‘‘Aladdhokāsassā’’ti idaṃ nidassana mattaṃ. Laddhokāsassapi upatthambhanaṃ nāma icchitabbameva. Aññaṃ akusalakammaṃ okāsaṃ labhatīti yojanā. ‘‘Cāyaṃ’’ti ce ayaṃ. ‘‘Kālaṅkariyā’’ti kālaṃkareyya. ‘‘Assā’’ti imassa puggalassa. ‘‘Pasāditaṃ’’ti pasannaṃ. ‘‘Padūsitaṃ’’ti paduṭṭhaṃ. Pubbe ‘maraṇāsanna kāle’ti vuttattā idha ‘pavattikālepī’ti vuttaṃ. ‘‘Etaṃ’’ti kammantarassa upatthambhanaṃ. ‘‘Jīvitaparikkhāre’’ti jīvitaparivāre paccaye. ‘‘Samudānetvā’’ti samāha ritvā.‘‘Etthā’’ti upatthambhaka kammaṭṭhāne. Khandhasantānassa upabrūhananti sambandho. ‘‘Vuttanayenā’’ti ‘jīvitantarāye apanetvā’tiādinā vuttanayena. Khandhasantānassa ciratarappavattinti sambandho. ‘‘Vuttappakārā’’ti ‘vipaccituṃ aladdhokāsāvā vipakka vipākā vā sabbāpi kusalā kusala cetanā’ti evaṃ vuttappakārā. ‘‘Dubbalataraṃ katvā vā vibādhamānā’’ti upapīḷaka kammakiccaṃ vuttaṃ. ‘‘Janaka kammassa dubbala āyūhanakāle’’ti samuccayanakāle. ‘‘Vihata sāmatthiyaṃ’’ti vināsitasattikaṃ. ‘‘Mahesakkhesū’’ti mahānubhāvesu. ‘‘Upatthambhakampi tabbipariyāyena veditabbaṃ’’ti upapīḷaka kammato vipariyāyena veditabbaṃ. ‘Uparibhūmi nibbattakampi samānaṃ heṭṭhābhūmiyaṃ nibbattetī’tiādīsu ‘heṭṭhābhūmi nibbattakampi samānaṃ uparibhūmiyaṃ nibbattetī’tiādinā vattabbanti adhippāyo. Ajātasatturājavatthumhi tassa rañño pitughātakammaṃ mahāavīciniraye nibbattanakampi samānaṃ pacchā buddhu paṭṭhāna kammena bādhīyamānaṃ vihatasāmatthiyaṃ hutvā taṃ ussadaniraye nibbatteti. Khandhasantānassa vibādhanaṃ nāma sattassa dukkhuppatti karaṇanti sambandho. Kathaṃ gomahiṃsādīnaṃ puttadārañātimittānañca vipattikaraṇaṃ tassa sattassa upapīḷaka kammakiccaṃ bhaveyya. Aññohi so puggalo, aññe gomahiṃsādayo. Na ca aññena kataṃ kammaṃ aññesaṃ sattānaṃ dukkhuppattiṃ vā sukhuppattiṃ vā kareyyāti codanā. Duvidhantiādinā taṃ vissajjeti. Ānanda seṭṭhivatthumhi. Soseṭṭhi mahāmacchariyo ahosi. Aññepi dānaṃ dente nīvāresi. So tato cavitvā ekasmiṃ gāmake ekissā itthiyākucchimhi jāto. Tassa jātakālato paṭṭhāya tassa pāpakammena mātaraṃ ādiṃ katvā sakalagāmikānaṃ janānaṃ dukkhuppatti hotīti dhammapada aṭṭhakathāyaṃ vuttaṃ. Tasmā nissandaphalavasena aññena kataṃ kammaṃ aññesaṃ sattānaṃ dukkhuppattiṃ vā sukhuppattiṃ vā karoti yevāti daṭṭhabbaṃ. [‘‘Kammajasantati sīsesū’’ti paṭisandhikālato paṭṭhāya uppannā ekekā kammajarūpasantati nāma atthi. Sā pacchā aparāparaṃ tādisāya kammajarūpasantatiyā pavattatthāya sīsabhūtattā santati sīsanti vuccati. Yaṃ kiñci ekaṃ vākammajasantati sīsaṃ. Dve vākammajasantati sīsāni]. Visuddhimaggapāṭhe. ‘‘Tadevā’’ti taṃ upaghātaka kammameva. ‘‘Idha cā’’ti imasmiṃ abhidhammatthasaṅgahe. ‘‘Imassa pī’’ti imassa upaghātaka kammassapi. Duṭṭhagāmaṇi rañño vatthumhi ca soṇatthera pituno vatthumhi ca tesaṃ maraṇāsannakāle pathamaṃ duggati nimittāni upaṭṭhahanti. Pacchā rañño ekaṃ pubbakataṃ kalyāṇa kammaṃ anussarantassa therapitu ca taṅkhaṇe eva ekaṃ kalyāṇa kammaṃ karontassa tāni duggati nimittāni antaradhāyanti. Sagganimittāni pātubbhavanti. Ubhopi cavitvā sagge nibbattantīti. Kusalā kusala kammānaṃ khayaṃ karotīti kusalā kusala kammakkhayakaro. ‘‘Āyu kammesu vijjamānesū’’ti tassa sattassa āyu paricchedo ca pariyanta gato na hoti, kammānubhāvo ca parikkhīṇo na hoti. Evaṃ āyu kammesu vijjamānesu. ‘‘Aparādha kammassā’’ti mātāpitūsuvā dhammikasamaṇa brāhmaṇesu vā aparajjhanavasena katassa aparādhakammassa. ‘‘So panā’’ti majjhimaṭṭhakathāvādo pana. ‘‘Aruccamāno viyā’’ti anicchiyamānoviya. ‘‘So’’ti majjhimaṭṭhakathā vādo. ‘‘Tattha panā’’ti majjhimaṭṭhakathāyaṃ pana. ‘‘Sabbañcetaṃ’’ti sabbañca etaṃ suttavacanaṃ, vasena vuttanti sambandho. Anicchantehi ṭīkā cariyehi. ‘‘Vipākaṃ paṭiicchitabbo’’ti vipākaṃ paṭicca icchi tabbo. Ettha ‘‘vipākaṃ’’ti kammanibbattakkhandha santānaṃ vuccati. Tassa janakaṃ kammaṃ janaka kammanti vuccati. Tasseva khandhasantānassa upatthambhakaṃ tasseva upapīḷakaṃ tasseva upaghātakaṃ kammaṃ upaghātaka kammanti vuccatīti adhippāyo. ‘‘Sāketa pañhe’’ti vipākuddhāre āgate sāketa pañhe. Dhammadinnāya nāma uggasena rañño deviyā vatthumhi sādevī pubbe ekaṃ ajaṃ ghātesi, tena kammena apāyesu patitvā pacchā pavatti vipākavasena bahūsu bhavesu ajasarīre lomagaṇanāmattaṃ attano sīsacchedana dukkhaṃ anubhosīti. ‘‘Sā panā’’ti sā ekā pāṇātipāta cetanā pana. Mahāmoggalāna vatthu nāma pañcasata corānaṃ therassa ghāta na vatthu. Therohi attanā pubbakatena upacchedaka kammena coraghātanaṃ labhitvā parinibbuto. Sāmāvatidevī ca vaggumudānaditīravāsino pañcasata bhikkhū ca attano pubbakatehi upacchedaka kammehi tādisaṃ parūpakkamaṃ labhitvā saggesu nibbattā. Dussimāro nāma kakusandha buddhakāle māradeva putto vuccati. Kalāburājānāma khanti vāditā pasassa ghātako vuccati. Te pana taṅkhaṇe attanā katena upacchedaka kammena taṅkhaṇe eva cavitvā avīcimhi nibbattā. Tattha purima vatthūsu upacchedaka kammaṃ upacchindana mattaṃ karoti. Na attano vipākaṃ deti. Pacchimavatthūsu pana upacchindanañca karoti, vipākañca detīti. Vibhāvanipāṭhe. ‘‘Upacchedana pubbakaṃ’’ti upacchedana pubbakaṃ vipākaṃ janetīti yojanā. Kammantarassa vipākaṃ upacchinditvāva attano vipākaṃ janetīti adhippāyo. Tattha ‘‘attano vipākaṃ janetī’’ti idha kadāci janeti, kadāci na janetīti evaṃ vibhāgassa akatattā ‘‘taṃ na sundaraṃ’’ti vuttaṃ. Tenāha ‘‘idha pubbakatenā’’tiādiṃ. ‘‘Aṭṭhakathāsuyeva āgatattā’’ti tesu vatthūsu tejanā upacchedaka kammena marantīti evaṃ vatvā āgatattā. Vipākaṃ nibbattetīti vipāka nibbattakaṃ. Tassa bhāvo vipāka nibbattakattaṃ. Vipāka nibbattakattassa abhāvoti viggaho.

Janakacatukkaṃ niṭṭhitaṃ.

136. ‘‘Nikanti balena vā paṭibāhiyamānaṃ vipākaṃ na detī’’ti jhānalābhino hutvāpi maraṇakāle uppajjituṃ nikantiyā sati, taṃ jhānaṃ vipākaṃ na detīti adhippāyo. ‘‘Ekassā’’ti ekassa puggalassa. ‘‘Tesaṃ’’ti mahaggatakamma ānantariya kammānaṃ. Antima javanavīthiyaṃ kataṃ nāma vatthu dubbalattā sayampi dubbalaṃ hoti. Paṭisandhiṃ na janeti. Tenāha ‘‘antima javanavīthito pubbabhāge āsanne kataṃ’’ti. Idañca kammasāmañña vasena vuttaṃ. Kammavisese pana sati, na detīti na vattabbanti dassetuṃ ‘‘micchādiṭṭhikammaṃ panā’’tiādi vuttaṃ. Kataṃ āsanna kammaṃ nāmāti gahetabbanti yojanā. Pāḷipāṭhe. Assapuggalassa maraṇakālevā sammādiṭṭhi samattā samādinnā, micchādiṭṭhi samattā samādinnāti yojanā. Parato paripuṇṇaṃ āgamissati. Somanassa janakaṃ paracetanā pavattivasena. Santāpa janakaṃ kukkuccavippaṭisārappavattivasena. Idaṃ garuka catukkaṃ nāma anantare bhave vipaccanakānaṃ kammānaṃ vasena vuttanti āha ‘‘upapajjavedanīya kammāni evā’’ti. Kammaṃ nāma kusalaṃ vā hotu, akusalaṃ vā. Punappunaṃ laddhā sevane sati, vipākaṃ deti. Asati na deti. Kāmāvacarassa kusalassa kammassa katattā upacitattā vipākaṃ uppannaṃ hoti cakkhu viññāṇanti ca, akusalassa kammassa katattā upacitattā vipākaṃ uppannaṃ hoti cakkhu viññāṇanti ca, pāḷiyaṃ vuttaṃ. Etthahi katattāti vatvā puna upacitattāti vacanaṃ punappunaṃ vaḍḍhanasaṅkhāte āsevane sati eva vipākaṃ detīti ñāpeti. Tasmā katamatta kammattā kaṭattā kammaṃ nāmāti vuttepi anantarabhave vipaccanaka kammasseva idha adhippetattā punappunaṃ laddhā sevanameva idha gahetabbanti dassetuṃ aṭṭhakathāyaṃ ‘‘punappunaṃ laddhāsevanaṃ’’ti vuttaṃ.

‘‘Evañca katvā’’tiādīsu. ‘‘Yattha taṃ pubbakataṃ kammanti āgataṃ’’ti yasmiṃ aṭṭhakathā padese taṃ kaṭattā kammaṃ pubbakataṃ kammaṃti āgataṃ. ‘‘Kasmā idhā’’tiādīsu. ‘‘Idhā’’ti imasmiṃ abhidhammattha saṅgahe. Pāḷiyaṃ. Yaṃ garukaṃ, taṃ vipākaṃ deti. Tasmiṃ asati, yaṃ bahulaṃ. Tasmiṃ asati, yaṃ āsannaṃ. Tasmiṃ asati, yaṃ kaṭattā vā pana kammaṃ, taṃ vipākaṃ detīti attho. Sesamettha suviññeyyaṃ.

Suttantapāṭhe. Sukhavedanaṃ janetīti sukhavedanīyaṃ. ‘‘Samattā’’ti suṭṭhugahitā. ‘‘Samādinnā’’ti tadatthavivaraṇaṃ. ‘‘Pariyattaṃ’’ti samatthaṃ. Tambadāḍhikassa yāvajīvaṃ bahūni pāpakammāni āciṇṇāni. Maraṇa divase pana sāriputtattherassa dhammadesanaṃ sutvā cavitvā tena āsanna kammena sagge nibbatti. Vātakālassa yāvajīvaṃ bahūni kalyāṇa kammāni āciṇṇāni. Maraṇa divasepana buddhasāsane viparīta saññaṃ katvā tena āsanna kammena apāye nibbatti.

Garukacatukkaṃ niṭṭhitaṃ.

147. Diṭṭhadhammacatukke. Passitabboti diṭṭho. ‘‘Dhammo’’ti khandhāyatana dhamma samūho. Diṭṭho dhammoti diṭṭha dhammo. Vattamāno dhammasamūho. Yo attabhāvoti vuccati. Attasaṅkhātassa diṭṭhiyā parikappitasārassa bhāvo pavatti kāraṇanti katvāti imamatthaṃ dassento ‘‘diṭṭha dhammo vuccatī’’tiādimāha. ‘‘Vipākaṃ paṭisaṃvedetī’’ti etena kathaṃ kammasādhanaṃ dasseti. Paṭisaṃvedana kriyāpade vipākanti kammapadaṃ disvā vipākaṃ nāma veditabbaṃ vedanīyaṃ. Paṭisaṃveditabbaṃ paṭisaṃvedanīyanti viññātattā. ‘‘Upeccā’’ti upagantvā. ‘‘Upapajjitvā’’ti upecca pajjitvā. Pāpuṇitvāti attho. Vibhāvanipāṭhe. ‘‘Diṭṭha dhammato’’ti diṭṭha dhammassa. Sāmiatthe pañcamī. Pāḷiyaṃ vuttaṃ. ‘‘Etthahī’’tiādi pubbavākye vutta nayameva. Aparasaddo niccaṃ apādānā pekkho. Tañca apādānaṃ nāma anantare vuttapadehi. ‘‘Diṭṭhadhammā nāgatānantara bhavehī’’ti diṭṭhadhammato ca anāgatānantara bhavato cāti attho. ‘‘Parivatto’’ti pabandho. Aparāpariyoti vā, aparo ca aparo ca aparāparo. Aparāpare pavatto aparāpariyoti attho. ‘‘Upapajjabhavaṃ’’ti anāgatānantarabhavaṃ. Ahosi kamme ‘‘ahosī’’ti padaṃ aññāsi koṇḍaññoti padeviya ruḷhīnāmapadanti āha ‘‘ahosi nāmakaṃ’’ti. Taṃ pana ruḷhipadaṃ kutopavattaṃti āha ‘‘ahosi kammaṃ’’tiādiṃ. ‘‘Evaṃ vutta pāṭhavasenā’’ti ettha idha vutto pāṭho sā vaseso. Paripuṇṇapāṭho pana ahosi kammaṃ ahosi kamma vipāko, ahosi kammaṃ nāhosi kamma vipāko, ahosi kammaṃ atthikamma vipāko, ahosi kammaṃ natthi kammavipāko, ahosikammaṃ bhavissati kamma vipāko, ahosi kammaṃ na bhavissati kamma vipākotiādinā paṭisambhidā magge āgato. ‘‘Sā’’ti pathama javana cetanā. ‘‘Appatara vipākā cātī’’ti ettha ‘‘itī’’ti hetu atthe nipāto, tasmā aciraṭṭhiti kattā diṭṭha dhamme eva phalaṃ datvā vigacchati, tasmā appatara vipākattā ahetukamattaṃ phalaṃ datvā vigacchatīti yojanā. ‘‘Paccayoti cā’’ti paccayaṃ laddhāti vutto paccayoti ca. ‘‘So’’ti mahantaṃ vutto paccayo. ‘‘Kākavaliyādīnaṃ viyā’’ti kākavaliyādīnaṃ puggalānaṃ diṭṭhavedanīya kammaṃ viya. ‘‘Pākaṭatarapphaladānaṃ’’ti sattāhabbhantare eva seṭṭhiṭṭhānappaṭi lābhādivasena pākaṭatarapphaladānakaṃ kammavisesaṃ. Kamma pathajavanasantāne pavattā pathamajavana cetanā vā itarāpi pathama javana cetanā vāti yojanā. ‘‘Kācī’’ti ekaccā pathamajavana cetanā. Sesāni diṭṭhadhamma vedanīya kammāni.

Upapajjakamme. ‘‘Attha sādhikā’’ti sanniṭṭhānatthasādhikā. Pāṇaghātādi kiccasādhikāti vuttaṃ hoti. Suṭṭhu niṭṭhāpetīti sanniṭṭhāpikā. ‘‘Sesāni pī’’ti sesāni upapajja vedanīya kammānipi. ‘‘Idhā’’ti imasmiṃ manussa loke. ‘‘Missakakammānī’’ti kusalā kusalamissakāni kammāni. Vemānikapetavatthūni vimānavatthu pāḷiyaṃ āgatāni. ‘‘Sugatiyaṃ vipattiṃ anubhavantāni vatthūnī’’ti ettha ‘‘vipattiṃ’’ti cakkhu sotādīnaṃ aṅga paccaṅgānaṃ vā vipattiṃ. Nānā dukkhuppattibhūtaṃ vā vipattiṃ. ‘‘Duggatiyaṃ sampattiṃ’’ti mahiddhīnaṃ nāgasupaṇṇādīnaṃ sampattiṃ. ‘‘Yathā vutta vatthūhī’’ti vemānika petavatthādīhi. Aṭṭhakathāpāṭhe. ‘‘Tesaṃ saṅkamanaṃ natthī’’ti tesaṃ kammānaṃ vipaccanakāla saṅkanti nāma natthi. ‘‘Yathāṭhāneyeva patiṭṭhantī’’ti tāni diṭṭha dhammaṭṭhānādivasena bhagavatā yathā vuttaṭṭhāne eva tiṭṭhanti. ‘‘Evaṃ vuttaṃ’’ti tesaṃ saṅkamanaṃ natthītiādinayena vuttaṃ. ‘‘Yuttiyā vā abhāvato’’ti ettha diṭṭha dhamma vedanīyassa paṭisandhi vipākādi yuttiyā abhāvato.

Diṭṭhadhammacatukkaṃ.

148. Pākaṭṭhānacatukke. ‘‘Kāyādīnaṃ’’ti copanakāyādīnaṃ. Kāya viññattādīnanti vuttaṃ hoti. ‘‘Atipātentī’’ti atikkamma payogena abhibhavitvā pātenti. Tenāha ‘‘atipātanañcetthā’’tiādiṃ. ‘‘Adinnaṃ’’ti sāmikenaadinnaṃ parasantakaṃ. Agamanīyavatthūni nāma avītikkamanatthāya anupagantabbāni māturakkhitādīni itthi purisasarīrāni. ‘‘Tassā’’ti parapāṇassa. ‘‘Tato’’ti parapariggahita bhāvato. ‘‘Acchindaka cetanā’’ti parasantakassa attano santakakaraṇavasena bhusaṃ parasantakā bhāvacchindaka cetanā. Viluppana cetanāti vuttaṃ hoti. ‘‘Maggena maggappaṭipādakassā’’ti attano maggena paramagga sampayojakassa. ‘‘Etthapī’’ti yathā adinnādāne parapariggahita saññinoti dutīyaṃ aṅgapadaṃ vuttaṃ. Evaṃ etthapi. Ettha vadanti agamanīya vatthu vasena cittanti avatvā tasmiṃ sevana cittanti vuttaṃ. Tasmā agamanīya vatthu saññitāti avuttampi vuttasadisaṃ hotīti. Na hoti. Na hi tasminti vacanaṃ saññāvisesa sahitaṃ atthaṃ vadati. Īdisesu ca ṭhānesu sace saññāpadhānaṃ hoti. Pāṇasaññitā, parapariggahita saññitā,ti aṅga padaṃ viya idhapi agamanīya vatthu saññitāti dutīyaṃ aṅgapadaṃ avassaṃ vattabbaṃ hoti. Kasmā, aṅganiyamaṭṭhānattā. Tenāha ‘‘etenā’’tiādiṃ. ‘‘Caturaṅgīkova vutto’’ti tassa cattāro sambhārā. Agamanīya vatthu, tasmiṃ sevana cittaṃ, sevanappayogo, maggena maggappaṭipatti adhivāsananti. ‘‘Sā’’ti bhikkhunī. ‘‘Rakkhitāsu saṅgahitā’’ti māturakkhita pitu rakkhitādīsu saṅgahitā. ‘‘Ṭīkāsu panā’’ti suttantaṭīkāsu pana. ‘‘Sā’’ti bhikkhunī. Pāsaṇḍā vuccanti dvāsaṭṭhi diṭṭhigatādīni. Taṃ vādino pāsaṇḍiyā nāma. Tesaṃ dhammo pāsaṇḍiya dhammo nāma. Micchācāropi dussīlāya itthiyā vītikkamo appasāvajjo. Tato gorūpa sīlikāya mahāsāvajjo. Tato saraṇaṅgatāya, pañca sikkhā padikāya, sāmaṇeriyā, puthujjana bhikkhuniyātiādi. Aṭṭhakathā pāṭhe. ‘‘Etthā’’ti imasmiṃ akusalakāyakamme. ‘‘Na gahitaṃ’’ti therena vā aṭṭhakathācariyehi vā na gahitaṃ. Surañca merayañca pivanti etenāti surāmeraya pānaṃ. Tadajjhoharaṇa cetanā kammaṃ. ‘‘Sabba lahuko’’ti sabbesaṃ surāpāna kamma vipākānaṃ majjhe yo vipāko lahukataro, pavattivipākamattoti vuttaṃ hoti. ‘‘Ummattakasaṃvattaniko’’ti ummattabhāva saṃvattaniko. ‘‘Pañcapī’’ti surāpāna kammena saha pañcapi. Mūlaṭīkā vacane. ‘‘Tassā’’ti surāpāna kammassa. Paṭisambhidā maggaṭīkāyaṃ imassa vākyassa saṃvaṇṇanāyaṃ vuttanti sambandho. Tattha ‘‘tabbi ramaṇādayo cā’’ti tato surāpānato viramaṇādayo ca. ‘‘Madassā’’ti majjanassa. ‘‘Apuññapathassā’’ti akusala kamma pathassa. ‘‘Tabbirati pī’’ti tato surāpānato viratipi. ‘‘Nimmadatāyā’’ti majjanarahita bhāvassa. ‘‘Sā’’ti nimmadatā. ‘‘Puññapathassā’’ti kusalakamma pathassa. ‘‘Itī’’ti tasmā. ‘‘Tānī’’ti surāpāna kammatabbirati kammāni. ‘‘Na itaraṃ’’ti kammapathehi asambandhaṃ. Surāpānaṃ visuṃ paṭisandhiṃ na detīti yojanā. Tabbirati kamme pana sace idaṃ surāpānaṃ nāma pāpakammaṃ duccaritanti ñatvā samādāna virati sampattavirati vasena taṃ sikkhāpadaṃ rakkhati. Taṃ sīlaṃ aññehi puññapathehi asambandhampi visuṃ paṭisandhiṃ na detīti na vattabbaṃ. ‘‘Evamidaṃ pī’’ti evaṃ idampi surāpāna kammaṃ kamma pathapattassa kammassa parivārabhūtaṃ eva paṭisandhiṃ janetīti yojanā. ‘‘Tatthā’’ti kammapathasuttesu. Sarūpato na vuttanti ca sakkā vattunti sambandho. ‘‘Yaṃ’’ti yaṃ surāpāna kammaṃ. ‘‘Tatthā’’ti tesu kammapathasuttesu. Kamma jananaṃ nāma duccarita kammānaṃ jananaṃ. Sakkena devāna mindena tassa apāyagāmitā vuttāti sambandho. Tassāsurāya puṇṇaṃ imaṃ surākumbhaṃkiṇātha. Mūlaṃ detha gaṇhāthāti attho. ‘‘Tassā’’ti surāpāna kammassa. Apāyaṃ gameti sampāpetīti apāya gāmī. ‘‘Yadidaṃ’’ti yā ayaṃ yathālābha yojanā atthi. Mūlaṭīkā vacane. ‘‘Kammasahajātā’’ti akusala kammasahajātā taṇhā. ‘‘Tesaṃ’’ti tesaṃ pañcannaṃ kammānaṃ. ‘‘Koṭṭhāsato’’ti dhammasaṅgaṇiyaṃ phasso hoti, vedanā hotītiādinā vutte dhammuddesavāre jhānādikoṭṭhāsā nāma āgatā. Tesu pañca sikkhāpadā koṭṭhāsato kammapatha koṭṭhāsikā eva. Kammapatha koṭṭhāse antogadhāti attho. ‘‘Purimānaṃ catunnaṃ’’ti pāṇāti pātādīnaṃ catunnaṃ kammānaṃ. ‘‘Paṭikkhitto’’ti tassa kammapathabhāvo paṭikkhitto. ‘‘Tatīyaṃ’’ti tatīya suttaṃ. Etāsupi ca aṭṭhakathāsu.

Kāyakammādīsu. Sasambhārakāyo nāma sakalo rūpakāyo. Pasādakāyo nāma kāyapasādo eva. Kāya viññatti copanakāyo nāma. ‘‘Copana’’nti ca calanaṃ vuccati. ‘‘So yevā’’ti copanakāyoyeva. Kāyakamma nāma lābho ca hoti, tasmā so kammānaṃ pavatti mukhanti vuccatīti yojanā. ‘‘Kammāni visesetuṃ’’ti idaṃ kāyakammaṃ nāma, idaṃ vacīkammaṃ nāmāti visesetuṃ niyametuṃ. ‘‘Sakkontī’’ti kammāni visesetuṃ sakkonti. Tasmā kāyadvāre vuttitoti ca vacīdvāre vuttitoti ca vuttanti adhippāyo. Micchācārassa vacīdvāre appavattito ‘‘purimāni dve’’ti vuttaṃ. ‘‘Majjhimāni cattārī’’ti musāvādādīni cattāri vacīkammāni. ‘‘Chabbidhāni tāni vajjānīti’’ti ‘kāyakammaṃ jaheyyu’ntiādīni chabbidhāni tāni vajjāni. Kathaṃ ekamekena bāhulla saddena chabbidhāni tāni vajjetīti. Anvayato ca byatirekato ca vajjeti. Kathaṃ, pāṇātipāta kammaṃ kadāci appakena vacīdvāre uppannampi kāyadvāre eva pavatti bahulattā kāyakammameva hoti. Vacīkamma saṅkhyaṃ na gacchati. Dve vā assa nāmāni na bhavanti. Vacīdvāre pana appakavuttittā vacīkammaṃ nāma na hoti. Kāyakammanti nāmaṃ na jahati. Dve vā assa nāmāni na bhavantīti evaṃ ekena kāyadvāre bāhulla vuttivacanena pāṇātipāta kamme chabbidhāni vajjāni vajjetīti. Evaṃ sesesu. Vanacarako nāma vanaluddako. So pana kadāci appakena gāme carantopi vane bāhulla cārittā vanacarako eva hoti. Gāmacarakoti nāmaṃ na labhati. Dve vā assa nāmāni na bhavanti. Evaṃ saṅgāmāvacarakāpi. Saṅgāmāvacaro nāma saṅgāme bāhullāvacaro hatthī vuccati. Ettha manodvāraṃ sabba kamma sādhāraṇattā kammāni visesetuṃ na sakkotīti vuttaṃ. Evañcasati, ‘abhijjhā byāpādo micchādiṭṭhi ceti manasmiṃ vuttito manokammaṃ nāmā’ti idaṃ na vattabbanti. No na vattabbaṃ. Kamma siddhiṃ paṭicca aññadvārehi asādhāraṇattā. Tenāha ‘‘manokammāni panā’’tiādiṃ. ‘‘Siddhaṃ’’ti nibbattaṃ. ‘‘Kāyakammadvāraṃ’’ti ettha tattha copanakāyo kāyakammānaṃ pavatti bahulattā kāyakamma dvāraṃ nāma. Copanavācā tattha vacīkammānaṃ pavatti bahulattā vacīkammadvāraṃ nāma. Kusalā kusala javana cittaṃ pana manokammānaṃ tattheva kamma kicca siddhito manokamma dvāraṃ nāmāti evaṃ kammena dvāra vavatthānaṃ veditabbaṃ. ‘‘Tassa dvārassa nāmaṃ bhindituṃ vā’’ti kāyoti nāmaṃ bhindituṃ vā. ‘‘Attano nāmaṃ dātunti vā’’ti vacīti nāmaṃ tassa dātuṃ vā. ‘‘Brāhmaṇa gāmādīnaṃ brāhmaṇa gāmādibhāvo viyā’’ti tasmiṃ aññakulesu vasantesupi brāhmaṇa kulabahulattā brāhmaṇa gāmotveva nāmaṃ hoti. Tasmiṃ vane aññarukkhesu santesupi khadīrarukkha bahulattā khadīravanantveva nāmaṃ hotīti vattabbanti. Kāyakammaṃ niṭṭhitaṃ.

149. Vacīkamme. ‘‘Musā vadantī’’ti abhūtato vadanti. Pisati etāyāti pisuṇā. ‘‘Nirutti nayenā’’ti ettha piyasuñña karaṇāti vattabbe akkhara lopakaraṇaṃ nirutti nayo nāma. ‘‘Yenā’’ti yenajanena. ‘‘Samphaṃ’’ti ettha saṃsaddo sammati dukkhaṃ etenāti atthena sukhe hite vattatīti āha ‘‘saṃ sukhaṃ hitañcā’’ti. Kīdisaṃ sukhaṃ hitañcāti āha ‘‘sādhujanehi adhigantabbaṃ’’ti. Etena pāpajanehi adhigantabbaṃ hitasukhaṃ paṭikkhipati. Hitasukhassa vināsanaṃ nāma tassa āgamana maggabhindananti āha ‘‘hitasukha maggaṃ bhindatī’’ti. ‘‘Taṃ vā’’ti ettha ‘‘taṃ’’ti hitasukhaṃ. ‘‘Attha dhammā pagatassā’’ti atthato ca dhammato ca apagatassa. ‘‘Paṭibhāṇa cittassā’’ti suṇantānaṃ cittarati cittahāsavaḍḍhanatthāya paṭibhāṇaññāṇena cittīkatassa. ‘‘Yatthā’’ti yasmiṃ kathā magge. ‘‘Attha dhamma vinayapadaṃ’’ti attha padañca dhammapadañca vinaya padañca. Tattha attho nāma ārogyasampatti, mittasampatti, paññāsampatti, dhana sampatti, bhogasampattiyo. Tāsu kosallajanakaṃ vākyapadaṃ atthapadaṃ nāma. Idaṃ sucaritaṃ nāma saggasaṃvattanikaṃ, idaṃ duccaritaṃ nāma apāya saṃvattanikanti evaṃ sabhāva dhammesu kosalla janakaṃ vākya padaṃ dhamma padaṃ nāma. Evaṃ cittaṃ damitabbaṃ, evaṃ indriyāni damitabbāni, evaṃ rāgo vinetabbo, evaṃ doso vinetabbotiādinā vinetabbesu vinaya kosallajanakaṃ vākyapadaṃ vinaya padaṃ nāma. Yattha evarūpaṃ attha padañca dhamma padañca vinaya padañca kiñci natthi. Tassa vācā vatthumattassa etaṃnāmaṃ hotīti yojanā. ‘‘Samphaṃ’’ti vuttappakāraṃ niratthakavacanaṃ. ‘‘Tatthā’’ti tesu vacīkammesu. Visaṃvādanaṃ nāma virajjhā panaṃ. Visaṃvādako nāma virajjhāpanako. Atthaṃ bhañjati vināsetīti attha bhañjanako. ‘‘Kammapathabhedo’’ti paṭisandhi janako kammapathaviseso. ‘‘Itaro’’ti attha bhañjanakato añño musāvādo. ‘‘Kamma mevā’’ti pavatti vipāka janakaṃ vacīkammameva. ‘‘Rajānaṃ’’ti dhūlīnaṃ. Tāsu sugati duggatīsu uppajjantīti taduppajjanakāni. ‘‘Pathabhūtattā’’ti uppattimaggabhūtattā. ‘‘Bheda purekkhārenā’’ti mittabhedapurekkhārena. Mittaṃ bhindatīti bhedako. ‘‘Saṃkiliṭṭha cetanā’’ti attha purekkhāra dhamma purekkhāra vinaya purekkhāra anusāsani purekkhāra rahitā kevalaṃ bhedapurekkhāra cetanā saṃkiliṭṭha cetanā nāma. ‘‘Pare bhinne yevā’’ti parajane parajanena mithubhedavasena bhinneyeva. ‘‘Yaṃ kiñcī’’ti yaṃ kiñci akkosavatthu. ‘‘Ayaṃ pī’’ti ayaṃ pharusavācāpi. Evaṃ akkosana kammampi akkositabbassa dūre ṭhitassapi matassapi sampajjatīti yojanā. Anatthaṃ niratthakavācā vatthu mattaṃ viññāpetīti anatthaviññāpanako. ‘‘Saccato gaṇhante yevā’’ti yathā so katheti, tathā taṃ vatthu uppanna pubbanti evaṃ saccato gaṇhanteyeva. Keci saccato gaṇhitvā kiñci vatthuṃ pūjanīya ṭhāne ṭhapetvā thomentā pūjentā vandantā pariharanti. Samparāyi katthāya taṃ saraṇaṃ gacchanti. Sabbametaṃ niratthakaṃ hoti. ‘‘Tadassādavasenā’’ti taṃ rājakathādiṃ tattha cittaratiṃ labhitvā assādavasena kathentasseva kammaṃ hoti. Anicca lakkhaṇa vibhāvanatthāya vā ratanattaya guṇavibhāvanatthāya vā pāpa garaha kalyāṇa sambhāvanāya vā kathentassa pana satthakameva hotīti adhippāyo. Tenāha ‘‘attha dhamma vinaya nissitaṃ’’tiādiṃ. Sesamettha kāyadvāre dīpitameva.

150. Manokamme. ‘‘Abhijhāyantī’’ti atirekataraṃ jhāyanti, cintenti, olokenti vāti imamatthaṃ dassento ‘‘assādamatte aṭhatvā’’tiādimāha. ‘‘Byāpādentī’’ti vigatabhāvaṃ āpādenti sampāpenti. Tañca āpādanaṃ na kāyavācāhi. Atha kho cittenevāti vuttaṃ ‘‘cintentī’’ti. ‘‘Tabbi parītato’’ti sappurisa paññattito viparītena. ‘‘Tatthā’’ti tesu manokammesu. ‘‘Idaṃ mamassā’’ti idaṃ santakaṃ mamasantakaṃ bhaveyya, aho sādhu vatāti yojanā. ‘‘Attano katvā’’ti attano santakaṃ katvā. ‘‘Lābhāvatime’’ti ettha sulābhaṃ labhantīti lābhā. ‘‘Attano kareyyaṃ’’ti attano santakaṃ kareyyaṃ. Parabhaṇḍaṃ vatthu yassāti parabhaṇḍa vatthuko. ‘‘Vatthū’’ti ārammaṇabhūtaṃ vatthu. Yāva na pariṇāmeti, tāva na kammapathabhedo hotīti yojanā. ‘‘Vuttañhetaṃ aṭṭhakathāsū’’ti adhikāro. ‘‘Ayaṃ’’ti ayaṃ satto. ‘‘Tassā’’ti tassa sattassa. Dasavatthukāmicchādiṭṭhi nāma ‘natthidinnaṃ, natthiyiṭṭhaṃ, natthihutaṃ’tiādikā micchādiṭṭhi. Dvāsaṭṭhi diṭṭhigatesu kācidiṭṭhiyo natthikādi sabhāvā honti. Idha pana tabbahulanayena kammamevāti vuttaṃ. Yathāvuttoti sambandho. Gacchantassa puggalassa. ‘‘Cittuppādo’’ti maggacittuppāde. ‘‘Passanto’’ti tīṇi lakkhaṇāni passanto. Vuttoti sambandho. ‘‘Niyāmaṃ’’ti sammatta niyāmaṃ. Aviparītaniyāmanti attho. Puna ‘‘niyāmaṃ’’ti micchattaniyāmaṃ. Viparīta niyāmanti attho. Tikicchituṃ asakkuṇeyyoti atekiccho. Ekantena apāyagāmī hotīti attho. ‘‘Apassitvā’’ti diṭṭhiṭṭhānānaṃ apassitvā. ‘‘Micchādhimokkhamattenā’’ti titthā cariyesu saddahana mattenāti adhippāyo. ‘‘Sakaṃ ācariyakaṃ’’ti attano ācariyassa santakabhūtaṃ. Ṭhito puggalo. Aṭṭhakathāyaṃ vutto, yathāha micchattatike micchāsabhāvāti micchattā. Vipākadāne sati, khandhabhedānantarameva vipākadānato niyatā. Micchattā ca te niyatā cāti micchattaniyatā. Sammāsa bhāvāti sammattā. Sammattā ca te niyatā ca anantarameva phaladāna niyamenāti sammattaniyatāti. ‘‘Tassā’’ti micchādiṭṭhiyā.

‘‘Acopetvā’’ti acāletvā. ‘‘Etenā’’ti etenapi saddena. ‘‘Imesaṃ’’ti manokammānaṃ. ‘‘Etenā’’ti manasmiṃ evāti vacanena. ‘‘Upapannaṃ’’ti paripuṇṇaṃ. ‘‘Upalakkhaṇādivasenā’’ti upalakkhaṇanaya nidassananaya padhānanayādivasena. ‘‘Atthantarappasaṅgo hotī’’ti kathaṃ hoti. Evasaddena vinā pāṇātipāta kammaṃ kāyadvāre bāhulla vuttito kāyakammaṃ nāmāti vutte idaṃ laddhātapatto rājakumāroti viya upalakkhaṇanayamattaṃ. Tena sesadvāresupi bāhulla vuttiṃ upasallakkhetīti atthantarappasaṅgo siyāti. Evaṃ sesanayesupīti. ‘‘Apicā’’ti kiñci vattabbaṃ atthīti joteti. ‘‘Tesū’’ti pāṇavadhādīsu. ‘‘Ekaṃ aṅgaṃ’’ti upakkamoti catutthaṃ aṅgaṃ. ‘‘Taṃ sahajātā cā’’ti cetanā sahajātā ca. Cetanā pakkhe bhavāti cetanā pakkhikā. Cetanā viya kāyakammabhāvaṃ gacchantīti vuttaṃ hoti. ‘‘Abbohārikattaṃ gacchantī’’ti manokammanti voharituṃ appahonakattaṃ gacchantīti attho. Attā padhānaṃ yesaṃ te attappadhānā. Abhijjhādayo. Attappadhānā na honti. Cetanā padhānā honti. Idheva te attappadhānā hontīti attho. ‘‘Tathā tathā’’ti ahovata idaṃ mamassātiādinā tena tena pakārena. ‘‘Tatthā’’ti tesu manokammesu. ‘‘Sabbena sabbaṃ’’ti pāṭipadikapadametaṃ. Sabbappakāratoti attho. ‘‘Idhā’’ti manokammaṭṭhāne. ‘‘Manokamma kiccavisesenā’’ti ahovata idaṃ mamassātiādikena kicca visesena. Manokamma dīpanā niṭṭhitā.

151. ‘‘Ettha ca dasannaṃ pī’’tiādīsu. ‘‘Tāpī’’ti tā pubbāparacetanāyopi. Ādito paṭṭhāya pavattā tāpīti sambandho. ‘‘Yānipanā’’tiādīsu. Eko ekassa vadati ahaṃ imaṃ sattaṃ māremi, tvaṃ asukaṃsattaṃ mārehīti. Evaṃ vatvā ubhopi upakkamaṃ karonti. Kammaṃ pana ubhinnampi na sijjhati. Tattha āṇāpakassa tvaṃ asukaṃ sattaṃ mārehīti āṇāpana kammaṃ sace sijjhati. Vacīdvāre pavattaṃ kāyakammanti vuccati. Idha pana asiddhattā vacīdvāre dissa mānaṃ vacīkammanti vuccati. Vacīduccaritamattanti vuttaṃ hoti. Esanayo sesesupi.

‘‘Dosamūlenā’’tiādīsu. Doso eva mūlaṃ dosamūlaṃ. Doso mūlaṃ massāti dosamūlaṃ. Taṃ sampayutta cittanti dvidhā attho. Byāpādo nāma doso eva. So kathaṃ dosena mūlena jāyeyyāti vuttaṃ ‘‘purimo byāpādavajjehī’’ti. Parato abhijjhāyampi esanayo. Vibhāvanipāṭhe. Nidhipāṭhakā nāma rājanidhi vidhāyakā. Tattha caṇḍo niggahetabboti āgatattā duṭṭhaniggahatthanti vuttaṃ. Rājūnaṃ adinnādānaṃ mohamūlena jāyatīti yojanā. ‘‘Brāhmaṇānañcā’’ti sakasaññāya eva yaṃ kiñci harantānaṃ brāhmaṇānañca kammaphalasambandhāpavādīnañca. ‘‘Āharaṇaṃ’’ti adinnādānavasena haraṇaṃ. Avaharaṇanti vuttaṃ hoti. Yo pana moho rājūnaṃ uppanno, yo ca brāhmaṇānaṃ uppanno, yo ca kamma phalasambandhā pavādīnaṃ uppannoti sambandho. ‘‘Lobho nidānaṃ kammānaṃ samudayāyā’’ti lobho kammānaṃ suṭṭhuvaḍḍhanāya nidānaṃ kāraṇaṃ hotīti yojanā. Sañjātā kaṅkhāyesaṃ te sañjātakaṅkhā. Parito uṭṭhāti etthāti pariyuṭṭhānaṃ. Kaṅkhāya pariyuṭṭhānaṃ kaṅkhāpariyuṭṭhānaṃ. Janānaṃ tānikammānīti sambandho.

Akusalakammadīpanāniṭṭhitā.

157. Kusalakamme. Ayaṃ pana evamādīsu suttapadesu āgatoti sambandho. ‘‘Mettaṃ kāyakammaṃ’’ti mettāsahagataṃ kāyakammaṃ. Evaṃ vacīkammepi. Cetanā hettha kammanti adhippetā. Manokamme pana cetanāpi yujjati. Abyāpādopi yujjati. Ñāṇaṃ anuparivattīti ñāṇānuparivattaṃ. Ñāṇānuparivattītipi pāṭho, so yevattho. ‘‘Padakkhiṇaṃ’’ti pavaḍḍhitaṃ. Aparaṃ pariyāyaṃ dasseti ‘‘yasmiṃ panā’’tiādinā. Dussīlassa bhāvo dussilyaṃ. Pāṇātipātādikammaṃ. ‘‘Pavattamāne’’ti kāyadvāre pavattamāne. ‘‘Yaṃ pana kusalaṃ’’ti pāṇāti pātādito virati kusalaṃ. ‘‘Pavattamānaṃ’’ti citte pavattamānaṃ. ‘‘Kicca sīsenā’’ti kiccappadhānena. Kiccaṃ padhānaṃ katvāti adhippāyo. Sesamettha kāyakamme suviññeyyaṃ.

‘‘Vacīkammepi esevanayo’’ti yasmiṃ dussilye pavattamāne vācā aparisuddhā hoti. Vacī saṃvaro bhijjatītiādinā vattabbaṃ. ‘‘Avasesaṃ panā’’ti tīhi kāyakammehi catūhi vacīkammehi avasesaṃ. Tattha ‘‘tīhi kāyakammehī’’ti tīhi kāyaduccarita virati kammehi. ‘‘Catūhi vacīkammehī’’ti catūhi vacīduccarita virati kammehi. ‘‘Sabbampi kalyāṇa kammaṃ’’ti sabbampi dānakammaṃ, sabbampi bhāvanā kammaṃ, apacāyana kammaṃ, veyyāvaccakammaṃ, pattidānakammaṃ, pattānumodanākammaṃ, dhammasavana kammaṃ, dhamma desanā kammaṃ, sabbampi diṭṭhijukammaṃ tīsudvāresu pavattampi manokammaṃ nāmāti yojanā. Imesu pana dvīsu pariyāyesu pacchimoyeva padhānanti sambandho. ‘‘Yāva devā’’ti antima pariccheda jotako nipāto. Matthakaparicchedenāti attho.

Sīlapade. ‘‘Sīlayatī’’ti sammā dahati ca upadhāreti cāti dvidhā attho. ‘‘Susamāhitānī’’ti suppatiṭṭhitāni. ‘‘Uparime kusala dhamme’’ti mahaggata lokuttara kusaladhamme. Sattasu visuddhīsu uparime citta visuddhādi kusaladhamme. ‘‘Adhikusala dhamme’’ti adhike bodhipakkhiya kusala dhamme. Parehi dinnaṃ, tadeva pattiṃ. Sabbāni pana tāni dānādīni kusalāni. Sodhenti sappurisājanā. Tāni evapuññāni. Ekamekaṃ puññakriyavatthu. ‘‘Iminā paccayenā’’ti cīvarādi paccayena, annapānādi paccayena, dhana dhanaññādipaccayena vā. ‘‘Sabbaṃpi cetaṃ’’ti sabbampi etaṃ dasavidhaṃ puññaṃ. ‘‘Hīnena chandenā’’ti yasakāmatādivasena hīnena chandena, hīnena cittena, hīnena vīriyena, hīnāya vīmaṃsāya. ‘‘Majjhimenā’’ti puññapphalakāmatādivasena majjhimena. ‘‘Paṇītenā’’ti kattabbamevidanti ariyavaṃsānu brūhanavasena paṇītena chandādinā pavatti taṃ paṇītanti yojanā. ‘‘Yasakāmatāyā’’ti kitti saddakāmatāya vā, parivārakāmatāya vā. ‘‘Puññapphalakāmatāyā’’ti bhavasampatti bhogasampattikāmatāya. ‘‘Ariyabhāvaṃ nissāyā’’ti idaṃ dānaṃ nāma ariyānaṃ vaṃso. Ahampi ariyo. Tasmā mayāpi kattabbamevidanti evaṃ ariyabhāvaṃ nissāyāti attho. Ettha ca ‘‘ariyo’’ti ācāra ariyopi yujjati dassana ariyopi. Tattha ācāra ariyo nāma sappuriso puthujjana kalyāṇako vuccati. Dassana ariyo nāma paramattha ariyo. ‘‘Pāramitā dānaṃ’’ti sabbadānehi aggapattaṃ mahābodhi sattānaṃ pāraṅgatadānaṃ. Tañhi sabba sattavimokkhatthāya pavatti tattā aggapattaṃ hoti, pāraṅgataṃ. Tato uttaritarassa kassacidānassa abhāvato. Sesesupi puñña kriyavatthūsu. ‘‘Tikadvayaṃ’’ti purimādi hīnādi tikadvayaṃ. ‘‘Antima vatthunā’’ti antima vatthu ajjhāpajjanena vā. ‘‘Dussīlo nāmā’’ti dussīla bhikkhu nāma. So hi yāvabhikkhuppaṭiññaṃ na vijahi. Tāva bhikkhu eva. Na sāmaṇero, na gihī. Taṃ ce añño bhikkhu amūlakena antima vatthunā anuddhaṃseti. Anuddhaṃsentassa saṅghādi seso. Omasavāde pācittiyaṃ. Sahaseyyaṭṭhāne tena saha atireka rattiṃ sayantassāpi āpatti natthi. Tasmā so dussīla bhikkhutveva vattabboti. ‘‘Puna kammavācāya samādātabbanti natthī’’ti yathā sikkhaṃ paccakkhantassa sabbaṃ samādānaṃ bhijjati. Puna bhikkhubhāvaṃ icchantena puna kammavācāya samādātabbaṃ hoti. Evaṃ puna kammavācāya samādātabbanti natthi. ‘‘Itaresu panā’’ti liṅganāsanaṅgato aññesu daṇḍakammaṅgesu. Niccasīlādīsu. ‘‘Yaṃ niccameva vaṭṭatī’’ti yaṃ pāṇātipāta virati sīlaṃ niccameva rakkhituṃ vaṭṭati. Aniccaṃ na vaṭṭati. Kasmā, pāṇaghātādiṃ karontassa sabbakālampi duccarita sambhavato. Tenāha ‘‘aniccaṃ sāvajjaṃ hotī’’ti. Duccaritaṃ hotīti attho. ‘‘Yaṃ niccampi vaṭṭatī’’ti pakati gahaṭṭhānaṃ yaṃ vikāla bhojanādi virati sīlaṃ niccampi vaṭṭati. ‘‘Aniccampi vaṭṭatī’’ti samādāna divasaṃ atikkamitvā vikāla bhojanādiṃ karontassa vītikkama dosovā duccarita doso vā natthīti adhippāyo. Tenāha ‘‘sāvajjaṃ na hotī’’ti. Duccaritaṃ na hotīti attho. Tathā dasasīlañca pakati gahaṭṭhānaṃ aniccasīlaṃ nāmāti yojanā. ‘‘Aniccasīlameva hotī’’ti pakati gahaṭṭhānaṃ taṃ dasasīlaṃ yāvajīvaṃ niccaṃ katvā samādiyitvā rakkhantānampi apabbajitattā pabbajitesu jāti sabhāveneva siddhaṃ niccasīlaṃ nāma na hoti. Yāvajīvaṃ katvā samādāna vaseneva niccaṃ hotīti adhippāyo. ‘‘Vesadhāraṇena saha siddhattā’’ti ettha kathaṃ vesadhāraṇena siddhaṃ hotīti. Vesadhāraṇaṃ nāma gihivatthaṃ pahāya kāsāya vattha dhāraṇaṃ. Kāsāyavatthañca nāma arahattadhajo hoti. Na ca arahattadhajaṃ dhārentassa sikkhāpadaṃ asamādiyantassapi vikāle bhuñjituṃ vaṭṭati. Tathā naccādīni passituṃ, mālādīni dhāretuṃ, uccāsayanādīsu vasituṃ, jātarūpādīni sādituṃ. Kasmā iti ce, tesañhi taṃ taṃ yathāsakaṃ sīlaṃ niccaṃ suddhaṃ katvā rakkhitumeva vaṭṭatītiādinā kāraṇaṃ heṭṭhā vuttamevāti. ‘‘Appanaṃ apattāva adhippetā’’ti appanāpattānaṃ mahaggatabhāvanānaṃ visuṃ upari vakkhamānattāti adhippāyo. ‘‘Etthevā’’ti imasmiṃ bhāvanā kamme eva. ‘‘Te saññevā’’ti ratanattayādīnaṃ eva ca. Gantuṃ āraddho gamiko. Addhānaṃ dīghamaggaṃ gacchanto addhiko. ‘‘Parisuddhenā’’ti lābhasakkārādi nirapekkhatāya attukkaṃ sana paravambhanādi rahitatāya ca parisuddhena. ‘‘Hitappharaṇa cittenā’’ti mayi karonte imassa ettakaṃ hitasukhaṃ bhavissatīti evaṃ tesaṃ hitasukhesu pharaṇa cittena. Mettacittenāti vuttaṃ hoti. ‘‘Attano kiccesu viyā’’ti etena tesaṃ sabbaṃ kiccaṃ attanobhāraṃ karotīti dīpeti. ‘‘Sādhāraṇa karaṇaṃ’’ti attano puññaṃ paresaṃ dānaṃ. Atta manatāpavedaniyādhusādhūti vacībhedakaraṇaṃ. Taññhidinnañcānumoditañca diṭṭhadhammavedanīyaṃ jātanti sambandho. ‘‘Yonisomanasikāre ṭhatvāti ettha silokādipakkhikaṃ ayonisomanasikāraṃ jahitvā suṇantassa imaṃ dhammaṃ sutvā attharasadhammarasappaṭisaṃvedī bhavissāmīti, desentassa imaṃ desento dhammassa ca suṇantānañca anuggahaṃ karissāmīti yonisomanasikāre ṭhatvā. Lābha sakkārādi pakkhiko manasikāro ayoni somanasikāro nāma. Niyyānattha nissaraṇattha pakkhiko yonisomanasikāro nāma. Niravajja kammāni nāma kasigorakkhādi kammāni. Niravajjasippāni nāma vaḍḍhakisippādīni vejjasippādīni ca. Niravajja vijjāṭhānāni nāma parūparodhara hitāni aṅgavijjā vedavijjā mantavijjādīni. ‘‘Vodāna karaṇaṃ’’ti visesena visuddhakaraṇaṃ. ‘‘Taṃ sabhāvattā’’ti dānasabhāvattā. ‘‘Cāritta sīlattā’’ti sappurisānaṃ pakati cāritta sīlattā. Puna ‘‘taṃ sabhāvattā’’ti bhāvanā sabhāvattā. Tathāhi desentassa ca suṇantassa ca desanāsotānusārena cittabhāvanā ñāṇabhāvanāvahattā desanāsavanā sabhāvā honti. Attano diṭṭhiṃ sayameva ujuṃ karontassa ca ñāṇabhāvanā kammameva. Tathā parassa dhammadesanaṃ sutvā ujuṃ karontassāpīti. ''Dhammo nāma natthī''ti desanā dhammo nāma natthi. Kasmā, dānasīlāni desentenapi ante lakkhaṇattayena sahasaccappakāsanassa kattabbattā. Etena desanāsavanā ante lakkhaṇattayānupassanā bhāvanā kammaṭṭhāne patiṭṭhitattā taṃ sabhāvā hontīti dasseti. ''Manokamma mevā''ti paduddhāro. ''Manasmiṃ evā''ti manodvāre eva. ''Kiccasiddhito''ti appanākiccassa sijjhanato. ''Aṅgabhāvā sambhavato''ti appanā kiccasiddhiyaṃ aṅgabhāvā sambhavato. ''Tañcabhāvanā maya''nti paduddhāro. ''Dānādivasenā''ti dānasīlavasena. Dānavasena appavattanatoti idaṃ tāva yujjati. Sīlavasena appavattanatoti idaṃ pana pāḷiyā na sameti. Pāḷiyañhi mahaggatajjhānesupi pahānaṃ sīlaṃ veramaṇi sīlantiādi vuttanti codanā. Taṃ pariharanto ''yaṃ panā''tiādimāha. ''Pariyāyena vuttaṃ''ti kenapariyāyena vuttanti. Pakati cārittaṃ sīlanti vuccati. Uppanne ca pathamajjhāne nīvaraṇānaṃ pahānaṃ nāma pakaticārittameva pakati niyāmena pavattameva. Iti pakaticārittattā sīlanti vuttaṃ. Puna nīvaraṇānaṃ pahānameva tehi vigamanaṭṭhena veramaṇīti ca, pidahanaṭṭhena saṃvaroti ca, pahāna kiccaṃ avijahanaṭṭhena avītikkamoti ca, vuttaṃ. Cetanāsīlanti ettha pana jhānasampayutta cetanā eva vuccati. Sā ca sīlajāti kattā sīlanti vuttāti daṭṭhabbaṃ. ''Appanāpatta''nti paduddhāro. ''Jhānabhedenā''ti pana vattabbaṃ. Rūpāvacarakusalañhi jhānabhedena pañcavidhaṃ, jhānameva pana jhānaṅgabhedena pañcavidhanti.

Kusalakammadīpanā niṭṭhitā.

153. ''Etthā''tiādīsu. ''Dhammasaṅgahe''ti dhammasaṅgaṇi pāḷiyaṃ. ''Dassanenā''ti sotāpatti maggaññāṇena. ''Taṃ''ti uddhacca cetanaṃ. ''Bhāvanāyā''ti uparimaggattayasaṅkhātāya bhāvanāya. Pāḷipāṭhe. ''Cittuppādā''ti cittacetasikā vuccanti. ''Siyā''ti ekacceti atthe nipāta padaṃ. Imesu chasu cittuppādesu ekacce cha cittuppādā sotāpatti maggena pahātabbā, ekacce cha cittuppādā tīhi upari maggehi pahātabbāti attho. Tattha pathamapade ''ekacce cha cittuppādā''ti kammapathapattakammasahajātā cha cittuppādā. Dutīya pade ''ekacce cha cittuppādā''ti akammapatha pattā dhammikesu ṭhānesu assādanābhi nandādivasena pavattā cha cittuppādā. ''Tatthā''ti dhammasaṅgahe. ''Itaratthā''ti itaresu bhāvanāya pahātabbesu. ''Tassā''ti nānakkhaṇika kammapaccayassa. Pāḷipāṭhe. ''Sahajātā''ti attano paccayuppannehi sahajātā. ''Nānakkhaṇikā''ti attano paccayuppannehi asahajātā atītakālabhūte nānakkhaṇe pavattā pāṇātipātādi cetanā. ''Yadi evaṃ''ti evaṃ yadi siyāti attho. Yadi uddhacca cetanā dassana pade anuddhaṭattā paṭisandhiṃ nākaḍḍhatīti viññāyeyya. Evaṃ satīti pāṭhaseso. ''Ce''ti ce vadeyya. ''Nā''ti na sakkā vattuṃ. ''Tassā vipākassā''ti tassā uddhacca cetanāya vipākassa. Pāḷipāṭhe. ''Imesu dhammesu ñāṇaṃ''ti ime dhamme ārammaṇaṃ katvā uppannaññāṇaṃ. ''Tesaṃ vipāke''ti uddhacca sahagatānaṃ vipāke. ''Ñāṇaṃ''ti taṃ vipākaṃ ārammaṇaṃ katvā uppannaññāṇaṃ. ''Sabba dubbalanti ca sakkā vattuṃ''ti sambandho. ''Ativiya kāḷakadhammattā''ti buddhādīsu mahantesu ṭhānesu saddhāratanassa antarāyaṃ katvā pavattanato atiyevakaṇha dhammattā. Tassā vicikicchā cetanāya paṭisandhi ākaḍḍhanampi viññātabbanti yojanā. ''Sabhāva viruddhattā yevā''ti vicikicchā asanniṭṭhāna sabhāvā. Adhimokkho sanniṭṭhāna sabhāvoti evaṃ sabhāva viruddhattāyeva.

''Sabbatthā''tiādīsu. ''Vipaccatīti vipācetī''ti vadanti. Taṃ pana padarūpena na sametīti aññaṃ atthaṃ vadanto ''sabbampi vā''tiādimāha. ''Mahāsampattiyo samuṭṭhāpetvā''ti devaloke devasampatti sadisā dibbavimānādikā mahāsampattiyo samuṭṭhāpetvā. Idaṃ ''okāsaṃ katvā''ti pade visesanaṃ. Tattha ''sukha vipākaṃ''ti idaṃ aṭṭha ahetuka vipākāni sandhāya vuttaṃ. Rūpaloke brahmānaṃ rūpakāyo rūpāvacara kammena nibbatto. So ca kāmāvacara dhamma samūho eva. Evaṃ sante tasmiṃ loke pañca ahetuka vipākānipi rūpāvacara kammena nibbattāni siyunti codanā. Taṃ pariharanto ''rūpāvacara kusalaṃhī''tiādimāha. ''Tānī''ti apāyabhūmiyaṃ uppannāni aṭṭha ahetuka vipākāni. ''Sabbasmiṃ kāmaloke''ti ekādasavidhe kāmaloke. ''Tesu cā''ti tesu aṭṭha ahetuka vipākesu ca. ''Ārammaṇantare''ti kasiṇa nimittādito aññasmiṃ ārammaṇe. ''Nimittā rammaṇe''ti kasiṇa nimittādike nimitta paññattā rammaṇe. ''Tāni pañcavipākānī''ti cakkhu viññāṇādīni pañca ahetuka vipākāni kāmāvacara kusala kammasseva vipākāni hontīti yojanā. ''Soḷasaka maggo''ti soḷasakathā maggo kathāpabandho. Evaṃ dvādasa kamaggo. ''Ahetukaṭṭhaka''nti ahetuka vipākaṭṭhakaṃ. Sammā pakārena jānātīti sampajānaṃ. Ñāṇaṃ. Sampajānena katanti viggaho. Na sampajānakataṃ asampajānakataṃ. ''Saddahitvā''ti etena diṭṭhuju kammañāṇa sampattiṃ dīpeti. Na hi tena ñāṇena asampanno kammañca kammaphalañca saddahatīti. Jānitvāti vā pāṭho siyā.

‘‘Ekamekaṃ’’ti ekamekaṃ kusalakammaṃ. ‘‘Kusala samaye’’ti kusala kamma karaṇakāle. Kusaluppattikāle vā. Yassame īdisaṃ puññaṃ pasutaṃ. Tassame bhavalābho bhogalābho mittalābho sabbelābhā ekantena sulābhāti attho. ‘‘Suladdhaṃ’’ti idaṃ puññaṃ suladdhaṃ. Devesu ca manussesu saṃsaritvāti pāṭhaseso. ‘‘Sesenā’’ti tassakammassa vipākāvasesena. Aṭṭhakathā pāṭhe. ‘‘Ekapiṇḍapātasmiṃ’’ti ekavāraṃ piṇḍapātadāne. Saṃyuttaṭṭhakathāyaṃ vuttaṃ. Tasmā yaṃ vuttaṃ ‘ekā cetanā ekameva paṭisandhiṃ detī’ti, taṃ suvuttanti adhippāyo. ‘‘Paṭipakkhehī’’ti paṭipakkhehi akusalehi. Visesena bhusaṃ muḷho byāmuḷho. Ativiya byāmuḷho atibyāmuḷho. Atibyāmuḷhatthāya paccayabhūtanti viggaho. Atiduppaññāya paccayabhūtanti attho. So hi thero vadatīti sambandho. ‘‘Iti katvā’’ti evaṃ manasikaritvā. ‘‘Sannihitapaccayamattenā’’ti āsanne saṇṭhitapaccaya mattena. ‘‘Pubbapayoga paccayamattenā’’ti vuttaṃ hoti. Balavakammavasena uppannattā tikkhataraṃ vipākaṃ. Yadā payoga rahitena paccayagaṇena uppajjati, tadā asaṅkhārikaṃ nāma. Yadā payogasahitena, tadā sasaṅkhārikaṃ nāma. Tattha asaṅkhārikaṃ tikkhaṃ nāma. Sasaṅkhārikaṃ mandaṃ nāma. Tathā dubbala kammena uppanne mandavipākepi yojetabbaṃ. Evaṃ tikkhamandānaṃ mandatikkhatāpatti nāma siyā. Na ca tathā sakkā bhavituntì adhippāyo. Ettha siyā, yadi pubbakammavasena aṭṭhannaṃ mahāvipākānaṃ saṅkhārabhedo siddho siyā, aṭṭhannaṃ ahetuka vipākānampi sosaṅkhārabhedo siddho bhaveyya. Tānipi hi kānici asaṅkhārikena kammena nibbattāni, kānici sasaṅkhārikenāti codanā. Taṃ pariharanto ‘‘ahetuka vipākānaṃ panā’’tiādimāha. ‘‘Ubhayakamma nibbattanaṃ’’ti tesaṃ saṅkhāra bhedarahitattā asaṅkhārika kammenapi virodho natthi. Sasaṅkhārika kammenapi virodho natthi. Asaṅkhārika kammenapi nibbattanti. Sasaṅkhārika kammenapi nibbattanti. Evaṃ ubhayakamma nibbattanaṃ yuttaṃ. ‘‘Iti adhippāyo’’ti tassa therassa adhippāyo. ‘‘Na kammāgamana vasenā’’ti kammasaṅkhātassa cirakālato āgamana paccayassa vasena. ‘‘Āgamanaṃ’’ti ca āgacchati etenāti āgamananti viggaho. ‘‘Kammabhave’’ti atīte kammakaraṇabhave. ‘‘Kecanā’’ti keci. Aṭṭhasāliniyaṃ pana āgatāti ca. Paṭisambhidā magge pana dvihetukā vuttāti ca sambandho. Imasmiṃ ṭhāne paṭisambhidā maggaṭṭhakathā vacanampi vattabbanti vadanto ‘‘tattha panā’’tiādimāha. ‘‘Tīsukhaṇesū’’ti kammakkhaṇe nikantikkhaṇe paṭisandhikkhaṇeti tīsukhaṇesu. ‘‘Ṭīkākārāpanā’’ti abhidhammaṭīkākārāpana. ‘‘Sāvasesapāṭho’’ti pāḷiyaṃ tihetukena kammena dvihetuka paṭisandhi, dvihetukena kammena ahetuka paṭisandhi avasesā hoti. Evaṃ avasesa vākya sahito pāṭho. Sarikkhameva sarikkhakaṃ. Kammena sarikkhakaṃ sadisaṃ kammasarikkhakaṃ. Vipākaṃ. ‘‘Mahātherenā’’ti sāriputta mahātherena. Evañca katvātiādinā ṭīkākārānaṃ vacanaṃ upatthambheti.

Kāmāvacarakammaṃ niṭṭhitaṃ.

154. Rūpāvacarakamme. ‘‘Appaguṇatāyā’’ti aparicitatāya. Avaḍḍhatāya. ‘‘Hīnehi chandādīhī’’ti lābhasakkāra silokādi sāpekkhatāya hīnehi chandādīhi. ‘‘Te dhammā’’ti chandādayo dhammā. Tāni idha nādhippetāni. Kasmā, upapattippabhedassa asādhakattāti adhippāyo. ‘‘Imānevā’’ti imāni eva jhānāni. ‘‘Tividhāsū’’ti ekasmiṃtale brahmapārisajjādi vasena tividhāsu. ‘‘Aṭṭhārasappabhedena vibhajitvā’’ti tīsu hīna majjhimapaṇītesu ekekasmiṃ hīna hīnaṃ hīna majjhimaṃ hīna paṇītantiādinā vibhattena navavidhāni honti. Puna tesu tīṇi majjhimāni. Majjhimahīnaṃ majjhimamajjhimantiādinā vibhattāni navavidhāni honti. Evaṃ aṭṭhārasabhedena vibhajitvā. ‘‘Kammadvārāni nāmā’’ti kammappavatti mukhāni nāma. ‘‘Imehi pabhāvitattā’’ti imehi pabhāvehi mūlakāraṇehi pabhāvitattā pavattāpitattā. ‘‘Aṭṭhārasakhattiyā’’ti hīnamajjhimādibhedena aṭṭhārasa khattiyā. Tathā aṭṭhārasa brāhmaṇādayo. Aṭṭha cattālīsa gottāni nāma hīnamajjhimā divasena vibhattāni gotamagottādīni aṭṭhacattālīsa gottāni. Tesaṃ cāritta paṭipattibhūtāni caraṇānipi aṭṭhacattālīsa hontīti. Ettha siyā. Purima vacane hīnādīni brahmaloke, aṭṭhakathā vacanehīnādīni manussaloketi sādhetabbaṃ aññaṃ, sādhakaṃ aññanti codanā. Taṃ pariharati ‘‘etenahī’’tiādinā. ‘‘Upalakkhetī’’ti paccakkhato pākaṭaṃ ekadesaṃ dassetvā apākaṭe tādisepi jānāpetīti attho. ‘‘Samatthā samatthaṃ vā’’ti samatthā samatthabhāvaṃ vā. ‘‘Tathā hānenā’’ti tathāhi anena ācariyena. Anuruddhā cariyenāti vuttaṃ hoti. Nāma rūpa paricchede vuttanti sambandho. Samānāsevane laddhe sati, mahabbale vijjamāne mahaggatakammaṃ vipākaṃ janeti. Tādisaṃ hetuṃ aladdhā alabhitvā abhiññā cetanā vipākaṃ na paccatīti yojanā. Tattha ‘‘samānā sevane’’ti bhūmisamānatā vasena samānāsevane. Kāmajavanaṃ kāmajavanena samānāsevanaṃ. Rūpajavanaṃ rūpajavanena. Arūpajavanaṃ arūpajavanenāti daṭṭhabbaṃ. Tena vuttaṃ ‘‘samānabhūmikato’’tiādi. Tattha ‘‘tadabhāvato’’ti tādisassa balavabhāvassa abhāvato. Ekavāramattabhūtā mahaggata cetanā ca. ‘‘Sabba pathamabhūtā’’ti samāpatti vīthīsu gotrabhussa anantare mahaggata javanaṃ sandhāya vuttaṃ. Lokuttara maggacetanā kadācipi samānā sevanaṃ na labhati. Evaṃ santepi attano anantarato paṭṭhāya yāvajīvampi bhavantarepi ariyaphalaṃ janetiyeva. Evamevāti vuttaṃ hoti. Idaṃ pavattiphalaṃ nāma hoti, idha pana paṭisandhi phalaṃ vicāritaṃ, tasmā asamānaṃ idaṃ nidassananti ce. Vuccate. Maggacetanā nāma taṇhā sahāyakaṃ vaṭṭagāmi kammaṃ na hoti. Ataṇhā sahāyakaṃ vivaṭṭagāmi kammaṃ hoti. Tasmā paṭisandhiṃ na deti. Sace pana taṃ taṇhā sahāyakaṃ vaṭṭagāmikammaṃ bhaveyya. Paṭisandhi kālepi phalaṃ dadeyya. Asamānā sevanatā pamāṇaṃ na bhaveyya. Evaṃ aññakāraṇattā asamānaṃ nidassanaṃ hoti. Na asamānā sevanatāyāti daṭṭhabbaṃ. ‘‘Upacitattā’’ti punappunaṃ āsevana lābhena vaḍḍhitattā. ‘‘Sā cetanā’’tiādikammikamahaggata cetanā ca. ‘‘Nā’’ti codanā, na siyāti attho. Na ca sāpi samānabhūmaka dhammato laddhā sevanā hoti. Evaṃ santepi katattā bhāvitattāti vuttaṃ. Bhāvitattāti ca punappunaṃ āsevana lābhena vaḍḍhitattā iccevattho. Tasmā viññāyati asamānabhūmikehi pubbabhāgappavattehi kāmajavanehi paramparato punappunaṃ laddhā sevanatāya eva idha upacitattāti vuttanti. Tena vuttaṃ ‘‘ubhayattha panā’’tiādi. Tattha ‘‘ubhayatthā’’ti ubhayesu katattā upacitattāti ca katattā bhāvitattāti ca vuttesu pāṭhesu. ‘‘Pathama samannāhārato paṭṭāyā’’ti mahaggatajjhāne appanāvīthito pure dvīsu parikamma bhāvanā upacāra bhāvanāsu parikamma bhāvanaṃ bhāventassa pathavī pathavītiādinā pathama samannāhārato paṭṭhāya. Lokuttara maggepana dasasu vipassanā ñāṇesu sabbapathamaṃ sammasanaññāṇaṃ bhāventassa rūpaṃ aniccaṃ vedanā aniccātiādinā pathama samannāhārato paṭṭhāyāti attho. Upacinitvāti ca bhāvetvāti ca vaḍḍhetvā icceva attho. ‘‘Abbhuṇhā’’ti abhinavāti vuttaṃ hoti. ‘‘Ayaṃ vādo’’ti anuruddhā cariyassa vādo. Yadi evaṃ, aṭṭhakathāsu saṅkhāra paccayā viññāṇa pada niddesesu abhiññā cetanā panettha parato viññāṇassa paccayo na hotīti na gahitāti vuttaṃ. Tattha aññaṃ yuttaṃ kāraṇaṃ vattabbanti, taṃ vadanto ‘‘catutthajjhāna samādhissa panā’’tiādimāha. ‘‘Ṭīkākārā’’ti abhidhammaṭīkākārā. ‘‘Tassā panā’’tiādi attanovāda dassanaṃ. Sādhentiyā abhiññā cetanāya. Acittakabhava patthanāsahitaṃ saññā virāganti sambandho. ‘‘Idhā’’ti manussa loke.

‘‘Anāgāmino panā’’tiādīsu. ‘‘Etenā’’ti etena attha vacanena. ‘‘Saddhādhiko’’ti sandhindriyādhiko. Evaṃ vīriyādhikādīsupi. ‘‘Attanā laddha samāpattīnaṃ’’ti ekassapi puggalassa bahūnaṃ attanā laddha samāpattīnaṃ. Tesu puthujjana sotāpanna sakadāgāmīsu. ‘‘Puthujjano’’ti jhānalābhi puthujjano. ‘‘Nikantiyāsatī’’ti kāmabhavanikantiyā sati. ‘‘Itare panā’’ti sotāpanna sakadāgāmino pana. Parihīnajjhānā eva tattha nibbattanti. Na nikanti balenāti adhippāyo. Vibhāvanipāṭhe ‘‘tesaṃ pī’’ti jhānalābhi sotāpanna sakadāgāmīnampi. Icchantena ṭīkācariyena. Tathā nikantiyā sati puthujjanādayo kāmāvacara kamma balena kāmabhavepi nibbattantīti yojanā. Cetopaṇidhi ijjhati. Kasmā, visuddhattā. Sīlavisuddhattāti adhippāyo. ‘‘Te’’ti jhānalābhi sotāpanna sakadāgāmino. Aṅguttara pāṭhe. ‘‘Sahadassanuppādā’’ti sotāpatti maggaññāṇaṃ dassananti vuccati. Dassanassa uppādakkhaṇena saddhiṃ. Natthi tassa taṃ saṃyojanantipi pāṭho. ‘‘Imaṃ lokaṃ’’ti imaṃ kāmalokaṃ. ‘‘Vipassanā nikanti taṇhā’’ti teneva dhammarāgena tāya dhamma nandiyāti evaṃ vuttā vipassanā sukhe nikanti taṇhā. Paccaye sati kuppanti nassantīti kuppā. Kuppā dhammā yesaṃ te kuppa dhammā. ‘‘Dhammā’’ti mahaggata dhammā. Ime dve sotāpanna sakadāgāmino sīlesu paripūrakārino nāma. Sīlappaṭi pakkhānaṃ kilesānaṃ sabbaso pahīnattā. Tasmā te sīlesu akuppa dhammāti vuccanti. Samādhismiṃ pana kuppa dhammā eva. ‘‘Mahābrahmesu na nibbattantī’’ti mahābrahmattaṃ na labhantīti adhippāyo. ‘‘Hīnajjhāsayattā’’ti ettha itthiyo nāma pakatiyāva hīnajjhāsayā honti nīca chandā nīca cittā mandavīriyā mandapaññā. Kasmā, hīnaliṅgattā. Kasmā ca tā hīnaliṅgā honti. Dubbala kammanibbattattā. Dubbala kammanti ca purisatta janakaṃ kammaṃ upādāya vuccati. Brahmapurohitānampi saṅgahaṇaṃ veditabbaṃ. Kasmā, brahmapārisajjānanti aṭṭhakathā vacanassa yebhūyyavacanattā. Tenāha ‘‘na mahābrahmānaṃ’’ti. Itarathā na brahmapurohitānaṃ na ca mahābrahmānanti vuttaṃ siyā. Na ca tathā sakkā vattuṃ ‘brahmattanti mahābrahmatta’nti iminā vacanena virujjhanato. Ayañca attho na kevalaṃ yebhūyyanayamattena siddho. Atha kho byañjana sāmatthiyenāpi siddhoti dassetuṃ ‘‘tehī’’tiādimāha. Tattha ‘‘te’’ti brahmapurohitā. Saṃyuttapāṭhe. ‘‘Paṭibhātutaṃ’’ti ettha ‘‘taṃ’’ti tuyhaṃ. Dhammīkathā tuyhaṃ paṭibhātu, pātubbhavatu. Kathetu icceva vuttaṃ hoti. ‘‘Brāhmaṇā’’ti abhibhuṃ bhikkhuṃ ālapati. ‘‘Brahmuno’’ti mahābrahmuno atthāya. Evaṃ sesesu dvīsu. ‘‘Tesaṃ’’ti brahmapurohitānaṃ. Vibhāvanipāṭhe ‘‘iti attho daṭṭhabbo’’ti ‘‘brahmapārisajjesu yevā’’ti pulliṅga vacanattā puggalappadhānaṃ hoti. Nabhūmippadhānaṃ. Tasmā ayamattho yuttivasena daṭṭhabboti. ‘‘Tīsubhavaggesū’’ti vehapphalabhūmi puthujjanabhavaggo nāma hoti rūpaloke. Tato upari puthujjanabhūmiyā abhāvato. Akaniṭṭhabhūmi ariyabhavaggo nāma. Tattha ṭhitānaṃ ariyānaṃ tattheva niṭṭhānato. Nevasaññābhūmi lokabhavaggo nāma. Tato upari lokasseva abhāvatoti.

Kammacatukkānudīpanā niṭṭhitā.

155. Maraṇuppattiyaṃ. ‘‘Āyuparimāṇassā’’ti āyukappassa. ‘‘Tadubhayassā’’ti āyukappassa ca kammassa ca. ‘‘Upaghātaka kammenā’’ti balavantena pāṇātipātakammena. ‘‘Dussimāra kalāburājādīnaṃ viyā’’ti tesaṃ maraṇaṃ viya. Uparodhitaṃ khandha santāna massāti viggaho. ‘‘Uparodhitaṃ’’ti upagantvā nirodhāpitaṃ. Kammaṃ khiyyatiyeva. Evaṃ sati, sabbaṃpi maraṇaṃ ekena kammakkhayena siddhaṃ. Tasmā ekaṃ kammakkhaya maraṇameva vattabbanti vuttaṃ hoti. ‘‘Itarepi vuttā’’ti itarānipi tīṇi maraṇāni vuttānīti codanā. Vuccate parihāro. ‘‘Sarasavasenevā’’ti attano dhammatāvaseneva. Nānā āyu kappaṃ vidahanti saṅkharontīti nānāāyukappa vidhāyakā. ‘‘Sattanikāye’’ti sattasamūhe. Niccakālaṃ ṭhitiṃ karontīti ṭhitikarā. Kadāci vuddhiṃ karonti, kadāci hāniṃ karontīti vuddhikarā hānikarā ca. ‘‘Tesaṃ vasenā’’ti tesaṃ utu āhārānaṃ vasena. ‘‘Tayopi cete’’ti etetayopi ṭhitikarādayo. Kammaṃ vipaccamānaṃ datvā khiyyatīti sambandho. Etena evarūpeṭhāne kammaṃ appadhānanti dīpeti. ‘‘Tadanurūpaṃ evā’’ti taṃ dasavassakālānu rūpaṃ eva. ‘‘Bho gañcā’’ti dhanadhaññādiparibhogañca. Tesaṃ utuāhārānaṃ gati etesanti taggatikā. Tesaṃ utuāhārānaṃ gatiṃ anuvattantīti vuttaṃ hoti. Tenāha ‘‘tadanuvattikā’’ti. Saṅkhāravidūhi aññatrāti sambandho. Saṅkhāraviduno ṭhapetvāti attho. Iddhiyā pakatāti iddhimayā. ‘‘Iddhiyā’’ti deviddhiyāvā bhāvanāmayiddhiyāvā. Vijjāya pakatāti vijjāmayā. ‘‘Vijjāyā’’ti gandhārivijjāya. Aṭṭhi nhāru maṃsa lohitādikā rasadhātuyo ayanti vaḍḍhanti etehīti rasāyanāni. Tāni vidahanti etehīti rasāyana vidhayo. Nayūpadesā. Ciraṭṭhiti katthāya jīvitaṃ saṅkharonti etehīti jīvita saṅkhārā. Iddhimaya vijjāmaya jīvita saṅkhāresu ca rasāyana vidhisaṅkhātesu jīvita saṅkhāresu ca vidunoti samāso. ‘‘Dvi samuṭṭhānika rūpadhammesū’’ti utusamuṭṭhānika rūpadhammesu ca āhāra samuṭṭhānika rūpadhammesu ca. ‘‘Pariṇamantesū’’ti vipariṇamantesu. Tenāha ‘‘jiyyamānesū’’tiādiṃ. ‘‘Yāvamahantaṃ pīti’’ sabbaññubuddhānaṃ kammaṃ viya koṭipattavasena atimahantampi. ‘‘Assā’’ti kammassa. ‘‘Upacchedaka maraṇepi netabbo’’ti balavante upacchedaka kamme āgate yāvamahantampi janaka kammaṃ attano vipākādhiṭṭhāna vipattiyā khiyyatiyeva. So cassakhayo na sarasena hoti, atha kho upacchedaka kamma balena hotīti idha upacchedaka maraṇaṃ visuṃ gahitanti evaṃ upacchedaka maraṇepi netabbo. ‘‘Akāla maraṇaṃ’’ti āyukkhayamaraṇādīni tīṇi maraṇāni kālamaraṇāni nāma, maraṇā rahakāle maraṇānīti vuttaṃ hoti. Tato aññaṃ yaṃ kiñci maraṇaṃ akāla maraṇanti vuccati. Tenāha ‘‘taññhi pavattamānaṃ’’tiādiṃ. ‘‘Mūlabhedato’’ti mūlakāraṇappabhedato. Yasmā pana milinda pañhe vuttanti sambandho. Sannipatantīti sannipātā. Sannipātehi uppannā sannipātikāti atthaṃ sandhāya ‘‘sannipatitānaṃ’’ti vuttaṃ. Athavā. Sannipatanaṃ sannipāto. Dvinnaṃ tiṇṇaṃ vā dosānaṃ missakabhāvo. Sannipātena uppannā sannipātikātipi yujjati. ‘‘Anisammakārīnaṃ’’ti anisāmetvā anupadhāretvā karaṇa sīlānaṃ. Pavattā ābādhā visamaparihārajānāmāti yojanā. ‘‘Attanā vākatānaṃ payogānaṃ’’ti satthaharaṇa, visakhādana, udakapātanādivasena katānaṃ. ‘‘Vināsentī’’ti satthavassa vālukavassādīni vassāpetvāvā samudda vīciyo uṭṭhāpetvāvā evarūpe mahante bhayupaddave katvā vināsenti. ‘‘Manussa pathe’’ti manussa padese. ‘‘Te’’ti caṇḍā yakkhā. ‘‘Jīvitakkhayaṃ pāpentī’’ti manussānaṃ vā gomahiṃsānaṃ vā medalohitāni pātabyatthāya tesu nānārogantara kappāni uppādetvā jīvitakkhayaṃ pāpentīti attho. ‘‘Vattabbameva natthī’’ti sakalaṃ rajjaṃ vā raṭṭhaṃ vā dīpakaṃ vā vināsentīti vutte sakalaṃ janapadaṃ vā nagaraṃ vā nigamaṃ vā gāmaṃ vā taṃ taṃ puggalaṃ vā vināsentīti visuṃ vattabbaṃ natthīti adhippāyo. ‘‘Satthadubbhikkharogantara kappāpī’’ti satthantara kappo dubbhikkhantara kappo rogantara kappoti ime tayo antara kappāpi idha vattabbāti attho. Tesu pana rogantara kappo yakkhā vāḷe amanusse ossajjanti, tena bahū manussā kālaṅkarontīti iminā ekadesena vuttoyeva. ‘‘Upapīḷako paghātakānaṃ kammānaṃ vipaccanavasenā’’ti ettha tesaṃ kammānaṃ okāsappaṭilābhena sattasantāne sukhasantānaṃ vibādhetvā maraṇaṃ vā pāpetvā maraṇa mattaṃ vā dukkhaṃ janetvā pīḷanañca ghātanañca idha vipaccana nāmena vuttanti daṭṭhabbaṃ. Vipākaṃ pana janentuvā, māvā, idha appamāṇanti. Ettha siyā. Aṭṭhasu kāraṇesu opakkamikaṭṭhāne ‘kuppitāhi devatā sakalaṃ rajjādikaṃ asesaṃ katvā vināsentī’ti vuttaṃ. Tattha vināsitā janā kiṃ nu kho attano attano kamma vipākajehi ābādhana daṇḍehi vā vinassanti, udāhu visuṃ opakkamikehi ābādhana daṇḍehi vā vinassanti. Yañcettha vuttaṃ ‘evaṃ akāla maraṇaṃ upacchedaka kammunā vā aññehi vā aneka sahassehi kāraṇehi hotī’ti. Tattha yassa upacchedaka kammaṃ nāma natthi. Kiṃ tassa aññena kāraṇena akāla maraṇaṃ nāma bhaveyyāti. Ettha vadeyyuṃ, tassa aññena kāraṇena akāla maraṇaṃ nāma na bhaveyya. Sabbe sattā kammassakā, kammadāyādā, kammayonī, kamma bandhū, kammappaṭissaraṇātihi vuttaṃti. Tesaṃ taṃ vādaṃ bhindanto ‘‘yehikeci loke dissantī’’tiādimāha. Puna tadatthaṃ daḷhaṃ karonto ‘‘yathāhā’’tiādiṃ vadati. Tattha duvidhaṃ kammaphalaṃ, vipāka phalañca nissanda phalañca. Tattha vipāka phalaṃ nāma vipākakkhandhā ca cakkhu sotādīni kaṭattā rūpāni ca. Taṃ yena pubbe kammaṃ kataṃ, tasseva sādhāraṇaṃ hoti. Tassa santāne eva pavattati. Nissanda phalaṃ nāma tassa sukhuppattiyā vā dukkhuppattiyā vā attano kammānubhāvena bahiddhā samuṭṭhitāni iṭṭhārammaṇāni vā aniṭṭhā rammaṇāni vā. Taṃ pana aññesampi sādhāraṇaṃ hoti. Taṃ sandhāya vuttaṃ ‘‘sakakammasamuṭṭhitā eva. La. Paresaṃ sādhāraṇā evā’’ti. Loke aṭṭhaloka dhammā nāma sabbe kamma vipākajā evāti na vattabbā. Ime ca sattā saṃsāre saṃsarantā aṭṭhasuloka dhammesu nimmujjantā saṃsaranti, tasmā te vināpi upapīḷaka kammena aññehi kāraṇehi nānādukkhaṃ phusantiyeva. Tathā vināpi upacchedaka kammena maraṇa dukkhaṃ pāpuṇantiyeva. Tena vuttaṃ ‘‘kammena vinā yatokutoci samuṭṭhitā’’tiādi.

‘‘Te uppajjantī’’ti te nānārogādayo uppajjanti. ‘‘Na upāya kusalā vā’’ti tato attānaṃ mocetuṃ kāraṇa kusalā vā na honti. ‘‘Na ca paṭikāra kusalā vā’’ti uppannaṃ rogādibhayaṃ apanetuṃ vūpasametuṃ paṭikāra kammeti kicchakamme kusalā vā na honti. ‘‘Nāpi parihāra kusalā vā’’ti tato mocanatthaṃ pariharituṃ desantaraṃ gantuṃ kusalā vā na hontīti attho. Sesamettha suviññeyyaṃ. ‘‘Rogādayo eva taṃ khepentā pavattantī’’ti kathaṃ te pubbakammaṃ khepentīti. Tassa vipākabhūtaṃ jīvita santānaṃ vināsentā khepenti. Vinaṭṭhehi jīvita santāne taṃ bhavaṃ janentaṃ khiyyati yevāti. Tenāha ‘‘yathāhī’’tiādiṃ. ‘‘Kammassapi tathevā’’ti tatheva pubbakammassapi tiṇagge ussāva bindusseva paridubbalatā siddhā hoti. Jīvite parikkhīṇe taṃ bhavaṃ janentassa pubbakammassapi parikkhīṇattā. ‘‘Evañcetaṃ’’ti etaṃ kammappaṭi saṃyutta vacanaṃ idha amhehi vuttanayena sampaṭicchitabbaṃ. Sabbaṃ pubbekatahetudiṭṭhi nāma sabbaṃ sukhaṃ vā dukkhaṃ vā sucaritaṃ vā duccaritaṃ vā pubbabhave attanā katena pubbakammahetunā eva uppajjatīti evaṃ pavattā diṭṭhi. ‘‘Yaṃ kiñcāyaṃ’’ti yaṃ kiñci ayaṃ. Mahābodhisattānaṃ adhimuttikālaṅkariyā nāma idha me cirakālaṃ ṭhitassa pāramipūraṇa kiccaṃ natthi, idāneva ito cavitvā manussaloke uppajjissāmi, uparujjhatu me idaṃ jīvitanti adhimuñcitvā daḷhaṃ manasikaritvā kālaṅkariyā. ‘‘Sayameva satthaṃ āharitvā’’ti sayameva attano gīvaṃ satthena hanitvāti attho. ‘‘Etthevā’’ti akālamaraṇe eva.

‘‘Tathā cā’’tiādīsu. ‘‘Samāpatti lābhīnaṃ’’ti niddhāraṇebhumma vacanaṃ. ‘‘Jīvita samasīsīnaṃ’’ti arahatta maggaṃ labhitvā maggapaccavekkhanavīthi eva maraṇāsannavīthiṃ katvā parinibbānattā samaṃ sīsaṃ etesanti samasīsino. ‘‘Samaṃ sīsaṃ’’ti jīvita santāna pariyantena samaṃ vaṭṭadukkha santāna pariyantaṃ vuccati. ‘‘Sabbesaṃ pī’’ti sabbesampi khīṇāsavānaṃ. ‘‘Imaṃ suttapadaṃ’’ti mahāparinibbānasutte āgataṃ suttapadaṃ. ‘‘Te’’ti te vādino. ‘‘Tenā’’ti tena vādavacanena. Kriyamanodhātu nāma pañcadvārāvajjanaṃ. Kriyāhetukamano viññāṇadhātu nāma hasituppādacittaṃ. ‘‘Assā’’ti parinibbāyantassa buddhassa. ‘‘Na sameti yevā’’ti santiṃ anupādisesaṃ nibbānaṃ ārammaṇaṃ katvāti ettha parinibbāna javanehi ārammaṇaṃ katvāti vuttepi na sametiyeva. Tenāha ‘‘tathāhī’’tiādiṃ. ‘‘Bhavaṅgaṃ otaritvā parinibbāyatī’’ti ettha parinibbāna cuticittameva bhavaṅganti vuttaṃ. Cuticittanti ca bhavantaraṃ gacchantasseva vuccati. Idha pana vohāra mattanti daṭṭhabbaṃ. Vibhāvanipāṭhe. Cutipariyosānānaṃ maraṇāsanna cittānaṃ. Yathā pana buddhānaṃ bhagavantānaṃ yāvajīvaṃ uppannaṃ mahābhavaṅgacittaṃ kammakammanimittādayo ārammaṇaṃ karotiyeva. Tathā parinibbāna cuticittaṃ pīti āha ‘‘na hī’’tiādiṃ. Nanu maraṇakāle kammakammanimittādīnaṃ gahaṇaṃ nāma bhavantara gamanatthāya hoti, buddhā ca bhavantaraṃ na gacchanti. Tasmā ‘‘na hi. La. Na karotī’’ti idaṃ na yuttanti. No na yuttaṃ. Bhavantara gamanatthāyāti idaṃ javanehi gahaṇe daṭṭhabbaṃ. Idha pana cuticittena gahaṇeti dassento ‘‘nacacutiyāgahitānī’’tiādimāha. ‘‘Kammasiddhiyā’’ti kammasijjhanatthāya.‘‘Ettha cā’’tiādīsu. ‘‘Tassā’’ti soṇatthera pituno. ‘‘Kammabalenā’’tiādīsu. ‘‘Aññenapi kāraṇa balenā’’ti āciṇṇabhāvādikena kāraṇabalena. Gatinimittaṃ pana kammabalenevāti yuttaṃ siyā. ‘‘Tathopaṭṭhitaṃ’’ti antimavīthito pubbe bahūsuvīthīsu upaṭṭhitappakārantiattho. Pāpapakkhiyesu duggatinimittesu. Kalyāṇapakkhiyāni sagganimittāni. Dhammāsokarañño maraṇakāle pāpapakkhiyānaṃ upaṭṭhānaṃ katthaci sīhaḷaganthe vuttaṃ.

Sakalaṃ pathaviṃ bhutvā,
Datvā koṭisataṃ dhanaṃ;
Ante aḍḍhāmalakamattassa;

Asoko issaraṃ gato; Ti ca;
Asoko soka māgato; Ti ca;

‘‘Taṃ’’ti vipaccamānakaṃ kammaṃ. ‘‘Niyāmaka sahakāri paccayabhūtā’’ti ettha yathā nāvāyaṃ niyāmako nāma nāvaṃ icchitadisābhimukhaṃ niyāmeti, niyojeti. Tathā ayaṃ taṇhāpi bhavanikanti hutvā cittasantānaṃ gantabbabhavābhimukhaṃ niyāmeti, niyojeti. Kammassa ca accāyatta sahāyabhāvena sahakārī paccayo hotīti daṭṭhabbaṃ. ‘‘Kusalākusala kammanimittāni vā’’ti aññāni kusalā kusalakammanimittāni vā. ‘‘Tadupatthambhikā’’ti tassa kammassa upatthambhikā. ‘‘Nimittassādagadhitaṃ’’ti mukhanimittādīsu assādentaṃ gijjhantaṃ. ‘‘Tiṭṭhamānaṃ tiṭṭhatī’’ti tiṭṭhamānaṃ hutvā tiṭṭhati. Amuñcitvā tiṭṭhatīti vuttaṃ hoti. Anubyañjanaṃ nāma piyasātarūpo kathitalapitādi kriyāviseso. ‘‘Assa puggalassā’’ti āsanna maraṇassa puggalassa. Aṭṭhakathā pāṭhe. ‘‘Kilesa balavināmitaṃ’’ti avijjā taṇhādīnaṃ kilesānaṃ balena vināmitaṃ. Paṭicchādikā ādīna vā yassāti viggaho. ‘‘Taṃ’’ti cittasantānaṃ. ‘‘Tasmiṃ’’ti kammādivisaye. Aṭṭhakathāya na sameti. Tasmiṃ visayetihi tattha vuttaṃ. Na vuttaṃ tasmiṃ bhaveti. ‘‘Tasmiṃ vuttā naṃ’’ti tasmiṃ ‘yebhūyyena bhavantare cha dvāraggahitaṃ’ti ṭhāne ṭīkāsu vuttānaṃ. Taṃ sadisa javanuppatti nāma kammakaraṇakāle pavatta javanehi sadisānaṃ idāni javanānaṃ uppatti. Bhavappaṭicchannañca kammaṃ apākaṭañca kammaṃ na tathā upaṭṭhāti. Kevalaṃ attānaṃ abhinavakaraṇa vasena dvārapattaṃ hutvā upaṭṭhātīti adhippāyo. ‘‘Visīda pattā’’ti visaññībhāvena virūpaṃ hutvā sīdanapattā. ‘‘Tabbiparītena pāpakamma bahulāpi vattabbā’’ti tepivisīdantare āvudha hatthā pāṇaghātaṃ karontā gaṇhathabandhathāti ugghosantā duṭṭhacittā hontītiādinā vattabbā. Aṭṭhakathā pāṭhesu. Ukkhitto asi yassāti ukkhittā siko. Patudanti vijjhanti etenāti patodanaṃ. Pājanadaṇḍo. Tassa agge katā sūci patodana sūci. ‘‘Patodana dukkhaṃ’’ti vijjhana dukkhaṃ. Kathaṃ pana ukkhittāsikādibhāvena upaṭṭhānaṃ kammupaṭṭhānaṃ nāma hoti. Kathañca taṃ paṭisandhiyā ārammaṇabhāvaṃ upetīti āha ‘‘so cā’’tiādiṃ. Uppajjamānānaṃ sattānaṃ. ‘‘Itaresaṃ panā’’ti rūpārūpa bhavesu uppajjamānānaṃ pana. ‘‘Paripuṇṇaṃ katvā’’ti tadārammaṇa pariyosānāyavā suddhāya vā javanavīthiyāti evaṃ paripuṇṇaṃ katvā. Ayaṃ pana bhavaṅgāvasāne cuticittuppatti nāma aṭṭhakathāsu natthi. Yañca bhavaṅgaṃ otaritvā parinibbāyatītiādi tattha tattha vuttaṃ. Tatthapi ‘‘bhavaṅgaṃ’’ti cuticittameva ṭīkāsu vaṇṇenti. Tasmā ‘‘bhavaṅgakkhayevā’’ti idaṃ kathaṃ yujjeyyāti āha ‘‘ettha cā’’tiādiṃ. Anurūpaṃ setīti anusayo. Anubandho hutvā setīti anusayo. Anu anu vā setīti anusayo. Ettha ca anusayo nāma javanasahajāto na hoti. Idha ca anusaya nāmena vuttaṃ. Nānājavana sahajātā ca avijjā taṇhā paṭisandhiyā visesa paccayā honteva. Kathaṃ tā idha gahitā siyunti āha ‘‘ettha cā’’tiādiṃ. Evaṃ sante avijjā parikkhittena taṇhāmūlakenāti vuttesu suṭṭhu yujjati. Anusayehi saha javanasahajātānampi laddhattā. Tasmā idha anusaya vacanaṃ na yuttanti codanā. Yuttamevāti dassento ‘‘api cā’’tiādimāha. ‘‘Pariyattā’’ti samattā. ‘‘So pī’’ti phassādi dhamma samūhopi.‘‘Tathā rūpā yevā’’ti aggamaggena appahīna rūpāyeva, anusayabhūtāyevāti vuttaṃ hoti. ‘‘Taṃ’’ti citta santānaṃ. ‘‘Tatthā’’ti tadubhayasmiṃ. Kathaṃ taṃ tattha khipantīti āha ‘‘tasmiṃ’’tiādiṃ. ‘‘Vijānanadhātuyā’’ti viññāṇa dhātuyā. Saṅkantā nāma natthi. Yattha yattha uppajjanti. Tattha tattheva bhijjantīti adhippāyo. Kuto maraṇakāle saṅkantā nāma atthi vijjantīti yojanā. Evaṃ sante idaṃ vacanaṃ anamataggiya suttena viruddhaṃ siyāti. Na viruddhaṃ. Idañhi abhidhamma vacanaṃ, mukhyavacanaṃ, anamataggiya suttaṃ pana suttanta vacanaṃ pariyāya vacananti dassento ‘‘yañcā’’tiādimāha. Pariyāyena vuttanti vatvā taṃ pariyāyaṃ dasseti ‘‘yesañhī’’tiādinā. ‘‘So’’ti so puggalo. ‘‘Tesaṃ’’ti avijjā taṇhā saṅkhārānañca paṭisandhi nāma rūpa dhammānañca. ‘‘Hetupphalasambandhena bhavantaraṃ sandhāvati saṃsaratīti vuccatī’’ti pubbe kammakaraṇakālepi te avijjā taṇhā saṅkhārā eva so sattoti vuccanti. Pacchā tesaṃ phalabhūtāyaṃ paṭisandhiyā pātubhavanakālepi sāpaṭisandhi eva so sattoti vuccati. Majjhe dhammappabandhopi so sattoti vuccati. Evaṃ hetudhammehi saddhiṃ phaladhamme ekaṃ sattaṃ karontassa hetupphala sambandho hoti. Evaṃ hetupphala sambandhena so eva kammaṃ karoti. Tena kammena so eva bhavantaraṃ sandhāvati saṃsaratīti vuccati. Ettha ca anamataggo yaṃ bhikkhave. La. Avijjānīvaraṇānaṃ sattānaṃti evaṃ sattavohārena vuttattā sādhammadesanā pariyāyadesanā hoti. Pariyāyadesanattā ca sandhāvataṃ saṃsaratanti pariyāyopi sijjhati. Yassaṃ pana dhamma desanāyaṃ dhammadesanāti vacanānu rūpaṃ dhammameva deseti, na sattaṃ, na puggalaṃ. Ayaṃ dhammadesanā eva mukhyadesanā nāma hoti. Tattha desita dhammā pana pakatikālepi desantaraṃ kālantaraṃ khaṇantaraṃ saṅkantā nāma natthi. Yattha yattha uppannā, tattha tattheva bhijjanti. Khayavayaṃ gacchanti. Tena vuttaṃ ‘na hi uppannuppannā dhammā. La. Saṅkantā nāma atthī’ti. Paṭighoso ca, padīpo ca, muddā ca. Ādisaddena paṭibimbacchāyā ca, bījasaṅkhāro ca, pāṭibhogo ca, bālakumāra sarīresu upayuttā vijjāsipposadhā cāti evaṃ aṭṭhakathā yaṃ āgatāni nidassanāni saṅgayhanti. ‘‘Nidassanā’’nīti ca upamāyo vuccanti. Tattha ‘‘paṭighoso’’ti gambhīraleṇa dvāre ṭhatvā saddaṃ karontassa antoleṇe paṭighoso pavattati. Tattha dvāre uppanno mūlasaddo antoleṇaṃ na gacchati, uppannaṭṭhāne eva nirujjhati. Paṭighoso ca tato āgato na hoti. Na ca vinā mūlasadda + paccayena aññato pavattati. Mūlasaddapaccayā eva tattha pavattatīti. Tattha mūlasaddo viya atīta kammaṃ. Paṭighoso viya anantare paṭisandhi. Esanayo padīpa muddā paṭibimbacchāyāsu. Tattha ‘‘padīpo’’ti pathamaṃ ekaṃ padīpaṃ jāletvā tena aññaṃ padīpasatampi padīpa sahassampi jāleti. ‘‘Muddā’’ti lañchanalekhā. Tattha ekena lañchanakkhandhena, tena lañchanalekhāsatampi lañchanalekhā sahassampi karoti. ‘‘Paṭibimbacchāyā’’ti pasannesu ādāsapaṭṭesuvā udakesuvā uppannā sarīracchāyā. Etehi nidassanehi phalaṃ nāma hetuto āgataṃ na hoti. Hetunā ca vinā na sijjhatīti ettakamatthaṃ dīpeti. ‘‘Bījasaṅkhāro’’ti kālantare uppannesu pupphaphalesu icchitavaṇṇa gandharasapātubhāvatthāya ropanakāle ambabījādīsu icchitavaṇṇa gandharasadhātūnaṃ paribhāvanā. Tattha tappaccayā kālantare pupphaphalesu uppannesu tevaṇṇagandharasā pātubbhavanti. ‘‘Pāṭibhogo’’ti kiñci atthaṃ sādhetuṃ parassa santike iṇaṃ gaṇhantassa tavadhanaṃ saṃvaccharena vuḍḍhiyā saha dassāmi, sace nadadeyyaṃ. Asukaṃ nāma mamakhettaṃ vā vatthuvā tuyhaṃ hotūti paṭiññāṭhapanaṃ. Tattha tappaccayā dhanaṃ labhitvā taṃ atthañca sādheti. Kāle sampatte vuḍḍhiyā saha iṇañca sodheti. ‘‘Vijjāsipposadhā’’ti loke puttake yāvajīvaṃ hitatthāya daharakāle kiñci vijjaṃvā sippaṃvā sikkhāpenti. Yāvajīvaṃ khararogānaṃ anuppādatthāya daharakāle ojavantaṃ kiñci osadhaṃ vā ajjhohārenti. Tattha tappaccayā puttānaṃ yāvajīvaṃ hitappaṭilābho vā tādisānaṃ rogānaṃ anuppādo vā hotiyeva. Etehi yathā kālantare asantesuyeva pāṭibhogādīsu mūlakammesu pubbabhāge katapaccayā eva pacchā attha sādhanādīni sijjhanti. Tathā kusalā kusala kammāni katvā kālantare tesu asantesupi pubbe katattā eva pacchā paṭisandhādīni phalāni pātubbhavantīti dīpeti. Tenavuttaṃ ‘‘paṭighosa padīpamuddādīni cettha nidassanānī’’ti. ‘‘Kammadubbalabhāvenā’’ti tadā jīvitindriyassa dubbalattā kammampi dubbalameva hotīti katvā vuttaṃ. Kāmañcettha aṭṭhakathāyaṃ vatvā dassitaṃ, tathāpi sambhavatīti sambandho. Tattha ‘‘taṃ pī’’ti gatinimittampi. ‘‘Tathā cavantānaṃ’’ti dibbarathādīni gatinimittaṃ katvā cavantānaṃ. ‘‘Dayhamānakāyenā’’ti itthambhūtalakkhaṇe karaṇavacanaṃ. Gāthāyaṃ. Pañcadvāre paṭisandhikammaṃ vinā dvigocare siyāti yojanā. Tattha ‘‘dvigocare’’ti kammanimitta gatinimittabhūte dvigocare. Tattha pañcadvāre paṭisandhi nāma pañcadvārika maraṇāsanna vīthicittānaṃ ante ca vantānaṃ paṭisandhi. Sāpi gatinimittabhūte gocare siyāti vutte pañcadvārika vīthicittāni pañcārammaṇabhūtāni gatinimittāni ārammaṇaṃ karontītipi siddhaṃ hoti. Evañca sati. Tesaṃ vīthicittānaṃ ante acavitvā tadanubandhaka manodvārikavīthicittehipi kadāci kesañci ca vanaṃ nanasambhavatīti sakkā vattuṃ. Tesu pana anubandhaka vīthīsu atītaggahaṇa samudāyaggahaṇehi ca vantānaṃ atītānipi gatinimittāni labbhanti. Vatthuggahaṇanāmaggahaṇehi ca vantānaṃ dhammā rammaṇampi labbhatiyeva. Tasmā yaṃ vuttaṃ ācariyena kāmāvacara paṭisandhiyā cha dvāraggahitaṃ kammanimittaṃ gatinimittañca paccuppannamatītā rammaṇaṃ upalabbhatīti. Taṃ suvuttamevāti daṭṭhabbaṃ. Yaṃ pana ‘tameva tathopaṭṭhitaṃ ārammaṇaṃ ārabbha cittasantānaṃ abhiṇhaṃ pavattatī’ti evaṃ antimavīthito pubbabhāge bahūnaṃ vīthivārānaṃ pavattanaṃ ācariyena vuttaṃ. Taṃ tathopaṭṭhitaṃ gatinimittaṃ ārabbhātipi laddhuṃ vaṭṭatiyeva. Evañcasati, gatinimittampi atītaṃ labbhatīti dassetuṃ ‘‘yadāpanā’’tiādi vuttaṃ. ‘‘Santati vasenā’’ti santati paccuppanna vasena. ‘‘Tassā’’ti gatinimittassa. Yebhūyyena vutto, na sabbasaṅgāhikena vuttoti adhippāyo. ‘‘Manodvārika maraṇāsanna javanānampi icchitabbattā’’ti purejātapaccaya bhāvena icchitabbattāti adhippāyo. ‘‘Tadanubandhāyā’’ti tāni manodvāri kamaraṇāsanna javanāni anugatāya. ‘‘Paṭisandhiyāpi sambhavato’’ti tassa purejāta paccayassa paṭisandhiyāpi purejāta paccayatā sambhavato. Nanu therena bhinditvā avuttepi bhinditabbe sati, bhindanameva yuttanti ce. Na yuttaṃ. Kasmā, kammanimittena samānagatikattā. Tenāha ‘‘nacataṃ’’tiādiṃ. Vibhāvaniyaṃ yathāsambhavaṃ yojetabbaṃti vatvā aparepana avisesatova vaṇṇentīti aparevādopi vutto. Tattha ‘‘avisesato vaṇṇentī’’ti abhinditvāva vaṇṇentīti vuttaṃ hoti. Puna taṃ aparevādaṃ asampaṭicchanto ‘‘aṭṭhakathāyaṃ panā’’tiādimāha. Idha pana taṃ aparevādaṃ paggaṇhanto puna ‘‘yañca tatthā’’tiādimāha. Tattha ‘‘tadārammaṇāyā’’ti taṃ gatinimittā rammaṇāya. ‘‘Tesaṃ vacanaṃ’’ti aparesaṃ vacanaṃ. ‘‘Aññatra avicāraṇāyā’’ti kasmā vuttaṃ. Nanu aṭṭhakathāyaṃ panātiādi sabbaṃ vicāraṇā vacanameva hotīti. Saccaṃ yathā diṭṭhapāṭhavasena, sāvasesa pāṭhabhāvaṃ pana na vicāretiyeva. Tasmā ‘‘aññatra avicāraṇāyā’’ti vuttaṃ. Ettha siyā. Aṭṭhakathāpāṭho sāvaseso hotu, mūlaṭīkāpāṭho pana manodvāre yevāti niyametvā vuttattā kathaṃ sāvaseso siyāti. Niyametvā vuttopi idha adhippetatthe aparipuṇṇe sāvaseso eva hotīti. Tena vuttaṃ ‘‘aññaṃ kāraṇaṃ natthi aññatra avicāraṇāyā''ti. ''Paccuppannamatītaṃ''tiādīsu. Tadārammaṇāvasānāya pañcadvārika javanavīthiyā ca vanaṃ hotīti yojanā. Evaṃ aparatthapi. Balavantepi sati. Tadārammaṇāvasānāya eva vīthiyā. ''Vuttattā panā''ti aṭṭhakathāyaṃ eva vuttattā pana. ''Purimabhāge evā''ti pañcadvārika antima vīthito pubbabhāge eva. ''Tāhī''ti deyyadhammavatthūhi. ''Yathātaṃ''ti taṃ atthajātaṃ katamaṃ viyāti attho. ''Ito''ti manussa bhavato. Nimitta sadisaṃ saddaṃ vaṇṇanti sambandho. ''Naṭṭhacakāraṃ''ti patitacakāraṃ. Aṭṭhakathāpāṭhe ñātakā mātādayo pañcadvāre upasaṃharantīti sambandho. ''Tavatthāyā''ti tavaatthāya. ''Cīnapaṭasomārapaṭādivasenā''ti cīnaraṭṭhe pavatto paṭo cīnapaṭo. Tathā somārapaṭepi. ''Tānī''ti rasaphoṭṭhabbāni. Phoṭṭhabbaṃ pana aññampi yujjateva. Atthidānīti manasikatattā paccuppannabhūtānīti vuttaṃ. ''Arūpīnaṃ''ti arūpabrahmānaṃ. ''Te''ti arūpino. ''Tānī''ti heṭṭhimajjhānāni. Vissaṭṭhaṃ laddhajhānaṃ yesaṃ te vissaṭṭhajjhānā. ''Tatoyeva cā''ti vissaṭṭhajjhānattāyeva ca. Ākaḍḍhitaṃ mānasaṃ cittaṃ etesanti viggaho. Idañca hetuvisesana padaṃ. Ākaḍḍhitamānasattā kāmabhave uppajjamānānanti dīpeti. Tesaṃ arūpīnaṃ. ''Aññaṃ dubbala kammaṃ''ti upacārajjhānakammato aññaṃ tihetukomakaṃ kammaṃ. ''Tesaṃ''ti rūpalokato ca vantānaṃ. ''Sato''ti santassa samānassa. ''Upatthambhane kāraṇaṃ natthī''ti idaṃ upacārajjhāna kammassa garuka kammagatikattā vuttaṃ. Ekanta garukakammabhūtampi pana mahaggatajjhāna kammaṃ nāma nānānikanti balena paṭibāhīyamānaṃ paṭisandhiṃ na detiyeva. Upacārajjhāna kamme vattabbaṃ natthīti daṭṭhabbaṃ. ''Tādisānī''ti tathā rūpāni dvihetukomaka kammāni tesaṃ okāsaṃ na labhanti. Nīvaraṇānaṃ suṭṭhuvikkhambhitattāyeva. ''Yenā''ti yena chandādīnaṃ pavatti kāraṇena. ''Nānākammāni pī''ti upacārajjhāna kammato aññāni paccuppanna kammānipi atītabhavesu katāni aparapariyāya kammānipi. ''Yena cā''ti yena nānākammānampi okāsa lābhakāraṇena ca. ''Te''ti rūpī brahmāno. ''Vuttanayene vā''ti suṭṭhuvikkhambhitanīvaraṇānaṃ tesaṃ appanā pattajjhānavisesena [yasmā panātiādinā ca] paribhāvita cittasantānattā'ti ca vuttanayeneva. ''Taṃ kāraṇaṃ''ti ahetuka paṭisandhiyā abhāva kāraṇaṃ. Parampara bhavesuca vīthimuttacittānaṃ pavattākāraṃ dassetunti sambandho. ''Yathā tāniyeva osadhānī''ti loke ekaṃ osadhaṃ labhitvātaṃ devasikaṃ bhuñjati. Ekopathamadivase bhuñjantaṃ disvā katamaṃ nāma tvaṃ osadhaṃ bhuñjasīti pucchi. Idaṃ nāma osadhaṃ bhuñjāmīti vadati. Punadivasesupi osadhaṃ bhuñjantaṃ disvā tatheva pucchi. Tameva osadhaṃ bhuñjāmīti vadati. Tattha ''tameva osadhaṃ''ti yaṃ pathamadivase osadhaṃ tayāca pucchitaṃ. Mayā ca kathitaṃ. Tameva ajja bhuñjāmīti attho. Tattha pana pathamadivase bhuttaṃ osadhaṃ aññaṃ. Ajja bhuttaṃ aññaṃ. Taṃsadisaṃ pana aññampi tamevāti loke voharanti tāniyeva osadhāni bhuñjāmīti. Evaṃ idhapi tassadise tabbohāro daṭṭhabbo. ''Tasmiṃ''ti bhavaṅgacitte. Avattamāne upapattibhavo occhijjati. Vattamāne na occhijjati. Tasmā tassa upapatti bhavassa anoccheda aṅgatthāya kāraṇattā bhavaṅganti vuccatīti adhippāyo. ''Upapatti bhavo''ti ca kammajakkhandhasantānaṃ vuccati. ''Parasamaye''ti uccheda diṭṭhīnaṃ vāde. ''Vaṭṭamūlānī''ti avijjātaṇhā vuccanti. Vaṭṭamūlāni suṭṭhuucchijjanti etthāti viggaho. ''Yassa atthāyā''ti saupādisesādikassa nibbānassa paṭilābhatthāya. ''Paṭṭhapīyantī''ti pavattāpīyanti. Pajjanti pāpuṇanti ariyā janā etthāti padaṃ. Parato samantipade anupādisesassa gayhamānattā idha saupādisesanti vuttaṃ. Bujjhantīti budhā. Suṭṭhu saddhiṃ ucchinnaṃ sinehabandhanaṃ yehi te susamucchinnasinehabandhanā. Kathañca suṭṭhuucchinnaṃ, kehi ca saddhiṃ ucchinnantiāha ''anusayamattaṃ pī''tiādiṃ. ''Sesakilesehī''ti taṇhāsineha bandhanato avasesa kilesehi. ''Adhisayitaṃ''ti vikkhambhituṃpi asakkuṇeyyaṃ hutvā atirekataraṃ sayitaṃ. ''Adhigamāvahaṃ''ti adhigamo vuccati navavidho lokuttara dhammo. Taṃ āvahatīti adhigamāvahaṃ. ''Sīlaṃ''ti catupārisuddhisīlaṃ. ''Dhutaṅgaṃ''ti terasadhutaṅgaṃ. Sesamettha suviññeyyaṃ.

Vīthimuttasaṅgahadīpaniyāanudīpanā niṭṭhitā.

6. Rūpasaṅgahaanudīpanā

156. Rūpasaṅgahe. ''Cittacetasike''ti cittacetasika dhamme. ''Dvīhi pabhedappavattīhī''ti dvīhi pabhedasaṅgahapavatti saṅgahehi. ''Ye vattantī''ti ye dhammā vattanti pavattanti. ''Ettāvatā''ti ettakena 'tattha vuttābhidhammatthā'tiādikena vacanakkamena. Nipātaṃ icchantā ettakehi pañcahi paricchedehīti vaṇṇenti. Vacanavipallāsaṃ icchantātipi yujjati. ''Samuṭṭhātī''ti suṭṭhu uṭṭhāti, pātubbhavati, vijjamānataṃ gacchati. ''Kammādī''ti kammādipaccayo. ''Piṇḍī''ti ekagghanatā vuccati. Upādāya mahantāni eva hutvāti sambandho. Indriyabaddhasantānaṃ sattasantānaṃ. Ajjhatta santānaṃtipi vuccati. ''Visaṃvādakaṭṭhenā''ti virādhakaṭṭhena. Bhūtañca abhūtaṃ katvā abhūtañca bhūtaṃ katvā sandassakaṭṭhenāti vuttaṃ hoti. Bhūtavajjappaṭicchādanakammaṃ mahāmāyā nāma. Māyaṃ karontīti māyākārā. Āvisanaṃ nāma sattānaṃ sarīresu āvisanaṃ. Gahaṇaṃ nāma sattānaṃ attanovasaṃ vattāpanaṃ. Tadubhayaṃ karontā kattha ṭhatvā karonti. Antovāṭhatvā karonti, bahivā ṭhatvā karontīti pākatikehi manussehi jānituṃ passituṃ asakkuṇeyyattā acinteyyaṭṭhānaṃ nāma. ‘‘Vañcakaṭṭhenā’’ti etā pakatiyā atidubbaṇṇaṃ attānaṃ devaccharāvaṇṇaṃ katvā vañcenti. Vasanarukkhagumbaṃpi dibbavimānaṃ katvā vañcenti. Evarūpena vañcakaṭṭhena. ‘‘Tenevaṭṭhenā’’ti visaṃvādakaṭṭhādinā tividheneva atthena. Tānipihi asattabhūtaṃyeva attānaṃ sattoti visaṃvādenti. Arukkhaṃyeva attānaṃ rukkhoti visaṃvādenti. Aniṭṭhaṃ, akantaṃ, amanāpaṃyeva attānaṃ iṭṭho, kanto, manāpoti vañcenti, tathā sahajātānañca tesaṃ aññamaññassa anto vā tiṭṭhanti. Udāhubahivātiṭṭhantīti jānituṃ passituṃ asakkuṇeyyaṃ ṭhānaṃ hotīti. ‘‘Ubhayatthapī’’ti māyākārādi mahābhūtesu ca pathaviyādimahābhūtesu ca. ‘‘Abhūtānī’’ti asantāni, asaccāni.‘‘Abbhutānī’’ti acchariyakammāni. ‘‘Imasmiṃ pāṭhe’’ti catunnaṃ mahābhūtānanti evaṃ sambandha padasahite pāṭhe. Aññattha pana upādārūpaṃ anupādārūpantiādīsu yakāra viraho diṭṭhoti adhippāyo. Dhātūnaṃ anekatthattā ‘‘pathayati pakkhāyatī’’ti vuttaṃ. ‘‘Puthū’’ti pāṭipadikapadaṃ. Tameva jātatthe niruttinayena pathavīti siddhanti dassetuṃ ‘‘puthumahantī’’tiādi vuttaṃ. Pakārena thavīyatīti atthe pathavīti idaṃ ujukameva. ‘‘Āpetī’’ti byāpeti. ‘‘Appāyatī’’ti bhusaṃ pāyati, vaḍḍheti. Tenāha ‘‘suṭṭhu brūhetī’’tiādiṃ. Nisānatthavaseneva paripācanatthopi labbhatīti āha ‘‘paripācetivā’’ti. ‘‘Samīretī’’ti suṭṭhu īreti kampeti. Vāyati vahatīti vāyo atthātissaya nayena. ‘‘Vitthambhanaṃ’’ti vividhena ākārena bhūtasaṅghāṭānaṃ thambhanaṃ vahanaṃ abhinīharaṇaṃ. Kakkhaḷatā nāma kharatā pharusatā. Sahajātarūpānaṃ patiṭṭhānatthāya thaddhatā thūlatā. Sā sesabhūtesu natthīti āha ‘‘sesabhūtattayaṃ upādāyā’’ti. ‘‘Anavaṭṭhānatā’’ti ettha avaṭṭhānaṃ nāma acalaṭṭhānaṃ. Na avaṭṭhānanti anavaṭṭhānaṃ. Calananti vuttaṃ hoti. Tenāha ‘‘mudubhūtāpī’’tiādiṃ. Ābandhakaṃ nāma ābandhitabbe vatthumhi mudumhi sati, daḷhaṃ na bandhati. Thaddhesati, daḷhaṃ bandhatīti idaṃ lokatova siddhanti āha ‘‘ābandhitabbāyā’’tiādiṃ. ‘‘Tabbhāvaṃ’’ti pariṇatabhāvaṃ. ‘‘Paripācakatā dassanato’’ti hemante ajjhohaṭāhārānaṃ suṭṭhuparipācakatā dassanatoti vadanti. Usati dahatīti uṇhaṃ. ‘‘Dahatī’’ti ca uṇhatejopi uṇhabhāvena dahati, sītatejopi sītabhāvena dahati. Uṇhena phuṭṭhaṃ vatthu uṇhattaṃ gacchati, sītena phuṭṭhaṃ vatthu sītattaṃ gacchati. Yañca uṇhattaṃ gacchati, taṃ uṇhatejo uṇhabhāvena dahatināma. Yañca sītattaṃ gacchati, taṃ sītatejo sītabhāvena dahatināma. Evaṃ sītatejopi usatidahatīti atthena uṇhatta lakkhaṇonāma hotīti. Evaṃsante nīlenavaṇṇena phuṭṭhaṃ vatthu nīlaṃ hoti. Pītena phuṭṭhaṃ pītaṃ hoti. Nīlampi pītampi taṃ vatthuṃ dahatināmāti ce. Nīlena vaṇṇena phuṭṭhaṃnāma natthi. Tathā pītena. Kasmā, nīlādīnaṃ upādārūpānaṃ phusana kiccā bhāvato. Sammissitaṃ nāma hoti. Na ca sammissanamattena dahati. Phusanto eva dahati. Phusantānampi pathavivātānaṃ dahanakiccaṃ natthi. Paripācanakiccaṃ natthīti adhippāyo. Sace ghanathaddhe silāthambhe vitthambhanaṃ atthi, sakalo silāthambho kappāsapicuguḷhoviya sithilo ca lahuko ca bhaveyya. Naca bhavati. Tasmā tattha vitthambhanaṃ natthīti adhippāyena ‘‘so pana ghanathaddhesu silāthambhādīsu na labbhatī’’ti codeti. Tattha pana vitthambhanaṃ labbhamānaṃ adhimattena na labbhati, sahajātabhūtānaṃ upatthambhanamattena labbhatīti dassento ‘‘nā’’ti vatvā ‘‘tatthahī’’tiādimāha. Tattha ‘‘vahatī’’ti thaddhakakkhaḷa kiccaṃ vahati.

Pasādarūpesu. ‘‘Samavisamaṃ’’ti samaṭṭhānañca visamaṭṭhānañca, samadesañca visamadesañca, samapathañca visamapathañcāti evamādiṃ samavisamaṃ. ‘‘Ācikkhatī’’ti ācikkhantaṃ viya taṃ jānana kiccaṃ sampādeti. Tenāha ‘‘samavisamajānanassa taṃ mūlakattā’’ti. ‘‘Anirākaraṇato’’ti appaṭikkhipanato. ‘‘Taṃ vā’’ti rūpaṃ vā. Suṇanti janā. Suyyanti janehi. Evaṃ ghāyantītiādīsu. ‘‘Jīvita nimittaṃ’’ti jīvitappavattikāraṇabhūto. ‘‘Ninnatāyā’’ti visayavisayībhāvūpagamanena ninnatāya. ‘‘Jīvitavutti sampādakattā’’ti nānāvacībhedavacīkammappavattanenāti adhippāyo. Ime pana pañca cakkhu pasādādayoti sambandho. ‘‘Daṭṭhukāmatā’’ti rūpataṇhā vuccati. Ādisaddena sotukāmatā ghāyitukāmatā sāyitukāmatā phusitukāmatāyo saṅgayhanti. Atthato saddataṇhā gandhataṇhā rasataṇhā phoṭṭhabbataṇhā eva. ‘‘Nidānaṃ’’ti kāraṇaṃ. Daṭṭhukāmatādayo nidāna massāti viggaho. Kusalā kusalakammaṃ. Samuṭṭhāti etenāti samuṭṭhānaṃ. Kammameva. Daṭṭhukāmatādinidānakammaṃ samuṭṭhānaṃ yesanti samāso. Pathaviādīni bhūtāni. Tesaṃ pasādo lakkhaṇaṃ etesanti viggaho. Dutīya vikappe. Rūpādīnaṃ pañcārammaṇānaṃ abhighātaṃ arahatīti rūpādiabhighātāraho. Bhūtānaṃ pasādo bhūtappasādo. So lakkhaṇaṃ etesanti viggaho. Cakkhu ūkāsirappamāṇe diṭṭha maṇḍale tiṭṭhatīti sambandho. ‘‘Diṭṭhamaṇḍale’’ti mahājanehi pakati cakkhunā diṭṭhe pasannamaṇḍale. Telaṃ sattapicupaṭalāni byāpetvā tiṭṭhativiyāti yojanā. ‘‘Sotabilaṃ’’ nāma sotakūpo. ‘‘Aṅguliveṭhanā’’ nāma aṅgulimuddikā. ‘‘Upacitatanutambalomaṃ’’ti rāsīkatañca viraḷañca tambalohavaṇṇañca sukhumalomaṃ. Upacitaṃ rāsīkataṃ tanutambalomaṃ etthāti viggaho. ‘‘Ajapadasaṇṭhānaṃ’’ti ajassa pādena akkantapadasaṇṭhānavantaṃ. ‘‘Uppaladalaṃ’’ nāma uppalapaṇṇaṃ. Uppaladalassa aggasaṇṭhānavantaṃ. ‘‘Vaṭṭi’’ nāma idha manussānaṃ sarīrākārasaṇṭhitā āyatapiṇḍi. ‘‘Sukkhacammāni ca ṭhapetvā’’ti sambandho. Te pana pañcappasādā. Samudīraṇaṃ cañcalanaṃ. ‘‘Yathātaṃ’’ti katamaṃ viya taṃ. Ime pasādā vicittā, kathaṃvicittāti āha ‘‘aññamaññaṃ asadisā’’ti. Kathaṃ asadisāti āha ‘‘tehī’’tiādiṃ.

Gocararūpesu. ‘‘Vaṇṇavisesaṃ’’ti vaṇṇavisesatthaṃ. Vaṇṇavikāranti vuttaṃ hoti. Hadaye gato pavatto bhāvo hadayaṅgatabhāvo. ‘‘Bhāvo’’ti ca adhippāyo vuccati. Taṃ pakāseti, mukhe vaṇṇavikāraṃ disvā ayaṃ me tussati, ayaṃ me ruccati, ayaṃ me kuppati, ayaṃ somanassito, ayaṃ domanassitoti evaṃ jānanapaccayattā. ‘‘Pakatiyā pī’’ti vaṇṇavisesaṃ anāpajjitvāpīti adhippāyo. ‘‘Yaṃ kiñcidabbaṃ’’ti saviññāṇakavatthuṃ. Samavisamaṃ pubbe pakāsitaṃ. Taṃ taṃ atthaṃ vā ācikkhati taṃ sutvā tassa tassa atthassa jānanato. Attano vatthuṃ vā ācikkhati taṃ sutvā tassa vatthussapi jānanato. ‘‘Attano vatthuṃ sūcetī’’ti idha idaṃ nāma atthīti pakāseti. ‘‘Phusīyatī’’ti phusitvā vijānīyati. ‘‘Taṃ’’ti phusanaṃ. ‘‘Tassā’’ti āpodhātuyā. ‘‘Dravatāvā’’ti addatintarasatāvā. Phusitvā gayhati, sā ca āpodhātu siyāti codeti. Vuccate parihāro. Evaṃ pana na labbhati, tasmā sā tejoyeva. Na āpoti. Ettha evaṃ alabbhamānāpi sāsītatā āpoyeva, na tejo. Kasmā, āpassapi sītuṇhavasena duvidhatā sambhavato. Tasmiñhi loharase uṇhatā uṇhaāpo, sītavatthūsu sītatā sītaāpoti ce. Evaṃ pana sati tejo nāma natthīti āpajjatīti parihāro. ‘‘Saha appavattanato’’ti ekato appavattanato. ‘‘Orapārānaṃ viyā’’ti nadiyaṃ tīraṃ nāma idaṃ orimatīraṃ, idaṃ pārimanti niyamato natthi. Yattha sayaṃ tiṭṭhati, taṃ orimanti, itaraṃ pārimanti voharati. Evaṃ orapārānaṃ anavaṭṭhānaṃ hotīti. Ettha ca ‘‘sītuṇhānaṃ saha appavattanato’’ti etena yadi te saha pavatteyyuṃ. Tattha sītatā āponāma, uṇhatā tejonāmāti vattabbā siyuṃ. Na pana te saha pavattanti, tasmā tathā na vattabbā hontīti dasseti. Na na vattabbā. Kasmā, uṇhatejena yuttohi āpo uṇhattameva gacchati. Yathātaṃ uṇhatejena yuttā pathavīpi vāyopi uṇhattameva gacchantīti. Tasmā te saha na pavattanti. Saha appavattesupi tesu aññattha sītavatthūsu sītatā āponāmāti vattabbameva hotīti codanā. Evaṃsante tasmiṃ loharase sabbepi rūpadhammā uṇhattaṃ gacchantīti sabbepi tejobhāvaṃ pāpuṇanti. ‘Uṇhatta lakkhaṇo tejo’tihi vuttaṃ. Yadi ca sītavatthūsu sītabhāvo nāma siyā. Tatthapi tena yuttā sabbepi rūpadhammā sītataṃ gacchantiyeva. Tatthapi tavamatiyā sabbepi āpobhāvaṃ pāpuṇanti. Na pana sakkā tathā bhavituṃ. Na hi evarūpaṃ lakkhaṇaññathattaṃ nāma tesaṃ atthi. Bhāvaññathattameva atthi. Tattha ‘‘lakkhaṇaññathattaṃ’’ nāma pathavī āpobhāvaṃ gacchati. Āpo pathavibhāvaṃ gacchatītiādi. ‘‘Bhāvaññathattaṃ’’ nāma pathavī kadāci kakkhaḷā hoti. Kadāci mudukā. Āpo kadāci ābandhanamatto hoti. Kadāci paggharaṇako. Tejo kadāci uṇho, kadāci sīto. Vāyo kadāci vitthambhanamatto, kadāci samudīraṇoti. Evaṃ ekamekassā dhātuyā tikkha manda omattādhimattavasena kriyāsaṅkanti nāma atthīti. Tasmā yaṃ vuttaṃ ‘uṇhatejena yuttohi āpo uṇhattameva gacchati, yathā taṃ uṇhatejena yuttā pathavīpi vāyopi uṇhattameva gacchantī’ti. Taṃ lakkhaṇaññathattavacanaṃ hoti. Na yujjati. Na hi uṇhatejena yuttā sabbetedhammā uṇhattaṃ gacchanti. Attano attano sabhāvaṃ na vijahanti. Tathāhi tasmiṃ pakkuthite santatte loharase bhāvo uṇhattaṃ na gacchati. Ābandhana sabhāvaṃ vā paggharaṇa sabhāvaṃ vā na vijahati. Yadi uṇhattaṃ gaccheyya, taṃ sabhāvaṃ vijaheyya. Evaṃsati, tasmiṃ loharase ābandhanākāro vā paggharaṇākāro vā na paññāyeyya. Sabberūpa dhammā vikkireyyuṃ. Vikkiritvā antaradhāreyyuṃ. Na ca na paññāyati. Nāpi vikkiranti. Noca tattha ābandhanākāro uṇhattaṃ gacchati. Aññohi ābandhanākāro, aññaṃ uṇhattaṃ. Ābandhanākāro āpo, uṇhattaṃ tejo. Tattha pathavivāyesupi esevanayo. Tasmā yaṃ vuttaṃ ‘‘yadi te saha pavatteyyuṃ. Tattha sītatā āponāma, uṇhatā tejo nāmāti vattabbā siyuṃ. Na pana te saha pavattanti. Tasmā tathā na vattabbā hontīti dassetī’’ti. Taṃ suvuttamevāti daṭṭhabbaṃ. ‘‘Tesaṃ anavaṭṭhānato’’ti etena sace te sītuṇhā avaṭṭhitā siyuṃ. Atha sabbakālepi sītatā āponāma, uṇhatā tejonāmāti vattabbā siyuṃ. Na pana te avaṭṭhitā honti. Anavaṭṭhitā eva honti. Tasmā tathā na vattabbā hontīti dasseti. Ettha ca anavaṭṭhitesu santesu yadi sītatā āpo nāma, uṇhatā tejonāmāti vadeyyuṃ. Evañcasati, āpatejāpi anavaṭṭhitā siyuṃ. Yo idāni āpo, soyeva khaṇantare tejo nāma. Yo vā idāni tejo, soyeva khaṇantare āpo nāmāti āpajjeyyuṃ. Na ca sakkā tathā bhavituṃ. Lakkhaṇaññathatte asante vohāraññathattassapi asambhavato. Tena vuttaṃ ‘‘orapārānaṃ viya tesaṃ anavaṭṭhānato ca viññāyatī’’ti. Tattha ‘‘viññāyatī’’ti sāsītatā tejoyeva, na āpoti viññāyatīti.

‘‘Atha panā’’tiādīsu. Yaṃ pubbe parena vuttaṃ ‘nanu dravatā vā phusitvā gayhatī’ti. Taṃ vicāretuṃ ‘‘atha panā’’tiādi vuttaṃ. Tattha ‘‘atha panā’’ti yadi pana gayhati, evaṃsatīti ca. Evañcasati ārammaṇa bhūto eva siyāti sambandho. Ayaṃ panetthā dhippāyo. Sace dravabhāvabhūto āpo phusitvā gayheyya. Evaṃ sati, ayopiṇḍādīsu ābandhanamattabhūto āpopi phusitvā gahetabbo siyā. Kasmā, āpabhāvena ekattā. Evañcasati, tesu ayopiṇḍādīsu so āpo tāni hatthena vā pādena vā phusantassa paharantassa vinā itara mahābhūtehi visuṃ kāyika sukhadukkhānaṃ ārammaṇa paccayo siyā. Yathātaṃ, tesveva ayopiṇḍādīsu pathavimahābhūtaṃ vinā itaramahābhūtehi visuṃ kāyikasukhadukkhānaṃ ārammaṇa paccayo hoti. Evaṃ tejovāyesupīti. Na pana so visuṃ kāyikasukhadukkhānaṃ ārammaṇa paccayo hoti. Tasmā so phoṭṭhabba sabhāvo na hoti. Yathā ca so phoṭṭhabbasabhāvo na hoti. Tathā pakati udakādīsu dravabhāvabhūtopi āpo tāni phusantassa paharantassa kāyikasukhadukkhānaṃ ārammaṇa paccayo na hoti. Na ca phoṭṭhabba sabhāvoti. Evañcasati, kathaṃ ayopiṇḍādīsu ābandhanamattabhūto āpo kāyikasukhadukkhānaṃ paccayo na hoti. Kathañca tesu itaramahābhūtāni visuṃ visuṃ kāyikasukhadukkhānaṃ paccayā hontīti. Taṃ dassetuṃ ‘‘yañhī’’tiādimāha. Tattha ‘‘saṇhathaddhatāvasenavā’’ti tesu ṭhitāya pathavidhātuyā saṇhathaddhatāvasena vā. Saṇhapathavīsukhavedanāya thaddhapathavīdukkhavedanāya ārammaṇa paccayoti vuttaṃ hoti. Evaṃ sesesu. ‘‘Abbhantaratthambhanassā’’ti tesaṃ ayopiṇḍādīnaṃ abbhantare ṭhitassa vitthambhana sabhāvassa. ‘‘No aññathā’’ti tānitīṇi kāraṇāni ṭhapetvā ābandhana kriyaṃ paṭicca kāyikasukhadukkhuppatti nāma natthīti adhippāyo. Idāni pakati udakādīsu dravabhāvabhūtaṃ āpodhātumpi phusitvā jānantīti mahājanā maññanti. Tabbisodhanena saha laddhaguṇaṃ dassetuṃ ‘‘tasmā’’tiādimāha. Tattha ‘‘pathamaṃ dravatā sahitāni. La. Jānantī’’ti idaṃ padhāna vacanaṃ. Loke hatthena parāmasitvā vā cakkhunā disvā vā idaṃ rassaṃ, idaṃ dīghaṃ, idaṃ vaṭṭaṃ, idaṃ maṇḍalantiādinā saṇṭhānaṃ jānantā hattha phusanena vā cakkhu dassanena vā saheva taṃ jānantīti maññanti. Tattha pana purimabhāge kāyadvāravīthi cittena paccuppannāni tīṇibhūtāni phusitvā vā cakkhudvāra vīthicittena paccuppannaṃ rūpaṃ disvā vā pacchā vatthuggahaṇavīthiyā uppannāya eva saṇṭhānaṃ jānanti. Esevanayo rattiyaṃ alātacakkasaṇṭhānaṃ jānantassapi. Tattha pana bahūnipi pubbāparavīthicittasantānāni icchitabbāni. Tathā loke cakkhunā disvā dvāravātapānādīnaṃ chiddavivarāni jānantā cakkhunā dassanena saheva tāni jānantīti maññanti. Tattha pana purimabhāge cakkhudvārikavīthi cittena paccuppannāni kavāṭarūpabhitti rūpāni punappunaṃ disvā pacchā alātacakkassa majjhe vivarampi jānantā viya visuṃ uppannāya manodvārika viññāṇavīthiyā eva taṃ chiddavivarabhūtaṃ ākāsaṃ jānanti. Tathā hatthena udakaṃ phusantassa pathamaṃ dravasahitāni vilīnāni mudūni tīṇiphoṭṭhabba mahābhūtāni visuṃ visuṃ kāyadvārika vīthi cittehi phusanakiccena ārammaṇaṃ karitvā pacchā visuṃ suddhāya manodvārika vīthiyā eva dravabhāvasaṅkhātaṃ paggharaṇaka āpodhātuṃ jānanti. Evaṃ santepi taṃ dravabhāvampi hatthena phusanena saheva jānantīti maññantīti adhippāyo.

Gāvo caranti etthāti āha ‘‘gunnaṃ caraṇaṭṭhānaṃ’’ti. Akkhara vidū pana gosaddaṃ indriyatthepi icchantīti āha ‘‘goti vā’’tiādiṃ. Tāni cakkhādīni etesu rūpādīsu caranti, etāni vā rūpādīni tesu cakkhādīsu caranti. Tattha purimena gāvo indriyāni caranti etesūti gocarānīti dasseti. Pacchimena gosuindriyesu carantīti gocarānīti. Imāni pana pañca rūpādīni.

Bhāvadvaye. Icchanaṭṭhena ṭhānaṭṭhena ṭhapanaṭṭhena ca itthī. Sāhikāmarati atthāya sayampi aññaṃkāmikaṃ icchati. Sayañca kāmikena icchīyati. Añño ca kāmiko gharāvāsa sukhatthāya tattha ṭhānaṃ upeti, patiṭṭhāti. Āyatiñca kulavaṃsappatiṭṭhānatthāya tattha kulavaṃsa bījaṃ ṭhapetīti. Pūraṇaṭṭhena icchanaṭṭhena ca puriso. Sohi attahitañca pūreti, parahitañca icchati. Idhalokahitañca pūreti, paralokahitañca icchati. Ubhayalokahitañca pūreti, lokuttarahitañca icchati, esati, gavesatīti. Pumassasakaṃ puṃsakaṃ. Purisaliṅgādi. Natthi puṃsakaṃ etassāti napuṃsakaṃ. ‘‘Yassa pana dhammassā’’ti bhāvarūpadhammassa. ‘‘Taṃ’’ti khandhapañcakaṃ. Mahāsaṇṭhānaṃ sattānaṃ jātibhedaṃ liṅgeti ñāpetīti liṅgaṃ. Lakkhaṇapāṭhakā niminanti sañjānanti kalyāṇa pāpakaṃ kammavipākaṃ etenāti nimittaṃ. Kiriyā kuttaṃ. Āyukantaṃ kappīyati saṅkharīyatīti ākappo. Sabbepeteliṅgādayo. Soca avisadādibhāvo. ‘‘Vacanesucā’’ti itthisaddapurisasaddādīsu ca. ‘‘Vacanatthesu cā’’ti itthi saṇṭhāna purisasaṇṭhānādi atthesu ca. ‘‘Nimittasaddo viyā’’ti nimitta saddo aṅgajāte pākaṭo viyāti. Na pākaṭo diṭṭho. Apākaṭo pana katthaci diṭṭhoti adhippāyo. ‘‘Bhavanti saddabuddhiyo’’ti saddasatthanayo. ‘‘Bhavanti liṅgādīnī’’ti aṭṭhakathānayo. Tattha hi itthiliṅgādīnaṃ hetubhāva lakkhaṇanti vuttaṃ. ‘‘Etasmiṃ satī’’ti ca jātiyā sati, jarāmaraṇaṃ hoti. Asati na hotīti etthaviya hetu phalabhāvapākaṭatthaṃ vuttaṃ.

Vatthurūpe. Niruttinayena vacanatthā bhavanti. Dhātu dvayaṃ nāma manodhātu manoviññāṇadhātu dvayaṃ. ‘‘Avatvā’’ti hadaya vatthuṃ avatvā. ‘‘Taṃ’’ti hadaya vatthu rūpaṃ. ‘‘Pañcā’’ti pañcavatthūni. ‘‘Tesaṃ’’ti tesaṃ kusalādīnaṃ. ‘‘Tattha vuttaṃ’’ti paṭṭhāne vuttaṃ. ‘‘Yaṃ rūpaṃ nissāyā’’ti yaṃ rūpaṃ nissāya manodhātu ca manoviññāṇadhātu ca vattantīti imaṃ pāṭhaṃ niddisati. ‘‘Anañña sādhāraṇesu ṭhānesū’’ti cakkhu vatthādīhi aññavatthūhi asādhāraṇesu kusalākusalaṭṭhānesu.

Jīvitarūpe. ‘‘Ādhippaccayogenā’’ti adhipatibhāvayogena. ‘‘Adhipatibhāvo’’ti ca indriyapaccaya kiccaṃ vuccati. Na adhipati paccayakiccaṃ. ‘‘Jīvantī’’ti haritabhāvaṃ na vijahantīti vuttaṃ hoti. Na hi tāni ekantena jīvantāni nāma honti. Jīvita rūpassa ekanta kammajassa bahiddhā anupaladdhattā. Kammajarūpāni jīvanti yevāti sambandho. ‘‘Kamme asantepī’’ti kammacetanāya pubbe niruddhattā vuttaṃ. Tadatthaṃ byatirekato pākaṭaṃ karonto ‘‘tathāhī’’tiādimāha. ‘‘Itara rūpānī’’ti cittajarūpādīni. Ekavīthivāro nāma pañcadvāravīthivāro. Manodvāravīthivāro ekajavana vāroti vutto. Paricchinnaṃ hoti. Kasmā, ekekasmiṃ vīthivāre niruddhe bhavaṅga samaye asadisassa rūpasantānassa pātubbhāvatoti adhippāyo. Tañca kho rūpavisesaṃ jānantasseva pākaṭaṃ hoti. Ajānantassa pana taṅkhaṇamatte apākaṭaṃ. Kasmā, tādisassapi utujarūpasantānassa thokaṃ pavattanato. Yassahi dosa samuṭṭhitena rūpasantānena mukharūpaṃ dubbaṇṇaṃ hoti. Tassa dose niruddhepi taṃ rūpaṃ thokaṃ dubbaṇṇameva khāyatīti. ‘‘Utujāhārajānañca santati paccuppannaṃ’’ti adhikāro. Ekaṃ addhāpaccuppannameva hotīti vuttaṃ. Na nu cakkhusotādīni kammajarūpasantānānipi pavattikāle kadāci suppasannāni, kadāci pasannāni, kadāci appasannāni dissantīti. Saccaṃ, tathā pavatti pana santāna vicchedena na hoti, nānāvicchinne ca ekekasmiṃ santāne tesaṃ punaghaṭanaṃ nāma natthi. Sakiṃ andho andhoyeva hoti. Badhiroca badhiroyevāti adhippāyo. ‘‘Yadi evaṃ’’ti evaṃ yadi siyāti attho. ‘‘Arūpa dhammānaṃ santati paccuppannaṃ’’ti adhikāro. ‘‘Vipākānī’’ti bhavaṅgabhūtāni vipākāni. Ekasantativasena pavattissantiyeva, tasmā tesaṃ nānāsantati paccuppannaṃ nāma na vattabbaṃ. Kasmā, yāvajīvampi eka kammanibbattattāti adhippāyo. ‘‘Itarāni panā’’ti kusalā kusala kriyacittāni pana. ‘‘Tadārammaṇā’’ti niruddhārammaṇā. Addhānappharaṇānubhāvena pavattantiyeva. Na pana cittajarūpādīni viya attano janakapaccaye niruddhe nirujjhanti. Ayaṃ arūpadhammānaṃ jīvantatte visesoti adhippāyo. ‘‘Ayamattho vattabbo’’ti arūpa dhammānaṃ jīvantatāviseso vattabbo. Yathā rūpasantatiyaṃ anantara paccayo nāma natthi. Cutikāle bhavantararūpasantānassa kiñci paccayattaṃ anupagantvā nirujjhati. Tena bhavantara pātubbhāvo nāma tesaṃ natthi. Na tathā arūpasantatiyaṃ. Tattha pana cuticittampi paṭisandhiyā anantara paccayo hutvā nirujjhati. Tena bhavantarapātubbhāvo nāma tesaṃ atthi. Ayampi arūpadhammānaṃ jīvantatte viseso. Tasmā arūpadhammānampi kammajarūpānaṃ viya niccaṃ jīvitayogena jīvantattā santati paccuppannaṃ nāma na bhaveyyāti na codetabbanti. Kusalā kusala kriyacittāni nāma akammajāni honti. Cittajarūpādīni viya atītaṃ kammaṃ anapekkhitvā taṅkhaṇikehi nānāpaccayehi uppajjanti. Tasmā tesaṃ jīvantānampi sataṃ ajīvantānaṃ cittajarūpādīnaṃ viya nānāsantati paccuppannaṃ nāma atthi. Jīvantatā visesopi atthīti adhippāyo. Ettha keci vadanti. Rukkhādīsupi jīvitaṃ nāma atthi. Yato tesaṃ haritatā ca aharitatā ca rūhanañca-arūhanañca dissatīti. Vuccate, yadi tesaṃ jīvitaṃ nāma atthi, arūpajīvitaṃ vā siyā, rūpajīvitaṃ vā. Tattha sace arūpajīvitaṃ hoti. Yathā tena samannāgato satto punappunaṃ maritvā punappunaṃ bhavantare pātubbhavanti. Tathā rukkhāpi maritvā bhavantare pātubbhaveyyuṃ. Atha rūpajīvitaṃ siyā. Yathā sattānaṃ cakkhādi aṅgesu jīvita santāne bhinne tāni aṅgāni puna jīvantāni kātuṃ na sakkonti. Tathā rukkhāpi khandhesu vā sākhāsuvā chinnesu jīvitasantāne bhinne tekhandhāvā sākhāyo vā puna aññattha ropetuṃ na sakkā bhaveyyuṃ. Sakkā eva bhavanti. Tasmā tadubhayampi jīvitaṃ nāma tesaṃ natthīti daṭṭhabbaṃ. Vibhāvanipāṭhe. Na hi tesaṃ kammaṃyeva ṭhitikāraṇaṃ hotīti ettha kammaṃ ṭhitikāraṇaṃ eva na hotīti yojetabbaṃ. Tenāha ‘‘āhārajādīnaṃ’’tiādiṃ. Ekakalāpe gatā pavattā sahajāta paccayā, tehi āyattā paṭibaddhāti viggaho. Kammādīnaṃ rūpajanakapaccayānaṃ janakānubhāvo nāma rūpakalāpānaṃ uppādakkhaṇe eva pharati, na ṭhitikkhaṇe. Upacayasantatiyo ca uppādakkhaṇe labbhanti, na ṭhitikkhaṇe. Tasmā tā janakapaccayānubhāvakkhaṇe laddhattā kutocijātanāmaṃ labhanti. Jaratāpana ṭhitikkhaṇe eva labbhati, na uppādakkhaṇe. Tasmā sā kutocijāta nāmaṃ na labhati. Yadi pana āhārajādīnaṃ rūpadhammānaṃ ṭhiti nāma āhārādi janakapaccayāyattā bhaveyya. Jaratāpi janakapaccayānubhāvakkhaṇeva labbhamānā siyā. Evañcasati, sāpi kutocijāta nāmaṃ labheyya. Na pana labhati. Tasmā tesaṃ ṭhiti nāma janakapaccayāyattā na hotīti imamatthaṃ dassento ‘‘itarathā’’tiādimāha. ‘‘Upatthambhamānā’’ti kalāpantare ṭhatvā upatthambhamānā. ‘‘Na khaṇaṭhitippavattiyā’’ti khaṇaṭhi tibhāvena pavattiatthāya upatthambhanti, anupāletīti yojanā. Sabbesaṃpi rūpārūpadhammānaṃ. ‘‘Taṃ’’ti vibhāvanivacanaṃ. ‘‘Idaṃ panā’’ti jīvitarūpaṃ pana.

Āhārarūpe. ‘‘Savatthukavacanaṃ’’ti bhojanādi vatthunā saha pavattatīti savatthukaṃ. Vacanaṃ. Na hi nibbattitaṃ āhāra rūpaṃ nāma kabaḷaṃ kātuṃ sakkā hotīti. ‘‘Vivecitānī’’ti pācana kiccena vibhajitāni. Visuṃ visuṃ katāni. ‘‘Pañcadhā vibhāgaṃ gacchantī’’ti ekaṃ bhāgaṃ pāṇakā khādanti. Ekaṃ bhāgaṃ udaraggi jhāpeti. Eko bhāgo muttaṃ hoti. Ekobhāgo karīsaṃ. Ekobhāgo rasabhāvaṃ āpajjitvā soṇitamaṃsādīni upabrūhayatīti evaṃ vuttanayena pañcadhā vibhāgaṃ gacchanti. ‘‘Loke’’ti lokiya ganthe. ‘‘Tato’’ti āmāsayato. Anupharanto hutvā. ‘‘Tassā’’ti rasabhāgassa. ‘‘Bhūtesū’’ti mahābhūtesu. Saha indriyena vattatīti sendriyo. Kāyo. Udayatīti ojā. Dakārassa jakāro. Avati janetīti ojā. Avasaddassa okāro. ‘‘Attanovatthuṃ’’ti attanonissayabhūtaṃ rūpakāyaṃ.

‘‘Aññāpadeso’’ nāma rūpassa lahutātiādīsu aññassa rūpassa kriyāmattabhāvena apadisanaṃ vuccati. ‘‘Ujukatova nipphāditaṃ’’ti mukhyatova janitaṃ. Yathāhi sabbaṃ anipphannarūpaṃ ajāti dhammattā ujukato kammādīhi jātaṃ nāma na hoti. Kammādīhi jātaṃ pana nipphannarūpaṃ nissāya dissamānattā ṭhānūpacārena viññatti dvayaṃ cittajaṃtiādinā vuccati. Na tathā idaṃ nipphannarūpaṃ. Idaṃ pana jātidhammattā ujukatova kammādīhi paccayehi nipphāditaṃ janitanti vuttaṃ hoti. ‘‘Rūpaṃ’’ti vutte anipphannarūpaṃpi labbhatīti tato visesanatthaṃ rūparūpanti vuccatīti āha ‘‘ruppanalakkhaṇa sampannaṃ’’tiādiṃ. Tattha ‘‘ruppanalakkhaṇaṃ’’ nāma sītuṇhādīhi vikārapattilakkhaṇaṃ. Tampana anipphanna rūpe mukhyato na labbhati. Nipphannarūpe eva labbhati. Kasmā, nipphannarūpassahi nānāvikāro vikārarūpanti vuccati. Lakkhaṇaṃ lakkhaṇa rūpanti vuccati. Vikārassa pana vikāro nāma natthi. Lakkhaṇassa ca lakkhaṇaṃ nāma natthi. Yadi atthīti vadeyya. Vikārassa vikāro, tassa ca vikāro, tassa ca vikāroti apariyantameva siyā. Tathā lakkhaṇepīti.

Ākāsadhātuyaṃ. ‘‘Pakāsantī’’ti idaṃ ekaṃ idaṃ ekanti paññāyanti. ‘‘Paricchindatī’’ti āha ‘‘parito’’tiādiṃ. ‘‘Asammissaṃ’’ti vatvā tadatthaṃ vivarati ‘‘ekattaṃ anupagamanaṃ’’ti. Paricchindīyatīti paricchedoti āha ‘‘tehi vā’’tiādiṃ. ‘‘Tehi vā’’ti kalāpantarabhūtehi vā. ‘‘Attano vā paresaṃ vā akatvā’’ti attanopakkhikaṃ vā paresaṃ pakkhikaṃ vā akatvā. Pariccheda kriyāmattaṃ paricchedoti āha ‘‘tesaṃ vā’’tiādiṃ. ‘‘Tesaṃ vā’’ti kalāpantarabhūtānaṃ vā. ‘‘Ayaṃ panā’’ti ayaṃ paricchedo pana. ‘‘Tassā’’ti paricchedassa. So pāḷiyaṃ vuttoti sambandho. ‘‘Iti katvā’’ti evaṃ manasikatvā. ‘‘Etehī’’ti etehi mahābhūtehi. ‘‘Aññamañña abyāpitatā’’ti dvinnaṃ tiṇṇaṃ vā rūpakalāpānaṃ ekakalāpattūpagamanaṃ aññamañña byāpitā nāma, tathā anupagamanaṃ aññamañña abyāpitatā nāma. Tenāha ‘‘ekattaṃ’’tiādiṃ. ‘‘Tatthā’’ti tissaṃ pāḷiyaṃ. ‘‘Nānākalāpagatānaṃ bhūtānaṃ’’ti etena kalāpapariyantatā eva vuttā hoti.

Viññatti dvaye. ‘‘Sayañcā’’ti viññatti saṅkhātaṃ sayañca. ‘‘Tenā’’ti calamānena kāyaṅgena. ‘‘Tehī’’ti paccakkhe ṭhitehi janehi. Tatthātiādīsu. ‘‘Kāyaṅgavikāraṃ karontassā’’ti abhikkamanādi atthāya hatthapādādīnaṃ kāyaṅgānaṃ calana saṅkhātaṃ vikāraṃ karontassa. Uppajjantā ca sabbete cittajavātakalāpā yathādhippeta disābhimukhā eva uppajjantīti yojanā. ‘‘Yathā vā tathā vā anuppajjitvā’’ti aniyamato anuppajjitvāti vuttaṃ hoti. Yassa copana kāyassa. ‘‘Tehī’’ti cittajavātakalāpehi. Niyāmako nāvāniyojako. ‘‘Te cā’’ti tecittajavātakalāpasaṅghāṭā. Etena sakalaṃ kāyaṅgaṃ nidasseti. Sakalakāyaṅgaṃ nāvāsadisanti vuttaṃ hoti. ‘‘Cāretvā’’ti viyūhitvā. Kathaṃ pana sā niyāmakasadisī hotīti āha ‘‘yathāhī’’tiādi. Yadetaṃ sakkotīti vacanaṃ vuttanti sambandho. ‘‘Katīpayajavana vārehī’’ti dvatti javanavārehi. ‘‘Tato’’ti yasmiṃ vāre calana saṅkhātaṃ desantara pāpanaṃ jāyati. Tato calanavārato. Santhambhana sandhāraṇāni eva sampajjanti, na calanasaṅkhātaṃ desantara pāpanaṃ. ‘‘Etthā’’ti etissaṃ aṭṭhakathāyaṃ. Nānājavanavīthīsu. La. Upatthambhane ca yujjatiyeva. Na ekissāya javanavīthiyaṃ eva yujjatīti adhippāyo. Yadi nānājavanavīthīsu tathā upatthambhanañca gayheyya. Evaṃsati, antarantarā bahū bhavaṅgavārāpi santi. Tattha kathaṃ tadupatthambhanaṃ sampajjeyyāti āha ‘‘tathāhī’’tiādiṃ. Tattha ‘‘utujarūpasaṅghāṭāni pī’’ti bhavaṅgasamaye pavattāni utujarūpakalāpasandhānakāni. ‘‘Tadākāra vantānī’’ti tassā cittajarūpasantatiyā ākāra vantāni. Pacchima pacchimānaṃ rūpakalā pasaṅghāṭānaṃ aparāparaṃ uppajjananti sambandho. Purimapurimānaṃ rūpakalāpasaṅghāṭānaṃ khaṇikadhammatā ca tesaṃ na siyā. Na ca te khaṇikadhammā na honti. Aññathā desantara saṅkamanasaṅkhātaṃ calanaṃ eva na siyā. Calanaṃ tihi nānākriyānaṃ pātubbhāvo vuccati. Nānākriyā ca nāma nānādhammā eva. Yasmā ca aṅgapaccaṅgānaṃ khaṇekhaṇe calanaṃ nāma loke paccakkhato diṭṭhaṃ. Tasmā tesaṃ khaṇikadhammatāpi daṭṭhabbā hotīti. Etena tesaṃ khaṇikamaraṇaṃ dasseti, yaṃ rūpārūpadhammānaṃ aniccalakkhaṇanti vuccati. Abyāpāra dhammatā ca avasavattitā ca tesaṃ na siyā. Na ca te abyāpāra dhammā, na avasavatti dhammā ca na honti. Aññathā paccayāyatta vuttitā eva tesaṃ na siyā. Paccayāyatta vuttitāti ca paccaye sati, te vattanti, asati na vattantīti evaṃ pavattā paccayāyatta vuttitā yasmā ca paccayasāmaggiyaṃ sati, te vattantiyeva. Tesaṃ vattanatthāya kenacibyāpārena kiccaṃ natthi. Te māvattantūti ca attano vasena vattanti. Paccaye asati, na vattantiyeva. Tesaṃ avattanatthāya kenacibyāpārena kiccaṃ natthi. Temāvattantūti ca attano vasenavattanti. Yasmā ca tesaṃ paccayāyatta vuttitā nāma loke viññūnaṃ paccakkhatodiṭṭhā. Tasmā tesaṃ abyāpāratā ca avasavattitā ca daṭṭhabbā hoti. Etena tesaṃ sabbehi sattapuggala attākārehi sabbaso suññaṃ dasseti, yaṃ rūpārūpadhammānaṃ anattalakkhaṇanti vuccatīti.

‘‘Vacībhedaṃ’’ti akkhara padabhāvapattaṃ vacīmayasaddappakāraṃ. Upādinnakapathavīdhātuyo nāma kammaja pathavīdhātuyo. Tāsu saṅghaṭṭananti sambandho. Attanā sahajātenayena ākāravikārena upagacchati, yena ca upalabbhatīti sambandho. Ajjhatta santānagatā sabbe catujarūpadhammāpi katthaci upādinnakāti vuccantīti āha ‘‘catujabhūtāya eva vā’’ti. Dvīsuṭhāna karaṇesu karaṇapakkhe calanākārappavattā cittajapathavīdhātu ṭhānapakkhe pathavidhātuyaṃ saṅghaṭṭayamānā kammajapathaviyaṃ eva ghaṭṭeti. Itara pathaviyaṃ na ghaṭṭetīti na sakkā vattuṃti katvā idha evaggahaṇaṃ kataṃ. ‘‘Vikāra dvayañcā’’ti kāyavikāra vacīvikāra dvayañca. Kathaṃ pana asammissaṃ katvā veditabbanti āha ‘‘etthacā’’tiādiṃ. Yaṃ pana tāsaṃ ghaṭṭanappakāravidhānaṃ atthīti sambandho. ‘‘Tāsaṃ’’ cittajapathavīnaṃ. ‘‘Taṃ taṃ vaṇṇattapattiyā’’ti ka, khā, divaṇṇattapattatthāya. Yaṃ pana kāyaviññattiṭṭhāne ‘ayañca attho upari akkharuppatti vicāraṇāyaṃ pākaṭo bhavissatī’ti vuttaṃ. Taṃ idha pākaṭaṃ karonto ‘‘ettha cā’’tiādimāha. Teneva hi mūlaṭīkāyaṃ vuttanti sambandho. ‘‘Ettha cā’’ti mūlaṭīkāpāṭhe. ‘‘Pubbabhāge’’ti paribyatta akkharappavattavīthito pubbabhāge. ‘‘Nānājavanavīthīhī’’ti nānappakārehi javanavīthivārehi. ‘‘Pathamajavanacittassapī’’ti paribyatta akkharappavattivīthiyaṃ uppannapathamajavana cittassapi. Tassa āsevanañca nāma tato purimehi vīthivārehi eva laddhaṃ siyāti adhippāyo. ‘‘Āsevanaṃ’’ti ca upacāra vacanaṃ daṭṭhabbanti heṭṭhā vuttameva. ‘‘Tassā’’ti paribyattakkharassa. Vuttañca saddasatthesu. ‘‘Dīghamuccare’’ti pañcadīghā vuccanti. Mithinda pañhāpāṭhe. ‘‘Sādhike vīhivāhasate’’ti vīhidhaññapūro sakaṭo vīhivāho nāma. Vīhivāhānaṃ sādhike satasmiṃ. Abhimaññanaṃ abhimāno. ‘‘Sesamettha kāyaviññattiyaṃ vuttanaye nā’’ti tathāhi calanacittajarūpasantatiyaṃ pavattānītiādinā vutta nayenāti attho. Idha pana vacībhedakara cittajasaddasantatiyaṃ pavattāni utujarūpasaṅghāṭānītiādinā vattabbaṃ. Tenāha ‘‘yathāsambhavaṃ’’ti. ‘‘Pavattanattho’’ti abhikkamanādi sajjhāyanādīnaṃ pavattāpanattho. ‘‘Ettha cā’’tiādīsu. ‘‘Bodhetu kāmatā rahitesū’’ti abhikkamanapaṭikkamanādīsu kāyaviññatti ca, suttanta sajjhāyanādīsu vacīviññatti ca paraṃ bodhetukāmatā rahitāti daṭṭhabbā. ‘‘Dvīsu bodhakaviññattīsū’’ti bodhakakāyaviññatti bodhakavacī viññattīsu. Purimā kāyaviññatti, pacchimā ca vacīviññatti. Pacchā suddhena manodvārika javanena eva viññāyati, na pañcadvārika javanenāti yojanā. Cakkhuviññāṇa vīthiyā gahetvāti sambandho. ‘‘Kāyaviññāṇa vīthiyā’’ti vacībhedaṃ akatvā hatthaggahaṇādi vasena adhippāya viññāpane ayaṃ kāyaviññāṇavīthi daṭṭhabbā. Kasmā pana sayañcaviññāyatīti viññattīti ayaṃ vikappo vuttoti āha ‘‘sāhi attānaṃ’’tiādiṃ. ‘‘Majjhe’’ti viññattiggahaṇavīthi adhippāyaggahaṇavīthinaṃ majjhe. Kathaṃ pavattakaviññattīsu adhippāyaṃ viññāpeti, sayañcaviññāyatīti dve atthā labbhantīti āha ‘‘dvīsu panā’’tiādiṃ. Ayaṃ abhikkamati, ayaṃ paṭikkamatīti jānantā abhikkamanapayogañca tappayoga janakacittañca jānanti. ‘‘Parassakathaṃ’’ti bodhetukāmatārahitampi parassavacanasaddaṃ. Rāgacittañca jānanti. Tena vuttaṃ mūlaṭīkāyaṃ paraṃ bodhetukāmatāya vināpi abhikkamanādippavattanena socittasahabhuvikāro adhippāyaṃ. La. Dvidhāpi viññatti yevāti.

Vikārarūpesu. ‘‘Kammayogyaṃ’’ti abhikkamanādikammesu yojetuṃ yuttaṃ. Adandhatā vuccati sīghappavatti. Sā lakkhaṇaṃ assāti viggaho. Sarīra kriyānukulo kammaññabhāvo lakkhaṇaṃ yassāti samāso. ‘‘Dhātuyo’’ti mahābhūtadhātuyo vā, pittasemhādidhātuyo vā. Pūtimukhasappasaṅkhātassa āpassa pariyuṭṭhānanti vākyaṃ. Asayhabhāro nāma vahituṃ asakkuṇeyyabhāro. ‘‘Sā pavattatī’’ti kāyalahutā pavattati. Thaddhaṃ karonti sarīragatā dhātuyoti adhikāro. Bhusaṃ māretīti āmariko. Dakāro āgamo. Gāmanigamaviluppako coragaṇo. Tassa bhayena pariyuṭṭhitaṃ. ‘‘Vivaṭṭamānaṃ’’ti virūpaṃ hutvā vaṭṭantaṃ. ‘‘Mūlabhūtā hotī’’ti asappāya sevane sati, sā pathamaṃ pariyuṭṭhāti. Sītādhikāvā hoti, uṇhādhikāvā. Tāya pariyuṭṭhitāya eva sabbapariyuṭṭhānāni pavattantīti vuttaṃ hoti. ‘‘Imāpanatisso rūpajātiyo rūpakāyassa visesākārā honti. Iti tasmā vikārarūpaṃ nāmāti yojanā.

Lakkhaṇarūpesu. ‘‘Cayanaṃ’’ti sañcitabhāvagamanaṃ. ‘‘Ādito’’tiādimhi. ‘‘Uparito’’ti uparibhāge. ‘‘Ācayo’’tiādimhi cayo. ‘‘Upacayo’’ti uparūparicayo. ‘‘Addhānapūraṇavasenā’’ti vassasatampi vassasahassampi dīghakālaṃ attabhāvaṃ pūraṇavasena. ‘‘Tena pariyāyenā’’ti upasaddassa atthanānattaṃ acintetvā nibbattiṃ vaḍḍhiyaṃ antogadhaṃ katvā vuttena tenapariyāyena. Tassa ca ekekassa santati paccuppannassa. Tattha cittajarūpesu assāsa passāsānaṃ vā padavārahatthavārādīnaṃ vā akkharānaṃ vā nibbatti vaḍḍhi pavattiyo dissantiyeva. Tathā nānācittasamuṭṭhitānaṃ nānārūpasantatīnaṃ pīti. Utujarūpesu iriyā pathanānattaṃ paṭicca sukhadukkhajanakānaṃ nānārūpasantatīnaṃ nibbattivaḍḍhipavattiyo dissantiyeva. Tathā bahiddhā khāṇukaṇṭakādisamphassena sītuṇhādisamphassena vātātapādisamphassena vā sarīre uppannānaṃ nānārūpasantatīnampi cakkhurogādirūpānampīti. Āhārajarūpesu āhāranānattaṃ paṭicca sarīre uppannānaṃ samavisamarūpasantatīnaṃti. ‘‘Ayaṃ nayo’’ti bahiddhāsantāne nidassana nayo. Tena ajjhattasantānepi sattasantānānaṃ hatthapādādisantānānaṃ kesalomādi santānānañca nibbatti vaḍḍhipavattiyo nidasseti. ‘‘Jīraṇaṃ’’ti abhinavāvatthato hāyanaṃ. Pāḷipāṭhe. ‘‘Ṭhitassa aññathattaṃ’’ti añño pakāro aññathā. Aññathā bhāvo aññathattaṃ. Etena jarāvasenavā nānārogābādhādivasena vā vipariṇāmo vutto. ‘‘Tathā avatthābhedayogato’’ti jātirūpameva ādimhi nibbatti hoti. Tatoparaṃ tameva vaḍḍhi hoti. Tato paraṃ tameva pavatti hotīti evaṃ tathā avatthābhedayogato. Tenāha ‘‘sāhī’’tiādiṃ. ‘‘Pabandhayatī’’ti pabandhaṃ karoti. Saṅgahagāthādīsu pana suviññeyyā. ‘‘Ettha ca pacchimānī’’tiādīsu. Vohārasiddhamattabhāvaṃ’’ti puggalo satto attā jīvotiādikā paññatti nāma vohāra siddhamattā hoti. Sabhāvasiddhā na hoti. Sāhi mahājanehi khandha pañcakaṃ upādāya puggalo nāma atthīti sammatattā voharitattā vohārasiddhā nāma. Sabhāvasiddhā pana na hoti. Tasmā ariyānaṃ vohāre puggalo nāma natthīti sijjhati. Imāni pana rūpāni sabhāvasiddhattā ariyānaṃ vohārepi atthīti sijjhanti. Tenāha ‘‘tādisenā’’tiādiṃ. ‘‘Suddhadhammagatiyā siddhenā’’ti pathavīdhātu nāma suddhadhammo hoti. Sā uppādampi gacchati, jarampi gacchati, bhedampi gacchati. Tasmā tassā uppādopi jarāpi bhedopi suddhadhammagatiyā siddho nāma. Evaṃ lakkhaṇarūpānaṃ suddhadhammagatisiddhaṃ paramatthalakkhaṇaṃ veditabbaṃ. Tathā viññatti dvayassapi vikārarūpattayassapi pariccheda rūpassapīti. Yathā ca imesaṃ rūpānaṃ. Tathā nibbānassapi suddhadhammagatisiddhaṃ paramatthalakkhaṇaṃ atthiyeva. Kilesadhammāhi ariyamagge abhāvite bhavaparamparāya uppādaṃ gacchantiyeva. Bhāvitepana anuppādaṃ nirodhaṃ gacchantiyeva. Tasmā kilesadhammānaṃ anuppādanirodhopi suddhadhammagatiyā siddho nāma. Evaṃ nibbānassapi suddhadhammagatisiddhaṃ paramatthalakkhaṇaṃ veditabbaṃ. Atthi bhikkhave ajātaṃ abhūtanti idaṃ suttaṃpi ettha vattabbaṃ. Etena ariyavohāre nibbānassa ekantena atthitā bhagavatā vuttā hoti. Tenāha ‘‘itarathā’’tiādiṃ. ‘‘Nasabhāvato anupaladdhattā anipphannāni nāma hontī’’ti etena etāni asabhāvarūpānīti ca alakkhaṇa rūpānīti ca asammasanarūpānīti ca na sakkā vattuṃtipi dīpeti. Kasmā, yathāsakaṃ sabhāvehi sabhāvavantattā yathāsakaṃ lakkhaṇe hi salakkhaṇattā paṭisambhidāmagge sammasanaññāṇa vibhaṅge jātijarāmaraṇānampi sammasitabbadhammesu āgatattāti. Aṭṭhasāliniyampi ayamattho vuttoyeva. Yathāha parinipphannanti pannarasarūpāni parinipphannāni nāma. Dasarūpāni aparinipphannāni nāma. Yadi aparinipphannāni nāma. Evaṃsati, asaṅkhatāni nāma siyuṃ. Tesaṃyeva panarūpānaṃ kāyavikāro kāyaviññatti nāma. Vacīvikāro vacīviññatti nāma. Chiddaṃ vivaraṃ ākāsadhātu nāma. Lahubhāvo lahutā nāma. Mudubhāvo mudutā nāma. Kammaññabhāvo kammaññatā nāma. Nibbatti upacayo nāma. Pavatti santati nāma. Jīraṇākāro jaratā nāma. Hutvā abhāvākāro aniccatā nāmāti sabbaṃ parinipphannaṃ saṅkhatamevāti. Tattha ‘‘tesaṃyeva rūpānaṃ’’ti niddhāraṇe bhummaṃ. Tesaṃyeva dasannaṃ rūpānaṃ majjheti vuttaṃ hoti. ‘‘Itisabbaṃ’’ti idaṃ sabbaṃ dasavidhaṃ rūpaṃ parinipphannameva saṅkhatamevāti attho. Khandhavibhaṅgaṭṭhakathāyampi vuttova. Yathāha pañcavipanakhandhā parinipphannāva honti, no aparinipphannā. Saṅkhatāva, no asaṅkhatā. Apica nipphannāpi hontiyeva. Sabhāvadhammesuhi nibbānamevekaṃ aparinipphannaṃ anipphannañcāti ca. Nirodhasamāpatti ca nāma paññatti ca kathanti. Nirodhasamāpatti lokiyalokuttarāti vā saṅkhatāsaṅkhatāti vā parinipphannāparinipphannāti vā na vattabbā. Nipphannā pana hoti. Samāpajjantena samāpajjitabbato. Tathā nāmapaññatti, sāpihi lokiyādibhedaṃ nalabhati. Nipphannā pana hoti. No anipphannā. Nāmaggahaṇañhi gaṇhantova gaṇhātīti ca. Etena lakkhaṇarūpānampi nipphannatā siddhā hoti. Visuddhi maggepana nipphannaṃ anipphannaṃtidukassa niddese. Aṭṭhārasavidhaṃ rūpaṃ paricchedavikāra lakkhaṇabhāvaṃ atikkamitvā sabhāveneva pariggahetabbato nipphannaṃ, sesaṃ tabbiparītatāya anipphannanti ca. Nipphannarūpaṃ pana rūparūpaṃ nāmāti ca. Yaṃ catūhi kammādīhi jātaṃ, taṃ catujaṃ nāma. Taṃ lakkhaṇa rūpavajjaṃ avasesarūpaṃ. Lakkhaṇarūpaṃ pana na kutocijātanti ca vuttaṃ. Sabbañcetaṃ ācariyehi gahitanāmamattattā vatticchānugataṃ hoti. Yaṃ ruccati, taṃ gahetvā kathetabbanti.

Rūpasamuddesānudīpanā niṭṭhitā.

197. Rūpavibhāge.‘‘Ekavidhanayaṃ tāva dassetuṃ’’ti rūpavibhāgato pathamaṃ dassetuṃ. Etena ekavidhanayo rūpavibhāgo nāma na tāva hotīti dasseti. Taṃ na sameti. Kena na sametīti āha ‘‘vakkhatihī’’tiādiṃ. ‘‘Ajjhattikādibhedena vibhajanti vicakkhaṇā’’ti etena sabbaṃrūpaṃ ajjhattikabāhiravasena duvidhantiādiko duvidhanayo eva rūpavibhāganayo nāmāti viññāyati. Tasmā tena na sametīti vuttaṃ hoti. Apica pāḷiyaṃ. Sahetukā dhammā, ahetukā dhammātiādi dukesu sabbaṃrūpaṃ ahetukameva, na sahetukantiādi niyamakaraṇampi rūpavibhāgo evāti katvā tathā vuttanti gahetabbaṃ. ‘‘Itarāni panā’’ti kāmāvacarantiādīni pana. ‘‘Janakena paccayenā’’ti padhānavacanametaṃ. Upatthambhakādi paccayāpi gahetabbā eva. ‘‘Saṅgammā’’ti samāgantvā. ‘‘Karīyatī’’ti nipphādīyati. Yodhammotiādīsu. ‘‘Pahīno pī’’ti chindanabhindanādivasena pahīnopi. ‘‘Tasmiṃ satī’’ti samudayappahāne sati. Kiccapaccayānaṃ arahatthassa ca sakkatthassa ca dīpanato duvidhaṃ atthaṃ dassetuṃ ‘‘aṭṭhānattā’’tiādi vuttaṃ. ‘‘Tabbisayassā’’ti rūpavisayassa. ‘‘Evaṃ’’ti evaṃsante. ‘‘Pahīnaṃ bhavissatī’’ti anāgatabhave puna anuppādatthāya idheva pahīnaṃ bhavissatīti attho. Tenāha ‘‘ucchinnamūlaṃ’’tiādiṃ. ‘‘Tālāvatthukataṃ’’ti chinnatālakkhāṇukaṃ viya kataṃ bhavissati. ‘‘Anabhāvaṃ kataṃ’’ti puna abhāvaṃ kataṃ. ‘‘Pākaṭo’’ti dassanādikiccavisesehi paññāto. ‘‘Tadupādāyā’’ti taṃ upanidhāya. Vibhāvanipāṭhe. ‘‘Ajjhattikarūpaṃ’’ti paduddhāraṇaṃ. Attānaṃ adhikicca pavattaṃ ajjhattaṃ. Ajjhattameva ajjhattikanti dasseti ‘‘attabhāvasaṅkhātaṃ’’tiādinā. Taṃ na sundaraṃ. Kasmā, ajjhattadhamma ajjhattika dhammānañca aviseso āpajjatīti vakkhamānakāraṇattā. ‘‘Dvārarūpaṃ nāmā’’ti paduddhārapadaṃ. Kasmā dvārarūpaṃ nāmāti āha ‘‘yathākkamaṃ’’tiādiṃ. Paratopi esanayo. ‘‘Desanābheda rakkhaṇatthaṃ’’ti dukadesanābhedato rakkhaṇatthaṃ. Tattha desanābhedo nāma rūpakaṇḍe pañcaviññāṇānaṃ vatthu rūpañca, na vatthu rūpañca, ārammaṇa rūpañca, na ārammaṇa rūpañca vatvā manoviññāṇassa na vuttaṃ. Yadi vucceyya, ārammaṇaduke manoviññāṇassa ārammaṇa rūpaṃ, na ārammaṇa rūpanti dukapadaṃ na labbheyya. Ayaṃ desanābhedo nāma. Vatthudukesu hadayavatthuvasena labbhamānaṃ manoviññāṇadukaṃ na vuttanti. ‘‘Thūlasabhāvattā’’ti sukhumarūpaṃ upādāya vuttaṃ. ‘‘Dūre pavattassapī’’ti yathā sukhumarūpaṃ attano sarīre pavattampi ñāṇena sīghaṃ pariggahetuṃ na sakkā hoti, tathā idaṃ. Imassa pana dūre pavattassapi. ‘‘Gahaṇayogyattā’’ti ñāṇena pariggahaṇapattattāti adhippāyo. Vibhāvanipāṭhe. ‘‘Sayaṃnissayavasena cā’’ti sayañca nissaya mahābhūtavasena ca. Tattha sayaṃ sampattā nāma phoṭṭhabbadhātuyo. Nissayavasena sampattā nāma gandharasā. Ubhayathāpi asampattā nāma cakkhu rūpa, sota saddā. Yo paṭimukhabhāvo atthi, yaṃ aññamaññapatanaṃ atthīti yojanā. Na ca tāni aññappakārāni eva sakkā bhavitunti sambandho. ‘‘Anuggaha upaghātavasenā’’ti vaḍḍhanatthāya anuggahavasena, hāyanādi atthāya upaghātavasena. ‘‘Yaṃ kiñcī’’ti catusamuṭṭhānikarūpaṃ gaṇhāti. ‘‘Ādinnaparāmaṭṭhattā’’ti taṇhāmānehi etaṃ mama esohamasmītiādinnattā, diṭṭhiyā eso me attāti parāmaṭṭhattā ca. ‘‘Niccakālaṃ pavattivasenā’’ti ekena janakakammena paṭisandhikkhaṇato paṭṭhāya niccakālaṃ pavattivasena. ‘‘Upacarīyatī’’ti voharīyati. ‘‘Atthavisesabodho’’ti rūpārammaṇassa kiccavisesabodho. ‘‘Asampattavasenā’’ti visayaṭṭhānaṃ sayaṃ asampajjanavasena. Attanoṭhānaṃ vā visayassa asampajjanavasena. Tattha visayassa asampattaṃ dassento ‘‘tatthā’’tiādimāha. Tathā sotasaddesu ca aññamaññaṃ laggitvā uppajjamānesu. ‘‘Sampattiyā evā’’ti sampajjanatthāya eva. Tathā āpo ca sampattiyā eva paccayoti yojanā. Dubbalapathavī eva sannissayo yassāti viggaho. ‘‘Assā’’ti cakkhussa. ‘‘Sotassapanakathaṃ’’ti sotassa asampattaggahaṇaṃ kathaṃ pākaṭaṃ. Sampattaggahaṇaṃ eva pākaṭanti dīpeti. Tenāha ‘‘tatthahī’’tiādiṃ. Dakkhiṇapassato vā suyyati, cetiyādikassa puratthimadisābhāge ṭhitānanti adhippāyo. ‘‘Paṭighaṭṭanānighaṃso’’ti sotesu paṭighaṭṭanavego. ‘‘Tesaṃ’’ti āsannevā dūre vā ṭhitānaṃ. Hotu dūre ṭhitānaṃ cirena sutoti abhimāno. Kasmā pana ujukaṃ asutvā dakkhiṇapassatovā uttarapassato vā suṇeyya, asuyyamāno bhaveyyāti pucchā. Taṃ kathento ‘‘apicā’’tiādimāha. Vibhāvanipāṭhe. ‘‘Gantvā visayadesaṃ taṃ, pharitvā gaṇhatīti ce’’ti taṃ cakkhusota dvayaṃ dūrevisayānaṃ uppannadesaṃ pharitvā gaṇhatīti cevadeyyāti attho. Dūreṭhatvā passanto suṇanto ca mahantampipabbataṃ ekakkhaṇe passati, mahantampi meghasaddaṃ ekakkhaṇe suṇāti. Tasmā ubhayaṃ asampattagocaranti viññāyati. Imasmiṃ vacane ṭhatvā idaṃ parikappavacanaṃ dasseti taṃ dvayaṃ visayappadesaṃ gantvā mahantaṃpi pabbataṃ vā meghasaddaṃ vā pharitvā gaṇhāti. Tasmā mahantaṃpi passati, suṇāti. Na asampattagocarattā mahantaṃ passati suṇātīti koci vadeyyāti vuttaṃ hoti. Adhiṭṭhānavidhānepi tassa so gocaro siyāti. Evaṃsati, dibbacakkhu dibbasotābhiññānaṃ adhiṭṭhānavidhānepi so rūpasaddavisayo tassa pasādacakkhusotassa gocaro siyāti abhiññādhiṭṭhāna kiccaṃ nāma natthi. Cakkhusotaṃ devalokampi gantvā dibbarūpampi dibbasaddampi gaṇheyya. Na pana gaṇhāti. Tasmā tassa visayadesagamanañca mahantadesapharaṇañca na cintetabbanti vuttaṃ hoti.

Rūpavibhāgānudīpanā niṭṭhitā.

158. Rūpasamuṭṭhāne. Suttantesu cetanāsampayuttā abhijjhādayopi kammanti vuttā. Te pana paṭṭhāne kammapaccayaṃ patvā tappaccayakiccaṃ na sādhenti, cetanā eva sādhetīti āha ‘‘sā yevā’’tiādiṃ. ‘‘Taṃ samuṭṭhānānañca rūpānaṃ’’ti hetūhi ca hetusampayuttakadhammehi ca samuṭṭhānānañca rūpānanti atthavasena cetasikadhammānampi rūpasamuṭṭhāpakatā siddhā hoti. So hi udayati pasavatīti sambandho. ‘‘Kappasaṇṭhāpanavasenā’’ti kappappatiṭṭhāpanavasena. Ajjhattikasaddo chasu cakkhādīsu ajjhattikāyatane sveva pavattati. Idha pana sakalaṃ ajjhattasantānaṃ adhippetanti āha ‘‘ajjhatta santāneti pana vattabbaṃ’’ti. ‘‘Khaṇe khaṇe’’ti vicchāvacanaṃ. ‘‘Vicchā’’ti ca bahūsukhaṇesu byāpananti āha ‘‘tīsutīsukhaṇesū’’ti.

Yamakapāṭhesu. Yassa vā pana puggalassa. ‘‘Nirujjhatī’’ti bhaṅgakkhaṇa samaṅgitamāha. ‘‘Uppajjatī’’ti uppādakkhaṇa samaṅgitaṃ. ‘‘Itī’’ti ayaṃ pucchā. ‘‘No’’ti paṭikkhepo. Samudayasaccassa bhaṅgakkhaṇe dukkhasaccabhūtassa rūpassavā nāmassavā uppādo nāma natthīti vuttaṃ hoti. Yassa kusalā dhammā uppajjanti, yassa akusalā dhammā uppajjantīti dve pāṭhāgahetabbā. ‘‘No’’ti kusalākusala dhammānaṃ uppādakkhaṇe abyākatabhūtānaṃ rūpānaṃ vā nāmānaṃ vā nirodho nāma natthīti vuttaṃ hoti. Tesupāṭhesu kesañcivādīnaṃ vacanokāsaṃ dassetuṃ ‘‘arūpabhavaṃ’’tiādi vuttaṃ. ‘‘Ce’’ti kocivādī cevadeyya. ‘‘Nā’’ti na vattabbaṃ. ‘‘Uppajjatī’’ti ca uddhaṭā siyunti sambandho. ‘‘Itarattha cā’’ti tato itarasmiṃ yassa kusalā dhammātiādipāṭhe ca. ‘‘Tampi nā’’ti tampi vacanaṃ na vattabbanti attho. ‘‘Purimakoṭṭhāse’’ti asaññasattānaṃ tesaṃ tatthāti imasmiṃ purimapakkheti adhippāyo. ‘‘Pacchimakoṭṭhāse’’ti sabbesaṃ cavantānaṃ pavatte cittassabhaṅgakkhaṇeti imasmiṃ pacchima pakkhe. Cavantānaṃ icceva vuttaṃ siyā, na pavatte cittassa bhaṅgakkhaṇeti, no ca na vuttaṃ, tasmā viññāyati pavatte cittassa bhaṅgakkhaṇe rūpajīvitindriyampi na uppajjatīti. Rūpajīvitindriye ca anuppajjamāne sati, sabbāni kammajarūpāni utujarūpāni āhārajarūpāni ca cittassa bhaṅgakkhaṇe nuppajjantīti viññātabbaṃ hotīti adhippāyo. ‘‘Pacchimakoṭṭhāse’’ti sabbesaṃ cavantānaṃ pavatte cittassa bhaṅgakkhaṇeti imasmiṃ pacchimapakkhe. Tattha ca pavatte cittassa bhaṅgakkhaṇeti idaṃ adhippetaṃ. Evaṃ pāḷisādhakaṃ dassetvā idāni yuttisādhakaṃ dassento ‘‘yasmā cā’’tiādimāha. ‘‘Tassā’’ti ānandā cariyassa mūlaṭīkākārassa. Vibhāvaniyaṃ. Bhaṅge rūpassa nuppādo, cittajānaṃ vasena vā. Āruppaṃ vāpi sandhāya, bhāsito yamakassa hi. Na cittaṭṭhiti bhaṅge ca, na rūpassa asambhavo. Ti vuttaṃ. Tattha ‘‘na hi na cittaṭṭhitī’’ti cittassaṭhiti nāma na hi natthi. ‘‘Bhaṅgecā’’ti cittassabhaṅgakkhaṇe ca. Taṃ asambhāvento ‘‘yamakapāḷiyo panā’’tiādimāha. ‘‘Nānatthā nānābyañjanā’’ti etena pāḷisaṃsandanā nāma garukattabbāti dīpeti. ‘‘Gambhīro ca satthu adhippāyo’’ti etena attānaṃ satthumataññuṃ katvā idaṃ sandhāya etaṃ sandhāyāti vattuṃ dukkaranti dīpeti. ‘‘Suddhaṃ arūpamevā’’ti suddhaṃ arūpappaṭisandhiṃ eva. Cha cattālīsacittāni rūpaṃ janetuṃ na sakkonti. Evaṃ sati arūpavipākavajjitanti kasmā vuttanti āha ‘‘arūpavipākāpanā’’tiādiṃ. Vibhāvanipāṭhe. ‘‘Hetuno’’ti rūpavirāgabhāvanā kammasaṅkhātassa hetussa. ‘‘Tabbīdhuratāyā’’ti rūpaviruddhatāya. Rūpārūpavirāgabhāvanābhūto maggo. Tena nibbattassa. Rūpokāso nāma kāmarūpabhavo. Vibhāvanipāṭhe. ‘‘Ekūna na vutibhavaṅgasse vā’’ti pavattikāle rūpajanakassa ekūna na vutibhavaṅga cittassāti attho. Tattha pana arūpavipākaṃ pavattikālepi rūpajanakaṃ na hotīti āha ‘‘tatthā’’tiādiṃ. Keci pana paṭisandhi cittassa uppādakkhaṇe rūpaṃ pacchājāta paccayaṃ na labhati. Ṭhitikkhaṇe rūpaṃ parato bhavaṅgacittato pacchājātapaccayaṃ labhatīti vadanti. Taṃ na gahetabbanti dassetuṃ ‘‘na hi attanā’’tiādi vuttaṃ. Sayaṃ vijjamāno hutvā upakārako paccayo atthipaccayo. Pacchājāto ca tassa ekadeso. ‘‘Āyusaṅkhārānaṃ’’ti usmādīnaṃ. ‘‘Taṃ’’ti khīṇāsavānaṃ cuticittaṃ. ‘‘Yathāhā’’ti so thero kiṃ āha. ‘‘Vuttaṃ’’ti aṭṭhakathāyaṃ vuttaṃ. Iti pana vacanato aññesaṃpi cuticittaṃ rūpaṃ na samuṭṭhāpetīti viññāyatīti padhānavacanaṃ. Pana saddo aruci jotako. ‘‘Tathā vuttepī’’ti joteti.

Vacīsaṅkhāro nāma vitakkavicāro. Kāyasaṅkhāro nāma assāsapassāsavāto. So sabbesampi kāmasattānaṃ cuti cittassa uppādakkhaṇe ca tato purimacittassa uppādakkhaṇe ca nanirujjhatīti vacanena cuticittato pubbabhāgeyeva assāsapassāsānaṃ abhāvaṃ ñāpeti. Nanu imissaṃ pāḷiyaṃ cutikāle assāsapassāsassa abhāvaṃ vadati. Aññesaṃ cittajarūpānaṃ abhāvaṃ na vadati. Tasmā imāya pāḷiyā sabbesampi cuticittaṃ assāsapassāsaṃ na janetīti viññāyati. Na aññāni cittajarūpānīti codanā. Taṃ pariharanto ''na hī''tiādimāha. Na hi rūpasamuṭṭhāpakacittassa kāyasaṅkhāra samuṭṭhāpanaṃ atthīti sambandho. ''Gabbhagamanādivinibaddhābhāve''ti mātukucchimhi gatassa assāsapassāso na uppajjati, tathā udake nimuggassa. Bāḷhaṃ visaññībhūtassa. Catutthajjhānaṃ samāpajjantassa. Nirodhasamāpattiṃ samāpajjantassa. Rūpārūpabhave ṭhitassāti. Tasmā etegabbhagamanādayo assāsapassāsaṃ vinibaddhanti nīvārentīti gabbhagamanādivinibaddhā. Tesaṃ abhāvoti viggaho. Vinā imehi kāraṇehi assāsapassāsassa ca aññacittajarūpānañca viseso natthīti vuttaṃ hoti. Aññampi yuttiṃ dasseti ''cuto cā''tiādinā. Cuto ca hoti, assa cittasamuṭṭhāna rūpañca pavattatīti na ca yuttanti yojanā. So ca suṭṭhu oḷāriko rūpadhammo. Iti tasmā na sakkā vattuṃti sambandho. ''Imassa atthassā''ti vatvā taṃ atthaṃ vadati ''oḷārikassā''tiādinā. ''Katīpaya khaṇamattaṃ''ti pannarasakhaṇasoḷasakhaṇamattaṃ. ''Cittajarūpappavattiyā''ti cittajarūpappavattanato. Dubbalā honti, tadā pañcārammaṇānipi pañcadvāresu āpātaṃ nāgacchanti. ''Paccayaparittatāya vā''ti tadā pacchājātapaccayassa alābhato vuttaṃ. Dubbalā honti. Tadā dubbalattā eva pañcārammaṇāni pañcadvāresu āpātaṃ nāgacchanti. Pariyosānepi ekacittakkhaṇamatte. Vatthussa ādiantanissitāni paṭisandhikkhaṇe ādimhi nissitāni. Maraṇāsannakāle ante nissitāni. Samadubbalāni eva honti. Tasmā yathā sabbapaṭisandhicittampi rūpaṃ na janeti, tathā sabbacuticittampi rūpaṃ na janetīti sakkā viññātunti. ''Pāḷivirodhaṃ''ti pubbe dassitāya saṅkhāra yamakapāḷiyā virodhaṃ.''Kāraṇaṃ vuttamevā''ti cittañhi uppādakkhaṇe eva paripuṇṇaṃ paccayaṃ labhitvā balavaṃ hotīti vuttameva. ''Taṃ''ti appanājavanaṃ. Acalamānaṃ hutvā. ''Abbokiṇṇe''ti vīthicitta vārena avokiṇṇe. Na tathā pavattamānesu aṅgāni osīdanti, yathā ṭhapitāneva hutvā pavattanti. ''Na tatoparaṃ''ti tato atirekaṃ rūpavisesaṃ na janeti. ''Kiñcī''ti kiñcicittaṃ. ''Uttarakiccaṃ''ti uparūparikiccaṃ. ''Aṭṭha puthujjanānaṃ''ti aṭṭha somanassa javanāni hasanampi janenti. Cha javanāni pañcajavanānīti adhikāro. Tesaṃ buddhānaṃ. Sitakammassāti sambandho. Sitakammaṃ nāma mihitakammaṃ. ''Kāraṇaṃ vuttamevā''ti 'rūpassa pana upatthambhakabhūtā utuāhārā pacchājātapaccaya dhammā ca ṭhitikkhaṇe eva pharantī'ti evaṃ kāraṇaṃ vuttameva. ''Utuno balavabhāvo''ti rūpuppādanatthāya balavabhāvo. Santatiṭhitiyā balavabhāvo pana pacchājātapaccayāyatto hoti. Rūpaṃ na samuṭṭhāpeyya. No na samuṭṭhāpetīti āha ''vakkhati cā''tiādiṃ. Ajjhatta santānagato ca bahiddhāsantānagato ca duvidhāhāroti sambandho.

Etthacātiādīsu. Utu pañcavidho. Ajjhattasantāne catujavasena catubbidho, bahiddhā santāne utujavasena eko. Tathā āhāropi pañcavidho. Tesu ṭhapetvā bahiddhāhāraṃ avasesānaṃ ajjhatta santāne rūpasamuṭṭhāpane vivādo natthi. Bahiddhāhārassa pana ajjhattasantāne rūpasamuṭṭhāpane vivādo atthīti taṃ dassetuṃ ''ettha cā''tiādimāha. ''Utuojānaṃ viyā''ti utuojānaṃ ajjhattasantāne rūpasamuṭṭhāpanaṃ viya. Aṭṭhakathāpāṭhe. ''Dantavicuṇṇitaṃ panā''ti dantehi saṅkhāditvā vicuṇṇaṃ kataṃ pana. ''Sitthaṃ''ti bhattacuṇṇasitthaṃ. Ṭīkāpāṭhe. ''Sā''ti bahiddhā ojā. ''Nasaṅkhādito''ti na suṭṭhukhādito. ''Tattakenapī''ti mukheṭhapitamattenapi. ''Abbhantarassā''ti ajjhattāhārassa. ''Aṭṭhaaṭṭharūpāni samuṭṭhāpetī''ti upatthambhanavasena samuṭṭhāpeti, janana vasena pana ajjhattikāhāro eva samuṭṭhāpetīti adhippāyo. ''Upādinnakā''ti ajjhatta sambhūtā vuccanti. Bahiddhā ojāpi rūpaṃ samuṭṭhāpeti yevāti sambandho. ''Tenautunā''ti ajjhatta utunā. ''Sediyamānā''ti usmāpiyamānā. ''Tāya ca ojāyā''ti ajjhatta ojāya. ''Medasinehupacaya vasenā''ti medakoṭṭhāsarasasineha koṭṭhāsānaṃ vaḍḍhanavasena. Itarāni pana tīṇirūpasamuṭṭhānāni. Pāḷipāṭhe. ''Indriyānī''ti cakkhādīni indriya rūpāni. ''Vihāro''ti samāpatti eva vuccati. Samāpatti cittena jātattā tāni indriyāni vippasanna nīti katvā kasmā vuttanti pucchati. ''Upacaritattā''ti ṭhānūpacārena voharitattā. ''Tesaṃ na vannaṃ''ti indriyarūpānaṃ. Nidhikaṇḍapāṭhe. Sundaro vaṇṇo yassāti suvaṇṇo. Suvaṇṇassa bhāvo suvaṇṇatā. Tathāsussaratā. ''Saro''ti ca saddo vuccati. ''Susaṇṭhānaṃ''ti aṅgapaccaṅgānaṃ suṭṭhusaṇṭhānaṃ. ''Surūpatā''ti sundararūpakāyatā. ''Yathā''ti yenaākārena saṇṭhite sati. Tathā tena ākārena saṇṭhitā hotīti yojanā.

Lahutādittaye. Dandhattādikarānaṃ dhātukkhobhānaṃ paṭipakkhehi paccayehi samuṭṭhātīti viggaho. ''Etassā''ti lahutādittayassa vuttā. Tasmā etaṃ lahutādittayaṃ kammasamuṭṭhānanti vattabbanti adhippāyo. ''Yamakesupi addhāpaccuppanneneva gahito''ti yassa cakkhāyatanaṃ uppajjati, tassa sotāyatanaṃ uppajjatīti. Sacakkhukānaṃ asotakānaṃ upapajjantānaṃ tesaṃ cakkhāyatanaṃ uppajjatītiādīsu uppādavāre paṭisandhivasena, nirodhavāre cutivasena addhāpaccuppannaṃva vuttanti adhippāyo. Akammajānaṃ pavattikāle kālabhedo vuttoti. ''Kammavipākajā ābādhāti vuttaṃ''ti vīthimuttasaṅgahe upacchedakakammadīpaniyaṃ 'atthi vāta samuṭṭhitā ābādhā. La. Atthi kammavipākajā ābādhā'ti vuttaṃ. Tāni upapīḷakupaghātaka kammānipi vipattiyo labhamānāni eva khobhetvā nānābādhe uppādentīti sambandho. Sarīre ṭhanti tiṭṭhantīti sarīraṭṭhakā. ''Tadanugatikāni eva hontī''ti kammajādīnipi khubbhitāni eva hontīti adhippāyo. Etena aṭṭhasu kāraṇesu yenakenacikāraṇena cakkhurogādike ābādhe jāte tasmiṃ aṅge pavattāni sabbāni rogasamuṭṭhānāni ābādhabhāvaṃ gacchantiyeva. Evaṃ santepi tappariyāpannāni kammajarūpāni tadanugatikabhāvena ābādhabhāvaṃ gacchanti, na ujukato kammavasenāti dīpeti. Kammasamuṭṭhāno ābādho nāma natthi. Tathāpi aṭṭhasu ābādhesupi atthi vātasamuṭṭhānā ābādhātiādīsu viya atthi kammasamuṭṭhānā ābādhāti avatvā atthi kammavipākajā ābādhāti vuttaṃ. Tattha upapīḷako paghātakakammānaṃvasena uppanno yokocidhātukkhobho suttantapariyāye na kammavipākoti vuccatiyeva. Tato jāto yokoci ābādho kammavipākajoti vuttoti. Sugambhīramidaṃṭhānaṃ. Suṭṭhuvicāretvā kathetabbaṃ. ''Yato''ti yasmā kammasamuṭṭhānā bādhapaccayā. La. Labbhamāno siyā. Kevalaṃ so kammasamuṭṭhāno ābādho nāma natthīti yojanā. ''Avihiṃsā kammanibbattā''ti mettākaruṇākammanibbattā. Suvidūratāyaceva nirābādhā hontīti sambandho. ''Saṇṭhitiyā''ti dukkhobhanīye visesanapadaṃ. Hetupadaṃ vā daṭṭhabbaṃ. Khobhetuṃ dukkarā dukkhobhanīyā. ''Kāmaṃ''ti kiñcāpīti atthe nipātapadaṃ. Sesamettha suviññeyyaṃ.

''Vuccate''tiādīsu. Rūpapaccayadhammānaṃ paccayakiccaṃ tividhaṃ. Jananañca upatthambhanañca anupālanañca. Tattha jananakiccaṃ janetabbānaṃ jātikkhaṇe eva labbhati. Sesadvayaṃ pana ṭhitikkhaṇepi labbhati. Bhaṅgakkhaṇe pana sabbaṃ paccayakiccaṃ natthi. Tattha jananakiccavasena vicārento ''rūpajanakānaṃ''tiādimāha. ''Apicā''tiādīsu. ''Tāsaṃ''ti upacayasantatīnaṃ, jaratā aniccatānañca. ''Tesū''ti kutoci samuṭṭhānesu. Idha pana abhidhammattha saṅgahepana. ''Evaṃ santepī''ti paccayavisesena adissamānavisesatthepi. ''Sāratara''nti atisārabhūtaṃ. ''Seyyo''ti seṭṭho.

Rūpasamuṭṭhānānudīpanā niṭṭhitā.

169. Kalāpayojanāyaṃ. ''Saṅkhāne''ti gaṇane. ''Tenā''ti saṅkhānaṭṭhena ekasaddena dassetīti sambandho. ''Piṇḍī''ti ekagghano. Mūlaṭīkāpāṭhe. ''Uppādādippavattito''ti uppādādivasena pavattanato. ''Itī''ti tasmā. Upādārūpāni tveva vuccanti. ''Evaṃ vikāraparicchedarūpāni ca yojetabbānī''ti pañcavikārarūpāni kalāpasseva copanādisabhāvā honti, na ekamekassa rūpassa. Tasmā tāni ekekasmiṃ kalāpe ekekāni eva honti. Paricchedarūpaṃ pana kalāpapariyāpannaṃ rūpaṃ na hoti. Tasmā dvinnaṃ dvinnaṃ kalāpānaṃ antarā taṃpi ekekameva hotīti daṭṭhabbaṃ. ''Catunnaṃ mahābhūtānaṃ nissayatā sambhavato''ti ettha catunnaṃ mahābhūtānaṃpi lakkhaṇamattena nānattaṃ hoti, pavattivasena pana ekagghanattā saṅkhānaṭṭhenapi eko nissayoti vattabbameva. Evañhisati ekasaddassa attha calanaṃ natthīti. ''Tena saddenā''ti cittajasaddena. Attānaṃ mocento ''adhippāyenā''ti āha. Therassa adhippāyenāti vuttaṃ hoti. Attano adhippāyaṃ dassento ''ettha panā''tiādimāha. Tattha ''saddenā''ti cittajasaddena. ''Tāyavācāyā''ti vacīmayasaddenāti attho. ''Viññattī''ti viññāpanaṃ iccevattho. Viññāpetīti viññāpito. Tassa bhāvo viññāvitattaṃ. Vitakkavipphārasaddo nāma kassaci mahantaṃ atthaṃ cintentassa sokavasena vā tuṭṭhivasena vā balavavitakko pavattati. So sokaṃ vā tuṭṭhiṃ vā sandhāre tuṃ asakkonto dutīyena saddhiṃ mantento viya attano mukheyeva abyattaṃ saddaṃ katvā samudīrati. Pakatijano taṃ saddamattaṃ suṇāti vā na vāsuṇāti. Suṇantopi akkharaṃ vā atthaṃ vā adhippāyaṃ vā na jānāti. Dibbasotena vā vijjāsotena vāsuṇanto akkharaṃpi atthaṃpi adhippāyaṃpi jānāti. Jānitvā evaṃpi te mano, itthaṃpi te manotiādisati. Ayaṃ vitakkavipphārasaddo nāma. So viññattirahito sotaviññeyyoti mahāaṭṭhakathāyaṃ vutto. Saṅgahakāropana vacīmayasaddonāma viññattirahitoti vā asotaviññeyyoti vā natthīti paṭikkhipati. ''Āgate''ti aṭṭhakathāsu āgate. ''Paccetabbā''ti saddhātabbā. ''Ṭīkāsupanassā''ti assasaccasaṅkhepassa dvīsuṭīkāsu. Akkharañca padañca byañjanañca attho cāti dvando. Appaññāyamānā akkharapadabyañjanatthā yassāti viggaho. ''Andhadamiḷādīnaṃ''ti andhajātikadamiḷajātikādīnaṃ milakkhūnaṃ. ''Ukkāsitasaddo ca khipitasaddo ca vamitasaddo ca chaḍḍitasaddo cāti dvando. Ādisaddena tādisā uggāra hikkāra hasita roditādayo saṅgaṇhāti. Sesametthasuviññeyyaṃ.

Kalāpayojanānudīpanā niṭṭhitā.

161. Rūpappavattikkame. Napuggalavasena visesanaṃ hoti. Bhūmivasena visesanaṃ hoti. Tañca kho pavattikālavasenāti adhippāyo.

Etthacātiādīsu. Purimesu dvīsu yonīsu pāḷinayena veditabbāti sambandho. Nikkhantā, iti tasmā aṇḍajāti ca jalābujāti ca vuccanti. Kathaṃ ayaṃ nayo pāḷinayo nāma hotīti. Pāḷiyaṃ aṇḍakosaṃ vatthikosaṃ abhinibbhijja abhinibbhijja jāyantīti vacanena aṇḍato jalābuto jātā vijātā nikkhantāti attho viññāyati. Aṭṭhakathāyaṃ pana aṇḍejātā jalābumhijātāti vuttaṃ. Gabbhapaliveṭhanāsayo nāma yena paliveṭhito gabbho tiṭṭhati. Vibhāvanipāṭhe ‘‘ukkaṃsagati paricchedavasenā’’ti ukkaṭṭhappavattiniyamanavasena. Ukkaṭṭhanayavasenāti vuttaṃ hoti. Abhirūpassa kaññā dātabbāti ettha kaññā dātabbāti sāmaññato vuttepi abhirūpassa purisassāti vuttattā kaññāpi abhirūpakaññā eva viññāyati. Ayaṃ ukkaṭṭhanayo nāma. ‘‘Tattha tāni sabbānī’’tiādīsu. Tānisabbānipi cakkhu sota ghāna bhāva dvayāni na omakena kammena labbhati. Ukkaṭṭhena kammena eva labbhatīti adhippāyo. Vibhaṅgapāṭhe. Saddāyatanaṃ nāma paṭisandhikāle na labbhatīti vuttaṃ ‘‘ekādasāyatanānī’’ti. Cakkhuvekallassa dasa, sotavekallassa aparānidasa, cakkhu sotavekallassanava, gabbhaseyyassavasena sattāyatanāni. Pāḷiyaṃ opapāti kagabbhaseyyakānaṃ eva vuttattā ‘‘pāḷiyaṃ avuttaṃpipanā’’ti vuttaṃ. Avuttampi cakkhādivekallaṃ. ‘‘Aññamaññaṃ avinābhāvavuttitā vuttā’’ti kathaṃ vuttā yassa ghānāyatanaṃ uppajjati, tassa jivhāyatanaṃ uppajjatīti, āmantā. Yassa vā pana jivhāyatanaṃ uppajjati, tassa ghānāyatanaṃ uppajjatīti, āmantātiādinā vuttā peyyālamukhena. Ācariyānandatthere na pana icchitanti sambandho. ‘‘Jivhāvekallatāviyā’’ti jivhāvekallatānāma natthi viya. ‘‘Ghānavekallatāpi atthīti yuttaṃ’’ti ettha pāḷiyaṃ aghānakānaṃ itthīnaṃ purisānaṃti idaṃ mātugabbhe ghānāyatane anuppanneyeva puretarañca vantānaṃ itthipurisānaṃ vasena vuttaṃ. Na ghānavekallānaṃ atthitāyātipi vadanti. Gabbhe sentīti gabbhasayā. Gabbhasayā eva gabbhaseyyā.

Pavattikāletiādīsu. Mūlaṭīkāpāṭhe. ‘‘Orato’’ti paṭisandhiṃ upādāya vuttaṃ. Ekādasamasattāhe anāgateti vuttaṃ hoti. Rūpāyatanaṃ nuppajjissati. No ca cakkhāyatanaṃ nuppajjissatīti idaṃ addhāpaccuppannavasena vuttaṃ. Tasmā paṭisandhito paṭṭhāya uppannaṃ rūpāyatanaṃ yāvajīvaṃpi uppannantveva vuccati. Na uppajjissamānanti. Cakkhāyatanaṃ pana ekādasamasattāhā orato ṭhitassa na uppannaṃ. Tadā anuppannattā ekādasame sattāhe sampatte uppajjissatīti vattabbaṃ hoti. Pacchima bhavikattā pana tadubhayampi bhavantare nuppajjissatiyevāti. Ghānāyatanaṃ nibbattetīti ghānāyatanānibbattataṃ, kammaṃ. Tena kammena gahitappaṭisandhikānaṃ. Idañca yadi tannibbattakena kammena paṭisandhiṃ gaṇheyyuṃ. Ghānāyatane anuppanne antarā na kālaṅkareyyunti katvā vuttaṃ. Tannibbattakena kammena paṭisandhiṃ gaṇhantāpi tato balavante upacchedakakamme āgate sati. Ghānāyatanuppattikālaṃ apatvā antarā nakālaṅkarontīti natthi. ‘‘Cakkhughānesu vuttesū’’ti ṭīkāyaṃ vuttesu. ‘‘Atthato siddhā evā’’ti ekādasamasattāhe uppannāti siddhā eva. ‘‘Īdisesuṭhānesū’’ti sabhāvaṃ vicāre tuṃ dukkaresu ṭhānesu. Aṭṭhakathāyeva pamāṇaṃ kātuṃ yuttāti adhippāyo. Aṭṭhakathāpāṭhe. ‘‘Purimaṃ bhavacakkaṃ’’ti avijjāmūlakaṃ vedanāvasānaṃ bhavacakkaṃ. ‘‘Anupubbappavattidīpanato’’ti yathā pacchime taṇhāmūlake bhavacakke upapattibhavappavattiṃ vadantena bhavapaccayājātīti evaṃ ekato katvā vuttā, na tathā purime bhavacakke. Tattha pana saṅkhārapaccayā viññāṇaṃ, viññāṇa paccayā nāma rūpantiādinā anupubbappavattidīpanato. ‘‘So paṭikkhittoyevā’’ti āyatanānaṃ kamato vinicchayaṭṭhāne desanākkamova yuttoti vatvā so uppattikkamo paṭikkhitto.

Saṃyuttake yakkhasaṃyuttapāḷiyaṃ. Gāthāsu. ‘‘Kalalā’’ti kalalato. ‘‘Abbudā’’ti abbudato. ‘‘Pesiyā’’ti pesito. ‘‘Ghanā’’ti ghanato. ‘‘Jātiuṇṇaṃsūhī’’ti suddhajātikassa elakassa lomaṃsūhi. ‘‘Paripakkasamūhakaṃ’’ti kalalato paraṃ thokaṃ paripakkañca samūhākārañca hutvā. ‘‘Vivattamānaṃ tabbhāvaṃ’’ti kalalabhāvaṃ vijahitvā vattamānaṃ. ‘‘Vilīnati pusadisā’’ti aggimhi vilīnatipurasasadisā. ‘‘Muccatī’’ti kapāle nalaggati. Etānijāyantīti evaṃ aṭṭhakathāyañca vuttaṃ. ‘‘Dvā cattālīsame sattāhe’’ti navamāse atikkamma vīsatimedivase. Yadi evaṃ, pañcamesattāhe pañcappasākhā jāyanti, ekādasamesattāhe cattāri āyatanāni jāyanti, majjhepana pañcasattāhā atthi. Tattha kathanti āha ‘‘ettha cā’’tiādiṃ. ‘‘Chasattāhā’’ti ekādasamena saddhiṃ chasattāhā. Ekādasamepi hi pacchimadivase jātattā chadivasāni avasiṭṭhāni honti. ‘‘Pariṇatakālā’’ti paripakkakālā. Paripākagatā eva hi kammajamahābhūtā suppasannā honti. Tesañca pasādaguṇā pasādarūpā hontīti. ‘‘Tassā’’ti kalalassa. Vaṇṇajātaṃ vā saṇṭhānaṃ vāti sambandho. ‘‘Ākāsakoṭṭhāsiko’’ti manussehi ākāsakoṭṭhāse ṭhapito. Hutvāti pāṭhaseso. Kathaṃ paramāṇuto parittakaṃ siyāti āha ‘‘sohī’’tiādiṃ. ‘‘So’’ti paramāṇu. Paṭisandhikkhaṇe kalalarūpaṃ kalāpattayaparimāṇaṃ. Paramāṇu pana ekūnapaññāsakalāpaparimāṇo. Tasmā taṃ tato parittakanti vuttaṃ hoti. Paṭisandhikkhaṇato paraṃ pana taṃpi khaṇekhaṇe upacitameva hoti. ‘‘Dhātūnaṃ’’ti catudhātuvavatthāne āgatānaṃ catunnaṃ mahābhūtānaṃ. Kalalassavā upacitappamāṇaṃ gahetvā vuttantipi yujjati. ‘‘Vatthusmiṃ’’ti abbudādivatthumhi. ‘‘Jalābumūlānusārenā’’ti jalābujātakāle tassa mūlānu sārenāti adhippāyo. Gāthāyaṃ. ‘‘Mātutiro kucchigato’’ti vattabbe gāthābandhavasena ‘‘mātukucchigato tiro’’ti vuttaṃ. Tenāha ‘‘mātuyā tirokucchi gato’’ti. ‘‘Chiddo’’ti sukhumehi chiddehi samannāgato. Laddhaṃvā pānabhojanaṃ. ‘‘Tato paṭṭhāyā’’ti sattarasamabhavaṅgacittato paṭṭhāya. ‘‘Rūpasamuṭṭhāne vuttamevā’’ti rūpasamuṭṭhāne mūlaṭīkāvāda vicāraṇāyaṃ ‘yaṃ pitattha na ca yutta’ntiādinā vuttameva. ‘‘Ajjhohaṭāhārābhāvato’’ti bahiddhāhārābhāvatoti adhippāyo. ‘‘Tatthā’’ti rūpabrahmaloke. Abhāvaṃ vaṇṇeti. Kasmāpana vaṇṇeti, nanu vaṇṇentassa aṭṭhakathā virodho siyāti. Virodho vā hotu, avirodho vā. Pāḷiyeva pamāṇanti dassento ‘‘rūpadhātuyā’’tiādinā vibhaṅge pāḷiṃ āhari. Tattha ‘‘rūpadhātuyā’’ti rūpalokadhātuyā. Rūpa brahmaloketi vuttaṃ hoti. ‘‘Upapattikkhaṇe’’ti paṭisandhikkhaṇe. Ācariyassa adhippāyaṃ vibhāvento ‘‘etthacā’’tiādimāha. ‘‘Phoṭṭhabbe paṭikkhittepī’’ti pañcāyatanānīti vā pañcadhātuyoti vā paricchedakaraṇameva paṭikkhi panaṃ daṭṭhabbaṃ. ‘‘Kiccantara sabbhāvā’’ti phoṭṭhabbakiccato kiccantarassa vijjamānattā. Kimpana kiccantaranti. Rūpakāyassa pavattiyā hetupaccayakiccaṃ. Mahābhūtā hetū mahābhūtā paccayā rūpakkhandhassa paññāpanāyāti hi bhagavatā vuttaṃ. Tattha hetukiccaṃ nāma rūpajananakiccaṃ. Paccaya kiccaṃ nāma rūpūpatthambhana kiccaṃ. Kiccantaramevanatthīti ghānādīnaṃ visaya gocarabhāvakiccaṃ tesaṃ kiccaṃ nāma, tato aññaṃ kiccaṃ nāma natthi. ‘‘Yenā’’ti kiccantarena. ‘‘Te’’ti gandhādayo. Idāni aṭṭhaka tānugataṃ vādaṃ dassento ‘‘yathāpanā’’tiādimāha. ‘‘Yena kiccavisesenā’’ti visayagocarabhāvakiccavisesena. Rūpajananarūpūpatthambhana kiccavisesena ca. ‘‘Sabbatthā’’ti sabbasmiṃ pāḷippadese. ‘‘Tesaṃ’’ti gandhādīnaṃ. ‘‘Tatthā’’ti rūpaloke. ‘‘Nissanda dhammamattabhāvenā’’ti ettha yathā aggimhi jāte tassa nissandā nāma icchantassapi anicchantassapi jāyantiyeva. Vaṇṇopi jāyati, obhāsopi, gandhopi, rasopi, dhūmopi, pupphullānipi kadāci jāyantiyeva. Tehi vaṇṇādīhi karaṇīye kiccavisese satipi asatipi. Tathā mahābhūtesu jātesu tesaṃ nissandā nāma icchantassapi anicchantassapi kiccavisese satipi asatipi jāyantiyeva. Evaṃ nissandadhammamattabhāvena. Anuppaveso yutto siyā ajjhatta santāneti adhippāyo. Bahiddhā santāne pana vatthā bharaṇa vimānādīsu tesaṃ bhāvo icchi tabbo siyā. Ajjhattepi vā kāyaṃ oḷārikaṃ katvā māpitakāleti. Ettha ca ‘‘dhammāyatana dhammadhātūsu anuppaveso’’ti ettha aṭṭhasāliniyaṃ tāva. Ye pana anāpātāgatā rūpādayopi dhammārammaṇamicceva vadantīti vuttaṃ. Taṃ tattha paṭikkhittaṃ. Anāpātāgamanaṃ nāma visayagocara kiccarahitatā vuccati. Tañca manussānampi devānampi brahmānampi pasādarūpesu anāpātā gamanameva adhippetaṃ. Taṃ pana atthinatthīti vicāretvā kathetabbaṃ. Api ca nissandadhammā nāma oḷārikānaṃ mahābhūtānaṃ vividhākārāpi bhaveyyuṃ. Brahmānaṃ pana ajjhatta rūpaṃ appanā pattakammavisesena pavattaṃ atisukhumaṃ hoti. Tasmā kāmasatta santāne viya tattha paripuṇṇaṃ nissandarūpaṃ nāma vicāretabbameva. Dhammā rammaṇañca mukhyadhammārammaṇaṃ anuloma dhammāyatananti pāḷiyaṃ vuttaṃ natthi yevāti. ‘‘Jīvita chakkañcā’’ti vattabbaṃ rūpaloke. ‘‘Tatthā’’ti asaññasatte. Kāmaloke jīvitanavakaṃ kasmā visuṃ na vuttanti. Paṭisandhikkhaṇe kasmā na vuttaṃ. Pavattikālepi visuṃ na vuttameva. ‘‘Āhārūpatthambhakassā’’ti āhārasaṅkhātassa rūpūpatthambhakassa. ‘‘Sakalasarīra byāpino anupālakajīvitassā’’ti kāyadasakabhāvadasakesu pariyāpannassa jīvitassa. ‘‘Eta devā’’ti jīvitanavakameva. ‘‘Tatthā’’ti rūpaloke. Udayabhūtassā’’ti vaḍḍhibhūtassa. ‘‘Dvīsu aggīsū’’ti pācakaggismiñca kāyaggismiñca. Ātaṅko vuccati rogo. Bahuko ātaṅko yassāti viggaho. ‘‘Visamavepākiniyā’’ti visamaṃ pācentiyā. ‘‘Gahaṇiyā’’ti udaragginā. ‘‘Padhānakkhamāyā’’ti padhāna saṅkhātaṃ bhāvanārabbhakiccaṃ khamantiyā. ‘‘Etaṃ’’ti jīvitanavakaṃ. ‘‘Therena cā’’ti anuruddhattherena ca. ‘‘Etaṃ’’ti jīvita navakaṃ. ‘‘Nirodhakkamo’’ti maraṇāsannakāle nirodhakkamo. ‘‘Etthā’’ti rūpaloke. Kaḷevaraṃ vuccati matasarīraṃ. Tassa nikkhepo kaḷevaranikkhepo. Aññesañca opapātikānaṃ kaḷevaranikkhepo nāma natthi. Kasmā pana tesaṃ kaḷevaranikkhepo nāma natthīti āha ‘‘tesañhī’’tiādiṃ. Vibhāvanipāṭhe. Sabbesampi rūpabrahmānaṃ. Āhārasamuṭṭhānānaṃ rūpānaṃ abhāvato tisamuṭṭhānānīti vuttaṃ. Asaññasatte cittasamuṭṭhānānampi abhāvato dvisamuṭṭhānānīti vuttaṃ. ‘‘Tānī’’ti maraṇāsanna cittasamuṭṭhānāni. Taṃ parimāṇaṃ assāti tāvattakaṃ. ‘‘Lahukagarukatādivikāro’’ti sakalarūpakāyassa lahukagarukādivikāro. Api ca tattha dandhattādikara dhātukkhobhapaccayānaṃ sabbaso abhāvato niccakālampi sakalasarīrassa lahutādiguṇo vattatiyeva. Kiṃ tattha paṭipakkha dhammappavatti cintāya. Tathā asaññasattepi ruppanavikāra cintāyāti.

Rūpappavattikkamānudīpanā niṭṭhitā.

161. Nibbānasaṅgahe. Dvīsu nibbānapadesu pathamapadaṃ aviññātatthaṃ sāmañña padaṃ. Dutīyaṃ viññā tatthaṃ visesapadaṃ. Kilese sametīti samaṇo. Ariyapuggalo. Samaṇassa bhāvo sāmaññaṃ. Ariyamaggo. Sāmaññassa phalāni sāmaññaphalāni. Lokato uttarati atikkamatīti lokuttaraṃ. Loke na paññāvīyatīti paññattīti imamatthaṃ sandhāya ‘‘nahī’’tiādimāha. Cattārimaggaññāṇāni catumaggaññāṇanti evaṃ samāsavasena ekavacanantaṃ padaṃ vākyaṃ patvā bahuvacanantaṃ hotītiāha ‘‘catūhi ariyamaggaññāṇehī’’ti. ‘‘Tādisamhā’’ti ariyamaggasadisamhā. ‘‘Vimukhānaṃ’’ti parammukhānaṃ. ‘‘Jaccandhānaṃ viyā’’ti jaccandhānaṃ candamaṇḍalassa avisayabhāvo viya. ‘‘Tassā’’ti nibbānassa. Tattha ‘‘jaccandhānaṃ’’ti avisayapade sāmipadaṃ. ‘‘Tassā’’ti bhāvapadaṃ. ‘‘Yaṃ kiñcī’’ti kiñciyaṃ atthajātaṃ. Assanibbānassa siddhatanti sambandho. Apākaṭassa dhammassa. Vāyāmopi nāma na atthi. Kuto tassa sacchikaraṇaṃ bhavissatīti adhippāyo. ‘‘Yenā’’ti vāyāmena. ‘‘Nibbānena vinā’’ti nibbānārammaṇaṃ alabhitvāti vuttaṃ hoti. ‘‘Akiccasiddhiṃ’’ti kilesappahāna kiccassa asiddhiṃ. ‘‘Tato’’ti tasmā. ‘‘Vadhāyā’’ti vadhituṃ. ‘‘Parisakkantā’’ti vāyamantā. Gāthāyaṃ. ‘‘Antojaṭā’’ti ajjhattasantāne taṇhājaṭā, taṇhāvinaddhā. ‘‘Bahijaṭā’’ti bahiddhāsantāne taṇhājaṭā, taṇhāvinaddhā. ‘‘Tassā’’ti taṇhāya. ‘‘Vatthuto’’ti visuṃvisuṃ jātasarūpato. Parinibbāyiṃsu, parinibbāyanti, parinibbāyissantīti parinibbutā. Takārapaccayassa kālattayepi pavattanato. Yathā diṭṭhā, sutā, mutā, viññātā,ti. Visiṭṭhaṃ katvā jānitabbanti viññāṇaṃ. Na nidassitabbanti anidassanaṃ. Natthi anto etassāti anantaṃ. Sabbato pavattā guṇappabhā etassāti sabbatopabhaṃ. ‘‘Bhagavatā vuttaṃ’’ti dīghanikāye kevaṭṭasutte vuttaṃ. ‘‘Savantiyo’’ti mahānadiyo vā kunnadiyo vā. ‘‘Appentī’’ti pavisanti. ‘‘Dhārāti’’ meghavuṭṭhidhārā. Buddhesu anuppajjantesu ekasattopi parinibbātuṃ na sakkotīti idaṃ buddhuppādakappe eva pacceka sambuddhāpi uppajjantīti katvā vuttaṃ. Apadāna pāḷiyaṃ pana buddhasuññakappepi paccekasambuddhānaṃ uppatti āgatā eva. ‘‘Ekasattopī’’ti vā sāvakasatto gahetabbo. Evañhi sati apadānapāḷiyā avirodho hoti. ‘‘Ārādhentī’’ti sādhenti paṭilabhanti. Sabbato pavattā guṇappabhā etassāti atthaṃ sandhāya ‘‘sabbatopabhā sampannaṃ’’ti vuttaṃ. ‘‘Joti vanta tarovā’’ti obhāsavantataro vā. Sabbattha pabhavati saṃvijjatīti sabbatopabhanti imamatthaṃ sandhāya sabbato vā pabhutameva hotīti vuttaṃ. Tenāha ‘‘na katthaci natthī’’ti. ‘‘Evaṃsante pī’’ti evaṃ vuttanayena ekavidhe santepi. ‘‘Upacarituṃ’’ti upacāravasena voharituṃ. ‘‘Yathāhā’’ti tasmiṃ yevasutte puna kiṃ āha. Bhavaṃ netīti bhavanetti. Bhavataṇhā eva. ‘‘Samparāyikā’’ti cutianantare pattabbā. Dvinnaṃ khīṇāsavānaṃ anupādisesatā vuttāti sambandho. Ettha ‘‘anupādisesatā’’ti anupādisesanibbānaṃ vuccati. Sekkhesu arahattamaggaṭṭhassa sekkhassa kilesupādisesa vasena anupādisesatā vuttā. ‘‘Kilesupādiseso’’ti ca kilesa saṅkhāto upādiseso. Tathā khandhupādisesopi. Antarāparinibbāyītiādīsu parinibbānaṃ nāma kilesaparinibbānaṃ vuttaṃ. Ubhato bhāga vimuttādīnaṃ padattho navamaparicchede āgamissati. ‘‘Kilesakkhayena saheva khiyyantī’’ti paccuppannabhave arahattamaggakkhaṇe kilesakkhayena saddhiṃ eva khiyyanti. Anuppāda dhammataṃ gacchanti. Tathā anāgāmi puggalassa kāmapaṭisandhikkhandhāpi anāgāmimaggakkhaṇe, sotāpannassa sattabhaveṭhapetvā avasesa kāmapaṭisandhikkhandhā sotāpatti maggakkhaṇe taṃ taṃ kilesakkhaye na saheva khiyyantīti. Paccuppannakkhandhā pana kilesakkhayena sahakhiyyanti. Khandhupādisesā nāma hutvā yāvamaraṇakālā khīṇāsavānampi pavattanti. Kasmā pavattantīti āha ‘‘yāvacutiyā pavattamānaṃ’’tiādiṃ. Paccuppannakkhandhasantānaṃ pana dhammatāsiddhanti sambandho. ‘‘Phalanissandabhūtaṃ’’ti vipākaphalabhūtañca nissandaphalabhūtañca hutvā. ‘‘Tenasahevā’’ti kilesakkhayena saheva. ‘‘Yasmāpanā’’tiādīsu. Parisamantato bundhanti nīvārenti, santisukhassa antarāyaṃ karontīti palibodhā. Kilesābhisaṅkharaṇa kiccāni, kammābhisaṅkharaṇakiccāni, khandhābhisaṅkharaṇa kiccāni ca. Palibodhehi saha vattantīti sapalibodhā. Saṅkhāra nimittehi saha vattantīti sanimittā. Taṇhāpaṇidhīhi saha vattantīti sapaṇihitā.‘‘Tato’’ti pāpakammato, apāyadukkhato ca. ‘‘Kocī’’ti kocidhammo. ‘‘Nirodhetuṃ sakkotī’’ti sakkāyadiṭṭhiyā niruddhāya te nirujjhanti. Aniruddhāya nanirujjhanti. Tasmā sakkāyadiṭṭhi nirodho nibyāpāradhammopi samāno te palibodhe nirodheti nāma. ‘‘Nirodhetuṃ sakkotī’’ti ca abyāpāre byāpāraparikappanāti daṭṭhabbaṃ. Sakkāyadiṭṭhinirodhoyeva te palibodhe nirodhetuṃ sakkotīti ettha dvinnampi nirodho ekoyeva. Evaṃ santepi avijjā nirodhā saṅkhāra nirodhotiādīsu viya abhede bhedaparikappanā hotīti. Uppādo ca pavatto ca uppādappavattā. Te mūlaṃ yassāti viggaho. Yena oḷārikākārena. Mārentīti mārā. Vadhakapaccatthikāti vuttaṃ hoti. Kilesamārādayo. Mārā dahanti tiṭṭhanti etesūti māradheyyā. Māreti cāveti cāti maccu. Maraṇameva. Maccudahati tiṭṭhati etesūti maccudheyyā. ‘‘Natthi tasmiṃ nimittaṃ’’ti vutte paññattidhammesupi uppādappavattamūlaṃ nimittaṃ nāma natthi. Evaṃsati, tehi nibbānassa aviseso āpajjatīti codanā. Taṃ pariharanto ‘‘tañhī’’tiādimāha. Viddhaṃsetvāti ca sādhentanti ca atthavisesa pākaṭatthāya abyāpāre byāpāra parikappanā eva. Paṇītādibhede. Idaṃ buddhānaṃ nibbānaṃ paṇītaṃ. Idaṃ paccekabuddhānaṃ nibbānaṃ majjhimaṃ. Idaṃ buddhasāvakānaṃ nibbānaṃ hīnanti bhinnaṃ na hotīti yojetabbaṃ. Nānappakārena cittaṃ nidheti etenāti paṇihitaṃ. ‘‘Nidhetī’’ti ārammaṇesu ninnaṃ poṇaṃ pabbhāraṃ katvā ṭhapetīti attho. Tathā paṇidhānapaṇidhīsu. Atthato ekaṃ āsātaṇhāya nāmaṃ. ‘‘Labbhamānāpī’’ti bhavasampatti bhogasampattiyo labbhamānāpi. ‘‘Pipāsavinaya dhammattā’’ti pātuṃ paribhuñjituṃ icchā pipāsā. Pipāsaṃ vineti vigametīti pipāsavinayo. ‘‘Vedayitasukhaṃ’’ti vedanāsukhaṃ. ‘‘Katamaṃ taṃ āvuso’’ti pāḷipāṭhe ‘‘taṃ’’ti tasmā. ‘‘Yadettha vedayitaṃ natthī’’ti yasmā ettha vedayitaṃ natthi. Tasmā nibbāne sukhaṃ nāma katamanti yojanā. ‘‘Etthā’’ti etasmiṃ nibbāne. ‘‘Etadevetthā’’tiādimhi. ‘‘Eta devā’’ti esoeva. Yasmā ettha vedayitaṃ natthi. Tasmā eso vedayitassa natthibhāvo eva etthanibbāne sukhanti yojanā.

‘‘Ettha cā’’tiādīsu. Yadetaṃ khiyyanaṃ nirujjhanaṃ atthīti sambandho. Keci pana taṃkhiyyana nirujjhana kriyāmattaṃ nibbānaṃ na hoti. Abhāva paññattimattaṃ hotīti vadanti. Taṃ paṭisedhento ‘‘na hitaṃ’’tiādimāha. ‘‘Paññattirūpaṃ’’ti paññattisabhāvo. Pāḷipāṭhe. ‘‘Padahatī’’ti vīriyaṃ daḷhaṃ karoti. Pahito attā anenāti pahitatto. ‘‘Pahito’’ti padahito. Anivattabhāve ṭhapito. Pesitotipi vaṇṇenti. ‘‘Kāyenā’’ti nāmakāyena. Taṇhāvase vattantīti taṇhāvasikā. ‘‘Tesaṃ pī’’ti tesaṃ vādepi. Tasmiṃ khaya nirodhamatte anantaguṇā nāma natthīti imaṃ vādaṃ visodhetuṃ ‘‘nibbānassa cā’’tiādi vuttaṃ. ‘‘Paṭipakkhavasena sijjhantī’’ti etena vaṭṭadhammesu mahantaṃ ādīnavaṃ passantā eva tesaṃ nirodhe mahantaṃ guṇānisaṃsaṃ passantīti dīpeti. Ye pana yathāvuttaṃ khayanirodhaṃ paramatthanibbānanti na jānanti, tesaṃ vattabbameva natthi. Evaṃ guṇapadānaṃ gambhīrattā taṃkhayanirodhamattaṃ anantaguṇānaṃ vatthu na hotīti maññanti. Idāni nibbānaṃ paramaṃ sukhanti vuttaṃ. Kathaṃ taṃ khayanirodhamattaṃ paramasukhaṃ nāma bhaveyyāti imaṃ vādaṃ visodhetuṃ ‘‘santisukhañcanāmā’’tiādi vuttaṃ. Atthibhikkhaveti sutte. ‘‘Nocetaṃ abhavissā’’ti etaṃ ajātaṃ noce santaṃ vijjamānaṃ na bhaveyya. ‘‘Nayimassā’’ti na imassa. Paccakkhabhūtaṃ khandhapañcakaṃ dassento ‘‘imassā’’ti vadati. Nissakkatthe ca sāmivacanaṃ. Imasmā jātā bhūtā katā saṅkhatā sattānaṃ nissaraṇaṃ nāma na paññāyeyyāti yojanā. Paratthapi esanayo. Esanayo sabbesūtiādīsu. Duccarita dhammā nāma paccaye sati, jāyanti. Asati, na jāyantīti evaṃ jātaṃ viya ajātampi tesaṃ atthi. Yadi ca ajātaṃ nāma natthi. Jātameva atthi. Evaṃsati, attani duccaritānaṃ ajātatthāya sammāpaṭipajjantānampi sabbe duccarita dhammā attani jātāyeva siyuṃ, no ajātā. Kasmā, ajātassa nāma natthitāyātiādinā yojetabbaṃ.

‘‘Ettāvatā’’ti, atthi bhikkhave ajātaṃtiādinā pāḷivacanena. Sabbesaṅkhārā samanti vūpasamanti etthāti sabbasaṅkhāra samatho. Sabbe upadhayo ettha nissajjanti ariyājanāti sabbupadhinissaggo. ‘‘Upalabbhamāno’’ti santilakkhaṇena ñāṇena upalabbhamāno. ‘‘Esiṃsū’’ti katvā esanakiccassa sikhāpattaṃ atthaṃ dassetuṃ ‘‘adhigacchiṃsū’’ti vuttaṃ.

Nibbānasaṅgahānudīpanā niṭṭhitā.

Rūpasaṅgahadīpaniyāanudīpanā niṭṭhitā.

7. Samuccayasaṅgahaanudīpanā

162. Samuccayasaṅgahe. Attano āveṇikabhūtena sāmañña lakkhaṇenati ca sambandho. Aññāpadesena eva tadubhayalakkhaṇena salakkhaṇāni nāma vuccantīti adhippāyo. ‘‘Nibbānassapi sarūpato labbhamānasabhāvatā’’ti aññanissaya rahitena labbhamānasabhāvatā. Nanu nibbānampi rāgakkhayo dosakkhayo mohakkhayotiādinā aññanissayadassanaṃ atthi yevāti. Dassanamattaṃ atthi. Nibbānaṃ pana rāgādīhi paṭibaddhaṃ na hoti. Atha kho tehi dūrataraṃ hoti. Paṭipakkhataraṃ, paṭiviruddhataraṃ. Yañhi rūpassa khayo vayo bhedo aniccāti vuttaṃ. Tattha rūpassa uppajjitvā khayo vuttoti so rūpassa nissito eva hoti. Idha pana rāgādīnaṃ puna uppādassapi abhāvo vuttoti so rāgādīsu anissito eva. Na kevalaṃ anissito. Atha kho tehi dūrataro ca paṭipakkhataro ca tesaṃ paṭipakkhaguṇehi imassasiddhattāti. Anipphannarūpānipi adhippetāni eva tesampi khandhāyatanadhātu saccesu saṅgahitattā.

Āsavādīsu. ''Pārivāsiyaṭṭhenā''ti parivāsakaraṇaṭṭhena. ''Madanīyaṭṭhenā''ti madanajanakaṭṭhena. ''Parivāsaṃ gaṇhantī''ti dosavepullaṃ āpajjantīti vuttaṃ hoti. Puna ''parivāsaṃ''ti duggandhatādiparivāsaṃ. ''Āsavabharitamevā''ti āsavehi pūritameva. ''Chaḷārammaṇāni dūsentī''ti tāni sāsavādibhāvaṃ pāpentīti adhippāyo. ''Bhavato''ti bhūmito iccevattho. Avadhīyati paricchindīyati etasmāti avadhi. Apādānaṃ vuccati. Mariyādo nāma pariyantaparicchedo. Mariyādamattabhūto kriyāvisayo mariyādavisayo. Avadhi nāma byāpana vidhānaṃ, kriyā byāpanassa visayo abhividhivisayo. ''Yassā''ti avadhi vatthussa. ''Attānaṃ''ti avadhivatthuṃ. ''Bahikatvā''ti sampattamattaṃ katvāti adhippāyo. Avadhivicāraṇāyaṃ. ''Saddassā''ti bhagavato kittisaddassa. ''Taṃ''ti avadhibhūtaṃ atthaṃ. ''Yaso''ti kittisaddo. ''Itaraṃ''ti anabhividhivisayaṃ bahi katvā pavattati.

Kāmāsavādīsu. ''Tannāmenā''ti kāmanāmena. ''Tadārammaṇā''ti kāmadhammārammaṇā. ''Ayamattho vā''ti kāmīyatītiādinā vutto pacchimatthova. ''Mahaggatakusaladhammā''ti idhādhippetaṃ kammabhavaṃ sandhāya vuttaṃ. ''Taṃ nibbattā''ti tena nibbattā. ''Tadārammaṇā''ti duvidhabhavārammaṇā. ''Taṇhā evā''ti bhavataṇhā eva. ''Bhavo evā''ti bhavārammaṇatāya bhavanāmikā taṇhā eva. ''Ime evā''ti taṇhādiṭṭhi avijjā eva. ''Parivutthe satī''ti parivasite sati. ''Kāmavisayā''ti kāmadhammavisayā. ''Tasmiṃ''ti kāmāsave. Bhavavisayā mānādayo parivutthā evātiādinā yojetabbaṃ. Tathā diṭṭhivisayāti padepi.

''Anassāsikaṃ katvā''ti assāsapassāsarahitaṃ katvā. ''Avahananaṭṭhenā''ti ajjhottharitvā māraṇaṭṭhena. Adhokatvā māraṇaṭṭhenātipi yujjati. ''Duttaraṭṭhenā''ti tattha patantassa tarituṃ dukkaraṭṭhena. ''Vuttanayenā''ti āsavesu vuttanayena.

''Vaṭṭasmiṃ''ti tividhavaṭṭasmiṃ. ''Bhavayantake''ti avijjāsaṅkhārādike bhavacakke. ''Āmasanaṃ''ti padassa atthaṃ dasseti ''tathā tathā kappetvā gahaṇa''nti. ''Sāsane''ti pariyattisāsane tasmiṃ tasmiṃ suttante. ''Diṭṭhiyo diṭṭhupādānaṃ''ti diṭṭhivatthūsu daḷhaggāhaṭṭhena diṭṭhiyo eva diṭṭhupādānaṃ. Attavādupādāne. Parikappa buddhi nāma micchāñāṇaṃ vuccati. ''Issara nimmitaṃ''ti sakalalokissarena mahābrahmunā ādikappakāle nimmitaṃ. ''Adhicca samuppannaṃ''ti ahetu apaccayā samuppannaṃ. ''Accantasassataṃ''ti bhavaparamparāsu sassataṃ. ''Ekaccasassataṃ''ti bhavavisesaṃ patvā ekaccānaṃ sattānaṃ sassataṃ. ''Ucchinnaṃ''ti yatthakatthaci parammaraṇā ucchinnaṃ. Purāṇañcakammaṃ parikkhīṇaṃ, navañcakammaṃ akataṃ. Evaṃ saṃsāra suddhītiādinā gahaṇanti attho. Santo kāyo sakkāyo. ''Santo''ti paramatthato vijjamāno. ''Kāyo''ti rūpakāyo, nāmakāyo. Attano attano kāyo vā sakkāyo. Paccattakāyo, pāṭipuggalika kāyoti vuttaṃ hoti. Yathāvuttakāya dvayameva. Sakkāye diṭṭhi sakkāyadiṭṭhi. Tattha ''sakkāye diṭṭhī''ti pubbantāparanta kappikānaṃ viya pubbantā paranteacintetvā sabbasattānaṃpi attano khandhesu eva 'rūpaṃ me attāti vā' attā me rūpavāti vā, attani me rūpanti vā, rūpasmiṃ me attāti vā, evamādinā dhammatā siddhā diṭṭhīti vuttaṃ hoti. ''Assutavā''ti khandhadesanādike suññatadhammappaṭisaṃ yutte desanā dhamme assuta pubbattā natthi sutaṃ etassāti assutavā. ''Puthujjano''ti lokiyamahājano. Tattha pariyāpanno pana ekapuggalopi puthujjanotveva vuccati. So sutavāpi atthi, assutavāpi atthi. Idha assutavā adhippeto. Ariya puggalo pana tattha pariyāpanno na hoti. Ahantivā, mamāti vā, mayīti vā, meti vā, parāmasana padāni nāma. ''Sesadhammevā gahetvā''ti rūpato avasese nāmakkhandha dhamme attā meti gahetvā vā. ''Dhamma muttakaṃ vā attānaṃ gahetvā''ti pañcakkhandhadhammavimuttaṃ parikappasiddhaṃ attānaṃ vā gahetvā. Catasso avatthā yassāti caturāvatthikā. Vedanāya sambhogarasattā ''saṃbhuñjiṃ''ti vuttaṃ. ''Sukhito''ti sukhavedanāya samaṅgīpuggalo. Dhammato khandha pañcakameva. Tattha pana sukhavedanāpadhānattā tathā samanupassanto vedanaṃ attāti samanupassati nāma. ''Samūhato gahetvā''ti ahamasmi, ahaṃ eko sattotiādinā samūhato. ''Vatthū''ti pañcakkhandhā vuccanti. Ñātapariññādivasena apariññātāni vatthūni etehīti apariññātavatthukā. Ekamuhuttamattepi kāle. Rūpaṃ attato samanupassatītiādikaṃ caturāvatthaṃ sandhāya ''kadāci attato''tiādi vuttaṃ. ''Attanimittaṃ''ti abhikkamanādīsu kāyavacīmano kriyāsu ahaṃ abhikkamāmi, ahaṃ paṭikkamāmītiādinā citte dissamānā attacchāyā vuccati.

‘‘Kāmanaṭṭhenā’’ti icchanaṭṭhena. ‘‘Chandanaṭṭhenā’’ti patthanaṭṭhena. Līnabhāvo nāma cittacetasikānaṃ paṭikuṭanaṃ. Āpādīyate āpādanaṃ. Līnabhāvassa āpādananti viggaho. ‘‘Tandī’’ti ālasyaṃ vuccati. ‘‘Vijambhitatā’’ nāma kilesavasena kāyaṅgānaṃ vijambhanaṃ samiñjanappasāraṇādikaraṇaṃ. Sā eva paccayo etassāti viggaho.

Anusayapadatthe. ‘‘Uppajjantī’’ti uppajjituṃ sakkonti. Na pana ekantato uppajjanti. Santesuhi ekantato uppajjantesu anusayā nāma na honti sayanakiccasseva abhāvato. ‘‘Uppajjantī’’ti vā uppajjituṃ pahonti. Patthodano bahūnaṃ janānaṃ pahotītiādīsu viya. Paññattiyohi asabhāvadhammajātikattā kāraṇa lābhepi uppajjituṃ nappahonti. Ime pana sabhāvadhammajātikattā kāraṇa lābhe sati uppajjituṃ pahontīti. Evañhisati, uppādaṃ apattānampi tesaṃ paramatthajātikatā siddhā hotīti. ‘‘Saha anusentī’’ti ekato anusentīti vuttā kāmarāgānusayo ca paṭighānusayo ca mānānusayo ca diṭṭhānusayo ca vicikicchānusayo ca. Imesaṃ sattānaṃ sattasantāne anusayakiccamattaṃ ṭhapetvā ekato uppatti nāma natthi. Yadi ekato uppajjeyyuṃ. Dvādasā kusalacittāni sattasantāne niccakālampi ekato uppajjeyyuṃ. Na ca uppajjanti. Tasmā viññāyati uppajjanaṃ nāma appahīnaṭṭhena uppajjanārahabhāvo vuttoti. Sentīti vatvā tadatthaṃ dasseti ‘‘visuṃ’’tiādinā. ‘‘Avuṭṭhitā’’ti uppādaṃ apattā. ‘‘Tathāpavattā’’ti cālanākārena pavattā. Puna ‘‘tathāpavattā’’ti javanasahajātākārena pavattā. ‘‘Yesaṃ’’ti kāmarāgānusayādīnaṃ. ‘‘Āvajjanaṃ’’ti āvajjanacittaṃ. ‘‘Damathaṃ’’ti sudantabhāvaṃ. ‘‘Tathā pavattā’’ti cittasantānānusayanākārena pavattā. Tāavatthā yesaṃ te tadavatthikā. Yadi te uppādaṃ apattā. Evaṃsati, te paramatthāpi nāma na bhaveyyunti codanaṃ pariharati ‘‘te panā’’tiādinā. Sace te kusalābyākata cittasantānampi anugatā. Evaṃsati, te kusalābyākatāni nāma siyunti codanaṃ pariharati ‘‘na cā’’tiādinā. Atha te ekanta akusalā siyuṃ. Evaṃsati, kusalābyākatehi viruddhā bhaveyyuṃti codanaṃ pariharati ‘‘nāpī’’tiādinā. Yadi uppādaṃ apattā. Evaṃsati, kālavimuttā siyunti āha ‘‘nāpikālattaya vinimuttā’’tiādiṃ. ‘‘Sānusaye cittasantāne’’ti sekkhaputhujjanānaṃ cittasantāne. ‘‘Saha magguppādā’’ti magguppādena saheva. ‘‘Tattha tattha vutto’’ti aṭṭhakathāṭīkāsu vutto. ‘‘Anāgatasāmaññaṃ’’ti anāgatasadisaṃ. Na ekanta anāgatantipi vadanti. Kathaṃ te saṅkhatajātikā hontīti āha ‘‘tehi magge’’tiādiṃ. Vibhāvanipāṭhe. ‘‘Appahīnā’’ti maggena appahīnā. ‘‘Tadavatthā’’ti uppajjanārahāvatthā. ‘‘Taṃ sabhāvattā’’ti kāmarāgādi sabhāvattā. ‘‘Tathā vuccantī’’ti anusayāti vuccanti. Anāgatā nāma na honti. Cittasantāne vattamānabhāvena siddhattā. ‘‘Hañci pajahatī’’ti yadipajahati. ‘‘Tenahī’’ti tato eva. ‘‘Ratto’’ti rāgasamaṅgī hutvā. ‘‘Duṭṭho’’ti dosasamaṅgī hutvā. ‘‘Muḷho’’ti mohasamaṅgī hutvā pajahatīti doso āpajjatīti vuttaṃ hoti. Pariyuṭṭhāna pattānaṃ rāgādīnaṃ. ‘‘Maggavajjhaṃ’’ti maggena vadhitabbaṃ. ‘‘Uppannaṃ’’ti paccuppannaṃ. Vattamānañca taṃ uppannañcāti vattamānuppannaṃ. ‘‘Bhutvā’’ti ārammaṇaṃ paribhuñjitvā. Vigacchatīti vigataṃ. Bhutvā vigatañca taṃ uppannañcāti bhutvā vigatuppannaṃ. Vipaccanatthāya okāsaṃ karontīti okāsakataṃ. Okāsakatañca taṃ uppannañcāti okāsakatuppannaṃ. Samudācāro vuccati bhiyyo pavattanaṃ. Samudācāro ca so uppannañcāti samudācāruppannaṃ. Khandhapañcaka saṅkhātaṃ bhūmiṃ labhatīti bhūmiladdhaṃ. Bhūmiladdhañca taṃ uppannañcāti bhūmiladdhuppannaṃ. Ārammaṇaṃ adhikataraṃ gaṇhātīti ārammaṇādhiggahitaṃ. Ārammaṇādhiggahitañca taṃ uppannañcāti ārammaṇādhiggahituppannaṃ. Mahaggatajjhānena avikkhambhitañca taṃ uppannañcāti avikkhambhituppannaṃ. Maggena asamugghāṭitañca taṃ uppannañcāti asamugghāṭituppannaṃ. Evaṃ maggavajjhānaṃ anusayānaṃ uppannabhāvena vuttattā paccuppannatā pariyāyova tesaṃ vattabboti. ‘‘Sekkhā’’ti sattasekkhapuggalā.

Orambhāgo vuccati kāmalokoceva puthujjanabhāvo ca. Orambhāge sandissantīti orambhāgiyāni. Uddhaṃbhāgo vuccati mahaggatabhāvoceva ariyabhāvo ca. Uddhaṃbhāge sandissantīti uddhaṃbhāgiyāni. Tattha. Kāmacchando, byāpādo,ti imāni dvesaṃ yojanāni kāmalokasaṅkhāte orambhāge eva sandissanti. Diṭṭhi, vicikicchā, sīlabbataparāmāso,ti imāni tīṇi puthujjanabhāva saṅkhāte. Sesāni pana pañca mahaggatabhāvasaṅkhāte ca ariyabhāvasaṅkhāteca uddhaṃbhāgepi sandissanti. Athavā. Purimāni pañcayassa tāni maggena appahīnāni, taṃ uparibhavagge ṭhitampi kāmalokasaṅkhātaṃ orambhāgaṃ ākaḍḍhanti, tasmā orambhāgāya saṃvattantīti orambhāgiyāni. Pacchimāni pañca yassa tāni appahīnāni, taṃ kāmaloke ṭhitampi uddhaṃbhāgaṃ ākaḍḍhanti, tasmā uddhaṃbhāgāya saṃvattantīti uddhaṃbhāgiyāni. Tatthahi dverūpārūparāgā ekantena mahaggatabhāvaṃ ākaḍḍhantiyeva. Māno ca uddhaccañca avijjācāti imāni ca rūpārūparāgasahagatāni hutvā ākaḍḍhanti. Oraṃ heṭṭhimaṃ kāmalokaṃ bhajantīti orambhāgiyāni. Uddhaṃ rūpārūpalokaṃ bhajantīti uddhaṃbhāgiyānītipi vaṇṇenti. ‘‘Itarāni panā’’ti dve issā saṃyojana macchariyasaṃyojanāni. ‘‘Kamopana dvinnaṃ pī’’ti idha saṅgahe dvinnaṃpi anukkamopana.

‘‘Vibādhentī’’ti vihiṃsanti. ‘‘Upatāpenticā’’ti upagantvā santāpenti. Sesamettha suviññeyyaṃ.

Akusalasaṅgahānudīpanā niṭṭhitā.

163. Missakasaṅgahe. ‘‘Cittappaṭipādanaṃ cittaniyojanaṃ. ‘‘Sugati duggati vivaṭṭasaṅkhātāsu cā’’ti sugatibhava duggati bhavanibbānasaṅkhātāsu ca. Nibbānañhi vaṭṭato gigatattā vivaṭṭanti vuccati. ‘‘Dassanādīhi evā’’ti dassanasaṅkappanādīhi eva. Ujugati nāma hitasukhasaṃvattanikā pavatti vuccati. Vaṅkagatināma ahita dukkhasaṃvattanikā pavatti. ‘‘Pathaṅgānī’’ti pathassamaggassa aṅgāni. Maggoti ca upāyo vuccatīti āha ‘‘upāyaṅgānī’’ti. ‘‘Itarānī’’ti sammādiṭṭhi sammāsaṅkappādīni aṅgāni. Ujugatiyā gamanassa upāyaṅgāni. Imepi cattāro maggaṅga dhammā dhammā nāma āgatā. ‘‘Tathā tathā pavattānaṃ’’ti musāvādādivasena pavattānaṃ. ‘‘Nā nāmaggovā’’ti micchāmaggo ca sammāmaggo ca.

‘‘Attādhīnavuttike’’ti attāyattappavattike. Attano gati nāma cakkhundriyādīnaṃ dassanādi kiccameva vuccati. ‘‘Issarā adhipatino’’ti idaṃ ādhippaccatthapākaṭatthaṃ vuttaṃ. Attho pana bhāvappadhānavasena gahetabbo. Indriyaṃ issariyaṃ ādhippaccantihi ime ekatthāti. ‘‘Itthākārāni’’ nāma itthiliṅgapurisaliṅgādi. ‘‘Aññathā appavattiyaṃ’’ti itthisaṇṭhāne purisaliṅgādīnaṃ, purisasaṇṭhāne itthiliṅgādīnaṃ appavattiyaṃ. Tenāha ‘‘tathāhī’’tiādiṃ. Mano vijānanakicce sampayuttadhammānaṃ issaro hoti anaññābhibhavanīyabhāvena pavattanatoti sambandho. Evaṃ parattha. ‘‘Ārammaṇādhimuccane’’ti ārammaṇe nirāsaṅkappavattiyaṃ. ‘‘Ārammaṇupaṭṭhāne’’ti citte buddhaguṇādhikassa ārammaṇassa upaṭṭhāne. ‘‘Catusaccadhammo’’ti tena puggalena anaññāta pubbo catusacca dhammo. Anaññāta pubbaṃ amataṃ vā padaṃ. Anaññātaṃ ñassāmi iti pavattaṃ indriyanti samāso. Paṭipannassāti pana atthato siddhattā vuttaṃ. ‘‘Vippakatabhāvenā’’ti aniṭṭhaṅgatabhāvena. Punappunaṃ jānanakiccayuttānaṃ majjhe channaṃsekkhānaṃ. Etena avasaddassayāva sabbakilesappahānā jānananti atthaṃ dīpeti. Pathama maggena ñātaṃ mariyādaṃ anatikkamma jānanantipi vaṇṇenti. Ājānitatthāti aññātāvī. Arahā khīṇāsavo katakicco vusita brahmacariyo. Aññātāvino indriyanti aññātāvindriyanti atthaṃ dassetuṃ ‘‘pariniṭṭhita ājānanakiccassā’’tiādi vuttaṃ. ‘‘Tabbimuttī’’ti attaggāha vimutti. ‘‘Tasmiṃ vā’’ti tasmiṃ attanivā. ‘‘Saṃkiliṭṭho’’ti nānākilesehi saṃkilesito. ‘‘Vipphandito’’ti nānāsukhadukkhehi saṃkampito. ‘‘Vodānapattiyā’’ti visuddhipattatthāya. ‘‘Tāyapaṭi pattiyā’’ti karaṇatthe, hetu atthe vā karaṇavacanaṃ. ‘‘Vodānapattiyā’’ti sāmiatthe sāmivacanaṃ.

‘‘Balīyantī’’ti nāmadhātuniddeso. Tenāha ‘‘balasā karontī’’ti. ‘‘Balasā’’ti balena. Parito samantato senti parivārentīti parissayā. Assaddhassa bhāvo assaddhiyaṃ. Kosajjasaṅkhātena paṭipakkhadhammena. Muṭṭhā naṭṭhā sati yassāti muṭṭhassati. Muṭṭhassatissa bhāvo muṭṭhassaccaṃ. ‘‘Sesaduka dvayaṃ’’ti ahirikadukaṃ hiridukañca.

Gahapati, jāyampatī, tiādīsu viya patisaddo sāmiissara pariyāyoti āha ‘‘patīti sāmiissaro’’ti. ‘‘Paresaṃ’’ti sahajātesu paresaṃ indriyānaṃ. ‘‘Parehī’’ti kammatthe karaṇavacanaṃ. Pare sahajāte indriya dhammeti attho. ‘‘Adhiko’’ti adhikataro. ‘‘Attādhīna vuttīnaṃ’’ti attāyattavuttīnaṃ. ‘‘Chandāgamanavasena vā’’ti ettha āgacchati phalaṃ etenāti āgamanaṃ. Ādikāraṇaṃ, mūlakāraṇaṃ, pabhavakāraṇaṃ. Chando eva āgamanaṃ chandāgamanaṃ. Tenāha ‘‘pubbe atītabhavesū’’tiādiṃ. Sampayutta dhamme attaparādhīne katvāti sambandho. Mahogho tiṇapaṇṇakasaṭe attaparādhīne karonto viyāti yojanā. Tattha ‘‘attaparādhīne’’ti attasaṅkhātoparo attaparo. Attaparena adhīnā attaparādhīnāti attho. ‘‘Sesesupī’’ti sesesu vīriya citta vīmaṃsādhipatīsupi. Etena ‘vīriyameva adhipati vīriyādhipati. Vīriyavato kiṃ nāma kammaṃ na sijjhatīti evaṃ pubbābhisaṅkhāravasena vā pubbe atītabhavesu suṭṭhu āsevitavīriyāgamanavasena vā tesu tesu kalyāṇa pāpakammesu sampayutta dhamme mahogho viya tiṇapaṇṇakasaṭe attaparādhīne niccaṃ paggahitadhurekatvā pavattaṃ vīriya’ntiādinayaṃ atidisati. ‘‘Pacchimā tayo dhammā’’ti vīriya citta vīmaṃsā dhammā. Paravasepi vattanti, tadā tesaṃ adhipatibhāvo natthīti codanā. Adhipati kiccaṃ nāma dhuravāhitāti sambandho. ‘‘Taṃ taṃ kicca visesaṃ anapekkhitvā’’ti cakkhundriyaṃ dassana kicce issaro, sotindriyaṃ savana kiccetiādīsu taṃ taṃ kiccavisesaṃ apekkhati, tathā anapekkhitvā. ‘‘Vijānanādi kiccaṃ’’ti ‘mano ārammaṇa vijānane’tiādinā vuttaṃ sabbaṃ indriya kiccaṃ.

Bhuso haranti vahantīti āhārā. ‘‘Bhuso’’ti atirekataranti attho. Kathaṃ pana bhuso harantīti āha ‘‘sahajātādī’’tiādiṃ. Tete paccaya dhammā tete paccayuppanna dhammā cāti yojanā. ‘‘Etthā’’ti imissaṃ pāḷiyaṃ. ‘‘Paccayāhāro vā’’ti ettha hetu ārammaṇādiko sabbopaccayo paccayāhāro nāma. Āhāra paccayopana visuṃ eko paccayaviseso. ‘‘Paccayaṭṭhenā’’ti hetu ārammaṇādi paccayaṭṭhena. ‘‘Āhārabhūtā’’ti upatthambhanakiccavisesabhūtāti vuttaṃ hoti. ‘‘Kaḷīraṅkurānaṃ’’ti kammatthe sāmivacanaṃ. ‘‘Vaḍḍhiyā’’ti vaḍḍhanatthāya. ‘‘Ṭhitiyā’’ti ṭhitatthāya. Imesattā vaṭṭe pavattantīti sambandho. Sesamettha suviññeyyaṃ. ‘‘Pakkhe viyūhitvā’’ti pakkhe sañcāletvāti vuttaṃ hoti. ‘‘Pakkhe’’ti vā pakkhehi vātaṃ byūhitvā. ‘‘Tadanusayitassā’’ti tasmiṃ vipāka santāne anusayi tassa. ‘‘Vibhāvetvā’’ti paccakkhato vibhūtaṃ pākaṭaṃ katvā. ‘‘Alabhitvā’’ti cakkhumhi alabhitvā. Apassitvāti vuttaṃ hoti. ‘‘Tatthevā’’ti nivāsaṭṭhāne eva. ‘‘Sampayuttā’’ti viññāṇena sampayuttā. Bhaviṃsu vaḍḍhiṃ sūti bhūtā. Sambhavaṃ vuḍḍhikāraṇaṃ esanti gavesantīti sambhavesino. ‘‘Vuttanayenā’’ti ‘yathā yavabījānaṃ vā sālibījānaṃ vā’tiādinā vuttanayena. ‘‘Āhāretī’’ti pavatteti. ‘‘Manosañcetanāhāro’’ti kusalākusala kammabhūto manosañcetanāhāro. ‘‘Tayo bhave’’ti tayo kāmabhavādike upapattibhave. Ṭhitiyāti ca anuggahāyāti ca vuttaṃ. Itarathā uppattiyāti ca vuttaṃ siyāti adhippāyo.

‘‘Dubbalakiccaṭṭhānavatthukattā’’ti dubbalakiccattā dubbalaṭṭhānattā dubbalavatthukattā. ‘‘Abhinipāta mattāni hontī’’ti dassana savanādi mattāni hontīti adhippāyo. ‘‘Vitakka pacchimakaṃ jhānaṃ’’ti jhānāni nāma vitakkassa pacchānugataṃ hotīti attho. ‘‘Tatthā’’ti tesupañcaviññāṇesu. ‘‘Tā’’ti vedanā ekaggatā. ‘‘Taṃ’’ti jhānakiccaṃ. Ekaggatā balavatī na hotīti sambandho. ‘‘Maggindriya balabhāvāyā’’ti maggindriya balabhāvatthāya. Lokuttaravipākāni javanakiccāni ca sādhipatikāni ca hontīti vuttaṃ ‘‘tibhūmakānī’’tiādi. Sesamettha subodhaṃ.

Missakasaṅgahānudīpanā niṭṭhitā.

164. Bodhipakkhiyasaṅgahe. ‘‘Satipaṭṭhānā’’ti ettha pasaddo pamukhattho padhānatthoti āha ‘‘pamukhā padhānā hutvā’’ti. Ṭhāsaddo gatinivatti atthoti āha ‘‘cittagamanaṃ nivattetvā pavattantī’’ti. ‘‘Kāye anupassanā’’ti kāye pavattā anupassanā. Punappunaṃ passanti yogino etāyāti anupassanā. Katamaṃ passantīti āha ‘‘assāsapassāsādikassā’’tiādiṃ. Kathañcataṃ passantīti vuttaṃ ‘‘taṃ taṃ kāyabhāvenā’’tiādi. Idāni punappuna saddassa atthaṃ dassento ‘‘yāvā’’tiādimāha. Vedanānu passanādīsupi esevanayo. Taṃ na sundaraṃ. Kasmā, sakalassa rūpakāyassa adhippetattā. Sesamettha suviññeyyaṃ. Yadi evantiādīsu. ‘‘Itarāpi siddhā’’ti kāyānupassanādayopi siddhā. Kasmā, dhammānupassanāya antogadhattā. ‘‘Tathā anupassantassā’’ti rūppanalakkhaṇato anupassantassa. ‘‘Taṃ taṃ samūhabhūtarūpadhammavasenā’’ti assāsapassāsādi samūhabhūtassa rūpa dhammassa vasena. ‘‘Subhādivipallāsassā’’ti subha sukha niccavipallāsassa. ‘‘Oḷārikassā’’ti supākaṭavasena oḷārikassa. ‘‘Attūpanibandhā’’ti attena upanibandhā, paṭibaddhā.

‘‘Kāmaṃ’’ti ekantena. Upasussatūti sambandho. ‘‘Yantaṃ’’ti jhānābhiññā maggaphalanibbānaṃ. ‘‘Vīriyassa saṇṭhānaṃ’’ti vīriyagamanassa vīriyappavattanassa nivattivasena saṇṭhānaṃ. Uppannasaddena atīta kilesāpi paccuppanna kilesāpi gahetabbā hontīti āha ‘‘asukasmiṃ kāle’’tiādiṃ. ‘‘Mayhaṃ uppannaṃ’’ti idāni uppannaṃ. ‘‘Pahānāyā’’ti ettha samucchedappahānaṃ adhippetanti āha ‘‘anuppāda dhammatāpādanakaraṇatthaṃ’’ti. Tattha anuppādo dhammo yesaṃ te anuppāda dhammā. Maggena pahīnā akusala dhammā. Anuppāda dhammānaṃ bhāvoti viggaho. Anuppāda dhammatāya āpādanaṃ. Tassa karaṇanti samāso. ‘‘Disvā’’ti tesaṃ uppatti vatthuṃ disvā. ‘‘Paccayasamucchindanatthaṃ’’ti paccayabhūtassa anusayassa samucchindanatthaṃ. ‘‘Apattā’’ti idāni apattā. ‘‘Samaye’’ti buddhuppādanavamakkhaṇe. ‘‘Niyāmaṃ na okkamantī’’ti ariyamaggasaṅkhātaṃ sammattaniyāmaṃ na okkamanti. Nappavisanti. Kilesehi akopetabbatāya akuppo dhammo yassāti akuppa dhammo. Khīṇāsavo. Akuppa dhammassa bhāvo akuppa dhammatā. Arahatta phalaṃ. ‘‘Tesaṃ’’ti kusalānaṃ dhammānaṃ. Uppannānaṃ pāpakānaṃ pahānāyāti katvā visuddhidhammesu yogaṃ karontassa anukkamena bhāvanā kamme matthakaṃ patteādito paṭṭhāya uppannāpi pāpakā pahiyyanti. Anuppannāpi nuppajjanti. Anuppannāpi kusalā uppajjanti. Uppannāpi bhāvanā pāripūriṃ gacchanti. Esanayo anuppannānaṃ pāpakānaṃ anuppādāyātiādīsu. Evaṃ catūsu mukhesu ekekamukhenapi sammā padahantassa sammappadhānaṃ catukiccasādhakaṃ hoti. Tenāha ''etesu panā''tiādiṃ.

Abhivisiṭṭhena dhammavavatthānaññāṇena ñātabbā sabbe paramattha dhammā abhiññeyyā nāma. ''Abhiññā siddhī''ti abhijānana kiccasiddhi. Visuṃ visuṃ paricchinditvā ñātabbā catusacca dhammā pariññeyyā nāma. Tehi dukkhasacca dhammā pariññātabbabhāvena, samudaya sacca dhammā pahātabba bhāvena, nirodhasacca dhammā sacchikātabba bhāvena, maggasacca dhammā bhāvetabbabhāvena ñātabbā hontīti. ''Bhāvanāsiddhī''ti bhāvanākicca siddhi. Taṃ saṃyuttake imāyapāḷiyā sametīti sambandho. ''Vibhaṅge panā''ti iddhipādavibhaṅge pana. ''Citta cetasikarāsī''ti saha pubbabhāgabhāvanāya uttari manussa dhammapariyā pannā cittacetasikarāsi. ''Tattha panā''ti vibhaṅge tasmiṃ uttaracūḷabhājanīye pana. ''Idhā''ti imasmiṃ saṅgahe.

Cattāri sotāpattiyaṅgāni nāma buddhe aveccappasādena samannāgato. Dhamme, saṅghe, ariyakantehi sīlehi samannāgatoti evaṃ vuttāni sotāpattiyā aṅgāni. Tattha ''ariyakantehī''ti ariyajanehi kāmitehi icchitehi. ''Sīlehī''ti pañcaniccasīlehi, ājīvaṭṭhamakasīlehi vā. ''Sammappadhānesū''ti sammappadhānakiccesu.

''Soḷasahikiccehī''ti ekekasmiṃ sacce cattāri cattāri katvā soḷasahi kiccehi. Pīḷanaṭṭho, saṅkhataṭṭho, tiādīhi soḷasahi atthehīti vuttaṃ hoti. Te ca atthā parato āgamissanti. Sati eva sambojjhaṅgoti vuttaṃ, kathaṃ pana sāsati sambodhiṃ samuṭṭhāpetīti āha ''sāhī''tiādiṃ. Esanayo sesabojjhaṅgesupi. ''Tesu dhammesū''ti ajjhattabahiddhā dhammesu. ''Līnasaṅkoca kosajjapakkhaṃ''ti līnapakkha saṅkoca pakkhakosajja pakkhaṃ. Dhuraṃ suṭṭhu paggaṇhāti ukkhipatīti dhurasampaggaho. ''Dhuraṃ''ti samathadhuraṃ vipassanā dhurañca. ''Arati ukkaṇṭha pakkhaṃ''ti aratipakkha nibbidāpakkhaṃ. Dhamme rati dhammarati. Dhamme nandī dhammanandī. Dhamme ārāmo dhammārāmo. ''Sārambho'' nāma cittavihesā. ''Daratho'' nāma cittasantāpo. Samāhito bhikkhave yathābhūtaṃ pajānāti passatīti vacanato paññāya samādhi pādakatā pākaṭāti vuttaṃ ''tassā''tiādiṃ. Samaṃ avisamaṃ attano kiccaṃ vahati sīlenāti samavāhī. Samavāhissa bhāvo samavāhitā.

Sā pana catubbidhā hotīti sambandho. ''Tassā''ti sammādiṭṭhiyā. ''Visākhā''ti ālapana padaṃ. 'Sabbe lokuttare hontī'ti vacanassa sambandhaṃ dassetuṃ ''te pana sattatiṃsappabhedā''tiādimāha. Na vaṭṭhānāni assa atthīti navaṭṭhānikaṃ. ''Lokuttare''ti lokuttara citte. ''Attappaṭipakkhānaṃ''ti attanā ujuppaṭipakkhānaṃ. ''Te''ti bodhipakkhiya dhammā. Etena dassetīti sambandho. ''Kuṇḍaliyā''ti evaṃ nāmakaṃ brāhmaṇaṃ ālapati. ''Vijjā''ti maggavijjā. ''Vimuttī''ti phalavimutti.

Bodhipakkhiyānudīpanā niṭṭhitā.

165. Sabbasaṅgahe. ''Pañcarāsayo''ti pañcasaṅgahā. ''Atītādibhedabhinnānaṃ''ti atītānāgatapaccuppannabhedena, ajjhatta bahiddhābhedena, oḷārikasukhumabhedena, hīnapaṇītabhedena, dūrasantikabhedena ca bhinnānaṃ. ''Upapatti dvāresū''ti cakkhādi dvāresu. ''Kammadvāresū''ti kāyakammadvārādīsu. ''Saṅgammā''ti saṅgantvā. ''Samāgammā''ti samāgantvā. ''Sādhāraṇa kiccāni vā''ti sabbiriyāpathehi sādhāraṇa kiccānivā. Pāḷipāṭhe. ''Kiñcā''ti kasmā ca. ''Saṅkhārevadethā''ti saṅkhārā saṅkhārā iti tumhe vadetha. ''Kiñcasaṅkhataṃ''ti katamañcasaṅkhataṃ. ''Rūpaṃ rūpatthāyā''ti rūpavikatiyā jātatthāya rūpasaṅkhātaṃ saṅkhataṃ abhisaṅkharontīti attho. Upabhogo nāma vatthābharaṇādiko antobhogo. Paribhogo nāma mañcapīṭhādiko bāhira paribhogo. Samparāyikañca vedananti adhikāro. Sesesupi saññāsaṅkhāra viññāṇesupi. ''Dānaṃ dānatthāyā''ti dānapuññassa jātatthāya. Dānasaṅkhātaṃ saṅkhataṃ abhisaṅkharontīti attho. Athavā dānassa attho dānattho. ''Attho''ti ca vipākattho phalattho. Dānavipākatthāya dānaphalatthāya dānapuññasaṅkhātaṃ saṅkhataṃ abhisaṅkharontīti attho. Evaṃ sesesupi. ''Anuyuñjantā''ti vipassanā kammaṃ anuyuñjantā. ''Tīsu dhammesu kilamissantī''ti vuttaṃ. Kathaṃ kilamissantīti āha ''tathāhi yathā''tiādiṃ. ''Sukhasaññitesu paṭisaraṇesū''ti cittasātacittarati paṭilābhatthāya paṭisaraṇesu ārammaṇesu. ''Tāhī''ti sampattīhi. ''Tā''ti sampattiyo. Paramukkaṃsagataṃ sukhasaññitaṭṭhānaṃ hoti. Tasmā tattha dukkhānupassanāñāṇaṃ atirekataraṃ pavattetabbanti tadatthāya bhagavā taṃ vedanaṃ visuṃ ekaṃ khandhaṃ katvā khandha desanaṃ desetīti adhippāyo. Esanayo paratthapi. ‘‘Ñāṇasammataṃ’’ti puthujjanehi ñāṇasammataṃ. ‘‘Paramaṃ attānaṃ katvā’’ti loke viññuttaṃ paramaṃ hoti, tasmā vijānanaṃ paramaṃ attānaṃ katvā. Sesamettha supākaṭaṃ. ‘‘Yatthabhuñjatī’’tiādīsu. ‘‘Yattha bhuñjatī’’ti yasmiṃ bhājane bhuñjati. ‘‘Yañca bhuñjatī’’ti yañca bhojanaṃ bhuñjati. ‘‘Yena ca bhuñjatī’’ti yenabyañjanena bhuñjati. ‘‘Yo ca bhojako’’ti samīpe ṭhatvā parivesako. ‘‘Yo ca bhuñjitā’’ti yo ca bhuñjako.

‘‘Sāsavā evā’’ti sāsavā nāma lokiya dhammā. ‘‘Ussāhantā viya hontī’’ti abyāpāra dhammattā vuttaṃ. Na hi abyāpāra dhammānaṃ ekantena ussāho nāma atthi. Phalassa nibbattanato phalatthāya ussāhantā viya hontīti. ‘‘Ākiritvā’’ti pattharitvā. Sesamettha subodhaṃ.

Dhātusaṅgahe. ‘‘Attano eva sabhāvaṃ’’ti attano sabhāvaṃ evātipi yujjati. ‘‘Īhā ca byāpāro cā’’ti abhikkamāmi paṭikkamāmītiādinā ussāho ca, abhikkamanādi byāpāro ca. ‘‘Na ca jīvayogā’’ti na ca lokiyamahājana sammatena jīvena yuttā. Aṭṭhakathāpāṭhe. Yāyati etthāti yantaṃ. Udukkhalaṃ. Yanta cakkayaṭṭhināma yanta cakkasambandhā musalayaṭṭhi. Araṇī vuccati agginibbattakatthāya katā dve sāraghaṭikā. Adharāraṇī nāma heṭṭhāraṇī. Uttarāraṇī nāma uddhāraṇī. ‘‘Sallamivā’’ti kaṇḍoviya. ‘‘Sūlamivā’’ti vijjhanakadaṇḍo viya. ‘‘Āturāviyā’’ti tehisallasūlehi viddhagilānā viya. Ayathābhucca nimittaṃ nāma ayathābhūtaṃ sattapuggalādinimittaṃ. ‘‘Vanamigo viyā’’ti tiṇa rūpe purisa saññālābho vanamigo viya. ‘‘Aṅgārakāsuyaṃ’’ti aṅgārakūpe. ‘‘Nānāvidhupaddava nimittato’’ti nānāvidhānaṃ upaddavānaṃ uppatti paccayato. ‘‘Vanamakkaṭo viyā’’ti vanavānaro viya. Dukkhena damanaṃ assāti duddamano. ‘‘Assakhaḷuṅko’’ti duṭṭha asso. ‘‘Yattha kāmanipātito’’ti yasmiṃ yasmiṃ ārammaṇe patituṃ kāmeti icchati, tattha tattha nipātito. Puggalavase avattitvā ārammaṇesu yadicchakaṃ nipatanatoti vuttaṃ hoti. ‘‘Raṅganaṭo viyā’’ti samajjanaṭako viya. Sabhāvato atthi saṃvijjatīti santo. Tathoti ca avitathoti ca atthato ekaṃ. Añño pakāro aññathā. Natthi aññathā assāti anaññathaṃ. Dukkhadukkhaṃ nāma kāyikadukkha cetasikadukkhaṃ. ‘‘Kammajānaṃ’’ti vipākakkhandhakaṭattā rūpānaṃ. ‘‘Uppattiyā’’ti uppādatthāya. ‘‘Pagevā’’ti puretarameva. ‘‘Uppannaṃ pī’’ti uppannampi cakkhu. ‘‘Pavattiyā’’ti santānaṭṭhitiyā ṭhitatthāya. ‘‘Paṭijaggana dukkhaṃ’’ti sodhana dukkhaṃ. Paccayavekallaṃ nāma āhāracchedādikaṃ. Nanu bhijjanabhayena pageva paccayasampādanaṃ nāma saṅkhāra dukkhameva siyāti. Saccaṃ. Idha pana āsanne bhijjananimittaṃ disvā kataṃ paccaya sampādanaṃ adhippetaṃ. ‘‘Rakkhāvaraṇagutti saṃvidhāna dukkhaṃ’’ti nānābhayato rakkhaṇassa ca āvaraṇassa ca gopanassa ca saṃvidhāna dukkhaṃ. ‘‘Tadubhayena saheva sijjhatī’’ti kasigorakkhādīni saṅkhāra kammāni vā rakkhāvaraṇa guttisaṃ vidhānādīnivā karontānaṃ taṃ dukkha dukkhaṃ tadubhayena dukkhena saheva sijjhati. ‘‘Tesaṃ’’ti cakkhādīni assādentānaṃ na muccatīti sambandho. ‘‘Pavatti nirodha bhūtassā’’ti pavattiyā nirodha bhūtassa. ‘‘Taṃ pajahati yevā’’ti taṃ lobhaṃ pajahatiyeva. ‘‘Yāvadevā’’ti uparimapariyantena. Ahaṃ asmīti pavatto māno asmimāno. Tassa samugghātanaṃ samucchindanaṃ. ‘‘Pariññātesū’’ti tesu anusayitāya taṇhāya pahānavasena pariññātesu. ‘‘Tabbiparītena panā’’ti tato viparītena pana. Asmimānassa anadhiṭṭhānabhūtātiādi atthena. Anindriyabaddha dhammā nāma pathavīpabbatādīsu pavattā rūpa dhammā.

Satte anukkaṇṭhamāne karotīti sambandho. ‘‘Itī’’ti tasmā. Tesaṃ sattānaṃ. Dujjaho nāma natthi. Tasmā lobhoyeva dukkhasamudayāriya saccaṃ nāmāti yojanā. Sāsavā kusalā kusala dhammā samudayasaccaṃ nāma, dukkha saccabhūtānaṃ vipākakkhandhakaṭattā rūpānaṃ samudayattā saṃvaḍḍhanattā. Mūlabhāvena vuttā ‘avijjā paccayā saṅkhārā’tiādīsu. ‘‘Nandanasadisaṃ’’ti devaloke nandanavanuyyānasadisaṃ. ‘‘Ādipabhavapadhānabhūtā’’ti dukkha dhammānaṃ ādibhūtā, pabhavabhūtā, padhānabhūtā. ‘‘Pabhavabhūtā’’ti ca pathamuppattihetubhūtā. ‘‘Tesaṃ’’ti dukkha dhammānaṃ.

‘‘Katthacī’’ti kāmabhavādīsu kismiñcibhave. ‘‘Kadācī’’ti atītādikālesu kismiñcikāle. ‘‘Kesañcī’’ti devamanussādīsu sattesu kesañcisattānaṃ. ‘‘Kutocī’’ti bahūsukāraṇesu kutocikāraṇā. ‘‘Kathañcī’’ti kenacipakārena.

‘‘Pariṇāmo’’ti pariṇamanaṃ aññathābhāvo. ‘‘Taṃ samaṅgīnaṃ’’ti tehi cakkhādīhi samaṅgīnaṃ puggalaṃ. Pāḷipāṭhe. ‘‘Ādittaṃ’’tiādīpitaṃ samujjalantaṃ. ‘‘Kenā’’ti karaṇabhūtena kena agginā. Tathā ariyamaggo vipariṇāma dhammo ca hoti. Sovipariṇāma dukkhenapi puggalaṃ bhusaṃ pīḷetiyevāti yojanā. ‘‘Nā’’ti na siyā. Samanaṃ vūpasamanaṃ santi. Sabbadukkhānaṃ santīti viggaho. Sabbaṃ vaṭṭadukkhanti sambandho. ‘‘Tassā’’ti ariyamaggassa. ‘‘Pavattamānā cā’’ti santatiṭhitivasena vattamānā ca. ‘‘Mahantaṃ pariḷāhadukkhaṃ’’ti soka parideva dukkha domanassupāyāsānaṃ pavattivasena mahantaṃ pariḷāha dukkhaṃ. Nibbānassa anuppāda dhammattā uppādatthāya paccayo nāma natthi. Tathā appavatti dhammattā pavattatthāya. Sampāpuṇitabbattā pana sampāpanatthāya paccayo atthīti āha ‘‘sampāpaka paccayābhisaṅkharaṇalesaṃ’’ti. Sampāpaka paccayā nāma ariya maggo ca tassa paccayā ca.

Bhavābhavasaṅkhātassa dukkhakkhandhassāti sambandho. ‘‘Tadevā’’ti taṃ dukkhakkhandhaṃ eva. Anupunappunaṃ padīyate anuppadānaṃ. ‘‘Niyyātanaṭṭho’’ti handa gaṇhāti sampaṭicchāpanaṭṭho. ‘‘Tato’’ti vaṭṭadukkhato. ‘‘Muccanūpāyassā’’ti dānasīlanikkhamādikassa muccanūpāyassa. ‘‘Nissaraṇavimuttiyā’’ti nissaraṇa saṅkhātāya vimuttiyā. Saṅkhāra dukkhassa abhāvaṭṭho. ‘‘Sammohassa pahānavasenā’’ti etena idha dassanaṃ nāma ito paṭṭhāya catūsu saccesu asammoha bhāvapatti eva ālokapatti eva vuccatīti dasseti. Tenāha ‘‘paṭivijjhanaṭṭho’’ti. Taṇhāya dāso taṇhādāso. Taṇhādāsassa bhāvo taṇhādāsabyaṃ. Paravasato vimuttivasena aparādhīnatā bhujissabhāvo nāma. Lokiyamaggāhi taṇhādāsabyaṃ nātivattanti. Taṇhāvasaṃ pūrayamānā taṇhāvisayaṃ vipākaṃ janenti. Ayaṃ ariyamaggo eva taṇhāya anārammaṇabhāve ṭhito taṇhādāsabyaṃ ativattati. Taṇhāvasaṃ bhindamāno taṇhāya avisayaṃ vipākaṃ janetīti adhippāyo. ‘‘Dukkhamuttiyā’’ti dukkhato muccanatthaṃ. ‘‘Dukkhavaḍḍhiyā’’ti dukkhavaḍḍhanatthāya. Sesamettha subodhaṃ. ‘‘Khayavirāga nirodha bhūto’’ti ettha kilesa dhammānaṃ virajjanaṃ vigamanaṃ antaradhānaṃ virāgo. ‘‘Anattha padānī’’ti ahitapadāni. Bhayādīnavapadāni. ‘‘Dvārachakkaārammaṇa chakkabhedenā’’ti dvārachakkaṃ dhammārammaṇaṃ hoti. Evaṃsati, ārammaṇa chakkanti na vattabbaṃ dhammārammaṇassa visuṃ gahitattāti. No navattabbaṃ. Kasmā, dvārachakkato sesānaṃ dhammārammaṇānaṃ atthitāyāti dassetuṃ ‘‘ettha cā’’tiādi vuttaṃ. Parato ‘‘etthapī’’tiādīsu esevanayoti.

Sabbasaṅgahānudīpanā niṭṭhitā.

Samuccayasaṅgahadīpaniyāanudīpanā niṭṭhitā.

8. Paccayasaṅgahaanudīpanā

166. Yehipakārehi yathā. Tesaṃ vibhāgo taṃ vibhāgo. Ayañcaniddeso ekasesaniddeso, vicchālopaniddesovāti dassetuṃ ‘‘tesaṃ’’tiādimāha. Na sameti. Gāthāyaṃ ‘yesaṃ’tiādinā tīhi-ya-saddehi dassitānaṃ tiṇṇaṃ atthānaṃ-ta-saddattha sambhavato. Ta-saddatthānañca anusandhiyaṃ paripuṇṇaṃ katvā vattabbato. ‘‘Samuppajjatī’’ti suṭṭhu paripuṇṇaṃ katvā uppajjati, pātubhavati. ‘‘Avinā’’ti avinā hutvā. ‘‘Sahajāta dhammehī’’ti avijjā paccayā saṅkhārātiādīsu saṅkhārādīnaṃ sahajāta dhammehi saheva uppajjanaṃ. ‘‘Kalāpavasenā’’ti suddha dhamma kalāpavasena. ‘‘Sāmañña lakkhaṇaṃ’’ti sādhāraṇa lakkhaṇaṃ. ‘‘Attho’’ti idappaccayatā saddassa attho. ‘‘Ayamattho paṭikkhitto’’ti ‘samuppajjanaṃ samuppādo’ti ayaṃbhāvasādhanattho paṭikkhitto. ‘‘Ayamevā’’ti ayaṃ bhāvasādhanattho eva. Jarāmaraṇaṃ sambhavatīti yojanā. ‘‘Uppādāvā tathāgatānaṃ’’ti sammāsambuddhānaṃ uppādevā sati. ‘‘Anuppādāvā’’ti anuppādevā sati. ‘‘Ṭhitāva sādhātū’’ti jātiyā sati jarāmaraṇassa pavattisabhāvo loke ṭhitoyeva. Katamā pana sādhātūti āha ‘‘dhammaṭṭhitatā’’tiādiṃ. Tattha ‘‘dhammaṭṭhitatā’’ti kenaci akatā sabhāvaṭṭhitatā. ‘‘Dhammaniyāmatā’’ti sabhāvaniyāmatā. ‘‘Tatra tathatā’’ti tasmiṃ sāmaññalakkhaṇe saṅkhata dhammānaṃ tathatā. Sāmañña lakkhaṇameva paṭiccasamuppādo nāmāti dasseti, na avijjādiko paccaya dhammo. Kasmā, tehi vacanehi dhammaniyāmatā mattassa dassitattā. Avijjādīnaṃ dhamma sarūpānaṃ adassitattā. ‘‘Dhammaniyāmatāmattaṃ’’ti ca yathā vuttasāmañña lakkhaṇameva vuccati. Yadi bhāvasādhanaṃ iccheyya, bhāvasādhanaṃ nāma katturahitaṃ bhaveyya. Katturahite ca sati, kathaṃ paṭicca kriyāya samānakattukatā labbhati. Aladdhe ca samānakattukatte kathañca pubbakāletvā paccayasambhavoti. Ayaṃ bhāvasādhanaṃ icchantassa byañjanayuttivirodho. Taṃ pariharanto na cetthātiādimāha. Gambhīrocānanda paṭiccasamuppādo gambhīrāva bhāsocāti bhagavatā vuttaṃ. Bhāvasādhane ca kate uppajjana kriyāmattaṃ nāma visuṃ eko dhammo na hotīti kathaṃ taṃ gambhīraṃ siyāti. Ayaṃ bhāvasādhanaṃ icchantassa gambhīravacana virodho. Taṃ pariharanto ‘‘saṅkhata dhammesu cā’’tiādimāha. Api ca saṅkhata lakkhaṇaṃ nāma saṅkhata dhammatopi gambhīraṃ hoti. Tathāhi cittaṃ nāma saṅkhata dhammo. Tañca atthi mecittaṃ nāmāti sattānaṃ pākaṭaṃ hoti. Tassa pana aniccatā saṅkhātaṃ saṅkhata lakkhaṇaṃ apākaṭaṃ hoti suṭṭhu santatiyā paṭicchannaṃ. Tathā vedanā nāma sukhāvā dukkhāvā saṅkhata dhammo. Sā ca atthi mevedanāti sattānaṃ pākaṭā hoti. Tassā pana aniccatā saṅkhātaṃ saṅkhata lakkhaṇaṃ apākaṭaṃ hoti suṭṭhu santatiyā paṭicchannaṃ. Evaṃ sesesu nāmadhammesu ca rūpadhammesu ca. Yato sattasu visuddhīsu saṅkhata dhamma vavatthāna saṅkhātaṃ diṭṭhivisuddhiñāṇañca avijjādipaccaya pariggaha saṅkhātaṃ kaṅkhāvitaraṇa visuddhiñāṇañca pathamaṃ sampādetvā pacchā dasavidhāni saṅkhata lakkhaṇānupassanā ñāṇāni sampādetabbāni hontīti. Yathā ca aniccatā saṅkhātaṃ saṅkhata lakkhaṇaṃ saṅkhata dhammato gambhīraṃ hoti. Tathā idampi paṭiccasamuppāda saṅkhātaṃ saṅkhata lakkhaṇaṃ saṅkhata dhammato gambhīraṃ hotīti daṭṭhabbaṃ.

‘‘Tabbhāvabhāvībhāvo’’ti ettha bhavati saṃvijjatīti bhāvo. So so avijjādiko bhāvo tabbhāvo. Tabbhāve bhavanti sambhavanti sīlenāti tabbhāvabhāvino. Saṅkhārādayo. ‘‘Bhāvo’’ti uppattikāraṇaṃ. Tabbhāvabhāvīnaṃ bhāvoti tabbhāvabhāvi bhāvoti imamatthaṃ dassento ‘‘tasmiṃ tasmiṃ’’tiādimāha. Api ca ‘‘bhāvo’’ti vijjamānatā vuccati. Tassa tassa paccaya dhammassa bhāvoti tabbhāvo. Tabbhāve sati bhavanti sambhavanti dhammatāyāti tabbhāvabhāvino. Tesaṃ bhāvotipi yujjatiyeva. ‘‘Hetvādi paccaya sattiniyāmaṃ’’ti hetupaccayo, ārammaṇa paccayo, tiādīsu hetusadda ārammaṇa saddādayo lobhādīnaṃ rūpārammaṇādīnañca dhammānaṃ taṃ taṃ paccaya sattivisesaṃ dīpenti. Tesañca so so paccaya sattiviseso visuṃ dhammaniyāmo hoti, evaṃ hetvādi paccayasattiniyāmaṃ nivatteti. ‘‘Tathā tathā’’ti mūlaṭṭhagocaravisayaṭṭhādikena tena tena paccayākārena. So hi vuccatīti sambandho. ‘‘Paccaya dhammuddhāra matte aṭhatvā’’ti paccaya dhammānaṃ nāma saññāvasena uddharaṇamattaṃ akatvāti adhippāyo. ‘‘Āhaccā’’ti āhanitvā taṃ taṃ paccayasatti visesaṃ pāpetvāti attho. Tenāha ‘‘matthakaṃ pāpetvā’’ti. Paccayasatti viseso hi hetuphaladīpane tato uttari vattabba kiccābhāvato matthakaṃ nāma hotīti. ‘‘Anosakkamānā’’ti anivattamānā. ‘‘Etāyā’’ti paccaya sattiyā. Papañcente ācariye.

Etasmā kāraṇā phalaṃ etadeva paṭicca anāgatapakkhato paccuppannapakkhaṃ āgacchati pātubbhavatīti paccayo. Uppattikāraṇaṃ pavattikāraṇañca. Tattha uppattikāraṇaṃ janakapaccayo. Pavattikāraṇaṃ upatthambhaka paccayo. ‘‘Etenā’’ti hetunā. ‘‘Kāyavacī manokammaṃ’’ti ettha ‘‘kammaṃ’’ti kriyāvuccati, gamana ṭhāna nisajjasayanādikaṃ kāyika kriyañca. Ālāpa sallāpa kathana sajjhāyana gāyanādikaṃ vācasika kriyañca. Vijānana cintana vīmaṃsanādikaṃ mānasika kriyañca. ‘‘Abhisaṅkharontī’’ti abhinipphādenti. ‘‘Etehī’’ti etehi lokiyakusalā kusala cetanā dhammehi. Api ca saṅkharonti sattā etehīti saṅkhārā. ‘‘Saṅkharontī’’ti kiṃ saṅkharonti. Attabhāvaṃ saṅkharonti. Bhavābhavaṃ saṅkharonti. Diṭṭhadhammikampi atthaṃ vā anatthaṃ vā saṅkharonti. Samparāyikampi atthaṃ vā anatthaṃ vā saṅkharontītiādinā. Cakkhumpi saṅkharonti, sotaṃpi saṅkharontītiādinā. Dassanampi saṅkharonti, savanampi saṅkharontītiādinā ca vattuṃ vaṭṭatiyeva. ‘‘Vijānātī’’ti vividhena jānāti. Bhūtenapi jānāti, abhūtenapi jānāti. ‘‘Namatī’’ti gocara visayatthāya namati. ‘‘Ruppatī’’ti kuppati, khobhati. ‘‘Phusatī’’ti saṃhanati. ‘‘Vedayatī’’ti viditaṃ karoti. Taṃ taṃ ārammaṇaṃ lagganavasena bhusaṃ nahati bandhati, muñcituṃ na detīti taṇhātipi yujjati. ‘‘Upādiyatī’’ti daḷhaṃ gaṇhāti. Tenāha ‘‘amuñcaggāhaṃ gaṇhātī’’ti. Bhavatīti bhavo. Upapattibhavo. Bhavanti etenāti bhavo. Kammabhavo. ‘‘Jananaṃ’’ti abhinavassa pātubbhavanaṃ. ‘‘Jīraṇaṃ’’ti abhinavabhāvato hāyanaṃ. ‘‘Socanaṃ’’ti cittasantāpanaṃ. ‘‘Paridevanaṃ’’ti rodanaṃ. ‘‘Dukkhaṃ’’ti kāyarujjanaṃ. ‘‘Domanassaṃ’’ti cittarujjanaṃ. ‘‘Visīdanaṃ’’ti bāḷhaṃ cittakilamathabhāvena virūpaṃ hutvā cittassasīdanaṃ. Thāmabalakhiyyanaṃ. Yato assāsapassāsānaṃ virūpappavattivā taṅkhaṇe sabbaso uparujjhanaṃ vā hotīti. ‘‘Kenaci sukhenā’’ti dukkhasaccato vimuttena kenaci santisukhena.

‘‘Dukkhappaṭicchādikā’’ti bhayaṭṭhena dukkhabhūtānaṃ tebhūmika dhammānaṃ dukkhabhāvappaṭicchādikā. ‘‘Samudayappaṭicchādikā’’ti taṇhāya dukkha samudaya bhāvappaṭicchādikā. ‘‘Nirodhappaṭicchādikā’’ti taṇhānirodhasseva dukkhanirodha bhāvappaṭicchādikā. ‘‘Maggappaṭicchādikā’’ti aṭṭhaṅgīka maggasseva dukkhanirodha maggabhāvappaṭicchādikā. Pubbanto vuccati atītekāle bhavaparamparā. Aparanto vuccati anāgate bhavaparamparā. Pubbantā paranto vuccati tadubhayaṃ. ‘‘Paṭiccasamuppādappaṭicchādikā’’ti paccuppannabhave khandhānaṃ paṭiccasamuppādappaṭicchādikā. ‘‘Suttantikanayenā’’ti abhidhammepi vibhaṅge suttanta bhājanīyaṃ nāma āgataṃ. Tena suttanta bhājanīyanayena. Sāsavā kusalā kusala cetanā saṅkhārā nāmāti yojanā. ‘‘Abhidhammanayenā’’ti vibhaṅge abhidhammabhājanīyanayena. Aṭṭhakathāpāṭhe. Avijjā kiriya dhammānaṃ neva upanissaya paccayattaṃ labhati. Kusalā kusalamūlāni kiriya dhammānaṃ na upanissaya paccayattaṃ labhantīti yojanā. Kiriya dhammā avijjāto ca kusalā kusala mūlehi ca upanissaya paccayaṃ na labhantīti vuttaṃ hoti. ‘‘Paccayākāro’’ti paṭicca samuppādo. ‘‘Avijjāvirāgā’’ti avijjā vigamanato. Tesaṃpikiriya dhammānaṃ. Viññāṇādīsupi kiriya viññāṇaṃ, kiriya nāmaṃ, kiriya manāyatanaṃ, kiriyaphasso, kiriya vedanāti atthitāya ‘‘esanayo viññāṇādīsupī’’ti vuttaṃ. ‘‘Kusalā kusala vipākasampayuttaṃ’’ti kusala viññāṇa sampayuttaṃ, akusalaviññāṇasampayuttaṃ, vipāka viññāṇa sampayuttaṃ. ‘‘Taṃ anupapannaṃ’’ti pavattivipākaviññāṇa sahagatassa khandhattayassa taṃ sahajātassa cittajarūpassa ca avasiṭṭhattā taṃ na sampannaṃti attho. Tattha hi viññāṇapade pavattivasena dvattiṃsavidhaṃ vipākacittaṃ viññāṇaṃ nāmāti vuttaṃ. Evañcasati, nāma rūpapadepi pavattivasena tadubhayaṃ pavattiviññāṇasahagataṃpi gahetabbamevāti. ‘‘Taṃ taṃ viññāṇa sampayuttā’’ti paṭisandhiviññāṇa pavatti viññāṇasampayuttā. ‘‘Taṇhupādānānipākaṭānī’’ti cha taṇhā rūpataṇhā saddataṇhādivasena. Cattāri upādānāni kāmupādānādivasenāti evaṃ pākaṭāniyeva. ‘‘Lakkhaṇamattānī’’ti saṅkhata dhammānaṃ saṅkhatabhāvasallakkhaṇa nimittamattāni. ‘‘Ñātibyasanādīhī’’ti ñātivināsanādīhi. ‘‘Ñātibyasanādinimittaṃ’’ti ñātivināsanādikāraṇā.

‘‘Khandhadukkhe’’ti paccakkhandhasaṅkhāte dukkhasacce. Khandhappavatti maggo nāma taṇhāsamudayo eva. Khandhanirodha maggo nāma ariyamaggo. ‘‘Khandha samudayabhūtā’’ti khandhappavattiyā kāraṇabhūtā. ‘‘Avijjāni vuṭānaṃ’’ti avijjāyanīvāritānaṃ pihitānaṃ. ‘‘Appahīna bhavābhilāsānaṃ’’ti maggena appahīna bhavapatthanānaṃ. Appahīnabhavataṇhānanti vuttaṃ hoti. ‘‘Vibandho’’ti antarāyo. ‘‘Udayabhūtānaṃ’’ti vaḍḍhibhūtānaṃ. ‘‘Avassayo’’ti nissayo. Sukhavedanā visesato taṇhāya paccayo hotīti vuttaṃ ‘‘sukhavedanāsadiso’’tiādi. Domanassānaṃ pana tassā paccayabhāvo parato pariyeṭṭhitaṇhāyaṃ pākaṭo bhavissati. Upekkhā vedanāpi dukkhena pīḷitassa sukhaṭhāne tiṭṭhati. Sukhaṃ viya taṃ patthetīti. Samudā caritvā paricayitvā. ‘‘Taṇhā evā’’ti kāmataṇhā eva. ‘‘Attani cā’’ti diṭṭhiyañcāti adhippāyo. ‘‘Attano ārammaṇesū’’ti atta jīva lokādīsu diṭṭhiyāgahitā rammaṇesu. ‘‘Assādana khamanarocanabhūtāyā’’ti sādhuvatāyaṃ mamadassananti evaṃ rajjana tussana kantibhūtāya. ‘‘Upādānīyassā’’ti daḷhaṃ gahetabbassa. ‘‘Atthassā’’ti attano attādikassa atthassa. Gāthāyaṃ.‘‘Bhavaṃ hotī’’ti bhavanto vaḍḍhanto hoti. ‘‘Parābhavo’’ti vināsanto.

‘‘Addhānavante dhamme’’ti tekālikasaṅkhata dhamme. Apatamāne katvāti pāṭhaseso. Yathā upādānaṃti disvā upādārūpaṃti pade ādāsaddo viññāyati. Na upubba padasaddo. Itarathā upādānanti nasijjhati. Evaṃ addhā, addhāna, padesupi. Tenāha ‘‘addhānaṃ’’ti nasijjhatīti. Saṃkhipanti vīsatākārā etesūti saṅkhepā. Saṅgahā. ‘‘Vaṭṭadhammā’’ti saṅkhārādayo dhammā. ‘‘Etthā’’ti etāsu avijjātaṇhāsu. Kathaṃ tiṭṭhantīti āha ‘‘tadāyattavuttitāyā’’ti. ‘‘Patiṭṭhā’’ti suppatiṭṭhitaṭṭhānāni. ‘‘Pabhavā’’ti vaṭṭadhammaparamparappavattiyā mūla padhāna kāraṇāni. Tattha hetu ca desetabbo hoti. Itarathā issaranimmānadiṭṭhi ahetuka diṭṭhīnaṃ okāso siyāti. Phalañca desetabbaṃ hoti. Itarathā ucchedadiṭṭhiyā okāso siyāti. ‘‘Addhuno’’ti dīghakālassa. ‘‘Nivattetī’’ti samucchindati. ‘‘Ahetū apaccayā sattā pavattantī’’ti pubbaheturahitā pubbapaccayarahitā hutvā imesattā pavattanti. ‘‘Avijjādīhi sādhetabbo na hotī’’ti bhavaparamparāsu nicco hutvā sandhāvantassa avijjādīhi kattabba kiccaṃ na hotīti adhippāyo. ‘‘Kesañci na sambhavantiyevā’’ti anāgāmīnaṃ arahantānañca na sambhavantiyeva. Mahāādīnavarāsidassanatthaṃ sokādivacanaṃ hotīti yojanā. ‘‘Tesaṃ’’ti aññesaṃ paccayānaṃ. ‘‘Laddhā’’ti atthato laddhā. ‘‘Tadavinābhāvibhāvalakkhaṇenā’’ti ettha tena tena paccayena avinābhāvīnaṃ bhāvo, so eva lakkhaṇanti viggaho. ‘‘Parattha pī’’ti ito paresu taṇhupādāna bhavaggahaṇenātiādīsupi. ‘‘Ādito’’tiādimhi. Vibhāvanipāṭhe. ‘‘Kilesabhāvasāmaññato’’ti kilesabhāvena samānattā sadisattā. ‘‘Lakkhitabba dhammehī’’ti viññāṇādīhi. ‘‘Pathamena dutīyassā’’ti pathamasaṅkhepena saddhiṃ dutīyassa saṅkhepassa ekā sandhītiādinā yojetabbaṃ. ‘‘Lokassa pākaṭa vohārenā’’ti kilesadhammā kammadhammā ca loke hetūti pākaṭā honti. Vipākadhammā pana phalanti pākaṭā. Evaṃ loke pākaṭa vohārena. Idha pana kilesadhammakammadhammā vā hontu, vipākadhammā vā, yo yo paccayapakkhe ṭhito, so so hetūtipi vattabboyeva. Yo yo paccayuppanna pakkhe ṭhito, so so phalantidassento ‘‘hetuphalasaddāpanā’’tiādimāha. Aṭṭhakathā pāṭhe. ‘‘Sajjantassā’’ti saṃvidahantassa. ‘‘Āyūhana saṅkhārā nāmā’’tiādito paṭṭhāya samuccayanasaṅkhārā nāma. ‘‘Dakkhiṇaṃ’’ti dānavatthuṃ.

Dakkhiṇodakaṃ vā. ‘‘Ettha cā’’ti imasmiṃ tatīyapañcake ca. ‘‘Vuttanayene vā’’ti pathamapañcake vuttanayeneva. Vibhāvanipāṭhe. ‘‘Āyatiṃ paṭisandhiyā paccayacetanā bhavo nāmā’’ti idaṃ uddesapāḷiyaṃ yathādiṭṭhapāṭhavaseneva vuttaṃ. Tathā purimakammabhavasmiṃ idha paṭisandhiyā paccayacetanā saṅkhārā nāmāti idañca. Idha pana pubbeyeva dvīsuhetupañcakesu dvinnaṃ saṅkhāra kammabhavānaṃ saṅgahitattā aṭṭhakathāyaṃ vuttanayeneva dvinnaṃ saṅkhāra kammabhavānaṃ viseso yutto. Tenāha ‘‘taṃ idha na yujjatī’’ti. ‘‘Saṅgahitattā’’ti pubbeyeva saṅgahitattā. ‘‘Etaṃ’’ti vibhāvani vacanaṃ. ‘‘Dhammavibhāgarakkhaṇatthaṃ’’ti vibhaṅge bhavapade upapattibhavassapi vibhattattā evaṃ vibhattassa dhammavibhāgassa rakkhaṇatthaṃ. Phalapañcakato anaññaṃpi upapattibhavaṃ aññaṃviya katvā ‘upapattibhavasaṅkhāto bhavekadeso’ti vuttaṃ. So ca upapattibhavo nāma paccuppannahetūhi nibbattattā catutthe phalapañcake eva saṅgahito. Tasmā tena upapattibhavasaddena catuttha pañcakameva gahitanti yuttaṃ. Itarathā dve phalapañcakāni vipākavaṭṭanti vutte siddhameva hoti. Evañcasati avasesā cāti ettha dutīyaphalapañcakameva avasiṭṭhaṃ hotīti daṭṭhabbaṃ. ‘‘Avijjā nāma moho, so ca akusala mūla’’ntiādi abhidhamme mūlayamake mūlanāmena āgatattā vuttaṃ. Dvīsupanabhava cakkesu purimacakke avijjā ādi hoti. Pacchimacakke taṇhā. Ādi ca nāma mūlanti ca sīsanti ca vattuṃ vaṭṭatīti pariyāyaṃ dassetuṃ ‘‘athavā’’tiādi vuttaṃ.‘‘Āgamanasambhāresū’’ti atītabhavato imaṃbhavaṃ āgamanasambhāresu. Taṇhā eva sīsaṃ katvā vuttāti yojanā. ‘‘Tesaṃ antare’’ti avijjāsaṅkhārānaṃ antare. Taṇhāya okāso natthīti kasmā vuttaṃ. Nanu avijjāya sati, taṇhā nāma ekantena sambhavatiyeva. Sā ca saṅkhārānaṃ balavapaccayo hoti. Tasmā sā avijjā paccayā taṇhā, taṇhā paccayā saṅkhārāti vattabbā siyāti. Taṃ pariharituṃ ‘‘ayañhī’’tiādivuttaṃ. Paṭilomapaṭiccasamuppādo nāma avijjānirodhā saṅkhāranirodhoti evaṃ pavatto paṭiccasamuppādo. ‘‘Jarāmaraṇamucchayātiādi navattabbaṃ siyā’’ti jarāmaraṇamucchāyātiādivacanaṃ anulomapaṭiccasamuppāda sambandha vacananti katvā vuttaṃ. ‘‘Uparivaṭṭamūla dhammappaṭipādakānaṃ’’ti upari dutiyānāgatabhāvādīsu avijjātaṇhā saṅkhātānaṃ vaṭṭamūladhammānaṃ niyojakānaṃ. ‘‘Te pī’’ti sokādayo dukkhadhammāpi. ‘‘Āsavasambhūtā’’ti āsavehi sambhūtā sañjātā. ‘‘Tesaṃ’’ti sokādīnaṃ dukkhadhammānaṃ. ‘‘Jarāmaraṇaṅge gahaṇaṃ’’ti dvādasasu aṅgesu jarāmaraṇaṅge saṅgahaṇaṃ. ‘‘Pavaḍḍhatī’’ti bhusaṃ vaḍḍhati. ‘‘Āsavasamudayā’’ti āsavasamuppādā. ‘‘Avijjāsamudayo’’ti avijjāsamuppādo. ‘‘Avijjāpaccayāsaṅkhārātī’’ti ettha itisaddo ādiattho. ‘‘Nānābyasana phuṭṭhassā’’ti ñātibyasanādīhi nānābyasanehi phuṭṭhassa, vihiṃsitassa. ‘‘Yato’’ti yaṃ kāraṇā, avijjātaṇhānaṃ vaḍḍhanakāraṇā. ‘‘Vaṭṭaṃ’’ti saṅkhārādikaṃ bhavacakkaṃ. Saṃmuyhanaṃ sammoho. Pariyesanaṃ pariyeṭṭhi. Vipaccatīti vipāko. Vipāko eva vepakkaṃ. Sammoho vepakkaṃ assāti sammohavepakkaṃ. Tathā pariyeṭṭhive pakkañcāti imamatthaṃ dasseti ‘‘tadubhayaṃ’’tiādinā. Tadubhayaṃ vipākaṃ etassāti katvā dukkhaṃ sammohavepakkanti ca pariyeṭṭhivepakkanti ca vuccatīti yojanā. Api ca, sammohaṃ vipāceti sañjanetīti sammoha vepakkaṃ. Evaṃ pariyeṭṭhivepakkantipi yujjati. ‘‘Kicchaṃ’’ti kasiraṃ dukkhaṃ āpanno. ‘‘Miyyatī’’ti marati. ‘‘Ca vatī’’ti saṅkamati. ‘‘Upapajjatī’’ti bhavantaraṃ upeti. ‘‘Atha ca panā’’ti evaṃbhūtassa sato. ‘‘Jarāmaraṇassā’’ti jarāmaraṇa saṅkhātassa imassa dukkhassāti sambandho. ‘‘Nissaraṇaṃ’’ti niggamanaṃ. ‘‘Nappajānātī’’ti ayaṃ loko nappajānāti. ‘‘Āgatiyā’’ti imasmiṃ bhave paṭisandhiviññāṇuppattivasena āgamanena. ‘‘Gatiyā cā’’ti anāgatabhave jātipātubbhāvavasena gamanena ca. Ādisaṅkhāto pubbapariyanto yassa atthītiādimantaṃ. Na ādimantaṃ anādimantaṃ. ‘‘Vaṭṭappavattassā’’ti tividhavaṭṭasaṅkhātassa pabandhappavattassa. Jātiyā vuttāya sabbāni tassā nidānāni vuttāni eva hontīti katvā ‘‘jātiyā eva vā’’ti vuttaṃ. ‘‘Iccevaṃ’’ti iti evaṃ. Tattha avijjāpaccayā saṅkhārātiādinā nayena paṭṭhapesi mahāmunīti sambandho. Ācariya vādepana ‘‘iccevaṃ’’ti jarāmaraṇa mucchāyātiādinānayena. Ābandhaṃ anādikanti sambandho. Idhapi tameva sambandhaṃ gahetvā yojeti ‘‘iccevaṃ ābandhanti. La. Punappunaṃ ābandhaṃ’’ti. Avijjā ādimhi vuttā. Tasmā sā sayaṃ ahetu apaccayā hutvā vaṭṭassa ādipaccayabhūtā hotīti codanā. Taṃ pariharati ‘‘vaṭṭassā’’tiādinā. ‘‘Vaṭṭakathāya sīsabhūtattā’’ti vaṭṭassa ādināma natthi. Tassa pana pavatti nivattiyo atthi. Jānantehi tāsaṃ pakāsanatthāya paṭiccasamuppādakathānāma vaṭṭakathā ekantena kathetabbā hoti. Kathentehi ca vaṭṭadhammānaṃ majjhe katamassa dhammassa kiccaṃ vaṭṭappavattatthāya padhānataraṃ hotīti jānitabbaṃ hoti. Tadā kiccavasena padhānataraṃ ekaṃ dhammaṃ mūlaṃ sīsaṃ katvā vaṭṭakathā kathetabbāti. Idaṃ vaṭṭakathāya sīsaṃ nāma. Tattha avijjā nāma moho. So ca muyhanakiriyā. Andhabhāvakaraṇañcassa kiccaṃ. Na ca paññā cakkhussa andhabhāvakaraṇa sadisaṃ aññaṃ vaṭṭassa pavattatthāya padhānakiccaṃ nāma atthi. Tasmā avijjā evettha sabbappadhāna kiccattā vaṭṭakathāya sīsabhūtā hoti. Evaṃ vaṭṭakathāya sīsabhūtattā sā ādimhi vuttāti. ‘‘Anādikabhāvo eva dassito’’ti anādikabhāvo dassito eva. No na dassitoti attho. Iti etaṃ atthajātaṃ paccakkhato siddhaṃ. ‘‘Idhā’’ti imasmiṃbhave. ‘‘Tassā’’ti atīta bhavapariyāpannāya avijjāya. ‘‘Aññāya avijjāya evā’’ti atītabhavatopi purimabhave siddhāya aññāya avijjāya eva. ‘‘Tassāpī’’ti purimatarabhave avijjāyapi. ‘‘Attabhāvo’’ti purimataro attabhāvo. ‘‘Padhāna paccayabhūtattā’’ti pubbe vuttanayena andhabhāvakaraṇa kiccattā vaṭṭappavattiyā padhāna paccayabhūtā hoti. Evaṃ padhānapaccayabhūtattā. ‘‘Tassa tassāti niṭṭhānameva na paññāyeyyā’’ti tassa paccayassa paccayo vattabbo. Tassapi paccayassa paccayo vattabboti evaṃ vassasatampi vassasahassaṃpi niṭṭhānameva na paññāyeyya. ‘‘Vuttoyevā’’ti avijjāya paccayo vuttoyeva. ‘‘Pañcanīvaraṇātissavacanīyaṃ’’ti pañcanīvaraṇa dhammā avijjāya āhāroti vacanīyaṃ bhaveyya. Tattha ‘‘āhāro’’ti balavapaccayo vuccatīti.

Paṭiccasamuppādanayānudīpanā niṭṭhitā.

167. Paṭṭhānanaye. ‘‘Hetu ca so paccayo cā’’ti ettha lobho hetujātikattā hetu ca hoti. Ārammaṇānantarādi paccayena aññadhammassa paccayo ca hotīti atthassa sambhavato ‘‘hetu hutvā paccayo’’ti vaṇṇeti. Evaṃ vaṇṇitepi ‘‘hetu hutvā paccayo’’ti hetu honto paccayoti atthe sati, so yevattho sambhavatīti ‘‘puna hetubhāvena paccayo’’ti vaṇṇeti. Ettha siyā, hetu ca so paccayo cāti ettha pada dvayaṃ ekadhammādhikaraṇattā tulyādhikaraṇaṃ hoti. Hetubhāvena paccayoti ettha pana padadvayaṃ tulyādhikaraṇaṃ na hoti. Purima padañhi dhamma bhāvappadhānaṃ, pacchimaṃ dhammappadhānanti. Evaṃ sante tulyādhikaraṇaṃ vākyaṃ bhinnādhikaraṇaṃ katvā vaṇṇetīti na yuttametanti. No na yuttaṃ. Mukhyopacāramattena nānatthattā. Pacchimavākyaṃhi mukhyavacanaṃ. Purimavākyaṃ upacāra vacanaṃ. Upacāravacane ca upacārattho yujjati. Mukhyavacane mukhyatthoti. ‘‘Heṭṭhāvuttamevā’’ti pakiṇṇakasaṅgahe vuttameva. Hinonti etthāti hetu. Hinonti etenāti hetu. Tattha ‘‘hinontī’’ti suṭṭhupatiṭṭhahanti. Ke patiṭṭhahantīti āha ‘‘sahajāta dhammā’’ti. Kathañca suṭṭhupatiṭṭhahantīti āha ‘‘vuddhi viruḷhi vepullapattavasenā’’ti. Kasmā te suṭṭhu patiṭṭhahantīti. Patiṭṭhitaṭṭhānassa patiṭṭhitakāraṇassa vā thāmabalasampannattāti dassetuṃ ‘‘ārammaṇe daḷhanipātinā thāmabalasampannenā’’ti vuttaṃ. Hetuvisesanañcetaṃ. Ārammaṇe daḷhanipātimhi thāmabalasampanne ettha dhammetipi yojetabbaṃ. Upakārakoti ca upaladdhiyevāti sambandho. ‘‘Yādisenasabhāvenā’’ti hetubhāvādisabhāvena. ‘‘Upaladdhiyevā’’ti kasmā vuttaṃ. Nanu upakāraka saddo kattāraṃ vā kāretāraṃ vā vadatīti. Vohāramattena vadati. Dhammato pana kattā vā kāretā vā natthīti dassetuṃ ‘‘na hi sabhāva dhammesū’’tiādimāha. Yadi dhammato kattāvā kāretāvā natthi. Kasmā upakārakoti vuccatīti āha ‘‘tathā upaladdhiyaṃ panā’’tiādiṃ.

Ārammaṇapaccaye. ‘‘Ajjholambamānā’’ti ārammaṇa karaṇavasena adhiolambamānā. ‘‘Ārammaṇabhāvenā’’ti gocaravisayabhāvena.

Adhipatipaccaye. ‘‘Garukatā’’ti assādanābhinandanādivasena vā saddhāpasādādivasena vā garukatā. ‘‘Sāmino viya dāse’’ti sāmino attanodāse attanovase vattayamānā viya. Sahajātādhipati pana heṭṭhā samuccaya saṅgahe vuttoti idha na vutto.

Anantarapaccayadvaye. ‘‘Antaraṃ’’ti chiddaṃ vivaraṃ. ‘‘Santānaṃ’’ti cittasantānaṃ. ‘‘Santānānubandhavasenā’’ti cittasantānaṃ punappunaṃ bandhanavasena. Uppādananti sambandho. ‘‘Dhammantarassā’’ti nāmakkhandha dhammantarassa. ‘‘Anantara paccayatā’’ti anantarapaccaya kiccanti vuttaṃ hoti. Yaṃ kiñci dhammantaraṃ. ‘‘Purimapacchimabhāgappavattānaṃ’’ti nirodhassa asaññībhavassa ca purimabhāge ca pacchimabhāge ca pavattānaṃ. ‘‘Cittuppādānaṃ pī’’ti nirodhassa pubbabhāge nevasaññānāsaññāyatana kusala kriya cittuppādānaṃ. Pacchābhāge anāgāmiphala arahattaphalacittuppādānaṃ. Asaññībhavassa pubbabhāge kāmabhave cuti cittuppādānaṃ. Pacchābhāge kāmabhave eva paṭisandhi cittuppādānaṃ. Tesu pana kathaṃ anantaraṃ nāma siyā. Dvinnaṃ dvinnaṃ purimabhāga pacchima bhāgānaṃ majjhe acittakassa kālassa acittakassa rūpasantānassa ca antarikattāti codanā. Taṃ pariharituṃ ‘‘na hi abhāvabhūto’’tiādi vuttaṃ. ‘‘Tesaṃ’’ti dvinnaṃ dvinnaṃ cittuppādānaṃ. Rūpadhammo antaraṃ na ca karoti nāma. Arūpadhammānaṃ anantaratā nāmātiādinā yojanā hoti. ‘‘Tathāpavattana samatthatā’’ti ekībhūtānaṃ viya attano anantare dhammantaraṃ uppādane samatthatā.

Sahajātapaccaye. ‘‘Ye pana dhammā’’ti paccayuppanna dhammā. ‘‘Attanī’’ti paccaya dhammo vuccati.

‘‘Aññamaññaṃ upatthambhantaṃ tidaṇḍaṃ viyā’’ti bhūmiyaṃ aññamaññaṃ nissāya ussitā tayodaṇḍā aññamaññaṃ upatthambhantā viya. ‘‘Purimenā’’ti purimena sahajāta paccayena. ‘‘Itarītaro patthambhanaṃ’’ti aññamañño patthambhanaṃ.

‘‘Sūdo’’ti bhattakārako. ‘‘Ukkhalī’’ti bhattapacanakumbhī. ‘‘Vuṭṭhidhārā’’ti meghavuṭṭhidhārā. ‘‘Upanissayo’’ti bhattuppattiyā upanissayo. ‘‘Tāsu asatī’’ti sālikkhetta vuṭṭhidhārāsu asati. ‘‘Balavataraṭṭhenā’’ti balavataranissayaṭṭhena. ‘‘Pakatūpanissayo’’ti ettha ‘‘pakato’’ti bhusaṃ kato. Tenāha ‘‘suṭṭhukato’’ti. Karaṇañca attano santāne suṭṭhuuppādanañca suṭṭhuupasevanañca daṭṭhabbanti sambandho. ‘‘Vuttappakārenā’’ti ‘yathā kate satī’tiādinā vuttappakārena.

‘‘Nissayārammaṇa dhammā evā’’ti nissaya paccaya dhamma ārammaṇa paccaya dhammā eva. ‘‘Purejātatāmattavisiṭṭhā’’ti ettha mattasaddena nissayārammaṇasattito visuṃ purejātasatti nāma natthīti dasseti. Visuṃ purejātasatti nāma atthītipi vadanti. Taṃ vādaṃ dassetuṃ ‘‘ācariyānandattherenā’’tiādimāha. Ettha pañcavatthūni ca pañcārammaṇāni ca purejātattā eva suṭṭhubalavatāya pañcaviññāṇānaṃ vatthu kicca ārammaṇa kiccāni sādhenti. Tathā hadayavatthu ca manodhātu manoviññāṇadhātū nanti. Ayaṃ visuṃ purejātasatti visesoti vadeyya. Saccaṃ. Suddhamano dvārepana idha ṭhatvā nirayesu evarūpāni nirayaggirūpāni atthi. Idāni devesu ca evarūpāni dibbarūpāni atthīti cintayantānampi, tesu pure evarūpāni uppajjiṃsūti vā, tesu anāgate evarūpāni uppajjissantīti vā cintayantānaṃpitāni rūpāni nibbisesāni hutvā manoviññāṇānaṃ ārammaṇa paccayattaṃ gacchanti. Tattha pure jātāni hutvā tadā vijjamānāni paccuppannarūpāni ārammaṇa purejātapaccayo. Itarāni ārammaṇa paccayo eva. Na cettha purejātānaṃ paccuppannarūpānaṃ purejātattena viseso atthi. Na ca tāni purejātapaccayo na honti. Yadi visuṃ purejātasattiviseso purejātapaccayoti vadeyya. Tāni purejātapaccayo nāma na bhaveyyuṃ. Kasmā, tādisassa visesassa natthitāya. Na ca nabhavanti. Kasmā, purejātamattavisesassa atthitāya. Ettha vadeyyuṃ, pañcadvāresu pana pubbe vuttanayena visuṃ purejātasattiviseso dissatīti. Kiñcāpidissati. So pana bahuvidhānaṃ nissaya paccaya ārammaṇapaccayānaṃ majjhe nissaya sattiviseso eva, ārammaṇa sattiviseso eva cāti. Api ca visuṃ purejāta sattiviseso nāma natthīti idaṃ yathāvutte suddhamanodvāre tabbisesābhāvaṃ sandhāya vuttaṃ. Visuṃ purejāta sattiviseso nāma atthīti idaṃ pañcadvāresu tabbisesassa atthibhāvaṃ sandhāya vuttanti. Yaṃ ruccati, taṃ gahetabbaṃ.

Pacchājātapaccaye. ‘‘Rukkhapotakānaṃ viyā’’ti pacchā āsiñciyamānaṃ udakaṃ rukkhapotakānaṃ vuddhaviruḷhabhāvaṃ pāpetvā upatthambhanavasena upakārako viyāti yojanā. Āhāraṃ āsiṃ satīti āhārāsā. Jighacchā, pipāsā, taṇhā. Tāya sampayuttā cetanāti viggaho. Sā pana āhārāsā cetanā upatthambhati yevāti sambandho. ‘‘Ayamattho’’ti ‘supākaṭenā’tiādinā vutto ayamattho. Sabbācesāvicāraṇā gijjhopamāya upamāmattabhāvaṃ nīvāretā hotīti.

Āsevanti taṃ paccaya dhammaṃ paccayuppannā dhammāti āsevanaṃ. Etena bhuso paccayuppanna dhammehi āsevitabbattā āsevananti vuccatīti dassetīti. ‘‘Taṃ’’ti taṃ purimaṃ purimaṃ paccaya dhammaṃ. ‘‘Bhajantī’’ti upenti. Ke bhajantīti āha ‘‘aparāparaṃ uppajjamānā dhammā’’ti. ‘‘Dhammā’’ti ca anantaruppannā cittacetasikā dhammā. Kathañca taṃ tebhajantīti āha ‘‘suṭṭhusevamānā viya bhajamānā viya pavattantī’’ti. Viya saddena loke kiñcijanaṃ kecijanā kenaci atthena suṭṭhusevantā viyāti dasseti. Kathaṃ suṭṭhuseviyamānā viya hontīti āha ‘‘tassa purimassā’’tiādiṃ. Purimassa anantarassa cittuppādassāti attho. ‘‘Sabbaparipūraṃ ākāraṃ’’ti javavegasahitehi vijānana phusanādīhi sāvajjāna vajjādīhi ca sabbehi javanaguṇehi paripūraṃ ākāraṃ. ‘‘Āsevetī’’ti maṃ suṭṭhu sevathāti niyojentaṃ viya hoti. Tenāha ‘‘attano vāsaṃ’’tiādiṃ. Tattha ‘‘vāsaṃ’’ti vāsanaṃ. ‘‘Suṭṭhu gāhāpetī’’ti paripuṇṇaṃ detīti vuttaṃ hoti. Etena yathā loke eko paresaṃ yathicchitaṃ deti. Evaṃ dentaṃ pana pare bhajantiyeva. Maṃ bhajathāti niyojanakiccaṃ natthi. Evameva idhapi suṭṭhuvāsadānameva bhajāpanaṃ nāmāti dasseti. ‘‘Vaḍḍheti vā’’ti etena āsevanā bhāvanā vaḍḍhanāti imaṃpariyāyatthaṃ vadati. Purimābhiyogo nāma ādito paṭṭhāya sajjhāyanādikammesu yathāsatti yathābalaṃ vā yāmakaraṇaṃ. Tathā karontassa taṃ uggahaṇa kammaṃ uparūpari paguṇabhāvaṃ gacchatīti. ‘‘Āsevanaṭṭhenā’’ti vaḍḍhāpanaṭṭhena, upakārakoti sambandho. ‘‘Sajātiyānaṃ’’ti kusalādibhāvena samānajātikānaṃ.

Kāyaṅgābhisaṅkharaṇaṃ nāma kāyasañcetanākiccaṃ. Vācaṅgābhisaṅkharaṇaṃ vacīsañcetanākiccaṃ. Cittaṅgābhisaṅkharaṇaṃ manosañcetanākiccaṃ. ‘‘Kiriyābhāvenā’’ti dassanasavanādikiccesu gamanaṭhāna nisajjādikiccesu saṃvidhānakiriyābhāvena. ‘‘Vatthumhī’’ti gabbhavatthumhi. Yathāvuttābhisaṅkharaṇakiccaṃ nāma kāyaṅgavācaṅga cittaṅgābhisaṅkharaṇa kiccaṃ. ‘‘Tadabhisaṅkharaṇavegajanitaṃ’’ti tassa kāyaṅgādikassa abhisaṅkharaṇavegena janitaṃ kiriyāvisesa nidhānakiccanti sambandho. ‘‘Santāne’’ti cittasantāne.

Vipaccanabhāvo ca nāma pātubhāvoti sambandho. Nirussāha santabhāvo nāma kusalā kusalānaṃ viya kāyaṅgavācaṅgābhisaṅkharaṇa kiccesu ca āyatiṃ vipaccana kiccesu ca nirussāhabhāvena santabhāvo. Na kilesu pasantabhāvena. Cittābhisaṅkharaṇa kiccesupana sampayuttacetanāvasena yathopaṭṭhitesu ārammaṇesu sampayuttadhammānaṃ ekato sannipātagamanussāhamattaṃ atthi. Tatoparaṃ pana supina dassana kiccaṃpi natthīti. ‘‘Mandamandākārenā’’ti mandato atimandākārena. Kiñcijānana cittaṃ nāma kammādi ārammaṇaṃ appamattakaṃpi jānanaṃ vīthicittaṃ. Tassa pavattiyā.

‘‘Arūpino’’ti arūpalakkhaṇa samaṅgino. Nāmalakkhaṇa samaṅgīnoti vuttaṃ hoti. ‘‘Janayantāpī’’ti sahajāta dhamme janentāpi. ‘‘Santānaṭṭhitiyā’’ti pabandhappatiṭṭhānassa.

‘‘Kasmāpanetthā’’tiādīsu. ‘‘Bhāvindriya dvayaṃ’’ti itthindriya purisindriya dvayaṃ. ‘‘Idhā’’ti imasmiṃ indriyapaccaye. Kasmā na gahitaṃ. Nanu itthiliṅgādīnaṃ pavattikāraṇattā idha gahetabbamevāti adhippāyo. Janakattaṃ nāma janaka kiccaṃ. Evaṃ sesesupi. ‘‘Etaṃtayaṃpi natthī’’ti janakattādikiccattayaṃpi natthi. Evaṃsantekathaṃ liṅgādīnaṃ pavattikāraṇaṃ hotītiāha ‘‘kevalaṃ panā’’tiādiṃ. ‘‘Dvayaṃ’’ti itthibhāvapumbhāva dvayaṃ. Na indriya paccayattena indriyaṃ nāma hoti. Yathāhi eko rājā attano vijite gehāni karonti. Evaṃ karontūti gehasaṇṭhānaṃ paṭṭhapeti. Sabbejanā tatheva karonti, no aññathā. Tattha rājā gehuppattiyā ca gehaṭṭhitiyā ca kiñci kiccaṃ na karoti. Gehasāmikāvā gehavaḍḍhakino vā karonti. Karontā pana raññā paṭṭhapitaṃ saṇṭhānaṃ anatikkamitvāva karonti. Evameva midaṃ daṭṭhabbaṃ. Upagantvā jhāyanaṭṭhenāti sambandho. Upasaddo upanissaya padeviya upari attho. ‘‘Uparī’’ti ca thāmabalavuddhivasenāti āha ‘‘tasmiṃ vā’’tiādiṃ. ‘‘Tasmiṃ’’ti ārammaṇe.

‘‘Sugati duggati nibbāna sampāpakaṭṭhenā’’ti vuttaṃ. So attho abyākatamaggaṅgesu natthi. Evañcasati tāni kathaṃ maggapaccayattaṃ gacchantīti āha ‘‘ettha cā’’tiādiṃ. ‘‘Sammādassanādinā’’ti sammādassana saṅkappanādinā. ‘‘Tesaṃ’’ti sammādiṭṭhīnaṃ. ‘‘Tesaṃ pī’’ti abyākata bhūtānaṃ sammādiṭṭhīnampi. ‘‘Tenevaṭṭhenā’’ti sammādassanādinā lakkhaṇaṭṭhena. Athavā. ‘‘Tenevaṭṭhenā’’ti sugati nibbāna sampāpakaṭṭhene vāti attho. Evañcasati sahetukā vipāka kriyā byākatadhammāpi tenevaṭṭhena sabbaso kusalasadisā siyunti. Na siyuṃ, paccaya vekallattā. Vipākābyākatāhi kammavegena santāne patitamattattā nirussāhasantasabhāvato taṃ sampayuttā cetanā nānakkhaṇika kammapaccayattaṃ na gacchati. Kiriyābyākatā ca niranusayasantāne uppannattā taṃ sampayuttacetanāpi tappaccayattaṃ na gacchatiyeva. Tasmā tesu vipāka kriyābyākatesu sammādiṭṭhādīnipi sugati sampāpakaṭṭhaṃ na sādhenti. Kilesappahāna kiccassa abhāvato nibbāna sampāpakaṭṭhampi nasādhenti. Sabhāva lakkhaṇavekallatāpana tesaṃ sammādiṭṭhādīnaṃ natthiyeva. Tasmā tāni maggapaccaye saṅgahitānīti. Indriya dhammesu arūpindriyānaṃ ādhippacca kiccaṃ arūpadhamme sveva pharati. Rūpadhammā pana taṃ samuṭṭhitattā eva tappaccayuppannesu vuttā. Tathā hetu kamma magga jhānesu. Tena vuttaṃ ‘‘esanayo kammindriyajhānapaccayesupī’’ti. Tattha kammasaddena nānakkhaṇika paccayo gahetabbo.

‘‘Sampayuttāsaṅkā sambhavatī’’ti sahajātā nāmadhammā taṃ samuṭṭhāna rūpehi, pacchājātā ca attano attano paccayuppannarūpehi, vatthu dhammā ca tannissitanāmadhammehi kālato ca ṭhānato ca eka sambandhattā tesu sampayuttāsaṅkā sambhavati. ‘‘Vippayuttapaccayappasaṅgo natthī’’ti ārammaṇānantarādipaccayāpi attano paccayuppannehi sampayuttā na honti. Tasmā tepi vippayuttapaccaya bhāvena vattabbāti evarūpo vippayuttapaccayappasaṅgo tesu ārammaṇa paccayādīsu natthīti adhippāyo.

‘‘Heṭṭhāvuttappakāresu evā’’ti ettha evasaddena paccayantaraṃ na hotīti dasseti. Yadi paccayantaraṃ na hoti, na vattabboyeva. Kasmā, desakassa punaruttiniratthakavāditā pattitoti. No na vattabbo. Kasmā, loke yo sayaṃ natthi, vigato hoti. So kassa paccayo bhavituṃ arahatīti evarūpassa micchābhinivesassa pahānato. Tena imamatthaṃ ñāpeti, loke kecidhammā sayaṃ atthikāle eva aññesaṃ paccayā honti, no natthikāle. Keci dhammā sayaṃ natthikāle eva aññesaṃ paccayā honti, no atthikāleti ayañcavibhāgo avassaṃ icchitabbo yevāti. ‘‘Okāsadānasaṅkhātenā’’ti tassa aññassa cittuppādassa uppattiyā okāsadānasaṅkhātena.

Suttante, atthīti aya meko antoti sattānaṃ seṭṭhasārabhūto attānāma anamatagge saṃsāre niccakālaṃ atthi. Ucchedo vā vimokkho vā sabbaso natthi. Ayaṃ sassatavādo nāma ekovisamanto ekāvisamākoṭi. Natthīti sattonāma ekabhavaparamo hoti, maraṇato paraṃ natthi. Ekantena ucchijjati. Ayaṃ ucchedavādo nāma dutīyo visamanto dutīyāvisamakoṭi. Ime paṭicca samuppādaṃ ajānantānaṃ ubhovisamantā nāma. Jānantānaṃ pana tādiso attānāma natthi, yo atthīti vā natthīti vā vattabbo bhaveyya. Suddhadhammappabandho eva atthi. Tassa ca yāva avijjā appahīnā hoti, tāva ucchedo nāma natthi. Avijjāya pana pahīnāya tatoparaṃ na pavattati. Atthi nāma na hoti. Ayaṃ antadvayamutto majjhimañāyo nāma. Bahuṃ nānattha sambhavaṃ vaṇṇentiyeva. Vaṇṇentānampi tesaṃ bahu payojanaṃ natthi yevāti adhippāyo.

Paccayuddesānudīpanā niṭṭhitā.

168. Paccayaniddese. ‘‘Pañcadhā’’ti pañcavidhehi paccayehi. ‘‘Ekadhā’’ti ekavidhena paccayena. Evaṃ sesesupi. ‘‘Avicchedāyā’’ti avicchedatthāya. ‘‘Paṭipādanāyā’’ti yojanatthāya. Yo koci cittuppādo aviruddhassa yassa kassaci cittuppādassa paccayo na na hotīti yojanā. ‘‘Punuppannānaṃ’’ti nirujjhitvā puna uppannānaṃ. ‘‘Purimāni javanānī’’ti ettha maggo gotrabhuto āsevana paccayaṃ labhati. Phalassa pana so bhinnajātikattā āsevana paccayo na hoti. Phalaṃ pana sabbaso āsevana muttaṃ hoti. Tasmā tadubhayaṃ idha purimajavanasaṅkhyaṃ na gacchatīti vuttaṃ ‘‘magga phalajavanavajjānī’’ti. Phalajavanavajjānaṃ pacchimānaṃ javanānaṃ. ‘‘Sabbākārapāripūraṃ’’ti ettha kusalādijātipi saṅgahitāti vuttaṃ ‘‘jātimattenapī’’ti. Abhinnā eva siyuṃ. Na pana bhinnā honti. Kadāci kecibhinnā eva honti. Tasmā bhinnajātikā dhammā. La. Na sakkontīti yojanā. ‘‘Kāmāvacarabhāvato mahaggatānuttarabhāvapatti nāmā’’ti cittasantānassāti adhippāyo. Gotra bhucittaṃ kāmabhūmi. Jhānacittaṃ mahaggatabhūmi. Maggacittaṃ lokuttara bhūmi. Kammacetanāya niruddhāyapi tassā pavattākāro nanirujjhati. Cittasantānaṃ anugacchati. So eva āyatiṃ vipākadhammarāsi hutvā pātubbhavati. Tasmā so vipākassa bījasaṅkhyaṃ gacchati. So ca yāva na vipaccati. Tāva saṃsārappavattiyā sati, antarā vinaṭṭho nāma na hoti. Tasmā kammacetanā uppajjamānā cittasantāne tassa bījassa nidhānatthāya uppajjati, nirujjhamānā ca nidahitvā eva nirujjhatīti vuttaṃ ‘‘attano pavattākārasaṅkhāta bījanidhānañcā’’ti. ‘‘Cetanāya hotī’’ti cetanāya sādhāraṇaṃ hoti. Purejātā sālarukkhapotakā paccayā hontīti sambandho. Purimacittakkhaṇesu uppannā catusamuṭṭhānikarūpadhammāti sambandhitabbaṃ. ‘‘Āhārajakāyo’’ti evaṃ vuttāti pāṭhaseso. ‘‘Pacchā jātenā’’ti pacchājātapaccayena payojanaṃ natthi. Jiṇṇapatarukkhassa udakāsiñcanaṃ viya hotīti adhippāyo. ‘‘Yadaggenā’’ti yenakāraṇa koṭṭhāsena. ‘‘Vatthu rūpaṃ’’ti nirodhāsannaṃ hadayavatthu rūpaṃ. ‘‘Evamayaṃ pī’’ti evaṃ ayaṃ pacchājātapaccayopi. Vividhena ākārena pharaṇaṃ kālantara desantara gamanaṃ vipphāro. Mahanto vipphāro yassāti samāso. ‘‘Vatthumhī’’ti hadayavatthumhi. Pañcahi khandhehi vokiṇṇo sammissoti pañcavokāro. Kāma rūpabhavo. Vinā uppajjituṃ na sakkoti. Rūpavirāgabhāvanābalena rūpassa avikkhambhitattāti adhippāyo. ‘‘Purejātaṃ vā’’ti ekacittakkhaṇātīte purejātaṃ vā. ‘‘Vaḍḍhanapakkhe ṭhitaṃ vā’’ti tato pacchā yāva aṭṭhama cittakkhaṇā vaḍḍhanapakkhe ṭhitaṃ vā. ‘‘Uppannaṃ vatthū’’ti uppannaṃ vatthurūpaṃ. ‘‘Etthā’’ti imasmiṃ purejāta paccaye. Kiñcāpi dissatīti sambandho. ‘‘Paccanīye’’ti paccanīya vāre. ‘‘Taṃ’’ti ārammaṇapurejātaṃ. Tassa ārammaṇassa aparibyattattāvāti sambandho. Kāraṇaṃ vadanti paṭṭhānaṭīkācariyā. Arūpabhave maraṇāsannakāle kassaci gatinimittu paṭṭhānaṃ aṭṭhakathāsu vuttameva. Evañcasati, tattha ārammaṇa purejātaṃ laddhabbameva. Paṭṭhānepana tasmiṃbhave sabbaṃ purejātapaccayaṃ paṭikkhipati. Kasmā iti ce, vatthu purejātapaccayassa tattha aladdhabbattāti iminā adhippāyena ‘‘āruppeviyā’’ti vuttaṃ. Ettha ca paṭṭhāne arūpabhave dvepi purejātapaccayā paṭikkhittā, tasmā sabbepi arūpa puggalā sabbampi rūpadhammaṃ ārammaṇaṃ na karontītipi vadanti. Evañca katvā ārammaṇa saṅgahadīpaniyaṃ ‘asaññībhavato cutānaṃ viya arūpabhavato cutānampi gatinimittabhūtaṃ kāmapaṭisandhiyā ārammaṇaṃ bhavantare kenacidvārena aggahitaṃ, kevalaṃ kammabaleneva upaṭṭhāpita’nti vuttaṃ. ‘‘Gūthakuṇapādīnī’’ti gūthañca matapūtisarīrāni ca. ‘‘Evaṃ vuttehī’’ti paṭṭhāne vuttehi. Te pana akusalā dhammā kathaṃ catubhūmika kusalānaṃ upanissaya paccayā hontīti āha ‘‘tattha ānantariya vajjānī’’tiādiṃ. Tattha ānantariya kammakatānaṃ kilesāvaraṇa kammāvaraṇehi samannāgatattā jhānamaggappaṭilābho nāma natthīti vuttaṃ ‘‘ānantariya vajjānī’’ti. ‘‘Tānī’’ti rāgādīni akusalāni catubhūmika kusalānaṃ uppattiyā balavanissayā hontīti yojanā. ‘‘Samatikkamamukhenā’’ti paṭṭhāne akusalo dhammo kusalassa dhammassa upanissaya paccayena paccayoti etassa pañhassa vibhaṅge pāṇaṃ hantvā tassa paṭighā tatthāya dānaṃ deti, sīlaṃ samādiyati, uposathakammaṃ karoti, jhānaṃ uppādeti, maggaṃ uppādeti, abhiññaṃ uppādetīti vuttaṃ. Tattha ‘‘tassa paṭighātatthāyā’’ti tassa pāṇātipātakammassa paṭihananatthāya pahānatthāya samatikkamanatthāyāti vuttaṃ hoti. So ce pāṇātipātī puggalo puna saṃvegaṃ āpajjitvā tassa kammassa samatikkamanatthāya dānaṃ deti, sīlaṃ samādiyati, uposatha kammaṃ karoti. Tadā taṃ pāṇāti pātakammaṃ taṃ puggalaṃ dānakammeniyojeti nāma. Tathā sīlakamme uposatha kammeti. Yathāhi rājā evaṃ vadeyya imasmiṃ divase yo uposathaṃ nupavasati, taṃ ghātessāmīti. Tadā sabbepi nāgarā uposathaṃ upavaseyyuṃ. Evamidaṃ daṭṭhabbaṃ. Rājāviya hi tassa pāṇātipātakammaṃ. Nāgarā viya so pāṇaghātako. Uposatha kamma kusalāni viya tassa dānasīla uposatha kamma kusalānīti. ‘‘Jhānaṃ uppādeti, maggaṃ uppādeti, abhiññaṃ uppādetī’’ti padesupi esevanayo. Evaṃ samatikkamamukhena ekampi akusalaṃ sabbāni catubhūmika kusalāni upanissaya sattiyā janeti pavattetīti veditabbaṃ. ‘‘Tāniyeva sabbānī’’ti ānantariya kammasahitānisabbāni akusalāniyeva sabbesaṃ akusalānaṃ abyākata dhammānaṃ uppattiyā balavanissayā hontīti yojanā. Dānasīlādayo kusalā dhammā. Suṭṭhu balavaṃ kammaṃ adhippetaṃ, na dubbalaṃ. Upanissayaṭṭhānattā. Tesampi rūpadhammānaṃ balavanissayā nanuhontīti sambandho. Kathaṃ hontīti āha ‘‘bahiddhārukkhatiṇādīnaṃ’’tiādiṃ. Tattha pathavīrasa āporasavassodaka bījāni rukkhatiṇādīnaṃ balavanissayā honti. Mūlabhesajjādīni ajjhattaṃ santānaṃ balavanissayā hontīti yojanā. ‘‘Pakatassevā’’ti pathamataraṃ katassa uppādanādikammasseva. ‘‘Na evaṃ rūpasantānenā’’ti evaṃ rūpasantānena uppāditā upasevitā dhammā natthi. ‘‘Taṃ’’ti utubījādikaṃ. Kammādikañca. ‘‘Pakataṃ’’ti puretaraṃ uppāditañca upasevitañca. Sacetanasseva cetanaṃ pakappanaṃ pakaraṇanti sambandho. Cetanaṃ pakappanaṃ pakaraṇaṃ nāmāti attho. ‘‘Pakappanaṃ’’ti ca saṃvidhānaṃ. ‘‘Kiñcī’’ti kiñcikammādikaṃ utubhojanādikañca. Attano ca uppannā rāgādayo parassa ca santāne parassa ca uppannā rāgādayo attano ca santāneti yojanā. ‘‘Nidassanaṃ’’ti udāharaṇaṃ hoti. Manopadosikadevā aññamaññaṃ disvā attano manaṃ padūsenti. Bāḷhaṃ issādhammaṃ uppādenti. Tasmiṃyeva khaṇe cavanti. Tesaṃ dve issādhammā aññamaññassa balavanissayā hontīti. Kāmāvacara kusalassa balavanissayā hontītiādinā yojetabbaṃ. Vibhāvanipāṭhe. Jhāna magga phala vipassanādibhedaṃ ālambaṇaṃ paccavekkhana assādanādi dhamme attādhīne karotīti yojanā. ‘‘Attādhīne’’ti attāyatte attābaddhe. Paṭṭhāne pañhavāre dānaṃ datvā sīlaṃsamādiyitvā uposathakammaṃ katvā taṃ garuṃ katvā paccavekkhati. Pubbe suciṇṇāni garuṃ katvā paccavekkhantītiādinā āgatattādāna sīla. La. Nibbānāni cevāti vuttaṃ. Rāgaṃ garuṃkatvā assādenti, abhinandatītiādinā, cakkhuṃ garuṃ katvā assādentītiādinā ca āgatattā ‘‘rāga diṭṭhi cakkhu sotādīnicā’’ti vuttaṃ. ‘‘Parattha pī’’ti parato nissaya paccayādīsupi. ‘‘So evā’’ti paccupatthambhako eva. ‘‘Kiñcī’’ti kiñcimattampi. Mahābhūte kiñci upatthambhetuṃ na sakkontīti yojanā. Nanu āhāra rūpaṃ mahābhūte upatthambhetuṃ sakkoti. Jīvitarūpañca kammajamahābhūte anupāletunti. Saccaṃ. Idha pana sahajātapaccaya kiccaṃ adhippetaṃ. Tesañca dvinnaṃ sahajātapaccaya kiccaṃ natthi. Taṃ parato āvī bhavissatīti. ‘‘Vatthu vipākānaṃ’’ti vatthurūpaṃ vipākānaṃ. Paṭṭhānapāṭhe. Ārammaṇañca, nissayo ca, purejātañca, vippayutto ca, atthi ca, avigato cā,ti chasupaccayesu ghaṭitesu tīṇi visajjanāni labbhantīti yojanā. Tīṇi visajjanāni nāma vatthu kusalānaṃ khandhānaṃ cha hi paccayehi paccayo. Vatthu akusalānaṃ, vatthu abyākatānanti. Ettha ca attano ajjhattaṃ vatthuṃ ārabbha vatthu me aniccantiādinā sammasantassa vatthurūpaṃ kusalānaṃ khandhānaṃ chahi paccayehi paccayo. Etaṃ mama, eso hamasmi, eso me attā,ti upādiyantassa vatthu rūpaṃ akusalānaṃ. Ubhayatthapi āvajjanakkhaṇe abyākatānaṃ. Arahato pana taṃ aniccantiādinā sammasantassa kriyābyākatānaṃ khandhānanti. Tenāha ‘‘paccuppannaṃ vatthuṃ’’tiādiṃ. Tattha ‘‘paccuppannaṃ vatthuṃ’’ti attano paccuppannaṃ vatthuṃ. Adhiṭṭhānavidhāne pana ākāsa gamane rūpakāyaṃ ārabbhacittaṃ viya kāyaṃ lahukaṃ adhiṭṭhahantassa tappariyāpannaṃ vatthu abhiññācitta dvayassāti yojetabbaṃ. ‘‘Aniṭṭheṭhāne’’ti javanacittassa āvajjanena vinā uppajjanaṃ nāma katthaci icchitabbaṃ hoti. Katthaci anicchitabbaṃ. Tattha nirodhasamāpattito vuṭṭhāne, maggavīthīsu gotrabhuvodānaṭṭhāne, āgantuka bhavaṅgaṭṭhāneti idaṃ icchitabbaṭṭhānaṃ nāma. Ito aññaṃ anicchitaṭṭhānaṃ nāma. Evaṃ anicchitabbe ṭhāneti attho. ‘‘Pakatikāle’’ti maraṇāsannakālato aññasmiṃkāle. ‘‘Tānivā’’ti attano attano nissayavatthūnivā. ‘‘Aññaṃ vā’’ti vatthuto aññaṃ rūpādikaṃ vā. ‘‘Bhinnārammaṇāni nāmā’’ti aññaṃ āvajjanassa ārammaṇaṃ, aññaṃ javanānanti evaṃ javanāni āvajjanena bhinnārammaṇāni vā. Tena vuttaṃ ‘‘pacchāuppannānī’’tiādi. ‘‘Tesaṃ’’ti vīthicittānaṃ. ‘‘Tadevā’’ti taṃ evavatthu rūpaṃ. ‘‘Vatthu cā’’ti nissayo ca. ‘‘Tesaṃ’’ti aṭṭhakathācariyānaṃ. Na hi gahetuṃ sakkontīti sambandho. Sesamettha subodhaṃ. ‘‘Kasmā vuttaṃ’’tiādīsu. ‘‘Tassa yakkhassā’’ti indakanāmassa tassayakkhassa. ‘‘Itaresaṃpī’’ti saṃsedajopapātikānaṃpi. ‘‘Duvidhenā’’ti rūpajanana kiccaṃ rūpūpatthambhana kiccanti evaṃ duvidhena. Athavā ‘‘duvidhenā’’ti ajjhattāhārassa upatthambhanaṃ bahiddhāhārassa upatthambhananti evaṃ duvidhena. ‘‘Tathārūpānañcā’’ti appanāpattakammavisesena siddhānañca. ‘‘Ajjhattāhāropī’’ti pisaddena yathāvuttajīvitindriyañca arūpāhāre ca sampiṇḍeti. ‘‘Vatthuvipākānaṃ’’ti vatthurūpaṃ vipākānaṃ. ‘‘Sabbathā’’ti abyāyapadaṃ. Tañca sabbavibhattiyuttaṃ. Idha pana paccattavacananti āha ‘‘sabbathā’’ti sabbappakāranti. Pakāro ca veditabboti sambandho. Kathaṃ veditabboti āha ‘‘tividho’’tiādiṃ. ‘‘Sahajāte saṅgahetabbaṃ’’ti paccayabhāvena saṅgahetabbaṃ. Sahajananaṃ nāma attanā saha janentassa sahajananaṃ. Tañca kammacittādīnaṃ viya visuṃ jananakiccaṃ na hoti. Attani uppajjante eva itarāni rūpāni uppajjanti. Anuppajjante na uppajjantīti evarūpaṃ jananakiccaṃ veditabbaṃ.‘‘Vināva sahuppādanakiccenā’’ti attanā sahuppādanakicce āhārassa byāpāro natthīti adhippāyo. Teneva sahajātāni upatthambhantopi sahajātapaccayattaṃ na gacchatīti. Esanayo rūpajīvitindriyepi. Tena vuttaṃ ‘‘jīvitaṃpī’’tiādi. ‘‘Tīsū’’ti ārammaṇañca upanissayo ca atthicāti imesu tīsu. Ārammaṇādhipatimhi purejātā rammaṇādhipatipi atthi. So purejātatthi paccayo evāti atthipaccaye saṅgahito. ‘‘Tasmiṃ kate pavattamānānaṃ’’ti tasmiṃ kamme kate tassa katattā eva pavattamānānaṃ. Ārammaṇākāro gocaravisayākāro. ‘‘Santānavisesaṃ katvā’’ti bījanidhānaṃ katvāti adhippāyo. ‘‘Te’’ti ārammaṇapaccaya kamma paccayā. ‘‘Akāliko’’ti maggacetanāvasena akāliko. Sohi attano anantarephalaṃ janeti. Tasmā āgametabbassa āyatikālassa abhāvā akālikoti vuccati. Avaseso nānakkhaṇikapaccayo kāliko. ‘‘Paccayaṭṭhenā’’ti paccayakiccena. Lokappavattiyā kammahetukattāti sambandho. ‘‘Phalahetū pacārenā’’ti phalabhūtāya sabbalokappavattiyā hetubhūtassa kammassa nāmaṃ phalamhi āropetvā vohārena sabbepi tevīsatipaccayā kammasabhāvaṃ nātivattantīti yojanā. Kammapaccaya saṅkhyaṃ gacchantīti vuttaṃ hoti. ‘‘Vijjamānā yevā’’ti atthipaccayā evāti vuttaṃ hoti. ‘‘Sāsanayuttiyā viruddhamevā’’ti ettha sāsanayutti nāma tīṇipiṭakāni. ‘‘Viruddhamevā’’ti ārammaṇa paccayabhūtā sabbe pathavī pabbata nadīsamudda ajaṭākāsādayo ca sabbāpaññattiyo ca nibbānañca kammasaṅkhyaṃ gacchantīti vadanto ca, sabbe atītānāgata dhammā atthipaccayā evāti vadanto ca, tīhi piṭakehipi virujjhatiyeva. Paṭṭhānapāḷiyā pana vattabbameva natthi. Atthi saddohi paṭṭhāne paccuppannabhāvena vijjamānattho. Na paramattha dhamma bhāvena. Nāpiloka sammutivasena. Na hi paramattha dhamma bhūtāpi atītānāgatadhammā idha atthi saṅkhyaṃ gacchanti. Nāpipaññatti hoti. ‘‘Aññamaññappaṭibaddhaokāse’’ti aññamaññaṃ nissayanissitabhāve na paṭibaddhe kāmarūpabhavokāse. ‘‘Yato’’ti yamhāpaṭisandhi viññāṇato. ‘‘Yato’’ti vā yamhāsīsato, yamhābījato nibbattīti yojanā. ‘‘Bījato viya mahārukkhassā’’ti bījapaccayā kaḷīraṅkurādikassa mahārukkhasantānassa nibbattiviya. Pāḷipāṭhe. ‘‘Na okkamissathā’’ti sace na okkameyya. ‘‘Samuccissathā’’ti apinukho samucceyya, vaḍḍheyya. ‘‘Vokkamissathā’’ti sace vigameyya, vināseyya. ‘‘Abhinibbattissathā’’ti apinukho abhinibbatteyya, pātubhaveyya. ‘‘Vocchijjissathā’’ti saceucchijjeyya. ‘‘Āpajjissathā’’ti apinukho āpajjeyya. ‘‘Yadidaṃ’’ti yaṃ idaṃ. ‘‘Idaṃ’’ti nipātamattaṃ. ‘‘Viññāṇaṃ’’ti paṭisandhiviññāṇaṃ. Yaṃ viññāṇaṃ atthi. Eseva viññāṇa dhammoti yojanā. ‘‘Rūpuppattiyā’’ti rūpuppādassa. Viññāṇaṃ paccayo etassāti viññāṇa paccayā. Rūpuppatti. ‘‘Rūpappaveṇiyā’’ti kammajarūpasantatiyā. ‘‘Utuāhārāpī’’ti ajjhatta utuajjhatta āhārāpi. Idañca sambhavayutti vasena vuttaṃ. Atthato pana purimuppannāya rūpappaveṇiyā asati, ajjhattaṃ te utuāhārāpi natthiyeva. Bahiddhā utupana asatipi purimuppannāya rūpappaveṇiyā rūpaṃ na janetīti na vattabbaṃ. Ṭīkāpāṭhe. ‘‘Arūpaṃ panā’’ti arūpabhūmipana. ‘‘Yasmiṃrūpe’’ti kammajarūpe. ‘‘Paccayabhāvo atthī’’ti pacchimarūpuppattiyā paccayasatti atthi. Kasmā viññāyatīti ce. ‘‘Puttassā’’tiādimāha. ‘‘Bījabhāvasaṅkhātaṃ’’ti ambabījādīnaṃ bījabhāvasaṅkhātaṃ. ‘‘Niyāmarūpaṃ nāmā’’ti utuvisesamāha. ‘‘Yathā vā tathā vā’’ti aniyamatoti vuttaṃ hoti. ‘‘Yonibhāvasaṅkhātaṃ’’ti taṃ taṃ gottakulajātīnaṃ jātibhāvasaṅkhātaṃ. ‘‘Niyāmarūpaṃ’’ti utuvisesa saṅkhātaṃ niyāmarūpaṃ. Sadisāni rūpasaṇṭhānāni yesanti viggaho. ‘‘Paṭisandhirūpasseva ānubhāvo’’ti kalalakālādīsu uppannassa paṭisandhirūpasseva ānubhāvo. Puna tamevatthaṃ visesetvā dassetuṃ ‘‘apicā’’tiādimāha. ‘‘Samudāgataṃ’’ti suṭṭhu uparūpariāgataṃ. Itthibhāvādirūpaṃ bījarūpañca niyāmetīti sambandho. ‘‘Niyāmakaṃ’’ti nānāvaṇṇasaṇṭhānādīnaṃ niyāmakaṃ. ‘‘Tattha imasmiṃ bhave''tiādīsu. Dhanañca dhaññañca tato avasesā sabbeupabhogaparibhogācāti viggaho. Vijjā ca sippañca nānābahussutañca pariyatti cāti dvando. ''Anāgatānaṃ tāsaṃ''ti tāsaṃ abhinavadhanadhaññādisampattīnaṃ. ''Upanissaya paccayatā''ti pubbayogakammassa upanissaya paccayatā. Tattha dhanadhaññabhogānaṃ paṭilābhatthāya pubbayogakaraṇaṃ nāma kasikamma vāṇijjakammādīnaṃ karaṇaṃ. Tattha kasikamme tāva dhanadhaññabhogānaṃ paṭilābhatthāya kasikammakaraṇe dhanadhaññabhogā anāgatūpanissaya paccayo. Idāni kasikammakaraṇaṃ tassa paccayuppannaṃ. Dhanadhañña bhogānaṃ paṭilābhaparibhogakālesu kasikammakaraṇaṃ atītūpanissaya paccayo. Tesaṃ paṭilābho ca paribhogo ca tassa paccayuppanno. Kasikammakaraṇakkhaṇe pana khetta, vatthu, bīja, meghavuṭṭhiyo ca naṅgalādīni kasibhaṇḍāni ca gomahiṃsā ca kammakāraka purisā ca paccuppannūpanissayo. Kasikammakaraṇaṃ tassa paccayuppannaṃ. Kammasādhikassa mātāpitādayo pubbapurisā tassa kammassa atītūpanissaya paccayo. Taṃ kammaṃ tassa paccayuppannanti. Evaṃ sesesupi. Sesaṃ suviññeyyaṃ.

''Pañcavidha''ntiādīsu. ''Saṇṭhānattaṃ''ti aṇu, tajjārī, rathareṇu, likkhādīni upādāya sabbesaṃ rūpasaṇṭhānānaṃ bhāvo saṇṭhānattaṃ. ''Bhāvo''ti ca tesaṃ pavatti vuccati. ''Pavatti hetū''ti ca paramattha rūpa dhammā eva. ''Anupagamanato''ti ettha sabhāvato atisukhumattā anupagamanaṃ veditabbaṃ. Adhivacanasaṅkhātaṃ nāmābhidhānanti viggaho. ''Adhivacanaṃ''ti ca atthappakāsakattā adhikaṃ vacanaṃ adhivacanaṃ. ''Nāmābhidhāna''nti ca nāmapaññatti vuccati. ''Gahetabba bhāvo''ti idaṃ cittaṃ nāma, ayaṃ phassonāmātiādinā kathentānaṃ santikā nāmābhidhānaṃ sutvā tadanurūpassa sabhāvatthassa jānanavasena ñāṇena gahetabbabhāvo. Nāma paññattānusārena jānitabbattā nāmanti vuccatīti vuttaṃ hoti. Ārammaṇe namatīti nāmaṃ. Ārammaṇika dhammā vā ettha namantīti nāmantipi yujjati.

Imasmiṃ paccayasaṅgahe paccayadhammesu paññattīnampi saṅgahitattā paññatti saṅgahopi therena idha nikkhitto. Tattha ''paññāvīyatī''ti ettha paññāpanaṃ nāma vohāraṭṭhapanaṃ. Tañcaṭhapanaṃ dvīhikāraṇehi sijjhati vadantānaṃ vohārena ca, suṇantānaṃ sampaṭicchanena cāti dassetuṃ ''ayaṃ pī''tiādimāha. ''Sampaṭicchīyatī''ti yathā pubbapurisehi voharīyati, tathā pacchima janaparamparāhi voharīyatīti vuttaṃ hoti. Pakārena ñāpīyatīti paññattītipi yujjati. ''Byañjanattho''ti manussa, deva, pathavī, pabbatādiko saddattho. ''Paññā pīyantī''ti pakārena ṭhapīyanti. Saddapaññattiṃ āhāti adhikāro. Adhimattabhāvappakāro nāma pathavīpabbatādīsu pathavīdhātuyā adhimatta bhāvaviseso. Nadī samuddodakādīsu āpodhātuyā. Aggikkhandhesu tejodhātuyā. Vātakkhandhesu vāyodhātuyāti evaṃ adhimatta bhāvaviseso. Vividhena pakārena pariṇamanaṃ vipariṇāmoti āha tathā tathā vipariṇāmākāranti. Pathavīpabbatādivohāro saṇṭhitākāraṃ nissāya pavatto na hoti. Pathavī nāma evaṃ saṇṭhānā, pabbato nāma evaṃ saṇṭhānoti saṇṭhānaniyamo natthi. Paṃsusilānaṃ rāsipuñjappavattimattena vohāro siddhoti vuttaṃ ''na hi idha saṇṭhānaṃ padhānaṃ''ti. ''Kaṭṭhādayo eva vuccantī''ti te evasaṇṭhānanānattaṃ paṭicca nānāvohārena vuccanti. Pathavī pabbata nadī samuddādīsu viya bhūtānaṃ pavattivisesākārenāti vuttaṃ ''na hi idha samūho padhānaṃ''ti. ''Upādāpaññattī''ti pañcakkhandha dhamme upādāya tehi anaññaṃ ekībhūtaṃ katvā paññatti. Na ākāsa paññatti disādesapaññattiyo viya tehi khandhehi muñcitvā paññatti. ''Yato''ti yamhādisato. ''Laddhappakāsattā''ti laddhappabhāsattā. ''Ahassā''ti divasassa. Uddhumātakādīni 'uddhumātakaṃ paṭikūlaṃ'tiādinā paṭikūlavasena manasikarontassapi nimittaṃ upaṭṭhahantaṃ bhūtavikārappakārena upaṭṭhahatīti katvā bhūtanimitte saṅgaṇhāti. ''Aṭṭhakathāyaṃ''ti puggalapaññatti aṭṭhakathāyaṃ. ''Tāsaṃ''ti bhūmipabbatādikānaṃ attha paññattīnaṃ. ''Tathā tathā''ti ayaṃ bhūmi, ayaṃ pabbato, tiādinā tena tena vohārena. Atthānaṃ paramatthānaṃ chāyāti atthacchāyā. ''Chāyā''ti ca nimittacchāyāyo vuccanti. Atthacchāyānaṃ ākāro atthacchāyākāro. ''Ākāro''ti ca nānāsamūha nānāsaṇṭhānādiko ākāro. Atthoti vā saddābhidheyyo vacanattho. Soyeva samūhākārādi nimitta mattattā atthacchāyākāroti vuccatīti imamatthaṃ dasseti ''saddābhidheyya saṅkhātenā''tiādinā. ''Dabbappaṭibimbākārenā''ti dabbasaṅkhātena paṭibimbākārena. ''Olambiyā''ti avalambitvā. ''Gaṇanūpagaṃ katvā''ti aya meko attho, idamekaṃ vatthūti evaṃ gaṇanūpagaṃ katvā. ''Imechā''ti ime chasaddapaññatti vohārā nāma nāmakammādi nāma. ''Attanī''ti nāmapada saṅkhāte attani. Attha visayaṃ eva hutvā pavattati bhāsaññūnanti adhippāyo. ''Nāme satī''ti akkharasamūho padaṃ, padasamūho vākyanti evaṃ vutte nāmapade vijjamāne sati. ''Taduggaṇhantānaṃ''ti taṃ taṃ nāmapadaṃ vācuggatakaraṇa vasena uggaṇhantānaṃ janānaṃ. ''Tadatthā''ti tassa tassa nāma padassa atthā. ''Āgacchanti yevā''ti bhāsaññūnaṃ ñāṇābhimukhaṃ āgacchantiyeva. Etena attani atthassa nāmanaṃ nāma atthajotana kiccamevāti dīpeti. ''Suṇantānaṃ ñāṇaṃ’’ti ettha ‘‘ñāṇaṃ’’ti upalakkhaṇa vacanaṃ, akusala viññāṇassapi adhippetattā. ‘‘Taṃ taṃ atthābhimukhaṃ nāmetī’’ti ārammaṇa karaṇavasena nāmeti. ‘‘Nāmaggahaṇa vasenā’’ti ayaṃ asukonāma hotūti evaṃ nāmaggahaṇavasena. ‘‘Dhārīyatī’’ti yāvajīvampi appamussamānaṃ katvā dhārīyati. Nīharitvā vuccati attho etāyāti nirutti. ‘‘Etāyā’’ti karaṇabhūtāya etāyanāmajātiyā. ‘‘Aviditapakkhe’’ti nāmapadaṃ assutakāle aviññātapakkhe. ‘‘Tato nīharitvā’’ti aviditapakkhato ñāṇena nīharitvā. ‘‘Kathīyatī’’ti taṃ sutakāle vadantena suṇantassa ācikkhīyati jānāpīyati. ‘‘Atthassā’’ti aviditapakkhe ṭhitassa atthassa. ‘‘Etasse vā’’ti nāmapadasseva. Nāmapadanti ca kriya padaṃpi, upasaggapadampi, nipātapadampi, pāṭipadikapadaṃpi, idha nāmapadantveva vuccati. ‘‘Visesanabhūtānaṃ’’ti aññapadatthasamāse samāsapadānaṃ atthā visesanā nāma. Evaṃ visesanabhūtānaṃ. ‘‘Puggalassā’’ti aññapadatthabhūtassa abhiññālābhī puggalassa. ‘‘Vadantī’’ti ānandācariyaṃ sandhāya vuttaṃ. So hi dhammasaṅgaṇiyaṃ paññattidukaniddese mūlaṭīkāyaṃ tathā vadati. ‘‘Tabbhāvaṃ’’ti akkhara padabyañjanabhāvaṃ. ‘‘Assā’’ti nāmapaññattiyā. Akkharapadabyañjanaṃ gocaro ārammaṇaṃ assāti viggaho. ‘‘Anusārenā’’ti anugamanena. ‘‘Lokasaṅketa nimmitā’’ti lokasaṅketaññāṇena pavattitā. ‘‘Lokasaṅketaññāṇaṃ’’ti ca idaṃ nāmaṃ imassatthassa nāmaṃ, ayamattho imassa nāmassa atthoti evaṃ puretaraṃ lokasaññāṇa jānanakaññāṇaṃ. ‘‘Atīta saddamattārammaṇā’’ti sotaviññāṇa vīthiyā ārammaṇaṃ hutvā niruddhaṃ atīta saddamattaṃ kurumānā. ‘‘Tena vuttavacane’’ti tena sikkhaṃ paccakkhantena bhikkhunā sikkhaṃ paccakkhāmīti vuttavacane. Paccuppannaṃ saddaṃ sotaviññāṇa vīthiyā, atītañca saddaṃ manoviññāṇa vīthiyāti yojanā. ‘‘Tāni akkharānī’’ti sikkhaṃ paccakkhāmīti vākye avayavakkharāni. ‘‘Ayaṃ akkhara samūho’’ti idaṃ nāmapadanti vuttaṃ hoti. Etassa atthassa. ‘‘Vinicchayavīthiṃ’’ti akkhara padasallakkhaṇavīthiñca. ‘‘Ekakkhare sadde’’ti ‘go’ iccādike ekakkhare paññatti sadde. ‘‘Yā’’ti nāma paññatti. ‘‘Vadantassa manasā’’ti sambandho. ‘‘Pubbabhāge’’ti yaṃ kiñci atthaṃ paresaṃ vattukāmo vadanto tassa tassa atthassa nāmaṃ pathamaṃ manodvāravīthiyā niyametvā eva vadati, taṃ nāmaṃ pubbabhāge vadantena manasā vavatthāpitā nāmapaññattīti vuccati. Paṭipāṭikathanaṃ pavattikkamakathanaṃ. ‘‘Vuttaṃ’’ti aṭṭhakathāsu vuttaṃ. Tathā addhamattikanti ca vuttanti sambandho. ‘‘Vuttaṃ’’ti ca saddasatthesu vuttaṃ.

Gāthāyaṃ. ‘‘Mattā’’ti ekavijjuppādakkhaṇaṃ vuccati. Ekā mattāyassāti ekamatto. ‘‘Dīghamuccate’’ti dīgho nāma vuccate. ‘‘Pluto’’ti nānappakārena ruto gāyitoti paruto. So eva rakārassa lakāraṃ katvā pakāre ca saralopaṃ katvā plutoti vuccati. Gītanti vuttaṃ hoti. ‘‘Paramattha saddasaṅghāṭānaṃ’’ti paramparā pavattānaṃ paramattha saddarāsīnaṃ. ‘‘Anekakoṭisatasahassāni cittānī’’ti javanavīthīnaṃ antarantarā bhavaṅgacittehi saddhiṃ anekakoṭisatasahassāni cittāni.

Paṭṭhānanayānudīpanā niṭṭhitā.

Paccayasaṅgahānudīpanā niṭṭhitā.

9. Kammaṭṭhānasaṅgahaanudīpanā

170. Kammaṭṭhānasaṅgahe. Vidito viññāto nāmarūpa vibhāgo yenāti viggaho. Yogī puggalo. ‘‘Kilese sametī’’ti kāmacchandādike nīvaraṇakilese upasameti. ‘‘Tathā pavatto’’ti bhāvanāvasena pavatto. Vūpasamanavasena vā pavatto. ‘‘Tāyā’’ti tāyabhāvanā paññāya, passantīti sambandho. ‘‘Passitaṃ’’ti samanupassitaṃ. Kathaṃ kasiṇabhāvanādikaṃ yogakammaṃ attāva attano ṭhānaṃ hotīti vuttaṃ ‘‘ādimajjhapariyosānānaṃhī’’tiādi. Vibhāvanipāṭhe. ‘‘Padaṭṭhānatāyā’’ti etena tiṭṭhati anivattamānaṃ pavattati etenāti ṭhānanti atthena padaṭṭhānameva ṭhānanti vuccatīti dīpeti. ‘‘Sukhavisesānaṃ’’ti jhānasukha maggasukha phalasukhānaṃ. ‘‘Dasakasiṇānī’’tiādīsu mukhyato vā upacārato vā dvidhāpi atthaṃ dassetuṃ ‘‘dasakasiṇānī’’tiādi vuttaṃ. ‘‘Sesānipī’’ti appamaññādīni sesakammaṭṭhānānipi. Yaṃ yaṃ anurūpaṃ yathānurūpaṃ. ‘‘Samudācaraṇaṃ’’ti punappunaṃ bhusaṃ pavattanaṃ. ‘‘Saṃsagga bhedo’’ti ekamekassa puggalassa kassaci dvecariyā, kassaci tissotiādinā sammissa vibhāgo. Aṭṭhakathāyaṃ’’ti visuddhimagga aṭṭhakathāyaṃ. ‘‘Sabbāyapi appanāyā’’ti jhānappanāya ca maggappanāya ca phalappanāya ca. ‘‘Yā āsanne pavattā dūre pavattāti adhikāro. ‘‘Itarā panā’’ti dūre pavattāpana. ‘‘Tāsaṃ panā’’ti tissannaṃ bhāvanānaṃ pana. ‘‘Tesaṃ pī’’ti dvinnaṃ nimittānaṃpi. ‘‘Vidatthicaturaṅgulaṃ’’ nāma vitthārato caturaṅgulādhikaṃ vidatthippamāṇaṃ. Vidatthippamāṇaṃ vā caturaṅgulappamāṇaṃ vātipi yujjati. Tathāhi visuddhimagge vāyokasiṇa vidhāne caturaṅgulappamāṇaṃ sīsaṃ vātena pahariyamānaṃ disvāti vuttaṃ. Khalamaṇḍalaṃ nāma kassakānaṃ kassamaddanabhūmibhāgamaṇḍalaṃ. ‘‘Kataṃ vā’’ti nīlādivaṇṇavisesarahitaṃ aruṇavaṇṇaṃ mattikakkhaṇḍaṃ udakena madditvā cakkamaṇḍalaṃ viya parimaṇḍalaṃ sumaṭṭhatalaṃ pathavimaṇḍalaṃ karonti. Evaṃ kataṃ vā. ‘‘Akataṃ vā’’ti katthaci bhūmibhāge kenaci akataṃ sayaṃ jātaṃ vā. ‘‘Kasiṇena jambudīpassā’’ti ettha.

Buddhoti kittayantassa, kāye bhavati yā pīti;
Varameva hi sāpīti, kasiṇenapi jambudīpassāti.

Gāthāseso. Tattha jambudīpassa kasiṇato sāpītivarā evāti yojanā. ‘‘Kasiṇato’’ti ca sakalamaṇḍalato. Sakalassa jambudīpamaṇḍalassa issariyādhipatito pīti vuttaṃ hoti. ‘‘Sanniviṭṭhā’’ti samaṃ saṇṭhitā. ‘‘Saṇṭhāna paññattī’’ti maṇḍalasaṇṭhānena upaṭṭhitā nimittapaññatti eva vuccati. ‘‘Phuṭṭhaṭṭhāne’’ti kāyevā rukkhaggādīsuvā vātena pahataṭṭhāne. ‘‘Vāyu vaṭṭī’’ti vātaparimaṇḍalaṃ. Candasūriyānaṃ aggissa ca obhāsena visiṭṭhāti samāso. ‘‘Visiṭṭhā’’ti visesitā.

‘‘Dhūmātaṃ’’ti dhūmāyitaṃ. Dhūmapūritapaṭaṃ viyāti vuttaṃ hoti. Tenāha ‘‘sūnabhāvaṃ gataṃ’’ti. Ante kakāro nindatthajotakoti vuttaṃ ‘‘kucchitattā’’ti. Jegucchi tabbattāti attho. ‘‘Chavasarīrassā’’ti lāmakasarīrassa. ‘‘Tadevā’’ti chavasarīrameva. Vipubbakaṃ vicchinnakaṃ nāmāti sambandho. Tattha visesena nīlantivinīlaṃ. Tameva kucchitattā vinīlakaṃ. ‘‘Tadeva puna paccitvā’’ti vinīlakasarīrameva puna kālātikkame paccitvā. Pūtilohitānaṃ paripakkabhāvaṃ patvāti attho. Tato tato dvāracchiddato. Yuttaṃ tadeva sarīranti sambandho. Vicchinnakaṃ nāma, vicchiddakantipi paṭhanti. ‘‘Apakaḍḍhitvā’’ti khaṇḍāni sarīrato mocetvā taṃ taṃ padesaṃ kaḍḍhitvā. ‘‘Paggharitalohita sarīraṃ’’ti chinnaviddhaṭṭhānesu vaṇamukhehi paggharitalohitasarīraṃ.

‘‘Buddhānussatī’’ti ettha buddhasaddo guṇyūpacāra vacanaṃ hoti. Guṇino dabbassa nāmena guṇānaṃ gahetabbattāti vuttaṃ ‘‘buddhaguṇassa anussati buddhānussatī’’ti. Esanayo dhammānussatādīsu. ‘‘Arahatādī’’ti arahatādiguṇo. Vigatāni dussilyādi malāni ca maccherañca yassa taṃ vigatamalamaccheraṃ. Tassa bhāvoti viggaho. ‘‘Attanā adhigatanibbānañcā’’ti etena ariyapuggalānaṃ kilesānaṃ accantavūpasamo vutto. ‘‘Yaṃ ārabbhā’’ti yaṃ puggalaṃ ārabbha. Hitūpasaṃhāro nāma ayaṃ puggalo avero hotu, abyāpajjo hotūtiādinā averatādīni hitasukhāni tasmiṃ puggale cittena upasaṃharaṇaṃ. Karuṇā, muditā, heṭṭhā cetasikasaṅgahe vuttatthā eva. Hitūpasaṃhāro ca hitamodanā ca ahitāpanayanañcāti dvando. Tattha hitūpasaṃhāro mettāya kiccaṃ. Hitamodanā muditāya. Ahitāpanayanaṃ karuṇāya kiccaṃ. Tattha paraṃ hitasukhasampannaṃ disvā tena parahitena attani pītipāmojjavaḍḍhanaṃ hitamodanā nāma. Paraṃ dukkhitaṃ disvā ayaṃ imamhādukkhā muccatu, mākilamatūti evaṃ cittena parasmiṃ ahitassa dukkhassa apanayanaṃ ahitāpanayanaṃ nāma. ‘‘Tesaṃ’’ti parasattānaṃ. Sassa attano idanti sakaṃ. ‘‘Idaṃ’’ sukhadukkhakāraṇaṃ. Attanā katakammaṃ eva sakaṃ yesaṃ te kammassakā. Parasattā eva. Tesaṃ bhāvo. Tassa anubrūhananti viggaho. ‘‘Sīmasambhedo’’ti attā ca piyapuggalo ca majjhattapuggalo ca veripuggalo cāti catasso sīmā. Sambhindanaṃ sambhedo. Sammissanaṃ anānattakaraṇanti attho. Sīmānaṃ sambhedo sīmasambhedo. Sabbā itthiyo, sabbepurisātiādinā odhiso paricchedato pharaṇaṃ odhisopharaṇaṃ nāma. Sabbesattā, sabbepāṇā, sabbebhūtātiādinā anodhiso aparicchedato pharaṇaṃ anodhisopharaṇaṃ nāma. Puratthimāyadisāya sabbesattā averāhontūtiādinā disāvibhāgavasena pharaṇaṃ disāpharaṇaṃ nāma. ‘‘Taṃ samaṅgīno cā’’ti tāhi appamaññāhi samaṅgīno puggalā. ‘‘Niccaṃ sommahadayabhāvenā’’ti sabbakālaṃ santasītala hadayabhāvena. Brahmasaddo vā seṭṭhapariyāyo ‘brahmaṃ puññaṃ pasavatī’tiādīsu viya. Asitabbaṃ bhuñjitabbanti asitaṃ. Pañcabhojanaṃ. Pātabbanti pītaṃ. Aṭṭhavidhaṃ pānaṃ. Dantena khāyitabbaṃ khāditabbanti khāyitaṃ. Pūvakkhajjaphalakkhajjādikaṃ nānākhādanīyaṃ. Aṅgulīhipi gahetvā sāyitabbaṃ lehitabbanti sāyitaṃ. Madhupphāṇitādikaṃ sāyanīyaṃ. Sarasappaṭikūlatā nāma attano sabhāvato paṭikūlatā. Catubbidhopi hi āhāro bhājanesu vā hatthamukhādīsu vā yattha yattha sammakkheti, laggati, limpati. Taṃ udakena dhovitabbaṃ hoti. Adhotaṃ pana tampi jegucchanīyaṃ hoti. Āsayato paṭikūlatā nāma tassa ajjhoharīyamānassa kaṇṭhādīsu ṭhitehi pittasemhādīhi āsayehi sammissanavasena paṭikūlatā. Nidhānato paṭikūlatā nāma nidhānato paṭikūlatā. ‘‘Nidhānaṃ’’ti ca āmāsayo vuccati. Pakkato paṭikūlatā nāma tassa nidhānagatassa paripakkakāle gūthamuttādibhāvapattito paṭikūlatā. Apakkato paṭikūlatā nāma tasmiṃ aparipakke ajiṇṇe sati sarīre nānāroguppattivasena paṭikūlatā. Phalato paṭikūlatā nāma tassa paripakkakālato paṭṭhāya sarīre kesalomādīnaṃ paṭikūlarāsīnaṃ vaḍḍhanavasena paṭikūlatā. Nissandato paṭikūlatā nāma tassa na vahidvārehi vā lomakūpehivā aññehi nānāvaṇamukhehi vā uggharaṇa paggharaṇādivasena paṭikūlatā. ‘‘Tatthā’’ti tasmiṃ catubbidhe āhāre. ‘‘Nikantippahānasaññā’’ti kantāramagge mātāpitūnaṃ kantāranittaraṇatthāya putta maṃsakhādane viya ati manuññepi āhāre rasataṇhā pahānavasena pavattā saññā. ‘‘Salakkhaṇādivasenā’’ti salakkhaṇasasambhārādivasena. ‘‘Rāgena caratī’’ti ettha ‘‘rāgenā’’ti karaṇatthe, itthambhūtalakkhaṇevā karaṇa vacanaṃ. Tattha karaṇatthetāva ‘‘rāgena caratī’’ti catūsu iriyāpathesu yebhūyyena rāgacittena carati. Rāgacittena niyyamāno vicaratīti vuttaṃ hoti. Itthambhūta lakkhaṇe pana ‘‘rāgena caratī’’ti tesu rāgaketu rāgadhajo hutvā vicaratīti vuttaṃ hoti. ‘‘Assā’’ti tassapuggalassa. ‘‘Ussanno’’ti uggato pākaṭataro. Bahutarotipi vadanti. ‘‘Pahānāyā’’ti ettha itisaddo ādi attho. Tena karuṇā bhāvetabbā vihiṃsāya pahānāya. Muditā bhāvetabbā aratiyā pahānāyāti imaṃ pāḷisesaṃ saṅgaṇhāti. ‘‘Nissaraṇatāvacanato’’ti nissaraṇañhetaṃ byāpādassa yadidaṃ mettāceto vimutti. Nissaraṇañhetaṃ vihesāyayadidaṃ karuṇā cetovimutti. Nissaraṇañhetaṃ aratiyā yadidaṃ muditā ceto vimuttīti evaṃ nissaraṇa bhāvavacanato ca. Catasso appamaññāyo. La. Dosa caritassāti vuttaṃ. ‘‘Dosa vatthuttābhāvato cā’’ti dosuppattiyā vatthu bhāvassakaraṇa bhāvassa abhāvato ca. Nīlādīni cattāri kasiṇāni dosa caritassāti vuttaṃ. Kasmāpanettha dosa caritassa upekkhā sappāyakāraṇaṃ visuṃ na vuttanti. Aññakāraṇattā na vuttanti dassento ‘‘ettha cā’’tiādimāha. ‘‘Tisso’’ti tisso appamaññāyo. ‘‘Manāpiyarūpānī’’ti manāpiyavaṇṇāni. Vikkhittacitto ca hotīti adhikāro. ‘‘Tassā’’ti pamāda bahulassa vikkhittacittassa ca puggalassa. Vuttaṃ siyā. Visuddhi magge pana evaṃ vuttaṃ natthīti adhippāyo. Vibhāvanipāṭhe. ‘‘Buddhivisaya bhāvenā’’ti vuttaṃ. Yadi buddhivisayattā mohacaritassa sappāyaṃ. Buddhivisayabhūtāni maraṇa upasamasaññā vavatthānānipi mohacaritassa sappāyāni siyunti vuttaṃ ‘‘evañhisatī’’tiādiṃ. ‘‘Bhūtakasiṇānī’’ti pathavīkasiṇādīni mahābhūtakasiṇāni. ‘‘Tatthāpī’’ti vā tesu cattālīsa kammaṭṭhānesupi. Evaṃsati vaṇṇakasiṇānaṃ puthulakhuddakatāpi ettha saṅgahitā hotīti. ‘‘Mahantaṃ’’ti vidatthi caturaṅgulato mahantaṃ. Yadi evasaddo yathārutameva yujjeyya. Evaṃsati khuddakaṃ vitakkacaritasseva sappāyaṃ, na buddhicaritādīnanti evamatthopi gaṇheyya. Atha buddhicaritassa pana asappāyaṃ nāma natthīti aṭṭhakathāvacanena virujjheyyāti iminā adhippāyena ‘‘khuddakanti padeyujjatī’’ti vuttaṃ. Athavā, puthulaṃ mohacaritassa, khuddakaṃ vitakkacaritasseva, namohacaritassāti atthe sati, buddhicaritādīnaṃ pana puthulaṃpi khuddakaṃpi anuññātaṃ hotīti daṭṭhabbaṃ. ‘‘Sabbañcetaṃ’’ti sabbañca etaṃcaritavibhāgavacanaṃ. Ujuvipaccanīkavasena tīsu akusala caritesu puggalesu. Vitakka carite ca atisappāyatāya saddhābuddhi caritesūti adhippāyo. Tenāha ‘‘rāgādīnaṃ pana avikkhambhikā’’tiādiṃ.

‘‘Buddhadhamma. La. Guṇānaṃ’’ti ettha guṇasaddo pubbapadesu yojetabbo buddhaguṇānañca dhammaguṇānañcātiādinā. ‘‘Tatthā’’ti tasmiṃ guṇapade. Na tappetīti atappanīyo. Tappanaṃ santuṭṭhiṃ na janetīti attho. Saṃvejanaṃ saṃvegaṃ janetīti saṃvejaniyo. ‘‘Dhammo’’ti sabhāvo. Saṃvejaniyo dhammo yassāti saṃvejaniya dhammaṃ. Maraṇaṃ. ‘‘Pañcamajjhānasamādhissā’’ti rūpāvacara pañcamajjhāna samādhissa. ‘‘Udayamattānī’’ti vaḍḍhitamattāni. ‘‘Tatthā’’ti paṭikūlārammaṇesu. ‘‘Pubbacchaṭṭakassā’’ti purāṇacchaṭṭakassa. Gūthamuttavissajjana kassāti vuttaṃ hoti. Tenāha ‘‘gūtharāsi dassane viyā’’ti. Na te kadāci somanassena vinā appanaṃ pāpuṇanti. Byāpādavihiṃsā aratīnaṃ dūribhāvena somanassuppattiyā atisukarattā pañcamajjhāne viya sukhasomanassānañca avikkhambhanato. ‘‘Udāsinapakkhe’’ti ajjhupekkhanapakkhe. ‘‘Daḷhaṃ’’ti bhusaṃ. ‘‘Vibhūtaṃ’’ti pākaṭaṃ. Nimittaṃ daḷhavibhūtaṃ katvā gahaṇaṃ daḷha vibhūtaggahaṇaṃ. ‘‘Kassaci ārammaṇassā’’ti buddhaguṇādi ārammaṇassa. ‘‘Paṭibhāganimittaṃ’’ti ettha paṭibhāgasaddo tassa dise pavattoti āha ‘‘tādise’’tiādiṃ. ‘‘Taṃsaṇṭhāne’’ti etena pathavimaṇḍalādīsu viya saṇṭhānākārena ṭhitesu sabhāva dhamma puñjesu eva tassadisaṃ paṭibhāganimittaṃ nāma sijjhatīti dasseti. ‘‘Eva’’nti samathasaṅgahe tāva dasakasiṇāni, dasaasubhātiādinā vuttena vacanakkamena. ‘‘Uggahakosallaṃ’’ti bhāvanākammaṃ ārabhitukāmena bhikkhunā ācariyassa santike sabbassa kammaṭṭhāna vidhānassa uggahaṇaṃ uggaho. Tasmiṃ kosallaṃ uggahakosallaṃ. Apicettha. Sabbaṃ uggahituṃ asakkontena yaṃ attanā ārabhissati. Tassa ekassa vidhānaṃ paripuṇṇaṃ uggahetabbaṃ. ‘‘Uggaṇhantassā’’ti ettha ukāro upari attho. ‘‘Gahaṇaṃ’’ti ca yathā citte avinassamānaṃ hutvā labbhati, tathā katvā cittena gahaṇanti dassetuṃ ‘‘uparūparī’’tiādi vuttaṃ. ‘‘Samanupassantassā’’ti sammā punappunaṃ cakkhunā dassanasadisaṃ karontassa. Parito samantato karaṇaṃ parikammaṃ. Tasmiṃ nimittaggahaṇakamme yaṃ yaṃ kattabbavidhānaṃ atthi, taṃ taṃ paripuṇṇaṃ katvā gahaṇanti vuttaṃ hoti. Bhāvanāti vaḍḍhanāti imamatthaṃ dassento ‘‘punappuna’’ntiādimāha. ‘‘Nirantaraṃ padahantassā’’ti rattidivaṃ nirantaraṃ ārabhantassa. Uggaha nimitte saṇṭhānaṃ gaṇhantopi vaṇṇarūpādinā sabhāva dhammena saheva gaṇhāti. Paṭibhāganimitte pana sabhāvadhammaṃ muñcitvā tassa disaṃ nimitta paññatti saṅkhātaṃ suddhasaṇṭhānameva gaṇhāti. Ettha siyā, paṭibhāganimittepi vaṇṇo nāma sandissati yevāti. Saccaṃ. So pana paṭibhāgamattaṃ hoti. Na ekantavaṇṇo. Tenāha ‘‘tappaṭibhāgaṃ vatthu dhammavimuccitaṃ’’ti. ‘‘Sannisinnaṃ’’ti acalaṃ. ‘‘Pavesitaṃ’’ti bhāvanācittassa abbhantare pakkhittaṃ viya hotīti adhippāyo. Obhāsatīti obhāso. Obhāso hutvā jātanti obhāsajātaṃ. Obhāsanaṃ vā obhāso. Jāto obhāso assāti obhāsajātaṃ. ‘‘Pātentī’’ti paṭipātenti. Puna uppajjanavasena uṭṭhātuṃ na denti. ‘‘Etāyā’’ti kattu atthe karaṇavacanaṃ. ‘‘Nimittarakkhaṇavidhānaṃ’’ti samuppannassa nimittassa anassanatthāya sattavidhehi palibodha dhammehi rakkhaṇatthaṃ. Katame pana tesattavidhā palibodhadhammā nāmāti. Idha amhehi vattabbaṃ natthi. Visuddhi magge eva te vuttāti dassetuṃ gāthamāha. ‘‘Āvāso’’ti asappāyāvāso. ‘‘Gocaro’’ti asappāyagocaragāmo. ‘‘Bhassaṃ’’ti asappāyavacanaṃ. Evaṃ puggalādīsu. ‘‘Sevethā’’ti seveyya. ‘‘Evañhipaṭipajjato’’ti evaṃhivajjitabbe vajjanavasena sevitabbe sevanavasena paṭipajjantassa. ‘‘Kāmataṇhāya visayabhāvaṃ atikkamitvā’’ti etena kāmabhūmi kāmabhavasamatikkamo, rūpabhūmirūpabhava okkamo ca vutto. Vasanaṃ vasī. Satti. Sāmatthiyanti attho. Vasiṃ bhūtaṃ pattanti vasibhūtaṃ. Vasī eva vasitā. Yathā pāramitāti. ‘‘Tato vicāranti’’ ettha itisaddo ādiattho. Tena tato pītiṃtiādiṃ saṅgaṇhāti. Icchantānaṃ tesaṃ sabbaññubuddhānaṃ. ‘‘Yatthā’’ti yesudvīsubhavaṅgesu. ‘‘Bhavaṅgacāre’’ti bhavaṅgappavattiyaṃ. ‘‘Dandhāyitattaṃ’’ti dandhaṃ hutvā ayati pavattatīti dandhāyitaṃ. Tassa bhāvo dandhāyitattaṃ. ‘‘Ṭhapetuṃ’’ti adhiṭṭhānaṃ katvā ṭhapetuṃ. Tato anatikkamituṃ. ‘‘Yatthicchakaṃ’’tiādīni kriyāvisesanapadāni. ‘‘Yatthicchakaṃ’’ti yattha yattha ṭhāne icchānu rūpaṃ. Yadicchakantiyasmiṃ yasmiṃ khaṇe icchānu rūpaṃ. ‘‘Yāvaticchakaṃ’’ti yattakena pamāṇena icchānu rūpaṃ. ‘‘Vitakkādikaṃ oḷārikaṅgaṃ pahānāyā’’ti ettha kassa balena pahānaṃ hoti. Taṃ taṃ virāga bhāvanā balena pahānaṃ hoti. Kāca taṃ taṃ virāgabhāvanā nāma hoti. Ajjhāsaya visesa pariggahitā upacārabhāvanā evāti imamatthaṃ dassetuṃ ‘‘pathamajjhānaṃ tāvā’’tiādi vuttaṃ. ‘‘Ātāpavīriyaṃ’’ti yenavīriyena yogino attānaṃ vā kilesa dhamme vā ātāpenti paritāpenti. Taṃ ātāpavīriyaṃ nāma. Ugghāṭīyamānampi ākāsameva hoti. Taṃ ārabbha uparijhānantaruppattiyā bhāvanaṃ karontassapi punappunaṃ tameva pañcamajjhānaṃ uppajjati. Ārammaṇe ca anatikkante jhānaṃpi anatikkantameva hotīti. ‘‘Tatthā’’ti tasmiṃ ākāsakasiṇe. ‘‘Tadatikkamanasambhavo’’ti kasiṇa nimittātikkamanasambhavo. ‘‘Yathādiṭṭhe’’ti jhānacakkhunā diṭṭhappakāre. ‘‘Sambhāvetvā’’ti thometvā. Sammā anussaraṇaṃ samanussaraṇaṃ. ‘‘Itaresaṃpi vā’’ti puthujjana paṇḍitānaṃpi vā. Maraṇa saññā vavatthānesu parikammañca samādhiyati, upacāro ca sampajjatīti yojanā tikkhapaññānaṃ pana puthujjanānaṃpi sataṃ buddhaguṇādīsupi upacāra sambhavo aṭṭhakathāyaṃ vuttoyeva. ‘‘Samathajjhānesū’’ti idaṃ adhikāravasena vuttaṃ. Vipassanā kammaṃpi gahetabbamevāti daṭṭhabbaṃ. Pubbedānaṃ datvā iminā puññena āyatiṃ jhānābhiññāyo vā maggaphalāni vā paṭilabhissāmīti patthanaṃ katvā āgatopi katādhikāro evātipi vadanti. Katamo pana katādhikāro nāmāti āha ‘‘āsannabhave’’tiādiṃ. Aṭṭhavidhesu catukkanayavasena, navavidhesu pañcakanayavasena vuttoti tesaṃ vādīnaṃ sādhakavacanaṃ. Vicāretvā pana gahetabbaṃ. Ākāsa kasiṇena vinā arūpajjhānāni labhitvā puna abhiññatthāya parikammekate ākāsakasiṇepi kattabbattā tassa abhiññāpādakatā sambhavo vuttoti atthassa sambhavato. Pubbe abhāvita bhāvanoti ca akatādhikāroti ca atthato ekaṃ. ‘‘Ādikammiko’’ti abhiññākamme ādikammiko. ‘‘Tādisānaṃ’’ti pubbe akatādhikārānaṃ abhāvitabhāvanānaṃ idāni iddhivikubbanaṃ karissāmīti ārabhantānaṃ abhiññākamme ādikammikakulaputtānanti sambandho. ‘‘Iddhivikubbanaṃ’’ti ca upalakkhaṇavacanaṃ. Dibbāya sotadhātuyā saddaṃ savanaṃ karissāmītiādikaṃpi gahetabbaṃ. Idañca ādikammikavidhānādhikārattā vuttaṃ. Abhiññāsu vasipattānampi taṃ pañcamajjhānaṃ chasuārammaṇesu yathārahaṃ appetiyeva. ‘‘Adhiṭṭhātabbaṃ’’ti yathicchita nipphattatthāya sataṃ hotu sahassaṃ hotūtiādinā cittena abhividhātabbaṃ. Abhinīharitabbanti vuttaṃ hoti. ‘‘Sataṃ homi, sahassaṃ homīti vā’’ti attānaṃ sataṃ vā sahassaṃ vā nimminanavasena vuttaṃ. Sesaṃ pana aññathānimminanavasena. Sotuṃ vā saddaṃ, passituṃ vā rūpaṃ, jānituṃ vā paracittaṃ. Anussarituṃ vā pubbenivutthaṃ. Aṭṭhakathāpāṭhe. ‘‘Adhiṭṭhātī’’ti abhiññāya adhiṭṭhāti. Abhividhāti nibbattetīti vuttaṃ hoti. Duvidhaṃhi adhiṭṭhānaṃ parikammena adhiṭṭhānaṃ abhiññāya adhiṭṭhānanti. Idha pana abhiññāya adhiṭṭhānaṃ vuttaṃ. ‘‘Adhiṭṭhāna cittenā’’ti abhiññācittenāti vuttaṃ hoti. ‘‘Parikammacittassā’’ti pubbabhāge āvajjana parikamma adhiṭṭhānaparikammacittassa. Pacchimaṃ pana pādakajjhāna samāpajjanaṃ. Parikammacittassa samādhānatthāyāti vuttaṃ. Parikammacitte samāhite kiṃ payojananti āha ‘‘tathāhī’’tiādiṃ. ‘‘Sesābhiññāsupi yathārahaṃ vattabbo’’ti dibbasotaparikamme tenevaparikamma samādhiññāṇasotena āsanne dibbavisayampi saddaṃ suṇātītiādinā vattabbo. ‘‘Iti katvā’’ti iti manasikatvā. ‘‘Taṃ’’ti pacchimaṃ pādakajjhāna samāpajjanaṃ. ‘‘Idha nagahitanti daṭṭhabbaṃ’’ti therassa matena daṭṭhabbanti adhippāyo. Idha pana ādikammikavidhānappadhānattā pacchimampi pādakajjhāna samāpajjanaṃ vattabbamevāti. ‘‘Kāyagatikaṃ adhiṭṭhahitvā’’ti ayaṃ kāyo viya idaṃ cittampi dandhagamanaṃ hotūti evaṃ cittaṃ kāyagatikaṃ karaṇena adhiṭṭhahitvā. ‘‘Dissamānena kāyenā’’ti dandhagamanena gacchantattā bahujanānampi dissamānena rūpakāyena. Tabbi parītena sīghagamanaṃ veditabbaṃ. ‘‘Ārammaṇamattaṃ hotī’’ti anipphannarūpaṃ sandhāya vuttaṃ. ‘‘Ārammaṇa purejātaṃ’’ti nipphannarūpaṃ. Itaraṃ pana hadaya vatthurūpaṃ sandhāya vuttanti daṭṭhabbaṃ. Paracitta vijānanaṭṭhāne aṭṭhakathāṭīkācariyānaṃ vicāraṇā atthīti taṃ dassetuṃ ‘‘ettha ca aṭṭhakathāyaṃ tāvā’’tiādi vuttaṃ. ‘‘Aṭṭhakathāyaṃ’’ti dhammasaṅgaṇi aṭṭhakathāyampi visuddhimagga aṭṭhakathāyampi. ‘‘Khaṇikavasenā’’ti khaṇikapaccuppannavasena. Āvajjane niruddheti sambandho. ‘‘Ekaṃ cittaṃ’’ti parassa cittaṃ. Tadeva atītaṃ cittaṃ gaṇhanti. ‘‘Tānī’’ti javanāni. ‘‘Tesaṃ’’ti javanānaṃ. ‘‘Tenā’’ti āvajjanena. ‘‘Itarathā’’ti aññathā santati addhāvasena vuttanti gahite sati. Vutto siyā. Kasmā, santati addhāvasena paccuppanne gahite sati, sabbāya ekajavanavīthiyā ekapaccuppannattā. ‘‘Sabbāni cittānī’’ti javanacittāni. ‘‘Sahuppannānī’’ti idaṃ sahuppannānampi atthitāya vuttaṃ. Āvajjanādīni pana khaṇabhedaṃ nagaṇhanti. Sabbaṃ parassa cittaṃ ekacittamiva gaṇhanti. Tasmā kālabhedopi natthīti daṭṭhabbaṃ. ‘‘Nibbānañcā’’ti vuttaṃ, kathaṃ nibbānaṃ pubbenivutthaṃ nāma siyāti. Atīte parinibbutānaṃ maggaphalāni anussaraṇakāle tesaṃ ārammaṇabhūtaṃ nibbānampi anussaratiyeva. Tattha tesaṃ maggaphalānaṃ atītattā nibbānampi pubbenivutthaṃ nāma hotīti.

‘‘Yaṃ yaṃ adhiṭṭhātī’’ti yaṃ yaṃ satādikaṃ saṃvidhāti. ‘‘Yathā yathā adhiṭṭhātī’’ti yena yena āvibhāvādikena pakārena saṃvidhāti. ‘‘Pakativaṇṇaṃ’’ti pakatisaṇṭhānaṃ. ‘‘Tassevā’’ti pakativaṇṇasseva. Devānaṃ pasādasotanti sambandho. ‘‘Ārammaṇa sampaṭicchana samatthaṃ’’ti ārammaṇassa upaṭṭhānaṃ sampaṭicchana samatthaṃ. Tadeva cetopariyañāṇantipi vuccatīti sambandho. ‘‘Ceto’’ti cittaṃ. ‘‘Paricchijjā’’ti idaṃ sarāgacittaṃ, idaṃ virāgacittantiādinā paricchinditvā. ‘‘Gocara nivāsavasenā’’ti gocaraṃ katvā nivasanavasena. Sabbaññutaññāṇagatikaṃ sabbaññubuddhānaṃ anāgataṃ saññāṇanti adhippāyo. Anāgate sattadivasato orimā cittacetasika dhammā cetopariyaññāṇassa visayoti katvā anāgate sattadivasatoti vuttaṃ. Paṭṭhāya pavattamānāti pāṭhaseso. Imasmiṃ divase ca anāgatapakkhe sabbampi ārammaṇaṃ pakatiñāṇassa visayoti katvā ‘‘dutīyadivasato paṭṭhāyā’’ti vuttaṃ. ‘‘Etaṃ’’ti etaṃ anāgataṃ saññāṇaṃ. ‘‘Yathā cetaṃ’’ti yathā ca etaṃ imasmiṃ bhave anāgata dhamme jānāti. ‘‘Asādhāraṇakālavasenā’’ti aññenañāṇena asādhāraṇa kālavasena. Paccuppannabhavohi aññaññāṇasādhāraṇoti.

Samathakammaṭṭhānānudīpanā niṭṭhitā.

171. Vipassanākammaṭṭhāne. ‘‘Yathādiṭṭhaṃ’’ti sakkāyadiṭṭhiyā yathādiṭṭhaṃ. Niccanimittaṃ nāma sattapuggalādinimittameva. Sattanimittañhi paññatti dhammattā khaṇekhaṇe khayavayabhedābhāvato so evagacchati so eva tiṭṭhatītiādinā niccākārasaṇṭhitaṃ hotīti. ‘‘Dhuvanimittaṃ’’ti thiranimittaṃ. Idampi so gacchantopi nanassati, tiṭṭhantopi nanassatītiādinā thirākārasaṇṭhitaṃ sattanimittameva. ‘‘Sukhanimittaṃ’’ti khaṇekhaṇe khayavayabheda dukkhānaṃ abhāvato sukhito niddukkho nibbhayotiādinā sukhākārasaṇṭhitaṃ sattanimittameva. ‘‘Attanimittaṃ’’ti gantuṃ icchanto gacchati, ṭhātuṃ icchanto tiṭṭhatītiādinā vasavattanākāra saṇṭhitaṃ sattanimittameva. ‘‘Kiriyā’’ti bhāvanākiriyā.

Visujjhatīti visuddhi. Visodhetīti vā visuddhi. Sīlameva visuddhi sīlavisuddhīti imamatthaṃ dassento ‘‘niccasīlamevā’’tiādimāha. Tattha niccasīlameva uparijhānādivisesānaṃ adhiṭṭhāna kiccasādhakattā idha adhippetanti vuttaṃ ‘‘niccasīlamevā’’ti. Samādhi adhippeto. Vakkhatihi ‘‘duvidhopi samādhi cittavisuddhi nāmā’’ti. Etena visujjhati etāyāti visuddhi. Cittassa visuddhi cittavisuddhi. Samādhi evātipi dīpeti. Visujjhanaṃ vā visuddhi. Cittassa visuddhi cittavisuddhi. Atthatopana visuddhacittameva vuccatītipi yujjati. Visuddhisadda sampanne hi sati, cittavisuddhi icceva vuccati. Na samādhivisuddhīti. ‘‘Soḷasavidhaṃ kaṅkhaṃ’’ti ahosiṃ nu kho aha matītamaddhānantiādinā suttanteāgataṃ soḷasavidhaṃ vicikicchaṃ. ‘‘Aṭṭhavidhaṃ vā kaṅkhaṃ’’ti sattharikaṅkhatītiādinā abhidhamme āgataṃ aṭṭhavidhaṃ vicikicchaṃ. Visamahetudiṭṭhi nāma sattānaṃ uppattiyā akāraṇameva kāraṇaṃ katvā gahaṇadiṭṭhi. ‘‘Manasikāravidhī’’ti aniccalakkhaṇādīsu manasikāravidhi. Anupāyabhūto manasikāro nāma niccādivasena manasikāro. Adhimānavatthu nāma obhāsādīni. ‘‘Maggato’’ti maggabhāvena. ‘‘Amaggato’’ti amaggabhāvena. ‘‘Dassanañcā’’ti tesaṃadhimānavatthūnaṃ aniccatādidassanañca. Tameva visuddhināmāti sambandho. ‘‘Sammohamalato’’ti catusaccappaṭicchādaka sammohamalato. Nanu dassananti ñāṇameva. Evaṃsati, ñāṇanti vutte siddhe katvā dassanasaddena saha ñāṇadassananti vuttanti āha ‘‘etthacā’’tiādiṃ. ‘‘Sutamayādivasenā’’ti sutamaya cintāmayavasena. Tattha yathāsutassa pāḷidhammassa atthamattajānanaṃ sutamayaññāṇaṃ nāma. Atthaṃ ñatvā atthānurūpassa sabhāvalakkhaṇassa cintanāvasena uppannaṃ ñāṇaṃ cintāmayaññāṇaṃ nāma. ‘‘Anumānādiñāṇaṃpī’’ti nāmarūpa dhammesu sabhāvānumānaññāṇa sabhāvajānanaññāṇaṃpi. ‘‘Attapaccakkhaññāṇamevā’’ti attanā paccakkhakaraṇaññāṇameva. ‘‘Sabbatthā’’ti maggāmaggaññāṇadassanādīsu sabbesu ṭhānesu. Ettha ca dasasu vipassanāñāṇesupi vipassanā vacanena paccakkhadassanameva adhippetanti katvā sabbatthaggahaṇaṃ katanti daṭṭhabbaṃ. Sammasanaññāṇato paṭṭhāya hi dassanameva adhippetaṃ. Na sabhāvajānanamattaṃ. Yato cakkhunā passantasseva suṭṭhu paccakkhato dassanatthāya punappunaṃ bhāvanā kammaṃ nāma tattha icchitabbaṃ hoti.

‘‘Dhammā’’ti saṅkhata dhammā. Aniccatā eva lakkhaṇanti aniccalakkhaṇaṃ. Aniccānaṃ vā saṅkhata dhammānaṃ lakkhaṇanti aniccalakkhaṇantipi yujjati. ‘‘Abhiṇhasampaṭippīḷanākāro’’ti yathā sīghasotāyaṃ nadiyaṃ nāvāya uddhaṃ gacchantaṃ sānāvā abhisaṅkharaṇadukkhena abhiṇhaṃ suṭṭhu paṭippīḷeti. Kasmā, asati abhisaṅkhāre taṅkhaṇe eva adhovuyhanato. Adhovuyhanañhi nāvāya pakati kiccaṃ. Uddhaṃ ārūhanaṃ abhisaṅkhāra siddhaṃ. Evamevaṃ sīghasote saṃsāre attabhāvena uddhaṃ khaṇato khaṇaṃ divasato divasaṃ gacchantaṃ puggalaṃ ayaṃ attabhāvo abhisaṅkharaṇa dukkhena abhiṇhaṃ suṭṭhu paṭippīḷeti. Kasmā, asati abhisaṅkhāre, paccayavekalle ca sati, taṅkhaṇe eva vipariṇamanato. Vipariṇamanañhi attabhāvassa pakati kiccaṃ. Uddhaṃgamanaṃ abhisaṅkhāra siddhaṃ. Evaṃ abhiṇha sampaṭippīḷanaṃ veditabbaṃ. Ettha ca saṃsārassa sīghasotatā nāma attabhāvapariyāpannānaṃ nāma rūpadhammānaṃ pavattinivatti sīghatā vuccati. Ettha ca maraṇaṃ duvidhaṃ sammuti maraṇañca paramattha maraṇañca. Tattha sammuti maraṇaṃ nāma sammuti saccabhūtassa sattassa maraṇaṃ. Taṃ ekabhavapariyante sandissati. Paramattha maraṇaṃ nāma paramattha saccabhūtānaṃ nāmarūpa dhammānaṃ maraṇaṃ. Idameva ekantamaraṇaṃ, saccamaraṇaṃ, sabhāvamaraṇaṃ hoti. Imasmiṃ vipassanā kamme idaṃ paramattha maraṇaṃ eva aniccatāti ca vuccati. Dhammānaṃ susānakkhettanti ca susānabhūmīti ca vuccatīti. Sā ca susānabhūmināma sattānaṃ paṭisandhito paṭṭhāya santānaṃ anubandhatiyeva. Anubandhattā ca sattānaṃ paṭisandhito paṭṭhāya so nāma samayo natthi, yattha sattā na marantīti. Idañca anubandhanaṃ sattānaṃ abhiṇhasampaṭippīḷanameva hoti. Tesaṃ sabbiriyāpathesu jīvitassa ca aṅgapaccaṅgānañca kāyavacīmano kammānañca sambādhapattito. Avasavattanākāro pana abhisaṅkhāra dukkhaṃ abhiṇhaṃ paccanubhavantānaṃ pākaṭoyeva. Vasavattanehi sati, abhisaṅkharaṇa kiccassa okāso natthi. Vasavattaneneva yathicchi tassa kiccassa sampajjanato. Lokasmiñhi sabbaṃpi abhisaṅkhāra kiccaṃ nāma antamaso assāsanapassāsana kiccaṃ upādāya dhammānaṃ vasavattanābhāvato karontīti.

Aniccassa dhammassa anuanupassanāti sambandho. ‘‘Anuanupassanā’’ti ca ñāṇacakkhunā punappunaṃ nijjhāyanā olokanā. ‘‘Dhammānaṃ’’ti pañcakkhandha dhammānaṃ. ‘‘Yattha yatthā’’ti yasmiṃ yasmiṃ sarīraṅge. ‘‘Purāṇa dhammānaṃ’’ti purāṇānaṃ pātubbhūtānaṃ, vaḍḍhitānañca dhammakoṭṭhāsānaṃ antaradhānaṃ vayo vuccati. Vipassanā kammaṃ patvā khaṇikavasena ekekadhammavibhāgavasena ca anupassanā kiccaṃ natthīti āha ‘‘samūha santativasena panā’’ti. Ekekadhammavibhāgavasena anupassanāpi pana pakatiyā supākaṭesu cittavedanādīsu icchitabbāyeva. ‘‘Aniccatāya paramākoṭī’’ti tato uttari aniccatā nāma natthīti adhippāyo. Dhammānaṃ tathā tathā bhāyitabbappakāro nāma pañcakkhandhe ‘aniccato, dukkhato, rogato, gaṇḍato, sallato, aghato, ābādhato, tiādinā vutto bhāyitabbappakāro. Tassa samanupassanāñāṇaṃ bhayañāṇaṃ. Etena apāyadukkha saṃsāra dukkhabhīrukehi janehi bhāyitabbanti bhayaṃ. Te vā bhāyanti etasmāti bhayaṃ. Bhayassa samanu passanāñāṇaṃ bhayañāṇanti imamatthaṃ dasseti. ‘‘Kiñcibhayavatthuṃ’’ti sīhabyagghādikaṃ bhayavatthuṃ. ‘‘Paṭissaraṇe’’ti guhāleṇādike paṭissaraṇe. ‘‘Tesaṃ’’ti bhijjanasabhāvānaṃ dhammānaṃ. ‘‘Tehī’’ti bhijjanasabhāvehi. Ukkaṇṭhatā nāma cittassa viruddhatā nikkhamābhimukhatā. ‘‘Cattālīsāya ākārehī’’ti pañcakkhandhe ‘aniccato, dukkhato, rogato, gaṇḍato, sallato, aghato, ābādhato, parato, palokato, ītito,. Upaddavato, bhayato, upasaggato, calato, pabhaṅguto, addhuvato, atāṇato, aleṇato, assaraṇato, rittato,. Tucchato, suññato, anattato, ādīnavato, vipariṇāma dhammato, asārakato, aghamūlato, vadhakato, vibhavato, sāsavato,. Saṅkhatato, mārāmisato, jātidhammato, jarādhammato, byādhidhammato, maraṇadhammato, sokaparidevadhammato, dukkhadomanassa dhammato, upāyāsa dhammato, saṃkilesika dhammato, passanto suññato lokaṃ avekkhatīti evaṃ mahāniddese moghapañhaniddese āgatehi cattālīsāya ākārehi. Tattha pañcakkhandhe aniccato passantotiādinā yojetabbaṃ. ‘‘Aniccato’’ti ca aniccabhāvenāti attho. Sabbepi pañcakkhandhā aniccā evāti passantoti vuttaṃ hoti. Kathaṃ pana aniccato passanto suññato lokaṃ avekkhatīti. Niccaguṇa suññatāya suññato pañcakkhandhabhūtaṃ lokaṃ avekkhati. Sesapadesupi esevanayo. Tattha ‘‘aniccā evā’’ti paṭisandhikkhaṇato paṭṭhāya yadākadāci maraṇa dhammattā aniccā eva. ‘‘Dukkhā evā’’ti anicca dhammattāyeva dukkhā eva. Yadaniccaṃ, taṃ dukkhaṃtihi vuttaṃ. Dukkha saccadhammattā vā. ‘‘Rogā evā’’ti rogajātikattā rogā eva. Yehi keci loke cakkhu rogādikā anekasahassā rogā nāma sandissanti. Sabbete imepañcakkhandhā eva. Ito aññokoci rogo nāma natthi. Tasmā te ekantena rogajātikā evāti. Api ca, dukkhasacca dhammattātīhi dukkhatāhi catūhi dukkhaṭṭhehi ca abhiṇhasampaṭippīḷanato rujjanaṭṭhena rogā eva. Tattha ‘‘tīhi dukkhatāhī’’ti dukkhadukkhatā saṅkhāra dukkhatā vipariṇāma dukkhatāti imāhi tīhidukkhatāhi. ‘‘Catūhi dukkhaṭṭhehī’’ti dukkhassa pīḷanaṭṭho, saṅkhataṭṭho, santāpaṭṭho, vipariṇāmaṭṭho,ti imehi catūhi dukkhaṭṭhehi. Dukkha kiccehīti attho. Esanayo gaṇḍādīsu. Tattha gaṇḍonāma pīḷakābādho. Sallaṃ nāma vijjhanaṭṭhena kilesa sallañca dukkhasallañca. Aghanti niratthakaṃ. Ime ca khandhā vipattipariyosānattā niratthakā eva honti. Sabbāsampattiyo vipattipariyosānāti hi vuttaṃ. Avissāsikaṭṭhena pare eva. Na hi te etaṃ mama, eso hamasmi, eso me attāti evaṃ vissāsaṃ arahanti. Tathā vissāsaṃ karontassa nānādukkhehi niccaṃ vihiṃsanato. Paṭisandhito paṭṭhāya yadākadāci palujjanadhammattā palokadhammā eva. ‘‘Ītī’’ti antarāyo vuccati. Khandhā antarāya jātikā evāti vuttaṃ hoti. Ajjhattabhāvaṃ upagantvā dutattā vibādhakattā upaddavā eva. Bhāyitabbattā bhayā eva. Anattā eva samānā ajjhattabhāvaṃ upagantvā sajjanato lagganato dummo cayato upasaggā eva. Niccakālaṃ lokadhammehi calanattā vipphandanattā calāeva. Nānappakārena bhañjanadhammattā pabhaṅguno eva. Khaṇamattampi athirattā addhuvā eva. Jarāmaraṇādito apāyavinipatanādito bhayato tāyati rakkhatīti tāṇaṃ. Te ca khandhā kassacitāṇā na honti. Tesañca kiñcitāṇaṃ nāma natthi. Tasmā atāṇā eva. Bhayato bhīrukā janā līyanti nilīyanti etthāti leṇaṃ. Te ca kassacileṇā na honti. Tesañca kiñcileṇaṃ nāma natthi. Tasmā aleṇā eva. Bhayaṃ saratihiṃsatīti saraṇaṃ. Te ca kassacisaraṇaṃ na honti. Tesañca kiñcisaraṇaṃ nāma natthi. Tasmā assaraṇā eva. Niccatādīhi sabbehi sobhaṇaguṇehi sabbaso rahitattā tucchattā suññattārittā eva. Tucchā eva. Suññā eva. Attā vuccati yassakassaci koci sārabhūto paṭissaraṇo. Te sayañca kassaci attāna honti. Attano ca koci attānāma natthi. Tasmā anattā eva. Aniccatādīhi ādīnavehi dosehi sampuṇṇattā ādīnavā eva. Vipariṇāma sabhāvattā vipariṇāmā eva. Sārabhūtassa kassaci adhiṭṭhānassa abhāvā asārāeva. Aghassa sabbaniratthakassa patiṭṭhānattā aghamūlā eva. Te sayaṃ maraṇa dhammasamaṅgīno hutvā tena maraṇasatthena maraṇāvudhena saṃsāre sattānaṃ niccaṃ mārakattā jīvitindriyupacchedakattā vadhakā eva. Niccasukhahita vuḍḍhivigatattā vibhavā eva. Āsavehi pariggahitattā sāsavā eva. Niccakālaṃ paccayāyattavuttikattā saṅkhatā eva. Kilesamāramaccumārānaṃ āmisāhārattā mārāmisā eva. Anicchantasseva sato cakkhurogādibhāvena apāyabhavādibhāvena jātasabhāvattā jātidhammā eva. Anicchantasseva sato hāyanamaraṇasabhāvattā jarāmaraṇa dhammā eva. Sokādīnaṃ vatthubhāvena dhāraṇattā sokādi dhammā eva. Taṇhā saṃkilesa diṭṭhisaṃkilesa duccarita saṃkilesehi niyuttattā saṃkilesika dhammā evāti. Tena vuttaṃ ‘‘cattālīsāya ākārehī’’ti. ‘‘Paṭisaṅkhānavasenā’’ti parivīmaṃsanavasena.‘‘Nikantiyā’’ti nikantitaṇhāya. ‘‘Pariyādinnāyā’’ti sukkhabhāvapattāya. ‘‘Bhayañcā’’ti bhayañāṇavasena uppannaṃ ottappabhayañca.

Loke attajīvā nāma sattānaṃ ajjhatta dhammesu sāradhammā honti. Tesu vigatesu sesadhammā nissatta nijjīvabhāvaṃ patvā pheggubhūtā kacavarabhūtāti lokassa abhimāno. Te ca attajīvā nāma sabbaso natthīti diṭṭhe khandhesu kacavarabhāvadassanaṃ attajīva suññatā dassanaṃ nāma. ‘‘Vimuccamāno’’ti etena vimuccatīti vimokkhoti atthaṃ dasseti. Vimuccanti etenāti vimokkhotipi yujjati. ‘‘Nimittānī’’ti vipallāsadhammehi nimmitāni niccanimitta sukhanimitta attanimitta jīvanimittāni. Satta puggala itthi purisa hattha pāda sīsa gīvādīni nimittāni ca. Tattha saṅkhārānaṃ khaṇika dhammattā aniccānaṃyeva sataṃ santati ghanena paṭicchannattā hiyyopi so eva, ajjapi so evātiādinā niccākārena upaṭṭhānaṃ niccanimittaṃ nāma. Kilesamalehi pariggahitattā asubhānaṃyeva sataṃ avijjāya paṭicchannattā idaṃ iṭṭhaṃ, kantaṃ, manāpaṃ, piyarūpa, ntiādinā subhākārena upaṭṭhānaṃ subhanimittaṃ nāma. Bhayaṭṭhena akhemaṭṭhena dukkhānaṃpi sataṃ tāyeva paṭicchannattā idaṃ sukhaṃ, nibbhayaṃ, khemaṃ, sātarūpa, ntiādinā sukhākārena upaṭṭhānaṃ sukhanimittaṃ nāma. Paccayā yattavuttikattā paccayena vinā kevalaṃ attano vasāyattavuttitā bhāvato anattānaṃyeva sataṃ attano icchāvasena karoti, katheti, cinteti, gantuṃ icchanto gacchati, ṭhātuṃ icchanto tiṭṭhatī, tiādinā vasavattanākārena upaṭṭhānaṃ attanimittaṃ nāma. Tathā sattonāma sattāhaṃpi jīvati, māsaṃpi jīvati, saṃvaccharaṃpi jīvatītiādinā jīvākārena upaṭṭhānaṃ jīvanimittaṃ nāma. Nanu cettha attano icchāvasena karotītiādīsu icchānāma taṇhāvāchando vā. Tadubhayampi cittasampayuttaṃ. Karaṇañca nāma kāyikakriyābhūtānaṃ cittajarūpakalāpānaṃ pavattiviseso. Evañcasati tesaṃ cittavasena pavattattā attano icchāvasena karotīti idaṃ abhidhammaviruddhaṃ na hotīti. Na na hoti. Attanoti ca karotīti ca vuttattā. Na hi attānāma atthi, yo attanoti vucceyya. Na ca kattānāma atthi, yo karotīti vucceyya. Idha pana tasmiṃ samaye pavattaṃ khandhapañcakameva attāti ca kattāti ca gahetvā attanoti ca karotīti ca vuttaṃ. ‘‘Avassayo hotī’’ti patiṭṭhā hoti. ‘‘Vidhamitvā’’ti ñāṇena antaradhāpetvā. Sabhāvato vijjamānāni na hontīti dassanañāṇena vinicchayaṃ pāpetvāti vuttaṃ hoti. Bhāvadassanaṃ nāma sokadukkhādīnaṃ abhāvadassanaṃ.

‘‘Taṃ taṃ ghanavinibbhujjanavasenā’’ti samūhasantati ghanādīnaṃ bhindana chindanavasena. Tattha samūhaghanabhindanaṃ ādito dhammavavatthānañāṇakiccaṃ. Tadā attadiṭṭhi vikkhambhitā hoti. Jīvadiṭṭhi ca nāma sukhumatarā attadiṭṭhi eva vuccati. Maggakkhaṇaṃ patvā eva tadubhayaṃpi sabbaso samucchindatīti daṭṭhabbaṃ. ‘‘Paṇihitaguṇassā’’ti patthitaguṇassa.

‘‘Pātimokkha’’nti ettha ‘‘patī’’ti jeṭṭhako vuccati. ‘‘Mukhaṃ’’ti mūlakāraṇaṃ. Pati ca so mukhañcāti patimukhaṃ. Patimukhameva pātimokkhanti imamatthaṃ dassento ‘‘taṃ hī’’tiādimāha. Sabbalokiyasīlāni nāma catupārisuddhisīlāni. Tesaṃ majjhe. ‘‘Jeṭṭhakattā’’ti jeṭṭhakasīlattā. ‘‘Tamevā’’ti vinayapaññattisīlameva +. ‘‘Yesaṃ dhammānaṃ’’ti uddhacca muṭṭhassaccādi dhammānaṃ. ‘‘Vipphanditāni nāmā’’ti vippakiṇṇāni nāmāti adhippāyo. Tenāha ‘‘lolāni nāmā’’ti. ‘‘Tadanubandhā’’ti tānivipphanditāni indriyāni anugatā. ‘‘Buddhappaṭikuṭṭhehī’’ti buddhenabhagavatā paṭikkositehi nīvāritehi. ‘‘Micchāpayogehī’’ti aṭṭhakuladūsanakammehi ceva ekavīsatianesanakammehi ca. ‘‘Tividhakuhanavatthūhī’’ti paccayappaṭisevanañca, sāmantajappanañca, iriyā patha sannissitañcāti imehi tividhehi kuhanavatthūhi. Tividhehi acchariya kammavidhānehīti vuttaṃ hoti. Parisujjhatīti parisuddhi. Parisuddhi eva pārisuddhi. ‘‘Sammohassā’’ti dhātumanasikārādīsu sammuyhanassa. ‘‘Gedhassā’’ti sammohattāyeva paccayesu bhattanikkhittakā kassaviya gedhassa, abhikaṅkhassa. ‘‘Madassā’’ti lābhasakkārā dimūlakassa mānamadassa. ‘‘Pamādassā’’ti kusalesu dhammesu pamādassa muṭṭhassaccassa. Taṃ taṃ payojana mariyādo nāma cīvarapaccaye tāva sītappaṭighātādiko payojanamariyādo. ‘‘Mariyādo’’ti ca yāvadevāti padena dassito sītappaṭighātādiko cīvarappayojana paricchedo. So ca cīvarapaccaye sammohādike sāvajjapakkhe apatanatthāya ṭhapito. Tena vuttaṃ ‘‘sammohassa gedhassa madassa pamādassa pahānatthaṃ’’ti. Esanayo piṇḍapātapaccayādīsupi. Etena paccavekkhaṇāpāṭhesu ayamattho dassito. Idha bhikkhu cīvaraṃ paṭisevati yāvadeva sītassa paṭighātāya uṇhassa paṭighātāyātiādīsu yāvadeva sītassa paṭighātāya paṭisevati. Na tato uttari sammohatthāya gedhatthāya madatthāya pamādatthāya paṭisevatītiādi. Evañcasati, yaṃ cīvaraṃ paṭisevantassa sammohagedhamadappamādā uppajjanti. Taṃ na sevitabbaṃ. Itaraṃ sevitabbanti dassitaṃ hotīti.

‘‘Paccattasabhāvo’’ti paccekasabhāvo. ‘‘Kāriyasaṅkhātaṃ’’ti kātabbaṃ abhinipphādetabbanti kāriyaṃ. Āsannapphalaṃ. Tenāha ‘‘aggissadhūmoviyā’’ti. Āsannakāraṇaṃ padaṭṭhānaṃ nāma aggikārako viya. Pajjati gacchati pavattati phalaṃ etenāti padaṃ. Tiṭṭhati phalaṃ etthāti ṭhānaṃ. Ubhayaṃpi kāraṇa pariyāyo eva. Tena atissayatthopi sijjhatīti āha ‘‘āsannakāraṇaṃ’’ti. ‘‘Saddhiṃ saññā citta vipallāsehī’’ti diṭṭhisampayuttehīti adhippāyo. Diṭṭhivippayuttā pana saññā citta vipallāsā vikkhambhituṃ sakkotīti na vattabbā. ‘‘Sāsana dhamme’’ti anattalakkhaṇa suttantādike suññata dhammappaṭisaṃyutte desanādhamme. ‘‘Diṭṭhivipallāso vikkhambhito’’ti tādisaṃ dhammadesanaṃ sutvā desake satthari ca desite dhamme ca saddhaṃ paṭilabhitvā saccameva bhagavā āha, ahaṃ pana etaṃ mama, esohamasmi, eso me attā,ti gaṇhāmi, micchāvatāyaṃ mamagāhoti evaṃ vikkhambhito hoti. Tato paṭṭhāya eso me attāti vadantopi diṭṭhisampayuttacittena na vadati. Diṭṭhivippayuttacittena eva vadatīti adhippāyo. Idampana daḷhaggāha vikkhambhanamattaṃ eva. Na attadassana vikkhambhanaṃ. Taṃ pana dhammavavatthānañāṇe siddhe eva sijjhatītipi vadanti. Catunnaṃ āhārānaṃ vasena catudhā nāmarūpaṃ pariggahetabbameva. Kasmā, cattāro āhāre pariggahetvā tesveva lakkhaṇattayaṃ samanupassantassa ante lokuttaraññāṇadassanappaṭilābhakiccassa siddhattāti adhippāyo. Pañcadhātiādīsu esanayo. Ādikammikānaṃ avisayo, visuṃ visuṃ lakkhaṇa rasādīhi pariggahetuṃ asakkuṇeyyattā. Pariggahaṇe sakkontassapi vipassanā kamme visuṃ visuṃ passituṃ asakkuṇeyyattā ca. Tathāhi vakkhati ‘‘kalāpavasena saṃkhipitvā’’ti. ‘‘Aññassa kassacī’’ti attajīvādikassa. So karoti kusalākusalaṃ kammaṃ. So paṭisaṃvedeti bhavantaraṃ patvā tabbipākaṃ. Saṃsarati bhavato bhavaṃ. Sandhāvati kammavegena khitto. Suddhe nāme eva vā rūpe eva vā īhābyāpārānaṃ abhāvadassanatoti yojanā. Puggalasattānaṃ kriyāyoti saññitāti viggaho. ‘‘Attāti pavattā diṭṭhī’’ti kāraka diṭṭhi. ‘‘Tadatthā bhinivesavasenā’’ti satto, puggalo, tiādi vohārassa sabbhāvato tassa atthabhūto sattapuggalādikopi sabhāvato atthiyeva. No natthīti evaṃ daḷhaṃ hadaye sannidhānakaraṇa vasena. ‘‘Atidhāvanañcā’’ti vohāra paññattimatte aṭṭhatvā taṃ atikkamitvā pañcakkhandhe sattādibhāvena gahaṇañcāti adhippāyo.

‘‘Kammacittotukāhāravasenā’’ti ettha kakāro sandhi vasena āgamo. Kammavasena cittavasena utuvasena āhāravasenāti attho. Anurūpānaṃ paccayānaṃ sāmaggīti viggaho. ‘‘Aññathā pavattiyā’’ti aññena pakārena pavattanassa. ‘‘Hetusambhārapaccayehī’’ti hetupaccaya sambhārapaccayehi. Janaka paccayā hetupaccayā nāma. Parivārapaccayā sambhārapaccayā nāma. ‘‘Kammappavattiyā’’ti kammappavattito. ‘‘Vipākappavattiyā’’ti vipākappavattito. Ekassa sattassa anamatagge saṃsāre saṃsarantassa rūpakāyopi atthi nāmakāyopi atthi. Tato añño kocisabhāvo nāma natthi. Dve ca kāyā pañcavokāre saṃsarantassa ekato pavattanti. Asaññasatte saṃsarantassa rūpakāyo eva pavattati. So eva tattha ekosattoti saṅkhyaṃ gacchati. Arūpe saṃsarantassa nāma kāyo eva pavattati. So eva tattha eko sattoti saṅkhyaṃ gacchati. ‘‘Saṅkhyaṃ gacchatī’’ti ca paññattimattaṃ gacchatīti adhippāyo. Tesu ca kāyesu rūpakāye cuti paṭisandhīnaṃ aññamaññaṃ anantara paccayatā nāma natthi. Ekamekasmiṃ bhave ekameko hutvā cutikāle bhijjati. Rūpasantati chijjati. Paṭisandhirūpena saha paccaya paccayuppannatā pabandho nappavattati. Nāma kāye pana cuti paṭisandhīnaṃ aññamaññaṃ anantarapaccayatā atthi. Cutikālepi nāmasantati na chijjati. Paṭisandhi nāmena saha paccaya paccayuppannatā pabandho pavattatiyeva. Tattha paṭiccasamuppāda kusalo bhikkhu paṭiccasamuppādaññāṇe ṭhatvā ekasmiṃbhave ekassa sattassa pavattiṃ passanto sattaṃ nāma na passati. Puggalaṃ nāma na passati. Ahantipi na passati. Parotipi na passati. Ahaṃ atītesu bhavesu ahosintipi na passati. Imasmiṃbhave asmītipi na passati. Anāgatesu bhavissāmītipi na passati. Atha kho avijjā paccayā saṅkhārā pavattanti. Saṅkhāra paccayā bhavantare viññāṇaṃ pavattatītiādinā nayena nāmarūpa dhammānaṃ hetuphala paramparāvasena avicchedappavattimeva passati. Ekasmiṃbhave pavattiṃ passante sati, anamataggesaṃsāre anantesu bhavesu tassa sattassa pavatti diṭṭhā eva hoti tatthapi evameva, tatthapi evamevāti. Tadā tassa soḷasavidhā kaṅkhā pahīyatīti imamatthaṃ ‘‘dassento anamatagge saṃsāre’’tiādimāha. Tattha katamā soḷasavidhā kaṅkhāti. Ahosiṃ nu kho ahaṃ atītamaddhānaṃ. Na nu kho ahosiṃ. Kiṃ nu kho ahosiṃ. Kathaṃ nu kho ahosiṃ. Kiṃ hutvā kiṃ ahosiṃ nu kho ahaṃ atītamaddhānanti evaṃ pubbante pañcavidhā kaṅkhāvuttā. Bhavissāmi nu kho ahaṃ anāgatamaddhānaṃ. Na nu kho bhavissāmi. Kiṃ nu kho bhavissāmi. Kathaṃ nu kho bhavissāmi. Kiṃ hutvā kiṃ bhavissāmi nu kho ahaṃ anāgatamaddhānanti evaṃ aparante pañcavidhā kaṅkhā vuttā. Ahaṃ nu kho smi. No nu kho smi. Kinnu kho smi. Kathaṃ nu kho smi. Ahaṃ nu kho satto kuto āgato. So kuhiṃ gāmī bhavissāmīti evaṃ paccuppanne chabbidhā kaṅkhā vuttā. Imā soḷasavidhā kaṅkhāti. Tattha ahosiṃ nu kho, na nu kho ahosinti iminā padadvayena atītakāle attano atthi natthibhāve kaṅkhati. Sace atthi, kiṃ nu kho ahosinti kaṅkhati. Kenaci hetunā paccayena vā ahosiṃ. Kenaci iddhimantena vā nimmito ahosiṃ. Ahetu apaccayā vā animmito vā sayaṃjāto ahosinti attho. Yadi tesupakāresu aññatarena ahosiṃ. Kathaṃ nu kho ahosiṃ. Apādakovā ahosiṃ. Dvipādako vā. Catuppādakovā. Bahuppādakovā. Rūpīvā. Arūpīvā. Saññīvā. Asaññīvā iccādi. Atha tesu apādakādīsu aññataro ahaṃ ahosiṃ. Kiṃ hutvā kiṃ ahosiṃ. Pathamabhave kiṃ hutvā dutīya bhavādīsu kiṃ ahosinti idaṃ bhavaparamparāvasena vuttaṃ. Esanayo aparantepi. Paccuppanne ‘‘ahaṃ nu kho smi, no nu kho smī’’ti yathā khuddakavatthu vibhaṅge aṭṭhasatataṇhāvicaritesu. Satasmīti hoti. Sītasmīti hotīti vuttaṃ. Tattha ‘‘satasmī’’ti ahaṃ sassato vā bhavāmi. ‘‘Sītasmī’’ti ahaṃ ucchinnovā bhavāmīti attho. Yathā ca. Atthīti kho eko anto. Natthīti kho dutīyo antoti vuttaṃ. Tattha ‘‘atthī’’ti attānāma bhavābhavesu niccakālaṃ atthi. ‘‘Natthī’’ti tathā natthi, ucchijjati. Na hoti parammaraṇāti attho. Tathā idhāpi ahaṃ nu kho smi. No nu kho smīti kaṅkhati. Tattha ‘‘ahaṃ nu khosmī’’ti ayaṃ ahaṃ nāma bhavābhavesu niccakālaṃ asmi nu kho, mama attānāma sassato hutvā sabbakālaṃ atthi nu khoti vuttaṃ hoti. ‘‘No nu kho smī’’ti tathā no asmi nu kho. Mama attā tathā natthi nu khoti attho. Ettha ca ‘‘bhavābhavesū’’ti pavattepi paccuppanne vattamānaṃ attānaṃ gahetvā pavattā paccuppanne saṅgahitanti daṭṭhabbaṃ. ‘‘Kiṃ nu kho smī’’ti ahaṃ nāma santo jāto kiṃ nu kho asmi. Kenaci hetunā paccayena vā asmi nu kho. Kenaci iddhimantena vā nimmito bhavāmi nu kho. Udāhu ahetu apaccayā vā kenaci animmito vā sayaṃ nu kho bhavāmi nu khoti attho. ‘‘Kathaṃ nu kho smī’’ti ettha pana apadādīhi ayojetvā ahaṃ nu kho kiṃ gotto bhavāmi. Gotamagotto vā vāseṭṭha gotto vā tiādinā yojetabbaṃ. Ādi kappakāle tāni gottāni etarahi sambhedaṃ gacchanti. Tasmā tesu kaṅkhanto kaṅkhatiyeva. ‘‘Ahaṃ kuto āgato’’ti ahaṃ atīte kutobhavato āgato asmi. ‘‘Sokuhiṃgāmī bhavissāmī’’ti so ahaṃ āyatiṃ bhave kuhiṃ gāmiko bhavissāmīti kaṅkhati. ‘‘Kaṅkhāya atikkamo’’ti so bhikkhu paṭiccasamuppāde avijjādikaṃ atītahetu pañcakaṃ passanto tasmiṃbhave sabbampi paṭiccasamuppādaṃ passatiyeva. Evaṃ passanto na tattha ahaṃ nāma koci atthi, yaṃ paṭicca atīta visayā pañcavidhā kaṅkhā uppajjati. Dhamma mattameva tattha atthīti evaṃ atīte kaṅkhā vatthussa abhāvadassanena pañcavidhāya kaṅkhāya atikkamo hoti. Nanu tathā passantassapi kathaṃ nu kho smi, kiṃ hutvā kiṃ ahosiṃ nu khoti ayaṃ kaṅkhā atthiyeva. Tathā passantopi hi vinā pubbenivāsaññāṇena atīte bhave ahaṃ dvipādako ahosintivā catuppādako ahosinti vā tato cuto asukabhave uppannoti vā na jānāti na passatīti. Vuccate. Sā pana kaṅkhā dhamma mattappavatti dassanato paṭṭhāya antarāyika kaṅkhā na hoti. Vicikicchā paṭirūpikā eva. Sā hi ariyānampi labbhati yevāti. Tathā anāgate phalapañcakaṃ passanto aparante pañcavidhaṃ kaṅkhaṃ atikkamati. Paccuppanne phalapañcakañca hetupañcakañca passanto paccuppanne kaṅkhā chakkaṃ atikkamati. Sesaṃ sabbaṃ pubbante vuttanayamevāti. Aṭṭhavidhāya kaṅkhāya atikkamane pana paṭiccasamuppādaṃ anulomappaṭilomaṃ passanto desanā dhamme ca lokuttara dhammesu ca kaṅkhaṃ atikkamati. Dhamme kaṅkhātikkamanena saheva desente satthari ca, yathānusiṭṭhaṃ paṭipanne saṅghe ca, tīsu sikkhāsu ca, yathāvutte pubbante ca, aparante ca, pubbantā parantesu ca, paṭiccasamuppādena saha paṭiccasamuppannesu dhammesu ca sabbaṃ kaṅkhaṃ atikkamatiyeva. Tenāha ‘‘sabhāva dhammappavattiyā’’tiādiṃ. Tattha ‘‘sabhāvadhammappavattiyā cā’’ti paccayaparamparāvasena sabhāvadhammānaṃ paramparappavattiyā ca. Dhammasu dhammatā nāma desanā dhammassa svākkhātatādibhāvena sundara dhammatā. Anavajjadhammatā. Buddhasubuddhatā nāma taṃ dhammaṃ desentassa buddhassa sabbaññubuddhatā.

Pariyuṭṭhitānaṃ diṭṭhivicikicchānaṃ vikkhambhanaṃ nāma heṭṭhā dhammavavatthāna vasena paccayapariggahavasena ca sijjhati. Vipassanā kammaṃ pana anusayabhūtānaṃ diṭṭhivicikicchānaṃ sallikhanatthāya karīyatīti vuttaṃ ‘‘anusaya samūhananatthañcā’’tiādi. ‘‘Tattha panā’’ti tasmiṃ paṭisambhidā magge pana. Vibhattesūti pāṭhaseso. ‘‘Yassā’’ti yogī puggalassa. ‘‘Yaṃ dūre santikevā’’ti yaṃ dūre pavattaṃ rūpaṃ vā, santike pavattaṃ rūpaṃvāti pāṭhaseso. ‘‘Tadatthassa panā’’ti sammasitadhammuddhāratthassa. ‘‘Ñāṇena daḷhaṃ gahetvā’’ti dhammavavatthānaññāṇena suṭṭhuvibhūtaṃ katvāti adhippāyo. Idāni yaṃ yaṃ daḷhaṃ gahetabbaṃ. Taṃ taṃ sarūpato dassetuṃ ‘‘tatthā’’tiādimāha. Puna daḷhaṃ gahitassa rūpassa aniccalakkhaṇaṃ dassetuṃ ‘‘sā ca kriyā’’tiādi vuttaṃ. ‘‘Nassantī’’ti bhijjanti. Aniccataṃ gacchanti. ‘‘Vitthambhana kriyā’’ti ettha vividhena thambhanaṃ vitthambhanaṃ. Nānādisābhimukhavasena thambhanaṃ vahananti attho. ‘‘Imāsañcā’’ti catunnaṃ mahābhūtānañca. Visuṃ visunti vuttattā tāsaṃ aññamaññañca sahajātesu gahaṇaṃ sambhavatīti vuttaṃ ‘‘āpādīnaṃ’’ti. Āpādīnaṃ sesamahābhūtānañcāti attho. Santatiyā sarīrāni santati sarīrāni. ‘‘Tathā tathā kappetvā’’ti rūpadhammānaṃ santati parivatti nāma abhikkamantassa evaṃ bhaveyya, paṭikkamantassa evaṃ bhaveyya, tathā samiñjantassa pasārentassātiādinā parikappetvā. ‘‘Sesakhandhesupi taṃ taṃ santati nānattaṃ’’ti vedanākkhandhe tāva kāye kāyikasukhasantati dukkhasantatīnaṃ nānattaṃ. Citte somanassa domanassa santatīnaṃ. Upekkhā santati pana avibhūtā hoti. Kappetvā gahetabbā. Yadā citte somanassa domanassāni na sandissanti, tadā idāni upekkhā me vedanā pavattatīti vā, yadā tāni sandissanti, tadā sā nirujjhatīti vā evaṃ takketvā sammasitabbāti vuttaṃ hoti. Saññākkhandhe rūpasaññāsaddasaññādīnaṃ vasena. Saṅkhārakkhandhe rūpasañcetanā saddasañcetanādīnaṃ vasena, nānāvitakka vicārādīnaṃ vasena, lobhālobha dosādosa mohāmohādīnaṃ vasena ca. Viññāṇakkhandhe cakkhuviññāṇādīnaṃ, kusalā kusalaviññāṇādīnañca vasena santati nānattaṃ veditabbaṃ. Vissāsaṃ karotīti vatvā tadatthaṃ vivarati ‘‘etaṃ me’’tiādinā. Tattha tayovissāsā taṇhāvissāso, mānavissāso, diṭṭhivissāso. Tattha etaṃ mamāti taṇhāvissāso. Esohamasmīti mānavissāso. Eso me attāti diṭṭhivissāso. ‘‘Pariharatī’’ti bhavābhavesu pariggahetvā harati vahati. ‘‘Paramajjhattabhāvenā’’ti padhānaajjhattabhāvena.

Ajjhattasārabhāvenāti vuttaṃ hoti. ‘‘Pariggahito’’ti eso me attāti diṭṭhipariggahena pariggahito. Tayo hi pariggahā taṇhā pariggaho, mānapariggaho, diṭṭhipariggahoti. Vase sabbaso vattanto nāma kevalaṃ vasāyattavuttiko eva siyā, na paccayāyattavuttikoti dassento ‘‘yathāvuttehī’’tiādimāha. Tattha ‘‘yathāvuttehī’’ti sabbasaṅgahe vuttappakārehi kammābhisaṅkharaṇādīhi. ‘‘Tathāpariggahetabbo’’ti eso me attāti evaṃ paramajjhattabhāvena pariggahetabbo. Tathā hi yo attano vasena vattati, tasmiṃ attano sāmibhāvo natthi. Yasmiñca sāmibhāvo natthi, tasmiṃ rūpādike dhamme attānaṃ sāmikaṃ katvā eso mama attāti pariggaho nāma micchā eva. Tathā yo ca khaṇika dhammo hoti, khaṇe khaṇe bhijjati, taṃ rūpādikaṃ khandhapañcakaṃ attano sāraṃ katvā tathā pariggahopi micchā eva. Ettha ca ‘‘micchā evā’’ti paramattha saccaṃ patvā micchā eva. Vipallāso evāti vuttaṃ hoti. ‘‘Sukhaṃ viddhaṃsetī’’ti kāyikasukhañca cetasika sukhañca viddhaṃseti. Vināseti. ‘‘Nānādukkhaṃ janetī’’ti kāyikadukkhañca cetasika dukkhañca janeti uppādeti. ‘‘Idañca rūpaṃ edisameva hotī’’ti kathaṃ hoti. Manussattabhāve ṭhitānaṃ sattānaṃ yathāpavattaṃ manussa sukhaṃ viddhaṃseti, jiṇṇabhinnabhāvaṃ pāpeti, nānādukkhaṃ janeti. Sayaṃ apāyattabhāvaṃ gahetvā tesaṃ nānāapāya dukkhaṃ janeti. Tathā devattabhāve sakkattabhāve brahmattabhāve ṭhitānantiādinā vattabbaṃ. Tathā manussattabhāve ṭhitānaṃ nānāvipariṇāma kiccehi yathāpavattaṃ sukhaṃ viddhaṃseti, nānāpaccayābhisaṅkharaṇakiccehi nānādukkhaṃ janeti. Tena vuttaṃ ‘‘idañca rūpaṃ edisamevā’’ti. ‘‘Sāronāma thāmabalaviseso vuccatī’’ti etena thāmabalavisesena sampannaṃ vatthumpi saṅgaṇhāti. ‘‘Asārakaṭṭhenā’’ti ettha sāro eva sārakaṃ, na sārakaṃ asārakanti imamatthaṃ sandhāya ‘‘rūpaṃ pana sayampi evarūpo sāro na hotī’’ti vuttaṃ. Sattānaṃ attasāro jīvasāro na hotīti attho. Natthi sāro etassāti asārakanti imamatthaṃ sandhāya ‘‘na ca evarūpena sārena yuttaṃ’’ti vuttaṃ. Attasārena jīvasārena saṃyuttaṃ hotīti attho. Tattha purimo attho rūpaṃ attato samanupassatīti idaṃ sandhāya vutto. Pacchimo rūpavantaṃ vā attānaṃ, attani vā rūpaṃ, rūpasmiṃ vā attānaṃti imāni sandhāya vutto. Etena asārakaṭṭhenāti asārabhāvena, asārayuttabhāvena vāti ca. Anattāti etthapi na attā anattā, natthi attā etassāti vā anattāti ca dvidhā attho sijjhati. ‘‘Yañcā’’ti yañca rūpaṃ. ‘‘Pīḷetī’’ti taṃ samaṅgī puggalaṃ pīḷeti. Etena anattabhāve siddhe dukkhabhāvopi siddhoti dasseti. ‘‘Tiṇṇaṃ vayānaṃ vasena addhābhedo yojetabbo’’ti pathamavaye pavattaṃ rūpaṃ dutīyavayaṃ na pāpuṇāti, pathamavaye eva nirujjhatītiādinā addhāpaccuppanne antogadhabhedo yojetabbo. ‘‘Sabhāgekasantānavasenā’’ti sabhāgānaṃ dhammānaṃ sabhāgaṭṭhena ekībhūtā santati sabhāgekasantati. ‘‘Sabhāgānaṃ dhammānaṃ’’ti ca cittajesutāva nirantarappavattena lobhasampayuttacittena sahajātā rūpadhammā sabhāgarūpadhammā nāma. Tathā nāma dhammā ca. Evaṃ dosasampayuttādīsupi. Utujesu nirantarappavattena sītautunā samuṭṭhitā rūpadhammā sabhāgarūpa dhammā nāma. Tathā uṇhautunā samuṭṭhitā. Esanayo āhārajesupīti evaṃ sabhāgekasantativasena. ‘‘Sampāpuṇituṃ’’ti ñāṇena sampāpuṇituṃ. ‘‘Addhāsantativasenā’’ti ettha santativasena sammasanaṃ visesato adhippetaṃ. Evañca katvā heṭṭhā aniccaṃ khayaṭṭhenāti pade catunnaṃ mahābhūtānaṃ santati vibhāganayo suṭṭhu dassitoti. ‘‘Aniccalakkhaṇa dassanameva padhānaṃ’’ti imasmiṃ ñāṇepi udayabbayaññāṇepi bhaṅgaññāṇepi aniccalakkhaṇa dassanameva padhānaṃ. Bhayaññāṇe ca ādīnavaññāṇe ca nibbidāñāṇe ca dukkhalakkhaṇa dassanaṃ padhānaṃ. Upari catūsu ñāṇesu anattalakkhaṇa dassanaṃ padhānanti. ‘‘Samuditesū’’ti aññamaññaṃ avinābhāvasahāyabhāvena samuppannesu. Idañca avijjāsamudayā rūpasamudayo. Taṇhāsamudayā upādāna samudayo. Āhāra samudayā rūpasamudayoti pāḷivasena vuttaṃ. Appahīna vasenāti pāḷipade pana avijjā taṇhā diṭṭhānusayānaṃ appahīnaṭṭhena santāne vijjamānatā eva pamāṇanti daṭṭhabbaṃ. ‘‘Samudentī’’ti paṭisandhito paṭṭhāya ekato udenti. Uparūpari enti. Āgacchantīti attho. Ekabhavabhāvena pātubbhavantīti adhippāyo. Tenāha ‘‘yāvamaraṇakālā’’tiādiṃ. ‘‘Pasavantī’’ti pavaḍḍhamānā savanti, pavattanti, sandanti. ‘‘Tesu panā’’ti avijjā taṇhupādāna kammesu. ‘‘Nirujjhantī’’ti tasmiṃbhave eva nirujjhanti. Tasmiṃ bhave nirodho nāma bhavantare puna anuppādo yevāti vuttaṃ ‘‘bhavantare’’tiādi. ‘‘Taṃ santatiyaṃ’’ti tasmiṃ paccuppanna bhaveti vuttaṃ hoti. ‘‘Puna anuppādasaṅkhātaṃ nirodhaṃ’’ti santati nirodho nāma vutto. Na nibbāna nirodho. Etāhi paccaye sati, bhavantare uppajjīssanti yevāti. Idāni yathāpavatta santatīsu pariyāpannānaṃ sabbapacchimānaṃ nāmarūpānaṃ khaṇikanirodhavasena atthaṃ vadanto ‘‘yathāpavatta santatiyo vā chijjanti bhijjantī’’ti vuttaṃ. ‘‘Udayabbayaṃ samanupassantassa cā’’ti ettha katamo udayo nāma, katamo vayo nāma, kathañca tadubhayaṃ samanupassatīti āha ‘‘udayabbayaṃ passantassāti ettha yathā nāmā’’tiādiṃ. Tattha ‘‘tamo khandho’’ti tamorāsi. ‘‘Vetī’’ti vigacchati. Antara dhāyati.‘‘Udayo’’ti uppādo ceva vaḍḍhi ca. ‘‘Vayo’’ti vigamanaṃ, antaradhānaṃ. ‘‘Nānāpayogavasenavā’’ti samiñjanappasāraṇādi nānāpayogavasena vā. Udayapakkhānaṃ nānāsantatīnaṃ udayañca udayato. Vayapakkhānaṃ nānāsantatīnaṃ vayañca vayatoti yojanā.

Bojjhaṅga dhammehi sampannattā ārādheti attano cittaṃti āraddho. Tuṭṭhacittoti attho. Vipassatīti vipassako. Āraddho hutvā vipassako āraddhavipassako. Duvidhohi vipassako taruṇa vipassako ca āraddha vipassako ca. Tattha khandhānaṃ udayabbayaṃ suṭṭhu apassanto dubbalavipassako taruṇa vipassako nāma. Khandhānaṃ udayabbayaṃ suṭṭhu passanto vipassanā kamme ārādhita citto balavavipassako āraddhavipassako nāma. Yaṃ sandhāya vuttaṃ.

[Ka]

‘Suññāgāre paviṭṭhassa, santacittassa bhikkhuno;
Amānusī ratī hoti, samma dhammaṃ vipassato,ti ca.

[Kha]

‘Yo ca vassasataṃ jīve, apassaṃ udayabbayaṃ;
Ekāhaṃ jīvitaṃ seyyo, passato udayabbayaṃ,ti ca.

Ayamidha adhippeto. Vipassanaṃ upecca kilesenti, malīnabhāvaṃ gamentīti vipassanupakkilesā. Paribandhanti nīvārentīti paribandhakāti heṭṭhā vuttameva antarāyika dhammānaṃ nāmaṃ. ‘‘Sarīrobhāso’’ti sakalasarīrato nikkhanto obhāso. ‘‘Pañcavidhā pītī’’ti khuddikā pīti, khaṇikā pīti, okkantikā pīti, ubbegā pīti, pharaṇā pītīti. ‘‘Duvidhā passaddhī’’ti atibalavantī kāyapassaddhiceva cittapassaddhi ca. Vipassanā kamme okappanākārappavattā saddhāeva adhimuccanaṭṭhena adhimokkho saddhādhimokkho. ‘‘Vīriyaṃ’’ti tasmiṃ kamme anikkhittadhuraṃ paggahitasīsaṃ vīriyaṃ. ‘‘Sukhaṃ’’ti cittasukhaṃ. Tenāha ‘‘somanassaṃ’’ti. ‘‘Vipassanāñāṇaṃ’’ti indavissaṭṭhavajirasadisaṃ balavavipassanāñāṇaṃ. ‘‘Satī’’ti tasmiṃ kamme appamuṭṭhā sati. ‘‘Tatramajjhattupekkhā’’ti cittassa līnuddhaccādīhi visamantehi vimuttā tatramajjhattatāsaṅkhātā upekkhā. ‘‘Āvajjanupekkhā’’ti vasibhāvapattā āvajjanasaṅkhātā upekkhā. ‘‘Ālayaṃ’’ti taṇhālayaṃ. ‘‘Kurumānā’’ti karontī. ‘‘Sukhumā taṇhā’’ti kusalehi missakattā idaṃ akusalantipi jānituṃ asakkuṇeyyā sukhumataṇhā. ‘‘Na vatame’’ti mama na uppannapubbovatāti yojanā. ‘‘Assādasahitā’’ti obhāsādīsu assādataṇhā sahitā. ‘‘Adhimāna vasenā’’ti adhikataraṃ maññanāvasena. ‘‘Tāvadevā’’ti nikantiyā uppattikkhaṇeyeva. ‘‘Nikāmanākāro’’ti icchanākāro. Assādanākāro. ‘‘Nikāmanassavatthū’’ti nikantiyā vatthu. ‘‘Addhā’’ti ekantena. ‘‘Handā’’ti cittavissaṭṭhakaraṇe nipātapadaṃ. Idāneva naṃ visodhemi, na ciraṃ pavattituṃ dassāmīti imamatthaṃ dīpeti. ‘‘Tesvevā’’ti tesuobhāsādīsu eva. Aṭṭhakathāya na sameti. Aṭṭhakathāyaṃ nikanti vikkhambhanassa visuṃ vuttattāti adhippāyo. Vipassanāparipāko nāma visesantarappavattena pākaṭoti dassetuṃ ‘‘saṅkhārupekkhābhāvaṃ pattā’’tiādimāha. Vuṭṭhānagāmini vipassanābhāvapattenāti vuttaṃ hoti. ‘‘Dve vipassanā cittānī’’ti upacārānulomacittāni. So hi vuṭṭhānanti vuccatīti sambandho. Saṅkhāra nimittato vā vuṭṭhāti. Nibbānaṃ ārabbha pavattito. Yadi evaṃ gotrabhupi vuṭṭhānaṃ nāma siyāti. Na siyā. Maggassa āvajjanamatte ṭhitattā. Paṭivedhakiccassaca sammoha samucchedakiccassa abhāvato. ‘‘Sayaṃ’’ti maggasaṅkhāto sayaṃ. ‘‘Taṃ samaṅgīpuggalaṃ vā’’ti tena maggena samaṅgīpuggalaṃ vā. ‘‘Vaṭṭappavattato cā’’ti āyatiṃ bhavesu apāyavaṭṭappavattato vā, aṭṭhama bhavato paṭṭhāya kāmasugati vaṭṭappavattato vā. Avassaṃ vuṭṭhānaṃ gameti sampāpetīti vuṭṭhānagāminīti vacanattho. ‘‘Avassaṃ vuṭṭhānaṃ gacchantī’’ti idha ṭhitānaṃ vuṭṭhānato nivatti nāma natthīti adhippāyo. Idañca paccekabuddhānaṃ buddhasāvakānañca vasena daṭṭhabbaṃ. Sabbaññu bodhisattā pana pubbabuddhānaṃ sāsane pabbajitvā vipassanā kammaṃ ārabhantā anulomaññāṇaṃ āhacca ṭhapentīti aṭṭhaka thāsu vuttaṃ. Tattha ‘‘āhaccā’’ti idaṃ saṅkhārupekkhāñāṇassa matthakapattidassanatthaṃ vuttanti daṭṭhabbaṃ. ‘‘Āvajjanaṭṭhāniyaṃ’’ti tato pubbabhāge kenaci cittena aggahite nibbānā rammaṇe āvajjanaṭṭhāniyaṃ. ‘‘Taṃ’’ti gotrabhuññāṇaṃ. Gottaṃ bhavati abhibhavati chindatīti gotrabhu. Gottaṃ vā abhisambhuṇāti pāpuṇātīti gotrabhūti vacanattho. Kathaṃ pana gotrabhu cittaṃ gotrabhuññāṇaṃ puthujjanagottaṃ chindati, ariyagottaṃ pāpuṇātīti yujjeyya, sohi puggalo tasmiṃkhaṇe puthujjanagottapariyāpannoevāti. Saccaṃ. Attani pana chinnattā sayaṃ chindati nāma. Nibbānassa ca ariyagocarattā taṃ ārammaṇa karaṇavasena ariyagottaṃ pāpuṇāti nāmāti daṭṭhabbaṃ. Paccayasattivisesena attano anantare ariyagottaṃ bhāveti, pātubhāvetīti gotrabhūtipi yujjati. ‘‘Paricchijjā’’ti paricchinditvā. Diṭṭhivicikicchādīhi sabbavipphandanehi muñcitvāti vuttaṃ hoti. Sammohassa pahānameva daṭṭhabbaṃ. Na te dhamme ārammaṇa karaṇa vasena jānanaṃ. Kathaṃ te dhamme ārammaṇaṃ akaronto maggo te dhamme parijānāti nāmāti. Kiccasiddhi vasena. So hi sammohaṃ pajahanto ārammaṇaṃ karontānipi hi pubbabhāgaññāṇāni tappahānakiccassa asādhakattā dukkha saccaṃ parijānantānīti na vuccanti. Maggo pana ārammaṇaṃ akarontopi tappahānakiccassa sādhakattātaṃ saccaṃ parijānātīti vuccati. Kasmā. Tato paṭṭhāya tassapuggalassa sabbakālaṃ tasmiṃsacce parijānana kiccassa siddhattā. Yathāhi eko puriso cakkhumhi pittasemhādidosehi palibuddhattā andho hoti. Na kiñci passati. Yadā pana so ekaṃ tejavantaṃ añjanaṃ labhitvā cakkhuṃ añjayanto sabbarattiṃ niddāyati. Tassa niddāyantasseva cakkhumhi sabbadosā nassanti. Cakkhu vippasannaṃ hoti. Taṅkhaṇato paṭṭhāya so niddāyantopi rūpāni passatīti vuccati. Kasmā, andhabhāvavigamena dassanakiccassa siddhattā. Evamevamidaṃ daṭṭhabbanti. Ekadesena vā heṭṭhimamaggesu, anavasesena vā arahattamagge. ‘‘Apacchāvattikaṃ’’ti ettha pacchato āvattanaṃ pacchāvattaṃ. Natthi pacchāvattaṃ assāti apacchāvattikanti viggaho. ‘‘Puna anuppādadhammatāpattivasena nirodhasaṅkhātaṃ’’ti maggakkhaṇe eva tānivaṭṭāni puna anuppādasabhāvaṃ āpajjanti, nirujjhanti. Tathā nirodhasaṅkhātaṃ. ‘‘Uppādanasaṅkhātāya bhāvanāyā’’ti etena maggassa ekacittakkhaṇikattā vaḍḍhanasaṅkhātāya bhāvanāya okāso natthīti katvā vuttaṃ. Ariyamaggaṃ paṭilābhatthāya pana pavattitā pubbabhāgabhāvanāpi maggabhāvanā eva. Sā ca ariyamaggaṃ patvā matthakapattā hoti. Tasmā ariyamaggo eva matthakapatto bhāvanānuttaro hotīti imināpariyāyena vaḍḍhana saṅkhātāya bhāvanāyātipi yujjatiyeva. Attano anantare pavattaṃ ānantarikaṃ. Ānantarikaṃ phalaṃ etassāti viggaho. Tassa ca tatoparaṃ dve vā tīṇi vā phalacittāni pavattantīti iminā sambandho. Apanīto aggi etasmāti apanītaggiko. ‘‘Nibbāpento viyā’’ti etena paṭippassambhanappahānakiccena maggānukulappavattiṃ dasseti. ‘‘Tesaṃ’’ti tesaṃ cakkhūnaṃ. Taṃ rūpaṃ tassa pākaṭaṃ na tāva hotīti sambandho. ‘‘Tassā’’ti tassa puggalassa. ‘‘Paccavekkhanavāresū’’ti ettha pasādacakkhunā diṭṭhe pavattā anubandhaka vīthiyopi saṅgayhanti.

Uparimaggehi vadhitabbā māretabbāti uparimaggavajjhā. ‘‘Kilesavibhāgesū’’ti asukamaggena asukākilesā pahīyantīti evaṃ kilesavibhāgesu. ‘‘Pāḷiyaṃ’’ti paṭisambhidā maggapāḷiyaṃ. Vuccamāne pana vattabbanti sambandho. Maggaṅgabojjhaṅgādīnaṃ paccavekkhanaṃ nāma maggapaccavekkhanameva. Tathā pacchā vā pavattatīti siddhaṃ. ‘‘Aviruddhā hotī’’ti visuddhimaggena asamentāpi paccavekkhantānaṃ icchānurūpasambhavatoti adhippāyo. ‘‘Adhimānaniddesa aṭṭhakathāsū’’ti vinaye catutthapārājike adhimānapadaniddesa aṭṭhakathāsu. ‘‘So’’ti ariyabhūto bhikkhu. ‘‘No laddhuṃ na vaṭṭatī’’ti aladdhuṃ na vaṭṭatīti attho. Laddhuṃ no na vaṭṭatīti vā yojanā. Catubbidhaṃ maggaññāṇaṃ gahitaṃ. Ñāṇadassanavisuddhi nāmāti vuttattā.

‘‘Abhinivisanaṃ’’ti ajjhattaṃ daḷhataraṃ patiṭṭhānaṃ. ‘‘Nikhātasinerupā dassaviyā’’ti tassa pavattanaṃ viya. ‘‘Kevalaṃ paccayāyatta vuttitāya adiṭṭhattā’’ti etena eso me attā, na parassa attāti evaṃ attānaṃ attassa sāmikaṃ katvā gahaṇakāraṇaṃ vadati. Tattha kevalasaddena paramattha saccaṃ patvā attasseva abhāvato khandhapañcakassa attanovasāyatta vuttitaṃ nivatteti. Sammuti saccaṃ pana patvā attassa vijjamānattā mahājano attano khandhapañcakaṃ attano vasāyatta vuttiṃ maññamāno eso me attāti gaṇhāti. ‘‘Khaṇabhaṅgassa ca adiṭṭhattā’’ti etena eso me sāraṭṭhena attā. Eso mama sāro. Etaṃ mama sarīraṃ. Yāva vassasatampi vassasahassampi etaṃ khandhapañcakaṃ na bhijjati, na vinassati. Tāva ahaṃ na marāmi. Yadā etaṃ bhijjati, vinassati. Tadā ahaṃ marāmi. Ahañca mama khandhapañcakañca advayaṃ anānattanti evaṃ gahaṇakāraṇaṃ vadati. Tattha ‘‘khaṇabhaṅgassā’’ti nāmarūpadhammānaṃ khaṇe khaṇe bhañjanassa bhijjanassa maraṇassa. Idampanamaraṇaṃ sammuti sacce natthi. Paramattha sacce eva atthi. Tasmā taṃ apassanto mahājano attano khandhapañcakaṃ attanosāraṃ maññamāno eso me attāti gaṇhātīti. ‘‘Taṃ dvayaṃ sudiṭṭhaṃ katvā’’ti khandhapañcakassa kevalaṃ paccayāyatta vuttitañca khaṇabhaṅgañca ñāṇa cakkhunā suṭṭhudiṭṭhaṃ katvā. Tattha pañcannaṃ khandhānaṃ paṭiccasamuppādaṃ suṭṭhupassanto kevalaṃ paccayāyatta vuttitañca avasāyatta vuttitañca suṭṭhu passati. Yo ca attano vasāyattavutti na hoti. So paramatthasaccaṃ patvā eso mama santakantipi vattuṃ nārahati. Kuto mama attāti. Api ca, satto nāma sabhāvato natthi. Paññattimattaṃ hoti. Yo ‘ahanti vā, meti vā, mamāti vā, gayheyya. Asante ca attasmiṃ ko mama attā nāma bhaveyyāti. Khaṇabhaṅgo hoti. Khaṇe khaṇe bhijjati. Satto ca nāma ekasmiṃbhave ādimhi sakiṃ eva jāyati. Ante sakiṃ eva marati. Antarā vassasatampi vassasahassampi maraṇaṃ nāma natthi. Aññāhi khaṇikadhammānaṃ gati. Aññā sattassa. Evaṃsante kathaṃ khaṇikadhammā sattassa sāraṭṭhena attānāma bhaveyyunti. Tasmā te avasavattanaṭṭhena asārakaṭṭhena ca anattā eva. Apica ‘‘avasavattanaṭṭhenā’’ti ettha vaso nāma sattasantāne eko padhānadhammo. Sace attānāma atthi. So eva padhānabhūtassa vasassapi attā bhaveyya. Evaṃsati, yo vaso, so attā. Yo attā, so vasoti bhaveyya. Tathā ca sati, rūpaṃ attāti gaṇhanto rūpañca vasañca attānañca ekattaṃ katvā gaṇhāti nāma. Tathā vedanaṃ attāti. Saññaṃ, saṅkhāre, viññāṇaṃ attāti gaṇhantepi. Evañcasati, satto ca khandhapañcakañca vaso ca attā ca sabbametaṃ ekattaṃ gacchati, eko sattoti saṅkhyaṃ gacchati. Na hi imasmiṃ vasavattanaṭṭhe ekassasattassa dve attā tayo attā bahūattāti sakkā bhavituṃ. Atha yathā yathā sattassa vaso vattati, icchā pavattati. Tathā tathā khandhapañcakampi niccakālaṃ sattassavasaṃ anugaccheyya. Kasmā, sattassa ca khandhapañcakassa ca vasassa ca nānattābhāvato. Evaṃ anugacchante sati. Rūpaṃ me attā, vedanā me attātiādiggahaṇaṃ vaṭṭeyya. Sabhāvato aviruddhaṃ bhaveyya. Na pana tathā anugacchati. Na hi dubbaṇṇo durūpo puriso attano rūpakāyaṃ attano vaseneva suvaṇṇaṃ surūpaṃ kātuṃ sakkoti. Tathā dussaddovā susaddaṃ, duggandhovā sugandhaṃ. Na ca andhovā anandhaṃ. Badhirovā abadhiraṃ. Rogīvā arogaṃ. Kuṭṭhīvā akuṭṭhaṃ. Gaṇḍīvā agaṇḍaṃ. Jiṇṇovā taruṇaṃ. Ajaraṃ vā amaraṇaṃ vā kātuṃ sakkoti. Nāpi apāyesu ca apatantaṃ. Patitvā vā tato vimuttaṃ kātuṃ sakkoti. Tathā devo vā devattā acāvetuṃ. Sakkovā sakkattā, māro vā mārattā, brahmā vā brahmattāti. Esanayo sesakhandhesupi. Tathā pana avasānugamanato paramattha saccaṃ patvā khandhapañcake attano sāmikiccaṃ issarakiccaṃ nāma natthi. Asāmikameva taṃ hoti, anissaraṃ. Tathā ca sati, attānaṃ tassa sāmiṃ issaraṃ katvā rūpaṃ me attāti gahaṇaṃ micchāgahaṇaṃ nāma hotīti. Loke pana mahājano dhammānaṃ paṭiccasamuppādaṃ na jānanti, na passanti, na paṭivijjhanti. Tesaṃ parampara paccayavasena pavattamāne khandhasantāne sammuti saccavasena nānāvasavattanākārā nāma santi. Nānāsāmi issarādhipativohārā ca loke sandissanti. Te sammuti saccavasena uppannesu tesu sāmiissarādhipati vohāresu vohāramatte aṭhatvā sabhāvasaccaṃ maññantā micchāgahaṇaṃ gaṇhanti. Ettha siyā. Na nu vasonāma icchā. Satto ca gantuṃ icchanto gacchati. Ṭhātuṃ icchanto tiṭṭhati. Evaṃsati. Tassa khandhapañcakaṃ tassa vasāyatta vutti eva hotīti. Na hoti. Kasmā, paccayāyatta vuttittā eva. Tathāhi gantuṃ icchānāma bahiddhā dhanahetuvā uppajjeyya. Nānābhogahetu vā. Aññena vā nānākāraṇena. Tattha yesaṃ dhane asati, yaṃ yaṃ dukkhaṃ āgaccheyya kāyikaṃ vā cetasikaṃ vā. Tesaṃ taṃ taṃ dukkhapaccayā dhanicchā nāma uppajjati. Dhanicchā paccayā ganticchādayo uppajjanti. Tathā nānābhogicchā nānākammicchāsu cāti. Nānādukkhabhayupaddavamūlikāsu icchāsu vattabba meva natthi. Tathā nānārammaṇānaṃ palobhana dukkhamūlikāsu ca nānāvitakkānaṃ vipphandanamūlikāsu ca icchāsu. Evaṃ vasopi paccayāyatta vuttiko eva hoti. ‘‘Gamanaṃ’’ti gamanākārena pavattaṃ khandhapañcakaṃ. Yenayenadhanādihetunā so so vaso uppajjati. Gamanampi tena teneva uppajjati āhārupatthambhanādipaccayena ca. Vaso pana gamanassa paccayeka desamattaṃ hoti. So hi tadaññapaccayehi vinā sayaṃ uppajjituṃ na sakkoti. Kuto gamanaṃ uppādetuṃ. Evaṃ ṭhānādīsu. Evañca sati, idaṃ khandhapañcakaṃ paccayāyatta vuttikanticceva vattuṃ arahati. No vasāyatta vuttikanti. Api ca gantuṃ icchanto gacchatīti paññatti mattabhūto satto gacchati. Khandhapañcakaṃ pana khaṇika dhammattā na gacchati. Uppannuppannaṃ tattha tattheva bhijjati. Santati vasena gamanākāra nimittaṃ paññāyati. Evaṃ avasavattanaṃ hotīti. Hotu tattha tattheva bhijjanaṃ. Avicchedappavattiyā sati, gamanaṃ sampajjatiyeva. Gamane ca sampajjamāne khaṇikabhijjanena doso natthīti ce. Atthi. Khaṇikamaraṇañhi sattassa susānabhūmi nāma hoti. Antarāyevā āgate pakkhalante vā sati, gacchanto satto yadā kadāci maraṇaṃ vā nigacchati maraṇa mattaṃ vā dukkhanti. Kilese nimināti pavattetīti nimittanti vacanattho. ‘‘Vipallāsanimittaṃ’’ti ca vipallāsa dhammānaṃ vasena upaṭṭhitaṃ kicca nimittaṃ. Taṇhā eva paṇidhīti sambandho. Mahantānaṃ ādīnavānaṃ rāsi mahāādīnavarāsi. Khandhesu suññatalakkhaṇaṃ nāma ati gambhīraṃ hoti. Ñāṇasseva visayabhūtaṃ. Suññata dassanañca diṭṭhiyā ujuppaṭipakkhanti āha ‘‘saṅkhāresu suññatadassanavasenā’’tiādiṃ. Tattha ‘‘attha siddhi nāmā’’ti maggaphalappaṭilābhasaṅkhātassa atthassa siddhi nāma. Attāti abhiniveso attābhiniveso. Gaṇhātīti gāho. Upādīyatīti attho. Diṭṭhisaṅkhāto gāho diṭṭhiggāho. Atthābhiniveso ca so diṭṭhiggāho cāti viggaho. Tassa paṭipakkhaṃ anattānupassanāñāṇaṃ. Anu anu bhavanaṃ ānubhāvo. Paramparato vaḍḍhananti attho. ‘‘Tathā samanupassitvā’’ti suññatā kārena samanupassitvā. Vimuñcantassa ariyapuggalassa. ‘‘Aniccalakkhaṇaṃ nāma nāti gambhīraṃ hoti. Saddhāyapi visayabhūtaṃ. Unnatilakkhaṇo ca ahaṃ māno khandhesu niccadhuvavipallāsamūlako saddhāya ca paṭipakkhoti āha ‘‘aniccadassanavasenā’’tiādiṃ. ‘‘Nimittābhinivesabhūtassā’’ti niccadhuvanimittābhinivesabhūtassa. ‘‘Mānaggāhassā’’ti mānasaṅkhātassa gāhassa. ‘‘Saddhāya pī’’tipisaddena ñāṇaṃ sampiṇḍeti. Dukkhalakkhaṇaṃ nāma bhayasaṃvega janakaṃ hoti. Ārammaṇesu taṇhālolassa taṇhāvipphandanassa paṭipakkhaṃ. Visesato samādhissa anurūpanti āha ‘‘dukkhadassana vasenā’’tiādiṃ. ‘‘Tiṇṇaṃ dhammānaṃ’’ti paññindriya saddhindriya samādhindriya saṅkhātānaṃ tiṇṇaṃ indriya dhammānaṃ. ‘‘Vipassanā gamanavasene vā’’ti vuṭṭhānagāmini vipassanā saṅkhātassa āgamana kāraṇassa vaseneva.

Idāni pubbe yaṃ vuttaṃ ‘sattaariya puggalavibhāgassa paccayabhāvapattiyā cā’ti. Tattha satta ariyapuggalavibhāgaṃ dassetuṃ ‘‘tatthā’’tiādi vuttaṃ. Dhammānusārī nāmāti ettha ‘‘dhammo’’ti paññā vuccati ‘saccaṃ, dhammo, dhīti, cāgo,ti ettha viya. Tikkhataraṃ dhammaṃ anussaratīti dhammānusārī. Paññābalānusārena ādimhi maggaṃ labhatīti vuttaṃ hoti. Athavā. ‘‘Dhammo’’ti nissattanijjīvaṭṭhena saṅkhāra dhammo vuccati. Suññatadassanañca nāma visesato suddhadhamma dassanaṃ nāma. Iti suddhadhammaṃ anussarati, ñāṇagatiyā anugacchatīti dhammānusārī. Diṭṭhipattoti ettha diṭṭhināma dassanaññāṇaṃ vuccati. Ādito paṭṭhāya parisuddha dassanasampannattā diṭṭhibaleneva sukhena taṃ taṃ maggaphalaṃ pattoti diṭṭhipatto. Teneva dassana paññābalena kilesabandhanato vimuttoti paññāvimutto. Saṅkhāra dhammānaṃ khaṇika dhammabhāve suṭṭhu saddahanaṃ aveccappasādo saddhā nāma. Tattha ‘‘aveccappasādo’’ti ñāṇasampayuttappasādo. ‘‘Ñāṇaṃ’’ti ca saṅkhāra dhammānaṃ khaṇikabhāvanimittānaṃ dassanaññāṇaṃ. Tādise hi ñāṇe sati, tattha aveccappasādo nāma jāyati, no aññathāti. Saddhaṃ anussaratīti saddhānusārī. Saddhābaleneva ādimhi ariyamaggaṃ pāpuṇātīti vuttaṃ hoti. Saddhābalena vimuttoti saddhāvimutto. ‘‘Kāyasakkhi nāmā’’ti ettha sakkhaṃti sandiṭṭhaṃ. Yaṃ sādhakantipi vuccati. Attano kāye eva laddhaṃ sakkhaṃ yassāti kāyasakkhī. Dukkhānu passī puggalo hi saṃvega bahulo hoti. Saṃvego ca padhāna vīriyassa padaṭṭhānaṃ. Saṃviggo yoniso padahatīti hi vuttaṃ. Tasmā so saṃvegavasena bhāvanaṃ anuyuñjanto yaṃ yaṃ purisathāmena pattabbaṃ hoti. Taṃ taṃ pāpuṇāti. Pāpuṇanto ca attano kāye eva sakkhaṃ labhati. Sandiṭṭhaṃ jhānasukhaṃ vā maggaphalasukhaṃ vā labhatīti vuttaṃ hoti. ‘‘Ubhatobhāga vimutto’’ti arūpajjhānehi rūpakāyato arahattamaggaphalehi nāmakāyatoti evaṃ ubhohi kāyabhāgehi vimutto. Ettha ca tayo ariyapuggalā paññādhiko ca saddhādhiko ca vīriyādhiko ca. Tattha dhammānusārī ca diṭṭhipatto ca paññāvimutto ca paññādhiko nāma. Saddhānusārī ca saddhāvimutto ca saddhādhiko nāma. Kāyasakkhī ca ubhatobhāgavimutto ca vīriyādhiko nāmāti daṭṭhabbaṃ. Ayañca puggalavibhāganayo paṭisambhidāmagganayena vutto. Abhidhamme pana puggala paññattiyaṃ saddhāvimutto ca kāyasakkhī ca dvepuggalā sekkhesu eva vuttā. Arahattaṃ pattā pana ete dvepi paññāvimuttā evāti daṭṭhabbā. Ettha siyā, saṅkhāra dhammānaṃ khaṇika dhammabhāve suṭṭhu saddahanaṃ aveccappasādo saddhā nāmāti vuttaṃ. Kiṃ pana tādisena saddhāmattena sotāpatti maggaṃ pāpuṇātīti. Ettha amhehi vattabbaṃ natthi. Bhagavatā eva vuttaṃ. Yathāha mahāvagge okkanta saṃyutte cakkhu bhikkhave aniccaṃ vipariṇāmī aññathābhāvī, yo evaṃ saddahati, evaṃ adhimuccati. Ayaṃ vuccati saddhānusārī. Okkanto ariyabhūmiṃ. Atikkanto puthujjanabhūmiṃ. So yenakammena apāyaṃ duggatiṃ vinipātaṃ uppajjeyya. Na taṃ kammaṃ karotīti. Sotaṃ bhikkhave aniccaṃ. Vipariṇāmī aññathābhāvītiādinā dvādasāyatanāni vitthāre tabbāni. Tattha ‘‘vipariṇāmī’’ti vipariṇāmo yassa atthīti vipariṇāmī. Vipariṇāmoti ca khaṇe khaṇe jīraṇatā bhijjanatā vuccati. ‘‘Aññathābhāvī’’ti tasseva vevacanaṃ. ‘‘Evaṃ adhimuccatī’’ti etena ñāṇasampayuttasaddhaṃ dīpeti. Sā eva sotāpattiyaṅgesu buddhe aveccappasādena samannāgato, dhamme, saṅghe aveccappasādena samannāgatoti vuttā. Tattha ñāṇasampayuttasaddhā nāma cakkhādīnaṃ aniccanimitta dassanaññāṇena sampayuttā okappanasaddhā. Aniccanimittañca nāma rūpaṃ aniccaṃ khayaṭṭhenātipade vuttanayena cakkhādinissayānaṃ mahābhūtānaṃ santati parivattanādikaṃ vuccati. Tañhi passanto cakkhādīnaṃ aniccabhāve saddahati, adhimuccati. Tānipi khaṇe khaṇe ekantena bhijjati yevāti saddhādhimokkhaṃ saddhāvinicchayaṃ paṭilabhatīti attho. ‘‘Buddhe aveccappasādenā’’ti ettha pana arahatā sammāsambuddhatādīnaṃ buddhaguṇādīnaṃ dassanaññāṇena sampayutto pasādo aveccappasādo nāma. Ariyabhūmi nāma diṭṭhānusaya vicikicchānusayehi parisuddhā avatthābhūmi vuccati. Tehi sahitā avatthābhūmi puthujjanabhūmi nāma. Kathaṃ pana tassa puggalassa puthujjanabhūmiṃ atikkantatā ariyabhūmiṃ okkantatā ca viññāyatīti āha ‘‘so yenā’’tiādiṃ. Yo attano jīvitahetupi kiñci kammapathapattaṃ apāyagāmi kammaṃ na karoti. So ekantena puthujjanabhūmiṃ atikkanto, ariyabhūmiṃ okkantoti viññāyatīti vuttaṃ hoti. Idaṃ saddhānusārisuttaṃ. Aparampi vuttaṃ cakkhu bhikkhave vipariṇāmī aññathābhāvī. Yassa evaṃ mattaso nijjhānaṃ khamati. Ayaṃ vuccati dhammānusārī tiādi. Tattha ‘‘mattaso nijjhānaṃ khamatī’’ti saddhānusārīviya saddahanamatte aṭṭhatvā cakkhādīnaṃ tādisaṃ aniccataṃ samanupassanto thokaṃ thokaṃ dassanaṃ labhatiyeva. Evaṃsati, cakkhādīni tassa puggalassa nijjhānaṃ olokanaṃ mattaso khamanti nāma. Idaṃ dhammānusārisuttaṃ. Aparampi vuttaṃ cakkhu bhikkhave aniccaṃ vipariṇāmī aññathābhāvī. Yo evaṃ pajānāti passati. Ayaṃ vuccati sotāpanno tiādi. Tattha ‘‘pajānāti passatī’’ti dhammānusārīviya mattaso nijjhānakkhamamatte aṭṭhatvā paññāya pajānāti, ñāṇacakkhuno paccakkhato passatīti attho. Idaṃ diṭṭhipattādīnaṃ suttaṃ.

‘‘Yathā sakaṃ phalaṃ’’ti ettha sassa attano idaṃ sakaṃ. Yaṃ yaṃ sakaṃ yathāsakanti atthaṃ dasseti sotāpannassātiādinā. Phalasamāpatti vīthiyaṃ pana anulomajavanāni eva phalānaṃ āsannakāraṇāni, na maggajavanānīti āha ‘‘na maggāgamanavasenā’’ti. ‘‘So’’ti maggo. Santo saṃvijjamāno sabbhāvo. ‘‘Assā’’ti maggassa.

Aniccānupassanā kiccato animittā hoti. Sabhāvato sanimittāeva. Niccanimittasahitāeva. Yato sā esohamasmītiggahaṇaṃ labhati. Idampi vipassanāñāṇaṃ aniccaṃ khayaṭṭhenāti samanupassitabbā ca hotīti. Tattha ca abhidhammaṃ patvā sabhāvappadhānaṃ hoti, na kiccappadhānaṃ. Tasmā abhidhamma nayena vipassanā attano nimitta nāmaṃ maggassa dātuṃ na sakkoti. Ayaṃ aṭṭhakathāya adhippāyo. Kilesa dhammā nāma yassa uppajjanti, taṃ puggalaṃ palibundhanti. Sambādhaṃ karonti. Tasmā palibodhakarānāma. Taṃ puggalaṃ niccanimitta subhanimitta sukhanimitta attanimittāni gāhenti. Tasmā nimittakarānāma. Taṃ puggalaṃ ārammaṇesu bhusaṃ nihitaṃ niviṭṭhaṃ karonti. Tasmā paṇidhikarānāma. Te ca maggaphalāni ārammaṇaṃ na karonti. Maggaphalehi ca sampayogaṃ na gacchanti. Evaṃ ārammaṇakaraṇā divasena maggaphalesu tesaṃ abhāvo. Abhāvattāeva ca tāni maggaphalāni attano dhammatāya tīṇināmāni labhantīti dassetuṃ ‘‘ārammaṇa karaṇavasenavā’’tiādi vuttaṃ. ‘‘Attano sabhāvenā’’ti attano dhammatāya.

‘‘Attadiṭṭhiyā uppannāya uppajjantī’’ti idaṃ tāsaṃ diṭṭhivicikicchānaṃ attadiṭṭhiyā avinābhāvaṃ dīpeti. Na pana attadiṭṭhiyā tāhi avinābhāvanti daṭṭhabbaṃ. Vipaccantīti apāyesu vipaccanti. Apāyapaṭisandhiṃ janenti. Diṭṭhasaccānañca ariyapuggalānaṃ. Diṭṭhivicikicchāsampayuttā akusaladhammā diṭṭhivicikicchāggahaṇena gahitāti āha ‘‘diṭṭhivicikicchā vippayuttā’’ti. ‘‘Akusaladhammāce vā’’ti paccuppannabhūtā dasākusalakammapatha dhammā ceva. ‘‘Sattahi bhavehī’’ti kriyāpavagge karaṇavacanaṃ. Yathā sattahi māsehi vihāraṃ niṭṭhāpetīti. Kriyāpavaggotica kriyāyasīghataraṃ niṭṭhāpanaṃ vuccati. ‘‘Sattakkhattuṃ’’ti sattavārā. Tīṇi saṃyojanāninānāma ‘sakkāyadiṭṭhi, vicikicchā, sīlabbataparāmāsasaṃyojanāni,. ‘‘Avinipāta dhammo’’ti virūpaṃ hutvā patanaṃ vinipāto. Apāyanipātoti vuttaṃ hoti. ‘‘Dhammo’’ti sabhāvo. Natthi vinipāto dhammo yassāti viggaho. ‘‘Niyato’’ti sugatibhavesu niyata gatiko. Sammā bujjhatīti sambodhi. Maggaññāṇaṃ. ‘‘Parāyanaṃ’’ti parabhāge gantabbaṭṭhānaṃ vuccati. Sambodhisaṅkhātaṃ parāyanaṃ assāti sambodhiparāyano. ‘‘Aniyamattho’’ti vāsaddatthoti vuttaṃ hoti. Vā saddatthesu ca aniyamattho. Na vikappattho. Vikappatthehi sati dve eva sattakkhattuparamā labbhanti. Missakabhavona labbhati. Aniyamatthe tayopi labbhanti. Aṭṭhakathāyaṃ pana samuccayatthassa gahitattā eko missakabhavo eva labbhati. Nanu ca saddo nāma samuccayatthe pākaṭo, na aniyamatthe. Tasmā samuccayatthova idha yuttoti ce. Na yutto. Kasmā. Dvinnaṃ asaṅgahitattā. Aṭṭhakathāyaṃ pana samuccayatthaṃ gahetvā te dve puggalā imasmiṃ pāṭhe asaṅgahitāti vuttaṃ. Yadi te imasmiṃ pāṭhe asaṅgahitā. Katthate saṅgahitā bhaveyyuṃ. Na hi koci sattakkhattu paramo nāma idha asaṅgahitoti yuttoti. ‘‘Assā’’ti tassapāḷipāṭhassa. ‘‘Ettha ca yasmā. La. Paramo nāma vutto’’ti idaṃ upari ‘ye kāmabhave yevā’tiādinā ‘slediṭṭha dhamme vā’tiādinā ca yojetabbaṃ. So ca sukkhavipassako vā parihīnajjhāno vā daṭṭhabboti sambandho. ‘‘Pāḷiyaṃ’’ti puggalapaññatti pāḷiyaṃ. ‘‘Idha niṭṭhā’’ti imasmiṃ kāmaloke āsavakkhayaṃ patvā khandhaparinibbānapatti vasena niṭṭhā. Niṭṭhānaṃ pariyosānanti attho. Kulato kulaṃ gacchatīti kolaṃkolo. Bhavato bhavaṃ gacchatīti attho. Ekameva paṭisandhisaṅkhātaṃ bhavabījaṃ assa atthīti ekabījī. Yo ca diṭṭheva dhamme arahā. Tassa ca idha niṭṭhāti yojanā. Kena pana tiṇṇaṃ sotāpannānaṃ viseso katoti. Sattakkhattu paramo tāva kevalaṃ pathamamagga sampayuttehi indriyehi kato. Itare dve uparimaggatthāya pavattitehi vipassanindriyehi katoti. Tattha sattakkhattu paramo sabbamuduko hoti. Tato kolaṃkolo tikkho. So pana cha bhaviko, pañcabhaviko, catubhaviko, tibhaviko, dvibhavikoti pañcavidho. Tattha pañcabhaviko tikkho. Sesā anukkamena tikkhatarāti daṭṭhabbā. Ekabījī pana ekabhaviko sabbatikkho. Tattha sattakkhattu paramo kevalena pathamamaggānubhāvena siddhattā sabbamuduko hoti. Itare dvepakatiyā sattakkhattu paramabhāve ṭhatvā uparimaggatthāya vipassanā kammaṃ paṭṭhapenti. Tadā tesaṃ indriyāni puna visesa pattāni honti, tikkhāni. Tasmā te sattakkhattu paramato tikkhānāma hontīti. ‘‘Sattavārato oraṃ vā’’ti idaṃ kolaṃkola ekabījino sandhāya vuttaṃ. ‘‘Upari tiṇṇaṃ maggānaṃ vipassanā niyāmetī’’ti idaṃ uparime dvesotāpanne sandhāya vuttaṃ. Sattakkhattu paramopana pathamamaggeneva niyamitoti daṭṭhabbaṃ. Tathāhi soyeva saṅgahapāṭhe sarūpato āgato sotāpatti maggaṃ bhāvetvā diṭṭhivicikicchāpahānena pahīnāpāyagamano sattakkhattu paramo sotāpanno nāma hotīti. Itare pana dve pāḷiyaṃ sotāpanna puggalavibhāgaṭṭhānesveva āgatāti. ‘‘Ye panā’’ti ye sotāpanna puggalāpana. Gāthāyaṃ ‘‘itosattā’’ti imasmiṃ manussaloke satta saṃsarāni. ‘‘Tatosattā’’ti tasmiṃ devaloke sattāti attho. Aṅguttarapāṭhe ‘‘tenacittappasādenā’’ti mahāsahassilokadhātuṃ sarena viññāpetuṃ samatthassa satthuguṇe cittappasādo jāyati. Tena cittappasādena. ‘‘Tena pariyāyenā’’ti sace so devesu eva saṃsarati. Sattakkhattuṃ opapātika paṭisandhiyo gaṇhitvā tattheva parinibbāyissati. Yadi manussesu eva saṃsarati. Sattagabbhaseyyaka paṭisandhiyo gaṇhitvā ettheva parinibbāyissati. Evaṃ desanā vārena cuddasa katvā desitena pariyāyenāti attho. ‘‘Taṃ vīmaṃsitabbaṃ’’ti vadantena ṭīkācariyena sayaṃ cuddasapaṭisandhiyova icchatīti dīpeti. Idāni taṃ cuddasapaṭisandhivādaṃ paṭikkhipanto ‘‘vibhaṅge panā’’tiādimāha. ‘‘Vibhaṅge’’ti abhidhamme ñāṇavibhaṅge. Natthi ṭhānamassāti aṭṭhānaṃ. ‘‘Ṭhānaṃ’’ti mūlakāraṇaṃ. Natthi avakāso assāti anavakāso. ‘‘Avakāso’’ti paccayakāraṇaṃ. ‘‘Yaṃ’’ti kriyāparāmasanaṃ. Yaṃ nibbatteyya, taṃ nibbattanaṃ aṭṭhānaṃ. So nibbattana dhammo anavakāsoti yojanā. ‘‘Abhisaṅkhāra viññāṇassā’’ti sattabhavato uddhaṃ kāmabhave paṭisandhijanakassa kusalā kusalakamma viññāṇassa. ‘‘Nirodhenā’’ti sotāpatti maggakkhaṇe eva nirodhanena. Nirujjhantīti sambandho. ‘‘Nāmañca rūpañcā’’ti ye nāma rūpadhammā uppajjeyyuṃ. Ete nāma rūpadhammā ettha etasmiṃ abhisaṅkhāra viññāṇa nirodhakkhaṇe nirujjhantīti yojanā. ‘‘Yathāvuttanayenevā’’ti tena pariyāyenāti vuttappakāranayeneva. ‘‘Tadekaṭṭhamohassā’’ti tena rāgena tena dosena ekasmiṃ citte ekato ṭhitassa mohassa. Na diṭṭhivicikicchā sampayuttassa mohassa. Tassa pathamamagge eva pahīnattā. Nāpi uddhaccacittasampayuttassa mohassa. Tassa catutthamagge eva pahātabbattā. Uppajjantā rāgadosamohā. ‘‘Dhammikesū’’ti dhammena samena uppannesu. ‘‘Yato’’ti yaṃkāraṇā. Balavantakāraṇāti attho. ‘‘Tesaṃ’’ti sotāpannānaṃ. ‘‘Sallikhana vasenā’’ti bahalapakkhaṃ thūlabhāgaṃ suṭṭhulikhanavasena. Adhiccuppatti nāma pubbe yathāpavattaṃ kālaṃ adhicca atikkamma uppatti. Uppajjantānampi rāgadosamohānaṃ. ‘‘Tesaṃ pī’’ti sakadāgāmīnampi. ‘‘Methunavatthu samāyogo icchito’’ti jāyampatīnaṃ methunakammasamāyogo nāma sakadāgāmīnaṃ atthīti icchito. Therohi adhiccuppattimattaṃ icchati. Pariyuṭṭhānamandataṃ na icchati. Sakadāgāmīnaṃ puttadhītaropi sandissantīti vadati. ‘‘Mahāaṭṭhakathāyaṃ paṭikkhitto’’ti therassa manorathamattaṃti vatvā paṭikkhitto. Idaṃ sabbaṃ aṭṭhasāliniyaṃ vuttaṃ. ‘‘Chakkanipāte’’ti aṅguttare chakkanipāte. ‘‘Migāsāḷavatthumhī’’ti migāsāḷanāmikāya upāsikāya vatthumhi. Keci imaṃ vatthuṃ disvā mahāaṭṭhakathāvādaṃ na rocenti. Mahāsivattheravādaṃ rocenti. ‘‘Abrahmacārino’’ti methuna dhammā appaṭiviratassa. ‘‘Sakadāgāmittaṃ byākataṃ’’ti tasmiṃ kālaṅkate so brāhmaṇo idha sakadāgāmibhāvaṃ patvā tusitākāyaṃ upapannoti evaṃ tassa yaṃ sakadāgāmittaṃ bhagavatā byākataṃ. ‘‘Adhigamavasenā’’ti sakadāgāmibhāvaṃ paṭilābhavasena. Na pana abrahmacārino sato adhigamavasenāti adhippāyo. Maraṇāsannakālepi hi sikkhāpadādhiṭṭhānena saha uparimaggaphalādhigamanaṃ nāma tikkhapaññassa ariyasāvakassa na dukkaranti. Etena kesañci theravādarocanaṃ paṭikkhittaṃ hoti. ‘‘Sakiṃdeva imaṃlokaṃ āgantvā’’ti etena ito paralokaṃ gamanassa ca tato puna idhāgamanassa ca siddhattā ayaṃ puggalo suddhena magganiyāmena kāmabhave dvikkhattu paramonāma hotīti siddho. Kathaṃ. Idha patvā tattha nibbattitvā idha parinibbāyī, tattha patvā idha nibbattitvā tattha parinibbāyīti. Sesāpana cattāro vipassanāniyāmena siddhā hontīti viññāyati. Katame cattāro. Idha patvā idha parinibbāyī. Tattha patvā tattha parinibbāyī. Idha patvā tattha parinibbāyī. Tattha patvā idha parinibbāyīti. Ettha ca tīsu sotāpannesu ekosattakkhattu paramo eva magganiyāmena siddho. Sesā pana dve sotāpannā vipassanāniyāmena siddhā. Cha sakadāgāmīsu dve eva magganiyāmena siddhā. Sesā pana cattāro vipassanāniyāmena siddhā. Tattha maggasiddhesu sotāpanna sakadāgāmīsu saṅkaro natthi. Vipassanāsiddhesu pana saṅkaro atthi. Atthato aviruddhe sati, vohāramattena saṅkare doso natthīti daṭṭhabbaṃ. Āgantvāti pāṭhavasena āgamanatoti vuttaṃ. Āgantāti pana pāṭho yutto. Āgamanasīlo āgamana dhammo hutvā sakadāgāmī nāmāti attho. Anāgantvā itthattanti etthapi esevanayo. Arahato bhāvo arahattaṃ. Arahatta maggaṃ. Dakkhiṇāya vipattikarānāma appapphala appānisaṃsakarā. Sampattikarā nāma mahapphala mahānisaṃsakarā. Sīlakkhandhādiguṇā nāma sīlakkhandha samādhikkhandha paññākkhandha vimuttikkhandha vimuttiññāṇa dassanakkhandhaguṇā. ‘‘Dakkhiṇeyyesū’’ti dakkhiṇāraha puggalesu. ‘‘Dhuraṃ’’ti padhānasīsaṭṭhāniyaṃ vuccati. Saddhā eva dhuraṃ assāti saddhādhuro. Evaṃ paññādhuro. Kasmā panettha vīriyadhuro na gahitoti. Pāḷiyaṃ saddhāvāhī maggaṃ bhāveti, paññāvāhī maggaṃ bhāvetīti vuttaṃ. Na pana vuttaṃ vīriyavāhī maggaṃ bhāvetīti. Tasmā na gahitoti. Kasmā pana vīriyavāhī maggaṃ bhāvetīti na vuttanti. Vuccate. Maggaṃ bhāventassa nāma ādimhi diṭṭhivicikicchānaṃ pahānāya kammaṃ mahantaṃ hoti. Kasmā, apāyamūlakattā. Tattha saddhā ca vicikicchā ca dve ujuppaṭipakkhā honti. Yasmiṃ ārammaṇe saddhā nivisati, tasmiṃ vicikicchā natthi. Yasmiṃ vicikicchā nivisati, tasmiṃ saddhā natthi. Tathā paññādiṭṭhiyo ca ujuppaṭipakkhā. Yattha paññā, na tattha diṭṭhi. Yattha diṭṭhi, na tattha paññāti. Api ca saddhā attano visaye diṭṭhiṃ vidhamatiyeva. Paññāya vicikicchāvidhamane vattabbameva natthi. Tasmā āraddha vipassako aniccādīsu aveccappasādamattenapi diṭṭhivicikicchāyo pajahitvā saddhānusāribhāvañca suṭṭhutaraṃ pasīditvā saddhāvimuttabhāvañca pāpuṇāti. Paññāya aniccādīni nijjhānakkhamaṃ katvā dhammānusāribhāvañca suṭṭhutaraṃ passitvā diṭṭhipattapaññā vimuttabhāvañca pāpuṇāti. Vīriyaṃ pana diṭṭhivicikicchānaṃ paṭipakkhamattampi na hoti. Atha kho tāsaṃ sahāyopi hoti, dhurabhūtañca. Paggahalakkhaṇañhi vīriyaṃ. Taṃ saddhampi paggaṇhāti, paññampi paggaṇhāti, diṭṭhimpi paggaṇhāti, vicikicchampi paggaṇhātiyeva. Kutopana attano sabhāvena diṭṭhivicikicchāyo pajahituṃ sakkhissati. Tasmā imasmiṃ ṭhāne vīriyavāhīti ca vīriyadhuroti ca na vuttoti. Kāyasakkhimhi pana saddhā ca paññā ca samabalā honti. Vīriyañca sayaṃ sammappadhānaṭṭhāne ṭhatvā tadubhayaṃ upabrūheti. So ca puggalo tadubhayabalena diṭṭhivicikicchādayo pajahitvā kāyasakkhibhāvaṃ pāpuṇāti. Aṭṭhavimokkhe vā uppādetvā ubhatobhāga vimuttabhāvaṃ pāpuṇāti. Imesu pana dvīsu puggalesu vīriyassa thāmo suṭṭhu pākaṭo. Tasmā ime dve vīriyādhikātveva vattabbā. Na vīriyadhuroti. Catuppaṭipadā nāma dukkhāpaṭipadā dandhābhiññā. Dukkhāpaṭipadā khippābhiññā. Sukhāpaṭipadā dandhābhiññā. Sukhāpaṭipadā khippābhiññā. Tividhavimokkho nāma suññato vimokkho. Animitto vimokkho. Appaṇihito vimokkho. ‘‘Tayo antarā parinibbāyino’’ti ettha āyukappassa pariyantaṃ apatvā antarā eva kilesaparinibbānapattā antarāparinibbāyī nāma. So tividho. Āyukappassa pathamabhāge parinibbāyī, dutīyabhāge, tatīyabhāgeti. Ime tayo antarā parinibbāyino nāma. Upahaccaparinibbāyī nāma āyukappa pariyante parinibbāyī. Uddhaṃ mukho vaṭṭasoto etassāti uddhaṃsoto. Akaniṭṭhaṃ avassaṃ gamissatīti akaniṭṭhagāmī. Vipassanā kammaṃ sasaṅkhāraṃ sappayogaṃ katvā parinibbāyī sasaṅkhāra parinibbāyī. Saṅkhārarahitena sukhena vipassanā kammena parinibbāyī asaṅkhāra parinibbāyī. ‘‘Dvādasa sotāpannā’’ti ekabījikā tayo. Te eva catūhi paṭipadāhi guṇitā dvādasa. Dvādasa sakadāgāmino pubbe vuttanayā eva.

Ekaccānaṃ eva anāgāmi arahantānaṃ eva. ‘‘Ajjhositassā’’ti adhiositassa. Mamevidanti niṭṭhānaṃ katvā ṭhapitassa. Gilitvā ṭhapitassāti vuttaṃ hoti. Bahalena thūlena kāmarāgena vimuttā bahalarāgavimuttā. Āruppesu ca tasso arūpasamāpattiyo eva atthi. Na catasso rūpasamāpattiyo. Tasmā tattha anupubbanirodho na labbhati. ‘‘Ādito paṭṭhāyā’’ti aṭṭhasu samāpattīsu pathamajjhāna samāpattiādi. Tato paṭṭhāya. Anupubbanirodho nāma pathamajjhāne paṭighasaññānānattasaññānaṃ nirodho. Paṭighasaññā nāma pañcaviññāṇasaññā. Nānattasaññā nāma kasiṇa nimittato aññesu nānārammaṇesu pavattamanoviññāṇa saññā. Dutīyajjhāne vitakka vicārānaṃ nirodhotiādinā anupubba nirodho. ‘‘Tato pañcamajjhānaṃ’’ti pañcakanayena vuttaṃ. Aṭṭhasamāpatti vacanaṃ pana catukkanayena vuttaṃ. Tadubhayampi puggalānurūpaṃ labbhatiyeva. Yuganandhaṃ nāma dvandabandhanaṃ, samathavipassanānaṃ yuganandhanti viggaho. ‘‘Samāpajjana vuṭṭhāna vipassanāvasenā’’ti ettha vasibhāvapattaṃ samāpajjanañca vuṭṭhānañca gahetabbaṃ. Attano sarīrā baddhesu parikkhāresu samāpattibaleneva antarāyābhāvato visuṃ adhiṭṭhātabba kiccaṃ natthīti vuttaṃ ‘‘attano sarīrābaddhe parikkhāre ṭhapetvā’’ti. ‘‘Nānābaddhānī’’ti nānāṭhānehi ābaddhāni. Nānāṭhānesu ṭhapitānīti vuttaṃ hoti. ‘‘Parissayenā’’ti antarāyena. Māvinassantūti vā nānābaddha avikopanaṃ adhiṭṭhātabbaṃ. Tadā vuṭṭhahāmītivā saṅghappatimānanaṃ adhiṭṭhātabbaṃ. Evaṃ satthupakkosanampi. ‘‘Addhānaparicchedo’’ti attano jīvitakālassa upaparikkhaṇaṃ. Maraṇañhi nāma samāpattibalenapi paṭibāhituṃ na sakkāhoti. Anto samāpattiyañca maraṇe sati sabrahmacārīsu kattabbavattaṃ na kareyya. Etañhi vattaṃ yaṃ ariyasāvakānaṃ maraṇāsanne sabrahmacārīnaṃ vā upaṭṭhākānaṃ vā appamādakathānu sāsanikammaṃ. Samāpattiyaṃ vā aññatitthiyānaṃ garahā vivajjanatthaṃ. Evañhi te garaheyyuṃ. Gotamasāvakānaṃ nirodhasamāpatti nāma ekaṃ maraṇamukhaṃ. Yaṃ samāpajjanto asuko bhikkhu maraṇaṃ gacchati. Anariya kammaṃ hetanti.

‘‘Yadatthaṃ’’ti paṭipatti rasassādatthaṃ. ‘‘Tadatthe’’ti tasmiṃ atthe. Nirāmisa sukhaṃ nāma āmisarahita sukhaṃ. Duvidhañhi sukhaṃ sāmisasukhañca nirāmisasukhañca. Tattha ye loke iṭṭha kanta manāpiyā pañcakāmaguṇā nāma atthi. Te kilesehi āmasitabbattā āmisā nāma. Yañcasukhaṃ te āmise paṭicca uppajjati, taṃ sāmisasukhaṃ nāma. Yaṃ loke dibbaṃ sukhaṃ mānusakaṃ sukhanti mamāyanti. Yañca anubhavantaṃ mahājanaṃ sabbāni apāyabhaya vaṭṭabhayāni samparivārenti. Jhānasukha maggasukha phalasukha nibbānasukhaṃ pana nirāmisasukhaṃ nāma. Yaṃ nekkhammasukhanti ca pavivekasukhanti ca upasamasukhanti ca sambodhisukhanti ca vimuttisukhanti ca ariyasukhanti ca anavajjasukhanti ca vuccati. Yañca anubhavantaṃ ariyajanaṃ sabbāni apāyabhaya vaṭṭabhayāni samparivajjanti. ‘‘Assāditabbaṭṭhenā’’ti kilesapalibodhehi vimuttattā vipula gambhīra santa paṇītarasattā ca ahosukhaṃ ahosukhanti udāharantenapi assāditabbaṭṭhenāti.

Kammaṭṭhānasaṅgahānudīpanā niṭṭhitā.

Nigamagāthāsu.

262. Caritabbanti cārittaṃ. Dasakusalakammapathadhammajātaṃ. ‘‘Kulācārenā’’ti kulaparamparato āgatena ācārena. ‘‘Ñāti mitta dhana bhogasampattiyā’’ti hetuatthe karaṇavacanaṃ. ‘‘Visāle’’ti vipule. ‘‘Tenā’’ti tassapadassa vibhatyanta dassanaṃ. ‘‘Saddhāyā’’ti ratanattaye aveccappasādasaddhāvasena. ‘‘Abhivuḍḍhānaṃ’’ti hānabhāgiya ṭhitibhāgiyabhāvaṃ atikkammavisesabhāgiya nibbedhabhāgiya bhāvapattivasena atissaya vuḍḍhānaṃ. ‘‘Parisuddhānañcā’’ti attukkaṃsana paravambhanādi dosehi parisuddhānañca. Naṃ naṃ janaṃ pātirakkhatīti nampo. Diṭṭhadiṭṭhesu mettāvihārīti vuttaṃ hoti. Āvhātabboti avhayo. Nāmaṃ. Nampo iti avhayo assāti nampavhayoti vacanattho. ‘‘Paṇidhāyā’’ti patthetvāti atthaṃ nivatteti ‘‘bhusaṃ nidhāyā’’tiādinā. ‘‘Upādāya paṭiccā’’ti tassa padassa pariyāyadassanametaṃ. ‘‘Attano mandabuddhīnaṃ’’ti paccakkhe dharamānānanti adhippāyo. Tenāha ‘‘pacchima janānaṃ vā’’ti. Anukampanaṃ anukampo. Kathaṃ nu kho ime janā abhidhammatthesu sukhena ājāneyyunti evaṃ pavatto cittabyāpāro. Atthato anudayasaṅkhātā karuṇāyeva. Tenāha ‘‘anudayaṃ kāruññaṃ’’ti. ‘‘Patthitaṃ’’ti vā sādhuvatassa yaṃ thero evarūpaṃ pakaraṇaṃ kareyyāti evaṃ cirakālaṃ patthitaṃ āsiṃsitanti attho. ‘‘Khuddasikkhāṭīkāyaṃ’’ti porāṇaṭīkaṃ sandhāya vuttaṃ. Somavihārotveva paññāyittha tasmiṃ dīpeti adhippāyo. Gāthāyaṃ ‘‘athā’’ti tasmiṃkāle. ‘‘Etthā’’ti etasmiṃ nagare. ‘‘Saddo’’ti kasmā rājā evarūpaṃ maṅgalahatthiṃ brāhmaṇānaṃ adāsi. Netaṃ patirūpaṃ yaṃ raññā katanti evaṃ pavatto amanāpasaddo. ‘‘Bheravo’’ti bhīrutājanako bhayānako. ‘‘Sivīnaṃ’’ti siviraṭṭhavāsīnaṃ. ‘‘Raṭṭhavaḍḍhane’’ti raṭṭhaṃ vaḍḍhetīti raṭṭhavaḍḍhano. Hatthināgo. So hi lakkhaṇasampanno ājāniyo hoti. Yasmiṃ raṭṭhe taṃ abhimaṅgalaṃ karonti, tasmiṃ raṭṭhe devo sammā vassati, nānābhayupaddavā tasmiṃ nuppajjantīti lokasammato maṅgalahatthī hoti. Tena vuttaṃ ‘‘sivīnaṃ raṭṭhavaḍḍhane’’ti. ‘‘Vitthiṇṇo’’ti vitthārito. Ativitthāroti vuttaṃ hoti. Dhanīyanti mahājanehi daṭṭhuṃ patthīyantīti dhaññā. Mahiddhikā. Adhivasanti etthāti adhivāso. Dhaññānaṃ adhivāsoti samāso. Ajjhāvasiṃsu etthāti ajjhāvutthaṃ. Kittiguṇavasena udenti uggacchantīti uditā. Uditānampi uditoti viggaho. Tenāha ‘‘nabhamajjhe’’tiādiṃ. Sārajjanaṃ sārado. Vigato sārado yassāti visārado. Visāradassa bhāvo vesārajjaṃ. Pariyattiyaṃ vesārajjaṃ pariyattivesārajjaṃ. Tepiṭakapariyattiyaṃ veyyattiyaññāṇaṃ. Taṃ ādi etissā paññāyāti pariyattivesārajjādi paññā. Pāpato lajjanasīlāti lajjinoti āha ‘‘pāpagarahino’’ti. Pāpaṃ dhammaṃ garahantiādīnavaṃ kathayanti sīlenāti pāpagarahino. ‘‘Anussarantū’’ti punappunaṃ sarantu. Visesena bhavanti vepullaṃ gacchantīti vibhavā. Puññāni ca tāni vibhavācāti puññavibhavā. Vipulapuññānīti dassetuṃ ‘‘vipulānaṃ’’tiādimāha. Anuttariya dhammā nāma dassanānuttariya savanānuttariyādayo. Loke bahūsu dassanesu ito uttaraṃ aññaṃ dassanaṃ nāma natthīti dassanānuttariyaṃ. Ratanattayadassanaṃ. Catusaccadassanañca. Ratanattayaguṇakathāsavanaṃ, khandhāyatana dhātu saccapaṭiccasamuppādakathāsavanañca savanānuttariyaṃ nāma. Tesu ratanattayādīsu saddhā paṭilābho lābhānuttariyaṃ nāma. Tesameva punappunaṃ saraṇaṃ anussatānuttariyaṃ nāma. Ratanattaye catūhi paccayehi vā vattappaṭivattakaraṇena vā paricaraṇaṃ pāricariyānuttariyaṃ nāma. Buddhapaññattāsu tīsu sikkhāsu samādāya sikkhanaṃ sikkhānuttariyaṃ nāma. Tādise paññāvadātaguṇasobhādike guṇe avassaṃ bhajanti pāpuṇantīti tādisaguṇabhāgino. ‘‘Bhavissāmā’’ti bhavituṃ ussāhaṃ karissāmāti vuttaṃ hoti.

Dīpaniyā nigamagāthāsu.

‘‘Bashyusuññacammekamhī’’ti ettha ‘‘bashyū’’ti aṭṭhasaṅkhyāya saṅketa vacanaṃ. ‘‘Cammaṃ’’ti dvisaṅkhyāya. Ekañca dukañca suññañca aṭṭhacāti gaṇanakkamo. Sahassa dvisata aṭṭhasaṅkhāte sāketi attho. Esanayo parato ‘‘navapañca cammekamhī’’ti padepi. Gāthāvaṇṇanāsu. Nagarati na cavatīti nagaraṃ. Thāvariyanti vuttaṃ hoti. ‘‘Rañjetī’’ti rameti. Khemasubhikkhatādiguṇehi anāgate jane gamāpeti, āgate aññattha gantuṃ na detīti vuttaṃ hoti. Rohitamigā nāma suvaṇṇavaṇṇamigā. ‘‘Sāke’’ti sākanāmena raññā puna saṅkhatattā imaṃ kaliyugaṃ sākanti vuccati. Yaṃ etarahi sākrarājantipi voharanti. Sākarājā ca nāma uttarāpathesu eko gandhārarājā. Yaṃ jeṭṭhakaṃ katvā bhinnaladdhikā vajjībhikkhū imaṃ dhamma vinayaṃ mahāsaṅghīkaṃ nāma saṅgahaṃ āropenti. So ca dhammavinayasaṅgaho uttarāpathesu vattati. Vesāliyaṃ yasatthera saṅgaho pana dakkhiṇāpathesūti. Cattāriyugāni nāma loke paññapenti satyayugaṃ, dvāparayugaṃ, tetrayugaṃ, kaliyuga,nti. Yuganti ca āyuparimāṇaṃ vuccati. Idānipana kaliyugaṃ vattati. Tena vuttaṃ ‘‘sāketi kaliyuge’’ti. Pāpayugeti attho. ‘‘La tī’’ti sālikkhettānaṃ sodhanaṭṭhānattā evaṃ mrammadesavohārena laddhanāmaṃ araññaṃ. Taṃ pana muṃrvānagarassa esanne pañcadhanusatike padese jātaṃ. ‘‘Vissute’’ti visesena kittite. Sārañca asārañca vivecenti vicāretvā jānantisīlenāti sārāsāra vivekinoti vacanatthoti.

Iti paramatthadīpaniyā anudīpanā niṭṭhitā.

1. Paramatthadīpanī nāma, yena therena sā katā.

Teneve sā katā hoti, ayaṃ tassānu dīpanī.

2. Aṭṭhasattadvayekamhi, sāke sā jeṭṭhamāsake.

Kāḷe navamiyaṃ divā, majjhanhike niṭṭhaṃ gatā.

Anudīpanī niṭṭhitā.

Namo tassa bhagavato arahato sammāsambuddhassa

Khuddakanikāye

Apadāna-aṭṭhakathā

(Paṭhamo bhāgo)

Ganthārambhakathā

Vanditvā sirasā seṭṭhaṃ, buddhamappaṭipuggalaṃ;
Ñeyyasāgaramuttiṇṇaṃ, tiṇṇaṃ saṃsārasāgaraṃ.

Tatheva paramaṃ santaṃ, gambhīraṃ duddasaṃ aṇuṃ;
Bhavābhavakaraṃ suddhaṃ, dhammaṃ sambuddhapūjitaṃ.

Tatheva anaghaṃ saṅghaṃ, asaṅgaṃ saṅghamuttamaṃ;
Uttamaṃ dakkhiṇeyyānaṃ, santindriyamanāsavaṃ.

Katena tassa etassa, paṇāmena visesato;
Ratanattaye visesena, visesassādarena me.

Therehi dhīradhīrehi, āgamaññūhi viññubhi;
‘‘Apadānaṭṭhakathā bhante, kātabbā’’ti visesato.
Punappunādareneva, yācitohaṃ yasassibhi;
Tasmāhaṃ sāpadānassa, apadānassasesato.

Visesanayadīpassa, dīpissaṃ piṭakattaye;
Yathā pāḷinayeneva, atthasaṃvaṇṇanaṃ subhaṃ.

Kena kattha kadā cetaṃ, bhāsitaṃ dhammamuttamaṃ;
Kimatthaṃ bhāsitañcetaṃ, etaṃ vatvā vidhiṃ tato.

Nidānesu kosallatthaṃ, sukhuggahaṇadhāraṇaṃ;
Tasmā taṃ taṃ vidhiṃ vatvā, pubbāparavisesitaṃ.

Purā sīhaḷabhāsāya, porāṇaṭṭhakathāya ca;
Ṭhapitaṃ taṃ na sādheti, sādhūnaṃ icchiticchitaṃ.

Tasmā tamupanissāya, porāṇaṭṭhakathānayaṃ;
Vivajjetvā viruddhatthaṃ, visesatthaṃ pakāsayaṃ;
Visesavaṇṇanaṃ seṭṭhaṃ, karissāmatthavaṇṇananti.

Nidānakathā

‘‘Kena kattha kadā cetaṃ, bhāsitaṃ dhammamuttama’’nti ca, **‘‘karissāmatthavaṇṇana’’**nti ca paṭiññātattā sā panāyaṃ apadānassatthavaṇṇanā dūrenidānaṃ, avidūrenidānaṃ, santikenidānanti imāni tīṇi nidānāni dassetvā vaṇṇiyamānā ye naṃ suṇanti, tehi samudāgamato paṭṭhāya viññātattā yasmā suṭṭhu viññātā nāma hoti, tasmā naṃ tāni nidānāni dassetvāva vaṇṇayissāma.

Tattha ādito tāva tesaṃ nidānānaṃ paricchedo veditabbo. Dīpaṅkarapādamūlasmiñhi katābhinīhārassa mahāsattassa yāva vessantarattabhāvā cavitvā tusitapure nibbatti, tāva pavatto kathāmaggo **dūrenidānaṃ** nāma. Tusitabhavanato pana cavitvā yāva bodhimaṇḍe sabbaññutappatti, tāva pavatto kathāmaggo **avidūrenidānaṃ** nāma. **Santikenidānaṃ** pana tesu tesu ṭhānesu viharato tasmiṃ tasmiṃyeva ṭhāne labbhatīti.

1. Dūrenidānakathā

Tatridaṃ **dūrenidānaṃ** nāma – ito kira kappasatasahassādhikānaṃ catunnaṃ asaṅkhyeyyānaṃ matthake **amaravatī** nāma nagaraṃ ahosi. Tattha **sumedho** nāma brāhmaṇo paṭivasati, ubhato sujāto mātito ca pitito ca, saṃsuddhagahaṇiko yāva sattamā kulaparivaṭṭā, akkhitto anupakuṭṭho jātivādena, abhirūpo dassanīyo pāsādiko paramāya vaṇṇapokkharatāya samannāgato. So aññaṃ kammaṃ akatvā brāhmaṇasippameva uggaṇhi. Tassa daharakāleyeva mātāpitaro kālamakaṃsu. Athassa rāsivaḍḍhako amacco āyapotthakaṃ āharitvā suvaṇṇarajatamaṇimuttādibharite gabbhe vivaritvā ‘‘ettakaṃ te, kumāra, mātu santakaṃ, ettakaṃ pitu santakaṃ, ettakaṃ ayyakapayyakāna’’nti yāva sattamā kulaparivaṭṭā dhanaṃ ācikkhitvā ‘‘etaṃ paṭipajjāhī’’ti āha. **Sumedhapaṇḍito** cintesi – ‘‘imaṃ dhanaṃ saṃharitvā mayhaṃ pitupitāmahādayo paralokaṃ gacchantā ekakahāpaṇampi gahetvā na gatā, mayā pana gahetvā gamanakāraṇaṃ kātuṃ vaṭṭatī’’ti, so rañño ārocetvā nagare bheriṃ carāpetvā mahājanassa dānaṃ datvā tāpasapabbajjaṃ pabbaji. Imassa panatthassa āvibhāvatthaṃ imasmiṃ ṭhāne sumedhakathā kathetabbā. Sā panesā kiñcāpi buddhavaṃse nirantaraṃ āgatāyeva, gāthābandhena pana āgatattā na suṭṭhu pākaṭā, tasmā taṃ antarantarā gāthāsambandhadīpakehi vacanehi saddhiṃ kathessāma.

Sumedhakathā

Kappasatasahassādhikānañhi catunnaṃ asaṅkhyeyyānaṃ matthake dasahi saddehi avivittaṃ ‘‘amaravatī’’ti ca ‘‘amara’’nti ca laddhanāmaṃ nagaraṃ ahosi, yaṃ sandhāya **buddhavaṃse** vuttaṃ –

‘‘Kappe ca satasahasse, caturo ca asaṅkhiye;
Amaraṃ nāma nagaraṃ, dassaneyyaṃ manoramaṃ;
Dasahi saddehi avivittaṃ, annapānasamāyuta’’nti. (bu. vaṃ. 2.1-2);

Tattha **dasahi saddehi avivitta**nti hatthisaddena assasaddena rathasaddena bherisaddena mudiṅgasaddena vīṇāsaddena gītasaddena saṅkhasaddena sammasaddena tāḷasaddena ‘‘asnātha pivatha khādathā’’ti dasamena saddenāti imehi dasahi saddehi avivittaṃ ahosi. Tesaṃ pana saddānaṃ ekadesameva gahetvā –

‘‘Hatthisaddaṃ assasaddaṃ, bherisaṅkharathāni ca;
Khādatha pivatha ceva, annapānena ghosita’’nti. –

Buddhavaṃse (bu. vaṃ. 2.3-5) imaṃ gāthaṃ vatvā –

‘‘Nagaraṃ sabbaṅgasampannaṃ, sabbakammamupāgataṃ;
Sattaratanasampannaṃ, nānājanasamākulaṃ;
Samiddhaṃ devanagaraṃva, āvāsaṃ puññakamminaṃ.

‘‘Nagare amaravatiyā, sumedho nāma brāhmaṇo;
Anekakoṭisannicayo, pahūtadhanadhaññavā.

‘‘Ajjhāyako mantadharo, tiṇṇaṃ vedāna pāragū;
Lakkhaṇe itihāse ca, sadhamme pāramiṃ gato’’ti. – vuttaṃ;

Athekadivasaṃ so sumedhapaṇḍito uparipāsādavaratale rahogato hutvā pallaṅkaṃ ābhujitvā nisinno evaṃ cintesi – ‘‘punabbhave, paṇḍita, paṭisandhiggahaṇaṃ nāma dukkhaṃ, tathā nibbattanibbattaṭṭhāne sarīrassa bhedanaṃ, ahañca jātidhammo, jarādhammo, byādhidhammo, maraṇadhammo, evaṃbhūtena mayā ajātiṃ ajaraṃ abyādhiṃ amaraṇaṃ adukkhaṃ sukhaṃ sītalaṃ amatamahānibbānaṃ pariyesituṃ vaṭṭati. Avassaṃ bhavato muccitvā nibbānagāminā ekena maggena bhavitabba’’nti. Tena vuttaṃ –

‘‘Rahogato nisīditvā, evaṃ cintesahaṃ tadā;
Dukkho punabbhavo nāma, sarīrassa ca bhedanaṃ.

‘‘Jātidhammo jarādhammo, byādhidhammo sahaṃ tadā;
Ajaraṃ amaraṃ khemaṃ, pariyesissāmi nibbutiṃ.

‘‘Yaṃnūnimaṃ pūtikāyaṃ, nānākuṇapapūritaṃ;
Chaḍḍayitvāna gaccheyyaṃ, anapekkho anatthiko.

‘‘Atthi hehiti so maggo, na so sakkā na hetuye;
Pariyesissāmi taṃ maggaṃ, bhavato parimuttiyā’’ti.

Tato uttaripi evaṃ cintesi – ‘‘yathā hi loke dukkhassa paṭipakkhabhūtaṃ sukhaṃ nāma atthi, evaṃ bhave sati tappaṭipakkhena vibhavenāpi bhavitabbaṃ. Yathā ca uṇhe sati tassa vūpasamabhūtaṃ sītalampi atthi, evaṃ rāgaggiādīnaṃ vūpasamena nibbānenāpi bhavitabbaṃ. Yathā nāma pāpassa lāmakassa dhammassa paṭipakkhabhūto kalyāṇo anavajjabhūto dhammopi atthiyeva, evameva pāpikāya jātiyā sati sabbajātikhepanato ajātisaṅkhātena nibbānenāpi bhavitabbamevā’’ti. Tena vuttaṃ –

‘‘Yathāpi dukkhe vijjante, sukhaṃ nāmapi vijjati;
Evaṃ bhave vijjamāne, vibhavopicchitabbako.

‘‘Yathāpi uṇhe vijjante, aparaṃ vijjati sītalaṃ;
Evaṃ tividhaggi vijjante, nibbānampicchitabbakaṃ.

‘‘Yathāpi pāpe vijjante, kalyāṇamapi vijjati;
Evameva jāti vijjante, ajātipicchitabbaka’’nti.

Aparampi cintesi – ‘‘yathā nāma gūtharāsimhi nimuggena purisena dūratova pañcavaṇṇapadumasañchannaṃ mahātaḷākaṃ disvā ‘katarena nu kho maggena ettha gantabba’nti taṃ taḷākaṃ gavesituṃ yuttaṃ. Yaṃ tassa agavesanaṃ, na so taḷākassa doso, purisasseva doso. Evaṃ kilesamaladhovane amatamahānibbānataḷāke vijjante yaṃ tassa agavesanaṃ, na so amatamahānibbānataḷākassa doso, purisasseva doso. Yathā ca corehi samparivārito puriso palāyanamagge vijjamānepi sace na palāyati, na so maggassa doso, purisasseva doso. Evameva kilesehi parivāretvā gahitassa purisassa vijjamāneyeva nibbānagāmimhi sive magge maggassa agavesanaṃ nāma na maggassa doso, purisasseva doso. Yathā ca byādhipīḷito puriso vijjamāne byādhitikicchake vejje sace taṃ vejjaṃ gavesitvā byādhiṃ na tikicchāpeti, na so vejjassa doso, purisasseva doso. Evameva yo kilesabyādhipīḷito kilesavūpasamamaggakovidaṃ vijjamānameva ācariyaṃ na gavesati, tasseva doso, na kilesavināsakassa ācariyassa doso’’ti. Tena vuttaṃ –

‘‘Yathā gūthagato puriso, taḷākaṃ disvāna pūritaṃ;
Na gavesati taṃ taḷākaṃ, na doso taḷākassa so.

‘‘Evaṃ kilesamaladhove, vijjante amatantaḷe;
Na gavesati taṃ taḷākaṃ, na doso amatantaḷe.

‘‘Yathā arīhi pariruddho, vijjante gamanampathe;

Na palāyati so puriso, na doso añjasassa so.

‘‘Evaṃ kilesaparuruddho, vijjamāne sive pathe;
Na gavesati taṃ maggaṃ, na doso sivamañjase.

‘‘Yathāpi byādhito puriso, vijjamāne tikicchake;
Na tikicchāpeti taṃ byādhiṃ, na doso so tikicchake.

‘‘Evaṃ kilesabyādhīhi, dukkhito paripīḷito;
Na gavesati taṃ ācariyaṃ, na doso so vināyake’’ti.

Aparampi cintesi – ‘‘yathā maṇḍanakajātiko puriso kaṇṭhe āsattaṃ kuṇapaṃ chaḍḍetvā sukhaṃ gaccheyya, evaṃ mayāpi imaṃ pūtikāyaṃ chaḍḍetvā anapekkhena nibbānanagaraṃ pavisitabbaṃ. Yathā ca naranāriyo ukkārabhūmiyaṃ uccārapassāvaṃ katvā na taṃ ucchaṅgena vā ādāya, dussantena vā veṭhetvā gacchanti, jigucchamānā pana anapekkhāva, chaḍḍetvā gacchanti, evaṃ mayāpi imaṃ pūtikāyaṃ anapekkhena chaḍḍetvā amatanibbānanagaraṃ pavisituṃ vaṭṭati. Yathā ca nāvikā nāma jajjaraṃ nāvaṃ anapekkhāva chaḍḍetvā gacchanti, evaṃ ahampi imaṃ navahi vaṇamukhehi paggharantaṃ kāyaṃ chaḍḍetvā anapekkho nibbānapuraṃ pavisissāmi. Yathā ca puriso nānāratanāni ādāya corehi saddhiṃ maggaṃ gacchanto attano ratananāsabhayena te chaḍḍetvā khemaṃ maggaṃ gaṇhāti, evaṃ ayampi karajakāyo ratanavilopakacorasadiso. Sacāhaṃ ettha taṇhaṃ karissāmi, ariyamaggakusaladhammaratanaṃ me nassissati, tasmā mayā imaṃ corasadisaṃ kāyaṃ chaḍḍetvā amatamahānibbānanagaraṃ pavisituṃ vaṭṭatī’’ti. Tena vuttaṃ –

‘‘Yathāpi kuṇapaṃ puriso, kaṇṭhe baddhaṃ jigucchiya;
Mocayitvāna gaccheyya, sukhī serī sayaṃvasī.

‘‘Tathevimaṃ pūtikāyaṃ, nānākuṇapasañcayaṃ;
Chaḍḍayitvāna gaccheyyaṃ, anapekkho anatthiko.

‘‘Yathā uccāraṭṭhānamhi, karīsaṃ naranāriyo;
Chaḍḍayitvāna gacchanti, anapekkhā anatthikā.

‘‘Evamevāhaṃ imaṃ kāyaṃ, nānākuṇapapūritaṃ;
Chaḍḍayitvāna gacchissaṃ, vaccaṃ katvā yathā kuṭiṃ.

‘‘Yathāpi jajjaraṃ nāvaṃ, paluggaṃ udagāhiniṃ;
Sāmī chaḍḍetvā gacchanti, anapekkhā anatthikā.

‘‘Evamevāhaṃ imaṃ kāyaṃ, navacchiddaṃ dhuvassavaṃ;
Chaḍḍayitvāna gacchissaṃ, jiṇṇanāvaṃva sāmikā.

‘‘Yathāpi puriso corehi, gacchanto bhaṇḍamādiya;
Bhaṇḍacchedabhayaṃ disvā, chaḍḍayitvāna gacchati.

‘‘Evameva ayaṃ kāyo, mahācorasamo viya;
Pahāyimaṃ gamissāmi, kusalacchedanā bhayā’’ti.

Evaṃ sumedhapaṇḍito nānāvidhāhi upamāhi imaṃ nekkhammūpasaṃhitaṃ atthaṃ cintetvā sakanivesane aparimitabhogakkhandhaṃ heṭṭhā vuttanayena kapaṇaddhikādīnaṃ vissajjetvā mahādānaṃ datvā vatthukāme ca kilesakāme ca pahāya amaranagarato nikkhamitvā ekakova himavante **dhammikaṃ** nāma pabbataṃ nissāya assamaṃ katvā tattha paṇṇasālañca caṅkamañca māpetvā pañcahi nīvaraṇadosehi vajjitaṃ ‘‘evaṃ samāhite citte’’tiādinā nayena vuttehi aṭṭhahi kāraṇaguṇehi samupetaṃ abhiññāsaṅkhātaṃ balaṃ āharituṃ tasmiṃ assamapade navadosasamannāgataṃ sāṭakaṃ pajahitvā, dvādasaguṇasamannāgataṃ vākacīraṃ nivāsetvā, isipabbajjaṃ pabbaji. Evaṃ pabbajito aṭṭhadosasamākiṇṇaṃ taṃ paṇṇasālaṃ pahāya dasaguṇasamannāgataṃ rukkhamūlaṃ upagantvā sabbaṃ dhaññavikatiṃ pahāya pavattaphalabhojano hutvā nisajjaṭṭhānacaṅkamanavaseneva padhānaṃ padahanto sattāhabbhantareyeva aṭṭhannaṃ samāpattīnaṃ pañcannañca abhiññānaṃ lābhī ahosi. Evaṃ taṃ yathāpatthitaṃ abhiññābalaṃ pāpuṇi. Tena vuttaṃ –

‘‘Evāhaṃ cintayitvāna, nekakoṭisataṃ dhanaṃ;
Nāthānāthānaṃ datvāna, himavantamupāgamiṃ.

‘‘Himavantassāvidūre, dhammiko nāma pabbato;
Assamo sukato mayhaṃ, paṇṇasālā sumāpitā.

‘‘Caṅkamaṃ tattha māpesiṃ, pañcadosavivajjitaṃ;
Aṭṭhaguṇasamupetaṃ, abhiññābalamāhariṃ.

‘‘Sāṭakaṃ pajahiṃ tattha, navadosamupāgataṃ;
Vākacīraṃ nivāsesiṃ, dvādasaguṇamupāgataṃ.

‘‘Aṭṭhadosasamākiṇṇaṃ, pajahiṃ paṇṇasālakaṃ;
Upāgamiṃ rukkhamūlaṃ, guṇe dasahupāgataṃ.

‘‘Vāpitaṃ ropitaṃ dhaññaṃ, pajahiṃ niravasesato;
Anekaguṇasampannaṃ, pavattaphalamādiyiṃ.

‘‘Tatthappadhānaṃ padahiṃ, nisajjaṭṭhānacaṅkame;
Abbhantaramhi sattāhe, abhiññābala pāpuṇi’’nti.

Tattha **‘‘assamo sukato mayhaṃ, paṇṇasālā sumāpitā’’**ti imāya pana pāḷiyā sumedhapaṇḍitena assamapaṇṇasālacaṅkamā sahatthā māpitā viya vuttā. Ayaṃ panettha attho – mahāsattañhi ‘‘himavantaṃ ajjhogāhetvā ajja dhammikapabbataṃ pavisissatī’’ti disvā sakko vissakammadevaputtaṃ āmantesi – ‘‘tāta, ayaṃ sumedhapaṇḍito ‘pabbajissāmī’ti nikkhanto, etassa vasanaṭṭhānaṃ māpehī’’ti. So tassa vacanaṃ sampaṭicchitvā ramaṇīyaṃ assamaṃ, suguttaṃ paṇṇasālaṃ, manoramaṃ caṅkamañca māpesi. Bhagavā pana tadā attano puññānubhāvena nipphannaṃ taṃ assamapadaṃ sandhāya ‘‘sāriputta, tasmiṃ dhammikapabbate –

‘‘Assamo sukato mayhaṃ, paṇṇasālā sumāpitā;
Caṅkamaṃ tattha māpesiṃ, pañcadosavivajjita’’’nti. –

Āha. Tattha **sukato mayha**nti suṭṭhu kato mayā. **Paṇṇasālā sumāpitā**ti paṇṇacchadanasālāpi me sumāpitā ahosi.

Pañcadosavivajjitanti pañcime caṅkamadosā nāma thaddhavisamatā, antorukkhatā, gahanacchannatā, atisambādhatā, ativisālatāti. Thaddhavisamabhūmibhāgasmiñhi caṅkame caṅkamantassa pādā rujjanti, phoṭā uṭṭhahanti, cittaṃ ekaggataṃ na labhati, kammaṭṭhānaṃ vipajjati. Mudusamatale pana phāsuvihāraṃ āgamma kammaṭṭhānaṃ sampajjati. Tasmā thaddhavisamabhūmibhāgatā eko dosoti veditabbo. Caṅkamassa anto vā majjhe vā koṭiyaṃ vā rukkhe sati pamādamāgamma caṅkamantassa nalāṭaṃ vā sīsaṃ vā paṭihaññatīti antorukkhatā dutiyo doso. Tiṇalatādigahanacchanne caṅkame caṅkamanto andhakāravelāyaṃ uragādike pāṇe akkamitvā vā māreti, tehi vā daṭṭho dukkhaṃ āpajjatīti gahanacchannatā tatiyo doso. Atisambādhe caṅkame vitthārato ratanike vā aḍḍharatanike vā caṅkamantassa paricchede pakkhalitvā nakhāpi aṅguliyopi bhijjantīti atisambādhatā catuttho doso. Ativisāle caṅkame caṅkamantassa cittaṃ vidhāvati, ekaggataṃ na labhatīti ativisālatā pañcamo doso. Puthulato pana diyaḍḍharatanaṃ dvīsu passesu ratanamattaṃ anucaṅkamaṃ dīghato saṭṭhihatthaṃ mudutalaṃ samavippakiṇṇavālukaṃ caṅkamaṃ vaṭṭati **cetiyagiri**mhi dīpappasādakamahā**mahinda**ttherassa caṅkamaṃ viya, tādisaṃ taṃ ahosi. Tenāha – ‘‘caṅkamaṃ tattha māpesiṃ, pañcadosavivajjita’’nti.

Aṭṭhaguṇasamupetanti aṭṭhahi samaṇasukhehi upetaṃ. Aṭṭhimāni samaṇasukhāni nāma dhanadhaññapariggahābhāvo, anavajjapiṇḍapātapariyesanabhāvo, nibbutapiṇḍapātabhuñjanabhāvo, raṭṭhaṃ pīḷetvā dhanasāraṃ vā sīsakahāpaṇādīni vā gaṇhantesu rājakulesu raṭṭhapīḷanakilesābhāvo, upakaraṇesu nicchandarāgabhāvo, coravilope nibbhayabhāvo, rājarājamahāmattehi asaṃsaṭṭhabhāvo, catūsu disāsu appaṭihatabhāvoti. Idaṃ vuttaṃ hoti – ‘‘yathā tasmiṃ assame vasantena sakkā honti imāni aṭṭha sukhāni vindituṃ, evaṃ aṭṭhaguṇasamupetaṃ taṃ assamaṃ māpesi’’nti.

Abhiññābalamāharinti pacchā tasmiṃ assame vasanto kasiṇaparikammaṃ katvā abhiññānañca samāpattīnañca uppādanatthāya aniccato ca dukkhato ca vipassanaṃ ārabhitvā thāmappattaṃ vipassanābalaṃ āhariṃ. Yathā tasmiṃ vasanto taṃ balaṃ āharituṃ sakkomi, evaṃ taṃ assamaṃ abhiññatthāya vipassanābalassa anucchavikaṃ katvā māpesinti attho.

Sāṭakaṃ pajahiṃ tattha, navadosamupāgatanti etthāyaṃ anupubbikathā. Tadā kira kuṭileṇacaṅkamādipaṭimaṇḍitaṃ pupphūpagaphalūpagarukkhasañchannaṃ ramaṇīyaṃ madhurasalilāsayaṃ apagatavāḷamigabhiṃsanakasakuṇaṃ pavivekakkhamaṃ assamaṃ māpetvā alaṅkatacaṅkamassa ubhosu antesu ālambanaphalakaṃ saṃvidhāya nisīdanatthāya caṅkamavemajjhe samatalaṃ muggavaṇṇasilaṃ māpetvā anto paṇṇasālāya jaṭāmaṇḍalavākacīratidaṇḍakuṇḍikādike tāpasaparikkhāre maṇḍape pānīyaghaṭapānīyasaṅkhapānīyasarāvāni, aggisālāyaṃ aṅgārakapalladāruādīnīti evaṃ yaṃ yaṃ pabbajitānaṃ upakārāya saṃvattati, taṃ sabbaṃ māpetvā paṇṇasālāya bhittiyaṃ – ‘‘ye keci pabbajitukāmā ime parikkhāre gahetvā pabbajantū’’ti akkharāni chinditvā devalokameva gate vissakammadevaputte sumedhapaṇḍito himavantapāde girikandarānusārena attano nivāsānurūpaṃ phāsukaṭṭhānaṃ olokento nadīnivattane vissakammanimmitaṃ sakkadattiyaṃ ramaṇīyaṃ assamaṃ disvā caṅkamanakoṭiṃ gantvā padavaḷañjaṃ apassanto ‘‘dhuvaṃ pabbajitā dhuragāme bhikkhaṃ pariyesitvā kilantarūpā āgantvā paṇṇasālaṃ pavisitvā nisinnā bhavissantī’’ti cintetvā thokaṃ āgametvā ‘‘ativiya cirāyanti, jānissāmī’’ti paṇṇasāladvāraṃ vivaritvā anto pavisitvā ito cito ca olokento mahābhittiyaṃ akkharāni vācetvā ‘‘mayhaṃ kappiyaparikkhārā ete, ime gahetvā pabbajissāmī’’ti attanā nivatthapārutaṃ sāṭakayugaṃ pajahi. Tenāha ‘‘sāṭakaṃ pajahiṃ tatthā’’ti. Evaṃ paviṭṭho ahaṃ, sāriputta, tassaṃ paṇṇasālāyaṃ sāṭakaṃ pajahiṃ.

Navadosamupāgatanti sāṭakaṃ pajahanto nava dose disvā pajahinti dīpeti. Tāpasapabbajjaṃ pabbajitānañhi sāṭakasmiṃ nava dosā upaṭṭhahanti. Mahagghabhāvo eko doso, parapaṭibaddhatāya uppajjanabhāvo eko, paribhogena lahuṃ kilissanabhāvo eko, kiliṭṭho hi dhovitabbo ca rajitabbo ca hoti, paribhogena jīraṇabhāvo eko, jiṇṇassa hi tunnaṃ vā aggaḷadānaṃ vā kātabbaṃ hoti, puna pariyesanāya durabhisambhavabhāvo eko, tāpasapabbajjāya asāruppabhāvo eko, paccatthikānaṃ sādhāraṇabhāvo eko, yathā hi naṃ paccatthikā na gaṇhanti, evaṃ gopetabbo hoti, paribhuñjantassa vibhūsanaṭṭhānabhāvo eko, gahetvā vicarantassa khandhabhāramahicchabhāvo ekoti.

Vākacīraṃ nivāsesinti tadāhaṃ, sāriputta, ime nava dose disvā sāṭakaṃ pahāya vākacīraṃ nivāsesiṃ, muñjatiṇaṃ hīraṃ hīraṃ katvā ganthetvā kataṃ vākacīraṃ nivāsanapārupanatthāya ādiyinti attho.

Dvādasa guṇamupāgatanti dvādasahi ānisaṃsehi samannāgataṃ. Vākacīrasmiñhi dvādasa ānisaṃsā – appagghaṃ sundaraṃ kappiyanti ayaṃ tāva eko ānisaṃso, sahatthā kātuṃ sakkāti ayaṃ dutiyo, paribhogena saṇikaṃ kilissati, dhoviyamānepi papañco natthīti ayaṃ tatiyo, paribhogena jiṇṇepi sibbitabbābhāvo catuttho, puna pariyesantassa sukhena karaṇabhāvo pañcamo, tāpasapabbajjāya sāruppabhāvo chaṭṭho, paccatthikānaṃ nirupabhogabhāvo sattamo, paribhuñjantassa vibhūsanaṭṭhānābhāvo aṭṭhamo, dhāraṇe sallahukabhāvo navamo, cīvarapaccaye appicchabhāvo dasamo, vākuppattiyā dhammikaanavajjabhāvo ekādasamo, vākacīre naṭṭhepi anapekkhabhāvo dvādasamoti.

Aṭṭhadosasamākiṇṇaṃ, pajahiṃ paṇṇasālakanti kathaṃ pajahiṃ? So kira varasāṭakayugaṃ omuñcanto cīvaravaṃse laggitaṃ anojapupphadāmasadisaṃ rattaṃ vākacīraṃ gahetvā nivāsetvā tassūpari aparaṃ suvaṇṇavaṇṇaṃ vākacīraṃ paridahitvā punnāgapupphasantharasadisaṃ sakhuraṃ ajinacammaṃ ekaṃsaṃ katvā jaṭāmaṇḍalaṃ paṭimuñcitvā cūḷāya saddhiṃ niccalabhāvakaraṇatthaṃ sārasūciṃ pavesetvā muttājālasadisāya sikkāya pavāḷavaṇṇaṃ kuṇḍikaṃ odahitvā tīsu ṭhānesu vaṅkaṃ kājaṃ ādāya ekissā kājakoṭiyā kuṇḍikaṃ, ekissā aṅkusapacchitidaṇḍakādīni olaggetvā khārikājaṃ aṃse katvā dakkhiṇena hatthena kattaradaṇḍaṃ gahetvā paṇṇasālato nikkhamitvā saṭṭhihatthe mahācaṅkame aparāparaṃ caṅkamanto attano vesaṃ oloketvā – ‘‘mayhaṃ manoratho matthakaṃ patto, sobhati vata me pabbajjā, buddhapaccekabuddhādīhi sabbehi dhīrapurisehi vaṇṇitā thomitā ayaṃ pabbajjā nāma, pahīnaṃ me gihibandhanaṃ, nikkhantosmi nekkhammaṃ, laddhā me uttamapabbajjā, karissāmi samaṇadhammaṃ, labhissāmi maggaphalasukha’’nti ussāhajāto khārikājaṃ otāretvā caṅkamavemajjhe muggavaṇṇasilāpaṭṭe suvaṇṇapaṭimā viya nisinno divasabhāgaṃ vītināmetvā sāyanhasamayaṃ paṇṇasālaṃ pavisitvā bidalamañcakapasse kaṭṭhattharikāya nipanno sarīraṃ utuṃ gāhāpetvā balavapaccūse pabujjhitvā attano āgamanaṃ āvajjesi – ‘‘ahaṃ gharāvāse ādīnavaṃ disvā amitabhogaṃ anantayasaṃ pahāya araññaṃ pavisitvā nekkhammagavesako hutvā pabbajito. Ito dāni paṭṭhāya pamādacāraṃ carituṃ na vaṭṭati, pavivekañhi pahāya vicarantaṃ micchāvitakkamakkhikā khādanti, idāni mayā vivekamanubrūhetuṃ vaṭṭati, ahañhi gharāvāsaṃ palibodhato disvā nikkhanto, ayañca manāpā paṇṇasālā, beluvapakkavaṇṇā paribhaṇḍakatā bhūmi, rajatavaṇṇā setabhittiyo, kapotapādavaṇṇaṃ paṇṇacchadanaṃ, vicittattharaṇavaṇṇo bidalamañcako, nivāsaphāsukaṃ vasanaṭṭhānaṃ, na etto atirekatarā viya me gehasampadā paññāyatī’’ti paṇṇasālāya dose vicinanto aṭṭha dose passi.

Paṇṇasālaparibhogasmiñhi aṭṭha ādīnavā – mahāsamārambhena dabbasambhāre samodhānetvā karaṇapariyesanabhāvo eko ādīnavo, tiṇapaṇṇamattikāsu patitāsu tāsaṃ punappunaṃ ṭhapetabbatāya nibaddhajagganabhāvo dutiyo, senāsanaṃ nāma mahallakassa pāpuṇāti, avelāya vuṭṭhāpiyamānassa cittekaggatā na hotīti uṭṭhāpanīyabhāvo tatiyo, sītuṇhādipaṭighātena kāyassa sukhumālakaraṇabhāvo catuttho, gehaṃ paviṭṭhena yaṃkiñci pāpaṃ sakkā kātunti garahāpaṭicchādanabhāvo pañcamo, ‘‘mayha’’nti pariggahakaraṇabhāvo chaṭṭho, gehassa atthibhāvo nāmesa sadutiyakavāso viyāti sattamo, ūkāmaṅgulagharagoḷikādīnaṃ sādhāraṇatāya bahusādhāraṇabhāvo aṭṭhamo. Iti ime aṭṭha ādīnave disvā mahāsatto paṇṇasālaṃ pajahi. Tenāha – ‘‘aṭṭhadosasamākiṇṇaṃ, pajahiṃ paṇṇasālaka’’nti.

Upāgamiṃ rukkhamūlaṃ, guṇe dasahupāgatanti channaṃ paṭikkhipitvā dasahi guṇehi upetaṃ rukkhamūlaṃ upagatosmīti vadati. Tatrime dasa guṇā – appasamārambhatā eko guṇo, upagamanamattakameva hi tattha hotīti. Appaṭijagganatā dutiyo, tañhi sammaṭṭhampi asammaṭṭhampi paribhogaphāsukaṃ hotiyeva. Anuṭṭhāpanīyabhāvo tatiyo. Garahaṃ nappaṭicchādeti, tattha hi pāpaṃ karonto lajjatīti garahāya appaṭicchannabhāvo catuttho. Abbhokāsavāso viya kāyaṃ na santhambhetīti kāyassa asanthambhanabhāvo pañcamo, pariggahakaraṇābhāvo chaṭṭho, gehālayapaṭikkhepo sattamo. Bahusādhāraṇe gehe viya ‘‘paṭijaggissāmi naṃ, nikkhamathā’’ti nīharaṇakābhāvo aṭṭhamo, vasantassa sappītikabhāvo navamo, rukkhamūlasenāsanassa gatagataṭṭhāne sulabhatāya anapekkhabhāvo dasamoti ime dasaguṇe disvā rukkhamūlaṃ upagatosmīti vadati.

Imāni hi ettakāni kāraṇāni sallakkhetvā mahāsatto punadivase bhikkhāya gāmaṃ pāvisi. Athassa sampattagāme manussā mahantena ussāhena bhikkhaṃ adaṃsu. So bhattakiccaṃ niṭṭhāpetvā assamaṃ āgamma nisīditvā cintesi – ‘‘nāhaṃ ‘āhāraṃ labhāmī’ti pabbajito, siniddhāhāro nāmesa mānamadapurisamade vaḍḍheti, āhāramūlakassa ca dukkhassa anto natthi, yaṃnūnāhaṃ vāpitaropitadhaññanibbattakaṃ āhāraṃ pajahitvā pavattaphalabhojano bhaveyya’’nti. So tato paṭṭhāya tathā katvā ghaṭento vāyamanto sattāhabbhantareyeva aṭṭha samāpattiyo pañca ca abhiññāyo nibbattesi. Tena vuttaṃ –

‘‘Vāpitaṃ ropitaṃ dhaññaṃ, pajahiṃ niravasesato;
Anekaguṇasampannaṃ, pavattaphalamādiyiṃ.

‘‘Tatthappadhānaṃ padahiṃ, nisajjaṭṭhānacaṅkame;
Abbhantaramhi sattāhe, abhiññābala pāpuṇi’’nti.

Dīpaṅkaro buddho

Evaṃ abhiññābalaṃ patvā sumedhatāpase samāpattisukhena vītināmente **dīpaṅkaro** nāma satthā loke udapādi. Tassa paṭisandhijātibodhi dhammacakkappavattanesu sakalāpi dasasahassilokadhātu saṅkampi sampakampi sampavedhi, mahāviravaṃ ravi, dvattiṃsa pubbanimittāni pāturahesuṃ. Sumedhatāpaso samāpattisukhena vītināmento neva taṃ saddamassosi, na ca tāni nimittāni addasa. Tena vuttaṃ –

‘‘Evaṃ me siddhippattassa, vasībhūtassa sāsane;
Dīpaṅkaro nāma jino, uppajji lokanāyako.

‘‘Uppajjante ca jāyante, bujjhante dhammadesane;
Caturo nimitte nāddasaṃ, jhānaratisamappito’’ti.

Tasmiṃ kāle **dīpaṅkara**dasabalo catūhi khīṇāsavasatasahassehi parivuto anupubbena cārikaṃ caramāno **rammaṃ** nāma nagaraṃ patvā **sudassana**mahāvihāre paṭivasati. Rammanagaravāsino ‘‘dīpaṅkaro kira samaṇissaro paramābhisambodhiṃ patvā pavattavaradhammacakko anupubbena cārikaṃ caramāno amhākaṃ rammanagaraṃ patvā sudassanamahāvihāre paṭivasatī’’ti sutvā sappinavanītādīni ceva bhesajjāni vatthacchādanāni ca gāhāpetvā gandhamālādihatthā yena buddho, yena dhammo, yena saṅgho, tanninnā tappoṇā tappabbhārā hutvā satthāraṃ upasaṅkamitvā vanditvā gandhamālādīhi pūjetvā ekamantaṃ nisinnā dhammadesanaṃ sutvā svātanāya nimantetvā uṭṭhāyāsanā pakkamiṃsu.

Te punadivase mahādānaṃ sajjetvā nagaraṃ alaṅkaritvā dasabalassa āgamanamaggaṃ alaṅkarontā udakabhinnaṭṭhānesu paṃsuṃ pakkhipitvā samaṃ bhūmitalaṃ katvā rajatapaṭṭavaṇṇaṃ vālukaṃ ākiranti, lāje ceva pupphāni ca vikiranti, nānāvirāgehi vatthehi dhajapaṭāke ussāpenti, kadaliyo ceva puṇṇaghaṭapantiyo ca patiṭṭhāpenti. Tasmiṃ kāle sumedhatāpaso attano assamapadā ākāsaṃ uggantvā, tesaṃ manussānaṃ uparibhāgena ākāsena gacchanto te haṭṭhatuṭṭhe manusse disvā ‘‘kiṃ nu kho kāraṇa’’nti ākāsato oruyha ekamantaṃ ṭhito manusse pucchi – ‘‘ambho, kassa tumhe idha visamaṃ maggaṃ alaṅkarothā’’ti? Tena vuttaṃ –

‘‘Paccantadesavisaye, nimantetvā tathāgataṃ;
Tassa āgamanaṃ maggaṃ, sodhenti tuṭṭhamānasā.

‘‘Ahaṃ tena samayena, nikkhamitvā sakassamā;
Dhunanto vākacīrāni, gacchāmi ambare tadā.

‘‘Vedajātaṃ janaṃ disvā, tuṭṭhahaṭṭhaṃ pamoditaṃ;
Orohitvāna gaganā, manusse pucchi tāvade.

‘‘‘Tuṭṭhahaṭṭho pamudito, vedajāto mahājano;
Kassa sodhīyati maggo, añjasaṃ vaṭumāyana’’’nti.

Manussā āhaṃsu – ‘‘bhante sumedha, na tvaṃ jānāsi, dīpaṅkaro dasabalo sammāsambuddho sambodhiṃ patvā pavattavaradhammacakko cārikaṃ caramāno amhākaṃ nagaraṃ patvā sudassanamahāvihāre paṭivasati. Mayaṃ taṃ bhagavantaṃ nimantayimha, tassetaṃ buddhassa bhagavato āgamanamaggaṃ alaṅkaromā’’ti. Atha sumedhatāpaso cintesi – ‘‘buddhoti kho ghosamattakampi loke dullabhaṃ, pageva buddhuppādo, mayāpi imehi manussehi saddhiṃ dasabalassa maggaṃ alaṅkarituṃ vaṭṭatī’’ti. So te manusse āha – ‘‘sace, bho, tumhe etaṃ maggaṃ buddhassa alaṅkarotha, mayhampi ekaṃ okāsaṃ detha, ahampi tumhehi saddhiṃ maggaṃ alaṅkarissāmī’’ti. Te ‘‘sādhū’’ti sampaṭicchitvā ‘‘sumedhatāpaso iddhimā’’ti jānantā udakabhinnokāsaṃ sallakkhetvā – ‘‘tvaṃ imaṃ ṭhānaṃ alaṅkarohī’’ti adaṃsu. Sumedho buddhārammaṇaṃ pītiṃ gahetvā cintesi – ‘‘ahaṃ imaṃ okāsaṃ iddhiyā alaṅkarituṃ pahomi, evaṃ alaṅkato na maṃ paritosessati, ajja mayā kāyaveyyāvaccaṃ kātuṃ vaṭṭatī’’ti paṃsuṃ āharitvā tasmiṃ padese pakkhipi.

Tassa tasmiṃ padese aniṭṭhiteyeva dīpaṅkaradasabalo mahānubhāvānaṃ chaḷabhiññānaṃ khīṇāsavānaṃ catūhi satasahassehi parivuto devatāsu dibbagandhamālādīhi pūjayantāsu dibbaturiyehi vajjantāsu dibbasaṅgītesu pavattentesu manussesu mānusakehi gandhamālādīhi ceva turiyehi ca pūjayantesu anopamāya buddhalīlāya manosilātale vijambhamāno sīho viya taṃ alaṅkatapaṭiyattaṃ maggaṃ paṭipajji. Sumedhatāpaso akkhīni ummīletvā alaṅkatamaggena āgacchantassa dasabalassa dvattiṃsamahāpurisalakkhaṇapaṭimaṇḍitaṃ asītiyā anubyañjanehi anurañjitaṃ byāmappabhāya samparivāritaṃ maṇivaṇṇagaganatale nānappakārā vijjulatā viya āveḷāveḷabhūtā ceva yugaḷayugaḷabhūtā ca chabbaṇṇaghanabuddharasmiyo vissajjentaṃ rūpasobhaggappattaṃ attabhāvaṃ oloketvā – ‘‘ajja mayā dasabalassa jīvitapariccāgaṃ kātuṃ vaṭṭati, mā bhagavā kalalaṃ akkami, maṇiphalakasetuṃ pana akkamanto viya saddhiṃ catūhi khīṇāsavasatasahassehi mama piṭṭhiṃ maddamāno gacchatu, taṃ me bhavissati dīgharattaṃ hitāya sukhāyā’’ti kese mocetvā ajinacammajaṭāmaṇḍalavākacīrāni kāḷavaṇṇe kalale pattharitvā maṇiphalakasetu viya kalalapiṭṭhe nipajji. Tena vuttaṃ –

‘‘Te me puṭṭhā viyākaṃsu, ‘buddho loke anuttaro;
Dīpaṅkaro nāma jino, uppajji lokanāyako;
Tassa sodhīyati maggo, añjasaṃ vaṭumāyanaṃ’.

‘‘Buddhotivacanaṃ sutvāna, pīti uppajji tāvade;
Buddho buddhoti kathayanto, somanassaṃ pavedayiṃ.

‘‘Tattha ṭhatvā vicintesiṃ, tuṭṭho saṃviggamānaso;
‘Idha bījāni ropissaṃ, khaṇo ve mā upaccagā’.

‘‘Yadi buddhassa sodhetha, ekokāsaṃ dadātha me;
Ahampi sodhayissāmi, añjasaṃ vaṭumāyanaṃ.

‘‘Adaṃsu te mamokāsaṃ, sodhetuṃ añjasaṃ tadā;
Buddho buddhoti cintento, maggaṃ sodhemahaṃ tadā.

‘‘Aniṭṭhite mamokāse, dīpaṅkaro mahāmuni;
Catūhi satasahassehi, chaḷabhiññehi tādihi;
Khīṇāsavehi vimalehi, paṭipajji añjasaṃ jino.

‘‘Paccuggamanā vattanti, vajjanti bheriyo bahū;
Āmoditā naramarū, sādhukāraṃ pavattayuṃ.

‘‘Devā manusse passanti, manussāpi ca devatā;
Ubhopi te pañjalikā, anuyanti tathāgataṃ.

‘‘Devā dibbehi turiyehi, manussā mānusehi ca;
Ubhopi te vajjayantā, anuyanti tathāgataṃ.

‘‘Dibbaṃ mandāravaṃ pupphaṃ, padumaṃ pārichattakaṃ;
Disodisaṃ okiranti, ākāsanabhagatā marū.

‘‘Dibbaṃ candanacuṇṇañca, varagandhañca kevalaṃ;
Disodisaṃ okiranti, ākāsanabhagatā marū.

‘‘Campakaṃ salalaṃ nīpaṃ, nāgapunnāgaketakaṃ;
Disodisaṃ ukkhipanti, bhūmitalagatā narā.

‘‘Kese muñcitvāhaṃ tattha, vākacīrañca cammakaṃ;
Kalale pattharitvāna, avakujjo nipajjahaṃ.

‘‘Akkamitvāna maṃ buddho, saha sissehi gacchatu;
Mā naṃ kalale akkamittha, hitāya me bhavissatī’’ti.

So pana kalalapiṭṭhe nipannakova puna akkhīni ummīletvā dīpaṅkaradasabalassa buddhasiriṃ sampassamāno evaṃ cintesi – ‘‘sace ahaṃ iccheyyaṃ, sabbakilese jhāpetvā saṅghanavako hutvā rammanagaraṃ paviseyyaṃ, aññātakavesena pana me kilese jhāpetvā nibbānappattiyā kiccaṃ natthi, yaṃnūnāhaṃ dīpaṅkaradasabalo viya paramābhisambodhiṃ patvā dhammanāvaṃ āropetvā mahājanaṃ saṃsārasāgarā uttāretvā pacchā parinibbāyeyyaṃ, idaṃ mayhaṃ patirūpa’’nti. Tato aṭṭha dhamme samodhānetvā buddhabhāvāya abhinīhāraṃ katvā nipajji. Tena vuttaṃ –

‘‘Pathaviyaṃ nipannassa, evaṃ me āsi cetaso;
‘Icchamāno ahaṃ ajja, kilese jhāpaye mama.

‘‘‘Kiṃ me aññātavesena, dhammaṃ sacchikatenidha;
Sabbaññutaṃ pāpuṇitvā, buddho hessaṃ sadevake.

‘‘‘Kiṃ me ekena tiṇṇena, purisena thāmadassinā;
Sabbaññutaṃ pāpuṇitvā, santāressaṃ sadevakaṃ.

‘‘‘Iminā me adhikārena, katena purisuttame;
Sabbaññutaṃ pāpuṇitvā, tāremi janataṃ bahuṃ.

‘‘‘Saṃsārasotaṃ chinditvā, viddhaṃsetvā tayo bhave;
Dhammanāvaṃ samāruyha, santāressaṃ sadevaka’’’nti.

Yasmā pana buddhattaṃ patthentassa –

‘‘Manussattaṃ liṅgasampatti, hetu satthāradassanaṃ;
Pabbajjā guṇasampatti, adhikāro ca chandatā;
Aṭṭhadhammasamodhānā, abhinīhāro samijjhatī’’ti.

Manussattabhāvasmiṃyeva hi ṭhatvā buddhattaṃ patthentassa patthanā samijjhati, nāgassa vā supaṇṇassa vā devatāya vā sakkassa vā patthanā no samijjhati. Manussattabhāvepi purisaliṅge ṭhitasseva patthanā samijjhati, itthiyā vā paṇḍakanapuṃsakaubhatobyañjanakānaṃ vā no samijjhati. Purisassapi tasmiṃ attabhāve arahattappattiyā hetusampannasseva patthanā samijjhati, no itarassa. Hetusampannassāpi jīvamānabuddhasseva santike patthentasseva patthanā samijjhati, parinibbute buddhe cetiyasantike vā bodhimūle vā patthentassa na samijjhati. Buddhānaṃ santike patthentassapi pabbajjāliṅge ṭhitasseva samijjhati, no gihiliṅge ṭhitassa. Pabbajitassapi pañcābhiññāaṭṭhasamāpattilābhinoyeva samijjhati, na imāya guṇasampattiyā virahitassa. Guṇasampannenapi yena attano jīvitaṃ buddhānaṃ pariccattaṃ hoti, tasseva iminā adhikārena adhikārasampannassa samijjhati, na itarassa. Adhikārasampannassāpi yassa buddhakārakadhammānaṃ atthāya mahanto chando ca ussāho ca vāyāmo ca pariyeṭṭhi ca, tasseva samijjhati, na itarassa.

Tatridaṃ chandamahantatāya opammaṃ – sace hi evamassa yo sakalacakkavāḷagabbhaṃ ekodakībhūtaṃ attano bāhubalena uttaritvā pāraṃ gantuṃ samattho, so buddhattaṃ pāpuṇāti. Yo vā pana sakalacakkavāḷagabbhaṃ veḷugumbasañchannaṃ viyūhitvā madditvā padasā gacchanto pāraṃ gantuṃ samattho, so buddhattaṃ pāpuṇāti. Yo vā pana sakalacakkavāḷagabbhaṃ sattiyo ākoṭetvā nirantaraṃ sattiphalasamākiṇṇaṃ padasā akkamamāno pāraṃ gantuṃ samattho, so buddhattaṃ pāpuṇāti. Yo vā pana sakalacakkavāḷagabbhaṃ vītaccitaṅgārabharitaṃ pādehi maddamāno pāraṃ gantuṃ samattho, so buddhattaṃ pāpuṇātīti. Yo etesu ekampi attano dukkaraṃ na maññati, ‘‘ahaṃ etampi taritvā vā gantvā vā pāraṃ gamissāmī’’ti evaṃ mahantena chandena ca ussāhena ca vāyāmena ca pariyeṭṭhiyā ca samannāgato hoti, etasseva patthanā samijjhati, na itarassa. Tasmā sumedhatāpaso ime aṭṭha dhamme samodhānetvāva buddhabhāvāya abhinīhāraṃ katvā nipajji.

Dīpaṅkaropi bhagavā āgantvā sumedhatāpasassa sīsabhāge ṭhatvā maṇisīhapañjaraṃ ugghāṭento viya pañcavaṇṇapasādasampannāni akkhīni ummīletvā kalalapiṭṭhe nipannaṃ sumedhatāpasaṃ disvā ‘‘ayaṃ tāpaso buddhattāya abhinīhāraṃ katvā nipanno, samijjhissati nu kho etassa patthanā, udāhu no’’ti anāgataṃsañāṇaṃ pesetvā upadhārento – ‘‘ito kappasatasahassādhikāni cattāri asaṅkhyeyyāni atikkamitvā ayaṃ gotamo nāma buddho bhavissatī’’ti ñatvā ṭhitakova parisamajjhe byākāsi – ‘‘passatha no tumhe imaṃ uggatapaṃ tāpasaṃ kalalapiṭṭhe nipanna’’nti? ‘‘Evaṃ, bhante’’ti. Ayaṃ buddhattāya abhinīhāraṃ katvā nipanno, samijjhissati imassa patthanā. Ayañhi ito kappasatasahassādhikānaṃ catunnaṃ asaṅkhayeyyānaṃ matthake gotamo nāma buddho bhavissati. Tasmiṃ panassa attabhāve kapilavatthu nāma nagaraṃ nivāso bhavissati, māyā nāma devī mātā, suddhodano nāma rājā pitā, aggasāvako upatisso nāma thero, dutiyasāvako kolito nāma, buddhupaṭṭhāko ānando nāma, aggasāvikā khemā nāma therī, dutiyasāvikā uppalavaṇṇā nāma therī bhavissati. Ayaṃ paripakkañāṇo mahābhinikkhamanaṃ katvā mahāpadhānaṃ padahitvā nigrodharukkhamūle pāyāsaṃ paṭiggahetvā nerañjarāya tīre paribhuñjitvā bodhimaṇḍaṃ āruyha assattharukkhamūle abhisambujjhissatīti. Tena vuttaṃ –

‘‘Dīpaṅkaro lokavidū, āhutīnaṃ paṭiggaho;
Ussīsake maṃ ṭhatvāna, idaṃ vacanamabravi.

‘‘‘Passatha imaṃ tāpasaṃ, jaṭilaṃ uggatāpanaṃ;
Aparimeyye ito kappe, buddho loke bhavissati.

‘‘‘Ahu kapilavhayā rammā, nikkhamitvā tathāgato;
Padhānaṃ padahitvāna, katvā dukkarakārikaṃ.

‘‘‘Ajapālarukkhamūle, nisīditvā tathāgato;
Tattha pāyāsaṃ paggayha, nerañjaramupehiti.

‘‘‘Nerañjarāya tīramhi, pāyāsaṃ ada so jino;
Paṭiyattavaramaggena, bodhimūlamupehiti.

‘‘‘Tato padakkhiṇaṃ katvā, bodhimaṇḍaṃ anuttaro;
Assattharukkhamūlamhi, bujjhissati mahāyaso.

‘‘‘Imassa janikā mātā, māyā nāma bhavissati;
Pitā suddhodano nāma, ayaṃ hessati gotamo.

‘‘‘Anāsavā vītarāgā, santacittā samāhitā;
Kolito upatisso ca, aggā hessanti sāvakā;
Ānando nāmupaṭṭhāko, upaṭṭhissati taṃ jinaṃ.

‘‘‘Khemā uppalavaṇṇā ca, aggā hessanti sāvikā;
Anāsavā vītarāgā, santacittā samāhitā;
Bodhi tassa bhagavato, assatthoti pavuccatī’’’ti. (bu. vaṃ. 2.60-68);

Taṃ sutvā sumedhatāpaso – ‘‘mayhaṃ kira patthanā samijjhissatī’’ti somanassappatto ahosi. Mahājano dīpaṅkaradasabalassa vacanaṃ sutvā ‘‘sumedhatāpaso kira buddhabījaṃ buddhaṅkuro’’ti haṭṭhatuṭṭho ahosi. Evañcassa ahosi – ‘‘yathā nāma manussā nadiṃ tarantā ujukena titthena uttarituṃ asakkontā heṭṭhātitthena uttaranti, evameva mayampi dīpaṅkaradasabalassa sāsane maggaphalaṃ alabhamānā anāgate yadā tvaṃ buddho bhavissasi, tadā tava sammukhā maggaphalaṃ sacchikātuṃ samatthā bhaveyyāmā’’ti patthanaṃ ṭhapayiṃsu. Dīpaṅkaradasabalopi bodhisattaṃ pasaṃsitvā aṭṭhapupphamuṭṭhīhi pūjetvā padakkhiṇaṃ katvā pakkāmi. Tepi catusatasahassasaṅkhā khīṇāsavā bodhisattaṃ gandhehi ca mālāhi ca pūjetvā padakkhiṇaṃ katvā pakkamiṃsu. Devamanussā pana tatheva pūjetvā vanditvā pakkantā.

Bodhisatto sabbesaṃ paṭikkantakāle sayanā vuṭṭhāya ‘‘pāramiyo vicinissāmī’’ti puppharāsimatthake pallaṅkaṃ ābhujitvā nisīdi. Evaṃ nisinne bodhisatte sakaladasasahassacakkavāḷe devatā sādhukāraṃ datvā ‘‘ayya sumedhatāpasa, porāṇakabodhisattānaṃ pallaṅkaṃ ābhujitvā ‘pāramiyo vicinissāmā’ti nisinnakāle yāni pubbanimittāni nāma paññāyanti, tāni sabbānipi ajja pātubhūtāni, nissaṃsayena tvaṃ buddho bhavissasi. Mayametaṃ jānāma ‘yassetāni nimittāni paññāyanti, ekantena so buddho hoti’, tvaṃ attano vīriyaṃ daḷhaṃ katvā paggaṇhā’’ti bodhisattaṃ nānappakārāhi thutīhi abhitthaviṃsu. Tena vuttaṃ –

‘‘Idaṃ sutvāna vacanaṃ, asamassa mahesino;
Āmoditā naramarū, buddhabījaṃ kira ayaṃ.

‘‘Ukkuṭṭhisaddā vattanti, apphoṭenti hasanti ca;
Katañjalī namassanti, dasasahassī sadevakā.

‘‘Yadimassa lokanāthassa, virajjhissāma sāsanaṃ;
Anāgatamhi addhāne, hessāma sammukhā imaṃ.

‘‘Yathā manussā nadiṃ tarantā, paṭititthaṃ virajjhiya;
Heṭṭhā titthe gahetvāna, uttaranti mahānadiṃ.

‘‘Evameva mayaṃ sabbe, yadi muñcāmimaṃ jinaṃ;
Anāgatamhi addhāne, hessāma sammukhā imaṃ.

‘‘Dīpaṅkaro lokavidū, āhutīnaṃ paṭiggaho;
Mama kammaṃ pakittetvā, dakkhiṇaṃ pādamuddhari.

‘‘Ye tatthāsuṃ jinaputtā, sabbe padakkhiṇamakaṃsu maṃ;
Narā nāgā ca gandhabbā, abhivādetvāna pakkamuṃ.

‘‘Dassanaṃ me atikkante, sasaṅghe lokanāyake;
Haṭṭhatuṭṭhena cittena, āsanā vuṭṭhahiṃ tadā.

‘‘Sukhena sukhito homi, pāmojjena pamodito;
Pītiyā ca abhissanno, pallaṅkaṃ ābhujiṃ tadā.

‘‘Pallaṅkena nisīditvā, evaṃ cintesahaṃ tadā;
‘Vasībhūto ahaṃ jhāne, abhiññāpāramiṃ gato.

‘‘‘Dasasahassilokamhi, isayo natthi me samā;
Asamo iddhidhammesu, alabhiṃ īdisaṃ sukhaṃ’.

‘‘Pallaṅkābhujane mayhaṃ, dasasahassādhivāsino;
Mahānādaṃ pavattesuṃ, dhuvaṃ buddho bhavissasi.

‘‘Yā pubbe bodhisattānaṃ, pallaṅkavaramābhuje;
Nimittāni padissanti, tāni ajja padissare.

‘‘Sītaṃ byāpagataṃ hoti, uṇhañca upasammati;
Tāni ajja padissanti, dhuvaṃ buddho bhavissasi.

‘‘Dasasahassī lokadhātū, nissaddā honti nirākulā;
Tāni ajja padissanti, dhuvaṃ buddho bhavissasi.

‘‘Mahāvātā na vāyanti, na sandanti savantiyo;
Tāni ajja padissanti, dhuvaṃ buddho bhavissasi.

‘‘Thalajā dakajā pupphā, sabbe pupphanti tāvade;
Tepajja pupphitā sabbe, dhuvaṃ buddho bhavissasi.

‘‘Latā vā yadi vā rukkhā, phalabhārā honti tāvade;
Tepajja phalitā sabbe, dhuvaṃ buddho bhavissasi.

‘‘Ākāsaṭṭhā ca bhūmaṭṭhā, ratanā jotanti tāvade;
Tepajja ratanā jotanti, dhuvaṃ buddho bhavissasi.

‘‘Mānusakā ca dibbā ca, turiyā vajjanti tāvade;
Tepajjubho abhiravanti, dhuvaṃ buddho bhavissasi.

‘‘Vicittapupphā gaganā, abhivassanti tāvade;
Tepi ajja pavassanti, dhuvaṃ buddho bhavissasi.

‘‘Mahāsamuddo ābhujati, dasasahassī pakampati;
Tepajjubho abhiravanti, dhuvaṃ buddho bhavissasi.

‘‘Nirayepi dasasahasse, aggī nibbanti tāvade;
Tepajja nibbutā aggī, dhuvaṃ buddho bhavissasi.

‘‘Vimalo hoti sūriyo, sabbā dissanti tārakā;
Tepi ajja padissanti, dhuvaṃ buddho bhavissasi.

‘‘Anovaṭṭhena udakaṃ, mahiyā ubbhijji tāvade;
Tampajjubbhijjate mahiyā, dhuvaṃ buddho bhavissasi.

‘‘Tārāgaṇā virocanti, nakkhattā gaganamaṇḍale;
Visākhā candimāyuttā, dhuvaṃ buddho bhavissasi.

‘‘Bilāsayā darīsayā, nikkhamanti sakāsayā;
Tepajja āsayā chuddhā, dhuvaṃ buddho bhavissasi.

‘‘Na hoti arati sattānaṃ, santuṭṭhā honti tāvade;
Tepajja sabbe santuṭṭhā, dhuvaṃ buddho bhavissasi.

‘‘Rogā tadupasammanti, jighacchā ca vinassati;
Tānipajja padissanti, dhuvaṃ buddho bhavissasi.

‘‘Rāgo tadā tanu hoti, doso moho vinassati;
Tepajja vigatā sabbe, dhuvaṃ buddho bhavissasi.

‘‘Bhayaṃ tadā na bhavati, ajjapetaṃ padissati;
Tena liṅgena jānāma, dhuvaṃ buddho bhavissasi.

‘‘Rajo nuddhaṃsati uddhaṃ, ajjapetaṃ padissati;

Tena liṅgena jānāma, dhuvaṃ buddho bhavissasi.

‘‘Aniṭṭhagandho pakkamati, dibbagandho pavāyati;
Sopajja vāyati gandho, dhuvaṃ buddho bhavissasi.

‘‘Sabbe devā padissanti, ṭhapayitvā arūpino;
Tepajja sabbe dissanti, dhuvaṃ buddho bhavissasi.

‘‘Yāvatā nirayā nāma, sabbe dissanti tāvade;
Tepajja sabbe dissanti, dhuvaṃ buddho bhavissasi.

‘‘Kuṭṭā kavāṭā selā ca, na hontāvaraṇā tadā;
Ākāsabhūtā tepajja, dhuvaṃ buddho bhavissasi.

‘‘Cutī ca upapatti ca, khaṇe tasmiṃ na vijjati;
Tānipajja padissanti, dhuvaṃ buddho bhavissasi.

‘‘Daḷhaṃ paggaṇha vīriyaṃ, mā nivatta abhikkama;
Mayampetaṃ vijānāma, dhuvaṃ buddho bhavissasī’’ti. (bu. vaṃ. 2.70-107);

Bodhisatto dīpaṅkaradasabalassa ca dasasahassacakkavāḷadevatānañca vacanaṃ sutvā bhiyyosomattāya sañjātussāho hutvā cintesi – ‘‘buddhā nāma amoghavacanā, natthi buddhānaṃ kathāya aññathattaṃ. Yathā hi ākāse khittaleḍḍussa patanaṃ dhuvaṃ, jātassa maraṇaṃ, rattikkhaye sūriyuggamanaṃ, āsayā nikkhantasīhassa sīhanādanadanaṃ, garugabbhāya itthiyā bhāramoropanaṃ dhuvaṃ avassambhāvī, evameva buddhānaṃ vacanaṃ nāma dhuvaṃ amoghaṃ, addhā ahaṃ buddho bhavissāmī’’ti. Tena vuttaṃ –

‘‘Buddhassa vacanaṃ sutvā, dasasahassīna cūbhayaṃ;
Tuṭṭhahaṭṭho pamodito, evaṃ cintesahaṃ tadā.

‘‘Advejjhavacanā buddhā, amoghavacanā jinā;
Vitathaṃ natthi buddhānaṃ, dhuvaṃ buddho bhavāmahaṃ.

‘‘Yathā khittaṃ nabhe leḍḍu, dhuvaṃ patati bhūmiyaṃ;
Tatheva buddhaseṭṭhānaṃ, vacanaṃ dhuvasassataṃ;
Vitathaṃ natthi buddhānaṃ, dhuvaṃ buddho bhavāmahaṃ.

‘‘Yathāpi sabbasattānaṃ, maraṇaṃ dhuvasassataṃ;
Tatheva buddhaseṭṭhānaṃ, vacanaṃ dhuvasassataṃ.

‘‘Yathā rattikkhaye patte, sūriyuggamanaṃ dhuvaṃ;
Tatheva buddhaseṭṭhānaṃ, vacanaṃ dhuvasassataṃ.

‘‘Yathā nikkhantasayanassa, sīhassa nadanaṃ dhuvaṃ;
Tatheva buddhaseṭṭhānaṃ, vacanaṃ dhuvasassataṃ.

‘‘Yathā āpannasattānaṃ, bhāramoropanaṃ dhuvaṃ;
Tatheva buddhaseṭṭhānaṃ, vacanaṃ dhuvasassata’’nti. (bu. vaṃ. 2.108-114);

So ‘‘dhuvāhaṃ buddho bhavissāmī’’ti evaṃ katasanniṭṭhāno buddhakārake dhamme upadhāretuṃ – ‘‘kahaṃ nu kho buddhakārakā dhammā, kiṃ uddhaṃ, udāhu adho, disāvidisāsū’’ti anukkamena sakalaṃ dhammadhātuṃ vicinanto porāṇakabodhisattehi āsevitanisevitaṃ paṭhamaṃ dānapāramiṃ disvā evaṃ attānaṃ ovadi – ‘‘sumedhapaṇḍita, tvaṃ ito paṭṭhāya paṭhamaṃ dānapāramiṃ pūreyyāsi. Yathā hi nikkujjito udakakumbho nissesaṃ katvā udakaṃ vamatiyeva, na paccāharati, evameva dhanaṃ vā yasaṃ vā puttadāraṃ vā aṅgapaccaṅgaṃ vā anoloketvā sampattayācakānaṃ sabbaṃ icchiticchitaṃ nissesaṃ katvā dadamāno bodhimūle nisīditvā buddho bhavissasī’’ti paṭhamaṃ dānapāramiṃ daḷhaṃ katvā adhiṭṭhāsi. Tena vuttaṃ –

‘‘Handa buddhakare dhamme, vicināmi ito cito;
Uddhaṃ adho dasa disā, yāvatā dhammadhātuyā.

‘‘Vicinanto tadā dakkhiṃ, paṭhamaṃ dānapāramiṃ;
Pubbakehi mahesīhi, anuciṇṇaṃ mahāpathaṃ.

‘‘Imaṃ tvaṃ paṭhamaṃ tāva, daḷhaṃ katvā samādiya;
Dānapāramitaṃ gaccha, yadi bodhiṃ pattumicchasi.

‘‘Yathāpi kumbho sampuṇṇo, yassa kassaci adhokato;
Vamatevudakaṃ nissesaṃ, na tattha parirakkhati.

‘‘Tatheva yācake disvā, hīnamukkaṭṭhamajjhime;
Dadāhi dānaṃ nissesaṃ, kumbho viya adhokato’’ti. (bu. vaṃ. 2.115-119);

Athassa ‘‘na ettakeheva buddhakārakadhammehi bhavitabba’’nti uttarimpi upadhārayato dutiyaṃ sīlapāramiṃ disvā etadahosi – ‘‘sumedhapaṇḍita, tvaṃ ito paṭṭhāya sīlapāramimpi pūreyyāsi. Yathā hi camarī migo nāma jīvitaṃ anoloketvā attano vālameva rakkhati, evaṃ tvampi ito paṭṭhāya jīvitampi anoloketvā sīlameva rakkhamāno buddho bhavissasī’’ti dutiyaṃ sīlapāramiṃ daḷhaṃ katvā adhiṭṭhāsi. Tena vuttaṃ –

‘‘Na hete ettakāyeva, buddhadhammā bhavissare;
Aññepi vicinissāmi, ye dhammā bodhipācanā.

‘‘Vicinanto tadā dakkhiṃ, dutiyaṃ sīlapāramiṃ;
Pubbakehi mahesīhi, āsevitanisevitaṃ.

‘‘Imaṃ tvaṃ dutiyaṃ tāva, daḷhaṃ katvā samādiya;
Sīlapāramitaṃ gaccha, yadi bodhiṃ pattumicchasi.

‘‘Yathāpi camarī vālaṃ, kismiñci paṭilaggitaṃ;
Upeti maraṇaṃ tattha, na vikopeti vāladhiṃ.

‘‘Tatheva catūsu bhūmīsu, sīlāni paripūraya;
Parirakkha sadā sīlaṃ, camarī viya vāladhi’’nti. (bu. vaṃ. 2.120-124);

Athassa ‘‘na ettakeheva buddhakārakadhammehi bhavitabba’’nti uttarimpi upadhārayato tatiyaṃ nekkhammapāramiṃ disvā etadahosi – ‘‘sumedhapaṇḍita, tvaṃ ito paṭṭhāya nekkhammapāramimpi pūreyyāsi. Yathā hi ciraṃ bandhanāgāre vasamāno puriso na tattha sinehaṃ karoti, atha kho ukkaṇṭhatiyeva, avasitukāmo hoti, evameva tvampi sabbabhave bandhanāgārasadise katvā sabbabhavehi ukkaṇṭhito muccitukāmo hutvā nekkhammābhimukhova hohi. Evaṃ buddho bhavissasī’’ti tatiyaṃ nekkhammapāramiṃ daḷhaṃ katvā adhiṭṭhāsi. Tena vuttaṃ –

‘‘Na hete ettakāyeva, buddhadhammā bhavissare;
Aññepi vicinissāmi, ye dhammā bodhipācanā.

‘‘Vicinanto tadā dakkhiṃ, tatiyaṃ nekkhammapāramiṃ;
Pubbakehi mahesīhi, āsevitanisevitaṃ.

‘‘Imaṃ tvaṃ tatiyaṃ tāva, daḷhaṃ katvā samādiya;
Nekkhammapāramitaṃ gaccha, yadi bodhiṃ pattumicchasi.

‘‘Yathā andughare puriso, ciravuttho dukhaṭṭito;
Na tattha rāgaṃ janeti, muttimeva gavesati.

‘‘Tatheva tvaṃ sabbabhave, passa andugharaṃ viya;
Nekkhammābhimukho hohi, bhavato parimuttiyā’’ti. (bu. vaṃ. 2.125-129);

Athassa ‘‘na ettakeheva buddhakārakadhammehi bhavitabba’’nti uttarimpi upadhārayato catutthaṃ paññāpāramiṃ disvā etadahosi – ‘‘sumedhapaṇḍita, tvaṃ ito paṭṭhāya paññāpāramimpi pūreyyāsi. Hīnamajjhimukkaṭṭhesu kañci avajjetvā sabbepi paṇḍite upasaṅkamitvā pañhaṃ puccheyyāsi. Yathā hi piṇḍapātiko bhikkhu hīnādibhedesu kulesu kiñci avajjetvā paṭipāṭiyā piṇḍāya caranto khippaṃ yāpanaṃ labhati, evaṃ tvampi sabbapaṇḍite upasaṅkamitvā pañhaṃ pucchanto buddho bhavissasī’’ti catutthaṃ paññāpāramiṃ daḷhaṃ katvā adhiṭṭhāsi. Tena vuttaṃ –

‘‘Na hete ettakāyeva, buddhadhammā bhavissare;
Aññepi vicinissāmi, ye dhammā bodhipācanā.

‘‘Vicinanto tadā dakkhiṃ, catutthaṃ paññāpāramiṃ;
Pubbakehi mahesīhi, āsevitanisevitaṃ.

‘‘Imaṃ tvaṃ catutthaṃ tāva, daḷhaṃ katvā samādiya;
Paññāpāramitaṃ gaccha, yadi bodhiṃ pattumicchasi.

‘‘Yathāpi bhikkhu bhikkhanto, hīnamukkaṭṭhamajjhime;
Kulāni na vivajjento, evaṃ labhati yāpanaṃ.

‘‘Tatheva tvaṃ sabbakālaṃ, paripucchaṃ budhaṃ janaṃ;
Paññāpāramitaṃ gantvā, sambodhiṃ pāpuṇissasī’’ti. (bu. vaṃ. 2.130-134);

Athassa ‘‘na ettakeheva buddhakārakadhammehi bhavitabba’’nti uttarimpi upadhārayato pañcamaṃ vīriyapāramiṃ disvā etadahosi – ‘‘sumedhapaṇḍita, tvaṃ ito paṭṭhāya vīriyapāramimpi pūreyyāsi, yathā hi sīho migarājā sabbiriyāpathesu daḷhavīriyo hoti, evaṃ tvampi sabbabhavesu sabbiriyāpathesu daḷhavīriyo anolīnavīriyo samāno buddho bhavissasī’’ti pañcamaṃ vīriyapāramiṃ daḷhaṃ katvā adhiṭṭhāsi. Tena vuttaṃ –

‘‘Na hete ettakāyeva, buddhadhammā bhavissare;
Aññepi vicinissāmi, ye dhammā bodhipācanā.

‘‘Vicinanto tadā dakkhiṃ, pañcamaṃ vīriyapāramiṃ;
Pubbakehi mahesīhi, āsevitanisevitaṃ.

‘‘Imaṃ tvaṃ pañcamaṃ tāva, daḷhaṃ katvā samādiya;
Vīriyapāramitaṃ gaccha, yadi bodhiṃ pattumicchasi.

‘‘Yathāpi sīho migarājā, nisajjaṭṭhānacaṅkame;
Alīnavīriyo hoti, paggahitamano sadā.

‘‘Tatheva tvaṃ sabbabhave, paggaṇha vīriyaṃ daḷhaṃ;
Vīriyapāramitaṃ gantvā, sambodhiṃ pāpuṇissasī’’ti. (bu. vaṃ. 2.135-139);

Athassa ‘‘na ettakeheva buddhakārakadhammehi bhavitabba’’nti uttarimpi upadhārayato chaṭṭhaṃ khantipāramiṃ disvā etadahosi – ‘‘sumedhapaṇḍita, tvaṃ ito paṭṭhāya khantipāramimpi pūreyyāsi, sammānanepi avamānanepi khamova bhaveyyāsi. Yathā hi pathaviyaṃ nāma sucimpi nikkhipanti asucimpi, na tena pathavī sinehaṃ paṭighaṃ karoti, khamati sahati adhivāsetiyeva, evameva tvampi sammānanepi avamānanepi khamova samāno buddho bhavissasī’’ti chaṭṭhaṃ khantipāramiṃ daḷhaṃ katvā adhiṭṭhāsi. Tena vuttaṃ –

‘‘Na hete ettakāyeva, buddhadhammā bhavissare;
Aññepi vicinissāmi, ye dhammā bodhipācanā.

‘‘Vicinanto tadā dakkhiṃ, chaṭṭhamaṃ khantipāramiṃ;
Pubbakehi mahesīhi, āsevitanisevitaṃ.

‘‘Imaṃ tvaṃ chaṭṭhamaṃ tāva, daḷhaṃ katvā samādiya;
Tattha advejjhamānaso, sambodhiṃ pāpuṇissasi.

‘‘Yathāpi pathavī nāma, sucimpi asucimpi ca;
Sabbaṃ sahati nikkhepaṃ, na karoti paṭighaṃ tayā.

‘‘Tatheva tvampi sabbesaṃ, sammānāvamānakkhamo;
Khantipāramitaṃ gantvā, sambodhiṃ pāpuṇissasī’’ti. (bu. vaṃ. 2.140-144);

Athassa ‘‘na ettakeheva buddhakārakadhammehi bhavitabba’’nti uttarimpi upadhārayato sattamaṃ saccapāramiṃ disvā etadahosi – ‘‘sumedhapaṇḍita, tvaṃ ito paṭṭhāya saccapāramimpi pūreyyāsi, asaniyā matthake patamānāyapi dhanādīnaṃ atthāya chandādīnaṃ vasena sampajānamusāvādaṃ nāma mā bhāsi. Yathā hi osadhī tārakā nāma sabbautūsu attano gamanavīthiṃ jahitvā aññāya vīthiyā na gacchati, sakavīthiyāva gacchati, evameva tvampi saccaṃ pahāya musāvādaṃ nāma avadantoyeva buddho bhavissasī’’ti sattamaṃ saccapāramiṃ daḷhaṃ katvā adhiṭṭhāsi. Tena vuttaṃ –

‘‘Na hete ettakāyeva, buddhadhammā bhavissare;
Aññepi vicinissāmi, ye dhammā bodhipācanā.

‘‘Vicinanto tadā dakkhiṃ, sattamaṃ saccapāramiṃ;
Pubbakehi mahesīhi, āsevitanisevitaṃ.

‘‘Imaṃ tvaṃ sattamaṃ tāva, daḷhaṃ katvā samādiya;
Tattha advejjhavacano, sambodhiṃ pāpuṇissasi.

‘‘Yathāpi osadhī nāma, tulābhūtā sadevake;
Samaye utuvasse vā, na vokkamati vīthito.

‘‘Tatheva tvampi saccesu, mā vokkamasi vīthito;
Saccapāramitaṃ gantvā, sambodhiṃ pāpuṇissasī’’ti. (bu. vaṃ. 2.145-149);

Athassa ‘‘na ettakeheva buddhakārakadhammehi bhavitabba’’nti uttarimpi upadhārayato aṭṭhamaṃ adhiṭṭhānapāramiṃ disvā etadahosi – ‘‘sumedhapaṇḍita, tvaṃ ito paṭṭhāya adhiṭṭhānapāramimpi pūreyyāsi, yaṃ adhiṭṭhāsi, tasmiṃ adhiṭṭhāne niccalova bhaveyyāsi. Yathā hi pabbato nāma sabbāsu disāsu vātehi pahaṭo na kampati na calati, attano ṭhāneyeva tiṭṭhati, evameva tvampi attano adhiṭṭhāne niccalo hontova buddho bhavissasī’’ti aṭṭhamaṃ adhiṭṭhānapāramiṃ daḷhaṃ katvā adhiṭṭhāsi. Tena vuttaṃ –

‘‘Na hete ettakāyeva, buddhadhammā bhavissare;
Aññepi vicinissāmi, ye dhammā bodhipācanā.

‘‘Vicinanto tadā dakkhiṃ, aṭṭhamaṃ adhiṭṭhānapāramiṃ;
Pubbakehi mahesīhi, āsevitanisevitaṃ.

‘‘Imaṃ tvaṃ aṭṭhamaṃ tāva, daḷhaṃ katvā samādiya;
Tattha tvaṃ acalo hutvā, sambodhiṃ pāpuṇissasi.

‘‘Yathāpi pabbato selo, acalo suppatiṭṭhito;
Na kampati bhusavātehi, sakaṭṭhāneva tiṭṭhati.

‘‘Tatheva tvampi adhiṭṭhāne, sabbadā acalo bhava;
Adhiṭṭhānapāramitaṃ gantvā, sambodhiṃ pāpuṇissasī’’ti. (bu. vaṃ. 2.150-154);

Athassa ‘‘na ettakeheva buddhakārakadhammehi bhavitabba’’nti uttarimpi upadhārayato navamaṃ mettāpāramiṃ disvā etadahosi – ‘‘sumedhapaṇḍita, tvaṃ ito paṭṭhāya mettāpāramimpi pūreyyāsi, hitesupi ahitesupi ekacitto bhaveyyāsi. Yathā hi udakaṃ nāma pāpajanassapi kalyāṇajanassapi sītabhāvaṃ ekasadisaṃ katvā pharati, evameva tvampi sabbesu sattesu mettacittena ekacittova honto buddho bhavissasī’’ti navamaṃ mettāpāramiṃ daḷhaṃ katvā adhiṭṭhāsi. Tena vuttaṃ –

‘‘Na hete ettakāyeva, buddhadhammā bhavissare;
Aññepi vicinissāmi, ye dhammā bodhipācanā.

‘‘Vicinanto tadā dakkhiṃ, navamaṃ mettāpāramiṃ;
Pubbakehi mahesīhi, āsevitanisevitaṃ.

‘‘Imaṃ tvaṃ navamaṃ tāva, daḷhaṃ katvā samādiya;
Mettāya asamo hohi, yadi bodhiṃ pattumicchasi.

‘‘Yathāpi udakaṃ nāma, kalyāṇe pāpake jane;
Samaṃ pharati sītena, pavāheti rajomalaṃ.

‘‘Tatheva tvampi hitāhite, samaṃ mettāya bhāvaya;
Mettāpāramitaṃ gantvā, sambodhiṃ pāpuṇissasī’’ti. (bu. vaṃ. 2.155-159);

Athassa ‘‘na ettakeheva buddhakārakadhammehi bhavitabba’’nti uttarimpi upadhārayato dasamaṃ upekkhāpāramiṃ disvā etadahosi – ‘‘sumedhapaṇḍita, tvaṃ ito paṭṭhāya upekkhāpāramimpi pūreyyāsi, sukhepi dukkhepi majjhattova bhaveyyāsi. Yathā hi pathavī nāma sucimpi asucimpi pakkhipamāne majjhattāva hoti, evameva tvampi sukhadukkhesu majjhattova honto buddho bhavissasī’’ti dasamaṃ upekkhāpāramiṃ daḷhaṃ katvā adhiṭṭhāsi. Tena vuttaṃ –

‘‘Na hete ettakāyeva, buddhadhammā bhavissare;
Aññepi vicinissāmi, ye dhammā bodhipācanā.

‘‘Vicinanto tadā dakkhiṃ, dasamaṃ upekkhāpāramiṃ;
Pubbakehi mahesīhi, āsevitanisevitaṃ.

‘‘Imaṃ tvaṃ dasamaṃ tāva, daḷhaṃ katvā samādiya;
Tulābhūto daḷho hutvā, sambodhiṃ pāpuṇissasi.

‘‘Yathāpi pathavī nāma, nikkhittaṃ asuciṃ suciṃ;

Upekkhati ubhopete, kopānunayavajjitā.

‘‘Tatheva tvampi sukhadukkhe, tulābhūto sadā bhava;
Upekkhāpāramitaṃ gantvā, sambodhiṃ pāpuṇissasī’’ti. (bu. vaṃ. 2.160-164);

Tato cintesi – ‘‘imasmiṃ loke bodhisattehi pūretabbā bodhiparipācanā buddhakārakadhammā ettakāyeva, dasa pāramiyo ṭhapetvā aññe natthi. Imāpi dasa pāramiyo uddhaṃ ākāsepi natthi, heṭṭhā pathaviyampi, puratthimādīsu disāsupi natthi, mayhaṃyeva pana hadayabbhantare patiṭṭhitā’’ti. Evaṃ tāsaṃ hadaye patiṭṭhitabhāvaṃ disvā sabbāpi tā daḷhaṃ katvā adhiṭṭhāya punappunaṃ sammasanto anulomapaṭilomaṃ sammasati, pariyante gahetvā ādiṃ pāpeti, ādimhi gahetvā pariyantaṃ pāpeti, majjhe gahetvā ubhato koṭiṃ pāpetvā osāpeti, ubhato koṭīsu gahetvā majjhaṃ pāpetvā osāpeti. Bāhirakabhaṇḍapariccāgo **dānapāramī** nāma, aṅgapariccāgo **dānaupapāramī** nāma, jīvitapariccāgo **dānaparamatthapāramī** nāmāti dasa pāramiyo dasa upapāramiyo dasa paramatthapāramiyoti samattiṃsa pāramiyo telayantaṃ vinivaṭṭento viya mahāmeruṃ matthaṃ katvā cakkavāḷamahāsamuddaṃ āluḷento viya ca sammasati. Tassevaṃ dasa pāramiyo sammasantassa dhammatejena catunahutādhikadviyojanasatasahassabahalā ayaṃ mahāpathavī hatthinā akkantanaḷakalāpo viya, pīḷiyamānaṃ ucchuyantaṃ viya ca mahāviravaṃ viravamānā saṅkampi sampakampi sampavedhi. Kulālacakkaṃ viya telayantacakkaṃ viya ca paribbhami. Tena vuttaṃ –

‘‘Ettakāyeva te loke, ye dhammā bodhipācanā;
Taduddhaṃ natthi aññatra, daḷhaṃ tattha patiṭṭhaha.

‘‘Ime dhamme sammasato, sabhāvarasalakkhaṇe;
Dhammatejena vasudhā, dasasahassī pakampatha.

‘‘Calati ravati pathavī, ucchuyantaṃva pīḷitaṃ;
Telayante yathā cakkaṃ, evaṃ kampati medanī’’ti. (bu. vaṃ. 2.165-167);

Mahāpathaviyā kampamānāya rammanagaravāsino saṇṭhātuṃ asakkontā yugantavātabbhāhatā mahāsālā viya mucchitā papatiṃsu. Ghaṭādīni kulālabhājanāni pavaṭṭantāni aññamaññaṃ paharantāni cuṇṇavicuṇṇāni ahesuṃ. Mahājano bhītatasito satthāraṃ upasaṅkamitvā ‘‘kiṃ nu kho bhagavā nāgāvaṭṭo ayaṃ, bhūtayakkhadevatāsu aññatarāvaṭṭo vāti na hi mayaṃ etaṃ jānāma, apica kho sabbopi ayaṃ mahājano upadduto, kiṃ nu kho imassa lokassa pāpakaṃ bhavissati, udāhu kalyāṇaṃ, kathetha no etaṃ kāraṇa’’nti āha. Atha satthā tesaṃ kathaṃ sutvā ‘‘tumhe mā bhāyatha, mā cintayittha, natthi vo itonidānaṃ bhayaṃ. Yo so mayā ajja ‘sumedhapaṇḍito anāgate gotamo nāma buddho bhavissatī’ti byākato, so idāni dasa pāramiyo sammasati, tassa sammasantassa viloḷentassa dhammatejena sakaladasasahassī lokadhātu ekappahārena kampati ceva ravati cā’’ti āha. Tena vuttaṃ –

‘‘Yāvatā parisā āsi, buddhassa parivesane;
Pavedhamānā sā tattha, mucchitā sesi bhūmiyā.

‘‘Ghaṭānekasahassāni, kumbhīnañca satā bahū;
Sañcuṇṇamathitā tattha, aññamaññaṃ paghaṭṭitā.

‘‘Ubbiggā tasitā bhītā, bhantā byathitamānasā;
Mahājanā samāgamma, dīpaṅkaramupāgamuṃ.

‘‘Kiṃ bhavissati lokassa, kalyāṇamatha pāpakaṃ;
Sabbo upadduto loko, taṃ vinodehi cakkhuma.

‘‘Tesaṃ tadā saññāpesi, dīpaṅkaro mahāmuni;
Vissatthā hotha mā bhātha, imasmiṃ pathavikampane.

‘‘Yamahaṃ ajja byākāsiṃ, ‘buddho loke bhavissati’;
Eso sammasati dhammaṃ, pubbakaṃ jinasevitaṃ.

‘‘Tassa sammasato dhammaṃ, buddhabhūmiṃ asesato;
Tenāyaṃ kampitā pathavī, dasasahassī sadevake’’ti. (bu. vaṃ. 2.168-174);

Mahājano tathāgatassa vacanaṃ sutvā haṭṭhatuṭṭho mālāgandhavilepanaṃ ādāya rammanagarā nikkhamitvā bodhisattaṃ upasaṅkamitvā mālāgandhādīhi pūjetvā vanditvā padakkhiṇaṃ katvā rammanagarameva pāvisi. Bodhisattopi dasa pāramiyo sammasitvā vīriyaṃ daḷhaṃ katvā adhiṭṭhāya nisinnāsanā vuṭṭhāsi. Tena vuttaṃ –

‘‘Buddhassa vacanaṃ sutvā, mano nibbāyi tāvade;
Sabbe maṃ upasaṅkamma, punāpi abhivandisuṃ.

‘‘Samādiyitvā buddhaguṇaṃ, daḷhaṃ katvāna mānasaṃ;
Dīpaṅkaraṃ namassitvā, āsanā vuṭṭhahiṃ tadā’’ti. (bu. vaṃ. 2.175-176);

Atha bodhisattaṃ āsanā vuṭṭhahantaṃ sakaladasasahassacakkavāḷadevatā sannipatitvā dibbehi mālāgandhehi pūjetvā vanditvā ‘‘ayya sumedhatāpasa, tayā ajja dīpaṅkaradasabalassa pādamūle mahatī patthanā patthitā, sā te anantarāyena samijjhatu, mā te bhayaṃ vā chambhitattaṃ vā ahosi, sarīre appamattakopi rogo mā uppajjatu, khippaṃ pāramiyo pūretvā sammāsambodhiṃ paṭivijjha. Yathā pupphūpagaphalūpagarukkhā samaye pupphanti ceva phalanti ca, tatheva tvampi taṃ samayaṃ anatikkamitvā khippaṃ sambodhimuttamaṃ phusassū’’tiādīni thutimaṅgalāni payirudāhaṃsu. Evañca payirudāhitvā attano attano devaṭṭhānameva agamaṃsu. Bodhisattopi devatāhi abhitthavito – ‘‘ahaṃ dasa pāramiyo pūretvā kappasatasahassādhikānaṃ catunnaṃ asaṅkhyeyyānaṃ matthake buddho bhavissāmī’’ti vīriyaṃ daḷhaṃ katvā adhiṭṭhāya nabhaṃ abbhuggantvā himavantameva agamāsi. Tena vuttaṃ –

‘‘Dibbaṃ mānusakaṃ pupphaṃ, devā mānusakā ubho;
Samokiranti pupphehi, vuṭṭhahantassa āsanā.

‘‘Vedayanti ca te sotthiṃ, devā mānusakā ubho;
Mahantaṃ patthitaṃ tuyhaṃ, taṃ labhassu yathicchitaṃ.

‘‘Sabbītiyo vivajjantu, soko rogo vinassatu;
Mā te bhavantvantarāyā, phusa khippaṃ bodhimuttamaṃ.

‘‘Yathāpi samaye patte, pupphanti pupphino dumā;
Tatheva tvaṃ mahāvīra, buddhañāṇena pupphasu.

‘‘Yathā ye keci sambuddhā, pūrayuṃ dasa pāramī;
Tatheva tvaṃ mahāvīra, pūraya dasa pāramī.

‘‘Yathā ye keci sambuddhā, bodhimaṇḍamhi bujjhare;
Tatheva tvaṃ mahāvīra, bujjhassu jinabodhiyaṃ.

‘‘Yathā ye keci sambuddhā, dhammacakkaṃ pavattayuṃ;
Tatheva tvaṃ mahāvīra, dhammacakkaṃ pavattaya.

‘‘Puṇṇamāye yathā cando, parisuddho virocati;
Tatheva tvaṃ puṇṇamano, viroca dasasahassiyaṃ.

‘‘Rāhumutto yathā sūriyo, tāpena atirocati;

Tatheva lokā muccitvā, viroca siriyā tuvaṃ.

‘‘Yathā yā kāci nadiyo, osaranti mahodadhiṃ;
Evaṃ sadevakā lokā, osarantu tavantike.

‘‘Tehi thutappasattho so, dasa dhamme samādiya;
Te dhamme paripūrento, pavanaṃ pāvisī tadā’’ti. (bu. vaṃ. 2.177-187);

Sumedhakathā niṭṭhitā.

Rammanagaravāsinopi kho nagaraṃ pavisitvā buddhappamukhassa bhikkhusaṅghassa mahādānaṃ adaṃsu. Satthā tesaṃ dhammaṃ desetvā mahājanaṃ saraṇādīsu patiṭṭhapetvā rammanagarā nikkhami. Tato uddhampi yāvatāyukaṃ tiṭṭhanto sabbaṃ buddhakiccaṃ katvā anukkamena anupādisesāya nibbānadhātuyā parinibbāyi. Tattha yaṃ vattabbaṃ, taṃ sabbaṃ buddhavaṃse vuttanayeneva vitthāretabbaṃ. Vuttañhi tattha –

‘‘Tadā te bhojayitvāna, sasaṅghaṃ lokanāyakaṃ;
Upagacchuṃ saraṇaṃ tassa, **dīpaṅkarassa** satthuno.

‘‘Saraṇagamane kañci, nivesesi tathāgato;
Kañci pañcasu sīlesu, sīle dasavidhe paraṃ.

‘‘Kassaci deti sāmaññaṃ, caturo phalamuttame;
Kassaci asame dhamme, deti so paṭisambhidā.

‘‘Kassaci varasamāpattiyo, aṭṭha deti narāsabho;
Tisso kassaci vijjāyo, chaḷabhiññā pavecchati.

‘‘Tena yogena janakāyaṃ, ovadati mahāmuni;
Tena vitthārikaṃ āsi, lokanāthassa sāsanaṃ.

‘‘Mahāhanūsabhakkhandho, dīpaṅkarasanāmako;
Bahū jane tārayati, parimoceti duggatiṃ.

‘‘Bodhaneyyaṃ janaṃ disvā, satasahassepi yojane;
Khaṇena upagantvāna, bodheti taṃ mahāmuni.

‘‘Paṭhamābhisamaye buddho, koṭisatamabodhayi;
Dutiyābhisamaye nātho, navutikoṭimabodhayi.

‘‘Yadā ca devabhavanamhi, buddho dhammamadesayi;
Navutikoṭisahassānaṃ, tatiyābhisamayo ahu.

‘‘Sannipātā tayo āsuṃ, dīpaṅkarassa satthuno;
Koṭisatasahassānaṃ, paṭhamo āsi samāgamo.

‘‘Puna nāradakūṭamhi, pavivekagate jine;
Khīṇāsavā vītamalā, samiṃsu satakoṭiyo.

‘‘Yamhi kāle mahāvīro, sudassanasiluccaye;
Navutikoṭisahassehi, pavāresi mahāmuni.

‘‘Ahaṃ tena samayena, jaṭilo uggatāpano;
Antalikkhamhi caraṇo, pañcābhiññāsu pāragū.

‘‘Dasavīsasahassānaṃ, dhammābhisamayo ahu;
Ekadvinnaṃ abhisamayā, gaṇanato asaṅkhiyā.

‘‘Vitthārikaṃ bāhujaññaṃ, iddhaṃ phītaṃ ahū tadā;
Dīpaṅkarassa bhagavato, sāsaraṃ suvisodhitaṃ.

‘‘Cattāri satasahassāni, chaḷabhiññā mahiddhikā;
Dīpaṅkaraṃ lokaviduṃ parivārenti sabbadā.

‘‘Ye keci tena samayena, jahanti mānusaṃ bhavaṃ;
Appattamānasā sekhā, garahitā bhavanti te.

‘‘Supupphitaṃ pāvacanaṃ, arahantehi tādibhi;
Khīṇāsavehi vimalehi, upasobhati sabbadā.

‘‘Nagaraṃ rammavatī nāma, sudevo nāma khattiyo;
Sumedhā nāma janikā, dīpaṅkarassa satthuno.

‘‘Dasavassasahassāni, agāraṃ ajjha so vasi;
Haṃsā koñcā mayūrā ca, tayo pāsādamuttamā.

‘‘Tīṇi satasahassāni, nāriyo samalaṅkatā;
Padumā nāma sā nārī, usabhakkhandho atrajo.

‘‘Nimitte caturo disvā, hatthiyānena nikkhami;
Anūnadasamāsāni, padhāne padahī jino.

‘‘Padhānacāraṃ caritvāna, abujjhi mānasaṃ muni;
Brahmunā yācito santo, dīpaṅkaro mahāmuni.

‘‘Vatti cakkaṃ mahāvīro, nandārāme sirīghare;
Nisinno sirīsamūlamhi, akāsi titthiyamaddanaṃ.

‘‘Sumaṅgalo ca tisso ca, ahesuṃ aggasāvakā;
Sāgato nāmupaṭṭhāko, dīpaṅkarassa satthuno.

Sunandā ca‘‘nandā ceva sunandā ca, ahesuṃ aggasāvikā;
Bodhi tassa bhagavato, pipphalīti pavuccati.

‘‘Tapussabhallikā nāma, ahesuṃ aggupaṭṭhakā;
Sirimā koṇā upaṭṭhikā, dīpaṅkarassa satthuno.

‘‘Asītihatthamubbedho, dīpaṅkaro mahāmuni;
Sobhati dīparukkhova, sālarājāva phullito.

‘‘Pabhā vidhāvati tassa, samantā dvādasa yojane;
Satasahassavassāni, āyu tassa mahesino;
Tāvatā tiṭṭhamāno so, tāresi janataṃ bahuṃ.

‘‘Jotayitvāna saddhammaṃ, santāretvā mahājanaṃ;
Jalitvā aggikhandhova, nibbuto so sasāvako.

‘‘Sā ca iddhi so ca yaso, tāni ca pādesu cakkaratanāni;
Sabbaṃ tamantarahitaṃ, nanu rittā sabbasaṅkhārāti.

‘‘Dīpaṅkaro jino satthā, nandārāmamhi nibbuto;
Tatthetassa jinathūpo, chattiṃsubbedhayojano’’ti. (bu. vaṃ. 3.1-31);

Koṇḍañño buddho

Dīpaṅkarassa pana bhagavato aparabhāge ekaṃ asaṅkhyeyyaṃ atikkamitvā **koṇḍañño** nāma satthā udapādi. Tassāpi tayo sāvakasannipātā ahesuṃ. Paṭhamasannipāte koṭisatasahassaṃ, dutiye koṭisahassaṃ, tatiye navutikoṭiyo. Tadā bodhisatto vijitāvī nāma cakkavattī hutvā koṭisatasahassassa buddhappamukhassa bhikkhusaṅghassa mahādānaṃ adāsi. Satthā bodhisattaṃ ‘‘buddho bhavissatī’’ti byākaritvā dhammaṃ desesi. So satthu dhammakathaṃ sutvā rajjaṃ niyyātetvā pabbaji. So tīṇi piṭakāni uggahetvā aṭṭha samāpattiyo ca pañca abhiññāyo ca uppādetvā aparihīnajjhāno brahmaloke nibbatti. Koṇḍaññabuddhassa pana rammavatī nāma nagaraṃ, sunando nāma khattiyo pitā, sujātā nāma devī mātā, bhaddo ca subhaddo ca dve aggasāvakā, anuruddho nāmupaṭṭhāko, tissā ca upatissā ca dve aggasāvikā, sālakalyāṇirukkho bodhi, aṭṭhāsītihatthubbedhaṃ sarīraṃ, vassasatasahassaṃ āyuppamāṇaṃ ahosi.

‘‘Dīpaṅkarassa aparena, koṇḍañño nāma nāyako;
Anantatejo amitayaso, appameyyo durāsado’’.

Tassa aparabhāge ekaṃ asaṅkhyeyyaṃ atikkamitvā ekasmiṃ kappeyeva cattāro buddhā nibbattiṃsu – **maṅgalo, sumano, revato, sobhito**ti. **Maṅgalassa** bhagavato tīsu sāvakasannipātesu paṭhamasannipāte koṭisatasahassaṃ bhikkhū ahesuṃ, dutiye koṭisatasahassaṃ, tatiye navutikoṭiyo. Vemātikabhātā kirassa ānandakumāro nāma navutikoṭisaṅkhāya parisāya saddhiṃ dhammassavanatthāya satthu santikaṃ agamāsi. Satthā tassa anupubbikathaṃ kathesi. So saddhiṃ parisāya saha paṭisambhidāhi arahattaṃ pāpuṇi. Satthā tesaṃ kulaputtānaṃ pubbacaritaṃ olokento iddhimayapattacīvarassa upanissayaṃ disvā dakkhiṇahatthaṃ pasāretvā ‘‘etha bhikkhavo’’ti āha. Sabbe taṅkhaṇaññeva iddhimayapattacīvaradharā saṭṭhivassikatherā viya ākappasampannā hutvā satthāraṃ vanditvā parivārayiṃsu. Ayamassa tatiyo sāvakasannipāto ahosi.

Yathā pana aññesaṃ buddhānaṃ samantā asītihatthappamāṇāyeva sarīrappabhā ahosi, na evaṃ tassa. Tassa pana bhagavato sarīrappabhā niccakālaṃ dasasahassilokadhātuṃ pharitvā aṭṭhāsi. Rukkhapathavīpabbatasamuddādayo antamaso ukkhaliyādīni upādāya suvaṇṇapaṭṭapariyonaddhā viya ahesuṃ. Āyuppamāṇaṃ panassa navutivassasahassāni ahosi. Ettakaṃ kālaṃ candimasūriyādayo attano pabhāya virocituṃ nāsakkhiṃsu, rattindivaparicchedo na paññāyittha. Divā sūriyālokena viya sattā niccaṃ buddhālokeneva vicariṃsu. Sāyaṃ pupphitakusumānaṃ pāto ca ravanakasakuṇādīnañca vasena loko rattindivaparicchedaṃ sallakkhesi.

Kiṃ pana aññesaṃ buddhānaṃ ayamānubhāvo natthīti? No natthi. Tepi hi ākaṅkhamānā dasasahassilokadhātuṃ vā tato vā bhiyyo ābhāya phareyyuṃ. Maṅgalassa pana bhagavato pubbapatthanāvasena aññesaṃ byāmappabhā viya sarīrappabhā niccameva dasasahassilokadhātuṃ pharitvā aṭṭhāsi. So kira bodhisattacariyacaraṇakāle vessantarasadise attabhāveṭhito saputtadāro vaṅkapabbatasadise pabbate vasi. Atheko kharadāṭhiko nāma yakkho mahāpurisassa dānajjhāsayataṃ sutvā brāhmaṇavaṇṇena upasaṅkamitvā mahāsattaṃ dve dārake yāci. Mahāsatto ‘‘dadāmi, brāhmaṇa, puttake’’ti vatvā haṭṭhapahaṭṭho udakapariyantaṃ mahāpathaviṃ kampento dvepi dārake adāsi. Yakkho caṅkamanakoṭiyaṃ ālambanaphalakaṃ nissāya ṭhatvā passantasseva mahāsattassa mulālakalāpaṃ viya dārake khādi. Mahāpurisassa yakkhaṃ oloketvā mukhe vivaṭamatte aggijālaṃ viya lohitadhāraṃ uggiramānaṃ tassa mukhaṃ disvāpi kesaggamattampi domanassaṃ na uppajji. ‘‘Sudinnaṃ vata me dāna’’nti cintayato panassa sarīre mahantaṃ pītisomanassaṃ udapādi. So ‘‘imassa me dānassa nissandena anāgate imināva nīhārena sarīrato rasmiyo nikkhamantū’’ti patthanaṃ akāsi. Tassa taṃ patthanaṃ nissāya buddhabhūtassa sarīrato rasmiyo nikkhamitvā ettakaṃ ṭhānaṃ phariṃsu.

Aparampissa pubbacariyaṃ atthi. So kira bodhisattakāle ekassa buddhassa cetiyaṃ disvā ‘‘imassa buddhassa mayā jīvitaṃ pariccajituṃ vaṭṭatī’’ti daṇḍakadīpikāveṭhananiyāmena sakalasarīraṃ veṭhāpetvā ratanamattamakuḷaṃ satasahassagghanikaṃ suvaṇṇapātiṃ sappissa pūrāpetvā tattha sahassavaṭṭiyo jāletvā taṃ sīsenādāya sakalasarīraṃ jālāpetvā cetiyaṃ padakkhiṇaṃ karonto sakalarattiṃ vītināmeti. Evaṃ yāva aruṇuggamanā vāyamantassāpissa lomakūpamattampi usumaṃ na gaṇhi. Padumagabbhaṃ paviṭṭhakālo viya ahosi. Dhammo hi nāmesa attānaṃ rakkhantaṃ rakkhati. Tenāha bhagavā –

‘‘Dhammo have rakkhati dhammacāriṃ, dhammo suciṇṇo sukhamāvahāti;
Esānisaṃso dhamme suciṇṇe, na duggatiṃ gacchati dhammacārī’’ti. (theragā. 303; jā. 1.10.102) –

Imassapi kammassa nissandena tassa bhagavato sarīrobhāso dasasahassilokadhātuṃ pharitvā aṭṭhāsi.

Tadā amhākaṃ bodhisatto suruci nāma brāhmaṇo hutvā ‘‘satthāraṃ nimantessāmī’’ti upasaṅkamitvā madhuradhammakathaṃ sutvā ‘‘sve mayhaṃ bhikkhaṃ gaṇhatha, bhante’’ti āha. ‘‘Brāhmaṇa, kittakehi te bhikkhūhi attho’’ti? ‘‘Kittakā pana vo, bhante, parivārabhikkhū’’ti āha. Tadā satthu paṭhamasannipātoyeva hoti, tasmā ‘‘koṭisatasahassa’’nti āha. ‘‘Bhante, sabbehipi saddhiṃ mayhaṃ bhikkhaṃ gaṇhathā’’ti. Satthā adhivāsesi. Brāhmaṇo svātanāya nimantetvā gehaṃ gacchanto cintesi – ‘‘ahaṃ ettakānaṃ bhikkhūnaṃ yāgubhattavatthādīni dātuṃ sakkomi, nisīdanaṭṭhānaṃ pana kathaṃ bhavissatī’’ti?

Tassa sā cintā caturāsītiyojanasahassamatthake ṭhitassa devarañño paṇḍukambalasilāsanassa uṇhabhāvaṃ janesi. Sakko ‘‘ko nu kho maṃ imamhā ṭhānā cāvetukāmo’’ti dibbacakkhunā olokento mahāpurisaṃ disvā ‘‘suruci nāma brāhmaṇo buddhappamukhaṃ bhikkhusaṅghaṃ nimantetvā nisīdanaṭṭhānatthāya cintesi, mayāpi tattha gantvā puññakoṭṭhāsaṃ gahetuṃ vaṭṭatī’’ti vaḍḍhakivaṇṇaṃ nimminitvā vāsipharasuhattho mahāpurisassa purato pāturahosi. ‘‘Atthi nu kho kassaci bhatiyā kattabbakicca’’nti āha. Mahāpuriso taṃ disvā ‘‘kiṃ kammaṃ karissasī’’ti āha. ‘‘Mama ajānanasippaṃ nāma natthi, gehaṃ vā maṇḍapaṃ vā yo yaṃ kāreti, tassa taṃ kātuṃ jānāmī’’ti. ‘‘Tena hi mayhaṃ kammaṃ atthī’’ti. ‘‘Kiṃ, ayyā’’ti? ‘‘Svātanāya me koṭisatasahassabhikkhū nimantitā. Tesaṃ nisīdanamaṇḍapaṃ karissasī’’ti? ‘‘Ahaṃ nāma kareyyaṃ sace me bhatiṃ dātuṃ sakkhissathā’’ti. ‘‘Sakkhissāmi, tātā’’ti. ‘‘Sādhu karissāmī’’ti gantvā ekaṃ padesaṃ olokesi. Dvādasaterasayojanappamāṇo padeso kasiṇamaṇḍalaṃ viya samatalo ahosi. So ‘‘ettake ṭhāne sattaratanamayo maṇḍapo uṭṭhahatū’’ti cintetvā olokesi. Tāvadeva pathaviṃ bhinditvā maṇḍapo uṭṭhahi. Tassa sovaṇṇamayesu thambhesu rajatamayā ghaṭakā ahesuṃ, rajatamayesu sovaṇṇamayā, maṇimayesu thambhesu pavāḷamayā, pavāḷamayesu maṇimayā, sattaratanamayesu thambhesu sattaratanamayā ghaṭakā ahesuṃ. Tato ‘‘maṇḍapassa antarantare kiṅkaṇikajālaṃ olambatū’’ti olokesi. Saha olokaneneva jālaṃ olambi. Yassa mandavāteritassa pañcaṅgikasseva tūriyassa madhurasaddo niccharati. Dibbasaṅgītivattanakālo viya ahosi. ‘‘Antarantarā gandhadāmamālādāmāni olambantū’’ti cintentassa mālādāmāni olambiṃsu. ‘‘Koṭisatasahassasaṅkhānaṃ bhikkhūnaṃ āsanāni ca ādhārakāni ca pathaviṃ bhinditvā uṭṭhahantū’’ti cintesi, tāvadeva uṭṭhahiṃsu. ‘‘Koṇe koṇe ekekā udakacāṭiyo uṭṭhahantū’’ti cintesi, udakacāṭiyo uṭṭhahiṃsu.

So ettakaṃ māpetvā brāhmaṇassa santikaṃ gantvā ‘‘ehi, ayya, tava maṇḍapaṃ oloketvā mayhaṃ bhatiṃ dehī’’ti āha. Mahāpuriso gantvā maṇḍapaṃ olokesi. Olokentasseva ca sakalasarīraṃ pañcavaṇṇāya pītiyā nirantaraṃ phuṭaṃ ahosi. Athassa maṇḍapaṃ oloketvā etadahosi – ‘‘nāyaṃ maṇḍapo manussabhūtena kato, mayhaṃ pana ajjhāsayaṃ mayhaṃ guṇaṃ āgamma addhā sakkabhavanaṃ uṇhaṃ bhavissati. Tato sakkena devaraññā ayaṃ maṇḍapo kārito bhavissatī’’ti. ‘‘Na kho pana me yuttaṃ evarūpe maṇḍape ekadivasaṃyeva dānaṃ dātuṃ, sattāhaṃ dassāmī’’ti cintesi. Bāhirakadānañhi tattakampi samānaṃ bodhisattānaṃ tuṭṭhiṃ kātuṃ na sakkoti, alaṅkatasīsaṃ pana chinditvā añjitaakkhīni uppāṭetvā hadayamaṃsaṃ vā ubbaṭṭetvā dinnakāle bodhisattānaṃ cāgaṃ nissāya tuṭṭhi nāma hoti. Amhākampi hi bodhisattassa sivirājajātake devasikaṃ pañcakahāpaṇasatasahassāni vissajjetvā catūsu dvāresu nagaramajjhe ca dānaṃ dentassa taṃ dānaṃ cāgatuṭṭhiṃ uppādetuṃ nāsakkhi. Yadā panassa brāhmaṇavaṇṇena āgantvā sakko devarājā akkhīni yāci, tadā tāni uppāṭetvā dadamānasseva hāso uppajji, kesaggamattampi cittaṃ aññathattaṃ nāhosi. Evaṃ dinnadānaṃ nissāya bodhisattānaṃ titti nāma natthi. Tasmā sopi mahāpuriso ‘‘sattāhaṃ mayā koṭisatasahassasaṅkhānaṃ bhikkhūnaṃ dānaṃ dātuṃ vaṭṭatī’’ti cintetvā tasmiṃ maṇḍape nisīdāpetvā sattāhaṃ gavapānaṃ nāma adāsi. **Gavapāna**nti mahante mahante kolambe khīrassa pūretvā uddhanesu āropetvā ghanapākapakke khīre thoke taṇḍule pakkhipitvā pakkamadhusakkaracuṇṇasappīhi abhisaṅkhatabhojanaṃ vuccati. Manussāyeva pana parivisituṃ nāsakkhiṃsu. Devāpi ekantarikā hutvā parivisiṃsu. Dvādasaterasayojanappamāṇaṃ ṭhānampi bhikkhū gaṇhituṃ nappahosiyeva, te pana bhikkhū attano ānubhāvena nisīdiṃsu. Pariyosānadivase pana sabbabhikkhūnaṃ pattāni dhovāpetvā bhesajjatthāya sappinavanītatelamadhuphāṇitānaṃ pūretvā ticīvarehi saddhiṃ adāsi, saṅghanavakabhikkhunā laddhacīvarasāṭakā satasahassagghanikā ahesuṃ.

Satthā anumodanaṃ karonto – ‘‘ayaṃ puriso evarūpaṃ mahādānaṃ adāsi, ko nu kho bhavissatī’’ti upadhārento – ‘‘anāgate kappasatasahassādhikānaṃ dvinnaṃ asaṅkhyeyyānaṃ matthake gotamo nāma buddho bhavissatī’’ti disvā mahāpurisaṃ āmantetvā ‘‘tvaṃ ettakaṃ nāma kālaṃ atikkamitvā gotamo nāma buddho bhavissasī’’ti byākāsi. Mahāpuriso byākaraṇaṃ sutvā ‘‘ahaṃ kira buddho bhavissāmi, ko me gharāvāsena attho, pabbajissāmī’’ti cintetvā tathārūpaṃ sampattiṃ kheḷapiṇḍaṃ viya pahāya satthu santike pabbajitvā buddhavacanaṃ uggaṇhitvā abhiññāyo ca samāpattiyo ca nibbattetvā āyupariyosāne brahmaloke nibbatti.

Maṅgalo buddho

Maṅgalassa pana bhagavato nagaraṃ uttaraṃ nāma ahosi, pitāpi uttaro nāma khattiyo, mātāpi uttarā nāma devī, sudevo ca dhammaseno ca dve aggasāvakā, pālito nāmupaṭṭhāko, sīvalī ca asokā ca dve aggasāvikā, nāgarukkho bodhi, aṭṭhāsītihatthubbedhaṃ sarīraṃ ahosi. Navuti vassasahassāni ṭhatvā parinibbute pana tasmiṃ ekappahāreneva dasa cakkavāḷasahassāni ekandhakārāni ahesuṃ. Sabbacakkavāḷesu manussānaṃ mahantaṃ ārodanaparidevanaṃ ahosi.

‘‘Koṇḍaññassa aparena, maṅgalo nāma nāyako;
Tamaṃ loke nihantvāna, dhammokkamabhidhārayī’’ti. (bu. vaṃ. 5.1);

Sumano buddho

Evaṃ dasasahassilokadhātuṃ andhakāraṃ katvā parinibbutassa tassa bhagavato aparabhāge **sumano** nāma satthā loke udapādi. Tassāpi tayo sāvakasannipātā. Paṭhamasannipāte koṭisatasahassabhikkhū ahesuṃ. Dutiye kañcanapabbatamhi navutikoṭisahassāni, tatiye asītikoṭisahassāni. Tadā mahāsatto atulo nāma nāgarājā ahosi mahiddhiko mahānubhāvo. So ‘‘buddho uppanno’’ti sutvā ñātisaṅghaparivuto nāgabhavanā nikkhamitvā koṭisatasahassabhikkhuparivārassa tassa bhagavato dibbatūriyehi upahāraṃ kāretvā mahādānaṃ pavattetvā paccekaṃ dussayugāni datvā saraṇesu patiṭṭhāsi. Sopi naṃ satthā ‘‘anāgate buddho bhavissatī’’ti byākāsi. Tassa bhagavato nagaraṃ mekhalaṃ nāma ahosi, sudatto nāma rājā pitā, sirimā nāma mātā devī, saraṇo ca bhāvitatto ca dve aggasāvakā, udeno nāmupaṭṭhāko, soṇā ca upasoṇā ca dve aggasāvikā, nāgarukkho bodhi, navutihatthubbedhaṃ sarīraṃ ahosi, navutiyeva vassasahassāni āyuppamāṇaṃ ahosi.

‘‘Maṅgalassa aparena, sumano nāma nāyako;
Sabbadhammehi asamo, sabbasattānamuttamo’’ti. (bu. vaṃ. 6.1);

Revato buddho

Tassa aparabhāge **revato** nāma satthā udapādi. Tassāpi tayo sāvakasannipātā. Paṭhamasannipāte gaṇanā natthi, dutiye koṭisatasahassabhikkhū ahesuṃ, tathā tatiye. Tadā bodhisatto atidevo nāma brāhmaṇo hutvā satthu dhammadesanaṃ sutvā saraṇesu patiṭṭhāya sirasi añjaliṃ ṭhapetvā tassa satthuno kilesappahāne vaṇṇaṃ sutvā uttarāsaṅgena pūjaṃ akāsi. Sopi naṃ ‘‘buddho bhavissatī’’ti byākāsi. Tassa pana bhagavato nagaraṃ sudhaññavatī nāma ahosi, pitā vipulo nāma khattiyo, mātā vipulā nāma, varuṇo ca brahmadevo ca dve aggasāvakā, sambhavo nāmupaṭṭhāko, bhaddā ca subhaddā ca dve aggasāvikā, nāgarukkho bodhi, sarīraṃ asītihatthubbedhaṃ ahosi, āyu saṭṭhi vassasahassānīti.

‘‘Sumanassa aparena, revato nāma nāyako;
Anūpamo asadiso, atulo uttamo jino’’ti. (bu. vaṃ. 7.1);

Sobhito buddho

Tassa aparabhāge **sobhito** nāma satthā udapādi. Tassāpi tayo sāvakasannipātā. Paṭhamasannipāte koṭisataṃ bhikkhū ahesuṃ, dutiye navutikoṭiyo, tatiye asītikoṭiyo. Tadā bodhisatto ajito nāma brāhmaṇo hutvā satthu dhammadesanaṃ sutvā saraṇesu patiṭṭhāya buddhappamukhassa bhikkhusaṅghassa mahādānaṃ adāsi. Sopi naṃ ‘‘buddho bhavissatī’’ti byākāsi. Tassa pana bhagavato nagaraṃ sudhammaṃ nāma ahosi, pitā sudhammo nāma rājā, mātāpi sudhammā nāma devī, asamo ca sunetto ca dve aggasāvakā, anomo nāmupaṭṭhāko, nakulā ca sujātā ca dve aggasāvikā, nāgarukkho bodhi, aṭṭhapaṇṇāsahatthubbedhaṃ sarīraṃ ahosi, navuti vassasahassāni āyuppamāṇanti.

‘‘Revatassa aparena, sobhito nāma nāyako;
Samāhito santacitto, asamo appaṭipuggalo’’ti. (bu. vaṃ. 8.1);

Anomadassī buddho

Tassa aparabhāge ekaṃ asaṅkhayeyyaṃ atikkamitvā ekasmiṃ kappe tayo buddhā nibbattiṃsu **anomadassī, padumo, nārado**ti. **Anomadassissa** bhagavato tayo sāvakasannipātā. Paṭhame aṭṭha bhikkhusatasahassāni ahesuṃ, dutiye satta, tatiye cha. Tadā bodhisatto eko yakkhasenāpati ahosi mahiddhiko mahānubhāvo, anekakoṭisatasahassānaṃ yakkhānaṃ adhipati. So ‘‘buddho uppanno’’ti sutvā āgantvā buddhappamukhassa bhikkhusaṅghassa mahādānaṃ adāsi. Sopi naṃ satthā ‘‘anāgate buddho bhavissatī’’ti byākāsi. Anomadassissa pana bhagavato candavatī nāma nagaraṃ ahosi, yasavā nāma rājā pitā, yasodharā nāma mātā devī, nisabho ca anomo ca dve aggasāvakā, varuṇo nāmupaṭṭhāko, sundarī ca sumanā ca dve aggasāvikā, ajjunarukkho bodhi, aṭṭhapaññāsahatthubbedhaṃ sarīraṃ ahosi, vassasatasahassaṃ āyuppamāṇanti.

‘‘Sobhitassa aparena, sambuddho dvipaduttamo;
Anomadassī amitayaso, tejassī duratikkamo’’ti. (bu. vaṃ. 9.1);

Padumo buddho

Tassa aparabhāge **padumo** nāma satthā udapādi. Tassāpi tayo sāvakasannipātā. Paṭhamasannipāte koṭisatasahassaṃ bhikkhū ahesuṃ, dutiye tīṇi satasahassāni, tatiye agāmake araññe mahāvanasaṇḍavāsīnaṃ bhikkhūnaṃ dve satasahassāni. Tadā bodhisatto sīho hutvā satthāraṃ nirodhasamāpattiṃ samāpannaṃ disvā pasannacitto vanditvā padakkhiṇaṃ katvā pītisomanassajāto tikkhattuṃ sīhanādaṃ naditvā sattāhaṃ buddhārammaṇaṃ pītiṃ avijahitvā pītisukheneva gocarāya apakkamitvā jīvitapariccāgaṃ katvā bhagavantaṃ payirupāsamāno aṭṭhāsi. Satthā sattāhaccayena nirodhā vuṭṭhito sīhaṃ oloketvā ‘‘bhikkhusaṅghepi cittaṃ pasādetvā saṅghaṃ vandissatī’’ti ‘‘bhikkhusaṅgho āgacchatū’’ti cintesi. Bhikkhū tāvadeva āgamiṃsu. Sīhopi bhikkhusaṅghe cittaṃ pasādeti. Satthā tassa manaṃ oloketvā ‘‘anāgate buddho bhavissatī’’ti byākāsi. Padumassa pana bhagavato campakaṃ nāma nagaraṃ ahosi, asamo nāma rājā pitā, mātā asamā nāma devī, sālo ca upasālo ca dve aggasāvakā, varuṇo nāmupaṭṭhāko, rāmā ca surāmā ca dve aggasāvikā, soṇarukkho nāma bodhi, aṭṭhapaṇṇāsahatthubbedhaṃ sarīraṃ ahosi, āyu vassasatasahassanti.

‘‘Anomadassissa aparena, sambuddho dvipaduttamo;
Padumo nāma nāmena, asamo appaṭipuggalo’’ti. (bu. va. 10.1);

Nārado buddho

Tassa aparabhāge **nārado** nāma satthā udapādi. Tassāpi tayo sāvakasannipātā. Paṭhamasannipāte koṭisatasahassaṃ bhikkhū ahesuṃ, dutiye navutikoṭisahassāni, tatiye asītikoṭisahassāni. Tadā bodhisatto isipabbajjaṃ pabbajitvā pañcasu abhiññāsu aṭṭhasu ca samāpattīsu ciṇṇavasī hutvā buddhappamukhassa bhikkhusaṅghassa mahādānaṃ datvā lohitacandanena pūjaṃ akāsi. Sopi naṃ satthā ‘‘anāgate buddho bhavissatī’’ti byākāsi. Tassa pana bhagavato dhaññavatī nāma nagaraṃ ahosi, sudevo nāma khattiyo pitā, anomā nāma mātā devī, bhaddasālo ca jitamitto ca dve aggasāvakā, vāseṭṭho nāmupaṭṭhāko, uttarā ca phaggunī ca dve aggasāvikā, mahāsoṇarukkho nāma bodhi, sarīraṃ aṭṭhāsītihatthubbedhaṃ ahosi, navuti vassasahassāni āyūti.

‘‘Padumassa aparena, sambuddho dvipaduttamo;
Nārado nāma nāmena, asamo appaṭipuggalo’’ti. (bu. vaṃ. 11.1);

Padumuttaro buddho

Nāradabuddhassa pana aparabhāge ito satasahassakappamatthake ekasmiṃ kappe ekova **padumuttaro** nāma buddho udapādi. Tassāpi tayo sāvakasannipātā. Paṭhame sannipāte koṭisatasahassaṃ bhikkhū ahesuṃ, dutiye vebhārapabbate navutikoṭisahassāni, tatiye asītikoṭisahassāni. Tadā bodhisatto jaṭilo nāma mahāraṭṭhiyo hutvā buddhappamukhassa bhikkhusaṅghasa sacīvaraṃ dānaṃ adāsi. Sopi naṃ satthā ‘‘anāgate buddho bhavissatī’’ti byākāsi. Padumuttarassa pana bhagavato kāle titthiyā nāma nāhesuṃ. Sabbadevamanussā buddhameva saraṇaṃ agamaṃsu. Tassa nagaraṃ haṃsavatī nāma ahosi, pitā ānando nāma khattiyo, mātā sujātā nāma devī, devalo ca sujāto ca dve aggasāvakā, sumano nāmupaṭṭhāko, amitā ca asamā ca dve aggasāvikā, sālarukkho bodhi, sarīraṃ aṭṭhapaṇṇāsahatthubbedhaṃ ahosi, sarīrappabhā samantato dvādasayojanāni gaṇhi, vassasatasahassaṃ āyūti.

‘‘Nāradassa aparena, sambuddho dvipaduttamo;
Padumuttaro nāma jino, akkhobho sāgarūpamo’’ti. (bu. vaṃ. 12.1);

Sumedho buddho

Tassa aparabhāge tiṃsa kappasahassāni atikkamitvā **sumedho** ca **sujāto** cāti ekasmiṃ kappe dve buddhā nibbattiṃsu. **Sumedhassā**pi tayo sāvakasannipātā. Paṭhamasannipāte sudassananagare koṭisataṃ khīṇāsavā ahesuṃ, dutiye navutikoṭiyo, tatiye asītikoṭiyo. Tadā bodhisatto uttaro nāma māṇavo hutvā nidahitvā ṭhapitaṃyeva asītikoṭidhanaṃ vissajjetvā buddhappamukhassa bhikkhusaṅghassa mahādānaṃ datvā dhammaṃ sutvā saraṇesu patiṭṭhāya nikkhamitvā pabbaji. Sopi naṃ ‘‘anāgate buddho bhavissatī’’ti byākāsi. Sumedhassa bhagavato sudassanaṃ nāma nagaraṃ ahosi, sudatto nāma rājā pitā, mātāpi sudattā nāma devī, saraṇo ca sabbakāmo ca dve aggasāvakā, sāgaro nāmupaṭṭhāko, rāmā ca surāmā ca dve aggasāvikā, mahānīparukkho bodhi, sarīraṃ aṭṭhāsītihatthubbedhaṃ ahosi, āyu navuti vassasahassanti.

‘‘Padumuttarassa aparena, sumedho nāma nāyako;
Durāsado uggatejo, sabbalokuttamo munī’’ti. (bu. vaṃ. 13.1);

Sujāto buddho

Tassa aparabhāge **sujāto** nāma satthā udapādi. Tassāpi tayo sāvakasannipātā. Paṭhamasannipāte saṭṭhi bhikkhusatasahassāni ahesuṃ, dutiye paññāsaṃ, tatiye cattālīsaṃ. Tadā bodhisatto cakkavattirājā hutvā ‘‘buddho uppanno’’ti sutvā upasaṅkamitvā dhammaṃ sutvā buddhappamukhassa bhikkhusaṅghassa saddhiṃ sattahi ratanehi catumahādīparajjaṃ datvā satthu santike pabbaji. Sakalaraṭṭhavāsino raṭṭhuppādaṃ gahetvā ārāmikakiccaṃ sādhentā buddhappamukhassa bhikkhusaṅghassa niccaṃ mahādānaṃ adaṃsu. Sopi naṃ satthā ‘‘anāgate buddho bhavissatī’’ti byākāsi. Tassa bhagavato nagaraṃ sumaṅgalaṃ nāma ahosi, uggato nāma rājā pitā, pabhāvatī nāma mātā, sudassano ca sudevo ca dve aggasāvakā, nārado nāmupaṭṭhāko, nāgā ca nāgasamālā ca dve aggasāvikā, mahāveḷurukkho bodhi. So kira mandacchiddo ghanakkhandho upari niggatāhi mahāsākhāhi morapiñchakalāpo viya virocittha. Tassa bhagavato sarīraṃ paṇṇāsahatthubbedhaṃ ahosi, āyu navuti vassasahassanti.

‘‘Tattheva maṇḍakappamhi, sujāto nāma nāyako;
Sīhahanūsabhakkhandho, appameyyo durāsado’’ti. (bu. vaṃ. 14.1);

Piyadassī buddho

Tassa aparabhāge ito aṭṭhārasakappasatamatthake ekasmiṃ kappe **piyadassī, atthadassī, dhammadassī**ti tayo buddhā nibbattiṃsu. **Piyadassissa**pi bhagavato tayo sāvakasannipātā. Paṭhame koṭisatasahassaṃ bhikkhū ahesuṃ, dutiye navutikoṭiyo, tatiye asītikoṭiyo. Tadā bodhisatto kassapo nāma māṇavo tiṇṇaṃ vedānaṃ pāraṅgato hutvā satthu dhammadesanaṃ sutvā koṭisatasahassadhanapariccāgena saṅghārāmaṃ kāretvā saraṇesu ca sīlesu ca patiṭṭhāsi. Atha naṃ satthā ‘‘aṭṭhārasakappasataccayena buddho bhavissatī’’ti byākāsi. Tassa bhagavato anomaṃ nāma nagaraṃ ahosi, pitā sudinno nāma rājā, mātā candā nāma, pālito ca sabbadassī ca dve aggasāvakā, sobhito nāmupaṭṭhāko, sujātā ca dhammadinnā ca dve aggasāvikā, kakudharukkho bodhi, sarīraṃ asītihatthubbedhaṃ ahosi, navuti vassasahassaṃ āyūti.

‘‘Sujātassa aparena, sayambhū lokanāyako;
Durāsado asamasamo, piyadassī mahāyaso’’ti. (bu. vaṃ. 15.1);

Atthadassī buddho

Tassa aparabhāge **atthadassī** nāma bhagavā udapādi. Tassāpi tayo sāvakasannipātā. Paṭhame aṭṭhanavuti bhikkhusatasahassāni ahesuṃ, dutiye aṭṭhāsītisatasahassāni, tathā tatiye. Tadā bodhisatto susīmo nāma mahiddhiko tāpaso hutvā devalokato mandāravapupphacchattaṃ āharitvā satthāraṃ pūjesi, sopi naṃ ‘‘anāgate buddho bhavissatī’’ti byākāsi. Tassa bhagavato sobhanaṃ nāma nagaraṃ ahosi, sāgaro nāma rājā pitā, sudassanā nāma mātā, santo ca upasanto ca dve aggasāvakā, abhayo nāmupaṭṭhāko, dhammā ca sudhammā ca dve aggasāvikā, campakarukkho bodhi, sarīraṃ asītihatthubbedhaṃ ahosi, sarīrappabhā samantato sabbakālaṃ yojanamattaṃ pharitvā aṭṭhāsi, āyu vassasatasahassanti.

‘‘Tattheva maṇḍakappamhi, atthadassī narāsabho;
Mahātamaṃ nihantvāna, patto sambodhimuttama’’nti. (bu. vaṃ. 16.1);

Dhammadassī buddho

Tassa aparabhāge **dhammadassī** nāma satthā udapādi. Tassāpi tayo sāvakasannipātā. Paṭhame koṭisataṃ bhikkhū ahesuṃ, dutiye navutikoṭiyo, tatiye asītikoṭiyo. Tadā bodhisatto sakko devarājā hutvā dibbagandhapupphehi ca dibbatūriyehi ca pūjaṃ akāsi, sopi naṃ satthā ‘‘anāgate buddho bhavissatī’’ti byākāsi. Tassa bhagavato saraṇaṃ nāma nagaraṃ ahosi, pitā saraṇo nāma rājā, mātā sunandā nāma devī, padumo ca phussadevo ca dve aggasāvakā, sunetto nāmupaṭṭhāko, khemā ca sabbanāmā ca dve aggasāvikā, rattaṅkurarukkho bodhi, ‘‘bimbijālo’’tipi vuccati, sarīraṃ panassa asītihatthubbedhaṃ ahosi, vassasatasahassaṃ āyūti.

‘‘Tattheva maṇḍakappamhi, dhammadassī mahāyaso;
Tamandhakāraṃ vidhamitvā, atirocati sadevake’’ti. (bu. vaṃ. 17.1);

Siddhattho buddho

Tassa aparabhāge ito catunavutikappamatthake ekasmiṃ kappe ekova **siddhattho** nāma sammāsambuddho udapādi. Tassāpi tayo sāvakasannipātā. Paṭhamasannipāte koṭisataṃ bhikkhū ahesuṃ, dutiye navutikoṭiyo, tatiye asītikoṭiyo. Tadā bodhisatto uggatejo abhiññābalasampanno maṅgalo nāma tāpaso hutvā mahājambuphalaṃ āharitvā tathāgatassa adāsi. Satthā taṃ phalaṃ paribhuñjitvā ‘‘catunavutikappamatthake buddho bhavissatī’’ti byākāsi. Tassa bhagavato nagaraṃ vebhāraṃ nāma ahosi, pitā jayaseno nāma rājā, mātā suphassā nāma devī, sambalo ca sumitto ca dve aggasāvakā, revato nāmupaṭṭhāko, sīvalā ca surāmā ca dve aggasāvikā, kaṇikārarukkho bodhi, sarīraṃ saṭṭhihatthubbedhaṃ ahosi, vassasatasahassaṃ āyūti.

> ‘‘Dhammadassissa aparena, siddhattho lokanāyako;
> Nihanitvā tamaṃ sabbaṃ, sūriyo abbhuggato yathā’’ti. (bu. vaṃ. 18.1);

Tisso buddho

Tassa aparabhāge ito dvānavutikappamatthake **tisso phusso**ti ekasmiṃ kappe dve buddhā nibbattiṃsu. **Tissassa** bhagavato tayo sāvakasannipātā. Paṭhamasannipāte bhikkhūnaṃ koṭisataṃ ahosi, dutiye navutikoṭiyo, tatiye asītikoṭiyo. Tadā bodhisatto mahābhogo mahāyaso sujāto nāma khattiyo hutvā isipabbajjaṃ pabbajitvā mahiddhikabhāvaṃ patvā ‘‘buddho uppanno’’ti sutvā dibbamandāravapadumapāricchattakapupphāni ādāya catuparisamajjhe gacchantaṃ tathāgataṃ pūjesi, ākāse pupphavitānaṃ akāsi. Sopi naṃ satthā ‘‘ito dvenavutikappamatthake buddho bhavissatī’’ti byākāsi. Tassa bhagavato khemaṃ nāma nagaraṃ ahosi, pitā janasandho nāma khattiyo, mātā padumā nāma devī, brahmadevo ca udayo ca dve aggasāvakā, sumano nāmupaṭṭhāko, phussā ca sudattā ca dve aggasāvikā, asanarukkho bodhi, sarīraṃ saṭṭhihatthubbedhaṃ ahosi, vassasatasahassaṃ āyūti.

> ‘‘Siddhatthassa aparena, asamo appaṭipuggalo;
> Anantatejo amitayaso, tisso lokagganāyako’’ti. (bu. vaṃ. 19.1);

Phusso buddho

Tassa aparabhāge **phusso** nāma satthā udapādi. Tassāpi tayo sāvakasannipātā. Paṭhamasannipāte saṭṭhi bhikkhusatasahassāni ahesuṃ, dutiye paṇṇāsa, tatiye dvattiṃsa. Tadā bodhisatto vijitāvī nāma khattiyo hutvā mahārajjaṃ pahāya satthu santike pabbajitvā tīṇi piṭakāni uggahetvā mahājanassa dhammakathaṃ kathesi, sīlapāramiñca pūresi. Sopi naṃ ‘‘buddho bhavissatī’’ti byākāsi. Tassa bhagavato kāsi nāma nagaraṃ ahosi, jayaseno nāma rājā pitā, sirimā nāma mātā, surakkhito ca dhammaseno ca dve aggasāvakā, sabhiyo nāmupaṭṭhāko, cālā ca upacālā ca dve aggasāvikā, āmalakarukkho bodhi, sarīraṃ aṭṭhapaṇṇāsahatthubbedhaṃ ahosi, navuti vassasahassāni āyūti.

> ‘‘Tattheva maṇḍakappamhi, ahu satthā anuttaro;
> Anūpamo asamasamo, phusso lokagganāyako’’ti. (bu. vaṃ. 20.1);

Vipassī buddho

Tassa aparabhāge ito ekanavutikappe **vipassī** nāma bhagavā udapādi. Tassāpi tayo sāvakasannipātā. Paṭhamasannipāte aṭṭhasaṭṭhi bhikkhusatasahassaṃ ahosi, dutiye ekasatasahassaṃ, tatiye asītisahassāni. Tadā bodhisatto mahiddhiko mahānubhāvo atulo nāma nāgarājā hutvā sattaratanakhacitaṃ sovaṇṇamayaṃ mahāpīṭhaṃ bhagavato adāsi. Sopi naṃ ‘‘ito ekanavutikappe buddho bhavissatī’’ti byākāsi. Tassa bhagavato bandhumatī nāma nagaraṃ ahosi, bandhumā nāma rājā pitā, bandhumatī nāma mātā, khaṇḍo ca tisso ca dve aggasāvakā, asoko nāmupaṭṭhāko, candā ca candamittā ca dve aggasāvikā, pāṭalirukkho bodhi, sarīraṃ asītihatthubbedhaṃ ahosi, sarīrappabhā sadā satta yojanāni pharitvā aṭṭhāsi, asīti vassasahassāni āyūti.

> ‘‘Phussassa ca aparena, sambuddho dvipaduttamo;
> Vipassī nāma nāmena, loke uppajji cakkhumā’’ti. (bu. vaṃ. 21.1);

Sikhī buddho

Tassa aparabhāge ito ekattiṃsakappe **sikhī ca vessabhū**cāti dve buddhā ahesuṃ. **Sikhissā**pi bhagavato tayo sāvakasannipātā. Paṭhamasannipāte bhikkhusatasahassaṃ ahosi, dutiye asītisahassāni, tatiye sattatisahassāni. Tadā bodhisatto arindamo nāma rājā hutvā buddhappamukhassa bhikkhusaṅghassa sacīvaraṃ mahādānaṃ pavattetvā sattaratanapaṭimaṇḍitaṃ hatthiratanaṃ datvā hatthippamāṇaṃ katvā kappiyabhaṇḍaṃ adāsi. Sopi naṃ satthā ‘‘ito ekattiṃsakappe buddho bhavissatī’’ti byākāsi. Tassa pana bhagavato aruṇavatī nāma nagaraṃ ahosi, aruṇo nāma khattiyo pitā, pabhāvatī nāma mātā, abhibhū ca sambhavo ca dve aggasāvakā, khemaṅkaro nāmupaṭṭhāko, sakhilā ca padumā ca dve aggasāvikā, puṇḍarīkarukkho bodhi, sarīraṃ sattatihatthubbedhaṃ ahosi, sarīrappabhā yojanattayaṃ pharitvā aṭṭhāsi, sattati vassasahassāni āyūti.

‘‘Vipassissa aparena, sambuddho dvipaduttamo;
Sikhivhayo āsi jino, asamo appaṭipuggalo’’ti. (bu. vaṃ. 22.1);

Vessabhū buddho

Tassa aparabhāge **vessabhū** nāma satthā udapādi. Tassāpi tayo sāvakasannipātā. Paṭhamasannipāte asīti bhikkhusahassāni ahesuṃ, dutiye sattati, tatiye saṭṭhi. Tadā bodhisatto sudassano nāma rājā hutvā buddhappamukhassa bhikkhusaṅghassa sacīvaraṃ mahādānaṃ datvā tassa santike pabbajitvā ācāraguṇasampanno buddharatane cittīkārapītibahulo ahosi. Sopi naṃ bhagavā ‘‘ito ekattiṃsakappe buddho bhavissatī’’ti byākāsi. Tassa pana bhagavato anomaṃ nāma nagaraṃ ahosi, suppatīto nāma rājā pitā, yasavatī nāma mātā, soṇo ca uttaro ca dve aggasāvakā, upasanto nāmupaṭṭhāyo, rāmā ca surāmā ca dve aggasāvikā, sālarukkho bodhi, sarīraṃ saṭṭhihatthubbedhaṃ ahosi, saṭṭhi vassasahassāni āyūti.

‘‘Tattheva maṇḍakappamhi, asamo appaṭipuggalo;
Vessabhū nāma nāmena, loke uppajji so jino’’ti. (bu. vaṃ. 23.1);

Kakusandho buddho

Tassa aparabhāge imasmiṃ kappe cattāro buddhā nibbattā **kakusandho, koṇāgamano, kassapo, amhākaṃ bhagavā**ti. **Kakusandhassa** bhagavato ekova sāvakasannipāto, tattha cattālīsa bhikkhusahassāni ahesuṃ. Tadā bodhisatto khemo nāma rājā hutvā buddhappamukhassa bhikkhusaṅghassa sapattacīvaraṃ mahādānañceva añjanādibhesajjāni ca datvā satthu dhammadesanaṃ sutvā pabbaji. Sopi naṃ satthā ‘‘buddho bhavissatī’’ti byākāsi. Kakusandhassa pana bhagavato khemaṃ nāma nagaraṃ ahosi, aggidatto nāma brāhmaṇo pitā, visākhā nāma brāhmaṇī mātā, vidhuro ca sañjīvo ca dve aggasāvakā, buddhijo nāmupaṭṭhāko, sāmā ca campā ca dve aggasāvikā, mahāsirīsarukkho bodhi, sarīraṃ cattālīsahatthubbedhaṃ ahosi, cattālīsa vassasahassāni āyūti.

‘‘Vessabhussa aparena, sambuddho dvipaduttamo;
Kakusandho nāma nāmena, appameyyo durāsado’’ti. (bu. vaṃ. 24.1);

Koṇāgamano buddho

Tassa aparabhāge **koṇāgamano** nāma satthā udapādi. Tassāpi ekova sāvakasannipāto, tattha tiṃsa bhikkhusahassāni ahesuṃ. Tadā bodhisatto pabbato nāma rājā hutvā amaccagaṇaparivuto satthu santikaṃ gantvā dhammadesanaṃ sutvā buddhappamukhaṃ bhikkhusaṅghaṃ nimantetvā mahādānaṃ pavattetvā pattuṇṇacīnapaṭakoseyyakambaladukūlāni ceva suvaṇṇapaṭikañca datvā satthu santike pabbaji. Sopi naṃ satthā ‘‘buddho bhavissatī’’ti byākāsi. Tassa bhagavato sobhavatī nāma nagaraṃ ahosi, yaññadatto nāma brāhmaṇo pitā, uttarā nāma brāhmaṇī mātā, bhiyyaso ca uttaro ca dve aggasāvakā, sotthijo nāmupaṭṭhāko, samuddā ca uttarā ca dve aggasāvikā, udumbararukkho bodhi, sarīraṃ tiṃsahatthubbedhaṃ ahosi, tiṃsa vassasahassāni āyūti.

‘‘Kakusandhassa aparena, sambuddho dvipaduttamo;
Koṇāgamano nāma jino, lokajeṭṭho narāsabho’’ti. (bu. vaṃ. 25.1);

Kassapo buddho

Tassa aparabhāge **kassapo** nāma satthā udapādi. Tassāpi ekova sāvakasannipāto, tattha vīsati bhikkhusahassāni ahesuṃ. Tadā bodhisatto jotipālo nāma māṇavo hutvā tiṇṇaṃ vedānaṃ pāragū bhūmiyañceva antalikkhe ca pākaṭo ghaṭikārassa kumbhakārassa mitto ahosi. So tena saddhiṃ satthāraṃ upasaṅkamitvā dhammakathaṃ sutvā pabbajitvā āraddhavīriyo tīṇi piṭakāni uggahetvā vattāvattasampattiyā buddhasāsanaṃ sobhesi. Sopi naṃ satthā ‘‘buddho bhavissatī’’ti byākāsi. Tassa bhagavato jātanagaraṃ bārāṇasī nāma ahosi, brahmadatto nāma brāhmaṇo pitā, dhanavatī nāma brāhmaṇī mātā, tisso ca bhāradvājo ca dve aggasāvakā, sabbamitto nāmupaṭṭhāko, anuḷā ca uruveḷā ca dve aggasāvikā, nigrodharukkho bodhi, sarīraṃ vīsatihatthubbedhaṃ ahosi, vīsati vassasahassāni āyūti.

‘‘Koṇāgamanassa aparena, sambuddho dvipaduttamo;
Kassapo nāma gottena, dhammarājā pabhaṅkaro’’ti. (bu. vaṃ. 26.1);

Yasmiṃ pana kappe dīpaṅkaradasabalo udapādi, tasmiṃ aññepi tayo buddhā ahesuṃ. Tesaṃ santike bodhisattassa byākaraṇaṃ natthi, tasmā te idha na dassitā. Aṭṭhakathāyaṃ pana taṇhaṅkarato paṭṭhāya sabbepi buddhe dassetuṃ idaṃ vuttaṃ –

‘‘Taṇhaṅkaro medhaṅkaro, athopi saraṇaṅkaro;
Dīpaṅkaro ca sambuddho, koṇḍañño dvipaduttamo.

‘‘Maṅgalo ca sumano ca, revato sobhito muni;
Anomadassī padumo, nārado padumuttaro.

‘‘Sumedho ca sujāto ca, piyadassī mahāyaso;
Atthadassī dhammadassī, siddhattho lokanāyako.

‘‘Tisso phusso ca sambuddho, vipassī sikhī vessabhū;
Kakusandho koṇāgamano, kassapo cāpi nāyako.

‘‘Ete ahesuṃ sambuddhā, vītarāgā samāhitā;
Sataraṃsīva uppannā, mahātamavinodanā;
Jalitvā aggikhandhāva, nibbutā te sasāvakā’’ti.

Gotamo buddho

Tattha amhākaṃ bodhisatto dīpaṅkarādīnaṃ catuvīsatiyā buddhānaṃ santike adhikāraṃ karonto kappasatasahassādhikāni cattāri asaṅkhyeyyāni āgato. Kassapassa pana bhagavato orabhāge ṭhapetvā imaṃ sammāsambuddhaṃ añño buddho nāma natthi. Iti **dīpaṅkarādīnaṃ catuvīsatiyā buddhānaṃ** santike laddhabyākaraṇo pana bodhisatto yenena –

‘‘Manussattaṃ liṅgasampatti, hetu satthāradassanaṃ;
Pabbajjā guṇasampatti, adhikāro ca chandatā;
Aṭṭhadhammasamodhānā, abhinīhāro samijjhatī’’ti. (bu. vaṃ. 2.59) –

Ime aṭṭha dhamme samodhānetvā dīpaṅkarapādamūle katābhinīhārena ‘‘handa buddhakare dhamme, vicināmi ito cito’’ti ussāhaṃ katvā ‘‘vicinanto tadā dakkhiṃ, paṭhamaṃ dānapārami’’nti dānapāramitādayo buddhakārakadhammā diṭṭhā, pūrentoyeva yāva vessantarattabhāvo āgami. Āgacchanto ca ye te katābhinīhārānaṃ bodhisattānaṃ ānisaṃsā saṃvaṇṇitā –

‘‘Evaṃ sabbaṅgasampannā, bodhiyā niyatā narā;
Saṃsaraṃ dīghamaddhānaṃ, kappakoṭisatehipi.

‘‘Avīcimhi nuppajjanti, tathā lokantaresu ca;
Nijjhāmataṇhā khuppipāsā, na honti kālakañjikā.

‘‘Na honti khuddakā pāṇā, uppajjantāpi duggatiṃ;
Jāyamānā manussesu, jaccandhā na bhavanti te.

‘‘Sotavekallatā natthi, na bhavanti mūgapakkhikā;
Itthibhāvaṃ na gacchanti, ubhatobyañjanapaṇḍakā.

‘‘Na bhavanti pariyāpannā, bodhiyā niyatā narā;
Muttā ānantarikehi, sabbattha suddhagocarā.

‘‘Micchādiṭṭhiṃ na sevanti, kammakiriyadassanā;
Vasamānāpi saggesu, asaññaṃ nupapajjare.

‘‘Suddhāvāsesu devesu, hetu nāma na vijjati;
Nekkhammaninnā sappurisā, visaṃyuttā bhavābhave;
Caranti lokatthacariyāyo, pūrenti sabbapāramī’’ti.

Te ānisaṃse adhigantvāva āgato. Pāramiyo pūrentassa cassa akittibrāhmaṇakāle, saṅkhabrāhmaṇakāle, dhanañcayarājakāle, mahāsudassanarājakāle, mahāgovindakāle, nimimahārājakāle, candakumārakāle, visayhaseṭṭhikāle, sivirājakāle, vessantararājakāleti dānapāramitāya pūritattabhāvānaṃ parimāṇaṃ nāma natthi. Ekantena panassa sasapaṇḍitajātake –

‘‘Bhikkhāya upagataṃ disvā, sakattānaṃ pariccajiṃ;
Dānena me samo natthi, esā me dānapāramī’’ti. (cariyā. 1.tassuddāna) –

Evaṃ attapariccāgaṃ karontassa **dānapāramitā** paramatthapāramī nāma jātā. Tathā sīlavanāgarājakāle, campeyyanāgarājakāle, bhūridattanāgarājakāle, chaddantanāgarājakāle, jayaddisarājaputtakāle, alīnasattukumārakāleti sīlapāramitāya pūritattabhāvānaṃ parimāṇaṃ nāma natthi. Ekantena panassa saṅkhapālajātake –

‘‘Sūlehi vijjhayantopi, koṭṭiyantopi sattibhi;
Bhojaputte na kuppāmi, esā me sīlapāramī’’ti. (cariyā. 2.91) –

Evaṃ attapariccāgaṃ karontassa **sīlapāramitā** paramatthapāramī nāma jātā. Tathā somanassakumārakāle, hatthipālakumārakāle, ayogharapaṇḍitakāleti mahārajjaṃ pahāya nekkhammapāramitāya pūritattabhāvānaṃ parimāṇaṃ nāma natthi. Ekantena panassa cūḷasutasomajātake –

‘‘Mahārajjaṃ hatthagataṃ, kheḷapiṇḍaṃva chaḍḍayiṃ;
Cajato na hoti lagganaṃ, esā me nekkhammapāramī’’ti. –

Evaṃ nissaṅgatāya rajjaṃ chaḍḍetvā nikkhamantassa **nekkhammapāramitā** paramatthapāramī nāma jātā. Tathā vidhurapaṇḍitakāle, mahāgovindapaṇḍitakāle, kuddālapaṇḍitakāle, arakapaṇḍitakāle, bodhiparibbājakakāle, mahosadhapaṇḍitakāleti paññāpāramitāya pūritattabhāvānaṃ parimāṇaṃ nāma natthi. Ekantena panassa sattubhastajātake senakapaṇḍitakāle –

‘‘Paññāya vicinantohaṃ, brāhmaṇaṃ mocayiṃ dukhā;
Paññāya me samo natthi, esā me paññāpāramī’’ti. –

Antobhastagataṃ sappaṃ dassentassa **paññāpāramitā** paramatthapāramī nāma jātā. Tathā vīriyapāramitādīnampi pūritattabhāvānaṃ parimāṇaṃ nāma natthi. Ekantena panassa mahājanakajātake –

‘‘Atīradassī jalamajjhe, hatā sabbeva mānusā;
Cittassa aññathā natthi, esā me vīriyapāramī’’ti. –

Evaṃ mahāsamuddaṃ tarantassa **vīriyapāramitā** paramatthapāramī nāma jātā. Khantivādijātake –

‘‘Acetanaṃva koṭṭente, tiṇhena pharasunā mamaṃ;
Kāsirāje na kuppāmi, esā me khantipāramī’’ti. –

Evaṃ acetanabhāvena viya mahādukkhaṃ adhivāsentassa **khantipāramitā** paramatthapāramī nāma jātā. Mahāsutasomajātake –

‘‘Saccavācaṃ anurakkhanto, cajitvā mama jīvitaṃ;
Mocesiṃ ekasataṃ khattiye, esā me saccapāramī’’ti. –

Evaṃ jīvitaṃ cajitvā saccamanurakkhantassa **saccapāramitā** paramatthapāramī nāma jātā. Mūgapakkhajātake –

‘‘Mātāpitā na me dessā, napi dessaṃ mahāyasaṃ;
Sabbaññutaṃ piyaṃ mayhaṃ, tasmā vatamadhiṭṭhahi’’nti. (cariyā. 3.65) –

Evaṃ jīvitampi cajitvā vataṃ adhiṭṭhahantassa **adhiṭṭhānapāramitā** paramatthapāramī nāma jātā. Suvaṇṇasāmajātake –

‘‘Na maṃ koci uttasati, napihaṃ bhāyāmi kassaci;
Mettābalenupatthaddho, ramāmi pavane tadā’’ti. (cariyā. 3.113) –

Evaṃ jīvitampi anoloketvā mettāyantassa **mettāpāramitā** paramatthapāramī nāma jātā. Lomahaṃsajātake –

‘‘Susāne seyyaṃ kappemi, chavaṭṭhikaṃ upanidhāyahaṃ;
Gāmaṇḍalā upāgantvā, rūpaṃ dassentinappaka’’nti. (cariyā. 3.119) –

Evaṃ gāmadārakesu niṭṭhubhanādīhi ceva mālāgandhūpahārādīhi ca sukhadukkhaṃ uppādentesupi upekkhaṃ anativattentassa **upekkhāpāramitā** paramatthapāramī nāma jātā. Ayamettha saṅkhepo. Vitthārato panesa attho cariyāpiṭakato gahetabboti. Evaṃ pāramiyo pūretvā vessantarattabhāve ṭhito –

‘‘Acetanāyaṃ pathavī, aviññāya sukhaṃ dukhaṃ;
Sāpi dānabalā mayhaṃ, sattakkhattuṃ pakampathā’’ti. (cariyā. 1.124) –

Evaṃ mahāpathavikampanādīni mahāpuññāni karitvā āyupariyosāne tato cuto tusitabhavane nibbatti. Iti dīpaṅkarapādamūlato paṭṭhāya yāva ayaṃ tusitapure nibbatti, ettakaṃ ṭhānaṃ **dūrenidānaṃ** nāmāti veditabbaṃ.

Dūrenidānakathā niṭṭhitā.

2. Avidūrenidānakathā

Tusitapure vasanteyeva pana bodhisatte buddhakolāhalaṃ nāma udapādi. Lokasmiñhi **tīṇi kolāhalāni** mahantāni uppajjanti kappakolāhalaṃ, buddhakolāhalaṃ, cakkavattikolāhalanti. Tattha ‘‘vassasatasahassaccayena kappuṭṭhānaṃ bhavissatī’’ti lokabyūhā nāma kāmāvacaradevā muttasirā vikiṇṇakesā rudamukhā assūni hatthehi puñchamānā rattavatthanivatthā ativiya virūpavesadhārino hutvā manussapathe vicarantā evaṃ ārocenti – ‘‘mārisā, ito vassasatasahassaccayena kappuṭṭhānaṃ bhavissati, ayaṃ loko vinassissati, mahāsamuddopi sussissati, ayañca mahāpathavī sineru ca pabbatarājā uḍḍayhissanti vinassissanti, yāva brahmalokā lokavināso bhavissati, mettaṃ mārisā, bhāvetha, karuṇaṃ, muditaṃ, upekkhaṃ mārisā, bhāvetha, mātaraṃ upaṭṭhahatha, pitaraṃ upaṭṭhahatha, kule jeṭṭhāpacāyino hothā''ti. Idaṃ **kappakolāhalaṃ** nāma. ''Vassasahassaccayena pana sabbuññubuddho loke uppajjissatī''ti lokapāladevatā ''ito, mārisā, vassasahassaccayena sabbaññubuddho loke uppajjissatī''ti ugghosentiyo āhiṇḍanti. Idaṃ **buddhakolāhalaṃ** nāma. ''Vassasatassaccayena cakkavattirājā uppajjissatī''ti devatāyo ''ito mārisā vassasataccayena cakkavattirājā loke uppajjissatī''ti ugghosentiyo āhiṇḍanti. Idaṃ **cakkavattikolāhalaṃ** nāma. Imāni tīṇi kolāhalāni mahantāni honti.

Tesu buddhakolāhalasaddaṃ sutvā sakaladasasahassacakkavāḷadevatā ekato sannipatitvā ''asuko nāma satto buddho bhavissatī''ti ñatvā taṃ upasaṅkamitvā āyācanti. Āyācamānā ca pubbanimittesu uppannesu āyācanti. Tadā pana sabbāpi tā ekekacakkavāḷe cātumahārājasakkasuyāmasantusitasunimmitavasavattimahābrahmehi saddhiṃ ekacakkavāḷe sannipatitvā tusitabhavane bodhisattassa santikaṃ gantvā ''mārisa, tumhehi dasa pāramiyo pūrentehi na sakkasampattiṃ, na mārabrahmacakkavattisampattiṃ patthentehi pūritā, lokanittharaṇatthāya pana sabbaññutaṃ patthentehi pūritā, so vo dāni kālo, mārisa, buddhattāya, samayo, mārisa, buddhattāyā''ti yāciṃsu.

Atha mahāsatto devatānaṃ paṭiññaṃ adatvāva kāladīpadesakulajanettiāyuparicchedavasena **pañcamahāvilokanaṃ** nāma vilokesi. Tattha ''kālo nu kho, akālo nu kho''ti paṭhamaṃ kālaṃ vilokesi. Tattha vassasatasahassato uddhaṃ vaḍḍhitaāyukālo kālo nāma na hoti. Kasmā? Tadā hi sattānaṃ jātijarāmaraṇāni na paññāyanti. Buddhānañca dhammadesanā tilakkhaṇamuttā nāma natthi. Tesaṃ ''aniccaṃ dukkhaṃ anattā''ti kathentānaṃ ''kiṃ nāmetaṃ kathentī''ti neva sotabbaṃ na saddhātabbaṃ maññanti, tato abhisamayo na hoti, tasmiṃ asati aniyyānikaṃ sāsanaṃ hoti. Tasmā so akālo. Vassasatato ūnaāyukālopi kālo nāma na hoti. Kasmā? Tadā hi sattā ussannakilesā honti, ussannakilesānañca dinno ovādo ovādaṭṭhāne na tiṭṭhati, udake daṇḍarāji viya khippaṃ vigacchati. Tasmā sopi akālo. Vassasatasahassato pana paṭṭhāya heṭṭhā, vassasatato paṭṭhāya uddhaṃ āyukālo kālo nāma. Tadā ca vassasatāyukālo, atha mahāsatto ''nibbattitabbakālo''ti kālaṃ passi.

Tato dīpaṃ vilokento saparivāre cattāro dīpe oloketvā ''tīsu dīpesu buddhā na nibbattanti, jambudīpeyeva nibbattantī''ti dīpaṃ passi.

Tato ''jambudīpo nāma mahā, dasayojanasahassaparimāṇo, katarasmiṃ nu kho padese buddhā nibbattantī''ti okāsaṃ vilokento majjhimadesaṃ passi. Majjhimadeso nāma ''puratthimāya disāya gajaṅgalaṃ nāma nigamo, tassa parena mahāsālā, tato parā paccantimā janapadā, orato majjhe. Puratthimadakkhiṇāya disāya sallavatī nāma nadī, tato parā paccantimā janapadā, orato majjhe. Dakkhiṇāya disāya setakaṇṇikaṃ nāma nigamo, tato parā paccantimā janapadā, orato majjhe. Pacchimāya disāya thūṇaṃ nāma brāhmaṇagāmo, tato parā paccantimā janapadā, orato majjhe. Uttarāya disāya usīraddhajo nāma pabbato, tato parā paccantimā janapadā, orato majjhe''ti evaṃ vinaye (mahāva. 259) vutto padeso. So āyāmato tīṇi yojanasatāni, vitthārato aḍḍhateyyāni, parikkhepato nava yojanasatānīti etasmiṃ padese buddhā, paccekabuddhā, aggasāvakā, asīti mahāsāvakā, cakkavattirājāno, aññe ca mahesakkhā khattiyabrāhmaṇagahapatimahāsālā uppajjanti. Idañcettha kapilavatthu nāma nagaraṃ, tattha mayā nibbattitabbanti niṭṭhaṃ agamāsi.

Tato kulaṃ vilokento ''buddhā nāma vessakule vā suddakule vā na nibbattanti. Lokasammate pana khattiyakule vā brāhmaṇakule vāti dvīsuyeva kulesu nibbattanti. Idāni ca khattiyakulaṃ lokasammataṃ, tattha nibbattissāmi. Suddhodano nāma rājā me pitā bhavissatī''ti kulaṃ passi.

Tato mātaraṃ vilokento ''buddhamātā nāma lolā surādhuttā na hoti, kappasatasahassaṃ pana pūritapāramī jātito paṭṭhāya akhaṇḍapañcasīlāyeva hoti. Ayañca mahāmāyā nāma devī edisī, ayaṃ me mātā bhavissati. Kittakaṃ panassā āyūti dasannaṃ māsānaṃ upari satta divasānī''ti passi.

Iti imaṃ pañcamahāvilokanaṃ viloketvā ''kālo me, mārisā, buddhabhāvāyā''ti devatānaṃ saṅgahaṃ karonto paṭiññaṃ datvā ‘‘gacchatha, tumhe’’ti tā devatā uyyojetvā tusitadevatāhi parivuto tusitapure nandanavanaṃ pāvisi. Sabbadevalokesu hi nandanavanaṃ atthiyeva. Tattha naṃ devatā ‘‘ito cuto sugatiṃ gaccha, ito cuto sugatiṃ gacchā’’ti pubbe katakusalakammokāsaṃ sārayamānā vicaranti. So evaṃ devatāhi kusalaṃ sārayamānāhi parivuto tattha vicarantoyeva cavitvā mahāmāyāya deviyā kucchismiṃ paṭisandhiṃ gaṇhi.

Tassa āvibhāvatthaṃ ayaṃ anupubbikathā – tadā kira kapilavatthunagare āsāḷhinakkhattaṃ saṅghuṭṭhaṃ ahosi, mahājano nakkhattaṃ kīḷati. Mahāmāyāpi devī pure puṇṇamāya sattamadivasato paṭṭhāya vigatasurāpānaṃ mālāgandhavibhūtisampannaṃ nakkhattakīḷaṃ anubhavamānā sattame divase pātova uṭṭhāya gandhodakena nhāyitvā cattāri satasahassāni vissajjetvā mahādānaṃ datvā sabbālaṅkāravibhūsitā varabhojanaṃ bhuñjitvā uposathaṅgāni adhiṭṭhāya alaṅkatapaṭiyattaṃ sirigabbhaṃ pavisitvā sirisayane nipannā niddaṃ okkamamānā imaṃ supinaṃ addasa – cattāro kira naṃ mahārājāno sayaneneva saddhiṃ ukkhipitvā himavantaṃ netvā saṭṭhiyojanike manosilātale sattayojanikassa mahāsālarukkhassa heṭṭhā ṭhapetvā ekamantaṃ aṭṭhaṃsu. Atha nesaṃ deviyo āgantvā deviṃ anotattadahaṃ netvā manussamalaharaṇatthaṃ nhāpetvā dibbavatthaṃ nivāsāpetvā gandhehi vilimpāpetvā dibbapupphāni piḷandhāpetvā tato avidūre eko rajatapabbato atthi, tassa anto kanakavimānaṃ atthi, tattha pācīnasīsakaṃ dibbasayanaṃ paññāpetvā nipajjāpesuṃ. Atha bodhisatto setavaravāraṇo hutvā tato avidūre eko suvaṇṇapabbato atthi, tattha vicaritvā tato oruyha rajatapabbataṃ abhiruhitvā uttaradisato āgamma rajatadāmavaṇṇāya soṇḍāya setapadumaṃ gahetvā koñcanādaṃ naditvā kanakavimānaṃ pavisitvā mātusayanaṃ tikkhattuṃ padakkhiṇaṃ katvā dakkhiṇapassaṃ phāletvā kucchiṃ paviṭṭhasadiso ahosīti. Evaṃ uttarāsāḷhanakkhattena paṭisandhiṃ gaṇhi.

Punadivase pabuddhā devī taṃ supinaṃ rañño ārocesi. Rājā catusaṭṭhimatte brāhmaṇapāmokkhe pakkosāpetvā gomayaharitūpalittāya lājādīhi katamaṅgalasakkārāya bhūmiyā mahārahāni āsanāni paññāpetvā tattha nisinnānaṃ brāhmaṇānaṃ sappimadhusakkharābhisaṅkhatassa varapāyāsassa suvaṇṇarajatapātiyo pūretvā suvaṇṇarajatapātīhiyeva paṭikujjitvā adāsi, aññehi ca ahatavatthakapilagāvidānādīhi te santappesi. Atha nesaṃ sabbakāmehi santappitānaṃ brāhmaṇānaṃ supinaṃ ārocāpetvā ‘‘kiṃ bhavissatī’’ti pucchi. Brāhmaṇā āhaṃsu – ‘‘mā cintayi, mahārāja, deviyā te kucchimhi gabbho patiṭṭhito, so ca kho purisagabbho, na itthigabbho, putto te bhavissati, so sace agāraṃ ajjhāvasissati, rājā bhavissati cakkavattī. Sace agārā nikkhamma pabbajissati, buddho bhavissati loke vivaṭacchado’’ti.

Bodhisattassa pana mātukucchimhi paṭisandhiggahaṇakkhaṇeyeva ekappahāreneva sakaladasasahassī lokadhātu saṅkampi sampakampi sampavedhi. **Dvattiṃsa pubbanimittāni** pāturahesuṃ – dasasu cakkavāḷasahassesu appamāṇo obhāso phari. Tassa taṃ siriṃ daṭṭhukāmā viya andhā cakkhūni paṭilabhiṃsu, badhirā saddaṃ suṇiṃsu, mūgā samālapiṃsu, khujjā ujugattā ahesuṃ, paṅgulā padasā gamanaṃ paṭilabhiṃsu, bandhanagatā sabbasattā andubandhanādīhi mucciṃsu, sabbanirayesu aggī nibbāyiṃsu, pettivisayesu khuppipāsā vūpasamiṃsu, tiracchānānaṃ bhayaṃ nāhosi, sabbasattānaṃ rogo vūpasami, sabbasattā piyaṃvadā ahesuṃ, madhurenākārena assā hasiṃsu, vāraṇā gajjiṃsu, sabbatūriyāni sakaṃ sakaṃ ninnādaṃ muñciṃsu, aghaṭṭitāniyeva manussānaṃ hatthūpagādīni ābharaṇāni viraviṃsu, sabbā disā vippasannā ahesuṃ, sattānaṃ sukhaṃ uppādayamāno mudusītalo vāto vāyi, akālamegho vassi, pathavitopi udakaṃ ubbhijjitvā vissandi, pakkhino ākāsagamanaṃ vijahiṃsu, nadiyo asandamānā aṭṭhaṃsu, mahāsamuddo madhurodako ahosi, sabbatthakameva pañcavaṇṇehi padumehi sañchannatalo ahosi, thalajajalajādīni sabbapupphāni pupphiṃsu, rukkhānaṃ khandhesu khandhapadumāni, sākhāsu sākhāpadumāni, latāsu latāpadumāni pupphiṃsu, ghanasilātalāni bhinditvā uparūpari satapattāni hutvā daṇḍapadumāni nāma nikkhamiṃsu, ākāse olambakapadumāni nāma nibbattiṃsu, samantato pupphavassāni vassiṃsu. Ākāse dibbatūriyāni vajjiṃsu, sakaladasasahassī lokadhātu vaṭṭetvā vissaṭṭhamālāguḷo viya, uppīḷetvā baddhamālākalāpo viya, alaṅkatapaṭiyattamālāsanaṃ viya ca ekamālāmālinī vipphurantavāḷabījanī pupphadhūpagandhaparivāsitā paramasobhaggappattā ahosi.

Evaṃ gahitapaṭisandhikassa bodhisattassa paṭisandhiggahaṇakālato paṭṭhāya bodhisattassa ceva bodhisattamātuyā ca upaddavanivāraṇatthaṃ khaggahatthā cattāro devaputtā ārakkhaṃ gaṇhiṃsu. Bodhisattassa mātuyā purisesu rāgacittaṃ nuppajji, lābhaggayasaggappattā ca ahosi sukhinī akilantakāyā.

Bodhisattañca antokucchigataṃ vippasanne maṇiratane āvutapaṇḍusuttaṃ viya passati. Yasmā ca bodhisattena vasitakucchi nāma cetiyagabbhasadisā hoti, na sakkā aññena sattena āvasituṃ vā paribhuñjituṃ vā, tasmā bodhisattamātā sattāhajāte bodhisatte kālaṃ katvā tusitapure nibbatti. Yathā ca aññā itthiyo dasamāse appatvāpi atikkamitvāpi nisinnāpi nipannāpi vijāyanti, na evaṃ bodhisattamātā. Sā pana bodhisattaṃ dasamāse kucchinā pariharitvā ṭhitāva vijāyati. Ayaṃ **bodhisattamātudhammatā**.

Mahāmāyāpi devī pattena telaṃ viya dasamāse kucchinā bodhisattaṃ pariharitvā paripuṇṇagabbhā ñātigharaṃ gantukāmā suddhodanamahārājassa ārocesi – ‘‘icchāmahaṃ, deva, kulasantakaṃ devadahanagaraṃ gantu’’nti. Rājā ‘‘sādhū’’ti sampaṭicchitvā kapilavatthuto yāva devadahanagarā maggaṃ samaṃ kāretvā kadalipuṇṇaghaṭadhajapaṭākādīhi alaṅkārehi alaṅkārāpetvā deviṃ sovaṇṇasivikāya nisīdāpetvā amaccasahassena ukkhipāpetvā mahantena parivārena pesesi. Dvinnaṃ pana nagarānaṃ antare ubhayanagaravāsīnampi lumbinīvanaṃ nāma maṅgalasālavanaṃ atthi. Tasmiṃ samaye mūlato paṭṭhāya yāva aggasākhā sabbaṃ ekapāliphullaṃ ahosi, sākhantarehi ceva pupphantarehi ca pañcavaṇṇā bhamaragaṇā nānappakārā ca sakuṇasaṅghā madhurassarena vikūjantā vicaranti. Sakalaṃ lumbinīvanaṃ cittalatāvanasadisaṃ, mahānubhāvassa rañño susajjitaāpānamaṇḍalaṃ viya ahosi. Deviyā taṃ disvā sālavane kīḷitukāmatā udapādi. Amaccā deviṃ gahetvā sālavanaṃ pavisiṃsu. Sā maṅgalasālamūlaṃ upagantvā sālasākhaṃ gaṇhitukāmā ahosi, sālasākhā suseditavettaggaṃ viya oṇamitvā deviyā hatthasamīpaṃ upagañchi. Sā hatthaṃ pasāretvā sākhaṃ aggahesi. Tāvadeva ca deviyā kammajavātā caliṃsu, athassā sāṇiṃ parikkhipāpetvā mahājano paṭikkami, sālasākhaṃ gahetvā tiṭṭhamānāya eva cassā gabbhavuṭṭhānaṃ ahosi. Taṅkhaṇaññeva cattāro visuddhacittā mahābrahmāno suvaṇṇajālaṃ ādāya sampattā. Te tena suvaṇṇajālena bodhisattaṃ sampaṭicchitvā mātu purato ṭhatvā ‘‘attamanā, devi, hohi, mahesakkho te putto uppanno’’ti āhaṃsu.

Yathā pana aññe sattā mātukucchito nikkhamantā paṭikūlena asucinā makkhitā nikkhamanti, na evaṃ bodhisatto. So pana dhammāsanato otaranto dhammakathiko viya, nisseṇito otaranto puriso viya ca dve hatthe dve ca pāde pasāretvā ṭhitakova mātukucchisambhavena kenaci asucinā amakkhito suddho visado kāsikavatthe nikkhittamaṇiratanaṃ viya jotento mātukucchito nikkhami. Evaṃ santepi bodhisattassa ca bodhisattamātuyā ca sakkāratthaṃ ākāsato dve udakadhārā nikkhamitvā bodhisattassa ca bodhisattamātuyā ca sarīre utuṃ gāhāpesuṃ.

Atha naṃ suvaṇṇajālena paṭiggahetvā ṭhitānaṃ brahmānaṃ hatthato cattāro mahārājāno maṅgalasammatāya sukhasamphassāya ajinappaveṇiyā gaṇhiṃsu, tesaṃ hatthato manussā dukūlacumbaṭakena gaṇhiṃsu, manussānaṃ hatthato muccitvā pathaviyaṃ patiṭṭhāya puratthimadisaṃ olokesi, anekāni cakkavāḷasahassāni ekaṅgaṇāni ahesuṃ. Tattha devamanussā gandhamālādīhi pūjayamānā ‘‘mahāpurisa, idha tumhehi sadiso añño natthi, kutettha uttaritaro’’ti āhaṃsu. Evaṃ catasso disā, catasso anudisā ca heṭṭhā, uparīti dasapi disā anuviloketvā attanā sadisaṃ kañci adisvā ‘‘ayaṃ uttarādisā’’ti sattapadavītihārena agamāsi mahābrahmunā setacchattaṃ dhārayamānena, suyāmena vāḷabījaniṃ, aññāhi ca devatāhi sesarājakakudhabhaṇḍahatthāhi anugammamāno. Tato sattamapade ṭhito ‘‘aggohamasmi lokassā’’tiādikaṃ āsabhiṃ vācaṃ nicchārento sīhanādaṃ nadi.

Bodhisatto hi tīsu attabhāvesu mātukucchito nikkhantamattova vācaṃ nicchāresi mahosadhattabhāve, vessantarattabhāve, imasmiṃ attabhāve cāti. Mahosadhattabhāve kirassa mātukucchito nikkhamantasseva sakko devarājā āgantvā candanasāraṃ hatthe ṭhapetvā gato. So taṃ muṭṭhiyaṃ katvāva nikkhanto. Atha naṃ mātā ‘‘tāta, kiṃ gahetvā āgatosī’’ti pucchi. ‘‘Osadhaṃ, ammā’’ti. Iti osadhaṃ gahetvā āgatattā ‘‘osadhadārako’’tvevassa nāmaṃ akaṃsu. Taṃ osadhaṃ gahetvā cāṭiyaṃ pakkhipiṃsu, āgatāgatānaṃ andhabadhirādīnaṃ tadeva sabbarogavūpasamāya bhesajjaṃ ahosi. Tato ‘‘mahantaṃ idaṃ osadhaṃ, mahantaṃ idaṃ osadha’’nti uppannavacanaṃ upādāya ‘‘mahosadho’’tvevassa nāmaṃ jātaṃ. Vessantarattabhāve pana mātukucchito nikkhamanto dakkhiṇahatthaṃ pasāretvāva ‘‘atthi nu kho, amma, kiñci gehasmiṃ, dānaṃ dassāmī’’ti vadanto nikkhami. Athassa mātā ‘‘sadhane kule nibbattosi, tātā’’ti puttassa hatthaṃ attano hatthatale katvā sahassatthavikaṃ ṭhapāpesi. Imasmiṃ pana attabhāve imaṃ sīhanādaṃ nadīti evaṃ bodhisatto tīsu attabhāvesu mātukucchito nikkhantamattova vācaṃ nicchāresi. Yathā ca paṭisandhiggahaṇakkhaṇe tathā jātikkhaṇepissa dvattiṃsa pubbanimittāni pāturahesuṃ. Yasmiṃ pana samaye amhākaṃ bodhisatto lumbinīvane jāto, tasmiṃyeva samaye **rāhulamātā**devī,

ānandatthero,**channo** amacco, **kāḷudāyī** amacco, **kaṇḍako** assarājā, **mahābodhirukkho,** catasso **nidhikumbhiyo** ca jātā. Tattha ekā nidhikumbhī gāvutappamāṇā, ekā aḍḍhayojanappamāṇā, ekā tigāvutappamāṇā, ekā yojanappamāṇā. Gambhīrato pathavīpariyantā eva ahosīti. Ime **satta sahajātā** nāma.

Ubhayanagaravāsino bodhisattaṃ gahetvā kapilavatthunagarameva agamaṃsu. Taṃ divasaṃyeva ca ‘‘kapilavatthunagare suddhodanamahārājassa putto jāto, ayaṃ kumāro bodhimūle nisīditvā buddho bhavissatī’’ti tāvatiṃsabhavane haṭṭhatuṭṭhā devasaṅghā celukkhepādīni pavattentā kīḷiṃsu. Tasmiṃ samaye suddhodanamahārājassa kulūpako aṭṭhasamāpattilābhī **kāladevalo** nāma tāpaso bhattakiccaṃ katvā divāvihāratthāya tāvatiṃsabhavanaṃ gantvā tattha divāvihāraṃ nisinno tā devatā tathā kīḷamānā disvā ‘‘kiṃ kāraṇā tumhe evaṃ tuṭṭhamānasā kīḷatha, mayhampetaṃ kāraṇaṃ kathethā’’ti pucchi. Devatā āhaṃsu – ‘‘mārisa, suddhodanamahārājassa putto jāto, so bodhimaṇḍe nisīditvā buddho hutvā dhammacakkaṃ pavattessati, ‘tassa anantaṃ buddhalīḷaṃ daṭṭhuṃ, dhammañca sotuṃ lacchāmā’ti iminā kāraṇena tuṭṭhāmhā’’ti. Tāpaso tāsaṃ vacanaṃ sutvā khippaṃ devalokato oruyha rājanivesanaṃ pavisitvā paññattāsane nisinno ‘‘putto kira te, mahārāja, jāto, passissāmi na’’nti āha. Rājā alaṅkatapaṭiyattaṃ kumāraṃ āharāpetvā tāpasaṃ vandāpetuṃ abhihari. Bodhisattassa pādā parivattitvā tāpasassa jaṭāsu patiṭṭhahiṃsu. Bodhisattassa hi tenattabhāvena vanditabbayuttako nāma añño natthi. Sace hi ajānantā bodhisattassa sīsaṃ tāpasassa pādamūle ṭhapeyyuṃ, sattadhā tassa muddhā phaleyya. Tāpaso ‘‘na me attānaṃ nāsetuṃ yutta’’nti uṭṭhāyāsanā bodhisattassa añjaliṃ paggahesi. Rājā taṃ acchariyaṃ disvā attano puttaṃ vandi.

Tāpaso atīte cattālīsa kappe, anāgate cattālīsāti asīti kappe anussarati. Bodhisattassa lakkhaṇasampattiṃ disvā ‘‘bhavissati nu kho buddho, udāhu no’’ti āvajjetvā upadhārento ‘‘nissaṃsayena buddho bhavissatī’’ti ñatvā ‘‘acchariyapuriso aya’’nti sitaṃ akāsi. Tato ‘‘ahaṃ imaṃ acchariyapurisaṃ buddhabhūtaṃ daṭṭhuṃ labhissāmi nu kho, no’’ti upadhārento ‘‘na labhissāmi, antarāyeva kālaṃ katvā buddhasatenapi buddhasahassenapi gantvā bodhetuṃ asakkuṇeyye arūpabhave nibbattissāmī’’ti disvā ‘‘evarūpaṃ nāma acchariyapurisaṃ buddhabhūtaṃ daṭṭhuṃ na labhissāmi, mahatī vata me jāni bhavissatī’’ti parodi.

Manussā disvā ‘‘amhākaṃ ayyo idāneva hasitvā puna paroditvā patiṭṭhito, kiṃ nu kho, bhante, amhākaṃ ayyaputtassa koci antarāyo bhavissatī’’ti taṃ pucchiṃsu. ‘‘Natthetassa antarāyo, nissaṃsayena buddho bhavissatī’’ti. ‘‘Atha kasmā, bhante, paroditthā’’ti? ‘‘Evarūpaṃ purisaṃ buddhabhūtaṃ daṭṭhuṃ na labhissāmi, ‘mahatī vata me jāni bhavissatī’ti attānaṃ anusocanto rodāmī’’ti āha. Tato so ‘‘kiṃ nu kho me ñātakesu koci ekaṃ buddhabhūtaṃ daṭṭhuṃ labhissatī’’ti upadhārento attano bhāgineyyaṃ nālakadārakaṃ addasa. So bhaginiyā gehaṃ gantvā ‘‘kahaṃ te putto nālako’’ti? ‘‘Atthi gehe, ayyā’’ti. ‘‘Pakkosāhi na’’nti pakkosāpetvā attano santikaṃ āgataṃ kumāraṃ āha – ‘‘tāta, suddhodanamahārājassa kule putto jāto, buddhaṅkuro eso, pañcatiṃsa vassāni atikkamitvā buddho bhavissati, tvaṃ etaṃ daṭṭhuṃ labhissasi, ajjeva pabbajāhī’’ti. Sattāsītikoṭidhane kule nibbattadārakopi ‘‘na maṃ mātulo anatthe niyojessatī’’ti cintetvā tāvadeva antarāpaṇato kāsāyāni ceva mattikāpattañca āharāpetvā kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā ‘‘yo loke uttamapuggalo, taṃ uddissa mayhaṃ pabbajjā’’ti bodhisattābhimukhaṃ añjaliṃ paggayha pañcapatiṭṭhitena vanditvā pattaṃ thavikāya pakkhipitvā aṃsakūṭe olaggetvā himavantaṃ pavisitvā samaṇadhammaṃ akāsi. So paramābhisambodhippattaṃ tathāgataṃ upasaṅkamitvā nālakapaṭipadaṃ kathāpetvā puna himavantaṃ pavisitvā arahattaṃ patvā ukkaṭṭhapaṭipadaṃ paṭipanno satteva māse āyuṃ pāletvā ekaṃ suvaṇṇapabbataṃ nissāya ṭhitakova anupādisesāya nibbānadhātuyā parinibbāyi.

Bodhisattampi kho pañcamadivase sīsaṃ nhāpetvā ‘‘nāmaggahaṇaṃ gaṇhissāmā’’ti rājabhavanaṃ catujjātiyagandhehi vilimpetvā lājapañcamakāni pupphāni vikiritvā asambhinnapāyāsaṃ sampādetvā tiṇṇaṃ vedānaṃ pāraṅgate aṭṭhasataṃ brāhmaṇe nimantetvā rājabhavane nisīdāpetvā subhojanaṃ bhojāpetvā mahāsakkāraṃ katvā ‘‘kiṃ nu kho bhavissatī’’ti lakkhaṇāni pariggahāpesuṃ. Tesu –

> ‘‘Rāmo dhajo lakkhaṇo cāpi mantī, yañño subhojo suyāmo sudatto;
> Ete tadā aṭṭha ahesuṃ brāhmaṇā, chaḷaṅgavā mantaṃ viyākariṃsū’’ti. (ma. ni. aṭṭha. 1.284) –

Ime aṭṭheva brāhmaṇā **lakkhaṇapariggāhakā** ahesuṃ. Paṭisandhiggahaṇadivase supinopi eteheva pariggahito. Tesu satta janā dve aṅguliyo ukkhipitvā dvidhā naṃ byākariṃsu – ‘‘imehi lakkhaṇehi samannāgato sace agāraṃ ajjhāvasissati, rājā bhavissati cakkavattī, sace pabbajissati, buddho bhavissatī’’ti sabbaṃ cakkavattirañño sirivibhavaṃ ācikkhiṃsu. Tesaṃ pana sabbadaharo gottato koṇḍañño nāma māṇavo bodhisattassa varalakkhaṇasampattiṃ oloketvā ‘‘imassa agāramajjhe ṭhānakāraṇaṃ natthi, ekantenesa vivaṭacchado buddho bhavissatī’’ti ekameva aṅguliṃ ukkhipitvā ekaṃsabyākaraṇaṃ byākāsi. Ayañhi katādhikāro pacchimabhavikasatto paññāya itare satta jane abhibhavitvā imehi lakkhaṇehi samannāgatassa bodhisattassa ekantabuddhabhāvasaṅkhātaṃ ekameva gahiṃ addasa, tasmā ekaṃ aṅguliṃ ukkhipitvā evaṃ byākāsi. Athassa nāmaṃ gaṇhantā sabbalokassa atthasiddhikarattā **‘‘siddhattho’’**ti nāmaṃ akaṃsu.

Atha kho te brāhmaṇā attano attano gharāni gantvā putte āmantayiṃsu – ‘‘tātā, amhe mahallakā, suddhodanamahārājassa puttaṃ sabbaññutaṃ pattaṃ mayaṃ sambhāveyyāma vā no vā, tumhe tasmiṃ kumāre sabbaññutaṃ patte tassa sāsane pabbajeyyāthā’’ti. Te sattapi janā yāvatāyukaṃ ṭhatvā yathākammaṃ gatā, koṇḍaññamāṇavoyeva pana arogo ahosi. So mahāsatte vuddhimanvāya mahābhinikkhamanaṃ nikkhamitvā pabbajitvā anakkamena uruvelaṃ gantvā ‘‘ramaṇīyo vata ayaṃ bhūmibhāgo, alaṃ vatidaṃ padhānatthikassa kulaputtassa padhānāyā’’ti cittaṃ uppādetvā tattha vāsaṃ upagate ‘‘mahāpuriso pabbajito’’ti sutvā tesaṃ brāhmaṇānaṃ putte upasaṅkamitvā evamāha – ‘‘siddhatthakumāro kira pabbajito, so nissaṃsayena buddho bhavissati. Sace tumhākaṃ pitaro arogā assu, ajja nikkhamitvā pabbajeyyuṃ. Sace tumhepi iccheyyātha, etha, mayaṃ taṃ mahāpurisaṃ anupabbajissāmā’’ti. Te sabbe ekacchandā bhavituṃ nāsakkhiṃsu, tesu tayo janā na pabbajiṃsu, koṇḍaññabrāhmaṇaṃ jeṭṭhakaṃ katvā itare cattāro pabbajiṃsu. Te pañcapi janā **pañcavaggiya**therā nāma jātā.

Tadā pana suddhodanarājā – ‘‘kiṃ disvā mayhaṃ putto pabbajissatī’’ti pucchi. ‘‘Cattāri pubbanimittānī’’ti. ‘‘Katarañca katarañcā’’ti? ‘‘Jarājiṇṇaṃ, byādhitaṃ, mataṃ, pabbajita’’nti. Rājā ‘‘ito paṭṭhāya evarūpānaṃ mama puttassa santikaṃ upasaṅkamituṃ mā adattha, mayhaṃ puttassa buddhabhāvena kammaṃ natthi, ahaṃ mama puttaṃ dvisahassadīpaparivārānaṃ, catunnaṃ mahādīpānaṃ, issariyādhipaccaṃ cakkavattirajjaṃ karontaṃ chattiṃsayojanaparimaṇḍalāya parisāya parivutaṃ gaganatale vicaramānaṃ passitukāmo’’ti. Evañca pana vatvā imesaṃ catuppakārānaṃ nimittānaṃ kumārassa cakkhupathe āgamananivāraṇatthaṃ catūsu disāsu gāvute gāvute ārakkhaṃ ṭhapesi. Taṃ divasañca maṅgalaṭṭhāne sannipatitesu asītiyā ñātikulasahassesu ekameko ekamekaṃ puttaṃ paṭijāni – ‘‘ayaṃ buddho vā hotu rājā vā, mayaṃ ekametaṃ puttaṃ dassāma. Sacepi buddho bhavissati, khattiyasamaṇagaṇeheva parivārito vicarissati. Sacepi rājā bhavissati, khattiyakumāreheva purakkhataparivārito vicarissatī’’ti. Rājāpi bodhisattassa uttamarūpasampannā vigatasabbadosā dhātiyo paccupaṭṭhāpesi. Bodhisatto mahantena parivārena mahantena sirisobhaggena vaḍḍhati.

Athekadivasaṃ rañño **vappamaṅgalaṃ** nāma ahosi. Taṃ divasaṃ sakalanagaraṃ devanagaraṃ viya alaṅkaronti, sabbe dāsakammakarādayo ahatavatthanivatthā gandhamālādipaṭimaṇḍitā rājakule sannipatanti, rañño kammante naṅgalasahassaṃ yojayanti, tasmiṃ pana divase ekenūnaaṭṭhasatanaṅgalāni saddhiṃ balibaddarasmiyottehi rajataparikkhatāni honti. Rañño ālambananaṅgalaṃ pana rattasuvaṇṇaparikkhataṃ hoti. Balibaddānaṃ siṅgarasmipatodāpi suvaṇṇaparikkhatāva honti. Rājā mahāparivārena nikkhamanto puttaṃ gahetvāva agamāsi. Kammantaṭṭhāne eko jamburukkho bahalapalāso sandacchāyo ahosi. Tassa heṭṭhā kumārassa sayanaṃ paññāpetvā upari suvaṇṇatārakakhacitavitānaṃ bandhāpetvā sāṇipākārena parikkhipāpetvā ārakkhaṃ ṭhapetvā rājā sabbālaṅkāraṃ alaṅkaritvā amaccagaṇaparivuto naṅgalakaraṇaṭṭhānaṃ agamāsi. Tattha rājā suvaṇṇanaṅgalaṃ gaṇhāti, amaccā ekenūnaaṭṭhasatarajatanaṅgalāni, kassakā sesanaṅgalāni. Te tāni gahetvā ito cito ca kasanti. Rājā pana orato vā pāraṃ gacchati, pārato vā oraṃ āgacchati.

Etasmiṃ ṭhāne mahāsampatti ahosi. Bodhisattaṃ parivāretvā nisinnā dhātiyo ‘‘rañño sampattiṃ passāmā’’ti antosāṇito bahi nikkhantā. Bodhisatto ito cito ca olokento kañci adisvāva vegena uṭṭhāya pallaṅkaṃ ābhujitvā ānāpāne pariggahetvā paṭhamajjhānaṃ nibbattesi. Dhātiyo khajjabhojjantare vicaramānā thokaṃ cirāyiṃsu. Sesarukkhānaṃ chāyā vītivattā, tassa pana jamburukkhassa chāyā parimaṇḍalā hutvā aṭṭhāsi. Dhātiyo ‘‘ayyaputto ekako’’ti vegena sāṇiṃ ukkhipitvā anto pavisamānā bodhisattaṃ sayane pallaṅkena nisinnaṃ tañca pāṭihāriyaṃ disvā gantvā rañño ārocesuṃ – ‘‘deva, kumāro evaṃ nisinno, aññesaṃ rukkhānaṃ chāyā vītivattā, jamburukkhassa pana chāyā parimaṇḍalā ṭhitā’’ti. Rājā vegenāgantvā pāṭihāriyaṃ disvā ‘‘ayaṃ te, tāta, dutiyavandanā’’ti puttaṃ vandi.

Atha anukkamena bodhisatto soḷasavassuddesiko jāto. Rājā bodhisattassa tiṇṇaṃ utūnaṃ anucchavike tayo pāsāde kāresi – ekaṃ navabhūmikaṃ, ekaṃ sattabhūmikaṃ, ekaṃ pañcabhūmikaṃ, cattālīsasahassā ca nāṭakitthiyo upaṭṭhāpesi. Bodhisatto devo viya accharāsaṅghaparivuto alaṅkatanāṭakitthīhi parivuto nippurisehi tūriyehi paricāriyamāno mahāsampattiṃ anubhavanto utuvārena tīsu pāsādesu vihāsi. Rāhulamātā panassa devī aggamahesī ahosi.

Tassevaṃ mahāsampattiṃ anubhavantassa ekadivasaṃ ñātisaṅghassa abbhantare ayaṃ kathā udapādi – ‘‘siddhattho kīḷāpasutova vicarati, na kiñci sippaṃ sikkhati, saṅgāme paccupaṭṭhite kiṃ karissatī’’ti? Rājā bodhisattaṃ pakkosāpetvā ‘‘tāta, tava ñātakā ‘siddhattho kiñci sippaṃ asikkhitvā kīḷāpasutova vicaratī’ti vadanti, ettha kiṃ sattu pattakāle maññasī’’ti? ‘‘Deva, mama sippaṃ sikkhanakiccaṃ natthi, nagare mama sippadassanatthaṃ bheriṃ carāpetha ‘ito sattame divase ñātakānaṃ sippaṃ dassessāmī’’’ti. Rājā tathā akāsi. Bodhisatto akkhaṇavedhivālavedhidhanuggahe sannipātāpetvā mahājanassa majjhe aññehi dhanuggahehi asādhāraṇaṃ ñātakānaṃ dvādasavidhaṃ sippaṃ dassesi. Taṃ **sarabhaṅgajātake** āgatanayeneva veditabbaṃ. Tadā tassa ñātisaṅgho nikkaṅkho ahosi.

Athekadivasaṃ bodhisatto uyyānabhūmiṃ gantukāmo sārathiṃ āmantetvā ‘‘rathaṃ yojehī’’ti āha. So ‘‘sādhū’’ti paṭissuṇitvā mahārahaṃ uttamarathaṃ sabbālaṅkārena alaṅkaritvā kumudapattavaṇṇe cattāro maṅgalasindhave yojetvā bodhisattassa paṭivedesi. Bodhisatto devavimānasadisaṃ rathaṃ abhiruhitvā uyyānābhimukho agamāsi. Devatā ‘‘siddhatthakumārassa abhisambujjhanakālo āsanno, pubbanimittaṃ dassessāmā’’ti ekaṃ devaputtaṃ jarājiṇṇaṃ khaṇḍadantaṃ palitakesaṃ vaṅkaṃ obhaggasarīraṃ daṇḍahatthaṃ pavedhamānaṃ katvā dassesuṃ. Taṃ bodhisatto ceva sārathi ca passanti. Tato bodhisatto, ‘‘samma, ko nāmesa puriso, kesāpissa na yathā aññesa’’nti mahāpadāne (dī. ni. 2.45) āgatanayena sārathiṃ pucchitvā tassa vacanaṃ sutvā ‘‘dhiratthu vata, bho, jāti, yatra hi nāma jātassa jarā paññāyissatī’’ti saṃviggahadayo tatova paṭinivattitvā pāsādameva abhiruhi. Rājā ‘‘kiṃ kāraṇā mama putto khippaṃ paṭinivattī’’ti pucchi. ‘‘Jiṇṇapurisaṃ disvā, devā’’ti. ‘‘Jiṇṇakaṃ disvā pabbajissatīti āhaṃsu, kasmā maṃ nāsetha, sīghaṃ puttassa nāṭakāni sajjetha, sampattiṃ anubhavanto pabbajjāya satiṃ na karissatī’’ti vatvā ārakkhaṃ vaḍḍhetvā sabbadisāsu addhayojane addhayojane ārakkhaṃ ṭhapesi.

Punekadivasaṃ bodhisatto tatheva uyyānaṃ gacchanto devatābhinimmitaṃ byādhitaṃ purisaṃ disvā purimanayeneva pucchitvā saṃviggahadayo nivattitvā pāsādaṃ abhiruhi. Rājāpi pucchitvā heṭṭhā vuttanayeneva saṃvidahitvā puna vaḍḍhetvā samantā tigāvutappamāṇe padese ārakkhaṃ ṭhapesi. Aparampi ekadivasaṃ bodhisatto tatheva uyyānaṃ gacchanto devatābhinimmitaṃ kālaṅkataṃ disvā purimanayeneva pucchitvā saṃviggahadayo puna nivattitvā pāsādaṃ abhiruhi. Rājāpi pucchitvā heṭṭhā vuttanayeneva saṃvidahitvā puna vaḍḍhetvā samantato yojanappamāṇe padese ārakkhaṃ ṭhapesi. Aparaṃ panekadivasaṃ uyyānaṃ gacchanto tatheva devatābhinimmitaṃ sunivatthaṃ supārutaṃ pabbajitaṃ disvā ‘‘ko nāmeso sammā’’hi sārathiṃ pucchi. Sārathi kiñcāpi buddhuppādassa abhāvā pabbajitaṃ vā pabbajitaguṇe vā na jānāti, devatānubhāvena pana ‘‘pabbajito nāmāyaṃ, devā’’ti vatvā pabbajjāya guṇe vaṇṇesi. Bodhisatto pabbajjāya ruciṃ uppādetvā taṃ divasaṃ uyyānaṃ agamāsi. Dīghabhāṇakā panāhu – ‘‘cattāripi nimittāni ekadivaseneva disvā agamāsī’’ti.

So tattha divasabhāgaṃ kīḷitvā maṅgalapokkharaṇiyaṃ nhāyitvā atthaṅgate sūriye maṅgalasilāpaṭṭe nisīdi attānaṃ alaṅkārāpetukāmo, athassa paricārakapurisā nānāvaṇṇāni dussāni nānappakārā ābharaṇavikatiyo mālāgandhavilepanāni ca ādāya samantā parivāretvā aṭṭhaṃsu. Tasmiṃ khaṇe sakkassa nisinnāsanaṃ uṇhaṃ ahosi. So ‘‘ko nu kho maṃ imamhā ṭhānā cāvetukāmosī’’ti upadhārento bodhisattassa alaṅkāretukāmataṃ ñatvā vissakammaṃ āmantesi – ‘‘samma vissakamma, siddhatthakumāro ajja aḍḍharattasamaye mahābhinikkhamanaṃ nikkhamissati, ayamassa pacchimo alaṅkāro, tvaṃ uyyānaṃ gantvā mahāpurisaṃ dibbālaṅkārehi alaṅkarohī’’ti. So ‘‘sādhū’’ti paṭissuṇitvā devānubhāvena taṅkhaṇaññeva bodhisattaṃ upasaṅkamitvā tasseva kappakasadiso hutvā dibbadussena bodhisattassa sīsaṃ veṭhesi. Bodhisatto hatthasamphasseneva ‘‘nāmaṃ manusso, devaputto aya’’nti aññāsi. Veṭhanena veṭhitamatte sīse moḷiyaṃ maṇiratanākārena dussasahassaṃ abbhuggañchi, puna veṭhentassa dussasahassanti dasakkhattuṃ veṭhentassa dasa dussasahassāni abbhuggacchiṃsu. ‘‘Sīsaṃ khuddakaṃ, dussāni bahūni, kathaṃ abbhuggatānī’’ti na cintetabbaṃ. Tesu hi sabbamahantaṃ āmalakapupphappamāṇaṃ, avasesāni kadambakapupphappamāṇāni ahesuṃ. Bodhisattassa sīsaṃ kiñjakkhagavacchitaṃ viya kuyyakapupphaṃ ahosi.

Athassa sabbālaṅkārapaṭimaṇḍitassa sabbatālāvacaresu sakāni sakāni paṭibhānāni dassayantesu, brāhmaṇesu ‘‘jayanandā’’tiādivacanehi, sutamaṅgalikādīsu ca nānappakārehi maṅgalavacanatthutighosehi sambhāventesu sabbālaṅkārapaṭimaṇḍitaṃ taṃ rathavaraṃ abhiruhi. Tasmiṃ samaye ‘‘rāhulamātā puttaṃ vijātā’’ti sutvā suddhodanamahārājā ‘‘puttassa me tuṭṭhiṃ nivedethā’’ti sāsanaṃ pahiṇi. Bodhisatto taṃ sutvā ‘‘rāhu jāto, bandhanaṃ jāta’’nti āha. Rājā ‘‘kiṃ me putto avacā’’ti pucchitvā taṃ vacanaṃ sutvā ‘‘ito paṭṭhāya me nattā **‘rāhulakumāro’**tveva nāma hotū’’ti āha.

Bodhisattopi kho rathavaraṃ āruyha atimahantena yasena atimanoramena sirisobhaggena nagaraṃ pāvisi. Tasmiṃ samaye **kisāgotamī** nāma khattiyakaññā uparipāsādavaratalagatā nagaraṃ padakkhiṇaṃ kurumānassa bodhisattassa rūpasiriṃ disvā pītisomanassajātā imaṃ udānaṃ udānesi –

> ‘‘Nibbutā nūna sā mātā, nibbuto nūna so pitā;
> Nibbutā nūna sā nārī, yassāyaṃ īdiso patī’’ti. (dha. sa. aṭṭha. nidānakathā); –

Bodhisatto taṃ sutvā cintesi – ‘‘ayaṃ evamāha – ‘evarūpaṃ attabhāvaṃ passantiyā mātu hadayaṃ nibbāyati, pitu hadayaṃ nibbāyati, pajāpatiyā hadayaṃ nibbāyatī’ti. Kismiṃ nu kho nibbute hadayaṃ nibbutaṃ nāma hotī’’ti. Athassa kilesesu virattamanassa etadahosi – ‘‘rāgaggimhi nibbute nibbutaṃ nāma hoti, dosaggimhi nibbute nibbutaṃ nāma hoti, mohaggimhi nibbute nibbutaṃ nāma hoti, mānadiṭṭhiādīsu sabbakilesadarathesu nibbutesu nibbutaṃ nāma hotī’’ti. ‘‘Ayaṃ me sussavanaṃ sāveti, ahañhi nibbānaṃ gavesanto vicarāmi, ajjeva mayā gharāvāsaṃ chaḍḍetvā nikkhamma pabbajitvā nibbānaṃ gavesituṃ vaṭṭati, ayaṃ imissā ācariyabhāgo hotū’’ti kaṇṭhato omuñcitvā kisāgotamiyā satasahassagghanakaṃ muttāhāraṃ pesesi. Sā ‘‘siddhatthakumāro mayi paṭibaddhacitto hutvā paṇṇākāraṃ pesetī’’ti somanassajātā ahosi.

Bodhisattopi mahantena sirisobhaggena attano pāsādaṃ abhiruhitvā sirisayane nipajji. Tāvadeva ca naṃ sabbālaṅkārapaṭimaṇḍitā naccagītādīsu susikkhitā devakaññā viya rūpasobhaggappattā nāṭakitthiyo nānātūriyāni gahetvā samparivāretvā abhiramāpentiyo naccagītavāditāni payojayiṃsu. Bodhisatto kilesesu virattacittatāya naccādīsu anabhirato muhuttaṃ niddaṃ okkami. Tāpi itthiyo ‘‘yassatthāya mayaṃ naccādīni payojema, so niddaṃ upagato, idāni kimatthaṃ kilamissāmā’’ti gahitagahitāni tūriyāni ajjhottharitvā nipajjiṃsu, gandhatelappadīpā jhāyanti. Bodhisatto pabujjhitvā sayanapiṭṭhe pallaṅkena nisinno addasa tā itthiyo tūriyabhaṇḍāni avattharitvā niddāyantiyo – ekaccā paggharitakheḷā, kilinnagattā, ekaccā dante khādantiyo, ekaccā kākacchantiyo, ekaccā vippalapantiyo, ekaccā vivaṭamukhī, ekaccā apagatavatthā pākaṭabībhacchasambādhaṭṭhānā. So tāsaṃ taṃ vippakāraṃ disvā bhiyyosomattāya kāmesu virattacitto ahosi. Tassa alaṅkatapaṭiyattaṃ sakkabhavanasadisampi taṃ mahātalaṃ vividhanānākuṇapabharitaṃ āmakasusānaṃ viya upaṭṭhāsi, tayo bhavā ādittagehasadisā khādiṃsu – ‘‘upaddutaṃ vata, bho, upassaṭṭhaṃ vata, bho’’ti udānaṃ pavattesi, ativiyassa pabbajjāya cittaṃ nami.

So ‘‘ajjeva mayā mahābhinikkhamanaṃ nikkhamituṃ vaṭṭatī’’ti sayanā vuṭṭhāya dvārasamīpaṃ gantvā ‘‘ko etthā’’ti āha. Ummāre sīsaṃ katvā nipanno channo – ‘‘ahaṃ, ayyaputta, channo’’ti āha. ‘‘Ajjāhaṃ mahābhinikkhamanaṃ nikkhamitukāmo, ekaṃ me assaṃ kappehī’’ti āha. So ‘‘sādhu, devā’’ti assabhaṇḍakaṃ gahetvā assasālaṃ gantvā gandhatelappadīpesu jalantesu sumanapaṭṭavitānassa heṭṭhā ramaṇīye bhūmibhāge ṭhitaṃ kaṇḍakaṃ assarājānaṃ disvā ‘‘ajja mayā imameva kappetuṃ vaṭṭatī’’ti kaṇḍakaṃ kappesi. So kappiyamānova aññāsi ‘‘ayaṃ kappanā ativiya gāḷhā, aññesu divasesu uyyānakīḷādigamanakāle kappanā viya na hoti, mayhaṃ ayyaputto ajja mahābhinikkhamanaṃ nikkhamitukāmo bhavissatī’’ti. Tato tuṭṭhamānaso mahāhasitaṃ hasi, so saddo sakalanagaraṃ pattharitvā gaccheyya. Devatā pana naṃ sannirumbhitvā na kassaci sotuṃ adaṃsu.

Bodhisattopi kho channaṃ pesetvāva ‘‘puttaṃ tāva passissāmī’’ti cintetvā nisinnapallaṅkato uṭṭhāya rāhulamātuyā vasanaṭṭhānaṃ gantvā gabbhadvāraṃ vivari. Tasmiṃ khaṇe antogabbhe gandhatelappadīpo jhāyati, rāhulamātā sumanamallikādīnaṃ pupphānaṃ ambaṇamattena abhippakiṇṇe sayane puttassa matthake hatthaṃ ṭhapetvā niddāyati. Bodhisatto ummāre pādaṃ ṭhapetvā ṭhitakova oloketvā ‘‘sacāhaṃ deviyā hatthaṃ apanetvā mama puttaṃ gaṇhissāmi, devī pabujjhissati, evaṃ me gamanantarāyo bhavissati, buddho hutvāva āgantvā puttaṃ passissāmī’’ti pāsādatalato otari. Yaṃ pana jātakaṭṭhakathāyaṃ ‘‘tadā sattāhajāto rāhulakumāro hotī’’ti vuttaṃ, taṃ sesaṭṭhakathāsu natthi, tasmā idameva gahetabbaṃ.

Evaṃ bodhisatto pāsādatalā otaritvā assasamīpaṃ gantvā evamāha – ‘‘tāta kaṇḍaka, tvaṃ ajja ekarattiṃ maṃ tāraya, ahaṃ taṃ nissāya buddho hutvā sadevakaṃ lokaṃ tārayissāmī’’ti. Tato ullaṅghitvā kaṇḍakassa piṭṭhiṃ abhiruhi. Kaṇḍako gīvato paṭṭhāya āyāmena aṭṭhārasahattho hoti, tadanucchavikena ubbedhena samannāgato thāmajavasampanno sabbaseto dhotasaṅkhasadiso. So sace haseyya vā padasaddaṃ vā kareyya, saddo sakalanagaraṃ avatthareyya, tasmā devatā attano ānubhāvena tassa yathā na koci suṇāti, evaṃ hasitasaddaṃ sannirumbhitvā akkamanaakkamanapadavāre hatthatalāni upanāmesuṃ. Bodhisatto assavarassa piṭṭhivemajjhagato channaṃ assassa vāladhiṃ gāhāpetvā aḍḍharattasamaye mahādvārasamīpaṃ patto. Tadā pana rājā ‘‘evaṃ mama putto yāya kāyaci velāya nagaradvāraṃ vivaritvā nikkhamituṃ na sakkhissatī’’ti dvīsu dvārakavāṭesu ekekaṃ purisasahassena vivaritabbaṃ kāresi. Bodhisatto pana thāmabalasampanno hatthigaṇanāya koṭisahassahatthīnaṃ balaṃ dhāresi, purisagaṇanāya dasakoṭisahassapurisānaṃ balaṃ dhāresi. So cintesi – ‘‘sace dvāraṃ na vivariyyati, ajja kaṇḍakassa piṭṭhe nisinnova vāladhiṃ gahetvā ṭhitena channena saddhiṃyeva kaṇḍakaṃ ūruhi nippīḷetvā aṭṭhārasahatthubbedhaṃ pākāraṃ uppatitvā atikkamissāmī’’ti. Channopi cintesi – ‘‘sace dvāraṃ na vivariyyati, ahaṃ attano sāmikaṃ ayyaputtaṃ khandhe nisīdāpetvā kaṇḍakaṃ dakkhiṇena hatthena kucchiyaṃ parikkhipanto upakacchantare katvā pākāraṃ uppatitvā atikkamissāmī’’ti. Kaṇḍakopi cintesi – ‘‘sace dvāraṃ na vivariyyati, ahaṃ attano sāmikaṃ piṭṭhe yathānisinnameva channena vāladhiṃ gahetvā ṭhitena saddhiṃyeva ukkhipitvā pākāraṃ uppatitvā atikkamissāmī’’ti. Sace dvāraṃ na vivareyya, yathācintitameva tesu tīsu janesu aññataro sampādeyya. Dvāre pana adhivatthā devatā dvāraṃ vivari.

Tasmiṃyeva khaṇe **māro** pāpimā ‘‘bodhisattaṃ nivattessāmī’’ti āgantvā ākāse ṭhito āha – ‘‘mārisa, mā nikkhami, ito te sattame divase cakkaratanaṃ pātubhavissati, dvisahassaparittadīpaparivārānaṃ catunnaṃ mahādīpānaṃ rajjaṃ kāressasi, nivatta, mārisā’’ti. ‘‘Kosi tva’’nti? ‘‘Ahaṃ vasavattī’’ti. ‘‘Māra, jānāmahaṃ mayhaṃ cakkaratanassa pātubhāvaṃ, anatthikohaṃ rajjena, dasasahassilokadhātuṃ unnādetvā buddho bhavissāmī’’ti āha. Māro ‘‘ito dāni te paṭṭhāya kāmavitakkaṃ vā byāpādavitakkaṃ vā vihiṃsāvitakkaṃ vā cintitakāle jānissāmī’’ti otārāpekkho chāyā viya anugacchanto anubandhi.

Bodhisattopi hatthagataṃ cakkavattirajjaṃ kheḷapiṇḍaṃ viya anapekkho chaḍḍetvā mahantena sakkārena nagarā nikkhami. Āsāḷhipuṇṇamāya uttarāsāḷhanakkhatte vattamāne, nikkhamitvā ca puna nagaraṃ apaloketukāmo jāto. Evañca panassa citte uppannamatteyeva – ‘‘mahāpurisa, na tayā nivattetvā olokanakammaṃ kata’’nti vadamānā viya mahāpathavī kulālacakkaṃ viya chijjitvā parivatti. Bodhisatto nagarābhimukho ṭhatvā nagaraṃ oloketvā tasmiṃ pathavippadese kaṇḍakanivattanacetiyaṭṭhānaṃ dassetvā gantabbamaggābhimukhaṃ kaṇḍakaṃ katvā pāyāsi mahantena sakkārena uḷārena sirisobhaggena. Tadā kirassa devatā purato saṭṭhi ukkāsahassāni dhārayiṃsu, pacchato saṭṭhi, dakkhiṇapassato saṭṭhi, vāmapassato saṭṭhīti. Aparā devatā cakkavāḷamukhavaṭṭiyaṃ aparimāṇā ukkā dhārayiṃsu. Aparā devatā ca nāgasupaṇṇādayo ca dibbehi gandhehi mālāhi cuṇṇehi dhūpehi pūjayamānā gacchanti, pāricchattakapupphehi ceva mandāravapupphehi ca ghanameghavuṭṭhikāle dhārāhi viya nabhaṃ nirantaraṃ ahosi, dibbāni saṃgītāni pavattiṃsu, samantato aṭṭha tūriyāni, saṭṭhi tūriyānīti aṭṭhasaṭṭhi tūriyasatasahassāni pavattayiṃsu. Tesaṃ saddo samuddakucchiyaṃ meghadhanitakālo viya, yugandharakucchiyaṃ sāgaranigghosakālo viya ca vattati.

Iminā sirisobhaggena gacchanto bodhisatto ekaratteneva tīṇi rajjāni atikkamma tiṃsayojanamatthake anomānadītīraṃ pāpuṇi. Kiṃ pana asso tato paraṃ gantuṃ na sakkotīti? No na sakkoti. So hi ekaṃ cakkavāḷagabbhaṃ nābhiyā ṭhitacakkassa nemivaṭṭiṃ maddanto viya antantena caritvā purepātarāsameva āgantvā attano sampāditaṃ bhattaṃ bhuñjituṃ samattho. Tadā pana devanāgasupaṇṇādīhi ākāse ṭhatvā ossaṭṭhehi gandhamālādīhi yāva ūruppadesā sañchannasarīraṃ ākaḍḍhitvā gandhamālājaṭaṃ chindantassa atipapañco ahosi, tasmā tiṃsayojanamattameva agamāsi. Atha bodhisatto nadītīre ṭhatvā channaṃ pucchi – ‘‘kā nāma ayaṃ nadī’’ti? ‘‘Anomā nāma, devā’’ti. ‘‘Amhākampi pabbajjā anomā bhavissatī’’ti paṇhiyā ghaṭṭento assassa saññaṃ adāsi. Asso ca uppatitvā aṭṭhusabhavitthārāya nadiyā pārimatīre aṭṭhāsi.

Bodhisatto assapiṭṭhito oruyha rajatapaṭṭasadise vāḷukāpuline ṭhatvā channaṃ āmantesi – ‘‘samma channa, tvaṃ mayhaṃ ābharaṇāni ceva kaṇḍakañca ādāya gaccha, ahaṃ pabbajissāmī’’ti. ‘‘Ahampi, deva, pabbajissāmī’’ti. Bodhisatto ‘‘na labbhā tayā pabbajituṃ, gaccheva tva’’nti tikkhattuṃ paṭibāhitvā ābharaṇāni ceva kaṇḍakañca paṭicchāpetvā cintesi – ‘‘ime mayhaṃ kesā samaṇasāruppā na honti, añño bodhisattassa kese chindituṃ yuttarūpo natthī’’ti. Tato ‘‘sayameva khaggena chindissāmī’’ti dakkhiṇena hatthena asiṃ gahetvā vāmahatthena moḷiyā saddhiṃ cūḷaṃ gahetvā chindi. Kesā dvaṅgulamattā hutvā dakkhiṇato āvaṭṭamānā sīsaṃ allīyiṃsu. Tesaṃ yāvajīvaṃ tadeva pamāṇaṃ ahosi, massu ca tadanurūpaṃ, puna kesamassuohāraṇakiccaṃ nāma nāhosi. Bodhisatto saha moḷiyā cūḷaṃ gahetvā ‘‘sacāhaṃ sambuddho bhavissāmi, ākāse tiṭṭhatu. No ce, bhūmiyaṃ patatū’’ti antalikkhe khipi. Sā cūḷā yojanappamāṇaṃ ṭhānaṃ abbhuggantvā ākāse aṭṭhāsi. Sakko devarājā dibbacakkhunā oloketvā yojaniyaratanacaṅkoṭakena sampaṭicchitvā tāvatiṃsabhavane **cūḷāmaṇicetiyaṃ** nāma patiṭṭhāpesi.

> ‘‘Chetvāna moḷiṃ varagandhavāsitaṃ, vehāyasaṃ ukkhipi sakyapuṅgavo;
> Sahassanetto sirasā paṭiggahi, ratanacaṅkoṭavarena vāsavo’’ti. (ma. ni. aṭṭha. 1.222);

Puna bodhisatto cintesi – ‘‘imāni kāsikavatthāni mayhaṃ na samaṇasāruppānī’’ti. Athassa kassapabuddhakāle purāṇasahāyako ghaṭikāramahābrahmā ekaṃ buddhantaraṃ jaraṃ appattena mittabhāvena cintesi – ‘‘ajja me sahāyako mahābhinikkhamanaṃ nikkhanto, samaṇaparikkhāramassa gahetvā gacchissāmī’’ti.

> ‘‘Ticīvarañca patto ca, vāsī sūci ca bandhanaṃ;
> Parissāvanena aṭṭhete, yuttayogassa bhikkhūno’’ti. –

Ime aṭṭha parikkhāre āharitvā adāsi. Bodhisato arahaddhajaṃ nivāsetvā uttamapabbajitavesaṃ gaṇhitvā ‘‘channa, tvaṃ mama vacanena mātāpitūnaṃ ārogyaṃ vadehī’’ti vatvā uyyojesi. Channo bodhisattaṃ vanditvā padakkhiṇaṃ katvā pakkāmi. Kaṇḍako pana channena saddhiṃ mantayamānassa bodhisattassa vacanaṃ suṇantova ‘‘natthi dāni mayhaṃ puna sāmino dassana’’nti cintetvā cakkhupathaṃ vijahanto sokaṃ adhivāsetuṃ asakkonto hadayena phalitena kālaṃ katvā tāvatiṃsabhavane kaṇḍako nāma devaputto hutvā nibbatti. Channassa paṭhamaṃ ekova soko ahosi, kaṇḍakassa pana kālakiriyāya dutiyena sokena pīḷito rodanto paridevanto nagaraṃ agamāsi.

Bodhisatto pabbajitvā tasmiṃyeva padese **anupiyaṃ** nāma ambavanaṃ atthi, tattha sattāhaṃ pabbajjāsukhena vītināmetvā ekadivaseneva tiṃsayojanamaggaṃ padasā gantvā rājagahaṃ pāvisi. Pavisitvā ca sapadānaṃ piṇḍāya cari. Sakalanagaraṃ bodhisattassa rūpadassaneneva dhanapālake paviṭṭhe rājagahaṃ viya ca, asurinde paviṭṭhe devanagaraṃ viya ca saṅkhobhaṃ agamāsi. Rājapurisā gantvā ‘‘deva, evarūpo nāma satto nagare piṇḍāya carati, ‘devo vā manusso vā nāgo vā supaṇṇo vā asuko nāma eso’ti na jānāmā’’ti ārocesuṃ. Rājā pāsādatale ṭhatvā mahāpurisaṃ disvā acchariyabbhutacitto purise āṇāpesi – ‘‘gacchatha, bhaṇe, vīmaṃsatha, sace amanusso bhavissati, nagarā nikkhamitvā antaradhāyissati, sace devatā bhavissati, ākāsena gacchissati, sace nāgo bhavissati, pathaviyaṃ nimujjitvā gamissati, sace manusso bhavissati, yathāladdhaṃ bhikkhaṃ paribhuñjissatī’’ti.

Mahāpurisopi kho missakabhattaṃ saṃharitvā ‘‘alaṃ me ettakaṃ yāpanāyā’’ti ñatvā paviṭṭhadvāreneva nagarā nikkhamitvā **paṇḍava**pabbatacchāyāyaṃ puratthimābhimukho nisīditvā āhāraṃ paribhuñjituṃ āraddho. Athassa antāni parivattitvā mukhena nikkhamanākārappattāni ahesuṃ. Tato so tena attabhāvena evarūpassa āhārassa cakkhunāpi adiṭṭhapubbatāya tena paṭikūlāhārena aṭṭīyamānopi evaṃ attanā eva attānaṃ ovadi – ‘‘siddhattha, tvaṃ sulabhaannapāne kule tivassikagandhasālibhojanaṃ nānaggarasehi bhuñjanaṭṭhāne nibbattitvāpi ekaṃ paṃsukūlikaṃ disvā ‘kadā nu kho ahampi evarūpo hutvā piṇḍāya caritvā bhuñjissāmi, bhavissati nu kho me so kālo’ti cintetvā nikkhanto, idāni kinnāmetaṃ karosī’’ti evaṃ attānaṃ ovaditvā nibbikāro hutvā āhāraṃ paribhuñji.

Rājapurisā taṃ pavattiṃ disvā gantvā rañño ārocesuṃ. Rājā dūtavacanaṃ sutvā vegena nagarā nikkhamitvā bodhisattassa santikaṃ gantvā iriyāpathasmiṃyeva pasīditvā bodhisattassa sabbaṃ issariyaṃ niyyātesi. Bodhisatto ‘‘mayhaṃ, mahārāja, vatthukāmehi vā kilesakāmehi vā attho natthi, ahaṃ paramābhisambodhiṃ patthayanto nikkhanto’’ti āha. Rājā anekappakāraṃ yācantopi tassa cittaṃ alabhitvā ‘‘addhā tvaṃ buddho bhavissasi, buddhabhūtena pana tayā paṭhamaṃ mama vijitaṃ āgantabba’’nti paṭiññaṃ gaṇhi. Ayamettha saṅkhepo, vitthāro pana ‘‘pabbajjaṃ kittayissāmi, yathā pabbaji cakkhumā’’ti imaṃ **pabbajjāsuttaṃ** (su. ni. 407) saddhiṃ aṭṭhakathāya oloketvā veditabbo.

Bodhisattopi kho rañño paṭiññaṃ datvā anupubbena cārikaṃ caramāno āḷārañca kālāmaṃ udakañca rāmaputtaṃ upasaṅkamitvā samāpattiyo nibbattetvā ‘‘nāyaṃ maggo bodhāyā’’ti tampi samāpattibhāvanaṃ analaṅkaritvā sadevakassa lokassa attano thāmavīriyasandassanatthaṃ mahāpadhānaṃ padahitukāmo uruvelaṃ gantvā ‘‘ramaṇīyo vatāyaṃ bhūmibhāgo’’ti tattheva vāsaṃ upagantvā mahāpadhānaṃ padahi. Tepi kho koṇḍaññappamukhā pañcavaggiyā gāmanigamarājadhānīsu bhikkhāya carantā tattha bodhisattaṃ sampāpuṇiṃsu. Atha naṃ chabbassāni mahāpadhānaṃ padahantaṃ ‘‘idāni buddho bhavissati, idāni buddho bhavissatī’’ti pariveṇasammajjanādikāya vattapaṭipattiyā upaṭṭhahamānā santikāvacarā ahesuṃ. Bodhisattopi kho ‘‘koṭippattaṃ dukkarakārikaṃ karissāmī’’ti ekatilataṇḍulādīhipi vītināmesi, sabbasopi āhārupacchedanaṃ akāsi. Devatāpi lomakūpehi ojaṃ upasaṃharamānā pakkhipiṃsu.

Athassa tāya nirāhāratāya paramakasirappattatāya suvaṇṇavaṇṇopi kāyo kāḷavaṇṇo ahosi, dvattiṃsamahāpurisalakkhaṇāni paṭicchannāni ahesuṃ. Appekadā ānāpānakajjhānaṃ jhāyanto mahāvedanābhitunno visaññībhūto caṅkamanakoṭiyaṃ patati. Atha naṃ ekaccā devatā ‘‘kālaṅkato samaṇo gotamo’’ti vadanti. Ekaccā ‘‘vihārotveveso arahata’’nti ca āhaṃsu. Tattha yāsaṃ ‘‘kālaṅkato’’ti saññā ahosi, tā gantvā suddhodanamahārājassa ārocesuṃ – ‘‘tumhākaṃ putto kālaṅkato’’ti. ‘‘Mama putto buddho hutvā kālaṅkato, ahutvā’’ti? ‘‘Buddho bhavituṃ nāsakkhi, padhānabhūmiyaṃyeva patitvā kālaṅkato’’ti. Idaṃ sutvā rājā – ‘‘nāhaṃ saddahāmi, mama puttassa bodhiṃ appatvā kālakiriyā nāma natthī’’ti paṭikkhipi. ‘‘Kasmā pana rājā na saddahatī’’ti? Kāladevalatāpasavandāpanadivase jamburukkhamūle ca pāṭihāriyānaṃ diṭṭhattā.

Puna bodhisatte saññaṃ paṭilabhitvā uṭṭhite tā devatā gantvā ‘‘arogo te, mahārāja, putto’’ti ārocesuṃ. Rājā ‘‘jānāmahaṃ mama puttassa amaraṇabhāva’’nti vadati. Mahāsattassa chabbassāni dukkarakārikaṃ karontasseva ākāse gaṇṭhikaraṇakālo viya ahosi. So ‘‘ayaṃ dukkarakārikā nāma bodhāya maggo na hotī’’ti oḷārikaṃ āhāraṃ āhāretuṃ gāmanigamesu piṇḍāya caritvā āhāraṃ āhari. Athassa dvattiṃsamahāpurisalakkhaṇāni pākatikāni ahesuṃ, kāyopi suvaṇṇavaṇṇo ahosi. Pañcavaggiyā bhikkhū ‘‘ayaṃ chabbassāni dukkarakārikaṃ karontopi sabbaññutaṃ paṭivijjhituṃ nāsakkhi, idāni gāmanigamādīsu piṇḍāya caritvā oḷārikaṃ āhāraṃ āharamāno kiṃ sakkhissati, bāhuliko esa padhānavibbhanto, sīsaṃ nhāyitukāmassa ussāvabindutakkanaṃ viya amhākaṃ etassa santikā visesatakkanaṃ, kiṃ no iminā’’ti mahāpurisaṃ pahāya attano attano pattacīvaraṃ gahetvā aṭṭhārasayojanamaggaṃ gantvā **isipatanaṃ** pavisiṃsu.

Tena kho pana samayena uruvelāyaṃ senānigame senānikuṭumbikassa gehe nibbattā **sujātā** nāma dārikā vayappattā ekasmiṃ nigrodharukkhe patthanaṃ akāsi – ‘‘sacāhaṃ samajātikaṃ kulagharaṃ gantvā paṭhamagabbhe puttaṃ labhissāmi, anusaṃvaccharaṃ te satasahassapariccāgena balikammaṃ karissāmī’’ti. Tassā sā patthanā samijjhi. Sā mahāsattassa dukkarakārikaṃ karontassa chaṭṭhe vasse paripuṇṇe visākhāpuṇṇamāyaṃ balikammaṃ kātukāmā hutvā puretaraṃyeva dhenusahassaṃ laṭṭhimadhukavane carāpetvā, tāsaṃ khīraṃ pañca dhenusatāni pāyetvā, tāsaṃ khīraṃ aḍḍhatiyāni ca satānīti evaṃ yāva soḷasannaṃ dhenūnaṃ khīraṃ aṭṭha dhenuyo pivanti, tāva khīrassa bahalatañca madhuratañca ojavantatañca patthayamānā khīraparivattanaṃ nāma akāsi. Sā visākhāpuṇṇamadivase ‘‘pātova balikammaṃ karissāmī’’ti rattiyā paccūsasamayaṃ paccuṭṭhāya tā aṭṭha dhenuyo duhāpesi. Vacchakā dhenūnaṃ thanamūlaṃ na āgamaṃsu, thanamūle pana navabhājanesu upanītamattesu attano dhammatāya khīradhārā pagghariṃsu. Taṃ acchariyaṃ disvā sujātā sahattheneva khīraṃ gahetvā navabhājane pakkhipitvā sahattheneva aggiṃ katvā pacituṃ ārabhi.

Tasmiṃ pāyāse paccamāne mahantā mahantā pubbuḷā uṭṭhahitvā dakkhiṇāvaṭṭā hutvā sañcaranti.

Ekaphusitampi bahi na uppatati, uddhanato appamattakopi dhūmo na uṭṭhahati. Tasmiṃ samaye cattāro lokapālā āgantvā uddhane ārakkhaṃ gaṇhiṃsu, mahābrahmā chattaṃ dhāresi, sakko alātāni samānento aggiṃ jālesi. Devatā dvisahassadīpaparivāresu catūsu mahādīpesu devamanussānaṃ upakappanaojaṃ attano devānubhāvena daṇḍakabaddhaṃ madhupaṭalaṃ pīḷetvā madhuṃ gaṇhamānā viya saṃharitvā tattha pakkhipiṃsu. Aññesu hi kālesu devatā kabaḷe kabaḷe ojaṃ pakkhipiṃsu, sambodhippattadivase ca parinibbānadivase ca ukkhaliyaṃyeva pakkhipiṃsu. Sujātā ekadivaseyeva tattha attano pākaṭāni anekāni acchariyāni disvā **puṇṇaṃ** nāma dāsiṃ āmantesi – ‘‘amma puṇṇe, ajja amhākaṃ devatā ativiya pasannā, mayā hi ettake kāle evarūpaṃ acchariyaṃ nāma na diṭṭhapubbaṃ, vegena gantvā devaṭṭhānaṃ paṭijaggāhī’’ti. Sā ‘‘sādhu, ayye’’ti tassā vacanaṃ sampaṭicchitvā turitaturitā rukkhamūlaṃ agamāsi.

Bodhisattopi kho tasmiṃ rattibhāge pañca mahāsupine (a. ni. 5.196) disvā pariggaṇhanto ‘‘nissaṃsayaṃ ajjāhaṃ buddho bhavissāmī’’ti katasanniṭṭhāno tassā rattiyā accayena katasarīrapaṭijaggano bhikkhācārakālaṃ āgamayamāno pātova āgantvā tasmiṃ rukkhamūle nisīdi, attano pabhāya sakalaṃ rukkhamūlaṃ obhāsayamāno. Atha kho sā puṇṇā āgantvā addasa bodhisattaṃ rukkhamūle pācīnalokadhātuṃ olokayamānaṃ nisinnaṃ, sarīrato cassa nikkhantāhi pabhāhi sakalarukkhaṃ suvaṇṇavaṇṇaṃ. Disvānassā etadahosi – ‘‘ajja amhākaṃ devatā rukkhato oruyha sahattheneva balikammaṃ sampaṭicchituṃ nisinnā maññe’’ti ubbegappattā hutvā vegena āgantvā sujātāya etamatthaṃ ārocesi.

Sujātā tassā vacanaṃ sutvā tuṭṭhamānasā hutvā ‘‘ajja dāni paṭṭhāya mama jeṭṭhadhītuṭṭhāne tiṭṭhāhī’’ti dhītu anucchavikaṃ sabbālaṅkāraṃ adāsi. Yasmā pana buddhabhāvaṃ pāpuṇanadivase satasahassagghanikā ekā suvaṇṇapāti laddhuṃ vaṭṭati, tasmā sā ‘‘suvaṇṇapātiyaṃ pāyāsaṃ pakkhipissāmī’’ti cittaṃ uppādetvā satasahassagghanikaṃ suvaṇṇapātiṃ nīharāpetvā tattha pāyāsaṃ pakkhipitukāmā pakkabhājanaṃ āvajjesi. Sabbo pāyāso padumapattato udakaṃ viya vattitvā pātiyaṃ patiṭṭhāsi, ekapātipūramattova ahosi. Sā taṃ pātiṃ aññāya pātiyā paṭikujjitvā odātavatthena veṭhetvā sayaṃ sabbālaṅkārehi attabhāvaṃ alaṅkaritvā taṃ pātiṃ attano sīse ṭhapetvā mahantena ānubhāvena nigrodharukkhamūlaṃ gantvā bodhisattaṃ disvā balavasomanassajātā ‘‘rukkhadevatā’’ti saññāya diṭṭhaṭṭhānato paṭṭhāya onatonatā gantvā sīsato pātiṃ otāretvā vivaritvā suvaṇṇabhiṅgārena gandhapupphavāsitaṃ udakaṃ gahetvā bodhisattaṃ upagantvā aṭṭhāsi. Ghaṭikāramahābrahmunā dinno mattikāpatto ettakaṃ kālaṃ bodhisattaṃ avijahitvā tasmiṃ khaṇe adassanaṃ gato, bodhisatto pattaṃ apassanto dakkhiṇahatthaṃ pasāretvā udakaṃ sampaṭicchi. Sujātā saheva pātiyā pāyāsaṃ mahāpurisassa hatthe ṭhapesi, mahāpuriso sujātaṃ olokesi. Sā ākāraṃ sallakkhetvā ‘‘ayya, mayā tumhākaṃ pariccattā, taṃ gaṇhitvā yathāruci karothā’’ti vanditvā ‘‘yathā mayhaṃ manoratho nipphanno, evaṃ tumhākampi nipphajjatū’’ti vatvā satasahassagghanikampi suvaṇṇapātiṃ purāṇakapaṇṇaṃ viya pariccajitvā anapekkhāva pakkāmi.

Bodhisattopi kho nisinnaṭṭhānā vuṭṭhāya rukkhaṃ padakkhiṇaṃ katvā pātiṃ ādāya nerañjarāya tīraṃ gantvā anekesaṃ bodhisattasatasahassānaṃ abhisambujjhanadivase otaritvā nhānaṭṭhānaṃ **supatiṭṭhitaṃ** nāma atthi, tassā tīre pātiṃ ṭhapetvā supatiṭṭhitatitthe otaritvā nhatvā anekabuddhasatasahassānaṃ nivāsanaṃ arahaddhajaṃ nivāsetvā puratthābhimukho nisīditvā ekaṭṭhitālapakkappamāṇe ekūnapaṇṇāsapiṇḍe katvā sabbaṃ appodakamadhupāyāsaṃ paribhuñji. Soyevassa buddhabhūtasa sattasattāhaṃ bodhimaṇḍe vasantassa ekūnapaṇṇāsadivasāni āhāro ahosi. Ettakaṃ kālaṃ añño āhāro natthi, na nhānaṃ, na mukhadhovanaṃ, na sarīravaḷañjo, jhānasukhena phalasamāpattisukhena ca vītināmesi. Taṃ pana pāyāsaṃ bhuñjitvā suvaṇṇapātiṃ gahetvā ‘‘sacāhaṃ ajja buddho bhavissāmi, ayaṃ pāti paṭisotaṃ gacchatu, no ce bhavissāmi, anusotaṃ gacchatū’’ti vatvā nadīsote pakkhipi. Sā sotaṃ chindamānā nadīmajjhaṃ gantvā majjhaṭṭhāneneva javasampanno asso viya asītihatthamattaṭṭhānaṃ paṭisotaṃ gantvā ekasmiṃ āvaṭṭe nimujjitvā **kāḷanāgarāja**bhavanaṃ gantvā tiṇṇaṃ buddhānaṃ paribhogapātiyo ‘‘kili kilī’’ti ravaṃ kārayamānā paharitvā tāsaṃ sabbaheṭṭhimā hutvā aṭṭhāsi. Kāḷo nāgarājā ta saddaṃ sutvā ‘‘hiyyo eko buddho nibbatti, puna ajja eko nibbatto’’ti vatvā anekehi padasatehi thutiyo vadamāno uṭṭhāsi. Tassa kira mahāpathaviyā ekayojanatigāvutappamāṇaṃ nabhaṃ pūretvā ārohanakālo ajja vā hiyyo vā sadiso ahosi.

Bodhisattopi nadītīramhi supupphitasālavane divāvihāraṃ katvā sāyanhasamayaṃ pupphānaṃ vaṇṭato muccanakāle devatāhi alaṅkatena aṭṭhūsabhavitthārena maggena sīho viya vijambhamāno bodhirukkhābhimukho pāyāsi. Nāgayakkhasupaṇṇādayo dibbehi gandhapupphādīhi pūjayiṃsu, dibbasaṃgītādīni pavattayiṃsu, dasasahassī lokadhātu ekagandhā ekamālā ekasādhukārā ahosi. Tasmiṃ samaye **sotthiyo** nāma tiṇahārako tiṇaṃ ādāya paṭipathe āgacchanto mahāpurisassa ākāraṃ ñatvā aṭṭha tiṇamuṭṭhiyo adāsi. Bodhisatto tiṇaṃ gahetvā bodhimaṇḍaṃ āruyha dakkhiṇadisābhāge uttarābhimukho aṭṭhāsi. Tasmiṃ khaṇe dakkhiṇacakkavāḷaṃ osīditvā heṭṭhā avīcisampattaṃ viya ahosi. Uttaracakkavāḷaṃ ullaṅghitvā upari bhavaggappattaṃ viya ahosi. Bodhisatto ''idaṃ sambodhipāpuṇanaṭṭhānaṃ na bhavissati maññe''ti padakkhiṇaṃ karonto pacchimadisābhāgaṃ gantvā puratthimābhimukho aṭṭhāsi, tato pacchimacakkavāḷaṃ osīditvā heṭṭhā avīcisampattaṃ viya ahosi, puratthimacakkavāḷaṃ ullaṅghitvā upari bhavaggappattaṃ viya ahosi. Ṭhitaṭṭhitaṭṭhāne kirassa nemivaṭṭipariyante akkantaṃ nābhiyā patiṭṭhitamahāsakaṭacakkaṃ viya mahāpathavī onatunnatā ahosi. Bodhisatto ''idampi sambodhipāpuṇanaṭṭhānaṃ na bhavissati maññe''ti padakkhiṇaṃ karonto uttaradisābhāgaṃ gantvā dakkhiṇābhimukho aṭṭhāsi. Tato uttaracakkavāḷaṃ osīditvā heṭṭhā avīcisampattaṃ viya ahosi, dakkhiṇacakkavāḷaṃ ullaṅghitvā upari bhavaggappattaṃ viya ahosi. Bodhisatto ''idampi sambodhipāpuṇanaṭṭhānaṃ na bhavissati maññe''ti padakkhiṇaṃ karonto puratthimadisābhāgaṃ gantvā pacchimābhimukho aṭṭhāsi. Puratthimadisābhāge pana sabbabuddhānaṃ pallaṅkaṭṭhānaṃ ahosi, taṃ neva chambhati, na kampati. Bodhisatto ''idaṃ sabbabuddhānaṃ avijahitaṃ acalaṭṭhānaṃ kilesapañjaraviddhaṃsanaṭṭhāna''nti ñatvā tāni tiṇāni agge gahetvā cālesi, tāvadeva cuddasahattho pallaṅko ahosi. Tānipi kho tiṇāni tathārūpena saṇṭhānena saṇṭhahiṃsu, yathārūpaṃ sukusalo cittakāro vā potthakāro vā ālikhitumpi samattho natthi. Bodhisatto bodhikkhandhaṃ piṭṭhito katvā puratthābhimukho daḷhamānaso hutvā –

''Kāmaṃ taco ca nhāru ca, aṭṭhi ca avasissatu;
Upasussatu nissesaṃ, sarīre maṃsalohitaṃ. (a. ni. 2.5; ma. ni. 2.184) –

'Na tvevāhaṃ sammāsambodhiṃ appatvā imaṃ pallaṅkaṃ bhindissāmī''ti asanisatasannipātenapi abhejjarūpaṃ aparājitapallaṅkaṃ ābhujitvā nisīdi.

Tasmiṃ samaye māro pāpimā – ''siddhatthakumāro mayhaṃ vasaṃ atikkamitukāmo, na dānissa atikkamituṃ dassāmī''ti mārabalassa santikaṃ gantvā etamatthaṃ ārocetvā māraghosanaṃ nāma ghosāpetvā mārabalaṃ ādāya nikkhami. Sā mārasenā mārassa purato dvādasayojanā hoti, dakkhiṇato ca vāmato ca dvādasayojanā, pacchato cakkavāḷapariyantaṃ katvā ṭhitā, uddhaṃ navayojanubbedhā hoti, yassā unnadantiyā unnādasaddo yojanasahassato paṭṭhāya pathaviundriyanasaddoviya sūyati. Atha māro devaputto diyaḍḍhayojanasatikaṃ **girimekhalaṃ** nāma hatthiṃ abhiruhitvā bāhusahassaṃ māpetvā nānāvudhāni aggahesi. Avasesāyapi māraparisāya dve janā ekasadisā ekasadisaṃ āvudhaṃ gaṇhantā nāhesuṃ. Nānāvaṇṇā nānappakāramukhā hutvā nānāvudhāni gaṇhantā bodhisattaṃ ajjhottharamānā āgamaṃsu.

Dasasahassacakkavāḷadevatā pana mahāsattassa thutiyo vadamānā aṭṭhaṃsu. Sakko devarājā vijayuttarasaṅkhaṃ dhamamāno aṭṭhāsi. So kira saṅkho vīsahatthasatiko hoti, sakiṃ vātaṃ gāhāpetvā dhamiyamāno cattāro māse saddaṃ karitvā nissaddo hoti. Mahākāḷanāgarājā atirekapadasatena vaṇṇaṃ vaṇṇentova aṭṭhāsi, mahābrahmā setacchattaṃ dhārayamāno aṭṭhāsi. Mārabale pana bodhimaṇḍaṃ upasaṅkamante tesaṃ ekopi ṭhātuṃ nāsakkhi, sammukhasammukhaṭṭhāneneva palāyiṃsu. Kāḷo nāma nāgarājāpi pathaviyaṃ nimujjitvā pañcayojanasatikaṃ mañjerikanāgabhavanaṃ gantvā ubhohi hatthehi mukhaṃ pidahitvā nipanno. Sakko devarājāpi vijayuttarasaṅkhaṃ piṭṭhiyaṃ katvā cakkavāḷamukhavaṭṭiyaṃ aṭṭhāsi, mahābrahmā setacchattaṃ koṭiyaṃ gahetvā brahmalokameva agamāsi. Ekadevatāpi ṭhātuṃ samatthā nāma nāhosi. Mahāpuriso pana ekakova nisīdi.

Māropi attano parisaṃ āha – ''tātā, suddhodanaputtena siddhatthena sadiso añño puriso nāma natthi, mayaṃ sammukhā yuddhaṃ dātuṃ na sakkhissāma, pacchābhāgena dassāmā''ti. Mahāpurisopi tīṇi passāni oloketvā sabbadevatānaṃ palātattā suññāni addasa. Puna uttarapassena mārabalaṃ ajjhottharamānaṃ disvā ''ayaṃ ettako jano maṃ ekakaṃ sandhāya mahantaṃ vāyāmaṃ karoti, imasmiṃ ṭhāne mayhaṃ mātā vā pitā vā bhātā vā añño vā koci ñātako natthi, imā pana dasa pāramiyova mayhaṃ dīgharattaṃ puṭṭhaparijanasadisā. Tasmā mayā pāramiyova balaggaṃ katvā pāramisattheneva paharitvā imaṃ balakāyaṃ viddhaṃsetuṃ vaṭṭatī''ti dasa pāramiyo āvajjamāno nisīdi.

Atha kho māro devaputto – ''vāteneva siddhatthaṃ palāpessāmī''ti **vātamaṇḍalaṃ** samuṭṭhāpesi. Taṅkhaṇaññeva puratthimādibhedāvātā samuṭṭhahitvā addhayojanayojanadviyojanatiyojanappamāṇāni pabbatakūṭāni padāletvā vanagaccharukkhādīni uddhaṃmūlāni katvā samantā gāmanigame cuṇṇavicuṇṇe kātuṃ samatthāpi mahāpurisassa puññatejena vihatānubhāvā bodhisattaṃ patvā bodhisattassa cīvarakaṇṇamattampi cāletuṃ nāsakkhiṃsu. Tato – ''udakena naṃ ajjhottharitvā māressāmī''ti **mahāvassaṃ** samuṭṭhāpesi. Tassānubhāvena uparūpari satapaṭalasahassapaṭalādibhedā valāhakā uṭṭhahitvā vassiṃsu. Vuṭṭhidhārāvegena pathavī chiddāvachiddā ahosi. Vanarukkhādīnaṃ uparibhāgena mahāmegho āgantvā mahāsattassa cīvare ussāvabindugahaṇamattampi temetuṃ nāsakkhi. Tato **pāsāṇavassaṃ** samuṭṭhāpesi. Mahantāni mahantāni pabbatakūṭāni dhūmāyantāni pajjalantāni ākāsenāgantvā bodhisattaṃ patvā dibbamālāguḷabhāvaṃ āpajjiṃsu. Tato **paharaṇavassaṃ** samuṭṭhāpesi. Ekatodhārā ubhatodhārā asisattikhurappādayo dhūmāyantā pajjalantā ākāsenāgantvā bodhisattaṃ patvā dibbapupphāni ahesuṃ. Tato **aṅgāravassaṃ** samuṭṭhāpesi. Kiṃsukavaṇṇā aṅgārā ākāsenāgantvā bodhisattassa pādamūle dibbapupphāni hutvā vikiriṃsu. Tato **kukkuḷavassaṃ** samuṭṭhāpesi. Accuṇho aggivaṇṇo kukkuḷo ākāsenāgantvā bodhisattassa pādamūle candanacuṇṇaṃ hutvā nipatati. Tato **vālukāvassaṃ** samuṭṭhāpesi. Atisukhumā vālukā dhūmāyantā pajjalantā ākāsenāgantvā mahāsattassa pādamūle dibbapupphāni hutvā nipatiṃsu. Tato **kalalavassaṃ** samuṭṭhāpesi, taṃ kalalaṃ dhūmāyantaṃ pajjalantaṃ ākāsenāgantvā bodhisattassa pādamūle dibbavilepanaṃ hutvā nipatati. Tato ''iminā bhiṃsetvā siddhatthaṃ palāpessāmī''ti **andhakāraṃ** samuṭṭhāpesi. Taṃ caturaṅgasamannāgataṃ andhakāraṃ viya mahātamaṃ hutvā bodhisattaṃ patvā sūriyappabhāvihataṃ viya andhakāraṃ antaradhāyi.

Evaṃ so māro imāhi navahi vātavassapāsāṇapaharaṇaaṅgārakukkuḷavālukākalalandhakāravuṭṭhīhi bodhisattaṃ palāpetuṃ asakkonto – ''kiṃ, bhaṇe, tiṭṭhatha, imaṃ siddhatthakumāraṃ gaṇhatha hanatha palāpethā''ti attano parisaṃ āṇāpetvā sayampi girimekhalassa hatthino khandhe nisinno cakkāvudhaṃ ādāya bodhisattaṃ upasaṅkamitvā ''siddhattha, uṭṭhehi etasmā pallaṅkā, nāyaṃ tuyhaṃ pāpuṇāti, mayhaṃ esa pāpuṇātī''ti āha. Mahāsatto tassa vacanaṃ sutvā avoca – ''māra, neva tayā dasa pāramiyo pūritā, na upapāramiyo, na paramatthapāramiyo, nāpi pañca mahāpariccāgā pariccattā, na ñātatthacariyā, na lokatthacariyā, na buddhatthacariyā pūritā, sabbā tā mayāyeva pūritā, tasmā nāyaṃ pallaṅko tuyhaṃ pāpuṇāti, mayheveso pāpuṇātī''ti.

Māro kuddho kodhavegaṃ asahanto mahāpurisassa cakkāvudhaṃ vissajjesi. Taṃ tassa dasa pāramiyo āvajjentasseva uparibhāge mālāvitānaṃ hutvā aṭṭhāsi. Taṃ kira khuradhāraṃ cakkāvudhaṃ aññadā kuddhena vissaṭṭhaṃ ekagghanapāsāṇatthambhe vaṃsakaḷīre viya chindantaṃ gacchati. Idāni pana tasmiṃ mālāvitānaṃ hutvā ṭhite avasesā māraparisā ''idāni siddhattho pallaṅkato vuṭṭhāya palāyissatī''ti mahantamahantāni selakūṭāni vissajjesuṃ, tānipi mahāpurisassa dasa pāramiyo āvajjentassa mālāguḷabhāvaṃ āpajjitvā bhūmiyaṃ patiṃsu. Devatā cakkavāḷamukhavaṭṭiyaṃ ṭhitā gīvaṃ pasāretvā sīsaṃ ukkhipitvā ''naṭṭho vata, bho, siddhatthakumārassa rūpaggappatto attabhāvo, kiṃ nu kho so karissatī''ti olokenti.

Tato bodhisatto ''pūritapāramīnaṃ bodhisattānaṃ sambujjhanadivase pattapallaṅko mayhaṃ pāpuṇātī''ti vatvā ṭhitaṃ māraṃ āha – ''māra, tuyhaṃ dānassa dinnabhāve ko sakkhī''ti. Māro ''ime ettakāva janā sakkhino''ti mārabalābhimukhaṃ hatthaṃ pasāresi. Tasmiṃ khaṇe māraparisāya ''ahaṃ sakkhi, ahaṃ sakkhī''ti pavattasaddo pathaviundriyanasaddasadiso ahosi. Atha māro mahāpurisaṃ āha – ''siddhattha, tuyhaṃ dānassa dinnabhāve ko sakkhī''ti. Mahāpuriso ''tuyhaṃ tāva dānassa dinnabhāve sacetanā sakkhino, mayhaṃ pana imasmiṃ ṭhāne sacetano koci sakkhi nāma natthi, tiṭṭhatu tāva me avasesaattabhāvesu dinnadānaṃ, vessantarattabhāve pana ṭhatvā mayhaṃ sattasatakamahādānassa tāva dinnabhāve acetanāpi ayaṃ ghanamahāpathavī sakkhī''ti cīvaragabbhantarato dakkhiṇahatthaṃ abhinīharitvā ''vessantarattabhāve ṭhatvā mayhaṃ sattasatakamahādānassa dinnabhāve tvaṃ sakkhi, na sakkhī''ti mahāpathaviyābhimukhaṃ hatthaṃ pasāresi. Mahāpathavī ''ahaṃ te tadā sakkhī''ti viravasatena viravasahassena viravasatasahassena mārabalaṃ avattharamānā viya unnadi.

Tato mahāpurise ''dinnaṃ te, siddhattha, mahādānaṃ uttamadāna''nti vessantaradānaṃ sammasante diyaḍḍhayojanasatiko girimekhalahatthī jaṇṇukehi pathaviyaṃ patiṭṭhāsi, māraparisā disāvidisā palāyiṃsu, dve ekamaggena gatā nāma natthi, sīsābharaṇāni ceva nivatthavasanāni ca chaḍḍetvā sammukhasammukhadisāhiyeva palāyiṃsu. Tato devasaṅghā palāyamānaṃ mārabalaṃ disvā ‘‘mārassa parājayo jāto, siddhatthakumārassa jayo jāto, jayapūjaṃ karissāmā’’ti devatā devatānaṃ, nāgā nāgānaṃ, supaṇṇā supaṇṇānaṃ, brahmāno brahmānaṃ ghosetvā gandhamālādihatthā mahāpurisassa santikaṃ bodhipallaṅkaṃ āgamaṃsu.

Evaṃ gatesu pana tesu –

‘‘Jayo hi buddhassa sirīmato ayaṃ, mārassa ca pāpimato parājayo;
Ugghosayuṃ bodhimaṇḍe pamoditā, jayaṃ tadā devagaṇā mahesino.

‘‘Jayo hi buddhassa sirīmato ayaṃ, mārassa ca pāpimato parājayo;
Ugghosayuṃ bodhimaṇḍe pamoditā, jayaṃ tadā nāgagaṇā mahesino.

‘‘Jayo hi buddhassa sirīmato ayaṃ, mārassa ca pāpimato parājayo;
Ugghosayuṃ bodhimaṇḍe pamoditā, jayaṃ tadā supaṇṇasaṅghāpi mahesino.

‘‘Jayo hi buddhassa sirīmato ayaṃ, mārassa ca pāpimato parājayo;
Ugghosayuṃ bodhimaṇḍe pamoditā, jayaṃ tadā brahmagaṇā mahesino’’ti. –

Avasesā dasasu cakkavāḷasahassesu devatā mālāgandhavilepanehi pūjayamānā nānappakārā ca thutiyo vadamānā aṭṭhaṃsu. Evaṃ dharamāneyeva sūriye mahāpuriso mārabalaṃ vidhamitvā cīvarūpari patamānehi bodhirukkhaṅkurehi rattapavāḷadalehi viya pūjiyamāno paṭhamayāme pubbenivāsaṃ anussaritvā majjhimayāme dibbacakkhuṃ visodhetvā pacchimayāme paṭiccasamuppāde ñāṇaṃ otāresi. Athassa dvādasapadikaṃ paccayākāraṃ vaṭṭavivaṭṭavasena anulomapaṭilomato sammasantassa dasasahassī lokadhātu udakapariyantaṃ katvā dvādasakkhattuṃ saṅkampi.

Mahāpurise pana dasasahassilokadhātuṃ unnādetvā aruṇuggamanavelāya sabbaññutaññāṇaṃ paṭivijjhante sakalā dasasahassī lokadhātu alaṅkatapaṭiyattā ahosi. Pācīnacakkavāḷamukhavaṭṭiyaṃ ussāpitānaṃ dhajānaṃ paṭākā pacchimacakkavāḷamukhavaṭṭiṃ paharanti, tathā pacchimacakkavāḷamukhavaṭṭiyaṃ ussāpitānaṃ dhajānaṃ paṭākā pācīnacakkavāḷamukhavaṭṭiṃ paharanti, dakkhiṇacakkavāḷamukhavaṭṭiyaṃ ussāpitānaṃ dhajānaṃ paṭākā uttaracakkavāḷamukhavaṭṭiṃ paharanti, uttaracakkavāḷamukhavaṭṭiyaṃ ussāpitānaṃ dhajānaṃ paṭākā dakkhiṇacakkavāḷamukhavaṭṭiṃ paharanti, pathavitale ussāpitānaṃ dhajānaṃ paṭākā brahmalokaṃ āhacca aṭṭhaṃsu, brahmaloke baddhānaṃ dhajānaṃ paṭākā pathavitale patiṭṭhahiṃsu, dasasahassesu cakkavāḷesu pupphūpagā rukkhā pupphaṃ gaṇhiṃsu, phalūpagā rukkhā phalapiṇḍibhārasahitā ahesuṃ. Khandhesu khandhapadumāni pupphiṃsu, sākhāsu sākhāpadumāni, latāsu latāpadumāni, ākāse olambakapadumāni, ghanasilātalāni bhinditvā uparūpari satapattāni hutvā daṇḍakapadumāni uṭṭhahiṃsu. Dasasahassī lokadhātu vaṭṭetvā vissaṭṭhamālāguḷā viya susanthatapupphasanthāro viya ca pupphābhikiṇṇā ahosi. Cakkavāḷantaresu aṭṭhayojanasahassā lokantarikanirayā sattasūriyappabhāhipianobhāsitapubbā tadā ekobhāsā ahesuṃ. Caturāsītiyojanasahassagambhīro mahāsamuddo madhurodako ahosi, nadiyo na pavattiṃsu, jaccandhā rūpāni passiṃsu, jātibadhirā saddaṃ suṇiṃsu, jātipīṭhasappino padasā gacchiṃsu, andubandhanādīni chijjitvā patiṃsu.

Evaṃ aparimāṇena sirivibhavena pūjiyamāno mahāpuriso anekappakāresu acchariyadhammesu pātubhūtesu sabbaññutaṃ paṭivijjhitvā sabbabuddhehi avijahitaṃ udānaṃ udānesi –

‘‘Anekajātisaṃsāraṃ, sandhāvissaṃ anibbisaṃ;
Gahakāraṃ gavesanto, dukkhā jāti punappunaṃ.

‘‘Gahakāraka diṭṭhosi, puna gehaṃ na kāhasi;

Sabbā te phāsukā bhaggā, gahakūṭaṃ visaṅkhataṃ;
Visaṅkhāragataṃ cittaṃ, taṇhānaṃ khayamajjhagā''ti. (dha. pa. 153-154);

Iti tusitabhavanato paṭṭhāya yāva ayaṃ bodhimaṇḍe sabbaññutappatti, ettakaṃ ṭhānaṃ **avidūrenidānaṃ** nāmāti veditabbaṃ.

Avidūrenidānakathā niṭṭhitā.

3. Santikenidānakathā

''Santikenidānaṃ pana 'ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme'. 'Vesāliyaṃ viharati mahāvane kūṭāgārasālāya'nti ca evaṃ tasmiṃ tasmiṃ ṭhāneyeva labbhatī''ti vuttaṃ. Kiñcāpi evaṃ vuttaṃ, atha kho pana tampi ādito paṭṭhāya evaṃ veditabbaṃ – udānañhi udānetvā jayapallaṅke nisinnassa bhagavato etadahosi – ''ahaṃ kappasatasahassādhikāni cattāri asaṅkhyeyyāni imassa pallaṅkassa kāraṇā sandhāviṃ, ettakaṃ me kālaṃ imasseva pallaṅkassa kāraṇā alaṅkatasīsaṃ gīvāya chinditvā dinnaṃ, suañjitāni akkhīni hadayamaṃsañca uppāṭetvā dinnaṃ, jālīkumārasadisā puttā, kaṇhājinakumārisadisā dhītaro, maddīdevisadisā bhariyāyo ca paresaṃ dāsatthāya dinnā. Ayaṃ me pallaṅko jayapallaṅko thirapallaṅko, ettha me nisinnassa saṅkappā paripuṇṇā, na tāva ito vuṭṭhahissāmī''ti anekakoṭisatasahassasamāpattiyo samāpajjanto sattāhaṃ tattheva nisīdi. Yaṃ sandhāya vuttaṃ – ''atha kho bhagavā sattāhaṃ ekapallaṅkena nisīdi vimuttisukhapaṭisaṃvedī''ti (mahāva. 1; udā. 1).

Atha ekaccānaṃ devatānaṃ ''ajjāpi nūna siddhatthassa kattabbakiccaṃ atthi, pallaṅkasmiñhi ālayaṃ na vijahatī''ti parivitakko udapādi. Satthā devatānaṃ parivitakkaṃ ñatvā tāsaṃ vitakkavūpasamatthaṃ vehāsaṃ abbhuggantvā yamakapāṭihāriyaṃ dassesi. Mahābodhimaṇḍe hi katapāṭihāriyañca ñātisamāgame katapāṭihāriyañca pāthikaputtasamāgame katapāṭihāriyañca sabbaṃ kaṇḍambarukkhamūle katayamakapāṭihāriyasadisaṃ ahosi.

Evaṃ satthā iminā pāṭihāriyena devatānaṃ vitakkaṃ vūpasametvā pallaṅkato īsakaṃ pācīnanissite uttaradisābhāge ṭhatvā ''imasmiṃ vata me pallaṅke sabbaññutaṃ paṭividdha''nti cattāri asaṅkhyeyyāni kappasatasahassañca pūritānaṃ pāramīnaṃ balādhigamaṭṭhānaṃ pallaṅkaṃ bodhirukkhañca animisehi akkhīhi olokayamāno sattāhaṃ vītināmesi, taṃ ṭhānaṃ **animisacetiyaṃ** nāma jātaṃ. Atha satthā pallaṅkassa ca ṭhitaṭṭhānassa ca antarā caṅkamaṃ māpetvā puratthimapacchimato āyate ratanacaṅkame caṅkamanto sattāhaṃ vītināmesi. Taṃ ṭhānaṃ **ratanacaṅkamacetiyaṃ** nāma jātaṃ.

Catutthe pana sattāhe bodhito pacchimuttaradisābhāge devatā ratanagharaṃ māpayiṃsu. Tattha bhagavā pallaṅkena nisīditvā abhidhammapiṭakaṃ visesato cettha anantanayasamantapaṭṭhānaṃ vicinanto sattāhaṃ vītināmesi. Ābhidhammikā panāhu – ''ratanagharaṃ nāma na sattaratanamayaṃ gehaṃ, sattannaṃ pana pakaraṇānaṃ sammasitaṭṭhānaṃ 'ratanaghara'nti vuccatī''ti. Yasmā panettha ubhopete pariyāyena yujjanti, tasmā ubhayampetaṃ gahetabbameva. Tato paṭṭhāya pana taṃ ṭhānaṃ **ratanagharacetiyaṃ** nāma jātaṃ. Evaṃ satthā bodhisamīpeyeva cattāri sattāhāni vītināmetvā pañcame sattāhe bodhirukkhamūlā yena ajapālanigrodho tenupasaṅkami. Tatrāpi dhammaṃ vicinanto vimuttisukhañca paṭisaṃvedento nisīdi.

Tasmiṃ samaye māro pāpimā ''ettakaṃ kālaṃ anubandhanto otārāpekkhopi imassa na kiñci khalitaṃ addasaṃ, atikkantodāni esa mama vasa''nti domanassappatto mahāmagge nisīditvā soḷasa kāraṇāni cintento bhūmiyaṃ soḷasa lekhā ākaḍḍhi – ''ahaṃ eso viya dānapāramiṃ na pūresiṃ, tenamhi iminā sadiso na jāto''ti ekaṃ lekhaṃ ākaḍḍhi. Tathā ''ahaṃ eso viya sīlapāramiṃ…pe… nekkhammapāramiṃ, paññāpāramiṃ, vīriyapāramiṃ, khantipāramiṃ, saccapāramiṃ, adhiṭṭhānapāramiṃ, mettāpāramiṃ, upekkhāpāramiṃ na pūresiṃ, tenamhi iminā sadiso na jāto''ti dasamaṃ lekhaṃ ākaḍḍhi. Tathā ''ahaṃ eso viya asādhāraṇassa indriyaparopariyattañāṇassa paṭivedhāya upanissayabhūtā dasa pāramiyo na pūresiṃ, tenamhi iminā sadiso na jāto''ti ekādasamaṃ lekhaṃ ākaḍḍhi. Tathā ''ahaṃ eso viya asādhāraṇassa āsayānusayañāṇassa…pe… mahākaruṇāsamāpattiñāṇassa, yamakapāṭihāriyañāṇassa, anāvaraṇañāṇassa, sabbaññutaññāṇassa paṭivedhāya upanissayabhūtā dasa pāramiyo na pūresiṃ, tenamhi iminā sadiso na jāto''ti soḷasamaṃ lekhaṃ ākaḍḍhi. Evaṃ māro imehi kāraṇehi mahāmagge soḷasa lekhā ākaḍḍhitvā nisīdi.

Tasmiñca samaye taṇhā, arati, ragā cāti tisso māradhītaro (saṃ. ni. 1.161) ''pitā no na paññāyati, kahaṃ nu kho etarahī''ti olokayamānā taṃ domanassappattaṃ bhūmiṃ lekhamānaṃ nisinnaṃ disvā pitu santikaṃ gantvā ''kasmā, tāta, tvaṃ dukkhī dummano''ti pucchiṃsu. ''Ammā, ayaṃ mahāsamaṇo mayhaṃ vasaṃ atikkanto, ettakaṃ kālaṃ olokento otāramassa daṭṭhuṃ nāsakkhiṃ, tenamhi dukkhī dummano''ti. ''Yadi evaṃ mā cintayittha, mayametaṃ attano vase katvā ādāya āgamissāmā''ti āhaṃsu. ''Na sakkā, ammā, esa kenaci vase kātuṃ, acalāya saddhāya patiṭṭhito esa puriso''ti. ''Tāta, mayaṃ itthiyo nāma, idāneva naṃ rāgapāsādīhi bandhitvā ānessāma, tumhe mā cintayitthā''ti vatvā bhagavantaṃ upasaṅkamitvā ''pāde te, samaṇa, paricāremā''ti āhaṃsu. Bhagavā neva tāsaṃ vacanaṃ manasi akāsi, na akkhīni ummīletvā olokesi, anuttare upadhisaṅkhaye vimuttiyā vivekasukhaññeva anubhavanto nisīdi.

Puna māradhītaro ''uccāvacā kho purisānaṃ adhippāyā, kesañci kumārikāsu pemaṃ hoti, kesañci paṭhamavaye ṭhitāsu, kesañci majjhimavaye ṭhitāsu, kesañci pacchimavaye ṭhitāsu, yaṃnūna mayaṃ nānappakārehi rūpehi palobhetvā gaṇheyyāmā''ti ekamekā kumārikavaṇṇādivasena sakaṃ sakaṃ attabhāvaṃ abhinimminitvā kumārikā, avijātā, sakiṃvijātā, duvijātā, majjhimitthiyo, mahitthiyo ca hutvā chakkhattuṃ bhagavantaṃ upasaṅkamitvā ''pāde te, samaṇa, paricāremā''ti āhaṃsu. Tampi bhagavā na manasākāsi, yathā taṃ anuttare upadhisaṅkhaye vimutto. Keci panācariyā vadanti – ''tā mahitthibhāvena upagatā disvā bhagavā – 'etā khaṇḍadantā palitakesā hontū'ti adhiṭṭhāsī''ti. Taṃ na gahetabbaṃ. Na hi bhagavā evarūpaṃ adhiṭṭhānaṃ akāsi. Bhagavā pana ''apetha tumhe, kiṃ disvā evaṃ vāyamatha, evarūpaṃ nāma avītarāgādīnaṃ purato kātuṃ vaṭṭati. Tathāgatassa pana rāgo pahīno, doso pahīno, moho pahīno''ti attano kilesappahānaṃ ārabbha –

''Yassa jitaṃ nāvajīyati, jitamassa noyāti koci loke;
Taṃ buddhamanantagocaraṃ, apadaṃ kena padena nessatha.

''Yassa jālinī visattikā, taṇhā natthi kuhiñci netave;
Taṃ buddhamanantagocaraṃ, apadaṃ kena padena nessathā''ti. (dha. pa. 179-180) –

Imā dhammapade buddhavagge dve gāthā vadanto dhammaṃ desesi. Tā ''saccaṃ kira no pitā avoca, 'arahaṃ sugato loke, na rāgena suvānayo'''tiādīni (saṃ. ni. 1.161) vatvā pitu santikaṃ āgamiṃsu.

Bhagavāpi tattheva sattāhaṃ vītināmetvā tato **mucalindamūlaṃ** agamāsi. Tattha sattāhavaddalikāya uppannāya sītādipaṭibāhanatthaṃ mucalindena nāma nāgarājena sattakkhattuṃ bhogehi parikkhitto asambādhāya gandhakuṭiyaṃ viharanto viya vimuttisukhaṃ paṭisaṃvediyamāno sattāhaṃ vītināmetvā rājāyatanaṃ upasaṅkamitvā tatthapi vimuttisukhaṃ paṭisaṃvediyamānoyeva sattāhaṃ vītināmesi. Ettāvatā satta sattāhāni paripuṇṇāni. Etthantare neva mukhadhovanaṃ, na sarīrapaṭijagganaṃ, na āhārakiccaṃ ahosi, jhānasukhaphalasukheneva ca vītināmesi.

Athassa tasmiṃ sattasattāhamatthake ekūnapaññāsatime divase tattha nisinnassa ''mukhaṃ dhovissāmī''ti cittaṃ udapādi. Sakko devānamindo agadaharītakaṃ āharitvā adāsi, satthā taṃ paribhuñji, tenassa sarīravaḷañjo ahosi. Athassa sakkoyeva nāgalatādantakaṭṭhañceva mukhadhovanodakañca adāsi. Satthā taṃ dantakaṭṭhaṃ khāditvāva anotattadahodakena mukhaṃ dhovitvā tattheva rājāyatanamūle nisīdi.

Tasmiṃ samaye **tapussa bhallikā** nāma dve vāṇijā pañcahi sakaṭasatehi **ukkalā** janapadā majjhimadesaṃ gacchantā pubbe attano ñātisālohitāya devatāya sakaṭāni sannirumbhitvā satthu āhārasampādane ussāhitā manthañca madhupiṇḍikañca ādāya – ''paṭiggaṇhātu no, bhante, bhagavā imaṃ āhāraṃ anukampaṃ upādāyā''ti satthāraṃ upanāmetvā aṭṭhaṃsu. Bhagavā pāyāsapaṭiggahaṇadivaseyeva pattassa antarahitattā ''na kho tathāgatā hatthesu paṭiggaṇhanti, kimhi nu kho ahaṃ paṭiggaṇheyya''nti cintesi. Athassa cittaṃ ñatvā catūhi disāhi cattāro mahārājāno indanīlamaṇimaye patte upanāmesuṃ, bhagavā te paṭikkhipi. Puna muggavaṇṇaselamaye cattāro patte upanāmesuṃ. Bhagavā catunnampi mahārājānaṃ saddhānurakkhaṇatthāya cattāropi patte paṭiggahetvā uparūpari ṭhapetvā ''eko hotū''ti adhiṭṭhāsi. Cattāropi mukhavaṭṭiyaṃ paññāyamānalekhā hutvā majjhimappamāṇena ekattaṃ upagamiṃsu. Bhagavā tasmiṃ paccagghe selamaye patte āhāraṃ paṭiggahetvā paribhuñjitvā anumodanaṃ akāsi. Te dve bhātaro vāṇijā buddhañca dhammañca saraṇaṃ gantvā dvevācikā upāsakā ahesuṃ. Atha nesaṃ ‘‘ekaṃ no, bhante, paricaritabbaṭṭhānaṃ dethā’’ti vadantānaṃ dakkhiṇahatthena attano sīsaṃ parāmasitvā kesadhātuyo adāsi. Te attano nagare tā dhātuyo suvaṇṇasamuggassa anto pakkhipitvā cetiyaṃ patiṭṭhāpesuṃ.

Sammāsambuddho pana tato vuṭṭhāya puna ajapālanigrodhameva gantvā nigrodhamūle nisīdi. Athassa tattha nisinnamattasseva attanā adhigatadhammassa gambhīrataṃ paccavekkhantassa sabbabuddhānaṃ āciṇṇo – ‘‘kicchena adhigato kho myāyaṃ dhammo’’ti paresaṃ adesetukāmatākārappatto vitakko udapādi. Atha kho **brahmā sahampati** ‘‘nassati vata bho loko, vinassati vata bho loko’’ti dasahi cakkavāḷasahassehi sakkasuyāmasantusitanimmānarativasavattimahābrahmāno ādāya satthu santikaṃ āgantvā ‘‘desetu, bhante, bhagavā dhamma’’ntiādinā nayena dhammadesanaṃ āyāci.

Satthā tassa paṭiññaṃ datvā ‘‘kassa nu kho ahaṃ paṭhamaṃ dhammaṃ deseyya’’nti cintento ‘‘āḷāro paṇḍito, so imaṃ dhammaṃ khippaṃ ājānissatī’’ti cittaṃ uppādetvā puna olokento tassa sattāhakālaṅkatabhāvaṃ ñatvā udakaṃ āvajjesi. Tassāpi abhidosakālaṅkatabhāvaṃ ñatvā ‘‘bahūpakārā kho me pañcavaggiyā bhikkhū’’ti pañcavaggiye ārabbha manasi katvā ‘‘kahaṃ nu kho te etarahi viharantī’’ti āvajjento ‘‘bārāṇasiyaṃ isipatane migadāye’’ti ñatvā katipāhaṃ bodhimaṇḍasāmantāyeva piṇḍāya caranto viharitvā ‘‘āsāḷhipuṇṇamāyaṃ bārāṇasiṃ gantvā dhammacakkaṃ pavattessāmī’’ti pakkhassa cātuddasiyaṃ paccūsasamaye paccuṭṭhāya pabhātāya rattiyā kālasseva pattacīvaramādāya aṭṭhārasayojanamaggaṃ paṭipanno antarāmagge **upakaṃ** nāma ājīvakaṃ disvā tassa attano buddhabhāvaṃ ācikkhitvā taṃ divasameva sāyanhasamaye isipatanaṃ sampāpuṇi.

Pañcavaggiyā tathāgataṃ dūratova āgacchantaṃ disvā ‘‘ayaṃ āvuso, samaṇo gotamo paccayabāhullāya āvattitvā paripuṇṇakāyo pīṇindriyo suvaṇṇavaṇṇo hutvā āgacchati. Imassa vandanādīni na karissāma, mahākulappasuto kho panesa āsanābhihāraṃ arahati, tenassa āsanamattaṃ paññāpessāmā’’ti katikaṃ akaṃsu. Bhagavā sadevakassa lokassa cittācārajānanasamatthena ñāṇena ‘‘kiṃ nu kho ime cintayiṃsū’’ti āvajjetvā cittaṃ aññāsi. Atha tesu sabbadevamanussesu anodissakavasena pharaṇasamatthaṃ mettacittaṃ saṅkhipitvā odissakavasena mettacittena phari. Te bhagavatā mettacittena samphuṭṭhā tathāgate upasaṅkamante sakāya katikāya saṇṭhātuṃ asakkontā paccuggantvā abhivādanādīni sabbakiccāni akaṃsu. Sammāsambuddhabhāvaṃ panassa ajānantā kevalaṃ nāmena ca āvusovādena ca samudācariṃsu.

Atha ne bhagavā – ‘‘mā, bhikkhave, tathāgataṃ nāmena ca āvusovādena ca samudācaratha. Arahaṃ, bhikkhave, tathāgato sammāsambuddho’’ti attano buddhabhāvaṃ ñāpetvā paññattavarabuddhāsane nisinno uttarāsāḷhanakkhattayoge vattamāne aṭṭhārasahi brahmakoṭīhi parivuto pañcavaggiyatthere āmantetvā tiparivaṭṭaṃ dvādasākāraṃ chañāṇavijambhanaṃ anuttaraṃ **dhammacakkappavattanasuttantaṃ** (mahāva. 13 ādayo; saṃ. ni. 5.1081) desesi. Tesu koṇḍaññatthero desanānusārena ñāṇaṃ pesento suttapariyosāne aṭṭhārasahi brahmakoṭīhi saddhiṃ sotāpattiphale patiṭṭhāsi. Satthā tattheva vassaṃ upagantvā punadivase vappattheraṃ ovadanto vihāreyeva nisīdi, sesā cattāropi piṇḍāya cariṃsu. Vappatthero pubbaṇheyeva sotāpattiphalaṃ pāpuṇi. Etenevupāyena punadivase bhaddiyattheraṃ, punadivase mahānāmattheraṃ, punadivase assajittheranti sabbe sotāpattiphale patiṭṭhāpetvā pañcamiyaṃ pakkhassa pañcapi there sannipātetvā **anattalakkhaṇasuttantaṃ** (mahāva. 20 ādayo; saṃ. ni. 3.59) desesi. Desanāpariyosāne pañcapi therā arahatte patiṭṭhahiṃsu. Atha satthā **yasassa** kulaputtassa upanissayaṃ disvā taṃ rattibhāge nibbijjitvā gehaṃ pahāya nikkhantaṃ ‘‘ehi yasā’’ti pakkositvā tasmiṃyeva rattibhāge sotāpattiphale, punadivase arahatte patiṭṭhāpetvā, aparepi tassa sahāyake **catupaññāsajane** ehibhikkhupabbajjāya pabbājetvā arahattaṃ pāpesi.

Evaṃ loke ekasaṭṭhiyā arahantesu jātesu satthā vuṭṭhavasso pavāretvā ‘‘caratha bhikkhave cārika’’nti saṭṭhibhikkhū disāsu pesetvā sayaṃ uruvelaṃ gacchanto antarāmagge kappāsikavanasaṇḍe tiṃsa**bhaddavaggiyakumāre** vinesi. Tesu sabbapacchimako sotāpanno, sabbuttamo anāgāmī ahosi. Tepi sabbe ehibhikkhubhāveneva pabbājetvā disāsu pesetvā uruvelaṃ gantvā aḍḍhuḍḍhapāṭihāriyasahassāni dassetvā uruvelakassapādayo sahassajaṭilaparivāre **tebhātikajaṭile** vinetvā ehibhikkhubhāvena pabbājetvā gayāsīse nisīdāpetvā **ādittapariyāyadesanāya** (mahāva. 54) arahatte patiṭṭhāpetvā tena arahantasahassena parivuto ‘‘bimbisārarañño dinnapaṭiññaṃ mocessāmī’’ti rājagahanagarūpacāre laṭṭhivanuyyānaṃ agamāsi. Rājā uyyānapālassa santikā ‘‘satthā āgato’’ti sutvā dvādasanahutehi brāhmaṇagahapatikehi parivuto satthāraṃ upasaṅkamitvā cakkavicittatalesu suvaṇṇapaṭṭavitānaṃ viya pabhāsamudayaṃ vissajjentesu tathāgatassa pādesu sirasā nipatitvā ekamantaṃ nisīdi saddhiṃ parisāya.

Atha kho tesaṃ brāhmaṇagahapatikānaṃ etadahosi – ‘‘kiṃ nu kho mahāsamaṇo uruvelakassape brahmacariyaṃ carati, udāhu uruvelakassapo mahāsamaṇe’’ti. Bhagavā tesaṃ cetassā cetoparivitakkamaññāya uruvelakassapaṃ gāthāya ajjhabhāsi –

‘‘Kimeva disvā uruvelavāsi, pahāsi aggiṃ kisakovadāno;
Pucchāmi taṃ kassapa etamatthaṃ, kathaṃ pahīnaṃ tava aggihutta’’nti. –

Theropi bhagavato adhippāyaṃ viditvā –

‘‘Rūpe ca sadde ca atho rase ca, kāmitthiyo cābhivadanti yaññā;
Etaṃ malantī upadhīsu ñatvā, tasmā na yiṭṭhe na hute arañji’’nti. (mahāva. 55) –

Imaṃ gāthaṃ vatvā attano sāvakabhāvappakāsanatthaṃ tathāgatassa pādapiṭṭhe sīsaṃ ṭhapetvā ‘‘satthā me, bhante bhagavā, sāvakohamasmī’’ti vatvā ekatālaṃ dvitālaṃ titālanti yāva sattatālappamāṇaṃ sattakkhattuṃ vehāsaṃ abbhuggantvā oruyha tathāgataṃ vanditvā ekamantaṃ nisīdi. Taṃ pāṭihāriyaṃ disvā mahājano ‘‘aho mahānubhāvā buddhā, evañhi thāmagatadiṭṭhiko nāma ‘arahā’ti maññamāno uruvelakassapopi diṭṭhijālaṃ bhinditvā tathāgatena damito’’ti satthu guṇakathaṃyeva kathesi. Bhagavā ‘‘nāhaṃ idāniyeva uruvelakassapaṃ damemi, atītepi esa mayā damito’’ti vatvā imissā aṭṭhuppattiyā **mahānāradakassapajātakaṃ** (jā. 2.22.1153 ādayo) kathetvā cattāri saccāni pakāsesi. Rājā ekādasahi nahutehi saddhiṃ sotāpattiphale patiṭṭhāsi, ekanahutaṃ upāsakattaṃ paṭivedesi. Rājā satthu santike nisinnoyeva pañca assāsake pavedetvā saraṇaṃ gantvā svātanāya nimantetvā uṭṭhāyāsanā bhagavantaṃ padakkhiṇaṃ katvā pakkami.

Punadivase yehi ca bhagavā hiyyo diṭṭho, yehi ca adiṭṭho, te sabbepi rājagahavāsino aṭṭhārasakoṭisaṅkhā manussā tathāgataṃ daṭṭhukāmā pātova rājagahato laṭṭhivanuyyānaṃ agamaṃsu. Tigāvuto maggo nappahosi, sakalalaṭṭhivanuyyānaṃ nirantaraṃ phuṭaṃ ahosi. Mahājano dasabalassa rūpasobhaggappattaṃ attabhāvaṃ passantopi tittiṃ kātuṃ nāsakkhi. Vaṇṇabhūmi nāmesā. Evarūpesu hi ṭhānesu bhagavato lakkhaṇānubyañjanādippabhedā sabbāpi rūpakāyasirī vaṇṇetabbā. Evaṃ rūpasobhaggappattaṃ dasabalassa sarīraṃ passamānena mahājanena nirantaraṃ phuṭe uyyāne ca gamanamagge ca ekabhikkhussapi nikkhamanokāso nāhosi. Taṃ divasaṃ kira bhagavato bhattaṃ chinnaṃ bhaveyya, tasmā ‘‘taṃ mā ahosī’’ti sakkassa nisinnāsanaṃ uṇhākāraṃ dassesi. So āvajjamāno taṃ kāraṇaṃ ñatvā māṇavakavaṇṇaṃ abhinimminitvā buddhadhammasaṅghapaṭisaṃyuttā thutiyo vadamāno dasabalassa purato otaritvā devānubhāvena okāsaṃ katvā –

‘‘Danto dantehi saha purāṇajaṭilehi, vippamutto vippamuttehi;
Siṅgīnikkhasavaṇṇo, rājagahaṃ pāvisi bhagavā.

‘‘Mutto muttehi…pe….

‘‘Tiṇṇo tiṇṇehi…pe….

‘‘Santo santehi…pe… rājagahaṃ pāvisi bhagavā.

‘‘Dasavāso dasabalo, dasadhammavidū dasabhi cupeto;
So dasasataparivāro, rājagahaṃ pāvisi bhagavā’’ti. (mahāva. 58) –

Imāhi gāthāhi satthu vaṇṇaṃ vadamāno purato pāyāsi. Tadā mahājano māṇavakassa rūpasiriṃ disvā ‘‘ativiya abhirūpo vatāyaṃ māṇavako, na kho pana amhehi diṭṭhapubbo’’ti cintetvā ‘‘kuto ayaṃ māṇavako, kassa vā aya’’nti āha. Taṃ sutvā māṇavo –

> ‘‘Yo dhīro sabbadhi danto, suddho appaṭipuggalo;
> Arahaṃ sugato loke, tassāhaṃ paricārako’’ti. – gāthamāha;

Satthā sakkena katokāsaṃ maggaṃ paṭipajjitvā bhikkhusahassaparivuto rājagahaṃ pāvisi. Rājā buddhappamukhassa saṅghassa mahādānaṃ datvā ‘‘ahaṃ, bhante, tīṇi ratanāni vinā vasituṃ na sakkhissāmi, velāya vā avelāya vā bhagavato santikaṃ āgamissāmi, laṭṭhivanuyyānañca nāma atidūre, idaṃ pana amhākaṃ veḷuvanuyyānaṃ nātidūraṃ naccāsannaṃ gamanāgamanasampannaṃ buddhārahaṃ senāsanaṃ. Idaṃ me, bhante, bhagavā paṭiggaṇhātū’’ti suvaṇṇabhiṅgārena pupphagandhavāsitaṃ maṇivaṇṇaṃ udakamādāya veḷuvanuyyānaṃ pariccajanto dasabalassa hatthe udakaṃ pātesi. Tasmiṃ ārāme paṭiggahiteyeva ‘‘buddhasāsanassa mūlāni otiṇṇānī’’ti mahāpathavī kampi. Jambudīpatalasmiñhi ṭhapetvā veḷuvanaṃ aññaṃ mahāpathaviṃ kampetvā gahitasenāsanaṃ nāma natthi. Tambapaṇṇidīpepi ṭhapetvā mahāvihāraṃ aññaṃ pathaviṃ kampetvā gahitasenāsanaṃ nāma natthi. Satthā veḷuvanārāmaṃ paṭiggahetvā rañño anumodanaṃ katvā uṭṭhāyāsanā bhikkhusaṅghaparivuto veḷuvanaṃ agamāsi.

Tasmiṃ kho pana samaye sāriputto ca moggallāno cāti dve paribbājakā rājagahaṃ upanissāya viharanti amataṃ pariyesamānā. Tesu sāriputto assajittheraṃ piṇḍāya paviṭṭhaṃ disvā pasannacitto payirupāsitvā ‘‘ye dhammā hetuppabhavā’’tiādigāthaṃ (mahāva. 60; apa. thera 1.1.286) sutvā sotāpattiphale patiṭṭhāya attano sahāyakassa moggallānassapi tameva gāthaṃ abhāsi. Sopi sotāpattiphale patiṭṭhahi. Te ubhopi **sañcayaṃ** oloketvā attano parisāya saddhiṃ bhagavato santike pabbajiṃsu. Tesu moggallāno sattāhena arahattaṃ pāpuṇi, sāriputto aḍḍhamāsena. Ubhopi te satthā aggasāvakaṭṭhāne ṭhapesi. Sāriputtattherena ca arahattaṃ pattadivaseyeva sannipātaṃ akāsi.

Tathāgate pana tasmiññeva veḷuvanuyyāne viharante suddhodanamahārājā ‘‘putto kira me chabbassāni dukkarakārikaṃ caritvā paramābhisambodhiṃ patvā pavattavaradhammacakko rājagahaṃ upanissāya veḷuvane viharatī’’ti sutvā aññataraṃ amaccaṃ āmantesi – ‘‘ehi bhaṇe, tvaṃ purisasahassaparivāro rājagahaṃ gantvā mama vacanena ‘pitā te suddhodanamahārājā daṭṭhukāmo’ti vatvā mama puttaṃ gaṇhitvā ehī’’ti āha. So ‘‘evaṃ, devā’’ti rañño vacanaṃ sirasā sampaṭicchitvā purisasahassaparivāro khippameva saṭṭhiyojanamaggaṃ gantvā dasabalassa catuparisamajjhe nisīditvā dhammadesanāvelāyaṃ vihāraṃ pāvisi. So ‘‘tiṭṭhatu tāva raññā pahitasāsana’’nti parisapariyante ṭhito satthu dhammadesanaṃ sutvā yathāṭhitova saddhiṃ purisasahassena arahattaṃ patvā pabbajjaṃ yāci. Bhagavā ‘‘etha bhikkhavo’’ti hatthaṃ pasāresi. Sabbe taṅkhaṇaññeva iddhimayapattacīvaradharā saṭṭhivassikattherā viya ahesuṃ. Arahattaṃ pattakālato paṭṭhāya pana ariyā nāma majjhattāva hontīti, so raññā pahitasāsanaṃ dasabalassa na kathesi. Rājā – ‘‘neva gato āgacchati, na sāsanaṃ suyyatī’’ti ‘‘ehi bhaṇe, tvaṃ gacchā’’ti eteneva niyāmena aññaṃ amaccaṃ pesesi. Sopi gantvā purimanayeneva saddhiṃ parisāya arahattaṃ patvā tuṇhī ahosi. Puna rājā ‘‘ehi bhaṇe, tvaṃ gaccha, tvaṃ gacchā’’ti eteneva niyāmena aparepi satta amacce pesesi. Te sabbe nava purisasahassaparivārā nava amaccā attano kiccaṃ niṭṭhāpetvā tuṇhībhūtā tattheva vihariṃsu.

Rājā sāsanamattampi āharitvā ācikkhantaṃ alabhitvā cintesi – ‘‘ettakāpi janā mayi sinehābhāvena sāsanamattampi na paccāhariṃsu, ko nu kho me sāsanaṃ karissatī’’ti sabbaṃ rājabalaṃ olokento **kāḷudāyiṃ** addasa. So kira rañño sabbatthasādhako abbhantariko ativiya vissāsiko amacco bodhisattena saddhiṃ ekadivase jāto sahapaṃsukīḷako sahāyo. Atha naṃ rājā āmantesi – ‘‘tāta kāḷudāyi, ahaṃ mama puttaṃ daṭṭhukāmo navapurisasahassaparivārena nava amacce pesesiṃ, tesu ekopi āgantvā sāsanamattaṃ ārocento nāma natthi. Dujjāno kho pana me jīvitantarāyo, jīvamānoyevāhaṃ puttaṃ daṭṭhukāmo. Sakkhissasi nu kho me puttaṃ dassetu’’nti? ‘‘Sakkhissāmi, deva, sace pabbajituṃ labhissāmī’’ti. ‘‘Tāta, tvaṃ pabbajito vā apabbajito vā mayhaṃ puttaṃ dassehī’’ti. So ‘‘sādhu, devā’’ti rañño sāsanaṃ ādāya rājagahaṃ gantvā satthu dhammadesanāvelāya parisapariyante ṭhito dhammaṃ sutvā saparivāro arahattaṃ patvā ehibhikkhubhāvena pabbajitvā vihāsi.

Satthā buddho hutvā paṭhamaṃ antovassaṃ isipatane vasitvā vuṭṭhavasso pavāretvā uruvelaṃ gantvā tattha tayo māse vasanto tebhātikajaṭile vinetvā bhikkhusahassaparivāro phussamāsapuṇṇamāyaṃ rājagahaṃ gantvā dve māse vasi. Ettāvatā bārāṇasito nikkhantassa pañca māsā jātā, sakalo hemanto atikkanto. Kāḷudāyittherassa āgatadivasato sattaṭṭhadivasā vītivattā. Thero phagguṇamāsapuṇṇamāyaṃ cintesi – ''atikkanto dāni hemanto, vasantasamayo anuppatto, manussehi sassādīni uddharitvā sammukhasammukhaṭṭhānehi maggā dinnā, haritatiṇasañchannā pathavī, supupphitā vanasaṇḍā, paṭipajjanakkhamā maggā, kālo dasabalassa ñātisaṅgahaṃ kātu''nti. Atha bhagavantaṃ upasaṅkamitvā –

''Aṅgārino dāni dumā bhadante, phalesino chadanaṃ vippahāya;
Te accimantova pabhāsayanti, samayo mahāvīra bhāgī rasānaṃ…pe…. (theragā. 527);

''Nātisītaṃ nātiuṇhaṃ, nātidubbhikkhachātakaṃ;
Saddalā haritā bhūmi, esa kālo mahāmunī''ti. –

Saṭṭhimattāhi gāthāhi dasabalassa kulanagaragamanavaṇṇaṃ vaṇṇesi. Atha naṃ satthā – ''kiṃ nu kho, udāyi, madhurassarena gamanavaṇṇaṃ vaṇṇesī''ti āha. ''Tumhākaṃ, bhante, pitā suddhodanamahārājā tumhe passitukāmo, karotha ñātakānaṃ saṅgaha''nti. ''Sādhu, udāyi, karissāmi ñātakānaṃ saṅgahaṃ, bhikkhusaṅghassa ārocehi, gamiyavattaṃ paripūressantī''ti. ''Sādhu, bhante''ti thero tesaṃ ārocesi.

Bhagavā aṅgamagadhavāsīnaṃ kulaputtānaṃ dasahi sahassehi, kapilavatthuvāsīnaṃ dasahi sahassehīti sabbeheva vīsatisahassehi khīṇāsavabhikkhūhi parivuto rājagahā nikkhamitvā divase divase yojanaṃ gacchati. ''Rājagahato saṭṭhiyojanaṃ kapilavatthuṃ dvīhi māsehi pāpuṇissāmī''ti aturitacārikaṃ pakkāmi. Theropi ''bhagavato nikkhantabhāvaṃ rañño ārocessāmī''ti vehāsaṃ abbhuggantvā rañño nivesane pāturahosi. Rājā theraṃ disvā tuṭṭhacitto mahārahe pallaṅke nisīdāpetvā attano paṭiyāditassa nānaggarasabhojanassa pattaṃ pūretvā adāsi. Thero uṭṭhāya gamanākāraṃ dassesi. ''Nisīditvā bhuñja, tātā''ti. ''Satthu santikaṃ gantvā bhuñjissāmi, mahārājā''ti. ''Kahaṃ pana, tāta, satthā''ti? ''Vīsatisahassabhikkhuparivāro tumhākaṃ dassanatthāya cārikaṃ nikkhanto, mahārājā''ti. Rājā tuṭṭhamānaso āha – ''tumhe imaṃ paribhuñjitvā yāva mama putto imaṃ nagaraṃ pāpuṇāti, tāvassa itova piṇḍapātaṃ pariharathā''ti. Thero adhivāsesi. Rājā theraṃ parivisitvā pattaṃ gandhacuṇṇena ubbaṭṭetvā uttamassa bhojanassa pūretvā ''tathāgatassa dethā''ti therassa hatthe patiṭṭhāpesi. Thero sabbesaṃ passantānaṃyeva pattaṃ ākāse khipitvā sayampi vehāsaṃ abbhuggantvā piṇḍapātaṃ āharitvā satthu hatthe ṭhapesi. Satthā taṃ paribhuñji. Eteneva upāyena thero divase divase piṇḍapātaṃ āhari. Satthāpi antarāmagge raññoyeva piṇḍapātaṃ paribhuñji. Theropi bhattakiccāvasāne divase divase ''ajja bhagavā ettakaṃ āgato, ajja ettaka''nti buddhaguṇapaṭisaṃyuttāya ca kathāya sakalaṃ rājakulaṃ satthudassanaṃ vināyeva satthari sañjātappasādaṃ akāsi. Teneva naṃ bhagavā ''etadaggaṃ, bhikkhave, mama sāvakānaṃ bhikkhūnaṃ kulappasādakānaṃ yadidaṃ kāḷudāyī''ti (a. ni. 1.219, 225) etadagge ṭhapesi.

Sākiyāpi kho anuppatte bhagavati ''amhākaṃ ñātiseṭṭhaṃ passissāmā''ti sannipatitvā bhagavato vasanaṭṭhānaṃ vīmaṃsamānā ''nigrodhasakkassa ārāmo ramaṇīyo''ti sallakkhetvā tattha sabbaṃ paṭijagganavidhiṃ kāretvā gandhapupphahatthā paccuggamanaṃ karontā sabbālaṅkārapaṭimaṇḍite daharadahare nāgaradārake ca nāgaradārikāyo ca paṭhamaṃ pahiṇiṃsu, tato rājakumāre ca rājakumārikāyo ca, tesaṃ anantarā sāmaṃ gandhapupphādīhi pūjayamānā bhagavantaṃ gahetvā nigrodhārāmameva agamaṃsu. Tattha bhagavā vīsatisahassakhīṇāsavaparivuto paññattavarabuddhāsane nisīdi. Sākiyā nāma mānajātikā mānatthaddhā, te ''siddhatthakumāro amhehi daharataro, amhākaṃ kaniṭṭho, bhāgineyyo, putto, nattā''ti cintetvā daharadahare rājakumāre āhaṃsu – ''tumhe vandatha, mayaṃ tumhākaṃ piṭṭhito nisīdissāmā''ti.

Tesu evaṃ avanditvā nisinnesu bhagavā tesaṃ ajjhāsayaṃ oloketvā ''na maṃ ñātayo vandanti, handa dāni te vandāpessāmī''ti abhiññāpādakaṃ catutthaṃ jhānaṃ samāpajjitvā tato vuṭṭhāya ākāsaṃ abbhuggantvā tesaṃ sīse pādapaṃsuṃ okiramāno viya kaṇḍambarukkhamūle yamakapāṭihāriyasadisaṃ pāṭihāriyaṃ akāsi. Rājā taṃ acchariyaṃ disvā āha – ''bhante, tumhākaṃ jātadivase kāladevalassa vandanatthaṃ upanītānaṃ vopāde parivattetvā brāhmaṇassa matthake patiṭṭhite disvāpi ahaṃ tumhākaṃ pāde vandiṃ, ayaṃ me paṭhamavandanā. Vappamaṅgaladivase ca jambucchāyāya sirisayane nipannānaṃ vojambucchāyāya aparivattanaṃ disvāpi pāde vandiṃ, ayaṃ me dutiyavandanā. Idāni pana imaṃ adiṭṭhapubbaṃ pāṭihāriyaṃ disvāpi ahaṃ tumhākaṃ pāde vandāmi, ayaṃ me tatiyavandanā''ti. Raññā pana vandite bhagavantaṃ avanditvā ṭhātuṃ samattho nāma ekasākiyopi nāhosi, sabbe vandiṃsuyeva.

Iti bhagavā ñātayo vandāpetvā ākāsato otaritvā paññattāsane nisīdi. Nisinne bhagavati sikhāpatto ñātisamāgamo ahosi, sabbe ekaggacittā hutvā nisīdiṃsu. Tato mahāmegho pokkharavassaṃ vassi. Tambavaṇṇaṃ udakaṃ heṭṭhā viravantaṃ gacchati, temitukāmova temeti, atemitukāmassa sarīre ekabindumattampi na patati. Taṃ disvā sabbe acchariyabbhutacittā jātā ''aho acchariyaṃ, aho abbhuta''nti kathaṃ samuṭṭhāpesuṃ. Satthā ''na idāneva mayhaṃ ñātisamāgame pokkharavassaṃ vassati, atītepi vassī''ti imissā aṭṭhuppattiyā **vessantarajātakaṃ** (jā. 2.22.1655 ādayo) kathesi. Dhammakathaṃ sutvā sabbe uṭṭhāya vanditvā pakkamiṃsu. Ekopi rājā vā rājamahāmatto vā ''sve amhākaṃ bhikkhaṃ gaṇhathā''ti vatvā gato nāma natthi.

Satthā punadivase vīsatibhikkhusahassaparivuto kapilavatthuṃ piṇḍāya pāvisi. Taṃ na koci gantvā nimantesi, na pattaṃ vā aggahesi. Bhagavā indakhīle ṭhitova āvajjesi – ''kathaṃ nu kho pubbabuddhā kulanagare piṇḍāya cariṃsu, kiṃ uppaṭipāṭiyā issarajanānaṃ gharāni agamaṃsu, udāhu sapadānacārikaṃ cariṃsū''ti? Tato ekabuddhassapi uppaṭipāṭiyā gamanaṃ adisvā ''mayāpi dāni ayameva tesaṃ vaṃso paggahetabbo, āyatiñca mama sāvakā mamaññeva anusikkhantā piṇḍacārikavattaṃ paripūressantī''ti koṭiyaṃ niviṭṭhagehato paṭṭhāya sapadānaṃ piṇḍāya cari. ''Ayyo kira siddhatthakumāro piṇḍāya caratī''ti dvibhūmikatibhūmikādīsu pāsādesu sīhapañjaraṃ vivaritvā mahājano dassanabyāvaṭo ahosi.

Rāhulamātāpi devī – ''ayyaputto kira imasmiṃyeva nagare mahantena rājānubhāvena suvaṇṇasivikādīhi vicaritvā idāni kesamassuṃ ohāretvā kāsāyavatthanivāsano kapālahattho piṇḍāya carati, sobhati nu kho''ti sīhapañjaraṃ vivaritvā olokayamānā bhagavantaṃ nānāvirāgasamujjalāya sarīrappabhāya nagaravīthiyo obhāsetvā byāmappabhāparikkhepasamupabyūḷhāya asītānubyañjanappabhāsitāya dvattiṃsamahāpurisalakkhaṇapaṭimaṇḍitāya anopamāya buddhasiriyā virocamānaṃ disvā uṇhīsato paṭṭhāya yāva pādatalā –

> ''Siniddhanīlamudukuñcitakeso, sūriyanimmalatalābhinalāṭo;
> Yuttatuṅgamudukāyatanāso, raṃsijālavikasito narasīho''ti. –

Evamādikāhi dasahi **narasīhagāthāhi** abhitthavitvā ''tumhākaṃ putto piṇḍāya caratī''ti rañño ārocesi. Rājā saṃviggahadayo hatthena sāṭakaṃ saṇḍapento turitaturito nikkhamitvā vegena gantvā bhagavato purato ṭhatvā āha – ''kinnu kho, bhante, amhe lajjāpetha, kimatthaṃ piṇḍāya caratha, kiṃ 'ettakānaṃ bhikkhūnaṃ na sakkā bhattaṃ laddhu'nti saññaṃ karitthā''ti? ''Vaṃsacārittametaṃ, mahārāja, amhāka''nti. ''Nanu, bhante, amhākaṃ vaṃso nāma mahāsammatakhattiyavaṃso, ettha ca ekakhattiyopi bhikkhācarako nāma natthī''ti. ''Ayaṃ, mahārāja, khattiyavaṃso nāma tava vaṃso. Amhākaṃ pana 'dīpaṅkaro koṇḍañño… pe… kassapo'ti ayaṃ buddhavaṃso nāma. Ete ca aññe ca anekasahassasaṅkhā buddhā bhikkhācāreneva jīvikaṃ kappesu''nti antaravīthiyaṃ ṭhitova –

> ''Uttiṭṭhe nappamajjeyya, dhammaṃ sucaritaṃ care;
> Dhammacārī sukhaṃ seti, asmiṃ loke paramhi cā''ti. (dha. pa. 168) –

Imaṃ gāthamāha. Gāthāpariyosāne rājā sotāpattiphale patiṭṭhāsi.

> ''Dhammañcare sucaritaṃ, na naṃ duccaritaṃ care;
> Dhammacārī sukhaṃ seti, asmiṃ loke paramhi cā''ti. (dha. pa. 169) –

Imaṃ gāthaṃ sutvā sakadāgāmiphale patiṭṭhāsi, **mahādhammapālajātakaṃ** (jā. 1.10.92 ādayo) sutvā anāgāmiphale patiṭṭhāsi, maraṇasamaye setacchattassa heṭṭhā sirisayane nipannoyeva arahattaṃ pāpuṇi. Araññavāsena padhānānuyogakiccaṃ rañño nāhosi. So sotāpattiphalaṃ sacchikatvāyeva pana bhagavato pattaṃ gahetvā saparisaṃ bhagavantaṃ mahāpāsādaṃ āropetvā paṇītena khādanīyena bhojanīyena parivisi. Bhattakiccapariyosāne sabbaṃ itthāgāraṃ āgantvā bhagavantaṃ vandi ṭhapetvā rāhulamātaraṃ. Sā pana ‘‘gaccha, ayyaputtaṃ vandāhī’’ti parijanena vuccamānāpi ‘‘sace mayhaṃ guṇo atthi, sayameva mama santikaṃ ayyaputto āgamissati, āgatameva naṃ vandissāmī’’ti vatvā na agamāsi.

Bhagavā rājānaṃ pattaṃ gāhāpetvā dvīhi aggasāvakehi saddhiṃ rājadhītāya sirigabbhaṃ gantvā ‘‘rājadhītā yathāruci vandamānā na kiñci vattabbā’’ti vatvā paññattāsane nisīdi. Sā vegenāgantvā gopphakesu gahetvā pādapiṭṭhiyaṃ sīsaṃ parivattetvā yathājjhāsayaṃ vandi. Rājā rājadhītāya bhagavati sinehabahumānādiguṇasampattiṃ kathesi – ‘‘bhante, mama dhītā ‘tumhehi kāsāyāni vatthāni nivāsitānī’ti sutvā tato paṭṭhāya kāsāyavatthanivatthā jātā, tumhākaṃ ekabhattikabhāvaṃ sutvā ekabhattikāva jātā, tumhehi mahāsayanassa chaḍḍitabhāvaṃ sutvā paṭṭikāmañcakeyeva nipannā, tumhākaṃ mālāgandhādīhi viratabhāvaṃ ñatvā viratamālāgandhāva jātā, attano ñātakehi ‘mayaṃ paṭijaggissāmā’ti sāsane pesitepi tesu ekañātakampi na olokesi, evaṃ guṇasampannā me, bhante, dhītā’’ti. ‘‘Anacchariyaṃ, mahārāja, ayaṃ idāni tayā rakkhiyamānā rājadhītā paripakke ñāṇe attānaṃ rakkheyya, esā pubbe anārakkhā pabbatapāde vicaramānā aparipakkepi ñāṇe attānaṃ rakkhī’’ti vatvā **candakinnarījātakaṃ** (jā. 1.14.18 ādayo) kathetvā uṭṭhāyāsanā pakkāmi.

Punadivase pana **nandassa** rājakumārassa abhisekagehappavesanavivāhamaṅgalesu vattamānesu tassa gehaṃ gantvā kumāraṃ pattaṃ gāhāpetvā pabbājetukāmo maṅgalaṃ vatvā uṭṭhāyāsanā pakkāmi. **Janapadakalyāṇī** kumāraṃ gacchantaṃ disvā ‘‘tuvaṭaṃ kho, ayyaputta, āgaccheyyāsī’’ti vatvā gīvaṃ pasāretvā olokesi. So bhagavantaṃ ‘‘pattaṃ gaṇhathā’’ti vattuṃ avisahamāno vihāraṃyeva agamāsi. Taṃ anicchamānaṃyeva bhagavā pabbājesi. Iti bhagavā kapilavatthuṃ gantvā tatiyadivase nandaṃ pabbājesi.

Sattame divase rāhulamātāpi kumāraṃ alaṅkaritvā bhagavato santikaṃ pesesi – ‘‘passa, tāta, etaṃ vīsatisahassasamaṇaparivutaṃ suvaṇṇavaṇṇaṃ brahmarūpavaṇṇaṃ samaṇaṃ, ayaṃ te pitā, etassa mahantā nidhayo ahesuṃ tyassa nikkhamanakālato paṭṭhāya na passāma, gaccha, naṃ dāyajjaṃ yācāhi – ‘ahaṃ, tāta, kumāro abhisekaṃ patvā cakkavattī bhavissāmi, dhanena me attho, dhanaṃ me dehi. Sāmiko hi putto pitusantakassā’’’ti. Kumāro ca bhagavato santikaṃ gantvāva pitusinehaṃ labhitvā haṭṭhacitto ‘‘sukhā te, samaṇa, chāyā’’ti vatvā aññañca bahuṃ attano anurūpaṃ vadanto aṭṭhāsi. Bhagavā katabhattakicco anumodanaṃ vatvā uṭṭhāyāsanā pakkāmi. Kumāropi ‘‘dāyajjaṃ me, samaṇa, dehi, dāyajjaṃ me, samaṇa, dehī’’ti bhagavantaṃ anubandhi. Na bhagavā kumāraṃ nivattāpesi, parijanopi bhagavatā saddhiṃ gacchantaṃ nivattetuṃ nāsakkhi. Iti so bhagavatā saddhiṃ ārāmameva agamāsi.

Tato bhagavā cintesi – ‘‘yaṃ ayaṃ pitusantakaṃ dhanaṃ icchati, taṃ vaṭṭānugataṃ savighātaṃ, handassa me bodhimaṇḍe paṭiladdhaṃ sattavidhaṃ ariyadhanaṃ demi, lokuttaradāyajjassa naṃ sāmikaṃ karomī’’ti āyasmantaṃ sāriputtaṃ āmantesi – ‘‘tena hi, sāriputta, rāhulaṃ pabbājehī’’ti. Thero taṃ pabbājesi. Pabbajite ca pana kumāre rañño adhimattaṃ dukkhaṃ uppajji, taṃ adhivāsetuṃ asakkonto bhagavantaṃ upasaṅkamitvā ‘‘sādhu, bhante, ayyā mātāpitūhi ananuññātaṃ puttaṃ na pabbājeyyu’’nti varaṃ yāci. Bhagavā ca tassa varaṃ datvā punekadivase rājanivesane katabhattakicco ekamantaṃ nisinnena raññā ‘‘bhante, tumhākaṃ dukkarakārikakāle ekā devatā maṃ upasaṅkamitvā ‘putto te kālaṅkato’ti āha, tassā vacanaṃ asaddahanto ‘na mayhaṃ putto sambodhiṃ appatvā kālaṃ karotī’ti taṃ paṭikkhipi’’nti vutte ‘‘tumhe idāni kiṃ saddahissatha, ye tumhe pubbepi aṭṭhikāni dassetvā ‘putto te mato’ti vutte na saddahitthā’’ti imissā aṭṭhuppattiyā **mahādhammapālajātakaṃ** kathesi. Kathāpariyosāne rājā anāgāmiphale patiṭṭhahi.

Iti bhagavā pitaraṃ tīsu phalesu patiṭṭhāpetvā bhikkhusaṅghaparivuto punadeva rājagahaṃ gantvā sītavane vihāsi. Tasmiṃ samaye anāthapiṇḍiko gahapati pañcahi sakaṭasatehi bhaṇḍaṃ ādāya rājagahaṃ gantvā attano piyasahāyakassa seṭṭhino gehaṃ gantvā tattha buddhassa bhagavato uppannabhāvaṃ sutvā balavapaccūse devatānubhāvena vivaṭena dvārena satthāraṃ upasaṅkamitvā dhammaṃ sutvā sotāpattiphale patiṭṭhāya, dutiye divase buddhappamukhassa saṅghassa mahādānaṃ datvā sāvatthiṃ āgamanatthāya satthu paṭiññaṃ gahetvā antarāmagge pañcacattālīsayojanaṭṭhāne satasahassaṃ datvā yojanike yojanike vihāraṃ kāretvā jetavanaṃ koṭisanthārena aṭṭhārasahi hiraññakoṭīhi kiṇitvā navakammaṃ paṭṭhapesi. So majjhe dasabalassa gandhakuṭiṃ kāresi, taṃ parivāretvā asītiyā mahātherānaṃ pāṭiyekkaṃ ekasannivesane āvāse ekakuṭikadvikuṭikahaṃsavaṭṭakadīgharassasālāmaṇḍapādivasena sesasenāsanāni pokkharaṇicaṅkamanarattiṭṭhānadivāṭṭhānāni cāti aṭṭhārasakoṭipariccāgena ramaṇīye bhūmibhāge manoramaṃ vihāraṃ kāretvā dasabalassa āgamanatthāya dūtaṃ pāhesi. Satthā tassa vacanaṃ sutvā mahābhikkhusaṅghaparivāro rājagahā nikkhamitvā anupubbena sāvatthinagaraṃ pāpuṇi.

Mahāseṭṭhipi kho vihāramahaṃ sajjetvā tathāgatassa jetavanaṃ pavisanadivase puttaṃ sabbālaṅkārapaṭimaṇḍitaṃ katvā alaṅkatapaṭiyatteheva pañcahi kumārasatehi saddhiṃ pesesi. So saparivāro pañcavaṇṇavatthasamujjalāni pañca dhajasatāni gahetvā dasabalassa purato ahosi, tesaṃ pacchato mahāsubhaddā cūḷasubhaddāti dve seṭṭhidhītaro pañcahi kumārikāsatehi saddhiṃ puṇṇaghaṭe gahetvā nikkhamiṃsu, tāsaṃ pacchato seṭṭhibhariyā sabbālaṅkārapaṭimaṇḍitā pañcahi mātugāmasatehi saddhiṃ puṇṇapātiyo gahetvā nikkhami, sabbesaṃ pacchato mahāseṭṭhi ahatavatthanivattho ahatavatthanivattheheva pañcahi seṭṭhisatehi saddhiṃ bhagavantaṃ abbhuggañchi. Bhagavā imaṃ upāsakaparisaṃ purato katvā mahābhikkhusaṅghaparivuto attano sarīrappabhāya suvaṇṇarasasekasiñcanāni viya vanantarāni kurumāno anantāya buddhalīlāya aparimāṇāya buddhasiriyā jetavanavihāraṃ pāvisi.

Atha naṃ anāthapiṇḍiko āpucchi – ‘‘kathāhaṃ, bhante, imasmiṃ vihāre paṭipajjāmī’’ti? ‘‘Tena hi, gahapati, imaṃ vihāraṃ āgatānāgatassa cātuddisassa bhikkhusaṅghassa patiṭṭhāpehī’’ti. ‘‘Sādhu, bhante’’ti mahāseṭṭhi suvaṇṇabhiṅgāraṃ ādāya dasabalassa hatthe udakaṃ pātetvā ‘‘imaṃ jetavanavihāraṃ āgatānāgatassa cātuddisassa buddhappamukhassa bhikkhusaṅghassa dammī’’ti adāsi. Satthā vihāraṃ paṭiggahetvā anumodanaṃ karonto –

‘‘Sītaṃ uṇhaṃ paṭihanti, tato vāḷamigāni ca;
Sarīsape ca makase, sisire cāpi vuṭṭhiyo.

‘‘Tato vātātapo ghoro, sañjāto paṭihaññati;
Leṇatthañca sukhatthañca, jhāyituñca vipassituṃ.

‘‘Vihāradānaṃ saṅghassa, aggaṃ buddhena vaṇṇitaṃ;
Tasmā hi paṇḍito poso, sampassaṃ atthamattano.

‘‘Vihāre kāraye ramme, vāsayettha bahussute;
Tesaṃ annañca pānañca, vatthasenāsanāni ca.

‘‘Dadeyya ujubhūtesu, vippasannena cetasā;
Te tassa dhammaṃ desenti, sabbadukkhāpanūdanaṃ;
Yaṃ so dhammaṃ idhaññāya, parinibbāti anāsavo’’ti. (cūḷava. 295) –

Vihārānisaṃsaṃ kathesi. Anāthapiṇḍiko dutiyadivasato paṭṭhāya vihāramahaṃ ārabhi. Visākhāya vihāramaho catūhi māsehi niṭṭhito, anāthapiṇḍikassa pana vihāramaho navahi māsehi niṭṭhāsi. Vihāramahepi aṭṭhāraseva koṭiyo pariccāgaṃ agamaṃsu. Iti ekasmiṃyeva vihāre catupaṇṇāsakoṭisaṅkhaṃ dhanaṃ pariccaji.

Atīte pana vipassissa bhagavato kāle punabbasumitto nāma seṭṭhi suvaṇṇiṭṭhakāsanthārena kiṇitvā tasmiṃyeva ṭhāne yojanappamāṇaṃ saṅghārāmaṃ kāresi. Sikhissa pana bhagavato kāle sirivaḍḍho nāma seṭṭhi suvaṇṇaphālasanthārena kiṇitvā tasmiṃyeva ṭhāne tigāvutappamāṇaṃ saṅghārāmaṃ kāresi. Vessabhussa bhagavato kāle sotthiyo nāma seṭṭhi suvaṇṇahatthipadasanthārena kiṇitvā tasmiṃyeva ṭhāne aḍḍhayojanappamāṇaṃ saṅghārāmaṃ kāresi. Kakusandhassa bhagavato kāle accuto nāma seṭṭhi suvaṇṇiṭṭhakāsanthārena kiṇitvā tasmiṃyeva ṭhāne gāvutappamāṇaṃ saṅghārāmaṃ kāresi. Koṇāgamanassa bhagavato kāle uggo nāma seṭṭhi suvaṇṇakacchapasanthārena kiṇitvā tasmiṃyeva ṭhāne aḍḍhagāvutappamāṇaṃ saṅghārāmaṃ kāresi. Kassapassa bhagavato kāle sumaṅgalo nāma seṭṭhi suvaṇṇayaṭṭhisanthārena kiṇitvā tasmiṃyeva ṭhāne soḷasakarīsappamāṇaṃ saṅghārāmaṃ kāresi. Amhākaṃ pana bhagavato kāle anāthapiṇḍiko nāma seṭṭhi kahāpaṇakoṭisanthārena kiṇitvā tasmiṃyeva ṭhāne aṭṭhakarīsappamāṇaṃ saṅghārāmaṃ kāresi. Idaṃ kira ṭhānaṃ sabbabuddhānaṃ avijahitaṭṭhānameva.

Iti mahābodhimaṇḍe sabbaññutappattito yāva mahāparinibbānamañcā yasmiṃ yasmiṃ ṭhāne bhagavā vihāsi, idaṃ **santikenidānaṃ** nāmāti veditabbaṃ.

Santikenidānakathā niṭṭhitā.

Nidānakathā niṭṭhitā.

Therāpadānaṃ

1. Buddhavaggo

Abbhantaranidānavaṇṇanā

5. ‘‘Atha buddhāpadānāni, suṇātha suddhamānasā;
Tiṃsapāramisampuṇṇā, dhammarājā asaṅkhiyā’’ti. –

Ettha **athā**ti adhikārantarūpadassanatthe nipātapadaṃ, vibhattiyuttāyuttanipātadvayesu vibhattiyuttanipātapadaṃ. Atha vā –

> ‘‘Adhikāre maṅgale ceva, nipphannatthevadhāraṇe;
> Anantarepagamane, atha-saddo pavattati’’.

Tathā hi –

> ‘‘Adhikiccaṃ adhiṭṭhānaṃ, adhiatthaṃ vibhāsati;
> Seṭṭhajeṭṭhakabhāvena, adhikāro vidhīyate’’ti. –

Vuttattā buddhānaṃ samattiṃsapāramidhammānaṃ adhikiccato, seṭṭhajeṭṭhato adhikāraṭṭhena atha-saddena yuttamapadānānīti. Tividhabodhisattānaṃ pūjāmaṅgalasabhāvato ‘‘pūjā ca pūjaneyyānaṃ, etaṃ maṅgalamuttama’’nti vacanato (khu. pā. 5.3; su. ni. 262) maṅgalaṭṭhena atha-saddena yuttamapadānānīti. Buddhādīnaṃ bhagavantānaṃ sampattikiccassa arahattamaggena nipphannato nipphannaṭṭhena atha-saddena yuttamapadānānīti. Buddhādīnaṃ arahattamaggādikusalato aññakusalānaṃ abhāvato avadhāraṇaṭṭhena nivāraṇaṭṭhena atha-saddena yuttamapadānānīti. Khuddakapāṭhasaṅgahānantaraṃ saṅgahitanti anantaraṭṭhena atha-saddena yuttamapadānānīti. Ito khuddakapāṭhato paṭṭhāyāti apagamanaṭṭhena atha-saddena yuttamapadānānīti.

Buddhoti ettha bujjhitā saccānīti buddho, bodhetā pajāyāti buddho, sabbaññutāya buddho, sabbadassāvitāya buddho, anaññaneyyatāya buddho, visavitāya buddho, khīṇāsavasaṅkhātena buddho, nirupakkilesasaṅkhātena buddho, pabbajjāsaṅkhātena buddho, adutiyaṭṭhena buddho, taṇhāpahānaṭṭhena buddho, ekāyanamaggaṃ gatoti buddho, eko anuttaraṃ sammāsambodhiṃ abhisambuddhoti buddho, abuddhivihatattā buddhipaṭilābhā buddho, buddhi buddhaṃ bodhoti anatthantarametaṃ. Yathā nīlādivaṇṇayogato paṭo ‘‘nīlo paṭo, ratto paṭo’’ti vuccati, evaṃ buddhaguṇayogato buddho. Atha vā ‘‘bodhi’’vuccati catūsu maggesu ñāṇaṃ, tena ñāṇena sakaladiyaḍḍhasahassakilesārigaṇe khepetvā nibbānādhigamanato ñāṇaṃ ‘‘bodhī’’ti vuccati. Tena sampayutto samaṅgīpuggalo buddho. Teneva ñāṇena paccekabuddhopi sabbakilese khepetvā nibbānamadhigacchati. Buddhānaṃ pana catūsu asaṅkhyeyyesu kappasatasahassesu ca pāramiyo pūretvā bodhiñāṇassādhigatattā ca indriyaparopariyattañāṇamahākaruṇāsamāpattiñāṇayamakapāṭihīrañāṇasabbaññutaññāṇa-anāvaraṇaāsayānusayādiasādhāraṇañāṇānaṃ samadhigatattā ca ekāyapi dhammadesanāya asaṅkhyeyyāsattanikāye dhammāmataṃ pāyetvā nibbānassa pāpanato ca tadeva ñāṇaṃ buddhānamevādhikabhāvato tesameva sambuddhānaṃ apadānaṃ kāraṇaṃ **buddhāpadānaṃ**. Tañhi duvidhaṃ kusalākusalavasena. Paccekabuddhā pana na tathā kātuṃ samatthā, annādipaccayadāyakānaṃ saṅgahaṃ karontāpi –

‘‘Icchitaṃ patthitaṃ tuyhaṃ, khippameva samijjhatu;
Pūrentu cittasaṅkappā, cando pannaraso yathā.

‘‘Icchitaṃ patthitaṃ tuyhaṃ, khippameva samijjhatu;
Pūrentu cittasaṅkappā, maṇi jotiraso yathā’’ti. (dī. ni. aṭṭha. 2.95 pubbūpanissayasampattikathā; a. ni. aṭṭha. 1.1.192; dha. pa. aṭṭha. 1.sāmāvatīvatthu) –

Imāhi dvīhiyeva gāthāhi dhammaṃ desenti. Desentāpi asaṅkhyeyyasattanikāye bodhetuṃ na sakkuṇanti, tasmā na sabbaññubuddhasadisā hutvā pāṭiekkaṃ visuṃ buddhāti paccekabuddhā. Tesaṃ apadānaṃ kāraṇaṃ **paccekabuddhāpadānaṃ**.

Ciraṃ ṭhitāti therā. Atha vā thiratarasīlācāramaddavādiguṇehi yuttāti therā. Atha vā thiravarasīlasamādhipaññāvimuttivimuttiñāṇadassanaguṇehi yuttāti therā. Atha vā thiratarasaṅkhātapaṇītānuttarasantinibbānamadhigatāti therā, therānaṃ apadānāni **therāpadānāni**. Tathā tādiguṇehi yuttāti therī, therīnaṃ apadānāni **therīpadānāni**. Tesu buddhāpadāne pañceva apadānāni, pañceva suttantā. Tenāhu porāṇā –

‘‘Pañceva apadānāni, pañca suttāni yassa ca;
Idaṃ buddhāpadānanti, paṭhamaṃ anulomato’’ti.

Paccekabuddhāpadānepi pañceva apadānāni, pañceva suttantā. Tenāhu porāṇā –

‘‘Pañceva apadānāni, pañca suttāni yassa ca;
Idaṃ paccekabuddhāpadānanti, dutiyaṃ anulomato’’ti.

Therāpadānesu dasādhikapañcasatāpadānāni, vaggato ekapaññāsa vaggā. Tenāhu porāṇā –

‘‘Pañcasatadasapadānāni, ekapaññāsa vaggato;
Idaṃ therāpadānanti, tatiyaṃ anulomato’’ti.

Therīapadānesu cattālīsaṃ apadānāni, vaggato caturo vaggā. Tenāhu porāṇā –

‘‘Cattālīsaṃpadānāni, catuvaggāni yassa ca;
Idaṃ therīpadānanti, catutthaṃ anulomato’’ti.

Apadānanti ettha apadāna-saddo kāraṇagahaṇaapagamanapaṭipāṭiakkosanādīsu dissati. Tathā hi esa ‘‘khattiyānaṃ apadānaṃ, brāhmaṇānaṃ apadāna’’ntiādīsu kāraṇe dissati, khattiyānaṃ kāraṇaṃ brāhmaṇānaṃ kāraṇanti attho. ‘‘Upāsakānaṃ apadāna’’ntiādīsu gahaṇe dissati, saṃsuṭṭhu gahaṇanti attho. ‘‘Vāṇijānaṃ apadānaṃ, suddānaṃ apadāna’’ntiādīsu apagamane dissati, tato tato tesaṃ apagamananti attho. ‘‘Piṇḍapātiko bhikkhu sapadānacāravasena piṇḍāya caratī’’tiādīsu paṭipāṭiyā dissati, gharapaṭipāṭiyā caratīti attho. ‘‘Apagatā ime sāmaññā, apagatā ime brahmaññāti apadānetī’’tiādīsu akkosane dissati, akkosati paribhāsatīti attho. Idha pana kāraṇe dissati. Tasmā buddhānaṃ apadānāni buddhāpadāni, buddhakāraṇānīti attho. Gaṅgāvālukūpamānaṃ anekesaṃ buddhānaṃ dānapāramitādisamattiṃsapāramitā kāraṇanti daṭṭhabbaṃ. Atha adhikārādīsu yuttaapadānāni suddhamānasā suṇāthāti sambandho.

Tattha **suddhamānasā**ti arahattamaggañāṇena diyaḍḍhakilesasahassaṃ khepetvā ṭhitattā suddhamānasā parisuddhacittā suddhahadayā pañcasatā khīṇāsavā imasmiṃ dhammasabhāye sannisinnā suṇātha, ohitasotā manasi karothāti attho.

Ettha pana ‘‘apadānānī’’ti avatvā paccekabuddhāpadānatherāpadānatherīapadānesu vijjamānesupi ‘‘atha buddhāpadānānī’’ti vacanaṃ khandhayamakaāyatanadhātusaccasaṅkhāraanusayayamakesu vijjamānesupi padhānavasena ādivasena ca ‘‘mūlayamaka’’nti vacanaṃ viya, terasasaṅghādisesadveaniyatatiṃsanissaggiyesu vijjamānesupi padhānavasena ādivasena ca ‘‘pārājikakaṇḍo’’ti vacanaṃ viya ca idhāpi padhānavasena ādivasena ca vuttanti daṭṭhabbaṃ.

‘‘Sammāsambuddhāpadānānī’’ti vattabbe ‘‘vaṇṇāgamo…pe… pañcavidhaṃ nirutta’’nti niruttinayena vā ‘‘tesu vuddhilopāgamavikāraviparītādesā cā’’ti suttena vā tatiyatthavācakassa **sammā**tinipātapadassa, sayaṃsaddatthavācakassa **sa-**ntiupasaggapadassa ca lopaṃ katvā kitantavācībuddhasaddameva gahetvā gāthābandhasukhatthaṃ ‘‘buddhāpadānānī’’ti vuttaṃ. Tasmā sammāsambuddhāpadānānīti attho.

Iti visuddhajanavilāsiniyā apadāna-aṭṭhakathāya

Abbhantaranidānavaṇṇanā niṭṭhitā.

1. Buddhaapadānavaṇṇanā

Idāni abbhantaranidānānantaraṃ apadānaṭṭhakathaṃ kathetukāmo –

‘‘Sapadānaṃ apadānaṃ, vicitranayadesanaṃ;
Yaṃ khuddakanikāyasmiṃ, saṅgāyiṃsu mahesayo;
Tassa dāni anuppatto, atthasaṃvaṇṇanākkamo’’ti.

Tattha yaṃ apadānaṃ tāva ‘‘sakalaṃ buddhavacanaṃ ekavimuttirasa’’nti vuttattā ekarase saṅgahaṃ gacchati, dhammavinayavasena dvidhāsaṅgahe dhamme saṅgahaṃ gacchati, paṭhamamajjhimapacchimabuddhavacanesu majjhimabuddhavacane saṅgahaṃ gacchati, vinayābhidhammasuttantapiṭakesu suttantapiṭake saṅgahaṃ gacchati, dīghanikāyamajjhimasaṃyuttaaṅguttarakhuddakanikāyesu pañcasu khuddakanikāye saṅgahaṃ gacchati, suttaṃ geyyaṃ veyyākaraṇaṃ gāthā udānaṃ itivuttakaṃ jātakaṃ abbhutadhammaṃ vedallanti navasu sāsanaṅgesu gāthāya saṅgahitaṃ.

‘‘Dvāsīti buddhato gaṇhiṃ, dvesahassāni bhikkhuto;
Caturāsītisahassāni, yeme dhammā pavattino’’ti. –

Evaṃ vuttacaturāsītisahassadhammakkhandhesu katipayadhammakkhandhasaṅgahitaṃ hotīti.

Idāni taṃ apadānaṃ dassento **‘‘tiṃsapāramisampuṇṇā, dhammarājā asaṅkhiyā’’**ti āha. Tattha dasapāramitāva pacchimamajjhimukkaṭṭhavasena dasapāramīdasaupapāramīdasaparamatthapāramīnaṃ vasena samattiṃsapāramī. Tāhi saṃsuṭṭhu puṇṇā sampuṇṇā samannāgatā samaṅgībhūtā ajjhāpannā saṃyuttāti **tiṃsapāramisampuṇṇā**. Sakalalokattayavāsine sattanikāye mettākaruṇāmuditāupekkhāsaṅkhātāhi catūhi brahmavihārasamāpattīhi vā phalasamāpattivihārena vā ekacittabhāvena attano ca kāye rañjenti allīyāpentīti rājāno, dhammena rājāno **dhammarājā,** itthambhūtā buddhā. Dasasataṃ sahassaṃ dasasahassaṃ satasahassaṃ dasasatasahassaṃ koṭi pakoṭi koṭippakoṭi nahutaṃ ninnahutaṃ akkhobhiṇi bindu abbudaṃ nirabbudaṃ ahahaṃ ababaṃ aṭaṭaṃ sogandhikaṃ uppalaṃ kumudaṃ puṇḍarikaṃ padumaṃ kathānaṃ mahākathānaṃ asaṅkhyeyyānaṃ vasena **asaṅkhiyā** saṅkhārahitā dhammarājāno atītā vigatā niruddhā abbhatthaṃ gatāti adhippāyo.

6. Tesu atītabuddhesu katādhikārañca attanā bodhisattabhūtena cakkavattiraññā hutvā katasambhārañca ānandattherena puṭṭho bhagavā **‘‘sambodhiṃ buddhaseṭṭhāna’’**ntiādimāha. Bho ānanda, mama apadānaṃ suṇohīti adhippāyo. Ānanda, ahaṃ pubbe bodhisambhārapūraṇakāle cakkavattirājā hutvā seṭṭhānaṃ pasaṭṭhānaṃ paṭividdhacatusaccānaṃ buddhānaṃ sambodhiṃ catusaccamaggañāṇaṃ sabbaññutaññāṇaṃ vā sirasā abhivādayeti sambandho. **Sasaṅghe** sāvakasaṅghasahite **lokanāyake** lokajeṭṭhe buddhe dasahi aṅgulīhi ubhohi hatthapuṭehi **namassitvā** vanditvā **sirasā** sīsena **abhivādaye** ādarena thomanaṃ katvā paṇāmaṃ karomīti attho.

7. **Yāvatā buddhakhettesū**ti dasasahassacakkavāḷesu buddhakhettesu, **ākāsaṭṭhā** ākāsagatā, **bhūmaṭṭhā** bhūmitalagatā, veḷuriyādayo satta **ratanā asaṅkhiyā** saṅkhārahitā, **yāvatā** yattakā, **vijjanti**. Tāni sabbāni **manasā** cittena **samāhare,** saṃ suṭṭhu cittena adhiṭṭhahitvā āharissāmīti attho, mama pāsādassa sāmantā rāsiṃ karomīti attho.

8. **Tattha rūpiyabhūmiya**nti tasmiṃ anekabhūmimhi pāsāde rūpiyamayaṃ rajatamayaṃ bhūmiṃ nimmitanti attho. **Ahaṃ ratanamayaṃ** sattahi ratanehi nimmitaṃ anekasatabhūmikaṃ **pāsādaṃ ubbiddhaṃ** uggataṃ **nabhamuggataṃ** ākāse jotamānaṃ **māpayi**nti attho.

9. Tameva pāsādaṃ vaṇṇento **''vicittathambha''**ntyādimāha. Vicittehi anekehi masāragallādivaṇṇehi thambhehi ussāpitaṃ **sukataṃ** suṭṭhu kataṃ lakkhaṇayuttaṃ ārohapariṇāhavasena suṭṭhu **vibhattaṃ** anekakoṭisatagghanatoraṇanimmitattā **mahārahaṃ**. Punapi kiṃ visiṭṭhaṃ? **Kanakamayasaṅghāṭaṃ** suvaṇṇehi katatulāsaṅghāṭavalayehi yuttaṃ, tattha ussāpitakontehi ca chattehi ca **maṇḍitaṃ** sobhitaṃ pāsādanti sambandho.

10. Punapi pāsādasseva sobhaṃ vaṇṇento **''paṭhamā veḷuriyā bhūmī''**tyādimāha. Tassa anekasatabhūmipāsādassa **subhā** iṭṭhā kantā manāpā **abbhasamā** valāhakapaṭalasadisā **vimalā** nimmalā veḷuriyamaṇimayā nīlavaṇṇā **paṭhamā bhūmi** ahosīti attho. Jalajanaḷinapadumehi **ākiṇṇā** samaṅgībhūtā varāya uttamāya **kañcanabhūmiyā** suvaṇṇabhūmiyāva sobhatīti attho.

11. Tasseva pāsādassa **kāci bhūmi pavāḷaṃsā** pavāḷakoṭṭhāsā **pavāḷavaṇṇā,** kāci bhūmi **lohitakā** lohitavaṇṇā, kāci bhūmi **subhā** manoharā **indagopakavaṇṇābhā** rasmiyo niccharamānā, kāci bhūmi dasa **disā obhāsatī**ti attho.

12. Tasmiṃyeva pāsāde **niyyūhā** niggatapamukhasālā ca **suvibhattā** suṭṭhu vibhattā koṭṭhāsato visuṃ visuṃ katā **sīhapañjarā** sīhadvārā ca. **Caturo vedikā**ti catūhi vedikāvalayehi jālakavāṭehi ca **manoramā** manaallīyanakā **gandhāveḷā** gandhadāmā ca olambantīti attho.

13. Tasmiṃyeva pāsāde **sattaratanabhūsitā** sattaratanehi sobhitā kūṭāgārā. Kiṃ bhūtā? **Nīlā** nīlavaṇṇā, **pītā** pītavaṇṇā suvaṇṇavaṇṇā, **lohitakā** lohitakavaṇṇā rattavaṇṇā, **odātā** odātavaṇṇā setavaṇṇā, **suddhakāḷakā** amissakāḷavaṇṇā, **kūṭāgāravarūpetā** kūṭāgāravarehi kaṇṇikakūṭāgāravarehi upeto samannāgato so pāsādoti attho.

14. Tasmiṃyeva pāsāde **olokamayā** uddhammukhā **padumā** supupphitā padumā sobhanti, sīhabyagghādīhi vāḷamigagaṇehi ca haṃsakoñcamayūrādipakkhisamūhehi ca **sobhito** so pāsādoti attho. Atiucco hutvā nabhamuggatattā nakkhattatārakāhi ākiṇṇo **candasūrehi** candasūriyarūpehi ca **maṇḍito** so pāsādoti attho.

15. So eva cakkavattissa pāsādo **hemajālena** suvaṇṇajālena **sañchannā, soṇṇakiṅkaṇikāyuto** suvaṇṇakiṅkaṇikajālehi yuto samannāgatoti attho. **Manoramā** manallīyanakā **soṇṇamālā** suvaṇṇapupphapantiyo **vātavegena** vātappahārena **kūjanti** saddaṃ karontīti attho.

16. **Mañjeṭṭhakaṃ** mañjiṭṭhavaṇṇaṃ, **lohitakaṃ** lohitavaṇṇaṃ, **pītakaṃ** pītavaṇṇaṃ, **haripiñjaraṃ** jambonadasuvaṇṇavaṇṇaṃ pañjaravaṇṇañca dhajaṃ **nānāraṅgehi** anekehi vaṇṇehi, **sampītaṃ** rañjitaṃ dhajaṃ, **ussitaṃ** tasmiṃ pāsāde ussāpitaṃ. **Dhajamālinī**ti liṅgavipallāsavasena vuttaṃ, dhajamālāyutto so pāsādoti attho.

17. Tasmiṃ pāsāde attharaṇādayo vaṇṇento **''na naṃ bahū''**tyādimāha. Tattha naṃ pāsādaṃ bahūhi avijjamānaṃ nāma natthīti attho, **nānāsayanavicittā** anekehi attharaṇehi vicittā sobhitā mañcapīṭhādisayanā **anekasatā** anekasatasaṅkhyā, kiṃ bhūtā? **Phalikā** phalikamaṇimayā phalikāhi katā, **rajatāmayā** rajatehi katā, **maṇimayā** nīlamaṇīhi katā, **lohitaṅgā** rattajātimaṇīhi katā, **masāragallamayā** kabaravaṇṇamaṇīhi katā, **saṇhakāsikasanthatā** saṇhehi sukhumehi kāsikavatthehi atthatā.

18. **Pāvurā**ti pāvuraṇā. Kīdisā? **Kambalā** lomasuttehi katā, **dukūlā** dukūlapaṭehi katā, **cīnā** cīnapaṭehi katā, **pattuṇṇā** pattuṇṇadese jātapaṭehi katā, **paṇḍu** paṇḍuvaṇṇā, **vicittattharaṇaṃ** anekehi attharaṇehi pāvuraṇehi ca vicittaṃ, **sabbaṃ** sayanaṃ, **manasā** cittena, **ahaṃ paññapesi**nti attho.

19. Tadeva pāsādaṃ vaṇṇento **''tāsu tāsveva bhūmīsū''**tiādimāha. Tattha **ratanakūṭalaṅkata**nti ratanamayakūṭehi ratanakaṇṇikāhi alaṅkataṃ sobhitanti attho. **Maṇiverocanā ukkā**ti verocanamaṇīhi rattamaṇīhi katā, **ukkā** daṇḍapadīpā. **Dhārayantā sutiṭṭhare**ti ākāse suṭṭhu dhārayantā gaṇhantā anekasatajanā suṭṭhu tiṭṭhantīti attho.

20. Puna tadeva pāsādaṃ vaṇṇento **''sobhanti esikāthambhā''**tiādimāha. Tattha **esikāthambhā** nāma nagaradvāre sobhanatthāya nikhātā thambhā, **subhā** iṭṭhā, **kañcanatoraṇā** suvaṇṇamayā, **jambonadā** jambonadasuvaṇṇamayā ca, **sāramayā** khadirarukkhasāramayā ca **rajatamayā** ca toraṇā sobhanti, esikā ca toraṇā ca taṃ pāsādaṃ sobhayantīti attho.

21. Tasmiṃ pāsāde **suvibhattā anekā sandhī** kavāṭehi ca aggaḷehi ca **cittitā** sobhitā sandhiparikkhepā sobhayantīti attho, **ubhato**ti tassa pāsādassa ubhosu passesu, **puṇṇaghaṭā** anekehi padumehi anekehi ca uppalehi, **saṃyutā** puṇṇā taṃ pāsādaṃ sobhayantīti attho.

22-23. Evaṃ pāsādassa sobhaṃ vaṇṇetvā ratanamayaṃ pāsādañca sakkārasammānañca pakāsento **''atīte sabbabuddhe cā''**tiādimāha. Tattha **atīte**ti atikkante vigate kāle jāte bhūte, **sasaṅghe** sāvakasamūhasahite, **sabbe lokanāyake** buddhe sabhāvena pakativaṇṇena **rūpena** saṇṭhānena ca, **sasāvake** sāvakasahite, **buddhe nimminitvā** yena dvārena pāsādo pavisitabbo hoti, **tena dvārena pavisitvā sasāvakā sabbe buddhā sabbasoṇṇamaye** sakalasuvaṇṇamaye, **pīṭhe nisinnā ariyamaṇḍalā** ariyasamūhā ahesunti attho.

24-25. **Etarahi** vattamāne kāle **anuttarā** uttaravirahitā **ye ca buddhā atthi** saṃvijjanti, te ca **paccekabuddhe anekasate sayambhū** sayameva bhūte aññācariyarahite, **aparājite** khandhakilesābhisaṅkhāramaccudevaputtamārehi aparājite, jayamāpanne santappesinti attho. **Bhavanaṃ** mayhaṃ pāsādaṃ atītakāle ca vattamānakāle ca, **sabbe buddhā samāruhuṃ** saṃ suṭṭhu āruhiṃsūti attho.

26. **Ye dibbā** divi bhavā dibbā devaloke jātā, **ye** ca **bahū kapparukkhā atthi. Ye ca mānusā** manusse jātā ye ca bahū kapparukkhā atthi, tato **sabbaṃ dussaṃ samāhantvā** saṃ suṭṭhu āharitvā tecīvarāni kāretvā te paccekabuddhe ticīvarehi **acchādemī**ti sambandho.

27. Evaṃ ticīvarehi acchādetvā pārupāpetvā tesaṃ nisinnānaṃ paccekabuddhānaṃ **sampannaṃ** madhuraṃ **khajjaṃ** khāditabbaṃ pūvādi kiñci, madhuraṃ **bhojjaṃ** bhuñjitabbaṃ āhārañca, madhuraṃ **sāyanīyaṃ** lehanīyañca, **sampannaṃ** madhuraṃ pivitabbaṃ aṭṭhapānañca, **bhojanaṃ** bhuñjitabbaṃ āhārañca, **subhe** sundare **maṇimaye** selamaye **patte saṃ** suṭṭhu **pūretvā adāsiṃ** paṭiggahāpesinti attho.

28. **Sabbe te ariyamaṇḍalā** sabbe te ariyasamūhā, **dibbacakkhu samā hutvā maṭṭhā**ti dibbacakkhusamaṅgino hutvā maṭṭhā kilesehi rahitattā siliṭṭhā sobhamānā **cīvarasaṃyutā** ticīvarehi samaṅgībhūtā madhurasakkharāhi ca telena ca madhuphāṇitehi ca **paramannena** uttamena annena ca mayā **tappitā** appitā paripūritā ahesunti attho.

29. Te evaṃ santappitā ariyamaṇḍalā **ratanagabbhaṃ** sattahi ratanehi nimmitagabbhaṃ gehaṃ, **pavisitvā guhāsayā** guhāyaṃ sayamānā, **kesarīva** kesarasīhā iva, **mahārahamhi sayane** anagghe mañce, **sīhaseyyamakappayuṃ** yathā sīho migarājā dakkhiṇapassena sayanto pāde pādaṃ accādhāya dakkhiṇahatthaṃ sīsūpadhānaṃ katvā vāmahatthaṃ ujukaṃ ṭhapetvā vāladhiṃ antarasatthiyaṃ katvā niccalo sayati, evaṃ seyyaṃ kappayuṃ kariṃsūti attho.

30. Te evaṃ sīhaseyyaṃ kappetvā **sampajānā** satisampajaññasampannā. **Samuṭṭhāya** saṃ suṭṭhu uṭṭhahitvā **sayane pallaṅkamābhujuṃ** ūrubaddhāsanaṃ kariṃsūti attho.

31. **Gocaraṃ sabbabuddhāna**nti sabbesaṃ atītānāgatānaṃ buddhānaṃ gocaraṃ ārammaṇabhūtaṃ **jhānaratisamappitā** jhānaratiyā saṃ suṭṭhu appitā samaṅgībhūtā ahesunti attho, **aññe dhammāni desentī**ti tesu paccekabuddhesu aññe ekacce dhamme desenti, **aññe** ekacce **iddhiyā** paṭhamādijjhānakīḷāya **kīḷanti** ramanti.

32. **Aññe** ekacce **abhiññā** pañca abhiññāyo **vasibhāvitā** vasīkariṃsu, pañcasu abhiññāsu āvajjanasamāpajjanavuṭṭhānaadhiṭṭhānapaccavekkhaṇasaṅkhātāhi pañcavasitāhi vasībhāvaṃ itā gatā pattā abhiññāyo, **appenti** samāpajjanti. **Aññe** ekacce **anekasahassiyo vikubbanāni** ekopi hutvā bahudhā hoti, bahudhāpi hutvā eko hotīti evamādīni iddhivikubbanāni **vikubbanti** karontīti attho.

33. **Buddhāpi buddhe**ti evaṃ sannipatitesu paccekabuddhesu sabbaññutaññāṇassa **visayaṃ** ārammaṇabhūtaṃ pañhaṃ buddhā buddhe **pucchantī**ti attho. Te buddhā atthagambhīratāya **gambhīraṃ nipuṇaṃ** sukhumaṃ, **ṭhānaṃ** kāraṇaṃ, **paññāya vinibujjhare** visesena niravasesato bujjhanti.

34. Tadā mama pāsāde sannipatitā **sāvakā**pi **buddhe** pañhaṃ **pucchanti, buddhā sāvake** sisse pañhaṃ **pucchanti, te** buddhā ca sāvakā ca **aññamaññaṃ** pañhaṃ **pucchitvā** aññamaññaṃ **byākaronti** vissajjenti.

35. Puna te sabbe ekato dassento ‘‘**buddhā paccekabuddhā cā**’’tiādimāha. Tattha **buddhā** sammāsambuddhā, **paccekabuddhā** ca **sāvakā** ca sissā **paricārakā** nissitakā ete sabbe, **sakāya** sakāya **ratiyā** ramamānā sallīnā mama **pāsāde abhiramantī**ti attho.

36. Evaṃ tasmiṃ vejayantapāsāde paccekabuddhānaṃ ācārasampattiṃ dassetvā idāni attano ānubhāvaṃ dassento so tilokavijayo cakkavattirājā ‘‘**chattā tiṭṭhantu ratanā**’’tiādimāha. Tattha **ratanā** sattaratanamayā, **chattā kañcanāveḷapantikā** suvaṇṇajālehi olambitā **tiṭṭhantu. Muttājālaparikkhittā** muttājālehi parivāritā, **sabbe** chattā mama **matthake** muddhani, **dhārentū**ti cintitamatteyeva chattā pātubhūtā hontīti attho.

37. **Soṇṇatārakacittitā** suvaṇṇatārakāhi daddallamānā **celavitānā bhavantu** nibbattantu. **Vicittā** anekavaṇṇā, **malyavitatā** pupphapatthaṭā, **sabbe** anekavitānā, **matthake** nisīdanaṭṭhānassa uparibhāge **dhārentū**ti attho.

38-40. **Malyadāmehi** anekasugandhapupphadāmehi **vitatā** parikiṇṇā, **gandhadāmehi** candanakuṅkumatagarādisugandhadāmehi, **sobhitā** pokkharaṇīti sambandho. **Dussadāmehi** pattuṇṇacīnādianagghadussadāmehi, **parikiṇṇā** sattaratanadāmehi bhūsitā alaṅkatā pokkharaṇī, **pupphābhikiṇṇā** campakasaḷalasogandhikādisugandhapupphehi **abhikiṇṇā** suṭṭhu vicittā sobhitā. Punarapi kiṃ bhūtā pokkharaṇī? Surabhigandhasugandhehi bhūsitā vāsitā. Samantato **gandhapañcaṅgulalaṅkatā** pañcahi aṅgulehi limpitagandhehi alaṅkatā, **hemacchadanachāditā** suvaṇṇachadanehi suvaṇṇavitānehi chāditā, pāsādassa **cātuddisā** pokkharaṇiyo padumehi ca uppalehi ca suṭṭhu santhatā patthaṭā suvaṇṇarūpe suvaṇṇavaṇṇā, **khāyantu, padmareṇurajuggatā** padumareṇūhi dhūlīhi ca ākiṇṇā pokkharaṇiyo sobhantūti attho.

41. Mama vejayanta**pāsādassa samantato pādapā** campakādayo rukkhā **sabbe pupphantu** ete puppharukkhā. **Saya**meva **pupphā muñcitvā** vigaḷitvā **gantvā bhavanaṃ okiruṃ,** okiṇṇā pāsādassa upari karontūti attho.

42. **Tattha** tasmiṃ mama vejayantapāsāde **sikhino** mayūrā **naccantū, dibbahaṃsā** devatāhaṃsā, **pakūjare** saddaṃ karontu, **karavīkā ca** madhurasaddā kokilā **gāyantu** gītavākyaṃ karontu, apare anuttā ca **dijasaṅghā** pakkhino samūhā pāsādassa **samantato** madhuraravaṃ ravantūti attho.

43. **Pāsādassa samantako sabbā** ātatavitatādayo **bheriyo vajjantu** haññantu, **sabbā tā** anekatantiyo **vīṇā rasantu** saddaṃ karontu, **sabbā** anekappakārā **saṅgītiyo** pāsādassa samantato **vattantu** pavattantu gāyantūti attho.

44-5. **Yāvatā** yattake ṭhāne **buddhakhettamhi** dasasahassicakkavāḷe **tato pare cakkavāḷe, jotisampannā** pabhāsampannā **acchinnā mahantā** samantato **ratanāmayā** sattahi ratanehi katā khacitā **soṇṇapallaṅkā** suvaṇṇapallaṅkā **tiṭṭhantu,** pāsādassa samantato **dīparukkhā** padīpadhāraṇā telarukkhā **jalantu**, padīpehi pajjalantu, **dasasahassiparamparā** dasasahassīnaṃ paramparā dasasahassiyo **ekapajjotā** ekapadīpā viya **bhavantu** ujjotantūti attho.

46. Naccagītesu chekā **gaṇikā** naccitthiyo ca **lāsikā** mukhena saddakārikā ca **pāsādassa samantato naccantu, accharāgaṇā** devitthisamūhā naccantu, **nānāraṅgā** anekavaṇṇā nānāraṅgamaṇḍalā pāsādassa samantato naccantu, **padissantu** pākaṭā hontūti attho.

47. Tadā ahaṃ tilokavijayo nāma cakkavattirājā hutvā sakalacakkavāḷe **dumagge** rukkhagge **pabbatagge** himavantacakkavāḷapabbatādīnaṃ agge sinerūpabbatamuddhani ca sabbaṭṭhānesu **vicittaṃ** anekavaṇṇavicittaṃ **pañcavaṇṇikaṃ** nīlapītādipañcavaṇṇaṃ **sabbaṃ dhajaṃ ussāpemī**ti attho.

48. **Narā** lokantarā narā ca nāgalokato **nāgā ca** devalokato **gandhabbā** ca **devā** ca **sabbe upentu** upagacchantu, **te** narādayo **namassantā** mama namakkāraṃ karontā **pañjalikā** katahatthapuṭā mama vejayantaṃ **pāsādaṃ parivārayu**nti attho.

49. Evaṃ so tilokavijayo cakkavattirājā pāsādassa ca attano ca ānubhāvaṃ vaṇṇetvā idāni attanā sampattikatapuññaphalaṃ samādapento **‘‘yaṃ kiñci kusalaṃ kamma’’**ntiādimāha. **Yaṃ kiñci kusalakamma**saṅkhātaṃ **kiriyaṃ kattabbaṃ** atthi, taṃ sabbaṃ **mama** mayā **kāyena** vā **vācāya** vā **manasā** vā tīhi dvārehi **kataṃ tidase sukataṃ** suṭṭhu kataṃ, tāvatiṃsabhavane uppajjanārahaṃ katanti attho.

50. Puna samādapento **‘‘ye sattā saññino’’**tiādimāha. Tattha **ye sattā** manussā vā devā vā brahmāno vā **saññino** saññāsahitā **atthi, ye ca sattā asaññino** saññārahitā asaññā sattā santi, **te sabbe** sattā **mayhaṃ** mayā **kataṃ puññaphalaṃ, bhāgī bhavantu** puññavantā hontūti attho.

51. Punapi samādapento bodhisatto **‘‘yesaṃ kata’’**ntiādimāha. Mayā **kataṃ** puññaṃ yehi naranāgagandhabbadevehi **suviditaṃ** ñātaṃ, tesaṃ **mayā dinnaṃ puññaphalaṃ,** tasmiṃ mayā kate puññe dinnabhāvaṃ **ye** narādayo **na jānanti, devā gantvā** tesaṃ taṃ **nivedayuṃ** ārocayunti attho.

52. **Sabbalokamhi ye sattā** āhāranissitā **jīvanti,** te sabbe sattā **manuññaṃ bhojanaṃ sabbaṃ mama cetasā** mama cittena **labhantu,** mama puññiddhiyā labhantūti attho.

53. **Manasā** pasannena cittena yaṃ **dānaṃ mayā dinnaṃ** tasmiṃ dāne cittena **pasādaṃ āvahiṃ** uppādesiṃ. **Sabbasambuddhā** ca **paccekā** paṭiekkā **jinasāvakā** ca mayā cakkavattiraññā **pūjitā**.

54. **Sukatena tena kammena** saddahitvā katena kusalakammena, **cetanāpaṇidhīhi ca** cittena katapatthanāhi ca, **mānusaṃ dehaṃ** manussasarīraṃ, **jahitvā** chaḍḍetvā, **ahaṃ tāvatiṃsaṃ** devalokaṃ **agacchiṃ** agamāsiṃ, suttappabuddho viya tattha uppajjinti attho.

55. Tato tilokavijayo cakkavattirājā kālaṅkato, tato paṭṭhāya āgate **duve bhave** dve jātiyo **pajānāmi devatte** devattabhāve **mānuse** manussattabhāve ca, tato jātidvayato **aññaṃ gatiṃ** aññaṃ upapattiṃ **na jānāmi** na passāmi, **manasā** cittena **patthanāphalaṃ** patthitapatthanāphalanti attho.

56. **Devānaṃ adhiko homī**ti yadi devesu jāto, āyuvaṇṇabalatejehi devānaṃ adhiko jeṭṭho seṭṭho ahosinti attho. Yadi manussesu jāto, **manujādhipo** manussānaṃ adhipati issaro **bhavāmi,** tathā rājabhūto abhirūpena rūpasampattiyā ca lakkhaṇena ārohapariṇāhādilakkhaṇena ca **sampanno** sampuṇṇo uppannuppanna**bhave paññāya** paramatthajānanapaññāya **asamo** samarahito, mayā sadiso koci natthīti attho.

57. Mayā katapuññasambhārena puññaphalena uppannuppannabhave **seṭṭhaṃ** pasaṭṭhaṃ madhuraṃ **vividhaṃ** anekappakāraṃ **bhojanañca** **anappakaṃ** bahusatta**ratanañca vividhāni,** anekappakārāni pattuṇṇakoseyyādi**vatthāni** ca **nabhā** ākāsato **maṃ** mama santikaṃ **khippaṃ** sīghaṃ **upenti** upagacchanti.

58-66. **Pathabyā** pathaviyā **pabbate** ca **ākāse** ca **udake** ca **vane** ca **yaṃ yaṃ** yattha yattha **hatthaṃ pasāremi** nikkhipāmi, tato tato **dibbā bhakkhā** dibbā āhārā **maṃ** mama santikaṃ **upenti** upagacchanti, pātubhavantīti attho. Tathā yathākkamaṃ **sabbe ratanā. Sabbe** candanādayo **gandhā**. Sabbe **yānā** vāhanā. **Sabbe** campakanāgapunnāgādayo **mālā** pupphā. Sabbe **alaṅkārā** ābharaṇā. **Sabbā** dibbakaññā. Sabbe **madhusakkharā**. **Sabbe** pūpādayo **khajjā** khāditabbā **maṃ** mama santikaṃ **upenti** upagacchanti.

67-68. **Sambodhivarapattiyā**ti uttamacatumaggañāṇapattiyā pāpuṇanatthāya. Mayā yaṃ uttamadānaṃ kataṃ pūritaṃ, tena uttamadānena selasaṅkhātaṃ **pabbataṃ** sakalaṃ ekaninnādaṃ karonto **bahalaṃ giraṃ** puthulaṃ ghosaṃ **gajjento, sadevakaṃ** lokaṃ sakalaṃ manussadevalokaṃ **hāsayanto** somanassappattaṃ karonto **loke** sakalalokattaye vivaṭṭacchado **buddho ahaṃ bhavāmī**ti attho.

69. **Disā dasavidhā loke**ti cakkavāḷaloke dasavidhā dasakoṭṭhāsā disā honti, tattha koṭṭhāse **yāyato** yāyantassa gacchantassa **antakaṃ natthī**ti attho, cakkavattikāle **tasmiṃ** mayā gatagataṭṭhāne disābhāge vā **buddhakhettā** buddhavisayā **asaṅkhiyā** saṅkhārahitā.

70. **Pabhā pakittitā**ti tadā cakkavattirājakāle **mayhaṃ** pabhā cakkaratanamaṇiratanādīnaṃ pabhā ālokā **yamakā** yugaḷayugaḷā hutvā **raṃsivāhanā** raṃsiṃ muñcamānā pakittitā pākaṭā, **etthantare** dasasahassicakkavāḷantare **raṃsijālaṃ** raṃsisamūhaṃ, **āloko vipulo** bahutaro **bhave** ahosīti attho.

71. **Ettake lokadhātumhī**ti dasasahassicakkavāḷesu **sabbe janā maṃ passantu** dakkhantūti attho. **Sabbe** devā **yāva brahmanivesanā** yāva brahmalokā **maṃ anuvattantu** anukūlā bhavantu.

72. **Visiṭṭhamadhunādenā**ti visaṭṭhena madhurena nādena, **amatabherimāhani**nti amatabheriṃ devadundubhiṃ pahariṃ, **etthantare** etasmiṃ dasasahassicakkavāḷabbhantare **sabbe janā** mana **madhuraṃ giraṃ** saddaṃ **suṇantu** manasi karontu.

73. **Dhammameghena vassante** dhammadesanāmayena nādena tabbohāraparamatthagambhīramadhurasukhumatthavasse vassante vassamāne sammāsambuddhānubhāvena **sabbe** bhikkhubhikkhunīādayo **anāsavā** nikkilesā **hontu** bhavantu. **Yettha pacchimakā sattā**ti ettha etesu rāsibhūtesu catūsu parisasattesu ye sattā pacchimakā guṇavasena heṭṭhimakā, **te** sabbe **sotāpannā bhavantū**ti adhippāyo.

74. Tadā tilokavijayacakkavattirājakāle **dātabbakaṃ** dātabbayuttakaṃ, **dānaṃ** katvā, **asesato** nissesena, **sīlaṃ** sīlapāramiṃ, **pūretvā nekkhamme** nekkhammapāramitāya, **pāramiṃ** koṭiṃ patvā, **uttamaṃ sambodhiṃ** catumaggañāṇaṃ, **patto** bhavāmi bhaveyyaṃ.

75. **Paṇḍite** paññavante medhāvino **paripucchitvā** ‘‘kiṃ, bhante, kattabbaṃ? Kiṃ na kattabbaṃ? Kiṃ kusalaṃ? Kiṃ akusalaṃ? Kiṃ katvā saggamokkhadvayassa bhāgī hotī’’ti pucchitvā, evaṃ paññāpāramiṃ pūretvāti attho. **Katvā vīriyamuttama**nti uttamaṃ seṭṭhaṃ ṭhānanisajjādīsu avicchinnaṃ vīriyaṃ katvā, vīriyapāramiṃ pūretvāti attho. Sakalaviruddhajanehi kataanādarādhivāsanā**khantiyā pāramiṃ** koṭiṃ **gantvā** khantipāramiṃ pūretvā **uttamaṃ sambodhiṃ** uttamaṃ sambuddhattaṃ **patto** bhavāmi bhaveyyaṃ.

76. **Katvā daḷhamadhiṭṭhāna**nti ‘‘mama sarīrajīvitesu vinassantesupi puññakammato na viramissāmī’’ti acalavasena daḷhaṃ adhiṭṭhānapāramiṃ katvā ‘‘sīse chijjamānepi musāvādaṃ na kathessāmī’’ti saccapāramitāya koṭiṃ **pūriya** pūretvā ‘‘sabbe sattā sukhī averā’’tiādinā mettāpāramitāya koṭiṃ patvā **uttamaṃ sambodhiṃ patto**ti attho.

77. Sajīvakājīvakavatthūnaṃ **lābhe** ca tesaṃ **alābhe** ca kāyikacetasika**sukhe** ceva tathā **dukkhe** ca sādarajanehi kate, **sammāne** ceva omāne, **ca sabbattha samako** samānamānaso upekkhāpāramiṃ pūretvā **uttamaṃ sambodhiṃ patto** pāpuṇeyyanti attho.

78. **Kosajjaṃ** kusītabhāvaṃ, **bhayato** bhayavasena ''apāyadukkhabhāgī''ti **disvā** ñatvā akosajjaṃ akusītabhāvaṃ alīnavuttiṃ, **vīriyaṃ khemato** khemavasena ''nibbānagāmī''ti **disvā** ñatvā **āraddhavīriyā hotha** bhavatha. **Esā buddhānusāsanī** esā buddhānaṃ anusiṭṭhi.

79. **Vivādaṃ bhayato disvā**ti vivādaṃ kalahaṃ bhayato disvā ''apāyabhāgī''ti disvā ñatvā **avivādaṃ** vivādato viramaṇaṃ ''nibbānappattī''ti, **khemato disvā** ñatvā **samaggā** ekaggacittā **sakhilā** siliṭṭhā mettāya dhuragatāya sobhamānā **hothā**ti attho. **Esā** kathā mantanā udīraṇā buddhānaṃ **anusāsanī** ovādadānaṃ.

80. **Pamādaṃ** ṭhānanisajjādīsu sativippavāsena viharaṇaṃ **bhayato** ''nibbattanibbattaṭṭhānesu dukkhitadurūpaappannapānatādisaṃvattanakaṃ apāyādigamanañcā''ti **disvā** ñatvā, **appamādaṃ** sabbakiriyāsu satiyā viharaṇaṃ, **khemato** vaḍḍhito ''nibbānasampāpuṇana''nti **disvā** paccakkhato ñatvā **aṭṭhaṅgikaṃ maggaṃ** sammādiṭṭhi sammāsaṅkappo sammāvācā sammākammanto sammāājīvo sammāvāyāmo sammāsati sammāsamādhīti aṭṭhaavayavaṃ sammāsambodhiyā maggaṃ adhigamūpāyaṃ **bhāvetha** vaḍḍhetha manasi karotha, **esā** kathā bhāsanā udīraṇā **buddhānusāsanī** buddhānaṃ anusiṭṭhīti attho.

81. **Samāgatā bahū buddhā**ti anekasatasahassasaṅkhyā paccekabuddhā samāgatā rāsibhūtā, **sabbaso** sabbappakārena **arahantā** ca khīṇāsavā anekasatasahassā samāgatā rāsibhūtā. Tasmā te buddhe ca **arahante** ca **vandamāne** vandanārahe **namassatha** aṅgapaccaṅganamakkārena namassatha vandatha.

82. **Evaṃ** iminā mayā vuttappakārena **acintiyā** cintetuṃ asakkuṇeyyā, **buddhā, buddhadhammā**ti buddhehi desitā cattāro satipaṭṭhānā…pe… aṭṭhaṅgiko maggo, pañcakkhandhā, hetupaccayo ārammaṇapaccayotiādayo dhammā, buddhānaṃ vā sabhāvā acintiyā cintetuṃ asakkuṇeyyā, **acintiye** cintāvisayātikkante **pasannānaṃ** devamanussānaṃ **vipāko** devamanussasampattinibbānasampattisaṅkhāto cintetuṃ asakkuṇeyyo saṅkhyātikkanto **hoti** bhavati.

Iti ettāvatā ca yathā addhānagāmino ''maggaṃ no ācikkhā''ti puṭṭhena ''vāmaṃ muñcitvā dakkhiṇaṃ gaṇhathā''ti vutte tena maggena gāmanigamarājadhānīsu kattabbakiccaṃ niṭṭhāpetvā puna muñcitena aparena vāmamaggena gatāpi gāmanigamādīsu kattabbakiccaṃ niṭṭhāpenti, evameva buddhāpadānaṃ kusalāpadānavasena niṭṭhāpetvā tadeva akusalāpadānavasena vitthāretuṃ idaṃ pañhakammaṃ –

''Dukkarañca abbhakkhānaṃ, abbhakkhānaṃ punāparaṃ;
Abbhakkhānaṃ silāvedho, sakalikāpi ca vedanā.

''Nāḷāgiri sattacchedo, sīsadukkhaṃ yavakhādanaṃ;
Piṭṭhidukkhamatīsāro, ime akusalakāraṇā''ti.

Attha paṭhamapañhe – **dukkara**nti chabbassāni dukkarakārikā. Atīte kassapasammāsambuddhakāle bodhisatto jotipālo nāma brāhmaṇamāṇavo hutvā nibbatto brāhmaṇajātivasena sāsane appasanno tassa bhagavato pilotikakammanissandena ''kassapo bhagavā''ti sutvā ''kuto muṇḍakassa samaṇassa bodhi, bodhi paramadullabhā''ti āha. So tena kammanissandena anekajātisatesu narakādidukkhamanubhavitvā tasseva bhagavato anantaraṃ teneva laddhabyākaraṇena kammena jātisaṃsāraṃ khepetvā pariyosāne vessantarattabhāvaṃ patvā tato cuto tusitabhavane nibbatto. Devatāyācanena tato cavitvā sakyakule nibbatto ñāṇassa paripākattā sakalajambudīparajjaṃ pahāya anomānadītīre sunisitenāsinā samakuṭakesakalāpaṃ chinditvā brahmunā ānīte iddhimaye kappassa saṇṭhānakāle padumagabbhe nibbatte aṭṭha parikkhāre paṭiggahetvā pabbajitvā bodhiñāṇadassanassa tāva aparipakkattā buddhabhāvāya maggāmaggaṃ ajānitvā chabbassāni uruvelajanapade ekāhāraekālopaekapuggalaekamaggaekāsanabhojanavasena aṭṭhicammanahārusesaṃ nimmaṃsarudhirapetarūpasadisasarīro **padhānasutte** (su. ni. 427 ādayo) vuttanayeneva padhānaṃ mahāvīriyaṃ dukkarakārikaṃ akāsi. So imaṃ dukkarakārikaṃ ‘‘sambodhiyā maggaṃ na hotī’’ti cintetvā gāmanigamarājadhānīsu paṇītāhāraṃ paribhuñjitvā pīṇindriyo paripuṇṇadvattiṃsamahāpurisalakkhaṇo kamena bodhimaṇḍamupagantvā pañca māre jinitvā buddho jātoti.

‘‘Avacāhaṃ jotipālo, sugataṃ kassapaṃ tadā;
Kuto nu bodhi muṇḍassa, bodhi paramadullabhā.

‘‘Tena kammavipākena, acariṃ dukkaraṃ bahuṃ;
Chabbassānuruvelāyaṃ, tato bodhimapāpuṇiṃ.

‘‘Nāhaṃ etena maggena, pāpuṇiṃ bodhimuttamaṃ;
Kummaggena gavesissaṃ, pubbakammena vārito.

‘‘Puññapāpaparikkhīṇo, sabbasantāpavajjito;
Asoko anupāyāso, nibbāyissamanāsavo’’ti. (apa. thera 1.39.92-95);

Dutiyapañhe – **abbhakkhāna**nti abhi akkhānaṃ paribhāsanaṃ. Atīte kira bodhisatto suddakule jāto apākaṭo appasiddho munāḷi nāma dhutto hutvā paṭivasati. Tadā mahiddhiko mahānubhāvo surabhi nāma paccekabuddho kenaci karaṇīyena tassa samīpaṭṭhānaṃ pāpuṇi. So taṃ disvāva ‘‘dussīlo pāpadhammo ayaṃ samaṇo’’tiādinā abbhācikkhi. So tena akusalanissandena narakādīsu anekavassasahassāni dukkhamanubhavitvā imasmiṃ pacchimattabhāve yadā titthiyā paṭhamataraṃ bhagavato tusitabhavane vasanasamaye ca pākaṭā hutvā sakalajanaṃ vañcetvā dvāsaṭṭhidiṭṭhiyo dīpetvā vicaranti, tadā tusitapurā cavitvā sakyarājakule nibbattitvā kamena buddho jāto. Titthiyā sūriyuggamane khajjopanakā viya vihatalābhasakkārā bhagavati āghātaṃ bandhitvā vicaranti. Tasmiṃ samaye rājagahaseṭṭhi gaṅgāya jālaṃ bandhitvā kīḷanto rattacandanaghaṭikaṃ disvā amhākaṃ gehe candanāni bahūni, imaṃ bhamaṃ āropetvā tena bhamakārehi pattaṃ likhāpetvā veḷuparamparāya laggetvā ‘‘ye imaṃ pattaṃ iddhiyā āgantvā gaṇhanti, tesaṃ bhattiko bhavissāmī’’ti bheriṃ carāpesi.

Tadā titthiyā ‘‘naṭṭhamhā dāni naṭṭhamhā dānī’’ti mantetvā nigaṇṭho nāṭaputto sakaparisaṃ evamāha – ‘‘ahaṃ veḷusamīpaṃ gantvā ākāse ullaṅganākāraṃ karomi, ‘tumhe chavadārumayaṃ pattaṃ paṭicca mā iddhiṃ karothā’ti maṃ khandhe gahetvā vārethā’’ti, te tathā gantvā tathā akaṃsu.

Tadā piṇḍolabhāradvājo ca moggallāno ca tigāvute selapabbatamatthake ṭhatvā piṇḍapātagaṇhanatthāya cīvaraṃ pārupantā taṃ kolāhalaṃ suṇiṃsu. Tesu moggallāno piṇḍolabhāradvājaṃ ‘‘tvaṃ ākāsena gantvā taṃ pattaṃ gaṇhāhī’’ti āha. So ‘‘bhante, tumheyeva bhagavatā iddhimantānaṃ aggaṭṭhāne ṭhapitā, tumheva gaṇhathā’’ti āha. Tathāpi ‘‘mayā āṇatto tvameva gaṇhāhī’’ti āṇatto attanā ṭhitaṃ tigāvutaṃ selapabbataṃ pādatale laggetvā ukkhaliyā pidhānaṃ viya sakalarājagahanagaraṃ chādesi, tadā nagaravāsino phaḷikapabbate āvutaṃ rattasuttamiva taṃ theraṃ passitvā ‘‘bhante bhāradvāja, amhe rakkhathā’’ti ugghosayiṃsu, bhītā suppādīni sīse akaṃsu. Tadā thero taṃ pabbataṃ ṭhitaṭṭhāne vissajjetvā iddhiyā gantvā taṃ pattaṃ aggahesi, tadā nagaravāsino mahākolāhalamakaṃsu.

Bhagavā veḷuvanārāme nisinno taṃ saddaṃ sutvā ‘‘kiṃ eso saddo’’ti ānandaṃ pucchi. ‘‘Bhāradvājena, bhante, pattassa gahitattā santuṭṭhā nagaravāsino ukkuṭṭhisaddamakaṃsū’’ti āha. Tadā bhagavā āyatiṃ parūpavādamocanatthaṃ taṃ pattaṃ āharāpetvā bhedāpetvā añjanupapisanaṃ katvā bhikkhūnaṃ dāpesi, dāpetvā ca pana ‘‘na, bhikkhave, iddhivikubbanā kātabbā, yo kareyya, āpatti dukkaṭassā’’ti (cūḷava. 252 thokaṃ visadisaṃ) sikkhāpadaṃ paññāpesi.

Tato titthiyā ‘‘samaṇena kira gotamena sāvakānaṃ sikkhāpadaṃ paññattaṃ, te jīvitahetupi taṃ nātikkamanti, mayaṃ iddhipāṭihāriyaṃ karissāmā’’ti tattha tattha rāsibhūtā kolāhalamakaṃsu. Atha rājā bimbisāro taṃ sutvā bhagavato santikaṃ gantvā vanditvā ekamantaṃ nisinno bhagavantamevamāha – ‘‘titthiyā, bhante, ‘iddhipāṭihāriyaṃ karissāmā’ti ugghosentī’’ti. ‘‘Ahampi, mahārāja, karissāmī’’ti. ‘‘Nanu, bhante, bhagavatā sāvakānaṃ sikkhāpadaṃ paññatta’’nti. ‘‘Tameva, mahārāja, pucchissāmi, tavuyyāne ambaphalādīni khādantānaṃ ‘ettako daṇḍo’ti daṇḍaṃ ṭhapento tavāpi ekato katvā ṭhapesī’’ti. ‘‘Na mayhaṃ, bhante, daṇḍo’’ti. ‘‘Evaṃ, mahārāja, na mayhaṃ sikkhāpadaṃ paññattaṃ atthī’’ti. ‘‘Kattha, bhante, pāṭihāriyaṃ bhavissatī’’ti? ‘‘Sāvatthiyā samīpe kaṇḍambarukkhamūle, mahārājā’’ti. ‘‘Sādhu, bhante, taṃ passissāmā’’ti. Tato titthiyā ‘‘kaṇḍambarukkhamūle kira pāṭihāriyaṃ bhavissatī’’ti sutvā nagarassa sāmantā ambarukkhe chedāpesuṃ, nāgarā mahāaṅgaṇaṭṭhāne mañcātimañcaṃ aṭṭādayo bandhiṃsu, sakalajambudīpavāsino rāsibhūtā puratthimadisāyameva dvādasayojanāni pharitvā aṭṭhaṃsu. Sesadisāsupi tadanurūpenākārena sannipatiṃsu.

Bhagavāpi kāle sampatte āsāḷhipuṇṇamāsiyaṃ pātova kattabbakiccaṃ niṭṭhāpetvā taṃ ṭhānaṃ gantvā nisīdi. Tasmiṃ khaṇe kaṇḍo nāma uyyānapālo kipillikapuṭe supakkaṃ ambaphalaṃ disvā ‘‘sacāhaṃ imaṃ rañño dadeyyaṃ, kahāpaṇādisāraṃ labheyyaṃ, bhagavato upanāmite pana idhalokaparalokesu sampatti bhavissatī’’ti bhagavato upanāmesi. Bhagavā taṃ paṭiggahetvā ānandattheraṃ āṇāpesi – ‘‘imaṃ phalaṃ madditvā pānaṃ dehī’’ti. Thero tathā akāsi. Bhagavā ambarasaṃ pivitvā ambaṭṭhiṃ uyyānapālassa datvā ‘‘imaṃ ropehī’’ti āha. So vālukaṃ viyūhitvā taṃ ropesi, ānandatthero kuṇḍikāya udakaṃ āsiñci. Tasmiṃ khaṇe ambaṅkuro uṭṭhahitvā mahājanassa passantasseva sākhāviṭapapupphaphalapallavabharito paññāyittha. Patitaṃ ambaphalaṃ khādantā sakalajambudīpavāsino khayaṃ pāpetuṃ nāsakkhiṃsu.

Atha bhagavā puratthimacakkavāḷato yāva pacchimacakkavāḷaṃ, tāva imasmiṃ cakkavāḷe mahāmerumuddhani ratanacaṅkamaṃ māpetvā anekaparisāhi sīhanādaṃ nadāpento **dhammapadaṭṭhakathāyaṃ** vuttanayena mahāiddhipāṭihāriyaṃ katvā titthiye madditvā te vippakāraṃ pāpetvā pāṭihīrāvasāne purimabuddhāciṇṇavasena tāvatiṃsabhavanaṃ gantvā tattha vassaṃvuṭṭho nirantaraṃ temāsaṃ abhidhammaṃ desetvā mātuppamukhānaṃ anekadevatānaṃ sotāpattimaggādhigamanaṃ katvā, vuṭṭhavasso devorohanaṃ katvā anekadevabrahmagaṇaparivuto saṅkassapuradvāraṃ oruyha lokānuggahaṃ akāsi. Tadā bhagavato lābhasakkāro jambudīpamajjhottharamāno pañcamahāgaṅgā viya ahosi.

Atha titthiyā parihīnalābhasakkārā dukkhī dummanā pattakkhandhā adhomukhā nisīdiṃsu. Tadā tesaṃ upāsikā ciñcamāṇavikā nāma ativiya rūpaggappattā te tathā nisinne disvā ‘‘kiṃ, bhante, evaṃdukkhī dummanā nisinnā’’ti pucchi. ‘‘Kiṃ pana tvaṃ, bhagini, appossukkāsī’’ti? ‘‘Kiṃ, bhante’’ti? ‘‘Bhagini, samaṇassa gotamassa uppādakālato paṭṭhāya mayaṃ hatalābhasakkārā, nagaravāsino amhe na kiñci maññantī’’ti. ‘‘Mayā ettha kiṃ kātabba’’nti? ‘‘Tayā samaṇassa gotamassa avaṇṇaṃ uppādetuṃ vaṭṭatī’’ti. Sā ‘‘na mayhaṃ bhāro’’ti vatvā tattha ussāhaṃ karontī vikāle jetavanavihāraṃ gantvā titthiyānaṃ upassaye vasitvā pāto nagaravāsīnaṃ gandhādīni gahetvā bhagavantaṃ vandanatthāya gamanasamaye jetavanā viya nikkhantā, ‘‘kattha sayitā’’ti puṭṭhā ‘‘kiṃ tumhākaṃ mama sayitaṭṭhānenā’’ti vatvā pakkāmi. Sā kamena gacchante kāle pucchitā ‘‘samaṇenāhaṃ gotamena ekagandhakuṭiyaṃ sayitvā nikkhantā’’ti āha. Taṃ bālaputhujjanā saddahiṃsu, paṇḍitā sotāpannādayo na saddahiṃsu. Ekadivasaṃ sā dārumaṇḍalaṃ udare bandhitvā upari rattapaṭaṃ paridahitvā gantvā sarājikāya parisāya dhammadesanatthāya nisinnaṃ bhagavantaṃ evamāha – ‘‘bho samaṇa, tvaṃ dhammaṃ desesi, tuyhaṃ paṭicca uppannadārakagabbhiniyā mayhaṃ lasuṇamaricādīni na vicāresī’’ti? ‘‘Tathābhāvaṃ, bhagini, tvañceva pajānāsi, ahañcā’’ti. Sā ‘‘evameva methunasaṃsaggasamayaṃ dveyeva jānanti, na aññe’’ti āha.

Tasmiṃ khaṇe sakkassa paṇḍukambalasilāsanaṃ uṇhākāraṃ dassesi. Sakko āvajjento taṃ kāraṇaṃ ñatvā dve devaputte āṇāpesi – ‘‘tumhesu eko mūsikavaṇṇaṃ māpetvā tassā dārumaṇḍalassa bandhanaṃ chindatu, eko vātamaṇḍalaṃ samuṭṭhāpetvā pārutapaṭaṃ uddhaṃ khipatū’’ti. Te gantvā tathā akaṃsu. Dārumaṇḍalaṃ patamānaṃ tassā pādapiṭṭhiṃ bhindi. Dhammasabhāyaṃ sannipatitā puthujjanā sabbe ‘‘are, duṭṭhacori, tvaṃ evarūpassa lokattayasāmino evarūpaṃ abbhakkhānaṃ akāsī’’ti uṭṭhahitvā ekekamuṭṭhipahāraṃ datvā sabhāya nīhariṃsu, dassanātikkantāya pathavī vivaramadāsi. Tasmiṃ khaṇe avīcito jālā uṭṭhahitvā kuladattikena rattakambaleneva taṃ acchādetvā avīcimhi pakkhipi, bhagavato lābhasakkāro atirekataro ahosi. Tena vuttaṃ –

‘‘Sabbābhibhussa buddhassa, nando nāmāsi sāvako;
Taṃ abbhakkhāya niraye, ciraṃ saṃsaritaṃ mayā.

‘‘Dasavassasahassāni, niraye saṃsariṃ ciraṃ;
Manussabhāvaṃ laddhāhaṃ, abbhakkhānaṃ bahuṃ labhiṃ.

‘‘Tena kammāvasesena, ciñcamāṇavikā mamaṃ;
Abbhācikkhi abhūtena, janakāyassa aggato’’ti. (apa. thera 1.39.70-72);

Tatiyapañhe – **abbhakkhāna**nti abhi akkhānaṃ akkosanaṃ. Atīte kira bodhisatto apākaṭajātiyaṃ uppanno munāḷi nāma dhutto hutvā dujjanasaṃsaggabalena surabhiṃ nāma paccekabuddhaṃ ‘‘dussīlo pāpadhammo ayaṃ bhikkhū’’ti akkosi. So tena akusalena vacīkammena bahūni vassasahassāni niraye paccitvā imasmiṃ pacchimattabhāve dasapāramitāsaṃsiddhibalena buddho jāto lābhaggayasaggappatto ahosi. Puna titthiyā ussāhajātā – ‘‘kathaṃ nu kho samaṇassa gotamassa ayasaṃ uppādessāmā’’ti dukkhī dummanā nisīdiṃsu. Tadā sundarī nāmekā paribbājikā te upasaṅkamitvā vanditvā ṭhitā tuṇhībhūte kiñci avadante disvā ‘‘kiṃ mayhaṃ doso’’ti pucchi. ‘‘Samaṇena gotamena amhe viheṭhiyamāne tvaṃ appossukkā viharissasi, idaṃ tava doso’’ti. ‘‘Evamahaṃ tattha kiṃ karissāmī’’ti? ‘‘Tvaṃ samaṇassa gotamassa avaṇṇaṃ uppādetuṃ sakkhissasī’’ti? ‘‘Sakkhissāmi, ayyā’’ti vatvā tato paṭṭhāya vuttanayena diṭṭhadiṭṭhānaṃ ‘‘samaṇena gotamena ekagandhakuṭiyaṃ sayitvā nikkhantā’’ti vatvā akkosati paribhāsati. Titthiyāpi ‘‘passatha, bho, samaṇassa gotamassa kamma’’nti akkosanti paribhāsanti. Vuttañhetaṃ –

‘‘Munāḷi nāmahaṃ dhutto, pubbe aññāsu jātisu;
Paccekabuddhaṃ surabhiṃ, abbhācikkhiṃ adūsakaṃ.

‘‘Tena kammavipākena, niraye saṃsariṃ ciraṃ;
Bahū vassasahassāni, dukkhaṃ vedesi vedanaṃ.

‘‘Tena kammāvasesena, idha pacchimake bhave;
Abbhakkhānaṃ mayā laddhaṃ, sundarikāya kāraṇā’’ti. (apa. thera 1.39.67-69);

Catutthapañhe – **abbhakkhānaṃ** abhi visesena akkosanaṃ paribhāsanaṃ. Atīte kira bodhisatto brāhmaṇakule uppanno bahussuto bahūhi sakkato pūjito tāpasapabbajjaṃ pabbajitvā himavante vanamūlaphalāhāro bahumāṇave mante vācento vāsaṃ kappesi. Eko pañcābhiññāaṭṭhasamāpattilābhī tāpaso tassa santikaṃ agamāsi. So taṃ disvāva issāpakato taṃ adūsakaṃ isiṃ ‘‘kāmabhogī kuhako ayaṃ isī’’ti abbhācikkhi, attano sisse ca āha – ‘‘ayaṃ isi evarūpo anācārako’’ti. Tepi tatheva akkosiṃsu paribhāsiṃsu. So tena akusalakammavipākena vassasahassāni niraye dukkhamanubhavitvā imasmiṃ pacchimattabhāve buddho hutvā lābhaggayasaggappatto ākāse puṇṇacando viya pākaṭo jāto. Tatheva titthiyā abbhakkhānenapi asantuṭṭhā punapi sundariyā abbhakkhānaṃ kāretvā surādhutte pakkosāpetvā lañjaṃ datvā ‘‘tumhe sundariṃ māretvā jetavanadvārasamīpe mālākacavarena chādethā’’ti āṇāpesuṃ. Te tathā kariṃsu. Tato titthiyā ‘‘sundariṃ na passāmā’’ti rañño ārocesuṃ. Rājā ‘‘pariyesathā’’ti āha. Te attanā pātitaṭṭhānato gahetvā mañcakaṃ āropetvā rañño dassetvā ‘‘passatha, bho, samaṇassa gotamassa sāvakānaṃ kamma’’nti bhagavato bhikkhusaṅghassa ca sakalanagare avaṇṇaṃ ugghosentā vicariṃsu. Sundariṃ āmakasusāne aṭṭake ṭhapesuṃ. Rājā ‘‘sundarimārake pariyesathā’’ti āṇāpesi. Tadā dhuttā suraṃ pivitvā ‘‘tvaṃ sundariṃ māresi, tvaṃ māresī’’ti kalahaṃ kariṃsu. Rājapurisā te dhutte gahetvā rañño dassesuṃ. Rājā ‘‘kiṃ, bhaṇe, tumhehi sundarī māritā’’ti? ‘‘Āma, devā’’ti. ‘‘Kehi āṇattā’’ti? ‘‘Titthiyehi, devā’’ti. Rājā titthiye āharāpetvā bandhāpetvā ‘‘gacchatha, bhaṇe, ‘buddhassa avaṇṇatthāya amhehi sayameva sundarī mārāpitā, bhagavā tassa sāvakā ca akārakā’ti ugghosathā’’ti āha. Te tathā akaṃsu. Sakalanagaravāsino nikkaṅkhā ahesuṃ. Rājā titthiye ca dhutte ca mārāpetvā chaḍḍāpeti. Tato bhagavato bhiyyosomattāya lābhasakkāro vaḍḍhi. Tena vuttaṃ –

‘‘Brāhmaṇo sutavā āsiṃ, ahaṃ sakkatapūjito;
Mahāvane pañcasate, mante vācemi māṇave.

‘‘Tatthāgato isi bhīmo, pañcābhiñño mahiddhiko;
Tañcāhaṃ āgataṃ disvā, abbhācikkhiṃ adūsakaṃ.

‘‘Tatohaṃ avacaṃ sisse, kāmabhogī ayaṃ isi;
Mayhampi bhāsamānassa, anumodiṃsu māṇavā.

‘‘Tato māṇavakā sabbe, bhikkhamānaṃ kule kule;
Mahājanassa āhaṃsu, kāmabhogī ayaṃ isi.

‘‘Tena kammavipākena, pañcabhikkhusatā ime;
Abbhakkhānaṃ labhuṃ sabbe, sundarikāya kāraṇā’’ti. (apa. thera 1.39.73-77);

Pañcame pañhe – **silāvedho**ti āhatacitto silaṃ pavijjhi. Atīte kira bodhisatto ca kaniṭṭhabhātā ca ekapituputtā ahesuṃ. Te pitu accayena dāse paṭicca kalahaṃ karontā aññamaññaṃ viruddhā ahesuṃ. Bodhisatto attano balavabhāvena kaniṭṭhabhātaraṃ ajjhottharitvā tassupari pāsāṇaṃ pavijjhesi. So tena kammavipākena narakādīsu anekavassasahassāni dukkhamanubhavitvā imasmiṃ pacchimattabhāve buddho jāto. Devadatto rāhulakumārassa mātulo pubbe serivāṇijakāle bodhisattena saddhiṃ vāṇijo ahosi, te ekaṃ paṭṭanagāmaṃ patvā ‘‘tvaṃ ekavīthiṃ gaṇhāhi, ahampi ekavīthiṃ gaṇhāmī’’ti dvepi paviṭṭhā. Tesu devadattassa paviṭṭhavīthiyaṃ jiṇṇaseṭṭhibhariyā ca nattā ca dveyeva ahesuṃ, tesaṃ mahantaṃ suvaṇṇathālakaṃ malaggahitaṃ bhājanantare ṭhapitaṃ hoti, taṃ suvaṇṇathālakabhāvaṃ ajānantī ‘‘imaṃ thālakaṃ gahetvā piḷandhanaṃ dethā’’ti āha. So taṃ gahetvā sūciyā lekhaṃ kaḍḍhitvā suvaṇṇathālakabhāvaṃ ñatvā ‘‘thokaṃ datvā gaṇhissāmī’’ti cintetvā gato. Atha bodhisattaṃ dvārasamīpaṃ āgataṃ disvā ‘‘nattā, ayye, mayhaṃ kacchapuṭaṃ piḷandhanaṃ dethā’’ti. Sā taṃ pakkosāpetvā nisīdāpetvā taṃ thālakaṃ datvā ‘‘imaṃ gahetvā mayhaṃ nattāya kacchapuṭaṃ piḷandhanaṃ dethā’’ti. Bodhisatto taṃ gahetvā suvaṇṇathālakabhāvaṃ ñatvā ‘‘tena vañcitā’’ti ñatvā attano pasibbakāya ṭhapitaaṭṭhakahāpaṇe avasesabhaṇḍañca datvā kacchapuṭaṃ piḷandhanaṃ kumārikāya hatthe piḷandhāpetvā agamāsi. So vāṇijo punāgantvā pucchi. ‘‘Tāta, tvaṃ na gaṇhittha, mayhaṃ putto idañcidañca datvā taṃ gahetvā gato’’ti. So taṃ sutvāva hadayena phālitena viya dhāvitvā anubandhi. Bodhisatto nāvaṃ āruyha pakkhandi. So ‘‘tiṭṭha, mā palāyi mā palāyī’’ti vatvā ‘‘nibbattanibbattabhave taṃ nāsetuṃ samattho bhaveyya’’nti patthanaṃ akāsi.

So patthanāvasena anekesu jātisatasahassesu aññamaññaṃ viheṭhetvā imasmiṃ attabhāve sakyakule nibbattitvā kamena bhagavati sabbaññutaṃ patvā rājagahe viharante anuruddhādīhi saddhiṃ bhagavato santikaṃ gantvā pabbajitvā jhānalābhī hutvā pākaṭo bhagavantaṃ varaṃ yāci – ‘‘bhante, sabbo bhikkhusaṅgho piṇḍapātikādīni terasa dhutaṅgāni samādiyatu, sakalo bhikkhusaṅgho mama bhāro hotū’’ti. Bhagavā na anujāni. Devadatto veraṃ bandhitvā parihīnajjhāno bhagavantaṃ māretukāmo ekadivasaṃ vebhārapabbatapāde ṭhitassa bhagavato upari ṭhito pabbatakūṭaṃ paviddhesi. Bhagavato ānubhāvena aparo pabbatakūṭo taṃ patamānaṃ sampaṭicchi. Tesaṃ ghaṭṭanena uṭṭhitā papaṭikā āgantvā bhagavato pādapiṭṭhiyaṃ pahari. Tena vuttaṃ –

‘‘Vemātubhātaraṃ pubbe, dhanahetu haniṃ ahaṃ;
Pakkhipiṃ giriduggasmiṃ, silāya ca apiṃsayiṃ.

‘‘Tena kammavipākena, devadatto silaṃ khipi;
Aṅguṭṭhaṃ piṃsayī pāde, mama pāsāṇasakkharā’’ti. (apa. thera 1.39.78-79);

Chaṭṭhapañhe – **sakalikāvedho**ti sakalikāya ghaṭṭanaṃ. Atīte kira bodhisatto ekasmiṃ kule nibbatto daharakāle mahāvīthiyaṃ kīḷamāno vīthiyaṃ piṇḍāya caramānaṃ paccekabuddhaṃ disvā ‘‘ayaṃ muṇḍako samaṇo kuhiṃ gacchatī’’ti pāsāṇasakalikaṃ gahetvā tassa pādapiṭṭhiyaṃ khipi. Pādapiṭṭhicammaṃ chinditvā ruhiraṃ nikkhami. So tena pāpakammena anekavassasahassāni niraye mahādukkhaṃ anubhavitvā buddhabhūtopi kammapilotikavasena pādapiṭṭhiyaṃ pāsāṇasakalikaghaṭṭanena ruhiruppādaṃ labhi. Tena vuttaṃ –

> ‘‘Pureham̐ dārako hutvā, kīḷamāno mahāpathe;
> Paccekabuddham̐ disvāna, magge sakalikam̐ khipim̐.
>
> ‘‘Tena kammavipākena, idha pacchimake bhave;
> Vadhattham̐ mam̐ devadatto, abhimāre payyojayī’’ti. (apa. thera 1.39.80-81);

Sattamapañhe – **nāḷāgirī**ti dhanapālako hatthī māraṇatthāya pesito. Atīte kira bodhisatto hatthigopako hutvā nibbatto hatthim̐ āruyha vicaramāno mahāpathe paccekabuddham̐ disvā ‘‘kuto āgacchati ayam̐ muṇḍako’’ti āhatacitto khilajāto hatthinā āsādesi. So tena kammena apāyesu anekavassasahassāni dukkham̐ anubhavitvā pacchimattabhāve buddho jāto. Devadatto ajātasatturājānam̐ sahāyam̐ katvā ‘‘tvam̐, mahārāja, pitaram̐ ghātetvā rājā hohi, aham̐ buddham̐ māretvā buddho bhavissāmī’’ti saññāpetvā ekadivasam̐ rañño anuññātāya hatthisālam̐ gantvā – ‘‘sve tumhe nāḷāgirim̐ soḷasasurāghaṭe pāyetvā bhagavato piṇḍāya caraṇavelāyam̐ pesethā’’ti hatthigopake āṇāpesi. Sakalanagaram̐ mahākolāhalam̐ ahosi, ‘‘buddhanāgena hatthināgassa yuddham̐ passissāmā’’ti ubhato rājavīthiyam̐ mañcātimañcam̐ bandhitvā pātova sannipatim̐su. Bhagavāpi katasarīrapaṭijaggano bhikkhusaṅghaparivuto rājagaham̐ piṇḍāya pāvisi. Tasmim̐ khaṇe vuttaniyāmeneva nāḷāgirim̐ vissajjesum̐. So vīthicaccarādayo vidhamento āgacchati. Tadā ekā itthī dārakam̐ gahetvā vīthito vīthim̐ gacchati, hatthī tam̐ itthim̐ disvā anubandhi. Bhagavā ‘‘nāḷāgiri, na tam̐ hanatthāya pesito, idhāgacchāhī’’ti āha. So tam̐ saddam̐ sutvā bhagavantābhimukho dhāvi. Bhagavā aparimāṇesu cakkavāḷesu anantasattesu pharaṇāraham̐ mettam̐ ekasmim̐yeva nāḷāgirimhi phari. So bhagavato mettāya phuṭo nibbhayo hutvā bhagavato pādamūle nipati. Bhagavā tassa matthake hattham̐ ṭhapesi. Tadā devabrahmādayo acchariyabbhutajātacittā pupphaparāgādīhi pūjesum̐. Sakalanagare jaṇṇukamattā dhanarāsayo ahesum̐. Rājā ‘‘pacchimadvāre dhanāni nagaravāsīnam̐ hontu, puratthimadvāre dhanāni rājabhaṇḍāgāre hontū’’ti bherim̐ carāpesi. Sabbe tathā karim̐su. Tadā nāḷāgiri dhanapālo nāma ahosi. Bhagavā veḷuvanārāmam̐ agamāsi. Tena vuttam̐ –

> ‘‘Hatthāroho pure āsim̐, paccekamunimuttamam̐;
> Piṇḍāya vicarantam̐ tam̐, āsādesim̐ gajenaham̐.
>
> ‘‘Tena kammavipākena, bhanto nāḷāgirī gajo;
> Giribbaje puravare, dāruṇo samupāgamī’’ti. (apa. thera 1.39.82-83);

Aṭṭhamapañhe – **satthacchedo**ti satthena gaṇḍaphālanam̐ kuṭhārāya satthena chedo. Atīte kira bodhisatto paccantadese rājā ahosi. So dujjanasam̐saggavasena paccantadese vāsavasena ca dhutto sāhasiko ekadivasam̐ khaggahattho pattikova nagare vicaranto nirāparādhe jane khaggena phālento agamāsi. So tena pāpakammavipākena bahūni vassasahassāni niraye paccitvā tiracchānādīsu dukkhamanubhavitvā pakkāvasesena pacchimattabhāve buddhabhūtopi heṭṭhā vuttanayena devadattena khittapāsāṇasakkhalikapahārena uṭṭhitagaṇḍo ahosi. Jīvako mettacittena tam̐ gaṇḍam̐ phālesi. Vericittassa devadattassa ruhiruppādakammam̐ anantarikam̐ ahosi, mettacittassa jīvakassa gaṇḍaphālanam̐ puññameva ahosi. Tena vuttam̐ –

> ‘‘Rājāham̐ pattiko āsim̐, sattiyā purise hanim̐;
> Tena kammavipākena, niraye paccisam̐ bhusam̐.
>
> ‘‘Kammuno tassa sesena, idāni sakalam̐ mama;
> Pāde chavim̐ pakappesi, na hi kammam̐ vinassatī’’ti. (apa. thera 1.39.84-85);

Navame pañhe – **‘‘sīsadukkha**nti sīsābādho sīsavedanā. Atīte kira bodhisatto kevaṭṭagāme kevaṭṭo hutvā nibbatti. So ekadivasam̐ kevaṭṭapurisehi saddhim̐ macchamāraṇaṭṭhānam̐ gantvā macche mārente disvā tattha somanassam̐ uppādesi, sahagatāpi tatheva somanassam̐ uppādayim̐su. So tena akusalakammena caturāpāye dukkhamanubhavitvā imasmim̐ pacchimattabhāve tehi purisehi saddhim̐ sakyarājakule nibbattitvā kamena buddhattam̐ pattopi sayam̐ sīsābādham̐ paccanubhosi. Te ca sakyarājāno **dhammapadaṭṭhakathāyam̐** (dha. pa. aṭṭha. 1.viḍaḍūbhavatthu) vuttanayena viḍaḍūbhasaṅgāme sabbe vināsam̐ pāpuṇim̐su. Tena vuttam̐ –

‘‘Ahaṃ kevaṭṭagāmasmiṃ, ahuṃ kevaṭṭadārako;
Macchake ghātite disvā, janayiṃ somanassakaṃ.

‘‘Tena kammavipākena, sīsadukkhaṃ ahū mama;
Sabbe sakkā ca haññiṃsu, yadā hani viṭaṭūbho’’ti. (apa. thera 1.39.86-87);

Dasamapañhe – **yavakhādana**nti verañjāyaṃ yavataṇḍulakhādanaṃ. Atīte kira bodhisatto aññatarasmiṃ kule nibbatto jātivasena ca andhabālabhāvena ca phussassa bhagavato sāvake madhurannapāne sālibhojanādayo ca bhuñjamāne disvā ‘‘are muṇḍakasamaṇā, yavaṃ khādatha, mā sālibhojanaṃ bhuñjathā’’ti akkosi. So tena akusalakammavipākena anekavassasahassāni caturāpāye dukkhamanubhavitvā imasmiṃ pacchimattabhāve kamena buddhattaṃ patvā lokasaṅgahaṃ karonto gāmanigamarājadhānīsu caritvā ekasmiṃ samaye verañjabrāhmaṇagāmasamīpe sākhāviṭapasampannaṃ pucimandarukkhamūlaṃ pāpuṇi. Verañjabrāhmaṇo bhagavantaṃ upasaṅkamitvā anekapariyāyena bhagavantaṃ jinituṃ asakkonto sotāpanno hutvā ‘‘bhante, idheva vassaṃ upagantuṃ vaṭṭatī’’ti ārocesi. Bhagavā tuṇhībhāvena adhivāsesi. Atha punadivasato paṭṭhāya māro pāpimā sakalaverañjabrāhmaṇagāmavāsīnaṃ mārāvaṭṭanaṃ akāsi. Piṇḍāya paviṭṭhassa bhagavato mārāvaṭṭanavasena ekopi kaṭacchubhikkhāmattaṃ dātā nāhosi. Bhagavā tucchapattova bhikkhusaṅghaparivuto punāgañchi. Tasmiṃ evaṃ āgate tattheva nivuṭṭhā assavāṇijā taṃ divasaṃ dānaṃ datvā tato paṭṭhāya bhagavantaṃ pañcasatabhikkhuparivāraṃ nimantetvā pañcannaṃ assasatānaṃ bhattato vibhāgaṃ katvā yavaṃ koṭṭetvā bhikkhūnaṃ pattesu pakkhipiṃsu. Sakalassa sahassacakkavāḷadevatā sujātāya pāyāsapacanadivase viya dibbojaṃ pakkhipiṃsu. Bhagavā paribhuñji, evaṃ temāsaṃ yavaṃ paribhuñji. Temāsaccayena mārāvaṭṭane vigate pavāraṇādivase verañjo brāhmaṇo saritvā mahāsaṃvegappatto buddhappamukhassa bhikkhusaṅghassa mahādānaṃ datvā vanditvā khamāpesi. Tena vuttaṃ –

‘‘Phussassāhaṃ pāvacane, sāvake paribhāsayiṃ;
Yavaṃ khādatha bhuñjatha, mā ca bhuñjatha sālayo.

‘‘Tena kammavipākena, temāsaṃ khāditaṃ yavaṃ;
Nimantito brāhmaṇena, verañjāyaṃ vasiṃ tadā’’ti. (apa. thera 1.39.88-89);

Ekādasamapañhe – **piṭṭhidukkha**nti piṭṭhiābādho. Atīte kira bodhisatto gahapatikule nibbatto thāmasampanno kiñci rassadhātuko ahosi. Tena samayena eko mallayuddhayodho sakalajambudīpe gāmanigamarājadhānīsu mallayuddhe vattamāne purise pātetvā jayappatto kamena bodhisattassa vasananagaraṃ patvā tasmimpi jane pātetvā gantumāraddho. Tadā bodhisatto ‘‘mayhaṃ vasanaṭṭhāne esa jayaṃ patvā gacchatī’’ti tattha nagaramaṇḍalamāgamma appoṭetvā āgaccha mayā saddhiṃ yujjhitvā gacchāti. So hasitvā ‘‘ahaṃ mahante purise pātesiṃ, ayaṃ rassadhātuko vāmanako mama ekahatthassāpi nappahotī’’ti appoṭetvā naditvā āgacchi. Te ubhopi aññamaññaṃ hatthaṃ parāmasiṃsu, bodhisatto taṃ ukkhipitvā ākāse bhamitvā bhūmiyaṃ pātento khandhaṭṭhiṃ bhinditvā pātesi. Sakalanagaravāsino ukkuṭṭhiṃ karontā appoṭetvā vatthābharaṇādīhi bodhisattaṃ pūjesuṃ. Bodhisatto taṃ mallayodhaṃ ujuṃ sayāpetvā khandhaṭṭhiṃ ujukaṃ katvā ‘‘gaccha ito paṭṭhāya evarūpaṃ mā karosī’’ti vatvā uyyojesi. So tena kammavipākena nibbattanibbattabhave sarīrasīsādi dukkhamanubhavitvā imasmiṃ pacchimattabhāve buddhabhūtopi piṭṭhirujādidukkhamanubhosi. Tasmā kadāci piṭṭhidukkhe uppanne sāriputtamoggallāne ‘‘ito paṭṭhāya dhammaṃ desethā’’ti vatvā sayaṃ sugatacīvaraṃ paññāpetvā sayati, kammapilotikaṃ nāma buddhamapi na muñcati. Vuttañhetaṃ –

‘‘Nibbuddhe vattamānamhi, mallaputtaṃ niheṭhayiṃ;
Tena kammavipākena, piṭṭhidukkhaṃ ahū mamā’’ti. (apa. thera 1.39.90);

Dvādasamapañhe – **atisāro**ti lohitapakkhandikāvirecanaṃ. Atīte kira bodhisatto gahapatikule nibbatto vejjakammena jīvikaṃ kappesi. So ekaṃ seṭṭhiputtaṃ rogena vicchitaṃ tikicchanto bhesajjaṃ katvā tikicchitvā tassa deyyadhammadāne pamādamāgamma aparaṃ osadhaṃ datvā vamanavirecanaṃ akāsi. Seṭṭhi bahudhanaṃ adāsi. So tena kammavipākena nibbattanibbattabhave lohitapakkhandikābādhena vicchito ahosi. Imasmimpi pacchimattabhāve parinibbānasamaye cundena kammāraputtena pacitasūkaramaddavassa sakalacakkavāḷadevatāhi pakkhittadibbojena āhārena saha bhuttakkhaṇe lohitapakkhandikāvirecanaṃ ahosi. Koṭisatasahassānaṃ hatthīnaṃ balaṃ khayamagamāsi. Bhagavā visākhapuṇṇamāyaṃ kusinārāyaṃ parinibbānatthāya gacchanto anekesu ṭhānesu nisīdanto pipāsito pānīyaṃ pivitvā mahādukkhena kusināraṃ patvā paccūsasamaye parinibbāyi. Kammapilotikaṃ evarūpaṃ lokattayasāmimpi na vijahati. Tena vuttaṃ –

> ‘‘Tikicchako ahaṃ āsiṃ, seṭṭhiputtaṃ virecayiṃ;
> Tena kammavipākena, hoti pakkhandikā mamāti.
>
> ‘‘Evaṃ jino viyākāsi, bhikkhusaṅghassa aggato;
> Sabbābhiññābalappatto, anotatte mahāsare’’ti. (apa. thera 1.39.91, 96);

Evaṃ paṭiññātapañhānaṃ, mātikāṭhapanavasena akusalāpadānaṃ samattaṃ nāma hotīti vuttaṃ **itthaṃ suda**nti itthaṃ iminā pakārena heṭṭhā vuttanayena. Sudanti nipāto padapūraṇatthe āgato. **Bhagavā** bhāgyasampanno pūritapāramimahāsatto –

> ‘‘Bhāgyavā bhaggavā yutto, bhagehi ca vibhattavā;
> Bhattavā vantagamano, bhavesu bhagavā tato’’ti. –

Evamādiguṇayutto devātidevo sakkātisakko brahmātibrahmā buddhātibuddho so mahākāruṇiko bhagavā **attano buddhacariyaṃ** buddhakāraṇaṃ **sambhāvayamāno** pākaṭaṃ kurumāno **buddhāpadāniyaṃ nāma** buddhakāraṇapakāsakaṃ nāma **dhammapariyāyaṃ** dhammadesanaṃ suttaṃ **abhāsittha** kathesīti.

Iti visuddhajanavilāsiniyā apadāna-aṭṭhakathāya

Buddhaapadānasaṃvaṇṇanā samattā.

2.Paccekabuddhaapadānavaṇṇanā

Tato anantaraṃ apadānaṃ saṅgāyanto ‘‘paccekabuddhāpadānaṃ, āvuso ānanda, bhagavatā kattha paññatta’’nti puṭṭho **‘‘atha paccekabuddhāpadānaṃ suṇāthā’’**ti āha. Tesaṃ apadānattho heṭṭhā vuttoyeva.

83. ‘‘Suṇāthā’’ti vuttapadaṃ uppattinibbattivasena pakāsento **‘‘tathāgataṃ jetavane vasanta’’**ntiādimāha. Tattha jetakumārassa nāmavasena tathāsaññite vihāre catūhi iriyāpathavihārehi dibbabrahmaariyavihārehi vā **vasantaṃ** viharantaṃ yathā purimakā vipassiādayo buddhā samattiṃsapāramiyo pūretvā āgatā, tathā amhākampi bhagavā āgatoti tathāgato. Taṃ **tathāgataṃ** jetavane vasantanti sambandho. **Vedehamunī**ti vedeharaṭṭhe jātā vedehī, vedehiyā putto vedehiputto. Monaṃ vuccati ñāṇaṃ, tena ito gato pavattoti muni. Vedehiputto ca so muni ceti ‘‘vedehiputtamunī’’ti vattabbe ‘‘vaṇṇāgamo’’tiādinā niruttinayena i-kārassa attaṃ putta-saddassa ca lopaṃ katvā ‘‘vedehamunī’’ti vuttaṃ. ‘‘Etadaggaṃ, bhikkhave, mama sāvakānaṃ bhikkhūnaṃ satimantānaṃ dhitimantānaṃ gatimantānaṃ bahussutānaṃ upaṭṭhākānaṃ yadidaṃ ānando’’ti (a. ni. 1.219-223) etadagge ṭhapito āyasmā ānando **nataṅgo** namanakāyaṅgo añjaliko hutvā ‘‘bhante, **paccekabuddhā nāma** kīdisā **hontī’’**ti **apucchī**ti sambandho. **Te** paccekabuddhā **kehi hetubhi** kehi kāraṇehi **bhavanti** uppajjanti. **Vīrā**ti bhagavantaṃ ālapati.

84-85. Tato paraṃ vissajjitākāraṃ dassento **‘‘tadāha sabbaññuvaro mahesī’’**tiādimāha. Sabbaṃ atītādibhedaṃ hatthāmalakaṃ viya jānātīti sabbaññū, sabbaññū ca so varo uttamo ceti **sabbaññuvaro**. Mahantaṃ sīlakkhandhaṃ, samādhikkhandhaṃ, paññākkhandhaṃ, vimuttikkhandhaṃ, mahantaṃ vimuttiñāṇadassanakkhandhaṃ esati gavesatīti **mahesi. Ānandabhaddaṃ** madhurena sarena **tadā** tasmiṃ pucchitakāle **āha** kathesīti sambandho. Bho ānanda, **ye** paccekabuddhā **pubbabuddhesu** pubbesu atītabuddhesu **katādhikārā** katapuññasambhārā **jinasāsanesu aladdhamokkhā** appattanibbānā. **Te** sabbe paccekabuddhā **dhīrā idha** imasmiṃ loke **saṃvegamukhena** ekapuggalaṃ padhānaṃ katvā paccekabuddhā jātāti attho. **Sutikkhapaññā** suṭṭhu tikkhapaññā. **Vināpi buddhehi** buddhānaṃ ovādānusāsanīhi rahitā api. **Parittakenapi** appamattakenapi **ārammaṇena paccekabodhiṃ** paṭiekkaṃ bodhiṃ sammāsambuddhānantaraṃ bodhiṃ **anupāpuṇanti** paṭivijjhanti.

86. **Sabbamhi lokamhi** sakalasmiṃ lokattaye **mamaṃ ṭhapetvā** maṃ vihāya **pacekabuddhehi samova** sadiso eva **natthi, tesaṃ mahāmunīnaṃ** paccekabuddhānaṃ **imaṃ vaṇṇaṃ** imaṃ guṇaṃ **padesamattaṃ** saṅkhepamattaṃ **ahaṃ** tumhākaṃ **sādhu** sādhukaṃ **vakkhāmi** kathessāmīti attho.

87. Anācariyakā hutvā **sayameva buddhānaṃ** attanāva paṭividdhānaṃ isīnaṃ antare **mahāisīnaṃ madhūvakhuddaṃ** khuddakamadhupaṭalaṃ iva **sādhūni** madhurāni **vākyāni** udānavacanāni **anuttaraṃ** uttaravirahitaṃ **bhesajaṃ** osadhaṃ nibbānaṃ **patthayantā** icchantā **sabbe** tumhe **supasannacittā** suppasannamanā **suṇātha** manasi karothāti attho.

88-89. **Paccekabuddhānaṃ samāgatāna**nti rāsibhūtānaṃ uppannānaṃ paccekabuddhānaṃ. Ariṭṭho, upariṭṭho, tagarasikhi, yasassī, sudassano, piyadassī, gandhāro, piṇḍolo, upāsabho, nitho, tatho, sutavā, bhāvitatto, sumbho, subho, methulo, aṭṭhamo, sumedho, anīgho, sudāṭho, hiṅgu, hiṅgo, dvejālino, aṭṭhako, kosalo, subāhu, upanemiso, nemiso, santacitto, sacco, tatho, virajo, paṇḍito, kālo, upakālo, vijito, jito, aṅgo, paṅgo, guttijjito, passī, jahī, upadhiṃ, dukkhamūlaṃ, aparājito, sarabhaṅgo, lomahaṃso, uccaṅgamāyo, asito, anāsavo, manomayo, mānacchido, bandhumā, tadādhimutto, vimalo, ketumā, kotumbaraṅgo, mātaṅgo, ariyo, accuto, accutagāmi, byāmako, sumaṅgalo, dibbilo cātiādīnaṃ paccekabuddhasatānaṃ **yāni** apadānāni **paramparaṃ** paccekaṃ **byākaraṇāni** yo ca **ādīnavo yañca virāgavatthuṃ** anallīyanakāraṇaṃ **yathā ca** yena kāraṇena **bodhiṃ anupāpuṇiṃsu** catumaggañāṇaṃ paccakkhaṃ kariṃsu. **Sarāgavatthusū**ti suṭṭhu allīyitabbavatthūsu vatthukāmakilesakāmesu **virāgasaññī** virattasaññavanto **rattamhi lokamhi** allīyanasabhāvaloke **viratacittā** anallīyanamanā **hitvā papañce**ti rāgo papañcaṃ doso papañcaṃ sabbakilesā papañcāti papañcasaṅkhāte kilese hitvā **jiya phanditānī**ti phanditāni dvāsaṭṭhi diṭṭhigatāni jinitvā **tatheva** tena kāraṇena evaṃ **bodhiṃ anupāpuṇiṃsu** paccekabodhiñāṇaṃ paccakkhaṃ kariṃsūti attho.

90-91. **Sabbesu bhūtesu nidhāya daṇḍa**nti tajjanaphālanavadhabandhanaṃ nidhāya ṭhapetvā **tesaṃ** sabbasattānaṃ antare **aññataraṃ** kañci eka**mpi** sattaṃ **aviheṭhayaṃ** aviheṭhayanto adukkhāpento **mettena cittena** ''sabbe sattā sukhitā hontū''ti mettāsahagatena cetasā **hitānukampī** hitena anukampanasabhāvo. Atha vā **sabbesu bhūtesu nidhāya daṇḍa**nti **sabbesū**ti sabbena sabbaṃ sabbathā sabbaṃ asesaṃ nissesaṃ pariyādiyanavacanametaṃ. **Bhūtesū**ti bhūtā vuccanti tasā ca thāvarā ca. Yesaṃ tasiṇā taṇhā appahīnā, yesañca bhayabheravā appahīnā, te tasā. Kiṃ kāraṇā vuccanti tasā? Tasanti uttasanti paritasanti bhāyanti santāsaṃ āpajjanti, taṃ kāraṇā vuccanti tasā. Yesaṃ tasiṇā taṇhā pahīnā, yesañca bhayabheravā pahīnā, te thāvarā. Kiṃ kāraṇā vuccanti thāvarā? Thiranti na tasanti na uttasanti na paritasanti na bhāyanti na santāsaṃ āpajjanti, taṃ kāraṇā vuccanti thāvarā.

Tayo daṇḍā – kāyadaṇḍo, vacīdaṇḍo, manodaṇḍoti. Tividhaṃ kāyaduccaritaṃ kāyadaṇḍo, catubbidhaṃ vacīduccaritaṃ vacīdaṇḍo, tividhaṃ manoduccaritaṃ manodaṇḍo. Sabbesu sakalesu bhūtesu sattesu taṃ tividhaṃ daṇḍaṃ nidhāya nidahitvā oropayitvā samoropayitvā nikkhipitvā paṭippassambhetvā hiṃsanatthaṃ agahetvāti sabbesu bhūtesu nidhāya daṇḍaṃ. **Aviheṭhayaṃ aññatarampi tesa**nti ekamekampi sattaṃ pāṇinā vā leḍḍunā vā daṇḍena vā satthena vā anduyā vā rajjuyā vā aviheṭhayanto, sabbepi satte pāṇinā vā leḍḍunā vā daṇḍena vā satthena vā anduyā vā rajjuyā vā aviheṭhayaṃ aviheṭhayanto aññatarampi tesaṃ. **Na puttamiccheyya kuto sahāya**nti **nā**ti paṭikkhepo. **Putta**nti cattāro puttā atrajo putto, khettajo, dinnako, antevāsiko putto. **Sahāya**nti sahāyo vuccati yena saha āgamanaṃ phāsu, gamanaṃ phāsu, ṭhānaṃ phāsu, nisajjā phāsu, ālapanaṃ phāsu, sallapanaṃ phāsu, samullapanaṃ phāsu. Na puttamiccheyya kuto sahāyanti puttampi na iccheyya na sādiyeyya na pattheyya na pihayeyya nābhijappeyya, kuto mittaṃ vā sandiṭṭhaṃ vā sambhattaṃ vā sahāyaṃ vā iccheyya sādiyeyya pattheyya pihayeyya abhijappeyyāti na puttamiccheyya kuto sahāyaṃ. **Eko care khaggavisāṇakappo**ti so paccekasambuddho pabbajjāsaṅkhātena eko, adutiyaṭṭhena eko, taṇhāya pahānaṭṭhena eko, ekantavītarāgoti eko, ekantavītadosoti eko, ekantavītamohoti eko, ekantanikkilesoti eko, ekāyanamaggaṃ gatoti eko, eko anuttaraṃ paccekasambodhiṃ abhisambuddhoti eko.

Kathaṃ so paccekasambuddho pabbajjāsaṅkhātena eko? So hi paccekasambuddho sabbaṃ gharāvāsapalibodhaṃ chinditvā, puttadārapalibodhaṃ chinditvā, ñātipalibodhaṃ, mittāmaccapalibodhaṃ, sannidhipalibodhaṃ chinditvā kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā nikkhamma anagāriyaṃ pabbajitvā akiñcanabhāvaṃ upagantvā ekova carati viharati iriyati vattati pāleti yapeti yāpetīti evaṃ so paccekasambuddho pabbajjāsaṅkhātena eko.

Kathaṃ so paccekasambuddho adutiyaṭṭhena eko? So evaṃ pabbajito samāno eko araññavanapatthāni pantāni senāsanāni paṭisevati appasaddāni appanigghosāni vijanavātāni manussarāhasseyyakāni paṭisallānasāruppāni. So eko tiṭṭhati, eko gacchati, eko nisīdati, eko seyyaṃ kappeti, eko gāmaṃ piṇḍāya pavisati, eko paṭikkamati, eko raho nisīdati, eko caṅkamati, eko carati viharati iriyati vattati pāleti yapeti yāpetīti evaṃ so adutiyaṭṭhena eko.

Kathaṃ so paccekasambuddho taṇhāya pahānaṭṭhena eko? So eko adutiyo appamatto ātāpī pahitatto viharanto mahāpadhānaṃ padahanto māraṃ sasenakaṃ namuciṃ kaṇhaṃ pamattabandhuṃ vidhametvā ca taṇhājāliniṃ visaritaṃ visattikaṃ pajahi vinodesi byantiṃ akāsi anabhāvaṃ gamesi.

‘‘Taṇhādutiyo puriso, dīghamaddhāna saṃsaraṃ;
Itthabhāvaññathābhāvaṃ, saṃsāraṃ nātivattati.

‘‘Etamādīnavaṃ ñatvā, taṇhaṃ dukkhassa sambhavaṃ;
Vītataṇho anādāno, sato bhikkhu paribbaje’’ti. (itivu. 15, 105; mahāni. 191) –

Evaṃ so paccekasambuddho taṇhāya pahānaṭṭhena eko.

Kathaṃ so paccekasambuddho ekantavītarāgoti eko? Rāgassa pahīnattā ekantavītarāgoti eko, dosassa pahīnattā ekantavītadosoti eko, mohassa pahīnattā ekantavītamohoti eko, kilesānaṃ pahīnattā ekantanikkilesoti eko, evaṃ so paccekasambuddho ekantavītarāgoti eko.

Kathaṃ so paccekasambuddho ekāyanamaggaṃ gatoti eko? Ekāyanamaggo vuccati cattāro satipaṭṭhānā, cattāro sammappadhānā, cattāro iddhipādā, pañcindriyāni, pañca balāni, satta bojjhaṅgā, ariyo aṭṭhaṅgiko maggo.

‘‘Ekāyanaṃ jātikhayantadassī, maggaṃ pajānāti hitānukampī;
Etena maggena tariṃsu pubbe, tarissanti ye ca taranti ogha’’nti. (saṃ. ni. 5.384; mahāni. 191) –

Evaṃ so ekāyanamaggaṃ gatoti eko.

Kathaṃ so paccekasambuddho eko anuttaraṃ paccekasambodhiṃ abhisambuddhoti eko? Bodhi vuccati catūsu maggesu ñāṇaṃ (mahāni. 191; cūḷani. khaggavisāṇasuttaniddesa 121). Paññā paññindriyaṃ paññābalaṃ dhammavicayasambojjhaṅgo vīmaṃsā vipassanā sammādiṭṭhi. So paccekasambuddho tena paccekabodhiñāṇena ‘‘sabbe saṅkhārā aniccā’’ti bujjhi, ‘‘sabbe saṅkhārā dukkhā’’ti bujjhi, ‘‘sabbe dhammā anattā’’ti bujjhi. ‘‘Avijjāpaccayā saṅkhārā’’ti bujjhi, ‘‘saṅkhārapaccayā viññāṇa’’nti bujjhi, ‘‘viññāṇapaccayā nāmarūpa’’nti bujjhi, ‘‘nāmarūpapaccayā saḷāyatana’’nti bujjhi, ‘‘saḷāyatanapaccayā phasso’’ti bujjhi, ‘‘phassapaccayā vedanā’’ti bujjhi, ‘‘vedanāpaccayā taṇhā’’ti bujjhi, ‘‘taṇhāpaccayā upādāna’’nti bujjhi, ‘‘upādānapaccayā bhavo’’ti bujjhi, ‘‘bhavapaccayā jātī’’ti bujjhi, ‘‘jātipaccayā jarāmaraṇa’’nti bujjhi. ‘‘Avijjānirodhā saṅkhāranirodho’’ti bujjhi, ‘‘saṅkhāranirodhā viññāṇanirodho’’ti bujjhi…pe… ‘‘bhavanirodhā jātinirodho’’ti bujjhi, ‘‘jātinirodhā jarāmaraṇanirodho’’ti bujjhi. ‘‘Idaṃ dukkha’’nti bujjhi, ‘‘ayaṃ dukkhasamudayo’’ti bujjhi, ‘‘ayaṃ dukkhanirodho’’ti bujjhi, ‘‘ayaṃ dukkhanirodhagāminipaṭipadā’’ti bujjhi. ‘‘Ime āsavā’’ti bujjhi, ‘‘ayaṃ āsavasamudayo’’ti bujjhi… pe… ‘‘paṭipadā’’ti bujjhi, ‘‘ime dhammā abhiññeyyā’’ti bujjhi, ‘‘ime dhammā pahātabbā’’ti bujjhi, ‘‘ime dhammā sacchikātabbā’’ti bujjhi, ‘‘ime dhammā bhāvetabbā’’ti bujjhi. Channaṃ phassāyatanānaṃ samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇañca bujjhi, pañcannaṃ upādānakkhandhānaṃ samudayañca…pe… nissaraṇañca bujjhi, catunnaṃ mahābhūtānaṃ samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇañca bujjhi, ‘‘yaṃ kiñci samudayadhammaṃ, sabbaṃ taṃ nirodhadhamma’’nti bujjhi.

Atha vā yaṃ bujjhitabbaṃ anubujjhitabbaṃ paṭibujjhitabbaṃ sambujjhitabbaṃ adhigantabbaṃ phassitabbaṃ sacchikātabbaṃ, sabbaṃ taṃ tena paccekabodhiñāṇena bujjhi anubujjhi paṭibujjhi sambujjhi adhigañchi phassesi sacchākāsīti, evaṃ so paccekasambuddho eko anuttaraṃ paccekasambodhiṃ abhisambuddhoti eko.

Careti aṭṭha cariyāyo (cūḷani. khaggavisāṇasuttaniddesa 121) – iriyāpathacariyā, āyatanacariyā, saticariyā, samādhicariyā, ñāṇacariyā, maggacariyā, patticariyā, lokatthacariyā. Iriyāpathacariyāti catūsu iriyāpathesu, āyatanacariyāti chasu ajjhattikabāhiresu āyatanesu, saticariyāti catūsu satipaṭṭhānesu, samādhicariyāti catūsu jhānesu, ñāṇacariyāti catūsu ariyasaccesu, maggacariyāti catūsu ariyamaggesu, patticariyāti catūsu sāmaññaphalesu, lokatthacariyāti tathāgatesu arahantesu sammāsambuddhesu, padesato paccekasambuddhesu, padesato sāvakesu.

Iriyāpathacariyā ca paṇidhisampannānaṃ, āyatanacariyā ca indriyesu guttadvārānaṃ, saticariyā ca appamādavihārīnaṃ, samādhicariyā ca adhicittamanuyuttānaṃ, ñāṇacariyā ca buddhisampannānaṃ, maggacariyā ca sammāpaṭipannānaṃ, patticariyā ca adhigataphalānaṃ, lokatthacariyā ca tathāgatānaṃ arahantānaṃ sammāsambuddhānaṃ, padesato paccekasambuddhānaṃ, padesato sāvakānaṃ. Imā aṭṭha cariyāyo.

Aparāpi aṭṭha cariyāyo – adhimuccanto saddhāya carati, paggaṇhanto vīriyena carati, upaṭṭhapento satiyā carati, avikkhepaṃ karonto samādhinā carati, pajānanto paññāya carati, vijānanto viññāṇacariyāya carati, evaṃ paṭipannassa kusalā dhammā āyatananti āyatanacariyāya carati. Evaṃ paṭipanno visesamadhigacchatīti visesacariyāya carati. Imā aṭṭha cariyāyo.

Aparāpi aṭṭha cariyāyo – dassanacariyā ca sammādiṭṭhiyā, abhiniropanacariyā ca sammāsaṅkappassa, pariggahacariyā ca sammāvācāya, samuṭṭhānacariyā ca sammākammantassa, vodānacariyā ca sammāājīvassa, paggahacariyā ca sammāvāyāmassa, upaṭṭhānacariyā ca sammāsatiyā, avikkhepacariyā ca sammāsamādhissa. Imā aṭṭha cariyāyo.

Khaggavisāṇakappoti yathā khaggassa nāma visāṇaṃ ekameva hoti, adutiyaṃ, evameva so paccekasambuddho takkappo tassadiso tappaṭibhāgo. Yathā atiloṇaṃ vuccati loṇakappo, atitittakaṃ vuccati tittakappo, atimadhuraṃ vuccati madhurakappo, atiuṇhaṃ vuccati aggikappo, atisītaṃ vuccati himakappo, mahāudakakkhandho vuccati samuddakappo, mahābhiññābalappatto sāvako vuccati satthukappoti. Evameva so paccekasambuddho khaggavisāṇakappo, khaggavisāṇasadiso khaggavisāṇapaṭibhāgo eko adutiyo muttabandhano sammā loke carati viharati iriyati vattati pāleti yapeti yāpetīti eko care khaggavisāṇakappo. Tenāhu paccekasambuddhā –

> ‘‘Sabbesu bhūtesu nidhāya daṇḍaṃ, aviheṭhayaṃ aññatarampi tesaṃ;
> Na puttamiccheyya kuto sahāyaṃ, eko care khaggavisāṇakappo.
>
> ‘‘Saṃsaggajātassa bhavanti snehā, snehanvayaṃ dukkhamidaṃ pahoti;
> Ādīnavaṃ snehajaṃ pekkhamāno; Eko care khaggavisāṇakappo.
>
> ‘‘Mitte suhajje anukampamāno, hāpeti atthaṃ paṭibaddhacitto;
> Etaṃ bhayaṃ santhave pekkhamāno, eko care khaggavisāṇakappo.

‘‘Vaṃso visālova yathā visatto, puttesu dāresu ca yā apekkhā;
Vaṃse kaḷīrova asajjamāno, eko care khaggavisāṇakappo.

‘‘Migo araññamhi yathā abaddho, yenicchakaṃ gacchati gocarāya;
Viññū naro seritaṃ pekkhamāno, eko care khaggavisāṇakappo.

‘‘Āmantanā hoti sahāyamajjhe, vāse ca ṭhāne gamane cārikāya;
Anabhijjhitaṃ seritaṃ pekkhamāno, eko care khaggavisāṇakappo.

‘‘Khiḍḍā ratī hoti sahāyamajjhe, puttesu pemaṃ vipulañca hoti;
Piyavippayogaṃ vijigucchamāno, eko care khaggavisāṇakappo.

‘‘Cātuddiso appaṭigho ca hoti, santussamāno itarītarena;
Parissayānaṃ sahitā achambhī, eko care khaggavisāṇakappo.

‘‘Dussaṅgahā pabbajitāpi eke, atho gahaṭṭhā gharamāvasantā;
Appossukko paraputtesu hutvā, eko care khaggavisāṇakappo.

‘‘Oropayitvā gihibyañjanāni, sañchinnapatto yathā koviḷāro;
Chetvāna vīro gihibandhanāni, eko care khaggavisāṇakappo.

‘‘Sace labhetha nipakaṃ sahāyaṃ, saddhiṃ caraṃ sādhuvihāridhīraṃ;
Abhibhuyya sabbāni parissayāni, careyya tenattamano satīmā.

‘‘No ce labhetha nipakaṃ sahāyaṃ, saddhiṃ caraṃ sādhuvihāridhīraṃ;
Rājāva raṭṭhaṃ vijitaṃ pahāya, eko care mātaṅgaraññeva nāgo.

‘‘Addhā pasaṃsāma sahāyasampadaṃ, seṭṭhā samā sevitabbā sahāyā;
Ete aladdhā anavajjabhojī, eko care khaggavisāṇakappo.

‘‘Disvā suvaṇṇassa pabhassarāni, kammāraputtena suniṭṭhitāni;
Saṅghaṭṭamānāni duve bhujasmiṃ, eko care khaggavisāṇakappo.

‘‘Evaṃ dutīyena sahā mamassa, vācābhilāpo abhisajjanā vā;
Etaṃ bhayaṃ āyatiṃ pekkhamāno, eko care khaggavisāṇakappo.

‘‘Kāmā hi citrā madhurā manoramā, virūparūpena mathenti cittaṃ;
Ādīnavaṃ kāmaguṇesu disvā, eko care khaggavisāṇakappo.

‘‘Ītī ca gaṇḍo ca upaddavo ca, rogo ca sallañca bhayañca metaṃ;
Etaṃ bhayaṃ kāmaguṇesu disvā, eko care khaggavisāṇakappo.

‘‘Sītañca uṇhañca khudaṃ pipāsaṃ, vātātape ḍaṃsasarīsape ca;
Sabbānipetāni abhibbhavitvā, eko care khaggavisāṇakappo.

‘‘Nāgova yūthāni vivajjayitvā, sañjātakhandho padumī uḷāro;
Yathābhirantaṃ viharaṃ araññe, eko care khaggavisāṇakappo.

‘‘Aṭṭhānataṃ saṅgaṇikāratassa, yaṃ phassaye sāmayikaṃ vimuttiṃ;
Ādiccabandhussa vaco nisamma, eko care khaggavisāṇakappo.

‘‘Diṭṭhīvisūkāni upātivatto, patto niyāmaṃ paṭiladdhamaggo;

Uppannañāṇomhi anaññaneyyo, eko care khaggavisāṇakappo.

‘‘Nillolupo nikkuho nippipāso, nimmakkha niddhantakasāvamoho;
Nirāsayo sabbaloke bhavitvā, eko care khaggavisāṇakappo.

‘‘Pāpaṃ sahāyaṃ parivajjayetha, anatthadassiṃ visame niviṭṭhaṃ;
Sayaṃ na seve pasutaṃ pamattaṃ, eko care khaggavisāṇakappo.

‘‘Bahussutaṃ dhammadharaṃ bhajetha, mittaṃ uḷāraṃ paṭibhānavantaṃ;
Aññāya atthāni vineyya kaṅkhaṃ, eko care khaggavisāṇakappo.

‘‘Khiḍḍaṃ ratiṃ kāmasukhañca loke, analaṅkaritvā anapekkhamāno;
Vibhūsaṭṭhānā virato saccavādī, eko care khaggavisāṇakappo.

‘‘Puttañca dāraṃ pitarañca mātaraṃ, dhanāni dhaññāni ca bandhavāni;
Hitvāna kāmāni yathodhikāni, eko care khaggavisāṇakappo.

‘‘Saṅgo eso parittamettha sokhyaṃ, appassādo dukkhamevettha bhiyyo;
Gaḷo eso iti ñatvā matimā, eko care khaggavisāṇakappo.

‘‘Sandālayitvāna saṃyojanāni, jālaṃva bhetvā salilambucārī,
Aggīva daḍḍhaṃ anivattamāno, eko care khaggavisāṇakappo.

‘‘Okkhittacakkhū na ca pādalolo, guttindriyo rakkhitamānasāno;
Anavassuto apariḍayhamāno, eko care khaggavisāṇakappo.

‘‘Ohārayitvā gihibyañjanāni, sañchannapatto yathā pārichatto;
Kāsāyavattho abhinikkhamitvā, eko care khaggavisāṇakappo.

‘‘Rasesu gedhaṃ akaraṃ alolo, anaññaposī sapadānacārī;
Kule kule appaṭibaddhacitto, eko care khaggavisāṇakappo.

‘‘Pahāya pañcāvaraṇāni cetaso, upakkilese byapanujja sabbe;
Anissito chejja sinehadosaṃ, eko care khaggavisāṇakappo.

‘‘Vipiṭṭhikatvāna sukhañca dukkhaṃ, pubbeva somanassadomanassaṃ;
Laddhānupekkhaṃ samathaṃ visuddhaṃ, eko care khaggavisāṇakappo.

‘‘Āraddhavīriyo paramatthapattiyā, alīnacitto akusītavutti;
Daḷhanikkamo thāmabalūpapanno, eko care khaggavisāṇakappo.

‘‘Paṭisallānaṃ jhānamariñcamāno, dhammesu niccaṃ anudhammacārī;
Ādīnavaṃ sammasitā bhavesu, eko care khaggavisāṇakappo.

‘‘Taṇhakkhayaṃ patthayamappamatto, aneḷamūgo sutavā satīmā;
Saṅkhātadhammo niyato padhānavā, eko care khaggavisāṇakappo.

‘‘Sīhova saddesu asantasanto, vātova jālamhi asajjamāno;
Padumaṃva toyena alimpamāno, eko care khaggavisāṇakappo.

‘‘Sīho yathā dāṭhabalī pasayha, rājā migānaṃ abhibhuyya cārī;
Sevetha pantāni senāsanāni, eko care khaggavisāṇakappo.

‘‘Mettaṃ upekkhaṃ karuṇaṃ vimuttiṃ, āsevamāno muditañca kāle;
Sabbena lokena avirujjhamāno, eko care khaggavisāṇakappo.

‘‘Rāgañca dosañca pahāya mohaṃ, sandālayitvāna saṃyojanāni;
Asantasaṃ jīvitasaṅkhayamhi, eko care khaggavisāṇakappo.

‘‘Bhajanti sevanti ca kāraṇatthā, nikkāraṇā dullabhā ajja mittā;
Attatthapaññā asucīmanussā, eko care khaggavisāṇakappo’’ti.

Tattha **sabbesu bhūtesū**ti khaggavisāṇapaccekabuddhāpadānasuttaṃ. Kā uppatti? Sabbasuttānaṃ catubbidhā uppatti – attajjhāsayato, parajjhāsayato, aṭṭhuppattito, pucchāvasitoti. Tattha khaggavisāṇasuttassa avisesena pucchāvasito uppatti. Visesena pana yasmā ettha kāci gāthā tena tena paccekabuddhena puṭṭhena vuttā, kāci apuṭṭhena attanā adhigatamagganayānurūpaṃ udānaṃyeva udānentena, tasmā kāyaci gāthāya pucchāvasito, kāyaci attajjhāsayato uppatti. Tattha yā ayaṃ avisesena pucchāvasito uppatti, sā ādito pabhuti evaṃ veditabbā –

Ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati. Atha kho āyasmato ānandassa rahogatassa paṭisallīnassa evaṃ cetaso parivitakko udapādi – ‘‘buddhānaṃ patthanā ca abhinīhāro ca dissati, tathā sāvakānaṃ, paccekabuddhānaṃ na dissati, yaṃnūnāhaṃ bhagavantaṃ upasaṅkamitvā puccheyya’’nti? So paṭisallānā vuṭṭhito bhagavantaṃ upasaṅkamitvā yathākkamena etamatthaṃ pucchi. Athassa bhagavā pubbayogāvacarasuttaṃ abhāsi –

> ‘‘Pañcime, ānanda, ānisaṃsā pubbayogāvacare diṭṭheva dhamme paṭikacceva aññaṃ ārādheti. No ce diṭṭheva dhamme paṭikacceva aññaṃ ārādheti, atha maraṇakāle aññaṃ ārādheti. Atha devaputto samāno aññaṃ ārādheti. Atha buddhānaṃ sammukhībhāve khippābhiñño hoti. Atha pacchime kāle paccekasambuddho hotī’’ti.

Evaṃ vatvā puna āha –

> ‘‘Paccekasambuddhā nāma, ānanda, abhinīhārasampannā pubbayogāvacarā honti, tasmā paccekabuddhabuddhasāvakānaṃ sabbesaṃ patthanā ca abhinīhāro ca icchitabbo’’ti.

So āha – ‘‘buddhānaṃ, bhante, patthanā kīva ciraṃ vaṭṭatī’’ti. Buddhānaṃ, ānanda, heṭṭhimaparicchedena cattāri asaṅkhyeyyāni kappasatasahassañca, majjhimaparicchedena aṭṭha asaṅkhyeyyāni kappasatasahassañca, uparimaparicchedena soḷasa asaṅkhyeyyāni kappasatasahassañca. Ete ca bhedā paññādhikasaddhādhikavīriyādhikānaṃ vasena ñātabbā. Paññādhikānañhi saddhā mandā hoti, paññā tikkhā. Saddhādhikānaṃ paññā majjhimā hoti, saddhā tikkhā. Vīriyādhikānaṃ saddhā paññā mandā hoti, vīriyaṃ tikkhanti. Appatvā pana cattāri asaṅkhyeyyāni kappasatasahassañca divase divase vessantaradānasadisaṃ dānaṃ dentopi tadanurūpe sīlādipāramidhamme ācinantopi antarā buddho bhavissatīti netaṃ ṭhānaṃ vijjati. Kasmā? Ñāṇaṃ gabbhaṃ na gaṇhāti, vepullaṃ nāpajjati, paripākaṃ na gacchatīti. Yathā nāma timāsacatumāsapañcamāsaccayena nipphajjanakaṃ sassaṃ taṃ taṃ kālaṃ appatvā divase divase satakkhattuṃ sahassakkhattuṃ keḷāyantopi udakena siñcantopi antarā pakkhena vā māsena vā nipphādessatīti netaṃ ṭhānaṃ vijjati. Kasmā? Sassaṃ gabbhaṃ na gaṇhāti, vepullaṃ nāpajjati, paripākaṃ na gacchatīti. Evamevaṃ appatvā cattāri asaṅkhyeyyāni kappasatasahassañca antarā buddho bhavissatīti netaṃ ṭhānaṃ vijjati. Tasmā yathāvuttameva kālaṃ pāramipūraṇaṃ kātabbaṃ ñāṇaparipākatthāya. Ettakenāpi ca kālena buddhattaṃ patthayato abhinīhārakaraṇe aṭṭha sampattiyo icchitabbā. Ayañhi –

‘‘Manussattaṃ liṅgasampatti, hetu satthāradassanaṃ;
Pabbajjā guṇasampatti, adhikāro ca chandatā;
Aṭṭhadhammasamodhānā, abhinīhāro samijjhati’’. (bu. vaṃ. 2.59);

Abhinīhāroti mūlapaṇidhānassetaṃ adhivacanaṃ. Tattha **manussatta**nti manussajāti. Aññatra hi manussajātiyā avasesajātīsu devajātiyampi ṭhitassa paṇidhi na ijjhati, tattha ṭhitena pana buddhattaṃ patthayantena dānādīni puññakammāni katvā manussattaṃyeva patthetabbaṃ, tattha ṭhatvā paṇidhi kātabbo. Evañhi samijjhati. **Liṅgasampattī**ti purisabhāvo. Mātugāmanapuṃsakaubhatobyañjanakānañhi manussajātiyaṃ ṭhitānampi paṇidhi na ijjhati. Tattha ṭhitena pana buddhattaṃ patthentena dānādīni puññakammāni katvā purisabhāvoyeva patthetabbo, tattha ṭhatvā paṇidhi kātabbo. Evañhi samijjhati. **Hetū**ti arahattassa upanissayasampatti. Yo hi tasmiṃ attabhāve vāyamanto arahattaṃ pāpuṇituṃ samattho, tassa paṇidhi samijjhati, no itarassa yathā sumedhapaṇḍitassa. So hi dīpaṅkarapādamūle pabbajitvā tenattabhāvena arahattaṃ pāpuṇituṃ samattho ahosi. **Satthāradassana**nti buddhānaṃ sammukhādassanaṃ. Evañhi ijjhati, no aññathā yathā sumedhapaṇḍitassa. So hi dīpaṅkaraṃ sammukhā disvā paṇidhiṃ akāsi. **Pabbajjā**ti anagāriyabhāvo. So ca kho sāsane vā kammavādikiriyavāditāpasaparibbājakanikāye vā vaṭṭati yathā sumedhapaṇḍitassa. So hi sumedho nāma tāpaso hutvā paṇidhiṃ akāsi. **Guṇasampattī**ti jhānādiguṇapaṭilābho. Pabbajitassapi hi guṇasampannasseva ijjhati, no itarassa yathā sumedhapaṇḍitassa. So hi pañcābhiñño ca aṭṭhasamāpattilābhī ca hutvā paṇidhesi. **Adhikāro**ti adhikakāro, pariccāgoti attho. Jīvitādipariccāgañhi katvā paṇidahatoyeva ijjhati, no itarassa yathā sumedhapaṇḍitassa. So hi –

> ‘‘Akkamitvāna maṃ buddho, saha sissehi gacchatu;
> Mā naṃ kalale akkamittha, hitāya me bhavissatī’’ti. (bu. vaṃ. 2.53);

Evaṃ attapariccāgaṃ katvā paṇidhesi. **Chandatā**ti kattukamyatā. Sā yassa balavatī hoti, tassa ijjhati paṇidhi. Sā ca sace koci vadeyya ‘‘ko cattāri asaṅkhyeyyāni kappasatasahassañca niraye paccitvā buddhattaṃ icchatī’’ti. Taṃ sutvā yo ‘‘aha’’nti vattuṃ ussahati, tassa balavatīti veditabbā. Tathā yadi koci vadeyya ‘‘ko sakalacakkavāḷaṃ vītaccikānaṃ aṅgārānaṃ pūraṃ akkamitvā buddhattaṃ icchati, ko sakalacakkavāḷaṃ sattisūlehi ākiṇṇaṃ akkamanto atikkamitvā buddhattaṃ icchati, ko sakalacakkavāḷaṃ samatittikaṃ udakapuṇṇaṃ uttaritvā buddhattaṃ icchati, ko sakalacakkavāḷaṃ nirantaraṃ veḷugumbasañchannaṃ maddanto atikkamitvā buddhattaṃ icchatī’’ti, taṃ sutvā yo ‘‘aha’’nti vattuṃ ussahati, tassa balavatīti veditabbā. Evarūpena ca kattukamyatāchandena samannāgato sumedhapaṇḍito paṇidhesīti.

Evaṃ samiddhābhinīhāro ca bodhisatto imāni aṭṭhārasa abhabbaṭṭhānāni na upeti. So hi tato pabhuti na jaccandho hoti na jaccapadhiro, na ummattako, na eḷamugo, na pīṭhasappi, na milakkhesu uppajjati, na dāsiyā kucchimhi nibbattati, na niyatamicchādiṭṭhiko hoti, nāssa liṅgaṃ parivattati, na pañcānantariyakammāni karoti, na kuṭṭhī hoti, na tiracchānayoniyaṃ vaṭṭakato pacchimattabhāvo hatthito adhikattabhāvo hoti, na khuppipāsikanijjhāmataṇhikapetesu uppajjati, na kālakañcikāsuresu, na avīciniraye, na lokantarikesu uppajjati. Kāmāvacaresu pana na māro hoti, rūpāvacaresu na asaññībhave, na suddhāvāsesu uppajjati, na arūpabhavesu, na aññaṃ cakkavāḷaṃ saṅkamati.

Yā cimā ussāho ca ummaṅgo ca avatthānañca hitacariyā cāti catasso buddhabhūmiyo, tāhi samannāgato hoti. Tattha –

> ‘‘Ussāho vīriyaṃ vuttaṃ, ummaṅgo paññā pavuccati;
> Avatthānaṃ adhiṭṭhānaṃ, hitacariyā mettābhāvanā’’ti. –

Veditabbā. Ye ca ime nekkhammajjhāsayo, pavivekajjhāsayo, alobhajjhāsayo, adosajjhāsayo, amohajjhāsayo, nissaraṇajjhāsayoti cha ajjhāsayā bodhiparipākāya saṃvattanti, yehi samannāgatattā nekkhammajjhāsayā ca bodhisattā kāmesu dosadassāvino, pavivekajjhāsayā ca bodhisattā saṅgaṇikāya dosadassāvino, alobhajjhāsayā ca bodhisattā lobhe dosadassāvino, adosajjhāsayā ca bodhisattā dose dosadassāvino, amohajjhāsayā ca bodhisattā mohe dosadassāvino, nissaraṇajjhāsayā ca bodhisattā sabbabhavesu dosadassāvinoti vuccanti, tehi ca samannāgato hoti.

Paccekabuddhānaṃ pana kīva ciraṃ patthanā vaṭṭatīti? Paccekabuddhānaṃ dve asaṅkhyeyyāni kappasatasahassañca, tato oraṃ na sakkā, pubbe vuttanayenevettha kāraṇaṃ veditabbaṃ. Ettakenāpi ca kālena paccekabuddhattaṃ patthayato abhinīhārakaraṇe pañca sampattiyo icchitabbā. Tesañhi –

‘‘Manussattaṃ liṅgasampatti, vigatāsavadassanaṃ;
Adhikāro ca chandatā, ete abhinīhārakāraṇā’’.

Tattha **vigatāsavadassana**nti buddhapaccekabuddhabuddhasāvakānaṃ yassa kassaci dassananti attho. Sesaṃ vuttanayameva.

Atha ‘‘sāvakānaṃ patthanā kittakaṃ vaṭṭatī’’ti? Dvinnaṃ aggasāvakānaṃ ekaṃ asaṅkhyeyyaṃ kappasatasahassañca, asītimahāsāvakānaṃ kappasatasahassameva. Tathā buddhassa mātāpitūnaṃ upaṭṭhākassa puttassa cāti, tato oraṃ na sakkā, tattha kāraṇaṃ vuttanayameva. Imesaṃ pana sabbesampi adhikāro ca chandatāti dvaṅgasamannāgatoyeva abhinīhāro hoti.

Evaṃ imāya patthanāya iminā ca abhinīhārena yathāvuttappabhedaṃ kālaṃ pāramiyo pūretvā buddhā loke uppajjantā khattiyakule vā brāhmaṇakule vā uppajjanti, paccekabuddhā khattiyabrāhmaṇagahapatikulānaṃ aññatarasmiṃ, aggasāvakā pana buddhā viya khattiyabrāhmaṇakulesveva. Sabbabuddhā saṃvaṭṭamāne kappe na uppajjanti, vivaṭṭamāne kappe uppajjanti, tathā paccekabuddhā. Te pana buddhānaṃ uppajjanakāle na uppajjanti. Buddhā sayañca bujjhanti, pare ca bodhenti. Paccekabuddhā sayameva bujjhanti, na pare bodhenti. Attharasameva paṭivijjhanti, na dhammarasaṃ. Na hi te lokuttaradhammaṃ paññattiṃ āropetvā desetuṃ sakkonti, mūgena diṭṭhasupino viya vanacarakena nagare sāyitabyañjanaraso viya ca nesaṃ dhammābhisamayo hoti. Sabbaṃ iddhisamāpattipaṭisambhidāpabhedaṃ pāpuṇanti. Guṇavisiṭṭhatāya buddhānaṃ heṭṭhā sāvakānaṃ upari honti, na aññe pabbājetvā ābhisamācārikaṃ sikkhāpenti, ‘‘cittasallekho kātabbo, vosānaṃ nāpajjitabba’’nti iminā uddesena uposathaṃ karonti, ajja uposathoti vacanamattena vā, uposathaṃ karontā ca gandhamādane mañjūsakarukkhamūle ratanamāḷe sannipatitvā karontīti. Evaṃ bhagavā āyasmato ānandassa paccekabuddhānaṃ sabbākāraparipūraṃ patthanañca abhinīhārañca kathetvā idāni imāya patthanāya iminā ca abhinīhārena samudāgate te te paccekabuddhe kathetuṃ **‘‘sabbesu bhūtesu nidhāya daṇḍa’’**ntiādinā nayena imaṃ khaggavisāṇasuttaṃ abhāsi. Ayaṃ tāva avisesena pucchāvasito khaggavisāṇasuttassa uppatti.

Idāni visesena vattabbā. Tattha imissā tāva gāthāya evaṃ uppatti veditabbā – ayaṃ kira paccekabuddho paccekabodhisattabhūmiṃ ogāhanto dve asaṅkhyeyyāni kappasatasahassañca pāramiyo pūretvā kassapassa bhagavato sāsane pabbajitvā āraññiko hutvā gatapaccāgatavattaṃ pūrento samaṇadhammaṃ akāsi. Etaṃ kira vattaṃ aparipūretvā paccekabodhiṃ pāpuṇanto nāma natthi. Kiṃ panetaṃ **gatapaccāgatavattaṃ** nāma? Haraṇapaccāharaṇanti. Taṃ yathā vibhūtaṃ hoti, tathā kathessāma.

Idha ekacco bhikkhu harati na paccāharati, ekacco paccāharati na harati, ekacco neva harati na paccāharati, ekacco harati ca paccāharati ca. Tattha yo bhikkhu pageva vuṭṭhāya cetiyaṅgaṇabodhiyaṅgaṇavattaṃ katvā bodhirukkhe udakaṃ āsiñcitvā pānīyaghaṭaṃ pūretvā pānīyamāḷe ṭhapetvā ācariyavattaṃ upajjhāyavattaṃ katvā dveasīti khandhakavattāni ca cuddasa mahāvattāni samādāya vattati. So sarīraparikammaṃ katvā senāsanaṃ pavisitvā yāva bhikkhācāravelā, tāva vivittāsane vītināmetvā velaṃ ñatvā nivāsetvā kāyabandhanaṃ bandhitvā uttarāsaṅgaṃ katvā saṅghāṭiṃ khandhe karitvā pattaṃ aṃse ālaggetvā kammaṭṭhānaṃ manasi karonto cetiyaṅgaṇaṃ gantvā cetiyañca bodhiñca vanditvā gāmasamīpe cīvaraṃ pārupitvā pattaṃ ādāya gāmaṃ piṇḍāya pavisati. Evaṃ paviṭṭho ca lābhī bhikkhu puññavā upāsakehi sakkato garukato upaṭṭhākakule vā paṭikkamanasālāyaṃ vā paṭikkamitvā upāsakehi taṃ taṃ pañhaṃ pucchiyamāno tesaṃ pañhavissajjanena dhammadesanāvikkhepena ca taṃ manasikāraṃ chaḍḍetvā nikkhamati. Vihāraṃ āgatopi bhikkhūhi pañhaṃ puṭṭho katheti, dhammaṃ bhaṇati, taṃ taṃ byāpārañca āpajjati. Pacchābhattampi purimayāmampi majjhimayāmampi evaṃ bhikkhūhi saddhiṃ papañcetvā kāyaduṭṭhullābhibhūto pacchimayāmepi sayati, neva kammaṭṭhānaṃ manasi karoti. Ayaṃ vuccati **‘‘harati na paccāharatī’’**ti.

Yo pana byādhibahulo hoti, bhuttāhāro paccūsasamaye na sammā pariṇamati. Pageva vuṭṭhāya yathāvuttaṃ vattaṃ kātuṃ na sakkoti kammaṭṭhānaṃ vā manasi kātuṃ, aññadatthu yāguṃ vā khajjakaṃ vā bhesajjaṃ vā bhattaṃ vā patthayamāno kālasseva pattacīvaramādāya gāmaṃ pavisati. Tattha yāguṃ vā khajjakaṃ vā bhesajjaṃ vā bhattaṃ vā laddhā pattaṃ nīharitvā bhattakiccaṃ niṭṭhāpetvā paññattāsane nisinno kammaṭṭhānaṃ manasi karitvā visesaṃ patvā vā apatvā vā vihāraṃ āgantvā teneva manasikārena viharati. Ayaṃ vuccati **‘‘paccāharati na haratī’’**ti. Edisā hi bhikkhū yāguṃ pivitvā vipassanaṃ vaḍḍhetvā buddhasāsane arahattaṃ pattā gaṇanapathaṃ vītivattā, sīhaḷadīpeyeva tesu tesu gāmesu āsanasālāyaṃ taṃ āsanaṃ natthi, yattha bhikkhū nisinnā yāguṃ pivitvā arahattaṃ appattā.

Yo pana pamādavihārī hoti nikkhittadhuro, sabbavattāni bhinditvā pañcavidhacetokhilavinibandhanabaddhacitto viharanto kammaṭṭhānamanasikāramananuyutto gāmaṃ piṇḍāya pavisitvā gihīhi saddhiṃ kathāpapañcena papañcito tucchakova nikkhamati. Ayaṃ vuccati **‘‘neva harati na paccāharatī’’**ti.

Yo pana pageva vuṭṭhāya purimanayeneva sabbavattāni paripūretvā yāva bhikkhācāravelā, tāva pallaṅkaṃ ābhujitvā kammaṭṭhānaṃ manasi karoti. Kammaṭṭhānaṃ nāma duvidhaṃ – sabbatthakañca pārihāriyañca. Tattha sabbatthakaṃ nāma mettā ca maraṇānussati ca. Tañhi sabbattha atthayitabbaṃ icchitabbanti ‘‘sabbatthaka’’nti vuccati. Mettā nāma āvāsādīsu sabbattha icchitabbā. Āvāsesu hi mettāvihārī bhikkhu sabrahmacārīnaṃ piyo hoti manāpo, tena phāsu asaṅghaṭṭho viharati. Devatāsu mettāvihārī devatāhi rakkhitagopito sukhaṃ viharati. Rājarājamahāmattādīsu mettāvihārī tehi mamāyito sukhaṃ viharati. Gāmanigamādīsu mettāvihārī sabbattha bhikkhācariyādīsu manussehi sakkato garukato sukhaṃ viharati. Maraṇānussatibhāvanāya jīvitanikantiṃ pahāya appamatto viharati.

Yaṃ pana sadā pariharitabbaṃ cariyānukūlena gahitaṃ. Taṃ dasāsubhakasiṇānussatīsu aññataraṃ, catudhātuvavatthānameva vā, taṃ sadā pariharitabbato rakkhitabbato bhāvetabbato ca **‘‘pārihāriya’’**nti vuccati, mūlakammaṭṭhānantipi tadeva. Atthakāmā hi kulaputtā sāsane pabbajitvā dasapi vīsampi tiṃsampi cattālīsampi paññāsampi satampi ekato vasantā katikavattaṃ katvā viharanti – ‘‘āvuso, tumhe na iṇaṭṭā na bhayaṭṭā na jīvikāpakatā pabbajitā, dukkhā muccitukāmā panettha pabbajitā. Tasmā gamane uppannakilese gamaneyeva niggaṇhatha, ṭhāne, nisajjāya, sayane uppannakilese sayaneyeva niggaṇhathā’’ti.

Te evaṃ katikavattaṃ katvā bhikkhācāraṃ gacchantā aḍḍhausabhausabhaaḍḍhagāvutagāvutantaresu pāsāṇā honti, tāya saññāya kammaṭṭhānaṃ manasikarontāva gacchanti. Sace kassaci gamane kileso uppajjati, so tattheva naṃ niggaṇhāti. Tathā asakkonto tiṭṭhati, athassa pacchato āgacchantopi tiṭṭhati. So ‘‘ayaṃ bhikkhu tuyhaṃ uppannaṃ vitakkaṃ jānāti, ananucchavikaṃ te eta’’nti attānaṃ paṭicodetvā vipassanaṃ vaḍḍhetvā tattheva ariyabhūmiṃ okkamati. Tathā asakkonto nisīdati. Athassa pacchato āgacchantopi nisīdatīti. Soyeva nayo ariyabhūmiṃ okkamituṃ asakkontopi taṃ kilesaṃ vikkhambhetvā kammaṭṭhānaṃ manasikarontova gacchati, na kammaṭṭhānavippayuttena cittena pādaṃ uddharati. Uddharati ce, paṭinivattitvā purimapadeseyeva tiṭṭhati. **Ālindakavāsī mahāphussadevatthero** viya.

So kira ekūnavīsativassāni gatapaccāgatavattaṃ pūrento evaṃ vihāsi. Manussāpi sudaṃ antarāmagge kasantā ca vapantā ca maddantā ca kammāni karontā ca theraṃ tathā gacchantaṃ disvā ‘‘ayaṃ thero punappunaṃ nivattitvā gacchati, kiṃ nu kho maggamūḷho, udāhu kiñci pamuṭṭho’’ti samullapanti. So taṃ anādiyitvā kammaṭṭhānayuttena citteneva samaṇadhammaṃ karonto vīsativassabbhantare arahattaṃ pāpuṇi. Arahattapattadivaseyevassa caṅkamanakoṭiyaṃ adhivatthā devatā aṅgulīhi dīpaṃ ujjāletvā aṭṭhāsi, cattāropi mahārājāno sakko ca devānamindo brahmā ca sahampati upaṭṭhānaṃ āgamiṃsu. Tañca obhāsaṃ disvā vanavāsī mahātissatthero taṃ dutiyadivase pucchi – ‘‘rattibhāge āyasmato santike obhāso ahosi, kiṃ so’’ti? Thero vikkhepaṃ karonto ‘‘obhāso nāma dīpobhāsopi hoti maṇiobhāsopī’’ti evamādimāha. So ‘‘paṭicchādetha tumhe’’ti nibaddho ‘‘āmā’’ti paṭijānitvā ārocesi.

Kāḷavallimaṇḍapavāsī mahānāgatthero viya ca. Sopi kira gatapaccāgatavattaṃ pūrento ‘‘paṭhamaṃ tāva bhagavato mahāpadhānaṃ pūjessāmī’’ti satta vassāni ṭhānacaṅkamameva adhiṭṭhāsi, puna soḷasa vassāni gatapaccāgatavattaṃ pūretvā arahattaṃ pāpuṇi. Evaṃ kammaṭṭhānamanuyuttacitteneva pādaṃ uddharanto vippayuttena cittena uddhaṭe paṭinivattanto gāmasamīpaṃ gantvā ‘‘gāvī nu kho pabbajito nu kho’’ti āsaṅkanīyappadese ṭhatvā saṅghāṭiṃ pārupitvā pattaṃ gahetvā gāmadvāraṃ patvā kacchakantarato udakaṃ gahetvā gaṇḍūsaṃ katvā gāmaṃ pavisati ‘‘bhikkhaṃ vā dātuṃ vandituṃ vā upagate manusse ‘dīghāyukā hothā’ti vacanamattenāpi mā me kammaṭṭhānavikkhepo ahosī’’ti. Sace pana naṃ ‘‘ajja, bhante, kiṃ sattamī, udāhu aṭṭhamī’’ti divasaṃ pucchanti, udakaṃ gilitvā āroceti. Sace divasapucchakā na honti, nikkhamanavelāyaṃ gāmadvāre niṭṭhubhitvāva yāti.

Sīhaḷadīpe **kalambatitthavihāre vassūpagatā paññāsa bhikkhū** viya ca. Te kira vassūpanāyikauposathadivase katikavattaṃ akaṃsu – ‘‘arahattaṃ appatvā na aññamaññaṃ ālapissāmā’’ti. Gāmañca piṇḍāya pavisantā gāmadvāre udakagaṇḍūsaṃ katvā pavisiṃsu, divase pucchite udakaṃ gilitvā ārocesuṃ, apucchite gāmadvāre niṭṭhubhitvā vihāraṃ āgamaṃsu. Tattha manussā niṭṭhubhanaṭṭhānaṃ disvā jāniṃsu – ‘‘ajja eko āgato, ajja dve’’ti. Evañca cintesuṃ – ‘‘kiṃ nu kho ete amheheva saddhiṃ na sallapanti, udāhu aññamaññampi, yadi aññamaññampi na sallapanti, addhā vivādajātā bhavissanti, handa nesaṃ aññamaññaṃ khamāpessāmā’’ti. Sabbe vihāraṃ agamaṃsu. Tattha paññāsāya bhikkhūsu vassaṃ upagatesu dve bhikkhū ekokāse nāddasaṃsu. Tato tesu yo cakkhumā puriso, so evamāha – ‘‘na, bho, kalahakārakānaṃ vasanokāso īdiso hoti, susammaṭṭhaṃ cetiyaṅgaṇaṃ bodhiyaṅgaṇaṃ, sunikkhittā sammajjaniyo, sūpaṭṭhapitaṃ pānīyaparibhojanīya’’nti, te tato nivattā. Tepi bhikkhū antovasseyeva vipassanaṃ vaḍḍhetvā arahattaṃ patvā mahāpavāraṇāya visuddhipavāraṇaṃ pavāresuṃ.

Evaṃ kāḷavallimaṇḍapavāsī mahānāgatthero viya kalambatitthavihāre vassūpagatā bhikkhū viya ca kammaṭṭhānayutteneva cittena pādaṃ uddharanto gāmasamīpaṃ gantvā udakagaṇḍūsaṃ katvā vīthiyo sallakkhetvā yattha surāsoṇḍadhuttādayo kalahakārakā caṇḍahatthiassādayo vā natthi, taṃ vīthiṃ paṭipajjati. Tattha ca piṇḍāya caranto na turitaturito javena gacchati, javanapiṇḍapātikadhutaṅgaṃ nāma natthi, visamabhūmibhāgappattaṃ pana udakabharitasakaṭamiva niccalo hutvā gacchati. Anugharaṃ paviṭṭho ca dātukāmaṃ vā adātukāmaṃ vā sallakkhetuṃ tadanurūpaṃ kālaṃ āgamento bhikkhaṃ gahetvā patirūpe okāse nisīditvā kammaṭṭhānaṃ manasikaronto āhāre paṭikkūlasaññaṃ upaṭṭhapetvā akkhabbhañjanavaṇālepanaputtamaṃsūpamāvasena paccavekkhanto aṭṭhaṅgasamannāgataṃ āhāraṃ āhāreti neva davāya na madāya…pe… bhuttāvī ca udakakiccaṃ katvā muhuttaṃ bhattakilamathaṃ vinodetvā yathā purebhattaṃ, evaṃ pacchābhattaṃ, purimayāmaṃ pacchimayāmañca kammaṭṭhānaṃ manasi karoti. Ayaṃ vuccati **‘‘harati ca paccāharati cā’’**ti. Evametaṃ haraṇapaccāharaṇaṃ gatapaccāgatavattanti vuccati.

Etaṃ pūrento yadi upanissayasampanno hoti, paṭhamavaye eva arahattaṃ pāpuṇāti. No ce paṭhamavaye pāpuṇāti, atha majjhimavaye pāpuṇāti. No ce majjhimavaye pāpuṇāti, atha maraṇasamaye pāpuṇāti. No ce maraṇasamaye pāpuṇāti, atha devaputto hutvā pāpuṇāti. No ce devaputto hutvā pāpuṇāti, atha paccekasambuddho hutvā parinibbāti. No ce paccekasambuddho hutvā parinibbāti, atha buddhānaṃ sammukhībhāve khippābhiñño hoti seyyathāpi thero bāhiyo, mahāpañño vā hoti seyyathāpi thero sāriputtoti.

Ayaṃ pana paccekabodhisatto kassapassa bhagavato sāsane pabbajitvā āraññiko hutvā vīsati vassasahassāni etaṃ gatapaccāgatavattaṃ pūretvā kālaṃ katvā kāmāvacaradevaloke uppajji. Tato cavitvā bārāṇasirañño aggamahesiyā kucchimhi paṭisandhiṃ aggahesi. Kusalā itthiyo tadaheva gabbhasaṇṭhānaṃ jānanti. Sā ca tāsaṃ aññatarā, tasmā esāpi taṃ gabbhapatiṭṭhānaṃ rañño nivedesi. Dhammatā esā, yaṃ puññavante satte gabbhe uppanne mātugāmo gabbhaparihāraṃ labhati. Tasmā rājā tassā gabbhaparihāraṃ adāsi. Sā tato pabhuti nāccuṇhaṃ kiñci ajjhoharituṃ labhati, nātisītaṃ nāccambilaṃ nātiloṇaṃ nātikaṭukaṃ nātitittakaṃ. Accuṇhe hi mātarā ajjhohaṭe gabbhassa lohakumbhivāso viya hoti, atisīte lokantarikavāso viya, accambilaloṇakaṭukatittakesu bhuttesu satthena phāletvā ambilādīhi sittāni viya dārakassa aṅgāni tibbavedanāni honti. Aticaṅkamanaṭṭhānanisajjasayanatopi naṃ nivārenti ‘‘kucchigatassa sañcalanadukkhaṃ mā ahosī’’ti. Mudukattharaṇatthatāya bhūmiyā caṅkamanādīni mattāya kātuṃ labhati, vaṇṇagandhādisampannaṃ sāduṃ sappāyaṃ annapānaṃ bhuñjituṃ labhati. Pariggahetvāva naṃ caṅkamāpenti nisīdāpenti vuṭṭhāpenti.

Sā evaṃ parihariyamānā gabbhaparipākakāle sūtigharaṃ pavisitvā paccūsasamaye puttaṃ vijāyi pakkatelamadditamanosilāpiṇḍisadisaṃ dhaññapuññalakkhaṇūpetaṃ. Tato naṃ pañcamadivase alaṅkatapaṭiyattaṃ rañño dassesuṃ, rājā tuṭṭho chasaṭṭhiyā dhātīhi upaṭṭhāpesi. So sabbasampattīhi vaḍḍhamāno nacirasseva viññutaṃ pāpuṇi. Soḷasavassuddesikaṃ naṃ rājā rajjena abhisiñci, vividhanāṭakāhi ca upaṭṭhāpesi. Abhisitto rājaputto rajjaṃ kāresi nāmena brahmadatto, sakalajambudīpe vīsatiyā nagarasahassesu. Jambudīpe kira pubbe caturāsīti nagarasatasahassāni ahesuṃ, tāni parihāyantāni saṭṭhi ahesuṃ, tato parihāyantāni cattālīsaṃ, sabbaparihāyanakāle pana vīsatisahassāni honti. Ayañca brahmadatto sabbaparihāyanakāle uppajji, tenassa vīsati nagarasahassāni ahesuṃ vīsati pāsādasahassāni, vīsati hatthisahassāni, vīsati assasahassāni, vīsati rathasahassāni, vīsati pattisahassāni, vīsati itthisahassāni orodhā ca nāṭakitthiyo ca, vīsati amaccasahassāni.

So mahārajjaṃ kārayamānoyeva kasiṇaparikammaṃ katvā pañca abhiññāyo, aṭṭha samāpattiyo ca nibbattesi. Yasmā pana abhisittaraññā nāma avassaṃ aṭṭakaraṇe nisīditabbaṃ, tasmā ekadivasaṃ pageva pātarāsaṃ bhuñjitvā vinicchayaṭṭhāne nisīdi. Tattha uccāsaddamahāsaddaṃ akaṃsu, so ‘‘ayaṃ saddo samāpattiyā upakkileso’’ti pāsādatalaṃ abhiruhitvā ‘‘samāpattiṃ appemī’’ti nisinno nāsakkhi appetuṃ rajjavikkhepena samāpatti parihīnā. Tato cintesi – ‘‘kiṃ rajjaṃ varaṃ, udāhu samaṇadhammo’’ti? Tato ‘‘rajjasukhaṃ parittaṃ anekādīnavaṃ, samaṇadhammasukhaṃ pana vipulaṃ anekānisaṃsaṃ uttamapurisehi sevitañcā’’ti ñatvā aññataraṃ amaccaṃ āṇāpesi ‘‘imaṃ rajjaṃ dhammena samena anusāsa, mā kho adhammakāraṃ kāresī’’ti sabbaṃ tassa niyyātetvā pāsādaṃ abhiruhitvā samāpattisukhena vītināmesi, na koci upasaṅkamituṃ labhati aññatra mukhadhovanadantakaṭṭhadāyakabhattanīhārakādīhi.

Tato addhamāsamatte vītikkante mahesī pucchi – ‘‘rājā uyyānagamanabaladassananāṭakādīsu katthaci na dissati, kuhiṃ gato’’ti? Tassā tamatthaṃ ārocesuṃ. Sā amaccassa pāhesi – ‘‘rajje paṭicchite ahampi paṭicchitā homi, etu mayā saddhiṃ saṃvāsaṃ kappetū’’ti. So ubho kaṇṇe thaketvā ‘‘asavanīyameta’’nti paṭikkhipi. Sā punapi dvattikkhattuṃ pesetvā anicchamānaṃ santajjāpesi ‘‘yadi na karosi, ṭhānāpi taṃ cāvemi. Jīvitāpi taṃ voropemī’’ti. So bhīto ‘‘mātugāmo nāma daḷhanicchayo, kadāci evampi kārāpeyyā’’ti. Ekadivasaṃ raho gantvā tāya saddhiṃ sirisayane saṃvāsaṃ kappesi. Sā puññavatī sukhasamphassā, so tassā samphassarāgena ratto tattha abhikkhaṇaṃ saṅkitasaṅkitova agamāsi. Anukkamena attano gharasāmiko viya nibbisaṅko pavisitumāraddho.

Tato rājamanussā taṃ pavattiṃ rañño ārocesuṃ. Rājā na saddahati. Dutiyampi tatiyampi ārocesuṃ, tato rājā nilīno sayameva disvā sabbe amacce sannipātāpetvā ārocesi. Te ‘‘ayaṃ rājāparādhiko hatthacchedaṃ arahati, pādacchedaṃ arahatī’’ti yāva sūle uttāsanaṃ, tāva sabbakammakāraṇāni niddisiṃsu. Rājā ‘‘etassa vadhabandhanatāḷane mayhaṃ vihiṃsā uppajjeyya, jīvitā voropane pāṇātipāto bhaveyya, dhanaharaṇe adinnādānaṃ bhaveyya, alaṃ evarūpehi katehi, imaṃ mama rajjā nikkaḍḍhathā’’ti āha. Amaccā taṃ nibbisayaṃ akaṃsu. So attano dhanasārañca puttadārañca gahetvā paravisayaṃ agamāsi. Tattha rājā sutvā ‘‘kiṃ āgatosī’’ti pucchi. ‘‘Deva, icchāmi taṃ upaṭṭhātu’’nti. So taṃ sampaṭicchi. Amacco katipāhaccayena laddhavissāso taṃ rājānaṃ etadavoca – ‘‘mahārāja, amakkhikaṃ madhuṃ passāmi, taṃ khādanto natthī’’ti. Rājā ‘‘kiṃ etaṃ uppaṇḍetukāmo bhaṇatī’’ti na suṇāti. So antaraṃ labhitvā punapi suṭṭhutaraṃ vaṇṇetvā avoca. Rājā ‘‘kiṃ eta’’nti pucchi. ‘‘Bārāṇasirajjaṃ, devā’’ti. Rājā ‘‘kiṃ maṃ netvā māretukāmosī’’ti āha. So ‘‘mā, deva, evaṃ avaca, yadi na saddahasi, manusse pesehī’’ti. So manusse pesesi. Te gantvā gopuraṃ khaṇitvā rañño sayanaghare uṭṭhahiṃsu.

Rājā disvā ‘‘kissa āgatatthā’’ti pucchi. ‘‘Corā mayaṃ, mahārājā’’ti. Rājā tesaṃ dhanaṃ dāpetvā ‘‘mā puna evaṃ akatthā’’ti ovaditvā vissajjesi. Te āgantvā tassa rañño ārocesuṃ. So punapi dvattikkhattuṃ tatheva vīmaṃsitvā ‘‘sīlavā rājā’’ti caturaṅginiṃ senaṃ sannayhitvā sīmantare ekaṃ nagaraṃ upagamma tattha amaccassa pāhesi ‘‘nagaraṃ vā me dehi, yuddhaṃ vā’’ti. So brahmadattassa rañño tamatthaṃ ārocāpesi – ‘‘āṇāpetu, deva, ‘kiṃ yujjhāmi, udāhu nagaraṃ demī’’’ti. Rājā ‘‘na yujjhitabbaṃ, nagaraṃ datvā idhāgacchā’’ti pesesi. So tathā akāsi. Paṭirājāpi taṃ nagaraṃ gahetvā avasesanagaresupi tatheva dūtaṃ pesesi. Tepi amaccā tatheva brahmadattassa ārocetvā tena ‘‘na yujjhitabbaṃ, idhāgantabba’’nti vuttā bārāṇasiṃ āgamaṃsu.

Tato amaccā brahmadattaṃ āhaṃsu – ‘‘mahārāja, tena saha yujjhamā’’ti. Rājā ‘‘mama pāṇātipāto bhavissatī’’ti vāresi. Amaccā ‘‘mayaṃ, mahārāja, taṃ jīvaggāhaṃ gahetvā idheva ānessāmā’’ti nānāupāyehi rājānaṃ saññāpetvā ‘‘ehi, mahārājā’’ti gantumāraddhā. Rājā ‘‘sace sattamāraṇappaharaṇavilumpanakammaṃ na karotha, gacchāmī’’ti bhaṇati. Amaccā ‘‘na, deva, karoma, bhayaṃ dassetvā palāpemā’’ti caturaṅginiṃ senaṃ sannayhitvā ghaṭesu dīpe pakkhipitvā rattiṃ gacchiṃsu. Paṭirājā taṃ divasaṃ bārāṇasisamīpe nagaraṃ gahetvā idāni kinti rattiṃ sannāhaṃ mocāpetvā pamatto niddaṃ okkami saddhiṃ balakāyena. Tato amaccā brahmadattarājānaṃ ādāya paṭirañño khandhāvāraṃ gantvā sabbaghaṭehi dīpe nīharāpetvā ekapajjotaṃ katvā ukkuṭṭhiṃ akaṃsu. Paṭirañño amacco mahābalakāyaṃ disvā bhīto attano rājānaṃ upasaṅkamitvā ‘‘uṭṭhehi amakkhikaṃ madhuṃ khādāhī’’ti mahāsaddaṃ akāsi. Tathā dutiyopi tatiyopi. Paṭirājā tena saddena paṭibujjhitvā bhayaṃ santāsaṃ āpajji. Ukkuṭṭhisatāni pavattiṃsu. So ''paravacanaṃ saddahitvā amittahatthaṃ pattomhī''ti sabbarattiṃ taṃ taṃ vippalapitvā dutiyadivase ''dhammiko rājā, uparodhaṃ na kareyya gantvā khamāpemī''ti cintetvā rājānaṃ upasaṅkamitvā jaṇṇukehi patiṭṭhahitvā ''khama, mahārāja, mayhaṃ aparādha''nti āha. Rājā taṃ ovaditvā ''uṭṭhehi, khamāmi te''ti āha. So raññā evaṃ vuttamatteyeva paramassāsappatto ahosi. Bārāṇasirañño samīpeyeva janapade rajjaṃ labhi. Te aññamaññaṃ sahāyakā ahesuṃ.

Atha brahmadatto dvepi senā sammodamānā ekato ṭhitā disvā ''mamevekassa cittānurakkhaṇāya asmiṃ mahājanakāye khuddakamakkhikāya pivanamattampi lohitabindu na uppannaṃ, aho sādhu, aho suṭṭhu, sabbe sattā sukhitā hontu, averā hontu, abyāpajjā hontū''ti mettājhānaṃ uppādetvā tadeva pādakaṃ katvā saṅkhāre sammasitvā paccekabodhiñāṇaṃ sacchikatvā sayambhutaṃ pāpuṇi. Taṃ maggaphalasukhena sukhitaṃ hatthikkhandhe nisinnaṃ amaccā paṇipātaṃ katvā āhaṃsu – ''yānakālo, mahārāja, vijitabalakāyassa sakkāro kātabbo, parājitabalakāyassa bhattaparibbayo dātabbo''ti. So āha – ''nāhaṃ, bhaṇe, rājā, paccekabuddho nāmāha''nti. ''Kiṃ devo bhaṇati, na edisā paccekabuddhā hontī''ti. ''Kīdisā, bhaṇe, paccekabuddhā''ti? ''Paccekabuddhā nāma dvaṅgulakesamassū aṭṭhaparikkhārayuttā bhavantī''ti. So dakkhiṇahatthena sīsaṃ parāmasi, tāvadeva gihiliṅgaṃ antaradhāyi, pabbajitaveso pāturahosi. Dvaṅgulakesamassu aṭṭhaparikkhārasamannāgato vassasatikattherasadiso ahosi. So catutthajjhānaṃ samāpajjitvā hatthikkhandhato vehāsaṃ abbhuggantvā padumapupphe nisīdi. Amaccā vanditvā ''kiṃ, bhante, kammaṭṭhānaṃ, kathaṃ adhigatosī''ti pucchiṃsu. So yato assa mettājhānakammaṭṭhānaṃ ahosi, tañca vipassanaṃ vipassitvā adhigato, tasmā tamatthaṃ dassento udānagāthañca byākaraṇagāthañca imaṃyeva gāthaṃ abhāsi **''sabbesu bhūtesu nidhāya daṇḍa''**nti.

Tattha **sabbesū**ti anavasesesu. **Bhūtesū**ti sattesu. Ayamettha saṅkhepo, vitthāraṃ pana ratanasuttavaṇṇanāyaṃ vakkhāma. **Nidhāyā**ti nikkhipitvā. **Daṇḍa**nti kāyavacīmanodaṇḍaṃ, kāyaduccaritādīnametaṃ adhivacanaṃ. Kāyaduccaritañhi daṇḍayatīti daṇḍaṃ, bādheti anayabyasanaṃ pāpetīti vuttaṃ hoti. Evaṃ vacīduccaritaṃ manoduccaritañca. Paharaṇadaṇḍo eva vā daṇḍo, taṃ nidhāyātipi vuttaṃ hoti. **Aviheṭhaya**nti aviheṭhayanto. **Aññatarampī**ti yaṃkiñci ekampi. **Tesa**nti tesaṃ sabbabhūtānaṃ. **Na puttamiccheyyā**ti atrajo, khettajo, dinnako, antevāsikoti imesu catūsu puttesu yaṃkiñci puttaṃ na iccheyya. **Kuto sahāya**nti sahāyaṃ pana iccheyyāti kuto eva etaṃ.

Ekoti pabbajjāsaṅkhātena eko, adutiyaṭṭhena eko, taṇhāya pahānaṭṭhena eko, ekantavigatakilesoti eko, eko paccekasambodhiṃ abhisambuddhoti eko. Samaṇasahassassāpi hi majjhe vattamāno gihisaṃyojanassa chinnattā eko, evaṃ **pabbajjāsaṅkhātena** eko. Eko tiṭṭhati, eko gacchati, eko nisīdati, eko seyyaṃ kappeti, eko iriyati vattatīti evaṃ **adutiyaṭṭhena** eko.

''Taṇhādutiyo puriso, dīghamaddhānasaṃsaraṃ;
Itthabhāvaññathābhāvaṃ, saṃsāraṃ nātivattati.

''Etamādīnavaṃ ñatvā, taṇhaṃ dukkhassa sambhavaṃ;
Vītataṇho anādāno, sato bhikkhu paribbaje''ti. (itivu. 15, 105; mahāni. 191;
cūḷani.pārāyanānugītigāthāniddesa 107) –

Evaṃ **taṇhāpahānaṭṭhena** eko. Sabbakilesāssa pahīnā ucchinnamūlā tālāvatthukatā anabhāvaṃkatā āyatiṃ anuppādadhammāti evaṃ **ekantavigatakileso**ti eko. Anācariyako hutvā sayambhū sāmaṃyeva paccekasambodhiṃ abhisambuddhoti evaṃ **eko paccekasambodhiṃ abhisambuddho**ti eko.

Careti yā imā aṭṭha cariyāyo. Seyyathidaṃ – paṇidhisampannānaṃ catūsu iriyāpathesu iriyāpathacariyā, indriyesu guttadvārānaṃ chasu ajjhattikāyatanesu āyatanacariyā, appamādavihārīnaṃ catūsu satipaṭṭhānesu saticariyā, adhicittamanuyuttānaṃ catūsu jhānesu samādhicariyā, buddhisampannānaṃ catūsu ariyasaccesu ñāṇacariyā, sammāpaṭipannānaṃ catūsu ariyasaccesu maggacariyā, adhigatapphalānaṃ catūsu sāmaññaphalesu patticariyā, tiṇṇaṃ buddhānaṃ sabbasattesu lokatthacariyā, tattha padesato paccekabuddhabuddhasāvakānanti. Yathāha – ''cariyāti aṭṭha cariyāyo iriyāpathacariyā''ti (paṭi. ma. 1.197; 3.28) vitthāro. Tāhi cariyāhi samannāgato bhaveyyāti attho. Atha vā yā imā adhimuccanto saddhāya carati, paggaṇhanto vīriyena carati, upaṭṭhahanto satiyā carati, avikkhitto samādhinā carati, pajānanto paññāya carati, vijānanto viññāṇena carati, evaṃ paṭipannassa kusalā dhammā āyatantīti āyatanacariyāya carati, evaṃ paṭipanno visesaṃ adhigacchatīti visesacariyāya caratīti (paṭi. ma. 1.197; 3.28) evaṃ aparāpi aṭṭha cariyāyo vuttā, tāhipi samannāgato bhaveyyāti attho. **Khaggavisāṇakappo**ti ettha khaggavisāṇaṃ nāma khaggamigasiṅgaṃ. Kappa-saddassa atthaṃ vitthārato maṅgalasuttavaṇṇanāyaṃ pakāsayissāma, idha panāyaṃ ''satthukappena vata, bho, kira sāvakena saddhiṃ mantayamānā''ti evamādīsu (ma. ni. 1.260) viya paṭibhāgo veditabbo. Khaggavisāṇakappoti khaggavisāṇasadisoti vuttaṃ hoti. Ayaṃ tāvettha padato atthavaṇṇanā.

Adhippāyānusandhito pana evaṃ veditabbo – yvāyaṃ vuttappakāro daṇḍo bhūtesu pavattiyamāno ahito hoti, taṃ tesu appavattanena tappaṭipakkhabhūtāya mettāya parahitūpasaṃhārena ca sabbesu bhūtesu nidhāya daṇḍaṃ, nihitadaṇḍattā eva ca yathā anihitadaṇḍā sattā bhūtāni daṇḍena vā satthena vā pāṇinā vā leḍḍunā vā viheṭhayanti, tathā aviheṭhayaṃ, aññatarampi tesaṃ imaṃ mettākammaṭṭhānamāgamma yadeva tattha vedanāgataṃ saññāsaṅkhāraviññāṇagataṃ tañca tadanusāreneva tadaññañca saṅkhāragataṃ vipassitvā imaṃ paccekabodhiṃ adhigatomhīti ayaṃ tāva adhippāyo.

Ayaṃ pana anusandhi – evaṃ vutte te amaccā āhaṃsu – ''idāni, bhante, kuhiṃ gacchathā''ti? Tato tena ''pubbe paccekabuddhā kattha vasantī''ti āvajjetvā ñatvā ''gandhamādanapabbate''ti vutte puna āhaṃsu – ''amhe dāni, bhante, pajahatha na icchathā''ti. Atha paccekasambuddho āha ''na puttamiccheyyā''ti sabbaṃ. Tatrādhippāyo – ahaṃ idāni atrajādīsu yaṃkiñci puttampi na iccheyyaṃ, kuto pana tumhādisaṃ sahāyaṃ. Tasmā tumhesupi yo mayā saddhiṃ gantuṃ mādiso vā hotuṃ icchati, so eko care khaggavisāṇakappo. Atha vā tehi ''amhe dāni, bhante, pajahatha na icchathā''ti vutte so paccekasambuddho ''na puttamiccheyya kuto sahāya''nti vatvā attano yathāvuttenatthena ekacariyāya guṇaṃ disvā pamudito pītisomanassajāto imaṃ udānaṃ udānesi – ''eko care khaggavisāṇakappo''ti. Evaṃ vatvā pekkhamānasseva mahājanassa ākāse uppatitvā gandhamādanaṃ agamāsi.

Gandhamādano nāma himavati cūḷakāḷapabbataṃ mahākāḷapabbataṃ nāgapaliveṭhanaṃ candagabbhaṃ sūriyagabbhaṃ suvaṇṇapassaṃ himavantapabbatanti satta pabbate atikkamma hoti. Tattha nandamūlakaṃ nāma pabbhāraṃ paccekabuddhānaṃ vasanokāso, tisso ca guhāyo – suvaṇṇaguhā, maṇiguhā, rajataguhāti. Tattha maṇiguhādvāre mañjūsako nāma rukkho yojanaṃ ubbedhena, yojanaṃ vitthārena. So yattakāni udake vā thale vā pupphāni, sabbāni tāni pupphayati, visesena paccekabuddhāgamanadivase. Tassūparito sabbaratanamāḷo hoti. Tattha sammajjanakavāto kacavaraṃ chaḍḍeti, samakaraṇavāto sabbaratanamayavālukaṃ samaṃ karoti, siñcanakavāto anotattadahato ānetvā udakaṃ siñcati, sugandhakaraṇavāto himavantato sabbesaṃ sugandharukkhānaṃ gandhe āneti, ocinakavāto pupphāni ocinitvā pāteti, santharakavāto sabbattha santharati. Sadā supaññattāneva cettha āsanāni honti, yesu paccekabuddhuppādadivase, uposathadivase ca sabbe paccekabuddhā sannipatitvā nisīdanti. Ayaṃ tattha pakati. Ayaṃ paccekabuddho tattha gantvā paññattāsane nisīdati. Tato sace tasmiṃ kāle aññepi paccekabuddhā saṃvijjanti, tepi taṅkhaṇeyeva sannipatitvā paññattāsanesu nisīdanti. Nisīditvā ca kiñcideva samāpattiṃ samāpajjitvā vuṭṭhahanti. Tato saṅghatthero adhunāgatapaccekabuddhaṃ sabbesaṃ anumodanatthāya ''kathamadhigata''nti evaṃ kammaṭṭhānaṃ pucchati, tadāpi so tameva attano udānabyākaraṇagāthaṃ bhāsati. Puna bhagavāpi āyasmatā ānandena puṭṭho tameva gāthaṃ bhāsati. Ānandopi saṅgītiyanti evaṃ ekekā gāthā paccekasambodhiabhisambuddhaṭṭhāne, mañjūsakamāḷe, ānandena pucchitakāle, saṅgītiyanti catukkhattuṃ bhāsitā hotīti.

Paṭhamagāthāvaṇṇanā niṭṭhitā.

92. **Saṃsaggajātassā**ti gāthā kā uppatti? Ayampi paccekabodhisatto kassapassa bhagavato sāsane vīsati vassasahassāni purimanayeneva samaṇadhammaṃ karonto kasiṇaparikammaṃ katvā paṭhamaṃ jhānaṃ nibbattetvā nāmarūpaṃ vavatthapetvā lakkhaṇasammasanaṃ katvā ariyamaggaṃ anadhigamma brahmaloke nibbatti. So tato cuto bārāṇasirañño aggamahesiyā kucchimhi uppajjitvā purimanayeneva vaḍḍhamāno yato pabhuti ''ayaṃ itthī, ayaṃ puriso''ti visesaṃ aññāsi. Tadupādāya itthīnaṃ hatthe na ramati, ucchādananhāpanamaṇḍanādimattampi na sādiyati. Taṃ purisā eva posenti. Thaññapāyanakāle dhātiyo kañcukaṃ paṭimuñcitvā purisavesena thaññaṃ pāyenti. So itthīnaṃ gandhaṃ ghāyitvā saddaṃ vā sutvā rodati, viññutaṃ pattopi itthiyo passituṃ na icchati. Tena taṃ **anitthigandho**tveva sañjāniṃsu.

Tasmiṃ soḷasavassuddesike jāte rājā ‘‘kulavaṃsaṃ saṇṭhapessāmī’’ti nānākulehi tassa anurūpā kaññāyo ānetvā aññataraṃ amaccaṃ āṇāpesi ‘‘kumāraṃ ramāpehī’’ti. Amacco upāyena taṃ ramāpetukāmo tassa avidūre sāṇipākāraṃ parikkhipāpetvā nāṭakāni payojāpesi. Kumāro gītavāditasaddaṃ sutvā ‘‘kasseso saddo’’ti āha. Amacco ‘‘taveso, deva, nāṭakitthīnaṃ saddo, puññavantānaṃ īdisāni nāṭakāni honti. Abhirama, deva, mahāpuññosi tva’’nti āha. Kumāro amaccaṃ daṇḍena tāḷāpetvā nikkaḍḍhāpesi. So rañño ārocesi. Rājā kumārassa mātarā saha gantvā kumāraṃ khamāpetvā puna amaccaṃ āṇāpesi. Kumāro tehi atinippīḷiyamāno seṭṭhasuvaṇṇaṃ datvā suvaṇṇakāre āṇāpesi ‘‘sundaraṃ itthirūpaṃ karothā’’ti. Te vissakammunā nimmitasadisaṃ sabbālaṅkāravibhūsitaṃ itthirūpaṃ karitvā dassesuṃ. Kumāro disvā vimhayena sīsaṃ cāletvā mātāpitūnaṃ pesesi – ‘‘yadi īdisiṃ itthiṃ labhissāmi, gaṇhissāmī’’ti. Mātāpitaro ‘‘amhākaṃ putto mahāpuñño, avassaṃ tena saha katapuññā kāci dārikā loke uppannā bhavissatī’’ti taṃ suvaṇṇarūpaṃ rathaṃ āropetvā amaccānaṃ appesuṃ – ‘‘gacchatha, īdisiṃ dārikaṃ gavesathā’’ti. Te taṃ gahetvā soḷasamahājanapade vicarantā taṃ taṃ gāmaṃ gantvā udakatitthādīsu yattha yattha janasamūhaṃ passanti, tattha tattha devataṃ viya suvaṇṇarūpaṃ ṭhapetvā nānāpupphavatthālaṅkārehi pūjaṃ katvā vitānaṃ bandhitvā ekamantaṃ tiṭṭhanti ‘‘yadi kenaci evarūpā diṭṭhapubbā bhavissati, so kathaṃ samuṭṭhāpessatī’’ti? Etenupāyena aññatra maddaraṭṭhā sabbajanapade āhiṇḍitvā taṃ ‘‘khuddakaraṭṭha’’nti avamaññamānā tattha paṭhamaṃ agantvā nivattiṃsu.

Tato nesaṃ etadahosi – ‘‘maddaraṭṭhampi tāva gacchāma, mā no bārāṇasiṃ paviṭṭhepi rājā puna pesesī’’ti maddaraṭṭhe sāgalanagaraṃ agamaṃsu. Sāgalanagare ca maddavo nāma rājā. Tassa dhītā soḷasavassuddesikā abhirūpā ahosi. Tassā vaṇṇadāsiyo nhānodakatthāya titthaṃ gacchanti. Tattha amaccehi ṭhapitaṃ taṃ suvaṇṇarūpaṃ dūratova disvā ‘‘amhe udakatthāya pesetvā rājaputtī sayameva āgatā’’ti bhaṇantiyo samīpaṃ gantvā ‘‘nāyaṃ sāminī, amhākaṃ sāminī ito abhirūpatarā’’ti āhaṃsu. Amaccā taṃ sutvā rājānaṃ upasaṅkamitvā anurūpena nayena dārikaṃ yāciṃsu. Sopi adāsi. Te bārāṇasirañño pāhesuṃ – ‘‘laddhā, deva, kumārikā, sāmaṃ āgacchatha, udāhu amheva ānemā’’ti. So ‘‘mayi āgacchante janapadapīḷā bhavissati, tumheva naṃ ānethā’’ti pesesi.

Amaccāpi dārikaṃ gahetvā nagarā nikkhamitvā kumārassa pāhesuṃ – ‘‘laddhā suvaṇṇarūpasadisā kumārikā’’ti. Kumāro sutvāva rāgena abhibhūto paṭhamajjhānā parihāyi. So dūtaparamparāya pesesi – ‘‘sīghaṃ ānetha, sīghaṃ ānethā’’ti. Te sabbattha ekarattivāsena bārāṇasiṃ patvā bahinagare ṭhitā rañño pesesuṃ – ‘‘ajjeva pavisitabbaṃ, no’’ti. Rājā ‘‘seṭṭhakulā ānītā dārikā, maṅgalakiriyaṃ katvā mahāsakkārena pavesessāma, uyyānaṃ tāva naṃ nethā’’ti āha. Te tathā akaṃsu. Sā accantasukhumālā kumārikā yānugghāṭena ubbāḷhā addhānaparissamena uppannavātarogā milātamālā viya hutvā rattibhāge kālamakāsi. Amaccā ‘‘sakkārā paribhaṭṭhamhā’’ti paridevimsu. Rājā ca nāgarā ca ‘‘kulavaṃso vinaṭṭho’’ti paridevimsu. Sakalanagaraṃ kolāhalaṃ ahosi. Kumārassa sutamatteyeva mahāsoko udapādi.

Tato kumāro sokassa mūlaṃ khanituṃ āraddho. So evaṃ cintesi – ‘‘ayaṃ soko nāma na ajātassa hoti, jātassa pana hoti. Tasmā jātiṃ paṭicca soko. Jāti pana kiṃ paṭiccāti? Bhavaṃ paṭicca jātī’’ti. Evaṃ pubbabhāvanānubhāvena yoniso manasikaronto anulomapaṭilomaṃ paṭiccasamuppādaṃ disvā puna anulomañca saṅkhāre sammasanto tattheva nisinno paccekasambodhiṃ sacchākāsi. Amaccā taṃ maggaphalasukhena sukhitaṃ santindriyaṃ santamānasaṃ nisinnaṃ disvā paṇipātaṃ katvā āhaṃsu – ‘‘mā soci, deva, mahanto jambudīpo, aññaṃ tato sundarataraṃ kaññaṃ ānessāmā’’ti. So āha – ‘‘na socāmi, nissoko paccekabuddho aha’’nti. Ito paraṃ sabbaṃ vuttapurimagāthāsadisameva ṭhapetvā gāthāvaṇṇanaṃ.

Gāthāvaṇṇanā pana evaṃ veditabbā – **saṃsaggajātassā**ti jātasaṃsaggassa. Tattha dassanasavanakāyasamullapanasambhogasaṃsaggavasena pañcavidho saṃsaggo. Tattha aññamaññaṃ disvā cakkhuviññāṇavīthivasena uppannarāgo **dassanasaṃsaggo** nāma. Tattha sīhaḷadīpe kāḷadīghavāpī gāme piṇḍāya carantaṃ kalyāṇavihāravāsidīghabhāṇakadaharabhikkhuṃ disvā paṭibaddhacittā kenaci upāyena taṃ alabhitvā kālaṅkatā kuṭumbiyadhītā ca tassā nivāsanacoḷakhaṇḍaṃ disvā ‘‘evarūpaṃ vatthaṃ dhāriniyā nāma saddhiṃ saṃvāsaṃ nālabhi’’nti phalitahadayo kālaṅkato. So eva daharo ca nidassanaṃ.

Parehi pana kathiyamānaṃ rūpādisampattiṃ attanā vā hasitalapitagītasaddaṃ sutvā sotaviññāṇavīthivasena uppannarāgo **savanasaṃsaggo** nāma. Tatrāpi girigāmavāsikammāradhītāya pañcahi kumārikāhi saddhiṃ padumassaraṃ gantvā nhatvā mālaṃ āropetvā uccāsaddena gāyantiyā saddaṃ sutvā ākāsena gacchanto kāmarāgena visesā parihāyitvā byasanaṃ patto pañcaggaḷaleṇavāsī tissadaharo nidassanaṃ.

Aññamaññaṃ aṅgaparāmasanena uppannarāgo **kāyasaṃsaggo** nāma. Dhammabhāsanadaharabhikkhu ca rājadhītā cettha nidassanaṃ. Mahāvihāre kira daharabhikkhu dhammaṃ bhāsati. Tattha mahājano āgato, rājāpi aggamahesiyā rājadhītāya ca saddhiṃ agamāsi. Tato rājadhītāya tassa rūpañca sarañca āgamma balavarāgo uppanno, tassa daharassāpi. Taṃ disvā rājā sallakkhetvā sāṇipākārena parikkhipāpesi. Te aññamaññaṃ parāmasitvā āliṅgiṃsu. Puna sāṇipākāraṃ apanetvā passantā dvepi kālaṅkateyeva addasaṃsūti.

Aññamaññaṃ ālapanasamullapanavasena uppannarāgo pana **samullapanasaṃsaggo** nāma. Bhikkhu bhikkhunīhi saddhiṃ paribhogakaraṇe uppannarāgo **sambhogasaṃsaggo** nāma. Dvīsupi etesu pārājikappatto bhikkhu ca bhikkhunī ca nidassanaṃ. Maricavaṭṭināmamahāvihāramahe kira duṭṭhagāmaṇiabhayarājā mahādānaṃ paṭiyādetvā ubhatosaṅghaṃ parivisati. Tattha uṇhayāguyā dinnāya saṅghanavakasāmaṇerī anādhārakassa saṅghanavakassa sāmaṇerassa dantavalayaṃ datvā samullapanamakāsi. Te ubhopi upasampajjitvā saṭṭhivassā hutvā paratīraṃ gatā aññamaññaṃ samullapanena pubbasaññaṃ paṭilabhitvā tāvadeva sañjātasinehā sikkhāpadaṃ vītikkamitvā pārājikā ahesunti. Evaṃ pañcavidhe saṃsagge yena kenaci saṃsaggena jātasaṃsaggassa **bhavati sneho,** purimarāgapaccayo balavarāgo uppajjati. Tato **snehanvayaṃ dukkhamidaṃ pahoti** tameva snehaṃ anugacchantaṃ sandiṭṭhikasamparāyikaṃ sokaparidevādinānappakārakaṃ idaṃ dukkhaṃ pahoti pabhavati jāyati.

Apare ''ārammaṇe cittassa vossaggo saṃsaggo''ti bhaṇanti. Tato sneho, snehadukkhamidanti. Evamatthappabhedaṃ imaṃ aḍḍhagāthaṃ vatvā so paccekabuddho āha – ''svāyaṃ yamidaṃ snehanvayaṃ sokādidukkhaṃ pahoti, tameva snehaṃ anugatassa dukkhassa mūlaṃ khananto paccekabodhiṃ adhigato''ti.

Evaṃ vutte te amaccā āhaṃsu – ''amhehi dāni, bhante, kiṃ kattabba''nti? Tato so āha – ''tumhe vā aññataro vā imamhā dukkhā muccitukāmo, so sabbopi **ādīnavaṃ snehajaṃ pekkhamāno, eko care khaggavisāṇakappo''**ti. Ettha ca yaṃ taṃ ''snehanvayaṃ dukkhamidaṃ pahotī''ti vuttaṃ, tadeva sandhāya ''ādīnavaṃ snehajaṃ pekkhamāno''ti idaṃ vuttanti veditabbaṃ. Atha vā yathāvuttena saṃsaggena 'saṃsaggajātassa bhavati sneho, snehanvayaṃ dukkhamidaṃ pahoti', evaṃ yathābhūtaṃ ādīnavaṃ snehajaṃ pekkhamāno ahamadhigatoti evaṃ sambandhitvā catutthapādo pubbe vuttanayeneva snehavasena vuttoti veditabbo. Tato paraṃ sabbaṃ purimagāthāya vuttasadisamevāti.

Saṃsaggagāthāvaṇṇanā niṭṭhitā.

93. **Mitte suhajje**ti kā uppatti? Ayaṃ paccekabodhisatto purimagāthāya vuttanayeneva uppajjitvā bārāṇasiyaṃ rajjaṃ kārento paṭhamajjhānaṃ nibbattetvā ''kiṃ samaṇadhammo varo, rajjaṃ vara''nti vīmaṃsitvā amaccānaṃ rajjaṃ niyyātetvā samaṇadhammaṃ akāsi. Amaccā ''dhammena samena karothā''ti vuttāpi lañjaṃ gahetvā adhammena karonti. Te lañjaṃ gahetvā sāmike parājayantā ekadā aññataraṃ rājavallabhaṃ parājesuṃ. So rañño bhattakārakehi saddhiṃ pavisitvā sabbaṃ ārocesi. Rājā dutiyadivase sayaṃ vinicchayaṭṭhānaṃ agamāsi. Tato mahājanā – ''amaccā, deva, sāmike asāmike karontī''ti uccāsaddaṃ karontā mahāyuddhaṃ viya akaṃsu. Atha rājā vinicchayaṭṭhānā vuṭṭhāya pāsādaṃ abhiruhitvā samāpattiṃ appetuṃ nisinno. Tena saddena vikkhittacitto na sakkoti appetuṃ. So ''kiṃ me rajjena, samaṇadhammo vara''nti rajjasukhaṃ pahāya puna samāpattiṃ nibbattetvā pubbe vuttanayeneva vipassitvā paccekasambodhiṃ sacchākāsi. Kammaṭṭhānañca pucchito imaṃ gāthaṃ abhāsi.

Tattha mettāyanavasena **mittā**. Suhadayabhāvena **suhajjā**. Keci ekantahitakāmatāya mittāva honti na suhajjā. Keci gamanāgamanaṭṭhānanisajjāsamullāpādīsu, hadayasukhajananena suhajjāva honti, na mittā. Keci tadubhayavasena suhajjā ceva mittā ca honti. Te duvidhā agāriyā ca anagāriyā ca. Tattha agāriyā tividhā honti upakāro samānasukhadukkho anukampakoti. Anagāriyā visesena atthakkhāyino eva. Te catūhi aṅgehi samannāgatā honti. Yathāha –

> ‘‘Catūhi kho, gahapatiputta, ṭhānehi upakāro mitto suhado veditabbo. Pamattaṃ rakkhati, pamattassa sāpateyyaṃ rakkhati, bhītassa saraṇaṃ hoti, uppannesu kiccakaraṇīyesu taddiguṇaṃ bhogaṃ anuppadeti’’ (dī. ni. 3.261).

Tathā –

> ‘‘Catūhi kho, gahapatiputta, ṭhānehi samānasukhadukkho mitto suhado veditabbo. Guyhamassa ācikkhati, guyhamassa parigūhati, āpadāsu na vijahati, jīvitampissa atthāya pariccattaṃ hoti’’ (dī. ni. 3.262).

Tathā –

> ‘‘Catūhi kho, gahapatiputta, ṭhānehi anukampako mitto suhado veditabbo. Abhavenassa na nandati, bhavenassa nandati, avaṇṇaṃ bhaṇamānaṃ nivāreti, vaṇṇaṃ bhaṇamānaṃ pasaṃsati’’ (dī. ni. 3.264).

Tathā –

> ‘‘Catūhi kho, gahapatiputta, ṭhānehi atthakkhāyī mittā suhado veditabbo. Pāpā nivāreti, kalyāṇe niveseti, assutaṃ sāveti, saggassa maggaṃ ācikkhatī’’ti (dī. ni. 3.263).

Tesvidha agāriyā adhippetā, atthato pana sabbepi yujjanti. Te **mitte suhajje anukampamāno**ti anudayamāno, tesaṃ sukhaṃ upasaṃharitukāmo dukkhaṃ apaharitukāmo ca.

Hāpeti atthanti diṭṭhadhammikasamparāyikaparamatthavasena tividhaṃ, tathā attatthaparatthaubhayatthavasenāpi tividhaṃ atthaṃ laddhavināsanena aladdhānuppādanenāti dvidhāpi hāpeti vināseti. **Paṭibaddhacitto**ti ‘‘ahaṃ imaṃ vinā na jīvāmi, esa me gati, esa me parāyaṇa’’nti evaṃ attānaṃ nīce ṭhāne ṭhapentopi paṭibaddhacitto hoti. ‘‘Ime maṃ vinā na jīvanti, ahaṃ tesaṃ gati, ahaṃ tesaṃ parāyaṇa’’nti evaṃ attānaṃ ucce ṭhāne ṭhapentopi paṭibaddhacitto hoti. Idha pana evaṃ paṭibaddhacitto adhippeto. **Etaṃ bhaya**nti etaṃ atthahāpanabhayaṃ, attano samāpattihāniṃ sandhāyāha. **Santhave**ti tividho santhavo taṇhādiṭṭhimittasanthavavasena. Tattha aṭṭhasatapabhedāpi taṇhā taṇhāsanthavo, dvāsaṭṭhibhedāpi diṭṭhi diṭṭhisanthavo, paṭibaddhacittatāya mittānukampanā mittasanthavo. Tesu so idha adhippeto. Tena hissa samāpatti parihīnā. Tenāha – ‘‘etaṃ bhayaṃ santhave pekkhamāno ahaṃ adhigato’’ti. Sesaṃ vuttasadisamevāti.

Mittasuhajjagāthāvaṇṇanā niṭṭhitā.

94. **Vaṃso visālo**ti kā uppatti? Pubbe kira kassapassa bhagavato sāsane tayo paccekabodhisattā pabbajitvā vīsati vassasahassāni gatapaccāgatavattaṃ pūretvā devaloke uppannā. Tato cavitvā tesaṃ jeṭṭhako bārāṇasirājakule nibbatto, itare dve paccantarājakulesu. Te ubhopi kammaṭṭhānaṃ uggahetvā rajjaṃ pahāya pabbajitvā anukkamena paccekabuddhā hutvā nandamūlakapabbhāre vasantā ekadivasaṃ samāpattito vuṭṭhāya ‘‘mayaṃ kiṃ kammaṃ katvā imaṃ lokuttarasukhaṃ anuppattā’’ti āvajjetvā paccavekkhamānā kassapabuddhakāle attano attano cariyaṃ addasaṃsu. Tato ‘‘tatiyo kuhi’’nti āvajjentā bārāṇasirajjaṃ kārentaṃ disvā tassa guṇe saritvā ‘‘so pakatiyāva appicchatādiguṇasamannāgato hoti, amhākaṃyeva ovādako vattā vacanakkhamo pāpagarahī, handa, naṃ ārammaṇaṃ dassetvā ārocemā’’ti okāsaṃ gavesantā taṃ ekadivasaṃ sabbālaṅkāravibhūsitaṃ uyyānaṃ gacchantaṃ disvā ākāsenāgantvā uyyānadvāre veḷugumbamūle aṭṭhaṃsu. Mahājano atitto rājadassanena rājānaṃ ulloketi. Tato rājā ‘‘atthi nu kho koci mama dassane byāpāraṃ na karotī’’ti olokento paccekabuddhe addakkhi. Saha dassaneneva cassa tesu sineho uppajji. So hatthikkhandhā oruyha santena ācārena upasaṅkamitvā ‘‘bhante, kiṃ nāma tumhe’’ti pucchi. Te ‘‘mayaṃ, mahārāja, asajjamānā nāmā’’ti āhaṃsu. ‘‘Bhante, asajjamānāti etassa ko attho’’ti? ‘‘Alagganattho, mahārājā’’ti. Tato veḷugumbaṃ dassetvā āhaṃsu – ‘‘seyyathāpi, mahārāja, imaṃ veḷugumbaṃ sabbaso mūlakhandhasākhānusākhāhi saṃsibbitvā ṭhitaṃ asihattho puriso mūle chetvā āviñchanto na sakkuṇeyya uddharituṃ, evameva tvaṃ anto ca bahi ca jaṭāya jaṭito āsattavisatto tattha vilaggo. Seyyathāpi vā panassa vemajjhagatopi ayaṃ vaṃsakaḷīro asañjātasākhattā kenaci alaggova ṭhito, sakkā ca pana agge vā mūle vā chetvā uddharituṃ, evameva mayaṃ katthaci asajjamānā sabbā disā gacchāmā’’ti tāvadeva catutthajjhānaṃ samāpajjitvā passato eva rañño ākāsena nandamūlakapabbhāraṃ agamaṃsu. Tato rājā cintesi – ‘‘kadā nu kho ahampi evaṃ asajjamāno bhaveyya’’nti tattheva ṭhito vipassanto paccekabodhiṃ sacchākāsi. Purimanayeneva kammaṭṭhānaṃ pucchito imaṃ gāthaṃ abhāsi.

Tattha **vaṃso**ti veḷu. **Visālo**ti vitthiṇṇo. **Va**-kāro avadhāraṇattho, **eva**-kāro vā ayaṃ, sandhivasena ettha **e**-kāro naṭṭhā. Tassa parapadena sambandho. Taṃ pacchā yojessāma. **Yathā**ti paṭibhāge. **Visatto**ti laggo jaṭito saṃsibbito. **Puttesu dāresu cā**ti puttadhītubhariyāsu. **Yā apekkhā**ti yā taṇhā yo sineho. **Vaṃsakkaḷīrova asajjamāno**ti vaṃsakaḷīro viya alaggamāno. Kiṃ vuttaṃ hoti? Yathā vaṃso visālo visatto eva hoti, puttesu dāresu ca yā apekkhā, sāpi evaṃ tāni vatthūni, saṃsibbitvā ṭhitattā visattā eva. Svāhaṃ tāya apekkhāya apekkhavā visālo vaṃso viya visattoti evaṃ apekkhāya ādīnavaṃ disvā taṃ apekkhaṃ maggañāṇena chindanto ayaṃ vaṃsakaḷīrova rūpādīsu vā lābhādīsu vā kāmabhavādīsu vā diṭṭhādīsu vā taṇhāmānadiṭṭhivasena asajjamāno paccekabodhiṃ adhigatoti. Sesaṃ purimanayeneva veditabbaṃ.

Vaṃsakkaḷīragāthāvaṇṇanā niṭṭhitā.

95. **Migo araññamhī**ti kā uppatti? Eko kira bhikkhu kassapassa bhagavato sāsane yogāvacaro kālaṃ katvā bārāṇasiyaṃ seṭṭhikule uppanno aḍḍhe mahaddhane mahābhoge. So subhago ahosi, tato paradāriko hutvā kālaṅkato niraye nibbatto tattha paccitvā pakkāvasesena seṭṭhibhariyāya kucchimhi itthī hutvā paṭisandhiṃ gaṇhi. Nirayato āgatānaṃ sattānaṃ gattāni uṇhāni honti. Tena seṭṭhibhariyā ḍayhamānena udarena kicchena kasirena taṃ gabbhaṃ dhāretvā kālena dārikaṃ vijāyi. Sā jātadivasato pabhuti mātāpitūnaṃ sesabandhuparijanānañca dessā ahosi. Vayappattā ca yamhi kule dinnā, tatthāpi sāmikasassusasurānaṃ dessāva ahosi appiyā amanāpā. Atha nakkhatte ghosite seṭṭhiputto tāya saddhiṃ kīḷituṃ anicchanto vesiṃ ānetvā kīḷati. Sā taṃ dāsīnaṃ santikā sutvā seṭṭhiputtaṃ upasaṅkamitvā nānappakārehi anunayitvā ca āha – ‘‘ayyaputta, itthī nāma sacepi dasannaṃ rājūnaṃ kaniṭṭhā hoti, cakkavattino vā dhītā, tathāpi sāmikassa pesanakarā hoti. Sāmike anālapante sūle āropitā viya dukkhaṃ paṭisaṃvedeti. Sace ahaṃ anuggahārahā anuggahetabbā, no ce, vissajjetabbā. Attano ñātikulaṃ gamissāmī’’ti. Seṭṭhiputto – ‘‘hotu, bhadde, mā soci kīḷanasajjā hohi, nakkhattaṃ kīḷissāmā’’ti āha. Seṭṭhidhītā tāvattakena sallāpamattena ussāhajātā ‘‘sve nakkhattaṃ kīḷissāmī’’ti bahuṃ khajjabhojjaṃ paṭiyādeti. Seṭṭhiputto dutiyadivase anārocetvāva kīḷanaṭṭhānaṃ gato. Sā ‘‘idāni pesessati, idāni pesessatī’’ti maggaṃ olokentī nisinnā ussūraṃ disvā manusse pesesi. Te paccāgantvā ‘‘seṭṭhiputto gato’’ti ārocesuṃ. Sā taṃ sabbaṃ paṭiyāditaṃ ādāya yānaṃ abhiruhitvā uyyānaṃ gantuṃ āraddhā.

Atha nandamūlakapabbhāre paccekasambuddho sattame divase nirodhā vuṭṭhāya nāgalatādantakaṭṭhaṃ khāditvā anotattadahe mukhaṃ dhovitvā ‘‘kattha ajja bhikkhaṃ carissāmā’’ti āvajjento taṃ seṭṭhidhītaraṃ disvā ‘‘mayi imissā saddhākāraṃ kāretvā taṃ kammaṃ parikkhayaṃ gamissatī’’ti ñatvā pabbhārasamīpe saṭṭhiyojanamanosilātale ṭhatvā pattacīvaramādāya abhiññāpādakaṃ jhānaṃ samāpajjitvā ākāsenāgantvā tassā paṭipathe oruyha bārāṇasiṃ abhimukho agamāsi. Taṃ disvāva dāsiyo seṭṭhidhītāya ārocesuṃ. Sā yānā oruyha sakkaccaṃ vanditvā pattaṃ sabbarasasampannena khādanīyena bhojanīyena pūretvā padumapupphena paṭicchādetvā heṭṭhāpi padumapupphaṃ katvā pupphakalāpaṃ hatthena gahetvā paccekabuddhassa hatthe pattaṃ datvā vanditvā pupphakalāpahatthā patthanaṃ akāsi – ‘‘bhante, yathā idaṃ pupphaṃ, evāhaṃ yattha yattha upapajjāmi, tattha tattha mahājanassa piyā bhaveyyaṃ manāpā’’ti. Evaṃ patthetvā dutiyampi patthesi – ‘‘bhante, dukkho gabbhavāso, taṃ anupagamma padumapupphe eva paṭisandhi bhaveyyā’’ti. Tatiyampi patthesi – ‘‘bhante, jegucchо mātugāmo, cakkavattidhītāpi paravasaṃ gacchati. Tasmā ahaṃ itthibhāvaṃ anupagamma puriso bhaveyya’’nti. Catutthampi patthesi – ‘‘bhante, imaṃ saṃsāradukkhaṃ atikkamma pariyosāne tumhehi pattaṃ amataṃ pāpuṇeyya’’nti. Evaṃ caturo paṇidhī katvā taṃ padumapupphakalāpaṃ pūjetvā pañcapatiṭṭhitena vanditvā ‘‘pupphasadiso eva me gandho ceva vaṇṇo ca hotū’’ti imaṃ pañcamaṃ paṇidhiṃ akāsi.

Tato paccekabuddho pattañca pupphakalāpañca gahetvā ākāse ṭhatvā –

‘‘Icchitaṃ patthitaṃ tuyhaṃ, khippameva samijjhatu;
Sabbe pūrentu saṅkappā, cando pannaraso yathā’’ti. –

Imāya gāthāya seṭṭhidhītāya anumodanaṃ katvā ‘‘seṭṭhidhītā maṃ gacchantaṃ passatū’’ti adhiṭṭhahitvā ākāsena nandamūlakapabbhāraṃ agamāsi. Seṭṭhidhītāya taṃ passantiyā mahatī pīti uppajji. Bhavantare kataṃ akusalaṃ kammaṃ anokāsatāya parikkhīṇaṃ ciñcambiladhotatambalohabhājanamiva suddhā jātā. Tāvadevassā patikule ñātikule ca sabbo jano tuṭṭho. ‘‘Kiṃ karomā’’ti piyavacanāni ca paṇṇākārāni ca pesesi. Sāmikopi manusse pesesi – ‘‘seṭṭhidhītaraṃ sīghaṃ ānetha, ahaṃ vissaritvā uyyānaṃ āgato’’ti. Tato pabhuti ca naṃ ure vilittacandanaṃ viya āmuttamuttāhāraṃ viya pupphamālā viya ca piyāyanto parihari. Sā tattha yāvatāyukaṃ issariyabhogayuttasukhaṃ anubhavitvā kālaṃ katvā purisabhāvena devaloke padumapupphe uppajji. So devaputto gacchantopi padumapupphagabbhe eva gacchati, tiṭṭhantopi nisīdantopi sayantopi padumapupphagabbheyeva sayati. ‘‘Mahāpadumadevaputto’’ti ca naṃ vohariṃsu. Evaṃ so tena iddhānubhāvena anulomapaṭilomaṃ cha devaloke eva saṃsarati.

Tena ca samayena bārāṇasirañño vīsati itthisahassāni honti. Tāsu ekāpi puttaṃ na labhati. Amaccā rājānaṃ viññāpesuṃ – ‘‘deva, kulavaṃsānupālako putto icchitabbo, atraje avijjamāne khettajopi kulavaṃsadharo hotī’’ti. Atha rājā ‘‘ṭhapetvā mahesiṃ avasesā itthiyo sattāhaṃ dhammanāṭakaṃ karothā’’ti yathākāmaṃ bahi carāpesi, tathāpi puttaṃ nālattha. Puna amaccā āhaṃsu – ‘‘mahārāja, mahesī nāma puññena ca paññāya ca sabbaitthīnaṃ aggā, appeva nāma devo mahesiyā kucchimhi puttaṃ labheyyā’’ti. Rājā mahesiyā etamatthaṃ ārocesi. Sā āha – ‘‘mahārāja, yā itthī sīlavatī saccavādinī, sā puttaṃ labheyya, hirottapparahitāya kuto putto’’ti pāsādaṃ abhiruhitvā pañca sīlāni samādiyitvā punappunaṃ āvajjesi, sīlavatiyā rājadhītāya pañca sīlāni āvajjentiyā puttapatthanācitte uppannamatte sakkassa āsanaṃ saṃkampi.

Atha sakko āvajjento etamatthaṃ viditvā – ‘‘sīlavatiyā rājadhītāya puttavaraṃ demī’’ti ākāsenāgantvā deviyā sammukhe ṭhito ‘‘kiṃ varesi, devī’’ti? ‘‘Puttaṃ, mahārājā’’ti. ‘‘Dammi te, devi, puttaṃ, mā cintayī’’ti vatvā devalokaṃ gantvā ‘‘atthi nu kho ettha khīṇāyuko’’ti āvajjento ‘‘ayaṃ mahāpadumo uparidevalokaṃ gantukāmo ca bhavissatī’’ti ñatvā tassa vimānaṃ gantvā ‘‘tāta mahāpaduma, manussalokaṃ gacchāhī’’ti yāci. So ‘‘mā evaṃ, mahārāja, bhaṇa, jegucchito manussaloko’’ti. ‘‘Tāta, tvaṃ manussaloke puññaṃ katvā idhūpapanno, tattheva ṭhatvā pāramiyo pūretabbā, gaccha, tātā’’ti. ‘‘Dukkho, mahārāja, gabbhavāso, na sakkomi tattha vasitu’’nti. ‘‘Tāta, te gabbhavāso natthi, tathā hi tvaṃ kammamakāsi, yathā padumagabbheyeva nibbattissasi, gaccha, tātā’’ti punappunaṃ vuccamāno adhivāsesi.

So devalokā cavitvā bārāṇasirañño uyyāne silāpaṭṭapokkharaṇiyaṃ padumagabbhe nibbatto. Tañca rattiṃ paccūsasamaye mahesī supinantena vīsatiitthisahassaparivutā uyyānaṃ gantvā silāpaṭṭapokkharaṇiyaṃ padumagabbhe puttaṃ laddhā viya ahosi. Sā pabhātāya rattiyā sīlāni rakkhamānā tattha gantvā ekaṃ padumapupphaṃ addasa, taṃ neva tīre hoti na gambhīre. Saha dassaneneva cassā tattha puttasineho uppajji. Sā sayaṃ eva otaritvā taṃ pupphaṃ aggahesi, pupphe gahitamatteyeva pattāni vikasiṃsu. Tattha suvaṇṇapaṭimaṃ viya dārakaṃ addasa, disvāva ‘‘putto me laddho’’ti saddaṃ nicchāresi. Mahājano sādhukārasahassāni pavattesi. Rañño ca pesesi. Rājā sutvā ‘‘kattha laddho’’ti pucchitvā laddhokāsaṃ sutvā ‘‘uyyānañca pokkharaṇiyaṃ padumañca amhākaṃyeva, tasmā amhākaṃ khette jātattā khettajo nāmāyaṃ putto’’ti vatvā nagaraṃ pavesetvā vīsatisahassaitthiyo dhātikiccaṃ kāresi. Yā yā kumārassa ruciṃ ñatvā patthitaṃ patthitaṃ khādanīyaṃ khādāpeti, sā sā sahassaṃ labhati. Sakalabārāṇasī calitā, sabbo jano kumārassa paṇṇākārasahassāni pesesi. Kumāro taṃ taṃ atinetvā ‘‘imaṃ khāda, imaṃ bhuñjā’’ti vuccamāno bhojanena ubbāḷho ukkaṇṭhito hutvā gopuradvāraṃ gantvā lākhāguḷakena kīḷati.

Tadā aññataro paccekabuddho bārāṇasiṃ nissāya isipatane vasati. So kālasseva vuṭṭhāya senāsanavattasarīraparikammamanasikārādīni sabbakiccāni katvā paṭisallānā vuṭṭhito ‘‘ajja kattha bhikkhaṃ gahessāmī’’ti āvajjento kumārassa sampattiṃ disvā ‘‘esa pubbe kiṃ kammaṃ karī’’ti vīmaṃsanto ‘‘mādisassa piṇḍapātaṃ datvā catasso patthanā patthesi, tattha tisso siddhā, ekā tāva na sijjhati, tassa upāyena ārammaṇaṃ dassemī’’ti bhikkhācāravasena kumārassa santikaṃ agamāsi. Kumāro taṃ disvā ‘‘samaṇa, mā idha āgacchi, ime hi tampi ‘imaṃ khāda, imaṃ bhuñjā’ti vadeyyu’’nti āha. So ekavacaneneva tato nivattitvā attano senāsanaṃ agamāsi. Kumāro parijanaṃ āha – ‘‘ayaṃ samaṇo mayā vuttamattova nivatto, kuddho nu kho mamā’’ti. So tehi ‘‘pabbajitā nāma na kodhaparāyaṇā honti, parena pasannamanena yaṃ dinnaṃ, tena yāpentī’’ti vuccamānepi ‘‘duṭṭho evarūpo nāma samaṇo, khamāpessāmi na’’nti mātāpitūnaṃ ārocetvā hatthiṃ abhiruhitvā mahatā rājānubhāvena isipatanaṃ gantvā migayūthaṃ disvā pucchi – ‘‘kinnāmete’’ti? ‘‘Ete, sāmi, migā nāmā’’ti. ‘‘Etesaṃ ‘imaṃ khādatha, imaṃ bhuñjatha, imaṃ sāyathā’ti vatvā paṭijaggantā atthī’’ti? ‘‘Natthi, sāmi, yattha tiṇodakaṃ sulabhaṃ tattha vasantī’’ti.

Kumāro ‘‘yathā ime arakkhiyamānāva yattha icchanti, tattha vasanti, kadā nu kho ahampi evaṃ vaseyya’’nti etaṃ ārammaṇaṃ aggahesi. Paccekabuddhopi tassa āgamanaṃ ñatvā senāsanamaggañca caṅkamanañca sammajjitvā maṭṭhaṃ katvā ekadvattikkhattuṃ caṅkamitvā padanikkhepaṃ dassetvā divāvihārokāsañca paṇṇasālañca sammajjitvā maṭṭhaṃ katvā pavisanapadanikkhepaṃ dassetvā nikkhamanapadanikkhepaṃ adassetvā aññatra agamāsi. Kumāro tattha gantvā taṃ padesaṃ sammajjitvā maṭṭhakataṃ disvā ‘‘vasati maññe ettha so paccekabuddho’’ti parijanena bhāsitaṃ sutvā āha – ‘‘pātopi so samaṇo dussati, idāni hatthiassādīhi attano okāsaṃ akkantaṃ disvā suṭṭhutaraṃ dusseyya, idheva tumhe tiṭṭhathā’’ti hatthikkhandhā oruyha ekakova senāsanaṃ paviṭṭho vattasīsena susammaṭṭhokāse padanikkhepaṃ disvā ‘‘so dānāyaṃ samaṇo ettha caṅkamanto na vaṇijjādikammaṃ cintesi, addhāyaṃ attano hitameva cintesi maññe’’ti pasannamānaso caṅkamaṃ abhiruhitvā dūrīkataputhuvitakko gantvā pāsāṇaphalake nisīditvā sañjātaekaggo hutvā paṇṇasālaṃ pavisitvā vipassanto paccekabodhiñāṇaṃ adhigantvā purimanayeneva purohitena kammaṭṭhānaṃ pucchito gaganatale nisinno imaṃ gāthamabhāsi.

Tattha **migo**ti dve migā – eṇīmigo ca pasadamigo ca. Apica sabbesaṃ āraññikānaṃ catuppadānaṃ etaṃ adhivacanaṃ. Idha pana pasadamigo adhippetoti vadanti. **Araññamhī**ti gāmañca gāmūpacārañca ṭhapetvā avasesaṃ araññaṃ, idha pana uyyānaṃ adhippetaṃ, tasmā ‘‘uyyānamhī’’ti vuttaṃ hoti. **Yathā**ti paṭibhāge. **Abaddho**ti rajjubandhanādīhi abaddho, etena vissatthacariyaṃ dīpeti. **Yenicchakaṃ gacchati vocarāyā**ti yena yena disābhāgena gantumicchati, tena tena disābhāgena gocarāya gacchati. Vuttampi cetaṃ bhagavatā –

> ‘‘Seyyathāpi, bhikkhave, āraññako migo araññe pavane caramāno vissattho gacchati, vissattho tiṭṭhati, vissattho nisīdati, vissattho seyyaṃ kappeti. Taṃ kissa hetu? Anāpāthagato, bhikkhave, luddassa, evameva kho, bhikkhave, bhikkhu vivicceva kāmehi…pe… paṭhamaṃ jhānaṃ upasampajja viharati. Ayaṃ vuccati, bhikkhave, bhikkhu antamakāsi māraṃ apadaṃ, vadhitvā māracakkhuṃ adassanaṃ gato pāpimato’’ti (ma. ni. 1.287; cūḷani. khaggavisāṇasuttaniddesa 125) vitthāro.

Seritanti sacchandavuttitaṃ aparāyattataṃ vā, idaṃ vuttaṃ hoti – yathā migo araññamhi abaddho yenicchakaṃ gacchati gocarāya, tathā kadā nu kho ahampi taṇhābandhanaṃ chinditvā evaṃ gaccheyyanti. **Viññū** paṇḍito naro seritaṃ pekkhamāno eko careti.

Migoaraññagāthāvaṇṇanā niṭṭhitā.

96. **Āmantanā hotī**ti kā uppatti? Bārāṇasirañño kira mahāupaṭṭhānasamaye amaccā upasaṅkamiṃsu. Tesu eko amacco ‘‘deva, sotabbaṃ atthī’’ti ekamantaṃ gamanaṃ yāci. So uṭṭhāyāsanā agamāsi. Puna eko mahāupaṭṭhāne nisinnaṃ yāci, eko hatthikkhandhe nisinnaṃ, eko assapiṭṭhiyaṃ nisinnaṃ, eko suvaṇṇarathe nisinnaṃ, eko sivikāya nisīditvā uyyānaṃ gacchantaṃ yāci. Rājā tato orohitvā agamāsi. Aparo janapadacārikaṃ gacchantaṃ yāci, tassapi vacanaṃ sutvā hatthikkhandhato oruyha ekamantaṃ agamāsi. Evaṃ so tehi nibbinno hutvā pabbaji. Amaccā issariyena vaḍḍhanti. Tesu eko gantvā rājānaṃ āha – ‘‘asukaṃ nāma, mahārāja, janapadaṃ mayhaṃ dehī’’ti. Rājā taṃ ‘‘itthannāmo bhuñjatī’’ti bhaṇati. So rañño vacanaṃ anādiyitvā ‘‘gacchāmahaṃ taṃ janapadaṃ gahetvā bhuñjāmī’’ti tattha gantvā kalahaṃ katvā puna ubhopi rañño santikaṃ āgantvā aññamaññassa dosaṃ ārocenti. Rājā ‘‘na sakkā ime tosetu’’nti tesaṃ lobhe ādīnavaṃ disvā vipassanto paccekabodhiṃ sacchākāsi. So purimanayena imaṃ udānaṃ abhāsi.

Tassattho – sahāyamajjhe ṭhitassa divāseyyasaṅkhāte **vāse** ca, mahāupaṭṭhānasaṅkhāte **ṭhāne** ca, uyyānagamanasaṅkhāte **gamane** ca, janapadacārikasaṅkhātāya **cārikāya** ca, ‘‘idaṃ me suṇa, idaṃ me dehī’’tiādinā nayena tathā tathā āmantanā hoti, tasmā ahaṃ tattha nibbijjitvā yāyaṃ ariyajanasevitā anekānisaṃsā ekantasukhā, evaṃ santepi lobhābhibhūtehi sabbakāpurisehi anabhipatthitā pabbajjā, taṃ **anabhijjhitaṃ** paresaṃ avasavattanena bhabbapuggalavasena **seritañca pekkhamāno** vipassanaṃ ārabhitvā anukkamena paccekabodhiṃ adhigatosmi. Sesaṃ vuttanayamevāti.

Āmantanāgāthāvaṇṇanā niṭṭhitā.

97. **Khiḍḍāratī**ti kā uppatti? Bārāṇasiyaṃ kira ekaputtakabrahmadatto nāma rājā ahosi. So tassa ekaputtako piyo ahosi manāpo pāṇasamo, rājā sabbairiyāpathesu puttakaṃ gahetvāva vattati. So ekadivasaṃ uyyānaṃ gacchanto taṃ ṭhapetvā gato. Kumāropi taṃ divasaṃyeva uppannena byādhinā mato. Amaccā ‘‘puttasinehena rañño hadayampi phaleyyā’’ti anārocetvāva naṃ jhāpesuṃ. Rājā uyyāne surāmadena matto puttaṃ neva sarati, tathā dutiyadivasepi nhānabhojanavelāsu. Atha bhuttāvī nisinno saritvā ‘‘puttaṃ me ānethā’’ti āha. Tassa anurūpena vidhānena taṃ pavattiṃ ārocesuṃ. Tato sokābhibhūto nisinno evaṃ yoniso manasākāsi – ‘‘imasmiṃ sati idaṃ hoti, imassuppādā idaṃ uppajjatī’’ti. Evaṃ anukkamena anulomapaṭilomaṃ paṭiccasamuppādaṃ sammasanto paccekasambodhiṃ sacchākāsi. Sesaṃ saṃsaggagāthāvaṇṇanāyaṃ vuttasadisameva ṭhapetvā gāthāyatthavaṇṇanaṃ.

Atthavaṇṇanā pana – **khiḍḍā**ti kīḷanā. Sā duvidhā hoti kāyikā ca vācasikā ca. Tattha kāyikā nāma hatthīhipi kīḷanti, assehipi rathehipi dhanūhipi tharūhipīti evamādi. Vācasikā nāma gītaṃ silokabhaṇanaṃ mukhabheriālambarabherīti evamādi. **Ratī**ti pañcakāmaguṇarati. **Vipula**nti yāva aṭṭhimiñjaṃ ahacca ṭhānena sakalattabhāvabyāpakaṃ. Sesaṃ pākaṭameva. Anusandhiyojanāpi cettha saṃsaggagāthāya vuttanayeneva veditabbā, tato parañca sabbaṃ.

Khiḍḍāratigāthāvaṇṇanā niṭṭhitā.

98. **Cātuddiso**ti kā uppatti? Pubbe kira kassapassa bhagavato sāsane pañca paccekabodhisattā pabbajitvā vīsati vassasahassāni gatapaccāgatavattaṃ pūretvā devaloke nibbattā. Tato cavitvā tesaṃ jeṭṭhako bārāṇasirājā ahosi, sesā pākatikarājāno. Te cattāropi kammaṭṭhānaṃ uggaṇhitvā rajjaṃ pahāya pabbajitvā anukkamena paccekabuddhā hutvā nandamūlakapabbhāre vasantā ekadivasaṃ samāpattito vuṭṭhāya vaṃsakkaḷīragāthāyaṃ vuttanayeneva attano kammañca sahāyañca āvajjetvā ñatvā bārāṇasirañño upāyena ārammaṇaṃ dassetuṃ okāsaṃ gavesanti. So ca rājā tikkhattuṃ rattiyā ubbijjati, bhīto vissaraṃ karoti, mahātale dhāvati. Purohitena kālasseva vuṭṭhāya sukhaseyyaṃ pucchitopi ‘‘kuto me, ācariya, sukha’’nti sabbaṃ taṃ pavattiṃ ārocesi. Purohitopi ‘‘ayaṃ rogo na sakkā yena kenaci uddhaṃ virecanādinā bhesajjakammena vinetuṃ, mayhaṃ pana khādanūpāyo uppanno’’ti cintetvā ‘‘rajjahānijīvitantarāyādīnaṃ pubbanimittaṃ etaṃ, mahārājā’’ti rājānaṃ suṭṭhutaraṃ ubbejetvā ‘‘tassa vūpasamanatthaṃ ettake ca ettake ca hatthiassarathādayo hiraññasuvaṇṇañca dakkhiṇaṃ datvā yañño yajitabbo’’ti yaññayajane samādapesi.

Tato paccekabuddhā anekāni pāṇasahassāni yaññatthāya sampiṇḍiyamānāni disvā ‘‘etasmiṃ kamme kate dubbodhaneyyo bhavissati, handa naṃ paṭikacceva gantvā pekkhāmā’’ti vaṃsakkaḷīragāthāyaṃ vuttanayena āgantvā piṇḍāya caramānā rājaṅgaṇe paṭipāṭiyā agamaṃsu. Rājā sīhapañjare ṭhito rājaṅgaṇaṃ olokayamāno te addakkhi, saha dassaneneva cassa sineho uppajji. Tato te pakkosāpetvā ākāsatale paññattāsane nisīdāpetvā sakkaccaṃ bhojetvā katabhattakicce ‘‘ke tumhe’’ti pucchi. ‘‘Mayaṃ, mahārāja, cātuddisā nāmā’’ti. ‘‘Bhante, cātuddisāti imassa ko attho’’ti? ‘‘Catūsu disāsu katthaci kutoci bhayaṃ vā cittutrāso vā amhākaṃ natthi, mahārājā’’ti. ‘‘Bhante, tumhākaṃ taṃ bhayaṃ kiṃ kāraṇā na hotī’’ti? ‘‘Mayaṃ, mahārāja, mettaṃ bhāvema, karuṇaṃ bhāvema, muditaṃ bhāvema, upekkhaṃ bhāvema. Tena no taṃ bhayaṃ na hotī’’ti vatvā uṭṭhāyāsanā attano vasanaṭṭhānaṃ agamaṃsu.

Tato rājā cintesi – ‘‘ime samaṇā ‘mettādibhāvanāya bhayaṃ na hotī’ti bhaṇanti, brāhmaṇā pana anekasahassapāṇavadhaṃ vaṇṇayanti, kesaṃ nu kho vacanaṃ sacca’’nti? Athassa etadahosi – ‘‘samaṇā suddhena asuddhaṃ dhovanti, brāhmaṇā pana asuddhena asuddhaṃ. Na sakkā kho pana asuddhena asuddhaṃ dhovituṃ, pabbajitānaṃ eva vacanaṃ sacca’’nti. So ‘‘sabbe sattā sukhitā hontū’’tiādinā nayena mettādayo cattāropi brahmavihāre bhāvetvā hitapharaṇena cittena amacce āṇāpesi – ‘‘sabbe pāṇe muñcatha, sītāni pānīyāni pivantu, haritāni tiṇāni khādantu, sīto ca vāto tesaṃ upavāyatū’’ti. Te tathā akaṃsu.

Tato rājā ‘‘kalyāṇamittānaṃ vacanena pāpakammato muttomhī’’ti tattheva nisinno vipassitvā paccekabodhiṃ sacchākāsi. Amaccehi ca bhojanavelāyaṃ ‘‘bhuñja, mahārāja, kālo’’ti vutte ‘‘nāhaṃ rājā’’ti purimanayeneva sabbaṃ vatvā imaṃ udānabyākaraṇagāthaṃ abhāsi.

Tattha **cātuddiso**ti catūsu disāsu yathāsukhavihārī, ‘‘ekaṃ disaṃ pharitvā viharatī’’tiādinā vā nayena brahmavihārabhāvanāya pharitā catasso disā assa santīti cātuddiso. Tāsu catūsu disāsu katthaci satte vā saṅkhāre vā bhayena na paṭihanatīti **appaṭigho. Santussamāno**ti dvādasavidhassa santosassa vasena santussako ca. **Itarītarenā**ti uccāvacena paccayena. **Parissayānaṃ sahitā achambhī**ti ettha parissayanti kāyacittāni, parihāpenti vā tesaṃ sampattiṃ, tāni vā paṭicca sayantīti parissayā, bāhirānaṃ sīhabyagghādīnaṃ abbhantarānañca kāmacchandādīnaṃ kāyacittupaddavānaṃ etaṃ adhivacanaṃ. Te parissaye adhivāsanakhantiyā ca vīriyādīhi dhammehi ca sahatīti parissayānaṃ sahitā. Thaddhabhāvakarabhayābhāvena achambhī. Kiṃ vuttaṃ hoti? Yathā te cattāro samaṇā, evaṃ itarītarena paccayena santussamāno ettha paṭipattipadaṭṭhāne santose ṭhito catūsu disāsu mettādibhāvanāya cātuddiso, sattasaṅkhāresu paṭihananabhayābhāvena appaṭigho ca hoti. So cātuddisattā vuttappakārānaṃ parissayānaṃ sahitā, appaṭighattā achambhī ca hotīti evaṃ paṭipattiguṇaṃ disvā yoniso paṭipajjitvā paccekabodhiṃ adhigatomhīti. Atha vā te samaṇā viya santussamāno itarītarena vuttanayena cātuddiso hotīti ñatvā evaṃ cātuddisabhāvaṃ patthayanto yoniso paṭipajjitvā adhigatomhi. Tasmā aññopi īdisaṃ ṭhānaṃ patthayanto cātuddisatāya parissayānaṃ sahitā appaṭighatāya ca achambhī hutvā eko care khaggavisāṇakappoti. Sesaṃ vuttanayamevāti.

Cātuddisagāthāvaṇṇanā niṭṭhitā.

99. **Dussaṅgahā**ti kā uppatti? Bārāṇasirañño kira aggamahesī kālamakāsi. Tato vītivattesu sokadivasesu ekadivasaṃ amaccā ‘‘rājūnaṃ nāma tesu tesu kiccesu aggamahesī avassaṃ icchitabbā, sādhu devo aññampi deviṃ ānetū’’ti yāciṃsu. Rājā ‘‘tena hi, bhaṇe, jānāthā’’ti āha. Te pariyesantā sāmantarajje rājā mato, tassa devī rajjaṃ anusāsati, sā ca gabbhinī ahosi, amaccā ‘‘ayaṃ rañño anurūpā’’ti ñatvā taṃ yāciṃsu. Sā ‘‘gabbhinī nāma manussānaṃ amanāpā hoti. Sace āgametha, yāva vijāyāmi, evaṃ sādhu. No ce, aññaṃ pariyesathā’’ti āha. Te raññopi etamatthaṃ ārocesuṃ. Rājā ‘‘gabbhinīpi hotu, ānethā’’ti āha. Te ānesuṃ. Rājā taṃ abhisiñcitvā sabbaṃ mahesiyā bhogaṃ adāsi, tassā parijanānañca nānāvidhehi paṇṇākārehi saṅgaṇhāti. Sā kālena puttaṃ vijāyi. Rājā taṃ attano puttaṃ viya sabbiriyāpathesu aṅke ca ure ca katvā viharati. Tadā deviyā parijanā cintesuṃ – ‘‘rājā ativiya saṅgaṇhāti, kumāre ativissāsaṃ karoti, handa, naṃ paribhindissāmā’’ti.

Tato kumāraṃ āhaṃsu – ‘‘tvaṃ, tāta, amhākaṃ rañño putto, na imassa rañño putto. Mā ettha vissāsaṃ āpajjī’’ti. Atha kumāro ‘‘ehi puttā’’ti raññā vuccamānopi hatthena ākaḍḍhiyamānopi pubbe viya rājānaṃ na allīyati. Rājā ‘‘kiṃ kāraṇa’’nti vīmaṃsanto taṃ pavattiṃ ñatvā ‘‘ete mayā saṅgahitāpi paṭikkūlavuttino evā’’ti nibbijjitvā rajjaṃ pahāya pabbajito. ‘‘Rājā pabbajito’’ti amaccaparijanāpi bahū pabbajiṃsu. Saparijano rājā pabbajitopi manussā paṇīte paccaye upanenti, rājā paṇīte paccaye yathāvuḍḍhaṃ dāpesi. Tattha ye sundaraṃ labhanti, te tussanti. Itare ujjhāyanti ‘‘mayaṃ pariveṇādīni sammajjantā sabbakiccāni karonti, lūkhabhattaṃ jiṇṇavatthañca labhāmā’’ti. So tampi ñatvā ‘‘ime yathāvuḍḍhaṃ dīyamānāpi ujjhāyanti, aho dussaṅgahā parisā’’ti pattacīvaramādāya ekova araññaṃ pavisitvā vipassanaṃ ārabhitvā paccekabodhiṃ sacchākāsi. Tattha āgatehi ca kammaṭṭhānaṃ pucchito imaṃ gāthamabhāsi. Sā atthato pākaṭā eva. Ayaṃ pana yojanā – dussaṅgahā pabbajitāpi eke, ye asantosābhibhūtā, tathāvidhā eva ca atho gahaṭṭhā gharamāvasantā. Etāhaṃ dussaṅgahabhāvaṃ jigucchanto vipassanaṃ ārabhitvā adhigatoti. Sesaṃ purimanayeneva veditabbanti.

Dussaṅgahagāthāvaṇṇanā niṭṭhitā.

100. **Oropayitvā**ti kā uppatti? Bārāṇasiyaṃ kira cātumāsikabrahmadatto nāma rājā gimhānaṃ paṭhame māse uyyānaṃ gato. Tattha ramaṇīye bhūmibhāge nīlaghanapattasañchannaṃ koviḷārarukkhaṃ disvā ‘‘koviḷāramūle mama sayanaṃ paññāpethā’’ti vatvā uyyāne kīḷitvā sāyanhasamayaṃ tattha seyyaṃ kappesi. Puna gimhānaṃ majjhime māse uyyānaṃ gato, tadā koviḷāro pupphito hoti, tadāpi tatheva akāsi. Punapi gimhānaṃ pacchime māse gato, tadā koviḷāro sañchinnapatto sukkharukkho viya hoti, tadāpi rājā adisvāva taṃ rukkhaṃ pubbaparicayena tattheva seyyaṃ āṇāpesi. Amaccā jānantāpi rañño āṇattiyā tattha sayanaṃ paññāpesuṃ. So uyyāne kīḷitvā sāyanhasamaye tattha seyyaṃ kappento taṃ rukkhaṃ disvā ‘‘are, ayaṃ pubbe sañchannapatto maṇimayo viya abhirūpadassano ahosi, tato maṇivaṇṇasākhantare ṭhapitapavāḷaṅkurasadisehi pupphehi sassirikadassano ahosi, muttajālasadisavālikākiṇṇo cassa heṭṭhābhūmibhāgo bandhanā pavuttapupphasañchanno rattakambalasanthato viya ahosi. So nāmajja sukkharukkho viya sākhāmattāvaseso ṭhito, aho jarāya upahato koviḷāro’’ti cintetvā ‘‘anupādiṇṇampi tāya jarāya haññati, kimaṅgaṃ pana upādiṇṇa’’nti aniccasaññaṃ paṭilabhi. Tadanusāreneva sabbasaṅkhāre dukkhato anattato ca vipassantova ‘‘aho vatāhampi sañchinnapatto koviḷāro viya apagatagihibyañjano bhaveyya’’nti patthayamāno anupubbena tasmiṃ sayanatale dakkhiṇena passena nipannoyeva vipassitvā paccekabodhiṃ sacchākāsi. Tato gamanakāle amaccehi ‘‘kālo, deva, gantu’’nti vutte ‘‘nāhaṃ rājā’’tiādīni vatvā purimanayeneva imaṃ gāthamabhāsi.

Tattha **oropayitvā**ti apanetvā. **Gihibyañjanānī**ti kesamassuodātavatthālaṅkāramālāgandhavilepanaputtadāradāsidāsādīni. Etāni gihibhāvaṃ byañjayanti, tasmā ‘‘gihibyañjanānī’’ti vuccanti. **Sañchinnapatto**ti patitapatto. **Chetvānā**ti maggañāṇena chinditvā. **Vīro**ti maggavīriyena samannāgato. **Gihibandhanānī**ti kāmabandhanāni. Kāmā hi gihīnaṃ bandhanāni. Ayaṃ tāva padattho. Ayaṃ pana adhippāyo – ‘‘aho vatāhampi oropayitvā gihibyañjanāni sañchinnapatto yathā koviḷāro bhaveyya’’nti evaṃ cintayamāno vipassanaṃ ārabhitvā adhigatoti. Sesaṃ purimanayeneva veditabbanti.

Koviḷāragāthāvaṇṇanā niṭṭhitā.

Paṭhamavaggo niṭṭhito.

101-2. **Sace labhethā**ti kā uppatti? Pubbe kira kassapassa bhagavato sāsane dve paccekabodhisattā pabbajitvā vīsati vassasahassāni gatapaccāgatavattaṃ pūretvā devaloke uppannā. Tato cavitvā tesaṃ jeṭṭhako bārāṇasirañño putto, kaniṭṭho purohitassa putto ahosi. Te ekadivasaṃyeva paṭisandhiṃ gahetvā ekadivasameva mātu kucchito nikkhamitvā sahapaṃsukīḷakā sahāyakā ahesuṃ. Purohitaputto paññavā ahosi. So rājaputtaṃ āha – ‘‘samma, tvaṃ tava pituno accayena rajjaṃ labhissasi, ahaṃ purohitaṭṭhānaṃ, susikkhitena ca rajjaṃ anusāsituṃ sakkā, ehi sippaṃ uggaṇhissāmā’’ti. Tato ubhopi yaññopacitā hutvā gāmanigamādīsu bhikkhaṃ caramānā paccantajanapadagāmaṃ gatā. Tañca gāmaṃ pañca paccekabuddhā bhikkhācāravelāya pavisiṃsu. Tattha manussā paccekabuddhe disvā ussāhajātā āsanāni paññāpetvā paṇītaṃ khādanīyaṃ vā bhojanīyaṃ vā upanāmetvā pūjenti. Tesaṃ etadahosi – ‘‘amhehi sadisā uccākulikā nāma natthi, api ca panime manussā yadi icchanti, amhākaṃ bhikkhaṃ denti, yadi nicchanti, na denti, imesaṃ pana pabbajitānaṃ evarūpaṃ sakkāraṃ karonti, addhā ete kiñci sippaṃ jānanti, handa, nesaṃ santike sippaṃ uggaṇhāmā’’ti. Te manussesu paṭikkantesu okāsaṃ labhitvā ‘‘yaṃ, bhante, tumhe sippaṃ jānātha, taṃ amhehi sikkhāpethā’’ti yāciṃsu. Paccekabuddhā ‘‘na sakkā apabbajitena sikkhitu’’nti āhaṃsu. Te pabbajjaṃ yācitvā pabbajiṃsu. Tato nesaṃ paccekabuddhā ‘‘evaṃ vo nivāsetabbaṃ, evaṃ pārupitabba’’ntiādinā nayena ābhisamācārikaṃ ācikkhitvā ‘‘imassa sippassa ekībhāvābhirati nipphatti, tasmā ekeneva nisīditabbaṃ, ekena caṅkamitabbaṃ, ekena ṭhātabbaṃ, ekena sayitabba’’nti pāṭiyekkaṃ paṇṇasālaṃ adaṃsu, tato te attano attano paṇṇasālaṃ pavisitvā nisīdiṃsu. Purohitaputto nisinnakālato pabhuti cittasamādhānaṃ laddhā jhānaṃ paṭilabhi. Rājaputto muhutteneva ukkaṇṭhito tassa santikaṃ āgato. So taṃ disvā ‘‘kiṃ, sammā’’ti pucchi. ‘‘Ukkaṇṭhitomhī’’ti āha. ‘‘Tena hi idha nisīdā’’ti. So tattha muhuttaṃ nisīditvā āha – ‘‘imassa kira, samma, sippassa ekībhāvābhirati nipphattī’’ti? Purohitaputto ‘‘evaṃ, samma, tena hi tvaṃ attano nisinnokāsaṃ eva gaccha, uggaṇhissāmi imassa sippassa nipphatti’’nti āha. So gantvā punapi muhuttakeneva ukkaṇṭhito purimanayeneva tikkhattuṃ āgato.

Tato naṃ purohitaputto tatheva uyyojetvā tasmiṃ gate cintesi – ‘‘ayaṃ attano ca kammaṃ hāpeti mama ca, idhābhikkhaṇaṃ āgacchatī’’ti. So paṇṇasālato nikkhamma araññaṃ paviṭṭho. Itaro attano paṇṇasālāyeva nisinno punapi muhuttakeneva ukkaṇṭhito tassa santikaṃ āgantvā ito cito ca maggantopi taṃ adisvā cintesi – ‘‘yo gahaṭṭhakāle paṇṇākāraṃ ādāya āgatopi maṃ daṭṭhuṃ na labhati, so dāni mayi āgate dassanampi adātukāmo apakkami. Aho are, citta, na lajjasi, yaṃ maṃ catukkhattuṃ idhānesi, na so dāni te vase vattissāmi, aññadatthu taṃyeva mama vase vattāpessāmī’’ti attano senāsanaṃ pavisitvā vipassanaṃ ārabhitvā paccekabodhiṃ sacchikatvā ākāsena nandamūlakapabbhāraṃ agamāsi. Itaropi araññaṃ pavisitvā vipassanaṃ ārabhitvā paccekabodhiṃ sacchikatvā tattheva agamāsi. Te ubhopi manosilātale nisīditvā pāṭiyekkaṃ pāṭiyekkaṃ imā udānagāthāyo abhāsiṃsu.

Tattha **nipaka**nti pakatinipakaṃ paṇḍitaṃ kasiṇaparikammādikusalaṃ. **Sādhuvihāri**nti appanāvihārena vā upacārena vā samannāgataṃ. **Dhīra**nti dhitisampannaṃ. Tattha nipakattena dhitisampadā vuttā. Idha pana dhitisampannamevāti attho. Dhiti nāma asithilaparakkamatā, ‘‘kāmaṃ taco ca nhāru cā’’ti (ma. ni. 2.184; a. ni. 2.5; mahāni. 196) evaṃ pavattavīriyassetaṃ adhivacanaṃ. Apica dhikkatapāpotipi dhīro. **Rājāva raṭṭhaṃ vijitaṃ pahāyā**ti yathā pakatirājā ‘‘vijitaṃ raṭṭhaṃ anatthāvaha’’nti ñatvā rajjaṃ pahāya eko carati, evaṃ bālasahāyaṃ pahāya eko care. Atha vā **rājāva raṭṭha**nti yathā sutasomo rājā raṭṭhaṃ vijitaṃ pahāya eko cari, yathā ca mahājanako rājā, evaṃ eko carīti ayampi tassa attho. Sesaṃ vuttānusārena sakkā jānitunti na vitthāritanti.

Sahāyagāthāvaṇṇanā niṭṭhitā.

103. **Addhā pasaṃsāmā**ti imissā gāthāya yāva ākāsatale paññattāsane paccekabuddhānaṃ nisajjā, tāva cātuddisagāthāya uppattisadisā eva uppatti. Ayaṃ pana viseso – yathā so rājā rattiyā tikkhattuṃ ubbijji, na tathā ayaṃ, nevassa yañño paccupaṭṭhito ahosi. So ākāsatale paññattesu āsanesu paccekabuddhe nisīdāpetvā ‘‘ke tumhe’’ti pucchi. ‘‘Mayaṃ, mahārāja, anavajjabhojino nāmā’’ti. ‘‘Bhante, anavajjabhojinoti imassa ko attho’’ti? ‘‘Sundaraṃ vā asundaraṃ vā laddhā nibbikārā bhuñjāma, mahārājā’’ti. Taṃ sutvā rañño etadahosi – ‘‘yaṃnūnāhaṃ ime upaparikkheyyaṃ ‘edisā vā no vā’’’ti? Taṃ divasaṃ kaṇājakena bilaṅgadutiyena parivisi. Taṃ paccekabuddhā amataṃ viya nibbikārā bhuñjiṃsu. Rājā ‘‘ime paṭiññātattā ekadivasaṃ nibbikārā honti, puna sve jānissāmī’’ti svātanāya nimantesi. Dutiyadivasepi tathevākāsi. Tepi tatheva paribhuñjiṃsu. Atha rājā ‘‘sundaraṃ datvā vīmaṃsissāmī’’ti punapi nimantetvā dve divase mahāsakkāraṃ katvā paṇītena ativicitrena khādanīyena bhojanīyena parivisi. Tepi tatheva nibbikārā paribhuñjitvā rañño maṅgalaṃ vatvā pakkamiṃsu. Rājā acirapakkantesu tesu ‘‘anavajjabhojino ete, aho vatāhampi anavajjabhojī bhaveyya’’nti cintetvā mahārajjaṃ pahāya pabbajjaṃ samādāya vipassanaṃ ārabhitvā paccekabuddho hutvā mañjūsakarukkhamūle paccekabuddhānaṃ majjhe attano ārammaṇaṃ vibhāvento imaṃ gāthamabhāsi. Sā padatthato uttānameva. Kevalaṃ pana **sahāyasampada**nti ettha asekhehi sīlādikkhandhehi sampannā sahāyā eva sahāyasampadāti veditabbā.

Ayaṃ panettha yojanā – yā ayaṃ vuttā sahāyasampadā, taṃ sahāyasampadaṃ **addhā pasaṃsāma,** ekaṃseneva thomemāti vuttaṃ hoti. Kathaṃ? **Seṭṭhā samā sevitabbā sahāyā**ti. Kasmā? Attano sīlādīhi seṭṭhe sevamānassa sīlādayo dhammā anuppannā uppajjanti, uppannā ca vuddhiṃ virūḷhiṃ vepullaṃ pāpuṇanti. Same sevamānassa aññamaññaṃ sādhāraṇena kukkuccassa vinodanena ca laddhā na parihāyanti. Ete pana sahāyake seṭṭhe ca same ca aladdhā kuhanādimicchājīvaṃ pahāya dhammena samena uppannaṃ bhojanaṃ bhuñjanto tattha ca paṭighānunayaṃ anuppādento anavajjabhojī hutvā atthakāmo kulaputto eko care khaggavisāṇakappo. Ahampi evaṃ caranto imaṃ sampattiṃ adhigatomhīti.

Addhāpasaṃsāgāthāvaṇṇanā niṭṭhitā.

104. **Disvā suvaṇṇassā**ti kā uppatti? Aññataro kira bārāṇasiyaṃ rājā gimhasamaye divāseyyaṃ upagato ahosi, santike cassa vaṇṇadāsī gosītacandanaṃ pisati. Tassā ekabāhāya ekaṃ suvaṇṇavalayaṃ, ekabāhāya dve. Tāni saṅghaṭṭenti, itaraṃ na saṅghaṭṭati. Rājā taṃ disvā ‘‘evameva gaṇavāse saṅghaṭṭanā, ekavāse asaṅghaṭṭanā’’ti cintetvā punappunaṃ dāsiṃ olokesi. Tena ca samayena sabbālaṅkāravibhūsitā devī taṃ bījayantī ṭhitā hoti. Sā ‘‘vaṇṇadāsiyā paṭibaddhacitto maññe rājā’’ti cintetvā taṃ dāsiṃ uṭṭhāpetvā sayameva pisitumāraddhā. Athassā ca ubhosu bāhāsu aneke suvaṇṇavalayā, te saṅghaṭṭayantā mahāsaddaṃ janayiṃsu. Rājā atisuṭṭhutaraṃ nibbindo dakkhiṇapassena nipannoyeva vipassanaṃ ārabhitvā paccekabodhiṃ sacchākāsi. Taṃ anuttarasukhena sukhitaṃ nipannaṃ candanahatthā devī upasaṅkamitvā ‘‘ālimpāmi, mahārājā’’ti āha. So ‘‘apehi, mā ālimpāhī’’ti āha. Sā ‘‘kissa, mahārājā’’ti? So ‘‘nāhaṃ, rājā’’ti. Evametesaṃ kathāsallāpaṃ sutvā amaccā upasaṅkamiṃsu, tehipi mahārājavādena ālapito ‘‘nāhaṃ, bhaṇe, rājā’’ti āha. Sesaṃ paṭhamagāthāya vuttasadisameva.

Ayaṃ pana gāthāvaṇṇanā – tattha **disvā**ti oloketvā. **Suvaṇṇassā**ti kañcanassa. ‘‘Valayānī’’ti pāṭhaseso. Sāvasesapadattho hi ayaṃ attho. **Pabhassarānī**ti pabhāsanasīlāni, jutimantānīti vuttaṃ hoti. Sesaṃ uttānapadatthameva. Ayaṃ pana yojanā – disvā bhujasmiṃ suvaṇṇassa valayāni ‘‘gaṇavāse sati saṅghaṭṭanā, ekavāse asaṅghaṭṭanā’’ti evaṃ cintetvā vipassanaṃ ārabhitvā adhigatomhīti. Sesaṃ suviññeyyamevāti.

Suvaṇṇavalayagāthāvaṇṇanā niṭṭhitā.

105. **Evaṃ dutiyenā**ti kā uppatti? Aññataro kira bārāṇasirājā daharova pabbajitukāmo amacce āṇāpesi – ‘‘deviṃ gahetvā rajjaṃ pariharatha, ahaṃ pabbajissāmī’’ti. Amaccā – ‘‘mahārāja, arājakaṃ rajjaṃ amhehi na sakkā rakkhituṃ sāmantarājāno āgamma vilumpissanti, yāva ekopi putto uppajjati, tāva āgamehī’’ti saññāpesuṃ. Muducitto rājā adhivāsesi. Atha devī gabbhaṃ gaṇhi. Rājā puna te āṇāpesi – ‘‘devī gabbhinī, puttaṃ jātaṃ rajje abhisiñcitvā rajjaṃ pariharatha, ahaṃ pabbajissāmī’’ti. Amaccā ‘‘dujjānaṃ, mahārāja, etaṃ, yaṃ devī puttaṃ vā vijāyissati, dhītaraṃ vāti, tāva vijāyanakālaṃ āgamehī’’ti punapi rājānaṃ saññāpesuṃ. Atha sā puttaṃ vijāyi. Tadāpi rājā tatheva amacce āṇāpesi. Amaccā punapi rājānaṃ – ‘‘āgamehi, mahārāja, yāva paṭibalo hotī’’ti bahūhi kāraṇehi saññāpesuṃ. Tato kumāre paṭibale jāte amacce sannipātāpetvā ‘‘paṭibalo dāni ayaṃ, taṃ rajje abhisiñcitvā paṭipajjathā’’ti amaccānaṃ okāsaṃ adatvā antarāpaṇato kāsāyavatthādayo sabbaparikkhāre āharāpetvā antepure eva pabbajitvā mahājanako viya nikkhamitvā gato. Sabbaparijano nānappakāraṃ paridevamāno rājānaṃ anubandhi. So rājā yāva attano rajjasīmā, tāva gantvā kattaradaṇḍena lekhaṃ ākaḍḍhitvā – ‘‘ayaṃ lekhā nātikkamitabbā’’ti āha. Mahājano lekhāya sīsaṃ katvā bhūmiyaṃ nipanno paridevamāno ‘‘tuyhaṃ dāni, tāta, rañño āṇā, kiṃ karissatī’’ti kumāraṃ lekhaṃ atikkamāpesi. Kumāro ‘‘tāta, tātā’’ti dhāvitvā rājānaṃ sampāpuṇi. Rājā kumāraṃ disvā ‘‘etaṃ mahājanaṃ pariharanto rajjaṃ kāresiṃ, kiṃ dāni ekaṃ dārakaṃ pariharituṃ na sakkhissa’’nti kumāraṃ gahetvā araññaṃ paviṭṭho, tattha pubbapaccekabuddhehi vasitapaṇṇasālaṃ disvā vāsaṃ kappesi saddhiṃ puttena.

Tato kumāro varasayanādīsu kataparicayo tiṇasanthārake vā rajjumañcake vā sayamāno rodati. Sītavātādīhi phuṭṭho samāno – ‘‘sītaṃ tāta uṇhaṃ tāta makasā tāta ḍaṃsanti. Chātomhi tāta, pipāsitomhi tātā’’ti vadati. Rājā taṃ saññāpentoyeva rattiṃ vītināmesi. Divāpissa piṇḍāya caritvā bhattaṃ upanāmesi, kumāro missakabhattaṃ kaṅguvarakamuggādibahulaṃ acchādentampi taṃ jighacchāvasena bhuñjamāno katipāhaccayena uṇhe ṭhapitapadumaṃ viya milāyi. Rājā pana paṭisaṅkhānabalena nibbikāro bhuñjati. Tato so kumāraṃ saññāpento āha – ‘‘nagare, tāta, paṇītāhāro labbhati, tattha gacchāmā’’ti. Kumāro ‘‘āma, tātā’’ti. Tato naṃ purakkhatvā āgatamaggeneva nivatti. Kumāramātāpi devī ‘‘na dāni rājā kumāraṃ gaṇhitvā araññe ciraṃ vasissati, katipāheneva nivattissatī’’ti cintetvā raññā kattaradaṇḍena likhitaṭṭhāneyeva vatiṃ kārāpetvā vāsaṃ kappesi. Rājā tassā vatiyā avidūre ṭhatvā ‘‘ettha te, tāta, mātā nisinnā, gacchāhī’’ti pesesi. Yāva so taṃ ṭhānaṃ pāpuṇāti, tāva udikkhanto aṭṭhāsi – ‘‘mā heva naṃ koci viheṭheyyā’’ti. Kumāro mātu santikaṃ dhāvanto agamāsi.

Ārakkhapurisā kumāraṃ āgacchantaṃ disvā deviyā ārocesi. Devī vīsatināṭakitthisahassaparivutā paccuggantvā paṭiggahesi. Rañño ca pavattiṃ pucchi. ‘‘Pacchato āgacchatī’’ti sutvā manusse pesesi. Rājāpi tāvadeva sakavasanaṭṭhānaṃ agamāsi. Manussā rājānaṃ adisvā nivattiṃsu. Tato devī nirāsāva hutvā puttaṃ gahetvā nagaraṃ gantvā rajje abhisiñci. Rājāpi attano vasanaṭṭhāne nisinno vipassitvā paccekabodhiṃ patvā mañjūsakarukkhamūle paccekabuddhānaṃ majjhe imaṃ udānagāthaṃ abhāsi. Sā atthato uttānā eva.

Ayaṃ panetthādhippāyo – yvāyaṃ ekena dutiyena kumārena sītuṇhādīhi nivedentena sahavāsena taṃ saññāpentassa mama **vācābhilāpo** tasmiṃ sinehavasena **abhisajjanā vā** jātā. Sacāhaṃ imaṃ na pariccajāmi, tato āyatimpi tatheva hessati, yathā idāni, **evaṃ dutiyena saha mamassa vācābhilāpo**

abhisajjanā vā. ‘‘Ubhayampetaṃ antarāyakaraṃ visesādhigamassā’’ti **etaṃ bhayaṃ āyatiṃ pekkhamāno** taṃ chaḍḍetvā yoniso paṭipajjitvā paccekabodhimadhigatomhīti. Sesaṃ vuttanayamevāti.

Āyatibhayagāthāvaṇṇanā niṭṭhitā.

106. **Kāmā hi citrā**ti kā uppatti? Bārāṇasiyaṃ kira seṭṭhiputto daharova seṭṭhiṭṭhānaṃ labhi. Tassa tiṇṇaṃ utūnaṃ anucchavikā tayo pāsādā ahesuṃ. So sabbasampattīhi devakumāro viya paricāreti. Atha so daharova samāno ‘‘pabbajissāmī’’ti mātāpitaro āpucchi, te naṃ nivārenti. So tatheva nibandhati. Punapi naṃ mātāpitaro ‘‘tvaṃ, tāta, sukhumālo, dukkarā pabbajjā, khuradhārāya upari caṅkamanasadisā’’ti nānappakārehi nivārenti. So tatheva nibandhati. Te cintesuṃ – ‘‘sacāyaṃ pabbajati, amhākaṃ domanassaṃ hoti. Sace naṃ nivārema, etassa domanassaṃ hoti. Apica amhākaṃ domanassaṃ hotu, mā ca etassā’’ti anujāniṃsu. Tato so sabbaṃ parijanaṃ paridevamānaṃ anādiyitvā isipatanaṃ gantvā paccekabuddhānaṃ santike pabbaji. Tassa uḷārasenāsanaṃ na pāpuṇāti, mañcake taṭṭikaṃ attharitvā sayi. So varasayane kataparicayo sabbarattiṃ atidukkhito ahosi. Pabhāte sarīraparikammaṃ katvā pattacīvaramādāya paccekabuddhehi saddhiṃ piṇḍāya pāvisi. Tattha vuḍḍhā aggāsanañca aggapiṇḍañca labhanti, navakā yaṃkiñcideva āsanalūkhaṃ bhojanañca. So tena lūkhabhojanenāpi atidukkhito ahosi. So katipāhaṃyeva kiso dubbaṇṇo hutvā nibbijji, yathā taṃ aparipakkagate samaṇadhamme. Tato mātāpitūnaṃ dūtaṃ pesetvā uppabbaji. So katipāhaṃyeva balaṃ gahetvā punapi pabbajitukāmo ahosi, tato dutiyampi pabbajitvā punapi uppabbaji. Tatiyavāre pana pabbajitvā sammā paṭipanno vipassitvā paccekabodhiṃ sacchikatvā imaṃ udānagāthaṃ vatvā puna paccekabuddhānaṃ majjhe imameva byākaraṇagāthampi abhāsi.

Tattha **kāmā**ti dve kāmā vatthukāmo ca kilesakāmo ca. Tattha vatthukāmo nāma piyarūpādiārammaṇadhammo, kilesakāmo nāma sabbo rāgappabhedo. Idha pana vatthukāmo adhippeto. Rūpādianekappakāravasena **citrā**. Lokassādavasena **madhurā**. Bālaputhujjanānaṃ manaṃ ramāpentīti **manoramā. Virūparūpenā**ti vividhena rūpena, anekavidhena sabhāvenāti vuttaṃ hoti. Te hi rūpādivasena citrā, rūpādīsupi nīlādivasena vividharūpā. Evaṃ tena tena virūparūpena tathā tathā assādaṃ dassetvā **mathenti cittaṃ,** pabbajjāya abhiramituṃ na dentīti. Sesamettha pākaṭameva. Nigamanampi dvīhi tīhi vā padehi yojetvā purimagāthāsu vuttanayeneva veditabbanti.

Kāmagāthāvaṇṇanā niṭṭhitā.

107. **Ītī cā**ti kā uppatti? Bārāṇasiyaṃ kira rañño gaṇḍo udapādi, bāḷhā vedanā vaḍḍhanti. Vejjā ‘‘satthakammena vinā phāsu na hotī’’ti bhaṇanti. Rājā tesaṃ abhayaṃ datvā satthakammaṃ kārāpesi. Te taṃ phāletvā pubbalohitaṃ nīharitvā nivedanaṃ katvā vaṇaṃ pilotikena bandhiṃsu. Lūkhamaṃsāhāresu ca naṃ sammā ovadiṃsu. Rājā lūkhabhojanena kisasarīro ahosi, gaṇḍo cassa milāyi. So phāsukasaññī hutvā siniddhāhāraṃ bhuñji, tena sañjātabalo visayeyeva paṭisevi, tassa gaṇḍo purimasabhāvameva sampāpuṇi. Evaṃ yāva tikkhattuṃ satthakammaṃ kārāpetvā vejjehi parivajjito nibbinditvā mahārajjaṃ pahāya pabbajitvā araññaṃ pavisitvā vipassanaṃ ārabhitvā sattahi vassehi paccekabodhiṃ sacchikatvā imaṃ udānagāthaṃ bhāsitvā nandamūlakapabbhāraṃ agamāsi.

Tattha etītī **īti,** āgantukānaṃ akusalabhāgīnaṃ byasanahetūnaṃ etaṃ adhivacanaṃ. Tasmā kāmaguṇāpi ete anekabyasanāvahaṭṭhena anatthānaṃ sannipātaṭṭhena ca īti. Gaṇḍopi asuciṃ paggharati, uddhumātaparipakkaparibhinno hoti. Tasmā ete kilesāsucipaggharaṇato uppādajarābhaṅgehi uddhumātaparipakkaparibhinnabhāvato ca **gaṇḍo**. Upaddavatīti **upaddavo,** anatthaṃ janento abhibhavati ajjhottharatīti attho, rāgagaṇḍādīnametamadhivacanaṃ. Tasmā kāmaguṇāpete aviditanibbānatthāvahahetutāya sabbupaddavakammaparivatthutāya ca upaddavo. Yasmā panete kilesāturabhāvaṃ janentā sīlasaṅkhātaṃ ārogyaṃ loluppaṃ vā uppādentā pākatikameva ārogyaṃ vilumpanti, tasmā iminā ārogyavilumpanaṭṭhena **rogo**. Abbhantaramanupaviṭṭhaṭṭhena pana antotudanaṭṭhena ca dunnīharaṇīyaṭṭhena ca **sallaṃ**. Diṭṭhadhammikasamparāyikabhayāvahanato **bhayaṃ**. Me etanti **metaṃ**. Sesamettha pākaṭameva. Nigamanampi vuttanayeneva veditabbanti.

Ītigāthāvaṇṇanā niṭṭhitā.

108. **Sītañcā**ti kā uppatti? Bārāṇasiyaṃ kira sītālukabrahmadatto nāma rājā ahosi. So pabbajitvā araññe tiṇakuṭikāya viharati. Tasmiñca padese sīte sītaṃ, uṇhe daṇhameva hoti abbhokāsattā padesassa. Gocaragāme bhikkhā yāvadatthaṃ na labbhati, pānīyampi dullabhaṃ, vātātapaḍaṃsasarīsapāpi bādhenti. Tassa etadahosi – ‘‘ito aḍḍhayojanamatte sampanno padeso, tattha sabbepi ete parissayā natthi, yaṃnūnāhaṃ tattha gaccheyyaṃ, phāsukaṃ viharantena sakkā sukhamadhigantu’’nti? Tassa puna ahosi – ‘‘pabbajitā nāma na paccayagiddhā honti, evarūpañca cittaṃ attano vase vattāpenti, na cittassa vase vattanti, nāhaṃ gamissāmī’’ti evaṃ paccavekkhitvā na agamāsi. Evaṃ yāvatatiyakaṃ uppannacittaṃ paccavekkhitvā nivattesi. Tato tattheva satta vassāni vasitvā sammā paṭipajjamāno paccekabodhiṃ sacchikatvā imaṃ udānagāthaṃ bhāsitvā nandamūlakapabbhāraṃ agamāsi.

Tattha **sītañcā**ti sītaṃ duvidhaṃ abbhantaradhātukkhobhapaccayañca bāhiradhātukkhobhapaccayañca, tathā uṇhampi. **Ḍaṃsā**ti piṅgalamakkhikā. **Sarīsapā**ti ye keci dīghajātikā sarantā gacchanti. Sesaṃ pākaṭameva. Nigamanampi vuttanayeneva veditabbanti.

Sītālukagāthāvaṇṇanā niṭṭhitā.

109. **Nāgovā**ti kā uppatti? Bārāṇasiyaṃ kira aññataro rājā vīsati vassāni rajjaṃ kāretvā kālaṅkato niraye vīsati vassāni eva paccitvā, himavantappadese hatthiyoniyaṃ uppajjitvā sañjātakkhandho padumavaṇṇasakalasarīro uḷāro yūthapati mahānāgo ahosi. Tassa obhaggobhaggasākhābhaṅgāni hatthichāpāva khādanti, ogāhepi naṃ hatthiniyo kaddamena vilimpiṃsu, sabbaṃ pālileyyakanāgasseva ahosi. So yūthā nibbijjitvā pakkāmi. Tato naṃ padānusārena yūthā anubandhanti, evaṃ yāvatatiyaṃ pakkantampi anubandhiṃsuyeva. Tato cintesi ‘‘idāni mayhaṃ nattako bārāṇasiyaṃ rajjaṃ kāreti, yaṃnūnāhaṃ attano purimajātiyā uyyānaṃ gaccheyyaṃ. Tatra so maṃ rakkhissatī’’ti. Tato rattiyaṃ niddupagate yūthe yūthaṃ pahāya tameva uyyānaṃ pāvisi. Uyyānapālo disvā rañño ārocesi. Rājā ‘‘hatthiṃ gahessāmī’’ti senāya parivāresi. Hatthī rājānameva abhimukho gacchati. Rājā ‘‘maṃ abhimukho etī’’ti khurappaṃ sannayhitvā aṭṭhāsi. Tato hatthī ‘‘vijjheyyāpi maṃ eso’’ti mānusikāya vācāya ‘‘brahmadatta, mā maṃ vijjha, ahaṃ te ayyako’’ti āha. Rājā ‘‘kiṃ bhaṇasī’’ti sabbaṃ pucchi. Hatthīpi rajje ca narake ca hatthiyoniyañca pavattiṃ sabbaṃ ārocesi. Rājā ‘‘sundaraṃ mā bhāyi, mā kañci bhiṃsāpehī’’ti hatthino vaṭṭañca ārakkhake ca hatthibhaṇḍe ca upaṭṭhāpesi.

Athekadivasaṃ rājā hatthikkhandhavaragato ‘‘ayaṃ vīsati vassāni rajjaṃ kāretvā niraye paccitvā pakkāvasesena tiracchānayoniyaṃ uppanno, tatthāpi gaṇasaṃvāsasaṅghaṭṭanaṃ asahanto idhāgatosi, aho dukkhova gaṇasaṃvāso, ekībhāvo eva pana sukho’’ti cintetvā tattheva vipassanaṃ ārabhitvā paccekabodhiṃ sacchākāsi. Taṃ lokuttarasukhena sukhitaṃ amaccā upasaṅkamitvā paṇipātaṃ katvā ‘‘yānakālo, mahārājā’’ti āhaṃsu. Tato ‘‘nāhaṃ, rājā’’ti vatvā purimanayeneva imaṃ gāthamabhāsi. Sā padatthato pākaṭā eva.

Ayaṃ panettha adhippāyayojanā – sā ca kho yuttivaseneva, na anussavavasena. Yathā ayaṃ hatthī ariyakantesu sīlesu dantattā adantabhūmiṃ nāgacchatīti vā, sarīramahantatāya vā **nāgo,** evaṃ kudāssu nāmāhampi ariyakantesu sīlesu dantattā adantabhūmiṃ nāgamanena, āgumakaraṇena, puna itthattaṃ anāgamanena ca guṇasarīramahantatāya vā nāgo bhaveyyaṃ. Yathā cesa **yūthāni vivajjayitvā** ekacariyasukhena **yathābhirantaṃ viharaṃ araññe eko care khaggavisāṇakappo,** kudāssu nāmāhampi evaṃ gaṇaṃ vivajjetvā ekavihārasukhena yathābhirantaṃ viharaṃ araññe attano yathā yathā sukhaṃ, tathā tathā yattakaṃ vā icchāmi, tattakaṃ araññe nivāsaṃ eko care khaggavisāṇakappo eko careyyanti attho. Yathā cesa susaṇṭhitakkhandhamahantatāya **sañjātakkhandho,** kudāssu nāmāhampi evaṃ asekhasīlakkhandhamahantatāya sañjātakkhandho bhaveyyaṃ. Yathā cesa padumasadisagattatāya vā, padumakule uppannatāya vā **padumī,** kudāssu nāmāhampi evaṃ padumasadisaujukatāya vā, ariyajātipadume uppannatāya vā padumī bhaveyyaṃ. Yathā cesa thāmabalādīhi **uḷāro,** kudāssu nāmāhampi evaṃ parisuddhakāyasamācāratādīhi sīlasamādhinibbedhikapaññādīhi vā uḷāro bhaveyyanti. Evaṃ cintento vipassanaṃ ārabhitvā paccekabodhiṃ adhigatomhīti.

Nāgagāthāvaṇṇanā niṭṭhitā.

110. **Aṭṭhānata**nti kā uppatti? Bārāṇasiraññño kira putto daharo eva samāno pabbajitukāmo mātāpitaro yāci. Mātāpitaro naṃ nivārenti. So nivāriyamānopi nibandhatiyeva ‘‘pabbajissāmī’’ti. Tato pubbe vuttaseṭṭhiputtaṃ viya sabbaṃ vatvā anujāniṃsu. ‘‘Pabbajitvā ca uyyāneyeva vasitabba’’nti paṭijānāpesuṃ, so tathā akāsi. Tassa mātā pātova vīsatisahassanāṭakitthiparivutā uyyānaṃ gantvā puttaṃ yāguṃ pāyetvā antarā khajjakādīni ca khādāpetvā yāva majjhanhikasamayā tena saddhiṃ samullapitvā nagaraṃ pavisati. Pitāpi majjhanhike āgantvā taṃ bhojetvā attanāpi bhuñjitvā divasaṃ tena saddhiṃ samullapitvā sāyanhasamayaṃ paṭijagganakapurise ṭhapetvā nagaraṃ pavisati. So evaṃ rattindivaṃ avivitto viharati.

Tena kho pana samayena ādiccabandhu nāma paccekabuddho nandamūlakapabbhāre viharati. So āvajjento taṃ addasa – ‘‘ayaṃ kumāro pabbajituṃ asakkhi, jaṭaṃ chindituṃ na sakkotī’’ti. Tato paraṃ āvajji – ‘‘attano dhammatāya nibbijjissati nu kho, no’’ti. Atha ‘‘dhammatāya nibbindanto aticiraṃ bhavissatī’’ti ñatvā ‘‘tassa ārammaṇaṃ dassessāmī’’ti purimanayeneva manosilātalato āgantvā uyyāne aṭṭhāsi. Rājaparisā disvā ‘‘paccekabuddho āgato, mahārājā’’ti ārocesi. Rājā ‘‘idāni me putto paccekabuddhena saddhiṃ anukkaṇṭhito vasissatī’’ti pamuditamano hutvā paccekabuddhaṃ sakkaccaṃ upaṭṭhahitvā tattheva vāsaṃ yācitvā paṇṇasālādivāvihāracaṅkamādisabbaṃ kāretvā vāsesi. So tattha vasanto ekadivasaṃ okāsaṃ labhitvā kumāraṃ pucchi – ‘‘kosi tva’’nti? ‘‘Ahaṃ pabbajito’’ti. ‘‘Pabbajitā nāma na īdisā hontī’’ti. Atha ‘‘bhante, kīdisā honti, kiṃ mayhaṃ ananucchavika’’nti vutte ‘‘tvaṃ attano ananucchavikaṃ na pekkhasi, nanu te mātā vīsatisahassitthīti saddhiṃ pubbaṇhasamaye āgacchantī uyyānaṃ avivittaṃ karoti, pitā cassa mahatā balakāyena sāyanhasamaye jagganakaparisā sakalaṃ rattiṃ, pabbajitā nāma tava sadisā na honti, īdisā pana hontī’’ti tattha ṭhitasseva iddhiyā himavante aññataraṃ vihāraṃ dassesi. So tattha paccekabuddhe ālambanaphalakaṃ nissāya ṭhite ca caṅkamante ca rajanakakammasūcikammādīni karonte ca disvā āha – ‘‘tumhe idha nāgacchatha, pabbajjā ca tumhehi anuññātā’’ti? ‘‘Āma, pabbajjā anuññātā, pabbajitakālato paṭṭhāya samaṇā nāma attano nissaraṇaṃ kātuṃ, padesañca icchitaṃ patthitaṃ gantuṃ labhanti, ettakaṃva vaṭṭatī’’ti vatvā ākāse ṭhatvā **aṭṭhāna taṃ saṅgaṇikāratassa, yaṃ phassaye sāmayikaṃ vimutti**nti imaṃ upaḍḍhugāthaṃ vatvā dissamānoyeva ākāsena nandamūlakapabbhāraṃ agamāsi. Evaṃ gate paccekabuddhe so attano paṇṇasālaṃ pavisitvā nipajji. Ārakkhapurisopi ‘‘sayito kumāro, idāni kuhiṃ gamissatī’’ti pamatto niddaṃ okkami. So tassa pamattabhāvaṃ ñatvā pattacīvaramādāya araññaṃ pāvisi. Tatra ca ṭhito vipassanaṃ ārabhitvā paccekabodhiṃ sacchikatvā paccekabuddhaṭṭhānaṃ gato. Tatra ca ‘‘kathamadhigata’’nti pucchito ādiccabandhunā vuttaṃ upaḍḍhagāthaṃ paripuṇṇaṃ katvā abhāsi.

Tassattho – **aṭṭhāna ta**nti aṭṭhānaṃ taṃ, akāraṇaṃ tanti vuttaṃ hoti. Anunāsikalopo kato ‘‘ariyasaccāna dassana’’ntiādīsu (khu. pā. 5.11; su. ni. 270) viya. **Saṅgaṇikāratassā**ti gaṇābhiratassa. **Ya**nti kāraṇavacanametaṃ ‘‘yaṃ hirīyati hirīyitabbenā’’tiādīsu (dha. sa. 30) viya. **Phassaye**ti adhigacche. **Sāmayikaṃ vimutti**nti lokiyasamāpattiṃ. Sā hi appitappitasamaye eva paccatthikehi vimuccanato ‘‘sāmayikā vimuttī’’ti vuccati. Taṃ sāmayikaṃ vimuttiṃ. Aṭṭhānaṃ taṃ, na taṃ kāraṇaṃ vijjati saṅgaṇikāratassa, yena kāraṇena vimuttiṃ phassaye iti etaṃ ādiccabandhussa paccekabuddhassa vaco nisamma saṅgaṇikāratiṃ pahāya yoniso paṭipajjanto adhigatomhīti āha. Sesaṃ vuttanayamevāti.

Aṭṭhānagāthāvaṇṇanā niṭṭhitā.

Dutiyavaggo niṭṭhito.

111. **Diṭṭhīvisūkānī**ti kā uppatti? Aññataro kira bārāṇasirājā rahogato cintesi – ‘‘yathā sītādīnaṃ paṭighātakāni uṇhādīni atthi, atthi nu kho evaṃ vaṭṭapaṭighātakaṃ vivaṭṭaṃ, no’’ti? So amacce pucchi – ‘‘vivaṭṭaṃ jānāthā’’ti? Te ‘‘jānāma, mahārājā’’ti āhaṃsu. Rājā ‘‘kiṃ ta’’nti? Tato ‘‘antavā loko’’tiādinā nayena sassatucchedaṃ kathesuṃ. Rājā ‘‘ime na jānanti, sabbepime diṭṭhigatikā’’ti sayameva tesaṃ vilomatañca ayuttatañca disvā ‘‘vaṭṭapaṭighātakaṃ vivaṭṭaṃ atthi, taṃ gavesitabba’’nti cintetvā rajjaṃ pahāya pabbajitvā vipassanto paccekabodhiṃ sacchākāsi. Imañca udānagāthaṃ abhāsi paccekabuddhānaṃ majjhe byākaraṇagāthañca.

Tassattho – **diṭṭhīvisūkānī**ti dvāsaṭṭhidiṭṭhigatāni. Tāni hi maggasammādiṭṭhiyā visūkaṭṭhena vijjhanaṭṭhena vilomaṭṭhena ca visūkāni, evaṃ diṭṭhiyā visūkāni, diṭṭhi eva vā visūkāni diṭṭhivisūkāni.

Upātivattoti dassanamaggena atikkanto. **Patto niyāma**nti avinipātadhammatāya sambodhiparāyaṇatāya ca niyatabhāvaṃ adhigato, sammattaniyāmasaṅkhātaṃ vā paṭhamamagganti. Ettāvatā paṭhamamaggakiccanipphatti ca tassa paṭilābho ca vutto. Idāni **paṭiladdhamaggo**ti iminā sesamaggapaṭilābhaṃ dasseti. **Uppannañāṇomhī**ti uppannapaccekabodhiñāṇo amhi. Etena phalaṃ dasseti. **Anaññaneyyo**ti aññehi idaṃ saccanti na netabbo. Etena sayambhutaṃ dasseti, patte vā paccekabodhiñāṇe aññaneyyatāya abhāvā sayaṃvasitaṃ. Samathavipassanāya vā **diṭṭhivisūkāni upātivatto,** ādimaggena **niyāmaṃ patto,** sesehi **paṭiladdhamaggo, phalañāṇena uppannañāṇo,** taṃ sabbaṃ attanāva adhigatoti **anaññaneyyo**ti. Sesaṃ vuttanayeneva veditabbanti.

Diṭṭhīvisūkagāthāvaṇṇanā niṭṭhitā.

112. **Nillolupo**ti kā uppatti? Bārāṇasirañño kira sūdo antarabhattaṃ pacitvā upanāmesi manuññadassanaṃ sādurasaṃ ‘‘appeva nāma me rājā dhanamanuppādeyyā’’ti. Taṃ rañño gandheneva bhottukamyataṃ janesi, mukhe kheḷaṃ uppādeti. Paṭhamakabaḷe pana mukhe pakkhittamatte sattarasaharaṇisahassāni amateneva phusitāni ahesuṃ. Sūdo ‘‘idāni me dassati, idāni me dassatī’’ti cintesi. Rājāpi ‘‘sakkārāraho sūdo’’ti cintesi, ‘‘rasaṃ sāyitvā pana sakkarontaṃ maṃ pāpako kittisaddo abbhuggaccheyya ‘lolo ayaṃ rājā rasagaruko’’’ti na kiñci abhaṇi. Evaṃ yāva bhojanapariyosānaṃ, tāva sūdo ‘‘idāni dassati, idāni dassatī’’ti cintesi. Rājāpi avaṇṇabhayena na kiñci abhaṇi. Tato sūdo ‘‘natthi maññe imassa rañño jivhāviññāṇa’’nti. Dutiyadivase asādurasaṃ upanāmesi. Rājā bhuñjanto ‘‘niggahāraho vata, bho, ajja sūdo’’ti jānantopi pubbe viya paccavekkhitvā avaṇṇabhayena na kiñci abhaṇi. Tato sūdo ‘‘rājā neva sundaraṃ nāsundaraṃ jānātī’’ti cintetvā sabbaṃ paribbayaṃ attanāva gahetvā kiñcideva pacitvā rañño deti. Rājā ‘‘aho vata lobho, ahaṃ nāma vīsati nagarasahassāni bhuñjanto imassa lobhena bhattamattampi na labhāmī’’ti nibbijjitvā rajjaṃ pahāya pabbajitvā vipassanto paccekabodhiṃ sacchākāsi. Purimanayeneva imaṃ gāthaṃ abhāsi.

Tattha **nillolupo**ti alolupo. Yo hi rasataṇhābhibhūto hoti, so bhusaṃ luppati punappunaṃ luppati, tena ‘‘lolupo’’ti vuccati. Tasmā esa taṃ paṭikkhipanto ‘‘nillolupo’’ti āha. **Nikkuho**ti ettha kiñcāpi yassa tividhaṃ kuhanavatthu natthi, so ‘‘nikkuho’’ti vuccati. Imissā pana gāthāya manuññabhojanādīsu vimhayamanāpajjanato nikkuhoti ayamadhippāyo. **Nippipāso**ti ettha pātumicchā pipāsā, tassā abhāvena nippipāso, sādurasalobhena bhottukamyatāvirahitoti attho. **Nimmakkho**ti ettha paraguṇavināsanalakkhaṇo makkho, tassa abhāvena nimmakkho. Attano gihikāle sūdassa guṇamakkhanābhāvaṃ sandhāyāha. **Niddhantakasāvamoho**ti ettha rāgādayo tayo kāyaduccaritādīni ca tīṇīti cha dhammā yathāsambhavaṃ appasannaṭṭhena sakabhāvaṃ vijahāpetvā parabhāvaṃ gaṇhāpanaṭṭhena kasaṭaṭṭhena ca ‘‘kasāvā’’ti veditabbā. Yathāha –

> ‘‘Tattha katame tayo kasāvā? Rāgakasāvo, dosakasāvo, mohakasāvo. Ime tayo kasāvā. Tattha katame aparepi tayo kasāvā? Kāyakasāvo, vacīkasāvo, manokasāvo’’ti (vibha. 924).

Tesu mohaṃ ṭhapetvā pañcannaṃ kasāvānaṃ tesañca sabbesaṃ mūlabhūtassa mohassa niddhantattā niddhantakasāvamoho. Tiṇṇaṃ eva vā kāyavacīmanokasāvānaṃ mohassa ca niddhantattā niddhantakasāvamoho. Itaresu nillolupatādīhi rāgakasāvassa, nimmakkhatāya dosakasāvassa niddhantabhāvo siddho eva. **Nirāsayo**ti nittaṇho. **Sabbaloke bhavitvā**ti sakalaloke, tīsu bhavesu dvādasasu vā āyatanesu bhavavibhavataṇhāvirahito hutvāti attho. Sesaṃ vuttanayeneva veditabbaṃ. Atha vā tayopi pāde vatvā **eko care**ti eko carituṃ sakkuṇeyyāti evampettha sambandho kātabbo.

Nillolupagāthāvaṇṇanā niṭṭhitā.

113. **Pāpaṃ sahāya**nti kā uppatti? Bārāṇasiyaṃ kira aññataro rājā mahaccarājānubhāvena nagaraṃ padakkhiṇaṃ karonto manusse koṭṭhāgārato purāṇadhaññādīni bahiddhā nīharante disvā ‘‘kiṃ, bhaṇe, ida’’nti amacce pucchi. Amaccā ‘‘idāni, mahārāja, navadhaññādīni uppajjissanti, tesaṃ okāsaṃ kātuṃ ime manussā purāṇadhaññādīni chaḍḍentī’’ti āhaṃsu. Rājā ‘‘kiṃ, bhaṇe, itthāgārabalakāyādīnaṃ vattaṃ paripuṇṇa’’nti āha. ‘‘Āma, mahārāja, paripuṇṇa’’nti. ‘‘Tena hi, bhaṇe, dānasālaṃ kāretha, dānaṃ dassāmi, mā imāni dhaññāni anupakārāni vinassantū''ti. Tato naṃ aññataro diṭṭhigatiko amacco ''mahārāja, natthi dinna''nti ārabbha yāva ''bāle ca paṇḍite ca sandhāvitvā saṃsaritvā dukkhassantaṃ karissantī''ti vatvā nivāresi. Rājā dutiyampi tatiyampi koṭṭhāgāre vilumpante disvā tatheva āṇāpesi. Sopi tatiyampi naṃ ''mahārāja, dattupaññattaṃ yadidaṃ dāna''ntiādīni vatvā nivāresi. So ''are, ahaṃ attano santakampi na labhāmi dātuṃ, kiṃ me imehi pāpasahāyehī''ti nibbinno rajjaṃ pahāya pabbajitvā vipassanto paccekabodhiṃ sacchākāsi. Tañca pāpasahāyaṃ garahanto imaṃ udānagāthamāha.

Tassāyaṃ saṅkhepattho – yvāyaṃ dasavatthukāya pāpadiṭṭhiyā samannāgatattā pāpo, paresampi anatthaṃ passatīti anatthadassī, kāyaduccaritādimhi ca visame niviṭṭho, taṃ atthakāmo kulaputto **pāpaṃ sahāyaṃ parivajjayetha, anatthadassiṃ visame niviṭṭhaṃ. Sayaṃ na seve**ti attano vasena taṃ na seveyya. Yadi pana parassa vaso hoti, kiṃ sakkā kātunti vuttaṃ hoti. **Pasuta**nti pasaṭaṃ, diṭṭhivasena tattha tattha lagganti attho. **Pamatta**nti kāmaguṇesu vossaṭṭhacittaṃ, kusalabhāvanārahitaṃ vā. Taṃ evarūpaṃ sahāyaṃ na seve na bhaje na payirupāse, aññadatthu eko care khaggavisāṇakappoti.

Pāpasahāyagāthāvaṇṇanā niṭṭhitā.

114. **Bahussuta**nti kā uppatti? Pubbe kira kassapassa bhagavato sāsane aṭṭha paccekabodhisattā pabbajitvā gatapaccāgatavattaṃ pūretvā devaloke uppannātiādi sabbaṃ anavajjabhojīgāthāya vuttasadisameva. Ayaṃ pana viseso – paccekabuddhe nisīdāpetvā rājā āha – ''ke tumhe''ti? Te āhaṃsu – ''mayaṃ, mahārāja, bahussutā nāmā''ti. Rājā ''ahaṃ sutabrahmadatto nāma, sutena tittiṃ na gacchāmi, handa, nesaṃ santike vicitranayadhammadesanaṃ sossāmī''ti attamano dakkhiṇodakaṃ datvā parivisitvā bhattakiccapariyosāne saṅghattherassa santike nisīditvā ''dhammakathaṃ, bhante, kathethā''ti āha. So ''sukhito hotu, mahārāja, rāgakkhayo hotū''ti vatvā uṭṭhito. Rājā ''ayaṃ na bahussuto, dutiyo bahussuto bhavissati, sve tassa vicitradhammadesanaṃ sossāmī''ti svātanāya nimantesi. Evaṃ yāva sabbesaṃ paṭipāṭi gacchati, tāva nimantesi, te sabbepi ''dosakkhayo hotu, mohakkhayo, gatikkhayo, bhavakkhayo, vaṭṭakkhayo, upadhikkhayo, taṇhakkhayo hotū''ti evaṃ ekekapadaṃ visesetvā sesaṃ paṭhamasadisameva vatvā uṭṭhahiṃsu.

Tato rājā – ''ime 'bahussutā maya'nti bhaṇanti, na ca tesaṃ vicitrakathā, kimetehi vutta''nti tesaṃ vacanatthaṃ upaparikkhitumāraddho. Atha ''rāgakkhayo hotū''ti upaparikkhanto ''rāge khīṇe dosopi mohopi aññataraññatarepi kilesā khīṇā hontī''ti ñatvā attamano ahosi ''nippariyāyabahussutā ime samaṇā. Yathāpi hi purisena mahāpathaviṃ vā ākāsaṃ vā aṅguliyā niddisantena na aṅgulimattova padeso niddiṭṭho hoti. Api ca kho pana sakalapathavī ākāsā eva niddiṭṭhā honti. Evaṃ imehi ekekaṃ atthaṃ niddisantehi aparimāṇā atthā niddiṭṭhā hontī''ti. Tato so ''kudāssu nāmāhampi evaṃ bahussuto bhavissāmī''ti tathārūpaṃ bahussutabhāvaṃ patthento rajjaṃ pahāya pabbajitvā vipassanto paccekabodhiṃ sacchikatvā imaṃ udānagāthamabhāsi.

Tatthāyaṃ saṅkhepattho – **bahussuta**nti duvidho bahussuto tīsu piṭakesu atthato nikhilo pariyattibahussuto ca, maggaphalavijjābhiññāpaṭivedhako paṭivedhabahussuto ca. Āgatāgamo **dhammadharo**. Uḷārehi pana kāyavacīmanokammehi samannāgato **uḷāro**. Yuttapaṭibhāno ca muttapaṭibhāno ca yuttamuttapaṭibhāno ca **paṭibhānavā**. Pariyattiparipucchādhigamavasena vā tividho paṭibhānavā veditabbo. Yassa hi pariyatti paṭibhāti, so pariyattipaṭibhānavā. Yassa atthañca ñāṇañca lakkhaṇañca ṭhānāṭṭhānañca paripucchantassa paripucchā paṭibhāti, so paripucchāpaṭibhānavā. Yassa maggādayo paṭividdhā honti, so adhigamapaṭibhānavā. Taṃ evarūpaṃ **bahussutaṃ dhammadharaṃ bhajetha mittaṃ uḷāraṃ paṭibhānavantaṃ**. Tato tassānubhāvena attatthaparatthaubhayatthabhedato vā diṭṭhadhammikasamparāyikaparamatthabhedato vā anekappakārāni **aññāya atthāni,** tato ''ahosiṃ nu kho ahaṃ atītamaddhāna''ntiādīsu (ma. ni. 1.18; saṃ. ni. 2.20) kaṅkhāṭṭhāniyesu **vineyya kaṅkhaṃ** vicikicchaṃ vinetvā vināsetvā evaṃ katasabbakicco **eko care khaggavisāṇakappo**ti.

Bahussutagāthāvaṇṇanā niṭṭhitā.

115. **Khiḍḍaṃ rati**nti kā uppatti? Bārāṇasiyaṃ kira vibhūsakabrahmadatto nāma rājā pātova yāguṃ vā bhattaṃ vā bhuñjitvā nānāvidhavibhūsanehi attānaṃ vibhūsāpetvā mahāādāse sakalaṃ sarīraṃ disvā yaṃ na icchati, taṃ apanetvā aññena vibhūsanena vibhūsāpeti. Tassa ekadivasaṃ evaṃ karontassa bhattavelā majjhanhikā sampattā. Vippakatavibhūsitova dussapaṭṭena sīsaṃ veṭhetvā bhuñjitvā divāseyyaṃ upagañchi. Punapi uṭṭhahitvā tatheva karoto sūriyo oggato. Evaṃ dutiyadivasepi tatiyadivasepi. Athassa evaṃ maṇḍanappasutassa piṭṭhirogo udapādi. Tassa etadahosi – ''aho re, ahaṃ sabbathāmena vibhūsantopi imasmiṃ kappake vibhūsane asantuṭṭho lobhaṃ uppādesiṃ, lobho ca nāmesa apāyagamanīyo dhammo, handāhaṃ lobhaṃ niggaṇhāmī''ti rajjaṃ pahāya pabbajitvā vipassanto paccekabodhiṃ sacchikatvā imaṃ udānagāthamabhāsi.

Tattha **khiḍḍā** ca **rati** ca pubbe vuttāva. **Kāmasukha**nti vatthukāmasukhaṃ. Vatthukāmāpi hi sukhassa visayādibhāvena ''sukha''nti vuccanti. Yathāha – ''atthi rūpaṃ sukhaṃ sukhānupatita''nti (saṃ. ni. 3.60). Evametaṃ khiḍḍaṃ ratiṃ kāmasukhañca imasmiṃ okāsaloke **analaṅkaritvā** alanti akatvā, etaṃ tappakanti vā sārabhūtanti vā evaṃ aggahetvā. **Anapekkhamāno**ti tena analaṅkaraṇena anapekkhaṇasīlo apihāluko nittaṇho. **Vibhūsaṭṭhānā virato saccavādī**ti tattha vibhūtā duvidhā – agārikavibhūsā ca anagārikavibhūsā ca. Sāṭakaveṭhanamālāgandhādivibhūsā agārikavibhūsā nāma. Pattamaṇḍanādivibhūsā anagārikavibhūsā. Vibhūsā eva vibhūsaṭṭhānaṃ, tasmā vibhūsaṭṭhānā tividhāya viratiyā virato. Avitathavacanato saccavādīti evamattho daṭṭhabbo.

Vibhūsaṭṭhānagāthāvaṇṇanā niṭṭhitā.

116. **Puttañca dāra**nti kā uppatti? Bārāṇasiyaṃ kira rañño putto daharakāleyeva abhisitto rajjaṃ kāresi. So paṭhamagāthāya vuttapaccekabodhisatto viya rajjasiriṃ anubhavanto ekadivasaṃ cintesi – ''ahaṃ rajjaṃ kārento bahūnaṃ dukkhaṃ karomi, kiṃ me ekabhattatthāya iminā pāpena, handa, sukhamuppādemī''ti rajjaṃ pahāya pabbajitvā vipassanto paccekabodhiṃ sacchikatvā imaṃ udānagāthaṃ abhāsi.

Tattha **dhanānī**ti muttāmaṇiveḷuriyasaṅkhasilāpavāḷarajatajātarūpādīni ratanāni. **Dhaññānī**ti sālivīhiyavagodhumakaṅguvarakakudrūsakappabhedāni satta sesāparaṇṇāni ca. **Bandhavānī**ti ñātibandhugottabandhumittabandhusippabandhuvasena catubbidhabandhave. **Yathodhikānī**ti sakasakaodhivasena ṭhitāniyeva. Sesaṃ vuttanayamevāti.

Puttadāragāthāvaṇṇanā niṭṭhitā.

117. **Saṅgo eso**ti kā uppatti? Bārāṇasiyaṃ kira pādalolabrahmadatto nāma rājā ahosi. So pātova yāguṃ vā bhattaṃ vā bhuñjitvā tīsu pāsādesu tividhāni nāṭakāni passati. Tividhā nāma nāṭakā pubbarājato āgataṃ, anantararājato āgataṃ, attano kāle uṭṭhitanti. So ekadivasaṃ pātova daharanāṭakapāsādaṃ gato. Tā nāṭakitthiyo ''rājānaṃ ramāpessāmā''ti sakkassa devānamindassa accharāyo viya atimanoharaṃ naccagītavāditaṃ payojesuṃ. Rājā ''anacchariyametaṃ daharāna''nti asantuṭṭho hutvā majjhimanāṭakapāsādaṃ gato, tāpi nāṭakitthiyo tatheva akaṃsu. So tatthapi tatheva asantuṭṭho hutvā mahallakanāṭakapāsādaṃ gato, tāpi tatheva akaṃsu. Rājā dve tayo rājaparivaṭṭe atītānaṃ tāsaṃ mahallakabhāvena aṭṭhikīḷanasadisaṃ naccaṃ disvā gītañca amadhuraṃ sutvā punadeva daharanāṭakapāsādaṃ, puna majjhimanāṭakapāsādanti evampi vicaritvā katthaci asantuṭṭho cintesi – ''imā nāṭakitthiyo sakkaṃ devānamindaṃ accharāyo viya maṃ ramāpetukāmā sabbathāmena naccagītavāditaṃ payojesuṃ. Svāhaṃ katthaci asantuṭṭho lobhaṃ vaḍḍhemi. Lobho ca nāmesa apāyagamanīyo dhammo, handāhaṃ lobhaṃ niggaṇhāmī''ti rajjaṃ pahāya pabbajitvā vipassanto paccekabodhiṃ sacchikatvā imaṃ udānagāthaṃ abhāsi.

Tassattho – **saṅgo eso**ti attano upabhogaṃ niddisati. So hi sajjanti tattha pāṇino kaddame paviṭṭho hatthī viyāti saṅgo. **Parittamettha sokhya**nti ettha pañcakāmaguṇūpabhogakāle viparītasaññāya uppādetabbato kāmāvacaradhammapariyāpannato vā lāmakaṭṭhena sokhyaṃ parittaṃ, vijjuppabhāya obhāsitanaccadassanasukhaṃ iva ittaraṃ, tāvakālikanti vuttaṃ hoti. **Appassādo dukkhamevettha bhiyyo**ti ettha ca yvāyaṃ ''yaṃ kho, bhikkhave, ime pañca kāmaguṇe paṭicca uppajjati sukhaṃ somanassaṃ, ayaṃ kāmānaṃ assādo''ti (ma. ni. 1.166) vutto, so yamidaṃ ''ko ca, bhikkhave, kāmānaṃ ādīnavo, idha, bhikkhave, kulaputto yena sippaṭṭhānena jīvikaṃ kappeti, yadi muddāya yadi gaṇanāyā''ti evamādinā (ma.

ni. 1.167) nayenettha dukkhaṃ vuttaṃ, taṃ upanidhāya appo udakabindumatto hoti, atha kho dukkhameva bhiyyo bahu, catūsu samuddesu udakasadisaṃ hoti. Tena vuttaṃ ‘‘appassādo dukkhamevettha bhiyyo’’ti. **Gaḷo eso**ti assādaṃ dassetvā ākaḍḍhanavasena baḷiso viya eso, yadidaṃ pañcakāmaguṇā. **Iti ñatvā matimā**ti evaṃ jānitvā buddhimā paṇḍito puriso sabbametaṃ pahāya **eko care khaggavisāṇakappo**ti.

Saṅgagāthāvaṇṇanā niṭṭhitā.

118. **Sandālayitvānā**ti kā uppatti? Bārāṇasiyaṃ kira anivattabrahmadatto nāma rājā ahosi. So saṅgāmaṃ otiṇṇo ajinitvā aññaṃ vā kiccaṃ āraddho aniṭṭhapetvā na nivattati, tasmā naṃ evaṃ sañjāniṃsu. So ekadivasaṃ uyyānaṃ gacchati. Tena ca samayena davaḍāho uṭṭhāsi. So aggi sukkhāni ceva haritāni ca tiṇādīni dahanto anivattamāno eva gacchati. Rājā taṃ disvā tappaṭibhāganimittaṃ uppādesi. ‘‘Yathāyaṃ davaḍāho, evameva ekādasavidho aggi sabbe satte dahanto anivattamāno gacchati mahādukkhaṃ uppādento, kudāssu nāmāhampi imassa dukkhassa nivattanatthaṃ ayaṃ aggi viya ariyamaggañāṇagginā kilese dahanto anivattamāno gaccheyya’’nti? Tato muhuttaṃ gantvā kevaṭṭe addasa nadiyaṃ macche gaṇhante. Tesaṃ jālantare paviṭṭho eko mahāmaccho jālaṃ bhetvā palāyi. Te ‘‘maccho jālaṃ bhetvā gato’’ti saddamakaṃsu. Rājā tampi vacanaṃ sutvā tappaṭibhāganimittaṃ uppādesi – ‘‘kudāssu nāmāhampi ariyamaggañāṇena taṇhādiṭṭhijālaṃ bhetvā asajjamāno gaccheyya’’nti? So rajjaṃ pahāya pabbajitvā vipassanaṃ ārabhitvā paccekabodhiṃ sacchākāsi, imañca udānagāthamabhāsi.

Tassā dutiyapāde **jāla**nti suttamayaṃ vuccati. **Ambū**ti udakaṃ, tattha caratīti ambucārī, macchassetaṃ adhivacanaṃ. Salile ambucārī **salilambucārī**. Tasmiṃ nadīsalile **jālaṃ bhetvā** gataambucārīvāti vuttaṃ hoti. Tatiyapāde **daḍḍha**nti daḍḍhaṭṭhānaṃ vuccati. Yathā aggi daḍḍhaṭṭhānaṃ puna na nivattati, na tattha bhiyyo āgacchati, evaṃ maggañāṇagginā daḍḍhakāmaguṇaṭṭhānaṃ anivattamāno tattha bhiyyo anāgacchantoti vuttaṃ hoti. Sesaṃ vuttanayamevāti.

Sandālagāthāvaṇṇanā niṭṭhitā.

119. **Okkhittacakkhū**ti kā uppatti? Bārāṇasiyaṃ kira cakkhulolabrahmadatto nāma rājā pādalolabrahmadatto viya nāṭakadassanaṃ anuyutto hoti. Ayaṃ pana viseso – so asantuṭṭho tattha tattha gacchati. Ayaṃ taṃ taṃ nāṭakaṃ disvā atīva abhinanditvā nāṭakadassanaparivattanena taṇhaṃ vaḍḍhento vicarati. So kira nāṭakadassanatthaṃ āgataṃ aññataraṃ kuṭumbiyabhariyaṃ disvā rāgaṃ uppādesi. Tato saṃvegaṃ āpajjitvā puna ‘‘are, ahaṃ imaṃ taṇhaṃ vaḍḍhento apāyaparipūrako bhavissāmi, handa, naṃ niggaṇhāmī’’ti pabbajitvā vipassanto paccekabodhiṃ sacchikatvā attano purimapaṭipattiṃ garahanto tappaṭipakkhaguṇadīpikaṃ imaṃ udānagāthaṃ abhāsi.

Tattha **okkhittacakkhū**ti heṭṭhākhittacakkhu, sattagīvaṭṭhikāni paṭipāṭiyā ṭhapetvā parivajjanagahetabbadassanatthaṃ yugamattaṃ pekkhamānoti vuttaṃ hoti. Na tu hanukaṭṭhinā hadayaṭṭhiṃ saṅghaṭṭento. Evañhi okkhittacakkhutā na samaṇasāruppā hoti. **Na ca pādalolo**ti ekassa dutiyo, dvinnaṃ tatiyoti evaṃ gaṇamajjhaṃ pavisitukāmatāya kaṇḍūyamānapādo viya abhavanto, dīghacārikaanivattacārikavirato. **Guttindriyo**ti chasu indriyesu idha manindriyassa visuṃ vuttattā vuttāvasesavasena ca gopitindriyo. **Rakkhitamānasāno**ti mānasaṃ eva mānasānaṃ, taṃ rakkhitamassāti rakkhitamānasāno. Yathā kilesehi na viluppati, evaṃ rakkhitacittoti vuttaṃ hoti. **Anavassuto**ti imāya paṭipattiyā tesu tesu ārammaṇesu kilesaanvassavavirahito. **Apariḍayhamāno**ti kilesaggīhi apariḍayhamāno. Bahiddhā vā anavassuto, ajjhattaṃ apariḍayhamāno. Sesaṃ vuttanayamevāti.

Okkhittacakkhugāthāvaṇṇanā niṭṭhitā.

120. **Ohārayitvā**ti kā uppatti? Bārāṇasiyaṃ kira aññopi cātumāsikabrahmadatto nāma rājā catumāse catumāse uyyānakīḷaṃ gacchati. So ekadivasaṃ gimhānaṃ majjhimamāse uyyānaṃ pavisanto uyyānadvāre pattasañchannaṃ pupphālaṅkatasākhāviṭapaṃ pāricchattakakoviḷāraṃ disvā ekaṃ pupphaṃ gahetvā uyyānaṃ pāvisi. Tato ‘‘raññā aggapupphaṃ gahita’’nti aññataropi amacco hatthikkhandhe ṭhito ekameva pupphaṃ aggahesi. Etenevupāyena sabbo balakāyo aggahesi. Pupphehi anassādentā pattampi gaṇhiṃsu. So rukkho nippattapuppho khandhamattova ahosi. Rājā sāyanhasamaye uyyānā nikkhamanto taṃ disvā ''kiṃ kato ayaṃ rukkho, mamāgamanavelāya maṇivaṇṇasākhantaresu pavāḷasadisapupphālaṅkato ahosi, idāni nippattapuppho jāto''ti cintento tasseva avidūre apupphitarukkhaṃ sañchannapalāsaṃ addasa. Disvā cassa etadahosi – ''ayaṃ rukkho pupphabharitasākhattā bahujanassa lobhanīyo ahosi, tena muhutteneva byasanaṃ patto. Ayaṃ panañño alobhanīyattā tatheva ṭhito. Idañcāpi rajjaṃ pupphitarukkho viya lobhanīyaṃ, bhikkhubhāvo pana apupphitarukkho viya alobhanīyo. Tasmā yāva idampi ayaṃ rukkho viya na viluppati, tāva ayamañño sañchannapatto yathā pāricchattako, evaṃ kāsāvena sañchanno hutvā pabbajeyya''nti. So rajjaṃ pahāya pabbajitvā vipassanto paccekabodhiṃ sacchikatvā imaṃ udānagāthaṃ abhāsi.

Tattha **kāsāyavattho abhinikkhamitvā**ti imassa pādassa gehā nikkhamitvā kāsāyavatthanivattho hutvāti evamattho veditabbo. Sesaṃ vuttanayeneva sakkā viññātunti na vitthāritanti.

Pāricchattakagāthāvaṇṇanā niṭṭhitā.

Tatiyavaggo niṭṭhito.

121. **Rasesū**ti kā uppatti? Aññataro kira bārāṇasirājā uyyāne amaccaputtehi parivuto silāpaṭṭapokkharaṇiyaṃ kīḷati. Tassa sūdo sabbamaṃsānaṃ rasaṃ gahetvā atīva susaṅkhataṃ amatakappaṃ antarabhattaṃ pacitvā upanāmesi. So tattha gedhamāpanno kassaci kiñci adatvā attanāva bhuñji. Udakaṃ kīḷanto ativikāle nikkhanto sīghaṃ sīghaṃ bhuñji. Yehi saddhiṃ pubbe bhuñjati, na tesaṃ kañci sari. Atha pacchā paṭisaṅkhānaṃ uppādetvā ''aho! Mayā pāpaṃ kataṃ, yvāyaṃ rasataṇhābhibhūto sabbajanaṃ vissaritvā ekakova bhuñjiṃ, handa, naṃ rasataṇhaṃ niggaṇhāmī''ti rajjaṃ pahāya pabbajitvā vipassanto paccekabodhiṃ sacchikatvā attano purimapaṭipattiṃ garahanto tappaṭipakkhaguṇadīpikaṃ imaṃ udānagāthaṃ abhāsi.

Tattha **rasesū**ti ambilamadhuratittakakaṭukaloṇakhārikakasāvādibhedesu sāyanīyesu. **Gedhaṃ akara**nti giddhiṃ akaronto, taṇhaṃ anuppādentoti vuttaṃ hoti. **Alolo**ti ''idaṃ sāyissāmi, idaṃ sāyissāmī''ti evaṃ rasavisesesu anākulo. **Anaññaposī**ti posetabbakasaddhivihārikādivirahito. Kāyasandhāraṇamattena santuṭṭhoti vuttaṃ hoti. Yathā vā pubbe uyyāne rasesu gedhakaraṇasīlo aññaposī āsiṃ, evaṃ ahutvā yāya taṇhāya lolo hutvā rasesu gedhaṃ karoti, taṃ taṇhaṃ hitvā āyatiṃ taṇhāmūlakassa aññassa attabhāvassānibbattāpanena anaññaposīti vuttaṃ hoti. Atha vā atthabhañjanakaṭṭhena kilesā ''aññe''ti vuccanti, tesaṃ aposanena anaññaposīti ayamettha attho. **Sapadānacārī**ti avokkammacārī anupubbacārī, gharapaṭipāṭiṃ achaḍḍetvā aḍḍhakulañca daliddakulañca nirantaraṃ piṇḍāya pavisamānoti attho. **Kule kule appaṭibaddhacitto**ti khattiyakulādīsu yattha katthaci kilesavasena alaggacitto, candopamo niccanavako hutvāti attho. Sesaṃ vuttanayamevāti.

Rasagedhagāthāvaṇṇanā niṭṭhitā.

122. **Pahāya pañcāvaraṇānī**ti kā uppatti? Bārāṇasiyaṃ kira aññataro rājā paṭhamajjhānalābhī ahosi. So jhānānurakkhaṇatthaṃ rajjaṃ pahāya pabbajitvā vipassanto paccekabodhiṃ patvā attano paṭipattisampadaṃ dīpento imaṃ udānagāthaṃ abhāsi.

Tattha **pañcāvaraṇānī**ti pañca nīvaraṇāni eva, tāni **uragasutte** (su. ni. 1 ādayo) atthato vuttāni. Tāni pana yasmā abbhādayo viya candasūriye ceto āvaranti, tasmā ''āvaraṇāni cetaso''ti vuttāni. Tāni upacārena vā appanāya vā **pahāya** vijahitvāti attho. **Upakkilese**ti upagamma cittaṃ vibādhente akusaladhamme, **vatthopamādīsu** (ma. ni. 1.70 ādayo) vutte abhijjhādayo vā. **Byapanujjā**ti panuditvā, vipassanāmaggena pajahitvāti attho. **Sabbe**ti anavasese. Evaṃ samathavipassanāsampanno paṭhamamaggena diṭṭhinissayassa pahīnattā **anissito,** sesamaggehi chetvā tedhātukaṃ **sinehadosaṃ,** taṇhārāganti vuttaṃ hoti. Sineho eva hi guṇapaṭipakkhato sinehadosoti vutto. Sesaṃ vuttanayamevāti.

Āvaraṇagāthāvaṇṇanā niṭṭhitā.

123. **Vipiṭṭhikatvānā**ti kā uppatti? Bārāṇasiyaṃ kira aññataro rājā catutthajjhānalābhī ahosi. Sopi jhānānurakkhaṇatthaṃ rajjaṃ pahāya pabbajitvā vipassanto paccekabodhiṃ sacchikatvā attano paṭipattisampadaṃ dīpento imaṃ udānagāthaṃ abhāsi.

Tattha **vipiṭṭhikatvānā**ti piṭṭhito katvā, chaḍḍetvā vijahitvāti attho. **Sukhañca dukkha**nti kāyikaṃ sātāsātaṃ. **Somanassadomanassa**nti cetasikaṃ sātāsātaṃ. **Upekkha**nti catutthajjhānupekkhaṃ. **Samatha**nti catutthajjhānasamādhiṃ eva. **Visuddha**nti pañcanīvaraṇavitakkavicārapītisukhasaṅkhātehi navahi paccanīkadhammehi vimuttattā atisuddhaṃ, niddhantasuvaṇṇamiva vigatūpakkilesanti attho.

Ayaṃ pana yojanā – vipiṭṭhikatvāna sukhañca dukkhañca pubbeva, paṭhamajjhānūpacāreyeva dukkhaṃ tatiyajjhānūpacāreyeva sukhanti adhippāyo. Puna ādito vuttaṃ **ca**-kāraṃ parato netvā ‘‘somanassaṃ domanassañca vipiṭṭhikatvāna pubbevā’’ti adhikāro. Tena somanassaṃ catutthajjhānūpacāre, domanassañca dutiyajjhānūpacāreyevāti dīpeti. Etāni hi etesaṃ pariyāyato pahānaṭṭhānāni. Nippariyāyato pana dukkhassa paṭhamajjhānaṃ, domanassassa dutiyajjhānaṃ, sukhassa tatiyajjhānaṃ, somanassassa catutthajjhānaṃ pahānaṭṭhānaṃ. Yathāha – ‘‘paṭhamaṃ jhānaṃ upasampajja viharati etthuppannaṃ dukkhindriyaṃ aparisesaṃ nirujjhatī’’tiādikaṃ (saṃ. ni. 5.510) sabbaṃ **aṭṭhasāliniyā** dhammasaṅgahaṭṭhakathāyaṃ (dha. sa. aṭṭha. 165) vuttaṃ. Yathā pubbevāti tīsu paṭhamajjhānādīsu dukkhadomanassasukhāni vipiṭṭhikatvā evamettha catutthajjhāne somanassaṃ vipiṭṭhikatvā imāya paṭipadāya laddhānupekkhaṃ samathaṃ visuddhaṃ eko careti. Sesaṃ vuttanayamevāti.

Vipiṭṭhigāthāvaṇṇanā niṭṭhitā.

124. **Āraddhavīriyo**ti kā uppatti? Aññataro kira paccantarājā sahassayodhabalakāyo rajjena khuddako, paññāya mahanto ahosi. So ekadivasaṃ ‘‘kiñcāpi ahaṃ khuddako rajjena, paññavatā pana sakkā sakalajambudīpaṃ gahetu’’nti cintetvā sāmantarañño dūtaṃ pāhesi – ‘‘sattāhabbhantare me rajjaṃ vā detu yuddhaṃ vā’’ti. Tato so attano amacce sannipātāpetvā āha – ‘‘mayā tumhe anāpucchāyeva sāhasaṃ kammaṃ kataṃ, amukassa rañño evaṃ pesitaṃ, kiṃ kātabba’’nti? Te āhaṃsu – ‘‘sakkā, mahārāja, so dūto nivattetu’’nti. ‘‘Na sakkā, gato bhavissatī’’ti. ‘‘Yadi evaṃ vināsitamhā tayā, tena hi dukkhaṃ aññassa satthena marituṃ, handa, mayaṃ aññamaññaṃ paharitvā marāma, attānaṃ paharitvā marāma, ubbandhāma, visaṃ khādāmā’’ti. Evaṃ etesu ekameko maraṇameva saṃvaṇṇeti. Tato rājā ‘‘kiṃ me imehi, atthi, bhaṇe, mayhaṃ yodhā’’ti āha. Atha ‘‘ahaṃ mahārāja yodho, ahaṃ mahārāja yodho’’ti yodhasahassaṃ uṭṭhahi.

Rājā ‘‘ete upaparikkhissāmī’’ti mahantaṃ citakaṃ sajjāpetvā āha – ‘‘mayā, bhaṇe, idaṃ sāhasaṃ kataṃ, taṃ me amaccā paṭikkosanti, svāhaṃ citakaṃ pavisissāmi. Ko mayā saddhiṃ pavisissati, kena mayhaṃ jīvitaṃ pariccatta’’nti? Evaṃ vutte pañcasatā yodhā uṭṭhahiṃsu ‘‘mayaṃ, mahārāja, pavisissāmā’’ti. Tato rājā itare pañcasate āha – ‘‘tumhe dāni, tātā, kiṃ karissathā’’ti? Te āhaṃsu – ‘‘nāyaṃ, mahārāja, purisakāro, itthicariyā esā, apica mahārājena paṭirañño dūto pesito, te mayaṃ tena raññā saddhiṃ yujjhitvā marissāmā’’ti. Tato rājā ‘‘pariccattaṃ tumhehi mama jīvita’’nti caturaṅginiṃ senaṃ sannayhitvā tena yodhasahassena parivuto gantvā rajjasīmāya nisīdi.

Sopi paṭirājā taṃ pavattiṃ sutvā ‘‘are, so khuddakarājā mama dāsassāpi nappahotī’’ti dussitvā sabbaṃ balakāyaṃ ādāya yujjhituṃ nikkhami. Khuddakarājā taṃ abbhuyyātaṃ disvā balakāyaṃ āha – ‘‘tātā, tumhe na bahukā, sabbe sampiṇḍitvā asicammaṃ gahetvā sīghaṃ imassa rañño purato ujukaṃ eva gacchathā’’ti. Te tathā akaṃsu. Athassa sā senā dvidhā bhinditvā antaramadāsi. Te taṃ rājānaṃ jīvaggāhaṃ gahetvā attano rañño ‘‘taṃ māressāmī’’ti āgacchantassa adaṃsu. Paṭirājā taṃ abhayaṃ yāci. Rājā tassa abhayaṃ datvā sapathaṃ kārāpetvā attano vase katvā tena saha aññaṃ rājānaṃ abbhuggantvā tassa rajjasīmāya ṭhatvā pesesi – ‘‘rajjaṃ vā me detu yuddhaṃ vā’’ti. So ‘‘ahaṃ ekayuddhampi na sahāmī’’ti rajjaṃ niyyādesi. Etenupāyena sabbe rājāno gahetvā ante bārāṇasirājānampi aggahesi.

So ekasatarājaparivuto sakalajambudīparajjaṃ anusāsanto cintesi – ‘‘ahaṃ pubbe khuddako ahosiṃ, somhi idāni attano ñāṇasampattiyā sakalajambudīpamaṇḍalassa issaro rājā jāto. Taṃ kho pana me ñāṇaṃ lokiyavīriyasampayuttaṃ, neva nibbidāya na virāgāya saṃvattati, yaṃnūnāhaṃ iminā ñāṇena lokuttaradhammaṃ gaveseyya''nti. Tato bārāṇasirañño rajjaṃ datvā puttadārañca sakajanapadeyeva ṭhapetvā sabbaṃ pahāya pabbajitvā vipassanaṃ ārabhitvā paccekabodhiṃ sacchikatvā attano vīriyasampattiṃ dīpento imaṃ udānagāthaṃ abhāsi.

Tattha āraddhaṃ vīriyaṃ assāti **āraddhavīriyo**. Etena attano mahāvīriyataṃ dasseti. Paramattho vuccati nibbānaṃ, paramatthassa patti paramatthapatti, tassā **paramatthapattiyā**. Etena vīriyārambhena pattabbaṃ phalaṃ dasseti. **Alīnacitto**ti etena vīriyūpatthambhānaṃ cittacetasikānaṃ alīnataṃ dasseti. **Akusītavuttī**ti etena ṭhānacaṅkamādīsu kāyassa anavasīdanaṃ dasseti. **Daḷhanikkamo**ti etena ''kāmaṃ taco ca nhāru cā''ti (ma. ni. 2.184; a. ni. 2.5; mahāni. 196) evaṃ pavattaṃ padahanavīriyaṃ dasseti, yaṃ taṃ anupubbasikkhādīsu padahanto ''kāyena ceva paramatthasaccaṃ sacchikarotī''ti vuccati. Atha vā etena maggasampayuttaṃ vīriyaṃ dasseti. Tampi daḷhañca bhāvanāpāripūrigatattā, nikkamo ca sabbaso paṭipakkhā nikkhantattā, tasmā taṃsamaṅgīpuggalopi daḷho nikkamo assāti ''daḷhanikkamo''ti vuccati. **Thāmabalūpapanno**ti maggakkhaṇe kāyathāmena ca ñāṇabalena ca upapanno. Atha vā thāmabhūtena balena upapanno, thirañāṇabalūpapannoti vuttaṃ hoti. Etena tassa vīriyassa vipassanāñāṇasampayogaṃ dīpento yogapadhānabhāvaṃ sādheti. Pubbabhāgamajjhimaukkaṭṭhavīriyavasena vā tayopi pādā yojetabbā. Sesaṃ vuttanayamevāti.

Āraddhavīriyagāthāvaṇṇanā niṭṭhitā.

125. **Paṭisallāna**nti kā uppatti? Imissā gāthāya āvaraṇagāthāya viya uppatti, natthi koci viseso. Atthavaṇṇanāya panassā **paṭisallāna**nti tehi tehi sattasaṅkhārehi paṭinivattitvā sallānaṃ, ekamantasevitā ekībhāvo kāyavivekoti attho. **Jhāna**nti paccanīkajhāpanato ārammaṇalakkhaṇūpanijjhānato ca cittaviveko vuccati. Tattha aṭṭha samāpattiyo nīvaraṇādipaccanīkajhāpanato kasiṇādiārammaṇūpanijjhānato ca ''jhāna''nti vuccati. Vipassanāmaggaphalāni sattasaññādipaccanīkajhāpanato lakkhaṇūpanijjhānato ca ''jhāna''ni vuccati. Idha pana ārammaṇūpanijjhānameva adhippetaṃ. Evametaṃ paṭisallānañca jhānañca **ariñcamāno** ajahamāno anissajjamāno. **Dhammesū**ti vipassanūpagesu pañcakkhandhādidhammesu. **Nicca**nti satataṃ samitaṃ abbokiṇṇaṃ. **Anudhammacārī**ti te dhamme ārabbha pavattanena anugataṃ vipassanādhammaṃ caramāno. Atha vā dhammesūti ettha dhammāti navalokuttaradhammā, tesaṃ dhammānaṃ anulomo dhammoti anudhammo, vipassanāyetaṃ adhivacanaṃ. Tattha ''dhammānaṃ niccaṃ anudhammacārī''ti vattabbe gāthābandhasukhatthaṃ vibhattibyattayena ''dhammesū''ti vuttaṃ siyā. **Ādīnavaṃ sammasitā bhavesū**ti tāya anudhammacāritāsaṅkhātāya vipassanāya aniccākārādidosaṃ tīsu bhavesu samanupassanto evaṃ imāya kāyacittavivekasikhāpattavipassanāsaṅkhātāya paṭipadāya adhigatoti vattabbo **eko care**ti evaṃ yojanā veditabbā.

Paṭisallānagāthāvaṇṇanā niṭṭhitā.

126. **Taṇhakkhaya**nti kā uppatti? Aññataro kira bārāṇasirājā mahaccarājānubhāvena nagaraṃ padakkhiṇaṃ karoti. Tassa sarīrasobhāya āvajjitahadayā sattā purato gacchantāpi nivattitvā tameva ullokenti, pacchato gacchantāpi, ubhohi passehi gacchantāpi. Pakatiyā eva hi buddhadassane puṇṇacandasamuddarājadassane ca atitto loko. Atha aññatarā kuṭumbiyabhariyāpi uparipāsādagatā sīhapañjaraṃ vivaritvā olokayamānā aṭṭhāsi. Rājā taṃ disvā paṭibaddhacitto hutvā amaccaṃ āṇāpesi – ''jānāhi tāva, bhaṇe, 'ayaṃ itthī sasāmikā vā asāmikā vā'''ti? So ñatvā ''sasāmikā, devā''ti ārocesi. Atha rājā cintesi – ''imā vīsatisahassanāṭakitthiyo devaccharāyo viya maṃ eva ekaṃ abhiramāpenti, so dānāhaṃ etāpi atussitvā parassa itthiyā taṇhaṃ uppādesiṃ. Sā uppannā apāyameva ākaḍḍhatī''ti taṇhāya ādīnavaṃ disvā ''handa, naṃ niggaṇhāmī''ti rajjaṃ pahāya pabbajitvā vipassanto paccekabodhiṃ sacchikatvā imaṃ udānagāthaṃ abhāsi.

Tattha **taṇhakkhaya**nti nibbānaṃ, evaṃ diṭṭhādīnavāya vā taṇhāya appavattiṃ. **Appamatto**ti sātaccakārī, sakkaccakārī. **Aneḷamūgo**ti alālāmukho. Atha vā aneḷo ca amūgo ca, paṇḍito byattoti vuttaṃ hoti. Hitasukhasampāpakaṃ sutamassa atthīti **sutavā,** āgamasampannoti vuttaṃ hoti. **Satīmā**ti cirakatādīnaṃ anussaritā. **Saṅkhātadhammo**ti dhammūpaparikkhāya pariññātadhammo. **Niyato**ti ariyamaggena niyatabhāvappatto. **Padhānavā**ti sammappadhānavīriyasampanno. Uppaṭipāṭiyā esa pāṭho yojetabbo. Evameva tehi appamādādīhi samannāgato niyāmasampāpakena padhānena padhānavā, tena padhānena sampattaniyāmato niyato, tato arahattappattiyā saṅkhātadhammo. Arahā hi puna saṅkhātabbābhāvato ‘‘saṅkhātadhammo’’ti vuccati. Yathāha – ‘‘ye ca saṅkhātadhammāse, ye ca sekhā puthū idhā’’ti (su. ni. 1044; cūḷani. ajitamāṇavapucchāniddesa 7). Sesaṃ vuttanayamevāti.

Taṇhakkhayagāthāvaṇṇanā niṭṭhitā.

127. **Sīhovā**ti kā uppatti? Aññatarassa kira bārāṇasirañño dūre uyyānaṃ hoti, so pageva uṭṭhāya uyyānaṃ gacchanto antarāmagge yānā oruyha udakaṭṭhānaṃ upagato ‘‘mukhaṃ dhovissāmī’’ti. Tasmiñca padese sīhī sīhapotakaṃ janetvā gocarāya gatā. Rājapuriso taṃ disvā ‘‘sīhapotako, devā’’ti ārocesi. Rājā ‘‘sīho kira kassaci na bhāyatī’’ti taṃ upaparikkhituṃ bheriādīni ākoṭāpesi, sīhapotako taṃ saddaṃ sutvāpi tatheva sayi. Atha yāvatatiyaṃ ākoṭāpesi. So tatiyavāre sīsaṃ ukkhipitvā sabbaṃ parisaṃ oloketvā tatheva sayi. Atha rājā ‘‘yāvassa mātā nāgacchati, tāva gacchāmā’’ti vatvā gacchanto cintesi – ‘‘tadahujātopi sīhapotako na santasati na bhāyati, kudāssu nāmāhampi taṇhādiṭṭhiparitāsaṃ chaḍḍetvā na santaseyyaṃ na bhāyeyya’’nti? So taṃ ārammaṇaṃ gahetvā gacchanto puna kevaṭṭehi macche gahetvā sākhāsu bandhitvā pasārite jāle vātaṃ asaṅgaṃyeva gacchamānaṃ disvā tasmiṃ nimittaṃ aggahesi – ‘‘kudāssu nāmāhampi taṇhādiṭṭhimohajālaṃ phāletvā evaṃ asajjamāno gaccheyya’’nti?

Atha uyyānaṃ gantvā silāpaṭṭapokkharaṇiyā tīre nisinno vātabbhāhatāni padumāni onamitvā udakaṃ phusitvā vātavigame puna yathāṭhāne ṭhitāni udakena anupalittāni disvā tasmiṃ nimittaṃ aggahesi – ‘‘kudāssu nāmāhampi yathā etāni udake jātāni udakena anupalittāni tiṭṭhanti. Evaṃ loke jāto lokena anupalitto tiṭṭheyya’’nti. So punappunaṃ ‘‘yathā sīho vāto padumāni, evaṃ asantasantena asajjamānena anupalittena bhavitabba’’nti cintetvā rajjaṃ pahāya pabbajitvā vipassanto paccekabodhiṃ sacchikatvā imaṃ udānagāthaṃ abhāsi.

Tattha **sīho**ti cattāro sīhā – tiṇasīho, paṇḍusīho, kāḷasīho, kesarasīhoti. Tesaṃ kesarasīho aggamakkhāyati. So idha adhippeto. **Vāto** puratthimādivasena anekavidho. **Padumaṃ** rattasetādivasena. Tesu yo koci vāto yaṃ kiñci padumañca vaṭṭatiyeva. Tattha yasmā santāso nāma attasinehena hoti, attasineho ca nāma taṇhālepo, sopi diṭṭhisampayuttena vā diṭṭhivippayuttena vā lobhena hoti, sopi ca taṇhāyeva. Sajjanaṃ pana tattha upaparikkhādivirahitassa mohena hoti, moho ca avijjā. Tattha samathena taṇhāya pahānaṃ, vipassanāya avijjāya. Tasmā samathena attasinehaṃ pahāya **sīhova saddesu** aniccadukkhādīsu **asantasanto,** vipassanāya mohaṃ pahāya **vātova jālamhi** khandhāyatanādīsu **asajjamāno,** samatheneva lobhaṃ lobhasampayuttadiṭṭhiñca pahāya, **padumaṃva toyena** sabbabhavabhogalobhena alippamāno. Ettha ca samathassa sīlaṃ padaṭṭhānaṃ, samatho samādhissa, samādhi vipassanāyāti evaṃ dvīsu dhammesu siddhesu tayo khandhā siddhāva honti. Tattha sīlakkhandhena sūro hoti. So sīhova saddesu āghātavatthūsu kujjhitukāmatāya na santasati, paññākkhandhena paṭividdhasabhāvo vātova jālamhi khandhādidhammabhede na sajjati, samādhikkhandhena vītarāgo padumaṃva toyena rāgena na lippati. Evaṃ samathavipassanāhi sīlasamādhipaññākkhandhehi ca yathāsambhavaṃ taṇhāvijjānaṃ tiṇṇañca akusalamūlānaṃ pahānavasena asantasanto asajjamāno alippamāno ca veditabbo. Sesaṃ vuttanayamevāti.

Sīhādigāthāvaṇṇanā niṭṭhitā.

128. **Sīho yathā**ti kā uppatti? Aññataro kira bārāṇasirājā paccantaṃ kupitaṃ vūpasametuṃ gāmānugāmimaggaṃ chaḍḍetvā ujuṃ aṭavimaggaṃ gahetvā mahatiyā senāya gacchati. Tena ca samayena aññatarasmiṃ pabbatapāde sīho bālasūriyātapaṃ tappamāno nipanno hoti. Taṃ disvā rājapurisā rañño ārocesuṃ. Rājā ‘‘sīho kira na santasatī’’ti bheripaṇavādisaddaṃ kārāpesi, sīho tatheva nipajji. Dutiyampi kārāpesi, sīho tatheva nipajji. Tatiyampi kārāpesi, tadā ‘‘sīho mama paṭisattu atthī’’ti catūhi pādehi suppatiṭṭhitaṃ patiṭṭhahitvā sīhanādaṃ nadi. Taṃ sutvā hatthārohādayo hatthiādīhi orohitvā tiṇagahanāni paviṭṭhā, hatthiassagaṇā disāvidisā palātā. Rañño hatthīpi rājānaṃ gahetvā vanagahanāni pothayamāno palāyi. Rājā taṃ sandhāretuṃ asakkonto rukkhasākhāya olambitvā pathaviṃ patitvā ekapadikamaggena gacchanto paccekabuddhānaṃ vasanaṭṭhānaṃ pāpuṇi. Tattha paccekabuddhe pucchi – ‘‘api, bhante, saddamassutthā’’ti? ‘‘Āma, mahārājā’’ti. ‘‘Kassa saddaṃ, bhante’’ti? ‘‘Paṭhamaṃ bherisaṅkhādīnaṃ, pacchā sīhassā''ti. ''Na bhāyittha, bhante''ti. ''Na mayaṃ, mahārāja, kassaci saddassa bhāyāmā''ti. ''Sakkā pana, bhante, mayhampi edisaṃ kātu''nti? ''Sakkā, mahārāja, sace pabbajissasī''ti. ''Pabbajāmi, bhante''ti. Tato naṃ pabbājetvā pubbe vuttanayeneva ābhisamācārikaṃ sikkhāpesuṃ. Sopi pubbe vuttanayeneva vipassanto paccekabodhiṃ sacchikatvā imaṃ udānagāthaṃ abhāsi.

Tattha sahanā ca hananā ca sīghajavattā ca **sīho**. Kesarasīhova idha adhippeto. Dāṭhā balamassa atthīti **dāṭhabalī. Pasayha abhibhuyyā**ti ubhayaṃ **cārī**-saddena saha yojetabbaṃ **pasayhacārī abhibhuyyacārī**ti. Tattha pasayha niggahetvā caraṇena pasayhacārī, abhibhavitvā santāsetvā vasīkatvā caraṇena abhibhuyyacārī. Svāyaṃ kāyabalena pasayhacārī, tejasā abhibhuyyacārī, tattha sace koci vadeyya – ''kiṃ pasayha abhibhuyya cārī''ti, tato **migāna**nti sāmivacanaṃ upayogatthe katvā ''mige pasayha abhibhuyya cārī''ti paṭivattabbaṃ. **Pantānī**ti dūrāni. **Senāsanānī**ti vasanaṭṭhānāni. Sesaṃ vuttanayeneva sakkā jānitunti na vitthāritanti.

Dāṭhabalīgāthāvaṇṇanā niṭṭhitā.

129. **Mettaṃ upekkha**nti kā uppatti? Aññataro kira rājā mettādijhānalābhī ahosi. So ''jhānasukhantarāyo rajja''nti jhānānurakkhaṇatthaṃ rajjaṃ pahāya pabbajitvā vipassanto paccekabodhiṃ sacchikatvā imaṃ udānagāthaṃ abhāsi.

Tattha ''sabbe sattā sukhitā bhavantū''tiādinā nayena hitasukhūpanayanakāmatā **mettā**. ''Aho vata imamhā dukkhā mucceyyu''ntiādinā nayena ahitadukkhāpanayanakāmatā **karuṇā**. ''Modanti vata bhonto sattā, modanti sādhu suṭṭhū''tiādinā nayena hitasukhāvippayogakāmatā **muditā**. ''Paññāyissanti sakena kammenā''ti sukhadukkhaajjhupekkhanatā **upekkhā**. Gāthābandhasukhatthaṃ pana uppaṭipāṭiyā mettaṃ vatvā upekkhā vuttā, muditā ca pacchā. **Vimutti**nti catassopi etā attano paccanīkadhammehi vimuttattā vimuttiyo. Tena vuttaṃ – ''mettaṃ upekkhaṃ karuṇaṃ vimuttiṃ, āsevamāno muditañca kāle''ti.

Tattha **āsevamāno**ti tisso tikacatukkajjhānavasena, upekkhaṃ catutthajjhānavasena bhāvayamāno. **Kāle**ti mettaṃ āsevitvā tato vuṭṭhāya karuṇaṃ, tato vuṭṭhāya muditaṃ, tato itarato vā nippītikajjhānato vuṭṭhāya upekkhaṃ āsevamāno eva ''kāle āsevamāno''ti vuccati, āsevituṃ vā phāsukakāle. **Sabbena lokena avirujjhamāno**ti dasasu disāsu sabbena sattalokena avirujjhamāno. Mettādīnañhi bhāvitattā sattā appaṭikūlā honti, sattesu ca virodhibhūto paṭigho vūpasammati. Tena vuttaṃ – ''sabbena lokena avirujjhamāno''ti. Ayamettha saṅkhepo, vitthāro pana mettādikathā **aṭṭhasāliniyā** dhammasaṅgahaṭṭhakathāyaṃ (dha. sa. aṭṭha. 251) vuttā. Sesaṃ vuttasadisamevāti.

Appamaññāgāthāvaṇṇanā niṭṭhitā.

130. **Rāgañca dosañcā**ti kā uppatti? Rājagahaṃ kira nissāya mātaṅgo nāma paccekabuddho viharati sabbapacchimo paccekabuddhānaṃ. Atha amhākaṃ bodhisatte uppanne devatāyo bodhisattassa pūjanatthāya āgacchantiyo taṃ disvā ''mārisā, mārisā, buddho loke uppanno''ti bhaṇiṃsu. So nirodhā vuṭṭhahanto taṃ sutvā attano jīvitakkhayaṃ disvā himavante mahāpapāto nāma pabbato paccekabuddhānaṃ parinibbānaṭṭhānaṃ. Tattha ākāsena gantvā pubbe parinibbutapaccekabuddhassa aṭṭhisaṅghātaṃ papāte pakkhipitvā silātale nisīditvā imaṃ udānagāthaṃ abhāsi.

Tattha rāgadosamohā uragasutte vuttāva. **Saṃyojanānī**ti dasa saṃyojanāni, tāni ca tena tena maggena sandālayitvā. **Asantasaṃ jīvitasaṅkhayamhī**ti jīvitasaṅkhayo vuccati cuticittassa paribhedo. Tasmiñca jīvitasaṅkhaye jīvitanikantiyā pahīnattā asantasanti. Ettāvatā sopādisesaṃ nibbānadhātuṃ attano dassetvā gāthāpariyosāne anupādisesāya nibbānadhātuyā parinibbāyīti.

Jīvitasaṅkhayagāthāvaṇṇanā niṭṭhitā.

131. **Bhajantī**ti kā uppatti? Bārāṇasiyaṃ kira aññataro rājā ādigāthāya vuttappakārameva phītaṃ rajjaṃ samanusāsati. Tassa kharo ābādho uppajji, dukkhā vedanā pavattanti. Vīsatisahassitthiyo taṃ parivāretvā hatthapādasambāhanādīni karonti. Amaccā ‘‘na dānāyaṃ rājā jīvissati, handa, mayaṃ attano saraṇaṃ gavesāmā’’ti cintetvā aññatarassa rañño santikaṃ gantvā upaṭṭhānaṃ yāciṃsu. Te tattha upaṭṭhahantiyeva, na kiñci labhanti. Rājā ābādhā vuṭṭhahitvā pucchi – ‘‘itthannāmo ca itthannāmo ca kuhi’’nti? Tato taṃ pavattiṃ sutvāva sīsaṃ cāletvā tuṇhī ahosi. Tepi amaccā ‘‘rājā vuṭṭhito’’ti sutvā tattha kiñci alabhamānā paramena pārijuññena pīḷitā punadeva āgantvā rājānaṃ vanditvā ekamantaṃ aṭṭhaṃsu. Tena ca raññā ‘‘kuhiṃ, tātā, tumhe gatā’’ti vuttā āhaṃsu – ‘‘devaṃ dubbalaṃ disvā ājīvikabhayenamhā asukaṃ nāma janapadaṃ gatā’’ti. Rājā sīsaṃ cāletvā cintesi – ‘‘yaṃnūnāhaṃ tameva ābādhaṃ dassessaṃ, kiṃ punapi evaṃ kareyyuṃ, no’’ti? So pubbe rogena phuṭṭho viya bāḷhaṃ vedanaṃ dassento gilānālayaṃ akāsi. Itthiyo samparivāretvā pubbasadisameva sabbaṃ akaṃsu. Tepi amaccā tatheva puna bahutaraṃ janaṃ gahetvā pakkamiṃsu. Evaṃ rājā yāvatatiyaṃ sabbaṃ pubbasadisaṃ akāsi, tepi tatheva pakkamiṃsu. Tato catutthampi te āgate disvā rājā – ‘‘aho! Ime dukkaraṃ akaṃsu, ye maṃ byādhitaṃ pahāya anapekkhā pakkamiṃsū’’ti nibbinno rajjaṃ pahāya pabbajitvā vipassanto paccekabodhiṃ sacchikatvā imaṃ udānagāthaṃ abhāsi.

Tattha **bhajantī**ti sarīrena allīyantā payirupāsanti. **Sevantī**ti añjalikammādīhi kiṃkārapaṭissāvitāya ca paricaranti. Kāraṇaṃ attho etesanti **kāraṇatthā,** bhajanāya ca sevanāya ca nāññaṃ kāraṇamatthi, attho eva nesaṃ kāraṇaṃ, atthahetu sevantīti vuttaṃ hoti. **Nikkāraṇā dullabhā ajja mittā**ti ‘‘ito kiñci lacchāmā’’ti evaṃ attapaṭilābhakāraṇena nikkāraṇā, kevalaṃ –

> ‘‘Upakāro ca yo mitto, yo mitto sukhadukkhako;
> Atthakkhāyī ca yo mitto, yo mitto anukampako’’ti. (dī. ni. 3.265) –

Evaṃ vuttena ariyena mittabhāvena samannāgatā dullabhā ajja mittā. **Attaṭṭhapaññā**ti attani ṭhitā etesaṃ paññā. Attānameva oloketi, na aññanti attho. ‘‘Attatthapaññā’’tipi pāṭho, tassa attano atthameva oloketi, na paratthanti attho. ‘‘Diṭṭhatthapaññā’’ti ayampi kira porāṇapāṭho, tassa sampati diṭṭheyeva atthe etesaṃ paññā, na āyatinti attho. Diṭṭhadhammikatthaṃyeva oloketi, na samparāyikatthanti vuttaṃ hoti. **Asucī**ti asucinā anariyena kāyavacīmanokammena samannāgatā.

Khaggavisāṇakappoti khaggena rukkhādayo chindanto viya sakasiṅgena pabbatādayo cuṇṇavicuṇṇaṃ kurumāno vicaratīti khaggavisāṇo. Visasadisā āṇāti visāṇā. Khaggaṃ viyāti khaggaṃ. Khaggaṃ visāṇaṃ yassa migassa soyaṃ migo khaggavisāṇo, tassa khaggavisāṇassa kappo khaggavisāṇakappo. Khaggavisāṇasadiso paccekabuddho **eko** adutiyo asahāyo careyya vihareyya vatteyya yapeyya yāpeyyāti attho.

132. **Visuddhasīlā**ti visesena suddhasīlā, catupārisuddhiyā suddhasīlā. **Suvisuddhapaññā**ti suṭṭhu visuddhapaññā, rāgādivirahitattā parisuddhamaggaphalapaṭisambhidādipaññā. **Samāhitā**ti **saṃ** suṭṭhu āhitā, santike ṭhapitacittā. **Jāgariyānuyuttā**ti jāgaraṇaṃ jāgaro, niddātikkamoti attho. Jāgarassa bhāvo jāgariyaṃ, jāgariye anuyuttā jāgariyānuyuttā. **Vipassakā**ti ‘‘aniccaṃ dukkhaṃ anattā’’ti visesena passanasīlā, vipassanaṃ paṭṭhapetvā viharantīti attho. **Dhammavisesadassī**ti dasakusaladhammānaṃ catusaccadhammassa navalokuttaradhammassa vā visesena passanasīlā. **Maggaṅgabojjhaṅgagate**ti sammādiṭṭhādīhi maggaṅgehi satisambojjhaṅgādīhi bojjhaṅgehi gate sampayutte ariyadhamme. **Vijaññā**ti visesena jaññā, jānantāti attho.

133. **Suññatāppaṇihitañcānimittan**ti anattānupassanāvasena suññatavimokkhañca dukkhānupassanāvasena appaṇihitavimokkhañca, aniccānupassanāvasena animittavimokkhañca. **Āsevayitvā**ti vaḍḍhetvā. **Ye** katasambhārā **dhīrā** janā **jinasāsanamhi sāvakattaṃ** sāvakabhāvaṃ **na vajanti** na pāpuṇanti, te dhīrā katasambhārā **sayambhū** sayameva bhūtā **paccekajinā** paccekabuddhā **bhavanti**.

134. Kiṃ bhūtā? **Mahantadhammā** pūritamahāsambhārā **bahudhammakāyā** anekadhammasabhāvasarīrā. Punapi kiṃ bhūtā? **Cittissarā** cittagatikā jhānasampannāti attho. **Sabbadukkhoghatiṇṇā** sakalasaṃsāraoghaṃ tiṇṇā atikkantā **udaggacittā** kodhamānādikilesavirahitattā somanassacittā santamanāti attho. **Paramatthadassī** pañcakkhandhadvādasāyatanadvattiṃsākārasaccapaṭiccasamuppādādivasena paramatthaṃ uttamatthaṃ dassanasīlā. Acalābhītaṭṭhena **sīhopamā** sīhasadisāti attho. **Khaggavisāṇakappā** khaggavisāṇamigasiṅgasadisā gaṇasaṅgaṇikābhāvenāti attho.

135. **Santindriyā**ti cakkhundriyādīnaṃ sakasakārammaṇe appavattanato santasabhāvaindriyā. **Santamanā**ti santacittā, nikkilesabhāvena santasabhāvacittasaṅkappāti attho. **Samādhī**ti suṭṭhu ekaggacittā. **Paccantasattesu patippacārā**ti paccantajanapadesu sattesu dayākaruṇādīhi paticaraṇasīlā. **Dīpā parattha idha vijjalantā**ti sakalalokānuggahakaraṇena paraloke ca idhaloke ca vijjalantā dīpā padīpasadisāti attho. **Paccekabuddhā satataṃ hitāme**ti ime paccekabuddhā satataṃ sabbakālaṃ sakalalokahitāya paṭipannāti attho.

136. **Pahīnasabbāvaraṇā janindā**ti te paccekabuddhā janānaṃ indā uttamā kāmacchandanīvaraṇādīnaṃ sabbesaṃ pañcāvaraṇānaṃ pahīnattā pahīnasabbāvaraṇā. **Ghanakañcanābhā**ti rattasuvaṇṇajambonadasuvaṇṇapabhā sadisaābhāvantāti attho. **Nissaṃsayaṃ lokasudakkhiṇeyyā**ti ekantena lokassa sudakkhiṇāya aggadānassa paṭiggahetuṃ arahā yuttā, nikkilesattā sundaradānapaṭiggahaṇārahāti attho. **Paccekabuddhā satatappitāme**ti ime paccekañāṇādhigamā buddhā satataṃ niccakālaṃ appitā suhitā paripuṇṇā, sattāhaṃ nirāhārāpi nirodhasamāpattiphalasamāpattivasena paripuṇṇāti attho.

137. Patiekā visuṃ sammāsambuddhato visadisā aññe asādhāraṇabuddhā **paccekabuddhā**. Atha vā –

> ‘‘Upasaggā nipātā ca, paccayā ca ime tayo;
> Nekenekatthavisayā, iti neruttikābravu’’nti. –

Vuttattā patisaddassa ekaupasaggatā pati padhāno hutvā sāmibhūto anekesaṃ dāyakānaṃ appamattakampi āhāraṃ paṭiggahetvā saggamokkhassa pāpuṇanato. Tathā hi annabhārassa bhattabhāgaṃ paṭiggahetvāpassantasseva bhuñjitvā devatāhi sādhukāraṃ dāpetvā tadaheva taṃ duggataṃ seṭṭhiṭṭhānaṃ pāpetvā koṭisaṅkhadhanuppādanena ca, khadiraṅgārajātake (jā. aṭṭha. 1.1.khadiraṅgārajātakavaṇṇanā) mārena nimmitakhadiraṅgārakūpopariuṭṭhitapadumakaṇṇikaṃ madditvā bodhisattena dinnaṃ piṇḍapātaṃ paṭiggahetvā tassa passantasseva ākāsagamanena somanassuppādanena ca, padumavatīaggamahesīputtānaṃ mahājanakarañño deviyā ārādhanena gandhamādanato ākāsena āgamma dānapaṭiggahaṇena mahājanakabodhisattassa ca deviyā ca somanassuppādanena ca, tathā abuddhuppāde chātakabhaye sakalajambudīpe uppanne bārāṇasiseṭṭhino chātakabhayaṃ paṭicca pūretvā rakkhite saṭṭhisahassakoṭṭhāgāre vīhayo khepetvā bhūmiyaṃ nikhātadhaññāni ca cāṭisahassesu pūritadhaññāni ca khepetvā sakalapāsādabhittīsu mattikāhi madditvā limpitadhaññāni ca khepetvā tadā nāḷimattamevāvasiṭṭhaṃ ‘‘idaṃ bhuñjitvā ajja marissāmā’’ti cittaṃ uppādetvā sayantassa gandhamādanato eko paccekabuddho āgantvā gehadvāre aṭṭhāsi. Seṭṭhi taṃ disvā pasādaṃ uppādetvā jīvitaṃ pariccajamāno paccekabuddhassa patte okiri. Paccekabuddho vasanaṭṭhānaṃ gantvā attano ānubhāvena passantasseva seṭṭhissa pañcapaccekabuddhasatehi saha paribhuñji. Tadā bhattapacitaukkhaliṃ, pidahitvā ṭhapesuṃ.

Niddamokkantassa seṭṭhino chātatte uppanne so vuṭṭhahitvā bhariyaṃ āha – ‘‘bhatte ācāmakabhattamattaṃ olokehī’’ti. Susikkhitā sā ‘‘sabbaṃ dinnaṃ nanū’’ti avatvā ukkhaliyā pidhānaṃ vivari. Sā ukkhali taṅkhaṇeva sumanapupphamakuḷasadisassa sugandhasālibhattassa pūritā ahosi. Sā ca seṭṭhi ca santuṭṭhā sayañca sakalagehavāsino ca sakalanagaravāsino ca bhuñjiṃsu. Dabbiyā gahitagahitaṭṭhānaṃ puna pūritaṃ. Sakalasaṭṭhisahassakoṭṭhāgāresu sugandhasāliyo pūresuṃ. Sakalajambudīpavāsino seṭṭhissa gehatoyeva dhaññabījāni gahetvā sukhitā jātā. Evamādīsu anekasattanikāyesu sukhotaraṇaparipālanasaggamokkhapāpanesu pati sāmibhūto buddhoti paccekabuddho. **Paccekabuddhānaṃ subhāsitānī**ti paccekabuddhehi ovādānusāsanīvasena suṭṭhu bhāsitāni kathitāni vacanāni. **Caranti lokamhi sadevakamhī**ti devalokasahite sattaloke caranti pavattantīti attho. **Sutvā tathā ye na karonti bālā**ti tathārūpaṃ paccekabuddhānaṃ subhāsitavacanaṃ ye bālā janā na karonti na manasi karonti, **te** bālā **dukkhesu** saṃsāradukkhesu **punappunaṃ** uppattivasena **caranti** pavattanti, dhāvantīti attho.

138. **Paccekabuddhānaṃ subhāsitānī**ti suṭṭhu bhāsitāni caturāpāyato muccanatthāya bhāsitāni vacanāni. Kiṃ bhūtāni? **Avassavantaṃ** pagghantaṃ khuddaṃ madhuṃ yathā madhuravacanānīti attho. **Ye paṭipattiyuttā** paṇḍitajanāpi paṭipattīsu vuttānusārena pavattantā tathārūpaṃ madhuravacanaṃ sutvā vacanakarā bhavanti, te paṇḍitajanā **saccadasā** catusaccadassino **sapaññā** paññāsahitā bhavantīti attho.

139. **Paccekabuddhehi jinehi bhāsitā**ti kilese jinanti jiniṃsūti jinā, tehi jinehi paccekabuddhehi vuttā bhāsitā kathitā. **Kathā uḷārā** ojavantā pākaṭā santi pavattanti. **Tā,** kathā **sakyasīhena** sakyarājavaṃsasīhena gotamena tathāgatena **abhinikkhamitvā** buddhabhūtena **naruttamena** narānaṃ uttamena seṭṭhena **pakāsitā** pākaṭīkatā desitāti sambandho. Kimatthanti āha **''dhammavijānanattha''**nti. Navalokuttaradhammaṃ visesena jānāpanatthanti attho.

140. **Lokānukampāya imāni tesa**nti lokānukampatāya lokassa anukampaṃ paṭicca imāni vacanāni imā gāthāyo. Tesaṃ **paccekabuddhānaṃ vikubbitāni** visesena kubbitāni bhāsitānīti attho. **Saṃvegasaṅgamativaḍḍhanattha**nti paṇḍitānaṃ saṃvegavaḍḍhanatthañca asaṅgavaḍḍhanatthaṃ ekībhāvavaḍḍhanatthañca mativaḍḍhanatthaṃ paññāvaḍḍhanatthañca **sayambhusīhena** anācariyakena hutvā sayameva bhūtena jātena paṭividdhena sīhena abhītena gotamena sammāsambuddhena imāni vacanāni **pakāsitāni,** imā gāthāyo pakāsitā vivaritā uttānīkatāti attho. **Itī**ti parisamāpanatthe nipāto.

Iti visuddhajanavilāsiniyā apadāna-aṭṭhakathāya

Paccekabuddhāpadānasaṃvaṇṇanā samattā.

3-1. Sāriputtattheraapadānavaṇṇanā

Tadanantaraṃ therāpadānasaṅgahagāthāyo saṃvaṇṇetuṃ **''atha therāpadānaṃ suṇāthā''**ti āha. **Atha-apadāna**-saddānamattho heṭṭhā vuttova. Ettha **thera**-saddo panāyaṃ kālathirapaññattināmadheyyajeṭṭhādīsu anekesu atthesu vattati. Tathā hi ''therovassikāni pūtīni cuṇṇakajātānī''tiādīsu (dī. ni. 2.379; ma. ni. 1.112) kāle, therovassikāni cirakālaṃ ovassikānīti attho. ''Theropi tāva mahā''iccādīsu thire thirasīloti attho. ''Therako ayamāyasmā mahallako''tiādīsu paññattiyaṃ, lokapaññattimattoti attho. ''Cundatthero phussatthero''tiādīsu nāmadheyye, evaṃ katanāmoti attho. ''Thero cāyaṃ kumāro mama puttesū''tiādīsu jeṭṭhe, jeṭṭho kumāroti attho. Idha panāyaṃ kāle ca thire ca vattati. Tasmā ciraṃ kālaṃ ṭhitoti thero, thiratarasīlācāramaddavādiguṇābhiyutto vā theroti vuccati. Thero ca thero ceti therā, therānaṃ apadānaṃ kāraṇaṃ **therāpadānaṃ,** taṃ therāpadānaṃ suṇāthāti sambandho. **Himavantassa avidūre, lambako nāma pabbato**tiādi āyasmato sāriputtattherassa apadānaṃ, tassāyasmato mahāmoggallānattherassa ca vatthu evaṃ veditabbaṃ –

Atīte kira ito kappato satasahassakappādhike ekaasaṅkhyeyyamatthake āyasmā sāriputto brāhmaṇamahāsālakule nibbattitvā nāmena saradamāṇavo nāma ahosi. Mahāmoggallāno gahapatimahāsālakule nibbattitvā nāmena sirivaḍḍhanakuṭumbiko nāma ahosi. Te ubhopi sahapaṃsukīḷanasahāyā ahesuṃ. Tesu saradamāṇavo pitu accayena kulasantakaṃ dhanaṃ paṭipajjitvā ekadivasaṃ rahogato cintesi – ''imesaṃ sattānaṃ maraṇaṃ nāma ekantikaṃ, tasmā mayā ekaṃ pabbajjaṃ upagantvā vimokkhamaggo gavesitabbo''ti sahāyaṃ upasaṅkamitvā ''samma, ahaṃ pabbajitukāmo. Kiṃ tvaṃ pabbajituṃ sakkhissasī''ti vatvā tena ''na sakkhissāmī''ti vutte ''hotu ahameva pabbajissāmī''ti ratanakoṭṭhāgārāni vivarāpetvā kapaṇaddhikādīnaṃ mahādānaṃ datvā pabbatapādaṃ gantvā isipabbajjaṃ pabbaji. Tassa pabbajitassa anupabbajjaṃ pabbajitā catusattatisahassamattā brāhmaṇaputtā ahesuṃ. So pañca abhiññāyo aṭṭha ca samāpattiyo nibbattetvā tesampi jaṭilānaṃ kasiṇaparikammaṃ ācikkhi. Te sabbepi pañcābhiññā aṭṭha ca samāpattiyo nibbattisuṃ.

Tena samayena anomadassī nāma sammāsambuddho loke uppajjitvā pavattitavaradhammacakko satte saṃsāramahoghato tāretvā ekadivasaṃ saradatāpasassa ca antevāsikānañca saṅgahaṃ kattukāmo eko adutiyo pattacīvaramādāya ākāsena gantvā ''buddhabhāvaṃ me jānātū''ti tāpasassa passantasseva ākāsato otaritvā pathaviyaṃ patiṭṭhāsi. Saradatāpaso satthu sarīre mahāpurisalakkhaṇāni upadhāretvā ‘‘sabbaññubuddhoyevāya’’nti niṭṭhaṃ gantvā paccuggamanaṃ katvā āsanaṃ paññāpetvā adāsi. Nisīdi bhagavā paññatte āsane. Saradatāpaso satthu santike ekamantaṃ nisīdi.

Tasmiṃ samaye tassa antevāsikā catusattatisahassamattā jaṭilā paṇītapaṇītāni ojavantāni phalāphalāni gahetvā āgatā satthāraṃ disvā sañjātapasādā attano ācariyassa satthu ca nisinnākāraṃ oloketvā ‘‘ācariya, mayaṃ pubbe ‘tumhehi mahantataro koci natthī’ti maññāma, ayaṃ pana puriso tumhehi mahantataro maññe’’ti āhaṃsu. Kiṃ vadetha, tātā, sāsapena saddhiṃ aṭṭhasaṭṭhiyojanasatasahassubbedhaṃ sineruṃ samaṃ kātuṃ icchatha, sabbaññubuddhena maṃ tulaṃ mā karitthāti. Atha te tāpasā ācariyassa vacanaṃ sutvā ‘‘yāva mahā vatāyaṃ purisuttamo’’ti sabbeva pādesu nipatitvā satthāraṃ vandiṃsu.

Atha te ācariyo āha – ‘‘tātā, satthu anucchaviko no deyyadhammo natthi, satthā ca bhikkhācaravelāya idhāgato, handa, mayaṃ deyyadhammaṃ yathābalaṃ dassāma. Tumhehi yaṃ yaṃ paṇītaṃ phalāphalaṃ ābhataṃ, taṃ taṃ āharathā’’ti āharāpetvā hatthe dhovitvā sayaṃ tathāgatassa patte patiṭṭhāpesi. Satthārā phalāphale paṭiggahitamatte devatā dibbojaṃ pakkhipiṃsu. Tāpaso udakampi sayameva parissāvetvā adāsi. Tato bhojanakiccaṃ niṭṭhāpetvā satthari nisinne sabbe antevāsike pakkosāpetvā satthu santike sāraṇīyaṃ kathaṃ kathento nisīdi. Satthā ‘‘dve aggasāvakā bhikkhusaṅghena saddhiṃ āgacchantū’’ti cintesi. Tāvadeva satasahassakhīṇāsavaparivārā aggasāvakā āgantvā bhagavantaṃ vanditvā ekamantaṃ aṭṭhaṃsu.

Tato saradatāpaso antevāsike āmantesi – ‘‘tātā, satthu bhikkhusaṅghassa ca pupphāsanena pūjā kātabbā, tasmā pupphāni āharathā’’ti. Te tāvadeva iddhiyā vaṇṇagandhasampannāni pupphāni āharitvā buddhassa yojanappamāṇaṃ pupphāsanaṃ paññāpesuṃ, ubhinnaṃ aggasāvakānaṃ tigāvutaṃ, sesabhikkhūnaṃ aḍḍhayojanikādibhedaṃ, saṅghanavakassa usabhamattaṃ paññāpesuṃ. Evaṃ paññattesu āsanesu saradatāpaso tathāgatassa purato añjaliṃ paggayha ‘‘bhante, mayhaṃ anuggahatthāya imaṃ pupphāsanaṃ atiruhathā’’ti āha. Nisīdi bhagavā pupphāsane. Satthari nisinne dve aggasāvakā sesabhikkhū ca attano attano pattāsane nisīdiṃsu. Satthā ‘‘tesaṃ mahapphalaṃ hotū’’ti nirodhaṃ samāpajji. Satthu samāpannabhāvaṃ ñatvā dve aggasāvakāpi sesabhikkhūpi nirodhaṃ samāpajjiṃsu. Tāpaso sattāhaṃ nirantaraṃ satthu pupphacchattaṃ dhārento aṭṭhāsi. Itare vanamūlaphalaṃ paribhuñjitvā sesakāle añjaliṃ paggayha aṭṭhaṃsu. Satthā sattāhassa accayena nirodhato vuṭṭhahitvā aggasāvakaṃ nisabhattheraṃ āmantesi – ‘‘tāpasānaṃ pupphāsanānumodanaṃ karohī’’ti. Thero sāvakapāramīñāṇe ṭhatvā tesaṃ pupphāsanānumodanaṃ akāsi. Tassa desanāvasāne satthā dutiyaṃ aggasāvakaṃ anomattheraṃ āmantesi – ‘‘tvampi imesaṃ dhammaṃ desehī’’ti. Sopi tepiṭakaṃ buddhavacanaṃ sammasitvā tesaṃ dhammaṃ kathesi. Dvinnampi desanāya dhammābhisamayo nāhosi. Atha satthā buddhavisaye ṭhatvā dhammadesanaṃ ārabhi. Desanāvasāne ṭhapetvā saradatāpasaṃ avasesā sabbepi catusattatisahassajaṭilā arahattaṃ pāpuṇiṃsu. Satthā te ‘‘etha bhikkhavo’’ti hatthaṃ pasāresi. Te tāvadeva antarahitatāpasavesā aṭṭhaparikkhāradharā saṭṭhivassikatthero viya ahesuṃ.

Saradatāpaso pana ‘‘aho vatāhampi ayaṃ nisabhatthero viya anāgate ekassa buddhassa sāvako bhaveyya’’nti desanākāle uppannaparivitakkatāya aññavihito hutvā maggaphalāni paṭivijjhituṃ nāsakkhi. Atha satthāraṃ vanditvā tathā paṇidhānaṃ akāsi. Satthā anantarāyena samijjhanabhāvaṃ disvā ‘‘ito kappasatasahassādhikaṃ ekaṃ asaṅkhyeyyaṃ atikkamitvā gotamassa nāma sammāsambuddhassa aggasāvako sāriputto nāma bhavissatī’’ti byākaritvā dhammakathaṃ vatvā bhikkhusaṅghaparivāro ākāsaṃ pakkhandi. Saradatāpasopi sahāyassa sirivaḍḍhassa santikaṃ gantvā ‘‘samma, mayā anomadassissa bhagavato pādamūle anāgate uppajjanakassa gotamasammāsambuddhassa aggasāvakaṭṭhānaṃ patthitaṃ, tvampi tassa dutiyasāvakaṭṭhānaṃ patthehī’’ti. Sirivaḍḍho taṃ upadesaṃ sutvā attano nivesanadvāre aṭṭhakarīsamattaṃ ṭhānaṃ samatalaṃ kāretvā lājapañcamāni pupphāni vikiritvā nīluppalacchadanaṃ maṇḍapaṃ kāretvā buddhāsanaṃ paññāpetvā bhikkhūnampi āsanāni paññāpetvā mahantaṃ sakkārasammānaṃ sajjetvā saradatāpasena satthāraṃ nimantāpetvā sattāhaṃ mahādānaṃ pavattetvā buddhappamukhaṃ bhikkhusaṅghaṃ mahārahehi vatthehi acchādetvā dutiyasāvakabhāvāya paṇidhānaṃ akāsi. Satthā tassa anantarāyena samijjhanabhāvaṃ disvā vuttanayena byākaritvā bhattānumodanaṃ katvā pakkāmi. Sirivaḍḍho haṭṭhapahaṭṭho yāvajīvaṃ kusalakammaṃ katvā dutiyacittavāre kāmāvacaradevaloke nibbatti. Saradatāpaso cattāro brahmavihāre bhāvetvā brahmaloke nibbatti.

Tato paṭṭhāya tesaṃ ubhinnampi antarā kammaṃ na kathitaṃ. Amhākaṃ pana bhagavato uppattito puretarameva saradatāpaso rājagahassa avidūre upatissāgāme rūpasāriyā brāhmaṇiyā kucchimhi paṭisandhiṃ gaṇhi. Taṃdivasamevassa sahāyopi rājagahasseva avidūre kolitagāme moggaliyā brāhmaṇiyā kucchimhi paṭisandhiṃ gaṇhi. Tasmā moggallāno moggaliyā brāhmaṇiyā puttoti moggallāno. Moggaligottena jātoti vā moggallāno. Atha vā mātukumārikakāle tassā mātāpitūhi vuttaṃ – ‘‘mā uggali mā uggalī’’ti vacanamupādāya ‘‘muggalī’’ti nāmaṃ. Tassā muggaliyā puttoti moggallāno. Atha vā sotāpattimaggādimaggassa lābhe ādāne paṭivijjhane alaṃ samatthoti moggallānoti. Tāni kira dve kulāni yāva sattamā kulaparivaṭṭā ābaddhasahāyāneva. Tesaṃ dvinnaṃ ekadivasameva gabbhaparihāramadaṃsu. Dasamāsaccayena jātānampi tesaṃ chasaṭṭhi dhātiyo paṭṭhapesuṃ. Nāmaggahaṇadivase rūpasārībrāhmaṇiyā puttassa upatissagāme jeṭṭhakulassa puttattā **upatisso**ti nāmaṃ kariṃsu. Itarassa kolitagāme jeṭṭhakulassa puttattā **kolito**ti nāmaṃ kariṃsu. Te ubhopi mahatā parivārena vaḍḍhantā vuddhimanvāya sabbasippānaṃ pāraṃ agamaṃsu.

Athekadivasaṃ te rājagahe giraggasamajjaṃ passantā mahājanaṃ sannipatitaṃ disvā ñāṇassa paripākaṃ gatattā yoniso ummujjantā ‘‘sabbepime oraṃ vassasatāva maccumukhaṃ pavisantī’’ti saṃvegaṃ paṭilabhitvā ‘‘amhehi mokkhadhammo pariyesitabbo, tañca pariyesantehi ekā pabbajjā laddhuṃ vaṭṭatī’’ti nicchayaṃ katvā pañcamāṇavakasatehi saddhiṃ sañcayassa paribbājakassa santike pabbajiṃsu. Tesaṃ pabbajitakālato paṭṭhāya sañcayo lābhaggayasaggappatto ahosi. Te katipāheneva sabbaṃ sañcayassa samayaṃ parimajjitvā tattha sāraṃ adisvā tato nibbijjitvā tattha tattha paṇḍitasammate samaṇabrāhmaṇe pañhaṃ pucchanti, te tehi puṭṭhā na sampādenti. Aññadatthu teyeva tesaṃ pañhaṃ vissajjenti. Evaṃ te mokkhaṃ pariyesantā katikaṃ akaṃsu – ‘‘amhesu yo paṭhamaṃ amataṃ adhigacchati, so itarassa ārocetū’’ti.

Tena ca samayena amhākaṃ satthari paṭhamābhisambodhiṃ patvā pavattitavaradhammacakke anupubbena uruvelakassapādike sahassajaṭile dametvā rājagahe viharante ekadivasaṃ upatisso paribbājako paribbājakārāmaṃ gacchanto āyasmantaṃ assajittheraṃ rājagahe piṇḍāya carantaṃ disvā ‘‘na mayā evarūpo ākappasampanno pabbajito diṭṭhapubbo, santadhammena nāma ettha bhavitabba’’nti sañjātapasādo pañhaṃ pucchituṃ āyasmantaṃ udikkhanto piṭṭhito piṭṭhito anubandhi. Theropi laddhapiṇḍapāto paribhuñjituṃ patirūpaṃ okāsaṃ gato. Paribbājako attano paribbājakapīṭhaṃ paññāpetvā adāsi. Bhattakiccapariyosāne cassa attano kuṇḍikāya udakaṃ adāsi. Evaṃ so ācariyavattaṃ katvā katabhattakiccena therena saddhiṃ paṭisanthāraṃ katvā – ‘‘ko vā te satthā, kassa vā tvaṃ dhammaṃ rocesī’’ti pucchi. Thero sammāsambuddhaṃ apadisi. Puna tena ‘‘kiṃ vādī panāyasmato satthā’’ti puṭṭho ‘‘imassa sāsanassa gambhīrataṃ dassessāmī’’ti attano navakabhāvaṃ pavedetvā saṅkhepavasena cassa sāsanadhammaṃ kathento ‘‘ye dhammā hetuppabhavā’’ti (mahāva. 60; apa. thera 1.1.286) gāthamāha. Paribbājako paṭhamapadadvayameva sutvā sahassanayasampanne sotāpattimaggaphale patiṭṭhahi. Itaraṃ padadvayaṃ sotāpannakāle niṭṭhāsi. Gāthāpariyosāne pana sotāpanno hutvā uparivisese apavattante ‘‘bhavissati ettha kāraṇa’’nti sallakkhetvā theraṃ āha – ‘‘mā, bhante, upari dhammadesanaṃ vaḍḍhayittha, ettakameva alaṃ, kahaṃ amhākaṃ satthā vasatī’’ti? ‘‘Veḷuvane’’ti. ‘‘Bhante, tumhe purato gacchatha, ahaṃ mayhaṃ sahāyassa katapaṭiññaṃ mocetvā taṃ gahetvā āgamissāmī’’ti pañcapatiṭṭhitena vanditvā padakkhiṇaṃ katvā theraṃ uyyojetvā paribbājakārāmaṃ agamāsi.

Kolitaparibbājako taṃ dūratova āgacchantaṃ disvā ‘‘mukhavaṇṇo na aññadivasesu viya addhānena amataṃ adhigataṃ bhavissatī’’ti tenevassa visesādhigamaṃ sambhāvetvā amatādhigamaṃ pucchi. Sopissa ‘‘āvuso, amatamadhigata’’nti paṭijānitvā tameva gāthaṃ abhāsi. Gāthāpariyosāne kolito sotāpattiphale patiṭṭhahitvā āha – ‘‘kahaṃ no satthā’’ti? ‘‘Veḷuvane’’ti. ‘‘Tena hi, āvuso, āyāma, satthāraṃ passissāmā’’ti. Upatisso sabbakālampi ācariyapūjakova, tasmā sañcayassa satthu guṇe pakāsetvā tampi satthu santikaṃ netukāmo ahosi. So lābhāsāpakato antevāsikabhāvaṃ anicchanto ‘‘na sakkomi cāṭi hutvā udakasiñcanaṃ hotu’’nti paṭikkhipi. Te anekehi kāraṇehi taṃ saññāpetuṃ asakkontā attano ovāde vattamānehi aḍḍhuteyyasatehi antevāsikehi saddhiṃ veḷuvanaṃ agamaṃsu. Satthā te dūratova āgacchante disvā ‘‘etaṃ me sāvakayugaṃ bhavissati, aggaṃ bhaddayuga’’nti vatvā tesaṃ parisāya cariyavasena dhammaṃ desetvā arahatte patiṭṭhāpetvā ehibhikkhubhāvena upasampadaṃ adāsi. Yathā tesaṃ evaṃ aggasāvakānampi iddhimayapattacīvaraṃ āgatameva. Uparimaggattayakiccaṃ pana na niṭṭhāsi. Kasmā? Sāvakapāramīñāṇassa mahantatāya.

Tesu āyasmā mahāmoggallāno pabbajitato sattame divase magadharaṭṭhe kallavālagāme samaṇadhammaṃ karonto thinamiddhe okkamante satthārā saṃvejito thinamiddhaṃ vinodetvā dhātukammaṭṭhānaṃ suṇanto eva uparimaggattayaṃ adhigantvā sāvakapāramīñāṇassa matthakaṃ pāpuṇi. Āyasmā sāriputto pabbajjāya addhamāsaṃ atikkamitvā satthārā saddhiṃ rājagahe sūkarakhataleṇe viharanto attano bhāgineyyassa dīghanakhaparibbājakassa vedanāpariggahasuttante (ma. ni. 2.201 ādayo) desiyamāne desanānusārena ñāṇaṃ pesetvā parassa vaḍḍhitaṃ bhattaṃ bhuñjanto viya sāvakapāramīñāṇassa matthakaṃ pāpuṇi. Iti dvinnaṃ aggasāvakānaṃ satthu samīpe eva sāvakapāramīñāṇaṃ matthakaṃ pattaṃ.

Evaṃ pattasāvakapāramīñāṇo āyasmā sāriputto ‘‘kena kammena ayaṃ sampatti laddhā’’ti āvajjento taṃ ñatvā pītisomanassavasena udānaṃ udānento ‘‘himavantassa avidūre’’tiādimāha. Tena vuttaṃ –

141. ‘‘Himavantassa avidūre, lambako nāma pabbato;
Assamo sukato mayhaṃ, paṇṇasālā sumāpitā’’ti.

Tattha **himavantassā**ti himo assa atthīti himavā, tassa himavantassa **avidūre** samīpe, himālayapaṭibaddhavanehi attho. **Lambako nāma pabbato**ti evaṃnāmako paṃsumissakapabbato. **Assamo sukato mayha**nti tasmiṃ lambake pabbate mayhaṃ mamatthāya kato assamo araññavāso āsamantato samoti assamo. Natthi paviṭṭhānaṃ samo parissamo etthāti vā assamo, so itthambhūto araññavāso suṭṭhu kato, rattiṭṭhānadivāṭṭhānakuṭimaṇḍapādivasena sundarenākārena katoti attho. **Paṇṇasālā**ti usīrapabbajādīhi paṇṇehi chāditā nivasanapaṇṇasālāti attho.

142. ‘‘Uttānakūlā nadikā, supatitthā manoramā;
Susuddhapulinākiṇṇā, avidūre mamassamaṃ’’.

Tattha **uttānakūlā**ti agambhīrā nadī. **Supatitthā**ti sundarapatitthā. **Manoramā** manallīnā manāpā. **Susuddhapulinākiṇṇā**ti suṭṭhu dhavalamuttādalasadisavālukākiṇṇā gahanībhūtāti attho. Sā itthambhūtā **nadikā** kunnadī **mamassamaṃ** mayhaṃ assamassa avidūre samīpe ahosīti attho. ‘‘Assama’’nti ca sattamyatthe upayogavacananti veditabbaṃ.

143. ‘‘Asakkharā apabbhārā, sādu appaṭigandhikā;
Sandatī nadikā tattha, sobhayantā mamassamaṃ’’.

Tattha **asakkharā**ti ‘‘pulinākiṇṇā’’ti vuttattā asakkharā sakkharavirahitā. **Apabbhārā**ti pabbhāravirahitā, agambhīrakūlāti attho. **Sādu appaṭigandhikā**ti sādurasodakā duggandharahitā mayhaṃ assamapadaṃ sobhayantī **nadikā** khuddakanadī **sandati** pavattatīti attho.

144. ‘‘Kumbhīlā makarā cettha, susumārā ca kacchapā;
Sandati nadikā tattha, sobhayantā mamassamaṃ’’.

Tattha **kumbhīla**macchā **makara**macchā ca **susumārā** caṇḍamacchā ca **kacchapa**macchā ca **ettha** etissaṃ nadiyaṃ kīḷantā ahesunti sambandho. Mamassamaṃ sobhayantā **nadikā** khuddakanadī **sandati** pavattatīti sambandho.

145. ‘‘Pāṭhīnā pāvusā macchā, balajā muñjarohitā;
Vaggaḷā papatāyantā, sobhayanti mamassamaṃ’’.

Pāṭhīnamacchā ca **pāvusā macchā** ca **balaja**macchā ca **muñja**macchā **rohita**macchā ca **vaggaḷa**macchā ca ete sabbe macchajātikā ito cito ca **papatāyantā** nadiyā saddhiṃ pavattantā mama assamapadaṃ sobhayantīti attho.

146. ‘‘Ubho kūlesu nadiyā, pupphino phalino dumā;
Ubhato abhilambantā, sobhayanti mamassamaṃ’’.

Tattha **ubho kūlesū**ti tassā nadiyā ubhosu passesu dhuva**pupphino** dhuva**phalino** rukkhā **ubhato abhilambantā** nadiyā ubho tīre heṭṭhā onamantā mama assamaṃ sobhayantīti attho.

147. ‘‘Ambā sālā ca tilakā, pāṭalī sinduvārakā;
Dibbagandhā sampavanti, pupphitā mama assame’’.

Tattha **ambā**ti madhupiṇḍiambā ca **sāla**rukkhā ca **tilaka**rukkhā ca **pāṭali**rukkhā ca **sinduvāraka**rukkhā ca ete rukkhā niccakālaṃ **pupphitā** pupphantā. Dibbā gandhā iva mama assame sugandhā **sampavanti** samantato pavāyantīti attho.

148. ‘‘Campakā saḷalā nīpā, nāgapunnāgaketakā;
Dibbagandhā sampavanti, pupphitā mama assame’’.

Tattha **campaka**rukkhā ca **saḷala**rukkhā ca suvaṇṇavaṭṭalasadisapupphā **nīpa**rukkhā ca **nāga**rukkhā ca **punnāga**rukkhā ca sugandhayantā **ketaka**rukkhā ca ete sabbe rukkhā dibbā gandhāriva mama assame **pupphitā** phullitā **sampavanti** sugandhaṃ suṭṭhu pavāyantīti attho.

149. Asokā ca‘‘adhimuttā asokā ca, bhaginīmālā ca pupphitā;
Aṅkolā bimbijālā ca, pupphitā mama assame’’.

Tattha pupphitā **adhimuttaka**rukkhā ca pupphitā **asoka**rukkhā ca pupphitā **bhaginīmālā ca** pupphitā **aṅkolā** ca pupphitā **bimbijālā** ca ete rukkhā mama assame phullitā sobhayantīti sambandho.

150. ‘‘Ketakā kandali ceva, godhukā tiṇasūlikā;
Dibbagandhaṃ sampavantā, sobhayanti mamassamaṃ’’.

Tattha **ketakā**ti sugandhaketakagacchā ca. **Kandali**rukkhā ca **godhuka**rukkhā ca **tiṇasūlika**gacchā ca ete sabbe rukkhajātikā dibbagandhaṃ pavāyamānā mama assamaṃ sakalaṃ sobhayantīti attho.

151. ‘‘Kaṇikārā kaṇṇikā ca, asanā ajjunā bahū;
Dibbagandhaṃ sampavantā, sobhayanti mamassamaṃ’’.

Ete kaṇikārādayo rukkhā mama assamaṃ sakalaṃ sobhayantā dibbagandhaṃ sampavāyantīti sambandho.

152. ‘‘Punnāgā giripunnāgā, koviḷārā ca pupphitā;
Dibbagandhaṃ sampavantā, sobhayanti mamassamaṃ’’.

Punnāgādayo rukkhā dibbagandhaṃ pavāyamānā mama assamaṃ sobhayantīti attho.

153. ‘‘Uddālakā ca kuṭajā, kadambā vakulā bahū;
Dibbagandhaṃ sampavantā, sobhayanti mamassamaṃ’’.

Uddālakādayo rukkhā dibbagandhaṃ vāyamānā mama assamaṃ sobhayantīti sambandho.

154. ‘‘Āḷakā isimuggā ca, kadalimātuluṅgiyo;
Gandhodakena saṃvaḍḍhā, phalāni dhārayanti te’’.

Tattha ete āḷakādayo gacchā candanādisugandhagandhodakena vaḍḍhitvā suvaṇṇaphalāni dhārentā mama assamaṃ sobhayantīti attho.

155. ‘‘Aññe pupphanti padumā, aññe jāyanti kesarī;
Aññe opupphā padumā, pupphitā taḷāke tadā’’.

Tattha **aññe pupphanti padumā**ti mama assamassa avidūre taḷāke aññe ekacce padumā pupphanti, ekacce **kesarī** padumā **jāyanti** nibbattanti, ekacce padumā **opupphā** vigalitapattakesarāti attho.

156. ‘‘Gabbhaṃ gaṇhanti padumā, niddhāvanti muḷāliyo;
Siṅghāṭipattamākiṇṇā, sobhanti taḷāke tadā’’.

Tattha **gabbhaṃ gaṇhanti padumā**ti tadā tāpasena hutvā mama vasanasamaye ekacce padumā taḷākabbhantare makuḷapupphādayo gaṇhanti. **Muḷāliyo** padumamūlā **niddhāvanti** ito kaddamabbhantarato hatthidāṭhā viya gacchantīti attho. Pattapupphamākiṇṇā gahanībhūtā siṅghāṭiyo sobhayantīti attho.

157. ‘‘Nayitā ambagandhī ca, uttalī bandhujīvakā;
Dibbagandhā sampavanti, pupphitā taḷāke tadā’’.

Tadā mama vasanasamaye taḷākassa samīpe **nayitā** ca gacchā **ambagandhī ca** gacchā **uttalī** nāma gacchā ca **bandhujīvakā** ca ete sabbe gacchā **pupphitā** pupphadhāritā sugandhavāhakā taḷākaṃ sobhayantīti attho.

158. ‘‘Pāṭhīnā pāvusā macchā, balajā muñjarohitā;
Saṃgulā maggurā ceva, vasanti taḷāke tadā’’.

Tadā mama vasanasamaye nibbhītā pāṭhīnādayo macchā **taḷāke** vasantīti sambandho.

159. ‘‘Kumbhīlā susumārā ca, tantigāhā ca rakkhasā;
Oguhā ajagarā ca, vasanti taḷāke tadā’’.

Tadā mama vasanasamaye mama assamasamīpe **taḷāke** ete kumbhīlādayo macchā nibbhītā nirūpaddavā vasantīti sambandho.

160. ‘‘Pārevatā ravihaṃsā, cakkavākā nadīcarā;
Kokilā sukasāḷikā, upajīvanti taṃ saraṃ’’.

Tattha mama assamasamīpe saraṃ nissāya **pārevatā**pakkhī ca **ravihaṃsā**pakkhī ca **nadīcarā cakkavāka**pakkhī ca **kokilā**pakkhī ca **suka**pakkhī ca **sāḷikā**pakkhī ca taṃ saraṃ upanissāya jīvantīti sambandho.

161. ‘‘Kukutthakā kuḷīrakā, vane pokkharasātakā;
Dindibhā suvapotā ca, upajīvanti taṃ saraṃ’’.

Tattha **kukutthakā**ti evaṃnāmikā pakkhī ca. **Kuḷīrakā**ti evaṃnāmikā pakkhī ca. Vane **pokkharasātakā** pakkhī ca **dindibhā** pakkhī ca **suvapotā** pakkhī ca ete sabbe pakkhino taṃ mama assamasamīpe saraṃ nissāya jīvantīti sambandho.

162. ‘‘Haṃsā koñcā mayūrā ca, kokilā tambacūḷakā;
Pammakā jīvaṃjīvā ca, upajīvanti taṃ saraṃ’’.

Sabbe ete haṃsādayo pakkhino taṃ saraṃ upanissāya jīvanti jīvikaṃ pālentīti attho.

163. ‘‘Kosikā poṭṭhasīsā ca, kurarā senakā bahū;
Mahākāḷā ca sakuṇā, upajīvanti taṃ saraṃ’’.

Tattha **kosikā** ca pakkhī **poṭṭhasīsā** ca pakkhī **kurarā** ca pakkhī **senakā** ca pakkhī **mahākāḷā** ca pakkhī thale **bahū** pakkhino taṃ saraṃ tassa sarassa samīpe **jīvanti** jīvikaṃ kappentīti attho.

164. ‘‘Pasadā ca varāhā ca, camarā gaṇḍakā bahū;
Rohiccā sukapotā ca, upajīvanti taṃ saraṃ’’.

Tattha pasadādayo ete migā **taṃ saraṃ** tasmiṃ sarasamīpe, bhummatthe upayogavacanaṃ, jīvitaṃ paripālentā viharantīti attho.

165. ‘‘Sīhabyagghā ca dīpī ca, acchakokataracchakā;
Tidhā pabhinnamātaṅgā, upajīvanti taṃ saraṃ’’.

Ete sīhādayo catuppadā sarasamīpe upaddavarahitā jīvantīti sambandho.

166. ‘‘Kinnarā vānarā ceva, athopi vanakammikā;
Cetā ca luddakā ceva, upajīvanti taṃ saraṃ’’.

Ettha ete evaṃnāmikā kinnarādayo sattā tasmiṃ sarasamīpe vasantīti attho.

167. ‘‘Tindukāni piyālāni, madhukekā sumāriyo;
Dhuvaṃ phalāni dhārenti, avidūre mamassamaṃ’’.

Tattha ete tindukādayo rukkhā dhuvaṃ hemantagimhavassānasaṅkhāte kālattaye mama assamato avidūre ṭhāne madhuraphalāni dhārentīti sambandho.

168. ‘‘Kosambā saḷalā nimbā, sāduphalasamāyutā;
Dhuvaṃ phalāni dhārenti, avidūre mamassamaṃ’’.

Tattha ete kosambādayo rukkhā sāraphalā madhuraphalā uttamaphalā **samāyutā saṃ** suṭṭhu āyutā samaṅgībhūtā niccaṃ phaladhārino mama assamasamīpe sobhantīti attho.

169. ‘‘Harītakā āmalakā, ambajambuvibhītakā;
Kolā bhallātakā billā, phalāni dhārayanti te’’.

Te harītakādayo rukkhā mama assamasamīpe jātā niccaṃ phalāni dhārayantīti sambandho.

170. ‘‘Āluvā ca kaḷambā ca, biḷālītakkaḷāni ca;
Jīvakā sutakā ceva, bahūkā mama assame’’.

Ete āluvādayo mūlaphalā khuddā madhurasā mama assamasamīpe bahū santīti sambandho.

171. ‘‘Assamassāvidūramhi, taḷākāsuṃ sunimmitā;
Acchodakā sītajalā, supatitthā manoramā’’.

Tattha **assamassāvidūramhi** assamassa samīpe **sunimmitā** suṭṭhu ārohanaorohanakkhamaṃ katvā nimmitā **acchodakā** vippasannodakā **sītajalā** sītodakā **supatitthā** sundaratitthā **manoramā** somanassakarā taḷākā **āsuṃ** ahesunti attho.

172. ‘‘Padumuppalasañchannā, puṇḍarīkasamāyutā;
Mandālakehi sañchannā, dibbagandhopavāyati’’.

Tattha padumehi ca uppalehi ca **sañchannā** paripuṇṇā **puṇḍarīkehi samāyutā** samaṅgībhūtā **mandālakehi** ca **sañchannā** gahanībhūtā taḷākā dibbagandhāni upavāyanti samantato vāyantīti attho.

173. ‘‘Evaṃ sabbaṅgasampanne, pupphite phalite vane;
Sukate assame ramme, viharāmi ahaṃ tadā’’.

Tattha **evaṃ sabbaṅgasampanne**ti abbehi nadikādiavayavehi sampanne paripuṇṇe pupphaphalarukkhehi gahanībhūte **vane sukate** ramaṇīye **assame** araññāvāse **tadā** tāpasabhūtakāle ahaṃ viharāmīti attho.

Ettāvatā assamasampattiṃ dassetvā idāni attano sīlādiguṇasampattiṃ dassento –

174. ‘‘Sīlavā vatasampanno, jhāyī jhānarato sadā;
Pañcābhiññābalappatto, suruci nāma tāpaso’’ti. – āha;

Tattha **sīlavā**ti jhānasampayuttacatupārisuddhisīlasadisehi pañcahi sīlehi sampuṇṇoti attho. **Vatasampanno**ti ‘‘ito paṭṭhāya gharāvāsaṃ pañca kāmaguṇe vā na sevissāmī’’ti vatasamādānena sampanno. **Jhāyī**ti lakkhaṇūpanijjhānaārammaṇūpanijjhānehi jhāyī jhāyanasīlo. **Jhānarato**ti etesu jhānesu rato allīno **sadā** sampuṇṇo. **Pañcābhiññābalappatto**ti iddhividhadibbasotaparacittavijānanapubbenivāsānussatidibbacakkhusaṅkhātāhi pañcahi abhiññāhi visesapaññāhi balasampanno, paripuṇṇoti attho. Nāmena **suruci nāma** tāpaso hutvā viharāmīti sambandho.

Ettakena attano guṇasampattiṃ dassetvā parisasampattiṃ dassento –

175. ‘‘Catuvīsasahassāni, sissā mayhaṃ upaṭṭhahuṃ;
Sabbe maṃ brāhmaṇā ete, jātimanto yasassino’’ti. – ādimāha;

Tattha ete sabbe catuvīsatisahassabrāhmaṇā mayhaṃ sissā **jātimanto** jātisampannā **yasassino** parivārasampannā maṃ upaṭṭhahunti sambandho.

176. ‘‘Lakkhaṇe itihāse ca, sanighaṇḍusakeṭubhe;
Padakā veyyākaraṇā, sadhamme pāramiṃ gatā’’.

Tattha **lakkhaṇe**ti lakkhaṇasatthe. Sabbalokiyānaṃ itthipurisānaṃ ‘‘imehi lakkhaṇehi samannāgatā dukkhitā bhavanti, imehi sukhitā bhavantī’’ti lakkhaṇaṃ jānāti. Tappakāsako gantho lakkhaṇaṃ, tasmiṃ lakkhaṇe ca. **Itihāse**ti ‘‘itiha āsa itiha āsā’’ti vuttavacanapaṭidīpake ganthe. Lakkhaṇe ca itihāse ca **pāramiṃ** pariyosānaṃ **gatā**ti sambandho. Rukkhapabbatādīnaṃ nāmappakāsakaganthaṃ ‘‘nighaṇḍū’’ti vuccati. **Keṭūbhe**ti kiriyākappavikappānaṃ kavīnaṃ upakārako gantho. Nighaṇḍuyā saha vattatīti sanighaṇḍu, keṭubhena saha vattatīti sakeṭubhaṃ, tasmiṃ sanighaṇḍusakeṭubhe vedattaye pāramiṃ gatāti sambandho. **Padakā**ti nāmapadasamāsataddhitākhyātakitakādipadesu chekā. **Veyyākaraṇāni** candapāṇinīyakalāpādibyākaraṇe chekā. **Sadhamme pāramiṃ gatā**ti attano dhamme brāhmaṇadhamme vedattaye pāramiṃ pariyosānaṃ gatā pattāti attho.

177. ‘‘Uppātesu nimittesu, lakkhaṇesu ca kovidā;
Pathabyā bhūmantalikkhe, mama sissā susikkhitā’’.

Tattha ukkāpātabhūmikampādikesu **uppātesu** ca subhanimittāsubhanimittesu ca itthilakkhaṇapurisalakkhaṇamahāpurisalakkhaṇesu ca **kovidā** chekā. Pathaviyā ca bhūmiyā ca sakalaloke ca **antalikkhe** ākāse cāti sabbattha mama sissā susikkhitā.

178. ‘‘Appicchā nipakā ete, appāhārā alolupā;
Lābhālābhena santuṭṭhā, parivārenti maṃ sadā’’.

Tattha **appicchā**ti appakenāpi yāpentā. **Nipakā**ti nepakkasaṅkhātāya paññāya samannāgatā. **Appāhārā**ti ekāhārā ekabhattikāti attho. **Alolupā**ti lolupataṇhāya appavattanakā. **Lābhālābhenā**ti lābhena alābhena ca **santuṭṭhā** somanassā ete mama sissā **sadā** niccakālaṃ maṃ **parivārenti** upaṭṭhahantīti attho.

179. ‘‘Jhāyī jhānaratā dhīrā, santacittā samāhitā;

Ākiñcaññaṃ patthayantā, parivārenti maṃ sadā''.

Tattha **jhāyī**ti lakkhaṇūpanijjhānaārammaṇūpanijjhānehi samannāgatā. Jhāyanasīlā vā. **Jhānaratā**ti tesu ca jhānesu ratā allīnā. **Dhīrā**ti dhitisampannā. **Santacittā**ti vūpasantamanā. **Samāhitā**ti ekaggacittā. **Ākiñcañña**nti nippalibodhabhāvaṃ. **Patthayantā**ti icchantā. Itthambhūtā me sissā sadā maṃ parivārentīti sambandho.

180. ''Abhiññāpāramippattā, pettike gocare ratā;
Antalikkhacarā dhīrā, parivārenti maṃ sadā''.

Tattha **abhiññāpāramippattā**ti pañcasu abhiññāsu pāramiṃ pariyosānaṃ pattā pūritāti attho. **Pettike gocare ratā**ti buddhānuññātāya aviññattiyā laddhe āhāre ratāti attho. **Antalikkhacarā**ti antalikkhena ākāsena gacchantā āgacchantā cāti attho. **Dhīrā**ti thirabhūtā sīhabyagghādiparissaye acchambhitasabhāvāti attho. Evaṃbhūtā mama tāpasā sadā maṃ parivārentīti attho.

181. ''Saṃvutā chasu dvāresu, anejā rakkhitindriyā;
Asaṃsaṭṭhā ca te dhīrā, mama sissā durāsadā''.

Tattha cakkhādīsu chasu dvāresu rūpādīsu chasu ārammaṇesu **saṃvutā** pihitā paṭicchannā, rakkhitagopitadvārāti attho. **Anejā** nittaṇhā **rakkhitindriyā** gopitacakkhādiindriyā **asaṃsaṭṭhā** ñātīhi gahaṭṭhehi amissībhūtāti attho. **Durāsadā**ti duṭṭhu āsadā, āsādetuṃ ghaṭṭetuṃ asakkuṇeyyā ayoggāti attho.

182. ''Pallaṅkena nisajjāya, ṭhānacaṅkamanena ca;
Vītināmenti te rattiṃ, mama sissā durāsadā''.

Tattha mama sissā **pallaṅkena** ūrubaddhāsanena seyyaṃ vihāya nisajjāya ca ṭhānena ca caṅkamena ca sakalaṃ rattiṃ visesena **atināmenti** atikkāmentīti sambandho.

183. ''Rajanīye na rajjanti, dussanīye na dussare;
Mohanīye na muyhanti, mama sissā durāsadā''.

Te itthambhūtā mama sissā tāpasā **rajanīye** rajjitabbe vatthusmiṃ **na rajjanti** rajjaṃ na uppādenti. **Dussanīye** dussitabbe dosaṃ uppādetuṃ yutte vatthumhi **na dussare** dosaṃ na karonti. **Mohanīye** mohituṃ yutte vatthumhi **na muyhanti** mohaṃ na karonti, paññāsampayuttā bhavantīti attho.

184. ''Iddhiṃ vīmaṃsamānā te, vattanti niccakālikaṃ;
Pathaviṃ te pakampenti, sārambhena durāsadā''.

Te mama sissā ''ekopi hutvā bahudhā hoti, bahudhāpi hutvā eko hotī''tiādikaṃ (paṭi. ma. 1.102) iddhivikubbanaṃ niccakālikaṃ vīmaṃsamānā vattantīti sambandho. Te mama sissā ākāsepi udakepi pathaviṃ nimminitvā iriyāpathaṃ pakampentīti attho. **Sārambhena** yugaggāhena kalahakaraṇena na āsādetabbāti attho.

185. ''Kīḷamānā ca te sissā, kīḷanti jhānakīḷitaṃ;
Jambuto phalamānenti, mama sissā durāsadā''.

Te mama sissā **kīḷamānā** paṭhamajjhānādikīḷaṃ kīḷanti laḷanti ramantīti attho. **Jambuto phalamānentī**ti himavantamhi satayojanubbedhajamburukkhato ghaṭappamāṇaṃ jambuphalaṃ iddhiyā gantvā ānentīti attho.

186. ''Aññe gacchanti goyānaṃ, aññe pubbavidehakaṃ;
Aññe ca uttarakuruṃ, esanāya durāsadā''.

Tesaṃ mama sissānaṃ antare **aññe** ekacce **goyānaṃ** aparagoyānaṃ dīpaṃ gacchanti, ekacce **pubbavidehakaṃ** dīpaṃ gacchanti, ekacce **uttarakuruṃ** dīpaṃ gacchanti, te durāsadā etesu ṭhānesu **esanāya** gavesanāya paccayapariyesanāya gacchantīti sambandho.

187. ‘‘Purato pesenti khāriṃ, pacchato ca vajanti te;
Catuvīsasahassehi, chāditaṃ hoti ambaraṃ’’.

Te mama sissā ākāsena gacchamānā **khāriṃ** tāpasaparikkhārabharitaṃ kājaṃ purato pesenti paṭhamaṃ abhimukhañca taṃ pesetvā sayaṃ tassa pacchato gacchantīti attho. Evaṃ gacchamānehi catuvīsasahassehi tāpasehi **ambaraṃ** ākāsatalaṃ **chāditaṃ** paṭicchannaṃ hotīti sambandho.

188. ‘‘Aggipākī anaggī ca, dantodukkhalikāpi ca;
Asmena koṭṭitā keci, pavattaphalabhojanā’’.

Tattha **keci** ekacce mama sissā **aggipākī** phalāphalapaṇṇādayo pacitvā khādanti, ekacce **anaggī** aggīhi apacitvā āmakameva khādanti, ekacce dantikā dantehiyeva tacaṃ uppāṭetvā khādanti. Ekacce **udukkhalikā** udukkhalehi koṭṭetvā khādanti. Ekacce **asmena koṭṭitā** pāsāṇena koṭṭetvā khādanti. Ekacce sayaṃpatitaphalāhārāti sambandho.

189. ‘‘Udakorohaṇā keci, sāyaṃ pāto sucīratā;
Toyābhisecanakarā, mama sissā durāsadā’’.

Durāsadā mama sissā keci **sucīratā** suddhikāmā sāyaṃ pāto ca **udakorohaṇā** udakapavesakāti attho. Keci **toyābhisecanakarā** udakena attani abhisiñcanakarāti attho.

190. ‘‘Parūḷhakacchanakhalomā, paṅkadantā rajassirā;
Gandhitā sīlagandhena, mama sissā durāsadā’’.

Tattha te durāsadā mama sissā **kacchesu** ubhayakacchesu ca hatthapādesu ca **parūḷhā** sañjātā, dīghanakhalomāti attho. Khurakammarahitattā amaṇḍitā apasādhitāti adhippāyo. **Paṅkadantā**ti iṭṭhakacuṇṇakhīrapāsāṇacuṇṇādīhi dhavalamakatattā malaggahitadantāti attho. **Rajassirā**ti telamakkhanādirahitattā dhūlīhi makkhitasīsāti attho. **Gandhitā sīlagandhenā**ti jhānasamādhisamāpattīhi sampayuttasīlena samaṅgībhūtattā lokiyasīlagandhena sabbattha sugandhībhūtāti attho. **Mama sissā durāsadā**ti imehi vuttappakāraguṇehi samannāgatattā āsādetuṃ ghaṭṭetuṃ asakkuṇeyyā mama sissāti sambandho.

191. ‘‘Pātova sannipatitvā, jaṭilā uggatāpanā;
Lābhālābhaṃ pakittetvā, gacchanti ambare tadā’’.

Tattha **pātova sannipatitvā**ti sattamyatthe topaccayo, pātarāsakāleyeva mama santike rāsibhūtāti attho. **Uggatāpanā** pākaṭatapā patthaṭatapā **jaṭilā** jaṭādhārino tāpasā. **Lābhālābhaṃ pakittetvā** khuddake ca mahante ca lābhe pākaṭe katvā **tadā** tasmiṃ kāle **ambare** ākāsatale gacchantīti sambandho.

192. Puna tesaṃyeva guṇe pakāsento **etesaṃ pakkamantāna**ntiādimāha. Tattha ākāse vā thale vā **pakkamantānaṃ** gacchantānaṃ **etesaṃ** tāpasānaṃ vākacīrajanito mahāsaddo pavattatīti attho. **Muditā honti devatā**ti evaṃ mahāsaddaṃ pavattetvā gacchantānaṃ ajinacammasaddena santuṭṭhā ‘‘sādhu sādhu, ayyā’’ti somanassajātā devatā **muditā** santuṭṭhā hontīti sambandho.

193. **Disodisa**nti te isayo **antalikkhacarā** ākāsacārino dakkhiṇādisānudisaṃ **pakkamanti** gacchantīti sambandho. **Sake balenupatthaddhā**ti attano sarīrabalena vā jhānabalena vā samannāgatā **yadicchakaṃ** yattha yattha gantukāmā, tattha tattheva gacchantīti sambandho.

194. Puna tesamevānubhāvaṃ pakāsento **pathavīkampakā ete**tiādimāha. Tadā **ete** sabbattha icchācārā **pathavīkampakā** medanīsañcalanajātikā **nabhacārino** ākāsacārino. **Uggatejā**ti uggatatejā patthaṭatejā **duppasahā** pasayha abhibhavitvā pavattituṃ asakkuṇeyyāti duppasahā. **Sāgarova akhobhiyā**ti aññehi akhobhiyo anāluḷito sāgaro iva samuddo viya aññehi akhobhiyā kampetuṃ asakkuṇeyyā hontīti sambandho.

195. **Ṭhānacaṅkamino kecī**ti tesaṃ mama sissānaṃ antare ekacce isayo ṭhāniriyāpathacaṅkamaniriyāpathasampannā, ekacce isayo **nesajjikā** nisajjiriyāpathasampannā, ekacce isayo **pavattabhojanā** sayaṃpatitapaṇṇāhārā evarūpehi guṇehi yuttattā durāsadāti sambandho.

196. Te sabbe thomento **mettāvihārino**tiādimāha. Tattha ‘‘aparimāṇesu cakkavāḷesu aparimāṇā sattā sukhī hontū’’tiādinā sinehalakkhaṇāya mettāya pharitvā viharanti, attabhāvaṃ pavattentīti **mettāvihārino** ete mama sissāti attho. Sabbe te isayo **sabbapāṇinaṃ** sabbesaṃ sattānaṃ **hitesī** hitagavesakā. **Anattukkaṃsakā** attānaṃ na ukkaṃsakā amānino **kassaci** kañci puggalaṃ **na vambhenti** nīcaṃ katvā na maññantīti attho.

197. Te mama sissā sīlasamādhisamāpattiguṇayuttattā sīharājā iva **acchambhītā** nibbhayā, **gajarājā iva** hatthirājā viya **thāmavā** sarīrabalajhānabalasampannā byaggharājā iva, **durāsadā** ghaṭṭetumasakkuṇeyyā mama santike āgacchantīti sambandho.

198. Tato attano ānubhāvassa dassanalesena pakāsento **vijjādharā**tiādimāha. Tattha mantasajjhāyādivijjādharā ca rukkhapabbatādīsu vasantā bhummadevatā ca bhūmaṭṭhathalaṭṭhā **nāgā** ca **gandhabba**devā ca caṇḍā **rakkhasā** ca **kumbhaṇḍā** devā ca **dānavā** devā ca icchiticchitanimmānasamatthā **garuḷā** ca taṃ saraṃ upajīvantīti sambandho, tasmiṃ sare sarassa samīpe vasantīti attho.

199. Punapi tesaṃyeva attano sissatāpasānaṃ guṇe vaṇṇento **te jaṭā khāribharitā**tiādimāha. Taṃ sabbaṃ uttānatthameva. **Khāribhāra**nti udañcanakamaṇḍaluādikaṃ tāpasaparikkhāraṃ.

207. Punapi attano guṇe pakāsento **uppāte supine cāpī**tiādimāha. Tattha brāhmaṇasippesu nipphattiṃ gatattā nakkhattapāṭhe ca chekattā ‘‘imassa rājakumārassa uppannanakkhattaṃ subhaṃ asubha’’nti uppātalakkhaṇe ca supine ca pavattiṃ pucchitena ‘‘idaṃ supinaṃ subhaṃ, idaṃ asubha’’nti supinanipphattikathane ca sabbesaṃ itthipurisānaṃ hatthapādalakkhaṇakathane ca suṭṭhu sikkhito sakalajambudīpe pavattamānaṃ mantapadaṃ lakkhaṇamantakoṭṭhāsaṃ sabbaṃ ahaṃ tadā mama tāpasakāle dhāremīti sambandho.

208. Attano byākaraṇaṃ buddhaguṇapubbaṅgamaṃ pakāsento **anomadassī**tiādimāha. Tattha na omakanti anomaṃ. Maṃsacakkhudibbacakkhusamantacakkhudhammacakkhubuddhacakkhūhi sabbasattānaṃ passanaṃ dassanaṃ nāma, anomaṃ dassanaṃ yassa bhagavato so bhagavā **anomadassī**. Bhāgyavantatādīhi kāraṇehi **bhagavā** lokassa jeṭṭhaseṭṭhattā **lokajeṭṭho** usabho nisabho āsabhoti tayo gavajeṭṭhakā. Tattha gavasatajeṭṭhako usabho, gavasahassajeṭṭhako nisabho, gavasatasahassajeṭṭhako āsabho, narānaṃ āsabho **narāsabho** paṭividdhasabbadhammo, **sambuddho vivekakāmo** ekībhāvaṃ icchanto **himavantaṃ** himālayapabbataṃ upāgamīti sambandho.

209. **Ajjhogāhetvā himavanta**nti himavantasamīpaṃ ogāhetvā pavisitvāti attho. Sesaṃ uttānatthameva.

210-1. **Jalitaṃ** jalamānaṃ indīvarapupphaṃ iva, **hutāsanaṃ** homassa āsanaṃ, **ādittaṃ** ābhāyutaṃ aggikkhandhaṃ iva, **gagane** ākāse jotamānaṃ vijju iva, suṭṭhu phullaṃ sālarājaṃ iva, nisinnaṃ lokanāyakaṃ addasanti sambandho.

213. Devānaṃ devo devadevo, taṃ **devadevaṃ** disvāna tassa **lakkhaṇaṃ** dvattiṃsamahāpurisalakkhaṇasañjānanakāraṇaṃ. ‘‘Buddho nu kho na vā buddho’’ti **upadhārayiṃ**

vicāresiṃ. **Cakkhumaṃ** pañcahi cakkhūhi cakkhumantaṃ jinaṃ kena kāraṇena passāmīti sambandho.

214. **Caraṇuttame** uttamapādatale **sahassārāni** cakkalakkhaṇāni dissanti, ahaṃ tassa bhagavato tāni lakkhaṇāni disvā tathāgate **niṭṭhaṃ gacchiṃ** sanniṭṭhānaṃ agamāsi, nissandeho āsinti attho. Sesaṃ uttānatthameva.

218. **Sayambhū** sayameva bhūtā. **Amitodaya** amitānaṃ aparimāṇānaṃ guṇānaṃ udaya uṭṭhānaṭṭhāna, idaṃ padadvayaṃ ālapanameva. **Imaṃ lokaṃ** imaṃ sattalokaṃ **saṃ** suṭṭhu **uddharasi** saṃsārato uddharitvā nibbānathalaṃ pāpesīti attho. Te sabbe sattā tava dassanaṃ **āgamma** āgantvā **kaṅkhāsotaṃ** vicikicchāmahoghaṃ **taranti** atikkamantīti sambandho.

219. Bhagavantaṃ thomento tāpaso **tuvaṃ satthā**tiādimāha. Tattha, bhante, sabbaññu tuvaṃ sadevakassa lokassa **satthā** ācariyo uttamaṭṭhena tvameva **ketu** ucco, sakalaloke pakāsanaṭṭhena tvameva **dhajo,** lokattaye uggatattā tvameva **yūpo** ussāpitathambhasadiso, **pāṇinaṃ** sabbasattānaṃ tvameva **parāyaṇo** uttamagamanīyaṭṭhānaṃ tvameva **patiṭṭhā** patiṭṭhaṭṭhānaṃ lokassa mohandhakāravidhamanato tvameva **dīpo** telapadīpo viya, **dvipaduttamo** dvipadānaṃ devabrahmamanussānaṃ uttamo seṭṭhoti sambandho.

220. Puna bhagavantaṃyeva thomento **sakkā samudde udaka**ntiādimāha. Tattha caturāsītiyojanasahassagambhīre samudde udakaṃ āḷhakena **pametuṃ** minituṃ sakkā bhaveyya, bhante, sabbaññu tava ñāṇaṃ ‘‘ettakaṃ pamāṇa’’nti **pametave** minituṃ na tveva sakkāti attho.

221. **Tulamaṇḍale** tulapañjare ṭhapetvā **pathaviṃ** medaniṃ dhāretuṃ sakkā, bhante, sabbaññu tava ñāṇaṃ dhāretuṃ na tu eva sakkāti sambandho.

222. Bhante, sabbaññu **ākāso** sakalantalikkhaṃ rajjuyā vā aṅgulena vā minituṃ sakkā bhaveyya, tava pana ñāṇaṃ ñāṇākāsaṃ na tu eva **pametave** minituṃ sakkāti attho.

223. **Mahāsamudde udaka**nti caturāsītiyojanasahassagambhīre sāgare **akhilaṃ udakañca,** catunahutādhikadviyojanasatasahassabahalaṃ **akhilaṃ pathavi**ñca **jahe** jaheyya atikkameyya samaṃ kareyya buddhassa ñāṇaṃ **upādāya** gahetvā tuleyya samaṃ kareyya. **Upamāto** upamāvasena **na yujjare** na yojeyyuṃ. Ñāṇameva adhikanti attho.

224. **Cakkhuma** pañcahi cakkhūhi cakkhumanta, ālapanametaṃ. Saha devehi pavattassa lokassa, bhummatthe sāmivacanaṃ. Sadevake lokasmiṃ antare **yesaṃ** yattakānaṃ sattānaṃ cittaṃ pavattati. **Ete** tattakā sacittakā sattā tava ñāṇamhi **antojālagatā** ñāṇajālasmiṃ anto paviṭṭhāti sambandho, ñāṇajālena sabbasatte passasīti attho.

225. Bhante, **sabbaññu** sabbadhammajānanaka, tvaṃ **yena ñāṇena** catumaggasampayuttena sakalaṃ uttamaṃ **bodhiṃ** nibbānaṃ **patto** adhigato **asi** bhavasi, tena ñāṇena **paratitthiye** aññatitthiye **maddasī** abhibhavasīti sambandho.

226. Tena tāpasena thomitākāraṃ pakāsentā dhammasaṅgāhakā therā **imā gāthā thavitvānā**ti āhaṃsu. Tattha **imā gāthā**ti ettakāhi gāthāhi **thavitvāna** thomanaṃ katvāna nāmena suruci nāma tāpaso **sesaṭṭhakathāsu** (a. ni. aṭṭha. 1.1.189-190; dha. pa. aṭṭha. 1.sāriputtattheravatthu) pana ‘‘saradamāṇavo’’ti āgato. So aṭṭhakathānayato pāṭhoyeva pamāṇaṃ, atha vā sundarā ruci ajjhāsayo nibbānālayo assāti **suruci**. Sarati gacchati indriyadamanāya pavattatīti sarado, iti dvayampi tasseva nāmaṃ. So surucitāpaso ajinacammaṃ pattharitvāna pathaviyaṃ nisīdi, accāsannādayo cha nisajjadose vajjetvā sarado nisīdīti attho.

227. Tattha nisinno tāpaso tassa bhagavato ñāṇameva thomento **cullāsītisahassānī**tiādimāha. Tattha **cullāsītisahassānī**ti caturāsītisahassāni, **girirājā** merupabbatarājā, **mahaṇṇave** sāgare **ajjhogāḷho** adhiogāḷho paviṭṭho, **tāvadeva** tattakāni caturāsītisahassāni **accuggato** atiuggato idāni pavuccatīti

sambandho.

228. **Tāva accuggato** tathā atiuggato neru, so mahāneru **āyato** uccato ca vitthārato ca evaṃ mahanto nerurājā koṭisatasahassiyo saṅkhāṇubhedena **cuṇṇito** cuṇṇavicuṇṇaṃ kato asi.

229. Bhante, sabbaññu tava ñāṇaṃ lakkhe ṭhapiyamānamhi ñāṇe sataṃ vā sahassaṃ vā satasahassaṃ vā ekekaṃ binduṃ katvā ṭhapite tadeva mahānerussa cuṇṇaṃ khayaṃ gaccheyya, tava ñāṇaṃ **pametave** pamāṇaṃ kātuṃ eva na sakkāti sambandho.

230. **Sukhumacchikena** sukhumacchiddena jālena yo sakalamahāsamudde udakaṃ **parikkhipe** samantato parikkhaṃ kareyya, evaṃ parikkhite ye keci pāṇā udake jātā sabbe te antojālagatā **siyuṃ** bhaveyyunti attho.

231. Tamupameyyaṃ dassento **tatheva hī**tiādimāha. Tattha yathā udajā pāṇā antojālagatā honti, tatheva **mahāvīra** mahābodhiadhigamāya vīriyakara. Ye keci **puthu** anekā **titthiyā** micchā titthakarā **diṭṭhigahanapakkhandā** diṭṭhisaṅkhātagahanaṃ paviṭṭhā **parāmāsena** sabhāvato parato āmasanalakkhaṇāya diṭṭhiyā **mohitā** pihitā santi.

232. Tava **suddhena** nikkilesena ñāṇena **anāvaraṇadassinā** sabbadhammānaṃ āvaraṇarahitadassanasīlena **ete** sabbe titthiyā **antojālagatā** ñāṇajālassanto pavesitā vā tathevāti sambandho. **Ñāṇaṃ te nātivattare**ti tava ñāṇaṃ te titthiyā nātikkamantīti attho.

233. Evaṃ vuttathomanāvasāne bhagavato attano byākaraṇārabbhaṃ dassetuṃ **bhagavā tamhi samaye**tiādimāha. Tattha yasmiṃ samaye tāpaso bhagavantaṃ thomesi, tasmiṃ thomanāya pariyosānakāle saṅkhyātikkantaparivāratāya mahāyaso anomadassī bhagavā kilesamārādīnaṃ jitattā **jino. Samādhimhā** appitasamādhito vuṭṭhahitvā sakalajambudīpaṃ dibbacakkhunā olokesīti sambandho.

234-5. Tassa anomadassissa bhagavato **munino** monasaṅkhātena ñāṇena samannāgatassa nisabho nāma sāvako **santacittehi** vūpasantakilesamānasehi tādīhi iṭṭhāniṭṭhesu akampiyasabhāvattā, **tādibhi** khīṇāsavehi **suddhehi** parisuddhakāyakammādiyuttehi chaḷabhiññehi tādīhi aṭṭhahi lokadhammehi akampanasabhāvehi satasahassehi parivuto buddhassa cittaṃ, **aññāya** jānitvā lokanāyakaṃ **upesi,** tāvadeva samīpaṃ agamāsīti sambandho.

236. Te tathā āgatā samānā **tattha** bhagavato samīpe. **Antalikkhe** ākāse ṭhitā bhagavantaṃ padakkhiṇaṃ akaṃsu. Te sabbe **pañjalikā** namassamānā ākāsato buddhassa santike **otaruṃ** orohiṃsūti sambandho.

237. Puna byākaraṇadānassa pubbabhāgakāraṇaṃ pakāsento **sitaṃ pātukarī**tiādimāha. Taṃ sabbaṃ uttānatthameva.

241. **Yo maṃ pupphenā**ti yo tāpaso mayi cittaṃ pasādetvā anekapupphena maṃ pūjesi, ñāṇañca me **anu** punappunaṃ **thavi** thomesi, **tamahan**ti taṃ tāpasaṃ ahaṃ **kittayissāmi** pākaṭaṃ karissāmi, **mama bhāsato** bhāsantassa vacanaṃ **suṇotha** savanavisayaṃ karotha manasi karotha.

250. **Pacchime bhavasampatte**ti byākaraṇaṃ dadamāno bhagavā āha. Tattha **pacchime** pariyosānabhūte bhave sampatte sati. **Manussattaṃ** manussajātiṃ **gamissati,** manussaloke uppajjissatīti attho. Rūpasāradhanasāravayasārakulasārabhogasārapuññasārādīhi sārehi sāravantatāya sārī nāma brāhmaṇī kucchinā dhārayissati.

253. Byākaraṇamūlamārabhi **aparimeyye ito kappe**ti. Ettha dvinnaṃ aggasāvakānaṃ ekaṃ asaṅkhyeyyaṃ kappasatasahassañca pāramī pūritā, tathāpi gāthābandhasukhatthaṃ antarakappāni upādāya evaṃ vuttanti daṭṭhabbaṃ.

254. ‘‘Sāriputtoti nāmena, hessati aggasāvako’’ti byākaraṇamadāsi, byākaraṇaṃ datvā taṃ thomento so bhagavā **ayaṃ bhāgīrathī**tiādimāha. Gaṅgā, yamunā, sarabhū, mahī, aciravatīti imāsaṃ pañcannaṃ gaṅgānaṃ antare ayaṃ bhāgīrathī nāma paṭhamamahāgaṅgā **himavantā pabhāvitā** himavantato āgatā anotattadahato pabhavā, **mahodadhiṃ** mahāudakakkhandhaṃ **appayanti** pāpuṇanti, **mahāsamuddaṃ** mahāsāgaraṃ **appeti** upagacchati yathā, tathā eva ayaṃ sāriputto **sake tīsu visārado** attano kule pavattamānesu tīsu vedesu visārado apakkhalitañāṇo patthaṭañāṇo. **Paññāya pāramiṃ gantvā** attano sāvakañāṇassa pariyosānaṃ gantvā, **pāṇine** sabbasatte **tappayissati** santappessati suhittabhāvaṃ karissatīti attho.

257. **Himavantamupādāyā**ti himālayapabbataṃ ādiṃ katvā **mahodadhiṃ** mahāsamuddaṃ udakabhāraṃ **sāgaraṃ** pariyosānaṃ katvā **etthantare** etesaṃ dvinnaṃ pabbatasāgarānaṃ majjhe **yaṃ pulinaṃ** yattakā vālukarāsi atthi, **gaṇanāto** gaṇanavasena **asaṅkhiyaṃ** saṅkhyātikkantaṃ.

258. **Tampi sakkā asesenā**ti taṃ pulinampi nisesena **saṅkhātuṃ** sakkā sakkuṇeyya bhaveyya, sā gaṇanā yathā hotīti sambandho. Tathā sāriputtassa paññāya **anto** pariyosānaṃ na tveva bhavissatīti attho.

259. **Lakkhe…pe… bhavissatīti lakkhe** ñāṇalakkhe ñāṇassa ekasmiṃ kale **ṭhapiyamānamhi** ṭhapite sati gaṅgāya vālukā **khīye** parikkhayaṃ gaccheyyāti attho.

260. **Mahāsamudde**ti caturāsītiyojanasahassagambhīre catumahāsāgare **ūmiyo** gāvutādibhedā taraṅgarāsayo **gaṇanāto asaṅkhiyā** saṅkhyāvirahitā yathā honti, tatheva sāriputtassa paññāya **anto** pariyosānaṃ **na hessati** na bhavissatīti sambandho.

261. So evaṃ paññavā sāriputto gotamagottattā **gotamaṃ** sakyakule jeṭṭhakaṃ sakyapuṅgavaṃ sambuddhaṃ **ārādhayitvā** vattapaṭipattisīlācārādīhi cittārādhanaṃ katvā **paññāya** sāvakañāṇassa **pāramiṃ** pariyosānaṃ gantvā tassa bhagavato aggasāvako hessatīti sambandho.

262. So evaṃ aggasāvakaṭṭhānaṃ patto sakyaputtena bhagavatā iṭṭhāniṭṭhesu akampiyasabhāvena pavattitaṃ pākaṭaṃ kataṃ **dhammacakkaṃ** saddhammaṃ **anuvattessati** avinassamānaṃ dhāressati. **Dhammavuṭṭhiyo** dhammadesanāsaṅkhātā vuṭṭhiyo **vassento** desento pakāsento vivaranto vibhajanto uttānīkaronto pavattissatīti attho.

263. Gotamo sakyapuṅgavo bhagavā etaṃ sabbaṃ **abhiññāya** visesena ñāṇena jānitvā **bhikkhusaṅghe** ariyapuggalamajjhe nisīditvā **aggaṭṭhāne** sakalapaññādiguṇagaṇābhirame uccaṭṭhāne ṭhapessatīti sambandho.

264. Evaṃ so laddhabyākaraṇo somanassappatto pītisomanassavasena udānaṃ udānento **aho me sukataṃ kamma**ntiādimāha. Tattha **aho**ti vimhayatthe nipāto. Anomadassissa bhagavato **satthuno** garuno **sukataṃ** suṭṭhu kataṃ saddahitvā kataṃ **kammaṃ** puññakoṭṭhāsaṃ aho vimhayaṃ acinteyyānubhāvanti attho. **Yassa** bhagavato **ahaṃ kāraṃ** puññasambhāraṃ katvā **sabbattha** sakalaguṇagaṇe **pāramiṃ** pariyosānaṃ **gato** paramaṃ koṭiṃ sampatto, so bhagavā aho vimhayoti sambandho.

265. **Aparimeyye**ti saṅkhyātikkantakālasmiṃ kataṃ kusalakammaṃ, **me** mayhaṃ **idha** imasmiṃ pacchimattabhāve **phalaṃ** vipākaṃ dassesi. **Sumutto** suṭṭhu vimutto chekena dhanuggahena khitto saravego iva ahaṃ tena puññaphalena kilese **jhāpayiṃ** jhāpesinti attho.

266. Attano eva vīriyaṃ pakāsento **asaṅkhata**ntiādimāha. Tattha **asaṅkhata**nti na saṅkhataṃ, paccayehi samāgamma na katanti attho. Taṃ asaṅkhataṃ nibbānaṃ kilesakālussiyābhāvena **acalaṃ** katasambhārānaṃ patiṭṭhaṭṭhena **padaṃ gavesanto** pariyesanto **sabbe titthiye** sakale titthakare diṭṭhuppādake puggale **vicinaṃ** upaparikkhanto **esāhaṃ** eso ahaṃ **bhave** kāmabhavādike bhave **saṃsariṃ** paribbhaminti sambandho.

267-8. Attano adhippāyaṃ pakāsento **yathāpi byādhito poso**tiādimāha. Tattha **byādhito**ti byādhinā pīḷito **poso** puriso osadhaṃ pariyeseyya yathā, tathā ahaṃ asaṅkhataṃ amataṃ padaṃ nibbānaṃ gavesanto **abbokiṇṇaṃ** avicchinnaṃ nirantaraṃ, **pañcasataṃ** jātipañcasatesu attabhāvesu isipabbajjaṃ pabbajinti sambandho.

271. **Kutitthe sañcariṃ aha**nti lāmake titthe gamanamagge ahaṃ sañcariṃ.

272. **Sāratthiko poso** sāragavesī puriso. **Kadaliṃ chetvāna phālaye**ti kadalikkhandhaṃ chetvā dvedhā phāleyya. **Na tattha sāraṃ vindeyyā**ti phāletvā ca pana tattha kadalikkhandhe sāraṃ na vindeyya na labheyya, so puriso sārena **rittako** tucchoti sambandho.

273. Yathā kadalikkhandho sārena **ritto** tuccho, **tatheva** tathā eva loke **titthiyā** nānādiṭṭhigatikā bahujjanā asaṅkhatena nibbānena **rittā** tucchāti sambandho. **Se**ti nipātamattaṃ.

274. **Pacchimabhave** pariyosānajātiyaṃ **brahmabandhu** brāhmaṇakule jāto ahaṃ ahosinti attho. **Mahābhogaṃ chaḍḍetvānā**ti mahantaṃ bhogakkhandhaṃ kheḷapiṇḍaṃ iva chaḍḍetvā, **anagāriyaṃ** kasivāṇijjādikammavirahitaṃ tāpasapabbajjaṃ **pabbajiṃ** paṭipajjinti attho.

Paṭhamabhāṇavāravaṇṇanā samattā.

275-7. **Ajjhāyako…pe… muniṃ mone samāhita**nti monaṃ vuccati ñāṇaṃ, tena monena samannāgato muni, tasmiṃ mone sammā āhitaṃ ṭhapitaṃ samāhitaṃ cittanti attho. Āgusaṅkhātaṃ pāpaṃ na karotīti nāgo, assajitthero, taṃ mahānāgaṃ suṭṭhu phullaṃ vikasitapadumaṃ yathā virocamānanti attho.

278-281. **Disvā me…pe… pucchituṃ amataṃ pada**nti uttānatthameva.

282. **Vīthintare**ti vīthiantare **anuppattaṃ** sampattaṃ upagataṃ taṃ theraṃ **upagantvāna** samīpaṃ gantvā ahaṃ pucchinti sambandho.

284. **Kīdisaṃ te mahāvīrā**ti sakaladhitipurisasāsane arahantānamantare paṭhamaṃ dhammacakkapavattane, arahattappattamahāvīra, anujātaparivārabahulatāya **mahāyasa te** tava buddhassa kīdisaṃ **sāsanaṃ dhammaṃ** dhammadesanāsaṅkhātaṃ sāsananti sambandho. **So** bhadramukha, **me** mayhaṃ **sādhu** bhaddakaṃ sāsanaṃ **kathayassu** kathehīti attho.

285. Tato kathitākāraṃ dassento **so me puṭṭho**tiādimāha. Tattha **so**ti assajitthero, **me** mayā **puṭṭho** ''sāsanaṃ kīdisa''nti kathito sabbaṃ kathaṃ kathesi. Sabbaṃ sāsanaṃ satthagambhīratāya **gambhīraṃ** desanādhammapaṭivedhagambhīratāya **gambhīraṃ** paramatthasaccavibhāvitādivasena **nipuṇaṃ padaṃ** nibbānaṃ taṇhāsallassa **hantāraṃ** vināsakaraṃ sabbassa saṃsāradukkhassa **apanudanaṃ** khepanakaraṃ dhammanti sambandho.

286. Tena kathitākāraṃ dassento **ye dhammā**tiādimāha. **Hetuppabhavā** hetuto kāraṇato uppannā jātā bhūtā sañjātā nibbattā abhinibbattā, **ye dhammā** ye sappaccayā sabhāvadhammā santi saṃvijjanti upalabhantīti sambandho. **Tesaṃ** dhammānaṃ **hetuṃ** kāraṇaṃ tathāgato **āha** kathesi. **Tesañca yo nirodho**ti tesaṃ hetudhammānaṃ yo nirodho nirujjhanasabhāvo, **evaṃvādī mahāsamaṇo**ti sīlasamādhipaññādiguṇaparivāramahantatāya samitapāpattā viddhaṃsitapāpattā ca mahāsamaṇo bhagavā evaṃvādī hetuvūpasamanādivadanasīlo kathetāti attho.

287. Tato vuttadhammaṃ sutvā attanā paccakkhakatappakāraṃ dassento **soha**ntiādimāha. Taṃ uttānameva.

289. **Eseva dhammo yaditāvadevā**ti sacepi ito uttariṃ natthi, ettakameva idaṃ sotāpattiphalameva pattabbaṃ. Tathā eso eva dhammoti attho. **Paccabyatha** paṭividdhatha tumhe asokaṃ **padaṃ** nibbānaṃ.

Amhehi nāma idaṃ padaṃ bahukehi kappanahutehi adiṭṭhameva abbhatītaṃ.

290. **Yvāhaṃ dhammaṃ gavesanto**ti yo ahaṃ dhammaṃ santipadaṃ gavesanto pariyesanto **kutitthe** kucchitatitthe ninditabbatitthe **sañcariṃ** paribbhaminti attho. **So me attho anuppatto**ti so pariyesitabbo attho mayā anuppatto sampatto, idāni pana **me** mayhaṃ **nappamajjituṃ** appamādena bhavituṃ kāloti attho.

291. Ahaṃ assajinā therena **tosito** katasomanasso, **acalaṃ** niccalaṃ nibbānapadaṃ, **patvāna** pāpuṇitvā **sahāyakaṃ** kolitamāṇavaṃ **gavesanto** pariyesanto assamapadaṃ agamāsinti attho.

292. **Dūratova mamaṃ disvā**ti assamapadato dūratova āgacchantaṃ mamaṃ disvā susikkhito **me** mama sahāyo ṭhānanisajjādiiriyāpathehi **sampanno** samaṅgībhūto **idaṃ** upari vuccamānavacanaṃ **abravi** kathesīti attho.

293. Bho sahāya, **pasannamukhanettāsi** pasannehi sobhanehi daddallamānehi mukhanettehi samannāgato asi. Munibhāvo iva te **dissati** paññāyati. Itthambhūto tvaṃ **amatādhigato** amataṃ nibbānaṃ adhigato asi, **kacci accutaṃ** nibbāna**padaṃ** adhigato adhigacchīti pucchāmīti attho.

294. **Subhānurūpo āyāsī**ti subhassa pasannavaṇṇassa anurūpo hutvā āyāsi āgacchasi. **Āneñjakārito viyā**ti tomarādīhi kārito āneñjo hatthī viya **dantova** tīhi māsehi susikkhito iva bāhitapāpattā, **brāhmaṇa dantadamatho** sikkhitasikkho nibbānapade upasanto asīti pucchi.

295. Tena puṭṭho **amataṃ mayā**tiādimāha. Taṃ uttānatthameva.

299. **Apariyositasaṅkappo**ti ‘‘anāgate ekassa buddhassa aggasāvako bhaveyya’’nti patthitapatthanāya koṭiṃ appattasaṅkappoti attho. **Kutitthe** agantabbamagge **ahaṃ sañcariṃ** paribbhamiṃ. Bhante gotama, lokajeṭṭha tava dassanaṃ **āgamma** patvā, **mama saṅkappo** mayhaṃ patthanā **pūrito** arahattamaggādhigamena sāvakapāramīñāṇassa pāpuṇanena paripuṇṇoti adhippāyo.

300. **Pathaviyaṃ patiṭṭhāyā**ti pathaviyaṃ nibbattā **samaye** hemantakāle **pupphanti** vikasanti, **dibbagandhā** sugandhā suṭṭhu **pavanti** pavāyanti, **sabbapāṇinaṃ** sabbe devamanusse **tosenti** somanassayutte karonti yathā.

301. **Tathevāhaṃ mahāvīrā**ti mahāvīriyavantasakyakulapasutamahāparivāra **te** tava sāsane **patiṭṭhāya** ahaṃ patiṭṭhahitvā **pupphituṃ** arahattamaggañāṇena vikasituṃ **samayaṃ** kālaṃ **esāmi** gavesāmi tathevāti sambandho.

302. **Vimuttipuppha**nti sabbakilesehi vimuccanato vimocanato vā vimutti arahattaphalavimuttisaṅkhātaṃ pupphaṃ **esanto** gavesento, tañca kho **bhavasaṃsāramocanaṃ** kāmabhavādibhavesu saṃsaraṇaṃ gamanaṃ bhavasaṃsāraṃ, tato mocanaṃ bhavasaṃsāramocanaṃ. **Vimuttipupphalābhenā**ti vimuccanaṃ vimuccanti vā katasambhārā etāyāti vimutti, aggaphalaṃ. Pupphanti vikasanti veneyyā etenāti pupphaṃ. Vimutti eva pupphaṃ vimuttipupphaṃ. Labhanaṃ lābho, vimuttipupphassa lābho vimuttipupphalābho. Tena vimuttipupphalābhena adhigamanena **sabbapāṇinaṃ** sabbasatte **tosemi** somanassaṃ pāpemīti attho.

303. **‘‘Yāvatā buddhakhettamhī’’**tiādīsu **cakkhuma** pañcahi cakkhūhi cakkhumanta yattake ṭhāne ratanasuttādīnaṃ parittānaṃ āṇā ānubhāvo pavattati, tattake satasahassakoṭicakkavāḷasaṅkhāte buddhakhette **ṭhapetvāna mahāmuniṃ** sammāsambuddhaṃ vajjetvā avasesesu sattesu añño koci **tava puttassa** tuyhaṃ puttena mayā **paññāya sadiso** samo natthīti sambandho. Sesaṃ uttānameva.

308. **Paṭipannā**ti catumaggasamaṅgino ca **phalaṭṭhā** arahattaphale ṭhitā ca **sekhā phalasamaṅgino** heṭṭhimehi tīhi phalehi samannāgatā ca ete aṭṭha ariyabhikkhū, **uttamatthaṃ** nibbānaṃ **āsīsakā** gavesakā,

taṃ paññavantaṃ **parivārenti sadā** sabbakālaṃ sevanti bhajanti payirupāsantīti attho.

310. Kāyavedanācittadhammānupassanāsaṅkhātānaṃ catunnaṃ satipaṭṭhānānaṃ **kusalā** chekā satisambojjhaṅgādīnaṃ sattannaṃ sambojjhaṅgānaṃ **bhāvanāya**vaḍḍhanāya **ratā** allīnā.

314

. **Uḷurājāva** tārakarājā iva ca sobhasi.

315. Rukkhapabbataratanasattādayo dhāretīti dharaṇī, dharaṇiyaṃ ruhā sañjātā vaḍḍhitā cāti **dharaṇīruhā** rukkhā. Pathaviyaṃ patiṭṭhāya **ruhanti** vaḍḍhanti vuddhiṃ virūḷhiṃ āpajjanti. **Vepullataṃ** vipulabhāvaṃ paripūrabhāvaṃ **pāpuṇanti, te** rukkhā kamena **phalaṃ dassayanti** phaladhārino honti.

317-9. Punapi bhagavantameva thomento **sindhu sarassatī**tiādimāha. Tattha sindhuvādi nāma gaṅgā ca sarassatī nāma gaṅgā ca nandiyagaṅgā ca candabhāgāgaṅgā ca gaṅgā nāma gaṅgā ca yamunā nāma gaṅgā ca sarabhū nāma gaṅgā ca mahī nāma gaṅgā ca. **Sandamānānaṃ** gacchantīnaṃ **etāsaṃ** gaṅgānaṃ **sāgarova** samuddo eva **sampaṭicchati** paṭiggaṇhāti dhāreti. Tadā etā sabbagaṅgā **purimaṃ nāmaṃ** sindhuvādigaṅgātyādikaṃ purimaṃ nāmapaññattivohāraṃ **jahanti** chaḍḍenti **sāgaroteva** sāgaro iti eva **ñāyati** pākaṭā bhavati yathā. **Tatheva** tathā eva **ime catubbaṇṇā** khattiyabrāhmaṇavessasuddasaṅkhātā cattāro kulā **tavantike** tava antike samīpe **pabbajitvā** pattakāsāyacīvaradhārino paricarantā **purimaṃ nāmaṃ** khattiyādināmadheyyaṃ paññattivohāraṃ **jahanti** cajanti, **buddhaputtāti** buddhassa orasāti **ñāyare** pākaṭā bhaveyyuṃ.

320-4. **Cando** candamaṇḍalo abbhā mahikā rajo dhumo rāhūti pañcahi upakkilesehi virahitattā **vimalo** vigatamalo nimmalo, **ākāsadhātuyā** ākāsagabbhe **gacchaṃ** gacchanto, **sabbe** tārakasamūhe ābhāya maddamāno loke **atirocati** daddallati yathā. **Tatheva** tathā eva tvaṃ…pe….

325-7. **Udake jātā** udake saṃvaḍḍhā kumudā mandālakā ca **bahū** saṅkhātikkantā, **toyena** udakena kaddamakalalena ca **upalimpanti** allīyanti yathā, tatheva **bahukā sattā** aparimāṇā sattā loke **jātā** saṃvaḍḍhā rāgena ca dosena ca **aṭṭitā** bandhitā **virūhare** viruhanti. Kaddame kumudaṃ yathā viruhati sañjāyati. **Kesarī**ti padumaṃ.

329-30. **Rammake māse**ti kattikamāse ‘‘komudiyā cātumāsiniyā’’ti vuttattā. **Vārijā** padumapupphādayo **bahū** pupphā **pupphanti** vikasanti, **taṃ māsaṃ** taṃ kattikamāsaṃ nātivattanti vārijāti sambandho. **Samayo pupphanāya so**ti so kattikamāso pupphanāya vikasanāya samayo kāloti attho. Yathā pupphanti tatheva tvaṃ, sakyaputta, **pupphito** vikasito asi. **Pupphito te vimuttiyā**ti te tuyhaṃ sissā katasambhārā bhikkhū vimuttiyā arahattaphalañāṇena pupphito vikasito. Yathā vārijaṃ padumaṃ pupphanasamayaṃ nātikkamati, tathā te sāsanaṃ ovādānusāsaniṃ **nātivattanti** nātikkamantīti attho.

333-4. **Yathāpi selo himavā**ti himavā nāma selamayapabbato. **Sabbapāṇinaṃ** sabbesaṃ byādhitānaṃ sattānaṃ **osadho** osadhavanto sabbanāgānaṃ sabbaasurānaṃ sabbadevānañca **ālayo** agārabhūto yathā, tatheva tvaṃ, mahāvīra, sabbapāṇinaṃ jarābyādhimaraṇādīhi pamocanato osadho viya. Yathā so himavā nāgādīnaṃ ālayo, tathā tevijjāya ca chaḷabhiññāya ca iddhiyā ca **pāramiṃ** pariyosānaṃ **gatā** pattā tuvaṃ nissāya vasantīti sambandho. Heṭṭhā vā upari vā upamāupameyyavasena gāthānaṃ sambandhanayā suviññeyyāva.

342. **Āsayānusayaṃ ñatvā**ti ettha āsayoti ajjhāsayo cariyā, anusayoti thāmagatakileso. ‘‘Ayaṃ rāgacarito, ayaṃ dosacarito, ayaṃ mohacarito’’tiādinā āsayañca anusayaṃ kilesapavattiñca jānitvāti attho. **Indriyānaṃ balābala**nti saddhindriyādīnaṃ pañcannaṃ indriyānaṃ tikkhindriyo mudindriyo svākāro dvākāro suviññāpayo duviññāpayoti evaṃ balābalaṃ jānitvā. **Bhabbābhabbe viditvānā**ti ‘‘mayā desitaṃ dhammaṃ paṭivijjhituṃ ayaṃ puggalo bhabbo samattho, ayaṃ puggalo abhabbo’’ti viditvā paccakkhaṃ katvā, bhante, sabbaññu tvaṃ cātuddīpikamahāmegho viya dhammadesanāsīhanādena abhītanādena **gajjasi**

sakalaṃ cakkavāḷaṃ ekaninnādaṃ karosi.

343-4. **Cakkavāḷapariyantā**ti samantā cakkavāḷagabbhaṃ pūretvā parisā nisinnā bhaveyya. Te evaṃ nisinnā **nānādiṭṭhī** anekadassanagāhino vivadamānā dveḷhakajātā vivadanti, taṃ tesaṃ **vimaticchedanāya** dubuddhichindanatthāya **sabbesaṃ** sattānaṃ **cittamaññāya** cittācāraṃ ñatvā **opammakusalo** upamāupameyyesu dakkho tvaṃ, muni, **ekaṃ pañhaṃ kathentova** ekeneva pañhakathanena sakalacakkavāḷagabbhe nisinnānaṃ pāṇīnaṃ **vimatiṃ** saṃsayaṃ **chindasi** nikkaṅkhaṃ karotīti attho.

345. **Upadisasadisehevā**ti ettha udakassa upari dissanti pākaṭā hontīti upadisā, sevālā. Upadisehi sadisā upadisasadisā, manussā. Yathā hi upadisā sevālā udakaṃ adissamānaṃ katvā tassupari pattharitvā ṭhitā honti, tathā **vasudhā** pathavī tehi upadisasadisehi eva manussehi nirantaraṃ pattharitvā ṭhitehi pūritā bhaveyya. Te sabbeva pathaviṃ pūretvā ṭhitā manussā **pañjalikā** sirasi añjaliṃ paggahitā **kittayuṃ lokanāyakaṃ** lokanāyakassa buddhassa guṇaṃ katheyyuṃ.

346. **Te** sabbe devamanussā **kappaṃ vā** sakalaṃ kappaṃ **kittayantā** guṇaṃ kathentāpi **nānāvaṇṇehi** nānappakārehi guṇehi kittayuṃ. Tathāpi te sabbe **parimetuṃ** guṇapamāṇaṃ kathetuṃ **na pappeyyuṃ** na sampāpuṇeyyuṃ na sakkuṇeyyuṃ. **Appameyyo tathāgato** sammāsambuddho aparimeyyo guṇātireko. Etena guṇamahantataṃ dīpeti.

347. **Sakena thāmena** attano balena heṭṭhā upamāupameyyavasena **jino** jitakileso buddho **mayā kittito** thomito yathā ahosi, evameva sabbe devamanussā kappakoṭīpi kappakoṭisatepi **kittentā pakittayuṃ** katheyyunti attho.

348. Punapi guṇānaṃ appamāṇataṃ dīpetuṃ **sace hi koci devo vā**tiādimāha. **Pūritaṃ parikaḍḍheyyā**ti mahāsamudde pūritaudakaṃ samantato ākaḍḍheyya. **So** puggalo **vighātaṃ** dukkhameva **labheyya** pāpuṇeyyāti attho.

350. **Vattemi jinasāsana**nti jinena bhāsitaṃ sakalaṃ piṭakattayaṃ vattemi pavattemi rakkhāmīti attho. **Dhammasenāpatī**ti dhammena paññāya bhagavato catuparisasaṅkhātāya parisāya pati padhānoti dhammasenāpati. **Sakyaputtassa** bhagavato sāsane **ajja** imasmiṃ vattamānakāle cakkavattirañño jeṭṭhaputto viya sakalaṃ buddhasāsanaṃ pālemīti attho.

352-3. Attano saṃsāraparibbhamaṃ dassento **yo koci manujo bhāra**ntiādimāha. Yo koci **manujo** mānuso **bhāraṃ** sīsabhāraṃ **matthake** sīse ṭhapetvā **dhāreyya** vaheyya, **sadā** sabbakālaṃ so manujo tena **bhārena dukkhito** pīḷito atibhūto **assa** bhaveyya. Bhāro bharitabhāro bharito atīva bhārito. **Tathā** tena pakārena ahaṃ rāgaggidosaggimohaggisaṅkhātehi tīhi aggīhi ḍayhamāno, **giriṃ uddharito yathā** mahāmerupabbataṃ uddharitvā ukkhipitvā sīse ṭhapito **bhavabhārena** bhavasaṃsāruppattibhārena, **bharito** dukkhito bhavesu **saṃsariṃ** paribbhaminti sambandho.

354. **Oropito ca me bhāro**ti idāni pabbajitakālato paṭṭhāya so bhavabhāro mayā oropito nikkhitto. **Bhavā ugghāṭitā mayā**ti sabbe nava bhavā mayā viddhaṃsitā. **Sakyaputtassa** bhagavato sāsane yaṃ **karaṇīyaṃ** kattabbaṃ maggapaṭipāṭiyā kilesaviddhaṃsanakammaṃ atthi, taṃ sabbaṃ mayā katanti attho.

355. Puna attano visesaṃ dassento **yāvatā buddhakhettamhī**tiādimāha. Tattha **yāvatā** yattake dasasahassacakkavāḷasaṅkhāte buddhakhette **sakyapuṅgavaṃ** sakyakulajeṭṭhakaṃ bhagavantaṃ ṭhapetvā avasesasattesu kocipi paññāya **me** mayā samo natthīti dīpeti. Tenāha – ‘‘ahaṃ aggomhi paññāya, sadiso me na vijjatī’’ti.

356. Puna attano ānubhāvaṃ pakāsento **samādhimhī**tyādimāha. Taṃ suviññeyyameva.

360. **Jhānavimokkhānakhippapaṭilābhī**ti paṭhamajjhānādīnaṃ jhānānaṃ lokato vimuccanato ‘‘vimokkha’’nti saṅkhaṃ gatānaṃ aṭṭhannaṃ lokuttaravimokkhānañca khippalābhī sīghaṃ pāpuṇātīti attho.

362. Evaṃ mahānubhāvassāpi attano sabrahmacārīsu gāravabahumānataṃ pakāsento **uddhatavisovā**tiādimāha. Tattha **uddhataviso** uppāṭitaghoraviso sappo iva **chinnavisāṇova** chinditasiṅgo usabho iva ahaṃ idāni **nikkhittamānadappova** chaḍḍitagottamadādimānadappova **gaṇaṃ** saṅghassa santikaṃ **garugāravena** ādarabahumānena **upemi** upagacchāmi.

363. Idāni attano paññāya mahattataṃ pakāsento **yadirūpinī**tiādimāha. Evarūpā me mahatī paññā arūpinī samānā yadi rūpinī bhaveyya, tadā me mama paññā **vasupatīnaṃ** pathavissarānaṃ rājūnaṃ **sameyya** samā bhaveyyāti adhippāyo. Evaṃ attano paññāya mahattabhāvaṃ dassetvā tato pubbenivāsānussatiñāṇena pubbe kammaṃ saritvā **anomadassissā**tiādimāha. Tattha anomadassissa bhagavato mayā katāya ñāṇathomanāya phalaṃ etaṃ mama paññāmahattanti attho.

364. **Pavattitaṃ dhammacakka**nti ettha cakka-saddo panāyaṃ ‘‘catucakkayāna’’ntiādīsu vāhane vattati. ‘‘Pavattite ca pana bhagavatā dhammacakke’’tiādīsu (mahāva. 17; saṃ. ni. 5.1081) desanāyaṃ. ‘‘Cakkaṃ vattaya sabbapāṇina’’ntiādīsu (jā. 1.7.149) dānamayapuññakiriyāyaṃ. ‘‘Cakkaṃ vatteti ahoratta’’ntiādīsu iriyāpathe. ‘‘Icchāhatassa posassa, cakkaṃ bhamati matthake’’tiādīsu (jā. 1.1.104; 1.5.103) khuracakke ‘‘rājā cakkavattī cakkānubhāvena vattanako’’tiādīsu (itivu. 22; dī. ni. 1.258) ratanacakke. Idha panāyaṃ desanāyaṃ. **Tādinā** tādiguṇasamannāgatena **sakyaputtena** gotamasambuddhena **pavattitaṃ** desitaṃ piṭakattayasaṅkhātaṃ **dhammacakkaṃ** ahaṃ **sammā** aviparītena **anuvattemi** anugantvā vattemi, desemi desanaṃ karomi. **Idaṃ** anuvattanaṃ desitassa anugantvā pacchā desanaṃ purimabuddhānaṃ katāya ñāṇathomanāya phalanti sambandho.

365. Tato sappurisūpanissayayonisomanasikārādipuññaphalaṃ dassento **mā me kadāci pāpiccho**tiādimāha. Tattha **pāpiccho** lāmakāya icchāya samannāgato pāpacārī puggalo ca ṭhānanisajjādīsu vattapaṭivattakaraṇe **kusīto** ca jhānasamādhimaggabhāvanādīsu **hīnavīriyo** ca ganthadhuravipassanādhuravirahitattā **appassuto** ca ācariyupajjhāyādīsu ācāravirahitattā **anācāro** ca puggalo **kadāci** kāle **katthaci** ṭhāne **me** mayā saha **sameto** samāgato **mā ahu** mā bhavatūti sambandho.

366. **Bahussuto**ti pariyattipaṭivedhavasena duvidho bahussuto ca puggalo. **Medhāvī**ti medhāya paññāya samannāgato ca. **Sīlesu susamāhito**ti catupārisuddhisīlamaggasampayuttasīlaaṭṭhaṅguposathasīlādīsu suṭṭhu āhito ṭhapitacitto ca. **Cetosamathānuyutto**ti cittassa ekībhāvamanuyutto ca puggalo. **Api muddhani tiṭṭhatu** evarūpo puggalo mayhaṃ muddhani sirasi api tiṭṭhatūti attho.

367. Attano laddhaphalānisaṃsaṃ vatvā tatthaññe niyojento **taṃ vo vadāmi bhaddante**tiādimāha. Taṃ suviññeyyameva.

368-9. **Yamaha**nti yaṃ assajittheraṃ ahaṃ **paṭhamaṃ** ādimhi disvā sotāpattimaggapaṭilābhena sakkāyadiṭṭhādīnaṃ kilesānaṃ pahīnattā **vimalo** malarahito **ahuṃ** ahosi, **so** assajitthero **me** mayhaṃ **ācariyo** lokuttaradhammasikkhāpako ahuṃ. Ahaṃ tassa savanāya anusāsanena ajja dhammasenāpati ahuṃ. **Sabbattha** sabbesu guṇesu **pāramiṃ patto** pariyosānaṃ patto **anāsavo** nikkileso viharāmi.

370. Attano ācariye sagāravaṃ dassento **yo me ācariyo**tiādimāha. **Yo** assaji nāma thero satthu sāvako **me** mayhaṃ ācariyo **āsi** ahosi, so thero **yassaṃ disāyaṃ** yasmiṃ disābhāge vasati, ahaṃ taṃ disābhāgaṃ **ussīsamhi** sīsuparibhāge karomīti sambandho.

371. Tato attano ṭhānantarappattabhāvaṃ dassento **mama kamma**ntiādimāha. **Gotamo** bhagavā **sakyapuṅgavo** sakyakulaketu sabbaññutaññāṇena mama pubbe katakammaṃ **saritvāna** ñatvā bhikkhusaṅghamajjhe nisinno **aggaṭṭhāne** aggasāvakaṭṭhāne maṃ ṭhapesīti sambandho.

374. Atthapaṭisambhidā, dhammapaṭisambhidā, niruttipaṭisambhidā, paṭibhānapaṭisambhidāti imā catasso paṭisambhidā ca, tāsaṃ bhedo **paṭisambhidāmagge** (paṭi. ma. 1.76; vibha. 718) vuttoyeva. Catumaggacatuphalavasena vā rūpārūpajhānavasena vā aṭṭha vimokkhā saṃsāravimuccanadhammā ca iddhividhādayo cha abhiññāyo ca **sacchikatā** paccakkhaṃ katā. **Kataṃ buddhassa sāsana**nti buddhassa anusiṭṭhi ovādasaṅkhātaṃ sāsanaṃ kataṃ arahattamaggañāṇena nipphāditanti attho.

Itthaṃ sudanti ettha **ittha**nti nidassanatthe nipāto, iminā pakārenāti attho. Tena sakalasāriputtāpadānaṃ nidasseti. **Suda**nti padapūraṇe nipāto. **Āyasmā**ti garugāravādhivacanaṃ. **Sāriputto**ti mātu nāmavasena katanāmadheyyo thero. **Imā gāthāyo**ti imā sakalā sāriputtattherāpadānagāthāyo abhāsi kathesi. **Iti**saddo parisamāpanatthe nipāto, sakalaṃ sāriputtāpadānaṃ niṭṭhitanti attho.

Sāriputtattheraapadānavaṇṇanā samattā.

3-2. Mahāmoggallānattheraapadānavaṇṇanā

Anomadassī bhagavātyādikaṃ āyasmato moggallānattherassa apadānaṃ. Ayañca thero purimabuddhesu katādhikāro tattha tattha bhave vivaṭṭūpanissayāni puññāni upacinanto anomadassissa bhagavato kāletiādi sāriputtattherassa dhammasenāpatino vatthumhi vuttameva. Thero hi pabbajitadivasato paṭṭhāya sattame divase magadharaṭṭhe kallavālagāmakaṃ upanissāya samaṇadhammaṃ karonto thinamiddhe okkamante satthārā ‘‘moggallāna, mā tuccho tava vāyāmo’’tiādinā saṃvejito thinamiddhaṃ vinodetvā bhagavatā vuccamānaṃ dhātukammaṭṭhānaṃ suṇanto eva vipassanāpaṭipāṭiyā uparimaggattayaṃ adhigantvā aggaphalakkhaṇe sāvakañāṇassa matthakaṃ pāpuṇi.

375. Evaṃ dutiyasāvakabhāvaṃ patvā āyasmā mahāmoggallānatthero attano pubbakammaṃ saritvā somanassavasena pubbacariyaṃ apadānaṃ pakāsento **anomadassī bhagavā**tiādimāha. Tattha na omaṃ alāmakaṃ dassanaṃ passanaṃ assāti anomadassī. Tassa hi dvattiṃsamahāpurisalakkhaṇapaṭimaṇḍitasarīrattā sakalaṃ divasaṃ sakalaṃ māsaṃ sakalaṃ saṃvaccharaṃ saṃvaccharasatasahassampi passantānaṃ devamanussānaṃ atittikaraṃ dassananti, anomaṃ alāmakaṃ nibbānaṃ dassanasīloti vā ‘‘anomadassī’’ti laddhanāmo bhāgyavantatādīhi kāraṇehi bhagavā. **Lokajeṭṭho**ti sakalasattalokassa jeṭṭho padhāno. Āsabhasadisattā āsabho, narānaṃ āsabho **narāsabho**. So lokajeṭṭho narāsabho anomadassī bhagavā **devasaṅghapurakkhato** devasamūhehi parivārito. Himavantamhi vihāsīti sambandho.

376. Yadā dutiyasāvakabhāvāya dutiyavāre patthanaṃ akāsi, tadā nāmena varuṇo nāma ahaṃ nāgarājā hutvā nibbatto ahosinti attho. Tena vuttaṃ – ‘‘varuṇo nāma nāmena, nāgarājā ahaṃ tadā’’ti. **Kāmarūpī**ti yadicchitakāmanimmānasīlo. **Vikubbāmī**ti vividhaṃ iddhivikubbanaṃ karomi. **Mahodadhinivāsaha**nti mañjerikā nāgā, bhūmigatā nāgā, pabbataṭṭhā nāgā, gaṅgāvaheyyā nāgā, sāmuddikā nāgāti imesaṃ nāgānaṃ antare sāmuddikanāgo ahaṃ mahodadhimhi samudde nivāsiṃ, vāsaṃ kappesinti attho.

377. **Saṅgaṇiyaṃ gaṇaṃ hitvā**ti niccaparivārabhūtaṃ sakaparivāraṃ nāgasamūhaṃ hitvā vinā hutvā. **Tūriyaṃ paṭṭhapesaha**nti ahaṃ tūriyaṃ paṭṭhapesiṃ, vajjāpesinti attho. **Sambuddhaṃ parivāretvā**ti anomadassisambuddhaṃ samantato sevamānā **accharā** nāgamāṇavikā **vādesuṃ** dibbavādehi gītā vākyādīhi vādesuṃ laddhānurūpato vajjesuṃ tadāti attho.

378. **Vajjamānesu tūresū**ti manussanāgatūriyesu pañcaṅgikesu vajjamānesu. **Devā tūrāni vajjayu**nti cātumahārājikā devā dibbatūriyāni vajjiṃsu vādesunti attho. **Ubhinnaṃ saddaṃ sutvānā**ti ubhinnaṃ devamanussānaṃ bherisaddaṃ sutvā. Tilokagarusamānopi buddho **sampabujjhatha** jānāti suṇātīti attho.

379. **Nimantetvāna sambuddha**nti sasāvakasaṅghaṃ sambuddhaṃ svātanāya nimantetvā parivāretvā. **Sakabhavana**nti attano nāgabhavanaṃ upāgamiṃ. Gantvā ca **āsanaṃ paññapetvānā**ti rattiṭṭhānadivāṭṭhānakuṭimaṇḍapasayananisīdanaṭṭhānāni paññāpetvā sajjetvāti attho. **Kālamārocayiṃ aha**nti evaṃ katapubbavidhāno ahaṃ ‘‘kālo, bhante, niṭṭhitaṃ bhatta’’nti kālaṃ ārocayiṃ viññāpesiṃ.

380. **Khīṇāsavasahassehī**ti tadā so bhagavā arahantasahassehi parivuto lokanāyako sabbā disā obhāsento me bhavanaṃ **upāgami** sampattoti attho.

381. Attano bhavanaṃ paviṭṭhaṃ bhagavantaṃ bhojanākāraṃ dassento **upaviṭṭhaṃ mahāvīra**ntiādimāha. Taṃ suviññeyyameva.

386. **Okkākakulasambhavo**ti okkākarañño paramparāgatarājakule uppanno sakalajambudīpe pākaṭarājakule uppanno vā **gottena** gottavasena gotamo nāma satthā manussaloke bhavissati.

388. **So pacchā pabbajitvānā**ti so nāgarājā pacchā pacchimabhave **kusalamūlena** puññasambhārena **codito** uyyojito sāsane pabbajitvā gotamassa bhagavato dutiyo aggasāvako hessatīti byākaraṇamakāsi.

389. **Āraddhavīriyo**ti ṭhānanisajjādīsu iriyāpathesu vīriyavā. **Pahitatto**ti nibbāne pesitacitto. **Iddhiyā pāramiṃ gato**ti ‘‘etadaggaṃ, bhikkhave, mama sāvakānaṃ bhikkhūnaṃ iddhimantānaṃ yadidaṃ mahāmoggallāno’’ti (a. ni. 1.180, 190) adhiṭṭhāniddhivikubbaniddhikammavipākajiddhiādīsu pāramiṃ pariyosānaṃ gato patto. **Sabbāsave**ti **ā** samantato savanato pavattanato ‘‘āsavā’’ti laddhanāme kāmabhavadiṭṭhiavijjādhamme sabbe **pariññāya** samantato aññāya jānitvā pajahitvā **anāsavo** nikkileso. **Nibbāyissatī**ti kilesakhandhaparinibbānena nibbāyissatīti sambandho.

390. Evaṃ thero attano puññavasena laddhabyākaraṇaṃ vatvā puna pāpacariyaṃ pakāsento **pāpamittopanissāyā**tiādimāha. Tattha **pāpamitte** pāpake lāmake mitte **upanissāya** nissaye katvā tehi saṃsaggo hutvāti attho.

Tatrāyamanupubbī kathā – ekasmiṃ samaye titthiyā sannipatitvā mantesuṃ – ‘‘jānāthāvuso, kena kāraṇena samaṇassa gotamassa lābhasakkāro mahā hutvā nibbatto’’ti? ‘‘Na jānāma’’. ‘‘Tumhe pana na jānāthā’’ti? ‘‘Āma, jānāma’’ – moggallānaṃ nāma ekaṃ bhikkhuṃ nissāya uppanno. So hi devalokaṃ gantvā devatāhi katakammaṃ pucchitvā āgantvā manussānaṃ kathesi – ‘‘idaṃ nāma katvā evarūpaṃ sampattiṃ labhantī’’ti. Niraye nibbattānampi kammaṃ pucchitvā āgantvā manussānaṃ kathesi – ‘‘idaṃ nāma katvā evarūpaṃ dukkhaṃ anubhavantī’’ti. Manussā tassa kathaṃ sutvā mahantaṃ lābhasakkāraṃ abhiharanti. Sace taṃ māretuṃ sakkhissāma, so lābhasakkāro amhākaṃ nibbattissati, attheso upāyoti sabbe ekacchandā hutvā ‘‘yaṃkiñci katvā taṃ māressāmā’’ti attano upaṭṭhāke samādapetvā kahāpaṇasahassaṃ labhitvā purisaghātake core pakkosāpetvā ‘‘mahāmoggallānatthero nāma samaṇassa gotamassa sāvako kāḷasilāyaṃ vasati, tumhe tattha gantvā taṃ mārethā’’ti tesaṃ taṃ sahassaṃ adaṃsu. Corā dhanalābhena sampaṭicchitvā ‘‘theraṃ māressāmā’’ti gantvā tassa vasanaṭṭhānaṃ parivāresuṃ. Thero tehi parikkhittabhāvaṃ ñatvā kuñcikacchiddena nikkhamitvā pakkāmi. Corā taṃ divasaṃ theraṃ adisvā punekadivasaṃ tassa vasanaṭṭhānaṃ parikkhipiṃsu. Thero ñatvā kaṇṇikāmaṇḍalaṃ bhinditvā ākāsaṃ pakkhandi. Evaṃ te paṭhamamāsepi, majjhimamāsepi theraṃ gahetuṃ nāsakkhiṃsu. Pacchimamāse pana sampatte thero attanā katakammassa ākaḍḍhanabhāvaṃ ñatvā na apagacchi. Corā taṃ paharantā taṇḍulakamattāni aṭṭhīni karontā bhindiṃsu. Atha naṃ ‘‘mato’’ti saññāya ekasmiṃ gumbapiṭṭhe khipitvā pakkamiṃsu.

Thero, ‘‘satthāraṃ passitvā vanditvāva parinibbāyissāmī’’ti attabhāvaṃ jhānaveṭhanena veṭhetvā ākāsena satthu santikaṃ gantvā satthāraṃ vanditvā ‘‘bhante, parinibbāyissāmī’’ti āha. ‘‘Parinibbāyissasi, moggallānā’’ti? ‘‘Āma, bhante’’ti. ‘‘Kattha gantvā parinibbāyissasī’’ti? ‘‘Kāḷasilāpadesaṃ, bhante’’ti. ‘‘Tena hi, moggallāna, mayhaṃ dhammaṃ kathetvā yāhi. Tādisassa hi me sāvakassa na dāni dassanaṃ atthī’’ti. So ‘‘evaṃ karissāmi, bhante’’ti satthāraṃ vanditvā ākāsaṃ uppatitvā sāriputtatthero viya parinibbānadivase nānappakārā iddhiyo katvā dhammaṃ kathetvā satthāraṃ vanditvā kāḷasilāpadesaṃ gantvā parinibbāyi. ‘‘Theraṃ kira corā māresu’’nti ayaṃ kathā sakalajambudīpe patthari.

Rājā ajātasattu core pariyesanatthāya carapurise payojesi. Tesu coresu surāpāne suraṃ pivantesu maddesu eko ekassa piṭṭhiṃ paharitvā pātesi. So taṃ santajjento ‘‘ambho dubbinīta tvaṃ, kasmā me piṭṭhiṃ paharitvā pātesi, kiṃ pana, are duṭṭhacora, tayā mahāmoggallānatthero paṭhamaṃ pahato’’ti āha. ‘‘Kiṃ pana tvaṃ mayā paṭhamaṃ pahatabhāvaṃ na jānāsī’’ti? Evaṃ etesaṃ ‘‘mayā pahato, mayā pahato’’ti vadantānaṃ sutvā te carapurisā sabbe te core gahetvā rañño ārocesuṃ. Rājā te core pakkosāpetvā pucchi – ‘‘tumhehi thero mārito’’ti? ‘‘Āma, devā’’ti. ‘‘Kehi tumhe uyyojitā’’ti? ‘‘Naggasamaṇehi, devā’’ti. Rājā pañcasate naggasamaṇe gāhāpetvā pañcasatehi corehi saddhiṃ rājaṅgaṇe nābhipamāṇesu āvāṭesu nikhaṇāpetvā palālehi paṭicchādetvā aggiṃ dāpesi. Atha nesaṃ jhāmabhāvaṃ jānitvā ayanaṅgalehi kasāpetvā sabbe khaṇḍākhaṇḍaṃ kārāpesi. Tadā bhikkhū dhammasabhāyaṃ kathaṃ samuṭṭhāpesuṃ – ‘‘mahāmoggallānatthero attano ananurūpamaraṇaṃ patto’’ti. Satthā āgantvā ‘‘kāya nuttha, bhikkhave, etarahi kathāya sannisinnā’’ti pucchitvā ‘‘imāya nāma, bhante’’ti vutte ‘‘moggallānassa, bhikkhave, imasseva attabhāvassa ananurūpaṃ maraṇaṃ, pubbe pana tena katakammassa anurūpamevā’’ti vatvā ‘‘kiṃ panassa, bhante, pubbakamma’’nti puṭṭho taṃ vitthāretvā kathesi.

Atīte, bhikkhave, bārāṇasiyaṃ eko kulaputto sayameva koṭṭanapacanādīni karonto mātāpitaro paṭijaggi. Athassa mātāpitaro ‘‘tāta, tvaṃ ekakova gehe ca araññe ca kammaṃ karonto kilamasi, ekaṃ te kumārikaṃ ānessāmā’’ti vatvā ‘‘ammatātā, yāva tumhe jīvatha, tāva vo sahatthā upaṭṭhahissāmī’’ti tena paṭikkhittāpi punappunaṃ yācitvā kumārikaṃ ānesuṃ. Sā katipāhameva te upaṭṭhahitvā pacchā tesaṃ dassanamapi anicchantī – ‘‘na sakkā tava mātāpitūhi saddhiṃ ekaṭṭhāne vasitu’’nti ujjhāyitvā tasmiṃ attano kathaṃ aggaṇhante tassa bahigatakāle makacivākakhaṇḍāni ca yāgupheṇake ca gahetvā tattha tattha ākiritvā tenāgantvā ‘‘kiṃ ida’’nti puṭṭhā ‘‘imesaṃ mahallakaandhānaṃ etaṃ kammaṃ, sabbaṃ gehaṃ kiliṭṭhā karontā vicaranti, na sakkā etehi saddhiṃ ekaṭṭhāne vasitu’’nti evaṃ tāya punappunaṃ kathiyamānāya evarūpopi pūritapāramī satto mātāpitūhi saddhiṃ bhijji. So ‘‘hotu, jānissāmi nesaṃ kattabbakamma’’nti te bhojetvā ‘‘ammatātā, asukaṭṭhāne nāma tumhākaṃ ñātakā āgamanaṃ paccāsīsanti, tattha gamissāmā’’ti te yānakaṃ āropetvā ādāya gacchanto aṭavimajjhaṃ pattakāle ‘‘tāta, rasmiyo gaṇhatha, goṇā daṇḍasaññāya gamissanti, imasmiṃ ṭhāne corā vasanti, ahaṃ otaritvā carāmī’’ti pitu hatthe rasmiyo datvā otaritvā gacchanto saddaṃ parivattetvā corānaṃ uṭṭhitasaddamakāsi. Mātāpitaro saddaṃ sutvā ‘‘corā uṭṭhitā’’ti saññāya ‘‘tāta, corā uṭṭhitā, mahallakā mayaṃ, tvaṃ attānameva rakkhāhī’’ti āhaṃsu. So mātāpitaro viravantepi corasaddaṃ karonto koṭṭetvā māretvā aṭaviyaṃ khipitvā paccāgami.

Satthā idaṃ tassa pubbakammaṃ kathetvā ‘‘bhikkhave, moggallāno ettakaṃ kammaṃ katvā anekavassasatasahassāni niraye paccitvā tāva pakkāvasesena attabhāvasate evameva koṭṭetvā saṃcuṇṇo maraṇaṃ patto, evaṃ moggallānena attano kammānurūpameva maraṇaṃ laddhaṃ. Pañcahi corasatehi saddhiṃ pañcatitthiyasatānipi mama puttaṃ appaduṭṭhaṃ dussetvā anurūpameva maraṇaṃ labhiṃsu. Appaduṭṭhesu hi padussanto dasahi kāraṇehi anayabyasanaṃ pāpuṇātiyevā’’ti anusandhiṃ ghaṭetvā dhammaṃ desento imā gāthā abhāsi –

‘‘Yo daṇḍena adaṇḍesu, appaduṭṭhesu dussati;
Dasannamaññataraṃ ṭhānaṃ, khippameva nigacchati.

‘‘Vedanaṃ pharusaṃ jāniṃ, sarīrassa va bhedanaṃ;
Garukaṃ vāpi ābādhaṃ, cittakkhepaṃ va pāpuṇe.

‘‘Rājato vā upasaggaṃ, abbhakkhānaṃ va dāruṇaṃ;
Parikkhayaṃ va ñātīnaṃ, bhogānaṃ va pabhaṅgunaṃ.

‘‘Athavassa agārāni, aggi ḍahati pāvako;
Kāyassa bhedā duppañño, nirayaṃ sopapajjatī’’ti. (dha. pa. 137-140);

393. **Pavivekamanuyutto**ti pakārena vivekaṃ ekībhāvaṃ anuyutto yojito yuttappayutto. **Samādhibhāvanārato**ti paṭhamajjhānādibhāvanāya rato allīno ca. **Sabbāsave** sakalakilese, **pariññāya** jānitvā pajahitvā, **anāsavo** nikkileso viharāmīti sambandho.

394. Idāni attano puññasambhāravasena pubbacaritassa phalaṃ dassento **dharaṇimpi sugambhīra**ntiādimāha.

Tatrāyamanupubbīkathā – **buddhena codito**ti sammāsambuddhena codito uyyojito. **Bhikkhusaṅghassa pekkhato**ti mahato bhikkhusaṅghassa passantassa. **Migāramātupāsādaṃ, pādaṅguṭṭhena kampayī**ti pubbārāme visākhāya mahāupāsikāya kāritaṃ sahassatthambhapaṭimaṇḍitaṃ mahāpāsādaṃ attano pādaṅguṭṭhena kampesiṃ. Ekasmiñhi samaye pubbārāme yathāvuttapāsāde bhagavati viharante sambahulā navakatarā bhikkhū uparipāsāde nisinnā satthārampi acintetvā tiracchānakathaṃ kathetumāraddhā. Taṃ sutvā bhagavā te saṃvejetvā attano dhammadesanāya bhājanabhūte kātukāmo āyasmantaṃ mahāmoggallānattheraṃ āmantesi – ‘‘passasi tvaṃ, moggallāna, nave bhikkhū tiracchānakathamanuyutte’’ti taṃ sutvā thero satthu ajjhāsayaṃ ñatvā abhiññāpādakaṃ āpokasiṇārammaṇaṃ catutthajjhānaṃ samāpajjitvā vuṭṭhāya ‘‘pāsādassa patiṭṭhitokāsaṃ udakaṃ hotū’’ti adhiṭṭhāya pāsādamatthake thupikaṃ pādaṅguṭṭhena pahari, pāsādo onamitvā ekena passena aṭṭhāsi. Punapi pahari, aparenapi passena aṭṭhāsi. Te bhikkhū bhītā saṃviggā pāsādassa patanabhayena tato nikkhamitvā bhagavato samīpe aṭṭhaṃsu. Satthā tesaṃ ajjhāsayaṃ oloketvā dhammaṃ desesi. Taṃ sutvā tesu keci sotāpattiphale patiṭṭhahiṃsu, keci sakadāgāmiphale, keci anāgāmiphale, keci arahattaphale patiṭṭhahiṃsu. Svāyamattho pāsādakampanasuttena dīpetabbo.

Vejayantapāsādanti so vejayantapāsādo tāvatiṃsabhavane yojanasahassubbedho anekasahassaniyyūhakūṭāgārapaṭimaṇḍito devāsurasaṅgāme asure jinitvā sakke devānaminde nagaramajjhe ṭhite uṭṭhito vijayantena nibbattattā ‘‘vejayanto’’ti laddhanāmo pāsādo, taṃ sandhāyāha – ‘‘vejayantapāsāda’’nti, tampi ayaṃ thero pādaṅguṭṭhena kampeti. Ekasmiñhi samaye bhagavantaṃ pubbārāme viharantaṃ sakko devarājā upasaṅkamitvā taṇhāsaṅkhayavimuttiṃ pucchi. Tassa bhagavā vissajjesi. So taṃ sutvā attamano pamudito abhivādetvā padakkhiṇaṃ katvā attano devalokameva gato. Athāyasmā mahāmoggallāno evaṃ cintesi – ‘‘ayaṃ sakko bhagavantaṃ upasaṅkamitvā evarūpaṃ gambhīranibbānapaṭisaṃyuttaṃ pañhaṃ pucchi, bhagavatā ca pañho vissajjito, kiṃ nu kho jānitvā gato, udāhu ajānitvā. Yaṃnūnāhaṃ devalokaṃ gantvā tamatthaṃ jāneyya’’nti? So tāvadeva tāvatiṃsabhavanaṃ gantvā sakkaṃ devānamindaṃ tamatthaṃ pucchi. Sakko dibbasampattiyā pamatto hutvā vikkhepaṃ akāsi. Thero tassa saṃvegajananatthaṃ vejayantapāsādaṃ pādaṅguṭṭhena kampesi. Tena vuttaṃ –

> ‘‘Yo vejayantapāsādaṃ, pādaṅguṭṭhena kampayi;
> Iddhibalenupatthaddho, saṃvejesi ca devatā’’ti. (ma. ni. 1.513);

Ayaṃ panattho – cūḷataṇhāsaṅkhayavimuttisuttena (ma. ni. 1.390 ādayo) dīpetabbo. Kampitākāro heṭṭhā vuttoyeva. ‘‘Sakkaṃ so paripucchatī’’ti (ma. ni. 1.513) yathāvuttameva therassa taṇhāsaṅkhayavimuttipucchaṃ sandhāya vuttaṃ. Tenāha – ‘‘apāvuso, jānāsi, taṇhakkhayavimuttiyo’’ti? Tassa sakko viyākāsi. Idaṃ therena pāsādakampane kate saṃviggahadayena pamādaṃ pahāya yoniso manasi karitvā pañhassa byākatabhāvaṃ sandhāya vuttaṃ. Satthārā desitaniyāmeneva hi so tadā kathesi. Tenāha – ‘‘pañhaṃ puṭṭho yathātatha’’nti (ma. ni. 1.513). Tattha **sakkaṃ so paripucchatī**ti sakkaṃ devarājaṃ mahāmoggallānatthero satthārā desitāya taṇhāsaṅkhayavimuttiyā sammadeva gahitabhāvaṃ pucchi. Atītatthe hi idaṃ vattamānavacanaṃ. **Apāvuso, jānāsī**ti āvuso, api jānāsi, kiṃ jānāsi? **Taṇhakkhayavimuttiyo**ti (ma. ni. 1.513) taṇhāsaṅkhayavimuttiyo satthārā tuyhaṃ desitā, tathā ‘‘kiṃ jānāsī’’ti pucchati. Taṇhakkhayavimuttiyoti vā taṇhāsaṅkhayavimuttisuttassa desanaṃ pucchati.

Brahmānanti mahābrahmānaṃ. **Sudhammāyābhito sabha**nti (ma. ni. 1.513) sudhammāya sabhāya. Ayaṃ pana brahmaloke sudhammā sabhā, na tāvatiṃsabhavane. Sudhammāsabhāvirahito devaloko nāma natthi. ‘‘Ajjāpi te, āvuso, sā diṭṭhi, yā te diṭṭhi pure ahū’’ti imaṃ brahmalokaṃ upagantuṃ samattho natthi koci samaṇo vā brāhmaṇo vā. Satthu idhāgamanato pubbe yā tuyhaṃ diṭṭhi ahosi, kiṃ ajjāpi idānipi sā diṭṭhi na vigatāti? **Passasi vītivattantaṃ brahmaloke pabhassara**nti brahmaloke vītipatantaṃ mahākappinamahākassapādīhi sāvakehi parivāritassa tejodhātuṃ samāpajjitvā nisinnassa sasāvakassa bhagavato okāsaṃ passasīti attho. Ekasmiñhi samaye bhagavā brahmaloke sudhammāya sabhāya sannipatitvā sannisinnassa ‘‘atthi nu kho koci samaṇo vā brāhmaṇo vā evaṃmahiddhiko, so idha āgantuṃ sakkuṇeyyā’’ti cintentassa brahmuno cittamaññāya tattha gantvā brahmuno matthake ākāse nisinno tejodhātuṃ samāpajjitvā obhāsaṃ muñcanto mahāmoggallānādīnaṃ āgamanaṃ cintesi. Saha cintanena tepi tattha gantvā satthāraṃ vanditvā satthu ajjhāsayaṃ ñatvā tejodhātuṃ samāpajjitvā paccekadisāsu nisīditvā obhāsaṃ vissajjesuṃ. Sakalabrahmaloko ekobhāso ahosi. Satthā brahmuno kallacittataṃ ñatvā catusaccapakāsanaṃ dhammaṃ desesi. Desanāpariyosāne anekāni brahmasahassāni maggaphalesu patiṭṭhahiṃsu. Taṃ sandhāya codento **ajjāpi te, āvuso, sā diṭṭhī**ti gāthamāha. Ayaṃ panattho bakabrahmasuttena (saṃ. ni. 1.175) dīpetabbo. Vuttaṃ hetaṃ (saṃ. ni. 1.176) –

> ‘‘Ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Tena kho pana samayena aññatarassa brahmuno evarūpaṃ pāpakaṃ diṭṭhigataṃ uppannaṃ hoti – ‘natthi samaṇo vā brāhmaṇo vā yo idha āgaccheyyā’ti. Atha kho bhagavā tassa brahmuno cetasā cetoparivitakkamaññāya seyyathāpi nāma balavā puriso samiñjitaṃ vā bāhaṃ pasāreyya, pasāritaṃ vā bāhaṃ samiñjeyya; evameva jetavane antarahito tasmiṃ brahmaloke pāturahosi. Atha kho bhagavā tassa brahmuno uparivehāsaṃ pallaṅkena nisīdi tejodhātuṃ samāpajjitvā.
>
> ‘‘Atha kho āyasmato mahāmoggallānassa etadahosi ‘kahaṃ nu kho bhagavā etarahi viharatī’ti? Addasa kho āyasmā mahāmoggallāno bhagavantaṃ dibbena cakkhunā visuddhena atikkantamānusakena tassa brahmuno uparivehāsaṃ pallaṅkena nisinnaṃ tejodhātuṃ samāpannaṃ. Disvāna seyyathāpi nāma balavā puriso samiñjitaṃ vā bāhaṃ pasāreyya, pasāritaṃ vā bāhaṃ samiñjeyya; evameva jetavane antarahito tasmiṃ brahmaloke pāturahosi. Atha kho āyasmā mahāmoggallāno puratthimaṃ disaṃ nissāya tassa brahmuno uparivehāsaṃ pallaṅkena nisīdi tejodhātuṃ samāpajjitvā nīcataraṃ bhagavato.
>
> ‘‘Atha kho āyasmato mahākassapassa etadahosi – ‘kahaṃ nu kho bhagavā etarahi viharatī’ti? Addasa kho āyasmā mahākassapo bhagavantaṃ dibbena cakkhunā visuddhena atikkantamānusakena tassa brahmuno uparivehāsaṃ pallaṅkena nisinnaṃ tejodhātuṃ samāpannaṃ. Disvāna seyyathāpi nāma balavā puriso…pe… evameva jetavane antarahito tasmiṃ brahmaloke pāturahosi. Atha kho āyasmā mahākassapo dakkhiṇaṃ disaṃ nissāya tassa brahmuno uparivehāsaṃ pallaṅkena nisīdi tejodhātuṃ samāpajjitvā nīcataraṃ bhagavato.
>
> ‘‘Atha kho āyasmato mahākappinassa etadahosi – ‘kahaṃ nu kho bhagavā etarahi viharatī’ti? Addasa kho āyasmā mahākappino bhagavantaṃ dibbena cakkhunā visuddhena atikkantamānusakena tassa brahmuno uparivehāsaṃ pallaṅkena nisinnaṃ tejodhātuṃ samāpannaṃ. Disvāna seyyathāpi nāma balavā puriso…pe… evameva jetavane antarahito tasmiṃ brahmaloke pāturahosi. Atha kho āyasmā mahākappino pacchimaṃ disaṃ nissāya tassa brahmuno uparivehāsaṃ pallaṅkena nisīdi tejodhātuṃ samāpajjitvā nīcataraṃ bhagavato.
>
> ‘‘Atha kho āyasmato anuruddhassa etadahosi – ‘kahaṃ nu kho bhagavā etarahi viharatī’ti? Addasa kho āyasmā anuruddho bhagavantaṃ dibbena cakkhunā visuddhena atikkantamānusakena tassa brahmuno uparivehāsaṃ pallaṅkena nisinnaṃ tejodhātuṃ samāpannaṃ. Disvāna seyyathāpi nāma balavā puriso…pe… evameva jetavane antarahito tasmiṃ brahmaloke pāturahosi. Atha kho āyasmā anuruddho uttaraṃ disaṃ nissāya tassa brahmuno uparivehāsaṃ pallaṅkena nisīdi tejodhātuṃ samāpajjitvā nīcataraṃ bhagavato’’.

Atha kho āyasmā mahāmoggallāno taṃ brahmānaṃ gāthāya ajjhabhāsi –

‘‘Ajjāpi te āvuso sā diṭṭhi, yā te diṭṭhi pure ahu;
Passasi vītivattantaṃ, brahmaloke pabhassara’’nti.

‘‘Na me mārisa sā diṭṭhi, yā me diṭṭhi pure ahu;
Passāmi vītivattantaṃ, brahmaloke pabhassaraṃ;
Svāhaṃ ajja kathaṃ vajjaṃ, ahaṃ niccomhi sassato’’ti.

> ‘‘Atha kho bhagavā taṃ brahmānaṃ saṃvejetvā seyyathāpi nāma balavā puriso…pe… evameva tasmiṃ brahmaloke antarahito jetavane pāturahosi. Atha kho so brahmā aññataraṃ brahmapārisajjaṃ āmantesi – ‘ehi tvaṃ, mārisa, yenāyasmā mahāmoggallāno tenupasaṅkama, upasaṅkamitvā āyasmantaṃ mahāmoggallānaṃ evaṃ vadehi – ‘‘atthi nu kho, mārisa moggallāna,

aññepi tassa bhagavato sāvakā evaṃmahiddhikā evaṃmahānubhāvā seyyathāpi bhavaṃ moggallāno kassapo kappino anuruddho''ti? 'Evaṃ, mārisā'ti kho so brahmapārisajjo tassa brahmuno paṭissutvā yenāyasmā mahāmoggallāno tenupasaṅkami, upasaṅkamitvā āyasmantaṃ mahāmoggallānaṃ etadavoca – 'atthi nu kho, mārisa moggallāna, aññepi tassa bhagavato sāvakā evaṃmahiddhikā evaṃmahānubhāvā seyyathāpi bhavaṃ moggallāno kassapo kappino anuruddho'ti? Atha kho āyasmā mahāmoggallāno taṃ brahmapārisajjaṃ gāthāya ajjhabhāsi –

''Tevijjā iddhipattā ca, cetopariyāyakovidā;
Khīṇāsavā arahanto, bahū buddhassa sāvakā''ti.

''Atha kho so brahmapārisajjo āyasmato mahāmoggallānassa bhāsitaṃ abhinanditvā anumoditvā yena so brahmā tenupasaṅkami, upasaṅkamitvā taṃ brahmānaṃ etadavoca – 'āyasmā mārisa mahāmoggallāno evamāha –

'''Tevijjā iddhipattā ca, cetopariyāyakovidā;
Khīṇāsavā arahanto, bahū buddhassa sāvakā'''ti. –

Idamavoca so brahmapārisajjo. Attamano ca so brahmā tassa brahmapārisajjassa bhāsitaṃ abhinandīti (saṃ. ni. 1.176).

Idaṃ sandhāya vuttaṃ – ''ayaṃ panattho bakabrahmasuttena dīpetabbo''ti.

Mahāneruno kūṭanti (ma. ni. 1.513) kūṭasīsena sakalameva sinerupabbatarājaṃ vadasi. **Vimokkhena apassayī**ti (ma. ni. 1.513) jhānavimokkhena nissayena abhiññāyena passayīti adhippāyo. **Vana**nti (ma. ni. 1.513) jambudīpaṃ. So hi vanabāhullatāya ''vana''nti vutto. Tenāha ''jambumaṇḍassa issaro''ti. **Pubbavidehāna**nti (ma. ni. 1.513) pubbavidehaṭṭhānañca pubbavidehanti attho. **Ye ca bhūmisayā narā**ti (ma. ni. 1.513) bhūmisayā narā nāma aparagoyānauttarakurukā ca manussā. Te hi gehābhāvato ''bhūmisayā''ti vuttā. Tepi sabbe apassayīti sambandho. Ayaṃ panattho nandopanandadamanena dīpetabbo – ekasmiṃ kira samaye anāthapiṇḍiko gahapati bhagavato dhammadesanaṃ sutvā ''sve, bhante, pañcahi bhikkhusatehi saddhiṃ mayhaṃ gehe bhikkhaṃ gaṇhathā''ti nimantetvā pakkāmi. Taṃdivasañca bhagavato paccūsasamaye dasasahassilokadhātuṃ olokentassa nandopanando nāma nāgarājā ñāṇamukhe āpāthaṃ āgacchi. Bhagavā ''ayaṃ nāgarājā mayhaṃ ñāṇamukhe āpāthaṃ āgacchati, kiṃ nu kho bhavissatī''ti āvajjento saraṇagamanassa upanissayaṃ disvā ''ayaṃ micchādiṭṭhiko tīsu ratanesu appasanno, ko nu kho imaṃ micchādiṭṭhiko vimoceyyā''ti āvajjento mahāmoggallānattheraṃ addasa. Tato pabhātāya rattiyā sarīrapaṭijagganaṃ katvā āyasmantaṃ ānandaṃ āmantesi – ''ānanda, pañcannaṃ bhikkhusatānaṃ ārocehi – 'tathāgato devacārikaṃ gacchatī'''ti. Taṃdivasañca nandopanandassa āpānabhūmiṃ sajjayiṃsu. So dibbaratanapallaṅke dibbena setacchattena dhāriyamāno tividhanāṭakehi ceva nāgaparisāya ca parivuto dibbabhājanesu upaṭṭhāpitaannapānaṃ olokayamāno nisinno hoti. Atha kho bhagavā yathā nāgarājā passati, tathā katvā tassa vimānamatthakeneva pañcahi bhikkhusatehi saddhiṃ tāvatiṃsadevalokābhimukho pāyāsi.

Tena kho pana samayena nandopanandassa nāgarājassa evarūpaṃ pāpakaṃ diṭṭhigataṃ uppannaṃ hoti ''ime hi nāma muṇḍasamaṇakā amhākaṃ uparibhavanena devānaṃ tāvatiṃsānaṃ bhavanaṃ pavisantipi nikkhamantipi, na dāni ito paṭṭhāya imesaṃ amhākaṃ matthake pādapaṃsuṃ okirantānaṃ gantuṃ dassāmī''ti uṭṭhāya sinerupādaṃ gantvā taṃ attabhāvaṃ vijahitvā sineruṃ sattakkhattuṃ bhogehi parikkhipitvā upari phaṇaṃ katvā tāvatiṃsabhavanaṃ avakujjena phaṇena pariggahetvā adassanaṃ gamesi.

Atha kho āyasmā raṭṭhapālo bhagavantaṃ etadavoca – ''pubbe, bhante, imasmiṃ padese ṭhito sineruṃ passāmi, sineruparibhaṇḍaṃ passāmi, tāvatiṃsaṃ passāmi, vejayantaṃ passāmi, vejayantassa pāsādassa uparidhajaṃ passāmi. Ko nu kho, bhante, hetu ko paccayo, yaṃ etarahi neva sineruṃ passāmi…pe… na vejayantassa pāsādassa uparidhajaṃ passāmī''ti. ''Ayaṃ, raṭṭhapāla, nandopanando nāma nāgarājā tumhākaṃ kupito sineruṃ sattakkhattuṃ bhogehi parikkhipitvā upari phaṇena paṭicchādetvā andhakāraṃ katvā ṭhito''ti. ''Damemi naṃ, bhante''ti. Na bhagavā naṃ anujāni. Atha kho āyasmā bhaddiyo, āyasmā rāhuloti anukkamena sabbepi bhikkhū uṭṭhahiṃsu. Bhagavā anujāni.

Avasāne mahāmoggallānatthero – ‘‘ahaṃ, bhante, damemi na’’nti āha. ‘‘Damehi, moggallānā’’ti bhagavā anujāni. Thero attabhāvaṃ vijahitvā mahantaṃ nāgarājavaṇṇaṃ abhinimminitvā nandopanandaṃ cuddasakkhattuṃ bhogehi parikkhipitvā tassa phaṇamatthake attano phaṇaṃ ṭhapetvā sinerunā saddhiṃ abhinippīḷesi. Nāgarājā dhūmāyi. Theropi ‘‘na tuyhaṃyeva sarīre dhūmo atthi, mayhampi atthī’’ti dhūmāyi. Nāgarājassa dhūmo theraṃ na bādhati, therassa pana dhūmo nāgarājaṃ bādhati. Tato nāgarājā pajjali, theropi ‘‘na tuyhaṃyeva sarīre aggi atthi, mayhampi atthī’’ti pajjali. Nāgarājassa tejo theraṃ na bādhati, therassa pana tejo nāgarājānaṃ bādhati. Nāgarājā – ‘‘ayaṃ maṃ sinerunā abhinippīḷetvā dhūmāyati ceva pajjalati cā’’ti cintetvā ‘‘bho, tuvaṃ kosī’’ti paṭipucchi. ‘‘Ahaṃ kho, nanda, moggallāno’’ti. ‘‘Bhante, attano bhikkhubhāvena tiṭṭhāhī’’ti.

Thero taṃ attabhāvaṃ vijahitvā tassa dakkhiṇakaṇṇasotena pavisitvā vāmakaṇṇasotena nikkhami, vāmakaṇṇasotena pavisitvā dakkhiṇakaṇṇasotena nikkhami. Tathā dakkhiṇanāsasotena pavisitvā vāmanāsasotena nikkhami, vāmanāsasotena pavisitvā dakkhiṇanāsasotena nikkhami. Tato nāgarājā mukhaṃ vivari, thero mukhena pavisitvā antokucchiyaṃ pācīnena ca pacchimena ca caṅkamati. Bhagavā – ‘‘moggallāna, manasi karohi, mahiddhiko nāgo’’ti āha. Thero ‘‘mayhaṃ kho, bhante, cattāro iddhipādā bhāvitā bahulīkatā yānīkatā vatthukatā anuṭṭhitā paricitā susamāraddhā, tiṭṭhatu, bhante, nandopanando, ahaṃ nandopanandasadisānaṃ nāgarājānaṃ satampi sahassampi dameyya’’ntiādimāha.

Nāgarājā cintesi – ‘‘pavisanto tāva me na diṭṭho, nikkhamanakāle dāni naṃ dāṭhantare pakkhipitvā khādissāmī’’ti cintetvā ‘‘nikkhamatha, bhante, mā maṃ antokucchiyaṃ aparāparaṃ caṅkamanto bādhayitthā’’ti āha. Thero nikkhamitvā bahi aṭṭhāsi. Nāgarājā ‘‘ayaṃ so’’ti disvā nāsavātaṃ vissajji, thero catutthajjhānaṃ samāpajji, lomakūpampissa vāto cāletuṃ nāsakkhi. Avasesā bhikkhū kira ādito paṭṭhāya sabbapāṭihāriyāni kātuṃ sakkuṇeyyuṃ, imaṃ pana ṭhānaṃ patvā evaṃ khippanisantino hutvā samāpajjituṃ na sakkhissantīti nesaṃ bhagavā nāgarājadamanaṃ nānujāni.

Nāgarājā ‘‘ahaṃ imassa samaṇassa nāsavātena lomakūpampi cāletuṃ nāsakkhi, mahiddhiko so samaṇo’’ti cintesi. Thero attabhāvaṃ vijahitvā supaṇṇarūpaṃ abhinimminitvā supaṇṇavātaṃ dassento nāgarājānaṃ anubandhi. Nāgarājā taṃ attabhāvaṃ vijahitvā māṇavakavaṇṇaṃ abhinimminitvā ‘‘bhante, tumhākaṃ saraṇaṃ gacchāmī’’ti vadanto therassa pāde vandi. Thero ‘‘satthā, nanda, āgato, ehi gamissāmā’’ti nāgarājānaṃ dametvā nibbisaṃ katvā gahetvā bhagavato santikaṃ agamāsi. Nāgarājā bhagavantaṃ vanditvā ‘‘bhante, tumhākaṃ saraṇaṃ gacchāmī’’ti āha. Bhagavā ‘‘sukhī hohi, nāgarājā’’ti vatvā bhikkhusaṅghaparivuto anāthapiṇḍikassa nivesanaṃ agamāsi.

Anāthapiṇḍiko ‘‘kiṃ, bhante, atidivā āgatatthā’’ti āha. ‘‘Moggallānassa ca nandopanandassa ca saṅgāmo ahosī’’ti. ‘‘Kassa pana, bhante, jayo, kassa parājayo’’ti? ‘‘Moggallānassa jayo, nandassa parājayo’’ti. Anāthapiṇḍiko ‘‘adhivāsetu me, bhante, bhagavā sattāhaṃ ekapaṭipāṭiyā bhattaṃ sattāhaṃ therassa sakkāraṃ karissāmī’’ti vatvā sattāhaṃ buddhappamukhānaṃ pañcannaṃ bhikkhusatānaṃ mahāsakkāraṃ akāsi. Tena vuttaṃ – ‘‘nandopanandadamanena dīpetabbo’’ti.

Ekasmiñhi samaye pubbārāme visākhāya mahāupāsikāya kāritasahassagabbhapaṭimaṇḍite pāsāde bhagavati viharante…pe… saṃvejesi ca devatāti. Tena vuttaṃ –

‘‘Dharaṇimpi sugambhīraṃ, bahalaṃ duppadhaṃsiyaṃ;
Vāmaṅguṭṭhena khobheyyaṃ, iddhiyā pāramiṃ gato’’ti.

Tattha **iddhiyā pāramiṃ gato**ti vikubbaniddhiādiiddhiyā pariyosānaṃ gato patto.

395. **Asmimāna**nti ahamasmi paññāsīlasamādhisampannotiādi asmimānaṃ **na passāmi** na akkhāmīti attho. Tadeva dīpento **māno mayhaṃ na vijjatī**ti āha. **Sāmaṇere upādāya**ti sāmaṇere ādiṃ katvā sakale bhikkhusaṅghe **garucittaṃ** gāravacittaṃ ādarabahumānaṃ ahaṃ karomīti attho.

396. **Aparimeyye ito kappe**ti ito amhākaṃ uppannakappato antarakappādīhi aparimeyye ekaasaṅkhyeyyassa upari satasahassakappamatthaketi attho. **Yaṃ kammamabhinīhari**nti aggasāvakabhāvassa padaṃ puññasampattiṃ pūresiṃ. **Tāhaṃ bhūmimanuppatto**ti ahaṃ taṃ sāvakabhūmiṃ anuppatto āsavakkhayasaṅkhātaṃ nibbānaṃ patto asmi amhīti attho.

397. Atthapaṭisambhidādayo catasso paṭisambhidā sotāpattimaggādayo aṭṭha vimokkhā iddhividhādayo cha abhiññāyo **me** mayā **sacchikatā** paccakkhaṃ katā. **Buddhassa** bhagavato ovādānusāsanīsaṅkhātaṃ **sāsanaṃ** mayā **kataṃ** sīlapaṭipattinipphādanavasena pariyosāpitanti attho.

Itthanti iminā pakārena heṭṭhā vuttakkamena. Evaṃ so ekasseva anomadassībuddhassa santike dvikkhattuṃ byākaraṇaṃ labhi. Kathaṃ? Heṭṭhā vuttanayena seṭṭhi hutvā tassa bhagavato santike laddhabyākaraṇo tato cuto sāmuddike nāgabhavane nibbatto tasseva bhagavato santike dīghāyukabhāvena upahāraṃ katvā nimantetvā bhojetvā mahāpūjaṃ akāsi. Tadāpi bhagavā byākaraṇaṃ kathesi. **Suda**nti padapūraṇe nipāto. **Āyasmā**ti piyavacanaṃ garugāravādhivacanaṃ. Mahāmoggallānatthero imā apadānagāthāyo **abhāsittha** kathesi. **Itī**ti parisamāpanatthe nipāto.

Mahāmoggallānattheraapadānavaṇṇanā samattā.

3-3. Mahākassapattheraapadānavaṇṇanā

Padumuttarassa bhagavatotyādikaṃ āyasmato mahākassapattherassa apadānaṃ. Ayampi purimabuddhesu katādhikāro tattha tattha bhave vivaṭṭūpanissayāni puññasambhārāni upacinanto padumuttarabhagavato kāle haṃsavatīnagare vedeho nāma asītikoṭivibhavo kuṭumbiko ahosi. So buddhamāmako, dhammamāmako, saṅghamāmako, upāsako hutvā viharanto ekasmiṃ uposathadivase pātova subhojanaṃ bhuñjitvā uposathaṅgāni adhiṭṭhāya gandhapupphādīni gahetvā vihāraṃ gantvā satthāraṃ pūjetvā vanditvā ekamantaṃ nisīdi.

Tasmiñca khaṇe satthā mahānisabhattheraṃ nāma tatiyasāvakaṃ ‘‘etadaggaṃ, bhikkhave, mama sāvakānaṃ bhikkhūnaṃ dhutavādānaṃ yadidaṃ nisabho’’ti etadagge ṭhapesi. Upāsako taṃ sutvā pasanno dhammakathāvasāne mahājane uṭṭhāya gate satthāraṃ vanditvā ‘‘sve, bhante, mayhaṃ bhikkhaṃ adhivāsethā’’ti nimantesi. ‘‘Mahā kho, upāsaka, bhikkhusaṅgho’’ti. ‘‘Kittako, bhante’’ti? ‘‘Aṭṭhasaṭṭhibhikkhusatasahassa’’nti. ‘‘Bhante, ekaṃ sāmaṇerampi vihāre asesetvā mayhaṃ bhikkhaṃ gaṇhathā’’ti. Satthā adhivāsesi. Upāsako satthu adhivāsanaṃ ñatvā gehaṃ gantvā mahādānaṃ sajjetvā punadivase satthu kālaṃ ārocāpesi. Satthā pattacīvaramādāya bhikkhusaṅghaparivuto upāsakassa gharaṃ gantvā paññattāsane nisinno dakkhiṇodakāvasāne yāguādīni sampaṭicchanto bhattavissaggaṃ akāsi. Upāsakopi satthu santike nisīdi.

Tasmiṃ antare **mahānisabhatthero** piṇḍāya caranto tameva vīthiṃ paṭipajji. Upāsako disvā uṭṭhāya gantvā theraṃ vanditvā ‘‘pattaṃ, bhante, dethā’’ti āha. Thero pattaṃ adāsi. ‘‘Bhante, idheva pavisatha, satthāpi gehe nisinno’’ti. ‘‘Na vaṭṭissati, upāsakā’’ti. So therassa pattaṃ gahetvā piṇḍapātassa pūretvā adāsi. Tato theraṃ anugantvā nivatto satthu santike nisīditvā evamāha – ‘‘mahānisabhatthero, bhante, ‘satthāpi gehe nisinno’ti vuttepi pavisituṃ na icchi. Atthi nu kho etassa tumhākaṃ guṇehi atirekaguṇo’’ti? Buddhānañca vaṇṇamaccheraṃ nāma natthi, tasmā satthā evamāha – ‘‘upāsaka, mayaṃ bhikkhaṃ āgamayamānā gehe nisīdāma, so bhikkhu na evaṃ nisīditvā bhikkhaṃ udikkhati. Mayaṃ gāmantasenāsane vasāma, so araññeyeva vasati. Mayaṃ channe vasāma, so abbhokāseyeva vasatī’’ti bhagavā ‘‘ayañca ayañcetassa guṇo’’ti mahāsamuddaṃ pūrayamāno viya tassa guṇaṃ kathesi.

Upāsakopi pakatiyā jalamānadīpo telena āsitto viya suṭṭhutaraṃ pasanno hutvā cintesi – ‘‘kiṃ mayhaṃ aññāya sampattiyā, yaṃnūnāhaṃ anāgate ekassa buddhassa santike dhutavādānaṃ aggabhāvatthāya patthanaṃ karissāmī’’ti. So punapi satthāraṃ nimantetvā teneva niyāmena satta divase mahādānaṃ datvā sattame divase buddhappamukhassa mahābhikkhusaṅghassa ticīvarāni datvā satthu pādamūle nipajjitvā evamāha – ‘‘yaṃ me, bhante, satta divase dānaṃ dentassa mettaṃ kāyakammaṃ mettaṃ vacīkammaṃ mettaṃ manokammaṃ paccupaṭṭhitaṃ, imināhaṃ na aññaṃ devasampattiṃ vā sakkamārabrahmasampattiṃ vā patthemi, idaṃ pana me kammaṃ anāgate ekassa buddhassa santike mahānisabhattherena pattaṭṭhānantaraṃ pāpuṇanatthāya terasadhutaṅgadharānaṃ aggabhāvassa adhikāro hotū''ti. Satthā ''mahantaṃ ṭhānaṃ iminā patthitaṃ, samijjhissati nu kho, no''ti olokento samijjhanabhāvaṃ disvā āha – ''manāpaṃ te ṭhānaṃ patthitaṃ, anāgate satasahassakappāvasāne gotamo nāma buddho uppajjissati, tassa tvaṃ tatiyasāvako mahākassapatthero nāma bhavissasī''ti byākāsi. Taṃ sutvā upāsako ''buddhānaṃ dve kathā nāma natthī''ti punadivase pattabbaṃ viya taṃ sampattiṃ amaññittha. So yāvatāyukaṃ dānaṃ datvā sīlaṃ samādāya rakkhitvā nānappakāraṃ puññakammaṃ katvā kālaṃkatvā sagge nibbatti.

Tato paṭṭhāya devamanussesu sampattiṃ anubhavanto ito ekanavutikappe vipassisammāsambuddhe bandhumatīnagaraṃ upanissāya kheme migadāye viharante devalokā cavitvā aññatarasmiṃ parijiṇṇabrāhmaṇakule nibbatti. Tasmiñca kāle vipassī bhagavā sattame saṃvacchare dhammaṃ kathesi, mahantaṃ kolāhalaṃ ahosi. Sakalajambudīpe devatā ''satthā dhammaṃ kathessatī''ti ārocesuṃ. Brāhmaṇo taṃ sāsanaṃ assosi. Tassa nivāsanasāṭako ekoyeva, tathā brāhmaṇiyā. Pārupanaṃ pana dvinnampi ekameva. So sakalanagare ''ekasāṭakabrāhmaṇo''ti paññāyi. So brāhmaṇo kenacideva kiccena brāhmaṇānaṃ sannipāte sati brāhmaṇiṃ gehe ṭhapetvā sayaṃ taṃ vatthaṃ pārupitvā gacchati, brāhmaṇīnaṃ sannipāte sati sayaṃ gehe acchati, brāhmaṇī taṃ vatthaṃ pārupitvā gacchati. Tasmiṃ pana divase so brāhmaṇiṃ āha – ''bhoti, kiṃ tvaṃ rattiṃ dhammaṃ suṇissasi, udāhu divā''ti? ''Sāmi, ahaṃ mātugāmo bhīrukajātikā rattiṃ sotuṃ na sakkomi, divā sossāmī''ti taṃ brāhmaṇaṃ gehe ṭhapetvā taṃ vatthaṃ pārupitvā upāsikāhi saddhiṃ vihāraṃ gantvā satthāraṃ vanditvā ekamantaṃ nisinnā dhammaṃ sutvā upāsikāhi saddhiṃ agamāsi. Atha brāhmaṇo taṃ gehe ṭhapetvā taṃ vatthaṃ pārupitvā vihāraṃ gato.

Tasmiñca samaye satthā parisamajjhe alaṅkatadhammāsane nisinno cittabījaniṃ gahetvā ākāsagaṅgaṃ otārento viya sineruṃ manthaṃ katvā sāgaraṃ nimmanthento viya ca dhammakathaṃ kathesi. Brāhmaṇassa parisapariyantena nisinnassa dhammaṃ suṇantassa paṭhamayāmeyeva sakalasarīraṃ pūrayamānā pañcavaṇṇā pīti uppajji. So pārutavatthaṃ saṅgharitvā ''dasabalassa dassāmī''ti cintesi. Athassa ādīnavasahassaṃ dassayamānaṃ maccheraṃ uppajji. So ''brāhmaṇiyā tuyhañca ekameva vatthaṃ, aññaṃ kiñci pārupanaṃ nāma natthi, apārupitvā bahi vicarituṃ na sakkomī''ti sabbathāpi adātukāmo ahosi. Athassa nikkhante paṭhame majjhimayāmeti tatheva pīti uppajji. So tatheva cintetvā tatheva adātukāmo ahosi. Athassa majjhime yāme nikkhante pacchimayāmepi tatheva pīti uppajji. Tadā so maccheraṃ jinitvā vatthaṃ saṅgharitvā satthu pādamūle ṭhapesi. Tato vāmahatthaṃ ābhujitvā dakkhiṇena hatthena apphoṭetvā ''jitaṃ me, jitaṃ me''ti tikkhattuṃ nadi.

Tasmiṃ samaye bandhumā rājā dhammāsanassa pacchato antosāṇiyaṃ nisinno dhammaṃ suṇāti. Rañño ca nāma ''jitaṃ me''ti saddo amanāpo hoti. Rājā purisaṃ āṇāpesi ''gaccha, bhaṇe, etaṃ puccha – 'kiṃ so vadatī'''ti? Brāhmaṇo tenāgantvā pucchito ''avasesā hatthiyānādīni āruyha asicammādīni gahetvā parasenaṃ jinanti, na taṃ acchariyaṃ. Ahaṃ pana pacchato āgacchantassa kūṭagoṇassa muggarena sīsaṃ bhinditvā taṃ palāpento viya maccheracittaṃ jinitvā pārutavatthaṃ dasabalassa adāsiṃ, taṃ me jitaṃ maccheraṃ acchariya''nti āha. So āgantvā taṃ pavattiṃ rañño ārocesi. Rājā ''amhe, bhaṇe, dasabalassa anurūpaṃ na jānāma, brāhmaṇo jānātī''ti tassa pasīditvā vatthayugaṃ pesesi. Taṃ disvā brāhmaṇo cintesi – ''rājā mayhaṃ tuṇhī nisinnassa paṭhamaṃ kiñci adatvā satthu guṇe kathentassa adāsi, satthu guṇe paṭicca idaṃ uppannaṃ, satthuyeva anucchavika''nti tampi vatthayugaṃ dasabalassa adāsi. Rājā ''kiṃ brāhmaṇena kata''nti pucchitvā ''tampi tena vatthayugaṃ tathāgatasseva dinna''nti sutvā aññānipi dve vatthayugāni pesesi, so tānipi satthu adāsi. Puna rājā 'aññānipi cattārī'ti evaṃ vatvā yāva evaṃ dvattiṃsa vatthayugāni pesesi. Atha brāhmaṇo ''idaṃ vaḍḍhetvā vaḍḍhetvā gahaṇaṃ viya hotī''ti attano atthāya ekaṃ, brāhmaṇiyā ekanti dve vatthayugāni gahetvā, tiṃsa yugāni tathāgatasseva adāsi. Tato paṭṭhāya ca so satthu vissāsiko jāto.

Atha taṃ rājā ekadivasaṃ sītasamaye satthu santike dhammaṃ suṇantaṃ disvā satasahassagghanakaṃ attano pārutaṃ rattakambalaṃ datvā āha – ''ito paṭṭhāya imaṃ pārupitvā dhammaṃ suṇāhī''ti. So ''kiṃ me iminā kambalena imasmiṃ pūtikāye upanītenā''ti cintetvā antogandhakuṭiyaṃ tathāgatassa mañcassa upari vitānaṃ katvā agamāsi. Athekadivasaṃ rājā pātova vihāraṃ gantvā antogandhakuṭiyaṃ satthu santike nisīdi. Tasmiṃ khaṇe chabbaṇṇā buddharasmiyo kambale paṭihaññanti, kambalo ativiya virocittha. Rājā ullokento sañjānitvā āha – ‘‘amhākaṃ, bhante, esa kambalo, amhehi ekasāṭakabrāhmaṇassa dinno’’ti. ‘‘Tumhehi, mahārāja, brāhmaṇo pūjito, brāhmaṇena mayaṃ pūjitā’’ti. Rājā ‘‘brāhmaṇo yuttaṃ aññāsi, na maya’’nti pasīditvā yaṃ manussānaṃ upakārabhūtaṃ, taṃ sabbaṃ aṭṭhaṭṭhakaṃ katvā sabbaṭṭhakaṃ nāma dānaṃ datvā purohitaṭṭhāne ṭhapesi. Sopi ‘‘aṭṭhaṭṭhakaṃ nāma catusaṭṭhi hotī’’ti catusaṭṭhisalākabhattāni upaṭṭhapetvā yāvajīvaṃ dānaṃ datvā sīlaṃ rakkhitvā tato cuto sagge nibbatti.

Puna tato cuto imasmiṃ kappe bhagavato koṇāgamanassa bhagavato kassapassa cāti dvinnaṃ antare bārāṇasiyaṃ kuṭumbiyakule nibbatto. So vaḍḍhimanvāya gharāvāsaṃ vasanto ekadivasaṃ araññe jaṅghavihāraṃ vicarati. Tasmiñca samaye paccekabuddho nadītīre cīvarakammaṃ karonto anuvāte appahonte saṅgharitvā ṭhapetumāraddho. So taṃ disvā ‘‘kasmā, bhante, saṅgharitvā ṭhapethā’’ti āha. ‘‘Anuvāto nappahotī’’ti. ‘‘Iminā, bhante, karothā’’ti uttarisāṭakaṃ datvā ‘‘nibbattanibbattaṭṭhāne me kāci hāni mā hotū’’ti patthanaṃ akāsi.

Gharepissa bhaginiyā saddhiṃ bhariyāya kalahaṃ karontiyā paccekabuddho piṇḍāya pāvisi. Athassa bhaginī paccekabuddhassa piṇḍapātaṃ datvā tassa bhariyaṃ sandhāya – ‘‘evarūpaṃ bālaṃ yojanasate parivajjeyya’’nti patthanaṃ ṭhapesi. Sā gehaṅgaṇe ṭhitā sutvā ‘‘imāya dinnabhattaṃ esa mā bhuñjatū’’ti pattaṃ gahetvā bhattaṃ chaḍḍetvā kalalassa pūretvā adāsi. Itarā disvā ‘‘bāle, maṃ tāva akkosa vā pahara vā, evarūpassa pana dve asaṅkhyeyyāni pūritapāramissa paccekabuddhassa pattato bhattaṃ chaḍḍetvā kalalaṃ dātuṃ na yutta’’nti āha. Athassa bhariyāya paṭisaṅkhānaṃ uppajji. Sā ‘‘tiṭṭhatha, bhante’’ti kalalaṃ chaḍḍetvā pattaṃ dhovitvā gandhacuṇṇena ubbaṭṭetvā paṇītabhattassa catumadhurassa ca pūretvā upari āsittena padumagabbhavaṇṇena sappinā vijjotamānaṃ pattaṃ paccekabuddhassa hatthe ṭhapetvā ‘‘yathā ayaṃ piṇḍapāto obhāsajāto, evaṃ obhāsajātaṃ me sarīraṃ hotū’’ti patthanaṃ akāsi. Paccekabuddho anumoditvā ākāsaṃ pakkhandi. Tepi dve jāyampatikā yāvatāyukaṃ ṭhatvā tato cutā sagge nibbattiṃsu. Puna tato cavitvā upāsako kassapasammāsambuddhakāle bārāṇasiyaṃ asītikoṭivibhavasampanne kule nibbatti, itarāpi tādisasseva seṭṭhino dhītā hutvā nibbatti, tassa vayappattassa tameva seṭṭhidhītaraṃ ānayiṃsu. Tassā pubbe aniṭṭhavipākassa pāpakammassa ānubhāvena patikulaṃ paviṭṭhamattāya ummārantarato paṭṭhāya sakalaṃ gehaṃ ugghāṭitavaccakūpo viya duggandhaṃ jātaṃ. Kumāro ‘‘kassāyaṃ gandho’’ti pucchitvā ‘‘seṭṭhikaññāyā’’ti sutvā ‘‘nīharatha na’’nti tassāyeva kulagharaṃ pesesi. Sā teneva nīhārena sattasu ṭhānesu paṭinivatti.

Tena samayena kassapadasabalo parinibbāyi. Tassa satasahasagghanikāhi suvaṇṇiṭṭhakāhi yojanubbedhaṃ cetiyaṃ ārabhiṃsu. Tasmiṃ cetiye kariyamāne sā seṭṭhidhītā cintesi – ‘‘ahaṃ sattasu ṭhānesu paṭinivattā, kiṃ me jīvitenā’’ti attano ābharaṇabhaṇḍaṃ bhañjāpetvā suvaṇṇiṭṭhakaṃ kāresi ratanāyataṃ vidatthivitthiṇṇaṃ caturaṅgulubbedhaṃ. Tato haritālamanosilāpiṇḍaṃ gahetvā aṭṭha uppalapupphahatthake ādāya cetiyakaraṇaṭṭhānaṃ gatā. Tasmiñca khaṇe ekā iṭṭhakāpanti parikkhipitvā āgacchamānā ghaṭaniṭṭhakāya ūnā hoti. Seṭṭhidhītā vaḍḍhakiṃ āha ‘‘imaṃ me iṭṭhakaṃ ettha ṭhapethā’’ti. ‘‘Amma bhaddake, kāle āgatāsi, sayameva ṭhapehī’’ti. Sā āruyha telena haritālamanosilāpiṇḍaṃ yojetvā tena bandhanena iṭṭhakaṃ patiṭṭhapetvā upari aṭṭhahi uppalapupphahatthakehi pūjaṃ katvā vanditvā ‘‘nibbattanibbattaṭṭhāne me kāyato candanagandho vāyatu, mukhato uppalagandho’’ti patthanaṃ katvā cetiyaṃ vanditvā padakkhiṇaṃ katvā gehaṃ agamāsi.

Tasmiṃyeva khaṇe sā yassa seṭṭhiputtassa paṭhamaṃ gehaṃ nītā, tassa taṃ ārabbha sati udapādi. Nagarepi nakkhattaṃ saṅghuṭṭhaṃ hoti. So upaṭṭhāke āha ‘‘idha ānītā seṭṭhidhītā kuhi’’nti? ‘‘Kulagehe, sāmī’’ti. ‘‘Ānetha naṃ, nakkhattaṃ kīḷissāmī’’ti. Te gantvā taṃ vanditvā ṭhitā. ‘‘Kiṃ, tātā, āgatatthā’’ti tāya puṭṭhā tassā taṃ pavattiṃ ācikkhiṃsu. ‘‘Tātā, mayā ābharaṇabhaṇḍehi cetiyaṃ pūjitaṃ, ābharaṇaṃ me natthī’’ti. Te gantvā seṭṭhiputtassa ārocesuṃ. ‘‘Ānetha naṃ, piḷandhanaṃ labhissatī’’ti. Te taṃ ānayiṃsu. Tassā saha gehapavesanena sakalagehaṃ candanagandho ceva uppalagandho ca vāyi. Seṭṭhiputto taṃ pucchi – ‘‘bhadde, tava sarīrato paṭhamaṃ duggandho vāyi, idāni pana te sarīrato candanagandho, mukhato uppalagandho vāyati, kimeta’’nti? Sā ādito paṭṭhāya attanā katakammaṃ ārocesi. Seṭṭhiputto ‘‘niyyānikaṃ vata buddhasāsana’’nti pasīditvā yojanikaṃ suvaṇṇacetiyaṃ kambalakañcukena paṭicchādetvā tattha tattha rathacakkapamāṇehi suvaṇṇapadumehi alaṅkari. Tesaṃ dvādasahatthā olambakā honti.

So tattha yāvatāyukaṃ ṭhatvā tato cuto sagge nibbattitvā, puna tato cavitvā bārāṇasito yojanamatte ṭhāne aññatarasmiṃ amaccakule nibbatti. Bhariyā panassa devalokato cavitvā rājakule jeṭṭharājadhītā hutvā nibbatti. Tesu vayappattesu kumārassa vasanagāme nakkhattaṃ saṅghuṭṭhaṃ. So mātaraṃ āha – ‘‘amma, sāṭakaṃ me dehi, nakkhattaṃ kīḷissāmī’’ti. Sā dhotavatthaṃ nīharitvā adāsi. ‘‘Amma, thūlamida’’nti āha. Sā aññaṃ nīharitvā adāsi. So tampi paṭikkhipi. Atha naṃ mātā āha – ‘‘tāta, yādise gehe mayaṃ jātā, natthi no ito sukhumatarassa paṭilābhāya puñña’’nti. ‘‘Tena hi labhanaṭṭhānaṃ gacchāmi, ammā’’ti. ‘‘Putta, ahaṃ ajjeva tuyhaṃ bārāṇasinagararajjapaṭilābhaṃ icchāmī’’ti. So mātaraṃ vanditvā ‘‘gacchāmi, ammā’’ti. ‘‘Gaccha, tātā’’ti. So pana puññaniyāmena nikkhamitvā bārāṇasiṃ gantvā uyyāne maṅgalasilāpaṭṭe sasīsaṃ pārupitvā nipajji. So ca bārāṇasirañño kālaṅkatassa sattamo divaso hoti.

Amaccā rañño sarīrakiccaṃ katvā rājaṅgaṇe nisīditvā mantayiṃsu – ‘‘rañño ekā dhītāva atthi, putto natthi, arājakaṃ rajjaṃ nassissati, ko rājā bhavituṃ arahatī’’ti? ‘‘Tvaṃ hohi, tvaṃ hohī’’ti. Purohito āha – ‘‘bahuṃ oloketuṃ na vaṭṭati, phussarathaṃ vissajjessāmā’’ti. Te kumudavaṇṇe cattāro sindhave yojetvā pañcavidharājakakudhabhaṇḍaṃ setacchattañca tasmiṃ ṭhapetvā rathaṃ vissajjetvā pacchato tūriyāni paggaṇhāpesuṃ. Ratho pācīnadvārena nikkhamitvā uyyānābhimukho agamāsi. ‘‘Paricayena uyyānābhimukho gacchati, nivattemā’’ti keci āhaṃsu. Purohito ‘‘mā nivattayitthā’’ti āha. Ratho gantvā kumāraṃ padakkhiṇaṃ katvā āruhanasajjo hutvā aṭṭhāsi. Purohito pārupanakaṇṇaṃ apanetvā pādatalāni olokento ‘‘tiṭṭhatu ayaṃ dīpo, dvisahassaparittadīpavāresu catūsu mahādīpesu esa rajjaṃ kāretuṃ yutto’’ti vatvā ‘‘tūriyāni paggaṇhathā’’ti tikkhattuṃ tūriyāni paggaṇhāpeti.

Atha kumāro mukhaṃ vivaritvā olokento ‘‘kena kammena āgatatthā’’ti āha. ‘‘Deva, tumhākaṃ rajjaṃ pāpuṇātī’’ti. ‘‘Rājā vo kaha’’nti? ‘‘Devattaṃ gato, sāmī’’ti. ‘‘Kati divasā atikkantā’’ti? ‘‘Ajja sattamo divaso’’ti. ‘‘Putto vā dhītā vā natthī’’ti? ‘‘Dhītā atthi, deva, putto natthī’’ti. ‘‘Tena hi karissāmi rajja’’nti. Te tāvadeva abhisekamaṇḍapaṃ kāretvā rājadhītaraṃ sabbālaṅkārehi alaṅkaritvā uyyānaṃ ānetvā kumārassa abhisekaṃ akaṃsu. Athassa katābhisekassa satasahassagghanakaṃ vatthaṃ upanayiṃsu. So ‘‘kimidaṃ, tātā’’ti āha. ‘‘Nivāsanavatthaṃ, devā’’ti. ‘‘Nanu, tātā, thūla’’nti? ‘‘Manussaparibhogavatthesu ito mudutaraṃ natthi, devā’’ti. ‘‘Tumhākaṃ rājā evarūpaṃ nivāsesī’’ti? ‘‘Āma, devā’’ti. ‘‘Na maññe puññavā tumhākaṃ rājā’’ti ‘‘suvaṇṇabhiṅgāraṃ āharatha, labhissāmi vattha’’nti suvaṇṇabhiṅgāraṃ āharāpetvā uṭṭhāya hatthe dhovitvā mukhaṃ vikkhāletvā hatthena udakaṃ gahetvā puratthimadisāyaṃ abbhukkiri. Ghanapathaviṃ bhinditvā aṭṭha kapparukkhā uṭṭhahiṃsu. Puna udakaṃ gahetvā dakkhiṇapacchimauttaradisāyanti evaṃ catūsu disāsu abbhukkiri. Sabbadisāsu aṭṭhaaṭṭhakaṃ katvā dvattiṃsa kapparukkhā uṭṭhahiṃsu. So ekaṃ dibbadussaṃ nivāsetvā ekaṃ pārupitvā ‘‘nandarañño vijite suttakantikā itthiyo ‘mā suttaṃ kantiṃsū’ti evaṃ bheriṃ carāpethā’’ti vatvā chattaṃ ussāpetvā alaṅkatapaṭiyatto hatthikkhandhavaragato nagaraṃ pavisitvā pāsādaṃ abhiruyha mahāsampattiṃ anubhavi.

Evaṃ gacchante kāle devī rañño sampattiṃ disvā ‘‘aho vata tapassī’’ti kāruññākāraṃ dassesi. ‘‘Kimidaṃ, devī’’ti puṭṭhā ‘‘atimahatī, deva, te sampatti, atīte buddhānaṃ saddahitvā katakalyāṇassa phalaṃ, idāni anāgatassa paccayaṃ puññaṃ na karothā’’ti āha. Kassa dassāma, sīlavanto natthīti. ‘‘Asuñño, deva, jambudīpo arahantehi; tumhe, deva, dānaṃ sajjetha, ahaṃ arahante lacchāmī’’ti āha. Punadivase rājā pācīnadvāre dānaṃ sajjāpesi. Devī pātova uposathaṅgāni adhiṭṭhāya uparipāsāde puratthābhimukhā urena nipajjitvā ‘‘sace etissāya disāya arahanto atthi, sve āgantvā amhākaṃ bhikkhaṃ gaṇhantū’’ti āha. Tassaṃ disāyaṃ arahanto nāhesuṃ, taṃ sakkāraṃ kapaṇayācakānaṃ adaṃsu.

Punadivase dakkhiṇadvāre sajjetvā tatheva dakkhiṇeyyaṃ nālattha, punadivasepi pacchimadvāre tatheva. Uttaradvāre sajjitadivasena pana deviyā tatheva nimantentiyā himavante vasantānaṃ padumavatiyā puttānaṃ pañcasatānaṃ paccekabuddhānaṃ jeṭṭhako mahāpadumapaccekabuddho bhātike āmantesi – ‘‘mārisā, nandarājā tumhe nimanteti, adhivāsetha tassā’’ti. Te adhivāsetvā punadivase anotattadahe mukhaṃ dhovitvā ākāsenāgantvā uttaradvāre otariṃsu. Manussā disvā gantvā ‘‘pañcasatā, deva, paccekabuddhā āgatā’’ti rañño ārocesuṃ. Rājā saddhiṃ deviyā gantvā vanditvā paccekabuddhe pāsādaṃ āropetvā tatra nesaṃ dānaṃ datvā bhattakiccāvasāne rājā saṅghattherassa, devī saṅghanavakassa pādamūle nipatitvā ‘‘ayyā, bhante, paccayehi na kilamissanti, mayañca puññena na parihāyissāmī, amhākaṃ yāvajīvaṃ idha nivāsāya paṭiññaṃ dethā’’ti paṭiññaṃ kāretvā uyyāne pañca paṇṇasālāsatāni, pañca caṅkamanasatānīti sabbākārena nivāsanaṭṭhānāni sampādetvā tattha vasāpesuṃ.

Evaṃ kāle gacchante rañño paccante kupite rājā ‘‘ahaṃ paccantaṃ vūpasametuṃ gacchāmi, tvaṃ paccekabuddhesu mā pamajjā’’ti deviṃ ovaditvā gato. Tasmiṃ anāgateyeva paccekabuddhānaṃ āyusaṅkhārā khīṇā. Mahāpadumapaccekabuddho tiyāmarattiṃ jhānakīḷaṃ kīḷitvā aruṇuggamanasamaye ālambanaphalakaṃ ālambitvā ṭhitakova anupādisesāya nibbānadhātuyā parinibbāyi. Etenupāyena sesāpīti sabbeva parinibbutā. Punadivase devī paccekabuddhānaṃ nisīdanaṭṭhānāni sajjetvā pupphāni vikiritvā dhūpaṃ vāsetvā tesaṃ āgamanaṃ olokentī nisinnā āgamanaṃ adisvā purise pesesi – ‘‘gacchatha, tātā, jānātha kiṃ ayyānaṃ aphāsuka’’nti? Te gantvā mahāpadumassa paṇṇasālāya dvāraṃ vivaritvā tattha taṃ apassantā caṅkamanaṃ gantvā ālambanaphalakaṃ nissāya ṭhitaṃ disvā vanditvā ‘‘kālo, bhante’’ti āhaṃsu. Parinibbutasarīraṃ kiṃ kathessati, te ‘‘niddāyati maññe’’ti vatvā piṭṭhipāde hatthena parāmasitvā pādānaṃ sītalatāya ceva thaddhatāya ca parinibbutabhāvaṃ ñatvā dutiyassa santikaṃ gantvā tatheva ñatvā puna tatiyassāti evaṃ sabbepi parinibbutabhāvaṃ ñatvā rājakulaṃ āgamiṃsu. ‘‘Kahaṃ, tātā, paccekabuddhā’’ti puṭṭhā ‘‘parinibbutā, devī’’ti āhaṃsu. Devī kandantī rodantī nikkhamitvā nāgarehi saddhiṃ tattha gantvā sādhukīḷitaṃ kāretvā paccekabuddhānaṃ sarīrakiccaṃ kāretvā dhātuyo gāhāpetvā cetiyaṃ patiṭṭhāpesi.

Rājā paccantaṃ vūpasametvā āgato paccuggamanaṃ āgataṃ deviṃ pucchi – ‘‘kiṃ, bhadde, tvaṃ paccekabuddhesu na pamajjasi, nirogā ca ayyā’’ti? ‘‘Parinibbutā, devā’’ti. Taṃ sutvā rājā cintesi – ‘‘evarūpānampi paṇḍitānaṃ maraṇaṃ uppajjati, amhākaṃ kuto mokkhā’’ti? So nagaraṃ apavisitvā uyyānameva gantvā jeṭṭhaputtaṃ pakkosāpetvā tassa rajjaṃ niyyātetvā sayaṃ samaṇapabbajjaṃ pabbaji. Devīpi ‘‘rañño pabbajite ahaṃ kiṃ karissāmī’’ti tatheva uyyāne pabbaji. Dvepi jhānaṃ bhāvetvā tato cutā brahmaloke nibbattiṃsu.

Tesu tattheva vasantesu amhākaṃ satthā loke uppajjitvā pavattitavaradhammacakko anupubbena rājagahaṃ pāpuṇi. Satthari tattha paṭivasante ayaṃ pippalimāṇavo magadharaṭṭhe mahātitthabrāhmaṇagāme kapilabrāhmaṇassa bhariyāya kucchimhi nibbatto. Ayaṃ bhaddakāpilānī maddaraṭṭhe sāgalanagare kosiyagottabrāhmaṇassa bhariyāya kucchimhi nibbattā. Tesaṃ anukkamena vaḍḍhamānānaṃ pippalimāṇavassa vīsatime, bhaddāya soḷasame vaye sampatte mātāpitaro puttaṃ oloketvā ‘‘tāta, tvaṃ vayappatto, kulavaṃsaṃ patiṭṭhapetuṃ yutto’’ti ativiya nippīḷiyiṃsu. Māṇavo āha – ‘‘mayhaṃ sotapathe evarūpaṃ kathaṃ mā kathayittha, ahaṃ yāva tumhe dharatha, tāva paṭijaggissāmi, tumhākaṃ accayena nikkhamitvā pabbajissāmī’’ti. Te katipāhaṃ atikkamitvā puna kathayiṃsu. Sopi puna paṭikkhipi. Tato paṭṭhāya mātā nirantaraṃ kathetiyeva.

Māṇavo ‘‘mātaraṃ saññāpessāmī’’ti rattasuvaṇṇassa nikkhasahassaṃ datvā suvaṇṇakārehi itthirūpakaṃ kāretvā tassa majjanaghaṭṭanādikammapariyosāne taṃ rattavatthaṃ nivāsetvā suvaṇṇasampannehi pupphehi ceva nānālaṅkārehi ca alaṅkārāpetvā ‘‘amma, evarūpaṃ ārammaṇaṃ labhanto gehe vasissāmi, alabhanto na vasissāmī’’ti. Paṇḍitā brāhmaṇī cintesi – ‘‘mayhaṃ putto puññavā dinnadāno katābhinīhāro pubbe puññāni karonto na ekakova akāsi, addhā etena saha katapuññā suvaṇṇarūpakapaṭibhāgā bhavissatī’’ti. Aṭṭha brāhmaṇe pakkosāpetvā sabbabhogehi santappetvā suvaṇṇarūpakaṃ rathe āropetvā ‘‘gacchatha, tātā, yattha amhehi jātigottabhogādisamānakule evarūpaṃ dārikaṃ passatha, tattha idameva suvaṇṇarūpakaṃ saccākāraṃ katvā dethā’’ti uyyojesi.

Te ‘‘amhākaṃ nāma etaṃ kamma’’nti nikkhamitvā ‘‘kattha labhissāma, maddaraṭṭhaṃ nāma itthāgāraṃ, maddaraṭṭhaṃ gamissāmā’’ti maddaraṭṭhe sāgalanagaraṃ agamaṃsu. Attha taṃ suvaṇṇarūpakaṃ nhānatitthe ṭhapetvā ekamantaṃ nisīdiṃsu. Atha bhaddāya dhātī bhaddaṃ nhāpetvā alaṅkaritvā sayaṃ nhāyituṃ udakatitthaṃ gantvā suvaṇṇarūpakaṃ disvā ‘‘kissāyaṃ avinītā idhāgantvā ṭhitā’’ti piṭṭhipasse paharitvā suvaṇṇarūpakaṃ ñatvā ‘‘ayyadhītā meti saññaṃ uppādesi, ayaṃ pana ayyadhītāya nivāsanapaṭiggahitāyapi asadisā’’ti āha. Atha naṃ te brāhmaṇā ‘‘evarūpā kira te sāmidhītā’’ti pucchiṃsu. Sā ‘‘imāya suvaṇṇapaṭimāya sataguṇena sahassaguṇena mayhaṃ ayyadhītā abhirūpatarā’’, tathā hi ‘‘appadīpepi dvādasahatthe gabbhe nisinnā sarīrobhāsena tamaṃ vidhamatī’’ti āha. ‘‘Tena hi tassā mātāpitūnaṃ santikaṃ gacchāmā’’ti suvaṇṇarūpakaṃ rathe āropetvā taṃ dhātiṃ anugantvā kosiyagottassa gharadvāre ṭhatvā āgamanaṃ ārocayiṃsu.

Brāhmaṇo paṭisanthāraṃ katvā ‘‘kuto āgatatthā’’ti pucchi. Te ‘‘magadharaṭṭhe mahātitthagāme kapilabrāhmaṇassa gharato iminā nāma kāraṇena āgatamhā’’ti āhaṃsu. ‘‘Sādhu, tātā, amhehi samajātigottavibhavo so brāhmaṇo, dassāma dārika’’nti paṇṇākāraṃ gaṇhi. Te kapilabrāhmaṇassa sāsanaṃ pahiṇiṃsu – ‘‘laddhā no bhaddā nāma dārikā, kattabbaṃ jānāthā’’ti. Taṃ sāsanaṃ sutvā pippalimāṇavassa ārocayiṃsu ‘‘laddhā dārikā’’ti. Pippalimāṇavo ‘‘ahaṃ ‘na labhissantī’ti cintesiṃ, ime ‘laddhā’ti pesenti, anatthiko hutvā paṇṇaṃ pesessāmī’’ti rahogato paṇṇaṃ likhi ‘‘bhaddā attano jātigottabhogānurūpaṃ patiṃ labhatu, ahaṃ nikkhamitvā pabbajissāmi, mā pacchā vippaṭisārinī ahosī’’ti. Bhaddāpi ‘‘asukassa kira maṃ dātukāmā’’ti sutvā rahogatā paṇṇaṃ likhi – ‘‘ayyaputto attano jātigottabhogānurūpaṃ dārikaṃ labhatu, ahaṃ pabbajissāmi, mā pacchā vippaṭisārī bhavāhī’’ti. Dvepi paṇṇāni antarāmagge samāgacchiṃsu. ‘‘Idaṃ kassa paṇṇa’’nti? ‘‘Pippalimāṇavena bhaddāya pahita’’nti. ‘‘Idaṃ kassā’’ti? ‘‘Bhaddāya pippalimāṇavassa pahita’’nti ca vutte te dvepi vācetvā ‘‘passatha dārakānaṃ kamma’’nti phāletvā araññe chaḍḍetvā aññaṃ taṃsamānaṃ paṇṇaṃ likhitvā ito etto ca pesesuṃ. Iti kumārassa kumārikāya ca sadisaṃ paṇṇaṃ lokassādarahitamevāti anicchamānānampi tesaṃ dvinnaṃ samāgamo ahosi.

Taṃdivasameva pippalimāṇavopi bhaddaṃ ekaṃ pupphadāmaṃ gaṇhāpesi. Bhaddāpi tāni sayanamajjhe ṭhapesi. Ubhopi bhuttasāyamāsā sayanaṃ āruhituṃ ārabhiṃsu. Tesu māṇavo dakkhiṇapassena sayanaṃ āruhi, bhaddā vāmapassena abhiruhitvā āha – ‘‘yassa passe pupphāni milāyanti, tassa rāgacittaṃ uppannanti vijānissāma, imaṃ pupphadāmaṃ na allīyitabba’’nti. Te pana aññamaññaṃ sarīrasamphassabhayena sakalarattiṃ niddaṃ anokkamantāva vītināmesuṃ. Divā pana hasitamattampi nākaṃsu. Te lokāmisena asaṃsaṭṭhā yāva mātāpitaro dharanti, tāva kuṭumbaṃ avicāretvā tesu kālaṅkatesu vicārayiṃsu. Mahatī māṇavassa sampatti. Ekadivasaṃ sarīraṃ ubbaṭṭetvā chaḍḍetabbaṃ suvaṇṇacuṇṇaṃ eva magadhanāḷiyā dvādasanāḷimattaṃ laddhuṃ vaṭṭati. Yantabaddhāni saṭṭhi mahātaḷākāni, kammanto dvādasayojaniko, anurādhapurappamāṇā cuddasagāmā, cuddasa hatthānīkāni, cuddasa assānīkāni, cuddasa rathānīkāni.

So ekadivasaṃ alaṅkataassaṃ āruyha mahājanaparivuto kammantaṭṭhānaṃ gantvā khettakoṭiyaṃ ṭhito naṅgalehi chinnaṭṭhānato kākādayo sakuṇe gaṇḍuppādādike pāṇake uddharitvā khādante disvā ‘‘tātā, ime kiṃ khādantī’’ti pucchi. ‘‘Gaṇḍuppāde, ayyā’’ti. ‘‘Etehi katapāpaṃ kassa hotī’’ti? ‘‘Tumhākaṃ, ayyā’’ti. So cintesi – ‘‘sace etehi katapāpaṃ mayhaṃ hoti, kiṃ me karissati sattaasītikoṭidhanaṃ, dvādasayojanakammanto kiṃ karissati, kiṃ yantabaddhāni taḷākāni, kiṃ cuddasa gāmāni, sabbametaṃ bhaddāya kāpilāniyā niyyātetvā nikkhamma pabbajissāmī’’ti.

Bhaddā kāpilānī tasmiṃ khaṇe antaravatthusmiṃ tayo tilakumbhe pattharitvā dhātīhi parivutā nisinnā kāke tilapāṇake khādamāne disvā ‘‘ammā, kiṃ ime khādantī’’ti pucchi. ‘‘Pāṇake, ayye’’ti. ‘‘Akusalaṃ kassa hotī’’ti? ‘‘Tumhākaṃ, ayye’’ti. Sā cintesi – ‘‘mayhaṃ catuhatthaṃ vatthaṃ nāḷikodanamattañca laddhuṃ vaṭṭati, yadi panetaṃ etehi kataṃ akusalaṃ mayhaṃ hoti, bhavasahassenapi vaṭṭato sīsaṃ ukkhipituṃ na sakkā, ayyaputte āgatamatteyeva sabbaṃ tassa niyyātetvā nikkhamma pabbajissāmī’’ti.

Māṇavo āgantvā nhatvā pāsādaṃ āruyha mahārahe pallaṅke nisīdi, athassa cakkavattino anucchavikabhojanaṃ upanayiṃsu. Dvepi bhuñjitvā parijane nikkhante rahogatā phāsukaṭṭhāne nisīdiṃsu. Tato māṇavo bhaddaṃ āha – ‘‘bhadde, imaṃ gharaṃ āgacchantī kittakaṃ dhanamāharasī’’ti? ‘‘Pañcapaṇṇāsa sakaṭasahassāni, ayyā’’ti. ‘‘Sabbaṃ taṃ, yā ca imasmiṃ ghare sattāsīti koṭiyo yantabaddhāni saṭṭhi taḷākānīti evamādibhedā sampatti atthi, taṃ sabbaṃ tuyheva niyyātemī’’ti. ‘‘Tumhe pana kuhiṃ gacchatha, ayyā’’ti? ‘‘Ahaṃ pabbajissāmī’’ti. ‘‘Ayya, ahampi tumhākaṃ āgamanaṃ olokayamānā nisinnā, ahampi pabbajissāmī’’ti. Tesaṃ ādittapaṇṇakuṭi viya tayo bhavā upaṭṭhahanti. Te ‘‘pabbajissāmā’’ti vatvā antarāpaṇato kāsāyarasapītāni cīvarāni mattikāpatte ca āharāpetvā aññamaññaṃ kese ohāretvā ‘‘ye loke arahanto atthi, te uddissa amhākaṃ pabbajjā’’ti pabbajitvā thavikāsu patte pakkhipitvā aṃse laggetvā pāsādato otariṃsu. Gehe dāsesu ca kammakāresu ca na koci sañjāni.

Atha ne brāhmaṇagāmato nikkhamitvā dāsagāmadvārena gacchante ākappakutavasena dāsagāmavāsino sañjāniṃsu. Te rodantā pādesu patitvā ‘‘kiṃ amhe anāthe karotha, ayyā’’ti āhaṃsu. ‘‘Mayaṃ, bhaṇe, ‘tayo bhavā ādittapaṇṇasālā viyā’ti pabbajimha, sace tumhesu ekekaṃ bhujissaṃ karoma, vassasatampi nappahoti. Tumheva tumhākaṃ sīsaṃ dhovitvā bhujissā hutvā jīvathā’’ti vatvā tesaṃ rodantānaṃyeva pakkamiṃsu.

Thero purato gacchanto nivattitvā olokento cintesi – ‘‘ayaṃ bhaddā kāpilānī sakalajambudīpagghanikā itthī mayhaṃ pacchato āgacchati, ṭhānaṃ kho panetaṃ vijjati, yaṃ kocideva evaṃ cinteyya ‘ime pabbajitāpi vinā bhavituṃ na sakkonti, ananucchavikaṃ karontī’ti. Evaṃ koci pāpakena manasā padūsetvā apāyapūrako bhaveyya, imaṃ pahāya mayā gantuṃ vaṭṭatī’’ti cittaṃ uppādetvā purato gacchanto dvedhāpathaṃ disvā tassa matthake aṭṭhāsi. Bhaddāpi āgantvā vanditvā aṭṭhāsi. Atha naṃ āha – ‘‘bhadde, tādisiṃ itthiṃ mama pacchato āgacchantiṃ disvā ‘ime pabbajitāpi vinā bhavituṃ na sakkontī’ti amhesu paduṭṭhacitto mahājano apāyapūrako bhaveyya. Imasmiṃ dvedhāpathe tvaṃ etaṃ gaṇha, ahaṃ ekena gamissāmī’’ti. ‘‘Āma, ayya, mātugāmo ‘pabbajitānaṃ palibodho, pabbajitāpi vinā na bhavantī’ti amhākaṃ dosaṃ dasseyyu’’nti tikkhattuṃ padakkhiṇaṃ katvā catūsu ṭhānesu pañcapatiṭṭhitena vanditvā dasanakhasamodhānasamujjalaṃ añjaliṃ paggayha ‘‘satasahassakappapamāṇe addhāne kato mittasanthavo ajja bhijjati, tumheva dakkhiṇā nāma, tumhākaṃ dakkhiṇamaggo vaṭṭati, mayaṃ mātugāmā nāma vāmajātikā, amhākaṃ vāmamaggo vaṭṭatī’’ti vanditvā maggaṃ paṭipajji. Tesaṃ dvedhābhūtakāle ayaṃ mahāpathavī ‘‘ahaṃ cakkavāḷasinerupabbatādayo dhāretuṃ sakkontīpi tumhākaṃ guṇe dhāretuṃ na sakkomī’’ti vadantī viya viravamānā akampittha. Ākāse asanisaddo viya pavatti, cakkavāḷapabbato unnādi.

Sammāsambuddhopi veḷuvanamahāvihāre kuṭiyaṃ nisinno pathavīkampanasaddaṃ sutvā ‘‘kissa nu kho pathavī kampatī’’ti āvajjento ‘‘pippalimāṇavo ca bhaddā ca kāpilānī maṃ uddissa appameyyaṃ sampattiṃ pahāya pabbajitā, tesaṃ viyogaṭṭhāne ubhinnaṃ guṇabalena ayaṃ pathavīkampo jāto, mayāpi etesaṃ saṅgahaṃ kātuṃ vaṭṭatī’’ti gandhakuṭito nikkhamma sayameva pattacīvaramādāya asītimahātheresu kañci anāpucchā tigāvutamaggaṃ paccuggamanaṃ katvā rājagahassa ca nālandāya ca antare bahuputtanigrodhamūle pallaṅkaṃ ābhujitvā nisīdi. Nisinno pana aññatarapaṃsukūliko viya anisīditvā buddhavesaṃ gahetvā asītihatthā buddharaṃsiyo vissajjento nisīdi. Iti tasmiṃ khaṇe paṇṇacchattasakaṭacakkakūṭāgārādippamāṇā buddharaṃsiyo ito cito ca vippharantiyo vidhāvantiyo candasahassasūriyasahassauggamanakālaṃ viya kurumānā taṃ vanantaraṃ ekobhāsaṃ akaṃsu. Dvattiṃsamahāpurisalakkhaṇasiriyā samujjalatārāgaṇena viya gaganaṃ, supupphitakamalakuvalayena viya salilaṃ vanantaraṃ virocittha. Nigrodharukkhassa khandho pakatiyā seto hoti, pattāni nīlāni pakkāni rattāni. Tasmiṃ pana divase sabbo nigrodho suvaṇṇavaṇṇova ahosi.

Mahākassapatthero taṃ disvā ‘‘ayaṃ amhākaṃ satthā bhavissati, imaṃ ahaṃ uddissa pabbajito’’ti diṭṭhaṭṭhānato paṭṭhāya onato gantvā tīsu ṭhānesu vanditvā ‘‘satthā me, bhante, bhagavā, sāvakohamasmi, satthā me, bhante, bhagavā, sāvakohamasmī’’ti (saṃ. ni. 2.154) āha. Atha naṃ bhagavā āha – ‘‘kassapa, sace tvaṃ imaṃ nipaccakāraṃ mahāpathaviyā kareyyāsi, sāpi dhāretuṃ na sakkuṇeyya. Tathāgatassa pana evaṃ guṇamahantataṃ jānatā tayā kato nipaccakāro mayhaṃ lomampi cāletuṃ na sakkoti. Nisīda, kassapa, dāyajjaṃ te dassāmī’’ti. Athassa bhagavā tīhi ovādehi upasampadaṃ adāsi. Datvā ca bahuputtanigrodhamūlato nikkhamitvā theraṃ pacchāsamaṇaṃ katvā maggaṃ paṭipajji. Satthu sarīraṃ dvattiṃsamahāpurisalakkhaṇavicittaṃ, mahākassapassa sattamahāpurisalakkhaṇapaṭimaṇḍitaṃ, so kañcananāvāya pacchābaddho viya satthu padānupadikaṃ anugañchi. Satthā thokaṃ maggaṃ gantvā maggā okkamma aññatarasmiṃ rukkhamūle nisajjākāraṃ dassesi. Thero ‘‘satthā nisīditukāmo’’ti ñatvā attano paṭapilotikaṃ saṅghāṭiṃ catugguṇaṃ katvā paññapesi.

Satthā tattha nisīditvā hatthena cīvaraṃ parimajjanto ‘‘mudukā kho tyāyaṃ, kassapa, paṭapilotikā saṅghāṭī’’ti āha (saṃ. ni. 2.154). So ‘‘satthā me saṅghāṭiyā mudubhāvaṃ kathesi, pārupitukāmo bhavissatī’’ti ñatvā ‘‘pārupatu, bhante, bhagavā saṅghāṭi’’nti āha. ‘‘Kiṃ tvaṃ pārupissasi, kassapā’’ti? ‘‘Tumhākaṃ nivāsanaṃ labhanto pārupissāmi, bhante’’ti. ‘‘Kiṃ pana tvaṃ, kassapa, imaṃ paribhogajiṇṇaṃ paṃsukūlaṃ dhāretuṃ sakkhissasi, mayā hi imassa paṃsukūlassa gahitadivase udakapariyantaṃ katvā mahāpathavī kampi, imaṃ buddhaparibhogajiṇṇacīvaraṃ nāma na sakkā parittaguṇena dhāretuṃ, paṭibalenevidaṃ paṭipattipūraṇasamatthena jātipaṃsukūlikena dhāretuṃ vaṭṭatī’’ti vatvā therena saddhiṃ cīvaraṃ parivattesi.

Evaṃ cīvaraṃ parivattetvā therassa cīvaraṃ bhagavā pārupi, satthu cīvaraṃ thero. Tasmiṃ khaṇe acetanāpi ayaṃ mahāpathavī ‘‘dukkaraṃ, bhante, akattha, attano pārutacīvaraṃ sāvakena parivattitapubbaṃ nāma nāhosi, ahaṃ tumhākaṃ guṇaṃ dhāretuṃ na sakkomī’’ti vadantī viya udakapariyantaṃ katvā kampi. Theropi ‘‘laddhaṃ me buddhānaṃ paribhogacīvaraṃ, kiṃ me idāni uttari kattabba’’nti unnatiṃ akatvā satthu santikeyeva terasa dhutaguṇe samādāya sattadivasamattaṃ puthujjano ahosi. Aṭṭhame divase saha paṭisambhidāhi arahattaṃ pāpuṇi. Atha naṃ satthā ‘‘kassapo, bhikkhave, candūpamo kulāni upasaṅkamati, apakasseva kāyaṃ apakassa cittaṃ niccanavako kulesu appagabbho’’ti (saṃ. ni. 2.146) evamādinā pasaṃsitvā aparabhāge ariyagaṇamajjhe nisinno ‘‘etadaggaṃ, bhikkhave, mama sāvakānaṃ bhikkhūnaṃ dhutavādānaṃ yadidaṃ mahākassapo’’ti (a. ni. 1.188, 191) dhutavādānaṃ aggaṭṭhāne ṭhapesi.

398. Evaṃ bhagavatā etadaggaṭṭhāne ṭhapito āyasmā mahākassapo mahāsāvakabhāvaṃ patto attano pubbakammaṃ saritvā somanassavasenaṃ pubbacaritāpadānaṃ pakāsento **padumuttarassa bhagavato**tiādimāha. Tattha **padumuttarassā**ti tassa kira bhagavato mātukucchito nikkhamanakālato paṭṭhāya pādānaṃ nikkhepanasamaye akkantakkantapāde satasahassapattā padumā pathaviṃ bhinditvā uṭṭhahiṃsu. Tasmāssa taṃ nāmaṃ ahosi. Sakalasattanikāyesu ekekena satasatapuññe kate tassa puññassa sataguṇapuññānaṃ katattā bhagavatoti attho. **Lokajeṭṭhassa tādino**ti sattalokassa padhānabhūtassa iṭṭhāniṭṭhesu akampiyabhāvaṃ pattattā tādino. **Nibbute lokanāthamhī**ti sattalokassa paṭisaraṇabhūte bhagavati khandhaparinibbānena parinibbute, adassanaṃ gateti attho. **Pūjaṃ kubbanti santhuno**ti sadevakassa lokassa sāsanato ‘‘satthā’’ti laddhanāmassa bhagavato sādhukīḷaṃ kīḷantā pūjaṃ karontīti sambandho.

399. **Aggiṃ cinantī janatā**ti janasamūhā āḷāhanatthāya aggiṃ cinantā rāsiṃ karontā āsamantato moditā santuṭṭhā pakārena moditā santuṭṭhā pūjaṃ karontīti sambandho. **Tesu saṃvegajātesū**ti tesu janasamūhesu saṃvegappattesu utrāsaṃ labhantesu **me** mayhaṃ **pīti** hāso **udapajjatha** pātubhavīti attho.

400. **Ñātimitte samānetvā**ti mama bandhusahāye samānetvā rāsiṃ katvā. **Mahāvīro** bhagavā **parinibbuto** adassanaṃ agamāsīti idaṃ vacanaṃ **abraviṃ** kathesinti sambandho. **Handa pūjaṃ karomase**ti **handā**ti vossaggatthe nipāto, tena kāraṇena mayaṃ sabbe samāgatā pūjaṃ karomāti attho. **Se**ti nipāto.

401. **Sādhūti te paṭissutvā**ti te mama ñātimittā sādhu iti sundaraṃ bhaddakaṃ iti paṭisuṇitvā mama vacanaṃ sampaṭichitvā **me** mayhaṃ **bhiyyo** atirekaṃ **hāsaṃ** pītiṃ **janiṃsu** uppādesunti attho.

402. Tato attano katapuññasañcayaṃ dassento **buddhasmiṃ lokanāthamhī**tiādimāha. Satahatthaṃ **uggataṃ** ubbiddhaṃ diyaḍḍhahatthasataṃ vitthataṃ, **vimānaṃ nabhasi** ākāse uggataṃ agghiyaṃ, **sukataṃ** sundarākārena kataṃ, **katvā** kāretvā ca **puññasañcayaṃ** puññarāsiṃ **kāhāsiṃ** akāsinti sambandho.

403. **Katvāna agghiyaṃ tatthā**ti tasmiṃ cetiyapūjanaṭṭhāne **tālapantīhi** tālapāḷīhi **cittitaṃ** sobhitaṃ agghiyaṃ **katvāna** kāretvā ca **sakaṃ cittaṃ** attano cittaṃ pasādetvā **cetiyaṃ pūjayuttama**nti uttamaṃ buddhadhātunidhāpitaṃ cetiyaṃ pūjayinti sambandho.

404. Tassa cetiyassa mahimaṃ dassento **aggikkhandhovā**tiādimāha. Tattha **aggikkhandhovā**ti ākāse jalamāno aggikkhandhova aggirāsi iva taṃ cetiyaṃ sattahi ratanehi jalati **phullito** vikasitapuppho sālarukkharājā iva ākāse **indalaṭṭhīva** indadhanu iva ca **catuddisā** catūsu disāsu **obhāsati** vijjotatīti sambandho.

405. **Tattha cittaṃ pasādetvā**ti tasmiṃ jotamānadhātugabbhamhi cittaṃ manaṃ pasādetvā somanassaṃ katvā tena cittappasādena **bahuṃ** anekappakāraṃ **kusalaṃ** puññaṃ **katvāna** ‘‘dhātugabbhe ca sāsane ca ettakāni puññāni mayā katānī’’ti evaṃ puññakammaṃ **saritvāna** kālaṃkatvā **tidasaṃ** tāvatiṃsabhavanaṃ suttappabuddho viya ahaṃ **upapajjiṃ** jātoti sambandho.

406. Attano uppannadevaloke laddhasampattiṃ dassento **sahassayutta**ntiādimāha. Tattha **hayavāhiṃ** sindhavasahassayojitaṃ dibbarathaṃ adhiṭṭhito. Sattahi bhūmīhi **saṃ** suṭṭhu uggataṃ **ubbiddhaṃ** uccaṃ mayhaṃ **bhavanaṃ** vimānaṃ ahosīti attho.

407. Tasmiṃ vimāne **sabbasovaṇṇamayā** sakalasovaṇṇamayāni kūṭāgārasahassāni **ahuṃ** ahesunti attho. **Sakatejena** attano ānubhāvena sabbā dasa disā **pabhāsayaṃ** obhāsentāni **jalanti** vijjotantīti sambandho.

408. Tasmiṃ mayhaṃ pātubhūtavimāne aññepi **niyyūhā** pamukhasālāyo **santi** vijjanti. Kiṃ bhūtā? **Lohitaṅgamayā** rattamaṇimayā tadā tepi niyyūhā catasso disā **ābhāya** pabhāya jotantīti sambandho.

410. **Sabbe deve** sakalachadevaloke deve **abhibhomi** abhibhavāmi. Kassa phalanti ce? Mayā katassa puññakammassa idaṃ phalanti attho.

411. Tato manussasampattiṃ dassento **saṭṭhikappasahassamhī**tiādimāha. Tattha ito kappato heṭṭhā saṭṭhisahassakappamatthake **cāturanto** catumahādīpavanto **vijitāvī** sabbaṃ paccatthikaṃ vijitavanto ahaṃ ubbiddho nāma cakkavattī rājā hutvā **pathaviṃ āvasiṃ** rajjaṃ kāresinti sambandho.

412-4. **Tatheva bhaddake kappe**ti pañcabuddhapaṭimaṇḍitattā bhaddake nāma kappe. **Tiṃsakkhattuṃ** tiṃsajātiyā catudīpamhi issaro padhāno cakkaratanādīhi sattahi ratanehi sampanno samaṅgībhūto **sakakammābhiraddho** attano kamme dasa rājadhamme abhiraddho allīno cakkavattī rājā **amhī** ahosinti sambandho. Attano cakkavattikāle anubhūtasampattiṃ dassento ‘‘tatthāpi bhavanaṃ mayha’’ntiādimāha. **Tattha** tasmiṃ cakkavattirajjamhi **mayhaṃ bhavanaṃ** mama pāsādaṃ **indalaṭṭhīva uggataṃ** ākāse ṭhitavijjotamānā vijjullatā iva uggataṃ sattabhūmikādibhedehi uccaṃ **āyāmato** dīghato ca uccato ca catuvīsatiyojanaṃ vitthārato dvādasayojanaṃ ahosīti sambandho. Sabbesaṃ janānaṃ manaṃ allīnabhāvena rammaṇaṃ nāma nagaraṃ ahosīti attho. Daḷhehi dvādasahatthehi vā tiṃsahatthehi vā uccehi pākāratoraṇehi sampannanti dasseti.

415-20. **Tadaḍḍhakaṃ** tato aḍḍhakaṃ aḍḍhatiyasatayojananti attho. **Pakkhittā paṇṇavīsatī**ti vīsatiāpaṇapakkhittaṃ nirantaraṃ vīthiparicchedanti attho. **Brāhmaññakulasambhūto**ti brāhmaṇakule sujāto. Sesaṃ vuttanayattā suviññeyyamevāti.

Mahākassapattheraapadānavaṇṇanā samattā.

3-4. Anuruddhattheraapadānavaṇṇanā

Sumedhaṃ bhagavantāhantiādikaṃ āyasmato anuruddhattherassa apadānaṃ. Ayampi purimabuddhesu katādhikāro tattha tattha bhave vivaṭṭūpanissayāni puññāni upacinanto padumuttarassa bhagavato kāle vibhavasampanne kuṭumbikakule nibbatti. Vayappatto ekadivasaṃ vihāraṃ gantvā satthu santike dhammaṃ suṇanto satthārā ekaṃ bhikkhuṃ dibbacakkhukānaṃ aggaṭṭhāne ṭhapentaṃ disvā sayampi taṃ dānaṃ patthetvā satasahassabhikkhuparivārassa bhagavato sattāhaṃ mahādānaṃ pavattetvā sattame divase bhagavato bhikkhusaṅghassa ca uttamāni vatthāni datvā paṇidhānaṃ akāsi. Satthāpissa anantarāyena samijjhanabhāvaṃ disvā ‘‘anāgate gotamassa sammāsambuddhassa sāsane dibbacakkhukānaṃ aggo bhavissatī’’ti byākāsi. Sopi tattha puññāni karonto satthari parinibbute sattayojanike kanakathūpe bahukaṃsapātiyo dīparukkhehi dīpakapallikāhi ca ‘‘dibbacakkhuñāṇassa upanissayo hotū’’ti uḷāraṃ dīpapūjaṃ akāsi. Evaṃ yāvajīvaṃ puññāni katvā devamanussesu saṃsaranto kassapassa bhagavato kāle bārāṇasiyaṃ kuṭumbikagehe nibbattitvā viññutaṃ patto satthari parinibbute niṭṭhite yojanike kanakathūpe bahukaṃsapātiyo sappimaṇḍassa pūretvā majjhe ca ekekaṃ guḷapiṇḍaṃ ṭhapetvā mukhavaṭṭiyā mukhavaṭṭiṃ phusāpento cetiyaṃ parikkhipāpesi. Attanā gahitakaṃsapātiṃ sappimaṇḍassa pūretvā sahassavaṭṭiyo jālāpetvā sīse ṭhapetvā sabbarattiṃ cetiyaṃ anupariyāyi.

Evaṃ tasmimpi attabhāve yāvajīvaṃ kusalaṃ katvā devaloke nibbattitvā tattha yāvatāyukaṃ ṭhatvā tato cuto anuppanne buddhe bārāṇasiyaṃyeva duggatakule nibbatti, ‘‘annabhāro’’tissa nāmaṃ ahosi. So sumanaseṭṭhissa nāma gehe kammaṃ karonto jīvati. Ekadivasaṃ so upariṭṭhaṃ nāma paccekabuddhaṃ nirodhasamāpattito vuṭṭhāya gandhamādanapabbatato ākāsenāgantvā bārāṇasīnagaradvāre otaritvā cīvaraṃ pārupitvā nagare piṇḍāya carantaṃ disvā pasannamānaso pattaṃ gahetvā attano atthāya ṭhapitaṃ bhāgabhattaṃ patte pakkhipitvā paccekabuddhassa dātukāmo ārabhi. Bhariyāpissa attano bhāgabhattañca tattheva pakkhipi. So taṃ netvā paccekabuddhassa hatthe ṭhapesi. Paccekabuddho taṃ gahetvā anumodanaṃ katvā pakkāmi. Taṃ divasaṃ sumanaseṭṭhissa chatte adhivatthā devatā – ''aho dānaṃ, paramadānaṃ, upariṭṭhe suppatiṭṭhita''nti mahāsaddena anumodi. Taṃ sutvā sumanaseṭṭhi – ''evaṃ devatāya anumoditaṃ idameva uttamadāna''nti cintetvā tattha pattiṃ yāci. Annabhāro pana tassa pattiṃ adāsi. Tena pasannacitto sumanaseṭṭhi tassa sahassaṃ datvā ''ito paṭṭhāya tuyhaṃ sahatthena kammakaraṇakiccaṃ natthi, patirūpaṃ gehaṃ katvā niccaṃ vasāhī''ti āha.

Yasmā nirodhasamāpattito vuṭṭhitassa paccekabuddhassa dinnapiṇḍapāto taṃ divasameva uḷāravipāko hoti, tasmā sumanaseṭṭhi rañño santikaṃ gacchanto taṃ gahetvā agamāsi. Rājā pana taṃ ādaravasena olokesi. Seṭṭhi – ''mahārāja, ayaṃ oloketabbayuttoyevā''ti vatvā tadā tena katakammaṃ attanāpissa sahassadinnabhāvañca kathesi. Taṃ sutvā rājā tassa tussitvā sahassaṃ datvā ''asukasmiṃ ṭhāne gehaṃ katvā vasāhī''ti gehaṭṭhānamassa āṇāpesi. Tassa taṃ ṭhānaṃ sodhāpentassa mahantā mahantā nidhikumbhiyo uṭṭhahiṃsu. So tā disvā rañño ārocesi. Rājā sabbaṃ dhanaṃ uddharāpetvā rāsikataṃ disvā – ''ettakaṃ dhanaṃ imasmiṃ nagare kassa gehe atthī''ti pucchi. ''Na kassaci, devā''ti. ''Tena hi ayaṃ annabhāro imasmiṃ nagare mahādhanaseṭṭhi nāma hotū''ti taṃ divasameva tassa seṭṭhichattaṃ ussāpesi.

So seṭṭhi hutvā yāvajīvaṃ kalyāṇakammaṃ katvā devaloke nibbatto, dīgharattaṃ devamanussesu saṃsaritvā amhākaṃ bhagavato uppajjanakakāle kapilavatthunagare sukkodanasakkassa gehe paṭisandhiṃ gaṇhi. Tassa jātassa **anuruddho**ti nāmaṃ akaṃsu. So mahānāmasakkassa kaniṭṭhabhātā bhagavato cūḷapitu putto paramasukhumālo mahāpuñño ahosi. Suvaṇṇapātiyaṃyeva cassa bhattaṃ uppajji. Athassa mātā ekadivasaṃ ''mama putto natthīti padaṃ na jānāti, taṃ jānāpessāmī''ti cintetvā ekaṃ suvaṇṇapātiṃ tucchakaṃyeva aññāya suvaṇṇapātiyā pidahitvā tassa pesesi, antarāmagge devatā taṃ, dibbapūvehi pūresuṃ. Evaṃ mahāpuñño tiṇṇaṃ utūnaṃ anucchavikesu tīsu pāsādesu alaṅkatanāṭakitthīhi parivuto devo viya mahāsampattiṃ anubhavi.

Amhākampi bodhisatto tasmiṃ samaye tusitapurā cavitvā suddhodanamahārājassa aggamahesiyā kucchimhi nibbattitvā anukkamena vuddhippatto ekūnatiṃsa vassāni agāramajjhe vasitvā mahābhinikkhamanaṃ nikkhamitvā anukkamena paṭividdhasabbaññutaññāṇo bodhimaṇḍe sattasattāhaṃ vītināmetvā isipatane migadāye dhammacakkaṃ pavattetvā lokānuggahaṃ karonto rājagahaṃ gantvā veḷuvane vihāsi. Tadā suddhodanamahārājā – ''putto kira me rājagahaṃ anuppatto; gacchatha, bhaṇe, mama puttaṃ ānethā''ti sahassasahassaparivāre dasa amacce pesesi. Te sabbe ehibhikkhupabbajjāya pabbajiṃsu. Tesu udāyittherena cārikāgamanaṃ āyācito bhagavā vīsatisahassakhīṇāsavaparivuto rājagahato nikkhamitvā kapilavatthupuraṃ gantvā ñātisamāgame anekāni pāṭihāriyāni dassetvā pāṭihāriyavicittaṃ dhammadesanaṃ kathetvā mahājanaṃ amatapānaṃ pāyetvā dutiyadivase pattacīvaramādāya nagaradvāre ṭhatvā ''kiṃ nu kho kulanagaraṃ āgatānaṃ sabbabuddhānaṃ āciṇṇa''nti āvajjamāno ''sapadānaṃ piṇḍāya caraṇaṃ āciṇṇa''nti ñatvā sapadānaṃ piṇḍāya carati. Rājā ''putto te piṇḍāya caratī''ti sutvā turitaturito āgantvā antaravīthiyaṃ dhammaṃ sutvā attano nivesanaṃ pavesetvā mahantaṃ sakkārasammānaṃ akāsi. Bhagavā tattha kattabbaṃ ñātisaṅgahaṃ katvā rāhulakumāraṃ pabbājetvā nacirasseva kapilavatthunagarato mallaraṭṭhe cārikaṃ caramāno anupiyambavanaṃ pāpuṇi.

Tasmiṃ samaye suddhodanamahārājā sākiyagaṇaṃ sannipātetvā āha – ''sace mama putto agāraṃ ajjhāvasissa, rājā abhavissa cakkavattī sattaratanasampanno khattiyagaṇaparivāro, nattāpi me rāhulakumāro khattiyagaṇena saddhiṃ taṃ parivāretvā acarissa, tumhepi etamatthaṃ jānātha. Idāni pana mama putto buddho jāto, khattiyāvāssa parivārā hontu, tumhe ekekakulato ekekaṃ dārakaṃ dethā''ti. Evaṃ vutte ekappahāreneva dveasītisahassakhattiyakumārā pabbajiṃsu.

Tasmiṃ samaye mahānāmo sakko kuṭumbasāmiko, so attano kaniṭṭhaṃ anuruddhaṃ sakkaṃ upasaṅkamitvā etadavoca – ''etarahi, tāta anuruddha, abhiññātā abhiññātā sakyakumārā bhagavantaṃ pabbajitaṃ anupabbajanti, amhākañca kulā natthi koci agārasmā anagāriyaṃ pabbajito, tena hi tvaṃ vā pabbajāhi, ahaṃ vā pabbajissāmī''ti. Taṃ sutvā anuruddho gharāvāse ruciṃ akatvā attasattamo agārasmā anagāriyaṃ pabbajito. Tassa pabbajjānukkamo saṅghabhedakakkhandhake (cūḷava. 330 ādayo) āgatoyeva. Evaṃ anupiyaṃ gantvā pabbajitesu pana tesu tasmiṃyeva antovasse bhaddiyatthero arahattaṃ pāpuṇi, anuruddhatthero dibbacakkhuṃ nibbattesi, devadatto aṭṭha samāpattiyo nibbattesi, ānandatthero sotāpattiphale patiṭṭhāsi, bhagutthero ca kimilatthero ca pacchā arahattaṃ pāpuṇiṃsu. Tesaṃ sabbesampi therānaṃ attano attano āgataṭṭhānesu pubbapatthanābhinīhāro āvi bhavissati. Ayaṃ anuruddhatthero dhammasenāpatissa santike kammaṭṭhānaṃ gahetvā cetiyaraṭṭhe pācīnavaṃsadāyaṃ gantvā samaṇadhammaṃ karonto satta mahāpurisavitakke vitakkesi, aṭṭhame kilamati. Satthā ‘‘anuruddho aṭṭhame mahāpurisavitakke kilamatī’’ti ñatvā ‘‘tassa saṅkappaṃ pūressāmī’’ti tattha gantvā paññattavarabuddhāsane nisinno aṭṭhamaṃ mahāpurisavitakkaṃ pūretvā catupaccayasantosabhāvanārāmapaṭimaṇḍitaṃ mahāariyavaṃsapaṭipadaṃ kathetvā ākāse uppatitvā bhesakalāvanameva gato.

Thero tathāgate gatamatteyeva tevijjo mahākhīṇāsavo hutvā ‘‘satthā mayhaṃ manaṃ jānitvā āgantvā aṭṭhamaṃ mahāpurisavitakkaṃ pūretvā adāsi, so ca me manoratho matthakaṃ patto’’ti buddhānaṃ dhammadesanaṃ attano ca paṭivedhadhammaṃ ārabbha imā udānagāthā abhāsi –

‘‘Mama saṅkappamaññāya, satthā loke anuttaro;
Manomayena kāyena, iddhiyā upasaṅkami.

‘‘Yadā me ahu saṅkappo, tato uttari desayi;
Nippapañcarato buddho, nippapañcamadesayi.

‘‘Tassāhaṃ dhammamaññāya, vihāsiṃ sāsane rato;
Tisso vijjā anuppattā, kataṃ buddhassa sāsana’’nti. (theragā. 901-903);

Atha naṃ aparabhāge satthā jetavane mahāvihāre viharanto ‘‘dibbacakkhukānaṃ bhikkhūnaṃ anuruddho aggo’’ti (a. ni. 1.192) aggaṭṭhāne ṭhapesi.

421. Evaṃ so bhagavato santikā dibbacakkhukānaṃ aggaṭṭhānaṃ labhitvā attano pubbakammaṃ saritvā somanassavasena pubbacaritāpadānaṃ pakāsento **sumedhaṃ bhagavantāha**ntiādimāha. Tattha sundarā upaṭṭhāpanapaññā maggaphalapaññā vipassanāpaññā catupaṭisambhidādisaṅkhātā medhā yassa bhagavato so sumedho, taṃ **sumedhaṃ** bhāgyasampannattā **bhagavantaṃ** lokassa **jeṭṭhaṃ** seṭṭhaṃ padhānabhūtaṃ saṃsārato paṭhamaṃ niggataṃ narānaṃ āsabhaṃ purecārikaṃ **vūpakaṭṭhaṃ** vivekabhūtaṃ gaṇasaṅgaṇikārāmato apagataṃ viharantaṃ ahaṃ addasanti sambandho.

422. Sabbadhammānaṃ sayameva buddhattā **sambuddhaṃ, upagantvāna** samīpaṃ gantvāti attho. **Añjaliṃ paggahetvānā**ti dasaṅguliputaṃ muddhani katvāti attho. Sesaṃ uttānatthameva.

430. **Divā rattiñca passāmī**ti tadā devaloke ca manussaloke ca uppannakāle maṃsacakkhunā samantato yojanaṃ passāmīti attho.

431. **Sahassalokaṃ ñāṇenā**ti paññācakkhunā sahassacakkavāḷaṃ passāmīti attho. **Satthu sāsane**ti idāni gotamassa bhagavato sāsane. **Dīpadānassa** dīpapūjāya idaṃ phalaṃ, iminā phalena dibbacakkhuṃ anuppatto paṭiladdho uppādesinti attho.

Anuruddhattheraapadānavaṇṇanā samattā.

3-5. Puṇṇamantāṇiputtattheraapadānavaṇṇanā

Ajjhāyako mantadharotiādikaṃ āyasmato puṇṇassa mantāṇiputtattherassa apadānaṃ. Ayampi purimabuddhesu katādhikāro tattha tattha bhave vivaṭṭūpanissayāni puññāni upacinanto padumuttarassa bhagavato uppattito puretarameva haṃsavatīnagare brāhmaṇamahāsālakule nibbattitvā anukkamena viññutaṃ patto. Aparabhāge padumuttare bhagavati uppajjitvā bodhaneyyānaṃ dhammaṃ desente heṭṭhā vuttanayena mahājanena saddhiṃ vihāraṃ gantvā parisapariyante nisīditvā dhammaṃ suṇanto satthāraṃ ekaṃ bhikkhuṃ dhammakathikānaṃ aggaṭṭhāne ṭhapentaṃ disvā ‘‘mayāpi anāgate evarūpena bhavituṃ vaṭṭatī’’ti cintetvā desanāvasāne uṭṭhitāya parisāya satthāraṃ upasaṅkamitvā nimantetvā heṭṭhā vuttanayena mahāsakkāraṃ katvā bhagavantaṃ evamāha – ‘‘bhante, ahaṃ iminā adhikārena na aññaṃ sampattiṃ patthemi, yathā paneso bhikkhu sattamadivasamatthake tumhehi dhammakathikānaṃ aggaṭṭhāne ṭhapito, evaṃ ahampi anāgate ekassa buddhassa sāsane dhammakathikānaṃ aggo bhaveyya’’nti patthanaṃ akāsi. Satthā anāgataṃ oloketvā tassa patthanāya samijjhanabhāvaṃ disvā ‘‘anāgate kappasatasahassamatthake gotamo nāma buddho uppajjissati, tassa sāsane pabbajitvā tvaṃ dhammakathikānaṃ aggo bhavissasī’’ti byākāsi.

So yāvatāyukaṃ kalyāṇakammaṃ katvā tato cuto kappasatasahassaṃ puññasambhāraṃ sambharanto devamanussesu saṃsaritvā amhākaṃ bhagavato kāle kapilavatthunagarassa avidūre doṇavatthunāmake brāhmaṇagāme brāhmaṇamahāsālakule aññāsikoṇḍaññattherassa bhāgineyyo hutvā nibbatti. Tassa **puṇṇo**ti nāmaṃ akaṃsu. So satthari abhisambodhiṃ patvā pavattitavaradhammacakke anukkamena rājagahaṃ upanissāya viharante aññāsikoṇḍaññassa santike pabbajitvā laddhūpasampado padhānamanuyuñjanto sabbaṃ pabbajitakiccaṃ matthakaṃ pāpetvā ‘‘dasabalassa santikaṃ gamissāmī’’ti mātulattherena saddhiṃ satthu santikaṃ āgantvā kapilavatthusāmantāyeva ohiyitvā yoniso manasikāre kammaṃ karonto nacirasseva vipassanaṃ ussukkāpetvā arahattaṃ pāpuṇi.

Tassa pana puṇṇattherassa santike pabbajitā kulaputtā pañcasatā ahesuṃ. Thero te dasakathāvatthūhi ovadi. Tepi sabbe dasakathāvatthūhi ovaditā tassa ovāde ṭhatvā arahattaṃ pāpuṇitvā attano pabbajitakiccaṃ matthakappattaṃ ñatvā upajjhāyaṃ upasaṅkamitvā āhaṃsu – ‘‘bhante, mayaṃ pabbajitakiccassa matthakaṃ pattā, dasannañca kathāvatthūnaṃ lābhino, samayo dāni no dasabalaṃ passitu’’nti, thero tesaṃ vacanaṃ sutvā cintesi – ‘‘mayhaṃ dasakathāvatthulābhitaṃ satthā jānāti. Ahaṃ dhammaṃ desento dasakathāvatthūni amuñcitvāva desemi, mayi ca gacchante sabbepime bhikkhū maṃ parivāretvā gacchissanti, evaṃ me gaṇena saddhiṃ gantvā ayuttaṃ dasabalaṃ passituṃ, ime tāva dasabalaṃ passituṃ gacchantū’’ti. Atha te evamāha – ‘‘āvuso, tumhe purato gantvā dasabalaṃ passatha, mama vacanena tathāgatassa pāde vandatha, ahampi tumhākaṃ gatamaggena āgacchissāmī’’ti. Tepi therā sabbe dasabalassa jātibhūmiraṭṭhavāsino sabbe khīṇāsavā sabbe dasakathāvatthulābhino upajjhāyassa ovādaṃ acchinditvā theraṃ vanditvā anupubbena cārikaṃ carantā saṭṭhiyojanamaggaṃ atikkamma rājagahe veḷuvanamahāvihāraṃ gantvā dasabalassa pāde vanditvā ekamantaṃ nisīdiṃsu. Āciṇṇaṃ kho panetaṃ buddhānaṃ bhagavantānaṃ āgantukehi bhikkhūhi saddhiṃ paṭisammoditunti bhagavā tehi saddhiṃ ‘‘kacci, bhikkhave, khamanīya’’ntiādinā nayena madhurapaṭisanthāraṃ katvā ‘‘kuto ca tumhe, bhikkhave, āgatatthā’’ti pucchitvā puna tehi ‘‘jātibhūmito’’ti vutte ‘‘ko nu kho, bhikkhave, jātibhūmiyaṃ jātibhūmakānaṃ bhikkhūnaṃ sabrahmacārīnaṃ evaṃ sambhāvito ‘attanā ca appiccho appicchakathañca bhikkhūnaṃ kattā’’’ti (ma. ni. 1.252) dasakathāvatthulābhiṃ bhikkhuṃ pucchi. Tepi ‘‘puṇṇo nāma, bhante, āyasmā mantāṇiputto’’ti ārocayiṃsu.

Tesaṃ kathaṃ sutvā āyasmā sāriputto theraṃ dassanakāmo ahosi. Atha satthā rājagahato sāvatthiṃ agamāsi. Puṇṇattheropi dasabalassa tattha āgatabhāvaṃ sutvā ‘‘satthāraṃ passissāmī’’ti gantvā antogandhakuṭiyaṃyeva tathāgataṃ sampāpuṇi. Satthā tassa dhammaṃ desesi. Thero dhammaṃ sutvā dasabalaṃ vanditvā paṭisallānatthāya andhavanaṃ gantvā aññatarasmiṃ rukkhamūle divāvihāraṃ nisīdi. Sāriputtattheropi tassāgamanaṃ sutvā sīsānulokiko gantvā okāsaṃ sallakkhetvā tasmiṃ rukkhamūle nisinnakaṃ upasaṅkamitvā therena saddhiṃ sammoditvā taṃ visuddhikkamaṃ (ma. ni. 1.257) pucchi. Sopissa pucchitapucchitaṃ byākaronto rathavinītūpamāya ativiya cittaṃ ārādhesi. Te aññamaññassa subhāsitaṃ samanumodiṃsu.

434. Atha naṃ satthā aparabhāge bhikkhusaṅghassa majjhe nisinno theraṃ ‘‘etadaggaṃ, bhikkhave, mama sāvakānaṃ bhikkhūnaṃ dhammakathikānaṃ yadidaṃ puṇṇo’’ti (a. ni. 1.188, 196) etadagge ṭhapesi. So pubbakammaṃ saritvā somanassavasena pubbacaritāpadānaṃ vibhāvento **ajjhāyako**tiādimāha. Tattha **ajjhāyako**ti anekabrāhmaṇānaṃ vācetā sikkhāpetā. **Mantadharo**ti mantānaṃ dhāretāti attho, vedasaṅkhātassa catutthavedassa sajjhāyanasavanadānānaṃ vasena dhāretāti vuttaṃ hoti. **Tiṇṇaṃ vedāna**nti iruvedayajuvedasāmavedasaṅkhātānaṃ tiṇṇaṃ vedānaṃ ñāṇena dhāretabbatā ‘‘vedo’’ti laddhanāmesu tīsu vedaganthesu pāraṃ pariyosānaṃ gatoti attho. **Purakkhatomhi sissehī**ti mama niccaparivārabhūtehi sissehi parivuto ahaṃ amhi. **Upagacchiṃ naruttama**nti narānaṃ uttamaṃ bhagavantaṃ upasaṅkamiṃ, samīpaṃ gatoti attho. Sesaṃ suviññeyyameva.

438. **Abhidhammanayaññūha**nti ahaṃ tadā tassa buddhassa kāle abhidhammanayakovidoti attho. **Kathāvatthuvisuddhiyā**ti kathāvatthuppakaraṇe visuddhiyā cheko, appicchasantuṭṭhikathādīsu dasasu kathāvatthūsu vā cheko, tāya kathāvatthuvisuddhiyā **sabbesaṃ** yatijanānaṃ paṇḍitānaṃ **viññāpetvāna** bodhetvāna **anāsavo** nikkileso **viharāmi** vāsaṃ kappemi.

439. **Ito pañcasate kappe**ti ito pañcabuddhapaṭimaṇḍitato bhaddakappato pañcasate kappe **suppakāsakā** suṭṭhu pākaṭā cakkaratanādi sattahi ratanehi sampannā jambudīpādicatudīpamhi **issarā** padhānā **caturo** cattāro cakkavattirājāno ahesunti attho. Sesaṃ vuttanayamevāti.

Puṇṇamantāṇiputtattheraapadānavaṇṇanā samattā.

3-6. Upālittheraapadānavaṇṇanā

Nagare haṃsavatiyātiādikaṃ āyasmato upālittherassa apadānaṃ. Ayampi purimabuddhesu katādhikāro tattha tattha bhave vivaṭṭūpanissayāni puññāni upacinanto padumuttarassa bhagavato kāle haṃsavatīnagare vibhavasampanne brāhmaṇakule nibbatto. Ekadivasaṃ satthu santike dhammakathaṃ suṇanto satthāraṃ ekaṃ bhikkhuṃ vinayadharānaṃ aggaṭṭhāne ṭhapentaṃ disvā satthu adhikārakammaṃ katvā taṃ ṭhānantaraṃ patthesi.

So yāvajīvaṃ kusalaṃ katvā devamanussesu saṃsaranto imasmiṃ buddhuppāde kappakagehe nibbatto. **Upālī**tissa nāmaṃ akaṃsu. So vayappatto anuruddhādīnaṃ channaṃ khattiyānaṃ piyasahāyo hutvā tathāgate anupiyambavane viharante pabbajjāya nikkhamantehi chahi khattiyehi saddhiṃ nikkhamitvā pabbaji. Tassa pabbajjāvidhānaṃ pāḷiyaṃ (cūḷava. 330 ādayo) āgatameva. So pabbajitvā upasampanno hutvā satthu santike kammaṭṭhānaṃ gahetvā ''mayhaṃ, bhante, araññavāsaṃ anujānāthā''ti āha. ''Bhikkhu araññe vasantassa ekameva dhuraṃ vaḍḍhissati, mayhaṃ pana santike vasantassa vipassanādhurañca ganthadhurañca paripūressatī''ti. So satthu vacanaṃ sampaṭicchitvā vipassanāya kammaṃ karonto nacirasseva arahattaṃ pāpuṇi. Satthāpi naṃ sayameva sakalaṃ vinayapiṭakaṃ uggaṇhāpesi. So aparabhāge bhārukacchavatthuṃ ajjukavatthuṃ kumārakassapavatthunti imāni tīṇi vatthūni vinicchini. Satthā ekekasmiṃ vinicchaye sādhukāraṃ datvā tayo vinicchaye aṭṭhuppattiṃ katvā theraṃ vinayadharānaṃ aggaṭṭhāne ṭhapesi.

441. Evaṃ so etadaggaṭṭhānaṃ patvā attano pubbakammaṃ saritvā somanassappatto taṃ pubbacaritāpadānaṃ pakāsento **nagare haṃsavatiyā**tiādimāha. Tattha **haṃsavatiyā**ti haṃsāvaṭṭaākārena vati pākāraparikkhepo yasmiṃ nagare, taṃ nagaraṃ **haṃsavatī**. Atha vā anekasaṅkhā haṃsā taḷākapokkharaṇīsarapallalādīsu nivasantā ito cito ca vidhāvamānā vasanti etthāti **haṃsavatī,** tassā haṃsavatiyā. **Sujāto nāma brāhmaṇo**ti suṭṭhu jātoti sujāto, ''akkhitto anupakuṭṭho''ti vacanato agarahito hutvā jātoti attho. **Asītikoṭinicayo**ti asītikoṭidhanarāsiko **pahūtadhanadhaññavā** asaṅkhyeyyadhanadhaññavā brāhmaṇo sujāto nāma ahosinti sambandho.

442. Punapi tasseva mahantabhāvaṃ dassento **ajjhāyako**tiādimāha. Tattha **ajjhāyako**ti paresaṃ vedattayādiṃ vācetā. **Mantadharo**ti mantā vuccati paññā, athabbanavedabyākaraṇādijānanapaññavāti attho. **Tiṇṇaṃ vedāna pāragū**ti iruvedayajuvedasāmavedasaṅkhātānaṃ tiṇṇaṃ vedānaṃ pariyosānaṃ pattoti attho. **Lakkhaṇe**ti lakkhaṇasatthe, buddhapaccekabuddhacakkavattiitthipurisānaṃ hatthapādādīsu dissamānalakkhaṇapakāsanakaganthe cāti attho. **Itihāse**ti ''itiha āsa itiha āsā''ti porāṇakathāppakāsake ganthe. **Sadhamme**ti sakadhamme brāhmaṇadhamme **pāramiṃ gato** pariyosānaṃ koṭiṃ gato pattoti attho.

443. **Paribbājā**ti ye nigaṇṭhasāvakā, te sabbe nānādiṭṭhikā tadā **mahiyā** pathavītale carantīti sambandho.

445. Yāva yattakaṃ kālaṃ jino nuppajjati, tāva tattakaṃ kālaṃ buddhoti vacanaṃ natthīti attho.

446. **Accayena ahoratta**nti aho ca ratti ca ahorattaṃ, bahūnaṃ saṃvaccharānaṃ atikkamenāti attho. Sesaṃ suviññeyyameva.

454. **Mantāṇiputto**ti mantāṇīnāmāya kappakadhītuyā putto, māsapuṇṇatāya divasapuṇṇatāya **puṇṇo**ti laddhanāmoti attho. Tassa satthussa sāvako **hessati** bhavissatīti sambandho.

455. **Evaṃ kittayi so buddho**ti **so** padumuttaro bhagavā **evaṃ** iminā pakārena **sunandaṃ** sundarākārena somanassadāyakaṃ **kittayi** byākaraṇamadāsīti attho. **Sabbaṃ janaṃ** sakalajanasamūhaṃ sādhukaṃ **hāsayanto** somanassaṃ karonto **sakaṃ balaṃ** attano balaṃ **dassayanto** pākaṭaṃ karontoti sambandho.

456. Tato anantaraṃ attano ānubhāvaṃ aññāpadesena dassento **katañjalī**tiādimāha. Tadā tasmiṃ buddhuppādato purimakāle sunandaṃ tāpasaṃ katañjalipuṭā sabbe janā namassantīti sambandho. **Buddhe kāraṃ karitvānā**ti evaṃ so sabbajanapūjitopi samāno ‘‘pūjitomhī’’ti mānaṃ akatvā buddhasāsane adhikaṃ kiccaṃ katvā attano **gatiṃ** jātiṃ **sodhesi** parisuddhamakāsīti attho.

457. **Sutvāna munino vaca**nti tassa sammāsambuddhassa vācaṃ, gāthābandhasukhatthaṃ ā-kārassa rassaṃ katvā ‘‘vaca’’nti vuttaṃ. ‘‘Anāgatamhi addhāne gotamo nāma nāmena satthā loke bhavissatī’’ti imaṃ munino vacanaṃ sutvā **yathā** yena pakārena gotamaṃ bhagavantaṃ passāmi, tathā tena pakārena **kāraṃ** adhikakiccaṃ puññasambhāraṃ **kassāmi** karissāmīti **me** mayhaṃ **saṅkappo** cetanāmanasikāro **ahu** ahosīti sambandho.

458. **Evāhaṃ cintayitvānā**ti ‘‘ahaṃ kāraṃ karissāmī’’ti evaṃ cintetvā. **Kiriyaṃ cintayiṃ mamā**ti ‘‘mayā kīdisaṃ puññaṃ kattabbaṃ nu kho’’ti kiriyaṃ kattabbakiccaṃ cintayinti attho. **Kyāhaṃ kammaṃ ācarāmī**ti ahaṃ kīdisaṃ puññakammaṃ ācarāmi pūremi nu khoti attho. **Puññakkhette anuttare**ti uttaravirahite sakalapuññassa bhājanabhūte ratanattayeti attho.

459. **Ayañca pāṭhiko bhikkhū**ti ayaṃ bhikkhu sarabhaññavasena ganthapāṭhapaṭhanato vācanato ‘‘pāṭhiko’’ti laddhanāmo bhikkhu. Buddhasāsane sabbesaṃ pāṭhīnaṃ pāṭhakavācakānaṃ antare vinaye ca **agganikkhitto** aggo iti ṭhapito. Taṃ ṭhānaṃ tena bhikkhunā pattaṭṭhānantaraṃ ahaṃ **patthaye** patthemīti attho.

460. Tato paraṃ attano puññakaraṇūpāyaṃ dassento **idaṃ me amitaṃ bhoga**ntiādimāha. **Me** mayhaṃ **amitaṃ** pamāṇavirahitaṃ bhogarāsiṃ **akkhobhaṃ** khobhetuṃ asakkuṇeyyaṃ **sāgarūpamaṃ** sāgarasadisaṃ **tena bhogena** tādisena dhanena buddhassa ārāmaṃ māpayeti sambandho. Sesaṃ uttānatthameva.

474. Bhikkhusaṅghe nisīditvā sambuddho tena suṭṭhu māpitaṃ kāritaṃ saṅghārāmaṃ paṭiggahetvā tassārāmassānisaṃsadīpakaṃ idaṃ vacanaṃ **abravi** kathesīti sambandho.

475. Kathaṃ? **Yo so**ti yo saṅghārāmadāyako tāpaso **sumāpitaṃ** kuṭileṇamaṇḍapapāsādahammiyapākārādinā suṭṭhu sajjitaṃ saṅghārāmaṃ buddhassa **pādāsi** pa-kārena somanassasampayuttacittena adāsi. **Tamahaṃ kittayissāmī**ti taṃ tāpasaṃ ahaṃ pākaṭaṃ karissāmi, uttāniṃ karissāmīti attho. **Suṇātha mama bhāsato**ti bhāsantassa mayhaṃ vacanaṃ suṇātha, ohitasotā avikkhittacittā manasi karothāti attho.

476. Tena dinnārāmassa phalaṃ dassento **hatthī assā rathā pattī**tiādimāha. Taṃ suviññeyyameva.

477. **Saṅghārāmassidaṃ phala**nti idaṃ āyatiṃ anubhavitabbasampattisaṅkhātaṃ iṭṭhaphalaṃ saṅghārāmadānassa phalaṃ vipākanti attho.

478. **Chaḷāsītisahassānī**ti chasahassāni asītisahassāni **samalaṅkatā** suṭṭhu alaṅkatā sajjitā **nāriyo** itthiyo **vicittavatthābharaṇā**ti vicittehi anekarūpehi vatthehi ābharaṇehi ca samannāgatā. **Āmuttamaṇikuṇḍalā**ti olambitamuttāhāramaṇikañcitakaṇṇāti attho.

479. Tāsaṃ itthīnaṃ rūpasobhātisayaṃ vaṇṇento **āḷārapamhā**tiādimāha. Tattha āḷārāni mahantāni akkhīni maṇiguḷasadisāni yāsaṃ itthīnaṃ tā āḷārapamhā bhamarānamiva mandalocanāti attho. **Hasulā** hāsapakati, līlāvilāsāti attho. **Susaññā**ti sundarasaññitabbasarīrāvayavā. **Tanumajjhimā**ti khuddakaudarapadesā. Sesaṃ uttānameva.

484. **Tassa dhammesu dāyādo**ti tassa gotamassa bhagavato dhammesu dāyādo dhammakoṭṭhāsabhāgī. **Oraso**ti urasi jāto, sithiladhanitādidasavidhabyañjanabuddhisampannaṃ kaṇṭhatāluoṭṭhādipañcaṭṭhāne ghaṭṭetvā desitadhammaṃ sutvā sotāpattimaggādimaggapaṭipāṭiyā sabbakilese khepetvā arahatte ṭhitabhāvena urasi jātaputtoti attho. **Dhammanimmito**ti dhammena samena adaṇḍena asatthena nimmito pākaṭo bhavissasīti attho. **Upāli nāma nāmenā**ti kiñcāpi so mātu nāmena mantāṇiputtanāmo, anuruddhādīhi pana saha gantvā pabbajitattā khattiyānaṃ upasamīpe allīno yutto kāyacittehi samaṅgībhūtoti upālīti nāmena satthu sāvako **hessati** bhavissatīti attho.

485. **Vinaye pāramiṃ patvā**ti vinayapiṭake koṭiṃ pariyosānaṃ patvā pāpuṇitvā. **Ṭhānāṭṭhāne ca kovido**ti kāraṇākāraṇe ca dakkho chekoti attho. **Jinasāsanaṃ dhārento**ti jinena vuttānusāsaniṃ jinassa piṭakattayaṃ vācanasavanacintanadhāraṇādivasena dhārento, sallakkhentoti attho. **Viharissatināsavo**ti nikkileso catūhi iriyāpathehi aparipatantaṃ attabhāvaṃ harissati pavattessatīti attho.

487. **Aparimeyyupādāyā**ti anekasatasahasse ādiṃ katvā. **Patthemi tava sāsana**nti ‘‘gotamassa bhagavato sāsane vinayadharānaṃ aggo bhaveyya’’nti tuyhaṃ sāsanaṃ patthemi icchāmīti attho. **So me attho**ti so etadaggaṭṭhānantarasaṅkhāto attho me mayā anuppattoti attho. **Sabbasaṃyojanakkhayo**ti sabbesaṃ saṃyojanānaṃ khayo mayā anuppattoti sambandho, nibbānaṃ adhigatanti attho.

488. Rājadaṇḍena **tajjito** pīḷito **sūlāvuto** sūle āvuto āvuṇito **poso** puriso sūle **sātaṃ** madhurasukhaṃ **avindanto** nānubhavanto **parimuttiṃva** parimocanameva icchati yathāti sambandho.

489-90. **Mahāvīra** vīrānamantare vīruttama ahaṃ **bhavadaṇḍena** jātidaṇḍena, **tajjito** pīḷito **kammasūlāvuto** kusalākusalakammasūlasmiṃ āvuto **santo** saṃvijjamāno, **pipāsāvedanāya** pipāsāturabhāvena **aṭṭito** abhibhūto dukkhāpito **bhave sātaṃ** saṃsāre madhuraṃ sukhaṃ **na vindāmi** na labhāmi. Rāgaggidosaggimohaggisaṅkhātehi, narakaggikappuṭṭhānaggidukkhaggisaṅkhātehi vā tīhi aggīhi ḍayhanto **parimuttiṃ** parimuccanupāyaṃ **gavesāmi** pariyesāmi tathevāti sambandho. Yathā rājadaṇḍaṃ ito gato patto parimuttiṃ gavesati, tathā ahaṃ bhavadaṇḍappatto parimuttiṃ gavesāmīti sambandho.

491-2. Puna saṃsārato mocanaṃ upamopameyyavasena dassento **yathā visādo**tiādimāha. Tattha visena sappavisena ā samantato daṃsīyittha daṭṭho hotīti **visādo,** sappadaṭṭhoti attho. Atha vā visaṃ halāhalavisaṃ adati gilatīti **visādo,** visakhādakoti attho. Yo puriso visādo, tena tādisena visena paripīḷito, tassa visassa vighātāya vināsāya upāyanaṃ upāyabhūtaṃ **agadaṃ** osadhaṃ **gaveseyya** pariyeseyya, taṃ gavesamāno **visaghātakaṃ** visanāsakaṃ **agadaṃ** osadhaṃ **passeyya** dakkheyya. So taṃ attano diṭṭhaṃ osadhaṃ pivitvā **visamhā** visato **parimuttiyā** parimocanakāraṇā sukhī **assa** bhaveyya yathāti sambandho.

493. **Tathevāha**nti yathā yena pakārena so naro visahato, savisena sappena daṭṭho visakhādako vā osadhaṃ pivitvā sukhī bhaveyya, tatheva tena pakārena ahaṃ avijjāya mohena **saṃ** suṭṭhu pīḷito. **Saddhammāgadamesaha**nti ahaṃ saddhammasaṅkhātaṃ osadhaṃ esaṃ pariyesantoti attho.

494-5. **Dhammāgadaṃ gavesanto**ti saṃsāradukkhavisassa vināsāya dhammosadhaṃ gavesanto. **Addakkhiṃ sakyasāsana**nti sakyavaṃsapabhavassa gotamassa sāsanaṃ saddakkhinti attho. **Aggaṃ sabbosadhānaṃ ta**nti sabbesaṃ osadhānaṃ antare taṃ sakyasāsanasaṅkhātaṃ dhammosadhaṃ aggaṃ uttamanti attho. **Sabbasallavinodana**nti rāgasallādīnaṃ sabbesaṃ sallānaṃ vinodanaṃ vūpasamakaraṃ

dhammosadhaṃ dhammasaṅkhātaṃ osadhaṃ pivitvā **sabbaṃ visaṃ** sakalasaṃsāradukkhavisaṃ **samūhaniṃ** nāsesinti sambandho. **Ajarāmara**nti taṃ dukkhavisaṃ samūhanitvā ajaraṃ jarāvirahitaṃ amaraṃ maraṇavirahitaṃ **sītibhāvaṃ** rāgapariḷāhādivirahitattā sītalabhūtaṃ nibbānaṃ ahaṃ **phassayiṃ** paccakkhamakāsinti sambandho.

496. Puna kilesatamassa upamaṃ dassento **yathā bhūtaṭṭito**tiādimāha. Tattha **yathā** yena pakārena **bhūtaṭṭito** bhūtena yakkhena aṭṭito pīḷito **poso** puriso **bhūtaggāhena** yakkhaggāhena **pīḷito** dukkhito **bhūtasmā** yakkhaggāhato **parimuttiyā** mocanatthāya bhūtavejjaṃ gaveseyya.

497. Taṃ gavesamāno ca bhūtavijjāya suṭṭhu **kovidaṃ** chekaṃ bhūtavejjaṃ passeyya, **so** bhūtavejjo **tassa** yakkhaggahitassa purisassa āvesabhūtaṃ **vihane** vināseyya, **samūlañca** mūlena saha āyatiṃ anāsevakaṃ katvā **vināsaye** viddhaṃseyyāti sambandho.

498. **Mahāvīra** vīruttama **tamaggāhena** kilesandhakāraggāhena pīḷito ahaṃ **tatheva** tena pakāreneva **tamato** kilesandhakārato **parimuttiyā** mocanatthāya **ñāṇālokaṃ** paññāālokaṃ gavesāmīti sambandho.

499. Atha tadanantaraṃ **kilesatamasodhanaṃ** kilesandhakāranāsakaṃ sakyamuniṃ addasanti attho. **So** sakyamuni **me** mayhaṃ **tamaṃ** andhakāraṃ kilesatimiraṃ bhūtavejjova **bhūtakaṃ** yakkhaggahitaṃ iva **vinodesi** dūrī akāsīti sambandho.

500. So ahaṃ evaṃ vimutto **saṃsārasotaṃ** saṃsārapavāhaṃ **saṃ** suṭṭhu **chindiṃ** chedesiṃ, **taṇhāsotaṃ** taṇhāmahoghaṃ **nivārayiṃ** niravasesaṃ appavattiṃ akāsinti attho. **Bhavaṃ ugghāṭayiṃ sabba**nti kāmabhavādikaṃ sabbaṃ navabhavaṃ ugghāṭayiṃ vināsesinti attho. Mūlato vināsento bhūtavejjo iva mūlato ugghāṭayinti sambandho.

501. Tato nibbānapariyesanāya upamaṃ dassento **yathā**tiādimāha. Tattha garuṃ bhāriyaṃ nāgaṃ gilatīti **garuḷo**. Garuṃ vā nāgaṃ lāti ādadātīti **garuḷo,** garuḷarājā. Attano bhakkhaṃ sakagocaraṃ pannagaṃ pakārena parahatthaṃ na gacchatīti **pannago**ti laddhanāmaṃ nāgaṃ gahaṇatthāya **opatati** avapatati, **samantā** samantato **yojanasataṃ** satayojanappamāṇaṃ **mahāsaraṃ** mahāsamuddaṃ attano pakkhavātehi **vikkhobheti** āloḷeti yathāti sambandho.

502. **So** supaṇṇo vihaṅgamo vehāsagamanasīlo **pannagaṃ** nāmaṃ gahetvā adhosīsaṃ olambetvā **viheṭhayaṃ** tattha tattha vividhena heṭhanena heṭhento **ādāya** daḷhaṃ gahetvā **yena kāmaṃ** yattha gantukāmo, tattha **pakkamati** gacchatīti sambandho.

503. Bhante mahāvīra, yathā garuḷo **balī** balavā pannagaṃ gahetvā pakkamati, tathā eva ahaṃ **asaṅkhataṃ** paccayehi akataṃ nibbānaṃ **gavesanto** paṭipattipūraṇavasena pariyesanto **dose** sakaladiyaḍḍhakilesasahasse **vikkhālayiṃ** visesena samucchedappahānena sodhesiṃ ahanti sambandho.

504. Yathā garuḷo pannagaṃ gahetvā bhuñjitvā viharati, tathā ahaṃ **dhammavaraṃ** uttamadhammaṃ **diṭṭho** passanto etaṃ **santipadaṃ** nibbānapadaṃ **anuttaraṃ** uttaravirahitaṃ maggaphalehi **ādāya** gahetvā vaḷañjetvā viharāmīti sambandho.

505. Idāni nibbānassa dullabhabhāvaṃ dassento **āsāvatī nāma latā**tiādimāha. Tattha sabbesaṃ devānaṃ āsā icchā etissaṃ latāyaṃ atthīti **āsāvatī** nāma latā, **cittalatāvane** anekavicittāhi latāhi gahanībhūte vane uyyāne **jātā** nibbattāti attho. **Tassā** latāya **vassasahassena** vassasahassaccayena **ekaṃ phalaṃ nibbattate** ekaṃ phalaṃ gaṇhāti.

506. **Taṃ devā**ti taṃ āsāvatiṃ lataṃ **tāva dūraphalaṃ** tattakaṃ cirakālaṃ atikkamitvā phalaṃ gaṇhantaṃ saṃvijjamānaṃ **devā** tāvatiṃsadevatā **payirupāsanti** bhajanti, sā āsāvatī nāma **latuttamā** latānaṃ antare uttamalatā evaṃ devānaṃ piyā ahosīti sambandho.

507. **Satasahassupādāyā**ti satasahassasaṃvaccharaṃ ādiṃ katvā. **Tāhaṃ paricare munī**ti monaṃ vuccati ñāṇaṃ, bhante, muni ñāṇavanta sabbaññu, ahaṃ taṃ bhagavantaṃ paricare payirupāsāmi. **Sāyaṃpātaṃ namassāmī**ti sāyanhasamayañca pubbaṇhasamayañcāti dvikkhattuṃ namassāmi paṇāmaṃ karomi. **Yathā devā** tāvatiṃsā devā viya āsāvatīlataṃ sāyaṃpātañca payirupāsantīti sambandho.

508. **Avañjhā pāricariyā**ti yasmā buddhadassanahetu nibbānappatti ahosi, tasmā buddhapāricariyā vattapaṭipattikiriyā avañjhā atucchā **namassanā** paṇāmakiriyā ca **amoghā** atucchā. Tathā hi **dūrāgataṃ** dūrato saṃsāraddhānato āgatampi, **santaṃ** saṃvijjamānaṃ **khaṇoyaṃ** ayaṃ buddhuppādakkhaṇo **na virādhayi** nātikkami, maṃ atikkamitvā na gatoti attho.

509. Buddhadassanahetu nibbānappatto ahaṃ āyatiṃ uppajjanakabhave mama paṭisandhiṃ **vicinanto** upaparikkhanto na passāmīti sambandho. **Nirūpadhi** khandhūpadhikilesūpadhīhi virahito **vippamutto** sabbakilesehi vinābhūto **upasanto** kilesapariḷāhābhāvena santamānaso carāmi ahanti sambandho.

510. Puna attano buddhadassanāya upamaṃ dassento **yathāpi padumaṃ nāmā**tiādimāha. **Sūriyaraṃsena** sūriyaraṃsisamphassena yathā padumaṃ nāma api **pupphati** vikasati **mahāvīra** vīruttama ahaṃ tathā eva **buddharaṃsena** buddhena bhagavatā desitadhammaraṃsippabhāvena pupphitoti attho.

511-12. Puna buddhadassanena nibbānadassanaṃ dīpento **yathā balākā**tiādimāha. Tattha **balākayonimhi** balākajātiyaṃ **sadā** sabbasmiṃ kāle **pumā** puriso yathā na vijjati. Pume avijjamāne kathaṃ balākānaṃ gabbhaggahaṇaṃ hotīti ce? Meghesu **gajjamānesu** saddaṃ karontesu meghagajjanaṃ sutvā **tā** balākiniyo **sadā** sabbakāle **gabbhaṃ gaṇhanti** aṇḍaṃ dhārentīti attho. **Yāva** yattakaṃ kālaṃ **megho na gajjati** megho saddaṃ na karoti, tāva tattakaṃ kālaṃ **ciraṃ** cirakālena **gabbhaṃ** aṇḍaṃ dhārenti. **Yadā** yasmiṃ kāle megho **pavassati** pakārena gajjitvā vassati vuṭṭhidhāraṃ paggharati, tadā tasmiṃ kāle **bhārato** gabbhadhāraṇato **parimuccanti** aṇḍaṃ pātentīti attho.

513. Tato paraṃ upameyyasampadaṃ dassento **padumuttarabuddhassā**tiādimāha. Padumuttarassa buddhassa **dhammameghena** vohāraparamatthadesanāsaṅkhātameghena **gajjato** gajjantassa desentassa **dhammameghassa saddena** ghosānusārena ahaṃ tadā **dhammagabbhaṃ** vivaṭṭūpanissayaṃ dānasīlādipuññasambhāragabbhaṃ **agaṇhiṃ** gahesiṃ tathāti sambandho.

514. **Satasahassupādāya** kappasatasahassaṃ ādiṃ katvā **puññagabbhaṃ** dānasīlādipuññasambhāraṃ ahaṃ **dharemi** pūremi. Yāva **dhammamegho** dhammadesanā **na gajjati** buddhena na desīyati, tāva ahaṃ **bhārato** saṃsāragabbhabhārato **nappamuccāmi** na mocemi na visuṃ bhavāmīti sambandho.

515. Bhante, **sakyamuni** sakyavaṃsappabhava **yadā** yasmiṃ kāle suddhodanamahārājassa tava pitu **ramme** ramaṇīye **kapilavatthave** kapilavatthunāmake nagare tuvaṃ dhammameghena **gajjati** ghoseti, tadā tasmiṃ kāle ahaṃ **bhārato** saṃsāragabbhabhārato **parimucciṃ** mutto ahosinti sambandho.

516. Tato paraṃ attanā adhigate maggaphale dassento **suññata**ntiādimāha. Tattha attaattaniyādīnaṃ abhāvato **suññataṃ** vimokkhañca rāgadosamohasabbakilesanimittānaṃ abhāvato, **animittaṃ** vimokkhañca taṇhāpaṇidhissa abhāvato, **appaṇihitaṃ** vimokkhañca ariyamaggaṃ adhigañchiṃ bhāvesinti sambandho. **Caturo ca phale sabbe**ti cattāri sāmaññaphalāni sabbāni sacchi akāsinti attho. **Dhammevaṃ vijaṭayiṃ aha**nti ahaṃ evaṃ sabbadhamme jaṭaṃ gahanaṃ vijaṭayiṃ viddhaṃsesinti attho.

Dutiyabhāṇavāravaṇṇanā samattā.

517. Tato paraṃ attanā adhigatavisesameva dassento **aparimeyyupādāyā**tiādimāha. Tattha na parimeyyoti **aparimeyyo,** saṃvaccharagaṇanavasena pametuṃ saṅkhātuṃ asakkuṇeyyoti attho. Taṃ aparimeyyaṃ kappaṃ **upādāya** ādiṃ katvā **tava sāsanaṃ** tuyhaṃ sāsanaṃ ‘‘anāgate gotamassa bhagavato sāsane vinayadharānaṃ aggo bhaveyya’’nti evaṃ patthemi. Atītatthe vattamānavacanaṃ, patthesinti attho. **So me attho**ti so patthanāsaṅkhāto attho **me** mayā **anuppatto** nipphāditoti attho. Anuttaraṃ **santipadaṃ**

nibbānaṃ anuppattaṃ adhigatanti sambandho.

518. So ahaṃ adhigatattā **vinaye** vinayapiṭake **pāramiṃ patto** pariyosānappatto. **Yathāpi pāṭhiko isī**ti yathā padumuttarassa bhagavato sāsane vinayadharānaṃ aggo isi bhikkhu pāṭhiko pākaṭo ahosi, tathevāhanti attho. **Na me samasamo atthī**ti vinayadhāritāya me mayā samasamo samāno añño na atthīti attho. **Sāsanaṃ** ovādānusāsanīsaṅkhātaṃ sāsanaṃ **dhāremi** pūremīti attho.

519. Punapi attano visesaṃ dassento **vinaye khandhake cāpī**tiādimāha. Tattha **vinaye**ti ubhatovibhaṅge. **Khandhake**ti mahāvaggacūḷavagge. **Tikacchede cā**ti tikasaṅghādisesatikapācittiyādike ca. **Pañcame**ti parivāre ca. **Ettha** etasmiṃ sakale vinayapiṭake mayhaṃ **vimati** dveḷhakaṃ **natthi** na saṃvijjati. **Akkhare**ti vinayapiṭakapariyāpanne a-kārādike akkhare. **Byañjane**ti ka-kārādike byañjane vā me **vimati** saṃsayo natthīti sambandho.

520. **Niggahe paṭikamme cā**ti pāpabhikkhūnaṃ niggahe ca sāpattikānaṃ bhikkhūnaṃ parivāsadānādike paṭikamme ca **ṭhānāṭṭhāne** ca kāraṇe ca akāraṇe ca **kovido** chekoti attho. **Osāraṇe** ca tajjanīyādikammassa paṭippassaddhivasena osāraṇe pavesane ca. **Vuṭṭhāpane** ca āpattito vuṭṭhāpane nirāpattikaraṇe ca chekoti sambandho. **Sabbattha pāramiṃ gato**ti sabbasmiṃ vinayakamme pariyosānaṃ patto, dakkho chekoti attho.

521. **Vinaye khandhake cāpī**ti vuttappakāre vinaye ca khandhake ca, **padaṃ** suttapadaṃ **nikkhipitvā** paṭṭhapetvā. **Ubhato viniveṭhetvā**ti vinayato khandhakato cāti ubhayato nibbattetvā vijaṭetvā nayaṃ āharitvā. **Rasato**ti kiccato. **Osareyyaṃ** osāraṇaṃ karomīti attho.

522. **Niruttiyā ca kusalo**ti ‘‘rukkho paṭo kumbho mālā citta’’ntiādīsu vohāresu cheko. **Atthānatthe ca kovido**ti atthe vaḍḍhiyaṃ anatthe hāniyañca kovido dakkhoti attho. **Anaññātaṃ mayā natthī**ti vinayapiṭake sakale vā piṭakattaye mayā anaññātaṃ aviditaṃ apākaṭaṃ kiñci natthīti attho. **Ekaggo satthu sāsane**ti buddhasāsane ahameva eko vinayadharānaṃ aggo seṭṭho uttamoti attho.

523. **Rūpadakkhe ahaṃ ajjā**ti ajja etarahi kāle **sakyaputtassa** bhagavato **sāsane** pāvacane ahaṃ rūpadakkhe rūpadassane vinayavinicchayadassane **sabbaṃ kaṅkhaṃ** sakalaṃ saṃsayaṃ **vinodemi** vināsemīti sambandho. **Chindāmi sabbasaṃsaya**nti ‘‘ahosiṃ nu kho ahamatītamaddhāna’’ntiādikaṃ (ma. ni. 1.18; saṃ. ni. 2.20; mahāni. 174) kālattayaṃ ārabbha uppannaṃ sabbaṃ soḷasavidhaṃ kaṅkhaṃ chindāmi vūpasamemi sabbaso viddhaṃsemīti attho.

524. **Padaṃ anupadañcāpī**ti padaṃ pubbapadañca anupadaṃ parapadañca **akkharaṃ** ekekamakkharañca **byañjanaṃ** sithiladhanitādidasavidhaṃ byañjanavidhānañca. **Nidāne**ti tena samayenātiādike nidāne ca. **Pariyosāne**ti nigamane. **Sabbattha kovido**ti sabbesu chasu ṭhānesu chekoti attho.

525. Tato paraṃ bhagavatoyeva guṇe pakāsento **yathāpi rājā balavā**tiādimāha. Tattha yathā **balavā** thāmabalasampanno senābalasampanno vā rājā, **paraṃ** paresaṃ paṭirājūnaṃ senaṃ **niggaṇhitvā** nissesato gahetvā palāpetvā vā, **tape** tapeyya santapeyya dukkhāpeyya. **Vijinitvāna saṅgāma**nti saṅgāmaṃ parasenāya samāgamaṃ yuddhaṃ vijinitvā visesena jinitvā jayaṃ patvā. **Nagaraṃ tattha māpaye**ti tattha tasmiṃ vijitaṭṭhāne nagaraṃ pāsādahammiyādivibhūsitaṃ vasanaṭṭhānaṃ māpaye kārāpeyyāti attho.

526. **Pākāraṃ parikhañcāpī**ti tattha māpitanagare pākāraṃ sudhādhavalaiṭṭhakāmayapākārañca kārayeti sambandho. **Parikhañcāpi** kaddamaparikhaṃ, udakaparikhaṃ, sukkhaparikhañca api kāraye. **Esikaṃ dvārakoṭṭhaka**nti nagarasobhanatthaṃ ussāpitaesikāthambhañca mahantaṃ koṭṭhakañca catubhūmakādidvārakoṭṭhakañca kāraye. **Aṭṭālake ca vividhe**ti catubhūmakādibhede atiuccaaṭṭālake ca vividhe nānappakārake bahū **kāraye** kārāpeyyāti sambandho.

527. **Siṅghāṭakaṃ caccarañcā**ti na kevalaṃ pākārādayo kāraye, siṅghāṭakaṃ catumaggasandhiñca caccaraṃ antarāvīthiñca kārayeti sambandho. **Suvibhattantarāpaṇa**nti suṭṭhu vibhattaṃ vibhāgato koṭṭhāsavantaṃ antarāpaṇaṃ anekāpaṇasahassaṃ kārāpeyyāti attho. **Kārayeyya sabhaṃ tatthā**ti tasmiṃ māpitanagare sabhaṃ dhammādhikaraṇasālaṃ kāraye. **Atthānatthavinicchayaṃ** vaḍḍhiñca avaḍḍhiñca vinicchayakaraṇatthaṃ vinicchayasālaṃ kārayeti sambandho.

528. **Nigghātatthaṃ amittāna**nti paṭirājūnaṃ paṭibāhanatthaṃ. **Chiddāchiddañca jānitu**nti dosañca adosañca jānituṃ. **Balakāyassa rakkhāyā**ti hatthiassarathapattisaṅkhātassa balakāyassa senāsamūhassa ārakkhaṇatthāya **so** nagarasāmiko rājā, **senāpaccaṃ** senāpatiṃ senānāyakaṃ mahāmattaṃ **ṭhapeti** ṭhānantare patiṭṭhapetīti attho.

529. **Ārakkhatthāya bhaṇḍassā**ti jātarūparajatamuttāmaṇiādirājabhaṇḍassa ārakkhaṇatthāya samantato gopanatthāya **me** mayhaṃ **bhaṇḍaṃ mā vinassī**ti **nidhānakusalaṃ** rakkhaṇe kusalaṃ chekaṃ **naraṃ** purisaṃ **bhaṇḍarakkhaṃ** bhaṇḍarakkhantaṃ so rājā bhaṇḍāgāre ṭhapetīti sambandho.

530. **Mamatto hoti yo rañño**ti yo paṇḍito rañño mamatto māmako pakkhapāto hoti. **Vuddhiṃ yassa ca icchatī**ti assa rañño vuddhiñca virūḷhiṃ yo icchati kāmeti, **tassa** itthambhūtassa paṇḍitassa rājā **adhikaraṇaṃ** vinicchayādhipaccaṃ deti **mittassa** mittabhāvassa paṭipajjitunti sambandho.

531. **Uppātesū**ti ukkāpātadisāḍāhādiuppātesu ca. **Nimittesū**ti mūsikacchinnādīsu ''idaṃ nimittaṃ subhaṃ, idaṃ nimittaṃ asubha''nti evaṃ nimittajānanasatthesu ca. **Lakkhaṇesu cā**ti itthipurisānaṃ hatthapādalakkhaṇajānanasatthesu ca **kovidaṃ** chekaṃ **ajjhāyakaṃ** anekesaṃ sissānaṃ byākaraṇavācakaṃ **mantadharaṃ** vedattayasaṅkhātamantadhārakaṃ paṇḍitaṃ so rājā **porohicce** purohitaṭṭhānantare ṭhapetīti sambandho.

532. **Etehaṅgehi sampanno**ti etehi vuttappakārehi aṅgehi avayavehi sampanno samaṅgībhūto so rājā ''khattiyo''ti **pavuccati** kathīyatīti sambandho. **Sadā rakkhanti rājāna**nti ete senāpaccādayo amaccā sadā sabbakālaṃ taṃ rājānaṃ rakkhanti gopenti. Kimiva? **Cakkavākova dukkhitaṃ** dukkhappattaṃ sakañātiṃ rakkhanto cakkavāko pakkhī ivāti attho.

533. **Tatheva tvaṃ mahāvīrā**ti vīruttama, yathā so rājā senāpaccādiaṅgasampanno nagaradvāraṃ thaketvā paṭivasati, tatheva tuvaṃ **hatāmitto** nihatapaccatthiko khattiyo iva **sadevakassa lokassa** saha devehi pavattamānassa lokassa **dhammarājā** dhammena samena rājā dasapāramitādhammaparipūraṇena rājabhūtattā ''dhammarājā''ti **pavuccati** kathīyatīti sambandho.

534. **Titthiye nīharitvānā**ti dhammarājabhāvena paṭipakkhabhūte sakalatitthiye nīharitvā nissesena haritvā nibbisevanaṃ katvā **sasenakaṃ dhārañcāpi** senāya saha vasavattimārampi nīharitvā. **Tamandhakāraṃ vidhamitvā**ti tamasaṅkhātaṃ mohandhakāraṃ vidhamitvā viddhaṃsetvā. **Dhammanagaraṃ** sattatiṃsabodhipakkhiyadhammasaṅkhātaṃ, khandhāyatanadhātupaṭiccasamuppādabalabojjhaṅgagambhīranayasamantapaṭṭhānadhammasaṅkhātaṃ vā nagaraṃ **amāpayi** nimmini patiṭṭhāpesīti attho.

535. **Sīlaṃ pākārakaṃ tatthā**ti tasmiṃ patiṭṭhāpite dhammanagare catupārisuddhisīlaṃ pākāraṃ. **Ñāṇaṃ te dvārakoṭṭhaka**nti te tuyhaṃ sabbaññutaññāṇaāsayānusayañāṇaanāgataṃsañāṇaatītaṃsañāṇādikameva ñāṇaṃ dvārakoṭṭhakanti attho. **Saddhā te esikā vīrā**ti, bhante, asithilaparakkama te tuyhaṃ dīpaṅkarapādamūlato pabhuti sabbaññutaññāṇakāraṇā saddahanasaddhā ussāpitaalaṅkāraalaṅkatathambhoti attho. **Dvārapālo ca saṃvaro**ti te tuyhaṃ chadvārikasaṃvaro rakkhāvaraṇagutti dvārapālo dvārarakkhakoti attho.

536. **Satipaṭṭhānamaṭṭāla**nti te tuyhaṃ catusatipaṭṭhānaaṭṭālamuṇḍacchadanaṃ. **Paññā te caccaraṃ mune**ti, bhante, mune ñāṇavanta te tuyhaṃ pāṭihāriyādianekavidhā paññā caccaraṃ maggasamodhānaṃ nagaravīthīti attho. **Iddhipādañca siṅghāṭa**nti tuyhaṃ chandavīriyacittavīmaṃsasaṅkhātā cattāro iddhipādā siṅghāṭaṃ catumaggasanti. **Dhammavīthi sumāpita**nti sattatiṃsabodhipakkhiyadhammasaṅkhātāya vīthiyā suṭṭhu māpitaṃ sajjitaṃ, taṃ dhammanagaranti attho.

537. **Suttantaṃ abhidhammañcā**ti tava tuyhaṃ ettha dhammanagare suttantaṃ abhidhammaṃ vinayañca **kevalaṃ** sakalaṃ suttageyyādikaṃ navaṅgaṃ buddhavacanaṃ **dhammasabhā** dhammādhikaraṇasālāti attho.

538. **Suññataṃ animittañcā**ti anattānupassanāvasena paṭiladdhaṃ suññatavihārañca, aniccānupassanāvasena paṭiladdhaṃ animittavihārañca. **Vihārañcappaṇihita**nti dukkhānupassanāvasena paṭiladdhaṃ appaṇihitavihārañca. **Āneñjañcā**ti acalaṃ aphanditaṃ catusāmaññaphalasaṅkhātaṃ āneñjavihārañca. **Nirodho cā**ti sabbadukkhanirodhaṃ nibbānañca. **Esā dhammakuṭī tavā**ti esā sabbanavalokuttaradhammasaṅkhātā tava tuyhaṃ dhammakuṭi vasanagehanti attho.

539. **Paññāya aggo nikkhitto**ti paññāvasena paññavantānaṃ aggo. Iti bhagavatā nikkhitto ṭhapito thero **paṭibhāne** ca paññāya kattabbe kicce, yuttamuttapaṭibhāne vā **kovido** cheko **nāmena sāriputto**ti pākaṭo **tava** tuyhaṃ dhammasenāpati tayā desitassa piṭakattayadhammasamūhassa dhāraṇato pati padhāno hutvā senākiccaṃ karotīti attho.

540. **Cutūpapātakusalo**ti bhante muni, **cutūpapāte** cutiyā upapattiyā ca **kusalo** cheko. **Iddhiyā pāramiṃ gato**ti ‘‘ekopi hutvā bahudhā hoti, bahudhāpi hutvā eko hotī’’tiādinā (dī. ni. 1.238; paṭi. ma. 1.102) vuttāya iddhippabhedāya pāramiṃ pariyosānaṃ gato patto nāmena kolito nāma moggallānatthero **porohicco** tava tuyhaṃ purohitoti sambandho.

541. **Porāṇakavaṃsadharo**ti bhante mune, ñāṇavantaṃ porāṇassa vaṃsassa dhārako, paramparajānanako vā **uggatejo** pākaṭatejo, **durāsado** āsādetuṃ ghaṭṭetuṃ dukkho asakkuṇeyyoti attho. **Dhutavādiguṇenaggo**ti tecīvarikaṅgādīni terasa dhutaṅgāni vadati ovadatīti dhutavādīguṇena dhutaṅgaguṇena aggo seṭṭho mahākassapatthero **tava** tuyhaṃ **akkhadasso** vohārakaraṇe padhānoti attho.

542. **Bahussuto dhammadharo**ti bhante mune, bahūnaṃ caturāsītidhammakkhandhasahassānaṃ sutattā bhagavatā bhikkhusaṅghato ca uggahitattā bahussuto anekesaṃ chasatasahassasaṅkhyānaṃ āgamadhammānaṃ satipaṭṭhānādīnañca paramatthadhammānaṃ dhāraṇato dhammadharo ānando. **Sabbapāṭhī ca sāsane**ti buddhasāsane sabbesaṃ pāṭhīnaṃ paṭhantānaṃ sajjhāyantānaṃ bhikkhūnaṃ aggo seṭṭhoti sabbapāṭhī nāmena ānando nāma thero. **Dhammārakkho tavā**ti tava tuyhaṃ dhammassa piṭakattayadhammabhaṇḍassa ārakkho rakkhako pālako, dhammabhaṇḍāgārikoti attho.

543. **Ete sabbe atikkammāti bhagavā** bhagyavā sammāsambuddho ete sāriputtādayo mahānubhāvepi there atikkamma vajjetvā mamaṃyeva **pamesi** pamāṇaṃ akāsi, manasi akāsīti attho. **Vinicchayaṃ me pādāsī**ti vinayaññūhi paṇḍitehi desitaṃ pakāsitaṃ vinaye vinicchayaṃ dosavicāraṇaṃ me mayhaṃ bhagavā **pādāsi** pakārena adāsi, mayhameva bhāraṃ akāsīti sambandho.

544. **Yo koci vinaye pañha**nti yo koci bhikkhu buddhasāvako vinayanissitaṃ pañhaṃ maṃ pucchati, **tattha** tasmiṃ pucchitapañhe **me** mayhaṃ **cintanā** vimati kaṅkhā natthi. **Tañhevatthaṃ** taṃ eva pucchitaṃ atthaṃ ahaṃ kathemīti sambandho.

545. **Yāvatā buddhakhettamhī**ti yāvatā yattake ṭhāne buddhassa āṇākhette taṃ mahāmuniṃ sammāsambuddhaṃ ṭhapetvā **vinaye** vinayapiṭake vinayavinicchayakaraṇe vā **mādiso** mayā sadiso natthi, ahameva aggo, **bhiyyo** mamādhiko kuto bhavissatīti sambandho.

546. **Bhikkhusaṅghe nisīditvā** bhikkhusaṅghamajjhe nisinno gotamo bhagavā **evaṃ gajjati** sīhanādaṃ karoti. Kathaṃ? **Vinaye** ubhatovibhaṅge, **khandhakesu** mahāvaggacūḷavaggesu, ca-saddena parivāre, **upālissa** upālinā **samo** sadiso natthīti evaṃ gajjati.

547. **Yāvatā**ti yattakaṃ **buddhabhaṇitaṃ** buddhena desitaṃ **navaṅgaṃ** suttageyyādisatthusāsanaṃ satthunā pakāsitaṃ sabbaṃ **vinayogadhaṃ** taṃ vinaye antopaviṭṭhaṃ vinayamūlakaṃ iccevaṃ **passino** passantassa.

548. **Mama kammaṃ saritvānā**ti gotamo **sakyapuṅgavo** sakyavaṃsappadhāno, **mama kammaṃ** mayhaṃ pubbapatthanākammaṃ atītaṃsañāṇena **saritvāna** paccakkhato ñatvā bhikkhusaṅghamajjhe gato ‘‘etadaggaṃ, bhikkhave, mama sāvakānaṃ bhikkhūnaṃ vinayadharānaṃ yadidaṃ upālī’’ti (a. ni. 1.219, 228) maṃ etadagge ṭhāne ṭhapesīti sambandho.

549. **Satasahassupādāyā**ti satasahassakappe ādiṃ katvā yaṃ imaṃ ṭhānaṃ **apatthayiṃ** patthesiṃ, so **me** attho mayā **anuppatto** adhigato paṭiladdho vinaye **pāramiṃ gato** koṭiṃ pattoti attho.

550. **Sakyānaṃ** sakyavaṃsarājūnaṃ **nandijanano** somanassakārako ahaṃ **pure** pubbe kappako **āsiṃ** ahosiṃ, **taṃ jātiṃ** taṃ kulaṃ taṃ yoniṃ **vijahitvā** visesena jahitvā chaḍḍetvā **mahesino** sammāsambuddhassa **putto jāto** sakyaputtoti saṅkhyaṃ gato sāsanadhāraṇatoti attho.

551. Tato paraṃ attano dāsakule nibbattanāpadānaṃ dassento **ito dutiyake kappe**tiādimāha. Tattha **ito** bhaddakappato heṭṭhā dutiye kappe nāmena añjaso nāma khattiyo eko rājā **anantatejo** saṅkhyātikkantatejo **amitayaso** pamāṇātikkantaparivāro **mahaddhano** anekakoṭisatasahassadhanavā **bhūmipālo** pathavīpālako rakkhako ahosīti sambandho.

552. **Tassa raññō**ti tassa tādisassa rājino putto ahaṃ candano nāma **khattiyo** khattiyakumāro ahosinti sambandho. So ahaṃ jātimadena ca yasamadena ca bhogamadena ca **upatthaddho** thambhito unnatoti attho.

553. **Nāgasatasahassānī**ti satasahassahatthino **mātaṅgā** mātaṅgakule jātā **tidhā pabhinnā** akkhikaṇṇakosasaṅkhātehi tīhi ṭhānehi pabhinnā madagaḷitā **sabbālaṅkārabhūsitā** sabbehi hatthālaṅkārehi alaṅkatā **sadā** sabbakālaṃ maṃ parivārentīti sambandho.

554. **Sabalehi paretoha**nti tadā tasmiṃ kāle ahaṃ sabalehi attano senābalehi **pareto** parivārito uyyānaṃ **gantukāmako** icchanto sirikaṃ nāma **nāgaṃ** hatthiṃ **āruyha** abhiruhitvā nagarato nikkhaminti sambandho.

555. **Caraṇena ca sampanno**ti sīlasaṃvarādipannarasacaraṇadhammena samannāgato **guttadvāro pihitacakkhādichadvāro susaṃvuto** suṭṭhu rakkhitakāyacitto devalo nāma **sambuddho** paccekasambuddho, **mama** mayhaṃ **purato** sammukhe **āgacchi** pāpuṇīti attho.

556. **Pesetvā sirikaṃ nāga**nti taṃ āgataṃ paccekabuddhaṃ disvā ahaṃ sirikaṃ nāma nāgaṃ abhimukhaṃ pesetvā buddhaṃ **āsādayiṃ** ghaṭṭesiṃ padussesinti attho. **Tato sañjātakopo so**ti tato tasmā mayā atīva pīḷetvā pesitattā so hatthināgo mayi sañjātakopo **padaṃ** attano pādaṃ **nuddharate** na uddharati, niccalova hotīti attho.

557. **Nāgaṃ duṭṭhamanaṃ disvā**ti duṭṭhamanaṃ kuddhacittaṃ nādaṃ disvā ahaṃ **buddhe** paccekabuddhe **kopaṃ akāsiṃ** dosaṃ uppādesinti attho. **Vihesayitvā sambuddha**nti devalaṃ paccekasambuddhaṃ vihesayitvā viheṭhetvā ahaṃ uyyānaṃ agamāsinti sambandho.

558. **Sātaṃ tattha na vindāmī**ti tasmiṃ āsādane sātaṃ na vindāmi. Āsādananimittaṃ madhuraṃ sukhaṃ na labhāmīti attho. **Siro pajjalito yathā**ti siro mama sīsaṃ pajjalito yathā pajjalamānaṃ viya hotīti attho. **Pariḷāhena ḍayhāmī**ti paccekabuddhe kopassa katattā pacchānutāpapariḷāhena ḍayhāmi uṇhacitto homīti attho.

559. **Sasāgarantā**ti teneva pāpakammabalena sasāgarantā sāgarapariyosānā sakalamahāpathavī **me**

mayhaṃ **ādittā viya** jalitā viya hoti khāyatīti attho. **Pitu santikupāgammā**ti evaṃ bhaye uppanne ahaṃ attano pitu rañño santikaṃ **upāgamma** upagantvā idaṃ vacanaṃ **abraviṃ** kathesinti attho.

560. **Āsīvisaṃva kupita**nti āsīvisaṃ sabbaṃ kupitaṃ kuddhaṃ iva jalamānaṃ aggikkhandhaṃ iva **mattaṃ** tidhā pabhinnaṃ **dantiṃ** dantavantaṃ **kuñjaraṃ** uttamaṃ hatthiṃ iva ca āgataṃ yaṃ paccekabuddhaṃ **sayambhuṃ** sayameva buddhabhūtaṃ ahaṃ **āsādayiṃ** ghaṭṭesinti sambandho.

561. **Āsādito mayā buddho**ti so paccekabuddho mayā āsādito ghaṭṭito **ghoro** aññehi ghaṭṭetuṃ asakkuṇeyyattā ghoro, **uggatapo** pākaṭatapo **jino** pañca māre jitavā evaṃguṇasampanno paccekabuddho mayā ghaṭṭitoti attho. **Purā sabbe vinassāmā**ti tasmiṃ paccekabuddhe kataanādarena sabbe mayaṃ vinassāma vividhenākārena nassāma, bhasmā viya bhavāmāti attho. **Khamāpessāma taṃ muni**nti taṃ paccekabuddhaṃ muniṃ yāva na vinassāma, tāva khamāpessāmāti sambandho.

562. **No ce taṃ nijjhāpessāmā**ti **attadantaṃ** damitacittaṃ **samāhitaṃ** ekaggacittaṃ taṃ paccekabuddhaṃ no ce nijjhāpessāma khamāpessāma. **Orena sattadivasā** sattadivasato orabhāge sattadivase anatikkamitvā sampuṇṇaṃ raṭṭhaṃ me sabbaṃ **vidhamissati** vinassissati.

563. **Sumekhalo kosiyo cā**ti ete sumekhalādayo cattāro rājāno isayo **āsādayitvā** ghaṭṭetvā anādaraṃ katvā **saraṭṭhakā** saha raṭṭhajanapadavāsīhi duggatā vināsaṃ gatāti attho.

564. **Yadā kuppanti isayo**ti yadā yasmiṃ kāle **saññatā** kāyasaññamādīhi saññatā santā **brahmacārino** uttamacārino seṭṭhacārino isayo **kuppanti** domanassā bhavanti, tadā sasāgaraṃ sapabbataṃ sadevakaṃ lokaṃ vināsentīti sambandho.

565. **Tiyojanasahassamhī**ti tesaṃ isīnaṃ ānubhāvaṃ ñatvā te khamāpetuṃ **accayaṃ** aparādhaṃ **desanatthāya** pakāsanatthāya tiyojanasahassappamāṇe padese purise sannipātayinti sambandho. **Sayambhuṃ upasaṅkami**nti sayambhuṃ paccekabuddhaṃ upasaṅkamiṃ samīpaṃ agamāsinti attho.

566. **Allavatthā**ti mayā saddhiṃ rāsibhūtā sabbe janā allavatthā udakena tintavatthauttarāsaṅgā **allasirā** tintakesā **pañjalīkatā** muddhani kataañjaliputā **buddhassa** paccekamunino **pāde** pādasamīpe **nipatitvā** nipajjitvā **idaṃ vacanamabravu**nti ‘‘khamassu tvaṃ, mahāvīrā’’tiādikaṃ vacanaṃ abravuṃ kathesunti attho.

567. **Mahāvīra** vīruttama bhante paccekabuddha, mayā tumhesu aññāṇena kataṃ aparādhaṃ khamassu tvaṃ vinodehi, mā manasi karohīti attho. **Jano** janasamūho **taṃ** bhagavantaṃ **abhi** visesena yācati. **Pariḷāhaṃ** dosamohehi katacittadukkhapariḷāhaṃ amhākaṃ **vinodehi** tanuṃ karohi, **no** amhākaṃ **raṭṭhaṃ** sakalaraṭṭhajanapadavāsino **mā vināsaya** mā vināsehīti attho.

568. **Sadevamānusā sabbe**ti sabbe mānusā sadevā **sadānavā** pahārādādīhi asurehi saha **sarakkhasā ayomayena kūṭena** mahāmuggarena **sadā** sabbakālaṃ **me siraṃ** mayhaṃ matthakaṃ **bhindeyyuṃ** padāleyyuṃ.

569. Tato paraṃ buddhānaṃ khamitabhāvañca kopābhāvañca pakāsento **dake aggi na saṇṭhātī**tiādimāha. Tattha yathā udake aggi **na saṇṭhāti** na patiṭṭhāti, yathā bījaṃ **sele** silāmaye pabbate na viruhati, yathā **agade** osadhe **kimi** pāṇako na saṇṭhāti. Tathā **kopo** cittappakopo dummanatā **buddhe** paṭividdhasacce paccekabuddhe **na jāyati** na uppajjatīti attho.

570. Punapi buddhānaṃ ānubhāvaṃ pakāsento **yathā ca bhūmī**tiādimāha. Tattha yathā ca **bhūmi** pathavī **acalā** niccalā, tathā buddho acaloti attho. Yathā **sāgaro** mahāsamuddo **appameyyo** pametuṃ pamāṇaṃ gahetuṃ asakkuṇeyyo, tathā buddho appameyyoti attho. Yathā **ākāso** aphuṭṭhākāso **anantako** pariyosānarahito, **evaṃ** tathā buddho **akkhobhiyo** khobhetuṃ āloḷetuṃ asakkuṇeyyoti attho.

571. Tato paraṃ paccekabuddhassa khamanavacanaṃ dassento **sadā khantā mahāvīrā**tiādimāha. Tattha **mahāvīrā** uttamavīriyavantā buddhā **tapassino** pāpānaṃ tapanato ‘‘tapo’’ti laddhanāmena vīriyena samannāgatā **khantā** ca khantiyā ca sampannā **khamitā** ca paresaṃ aparādhaṃ khamitā sahitā **sadā** sabbakālaṃ bhavantīti sambandho. **Khantānaṃ khamitānañcā**ti tesaṃ buddhānaṃ khantānaṃ khantiyā yuttānaṃ khamitānaṃ parāparādhakhamitānaṃ sahitānañca **gamanaṃ** chandādīhi agatigamanaṃ na vijjatīti attho.

572. Iti idaṃ vacanaṃ vatvā **sambuddho** paccekasambuddho **pariḷāhaṃ** sattānaṃ uppannadāhaṃ **vinodayaṃ** vinodayanto **mahājanassa purato** sannipatitassa sarājakassa mahato janakāyassa sammukhato **tadā** tasmiṃ kāle **nabhaṃ** ākāsaṃ **abbhuggami** uggañchīti attho.

573. **Tena kammenahaṃ dhīrā**ti dhīra dhitisampanna ahaṃ **tena kammena** paccekabuddhe katena anādarakammena imasmiṃ pacchimattabhave **hīnattaṃ** lāmakabhāvaṃ rājūnaṃ kappakakammakaraṇajātiṃ **ajjhupāgato** sampattoti attho. **Samatikkamma taṃ jāti**nti taṃ parāyattajātiṃ **saṃ** suṭṭhu atikkamma atikkamitvā. **Pāvisiṃ abhayaṃ pura**nti bhayarahitaṃ nibbānapuraṃ nibbānamahānagaraṃ pāvisiṃ paviṭṭho āsinti attho.

574. **Tadāpi maṃ mahāvīrā**ti vīruttama **tadāpi** tasmiṃ paccekabuddhassa āsādanasamaye api sayambhū paccekabuddho **pariḷāhaṃ** āsādanahetu uppannaṃ kāyacittadarathaṃ vinodesi dūrīakāsi. **Ḍayhamānaṃ** tato eva pacchānutāpena kukkuccena ḍayhamānaṃ santapantaṃ maṃ **susaṇṭhitaṃ** dosaṃ dosato dassane suṭṭhu saṇṭhitaṃ disvā khamāpayi taṃ aparādhaṃ adhivāsesīti sambandho.

575. **Ajjāpi maṃ mahāvīrā**ti vīruttama, ajjāpi tuyhaṃ samāgamakāle api, **tihaggībhi** rāgaggidosaggimohaggisaṅkhātehi vā nirayaggipetaggisaṃsāraggisaṅkhātehi vā tīhi aggīhi **ḍayhamānaṃ** dukkhamanubhavantaṃ maṃ bhagavā **sītibhāvaṃ** domanassavināsena santakāyacittasaṅkhātaṃ sītibhāvaṃ nibbānameva vā **apāpayi** sampāpesi. **Tayo aggī** vuttappakāre te tayo aggī **nibbāpesi** vūpasamesīti sambandho.

576. Evaṃ attano hīnāpadānaṃ bhagavato dassetvā idāni aññepi tassa savane niyojetvā ovadanto ‘‘yesaṃ sotāvadhānatthī’’tiādimāha. Tattha **yesaṃ** tumhākaṃ **sotāvadhānaṃ** sotassa avadhānaṃ ṭhapanaṃ **atthi** vijjati, te tumhe **bhāsato** sāsantassa mama vacanaṃ **suṇātha** manasi karotha. **Atthaṃ tumhaṃ pavakkhāmīti yathā** yena pakārena **mama** mayā diṭṭhaṃ **padaṃ** nibbānaṃ, tathā tena pakārena nibbānasaṅkhātaṃ paramatthaṃ tumhākaṃ pavakkhāmīti sambandho.

577. Taṃ dassento **sayambhuṃ taṃ vimānetvā**tiādimāha. Tattha **sayambhuṃ** sayameva bhūtaṃ ariyāya jātiyā jātaṃ santacittaṃ samāhitaṃ paccekabuddhaṃ vimānetvā anādaraṃ katvā **tena kammena** katenākusalena **ajja** imasmiṃ vattamānakāle ahaṃ **nīcayoniyaṃ** parāyattajātiyaṃ kappakajātiyaṃ **jāto** nibbatto **amhi** bhavāmi.

578. **Mā vo khaṇaṃ virādhethā**ti buddhuppādakkhaṇaṃ vo tumhe mā virādhetha gaḷitaṃ mā karotha, **hi** saccaṃ **khaṇātītā** buddhuppādakkhaṇaṃ atītā atikkantā sattā **socare** socanti, ‘‘mayaṃ alakkhikā dummedhā bhavāmā’’ti evaṃ socantīti attho. **Sadatthe** attano atthe vuḍḍhiyaṃ **vāyameyyātha** vīriyaṃ karotha. **Vo** tumhehi **khaṇo** buddhuppādakkhaṇo samayo **paṭipādito** nipphādito pattoti attho.

579. Tato paraṃ saṃsāragatānaṃ ādīnavaṃ upamāupameyyavasena dassento **ekaccānañca vamanan**tiādimāha. **Ekaccānaṃ** kesañci puggalānaṃ **vamanaṃ** uddhaṃ uggiraṇaṃ ekaccānaṃ **virecanaṃ** adhopaggharaṇaṃ **eke** ekaccānaṃ halāhalaṃ **visaṃ** mucchākaraṇavisaṃ, ekaccānaṃ puggalānaṃ **osadhaṃ** rakkhanupāyaṃ bhagavā evaṃ paṭipāṭiyā akkhāsīti sambandho.

580. **Vamanaṃ paṭipannāna**nti paṭipannānaṃ maggasamaṅgīnaṃ vamanaṃ saṃsārachaḍḍanaṃ saṃsāramocanaṃ bhagavā akkhāsīti sambandho. **Phalaṭṭhānaṃ** phale ṭhitānaṃ virecanaṃ saṃsārapaggharaṇaṃ akkhāsi. **Phalalābhīnaṃ** phalaṃ labhitvā ṭhitānaṃ nibbānaosadhaṃ akkhāsi.

Gavesīnaṃ manussadevanibbānasampattiṃ gavesīnaṃ pariyesantānaṃ puññakhettabhūtaṃ saṅghaṃ akkhāsīti sambandho.

581. **Sāsanena viruddhāna**nti sāsanassa paṭipakkhānaṃ halāhalaṃ kutūhalaṃ pāpaṃ akusalaṃ akkhāsīti sambandho. **Yathā āsīviso**ti assaddhānaṃ katapāpānaṃ puggalānaṃ saṃsāre dukkhāvahanato āsīvisasadisaṃ yathā āsīviso diṭṭhamattena bhasmakaraṇato **diṭṭhaviso** sappo attanā daṭṭhaṃ naraṃ **jhāpeti** ḍayhati dukkhāpeti. **Taṃ naraṃ** taṃ assaddhaṃ katapāpaṃ naraṃ halāhalavisaṃ evaṃ jhāpeti catūsu apāyesu ḍayhati sosesīti sambandho.

582. **Sakiṃ pītaṃ halāhala**nti visaṃ halāhalaṃ pītaṃ sakiṃ ekavāraṃ jīvitaṃ **uparundhati** nāseti. **Sāsanena** sāsanamhi **virajjhitvā** aparādhaṃ katvā puggalo **kappakoṭimhi** koṭisaṅkhye kappepi **ḍayhati** nijjhāyatīti attho.

583. Evaṃ assaddhānaṃ puggalānaṃ phalavipākaṃ dassetvā idāni buddhānaṃ ānubhāvaṃ dassento **khantiyā**tiādimāha. Tattha yo buddho vamanādīni akkhāsi, **so** buddho **khantiyā** khamanena ca **avihiṃsāya** sattānaṃ avihiṃsanena ca **mettacittavatāya** ca mettacittavantabhāvena ca **sadevakaṃ** saha devehi vattamānaṃ lokaṃ **tāreti** atikkamāpeti nibbāpeti, **tasmā** kāraṇā buddhā vo tumhehi **avirādhiyā** virujjhituṃ na sakkuṇeyyā, buddhasāsane paṭipajjeyyāthāti attho.

584. Lābhe ca alābhe ca **na sajjanti** na bhajanti na lagganti. **Sammānane** ādarakaraṇe ca **vimānane** anādarakaraṇe ca acalā pathavīsadisā buddhā bhavanti, **tasmā** kāraṇā **te** buddhā tumhehi **na virodhiyā** na virodhetabbā virujjhituṃ asakkuṇeyyāti attho.

585. Buddhānaṃ majjhattataṃ dassento **devadatte**tiādimāha. Tattha vadhakāvadhakesu sabbesu sattesu **samako** samamānaso **muni** buddhamunīti attho.

586. **Etesaṃ paṭigho natthī**ti etesaṃ buddhānaṃ paṭigho caṇḍikkaṃ dosacittataṃ natthi na saṃvijjati. **Rāgomesaṃ na vijjatī**ti imesaṃ buddhānaṃ rāgopi rajjanaṃ allīyanaṃ na vijjati, na upalabbhati, tasmā kāraṇā, vadhakassa ca orasassa cāti sabbesaṃ **samako** samacitto buddho hotīti sambandho.

587. Punapi buddhānaṃyeva ānubhāvaṃ dassento **panthe disvāna kāsāva**ntiādimāha. Tattha **mīḷhamakkhitaṃ** gūthasammissaṃ **kāsāvaṃ** kasāvena rajitaṃ cīvaraṃ **isiddhajaṃ** ariyānaṃ dhajaṃ parikkhāraṃ, **panthe** magge chaḍḍitaṃ **disvāna** passitvā **añjaliṃ katvā** dasaṅgulisamodhānaṃ añjaliputaṃ sirasi katvā **sirasā** sirena **vanditabbaṃ isiddhajaṃ** arahattaddhajaṃ buddhapaccekabuddhasāvakadīpakaṃ cīvaraṃ namassitabbaṃ mānetabbaṃ pūjetabbanti attho.

588. **Abbhatītā**ti abhi atthaṅgatā nibbutā. **Ye ca buddhā vattamānā** idāni jātā ca ye buddhā **anāgatā** ajātā abhūtā anibbattā apātubhūtā ca ye buddhā. **Dhajenānena sujjhantī**ti anena isiddhajena cīvarena ete buddhā sujjhanti visuddhā bhavanti sobhanti. **Tasmā** tena kāraṇena **ete** buddhā **namassiyā namassitabbā** vanditabbāti attho. ‘‘Etaṃ namassiya’’ntipi pāṭho, tassa etaṃ isiddhajaṃ namassitabbanti attho.

589. Tato paraṃ attano guṇaṃ dassento **satthukappa**ntiādimāha. Tattha **satthukappaṃ** buddhasadisaṃ **suvinayaṃ** sundaravinayaṃ sundarākārena dvārattayadamanaṃ **hadayena** cittena ahaṃ **dhāremi** savanadhāraṇādinā paccavekkhāmīti attho. **Vinayaṃ** vinayapiṭakaṃ **namassamāno** vandamāno vinaye ādaraṃ kurumāno **viharissāmi sabbadā** sabbasmiṃ kāle vāsaṃ kappemīti attho.

590. **Vinayo āsayo mayha**nti vinayapiṭakaṃ mayhaṃ okāsabhūtaṃ savanadhāraṇamanasikaraṇauggahaparipucchāpavattanavasena okāsabhūtaṃ gehabhūtanti attho. **Vinayo ṭhānacaṅkama**nti vinayo mayhaṃ savanādikiccakaraṇena ṭhitaṭṭhānañca caṅkamanaṭṭhānañca. **Kappemi vinaye vāsa**nti vinayapiṭake vinayatantiyā savanadhāraṇapavattanavasena vāsaṃ sayanaṃ kappemi karomi. **Vinayo mama gocaro**ti vinayapiṭakaṃ mayhaṃ gocaro āhāro bhojanaṃ niccaṃ dhāraṇamanasikaraṇavasenāti attho.

591. **Vinaye pāramippatto**ti sakale vinayapiṭake pāramiṃ pariyosānaṃ patto. **Samathe cāpi kovido**ti pārājikādisattāpattikkhandhānaṃ samathe vūpasame ca vuṭṭhāne ca kovido cheko, adhikaraṇasamathe vā –

‘‘Vivādaṃ anuvādañca, āpattādhikaraṇaṃ tathā;
Kiccādhikaraṇañceva, caturādhikaraṇā matā’’ti. –

Vuttādhikaraṇesu ca –

‘‘Sammukhā sativinayo, amūḷhapaṭiññākaraṇaṃ;
Yebhuyya tassapāpiyya, tiṇavatthārako tathā’’ti. –

Evaṃ vuttesu ca sattasu adhikaraṇasamathesu atikovido chekoti attho. **Upāli taṃ mahāvīrā**ti bhante mahāvīra, catūsu asaṅkhyeyyesu kappasatasahassesu sabbaññutaññāṇādhigamāya vīriyavanta **satthuno** devamanussānaṃ anusāsakassa **taṃ** tava **pāde** pādayuge upāli bhikkhu **vandati** paṇāmaṃ karotīti attho.

592. So ahaṃ pabbajitvā sambuddhaṃ **namassamāno** paṇāmaṃ kurumāno **dhammassa ca** tena bhagavatā desitassa navalokuttaradhammassa **sudhammataṃ** sundaradhammabhāvaṃ jānitvā dhammañca namassamāno gāmato gāmaṃ **purato punaṃ** nagarato nagaraṃ vicarissāmīti sambandho.

593. **Kilesā jhāpitā mayha**nti mayā paṭividdhaarahattamaggañāṇena mayhaṃ cittasantānagatā sabbe diyaḍḍhasahassasaṅkhā kilesā jhāpitā sositā visositā viddhaṃsitā. **Bhavā sabbe samūhatā**ti kāmabhavādayo sabbe nava bhavā mayā samūhatā **saṃ** suṭṭhu ūhatā khepitā viddhaṃsitā. **Sabbāsavā parikkhīṇā**ti kāmāsavo, bhavāsavo, diṭṭhāsavo, avijjāsavoti sabbe cattāro āsavā parikkhīṇā parisamantato khayaṃ pāpitā. **Idāni** imasmiṃ arahattappattakāle **punabbhavo** punuppattisaṅkhāto bhavo bhavanaṃ jāti natthīti attho.

594. Uttari somanassavasena udānaṃ udānento **svāgata**ntiādimāha. Tattha **buddhaseṭṭhassa** uttamabuddhassa **santike** samīpe ekanagare vā mama āgamanaṃ **svāgataṃ** suṭṭhu āgamanaṃ sundarāgamanaṃ **vata** ekantena **āsi** ahosīti sambandho. **Tisso vijjā**ti pubbenivāsadibbacakkhuāsavakkhayavijjā **anuppattā** sampattā, paccakkhaṃ katāti attho. **Kataṃ buddhassa sāsana**nti buddhena bhagavatā desitaṃ anusiṭṭhi sāsanaṃ kataṃ nipphāditaṃ vattapaṭipattiṃ pūretvā kammaṭṭhānaṃ manasi karitvā arahattamaggañāṇādhigamena sampāditanti attho.

595. **Paṭisambhidā catasso**ti atthapaṭisambhidādayo catasso paññāyo sacchikatā paccakkhaṃ katā. **Vimokkhāpi ca aṭṭhime**ti cattāri maggañāṇāni cattāri phalañāṇānīti ime aṭṭha vimokkhā saṃsārato muccanūpāyā sacchikatāti sambandho. **Chaḷabhiññā sacchikatā**ti –

‘‘Iddhividhaṃ dibbasotaṃ, cetopariyañāṇakaṃ;
Pubbenivāsañāṇañca, dibbacakkhāsavakkhaya’’nti. –

Imā cha abhiññā sacchikatā paccakkhaṃ katā. Imesaṃ ñāṇānaṃ sacchikaraṇena buddhassa sāsanaṃ katanti attho.

Itthanti iminā heṭṭhā vuttappakārena. **Suda**nti padapūraṇamatte nipāto. Āyasmā upāli **thero**ti thirasīlādiguṇayutto sāvako imā pubbacaritāpadānadīpikā gāthāyo **abhāsittha** kathayitthāti attho.

Upālittheraapadānavaṇṇanā samattā.

3-7. Aññāsikoṇḍaññattheraapadānavaṇṇanā

Padumuttarasambuddhantiādikaṃ āyasmato aññāsikoṇḍaññattherassa apadānaṃ. Ayaṃ kira purimabuddhesu katādhikāro tattha tattha bhave vivaṭṭūpanissayāni puññāni upacinanto padumuttarassa bhagavato kāle haṃsavatīnagare gahapatimahāsālakule nibbattitvā viññutaṃ patvā ekadivasaṃ satthu santike dhammaṃ suṇanto satthāraṃ ekaṃ bhikkhuṃ attano sāsane paṭhamaṃ paṭividdhadhammarattaññūnaṃ aggaṭṭhāne ṭhapentaṃ disvā sayampi taṃ ṭhānantaraṃ patthento satasahassabhikkhuparivārassa bhagavato sattāhaṃ mahādānaṃ pavattetvā paṇidhānaṃ akāsi. Satthāpissa anantarāyataṃ disvā bhāviniṃ sampattiṃ byākāsi. So yāvajīvaṃ puññāni karonto satthari parinibbute cetiye patiṭṭhāpiyamāne antocetiye ratanagharaṃ kārāpesi, cetiyaṃ parivāretvā sahassaratanagghikāni ca kāresi.

So evaṃ puññāni katvā tato cavitvā devamanussesu saṃsaranto vipassissa bhagavato kāle mahākālo nāma kuṭumbiko hutvā aṭṭhakarīsamatte khette sāligabbhaṃ phāletvā gahitasālitaṇḍulehi asambhinnakhīrapāyāsaṃ sampādetvā tattha madhusappisakkarādayo pakkhipitvā buddhappamukhassa saṅghassa adāsi. Sāligabbhaṃ phāletvā gahitagahitaṭṭhānaṃ puna pūrati. Puthukakāle puthukaggaṃ nāma adāsi. Lāyane lāyanaggaṃ, veṇikaraṇe veṇaggaṃ, kalāpādikaraṇe kalāpaggaṃ, khalaggaṃ, bhaṇḍaggaṃ, minaggaṃ koṭṭhagganti evaṃ ekasasse nava vāre aggadānaṃ adāsi, tampi sassaṃ atirekataraṃ sampannaṃ ahosi.

Evaṃ yāvajīvaṃ puññāni katvā tato cuto devaloke nibbattitvā devesu ca manussesu ca saṃsaranto amhākaṃ bhagavato uppattito puretarameva kapilavatthunagarassa avidūre doṇavatthunāmake brāhmaṇagāme brāhmaṇamahāsālakule nibbatti. Tassa **koṇḍañño**ti gottato āgataṃ nāmaṃ ahosi. So vayappatto tayo vede uggahetvā lakkhaṇamantesu ca pāraṃ agamāsi. Tena samayena amhākaṃ bodhisatto tusitapurato cavitvā kapilavatthupure suddhodanamahārājassa gehe nibbatti. Tassa nāmaggahaṇadivase aṭṭhuttarasatesu brāhmaṇesu upanītesu ye aṭṭha brāhmaṇā lakkhaṇapariggahaṇatthaṃ mahātalaṃ upanītā. So tesu sabbanavako hutvā mahāpurisassa lakkhaṇanipphattiṃ disvā ‘‘ekaṃsena ayaṃ buddho bhavissatī’’ti niṭṭhaṃ gantvā mahāsattassa abhinikkhamanaṃ udikkhanto vicarati.

Bodhisattopi kho mahatā parivārena vaḍḍhamāno anukkamena vuddhippatto ñāṇaparipākaṃ gantvā ekūnatiṃsatime vasse mahābhinikkhamanaṃ nikkhamanto anomānadītīre pabbajitvā anukkamena uruvelaṃ gantvā padhānaṃ padahi. Tadā koṇḍañño māṇavo mahāsattassa pabbajitabhāvaṃ sutvā lakkhaṇapariggāhakabrāhmaṇānaṃ puttehi vappamāṇavādīhi saddhiṃ attapañcamo pabbajitvā anukkamena bodhisattassa santikaṃ upasaṅkamitvā chabbassāni taṃ upaṭṭhahanto tassa oḷārikāhāraparibhogena nibbinno apakkamitvā isipatanaṃ agamāsi. Atha kho bodhisatto oḷārikāhāraparibhogena laddhakāyabalo vesākhapuṇṇamāyaṃ bodhirukkhamūle aparājitapallaṅke nisinno tiṇṇaṃ mārānaṃ matthakaṃ madditvā abhisambuddho hutvā sattasattāhaṃ bodhimaṇḍeyeva vītināmetvā pañcavaggiyānaṃ ñāṇaparipākaṃ ñatvā āsāḷhīpuṇṇamāyaṃ isipatanaṃ gantvā tesaṃ dhammacakkapavattanasuttantaṃ (mahāva. 13 ādayo; saṃ. ni. 5.1081) kathesi. Desanāpariyosāne koṇḍaññatthero aṭṭhārasahi brahmakoṭīhi saddhiṃ sotāpattiphale patiṭṭhāsi. Atha pañcamiyaṃ pakkhassa anattalakkhaṇasuttantadesanāya (mahāva. 20 ādayo; saṃ. ni. 3.59) arahattaṃ sacchākāsi.

596. Evaṃ so arahattaṃ patvā ‘‘kiṃ kammaṃ katvā ahaṃ lokuttarasukhaṃ adhigatomhī’’ti upadhārento attano pubbakammaṃ paccakkhato ñatvā somanassavasena pubbacaritāpadānaṃ udānavasena dassento **padumuttarasambuddha**ntiādimāha. Tassattho heṭṭhā vuttoyeva. **Lokajeṭṭhaṃ vināyaka**nti sakalassa sattalokassa jeṭṭhaṃ padhānanti attho. Visesena veneyyasatte saṃsārasāgarassa paratīraṃ amatamahānibbānaṃ neti sampāpetīti **vināyako,** taṃ vināyakaṃ. **Buddhabhūmimanuppatta**nti buddhassa bhūmi patiṭṭhānaṭṭhānanti buddhabhūmi, sabbaññutaññāṇaṃ, taṃ anuppatto paṭividdhoti buddhabhūmimanuppatto, taṃ buddhabhūmimanuppattaṃ, sabbaññutappattaṃ buddhabhūtanti attho. **Paṭhamaṃ addasaṃ aha**nti paṭhamaṃ vesākhapuṇṇamiyā rattiyā paccūsasamaye buddhabhūtaṃ padumuttarasambuddhaṃ ahaṃ addakkhinti attho.

597. **Yāvatā bodhiyā mūle**ti yattakā bodhirukkhasamīpe yakkhā **samāgatā** rāsibhūtā **sambuddhaṃ** buddhabhūtaṃ taṃ buddhaṃ **pañjalīkatā** dasaṅgulisamodhānaṃ añjalipuṭaṃ sirasi ṭhapetvā **vandanti** namassantīti sambandho.

598. **Sabbe devā tuṭṭhamanā**ti buddhabhūtaṭṭhānaṃ āgatā te sabbe devā tuṭṭhacittā ākāse sañcarantīti sambandho. **Andhakāratamonudo**ti ativiya andhakāraṃ mohaṃ nudo khepano ayaṃ buddho anuppattoti attho.

599. **Tesaṃ hāsaparetāna**nti hāsehi pītisomanassehi samannāgatānaṃ tesaṃ devānaṃ **mahānādo** mahāghoso **avattatha** pavattati, sammāsambuddhasāsane **kilese** saṃkilese dhamme jhāpayissāmāti sambandho.

600. **Devānaṃ giramaññāyā**ti vācāya thutivacanena saha udīritaṃ devānaṃ saddaṃ jānitvā haṭṭho **haṭṭhena cittena** somanassasahagatena cittena **ādibhikkhaṃ** paṭhamaṃ āhāraṃ buddhabhūtassa ahaṃ adāsinti sambandho.

602. **Sattāhaṃ abhinikkhammā**ti mahābhinikkhamanaṃ nikkhamitvā sattāhaṃ padhānaṃ katvā sabbaññutaññāṇapadaṭṭhānaṃ arahattamaggañāṇasaṅkhātaṃ **bodhiṃ ajjhagamaṃ** adhigañchiṃ ahanti attho. **Idaṃ me paṭhamaṃ bhatta**nti idaṃ bhattaṃ sarīrayāpanaṃ **brahmacārissa** uttamacārissa **me** mayhaṃ iminā devaputtena paṭhamaṃ dinnaṃ ahosīti attho.

603. **Tusitā hi idhāgantvā**ti tusitabhavanato idha manussaloke āgantvā **yo** devaputto **me** mama bhikkhaṃ **upānayi** adāsi, **taṃ** devaputtaṃ **kittayissāmi** kathessāmi pākaṭaṃ karissāmi. **Bhāsato** bhāsantassa mama vacanaṃ suṇāthāti sambandho. Ito paraṃ anuttānapadameva vaṇṇayissāma.

607. **Tidasā**ti tāvatiṃsabhavanā. **Agārā**ti attano uppannabrāhmaṇagehato nikkhamitvā pabbajitvā cha saṃvaccharāni dukkarakārikaṃ karontena bodhisattena saha vasissatīti sambandho.

608. **Tato sattamake vasse**ti tato pabbajitakālato paṭṭhāya sattame saṃvacchare. **Buddho saccaṃ kathessatī**ti chabbassāni dukkarakārikaṃ katvā sattamasaṃvacchare buddho hutvā bārāṇasiyaṃ isipatane migadāye dhammacakkapavattanasuttantadesanāya dukkhasamudayanirodhamaggasaccasaṅkhātaṃ catusaccaṃ kathessatīti attho. **Koṇḍañño nāma nāmenā**ti nāmena gottanāmavasena koṇḍañño nāma. **Paṭhamaṃ sacchikāhitī**ti pañcavaggiyānamantare paṭhamaṃ ādito eva sotāpattimaggañāṇaṃ sacchikāhiti paccakkhaṃ karissatīti attho.

609. **Nikkhantenānupabbaji**nti nikkhantena bodhisattena saha nikkhamitvā anupabbajinti attho. Tathā anupabbajitvā mayā **padhānaṃ** vīriyaṃ **sukataṃ** suṭṭhu kataṃ daḷhaṃ katvā katanti attho. **Kilese jhāpanatthāyā**ti kilese sosanatthāya viddhaṃsanatthāya **anagāriyaṃ** agārassa ahitaṃ kasivaṇijjādikammavirahitaṃ sāsanaṃ **pabbajiṃ** paṭipajjinti attho.

610. **Abhigantvāna sabbaññū**ti sabbaṃ atītānāgatapaccuppannaṃ vā saṅkhāravikāralakkhaṇanibbānapaññattisaṅkhātaṃ ñeyyaṃ vā jānanto devehi saha vattamāne satta loke buddho **migāraññaṃ** migadāya vihāraṃ abhigantvā upasaṅkamitvā **me** mayā sacchikatena **iminā** sotāpattimaggañāṇena **amatabheriṃ** amatamahānibbānabheriṃ ahari pahari dassesīti attho.

611. **So dānī**ti so ahaṃ paṭhamaṃ sotāpanno idāni arahattamaggañāṇena amataṃ **santaṃ** vūpasantasabhāvaṃ **padaṃ** pajjitabbaṃ pāpuṇitabbaṃ, **anuttaraṃ** uttaravirahitaṃ nibbānaṃ patto adhigatoti attho. **Sabbāsave pariññāyā**ti kāmāsavādayo sabbe āsave pariññāya pahānapariññāya pajahitvā **anāsavo** nikkileso **viharāmi** iriyāpathavihārena vāsaṃ kappemi. **Paṭisambhidā catasso**tyādayo gāthāyo vuttatthāyeva.

Atha naṃ satthā aparabhāge jetavanamahāvihāre bhikkhusaṅghamajjhe paññattavarabuddhāsane nisinno paṭhamaṃ paṭividdhadhammabhāvaṃ dīpento ‘‘etadaggaṃ, bhikkhave, mama sāvakānaṃ bhikkhūnaṃ rattaññūnaṃ yadidaṃ aññāsikoṇḍañño’’ti (a. ni. 1.188) etadagge ṭhapesi. So dvīhi aggasāvakehi attani kariyamānaṃ paramanipaccakāraṃ, gāmantasenāsane ākiṇṇavihārañca pariharitukāmo, vivekābhiratiyā viharitukāmo ca attano santikaṃ upagatānaṃ gahaṭṭhapabbajitānaṃ paṭisanthārakaraṇampi papañcaṃ maññamāno satthāraṃ āpucchitvā himavantaṃ pavisitvā chaddantehi nāgehi upaṭṭhiyamāno chaddantadahatīre dvādasa vassāni vasi. Evaṃ tattha vasantaṃ theraṃ ekadivasaṃ sakko devarājā upasaṅkamitvā vanditvā ṭhito evamāha ‘‘sādhu me, bhante, ayyo dhammaṃ desetū’’ti. Thero tassa catusaccagabbhaṃ tilakkhaṇāhataṃ suññatāpaṭisaṃyuttaṃ nānānayavicittaṃ amatogadhaṃ buddhalīlāya dhammaṃ desesi. Taṃ sutvā sakko attano pasādaṃ pavedento –

> ‘‘Esa bhiyyo pasīdāmi, sutvā dhammaṃ mahārasaṃ;
> Virāgo desito dhammo, anupādāya sabbaso’’ti. (theragā. 673) –

Thutiṃ akāsi. Thero chaddantadahatīre dvādasa vassāni vasitvā upakaṭṭhe parinibbāne satthāraṃ upasaṅkamitvā parinibbānaṃ anujānāpetvā tattheva gantvā parinibbāyīti.

Aññāsikoṇḍaññattheraapadānavaṇṇanā samattā.

3-8. Piṇḍolabhāradvājattheraapadānavaṇṇanā

Padumuttaro nāma jinotiādikaṃ āyasmato piṇḍolabhāradvājassa apadānaṃ. Ayampi purimabuddhesu katādhikāro tattha tattha bhave vivaṭṭūpanissayāni puññāni upacinanto padumuttarassa bhagavato kāle sīhayoniyaṃ nibbattitvā pabbatapāde guhāyaṃ vihāsi. Bhagavā tassa anuggahaṃ kātuṃ gocarāya pakkantakāle tassa sayanaguhaṃ pavisitvā nirodhaṃ samāpajjitvā nisīdi. Sīho gocaraṃ gahetvā nivatto guhadvāre ṭhatvā bhagavantaṃ disvā haṭṭhatuṭṭho jalajathalajapupphehi pūjaṃ katvā cittaṃ pasādento bhagavato ārakkhaṇatthāya aññe vāḷamige apanetuṃ tīsu velāsu sīhanādaṃ nadanto buddhagatāya satiyā aṭṭhāsi. Yathā paṭhamadivase, evaṃ sattāhaṃ pūjesi. Bhagavā ‘‘sattāhaccayena nirodhā vuṭṭhahitvā vaṭṭissati imassa ettako upanissayo’’ti tassa passantasseva ākāsaṃ pakkhanditvā vihārameva gato.

Sīho buddhaviyogadukkhaṃ adhivāsetuṃ asakkonto kālaṃ katvā haṃsavatīnagare mahābhogakule nibbattitvā vayappatto nagaravāsīhi saddhiṃ vihāraṃ gantvā satthu dhammadesanaṃ sutvā pasanno sattāhaṃ buddhappamukhassa bhikkhusaṅghassa mahādānaṃ pavattetvā yāvajīvaṃ puññāni katvā aparāparaṃ devamanussesu saṃsaranto amhākaṃ bhagavato kāle kosambiyaṃ rañño udenassa purohitassa putto hutvā nibbatti. **Bhāradvājo**tissa nāmaṃ ahosi. So vayappato tayo vede uggahetvā pañca māṇavakasatāni mante vācento mahagghasabhāvena ananurūpācārattā tehi pariccatto rājagahaṃ gantvā bhagavato bhikkhusaṅghassa ca lābhasakkāraṃ disvā sāsane pabbajitvā bhojane amattaññū hutvā viharati. Satthārā upāyena mattaññutāya patiṭṭhāpento vipassanaṃ paṭṭhapetvā nacirasseva chaḷabhiñño ahosi. Chaḷabhiñño pana hutvā bhagavato sammukhā ‘‘yaṃ sāvakehi pattabbaṃ, taṃ mayā anuppatta’’nti, bhikkhusaṅghe ca ‘‘yassa magge vā phale vā kaṅkhā atthi, so maṃ pucchatū’’ti sīhanādaṃ nadi. Tena taṃ bhagavā – ‘‘etadaggaṃ, bhikkhave, mama sāvakānaṃ bhikkhūnaṃ sīhanādikānaṃ yadidaṃ piṇḍolabhāradvājo’’ti (a. ni. 1.188, 195) etadagge ṭhapesi.

613. Evaṃ etadaggaṃ ṭhānaṃ patvā pubbe katapuññasambhāraṃ saritvā somanassavasena attano puññakammāpadānaṃ vibhāvento **padumuttaro**tiādimāha. Tassattho heṭṭhā vuttova. **Purato himavantassā**ti himālayapabbatato pubbadisābhāgeti attho. **Cittakūṭe vasī tadā**ti yadā ahaṃ sīho migarājā hutvā himavantapabbatasamīpe vasāmi, tadā padumuttaro nāma satthā anekehi ca osadhehi, anekehi ca ratanehi cittavicittatāya cittakūṭe cittapabbatasikhare vasīti sambandho.

614. **Abhītarūpo tatthāsi**nti abhītasabhāvo nibbhayasabhāvo migarājā tattha āsiṃ ahosinti attho. **Catukkamo**ti catūhi disāhi kamo gantuṃ samattho. **Yassa saddaṃ suṇitvānā**ti yassa migarañño sīhanādaṃ sutvā **bahujjanā** bahusattā **vikkhambhanti** visesena khambhanti bhāyanti.

615. **Suphullaṃ padumaṃ gayhā**ti bhagavati pasādena supupphitapadumapupphaṃ ḍaṃsitvā. **Narāsabhaṃ** narānaṃ āsabhaṃ uttamaṃ seṭṭhaṃ sambuddhaṃ upagacchiṃ, samīpaṃ agaminti attho. **Vuṭṭhitassa samādhimhā**ti nirodhasamāpattito vuṭṭhitassa buddhassa taṃ pupphaṃ abhiropayiṃ pūjesinti attho.

616. **Catuddisaṃ namassitvā**ti catūsu disāsu namassitvā **sakaṃ cittaṃ** attano cittaṃ **pasādetvā** ādarena patiṭṭhapetvā **sīhanādaṃ** abhītanādaṃ **anadiṃ** ghosesinti attho.

617. Tato buddhena dinnabyākaraṇaṃ pakāsento **padumuttaro**tiādimāha. Taṃ uttānatthameva.

618. **Vadataṃ seṭṭho**ti ‘‘mayaṃ buddhā, mayaṃ buddhā’’ti vadantānaṃ aññatitthiyānaṃ seṭṭho uttamo buddho āgatoti sambandho. Tassa āgatassa bhagavato taṃ dhammaṃ **sossāma** suṇissāmāti attho.

619. **Tesaṃ hāsaparetāna**nti hāsehi somanassehi paretānaṃ abhibhūtānaṃ samannāgatānaṃ tesaṃ devamanussānaṃ. **Lokanāyako**ti lokassa nāyako saggamokkhasampāpako **mama saddaṃ** mayhaṃ sīhanādaṃ **pakittesi** pakāsesi kathesi, **dīghadassī** anāgatakāladassī **mahāmuni** munīnamantare mahanto muni. Sesagāthā suviññeyyameva.

622. Nāmena padumo nāma cakkavattī hutvā catusaṭṭhiyā jātiyā **issariyaṃ** issarabhāvaṃ rajjaṃ kārayissatīti attho.

623. **Kappasatasahassamhī**ti sāmyatthe bhummavacanaṃ, kappasatasahassānaṃ pariyosāneti attho.

624. **Pakāsite pāvacane**ti tena gotamena bhagavatā piṭakattaye pakāsite desiteti attho. **Brahmabandhu bhavissatī**ti tadā gotamassa bhagavato kāle ayaṃ sīho migarājā brāhmaṇakule nibbattissatīti attho. **Brahmaññā abhinikkhammā**ti brāhmaṇakulato nikkhamitvā tassa bhagavato sāsane pabbajissatīti sambandho.

625. **Padhānapahitatto**ti vīriyakaraṇatthaṃ pesitacitto. Upadhisaṅkhātānaṃ kilesānaṃ abhāvena **nirupadhi**. Kilesadarathānaṃ abhāvena **upasanto. Sabbāsave** sakalāsave **pariññāya** pahāya **anāsavo** nikkileso **nibbāyissati** khandhaparinibbānena nibbuto bhavissatīti attho.

626. **Vijane pantaseyyamhī**ti janasambādharahite dūrāraññasenāsaneti attho. **Vāḷamigasamākule**ti kāḷasīhādīhi caṇḍamigasaṅgehi ākule saṃkiṇṇeti attho. Sesaṃ vuttatthamevāti.

Piṇḍolabhāradvājattheraapadānavaṇṇanā samattā.

3-9. Khadiravaniyattheraapadānavaṇṇanā

Gaṅgā bhāgīrathī nāmātiādikaṃ āyasmato khadiravaniyattherassa apadānaṃ. Ayampi purimabuddhesu katādhikāro tattha tattha bhave vivaṭṭūpanissayāni puññāni upacinanto padumuttarassa bhagavato kāle haṃsavatīnagare titthanāvikakule nibbattitvā mahāgaṅgāya payāgatitthe titthanāvāya kammaṃ karonto ekadivasaṃ sasāvakasaṅghaṃ bhagavantaṃ gaṅgātīraṃ upagataṃ disvā pasannamānaso nāvāsaṅghāṭaṃ yojetvā mahantena pūjāsakkārena paratīraṃ pāpetvā aññataraṃ bhikkhuṃ satthārā āraññakānaṃ bhikkhūnaṃ aggaṭṭhāne ṭhapiyamānaṃ disvā taṃ ṭhānantaraṃ patthetvā bhagavato bhikkhusaṅghassa ca mahādānaṃ pavattetvā paṇidhānaṃ akāsi. Bhagavā tassa patthanāya avañjhabhāvaṃ byākāsi.

So tato paṭṭhāya puññāni upacinanto devamanussesu saṃsaranto ubhayasampattiyo anubhavitvā imasmiṃ buddhuppāde magadharaṭṭhe nālakagāme rūpasāriyā nāma brāhmaṇiyā kucchimhi nibbatti. Taṃ vayappattaṃ mātāpitaro gharabandhanena bandhitukāmā hutvā tassa ārocesuṃ. So sāriputtattherassa pabbajitabhāvaṃ sutvā ‘‘mayhaṃ jeṭṭhabhātā ayyo upatisso imaṃ vibhavaṃ chaḍḍetvā pabbajito, tena vantaṃ kheḷapiṇḍaṃ kathāhaṃ anubhavissāmī’’ti jātasaṃvego pāsaṃ anupagacchamānamigo viya ñātake vañcetvā hetusampattiyā codiyamāno bhikkhūnaṃ santikaṃ gantvā dhammasenāpatino kaniṭṭhabhāvaṃ nivedetvā attano pabbajjāya chandaṃ ārocesi. Bhikkhū taṃ pabbājetvā paripuṇṇavīsativassaṃ upasampādetvā kammaṭṭhāne niyojesuṃ. So kammaṭṭhānaṃ gahetvā khadiravanaṃ pavisitvā vissamanto ghaṭento vāyamanto ñāṇassa paripākaṃ gatattā nacirasseva chaḷabhiñño arahā ahosi. So arahā hutvā satthāraṃ dhammasenāpatiñca vandituṃ senāsanaṃ saṃsāmetvā pattacīvaramādāya nikkhamitvā anupubbena sāvatthiṃ patvā jetavanaṃ pavisitvā satthāraṃ dhammasenāpatiñca vanditvā katipāhaṃ jetavane vihāsi. Atha naṃ satthā ariyagaṇamajjhe nisinno āraññakānaṃ bhikkhūnaṃ aggaṭṭhāne ṭhapesi – ‘‘etadaggaṃ, bhikkhave, mama sāvakānaṃ bhikkhūnaṃ āraññakānaṃ yadidaṃ revato’’ti (a. ni. 1.198, 203).

628. Evaṃ etadaggaṭṭhānaṃ patvā attano pubbakammaṃ saritvā pītisomanassavasena pubbacaritāpadānaṃ pakāsento **gaṅgā bhāgīrathī**tiādimāha. Tattha **gaṅgā**ti gāyamānā ghosaṃ kurumānā gacchatīti gaṅgā. Atha vā go vuccati pathavī, tasmiṃ gatā pavattāti gaṅgā. Anotattadahaṃ tikkhattuṃ padakkhiṇaṃ katvā gataṭṭhāne **āvaṭṭagaṅgā**ti ca pabbatamatthakena gataṭṭhāne **bahalagaṅgā**ti ca tiracchānapabbataṃ vijjhitvā gataṭṭhāne **umaṅgagaṅgā**ti ca tato bahalapabbataṃ paharitvā pañcayojanaṃ ākāsena gataṭṭhāne **ākāsagaṅgā**ti ca tassā patitaṭṭhānaṃ bhinditvā jātaṃ pañca yojanaṃ pokkharaṇīkūlaṃ bhinditvā tattha pana pañcaṅguli viya pañca dhārā hutvā gaṅgā yamunā sarabhū mahī aciravatīti pañca nāmā hutvā jambudīpaṃ pañca bhāgaṃ pañca koṭṭhāsaṃ katvā pañca bhāge pañca koṭṭhāse itā gatā pavattāti bhāgīrathī. Gaṅgā ca sā bhāgīrathī ceti gaṅgābhāgīrathī. ‘‘Bhāgīrathī gaṅgā’’ti vattabbe gāthābandhasukhatthaṃ pubbacariyavasena vuttanti daṭṭhabbaṃ. **Himavantā pabhāvitāti** satte hiṃsati sītena hanati matheti āloḷetīti himo, himo assa atthīti himavā, tato himavantato paṭṭhāya pabhāvitā pavattā sandamānāti himavantapabhāvitā. **Kutitthe nāviko āsi**nti tassā gaṅgāya caṇḍasotasamāpanne visamatitthe kevaṭṭakule uppanno nāviko āsiṃ ahosinti attho. **Orime ca tariṃ aha**nti sampattasampattamanusse pārimā tīrā orimaṃ tīraṃ ahaṃ tariṃ tāresinti attho.

629. **Padumuttaro nāyako**ti dvipadānaṃ uttamo satte nibbānaṃ nāyako pāpanako padumuttarabuddho mama puññasampattiṃ nipphādento. **Vasīsatasahassehi** khīṇāsavasatasahassehi gaṅgāsotaṃ tarituṃ titthaṃ pattoti sambandho.

630. **Bahū nāvā samānetvā**ti sampattaṃ taṃ sammāsambuddhaṃ disvā vaḍḍhakīhi suṭṭhu saṅkhataṃ kataṃ nipphāditaṃ bahū nāvāyo samānetvā dve dve nāvāyo ekato katvā tassā nāvāya upari maṇḍapachadanaṃ katvā **narāsabhaṃ** padumuttarasambuddhaṃ **paṭimāniṃ** pūjesinti attho.

631. **Āgantvāna ca sambuddho**ti evaṃ saṅghaṭitāya nāvāya tattha āgantvāna **tañca nāvakaṃ** nāvamuttamaṃ āruhīti sambandho. **Vārimajjhe ṭhito satthā**ti nāvamārūḷho satthā gaṅgājalamajjhe ṭhito samāno imā somanassapaṭisaṃyuttagāthā abhāsatha kathesīti sambandho.

632. **Yo so tāresi sambuddha**nti yo so nāviko gaṅgāsotāya sambuddhaṃ atāresi. **Saṅghañcāpi anāsava**nti na kevalameva sambuddhaṃ tāresi, anāsavaṃ nikkilesaṃ saṅghañcāpi tāresīti attho. **Tena cittapasādenā**ti tena nāvāpājanakāle uppannena somanassasahagatacittapasādena **devaloke** chasu kāmasaggesu **ramissati** dibbasampattiṃ anubhavissatīti attho.

633. **Nibbattissati te byamha**nti devaloke uppannassa **te** tuyhaṃ **byamhaṃ** vimānaṃ **sukataṃ** suṭṭhu nibbattaṃ **nāvasaṇṭhitaṃ** nāvāsaṇṭhānaṃ **nibbattissati** pātubhavissatīti attho. **Ākāse pupphachadana**nti nāvāya uparimaṇḍapakatakammassa nissandena sabbadā gatagataṭṭhāne ākāse pupphachadanaṃ dhārayissatīti sambandho.

634. **Aṭṭhapaññāsakappamhī**ti ito puññakaraṇakālato paṭṭhāya aṭṭhapaṇṇāsakappaṃ atikkamitvā nāmena tārako nāma cakkavattī khattiyo **cāturanto** catūsu dīpesu issaro **vijitāvī** jitavanto bhavissatīti sambandho. Sesagāthā uttānatthāva.

637. **Revato nāma nāmenā**ti revatīnakkhattena jātattā ‘‘revato’’ti laddhanāmo **brahmabandhu** brāhmaṇaputtabhūto **bhavissati** brāhmaṇakule uppajjissatīti attho.

639. **Nibbāyissatināsavo**ti nikkileso khandhaparinibbānena nibbāyissati.

640. **Vīriyaṃ me dhuradhorayha**nti evaṃ padumuttarena bhagavatā byākato ahaṃ kamena pāramitākoṭiṃ patvā **me** mayhaṃ vīriyaṃ asithilavīriyaṃ dhuradhorayhaṃ dhuravāhaṃ dhurādhāraṃ yogehi khemassa nibbhayassa nibbānassa adhivāhanaṃ āvahanaṃ ahosīti attho. **Dhāremi antimaṃ deha**nti idānāhaṃ sammāsambuddhasāsane pariyosānasarīraṃ dhāremīti sambandho.

So aparabhāge attano jātagāmaṃ gantvā ‘‘cālā, upacālā, sīsūpacālā’’ti tissannaṃ bhaginīnaṃ putte ‘‘cālā, upacālā, sīsūpacālā’’ti tayo bhāgineyye ānetvā pabbājetvā kammaṭṭhāne niyojesi. Te kammaṭṭhānaṃ anuyuttā vihariṃsu.

Tasmiñca samaye therassa kocideva ābādho uppanno, taṃ sutvā sāriputtatthero – ‘‘revatassa gilānapucchanaṃ adhigamapucchanañca karissāmī’’ti upagañchi. Revatatthero dhammasenāpatiṃ dūratova āgacchantaṃ disvā tesaṃ sāmaṇerānaṃ satuppādavasena ovadiyamāno **cāle**tigāthaṃ abhāsittha. Tattha **cāle upacāle sīsūpacāle**ti tesaṃ ālapanaṃ. Cālā, upacālā, sīsūpacālāti hi itthiliṅgavasena laddhanāmā tayo dārakā pabbajitāpi tathā vohariyyanti. ‘‘Cālī, upacālī, sīsūpacālīti tesaṃ nāmānī’’ti ca vadanti. Yadatthaṃ ‘‘cāle’’tiādinā āmantanaṃ kataṃ, taṃ dassento **‘‘patissatā nu kho viharathā’’**ti vatvā tattha kāraṇaṃ āha – ‘‘āgato vo vālaṃ viya vedhī’’ti. **Patissatā**ti patissatikā. **Kho**ti avadhāraṇe. **Āgato**ti āgañchi. **Vo**ti tumhākaṃ. **Vālaṃ viya vedhī**ti vālavedhi viya. Ayañhettha saṅkhepattho – tikkhajavananibbedhikapaññatāya vālavedhirūpo satthukappo tumhākaṃ mātulatthero āgato, tasmā samaṇasaññaṃ upaṭṭhapetvā satisampajaññayuttā eva hutvā viharatha, yathādhigate vihāre appamattā bhavathāti.

Taṃ sutvā te sāmaṇerā dhammasenāpatissa paccuggamanādivattaṃ katvā ubhinnaṃ mātulattherānaṃ paṭisanthāravelāyaṃ nātidūre samādhiṃ samāpajjitvā nisīdiṃsu. Dhammasenāpati revatattherena saddhiṃ paṭisanthāraṃ katvā uṭṭhāyāsanā te sāmaṇere upasaṅkami. Te tathā kālaparicchedassa katattā there upasaṅkamante uṭṭhahitvā vanditvā aṭṭhaṃsu. Thero – ‘‘katarakataravihārena viharathā’’ti pucchitvā tehi ‘‘imāya imāyā’’ti vutte dārakepi evaṃ vinento – ‘‘mayhaṃ bhātiko saccavādī vata dhammassa anudhammacārī’’nti theraṃ pasaṃsanto pakkāmi. Sesamettha uttānatthamevāti.

Khadiravaniyattheraapadānavaṇṇanā samattā.

3-10. Ānandattheraapadānavaṇṇanā

Ārāmadvārā nikkhammātiādikaṃ āyasmato ānandattherassa apadānaṃ. Ayampi purimabuddhesu katādhikāro tattha tattha bhave vivaṭṭūpanissayāni puññāni upacinanto padumuttarassa bhagavato kāle haṃsavatīnagare satthu vemātikabhātā hutvā nibbatti. **Sumano**tissa nāmaṃ ahosi. Pitā panassa nandarājā nāma. So attano puttassa sumanakumārassa vayappattassa haṃsavatīnagarato vīsayojanasate ṭhāne bhoganagaraṃ adāsi. So kadāci kadāci āgantvā satthārañca pitarañca passati. Tadā rājā satthārañca satasahassaparimāṇaṃ bhikkhusaṅghañca sayameva sakkaccaṃ upaṭṭhahi, aññesaṃ upaṭṭhātuṃ na deti.

Tena samayena paccanto kupito ahosi. Kumāro tassa kupitabhāvaṃ rañño anārocetvā sayameva taṃ vūpasamesi. Taṃ sutvā rājā tuṭṭhamānaso ‘‘varaṃ te tāva dammi, gaṇhāhī’’ti āha. Kumāro ‘‘satthāraṃ bhikkhusaṅghañca temāsaṃ upaṭṭhahanto jīvitaṃ avañjhaṃ kātuṃ icchāmī’’ti āha. ‘‘Etaṃ na sakkā, aññaṃ vadehī’’ti. ‘‘Deva, khattiyānaṃ dve kathā nāma natthi, etaṃ me dehi, na mayhaṃ aññenattho, sace satthā anujānāti, dinnamevā’’ti. So ‘‘satthu cittaṃ jānissāmī’’ti vihāraṃ gato. Tena ca samayena bhagavā gandhakuṭiṃ paviṭṭho hoti. So bhikkhū upasaṅkamitvā ‘‘ahaṃ, bhante, bhagavantaṃ dassanāya āgato, dassetha ma’’nti. Bhikkhū ‘‘sumano nāma thero satthu upaṭṭhāko, tassa santikaṃ gacchāhī’’ti āhaṃsu. So therassa santikaṃ gantvā ‘‘satthāraṃ, bhante, dassethā’’ti āha. Atha thero tassa passantasseva pathaviyaṃ nimujjitvā bhagavantaṃ upasaṅkamitvā ‘‘rājaputto, bhante, tumhākaṃ dassanāya āgato’’ti āha. ‘‘Tena hi bhikkhu bahi āsanaṃ paññapehī’’ti. Thero punapi buddhāsanaṃ gahetvā antogandhakuṭiyaṃ nimujjitvā tassa passantassa bahipariveṇe pātubhavitvā gandhakuṭipariveṇe āsanaṃ paññāpesi. Kumāro taṃ disvā ‘‘mahanto vatāyaṃ bhikkhū’’ti cittaṃ uppādesi.

Bhagavāpi gandhakuṭito nikkhamitvā paññattāsane nisīdi. Rājaputto satthāraṃ vanditvā paṭisanthāraṃ katvā ‘‘ayaṃ, bhante, thero tumhākaṃ sāsane vallabho maññe’’ti? ‘‘Āma, kumāra, vallabho’’ti. ‘‘Kiṃ katvā, bhante, esa vallabho’’ti? ‘‘Dānādīni puññāni katvā’’ti. ‘‘Bhagavā, ahampi ayaṃ thero viya anāgate buddhasāsane vallabho hotukāmo’’ti so buddhappamukhassa saṅghassa sattāhaṃ khandhāvāre bhattaṃ datvā sattame divase, ‘‘bhante, mayā pitu santikā tumhākaṃ temāsaṃ paṭijagganavaro laddho, temāsaṃ me vassāvāsaṃ adhivāsethā’’ti vatvā satthu adhivāsanaṃ viditvā saparivāraṃ bhagavantaṃ gahetvā yojane yojane satthu bhikkhusaṅghassa ca vasanānucchavike vihāre kāretvā tattha tattha vasāpento attano vasanaṭṭhānasamīpe satasahassena kīte sobhananāmake uyyāne satasahassena kāritaṃ vihāraṃ pavesāpetvā –

‘‘Satasahassena me kītaṃ, satasahassena kāritaṃ;
Sobhanaṃ nāma uyyānaṃ, paṭigganha mahāmunī’’ti. –

Udakaṃ pātesi. So vassūpanāyikadivase satthu mahādānaṃ pavattetvā ‘‘iminā nīhārena dānaṃ dadeyyāthā’’ti puttadāre amacce ca dāne kiccakaraṇe ca niyojetvā sayaṃ sumanattherassa vasanaṭṭhānasamīpeyeva vasanto evaṃ attano vasanaṭṭhāne satthāraṃ temāsaṃ upaṭṭhahi. Upakaṭṭhāya pana pavāraṇāya gāmaṃ pavisitvā sattāhaṃ mahādānaṃ pavattetvā sattame divase satthu bhikkhusaṅghassa ca pādamūle ticīvare ṭhapetvā vanditvā ‘‘bhante, yadetaṃ mayā khandhāvārato paṭṭhāya puññaṃ kataṃ, na taṃ sakkasampattiādīnaṃ atthāya kataṃ, atha kho ahampi sumanatthero viya anāgate ekassa buddhassa upaṭṭhāko vallabho bhaveyya’’nti patthanaṃ akāsi. Satthā tassa anantarāyataṃ disvā byākaritvā pakkāmi.

So tasmiṃ buddhuppāde vassasatasahassaṃ puññāni katvā tato parampi tattha tattha bhave uḷārāni puññakammāni upacinitvā devamanussesu saṃsaranto kassapabhagavato kāle kulagehe nibbatto viññutaṃ patvā ekassa therassa piṇḍāya carato pattaggahaṇatthaṃ uttarasāṭakaṃ katvā pūjaṃ akāsi. Puna sagge nibbattitvā tato cuto bārāṇasirājā hutvā aṭṭha paccekabuddhe disvā te bhojetvā attano maṅgaluyyāne aṭṭha paṇṇasālāyo kāretvā tesaṃ nisīdanatthāya aṭṭha sabbaratanamayapīṭhe ceva maṇiādhārake ca paṭiyādetvā dasavassasahassāni upaṭṭhānaṃ akāsi, etāni pākaṭāni.

Kappasatasahassaṃ pana tattha tattha bhave puññāni upacinanto amhākaṃ bodhisattena saddhiṃ tusitapure nibbattitvā tato cuto amitodanasakkassa gehe nibbattitvā sabbe ñātake ānandite karonto jātoti **ānando**tveva nāmaṃ labhi. So anukkamena vayappatto katābhinikkhamane sammāsambodhiṃ patvā pavattitavaradhammacakke paṭhamaṃ kapilavatthuṃ gantvā tato nikkhamante bhagavati tassa parivāratthaṃ pabbajituṃ nikkhamantehi bhaddiyādīhi saddhiṃ nikkhamitvā bhagavato santike pabbajitvā āyasmato puṇṇassa mantāṇiputtassa santike dhammakathaṃ sutvā sotāpattiphale patiṭṭhahi.

Tena ca samayena bhagavato paṭhamabodhiyaṃ vīsativassāni anibaddhā upaṭṭhākā ahesuṃ. Ekadā nāgasamālo pattacīvaraṃ gahetvā vicarati, ekadā nāgito, ekadā upavāno, ekadā sunakkhatto, ekadā cundo samaṇuddeso, ekadā sāgato, ekadā meghiyo, te yebhuyyena satthu cittaṃ nārādhayiṃsu. Athekadivasaṃ bhagavā gandhakuṭipariveṇe paññattavarabuddhāsane bhikkhusaṅghaparivuto nisinno bhikkhū āmantesi – ‘‘ahaṃ, bhikkhave, idāni mahallako ekacce bhikkhū ‘iminā maggena gacchāmī’ti vutte aññena maggena gacchanti, ekacce mayhaṃ pattacīvaraṃ bhūmiyaṃ nikkhipanti, mayhaṃ nibaddhupaṭṭhākaṃ ekaṃ bhikkhuṃ vijānathā’’ti. Taṃ sutvā bhikkhūnaṃ dhammasaṃvego udapādi. Athāyasmā sāriputto uṭṭhāya bhagavantaṃ vanditvā ‘‘ahaṃ, bhante, tumhe upaṭṭhahissāmī’’ti āha. Taṃ bhagavā paṭikkhipi. Etenupāyena mahāmoggallānaṃ ādiṃ katvā sabbe mahāsāvakā ‘‘ahaṃ upaṭṭhahissāmi, ahaṃ upaṭṭhahissāmī’’ti uṭṭhahiṃsu ṭhapetvā āyasmantaṃ ānandaṃ. Tepi bhagavā paṭikkhipi.

Ānando pana tuṇhīyeva nisīdi. Atha naṃ bhikkhū āhaṃsu – ‘‘āvuso, tvampi satthu upaṭṭhākaṭṭhānaṃ yācāhī’’ti. ‘‘Yācitvā laddhupaṭṭhānaṃ nāma kīdisaṃ hoti? Sace ruccati, satthā sayameva vakkhatī’’ti. Atha bhagavā – ‘‘na, bhikkhave, ānando aññehi ussāhetabbo, sayameva jānitvā maṃ upaṭṭhahissatī’’ti āha. Tato bhikkhū ‘‘uṭṭhehi, āvuso ānanda, satthāraṃ upaṭṭhākaṭṭhānaṃ yācāhī’’ti āhaṃsu. Thero uṭṭhahitvā ‘‘sace me, bhante, bhagavā attanā laddhaṃ paṇītaṃ cīvaraṃ na dassati, paṇītaṃ piṇḍapātaṃ na dassati, ekagandhakuṭiyaṃ vasituṃ na dassati, nimantanaṃ gahetvā na gamissati, evāhaṃ bhagavantaṃ upaṭṭhahissāmī’’ti āha. ‘‘Ettake guṇe labhato satthu upaṭṭhānaṃ ko bhāro’’ti upavādamocanatthaṃ ime cattāro paṭikkhepā, ‘‘sace, bhante, bhagavā mayā gahitaṃ nimantanaṃ gamissati, sacāhaṃ desantarato āgatāgate tāvadeva dassetuṃ labhāmi, yadā me kaṅkhā uppajjati, tāvadeva bhagavantaṃ upasaṅkamitvā pucchituṃ labhāmi, sace bhagavā parammukhā desitaṃ dhammaṃ puna mayhaṃ byākarissasi, evāhaṃ bhagavantaṃ upaṭṭhahissāmi’’. ‘‘Ettakampi satthu santike anuggahaṃ na labhatī’’ti upavādamocanatthañceva dhammabhaṇḍāgārikabhāvaparipūraṇatthañca imā catasso yācanāti ime aṭṭha vare gahetvā nibaddhupaṭṭhāko ahosi. Tasseva ṭhānantarassa atthāya kappasatasahassaṃ pūritānaṃ pāramīnaṃ phalaṃ pāpuṇi.

So upaṭṭhākaṭṭhānaṃ laddhadivasato paṭṭhāya dasabalaṃ duvidhena udakena tividhena dantakaṭṭhena hatthapādaparikammena piṭṭhiparikammena gandhakuṭipariveṇasammajjanenāti evamādīhi kiccehi upaṭṭhahanto – ‘‘imāya nāma velāya satthu idaṃ nāma laddhuṃ vaṭṭati, idaṃ nāma kātuṃ vaṭṭatī’’ti divasabhāgaṃ santikāvacaro hutvā rattibhāge mahantaṃ daṇḍadīpikaṃ gahetvā gandhakuṭipariveṇaṃ navavāre anupariyāyati satthari pakkosante paṭivacanadānāya, thinamiddhavinodanatthaṃ. Atha naṃ satthā jetavane ariyagaṇamajjhe nisinno anekapariyāyena pasaṃsitvā bahussutānaṃ satimantānaṃ gatimantānaṃ dhitimantānaṃ upaṭṭhākānañca bhikkhūnaṃ aggaṭṭhāne ṭhapesi.

Evaṃ satthārā pañcasu ṭhānesu etadagge ṭhapito catūhi acchariyabbhūtadhammehi samannāgato satthu dhammakosārakkho ayaṃ mahāthero sekhova samāno satthari parinibbute heṭṭhā vuttanayena bhikkhūhi samuttejito devatāya ca saṃvejito ‘‘sveyeva ca dāni dhammasaṅgīti kātabbā, na kho pana metaṃ patirūpaṃ, yvāyaṃ sekho sakaraṇīyo asekhehi therehi saddhiṃ dhammaṃ gāyituṃ sannipātaṃ gantu’’nti sañjātussāho vipassanaṃ paṭṭhapetvā bahudeva rattiṃ vipassanāya kammaṃ karonto caṅkame vīriyasamataṃ alabhitvā tato vihāraṃ pavisitvā sayane nisīditvā sayitukāmo kāyaṃ āvaṭṭesi. Apattañca sīsaṃ bimbohanaṃ, pādā ca bhūmito muttamattā, ekasmiṃ antare anupādāya āsavehi cittaṃ vimucci, chaḷabhiñño ahosi.

644. Evaṃ chaḷabhiññādiguṇapaṭimaṇḍito upaṭṭhākādiguṇehi etadaggaṭṭhānaṃ patto attano pubbakammaṃ saritvā somanassavasena pubbacaritāpadānaṃ dassento **ārāmadvārā nikkhammā**tiādimāha. Tattha **ārāmadvārā**ti sabbasattānaṃ dhammadesanatthāya vihāradvārato nikkhamitvā bahidvārasamīpe katamaṇḍapamajjhe supaññattavarabuddhāsane nisinno padumuttaro nāma **mahāmuni** sammāsambuddho. **Vassanto amataṃ vuṭṭhi**nti dhammadesanāmahāamatadhārāhi dhammavassaṃ vassanto. **Nibbāpesi mahājana**nti mahājanassa cittasantānagatakilesaggiṃ **nibbāpesi** vūpasamesi, mahājanaṃ nibbānāmatapānena santiṃ sītibhāvaṃ pāpesīti attho.

645. **Satasahassaṃ te dhīrā**ti parivārasampattiṃ dassento āha. Chahi abhiññāhi iddhividhādiñāṇakoṭṭhāsehi samannāgatā anekasatasahassacakkavāḷesu khaṇena gantuṃ samatthāhi iddhīhi samannāgatattā **mahiddhikā**te dhīrā satasahassakhīṇāsavā **chāyāva anapāyinī**ti katthaci anapagatā chāyā iva taṃ sambuddhaṃ padumuttaraṃ bhagavantaṃ **parivārenti** parivāretvā dhammaṃ suṇantīti attho.

646. **Hatthikkhandhagato āsi**nti tadā bhagavato dhammadesanāsamaye ahaṃ hatthipiṭṭhe nisinno **āsiṃ** ahosinti attho. **Setacchattaṃ varuttama**nti patthetabbaṃ uttamaṃ setacchattaṃ mama matthake dhārayanto hatthipiṭṭhe nisinnoti sambandho. **Sucārurūpaṃ disvānā**ti sundaraṃ cāruṃ manohararūpavantaṃ dhammaṃ desiyamānaṃ sambuddhaṃ disvā **me** mayhaṃ **vitti** santuṭṭhi somanassaṃ **udapajjatha** uppajjatīti attho.

647. **Oruyha hatthikkhandhamhā**ti taṃ bhagavantaṃ nisinnaṃ disvā hatthipiṭṭhito **oruyha** orohitvā **narāsabhaṃ** naravasabhaṃ **upagacchiṃ** samīpaṃ gatoti attho. **Ratanamayachattaṃ me**ti ratanabhūsitaṃ me mayhaṃ chattaṃ buddhaseṭṭhassa matthake dhārayinti sambandho.

648. **Mama saṅkappamaññāyā**ti mayhaṃ pasādena uppannaṃ saṅkappaṃ ñatvā isīnaṃ antare mahantabhūto so padumuttaro bhagavā. **Taṃ kathaṃ ṭhapayitvānā**ti taṃ attanā desiyamānaṃ dhammakathaṃ ṭhapetvā mama byākaraṇatthāya imā gāthā **abhāsatha** kathesīti attho.

649. Kathanti ce? **Yo so**tiādimāha. Soṇṇālaṅkārabhūsitaṃ chattaṃ yo so rājakumāro me matthake dhāresīti sambandho. **Tamahaṃ kittayissāmī**ti taṃ rājakumāraṃ ahaṃ kittayissāmi pākaṭaṃ karissāmi. **Suṇotha mama bhāsato**ti bhāsantassa mama vacanaṃ suṇotha ohitasotā manasi karothāti attho.

650. **Ito gantvā ayaṃ poso**ti ayaṃ rājakumāro ito manussalokato cuto tusitaṃ gantvā **āvasissati** tattha viharissati. Tattha accharāhi purakkhato parivārito tusitabhavanasampattiṃ anubhossatīti sambandho.

651. **Catuttiṃsakkhattu**nti tusitabhavanato cavitvā tāvatiṃsabhavane uppanno catuttiṃsavāre devindo devarajjaṃ karissatīti sambandho. **Balādhipo aṭṭhasata**nti tāvatiṃsabhavanato cuto manussaloke uppanno **balādhipo** caturaṅginiyā senāya **adhipo** padhāno aṭṭhasatajātīsu padesarājā hutvā **vasudhaṃ** anekaratanavaraṃ pathaviṃ **āvasissati** puthabyaṃ viharissatīti attho.

652. **Aṭṭhapaññāsakkhattu**nti aṭṭhapaññāsajātīsu cakkavattī rājā bhavissatīti attho. **Mahiyā** sakalajambudīpapathaviyā **vipulaṃ** asaṅkhyeyyaṃ padesarajjaṃ kārayissati.

654. **Sakyānaṃ kulaketussā**ti sakyarājūnaṃ kulassa dhajabhūtassa buddhassa ñātako bhavissatīti attho.

655. **Ātāpī**ti vīriyavā. **Nipako**ti nepakkasaṅkhātāya paññāya samannāgato. **Bāhusaccesu** bahussutabhāvesu piṭakattayadhāraṇesu **kovido** cheko. **Nivātavutti** anavaññattiko **athaddho** kāyapāgabbiyādithaddhabhāvavirahito **sabbapāṭhī** sakalapiṭakattayadhārī bhavissatīti sambandho.

656. **Padhānapahitatto so**ti so ānandatthero vīriyakaraṇāya pesitacitto. **Upasanto nirūpadhī**ti rāgūpadhidosūpadhimohūpadhīhi virahito, sotāpattimaggena pahātabbakilesānaṃ pahīnattā upasanto santakāyacitto.

657. **Santi āraññakā**ti araññe bhavā mahāvane jātā. **Saṭṭhihāyanā**ti saṭṭhivassakāle hāyanabalā. **Tidhā pabhinnā**ti akkhikaṇṇakosasaṅkhātehi tīhi ṭhānehi bhinnamadā. **Mātaṅgā**ti mātaṅgahatthikule jātā. **Īsādantā**ti rathīsāsadisadantā. **Urūḷhavā** rājavāhanā. Kuñjarasaṅkhātā nāgā hatthirājāno santi saṃvijjanti yathā, tathā satasahassasaṅkhyā khīṇāsavasaṅkhātā paṇḍitā mahiddhikā arahantanāgā santi, sabbe te arahantanāgā buddhanāgarājassa. **Na honti paṇidhimhi te**ti te paṇidhimhi tādisā na honti, kiṃ sabbe te bhayabhītā sakabhāvena saṇṭhātuṃ asamatthāti attho. Sesaṃ vuttanayattā uttānatthamevāti.

Ānandattheraapadānavaṇṇanā samattā.

Ettāvatā paṭhamā buddhavaggavaṇṇanā samattā.

Paṭhamo bhāgo niṭṭhito.

Namo tassa bhagavato arahato sammāsambuddhassa

Khuddakanikāye

Apadāna-aṭṭhakathā

(Dutiyo bhāgo)

Therāpadānaṃ

2. Sīhāsaniyavaggo

1. Sīhāsanadāyakattheraapadānavaṇṇanā

Nibbute lokanāthamhītiādikaṃ āyasmato sīhāsanadāyakattherassa apadānaṃ. Ayampi purimabuddhesu katādhikāro tattha tattha bhave puññāni upacinanto siddhatthassa bhagavato kāle vibhavasampanne saddhāsampanne ekasmiṃ kule nibbatto, dharamāne bhagavati devaloke vasitvā nibbute bhagavati uppannattā viññutaṃ patto bhagavato sārīrikacetiyaṃ disvā ‘‘aho me alābhā, bhagavato dharamāne kāle asampatto’’ti cintetvā cetiye cittaṃ pasādetvā somanassajāto sabbaratanamayaṃ devatānimmitasadisaṃ dhammāsane sīhāsanaṃ kāretvā jīvamānakabuddhassa viya pūjesi. Tassupari gehampi dibbavimānamiva kāresi, pādaṭṭhapanapādapīṭhampi kāresi. Evaṃ yāvajīvaṃ dīpadhūpapupphagandhādīhi anekavidhaṃ pūjaṃ katvā tato cuto devaloke nibbatto cha kāmasagge aparāparaṃ dibbasampattiṃ anubhavitvā manussesu cakkavattisampattiṃ anekakkhattuṃ anubhavitvā saṅkhyātikkantaṃ padesarajjasampattiñca anubhavitvā kassapassa bhagavato sāsane pabbajitvā samaṇadhammaṃ katvā etthantare devamanussesu saṃsaranto imasmiṃ buddhuppāde ekasmiṃ vibhavasampanne kule nibbattitvā viññutaṃ patto satthu dhammadesanaṃ sutvā paṭiladdhasaddho pabbajitvā laddhūpasampado kammaṭṭhānaṃ gahetvā ghaṭento vāyamanto nacirasseva arahattaṃ pāpuṇi.

1. Evaṃ pattaarahattaphalo attano pubbakammaṃ saritvā somanassaṃ uppādetvā pubbacaritāpadānaṃ pakāsento **nibbute lokanāthamhī**tiādimāha. Tattha lokassa nātho padhānoti lokanātho, lokattayasāmīti attho. Lokanāthe siddhatthamhi nibbuteti sambandho. **Vitthārite pāvacane**ti pāvacane piṭakattaye vitthārite patthaṭe pākaṭeti attho. **Bāhujaññamhi sāsane**ti sikkhattayasaṅgahite buddhasāsane anekasatasahassakoṭikhīṇāsavasaṅkhātehi bahujanehi ñāte adhigateti attho.

2-3. **Pasannacitto sumano**ti tadā ahaṃ buddhassa dharamānakāle asampatto nibbute tasmiṃ devalokā cavitvā manussalokaṃ upapanno tassa bhagavato sārīrikadhātucetiyaṃ disvā pasannacitto saddhāsampayuttamano sundaramano ‘‘aho mamāgamanaṃ svāgamana’’nti sañjātapasādabahumāno ‘‘mayā nibbānādhigamāya ekaṃ puññaṃ kātuṃ vaṭṭatī’’ti cintetvā bhagavato cetiyasamīpe bhagavantaṃ uddissa hiraññasuvaṇṇaratanādīhi alaṅkaritvāva sīhāsanaṃ akāsi. Tatra nisinnassa pādaṭṭhapanatthāya pādapīṭhañca kāresi. Sīhāsanassa atemanatthāya tassupari gharañca kāresi. Tena vuttaṃ – **‘‘sīhāsanamakāsahaṃ…pe… gharaṃ tattha akāsaha’’**nti. **Tena cittappasādenā**ti dharamānassa viya bhagavato sīhāsanaṃ mayā kataṃ, tena cittappasādena. **Tusitaṃ upapajjaha**nti tusitabhavane upapajjinti attho.

4. **Āyāmena catubbīsā**ti tatrupapannassa devabhūtassa sato mayhaṃ sukataṃ puññena nibbattitaṃ pātubhūtaṃ āyāmena uccato catubbīsayojanaṃ **vitthārena** tiriyato catuddasayojanaṃ tāvadeva nibbattikkhaṇeyeva **āsi** ahosīti attho. Sesaṃ suviññeyyameva.

9. **Catunnavute ito kappe**ti ito kappato catunavute kappe yaṃ kammaṃ **akariṃ** akāsiṃ, tadā tato paṭṭhāya puññabalena kañci duggatiṃ nābhijānāmi, na anubhūtapubbā kāci duggatīti attho.

10. **Tesattatimhito kappe**ti ito kappato tesattatikappe. **Indanāmā tayo janā**ti indanāmakā tayo cakkavattirājāno ekasmiṃ kappe tīsu jātīsu indo nāma cakkavattī rājā ahosinti attho. **Dvesattatimhito kappe**ti ito dvesattatikappe. Sumananāmakā tayo janā tikkhattuṃ cakkavattirājāno ahesuṃ.

11. **Samasattatito kappe**ti ito kappato anūnādhike sattatime kappe **varuṇanāmakā** varuṇo cakkavattīti evaṃnāmakā tayo **cakkavattirājāno** cakkaratanasampannā catudīpamhi issarā ahesunti attho. Sesaṃ suviññeyyamevāti.

Sīhāsanadāyakattheraapadānavaṇṇanā samattā.

2. Ekatthambhikattheraapadānavaṇṇanā

Siddhatthassa bhagavatotiādikaṃ āyasmato ekatthambhadāyakatherassa apadānaṃ. Ayampi purimabuddhesu katādhikāro tattha tattha bhave vivaṭṭūpanissayāni puññāni upacinanto siddhatthassa bhagavato kāle vanakammiko hutvā ekasmiṃ vibhavasampanne kule nibbatto. Tasmiṃ samaye sabbe saddhā pasannā upāsakā ekacchandā ‘‘bhagavato upaṭṭhānasālaṃ karomā’’ti dabbasambhāratthāya vanaṃ pavisitvā taṃ upāsakaṃ disvā ‘‘amhākaṃ ekaṃ thambhaṃ dethā’’ti yāciṃsu. So taṃ pavattiṃ sutvā ‘‘tumhe mā cintayitthā’’ti te sabbe uyyojetvā ekaṃ sāramayaṃ thambhaṃ gahetvā satthu dassetvā tesaṃyeva adāsi. So teneva somanassajāto tadeva mūlaṃ katvā aññāni dānādīni puññāni katvā tato cuto devaloke nibbatto aparāparaṃ chasu kāmāvacaresu dibbasampattiyo anubhavitvā manussesu ca aggacakkavattisampattiṃ anekavāraṃ anubhavitvā asaṅkhyeyyaṃ padesarajjasampattiñca anubhavitvā imasmiṃ buddhuppāde saddhāsampanne ekasmiṃ kule nibbatto mātāpitūhi saddhiṃ bhagavato santike dhammaṃ sutvā paṭiladdhasaddho pabbajitvā laddhūpasampado kammaṭṭhānaṃ gahetvā manasikaronto nacirasseva arahā ahosi.

13. So evaṃ pattaarahatto attano pubbakammaṃ saritvā somanassajāto pubbacaritāpadānaṃ pakāsento **siddhatthassā**tiādimāha. Tattha siddhatthassa **bhagavato** bhagyasampannassa sammāsambuddhassa. **Mahāpūgagaṇo**ti mahāupāsakasamūho **ahu** ahosīti attho. **Saraṇaṃ gatā ca te buddha**nti ‘‘buddhaṃ saraṇa’’nti gatā bhajiṃsu jāniṃsu vā te upāsakā. **Tathāgataṃ saddahanti** buddhaguṇaṃ attano cittasantāne ṭhapentīti attho.

14. **Sabbe saṅgamma mantetvā**ti sabbe samāgamma sannipatitvā mantetvā aññamaññaṃ saññāpetvā ekacchandā hutvā **māḷaṃ** upaṭṭhānasālaṃ satthuno atthāya **kubbanti** karontīti attho. Dabbasambhāresu ekatthambhaṃ alabhantā **brahāvane** mahāvane vicinantīti sambandho.

15. **Tehaṃ araññe disvānā**ti ahaṃ te upāsake araññe disvāna **gaṇaṃ** samūhaṃ **upagamma** samīpaṃ gantvā **añjaliṃ paggahetvāna** dasaṅgulisamodhānaṃ añjaliṃ sirasi katvā ahaṃ **gaṇaṃ** upāsakasamūhaṃ ‘‘tumhe imaṃ vanaṃ kimatthaṃ āgatatthā’’ti **tadā** tasmiṃ kāle paripucchinti sambandho.

16. **Te** sīlavanto upāsakā **me** mayā puṭṭhā ‘‘māḷaṃ mayaṃ kattukāmā hutvā ekatthambho amhehi na labbhatī’’ti **viyākaṃsu** visesena kathayiṃsūti sambandho.

17. **Mamaṃ** mayhaṃ ekatthambhaṃ detha, ahaṃ taṃ dassāmi satthuno santikaṃ ahaṃ thambhaṃ āharissāmi, **te** bhavanto thambhaharaṇe **appossukkā** ussāharahitā bhavantūti sambandho.

24. **Yaṃ yaṃ yonupapajjāmī**ti yaṃ yaṃ yoniṃ devattaṃ atha mānusaṃ upagacchāmīti attho. Bhummatthe vā upayogavacanaṃ, yasmiṃ yasmiṃ devaloke vā manussaloke vāti attho. Sesaṃ uttānatthamevāti.

Ekatthambhikattheraapadānavaṇṇanā samattā.

3. Nandattheraapadānavaṇṇanā

Padumuttarassa bhagavatotiādikaṃ āyasmato nandattherassa apadānaṃ. Ayampi purimabuddhesu katādhikāro tattha tattha bhave vivaṭṭūpanissayāni puññāni upacinanto padumuttarassa bhagavato kāle haṃsavatīnagare ekasmiṃ kule nibbattitvā viññutaṃ patto bhagavato santike dhammaṃ suṇanto satthāraṃ ekaṃ bhikkhuṃ indriyesu guttadvārānaṃ aggaṭṭhāne ṭhapentaṃ disvā sayaṃ taṃ ṭhānantaraṃ patthento bhagavato bhikkhusaṅghassa ca pūjāsakkārabahulaṃ mahādānaṃ pavattetvā ‘‘ahaṃ, bhante, anāgate tumhādisassa buddhassa evarūpo sāvako bhaveyya’’nti paṇidhānaṃ akāsi.

So tato paṭṭhāya devamanussesu saṃsaranto atthadassissa bhagavato kāle dhammatāya nāma nadiyā mahanto kacchapo hutvā nibbatto ekadivasaṃ satthāraṃ nadiṃ tarituṃ tīre ṭhitaṃ disvā sayaṃ bhagavantaṃ tāretukāmo satthu pādamūle nipajji. Satthā tassa ajjhāsayaṃ ñatvā piṭṭhiṃ abhiruhi. So haṭṭhatuṭṭho vegena sotaṃ chindanto sīghataraṃ paratīraṃ pāpesi. Bhagavā tassa anumodanaṃ vadanto bhāviniṃ sampattiṃ kathetvā pakkāmi.

So tena puññakammena sugatīsuyeva saṃsaranto imasmiṃ buddhuppāde kapilavatthusmiṃ suddhodanamahārājassa aggamahesiyā mahāpajāpatigotamiyā kucchimhi nibbatto, tassa nāmaggahaṇadivase ñātisaṅghaṃ nandayanto jātoti **''nando''**tveva nāmaṃ akaṃsu. Tassa vayappattakāle bhagavā pavattitavaradhammacakko lokānuggahaṃ karonto anukkamena kapilavatthuṃ gantvā ñātisamāgame pokkharavassaṃ aṭṭhuppattiṃ katvā vessantarajātakaṃ (jā. 2.22.1655 ādayo) kathetvā dutiyadivase piṇḍāya paviṭṭho ''uttiṭṭhe nappamajjeyyā''ti (dha. pa. 168) gāthāya pitaraṃ sotāpattiphale patiṭṭhāpetvā nivesanaṃ gantvā ''dhammañcare sucarita''nti (dha. pa. 169) gāthāya mahāpajāpatiṃ sotāpattiphale rājānaṃ sakadāgāmiphale patiṭṭhāpetvā tatiyadivase nandakumārassa abhisekagehapavesanaāvāhamaṅgalesu vattamānesu piṇḍāya pāvisi. Satthā nandakumārassa hatthe pattaṃ datvā maṅgalaṃ vatvā tassa hatthato pattaṃ aggahetvāva vihāraṃ gato, taṃ pattahatthaṃ vihāraṃ āgataṃ anicchamānaṃyeva pabbājetvā tathāpabbājitattāyeva anabhiratiyā pīḷitaṃ ñatvā upāyena tassa taṃ anabhiratiṃ vinodesi. So yoniso paṭisaṅkhāya vipassanaṃ paṭṭhapetvā nacirasseva arahattaṃ pāpuṇi. Thero puna divase bhagavantaṃ upasaṅkamitvā evamāha – ''yaṃ me, bhante, bhagavā pāṭibhogo pañcannaṃ accharāsatānaṃ paṭilābhāya kakuṭapādānaṃ, muñcāmahaṃ, bhante, bhagavantaṃ etasmā paṭissavā''ti. Bhagavāpi ''yadeva te, nanda, anupādāya āsavehi cittaṃ vimuttaṃ, tadāhaṃ mutto etasmā paṭissavā''ti āha. Athassa bhagavā savisesaṃ indriyesu guttadvārataṃ ñatvā taṃ guṇaṃ vibhāvento ''etadaggaṃ, bhikkhave, mama sāvakānaṃ bhikkhūnaṃ indriyesu guttadvārānaṃ yadidaṃ nando''ti (a. ni. 1.219, 230) indriyesu guttadvārabhāvena naṃ etadagge ṭhapesi. Thero hi ''indriyāsaṃvaraṃ nissāya imaṃ vippakāraṃ patto, tamahaṃ suṭṭhu niggaṇhissāmī''ti ussāhajāto balavahirottappo tattha ca katādhikārattā indriyasaṃvare ukkaṃsapāramiṃ agamāsi.

27. Evaṃ so etadaggaṭṭhānaṃ patvā attano pubbakammaṃ saritvā somanassappatto pubbacaritāpadānaṃ pakāsento **padumuttarassa bhagavato**tiādimāha. **Vatthaṃ khomaṃ mayā dinna**nti khomaraṭṭhe jātaṃ vatthaṃ bhagavati cittappasādena gāravabahumānena mayā paramasukhumaṃ khomavatthaṃ dinnanti attho. **Sayambhussā**ti sayameva bhūtassa jātassa ariyāya jātiyā nibbattassa. **Mahesino**ti mahante sīlasamādhipaññāvimuttivimuttiñāṇadassanakkhandhe esi gavesīti mahesi, tassa mahesino sayambhussa cīvaratthāya khomavatthaṃ mayā dinnanti sambandho.

28. **Taṃ me buddho viyākāsī**ti ettha **ta**nti sāmyatthe upayogavacanaṃ, tassa vatthadāyakassa me dānaphalaṃ visesena akāsi kathesi buddhoti attho. **Jalajuttamanāmako**ti padumuttaranāmako. ''Jalaruttamanāyako''tipi pāṭho, tassa jalamānānaṃ devabrahmānaṃ uttamanāyako padhānoti attho. **Iminā vatthadānenā**ti iminā vatthadānassa nissandena tvaṃ anāgate **hemavaṇṇo** suvaṇṇavaṇṇo bhavissasi.

29. **Dve sampattiṃ anubhotvā**ti dibbamanussasaṅkhātā dve sampattiyo anubhavitvā. **Kusalamūlehi codito**ti kusalāvayavehi kusalakoṭṭhāsehi codito pesito, ''tvaṃ iminā puññena satthu kulaṃ pasavāhī''ti pesito viyāti attho. ''Gotamassa bhagavato kaniṭṭho tvaṃ bhavissasī''ti byākāsīti sambandho.

30. **Rāgaratto sukhasīlo**ti kilesakāmehi ratto allīno kāyasukhacittasukhānubhavanasabhāvo. **Kāmesu gedhamāyuto**ti vatthukāmesu gedhasaṅkhātāya taṇhāya āyuto yojitoti attho. **Buddhena codito santo, tadā tva**nti yasmā kāmesu gedhito, **tadā** tasmā tvaṃ attano bhātukena gotamabuddhena codito pabbajjāya uyyojito tassa santike pabbajissasīti sambandho.

31. **Pabbajitvāna tvaṃ tatthā**ti tasmiṃ gotamassa bhagavato sāsane tvaṃ pabbajitvā **kusalamūlena** mūlabhūtena puññasambhārena **codito** bhāvanāyaṃ niyojito **sabbāsave** sakalāsave **pariññāya** jānitvā pajahitvā anāmayo niddukkho **nibbāyissasi** adassanaṃ pāpessasi, apaṇṇattikabhāvaṃ gamissasīti attho.

32. **Satakappasahassamhī**ti ito kappato pubbe satakappādhike sahassame kappamhi ceḷanāmakā cattāro cakkavattirājāno ahesunti attho. **Saṭṭhi kappasahassānī**ti kappasahassāni saṭṭhi ca atikkamitvā heṭṭhā ekasmiṃ kappe cattāro janā upaceḷā nāma cakkavattirājāno catūsu jātīsu ahesunti attho.

33. **Pañcakappasahassamhī**ti pañcakappādhike sahassame kappamhi ceḷā nāma cattāro janā cakkavattirājāno sattahi ratanehi sampannā samaṅgībhūtā jambudīpaaparagoyānauttarakurupubbavidehadīpasaṅkhāte **catudīpamhi issarā** padhānā visuṃ ahesunti attho. Sesaṃ vuttanayamevāti.

Nandattheraapadānavaṇṇanā samattā.

4. Cūḷapanthakattheraapadānavaṇṇanā

Padumuttaro nāma jinotiādikaṃ āyasmato cūḷapanthakattherassa apadānaṃ. Ayampi purimabuddhesu katādhikāro tattha tattha bhave vivaṭṭūpanissayāni puññāni upacinanto padumuttarassa bhagavato kāle yadettha aṭṭhuppattivasena vattabbaṃ, taṃ aṭṭhakanipāte mahāpanthakavatthusmiṃ (theragā. 510 ādayo) vuttameva. Ayaṃ pana viseso – mahāpanthakatthero arahattaṃ patvā phalasamāpattisukhena vītināmento cintesi – ‘‘kathaṃ nu kho sakkā cūḷapanthakampi imasmiṃ sukhe patiṭṭhāpetu’’nti. So attano ayyakaṃ dhanaseṭṭhiṃ upasaṅkamitvā āha – ‘‘sace, mahāseṭṭhi, anujānātha, ahaṃ cūḷapanthakaṃ pabbājeyya’’nti. ‘‘Pabbājetha, bhante’’ti. Thero taṃ pabbājesi. So dasasu sīlesu patiṭṭhito bhātu santike –

> ‘‘Padumaṃ yathā kokanadaṃ sugandhaṃ, pāto siyā phullamavītagandhaṃ;
> Aṅgīrasaṃ passa virocamānaṃ, tapantamādiccamivantalikkhe’’ti. (saṃ. ni. 1.123; a. ni. 5.195) –

Gāthaṃ uggaṇhanto catūhi māsehi uggahetuṃ nāsakkhi, gahitampi hadaye na tiṭṭhati. Atha naṃ mahāpanthako, ‘‘cūḷapanthaka, tvaṃ imasmiṃ sāsane abhabbo, catūhi māsehi ekaṃ gāthampi gahetuṃ na sakkosi, pabbajitakiccaṃ pana tvaṃ kathaṃ matthakaṃ pāpessasi, nikkhama ito’’ti so therena paṇāmiko dvārakoṭṭhakasamīpe rodamāno aṭṭhāsi.

Tena ca samayena satthā jīvakambavane viharati. Atha jīvako purisaṃ pesesi – ‘‘gaccha, pañcahi bhikkhusatehi saddhiṃ satthāraṃ nimantehī’’ti. Tena ca samayena āyasmā mahāpanthako bhattuddesako hoti. So ‘‘pañcannaṃ bhikkhusatānaṃ bhikkhaṃ paṭicchathā’’ti vutto ‘‘cūḷapanthakaṃ ṭhapetvā sesānaṃ paṭicchāmī’’ti āha. Taṃ sutvā cūḷapanthako bhiyyosomattāya domanassappatto ahosi. Satthā tassa cittakkhedaṃ ñatvā ‘‘cūḷapanthako mayā katena upāyena bujjhissatī’’ti tassa avidūraṭṭhāne attānaṃ dassetvā ‘‘kiṃ, panthaka, rodasī’’ti pucchi. ‘‘Bhātā maṃ, bhante, paṇāmetī’’ti āha. ‘‘Panthaka, mā cintayi, mama sāsane tuyhaṃ pabbajjā, ehi imaṃ gahetvā ‘rajoharaṇaṃ, rajoharaṇa’nti manasi karohī’’ti iddhiyā suddhaṃ coḷakkhaṇḍaṃ abhisaṅkharitvā adāsi. So satthārā dinnaṃ coḷakkhaṇḍaṃ ‘‘rajoharaṇaṃ, rajoharaṇa’’nti hatthena parimajjanto nisīdi. Tassa taṃ parimajjantassa kiliṭṭhadhātukaṃ jātaṃ, puna parimajjantassa ukkhaliparipuñchanasadisaṃ jātaṃ. So ñāṇaparipākattā evaṃ cintesi – ‘‘idaṃ coḷakkhaṇḍaṃ pakatiyā parisuddhaṃ, imaṃ upādiṇṇakasarīraṃ nissāya kiliṭṭhaṃ aññathā jātaṃ, tasmā aniccaṃ yathāpetaṃ, evaṃ cittampī’’ti khayavayaṃ paṭṭhapetvā tasmiṃyeva nimitte jhānāni nibbattetvā jhānapādakaṃ katvā vipassanaṃ paṭṭhapetvā saha paṭisambhidāhi arahattaṃ pāpuṇi. Arahattapattassevassa tepiṭakaṃ pañcābhiññā ca āgamiṃsu.

Satthā ekūnehi pañcabhikkhusatehi saddhiṃ gantvā jīvakassa nivesane paññatte āsane nisīdi. Cūḷapanthako pana attano bhikkhāya appaṭicchitattā eva na gato. Jīvako yāguṃ dātuṃ ārabhi. Satthā hatthena pattaṃ pidahi. ‘‘Kasmā, bhante, na gaṇhathā’’ti vutte ‘‘vihāre eko bhikkhu atthi, jīvakā’’ti. So purisaṃ pesesi – ‘‘gaccha, bhaṇe, vihāre nisinnaṃ ayyaṃ gahetvā ehī’’ti. Cūḷapanthakattheropi rūpena kiriyāya ca ekampi ekena asadisaṃ bhikkhusahassaṃ nimminitvā nisīdi. So puriso vihāre bhikkhūnaṃ bahubhāvaṃ disvā gantvā jīvakassa kathesi – ‘‘imasmā bhikkhusaṅghā vihāre bhikkhusaṅgho bahutaro, pakkositabbaṃ ayyaṃ na jānāmī’’ti. Jīvako satthāraṃ pucchi – ‘‘ko nāmo, bhante, vihāre nisinno bhikkhū’’ti? ‘‘Cūḷapanthako nāma, jīvakā’’ti. ‘‘Gaccha, bhaṇe, ‘cūḷapanthako nāma kataro’ti pucchitvā taṃ ānehī’’ti. So vihāraṃ gantvā ‘‘cūḷapanthako nāma kataro, bhante’’ti pucchi. ‘‘Ahaṃ cūḷapanthako, ahaṃ cūḷapanthako’’ti ekappahārena bhikkhusahassampi kathesi. So punāgantvā taṃ pavattiṃ jīvakassa ārocesi jīvako paṭividdhasaccattā ‘‘iddhimā maññe, ayyo’’ti nayato ñatvā ‘‘gaccha, bhaṇe, paṭhamaṃ kathentaṃ ayyameva ‘tumhe satthā pakkosatī’ti vatvā cīvarakaṇṇe gaṇhāhī’’ti āha. So vihāraṃ gantvā tathā akāsi.

Tāvadeva nimmitabhikkhū antaradhāyiṃsu. So theraṃ gahetvā agamāsi.

Satthā tasmiṃ khaṇe yāguñca khajjakādibhedañca paṭiggaṇhi. Katabhattakicco bhagavā āyasmantaṃ cūḷapanthakaṃ āṇāpesi ‘‘anumodanaṃ karohī’’ti. So pabhinnapaṭisambhido sineruṃ gahetvā mahāsamuddaṃ manthento viya tepiṭakaṃ buddhavacanaṃ saṅkhobhento satthu ajjhāsayaṃ gaṇhanto anumodanaṃ akāsi. Dasabale bhattakiccaṃ katvā vihāraṃ gate dhammasabhāyaṃ kathā udapādi ‘aho buddhānaṃ ānubhāvo, yatra hi nāma cattāro māse ekagāthaṃ gahetuṃ asakkontampi lahukena khaṇeneva evaṃ mahiddhikaṃ akaṃsū’ti, tathā hi jīvakassa nivesane nisinno bhagavā ‘evaṃ cūḷapanthakassa cittaṃ samāhitaṃ, vīthipaṭipannā vipassanā’ti ñatvā yathānisinnoyeva attānaṃ dassetvā, ‘panthaka, nevāyaṃ pilotikā kiliṭṭhā rajānukiṇṇā, ito pana aññopi ariyassa vinaye saṃkileso rajo’ti dassento –

> ‘‘Rāgo rajo na ca pana reṇu vuccati, rāgassetaṃ adhivacanaṃ rajoti;
> Etaṃ rajaṃ vippajahitvā bhikkhavo, viharanti te vigatarajassa sāsane.
>
> ‘‘Doso rajo…pe… vigatarajassa sāsane.
>
> ‘‘Moho rajo…pe… vigatarajassa sāsane’’ti. (mahāni. 209; cūḷani. udayamāṇavapucchāniddesa 74) –

Imā tisso gāthāyo abhāsi. Gāthāpariyosāne cūḷapanthako sahapaṭisambhidāhi arahattaṃ pāpuṇīti. Satthā tesaṃ bhikkhūnaṃ kathāsallāpaṃ sutvā āgantvā buddhāsane nisīditvā ‘‘kiṃ vadetha, bhikkhave’’ti pucchitvā ‘‘imaṃ nāma, bhante’’ti vutte ‘‘bhikkhave, cūḷapanthakena idāni mayhaṃ ovāde ṭhatvā lokuttharadāyajjaṃ laddhaṃ, pubbe pana lokiyadāyajjaṃ laddha’’nti vatvā tehi yācito cūḷaseṭṭhijātakaṃ (jā. 1.1.4) kathesi. Aparabhāge naṃ satthā ariyagaṇaparivuto dhammāsane nisinno manomayaṃ kāyaṃ abhinimminantānaṃ bhikkhūnaṃ cetovivaṭṭakusalānañca aggaṭṭhāne ṭhapesi.

35. Evaṃ so pattaetadaggaṭṭhāno attano pubbakammaṃ saritvā pītisomanassavasena pubbacaritāpadānaṃ pakāsento **padumuttaro nāma jino**tiādimāha. Tattha purimapadadvayaṃ vuttatthameva. **Gaṇamhā vūpakaṭṭho so**ti so padumuttaro nāma satthā gaṇamhā mahatā bhikkhusamūhato vūpakaṭṭho visuṃ bhūto vivekaṃ upagato. **Tadā** mama tāpasakāle **himavante** himālayapabbatasamīpe **vasi** vāsaṃ kappesi, catūhi iriyāpathehi vihāsīti attho.

36. **Ahampi…pe… tadā**ti yadā so bhagavā himavantaṃ upagantvā vasi, tadā ahampi himavantasamīpe kataassame **ā** samantato kāyacittapīḷāsaṅkhātā parissayā samanti etthāti **assamo**ti laddhanāme araññāvāse vasāmīti sambandho. **Acirāgataṃ mahāvīra**nti aciraṃ āgataṃ mahāvīriyavantaṃ **lokanāyakaṃ** padhānaṃ taṃ bhagavantaṃ upesinti sambandho, āgatakkhaṇeyeva upāgaminti attho.

37. **Pupphacchattaṃ gahetvānā**ti evaṃ upagacchanto ca padumuppalapupphādīhi chāditaṃ pupphamayaṃ chattaṃ gahetvā **narāsabhaṃ** narānaṃ seṭṭhaṃ bhagavantaṃ chādento **upagacchiṃ** samīpaṃ gatosmīti attho. **Samādhiṃ samāpajjanta**nti rūpāvacarasamādhijjhānaṃ samāpajjantaṃ appetvā nisinnassa antarāyaṃ ahaṃ akāsinti sambandho.

38. **Ubho hatthehi paggayhā**ti taṃ susajjitaṃ pupphacchattaṃ dvīhi hatthehi ukkhipitvā ahaṃ bhagavato adāsinti sambandho. **Paṭiggahesī**ti taṃ mayā dinnaṃ pupphacchattaṃ padumuttaro bhagavā sampaṭicchi, sādaraṃ sādiyīti attho.

41. **Satapattachattaṃ paggayhā**ti ekekasmiṃ padumapupphe satasatapattānaṃ vasena satapattehi padumapupphehi chāditaṃ pupphacchattaṃ pakārena ādarena gahetvā tāpaso mama adāsīti attho. **Tamahaṃ kittayissāmī**ti taṃ tāpasaṃ ahaṃ kittayissāmi pākaṭaṃ karissāmīti attho. Mama **bhāsato** bhāsamānassa vacanaṃ suṇotha manasi karotha.

42. **Pañcavīsatikappānī**ti iminā pupphacchattadānena pañcavīsativāre tāvatiṃsabhavane sakko hutvā devarajjaṃ karissatīti sambandho. **Catuttiṃsatikkhattuñcā**ti catuttiṃsativāre manussaloke cakkavattī rājā bhavissati.

43. **Yaṃ yaṃ yoni**nti manussayoniādīsu yaṃ yaṃ jātiṃ **saṃsarati** gacchati upapajjati. Tattha tattha yoniyaṃ **abbhokāse** suññaṭṭhāne **patiṭṭhantaṃ** nisinnaṃ ṭhitaṃ vā padumaṃ **dhārayissati** upari chādayissatīti attho.

45. **Pakāsite pāvacane**ti tena bhagavato sakalapiṭakattaye pakāsite dīpite **manussattaṃ** manussajātiṃ **labhissati** upapajjissati. **Manomayamhi kāyamhī**ti manena jhānacittena nibbattoti manomayo, yathā cittaṃ pavattati, tathā kāyaṃ pavatteti cittagatikaṃ karotīti attho. Tamhi manomaye kāyamhi so tāpaso cūḷapanthako nāma hutvā uttamo aggo bhavissatīti attho. Sesaṃ heṭṭhā vuttattā uttānattā ca suviññeyyameva.

52. **Sariṃ kokanadaṃ aha**nti ahaṃ bhagavato nimmitacoḷakaṃ parimajjanto kokanadaṃ padumaṃ sarinti attho. **Tattha cittaṃ vimucci me**ti tasmiṃ kokanade padume mayhaṃ cittaṃ adhimucci allīno, tato ahaṃ arahattaṃ pāpuṇinti sambandho.

53. Ahaṃ manomayesu cittagatikesu kāyesu **sabbattha** sabbesu **pāramiṃ** pariyosānaṃ **gato** pattoti sambandho. Sesaṃ vuttanayamevāti.

Cūḷapanthakattheraapadānavaṇṇanā samattā.

5. Pilindavacchattheraapadānavaṇṇanā

Nibbute lokanāthamhītiādikaṃ āyasmato pilindavacchattherassa apadānaṃ. Ayampi purimabuddhesu katādhikāro tattha tattha bhave vivaṭṭūpanissayāni puññāni upacinanto padumuttarassa bhagavato kāle haṃsavatīnagare mahābhogakule nibbatto heṭṭhā vuttanayena satthu santike dhammaṃ suṇanto satthāraṃ ekaṃ bhikkhuṃ devatānaṃ piyamanāpabhāvena aggaṭṭhāne ṭhapentaṃ disvā taṃ ṭhānantaraṃ patthetvā yāvajīvaṃ kusalaṃ katvā tato cuto devamanussesu saṃsaranto sumedhassa bhagavato kāle kulagehe nibbatto. Parinibbute bhagavati tassa thūpaṃ pūjetvā saṅghassa mahādānaṃ pavattetvā tato cavitvā devamanussesu ubhayasampattiyo anubhavitvā anuppanne buddhe cakkavattī rājā hutvā mahājanaṃ pañcasīlesu patiṭṭhāpetvā saggaparāyanaṃ akāsi. So anuppanneyeva amhākaṃ bhagavati sāvatthiyaṃ brāhmaṇakule nibbatti, **pilindo**tissa nāmaṃ akaṃsu. **Vaccho**ti gottaṃ. So aparabhāge **pilindavaccho**ti paññāyittha. Saṃsāre pana saṃvegabahulatāya paribbājakapabbajjaṃ pabbajitvā cūḷagandhāraṃ nāma vijjaṃ sādhetvā tāya vijjāya ākāsacārī paracittavidū ca hutvā rājagahe lābhaggayasaggapatto paṭivasati.

Atha amhākaṃ bhagavā abhisambuddho hutvā anukkamena rājagahaṃ upagato. Tato paṭṭhāya buddhānubhāvena tassa sā vijjā na sampajjati, attano kiccaṃ na sādheti. So cintesi – ‘‘sutaṃ kho panetaṃ ācariyapācariyānaṃ bhāsamānānaṃ ‘yattha mahāgandhāravijjā dharati, tattha cūḷagandhāravijjā na sampajjatī’ti samaṇassa pana gotamassa āgatakālato paṭṭhāya nāyaṃ mama vijjā sampajjati, nissaṃsayaṃ samaṇo gotamo mahāgandhāravijjaṃ jānāti, yaṃnūnāhaṃ taṃ payirupāsitvā tassa santike taṃ vijjaṃ pariyāpuṇeyya’’nti. So bhagavantaṃ upasaṅkamitvā etadavoca – ‘‘ahaṃ, mahāsamaṇa, tava santike ekaṃ vijjaṃ pariyāpuṇitukāmo, okāsaṃ me karohī’’ti. ‘‘Tena hi mama santike pabbajāhī’’ti āha. So ‘‘vijjāya parikammaṃ pabbajjā’’ti maññamāno pabbaji. Tassa bhagavā dhammaṃ kathetvā caritānukūlaṃ kammaṭṭhānaṃ adāsi. So upanissayasampannatāya nacirasseva vipassanaṃ paṭṭhapetvā arahattaṃ pāpuṇi.

55. Yā pana purimajātiyaṃ tassovāde ṭhatvā sagge nibbattā devatā, tā kataññutaṃ nissāya tasmiṃ sañjātabahumānā sāyaṃ pātaṃ theraṃ payirupāsitvā gacchanti. Tasmā naṃ bhagavā devatānaṃ ativiya piyamanāpabhāvena aggabhāve ṭhapesi ‘‘etadaggaṃ, bhikkhave, mama sāvakānaṃ bhikkhūnaṃ devatānaṃ piyamanāpānaṃ yadidaṃ pilindavaccho’’ti (a. ni. 1.209, 215). Evaṃ so pattaaggaṭṭhāno attano pubbakammaṃ anussaritvā pītisomanassavasena pubbacaritāpadānaṃ pakāsento **nibbute**

lokanāthamhītiādimāha.

Tattha kāmarūpārūpalokassa nātho padhānoti **lokanātho**. Medhā vuccanti sabbaññutaññāṇaanāvaraṇañāṇādayo, sundarā, pasaṭṭhā vā medhā yassa so **sumedho,** aggo ca so puggalo cāti **aggapuggalo,** tasmiṃ sumedhe lokanāyake aggapuggale khandhaparinibbānena nibbute satīti sambandho. **Pasannacitto sumano**ti saddhāya pasāditacitto somanassena sundaramano ahaṃ tassa sumedhassa bhagavato **thūpapūjaṃ** cetiyapūjaṃ akāsinti attho.

56. **Ye ca khīṇāsavā tatthā**ti tasmiṃ samāgame ye ca khīṇāsavā pahīnakilesā **chaḷabhiññā** chahi abhiññāhi samannāgatā **mahiddhikā** mahantehi iddhīhi samannāgatā santi, **te** sabbe khīṇāsave ahaṃ tattha **samānetvā** suṭṭhu ādarena ānetvā **saṅghabhattaṃ** sakalasaṅghassa dātabbabhattaṃ **akāsiṃ** tesaṃ bhojesinti attho.

57. **Upaṭṭhāko tadā ahū**ti tadā mama saṅghabhattadānakāle sumedhassa bhagavato nāmena sumedho nāma upaṭṭhākasāvako ahu ahosīti attho. So sāvako mayhaṃ pūjāsakkāraṃ **anumodittha** anumodito ānisaṃsaṃ kathesīti attho.

58. **Tena cittappasādenā**ti tena thūpapūjākaraṇavasena uppannena cittappasādena devaloke dibbavimānaṃ **upapajjiṃ** upagato asmīti attho, tattha nibbattomhīti vuttaṃ hoti. **Chaḷāsītisahassānī**ti tasmiṃ vimāne cha asītisahassāni devaccharāyo **me** mayhaṃ cittaṃ **ramiṃsu** ramāpesunti sambandho.

59. **Mameva anuvattantī**ti **tā** accharāyo **sabbakāmehi** dibbehi rūpādivatthukāmehi upaṭṭhahantiyo mamaṃ eva anuvattanti mama vacanaṃ anukaronti **sadā** niccakālanti attho. Sesaṃ suviññeyyamevāti.

Pilindavacchattheraapadānavaṇṇanā samattā.

6. Rāhulattheraapadānavaṇṇanā

Padumuttarassa bhagavatotiādikaṃ āyasmato rāhulattherassa apadānaṃ. Ayampi āyasmā purimajinavaresu katādhikāro tattha tattha bhave vivaṭṭūpanissayāni puññāni upacinanto padumuttarassa bhagavato kāle kulagehe nibbatto viññutaṃ patvā satthu dhammadesanaṃ suṇanto satthāraṃ ekaṃ bhikkhuṃ sikkhākāmānaṃ aggaṭṭhāne ṭhapentaṃ disvā sayampi taṃ ṭhānantaraṃ patthento senāsanavisodhanavijjotanādikaṃ uḷāraṃ puññaṃ katvā paṇidhānaṃ akāsi. So tato cavitvā devamanussesu saṃsaranto ubhayasampattiyo anubhavitvā imasmiṃ buddhuppāde amhākaṃ bodhisattaṃ paṭicca yasodharāya deviyā kucchimhi nibbattitvā **rāhulo**ti laddhanāmo mahatā khattiyaparivārena vaḍḍhi. Tassa pabbajjāvidhānaṃ khandhake (mahāva. 105) āgatameva. So pabbajitvā satthu santike anekehi suttapadehi suladdhovādo paripakkañāṇo vipassanaṃ ussukkāpetvā arahattaṃ pāpuṇi. Arahā pana hutvā attano paṭipattiṃ paccavekkhitvā aññaṃ byākaronto –

‘‘Ubhayeneva sampanno, rāhulabhaddoti maṃ vidū;
Yañcamhi putto buddhassa, yañca dhammesu cakkhumā.

‘‘Yañca me āsavā khīṇā, yañca natthi punabbhavo;
Arahā dakkhiṇeyyomhi, tevijjo amataddaso.

‘‘Kāmandhā jālapacchannā, taṇhāchadanachāditā;
Pamattabandhunā bandhā, macchāva kuminā mukhe.

‘‘Taṃ kāmaṃ ahamujjhitvā, chetvā mārassa bandhanaṃ;
Samūlaṃ taṇhamabbuyha, sītibhūtosmi nibbuto’’ti. (theragā. 295-298);

Catasso gāthā abhāsi. Tattha **ubhayeneva sampanno**ti jātisampadā paṭipattisampadāti ubhayasampattiyāpi sampanno samannāgato. **Rāhulabhaddoti maṃ vidū**ti ‘‘rāhulabhaddo’’ti maṃ sabrahmacārino sañjānanti. Tassa hi jātasāsanaṃ sutvā bodhisattena, ‘‘rāhu, jāto, bandhanaṃ jāta’’nti vuttavacanaṃ upādāya suddhodanamahārājā ‘‘rāhulo’’ti nāmaṃ gaṇhi. Tattha ādito pitarā vuttapariyāyameva gahetvā āha – ‘‘rāhulabhaddoti maṃ vidū’’ti. **Bhaddo**ti pasaṃsāvacanameva. Aparabhāge satthā taṃ sikkhākāmabhāvena aggaṭṭhāne ṭhapesi ‘‘etadaggaṃ, bhikkhave, mama sāvakānaṃ bhikkhūnaṃ sikkhākāmānaṃ yadidaṃ rāhulo’’ti (a. ni. 1.209).

68. Evaṃ so pattaetadaggaṭṭhāno attano pubbakammaṃ saritvā somanassajāto pubbacaritāpadānaṃ pakāsento **padumuttarassa bhagavato**tiādimāha. **Sattabhūmimhi pāsāde**ti pasādaṃ somanassaṃ janetīti pāsādo. Uparūpari ṭhitā satta bhūmiyo yasmiṃ pāsāde soyaṃ sattabhūmi, tasmiṃ sattabhūmimhi pāsāde. **Ādāsaṃ santhariṃ aha**nti ādāsatalaṃ nipphādetvā lokajeṭṭhassa bhagavato tādino ahaṃ santharaṃ adāsiṃ, santharitvā pūjesinti attho.

69. **Khīṇāsavasahassehī**ti arahantasahassehi parikiṇṇo parivuto. **Dvipadindo** dvipadānaṃ indo sāmi narāsabho mahāmuni gandhakuṭiṃ tehi saha **upāgami** pāvisīti attho.

70. **Virocento gandhakuṭi**nti taṃ gandhakuṭiṃ sobhayamāno devānaṃ devo **devadevo** narānaṃ āsabho **narāsabho** jeṭṭho satthā bhikkhusaṅghamajjhe nisīditvā imā byākaraṇagāthāyo **abhāsatha** kathesīti sambandho.

71. **Yenāyaṃ jotitā seyyā**ti yena upāsakena ayaṃ pāsādasaṅkhātā seyyā jotitā pabhāsitā pajjalitā. **Ādāsova** kaṃsalohamayaṃ ādāsatalaṃ iva suṭṭhu samaṃ katvā santhatā. **Taṃ** upāsakaṃ **kittayissāmi** pākaṭaṃ karissāmīti attho. Sesaṃ suviññeyyameva.

81. **Aṭṭhānametaṃ yaṃ tādī**ti yaṃ yena kāraṇena tādī iṭṭhāniṭṭhesu akampiyasabhāvattā tādī **agāre** gharāvāse **ratiṃ** allīnabhāvaṃ **ajjhagā** pāpuṇi, **etaṃ** kāraṇaṃ aṭṭhānaṃ akāraṇanti attho.

82. **Nikkhamitvā agārasmā**ti gharāvāsato nikkhamitvā taṃ tiṇadalamiva pariccajitvā **subbato** susikkhito pabbajissati. **Rāhulo nāma nāmenā**ti suddhodanamahārājena pesitaṃ kumārassa jātasāsanaṃ sutvā pitarā siddhatthena, ‘‘rāhu jāto, bandhanaṃ jāta’’nti vuttanāmattā rāhulo nāmāti attho. ‘‘Yathā candasūriyānaṃ vimānapabhāya kiliṭṭhakaraṇena rāhu asurindo upeti gacchati, evamevāyaṃ mama abhinikkhamanapabbajjādīnaṃ antarāyaṃ karontoriva jāto’’ti adhippāyena, ‘‘rāhu jātoti āhā’’ti daṭṭhabbaṃ. **Arahā so bhavissatī**ti so tādiso upanissayasampanno vipassanāyaṃ yuttappayutto arahā khīṇāsavo bhavissatīti attho.

83. **Kikīva aṇḍaṃ rakkheyyā**ti aṇḍaṃ bījaṃ rakkhamānā kikī sakuṇī iva appamatto sīlaṃ rakkheyya, **cāmarī viya vāladhi**nti vālaṃ rakkhamānā kaṇḍakesu vāle laggante bhindanabhayena anākaḍḍhitvā maramānā cāmarī viya jīvitampi pariccajitvā sīlaṃ abhinditvā rakkheyya. **Nipako sīlasampanno**ti nepakkaṃ vuccati paññā, tena nepakkena samannāgato nipako khaṇḍachiddādibhāvaṃ apāpetvā rakkhaṇato sīlasampanno bhavissatīti evaṃ so bhagavā byākaraṇamakāsi. So evaṃ pattaarahattaphalo ekadivasaṃ vivekaṭṭhāne nisinno somanassavasena **evaṃ rakkhiṃ mahāmunī**tiādimāha. Taṃ suviññeyyamevāti.

Rāhulattheraapadānavaṇṇanā samattā.

7. Upasenavaṅgantaputtattheraapadānavaṇṇanā

Padumuttaraṃ bhagavantantiādikaṃ āyasmato upasenavaṅgantaputtattherassa apadānaṃ. Ayampi purimabuddhesu katādhikāro tattha tattha bhave vivaṭṭūpanissayāni puññāni upacinanto padumuttarassa bhagavato kāle haṃsavatīnagare kulagehe nibbattitvā vayappatto satthu santikaṃ gantvā dhammaṃ suṇanto satthāraṃ ekaṃ bhikkhuṃ samantapāsādikānaṃ aggaṭṭhāne ṭhapentaṃ disvā satthu adhikārakammaṃ katvā taṃ ṭhānantaraṃ patthetvā yāvajīvaṃ kusalaṃ katvā devamanussesu saṃsaranto imasmiṃ buddhuppāde nālakagāme rūpasārī brāhmaṇiyā kucchimhi nibbatti, **upaseno**tissa nāmaṃ ahosi. So vayappatto tayo vede uggaṇhitvā satthu santike dhammaṃ sutvā paṭiladdhasaddho pabbajitvā upasampadāya ekavassiko ‘‘ariyagabbhaṃ vaḍḍhemī’’ti ekaṃ kulaputtaṃ attano santike upasampādetvā tena saddhiṃ satthu santikaṃ gato. Satthārā cassa tassa avassikassa bhikkhuno saddhivihārikabhāvaṃ sutvā ‘‘atilahuṃ kho tvaṃ, moghapurisa, bāhullāya āvatto’’ti (mahāva. 75) garahito ‘‘idānāhaṃ yadi parisaṃ nissāya satthārā garahito, parisaṃyeva pana nissāya satthu pasādaṃ karissāmī’’ti vipassanāya kammaṃ karonto nacirasseva arahattaṃ pāpuṇi. Arahā pana hutvā sayampi sabbe dhutaṅgadhamme samādāya vattati, aññepi tadatthāya samādapesi, tena naṃ bhagavā samantapāsādikānaṃ aggaṭṭhāne ṭhapesi. So aparena samayena kosambiyaṃ kalahe uppanne bhikkhusaṅghe ca dvidhābhūte ekena bhikkhunā taṃ kalahaṃ parivajjitukāmena ‘‘etarahi kho kalaho uppanno, bhikkhusaṅgho ca dvidhābhūto, kathaṃ nu kho mayā paṭipajjitabba’’nti puṭṭho vivekavāsato paṭṭhāya tassa paṭipattiṃ kathesi. Evaṃ thero tassa bhikkhuno ovādadānāpadesena attano tathā paṭipannabhāvaṃ dīpento aññaṃ byākāsi.

86. So evaṃ pattaetadaggaṭṭhāno attano pubbakammaṃ saritvā somanassavasena pubbacaritāpadānaṃ pakāsento **padumuttaraṃ bhagavanta**ntiādimāha. **Pabbhāramhi nisīdanta**nti purato bhāraṃ namitaṃ onamitanti pabbhāraṃ vivekakāmaṃ vanamajjhe sayaṃjātapabbatapabbhāre nisinnaṃ **naruttamaṃ** bhagavantaṃ ahaṃ **upagacchiṃ** samīpaṃ gatoti attho.

87. **Kaṇikārapuppha disvā**ti tathā upagacchanto tasmiṃ padese supupphitaṃ kaṇikāraṃ disvā. **Vaṇṭe chetvānahaṃ tadā**ti tasmiṃ tathāgatassa diṭṭhakāle taṃ pupphaṃ vaṇṭe vaṇṭasmiṃ chetvāna chinditvāna. **Alaṅkaritvā chattamhī**ti tena pupphena chattaṃ chādetvā. **Buddhassa abhiropayi**nti pabbhāre nisinnassa buddhassa muddhani akāsinti attho.

88. **Piṇḍapātañca pādāsi**nti tasmiṃyeva nisinnassa bhagavato piṇḍapātaṃ pakārena adāsiṃ bhojesinti attho. **Paramannaṃ subhojana**nti sundarabhojanasaṅkhātaṃ paramannaṃ uttamāhāraṃ. **Buddhena navame tatthā**ti tasmiṃ vivekaṭṭhāne buddhena saha navame aṭṭha **samaṇe** samitapāpe khīṇāsavabhikkhū bhojesinti attho.

Yaṃ vadanti sumedhoti yaṃ gotamasammāsambuddhaṃ **bhūripaññaṃ** pathavisamānaṃ paññaṃ **sumedhaṃ** sundaraṃ sabbaññutādipaññavantaṃ. Sumedho iti sundarapañño iti vadanti paṇḍitā ito kappato satasahasse kappe eso gotamo sammāsambuddho bhavissatīti sambandho. Sesaṃ suviññeyyamevāti.

Upasenavaṅgantaputtattheraapadānavaṇṇanā samattā.

8. Raṭṭhapālattheraapadānavaṇṇanā

Padumuttarassa bhagavatotiādikaṃ āyasmato raṭṭhapālattherassa apadānaṃ. Ayampāyasmā purimabuddhesu katādhikāro tattha tattha bhave vivaṭṭūpanissayāni puññāni upacinanto padumuttarassa bhagavato uppattito puretarameva haṃsavatīnagare gahapatimahāsālakule nibbattitvā vayappatto pitu accayena gharāvāse patiṭṭhito ratanakoṭṭhāgārakammikena dassitaṃ aparimāṇaṃ vaṃsānugataṃ dhanaṃ disvā ‘‘imaṃ ettakaṃ dhanarāsiṃ mayhaṃ pituayyakapayyakādayo attanā saddhiṃ gahetvā gantuṃ nāsakkhiṃsu, mayā pana gahetvā gantuṃ vaṭṭatī’’ti cintetvā kapaṇaddhikādīnaṃ mahādānaṃ adāsi. So abhiññālābhiṃ ekaṃ tāpasaṃ upasaṅkamitvā tena devalokādhipacce niyojito yāvajīvaṃ puññāni katvā tato cuto devaloke nibbattitvā dibbasampattiṃ anubhavanto tattha yāvatāyukaṃ ṭhatvā tato cuto manussaloke bhinnaṃ raṭṭhaṃ sandhāretuṃ samatthassa kulassa ekaputtako hutvā nibbatti. Tena samayena padumuttaro bhagavā loke uppajjitvā pavattitavaradhammacakko veneyyasatte nibbānamahānagarasaṅkhātaṃ khemantabhūmiṃ sampāpesi. Atha so kulaputto anukkamena viññutaṃ patto ekadivasaṃ upāsakehi saddhiṃ vihāraṃ gantvā satthāraṃ dhammaṃ desentaṃ disvā pasannacitto parisapariyante nisīdi.

Tena kho pana samayena satthā ekaṃ bhikkhuṃ saddhāpabbajitānaṃ aggaṭṭhāne ṭhapesi. So taṃ disvā pasannamānaso satasahassabhikkhuparivutassa bhagavato sattāhaṃ mahādānaṃ datvā taṃ ṭhānaṃ patthesi. Satthā anantarāyena samijjhanabhāvaṃ disvā ‘‘ayaṃ anāgate gotamassa nāma sammāsambuddhassa sāsane saddhāpabbajitānaṃ aggo bhavissatī’’ti byākāsi. So satthāraṃ bhikkhusaṅghañca vanditvā uṭṭhāyāsanā pakkāmi. So yāvatāyukaṃ puññāni katvā tato cavitvā devamanussesu saṃsaranto ito dvenavute kappe phussassa bhagavato kāle satthu vemātikesu tīsu rājaputtesu satthāraṃ upaṭṭhahantesu tesaṃ puññakiriyāsu sahāyakiccaṃ akāsi. Evaṃ tattha tattha bhave bahuṃ kusalaṃ upacinitvā sugatīsuyeva saṃsaranto imasmiṃ buddhuppāde kururaṭṭhe thullakoṭṭhikanigame raṭṭhapālaseṭṭhino gehe nibbatti, tassa bhinnaṃ raṭṭhaṃ sandhāretuṃ samatthakule nibbattattā **raṭṭhapālo**ti vaṃsānugatameva nāmaṃ ahosi. So mahatā parivārena vaḍḍhanto anukkamena yobbanappatto mātāpitūhi patirūpena dārena saṃyojito mahante ca yase patiṭṭhāpito dibbasampattisadisasampattiṃ paccanubhoti.

Atha bhagavā kururaṭṭhe janapadacārikaṃ caranto thullakoṭṭhikaṃ anupāpuṇi. Taṃ sutvā raṭṭhapālo kulaputto satthāraṃ upasaṅkamitvā satthu santike dhammaṃ sutvā paṭiladdhasaddho pabbajitukāmo sattāhaṃ bhattacchedaṃ katvā kicchena kasirena mātāpitaro anujānāpetvā satthāraṃ upasaṅkamitvā pabbajjaṃ yācitvā satthu āṇattiyā aññatarassa santike pabbajitvā yonisomanasikārena kammaṃ karonto vipassanaṃ vaḍḍhetvā arahattaṃ pāpuṇi. Arahattaṃ pana patvā satthāraṃ anujānāpetvā mātāpitaro passituṃ thullakoṭṭhikaṃ gantvā tattha sapadānaṃ piṇḍāya caranto pitu nivesane ābhidosikaṃ kummāsaṃ labhitvā taṃ amataṃ viya paribhuñjanto pitarā nimantito svātanāya adhivāsetvā dutiyadivase pitu nivesane piṇḍapātaṃ paribhuñjitvā alaṅkatapaṭiyatte itthāgārajane upagantvā ‘‘kīdisā nāma tā, ayyaputta, accharāyo, yāsaṃ tvaṃ hetu brahmacariyaṃ carasī’’tiādīni (ma. ni. 2.301) vatvā palobhanakammaṃ kātuṃ āraddhe tassādhippāyaṃ viparivattetvā aniccatādipaṭisaṃyuttaṃ dhammaṃ kathento –

‘‘Passa cittakataṃ bimbaṃ, arukāyaṃ samussitaṃ;
Āturaṃ bahusaṅkappaṃ, yassa natthi dhuvaṃ ṭhiti.

‘‘Passa cittakataṃ rūpaṃ, maṇinā kuṇḍalena ca;
Aṭṭhiṃ tacena onaddhaṃ, saha vatthehi sobhati.

‘‘Alattakakatā pādā, mukhaṃ cuṇṇakamakkhitaṃ;
Alaṃ bālassa mohāya, no ca pāragavesino.

‘‘Aṭṭhāpadakatā kesā, nettā añjanamakkhitā;
Alaṃ bālassa mohāya, no ca pāragavesino.

‘‘Añjanīva navā cittā, pūtikāyo alaṅkato;
Alaṃ bālassa mohāya, no ca pāragavesino.

‘‘Odahi migavo pāsaṃ, nāsadā vāguraṃ migo;
Bhutvā nivāpaṃ gacchāma, kandante migabandhake.

‘‘Chinno pāso migavassa, nāsadā vāguraṃ migo;
Bhutvā nivāpaṃ gacchāma, socante migaluddake’’ti. (ma. ni. 2.302; theragā. 769-775);

Imā gāthāyo abhāsi. Imā gāthā vatvā vehāsaṃ abbhuggantvā rañño korabyassa migājinavanuyyāne maṅgalasilāpaṭṭe nisīdi. Therassa kira pitā sattasu dvārakoṭṭhakesu aggaḷaṃ dāpetvā malle āṇāpesi ‘‘nikkhamituṃ mā detha, kāsāyāni apanetvā setakāni nivāsāpethā’’ti. Tasmā thero ākāsena agamāsi. Atha rājā korabyo therassa tattha nisinnabhāvaṃ sutvā taṃ upasaṅkamitvā sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ‘‘idha, bho raṭṭhapāla, pabbajanto byādhipārijuññaṃ vā jarābhogañātipārijuññaṃ vā patto pabbajati, tvaṃ pana kiñcipi pārijuññaṃ anupagato eva kasmā pabbajasī’’ti pucchi. Athassa thero ‘‘upaniyyati loko addhuvo, atāṇo loko anabhissaro, asaraṇo loko sabbaṃ pahāya gamanīyaṃ, ūno loko atitto taṇhādāso’’ti (ma. ni. 2.305) imesaṃ catunnaṃ dhammuddesānaṃ attanā viditabhāvaṃ kathetvā tassā desanāya anugītiṃ kathento –

‘‘Passāmi loke sadhane manusse, laddhāna vittaṃ na dadanti mohā;
Luddhā dhanaṃ sannicayaṃ karonti, bhiyyova kāme abhipatthayanti.

‘‘Rājā pasayhappathaviṃ vijetvā, sasāgarantaṃ mahimāvasanto;
Oraṃ samuddassa atittarūpo, pāraṃ samuddassapi patthayetha.

‘‘Rājā ca aññe ca bahū manussā, avītataṇhā maraṇaṃ upenti;
Ūnāva hutvāna jahanti dehaṃ, kāmehi lokamhi na hatthi titti.

‘‘Kandanti naṃ ñātī pakiriya kese, ‘aho vatā no amarā’ti cāhu;
Vatthena naṃ pārutaṃ nīharitvā, citaṃ samodhāya tato ḍahanti.

‘‘So ḍayhati sūlehi tujjamāno, ekena vatthena pahāya bhoge;
Na mīyamānassa bhavanti tāṇā, ñātī ca mittā atha vā sahāyā.

‘‘Dāyādakā tassa dhanaṃ haranti, satto pana gacchati yena kammaṃ;
Na mīyamānaṃ dhanamanveti kiñci, puttā ca dārā ca dhanañca raṭṭhaṃ.

‘‘Na dīghamāyuṃ labhate dhanena, na cāpi vittena jaraṃ vihanti;
Appaṃ hidaṃ jīvitamāhu dhīrā, asassataṃ vippariṇāmadhammaṃ.

‘‘Aḍḍhā daliddā ca phusanti phassaṃ, bālo ca dhīro ca tatheva phuṭṭho;
Bālo hi bālyā vadhitova seti, dhīro ca no vedhati phassaphuṭṭho.

‘‘Tasmā hi paññāva dhanena seyyā, yāya vosānamidhādhigacchati;
Abyositattā hi bhavābhavesu, pāpāni kammāni karoti mohā.

‘‘Upeti gabbhañca parañca lokaṃ, saṃsāramāpajjaparamparāya;
Tassappapañño abhisaddahanto, upeti gabbhañca parañca lokaṃ.

‘‘Coro yathā sandhimukhe gahīto, sakammunā haññati pāpadhammo;
Evaṃ pajā pecca paramhi loke, sakammunā haññati pāpadhammo.

‘‘Kāmā hi citrā madhurā manoramā, virūparūpena mathenti cittaṃ;
Ādīnavaṃ kāmaguṇesu disvā, tasmā ahaṃ pabbajitomhi rāja.

‘‘Dumapphalānīva patanti māṇavā, daharā ca vuḍḍhā ca sarīrabhedā;
Etampi disvāna pabbajitomhi rāja, apaṇṇakaṃ sāmaññameva seyyo.

‘‘Saddhāyāhaṃ pabbajito, upeto jinasāsane;
Avañjhā mayhaṃ pabbajjā, anaṇo bhuñjāmi bhojanaṃ.

‘‘Kāme ādittato disvā, jātarūpāni satthato;
Gabbhāvokkantito dukkhaṃ, nirayesu mahabbhayaṃ.

‘‘Etamādīnavaṃ ñatvā, saṃvegaṃ alabhiṃ tadā;
Sohaṃ viddho tadā santo, sampatto āsavakkhayaṃ.

‘‘Pariciṇṇo mayā satthā, kataṃ buddhassa sāsanaṃ;
Ohito garuko bhāro, bhavanetti samūhatā.

‘‘Yassatthāya pabbajito, agārasmānagāriyaṃ;
So me attho anuppatto, sabbasaṃyojanakkhayo’’ti. (theragā. 776-793) –

Imā gāthā avoca. Evaṃ thero rañño korabyassa dhammaṃ desetvā satthu santikameva gato. Satthā ca aparabhāge ariyagaṇamajjhe nisinno theraṃ saddhāpabbajitānaṃ aggaṭṭhāne ṭhapesi.

97-8. Evaṃ so thero pattaetadaggaṭṭhāno pubbakammaṃ saritvā somanassajāto pubbacaritāpadānaṃ pakāsento **padumuttarassa bhagavato**tiādimāha. **Varanāgo mayā dinno**ti tassa bhagavato rūpakāye pasīditvā varo uttamo seṭṭho **īsādanto** rathīsāsadisadanto urūḷhavā bhāravaho rājāraho vā. **Setacchattopasobhito**ti hatthikkhandhe ussāpitasetacchattena upasevito sobhamāno. Punapi kiṃ visiṭṭho varanāgo? **Sakappano** hatthālaṅkārasahito. **Saṅghārāmaṃ** buddhappamukhassa bhikkhusaṅghassa vasanatthāya ārāmaṃ vihāraṃ **akārayiṃ** kāresiṃ.

99. **Catupaññāsasahassānī**ti tasmiṃ kārāpite vihārabbhantare catupaññāsasahassāni pāsādāni ca ahaṃ akārayiṃ kāresinti attho. **Mahoghadānaṃ karitvānā**ti sabbaparikkhārasahitaṃ mahoghasadisaṃ mahādānaṃ sajjetvā **mahesino** munino niyyādesinti attho.

100. **Anumodi mahāvīro**ti caturāsaṅkhyeyyasatasahassesu kappesu abbocchinnaussāhasaṅkhātena vīriyena mahāvīro **sayambhū** sayameva bhūto jāto laddhasabbaññutaññāṇo aggo seṭṭho puggalo **anumodi** vihārānumodanaṃ akāsi. **Sabbe jane hāsayanto**ti sakalānantāparimāṇe devamanusse hāsayanto santuṭṭhe **kurumāno** amatanibbānapaṭisaṃyuttaṃ catusaccadhammadesanaṃ **desesi** pakāsesi vivari vibhaji uttānī akāsīti attho.

101. **Taṃ me viyākāsī**ti taṃ mayhaṃ katapuññaṃ balaṃ visesena pākaṭaṃ akāsi. **Jalajuttamanāmako**ti jale jātaṃ jalajaṃ padumaṃ, padumuttaranāmakoti attho. ‘‘Jalanuttamanāyako’’tipi pāṭho. Tattha attano pabhāya jalantīti jalanā, candimasūriyadevabrahmāno, tesaṃ jalanānaṃ uttamoti jalanuttamo. Sabbasattānaṃ nāyako uttamoti nāyako, sambhāravante satte nibbānaṃ neti pāpetīti vā nāyako, jalanuttamo ca so nāyako cāti **jalanuttamanāyako. Bhikkhusaṅghe nisīditvā**ti bhikkhusaṅghassa majjhe nisinno **imā gāthā abhāsatha** pākaṭaṃ katvā kathesīti attho. Sesaṃ uttānatthamevāti.

Raṭṭhapālattheraapadānavaṇṇanā samattā.

9. Sopākattheraapadānavaṇṇanā

Pabbhāraṃ sodhayantassātiādikaṃ āyasmato sopākattherassa apadānaṃ. Ayampi purimabuddhesu katādhikāro tattha tattha bhave vivaṭṭūpanissayāni puññāni upacinanto siddhatthassa bhagavato kāle aññatarassa kuṭumbikassa putto hutvā nibbatti. Ekadivasaṃ satthāraṃ disvā bījapūraphalāni satthu upanesi, paribhuñji bhagavā tassānukampaṃ upādāya. So bhikkhu satthari saṅghe ca abhippasanno salākabhattaṃ paṭṭhapetvā saṅghuddesavasena tiṇṇaṃ bhikkhūnaṃ yāvatāyukaṃ khīrabhattaṃ adāsi. So tehi puññehi aparāparaṃ devamanussesu sampattiyo anubhavanto ekadā manussayoniyaṃ nibbatto ekassa paccekabuddhassa khīrabhattaṃ adāsi.

Evaṃ tattha tattha puññāni katvā sugatīsuyeva paribbhamanto imasmiṃ buddhuppāde purimakammanissandena sāvatthiyaṃ aññatarāya duggatitthiyā kucchimhi paṭisandhiṃ gaṇhi. Sā taṃ dasamāse kucchinā pariharitvā paripakke gabbhe vijāyanakāle vijāyituṃ asakkontī mucchaṃ āpajjitvā bahuvelaṃ matā viya nipajji. Ñātakā ‘‘matā’’ti saññāya susānaṃ netvā citakaṃ āropetvā devatānubhāvena vātavuṭṭhiyā uṭṭhitāya aggiṃ adatvā pakkamiṃsu. Dārako pacchimabhavikattā devatānubhāveneva arogo hutvā mātukucchito nikkhami. Mātā pana kālamakāsi. Devatā manussarūpenupagamma taṃ gahetvā susānagopakassa gehe ṭhapetvā katipāhaṃ kālaṃ patirūpena āhārena posesi. Tato paraṃ susānagopako attano puttaṃ katvā vaḍḍhesi. So tathā vaḍḍhento tassa puttena suppiyena nāma dārakena saddhiṃ kīḷanto vicari. Tassa susāne jātasaṃvaḍḍhabhāvato **sopāko**ti samaññā ahosi.

Athekadivasaṃ sattavassikaṃ taṃ bhagavā paccūsavelāyaṃ ñāṇajālaṃ pattharitvā veneyyabandhave olokento ñāṇajālassa antogataṃ disvā susānaṭṭhānaṃ agamāsi. Dārako pubbahetunā codiyamāno pasannamānaso satthāraṃ upasaṅkamitvā vanditvā aṭṭhāsi. Satthā tassa dhammaṃ kathesi. So dhammaṃ sutvā pabbajjaṃ yācitvā pitarā ‘‘anuññātosī’’ti vutto pitaraṃ satthu santikaṃ ānesi. Tassa pitā satthāraṃ vanditvā ‘‘imaṃ dārakaṃ pabbājetha, bhante’’ti anujāni, taṃ pabbājetvā bhagavā mettābhāvanāya niyojesi. So mettākammaṭṭhānaṃ gahetvā susāne viharanto nacirasseva mettājhānaṃ pādakaṃ katvā vipassanaṃ vaḍḍhetvā arahattaṃ sacchākāsi. Arahā hutvāpi aññesaṃ sosānikabhikkhūnaṃ mettābhāvanāvidhiṃ dassento **‘‘yathāpi ekaputtasmi’’**nti (theragā. 33) gāthaṃ abhāsi. Idaṃ vuttaṃ hoti – yathā ekaputtake piye manāpe mātā pitā ca kusalī ekantahitesī bhaveyya, evaṃ puratthimādibhedāsu sabbāsu disāsu kāmabhavādibhedesu vā sabbesu bhavesu daharādibhedāsu sabbāsu avatthāsupi ṭhitesu sabbesu sattesu ekantahitesitāya kusalī bhaveyya ‘‘mitto, udāsino, paccatthiko’’ti sīmaṃ akatvā sīmāya sambhedavasena sabbattha ekarasaṃ mettaṃ bhāveyyāti imaṃ pana gāthaṃ vatvā ‘‘sace tumhe āyasmanto evaṃ mettaṃ bhāveyyātha, ye te bhagavatā ‘sukhaṃ supatī’tiādinā (a. ni. 11.15; pari. 331; mi. pa. 4.4.6) ekādasa mettānisaṃsā ca vuttā, ekaṃsena tesaṃ bhāgino bhavathā’’ti ovādaṃ adāsi.

112. Evaṃ so pattaphalādhigamo attano katapuññaṃ paccavekkhitvā sañjātasomanasso pubbacaritāpadānaṃ dassento **pabbhāraṃ sodhayantassā**tiādimāha. Tattha **pabbhāra**nti silāpabbatassa vivekaṭṭhānaṃ, taṃ pabbajitānurūpattā iṭṭhakapākāraṃ katvā dvārakavāṭaṃ yojetvā bhikkhūnaṃ vasanatthāya adāsi, pakārena bharo patthetabboti pabbhāro, taṃ sodhayantassa mama santikaṃ siddhattho nāma bhagavā **āgacchi** pāpuṇi.

113. **Buddhaṃ upagataṃ disvā**ti evaṃ mama santikaṃ āgataṃ disvā **tādino** iṭṭhāniṭṭhesu akampiyasabhāvattā tādiguṇayuttassa **lokajeṭṭhassa** buddhassa **santharaṃ** tiṇapaṇṇādisantharaṃ kaṭṭhattharaṃ **paññāpetvā** niṭṭhāpetvā **pupphāsanaṃ** pupphamayaṃ āsanaṃ ahaṃ adāsiṃ.

114. **Pupphāsane nisīditvā**ti tasmiṃ paññatte pupphāsane nisīditvā lokanāyako siddhattho bhagavā. **Mamañca gatimaññāyā**ti mayhaṃ gatiṃ āyatiṃ uppattiṭṭhānaṃ aññāya jānitvā **aniccataṃ** aniccabhāvaṃ **udāhari** kathesi.

115. **Aniccā vata saṅkhārā**ti vata ekantena saṅkhārā paccayehi samecca samāgantvā karīyamānā sabbe sappaccayadhammā hutvā abhāvaṭṭhena aniccā. **Uppādavayadhammino**ti uppajjitvā vinassanasabhāvā **uppajjitvā** pātubhavitvā ete saṅkhārā **nirujjhanti** vinassantīti attho. **Tesaṃ vūpasamo sukho**ti tesaṃ saṅkhārānaṃ visesena upasamo sukho, tesaṃ vūpasamakaraṃ nibbānameva ekantasukhanti attho.

116. **Idaṃ vatvāna sabbaññū**ti sabbadhammajānanako bhagavā lokānaṃ jeṭṭho vuḍḍho narānaṃ āsabho padhāno vīro idaṃ aniccapaṭisaṃyuttaṃ dhammadesanaṃ **vatvāna** kathetvā **ambare** ākāse haṃsarājā iva **nabhaṃ** ākāsaṃ abbhuggamīti sambandho.

117. **Sakaṃ diṭṭhiṃ** attano laddhiṃ khantiṃ ruciṃ ajjhāsayaṃ **jahitvāna** pahāya. **Bhāvayāniccasaññaha**nti anicce aniccanti pavattasaññaṃ ahaṃ bhāvayiṃ vaḍḍhesiṃ manasi akāsiṃ. **Tattha kālaṃ kato aha**nti tattha tissaṃ jātiyaṃ tato jātito ahaṃ kālaṃ kato mato.

118. **Dve sampattī anubhotvā**ti manussasampattidibbasampattisaṅkhātā dve sampattiyo anubhavitvā. **Sukkamūlena codito**ti purāṇakusalamūlena, mūlabhūtena kusalena vā codito sañcodito. **Pacchime bhave sampatte**ti pariyosāne bhave sampatte pāpuṇite. **Sapākayonupāgami**nti sakaṃ pacitabhattaṃ sapākaṃ yoniṃ upāgamiṃ. Yassa kulassa attano pacitabhattaṃ aññehi abhuñjanīyaṃ, tasmiṃ caṇḍālakule nibbattosmīti attho. Atha vā sā vuccati sunakho, sunakhocchiṭṭhabhattabhuñjanakacaṇḍālakule jātoti attho. Sesaṃ uttānatthamevāti.

Sopākattheraapadānavaṇṇanā samattā.

10. Sumaṅgalattheraapadānavaṇṇanā

Āhutiṃ yiṭṭhukāmotiādikaṃ āyasmato sumaṅgalattherassa apadānaṃ. Ayampāyasmā purimabuddhesu katādhikāro tattha tattha bhave vivaṭṭūpanissayāni puññāni upacinanto piyadassissa bhagavato kāle rukkhadevatā hutvā nibbatti. So ekadivasaṃ satthāraṃ nhatvā ekacīvaraṃ ṭhitaṃ disvā somanassappatto apphoṭesi. So tena puññena devamanussesu saṃsaranto imasmiṃ buddhuppāde sāvatthiyā avidūre aññatarasmiṃ gāmake tādisena kammanissandena daliddakule nibbatti, tassa **sumaṅgalo**ti nāmaṃ ahosi. So vayappatto khujjakāsitanaṅgalakuddālaparikkhāro hutvā kasiyā jīvikaṃ kappesi. So ekadivasaṃ raññā pasenadinā kosalena bhagavato bhikkhusaṅghassa ca mahādāne pavattiyamāne dānūpakaraṇāni gahetvā āgacchantehi manussehi saddhiṃ dadhighaṭaṃ gahetvā āgato bhikkhūnaṃ sakkārasammānaṃ disvā ‘‘ime samaṇā sakyaputtiyā sukhumavatthanivatthā subhojanāni bhuñjitvā nivātesu senāsanesu viharanti, yaṃnūnāhampi pabbajeyya’’nti cintetvā aññataraṃ mahātheraṃ upasaṅkamitvā attano pabbajādhippāyaṃ nivedesi. So taṃ karuṇāyanto pabbājetvā kammaṭṭhānaṃ ācikkhi. So araññe viharanto ekakavihāre nibbinno ukkaṇṭhito hutvā vibbhamitukāmo ñātigāmaṃ gacchanto antarāmagge kacchaṃ bandhitvā khettaṃ kasante kiliṭṭhavatthanivatthe samantato rajokiṇṇasarīre vātātapena sussante khettaṃ kassake manusse disvā ‘‘mahantaṃ vatime sattā jīvikanimittaṃ dukkhaṃ paccanubhavantī’’ti saṃvegaṃ paṭilabhi. Ñāṇassa paripākagatattā cassa yathāgahitaṃ kammaṭṭhānaṃ upaṭṭhāsi. So aññataraṃ rukkhamūlaṃ upagantvā vivekaṃ labhitvā yonisomanasikaronto vipassanaṃ vaḍḍhetvā maggapaṭipāṭiyā arahattaṃ pāpuṇi.

124. Evaṃ so pattaarahattaphalo attano pubbakammaṃ saritvā somanassavasena pubbacaritāpadānaṃ pakāsento **āhutiṃ yiṭṭhukāmohan**tiādimāha. Tattha **āhutin**ti annapānādianekavidhaṃ pūjāsakkārūpakaraṇaṃ. **Yiṭṭhukāmo**ti yajitukāmo, dānaṃ dātukāmo ahaṃ. **Paṭiyādetvāna bhojanan**ti āhāraṃ paṭiyādetvā nipphādetvā. **Brāhmaṇe paṭimānento**ti paṭiggāhake suddhapabbajite pariyesanto. **Visāle māḷake ṭhito**ti parisuddhapaṇḍarapulinatalābhirāme vipule māḷake ṭhito.

125-7. **Athaddasāsiṃ sambuddhan**tiādīsu **mahāyasaṃ** mahāparivāraṃ **sabbalokaṃ** sakalasattalokaṃ **vinetānaṃ** visesena netāraṃ nibbānasampāpakaṃ **sayambhuṃ** sayameva bhūtaṃ anācariyakaṃ **aggapuggalaṃ** seṭṭhapuggalaṃ bhagavantaṃ bhagyavantādiguṇayuttaṃ **jutimantaṃ** nīlapītādipabhāsampannaṃ sāvakehi **purakkhataṃ** parivāritaṃ **ādiccamiva** sūriyamiva **rocantaṃ** sobhamānaṃ **rathiyaṃ** vīthiyaṃ paṭipannakaṃ gacchantaṃ piyadassiṃ nāma **sambuddhaṃ** addasinti sambandho. **Añjaliṃ paggahetvānā**ti bandhañjalipuṭaṃ sirasi katvā **sakaṃ cittaṃ** attano cittaṃ **pasādayiṃ** itthambhūtassa bhagavato guṇe pasādesiṃ pasannamakāsinti attho. **Manasāva nimantesi**nti cittena pavāresiṃ. **Āgacchatu mahāmunī**ti mahito pūjāraho muni bhagavā mama nivesanaṃ āgacchatu.

128. **Mama saṅkappamaññāyā**ti mayhaṃ cittasaṅkappaṃ ñatvā **loke** sattaloke **anuttaro** uttaravirahito satthā **khīṇāsavasahassehi** arahantasahassehi parivuto **mama dvāraṃ** mayhaṃ gehadvāraṃ **upāgami** sampāpuṇi.

129. Tassa sampattassa satthuno evaṃ namakkāramakāsiṃ. **Purisājañña** purisānaṃ ājañña, seṭṭha, mama namakkāro **te** tuyhaṃ **atthu** bhavatu. **Purisuttama** purisānaṃ uttama adhikaguṇavisiṭṭha **te** tuyhaṃ mama namakkāro atthu. **Pāsādaṃ** pasādajanakaṃ mama nivesanaṃ abhiruhitvā **sīhāsane** uttamāsane nisīdatanti āyācinti attho.

130. **Danto dantaparivāro**ti sayaṃ dvārattayena danto tathā dantāhi bhikkhubhikkhunīupāsakaupāsikāsaṅkhātāhi catūhi parisāhi parivārito. **Tiṇṇo tārayataṃ varo**ti sayaṃ tiṇṇo saṃsārato uttiṇṇo nikkhanto tārayataṃ tārayantānaṃ visiṭṭhapuggalānaṃ varo uttamo bhagavā mamārādhanena pāsādaṃ abhiruhitvā **pavarāsane** uttamāsane **nisīdi** nisajjaṃ kappesi.

131. **Yaṃ me atthi sake gehe**ti attano gehe yaṃ āmisaṃ **paccupaṭṭhitaṃ** sampāditaṃ rāsikataṃ atthi. **Tāhaṃ buddhassa pādāsi**nti buddhassa buddhappamukhassa saṅghassa taṃ āmisaṃ pādāsiṃ pakārena ādarena vā adāsinti attho. **Pasanno sehi pāṇibhī**ti attano dvīhi hatthehi passannacitto gahetvā pādāsinti attho.

132. **Pasannacitto** pasāditamanasaṅkappo sumano sundaramano. **Vedajāto** jātavedo uppannasomanasso **katañjalī** sirasi ṭhapitaañjalipuṭo **buddhaseṭṭhaṃ namassāmi** seṭṭhassa buddhassa paṇāmaṃ karomīti attho. **Aho buddhassuḷāratā**ti paṭividdhacatusaccassa satthuno uḷāratā mahantabhāvo aho acchariyanti attho.

133. **Aṭṭhannaṃ payirūpāsata**nti payirupāsantānaṃ **bhuñjaṃ** bhuñjantānaṃ aṭṭhannaṃ ariyapuggalānaṃ antare **khīṇāsavā** arahantova bahūti attho. **Tuyheveso ānubhāvo**ti eso ākāsacaraṇaummujjananimujjanādiānubhāvo tuyheva tuyhaṃ eva ānubhāvo, nāññesaṃ. **Saraṇaṃ taṃ upemaha**nti taṃ itthambhūtaṃ tuvaṃ saraṇaṃ tāṇaṃ leṇaṃ parāyananti upemi gacchāmi jānāmi vāti attho.

134. Lokajeṭṭho narāsabho piyadassī bhagavā bhikkhusaṅghamajjhe nisīditvā imā byākaraṇagāthā abhāsatha kathesīti attho. Sesaṃ suviññeyyamevāti.

Sumaṅgalattheraapadānavaṇṇanā samattā.

Dutiyassa sīhāsanavaggassa vaṇṇanā samattā.

3. Subhūtivaggo

1. Subhūtittheraapadānavaṇṇanā

Himavantassāvidūretiādikaṃ āyasmato subhūtittherassa apadānaṃ. Ayampi purimabuddhesu katādhikāro tattha tattha bhave vivaṭṭūpanissayāni puññāni upacinanto ito kappasatasahassamatthake anuppanneyeva padumuttare bhagavati lokanāthe haṃsavatīnagare aññatarassa brāhmaṇamahāsālassa ekaputtako hutvā nibbatti, tassa **nandamāṇavo**ti nāmaṃ akaṃsu. So vayappatto tayo vede uggaṇhitvā tattha sāraṃ apassanto attano parivārabhūtehi catucattālīsāya māṇavasahassehi saddhiṃ pabbatapāde isipabbajjaṃ pabbajitvā aṭṭha samāpattiyo pañcābhiññāyo ca nibbattesi. Antevāsikānampi kammaṭṭhānaṃ ācikkhi. Tepi nacirasseva jhānalābhino ahesuṃ.

Tena ca samayena padumuttaro bhagavā loke uppajjitvā haṃsavatīnagaraṃ upanissāya viharanto ekadivasaṃ paccūsasamaye lokaṃ volokento nandatāpasassa antevāsikajaṭilānaṃ arahattūpanissayaṃ, nandatāpasassa ca dvīhaṅgehi samannāgatassa sāvakaṭṭhānantarassa patthanaṃ disvā pātova sarīrapaṭijagganaṃ katvā pubbaṇhasamaye pattacīvaramādāya aññaṃ kañci anāmantetvā sīho viya ekacaro nandatāpasassa antevāsikesu phalāphalatthāya gatesu ‘‘buddhabhāvaṃ me jānātū’’ti passantasseva nandatāpasassa ākāsato otaritvā pathaviyaṃ patiṭṭhāsi. Nandatāpaso buddhānubhāvañceva lakkhaṇapāripūriñca disvā lakkhaṇamante sammasitvā ‘‘imehi lakkhaṇehi samannāgato nāma agāraṃ ajjhāvasanto rājā hoti cakkavattī, pabbajanto loke vivaṭacchedo sabbaññū buddho hoti, ayaṃ purisājānīyo nissaṃsayaṃ buddho’’ti ñatvā paccuggamanaṃ katvā pañcapatiṭṭhitena vanditvā āsanaṃ paññāpetvā adāsi. Nisīdi bhagavā paññatte āsane. Nandatāpasopi attano anucchavikaṃ āsanaṃ gahetvā ekamantaṃ nisīdi. Tasmiṃ samaye catucattālīsasahassajaṭilā paṇītapaṇītāni ojavantāni phalāphalāni gahetvā ācariyassa santikaṃ sampattā buddhānañceva ācariyassa ca nisinnākāraṃ oloketvā āhaṃsu – ‘‘ācariya, mayaṃ ‘imasmiṃ loke tumhehi mahantataro natthī’ti vicarāma, ayaṃ pana puriso tumhehi mahantataro maññe’’ti. Nandatāpaso – ‘‘tātā, kiṃ vadetha, tumhe sāsapena saddhiṃ aṭṭhasaṭṭhiyojanasatasahassubbedhaṃ sineruṃ upametuṃ icchatha, sabbaññubuddhena saddhiṃ mā maṃ upamitthā’’ti āha. Atha te tāpasā – ‘‘sace ayaṃ orako abhavissa, na amhākaṃ ācariyo evaṃ upamaṃ āhareyya. Yāva mahāvatāyaṃ purisājānīyo’’ti pādesu nipatitvā sirasā vandiṃsu. Atha te ācariyo āha – ‘‘tātā, amhākaṃ buddhānaṃ anucchaviko deyyadhammo natthi, bhagavā ca bhikkhācāravelāyaṃ idhāgato, tasmā mayaṃ yathābalaṃ deyyadhammaṃ dassāma, tumhehi yaṃ yaṃ paṇītaṃ phalāphalaṃ ābhataṃ, taṃ taṃ āharathā’’ti āharāpetvā sahattheneva dhovitvā sayaṃ tathāgatassa patte patiṭṭhāpesi. Satthārā phalāphale paṭiggahitamatte devatā dibbojaṃ pakkhipiṃsu. Tāpaso udakampi sayameva parissāvetvā adāsi. Tato bhojanakiccaṃ niṭṭhāpetvā nisinne satthari sabbe antevāsike pakkositvā satthu santike sāraṇīyaṃ kathaṃ kathento nisīdi. Satthā ‘‘bhikkhusaṅgho āgacchatū’’ti cintesi. Satthu cittaṃ ñatvā satasahassamattā khīṇāsavā āgantvā satthāraṃ vanditvā aṭṭhaṃsu.

Atha nandatāpaso antevāsike āmantesi – ‘‘tātā, buddhānaṃ nisinnāsanampi nīcaṃ, samaṇasatasahassassapi āsanaṃ natthi. Tumhehi ajja uḷāraṃ bhagavato bhikkhusaṅghassa ca sakkāraṃ kātuṃ vaṭṭati, pabbatapādato vaṇṇagandhasampannāni pupphāni āharathā''ti āha. Acinteyyattā iddhivisayassa te muhutteneva vaṇṇagandharasasampannāni pupphāni āharitvā buddhānaṃ yojanappamāṇaṃ pupphāsanaṃ paññāpesuṃ. Aggasāvakānaṃ tigāvutaṃ, sesabhikkhūnaṃ aḍḍhayojanādibhedaṃ, saṅghanavakassa usabhamattaṃ paññāpesuṃ. Evaṃ paññattesu āsanesu nandatāpaso tathāgatassa purato añjaliṃ paggayha ṭhito, ''bhante, amhākaṃ dīgharattaṃ hitāya sukhāya imaṃ pupphāsanaṃ āruyha nisīdathā''ti āha. Nisīdi bhagavā pupphāsane. Evaṃ nisinne satthari satthu ākāraṃ ñatvā bhikkhū attano attano pattāsane nisīdiṃsu. Nandatāpaso mahantaṃ pupphacchattaṃ gahetvā tathāgatassa matthake dhārento aṭṭhāsi. Satthā ''tāpasānaṃ ayaṃ sakkāro mahapphalo hotū''ti nirodhasamāpattiṃ samāpajji. Satthu samāpannabhāvaṃ ñatvā bhikkhūpi samāpattiṃ samāpajjiṃsu. Tathāgate sattāhaṃ nirodhaṃ samāpajjitvā nisinne antevāsikā bhikkhācārakāle sampatte vanamūlaphalāphalaṃ paribhuñjitvā sesakāle buddhānaṃ añjaliṃ paggayha aṭṭhaṃsu. Nandatāpaso pana bhikkhācārampi agantvā pupphacchattaṃ dhārentoyeva sattāhaṃ pītisukheneva vītināmesi.

Satthā nirodhato vuṭṭhāya araṇavihāriaṅgena dakkhiṇeyyaṅgena cāti dvīhi aṅgehi samannāgataṃ ekaṃ sāvakaṃ ''isigaṇassa pupphāsanānumodanaṃ karohī''ti āṇāpesi. So cakkavattirañño santikā paṭiladdhamahālābho mahāyodho viya tuṭṭhamānaso attano visaye ṭhatvā tepiṭakaṃ buddhavacanaṃ sammasitvā anumodanamakāsi. Tassa desanāvasāne satthā sayaṃ dhammaṃ desesi. Satthu desanāvasāne sabbepi catucattālīsasahassatāpasā arahattaṃ pāpuṇiṃsu. Satthā – ''etha bhikkhavo''ti hatthaṃ pasāresi. Tesaṃ tāvadeva kesamassū antaradhāyiṃsu. Aṭṭha parikkhārā sarīre paṭimukkāva ahesuṃ. Te saṭṭhivassikattherā viya satthāraṃ parivārayiṃsu. Nandatāpaso pana vikkhittacittatāya visesaṃ nādhigañchi. Tassa kira araṇavihārittherassa dhammaṃ sotuṃ āraddhakālato paṭṭhāya – ''aho vatāhampi anāgate ekassa buddhassa sāsane iminā sāvakena laddhaguṇaṃ labheyya''nti cittaṃ udapādi. So tena vitakkena maggaphalapaṭivedhaṃ kātuṃ nāsakkhi. Tathāgataṃ pana vanditvā añjaliṃ paggayha sammukhe ṭhito evamāha – ''bhante, yena bhikkhunā isigaṇassa pupphāsanānumodanā katā, ko nāmāyaṃ tumhākaṃ sāsane''ti? ''Araṇavihāriaṅgena ca dakkhiṇeyyaṅgena ca etadaggaṭṭhānaṃ patto eso bhikkhū''ti. ''Bhante, yvāyaṃ mayā sattāhaṃ pupphacchattaṃ dhārentena sakkāro kato, tena adhikārena aññaṃ sampattiṃ na patthemi, anāgate pana ekassa buddhassa sāsane ayaṃ thero viya dvīhaṅgehi samannāgato sāvako bhaveyya''nti patthanaṃ akāsi.

Satthā ''samijjhissati nu kho imassa tāpasassa patthanā''ti anāgataṃsañāṇaṃ pesetvā olokento kappasatasahassaṃ atikkamitvā samijjhanakabhāvaṃ disvā, ''tāpasa, na te ayaṃ patthanā moghaṃ bhavissati, anāgate kappasatasahassaṃ atikkamitvā gotamo nāma buddho uppajjissati, tassa santike samijjhissatī''ti dhammakathaṃ kathetvā bhikkhusaṅghaparivuto ākāsaṃ pakkhandi. Nandatāpaso yāva cakkhupathaṃ na samatikkamati, tāva satthu bhikkhusaṅghassa ca añjaliṃ paggahetvā aṭṭhāsi. So aparabhāge kālena kālaṃ satthāraṃ upasaṅkamitvā dhammaṃ suṇitvā aparihīnajjhānova kālaṃ katvā brahmaloke nibbatto. Tato pana cuto aparānipi pañca jātisatāni pabbajitvā āraññakova ahosi, kassapasammāsambuddhakālepi pabbajitvā āraññako hutvā gatapaccāgatavattaṃ pūresi. Etaṃ kira vattaṃ aparipūretvā mahāsāvakabhāvaṃ pāpuṇantā nāma natthi, gatapaccāgatavattaṃ pana āgamaṭṭhakathāsu vuttanayeneva veditabbaṃ. So vīsativassasahassāni gatapaccāgatavattaṃ pūretvā kālaṃ katvā tāvatiṃsadevaloke nibbatti.

Evaṃ so tāvatiṃsabhavane aparāparaṃ uppajjanavasena dibbasampattiṃ anubhavitvā tato cuto manussaloke anekasatakkhattuṃ cakkavattirājā padesarājā ca hutvā uḷāraṃ manussasampattiṃ anubhavitvā amhākaṃ bhagavato uppannakāle sāvatthiyaṃ sumanaseṭṭhissa gehe anāthapiṇḍikassa kaniṭṭho hutvā nibbatti. **Subhūtī**tissa nāmaṃ ahosi.

Tena ca samayena amhākaṃ bhagavā loke uppajjitvā pavattitavaradhammacakko anupubbena rājagahaṃ gantvā tattha veḷuvanapaṭiggahaṇādinā lokānuggahaṃ karonto rājagahaṃ upanissāya sītavane vihāsi. Tadā anāthapiṇḍiko seṭṭhi sāvatthiyaṃ uṭṭhānakaṃ bhaṇḍaṃ gahetvā attano sahāyassa rājagahaseṭṭhino gehaṃ gantvā buddhuppādaṃ sutvā satthāraṃ sītavane viharantaṃ upasaṅkamitvā paṭhamadassaneneva sotāpattiphale patiṭṭhāya satthāraṃ sāvatthiṃ āgamanatthāya yācitvā tato pañcacattālīsayojane magge yojane yojane satasahassapariccāgena vihāre patiṭṭhāpetvā sāvatthiyaṃ aṭṭhakarīsappamāṇaṃ jetassa kumārassa uyyānabhūmiṃ koṭisanthārena kiṇitvā tattha bhagavato vihāraṃ kāretvā adāsi. Vihāramahadivase ayaṃ subhūtikuṭumbiko anāthapiṇḍikaseṭṭhinā saddhiṃ gantvā dhammaṃ suṇanto saddhaṃ paṭilabhitvā pabbaji. So upasampanno dve mātikā paguṇā katvā kammaṭṭhānaṃ kathāpetvā araññe samaṇadhammaṃ karonto mettājhānaṃ nibbattetvā taṃ pādakaṃ katvā vipassanaṃ vaḍḍhetvā arahattaṃ pāpuṇi.

So dhammaṃ desento yasmā satthārā desitaniyāmena anodissakaṃ katvā deseti, tasmā araṇavihārīnaṃ aggo nāma jāto. Yasmā ca piṇḍāya caranto ghare ghare mettājhānaṃ samāpajjitvā vuṭṭhāya bhikkhaṃ paṭiggaṇhāti ‘‘evaṃ dāyakānaṃ mahapphalaṃ bhavissatī’’ti, tasmā dakkhiṇeyyānaṃ aggo nāma jāto. Tena naṃ bhagavā ‘‘etadaggaṃ, bhikkhave, mama sāvakānaṃ bhikkhūnaṃ araṇavihārīnaṃ dakkhiṇeyyānañca yadidaṃ subhūtī’’ti (a. ni. 1.198, 201) dvayaṅgasamannāgate aggaṭṭhāne ṭhapesi. Evamayaṃ mahāthero attanā pūritapāramīnaṃ phalassa matthakaṃ arahattaṃ patvā loke abhiññāto abhilakkhito hutvā bahujanahitāya janapadacārikaṃ caranto anupubbena rājagahaṃ agamāsi.

Rājā bimbisāro therassa āgamanaṃ sutvā upasaṅkamitvā vanditvā ‘‘idheva, bhante, vasatha, vasanaṭṭhānaṃ vo karissāmī’’ti vatvā pakkanto vissari. Thero senāsanaṃ alabhanto abbhokāse vītināmesi. Therassānubhāvena devo na vassati. Manussā avuṭṭhitāya upaddutā rañño nivesanadvāre ukkuṭṭhiṃ akaṃsu. Rājā ‘‘kena nu kho kāraṇena devo na vassatī’’ti vīmaṃsanto ‘‘therassa abbhokāsavāsena maññe na vassatī’’ti cintetvā tassa paṇṇakuṭiṃ kārāpetvā ‘‘imissaṃ, bhante, paṇṇakuṭiyaṃ vasathā’’ti vatvā vanditvā pakkāmi. Thero kuṭiṃ pavisitvā tiṇasanthārake pallaṅkena nisīdi. Tadā devo thokaṃ thokaṃ phusāyati, na sammādhāraṃ anupavecchati. Atha thero lokassa avuṭṭhikabhayaṃ vidhamitukāmo attano ajjhattikabāhiravatthukassa parissayassa abhāvaṃ pavedento ‘‘channā me kuṭikā’’ti (theragā. 1) gāthamāha. Tassattho theragāthāyaṃ vuttoyeva.

Kasmā panete mahātherā attano guṇe pakāsentīti? Iminā dīghena addhunā anadhigatapubbaṃ paramagambhīraṃ ativiya santaṃ paṇītaṃ attanā adhigatalokuttaradhammaṃ paccavekkhitvā pītivegasamussāhitaudānadīpanatthaṃ sāsanassa niyyānikabhāvavibhāvanatthañca paramappicchā ariyā attano guṇe pakāsenti. Yathā taṃ lokanātho bodhaneyyānaṃ ajjhāsayavasena ‘‘dasabalasamannāgato, bhikkhave, tathāgato catuvesārajjavisārado’’tiādinā (a. ni. 10.21; ma. ni. 1. 148 atthato samānaṃ) attano guṇe pakāseti. Evamayaṃ therassa aññābyākaraṇagāthāpi ahosīti.

1. Evaṃ so pattaarahattaphalo pattaetadaggaṭṭhāno ca attano pubbakammaṃ saritvā somanassajāto pubbacaritāpadānaṃ pakāsento **himavantassāvidūre**tiādimāha. Tattha **himavantassā**ti himālayapabbatassa **avidūre** āsanne samīpe pabbatapāde manussānaṃ gamanāgamanasampanne sañcaraṇaṭṭhāneti attho. **Nisabho nāma pabbato**ti pabbatānaṃ jeṭṭhattā nāmena nisabho nāma selamayapabbato ahosīti sambandho. **Assamo sukato mayha**nti tattha pabbate mayhaṃ vasanatthāya assamo araññāvāso suṭṭhu kato. Kuṭirattiṭṭhānadivāṭṭhānavatiparikkhepādivasena sundarākārena katoti attho. **Paṇṇasālā sumāpitā**ti paṇṇehi chāditā sālā mayhaṃ nivāsanatthāya suṭṭhu māpitā niṭṭhāpitāti attho.

2. **Kosiyo nāma nāmenā**ti mātāpitūhi katanāmadheyyena kosiyo nāma. **Uggatāpano** pākaṭatapo ghoratapo. **Ekākiyo** aññesaṃ abhāvā ahaṃ eva eko. **Adutiyo** dutiyatāpasarahito **jaṭilo** jaṭādhārī tāpaso **tadā** tasmiṃ kāle **nisabhe** pabbate **vasāmi** viharāmīti sambandho.

3. **Phalaṃ mūlañca paṇṇañca, na bhuñjāmi ahaṃ tadā**ti tadā tasmiṃ nisabhapabbate vasanakāle tiṇḍukādiphalaṃ muḷālādimūlaṃ, kārapaṇṇādipaṇṇañca rukkhato ocinitvā na bhuñjāmīti attho. Evaṃ sati kathaṃ jīvatīti taṃ dassento **pavattaṃva supātāha**nti āha. Tattha **pavattaṃ** sayameva jātaṃ **supātaṃ** attano dhammatāya patitaṃ paṇṇādikaṃ nissāya āhāraṃ katvā ahaṃ **tāvade** tasmiṃ kāle **jīvāmi** jīvikaṃ kappemīti sambandho. ‘‘Pavattapaṇḍupaṇṇānī’’ti vā pāṭho, tassa sayameva patitāni **paṇḍupaṇṇāni rukkhapattāni** upanissāya jīvāmīti attho.

4. **Nāhaṃ kopemi ājīva**nti ahaṃ jīvitaṃ cajamānopi pariccāgaṃ kurumānopi taṇhāvasena phalamūlādiāhārapariyesanāya sammā ājīvaṃ na kopemi na nāsemīti sambandho. **Ārādhemi sakaṃ**

cittanti sakaṃ cittaṃ attano manaṃ appicchatāya santuṭṭhiyā ca ārādhemi pasādemi. **Vivajjemi anesana**nti vejjakammadūtakammādivasena anesanaṃ ayuttapariyesanaṃ vivajjemi dūraṃ karomi.

5. **Rāgūpasaṃhitaṃ citta**nti yadā yasmiṃ kāle mama rāgena sampayuttaṃ cittaṃ uppajjati, tadā sayameva attanāyeva paccavekkhāmi ñāṇena paṭivekkhitvā vinodemi. **Ekaggo taṃ damemaha**nti ahaṃ ekasmiṃ kammaṭṭhānārammaṇe aggo samāhito taṃ rāgacittaṃ damemi damanaṃ karomi.

6. **Rajjase rajjanīye cā**ti rajjanīye allīyitabbe rūpārammaṇādivatthusmiṃ rajjase allīno asi bhavasi. **Dussanīye ca dussase**ti dūsitabbe dosakaraṇavatthusmiṃ dūsako asi. **Muyhase mohanīye cā**ti mohitabbe mohakaraṇavatthusmiṃ moyhasi mūḷho asi bhavasi. Tasmā tuvaṃ **vanā** vanato araññavāsato **nikkhamassu** apagacchāhīti evaṃ attānaṃ damemīti sambandho.

24. **Timbarūsakavaṇṇābho**ti suvaṇṇatimbarūsakavaṇṇābho, jambonadasuvaṇṇavaṇṇoti attho. Sesaṃ suviññeyyamevāti.

Subhūtittheraapadānavaṇṇanā samattā.

2. Upavānattheraapadānavaṇṇanā

Padumuttaro nāma jinotiādikaṃ āyasmato upavānattherassa apadānaṃ. Ayampāyasmā purimabuddhesu katādhikāro tattha tattha bhave vivaṭṭūpanissayāni puññāni upacinanto padumuttarassa bhagavato kāle daliddakule nibbattitvā viññutaṃ patto bhagavati parinibbute tassa dhātuṃ gahetvā manussadevanāgagaruḷakumbhaṇḍayakkhagandhabbehi sattaratanamaye sattayojanike thūpe kate tattha sudhotaṃ attano uttarasāṭakaṃ veḷagge laggetvā ābandhitvā dhajaṃ katvā pūjaṃ akāsi. Taṃ gahetvā abhisammatako nāma yakkhasenāpati devehi cetiyapūjārakkhaṇatthaṃ ṭhapito adissamānakāyo taṃ ākāse dhārento cetiyaṃ tikkhattuṃ padakkhiṇaṃ akāsi. So taṃ disvā bhiyyosomattāya pasannamānaso hutvā tena puññakammena devamanussesu saṃsaranto imasmiṃ buddhuppāde sāvatthiyaṃ brāhmaṇakule nibbattitvā **upavāno**ti laddhanāmo vayappatto jetavanapaṭiggahaṇe buddhānubhāvaṃ disvā paṭiladdhasaddho pabbajitvā vipassanāya kammaṃ karonto arahattaṃ patvā chaḷabhiñño ahosi. Yadā bhagavato aphāsu ahosi, tadā thero uṇhodakaṃ tathārūpaṃ pānakañca bhesajjaṃ bhagavato upanāmesi. Tenassa satthuno rogo vūpasami. Tassa bhagavā anumodanaṃ akāsi.

52. Evaṃ so pattaarahattaphalo adhigataetadaggaṭṭhāno attano pubbakammaṃ saritvā somanassavasena pubbacaritāpadānaṃ pakāsento **padumuttaro nāma jino**tiādimāha. Tattha sabbesaṃ lokiyalokuttaradhammānaṃ **pāragū** pariyosānaṃ nibbānaṃ gato patto **padumuttaro nāma jino** jitapañcamāro bhagavā aggikkhandho iva chabbaṇṇā buddharaṃsiyo **jalitvā** sabbalokaṃ dhammapajjotena obhāsetvā **sambuddho** suṭṭhu buddho avijjāniddūpagatāya pajāya savāsanāya kilesaniddāya paṭibuddho vikasitanettapaṅkajo **parinibbuto** khandhaparinibbānena nibbuto adassanaṃ gatoti sambandho.

57. **Jaṅghā**ti cetiyakaraṇakāle upacinitabbānaṃ iṭṭhakānaṃ ṭhapanatthāya, nibandhiyamānasopānapanti.

88. **Sudhotaṃ rajakenāha**nti vatthadhovakena purisena suṭṭhu dhovitaṃ suvisuddhakataṃ, **uttareyyapaṭaṃ mama** uttarasāṭakaṃ ahaṃ veḷagge laggitvā dhajaṃ katvā ukkhipiṃ, **ambare** ākāse ussāpesinti attho. Sesaṃ suviññeyyamevāti.

Upavānattheraapadānavaṇṇanā samattā.

3. Tisaraṇagamaniyattheraapadānavaṇṇanā

Nagare bandhumatiyātiādikaṃ āyasmato tisaraṇagamaniyattherassa apadānaṃ. Ayampi purimabuddhesu katādhikāro tattha tattha bhave vivaṭṭūpanissayāni puññāni upacinanto vipassissa bhagavato kāle bandhumatīnagare kulagehe nibbattitvā andhamātāpitaro upaṭṭhāsi. So ekadivasaṃ cintesi – ‘‘ahaṃ mātāpitaro upaṭṭhahanto pabbajituṃ na labhāmi, yaṃnūnāhaṃ tīṇi saraṇāni gaṇhissāmi, evaṃ duggatito mocessāmī’’ti nisabhaṃ nāma vipassissa bhagavato aggasāvakaṃ upasaṅkamitvā tīṇi saraṇāni gaṇhi. So tāni vassasatasahassāni rakkhitvā teneva kammena tāvatiṃsabhavane nibbatto, tato paraṃ devamanussesu saṃsaranto ubhayasampattiyo anubhavitvā imasmiṃ buddhuppāde sāvatthinagare mahāsālakule nibbatto viññutaṃ patto sattavassikova dārakehi parivuto ekaṃ saṅghārāmaṃ agamāsi. Tattha eko khīṇāsavatthero tassa dhammaṃ desetvā saraṇāni adāsi. So tāni gahetvā pubbe attano rakkhitāni saraṇāni saritvā vipassanaṃ vaḍḍhetvā arahattaṃ pāpuṇi. Taṃ arahattappattaṃ bhagavā upasampādesi.

106. So arahattappatto upasampanno hutvā attano pubbakammaṃ saritvā somanassavasena pubbacaritāpadānaṃ pakāsento **nagare bandhumatiyā**tiādimāha. Tattha **mātu upaṭṭhāko ahu**nti ahaṃ mātāpitūnaṃ upaṭṭhāko bharako bandhumatīnagare ahosinti sambandho.

108. **Tamandhakārapihitā**ti mohandhakārena pihitā chāditā. **Tividhaggīhi ḍayhare**ti rāgaggidosaggimohaggisaṅkhātehi tīhi aggīhi ḍayhare ḍayhanti sabbe sattāti sambandho.

114. **Aṭṭha hetū labhāmaha**nti aṭṭha kāraṇāni sukhassa paccayabhūtāni kāraṇāni labhāmi ahanti attho. Sesaṃ suviññeyyamevāti.

Tisaraṇagamaniyattheraapadānavaṇṇanā samattā.

4. Pañcasīlasamādāniyattheraapadānavaṇṇanā

Nagare candavatiyātiādikaṃ āyasmato pañcasīlasamādāniyattherassa apadānaṃ. Ayampi purimabuddhesu katādhikāro tattha tattha bhave vivaṭṭūpanissayāni puññāni upacinanto anomadassissa bhagavato kāle ekasmiṃ kule nibbatto purimabhave katākusalakammānurūpena daliddo hutvā appannapānabhojano paresaṃ bhatiṃ katvā jīvanto saṃsāre ādīnavaṃ ñatvā pabbajitukāmopi pabbajjaṃ alabhamāno anomadassissa bhagavato sāvakassa nisabhattherassa santike pañca sikkhāpadāni samādiyi. Dīghāyukakāle uppannattā vassasatasahassāni sīlaṃ paripālesi. Tena kammena so devamanussesu saṃsaranto imasmiṃ buddhuppāde vesāliyaṃ mahābhogakule nibbatto. Mātāpitaro sīlaṃ samādiyante disvā attano sīlaṃ saritvā vipassanaṃ vaḍḍhetvā arahattaṃ patvā pabbaji.

134. So attano pubbakammaṃ saritvā somanassajāto udānavasena pubbacaritāpadānaṃ pakāsento **nagare candavatiyā**tiādimāha. **Bhatako āsahaṃ tadā**ti tadā mama puññakaraṇakāle ahaṃ bhatako bhatiyā kammakārako āsiṃ ahosiṃ. **Parakammāyane yutto**ti bhatiyā paresaṃ kammakaraṇe āyutto yojito okāsābhāvena saṃsārato muccanatthāya ahaṃ pabbajjaṃ na labhāmi.

135. **Mahandhakārapihitā**ti mahantehi kilesandhakārehi pihitā saṃvutā thakitā. **Tividhaggīhi ḍayhare**ti narakaggipetaggisaṃsāraggisaṅkhātehi tīhi aggīhi ḍayhanti. Ahaṃ pana kena upāyena kena kāraṇena visaṃyutto bhaveyyanti attho.

136. **Deyyadhammo** annapānādidātabbayuttakaṃ vatthu mayhaṃ natthi, tassābhāvena ahaṃ **varāko** dukkhito **bhatako** bhatiyā jīvanako **yaṃnūnāhaṃ pañcasīlaṃ rakkheyyaṃ paripūraya**nti pañcasīlaṃ samādiyitvā paripūrento yaṃnūna rakkheyyaṃ sādhukaṃ bhaddakaṃ sundaraṃ katvā paripāleyyanti attho.

148. **Svāhaṃ yasamanubhavi**nti so ahaṃ devamanussesu mahantaṃ yasaṃ anubhaviṃ tesaṃ sīlānaṃ vāhasā ānubhāvenāti attho. Kappakoṭimpi tesaṃ sīlānaṃ phalaṃ kittento ekakoṭṭhāsameva **kittaye** pākaṭaṃ kareyyanti attho. Sesaṃ suviññeyyamevāti.

Pañcasīlasamādāniyattheraapadānavaṇṇanā samattā.

5. Annasaṃsāvakattheraapadānavaṇṇanā

Suvaṇṇavaṇṇaṃ sambuddhantiādikaṃ āyasmato annasaṃsāvakattherassa apadānaṃ. Ayampi purimabuddhesu katādhikāro tattha tattha bhave vivaṭṭūpanissayāni puññāni upacinanto siddhatthassa bhagavato kāle ekasmiṃ kulagehe nibbatto piṇḍāya carantaṃ dvattiṃsamahāpurisalakkhaṇabyāmappabhāmaṇḍalopasobhitaṃ bhagavantaṃ disvā pasannamānaso bhagavantaṃ nimantetvā gehaṃ netvā varaannapānena santappetvā sampavāretvā bhojesi. So teneva cittappasādena tato cuto devaloke nibbattitvā dibbasampattiṃ anubhavitvā tato cavitvā manussaloke nibbattitvā manussasampattiṃ anubhavitvā tato aparāparaṃ devamanussasampattiyo anubhavitvā imasmiṃ buddhuppāde ekasmiṃ kule nibbatto sāsane pasīditvā pabbajitvā vipassanaṃ vaḍḍhetvā arahattaṃ pāpuṇi. So pubbe katapuññanāmavasena **annasaṃsāvakatthero**ti pākaṭanāmo ahosi.

155-6. So aparabhāge attano pubbakammaṃ saritvā somanassajāto ‘‘evaṃ mayā iminā puññasambhārānubhāvena pattaṃ arahatta’’nti attano pubbacaritāpadānaṃ udānavasena pakāsento **suvaṇṇavaṇṇa**ntiādimāha. Tattha suvaṇṇassa vaṇṇo viya vaṇṇo yassa bhagavato soyaṃ suvaṇṇavaṇṇo, taṃ **suvaṇṇavaṇṇaṃ sambuddhaṃ** siddhatthanti attho. **Gacchantaṃ antarāpaṇe**ti vessānaṃ āpaṇapantīnaṃ antaravīthiyaṃ gacchamānaṃ. **Kañcanagghiyasaṃkāsa**nti suvaṇṇatoraṇasadisaṃ **bāttiṃsavaralakkhaṇaṃ** dvattiṃsavaralakkhaṇehi sampannaṃ **lokapajjotaṃ** sakalalokadīpabhūtaṃ **appameyyaṃ** pamāṇavirahitaṃ **anopamaṃ** upamāvirahitaṃ **jutindharaṃ** pabhādhāraṃ nīlapītādichabbaṇṇabuddharaṃsiyo dhārakaṃ siddhatthaṃ disvā **paramaṃ** uttamaṃ pītiṃ **alatthaṃ** alabhinti sambandho. Sesaṃ suviññeyyamevāti.

Annasaṃsāvakattheraapadānavaṇṇanā samattā.

6. Dhūpadāyakattheraapadānavaṇṇanā

Siddhatthassa bhagavatotiādikaṃ āyasmato dhūpadāyakattherassa apadānaṃ. Ayampi purimabuddhesu katādhikāro tattha tattha bhave vivaṭṭūpanissayāni puññāni upacinanto siddhatthassa bhagavato kāle kulagehe nibbatto siddhatthe bhagavati cittaṃ pasādetvā tassa bhagavato gandhakuṭiyaṃ candanāgarukāḷānusāriādinā katehi anekehi dhūpehi dhūpapūjaṃ akāsi. So tena puññena devesu ca manussesu ca ubhayasampattiyo anubhavanto nibbattanibbattabhave pūjanīyo hutvā imasmiṃ buddhuppāde ekasmiṃ kulagehe nibbatto puññasambhārānubhāvena sāsane pabbajitvā vipassanaṃ vaḍḍhetvā arahattaṃ patvā katadhūpapūjāpuññattā nāmena **dhūpadāyakatthero**ti sabbattha pākaṭo. So pattaarahattaphalo attano pubbakammaṃ saritvā somanassajāto pubbacaritāpadānaṃ dassento **siddhatthassa bhagavato**tiādimāha. Siddho paripuṇṇo sabbaññutaññāṇādiguṇasaṅkhāto attho payojanaṃ yassa bhagavato soyaṃ siddhattho, tassa **siddhatthassa bhagavato** bhagyādiguṇavantassa lokajeṭṭhassa sakalalokuttamassa **tādino** iṭṭhāniṭṭhesu tādisassa acalasabhāvassāti attho. Sesaṃ uttānatthamevāti.

Dhūpadāyakattheraapadānavaṇṇanā samattā.

7. Pulinapūjakattheraapadānavaṇṇanā

Vipassissa bhagavatotiādikaṃ āyasmato pulinapūjakattherassa apadānaṃ. Ayampi purimabuddhesu katādhikāro tattha tattha bhave vivaṭṭūpanissayāni puññāni upacinanto vipassissa bhagavato kāle ekasmiṃ kule nibbatto sāsane pasannacitto cetiyaṅgaṇabodhiyaṅgaṇesu purāṇavālukaṃ apanetvā navaṃ muttādalasadisapaṇḍarapulinaṃ okiritvā māḷakaṃ alaṅkari. Tena kammena so devaloke nibbatto tattha dibbehi ratanehi vijjotamāne anekayojane kanakavimāne dibbasampattiṃ anubhavitvā tato cuto manussaloke sattaratanasampanno cakkavattī rājā hutvā manussasampattiṃ anubhavitvā aparāparaṃ saṃsaranto imasmiṃ buddhuppāde vibhavasampanne ekasmiṃ kule nibbatto sāsane pasanno pabbajitvā vipassanaṃ vaḍḍhetvā arahattaṃ pāpuṇi. So attano katapuññanāmasadisena nāmena **pulinapūjakatthero**ti pākaṭo.

165. So attano pubbakammaṃ saritvā somanassajāto pubbacaritāpadānaṃ dassento **vipassissa bhagavato**tiādimāha. Tattha vividhaṃ passatīti vipassī, vivicca passatīti vā vipassī, vividhe attatthaparatthādibhede atthe passatīti vā vipassī, vividhe vohāraparamatthādibhede passatīti vā vipassī, tassa **vipassissa bodhiyā pādaputtame** uttame bodhirukkhamaṇḍalamāḷake **purāṇapulinaṃ** vālukaṃ chaḍḍetvā suddhaṃ paṇḍaraṃ pulinaṃ **ākiriṃ** santhariṃ. Sesaṃ suviññeyyamevāti.

Pulinapūjakattheraapadānavaṇṇanā samattā.

8. Uttiyattheraapadānavaṇṇanā

Candabhāgānadītīretiādikaṃ āyasmato uttiyattherassa apadānaṃ. Ayampi purimabuddhesu katādhikāro tattha tattha bhave vivaṭṭūpanissayāni puññāni upacinanto siddhatthassa bhagavato kāle candabhāgānadiyaṃ susumāro hutvā nibbatto nadītīraṃ upagataṃ bhagavantaṃ disvā pasannacitto pāraṃ netukāmo tīrasamīpeyeva nipajji. Bhagavā tassa anukampāya piṭṭhiyaṃ pāde ṭhapesi. So tuṭṭho udaggo pītivegena mahussāho hutvā sotaṃ chindanto sīghena javena bhagavantaṃ paratīraṃ nesi. Bhagavā tassa cittappasādaṃ ñatvā ‘‘ayaṃ ito cuto devaloke nibbattissati, tato paṭṭhāya sugatīsuyeva saṃsaranto ito catunnavutikappe amataṃ pāpuṇissatī’’ti byākaritvā pakkāmi.

So tathā sugatīsuyeva saṃsaranto imasmiṃ buddhuppāde sāvatthiyaṃ aññatarassa brāhmaṇassa putto hutvā nibbatti, **uttiyo**tissa nāmaṃ akaṃsu. So vayappatto ‘‘amataṃ pariyesissāmī’’ti paribbājako hutvā ekadivasaṃ bhagavantaṃ disvā upasaṅkamitvā vanditvā dhammaṃ sutvā paṭiladdhasaddho hutvā sāsane pabbajitvā sīladiṭṭhīnaṃ avisodhitattā visesaṃ nibbattetuṃ asakkonto aññaṃ bhikkhuṃ visesaṃ nibbattetvā aññaṃ byākarontaṃ disvā satthāraṃ upasaṅkamitvā saṅkhepena ovādaṃ yāci. Satthāpi tassa, ‘‘tasmātiha tvaṃ, uttiya, ādimeva visodhehī’’tiādinā (saṃ. ni. 5.382) saṅkhepeneva ovādaṃ adāsi. So satthu ovāde ṭhatvā vipassanaṃ ārabhi. Tassa āraddhavipassakassa ābādho uppajji. Uppanne ābādhe jātasaṃvego vīriyārambhavatthuṃ ñatvā vipassanaṃ vaḍḍhetvā arahattaṃ pāpuṇi.

169. Evaṃ so katasambhārānurūpena pattaarahattaphalo attano pubbakammaṃ saritvā somanassajāto pubbacaritāpadānaṃ pakāsento **candabhāgānadītīre**tiādimāha. Tattha **candabhāgānadītīre**ti parisuddhapaṇḍarapulinatalehi ca pabhāsampannapasannamadhurodakaparipuṇṇatāya ca candappabhākiraṇasassirīkābhā nadamānā saddaṃ kurumānā gacchatīti candabhāgānadī, tassā candabhāgānadiyā tīre susumāro ahosinti sambandho. Tattha **susumāro**ti khuddakamacchagumbe khaṇḍākhaṇḍikaṃ karonto māretīti susumāro, caṇḍamaccho kumbhīloti attho. **Sabhojanapasutoha**nti ahaṃ sabhojane sakagocare pasuto byāvaṭo. **Nadītitthaṃ agacchaha**nti bhagavato āgamanakāle ahaṃ nadītitthaṃ agacchiṃ pattomhi.

170. **Siddhattho tamhi samaye**ti tasmiṃ mama titthagamanakāle siddhattho bhagavā aggapuggalo sabbasattesu jeṭṭho seṭṭho **sayambhū** sayameva bhūto jāto buddhabhūto so bhagavā nadiṃ taritukāmo nadītīraṃ upāgami.

172. **Pettikaṃ visayaṃ mayha**nti mayhaṃ pitupitāmahādīhi paramparānītaṃ, yadidaṃ sampattasampattamahānubhāvānaṃ taraṇanti attho.

173. **Mama uggajjanaṃ sutvā**ti mayhaṃ uggajjanaṃ ārādhanaṃ sutvā mahāmuni bhagavā abhiruhīti sambandho. Sesaṃ uttānatthamevāti.

Uttiyattheraapadānavaṇṇanā samattā.

9. Ekañjalikattheraapadānavaṇṇanā

Suvaṇṇavaṇṇantiādikaṃ āyasmato ekañjalikattherassa apadānaṃ. Ayampi purimabuddhesu katādhikāro tattha tattha bhave vivaṭṭūpanissayāni puññāni upacinanto vipassissa bhagavato kāle ekasmiṃ kulagehe nibbatto viññutaṃ patto ratanattaye pasanno piṇḍāya carantaṃ vipassiṃ bhagavantaṃ disvā pasannamānaso añjaliṃ paggahetvā aṭṭhāsi. So tena puññakammena devamanussesu saṃsaranto sabbattha pūjanīyo hutvā ubhayasampattiyo anubhavitvā imasmiṃ buddhuppāde vibhavasampanne kule nibbattitvā sāsane pasīditvā pabbajitvā vipassanaṃ vaḍḍhetvā arahatte patiṭṭhāsi. Pubbe katapuññavasena **ekañjalikatthero**ti pākaṭo.

180. So attano pubbakammaṃ saritvā taṃ hatthatale āmalakaṃ viya disvā udānavasena pubbacaritāpadānaṃ pakāsento **suvaṇṇavaṇṇa**ntiādimāha. **Vipassiṃ satthavāhagga**nti vāṇije kantārā vahati tāretīti satthavāho. Vāḷakantārā coḷakantārā dubbhikkhakantārā nirudakakantārā yakkhakantārā appabhakkhakantārā ca tāreti uttāreti patāreti nittāreti khemantabhūmiṃ pāpetīti attho. Ko so? Vāṇijajeṭṭhako. Satthavāhasadisattā ayampi bhagavā satthavāho. Tathā hi so tividhaṃ bodhiṃ patthayante katapuññasambhāre satte jātikantārā jarākantārā byādhikantārā maraṇakantārā sokaparidevadukkhadomanassupāyāsakantārā ca sabbasmā saṃsārakantārā ca tāreti uttāreti patāreti nittāreti nibbānathalaṃ pāpetīti attho. Satthavāho ca so aggo seṭṭho padhāno cāti satthavāhaggo, taṃ **satthavāhaggaṃ** vipassiṃ sambuddhanti sambandho. **Naravaraṃ vināyaka**nti narānaṃ antare asithilaparakkamoti naravīro, taṃ. Visesena katapuññasambhāre satte neti nibbānapuraṃ pāpetīti vināyako, taṃ.

181. **Adantadamanaṃ tādi**nti rāgadosamohādikilesasampayuttattā kāyavacīmanodvārehi adante satte dametīti adantadamano, taṃ. Iṭṭhāniṭṭhesu akampiyatādiguṇayuttoti tādī, taṃ. **Mahāvādiṃ mahāmati**nti sakasamayaparasamayavādīnaṃ antare attanā samadhikapuggalavirahitattā mahāvādī, mahatī pathavisamānā merusamānā ca mati yassa so mahāmati, taṃ **mahāvādiṃ mahāmatiṃ** sambuddhanti iminā tulyādhikaraṇaṃ. Sesaṃ suviññeyyamevāti.

Ekañjalikattheraapadānavaṇṇanā samattā.

10. Khomadāyakattheraapadānavaṇṇanā

Nagare bandhumatiyātiādikaṃ āyasmato khomadāyakattherassa apadānaṃ. Ayampi purimabuddhesu katādhikāro tattha tattha bhave vivaṭṭūpanissayāni puññāni upacinanto vipassissa bhagavato kāle ekasmiṃ kulagehe nibbatto vayappatto sāsane abhippasanno ratanattayamāmako vipassissa bhagavato santike dhammaṃ sutvā pasannamānaso khomadussena pūjaṃ akāsi. So tadeva mūlaṃ katvā yāvajīvaṃ puññāni katvā tato devaloke nibbatto. Chasu devesu aparāparaṃ dibbasukhaṃ anubhavitvā tato cavitvā manussaloke cakkavattiādianekavidhamanussasampattiṃ anubhavitvā paripākagate puññasambhāre imasmiṃ buddhuppāde kulagehe nibbatto vayappatto satthu santike dhammaṃ sutvā paṭiladdhasaddho pabbajitvā vipassanaṃ vaḍḍhetvā nacirasseva arahattaṃ pāpuṇi. Katapuññanāmena **khomadāyakatthero**ti pākaṭo.

184. So attano pubbakammaṃ saritvā somanassajāto pubbacaritāpadānaṃ dassento **nagare bandhumatiyā**tiādimāha. Tattha bandhu vuccati ñātako, te bandhū yasmiṃ nagare aññamaññaṃ saṅghaṭitā vasanti, taṃ nagaraṃ ‘‘bandhumatī’’ti vuccati. **Ropemi bījasampada**nti dānasīlādipuññabījasampattiṃ ropemi paṭṭhapemīti attho.

Khomadāyakattheraapadānavaṇṇanā samattā.

Tatiyassa subhūtivaggassa vaṇṇanā samattā.

Catubhāṇavāravaṇṇanā niṭṭhitā.

4. Kuṇḍadhānavaggo

1. Kuṇḍadhānattheraapadānavaṇṇanā

Sattāhaṃ paṭisallīnantiādikaṃ āyasmato kuṇḍadhānattherassa apadānaṃ. Ayampi purimabuddhesu katādhikāro tattha tattha bhave vivaṭṭūpanissayāni puññāni upacinanto padumuttarassa bhagavato kāle haṃsavatīnagare kulagehe nibbatto vuttanayena bhagavantaṃ upasaṅkamitvā dhammaṃ suṇanto satthāraṃ ekaṃ bhikkhuṃ paṭhamaṃ salākaṃ gaṇhantānaṃ aggaṭṭhāne ṭhapentaṃ disvā taṃ ṭhānantaraṃ patthetvā tadanurūpaṃ puññaṃ karonto vicari. So ekadivasaṃ padumuttarassa bhagavato nirodhasamāpattito vuṭṭhāya nisinnassa manosilācuṇṇapiñjaraṃ mahantaṃ kadaliphalakaṇṇikaṃ upanesi, taṃ bhagavā paṭiggahetvā paribhuñji. So tena puññakammena ekādasakkhattuṃ devesu devarajjaṃ kāresi. Catuvīsativāre ca rājā ahosi cakkavattī.

So evaṃ aparāparaṃ puññāni katvā devamanussesu saṃsaranto kassapabuddhakāle bhummadevatā hutvā nibbatti. Dīghāyukabuddhānañca nāma na anvaddhamāsiko uposatho hoti. Tathā hi vipassissa bhagavato chabbassantare chabbassantare uposatho ahosi, kassapadasabalo pana chaṭṭhe chaṭṭhe māse pātimokkhaṃ osāresi, tassa pātimokkhassa osāraṇakāle disāvāsikā dve sahāyakā bhikkhū ‘‘uposathaṃ karissāmā’’ti gacchanti. Ayaṃ bhummadevatā cintesi – ‘‘imesaṃ dvinnaṃ bhikkhūnaṃ metti ativiya daḷhā, kiṃ nu kho bhedake sati bhijjeyya, na bhijjeyyā’’ti. Tesaṃ okāsaṃ olokayamānā tesaṃ avidūre gacchati.

Atheko thero ekassa hatthe pattacīvaraṃ datvā sarīravaḷañjanatthaṃ udakaphāsukaṭṭhānaṃ gantvā dhotahatthapādo hutvā gumbasamīpato nikkhamati. Bhummadevatā tassa therassa pacchato pacchato uttamarūpā itthī hutvā kese vidhunitvā saṃvidhāya bandhantī viya piṭṭhiyaṃ paṃsuṃ puñchamānā viya sāṭakaṃ saṃvidhāya nivāsayamānā viya ca hutvā therassa padānupadikā hutvā gumbato nikkhantā. Ekamante ṭhito sahāyakatthero taṃ kāraṇaṃ disvāva domanassajāto ‘‘naṭṭho dāni me iminā bhikkhunā saddhiṃ dīgharattānugato sineho, sacāhaṃ evaṃvidhabhāvaṃ jāneyyaṃ, ettakaṃ kālaṃ iminā saddhiṃ vissāsaṃ na kareyya’’nti cintetvā āgacchantaṃyeva naṃ ‘‘gaṇhāhāvuso, tuyhaṃ pattacīvaraṃ, tādisena pāpena saddhiṃ ekamaggena na gacchāmī’’ti āha. Taṃ kathaṃ sutvā tassa lajjibhikkhuno hadayaṃ tikhiṇasattiṃ gahetvā viddhaṃ viya ahosi. Tato naṃ āha – ‘‘āvuso, kinnāmetaṃ vadasi, ahaṃ ettakaṃ kālaṃ dukkaṭamattampi āpattiṃ na jānāmi, tvaṃ pana maṃ ajja ‘pāpo’ti vadasi, kiṃ te diṭṭhanti, kiṃ aññena diṭṭhena, kiṃ tvaṃ evaṃvidhena alaṅkatapaṭiyattena mātugāmena saddhiṃ ekaṭṭhāne hutvā nikkhanto’’ti? ‘‘Natthetaṃ, āvuso, mayhaṃ, nāhaṃ evarūpaṃ mātugāmaṃ passāmī’’ti tassa yāvatatiyaṃ kathentassāpi itaro thero kathaṃ asaddahitvā attanā diṭṭhakāraṇaṃyeva bhūtattaṃ katvā gaṇhanto tena saddhiṃ ekamaggena agantvā aññena maggena satthu santikaṃ gato. Itaropi bhikkhu aññena maggena satthu santikaṃyeva gato.

Tato bhikkhusaṅghassa uposathāgāraṃ pavisanavelāya so bhikkhu taṃ bhikkhuṃ uposathagge disvā sañjānitvā ‘‘imasmiṃ uposathagge evarūpo nāma pāpabhikkhu atthi, nāhaṃ tena saddhiṃ uposathaṃ karissāmī’’ti nikkhamitvā bahi aṭṭhāsi. Atha bhummadevatā ‘‘bhāriyaṃ mayā kammaṃ kata’’nti mahallakaupāsakavaṇṇena tassa santikaṃ gantvā – ‘‘kasmā, bhante, ayyo imasmiṃ ṭhāne ṭhito’’ti āha. ‘‘Upāsaka, imaṃ uposathaggaṃ eko pāpabhikkhu paviṭṭho, ‘ahaṃ tena saddhiṃ uposathaṃ na karomī’ti bahi ṭhitomhī’’ti. ‘‘Bhante, mā evaṃ gaṇhatha, parisuddhasīlo esa bhikkhu, tumhehi diṭṭhamātugāmo nāma ahaṃ. Mayā tumhākaṃ vīmaṃsanatthāya ‘daḷhā nu kho imesaṃ therānaṃ metti, no daḷhā’ti bhijjanābhijjanabhāvaṃ olokentena taṃ kammaṃ kata’’nti. ‘‘Ko pana tvaṃ, sappurisā’’ti? ‘‘Ahaṃ ekā bhummadevatā, bhante’’ti. Devaputto kathentoyeva dibbānubhāvena ṭhatvā therassa pādamūle patitvā ‘‘mayhaṃ, bhante, khamatha, therassa eso doso natthi, uposathaṃ karothā’’ti theraṃ yācitvā uposathaggaṃ pavesesi. So thero uposathaṃ tāva ekaṭṭhāne akāsi. Mittasanthavavasena pana puna tena saddhiṃ na ekaṭṭhāne vasi. Imassa therassa dosaṃ na kathesi. Aparabhāge cuditakatthero pana vipassanāya kammaṃ karonto arahattaṃ pāpuṇi.

Bhummadevatā tassa kammassa nissandena ekaṃ buddhantaraṃ apāyato na muccittha. Sace pana kālena kālaṃ manussattaṃ āgacchati, aññena yena kenaci kato doso tasseva upari patati. So amhākaṃ bhagavato uppannakāle sāvatthiyaṃ brāhmaṇakule nibbatti, **dhānamāṇavo**tissa nāmaṃ akaṃsu. So vayappatto tayo vede uggaṇhitvā mahallakakāle satthu dhammadesanaṃ sutvā paṭiladdhasaddho sāsane pabbaji. Tassa upasampannadivasato paṭṭhāya ekā alaṅkatapaṭiyattā itthī tasmiṃ gāmaṃ pavisante saddhiṃyeva pavisati, nikkhamante nikkhamati, vihāraṃ pavisantepi saddhiṃ pavisati, tiṭṭhantepi tiṭṭhatīti evaṃ niccānubandhā paññāyati. Thero taṃ na passati. Tassa pana purimakammassa nissandena sā aññesaṃ upaṭṭhāsi.

Gāme yāgubhikkhaṃ dadamānā itthiyo, ‘‘bhante, ayaṃ eko yāguuḷuṅko tumhākaṃ, eko imissā amhākaṃ sahāyikāyā’’ti parihāsaṃ karonti. Therassa mahatī vihesā hoti. Vihāragatampi naṃ sāmaṇerā ceva daharabhikkhū ca parivāretvā ‘‘dhāno koṇḍo jāto’’ti parihāsaṃ karonti. Athassa teneva kāraṇena **kuṇḍadhāno thero**ti nāmaṃ jātaṃ. So uṭṭhāya samuṭṭhāya tehi kariyamānaṃ keḷiṃ sahituṃ asakkonto ummādaṃ gahetvā ‘‘tumhe koṇḍā, tumhākaṃ upajjhāyo koṇḍo, ācariyo koṇḍo’’ti vadati. Atha naṃ satthu ārocesuṃ – ‘‘kuṇḍadhāno, bhante, daharasāmaṇerehi saddhiṃ evaṃ pharusavācaṃ vadatī’’ti. Satthā taṃ pakkosāpetvā ‘‘saccaṃ kira tvaṃ, dhāna, daharasāmaṇerehi saddhiṃ pharusavācaṃ vadasī’’ti pucchi. Tena ‘‘saccaṃ bhagavā’’ti vutte – ‘‘kasmā evaṃ vadasī’’ti āha. ‘‘Bhante, nibaddhaṃ vihesaṃ sahituṃ asakkonto evaṃ kathemī’’ti. ‘‘Tvaṃ pubbe katakammaṃ yāvajjadivasā jīrāpetuṃ na sakkosi, puna evaṃ pharusavācaṃ mā vada bhikkhū’’ti vatvā āha –

‘‘Māvoca pharusaṃ kañci, vuttā paṭivadeyyu taṃ;
Dukkhā hi sārambhakathā, paṭidaṇḍā phuseyyu taṃ.

‘‘Sace neresi attānaṃ, kaṃso upahato yathā;
Esa pattosi nibbānaṃ, sārambho te na vijjatī’’ti. (dha. pa. 133-134) –

Imañca pana tassa therassa mātugāmena saddhiṃ vicaraṇabhāvaṃ kosalaraññopi kathayiṃsu. Rājā ‘‘gacchatha, bhaṇe, naṃ vīmaṃsathā’’ti pesetvā sayampi mandeneva parivārena saddhiṃ therassa santikaṃ gantvā ekamante olokento aṭṭhāsi. Tasmiṃ khaṇe thero sūcikammaṃ karonto nisinno hoti. Sāpi itthī avidūre ṭhāne ṭhitā viya paññāyati.

Rājā taṃ disvā ‘‘atthi taṃ kāraṇa’’nti tassā ṭhitaṭṭhānaṃ agamāsi. Sā tasmiṃ āgacchante therassa vasanapaṇṇasālaṃ paviṭṭhā viya ahosi. Rājāpi tāya saddhiṃ eva paṇṇasālāyaṃ pavisitvā sabbattha olokento adisvā ‘‘nāyaṃ mātugāmo, therassa eko kammavipāko’’ti saññaṃ katvā paṭhamaṃ therassa samīpena gacchantopi theraṃ avanditvā tassa kāraṇassa abhūtabhāvaṃ ñatvā paṇṇasālato nikkhamitvā theraṃ vanditvā ekamante nisinno ‘‘kacci, bhante, piṇḍakena na kilamathā’’ti pucchi. Thero ‘‘vaṭṭati, mahārājā’’ti āha. ‘‘Jānāmahaṃ, bhante, ayyassa kathaṃ, evarūpenupakkilesena saddhiṃ carantānaṃ tumhākaṃ ke nāma pasīdissanti, ito paṭṭhāya vo katthaci gamanakiccaṃ natthi. Ahaṃ catūhi paccayehi upaṭṭhahissāmi, tumhe yonisomanasikāre mā pamajjitthā’’ti vatvā nibaddhabhikkhaṃ paṭṭhapesi. Thero rājānaṃ upatthambhakaṃ labhitvā bhojanasappāyena ekaggacitto hutvā vipassanaṃ vaḍḍhetvā arahattaṃ pāpuṇi. Tato paṭṭhāya sā itthī antaradhāyi.

Tadā mahāsubhaddā ugganagare micchādiṭṭhikule vasamānā ‘‘satthā maṃ anukampatū’’ti uposathaṅgaṃ adhiṭṭhāya nirāmagandhā hutvā uparipāsādatale ṭhitā ‘‘imāni pupphāni antare aṭṭhatvā dasabalassa matthake vitānaṃ hutvā tiṭṭhantu, dasabalo imāya saññāya sve pañcahi bhikkhusatehi saddhiṃ mayhaṃ bhikkhaṃ gaṇhatū’’ti saccakiriyaṃ katvā aṭṭha sumanapupphamuṭṭhiyo vissajjesi. Pupphāni gantvā dhammadesanāvelāya satthu matthake vitānaṃ hutvā aṭṭhaṃsu. Satthā taṃ sumanapupphavitānaṃ disvā citteneva subhaddāya bhikkhaṃ adhivāsetvā punadivase aruṇe uṭṭhite ānandattheraṃ āha – ‘‘ānanda, mayaṃ ajja dūraṃ bhikkhācāraṃ gamissāma, puthujjanānaṃ adatvā ariyānaṃyeva salākaṃ dehī’’ti. Thero bhikkhūnaṃ ārocesi – ‘‘āvuso, satthā ajja dūraṃ bhikkhācāraṃ gamissati. Puthujjanā mā gaṇhantu, ariyāva salākaṃ gaṇhantū’’ti. Kuṇḍadhānatthero – ‘‘āharāvuso, salāka’’nti paṭhamaṃyeva hatthaṃ pasāresi. Ānando ‘‘satthā tādisānaṃ bhikkhūnaṃ salākaṃ na dāpeti, ariyānaṃyeva dāpetī’’ti vitakkaṃ uppādetvā gantvā satthu ārocesi. Satthā ‘‘āharāpentassa salākaṃ dehī’’ti āha. Thero cintesi – ‘‘sace kuṇḍadhānassa salākā dātuṃ na yuttā, atha satthā paṭibāheyya, bhavissati ettha kāraṇa’’nti ‘‘kuṇḍadhānassa salākaṃ dassāmī’’ti gamanaṃ abhinīhari. Kuṇḍadhāno tassa purāgamanā eva abhiññāpādakaṃ catutthajjhānaṃ samāpajjitvā iddhiyā ākāse ṭhatvā ‘‘āharāvuso ānanda, satthā maṃ jānāti, mādisaṃ bhikkhuṃ paṭhamaṃ salākaṃ gaṇhantaṃ na satthā vāretī’’ti hatthaṃ pasāretvā salākaṃ gaṇhi. Satthā taṃ aṭṭhuppattiṃ katvā theraṃ imasmiṃ sāsane paṭhamaṃ salākaṃ gaṇhantānaṃ aggaṭṭhāne ṭhapesi. Yasmā ayaṃ thero rājānaṃ upatthambhaṃ labhitvā sappāyāhārapaṭilābhena samāhitacitto vipassanāya kammaṃ karonto upanissayasampannatāya chaḷabhiñño ahosi. Evaṃbhūtassāpi imassa therassa guṇe ajānantā ye puthujjanā bhikkhū ‘‘ayaṃ paṭhamaṃ salākaṃ gaṇhati, kiṃ nu kho eta’’nti vimatiṃ uppādenti. Tesaṃ taṃ vimatividhamanatthaṃ thero ākāsaṃ abbhuggantvā iddhipāṭihāriyaṃ dassetvā aññāpadesena aññaṃ byākaronto ‘‘pañca chinde’’ti gāthaṃ abhāsi.

1. Evaṃ so pūritapuññasambhārānurūpena arahā hutvā pattaetadaggaṭṭhāno attano pubbakammaṃ saritvā somanassavasena pubbacaritāpadānaṃ pakāsento **sattāhaṃ paṭisallīna**ntiādimāha. Tattha satthāhaṃ sattadivasaṃ nirodhasamāpattivihārena paṭisallīnaṃ vivekabhūtanti attho. Sesaṃ uttānatthamevāti.

Kuṇḍadhānattheraapadānavaṇṇanā samattā.

2. Sāgatattheraapadānavaṇṇanā

Sobhito nāma nāmenātiādikaṃ āyasmato sāgatattherassa apadānaṃ. Ayampi purimabuddhesu katādhikāro tattha tattha bhave vivaṭṭūpanissayāni puññāni upacinanto padumuttarassa bhagavato kāle ekasmiṃ brāhmaṇakule nibbatto sabbasippesu nipphattiṃ patto nāmena **sobhito** nāma hutvā tiṇṇaṃ vedānaṃ pāragū sanighaṇḍukeṭubhānaṃ sākkharappabhedānaṃ itihāsapañcamānaṃ padako veyyākaraṇo lokāyatamahāpurisalakkhaṇesu anavayo. So ekadivasaṃ padumuttaraṃ bhagavantaṃ dvattiṃsamahāpurisalakkhaṇasiriyā sobhamānaṃ uyyānadvārena gacchantaṃ disvā atīva pasannamānaso anekehi upāyehi anekehi guṇavaṇṇehi thomanaṃ akāsi. Bhagavā tassa thomanaṃ sutvā ‘‘anāgate gotamassa bhagavato sāsane sāgato nāma sāvako bhavissatī’’ti byākaraṇaṃ adāsi. So tato paṭṭhāya puññāni karonto yāvatāyukaṃ ṭhatvā tato cuto devaloke nibbatto. Kappasatasahassadevamanussesu ubhayasampattiyo anubhavitvā imasmiṃ buddhuppāde ekasmiṃ kulagehe nibbatto. Tassa mātāpitaro somanassaṃ vaḍḍhento sujāto āgatoti **sāgato**ti nāmaṃ kariṃsu. So sāsane pasīditvā pabbajitvā vipassanaṃ vaḍḍhetvā arahattaṃ patto.

17. Evaṃ so puññasambhārānurūpena pattaarahattaphalo attano pubbakammaṃ saritvā somanassajāto pubbacaritāpadānaṃ pakāsento **sobhito nāma nāmenā**tiādimāha. Tattha tadā puññasambhārassa paripūraṇasamaye nāmena sobhito nāma brāhmaṇo ahosinti sambandho.

21. **Vipathā uddharitvānā**ti viruddhapathā kumaggā, uppathā vā uddharitvā apanetvā. **Pathaṃ ācikkhase**ti, bhante, sabbaññu tuvaṃ pathaṃ sappurisamaggaṃ nibbānādhigamanupāyaṃ ācikkhase kathesi desesi vibhaji uttāniṃ akāsīti attho. Sesaṃ uttānatthamevāti.

Sāgatattheraapadānavaṇṇanā samattā.

3. Mahākaccānattheraapadānavaṇṇanā

Padumuttaranāthassātiādikaṃ āyasmato kaccānattherassa apadānaṃ. Ayampi purimabuddhesu katādhikāro tattha tattha bhave vivaṭṭūpanissayāni puññāni upacinanto padumuttarassa bhagavato kāle gahapatimahāsālakulagehe nibbattetvā vuddhippatto ekadivasaṃ satthu santike dhammaṃ suṇanto satthāraṃ ekaṃ bhikkhuṃ saṃkhittena bhāsitassa vitthārena atthaṃ vibhajantānaṃ aggaṭṭhāne ṭhapentaṃ disvā sayampi taṃ ṭhānantaraṃ patthento dānādīni puññāni katvā devamanussesu saṃsaranto sumedhassa bhagavato kāle vijjādharo hutvā ākāsena gacchanto satthāraṃ ekasmiṃ vanasaṇḍe nisinnaṃ disvā pasannamānaso kaṇikārapupphehi pūjaṃ akāsi.

So tena puññakammena aparāparaṃ sugatīsuyeva parivattetvā kassapadasabalassa kāle bārāṇasiyaṃ kulaghare nibbattitvā parinibbute bhagavati suvaṇṇacetiyakaraṇaṭṭhānaṃ dasasahassagghanikāya suvaṇṇiṭṭhakāya pūjaṃ katvā ‘‘bhagavā mayhaṃ nibbattanibbattaṭṭhāne sarīraṃ suvaṇṇavaṇṇaṃ hotū’’ti pattharaṃ akāsi. Tato yāvajīvaṃ kusalaṃ katvā ekaṃ buddhantaraṃ devamanussesu saṃsaritvā imasmiṃ buddhuppāde ujjeniyaṃ rañño caṇḍapajjotassa purohitassa gehe nibbatti, tassa nāmaggahaṇadivase mātāpitaro ‘‘amhākaṃ putto suvaṇṇavaṇṇo attano nāmaṃ gahetvā āgato’’ti **kañcanamāṇavo**tveva nāmaṃ kariṃsu. So vuddhimanvāya tayo vede uggaṇhitvā pitu accayena purohitaṭṭhānaṃ labhi. So gottavasena **kaccāno**ti paññāyittha.

Rājā caṇḍapajjoto buddhuppādaṃ sutvā, ‘‘ācariya, tvaṃ tattha gantvā satthāraṃ idhānehī’’ti pesesi. So attaṭṭhamo satthu santikaṃ upagato. Tassa satthā dhammaṃ desesi. Desanāpariyosāne so sattahi janehi saddhiṃ sahapaṭisambhidāhi arahatte patiṭṭhāsi. Atha satthā ‘‘etha, bhikkhavo’’ti hatthaṃ pasāresi. Te tāvadeva dvaṅgulamattakesamassukā iddhimayapattacīvaradharā vassasaṭṭhikattherā viya ahesuṃ. Evaṃ thero sadatthaṃ nipphādetvā, ‘‘bhante, rājā pajjoto tumhākaṃ pāde vandituṃ dhammañca sotuṃ icchatī’’ti satthu ārocesi. Satthā ‘‘tvaṃyeva bhikkhu tattha gaccha, tayi gatepi rājā pasīdissatī’’ti āha. Thero attaṭṭhamo tattha gantvā rājānaṃ pasādetvā avantīsu sāsanaṃ patiṭṭhāpetvā puna satthu santikameva gato.

31. Evaṃ so pattaarahattaphalo ‘‘etadaggaṃ, bhikkhave, mama sāvakānaṃ saṃkhittena bhāsitassa vitthārena atthaṃ vibhajantānaṃ yadidaṃ mahākaccāno’’ti (a. ni. 1.188, 197) etadaggaṭṭhānaṃ patvā attano pubbakammaṃ saritvā pubbacaritāpadānaṃ pakāsento **padumuttaranāthassā**tiādimāha. Tattha **padumaṃ nāma cetiya**nti padumehi chāditattā vā padumākārehi katattā vā bhagavato vasanagandhakuṭivihārova pūjanīyabhāvena cetiyaṃ, yathā ‘‘gotamakacetiyaṃ, āḷavakacetiya’’nti vutte tesaṃ yakkhānaṃ nivasanaṭṭhānaṃ pūjanīyaṭṭhānattā cetiyanti vuccati, evamidaṃ bhagavato vasanaṭṭhānaṃ cetiyanti vuccati, na dhātunidhāyakacetiyanti veditabbaṃ. Na hi aparinibbutassa bhagavato sarīradhātūnaṃ abhāvā dhātucetiyaṃ akari. **Silāsanaṃ kārayitvā**ti tassā padumanāmikāya gandhakuṭiyā pupphādhāratthāya heṭṭhā phalikamayaṃ silāsanaṃ kāretvā. **Suvaṇṇenābhilepayi**nti taṃ silāsanaṃ jambonadasuvaṇṇena abhivisesena lepayiṃ chādesinti attho.

32. **Ratanāmayaṃ** sattahi ratanehi kataṃ chattaṃ **paggayha** muddhani dhāretvā vāḷabījaniñca setapavaracāmariñca paggayha buddhassa abhiropayiṃ. **Lokabandhussa tādino**ti sakalalokabandhusadisassa tādiguṇasamaṅgissa buddhassa dhāresinti attho. Sesaṃ uttānatthamevāti.

Mahākaccānattheraapadānavaṇṇanā samattā.

4. Kāḷudāyittheraapadānavaṇṇanā

Padumuttarabuddhassātiādikaṃ āyasmato kāḷudāyittherassa apadānaṃ. Ayampi purimabuddhesu katādhikāro tattha tattha bhave vivaṭṭūpanissayāni puññāni upacinanto padumuttarassa bhagavato kāle haṃsavatīnagare kulagehe nibbatto satthu dhammadesanaṃ suṇanto satthāraṃ ekaṃ bhikkhuṃ kulappasādakānaṃ bhikkhūnaṃ aggaṭṭhāne ṭhapentaṃ disvā tajjaṃ abhinīhāraṃ katvā taṃ ṭhānantaraṃ patthesi.

So yāvajīvaṃ kusalaṃ katvā devamanussesu saṃsaranto amhākaṃ bodhisattassa mātukucchiyaṃ paṭisandhiggahaṇadivase kapilavatthusmiṃyeva amaccagehe paṭisandhiṃ gaṇhi, bodhisattena saddhiṃ ekadivasaṃyeva jātoti taṃ divasaṃyeva naṃ dukūlacumbaṭake nipajjāpetvā bodhisattassa upaṭṭhānatthāya nayiṃsu. Bodhisattena hi saddhiṃ bodhirukkho, rāhulamātā, cattāro nidhī, ārohanahatthī, assakaṇḍako, ānando, channo, kāḷudāyīti ime satta ekadivase jātattā sahajātā nāma ahesuṃ. Athassa nāmaggahaṇadivase sakalanagarassa udaggacittadivase jātattā **udāyi**tveva nāmaṃ akaṃsu. Thokaṃ kāḷadhātukattā pana **kāḷudāyī**ti paññāyittha. So bodhisattena saddhiṃ kumārakīḷaṃ kīḷanto vuddhiṃ agamāsi.

Aparabhāge lokanāthe mahābhinikkhamanaṃ nikkhamitvā anukkamena sabbaññutaṃ patvā pavattitavaradhammacakke rājagahaṃ upanissāya veḷuvane viharante suddhodanamahārājā taṃ pavattiṃ sutvā purisasahassaparivāraṃ ekaṃ amaccaṃ ‘‘puttaṃ me idhānehī’’ti pesesi. So dhammadesanāvelāyaṃ satthu santikaṃ gantvā parisapariyante ṭhito dhammaṃ sutvā saparivāro arahattaṃ pāpuṇi. Atha ne satthā ‘‘etha, bhikkhavo’’ti hatthaṃ pasāresi. Sabbe taṅkhaṇaññeva iddhimayapattacīvaradharā vassasaṭṭhikattherā viya ahesuṃ. Arahattappattito paṭṭhāya pana ariyā majjhattāva honti. Tasmā rañña pahitasāsanaṃ dasabalassa na kathesi. Rājā ‘‘neva gato āgacchati, na sāsanaṃ suyyatī’’ti aparaṃ amaccaṃ purisasahassehi pesesi. Tasmimpi tathā paṭipanne aparampi pesesīti evaṃ navahi purisasahassehi saddhiṃ nava amacce pesesi. Sabbe arahattaṃ patvā tuṇhī ahesuṃ.

Atha rājā cintesi – ‘‘ettakā janā mayi sinehābhāvena dasabalassa idhāgamanatthāya na kiñci kathayiṃsu, ayaṃ kho udāyi dasabalena samavayo, sahapaṃsukīḷiko, mayi ca sineho atthi, imaṃ pesessāmī''ti taṃ pakkosāpetvā, ''tāta, tvaṃ purisasahassaparivāro rājagahaṃ gantvā dasabalaṃ idhānehī''ti vatvā pesesi. So pana gacchanto ''sacāhaṃ, deva, pabbajituṃ labhissāmi, evāhaṃ bhagavantaṃ idhānessāmī''ti vatvā ''yaṃ kiñci katvā mama puttaṃ dassehī''ti vutto rājagahaṃ gantvā satthu dhammadesanavelāyaṃ parisapariyante ṭhito dhammaṃ sutvā saparivāro arahattaṃ patvā ehibhikkhubhāve patiṭṭhāsi. Arahattaṃ pana patvā ''na tāvāyaṃ dasabalassa kulanagaraṃ gantuṃ kālo, vasante pana upagate pupphite vanasaṇḍe haritatiṇasañchannāya bhūmiyā gamanakālo bhavissatī''ti kālaṃ paṭimānento vasante sampatte satthu kulanagaraṃ gantuṃ gamanamaggavaṇṇaṃ saṃvaṇṇento –

''Aṅgārino dāni dumā bhadante, phalesino chadanaṃ vippahāya;
Te accimantova pabhāsayanti, samayo mahāvīra bhāgī rathānaṃ.

''Dumāni phullāni manoramāni, samantato sabbadisā pavanti;
Pattaṃ pahāya phalamāsasānā, kālo ito pakkamanāya vīra.

''Nevātisītaṃ na panātiuṇhaṃ, sukhā utu addhaniyā bhadante;
Passantu taṃ sākiyā koḷiyā ca, pacchāmukhaṃ rohiniyaṃ tarantaṃ.

''Āsāya kasate khettaṃ, bījaṃ āsāya vappati;
Āsāya vāṇijā yanti, samuddaṃ dhanahārakā;
Yāya āsāya tiṭṭhāmi, sā me āsā samijjhatu. (theragā. 527-530);

''Nātisītaṃ nātiuṇhaṃ, nātidubbhikkhachātakaṃ;
Saddalā haritā bhūmi, esa kālo mahāmuni. (a. ni. aṭṭha. 1.1.225);

''Punappunañceva vapanti bījaṃ, punappunaṃ vassati devarājā;
Punappunaṃ khettaṃ kasanti kassakā, punappunaṃ dhaññamupeti raṭṭhaṃ.

''Punappunaṃ yācanakā caranti, punappunaṃ dānappatī dadanti;
Punappunaṃ dānappatī daditvā, punappunaṃ saggamupenti ṭhānaṃ.

''Vīro have sattayugaṃ puneti, yasmiṃ kule jāyati bhūripañño;
Maññāmahaṃ sakkati devadevo, tayā hi jāto muni saccanāmo.

''Suddhodano nāma pitā mahesino, buddhassa mātā pana māyanāmā;
Yā bodhisattaṃ parihariya kucchinā, kāyassa bhedā tidivamhi modati.

''Sā gotamī kālakatā ito cutā, dibbehi kāmehi samaṅgibhūtā;
Sā modati kāmaguṇehi pañcahi, parivāritā devagaṇehi tehī''ti. (theragā. 531-535);

Imā gāthā abhāsi. Tattha **aṅgārino**ti aṅgārāni viyāti aṅgārāni. Aṅgārāni rattapavāḷavaṇṇāni rukkhānaṃ pupphaphalāni, tāni etesaṃ santīti aṅgārino, abhilohitakusumakisalayehi aṅgāravuṭṭhisamparikiṇṇā viyāti attho. **Dānī**ti imasmiṃ kāle. **Dumā**ti rukkhā. **Bhadante**ti bhaddaṃ ante etassāti, ''bhadante''ti ekassa da-kārassa lopaṃ katvā vuccati. Guṇavisesayutto, guṇavisesayuttānañca aggabhūto satthā. Tasmā, bhadanteti satthu ālapanameva, paccattavacanañcetaṃ ekārantaṃ ''sugate paṭikamme sukhe dukkhe jīve''tiādīsu viya. Idha pana sambodhanaṭṭhe daṭṭhabbaṃ. Tena vuttaṃ, ''bhadanteti ālapana''nti. ''Bhaddasaddena samānatthaṃ padantarameka''nti keci. Phalāni esantīti **phalesino**. Acetanepi hi sacetanakiriyaṃ āha. Evaṃ therena yācito bhagavā tattha gamane bahūnaṃ visesādhigamanaṃ disvā vīsatisahassakhīṇāsavaparivuto rājagahato aturitacārikāvasena kapilavatthugāmimaggaṃ paṭipajji. Thero iddhiyā kapilavatthuṃ gantvā rañño purato ākāse ṭhitova adiṭṭhapubbavesaṃ disvā raññā ''kosi tva''nti pucchito ''amaccaputtaṃ tayā bhagavato santikaṃ pesitaṃ maṃ na jānāsi, tvaṃ evaṃ pana jānāhī''ti dassento –

‘‘Buddhassa puttomhi asayhasāhino, aṅgīrasassappaṭimassa tādino;
Pitupitā mayhaṃ tuvaṃsi sakka, dhammena me gotama ayyakosī’’ti. (theragā. 536) –

Gāthamāha.

Tattha **buddhassa puttomhī**ti sabbaññubuddhassa orassa putto amhi. **Asayhasāhino**ti abhisambodhito pubbe ṭhapetvā mahābodhisattaṃ aññehi sahituṃ vahituṃ asakkuṇeyyattā asayhassa sakalassa bodhisambhārassa mahākāruṇikādhikārassa ca sahanato vahanato, tato parampi aññehi sahituṃ abhibhavituṃ asakkuṇeyyattā asayhānaṃ pañcannaṃ mārānaṃ sahanato abhibhavanato, āsayānusayacaritādhimuttiādivibhāgāvabodhanena yathārahaṃ veneyyānaṃ diṭṭhadhammikasamparāyikaparamatthehi anusāsanīsaṅkhātassa aññehi asayhassa buddhakiccassa sahanato, tattha vā sādhukāribhāvato asayhasāhino. **Aṅgīrasassā**ti aṅgīkatasīlādisampattikassa. Aṅgamaṅgehi niccharaṇakaobhāsassāti apare. Keci pana ‘‘aṅgīraso, siddhatthoti dve nāmāni pitarāyeva gahitānī’’ti vadanti. **Appaṭimassā**ti anūpamassa. Iṭṭhāniṭṭhesu tādilakkhaṇappattiyā **tādino. Pitupitā mayhaṃ tuvaṃsī**ti ariyajātivasena mayhaṃ pitu sammāsambuddhassa lokavohārena tvaṃ pitā asi. **Sakkā**ti jātivasena rājānaṃ ālapati. **Dhammenā**ti sabhāvena ariyajāti lokiyajātīti dvinnaṃ jātīnaṃ sabhāvasamodhānena. **Gotamā**ti rājānaṃ gottena ālapati. **Ayyakosī**ti pitāmaho asi. Ettha ca ‘‘buddhassa puttomhī’’tiādiṃ vadanto thero aññaṃ byākāsi.

Evaṃ pana attānaṃ jānāpetvā haṭṭhatuṭṭhena raññā mahārahe pallaṅke nisīdāpetvā attano paṭiyāditassa nānaggarasabhojanassa pattaṃ pūretvā dinne gamanākāraṃ dassesi. ‘‘Kasmā, bhante, gantukāmattha, bhuñjathā’’ti ca vutte, ‘‘satthu santikaṃ gantvā bhuñjissāmī’’ti. ‘‘Kahaṃ pana satthā’’ti? ‘‘Vīsatisahassabhikkhuparivāro tumhākaṃ dassanatthāya maggaṃ paṭipanno’’ti. ‘‘Tumhe imaṃ piṇḍapātaṃ bhuñjatha, aññaṃ bhagavato harissatha. Yāva ca mama putto imaṃ nagaraṃ sampāpuṇāti, tāvassa ito piṇḍapātaṃ harathā’’ti vutte thero bhattakiccaṃ katvā rañño parisāya ca dhammaṃ kathetvā satthu āgamanato puretarameva sakalarājanivesanaṃ ratanattaye abhippasannaṃ karonto sabbesaṃ passantānaṃyeva satthu āharitabbabhattapuṇṇaṃ pattaṃ ākāse vissajjetvā sayampi vehāsaṃ abbhuggantvā piṇḍapātaṃ upanāmetvā satthu hatthe ṭhapesi. Satthā taṃ piṇḍapātaṃ paribhuñji. Evaṃ saṭṭhiyojanamagge divase divase yojanaṃ gacchantassa bhagavato rājagehatoyeva piṇḍapātaṃ āharitvā adāsi. Atha naṃ bhagavā ‘‘ayaṃ mayhaṃ pituno sakalanivesanaṃ pasādetī’’ti ‘‘etadaggaṃ, bhikkhave, mama sāvakānaṃ kulappasādakānaṃ bhikkhūnaṃ yadidaṃ kāḷudāyī’’ti (a. ni. 1.219, 225) kulappasādakānaṃ aggaṭṭhāne ṭhapesi.

48-9. Evaṃ so katapuññasambhārānurūpena arahattaṃ patvā pattaetadaggaṭṭhāno attano pubbakammaṃ saritvā somanassavasena pubbacaritāpadānaṃ pakāsento **padumuttarassa buddhassā**tiādimāha. **Addhānaṃ paṭipannassā**ti apararaṭṭhaṃ gamanatthāya dūramaggaṃ paṭipajjantassa. **Carato cārikaṃ tadā**ti antomaṇḍalaṃ majjhemaṇḍalaṃ bahimaṇḍalanti tīṇi maṇḍalāni tadā cārikaṃ carato carantassa **padumuttarabuddhassa** bhagavato **suphullaṃ** suṭṭhu phullaṃ pabodhitaṃ **gayha** gahetvā na kevalameva padumaṃ, uppalañca **mallikaṃ** vikasitaṃ ahaṃ gayha ubhohi hatthehi gahetvā pūresinti sambandho. **Paramannaṃ gahetvānā**ti paramaṃ uttamaṃ seṭṭhaṃ madhuraṃ sabbasupakkaṃ sāliodanaṃ gahetvā satthuno **adāsiṃ** bhojesinti attho.

97. **Sakyānaṃ nandijanano**ti sakyarājakulānaṃ bhagavato ñātīnaṃ ārohapariṇāharūpayobbanavacanālapanasampattiyā nandaṃ tuṭṭhiṃ janento uppādento. **Ñātibandhu bhavissatī**ti ñāto pākaṭo bandhu bhavissati. Sesaṃ suviññeyyamevāti.

Kāḷudāyittheraapadānavaṇṇanā samattā.

5. Mogharājattheraapadānavaṇṇanā

Atthadassī tu bhagavātiādikaṃ āyasmato mogharājattherassa apadānaṃ. Ayampi purimabuddhesu katādhikāro tattha tattha bhave vivaṭṭūpanissayāni puññāni upacinanto padumuttarassa bhagavato kāle kulagehe nibbattitvā viññutaṃ patto ekadivasaṃ satthu santike dhammaṃ suṇanto satthāraṃ ekaṃ bhikkhuṃ lūkhacīvaradharānaṃ aggaṭṭhāne ṭhapentaṃ disvā taṃ ṭhānantaraṃ ākaṅkhanto paṇidhānaṃ katvā tattha tattha bhave puññāni karonto atthadassissa bhagavato kāle puna brāhmaṇakule nibbattitvā brāhmaṇānaṃ vijjāsippesu nipphattiṃ gato ekadivasaṃ atthadassiṃ bhagavantaṃ bhikkhusaṅghaparivutaṃ rathiyaṃ gacchantaṃ disvā pasannamānaso pañcapatiṭṭhitena vanditvā sirasi añjaliṃ katvā ‘‘yāvatā rūpino satthā’’tiādīhi chahi gāthāhi abhitthavitvā bhājanaṃ pūretvā madhuṃ upanesi. Satthā taṃ paṭiggahetvā anumodanaṃ akāsi. So tena puññakammena devamanussesu saṃsaranto kassapabhagavato kāle kaṭṭhavāhanassa nāma rañño amacco hutvā nibbatto tena satthu ānayanatthāya pesito satthu santikaṃ gantvā dhammaṃ sutvā paṭiladdhasaddho pabbajitvā vīsativassasahassāni samaṇadhammaṃ katvā tato cuto ekaṃ buddhantaraṃ sugatīsuyeva parivattento imasmiṃ buddhuppāde brāhmaṇakule nibbattitvā **mogharājā**ti laddhanāmo bāvarīyabrāhmaṇassa santike uggahitasippo saṃvegajāto tāpasapabbajjaṃ pabbajitvā tāpasasahassaparivāro ajitādīhi saddhiṃ satthu santikaṃ pesito tesaṃ pannarasamo hutvā pañhaṃ pucchitvā vissajjanapariyosāne arahattaṃ pāpuṇi. Arahattaṃ pana patvā satthalūkhaṃ suttalūkhaṃ rajanalūkhanti visesena tividhenapi lūkhena samannāgataṃ paṃsukūlaṃ dhāresi. Tena naṃ satthā lūkhacīvaradharānaṃ aggaṭṭhāne ṭhapesi.

64. Evaṃ so paṇidhānānurūpena arahattaphalaṃ patvā attano pubbasambhāraṃ disvā pubbakammāpadānaṃ pakāsento **atthadassī tu bhagavā**tiādimāha. Taṃ sabbaṃ uttānatthameva.

73. **Puṭakaṃ pūrayitvānā**ti puṭakaṃ vuccati vārakaṃ, ghaṭaṃ vā. **Aneḷakaṃ** niddosaṃ makkhikaṇḍavirahitaṃ khuddamadhunā ghaṭaṃ pūretvā taṃ ubhohi hatthehi **paggayha** pakārena ādarena gahetvā **mahesino** bhagavato upanesinti sambandho. Sesaṃ suviññeyyamevāti.

Mogharājattheraapadānavaṇṇanā samattā.

6. Adhimuttattheraapadānavaṇṇanā

Nibbute lokanāthamhītiādikaṃ āyasmato adhimuttattherassa apadānaṃ (theragā. aṭṭha. 2.adhimuttattheragāthāvaṇṇanā). Ayampi purimabuddhesu katādhikāro tattha tattha bhave vivaṭṭūpanissayāni puññāni upacinanto atthadassimhi lokanāthe parinibbute ekasmiṃ kulagehe nibbatto ratanattaye pasanno bhikkhusaṅghaṃ nimantetvā ucchūhi maṇḍapaṃ kāretvā mahādānaṃ pavattetvā pariyosāne santipadaṃ paṇidhesi. So tato cuto devesu ca manussesu ca ubhayasampattiyo anubhavitvā imasmiṃ buddhuppāde ekasmiṃ kulagehe nibbatto sāsane pasīditvā saddhāya patiṭṭhitattā **adhimuttatthero**ti pākaṭo.

84. Evaṃ katasambhāravasena arahattaṃ patvā attano pubbakammaṃ saritvā somanassajāto pubbacaritāpadānaṃ pakāsento **nibbute lokanāthamhī**tiādimāha. Taṃ sabbaṃ uttānatthamevāti.

Adhimuttattheraapadānavaṇṇanā samattā.

7. Lasuṇadāyakattheraapadānavaṇṇanā

Himavantassāvidūretiādikaṃ āyasmato lasuṇadāyakattherassa apadānaṃ. Esopāyasmā purimabuddhesu katādhikāro tattha tattha bhave vivaṭṭūpanissayāni puññāni upacinanto vipassissa bhagavato kāle ekasmiṃ kulagehe nibbattitvā viññutaṃ patto gharāvāse ādīnavaṃ disvā gehaṃ pahāya tāpasapabbajjaṃ pabbajitvā himavantaṃ nissāya vane vasanto bahūni lasuṇāni ropetvā tadeva vanamūlaphalañca khādanto vihāsi. So bahūni lasuṇāni kājenādāya manussapathaṃ āharitvā pasanno dānaṃ datvā buddhappamukhassa bhikkhusaṅghassa bhesajjatthāya datvā gacchati. Evaṃ so yāvajīvaṃ puññāni katvā teneva puññabalena devamanussesu saṃsaranto ubhayasampattiṃ anubhavitvā kamena imasmiṃ buddhuppāde uppanno paṭiladdhasaddho pabbajitvā vipassanaṃ vaḍḍhetvā nacirasseva arahattaṃ patto pubbakammavasena **lasuṇadāyakatthero**ti pākaṭo.

89. Attano pubbakammaṃ saritvā somanassajāto pubbacaritāpadānaṃ pakāsento **himavantassāvidūre**tiādimāha. Tattha himālayapabbatassa pariyosāne manussānaṃ sañcaraṇaṭṭhāne yadā vipassī bhagavā udapādi, tadā ahaṃ tāpaso ahosinti sambandho. **Lasuṇaṃ upajīvāmī**ti rattalasuṇaṃ ropetvā tadeva gocaraṃ katvā jīvikaṃ kappemīti attho. Tena vuttaṃ ''lasuṇaṃ mayhabhojana''nti.

90. **Khāriyo pūrayitvānā**ti tāpasabhājanāni lasuṇena pūrayitvā kājenādāya **saṅghārāmaṃ** saṅghassa vasanaṭṭhānaṃ hemantādīsu tīsu kālesu saṅghassa catūhi iriyāpathehi vasanavihāraṃ **agacchiṃ** agamāsinti attho. **Haṭṭho haṭṭhena cittenā**ti ahaṃ santuṭṭho somanassayuttacittena saṅghassa lasuṇaṃ adāsinti attho.

91. **Vipassissa…pe… niratassaha**nti narānaṃ aggassa seṭṭhassa assa vipassissa bhagavato sāsane nirato nissesena rato ahanti sambandho. **Saṅghassa…pe… modaha**nti ahaṃ saṅghassa lasuṇadānaṃ datvā **saggamhi** suṭṭhu aggasmiṃ devaloke āyukappaṃ dibbasampattiṃ anubhavamāno modiṃ, santuṭṭho bhavāmīti attho. Sesaṃ suviññeyyamevāti.

Lasuṇadāyakattheraapadānavaṇṇanā samattā.

8. Āyāgadāyakattheraapadānavaṇṇanā

Nibbute lokanāthamhītiādikaṃ āyasmato āyāgadāyakattherassa apadānaṃ. Ayampi purimabuddhesu katādhikāro tattha tattha bhave vivaṭṭūpanissayāni puññāni upacinanto sikhissa bhagavato parinibbutakāle ekasmiṃ kulagehe nibbatto sāsane pasanno vaḍḍhakīnaṃ mūlaṃ datvā atimanoharaṃ dīghaṃ bhojanasālaṃ kārāpetvā bhikkhusaṅghaṃ nimantetvā paṇītenāhārena bhojetvā mahādānaṃ datvā cittaṃ pasādesi. So yāvatāyukaṃ puññāni katvā devamanussesuyeva saṃsaranto ubhayasampattiṃ anubhavitvā imasmiṃ buddhuppāde kulagehe nibbatto paṭiladdhasaddho pabbajitvā ghaṭento vāyamanto vipassanaṃ vaḍḍhetvā na cirasseva arahattaṃ pāpuṇi. Pubbe katapuññavasena **āyāgatthero**ti pākaṭo.

94. Evaṃ so katapuññasambhāravasena arahattaṃ patvā attanā pubbe katakusalakammaṃ saritvā somanassajāto pubbacaritāpadānaṃ pakāsento **nibbute lokanāthamhī**tiādimāha. Tattha **nibbute**ti **vadataṃ** ''mayaṃ buddhā''ti vadantānaṃ antare **vare** uttame sikhimhi bhagavati parinibbuteti attho. **Haṭṭho haṭṭhena cittenā**ti saddhatāya haṭṭhapahaṭṭho somanassayuttacittatāya pahaṭṭhena cittena **uttamaṃ thūpaṃ** seṭṭhaṃ cetiyaṃ **avandiṃ** paṇāmayinti attho.

95. **Vaḍḍhakīhi kathāpetvā**ti ''bhojanasālāya pamāṇaṃ kittaka''nti pamāṇaṃ kathāpetvāti attho. **Mūlaṃ datvānahaṃ tadā**ti tadā tasmiṃ kāle ahaṃ kammakaraṇatthāya tesaṃ vaḍḍhakīnaṃ mūlaṃ datvā **āyāgaṃ** āyataṃ dīghaṃ bhojanasālaṃ ahaṃ santuṭṭho somanassacittena kārapesahaṃ kārāpesiṃ ahanti attho. Sesaṃ suviññeyyamevāti.

97. **Āyāgassa idaṃ phala**nti bhojanasāladānassa idaṃ vipākanti attho.

Āyāgadāyakattheraapadānavaṇṇanā samattā.

9. Dhammacakkikattheraapadānavaṇṇanā

Siddhatthassa bhagavatotiādikaṃ āyasmato dhammacakkikattherassa apadānaṃ. Ayampi purimabuddhesu katādhikāro tattha tattha bhave vivaṭṭūpanissayāni puññāni upacinanto siddhatthassa bhagavato kāle ekasmiṃ kulagehe nibbatto vuddhippatto puttadārehi vaḍḍhito vibhavasampanno mahābhogo, so ratanattaye pasanno saddhājāto dhammasabhāyaṃ dhammāsanassa piṭṭhito ratanamayaṃ dhammacakkaṃ kāretvā pūjesi. So tena puññakammena devamanussesu nibbattaṭṭhānesu sakkasampattiṃ cakkavattisampattiñca anubhavitvā kamena imasmiṃ buddhuppāde ekasmiṃ kulagehe uppanno vibhavasampanno sañjātasaddho pabbajitvā vipassanaṃ vaḍḍhetvā nacirasseva arahattaṃ patvā pubbe katakusalanāmasadisanāmena **dhammacakkikatthero**ti pākaṭo jāto ahosi.

102. So puññasambhārānurūpena pattaarahattaphalo attano pubbakammaṃ saritvā jātasomanasso pubbacaritāpadānaṃ pakāsento **siddhatthassa bhagavato**tiādimāha. **Sīhāsanassa sammukhā**ti sīhassa bhagavato nisinnassa sammukhā buddhāsanassa abhimukhaṭṭhāneti attho, **dhammacakkaṃ me ṭhapita**nti mayā dhammacakkākārena ubhato sīharūpaṃ dassetvā majjhe ādāsasadisaṃ kāretvā kataṃ dhammacakkaṃ ṭhapitaṃ pūjitaṃ. Kiṃ bhūtaṃ? Viññūhi medhāvīhi ''atīva sundara''nti **vaṇṇitaṃ** thomitaṃ sukataṃ dhammacakkanti sambandho.

103. **Cāruvaṇṇova sobhāmī**ti suvaṇṇavaṇṇo iva sobhāmi virocāmīti attho. ''Catuvaṇṇehi sobhāmī''tipi pāṭho, tassa khattiyabrāhmaṇavessasuddajātisaṅkhātehi catūhi vaṇṇehi **sobhāmi** virocāmīti attho. **Sayoggabalavāhano**ti suvaṇṇasivikādīhi yoggehi ca senāpatimahāmattādīhi sevakehi balehi ca hatthiassarathasaṅkhātehi vāhanehi ca sahitoti attho. **Bahujjanā** bahavo manussā **anuyantā** mamānuvattantā **niccaṃ** niccakālaṃ parivārentīti sambandho. Sesaṃ suviññeyyamevāti.

Dhammacakkikattheraapadānavaṇṇanā samattā.

10. Kapparukkhiyattheraapadānavaṇṇanā

Siddhatthassa bhagavatotiādikaṃ āyasmato kapparukkhiyattherassa apadānaṃ (theragā. aṭṭha. 2.576). Ayampi purimabuddhesu katādhikāro tesu tesu bhavesu nibbānādhigamūpāyabhūtāni puññāni upacinanto siddhatthassa bhagavato kāle vibhavasampanne ekasmiṃ kule nibbatto mahaddhano mahābhogo satthari pasanno sattahi ratanehi vicittaṃ suvaṇṇamayaṃ kapparukkhaṃ kāretvā siddhatthassa bhagavato cetiyassa sammukhe ṭhapetvā pūjesi. So evarūpaṃ puññaṃ katvā yāvatāyukaṃ ṭhatvā tato cuto sugatīsuyeva saṃsaranto kamena imasmiṃ buddhuppāde ekasmiṃ kulagehe nibbatto viññutaṃ patto gharāvāsaṃ saṇṭhapetvā ratanattaye pasanno dhammaṃ sutvā paṭiladdhasaddho satthu ārādhetvā pabbajito nacirasseva arahattaṃ patvā pubbe katakusalanāmena **kapparukkhiyatthero**ti pākaṭo ahosi.

108. So evaṃ pattaarahattaphalo attano pubbakammaṃ saritvā somanassavasena pubbacaritāpadānaṃ pakāsento **siddhatthassa bhagavato**tiādimāha. **Thūpaseṭṭhassa sammukhā**ti seṭṭhassa uttamassa dhātunihitathūpassa cetiyassa sammukhaṭṭhāne **vicittadusse** anekavaṇṇehi visamena visadisena cittena manohare cinapaṭṭasomārapaṭṭādike dusse. **Lagetvā** olaggetvā kapparukkhaṃ **ṭhapesiṃ** ahaṃ patiṭṭhapesinti attho. Sesaṃ uttānatthamevāti.

Kapparukkhiyattheraapadānavaṇṇanā samattā.

Catutthavaggavaṇṇanā samattā.

5. Upālivaggo

1. Bhāgineyyupālittheraapadānavaṇṇanā

Khīṇāsavasahassehītiādikaṃ āyasmato upālittherassa bhāgineyyupālittherassa apadānaṃ. Eso hi thero purimabuddhesu katādhikāro tasmiṃ tasmiṃ bhave puññāni upacinanto padumuttarassa bhagavato kāle ekasmiṃ kule nibbatto vuddhimanvāya gharāvāse ādīnavaṃ disvā gehaṃ pahāya isipabbajjaṃ pabbajitvā pañcābhiññāaṭṭhasamāpattilābhī hutvā himavante vāsaṃ kappesi. Tasmiṃ samaye padumuttaro bhagavā vivekakāmo himavantaṃ pāvisi. Tāpaso bhagavantaṃ puṇṇacandamiva virocamānaṃ dūratova disvā pasannamānaso ajinacammaṃ aṃse katvā añjaliṃ paggayha vanditvā ṭhitakova dasanakhasamodhānañjaliṃ sirasi patiṭṭhapetvā anekāhi upamāhi anekehi thutivacanehi bhagavantaṃ thomesi. Taṃ sutvā bhagavā – ''ayaṃ tāpaso anāgate gotamassa nāma bhagavato sāsane pabbajitvā vinaye tikhiṇapaññānaṃ aggo bhavissatī''ti byākaraṇamadāsi. So yāvatāyukaṃ ṭhatvā aparihīnajjhāno brahmaloke nibbatti. Tato cuto devamanussesu saṃsaranto sampattiyo anubhavitvā imasmiṃ buddhuppāde kapilavatthunagare upālittherassa bhāgineyyo hutvā nibbatti. So kamena vuddhippatto mātulassa upālittherasa santike pabbajitvā kammaṭṭhānaṃ gahetvā vipassanaṃ vaḍḍhetvā nacirasseva arahā ahosi. So attano ācariyassa samīpe vasitattā vinayapañhe tikhiṇañāṇo ahosi. Atha bhagavā ‘‘etadaggaṃ, bhikkhave, mama sāvakānaṃ bhikkhūnaṃ vinayapañhe tikhiṇapaññānaṃ bhikkhūnaṃ yadidaṃ bhāgineyyupālī’’ti taṃ etadaggaṭṭhāne ṭhapesi.

1. So evaṃ etadaggaṭṭhānaṃ patvā attano pubbakammaṃ saritvā somanassajāto pubbacaritāpadānaṃ pakāsento **khīṇāsavasahassehī**tiādimāha. Tattha **ā** samantato yāvabhavaggā savanti pavattantīti āsavā. Kāmāsavādayo cattāro āsavā, te khīṇā sositā visositā viddhaṃsitā yehi teti khīṇāsavā, teyeva sahassā khīṇāsavasahassā, tehi khīṇāsavasahassehi. **Pareto** parivuto **lokanāyako** lokassa nibbānapāpanako vivekaṃ anuyutto paṭisallituṃ ekībhavituṃ gacchateti sambandho.

2. **Ajinena nivatthoha**nti ahaṃ ajinamigacammena paṭicchanno, ajinacammavasanoti attho. **Tidaṇḍaparidhārako**ti kuṇḍikaṭṭhapanatthāya tidaṇḍaṃ gahetvā dhārentoti attho. Bhikkhusaṅghena paribyūḷhaṃ parivāritaṃ lokanāyakaṃ addasanti sambandho. Sesaṃ pākaṭamevāti.

Bhāgineyyupālittheraapadānavaṇṇanā samattā.

2. Soṇakoḷivisattheraapadānavaṇṇanā

Anomadassissa muninotiādikaṃ āyasmato koḷivisattherassa apadānaṃ. Ayampi purimabuddhesu katādhikāro tattha tattha bhave vivaṭṭūpanissayāni puññāni upacinanto anomadassissa bhagavato kāle ekasmiṃ kulagehe nibbatto vayappatto puttadārehi vaḍḍhito vibhavasampanno bhagavato caṅkamanatthāya sobhanaṃ caṅkamaṃ kāretvā sudhāparikammaṃ kāretvā ādāsatalamiva samaṃ vijjotamānaṃ katvā dīpadhūpapupphādīhi sajjetvā bhagavato niyyādetvā buddhappamukhaṃ bhikkhusaṅghaṃ paṇītenāhārena pūjesi. So evaṃ yāvajīvaṃ puññāni katvā tato cavitvā devaloke nibbatto. Tattha pāḷiyā vuttanayena dibbasampattiṃ anubhavitvā antarā okkākakulappasutoti taṃ sabbaṃ pāḷiyā vuttānusārena veditabbaṃ. Pacchimabhave pana koliyarājavaṃse jāto vayappatto koṭiagghanakassa kaṇṇapiḷandhanassa dhāritattā **koṭikaṇṇo**ti, **kuṭikaṇṇo**ti ca pākaṭo ahosi. So bhagavati pasanno dhammaṃ sutvā paṭiladdhasaddho pabbajitvā vipassanaṃ vaḍḍhetvā nacirasseva arahattaṃ pāpuṇi.

25. So arahā hutvā attano pubbakammaṃ saritvā somanassajāto pubbacaritāpadānaṃ pakāsento **anomadassissa munino**tiādimāha. Tattha **anomadassissā**ti anomaṃ alāmakaṃ sundaraṃ dassanaṃ dvattiṃsamahāpurisalakkhaṇapaṭimaṇḍitattā byāmappabhāmaṇḍalopasobhitattā ārohapariṇāhena samannāgatattā ca dassanīyaṃ sarīraṃ yassa bhagavato so anomadassī, tassa anomadassissa muninoti attho. **Tādino**ti iṭṭhāniṭṭhesu akampiyasabhāvassa. **Sudhāya lepanaṃ katvā**ti sudhāya avalittaṃ katvā dīpadhūpapupphadhajapaṭākādīhi ca alaṅkataṃ caṅkamaṃ **kārayiṃ** akāsinti attho. Sesagāthānaṃ attho pāḷiyā anusārena suviññeyyova.

35. Parivārasampattidhanasampattisaṅkhātaṃ yasaṃ dhāretīti yasodharo, sabbe ete sattasattaticakkavattirājāno yasodharanāmena ekanāmakāti sambandho.

52. **Aṅgīraso**ti aṅgato sarīrato niggatā rasmi yassa so aṅgīraso, chandadosamohabhayāgatīhi vā pāpācāravasena vā caturāpāyaṃ na gacchatīti nāgo, mahanto pūjito ca so nāgo ceti **mahānāgo**. Sesaṃ uttānatthamevāti.

Koḷivisattheraapadānavaṇṇanā samattā.

3. Kāḷigodhāputtabhaddiyattheraapadānavaṇṇanā

Padumuttarasambuddhantiādikaṃ āyasmato bhaddiyassa kāḷigodhāputtattherassa apadānaṃ. Ayampi purimabuddhesu katādhikāro tattha tattha bhave vivaṭṭūpanissayāni puññāni upacinanto padumuttarassa bhagavato kāle vibhavasampanne ekasmiṃ kule nibbatto vuddhippatto puttadārehi vaḍḍhito nagaravāsino puññāni karonte disvā sayampi puññāni kātukāmo buddhappamukhaṃ bhikkhusaṅghaṃ nimantetvā thūlapaṭalikādianekāni mahārahāni sayanāni paññāpetvā tattha nisinne bhagavati sasaṅghe paṇītenāhārena bhojetvā mahādānaṃ adāsi. So evaṃ yāvatāyukaṃ puññāni katvā devamanussesu ubhayasampattiyo anubhavitvā aparabhāge imasmiṃ buddhuppāde kāḷigodhāya nāma deviyā putto hutvā nibbatti. So viññutaṃ patto ārohapariṇāhahatthapādarūpasampattiyā bhaddattā ca kāḷigodhāya deviyā puttattā ca **bhaddiyo kāḷigodhāputto**ti pākaṭo. Satthari pasīditvā mātāpitaro ārādhetvā pabbajitvā nacirasseva arahā ahosi.

54. So arahā hutvā attano pubbakammaṃ saritvā somanassajāto pubbacaritāpadānaṃ pakāsento **padumuttarasambuddha**ntiādimāha. Taṃ heṭṭhā vuttatthameva. **Mettacitta**nti mijjati sinehati nandati sabbasatteti mettā, mettāya sahagataṃ cittaṃ mettacittaṃ, taṃ yassa bhagavato atthīti mettacitto, taṃ mettacittaṃ. **Mahāmuni**nti sakalabhikkhūnaṃ mahantattā mahāmuni, taṃ padumuttaraṃ sambuddhanti sambandho. **Janatā sabbā**ti sabbo janakāyo, sabbanagaravāsinoti attho. **Sabbalokagganāyaka**nti sakalalokassa aggaṃ seṭṭhaṃ nibbānassa nayanato pāpanato nāyakaṃ padumuttarasambuddhaṃ janatā **upeti** samīpaṃ gacchatīti sambandho.

55. **Sattukañca baddhakañcā**ti baddhasattuabaddhasattusaṅkhātaṃ **āmisaṃ**. Atha vā bhattapūpakhajjabhojjayāguādayo yāvakālikattā **āmisaṃ** pānabhojanañca gahetvā puññakkhette anuttare satthuno dadantīti sambandho.

58. **Āsanaṃ buddhayuttaka**nti buddhayoggaṃ buddhārahaṃ buddhānucchavikaṃ sattaratanamayaṃ āsananti attho. Sesaṃ nayānuyogena suviññeyyamevāti.

Kāḷigodhāputtabhaddiyattheraapadānavaṇṇanā samattā.

4. Sanniṭṭhāpakattheraapadānavaṇṇanā

Araññe kuṭikaṃ katvātiādikaṃ āyasmato sanniṭṭhāpakattherassa apadānaṃ. Ayampi purimabuddhesu katādhikāro tattha tattha bhave vivaṭṭūpanissayāni puññāni upacinanto padumuttarassa bhagavato kāle kulagehe nibbatto viññutaṃ patto gharabandhanena baddho gharāvāse ādīnavaṃ disvā vatthukāmakilesakāme pahāya himavantassa avidūre pabbatantare araññavāsaṃ kappesi. Tasmiṃ kāle padumuttaro bhagavā vivekakāmatāya taṃ ṭhānaṃ pāpuṇi. Atha so tāpaso bhagavantaṃ disvā pasannamānaso vanditvā nisīdanatthāya tiṇasantharaṃ paññāpetvā adāsi. Tattha nisinnaṃ bhagavantaṃ anekehi madhurehi tiṇḍukādīhi phalāphalehi santappesi. So tena puññakammena tato cuto devesu ca manussesu ca aparāparaṃ saṃsaranto dve sampattiyo anubhavitvā imasmiṃ buddhuppāde ekasmiṃ kulagehe nibbatto saddhāsampanno pabbajito vipassanaṃ vaḍḍhetvā nacirasseva arahā ahosi. Khuragge arahattaphalappattiyaṃ viya nirussāheneva santipadasaṅkhāte nibbāne suṭṭhu ṭhitattā **sanniṭṭhāpakatthero**ti pākaṭo.

70. Arahā pana hutvā attano pubbakammaṃ saritvā somanassajāto pubbacaritāpadānaṃ pakāsento **araññe kuṭikaṃ katvā**tiādimāha. Tattha **araññe**ti sīhabyagghādīnaṃ bhayena manussā ettha na rajjanti na ramanti na allīyantīti araññaṃ, tasmiṃ araññe. **Kuṭika**nti tiṇacchadanakuṭikaṃ katvā pabbatantare **vasāmi** vāsaṃ kappesinti attho. Lābhena ca alābhena ca yasena ca ayasena ca santuṭṭho vihāsinti sambandho.

72. **Jalajuttamanāmaka**nti jale jātaṃ jalajaṃ, padumaṃ, jalajaṃ uttamaṃ jalajuttamaṃ, jalajuttamena samānaṃ nāmaṃ yassa so jalajuttamanāmako, taṃ jalajuttamanāmakaṃ buddhanti attho. Sesaṃ pāḷinayānuyogena suviññeyyamevāti.

Sanniṭṭhāpakattheraapadānavaṇṇanā samattā.

5. Pañcahatthiyattheraapadānavaṇṇanā

Sumedho nāma sambuddhotiādikaṃ āyasmato pañcahatthiyattherassa apadānaṃ. Ayampi purimabuddhesu katādhikāro tattha tattha bhave vivaṭṭūpanissayāni puññāni upacinanto sumedhassa bhagavato kāle ekasmiṃ kulagehe nibbatto viññutaṃ patvā ratanattaye pasanno vihāsi. Tasmiṃ samaye pañcauppalahatthāni ānesuṃ. So tehi pañcauppalahatthehi vīthiyaṃ caramānaṃ sumedhaṃ bhagavantaṃ pūjesi. Tāni gantvā ākāse vitānaṃ hutvā chāyaṃ kurumānāni tathāgateneva saddhiṃ gacchiṃsu. So taṃ disvā somanassajāto pītiyā phuṭṭhasarīro yāvajīvaṃ tadeva puññaṃ anussaritvā tato cuto devaloke nibbatto aparāparaṃ saṃsaranto imasmiṃ buddhuppāde ekasmiṃ kulagehe nibbatto viññutaṃ patto saddhājāto pabbajitvā vipassanaṃ vaḍḍhetvā nacirasseva arahā ahosi. Katakusalanāmena **pañcahatthiyatthero**ti pākaṭo.

77. So attano pubbakammaṃ saritvā paccakkhato paññāya diṭṭhapubbacaritāpadānaṃ pakāsento **sumedho nāma sambuddho**tiādimāha. Tattha **sumedho**ti sundarā medhā catusaccapaṭivedhapaṭisambhidādayo paññā yassa so bhagavā sumedho sambuddho **antarāpaṇe** antaravīthiyaṃ gacchatīti sambandho. **Okkhittacakkhū**ti adhokhittacakkhu. **Mitabhāṇī**ti pamāṇaṃ ñatvā bhaṇanasīlo, pamāṇaṃ jānitvā dhammaṃ desesīti attho. Sesaṃ suviññeyyamevāti.

Pañcahatthiyattheraapadānavaṇṇanā samattā.

6. Padumacchadaniyattheraapadānavaṇṇanā

Nibbute lokanāthamhītiādikaṃ āyasmato padumacchadaniyattherassa apadānaṃ. Ayampi purimabuddhesu katapuññasambhāro tattha tattha bhave vivaṭṭūpanissayāni puññāni upacinanto vipassissa bhagavato kāle ekasmiṃ kulagehe nibbatto viññutaṃ patto ratanattaye pasanno parinibbutassa vipassissa bhagavato citakaṃ padumapupphehi pūjesi. So teneva cittappasādena yāvatāyukaṃ ṭhatvā tato sugatīsuyeva saṃsaranto dibbasampattiṃ manussasampattiñcāti dve sampattiyo anekakkhattuṃ anubhavitvā imasmiṃ amhākaṃ sammāsambuddhakāle ekasmiṃ kulagehe nibbatto viññutaṃ patto satthari pasīditvā sāsane pabbajito ghaṭento vāyamanto nacirasseva arahā ahosi. Tassa rattiṭṭhānadivāṭṭhānādīsu tattha tattha viharantassa vihāro padumapupphehi chādīyati, tena so **padumacchadaniyatthero**ti pākaṭo.

83. Attano pubbakammaṃ saritvā somanassavasena pubbacaritāpadānaṃ pakāsento **nibbute lokanāthamhī**tiādimāha. Tattha **nibbute**ti khandhaparinibbānena parinibbute satthari, vipassissa sammāsambuddhassa sarīre citamāniyamāne citake āropite suphullaṃ padumakalāpaṃ ahaṃ gahetvā citakaṃ **āropayiṃ** pūjesinti attho. Sesagāthāsu heṭṭhā vuttanayattā uttānatthamevāti.

Padumacchadaniyattheraapadānavaṇṇanā samattā.

7. Sayanadāyakattheraapadānavaṇṇanā

Siddhatthassa bhagavatotiādikaṃ āyasmato sayanadāyakattherassa apadānaṃ. Ayampi purimabuddhesu katādhikāro tattha tattha bhave vivaṭṭūpanissayāni puññāni upacinanto siddhatthassa bhagavato kāle aññatarasmiṃ kule nibbatto viññutaṃ patto satthari pasīditvā hatthidaṇḍasuvaṇṇādīhi sayanatthāya mañcaṃ kāretvā anagghehi vicittattharaṇehi attharitvā bhagavantaṃ pūjesi. So bhagavā tassānukampāya paṭiggahetvā anubhavi. So tena puññakammena dibbamanussasampattiyo anubhavitvā imasmiṃ buddhuppāde ekasmiṃ kulagehe nibbatto viññutaṃ patvā satthu sāsane pasanno pabbajitvā vipassanaṃ ārabhitvā nacirasseva arahā ahosi. Pubbe katapuññanāmena **sayanadāyakatthero**ti pākaṭo.

88. So ekadivasaṃ attano pubbakammaṃ saritvā somanassajāto pubbacaritāpadānaṃ pakāsento **siddhatthassa bhagavato**tiādimāha. Taṃ sabbaṃ pāḷinayānusārena suviññeyyamevāti.

Sayanadāyakattheraapadānavaṇṇanā samattā.

8. Caṅkamanadāyakattheraapadānavaṇṇanā

Atthadassissa muninotiādikaṃ āyasmato caṅkamanadāyakattherassa apadānaṃ. Ayampāyasmā purimabuddhesu katādhikāro tesu tesu bhavesu vivaṭṭūpanissayāni puññāni upacinanto atthadassissa bhagavato kāle ekasmiṃ kulagehe nibbatto viññutaṃ patto satthari pasīditvā uccavatthukaṃ sudhāparikammakataṃ rajatarāsisadisaṃ sobhamānaṃ caṅkamaṃ kāretvā muttadalasadisaṃ setapulinaṃ attharitvā bhagavato adāsi. Paṭiggahesi bhagavā, caṅkamaṃ paṭiggahetvā ca pana sukhaṃ kāyacittasamādhiṃ appetvā ‘‘ayaṃ anāgate gotamassa bhagavato sāsane sāvako bhavissatī’’ti byākāsi. So tena puññakammena devamanussesu aparāparaṃ saṃsaranto dve sampattiyo anubhavitvā imasmiṃ buddhuppāde ekasmiṃ kulagehe nibbatto vuddhippatto saddhāsampanno sāsane pabbajitvā nacirasseva arahattaṃ patvā katapuññanāmena **caṅkamanadāyakatthero**ti pākaṭo ahosi.

93. So ekadivasaṃ attanā pubbe katapuññakammaṃ saritvā somanassajāto pubbacaritāpadānaṃ pakāsento **atthadassissa munino**tiādimāha. Tattha **atthadassissā**ti atthaṃ payojanaṃ vuddhiṃ virūḷhiṃ nibbānaṃ dakkhati passatīti atthadassī, atha vā atthaṃ nibbānaṃ dassanasīlo jānanasīloti atthadassī, tassa atthadassissa munino monena ñāṇena samannāgatassa bhagavato manoramaṃ manallīnaṃ bhāvanīyaṃ manasi kātabbaṃ caṅkamaṃ kāresinti sambandho. Sesaṃ vuttanayānusāreneva suviññeyyamevāti.

Caṅkamanadāyakattheraapadānavaṇṇanā samattā.

9. Subhaddattheraapadānavaṇṇanā

Padumuttaro lokavidūtiādikaṃ āyasmato subhaddattherassa apadānaṃ. Ayampi purimabuddhesu katādhikāro tattha tattha bhave nibbānādhigamanatthāya puññāni upacinanto padumuttarassa bhagavato kāle vibhavasampanne saddhāsampanne ekasmiṃ kulagehe nibbato viññutaṃ patvā gharabandhanena baddho ratanattaye pasanno parinibbānamañce nipannaṃ padumuttaraṃ bhagavantaṃ disvā sannipatitā dasasahassacakkavāḷadevatāyo ca disvā pasannamānaso nigguṇḍiketakanīlakāsokāsitādianekehi sugandhapupphehi pūjesi. So tena puññakammena yāvatāyukaṃ ṭhatvā tato cavitvā tusitādīsu dibbasampattiyo anubhavitvā tato manussesu manussasampattiyo anubhavitvā nibbattanibbattaṭṭhānesu ca sugandhehi pupphehi pūjito ahosi. Imasmiṃ pana buddhuppāde ekasmiṃ vibhavasampanne kule nibbattitvā viññutaṃ patto kāmesu ādīnavaṃ disvāpi yāva buddhassa bhagavato parinibbānakālo tāva aladdhabuddhadassano bhagavato parinibbānamañce nipannakāleyeva pabbajitvā arahattaṃ pāpuṇi. Pubbe katapuññanāmena **subhaddo**ti pākaṭo ahosi.

101. So attano pubbakammaṃ saritvā somanassavasena pubbacaritāpadānaṃ pakāsento **padumuttaro lokavidū**tiādimāha. Taṃ uttānatthameva. **Suṇātha mama bhāsato…pe… nibbāyissatināsavo**ti idaṃ parinibbānamañce nipannova padumuttaro bhagavā byākāsi.

Pañcamabhāṇavāravaṇṇanā samattā.

115. So attano paṭipattiṃ dassento **pubbakammena saṃyutto**tiādimāha. **Ekaggo**ti ekaggacitto. **Susamāhito**ti suṭṭhu samāhito, santakāyacittoti attho. **Buddhassa oraso putto**ti buddhassa urasā hadayena niggataovādānusāsaniṃ sutvā pattaarahattaphaloti attho. **Dhammajomhi sunimmito**ti dhammato kammaṭṭhānadhammato jāto ariyāya jātiyā sunimmito suṭṭhu nippphāditasabbakicco amhi bhavāmīti attho.

116. **Dhammarājaṃ upagammā**ti dhammena sabbasattānaṃ rājānaṃ issarabhūtaṃ bhagavantaṃ upagantvā samīpaṃ gantvāti attho. **Apucchiṃ pañhamuttama**nti uttamaṃ khandhāyatanadhātusaccasamuppādādipaṭisaṃyuttaṃ pañhaṃ apucchinti attho. **Kathayanto ca me pañha**nti eso amhākaṃ bhagavā me mayhaṃ pañhaṃ kathayanto byākaronto. **Dhammasotaṃ upānayī**ti anupādisesanibbānadhātusaṅkhātaṃ dhammasotaṃ dhammapavāhaṃ upānayi pāvisīti attho.

118. **Jalajuttamanāyako**ti padumuttaranāmako ma-kārassa ya-kāraṃ katvā katavohāro. **Nibbāyi anupādāno**ti upādāne pañcakkhandhe aggahetvā nibbāyi na paññāyi adassanaṃ agamāsi, manussalokādīsu katthacipi apatiṭṭhitoti attho. **Dīpova telasaṅkhayā**ti vaṭṭitelānaṃ saṅkhayā abhāvā padīpo iva nibbāyīti sambandho.

119. **Sattayojanikaṃ āsī**ti tassa parinibbutassa padumuttarassa bhagavato ratanamayaṃ thūpaṃ sattayojanubbedhaṃ āsi ahosīti attho. **Dhajaṃ tattha apūjesi**nti tattha tasmiṃ cetiye sabbabhaddaṃ sabbato bhaddaṃ sabbaso manoramaṃ dhajaṃ pūjesinti attho.

120. **Kassapassa ca buddhassā**ti padumuttarassa bhagavato kālato paṭṭhāya āgatassa devamanussesu saṃsarato me mayhaṃ oraso putto tisso nāma kassapassa sammāsambuddhassa aggasāvako jinasāsane buddhasāsane dāyādo āsi ahosīti sambandho.

121. **Tassa hīnena manasā**ti tassa mama puttassa tissassa aggasāvakassa hīnena lāmakena manasā cittena **abhaddakaṃ** asundaraṃ ayuttakaṃ ‘‘antako pacchimo’’ti **vācaṃ** vacanaṃ **abhāsiṃ** kathesinti attho. **Tena kammavipākenā**ti tena arahantabhakkhānasaṅkhātassa akusalakammassa vipākena. **Pacchime addasaṃ jina**nti pacchime pariyosāne parinibbānakāle mallānaṃ upavattane sālavane parinibbānamañce nipannaṃ jinaṃ jitasabbamāraṃ amhākaṃ gotamasammāsambuddhaṃ addasaṃ ahanti attho. ‘‘Pacchā me āsi bhaddaka’’ntipi pāṭho. Tassa **pacchā** tassa bhagavato avasānakāle nibbānāsannakāle **me** mayhaṃ **bhaddakaṃ** sundaraṃ catusaccapaṭivijjhanaṃ **āsi** ahosīti attho.

122. **Pabbājesi mahāvīro**ti mahāvīriyo sabbasattahito karuṇāyutto jitamāro muni mallānaṃ upavattane sālavane pacchime sayane parinibbānamañce sayitova maṃ pabbājesīti sambandho.

123. **Ajjeva dāni pabbajjā**ti ajja eva bhagavato parinibbānadivaseyeva mama pabbajjā, tathā ajja eva upasampadā, ajja eva dvipaduttamassa sammukhā parinibbānaṃ ahosīti sambandho. Sesaṃ suviññeyyamevāti.

Subhaddattheraapadānavaṇṇanā samattā.

10. Cundattheraapadānavaṇṇanā

Siddhatthassa bhagavatotiādikaṃ āyasmato cundattherassa apadānaṃ. Ayampi purimabuddhesu katapuññasambhāro tattha tattha bhave vivaṭṭūpanissayāni puññāni upacinanto siddhatthassa bhagavato kāle vibhavasampanne kule nibbatto viññutaṃ patvā satthari pasīditvā sattaratanamayaṃ suvaṇṇagghiyaṃ kāretvā sumanapupphehi chādetvā bhagavantaṃ pūjesi. Tāni pupphāni ākāsaṃ samuggantvā vitānākārena aṭṭhaṃsu. Atha naṃ bhagavā ‘‘anāgate gotamassa nāma bhagavato sāsane cundo nāma sāvako bhavissatī’’ti byākāsi. So tena puññakammena tato cuto devaloke upapanno kamena chasu kāmāvacaradevesu sukhaṃ anubhavitvā manussesu cakkavattiādisampattiyo ca anubhavitvā imasmiṃ buddhuppāde brāhmaṇakule rūpasāriyā putto sāriputtattherassa kaniṭṭho hutvā nibbatti. Tassa viññutaṃ pattassa ārohapariṇāharūpavayānaṃ sundaratāya sakārassa cakāraṃ katvā **cundo**ti nāmaṃ kariṃsu. So vayappatto gharāvāse ādīnavaṃ pabbajjāya ca ānisaṃsaṃ disvā bhātuttherassa santike pabbajitvā vipassanaṃ vaḍḍhetvā nacirasseva arahattaṃ pāpuṇi.

125. So pattaarahattaphalo ekadivasaṃ attano pubbakammaṃ saritvā somanassajāto pubbacaritāpadānaṃ pakāsento **siddhatthassa bhagavato**tiādimāha. Taṃ heṭṭhā vuttatthameva. **Agghiya**ntiādayopi uttānatthāyeva.

128. **Vitiṇṇakaṅkho sambuddho**ti visesena maggādhigamena vicikicchāya khepitattā vitiṇṇakaṅkho asaṃsayo sambuddho. **Tiṇṇoghehi purakkhato**ti kāmoghādīnaṃ catunnaṃ oghānaṃ tiṇṇattā atikkantattā oghatiṇṇehi khīṇāsavehi purakkhato parivāritoti attho. Byākaraṇagāthā uttānatthāyeva.

139. **Upaṭṭhahiṃ mahāvīra**nti uttamatthassa nibbānassa **pattiyā** pāpuṇanatthāya kappasatasahassādhikesu caturāsaṅkhyeyyesu kappesu pāramiyo pūrentena katavīriyattā mahāvīraṃ buddhaṃ upaṭṭhahiṃ upaṭṭhānaṃ akāsinti attho. **Aññe ca pesale bahū**ti na kevalameva buddhaṃ

upaṭṭhahiṃ, pesale piyasīle sīlavante aññe ca bahuaggappatte sāvake, **me** mayhaṃ **bhātaraṃ** sāriputtattherañca upaṭṭhahinti sambandho.

140. **Bhātaraṃ me upaṭṭhahitvā**ti mayhaṃ bhātaraṃ upaṭṭhahitvā vattapaṭivattaṃ katvā tassa parinibbutakāle bhagavato paṭhamaṃ parinibbutattā tassa dhātuyo gahetvā pattamhi okiritvā lokajeṭṭhassa narānaṃ āsabhassa buddhassa **upanāmesiṃ** adāsinti attho.

141. **Ubho hatthehi paggayhā**ti taṃ mahā dinnaṃ dhātuṃ so bhagavā attano ubhohi hatthehi pakārena gahetvā taṃ dhātuṃ saṃsuṭṭhu dassayanto **aggasāvakaṃ** sāriputtattheraṃ **kittayi** pakāsesīti attho. Sesaṃ uttānatthamevāti.

Cundattheraapadānavaṇṇanā samattā.

Pañcamavaggavaṇṇanā samattā.

6. Bījanivaggo

1. Vidhūpanadāyakattheraapadānavaṇṇanā

Padumuttarabuddhassātiādikaṃ āyasmato vidhūpanadāyakattherassa apadānaṃ. Ayampi purimajinavaresu pūritapuññasambhāro tattha tattha bhave vivaṭṭūpanissayāni puññāni upacinanto padumuttarassa bhagavato kāle ekasmiṃ kulagehe nibbatto viññutaṃ patto vibhavasampanno saddhājāto bhagavati pasanno gimhakāle suvaṇṇarajatamuttāmaṇimayaṃ bījaniṃ kāretvā bhagavato adāsi. So tena puññakammena devesu ca manussesu ca saṃsaranto dve sampattiyo anubhavitvā imassa amhākaṃ sammāsambuddhassa uppannakāle ekasmiṃ kulagehe nibbatto gharabandhanena bandhitvā gharāvāse ādīnavaṃ disvā pabbajjāya ca ānisaṃsaṃ disvā saddhāsampanno sāsane pabbajitvā vipassanaṃ vaḍḍhetvā nacirasseva arahā ahosi.

1. So ‘‘kena mayā puññakammena ayaṃ lokuttarasampatti laddhā’’ti attano pubbakammaṃ anussaranto taṃ paccakkhato ñatvā pubbacaritāpadānaṃ pakāsento **padumuttarabuddhassā**tiādimāha. Taṃ heṭṭhā vuttatthameva. **Bījanikā mayā dinnā**ti visesena santāpayantānaṃ sattānaṃ santāpaṃ nibbāpenti sītalaṃ vātaṃ janetīti bījanī, bījanīyeva bījanikā, sā sattaratanamayā vijjotamānā bījanikā mayā kārāpetvā dinnāti attho.

Vidhūpanadāyakattheraapadānavaṇṇanā samattā.

2. Sataraṃsittheraapadānavaṇṇanā

Ucciyaṃ selamāruyhātiādikaṃ āyasmato sataraṃsittherassa apadānaṃ. Ayampi purimabuddhesu katādhikāro tattha tattha bhave vivaṭṭūpanissayāni puññāni upacinanto padumuttarassa bhagavato kāle brāhmaṇakule nibbatto viññutaṃ patto sakkaṭabyākaraṇe vedattaye ca pāraṅgato gharāvāsaṃ pahāya araññaṃ pavisitvā isipabbajjaṃ pabbajitvā himavante vāsaṃ kappesi. Tasmiṃ samaye padumuttaro bhagavā vivekakāmatāya uccaṃ ekaṃ pabbataṃ āruyha jalitaggikkhanto viya nisīdi. Taṃ tathānisinnaṃ bhagavantaṃ disvā tāpaso somanassajāto añjaliṃ paggayha anekehi kāraṇehi thomesi. So tena puññakammena tato cuto chasu kāmāvacaradevesu dibbasampattiṃ anubhavitvā tato manussaloke sataraṃsī nāma cakkavattī rājā hutvā nibbatti. Tampi sampattiṃ anekakkhattuṃ anubhavitvā imasmiṃ buddhuppāde ekasmiṃ kulagehe nibbatto pubbapuññasambhāravasena ñāṇassa paripakkattā sattavassikova pabbajitvā arahattaṃ pāpuṇi.

8-9. So ‘‘ahaṃ kena kammena sattavassikova santipadaṃ anuppattosmī’’ti saramāno pubbakammaṃ ñāṇena paccakkhato disvā somanassajāto pubbacaritāpadānaṃ udānavasena pakāsento **ucciyaṃ selamāruyhā**tiādimāha. Tattha **ucciya**nti uccaṃ selamayaṃ pabbataṃ āruyha nisīdi padumuttaroti sambandho. **Pabbatassāvidūramhī**ti bhagavato nisinnassa pabbatassa āsannaṭṭhāneti attho. **Brāhmaṇo mantapāragū**ti mantasaṅkhātassa vedattayassa pāraṃ pariyosānaṃ koṭiṃ gato eko brāhmaṇoti attho, aññaṃ viya attānaṃ niddisati ayaṃ mantapāragūti. **Upaviṭṭhaṃ mahāvīra**nti tasmiṃ pabbate nisinnaṃ vīravantaṃ jinaṃ, kiṃ visiṭṭhaṃ? **Devadevaṃ** sakalachakāmāvacarabrahmadevānaṃ atidevaṃ **narāsabhaṃ** narānaṃ āsataṃ seṭṭhaṃ **lokanāyakaṃ** sakalasattalokaṃ nayantaṃ nibbānaṃ pāpentaṃ ahaṃ **añjaliṃ** dasanakhasamodhānañjaliputaṃ sirasi muddhani **paggahetvāna** patiṭṭhapetvā **santhaviṃ** suṭṭhuṃ thomesinti sambandho.

12. **Abhāsathā**ti ‘‘yenāyaṃ añjalī dinno…pe… arahā so bhavissatī’’ti byākāsi. Sesaṃ uttānatthamevāti.

Sataraṃsittheraapadānavaṇṇanā samattā.

3. Sayanadāyakattheraapadānavaṇṇanā

Padumuttarabuddhassātiādikaṃ āyasmato sayanadāyakattherassa apadānaṃ. Ayampi purimabuddhesu katādhikāro tattha tattha bhave vivaṭṭūpanissayāni puññāni upacinanto padumuttarassa bhagavato kāle ekasmiṃ kulagehe nibbatto viññutaṃ patto gharāvāsaṃ saṇṭhapetvā sukhamanubhavanto satthu dhammadesanaṃ sutvā satthari pasanno dantasuvaṇṇarajatamuttamaṇimayaṃ mahārahaṃ mañcaṃ kārāpetvā cīnapaṭṭakambalādīni attharitvā sayanatthāya bhagavato adāsi. Bhagavā tassa anuggahaṃ karonto tattha sayi. So tena puññakammena devamanussesu saṃsaranto tadanurūpaṃ ākāsagamanasukhaseyyādisukhaṃ anubhavitvā imasmiṃ buddhuppāde vibhavasampanne ekasmiṃ kule nibbattitvā viññutaṃ pāpuṇitvā satthu dhammadesanaṃ sutvā pasannamānaso pabbajitvā vipassanto nacirasseva arahā ahosi.

20. So attano pubbakammaṃ saritvā somanassajāto pubbacaritāpadānaṃ pakāsento **padumuttarabuddhassā**tiādimāha. Taṃ heṭṭhā vuttatthameva.

21. **Sukhette bījasampadā**ti yathā tiṇakacavararahite kaddamādisampanne sukhette vuttabījāni sāduphalāni nipphādenti, evameva rāgadosādidiyaḍḍhasahassakilesasaṅkhātatiṇakacavararahite suddhasantāne puññakkhette vuttadānāni appānipi samānāni mahapphalāni hontīti attho. Sesaṃ suviññeyyamevāti.

Sayanadāyakattheraapadānavaṇṇanā samattā.

4. Gandhodakiyattheraapadānavaṇṇanā

Padumuttarabuddhassātiādikaṃ āyasmato gandhodakiyattherassa apadānaṃ. Ayampi purimamunivaresu katādhikāro tattha tattha bhave vivaṭṭūpanissayāni puññāni upacinanto padumuttarassa bhagavato kāle kulagehe nibbatto parinibbute bhagavati nagaravāsino bodhipūjaṃ kurumāne disvā vicittaghaṭe candanakappurāgaruādimissakasugandhodakena pūretvā bodhirukkhaṃ abhisiñci. Tasmiṃ khaṇe devo mahādhārāhi pavassi. Tadā so asanivegena kālaṃ kato. Teneva puññakammena devaloke nibbatti, tattheva ṭhito ‘‘aho buddho, aho dhammo’’tiādigāthāyo abhāsi. Evaṃ so devamanussesu sampattiyo anubhavitvā sabbapariḷāhavippamutto nibbattanibbattaṭṭhāne sītibhāvamupagato sukhito imasmiṃ buddhuppāde kulagehe nibbatto viññutaṃ patto satthari pasanno pabbajitvā kammaṭṭhānaṃ ārabhitvā vipassanto nacirasseva arahattaṃ pāpuṇi. Pubbe katapuññena **gandhodakiyatthero**ti pākaṭo ahosi.

25. So ekadivasaṃ attano pubbakammaṃ saritvā somanassajāto pubbacaritāpadānaṃ pakāsento **padumutarassā**tiādimāha. Taṃ vuttatthameva. **Mahābodhimaho ahū**ti mahābodhirukkhassa pūjā ahosīti attho. **Vicittaṃ ghaṭamādāyā**ti anekehi cittakammasuvaṇṇakammehi vicittaṃ sobhamānaṃ gandhodakapuṇṇaṃ ghaṭaṃ gahetvāti attho. **Gandhodakamadāsaha**nti gandhodakaṃ adāsiṃ, ahaṃ gandhodakena abhisiñcinti attho.

26. **Nhānakāle ca bodhiyā**ti bodhiyā pūjākaraṇasamayeti attho. Sesaṃ uttānatthamevāti.

Gandhodakiyattheraapadānavaṇṇanā samattā.

5. Opavayhattheraapadānavaṇṇanā

Padumuttarabuddhassātiādikaṃ āyasmato opavayhattherassa apadānaṃ. Ayampi purimabuddhesu katādhikāro tattha tattha bhave vivaṭṭūpanissayāni puññāni upacinanto padumuttarajinādicce loke pātubhūte ekasmiṃ vibhavasampannakule nibbatto vuddhimanvāya mahaddhano mahābhogo gharāvāsaṃ vasamāno sāsane pasanno satthari pasādabahumāno ājānīyena sindhavena pūjaṃ akāsi, pūjetvā ca pana ‘‘buddhādīnaṃ samaṇānaṃ hatthiassādayo na kappanti, kappiyabhaṇḍaṃ dassāmī’’ti cintetvā taṃ agghāpetvā tadagghanakena kahāpaṇena kappiyaṃ kappāsikakambalakojavādikaṃ cīvaraṃ kappūratakkolādikaṃ bhesajjaparikkhārañca adāsi. So tena puññakammena yāvatāyukaṃ ṭhatvā tato cuto devesu ca manussesu ca hatthiassādianekavāhanasampanno sukhaṃ anubhavitvā imasmiṃ buddhuppāde ekasmiṃ kulagehe nibbatto viññutaṃ patto saddhāsampanno sāsane pabbajitvā kammaṭṭhānaṃ gahetvā vipassanaṃ vaḍḍhetvā maggapaṭipāṭiyā arahatte patiṭṭhāsi, pubbe katapuññasambhāravasena **opavayhatthero**ti pākaṭo ahosi.

33. So ‘‘kena nu kho kāraṇena idaṃ mayā santipadaṃ adhigata’’nti upadhārento pubbakammaṃ ñāṇena paccakkhato ñatvā somanassajāto pubbacaritāpadānaṃ udānavasena pakāsento **padumuttarabuddhassā**tiādimāha. Taṃ vuttatthameva. **Ājānīyamadāsaha**nti ājānīyaṃ uttamajātisindhavaṃ ahaṃ adāsiṃ pūjesinti attho.

35. **Sapattabhāro**ti sassa attano pattāni aṭṭha parikkhārāni bhārāni yassa so sapattabhāro, aṭṭhaparikkhārayuttoti attho.

36. **Khamanīyamadāsaha**nti khamanīyayoggaṃ cīvarādikappiyaparikkhāranti attho.

40. **Carimo**ti pariyosāno koṭippatto bhavoti attho. Sesaṃ suviññeyyamevāti.

Opavayhattheraapadānavaṇṇanā samattā.

6. Saparivārāsanattheraapadānavaṇṇanā

Padumuttarabuddhassātiādikaṃ āyasmato saparivārāsanattherassa apadānaṃ. Sopi purimabuddhesu katādhikāro tattha tattha bhavesu vivaṭṭūpanissayāni puññāni upacinanto padumuttarassa bhagavato kāle vibhavasampanne kulagehe nibbatto vuddhippatto saddhājāto sāsane pasanno dānaphalaṃ saddahanto nānaggarasabhojanena bhagavato piṇḍapātaṃ adāsi, datvā ca pana bhojanasālāyaṃ bhojanatthāya nisinnāsanaṃ jātisumanamallikādīhi alaṅkari. Bhagavā ca bhattānumodanamakāsi. So tena puññakammena devamanussesu saṃsaranto anekavidhaṃ sampattiṃ anubhavitvā imasmiṃ buddhuppāde vibhavasampanne kulagehe nibbatto vuddhimanvāya saddho pasanno pabbajitvā na cirasseva arahā ahosi.

43. So evaṃ pattasantipado ‘‘kena nu kho puññena idaṃ santipadaṃ anuppatta’’nti ñāṇena upadhārento pubbakammaṃ disvā somanassajāto pubbacaritāpadānaṃ pakāsento **padumuttarabuddhassā**tiādimāha. Taṃ vuttatthameva. **Piṇḍapātaṃ adāsaha**nti tattha tattha laddhānaṃ piṇḍānaṃ kabaḷaṃ kabaḷaṃ katvā pātabbato khāditabbato āhāro piṇḍapāto, taṃ piṇḍapātaṃ bhagavato adāsiṃ, bhagavantaṃ bhojesinti attho.

44. **Akittayi piṇḍapāta**nti mayā dinnapiṇḍapātassa guṇaṃ ānisaṃsaṃ pakāsesīti attho.

48. **Saṃvuto pātimokkhasmi**nti pātimokkhasaṃvarasīlena saṃvuto pihito paṭicchannoti attho. **Indriyesu ca pañcasū**ti cakkhundriyādīsu pañcasu indriyesu rūpādīhi gopito indriyasaṃvarasīlañca gopitoti attho. Sesaṃ suviññeyyamevāti.

Saparivārāsanattheraapadānavaṇṇanā samattā.

7. Pañcadīpakattheraapadānavaṇṇanā

Padumuttarabuddhassātiādikaṃ āyasmato pañcadīpakattherassa apadānaṃ. Ayampi purimabuddhesu katādhikāro uppannuppannabhavesu vivaṭṭūpanissayāni puññāni upacinanto padumuttarassa bhagavato kāle kulagehe nibbatto vuddhimanvāya gharāvāse vasanto bhagavato dhammaṃ sutvā sammādiṭṭhiyaṃ patiṭṭhito saddho pasanno mahājanehi bodhipūjaṃ kayiramānaṃ disvā sayampi bodhiṃ parivāretvā dīpaṃ jāletvā pūjesi. So tena puññakammena devamanussesu saṃsaranto cakkavattisampattiādayo anubhavitvā sabbattheva uppannabhave jalamāno jotisampannavimānādīsu vasitvā imasmiṃ buddhuppāde ekasmiṃ vibhavasampanne kulagehe nibbatto vuddhippatto saddhājāto pabbajitvā nacirasseva arahā ahosi, dīpapūjānissandena **dīpakatthero**ti pākaṭo.

50. So ekadivasaṃ attano pubbakammaṃ saritvā somanassajāto pubbacaritāpadānaṃ pakāsento **padumuttarabuddhassā**tiādimāha. Taṃ vuttatthameva. **Ujudiṭṭhi ahosaha**nti vaṅkaṃ micchādiṭṭhiṃ chaḍḍetvā uju avaṅkaṃ nibbānābhimukhaṃ pāpuṇanasammādiṭṭhi ahosinti attho.

51. **Padīpadānaṃ pādāsi**nti ettha pakārena dibbati jotatīti padīpo, tassa dānaṃ padīpadānaṃ, taṃ adāsiṃ padīpapūjaṃ akāsinti attho. Sesaṃ sabbattha uttānatthamevāti.

Pañcadīpakattheraapadānavaṇṇanā samattā.

8. Dhajadāyakattheraapadānavaṇṇanā

Padumuttarabuddhassātiādikaṃ āyasmato dhajadāyakattherassa apadānaṃ. Ayampi purimabuddhesu katādhikāro tattha tattha bhave vivaṭṭūpanissayāni puññāni upacinanto padumuttarassa bhagavato kāle ekasmiṃ kulagehe nibbatto vuddhimanvāya satthari pasīditvā sundarehi anekehi vatthehi dhajaṃ kārāpetvā dhajapūjaṃ akāsi. So tena puññakammena uppannuppannabhave uccakule nibbatto pūjaniyo ahosi. Aparabhāge imasmiṃ buddhuppāde ekasmiṃ kulagehe nibbatto vuddhimanvāya puttadārehi vaḍḍhitvā mahābhogo yasavā saddhājāto satthari pasanno gharāvāsaṃ pahāya pabbajitvā nacirasseva arahā ahosi.

57. So pattaarahattaphalo pubbakammaṃ saritvā somanassajāto attano pubbacaritāpadānaṃ pakāsento **padumuttarabuddhassā**tiādimāha. Tassattho pubbe vuttoyeva. **Haṭṭho haṭṭhena cittenā**ti somanassasahagatacittayuttattā haṭṭho paripuṇṇarūpakāyo saddhāsampayuttacittatāya haṭṭhena cittena santuṭṭhena cittenāti attho. **Dhajamāropayiṃ aha**nti dhunāti kampati calatīti dhajaṃ, taṃ dhajaṃ āropayiṃ veḷagge laggetvā pūjesinti attho.

58-9. **Patitapattāni gaṇhitvā**ti patitāni bodhipattāni gahetvā ahaṃ bahi chaḍḍesinti attho. **Antosuddhaṃ bahisuddha**nti anto cittasantānanāmakāyato ca bahi cakkhusotādirūpakāyato ca suddhiṃ **adhi** visesena **muttaṃ** kilesato vimuttaṃ anāsavaṃ sambuddhaṃ viya sammukhā uttamaṃ bodhiṃ **avandiṃ** paṇāmamakāsinti attho. Sesaṃ sabbattha uttānatthamevāti.

Dhajadāyakattheraapadānavaṇṇanā samattā.

9. Padumattheraapadānavaṇṇanā

Catusaccaṃ pakāsentotiādikaṃ āyasmato padumattherassa apadānaṃ. Ayampi purimabuddhesu katakusalasambhāro padumuttaramuninā dhammapajjote jotamāne ekasmiṃ kulagehe nibbatto gharāvāsaṃ saṇṭhapetvā bhogasampannoti pākaṭo. So satthari pasīditvā mahājanena saddhiṃ dhammaṃ suṇanto dhajena saha padumakalāpaṃ gahetvā aṭṭhāsi, sadhajaṃ taṃ padumakalāpaṃ ākāsamukkhipiṃ, taṃ acchariyaṃ disvā ativiya somanassajāto ahosi. So yāvajīvaṃ kusalaṃ katvā jīvitapariyosāne sagge nibbatto dhajamiva chakāmāvacare pākaṭo pūjito ca dibbasampattimanubhavitvā manussesu ca cakkavattisampattimanubhavitvā imasmiṃ buddhuppāde vibhavasampanne saddhāsampanne ekasmiṃ kulagehe nibbatto vuddhimanvāya saddhājāto pañcavassikova pabbajitvā nacirasseva arahā hutvā katapuññanāmena **padumatthero**ti pākaṭo.

67. Attano pubbakammaṃ saritvā somanassajāto pubbacaritāpadānaṃ pakāsento **catusaccaṃ pakāsento**tiādimāha. Tattha **sacca**nti tathaṃ avitathaṃ aviparītaṃ saccaṃ, dukkhasamudayanirodhamaggavasena cattāri saccāni samāhaṭānīti catusaccaṃ, taṃ catusaccaṃ pakāsento loke pākaṭaṃ karontoti attho. **Varadhammappavattako**ti uttamadhammappavattako pakāsakoti attho. **Amataṃ vuṭṭhi**nti amatamahānibbānavuṭṭhidhāraṃ pavassanto paggharanto sadevakaṃ lokaṃ temento sabbakilesapariḷāhaṃ nibbāpento dhammavassaṃ vassatīti attho.

68. **Sadhajaṃ padumaṃ gayhā**ti dhajena saha ekato katvā padumaṃ padumakalāpaṃ gahetvāti attho. **Aḍḍhakose ṭhito aha**nti ubho ukkhipitvā ṭhito ahanti attho. Sesaṃ sabbattha uttānatthamevāti.

Padumattheraapadānavaṇṇanā samattā.

10. Asanabodhiyattheraapadānavaṇṇanā

Jātiyā sattavassohantiādikaṃ āyasmato asanabodhiyattherassa apadānaṃ. Ayampi purimabuddhesu katādhikāro tattha tattha bhave vivaṭṭūpanissayāni puññāni upacinanto tissassa bhagavato kāle aññatarasmiṃ kulagehe nibbatto vuddhippatto sukhappatto sāsane pasanno asanabodhito phalaṃ gahetvā tato vuṭṭhitabodhitaruṇe gahetvā bodhiṃ ropesi, yathā na vinassati tathā udakāsiñcanādikammena rakkhitvā pūjesi. So tena puññena devamanussesu sampattiyo anubhavitvā imasmiṃ buddhuppāde kulagehe nibbatto paripakkasambhārattā sattavassikova samāno pabbajitvā khuraggeyeva arahattaṃ pāpuṇi, purākatapuññanāmena **asanabodhiyatthero**ti pākaṭo.

78. So pubbasambhāramanussaritvā somanassajāto pubbacaritāpadānaṃ pakāsento **jātiyā sattavassoha**ntiādimāha. Tattha **jātiyā**ti mātugabbhato nikkhantakālato paṭṭhāyāti attho. Sattavasso paripuṇṇasarado ahaṃ lokanāyakaṃ tissaṃ bhagavantaṃ addasanti sambandho. **Pasannacitto sumano**ti pakārena pasannaanāluḷitaavikampitacitto, sumano sundaramano somanassasahagatacittoti attho.

79. **Tissassāhaṃ bhagavato**ti tikkhattuṃ jātoti tisso, so mātugabbhato, manussajātito, pañcakkhandhato ca mutto hutvā jāto nibbatto buddho jātoti attho. Tassa tissassa bhagavato tādino, lokajeṭṭhassa asanabodhiṃ uttamaṃ ropayinti sambandho.

80. **Asano nāmadheyyenā**ti nāmapaññattiyā nāmasaññāya asano nāma asanarukkho bodhi ahosīti attho. **Dharaṇīruhapādapo**ti vallirukkhapabbatagaṅgāsāgarādayo dhāretīti dharaṇī, kā sā? Pathavī, tassaṃ ruhati patiṭṭhahatīti dharaṇīruho, pādena pivatīti pādapo, pādasaṅkhātena mūlena siñcitodakaṃ pivati āporasaṃ sinehaṃ dhāretīti attho. Dharaṇīruho ca so pādapo cāti dharaṇīruhapādapo, taṃ uttamaṃ asanaṃ bodhiṃ pañca vassāni **paricariṃ** posesinti attho.

81. **Pupphitaṃ pādapaṃ disvā**ti taṃ mayā positaṃ asanabodhirukkhaṃ pupphitaṃ accharayoggabhūtapupphattā **abbhutaṃ** lomahaṃsakaraṇaṃ disvā **sakaṃ kammaṃ** attano kammaṃ **pakittento** pakārena kathayanto buddhaseṭṭhassa santikaṃ agamāsinti attho. Sesaṃ sabbattha uttānatthamevāti.

Asanabodhiyattheraapadānavaṇṇanā samattā.

Chaṭṭhavaggavaṇṇanā samattā.

7. Sakacintaniyavaggo

1. Sakacintaniyattheraapadānavaṇṇanā

Pavanaṃ kānanaṃ disvātiādikaṃ āyasmato sakacintaniyattherassa apadānaṃ. Ayampi purimabuddhesu katādhikāro tattha tattha bhave vivaṭṭūpanissayāni puññāni upacinanto vipassissa bhagavato kāle ekasmiṃ kulagehe nibbatto vuddhimanvāya tassa bhagavato āyupariyosāne uppanno dharamānaṃ bhagavantaṃ apāpuṇitvā parinibbutakāle isipabbajjaṃ pabbajitvā himavante vasanto vivekaṃ ramaṇīyaṃ ekaṃ vanaṃ patvā tatthevekāya kandarāya pulinacetiyaṃ katvā bhagavati saññaṃ katvā sadhātukasaññañca katvā vanapupphehi pūjetvā namassamāno paricari. So tena puññakammena devamanussesu saṃsaranto dvīsu aggaṃ aggasampattiṃ aggañca cakkavattisampattiṃ anubhavitvā imasmiṃ buddhuppāde ekasmiṃ kulagehe nibbatto vibhavasampanno saddhāsampanno satthari pasīditvā pabbajitvā arahā chaḷabhiñño ahosi.

1. So attano pubbakammaṃ saritvā somanassajāto pubbacaritāpadānaṃ pakāsento **pavanaṃ kānanaṃ disvā**tiādimāha. Tattha **pavana**nti pakārena vanaṃ patthaṭaṃ vitthiṇṇaṃ gahanabhūtanti pavanaṃ. **Kānanaṃ** avakucchitaṃ ānanaṃ avahanaṃ satataṃ sīhabyagghayakkharakkhasamaddahatthiassasupaṇṇauragehi vihaṅgagaṇasaddakukkuṭakokilehi vā bahalanti kānanaṃ, taṃ kānanasaṅkhātaṃ pavanaṃ manussasaddavirahitattā **appasaddaṃ** nissaddanti attho. **Anāvila**nti na āvilaṃ upaddavarahitanti attho. **Isīnaṃ anuciṇṇa**nti buddhapaccekabuddhaarahantakhīṇāsavasaṅkhātānaṃ isīnaṃ anuciṇṇaṃ nisevitanti attho. **Āhutīnaṃ paṭiggaha**nti āhunaṃ vuccati pūjāsakkāraṃ paṭiggahaṃ gehasadisanti attho.

2. **Thūpaṃ katvāna veḷunā**ti veḷupesikāhi cetiyaṃ katvāti attho. **Nānāpupphaṃ samokiri**nti campakādīhi anekehi pupphehi samokiriṃ pūjesinti attho. **Sammukhā viya sambuddha**nti sajīvamānassa sambuddhassa sammukhā iva **nimmitaṃ** uppāditaṃ cetiyaṃ ahaṃ **abhi** visesena **vandiṃ** paṇāmamakāsinti attho. Sesaṃ suviññeyyamevāti.

Sakacintaniyattheraapadānavaṇṇanā samattā.

2. Avopupphiyattheraapadānavaṇṇanā

Vihārā abhinikkhammātiādikaṃ āyasmato avopupphiyattherassa apadānaṃ. Ayampi purimabuddhesu katādhikāro tattha tattha bhave vivaṭṭūpanissayāni puññāni upacinanto sikhissa bhagavato kāle kulagehe nibbatto viññutaṃ patto saddhāsampanno dhammaṃ sutvā somanassappatto nānāpupphāni ubhohi hatthehi gahetvā buddhassa upari abbhukkiri. So tena puññena devamanussesu saṃsaranto saggasampattiñca cakkavattisampattiñca anubhavitvā sabbattha pūjito imasmiṃ buddhuppāde ekasmiṃ kulagehe nibbato vuddhippatto sāsane pasīditvā pabbajitvā nacirasseva arahā ahosi. **Ā** samantato kāsati dippatīti ākāso, tasmiṃ ākāse pupphānaṃ avakiritattā **avopupphiyatthero**ti pākaṭo.

7. Evaṃ pattasantipado attano pubbakammaṃ saritvā somanassajāto pubbacaritāpadānaṃ pakāsento **vihārā abhinikkhammā**tiādimāha. Tattha **vihārā**ti visesena harati catūhi iriyāpathehi apatantaṃ attabhāvaṃ āharati pavatteti etthāti vihāro, tasmā vihārā **abhi** visesena **nikkhamma** nikkhamitvā. **Abbhuṭṭhāsi ca caṅkame**ti caṅkamanatthāya saṭṭhiratane caṅkame abhivisesena uṭṭhāsi, abhiruhīti attho. **Catusaccaṃ pakāsento**ti tasmiṃ caṅkame caṅkamanto dukkhasamudayanirodhamaggasaccasaṅkhātaṃ catusaccaṃ pakāsento pākaṭaṃ karonto amataṃ padaṃ nibbānaṃ desento vibhajanto uttānīkaronto tasmiṃ caṅkameti sambandho.

8. **Sikhissa giramaññāya, buddhaseṭṭhassa tādino**ti seṭṭhassa tādiguṇasamaṅgissa sikhissa buddhassa giraṃ saddaṃ ghosaṃ aññāya jānitvā. **Nānāpupphaṃ gahetvānā**ti nāgapunnāgādianekāni pupphāni gahetvā āharitvā. **Ākāsamhi samokiri**nti caṅkamantassa bhagavato muddhani ākāse okiriṃ pūjesiṃ.

9. **Tena kammena dvipadindā**ti dvipadānaṃ devabrahmamanussānaṃ inda padhānabhūta. **Narāsabha** narānaṃ āsabhabhūta. **Pattomhi acalaṃ ṭhāna**nti tumhākaṃ santike pabbajitvā acalaṃ ṭhānaṃ nibbānaṃ patto amhi bhavāmi. **Hitvā jayaparājaya**nti dibbamanussasampattisaṅkhātaṃ jayañca caturāpāyadukkhasaṅkhātaṃ parājayañca hitvā chaḍḍetvā nibbānaṃ pattosmīti attho. Sesaṃ suviññeyyamevāti.

Avopupphiyattheraapadānavaṇṇanā samatto.

3. Paccāgamaniyattheraapadānavaṇṇanā

Sindhuyā nadiyā tīretiādikaṃ āyasmato paccāgamaniyattherassa apadānaṃ. Ayampi purimabuddhesu katādhikāro tattha tattha bhave vivaṭṭūpanissayāni puññāni upacinanto vipassissa bhagavato kāle sindhuyā gaṅgāya samīpe cakkavākayoniyaṃ nibbatto pubbasambhārayuttattā pāṇino akhādanto sevālameva bhakkhayanto carati. Tasmiṃ samaye vipassibhagavā sattānuggahaṃ karonto tattha agamāsi. Tasmiṃ khaṇe so cakkavāko vijjotamānaṃ bhagavantaṃ disvā pasannamānaso tuṇḍena sālarukkhato sālapupphaṃ chinditvā āgamma pūjesi. So teneva cittappasādena tato cuto devaloke uppanno aparāparaṃ chakāmāvacarasampattiṃ anubhavitvā tato cuto manussaloke uppajjitvā cakkavattisampattiādayo anubhavitvā imasmiṃ buddhuppāde ekasmiṃ kulagehe nibbatto viññutaṃ patto pubbacaritavasena satthari pasanno pabbajitvā nacirasseva arahā ahosi, cakkavāko hutvā bhagavantaṃ disvā katthaci gantvā pupphamāharitvā pūjitattā pubbapuññanāmena **paccāgamaniyattthero**ti pākaṭo.

13. Attano pubbakammaṃ saritvā somanassajāto pubbacaritāpadānaṃ pakāsento **sindhuyā nadiyā tīre**tiādimāha. Sīti saddaṃ kurumānā dhunāti kampatīti sindhu, nadati saddaṃ karonto gacchatīti nadi. **Cakkavāko ahaṃ tadā**ti cakkaṃ sīghaṃ gacchantaṃ iva udake vā thale vā ākāse vā sīghaṃ vāti gacchatīti cakkavāko. Tadā vipassiṃ bhagavantaṃ dassanakāle ahaṃ cakkavāko ahosinti attho. **Suddhasevālabhakkhoha**nti aññagocaraamissattā suddhasevālameva khādanto ahaṃ vasāmi. **Pāpesu ca susaññato**ti pubbavāsanāvasena pāpakaraṇe suṭṭhu saññato tīhi dvārehi saññato susikkhito.

14. **Addasaṃ virajaṃ buddha**nti rāgadosamohavirahitattā virajaṃ nikkilesaṃ buddhaṃ addasaṃ addakkhiṃ. **Gacchantaṃ anilañjase**ti anilañjase ākāsapathe gacchantaṃ buddhaṃ. **Tuṇḍena** mayhaṃ mukhatuṇḍena **tālaṃ** sālapupphaṃ **paggayha** paggahetvā **vipassissābhiropayiṃ** vipassissa bhagavato pūjesinti attho. Sesaṃ suviññeyyamevāti.

Paccāgamaniyattheraapadānavaṇṇanā samattā.

4. Parappasādakattheraapadānavaṇṇanā

Usabhaṃ pavaraṃ vīrantiādikaṃ āyasmato parappasādakattherassa apadānaṃ. Ayampi purimabuddhesu katādhikāro tattha tattha bhave vivaṭṭūpanissayāni puññāni upacinanto siddhatthassa bhagavato kāle brāhmaṇakule nibbatto tiṇṇaṃ vedānaṃ pāragū itihāsapañcamānaṃ padako veyyākaraṇo sanighaṇḍukeṭubhānaṃ sākkharappabhedānaṃ lokāyatamahāpurisalakkhaṇesu anavayo nāmena **selabrāhmaṇo**ti pākaṭo siddhatthaṃ bhagavantaṃ disvā dvattiṃsamahāpurisalakkhaṇehi asītianubyañjanehi cāti sayaṃ sobhamānaṃ disvā pasannamānaso anekehi kāraṇehi anekāhi upamāhi thomanaṃ pakāsesi. So tena puññakammena devaloke sakkamārādayo cha kāmāvacarasampattiyo anubhavitvā manussesu cakkavattisampattiṃ anubhavitvā imasmiṃ buddhuppāde vibhavasampanne ekasmiṃ kulagehe nibbatto viññutaṃ patto satthari pasīdisvā pabbajito nacirasseva catupaṭisambhidāchaḷabhiññappatto mahākhīṇāsavo ahosi, buddhassa thutiyā sattānaṃ sabbesaṃ cittappasādakaraṇato **parappasādakatthero**ti pākaṭo.

20. Ekadivasaṃ attano pubbakammaṃ saritvā somanassajāto pubbacaritāpadānaṃ pakāsento **usabhaṃ pavaraṃ vīra**ntiādimāha. Tattha **usabha**nti vasabho nisabho visabho āsabhoti cattāro jeṭṭhapuṅgavā. Tattha gavasatajeṭṭhako vasabho, gavasahassajeṭṭhako nisabho, gavasatasahassajeṭṭhako visabho, gavakoṭisatasahassajeṭṭhako āsabhoti ca yassa kassaci thutiṃ karontā brāhmaṇapaṇḍitā bahussutā attano attano paññāvasena thutiṃ karonti, buddhānaṃ pana sabbākārena thutiṃ kātuṃ samattho ekopi natthi. Appameyyo hi buddho. Vuttañhetaṃ –

> ‘‘Buddhopi buddhassa bhaṇeyya vaṇṇaṃ, kappampi ce aññamabhāsamāno;
> Khīyetha kappo ciradīghamantare, vaṇṇo na khīyetha tathāgatassā’’ti. (dī. ni. aṭṭha. 1.304; 3.141; ma. ni. aṭṭha. 2.425; udā. aṭṭha. 53) –

Ādikaṃ. Ayampi brāhmaṇo mukhārūḷhavasena ekapasīdanavasena ‘‘āsabha’’nti vattabbe ‘‘usabha’’ntiādimāha. Varitabbo patthetabboti varo. Anekesu kappasatasahassesu katavīriyattā vīro. Mahantaṃ sīlakkhandhādikaṃ esati gavesatīti mahesī, taṃ **mahesiṃ** buddhaṃ. Visesena kilesakhandhamārādayo māre jitavāti vijitāvī, taṃ **vijitāvinaṃ** sambuddhaṃ. Suvaṇṇassa vaṇṇo iva vaṇṇo yassa sambuddhassa so suvaṇṇavaṇṇo, taṃ **suvaṇṇavaṇṇaṃ** sambuddhaṃ disvā ko nāma satto nappasīdatīti.

Parappasādakattheraapadānavaṇṇanā samattā.

5. Bhisadāyakattheraapadānavaṇṇanā

Vessabhū nāma nāmenātiādikaṃ āyasmato bhisadāyakattherassa apadānaṃ. Ayampi purimabuddhesu katādhikāro tattha tattha bhave vivaṭṭūpanissayāni puññāni upacinanto vessabhussa bhagavato kāle himavantasmiṃ hatthiyoniyaṃ nibbatto tasmiṃ paṭivasati. Tasmiṃ samaye vessabhū bhagavā vivekakāmo himavantamagamāsi. Taṃ disvā so hatthināgo pasannamānaso bhisamuḷālaṃ gahetvā bhagavantaṃ bhojesi. So tena puññakammena hatthiyonito cuto devaloke uppajjitvā tattha cha kāmāvacarasampattiyo anubhavitvā manussattamāgato manussesu cakkavattisampattiādayo anubhavitvā imasmiṃ buddhuppāde mahābhoge aññatarasmiṃ kule nibbatto pubbavāsanābalena satthari pasanno pabbajitvā nacirasseva arahā ahosi, so pubbe katakusalanāmena **bhisadāyakatthero**ti pākaṭo.

29. So attano pubbakammaṃ saritvā pubbacaritāpadānaṃ dassento **vessabhū nāma nāmenā**tiādimāha. Tattha **vessabhū**ti vessaṃ bhunāti atikkamatīti vessabhū. Atha vā vesse vāṇijakamme vā kāmarāgādike vā kusalādikamme vā vatthukāmakilesakāme vā bhunāti abhibhavatīti vessabhū, so nāmena vessabhū nāma bhagavā. **Isīnaṃ tatiyo ahū**ti kusaladhamme esati gavesatīti isi, ‘‘vipassī, sikhī, vessabhū’’ti vuttattā tatiyo isi tatiyo bhagavā ahu ahosīti attho. **Kānanaṃ vanamoggayhā**ti kānanasaṅkhātaṃ vanaṃ ogayha ogahetvā pāvisīti attho.

30. **Bhisamuḷālaṃ gaṇhitvā**ti dvipadacatuppadānaṃ chātakaṃ bhisati hiṃsati vināsetīti bhisaṃ, ko so? Padumakando, bhisañca muḷālañca bhisamuḷālaṃ, taṃ bhisamuḷālaṃ gahetvāti attho.

31. **Karena ca parāmaṭṭho**ti taṃ mayā dinnadānaṃ, **vessabhūvarabuddhinā** uttamabuddhinā vessabhunā karena hatthatalena parāmaṭṭho katasamphasso ahosi. **Sukhāhaṃ nābhijānāmi, samaṃ tena kutottari**nti tena sukhena samaṃ sukhaṃ nābhijānāmi, tato uttariṃ tato paraṃ tato adhikaṃ sukhaṃ kutoti attho. Sesaṃ nayānusārena suviññeyyanti.

Bhisadāyakattheraapadānavaṇṇanā samattā.

6. Sucintitattheraapadānavaṇṇanā

Giriduggacaro āsintiādikaṃ āyasmato sucintitattherassa apadānaṃ. Ayampi purimabuddhesu katādhikāro tattha tattha bhave vivaṭṭūpanissayāni puññāni upacinanto atthadassissa bhagavato kāle himavantappadese nesādakule uppanno migasūkarādayo vadhitvā khādanto viharati. Tadā lokanātho lokānuggahaṃ sattānuddayatañca paṭicca himavantamagamāsi. Tadā so nesādo bhagavantaṃ disvā pasannamānaso attano khādanatthāya ānītaṃ varamadhuramaṃsaṃ adāsi. Paṭiggahesi bhagavā tassānukampāya, taṃ bhuñjitvā anumodanaṃ vatvā pakkāmi. So teneva puññena teneva somanassena tato cuto sugatīsu saṃsaranto cha kāmāvacarasampattiyo anubhavitvā manussesu cakkavattisampattiādayo anubhavitvā imasmiṃ buddhuppāde kulagehe nibbatto satthari pasīditvā pabbajito nacirasseva arahā ahosi.

36. Catupaṭisambhidāpañcābhiññādibhedaṃ patvā attano pubbakammaṃ saritvā somanassajāto pubbacaritāpadānaṃ pakāsento **giriduggacaro āsi**ntiādimāha. Girati saddaṃ karotīti giri, ko so? Silāpaṃsumayapabbato, duṭṭhu dukkhena gamanīyaṃ duggaṃ, girīhi duggaṃ giriduggaṃ, duggamoti attho. Tasmiṃ giridugge pabbatantare caro caraṇasīlo āsiṃ ahosiṃ. **Abhijātova kesarī**ti abhi visesena jāto nibbatto kesarīva kesarasīho iva giriduggasmiṃ carāmīti attho.

40. **Giriduggaṃ pavisiṃ aha**nti ahaṃ tadā tena maṃsadānena pītisomanassajāto pabbatantaraṃ pāvisiṃ. Sesaṃ uttānatthamevāti.

Sucintitattheraapadānavaṇṇanā samattā.

7. Vatthadāyakattheraapadānavaṇṇanā

Pakkhijāto tadā āsintiādikaṃ āyasmato vatthadāyakattherassa apadānaṃ. Ayampi purimabuddhesu katādhikāro tattha tattha bhave vivaṭṭūpanissayāni puññāni upacinanto atthadassissa bhagavato kāle supaṇṇayoniyaṃ nibbatto gandhamādanapabbataṃ gacchantaṃ atthadassiṃ bhagavantaṃ disvā pasannamānaso supaṇṇavaṇṇaṃ vijahitvā māṇavakavaṇṇaṃ nimminitvā mahagghaṃ dibbavatthaṃ ādāya bhagavantaṃ pūjesi. Sopi bhagavā paṭiggahetvā anumodanaṃ vatvā pakkāmi. So teneva somanassena vītināmetvā yāvatāyukaṃ ṭhatvā tato cuto devaloke nibbatto tattha aparāparaṃ saṃsaranto puññāni anubhavitvā tato manussesu manussasampattinti sabbattha mahagghaṃ vatthābharaṇaṃ laddhaṃ, tato uppannuppannabhave vatthacchāyāya gatagataṭṭhāne vasanto imasmiṃ buddhuppāde ekasmiṃ kulagehe nibbatto viññutaṃ patto satthari pasīditvā pabbajito nacirasseva chaḷabhiññappattakhīṇāsavo ahosi, pubbe katapuññanāmena **vatthadāyakatthero**ti pākaṭo.

45. So attano pubbakammaṃ saritvā somanassajāto pubbacaritāpadānaṃ pakāsento **pakkhijāto tadā āsi**ntiādimāha. Tattha **pakkhijāto**ti pakkhandati upalavati sakuṇo etenāti pakkhaṃ, pakkhamassa atthīti pakkhī, pakkhiyoniyaṃ jāto nibbattoti attho. **Supaṇṇo**ti sundaraṃ paṇṇaṃ pattaṃ yassa so supaṇṇo, vātaggāhasuvaṇṇavaṇṇajalamānapattamahābhāroti attho. **Garuḷādhipo**ti nāge gaṇhanatthāya garuṃ bhāraṃ pāsāṇaṃ giḷantīti garuḷā, garuḷānaṃ adhipo rājāti garuḷādhipo, virajaṃ buddhaṃ addasāhanti sambandho.

Vatthadāyakattheraapadānavaṇṇanā samattā.

8. Ambadāyakattheraapadānavaṇṇanā

Anomadassī bhagavātiādikaṃ āyasmato ambadāyakattherassa apadānaṃ. Ayampi purimabuddhesu katādhikāro tattha tattha bhave vivaṭṭūpanissayāni puññāni upacinanto anomadassissa bhagavato kāle vānarayoniyaṃ nibbatto himavante kapirājā hutvā paṭivasati. Tasmiṃ samaye anomadassī bhagavā tassānukampāya himavantamagamāsi. Atha so kapirājā bhagavantaṃ disvā pasannamānaso sumadhuraṃ ambaphalaṃ khuddamadhunā adāsi. Atha bhagavā tassa passantasseva taṃ sabbaṃ paribhuñjitvā anumodanaṃ vatvā pakkāmi. Atha so somanassasampannahadayo teneva pītisomanassena yāvatāyukaṃ ṭhatvā tato cuto devaloke nibbatto aparāparaṃ tattha dibbasukhamanubhavitvā manussesu ca manussasampattiṃ anubhavitvā imasmiṃ buddhuppāde vibhavasampanne ekasmiṃ kulagehe nibbatto satthari pasīditvā pabbajitvā nacirasseva chaḷabhiññappatto ahosi. Pubbapuññanāmena **ambadāyakatthero**ti pākaṭo.

53. So aparabhāge attanā katakusalabījaṃ disvā somanassajāto attano pubbacaritāpadānaṃ pakāsento **anomadassī bhagavā**tiādimāha. **Mettāya aphari loke, appamāṇe nirūpadhī**ti so bhagavā sabbaloke appamāṇe satte ‘‘sukhī hontū’’tiādinā nirupadhi upadhivirahitaṃ katvā mettāya mettacittena aphari patthari vaḍḍhesīti attho.

54. **Kapi ahaṃ tadā āsi**nti tadā tassāgamanakāle kapirājā ahosinti attho.

Ambadāyakattheraapadānavaṇṇanā samattā.

9. Sumanattheraapadānavaṇṇanā

Sumano nāma nāmenātiādikaṃ āyasmato sumanattherassa apadānaṃ. Ayampi purimabuddhesu katādhikāro tattha tattha bhave vivaṭṭūpanissayāni puññāni upacinanto sikhissa bhagavato kāle mālākārassa kulagehe nibbatto vuddhimanvāya saddhājāto bhagavati pasannamānaso sumanamālāmuṭṭhiyo gahetvā ubhohi hatthehi pūjesi. So tena puññena devamanussesu dve sampattiyo anubhavitvā imasmiṃ buddhuppāde ekasmiṃ kulagehe nibbatto vuddhimanvāya puttadārehi vaḍḍhitvā sumananāmena pākaṭo satthari pasīditvā pabbajito nacirasseva arahā ahosi.

62. So arahā hutvā attano pubbakammaṃ saritvā somanassajāto attano pubbacaritāpadānaṃ pakāsento **sumano nāma nāmenā**tiādimāha. Sundaraṃ manaṃ cittaṃ yassa so sumano. Saddhāpasādabahumānena yutto nāmena sumano nāma mālākāro tadā ahaṃ ahosiṃ.

63. **Sikhino lokabandhuno**ti sikhā muddhā kāsatīti sikhī. Atha vā sampayuttasampayoge khādati viddhaṃsetīti sikhī, kā sā? Aggisikhā, aggisikhā viya sikhāya dippanato sikhī. Yathā aggisikhā jotati pākaṭā hoti, sikhī pattatiṇakaṭṭhapalāsādike dahati, evamayampi bhagavā nīlapītādiraṃsīhi jotati sakalalokasannivāse pākaṭo hoti. Sakasantānagatasabbakilese soseti viddhaṃseti jhāpetīti vohāranāmaṃ nāmakammaṃ nāmadheyyaṃ, tassa sikhino. Sakalalokassa bandhuñātakoti lokabandhu, tassa sikhino lokabandhuno bhagavato sumanapupphaṃ **abhiropayiṃ** pūjesinti attho.

Sumanattheraapadānavaṇṇanā samattā.

10. Pupphacaṅkoṭiyattheraapadānavaṇṇanā

Abhītarūpaṃ sīhaṃ vātiādikaṃ āyasmato pupphacaṅkoṭiyattherassa apadānaṃ. Ayampi purimabuddhesu katādhikāro tattha tattha bhave vivaṭṭūpanissayāni puññāni upacinanto sikhissa bhagavato kāle ekasmiṃ kulagehe nibbatto viññutaṃ patto mahāvibhavasampanno satthari pasīditvā pasannākāraṃ dassento suvaṇṇavaṇṇaṃ anojapupphamocinitvā caṅkoṭakaṃ pūretvā bhagavantaṃ pūjetvā ‘‘bhagavā, imassa nissandena nibbattanibbattaṭṭhāne suvaṇṇavaṇṇo pūjanīyo hutvā nibbānaṃ pāpuṇeyya’’nti patthanamakāsi. So tena puññakammena devamanussesu nibbatto sabbattha pūjito suvaṇṇavaṇṇo abhirūpo ahosi. So aparabhāge imasmiṃ buddhuppāde vibhavasampanne ekasmiṃ kulagehe nibbatto vuddhippatto satthari pasīditvā pabbajito vipassanaṃ vaḍḍhetvā nacirasseva arahā ahosi.

68-9. So pattaarahattaphalo attano pubbakammaṃ saritvā somanassajāto pubbacaritāpadānaṃ pakāsento **abhītarūpaṃ sīhaṃ vā**tiādimāha. Tattha **sīha**nti dvipadacatuppadādayo satte abhibhavati ajjhottharatīti sīho, abhītarūpo abhītasabhāvo, taṃ abhītarūpaṃ sīhaṃ iva nisinnaṃ pūjesinti sambandho. Pakkhīnaṃ aggaṃ garuḷarājaṃ iva **pavaraṃ** uttamaṃ byaggharājaṃ iva abhi visesena jātaṃ sabbasīhānaṃ visesaṃ kesarasīhaṃ iva tilokassa saraṇaṃ **sikhiṃ** sammāsambuddhaṃ. Kiṃ bhūtaṃ? Anejaṃ nikkilesaṃ khandhamārādīhi aparājitaṃ nisinnaṃ sikhinti sambandho. **Māraṇānagga**nti sabbakilesānaṃ māraṇe sosane viddhaṃsane aggaṃ seṭṭhaṃ kilese mārentānaṃ paccekabuddhabuddhasāvakānaṃ vijjamānānampi tesaṃ agganti attho. **Bhikkhusaṅghapurakkhataṃ** parivāritaṃ parivāretvā nisinnaṃ sikhinti sambandho.

70. **Caṅkoṭake ṭhapetvānā**ti uttamaṃ anojapupphaṃ karaṇḍake pūretvā sikhīsambuddhaṃ seṭṭhaṃ

samokiriṃ pūjesinti attho.

Pupphacaṅkoṭiyattheraapadānavaṇṇanā samattā.

Sattamavaggavaṇṇanā samattā.

8. Nāgasamālavaggo

1. Nāgasamālattheraapadānavaṇṇanā

Āpāṭaliṃ ahaṃ pupphantiādikaṃ āyasmato nāgasamālattherassa apadānaṃ. Ayampi purimabuddhesu katādhikāro tattha tattha bhave vivaṭṭūpanissayāni puññāni upacinanto sikhissa bhagavato kāle ekasmiṃ kulagehe nibbatto viññutaṃ patto gharāvāsaṃ saṇṭhapetvā tathārūpasajjanasaṃsaggassa alābhena satthari dharamānakāle dassanasavanapūjākammamakaritvā parinibbutakāle tassa bhagavato sārīrikadhātuṃ nidahitvā katacetiyamhi cittaṃ pasādetvā pāṭalipupphaṃ pūjetvā somanassaṃ uppādetvā yāvatāyukaṃ ṭhatvā teneva somanassena tato kālaṃ kato tusitādīsu chasu devalokesu sukhamanubhavitvā aparabhāge manussesu manussasampattiṃ anubhavitvā imasmiṃ buddhuppāde kulagehe nibbatto viññutaṃ patto nāgarukkhapallavakomaḷasadisasarīrattā **nāgasamālo**ti mātāpitūhi katanāmadheyyo bhagavati pasanno pabbajitvā nacirasseva arahā ahosi.

1. So pacchā attano pubbakammaṃ saritvā somanassajāto pubbacaritāpadānaṃ pakāsento **āpāṭaliṃ ahaṃ puppha**ntiādimāha. Tattha **āpāṭali**nti ā samantato, ādarena vā pāṭalipupphaṃ gahetvā ahaṃ thūpamhi **abhiropesiṃ** pūjesinti attho. **Ujjhitaṃ sumahāpathe**ti sabbanagaravāsīnaṃ vandanapūjanatthāya mahāpathe nagaramajjhe vīthiyaṃ ujjhitaṃ uṭṭhāpitaṃ, iṭṭhakakammasudhākammādīhi nipphāditanti attho. Sesaṃ heṭṭhā vuttanayattā uttānatthattā ca suviññeyyamevāti.

Nāgasamālattheraapadānavaṇṇanā samattā.

2. Padasaññakattheraapadānavaṇṇanā

Akkantañca padaṃ disvātiādikaṃ āyasmato padasaññakattherassa apadānaṃ. Ayampi purimabuddhesu katādhikāro uppannuppannabhave vivaṭṭūpanissayāni puññāni upacinanto tissassa bhagavato kāle ekasmiṃ saddhāsampanne upāsakagehe nibbatto viññutaṃ patto ratanattaye pasanno bhagavatā tassa anukampāya dassitaṃ padacetiyaṃ disvā pasanno lomahaṭṭhajāto vandanapūjanādibahumānamakāsi. So teneva sukhette sukatena puññena tato cuto sagge nibbatto tattha dibbasukhamanubhavitvā aparabhāge manussesu jāto manussasampattiṃ sabbamanubhavitvā imasmiṃ buddhuppāde vibhavasampannakule nibbatto vuddhimanvāya saddhājāto pabbajitvā nacirasseva arahā ahosi, purākatapuññanāmena **padasaññakatthero**ti pākaṭo.

5. So ekadivasaṃ attano pubbakammaṃ saritvā pubbacaritāpadānaṃ pakāsento **akkantañca padaṃ disvā**tiādimāha. Tattha **akkanta**nti akkamitaṃ dassitaṃ. Sabbabuddhānaṃ sabbadā caturaṅgulopariyeva gamanaṃ, ayaṃ pana tassa saddhāsampannataṃ ñatvā ‘‘eso imaṃ passatū’’ti padacetiyaṃ dassesi, tasmā so tasmiṃ pasīditvā vandanapūjanādisakkāramakāsīti attho. Sesaṃ sabbattha uttānatthamevāti.

Padasaññakattheraapadānavaṇṇanā samattā.

3. Buddhasaññakattheraapadānavaṇṇanā

Dumagge paṃsukūlikantiādikaṃ āyasmato buddhasaññakattherassa apadānaṃ. Ayampi purimabuddhesu katādhikāro tattha tattha bhave vivaṭṭūpanissayāni puññāni upacinanto tissassa bhagavato kāle ekasmiṃ kulagehe nibbatto vuddhippatto saddhājāto dumagge laggitaṃ bhagavato paṃsukūlacīvaraṃ disvā pasannamānaso ‘‘arahaddhaja’’nti cintetvā vandanapūjanādisakkāramakāsi. So tena puññakammena devamanussasampattimanubhavitvā imasmiṃ buddhuppāde vibhavasampanne ekasmiṃ kulagehe nibbatto saddhājāto pabbajitvā nacirasseva arahā ahosi.

9. So pattaarahattādhigamo attano pubbakammaṃ saritvā somanassajāto pubbacaritāpadānaṃ pakāsento **dumagge paṃsukūlika**ntiādimāha. Tattha dhunāti kampatīti dumo. Duhati pūreti ākāsatalanti vā dumo, dumassa aggo koṭīti dumaggo, tasmiṃ dumagge. Paṃsumiva paṭikkūlabhāvaṃ amanuññabhāvaṃ ulati gacchatīti paṃsukūlaṃ, paṃsukūlameva paṃsukūlikaṃ, satthuno paṃsukūlaṃ dumagge laggitaṃ disvā ahaṃ añjaliṃ paggahetvā taṃ paṃsukūlaṃ **avandiṃ** paṇāmamakāsinti attho. **Ta**nti nipātamattaṃ. Sesaṃ sabbattha uttānatthamevāti.

Buddhasaññakattheraapadānavaṇṇanā samattā.

4. Bhisāluvadāyakattheraapadānavaṇṇanā

Kānanaṃ vanamoggayhātiādikaṃ āyasmato bhisāluvadāyakattherassa apadānaṃ. Ayampi purimabuddhesu katādhikāro tattha tattha bhave vivaṭṭūpanissayāni puññāni upacinanto vipassissa bhagavato kāle himavantassa samīpe araññāvāse vasanto vanamūlaphalāhāro vivekavasenāgataṃ vipassiṃ bhagavantaṃ disvā pasannamānaso pañcabhisāluve adāsi. Bhagavā tassa cittaṃ pasādetuṃ passantasseva paribhuñji. So tena cittappasādena kālaṃ katvā tusitādīsu sampattimanubhavitvā pacchā manussasampattiñca anubhavitvā imasmiṃ buddhuppāde ekasmiṃ kulagehe nibbatto vibhavasampattiṃ patto taṃ pahāya sāsane pabbajito nacirasseva arahattaṃ pāpuṇi.

13. So tato attano pubbakammaṃ saritvā somanassajāto pubbacaritāpadānaṃ pakāsento **kānanaṃ vanamoggayhā**tiādimāha. Taṃ heṭṭhā vuttatthameva. **Vasāmi vipine aha**nti vivekavāso ahaṃ vasāmīti sambandho. Sesaṃ uttānatthamevāti.

Bhisāluvadāyakattheraapadānavaṇṇanā samattā.

Chaṭṭhabhāṇavāravaṇṇanā niṭṭhitā.

5. Ekasaññakattheraapadānavaṇṇanā

Khaṇḍo nāmāsi nāmenātiādikaṃ āyasmato ekasaññakattherassa apadānaṃ. Ayampi purimabuddhesu katādhikāro tattha tattha bhave vivaṭṭūpanissayāni puññāni upacinanto vipassissa bhagavato kāle kulagehe nibbatto viññutaṃ patto ratanattaye pasannamānaso tassa satthuno khaṇḍaṃ nāma aggasāvakaṃ bhikkhāya caramānaṃ disvā saddahitvā piṇḍapātamadāsi. So tena puññakammena devamanussasampattiyo anubhavitvā imasmiṃ buddhuppāde sāvatthiyaṃ ekasmiṃ kulagehe nibbatto viññutaṃ patto satthu dhammadesanaṃ sutvā paṭiladdhasaddho pabbajitvā nacirasseva arahā ahosi. So ekadivasaṃ piṇḍapātassa saññaṃ manasikaritvā paṭiladdhavisesattā **ekasaññakatthero**ti pākaṭo.

18. So aparabhāge attano pubbakammaṃ saritvā somanassajāto pubbacaritāpadānaṃ pakāsento **khaṇḍo nāmāsi nāmenā**tiādimāha. Tattha tassa aggasāvakattherassa kilesānaṃ khaṇḍitattā **khaṇḍo**ti nāmaṃ. Sesaṃ sabbattha uttānamevāti.

Ekasaññakattheraapadānavaṇṇanā samattā.

6. Tiṇasantharadāyakattheraapadānavaṇṇanā

Himavantassāvidūretiādikaṃ āyasmato tiṇasantharadāyakattherassa apadānaṃ. Ayampi purimabuddhesu katādhikāro tattha tattha bhave vivaṭṭūpanissayāni puññāni upacinanto tissassa bhagavato kāle ekasmiṃ kulagehe nibbatto buddhuppādato pageva uppannattā gharāvāsaṃ pahāya tāpasapabbajjaṃ pabbajitvā himavantassa avidūre ekaṃ saraṃ nissāya paṭivasati. Tasmiṃ samaye tisso bhagavā tassānukampāya ākāsena agamāsi. Atha kho so tāpaso ākāsato oruyha ṭhitaṃ taṃ bhagavantaṃ disvā pasannamānaso tiṇaṃ lāyitvā tiṇasantharaṃ katvā nisīdāpetvā bahumānādarena pañcapatiṭṭhitena vanditvā paṭikuṭiko hutvā pakkāmi. So yāvatāyukaṃ ṭhatvā tato cavitvā devamanussesu saṃsaranto anekavidhasampattiṃ anubhavitvā imasmiṃ buddhuppāde ekasmiṃ kulagehe nibbatto vuddhippatto satthari pasīditvā pabbajito nacirasseva arahā ahosi.

22. So aparabhāge attano pubbakammaṃ saritvā somanassajāto pubbacaritāpadānaṃ pakāsento **himavantassāvidūre**tiādimāha. Taṃ heṭṭhā vuttatthameva. **Mahājātassaro**ti ettha pana saranti ettha pānīyatthikā dvipadacatuppadādayo sattāti saraṃ, atha vā saranti ettha nadīkandarādayoti saraṃ, mahanto ca so sayameva jātattā saro ceti mahājātassaro. Anotattachaddantadahādayo viya apākaṭanāmattā ‘‘mahājātassaro’’ti vuttoti daṭṭhabbo. **Satapattehi sañchanno**ti ekekasmiṃ pupphe satasatapattānaṃ vasena satapatto, satapattasetapadumehi sañchanno gahanībhūtoti attho. **Nānāsakuṇamālayo**ti aneke haṃsakukkuṭakukkuhadeṇḍibhādayo ekato kuṇanti saddaṃ karontīti sakuṇāti laddhanāmānaṃ pakkhīnaṃ ālayo ādhārabhūtoti attho. Sesaṃ sabbattha uttānatthamevāti.

Tiṇasantharadāyakattheraapadānavaṇṇanā samattā.

7. Sūcidāyakattheraapadānavaṇṇanā

Tiṃsakappasahassamhītiādikaṃ āyasmato sūcidāyakattherassa apadānaṃ. Ayampi purimajinavaresu katādhikāro tattha tattha bhave vivaṭṭūpanissayāni puññāni upacinanto sumedhassa bhagavato kāle ekasmiṃ kulagehe nibbatto vuddhimanvāya bhagavato cīvarakammaṃ kātuṃ pañca sūciyo adāsi. So tena puññena devamanussesu puññamanubhavitvā vicaranto uppannuppannabhave tikkhapañño hutvā pākaṭo imasmiṃ buddhuppāde ekasmiṃ kulagehe nibbatto vuddhimanvāya satthari pasīditvā pabbajanto tikkhapaññatāya khuraggeyeva arahattaṃ pāpuṇi.

30. So aparabhāge puññaṃ paccavekkhanto taṃ disvā somanassajāto pubbacaritāpadānaṃ pakāsento **tiṃsakappasahassamhī**tiādimāha. Antarantaraṃ panettha suviññeyyameva.

31. **Pañcasūcī mayā dinnā**ti ettha sūcati chiddaṃ karoti vijjhatīti sūci, pañcamattā sūcī pañcasūcī mayā dinnāti attho. Sesaṃ suviññeyyamevāti.

Sūcidāyakattheraapadānavaṇṇanā samattā.

8. Pāṭalipupphiyattheraapadānavaṇṇanā

Suvaṇṇavaṇṇaṃ sambuddhantiādikaṃ āyasmato pāṭalipupphiyattherassa apadānaṃ. Ayampi purimajinavaresu katādhikāro tattha tattha bhave vivaṭṭūpanissayāni puññāni upacinanto tissassa bhagavato kāle ekasmiṃ kulagehe seṭṭhiputto hutvā nibbatto vuddhippatto kusalākusalaññū satthari pasīditvā pāṭalipupphaṃ gahetvā satthu pūjesi. So tena puññena bahudhā sukhasampattiyo anubhavanto devamanussesu saṃsaranto imasmiṃ buddhuppāde kulagehe nibbatto vuddhimanvāya satthari pasanno pabbajitvā nacirasseva arahā ahosi.

36. So aparabhāge attano pubbakammaṃ saritvā somanassajāto pubbacaritāpadānaṃ pakāsento **suvaṇṇavaṇṇaṃ sambuddha**ntiādimāha. Tattha **antarāpaṇe**ti ā samantato hiraññasuvaṇṇādikaṃ bhaṇḍaṃ paṇenti vikkiṇanti pattharanti etthāti āpaṇaṃ, āpaṇassa antaraṃ vīthīti antarāpaṇaṃ, tasmiṃ antarāpaṇe. **Suvaṇṇavaṇṇaṃ** kañcanagghiyasaṃkāsaṃ dvattiṃsavaralakkhaṇaṃ sambuddhaṃ disvā pāṭalipupphaṃ pūjesinti attho. Sesaṃ sabbattha uttānatthamevāti.

Pāṭalipupphiyattheraapadānavaṇṇanā samattā.

9. Ṭhitañjaliyattheraapadānavaṇṇanā

Migaluddo pure āsintiādikaṃ āyasmato ṭhitañjaliyattherassa apadānaṃ. Ayampi purimabuddhesu katādhikāro tattha tatthuppannabhave vivaṭṭūpanissayāni puññāni upacinanto tissassa bhagavato kāle purākatena ekena kammacchiddena nesādayoniyaṃ nibbattitvā viññutaṃ patto migasūkarādayo māretvā nesādakammena araññe vāsaṃ kappesi. Tasmiṃ samaye tisso bhagavā tassānukampāya himavantaṃ agamāsi. So taṃ dvattiṃsavaralakkhaṇehi asītānubyañjanabyāmappabhāhi ca jalamānaṃ bhagavantaṃ disvā somanassajāto paṇāmaṃ katvā gantvā paṇṇasanthare nisīdi. Tasmiṃ khaṇe devo gajjanto asani pati, tato maraṇasamaye buddhamanussaritvā punañjalimakāsi. So tena puññena sukhette katakusalattā akusalavipākaṃ paṭibāhitvā sagge nibbatto kāmāvacarasampattiyo anubhavitvā manussesu manussasampattiyo ca anubhavitvā aparabhāge imasmiṃ buddhuppāde ekasmiṃ kulagehe nibbatto vuddhimanvāya purākatavāsanāya satthari pasīditvā pabbajito nacirasseva arahā ahosi.

42. So tato paraṃ attano pubbakammaṃ saritvā somanassajāto pubbacaritāpadānaṃ pakāsento **migaluddo pure āsi**ntiādimāha. Tattha **migaluddo**ti migānaṃ māraṇaṃ upagacchatīti migaluddo. Miganti sīghaṃ vātavegena gacchanti dhāvantīti migā, tesaṃ migānaṃ māraṇe luddo dāruṇo lobhīti migaluddo. So ahaṃ **pure** bhagavato dassanasamaye migaluddo **āsiṃ** ahosinti attho. **Araññe kānane**ti arati gacchati migasamūho etthāti araññaṃ, atha vā ā samantato rajjanti tattha vivekābhiratā buddhapaccekabuddhādayo mahāsārappattā sappurisāti araññaṃ. Kā kucchitākārena vā bhayānakākārena vā nadanti saddaṃ karonti, ānanti vindantīti vā kānanaṃ, tasmiṃ araññe kānane migaluddo pure āsinti sambandho. **Tattha addasaṃ sambuddha**nti tattha tasmiṃ araññe upagataṃ sambuddhaṃ addasaṃ addakkhinti attho. Dassanaṃ pure ahosi avidūre, tasmā manodvārānusārena cakkhuviññāṇaṃ purecārikaṃ kāyaviññāṇasamaṅgiṃ pāpeti appetīti attho.

44. **Tato me asanīpāto**ti ā samantato sananto gajjanto patatīti asani, asaniyā pāto patanaṃ asanīpāto, devadaṇḍoti attho. Sesaṃ sabbattha uttānatthamevāti.

Ṭhitañjaliyattheraapadānavaṇṇanā samattā.

10. Tipadumiyattheraapadānavaṇṇanā

Padumuttaro nāma jinotiādikaṃ āyasmato tipadumiyattherassa apadānaṃ. Ayampi purimabuddhesu katādhikāro tattha tattha bhave vivaṭṭūpanissayāni puññāni upacinanto padumuttarassa bhagavato kāle haṃsavatiyaṃ mālākārakulagehe nibbatto vuddhippatto mālākārakammaṃ katvā vasanto ekadivasaṃ anekavidhāni jalajathalajapupphāni gahetvā rañño santikaṃ gantukāmo evaṃ cintesi – ‘‘rājā imāni tāva pupphāni disvā pasanno sahassaṃ vā dhanaṃ gāmādikaṃ vā dadeyya, lokanāthaṃ pana pūjetvā nibbānāmatadhanaṃ labhāmi, kiṃ me etesu sundara’’nti tena ‘‘bhagavantaṃ pūjetvā saggamokkhasampattiyo nipphādetuṃ vaṭṭatī’’ti cintetvā vaṇṇavantaṃ atīva rattapupphattayaṃ gahetvā pūjesi. Tāni gantvā ākāsaṃ chādetvā pattharitvā aṭṭhaṃsu. Nagaravāsino acchariyabbhutacittajātā celukkhepasahassāni pavattayiṃsu. Taṃ disvā bhagavā anumodanaṃ akāsi. So tena puññena devamanussesu sampattiyo anubhavitvā imasmiṃ buddhuppāde gahapatikule nibbatto vuddhimanvāya satthari pasīditvā dhammaṃ sutvā paṭiladdhasaddho pabbajitvā nacirasseva arahā ahosi.

48. So attano pubbakammaṃ saritvā somanassajāto pubbacaritāpadānaṃ pakāsento **padumuttaro nāma jino**tiādimāha. Tassattho heṭṭhā vuttova. **Sabbadhammāna pāragū**ti sabbesaṃ navalokuttaradhammānaṃ pāraṃ nibbānaṃ gato paccakkhaṃ katoti attho. **Danto dantaparivuto**ti sayaṃ kāyavācādīhi danto etadagge ṭhapitehi sāvakehi parivutoti attho. Sesaṃ sabbattha sambandhavasena uttānatthamevāti.

Tipadumiyattheraapadānavaṇṇanā samattā.

Aṭṭhamavaggavaṇṇanā samattā.

9. Timiravaggo

1. Timirapupphiyattheraapadānavaṇṇanā

Candabhāgānadītīretiādikaṃ āyasmato timirapupphiyattherassa apadānaṃ. Kā uppatti? Ayampi purimabuddhesu katādhikāro tattha tattha bhave vivaṭṭūpanissayāni puññāni upacinanto siddhatthassa bhagavato kāle ekasmiṃ kulagehe nibbatto vuddhippatto gharāvāsaṃ saṇṭhapetvā vasanto kāmesu ādīnavaṃ disvā gharāvāsaṃ pahāya tāpasapabbajjaṃ pabbajitvā candabhāgāya nadiyā samīpe vasati, vivekakāmatāya himavantaṃ gantvā nisinnaṃ siddhatthaṃ bhagavantaṃ disvā vanditvā tassa guṇaṃ pasīditvā timirapupphaṃ gahetvā pūjesi. So tena puññena devesu ca manussesu ca sampattimanubhavanto saṃsaritvā imasmiṃ buddhuppāde ekasmiṃ kulagehe nibbatto vuddhimanvāya satthari pasīditvā pabbajito nacirasseva arahā ahosi.

1. So aparabhāge pubbakammaṃ saritvā somanassajāto pubbacaritāpadānaṃ pakāsento **candabhāgānadītīre**tiādimāha. Tassattho heṭṭhā vuttova. **Anubhotaṃ vajāmaha**nti gaṅgāya āsanne vasanabhāvena sabbattha rammabhāvena gaṅgāto heṭṭhā sotānusārena ahaṃ vajāmi gacchāmi tattha tattha vasāmīti attho. **Nisinnaṃ samaṇaṃ disvā**ti samitapāpattā sositapāpattā samaṇasaṅkhātaṃ sammāsambuddhaṃ disvāti attho.

2. **Evaṃ cintesahaṃ tadā**ti ayaṃ bhagavā sayaṃ tiṇṇo sabbasatte tārayissati saṃsārato uttāreti sayaṃ kāyadvārādīhi damito ayaṃ bhagavā pare dameti.

3. Sayaṃ **assattho** assāsampatto, kilesapariḷāhato mutto sabbasatte assāseti, santabhāvaṃ āpāpeti. Sayaṃ **santo** santakāyacitto paresaṃ santakāyacittaṃ pāpeti. Sayaṃ **mutto** saṃsārato muccito pare saṃsārato mocayissati. So ayaṃ bhagavā sayaṃ **nibbuto** kilesaggīhi nibbuto paresampi kilesaggīhi nibbāpessatīti ahaṃ tadā evaṃ cintesinti attho.

4. **Gahetvā timirapuppha**nti sakalaṃ vanantaṃ nīlakāḷaraṃsīhi andhakāraṃ viya kurumānaṃ khāyatīti timiraṃ pupphaṃ taṃ gahetvā kaṇṇikāvaṇṭaṃ gahetvā **matthake** sīsassa upari ākāse **okiriṃ** pūjesinti attho. Sesaṃ uttānatthamevāti.

Timirapupphiyattheraapadānavaṇṇanā samattā.

2. Gatasaññakattheraapadānavaṇṇanā

Jātiyā sattavassohantiādikaṃ āyasmato gatasaññakattherassa apadānaṃ. Ayampi purimabuddhesu katādhikāro tattha tattha bhave vivaṭṭūpanissayāni puññāni upacinanto tissassa bhagavato kāle ekasmiṃ kulagehe nibbatto purākatavāsanāvasena saddhājāto sattavassikakāleyeva pabbajito bhagavato paṇāmakaraṇeneva pākaṭo ahosi. So ekadivasaṃ atīva nīlamaṇippabhāni naṅgalakasitaṭṭhāne uṭṭhitasattapupphāni gahetvā ākāse pūjesi. So yāvatāyukaṃ samaṇadhammaṃ katvā tena puññena devamanussesu saṃsaranto imasmiṃ buddhuppāde ekasmiṃ kulagehe nibbatto viññutaṃ patto satthari pasīditvā pabbajito nacirasseva arahā ahosi.

10. So aparabhāge attano pubbakammaṃ saritvā somanassajāto pubbacaritāpadānaṃ pakāsento **jātiyā sattavassoha**ntiādimāha. Tattha **jātiyā sattavasso**ti mātugabbhato nikkhantakālato paṭṭhāya paripuṇṇasattavassikoti attho. **Pabbajiṃ anagāriya**nti agārassa hitaṃ āgāriyaṃ kasivāṇijjādikammaṃ natthi āgāriyanti anagāriyaṃ, buddhasāsane pabbajiṃ ahanti attho.

12. **Sugatānugataṃ magga**nti buddhena gataṃ maggaṃ. Atha vā sugatena desitaṃ dhammānudhammapaṭipattipūraṇavasena **haṭṭhamānaso** tuṭṭhacitto pūjetvāti sambandho. Sesaṃ sabbattha uttānatthamevāti.

Gatasaññakattheraapadānavaṇṇanā samattā.

3. Nipannañjalikattheraapadānavaṇṇanā

Rukkhamūle nisinnohantiādikaṃ āyasmato nipannañjalikattherassa apadānaṃ. Ayampi purimabuddhesu katādhikāro anekesu bhavesu vivaṭṭūpanissayāni puññāni upacinanto tissassa bhagavato kāle kulagehe nibbatto vuddhippatto pabbajitvā rukkhamūlikaṅgaṃ pūrayamāno araññe viharati. Tasmiṃ samaye kharo ābādho uppajji, tena pīḷito paramakāruññappatto ahosi. Tadā bhagavā tassa kāruññena tattha agamāsi. Atha so nipannakova uṭṭhituṃ asakkonto sirasi añjaliṃ katvā bhagavato paṇāmaṃ akāsi. So tato cuto tusitabhavane uppanno tattha sampattimanubhavitvā evaṃ cha kāmāvacarasampattiyo anubhavitvā imasmiṃ buddhuppāde ekasmiṃ kulagehe nibbatto vuddhippatto satthari pasīditvā pabbajito nacirasseva arahā ahosi, purākatapuññavasena **nipannañjalikatthero**ti pākaṭo.

16. So aparabhāge attano puññasampattiyo oloketvā somanassajāto pubbacaritāpadānaṃ pakāsento **rukkhamūle nisinnoha**ntiādimāha. Tattha ruhati paṭiruhati uddhamuddhaṃ ārohatīti rukkho, tassa rukkhassa mūle samīpeti attho. **Byādhito paramena cā**ti paramena adhikena kharena kakkhaḷena byādhinā rogena byādhito, byādhinā ahaṃ samannāgatoti attho. **Paramakāruññappattomhī**ti paramaṃ adhikaṃ kāruññaṃ dīnabhāvaṃ dukkhitabhāvaṃ pattomhi araññe kānaneti sambandho.

20. **Pañcevāsuṃ mahāsikhā**ti sirasi piḷandhanatthena sikhā vuccati cūḷā. Maṇīti jotamānaṃ makuṭaṃ tassa atthīti sikho, cakkavattino ekanāmakā pañceva cakkavattino āsuṃ ahesunti attho. Sesaṃ sabbattha uttānatthamevāti.

Nipannañjalikattheraapadānavaṇṇanā samattā.

4. Adhopupphiyattheraapadānavaṇṇanā

Abhibhū nāma so bhikkhūtiādikaṃ āyasmato adhopupphiyattherassa apadānaṃ. Ayampi purimabuddhesu katādhikāro anekesu bhavesu vivaṭṭūpanissayāni puññāni upacinanto sikhissa bhagavato kāle kulagehe nibbatto vuddhippatto gharāvāsaṃ saṇṭhapetvā aparabhāge kāmesu ādīnavaṃ disvā taṃ pahāya isipabbajjaṃ pabbajitvā pañcābhiññāaṭṭhasamāpattilābhī iddhīsu ca vasībhāvaṃ patvā himavantasmiṃ paṭivasati. Tassa sikhissa bhagavato abhibhū nāma aggasāvako vivekābhirato himavantamagamāsi. Atha so tāpaso taṃ aggasāvakattheraṃ disvā therassa ṭhitapabbataṃ āruhanto pabbatassa heṭṭhātalato sugandhāni vaṇṇasampannāni satta pupphāni gahetvā pūjesi. Atha so thero tassānumodanamakāsi. Sopi tāpaso sakassamaṃ agamāsi. Tattha ekena ajagarena pīḷito aparabhāge aparihīnajjhāno teneva upaddavena upadduto kālaṃ katvā brahmalokaparāyano hutvā brahmasampattiṃ chakāmāvacarasampattiñca anubhavitvā manussesu manussasampattiyo ca khepetvā imasmiṃ buddhuppāde ekasmiṃ kulagehe nibbatto vuddhippatto bhagavato dhammaṃ sutvā pasannamānaso pabbajitvā nacirasseva arahā ahosi. So aparabhāge attano katapuññanāmena **adhopupphiyatthero**ti pākaṭo.

22. So ekadivasaṃ attano pubbakammaṃ saritvā somanassajāto pubbacaritāpadānaṃ pakāsento **abhibhū nāma so bhikkhū**tiādimāha. Tattha sīlasamādhīhi pare abhibhavatīti abhibhū, khandhamārādimāre abhibhavati ajjhottharatīti vā abhibhū, sasantānaparasantānagatakilese abhibhavati viheseti viddhaṃsetīti vā abhibhū. Bhikkhanasīlo yācanasīloti bhikkhu, chinnabhinnapaṭadharoti vā bhikkhu. Abhibhū nāma aggasāvako so bhikkhūti attho, sikhissa bhagavato aggasāvakoti sambandho.

27. **Ajagaro maṃ pīḷesī**ti tathārūpaṃ sīlasampannaṃ jhānasampannaṃ tāpasaṃ pubbe katapāpena verena ca mahanto ajagarasappo pīḷesi. So teneva upaddavena upadduto aparihīnajjhāno kālaṃ katvā brahmalokaparāyaṇo āsi. Sesaṃ sabbattha uttānamevāti.

Adhopupphiyattheraapadānavaṇṇanā samattā.

5. Raṃsisaññakattheraapadānavaṇṇanā

Pabbate himavantamhītiādikaṃ āyasmato raṃsisaññakattherassa apadānaṃ. Ayampi purimabuddhesu katādhikāro tesu tesu bhavesu vivaṭṭūpanissayāni puññāni upacinanto vipassissa bhagavato kāle kulagehe nibbatto vuddhimanvāya gharāvāsaṃ saṇṭhapetvā kāmesu ādīnavaṃ disvā gharāvāsaṃ pahāya tāpasapabbajjaṃ pabbajitvā ajinacammadharo himavantamhi vāsaṃ kappesi. Tasmiṃ samaye vipassī bhagavā himavantamagamāsi. Atha so tāpaso tamupagataṃ bhagavantaṃ disvā tassa bhagavato sarīrato nikkhantachabbaṇṇabuddharaṃsīsu pasīditvā añjaliṃ paggayha pañcaṅgena namakkāramakāsi. So teneva puññena ito cuto tusitādīsu dibbasampattiyo anubhavitvā aparabhāge manussasampattiyo ca anubhavitvā imasmiṃ buddhuppāde kulagehe nibbatto vuddhimanvāya gharāvāsaṃ saṇṭhapetvā tatthādīnavaṃ disvā gehaṃ pahāya pabbajitvā nacirasseva arahā ahosi.

30. So aparabhāge attano pubbakammaṃ saritvā somanassajāto pubbacaritāpadānaṃ pakāsento **pabbate himavantamhī**tiādimāha. Tattha **pabbate**ti pakārena brūhati vaḍḍhetīti pabbato, himo assa atthīti himavanto, himavanto ca so pabbato cāti himavantapabbato. Himavantapabbateti vattabbe gāthāvacanasukhatthaṃ ‘‘pabbate himavantamhī’’ti vuttaṃ. Tasmiṃ himavantamhi pabbate vāsaṃ kappesiṃ pure ahanti sambandho. Sesaṃ sabbattha nayānusārena uttānamevāti.

Raṃsisaññakattheraapadānavaṇṇanā samattā.

6. Dutiyaraṃsisaññakattheraapadānavaṇṇanā

Pabbate himavantamhītiādikaṃ āyasmato dutiyaraṃsisaññakattherassa apadānaṃ. Ayampi purimabuddhesu katakusalo uppannuppannabhave vivaṭṭūpanissayāni puññāni upacinanto phussassa bhagavato kāle kulagehe nibbatto vuddhippatto gharāvāsaṃ saṇṭhapetvā tattha dosaṃ disvā taṃ pahāya tāpasapabbajjaṃ pabbajitvā himavantapabbate vasanto vākacīranivasano vivekasukhena viharati. Tasmiṃ samaye so phussaṃ bhagavantaṃ taṃ padesaṃ sampattaṃ disvā tassa sarīrato nikkhantachabbaṇṇabuddharaṃsiyo ito cito vidhāvantiyo daṇḍadīpikānikkhantavipphurantamiva disvā tasmiṃ pasanno añjaliṃ paggahetvā vanditvā cittaṃ pasādetvā teneva pītisomanassena kālaṃ katvā tusitādīsu nibbatto tattha cha kāmāvacarasampattiyo ca anubhavitvā aparabhāge manussasampattiyo ca anubhavitvā imasmiṃ buddhuppāde kulagehe nibbatto vuddhippatto pubbavāsanāvasena pabbajitvā nacirasseva arahā ahosi.

35. So aparabhāge pubbakammaṃ saritvā somanassajāto pubbacaritāpadānaṃ pakāsento **pabbate himavantamhī**tiādimāha. Taṃ sabbaṃ uttānatthamevāti.

Dutiyaraṃsisaññakattheraapadānavaṇṇanā samattā.

7. Phaladāyakattheraapadānavaṇṇanā

Pabbate himavantamhītiādikaṃ āyasmato phaladāyakattherassa apadānaṃ. Ayampi purimabuddhesu katakusalasambhāro tattha tattha bhave vivaṭṭūpanissayāni puññāni upacinanto phussassa bhagavato kāle ekasmiṃ kulagehe nibbatto sukhappatto taṃ sabbaṃ pahāya tāpasapabbajjaṃ pabbajitvā kharājinacammadharī hutvā viharati. Tasmiñca samaye phussaṃ bhagavantaṃ tattha sampattaṃ disvā pasannamānaso madhurāni phalāni gahetvā bhojesi. So teneva kusalena devalokādīsu puññasampattiyo anubhavitvā imasmiṃ buddhuppāde ekasmiṃ kulagehe nibbatto vuddhimanvāya satthari pasīditvā pabbajitvā nacirasseva arahā ahosi.

39. So aparabhāge attano pubbakammaṃ anussaritvā pubbacaritāpadānaṃ pakāsento **pabbate himavantamhī**tiādimāha. Taṃ sabbaṃ heṭṭhā vuttanayattā uttānatthamevāti.

Phaladāyakattheraapadānavaṇṇanā samattā.

8. Saddasaññakattheraapadānavaṇṇanā

Pabbate himavantamhītiādikaṃ āyasmato saddasaññakattherassa apadānaṃ. Ayampi purimabuddhesu katādhikāro tattha tattha bhave vivaṭṭūpanissayāni puññāni upacinanto phussassa bhagavato kāle ekasmiṃ kulagehe nibbatto vuddhippatto saddhājāto tāpasapabbajjaṃ pabbajitvā himavantamhi araññāvāse vasanto attano anukampāya upagatassa bhagavato dhammaṃ sutvā dhammesu cittaṃ pasādetvā yāvatāyukaṃ ṭhatvā aparabhāge kālaṃ katvā tusitādīsu chasu kāmāvacarasampattiyo ca manussesu manussasampattiyo ca anubhavitvā imasmiṃ buddhuppāde ekasmiṃ kulagehe nibbatto vuddhimanvāya saddhājāto pabbajitvā vipassanaṃ vaḍḍhetvā arahattaṃ pāpuṇi.

43. So aparabhāge attano pubbakammaṃ saritvā somanassajāto pubbacaritāpadānaṃ pakāsento **pabbate himavantamhī**tiādimāha. Taṃ sabbaṃ uttānatthamevāti.

Saddasaññakattheraapadānavaṇṇanā samattā.

9. Bodhisiñcakattheraapadānavaṇṇanā

Vipassissa bhagavatotiādikaṃ āyasmato bodhisiñcakattherassa apadānaṃ. Ayampi purimabuddhesu katādhikāro anekāsu jātīsu vivaṭṭūpanissayāni puññāni upacinanto vipassissa bhagavato kāle kulagehe nibbatto sāsane pabbajitvā vattapaṭipattiyā sāsanaṃ sobhayanto mahājane bodhipūjaṃ kurumāne disvā anekāni pupphāni sugandhodakāni ca gāhāpetvā pūjesi. So tena puññena devaloke nibbatto cha kāmāvacarasampattiyo anubhavitvā imasmiṃ buddhuppāde kulagehe nibbatto vuddhimanvāya saddhājāto pabbajitvā nacirasseva arahā ahosi.

46. So arahā hutvā jhānaphalasukhena vītināmetvā pubbakammaṃ saritvā somanassajāto pubbacaritāpadānaṃ pakāsento **vipassissa bhagavato**tiādimāha. Tattha visesaṃ paramatthaṃ nibbānaṃ passatīti vipassī, visesena bhabbābhabbajane passatīti vā vipassī, vipassanto catusaccaṃ passanadakkhanasīloti vā vipassī, tassa vipassissa bhagavato mahābodhimaho ahūti sambandho. Tatrāpi **mahābodhī**ti bodhi vuccati catūsu maggesu ñāṇaṃ, tamettha nisinno bhagavā paṭivijjhatīti kaṇikārapādaparukkhopi bodhicceva vuccati, mahito ca so devabrahmanarāsurehi bodhi ceti mahābodhi, mahato buddhassa bhagavato bodhīti vā mahābodhi, tassa **maho** pūjā ahosīti attho. Sesaṃ sabbattha uttānatthamevāti.

Bodhisiñcakattheraapadānavaṇṇanā samattā.

10. Padumapupphiyattheraapadānavaṇṇanā

Pokkharavanaṃ paviṭṭhotiādikaṃ āyasmato padumapupphiyattherassa apadānaṃ. Ayampi purimabuddhesu katādhikāro tattha tattha bhave vivaṭṭūpanissayāni puññāni upacinanto phussassa bhagavato kāle ekasmiṃ kulagehe nibbatto vuddhimanvāya padumasampannaṃ ekaṃ pokkharaṇiṃ pavisitvā bhisamuḷāle khādanto pokkharaṇiyā avidūre gacchamānaṃ phussaṃ bhagavantaṃ disvā pasannamānaso tato padumāni ocinitvā ākāse ukkhipitvā bhagavantaṃ pūjesi, tāni pupphāni ākāse vitānaṃ hutvā aṭṭhaṃsu. So bhiyyosomattāya pasannamānaso pabbajitvā vattapaṭipattisāro samaṇadhammaṃ pūretvā tato cuto tusitabhavanamalaṃ kurumāno viya tattha uppajjitvā kamena cha kāmāvacarasampattiyo ca manussasampattiyo ca anubhavitvā imasmiṃ buddhuppāde kulagehe nibbatto vuddhippatto saddhājāto pabbajitvā nacirasseva arahā ahosi.

51. So aparabhāge attano pubbakammaṃ saritvā somanassajāto pubbacaritāpadānaṃ pakāsento **pokkharavanaṃ paviṭṭho**tiādimāha. Tattha pakārena naḷadaṇḍapattādīhi kharantīti pokkharā, pokkharānaṃ samuṭṭhitaṭṭhena samūhanti pokkharavanaṃ, padumagacchasaṇḍehi maṇḍitaṃ majjhaṃ paviṭṭho ahanti attho. Sesaṃ sabbattha uttānamevāti.

Padumapupphiyattheraapadānavaṇṇanā samattā.

Navamavaggavaṇṇanā samattā.

10. Sudhāvaggo

1. Sudhāpiṇḍiyattheraapadānavaṇṇanā

Pūjārahe pūjayatotiādikaṃ āyasmato sudhāpiṇḍiyattherassa apadānaṃ. Ayampi purimabuddhesu katādhikāro tattha tattha bhave vivaṭṭūpanissayāni puññāni upacinanto siddhatthassa bhagavato kāle bhagavati dharamāne puññaṃ kātumasakkonto parinibbute bhagavati tassa dhātuṃ nidahitvā cetiye karīyamāne sudhāpiṇḍamadāsi. So tena puññena catunnavutikappato paṭṭhāya etthantare caturāpāyamadisvā devamanussasampattiyo anubhavitvā imasmiṃ buddhuppāde ekasmiṃ kulagehe nibbatto viññutaṃ patvā satthari pasīditvā pabbajito nacirasseva arahā ahosi.

1-2. So aparabhāge attano pubbakammaṃ saritvā somanassajāto attano pubbacaritāpadānaṃ pakāsento **pūjārahe**tiādimāha. Tattha pūjārahā nāma buddhapaccekabuddhaariyasāvakācariyupajjhāyamātāpitugaruādayo, tesu pūjārahesu mālādipadumavatthābharaṇacatupaccayādīhi **pūjayato** pūjayantassa puggalassa puññakoṭṭhāsaṃ sahassasatasahassādivasena saṅkhyaṃ kātuṃ kenaci mahānubhāvenāpi na sakkāti attho. Na kevalameva dharamāne buddhādayo pūjayato, parinibbutassāpi bhagavato cetiyapaṭimābodhiādīsupi eseva nayo.

3. Taṃ dīpetuṃ **catunnamapi dīpāna**ntiādimāha. Tattha **catunnamapi dīpāna**nti jambudīpaaparagoyānauttarakurupubbavidehasaṅkhātānaṃ catunnaṃ dīpānaṃ tadanugatānaṃ dvisahassaparittadīpānañca ekato katvā sakalacakkavāḷagabbhe **issaraṃ** cakkavattirajjaṃ kareyyāti attho. **Ekissā pūjanāyeta**nti dhātugabbhe cetiye katāya ekissā pūjāya **etaṃ** sakalajambudīpe sattaratanādikaṃ sakalaṃ dhanaṃ. **Kalaṃ nāgghati soḷasi**nti cetiye katapūjāya soḷasakkhattuṃ vibhattassa soḷasamakoṭṭhāsassa na agghatīti attho.

4. **Siddhatthassa…pe… phalitantare**ti narānaṃ aggassa seṭṭhassa siddhatthassa bhagavato **cetiye** dhātugabbhamhi sudhākamme karīyamāne paricchedānaṃ ubhinnamantare vemajjhe, atha vā pupphadānaṭṭhānānaṃ antare phalantiyā mayā sudhāpiṇḍo dinno makkhitoti sambandho. Sesaṃ sabbattha uttānamevāti.

Sudhāpiṇḍiyattheraapadānavaṇṇanā samattā.

2. Sucintikattheraapadānavaṇṇanā

Tissassa lokanāthassātiādikaṃ āyasmato sucintikattherassa apadānaṃ. Ayampi purimabuddhesu katādhikāro anekāsu jātīsu nibbānādhigamāya puññaṃ upacinitvā tissassa bhagavato kāle ekasmiṃ kulagehe nibbatto vuddhimanvāya satthari pasīditvā satthu nisīdanatthāya parisuddhaṃ siliṭṭhaṃ kaṭṭhamayamanagghapīṭhamadāsi. So tena puññakammena sugatisukhamanubhavitvā tattha tattha saṃsaranto imasmiṃ buddhuppāde ekasmiṃ kulagehe nibbatto vuddhimanvāya satthari pasīditvā pabbajito nacirasseva arahā ahosi.

8. So pattaarahattaphalo pubbakammaṃ saritvā somanassajāto pubbacaritāpadānaṃ pakāsento **tissassa lokanāthassā**tiādimāha. Taṃ sabbaṃ uttānatthamevāti.

Sucintikattheraapadānavaṇṇanā samattā.

3. Aḍḍhaceḷakattheraapadānavaṇṇanā

Tissassāhaṃ bhagavatotiādikaṃ āyasmato aḍḍhaceḷakattherassa apadānaṃ. Ayampi thero purimabuddhesu katādhikāro tattha tattha bhave vivaṭṭūpanissayāni puññāni upacinanto tissassa bhagavato kāle ekenākusalena kammena duggatakulagehe nibbatto vuddhimanvāya saddhammadesanaṃ ñatvā pasannamānaso cīvaratthāya aḍḍhabhāgaṃ ekaṃ dussamadāsi. So teneva pītisomanassena kālaṃ katvā sagge nibbatto cha kāmāvacarasampattimanubhavitvā tato cuto manussesu manussasampattīnaṃ aggabhūtaṃ cakkavattisampattiṃ anubhavitvā imasmiṃ buddhuppāde ekasmiṃ addhakule nibbatto vuddhippatto satthu dhammadesanaṃ sutvā pasannamānaso pabbajitvā nacirasseva arahā ahosi.

14. So aparabhāge attano pubbakammaṃ saritvā somanassajāto pubbacaritāpadānaṃ pakāsento **tissassāhaṃ bhagavato**tiādimāha. Taṃ sabbaṃ uttānatthamevāti.

Aḍḍhaceḷakattheraapadānavaṇṇanā samattā.

4. Sūcidāyakattheraapadānavaṇṇanā

Kammārohaṃ pure āsintiādikaṃ āyasmato sūcidāyakattherassa apadānaṃ. Ayampi purimabuddhesu katādhikāro antarantarā kusalabījāni pūrento vipassissa bhagavato kāle antarantarā katena ekena kammacchiddena kammārakule nibbatto vuddhimanvāya sakasippesu nipphattiṃ patto satthu dhammadesanaṃ sutvā pasannamānaso cīvarasibbanatthāya sūcidānamadāsi, tena puññena dibbasampattiṃ anubhavitvā aparabhāge manussesu uppanno cakkavattādayo sampattiyo ca anubhavanto uppannuppannabhave tikkhapañño vajīrañāṇo ahosi. So kamena imasmiṃ buddhuppāde nibbatto vuddhippatto mahaddhano saddhājāto tikkhapañño ahosi. So ekadivasaṃ satthu dhammadesanaṃ sutvā dhammānusārena ñāṇaṃ pesetvā nisinnāsaneyeva arahā ahosi.

19. So arahā samāno attano pubbakammaṃ saritvā somanassajāto pubbacaritāpadānaṃ pakāsento **kammārohaṃ pure āsi**ntiādimāha. Tattha **kammāro**ti ayokammalohakammādinā kammena jīvati ruhati vuddhiṃ virūḷhiṃ āpajjatīti kammāro, pubbe puññakaraṇakāle kammāro **āsiṃ** ahosinti attho. Sesaṃ sabbattha uttānamevāti.

Sūcidāyakattheraapadānavaṇṇanā samattā.

5. Gandhamāliyattheraapadānavaṇṇanā

Siddhatthassa bhagavatotiādikaṃ āyasmato gandhamāliyattherassa apadāna. Ayampi purimabuddhesu katādhikāro siddhatthassa bhagavato kāle kulagehe nibbatto mahaddhano mahābhogo ahosi. So satthari pasīditvā candanāgarukappūrakassaturādīni anekāni sugandhāni vaḍḍhetvā satthu gandhathūpaṃ kāresi. Tassupari sumanapupphehi chādesi, buddhañca aṭṭhaṅganamakkāraṃ akāsi. So tena puññakammena devamanussesu sampattiyo anubhavitvā imasmiṃ buddhuppāde vibhavasampanne ekasmiṃ kulagehe nibbatto vuddhimanvāya satthari pasīditvā pabbajito nacirasseva arahā ahosi.

24. So aparabhāge attano pubbakammaṃ saritvā somanassajāto pubbacaritāpadānaṃ pakāsento **siddhatthassa bhagavato**tiādimāha. Taṃ sabbaṃ uttānatthamevāti.

Gandhamāliyattheraapadānavaṇṇanā samattā.

6. Tipupphiyattheraapadānavaṇṇanā

Migaluddo pure āsintiādikaṃ āyasmato tipupphiyattherassa apadānaṃ. Ayampi purimabuddhesu katādhikāro antarā kenaci akusalacchiddena vipassissa bhagavato kāle nesādakule nibbatto migaluddo hutvā araññe viharati. Tadā vipassissa bhagavato pāṭalibodhiṃ sampuṇṇapattapallavaṃ haritavaṇṇaṃ nīlobhāsaṃ manoramaṃ disvā tīhi pupphehi pūjetvā purāṇapattaṃ chaḍḍetvā bhagavato sammukhā viya pāṭalimahābodhiṃ vandi. So tena puññena tato cuto devaloke uppanno tattha dibbasampattiṃ aparāparaṃ anubhavitvā tato cuto manussesu jāto tattha cakkavattisampattiādayo anubhavitvā imasmiṃ buddhuppāde ekasmiṃ kulagehe nibbatto vuddhimanvāya satthu dhammadesanaṃ sutvā paṭiladdhasomanassahadayo gehaṃ pahāya pabbajitvā nacirasseva arahā ahosi.

31. So evaṃ siddhippatto attano pubbakammaṃ saritvā somanassajāto pubbacaritāpadānaṃ pakāsento **migaluddo pure āsin**tiādimāha. Tattha maraṇāya gacchati pāpuṇātīti migo, atha vā magayamāno ihati pavattatīti migo, migānaṃ māraṇe luddo lobhī gedhoti migaluddo, pure mayhaṃ puññakaraṇasamaye kānanasaṅkhāte mahāaraññe migaluddo āsinti sambandho. **Pāṭaliṃ haritaṃ disvā**ti tattha pakārena talena rattavaṇṇena bhavatīti pāṭali, pupphānaṃ rattavaṇṇatāya pāṭalīti vohāro, pattānaṃ haritatāya haritaṃ nīlavaṇṇaṃ pāṭalibodhiṃ disvāti attho. Sesaṃ sabbattha uttānatthamevāti.

Tipupphiyattheraapadānavaṇṇanā samattā.

7. Madhupiṇḍikattheraapadānavaṇṇanā

Vivane kānane disvātiādikaṃ āyasmato madhupiṇḍikattherassa apadānaṃ. Ayampi purimabuddhesu katādhikāro tattha tattha bhave vivaṭṭūpanissayāni puññāni upacinanto siddhatthassa bhagavato kāle nesādayoniyaṃ nibbatto mahāaraññe paṭivasati. Tadā vivekābhiratiyā sampattaṃ siddhatthaṃ bhagavantaṃ disvā samādhito vuṭṭhitassa tassa sumadhuraṃ madhumadāsi. Tattha ca pasannamānaso vanditvā pakkāmi. So teneva puññena sampattiṃ anubhavanto devamanussesu saṃsaritvā imasmiṃ buddhuppāde kulagehe nibbatto vuddhippatto satthari pasīditvā pabbajito nacirasseva arahā ahosi.

37. So aparabhāge attano pubbakammaṃ saritvā somanassajāto pubbacaritāpadānaṃ pakāsento **vivane kānane disvā**tiādimāha. Tattha **vivane**ti visesena vanaṃ patthaṭaṃ vivanaṃ, hatthiassarathasaddehi bherisaddehi ca vatthukāmakilesakāmehi ca vigataṃ byāpagatanti attho, kānanasaṅkhāte mahāaraññe vivaneti sambandho. **Osadhiṃva virocanta**nti bhavavaḍḍhakijanānaṃ icchiticchitaṃ nipphādetīti osadhaṃ. Ojānibbattikāraṇaṃ paṭicca yāya tārakāya uggatāya uddharanti gaṇhantīti sā osadhi. Osadhitārakā iva virocantīti vattabbe gāthābandhasukhatthaṃ ‘‘osadhiṃva virocanta’’nti ca vuttaṃ. Sesaṃ sabbattha uttānamevāti.

Madhupiṇḍikattheraapadānavaṇṇanā samattā.

8. Senāsanadāyakattheraapadānavaṇṇanā

Siddhatthassa bhagavatotiādikaṃ āyasmato senāsanadāyakattherassa apadānaṃ. Ayampi purimabuddhesu katādhikāro tattha tattha bhave vivaṭṭūpanissayāni puññāni upacinanto siddhatthassa bhagavato kāle kulagehe nibbatto vuddhippatto satthari pasīditvā attano vasanaṭṭhānaṃ vanantaraṃ sampattassa bhagavato paṇāmaṃ katvā paṇṇasantharaṃ santharitvā adāsi. Bhagavato nisinnaṭṭhānassa samantato bhittiparicchedaṃ katvā pupphapūjamakāsi. So tena puññena devamanussesu saṃsaranto ubhayasampattiyo anubhavitvā imasmiṃ buddhuppāde kulagehe nibbatto vuddhippatto satthari pasīditvā pabbajito nacirasseva arahā ahosi.

45. So aparabhāge attano pubbakammaṃ saritvā somanassajāto attano pubbacaritāpadānaṃ dassento **siddhatthassa bhagavato**tiādimāha. Taṃ sabbaṃ heṭṭhā vuttanayattā uttānatthamevāti.

Senāsanadāyakattheraapadānavaṇṇanā samattā.

9. Veyyāvaccakarattheraapadānavaṇṇanā

Vipassissa bhagavatotiādikaṃ āyasmato veyyāvaccakarattherassa apadānaṃ. Tassa uppattiādayo heṭṭhā vuttaniyāmeneva daṭṭhabbā.

Veyyāvaccakarattheraapadānavaṇṇanā samattā.

10. Buddhupaṭṭhākattheraapadānavaṇṇanā

Vipassissa bhagavatotiādikaṃ āyasmato buddhupaṭṭhākattherassa apadānaṃ. Ayampi purimabuddhesu katādhikāro tattha tattha bhave vivaṭṭūpanissayāni puññāni upacinanto vipassissa bhagavato kāle saṅkhadhamakakule nibbatto vuddhimanvāya attano sippe saṅkhadhamane cheko ahosi, niccakālaṃ bhagavato saṅkhaṃ dhametvā saṅkhasaddeneva pūjesi. So tena puññena devamanussesu saṃsaranto sabbattha pākaṭo mahāghoso mahānādī madhurassaro ahosi, imasmiṃ buddhuppāde ekasmiṃ pākaṭakule nibbatto vuddhippatto **madhurassaro**ti pākaṭo, satthari pasīditvā pabbajito nacirasseva arahā ahosi, aparabhāge madhurassarattheroti pākaṭo.

51. So ekadivasaṃ attano pubbakammaṃ saritvā somanassajāto pubbacaritāpadānaṃ pakāsento **vipassissa bhagavato**tiādimāha. Taṃ heṭṭhā vuttameva. **Ahosiṃ saṅkhadhamako**ti saṃ suṭṭhu khananto gacchatīti saṅkho, samuddajalapariyante caramāno gacchati vicaratīti attho. Taṃ saṅkhaṃ dhamati ghosaṃ karotīti saṅkhadhamako, sohaṃ saṅkhadhamakova ahosinti attho. Sesaṃ sabbattha uttānamevāti.

Buddhupaṭṭhākattheraapadānavaṇṇanā samattā.

Dasamavaggavaṇṇanā samattā.

11. Bhikkhadāyivaggo

1. Bhikkhādāyakattheraapadānavaṇṇanā

Suvaṇṇavaṇṇaṃ sambuddhantiādikaṃ āyasmato bhikkhādāyakattherassa apadānaṃ. Ayampi purimajinavaresu katādhikāro tattha tattha bhave vivaṭṭūpanissayāni puññāni upacinanto siddhatthassa bhagavato kāle ekasmiṃ kulagehe nibbatto vuddhimanvāya vibhavasampanno saddhājāto vihārato nikkhamitvā piṇḍāya caramānaṃ siddhatthaṃ bhagavantaṃ disvā pasannamānaso āhāramadāsi. Bhagavā taṃ paṭiggahetvā anumodanaṃ vatvā pakkāmi. So teneva kusalena yāvatāyukaṃ ṭhatvā āyupariyosāne devaloke nibbatto tattha cha kāmāvacarasampattiyo anubhavitvā manussesu ca manussasampattimanubhavitvā imasmiṃ buddhuppāde kulagehe nibbatto vuddhimanvāya saddhājāto pabbajitvā nacirasseva arahā ahosi.

1. So aparabhāge attano pubbakammaṃ anussaritvā somanassajāto pubbacaritāpadānaṃ pakāsento **suvaṇṇavaṇṇaṃ sambuddha**ntiādimāha. Taṃ sabbaṃ heṭṭhā vuttanayameva. **Pavarā abhinikkhanta**nti pakārena varitabbaṃ patthetabbanti pavaraṃ, rammabhūtato vivekabhūtato sakavihārato abhi visesena nikkhantanti attho. **Vānā nibbānamāgata**nti vānaṃ vuccati taṇhā, tato nikkhantattā nibbānaṃ, vānanāmaṃ taṇhaṃ padhānaṃ katvā sabbakilese pahāya nibbānaṃ pattanti attho.

2. **Kaṭacchubhikkhaṃ datvānā**ti karatalena gahetabbā dabbi kaṭacchu, bhikkhīyati āyācīyatīti bhikkhā, abhi visesena khāditabbā bhakkhitabbāti vā bhikkhā, kaṭacchunā gahetabbā bhikkhā kaṭacchubhikkhā, dabbiyā bhattaṃ datvāti attho. Sesaṃ sabbattha uttānatthamevāti.

Bhikkhādāyakattheraapadānavaṇṇanā samattā.

2. Ñāṇasaññikattheraapadānavaṇṇanā

Suvaṇṇavaṇṇaṃ sambuddhantiādikaṃ āyasmato ñāṇasaññikattherassa apadānaṃ. Kā uppatti? Ayampi purimabuddhesu katādhikāro tattha tattha bhave vivaṭṭūpanissayāni puññāni upacinanto siddhatthassa bhagavato kāle kulagehe nibbatto vuddhimanvāya saddhājāto saddhammassavane sādaro sālayo bhagavato dhammadesanānusārena ñāṇaṃ pesetvā ghosapamāṇattā bhagavato ñāṇe pasanno pañcaṅgaaṭṭhaṅganamakkāravasena paṇāmaṃ katvā pakkāmi. So tato cuto devalokesu uppanno tattha cha kāmāvacare dibbasampattimanubhavanto tato cavitvā manussaloke jāto tatthaggabhūtā cakkavattisampadādayo anubhavitvā imasmiṃ buddhuppāde vibhavasampanne ekasmiṃ kulagehe nibbatto vuddhimanvāya satthari pasīditvā pabbajito nacirasseva arahā ahosi.

7. So aparabhāge attano pubbakammaṃ saritvā somanassajāto pubbacaritāpadānaṃ pakāsento **suvaṇṇavaṇṇaṃ sambuddha**ntiādimāha. Taṃ vuttatthameva. **Nisabhājāniyaṃ yathā**ti gavasatasahassajeṭṭho nisabho, nisabho ca so ājāniyo seṭṭho uttamo ceti nisabhājāniyo. Yathā nisabhājāniyo, tatheva bhagavāti attho. Lokavisayasaññātaṃ paññattivasena evaṃ vuttaṃ. Anupameyyo hi bhagavā. Sesaṃ sabbattha uttānatthamevāti.

Ñāṇasaññikattheraapadānavaṇṇanā samattā.

3. Uppalahatthiyattheraapadānavaṇṇanā

Tivarāyaṃ nivāsīhantiādikaṃ āyasmato uppalahatthakattherassa apadānaṃ. Ayampi purimajinavaresu katakusalo tattha tattha bhave vivaṭṭūpanissayāni puññāni upacinanto siddhatthassa bhagavato kāle mālākārakule nibbatto vuddhimanvāya mālākārakammena anekāni pupphāni vikkiṇanto jīvati. Athekadivasaṃ pupphāni gahetvā caranto bhagavantaṃ ratanagghikamiva caramānaṃ disvā rattuppalakalāpena pūjesi. So tato cuto teneva puññena sugatīsu puññamanubhavitvā imasmiṃ buddhuppāde kulagehe nibbatto vuddhimanvāya saddhājāto pabbajitvā nacirasseva arahā ahosi.

13. So aparabhāge attano pubbakammaṃ saritvā somanassajāto pubbacaritāpadānaṃ pakāsento **tivarāyaṃ nivāsīha**ntiādimāha. Tattha **tivarā**ti tīhi vārehi kāritaṃ sañcaritaṃ paṭicchannaṃ nagaraṃ, tassaṃ tivarāyaṃ nivāsī, vasanasīlo nivāsanaṭṭhānagehe vā vasanto ahanti attho. **Ahosiṃ māliko tadā**ti tadā nibbānatthāya puññasambhārakaraṇasamaye māliko mālākārova pupphāni kayavikkayaṃ katvā jīvanto ahosinti attho.

14. **Pupphahatthamadāsaha**nti siddhatthaṃ bhagavantaṃ disvā uppalakalāpaṃ adāsiṃ pūjesinti attho. Sesaṃ sabbattha uttānatthamevāti.

Uppalahatthakattheraapadānavaṇṇanā samattā.

4. Padapūjakattheraapadānavaṇṇanā

Siddhatthassa bhagavatotiādikaṃ āyasmato padapūjakattherassa apadānaṃ. Ayampi purimabuddhesu katādhikāro siddhatthassa bhagavato kāle kulagehe nibbatto vuddhimanvāya satthari pasanno sumanapupphena pādamūle pūjesi. So tena puññena devamanussesu saṃsaranto sakkasampattiṃ anubhavitvā imasmiṃ buddhuppāde ekasmiṃ kulagehe nibbatto vuddhimanvāya satthari pasīditvā pabbajito vipassanaṃ vaḍḍhetvā arahattaphale patiṭṭhāsi.

19. So aparabhāge attano pubbakammaṃ saritvā somanassajāto pubbacaritāpadānaṃ pakāsento **siddhatthassa bhagavato**tiādimāha. **Jātipupphamadāsaha**nti jātisumanapupphaṃ adāsiṃ ahanti vattabbe gāthābandhasukhatthaṃ sumanasaddassa lopaṃ katvā vuttaṃ. Tattha jātiyā nibbatto vikasamānoyeva sumanaṃ janānaṃ somanassaṃ karotīti sumanaṃ, pupphanaṭṭhena vikasanaṭṭhena pupphaṃ, sumanañca taṃ pupphañcāti sumanapupphaṃ, tāni sumanapupphāni siddhatthassa bhagavato ahaṃ pūjesinti attho. Sesaṃ sabbattha uttānamevāti.

Padapūjakattheraapadānavaṇṇanā samattā.

5. Muṭṭhipupphiyattheraapadānavaṇṇanā

Sudassano nāma nāmenātiādikaṃ āyasmato muṭṭhipupphiyattherassa apadānaṃ. Ayampi purimabuddhesu katādhikāro tattha tattha bhave vivaṭṭūpanissayāni puññāni upacinanto padumuttarassa bhagavato kāle mālākārakule nibbatto vuddhimanvāya sakasippe nipphattiṃ patto ekadivasaṃ bhagavantaṃ disvā pasannamānaso jātisumanapupphāni ubhohi hatthehi bhagavato pādamūle okiritvā pūjesi. So tena kusalasambhārena devamanussesu saṃsaranto ubho sampattiyo anubhavitvā imasmiṃ buddhuppāde kulagehe nibbatto vuddhippatto pubbavāsanāvasena satthari pasīditvā pabbajito nacirasseva arahā ahosi.

14-25. So aparabhāge attano pubbakammaṃ anussaritvā somanassajāto pubbacaritāpadānaṃ pakāsento **sudassano nāma nāmenā**tiādimāha. Tattha **sudassano**ti ārohapariṇāharūpasaṇṭhānayobbaññasobhanena sundaro dassanoti sudassano, nāmena sudassano nāma mālākāro hutvā jātisumanapupphehi padumuttaraṃ bhagavantaṃ pūjesinti attho. Sesaṃ sabbattha uttānamevāti.

Muṭṭhipupphiyattheraapadānavaṇṇanā samattā.

6. Udakapūjakattheraapadānavaṇṇanā

Suvaṇṇavaṇṇaṃ sambuddhantiādikaṃ āyasmato udakapūjakattherassa apadānaṃ. Ayampi purimajinavaresu pūritakusalasañcayo tattha tattha bhave vivaṭṭūpanissayāni puññāni paripūriyamāno pudumuttarassa bhagavato kāle ekasmiṃ kulagehe nibbatto vuddhimanvāya kusalākusalaṃ jānanto padumuttarassa bhagavato ākāse gacchato nikkhantachabbaṇṇabuddharaṃsīsu pasanno ubhohi hatthehi udakaṃ gahetvā pūjesi. Tena pūjitaṃ udakaṃ rajatabubbulaṃ viya ākāse aṭṭhāsi. So abhippasanno teneva somanassena tusitādīsu nibbatto dibbasampattiyo anubhavitvā aparabhāge manussasampattiyo ca anubhavitvā imasmiṃ buddhuppāde kulagehe nibbatto viññutaṃ patto satthari pasīditvā pabbajito nacirasseva arahā ahosi.

29. So aparabhāge attano pubbakammaṃ saritvā somanassajāto pubbacaritāpadānaṃ pakāsento **suvaṇṇavaṇṇaṃ sambuddha**ntiādimāha. Taṃ heṭṭhā vuttameva. **Ghatāsanaṃva jalita**nti ghataṃ vuccati sappi, ghatassa āsanaṃ ādhāranti ghatāsanaṃ, aggi, atha vā taṃ asati bhuñjatīti ghatāsanaṃ, aggiyeva. Yathā ghate āsitte aggimhi aggisikhā atīva jalati, evaṃ aggikkhandhaṃ iva jalamānaṃ bhagavantanti attho. **Ādittaṃva hutāsana**nti hutaṃ vuccati pūjāsakkāre, hutassa pūjāsakkārassa āsananti hutāsanaṃ, jalamānaṃ sūriyaṃ iva dvattiṃsamahāpurisalakkhaṇehi byāmappabhāmaṇḍalehi vijjotamānaṃ suvaṇṇavaṇṇaṃ sambuddhaṃ **anilañjase** ākāse gacchantaṃ addasanti sambandho. Sesaṃ sabbattha uttānamevāti.

Udakapūjakattheraapadānavaṇṇanā samattā.

7. Naḷamāliyattheraapadānavaṇṇanā

Padumuttarabuddhassātiādikaṃ āyasmato naḷamāliyattherassa apadānaṃ. Esopi purimajinavaresu katādhikāro anekāsu jātīsu vivaṭṭūpanissayāni kusalakammāni upacinanto padumuttarassa bhagavato kāle kulagehe nibbatto vuddhimanvāya gharāvāsaṃ saṇṭhapetvā kāme ādīnavaṃ disvā gehaṃ pahāya tāpasapabbajjaṃ pabbajitvā himavante vasanto tatthāgataṃ bhagavantaṃ disvā pasanno vanditvā tiṇasantharaṃ santharitvā tattha nisinnassa bhagavato naḷamālehi bījaniṃ katvā bījetvā adāsi. Paṭiggahesi bhagavā tassānukampāya, anumodanañca akāsi. So tena puññena devamanussesu saṃsaranto uppannuppannabhave pariḷāhasantāpavivajjito kāyacittacetasikasukhappatto anekasukhamanubhavitvā imasmiṃ buddhuppāde ekasmiṃ kulagehe nibbatto vuddhimanvāya pubbavāsanābalena satthari pasanno pabbajitvā nacirasseva arahā ahosi.

36. So aparabhāge attano pubbakammaṃ saritvā somanassajāto pubbacaritāpadānaṃ pakāsento **padumuttarabuddhassā**tiādimāha. Taṃ heṭṭhā vuttameva.

37. **Naḷamālaṃ gahetvānā**ti naḷati asāro nissāro hutvā veḷuvaṃsatopi tanuko sallahuko jātoti naḷo, naḷassa mālā pupphaṃ naḷamālaṃ, tena naḷamālena bījaniṃ kāresinti sambandho. Bījissati janissati vāto anenāti bījanī, taṃ bījaniṃ buddhassa upanāmesiṃ, paṭiggahesinti attho. Sesaṃ sabbattha uttānamevāti.

Naḷamāliyattheraapadānavaṇṇanā samattā.

Sattamabhāṇavāravaṇṇanā samattā.

8. Āsanupaṭṭhāhakattheraapadānavaṇṇanā

Kānanaṃ vanamoggayhātiādikaṃ āyasmato āsanupaṭṭhāhakattherassa apadānaṃ. Ayampi purimabuddhesu katādhikāro tattha tattha bhave vivaṭṭūpanissayāni puññāni upacinanto atthadassissa bhagavato kāle kulagehe nibbatto gharāvāsaṃ vasanto tattha dosaṃ disvā gharāvāsaṃ pahāya tāpasapabbajjaṃ pabbajitvā himavante vasanto tattha sampattaṃ bhagavantaṃ disvā pasanno sīhāsanaṃ adāsi, tattha nisinnaṃ bhagavantaṃ mālākalāpaṃ gahetvā pūjetvā taṃ padakkhiṇaṃ katvā pakkāmi. So tena puññena devamanussesu saṃsaranto nibbattanibbattabhave uccakuliko vibhavasampanno ahosi. So kālantarena imasmiṃ buddhuppāde kulagehe nibbatto vuddhimanvāya satthari pasīditvā pabbajito nacirasseva arahā ahosi.

47. So arahā samāno attano pubbakammaṃ saritvā somanassajāto pubbacaritāpadānaṃ pakāsento **kānanaṃ vanamoggayhā**tiādimāha. Taṃ sabbaṃ heṭṭhā vuttatthamevāti.

Āsanupaṭṭhāhakattheraapadānavaṇṇanā samattā.

9. Biḷālidāyakattheraapadānavaṇṇanā

Himavantassāvidūretiādikaṃ āyasmato biḷālidāyakattherassa apadānaṃ. Ayampi purimajinavaresu katādhikāro tattha tattha bhave vivaṭṭūpanissayāni puññāni upacinanto padumuttarassa bhagavato kāle kulagehe nibbatto viññutaṃ patto gharāvāsaṃ vasanto tatthādīnavaṃ disvā gharāvāsaṃ pahāya tāpasapabbajjaṃ pabbajitvā himavante vasanto atīva appicchasantuṭṭho āluvādīhi yāpento vasati. Tadā padumuttaro bhagavā tassa anukampāya taṃ himavantaṃ agamāsi. Taṃ disvā pasanno vanditvā biḷāliyo gahetvā patte okiri. Taṃ tathāgato tassānukampāya somanassuppādayanto paribhuñji. So tena kammena tato cuto devamanussesu ubhayasampattiyo anubhavitvā imasmiṃ buddhuppāde kulagehe nibbattitvā vuddhimanvāya satthari pasanno sāsane pabbajitvā nacirasseva arahā ahosi.

53. So aparabhāge attano kusalakammaṃ saritvā somanassajāto pubbacaritāpadānaṃ pakāsento **himavantassāvidūre**tiādimāha. Taṃ sabbaṃ heṭṭhā vuttanayattā uttānatthameva. Āluvakarambhādayo tesaṃ tesaṃ kandajātīnaṃ nāmānevāti.

Biḷālidāyakattheraapadānavaṇṇanā samattā.

10. Reṇupūjakattheraapadānavaṇṇanā

Suvaṇṇavaṇṇaṃ sambuddhantiādikaṃ āyasmato reṇupūjakattherassa apadānaṃ. Ayampi purimajinavaresu katādhikāro tattha tattha bhave vivaṭṭūpanissayāni puññāni upacinanto vipassissa bhagavato kāle kulagehe nibbatto vuddhimanvāya satthari pasanno viññutaṃ patto aggikkhandhaṃ viya vijjotamānaṃ bhagavantaṃ disvā pasannamānaso nāgapupphakesaraṃ gahetvā pūjesi. Atha bhagavā anumodanamakāsi.

62-3. So tena puññena tato cuto devamanussesu saṃsaranto ubhayasampattiyo anubhavitvā uppannuppannabhave sabbattha pūjito imasmiṃ buddhuppāde kulagehe nibbatto viññutaṃ patto pubbavāsanābalena satthari pasanno sāsane pabbajito nacirasseva arahā hutvā dibbacakkhunā attano pubbakammaṃ disvā somanassajāto pubbacaritāpadānaṃ pakāsento **suvaṇṇavaṇṇaṃ sambuddha**ntiādimāha. Taṃ heṭṭhā vuttatthameva. **Sataraṃsiṃva bhāṇuma**nti satamattā satappamāṇā raṃsi pabhā yassa sūriyassa so sataraṃsi, gāthābandhasukhatthaṃ sataraṃsīti vuttaṃ, anekasatassa anekasatasahassaraṃsīti attho. Bhāṇu vuccati pabhā, bhāṇu pabhā yassa so bhāṇumā, bhāṇumasaṅkhātaṃ sūriyaṃ iva vipassiṃ bhagavantaṃ disvā sakesaraṃ nāgapupphaṃ gahetvā **abhiropayiṃ** pūjesinti attho. Sesaṃ uttānamevāti.

Reṇupūjakattheraapadānavaṇṇanā samattā.

Ekādasamavaggavaṇṇanā samattā.

12. Mahāparivāravaggo

1. Mahāparivārakattheraapadānavaṇṇanā

Vipassī nāma bhagavātiādikaṃ āyasmato mahāparivārakattherassa apadānaṃ. Ayampi purimajinavaresu katādhikāro tattha tattha bhave vivaṭṭūpanissayāni puññāni upacinanto vipassissa bhagavato uppannasamaye yakkhayoniyaṃ nibbatto anekayakkhasatasahassaparivāro ekasmiṃ khuddakadīpe dibbasukhamanubhavanto viharati. Tasmiñca dīpe cetiyābhisobhito vihāro atthi, tattha bhagavā agamāsi. Atha so yakkhasenādhipati taṃ bhagavantaṃ tattha gatabhāvaṃ disvā dibbavatthāni gahetvā gantvā bhagavantaṃ vanditvā dibbavatthehi pūjesi, saparivāro saraṇamagamāsi. So tena puññakammena tato cuto devaloke nibbattitvā tattha cha kāmāvacarasukhamanubhavitvā tato cuto manussesu aggacakkavattiādisukhamanubhavitvā aparabhāge imasmiṃ buddhuppāde kulagehe nibbatto viññutaṃ patto satthari pasīditvā pabbajito nacirasseva arahā ahosi.

1-2. So aparabhāge attano pubbakammaṃ saritvā somanassajāto pubbacaritāpadānaṃ pakāsento **vipassī nāma bhagavā**tiādimāha. Tattha visesaṃ paramatthaṃ nibbānaṃ passatīti vipassī, vividhe satipaṭṭhānādayo sattatiṃsabodhipakkhiyadhamme passatīti vā vipassī, vividhe anekappakāre bodhaneyyasatte visuṃ visuṃ passatīti vā vipassī, so vipassī bhagavā **dīpacetiyaṃ** dīpe pūjanīyaṭṭhānaṃ vihāramagamāsīti attho. Sesaṃ sabbattha uttānamevāti.

Mahāparivārakattheraapadānavaṇṇanā samattā.

2. Sumaṅgalattheraapadānavaṇṇanā

Atthadassī jinavarotiādikaṃ āyasmato sumaṅgalattherassa apadānaṃ. Ayampi purimabuddhesu katādhikāro tattha tattha bhave vivaṭṭūpanissayāni puññāni upacinanto atthadassissa bhagavato kāle ekasmiṃ taḷākasamīpe rukkhadevatā hutvā nibbatti. Tasmiṃ samaye bhagavā vihārato nikkhamitvā nahāyitukāmo tassa taḷākassa tīraṃ gantvā tattha nhatvā ekacīvaro jalamāno brahmā viya sūriyo viya suvaṇṇabimbaṃ viya aṭṭhāsi. Atha so devaputto somanassajāto pañjaliko thomanamakāsi, attano dibbagītatūriyehi upahārañca akāsi. So tena puññakammena devamanussesu sampattiyo anubhavitvā aparabhāge imasmiṃ buddhuppāde kulagehe nibbatto viññutaṃ patto satthari pasīditvā pabbajitvā nacirasseva arahā ahosi.

11. So pacchā pubbakammaṃ saritvā somanassajāto pubbacaritāpadānaṃ pakāsento **atthadassī jinavaro**tiādimāha. Tattha paramatthaṃ nibbānaṃ dakkhati passatīti atthadassī, atha vā sabbasattānaṃ caturāriyasaccasaṅkhātaṃ atthapayojanaṃ dassanasīloti atthadassī, kilese ajini jināti jinissatīti jino. Varitabbo patthetabbo sabbasattehīti varo, atthadassī jino ca so varo cāti atthadassī jinavaro. **Lokajeṭṭho**ti lujjati palujjatīti loko, lokīyati passīyati buddhādīhi pārappattoti vā loko, loko ca loko ca loko cāti loko. Ekasesasamāsavasena ‘‘lokā’’ti vattabbe ‘‘loko’’ti vutto. Lokassa jeṭṭho lokajeṭṭho, so lokajeṭṭho narāsabhoti attho. Sesaṃ sabbattha uttānamevāti.

Sumaṅgalattheraapadānavaṇṇanā samattā.

3. Saraṇagamaniyattheraapadānavaṇṇanā

Ubhinnaṃ devarājūnantyādikaṃ āyasmato saraṇagamaniyattherassa apadānaṃ. Ayampi purimabuddhesu katādhikāro uppannuppannabhave vivaṭṭūpanissayāni puññāni upacinanto padumuttare bhagavati uppanne ayaṃ himavante devarājā hutvā nibbatti, tasmiṃ aparena yakkhadevaraññā saddhiṃ saṅgāmatthāya upaṭṭhite dve anekayakkhasahassaparivārā phalakāvudhādihatthā saṅgāmatthāya samupabyūḷhā ahesuṃ. Tadā padumuttaro bhagavā tesu sattesu kāruññaṃ uppādetvā ākāsena tattha gantvā saparivārānaṃ dvinnaṃ devarājūnaṃ dhammaṃ desesi. Tadā te sabbe phalakāvudhāni chaḍḍetvā bhagavantaṃ gāravabahumānena vanditvā saraṇamagamaṃsu. Tesaṃ ayaṃ paṭhamaṃ saraṇamagamāsi. So tena puññena devamanussesu saṃsaranto ubhayasampattiyo anubhavitvā imasmiṃ buddhuppāde kulagehe nibbatto vuddhimanvāya satthari pasanno pabbajitvā nacirasseva arahā ahosi.

20. So aparabhāge pubbakusalaṃ saritvā somanassajāto pubbacaritāpadānaṃ pakāsento **ubhinnaṃ devarājūna**ntiādimāha. Tattha sucilomakharalomaāḷavakakumbhīrakuverādayo viya nāmagottena apākaṭā dve yakkharājāno aññāpadesena dassento ‘‘ubhinnaṃ devarājūna’’ntiādimāha. **Saṅgāmo samupaṭṭhito**ti saṃ suṭṭhu gāmo kalahatthāya upagamananti saṅgāmo, so saṅgāmo saṃ suṭṭhu upaṭṭhito, ekaṭṭhāne upagantvā ṭhitoti attho. **Ahosi samupabyūḷho**ti saṃ suṭṭhu upasamīpe rāsibhūtoti attho.

21. **Saṃvejesi mahājana**nti tesaṃ rāsibhūtānaṃ yakkhānaṃ ākāse nisinno bhagavā catusaccadhammadesanāya saṃ suṭṭhu vejesi, ādīnavadassanena gaṇhāpesi viññāpesi bodhesīti attho. Sesaṃ sabbattha uttānamevāti.

Saraṇagamaniyattheraapadānavaṇṇanā samattā.

4. Ekāsaniyattheraapadānavaṇṇanā

Varuṇo nāma nāmenātiādikaṃ āyasmato ekāsaniyattherassa apadānaṃ. Ayampi purimabuddhesu katādhikāro tattha tattha bhave vivaṭṭūpanissayāni puññāni upacinanto atthadassissa bhagavato kāle varuṇo nāma devarājā hutvā nibbatti. So bhagavantaṃ disvā pasannamānaso gandhamālādīhi gītavāditehi ca upaṭṭhayamāno saparivāro pūjesi. Tato aparabhāge bhagavati parinibbute tassa mahābodhirukkhaṃ buddhadassanaṃ viya sabbatūriyatāḷāvacarehi saparivāro upahāramakāsi. So tena puññena tato kālaṅkatvā nimmānaratidevaloke uppajji. Evaṃ devasampattimanubhavitvā manussesu ca manussabhūto cakkavattisampattiṃ anubhavitvā imasmiṃ buddhuppāde kulagehe nibbatto viññutaṃ patvā satthu sāsane pabbajitvā nacirasseva arahā ahosi.

31. So pacchā sakakammaṃ saritvā taṃ tathato ñatvā somanassajāto pubbacaritāpadānaṃ pakāsento **varuṇo nāma nāmenā**tiādimāha. Tattha yadā ahaṃ sambodhanatthāya buddhaṃ bodhiñca pūjesiṃ, tadā varuṇo nāma devarājā ahosinti sambandho.

34. **Dharaṇīruhapādapa**nti ettha rukkhalatāpabbatasattharatanādayo dhāretīti dharaṇī, tasmiṃ ruhati patiṭṭhahatīti dharaṇīruho. Pādena pivatīti pādapo, siñcitasiñcitodakaṃ pādena mūlena pivati rukkhakkhandhasākhāviṭapehi āporasaṃ patthariyatīti attho, taṃ dharaṇīruhapādapaṃ bodhirukkhanti sambandho.

35. **Sakakammābhiraddho**ti attano kusalakammena abhiraddho pasanno uttame bodhimhi pasannoti sambandho. Sesaṃ sabbattha uttānamevāti.

Ekāsaniyattheraapadānavaṇṇanā samattā.

5. Suvaṇṇapupphiyattheraapadānavaṇṇanā

Vipassī nāma bhagavātiādikaṃ āyasmato suvaṇṇapupphiyattherassa apadānaṃ. Ayampi purimajinavaresu katādhikāro tattha tattha bhave vivaṭṭūpanissayāni puññāni upacinanto vipassissa bhagavato kāle ekasmiṃ ṭhāne bhūmaṭṭhakadevaputto hutvā nibbatto tassa bhagavato dhammaṃ sutvā pasannamānaso catūhi suvaṇṇapupphehi pūjesi. Tāni pupphāni ākāse suvaṇṇavitānaṃ hutvā chādesuṃ, suvaṇṇapabhā ca buddhassa sarīrapabhā ca ekato hutvā mahāobhāso ahosi. So atirekataraṃ pasanno sakabhavanaṃ gatopi saratiyeva. So tena puññakammena tusitabhavanādisugatīsuyeva saṃsaranto dibbasampattiṃ anubhavitvā imasmiṃ buddhuppāde kulagehe nibbatto viññutaṃ patto satthu dhammadesanaṃ sutvā sāsane uraṃ datvā pabbajito nacirasseva arahā ahosi.

40. So aparabhāge pubbakammaṃ saritvā somanassajāto attano pubbacaritāpadānaṃ pakāsento **vipassī nāma bhagavā**tiādimāha. Taṃ heṭṭhā vuttatthameva.

44. **Pāmojjaṃ janayitvānā**ti balavapītiṃ uppādetvā ‘‘pāmojjaṃ āmodanā pamodanā hāso pahāso vitti odagyaṃ attamanatā cittassā’’tiādīsu (dha. sa. 9, 86; mahāni. 1) viya attamanatā sakabhāvaṃ uppādetvāti attho. Sesaṃ sabbattha uttānamevāti.

Suvaṇṇapupphiyattheraapadānavaṇṇanā samattā.

6. Citakapūjakattheraapadānavaṇṇanā

Vasāmi rājāyatanetiādikaṃ āyasmato citakapūjakattherassa apadānaṃ. Ayampi purimabuddhesu katādhikāro tato paraṃ uppannuppannabhave vivaṭṭūpanissayāni puññāni upacinanto sikhissa bhagavato kāle rājāyatanarukkhadevatā hutvā nibbatto antarantarā devatāhi saddhiṃ dhammaṃ sutvā pasanno bhagavati parinibbute saparivāro gandhadīpadhūpapupphabheriādīni gāhāpetvā bhagavato āḷahanaṭṭhānaṃ gantvā dīpādīni pūjetvā anekehi tūriyehi anekehi vāditehi taṃ pūjesi. Tato paṭṭhāya sakabhavanaṃ upaviṭṭhopi bhagavantameva saritvā sammukhā viya vandati. So teneva puññena tena cittappasādena rājāyatanato kālaṃ kato tusitādīsu nibbatto dibbasampattiṃ anubhavitvā tato manussesu manussasampattiṃ anubhavitvā imasmiṃ buddhuppāde kulagehe nibbatto viññutaṃ patto bhagavati uppannacittappasādo bhagavato sāsane pabbajitvā nacirasseva arahā ahosi.

49. So aparabhāge attano pubbakammaṃ saritvā somanassajāto pubbacaritāpadānaṃ pakāsento **vasāmi rājāyatane**tiādimāha. **Rājāyatane**ti devarājūnaṃ āyatanaṃ rājāyatanaṃ, tassa rukkhassa nāmadheyyo vā. **Parinibbute bhagavatī**ti parisamantato kiñci anavasesetvā khandhaparinibbānakāle parinibbānasamaye parinibbānappattassa sikhino lokabandhunoti sambandho.

50. **Citakaṃ agamāsaha**nti candanāgarudevadārukappūratakkolādisugandhadārūhi citaṃ rāsigatanti citaṃ, citameva citakaṃ, buddhagāravena citakaṃ pūjanatthāya citakassa samīpaṃ ahaṃ agamāsinti attho. Tattha gantvā katakiccaṃ dassento **tūriyaṃ tattha vādetvā**tiādimāha. Taṃ sabbaṃ suviññeyyamevāti.

Citakapūjakattheraapadānavaṇṇanā samattā.

7. Buddhasaññakattheraapadānavaṇṇanā

Yadā vipassī lokaggotiādikaṃ āyasmato buddhasaññakattherassa apadānaṃ. Ayampi purimabuddhesu katādhikāro tattha tattha bhave vivaṭṭūpanissayāni puññāni upacinanto vipassissa bhagavato kāle ekasmiṃ bhūmaṭṭhakavimāne devaputto hutvā nibbatti. Tadā vipassī bhagavā āyusaṅkhāraṃ vossajji. Atha sakaladasasahassilokadhātu sasāgarapabbatā pakampittha. Tadā tassa devaputtassa bhavanampi kampittha. Tasmiṃ khaṇe so devaputto saṃsayajāto – ‘‘kiṃ nu kho pathavīkampāya nibbattī’’ti cintetvā buddhassa āyusaṅkhāravossajjabhāvaṃ ñatvā mahāsokaṃ domanassaṃ uppādesi. Tadā vessavaṇo mahārājā āgantvā ‘‘mā cintayitthā’’ti assāsesi. So devaputto tato cuto tena puññena devamanussesu saṃsaranto imasmiṃ buddhuppāde kulagehe nibbatto viññutaṃ patto gharāvāsaṃ pahāya pabbajitvā nacirasseva arahā ahosi.

57. So aparabhāge attano pubbakammaṃ saritvā somanassajāto pubbacaritāpadānaṃ pakāsento **yadā vipassī lokaggo**tiādimāha. **Āyusaṅkhāramossajjī**ti ā samantato yunoti pāleti satteti āyu, āyussa saṅkhāro rāsibhāvo āyusaṅkhāro, taṃ āyusaṅkhāraṃ ossajji pariccaji jahāsīti attho. Tasmiṃ āyusaṅkhāravossajjane. Jalamekhalāsāgarodakamekhalāsahitā sakaladasasahassacakkavāḷapathavī kampitthāti sambandho.

58. **Otataṃ vitthataṃ mayha**nti mayhaṃ bhavanaṃ otataṃ vitthataṃ cittaṃ vicittaṃ **suci** suparisuddhaṃ **cittaṃ** anekehi sattahi ratanehi vicittaṃ sobhamānaṃ **pakampittha** pakārena kampitthāti attho. Sesaṃ sabbattha uttānamevāti.

Buddhasaññakattheraapadānavaṇṇanā samattā.

8. Maggasaññakattheraapadānavaṇṇanā

Padumuttarabuddhassātiādikaṃ āyasmato maggasaññakattherassa apadānaṃ. Ayampi purimabuddhesu katādhikāro tato oraṃ tattha tattha bhave vivaṭṭūpanissayāni puññāni upacinanto padumuttarassa bhagavato kāle himavante devaputto hutvā nibbatto araññaṃ gantvā maggamūḷhānaṃ maggaṃ gavesantānaṃ tassa sāvakānaṃ bhojetvā maggaṃ ācikkhi. So tena puññena devamanussasampattimanubhavitvā uppannuppannabhave sabbattha amūḷho saññavā ahosi. Atha imasmiṃ buddhuppāde kulagehe nibbatto viññutaṃ patto gharāvāse anallīno pabbajitvā nacirasseva arahā ahosi.

66. So aparabhāge attano pubbakammaṃ saritvā somanassajāto pubbacaritāpadānaṃ pakāsento **padumuttarabuddhassā**tiādimāha. **Sāvakā vanacārino**ti bhagavato vuttavacanaṃ sammā ādarena suṇantīti sāvakā, atha vā bhagavato desanānusārena ñāṇaṃ pesetvā saddhammaṃ suṇantīti sāvakā. Vanacārino vane vicaraṇakā sāvakā **vippanaṭṭhā** maggamūḷhā mahāaraññe **andhāva** cakkhuvirahitāva **anusuyyare** vicarantīti sambandho. Sesaṃ sabbattha uttānamevāti.

Maggasaññakattheraapadānavaṇṇanā samattā.

9. Paccupaṭṭhānasaññakattheraapadānavaṇṇanā

Atthadassimhi sugatetiādikaṃ āyasmato paccupaṭṭhānasaññakattherassa apadānaṃ. Ayampi purimabuddhesu katādhikāro tattha tattha bhave vivaṭṭūpanissayāni puññāni upacinanto atthadassissa bhagavato kāle yakkhayoniyaṃ nibbatto bhagavati dharamāne dassanassa aladdhattā pacchā parinibbute mahāsokappatto vihāsi. Tadā hissa bhagavato sāgato nāma aggasāvako anusāsanto bhagavato sārīrikadhātupūjā bhagavati dharamāne katapūjā viya cittappasādavasā mahapphalaṃ bhavatī''ti vatvā ''thūpaṃ karohī''ti niyojito thūpaṃ kāresi, taṃ pūjetvā tato cuto devamanussesu sakkacakkavattisampattimanubhavitvā imasmiṃ buddhuppāde sāvatthiyaṃ ekasmiṃ kulagehe nibbatto viññutaṃ patto satthari pasīditvā pabbajitvā nacirasseva arahā ahosi.

72. So aparabhāge attano puññakammaṃ saritvā somanassajāto pubbacaritāpadānaṃ pakāsento **atthadassimhi sugate**tiādimāha. Taṃ heṭṭhā vuttameva. **Yakkhayoniṃ upapajji**nti ettha pana attano sakāsaṃ sampattasampatte khādantā yanti gacchantīti yakkhā, yakkhānaṃ yoni jātīti yakkhayoni, yakkhayoniyaṃ nibbattoti attho.

73. **Dulladdhaṃ vata me āsī**ti me mayā laddhayasaṃ dulladdhaṃ, buddhabhūtassa satthuno sakkāraṃ akatattā virādhetvā laddhanti attho. **Duppabhāta**nti duṭṭhu pabhātaṃ rattiyā pabhātakaraṇaṃ, mayhaṃ na suṭṭhuṃ pabhātanti attho. **Duruṭṭhita**nti duuṭṭhitaṃ, sūriyassa uggamanaṃ mayhaṃ duuggamananti attho. Sesaṃ sabbattha uttānamevāti.

Paccupaṭṭhānasaññakattheraapadānavaṇṇanā samattā.

10. Jātipūjakattheraapadānavaṇṇanā

Jāyaṃ tassa vipassissātiādikaṃ āyasmato jātipūjakattherassa apadānaṃ. Ayampi purimabuddhesu katādhikāro tattha tattha bhave vivaṭṭūpanissayāni puññāni upacinanto vipassissa bhagavato kāle kulagehe nibbatto viññutaṃ patto nakkhattapāṭhakehi vipassibodhisattassa vuttalakkhaṇanimittaṃ sutvā ‘‘ayaṃ kira kumāro buddho hutvā sakalalokassa aggo seṭṭho sutvā sabbasatte saṃsārato uddharissatī’’ti sutvā taṃ bhagavantaṃ kumārakāleyeva buddhassa viya mahāpūjamakāsi. Pacchā kamena kumārakālaṃ rājakumārakālaṃ rajjakālanti kālattayamatikkamma buddhe jātepi mahāpūjaṃ katvā tato cuto tusitādīsu nibbatto dibbasukhamanubhavitvā pacchā manussesu cakkavattādimanussasukhamanubhavitvā imasmiṃ buddhuppāde kulagehe nibbatto sattaṭṭhavassakāleyeva bhagavati pasanno pabbajitvā vipassanaṃ vaḍḍhetvā nacirasseva arahā ahosi.

82. So aparabhāge attano pubbakammaṃ saritvā somanassajāto pubbacaritāpadānaṃ pakāsento **jāyaṃ tassa vipassissā**tiādimāha. Taṃ heṭṭhā vuttatthameva.

84. **Nemittānaṃ suṇitvānā**ti ettha nimittaṃ kāraṇaṃ sukhadukkhappattihetuṃ jānantīti nemittā, tesaṃ nemittānaṃ nakkhattapāṭhakānaṃ vacanaṃ suṇitvāti attho. Sesaṃ sabbattha uttānamevāti.

Jātipūjakattheraapadānavaṇṇanā samattā.

Dvādasamavaggavaṇṇanā samattā.

13. Sereyyavaggo

1. Sereyyakattheraapadānavaṇṇanā

Ajjhāyako mantadharotiādikaṃ āyasmato sereyyakattherassa apadānaṃ. Ayampi purimajinavaresu katādhikāro tato paresu attabhāvasahassesu vivaṭṭūpanissayāni puññāni upacinanto vipassissa bhagavato kāle brāhmaṇakule nibbatto viññutaṃ patvā tiṇṇaṃ vedānaṃ pāraṃ gantvā itihāsādisakalabrāhmaṇadhammesu koṭippatto ekasmiṃ divase abbhokāse saparivāro ṭhito bhagavantaṃ disvā pasannamānaso sereyyapupphaṃ gahetvā ākāse khipanto pūjesi. Tāni pupphāni ākāse vitānaṃ hutvā sattāhaṃ ṭhatvā pacchā antaradhāyiṃsu. So taṃ acchariyaṃ disvā atīva pasannamānaso teneva pītisomanassena kālaṃ katvā tusitādīsu nibbatto tattha dibbasukhamanubhavitvā tato manussasukhamanubhavitvā imasmiṃ buddhuppāde ekasmiṃ kulagehe nibbatto viññutaṃ pāpuṇitvā pubbavāsanābalena satthari pasanno pabbajitvā nacirasseva arahā ahosi.

1. So aparabhāge purākatakusalaṃ saritvā somanassajāto pubbacaritāpadānaṃ pakāsento **ajjhāyako mantadharo**tiādimāha. Taṃ heṭṭhā vuttatthameva.

3. **Sereyyakaṃ gahetvānā**ti sirise bhavaṃ jātipupphaṃ sereyyaṃ, sereyyameva sereyyakaṃ, taṃ sereyyakaṃ gahetvānāti sambandho. Bhagavati pasanno jātisumanamakuḷacampakādīni pupphāni patiṭṭhapetvā pūjetuṃ kālaṃ natthitāya tattha sampattaṃ taṃ sereyyakaṃ pupphaṃ gahetvā pūjesinti attho. Sesaṃ sabbattha uttānamevāti.

Sereyyakattheraapadānavaṇṇanā samattā.

2. Pupphathūpiyattheraapadānavaṇṇanā

Himavantassāvidūretiādikaṃ āyasmato pupphathūpiyattherassa apadānaṃ. Ayampi purimabuddhesu katādhikāro tattha tattha bhave vivaṭṭūpanissayāni puññāni upacinanto vipassibuddhassa bhagavato kāle brāhmaṇakule nibbatto viññutaṃ patvā sakasippe nipphattiṃ patto tattha sāraṃ apassanto gehaṃ pahāya himavantaṃ pavisitvā attanā sahagatehi pañcasissasahassehi saddhiṃ pañcābhiññā aṭṭha samāpattiyo nibbattetvā kukkuranāmapabbatasamīpe paṇṇasālaṃ kāretvā paṭivasati. Tadā buddhuppādabhāvaṃ sutvā sissehi saha buddhassa santikaṃ gantukāmo kenaci byādhinā pīḷito paṇṇasālaṃ pavisitvā sissasantikā buddhassānubhāvaṃ lakkhaṇañca sutvā pasannamānaso himavantato campakāsokatilakaketakādyaneke pupphe āharāpetvā thūpaṃ katvā buddhaṃ viya pūjetvā kālaṃ katvā brahmalokūpago ahosi. Atha te sissā tassa āḷahanaṃ katvā buddhasantikaṃ gantvā taṃ pavattiṃ ārocesuṃ. Atha bhagavā buddhacakkhunā oloketvā anāgataṃsañāṇena pākaṭīkaraṇamakāsi. So aparabhāge imasmiṃ buddhuppāde sāvatthiyaṃ kulagehe nibbatto viññutaṃ patto pubbavāsanābalena satthari pasanno pabbajitvā nacirasseva arahā ahosi.

10. Atha so attano pubbakusalaṃ saritvā somanassajāto pubbacaritāpadānaṃ pakāsento **himavantassāvidūre**tiādimāha. Taṃ heṭṭhā vuttatthameva. **Kukkuro nāma pabbato**ti pabbatassa sikharaṃ kukkurākārena sunakhākārena saṇṭhitattā ‘‘kukkurapabbato’’ti saṅkhyaṃ gato, tassa samīpe paṇṇasālaṃ katvā pañcatāpasasahassehi saha vasamānoti attho. Nayānusārena sesaṃ sabbaṃ uttānatthamevāti.

Pupphathūpiyattheraapadānavaṇṇanā samattā.

3. Pāyasadāyakattheraapadānavaṇṇanā

Suvaṇṇavaṇṇo sambuddhotiādikaṃ āyasmato pāyasadāyakattherassa apadānaṃ. Ayampi purimabuddhesu katādhikāro tattha tattha bhave vivaṭṭūpanissayāni puññāni upacinanto vipassissa bhagavato kāle ekasmiṃ vibhavasampanne kulagehe nibbatto viññutaṃ patvā gharāvāsaṃ vasanto hatthiassadhanadhaññasattaratanādivibhavasampanno saddhāsampanno kammaphalaṃ saddahitvā sahassamattā suvaṇṇapātiyo kāretvā tasmiṃ khīrapāyasasahassassa pūretvā tā sabbā gāhāpetvā simbalivanaṃ agamāsi. Tasmiṃ samaye vipassī bhagavā chabbaṇṇaraṃsiyo vissajjetvā ākāse caṅkamaṃ māpetvā caṅkamati. So pana seṭṭhi taṃ acchariyaṃ disvā atīva pasanno pātiyo ṭhapetvā vanditvā ārocesi paṭiggahaṇāya. Atha bhagavā anukampaṃ upādāya paṭiggahesi, paṭiggahetvā ca pana tassa somanussuppādanatthaṃ sahassamattehi bhikkhusaṅghehi saddhiṃ paribhuñji, tadavasesaṃ anekasahassabhikkhū paribhuñjiṃsu. So tena puññena sugatīsuyeva saṃsaranto imasmiṃ buddhuppāde kulagehe nibbatto viññutaṃ patto saddhājāto pabbajitvā nacirasseva arahā ahosi.

26. So aparabhāge attano kusalaṃ paccavekkhamāno taṃ saritvā somanassajāto pubbacaritāpadānaṃ pakāsento **suvaṇṇavaṇṇo sambuddho**tiādimāha. Taṃ heṭṭhā vuttameva.

28. **Caṅkamaṃ susamārūḷho**ti cadinanto padavikkhepaṃ karonto kamati gacchatīti caṅkamaṃ, caṅkamassa padavikkhepassa ādhārabhūtapathavipadeso caṅkamaṃ nāmāti attho, etaṃ caṅkamaṃsu visesena ārūḷhoti sambandho. **Ambare anilāyane**ti varīyati chādiyati anenāti varaṃ, na baranti ambaraṃ, setavatthasadisaṃ ākāsanti attho. Natthi nilīyanaṃ gopanaṃ etthāti anilaṃ, ā samantato yanti gacchanti anena iddhimantoti āyanaṃ, anilañca taṃ āyanañceti anilāyanaṃ, tasmiṃ ambare anilāyane caṅkamaṃ māpayinti attho. Sesaṃ sabbattha uttānamevāti.

Pāyasadāyakattheraapadānavaṇṇanā samattā.

4. Gandhodakiyattheraapadānavaṇṇanā

Nisajja pāsādavaretiādikaṃ āyasmato gandhodakiyattherassa apadānaṃ. Ayampi purimabuddhesu katādhikāro tattha tattha bhave nibbānūpanissayāni puññāni upacinanto vipassībhagavato kāle seṭṭhikule nibbatto viññutaṃ patvā mahaddhano mahābhogo dibbasukhamanubhavanto viya manussasukhamanubhavanto ekasmiṃ divase pāsādavare nisinno hoti. Tadā bhagavā suvaṇṇamahāmeru viya vīthiyā vicarati, taṃ vicaramānaṃ bhagavantaṃ disvā pasannamānaso gantvā vanditvā sugandhodakena bhagavantaṃ osiñcamāno pūjesi. So tena puññena devamanussesu saṃsaranto imasmiṃ buddhuppāde ekasmiṃ kulagehe nibbatto viññutaṃ patto gharāvāsena anallīno satthu santike pabbajitvā kammaṭṭhānaṃ gahetvā vipassanaṃ vaḍḍhetvā nacirasseva arahā ahosi.

35. So aparabhāge attano pubbakusalaṃ saritvā somanassajāto pubbacaritāpadānaṃ pakāsento **nisajja pāsādavare**tiādimāha. Tattha **pāsādo**ti pasādaṃ somanassaṃ janeti uppādetīti pāsādo, mālākammacittakammasuvaṇṇakammādyanekavicittaṃ disvā tattha paviṭṭhānaṃ janānaṃ pasādaṃ janayatīti attho. Pāsādo ca so patthetabbaṭṭhena varo cāti pāsādavaro, tasmiṃ pāsādavare nisajja nisīditvā vipassiṃ jinavaraṃ addasanti sambandho. Sesaṃ sabbattha uttānamevāti.

Gandhodakiyattheraapadānavaṇṇanā samattā.

5. Sammukhāthavikattheraapadānavaṇṇanā

Jāyamāne vipassimhītiādikaṃ āyasmato sammukhāthavikattherassa apadānaṃ. Ayampi purimabuddhesu katādhikāro tattha tattha bhave vivaṭṭūpanissayāni puññāni upacinanto vipassissa bhagavato kāle brāhmaṇakule nibbatto sattavassikakāleyeva sakasippe nipphattiṃ patto gharāvāsaṃ saṇṭhapetvā vasanto vipassimhi bodhisatte uppanne sabbabuddhānaṃ lakkhaṇāni vedattaye dissamānāni tāni rājappamukhassa janakāyassa vipassībodhisattassa lakkhaṇañca buddhabhāvañca byākaritvā janānaṃ mānasaṃ nibbāpesi, anekāni ca thutivacanāni nivedesi. So tena kusalakammena cha kāmāvacarasampattiyo anubhavitvā manussesu ca cakkavattisampattiyo anubhavitvā imasmiṃ buddhuppāde kulagehe nibbatto viññutaṃ patto saddhājāto pabbajitvā nacirasseva arahā ahosi. Katakusalanāmena **sammukhāthavikatthero**ti pākaṭo.

41. So attano pubbakammaṃ saritvā somanassajāto pubbacaritāpadānaṃ pakāsento **jāyamāne vipassimhī**tiādimāha. **Vipassimhi** sammāsambuddhe **jāyamāne** uppajjamāne mātukucchito nikkhante ahaṃ pātubhūtaṃ **nimittaṃ** kāraṇaṃ buddhabhāvassa hetuṃ **byākariṃ** kathesiṃ, anekāni acchariyāni pākaṭāni akāsinti attho. Sesaṃ vuttanayānusārena suviññeyyamevāti.

Sammukhāthavikattheraapadānavaṇṇanā samattā.

6. Kusumāsaniyattheraapadānavaṇṇanā

Nagare dhaññavatiyātiādikaṃ āyasmato kusumāsaniyattherassa apadānaṃ. Ayampi purimajinavaresu katādhikāro tattha tattha bhave vivaṭṭūpanissayāni puññāni upacinanto vipassissa bhagavato kāle brāhmaṇakule nibbatto viññutaṃ patto mahaddhano mahābhogo tiṇṇaṃ vedānaṃ pāraṃ gato brāhmaṇasippesu koṭippatto sakaparasamayakusalo mātāpitaro pūjetukāmo pañca uppalakalāpe attano samīpe ṭhapetvā nisinno bhikkhusaṅghaparivutaṃ vipassiṃ bhagavantaṃ āgacchantaṃ disvā nīlapītādighanabuddharasmiyo ca disvā pasannamānaso āsanaṃ paññāpetvā tattha tāni pupphāni santharitvā bhagavantaṃ tattha nisīdāpetvā sakaghare mātu atthāya paṭiyattāni sabbāni khādanīyabhojanīyāni gahetvā saparivāraṃ bhagavantaṃ sahatthena santappento bhojesi. Bhojanāvasāne ekaṃ uppalahatthaṃ adāsi. Tena somanassajāto patthanaṃ akāsi. Bhagavāpi anumodanaṃ katvā pakāmi. So tena puññena devamanussesu dve sampattiyo anubhavitvā imasmiṃ buddhuppāde sāvatthiyaṃ vibhavasampanne ekasmiṃ kule nibbatto viññutaṃ patto bhogayasehi vaḍḍhito kāmesu ādīnavaṃ disvā gharāvāsaṃ pahāya pabbajito nacirasseva arahā ahosi.

65. So aparabhāge pubbe katakusalaṃ pubbenivāsañāṇena saritvā somanassappatto pubbacaritāpadānaṃ pakāsento **nagare dhaññavatiyā**tiādimāha. Dhaññānaṃ puññavantānaṃ khattiyabrāhmaṇagahapatimahāsālānaṃ anekesaṃ kulānaṃ ākarattā dhaññavatī, atha vā muttāmaṇiādisattaratanānaṃ sattavidhadhaññānaṃ upabhogaparibhogānaṃ ākarattā dhaññavatī, atha vā dhaññānaṃ buddhapaccekabuddhakhīṇāsavānaṃ vasanaṭṭhānaṃ ārāmavihārādīnaṃ ākarattā dhaññavatī, tassā **dhaññavatiyā**. Nagaranti patthenti ettha upabhogaparibhogatthikā janāti nagaraṃ, na gacchatīti vā nagaṃ, rājayuvarājamahāmattādīnaṃ vasanaṭṭhānaṃ. Nagaṃ rāti ādadāti gaṇhātīti nagaraṃ, rājādīnaṃ vasanaṭṭhānasamūhabhūtaṃ pākāraparikhādīhi parikkhittaṃ paricchinnaṭṭhānaṃ nagaraṃ nāmāti attho. **Nagare** yadā ahaṃ vipassissa bhagavato santike byākaraṇaṃ alabhiṃ, tadā tasmiṃ dhaññavatiyā nagare brāhmaṇo ahosinti sambandho. Sesaṃ sabbattha uttānamevāti.

Kusumāsaniyattheraapadānavaṇṇanā samattā.

7. Phaladāyakattheraapadānavaṇṇanā

Ajjhāyako mantadharotiādikaṃ āyasmato phaladāyakattherassa apadānaṃ. Ayampi purimabuddhesu katādhikāro anekesu bhavesu vivaṭṭūpanissayāni puññāni upacinanto padumuttarassa bhagavato kāle brāhmaṇakule nibbatto viññutaṃ patvā vedattayādisakasippesu pārappatto anekesaṃ brāhmaṇasahassāniṃ pāmokkho ācariyo sakasippānaṃ pariyosānaṃ adisvā tattha ca sāraṃ apassanto gharāvāsaṃ pahāya isipabbajjaṃ pabbajitvā himavantassa avidūre assamaṃ kāretvā saha sissehi vāsaṃ kappesi, tasmiṃ samaye padumuttaro bhagavā bhikkhāya caramāno tassānukampāya taṃ padesaṃ sampāpuṇi. Tāpaso bhagavantaṃ disvā pasannamānaso attano atthāya puṭake nikkhipitvā rukkhagge laggitāni madhurāni padumaphalāni madhunā saha adāsi. Bhagavā tassa somanassuppādanatthaṃ passantasseva paribhuñjitvā ākāse ṭhito phaladānānisaṃsaṃ kathetvā pakkāmi.

75. So tena puññena devamanussesu saṃsaranto ubhayasampattiyo anubhavitvā imasmiṃ buddhuppāde vibhavasampanne ekasmiṃ kulagehe nibbatto sattavassikoyeva arahattaṃ patvā pubbe katakusalakammaṃ saritvā somanassajāto pubbacaritāpadānaṃ pakāsento **ajjhāyako mantadharo**tiādimāha. Tattha ajjheti cintetīti ajjhāyi, ajjhāyiyeva ajjhāyako. Ettha hi akāro ‘‘paṭisedhe vuddhitabbhāve…pe… akāro virahappake’’ti evaṃ vuttesu dasasu atthesu tabbhāve vattati. Sissānaṃ savanadhāraṇādivasena hitaṃ ajjheti cinteti sajjhāyaṃ karotīti **ajjhāyako,** cintakoti attho. Ācariyassa santike uggahitaṃ sabbaṃ mantaṃ manena dhāreti pavattetīti **mantadharo. Tiṇṇaṃ vedāna pāragū**ti vedaṃ vuccati ñāṇaṃ, vedena veditabbā bujjhitabbāti vedā, iruvedayajuvedasāmavedasaṅkhātā tayo ganthā, tesaṃ vedānaṃ pāraṃ pariyosānaṃ koṭiṃ gato pattoti pāragū. Sesaṃ pākaṭamevāti

Phaladāyakattheraapadānavaṇṇanā samattā.

8. Ñāṇasaññikattheraapadānavaṇṇanā

Pabbate himavantamhītiādikaṃ āyasmato ñāṇasaññikattherassa apadānaṃ. Ayampi purimabuddhesu katādhikāro tasmiṃ tasmiṃ uppannuppanne bhave vivaṭṭūpanissayāni puññāni upacinanto vipassissa bhagavato kāle kulagehe nibbatto vuddhippatto gharāvāsaṃ pahāya tāpasapabbajjaṃ pabbajitvā himavantassa avidūre pabbatantare paṇṇasālaṃ kāretvā pañcābhiññāaṭṭhasamāpattiyo nibbattetvā vasanto ekadivasaṃ parisuddhaṃ paṇḍaraṃ pulinatalaṃ disvā ‘‘īdisā parisuddhā buddhā, īdisaṃva parisuddhaṃ buddhañāṇa’’nti buddhañca tassa ñāṇañca anussari thomesi ca.

84. So tena puññena devamanussesu saṃsaranto ubhayasampattiyo anubhavitvā imasmiṃ buddhuppāde ekasmiṃ kulagehe nibbatto viññutaṃ patvā sāsane pabbajitvā nacirasseva arahattaṃ patto pubbe katapuññaṃ anussaritvā somanassajāto pubbacaritāpadānaṃ pakāsento ‘‘pabbate himavantamhī’’tiādimāha. **Pulinaṃ sobhanaṃ disvā**ti paripuṇṇakataṃ viya pulākārena parisodhitākārena pavattaṃ ṭhitanti pulinaṃ, sobhanaṃ vālukaṃ disvā seṭṭhaṃ buddhaṃ anussarinti attho. Sesaṃ suviññeyyamevāti.

Ñāṇasaññikattheraapadānavaṇṇanā samattā.

9. Gaṇṭhipupphiyattheraapadānavaṇṇanā

Suvaṇṇavaṇṇo sambuddhotiādikaṃ āyasmato gaṇṭhipupphiyattherassa apadānaṃ. Ayampi purimabuddhesu katādhikāro anekāsu jātīsu katapuññasañcayo vipassissa bhagavato kāle ekasmiṃ kulagehe nibbatto upabhogaparibhogehi anūno ekadivasaṃ vipassiṃ bhagavantaṃ sagaṇaṃ disvā pasannamānaso lājāpañcamehi pupphehi pūjesi. So teneva cittappasādena yāvatāyukaṃ ṭhatvā tato devaloke nibbatto dibbasampattiṃ anubhavitvā aparabhāge manussesu manussasampattiṃ anubhavitvā imasmiṃ buddhuppāde ekasmiṃ kulagehe nibbatto saddhājāto pabbajitvā nacirasseva arahattaṃ pāpuṇi.

91. So ekadivasaṃ pubbe katapuññaṃ saritvā somanassajāto ‘‘iminā kusalenāhaṃ nibbānaṃ patto’’ti pubbacaritāpadānaṃ pakāsento **suvaṇṇavaṇṇo sambuddho**tiādimāha. Taṃ sabbaṃ heṭṭhā vuttanayattā uttānatthamevāti.

Gaṇṭhipupphiyattheraapadānavaṇṇanā samattā.

10. Padumapūjakattheraapadānavaṇṇanā

Himavantassāvidūretiādikaṃ āyasmato padumapūjakattherassa apadānaṃ. Ayampi purimabuddhesu katādhikāro tattha tattha bhave vivaṭṭūpanissayāni puññāni upacinanto padumuttarassa bhagavato kāle brāhmaṇakule nibbatto viññutaṃ patvā sakasippe nipphattiṃ patvā tattha sāraṃ apassanto buddhuppattito puretaraṃ uppannattā ovādānusāsanaṃ alabhitvā gharāvāsaṃ pahāya isipabbajjaṃ pabbajitvā himavantassa avidūre gotamakaṃ nāma pabbataṃ nissāya assamaṃ kāretvā pañcābhiññā aṭṭha samāpattiyo nibbattetvā jhānasukheneva vihāsi. Tadā padumuttaro bhagavā buddho hutvā satte saṃsārato uddharanto tassānukampāya himavantaṃ agamāsi. Tāpaso bhagavantaṃ disvā pasannamānaso sakasisse samānetvā tehi padumapupphāni āharāpetvā pūjesi. So tena puññena devamanussesu saṃsaranto ubhayasampattiyo anubhavitvā imasmiṃ buddhuppāde sāvatthiyaṃ kulagehe nibbatto saddho pasanno pabbajitvā nacirasseva arahā ahosi.

97. So attano puññakammaṃ saritvā somanassajāto pubbacaritāpadānaṃ pakāsento **himavantassāvidūre**tiādimāha. **Gotamo nāma pabbato**ti anekesaṃ yakkhadevatānaṃ āvāsabhāvena adhiṭṭhānavasena gotamassa bhavanattā gotamoti pākaṭo ahosi. Pavattati tiṭṭhatīti pabbato. **Nāgarukkhehi sañchanno**ti ruhati tiṭṭhatīti rukkho. Atha vā pathaviṃ khananto uddhaṃ ruhatīti rukkho, nānā anekappakārā campakakappūranāgaagarucandanādayo rukkhāti nānārukkhā, tehi nānārukkhehi sañchanno parikiṇṇo gotamo pabbatoti sambandho. **Mahābhūtagaṇālayo**ti bhavanti jāyanti uppajjanti vaḍḍhanti cāti bhūtā, mahantā ca te bhūtā cāti mahābhūtā, mahābhūtānaṃ gaṇo samūhoti mahābhūtagaṇo, mahābhūtagaṇassa ālayo patiṭṭhāti mahābhūtagaṇālayo.

98. **Vemajjhamhi ca tassāsī**ti tassa gotamassa pabbatassa vemajjhe abbhantare assamo abhinimmito nipphādito katoti attho. Sesaṃ uttānamevāti.

Padumapūjakattheraapadānavaṇṇanā samattā.

Terasamavaggavaṇṇanā samattā.

14. Sobhitavaggo

1. Sobhitattheraapadānavaṇṇanā

Padumuttaro nāma jinotiādikaṃ āyasmato sobhitattherassa apadānaṃ. Ayampi purimabuddhesu katādhikāro tattha tattha bhave vivaṭṭūpanissayāni puññāni upacinanto padumuttarassa bhagavato kāle ekasmiṃ kulagehe nibbatto viññutaṃ patto gharāvāsaṃ saṇṭhapetvā ekadivasaṃ satthārā dhamme desiyamāne somanassena pasannamānaso nānappakārehi thomesi. So teneva somanassena kālaṃ katvā devesu nibbatto tattha dibbasukhaṃ anubhavitvā manussesu ca manussasukhaṃ anubhavitvā imasmiṃ buddhuppāde sāvatthiyaṃ kulagehe nibbatto sattavassikova pabbajitvā nacirasseva chaḷabhiñño arahā ahosi.

1. So aparabhāge attano pubbakammaṃ saritvā somanassajāto pubbacaritāpadānaṃ pakāsento **padumuttaro nāma jino**tiādimāha. Taṃ sabbaṃ heṭṭhā vuttanayattā suviññeyyamevāti.

Sobhitattheraapadānavaṇṇanā samattā.

2. Sudassanattheraapadānavaṇṇanā

Vitthatāya nadītīretiādikaṃ āyasmato sudassanattherassa apadānaṃ. Ayampi purimajinavaresu katādhikāro tattha tattha bhave katapuññūpacayo sikhissa bhagavato kāle kulagehe nibbatto vuddhippatto gharāvāsaṃ saṇṭhapetvā vasanto vitthatāya nāma gaṅgāya samīpe pilakkhuphalitaṃ pariyesanto tassā tīre nisinnaṃ jalamānaaggisikhaṃ iva sikhiṃ sammāsambuddhaṃ disvā pasannamānaso ketakīpupphaṃ vaṇṭeneva chinditvā pūjento evamāha – ‘‘bhante, yena ñāṇena tvaṃ evaṃ mahānubhāvo sabbaññubuddho jāto, taṃ ñāṇaṃ ahaṃ pūjemī’’ti. Atha bhagavā anumodanamakāsi. So tena puññena devamanussesu jāto ubhayasampattiyo anubhavitvā imasmiṃ buddhuppāde ekasmiṃ kulagehe nibbatto satthari pasanno pabbajitvā nacirasseva arahā ahosi.

10. So attano katakusalaṃ saritvā somanassajāto pubbacaritāpadānaṃ pakāsento **vitthatāya nadītīre**tiādimāha. Tattha **vitthatāyā**ti vittharati pattharati vitthiṇṇā hotīti vitthatā, nadanti saddaṃ karonti itā gatā pavattāti nadī, nadiṃ tarantā etaṃ patvā tiṇṇā nāma hontīti tīraṃ, tassā vitthatāya nadiyā tīre tīrasamīpeti attho. **Ketakiṃ pupphitaṃ disvā**ti kucchitākārena gaṇhantānaṃ hatthaṃ kaṇḍako chindati vijjhatīti ketaṃ, ketassa esā ketakīpupphaṃ, taṃ disvā vaṇṭaṃ chinditvāti sambandho.

11. **Sikhino lokabandhuno**ti sikhī vuccati aggi, sikhīsadisā nīlapītādibhedā jalamānā chabbaṇṇaghanaraṃsiyo yassa so sikhī, lokassa sakalalokattayassa bandhu ñātakoti lokabandhu, tassa sikhino lokabandhuno ketakīpupphaṃ vaṇṭe chinditvā pūjesinti sambandho. Sesaṃ uttānatthamevāti.

Sudassanattheraapadānavaṇṇanā samattā.

3. Candanapūjanakattheraapadānavaṇṇanā

Candabhāgānadītīretiādikaṃ āyasmato candanapūjanakattherassa apadānaṃ. Ayampi purimabuddhesu katādhikāro tattha tattha bhave vivaṭṭūpanissayāni puññāni upacinanto atthadassissa bhagavato kāle himavante candabhāgānadiyā samīpe kinnarayoniyaṃ nibbatto pupphabhakkho pupphanivasano candanaagaruādīsu gandhavibhūsito himavante bhummadevatā viya uyyānakīḷajalakīḷādianekasukhaṃ anubhavanto vāsaṃ kappesi. Tadā atthadassī bhagavā tassānukampāya himavantaṃ gantvā ākāsato oruyha saṅghāṭiṃ paññāpetvā nisīdi. So kinnaro taṃ bhagavantaṃ vijjotamānaṃ tattha nisinnaṃ disvā pasannamānaso sugandhacandanena pūjesi. Tassa bhagavā anumodanaṃ akāsi.

17. So tena puññena tena somanassena yāvatāyukaṃ ṭhatvā tato cuto devaloke nibbatto aparāparaṃ cha kāmāvacarasampattiyo anubhavitvā manussesu cakkavattirajjapadesarajjasampattiyo anubhavitvā imasmiṃ buddhuppāde kulagehe nibbatto viññutaṃ patto pabbajitvā nacirasseva arahattaṃ patvā attano pubbakammaṃ saritvā somanassajāto pubbacaritāpadānaṃ pakāsento **candabhāgānadītīre**tiādimāha. Tattha candaṃ manaṃ ruciṃ ajjhāsayaṃ ñatvā viya jātoti cando. Candamaṇḍalena pasannanimmalodakena ubhosu passesu muttādalasadisasantharadhavalapulinatalena ca samannāgatattā candena bhāgā sadisāti candabhāgā, tassā candabhāgāya nadiyā tīre samīpeti attho. Sesaṃ sabbaṃ heṭṭhā vuttanayattā suviññeyyamevāti.

Candanapūjanakattheraapadānavaṇṇanā samattā.

Aṭṭhamabhāṇavāravaṇṇanā samattā.

4. Pupphacchadaniyattheraapadānavaṇṇanā

Sunando nāma nāmenātiādikaṃ āyasmato pupphacchadaniyattherassa apadānaṃ. Ayampi purimabuddhesu katādhikāro anekesu bhavesu vivaṭṭūpanissayāni puññāni upacinanto padumuttarassa bhagavato kāle brāhmaṇakule nibbatto viññutaṃ patvā sakasippesu nipphattiṃ patto mahābhogo mahāyaso dānābhirato ahosi. Ekadivasaṃ so ‘‘sakalajambudīpe ime yācakā nāma ‘ahaṃ dānaṃ na laddhosmī’ti vattuṃ mā labhantū’’ti mahādānaṃ sajjesi. Tadā padumuttaro bhagavā saparivāro ākāsena gacchati. Brāhmaṇo taṃ disvā pasannacitto sakasisse pakkosāpetvā pupphāni āharāpetvā ākāse ukkhipitvā pūjesi. Tāni sakalanagaraṃ chādetvā satta divasāni aṭṭhaṃsu.

26. So tena puññakammena devamanussesu sukhaṃ anubhavitvā imasmiṃ buddhuppāde sāvatthiyaṃ ekasmiṃ kulagehe nibbatto saddhājāto pabbajitvā khuraggeyeva arahattaṃ patvā attano pubbakammaṃ saritvā somanassajāto pubbacaritāpadānaṃ pakāsento **sunando nāma nāmenā**tiādimāha. Taṃ heṭṭhā vuttanayattā suviññeyyamevāti.

Pupphacchadaniyattheraapadānavaṇṇanā samattā.

5. Rahosaññakattheraapadānavaṇṇanā

Himavantassāvidūretiādikaṃ āyasmato rahosaññakattherassa apadānaṃ. Ayampi purimabuddhesu katādhikāro tattha tattha bhave vivaṭṭūpanissayāni puññāni upacinanto ekasmiṃ buddhasuññakāle majjhimadese brāhmaṇakule nibbatto vuddhimanvāya sakasippesu nipphattiṃ patvā tattha sāraṃ apassanto kevalaṃ udaraṃ pūretvā kodhamadamānādayo akusaleyeva disvā gharāvāsaṃ pahāya himavantaṃ pavisitvā isipabbajjaṃ pabbajitvā anekatāpasasataparivāro vasabhapabbatasamīpe assamaṃ māpetvā tīṇi vassasahassāni himavanteyeva vasamāno ‘‘ahaṃ ettakānaṃ sissānaṃ ācariyoti sammato garuṭṭhāniyo garukātabbo vandanīyo, ācariyo me natthī’’ti domanassappatto te sabbe sisse sannipātetvā buddhānaṃ abhāve nibbānādhigamābhāvaṃ pakāsetvā sayaṃ ekako raho vivekaṭṭhāneva nisinno buddhassa sammukhā nisinno viya buddhasaññaṃ manasi karitvā buddhārammaṇaṃ pītiṃ uppādetvā sālāyaṃ pallaṅkaṃ ābhujitvā nisinno kālaṃ katvā brahmaloke nibbatti.

34. So tattha jhānasukhena ciraṃ vasitvā imasmiṃ buddhuppāde kulagehe nibbatto kāmesu anallīno sattavassiko pabbajitvā khuraggeyeva arahattaṃ patvā chaḷabhiñño hutvā pubbenivāsañāṇena attano pubbakammaṃ saritvā sañjātasomanasso pubbacaritāpadānaṃ pakāsento **himavantassāvidūre**tiādimāha. **Vasabho nāma pabbato**ti himavantapabbataṃ vinā sesapabbatānaṃ uccatarabhāvena seṭṭhatarabhāvena vasabhoti saṅkhaṃ gato pabbatoti attho. Sesaṃ sabbattha uttānatthamevāti.

Rahosaññakattheraapadānavaṇṇanā samattā.

6. Campakapupphiyattheraapadānavaṇṇanā

Kaṇikāraṃva jotantantiādikaṃ āyasmato campakapupphiyattherassa apadānaṃ. Ayampi purimabuddhesu katādhikāro tattha tattha bhave vivaṭṭūpanissayāni puññāni upacinanto vessabhussa bhagavato kāle brāhmaṇakule nibbatto vuddhippatto sakasippesu nipphattiṃ patvā tattha sāraṃ apassanto gharāvāsaṃ pahāya tāpasapabbajjaṃ pabbajitvā vanantare vasanto vessabhuṃ bhagavantaṃ uddissa sissehi ānītehi campakapupphehi pūjesi. Bhagavā anumodanaṃ akāsi. So teneva kusalena devamanussesu saṃsaranto ubhayasampattiyo anubhavitvā imasmiṃ buddhuppāde kulagehe nibbatto viññutaṃ pāpuṇitvā pubbavāsanābalena gharāvāse anallīno pabbajitvā nacirasseva arahā ahosi.

41. So aparabhāge attano pubbapuññakammaṃ saritvā somanassajāto pubbacaritāpadānaṃ pakāsento **kaṇikāraṃva jotanta**ntiādimāha. Tattha **kaṇikāra**nti sakalapattapalāsāni paribhajja pātetvā pupphagahaṇasamaye kaṇṇikābaddho hutvā pupphamakuḷānaṃ gahaṇato kaṇṇikākārena pakatoti kaṇikāro, ‘‘kaṇṇikāro’’ti vattabbe niruttinayena ekassa pubba ṇa-kārassa lopaṃ katvā ‘‘kaṇikāra’’nti vuttanti daṭṭhabbaṃ. Taṃ pupphitaṃ kaṇikārarukkhaṃ iva jotantaṃ buddhaṃ addasanti attho. Sesaṃ uttānatthamevāti.

Campakapupphiyattheraapadānavaṇṇanā samattā.

7. Atthasandassakattheraapadānavaṇṇanā

Visālamāḷe āsīnotiādikaṃ āyasmato atthasandassakattherassa apadānaṃ. Ayampi purimabuddhesu katādhikāro anekesu attabhāvesu katapuññūpacayo padumuttarassa bhagavato kāle brāhmaṇakule nibbatto vuddhimanvāya sakasippesu nipphattiṃ patto tattha sāraṃ apassanto gehaṃ pahāya himavantaṃ gantvā ramaṇīye ṭhāne paṇṇasālaṃ katvā paṭivasati, tadā sattānukampāya himavantamāgataṃ padumuttarabhagavantaṃ disvā pasannamānaso pañcaṅgasamannāgato vanditvā thutivacanehi thomesi. So tena puññena yāvatāyukaṃ katvā kālaṅkatvā brahmalokūpago ahosi. So aparabhāge imasmiṃ buddhuppāde kulagehe nibbatto viññutaṃ patto satthu dhammadesanaṃ sutvā paṭiladdhasaddho pabbajitvā arahattaṃ pāpuṇi.

47. So attano pubbakammaṃ saritvā somanassajāto pubbacaritāpadānaṃ pakāsento **visālamāḷe āsīno**tiādimāha. Tattha **visālamāḷe**ti visālaṃ patthaṭaṃ vitthiṇṇaṃ mahantaṃ māḷaṃ visālamāḷaṃ, tasmiṃ visālamāḷe **āsīno** nisinno ahaṃ lokanāyakaṃ addasanti sambandho. Tesaṃ suviññeyyamevāti.

Atthasandassakattheraapadānavaṇṇanā samattā.

8. Ekapasādaniyattheraapadānavaṇṇanā

Nārado iti me nāmantiādikaṃ āyasmato ekapasādaniyattherassa apadānaṃ. Ayampi purimabuddhesu katādhikāro anekāsu jātīsu katakusalo atthadassissa bhagavato kāle brāhmaṇakule nibbatto kesavoti pākaṭo hutvā viññutaṃ patvā gharāvāsaṃ pahāya pabbajitvā vasanto ekadivasaṃ satthu dhammadesanaṃ sutvā pasannamānaso añjaliṃ paggayha ativiya pītisomanassajāto pakkāmi. So yāvatāyukaṃ ṭhatvā teneva somanassena kālaṃ katvā devesu nibbatto tattha dibbasampattiṃ anubhavitvā manussesu uppanno tattha sampattiyo anubhavitvā imasmiṃ buddhuppāde aññatarasmiṃ kulagehe nibbatto vuddhippatto satthari pasīditvā pabbajito nacirasseva arahā ahosi.

55. So aparabhāge attano katakusalakammaṃ saritvā somanassajāto pubbacaritāpadānaṃ pakāsento **nārado iti me nāma**ntiādimāha. Tattha **nārado**ti jātivasena suddhasarīrattā natthi rajo dhūli malaṃ etassāti nārado, ja-kārassa da-kāraṃ katvā nāradoti kuladattikaṃ nāmaṃ. **Kesavo**ti kisavacchagotte jātattā kesavo nāradakesavo iti maṃ janā **vidū** jānantīti attho. Sesaṃ pākaṭamevāti.

Ekapasādaniyattheraapadānavaṇṇanā samattā.

9. Sālapupphadāyakattheraapadānavaṇṇanā

Migarājā tadā āsintiādikaṃ āyasmato sālapupphadāyakattherassa apadānaṃ. Ayampi purimabuddhesu katādhikāro tattha tattha bhave katakusalasañcayo kenaci kammacchiddena himavante sīhayoniyaṃ nibbatto anekasīhaparivāro vihāsi. Tadā sikhī bhagavā tassānukampāya himavantaṃ agamāsi. Sīho taṃ upagataṃ disvā pasannamānaso sākhābhaṅgena sakaṇṇikasālapupphaṃ gahetvā pūjesi. Bhagavā tassa anumodanaṃ akāsi.

60. So tena puññena devamanussesu saṃsaranto ubhayasampattiyo anubhavitvā imasmiṃ buddhuppāde ekasmiṃ kulagehe nibbatto viññutaṃ patvā satthari pasanno pabbajitvā arahattaṃ patto attano pubbakammaṃ saritvā somanassajāto pubbacaritāpadānaṃ pakāsento **migarājā tadā āsi**ntiādimāha. Tattha maraṇaṃ gacchantīti migā, atha vā ghāsaṃ magganti gavesantīti migā, migānaṃ rājā migarājā. Sakalacatuppadānaṃ rājabhāve satipi gāthābandhasukhatthaṃ mige ādiṃ katvā migarājāti vuttaṃ. Yadā bhagavantaṃ disvā sapupphaṃ sālasākhaṃ bhañjitvā pūjesiṃ, tadā ahaṃ migarājā ahosinti attho.

62. **Sakosaṃ pupphamāhari**nti sakaṇṇikaṃ sālapupphaṃ āhariṃ pūjesinti attho. Sesaṃ uttānatthamevāti.

Sālapupphadāyakattheraapadānavaṇṇanā samattā.

10. Piyālaphaladāyakattheraapadānavaṇṇanā

Parodhako tadā āsintiādikaṃ āyasmato piyālaphaladāyakattherassa apadānaṃ. Ayampi purimabuddhesu katādhikāro tattha tattha bhave vivaṭṭūpanissayāni puññāni upacinanto sikhissa bhagavato kāle nesādakule nibbatto himavante ekasmiṃ pabbhāre mige vadhitvā jīvikaṃ kappetvā vasati. Tasmiṃ kāle tattha gataṃ sikhiṃ bhagavantaṃ disvā pasannamānaso sāyaṃ pātaṃ namassamāno kañci deyyadhammaṃ apassanto madhurāni piyālaphalāni uccinitvā adāsi. Bhagavā tāni paribhuñji. So nesādo buddhārammaṇāya pītiyā nirantaraṃ phuṭṭhasarīro pāpakamme virattacitto mūlaphalāhāro nacirasseva kālaṃ katvā devaloke nibbatti.

66. So tattha dibbasampattiyo anubhavitvā manussesu ca anekavidhasampattiyo anubhavitvā imasmiṃ buddhuppāde gahapatikule nibbatto viññutaṃ patto gharāvāsaṃ saṇṭhapetvā tattha anabhirato gehaṃ pahāya satthu santike pabbajitvā vipassanaṃ vaḍḍhetvā nacirasseva arahattaṃ patto attano kataphaladānakammaṃ saritvā somanassajāto pubbacaritāpadānaṃ pakāsento **parodhako tadā āsin**tiādimāha. Tattha yadā ahaṃ piyālaphalaṃ datvā cittaṃ pasādesiṃ, tadā ahaṃ parodhako āsinti sambandho. **Parodhako**ti parasattarodhako vihesako. ‘‘Pararodhako’’ti vattabbe pubbassa ra-kārassa lopaṃ katvā ‘‘parodhako’’ti vuttaṃ.

69. **Paricāriṃ vināyaka**nti taṃ nibbānapāpakaṃ satthāraṃ, ‘‘bhante, imaṃ phalaṃ paribhuñjathā’’ti pavāriṃ nimantesiṃ ārādhesinti attho. Sesaṃ suviññeyyamevāti.

Piyālaphaladāyakattheraapadānavaṇṇanā samattā.

Cuddasamavaggavaṇṇanā samattā.

15. Chattavaggo

1. Atichattiyattheraapadānavaṇṇanā

Parinibbute bhagavatītiādikaṃ āyasmato atichattiyattherassa apadānaṃ. Ayampi purimabuddhesu katādhikāro tattha tattha bhave vivaṭṭūpanissayāni puññāni upacinanto atthadassissa bhagavato kāle ekasmiṃ kulagehe nibbatto dharamānassa bhagavato adiṭṭhattā parinibbutakāle ‘‘aho mama parihānī’’ti cintetvā ‘‘mama jātiṃ saphalaṃ karissāmī’’ti katasanniṭṭhāno chattādhichattaṃ kāretvā tassa bhagavato sarīradhātuṃ nihitadhātugabbhaṃ pūjesi. Aparabhāge pupphacchattaṃ kāretvā tameva dhātugabbhaṃ pūjesi. So teneva puññena devamanussesu saṃsaranto ubhayasampattiyo anubhavitvā imasmiṃ buddhuppāde gahapatikule nibbatto viññutaṃ patto satthari pasanno pabbajitvā kammaṭṭhānaṃ gahetvā vāyamanto nacirasseva arahattaṃ pāpuṇi.

1. So attano pubbakammaṃ saritvā somanassajāto pubbacaritāpadānaṃ pakāsento **parinibbute bhagavatī**tiādimāha. Tattha **chattātichatta**nti chādiyati saṃvariyati ātapādinti chattaṃ, chattassa atichattaṃ chattassa upari katachattaṃ chattātichattaṃ, chattassa uparūpari chattanti attho. **Thūpamhi abhiropayi**nti thūpiyati rāsikarīyatīti thūpo, atha vā thūpati thirabhāvena vuddhiṃ virūḷhiṃ vepullaṃ āpajjamāno patiṭṭhātīti thūpo, tasmiṃ thūpamhi mayā kāritaṃ chattaṃ uparūpari ṭhapanavasena abhi visesena āropayiṃ pūjesinti attho.

2. **Pupphacchadanaṃ katvānā**ti vikasitehi sugandhehi anekehi phupphehi chadanaṃ chattupari vitānaṃ katvā pūjesinti attho. Sesaṃ sabbattha uttānatthamevāti.

Atichattiyattheraapadānavaṇṇanā samattā.

2. Thambhāropakattheraapadānavaṇṇanā

Nibbute lokanāthamhītiādikaṃ āyasmato thambhāropakattherassa apadānaṃ. Ayampi purimabuddhesu katādhikāro tattha tattha bhave vivaṭṭūpanissayāni puññāni upacinanto dhammadassissa bhagavato kāle kulagehe nibbatto saddho pasanno parinibbute bhagavati tassa bhagavato dhātugabbhamāḷake thambhaṃ nikhanitvā dhajaṃ āropesi. Bahūni jātisumanapupphāni ganthitvā nisseṇiyā ārohitvā pūjesi.

5. So yāvatāyukaṃ ṭhatvā kālaṃ katvā devamanussesu saṃsaranto ubhayasampattiyo anubhavitvā sabbattha pūjito imasmiṃ buddhuppāde ekasmiṃ kulagehe nibbatto daharakālato pabhuti pūjanīyo sāsane baddhasaddho pabbajitvā saha paṭisambhidāhi arahattaṃ patto attano pubbakammaṃ saritvā somanassajāto pubbacaritāpadānaṃ pakāsento **nibbute lokanāthamhī**tiādimāha. Tattha **nibbute lokanāthamhī**ti sakalalokassa nāthe padhānabhūte paṭisaraṇe ca satthari khandhaparinibbānena nibbute nibbutadīpasikhā viya adassanaṃ gateti attho. **Dhammadassīnarāsabhe**ti catusaccadhammaṃ passatīti dhammadassī, atha vā satipaṭṭhānādike sattatiṃsabodhipakkhiyadhamme dassanasīlo passanasīloti dhammadassī, narānaṃ āsabho pavaro uttamoti narāsabho, dhammadassī ca so narāsabho ceti dhammadassīnarāsabho, tasmiṃ dhammadassīnarāsabhe. **Āropesiṃ dhajaṃ thambha**nti cetiyamāḷake thambhaṃ nikhanitvā tattha dhajaṃ āropesiṃ bandhitvā ṭhapesinti attho.

6. **Nisseṇiṃ māpayitvānā**ti nissāya taṃ iṇanti gacchanti ārohanti uparīti nisseṇi, taṃ nisseṇiṃ māpayitvā kāretvā bandhitvā thūpaseṭṭhaṃ samāruhinti sambandho. **Jātipupphaṃ gahetvānā**ti jāyamānameva janānaṃ sundaraṃ manaṃ karotīti jātisumanaṃ, jātisumanameva pupphaṃ ‘‘jātisumanapuppha’’nti vattabbe gāthābandhasukhatthaṃ sumanasaddassa lopaṃ katvā ‘‘jātipuppha’’nti vuttaṃ, taṃ jātisumanapupphaṃ gahetvā ganthitvā thūpamhi āropayiṃ, āropetvā pūjesinti attho. Sesaṃ suviññeyyamevāti.

Thambhāropakattheraapadānavaṇṇanā samattā.

3. Vedikārakattheraapadānavaṇṇanā

Nibbute lokanāthamhītiādikaṃ āyasmato vedikārakattherassa apadānaṃ. Ayampi purimajinavaresu katādhikāro tattha tattha bhave vivaṭṭūpanissayāni puññāni upacinanto piyadassissa bhagavato kāle vibhavasampanne ekasmiṃ kule nibbatto viññutaṃ patvā gharāvāsaṃ saṇṭhapetvā nibbute satthari pasanno tassa cetiye valayaṃ kāresi, sattahi ratanehi paripūretvā mahāpūjaṃ kāresi. So tena puññena devamanussesu saṃsaranto anekesu jātisatasahassesu pūjanīyo mahaddhano mahābhogo ubhayasukhaṃ anubhavitvā imasmiṃ buddhuppāde kulagehe nibbatto vibhavasampanno pabbajitvā vāyamanto nacirasseva arahā ahosi.

10. So ekadivasaṃ attano pubbe katakusalaṃ saritvā somanassajāto pubbacaritāpadānaṃ pakāsento **nibbute lokanāthamhī**tiādimāha. Taṃ heṭṭhā vuttatthameva. **Piyadassīnaruttame**ti piyaṃ somanassākāraṃ dassanaṃ yassa so piyadassī, ārohapariṇāhadvattiṃsamahāpurisalakkhaṇaasītānubyañjanabyāmappabhāmaṇḍalehi sādhu mahājanappasādaṃ janayanākāradassanoti attho. Narānaṃ uttamoti naruttamo, piyadassī ca so naruttamo ceti piyadassīnaruttamo, tasmiṃ piyadassīnaruttame nibbute dhātugabbhamhi muttavediṃ ahaṃ akāsinti sambandho. Pupphādhāratthāya pariyosāne vedikāvalayaṃ akāsinti attho.

11. **Maṇīhi parivāretvā**ti maṇati jotati pabhāsatīti maṇi, atha vā janānaṃ manaṃ pūrento somanassaṃ karonto ito gato pavattoti maṇi, jātiraṅgamaṇiveḷuriyamaṇiādīhi anekehi maṇīhi katavedikāvalayaṃ parivāretvā uttamaṃ mahāpūjaṃ akāsinti attho. Sesaṃ uttānatthamevāti.

Vedikārakattheraapadānavaṇṇanā samattā.

4. Saparivāriyattheraapadānavaṇṇanā

Padumuttaro nāma jinotiādikaṃ āyasmato saparivāriyattherassa apadānaṃ. Ayampi purimabuddhesu katādhikāro anekāsu jātīsu vivaṭṭūpanissayāni puññāni upacinanto padumuttarassa bhagavato kāle kulagehe nibbatto viññutaṃ patto mahaddhano mahābhogo ahosi. Atha padumuttare bhagavati parinibbute mahājano tassa dhātuṃ nidahitvā mahantaṃ cetiyaṃ kāretvā pūjesi. Tasmiṃ kāle ayaṃ upāsako tassupari candanasārena cetiyagharaṃ karitvā mahāpūjaṃ akāsi. So teneva puññena devamanussesu saṃsaranto ubhayasampattiyo anubhavitvā imasmiṃ buddhuppāde ekasmiṃ kulagehe nibbatto vuddhimanvāya kusalaṃ katvā saddhāya sāsane pabbajitvā nacirasseva arahā ahosi.

15-8. So aparabhāge attano pubbakammaṃ saritvā somanassajāto pubbacaritāpadānaṃ pakāsento **padumuttaro nāma jino**tiādimāha. Tattha **omatta**nti lāmakabhāvaṃ nīcabhāvaṃ dukkhitabhāvaṃ vā na passāmi na jānāmi, na diṭṭhapubbo mayā nīcabhāvoti attho. Sesaṃ pākaṭamevāti.

Saparivāriyattheraapadānavaṇṇanā samattā.

5. Umāpupphiyattheraapadānavaṇṇanā

Nibbute lokamahitetiādikaṃ āyasmato umāpupphiyattherassa apadānaṃ. Ayampi purimabuddhesu katādhikāro tattha tattha bhave vivaṭṭūpanissayāni puññāni upacinanto siddhatthassa bhagavato kāle kulagehe nibbatto vuddhippatto gharāvāsaṃ saṇṭhapetvā vasanto nibbutassa bhagavato cetiyamahe vattamāne indanīlamaṇivaṇṇaṃ umāpupphaṃ gahetvā pūjesi. So tena puññena sugatīsuyeva saṃsaranto dibbamānusasampattiyo anubhavitvā uppannuppannabhave bahulaṃ nīlavaṇṇo jātisampanno vibhavasampanno ahosi. So imasmiṃ buddhuppāde vibhavasampanne ekasmiṃ kulagehe nibbatto viññutaṃ patvā saddhājāto pabbajito nacirasseva arahattaṃ pāpuṇi.

21. So pubbakammaṃ saritvā somanassajāto pubbacaritāpadānaṃ pakāsento **nibbute lokamahite**tiādi vuttaṃ. Tattha **lokamahite**ti lokehi mahito pūjitoti lokamahito, tasmiṃ lokamahite siddhatthamhi bhagavati parinibbuteti sambandho. **Āhutīnaṃpaṭiggahe**ti āhutino vuccanti pūjāsakkārā, tesaṃ āhutīnaṃ paṭiggahetuṃ arahatīti āhutīnaṃpaṭiggaho, aluttakitantasamāso, tasmiṃ āhutīnaṃpaṭiggahe bhagavati parinibbuteti attho.

22. **Umāpuppha**nti uddhamuddhaṃ nīlapabhaṃ muñcamānaṃ pupphati vikasatīti umāpupphaṃ, taṃ umāpupphaṃ gahetvā cetiye pūjaṃ akāsinti attho. Sesaṃ uttānatthamevāti.

Umāpupphiyattheraapadānavaṇṇanā samattā.

6. Anulepadāyakattheraapadānavaṇṇanā

Anomadassīmuninotiādikaṃ āyasmato anulepadāyakattherassa apadānaṃ. Ayampi purimabuddhesu katādhikāro tattha tattha bhave vivaṭṭūpanissayāni puññāni upacinanto anomadassissa bhagavato kāle kulagehe nibbatto mahaddhano mahābhogo tassa bhagavato bodhirukkhassa vedikāvalayaṃ kāretvā sudhākammañca kāretvā vālukasantharaṇaṃ daddaḷhamānaṃ rajatavimānamiva kāresi. So tena puññena sukhappatto uppannuppannabhave rajatavimānarajatageharajatapāsādesu sukhamanubhavitvā imasmiṃ buddhuppāde kulagehe nibbatto viññutaṃ patvā satthari pasanno pabbajitvā vipassanamanuyutto nacirasseva arahā ahosi.

26. So aparabhāge ‘‘kiṃ nu kho kusalaṃ katvā mayā ayaṃ viseso adhigato’’ti pubbenivāsānussatiñāṇena paṭipāṭiyā anussaritvā pubbe katakusalaṃ jānitvā somanassajāto pubbacaritāpadānaṃ pakāsento **anomadassīmunino**tiādimāha. Tattha anomaṃ alāmakaṃ dassanaṃ dassanīyaṃ sarīraṃ yassa so anomadassī, dvattiṃsamahāpurisalakkhaṇaasītānubyañjanabyāmappabhāsamujjalavirājitasarīrattā sundaradassanoti attho. **Sudhāya piṇḍaṃ datvānā**ti bodhighare vedikāvalayaṃ kāretvā sakale bodhighare sudhālepanaṃ katvāti attho. **Pāṇikammaṃ akāsaha**nti sārakaṭṭhena phalakapāṇiyo katvā tāhi pāṇīhi maṭṭhakammaṃ akāsinti attho. Sesaṃ suviññeyyamevāti.

Anulepadāyakattheraapadānavaṇṇanā samattā.

7. Maggadāyakattheraapadānavaṇṇanā

Uttaritvāna nadikantiādikaṃ āyasmato maggadāyakattherassa apadānaṃ. Ayampi purimajinavaresu katādhikāro anekesu bhavesu nibbānādhigamatthāya puññāni upacinanto siddhatthassa bhagavato kāle lokasammate kule nibbatto vuddhimanvāya gharāvāsaṃ vasanto ekadivasaṃ bhagavantaṃ ekaṃ nadiṃ uttaritvā vanantaraṃ gacchantaṃ disvā pasannamānaso ‘‘idāni mayā bhagavato maggaṃ samaṃ kātuṃ vaṭṭatī’’ti cintetvā kudālañca piṭakañca ādāya bhagavato gamanamaggaṃ samaṃ katvā vālukaṃ okiritvā bhagavato pāde vanditvā, ‘‘bhante, iminā maggālaṅkārakaraṇena nibbattanibbattaṭṭhāne pūjanīyo bhaveyyaṃ, nibbānañca pāpuṇeyya’’nti patthanaṃ akāsi. Bhagavā ‘‘yathādhippāyaṃ samijjhatū’’ti anumodanaṃ vatvā pakkāmi.

32-3. So tena puññena devamanussesu saṃsaranto sabbattha pūjito ahosi. Imasmiṃ pana buddhuppāde pākaṭe ekasmiṃ kule nibbatto satthari pasanno pabbajitvā vipassanaṃ vaḍḍhetvā nacirasseva arahattaṃ patvā attano pubbakammaṃ paccakkhato ñatvā somanassajāto pubbacaritāpadānaṃ pakāsento **uttaritvāna nadika**ntiādimāha. Tattha nadati saddaṃ karoti gacchatīti nadī, nadīyeva nadikā, taṃ nadikaṃ uttaritvā atikkamitvāti attho. **Kudālapiṭakamādāyā**ti ku vuccati pathavī, taṃ vidālane padālane chindane alanti kudālaṃ, piṭakaṃ vuccati paṃsuvālikādivāhakaṃ, tālapaṇṇavettalatādīhi katabhājanaṃ, kudālañca piṭakañca kudālapiṭakaṃ, taṃ ādāya gahetvāti attho. Sesaṃ uttānatthamevāti.

Maggadāyakattheraapadānavaṇṇanā samattā.

8. Phalakadāyakattheraapadānavaṇṇanā

Yānakāro pure āsintiādikaṃ āyasmato phalakadāyakattherassa apadānaṃ. Ayampi purimabuddhesu katādhikāro anekesu attabhāvesu katapuññasambhāro siddhatthassa bhagavato kāle vaḍḍhakikule nibbatto ratanattaye pasanno candanena ālambanaphalakaṃ katvā bhagavato adāsi. Bhagavā tassānumodanaṃ akāsi.

37. So tena puññena devamanussesu saṃsaranto sabbattha kāle cittasukhapīṇito ubhayasampattiyo anubhavitvā imasmiṃ buddhuppāde kulagehe nibbatto viññutaṃ patvā satthu dhammadesanaṃ sutvā sañjātappasādo pabbajitvā vāyamanto nacirasseva saha paṭisambhidāhi arahattaṃ patvā attano pubbakammaṃ saritvā somanassajāto pubbacaritāpadānaṃ pakāsento **yānakāro pure āsi**ntiādimāha. Tattha **yānakāro**ti yanti etena icchiticchitaṭṭhānanti yānaṃ, taṃ karotīti yānakāro, pure buddhadassanasamaye ahaṃ yānakāro āsiṃ ahosinti attho. **Candanaṃ phalakaṃ katvā**ti candati pariḷāhaṃ vūpasametīti candanaṃ. Atha vā candanti sugandhavāsanatthaṃ sarīraṃ vilimpanti etenāti candanaṃ, taṃ ālambanaphalakaṃ katvā. **Lokabandhuno**ti sakalalokassa bandhu ñātibhūtoti lokabandhu, tassa lokabandhuno satthussa adāsinti attho. Sesaṃ suviññeyyamevāti.

Phalakadāyakattheraapadānavaṇṇanā samattā.

9. Vaṭaṃsakiyattheraapadānavaṇṇanā

Sumedho nāma nāmenātiādikaṃ āyasmato vaṭaṃsakiyattherassa apadānaṃ. Ayampi purimamunindesu katādhikāro tattha tattha bhave vivaṭṭūpanissayāni puññāni upacinanto sumedhassa bhagavato kāle kulagehe nibbatto viññutaṃ patto gharāvāsaṃ saṇṭhapetvā tattha ādīnavaṃ disvā gehaṃ pahāya tāpasapabbajjaṃ pabbajitvā mahāvane vihāsi. Tasmiṃ samaye sumedho bhagavā vivekakāmatāya taṃ vanaṃ sampāpuṇi. Atha so tāpaso bhagavantaṃ disvā pasannamānaso vikasitaṃ saḷalapupphaṃ gahetvā vaṭaṃsakākārena ganthetvā bhagavato pādamūle ṭhapetvā pūjesi. Bhagavā tassa cittappasādatthāya anumodanamakāsi. So tena puññena devamanussesu saṃsaranto ubhayasampattiyo anubhavitvā imasmiṃ buddhuppāde vibhavasampanne kule jāto vuddhimanvāya saddho pasanno pabbajitvā nacirasseva arahā ahosi.

43. So aparabhāge pubbakammaṃ saritvā somanassajāto pubbacaritāpadānaṃ pakāsento **sumedho nāma nāmenā**tiādi vuttaṃ. **Vivekamanubrūhanto**ti janākiṇṇataṃ pahāya janavivekaṃ cittavivekañca anubrūhanto vaḍḍhento bahulīkaronto mahāvanaṃ ajjhogāhi pāvisīti attho. Sesaṃ uttānatthamevāti.

Vaṭaṃsakiyattheraapadānavaṇṇanā samattā.

10. Pallaṅkadāyakattheraapadānavaṇṇanā

Sumedhassa bhagavatotiādikaṃ āyasmato pallaṅkadāyakattherassa apadānaṃ. Ayampi purimabuddhesu katādhikāro anekesu bhavesu nibbānādhigamatthāya katapuññūpacayo sumedhassa bhagavato kāle gahapatikule nibbatto vuddhimanvāya mahābhogasampanno satthari pasīditvā dhammaṃ sutvā tassa satthuno sattaratanamayaṃ pallaṅkaṃ kāretvā mahantaṃ pūjaṃ akāsi. So tena puññena devamanussesu saṃsaranto sabbattha pūjito ahosi. So anukkamena imasmiṃ buddhuppāde vibhavasampanne ekasmiṃ kule nibbatto viññutaṃ patto gharāvāsaṃ saṇṭhapetvā satthu dhammadesanaṃ sutvā pasanno pabbajitvā nacirasseva arahattaṃ patvā pubbe katapuññanāmena **pallaṅkadāyakatthero**ti pākaṭo ahosi. Heṭṭhā viya uparipi pubbe katapuññanāmena therānaṃ nāmāni evameva veditabbāni.

47. So ekadivasaṃ attano pubbakammaṃ saritvā somanassajāto pubbacaritāpadānaṃ pakāsento **sumedhassa bhagavato**tiādimāha. **Pallaṅko hi mayā dinno**ti pallaṅkaṃ ūrubaddhāsanaṃ katvā yattha upavīsanti nisīdanti, so pallaṅkoti vuccati, so pallaṅko sattaratanamayo mayā dinno pūjitoti attho. **Sauttarasapacchado**ti saha uttaracchadena saha pacchadena sauttarasapacchado, uparivitānaṃ bandhitvā āsanaṃ uttamavatthehi acchādetvāti attho. Sesaṃ pākaṭamevāti.

Pallaṅkadāyakattheraapadānavaṇṇanā samattā.

Pannarasamavaggavaṇṇanā samattā.

16. Bandhujīvakavaggo

1. Bandhujīvakattheraapadānavaṇṇanā

Candaṃva vimalaṃ suddhantiādikaṃ āyasmato bandhujīvakattherassa apadānaṃ. Ayampāyasmā purimabuddhesu katādhikāro tattha tattha bhave vivaṭṭūpanissayāni puññāni upacinanto sikhissa bhagavato kāle kulagehe nibbatto viññutaṃ patto gharāvāsaṃ saṇṭhapetvā vasanto sikhissa bhagavato rūpakāyasampattiṃ disvā pasannamānaso bandhujīvakapupphāni gahetvā bhagavato pādamūle pūjesi. Bhagavā tassa cittappasādavaḍḍhanatthāya anumodanamakāsi. So yāvatāyutaṃ ṭhatvā teneva puññena devaloke nibbatto cha kāmāvacarasampattiyo anubhavitvā manussesu ca cakkavattiādisampattiyo anubhavitvā imassa amhākaṃ sammāsambuddhassa uppannakāle gahapatikule nibbatto rūpaggayasaggappatto satthu dhammadesanaṃ sutvā saddhājāto gehaṃ pahāya pabbajito arahattaṃ pāpuṇi.

1. So pubbenivāsañāṇena pubbe katakusalakammaṃ anussaritvā somanassajāto pubbacaritāpadānaṃ pakāsento **candaṃva vimalaṃ suddha**ntiādimāha. Tattha **candaṃva vimalaṃ suddha**nti abbhā, mahikā, dhumo, rajo, rāhūti imehi upakkilesamalehi vimuttaṃ candaṃ iva diyaḍḍhasahassupakkilesamalānaṃ pahīnattā vimalaṃ nikkilesattā suddhaṃ pasannaṃ sikhiṃ sambuddhanti sambandho. Kilesakaddamānaṃ abhāvena **anāvilaṃ**. Nandībhavasaṅkhātāya balavasnehāya parisamantato khīṇattā **nandībhavaparikkhīṇaṃ. Tiṇṇaṃ loke**ti lokattayato tiṇṇaṃ uttiṇṇaṃ atikkantaṃ. **Visattika**nti visattikaṃ vuccati taṇhā, nittaṇhanti attho.

2. **Nibbāpayantaṃ janata**nti dhammavassaṃ vassanto janataṃ janasamūhaṃ kilesapariḷāhābhāvena nibbāpayantaṃ vūpasamentaṃ. Sayaṃ saṃsārato **tiṇṇaṃ,** sabbasatte saṃsārato **tārayantaṃ** atikkamentaṃ catunnaṃ saccānaṃ munanato jānanato **muniṃ** sikhiṃ sambuddhanti sambandho. **Vanasmiṃ jhāyamāna**nti ārammaṇūpanijjhānalakkhaṇūpanijjhānehi jhāyantaṃ cintentaṃ cittena bhāventaṃ vanamajjheti attho. **Ekaggaṃ** ekaggacittaṃ **susamāhitaṃ** suṭṭhu ārammaṇe āhitaṃ ṭhapitacittaṃ sikhiṃ muniṃ disvāti sambandho.

3. **Bandhujīvakapupphānī**ti bandhūnaṃ ñātīnaṃ jīvakaṃ jīvitanissayaṃ hadayamaṃsalohitaṃ bandhujīvakaṃ hadayamaṃsalohitasamānavaṇṇaṃ pupphaṃ bandhujīvakapupphaṃ gahetvā sikhino lokabandhuno pūjesinti attho. Sesaṃ uttānatthamevāti.

Bandhujīvakattheraapadānavaṇṇanā samattā.

2. Tambapupphiyattheraapadānavaṇṇanā

Parakammāyane yuttotiādikaṃ āyasmato tambapupphiyattherassa apadānaṃ. Ayampi āyasmā purimabuddhesu katādhikāro tattha tattha bhave vivaṭṭūpanissayāni puññāni upacinanto piyadassissa bhagavato kāle kenaci pure katena akusalakammena duggatakule nibbatto vuddhippatto paresaṃ kammaṃ katvā bhatiyā jīvikaṃ kappesi. So evaṃ dukkhena vasanto paresaṃ aparādhaṃ katvā maraṇabhayena palāyitvā vanaṃ pāvisi. Tattha gataṭṭhāne pāṭalibodhiṃ disvā vanditvā sammajjitvā ekasmiṃ rukkhe tambavaṇṇaṃ pupphaṃ disvā taṃ sabbaṃ kaṇṇike ocinitvā bodhipūjaṃ akāsi. Tattha cittaṃ pasādetvā vanditvā pallaṅkamābhujitvā nisīdi. Tasmiṃ khaṇe te manussā padānupadikaṃ anubandhitvā tattha agamaṃsu. So te disvā bodhiṃ āvajjentova palāyitvā bhayānake gīriduggapapāte patitvā mari.

7. So bodhipūjāya anussaritattā teneva pītisomanassena tāvatiṃsādīsu upapanno cha kāmāvacarasampattiṃ anubhavitvā manussesu ca cakkavattiādisampattiṃ anubhavitvā imasmiṃ buddhuppāde vibhavasampanne kule nibbatto vuddhippatto satthu dhammadesanaṃ sutvā pasannamānaso pabbajitvā nacirasseva arahā hutvā attano pubbakammaṃ saritvā somanassajāto pubbacaritāpadānaṃ pakāsento **parakammāyane yutto**tiādimāha. Tattha paresaṃ kammāni parakammāni, parakammānaṃ āyane karaṇe vāhane dhāraṇe yutto yojito ahosinti attho. Sesaṃ pākaṭamevāti.

Tambapupphiyattheraapadānavaṇṇanā samattā.

3. Vīthisammajjakattheraapadānavaṇṇanā

Udentaṃ sataraṃsiṃ vātiādikaṃ āyasmato vīthisammajjakattherassa apadānaṃ. Ayampi purimabuddhesu katādhikāro anekesu jātisatesu katapuññasañcayo sikhissa bhagavato kāle kulagehe nibbatto gharāvāsaṃ vasanto nagaravāsīhi saddhiṃ vīthiṃ sajjetvā nīyamānaṃ bhagavantaṃ disvā pasannamānaso vīthiṃ samaṃ katvā dhajaṃ tattha ussāpesi.

15. So teneva puññena devamanussesu saṃsaranto ubhayasampattiyo anubhavitvā imasmiṃ buddhuppāde ekasmiṃ kule nibbatto viññutaṃ patvā satthu dhammadesanaṃ sutvā paṭiladdhasaddho bahumānahadayo pabbajitvā laddhūpasampado nacirasseva arahā hutvā attano pubbakammaṃ anussaranto paccakkhato jānitvā pubbacaritāpadānaṃ pakāsento **udentaṃ sataraṃsiṃ vā**tiādimāha. Tattha udentaṃ uggacchantaṃ sataraṃsiṃ satapabhaṃ. **Sataraṃsī**ti desanāsīsamattaṃ, anekasatasahassapabhaṃ sūriyaṃ ivāti attho. **Pītaraṃsiṃva bhāṇuma**nti pītaraṃsiṃ saṃkucitapabhaṃ bhāṇumaṃ pabhāvantaṃ candamaṇḍalaṃ iva sambuddhaṃ disvāti attho. Sesaṃ suviññeyyamevāti.

Vīthisammajjakattheraapadānavaṇṇanā samattā.

4. Kakkārupupphapūjakattheraapadānavaṇṇanā

Devaputto ahaṃ santotiādikaṃ āyasmato kakkārupupphapūjakattherassa apadānaṃ. Ayampi purimabuddhesu katādhikāro tattha tattha bhave katapuññasañcayo sikhissa bhagavato kāle bhummaṭṭhakadevaputto hutvā nibbatto sikhiṃ sammāsambuddhaṃ disvā dibbakakkārupupphaṃ gahetvā pūjesi.

21. So tena puññena devamanussesu saṃsaranto ekatiṃsakappabbhantare ubhayasukhaṃ anubhavitvā imasmiṃ buddhuppāde sāvatthiyaṃ kulagehe nibbatto vuddhimanvāya satthari pasanno pabbajitvā nacirasseva arahā hutvā attano pubbakammaṃ paccakkhato ñatvā somanassajāto pubbacaritāpadānaṃ pakāsento **devaputto ahaṃ santo**tiādimāha. Tattha dibbanti kīḷanti pañcahi dibbehi kāmaguṇehīti devā, devānaṃ putto, devo eva vā putto **devaputto,** ahaṃ devaputto santo vijjamāno dibbaṃ kakkārupupphaṃ **paggayha** pakārena, gahetvā sikhissa bhagavato **abhiropayiṃ** pūjesinti attho. Sesaṃ uttānatthamevāti.

Kakkārupupphapūjakattheraapadānavaṇṇanā samattā.

5. Mandāravapupphapūjakattheraapadānavaṇṇanā

Devaputto ahaṃ santotiādikaṃ āyasmato mandāravapupphapūjakattherassa apadānaṃ. Ayampi thero purimabuddhesu katādhikāro tattha tattha bhave vivaṭṭūpanissayāni puññāni upacinanto sikhissa bhagavato kāle bhummaṭṭhakadevaputto hutvā nibbatto sikhiṃ bhagavantaṃ disvā pasannamānaso dibbamandāravapupphehi pūjesi.

25. So tena puññenātiādikaṃ sabbaṃ anantarattherassa apadānavaṇṇanāya vuttanayeneva veditabbanti.

Mandāravapupphapūjakattheraapadānavaṇṇanā samattā.

6. Kadambapupphiyattheraapadānavaṇṇanā

Himavantassāvidūretiādikaṃ āyasmato kadambapupphiyattherassa apadānaṃ. Ayampi purimajinavaresu katādhikāro tattha tattha bhave vivaṭṭūpanissayāni puññāni upacinanto sammāsambuddhasuññe loke ekasmiṃ kule nibbatto vuddhimanvāya gharāvāsaṃ vasanto tattha ādīnavaṃ disvā gharāvāsaṃ pahāya tāpasapabbajjaṃ pabbajitvā himavantasamīpe kukkuṭe nāma pabbate assamaṃ katvā vihāsi. So tattha satta paccekabuddhe disvā pasannamānaso pupphitaṃ kadambapupphaṃ ocinitvā te paccekabuddhe pūjesi. Tepi ‘‘icchitaṃ patthita’’ntiādinā anumodanaṃ akaṃsu.

30. So tena puññena devamanussesu saṃsaranto ubhayasampattiyo anubhavitvā imasmiṃ buddhuppāde sāvatthiyaṃ kulagehe nibbatto vuddhimanvāya satthu dhammadesanaṃ sutvā paṭiladdhasaddho pabbajitvā nacirasseva arahā hutvā pubbakammaṃ saritvā somanassajāto pubbacaritāpadānaṃ pakāsento **himavantassāvidūre**tiādimāha. Taṃ vuttatthameva. **Kukkuṭo nāma pabbato**ti tassa ubhosu passesu kukkuṭacūḷākārena pabbatakūṭānaṃ vijjamānattā kukkuṭoti saṅkhaṃ gato. Pakārena tiro hutvā patiṭṭhahatīti pabbato. **Tamhi pabbatapādamhī**ti tasmiṃ pabbatasamīpe. **Satta buddhā vasantī**ti satta paccekabuddhā tasmiṃ kukkuṭapabbatapāde paṇṇasālāyaṃ vasantīti attho.

31. **Dīparājaṃva uggata**nti dīpānaṃ rājā dīparājā, sabbesaṃ dīpānaṃ jalamānānaṃ tārakānaṃ rājā candoti attho. Atha vā sabbesu jambudīpapubbavidehaaparagoyānauttarakurusaṅkhātesu catūsu dīpesu dvisahassaparittadīpesu ca rājā ālokapharaṇato cando dīparājāti vuccati, taṃ nabhe uggataṃ candaṃ iva **pupphitaṃ** phullitaṃ kadambarukkhaṃ disvā tato pupphaṃ ocinitvā ubhohi hatthehi **paggayha** pakārena gahetvā satta paccekabuddhe **samokiriṃ** suṭṭhu okiriṃ, ādarena pūjesinti attho. Sesaṃ uttānatthamevāti.

Kadambapupphiyattheraapadānavaṇṇanā samattā.

7. Tiṇasūlakattheraapadānavaṇṇanā

Himavantassāvidūretiādikaṃ āyasmato tiṇasūlakattherassa apadānaṃ. Ayampi thero purimajinavaresu katapuññasambhāro uppannuppannabhave kusalāni upacinanto sikhissa bhagavato kāle kulagehe nibbatto gharāvāsaṃ saṇṭhapetvā tattha dosaṃ disvā taṃ pahāya tāpasapabbajjaṃ pabbajitvā vasanto himavantasamīpe bhūtagaṇe nāma pabbate vasantaṃ ekataṃ vivekamanubrūhantaṃ sikhiṃ sambuddhaṃ disvā pasannamānaso tiṇasūlapupphaṃ gahetvā pādamūle pūjesi. Buddhopi tassa anumodanaṃ akāsi.

35. So tena puññena devamanussesu saṃsaranto ubhayasampattiyo anubhavitvā imasmiṃ buddhuppāde sāvatthiyaṃ vibhavasampanne ekasmiṃ kule nibbatto vuddhimanvāya sāsane pasanno pabbajitvā upanissayasampannattā nacirasseva arahattaṃ pāpuṇitvā pubbakammaṃ saritvā somanassappatto pubbacaritāpadānaṃ pakāsento **himavantassāvidūre**tiādimāha. **Bhūtagaṇo nāma pabbato**ti bhūtagaṇānaṃ devayakkhasamūhānaṃ āvāsabhūtattā bhavanasadisattā avirūḷhabhāvena pavattattā ca bhūtagaṇo nāma pabbato, tasmiṃ **eko** adutiyo **jino** jitamāro buddho **vasate** dibbabrahmaariyairiyāpathavihārehi viharatīti attho.

36. **Ekūnasatasahassaṃ, kappaṃ na vinipātiko**ti tena tiṇasūlapupphapūjākaraṇaphalena nirantaraṃ ekūnasatasahassakappānaṃ avinipātako caturāpāyavinimutto saggasampattibhavameva upapannoti attho. Sesaṃ suviññeyyamevāti.

Tiṇasūlakattheraapadānavaṇṇanā samattā.

8. Nāgapupphiyattheraapadānavaṇṇanā

Suvaccho nāma nāmenātiādikaṃ āyasmato nāgapupphiyattherassa apadānaṃ. Ayampi thero purimajinanisabhesu katādhikāro tattha tattha bhave vivaṭṭūpanissayāni puññāni upacinanto padumuttarabhagavato kāle brāhmaṇakule nibbatto vuddhippatto vedattayādīsu sakasippesu nipphattiṃ patvā tattha sāraṃ adisvā himavantaṃ pavisitvā tāpasapabbajjaṃ pabbajitvā jhānasamāpattisukhena vītināmesi. Tasmiṃ samaye padumuttaro bhagavā tassānukampāya tattha agamāsi. So tāpaso taṃ bhagavantaṃ disvā lakkhaṇasatthesu chekattā bhagavato lakkhaṇarūpasampattiyā pasanno vanditvā añjaliṃ paggayha aṭṭhāsi. Ākāsato anotiṇṇattā pūjāsakkāre akateyeva ākāseneva pakkāmi. Atha so tāpaso sasisso nāgapupphaṃ ocinitvā tena pupphena bhagavato gatadisābhāgamaggaṃ pūjesi.

39. So tena puññena devamanussesu saṃsaranto ubhayasampattiyo anubhavanto sabbattha pūjito imasmiṃ buddhuppāde sāvatthiyaṃ kulagehe nibbatto vuddhimanvāya saddhāsampanno pabbajitvā vattapaṭipattiyā sāsanaṃ sobhayamāno nacirasseva arahā hutvā ‘‘kena nu kho kusalakammena mayā ayaṃ lokuttarasampatti laddhā’’ti atītakammaṃ saranto pubbakammaṃ paccakkhato ñatvā sañjātasomanasso pubbacaritāpadānaṃ pakāsento **suvaccho nāma nāmenā**tiādimāha. Tattha vacchagotte jātattā vaccho, sundaro ca so vaccho ceti **suvaccho**. Nāmena suvaccho nāma brāhmaṇo **mantapāragū** vedattayādisakalamantasatthe koṭippattoti attho. Sesaṃ heṭṭhā vuttanayattā uttānatthamevāti.

Nāgapupphiyattheraapadānavaṇṇanā samattā.

9. Punnāgapupphiyattheraapadānavaṇṇanā

Kānanaṃ vanamogayhātiādikaṃ āyasmato punnāgapupphiyattherassa apadānaṃ. Ayampi purimajinavaresu katādhikāro tattha tattha bhave vivaṭṭūpanissayāni puññāni upacinanto phussassa bhagavato kāle nesādakule nibbatto mahāvanaṃ paviṭṭho tattha supupphitapunnāgapupphaṃ disvā hetusampannattā buddhārammaṇapītivasena bhagavantaṃ saritvā taṃ pupphaṃ saha kaṇṇikāhi ocinitvā vālukāhi cetiyaṃ katvā pūjesi.

46. So tena puññena dvenavutikappe nirantaraṃ devamanussasampattiyoyeva anubhavitvā imasmiṃ buddhuppāde sāvatthiyaṃ vibhavasampanne kule nibbatto vuddhimanvāya pubbavāsanābalena sāsane pasanno pabbajitvā vāyamanto nacirasseva arahā hutvā pubbe katakusalaṃ saritvā somanassajāto pubbacaritāpadānaṃ pakāsento **kānanaṃ vanamogayhā**tiādimāha. Taṃ sabbaṃ heṭṭhā vuttattā uttānatthamevāti.

Punnāgapupphiyattheraapadānavaṇṇanā samattā.

10. Kumudadāyakattheraapadānavaṇṇanā

Himavantassāvidūretiādikaṃ āyasmato kumudadāyakattherassa apadānaṃ. Ayampi thero purimabuddhesu katādhikāro anekesu bhavesu vivaṭṭūpanissayāni puññāni upacinanto padumuttarassa bhagavato kāle himavantassa āsanne mahante jātassare kukuttho nāma pakkhī hutvā nibbatto kenaci akusalena pakkhī samānopi pubbe katasambhārena buddhisampanno puññāpuññesu cheko sīlavā pāṇagocarato paṭivirato ahosi. Tasmiṃ samaye padumuttaro bhagavā ākāsenāgantvā tassa samīpe caṅkamati. Atha so sakuṇo bhagavantaṃ disvā pasannacitto kumudapupphaṃ ḍaṃsitvā bhagavato pādamūle pūjesi. Bhagavā tassa somanassuppādanatthaṃ paṭiggahetvā anumodanamakāsi.

51. So tena puññena devamanussesu ubhayasampattisukhaṃ anubhavitvā imasmiṃ buddhuppāde sāvatthiyaṃ aññatarasmiṃ kule nibbatto vuddhimanvāya mahaddhano mahābhogo ratanattaye pasanno satthu dhammadesanaṃ sutvā paṭiladdhasaddho pabbajitvā nacirasseva arahā hutvā attano pubbakammaṃ paccakkhato ñatvā somanassajāto pubbacaritāpadānaṃ pakāsento **himavantassāvidūre**tiādimāha. **Padumuppalasañchanno**ti ettha satapattehi sampuṇṇo setapadumo ca tīṇi nīlarattasetuppalāni ca padumuppalāni tehi sañchanno gahanībhūto sampuṇṇo mahājātassaro ahūti sambandho. **Puṇḍarīkasamotthaṭo**ti puṇḍarīkehi rattapadumehi otthaṭo sampuṇṇoti attho. Sesaṃ suviññeyyamevāti.

Kumudadāyakattheraapadānavaṇṇanā samattā.

Soḷasamavaggavaṇṇanā samattā.

17. Supāricariyavaggo

1. Supāricariyattheraapadānavaṇṇanā

Padumo nāma nāmenātiādikaṃ āyasmato supāricariyattherassa apadānaṃ. Ayampi purimamunipuṅgavesu katādhikāro tattha tattha bhave vivaṭṭūpanissayāni puññāni upacinanto padumuttarassa bhagavato kāle yakkhayoniyaṃ nibbatto himavati yakkhasamāgamaṃ gato bhagavato devayakkhagandhabbanāgānaṃ dhammadesanaṃ sutvā pasannamānaso ubho hatthe ābhujitvā apphoṭesi namassi ca. So tena puññena tato cuto upari devaloke uppanno tattha dibbasukhaṃ anubhavitvā manussesu ca cakkavatiādisampattiyo anubhavitvā imasmiṃ buddhuppāde sāvatthiyaṃ gahapatikule nibbatto aḍḍho mahaddhano mahābhogo ratanattaye pasanno satthu dhammadesanaṃ sutvā saddhājāto pabbajitvā nacirasseva arahattaṃ pāpuṇi.

1. So ekadivasaṃ attano pubbakammaṃ saritvā somanassajāto pubbacaritāpadānaṃ pakāsento **padumo nāma nāmenā**tiādimāha. Tattha **padumo**ti yassa pādanikkhepasamaye pathaviṃ bhinditvā padumaṃ uggantvā pādatalaṃ sampaṭicchati, tena saññāṇena so bhagavā padumoti saṅkhaṃ gato, idha padumuttaro bhagavā adhippeto. So bhagavā **pavanā** vasanavihārā **abhinikkhamma** vanamajjhaṃ pavisitvā dhammaṃ desetīti sambandho.

Yakkhānaṃ samayoti devānaṃ samāgamo **āsi** ahosīti attho. **Ajjhāpekkhiṃsu tāvade**ti tasmiṃ desanākāle adhiapekkhiṃsu, visesena passanasīlā ahesunti attho. Sesaṃ pākaṭamevāti.

Supāricariyattheraapadānavaṇṇanā samattā.

2. Kaṇaverapupphiyattheraapadānavaṇṇanā

Siddhattho nāma bhagavātiādikaṃ āyasmato kaṇaverapupphiyattherassa apadānaṃ. Ayampi purimabuddhesu katādhikāro siddhatthassa bhagavato kāle suddakule nibbatto vuddhimanvāya rañño antepurapālako ahosi. Tasmiṃ samaye siddhattho bhagavā bhikkhusaṅghaparivuto rājavīthiṃ paṭipajji. Atha so antepurapālako caramānaṃ bhagavantaṃ disvā pasannamānaso hutvā kaṇaverapupphena bhagavantaṃ pūjetvā namassamāno aṭṭhāsi. So tena puññena sugatisampattiyoyeva anubhavitvā imasmiṃ buddhuppāde ekasmiṃ kule nibbattitvā vuddhippatto satthu dhammadesanaṃ sutvā paṭiladdhasaddho pabbajitvā nacirasseva arahā ahosi.

7. So pattaaggaphalo pubbe katakusalaṃ saritvā sañjātasomanasso pubbacaritāpadānaṃ pakāsento **siddhattho nāma bhagavā**tiādimāha. Taṃ sabbaṃ heṭṭhā vuttattā uttānatthamevāti.

Kaṇaverapupphiyattheraapadānavaṇṇanā samattā.

3. Khajjakadāyakattheraapadānavaṇṇanā

Tissassa kho bhagavatotiādikaṃ āyasmato khajjakadāyakattherassa apadānaṃ. Ayampi purimajinavaresu katādhikāro tattha tattha bhave vivaṭṭūpanissayāni puññāni upacinanto tissassa bhagavato kāle suddakule nibbatto bhagavantaṃ disvā pasannamānaso ambajambuādimanekaṃ madhuraphalāphalaṃ nāḷikeraṃ pūvakhajjakañca adāsi. Bhagavā tassa pasādavaḍḍhanatthāya passantasseva paribhuñji. So tena puññena sugatisampattiyoyeva anubhavitvā imasmiṃ buddhuppāde sāvatthiyaṃ kulagehe nibbatto viññutaṃ patvā satthu dhammadesanaṃ sutvā sañjātasaddho pasādabahumāno pabbajitvā vattapaṭipattiyā sāsanaṃ sobhento sīlālaṅkārapaṭimaṇḍito nacirasseva arahattaṃ pāpuṇi.

13. So pubbakammaṃ saranto ‘‘pubbe mayā sukhette kusalaṃ kataṃ sundara’’nti somanassajāto pubbacaritāpadānaṃ pakāsento **tissassa kho bhagavato**tiādimāha. Tattha tissopi bhavasampattiyo dadamāno jātoti mātāpitūhi katanāmavasena tisso. Atha vā tīhi saraṇagamanehi assāsento ovadanto hetusampannapuggale saggamokkhadvaye patiṭṭhāpento buddho jātoti tisso. Samāpattiguṇādīhi bhagehi yuttoti bhagavā, tassa **tissassa bhagavato** pubbe ahaṃ phalaṃ adāsinti sambandho. **Nāḷikerañca pādāsi**nti nāḷikākārena pavattaṃ phalaṃ nāḷikeraṃ, tañca phalaṃ adāsinti attho. **Khajjakaṃ abhisammata**nti khāditabbaṃ khajjakaṃ abhi visesena madhusakkarādīhi sammissaṃ katvā nipphāditaṃ sundaraṃ madhuranti sammataṃ ñātaṃ abhisammataṃ khajjakañca adāsinti attho. Sesaṃ suviññeyyamevāti.

Khajjakadāyakattheraapadānavaṇṇanā samattā.

4. Desapūjakattheraapadānavaṇṇanā

Atthadassī tu bhagavātiādikaṃ āyasmato desapūjakattherassa apadānaṃ. Ayampi thero purimabuddhesu katādhikāro tattha tattha bhave vivaṭṭūpanissayāni puññāni upacinanto atthadassissa bhagavato kāle kulagehe nibbatto vuddhimanvāya saddho pasanno buddhamāmako dhammamāmako saṅghamāmako ahosi. Tadā atthadassī bhagavā bhikkhusaṅghaparivuto cando viya sūriyo viya ca ākāsena gacchati. So upāsako bhagavato gatadisābhāgaṃ gandhamālādīhi pūjento añjaliṃ paggayha namassamāno aṭṭhāsi.

18. So tena puññena devaloke nibbatto saggasampattiṃ anubhavitvā manussesu ca manussasampattiṃ anubhavitvā imasmiṃ buddhuppāde ekasmiṃ kule nibbatto vuddhippatto upabhogaparibhogasampanno satthu dhammadesanaṃ sutvā pasannamānaso gharāvāse anallīno pabbajitvā vattasampanno nacirasseva arahā hutvā attano pubbakammaṃ saritvā somanassajāto pubbacaritāpadānaṃ pakāsento **atthadassī tu bhagavā**tiādimāha. Taṃ heṭṭhā vuttatthameva. **Anilañjase**ti ‘‘maggo pantho patho pajjo, añjasaṃ vaṭumāyana’’nti (cūḷani. pārāyanatthutigāthāniddesa 101) pariyāyassa vuttattā anilassa vātassa añjasaṃ gamanamaggoti anilañjasaṃ, tasmiṃ anilañjase, ākāseti attho. Sesaṃ uttānatthamevāti.

Desapūjakattheraapadānavaṇṇanā samattā.

5. Kaṇikārachattiyattheraapadānavaṇṇanā

Vessabhū nāma sambuddhotiādikaṃ āyasmato kaṇikārachattiyattherassa apadānaṃ. Ayampi thero purimabuddhesu katādhikāro tattha tattha bhave vivaṭṭūpanissayāni puññāni upacinanto vessabhussa bhagavato kāle kulagehe nibbatto viññutaṃ patto saddhāsampanno ahosi. Tasmiṃ samaye vessabhū bhagavā vivekakāmo mahāvanaṃ pavisitvā nisīdi. Atha sopi upāsako kenacideva karaṇīyena tattha gantvā bhagavantaṃ aggikkhandhaṃ viya jalamānaṃ nisinnaṃ disvā pasannamānaso kaṇikārapupphaṃ ocinitvā chattaṃ katvā bhagavato nisinnaṭṭhāne vitānaṃ katvā pūjesi, taṃ bhagavato ānubhāvena sattāhaṃ amilātaṃ hutvā tatheva aṭṭhāsi. Bhagavāpi phalasamāpattiṃ nirodhasamāpattiñca samāpajjitvā vihāsi, so taṃ acchariyaṃ disvā somanassajāto bhagavantaṃ vanditvā añjaliṃ paggayha aṭṭhāsi. Bhagavā samāpattito vuṭṭhahitvā vihārameva agamāsi.

23. So tena puññena devamanussesu sampattiyo anubhavitvā imasmiṃ buddhuppāde sāvatthiyaṃ kulagehe nibbatto vuddhimanvāya saddhāsampanno satthu dhammadesanaṃ sutvā gharāvāse anallīno pabbajitvā vattapaṭipattiyā jinasāsanaṃ sobhento nacirasseva arahā hutvā attano pubbakammaṃ saritvā somanassajāto pubbacaritāpadānaṃ pakāsento **vessabhū nāma sambuddho**tiādimāha. Tattha **vessabhū**ti vesse vessajane bhunāti abhibhavatīti vessabhū. Atha vā vesse pañcavidhamāre abhibhunāti ajjhottharatīti **vessabhū**. Sāmaṃyeva bujjhitā saccānīti sambuddho, nāmena vessabhū nāma sambuddhoti attho. **Divāvihārāya munī**ti dibbati pakāseti taṃ taṃ vatthuṃ pākaṭaṃ karotīti divā. Sūriyuggamanato paṭṭhāya yāva atthaṅgamo, tāva paricchinnakālo, viharaṇaṃ catūhi iriyāpathehi pavattanaṃ vihāro, divāya vihāro divāvihāro, tassa divāvihārāya lokajeṭṭho narāsabho buddhamuni mahāvanaṃ **ogāhitvā** pavisitvāti attho. Sesaṃ uttānatthamevāti.

Kaṇikārachattiyattheraapadānavaṇṇanā samattā.

6. Sappidāyakattheraapadānavaṇṇanā

Phusso nāmātha bhagavātiādikaṃ āyasmato sappidāyakattherassa apadānaṃ. Ayampi purimabuddhesu katādhikāro anekesu bhavesu vivaṭṭūpanissayāni puññāni upacinanto phussassa bhagavato kāle kulagehe nibbatto ahosi. Tadā bhagavā bhikkhusaṅghaparivuto vīthiyaṃ caramāno tassa upāsakassa gehadvāraṃ sampāpuṇi. Atha so upāsako bhagavantaṃ disvā pasannamānaso vanditvā pattapūraṃ sappitelaṃ adāsi, bhagavā anumodanaṃ katvā pakkāmi. So teneva somanassena yāvatāyukaṃ ṭhatvā tato cuto tena puññena devaloke uppanno tattha dibbasukhaṃ anubhavitvā manussesu ca nibbatto uppannuppannabhave sappitelamadhuphāṇitādimadhurāhārasamaṅgī sukhaṃ anubhavitvā imasmiṃ buddhuppāde sāvatthiyaṃ ekasmiṃ kule nibbatto vuddhippatto saddho buddhisampanno satthu dhammadesanaṃ sutvā pasannamānaso pabbajitvā vattasampanno nacirasseva arahā ahosi.

28. So attano pubbakammaṃ saritvā jātasomanasso pubbacaritāpadānaṃ pakāsento **phusso nāmātha bhagavā**tiādimāha. Tattha **phusso**ti phussanakkhattayogena jātattā mātāpitūhi katanāmadheyyena phusso. Atha vā nibbānaṃ phusi passi sacchi akāsīti **phusso**. Atha vā samatiṃsapāramitāsattatiṃsabodhipakkhiyadhamme sakale ca tepiṭake pariyattidhamme phusi passi aññāsīti **phusso**. Bhaggavā bhagyavā yuttotiādipuññakoṭṭhāsasamaṅgitāya **bhagavā. Āhutīnaṃ paṭiggaho**ti āhutino vuccanti pūjāsakkārā, tesaṃ āhutīnaṃ paṭiggahetuṃ arahatīti āhutīnaṃ paṭiggaho. Mahājanaṃ nibbāpento vīro phusso nāma bhagavā vīthiyaṃ **atha** tadā gacchateti sambandho. Sesaṃ pākaṭamevāti.

Sappidāyakattheraapadānavaṇṇanā samattā.

7. Yūthikāpupphiyattheraapadānavaṇṇanā

Candabhāgānadītīretiādikaṃ āyasmato yūthikāpupphiyattherassa apadānaṃ. Ayampi āyasmā purimamunindesu katādhikāro anekesu ca jātisatesu vivaṭṭūpanissayāni puññāni upacinanto phussasseva bhagavato kāle suddakule nibbatto vuddhippatto candabhāgāya nadiyā tīre kenacideva karaṇīyena anusotaṃ caramāno phussaṃ bhagavantaṃ nhāyitukāmaṃ aggikkhandhaṃ viya jalamānaṃ disvā somanassajāto tattha jātaṃ yūthikāpupphaṃ ocinitvā bhagavantaṃ pūjesi. Bhagavā tassa anumodanamakāsi.

33. So tattha tena puññakoṭṭhāsena devamanussesu saṃsaranto ubhayasampattiyo anubhavitvā imasmiṃ buddhuppāde kulagehe nibbatto vuddhippatto bhagavato dhammadesanaṃ sutvā pasannamānaso pabbajitvā vattapaṭipattiyā sāsanaṃ sobhento nacirasseva arahā hutvā attano pubbakammaṃ saritvā somanassajāto pubbacaritāpadānaṃ pakāsento **candabhāgānadītīre**tiādimāha. Taṃ sabbaṃ uttānatthamevāti.

Yūthikāpupphiyattheraapadānavaṇṇanā samattā.

8. Dussadāyakattheraapadānavaṇṇanā

Tivarāyaṃ pure rammetiādikaṃ āyasmato dussadāyakattherassa apadānaṃ. Ayampāyasmā purimajinavaresu katādhikāro tattha tattha bhave vivaṭṭūpanissayāni puññāni upacinanto siddhatthassa bhagavato kāle rājakule nibbatto vuddhippattakāle yuvarājabhāvaṃ patvā pākaṭo ekaṃ janapadaṃ labhitvā tatrādhipatibhūto sakalajanapadavāsino dānapiyavacanaatthacariyāsamānatthatāsaṅkhātehi catūhi saṅgahavatthūhi saṅgaṇhāti. Tasmiṃ samaye siddhattho bhagavā taṃ janapadaṃ sampāpuṇi. Atha so yuvarājā paṇṇākāraṃ labhitvā tattha sukhumavatthena bhagavantaṃ pūjesi. Bhagavā taṃ vatthaṃ hatthena parāmasitvā ākāsaṃ pakkhandi. Tampi vatthaṃ bhagavantameva anubandhi. Atha so yuvarājā taṃ acchariyaṃ disvā atīva pasanno añjaliṃ paggayha aṭṭhāsi. Bhagavato sampattasampattaṭṭhāne sabbe janā taṃ acchariyaṃ disvā acchariyabbhutacittā añjaliṃ paggayha aṭṭhaṃsu. Bhagavā vihārameva agamāsi. Yuvarājā teneva kusalakammena tato cuto devaloke uppanno tattha dibbasampattiṃ anubhavitvā manussesu cakkavattiādisampattiyo anubhavitvā imasmiṃ buddhuppāde vibhavasampanne ekasmiṃ kule nibbatto viññutaṃ patto gharāvāsaṃ saṇṭhapetvā ratanattaye pasanno bhagavato dhammadesanaṃ sutvā paṭiladdhasaddho pabbajitvā vāyamanto nacirasseva arahā ahosi.

38. So ekadivasaṃ attano pubbakammaṃ saritvā somanassajāto pubbacaritāpadānaṃ pakāsento **tivarāyaṃ pure ramme**tiādimāha. Tattha tivaranāmake nagare ramaṇīye ahaṃ rājaputto hutvā siddhatthaṃ bhagavantaṃ vatthena pūjesinti attho. Sesaṃ suviññeyyamevāti.

Dussadāyakattheraapadānavaṇṇanā samattā.

9. Samādapakattheraapadānavaṇṇanā

Nagare bandhumatiyātiādikaṃ āyasmato samādapakattherassa apadānaṃ. Ayampi thero purimabuddhānaṃ santike katakusalasambhāro anekesu bhavesu vivaṭṭūpanissayāni puññāni upacinanto vipassissa bhagavato kāle kulagehe nibbatto vuddhimanvāya gharāvāsaṃ saṇṭhapetvā puññāni karonto vasamāno saddho pasanno bahū upāsake sannipātetvā gaṇajeṭṭhako hutvā ‘‘māḷakaṃ karissāmā’’ti te sabbe samādapetvā ekaṃ māḷakaṃ samaṃ kāretvā paṇḍarapulinaṃ okiritvā bhagavato niyyādesi. So tena puññena devaloke uppanno cha kāmāvacarasampattiyo anubhavitvā manussesu ca cakkavattiādisampattiyo anubhavitvā imasmiṃ buddhuppāde kulagehe nibbatto viññutaṃ patto bhagavati pasanno dhammaṃ sutvā pasannamānaso saddhājāto pabbajitvā sīlasampanno vattasampanno nacirasseva arahattaṃ pāpuṇi.

44. So aparabhāge attano katakusalaṃ saritvā sañjātasomanasso pubbacaritāpadānaṃ pakāsento **nagare bandhumatiyā**tiādimāha. Tattha bandhanti ñātigottādivasena ekasambandhā honti sakalanagaravāsinoti bandhū, bandhū etasmiṃ vijjantīti bandhumatī, tassā bandhumatiyā nāma nagare mahāpūgagaṇo upāsakasamūho ahosīti attho. **Māḷaṃ kassāma saṅghassā**ti ettha māti gaṇhāti sampattasampattajanānaṃ cittanti māḷaṃ, atha vā sampattayatigaṇānaṃ cittassa vivekakaraṇe alanti māḷaṃ, māḷameva māḷakaṃ, bhikkhusaṅghassa phāsuvihāratthāya māḷakaṃ karissāmāti attho. Sesaṃ pākaṭamevāti.

Samādapakattheraapadānavaṇṇanā samattā.

10. Pañcaṅguliyattheraapadānavaṇṇanā

Tisso nāmāsi bhagavātiādikaṃ āyasmato pañcaṅguliyattherassa apadānaṃ. Ayampi purimabuddhesu katādhikāre tattha tattha bhave vivaṭṭūpanissayāni puññāni upacinanto tissassa bhagavato kāle ekasmiṃ kule nibbatto vuddhimanvāya gharāvāsaṃ saṇṭhapetvā vibhavasampanno saddho pasanno vīthito vihāraṃ paṭipannaṃ bhagavantaṃ disvā jātisumanādianekāni sugandhapupphāni candanādīni ca vilepanāni gāhāpetvā vihāraṃ gato pupphehi bhagavantaṃ pūjetvā vilepanehi bhagavato sarīre pañcaṅgulikaṃ katvā vanditvā pakkāmi.

50. So tena puññena devamanussesu ubhayasampattiyo anubhavitvā imasmiṃ buddhuppāde vibhavasampanne ekasmiṃ kule nibbattitvā vuddhimanvāya satthu dhammadesanaṃ sutvā pasannamānaso pabbajitvā vipassanaṃ vaḍḍhetvā nacirasseva arahā hutvā pubbakammaṃ saranto paccakkhato ñatvā ‘‘imaṃ nāma kusalakammaṃ katvā īdisaṃ lokuttarasampattiṃ pattomhī’’ti pubbacaritāpadānaṃ pakāsento **tisso nāmāsi bhagavā**tiādimāha. Taṃ sabbaṃ uttānatthamevāti.

Pañcaṅguliyattheraapadānavaṇṇanā samattā.

Sattarasamavaggavaṇṇanā samattā.

18. Kumudavaggo

1. Kumudamāliyattheraapadānavaṇṇanā

Pabbate himavantamhītiādikaṃ āyasmato kumudamāliyattherassa apadānaṃ. Ayampi thero purimabuddhesu katādhikāro tattha tattha bhave vivaṭṭūpanissayāni puññāni upacinanto atthadassissa bhagavato kāle himavantapabbatasamīpe jātassarassa āsanne rakkhaso hutvā nibbatto atthadassiṃ bhagavantaṃ tattha upagataṃ disvā pasannamānaso kumudapupphāni ocinitvā bhagavantaṃ pūjesi. Bhagavā anumodanaṃ katvā pakkāmi.

1. So tena puññena tato cavitvā devalokaṃ upapanno cha kāmāvacarasampattiyo anubhavitvā manussesu ca cakkavattiādisampattiyo anubhavitvā imasmiṃ buddhuppāde kulagehe nibbatto vuddhippatto ratanattaye pasanno pabbajitvā vāyamanto brahmacariyapariyosānaṃ arahattaṃ patvā attano pubbakammaṃ saritvā somanassajāto pubbacaritāpadānaṃ pakāsento **pabbate himavantamhī**tiādimāha. Tattha **tatthajo rakkhaso āsi**nti tasmiṃ jātassarasamīpe jāto nibbatto rakkhaso pararudhiramaṃsakhādako niddayo ghorarūpo bhayānakasabhāvo mahābalo mahāthāmo kakkhaḷo yakkho āsiṃ ahosinti attho.

Kumudaṃ pupphate tatthāti tasmiṃ mahāsare sūriyaraṃsiyā abhāve sati sāyanhe makuḷitaṃ kuñcitākārena nippabhaṃ avaṇṇaṃ hotīti ‘‘kumuda’’nti laddhanāmaṃ pupphaṃ pupphate vikasatīti attho. **Cakkamattāni jāyare**ti tāni pupphāni rathacakkapamāṇāni hutvā jāyantīti attho. Sesaṃ suviññeyyamevāti.

Kumudamāliyattheraapadānavaṇṇanā samattā.

2. Nisseṇidāyakattheraapadānavaṇṇanā

Koṇḍaññassa bhagavatotiādikaṃ āyasmato nisseṇidāyakattherassa apadānaṃ. Ayampi purimajinavaresu katādhikāro anekāsu jātīsu vivaṭṭūpanissayāni puññāni upacinanto koṇḍaññassa bhagavato kāle vaḍḍhakikule nibbatto saddho pasanno bhagavato dhammadesanaṃ sutvā pasannamānaso bhagavato vasanapāsādassārohanatthāya sārakaṭṭhamayaṃ nisseṇiṃ katvā ussāpetvā ṭhapesi. Bhagavā tassa pasādasaṃvaḍḍhanatthāya passantasseva uparipāsādaṃ āruhi. So atīva pasanno teneva pītisomanassena kālaṃ katvā devaloke nibbatto tattha dibbasampattiṃ anubhavitvā manussesu jāyamāno nisseṇidānanissandena uccakule nibbatto manussasukhaṃ anubhavitvā imasmiṃ buddhuppāde ekasmiṃ kule nibbatto satthu dhammadesanaṃ sutvā saddhājāto pabbajito nacirasseva arahā ahosi.

9. So attano pubbakammaṃ saritvā somanassajāto pubbacaritāpadānaṃ pakāsento **koṇḍaññassa bhagavato**tiādimāha. Tattha **koṇḍaññassā**ti kucchito hutvā ḍeti pavattatīti koṇḍo, lāmakasatto, koṇḍato aññoti koṇḍañño, alāmako uttamapurisoti attho. Atha vā brāhmaṇagottesu koṇḍaññagotte uppannattā ‘‘koṇḍañño’’ti gottavasena tassa nāmaṃ, tassa koṇḍaññassa. Sesaṃ pākaṭamevāti.

Nisseṇidāyakattheraapadānavaṇṇanā samattā.

3. Rattipupphiyattheraapadānavaṇṇanā

Migaluddo pure āsintiādikaṃ āyasmato rattipupphiyattherassa apadānaṃ. Ayampi purimabuddhesu katādhikāro tattha tattha bhave vivaṭṭūpanissayāni puññāni upacinanto vipassissa bhagavato kāle nesādakule uppanno migavadhāya araññe vicaramāno tassa kāruññena araññe caramānaṃ vipassiṃ bhagavantaṃ disvā pasannamānaso pupphitaṃ rattikaṃ nāma pupphaṃ kuṭajapupphañca saha vaṇṭena ocinitvā somanassacittena pūjesi. Bhagavā anumodanaṃ katvā pakkāmi.

13. So teneva puññena devamanussesu saṃsaranto ubhayasampattiyo anubhavitvā imasmiṃ buddhuppāde kulagehe nibbatto viññutaṃ patto ratanattaye pasanno satthu dhammadesanaṃ sutvā kāmesu ādīnavaṃ disvā pabbajitvā nacirasseva arahattaṃ patto attano pubbakammaṃ saritvā ‘‘nesādabhūtena mayā katakusalaṃ sundara’’nti somanassajāto pubbacaritāpadānaṃ pakāsento **migaluddo pure āsi**ntiādimāha. Tattha migānaṃ luddo sāhasiko mārakoti migaluddo, migesu vā luddo lobhīti migaluddo, nesādo āsiṃ pureti attho.

14. **Rattikaṃ pupphitaṃ disvā**ti padumapupphādīni anekāni pupphāni sūriyaraṃsisamphassena divā pupphanti rattiyaṃ makuḷitāni honti. Jātisumanamallikādīni anekāni pupphāni pana rattiyaṃ pupphanti no divā. Tasmā rattiyaṃ pupphanato rattipupphanāmakāni anekāni sugandhapupphāni ca kuṭajapupphāni ca gahetvā pūjesinti attho. Sesaṃ uttānatthamevāti.

Rattipupphiyattheraapadānavaṇṇanā samattā.

4. Udapānadāyakattheraapadānavaṇṇanā

Vipassino bhagavatotiādikaṃ āyasmato udapānadāyakattherassa apadānaṃ. Ayampi thero purimamunivaresu katādhikāro anekesu bhavesu katapuññasañcayo vipassissa bhagavato kāle kulagehe nibbatto vuddhippatto ‘‘pānīyadānaṃ mayā dātabbaṃ, tañca nirantaraṃ katvā pavattetuṃ vaṭṭatī’’ti cintetvā ekaṃ kūpaṃ khanāpetvā udakasampattakāle iṭṭhakāhi cināpetvā thiraṃ katvā tattha uṭṭhitena udakena puṇṇaṃ taṃ udapānaṃ vipassissa bhagavato niyyādesi. Bhagavā pānīyadānānisaṃsadīpakaṃ anumodanaṃ akāsi. So tena puññena devamanussesu saṃsaranto nibbattanibbattaṭṭhāne pokkharaṇīudapānapānīyādisampanno sukhamanubhavitvā imasmiṃ buddhuppāde ekasmiṃ kule nibbatto vuddhimanvāya saddho pasanno pabbajitvā nacirasseva arahā ahosi.

18. So aparabhāge attano pubbakammaṃ saritvā somanassajāto pubbacaritāpadānaṃ pakāsento **vipassino bhagavato**tiādimāha. Tattha **udapāno kato mayā**ti udakaṃ pivanti etthāti udapāno, kūpapokkharaṇītaḷākānametaṃ adhivacanaṃ. So udapāno kūpo vipassissa bhagavato atthāya kato khanitoti attho. Sesaṃ uttānatthamevāti.

Udapānadāyakattheraapadānavaṇṇanā samattā.

5. Sīhāsanadāyakattheraapadānavaṇṇanā

Nibbute lokanāthamhītiādikaṃ āyasmato sīhāsanadāyakattherassa apadānaṃ. Ayampi purimabuddhesu katādhikāro tattha tattha bhave nibbānādhigamatthāya katapuññūpacayo padumuttarassa bhagavato kāle gahapatikule nibbatto viññutaṃ patto satthu dhammadesanaṃ sutvā ratanattaye pasanno tasmiṃ bhagavati parinibbute sattahi ratanehi khacitaṃ sīhāsanaṃ kārāpetvā bodhirukkhaṃ pūjesi, bahūhi mālāgandhadhūpehi ca pūjesi.

21. So tena puññena devamanussesu saṃsaranto ubhayasampattiyo anubhavitvā sabbattha pūjito imasmiṃ buddhuppāde sāvatthiyaṃ kulagehe nibbatto vuddhippatto gharāvāsaṃ vasanto satthu dhammadesanaṃ sutvā pasannamānaso ñātivaggaṃ pahāya pabbajito nacirasseva arahā hutvā pubbūpacitakusalasambhāraṃ saritvā sañjātasomanasso pubbacaritāpadānaṃ pakāsento **nibbute lokanāthamhī**tiādimāha. Tattha **sīhāsanamadāsaha**nti sīharūpahiraññasuvaṇṇaratanehi khacitaṃ āsanaṃ sīhāsanaṃ, sīhassa vā abhītassa bhagavato nisinnārahaṃ, sīhaṃ vā seṭṭhaṃ uttamaṃ āsananti sīhāsanaṃ, taṃ ahaṃ adāsiṃ, bodhirukkhaṃ pūjesinti attho. Sesaṃ suviññeyyamevāti.

Sīhāsanadāyakattheraapadānavaṇṇanā samattā.

6. Maggadattikattheraapadānavaṇṇanā

Anomadassī bhagavātiādikaṃ āyasmato maggadattikattherassa apadānaṃ. Ayampāyasmā purimabuddhesu katādhikāro tattha tattha bhave vivaṭṭūpanissayāni puññāni upacinanto anomadassissa bhagavato kāle kulagehe nibbatto vuddhimanvāya gharāvāsaṃ saṇṭhapetvā vasanto anomadassiṃ bhagavantaṃ ākāse caṅkamantaṃ pāduddhāre pāduddhāracaṅkamanaṭṭhāne pupphānaṃ vikiraṇaṃ acchariyañca disvā pasannamānaso pupphāni ākāse ukkhipi, tāni vitānaṃ hutvā aṭṭhaṃsu.

26. So tena puññena sugatīsuyeva saṃsaranto sabbattha pūjito sukhaṃ anubhavitvā imasmiṃ buddhuppāde ekasmiṃ kule nibbatto kamena yobbaññaṃ pāpuṇitvā saddhājāto pabbajitvā vattasampanno nacirasseva arahattaṃ patto caṅkamanassa pūjitattā **maggadattikatthero**ti pākaṭo. So pubbakammaṃ saritvā somanassajāto pubbacaritāpadānaṃ pakāsento **anomadassī bhagavā**tiādimāha. **Diṭṭhadhammasukhatthāyā**ti imasmiṃ attabhāve caṅkamanena sarīrasallahukādisukhaṃ paṭiccāti attho. **Abbhokāsamhi caṅkamī**ti abbhokāse aṅgaṇaṭṭhāne caṅkami, padavikkhepaṃ padasañcāraṃ akāsīti attho.

Uddhate pāde pupphānīti caṅkamantena pāde uddhate padumuppalādīni pupphāni pathavito uggantvā caṅkame vikiriṃsūti attho. **Sobhaṃ muddhani tiṭṭhare**ti buddhassa muddhani sīse sobhayamānā tāni tiṭṭhantīti attho. Sesaṃ suviññeyyamevāti.

Maggadattikattheraapadānavaṇṇanā samattā.

7. Ekadīpiyattheraapadānavaṇṇanā

Padumuttarassa muninotiādikaṃ āyasmato ekadīpiyattherassa apadānaṃ. Ayampāyasmā purimajinaseṭṭhesu katakusalasambhāro tattha tattha bhave vivaṭṭūpanissayāni puññāni upacinanto padumuttarassa bhagavato kāle gahapatikule nibbatto vuddhippatto saddho pasanno bhagavato salalamahābodhimhi ekapadīpaṃ pūjesi, thāvaraṃ katvā niccamekapadīpapūjanatthāya telavaṭṭaṃ paṭṭhapesi. So tena puññena devamanussesu saṃsaranto sabbattha jalamāno pasannacakkhuko ubhayasukhamanubhavitvā imasmiṃ buddhuppāde sāvatthiyaṃ vibhavasampanne ekasmiṃ kule nibbatto viññutaṃ patto ratanattaye pasanno pabbajitvā nacirasseva arahattaṃ patto dīpapūjāya laddhavisesādhigamattā **ekadīpiyatthero**ti pākaṭo.

30. So aparabhāge attano pubbakammaṃ saritvā somanassajāto pubbacaritāpadānaṃ pakāsento **padumuttarassa munino**tiādimāha. Taṃ sabbaṃ uttānatthamevāti.

Ekadīpiyattheraapadānavaṇṇanā samattā.

8. Maṇipūjakattheraapadānavaṇṇanā

Orena himavantassātiādikaṃ āyasmato maṇipūjakattherassa apadānaṃ. Ayampi thero purimabuddhesu katādhikāro tattha tattha bhave vivaṭṭūpanissayāni puññāni upacinanto padumuttarassa bhagavato kāle ekasmiṃ kule nibbatto gharāvāsaṃ saṇṭhapetvā tatthādīnavaṃ disvā gharāvāsaṃ pahāya tāpasapabbajjaṃ pabbajitvā himavantaorabhāge ekissā nadiyā samīpe paṇṇasālaṃ kāretvā vasanto vivekakāmatāya tassānukampāya ca tattha upagataṃ padumuttaraṃ bhagavantaṃ disvā pasannamānaso maṇipallaṅkaṃ bhagavato pūjesi. Bhagavā tassa pasādavaḍḍhanatthāya tattha nisīdi. So bhiyyosomattāya pasanno nibbānādhigamatthāya patthanaṃ akāsi. Bhagavā anumodanaṃ vatvā pakkāmi. So tena puññena devamanussesu saṃsaranto sabbattha pūjito sukhaṃ anubhavitvā imasmiṃ buddhuppāde sāvatthiyaṃ vibhavasampanne kule nibbatto gharāvāsaṃ vasanto ekadivasaṃ satthu dhammadesanaṃ sutvā paṭiladdhasaddho pabbajitvā nacirasseva arahā ahosi.

34. So ekadivasaṃ attanā katakusalaṃ saritvā sañjātasomanasso pubbacaritāpadānaṃ pakāsento **orena himavantassā**tiādimāha. Tattha **orenā**ti himavantassa aparaṃ bhāgaṃ vihāya orena, bhummatthe karaṇavacanaṃ, orasmiṃ disābhāgeti attho. **Nadikā sampavattathā**ti apākaṭanāmadheyyā ekā nadī saṃsuṭṭhu pavattānī vahānī sandamānā ahosīti attho. **Tassā cānupakhettamhī**ti tassā nadiyā anupakhettamhi tīrasamīpeti attho. **Sayambhū vasate tadā**ti yadā ahaṃ maṇipallaṅkaṃ pūjesiṃ, tadā anācariyako hutvā sayameva buddhabhūto bhagavā vasate viharatīti attho.

35. **Maṇiṃ paggayha pallaṅka**nti **maṇi**nti cittaṃ ārādheti somanassaṃ karotīti maṇi, atha vā māti pamāṇaṃ karoti ābharaṇanti maṇi, atha vā marantāpi rājayuvarājādayo taṃ na pariccajanti tadatthāya saṅgāmaṃ karontīti maṇi, taṃ maṇiṃ maṇimayaṃ pallaṅkaṃ manoramaṃ **sādhu cittaṃ** suṭṭhu vicittaṃ paggayha gahetvā buddhaseṭṭhassa **abhiropayiṃ** pūjesinti attho. Sesaṃ sabbaṃ uttānatthamevāti.

Maṇipūjakattheraapadānavaṇṇanā samattā.

9. Tikicchakattheraapadānavaṇṇanā

Nagare bandhumatiyātiādikaṃ āyasmato tikicchakattherassa apadānaṃ. Ayampāyasmā purimajinavaresu katādhikāro tattha tattha bhave vivaṭṭūpanissayāni puññāni upacinanto vipassissa bhagavato kāle bandhumatīnagare vejjakule nibbatto bahussuto susikkhito vejjakamme cheko bahū rogino tikicchanto vipassissa bhagavato upaṭṭhākassa asokanāmattherassa rogaṃ tikicchi. So tena puññena devamanussesu aparāparaṃ sukhaṃ anubhavanto nibbattanibbattabhave arogo dīghāyuko suvaṇṇavaṇṇasarīro ahosi.

39. So imasmiṃ buddhuppāde sāvatthiyaṃ gahapatikule nibbatto vuddhimanvāya sabbasippesu nipphattiṃ patto arogo sukhito vibhavasampanno ratanattaye pasanno satthu dhammadesanaṃ sutvā paṭiladdhasaddho gharāvāsaṃ pahāya pabbajitvā nacirasseva arahā hutvā pubbakammaṃ saritvā somanassajāto pubbacaritāpadānaṃ pakāsento **nagare bandhumatiyā**tiādimāha. Taṃ sabbaṃ heṭṭhā vuttanayattā uttānatthamevāti.

Tikicchakattheraapadānavaṇṇanā samattā.

10. Saṅghupaṭṭhākattheraapadānavaṇṇanā

Vessabhumhi bhagavatītiādikaṃ āyasmato saṅghupaṭṭhākattherassa apadānaṃ. Ayampi thero purimabuddhesu katakusalasambhāro anekesu bhavesu vivaṭṭūpanissayāni puññāni upacinanto vessabhussa bhagavato kāle tassārāmikassa putto hutvā nibbatto viññutaṃ patvā saddho pasanno vihāresu ārāmikakammaṃ karonto sakkaccaṃ saṅghaṃ upaṭṭhāsi. So teneva kusalakammena devamanussesu saṃsaranto ubhayasampattiyo anubhavitvā imasmiṃ buddhuppāde sāvatthiyaṃ gahapatikule nibbatto vuddhippatto vibhavasampanno sukhappatto pākaṭo satthu dhammadesanaṃ sutvā sāsane pasanno pabbajitvā vattasampanno sāsanaṃ sobhayamāno vipassanaṃ vaḍḍhento nacirasseva saha paṭisambhidāhi arahattaṃ patto chaḷabhiñño pubbe katakusalakammavasena **saṅghupaṭṭhākatthero**ti pākaṭo ahosi.

45. So ekadivasaṃ ‘‘pubbe mayā kiṃ nāma kammaṃ katvā ayaṃ lokuttarasampatti laddhā’’ti attano pubbakammaṃ saritvā paccakkhato jānitvā somanassajāto pubbacaritāpadānaṃ pākaṭaṃ karonto **vessabhumhi bhagavatī**tiādimāha. Tattha **ahosārāmiko aha**nti ahaṃ vessabhussa bhagavato sāsane ārāmiko ahosinti attho. Sesaṃ heṭṭhā vuttanayattā uttānatthattā ca suviññeyyamevāti.

Saṅghupaṭṭhākattheraapadānavaṇṇanā samattā.

Aṭṭhārasamavaggavaṇṇanā samattā.

19. Kuṭajapupphiyavaggo

1-10. Kuṭajapupphiyattheraapadānādivaṇṇanā

Ito parampi ekūnavīsatimavagge āgatānaṃ imesaṃ kuṭajapupphiyattherādīnaṃ dasannaṃ therānaṃ apubbaṃ natthi. Tesañhi therānaṃ purimabuddhānaṃ santike katapuññasambhārānaṃ vasena pākaṭanāmāni ceva nivāsanagarādīni ca heṭṭhā vuttanayeneva veditabbānīti taṃ sabbaṃ apadānaṃ suviññeyyamevāti.

Ekūnavīsatimavaggavaṇṇanā samattā.

20. Tamālapupphiyavaggo

1-10. Tamālapupphiyattheraapadānādivaṇṇanā

Vīsatime vagge paṭhamattherāpadānaṃ uttānameva.

6. Dutiyattherāpadāne **yaṃ dāyavāsiko isī**ti isipabbajjaṃ pabbajitvā vane vasanabhāvena **dāyavāsiko isī**ti saṅkhaṃ gato, attano anukampāya taṃ vanaṃ upagatassa siddhatthassa satthuno vasanamaṇḍapacchādanatthāya yaṃ tiṇaṃ, taṃ **lāyati** chindatīti attho. Dabbachadanaṃ katvā anekehi khuddakadaṇḍakehi maṇḍapaṃ katvā taṃ tiṇena chādetvā **siddhatthassa** bhagavato ahaṃ **adāsiṃ** pūjesinti attho.

8. **Sattāhaṃ dhārayuṃ tatthā**ti taṃ maṇḍapaṃ tattha ṭhitā devamanussā sattāhaṃ nirodhasamāpattiṃ samāpajjitvā nisinnassa **satthuno dhārayuṃ** dhāresunti attho. Sesaṃ uttānatthamevāti.

Tatiyattherassa apadāne **khaṇḍaphulliyatthero**ti ettha **khaṇḍa**nti kaṭṭhānaṃ jiṇṇattā chinnabhinnaṭṭhānaṃ, **phulla**nti kaṭṭhānaṃ jiṇṇaṭṭhāne kaṇṇakitamahicchattakādipupphanaṃ, khaṇḍañca phullañca khaṇḍaphullāni, khaṇḍaphullānaṃ paṭisaṅkharaṇaṃ punappunaṃ thirakaraṇanti khaṇḍaphullapaṭisaṅkharaṇaṃ. Imassa pana therassa sambhārapūraṇakāle phussassa bhagavato cetiye chinnabhinnaṭṭhāne sudhāpiṇḍaṃ makkhetvā thirakaraṇaṃ khaṇḍaphullapaṭisaṅkharaṇaṃ nāma. Tasmā so khaṇḍaphulliyo theroti pākaṭo ahosi. Tatiyaṃ.

17. Catutthattherassāpadāne **rañño baddhacaro aha**nti rañño paricārako kammakārako ahosinti attho.

19. **Jalajuttamanāmino**ti jale udake jātaṃ jalajaṃ, kiṃ taṃ padumaṃ, padumena samānanāmattā padumuttarassa bhagavatoti attho. Uttamapadumanāmassa bhagavatoti vā attho. Catutthaṃ.

Pañcamaṃ uttānatthameva.

28. Chaṭṭhe **nagare dvāravatiyā**ti mahādvāravātapānakavāṭaphalakāhi vatipākāraṭṭālagopurakaddamodakaparikhāhi ca sampannaṃ nagaranti dvāravatīnagaraṃ, dvāraṃ vatiñca padhānaṃ katvā nagarassa upalakkhitattā ‘‘dvāravatī nagara’’nti voharantīti **nagare dvāravatiyā**ti vuttaṃ. Mālāvaccho pupphārāmo mama ahosīti attho.

31. **Te kisalayā**ti te asokapallavā. Chaṭṭhaṃ.

Sattamaṭṭhamanavamāni uttānatthāneva. Dasamepi apubbaṃ natthīti.

Vīsatimavaṇṇanā samattā.

21-23. Kaṇikārapupphiyādivaggo

1-30. Kaṇikārapupphiyattheraapadānādivaṇṇanā

Ito paraṃ sabbattha anuttānapadavaṇṇanaṃ karissāma. Ekavīsatime bāvīsatime tevīsatime ca vagge sabbesaṃ therānaṃ sayaṃkatena puññena laddhanāmāni, katapuññānañca nānattaṃ tesaṃ byākaraṇadāyakānaṃ buddhānaṃ nāmāni vasitanagarāni ca heṭṭhā vuttanayattā sabbānipi uttānāneva. Apadānagāthānamattho ca nayānuyogena suviññeyyoyevāti.

24. Udakāsanavaggo

1-10.Udakāsanadāyakattheraapadānādivaṇṇanā

Catuvīsatime vagge paṭhamadutiyāpadānāni uttānāneva.

9. Tatiyāpadāne **aruṇavatiyā nagare**ti ā samantato ālokaṃ karonto uṇati uggacchatīti aruṇo, so tasmiṃ vijjatīti aruṇavatī, tasmiṃ nagare ālokaṃ karonto sūriyo uggacchatīti attho. Sesanagaresupi sūriyuggamane vijjamānepi visesavacanaṃ sabbacatuppadānaṃ mahiyaṃ sayanepi sati mahiyaṃ sayatīti mahiṃsoti vacanaṃ viya rūḷhivasena vuttanti veditabbaṃ. Atha vā pākārapāsādahammiyādīsu suvaṇṇarajatamaṇimuttādisattaratanapabhāhi aruṇuggamanaṃ viya pabhāvatī aruṇavatī nāma, tasmiṃ aruṇavatiyā nagare, **pūpiko** pūpavikkayena jīvikaṃ kappento ahosinti attho.

14. Catutthāpadāne **tivarāyaṃ pure ramme**ti tīhi pākārehi parivāritā parikkhittāti tivarā, khajjabhojjādiupabhogavatthābharaṇādinaccagītādīhi ramaṇīyanti rammaṃ, tasmiṃ tivarāyaṃ pure nagare **ramme** naḷakāro ahaṃ ahosinti sambandho.

Pañcamāpadānaṃ uttānatthameva.

23. Chaṭṭhāpadāne **vaṇṇakāro ahaṃ tadā**ti nīlapītarattādivaṇṇavasena vatthāni karoti rañjetīti vaṇṇakāro. Vattharajako hutvā cetiye vatthehi acchādanasamaye nānāvaṇṇehi dussāni rañjesinti attho.

27. Sattamāpadāne **piyālaṃ pupphitaṃ disvā**ti supupphitaṃ piyālarukkhaṃ disvā. **Gatamagge khipiṃ aha**nti ahaṃ **migaluddo** nesādo hutvā piyālapupphaṃ ocinitvā buddhassa gatamagge khipiṃ pūjesinti attho.

30. Aṭṭhamāpadāne **sake sippe apatthaddho**ti attano takkabyākaraṇādisippasmiṃ apatthaddho patiṭṭhito cheko ahaṃ kānanaṃ **agamaṃ** gato **sambuddhaṃ yantaṃ disvānā**ti vanantare gacchantaṃ vipassiṃ sambuddhaṃ passitvā. **Ambayāgaṃ adāsaha**nti ahaṃ ambadānaṃ adāsinti attho.

33. Navamāpadāne **jagatī kāritā mayha**nti atthadassissa bhagavato sarīradhātunidhāpitacetiye jagati chinnabhinnaālindapupphādhānasaṅkhātā jagati mayā kāritā kārāpitāti attho.

Dasamāpadānaṃ uttānatthamevāti.

Catuvīsatimavaggavaṇṇanā samattā.

25. Tuvaradāyakavaggo

1-10. Tuvaradāyakattheraapadānādivaṇṇanā

1. Pañcavīsatime vagge paṭhamāpadāne **bharitvā tuvaramādāyā**ti tuvaraaṭṭhiṃ muggakalayasadisaṃ tuvaraṭṭhiṃ bhajjitvā pupphetvā bhājanena ādāya **saṅghassa** vanamajjhogāhakassa **adadiṃ** adāsinti attho.

4-5. Dutiyāpadāne **dhanuṃ advejjhaṃ katvānā**ti migādīnaṃ māraṇatthāya dhanuṃ sannayhitvā caramāno **kesaraṃ ogataṃ disvā**ti supupphitaṃ khuddakasaraṃ disvā **buddhassa abhiropesi**nti ahaṃ cittaṃ pasādetvā vanaṃ sampattassa tissassa bhagavato abhiropayiṃ pūjesinti attho.

9-10. Tatiyāpadāne **jalakukkuṭo**ti jātassare caramānakukkuṭo. **Tuṇḍena kesariṃ gayhā**ti padumapupphaṃ mukhatuṇḍena ḍaṃsitvā ākāsena gacchantassa **tissassa** bhagavato **abhiropesiṃ** pūjesinti attho.

14. Catutthāpadāne **viravapupphamādāyā**ti vividhaṃ ravati saddaṃ karotīti viravaṃ, saddakaraṇavelāyaṃ vikasanato ‘‘virava’’nti laddhanāmaṃ pupphasamūhaṃ ādāya gahetvā siddhatthassa **buddhassa abhiropayiṃ** pūjesinti attho.

17. Pañcamāpadāne **kuṭigopako**ti senāsanapālako. **Kālena kālaṃ dhūpesi**nti sampattasampattakālānukāle dhūpesiṃ, dhūpena sugandhaṃ akāsinti attho. Siddhatthassa bhagavato gandhakuṭikālānusāridhūpena dhūpesiṃ vāsesinti attho.

Chaṭṭhasattamāpadānāni uttānatthāneva.

27. Aṭṭhamāpadāne **satta sattalipupphānī**ti sattalisaṅkhātāni, satta pupphāni sīsenādāya vessabhussa bhagavato **abhiropesiṃ** pūjesinti attho.

31. Navamāpadāne **bimbijālakapupphānī**ti rattaṅkuravakapupphāni siddhatthassa bhagavato pūjesinti attho.

35. Dasamāpadāne **uddālakaṃ gahetvānā**ti jātassare vihaṅgasobbhe jātaṃ uddālakapupphaṃ ocinitvā kakusandhassa bhagavato pūjesinti attho. Sesaṃ suviññeyyamevāti.

Pañcavīsatimavaggavaṇṇanā samattā.

26. Thomakavaggo

1-10. Thomakattheraapadānādivaṇṇanā

Chabbīsatime vagge paṭhamāpadānaṃ uttānameva.

5-6. Dutiyāpadāne **vijahitvā devavaṇṇa**nti devatā sarīraṃ vijahitvā chaḍḍetvā, manussasarīraṃ nimminitvāti attho. **Adhikāraṃ kattukāmo**ti adhikakiriyaṃ puññasambhāraṃ kattukāmo devaro nāma ahaṃ devarājā bhariyāya saha buddhaseṭṭhassa sāsane sādaratāya **idha** imasmiṃ manussaloke **āgamiṃ** āgatoti attho. **Tassa bhikkhā mayā dinnā**ti padumuttarassa bhagavato yo nāmena **devalo** nāma sāvako ahosi, tassa sāvakassa mayā vippasannena cetasā **bhikkhā dinnā** piṇḍapāto dinnoti attho.

9-10. Tatiyāpadāne **ānando nāma sambuddho**ti ānandaṃ tuṭṭhiṃ jananato ānando nāma paccekabuddhoti attho. **Amanussamhi kānane**ti amanussapariggahe kānane mahāaraññe **parinibbāyi** anupādisesanibbānadhātuyā antaradhāyi, adassanaṃ agamāsīti attho. **Sarīraṃ tattha jhāpesi**nti ahaṃ devalokā idhāgantvā tassa bhagavato sarīraṃ tattha araññe jhāpesiṃ dahanaṃ akāsinti attho.

Catutthapañcamāpadānāni uttānāneva.

20. Chaṭṭhāpadāne **ahosiṃ candano nāmā**ti nāmena paṇṇattivasena candano nāma. **Sambuddhassatrajo**ti paccekasambuddhabhūtato pubbe tassa atrajo putto ahaṃ. **Ekopāhano mayā dinno**ti ekaṃ upāhanayugaṃ mayā dinnaṃ. **Bodhiṃ sampajja me tuva**nti tena upāhanayugena me mayhaṃ sāvakabodhiṃ tuvaṃ sampajja nipphādehīti attho.

23-24. Sattamāpadāne **mañjarikaṃ karitvānā**ti mañjeṭṭhipupphaṃ haritacaṅkoṭakaṃ gahetvā **rathiyaṃ** vīthiyā paṭipajjiṃ ahaṃ tathā paṭipannova **bhikkhusaṅghapurakkhataṃ** bhikkhusaṅghena parivutaṃ **samaṇānaggaṃ** samaṇānaṃ bhikkhūnaṃ aggaṃ seṭṭhaṃ sammāsambuddhaṃ addasanti sambandho. **Buddhassa abhiropayi**nti disvā ca pana taṃ pupphaṃ ubhohi hatthehi **paggayha** ukkhipitvā buddhassa phussassa bhagavato abhiropayiṃ pūjesinti attho.

28-29. Aṭṭhamāpadāne **aloṇapaṇṇabhakkhomhī**ti khīrapaṇṇādīni uñchācariyāya āharitvā loṇavirahitāni paṇṇāni pacitvā bhakkhāmi, aloṇapaṇṇabhakkho amhi bhavāmīti attho. **Niyamesu ca saṃvuto**ti niyamasaññitesu pāṇātipātāveramaṇiādīsu niccapañcasīlesu saṃvuto pihitoti attho. **Pātarāse anuppatte**ti purebhattakāle anuppatte. **Siddhattho upagacchi ma**nti mama samīpaṃ siddhattho bhagavā upagañchi sampāpuṇi. **Tāhaṃ buddhassa pādāsi**nti ahaṃ taṃ aloṇapaṇṇaṃ tassa buddhassa adāsinti attho.

Navamāpadānaṃ uttānameva.

37-38. Dasamāpadāne **sikhinaṃ sikhinaṃ yathā**ti sarīrato nikkhantachabbaṇṇaraṃsīhi **obhāsayantaṃ** jalantaṃ sikhīnaṃ sikhībhagavantaṃ sikhīnaṃ yathā jalamānaaggikkhandhaṃ viya. **Aggajaṃ pupphamādāyā**ti aggajanāmakaṃ pupphaṃ gahetvā **buddhassa** sikhissa bhagavato **abhiropayiṃ** pūjesinti attho.

Chabbīsatimavaggavaṇṇanā samattā.

27. Padumukkhipavaggo

1-10. Ākāsukkhipiyattheraapadānādivaṇṇanā

1-2. Sattavīsatime vagge paṭhamāpadāne **jalajagge duve gayhā**ti jale udake jāte agge uppalādayo dve pupphe gahetvā buddhassa samīpaṃ gantvā ekaṃ pupphaṃ pādesu **nikkhipiṃ** pūjesiṃ, ekaṃ pupphaṃ ākāse khipinti attho.

Dutiyāpadānaṃ pākaṭameva.

10. Tatiyāpadāne **bodhiyā pādaputtame**ti uttame bodhipādape. **Aḍḍhacandaṃ mayā dinna**nti tasmiṃ bodhimūle aḍḍhacandākārena mayā anekapupphāni pūjitānīti attho. **Dharaṇīruhapādape**ti rukkhapabbataratanādayo dhāretīti dharaṇī, pathavī, dharaṇiyā ruhati patiṭṭhahatīti dharaṇīruho, pādasaṅkhātena mūlena udakaṃ pivati khandhaviṭapādīsu patthariyatīti pādapo, dharaṇīruho ca so pādapo ceti dharaṇīruhapādapo, tasmiṃ dharaṇīruhapādape pupphaṃ mayā pūjitanti attho.

Catutthāpadānaṃ uttānatthameva.

18-19. Pañcamāpadāne **himavantassāvidūre**ti himavantassa āsanne. **Romaso nāma pabbato**ti rukkhalatāgumbābhāvā kevalaṃ dabbatiṇādisañchannattā romaso nāma pabbato ahosi. **Tamhi pabbatapādamhī**ti tasmiṃ pabbatapariyante. **Samaṇo bhāvitindriyo**ti samitapāpo vūpasantakileso samaṇo vaḍḍhitaindriyo, rakkhitacakkhundriyādiindriyoti attho. Atha vā vaḍḍhitaindriyo vaḍḍhitasaddhindriyādiindriyoti attho. Tassa samaṇassa ahaṃ biḷāliāluve gahetvā adāsinti attho.

Chaṭṭhasattamaṭṭhamanavamadasamāpadānāni uttānatthānevāti.

Sattavīsatimavaggavaṇṇanā samattā.

28. Suvaṇṇabibbohanavaggo

1-10. Suvaṇṇabibbohaniyattheraapadānādivaṇṇanā

Aṭṭhavīsatime vagge paṭhamāpadānaṃ uttānameva.

5. Dutiyāpadāne **manomayena kāyenā**ti yathā cittavasena pavattakāyenāti attho.

10. Tatiyāpadāne **mahāsamuddaṃ nissāyā**ti mahāsāgarāsanne ṭhitassa pabbatassa antare pabbataleṇeti attho. Siddhattho bhagavā vivekakāmatāya **vasati** paṭivasatīti attho. **Paccuggantvānakāsaha**nti ahaṃ tassa bhagavato paṭiuggantvā samīpaṃ gantvā vandanādipuññaṃ akāsinti attho. **Caṅkoṭakamadāsaha**nti siddhatthassa bhagavato ahaṃ pupphabharitaṃ caṅkoṭakaṃ kadambaṃ adāsiṃ pūjesinti attho.

14. Catutthāpadāne **akakkasacittassāthā**ti apharusacittassa, **atha**-saddo padapūraṇe.

19. Pañcamāpadāne **udumbare vasantassā**ti udumbararukkhamūle rukkhacchāyāya vasantassa tissassa bhagavato. **Niyate paṇṇasanthare**ti niyāmite paṭibaddhe paṇṇasanthare sākhābhaṅgāsane nisinnassa. **Vutthokāso mayā dinno**ti vivittokāse maṇḍapadvārādīhi pihitokāso mayā dinno sampāditoti attho.

24. Chaṭṭhāpadāne **potthadānaṃ mayā dinna**nti potthavaṭṭiṃ potthachalliṃ tāḷetvā kataṃ sāṭakaṃ visamaṃ gophāsukena ghaṃsitvā nimmitaṃ suttaṃ gahetvā kantitvā tena suttena nisīdanatthāya vā bhūmattharaṇatthāya vā sāṭakaṃ vāyāpetvā taṃ sāṭakaṃ mayā ratanattayassa dinnanti attho.

27. Sattamāpadāne **candabhāgānadītīre**ti candabhāgāya nāma nadiyā tīrato, nissakke bhummavacanaṃ. **Anusota**nti sotassa anu heṭṭhāgaṅgaṃ **vajāmi** gacchāmi ahanti attho. **Satta māluvapupphāni, citamāropayiṃ aha**nti ahaṃ māluvapupphāni satta pattāni gahetvā citake vālukarāsimhi vālukāhi thūpaṃ katvā pūjesinti attho.

31-32. Aṭṭhamāpadāne **mahāsindhu sudassanā**ti sundaradassanasundarodakadhavalapulinopasobhitattā suṭṭhu manoharā mahāsindhu nāma vārinadī ahosi. **Tattha** tissaṃ sindhuvārinadiyaṃ **sappabhāsaṃ** pabhāya sahitaṃ **sudassanaṃ** sundararūpaṃ

paramopasame yuttaṃ uttame upasame yuttaṃ samaṅgībhūtaṃ vītarāgaṃ ahaṃ addasanti attho. **Disvāhaṃ vimhitāsayo**ti ‘‘evarūpaṃ bhayānakaṃ himavantaṃ kathaṃ sampatto’’ti vimhitaajjhāsayo acchariyabbhutacittoti attho. **Āluvaṃ tassa pādāsi**nti tassa arahato ahaṃ pasannamānaso āluvakandaṃ pādāsiṃ ādarena adāsinti attho.

Navamadasamāpadānāni uttānānevāti.

Aṭṭhavīsatimavaggavaṇṇanā samattā.

29. Paṇṇadāyakavaggo

1-10. Paṇṇadāyakattheraapadānādivaṇṇanā

1-2. Ekūnatiṃsatime vagge paṭhamāpadāne **paṇṇabhojanabhojano**ti khīrapaṇṇādibhojanassa bhuñjanatthāya paṇṇasālāya nisinno **amhi** bhavāmīti attho. **Upaviṭṭhañca maṃ santa**nti paṇṇasālāyaṃ upaviṭṭhaṃ santaṃ vijjamānaṃ maṃ. **Upāgacchi mahāisī**ti mahante sīlādikhandhe esanato mahāisi. **Lokapajjoto** lokapadīpo **siddhattho** bhagavā upagacchi, mama samīpaṃ agamāsīti attho. **Nisinnassa paṇṇasanthare**ti upagantvā paṇṇasanthare nisinnassa khādanatthāya seditaṃ **paṇṇaṃ** mayā dinnanti sambandho.

5-7. Dutiyāpadāne sinerusamasantoso dharaṇīsamasādiso siddhattho bhagavāti sambandho. **Vuṭṭhahitvā samādhimhā**ti nirodhasamāpattito vuṭṭhahitvā visuṃ hutvāti attho. **Bhikkhāya mamupaṭṭhito**ti bhikkhācāravelāya ‘‘ajja mama yo koci kiñci dānaṃ dadāti, tassa mahapphala’’nti cintetvā nisinnassa mama santikaṃ samīpaṃ upaṭṭhito samīpamāgatoti attho. **Harītakaṃ…pe… phārusakaphalāni cā**ti evaṃ sabbaṃ taṃ phalaṃ sabbalokānukampino tassa **siddhatthassa mahesissa** mayā vippasannena cetasā dinnanti attho.

11-12. Tatiyāpadāne **sīhaṃ yathā vanacara**nti vane caramānaṃ sīharājaṃ iva caramānaṃ siddhatthaṃ bhagavantanti sambandho. **Nisabhājāniyaṃ yathā**ti vasabho, nisabho, visabho, āsabhoti cattāro gavajeṭṭhakā. Tesu gavasatassa jeṭṭhako vasabho, gavasahassassa jeṭṭhako nisabho, gavasatasahassassa jeṭṭhako visabho, gavakoṭisatasahassassa jeṭṭhako āsabho. Idha pana āsabho ‘‘nisabho’’ti vutto, ājānīyaṃ abhītaṃ niccalaṃ usabharājaṃ ivāti attho. **Kakudhaṃ vilasantaṃvā**ti pupphapallavehi sobhamānaṃ kakudharukkhaṃ iva narāsabhaṃ narānaṃ āsabhaṃ uttamaṃ āgacchantaṃ siddhatthaṃ bhagavantaṃ disvā saddhāya sampayuttattā vippasannena cetasā paccuggamanaṃ akāsinti attho.

Catutthāpadānādīni dasamāvasānāni suviññeyyānevāti.

Ekūnatiṃsatimavaggavaṇṇanā samattā.

30. Citakapūjakavaggo

1-10. Citakapūjakattheraapadānādivaṇṇanā

1-2. Tiṃsatime vagge paṭhamāpadāne **āhutiṃ yiṭṭhukāmoha**nti pūjāsakkāraṃ kāretukāmo ahaṃ. **Nānāpupphaṃ samānayi**nti nānā anekavidhaṃ campakasalalādipupphaṃ saṃ suṭṭhu ānayiṃ, rāsiṃ akāsinti attho. **Sikhino lokabandhuno**ti sakalalokattayabandhussa ñātakassa sikhissa bhagavato parinibbutassa citakaṃ āḷāhanacitakaṃ dārurāsiṃ jalantaṃ ādittaṃ disvā tañca mayā rāsīkataṃ pupphaṃ **okiriṃ** pūjesinti attho.

6-7. Dutiyāpadāne **ajinuttaravāsano**ti ajinamigacammaṃ uttarāsaṅgaṃ katvā nivāsino acchādanoti attho. **Abhiññā pañca nibbattā**ti iddhividhādayo pañca abhiññāyo pañca ñāṇāni nibbattā uppāditā nipphāditā. **Candassa parimajjako**ti candamaṇḍalassa samantato majjako, phuṭṭho ahosinti attho. **Vipassiṃ lokapajjota**nti sakalalokattaye padīpasadisaṃ vipassiṃ bhagavantaṃ mama santikaṃ **abhigataṃ** visesena sampattaṃ āgataṃ. **Disvā pāricchattakapupphānī**ti devalokato pāricchattakapupphāni āharitvā vipassissa satthuno matthake chattākārena ahaṃ dhāresinti attho.

11-13. Tatiyāpadāne **putto mama pabbajito**ti mayhaṃ putto saddhāya pabbajito. **Kāsāyavasano tadā**ti tasmiṃ pabbajitakāle kāsāyanivattho, na bāhirakapabbajjāya pabbajitoti attho. **So ca buddhattaṃ sampatto**ti so mayhaṃ putto catūsu buddhesu sāvakabuddhabhāvaṃ saṃ suṭṭhu patto, arahattaṃ pattoti attho. **Nibbuto lokapūjito**ti sakalalokehi katasakkāro khandhaparinibbānena parinibbutoti attho. **Vicinanto sakaṃ putta**nti ahaṃ tassa gatadesaṃ pucchitvā sakaṃ puttaṃ vicinanto pacchato agamaṃ, anugato asmīti attho. **Nibbutassa mahantassā**ti mahantehi sīlakkhandhādīhi yuttattā mahantassa tassa mama puttassa arahato ādahanaṭṭhāne **citakaṃ** citakaṭṭhānaṃ ahaṃ agamāsinti attho. **Paggayha añjaliṃ tatthā**ti tasmiṃ ādahanaṭṭhāne añjaliṃ dasaṅgulisamodhānaṃ paggahetvā sirasi katvā ahaṃ **citakaṃ** dahanadārurāsiṃ **vanditvā** paṇāmaṃ katvā **setacchattañca paggayhā**ti na kevalameva vanditvā dhavalacchattañca paggayha ukkhipitvā ahaṃ **āropesiṃ** patiṭṭhapesinti attho.

17-18. Catutthāpadāne **anuggatamhi ādicce**ti sūriye anuggate anuṭṭhite paccūsakāleti attho. **Pasādo vipulo ahū**ti rogapīḷitassa mayhaṃ cittappasādo vipulo atireko buddhānussaraṇena ahu ahosi. Mahesino **buddhaseṭṭhassa** lokamhi **pātubhāvo** pākaṭabhāvo ahosīti sambandho. **Ghosamassosahaṃ tatthā**ti tasmiṃ pātubhāve sati ‘‘ahaṃ gilāno buddho uppanno’’ti ghosaṃ assosiṃ. **Na ca passāmi taṃ jina**nti taṃ jitapañcamāraṃ sammāsambuddhaṃ na passāmi, bāḷhagilānattā gantvā passituṃ na sakkomīti attho. **Maraṇañca anuppatto**ti maraṇāsannakālaṃ anuppatto, āsannamaraṇo hutvāti attho. **Buddhasaññamanussari**nti buddhotināmaṃ anussariṃ, buddhārammaṇaṃ manasi akāsinti attho.

21-23. Pañcamāpadāne **ārāmadvārā nikkhammā**ti ārāmadvārato saṅghassa nikkhamanadvāramaggehi attho. **Gosīsaṃ santhataṃ mayā**ti tasmiṃ nikkhamanadvāramagge ‘‘bhagavato bhikkhusaṅghassa ca pādā mā kaddamaṃ akkamantū’’ti akkamanatthāya gosīsaṭṭhiṃ mayā santharitanti attho. **Anubhomi sakaṃ kamma**nti attano gosīsaattharaṇakammassa balena ājānīyā vātajavā sindhavā sīghavāhanādīni vipākaphalāni anubhomīti attho. **Aho kāraṃ paramakāra**nti **sukhette** saṅghe mayā suṭṭhu kataṃ kāraṃ appakampi kiccaṃ mahapphaladānato paramakāraṃ uttamakiccaṃ aho vimhayanti attho. Yathā tiṇadosādivirahitesu khettesu vappitaṃ sālibījaṃ mahapphalaṃ deti, evameva rāgadosādidosarahite parisuddhakāyavacīsamācāre saṅghakhette gosīsaattharaṇakammaṃ mayā kataṃ, idaṃ mahapphalaṃ detīti vuttaṃ hoti. **Na aññaṃ kalamagghatī**ti aññaṃ bāhirasāsane kataṃ kammaṃ saṅghe **katassa kārassa** pūjāsakkārassa kalaṃ soḷasiṃ kalaṃ koṭṭhāsaṃ na agghatīti sambandho.

Chaṭṭhasattamaṭṭhamanavamadasamāpadānāni uttānānevāti.

Tiṃsatimavaggavaṇṇanā samattā.

31. Padumakesaravaggo

1-10. Padumakesariyattheraapadānādivaṇṇanā

1-2. Ekatiṃsatime vagge paṭhamāpadāne **isisaṅghe ahaṃ pubbe**ti ahaṃ pubbe bodhisambhārapūraṇakāle isisaṅghe paccekabuddhaisisamūhe tesaṃ samīpe himavantapabbate mātaṅgahatthikule vāraṇo caṇḍahatthī ahosinti sambandho. Manussādayo vāretīti **vāraṇo,** atha vā vācāya ravati koñcanādaṃ nadatīti **vāraṇo. Mahesīnaṃ pasādenā**ti paccekabuddhamahesīnaṃ pasādena. **Paccekajinaseṭṭhesu, dhutarāgesu tādisū**ti lokadhammehi niccalesu paccekabuddhesu **padmakesaraṃ** padumareṇuṃ **okiriṃ** avasiñcinti sambandho.

Dutiyatatiyāpadānāni uttānāni.

13-16. Catutthāpadāne **mahābodhimaho ahū**ti vipassissa bhagavato catumaggañāṇādhārabhāvato ‘‘bodhī’’ti laddhanāmassa rukkhassa pūjā ahosīti attho. **Rukkhaṭṭhasseva sambuddho**ti assa bodhipūjāsamaye sannipatitassa mahājanassa sambuddho lokajeṭṭho narāsabho rukkhaṭṭho iva rukkhe ṭhito viya paññāyatīti attho. **Bhagavā tamhi samaye**ti tasmiṃ bodhipūjākaraṇakāle bhagavā **bhikkhusaṅghapurakkhato** bhikkhusaṅghena parivuto. **Vācāsabhimudīraya**nti mudusiliṭṭhamadhurauttamaghosaṃ udīrayaṃ kathayanto nicchārento catusaccaṃ pakāsesi, desesīti attho. **Saṃkhittena ca desento**ti veneyyapuggalajjhāsayānurūpena desento saṃkhittena ca vitthārena ca desayīti attho. **Vivaṭṭacchado**ti rāgo chadanaṃ, doso chadanaṃ, moho chadanaṃ, sabbakilesā chadanā’’ti evaṃ vuttā chadanā vivaṭā ugghāṭitā viddhaṃsitā anenāti vivaṭṭacchado, sambuddho. Taṃ mahājanaṃ desanāvasena **nibbāpesi** pariḷāhaṃ vūpasamesīti attho. **Tassāhaṃ dhammaṃ sutvānā**ti tassa bhagavato desentassa dhammaṃ sutvā.

20. Pañcamāpadāne **phalahattho apekkhavā**ti vipassiṃ bhagavantaṃ disvā madhurāni phalāni gahetvā apekkhavā aturito saṇikaṃ assamaṃ gañchinti attho.

Chaṭṭhasattamāpadānāni uttānāneva.

40. Aṭṭhamāpadāne **niṭṭhite navakamme cā**ti sīmāya navakamme niṭṭhaṃ gate sati. **Anulepamadāsaha**nti anupacchā sudhālepaṃ adāsiṃ, sudhāya lepāpesinti attho.

Navamadasamāpadānāni uttānāniyevāti.

Ekatiṃsamavaggavaṇṇanā samattā.

32. Ārakkhadāyakavaggo

1-10. Ārakkhadāyakattheraapadānādivaṇṇanā

Bāttiṃsatimavagge paṭhamadutiyatatiyāpadānāni suviññeyyāneva.

16. Catutthāpadāne **jalajaggehi okiri**nti jalajehi uttamehi uppalapadumādīhi pupphehi okiriṃ pūjesinti attho.

Pañcamāpadānaṃ uttānameva.

26-27. Chaṭṭhāpadāne **cetiyaṃ uttamaṃ nāma, sikhino lokabandhuno**ti sakalalokattayassa bandhuno ñātakassa sikhissa bhagavato uttamaṃ cetiyaṃ. **Irīṇe** janasañcaravirahite **vane** manussānaṃ kolāhalavirahite mahāaraññe ahosīti sambandho. **Andhāhiṇḍāmahaṃ tadā**ti tasmiṃ kāle vane maggamūḷhabhāvena andho, na cakkhunā andho, ahaṃ āhiṇḍāmi maggaṃ pariyesāmīti attho. **Pavanā nikkhamantenā**ti mahāvanato nikkhamantena mayā **sīhāsanaṃ** uttamāsanaṃ, sīhassa vā bhagavato āsanaṃ diṭṭhanti attho. **Ekaṃsaṃ añjaliṃ katvā**ti ekaṃsaṃ uttarāsaṅgaṃ katvā sirasi añjaliṃ ṭhapetvāti attho. **Santhaviṃ lokanāyaka**nti sakalalokattayanayaṃ taṃ nibbānaṃ pāpentaṃ thomitaṃ thutiṃ akāsinti attho.

34. Sattamāpadāne **sudassano mahāvīro**ti sundaradassano dvattiṃsamahāpurisalakkhaṇasampannasarīrattā manoharadassano mahāvīriyo siddhattho bhagavāti sambandho. **Vasatigharamuttame**ti uttame vihāre vasatīti attho.

Aṭṭhamanavamadasamāpadānāni uttānānevāti.

Bāttiṃsatimavaggavaṇṇanā samattā.

33. Umāpupphiyavaggo

1-10. Umāpupphiyattheraapadānādivaṇṇanā

Tettiṃsatime vagge paṭhamadutiyatatiyacatutthapañcamachaṭṭhāpadānāni uttānāniyeva.

55. Sattamāpadāne **samayaṃ agamāsaha**nti samūhaṃ samāgamaṭṭhānaṃ ahaṃ agamāsinti attho.

62. **Abbudanirabbudānī**ti ''pakoṭisatasahassānaṃ sataṃ abbudaṃ, abbudasatasahassānaṃ sataṃ nirabbuda''nti vuttattā āyunā abbudanirabbudāni gatamahāāyuvantā **manujādhipā** cakkavattino khattiyā aṭṭha aṭṭha hutvā kappānaṃ pañcavīsasahassamhi **āsiṃsu** ahesunti attho. Aṭṭhamanavamadasamāpadānāni pākaṭānevāti.

Tettiṃsatimavaggavaṇṇanā samattā.

34-38. Gandhodakādivaggo

1-50. Gandhadhūpiyattheraapadānādivaṇṇanā

Catutiṃsatimavaggapañcatiṃsatimavaggachattiṃsatimavaggasattatiṃsatimavaggaaṭṭhatiṃsatimavaggā uttānatthāyeva.

Ekūnacattālīsamavaggepi paṭhamāpadānādīni aṭṭhamāpadānantāni uttānānevāti.

39. Avaṭaphalavaggo

9. Soṇakoṭivīsattheraapadānavaṇṇanā

Navamāpadāne pana **vipassino pāvacane**tiādikaṃ āyasmato soṇassa koṭivīsattherassa apadānaṃ. Ayampi thero purimabuddhesu katādhikāro tattha tattha bhave vivaṭṭūpanissayāni puññāni upacinanto vipassissa bhagavato kāle mahāvibhave seṭṭhikule nibbatto vuddhippatto seṭṭhi hutvā upāsakehi saddhiṃ vihāraṃ gantvā satthu dhammadesanaṃ sutvā pasannamānaso bhagavato caṅkamanaṭṭhāne sudhāya parikammaṃ kāretvā ekañca leṇaṃ kāretvā nānāvirāgavatthehi leṇabhūmiyā santharitvā upari vitānañca katvā cātuddisassa saṅghassa niyyādetvā sattāhaṃ mahādānaṃ datvā paṇidhānaṃ akāsi. Satthā anumodanaṃ akāsi. So tena kusalakammena devamanussesu saṃsaranto ubhayasampattiyo anubhavitvā imasmiṃ kappe parinibbute kassapadasabale anuppanne amhākaṃ bhagavati bārāṇasiyaṃ kulagehe nibbattitvā viññutaṃ patto gaṅgātīre paṇṇasālaṃ karitvā vasantaṃ ekaṃ paccekabuddhaṃ temāsaṃ catūhi paccayehi sakkaccaṃ upaṭṭhahi. Paccekabuddho vuṭṭhavasso paripuṇṇaparikkhāro gandhamādanameva agamāsi. Sopi kulaputto yāvajīvaṃ tattha puññāni katvā tato cavitvā devamanussesu saṃsaranto amhākaṃ bhagavato kāle campānagare aggaseṭṭhissa gehe paṭisandhiṃ gaṇhi. Tassa paṭisandhiggahaṇakālato paṭṭhāya seṭṭhissa mahābhogakkhandho abhivaḍḍhi. Tassa mātukucchito nikkhamanadivase sakalanagare mahālābhasakkārasammāno ahosi, tassa pubbe paccekabuddhassa satasahassagghanikarattakambalapariccāgena suvaṇṇavaṇṇo sukhumālataro ca attabhāvo ahosi, tenassa **soṇo**ti nāmaṃ akaṃsu. So mahatā parivārena abhivaḍḍhi. Tassa hatthapādatalāni bandhujīvakapupphavaṇṇāni ahesuṃ, tesaṃ satavāraṃ vihatakappāsaṃ viya mudusamphasso ahosi. Pādatalesu maṇikuṇḍalāvaṭṭavaṇṇalomāni jāyiṃsu. Vayappattassa tassa tiṇṇaṃ utūnaṃ anucchavike tayo pāsāde kārāpetvā nāṭakitthiyo upaṭṭhāpesuṃ. So tattha mahatiṃ sampattiṃ anubhavanto devakumāro viya paṭivasati.

Atha amhākaṃ bhagavati sabbaññutaṃ patvā pavattitavaradhammacakke rājagahaṃ upanissāya viharante bimbisārarañña pakkosāpito tehi asītiyā gāmikasahassehi saddhiṃ rājagahaṃ āgato satthu santikaṃ gantvā dhammaṃ sutvā paṭiladdhasaddho mātāpitaro anujānāpetvā bhagavato santike pabbajitvā laddhūpasampado satthu santike kammaṭṭhānaṃ gahetvā janasaṃsaggapariharaṇatthaṃ sītavane vihāsi. So tattha vasanto ''mama sarīraṃ sukhumālaṃ, na ca sakkā sukheneva sukhaṃ adhigantuṃ, kāyaṃ kilametvāpi samaṇadhammaṃ kātuṃ vaṭṭatī''ti cintetvā ṭhānacaṅkamameva adhiṭṭhāya padhānamanuyuñjanto pādatalesu phoṭesu uṭṭhitesupi vedanaṃ ajjhupekkhitvā daḷhaṃ vīriyaṃ karonto accāraddhavīriyatāya visesaṃ nibbattetuṃ asakkonto ''evaṃ ahaṃ vāyamantopi maggaphalāni nibbattetuṃ na sakkomi, kiṃ me pabbajjāya, hīnāyāvattitvā bhoge ca bhuñjāmi, puññāni ca karissāmī''ti cintesi. Atha satthā tassa cittācāraṃ ñatvā tattha gantvā vīṇopamovādena (mahāva. 243) ovaditvā vīriyasamatāyojanavidhiṃ dassento kammaṭṭhānaṃ sodhetvā gijjhakūṭaṃ gato. Soṇopi kho satthu santikā ovādaṃ labhitvā vīriyasamataṃ yojetvā vipassanaṃ ussukkāpetvā arahatte patiṭṭhāsi.

49. So arahā hutvā attano pubbakammaṃ saritvā somanassajāto pubbacaritāpadānaṃ pakāsento **vipassino pāvacane**tiādimāha. Tattha **vipassī**ti visesena, vividhaṃ vā passatīti vipassī. **Pāvacane**ti pakārena vuccatīti pāvacanaṃ, piṭakattayaṃ. Tassa vipassino tasmiṃ pāvacaneti attho. **Leṇa**nti linante nilīyante etthāti leṇaṃ vihāraṃ. **Bandhumārājadhāniyā**ti bandhanti kulaparamparāya vasena aññamaññaṃ sambajjhantīti bandhū, ñātakā. Te ettha paṭivasantīti bandhumā, bandhu assa atthīti vā bandhumā. Rājūnaṃ vasanaṭṭhānanti rājadhānī, bandhumā ca sā rājadhānī ceti bandhumārājadhānī, tassā bandhumārājadhāniyā, leṇaṃ mayā katanti sambandho. Sesamettha uttānatthamevāti.

Soṇakoṭivīsattheraapadānavaṇṇanā samattā.

10. Pubbakammapilotikabuddhaapadānavaṇṇanā

64. Dasamāpadāne **anotattasarāsanne**ti pabbatakūṭehi paṭicchannattā candimasūriyānaṃ santāpehi otattaṃ uṇhaṃ udakaṃ ettha natthīti anotatto. Saranti gacchanti pabhavanti sandanti etasmā mahānadiyoti saro. Sīhamukhādīhi nikkhantā mahānadiyo tikkhattuṃ tikkhattuṃ padakkhiṇaṃ katvā nikkhantanikkhantadisābhāgena saranti gacchantīti attho. Anotatto ca so saro cāti anotattasaro. Tassa āsannaṃ samīpaṭṭhānanti anotattasarāsannaṃ, tasmiṃ anotattasarāsanne, samīpeti attho. **Ramaṇīye**ti devadānavagandhabbakinnaroragabuddhapaccekabuddhādīhi ramitabbaṃ allīyitabbanti ramaṇīyaṃ, tasmiṃ ramaṇīye. **Silātale**ti ekagghanapabbatasilātaleti attho. **Nānāratanapajjote**ti padumarāgaveḷuriyādinānāanekehi ratanehi pajjote pakārena jotamāne. **Nānāgandhavanantare**ti nānappakārehi candanāgarukappūratamālatilakāsokanāgapunnāgaketakādīhi anekehi sugandhapupphehi gahanībhūtavanantare silātaleti sambandho.

65. Guṇamahantatāya saṅkhyāmahantatāya ca **mahatā bhikkhusaṅghena, pareto** parivuto **lokanāyako** lokattayasāmisammāsambuddho tattha silāsane nisinno attano pubbāni kammāni **byākarī** visesena pākaṭamakāsīti attho. Sesamettha heṭṭhā buddhāpadāne (apa. thera 1.1.1 ādayo) vuttattā uttānatthattā ca suviññeyyameva. Buddhāpadāne antogadhampi idhāpadāne kusalākusalaṃ kammasaṃsūcakattā vaggasaṅgahavasena dhammasaṅgāhakattherā saṅgāyiṃsūti.

Pubbakammapilotikabuddhaapadānavaṇṇanā samattā.

Ekūnacattālīsamavaggavaṇṇanā samattā.

40. Pilindavacchavaggo

1. Pilindavacchattheraapadānavaṇṇanā

Cattālīsamavagge apadāne **nagare haṃsavatiyā**tiādikaṃ āyasmato pilindavacchattherassa apadānaṃ. Ayampi purimabuddhesu katādhikāro tattha tattha bhave vivaṭṭūpanissayāni puññāni upacinanto padumuttarassa bhagavato kāle haṃsavatīnagare dovārikakule nibbatto mahaddhano mahābhogo ahosi. So koṭisannicitadhanarāsiṃ oloketvā raho nisinno ''imaṃ sabbadhanaṃ mayā sammā gahetvā gantuṃ vaṭṭatī’’ti cintetvā ‘‘buddhappamukhassa bhikkhusaṅghassa sabbaparikkhāradānaṃ dātuṃ vaṭṭatī’’ti sanniṭṭhānaṃ katvā chattasatasahassaṃ ādiṃ katvā sabbaparibhogaparikkhārānipi satasahassavasena kāretvā padumuttaraṃ bhagavantaṃ nimantetvā buddhappamukhassa bhikkhusaṅghassa mahādānaṃ adāsi. Evaṃ sattāhaṃ dānaṃ datvā pariyosānadivase nibbānādhigamaṃ patthetvā yāvajīvaṃ puññāni katvā jīvitapariyosāne devaloke nibbatto cha kāmāvacare dibbasampattiyo anubhavitvā manussesu ca cakkavattiādisampattiyo anubhavitvā imasmiṃ buddhuppāde brāhmaṇakule nibbatto sabbasippesu nipphattiṃ patto gottavasena **pilindavaccho**ti pākaṭo ahosi.

1. So ekadivasaṃ satthu santike dhammadesanaṃ sutvā paṭiladdhasaddho pabbajitvā nacirasseva arahā hutvā attano pubbakammaṃ saritvā somanassajāto udānavasena taṃ pakāsento **nagare haṃsavatiyā**tiādimāha. Tassattho heṭṭhā vuttova. **Āsiṃ dovāriko aha**nti ahaṃ haṃsavatīnagare rañño gehadvāre dvārapālako āsiṃ ahosinti attho. **Akkhobhaṃ amitaṃ bhoga**nti rañño vallabhattā aññehi khobhetuṃ cāletuṃ asakkuṇeyyaṃ amitaṃ aparimāṇabhogaṃ dhanaṃ mama ghare **sannicitaṃ** rāsīkataṃ ahosīti attho.

3. **Bahū medhigatā bhogā**ti anekā bhogā me mayā adhigatā pattā paṭiladdhāti attho. Satthavāsiādīnaṃ parikkhārānaṃ nāmāni nayānuyogena suviññeyyāni. Parikkhāradānānisaṃsāni ca suviññeyyānevāti.

Pilindavacchattheraapadānavaṇṇanā samattā.

Dutiyatatiyacatutthapañcamāpadānāni uttānānevāti.

6. Bākulattheraapadānavaṇṇanā

Chaṭṭhāpadāne **himavantassāvidūre**tiādikaṃ bākulattherassa apadānaṃ. Ayaṃ kira thero atīte ito kappasatasahassādhikassa asaṅkhyeyyassa matthake anomadassissa bhagavato uppattito puretarameva brāhmaṇakule nibbattitvā vayappatto tayo vede uggaṇhitvā tattha sāraṃ apassanto ‘‘samparāyikatthaṃ gavesissāmī’’ti isipabbajjaṃ pabbajitvā pabbatapāde viharanto pañcābhiññāaṭṭhasamāpattīnaṃ lābhī hutvā viharanto buddhuppādaṃ sutvā satthu santikaṃ gantvā dhammaṃ sutvā saraṇesu patiṭṭhito satthu vātābādhe uppanne araññato bhesajjāni ānetvā taṃ vūpasametvā taṃ puññaṃ ārogyatthāya pariṇāmetvā tato cuto brahmaloke nibbatto ekaṃ asaṅkhyeyyaṃ devamanussesu saṃsaranto padumuttarabuddhakāle haṃsavatīnagare ekasmiṃ kule nibbatto viññutaṃ patvā satthu dhammadesanaṃ sutvā satthāraṃ ekaṃ bhikkhuṃ appābādhānaṃ aggaṭṭhāne ṭhapentaṃ disvā sayaṃ taṃ ṭhānantaraṃ ākaṅkhanto paṇidhānaṃ katvā yāvajīvaṃ kusalakammaṃ upacinitvā sugatīsuyeva saṃsaranto vipassissa bhagavato uppattito puretarameva bandhumatīnagare brāhmaṇakule nibbatto sabbasippesu nipphattiṃ patto tattha sāraṃ apassanto isipabbajjaṃ pabbajitvā jhānābhiññālābhī hutvā pabbatapāde vasanto buddhuppādaṃ sutvā satthu santikaṃ gantvā saraṇesu patiṭṭhāya bhikkhūnaṃ tiṇapupphakaroge uppanne taṃ vūpasametvā tattha yāvatāyukaṃ ṭhatvā tato cuto brahmaloke nibbattitvā tato ekanavutikappe devamanussesu saṃsaranto kassapassa bhagavato kāle bārāṇasiyaṃ kulagehe nibbattitvā gharāvāsaṃ vasanto ekaṃ jiṇṇaṃ vinassamānaṃ mahāvihāraṃ disvā tattha uposathāgārādikaṃ sabbaṃ āvasathaṃ kārāpetvā tattha bhikkhusaṅghassa sabbaṃ bhesajjaṃ paṭiyādetvā yāvajīvaṃ kusalaṃ katvā ekaṃ buddhantaraṃ devamanussesu saṃsaranto amhākaṃ bhagavato uppattito puretarameva kosambiyaṃ seṭṭhikule nibbatti.

So mātukucchito nikkhamitvā dhātīhi arogabhāvāya yamunāyaṃ nhāpiyamāno tāsaṃ hatthato muccitvā macchena gilito ahosi. Kevaṭṭā taṃ macchaṃ jālāya gahetvā bārāṇasiyaṃ seṭṭhibhariyāya vikkiṇiṃsu. Sā taṃ gahetvā phālayamānā pubbe katapuññaphalena arogaṃ dārakaṃ disvā ‘‘putto me laddho’’ti gahetvā posesi. So janakehi mātāpitūhi taṃ pavattiṃ sutvā āgantvā ‘‘ayaṃ amhākaṃ putto, detha no putta’’nti anuyoge kate raññā ‘‘ubhayesampi sādhāraṇo hotū’’ti dvinnaṃ kulānaṃ dāyādabhāvena vinicchayaṃ katvā ṭhapitattā **bākulo**ti laddhanāmo vayappatto mahāsampattiṃ anubhavanto dvīsu seṭṭhikulesu ekekasmiṃ chamāsaṃ chamāsaṃ vasati. Te attano vāre sampatte nāvāsaṅghāṭaṃ bandhitvā tatrūpari ratanamaṇḍapaṃ kāretvā pañcaṅgikatūriye nipphādetvā kumāraṃ tattha nisīdāpetvā ubhayanagaramajjhaṭṭhānaṃ gaṅgāya āgacchanti, aparaseṭṭhimanussāpi evameva sajjetvā taṃ ṭhānaṃ gantvā kumāraṃ tattha āropetvā gacchanti. So evaṃ vaḍḍhamāno āsītiko hutvā **ubhayaseṭṭhiputto**ti pākaṭo. Satthu santikaṃ gantvā dhammaṃ sutvā paṭiladdhasaddho pabbajitvā sattāhaṃ vāyamanto aṭṭhame divase saha paṭisambhidāya arahattaṃ pāpuṇi.

386. So arahā hutvā attano pubbakammaṃ saritvā somanassajāto pubbacaritāpadānaṃ pakāsento **himavantassāvidūre**tiādimāha. Tassattho heṭṭhā vuttova. Apadānapāḷiatthopi suviññeyyova. So arahattaṃ patvā vimuttisukhena viharanto saṭṭhivassasatāyuko hutvā parinibbāyīti.

Bākulattheraapadānavaṇṇanā samattā.

7. Girimānandattheraapadānavaṇṇanā

Sattamāpadāne **bhariyā me kālaṅkatā**tiādikaṃ āyasmato girimānandattherassa apadānaṃ. Ayampi purimabuddhesu katādhikāro tattha tattha bhave vivaṭṭūpanissayāni puññāni upacinanto sumedhassa bhagavato kāle kulagehe nibbatto vayappatto gharāvāsaṃ saṇṭhapetvā vasanto attano bhariyāya ca putte ca kālaṅkate sokasallasamappito araññaṃ pavisitvā pavattaphalabhojano rukkhamūle vihāsi. Tadā sumedho bhagavā tassānukampāya tattha gantvā dhammaṃ desetvā sokasallaṃ abbūḷhesi. So dhammaṃ sutvā pasannamānaso sugandhapupphehi bhagavantaṃ pūjetvā pañcapatiṭṭhitena vanditvā sirasi añjaliṃ katvā abhitthavi.

So tena puññena devamanussesu saṃsaranto ubhayattha sukhaṃ anubhavitvā imasmiṃ buddhuppāde rājagahe bimbisārarañño purohitassa putto hutvā nibbatti, **girimānando**tissa nāmaṃ ahosi. So viññutaṃ patvā satthu rājagahāgamane buddhānubhāvaṃ disvā paṭiladdhasaddho pabbajitvā samaṇadhammaṃ karonto katipayaṃ divasaṃ gāmakāvāse vasitvā satthāraṃ vandituṃ rājagahaṃ agamāsi. Bimbisāramahārājā tassa āgamanaṃ sutvā taṃ upasaṅkamitvā ''idheva, bhante, vasatha, ahaṃ catūhi paccayehi upaṭṭhahāmī''ti sampavāretvā gatopi bahukiccattā taṃ na sari. ''Thero abbhokāseyeva vasatī''ti. Devatā therassa temanabhayena vassadhāraṃ vāresuṃ. Rājā avassanakāraṇaṃ upadhāretvā ñatvā therassa kuṭikaṃ kārāpesi. Thero kuṭikāyaṃ vasanto senāsanasappāyalābhena cittasamādhānaṃ labhitvā vīriyasamataṃ yojetvā vipassanaṃ ussukkāpetvā arahattaṃ pāpuṇi.

419. So arahattaṃ patvā attano pubbakammaṃ saritvā sañjātasomanasso pubbacaritāpadānaṃ pakāsento **bhariyā me kālaṅkatā**tiādimāha. Taṃ bhagavato nivedanañca bhagavatā katānusāsanañca maggaṃ phalādhigamāpadānañca pāṭhānusārena suviññeyyamevāti.

Girimānandattheraapadānavaṇṇanā samattā.

Aṭṭhamanavamadasamāpadānāni uttānatthānevāti.

Cattālīsamavaggavaṇṇanā samattā.

41. Metteyyavaggo

1. Tissametteyyattheraapadānavaṇṇanā

1. Ekacattālīsame vagge paṭhamāpadāne **pabbhārakūṭaṃ nissāyā**tiādikaṃ tissametteyyattherassa apadānaṃ. Tattha tāpasapabbajjaṃ pabbajitvā padumuttarassa bhagavato ajinacammaṃ nisīdanatthāya dinnameva nānaṃ. Sesaṃ apadānapāḷiyā suviññeyyamevāti.

2. Puṇṇakattheraapadānavaṇṇanā

29. Dutiyāpadāne **pabbhārakūṭaṃ nissāyā**tiādikaṃ āyasmato puṇṇakattherassa apadānaṃ. Tattha himavante yakkhasenāpati hutvā parinibbutassa paccekabuddhassa āḷahanakaraṇameva nānattaṃ. Sesaṃ pāṭhānusārena suviññeyyameva.

45. Tatiyāpadāne **himavantassāvidūre**tiādikaṃ āyasmato mettaguttherassa apadānaṃ. Tattha himavantasamīpe asokapabbate so tāpaso hutvā paṇṇasālāyaṃ vasanto sumedhasambuddhaṃ disvā pattaṃ gahetvā sappipūraṇaṃ viseso. Sesaṃ puññaphalāni ca suviññeyyāneva. Apadānagāthānaṃ attho ca pākaṭoyeva.

72. Catutthāpadāne **gaṅgā bhāgīrathī nāmā**tiādikaṃ āyasmato dhotakattherassa apadānaṃ. Tatrāpi brāhmaṇo hutvā bhāgīrathīgaṅgāya taramāne bhikkhū disvā pasannamānaso setuṃ kārāpetvā buddhappamukhassa bhikkhusaṅghassa niyyāditabhāvoyeva viseso. Puññaphalaparidīpanagāthānaṃ attho nayānusārena suviññeyyova.

100. Pañcamāpadāne **himavantassāvidūre**tiādikaṃ āyasmato upasivattherassa apadānaṃ. Ayampi purimabuddhesu katādhikāro tattha tattha bhave vivaṭṭūpanissayāni puññāni upacinanto padumuttarassa bhagavato kāle kulagehe nibbatto viññutaṃ patto gharāvāsaṃ pahāya isipabbajjaṃ pabbajitvā himavante padumuttaraṃ bhagavantaṃ disvā tiṇasantharaṃ santharitvā tattha nisinnassa bhagavato sālapupphapūjaṃ akāsīti ayaṃ viseso, sesamuttānameva.

161. Chaṭṭhāpadāne **migaluddo pure āsi**ntiādikaṃ āyasmato nandakattherassa apadānaṃ. Ayaṃ kira padumuttarassa bhagavato kāle karavikasakuṇo hutvā madhurakūjitaṃ karonto satthāraṃ padakkhiṇaṃ akāsi. Aparabhāge mayūro hutvā aññatarassa paccekabuddhassa vasanaguhādvāre pasannamānaso divasassa tikkhattuṃ madhurena vassitaṃ vassi. Evaṃ tattha tattha bhave puññāni katvā amhākaṃ bhagavato kāle sāvatthiyaṃ kulagehe nibbatto **nandako**ti laddhanāmo satthu santike dhammaṃ sutvā pabbajitvā vipassanaṃ vaḍḍhetvā arahattaṃ pāpuṇi. So aparabhāge attano pubbakammaṃ saritvā somanassajāto pubbacaritāpadānaṃ pakāsento **migaluddo pure āsi**ntiādimāha. Tattha paccekabuddhassa maṇḍapaṃ katvā padumapupphehi chadanameva viseso.

183. Sattamāpadāne **pabbhārakūṭaṃ nissāyā**tiādikaṃ āyasmato hemakattherassa apadānaṃ. Tatthāpi isipabbajjaṃ pabbajitvā himavante vasanto piyadassiṃ bhagavantaṃ upagataṃ disvā ratanamayaṃ pīṭhaṃ attharitvā aṭṭhāsi. Tattha nisinnassa kumbhamattaṃ jambuphalaṃ āharitvā adāsi. Bhagavā tassa cittappasādatthāya taṃ phalaṃ paribhuñji. Ettakameva viseso.

224. Aṭṭhamāpadāne **rājāsi vijayo nāmā**tiādikaṃ āyasmato todeyyattherassa apadānaṃ. Tattha **rājāsi vijayo nāmā**ti daharakālato paṭṭhāya sabbasaṅgāmesu jinato, catūhi saṅgahavatthūhi janaṃ rañjanato allīyanato vijayo nāma rājā ahosīti attho. **Ketumatīpuruttame**ti ketu vuccanti dhajapaṭākā. Atha vā nagarasobhanatthāya nagaramajjhe ussāpitaratanatoraṇāni, te ketū niccaṃ ussāpitā sobhayamānā assā atthīti ketumatī. Pūreti dhanadhaññehi sabbajanānaṃ mananti puraṃ. Ketumatī ca sā purañca seṭṭhaṭṭhena uttamañceti ketumatīpuruttamaṃ, tasmiṃ ketumatīpuruttame. **Sūro vikkamasampanno**ti abhīto vīriyasampanno vijayo nāma rājā ajjhāvasīti sambandho. Itthaṃ bhūtaṃ purañca sabbavatthuvāhanañca chaḍḍetvā himavantaṃ pavisitvā isipabbajjaṃ pabbajitvā vasanto sumedhabhagavantaṃ disvā somanassaṃ uppādetvā candanena pūjākaraṇameva viseso.

276. Navamāpadāne **nagare haṃsavatiyā**tiādikaṃ āyasmato jatukaṇṇittherassa apadānaṃ. Tattha seṭṭhiputto hutvā suvaṇṇapāsāde vasanabhāvo ca pañcahi kāmaguṇehi samaṅgī hutvā vasanabhāvo ca sabbadesavāsīnaṃ sabbasippaviññūnañca āgantvā sevanabhāvo ca viseso.

330. Dasamāpadāne **himavantassāvidūre**tiādikaṃ āyasmato udenattherassa apadānaṃ. Tattha himavantasamīpe padumapabbataṃ nissāya tāpasapabbajjaṃ pabbajitvā vasantena padumuttarassa bhagavato padumapupphaṃ gahetvā pūjitabhāvova viseso. Sesaṃ sabbattha uttānamevāti.

Ekacattālīsamavaggavaṇṇanā samattā.

42. Bhaddālivaggo

1-10. Bhaddālittheraapadānādivaṇṇanā

Bācattālīsamavagge paṭhamāpadānañca dutiyāpadānañca tatiyāpadānañca nayānusārena suviññeyyameva.

106. Catutthāpadāne **nagare bandhumatiyā**tiādikaṃ āyasmato madhumaṃsadāyakattherassa apadānaṃ. Tattha **sūkariko**ti sūkaramaṃsaṃ vikkiṇitvā jīvikaṃ kappento. **Ukkoṭakaṃ randhayitvā**ti pihakapapphāsamaṃsaṃ pacitvā madhumaṃsamhi **okiriṃ** pakkhipiṃ. Tena maṃsena pattaṃ pūretvā bhikkhusaṅghassa datvā tena puññakammena imasmiṃ buddhuppāde arahattaṃ pāpuṇinti attho.

Nāgapallavattherassa pañcamāpadānampi ekadīpiyattherassa chaṭṭhāpadānampi ucchaṅgapupphiyattherassa sattamāpadānampi yāgudāyakattherassa aṭṭhamāpadānampi patthodanadāyakattherassa navamāpadānampi mañcadāyakattherassa dasamāpadānampi sabbaṃ suviññeyyamevāti.

Bācattālīsamavaggavaṇṇanā samattā.

43-48. Sakiṃsammajjakādivaggo

1-60. Sakiṃsammajjakattheraapadānādivaṇṇanā

Tecattālīsamavagge sabbatherāpadānāni uttānāneva. Kevalaṃ therānaṃ nāmanānattaṃ puññanānattañca viseso.

Catucattālīsame vaggepi sabbāni apadānāni pākaṭāneva. Kevalaṃ puññanānattaṃ phalanānattañca viseso.

1. Pañcacattālīsamavagge paṭhamāpadāne **kakusandho mahāvīro**tiādikaṃ āyasmato vibhīṭakamiñjiyattherassa apadānaṃ.

2. Tattha **bījamiñjamadāsaha**nti vibhīṭakaphalāni phāletvā bījāni miñjāni gahetvā madhusakkarāhi yojetvā kakusandhassa bhagavato adāsinti attho. Dutiyāpadānādīni sabbāni suviññeyyāneva, therānaṃ nāmanānattādīnipi pāṭhānusārena veditabbāni.

1. Chacattālīsame vagge paṭhamāpadāne **jagatiṃ kārayiṃ aha**nti uttamabodhirukkhassa samantato āḷindaṃ ahaṃ kārayinti attho. Sesāni dutiyāpadānādīni sabbānipi uttānāneva.

Sattacattālīsame vagge paṭhamāpadānādīni pāḷianusārena suviññeyyāneva.

Aṭṭhacattālīsame vagge paṭhamadutiyāpadānāni uttānāneva.

30. Tatiyāpadāne **kosiyo nāma bhagavā**ti kosiyagotte jātattā kosiyo nāma paccekabuddhoti attho. **Cittakūṭe**ti cittakūṭakelāsakūṭasānukūṭādīsu anotattadahaṃ paṭicchādetvā ṭhitapabbatakūṭesu nānāratanaosadhādīhi vicitte cittakūṭapabbate so paccekabuddho vasīti attho.

Catutthapañcamāpadānāni uttānāneva.

56. Chaṭṭhāpadāne **kusaṭṭhakamadāsaha**nti pakkhikabhattauposathikabhattadhurabhattasalākabhattādīsu kusapaṇṇavasena dātabbaṃ aṭṭhasalākabhattaṃ ahaṃ adāsinti attho.

61. Sattamāpadāne **sobhito nāma sambuddho**ti ārohapariṇāhadvattiṃsamahāpurisalakkhaṇabyāmappabhādīhi sobhamānasarīrattā sobhito nāma sammāsambuddhoti attho.

66. Aṭṭhamāpadāne **takkarāyaṃ vasī tadā**ti taṃ dasapuññakiriyavatthuṃ karontā janā paṭivasanti etthāti takkarā, rājadhānī. Tissaṃ takkarāyaṃ, tadā vasīti attho.

72. Navamāpadāne **pānadhiṃ sukataṃ gayhā**ti upāhanayugaṃ sundarākārena nipphāditaṃ gahetvāti attho. Dasamāpadānaṃ suviññeyyamevāti.

Aṭṭhacattālīsamavaggavaṇṇanā niṭṭhitā.

49. Paṃsukūlavaggo

1-10. Paṃsukūlasaññakattheraapadānādivaṇṇanā

Ekūnapaññāsamavagge paṭhamāpadānaṃ suviññeyyameva.

14. Dutiyāpadāne **adhiccuppattikā buddhā**ti adhiccena akāraṇena uppattikā sayambhūtā, aññehi devabrahmamārādīhi upadesadāyakehi rahitā sayambhūñāṇena uppannā jātā pātubhūtāti attho.

16. **Odumbarikapupphaṃ vā**ti udumbararukkhe pupphaṃ dullabhaṃ dullabhuppattikaṃ iva. **Candamhi sasakaṃ yathā**ti candamaṇḍale sasalekhāya rūpaṃ dullabhaṃ yathā. **Vāyasānaṃ yathā khīra**nti kākānaṃ niccaṃ rattindivaṃ khuddāpīḷitabhāvena khīraṃ dullabhaṃ yathā, evaṃ dullabhaṃ lokanāyakaṃ caturāsaṅkhyeyyaṃ vā aṭṭhāsaṅkhyeyyaṃ vā soḷasāsaṅkhyeyyaṃ vā kappasatasahassaṃ pāramiyo pūretvā buddhabhāvato dullabho lokanāyakoti attho.

30. Tatiyāpadāne **madhuṃ bhisehi savatī**ti pokkharamadhupadumakesarehi savati paggharati. **Khīraṃ sappiṃ muḷālibhī**ti khīrañca sappirasañca padumamuḷālehi **savati** paggharati. Tasmā tadubhayaṃ mama santakaṃ buddho paṭiggaṇhatūti attho.

Catutthapañcamachaṭṭhāpadānāni uttānāneva.

119. Sattamāpadāne **cattālīsadijāpi cā**ti dvikkhattuṃ jātāti dijā. Kumāravaye uṭṭhitadantānaṃ patitattā puna uṭṭhitadantā dijā, te ca dantā. Byākaraṇañca heṭṭhā nidānakathāyaṃ vuttameva.

Aṭṭhamāpadānaṃ uttānamevāti.

171. Navamāpadāne **tadāhaṃ māṇavo āsi**nti yadā sumedhapaṇḍito dīpaṅkarabhagavato santikā byākaraṇaṃ labhi, tadā ahaṃ megho nāma brāhmaṇamāṇavo hutvā sumedhatāpasena saha isipabbajjaṃ pabbajitvā sikkhāpadesu sikkhito kenaci pāpasahāyena saṃsaṭṭho saṃsaggadosena pāpavitakkādivasaṃ gato mātughātakammavasena narake aggijālādidukkhamanubhavitvā tato cuto samudde timiṅgalamahāmaccho hutvā nibbatto, samuddamajjhe gacchantaṃ mahānāvaṃ gilitukāmo gato. Disvā maṃ vāṇijā bhītā ‘‘aho gotamo bhagavā’’ti saddamakaṃsu. Atha mahāmaccho pubbavāsanāvasena buddhagāravaṃ uppādetvā tato cuto sāvatthiyaṃ vibhavasampanne brāhmaṇakule nibbatto saddho pasanno satthu dhammadesanaṃ sutvā pabbajitvā saha paṭisambhidāhi arahattaṃ pāpuṇitvā divasassa tikkhattuṃ upaṭṭhānaṃ gantvā saramāno vandati. Tadā bhagavā ‘‘ciraṃ dhammarucī’’ti maṃ āha.

184. Atha so thero ‘‘suciraṃ satapuññalakkhaṇa’’ntiādīhi gāthāhi thomesi. Bhante, satapuññalakkhaṇadhara gotama. **Patipubbena visuddhapaccaya**nti pubbe dīpaṅkarapādamūle paripuṇṇapāramīpaccayasambhāro suṭṭhu ciraṃ kālaṃ mayā na diṭṭho asīti attho. **Ahamajjasupekkhana**nti ajja imasmiṃ divase ahaṃ supekkhanaṃ sundaradassanaṃ, sundaradiṭṭhaṃ vā **nirupamaṃ viggahaṃ** upamārahitasarīraṃ gotamaṃ **vata** ekantena **passāmi** dakkhāmīti attho.

185-186. **Suciraṃ vihatatamo mayā**ti visesena hatatamo viddhaṃsitamoho tvaṃ mayāpi suṭṭhu ciraṃ thomitoti attho. **Sucirakkhena nadī visositā**ti esā taṇhānadī sundararakkhena gopanena visesena sositā, abhabbuppattikatā tayāti attho. **Suciraṃ amalaṃ visodhita**nti suṭṭhu ciraṃ dīghena addhunā amalaṃ nibbānaṃ visesena sodhitaṃ, suṭṭhu kataṃ adhigataṃ tayāti attho. **Nayanaṃ ñāṇamayaṃ mahāmune. Cirakālasamaṅgito**ti mahāmune mahāsamaṇa ñāṇamayaṃ nayanaṃ dibbacakkhuṃ cirakālaṃ samadhigato sampatto tvanti attho. **Avinaṭṭho punarantara**nti ahaṃ puna antaraṃ antarābhave majjhe parinaṭṭho parihīno ahosinti attho. **Punarajjasamāgato tayā**ti ajja imasmiṃ kāle tayā saddhiṃ punapi samāgato ekībhūto saha vasāmīti attho. **Na hi nassanti katāni gotamā**ti gotama sabbaññubuddha, tayā saddhiṃ katāni samāgamādīni na hi nassanti yāva khandhaparinibbānā na vinā bhavissantīti attho. Sesaṃ uttānamevāti.

Dhammaruciyattheraapadānavaṇṇanā samattā.

Dasamāpadānaṃ suviññeyyamevāti.

Ekūnapaññāsamavaggavaṇṇanā samattā.

50-53. Kiṅkaṇipupphādivaggo

1-40. Kiṅkaṇipupphiyattheraapadānādivaṇṇanā

Paññāsamavagge ca ekapaññāsamavagge ca dvepaññāsamavagge ca tepaññāsamavagge ca sabbāni apadānāni uttānānevāti.

54. Kaccāyanavaggo

1. Mahākaccāyanattheraapadānavaṇṇanā

Catupaññāsamavagge paṭhamāpadāne **padumuttaro nāma jino**tiādikaṃ āyasmato mahākaccāyanattherassa apadānaṃ. Ayampi purimabuddhesu katādhikāro tattha tattha bhave vivaṭṭūpanissayāni puññāni upacinanto padumuttarassa bhagavato kāle gahapatimahāsālakule nibbattitvā vuddhippatto ekadivasaṃ satthu santike dhammaṃ suṇanto satthārā saṃkhittena bhāsitassa vitthārena atthaṃ vibhajantānaṃ aggaṭṭhāne ṭhapiyamānaṃ ekaṃ bhikkhuṃ disvā sayampi taṃ ṭhānantaraṃ patthento paṇidhānaṃ katvā dānādīni puññāni katvā devamanussesu saṃsaranto sumedhassa bhagavato kāle vijjādharo hutvā ākāsena gacchanto ekasmiṃ vanasaṇḍe nisinnaṃ bhagavantaṃ disvā pasannamānaso kaṇikārapupphehi pūjaṃ akāsi.

So tena puññena aparāparaṃ sugatīsuyeva parivattento kassapadasabalassa kāle bārāṇasiyaṃ kulagehe nibbattitvā parinibbute bhagavati suvaṇṇacetiyakammaṭṭhāne satasahassagghanikāya suvaṇṇiṭṭhakāya pūjaṃ katvā ‘‘imassa nissandena nibbattanibbattaṭṭhāne sarīraṃ me suvaṇṇavaṇṇaṃ hotū’’ti patthanaṃ akāsi. Tato yāvajīvaṃ kusalakammaṃ katvā ekaṃ buddhantaraṃ devamanussesu saṃsaritvā imasmiṃ buddhuppāde ujjeniyaṃ rañño caṇḍapajjotassa purohitagehe nibbatti, tassa nāmaggahaṇadivase mātā ‘‘mayhaṃ putto suvaṇṇavaṇṇo, attano nāmaṃ gahetvā āgato’’ti **kañcanamāṇavo**tveva nāmaṃ akāsi. So vuddhimanvāya tayo vede uggaṇhitvā pitu accayena purohitaṭṭhānaṃ labhi. So gottavasena **kaccāyano**ti paññāyittha. Atha rājā caṇḍapajjoto buddhuppādaṃ sutvā, ‘‘ācariya, tumhe tattha gantvā satthāraṃ idhānethā’’ti pesesi. So attaṭṭhamo satthu santikaṃ upagato tassa satthā dhammaṃ desesi, desanāpariyosāne sattahi janehi saddhiṃ saha paṭisambhidāhi arahatte patiṭṭhāsi.

1. So evaṃ pattaarahattaphalo attano pubbakammaṃ saritvā somanassajāto pubbacaritāpadānaṃ pakāsento **padumuttaro nāma jino**tiādimāha. Taṃ heṭṭhā vuttatthameva. Atha satthā ‘‘etha, bhikkhavo’’ti hatthaṃ pasāresi. Te tāvadeva dvaṅgulamattakesamassuiddhimayapattacīvaradharā vassasaṭṭhikattherā viya ahesuṃ. Evaṃ thero sadatthaṃ nipphādetvā, ‘‘bhante, rājā pajjoto tumhākaṃ pāde vandituṃ dhammañca sotuṃ icchatī’’ti ārocesi. Satthā ‘‘tvaṃyeva, kaccāna, tattha gaccha, tayi gate rājā pasīdissatī’’ti āha. Thero satthu āṇāya attaṭṭhamo tattha gantvā rājānaṃ pasādetvā avantīsu sāsanaṃ patiṭṭhāpetvā puna satthu santikameva āgato. Attano pubbapatthanāvasena kaccāyanappakaraṇaṃ mahāniruttippakaraṇaṃ nettippakaraṇanti pakaraṇattayaṃ saṅghamajjhe byākāsi. Atha santuṭṭhena bhagavatā ‘‘etadaggaṃ, bhikkhave, mama sāvakānaṃ saṃkhittena bhāsitassa vitthārena atthaṃ vibhajantānaṃ yadidaṃ mahākaccāno’’ti (a. ni. 1.188, 197) etadaggaṭṭhāne ṭhapito aggaphalasukhena vihāsīti.

Mahākaccāyanattheraapadānavaṇṇanā samattā.

2. Vakkalittheraapadānavaṇṇanā

Dutiyāpadāne **ito satasahassamhī**tiādikaṃ āyasmato vakkalittherassa apadānaṃ. Ayampi thero purimajinavaresu katādhikāro tattha tattha bhave vivaṭṭūpanissayāni puññāni upacinanto padumuttarassa bhagavato kāle haṃsavatīnagare kulagehe nibbatto viññutaṃ patto satthu santikaṃ gacchantehi upāsakehi saddhiṃ vihāraṃ gantvā parisapariyante ṭhito dhammaṃ suṇanto satthārā ekaṃ bhikkhuṃ saddhādhimuttānaṃ aggaṭṭhāne ṭhapitaṃ disvā sayampi taṃ ṭhānantaraṃ patthento sattāhaṃ buddhappamukhassa bhikkhusaṅghassa mahādānaṃ datvā paṇidhānaṃ akāsi. Satthā tassa anantarāyaṃ disvā byākari.

So yāvajīvaṃ kusalaṃ katvā devamanussesu saṃsaranto amhākaṃ bhagavato kāle sāvatthiyaṃ brāhmaṇakule nibbatti, tassa **vakkalī**ti nāmaṃ kariṃsu. Tattha **kalī**ti aparādhatilakāḷakādidosassa adhivacanaṃ. Niddhantasuvaṇṇapiṇḍasadisatāya apagato byapagato kali doso assāti va-kārāgamaṃ katvā vakkalīti vuccati. So vuddhippatto tayo vede uggaṇhitvā brāhmaṇasippesu nipphattiṃ gato, satthāraṃ disvā rūpakāyasampattidassanena atitto satthārā saddhiṃyeva vicarati. ‘‘Agāramajjhe vasanto niccakālaṃ satthu dassanaṃ na labhissāmī’’ti satthu santike pabbajitvā ṭhapetvā bhojanakālaṃ sarīrakiccakālañca sesakāle yattha ṭhitena sakkā dasabalaṃ passituṃ, tattha ṭhito aññaṃ kiccaṃ pahāya bhagavantaṃ olokentoyeva viharati. Satthā tassa ñāṇaparipākaṃ āgamento bahukālaṃ tasmiṃ rūpadassaneneva vicarante kiñci avatvā punekadivasaṃ – ‘‘kiṃ te, vakkali, iminā pūtikāyena diṭṭhena? Yo kho, vakkali, dhammaṃ passati, so maṃ passati; yo maṃ passati, so dhammaṃ passati. Dhammañhi, vakkali, passanto maṃ passatī’’ti (saṃ. ni. 3.87) āha. Satthari evaṃ vadantepi thero satthu dassanaṃ pahāya aññattha gantuṃ na sakkoti. Tato satthā, ‘‘nāyaṃ bhikkhu saṃvegaṃ alabhitvā bujjhissatī’’ti vassūpanāyikadivase – ‘‘apehi, vakkalī’’ti theraṃ paṇāmesi. So satthārā paṇāmito satthu sammukhe ṭhātuṃ asakkonto – ‘‘kiṃ mayhaṃ jīvitena, yohaṃ satthāraṃ daṭṭhuṃ na labhāmī’’ti gijjhakūṭe pabbate papātaṭṭhānaṃ abhiruhi? Satthā tassa taṃ pavattiṃ ñatvā – ‘‘ayaṃ bhikkhu mama santikā assāsaṃ alabhanto maggaphalānaṃ upanissayaṃ nāseyyā’’ti attānaṃ dassetvā obhāsaṃ vissajjento –

> ‘‘Pāmojjabahulo bhikkhu, pasanno buddhasāsane;
> Adhigacche padaṃ santaṃ, saṅkhārūpasamaṃ sukha’’nti. (dha. pa. 381) –

Gāthaṃ vatvā ‘‘ehi, vakkalī’’ti (dha. pa. aṭṭha. 2.381) hatthaṃ pasāresi. Thero ‘‘dasabalo me diṭṭho, ‘ehī’ti avhāyanampi laddha’’nti balavapītisomanassaṃ uppādetvā ‘‘kuto gacchāmī’’ti attano gamanabhāvaṃ ajānitvāva satthu sammukhe ākāse pakkhanditvā paṭhamena pādena pabbate ṭhitoyeva satthārā vuttagāthāyo āvajjento ākāseyeva pītiṃ vikkhambhetvā saha paṭisambhidāhi arahattaṃ pāpuṇīti aṅguttaraṭṭhakathāyaṃ (a. ni. aṭṭha. 1.1.208) dhammapadavaṇṇanāyañca (dha. pa. aṭṭha. 2.381 vakkalittheravatthu) āgataṃ.

Idha pana evaṃ veditabbaṃ – ‘‘kiṃ te, vakkalī’’tiādinā satthārā ovadito gijjhakūṭe viharanto vipassanaṃ paṭṭhapesi, tassa saddhāya balavabhāvato eva vipassanā vīthiṃ na otarati? Bhagavā taṃ ñatvā kammaṭṭhānaṃ sodhetvā adāsi. So puna vipassanaṃ matthakaṃ pāpetuṃ nāsakkhiyeva. Athassa āhāravekallena vātābādho uppajji, taṃ vātābādhena pīḷiyamānaṃ ñatvā bhagavā tattha gantvā pucchanto –

‘‘Vātarogābhinīto tvaṃ, viharaṃ kānane vane;
Paviddhagocare lūkhe, kathaṃ bhikkhu karissasī’’ti. (theragā. 350) –

Āha. Taṃ sutvā thero –

‘‘Pītisukhena vipulena, pharamāno samussayaṃ;
Lūkhampi abhisambhonto, viharissāmi kānane.

‘‘Bhāvento satipaṭṭhāne, indriyāni balāni ca;
Bojjhaṅgāni ca bhāvento, viharissāmi kānane.

‘‘Āraddhavīriye pahitatte, niccaṃ daḷhaparakkame;
Samagge sahite disvā, viharissāmi kānane.

‘‘Anussaranto sambuddhaṃ, aggaṃ dantaṃ samāhitaṃ;
Atandito rattindivaṃ, viharissāmi kānane’’ti. (theragā. 351-354) –

Catasso gāthāyo abhāsi. Tāsaṃ attho theragāthāvaṇṇanāyaṃ (theragā. aṭṭha. 2.351-354) vuttoyeva. Evaṃ thero vipassanaṃ ussukkāpetvā arahattaṃ pāpuṇi.

28. So arahattaṃ patvā attano pubbakammaṃ saritvā somanassajāto pubbacaritāpadānaṃ pakāsento **ito satasahassamhī**tiādimāha. Tattha **ito**ti kakusandhādīnaṃ uppannabhaddakappato heṭṭhā kappasatasahassamatthaketi attho.

29. **Padumākāravadano**ti supupphitapadumasassirīkamukho. **Padumapattakkho**ti setapadumapupphapaṇṇasadisaakkhīti attho.

30. **Padumuttaragandhovā**ti padumagandhamukhoti attho.

31. **Andhānaṃ nayanūpamo**ti cakkhuvirahitānaṃ sattānaṃ nayanasadiso, dhammadesanāya sabbasattānaṃ paññācakkhādicakkhudāyakoti attho. **Santaveso**ti santasabhāvo santairiyāpatho. **Guṇanidhī**ti guṇānaṃ nidhi, sabbaguṇagaṇānaṃ nidhānaṭṭhānabhūtoti attho. **Karuṇāmatiākaro**ti sādhūnaṃ cittakampanasaṅkhātāya karuṇāya ca atthānatthaminanaparicchinnamatiyā ca ākaro ādhārabhūto.

32. **Brahmāsurasuraccito**ti brahmehi ca asurehi ca devehi ca accito pūjitoti attho.

33. **Madhurena rutena cā**ti karavīkarutamadhurena saddena sakalaṃ janaṃ rañjayantīti sambandho. **Santhavī sāvakaṃ saka**nti attano sāvakaṃ madhuradhammadesanāya santhavī, thutiṃ akāsīti attho.

34. **Saddhādhimutto**ti saddahanasaddhāya sāsane adhimutto patiṭṭhitoti attho. **Mama dassanalālaso**ti mayhaṃ dassane byāvaṭo tapparo.

35. **Taṃ ṭhānamabhirocayi**nti taṃ saddhādhimuttaṭṭhānantaraṃ abhirocayiṃ, icchiṃ patthesinti attho.

40. **Pītamaṭṭhanivāsana**nti siliṭṭhasuvaṇṇavaṇṇavatthe nivatthanti attho. **Hemayaññopacitaṅga**nti suvaṇṇapāmaṅgalaggitagattanti attho.

47-48. **Nonītasukhumālaṃ ma**nti navanītamiva mudutaluṇahatthapādaṃ. **Jātapallavakomala**nti asokapallavapattakomalamiva mudukanti attho. **Pisācībhayatajjitā**ti tadā evaṃbhūtaṃ kumāraṃ maṃ aññā pisācī ekā rakkhasī bhayena tajjesi bhiṃsāpesīti attho. Tadā **mahesissa** sammāsambuddhassa pādamūle maṃ **sāyesuṃ** nipajjāpesuṃ. **Dīnamānasā** bhītacittā mama mātāpitaro **imaṃ** dārakaṃ te dadāma, imassa **saraṇaṃ** patiṭṭhā hotu nātha nāyakāti sambandho.

49. **Tadā paṭiggahi so ma**nti so bhagavā tadā tasmiṃ mama mātuyā dinnakāle **jālinā** jālayuttena saṅkhālakena cakkalakkhaṇādīhi lakkhitena **mudukomalapāṇinā** mudukena visuddhena hatthatalena maṃ aggahesīti attho.

52. **Sabbapāramisambhūta**nti sabbehi dānapāramitādīhi sambhūtaṃ jātaṃ. **Nīlakkhinayanaṃ varaṃ** puññasambhārajaṃ uttamanīlaakkhivantaṃ. **Sabbasubhākiṇṇaṃ** sabbena subhena vaṇṇena saṇṭhānena ākiṇṇaṃ gahanībhūtaṃ **rūpaṃ** bhagavato hatthapādasīsādirūpaṃ disvāti attho, tittiṃ apatto viharāmi ahanti sambandho.

61. **Tadā maṃ caraṇantago**ti tasmiṃ mayhaṃ arahattaṃ pattakāle sīlādipannarasannaṃ caraṇadhammānaṃ antago, pariyosānappatto paripūrakārīti attho. ‘‘Maraṇantago’’tipi pāṭho. Tassa maraṇassa antaṃ nibbānaṃ pattoti attho. Saddhādhimuttānaṃ aggaṃ paññapesīti sambandho. Atha satthā bhikkhusaṅghamajjhe nisinno ‘‘etadaggaṃ, bhikkhave, mama sāvakānaṃ saddhādhimuttānaṃ yadidaṃ, vakkalī’’ti (a. ni. 1.198, 208) maṃ etadaggaṭṭhāne ṭhapesīti vuttaṃ hoti. Sesaṃ suviññeyyamevāti.

Vakkalittheraapadānavaṇṇanā samattā.

3. Mahākappinattheraapadānavaṇṇanā

Padumuttaro nāma jinotiādikaṃ āyasmato kappinattherassa apadānaṃ. Ayampi purimabuddhesu katādhikāro tattha tattha bhave vivaṭṭūpanissayāni puññāni upacinanto padumuttarassa bhagavato kāle haṃsavatīnagare kulagehe nibbatto viññutaṃ patvā satthu santike dhammadesanaṃ suṇanto satthārā ekaṃ bhikkhuṃ ovādakānaṃ aggaṭṭhāne ṭhapitaṃ disvā adhikārakammaṃ katvā taṃ ṭhānantaraṃ patthesi.

So tattha yāvajīvaṃ kusalaṃ katvā devamanussesu saṃsaranto bārāṇasito avidūre ekasmiṃ pesakāragāme jeṭṭhapesakāragehe nibbatto tadā sahassamattā paccekabuddhā himavante aṭṭha māse vasitvā vassike cattāro māse janapade vasanti. Te ekavāraṃ bārāṇasiyā avidūre otaritvā ‘‘senāsanaṃ karaṇatthāya hatthakammaṃ yācathā’’ti rañño santikaṃ aṭṭha paccekabuddhe pahiṇiṃsu. Tadā pana rañño vappamaṅgalaṃ ahosi. So ‘‘paccekabuddhā kira āgatā’’ti sutvā nikkhamitvā āgatakāraṇaṃ pucchitvā ‘‘ajja, bhante, okāso natthi sve amhākaṃ vappamaṅgalaṃ, tatiyadivase karissāmā’’ti vatvā paccekabuddhe animantetvāva pāvisi. Paccekabuddhā ‘‘aññaṃ gāmaṃ pavisissāmā’’ti pakkamiṃsu.

Tasmiṃ samaye jeṭṭhapesakārassa bhariyā kenacideva karaṇīyena bārāṇasiṃ gacchantī te paccekabuddhe disvā vanditvā, ‘‘kiṃ, bhante, avelāya ayyā āgatā’’ti pucchi. Te ādito paṭṭhāya kathesuṃ. Taṃ sutvā saddhāsampannā buddhisampannā itthī ‘‘sve, bhante, amhākaṃ bhikkhaṃ gaṇhathā’’ti nimantesi. ‘‘Bahukā mayaṃ, bhaginī’’ti. ‘‘Kittakā, bhante’’ti? ‘‘Sahassamattā, bhaginī’’ti. ‘‘Bhante, imasmiṃ no gāme sahassamattā vasimhā, ekeko ekekassa bhikkhaṃ dassati, bhikkhaṃ adhivāsetha, ahameva vo vasanaṭṭhānaṃ kārāpessāmī’’ti āha. Paccekabuddhā adhivāsesuṃ.

Sā gāmaṃ pavisitvā ugghosesi – ‘‘ammatātā, ahaṃ sahassamatte paccekabuddhe disvā nimantesiṃ, ayyānaṃ nisīdanaṭṭhānaṃ saṃvidahatha, yāgubhattādīni sampādethā’’ti gāmamajjhe maṇḍapaṃ kārāpetvā āsanāni paññāpetvā punadivase paccekabuddhe nisīdāpetvā paṇītena khādanīyena bhojanīyena parivisitvā bhattakiccapariyosāne tasmiṃ gāme sabbā itthiyo ādāya tāhi saddhiṃ paccekabuddhe vanditvā temāsaṃ vasanatthāya paṭiññaṃ gaṇhitvā puna gāme ugghosesi – ‘‘ammatātā, ekekakulato ekekapuriso vāsipharasuādīni gahetvā araññaṃ pavisitvā dabbasambhāre āharitvā ayyānaṃ vasanaṭṭhānaṃ karotū’’ti. Gāmavāsino tassāyeva vacanaṃ sutvā ekeko ekekaṃ katvā saddhiṃ rattidivāṭṭhānehi paṇṇasālasahassaṃ niṭṭhāpetvā attano attano paṇṇasālāyaṃ upagataṃ paccekabuddhaṃ ‘‘ahaṃ sakkaccaṃ upaṭṭhahissāmi, ahaṃ sakkaccaṃ upaṭṭhahissāmī''ti vatvā upaṭṭhahiṃsu. Sā vassaṃvuṭṭhakāle ''attano attano paṇṇasālāya vassaṃvuṭṭhānaṃ paccekabuddhānaṃ cīvarasāṭake sajjethā''ti samādapetvā ekekassa sahassa sahassamūlaṃ cīvaraṃ dāpesi. Paccekabuddhā vuṭṭhavassā anumodanaṃ katvā pakkamiṃsu. Gāmavāsinopi idaṃ puññakammaṃ katvā tato cuto tāvatiṃsadevaloke nibbattitvā gaṇadevatā nāma ahesuṃ.

Te tattha dibbasampattiṃ anubhavitvā kassapasammāsambuddhakāle kuṭumbikagehesu nibbattiṃsu. Pubbe jeṭṭhakapesakāro jeṭṭhakakuṭumbikassa putto ahosi. Bhariyāpissa ekassa jeṭṭhakakuṭumbikassa dhītā ahosi. Sesānaṃ bhariyāyo sesakuṭumbikānaṃ dhītaro ahesuṃ, tā sabbāpi vayappattā parakulaṃ gacchantiyo tesaṃ tesaṃyeva gehāni agamaṃsu. Athekadivasaṃ vihāre dhammassavane saṅghuṭṭhe ''satthā dhammaṃ desessatī''ti sutvā te sabbepi kuṭumbikā ''dhammaṃ sossāmā''ti bhariyāhi saddhiṃ vihāraṃ agamaṃsu. Tesaṃ vihāramajjhaṃ paviṭṭhakkhaṇe vassaṃ vassi. Yesaṃ kulūpakā vā ñātisāmaṇerādayo vā atthi, te tesaṃ pariveṇādīni pavisiṃsu. Te pana tathārūpānaṃ natthitāya katthaci pavisituṃ avisahantā vihāramajjheyeva aṭṭhaṃsu. Atha ne jeṭṭhakakuṭumbiko āha – ''passatha, bho, amhākaṃ vippakāraṃ, kulaputtehi nāma ettakena lajjituṃ yutta''nti. ''Ayya, kiṃ karomā''ti? ''Mayaṃ vissāsikaṭṭhānassa abhāvena imaṃ vippakāraṃ pattā, sabbe dhanaṃ saṃharitvā pariveṇaṃ karissāmā''ti. ''Sādhu, ayyā''ti jeṭṭhako sahassaṃ adāsi. Sesā pañca pañca satāni. Itthiyo aḍḍhateyyāni aḍḍhateyyāni satāni. Te taṃ dhanaṃ āharitvā sahassakūṭāgāraparivāraṃ satthu vasanatthāya mahāpariveṇaṃ nāma kārāpesuṃ. Navakammassa mahantatāya dhane appahonte pubbe dinnadhanato puna upaḍḍhūpaḍḍhaṃ adaṃsu. Niṭṭhite pariveṇe vihāramahaṃ karontā buddhappamukhassa bhikkhusaṅghassa sattāhaṃ mahādānaṃ datvā vīsatiyā bhikkhusahassānaṃ cīvarāni sajjayiṃsu.

Jeṭṭhakakuṭumbikassa pana bhariyā attano paññāya ṭhitā ahaṃ tehi samakaṃ akatvā atirekataraṃ katvā ''satthāraṃ pūjessāmī''ti anojapupphavaṇṇena sahassamūlena sāṭakena saddhiṃ anojapupphacaṅkoṭakaṃ gahetvā satthāraṃ anojapupphehi pūjetvā taṃ sāṭakaṃ satthu pādamūle ṭhapetvā, ''bhante, nibbattanibbattaṭṭhāne anojapupphavaṇṇaṃyeva me sarīraṃ hotu, anojātveva ca nāmaṃ hotū''ti patthanaṃ akāsi. Satthā ''evaṃ hotū''ti anumodanaṃ akāsi. Te sabbepi yāvatāyukaṃ ṭhatvā tato cutā devaloke nibbattiṃsu. Te imasmiṃ buddhuppāde devalokā cavitvā jeṭṭhako kukkuṭavatīnagare rājakule nibbattitvā viññutaṃ patto mahākappinarājā nāma ahosi. Sesā amaccakulesu nibbattiṃsu. Jeṭṭhakassa bhariyā maddaraṭṭhe sākalanagare rājakule nibbatti anojapupphavaṇṇamevassā sarīraṃ ahosi, tena **anojā**tvevassā nāmaṃ akaṃsu, sā vayappattā mahākappinarañño gehaṃ gantvā **anojādevī**ti pākaṭā ahosi.

Sesitthiyopi amaccakulesu nibbattitvā vayappattā tesaṃyeva amaccaputtānaṃ gehāni agamaṃsu. Te sabbepi rañño sampattisadisaṃ sampattiṃ anubhaviṃsu. Yadā hi rājā alaṅkārapaṭimaṇḍito hatthiṃ abhiruhitvā vicarati, tadāpi te tatheva vicaranti. Tasmiṃ assena vā rathena vā vicarante tepi tatheva vicaranti. Evaṃ te ekato hutvā katānaṃ puññānaṃ balena ekatova sampattiṃ anubhaviṃsu. Rañño pana vālo, vālavāhano, puppho, pupphavāhano, supattoti pañceva assā honti. Tesu rājā supattaṃ assaṃ sayaṃ ārohati, itare cattāro asse assārohānaṃ sāsanāharaṇatthāya adāsi. Rājā te pātova bhojetvā ''gacchatha, bhaṇe, dve vā tīṇi vā yojanāni āhiṇḍitvā buddhassa vā dhammassa vā saṅghassa vā uppannabhāvaṃ sutvā mayhaṃ sukhasāsanaṃ ārocethā''ti pesesi. Te catūhi dvārehi nikkhamitvā dve tīṇi yojanāni āhiṇḍitvā kiñci sāsanaṃ alabhitvāva paccāgamiṃsu.

Athekadivasaṃ rājā supattaṃ āruhitvā amaccasahassaparivuto uyyānaṃ gacchanto kilantarūpe pañcasatamatte vāṇijake nagaraṃ pavisante disvā ''ime addhānakilantā, addho imesaṃ santikā ekaṃ bhaddakaṃ sāsanaṃ sossāmī''ti te pakkosāpetvā ''kuto āgatatthā''ti pucchi. ''Atthi, deva, ito vīsatiyojanasatamatthake sāvatthi nāma nagaraṃ, tato āgatamhā''ti. ''Atthi pana vo dese kiñci sāsanaṃ uppanna''nti. ''Deva, aññaṃ kiñci natthi, sammāsambuddho uppanno''ti. Rājā tāvadeva balavapītiyā phuṭṭhasarīro kiñci sallakkhetuṃ asakkonto muhuttaṃ vītināmetvā pana, ''tātā, kiṃ vadethā''ti pucchi. ''Buddho, deva, uppanno''ti. Rājā dutiyampi tatiyampi tatheva vītināmetvā catutthavāre ''kiṃ vadetha, tātā''ti pucchitvā ''buddho uppanno''ti vutte, ''tātā, sukhasāsanasavanāya satasahassaṃ vo dammī''ti vatvā ''aparampi kiñci sāsanaṃ atthi, tātā''ti pucchi. ''Atthi, deva, dhammo uppanno''ti. Rājā tampi sutvā purimanayeneva tayo vāre vītināmetvā catutthavāre ''dhammo uppanno''ti vutte – ''idhāpi vo satasahassaṃ dammī''ti vatvā ''aparampi kiñci sāsanaṃ atthi, tātā''ti pucchi. ''Atthi, deva, saṅgho uppanno''ti. Rājā tampi sutvā tatheva tayo vāre vītināmetvā catutthavāre ‘‘saṅgho uppanno’’ti vutte – ‘‘idhāpi vo satasahassaṃ dammī’’ti vatvā amaccasahassaṃ oloketvā, ‘‘tātā, kiṃ karissāmā’’ti pucchi. ‘‘Deva, tumhe kiṃ karissathā’’ti? ‘‘Ahaṃ, tātā, ‘buddho uppanno dhammo uppanno saṅgho uppanno’ti sutvā na puna nivattissāmi, bhagavantaṃ uddissa gantvā tassa santike pabbajissāmī’’ti. ‘‘Mayampi, deva, tumhehi saddhiṃ pabbajissāmā’’ti. Rājā suvaṇṇapaṭṭe akkharāni likhāpetvā vāṇijakānaṃ datvā ‘‘imaṃ anojāya nāma deviyā detha, sā tumhākaṃ tīṇi satasahassāni dassati, evañca pana naṃ vadeyyātha ‘raññā kira te issariyaṃ vissaṭṭhaṃ, yathāsukhaṃ sampattiṃ paribhuñjāhī’ti, sace pana ‘vo rājā kaha’nti pucchati, ‘satthāraṃ uddissa pabbajissāmī’ti vatvā gatoti āroceyyāthā’’ti āha. Amaccāpi attano attano bhariyānaṃ tatheva sāsanaṃ pahiṇiṃsu. Rājā vāṇijake uyyojetvā assaṃ abhiruyha amaccasahassaparivuto taṃkhaṇaññeva nikkhami.

Satthāpi taṃdivasaṃ paccūsakāle lokaṃ volokento mahākappinarājānaṃ saparivāraṃ disvā ‘‘ayaṃ mahākappino vāṇijakānaṃ santikā tiṇṇaṃ ratanānaṃ uppannabhāvaṃ sutvā tesaṃ vacanaṃ tīhi satasahassehi pūjetvā rajjaṃ pahāya amaccasahassaparivuto maṃ uddissa pabbajitukāmo sve nikkhamissati, so saparivāro saha paṭisambhidāhi arahattaṃ pāpuṇissati, paccuggamanaṃ karissāmī’’ti punadivase cakkavattī viya khuddakagāmabhojakaṃ rājānaṃ paccuggacchanto sayameva pattacīvaramādāya vīsayojanasataṃ maggaṃ paccuggantvā candabhāgāya nadiyā tīre nigrodharukkhamūle chabbaṇṇabuddharasmiyo vissajjetvā nisīdi. Rājāpi āgacchanto ekaṃ nadiṃ patvā ‘‘kā nāmāya’’nti pucchi. ‘‘Aparacchā nāma, devā’’ti. ‘‘Kimassā parimāṇaṃ, tātā’’ti? ‘‘Gambhīrato gāvutaṃ, puthulato dve gāvutāni, devā’’ti. ‘‘Atthi panettha nāvā vā uḷumpo vā’’ti? ‘‘Natthi, devā’’ti. ‘‘Nāvādīni olokente amhe jāti jaraṃ upaneti, jarā maraṇaṃ. Ahaṃ nibbematiko hutvā tīṇi ratanāni uddissa nikkhanto, tesaṃ me ānubhāvena ‘idaṃ udakaṃ udakaṃ viya mā hotū’ti ratanattayassa guṇaṃ āvajjetvā ‘itipi so bhagavā arahaṃ sammāsambuddho’’’ti buddhaguṇaṃ anussaranto saparivāro assasahassena udakapiṭṭhe pakkhandi. Sindhavā piṭṭhipāsāṇe viya pakkhandiṃsu. Khurānaṃ aggaṭṭhāneva temiṃsu.

So taṃ uttaritvā purato gacchanto aparampi nadiṃ disvā ‘‘ayaṃ kā nāmā’’ti pucchi. ‘‘Nīlavāhā nāma, devā’’ti. ‘‘Kimassā parimāṇa’’nti? ‘‘Gambhīratopi puthulatopi aḍḍhayojanaṃ, devā’’ti. Sesaṃ purimasadisameva. Taṃ pana nadiṃ disvā ‘‘svākkhāto bhagavatā dhammo’’ti dhammānussatiṃ anussaranto pakkhandi. Tampi atikkamitvā gacchanto aparampi nadiṃ disvā ‘‘ayaṃ kā nāmā’’ti pucchi. ‘‘Candabhāgā nāma, devā’’ti. ‘‘Kimassā parimāṇa’’nti? ‘‘Gambhīratopi puthulatopi yojanaṃ, devā’’ti. Sesaṃ purimasadisameva. Taṃ pana nadiṃ disvā ‘‘suppaṭipanno bhagavato sāvakasaṅgho’’ti saṅghānussatiṃ anussaranto pakkhandi. Tampi nadiṃ atikkamitvā gacchanto satthu sarīrato nikkhantā chabbaṇṇabuddharasmiyo nigrodharukkhassa sākhāviṭapapalāsāni obhāsayamānā disvā cintesi – ‘‘ayaṃ obhāso neva candassa, na sūriyassa, na devamārabrāhmaṇasupaṇṇanāgānaṃ aññatarassa, addhā ahaṃ satthāraṃ uddissa āgacchanto sammāsambuddhena diṭṭho bhavissāmī’’ti. So tāvadeva assapiṭṭhito otaritvā onatasarīro rasmiyānusārena satthāraṃ upasaṅkamitvā manosilārase nimujjanto viya buddharasmīnaṃ anto pāvisi. So satthāraṃ vanditvā ekamantaṃ nisīdi saddhiṃ amaccasahassena. Satthā tesaṃ anupubbiṃ kathaṃ kathesi. Desanāpariyosāne saparivāro rājā sotāpattiphale patiṭṭhahi.

Atha sabbe uṭṭhahitvā pabbajjaṃ yāciṃsu. Satthā ‘‘āgamissati nu kho imesaṃ kulaputtānaṃ iddhimayapattacīvara’’nti upadhārento ‘‘ime kulaputtā paccekabuddhasahassānaṃ cīvarasahassaṃ adaṃsu, kassapabuddhakāle vīsatiyā bhikkhusahassānaṃ vīsaticīvarasahassānipi adaṃsu, anacchariyaṃ imesaṃ kulaputtānaṃ iddhimayapattacīvarāgamana’’nti ñatvā dakkhiṇahatthaṃ pasāretvā ‘‘etha, bhikkhavo, caratha brahmacariyaṃ sammā dukkhassa antakiriyāyā’’ti āha. Te tāvadeva aṭṭhaparikkhāradharā vassasaṭṭhikattherā viya hutvā vehāsaṃ abbhuggantvā paccorohitvā satthāraṃ vanditvā ekamantaṃ nisīdiṃsu.

Te pana vāṇijakā rājagehaṃ gantvā deviyā raññā pahitasāsanaṃ ārocetvā deviyā ‘‘āgacchantū’’ti vutte pavisitvā ekamantaṃ aṭṭhaṃsu. Atha ne devī pucchi – ‘‘tātā, kiṃkāraṇā āgatatthā’’ti? ‘‘Mayaṃ raññā tumhākaṃ santikaṃ pesitā, tīṇi kira no satasahassāni dethā’’ti. ‘‘Bahuṃ, bhaṇe, bhaṇatha, kiṃ tumhehi rañño santike kataṃ, kismiṃ vo rājā pasanno ettakaṃ dhanaṃ dāpetī’’ti? ‘‘Devi, na aññaṃ kiñci kataṃ, ekaṃ pana sāsanaṃ ārocayimhā’’ti. ‘‘Sakkā pana, tātā, mayhampi taṃ ārocetu’’nti. ‘‘Sakkā, devī’’ti suvaṇṇabhiṅgārena mukhaṃ vikkhāletvā ‘‘devi, buddho loke uppanno’’ti. Sāpi taṃ sutvā pītiyā phuṭṭhasarīrā tikkhattuṃ kiñci asallakkhetvā catutthavāre ‘‘buddho uppanno’’ti sutvā ‘‘kiṃ, tātā, imasmiṃ pade raññā dinna’’nti? ‘‘Satasahassaṃ, devī’’ti. ‘‘Tātā, ananucchavikaṃ raññā kataṃ evarūpaṃ sāsanaṃ sutvā tumhākaṃ satasahassadadamānena, ahaṃ vo mama duggatapaṇṇākāre tīṇi satasahassāni dammi. Aparaṃ kiñci tumhehi ārocita’’nti? Te idañca idañcāti itarānipi dve sāsanāni ārocesuṃ. Devī purimanayeneva tayo tayo vāre asallakkhetvā catutthacatutthavāre tīṇi tīṇi satasahassāni adāsi. Evaṃ te sabbāni dvādasasatasahassāni labhiṃsu.

Atha ne devī pucchi – ‘‘rājā kahaṃ, tātā’’ti? ‘‘Devi, rājā ‘satthāraṃ uddissa pabbajissāmī’ti vatvā gato’’ti. ‘‘Mayhaṃ tena kiṃ sāsanaṃ dinna’’nti? ‘‘Sabbaṃ kira issariyaṃ tumhākaṃ vissaṭṭhaṃ, ‘tumhe kira yathāsukhaṃ sampattiṃ anubhavathā’’’ti. ‘‘Amaccā pana kuhiṃ, tātā’’ti? ‘‘Tepi raññā saddhiṃ ‘pabbajissāmā’ti gatā, devī’’ti. Sā tesaṃ bhariyāyo pakkosāpetvā, ‘‘ammā, tumhākaṃ sāmikā raññā saddhiṃ ‘pabbajissāmā’ti gatā, tumhe kiṃ karissathā’’ti? ‘‘Kiṃ pana tehi amhākaṃ sāsanaṃ pahitaṃ, devī’’ti? ‘‘Tehi kira attano sampatti tumhākaṃ vissaṭṭhā ‘tumhe kira sampattiṃ yathāsukhaṃ paribhuñjathā’’’ti. ‘‘Tumhe pana, devi, kiṃ karissathā’’ti? ‘‘Amhākaṃ so tāva rājā magge ṭhito tīhi satasahassehi tīṇi ratanāni pūjetvā kheḷapiṇḍaṃ viya sampattiṃ pahāya ‘pabbajissāmī’ti nikkhanto, mayāpi tiṇṇaṃ ratanānaṃ sāsanaṃ sutvā tāni navahi satasahassehi pūjitāni, na kho panesā sampatti nāma raññoyeva dukkhā, mayhampi dukkhā eva. Ko raññā chaḍḍitakheḷapiṇḍaṃ jaṇṇukehi bhūmiyaṃ patiṭṭhahitvā mukhena gaṇhissati, na mayhaṃ sampattiyā attho, satthāraṃ uddissa pabbajissāmī’’ti. ‘‘Devi, mayampi tumhehi saddhiṃ pabbajissāmā’’ti. ‘‘Sace sakkotha, sādhū’’ti. ‘‘Sakkoma, devī’’ti. Tena hi ‘‘ethā’’ti rathasahassaṃ yojāpetvā rathaṃ āruyha tāhi saddhiṃ nikkhamitvā antarāmagge paṭhamaṃ nadiṃ disvā yathā raññā paṭhamaṃ pucchitā, tatheva pucchitvā sabbaṃ pavattiṃ sutvā ‘‘raññā gatamaggaṃ olokethā’’ti vatvā ‘‘sindhavānaṃ padavalañjaṃ na passāmā’’ti vutte rājā ‘‘tīṇi ratanāni uddissa nikkhantosmī’’ti saccakiriyaṃ karitvā tiṇṇaṃ ratanānaṃ guṇe anussaritvā gato bhavissati, ahampi tīṇi ratanāni uddissa nikkhantā, tesaṃ me ānubhāvena ‘‘idaṃ udakaṃ udakaṃ viya mā hotū’’ti tiṇṇaṃ ratanānaṃ guṇe anussarantī rathasahassaṃ pesesi. Udakaṃ piṭṭhipāsāṇasadisaṃ ahosi, cakkānaṃ aggaṭṭhāneva temiṃsu. Eteneva upāyena itarā dvepi nadiyo uttariṃsu.

Satthā tāsaṃ āgatabhāvaṃ ñatvā yathā tā attano santike nisinne sāmike bhikkhū na passanti, tathā adhiṭṭhāsi. Devīpi āgacchantī satthu sarīrato nikkhantā rasmiyo disvā tatheva cintetvā satthāraṃ upasaṅkamitvā, vanditvā ekamantaṃ ṭhitā pucchi – ‘‘bhante, mahākappino rājā tumhe uddissa nikkhamitvā gato, kahaṃ nu kho so, amhākaṃ taṃ dassethā’’ti. ‘‘Nisīdatha tāva, idheva naṃ passissathā’’ti. Tā sabbāpi haṭṭhatuṭṭhā ‘‘idheva kira nisinnā sāmike no passissāmā’’ti nisīdiṃsu. Satthā anupubbiṃ kathaṃ kathesi. Anojādevī desanāpariyosāne tāhi saddhiṃ sotāpattiphalaṃ pāpuṇi. Mahākappino thero tāsaṃ desiyamānaṃ dhammadesanaṃ sutvā saparivāro saha paṭisambhidāhi arahattaṃ pāpuṇi. Tasmiṃ khaṇe satthā tāsaṃ te bhikkhū dassesi. Tāsañhi āgatakkhaṇeyeva attano sāmike kāsāvadhare muṇḍasīse disvā cittaṃ ekaggaṃ na bhaveyya, maggaphalaṃ nibbattetuṃ sakkā na bhaveyya. Tasmā acalasaddhāya patiṭṭhitakālato paṭṭhāya tāsaṃ te bhikkhū arahattappatte dassesi. Tāpi te disvā pañcapatiṭṭhitena vanditvā, ‘‘bhante, tumhākaṃ pabbajitakiccaṃ matthakappatta’’nti vatvā satthāraṃ vanditvā ekamantaṃ ṭhatvā pabbajjaṃ yāciṃsu.

Evaṃ vutte satthā uppalavaṇṇāya theriyā āgamanaṃ cintesi. Sā satthu cintitakkhaṇeyeva ākāsenāgantvā tā sabbā itthiyo gahetvā ākāsena bhikkhunupassayaṃ netvā pabbājesi. Tā sabbā nacirasseva arahattaṃ pāpuṇiṃsu. Satthā bhikkhusahassaṃ ādāya ākāsena jetavanaṃ agamāsi. Tatra sudaṃ āyasmā mahākappino rattiṭṭhānādīsu ‘‘aho sukhaṃ, aho sukha’’nti udānaṃ udānento vicarati. Bhikkhū bhagavato ārocesuṃ – ‘‘bhante, mahākappino ‘aho sukhaṃ, aho sukha’nti udānaṃ udānento vicarati, attano rajjasukhaṃ ārabbha udāneti maññe’’ti. Satthā taṃ pakkosāpetvā – ‘‘saccaṃ kira tvaṃ, kappina, kāmasukhaṃ ārabbha udānaṃ udānesī’’ti? ‘‘Bhagavā me, bhante, taṃ ārabbha udānabhāvaṃ vā aññaṃ ārabbha udānabhāvaṃ vā jānātī’’ti. Atha satthā – ‘‘na, bhikkhave, mama putto kāmasukhaṃ rajjasukhaṃ ārabbha udānaṃ udāneti, puttassa pana me dhammaṃ carato dhammapīti nāma uppajjati, so amatamahānibbānaṃ ārabbha evaṃ udānaṃ udānesī’’ti anusandhiṃ ghaṭetvā dhammaṃ desento imaṃ gāthamāha –

‘‘Dhammapīti sukhaṃ seti, vippasannena cetasā;
Ariyappavedite dhamme, sadā ramati paṇḍito’’ti. (dha. pa. 79);

Athekadivasaṃ satthā bhikkhū āmantesi – ‘‘kacci, bhikkhave, kappino bhikkhūnaṃ dhammaṃ desetī’’ti? ‘‘Appossukko, bhante, diṭṭhadhammasukhavihāraṃ anuyutto viharati, ovādamattampi na detī’’ti. Satthā theraṃ pakkosāpetvā – ‘‘saccaṃ kira tvaṃ, kappina, antevāsikānaṃ ovādamattampi na desī’’ti? ‘‘Saccaṃ, bhagavā’’ti. ‘‘Brāhmaṇa, mā evaṃ akāsi, ajja paṭṭhāya upagatānaṃ bhikkhūnaṃ dhammaṃ desehī’’ti. ‘‘Sādhu, bhante’’ti thero bhagavato vacanaṃ sirasā sampaṭicchitvā ekovādeneva samaṇasahassaṃ arahatte patiṭṭhāpesi. Tena naṃ satthā paṭipāṭiyā attano sāvake ṭhānantare ṭhapento ‘‘etadaggaṃ, bhikkhave, mama sāvakānaṃ bhikkhuovādakānaṃ yadidaṃ mahākappino’’ti (a. ni. 1.219, 231) etadagge ṭhapesi.

66. Evaṃ thero pattaarahattaphalo attano pubbakammaṃ saritvā somanassajāto pubbacaritāpadānaṃ pakāsento **padumuttaro nāma jino**tiādimāha. **Udito ajaṭākāse**ti sakalākāse udito uṭṭhito pākaṭabhūto. **Saradambare** saradakāle ākāse **ravīva** sūriyo ivāti attho.

70. **Akkhadasso tadā āsi**nti tasmiṃ padumuttarassa bhagavato kāle sāradassī hitadassī ācariyo pākaṭo ahosinti attho.

71. **Sāvakassa katāvino**ti tassa bhagavato **me manaṃ** mama cittaṃ, **tappayantassa** tosayantassa sāvakassa ovādakassa guṇaṃ pakāsayato aggaṭṭhāne ṭhapentassa katāvino sātaccakiccayuttassa vacanaṃ sutvāti sambandho.

73. **Haṃsasamabhāgo**ti haṃsasadisagāmi. **Haṃsadundubhinissano**ti haṃsaravo dundubhibherisaddasadisavacano ‘‘etaṃ mahāmattaṃ passatha, bhikkhavo’’ti āhāti sambandho.

74. **Samuggatatanūruha**nti suṭṭhu uggatalomaṃ uddhaggalomaṃ, udagyamanaṃ vā. **Jīmūtavaṇṇa**nti muttaphalasamānavaṇṇaṃ sundarasarīrapabhanti attho. **Pīṇaṃsa**nti paripuṇṇaṃ aṃsaṃ. **Pasannanayanānana**nti pasannaakkhipasannamukhanti attho.

75. **Katāvino**ti katādhikārassa etadagge ṭhitassa bhikkhuno ṭhānaṃ so eso muditāya pahaṭṭhacittatāya patthetīti sambandho.

81. **Sataso anusāsiyā**ti dhammena samena vacanena kāraṇavasena anusāsitvāti attho. **Bārāṇasiyamāsanne**ti bārāṇasiyā samīpe pesakāragāme. **Jāto keniyajātiya**nti tantavāyajātiyā pesakārakule jātoti attho. Sesaṃ suviññeyyamevāti.

Mahākappinattheraapadānavaṇṇanā samattā.

4. Dabbamallaputtattheraapadānavaṇṇanā

Catutthāpadāne **padumuttaro nāma jino**tiādikaṃ āyasmato dabbamallaputtatherassa apadānaṃ. Ayampi purimabuddhesu katādhikāro tattha tattha bhave vivaṭṭūpanissayāni puññāni upacinanto padumuttarassa bhagavato kāle haṃsavatīnagare seṭṭhiputto hutvā jāto vibhavasampanno ahosi, satthari pasanno satthu dhammadesanaṃ suṇanto satthāraṃ ekaṃ bhikkhuṃ senāsanapaññāpakānaṃ aggaṭṭhāne ṭhapentaṃ disvā pasannamānaso buddhappamukhaṃ bhikkhusaṅghaṃ nimantetvā sattāhaṃ mahādānaṃ datvā sattāhaccayena bhagavato pādamūle nipatitvā taṃ ṭhānaṃ patthesi. Bhagavāpissa samijjhanabhāvaṃ ñatvā byākāsi. So yāvajīvaṃ kusalaṃ katvā tato cuto tusitādīsu devesu dibbasampattiṃ anubhavitvā tato cuto vipassissa bhagavato kāle ekasmiṃ kule nibbatto asappurisasaṃsaggena tassa sāvakaṃ bhikkhuṃ arahāti jānantopi abbhūtena abbhācikkhi. Tasseva sāvakānaṃ khīrasalākabhattaṃ adāsi. So yāvatāyukaṃ puññāni katvā devamanussesu saṃsaranto ubhayasampattiyo anubhavitvā kassapadasabalassa kāle kulagehe nibbatto osānakāle sāsane pabbajito parinibbute bhagavati sakalaloke kolāhale jāte satta bhikkhavo pabbajito paccantajanapade vanamajjhe ekaṃ pabbataṃ abhiruhitvā ‘‘jīvitāsā orohantu nirālayā nisīdantū’’ti nisseṇiṃ pātesuṃ. Tesaṃ ovādadāyako jeṭṭhakatthero satthāhabbhantare arahā ahosi. Tadanantaratthero anāgāmī, itare pañca parisuddhasīlā tato cutā devaloke nibbattā. Tattha ekaṃ buddhantaraṃ dibbasukhaṃ anubhavitvā imasmiṃ buddhuppāde pukkusāti (ma. ni. 3.342), sabhiyo (su. ni. sabhiyasutta), bāhiyo (udā. 10), kumārakassapoti (ma. ni. 1.249) ime cattāro tattha tattha nibbattiṃsu. Ayaṃ pana mallaraṭṭhe anupiyanagare nibbatti. Tasmiṃ mātukucchito anikkhanteyeva mātā kālamakāsi, atheko tassā sarīraṃ jhāpanatthāya citakasmiṃ āropetvā kumāraṃ dabbantare patitaṃ gahetvā jaggāpesi. Dabbe patitattā **dabbo mallaputto**ti pākaṭo ahosi. Aparabhāge pubbasambhāravasena pabbaji, so kammaṭṭhānamanuyutto nacirasseva saha paṭisambhidāhi arahattaṃ pāpuṇi.

Atha naṃ satthā majjhattabhāvena ānubhāvasampannabhāvena ca bhikkhūnaṃ senāsanaṃ paññāpane bhattuddesane ca niyojesi. Sabbo ca bhikkhusaṅgho taṃ samannesi. Taṃ vinayakhandhake (cūḷava. 189-190) āgatameva. Aparabhāge thero ekassa varasalākadāyakassa salākabhattaṃ mettiyabhūmajakānaṃ bhikkhūnaṃ uddisi. Te haṭṭhatuṭṭhā ‘‘sve mayhaṃ muggaghatamadhumissakabhattaṃ bhuñjissāmā’’ti ussāhajātā ahesuṃ. So pana upāsako tesaṃ vārappattabhāvaṃ sutvā dāsiṃ āṇāpesi – ‘‘ye, je, bhikkhū sve idha āgamissanti, te kaṇājakena bilaṅgadutiyena parivisāhī’’ti. Sāpi tatheva te bhikkhū āgate koṭṭhakapamukhe nisīdāpetvā bhojesi. Te bhikkhū anattamanā kopena taṭataṭāyantā there āghātaṃ bandhitvā ‘‘madhurabhattadāyakaṃ amhākaṃ amadhurabhattaṃ dāpetuṃ esova niyojesī’’ti dukkhī dummanā nisīdiṃsu. Atha te mettiyā nāma bhikkhunī ‘‘kiṃ, bhante, dummanā’’ti pucchi. Te, ‘‘bhagini, kiṃ amhe dabbena mallaputtena viheṭhiyamāne ajjhupekkhasī’’ti āhaṃsu. ‘‘Kiṃ, bhante, mayā sakkā kātu’’nti? ‘‘Tassa dosaṃ āropehī’’ti. Sā tattha tattha therassa abhūtāropanaṃ akāsi. Taṃ sutvā bhikkhū bhagavato ārocesuṃ. Atha bhagavā dabbaṃ mallaputtaṃ pakkosāpetvā – ‘‘saccaṃ kira tvaṃ, dabba, mettiyāya bhikkhuniyā vippakāramakāsī’’ti pucchi. ‘‘Yathā maṃ, bhante, bhagavā jānātī’’ti. ‘‘Na kho, dabba, dabbā evaṃ nibbeṭhenti, kārakabhāvaṃ vā akārakabhāvaṃ vā vadehī’’ti. ‘‘Akārako ahaṃ, bhante’’ti. Bhagavā – ‘‘mettiyaṃ bhikkhuniṃ nāsetvā te bhikkhū anuyuñjathā’’ti āha. Upālittherappamukhā bhikkhū taṃ bhikkhuniṃ uppabbājetvā mettiyabhūmajake bhikkhū anuyuñjitvā tehi ‘‘amhehi niyojitā sā bhikkhunī’’ti vutte bhagavato ekamatthaṃ ārocesuṃ. Bhagavā mettiyabhūmajakānaṃ bhikkhūnaṃ amūlakasaṅghādisesaṃ paññapesi.

Tena ca samayena dabbatthero bhikkhūnaṃ senāsanaṃ paññāpento veḷuvanavihārassa sāmantā aṭṭhārasamahāvihāre sabhāge bhikkhū pesento rattibhāge andhakāre aṅguliyā padīpaṃ jāletvā tenevālokena aniddhimante bhikkhū pesesi. Evaṃ therassa senāsanapaññāpanabhattuddesanakicce pākaṭe jāte satthā ariyagaṇamajjhe dabbattheraṃ ṭhānantare ṭhapento ‘‘etadaggaṃ, bhikkhave, mama sāvakānaṃ bhikkhūnaṃ senāsanapaññāpakānaṃ yadidaṃ dabbo mallaputto’’ti (a. ni. 1.209, 214) etadagge ṭhapesi.

108. Thero attano pubbakammaṃ saritvā somanassajāto pubbacaritāpadānaṃ pakāsento **padumuttaro nāma jino**tiādimāha. Taṃ sabbaṃ heṭṭhā vuttatthameva. Ito ekanavute kappe vipassī nāma nāyako loke uppajjīti sambandho.

125. **Duṭṭhacitto**ti dūsitacitto asādhusaṅgamena apasannacittoti attho. **Upavadiṃ sāvakaṃ tassā**ti tassa bhagavato khīṇāsavaṃ sāvakaṃ upavadiṃ, upari abhūtaṃ vacanaṃ āropesiṃ, abbhakkhānaṃ akāsinti attho.

132. **Dundubhiyo**ti dunduṃ iti saddāyanato dundubhisaṅkhātā bheriyo. **Nādayiṃsū**ti saddaṃ kariṃsu. **Samantato asaniyo**ti sabbadisābhāgato asane vināsane niyuttoti asaniyo, devadaṇḍā bhayāvahā phaliṃsūti sambandho.

133. **Ukkā patiṃsu nabhasā**ti ākāsato aggikkhandhā ca patiṃsūti attho. **Dhūmaketu ca dissatī**ti dhūmarājisahito aggikkhandho ca dissati paññāyatīti attho. Sesaṃ suviññeyyamevāti.

Dabbamallaputtattheraapadānavaṇṇanā samattā.

5. Kumārakassapattheraapadānavaṇṇanā

Pañcamāpadāne **ito satasahassamhī**tiādikaṃ āyasmato kumārakassapattherassa apadānaṃ. Ayaṃ kira padumuttarassa bhagavato kāle brāhmaṇakule nibbatto viññutaṃ patvā ekadivasaṃ satthu santike dhammaṃ suṇanto satthāraṃ ekaṃ bhikkhuṃ cittakathikānaṃ aggaṭṭhāne ṭhapentaṃ disvā sayampi taṃ ṭhānantaraṃ patthento paṇidhānaṃ katvā tadanurūpāni puññāni karonto yāvatāyukaṃ ṭhatvā tato cuto devamanussesu saṃsaranto ubhayasampattiyo anubhavitvā kassapassa bhagavato kāle kulagehe nibbatto tassa bhagavato sāsane pabbajitvā samaṇadhammaṃ katvā sugatīsuyeva saṃsaranto dibbasukhaṃ mānusasukhañca anubhavitvā imasmiṃ buddhuppāde rājagahe ekissā seṭṭhidhītāya kucchimhi nibbatto. Sā kira kumārikākāleyeva pabbajitukāmā mātāpitaro yācitvā pabbajjaṃ alabhamānā patikulaṃ gantvā gabbhaṃ gaṇhitvā taṃ ajānitvā ‘‘sāmikaṃ ārādhetvā pabbajjaṃ anujānāpessāmī’’ti cintesi. Sā sāmikaṃ ārādhentī, ayyaputta –

‘‘Sace imassa kāyassa, anto bāhirako siyā;
Daṇḍaṃ nūna gahetvāna, kāke soṇe nivāraye’’ti. (visuddhi. 1.122) –

Ādinā sarīrassa dosaṃ dassentī taṃ ārādhesi.

Sā sāmikena anuññātā gabbhinibhāvaṃ ajānantī devadattapakkhiyāsu bhikkhunīsu pabbaji. Tassā gabbhinibhāvaṃ disvā bhikkhuniyo devadattaṃ pucchiṃsu. So ‘‘assamaṇī’’ti āha. Sā ‘‘nāhaṃ devadattaṃ uddissa pabbajitā, bhagavantaṃ uddissa pabbajitā’’ti bhagavato santikaṃ gantvā dasabalaṃ pucchi. Satthā upālittheraṃ paṭicchāpesi. Thero sāvatthinagaravāsīni kulāni visākhañca upāsikaṃ pakkosāpetvā sarājikāya parisāya taṃ vinicchinanto ‘‘pure laddho gabbho, arogā pabbajjā’’ti āha. Taṃ sutvā satthā ‘‘sādhu suvinicchitaṃ upālinā adhikaraṇa’’nti therassa sādhukāraṃ adāsi.

Sā bhikkhunī suvaṇṇabimbasadisaṃ puttaṃ vijāyi. Taṃ rājā pasenadi kosalo ‘‘dārakapariharaṇaṃ bhikkhunīnaṃ palibodho’’ti dhātīnaṃ dāpetvā posāpesi, **kassapo**tissa nāmaṃ kariṃsu. Aparabhāge alaṅkaritvā satthu santikaṃ netvā pabbājesi. Kumārakāle pabbajitattā pana bhagavatā ‘‘kassapaṃ pakkosatha, idaṃ phalaṃ vā khādanīyaṃ vā kassapassa dethā’’ti vutte ‘‘katarakassapassā’’ti ‘‘kumārakassapassā’’ti evaṃ gahitanāmattā raññā posāvanīyaputtattā ca vuddhakālepi **kumārakassapo**tveva paññāyittha.

So pabbajitakālato paṭṭhāya vipassanāya kammaṃ karoti, buddhavacanañca uggaṇhāti. Atha tena saddhiṃ pabbatamatthake samaṇadhammaṃ katvā anāgāmī hutvā suddhāvāse nibbattamahābrahmā ‘‘vipassanāya mukhaṃ dassetvā maggaphaluppattiyā upāyaṃ karissāmī’’ti pañcadasapañhe abhisaṅkharitvā andhavane vasantassa therassa ‘‘ime pañhe satthāraṃ puccheyyāsī’’ti ācikkhi. Tato so te pañhe bhagavantaṃ pucchi. Bhagavāpissa vissajjesi. Thero bhagavatā kathitaniyāmeneva te uggaṇhitvā vipassanaṃ gabbhaṃ gāhāpetvā arahattaṃ pāpuṇi.

150. So arahattaṃ patvā attano pubbakammaṃ saritvā somanassajāto pubbacaritāpadānaṃ pakāsento **ito satasahassamhī**tiādimāha. Tattha yaṃ heṭṭhā vuttanayañca uttānatthañca, taṃ sabbaṃ na vaṇṇayissāma. Anuttānapadameva vaṇṇayissāma.

169. **Āpannasattā me mātā**ti mayhaṃ mātā garugabbhā gabbhinī pasutāsannagabbhāti attho.

173. **Vammikasadisaṃ kāya**nti sarīraṃ nāma vammikasadisaṃ yathā vammiko ito cito ca chiddāvachiddo gharagoḷikaupacikādīnaṃ āsayo, evameva ayaṃ kāyo navachiddo dhuvassavoti **buddhena** bhagavatā **desitaṃ** pakāsitaṃ taṃ sutvā me cittaṃ āsave aggahetvā asesetvā kilesato vimucci, arahatte patiṭṭhāsīti attho. Aparabhāge tattha tattha bhikkhūnaṃ vicittadhammakathikabhāvaṃ sutvā satthā ‘‘etadaggaṃ, bhikkhave, mama sāvakānaṃ bhikkhūnaṃ cittakathikānaṃ yadidaṃ kumārakassapo’’ti (a. ni. 1.209, 217) etadagge ṭhapesīti.

Kumārakassapattheraapadānavaṇṇanā samattā.

6. Bāhiyattheraapadānavaṇṇanā

Chaṭṭhāpadāne **ito satasahassamhī**tiādikaṃ āyasmato bāhiyassa dārucīriyattherassa apadānaṃ. Ayampi purimabuddhesu katādhikāro tattha tattha bhave vivaṭṭūpanissayāni puññāni upacinanto padumuttarassa bhagavato kāle brāhmaṇakule nibbatto brāhmaṇasippesu nipphattiṃ gantvā vedaṅgesu anavayo ekadivasaṃ satthu santikaṃ gantvā dhammaṃ suṇanto pasannamānaso satthāraṃ ekaṃ bhikkhuṃ khippābhiññānaṃ aggaṭṭhāne ṭhapentaṃ disvā taṃ ṭhānaṃ pattukāmo sattāhaṃ buddhappamukhassa bhikkhusaṅghassa mahādānaṃ datvā sattāhassa accayena bhagavato pādamūle nipanno ''bhagavā, bhante, ito sattame divase yaṃ bhikkhuṃ khippābhiññānaṃ aggaṭṭhāne ṭhapesi, so viya ahampi anāgate ekassa buddhassa sāsane khippābhiññānaṃ aggo bhaveyya''nti patthanaṃ akāsi. Bhagavā anāgataṃsañāṇena oloketvā samijjhanabhāvaṃ ñatvā ''anāgate gotamassa bhagavato sāsane pabbajitvā khippābhiññānaṃ aggo bhavissatī''ti byākāsi. So yāvatāyukaṃ puññāni katvā tato cuto devaloke nibbatto tattha cha kāmāvacarasampattiyo anubhavitvā puna manussesu cakkavattiādisampattiyo anekakappakoṭisatesu anubhavitvā kassapassa bhagavato kāle ekasmiṃ kule nibbatto, bhagavati parinibbute pabbajito yadā sāsane osakkamāne satta bhikkhū catunnaṃ parisānaṃ ajjhācāraṃ disvā saṃvegappattā araññaṃ pavisitvā ''yāva sāsanassa antaradhānaṃ na hoti, tāva attano patiṭṭhaṃ karissāmā''ti suvaṇṇacetiyaṃ vanditvā tattha araññe ekaṃ pabbataṃ disvā ''jīvitasālayā nivattantu, nirālayā imaṃ pabbataṃ abhiruhantū''ti nisseṇiṃ bandhitvā sabbe taṃ pabbataṃ abhiruyha nisseṇiṃ pātetvā samaṇadhammaṃ kariṃsu. Tesu saṅghatthero ekarattātikkamena arahattaṃ pāpuṇi. So anotattadahe nāgalatādantakaṭṭhaṃ khāditvā mukhaṃ dhovitvā uttarakuruto piṇḍapātaṃ āharitvā te bhikkhū āha – ''āvuso, imaṃ piṇḍapātaṃ bhuñjathā''ti. Te āhaṃsu – ''kiṃ, bhante, amhehi evaṃ katikā katā 'yo paṭhamaṃ arahattaṃ pāpuṇāti, tenābhataṃ piṇḍapātaṃ avasesā paribhuñjantū'''ti? ''No hetaṃ, āvuso''ti. ''Tena hi sace mayampi tumhe viya visesaṃ nibbattessāma, sayaṃ āharitvā bhuñjissāmā''ti na icchiṃsu.

Dutiyadivase dutiyatthero anāgāmī hutvā tatheva piṇḍapātaṃ āharitvā itare nimantesi. Te evamāhaṃsu – ''kiṃ panāvuso, katikā katā, 'mahātherena ābhataṃ piṇḍapātaṃ abhuñjitvā anutherena ābhataṃ bhuñjissāmā'''ti? ''No hetaṃ, āvuso''ti. ''Evaṃ sante tumhe viya mayampi visesaṃ nibbattetvā attano attano purisakārena bhuñjituṃ sakkontā bhuñjissāmā''ti na icchiṃsu. Tesu arahattappattatthero parinibbāyi, dutiyo anāgāmī brahmaloke nibbatti, itare pañca visesaṃ nibbattetuṃ asakkontā sussitvā sattame divase kālaṃ katvā devaloke nibbattiṃsu. Tattha dibbasukhaṃ anubhavitvā imasmiṃ buddhuppāde tato cavitvā manussesu nibbattiṃsu. Tesu eko pukkusāti rājā ahosi, eko gandhāraraṭṭhe takkasilāyaṃ kumārakassapo, eko bāhiyo dārucīriyo, eko dabbo mallaputto, eko sabhiyo paribbājakoti. Tesu ayaṃ bāhiyo dārucīriyo suppārakapaṭṭane vāṇijakule nibbatto vāṇijakamme nipphattiṃ gato mahaddhano mahābhogo, so suvaṇṇabhūmiṃ gacchantehi vāṇijehi saddhiṃ nāvamāruyha videsaṃ gacchanto katipāhaṃ gantvā bhinnāya nāvāya sesesu macchakacchapabhakkhesu jātesu ekoyeva avasiṭṭho ekaṃ phalakaṃ gahetvā vāyamanto sattame divase suppārakapaṭṭanatīraṃ okkami. Tassa nivāsanapārupanaṃ natthi, so aññaṃ kiñci apassanto sukkhakaṭṭhadaṇḍake vākehi paliveṭhetvā nivāsetvā pārupitvā ca devakulato kapālaṃ gahetvā suppārakapaṭṭanaṃ agamāsi. Manussā taṃ disvā yāgubhattādīni datvā ''ayaṃ eko arahā''ti sambhāvesuṃ. So vatthesu upanītesu ''sacāhaṃ nivāsemi, pārupāmi vā, lābhasakkāro me parihāyissatī''ti tāni paṭikkhipitvā dārucīrāneva parihari.

Athassa ''arahā, arahā''ti bahūhi sambhāviyamānassa evaṃ cetaso parivitakko udapādi ''ye keci loke arahanto vā arahattamaggaṃ vā samāpannā, ahaṃ tesaṃ aññataro''ti so tena niyāmena kuhanakammena jīvikaṃ kappeti.

Kassapadasabalassa sāsane sattasu janesu pabbataṃ āruyha samaṇadhammaṃ karontesu eko anāgāmī hutvā suddhāvāsabrahmaloke nibbattitvā attano brahmasampattiṃ olokento āgataṭṭhānaṃ āvajjento pabbatamāruyha samaṇadhammaṃ karaṇaṭṭhānaṃ disvā sesānaṃ nibbattanaṭṭhānaṃ āvajjento ekassa parinibbutabhāvaṃ itaresañca pañcannaṃ kāmāvacaradevaloke nibbattabhāvaṃ ñatvā te kālānukālaṃ āvajjesi ''imasmiṃ pana kāle kahaṃ nu kho te''ti āvajjento dārucīriyaṃ suppārakapaṭṭanaṃ nissāya kuhanakammena jīvitaṃ kappentaṃ disvā ''naṭṭho vatāyaṃ bālo, pubbe samaṇadhammaṃ karonto atiukkaṭṭhabhāvena arahatāpi ābhataṃ piṇḍapātaṃ aparibhuñjitvā idāni udarahetu anārahāva samāno arahattaṃ paṭijānitvā lokaṃ vañcento vicarati, dasabalassa uppannabhāvaṃ na jānāti, gacchāmi naṃ saṃvejetvā buddhuppādaṃ jānāpessāmī''ti khaṇeneva brahmalokato otaritvā suppārakapaṭṭane rattibhāgasamanantare dārucīriyassa sammukhe pāturahosi. So attano vasanaṭṭhāne obhāsaṃ disvā bahi nikkhamitvā mahābrahmānaṃ disvā añjaliṃ paggayha ‘‘ke tumhe’’ti pucchi. ‘‘Ahaṃ tumhākaṃ porāṇakasahāyo anāgāmiphalaṃ patvā brahmaloke nibbatto, amhākaṃ sabbajeṭṭhako arahā hutvā parinibbuto, tumhe pana pañcajanā devaloke nibbattā. Svāhaṃ dāni taṃ imasmiṃ ṭhāne kuhanakammena jīvikaṃ kappentaṃ disvā damituṃ āgato’’ti vatvā idaṃ kāraṇaṃ āha – ‘‘neva kho tvaṃ, bāhiya, arahā nāpi arahattamaggaṃ vā samāpanno, sāpi te paṭipadā natthi, yāya tvaṃ arahā vā assa arahattamaggaṃ vā samāpanno’’ti. Athassa satthu uppannabhāvaṃ sāvatthiyaṃ vasanabhāvañca ācikkhitvā ‘‘satthu santikaṃ gacchā’’ti taṃ uyyojetvā brahmalokameva agamāsi.

Bāhiyo pana ākāse ṭhatvā kathentaṃ mahābrahmānaṃ oloketvā cintesi – ‘‘aho bhāriyaṃ kammaṃ mayā kataṃ, anarahaṃ arahā ahanti cintesiṃ, ayañca maṃ ‘na tvaṃ arahā, nāpi arahattamaggaṃ vā samāpannāsī’ti vadati, atthi nu kho loke añño arahā’’ti. Atha naṃ pucchi – ‘‘atha ke carahi sadevake loke arahanto vā arahattamaggaṃ vā samāpannā’’ti. Athassa devatā ācikkhi – ‘‘atthi, bāhiya, uttaresu janapadesu sāvatthi nāma nagaraṃ, tattha so bhagavā etarahi viharati arahaṃ sammāsambuddho. So hi, bāhiya, bhagavā arahā ceva arahattāya ca dhammaṃ desesī’’ti. Bāhiyo rattibhāge devatāya kathaṃ sutvā saṃviggamānaso taṃkhaṇaṃyeva suppārakā nikkhamitvā ekarattivāsena sāvatthiṃ agamāsi, gacchanto ca pana devatānubhāvena buddhānubhāvena ca vīsayojanasatikaṃ maggaṃ atikkamitvā sāvatthiṃ anuppatto, tasmiṃ khaṇe satthā sāvatthiyaṃ piṇḍāya paviṭṭho hoti. So jetavanaṃ pavisitvā abbhokāse caṅkamante sambahule bhikkhū pucchi – ‘‘kuhiṃ etarahi satthā’’ti? Bhikkhū ‘‘sāvatthiyaṃ piṇḍāya paviṭṭho’’ti vatvā ‘‘tvaṃ pana kuto āgatosī’’ti pucchiṃsu. ‘‘Suppārakā āgatomhī’’ti. ‘‘Kadā nikkhantosī’’ti? ‘‘Hiyyo sāyanhasamaye nikkhantomhī’’ti. ‘‘Dūratopi āgato, nisīda tāva pāde dhovitvā telena makkhetvā thokaṃ vissamāhi, āgatakāle satthāraṃ dakkhissatī’’ti āhaṃsu. ‘‘Ahaṃ, bhante, satthu vā attano vā jīvitantarāyaṃ na jānāmi, katthaci aṭṭhatvā anisīditvā ekaratteneva vīsayojanasatikaṃ maggaṃ āgato, satthāraṃ passitvāva vissamissāmī’’ti āha. So evaṃ vatvā taramānarūpo sāvatthiṃ pavisitvā bhagavantaṃ anopamāya buddhasiriyā carantaṃ disvā ‘‘cirassaṃ vata me gotamo sammāsambuddho diṭṭho’’ti diṭṭhaṭṭhānato paṭṭhāya onatasarīro gantvā antaravīthiyaṃ pañcapatiṭṭhitena vanditvā gopphakesu daḷhaṃ gahetvā evamāha – ‘‘desetu, bhante bhagavā, dhammaṃ, desetu sugato dhammaṃ, yaṃ mamassa dīgharattaṃ hitāya sukhāyā’’ti. Atha naṃ satthā ‘‘akālo kho tāva, bāhiya, antaragharaṃ paviṭṭhamhā piṇḍāyā’’ti paṭikkhipi.

Taṃ sutvā bāhiyo, ‘‘bhante, saṃsāre saṃsarantena kabaḷīkārāhāro na aladdhapubbo, tumhākaṃ vā mayhaṃ vā jīvitantarāyaṃ na jānāmi, desetu me, bhante bhagavā, dhammaṃ, desetu sugato dhamma’’nti puna yāci. Satthā dutiyampi tatheva paṭikkhipi. Evaṃ kirassa ahosi – ‘‘imassa diṭṭhakālato paṭṭhāya sakalasarīraṃ pītiyā nirantaraṃ ajjhotthaṭaṃ hoti, balavapītivego dhammaṃ sutvāpi na sakkhissati paṭivijjhituṃ, majjhattupekkhāya tāva tiṭṭhatu, ekaratteneva vīsayojanasatikaṃ maggaṃ āgatassapi cassa daratho balavā sopi tāva paṭippassambhatū’’ti. Tasmā dvikkhattuṃ paṭikkhipitvā tatiyaṃ yācito antaravīthiyaṃ ṭhitova ‘‘tasmātiha te, bāhiya, evaṃ sikkhitabbaṃ, diṭṭhe diṭṭhamattaṃ bhavissatī’’tiādinā (udā. 10) nayena anekapariyāyena dhammaṃ desesi. So satthu dhammaṃ suṇantoyeva sabbāsave khepetvā saha paṭisambhidāhi arahattaṃ pāpuṇi.

178. So arahattaṃ pattakkhaṇeyeva pubbakammaṃ saritvā sañjātasomanasso pubbacaritāpadānaṃ pakāsento **ito satasahassamhī**tiādimāha. Taṃ heṭṭhā vuttanayattā uttānatthameva. Anuttānapadavaṇṇanameva karissāma.

181. **Hasanaṃ paccavekkhaṇa**nti paripuṇṇasomanassajātaṃ paccavekkhaṇaṃ, komāravaṇṇaṃ atikomalanti attho.

182. **Hemayaññopacitaṅga**nti suvaṇṇasuttayaññopacitasuttaavayavaṃ sarīraṃ dehanti attho. **Palambabimbatamboṭṭha**nti olambitabimbaphalasadisaṃ rattavaṇṇaṃ oṭṭhadvayasamannāgatanti attho. **Setatiṇhasamaṃ dija**nti sunisitatikhiṇaayalohaghaṃsanena ghaṃsitvā samaṃ kataṃ viya samadantanti attho.

183. **Pītisamphullitānana**nti pītiyā suṭṭhu phullitaṃ vikasitaṃ ānanaṃ mukhaṃ ādāsatalasadisamukhavantanti attho.

184. **Khippābhiññassa bhikkhuno**ti khippaṃ desanāya samugghāṭitakkhaṇeyeva abhivisesena ñātuṃ samatthassa bhikkhunoti attho.

186. **Saggaṃ agaṃ sabhavanaṃ yathā**ti attano gehaṃ viya saggaṃ lokaṃ agamāsinti attho.

196. **Na tvaṃ upāyamaggaññū**ti tvaṃ nibbānādhigamūpāyabhūtamaggaññū na ahosīti attho.

200. **Satthuno sadā jina**nti sadā sabbakālaṃ jinaṃ jinanto parājitakopo satthuno sammāsambuddhassa **vimalānanaṃ** ādāsatalasadisamukhaṃ **passissāmi** passituṃ nikkhamāmīti yojanā. **Dije apucchiṃ kuhiṃ lokanandano**ti kuhiṃ ṭhāne lokapasādakaro satthāti dije brāhmaṇe ahaṃ bhikkhū apucchinti attho.

201. **Sasova khippaṃ munidassanussuko**ti munidassane tathāgatadassane ussuko ussāhajāto saso iva khippaṃ pāpuṇātīti attho.

202. **Tuvaṭaṃ gantvā**ti sīghaṃ gantvā. **Piṇḍatthaṃ apihāgidha**nti piṇḍapātaṃ paṭicca apihaṃ apagatapihaṃ agidhaṃ nittaṇhaṃ.

203. **Alolakkha**nti ito cito ca anolokayamānaṃ uttame sāvatthinagare piṇḍāya vicarantaṃ adakkhinti sambandho. **Sirīnilayasaṅkāsa**nti siriyā lakkhaṇānubyañjanasobhāya nilayaṃ saṅkāsaṃ jalamānatoraṇasadisaṃ. **Ravidittiharānana**nti vijjotamānasūriyamaṇḍalaṃ viya vijjotamānamukhamaṇḍalaṃ.

204. **Kupathe vippanaṭṭhassā**ti kucchitapathe sopaddavamagge mūḷhassa micchāpaṭipannassa me **saraṇaṃ hohi** patiṭṭhā hohi. **Gotamā**ti bhagavantaṃ gottena ālapati.

218. **Na tattha sukkā jotantī**ti sukkapabhāsampannā jotamānaosadhitārakādayo na jotanti nappabhāsanti. Sesaṃ uttānatthameva. So evaṃ pubbacaritāpadānaṃ pakāsetvā tāvadeva ca bhagavantaṃ pabbajjaṃ yāci. ‘‘Paripuṇṇaṃ te pattacīvara’’nti ca puṭṭho ‘‘na paripuṇṇa’’nti āha. Atha naṃ satthā ‘‘tena hi pattacīvaraṃ pariyesāhī’’ti vatvā pakkāmi. So kira vīsativassasahassāni samaṇadhammaṃ karonto ‘‘bhikkhunā nāma attanā paccaye labhitvā aññaṃ anoloketvā sayameva paribhuñjituṃ vaṭṭatī’’ti vatvā ekabhikkhussāpi pattena vā cīvarena vā saṅgahaṃ nākāsi, ‘‘na tenassa iddhimayaṃ pattacīvaraṃ uppajjissatī’’ti ñatvā bhagavā ehibhikkhubhāvena pabbajjaṃ nādāsi. Tampi pattacīvaraṃ pariyesamānameva saṅkāraṭṭhānato coḷakkhaṇḍāni saṃkaḍḍhentaṃ pubbaveriko amanusso ekissā taruṇavacchāya gāviyā sarīre adhimuccitvā vāmaūrumhi paharitvā jīvitakkhayaṃ pāpesi. Satthā piṇḍāya caritvā katabhattakicco sambahulehi bhikkhūhi saddhiṃ nikkhamanto bāhiyassa sarīraṃ saṅkāraṭṭhāne patitaṃ disvā ‘‘gaṇhatha, bhikkhave, etaṃ bāhiyaṃ dārucīriyanti ekasmiṃ gehadvāre ṭhatvā mañcakaṃ āharāpetvā imaṃ sarīraṃ nagaradvārato nīharitvā jhāpetvā dhātuyo gahetvā thūpaṃ karothā’’ti bhikkhū āṇāpesi.

Te bhikkhū dhātuṃ mahāpathe thūpaṃ kāretvā satthāraṃ upasaṅkamitvā attano katakammaṃ ārocesuṃ. Tato saṅghamajjhe kathā udapādi – ‘‘tathāgato bhikkhusaṅghena sarīrajhāpanakiccaṃ kāresi, dhātuyo ca gāhāpetvā cetiyaṃ kārāpesi, kataramaggo nu kho tena samadhigato, sāmaṇero nu kho so, bhikkhu nu kho’’ti. Satthā taṃ aṭṭhuppattiṃ katvā ‘‘patiṭṭhito, bhikkhave, bāhiyo dārucīriyo arahatto’’ti upari dhammadesanaṃ vaḍḍheti. Tassa parinibbutabhāvañca ācikkhitvā ‘‘etadaggaṃ, bhikkhave, mama sāvakānaṃ bhikkhūnaṃ khippābhiññānaṃ yadidaṃ bāhiyo dārucīriyo’’ti (a. ni. 1.209, 216) etadagge ṭhapesi.

Atha naṃ bhikkhū pucchiṃsu – ‘‘tumhe, bhante, ‘bāhiyo dārucīriyo arahattaṃ patto’ti vadetha, kadā so arahattaṃ patto’’ti? ‘‘Mama dhammaṃ sutakāle, bhikkhave’’ti. ‘‘Kadā panassa, bhante, tumhehi dhammo kathito’’ti? ‘‘Bhikkhāya carantena antaravīthiyaṃ ṭhitenā’’ti. ‘‘Appamattako, bhante, tumhehi antaravīthiyaṃ ṭhatvā kathitadhammo; kathaṃ so tāvattakena visesaṃ nibbattesī’’ti? Atha ne satthā, ‘‘bhikkhave, mama dhammaṃ ‘appaṃ’ vā ‘bahuṃ vā’ti mā cintayittha. Anekānipi hi anatthapadasaṃhitāni gāthāsahassāni na seyyo, atthanissitaṃ pana ekampi gāthāpadaṃ seyyo’’ti vatvā anusandhiṃ ghaṭetvā dhammaṃ desento imaṃ gāthamāha –

‘‘Sahassamapi ce gāthā, anatthapadasaṃhitā;
Ekaṃ gāthāpadaṃ seyyo, yaṃ sutvā upasammatī’’ti. (dha. pa. 101) –

Desanāpariyosāne caturāsītiyā pāṇasahassānaṃ dhammābhisamayo ahosīti.

Bāhiyattheraapadānavaṇṇanā samattā.

7. Mahākoṭṭhikattheraapadānavaṇṇanā

Sattamāpadāne **padumuttaro nāma jino**tiādikaṃ āyasmato mahākoṭṭhikattherassa apadānaṃ. Kā uppatti? Ayampi purimabuddhesu katādhikāro tattha tattha bhave vivaṭṭūpanissayāni puññāni upacinanto padumuttarassa bhagavato kāle haṃsavatīnagare mahābhogakule nibbattitvā viññutaṃ patto mātāpitūnaṃ accayena kuṭumbaṃ saṇṭhapetvā gharāvāsaṃ vasanto ekadivasaṃ padumuttarassa bhagavato dhammadesanākāle haṃsavatīnagaravāsino gandhamālādihatthe yena buddho yena dhammo yena saṅgho, tanninne tappoṇe tappabbhāre gacchante disvā tehi saddhiṃ bhagavantaṃ upasaṅkamitvā, satthāraṃ ekaṃ bhikkhuṃ paṭisambhidāppattānaṃ aggaṭṭhāne ṭhapentaṃ disvā ‘‘ayaṃ imasmiṃ sāsane paṭisambhidāppattānaṃ aggo, yaṃnūnāhampi ekassa buddhassa sāsane ayaṃ viya paṭisambhidāppattānaṃ aggo bhaveyya’’nti cintetvā satthu desanāpariyosāne vuṭṭhitāya parisāya bhagavantaṃ upasaṅkamitvā, ‘‘bhante, sve mayhaṃ gehe bhikkhaṃ gaṇhathā’’ti nimantesi. Satthā adhivāsesi. So bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā sakanivesanaṃ gantvā sabbarattiṃ buddhassa ca bhikkhusaṅghassa ca nisajjaṭṭhānaṃ gandhamālādīhi alaṅkaritvā khādanīyabhojanīyaṃ paṭiyādāpetvā tassā rattiyā accayena sakanivesane bhikkhusatasahassaparivāraṃ satthāraṃ vividhayāgukhajjakaparivāraṃ sasūpabyañjanaṃ gandhasālibhojanaṃ bhojāpetvā bhattakiccapariyosāne cintesi – ‘‘mahantaṃ kho ahaṃ ṭhānantaraṃ patthemi, na pana yuttaṃ mayā ekadivasameva dānaṃ datvā taṃ ṭhānantaraṃ patthetuṃ, anupaṭipāṭiyā sattāhaṃ dānaṃ datvā patthessāmī’’ti. So teneva niyāmena sattāhaṃ mahādānaṃ datvā bhattakiccapariyosāne dussakoṭṭhāgāraṃ vivarāpetvā uttamaṃ ticīvarappahonakaṃ sukhumavatthaṃ buddhassa pādamūle ṭhapetvā bhikkhusatasahassassa ca ticīvaraṃ datvā tathāgataṃ upasaṅkamitvā, ‘‘bhante, yo so bhikkhu tumhehi ito sattame divasamatthake paṭisambhidāppattānaṃ aggaṭṭhāne ṭhapito, ahampi so bhikkhu viya anāgate uppajjanakassa buddhassa sāsane pabbajitvā paṭisambhidāppattānaṃ aggo bhaveyya’’nti satthu pādamūle nipajjitvā patthanaṃ akāsi. Satthā tassa samijjhanabhāvaṃ ñatvā ‘‘anāgate ito kappasatasahassamatthake gotamo nāma buddho loke uppajjissati, tassa sāsane tava patthanā samijjhissatī’’ti byākāsi. So tattha yāvatāyukaṃ puññāni katvā tato cuto devasampattiṃ anubhavitvā aparāparaṃ devamanussesu paribbhami.

Evaṃ so devamanussesu saṃsaranto tattha tattha bhave puññañāṇasambhāre sambharanto imasmiṃ buddhuppāde sāvatthiyaṃ brāhmaṇamahāsālakule nibbatti, **koṭṭhiko**tissa nāmaṃ akaṃsu. Kasmā mātuyā vā ayyakapayyakādīnaṃ vā nāmaṃ aggahetvā evaṃ nāmaṃ kariṃsūti ce? Attano paññavantatāya vedaṅgesu satakkaparatakkesu sanighaṇḍukeṭubhesu sākkharappabhedesu sakalabyākaraṇesu ca chekabhāvena ca diṭṭhadiṭṭhe jane mukhasattīhi koṭṭhento pakkoṭṭhento vitudanto vicaratīti anvatthanāmaṃ kariṃsūti veditabbaṃ. So vayappatto tayo vede uggahetvā brāhmaṇasippe nipphattiṃ patto ekadivasaṃ satthu santikaṃ gantvā dhammaṃ sutvā paṭiladdhasaddho pabbajitvā upasampannakālato paṭṭhāya vipassanāya kammaṃ karonto saha paṭisambhidāhi arahattaṃ patvā paṭisambhidāsu ciṇṇavasī hutvā abhīto mahāthere upasaṅkamitvā pañhaṃ pucchantopi dasabalaṃ upasaṅkamitvā paṭisambhidāsuyeva pañhaṃ pucchi. Evamayaṃ thero tattha katādhikāratāya tattha ciṇṇavasībhāvena ca paṭisambhidāppattānaṃ aggo jāto. Atha naṃ satthā mahāvedallasuttaṃ aṭṭhuppattiṃ katvā paṭisambhidāppattānaṃ aggaṭṭhāne ṭhapesi, ‘‘etadaggaṃ, bhikkhave, mama sāvakānaṃ bhikkhūnaṃ paṭisambhidāppattānaṃ yadidaṃ mahākoṭṭhiko’’ti (a. ni. 1.209, 218).

221. So aparena samayena vimuttisukhaṃ paṭisaṃvedento somanassajāto attano pubbacaritāpadānaṃ pakāsento **padumuttaro nāma jino**tiādimāha. Taṃ sabbaṃ heṭṭhā vuttanayattā uttānatthameva.

Itthaṃ sudamāyasmā mahākoṭṭhikoti ettha **suda**nti nidassane nipāto. **Āyasmā**ti gāravādhivacanaṃ, yathā taṃ āyasmā mahāmoggallānoti.

Mahākoṭṭhikattheraapadānavaṇṇanā samattā.

8. Uruvelakassapattheraapadānavaṇṇanā

Aṭṭhamāpadāne **padumuttaro nāma jino**tiādikaṃ āyasmato uruvelakassapattherassa apadānaṃ. Ayampi purimabuddhesu katādhikāro tattha tattha bhave vivaṭṭūpanissayāni puññāni upacinanto padumuttarassa bhagavato kāle kulagehe nibbatto vayappatto satthu santike dhammaṃ sutvā satthāraṃ ekaṃ bhikkhuṃ mahāparivārānaṃ aggaṭṭhāne ṭhapentaṃ disvā sayampi taṃ ṭhānantaraṃ patthento mahādānaṃ datvā paṇidhānaṃ akāsi. Bhagavā cassa anantarāyataṃ disvā ‘‘anāgate gotamabuddhassa sāsane mahāparivārānaṃ aggo bhavissatī’’ti byākāsi. So tattha yāvatāyukaṃ puññāni katvā tato cavitvā devamanussesu saṃsaranto ito dvenavutikappamatthake phussassa bhagavato vemātikakaniṭṭhabhātā hutvā nibbatto, aññepissa dve kaniṭṭhabhātaro ahesuṃ. Te tayo buddhappamukhabhikkhusaṅghaṃ nimantetvā paramāya pūjāya pūjetvā yāvajīvaṃ kusalaṃ katvā devamanussesu saṃsaranto amhākaṃ bhagavato uppattito puretarameva bārāṇasiyaṃ brāhmaṇakule tayo bhātaro hutvā nibbattā gottavasena tayopi **kassapā**ti evaṃ nāmakā ahesuṃ. Te tayo vayappattā tayo vede uggaṇhiṃsu. Tesaṃ jeṭṭhabhātikassa pañcamāṇavakasatāni parivārā, majjhimassa tīṇi, kaniṭṭhassa dve, te attano ganthesu sāraṃ olokentā diṭṭhadhammikameva atthaṃ disvā pabbajjaṃ rocesuṃ. Tesu jeṭṭhabhātā attano parivārena saddhiṃ uruvelaṃ gantvā isipabbajjaṃ pabbajitvā **uruvelakassapo** nāma jāto, majjhimo gaṅgānadīvaṅke pabbajito **nadīkassapo** nāma jāto, kaniṭṭho gayāsīse pabbajito **gayākassapo** nāma jāto. Evaṃ tesu isipabbajjaṃ pabbajitvā tattha tattha vasantesu bahūnaṃ divasānaṃ accayena amhākaṃ bodhisatto mahābhinikkhamanaṃ nikkhamitvā paṭividdhasabbaññutaññāṇo anukkamena dhammacakkaṃ pavattetvā pañcavaggiyatthere arahatte patiṭṭhāpetvā yasakulaputtappamukhe pañcapaññāsajane sahāyake vinetvā saṭṭhi arahante ‘‘caratha, bhikkhave, cārika’’nti (mahāva. 32) vissajjetvā tiṃsabhaddavaggiye vinetvā uruvelakassapassa vasanaṭṭhānaṃ gantvā vasanatthāya agyāgāraṃ pavisitvā tattha gatanāgadamanādīhi aḍḍhuḍḍhasahassehi pāṭihāriyehi uruvelakassapaṃ saparivāraṃ vinetvā pabbājesi. Tassa pabbajjāvidhānañca iddhipāṭihāriyakaraṇañca sabbaṃ nadīkassapassa apadānaṭṭhakathāyaṃ āvi bhavissati. Tassa pabbajitabhāvaṃ sutvā itarepi dve bhātaro saparisā āgantvā satthu santike pabbajiṃsu. Sabbeva te iddhimayapattacīvaradharā ehibhikkhukā ahesuṃ. Satthā taṃ samaṇasahassaṃ ādāya gayāsīsaṃ gantvā piṭṭhipāsāṇe nisinno ādittapariyāyadesanāya (mahāva. 54) te sabbe arahatte patiṭṭhāpesi.

251. So evaṃ arahattaṃ patvā somanassajāto attano pubbacaritāpadānaṃ pakāsento **padumuttaro nāma jino**tiādimāha. Anuttānapadameva vaṇṇayissāma.

268. **So ca sabbaṃ tamaṃ hantvā**ti so phusso bhagavā rāgadosamohādikilesandhakāraṃ viddhaṃsetvā. **Vijaṭetvā mahājaṭa**nti taṇhāmānādīhi diyaḍḍhasahassehi kilesagaṇehi mahābyākulaṃ jaṭaṃ **vijaṭetvā** padāletvā phāletvāti attho. **Sadevakaṃ** devalokasahitaṃ sakalaṃ lokasannivāsaṃ**tappayanto** santappayanto pīṇento **amataṃ vuṭṭhiṃ** mahānibbānavuṭṭhidhāraṃ **vassate** paggharāpetīti yojanā.

269. **Tadā hi bārāṇasiya**nti ‘‘bārasa manussā’’tiādīsu viya bārasa dvādasarāsī hutvā purā, himavantato isayo ca paccekamunisaṅkhātā isayo ca gandhamādanato ākāsenāgantvā ettha gacchanti otaranti pavisantīti bārāṇasī, atha vā sammāsambuddhasaṅkhātānaṃ anekasatasahassānaṃ dhammacakkapavattanatthāya otaraṭṭhānaṃ nagaraṃ liṅgavipallāsaṃ katvā itthiliṅgavasena bārāṇasīti vuccati, tissaṃ bārāṇasiyaṃ.

273. **Nikkhittasatthaṃ paccanta**nti chaḍḍitasatthaṃ pātitaāvudhaṃ paccantajanapadaṃ nibbisevanaṃ **katvā punarupaccata**nti punarapi taṃ nagaraṃ upecca upagamma sampattāti attho. Sesaṃ suviññeyyamevāti.

Uruvelakassapattheraapadānavaṇṇanā samattā.

9. Rādhattheraapadānavaṇṇanā

296. Navamāpadāne **padumuttaro nāma jino**tiādikaṃ āyasmato rādhattherassa apadānaṃ. Taṃ sabbaṃ pāṭhānusārena nayānucintanena viññūhi suviññeyyameva. Kevalaṃ puññanānattamevāti.

Rādhattheraapadānavaṇṇanā samattā.

Dasamaṃ mogharājattheraapadānaṃ suviññeyyamevāti.

Catupaññāsamavaggavaṇṇanā samattā.

55. Bhaddiyavaggo

1. Lakuṇḍakabhaddiyattheraapadānavaṇṇanā

Pañcapaññāsamavagge paṭhamāpadāne **padumuttaro nāma jino**tiādikaṃ āyasmato lakuṇḍakabhaddiyattherassa apadānaṃ. Ayampi purimabuddhesu katādhikāro tattha tattha bhave vivaṭṭūpanissayāni puññāni upacinanto padumuttarassa bhagavato kāle haṃsavatīnagare mahābhogakule nibbattitvā viññutaṃ patto satthu dhammaṃ suṇanto nisinno satthāraṃ ekaṃ bhikkhuṃ mañjussarānaṃ aggaṭṭhāne ṭhapentaṃ disvā sayampi taṃ ṭhānantaraṃ patthento buddhappamukhassa bhikkhusaṅghassa sappisakkharādimadhurarasasammissaṃ mahādānaṃ datvā ‘‘ahampi, bhante, anāgate ayaṃ bhikkhu viya ekassa buddhassa sāsane mañjussarānaṃ aggo bhaveyya’’nti paṇidhānaṃ akāsi. Bhagavā tassa anantarāyaṃ disvā byākaritvā pakkāmi.

So yāvatāyukaṃ puññāni katvā devamanussesu saṃsaranto ubhayasampattiyo anubhavitvā phussabhagavato kāle citrakokilo hutvā nibbatto rājuyyānato madhuraṃ ambaphalaṃ tuṇḍenādāya gacchanto satthāraṃ disvā pasannamānaso ‘‘dassāmi buddhassā’’ti cittaṃ uppādesi. Satthā tassa cittācāraṃ ñatvā pattaṃ gahetvā nisīdi. Kokilo dasabalassa patte ambapakkaṃ ṭhapesi. Satthā tassa somanassuppādanatthaṃ tassa passantasseva taṃ paribhuñji. Atha so kokilo pasannamānaso teneva pītisukhena sattāhaṃ vītināmesi. Teneva puññakammena uppannuppannabhave mañjussaro ahosi. Kassapasammāsambuddhakāle vaḍḍhakikule nibbattetvā jeṭṭhakavaḍḍhakī hutvā pākaṭo ahosi. Parinibbute bhagavati tassa sarīradhātuyo nidahituṃ sattayojanappamāṇe thūpe āraddhe so āha – ‘‘yojanāvaṭṭaṃ yojanubbedhaṃ karomā’’ti. Te sabbe tassa vacane aṭṭhaṃsu. Iti appamāṇassa buddhassa orappamāṇaṃ cetiyaṃ kāresi, tena kammena nibbattaṭṭhāne aññehi hīnappamāṇo ahosi. So amhākaṃ bhagavato kāle kulagehe nibbattitvā atirassatāya ca suvaṇṇapaṭimā viya sundarasarīratāya ca **lakuṇḍakabhaddiyo**ti paññāyittha. So aparabhāge satthu dhammadesanaṃ sutvā paṭiladdhasaddho pabbajitvā bahussuto dhammakathiko hutvā madhurena sarena paresaṃ dhammaṃ kathesi.

Athekasmiṃ ussavadivase ekena brāhmaṇena saddhiṃ rathena gacchantī ekā gaṇikā theraṃ disvā dantavidaṃsakaṃ hasi. Thero tassā dantaṭṭhike nimittaṃ gahetvā jhānaṃ uppādetvā taṃ pādakaṃ katvā vipassanaṃ vaḍḍhetvā anāgāmī ahosi, so abhiṇhaṃ kāyagatāya satiyā viharanto ekadivasaṃ āyasmatā dhammasenāpatinā ovadiyamāno anusāsiyamāno arahatte patiṭṭhahi. Ekacce bhikkhū ca sāmaṇerā ca tassa arahattappattabhāvaṃ ajānanto kaṇṇesu gahetvā kaḍḍhanti, sīse bāhāya hatthapādādīsu vā gahetvā cāletvā kīḷantā viheṭhesuṃ. Atha bhagavā sutvā – ‘‘mā, bhikkhave, mama puttaṃ viheṭhethā’’ti āha. Tato paṭṭhāya taṃ ‘‘arahā’’ti jānitvā na viheṭhesuṃ.

12. So arahā hutvā sañjātasomanasso attano pubbacaritāpadānaṃ pakāsento **padumuttaro nāma jino**tiādimāha. **Mañjunābhinikūjaha**nti madhurena pemaniyena sarena abhinikūjiṃ saddaṃ nicchāresiṃ ahanti attho. Sesamettha suviññeyyamevāti.

Lakuṇḍakabhaddiyattheraapadānavaṇṇanā samattā.

2. Kaṅkhārevatattheraapadānavaṇṇanā

34. Dutiyāpadāne **padumuttaro nāma jino**tiādikaṃ āyasmato kaṅkhārevatattherassa apadānaṃ. Ayampi purimabuddhesu katādhikāro tattha tattha bhave vivaṭṭūpanissayāni puññāni upacinanto padumuttarassa bhagavato kāle brāhmaṇakule nibbatto, taṃ sabbaṃ pāṭhānusārena suviññeyyamevāti.

Kaṅkhārevatattheraapadānavaṇṇanā samattā.

3. Sīvalittheraapadānavaṇṇanā

Tatiyāpadāne **padumuttaro nāma jino**tiādikaṃ āyasmato sīvalittherassa apadānaṃ. Ayampi purimabuddhesu katādhikāro tattha tattha bhave vivaṭṭūpanissayāni puññāni upacinanto padumuttarassa bhagavato kāle kulagehe nibbatto heṭṭhā vuttanayena vihāraṃ gantvā parisāya pariyante ṭhito dhammaṃ suṇanto satthāraṃ ekaṃ bhikkhuṃ lābhīnaṃ aggaṭṭhāne ṭhapentaṃ disvā ‘‘mayāpi anāgate evarūpena bhavituṃ vaṭṭatī’’ti dasabalaṃ nimantetvā sattāhaṃ buddhappamukhassa bhikkhasaṅghassa mahādānaṃ datvā, ‘‘bhante, iminā adhikārakammena na aññaṃ sampattiṃ patthemi, anāgate pana ekassa buddhassa sāsane ahampi tumhehi so etadagge ṭhapitabhikkhu viya lābhīnaṃ aggo bhaveyya’’nti patthanaṃ akāsi. Satthā tassa anantarāyataṃ disvā ‘‘ayaṃ te patthanā anāgate gotamassa buddhassa santike samijjhissatī’’ti byākaritvā pakkāmi. So kulaputto yāvajīvaṃ kusalaṃ katvā devamanussesu ubhayasampattiyo anubhavitvā vipassissa bhagavato kāle bandhumatīnagarato avidūre ekasmiṃ gāmake nibbatti, tasmiṃ samaye bandhumatīnagaravāsino raññā saddhiṃ sākacchitvā dasabalassa dānaṃ adaṃsu.

Ekadivasaṃ sabbe ekato hutvā dānaṃ dentā ‘‘kiṃ nu kho amhākaṃ dānagge natthī’’ti (a. ni. aṭṭha. 1.1.207; theragā. aṭṭha. 1.59 sīvalittheragāthāvaṇṇanā) olokentā madhuñca guḷadadhiñca nāddasaṃsu. Te ‘‘yato kutoci āharissāmā’’ti janapadato nagarapavisanamaggesu purise ṭhapesuṃ. Tadā esa kulaputto attano gāmato guḷadadhivārakaṃ gahetvā ‘‘kiñcideva āharissāmī’’ti nagaraṃ gacchanto ‘‘mukhaṃ dhovitvā dhotahatthapādo pavisissāmī’’ti phāsukaṭṭhānaṃ olokento naṅgalasīsappamāṇaṃ nimmakkhikadaṇḍakamadhuṃ disvā ‘‘puññena me idaṃ uppanna’’nti gahetvā nagaraṃ pāvisi. Nāgarehi ṭhapitapuriso taṃ disvā, ‘‘mārisa, kassa imaṃ harasī’’ti pucchi. ‘‘Na kassaci, sāmi, vikkāyikaṃ me ida’’nti. ‘‘Tena hi imaṃ kahāpaṇaṃ gahetvā etaṃ madhuñca guḷadadhiñca dehī’’ti.

So cintesi – ‘‘idaṃ me na bahuṃ agghati, ayañca ekappahāreneva bahuṃ deti, vīmaṃsissāmī’’ti. Tato naṃ āha – ‘‘nāhaṃ ekakahāpaṇena demī’’ti. ‘‘Yadi evaṃ dve kahāpaṇe gahetvā dehī’’ti. ‘‘Dvīhipi na demī’’ti. Etenupāyena vaḍḍhetvā yāva sahassaṃ pāpuṇi, so cintesi – ‘‘atiañchituṃ na vaṭṭati, hotu tāva iminā kattabbakammaṃ pucchissāmī’’ti. Atha naṃ āha – ‘‘na idaṃ bahuagghanakaṃ, tvaṃ pana bahuṃ desi, kena kammena idaṃ gaṇhasī’’ti. ‘‘Idha, bho, nagaravāsino raññā saddhiṃ paṭivirujjhitvā vipassisammāsambuddhassa dānaṃ dentā idaṃ dvayaṃ dānagge apassantā maṃ pariyesāpenti. Sace idaṃ dvayaṃ na labhissanti, nāgarānaṃ parājayo bhavissati. Tasmā sahassaṃ datvā gaṇhāmī’’ti. ‘‘Kiṃ panetaṃ nāgarānaṃ eva vaṭṭati, udāhu aññesampi dātuṃ vaṭṭatī’’ti? ‘‘Yassa kassaci dātuṃ avāritameta’’nti. ‘‘Atthi pana koci nāgarānaṃ dāne ekadivasaṃ sahassaṃ dātā’’ti? ‘‘Natthi, sammā’’ti. ‘‘Imesaṃ me dvinnaṃ sahassagghanakabhāvaṃ jānāsī’’ti? ‘‘Āma, jānāmī’’ti. ‘‘Tena hi gaccha, nāgarānaṃ ārocehi – ‘eko puriso imāni dve mūlena na deti, tumhehi saddhiṃ sahattheneva dātukāmo, tumhe imesaṃ dvinnaṃ kāraṇā nibbitakkā hothā’’ti. ‘‘Tvaṃ imasmiṃ dāne jeṭṭhakabhāgassa kāyasakkhī hohī’’ti vatvā gato. So pana kulaputto gāmato paribbayatthaṃ gahitakahāpaṇena pañcakaṭukaṃ gahetvā cuṇṇaṃ katvā dadhito kañciyaṃ vāhetvā tattha madhupaṭalaṃ pīḷetvā pañcakaṭukacuṇṇena yojetvā paduminipatte pakkhipitvā taṃ saṃvidahitvā ādāya dasabalassa avidūre nisīdi. Mahājanehi āhariyamānassa sakkārassa antare attano pattavāraṃ olokento okāsaṃ ñatvā satthu santikaṃ gantvā, ‘‘bhante, ayaṃ me duggatasakkāro, imaṃ me anukampaṃ paṭicca paṭiggaṇhathā’’ti. Satthā tassānukampaṃ paṭicca catumahārājehi dattiyena selamayapattena taṃ paṭiggahetvā yathā aṭṭhasaṭṭhiyā bhikkhusatasahassassa diyyamānaṃ na khīyati, evaṃ adhiṭṭhāsi.

So kulaputto niṭṭhitabhattakiccaṃ bhagavantaṃ vanditvā ekamantaṃ nisinno āha – ‘‘diṭṭho me, bhante bhagavā, ajja bandhumatīnagaravāsīhi tumhākaṃ sakkāro āhariyamāno, ahampi imassa nissandena nibbattanibbattabhave lābhaggayasaggappatto bhaveyya’’nti. Satthā ‘‘evaṃ hotu kulaputtā’’ti vatvā tassa ca nagaravāsīnañca bhattānumodanaṃ katvā pakkāmi. So kulaputto yāvajīvaṃ kusalaṃ katvā devamanussesu saṃsaranto imasmiṃ buddhuppāde suppavāsāya rājadhītuyā kucchimhi paṭisandhiṃ gaṇhi. Tassa paṭisandhiggahaṇakālato paṭṭhāya sāyaṃ pātañca pañcapaṇṇākārasatāni suppavāsāya upanīyanti. Athassa sā puññavīmaṃsanatthaṃ hatthena bījapacchiṃ phusāpentī aṭṭhāsi. Ekekabījato salākasataṃ salākasahassampi niggacchati, ekekakarīsakhettato paṇṇāsampi saṭṭhipi sakaṭapamāṇāni uppajjanti. Koṭṭhapūraṇakālepissā koṭṭhadvāraṃ hatthena phusantiyā rājadhītāya puññena gaṇhantānaṃ gahitagahitaṃ puna pūrati. Paripuṇṇabhattakumbhitopi ‘‘rājadhītāya puñña’’nti vatvā yassa kassaci dentā naṃ yāva na ukkaḍḍhanti, na tāva bhattaṃ khīyati. Dārake kucchigateyeva satta vassāni atikkamiṃsu.

Gabbhe pana paripakke sattāhaṃ mahādukkhaṃ anubhosi. Sā sāmikaṃ āmantetvā – ‘‘pure maraṇā jīvamānā dānaṃ dassāmī’’ti satthu santikaṃ pesesi – ‘‘gaccha, sāmi, imaṃ pavattiṃ satthu ārocetvā satthāraṃ nimantehi, yañca satthā vadati, taṃ sādhukaṃ upalakkhetvā āgantvā mayhaṃ kathehī’’ti. So gantvā tassā sāsanaṃ satthu ārocesi – ‘‘satthu bhante, koḷiyadhītā pāde vandatī’’ti. Satthā tassā anukampaṃ paṭicca – ‘‘sukhinī hotu suppavāsā koḷiyadhītā arogā, arogaṃ puttaṃ vijāyatū’’ti āha. So taṃ sutvā bhagavantaṃ vanditvā attano gāmābhimukho pāyāsi. Tassa pure āgamanāyeva suppavāsāya kucchito dhammakaraṇato udakaṃ viya gabbho nikkhami, parivāretvā nisinnajano assumukho rodituṃ āraddho haṭṭhatuṭṭhova tassā sāmikassa tuṭṭhisāsanaṃ ārocetuṃ agamāsi. So tesaṃ iṅgitaṃ disvā – ‘‘dasabalena kathitakathā nipphannā bhavissati maññe’’ti cintesi. So āgantvā satthu kathaṃ rājadhītāya kathesi. Rājadhītā tayā nimantitaṃ jīvabhattameva maṅgalabhattaṃ bhavissati, gaccha sattāhaṃ dasabalaṃ nimantehīti. So tathā akāsi. Sattāhaṃ buddhappamukhassa bhikkhusaṅghassa mahādānaṃ pavattayiṃsu. So dārako ñātīnaṃ santattacittaṃ nibbāpento sītalabhāvaṃ kurumāno jātoti, **sīvali**tveva nāmaṃ kariṃsu. So satta vassāni gabbhe vasitattā jātakālato paṭṭhāya sabbakammakkhamo ahosi. Dhammasenāpati sāriputtatthero sattame divase tena saddhiṃ kathāsallāpamakāsi. Satthāpi imaṃ gāthaṃ abhāsi –

‘‘Yomaṃ palipathaṃ duggaṃ, saṃsāraṃ mohamaccagā;
Tiṇṇo pāraṅgato jhāyī, anejo akathaṃkathī;
Anupādāya nibbuto, tamahaṃ brūmi brāhmaṇa’’nti. (dha. pa. 414; su. ni. 643);

Atha naṃ thero evamāha – ‘‘kiṃ pana tayā evarūpaṃ dukkhaṃ anubhavitvā pabbajituṃ na vaṭṭatī’’ti? ‘‘Labhanto pabbajeyyaṃ, bhante’’ti. Suppavāsā taṃ therena saddhiṃ kathentaṃ disvā – ‘‘kiṃ nu kho me putto dhammasenāpatinā kathetī’’ti theraṃ upasaṅkamitvā pucchi – ‘‘mayhaṃ putto tumhehi saddhiṃ kiṃ katheti, bhante’’ti? Attanā anubhuttagabbhavāsadukkhaṃ kathetvā – ‘‘tumhehi anuññāto pabbajissāmī’’ti vadatīti. ‘‘Sādhu bhante, pabbājetha na’’nti. Thero taṃ vihāraṃ netvā tacapañcakakammaṭṭhānaṃ datvā pabbājento, ‘‘sīvali, tuyhaṃ aññena ovādena kammaṃ natthi, tayā satta vassāni anubhuttadukkhameva paccavekkhāhī’’ti. ‘‘Bhante, pabbajjāyeva tumhākaṃ bhāro, yaṃ pana mayā sakkā kātuṃ, tamahaṃ jānissāmī’’ti. So pana paṭhamakesavaṭṭiyā oropitakkhaṇeyeva sotāpattiphale patiṭṭhāsi, dutiyāya oropitakkhaṇe sakadāgāmiphale, tatiyāya anāgāmiphale patiṭṭhāsi. Sabbesaṃyeva kesānaṃ oropanañca arahattaphalasacchikiriyā ca apure apacchā ahosi.

Atha bhikkhusaṅghe kathā udapādi – ‘‘aho evaṃ puññavāpi thero sattamāsādhikāni satta saṃvaccharāni mātugabbhe vasitvā satta divasāni mūḷhagabbhe vasī’’ti. Satthā āgantvā – ‘‘kāya nuttha, bhikkhave, etarahi kathāya sannisinnā’’ti pucchitvā – ‘‘imāya nāmā’’ti vutte – ‘‘na, bhikkhave, iminā kulaputtena imāya jātiyā katakamma’’nti vatvā atītaṃ āharitvā atīte, bhikkhave, buddhuppādato puretarameva esa kulaputto bārāṇasiyaṃ rājakule nibbatto, pitu accayena rajje patiṭṭhāya vibhavasampanno pākaṭo ahosi. Tadā eko paccantarājā ‘‘rajjaṃ gaṇhissāmī’’ti āgantvā nagaraṃ uparundhitvā khandhāvāraṃ kāretvā vihāsi. Atha rājā mātuyā saddhiṃ samānacchando hutvā sattāhaṃ khandhāvāranagare catūsu disāsu dvāraṃ pidhāpesi, nikkhamantānaṃ pavisantānañca dvāramūḷhaṃ ahosi. Atha migadāyavihāre paccekabuddhā ugghosesuṃ. Rājā sutvā dvāraṃ vivarāpesīti. Paccantarājāpi palāyi. So tena kammavipākena narakādīsu dukkhamanubhavitvā imasmiṃ buddhuppāde rājakule nibbattopi mātuyā saddhiṃ imaṃ evarūpaṃ dukkhamanubhavi. Tassa pana pabbajitakālato paṭṭhāya bhikkhusaṅghassa cattāro paccayā yadicchakaṃ uppajjanti. Evaṃ ettha vatthu samuṭṭhitaṃ.

Aparabhāge satthā sāvatthiṃ agamāsi. Thero bhagavantaṃ abhivādetvā, ‘‘bhante, mayhaṃ puññabalaṃ vīmaṃsissāmi, pañcabhikkhusatāni dethā’’ti. ‘‘Gaṇha, sīvalī’’ti. So pañcasate bhikkhū gahetvā himavantābhimukhaṃ gacchanto aṭavimaggaṃ gacchati. Tassa paṭhamaṃ diṭṭhanigrodhe adhivatthā devatā satta divasāni dānaṃ adāsi. Iti so –

‘‘Nigrodhaṃ paṭhamaṃ passi, dutiyaṃ paṇḍavapabbataṃ;
Tatiyaṃ aciravatiyaṃ, catutthaṃ varasāgaraṃ.

‘‘Pañcamaṃ himavantaṃ so, chaṭṭhaṃ chaddantupāgami;
Sattamaṃ gandhamādanaṃ, aṭṭhamaṃ atha revata’’nti. (a. ni. aṭṭha. 1.1.207; theragā. aṭṭha. 1.59 sīvalittheragāthāvaṇṇanā) –

Sabbaṭṭhānesu satta satta divasāneva dānaṃ adaṃsu. Gandhamādanapabbate pana nāgadattadevarājā sattasu divasesu ekadivasaṃ khīrapiṇḍapātaṃ adāsi, ekadivasaṃ sappipiṇḍapātaṃ adāsi. Atha naṃ bhikkhusaṅgho āha – ‘‘āvuso, imassa devarañño neva dhenuyo duyhamānā paññāyanti, na dadhinimmathanaṃ, kuto te, devarāja, idaṃ uppajjatī’’ti? ‘‘Bhante, kassapadasabalassa kāle khīrasalākabhattadānassetaṃ phala’’nti devarājā āha.

Aparabhāge satthā khadiravaniyarevatattherassa paccuggamanaṃ akāsi. Kathaṃ? Athāyasmā sāriputto satthāraṃ āha – ‘‘bhante, mayhaṃ kira kaniṭṭhabhātā revato pabbajito, so abhirameyya vā na vā, gantvā naṃ passissāmī’’ti. Bhagavā revatassa āraddhavipassakabhāvaṃ ñatvā dve vāre paṭikkhipitvā tatiyavāre yācito arahattappattabhāvaṃ ñatvā – sāriputta, ahampi gamissāmi bhikkhūnaṃ ārocehīti. Thero bhikkhū sannipātāpetvā – ‘‘āvuso, satthā cārikaṃ caritukāmo, gantukāmā āgacchantū’’ti sabbesaṃyeva ārocesi. Dasabalassa cārikatthāya gamanakāle ohiyyamānakabhikkhū nāma appakā honti, ‘‘satthu suvaṇṇavaṇṇaṃ sarīraṃ passissāma, madhuradhammakathaṃ vā suṇissāmā’’ti yebhuyyena gantukāmā bahutarāva honti. Iti satthā mahābhikkhusaṅghaparivāro ‘‘revataṃ passissāmā’’ti nikkhanto.

Athekasmiṃ padese ānandatthero dvedhāpathaṃ patvā bhagavantaṃ pucchi – ‘‘bhante, imasmiṃ ṭhāne dvedhāpatho, kataramaggena bhikkhusaṅgho gacchatū’’ti? ‘‘Kataramaggo, ānanda, ujuko’’ti? ‘‘Bhante, ujumaggo tiṃsayojaniko amanussapatho. Parihāramaggo pana saṭṭhiyojaniko khemo subhikkho’’ti. ‘‘Ānanda, sīvali, amhehi saddhiṃ āgato’’ti? ‘‘Āma, bhante, āgato’’ti. ‘‘Tena hi saṅgho ujumaggameva gacchatu, sīvalissa puññaṃ vīmaṃsissāmā’’ti. Satthā bhikkhusaṅghaparivāro sīvalittherassa puññavīmaṃsanatthaṃ tiṃsayojanamaggaṃ abhiruhi (a. ni. aṭṭha. 1.1.203).

Maggaṃ abhiruhanaṭṭhānato paṭṭhāya devasaṅgho yojane yojane ṭhāne nagaraṃ māpetvā buddhappamukhassa bhikkhusaṅghassa vasanatthāya vihāre paṭiyādesi. Devaputtā raññā pesitakammakārā viya hutvā yāgukhajjakādīni gahetvā – ‘‘kahaṃ, ayyo sīvalī’’ti pucchantā gacchanti. Thero sakkārasammānaṃ gāhāpetvā satthu santikaṃ gacchati. Satthā bhikkhusaṅghena saddhiṃ paribhuñji. Imināva niyāmena satthā sakkāraṃ anubhavanto devasikaṃ yojanaparamaṃ gantvā tiṃsayojanikaṃ kantāraṃ atikkamma khadiravaniyarevatattherassa vasanaṭṭhānaṃ patto, thero satthu āgamanaṃ ñatvā attano vasanaṭṭhāne buddhappamukhassa bhikkhusaṅghassa pahonakavihāre dasabalassa gandhakuṭiṃ rattiṭṭhānadivāṭṭhānāni ca iddhiyā māpetvā tathāgatassa paccuggamanaṃ gato. Satthā alaṅkatapaṭiyattena maggena vihāraṃ pāvisi. Atha tathāgate gandhakuṭiṃ paviṭṭhe bhikkhū vassaggena pattasenāsanāni pavisiṃsu. Devatā ‘‘akālo āhārassā’’ti aṭṭhavidhaṃ pānakaṃ āhariṃsu. Satthā saṅghena saddhiṃ pānakaṃ pivi. Iminā niyāmeneva tathāgatassa sakkārasammānaṃ anubhavantasseva addhamāso atikkanto.

Athekacce ukkaṇṭhitabhikkhū ekasmiṃ ṭhāne nisīditvā kathaṃ uppādayiṃsu – ‘‘dasabalo ‘mayhaṃ aggasāvakassa kaniṭṭhabhātā’ti vatvā evarūpaṃ navakammikaṃ bhikkhuṃ passituṃ āgato, imassa vihārassa santike jetavanavihāro vā veḷuvanavihārādayo vā kiṃ karissanti? Ayampi bhikkhu evarūpassa navakammassa kārako, kiṃ nāma samaṇadhammaṃ karissatī’’ti? Atha satthā cintesi – ‘‘mayi idha ciraṃ vasante idaṃ ṭhānaṃ ākiṇṇaṃ bhavissati, āraññakā nāma bhikkhū pavivekatthikā honti, revatassa phāsuvihāro na bhavissatī''ti. Tato therassa divāṭṭhānaṃ gato. Theropi ekakova caṅkamanakoṭiyaṃ ālambanaphalakaṃ nissāya pāsāṇaphalake nisinno satthāraṃ dūratova āgacchantaṃ disvā paccuggantvā vandi.

Atha naṃ satthā pucchi – ''revata, idaṃ vāḷamigaṭṭhānaṃ, caṇḍānaṃ hatthiassādīnaṃ saddaṃ sutvā kiṃ karosī''ti? ''Tesaṃ me, bhante, saddaṃ suṇato araññapīti nāma uppannā''ti. Satthā imasmiṃ ṭhāne revatattherassa pañcahi gāthāsatehi araññānisaṃsaṃ nāma kathetvā punadivase avidūraṭṭhāne piṇḍāya caritvā revatattheraṃ āmantetvā yehi bhikkhūhi therassa avaṇṇo kathito, tesaṃ kattarayaṭṭhiupāhanatelanāḷichattānaṃ pamussanabhāvamakāsi. Te attano parikkhāratthāya nivattā āgatamaggeneva gacchantāpi taṃ ṭhānaṃ sallakkhetuṃ na sakkonti. Paṭhamañhi te alaṅkatapaṭiyattena maggena gantvā, taṃdivasaṃ pana visamamaggena gacchantā tasmiṃ tasmiṃ ṭhāne ukkuṭikaṃ nisīdantā jaṇṇukehi gacchanti. Te gumbe ca gacche ca kaṇḍake ca maddantā attanā vasitasabhāgaṭṭhānaṃ gantvā tasmiṃ tasmiṃ khadirakhāṇuke laggitaṃ attano chattaṃ sañjānanti, upāhanaṃ kattarayaṭṭhiṃ telanāḷiñca sañjānanti. Te tasmiṃ samaye ''iddhimā ayaṃ bhikkhū''ti ñatvā attano parikkhāramādāya ''dasabalassa paṭiyattasakkāro nāma evarūpo hotī''ti vadantā agamaṃsu.

Purato āgate bhikkhū, visākhā upāsikā, attano gehe nisinnakāle pucchi – ''manāpaṃ nu kho, bhante, revatassa vasanaṭṭhāna''nti? ''Manāpaṃ, upāsike, nandavanacittalatāvanapaṭibhāgaṃ taṃ senāsana''nti. Atha tesaṃ pacchato āgate bhikkhū pucchi – ''manāpaṃ, ayyā, revatassa vasanaṭṭhāna''nti? ''Mā puccha, upāsike, kathetuṃ ayuttaṭṭhānaṃ, etaṃ ujjaṅgalasakkharapāsāṇavisamakhadiravanaṃ eva, tattha so bhikkhu vasatī''ti.

Visākhā purimānaṃ pacchimānañca bhikkhūnaṃ kathaṃ sutvā, ''kesaṃ nu kho kathā saccā''ti pacchābhattaṃ gandhamālaṃ ādāya dasabalassa upaṭṭhānaṃ gantvā vanditvā ekamantaṃ nisinnā satthāraṃ pucchi – ''bhante, revatattherassa vasanaṭṭhānaṃ ekacce ayyā vaṇṇenti, ekacce nindanti, kimetaṃ, bhante''ti? ''Visākhe, ramaṇiyaṃ vā hotu mā vā, yasmiṃ ṭhāne ariyānaṃ cittaṃ ramati, tadeva ṭhānaṃ ramaṇiyaṃ nāmā''ti vatvā imaṃ gāthamāha –

> ''Gāme vā yadi vāraññe, ninne vā yadi vā thale;
> Yattha arahanto viharanti, taṃ bhūmirāmaṇeyyaka''nti. (dha. pa. 98; theragā. 991; saṃ. ni. 1.261);

Aparabhāge bhagavā ariyagaṇamajjhe nisinno theraṃ ''etadaggaṃ, bhikkhave, mama sāvakānaṃ bhikkhūnaṃ lābhīnaṃ yadidaṃ, sīvalī''ti (a. ni. 1.198, 207) etadagge ṭhapesi.

54. Athāyasmā sīvalitthero arahattaṃ patvā pattaetadaggaṭṭhāno attano pubbakammaṃ saritvā somanassajāto pubbacaritāpadānaṃ pakāsento **padumuttaro nāma jino**tiādimāha. Anuttānatthapadavaṇṇanameva karissāma.

55. **Sīlaṃ tassa asaṅkheyya**nti tassa padumuttarassa bhagavato sīlaṃ asaṅkheyyaṃ.

> ''Nava koṭisahassāni, asītisatakoṭiyo;
> Paññāsasatasahassāni, chattiṃsā ca punāpare.
>
> ''Ete saṃvaravinayā, sambuddhena pakāsitā;
> Peyyālamukhena niddiṭṭhā, sikkhāvinayasaṃvare''ti. (visuddhi. 1.20; paṭi. ma. aṭṭha. 1.1.37) –

Evaṃ vuttasikkhāpadāni bhikkhūnaṃ sāvakapaññattivasena vuttāni. Bhagavato pana sīlaṃ **asaṅkheyyameva** saṃkhātuṃ gaṇetuṃ asakkuṇeyyanti attho. **Samādhivajirūpamo** yathā vajiraṃ indanīlamaṇiveḷuriyamaṇiphalikamasāragallādīni ratanāni vijjhati chiddāvachiddaṃ karoti, evameva padumuttarassa bhagavato lokuttaramaggasamādhi paṭipakkhapaccanīkadhamme vijjhati bhindati samucchindatīti attho. **Asaṅkheyyaṃ ñāṇavaraṃ** tassa buddhassa cattāri saccāni sattatiṃsabodhipakkhiyadhamme saṅkhatāsaṅkhatadhamme ca jānituṃ paṭivijjhituṃ samatthaṃ sayambhūñāṇasabbaññutaññāṇādiñāṇasamūhaṃ **asaṅkheyyaṃ,** atītānāgatapaccuppannādibhedena saṃkhāvirahitanti attho. **Vimutti ca anopamā**ti saṃkilesehi vimuttattā sotāpattiphalādikā catasso vimuttiyo anupamā upamārahitā ‘‘imā viya bhūtā’’ti upametuṃ na sakkāti attho. Sesaṃ uttānatthamevāti.

Sīvalittheraapadānavaṇṇanā samattā.

4. Vaṅgīsattheraapadānavaṇṇanā

Catutthāpadāne **padumuttaro nāma jino**tiādikaṃ āyasmato vaṅgīsattherassa apadānaṃ. Ayampi purimabuddhesu katādhikāro tattha tattha bhave vivaṭṭūpanissayāni puññāni upacinanto padumuttarassa bhagavato kāle haṃsavatīnagare mahābhogakule nibbatto vuddhippatto dhammaṃ sotuṃ gacchantehi nagaravāsīhi saddhiṃ vihāraṃ gantvā dhammaṃ suṇanto satthāraṃ ekabhikkhuṃ paṭibhānavantānaṃ aggaṭṭhāne ṭhapentaṃ disvā satthu adhikārakammaṃ katvā – ‘‘ahampi anāgate paṭibhānavantānaṃ aggo bhaveyya’’nti patthanaṃ katvā satthārā byākato yāvajīvaṃ kusalaṃ katvā devamanussesu ubhayasampattiyo anubhavitvā imasmiṃ buddhuppāde sāvatthiyaṃ brāhmaṇakule nibbattitvā mātu paribbājikābhāvena aparabhāge paribbājakoti pākaṭo **vaṅgīso**ti ca laddhanāmo tayo vede uggaṇhitvā tato ācariyaṃ ārādhetvā chavasīsajānanamantaṃ nāma sikkhitvā chavasīsaṃ nakhena ākoṭetvā – ‘‘ayaṃ satto asukayoniyaṃ nibbatto’’ti jānāti.

Brāhmaṇā ‘‘ayaṃ amhākaṃ jivikāya maggo’’ti vaṅgīsaṃ gahetvā gāmanigamarājadhāniyo vicariṃsu. Vaṅgīso tivassamatthake matānampi sīsaṃ āharāpetvā nakhena ākoṭetvā – ‘‘ayaṃ satto asukayoniyaṃ nibbatto’’ti vatvā mahājanassa kaṅkhācchedanatthaṃ te te jane āvāhetvā attano attano gatiṃ kathāpeti. Tena tasmiṃ mahājano abhippasīdati. So taṃ nissāya mahājanassa hatthato satampi sahassampi labhati. Brāhmaṇā vaṅgīsaṃ ādāya yathāruci vicariṃsu. Vaṅgīso satthu guṇe sutvā satthāraṃ upasaṅkamitukāmo ahosi. Brāhmaṇā ‘‘samaṇo gotamo māyāya taṃ āvaṭṭessatī’’ti paṭikkhipiṃsu.

Vaṅgīso tesaṃ vacanaṃ anādiyitvā, satthu santikaṃ gantvā, paṭisanthāraṃ katvā, ekamantaṃ nisīdi. Satthā taṃ pucchi – ‘‘vaṅgīsa, kiñci sippaṃ jānātī’’ti? ‘‘Āma, bho gotama, chavasīsamantaṃ nāmekaṃ jānāmi, tena tivassamatthake matānampi sīsaṃ nakhena ākoṭetvā nibbattaṭṭhānaṃ jānāmī’’ti. Atha satthā tassa ekaṃ niraye nibbattassa sīsaṃ, ekaṃ manussesu, ekaṃ devesu, ekaṃ parinibbutassa sīsaṃ āharāpetvā dassesi. So paṭhamasīsaṃ ākoṭetvā, ‘‘bho gotama, ayaṃ satto niraye nibbatto’’ti āha. Sādhu vaṅgīsa, suṭṭhu tayā diṭṭhaṃ, ‘‘ayaṃ satto kuhiṃ nibbatto’’ti pucchi. ‘‘Manussaloke’’ti. ‘‘Ayaṃ kuhi’’nti? ‘‘Devaloke’’ti. Tiṇṇannampi nibbattaṭṭhānaṃ kathesi. Parinibbutassa pana sīsaṃ nakhena ākoṭento neva antaṃ na koṭiṃ passi. Atha naṃ satthā ‘‘na sakkosi, vaṅgīsā’’ti pucchi. ‘‘Passatha, bho gotama, upaparikkhāmi tāvāti punappunaṃ parivattetvāpi bāhirakamantena khīṇāsavassa sīsaṃ jānituṃ na sakkoti. Athassa matthakato sedo mucci. So lajjitvā tuṇhī ahosi’’. Atha naṃ satthā ‘‘kilamasi, vaṅgīsā’’ti āha. ‘‘Āma, bho gotama, imassa nibbattaṭṭhānaṃ jānituṃ na sakkomi. Sace tumhe jānātha, kathethā’’ti. ‘‘Vaṅgīsa, ahaṃ etampi jānāmi, ito uttaripi jānāmī’’ti vatvā –

> ‘‘Cutiṃ yo vedi sattānaṃ, upapattiñca sabbaso;
> Asattaṃ sugataṃ buddhaṃ, tamahaṃ brūmi brāhmaṇaṃ.
>
> ‘‘Yassa gatiṃ na jānanti, devā gandhabbamānusā;
> Khīṇāsavaṃ arahantaṃ, tamahaṃ brūmi brāhmaṇa’’nti. (dha. pa. 419-420; su. ni. 648-649) –

Imā dve gāthāyo abhāsi. So tena hi, bho gotama, taṃ vijjaṃ me dethāti apacitiṃ dassetvā satthu santike nisīdi. Satthā ‘‘amhehi samānaliṅgassa demā’’ti āha. Vaṅgīso ‘‘yaṃ kiñci katvā mayā imaṃ mantaṃ gahetuṃ vaṭṭatī’’ti brāhmaṇe upagantvā āha – ‘‘tumhe mayi pabbajante mā cintayittha, ahaṃ mantaṃ uggaṇhitvā sakalajambudīpe jeṭṭhako bhavissāmi, tumhākampi tena bhaddameva bhavissatī’’ti so mantatthāya satthu santikaṃ upasaṅkamitvā pabbajjaṃ yāci. Tadā ca thero nigrodhakappo bhagavato santike ṭhito hoti, taṃ bhagavā āṇāpesi – ‘‘nigrodhakappa, imaṃ pabbājehī’’ti. Thero satthu āṇāya taṃ pabbājetvā ‘‘mantaparivāraṃ tāva uggaṇhāhī’’ti dvattiṃsākārakammaṭṭhānaṃ vipassanākammaṭṭhānañca ācikkhi. So dvattiṃsākārakammaṭṭhānaṃ sajjhāyantova vipassanāya kammaṭṭhānaṃ paṭṭhapesi. Brāhmaṇā taṃ upasaṅkamitvā – ‘‘kiṃ, bho vaṅgīsa, samaṇassa gotamassa santike sippaṃ uggahita’’nti pucchiṃsu. ‘‘Āma sikkhitaṃ’’. ‘‘Tena hi ehi gamissāmā’’ti. ‘‘Kiṃ sippasikkhanena, gacchatha tumhe na mayhaṃ tumhehi kattabbakicca’’nti. Brāhmaṇā ‘‘tvampi dāni samaṇassa gotamassa vasaṃ āpanno, māyāya āvaṭṭito, kiṃ mayaṃ tava santike karissāmā’’ti āgatamaggeneva pakkamiṃsu. Vaṅgīso vipassanaṃ vaḍḍhetvā arahattaṃ sacchākāsi.

96. Evaṃ thero arahattaṃ patvā attano pubbakammaṃ saritvā somanassajāto pubbacaritāpadānaṃ pakāsento **padumuttaro nāma jino**tiādimāha. Anuttānatthameva vaṇṇayissāma.

99. **Pabhāhi anurañjanto**ti so padumuttaro bhagavā nīlapītādichabbaṇṇapabhāhi raṃsīhi anurañjanto jalanto sobhayamāno vijjotamānoti attho. **Veneyyapadumāni so**ti padumuttarasūriyo attano vacanasaṅkhātena sūriyaraṃsiyā veneyyajanasaṅkhātapadumāni visesena bodhento pabodhento arahattamaggādhigamena phullitāni karotīti attho.

100. **Vesārajjehi sampanno**ti –

‘‘Antarāye ca niyyāne, buddhatte āsavakkhaye;
Etesu catuṭṭhānesu, buddho suṭṭhu visārado’’ti. –

Evaṃ vuttacatuvesārajjañāṇehi sampanno samaṅgībhūto samannāgatoti attho.

105. **Vāgīso vādisūdano**ti vādīnaṃ paṇḍitajanānaṃ īso padhāno ‘‘vādīso’’ti vattabbe da-kārassa ga-kāraṃ katvā evaṃ vuttanti daṭṭhabbaṃ. Sakatthaparatthavādaṃ sūdati paggharāpeti pākaṭaṃ karotīti vādisūdano.

110. **Māramasanā**ti khandhamārādayo pañcamāre masati parāmasati viddhaṃsetīti māramasano. **Diṭṭhisūdanā**ti vohāraparamatthasaṅkhātaṃ diṭṭhidassanaṃ sūdati paggharaṃ dīpetīti diṭṭhisūdano.

111. **Vissāmabhūmi santāna**nti sakalasaṃsārasāgare santānaṃ kilamantānaṃ sotāpattimaggādiadhigamāpanena vissamabhūmi vissamaṭṭhānaṃ vūpasamanaṭṭhānanti attho.

132. **Tatohaṃ vihatārambho**ti tato paccekabuddhassa sarīradassanena ahaṃ vihatārambho vinaṭṭhasārambho, vinaṭṭhamāno nimmado hutvā pabbajjaṃ saṃ suṭṭhu yāciṃ saṃyāciṃ ārocesinti attho. Sesaṃ suviññeyyamevāti.

Vaṅgīsattheraapadānavaṇṇanā samattā.

5. Nandakattheraapadānavaṇṇanā

Pañcamāpadāne **padumuttaro nāma jino**tiādikaṃ āyasmato nandakattherassa apadānaṃ. Ayampi purimabuddhesu katādhikārotiādi sabbaṃ pāṭhānusārena suviññeyyamevāti.

Nandakattheraapadānavaṇṇanā samattā.

6. Kāḷudāyittheraapadānavaṇṇanā

Chaṭṭhāpadāne **padumuttaro nāma jino**tiādikaṃ āyasmato kāḷudāyittherassa apadānaṃ. Ayampi purimabuddhesu katādhikāro tattha tattha bhave vivaṭṭūpanissayāni puññāni upacinanto padumuttarassa bhagavato kāle haṃsavatīnagare kulagehe nibbatto viññutaṃ patto satthu dhammadesanaṃ suṇanto satthāraṃ ekaṃ bhikkhuṃ kulappasādakānaṃ aggaṭṭhāne ṭhapentaṃ disvā tajjaṃ abhinīhārakammaṃ katvā taṃ ṭhānantaraṃ patthesi. Satthāpi byākāsi. So yāvajīvaṃ kusalaṃ katvā devamanussesu saṃsaranto amhākaṃ bodhisattassa mātukucchiyaṃ paṭisandhiggahaṇadivase devalokato cavitvā kapilavatthusmiṃyeva amaccakule paṭisandhiṃ gaṇhi. Bodhisattena saha ekadivaseyeva jāto, taṃdivasaṃyeva naṃ dukūlacumbaṭakena nipajjāpetvā bodhisattassa upaṭṭhānaṃ nayiṃsu. Bodhisattena hi saddhiṃ bodhirukkho, rāhulamātā, cattāro nidhī, ārohaniyahatthī, kaṇḍako, channo, kāḷudāyīti ime satta ekadivase jātattā sahajātā nāma ahesuṃ. Athassa nāmaggahaṇadivase sakalanagarassa udaggacittadivase jātattā **udāyī**tveva nāmaṃ kariṃsu. Thokaṃ kāḷadhātukattā pana kāḷudāyīti paññāyittha. So bodhisattena saddhiṃ kumārakīḷaṃ kīḷanto vuddhiṃ agamāsi.

Aparabhāge lokanāthe mahābhinikkhamanaṃ nikkhamitvā anukkamena sabbaññutaṃ patvā pavattitavaradhammacakke rājagahaṃ upanissāya veḷuvane viharante suddhodanamahārājā taṃ pavattiṃ sutvā purisasahassaparivāraṃ ekaṃ amaccaṃ ‘‘puttaṃ me idhānehī’’ti pesesi. So satthu dhammadesanāvelāyaṃ satthu santikaṃ gantvā parisapariyante ṭhito dhammaṃ sutvā saparivāro arahattaṃ pāpuṇi. Atha ne satthā ‘‘etha, bhikkhavo’’ti hatthaṃ pasāresi. Sabbe taṃkhaṇaṃyeva iddhimayapattacīvaradharā vassasaṭṭhikattherā viya ahesuṃ. Arahattappattato paṭṭhāya ariyā nāma majjhattāva honti, tasmā raññā pesitasāsanaṃ dasabalassa nārocesi. Rājā neva gato āgacchati, na sāsanaṃ suyyatīti aparampi amaccaṃ purisasahassaparivāraṃ pesesi. Tasmimpi tathā paṭipanne aparampīti etena nayena navapurisasahassaparivāre nava amacce pesesi. Sabbe gantvā arahattaṃ patvā tuṇhībhūtā ahesuṃ.

Atha rājā cintesi – ‘‘ettakā janā mayi sinehābhāvena dasabalassa idhāgamanatthāya na kiñci kathayiṃsu, ayaṃ kho pana udāyī dasabalena samavayo sahapaṃsukīḷiko, mayi ca sinehavā, imaṃ pesessāmī’’ti. Atha taṃ pakkosāpetvā, ‘‘tāta, tvaṃ purisasahassaparivāro gantvā dasabalaṃ idhānehī’’ti vatvā pesesi. So pana gacchanto ‘‘sacāhaṃ, deva, pabbajituṃ labhissāmi, evāhaṃ bhagavantaṃ idhānessāmī’’ti vatvā raññā ‘‘pabbajitopi mama puttaṃ dassehī’’ti vutto rājagahaṃ gantvā satthu dhammadesanāvelāya parisapariyante ṭhito dhammaṃ sutvā saparivāro arahattaṃ patvā ehibhikkhubhāve patiṭṭhāsi. So arahattaṃ patvā – ‘‘na tāvāyaṃ dasabalassa kulanagaraṃ gantuṃ kālo, vassante pana upagate pabbatesu vanasaṇḍesu haritatiṇasañchannāya bhūmiyā gamanakālo bhavissatī’’ti gamanakālaṃ āgamento vassante sampatte satthu kulanagaraṃ gantuṃ gamanavaṇṇaṃ saṃvaṇṇesi. Vuttañcetaṃ theragāthāya (theragā. 527-530) –

‘‘Aṅgārino dāni dumā bhadante, phalesino chadanaṃ vippahāya;
Te accimantova pabhāsayanti, samayo mahāvīra bhāgī rasānaṃ.

‘‘Dumāni phullāni manoramāni, samantato sabbadisā pavanti;
Pattaṃ pahāya phalamāsasānā, kālo ito pakkamanāya vīra.

‘‘Nevātisītaṃ na panātiuṇhaṃ, sukhā utu addhaniyā bhadante;
Passantu taṃ sākiyā koḷiyā ca, pacchāmukhaṃ rohiniyaṃ tarantaṃ.

‘‘Āsāya kasate khettaṃ, bījaṃ āsāya vappati;
Āsāya vāṇijā yanti, samuddaṃ dhanahārakā;
Yāya āsāya tiṭṭhāmi, sā me āsā samijjhatu.

‘‘Nātisītaṃ nātiuṇhaṃ, nātidubbhikkhachātakaṃ;
Saddalā haritā bhūmi, esa kālo mahāmuni. (a. ni. aṭṭha. 1.1.225);

‘‘Punappunañceva vapanti bījaṃ, punappunaṃ vassati devarājā;
Punappunaṃ khettaṃ kasanti kassakā, punappunaṃ dhaññamupeti raṭṭhaṃ.

‘‘Punappunaṃ yācanakā caranti, punappunaṃ dānapatī dadanti;
Punappunaṃ dānapatī daditvā, punappunaṃ saggamupenti ṭhānaṃ.

‘‘Vīro have sattayugaṃ puneti; Yasmiṃ kule jāyati bhūripañño;

Maññāmahaṃ sakkati devadevo, tayā hi jāto muni saccanāmo.

‘‘Suddhodano nāma pitā mahesino, buddhassa mātā pana māyanāmā;
Yā bodhisattaṃ parihariya kucchinā, kāyassa bhedā tidivamhi modati.

‘‘Sā gotamī kālakatā ito cutā, dibbehi kāmehi samaṅgibhūtā;
Sā modati kāmaguṇehi pañcahi, parivāritā devagaṇehi tehi.

‘‘Buddhassa puttomhi asayhasāhino, aṅgīrasassappaṭimassa tādino;
Pitupitā mayhaṃ tuvaṃsi sakka, dhammena me gotama ayyakosī’’ti. (theragā. 531-536);

‘‘Ambā panasā kapiṭṭhā ca, pupphapallavalaṅkatā;
Dhuvapphalāni savanti, khuddāmadhukakūpamā;
Sevamāno ubho passe, gantukālo mahāyassa.

‘‘Jambū sumadhurā nīpā, madhugaṇḍidivapphalā;
Tā ubhosu pajjotanti, gantukālo mahāyasa.

‘‘Tiṇḍukāni piyālāni, soṇṇavaṇṇā manoramā;
Khuddakappaphalā niccaṃ, gantukālo mahāyasa.

‘‘Kadalī pañcamocci ca, supakkaphalabhūsitā;
Ubhopassesu lambanti, gantukālo mahāyasa.

‘‘Madhupphaladharā niccaṃ, morarukkhā manoramā;
Khuddakappaphalā niccaṃ, gantukālo mahāyasa.

‘‘Hintālatālapantī ca, rajatakkhandhova jotare;
Supakkaphalasañchannā, khuddakappā madhussavā;
Phalāni tāni khādante, gantukālo mahāyasa.

‘‘Udumbarāruṇāvaṇṇā, sadāsumadhurapphalā;
Ubhopassesu lambanti, gantukālo mahāyasa.

‘‘Itthambhūtā anekā te, nānāphaladharā dumā;
Ubhopassesu lambanti, gantukālo mahāyasa.

‘‘Campakā salaḷā nāgā, sugandhā māluteritā;
Supupphitaggā jotanti, sugandhenābhipūjayuṃ;
Sādarā vinatāneva, gantukālo mahāyasa.

‘‘Punnāgā giripunnāgā, pupphitā dharaṇīruhā;
Supupphitaggā jotanti, sugandhenābhipūjayuṃ;
Sādarā vinatuggaggā, gantukālo mahāyasa.

‘‘Asokā koviḷārā ca, somanassakarā varā;
Sugandhā kaṇṇikā bandhā, rattavaṇṇehi bhūsitā;
Sādarā vinatuggaggā, samayo te mahāyasa.

‘‘Kaṇṇikārā phullitā niccaṃ, sovaṇṇaraṃsijotakā;
Dibbagandhā pavāyanti, disā sabbāni sobhayaṃ;
Sādarā vinatāneva, samayo te mahāyasa.

‘‘Supattā gandhasampannā, ketakī dhanuketakī;
Sugandhā sampavāyanti, disā sabbābhigandhino;
Sādarā pūjayantāva, samayo te mahāyasa.

‘‘Mallikā jātisumanā, sugandhā khuddamallikā;
Disā sabbā pavāyanti, ubho magge pasobhayaṃ;
Sādarā te palambanti, samayo te mahāyasa.

‘‘Sindhuvārā sītagandhā, sugandhā māluteritā;
Disā sabbābhipūjentā, ubho magge pasobhayaṃ;
Sādarā vinatuggaggā, samayo te mahāyasa.

‘‘Sīhā kesarasīhā ca, catuppadanisevitā;
Acchambhītā surāpāne, migarājā patāpino.

‘‘Sīhanādena pūjenti, sādarā te migābhibhū;
Maggamhi ubhato vūḷhā, samayo te mahāyasa.

‘‘Byagghā sindhavā nakulā, sādhurūpā bhayānakā;
Ākāse sampatantāva, nibbhītā yena kenaci;
Tehi te sādarā natā, samayo te mahāyasa.

‘‘Tidhā pabhinnā chaddantā, surūpā sussarā subhā;
Sattappatiṭṭhitaṅgā te, ubho maggesu kūjino;
Sādarā hāsamānāva, samayo te mahāyasa.

‘‘Migā varāhā pasadā, citrāsāvayavā subhā;
Ārohapariṇāhena, surūpā aṅgasaṃyutā;
Ubho magge gāyamānāva, samayo te mahāyasa.

‘‘Gokaṇṇā sarabhā rurū, ārohapariṇāhino;
Surūpā aṅgasampannā, sevamānāva accharuṃ;
Sevamānā tehi tadā, samayo te mahāyasa.

‘‘Dīpī acchā taracchā ca, tudarā varuṇā sadā;
Te dāni sikkhitā sabbe, mettāya tava tādino;
Te paccasevakā addhā, samayo te mahāyasa.

‘‘Sasā siṅgālā nakulā, kalandakāḷakā bahū;
Kasturā sūrā gandhā te, kevalā gāyamānāva.

Samayo te mahāyasa;

‘‘Mayūrā nīlagīvā te, susikhā subhapakkhikā;
Supiñchā te sunādā ca, veḷuriyamaṇisannibhā;
Nādaṃ karontā pūjenti, kālo te pitudassane.

‘‘Suvaṇṇacitrahaṃsā ca, javahaṃsā vihācarā;
Te sabbe āsayā chuddhā, jinadassanabyāvaṭā;
Madhurassarena kūjanti, kālo te pitudassane.

‘‘Haṃsā koñcā sunadā te, cakkavākā nadīcarā;

Bakā balākā rucirā, jalakākā sarakukkuṭā;
Sādarābhinādino ete, kālo te pitudassane.

‘‘Citrā surūpā sussarā, sāḷikā suvataṇḍikā;
Rukkhaggā sampatantā te, ubho maggesu kūjino;
Tesu tesu nikūjanti, kālo te pitudassane.

‘‘Kokilā sakalā citrā, sadā mañjussarā varā;
Vimhāpitā te janataṃ, saddhimittādike surā;
Sarehi pūjayantāva, kālo te pitudassane.

‘‘Bhiṅkā kurarā sārā, pūritā kānane sadā;
Ninnādayantā pavanaṃ, aññamaññasamaṅgino;
Gāyamānā sareneva, kālo te pitudassane.

‘‘Tittirā susarā sārā, susarā vanakukkuṭā;
Mañjussarā rāmaṇeyyā, kālo te pitudassane.

‘‘Setavālukasañchannā, supatitthā manoramā;
Madhurodakasampuṇṇā, sarā jotanti te sadā;
Tattha nhatvā pivitvā ca, samayo te ñātidassane.

‘‘Kumbhīrāmakarākiṇṇā, valayā muñjarohitā;
Macchakacchapabyāviddhā, sarā sītodakā subhā;

Tattha nhatvā pivitvā ca, samayo te ñātidassane.

‘‘Nīluppalasamākiṇṇā, tathā rattuppalehi ca;
Kumuduppalasaṃkiṇṇā, sarā sobhantinekadhā;
Tattha sītalakā toyā, samayo te ñātidassane.

‘‘Puṇḍarīkehi sañchannā, padumehi samohatā;
Ubho maggesu sobhanti, pokkharañño tahiṃ tahiṃ;
Tatthodakāni nhāyanti, samayo te ñātidassane.

‘‘Setapulinasaṃkiṇṇā, supatitthā manoramā;
Sītodakamahoghehi, sampuṇṇā tā nadī subhā;
Ubho maggehi sandanti, samayo te ñātidassane.

‘‘Maggassa ubhatopasse, gāmanigamasamākulā;
Saddhā pasannā janatā, ratanattayamāmakā;
Tesaṃ sampuṇṇasaṅkappo, samayo te ñātidassane.

‘‘Tesu tesu padesesu, devā mānussakā ubho;
Gandhamālābhipūjenti, samayo te ñātidassane’’ti.

Evaṃ thero saṭṭhimattāhi gāthāhi satthu gamanavaṇṇaṃ saṃvaṇṇesi. Atha kho bhagavā ‘‘kāḷudāyī mama gamanaṃ pattheti, pūressāmissa saṅkappa’’nti tattha gamane bahūnaṃ visesādhigamaṃ disvā vīsatisahassakhīṇāsavaparivuto rājagahato aturitacārikāvasena vuttappakāraphalāphale anubhavanto dvipadacatuppadādisamūhānaṃ sevanapūjāya pūjiyamāno vuttappakārasugandhapupphagandhehi gandhiyamāno gāmanigamavāsīnaṃ saṅgahaṃ kurumāno kapilavatthugāmimaggaṃ paṭipajji. Thero iddhiyā kapilavatthuṃ gantvā rañño purato ākāse ṭhito adiṭṭhapubbaṃ vesaṃ disvā, raññā – ‘‘kosi tva’’nti pucchito ‘‘sace amaccaputtaṃ tayā bhagavato santike pesitaṃ na jānāsi, evaṃ jānāhī’’ti vadanto –

‘‘Buddhassa puttomhi asayhasāhino, aṅgīrasassappaṭimassa tādino;
Pitupitā mayhaṃ tuvaṃsi sakka, dhammena me gotama ayyakosī’’ti. (theragā. 536) – gāthamāha;

Tattha **buddhassa puttomhī**ti sabbaññubuddhassa ure vāyāmajanitāhi dhammadesanāhi jātatāya orasaputto amhi. **Asayhasāhino**ti abhisambodhito pubbe ṭhapetvā mahābodhisattaṃ aññehi sahituṃ asakkuṇeyyattā asayhassa sakalabodhisambhārassa, mahākaruṇākarassa ca sahanato tato parampi aññehi sahituṃ abhibhavituṃ asakkuṇeyyattā asayhānaṃ pañcannaṃ mārānaṃ sahanato abhibhavanato āsayānusayacaritādhimuttiādivibhāgāvabodhena yathārahaṃ veneyyānaṃ diṭṭhadhammikasamparāyikaparamatthehi anusāsanīsaṅkhātassa aññehi asayhassa buddhakiccassa sahanato tattha vā sādhukārībhāvato asayhasāhino. **Aṅgīrasassā**ti aṅgīkatasīlādisampattikassa. ‘‘Aṅgamaṅgehi niccharaṇakaobhāsassā’’ti apare. Keci pana ‘‘aṅgīraso siddhatthoti imāni dve nāmāni pitarāyeva gahitānī’’ti vadanti. **Appaṭimassā**ti anupamassa iṭṭhādīsu tādilakhaṇasampattiyā tādino. **Pitupitā mayhaṃ tuvaṃsī**ti ariyajātivasena mayhaṃ pitu sammāsambuddhassa lokavohāravasena tvaṃ pitā asi. **Sakkā**ti vaṃsena rājānaṃ ālapati. **Dhammenā**ti sabhāvena ariyajātilokiyajātīhi dvinnaṃ jātīnaṃ sabhāvasamodhānena. **Gotamā**ti gottena rājānaṃ ālapati. **Ayyakosī**ti pitāmaho ahosi. Ettha ca ‘‘buddhassa puttomhī’’tiādiṃ vadanto thero aññaṃ byākāsi.

Evaṃ pana attānaṃ jānāpetvā haṭṭhatuṭṭhena raññā mahārahe pallaṅke nisīdāpetvā attano paṭiyāditassa nānaggarasabhojanassa pattaṃ pūretvā patte dinne gamanākāraṃ dassesi. ‘‘Kasmā gantukāmattha, bhuñjathā’’ti vutte, satthu santikaṃ gantvā bhuñjissāmīti. Kahaṃ pana satthāti? Vīsatisahassabhikkhuparivāro tumhākaṃ dassanatthāya maggaṃ paṭipannoti. Tumhe imaṃ piṇḍapātaṃ bhuñjatha, aññaṃ bhagavato haratha. Yāva ca mama putto imaṃ nagaraṃ pāpuṇāti, tāvassa itoyeva piṇḍapātaṃ harathāti. Thero bhattakiccaṃ katvā rañño ca parisāya ca dhammaṃ desetvā satthu āgamanato puretarameva rājanivesanaṃ ratanattayaguṇesu abhippasannaṃ karonto sabbesaṃ passantānaṃyeva satthu āharitabbabhattapuṇṇaṃ pattaṃ ākāse vissajjetvā sayampi vehāsaṃ abbhuggantvā piṇḍapātaṃ upanetvā satthu hatthe ṭhapesi. Satthāpi taṃ piṇḍapātaṃ paribhuñji. Evaṃ saṭṭhiyojanaṃ maggaṃ divase divase yojanaṃ gacchantassa bhagavato rājagehato bhattaṃ āharitvā adāsi. Bhagavā kamena kapilavatthunagaraṃ patvā punadivase rājavīthiyaṃ piṇḍāya carati. Taṃ sutvā suddhodanamahārājā tattha gantvā, ‘‘mā evaṃ kattabbaṃ maññi, nayidaṃ rājavaṃsappaveṇī’’ti. ‘‘Ayaṃ tumhākaṃ, mahārāja, vaṃso, īdiso amhākaṃ pana buddhavaṃso’’ti vatvā –

‘‘Uttiṭṭhe nappamajjeyya, dhammaṃ sucaritaṃ care;
Dhammacārī sukhaṃ seti, asmiṃ loke paramhi ca.

‘‘Dhammaṃ care sucaritaṃ, na naṃ duccaritaṃ care;
Dhammacārī sukhaṃ seti, asmiṃ loke paramhi cā’’ti. (dha. pa. 168-169) –

Dhammaṃ desesi. Rājā sotāpattiphale patiṭṭhahi. Tato rājā buddhappamukhaṃ bhikkhusaṅghaṃ nimantetvā sakamandire bhojetvā sampavāretvā bhojanāvasāne **dhammapāla**jātakaṃ (jā. 1.10.92 ādayo) sutvā sapariso anāgāmiphale patiṭṭhahi. Aparabhāge setacchattassa heṭṭhā nipannova arahattaṃ patvā parinibbāyi.

Tato bhagavā rāhulamātuyā bimbādeviyā pāsādaṃ gantvā tassā dhammaṃ desetvā sokaṃ vinodetvā **candakinnarī**jātakadesanāya (jā. 1.14.18 ādayo) pasādaṃ janetvā nigrodhārāmaṃ agamāsi. Atha bimbādevī puttaṃ rāhulakumāraṃ āha – ‘‘gaccha, tava pitu santakaṃ dhanaṃ yācāhī’’ti. Kumāro ‘‘dāyajjaṃ, me samaṇa, dehī’’ti vatvā bhagavantaṃ anubandhitvā, ‘‘sukhā, te samaṇa, chāyā’’ti vadanto gacchati. Taṃ bhagavā nigrodhārāmaṃ netvā ‘‘lokutaradāyajjaṃ gaṇhāhī’’ti vatvā pabbājesi. Atha bhagavā ariyagaṇamajjhe nisinno ‘‘etadaggaṃ, bhikkhave, mama sāvakānaṃ bhikkhūnaṃ kulappasādakānaṃ yadidaṃ kāḷudāyī’’ti (a. ni. 1.219, 225) theraṃ etadagge ṭhapesi.

165. Thero pattaetadaggaṭṭhāno attano pubbakammaṃ saritvā somanassajāto pubbacaritāpadānaṃ pakāsento **padumuttaro nāma jino**tiādigāthāyo abhāsi. Tattha anuttānapadameva vaṇṇayissāma.

166. **Guṇāguṇavidū**ti guṇañca aguṇañca guṇāguṇaṃ, vaṇṇāvaṇṇaṃ, kusalākusalaṃ vā taṃ jānātīti guṇāguṇavidū. **Kataññū**ti aññehi kataguṇaṃ jānātīti kataññū, ekadivasampi bhattadānādinā katūpakārassa rajjampi dātuṃ samatthattā kataññū. **Katavedī**ti kataṃ vindati anubhavati sampaṭicchatīti katavedī. **Titthe yojeti pāṇine**ti sabbasatte nibbānapavesanupāye kusalapathe magge dhammadesanāya yojeti sampayojeti patiṭṭhāpetīti attho. Sesaṃ uttānatthameva. Gamanavaṇṇanagāthānamattho theragāthāyaṃ vuttoyevāti.

Kāḷudāyittheraapadānavaṇṇanā samattā.

7. Abhayattheraapadānavaṇṇanā

Sattamāpadāne **padumuttaro nāma jino**tiādikaṃ āyasmato abhayattherassa apadānaṃ. Ayampi purimajinavaresu katādhikāro tattha tattha bhave vipaṭṭūpanissayāni puññāni upacinanto padumuttarassa bhagavato kāle haṃsavatīnagare brāhmaṇakule nibbatto. So vuddhimanvāya vedaṅgapārago sakaparasamayakusalo ekadivasaṃ satthu dhammadesanaṃ sutvā pasannamānaso bhagavantaṃ gāthāhi thomesi. So tattha yāvatāyukaṃ ṭhatvā puññāni katvā tato cuto devaloke nibbatto aparāparaṃ sugatīsuyevaṃ saṃsaranto imasmiṃ buddhuppāde rājagahe bimbisārarañño putto hutvā nibbatti, **abhayo**tvevassa nāmaṃ kariṃsu. So vayappatto nigaṇṭhehi saddhiṃ vissāsiko hutvā caranto ekadivasaṃ nigaṇṭhena nāṭaputtena satthu vādāropanatthāya pesito nipuṇapañhaṃ pucchitvā nipuṇabyākaraṇaṃ sutvā pasanno satthu santike pabbajitvā kammaṭṭhānānurūpaṃ ñāṇaṃ pesetvā nacirasseva arahattaṃ pāpuṇi.

195. So arahattaṃ patvā attano pubbakammaṃ saritvā somanassajāto pubbacaritāpadānaṃ pakāsento **padumuttaro nāma jino**tiādimāha. Taṃ sabbaṃ suviññeyyamevāti.

Abhayattheraapadānavaṇṇanā samattā.

8. Lomasakaṅgiyattheraapadānavaṇṇanā

Aṭṭhamāpadāne **imamhi bhaddake kappe**tiādikaṃ āyasmato lomasakaṅgiyattherassa apadānaṃ. Ayampi purimabuddhesu katādhikāro tattha tattha bhave vivaṭṭūpanissayāni puññāni upacinanto kassapassa bhagavato kāle brāhmaṇakule nibbatto saddho pasanno ahosi. Aparo candano nāma tassa sahāyo cāsi. Te dvepi satthu santike dhammaṃ sutvā pasannamānasā pabbajitvā yāvajīvaṃ sīlaṃ rakkhitvā suparisuddhasīlā tato cutā devaloke nibbattitvā ekaṃ buddhantaraṃ dibbasukhaṃ anubhaviṃsu. Tesu ayaṃ imasmiṃ buddhuppāde sākiyakule nibbattitvā aparo candano devaputto hutvā tāvatiṃsabhavane nibbatti. Atha so sakyakulappasādakena kāḷudāyinā ārādhitena bhagavatā sakyarājūnaṃ mānamaddanāya kataṃ **vessantaradhammadesanāyaṃ** (jā. 2.22.1655 ādayo) pokkharavassaiddhipāṭihāriyaṃ disvā pasannamānaso pabbajitvā majjhimanikāye vuttaṃ **bhaddekaratta**suttantadesanaṃ sutvā araññavāsaṃ vasanto bhaddekarattasuttantadesanānusāsanaṃ (ma. ni. 3.286 ādayo) saritvā tadanusārena ñāṇaṃ pesetvā kammaṭṭhānaṃ manasi karitvā arahattaṃ pāpuṇi.

225. Arahattaṃ patvā attano pubbakammaṃ saritvā sañjātasomanasso pubbacaritāpadānaṃ pakāsento **imamhi bhaddake kappe**tiādimāha. Tattha kappo tāva catubbidho – sārakappo, varakappo, maṇḍakappo, bhaddakappoti. Tesu yasmiṃ kappe eko buddho uppajjati, ayaṃ **sārakappo** nāma. Yasmiṃ dve vā tayo vā buddhā uppajjanti, ayaṃ **varakappo** nāma. Yasmiṃ cattāro buddhā uppajjanti, ayaṃ **maṇḍakappo** nāma. Yasmiṃ pañca buddhā uppajjanti, ayaṃ **bhaddakappo** nāma. Aññattha pana –

> ‘‘Sārakappo maṇḍakappo, sāramaṇḍakappo tathā;
> Varakappo bhaddakappo, kappā pañcavidhā siyuṃ.
>
> ‘‘Eko dve tayo cattāro, pañca buddhā yathākkamaṃ;
> Etesu pañcakappesu, uppajjanti vināyakā’’ti. –

Evaṃ pañca kappā vuttā. Tesu ayaṃ kappo ‘‘kakusandho koṇāgamano kassapo gotamo metteyyo’’ti pañcabuddhapaṭimaṇḍitattā bhaddakappo nāma jāto.

Tasmā imasmiṃ bhaddakappamhi kassapo nāyako uppajjīti sambandho. Sesaṃ uttānatthamevāti.

Lomasakaṅgiyattheraapadānavaṇṇanā samattā.

9. Vanavacchattheraapadānavaṇṇanā

Navamāpadāne **imamhi bhaddake kappe**tiādikaṃ āyasmato vanavacchattherassa apadānaṃ. Ayampi purimabuddhesu katādhikāro tattha tattha bhave vivaṭṭūpanissayāni puññāni upacinanto kassapassa bhagavato kāle kulagehe nibbatto viññutaṃ patvā satthu dhammadesanaṃ sutvā saddhājāto pabbajitvā parisuddhaṃ brahmacariyaṃ caritvā tato cuto devaloke nibbatto, tato cuto araññāyatane bhikkhūnaṃ samīpe kapotayoniyaṃ nibbatto. Tesu mettacitto dhammaṃ sutvā tato cuto devamanussesu saṃsaranto imasmiṃ buddhuppāde kapilavatthusmiṃ brāhmaṇakule nibbatti. Tassa mātukucchigatakāleyeva mātu dohaḷo udapādi vane vasituṃ vane vijāyituṃ. Tato icchānurūpavasena vane vasantiyā gabbhavuṭṭhānaṃ ahosi. Gabbhato nikkhantañca naṃ kāsāvakhaṇḍena paṭiggahesuṃ. Tadā bodhisattassa uppannakālo, rājā taṃ kumāraṃ āharāpetvā saheva posesi. Atha bodhisatto mahābhinikkhamanaṃ nikkhamitvā pabbajitvā chabbasāni dukkarakārikaṃ katvā buddhe jāte so mahākassapassa santikaṃ gantvā tassovāde pasanno tassa santikā buddhuppādabhāvaṃ sutvā satthu santikaṃ gantvā dhammaṃ sutvā pabbajitvā nacirasseva chaḷabhiñño arahā ahosi.

251. So arahattaṃ patvā attano pubbakammaṃ saritvā somanassajāto pubbacaritāpadānaṃ pakāsento **imamhi bhaddake kappe**tiādimāha. Tattha **brahmabandhu mahāyaso**ti ettha brāhmaṇānaṃ bandhu ñātakoti brāhmaṇabandhūti vattabbe gāthābandhasukhatthaṃ ‘‘brahmabandhū’’ti vuttanti veditabbaṃ. Lokattayabyāpakayasattā mahāyaso. Sesaṃ sabbaṃ suviññeyyamevāti.

Vanavacchattheraapadānavaṇṇanā samattā.

10. Cūḷasugandhattheraapadānavaṇṇanā

Dasamāpadāne **imamhi bhaddake kappe**tiādikaṃ āyasmato sugandhattherassa apadānaṃ. Ayampi purimabuddhesu katādhikāro tattha tattha bhave vivaṭṭūpanissayāni puññāni upacinanto kassapasammāsambuddhakāle bārāṇasiyaṃ vibhavasampanne kule nibbatto viññutaṃ patvā satthu santike dhammaṃ sutvā sabbadā namassamāno mahādānaṃ dadamāno māsassa sattakkhattuṃ bhagavato gandhakuṭiyā catujjātigandhena vilimpesi. ‘‘Mama nibbattanibbattaṭṭhāne sarīrato sugandhagandho nibbattatū’’ti patthanaṃ akāsi. Bhagavā taṃ byākāsi. So yāvatāyukaṃ ṭhatvā puññāni karonto tato cuto devaloke nibbatto kāmāvacaralokaṃ sarīragandhena sugandhaṃ kurumāno **sugandhadevaputto**ti pākaṭo ahosi. So devalokasampattiyo anubhavitvā tato cuto imasmiṃ buddhuppāde mahābhogakule nibbatti, tassa mātukucchigatasseva mātuyā sarīragandhena sakalagehaṃ sakalanagarañca sugandhena ekagandhaṃ ahosi, jātakkhaṇe sakalaṃ sāvatthinagaraṃ sugandhakaraṇḍako viya ahosi, tenassa **sugandho**ti nāmaṃ kariṃsu. So vuddhiṃ agamāsi. Tadā satthā sāvatthiyaṃ patvā jetavanamahāvihāraṃ paṭiggahesi, taṃ disvā pasannamānaso bhagavato santike pabbajitvā nacirasseva saha paṭisambhidāhi arahattaṃ pāpuṇi. Tassa uppannadivasato paṭṭhāya yāva parinibbānā etthantare nipannaṭṭhānādīsu sugandhameva vāyi. Devāpi dibbacuṇṇadibbagandhapupphāni okiranti.

272. Sopi thero arahattaṃ patvā attano pubbakammaṃ saritvā somanassajāto pubbacaritāpadānaṃ pakāsento **imamhi bhaddake kappe**tiādimāha. Taṃ sabbaṃ heṭṭhā vuttanayattā uttānatthattā ca suviññeyyameva, kevalaṃ puññanānattaṃ nāmanānattañca viseso.

Cūḷasugandhattheraapadānavaṇṇanā samattā.

Pañcapaññāsamavaggavaṇṇanā samattā.

56. Yasavaggo

1. Yasattheraapadānavaṇṇanā

Chappaññāsame vagge paṭhamāpadāne **mahāsamuddaṃ oggayhā**tiādikaṃ āyasmato yasattherassa apadānaṃ. Ayampi purimabuddhesu katādhikāro tattha tattha bhave vivaṭṭūpanissayāni puññāni upacinanto sumedhassa bhagavato kāle mahānubhāvo nāgarājā hutvā buddhappamukhaṃ bhikkhusaṅghaṃ attano bhavanaṃ netvā mahādānaṃ pavattesi, bhagavantaṃ mahagghena ticīvarena acchādesi, ekekañca bhikkhuṃ mahaggheneva paccekadussayugena sabbena ca samaṇaparikkhārena. So tena puññakammena devamanussesu saṃsaranto siddhatthassa bhagavato kāle seṭṭhiputto hutvā mahābodhimaṇḍalaṃ sattahi ratanehi pūjesi. Kassapassa bhagavato kāle sāsane pabbajitvā samaṇadhammaṃ akāsi. Evaṃ so sugatīsuyeva saṃsaranto amhākaṃ bhagavato kāle bārāṇasiyaṃ mahāvibhavassa seṭṭhino putto hutvā sujātāya bhagavato khīrapāyāsaṃ dinnāya seṭṭhidhītāya kucchimhi nibbatti, **yaso** nāma nāmena paramasukhumālo. Tassa tayo pāsādā honti – eko hemantiko, eko gimhiko, eko vassikoti. So vassike pāsāde vassike cattāro māse nippurisehi tūriyehi paricārayamāno vasati, heṭṭhāpāsādaṃ na otarati. Hemantike pāsāde cattāro māse suphusitavātapānakavāṭe tattheva paṭivasati. Gimhike pāsāde bahukavāṭavātapānajālāhi sampanne tattheva vasati. Hatthapādānaṃ sukhumālatāya bhūmiyaṃ nisajjādikiccaṃ natthi. Simbalitulādipuṇṇasabhāve attharitvā tattha upadhānāni kiccāni karoti. Evaṃ devaloke devakumāro viya pañcahi kāmaguṇehi samappitassa samaṅgībhūtassa paricārayamānassa paṭikacceva niddā okkami, parijanassāpi niddā okkami, sabbarattiyo ca telapadīpo jhāyati. Atha kho yaso kulaputto paṭikacceva pabujjhitvā addasa sakaṃ parijanaṃ supantaṃ aññissā kacche vīṇaṃ, aññissā kaṇṭhe mudiṅgaṃ, aññissā kacche āḷambaraṃ, aññaṃ vikesikaṃ, vikkheḷikaṃ, aññā vippalapantiyo hatthapattaṃ susānaṃ maññe, disvānassa ādīnavo pāturahosi, nibbidāya cittaṃ saṇṭhāsi. Atha kho yaso kulaputto udānaṃ udānesi – ‘‘upaddutaṃ vata bho, upassaṭṭhaṃ vata bho’’ti.

Atha kho yaso kulaputto suvaṇṇapādukāyo ārohitvā yena nivesanadvāraṃ tenupasaṅkami, amanussā dvāraṃ vivariṃsu – ‘‘mā yasassa kulaputtassa koci antarāyamakāsi agārasmā anagāriyaṃ pabbajjāyā’’ti. Atha kho yaso kulaputto yena nagaradvāraṃ tenupasaṅkami, amanussā dvāraṃ vivariṃsu – ‘‘mā yasassa kulaputtassa koci antarāyamakāsi agārasmā anagāriyaṃ pabbajjāyā’’ti. Atha kho yaso kulaputto yena isipatanaṃ migadāyo tenupasaṅkami.

Tena kho pana samayena bhagavā rattiyā paccūsasamayaṃ paccuṭṭhāya ajjhokāse caṅkamati, addasā kho bhagavā yasaṃ kulaputtaṃ dūratova āgacchantaṃ, disvāna caṅkamā orohitvā paññatte āsane nisīdi. Atha kho yaso kulaputto bhagavato avidūre udānaṃ udānesi – ‘‘upaddutaṃ vata bho, upassaṭṭhaṃ vata bho’’ti. Atha kho bhagavā yasaṃ kulaputtaṃ etadavoca – ‘‘idaṃ kho, yasa, anupaddutaṃ, idaṃ anupassaṭṭhaṃ, ehi, yasa, nisīda, dhammaṃ te desessāmī’’ti. Atha kho yaso kulaputto, ‘‘idaṃ kira anupaddutaṃ, idaṃ anupassaṭṭha’’nti haṭṭho udaggo suvaṇṇapādukāhi orohitvā yena bhagavā tenupasaṅkami, upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi, ekamantaṃ nisinnassa kho yasassa kulaputtassa bhagavā anupubbiṃ kathaṃ kathesi, seyyathidaṃ, dānakathaṃ sīlakathaṃ saggakathaṃ kāmānaṃ ādīnavaṃ okāraṃ saṃkilesaṃ nekkhamme ānisaṃsaṃ pakāsesi. Yadā bhagavā aññāsi yasaṃ kulaputtaṃ kallacittaṃ muducittaṃ vinīvaraṇacittaṃ udaggacittaṃ pasannacittaṃ, atha yā buddhānaṃ sāmukkaṃsikā dhammadesanā, taṃ pakāsesi dukkhaṃ samudayaṃ nirodhaṃ maggaṃ. Seyyathāpi nāma suddhaṃ vatthaṃ apagatakāḷakaṃ sammadeva rajanaṃ paṭiggaṇheyya, evameva yasassa kulaputtassa tasmiṃyeva āsane virajaṃ vītamalaṃ dhammacakkhuṃ udapādi – ‘‘yaṃ kiñci samudayadhammaṃ, sabbaṃ taṃ nirodhadhamma’’nti.

Atha kho yasassa kulaputtassa mātā pāsādaṃ abhiruhitvā yasaṃ kulaputtaṃ apassantī yena seṭṭhi gahapati tenupasaṅkami; upasaṅkamitvā seṭṭhiṃ gahapatiṃ etadavoca – ‘‘putto te gahapati yaso na dissatī’’ti. Atha kho, seṭṭhi gahapati, catuddisā assadūte uyyojetvā sāmaṃyeva yena isipatanaṃ migadāyo tenupasaṅkami. Addasā kho, seṭṭhi gahapati, suvaṇṇapādukānaṃ nikkhepaṃ, disvāna taṃyeva anugamāsi.

Addasā kho bhagavā seṭṭhiṃ gahapatiṃ dūratova āgacchantaṃ, disvāna bhagavato etadahosi – ‘‘yaṃnūnāhaṃ tathārūpaṃ iddhābhisaṅkhāraṃ abhisaṅkhareyyaṃ, yathā seṭṭhi gahapati idha nisinno idha nisinnaṃ yasaṃ kulaputtaṃ na passeyyā’’ti. Atha kho bhagavā tathārūpaṃ iddhābhisaṅkhāraṃ abhisaṅkharesi. Atha kho seṭṭhi gahapati yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ etadavoca – ‘‘api, bhante, bhagavā yasaṃ kulaputtaṃ passeyyā’’ti. Tena hi gahapati nisīda, appeva nāma idha nisinno idha nisinnaṃ yasaṃ kulaputtaṃ passeyyāsīti. Atha kho seṭṭhi gahapati ‘‘idheva kirāhaṃ nisinno idha nisinnaṃ yasaṃ kulaputtaṃ passissāmī’’ti haṭṭho udaggo bhagavantaṃ abhivādetvā ekamantaṃ nisīdi, ekamantaṃ nisinnassa kho seṭṭhissa gahapatissa bhagavā anupubbiṃ kathaṃ kathesi… pe… aparappaccayo atthu sāsane bhagavantaṃ etadavoca – ‘‘abhikkantaṃ bhante, abhikkantaṃ bhante, seyyathāpi, bhante, nikkujjitaṃ vā ukkujjeyya, paṭicchannaṃ vā vivareyya mūḷhassa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya ‘cakkhumanto rūpāni dakkhantī’ti, evamevaṃ bhagavatā anekapariyāyena dhammo pakāsito. Esāhaṃ, bhante, bhagavantaṃ saraṇaṃ gacchāmi dhammañca bhikkhusaṅghañca, upāsakaṃ maṃ bhagavā dhāretu ajjatagge pāṇupetaṃ saraṇaṃ gata’’nti. Sova loke paṭhamaṃ upāsako ahosi tevāciko.

Atha kho yasassa kulaputtassa pituno dhamme desiyamāne yathādiṭṭhaṃ yathāviditaṃ bhūmiṃ paccavekkhantassa anupādāya āyavehi cittaṃ vimucci. Atha kho bhagavato etadahosi – ‘‘yasassa kho kulaputtassa pituno dhamme desiyamāne yathādiṭṭhaṃ yathāviditaṃ bhūmiṃ paccavekkhantassa anupādāya āsavehi cittaṃ vimuttaṃ, abhabbo kho yaso kulaputto hīnāyāvattitvā kāme paribhuñjituṃ, seyyathāpi pubbe agārikabhūto, yaṃnūnāhaṃ taṃ iddhābhisaṅkhāraṃ paṭippassambheyya’’nti. Atha kho bhagavā taṃ iddhābhisaṅkhāraṃ paṭippassambhesi. Addasā kho seṭṭhi gahapati yasaṃ kulaputtaṃ nisinnaṃ, disvāna yasaṃ kulaputtaṃ etadavoca – ‘‘mātā te tāta, yasa, paridevasokasamāpannā, dehi mātuyā jīvita’’nti. Atha kho yaso kulaputto bhagavantaṃ ullokesi. Atha kho bhagavā seṭṭhiṃ gahapatiṃ etadavoca – ‘‘taṃ kiṃ maññasi, gahapati, yassa sekkhena ñāṇena sekkhena dassanena dhammo diṭṭho vidito seyyathāpi tayā, tassa yathādiṭṭhaṃ yathāviditaṃ bhūmiṃ paccavekkhantassa anupādāya āsavehi cittaṃ vimuttaṃ, bhabbo nu kho so, gahapati, hīnāyāvattitvā kāme paribhuñjituṃ seyyathāpi pubbe agārikabhūto’’ti? ‘‘No hetaṃ, bhante’’. ‘‘Yasassa kho, gahapati, kulaputtassa sekkhena ñāṇena sekkhena dassanena dhammo diṭṭho vidito seyyathāpi tayā, tassa yathādiṭṭhaṃ yathāviditaṃ bhūmiṃ paccavekkhantassa anupādāya āsavehi cittaṃ vimuttaṃ, abhabbo kho, gahapati, yaso kulaputto hīnāyāvattitvā kāme paribhuñjituṃ seyyathāpi pubbe agārikabhūto’’ti. ‘‘Lābhā, bhante, yasassa kulaputtassa, suladdhaṃ, bhante, yasassa kulaputtassa, yathā yasassa kulaputtassa anupādāya āsavehi cittaṃ vimuttaṃ, adhivāsetu me, bhante bhagavā, ajjatanāya bhattaṃ yasena kulaputtena pacchāsamaṇenā’’ti. ‘‘Adhivāsesi bhagavā tuṇhībhāvena’’. Atha kho seṭṭhi gahapati, bhagavato adhivāsanaṃ viditvā uṭṭhāyāsanā bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā pakkāmi. Atha kho yaso kulaputto acirapakkante seṭṭhimhi gahapatimhi bhagavantaṃ etadavoca – ‘‘labheyyāhaṃ, bhante, bhagavato santike pabbajjaṃ, labheyyaṃ upasampada’’nti. ‘‘Ehi bhikkhū’’ti bhagavā avoca – ‘‘svākkhāto dhammo, cara brahmacariyaṃ sammā dukkhassa antakiriyāyā’’ti, sāva tassa āyasmato upasampadā ahosi.

1. Arahā pana hutvā somanassajāto attano pubbacaritāpadānaṃ pakāsento **mahāsamuddaṃ oggayhā**tiādimāha. Tattha **samudda**nti aṅgulimuddāya saṃ suṭṭhu dassetabbato samuddo, atha vā saṃ suṭṭhu udiyati khobhiyati pasodhiyati ghosanaṃ karonto āluḷiyatīti samuddo, mahanto ca so samuddo cāti mahāsamuddo, taṃ mahāsamuddaṃ. **Oggayhā**ti ajjhogāhetvā abbhantaraṃ pavisitvā tassa mahāsamuddassa anto pavisitvā, sāmyatthe cetaṃ upayogavacananti daṭṭhabbaṃ. **Bhavanaṃ me sumāpita**nti ettha bhavanti nibbattanti nivasanti catūhi iriyāpathehi vāsaṃ kappenti etthāti bhavanaṃ, mayhaṃ taṃ bhavanaṃ taṃ vimānaṃ taṃ pāsādaṃ pañcapākārakūṭāgārehi saṃ suṭṭhu māpitaṃ nagaraṃ, attano balena suṭṭhu nimmitanti attho. **Sunimmitā pokkharaṇī**ti sumahantā hutvā bhūtā itā gatā pavattā khaṇitā katāti pokkharaṇī, macchakacchapapupphapulinatitthamadhurodakādīhi suṭṭhu nibbattā nimmitāti attho. **Cakkavākūpakūjitā**ti cakkavākakukkuṭahaṃsādīhi kūjitā ghositā nāditā sā pokkharaṇīti sambandho. Ito paraṃ nadīvanadvipadacatuppadapādapapakkhīnaṃ vaṇṇañca sumedhassa bhagavato dassanañca nimantetvā sumedhassa bhagavato dānakkamañca suviññeyyameva.

Lokāhutipaṭiggahanti ettha loke āhuti lokāhuti, kāmarūpārūpasaṅkhātassa lokassa āhutiṃ pūjāsakkāraṃ paṭigganhātīti lokāhutipaṭiggahaṃ, sumedhaṃ bhagavantanti attho. Sesaṃ byākaraṇadānañca arahattappattaphalañca suviññeyyamevāti.

Yasattheraapadānavaṇṇanā samattā.

2. Nadīkassapattheraapadānavaṇṇanā

Dutiyāpadāne **padumuttarassa bhagavato**tiādikaṃ āyasmato nadīkassapattherassa apadānaṃ. Ayampi purimabuddhesu katādhikāro tattha tattha bhave vivaṭṭūpanissayāni puññāni upacinanto padumuttarassa bhagavato kāle kulagehe nibbattitvā viññutaṃ patto ekadivasaṃ satthāraṃ piṇḍāya carantaṃ disvā pasannamānaso attanā ropitassa ambarukkhassa paṭhamuppannaṃ manosilāvaṇṇaṃ ekaṃ ambaphalaṃ adāsi. So tena puññakammena devamanussesu saṃsaranto imasmiṃ buddhuppāde magadharaṭṭhe brāhmaṇakule uruvelakassapassa bhātā hutvā nibbatto vayappatto nissaraṇajjhāsayatāya gharāvāsaṃ anicchanto tāpasapabbajjaṃ pabbajitvā tīhi tāpasasatehi saddhiṃ nerañjarāya nadiyā tīre assamaṃ māpetvā viharati. Nadītīre vasanato kassapagottatāya ca **nadīkassapo**ti samaññā ahosi. Tassa bhagavā saparisassa ehibhikkhubhāvena upasampadaṃ adāsi. So bhagavato gayāsīse **ādittapariyāya desanāya** (mahāva. 54; saṃ. ni. 4.28) arahatte patiṭṭhāsi.

Tatrāyaṃ anupubbikathā – satthā yasaṃ kulaputtaṃ pabbājetvā uruvelāyaṃ tayo bhātikajaṭile dametuṃ yena uruvelā tadavasari. Tena kho pana samayena uruvelāyaṃ tayo jaṭilā paṭivasanti uruvelakassapo nadīkassapo gayākassapoti, tesu uruvelakassapo jaṭilo pañcannaṃ jaṭilasatānaṃ nāyako hoti vināyako aggo pamukho pāmokkho, nadīkassapo jaṭilo tiṇṇaṃ jaṭilasatānaṃ nāyako hoti vināyako aggo pamukho pāmokkho, gayākassapo jaṭilo dvinnaṃ jaṭilasatānaṃ nāyako hoti vināyako aggo pamukho pāmokkho. Atha kho bhagavā yena uruvelakassapassa jaṭilassa assamo tenupasaṅkami; upasaṅkamitvā uruvelakassapaṃ jaṭilaṃ etadavoca – ‘‘sace te, kassapa, agaru, vaseyyāma ekarattaṃ agyāgāre’’ti. Na kho me, mahāsamaṇa, garu, caṇḍettha nāgarājā iddhimā āsiviso ghoraviso, so taṃ mā viheṭhesīti. Dutiyampi kho bhagavā uruvelakassapaṃ jaṭilaṃ etadavoca…pe… tatiyampi…pe… so taṃ mā viheṭhesīti. Appeva maṃ na viheṭheyya, iṅgha tvaṃ, kassapa, anujānāhi agyāgāranti. Vihara, mahāsamaṇa, yathāsukhanti. Atha kho bhagavā agyāgāraṃ pavisitvā tiṇasanthārakaṃ paññapetvā nisīdi pallaṅkaṃ ābhujitvā ujuṃ kāyaṃ paṇidhāya parimukhaṃ satiṃ upaṭṭhapetvā.

Addasā kho so nāgo bhagavantaṃ paviṭṭhaṃ, disvā dummano padhūpāyi. Atha kho bhagavato etadahosi – ‘‘yaṃnūnāhaṃ imassa nāgassa anupahacca chaviñca cammañca maṃsañca nhāruñca aṭṭhiñca aṭṭhimiñjañca tejasā tejaṃ pariyādiyeyya’’nti. Atha kho bhagavā tathārūpaṃ iddhābhisaṅkhāraṃ abhisaṅkharitvā padhūpāyi. Atha kho so nāgo makkhaṃ asahamāno pajjali. Bhagavāpi tejodhātuṃ samāpajjitvā pajjali. Ubhinnaṃ sajotibhūtānaṃ agyāgāraṃ ādittaṃ viya hoti sampajjalitaṃ sajotibhūtaṃ. Atha kho te jaṭilā agyāgāraṃ parivāretvā evamāhaṃsu – ‘‘abhirūpo vata, bho, mahāsamaṇo nāgena viheṭhiyatī’’ti. Atha kho bhagavā tassā rattiyā accayena tassa nāgassa anupahacca chaviñca cammañca maṃsañca nhāruñca aṭṭhiñca aṭṭhimiñjañca tejasā tejaṃ pariyādiyitvā patte pakkhipitvā uruvelakassapassa jaṭilassa dassesi – ‘‘ayaṃ te, kassapa, nāgo pariyādinno assa tejasā tejo’’ti. Atha kho uruvelakassapassa jaṭilassa etadahosi – ‘‘mahiddhiko kho mahāsamaṇo mahānubhāvo, yatra hi nāma caṇḍassa nāgarājassa iddhimato āsivisassa ghoravisassa tejasā tejaṃ pariyādiyissati, na tveva kho arahā yathā aha’’nti.

‘‘Nerañjarāyaṃ bhagavā, uruvelakassapaṃ jaṭilaṃ avoca;
Sace te kassapa agaru, viharemu ajjaṇho aggisālamhī’’ti.

‘‘Na kho me mahāsamaṇa garu, phāsukāmova taṃ nivāremi;
Caṇḍettha nāgarājā, iddhimā āsiviso ghoraviso;
So taṃ mā viheṭhesī’’ti.

‘‘Appeva maṃ na viheṭheyya, iṅgha tvaṃ kassapa anujānāhi agyāgāranti;
Dinnanti naṃ viditvā, abhīto pāvisi bhayamatīto.

‘‘Disvā isiṃ paviṭṭhaṃ, ahināgo dummano padhūpāyi;
Sumanamanaso adhimano, manussanāgopi tattha padhūpāyi.

‘‘Makkhañca asahamāno, ahināgo pāvakova pajjali;
Tejodhātusukusalo, manussanāgopi tattha pajjali.

‘‘Ubhinnaṃ sajotibhūtānaṃ,
Agyāgāraṃ ādittaṃ hoti sampajjalitaṃ sajotibhūtaṃ;
Udicchare jaṭilā, abhirūpo vata bho mahāsamaṇo;
Nāgena viheṭhiyatīti bhaṇanti.

‘‘Atha tassā rattiyā accayena, hatā nāgassa acciyo honti;
Iddhimato pana ṭhitā, anekavaṇṇā acciyo honti.

‘‘Nīlā atha lohitikā, mañjiṭṭhā pītakā phalikavaṇṇāyo;
Aṅgīrasassa kāye, anekavaṇṇā acciyo honti.

‘‘Pattamhi odahitvā, ahināgaṃ brāhmaṇassa dassesi;
Ayaṃ te kassapa nāgo, pariyādinno assa tejasā tejo’’ti.

Atha kho uruvelakassapo jaṭilo bhagavato iminā iddhipāṭihāriyena abhippasanno bhagavantaṃ etadavoca – ‘‘idheva, mahāsamaṇa, vihara, ahaṃ te dhuvabhattenā’’ti.

Paṭhamaṃ pāṭihāriyaṃ.

Atha kho bhagavā uruvelakassapassa jaṭilassa assamassa avidūre aññatarasmiṃ vanasaṇḍe vihāsi. Atha kho cattāro mahārājāno abhikkantāya rattiyā abhikkantavaṇṇā kevalakappaṃ vanasaṇḍaṃ obhāsetvā yena bhagavā tenupasaṅkamiṃsu; upasaṅkamitvā bhagavantaṃ abhivādetvā catuddisā aṭṭhaṃsu seyyathāpi mahantā aggikkhandhā. Atha kho uruvelakassapo jaṭilo tassā rattiyā accayena yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ etadavoca – ‘‘kālo, mahāsamaṇa, niṭṭhitaṃ bhattaṃ, te nu kho te, mahāsamaṇa, abhikkantāya rattiyā abhikkantavaṇṇā kevalakappaṃ vanasaṇḍaṃ obhāsetvā yena tvaṃ tenupasaṅkamiṃsu; upasaṅkamitvā taṃ abhivādetvā catuddisā aṭṭhaṃsu seyyathāpi mahantā aggikkhandhā’’ti. Ete kho, kassapa, cattāro mahārājāno yenāhaṃ tenupasaṅkamiṃsu dhammassavanāyāti. Atha kho uruvelakassapassa jaṭilassa etadahosi – ‘‘mahiddhiko kho mahāsamaṇo mahānubhāvo, yatra hi nāma cattāropi mahārājāno upasaṅkamissanti dhammassavanāya, na tveva ca kho arahā yathā aha’’nti. Atha kho bhagavā uruvelakassapassa jaṭilassa bhattaṃ bhuñjitvā tasmiṃyeva vanasaṇḍe vihāsi.

Dutiyaṃ pāṭihāriyaṃ.

Atha kho sakko devānamindo abhikkantāya rattiyā abhikkantavaṇṇo kevalakappaṃ vanasaṇḍaṃ obhāsetvā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ aṭṭhāsi seyyathāpi mahāaggikkhandho purimāhi vaṇṇanibhāhi abhikkantataro ca paṇītataro ca. Atha kho uruvelakassapo jaṭilo tassā rattiyā accayena yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ etadavoca – ‘‘kālo, mahāsamaṇa, niṭṭhitaṃ bhattaṃ, ko nu kho so, mahāsamaṇa, abhikkantāya rattiyā abhikkantavaṇṇo kevalakappaṃ vanasaṇḍaṃ obhāsetvā yena tvaṃ tenupasaṅkami; upasaṅkamitvā taṃ abhivādetvā ekamantaṃ aṭṭhāsi seyyathāpi mahāaggikkhandho purimāhi vaṇṇanibhāhi abhikkantataro ca paṇītataro cā’’ti. Eso kho, kassapa, sakko devānamindo yenāhaṃ tenupasaṅkami dhammassavanāyāti. Atha kho uruvelakassapassa jaṭilassa etadahosi – ‘‘mahiddhiko kho mahāsamaṇo mahānubhāvo, yatra hi nāma sakkopi devānamindo upasaṅkamissati dhammassavanāya, na tveva ca kho arahā yathā aha’’nti. Atha kho bhagavā uruvelakassapassa jaṭilassa bhattaṃ bhuñjitvā tasmiṃyeva vanasaṇḍe vihāsi.

Tatiyaṃ pāṭihāriyaṃ.

Atha kho brahmā sahampati abhikkantāya rattiyā abhikkantavaṇṇo kevalakappaṃ vanasaṇḍaṃ obhāsetvā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ aṭṭhāsi seyyathāpi mahāaggikkhandho purimāhi vaṇṇanibhāhi abhikkantataro ca paṇītataro ca. Atha kho uruvelakassapo jaṭilo tassā rattiyā accayena yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ etadavoca – ''kālo, mahāsamaṇa, niṭṭhitaṃ bhattaṃ, ko nu kho so, mahāsamaṇa, abhikkantāya rattiyā abhikkantavaṇṇo kevalakappaṃ vanasaṇḍaṃ obhāsetvā yena tvaṃ tenupasaṅkami; upasaṅkamitvā taṃ abhivādetvā ekamantaṃ aṭṭhāsi seyyathāpi mahāaggikkhandho purimāhi vaṇṇanibhāhi abhikkantataro ca paṇītataro cā''ti. Eso kho, kassapa, brahmā sahampati yenāhaṃ tenupasaṅkami dhammassavanāyāti. Atha kho uruvelakassapassa jaṭilassa etadahosi – ''mahiddhiko kho mahāsamaṇo mahānubhāvo, yatra hi nāma brahmāpi sahampati upasaṅkamissati dhammassavanāya, na tveva ca kho arahā yathā aha''nti. Atha kho bhagavā uruvelakassapassa jaṭilassa bhattaṃ bhuñjitvā tasmiṃyeva vanasaṇḍe vihāsi.

Catutthaṃ pāṭihāriyaṃ.

Tena kho pana samayena uruvelakassapassa jaṭilassa mahāyañño paccupaṭṭhito hoti, kevalakappā ca aṅgamagadhā pahūtaṃ khādanīyaṃ bhojanīyaṃ ādāya abhikkamitukāmā honti. Atha kho uruvelakassapassa jaṭilassa etadahosi – ''etarahi kho me mahāyañño paccupaṭṭhito, kevalakappā ca aṅgamagadhā pahūtaṃ khādanīyaṃ bhojanīyaṃ ādāya abhikkamissanti, sace mahāsamaṇo mahājanakāye iddhipāṭihāriyaṃ karissati, mahāsamaṇassa lābhasakkāro abhivaḍḍhissati, mama lābhasakkāro parihāyissati, aho nūna mahāsamaṇo svātanāya nāgaccheyyā''ti. Atha kho bhagavā uruvelakassapassa jaṭilassa cetasā cetoparivitakkamaññāya uttarakuruṃ gantvā tato piṇḍapātaṃ āharitvā anotattadahe paribhuñjitvā tattheva divāvihāraṃ akāsi. Atha kho uruvelakassapo jaṭilo tassā rattiyā accayena yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ etadavoca – ''kālo, mahāsamaṇa, niṭṭhitaṃ bhattaṃ, kiṃ nu kho, mahāsamaṇa, hiyyo nāgamāsi, apica mayaṃ taṃ sarāma, 'kiṃ nu kho mahāsamaṇo nāgacchatī'ti, khādanīyassa ca bhojanīyassa ca te paṭivīso ṭhapito''ti. Nanu te, kassapa, etadahosi – ''etarahi kho me mahāyañño paccupaṭṭhito kevalakappā ca aṅgamagadhā pahūtaṃ khādanīyaṃ bhojanīyaṃ ādāya abhikkamissanti, sace mahāsamaṇo mahājanakāye iddhipāṭihāriyaṃ karissati, mahāsamaṇassa lābhasakkāro abhivaḍḍhissati, mama lābhasakkāro parihāyissati, aho nūna mahāsamaṇo svātanāya nāgaccheyyā''ti, so kho ahaṃ, kassapa, tava cetasā cetoparivitakkamaññāya uttarakuruṃ gantvā tato piṇḍapātaṃ āharitvā anotattadahe paribhuñjitvā tattheva divāvihāraṃ akāsinti. Atha kho uruvelakassapassa jaṭilassa etadahosi – ''mahiddhiko kho mahāsamaṇo mahānubhāvo, yatra hi nāma cetasāpi cittaṃ pajānissati, na tveva ca kho arahā yathā aha''nti. Atha kho bhagavā uruvelakassapassa jaṭilassa bhattaṃ bhuñjitvā tasmiṃyeva vanasaṇḍe vihāsi.

Pañcamaṃ pāṭihāriyaṃ.

Tena kho pana samayena bhagavato paṃsukūlaṃ uppannaṃ hoti. Atha kho bhagavato etadahosi – ''kattha nu kho ahaṃ paṃsukūlaṃ dhoveyya''nti? Atha kho sakko devānamindo bhagavato cetasā cetoparivitakkamaññāya pāṇinā pokkharaṇiṃ khaṇitvā bhagavantaṃ etadavoca – ''idha, bhante bhagavā, paṃsukūlaṃ dhovatū''ti. Atha kho bhagavato etadahosi – ''kimhi nu kho ahaṃ paṃsukūlaṃ parimaddeyya''nti? Atha kho sakko devānamindo bhagavato cetasā cetoparivitakkamaññāya mahatiṃ silaṃ upanikkhipi – ''idha, bhante bhagavā, paṃsukūlaṃ parimaddatū''ti. Atha kho bhagavato etadahosi – ''kimhi nu kho ahaṃ ālambitvā uttareyya''nti? Atha kho kakudhe adhivatthā devatā bhagavato cetasā cetoparivitakkamaññāya sākhaṃ onāmesi – ''idha, bhante bhagavā, ālambitvā uttaratū''ti. Atha kho bhagavato etadahosi – ''kimhi nu kho ahaṃ paṃsukūlaṃ vissajjeyya''nti? Atha kho sakko devānamindo bhagavato cetasā cetoparivitakkamaññāya mahatiṃ silaṃ upanikkhipi – ''idha, bhante bhagavā, paṃsukūlaṃ vissajjetū''ti. Atha kho uruvelakassapo jaṭilo tassā rattiyā accayena yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ etadavoca – ''kālo, mahāsamaṇa, niṭṭhitaṃ bhattaṃ, kiṃ nu kho, mahāsamaṇa, nāyaṃ pubbe idha pokkharaṇī sāyaṃ idha pokkharaṇī, nayimā silā pubbe upanikkhittā, kenimā silā upanikkhittā, nayimassa kakudhassa pubbe sākhā onatā, sāyaṃ sākhā onatā''ti? Idha me, kassapa, paṃsukūlaṃ uppannaṃ ahosi, tassa mayhaṃ, kassapa, etadahosi – ''kattha nu kho ahaṃ paṃsukūlaṃ dhoveyya''nti? Atha kho, kassapa, sakko devānamindo mama cetasā cetoparivitakkamaññāya pāṇinā pokkharaṇiṃ khaṇitvā maṃ etadavoca – ''idha, bhante bhagavā, paṃsukūlaṃ dhovatū''ti. Sāyaṃ, kassapa, amanussena pāṇinā khaṇitā pokkharaṇī. Tassa mayhaṃ, kassapa, etadahosi – ‘‘kimhi nu kho ahaṃ paṃsukūlaṃ parimaddeyya’’nti? Atha kho, kassapa, sakko devānamindo mama cetasā cetoparivitakkamaññāya mahatiṃ silaṃ upanikkhipi – ‘‘idha, bhante bhagavā, paṃsukūlaṃ parimaddatū’’ti? Sāyaṃ, kassapa, amanussena upanikkhittā silā. Tassa mayhaṃ, kassapa, etadahosi – ‘‘kimhi nu kho ahaṃ ālambitvā uttareyya’’nti? Atha kho, kassapa, kakudhe adhivatthā devatā mama cetasā cetoparivitakkamaññāya sākhaṃ onāmesi – ‘‘idha, bhante bhagavā, ālambitvā uttaratū’’ti? Svāyaṃ āharahattho kakudho. Tassa mayhaṃ, kassapa, etadahosi – ‘‘kimhi nu kho ahaṃ paṃsukūlaṃ vissajjeyya’’nti? Atha kho, kassapa, sakko devānamindo mama cetasā cetoparivitakkamaññāya mahatiṃ silaṃ upanikkhipi – ‘‘idha, bhante bhagavā, paṃsukūlaṃ vissajjetū’’ti? Sāyaṃ, kassapa, amanussena upanikkhittā silāti. Atha kho uruvelakassapassa etadahosi – ‘‘mahiddhiko mahāsamaṇo mahānubhāvo, yatra hi nāma sakkopi devānamindo veyyāvaccaṃ karissati, na tveva ca kho arahā yathā aha’’nti. Atha kho bhagavā uruvelakassapassa jaṭilassa bhattaṃ bhuñjitvā tasmiṃyeva vanasaṇḍe vihāsi.

Atha kho uruvelakassapo jaṭilo tassā rattiyā accayena yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavato kālaṃ ārocesi – ‘‘kālo, mahāsamaṇa, niṭṭhitaṃ bhatta’’nti. ‘‘Gaccha tvaṃ, kassapa, āyāmaha’’nti uruvelakassapaṃ jaṭilaṃ uyyojetvā yāya jambuyā jambudīpo paññāyati, tato phalaṃ gahetvā paṭhamataraṃ āgantvā agyāgāre nisīdi. Addasā kho uruvelakassapo jaṭilo bhagavantaṃ agyāgāre nisinnaṃ, disvāna bhagavantaṃ etadavoca – ‘‘katamena tvaṃ, mahāsamaṇa, maggena āgato, ahaṃ tayā paṭhamataraṃ pakkanto, so tvaṃ paṭhamataraṃ āgantvā agyāgāre nisinno’’ti? ‘‘Idhāhaṃ, kassapa, taṃ uyyojetvā yāya jambuyā jambudīpo paññāyati, tato phalaṃ gahetvā paṭhamataraṃ āgantvā agyāgāre nisinno. Idaṃ kho, kassapa, jambuphalaṃ vaṇṇasampannaṃ gandhasampannaṃ rasasampannaṃ, sace ākaṅkhasi paribhuñjā’’ti. ‘‘Alaṃ, mahāsamaṇa, tvaṃyeva taṃ arahasi, tvaṃyeva taṃ paribhuñjā’’ti. Atha kho uruvelakassapassa jaṭilassa etadahosi – ‘‘mahiddhiko kho mahāsamaṇo mahānubhāvo, yatra hi nāma maṃ paṭhamataraṃ uyyojetvā yāya jambuyā jambudīpo paññāyati, tato phalaṃ gahetvā paṭhamataraṃ āgantvā agyāgāre nisīdissati, na tveva ca kho arahā yathā aha’’nti. Atha kho bhagavā uruvelakassapassa jaṭilassa bhattaṃ bhuñjitvā tasmiṃyeva vanasaṇḍe vihāsi.

Atha kho uruvelakassapo jaṭilo tassā rattiyā accayena yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavato kālaṃ ārocesi – ‘‘kālo, mahāsamaṇa, niṭṭhitaṃ bhatta’’nti. ‘‘Gaccha tvaṃ, kassapa, āyāmaha’’nti uruvelakassapaṃ jaṭilaṃ uyyojetvā yāya jambuyā jambudīpo paññāyati, tassā avidūre ambo…pe… tassā avidūre āmalakī…pe… tassā avidūre harītakī…pe… tāvatiṃsaṃ gantvā pāricchattakapupphaṃ gahetvā paṭhamataraṃ āgantvā agyāgāre nisīdi. Addasā kho uruvelakassapo jaṭilo bhagavantaṃ agyāgāre nisinnaṃ, disvāna bhagavantaṃ etadavoca – ‘‘katamena tvaṃ, mahāsamaṇa, maggena āgato, ahaṃ tayā paṭhamataraṃ pakkanto, so tvaṃ paṭhamataraṃ āgantvā agyāgāre nisinno’’ti? ‘‘Idhāhaṃ, kassapa, taṃ uyyojetvā tāvatiṃsaṃ gantvā pāricchattakapupphaṃ gahetvā paṭhamataraṃ āgantvā agyāgāre nisinno. Idaṃ kho, kassapa, pāricchattakapupphaṃ vaṇṇasampannaṃ gandhasampannaṃ, sace ākaṅkhasi gaṇhā’’ti. ‘‘Alaṃ, mahāsamaṇa, tvaṃyeva taṃ arahasi, tvaṃyeva taṃ gaṇhā’’ti. Atha kho uruvelakassapassa jaṭilassa etadahosi – ‘‘mahiddhiko kho mahāsamaṇo mahānubhāvo, yatra hi nāma maṃ paṭhamataraṃ uyyojetvā tāvatiṃsaṃ gantvā pāricchattakapupphaṃ gahetvā paṭhamataraṃ āgantvā agyāgāre nisīdissati, na tveva ca kho arahā yathā aha’’nti.

Tena kho pana samayena te jaṭilā aggiṃ paricaritukāmā na sakkonti kaṭṭhāni phāletuṃ. Atha kho tesaṃ jaṭilānaṃ etadahosi – ‘‘nissaṃsayaṃ kho mahāsamaṇassa iddhānubhāvo yathā mayaṃ na sakkoma kaṭṭhāni phāletu’’nti. Atha kho bhagavā uruvelakassapaṃ jaṭilaṃ etadavoca – ‘‘phāliyantu, kassapa, kaṭṭhānī’’ti. ‘‘Phāliyantu, mahāsamaṇā’’ti. Sakideva pañca kaṭṭhasatāni phāliyiṃsu. Atha kho uruvelakassapassa jaṭilassa etadahosi – ‘‘mahiddhiko kho mahāsamaṇo mahānubhāvo, yatra hi nāma kaṭṭhānipi phāliyissanti, na tveva ca kho arahā yathā aha’’nti.

Tena kho pana samayena te jaṭilā aggiṃ paricaritukāmā na sakkonti aggiṃ ujjaletuṃ. Atha kho tesaṃ jaṭilānaṃ etadahosi – ‘‘nissaṃsayaṃ kho mahāsamaṇassa iddhānubhāvo yathā mayaṃ na sakkoma aggiṃ ujjaletu’’nti. Atha kho bhagavā uruvelakassapaṃ jaṭilaṃ etadavoca – ‘‘ujjaliyantu, kassapa, aggī’’ti. ‘‘Ujjaliyantu, mahāsamaṇā’’ti. Sakideva pañca aggisatāni ujjaliyiṃsu. Atha kho uruvelakassapassa jaṭilassa etadahosi – ‘‘mahiddhiko kho mahāsamaṇo mahānubhāvo, yatra hi nāma aggīpi ujjaliyissanti, na tveva ca kho arahā yathā aha''nti.

Tena kho pana samayena te jaṭilā aggiṃ paricaritvā na sakkonti aggiṃ vijjhāpetuṃ. Atha kho tesaṃ jaṭilānaṃ etadahosi – ''nissaṃsayaṃ kho mahāsamaṇassa iddhānubhāvo yathā mayaṃ na sakkoma aggiṃ vijjhāpetu''nti. Atha kho bhagavā uruvelakassapaṃ jaṭilaṃ etadavoca – ''vijjhāyantu, kassapa, aggī''ti. ''Vijjhāyantu, mahāsamaṇā''ti. Sakideva pañca aggisatāni vijjhāyiṃsu. Atha kho uruvelakassapassa jaṭilassa etadahosi – ''mahiddhiko kho mahāsamaṇo mahānubhāvo, yatra hi nāma aggīpi vijjhāyissanti, na tveva ca kho arahā yathā aha''nti.

Tena kho pana samayena te jaṭilā sītāsu hemantikāsu rattīsu antaraṭṭhakāsu himapātasamaye najjā nerañjarāya ummujjantipi nimujjantipi ummujjananimujjanampi karonti. Atha kho bhagavā pañcamattāni mandāmukhisatāni abhinimmini yattha te jaṭilā uttaritvā visibbesuṃ. Atha kho tesaṃ jaṭilānaṃ etadahosi – ''nissaṃsayaṃ kho mahāsamaṇassa iddhānubhāvo yathayimā mandāmukhiyo nimmitā''ti. Atha kho uruvelakassapassa jaṭilassa etadahosi – ''mahiddhiko kho mahāsamaṇo mahānubhāvo, yatra hi nāma tāva bahū mandāmukhiyopi abhinimminissati, na tveva ca kho arahā yathā aha''nti.

Tena kho pana samayena mahā akālamegho pāvassi, mahā udakavāhako sañjāyi, yasmiṃ padese bhagavā viharati so padeso udakena na otthaṭo hoti. Atha kho bhagavato etadahosi – ''yaṃnūnāhaṃ samantā udakaṃ ussāretvā majjhe reṇuhatāya bhūmiyā caṅkameyya''nti. Atha kho bhagavā samantā udakaṃ ussāretvā majjhe reṇuhatāya bhūmiyā caṅkami. Atha kho uruvelakassapo jaṭilo ''māheva kho mahāsamaṇo udakena vūḷho ahosī''ti nāvāya sambahulehi jaṭilehi saddhiṃ yasmiṃ padese bhagavā viharati, taṃ padesaṃ agamāsi. Addasā kho uruvelakassapo jaṭilo bhagavantaṃ samantā udakaṃ ussāretvā majjhe reṇuhatāya bhūmiyā caṅkamantaṃ, disvāna bhagavantaṃ etadavoca – ''idaṃ nu tvaṃ, mahāsamaṇā''ti. ''Ayamahamasmi, kassapā''ti bhagavā vehāsaṃ abbhuggantvā nāvāya paccuṭṭhāsi. Atha kho uruvelakassapassa jaṭilassa etadahosi – ''mahiddhiko kho mahāsamaṇo mahānubhāvo, yatra hi nāma udakampi na pavāhissati, na tveva ca kho arahā yathā aha''nti.

Atha kho bhagavato etadahosi – ''cirampi kho imassa moghapurisassa evaṃ bhavissati 'mahiddhiko kho mahāsamaṇo mahānubhāvo, na tveva ca kho arahā yathā aha'nti, yaṃnūnāhaṃ imaṃ jaṭilaṃ saṃvejeyya''nti. Atha kho bhagavā uruvelakassapaṃ jaṭilaṃ etadavoca – ''neva ca kho tvaṃ, kassapa, arahā, nāpi arahattamaggasamāpanno, sāpi te paṭipadā natthi, yāya tvaṃ arahā vā assasi arahattamaggaṃ vā samāpanno''ti. Atha kho uruvelakassapo jaṭilo bhagavato pādesu sirasā nipatitvā bhagavantaṃ etadavoca – ''labheyyāhaṃ, bhante, bhagavato santike pabbajjaṃ, labheyyaṃ upasampada''nti. ''Tvaṃ khosi, kassapa, pañcannaṃ jaṭilasatānaṃ nāyako vināyako aggo pamukho pāmokkho, tepi tāva apalokehi, yathā te maññissanti, tathā te karissantī''ti. Atha kho uruvelakassapo jaṭilo yena te jaṭilā tenupasaṅkami; upasaṅkamitvā te jaṭile etadavoca – ''icchāmahaṃ, bho, mahāsamaṇe brahmacariyaṃ carituṃ, yathā bhavanto maññanti tathā karontū''ti. ''Cirapaṭikā mayaṃ, bho, mahāsamaṇe abhippasannā, sace bhavaṃ mahāsamaṇe brahmacariyaṃ carissati, sabbeva mayaṃ mahāsamaṇe brahmacariyaṃ carissāmā''ti. Atha kho te jaṭilā kesamissaṃ jaṭāmissaṃ khārikājamissaṃ aggihutamissaṃ udake pavāhetvā yena bhagavā tenupasaṅkamiṃsu; upasaṅkamitvā bhagavato pādesu sirasā nipatitvā bhagavantaṃ etadavocuṃ – ''labheyyāma mayaṃ, bhante, bhagavato santike pabbajjaṃ, labheyyāma upasampada''nti. ''Etha, bhikkhavo''ti bhagavā avoca – ''svākkhāto dhammo, caratha brahmacariyaṃ sammā dukkhassa antakiriyāyā''ti. Sāva tesaṃ āyasmantānaṃ upasampadā ahosi.

Addasā kho nadīkassapo jaṭilo kesamissaṃ jaṭāmissaṃ khārikājamissaṃ aggihutamissaṃ udake vuyhamāne, disvānassa etadahosi – ''māheva me bhātuno upasaggo ahosī''ti, jaṭile pāhesi – ''gacchatha me bhātaraṃ jānāthā''ti, sāmañca tīhi jaṭilasatehi saddhiṃ yenāyasmā uruvelakassapo tenupasaṅkami; upasaṅkamitvā āyasmantaṃ uruvelakassapaṃ etadavoca – ''idaṃ nu kho, kassapa, seyyo''ti? ''Āmāvuso, idaṃ seyyo''ti. Atha kho te jaṭilā kesamissaṃ jaṭāmissaṃ khārikājamissaṃ aggihutamissaṃ udake pavāhetvā yena bhagavā tenupasaṅkamiṃsu; upasaṅkamitvā bhagavato pādesu sirasā nipatitvā bhagavantaṃ etadavocuṃ – ''labheyyāma mayaṃ, bhante, bhagavato santike pabbajjaṃ, labheyyāma upasampada''nti. ''Etha, bhikkhavo''ti bhagavā avoca – ''svākkhāto dhammo, caratha brahmacariyaṃ sammā dukkhassa antakiriyāyā''ti. Sāva tesaṃ āyasmantānaṃ upasampadā ahosi.

Addasā kho gayākassapo jaṭilo kesamissaṃ jaṭāmissaṃ khārikājamissaṃ aggihutamissaṃ udake vuyhamāne, disvānassa etadahosi – ‘‘māheva me bhātūnaṃ upasaggo ahosī’’ti, jaṭile pāhesi – ‘‘gacchatha me bhātaro jānāthā’’ti, sāmañca dvīhi jaṭilasatehi saddhiṃ yenāyasmā uruvelakassapo tenupasaṅkami; upasaṅkamitvā āyasmantaṃ uruvelakassapaṃ etadavoca – ‘‘idaṃ nu kho, kassapa, seyyo’’ti? ‘‘Āmāvuso, idaṃ seyyo’’ti. Atha kho te jaṭilā kesamissaṃ jaṭāmissaṃ khārikājamissaṃ aggihutamissaṃ udake pavāhetvā yena bhagavā tenupasaṅkamiṃsu; upasaṅkamitvā bhagavato pādesu sirasā nipatitvā bhagavantaṃ etadavocuṃ – ‘‘labheyyāma mayaṃ, bhante, bhagavato santike pabbajjaṃ, labheyyāma upasampada’’nti. ‘‘Etha, bhikkhavo’’ti, bhagavā avoca – ‘‘svākkhāto dhammo, caratha brahmacariyaṃ sammā dukkhassa antakiriyāyā’’ti. Sāva tesaṃ āyasmantānaṃ upasampadā ahosi.

> ‘‘Bhagavato adhiṭṭhānena pañca kaṭṭhasatāni na phāliyiṃsu, phāliyiṃsu, aggī na ujjaliyiṃsu, ujjaliyiṃsu, na vijjhāyiṃsu, vijjhāyiṃsu, pañca mandāmukhisatāni abhinimmini, etena nayena aḍḍhuḍḍhapāṭihāriyasahassāni honti.
>
> ‘‘Atha kho bhagavā uruvelāyaṃ yathābhirantaṃ viharitvā yena gayāsīsaṃ tena cārikaṃ pakkāmi mahatā bhikkhusaṅghena saddhiṃ sahassena sabbeheva purāṇajaṭilehi. Tatra sudaṃ bhagavā gayāyaṃ viharati gayāsīse saddhiṃ bhikkhusahassena. Tatra kho bhagavā bhikkhu āmantesi (saṃ. ni. 4.28) – ‘sabbaṃ, bhikkhave, ādittaṃ, kiñca, bhikkhave, sabbaṃ ādittaṃ, cakkhu, bhikkhave, ādittaṃ, rūpā ādittā, cakkhuviññāṇaṃ ādittaṃ, cakkhusamphasso āditto, yamidaṃ cakkhusamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi ādittaṃ. Kena ādittaṃ, rāgagginā dosagginā mohagginā ādittaṃ, jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi ādittanti vadāmi? Sotaṃ ādittaṃ, saddā ādittā…pe… ghānaṃ ādittaṃ, gandhā ādittā…pe… jivhā ādittā, rasā ādittā…pe… kāyo āditto, phoṭṭhabbā ādittā…pe… mano āditto, dhammā ādittā, manoviññāṇaṃ ādittaṃ, manosamphasso āditto, yamidaṃ manosamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi ādittaṃ. Kena ādittaṃ, rāgagginā dosagginā mohagginā ādittaṃ, jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi āditta’’nti vadāmi.
>
> ‘‘Evaṃ passaṃ, bhikkhave, sutavā ariyasāvako cakkhusmimpi nibbindati, rūpesupi nibbindati, cakkhuviññāṇepi nibbindati, cakkhusamphassepi nibbindati, yamidaṃ cakkhusamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tasmimpi nibbindati. Sotasmimpi nibbindati, saddesupi nibbindati…pe… ghānasmimpi nibbindati, gandhesupi nibbindati…pe… jivhāyapi nibbindati, rasesupi nibbindati…pe… kāyasmimpi nibbindati, phoṭṭhabbesupi nibbindati…pe… manasmimpi nibbindati, dhammesupi nibbindati, manoviññāṇepi nibbindati, manosamphassepi nibbindati, yamidaṃ manosamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tasmimpi nibbindati. Nibbindaṃ virajjati, virāgā vimuccati, vimuttasmiṃ vimuttamiti ñāṇaṃ hoti, ‘khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā’ti pajānātī’’ti.

Imasmiñca pana veyyākaraṇasmiṃ bhaññamāne tassa bhikkhusahassassa anupādāya āsavehi cittāni vimucciṃsu.

29. Evaṃ ādittapariyāyadesanaṃ sutvā saha paṭisambhidāhi arahattaṃ sampatto nadīkassapo thero somanassajāto attano pubbacaritāpadānaṃ pakāsento **padumuttarassa bhagavato**tiādimāha. Tattha **aggaphala**nti uttamaphalaṃ, attanā ropitaambarukkhassa ādimhi gahitaphalaṃ vā. Sesaṃ suviññeyyamevāti.

Nadīkassapattheraapadānavaṇṇanā samattā.

3. Gayākassapattheraapadānavaṇṇanā

Tatiyāpadāne **ajinacammavatthoha**ntiādikaṃ āyasmato gayākassapattherassa apadānaṃ. Ayampi purimabuddhesu katādhikāro tattha tattha bhave vivaṭṭūpanissayaṃ kusalaṃ upacinanto ito ekatiṃsakappe sikhissa bhagavato kāle kulagehe nibbatto viññutaṃ patto nissaraṇajjhāsayatāya gharāvāsaṃ pahāya tāpasapabbajjaṃ pabbajitvā araññāyatane assamaṃ māpetvā vanamūlaphalāhāro vasati. Tena ca samayena bhagavā eko adutiyo tassa assamasamīpenāgacchi, so bhagavantaṃ disvā pasannamānaso upasaṅkamitvā vanditvā ekamantaṃ ṭhito velaṃ olokento manoharāni kolaphalāni satthu upanesi. So tena puññakammena devamanussesu saṃsaranto imasmiṃ buddhuppāde brāhmaṇakule nibbattitvā vayappatto nissaraṇajjhāsayatāya gharāvāsaṃ pahāya tāpasapabbajjaṃ pabbajitvā dvīhi tāpasasatehi saddhiṃ gayāya viharati. Gayāya vasanato hissa kassapagottatāya ca **gayākassapo**ti samaññā ahosi. So bhagavato saddhiṃ parisāya ehibhikkhūpasampadaṃ datvā nadīkassapassa vuttanayena ādittapariyāya desanāya ovadiyamāno arahatte patiṭṭhāsi.

35. So arahattaṃ patvā somanassajāto attano pubbacaritāpadānaṃ pakāsento **ajinacammavatthoha**ntiādimāha. Tattha **ajinacammavattho**ti tāpasapabbajitattā ajinacammanivāsanapāvuraṇoti attho. **Khāribhāradharo**ti tāpasakāle tāpasaparikkhāraparipuṇṇakājadharoti attho. Khārikatāpasaparikkhāre pūretvā. **Kolaṃ ahāsi assama**nti kolaphalaṃ assame pūretvā assame nisinnoti attho. **Agopayi**nti pāṭhe kolaphalaṃ pariyesitvā assamaṃ gopesiṃ rakkhinti attho. Sesaṃ sabbaṃ uttānatthamevāti.

Gayākassapattheraapadānavaṇṇanā samattā.

4. Kimilattheraapadānavaṇṇanā

Catutthāpadāne **nibbute kakusandhamhī**tiādikaṃ āyasmato kimilattherassa apadānaṃ. Ayampi purimabuddhesu katādhikāro tattha tattha bhave vivaṭṭūpanissayāni puññāni upacinanto kakusandhassa bhagavato kāle kulagehe nibbattitvā viññutaṃ patto parinibbute satthari tassa dhātuyo uddissa salalamālāhi maṇḍapaṃ kāretvā pūjaṃ akāsi. So tena puññakammena tāvatiṃsesu uppajjitvā aparāparaṃ devamanussesu saṃsaranto imasmiṃ buddhuppāde kapilavatthunagare sakyarājakule nibbattitvā **kimilo**ti tassa nāmaṃ akāsi. So vayappatto bhogasampattiyā pamatto viharati. Tassa ñāṇaparipākaṃ ñatvā saṃvegajananatthaṃ anupiyāyaṃ viharanto satthā paṭhamayobbane ṭhitaṃ ramaṇīyaṃ itthirūpaṃ abhinimminitvā purato dassetvā puna anukkamena yathā jarārogavipattīhi abhibhūtā dissati, tathā akāsi. Taṃ disvā kimilakumāro ativiya saṃvegajāto attano saṃvegaṃ pakāsento bhagavato pākaṭaṃ katvā laddhānusāsano arahattaṃ pāpuṇi.

42. So arahattaṃ patvā somanassajāto attano pubbacaritāpadānaṃ pakāsento **nibbute kakusandhamhī**tiādimāha. **Brāhmaṇamhi vusīmatī**ti pañcahi vasitāhi vasippattamhi bhagavati. Brāhmaṇassa sabbaguṇagaṇehi maṇḍitattā abhivūḷhītattā brāhmaṇamhi kakusandhe bhagavati parinibbuteti attho. Sesaṃ sabbaṃ uttānamevāti.

Kimilattheraapadānavaṇṇanā samattā.

5. Vajjiputtattheraapadānavaṇṇanā

Sahassaraṃsī bhagavātiādikaṃ āyasmato vajjiputtattherassa apadānaṃ. Ayampi purimabuddhesu katādhikāro tattha tattha bhave vivaṭṭūpanissayaṃ puññaṃ upacinanto ito catunavutikappe ekaṃ paccekabuddhaṃ bhikkhāya gacchantaṃ disvā pasannamānaso kadaliphalāni adāsi. So tena puññakammena devamanussesu saṃsaranto imasmiṃ buddhuppāde vesāliyaṃ licchavirājakumāro hutvā nibbatti, vajjirājaputtattā **vajjiputto**tvevassa samaññā. So daharo hutvā hatthisippādisikkhanakālepi hetusampannatāya nissaraṇajjhāsayova hutvā vicaranto satthu dhammadesanaṃ sutvā paṭiladdhasaddho satthu santike pabbajitvā vipassanāya kammaṃ katvā nacirasseva chaḷabhiñño ahosi. Chaḷabhiñño pana hutvā aparabhāge aciraparinibbute satthari dhammaṃ saṅgāyituṃ saṅketaṃ katvā mahātheresu tattha tattha viharantesu ekadivasaṃ āyasmantaṃ ānandaṃ sekhaṃyeva samānaṃ mahatiyā parisāya parivutaṃ dhammaṃ desentaṃ disvā tassa uparimaggādhigamāya ussāhaṃ janento –

‘‘Rukkhamūlagahanaṃ pasakkiya, nibbānaṃ hadayasmiṃ opiya;
Jhāya gotama mā ca pamādo, kiṃ te biḷibiḷikā karissatī’’ti. (theragā. 119) – gāthaṃ abhāsi;

Tattha **rukkhamūlagahanan**ti rukkhamūlabhūtaṃ gahanaṃ, gahanañhi atthi, na rukkhamūlaṃ, rukkhamūlañca atthi, na gahanaṃ, tesu rukkhamūlaggahaṇena ṭhānassa chāyāya sampannatāya vātātapaparissayābhāvaṃ dīpeti, gahanaggahaṇena nivātabhāvena vātaparissayābhāvaṃ janasambādhābhāvañca dasseti, tadubhayena ca bhāvanāyogyataṃ. **Pasakkiyā**ti upagantvā. **Nibbānaṃ hadayasmiṃ opiyā**ti ‘‘evaṃ mayā paṭipajjitvā nibbānaṃ adhigantabba’’nti nibbutiṃ hadaye ṭhapetvā citte katvā. **Jhāyā**ti tilakkhaṇūpanijjhānena jhāya, vipassanābhāvanāsahitaṃ maggabhāvanaṃ bhāvehi. **Gotamā**ti dhammabhaṇḍāgārikaṃ gottenālapati. **Mā ca pamādo**ti adhikusalesu dhammesu mā pamādaṃ āpajji. Idāni yādiso therassa pamādo, taṃ paṭikkhepavasena dassento **‘‘kiṃ te biḷibiḷikā karissatī’’**ti āha. Tattha **biḷibiḷikā**ti biḷibiḷikiriyā, biḷibiḷitisaddapavatti yathā niratthakā, evaṃ biḷibiḷikāsadisā janapaññatti. **Kiṃ te karissatī**ti kīdisaṃ atthaṃ tuyhaṃ sādhessati, tasmā janapaññattiṃ pahāya sadatthapasuto hohīti ovādaṃ adāsi.

Taṃ sutvā aññehi vuttena vissagandhavāyanavacanena saṃvegajāto bahudeva rattiṃ caṅkamena vītināmento vipassanaṃ ussukkāpetvā senāsanaṃ pavisitvā mañcake nisinnamattova ‘‘kiñci sayāmī’’ti sīsaṃ bimbohanamasampattaṃ pādaṃ bhūmito uggataṃ sarīrassa ākāsagatakkhaṇeyeva arahattaṃ pāpuṇi.

49. Vajjiputtatthero aparabhāge somanassajāto attano pubbacaritāpadānaṃ pakāsento **sahassaraṃsī bhagavā**tiādimāha. Tattha **sahassaraṃsī**ti ettha ‘‘anekasatasahassaraṃsī’’ti vattabbe gāthābandhasukhatthaṃ ‘‘sahassaraṃsī’’ti vuttanti veditabbaṃ. Sesaṃ suviññeyyamevāti.

Vajjiputtattheraapadānavaṇṇanā samattā.

6. Uttarattheraapadānavaṇṇanā

Chaṭṭhāpadāne **sumedho nāma sambuddho**tiādikaṃ āyasmato uttarasāmaṇerassa apadānaṃ. Ayampi purimabuddhesu katādhikāro tattha tattha bhave vivaṭṭūpanissayāni puññāni upacinanto sumedhassa bhagavato kāle vijjādharo hutvā ākāsena vicarati. Tena ca samayena satthā tasseva anuggaṇhanatthaṃ vanantare aññatarasmiṃ rukkhamūle nisīdi chabbaṇṇabuddharaṃsiyo vissajjento. So antalikkhena gacchanto bhagavantaṃ disvā pasannamānaso ākāsato oruyha suvisuddhehi vipulehi kaṇikārapupphehi bhagavantaṃ pūjesi, pupphāni buddhānubhāvena satthu upari chattākārena aṭṭhaṃsu, so tena bhiyyosomattāya pasannacitto hutvā aparabhāge kālaṃ katvā tāvatiṃsesu nibbattitvā dibbasampattiṃ anubhavanto yāvatāyukaṃ tattha ṭhatvā tato cuto devamanussesu saṃsaranto imasmiṃ buddhuppāde rājagahe brāhmaṇamahāsālassa putto hutvā nibbatti, **uttaro**tissa nāmaṃ ahosi. So viññutaṃ patto brāhmaṇavijjāsu nipphattiṃ gantvā jātiyā rūpena vijjāya vayena sīlācārena ca lokassa sambhāvanīyo jāto.

Tassa taṃ sampattiṃ disvā vassakāro magadhamahāmatto attano dhītaraṃ dātukāmo hutvā attano adhippāyaṃ pavedesi. So nissaraṇajjhāsayatāya taṃ paṭikkhipitvā kālena kālaṃ dhammasenāpatiṃ payirupāsanto tassa santike dhammaṃ sutvā paṭiladdhasaddho pabbajitvā vattasampanno hutvā theraṃ upaṭṭhahati.

Tena ca samayena therassa aññataro ābādho uppanno, tassa bhesajjatthāya uttaro sāmaṇero pātova pattacīvaramādāya vihārato nikkhanto antarāmagge taḷākassa samīpe pattaṃ ṭhapetvā udakasamīpaṃ gantvā mukhaṃ dhovati. Atha aññataro umaṅgacoro katakammo ārakkhapurisehi anubaddho aggamaggena nagarato nikkhamitvā palāyanto attanā gahitaṃ ratanabhaṇḍitaṃ sāmaṇerassa patte pakkhipitvā palāyi. Sāmaṇeropi pattasamīpaṃ upagato. Coraṃ anubandhantā rājapurisā sāmaṇerassa patte bhaṇḍikaṃ disvā ‘‘ayaṃ coro, iminā coriyaṃ kata’’nti sāmaṇeraṃ pacchābāhaṃ bandhitvā vassakārassa brāhmaṇassa dassesuṃ. Vassakāro ca tadā rañño vinicchaye niyutto hutvā chejjabhejjaṃ anusāsati, so ‘‘pubbe mama vacanaṃ nādiyi, suddhapāsaṇḍiyesu pabbajī’’ti (theragā. aṭṭha. 1.uttarattheragāthāvaṇṇanā) kammaṃ asodhetvā ghātukāmattāva jīvantameva taṃ sūle uttāsesi.

Athassa bhagavā ñāṇaparipākaṃ oloketvā taṃ ṭhānaṃ gantvā vipphurantahatthanakhamaṇimayūkhasambhinnasitābhatāya paggharantajātihiṅgulakasuvaṇṇarasadhāraṃ viya jālāguṇṭhitamudutalunadīghaṅgulihatthaṃ uttarassa sīse ṭhapetvā ‘‘uttara, idaṃ te purimakammassa phalaṃ uppannaṃ, tattha tayā paccavekkhaṇabalena adhivāsanā kātabbā’’ti vatvā ajjhāsayānurūpaṃ dhammaṃ desesi. Uttaro amatābhisekasadisena satthu hatthasamphassena sañjātappasādasomanassatāya uḷārapītipāmojjaṃ paṭilabhitvā yathāparicitaṃ vipassanāmaggaṃ samārūḷho ñāṇassa paripākaṃ gatattā satthu ca desanāvilāsena tāvadeva maggapaṭipāṭiyā sabbe kilese khepetvā chaḷabhiñño ahosi. Chaḷabhiñño pana hutvā sūlato uṭṭhahitvā parānuddayāya ākāse ṭhatvā pāṭihāriyaṃ dassesi. Mahājano acchariyabbhutacittajāto ahosi. Tāvadevassa vaṇo saṃrūḷhi, so bhikkhūhi, ‘‘āvuso, tādisadukkhaṃ anubhavanto kathaṃ tvaṃ vipassanaṃ anuyuñjituṃ asakkhī’’ti puṭṭho, ‘‘pageva me, āvuso, saṃsāre ādīnavo, saṅkhārānañca sabhāvo sudiṭṭho, evāhaṃ tādisaṃ dukkhaṃ anubhavantopi asakkhiṃ vipassanaṃ vaḍḍhetvā visesaṃ adhigantu’’nti āha. ‘‘Pubbajātiyā daharakāle makkhikaṃ gahetvā nimbasūlakaṃ gahetvā sūlāropanakīḷaṃ paṭicca evaṃ anekajātisatesu sūlāropanadukkhamanubhavitvā imāya pariyosānajātiyā evarūpaṃ dukkhamanubhūta’’nti āha.

55. Atha aparabhāge pubbakammaṃ saritvā somanassajāto pubbacaritāpadānaṃ pakāsento **sumedho nāma sambuddho**tiādimāha. Tattha anuttānapadavaṇṇanameva karissāma.

57. **Vijjādharo tadā āsi**nti bāhirakamantādivijjāsiddhiyā ākāsagāmisamattho hutvā caraṇavasena taṃ vijjaṃ rakkhitvā avināsetvā pariharaṇavasena vijjādharayoni āsiṃ ahosinti attho. **Antalikkhacaro aha**nti antaṃ pariyosānaṃ koṭiṃ likhate saṃkarissatīti antalikkhaṃ. Atha vā antaṃ pariyosānaṃ likhyate olokiyate etenāti antalikkhaṃ, tasmiṃ antalikkhe, ākāse caraṇasīlo ahanti attho. **Tisūlaṃ sukataṃ gayhā**ti tikhiṇaṃ sūlaṃ, aggaṃ āvudhaṃ. Tisūlaṃ sundaraṃ kataṃ, koṭṭanaghaṃsanamaddanapaharaṇavasena suṭṭhu kataṃ sūlāvudhaṃ gayha gahetvā ambarato gacchāmīti attho. Sesaṃ sabbaṃ heṭṭhā vuttanayattāva nayānuyogena suviññeyyamevāti.

Uttarattheraapadānavaṇṇanā samattā.

7. Aparauttarattheraapadānavaṇṇanā

Sattamāpadāne **nibbute lokanāthamhī**tiādikaṃ āyasmato aparassa uttarattherassa apadānaṃ. Ayampi purimabuddhesu katādhikāro tattha tattha bhave vivaṭṭūpanissayāni puññāni upacinanto ito catunnavutikappe siddhatthassa bhagavato kāle kulagehe nibbattitvā vayappatto viññutaṃ patvā sāsane laddhappasādo hutvā upāsakattaṃ nivedesi. So satthari parinibbute attano ñātake sannipātetvā bahupūjāsakkāraṃ saṃharitvā dhātupūjaṃ akāsi. So tena puññakammena devamanussesu saṃsaranto imasmiṃ buddhuppāde sākete brāhmaṇakule nibbattitvā **uttaro**ti laddhanāmo vayappatto kenacideva karaṇīyena sāvatthiṃ gato kaṇḍambamūle kataṃ yamakapāṭihāriyaṃ disvā pasīditvā puna kāḷakārāmasuttadesanāya abhivaḍḍhamānasaddho pabbajitvā satthārā saddhiṃ rājagahaṃ gantvā upasampadaṃ labhitvā tatheva caranto vipassanaṃ paṭṭhapetvā nacirasseva chaḷabhiñño ahosi. Chaḷabhiñño pana hutvā satthari sāvatthiyaṃ viharante buddhupaṭṭhānatthaṃ rājagahato sāvatthiṃ upagato bhikkhūhi – ‘‘kiṃ, āvuso, pabbajjākiccaṃ tayā matthakaṃ pāpita’’nti puṭṭho aññaṃ byākāsi.

93. Arahattaṃ pana patvā somanassajāto attano pubbacaritāpadānaṃ pakāsento **nibbute lokanāthamhī**tiādimāha. Taṃ sabbaṃ heṭṭhā vuttanayattā uttānatthamevāti.

Aparauttarattheraapadānavaṇṇanā samattā.

8. Bhaddajittheraapadānavaṇṇanā

Aṭṭhamāpadāne **ogayhāhaṃ pokkharaṇi**ntiādikaṃ āyasmato bhaddajittherassa apadānaṃ. Ayampi purimabuddhesu katādhikāro tattha tattha bhave vivaṭṭūpanissayāni puññāni upacinanto padumuttarassa bhagavato kāle brāhmaṇakule nibbattitvā viññutaṃ patto brāhmaṇānaṃ vijjāsippesu pāraṃ gantvā kāme pahāya tāpasapabbajjaṃ pabbajitvā araññāyatane assamaṃ kāretvā vasanto ekadivasaṃ satthāraṃ ākāsena gacchantaṃ disvā pasannamānaso añjaliṃ paggayha aṭṭhāsi. Satthā tassa ajjhāsayaṃ disvā ākāsato otari. Otiṇṇassa pana bhagavato madhuñca bhisamuḷālañca sappikhīrañca upanāmesi, tassa taṃ bhagavā anukammaṃ upādāya paṭiggahetvā anumodanaṃ katvā pakkāmi. So tena puññakammena tusitesu nibbatto tattha yāvatāyukaṃ ṭhatvā tato cuto aparāparaṃ sugatīsuyeva saṃsaranto vipassissa bhagavato kāle mahaddhano seṭṭhi hutvā aṭṭhasaṭṭhibhikkhusatasahassaṃ bhojetvā ticīvarena acchādesi.

Evaṃ bahuṃ kusalaṃ katvā devaloke nibbatti. Tattha yāvatāyukaṃ ṭhatvā tato cavitvā manussalokesu uppanno buddhasuññe loke pañca paccekabuddhasatāni catūhi paccayehi upaṭṭhahitvā tato cuto rājakule nibbattitvā rajjaṃ anusāsanto attano puttaṃ paccekabodhiṃ adhigantvā ṭhitaṃ upaṭṭhahitvā tassa parinibbutassa dhātuyo gahetvā cetiyaṃ katvā pūjesi. Evaṃ tattha tattha tāni tāni puññāni katvā imasmiṃ buddhuppāde bhaddiyanagare asītikoṭivibhavassa bhaddiyaseṭṭhissa ekaputtako hutvā nibbatti, **bhaddajī**tissa nāmaṃ ahosi. Tassa kira issariyabhogaparivārasampatti carimabhave bodhisattassa viya ahosi.

Tadā satthā sāvatthiyaṃ vasitvā bhaddajikumāraṃ saṅgaṇhanatthāya mahatā bhikkhusaṅghena saddhiṃ bhaddiyanagaraṃ gantvā jātiyāvane vasi tassa ñāṇaparipākaṃ āgamayamāno. Sopi uparipāsāde nisinno sīhapañjaraṃ vivaritvā olokento bhagavato santike dhammaṃ sotuṃ gacchantaṃ mahājanaṃ disvā, ‘‘katthāyaṃ mahājano gacchatī’’ti pucchitvā taṃ kāraṇaṃ sutvā sayampi mahatā parivārena satthu santikaṃ gantvā dhammaṃ suṇanto sabbābharaṇapaṭimaṇḍitova sabbakilese khepetvā arahattaṃ pāpuṇi. Arahatte pana tena adhigate satthā bhaddiyaseṭṭhiṃ āmantesi – ‘‘tava putto alaṅkatapaṭiyatto dhammaṃ suṇanto arahatte patiṭṭhāsi, tenassa idāneva pabbajituṃ yuttaṃ, no ce pabbajissati, parinibbāyissatī’’ti. Seṭṭhi ‘‘na mayhaṃ puttassa daharasseva sato parinibbānena kiccaṃ atthi, pabbājetha na’’nti āha. Taṃ satthā pabbājetvā upasampādetvā tattha sattāhaṃ vasitvā koṭigāmaṃ pāpuṇi, so ca gāmo gaṅgātīre ahosi. Koṭigāmavāsino ca buddhappamukhassa bhikkhusaṅghassa mahādānaṃ pavattesuṃ. Bhaddajitthero satthārā anumodanāya āraddhamattāya bahigāmaṃ gantvā ‘‘gaṅgātīre maggasamīpe satthu āgatakāle vuṭṭhahissāmī’’ti kālaparicchedaṃ katvā aññatarasmiṃ rukkhamūle samāpattiṃ samāpajjitvā nisīdi. Mahātheresu āgacchantesupi avuṭṭhahitvā satthu āgatakāleyeva vuṭṭhāsi. Puthujjanā bhikkhū – ‘‘ayaṃ adhunā pabbajito, mahātheresu āgacchantesu mānathaddho hutvā na vuṭṭhāsī’’ti ujjhāyiṃsu.

Koṭigāmavāsino satthu bhikkhusaṅghassa ca bahū nāvāsaṅghāṭe bandhiṃsu. Satthā ‘‘bhaddajissānubhāvaṃ pakāsemī’’ti nāvāya ṭhatvā ‘‘kahaṃ bhaddajī’’ti pucchi. Bhaddajitthero – ‘‘sohaṃ, bhante’’ti satthāraṃ upasaṅkamitvā añjaliṃ katvā aṭṭhāsi. Satthā ‘‘ehi, bhaddaji, amhehi saddhiṃ ekanāvaṃ abhiruhā’’ti. So uppatitvā satthu ṭhitanāvāyaṃ aṭṭhāsi. Satthā gaṅgāya majjhe gatakāle, ‘‘bhaddaji, tayā mahāpanādakāle ajjhāvuṭṭharatanapāsādo kaha’’nti āha. ‘‘Imasmiṃ ṭhāne nimuggo, bhante’’ti. ‘‘Tena hi, bhaddaji, sabrahmacārīnaṃ kaṅkhaṃ chindā’’ti. Tasmiṃ khaṇe thero satthāraṃ vanditvā iddhibalena gantvā pāsādathūpikaṃ pādaṅgulantarena sannirujjhitvā pañcavīsatiyojanaṃ pāsādaṃ gahetvā ākāse uppati, uppatanto ca paññāsayojanāni ukkhipi. Athassa purimabhave ñātakā pāsādagatena lobhena macchakacchapamaṇḍūkā hutvā nibbattā tasmiṃ pāsāde uṭṭhahante parivattitvā patiṃsu. Satthā te sampatante disvā ‘‘ñātakā te, bhaddaji, kilamantī’’ti āha. Thero satthu vacanena pāsādaṃ vissajjesi. Pāsādo yathāṭhāneyeva patiṭṭhahi. Satthā pāraṅgato bhikkhūhi – ‘‘kadā, bhante, bhaddajittherena ayaṃ pāsādo ajjhāvuṭṭho’’ti puṭṭho **mahāpanādajātakaṃ** (jā. 1.3.40 ādayo) kathetvā bahujanaṃ dhammāmataṃ pāyesi.

98. Thero pana arahattaṃ patto pubbasambhāraṃ saritvā somanassajāto pubbacaritāpadānaṃ pakāsetuṃ **ogayhāhaṃ pokkharaṇi**ntiādimāha. Tattha **ogayhāhaṃ pokkharaṇi**nti puthunānāanekamahoghehi khaṇitattā ‘‘pokkharaṇī’’ti laddhanāmaṃ jalāsayaṃ ogayha ogahetvā pavisitvā ajjhogāhetvā ghāsahetukhādanatthāya tattha pokkharaṇiyaṃ pavisitvā **bhisaṃ** padumapuṇḍarīkamūlaṃ uddharāmīti attho. Sesaṃ heṭṭhā vuttanayattā uttānapadatthattā ca nayānusārena suviññeyyamevāti.

Bhaddajittheraapadānavaṇṇanā samattā.

9. Sivakattheraapadānavaṇṇanā

Navamāpadāne **esanāya carantassā**tiādikaṃ āyasmato sivakattherassa apadānaṃ. Ayampi purimabuddhesu katādhikāro tattha tattha bhave vivaṭṭūpanissayāni puññāni upacinanto vipassissa bhagavato kāle kulagehe nibbattitvā viññutaṃ patto ekadivasaṃ bhagavantaṃ piṇḍāya carantaṃ disvā pasannamānaso pattaṃ ādāya kummāsassa pūretvā adāsi. So tena puññakammena devamanussesu saṃsaranto imasmiṃ buddhuppāde rājagahe brāhmaṇakulagehe nibbattitvā **sivako**tissa nāmaṃ ahosi. So vayappatto vijjāsippesu nipphattiṃ gato nekkhammajjhāsayatāya kāme pahāya tāpasapabbajjaṃ pabbajitvā vicaranto satthāraṃ upasaṅkamitvā dhammaṃ sutvā paṭiladdhasaddho pabbajitvā vipassanāya kammaṃ karonto nacirasseva arahattaṃ pāpuṇi.

117. Arahattaṃ patvā somanassajāto attano pubbacaritāpadānaṃ pakāsento **esanāya carantassā**tiādimāha. Taṃ sabbaṃ suviññeyyamevāti.

Sivakattheraapadānavaṇṇanā samattā.

10. Upavānattheraapadānavaṇṇanā

Dasamāpadāne **padumuttaro nāma jino**tiādikaṃ āyasmato upavānattherassa apadānaṃ. Ayaṃ kira purimabuddhesu katādhikāro tattha tattha bhave vivaṭṭūpanissayāni puññāni upacinanto kenaci kammacchiddena padumuttarassa bhagavato kāle dalliddakule nibbattitvā viññutaṃ patto bhagavati parinibbute tassa dhātuṃ gahetvā manussadevanāgagaruḷayakkhakumbhaṇḍagandhabbehi sattaratanamaye sattayojanike thūpe kate tattha sudhotaṃ attano uttarāsaṅgaṃ veḷagge ābandhitvā dhajaṃ katvā pūjaṃ akāsi. Taṃ gahetvā abhisammatako nāma yakkhasenāpati devehi cetiyapūjārakkhaṇatthaṃ ṭhapito adissamānakāyo ākāse dhārento cetiyaṃ tikkhattuṃ padakkhiṇaṃ akāsi. Taṃ disvā bhiyyosomattāya pasannamānaso ahosi. So tena puññakammena devamanussesu saṃsaranto imasmiṃ buddhuppāde sāvatthiyaṃ brāhmaṇakule nibbattitvā **upavāno**ti laddhanāmo vayappatto jetavanapaṭiggahaṇe buddhānubhāvaṃ disvā paṭiladdhasaddho pabbajitvā vipassanāya kammaṃ karonto chaḷabhiñño ahosi. Athāyasmā upavāno bhagavato upaṭṭhāko ahosi. Tena ca samayena bhagavato vātābādho uppajji. Therassa gihisahāyo devahito nāma brāhmaṇo sāvatthiyaṃ paṭivasati. So theraṃ catūhi paccayehi pavāresi. Athāyasmā upavāno nivāsetvā pattacīvaraṃ gahetvā tassa brāhmaṇassa nivesanaṃ upagañchi. Brāhmaṇo ‘‘kenaci maññe payojanena thero āgato bhavissatī’’ti ñatvā ‘‘vadeyyātha, bhante, kenattho’’ti āha. Thero tassa brāhmaṇassa payojanaṃ ācikkhanto –

‘‘Arahaṃ sugato loke, vātehābādhiko muni;
Sace uṇhodakaṃ atthi, munino dehi brāhmaṇa.

‘‘Pūjito pūjaneyyānaṃ, sakkareyyāna sakkato;
Apacitopaceyyānaṃ, tassa icchāmi hātave’’ti. (theragā. 185-186) –

Gāthādvayaṃ abhāsi.

Tassattho – yo imasmiṃ loke pūjaneyyānaṃ pūjetabbehi sakkādīhi devehi mahābrahmādīhi ca brahmehi pūjito, sakkareyyānaṃ sakkātabbehi bimbisārakosalarājādīhi sakkato, apaceyyānaṃ apacāyitabbehi mahesīhi khīṇāsavehi apacito, kilesehi ārakattādinā arahaṃ, sobhanagamanādinā sugato sabbaññū muni mayhaṃ satthā devadevo sakkānaṃ atisakko brahmānaṃ atibrahmā, so dāni vātehi vātahetu vātakkhobhanimittaṃ ābādhiko jāto. Sace, brāhmaṇa, uṇhodakaṃ atthi, tassa vātābādhavūpasamanatthaṃ taṃ hātave upanetuṃ icchāmīti.

Taṃ sutvā brāhmaṇo uṇhodakaṃ tadanurūpaṃ vātaharañca bhesajjaṃ bhagavato upanāmesi. Tena ca satthu rogo vūpasami. Tassa bhagavā anumodanaṃ akāsi.

122. Athāyasmā upavāno aparabhāge attano pubbakammaṃ saritvā somanassajāto pubbacaritāpadānaṃ pakāsento **padumuttaro nāma jino**tiādimāha. Tattha **padumuttaro**tiādīni pubbe vuttatthāneva.

123. **Mahājanā samāgammā**ti sakalajambudīpavāsino rāsibhūtāti attho. **Citakaṃ katvā**ti yojanubbedhaṃ candanarāsicitakaṃ katvā bhagavato sarīraṃ tattha abhiropayiṃsūti sambandho.

124. **Sarīrakiccaṃ katvānā**ti ādahanāti agginā dahanakiccaṃ katvāti attho.

127-28. **Jaṅghā maṇimayā āsī**ti manussehi katathūpe jaṅghā pupphavāhatthaṃ caritaṭṭhānaṃ maṇimayā indanīlamaṇinā katāti attho. **Mayampī**ti sabbe devā thūpaṃ karissāmāti attho.

129. **Dhātu āveṇikā natthī**ti devamanussehi visuṃ visuṃ cetiyaṃ kātuṃ āveṇikā visuṃ dhātu natthi, taṃ dassento **sarīraṃ ekapiṇḍita**nti āha. Adhiṭṭhānabalena sakalasarīradhātu ekaghanasilāmayapaṭimā viya ekameva ahosīti attho. **Imamhi buddhathūpamhī**ti sakalajambudīpavāsīhi katamhi imamhi suvaṇṇathūpamhi mayaṃ sabbe samāgantvā kañcukathūpaṃ karissāmāti attho.

133. **Indanīlaṃ mahānīla**nti indīvarapupphavaṇṇābhaṃ maṇi indanīlamaṇi. Tato adhikavaṇṇatā mahāmaṇi indanīlamaṇayo ca mahānīlamaṇayo ca jotirasamaṇijātiraṅgamaṇayo ca **ekato sannipātetvā** rāsī katvā suvaṇṇathūpe kañcukathūpaṃ katvā achādayunti sambandho.

144. **Paccekaṃ buddhaseṭṭhassā**ti buddhuttamassa pati ekaṃ visuṃ uparichadanena thūpaṃ akaṃsūti attho.

147. **Kumbhaṇḍā guyhakā tathā**ti kumbhamattāni aṇḍāni yesaṃ devānaṃ te kumbhaṇḍā, paṭicchādetvā niguhitvā paṭicchādanato garuḷā guyhakā nāma jātā, te kumbhaṇḍā guyhakāpi thūpaṃ akaṃsūti attho.

151. **Atibhonti na tassābhā**ti tassa cetiyassa pabhaṃ candasūriyatārakānaṃ pabhā na atibhonti, na ajjhottharantīti attho.

158. **Ahampi kāraṃ kassāmī**ti tādino lokanāthassa thūpasmiṃ ahampi kāraṃ puññakiriyaṃ kusalakammaṃ dhajapaṭākapūjaṃ karissāmīti attho.

Upavānattheraapadānavaṇṇanā samattā.

11. Raṭṭhapālattheraapadānavaṇṇanā

Ekādasamāpadāne **padumuttarassa bhagavato**tiādikaṃ āyasmato raṭṭhapālattherassa apadānaṃ. Ayampi purimabuddhesu katādhikāro tattha tattha bhave vivaṭṭūpanissayāni puññāni upacinanto padumuttarassa bhagavato kāle tassa uppattito puretarameva haṃsavatīnagare gahapatimahāsālakule nibbattitvā vayappatto pitu accayena gharāvāse patiṭṭhito ratanakoṭṭhāgārakammikena dassitaṃ aparimāṇaṃ kulavaṃsānugataṃ dhanaṃ disvā ‘‘imaṃ ettakaṃ dhanarāsiṃ mayhaṃ ayyakapayyakādayo attanā saddhiṃ gahetvā gantuṃ nāsakkhiṃsu, mayā pana gahetvā gantuṃ vaṭṭatī’’ti cintetvā kapaṇaddhikādīnaṃ mahādānaṃ deti. So abhiññālābhiṃ ekaṃ tāpasaṃ upaṭṭhahanto tena devalokādhipacce uyyojito yāvajīvaṃ puññāni katvā tato cuto devo hutvā nibbatti. So tattha devaloke devarajjaṃ karonto yāvatāyukaṃ ṭhatvā tato cuto manussaloke bhinnaṃ raṭṭhaṃ sandhāretuṃ samatthassa kulassa ekaputto hutvā nibbatti. Tena ca samayena padumuttaro nāma bhagavā loke uppajjitvā pavattitavaradhammacakko veneyyasattaṃ nibbānamahānagarasaṅkhātakhemantabhūmiṃ sampāpesi. Atha so kulaputto anukkamena viññutaṃ patto ekadivasaṃ upāsakehi saddhiṃ vihāraṃ gato satthāraṃ dhammaṃ desentaṃ disvā pasannacitto parisapariyante nisīdi.

Tena ca samayena satthā ekaṃ bhikkhuṃ saddhāpabbajitānaṃ aggaṭṭhāne ṭhapesi, taṃ disvā pasannamānaso tadatthāya cittaṃ ṭhapetvā satasahassabhikkhuparivārassa bhagavato mahatā sakkārena sattāhaṃ mahādānaṃ pavattetvā paṇidhānaṃ akāsi. Satthā tassa anantarāyena ijjhanabhāvaṃ disvā ‘‘anāgate gotamassa nāma sammāsambuddhassa sāsane saddhāpabbajitānaṃ aggo bhavissatī’’ti byākāsi. So satthāraṃ bhikkhusaṅghañca vanditvā uṭṭhāyāsanā pakkāmi. So tattha yāvatāyukaṃ puññāni katvā tato cavitvā devamanussesu saṃsaranto ito dvānavutikappe phussassa bhagavato kāle satthu vemātikabhātikesu tīsu rājaputtesu satthāraṃ upaṭṭhahantesu tesaṃ puññakiriyāya sahāyakiccaṃ akāsi. Evaṃ tattha tattha bhave taṃ taṃ bahuṃ kusalaṃ upacinitvā sugatīsuyeva saṃsaranto imasmiṃ buddhuppāde kururaṭṭhe thullakoṭṭhikanigame raṭṭhapālaseṭṭhigehe nibbatti, tassa bhinnaṃ raṭṭhaṃ sandhāretuṃ samatthe kule nibbattattā **raṭṭhapālo**ti vaṃsānugatameva nāmaṃ ahosi. So mahatā parivārena vaḍḍhanto anukkamena yobbanaṃ patto mātāpitūhi patirūpena dārena saṃyojetvā mahante ca yase patiṭṭhāpito dibbasampattisadisaṃ sampattiṃ paccanubhoti. Atha bhagavā kururaṭṭhe janapadacārikaṃ caranto thullakoṭṭhikaṃ anupāpuṇi. Taṃ sutvā raṭṭhapālo kulaputto satthāraṃ upasaṅkamitvā satthu santike dhammaṃ sutvā paṭiladdhasaddho sattavāre bhattacchede katvā kicchena kasirena mātāpitaro anujānāpetvā satthāraṃ upasaṅkamitvā pabbajjaṃ yācitvā satthu āṇattiyā aññatarassa therassa santike pabbajitvā yonisomanasikārena kammaṃ karonto vipassanaṃ vaḍḍhetvā arahattaṃ pāpuṇi.

179-180. Athāyasmā aparabhāge attano pubbakammaṃ saritvā somanassajāto pubbacaritāpadānaṃ pakāsento **padumuttarassa bhagavato**tiādimāha. **Sunāgo so mayā dinno**ti tadā mahādhanaseṭṭhi hutvā sabbaṃ sāpateyyaṃ dānamukhe vissajjanasamaye sattappatiṭṭho sundaro nāgo hatthirājā mayā dinno ahosi. Taṃ dassento **īsādanto**tiādimāha. Īsādanto rathaīsappamāṇadanto, so mayā dinno hatthināgo. **Urūḷhavā**ti rājāvahanayoggasamattho, rājāraho vā. **Setacchatto**ti alaṅkāratthāya upaṭṭhahanasetacchattasahitoti attho. **Pasobhito**ti ārohapariṇāhavā rūpasobhāhi sampannoti attho. **Sakappano sahatthipo**ti hatthialaṅkārasahito hatthigopakasahitoti attho. Itthambhūto hatthināgo padumuttarassa bhagavato mayā dinnoti attho.

181. **Mayā bhattaṃ kāretvānā**ti mayā kārāpitavihāre vasantānaṃ koṭisaṅkhānaṃ bhikkhūnaṃ niccabhattaṃ paṭṭhapetvā mahesino niyyādesinti sambandho.

183. **Jalajuttamanāmako**ti jalato jāto jalajo, kiṃ taṃ? Padumaṃ, padumena samānanāmattā uttamattā ca padumuttaro nāma bhagavāti attho. Sesaṃ sabbattha uttānatthamevāti.

Raṭṭhapālattheraapadānavaṇṇanā samattā.

Chappaññāsamamahāvaggavaṇṇanā samattā.

Iti visuddhajanavilāsiniyā apadāna-aṭṭhakathāya

Ettāvatā buddhapaccekabuddhasāvakattherāpadāna-aṭṭhakathā samattā.

Nigamanakathā

Sīhaḷadīpake appicchatādiguṇavantānaṃ theravaṃsappadīpānaṃ ānandattherādīnaṃ sabbasattānaṃ taṇhāmānadiṭṭhādayo chedananiggahavivecanādyatthaṃ sattahi māsehi ativiya ārādhanena laddhakosallena bodhisambhāraṃ gavesantena satidhitigativīriyaparakkamantena mahāsamantaguṇasobhanena tipiṭakadharena paṇḍitena ābhataṃ imaṃ apadāna-aṭṭhakathaṃ sabbo sadevaloko jānātūti.

Anena lobhādimalā pajānaṃ, cakkhādirogā vividhā ca dukkhā;
Kalahādibhayā dukkhitā jātā, corādayonatthakarā ca loke.

Nassantu me pañca verā ca pāpā, nassantu gimhe yathā vuṭṭhivātā;
Aṭṭhaṅgikamaggavarena patvā, nibbānapuraṃ paṭipādayāmi.

Sabbadiṭṭhiñca maddanto, rāgadosādipāpake;
Saṃsāravaṭṭaṃ chinditvā, upemi saggamokkhake.

Āṇākhettamhi sabbattha, avīcimhi bhavaggato;
Sabbe dhammānuyāyantu, tayo lokā utupi cāti.

Apadāna-aṭṭhakathā samattā.

अथर्ववेद संहिता

[सरल हिन्दी भावार्थ सहित]

भाग-१

[काण्ड १ से १०तक]

सम्पादक

वेदमूर्ति तपोनिष्ठ पं० श्रीराम शर्मा आचार्य

*

प्रकाशक :
युग निर्माण योजना
गायत्री तपोभूमि, मथुरा (उ. प्र.)

रण २००५ मूल्य : १२५ रुपये

- **प्रकाशक**

  युग निर्माण योजना
  गायत्री तपोभूमि, मथुरा (उ. प्र.)

- **लेखक**

  वेदमूर्ति तपोनिष्ठ पं० श्रीराम शर्मा आचार्य

- **सर्वाधिकार प्रकाशकाधीन**

- **मुद्रक**

  युग निर्माण योजना प्रेस
  गायत्री तपोभूमि, मथुरा (उ. प्र.)

ॐ भूर्भुवः स्वः तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि धियो यो नः प्रचोदयात्

अपने आराध्य के चरणों में

परम पूज्य गुरुदेव ने जो गुरुतर भार कन्धों पर डाला, उनमें अपने वेदों का आज के परिप्रेक्ष्य में बुद्धिसंगत एवं विज्ञानसम्मत प्रतिपादन सर्वथा दुःसाध्य कार्य था। लोगों के पास योग्यता रहती होगी, जिससे वे बड़े-बड़े कार्य सम्भव कर पाते होगें; पर मुझ अकिंचन के लिए तो यह सौभाग्य ही क्या कुछ कम था कि अपने आराध्य के चरणों पर स्वयं को सर्वतोभावेन समर्पित करने का सन्तोष प्राप्त हुआ। होंठ कौन सा गीत निकालेंगे, भला बाँसुरी को क्या पता? कौन सा राग आलापित होगा - यह पता वादक को हो सकता है, सितार बेचारा उसे क्या समझे?

वेदों के भाष्य जैसे कठिन कार्य में मेरी स्थिति ऐसे ही वाद्य यंत्र की रही। यदि गायन सुन्दर हो, तो श्रेय उन्हीं को मिलना चाहिए, जिन्होंने इनका भाषानुवाद प्रारम्भ (सन् १९६० ई०) में किया और दुबारा करने का आदेश मुझे दिया। कलम मेरी हो सकती है, पर चलाई उन्होंने ही। अक्षर मेरे हो सकते हैं, पर भावाभिव्यक्ति एक मात्र उन्हीं की है।

आज यह सुरभित पुष्प अपने उन्हीं आराध्य गुरुदेव-आचार्य जी के चरणों में समर्पित कर स्वयं को कृत-कृत्य हुआ अनुभव करती हूँ।

जिन मनीषियों के ग्रन्थ हमने इस अवधि में पढ़े, उनसे कुछ दिशा बोध मिला, उनका तथा जिन्होंने इस गुरुतर कार्य के संकलन से प्रकाशन तक में सहयोग दिया, उनका मैं विशेष रूप से आभार मानती हूँ। आशा करती हूँ कि इस सृजन से अपनी संस्कृति और इस महान् देश की विराट् बौद्धिक, आत्मिक तथा आध्यात्मिक सम्पदा गौरवान्वित होगी।

— भगवती देवी शर्मा

अनुक्रमणिका

क्र०	विषय	पृष्ठ से तक	क्र०	विषय	पृष्ठ से तक
१.	भूमिका	५ - १५	१०.	नवम काण्ड	१ - ४०
२.	प्रथम काण्ड	१ - २४	११.	दशम काण्ड	१ - ४८
३.	द्वितीय काण्ड	१ - ३०	१२.	परिशिष्ट - १	१ - ८
४.	तृतीय काण्ड	१- ३६		(ऋषियों का संक्षिप्त परिचय)	
५.	चतुर्थ काण्ड	१ - ४८	१३.	परिशिष्ट -२	१ - ३२
६.	पंचम काण्ड	१ - ५२		(देवताओं का संक्षिप्त परिचय)	
७.	षष्ठ काण्ड	१ - ६८	१४.	परिशिष्ट - ३	१ - १०
८.	सप्तम काण्ड	१ - ४६		(छन्दों का संक्षिप्त परिचय)	
९.	अष्टम काण्ड	१ - ३८	१५.	परिशिष्ट - ४	४९७ - ५२०

संकेत-विवरण

अथर्व०	=	अथर्ववेद	पा० धा०को०	=	पाणिनि धातुकोश
आ० गृह्य०	=	आश्वलायन गृह्यसूत्र	बा०खि०	=	बालखिल्य
ऋ०	=	ऋग्वेद	बृ०सर्वा०	=	बृहत्सर्वानुक्रमणी
ऐत० आ०	=	ऐतरेय आरण्यक	बृह०	=	बृहद्देवता
ऐत० ब्रा०	=	ऐतरेय ब्राह्मण	भा०	=	भागवत पुराण
कपि०क०सं०	=	कपिष्ठल कठ संहिता	भू०परि०	=	भूमिका परिशिष्ट
काठ० सं०	=	काठक संहिता	म०पु०	=	मत्स्य पुराण
कौषी० ब्रा०	=	कौषीतकि ब्राह्मण	महा० प०	=	महाभाष्य पस्पशाह्निक
कौ० सू०	=	कौशिक सूत्र	मुक्ति० उ०	=	मुक्तिकोपनिषद्
गो०ब्रा०	=	गोपथ ब्राह्मण	मैत्रा० सं०	=	मैत्रायिणी संहिता
चौ० प्र०	=	चौखम्बा प्रकाशन	यजु०	=	यजुर्वेद
छा० उ०	=	छान्दोग्य उपनिषद्	वाज० सं०	=	वाजसनेयि संहिता
जैमि० ब्रा०	=	जैमिनीय ब्राह्मण	वाय० सं०	=	वायवीय संहिता
ता० म०	=	ताण्ड्य महाब्राह्मण	वै० को०	=	वैदिक कोश
तैत्ति० ब्रा०	=	तैत्तिरीय ब्राह्मण	शत० ब्रा०	=	शतपथ ब्राह्मण
तैत्ति० सं०	=	तैत्तिरीय संहिता	सर्वा०	=	सर्वानुक्रमणी
दा० भा०	=	दारिल भाष्य	सा०भा०	=	सायण भाष्य
नि०	=	निरुक्त	साम०	=	सामवेद
निघ०	=	निघण्टु	सू०क्र०	=	सूक्त क्रमाङ्क

भूमिका

महत्त्व एवं उपयोगिता

वेद के प्रत्येक विभाग की तरह अथर्ववेद की अपनी कुछ ऐसी विशेषताएँ हैं, जिनके आधार पर अनेक वेदज्ञ उसे अतुलनीय मानते हैं। वेद की अन्य शाखाओं में अपनी-अपनी विशिष्ट दिशाएँ हैं, किन्तु अथर्ववेद तो अपने अंक में मानो जीवन की समग्रता को समेटे हुए है। सृष्टि के गूढ़ रहस्यों, दिव्य प्रार्थनाओं, यज्ञीय प्रयोगों, रोगोपचार, विवाह, प्रजनन, परिवार, समाज- व्यवस्था एवं आत्मरक्षा आदि जीवन के सभी पक्षों का इसमें समावेश है। वेद की अन्य धाराओं में गूढ़ ज्ञान के साथ शुद्ध विज्ञान (प्योर साइंस) है; किन्तु अथर्ववेद में ज्ञान - विज्ञान की गूढ़ धाराओं के साथ व्यावहारिक विज्ञान (एप्लाइड साइंस) भी है।

जीवन को सुखमय तथा दु:खविरहित बनाने के उद्देश्य से ऋषियों ने जिन यज्ञीय अनुष्ठानों का विधान बनाया है, उनके पूर्ण निष्पादन के निमित्त जिन चार ऋत्विजों की आवश्यकता बताई है, उनमें से अन्यतम (प्रमुख) ऋत्विज् ब्रह्मा का प्रत्यक्ष सम्बन्ध इसी वेद से है। **"ब्रह्मा"** का स्थान यज्ञ-संसद के ऋत्विजों में प्रधान (अध्यक्ष) है। **'ब्रह्मा'** का दायित्व यज्ञीय नाना विधियों का निरीक्षण तथा त्रुटियों का परिमार्जन करना है। इसके लिए उसको सर्ववेदविद् होना अनिवार्य होता है तथा उसे मनोबल-सम्पन्न भी होना चाहिए। गोपथ ब्राह्मण का कथन है कि तीनों वेदों के द्वारा यज्ञ के केवल एक पक्ष का संस्कार होता है। **'ब्रह्मा'** मन के द्वारा यज्ञ के दूसरे पक्ष का संस्कार करता है।[१]

ऐतरेय ब्राह्मण के अनुसार यज्ञ सम्पादन के दो मार्ग हैं- वाक् तथा मन। वाक् (वचन) के द्वारा वेदत्रयी (ऋक्, यजु, साम) यज्ञ के एक पक्ष को संस्कारित करती है, दूसरे पक्ष का संस्कार **'ब्रह्मा'** ब्रह्मवेद (अथर्ववेद) के द्वारा 'मन' से करता है।[२] इस तथ्य से स्पष्ट है कि यज्ञ के पूर्ण संस्कार के लिए अथर्ववेद की नितान्त आवश्यकता है।

वस्तुत: अथर्ववेद में शान्ति-पुष्टि तथा आभिचारिक- दोनों तरह के अनुष्ठान प्रयोग वर्णित हैं। राजा के लिए इसका विशेष महत्त्व स्वीकार किया गया है। राजा के लिए शान्तिक - पौष्टिक कर्म तथा तुलापुरुषादि महादान की विशेष आवश्यकता पड़ती है। जो अथर्ववेद का मुख्य प्रतिपाद्य है। मत्स्य पुराण का कहना है कि पुरोहित को अथर्वमन्त्र तथा ब्राह्मण में पारंगत होना चाहिए।[३] अथर्वपरिशिष्ट में तो यहाँ तक लिखा है कि अथर्ववेद का ज्ञाता शान्तिकर्म का पारगामी (पुरोहित) जिस राष्ट्र में रहता है, वह राष्ट्र उपद्रवों से हीन होकर वृद्धि को प्राप्त करता है। इसलिए राजा को चाहिए कि वह अथर्ववेदविद् तथा जितेन्द्रिय पुरोहित का दान-सम्मान, सत्कारपूर्वक नित्यप्रति पूजन- अर्चन करे।[४]

---

[१] **स वा एष त्रिभिर्वेदैर्यज्ञस्यान्यतरः पक्षः संस्क्रियते। मनसैव ब्रह्मा यज्ञस्यान्यतरं पक्षं संस्करोति** (गो० ब्रा० १.३.२)।

[२] **अयं वै यज्ञो योऽयं पवते, तस्य वाक् च मनश्च वर्तन्यौ वाचा च हि मनसा च यज्ञो वर्तत, इयं वै वागदो मनस्तद्वाचा त्रय्या विद्ययैकं पक्षं संस्कुर्वन्ति, मनसैव ब्रह्मा संस्करोति** । (ऐत० ब्रा० ५.३३)

[३] **पुरोहितं तथा अथर्वमन्त्रब्राह्मणं पारगम्।** (म० पु०)

[४] **यस्य राज्ञो जनपदे अथर्वाशान्तिपारगः।**
निवसत्यपि तद् राष्ट्रं वर्धते निरुपद्रवम्॥
तस्माद् राजा विशेषेण अथर्वाणं जितेन्द्रियम्।
दान-सम्मान-सत्कारैर्नित्यं समभिपूजयेत्॥ (अथर्व सा० भा० भू० परि० ४.६)

अथर्ववेद की इसी महत्ता को ध्यान में रखकर सम्भवतः कुछ आचार्यों ने इसे प्रथम वेद के रूप में स्वीकारा है । न्याय मञ्जरी कर्त्ता जयन्त भट्ट ने लिखा है- **तत्र वेदाश्चत्वारः प्रथमोऽथर्ववेदः** (न्याय मंञ्जरी पृ०२३७-२३८ चौ० प्र०) । नागर खण्ड भी इसे आद्यवेद मानते हुए तर्क देता है कि सार्वलौकिक कार्यसिद्धि में अथर्व ही मुख्य रूपेण प्रयुक्त होता है, इसलिए वह **'आद्य'** कहलाता है । ऐहिक जगत् के लिए फलदायक होने से भी इसे 'आद्य' कहते होंगे, जबकि अन्य तीनों वेद पारत्रिक-आमुष्मिक (पारलौकिक) फलदायक होने से दूसरे स्थान पर आते हैं । आचार्य सायण ने तो अपने अथर्ववेद की भूमिका में यहाँ तक लिखा है कि आमुष्मिक (पारलौकिक) फलदायी वेदत्रयी की व्याख्या के बाद, ऐहिक (ऐहलौकिक) और आमुष्मिक दोनों प्रकार के फल प्रदान करने वाले चतुर्थ वेद (अथर्ववेद) की व्याख्या करूँगा ।[१]

अथर्ववेद के अनेक अभिधान

अथर्ववेद के अनेक अभिधान (नाम) वैदिक वाङ्मय में प्राप्त हैं, यथा-अथर्ववेद, ब्रह्मवेद, अमृतवेद, आत्मवेद, अंगिरोवेद, अथर्वाङ्गिरस वेद, भृग्वांगिरसवेद आदि । **अथर्व** का निर्वचन प्रस्तुत करते हुए निरुक्त[२] का कथन है - 'थर्व' धातु कुटिलता (थर्व कौटिल्ये), गतिशीलता, हिंसा आदि अर्थों में प्रयुक्त होती है । अतएव 'अथर्व' का अर्थ हुआ अकुटिलता तथा अहिंसावृत्ति से चित्त की स्थिरता प्राप्त करने वाला । 'अथर्वन्' का एक अर्थ अग्नि को उद्‌बोधित करने वाला 'पुरोहित' भी होता है । सम्भवतः 'अवेस्ता' का 'अथवन्' (अग्निपूजक) शब्द 'अथर्वन्' का प्रतिनिधित्व करता है ।

अथर्ववेद को **'ब्रह्मवेद'** भी कहते हैं । वस्तुतः यह वेद 'यज्ञ संसद' के प्रमुख 'ब्रह्मा' के प्रयोगार्थ निर्धारित है । वैसे 'ब्रह्मा' के लिए चारों वेदों का निष्णात होना विहित है; परंतु 'अथर्ववेद' की विशेषज्ञता उनके लिए अनिवार्य है क्योंकि **'ब्रह्मवेद'** में वह सब कुछ है, जो चारों वेदों में पृथक्-पृथक् प्राप्त होते हैं (**ब्रह्मवेद एव सर्वम्** - गो०ब्रा० १.५.१५) ।

अतएव 'ब्रह्मा' के ब्रह्मकर्म' की प्रमुखता के कारण इसे 'ब्रह्मवेद' की अन्वर्थ संज्ञा प्राप्त है । गोपथ ब्राह्मण, छान्दोग्योपनिषदादि ग्रन्थों में भी अथर्ववेद को ब्रह्मवेद की संज्ञा प्रदान की गई है[३] ।

'अथर्व' की प्राचीन संज्ञा **'अथर्वांगिरस वेद'** भी है । इससे इसका सम्बन्ध 'अथर्व' और 'अंगिरा' दो ऋषिकुलों से संयुक्त प्रतीत होता है। वस्तुतः अंगिरावंशीय अथर्वा ऋषि के द्वारा प्रस्तुत रूप प्रदान किये जाने के कारण इस वेद को 'अथर्वांगिरस वेद' कहा जाता है । यहाँ पर एक बात और ध्यातव्य है कि 'अथर्व दृष्ट' मन्त्र शान्ति और पुष्टि कर्मयुक्त हैं और अंगिरस्-दृष्ट मन्त्र आभिचारिक हैं । प्रथमतः शान्ति - पौष्टिक मन्त्र हैं, बाद में आभिचारिक मन्त्रों का समावेश है । इसलिए अथर्वांगिरस (अथर्व + अंगिरस) संज्ञा सार्थक है ।

'अथर्ववेद' को **'भृग्वांगिरस वेद'** भी कहते हैं । 'भृगु' अंगिरा के शिष्य थे । अथर्ववेद के प्रचार-प्रसार का प्रमुख श्रेय 'भृगु' को ही प्राप्त है, अतः इसे भृग्वांगिरस वेद की संज्ञा प्राप्त हुई और सर्वश्रेष्ठता भी- **एतद्वै भूयिष्ठं ब्रह्म यद् भृग्वंगिरसः** (गो०ब्रा० १.३.४)

अथर्ववेद की उक्त संज्ञाओं के अतिरिक्त कुछ और भी संज्ञाएँ हैं -यथा, **छन्दोवेद** (छन्दांसि-अथर्व० ११.७.२४), **महीवेद** (ऋचः साम यजुर्मही - अथर्व०

---

[१] **कृपालुसायणाचार्यो वेदार्थं वक्तुमुद्यतः ॥**
व्याख्याय वेदत्रितयमामुष्मिकफलप्रदम् ।
ऐहिकामुष्मिकफलं चतुर्थं व्याकरिष्यति ॥ (सा० भा० भू० ९-२०)

[२] **अथर्वाणो ऽथर्व (ण) वन्तस्थर्वतिश्चरति कर्मा । तत्प्रतिषेधः ।** (नि० ११.२.१८)

[३] **क. चत्वारो वा इमे वेदा ऋग्वेदो यजुर्वेदः सामवेदो ब्रह्मवेदः** (गो० ब्रा० २.१६) ।
ख. सैव ऋक् तत्साम, तदुक्थं तद् यजुस्तद् ब्रह्म (छा० उ० १.७.५) ।

१०.७.१४), **क्षत्रवेद** (उवथं..........यजु....................साम... ....क्षत्रं.......... वेद - शत० ब्रा० १४. ८. १४. २ - ४) तथा **भैषज्य वेद (ऋचः सामानि भेषजा। यजूंषि होत्रा ब्रूमः**- अथर्व० ११.६.१४) । अथर्ववेद के ये सभी अभिधान उसके व्यापक वर्ण्य विषय को स्पष्ट करते हैं ।

तीन संहिताएँ

अथर्ववेदीय कौशिक सूत्र के दारिल[1] भाष्य में अथर्ववेद की तीन संहिताओं का उल्लेख पाया जाता है, जबकि अन्य तीनों वेदों की एक-एक संहिता ही उपलब्ध होती है, जिसका मुद्रण-प्रकाशन होता रहता है ।

दारिल भाष्य में अथर्व की जिन तीन संहिताओं का उल्लेख है, उनके नाम हैं — (i) आर्षी-संहिता (ii) आचार्य संहिता और (iii) विधि-प्रयोग संहिता ।

आर्षी संहिता- ऋषियों के द्वारा परम्परागत प्राप्त मंत्रों के संकलन को 'आर्षी संहिता' कहा जाता है। आजकल काण्ड, सूक्त और मंत्रों के विभाजन वाला जो अथर्ववेद उपलब्ध है, जिसे शौनकीय संहिता भी कहा जाता है, ऋषि संहिता या आर्षी - संहिता ही है ।

आचार्य संहिता - दारिल भाष्य में इस संहिता के संदर्भ में उल्लेख है कि उपनयन संस्कार के बाद आचार्य अपने शिष्य को जिस रूप में अध्ययन कराता है , वह आचार्य संहिता कहलाती है ।[2]

विधि प्रयोग संहिता - जब मंत्रों का प्रयोग किसी अनुष्ठेय कर्म के लिए किया जाता है, तो एक ही मंत्र को कई पदों में विभक्त करके अनुष्ठेय मन्त्र का निर्माण कर लिया जाता है, तब ऐसे मन्त्रों के संकलन को विधि-प्रयोग संहिता कहते हैं ।'**विधि प्रयोग संहिता**' का यह प्रथम प्रकार है । इसी भाँति इसके चार प्रकार और होते हैं । द्वितीय प्रकार में नये शब्द मन्त्रों में जोड़े जाते हैं । तृतीय प्रकार में किसी विशिष्ट मन्त्र का आवर्त्तन उस सूक्त के प्रतिमंत्र के साथ किया जाता है । इस प्रकार सूक्त के मंत्रों की संख्या द्विगुणित हो जाती है । चतुर्थ प्रकार में किसी सूक्त में आए हुए मंत्रों के क्रम को परिवर्तित कर दिया जाता है । पंचम प्रकार में किसी मंत्र के अर्ध भाग को ही सम्पूर्ण मन्त्र मानकार प्रयोग किया जाता है ।

निष्कर्षतः हम कह सकते हैं कि आर्षी-संहिता मूल संहिता है । आचार्य संहिता उसका संक्षिप्तीकरण रूप है और विधि-प्रयोग संहिता उसका विस्तृतीकरण रूप[3] ।

अथर्ववेद का शाखा विस्तार

अन्य वेदों की तरह 'अथर्ववेद' की भी एकाधिक शाखाओं का उल्लेख मिलता है । सायण भाष्य के उपोद्घात, प्रपञ्च हृदय, चरण व्यूह (व्यासकृत) तथा महाभाष्य (पतंजलिकृत) आदि ग्रन्थों में अथर्ववेद की शाखाओं का उल्लेख पाया जाता है । महर्षि पतंजलि के महाभाष्य में अथर्ववेद की 'नौ' शाखाओं का उल्लेख है - **नवधा ऽऽ थर्वाणो वेदः** (म० भा० पस्प० १.१.१) । सर्वानुक्रमणी (महर्षि कात्यायनकृत) ग्रन्थ में इस संबंध में दो मत उद्धृत किये गये हैं । प्रथम मत के अनुसार पन्द्रह शाखाएँ हैं[4] । वेदों की शाखाओं का प्रामाणिक वर्णन प्रस्तुत करने वाले ग्रन्थ 'चरण व्यूह' में अथर्व संहिता के 'नौ' भेद स्वीकार किये गये हैं, जो इस प्रकार हैं - १. पैप्पल २. दान्त ३. प्रदान्त ४. स्नात ५. सौल ६. ब्रह्मदाबल ७. शौनक ८. देवदर्शत और

---

[1] कौशिकी वत्सशर्मा च तत्प्रपौत्रश्च दारिलः । शास्त्र विज्ञाने येषां हि चतुर्थो नोपपद्यते ॥
(श्री एच० आर० दिवेकर द्वारा उद्धृत केशवी तथा दारिल भाष्य)

[2] येन उपनीय शिष्यं पाठयति सा आचार्य संहिता । (कौ० सू० दा० भा०)

[3] इसके विस्तृत और प्रामाणिक विवेचन के लिए द्रष्टव्य है- डॉ० एच० आर० दिवेकर कृत अथर्व संहिता एण्ड इट्सफार्म्स पेज १९३-३१२ तथा क्षेत्रेशचन्द्र चट्टोपाध्याय कृत फेलिसिटेशन वाल्यूम, इलाहाबाद ।

[4] नवाध्वा ऽऽ थर्वणो ऽन्ये तु प्राहुः पञ्चदशाध्वकम् (सर्वा० वृ० भू० षड्गुरुशिष्य) ।

९. चरणविद्य[१] । आचार्य सायण ने भी अपनी अथर्ववेद भाष्यभूमिका में इसकी नौ शाखाएँ ही स्वीकार की हैं; परंतु उनके नाम चरण व्यूह में बताए गये नामों से किंचित् भिन्न हैं, वैसे अधिकांश विद्वानों ने आचार्य सायण द्वारा उल्लिखित नामों को प्रामाणिक माना है। वे इस प्रकार हैं - १. पैप्पलाद २. तौद ३. मौद ४. शौनकीय ५. जाजल ६. जलद ७. ब्रह्मवद ८. देवदर्शी और ९. चारणवैद्य[२] ।

इस प्रकार अथर्ववेद की कुल नौ शाखाएँ प्रसिद्ध हैं; किन्तु वर्तमान में दो शाखाओं से सम्बद्ध संहिता ही उपलब्ध होती है, अन्य सात शाखाओं की संहिताएँ उपलब्ध नहीं होतीं । जो दो शाखाएँ उपलब्ध हैं, उनमें भी एक शौनक संहिता ही आज की प्रचलित संहिता है, दूसरी पैप्पलाद संहिता यदा-कदा किसी पुस्तकालय में ही दर्शनार्थ उपलब्ध होती है, पठन-पाठन हेतु नहीं । इस प्रकार प्रमुख उपलब्ध संहिता शौनकीय ही है, इसके तथा अन्यों के विषय में उपलब्ध संक्षिप्त जानकारी प्रस्तुत है -

१. पिप्पलाद संहिता - 'प्रपञ्चहृदय' नामक ग्रन्थ में इस संहिता की उपलब्ध जानकारी उपनिबद्ध है। उसके अनुसार इस संहिता के आदि मुनि प्रसिद्ध अध्यात्मवेत्ता 'पिप्पलाद' जी हैं । बीस काण्डात्मक इस संहिता की एक मात्र प्रति कश्मीर में उपलब्ध हुई, जो शारदा लिपि में थी, जिसे कश्मीर नरेश ने प्रसिद्ध जर्मन विद्वान् डॉ० राथ को १८८५ में उपहार स्वरूप प्रदान की थी । उसी की फोटो कॉपी तीन प्रति में सन् १९०१ ई० में डॉ० राथ महोदय ने छपाई थी । महाभाष्य के अनुसार इस संहिता का प्रथम मन्त्र **'शन्नो देवी रभिष्टय आपो भवन्तु पीतये। शं योरभिस्रवन्तु नः' है।** छान्दोग्य मंत्र भाष्य में भी इसी मंत्र को पिप्पलाद संहिता का प्रथम मंत्र स्वीकार किया गया है - **'शन्नो देवी' .... अथर्ववेदादिमन्त्रोऽयं पिप्पलाददृष्टः ।'** आज कल की प्रचलित संहिता (शौनक) में यह मंत्र प्रथम काण्ड के षष्ठ सूक्त के पहले मंत्र के रूप में उपलब्ध है ।

२. शौनक संहिता - गोपथ ब्राह्मण तथा आजकल की प्रचलित अथर्व संहिता इसी शौनक शाखा की ही है । इस संहिता में २० काण्ड हैं, जबकि अनेक विद्वान् इसे अष्टादश काण्डात्मक ही मानते हैं । उनका कहना है कि उन्नीसवाँ और बीसवाँ काण्ड 'खिल काण्ड' हैं, जो पीछे से अथर्ववेद में सम्मिलित कर लिये गए; किन्तु अन्ततः २० काण्डीय संहिता को मान्यता दे दी गयी है ।

इसके सूक्तों के विषय में मत - वैभिन्य है । बृहत्सर्वानुक्रमणी के अनुसार इसमें ७५९ सूक्त हैं, परंतु वैदिक यन्त्रालय अजमेर से प्रकाशित संहिता में ७३१ सूक्त हैं । कई समीक्षकों ने ७३० सूक्त ही माने हैं । वेदाध्ययन परम्परा को गतिशील बनाने में स्वामी गंगेश्वरानन्द जी का अपूर्व योगदान है । उन्होंने चारों वेदों को एक जिल्द में प्रकाशित कराया है, उनके अथर्ववेद में ७३६ सूक्त उपलब्ध हैं ।

इन सभी संहिताओं की विवेकसम्मत समीक्षा ७५९ सूक्त मानने के पक्ष में जाती है । इसका सबसे बड़ा कारण '**बृहत्सर्वानुक्रमणी**' का समर्थन है, साथ ही वेदों तथा वैदिक साहित्य के शोध एवं प्रकाशन की दिशा में महत्त्वपूर्ण कार्य करने वाले वैदिक शोध संस्थान, साधु आश्रम, होशियारपुर, पंजाब से प्रकाशित सायणाचार्यकृत भाष्य सहित अथर्व संहिता है । इससे पूर्व सन् १९२९ में सनातन धर्म यन्त्रालय, मुरादाबाद से प्रकाशित अथर्व संहिता में भी ७५९ सूक्त ही प्राप्त होते हैं । इसी आधार पर प्रस्तुत संहिता में भी सूक्त की संख्या ७५९ रखी गई है । सामान्यतः अथर्ववेद में ६००० मंत्र होने का उल्लेख पाया जाता है । किसी-किसी संहिता में ५९८७ मंत्र मिलते हैं (स्वाध्याय मंडल पारडी, बलसाड़ गुजरात - बड़ा टाइप - बड़ी साइज); किन्तु प्रचलित संहिता में मंत्र संख्या ५९७७ ही उपलब्ध होती है । इस संहिता का दक्षिण भारत में विशेष प्रचलन है । आचार्य सायण का भाष्य भी इसी संहिता पर उपलब्ध है ।

---

[१] अथर्ववेदस्य नवभेदा भवन्ति पैप्पलाः दान्ताः प्रदान्ताः स्नाताः सौत्लाः ब्रह्मदाबलाः शौनकी देवदर्शती चरणविद्याश्चेति ।

[२] तस्य ऐहिकामुष्मिक सकलपुरुषार्थ परिज्ञानोपायभूतस्य अथर्ववेदस्य नवभेदा भवन्ति । तद्यथा ।
पैप्पलादास्तौदाः मौदाः शौनकीया जाजला जलदा ब्रह्मवदा देवदर्शाश्चारणवैद्याश्चेति (सा० भा० उपोद्घात) ।

अथर्ववेद की अन्य संहिताएँ

अथर्ववेद की उक्त दो प्रमुख संहिताओं के अतिरिक्त, जिन अन्य सात संहिताओं (शाखाओं) का उल्लेख मिलता है, वे नाम मात्र के लिए ही हैं। 'मौद' संहिता का उल्लेख महाभाष्य (४.१.८६) तथा शाबर भाष्य(१.१.३०) में मिलता है। अथर्व परिशिष्ट में मौद तथा जलद शाखा वालों को पुरोहित न बनाने के रूप में उल्लेख मिलता है। वहाँ इनसे राष्ट्र के विनाश की आशंका व्यक्त की गई है।[१] अथर्व की अन्तिम शाखा चारण-वैद्या के विषय में कौशिक सूत्र (६.३७) की व्याख्या तथा अथर्व परिशिष्ट(२२.२) से कुछ जानकारी मिलती है। वायु पुराणानुसार इस संहिता में ६०२६ मन्त्र थे; परंतु इस संहिता की कोई प्रति उपलब्ध नहीं। अन्य शाखाएँ तौद, जाजल, ब्रह्मवद तथा देवदर्श केवल नामत: प्रसिद्ध हैं, उनका कोई प्रमाण प्राप्त नहीं होता।[२]

अथर्ववेद से सम्बद्ध साहित्य

अथर्ववेद के ब्राह्मण, उपनिषद् , प्रातिशाख्य, शिक्षा, कल्पसूत्र आदि सभी उपलब्ध होते हैं, उनका वर्गीकृत विभाजन निम्नांकित है -

क. ब्राह्मण -१.गोपथ २. पैप्पलाद।

ख. उपनिषद् - १. प्रश्न २. मुण्डक ३. माण्डूक्य ४. अथर्वशिरस् ५. अथर्वशिखा ६. बृहज्जाबाल ७. नृसिंह तापनी ८. नारद-परिव्राजक ९. सीता १०. शरभ ११. महानारायण १२. रामरहस्य १३. रामतापनी १४. शांडिल्य १५. परमहंस परिव्राजक १६. अन्नपूर्णा १७. सूर्य १८. आत्मन् १९. पाशुपत २०. परब्रह्म २१. त्रिपुरतापनी २२. दैवी २३. भावना २४. ब्राह्म २५. जाबाल २६. गणपति २७. महावाक्य २८. गोपाल तापनी २९. कृष्ण ३०. हयग्रीव ३१. दत्तात्रेय तथा ३२. गरुड़।[३]

ग. प्रातिशाख्य - अ. अथर्वप्रातिशाख्य या शौनकीय चतुरध्यायिका (सं० डब्लू० डी० ह्विटने) ब. अथर्ववेद प्रातिशाख्य सूत्र (सं० - विश्वबन्धु) स अथर्वप्रातिशाख्य (सं० डॉ० सूर्यकान्त)

घ. शिक्षा - माण्डूकी शिक्षा।

ड. श्रौत सूत्र - वैतान श्रौत सूत्र।

च. गृह्य सूत्र - कौशिक गृह्य सूत्र।

छ. अनुक्रमणी आदि - १. अथर्व परिशिष्ट २. चरणव्यूह ३. पंचपटलिका ४. दन्त्यौष्ठ विधि ५. बृहत्सर्वानुक्रमणी ६. नक्षत्रकल्प ७. आंगिरस कल्प ८. शान्तिकल्प ९. चरणव्यूह सूत्र १०. अथर्वप्रायश्चित्त।

ज. उपवेद - १. सर्पवेद २. पिशाचवेद ३. असुर-वेद ४. इतिहासवेद ५. पुराणवेद[४]।

अथर्ववेद के भाष्यकर

अथर्ववेद के भाष्यकारों को दो भागों में विभक्त किया जा सकता है - १. प्राचीन २. अर्वाचीन।

१. सायण - अथर्ववेद के प्राचीन भाष्यकारों में एक मात्र आचार्य सायण (१४वीं शताब्दी) का भाष्य ही उपलब्ध होता है, वह भी लगभग दो तिहाई पर ही, एक तिहाई पर उपलब्ध नहीं है। जिस पर सायण भाष्य उपलब्ध नहीं, वे काण्ड हैं - ५, ९, १०, १२, १३, १४,

---

[१] **पुरोधा जलदो यस्य मौदो वा स्यात् कदाचन।**
अब्दाद् दशभ्यो मासेभ्यो राष्ट्रभ्रंशं स गच्छति॥ (अथर्व० परि० २५.२)

[२] अथर्ववेद की शाखाओं के विस्तृत विवेचन के लिए देखें --- डॉ० गंगसागर राय कृत शाखाज् ऑफ द अथर्ववेद, पुराणम् xiv.2 PP 58-59

[३] **प्रश्नमुंडमांडूक्याथर्वशिरो . . ..दत्तात्रेय गारुडानामथर्ववेदगतामेकत्रिंशत्संख्यकानामुपनिषदां** (मुक्ति० १.५)। इस उद्धरण में ३१ संख्या उल्लिखित है, परंतु गणना से ३२ सिद्ध होती है।

[४] ....**पञ्चवेदान् निरमिमीत सर्पवेदं पिशाचवेदं असुरवेदं इतिहासवेदं पुराणवेदमिति** (गो० ब्रा० १.१.१०)।

१५ तथा १६ । इनके अतिरिक्त ८वें तथा २०वें काण्ड पर सायण भाष्य आंशिक रूप से ही उपलब्ध है ।

सायण भाष्य पर आधारित तीन संहिताएँ प्रकाशित हैं - १.निर्णय सागर प्रेस सं० स्व० शंकर पाण्डुरंग पण्डित १८९५-९८ ई० २. सनातन धर्म यन्त्रालय मुरादाबाद (उ०प्र०) सं० श्री रामचन्द्र शर्मा १९२९ ई० तथा ३. विश्वेश्वरानन्द वैदिक शोध संस्थान होशियारपुर (पंजाब) सं० श्री विश्वबन्धु १९६०-६४ ई० । अर्वाचीन भाष्यकारों में पाश्चात्य तथा भारतीय विद्वान् दोनों हैं । उनका संक्षिप्त परिचय निम्नांकित है—

१. ग्रिफिथ - सम्पूर्ण अथर्ववेद का अँग्रेजी अनुवाद आर० टी० एच० ग्रिफिथ ने दो भागों में बनारस से प्रकाशित किया (१८९५-९६ई०) ।

२. ह्विटनी - सम्पूर्ण अथर्ववेद का अँग्रेजी अनुवाद डब्ल्यू० डी० ह्विटनी ने किया, जिसका संपादन सी० आर० लानमन ने किया (१९०५ ई०) ।

३.ब्लूमफील्ड - अथर्ववेद का अधिकांश भाग अंग्रेजी में एम० ब्लूमफील्ड ने अनुवादित किया ।

४. ल्यूडविश - अथर्ववेद का जर्मन भाषा में अनुवाद ए० ल्यूडविश और जे० ग्रिल ने किया ।

५. सातवलेकर - 'अथर्ववेद का सुबोध भाष्य' नाम से एक विस्तृत भाष्य श्री श्रीपाददामोदर सातवलेकर जी ने बड़े आयासपूर्वक सम्पन्न किया ।

६. जयदेव विद्यालंकार - पं० जयदेव शर्मा ने अथर्ववेद का भाष्य आर्य साहित्य मण्डल लिमिटेड, अजमेर से प्रकाशित किया है ।

अथर्ववेद का विषय - विभागक्रम

अथर्व संहिता का विभाग क्रम दो प्रकार से है - १. काण्ड, सूक्त तथा मन्त्र और २. काण्ड, अनुवाक, प्रपाठक, सूक्त तथा मन्त्र । सम्पूर्ण अथर्ववेद २० काण्डात्मक है । काण्ड, सूक्त और मन्त्र का विभाजन ही सुगम और सर्वमान्य प्रतीत होता है । दूसरा काण्ड, अनुवाक, प्रपाठक, सूक्त और मन्त्रात्मक विभाजन पारायण (पाठ) की सुविधा के लिए किया गया प्रतीत होता है, जो आज उतना लोकप्रिय नहीं है, न सुविधापूर्ण ही । अथर्ववेद को रचनाक्रम की दृष्टि से चार भागों में बाँटा जा सकता है -

(i) प्रथम भाग - (१ से ७ काण्ड) - इस विभाग में छोटे-छोटे सूक्त हैं । प्रथम काण्ड के प्रत्येक सूक्त में ४ मन्त्र, द्वितीय काण्ड में ५ मंत्र, तृतीय काण्ड में ६ मन्त्र, चतुर्थ काण्ड में ७ मन्त्र तथा पंचम काण्ड में ८ मन्त्र हैं । षष्ठ काण्ड के प्रत्येक सूक्त में कम से कम ३ मन्त्र हैं । सप्तम काण्ड में अधिकांशत: सूक्त १ या २ मन्त्र के ही हैं ।

(ii) द्वितीय भाग (८ से १२ काण्ड) - ये सभी काण्ड बड़े-बड़े सूक्तों वाले हैं, परंतु प्रत्येक काण्ड एवं सूक्तों के विषय भिन्न-भिन्न विषयों वाले हैं । १२वें काण्ड के प्रारम्भ में पृथ्वी-सूक्त है, जो ६३ मन्त्रों वाला है, जिसमें भौगोलिक परिदृश्यों एवं राजनैतिक सिद्धांतों का वर्णन है ।

(iii) तृतीय भाग (१३ से १८ काण्ड) - इस भाग के प्रत्येक काण्डों के सूक्तों में विषयों की एकरूपता है । १३वें काण्ड में अध्यात्म विषयक मन्त्र हैं । १४वें काण्ड में विवाह विषयक मन्त्र है । १५वें काण्ड में व्रात्यों के यज्ञ विषयक आध्यात्मिक मन्त्र हैं । १६ वें काण्ड में दु:स्वप्ननाशक मन्त्र हैं । १७ वाँ ३० मन्त्रों वाला एक सूक्तात्मक है, जिसमें सम्मोहन मन्त्र है । १८वें काण्ड में अन्त्येष्टि एवं पितृमेध विषयक मन्त्र है ।

(iv) चतुर्थ भाग (१९ से २० काण्ड) - १९वें काण्ड में भैषज्य, राष्ट्रवृद्धि तथा अध्यात्म विषयक मन्त्र हैं । २०वें कांड में सोमयाग विषयक मन्त्र हैं तथा अधिकांश मन्त्र ऋग्वेद के हैं अथवा ऋग्वेद की ऋचाओं से साम्य रखते हैं ।

निष्कर्षत: कहा जा सकता है कि अथर्ववेद के मन्त्र तीन प्रमुख विषयों का प्रतिपादन करते हैं -

(i). भेषज अर्थात् रोग दूर करने वाली ओषधियों का प्रतिपादन (ii) अमृत अर्थात् मृत्यु को दूर करने के साधन का प्रतिपादन और (iii) ब्रह्म अर्थात्

बृहद्- सर्वश्रेष्ठ ज्ञान का प्रतिपादन ।[1] एक वाक्य में अथर्ववेद के मंत्रों का माहात्म्य अथवा वर्ण्यविषय का प्रतिपादन करते हुए अथर्व परिशिष्टकार ने लिखा है -

अथर्वमंत्रसम्प्राप्त्या सर्वसिद्धिर्भविष्यति (अथर्व.परि.२.५) अर्थात् अथर्ववेदमंत्र की सम्प्राप्ति (सम्यक् ज्ञान) से सब पुरुषार्थ सिद्ध होंगे ।

वर्ण्य विषय - अथर्ववेद के वर्ण्य विषयों का क्षेत्र बहुत व्यापक है । सायणाचार्य ने उसको १४ विभागों में विभक्त किया है । बाद में अध्येता विद्वानों की सूची में २९ विषयों का उल्लेख है ।

कौशिक सूत्रानुसार अथर्ववेद के १४ वर्ण्य - विषय - १ .यज्ञानुष्ठान एवं संस्कार २ .पौष्टिक कर्म ३ . अनिष्टनिवारण एवं शान्तिकर्म ४. समृद्धि ५. राजव्यवस्था, ६. अभ्युदय एवं अभीष्टसिद्धि ७. शिक्षा ८. सामनस्य- ऐक्य भाव ९. भैषज्य १०. आभिचारिक प्रयोग ११. स्त्रीकल्याण १२. गृह-सज्जा १३. प्रायश्चित्त विधान १४. भविष्य कथन ।कालान्तर में इन वर्ण्य-विषयों की और विशद विवेचना प्रस्तुत की गई । उस आधार पर अथर्व के उक्त १४ विषय बढ़कर २९ हो गये, जो इस प्रकार हैं -

१. पाक यज्ञ २. मेधाजनन प्रयोग ३. ब्रह्मचर्यसिद्धि ४. ग्राम नगर संवर्द्धन ५. पुत्र-कलत्र, प्रजा-पशु आदि की समृद्धि ६. सामंजस्य-ऐक्यभाव ७. राजकर्म ८. शत्रुसादन ९. संग्राम विजय १०. शस्त्र परिहरण ११. सैन्य- स्तम्भन १२. सैन्य-परिरक्षण १३. जय-पराजय विचार १४. सेनापत्यादिक कर्म, १५. सैन्य भेदनीति, १६. राजा की पुनः स्थापना १७. प्रायश्चित्त कर्म १८. कृषि आदि संवर्द्धन १९. गृहस्थ अभ्युदय २०. भैषज्य कर्म २१. संस्कार २२. सभा-जय साधन २३. वृष्टि - प्रयोग २४. अभ्युदय कर्म २५. वाणिज्य-कर्म २६. ऋण विमोचन २७. अभिचार निवारण २८. आयुष्य कर्म २९. यज्ञानुष्ठान ।

अथर्ववेद के ये प्रमुख प्रतिपाद्य विषय हैं । इनके भी कई अवान्तर भेद-उपभेद हो सकते हैं, जिनकी संख्या बहुत हो सकती है, इन्हें देखकर निष्कर्षतः यही कहा जा सकता है कि यह वेद जीवन को समग्रता से जीने, बाधाओं को निरस्त करने एवं सुख-शांतिमय प्रगतिशील जीवन के सूत्रों की कुञ्जियाँ, अपने आप में सँजोये हुए हैं ।

ऋषि, देवता, छन्द

वेदार्थों को खोलने में ऋषि, देवता एवं छन्दों की अवधारणा का महत्त्वपूर्ण योगदान होता है । अथर्ववेद के ऋषि, देवता एवं छंदों की विशिष्टता पर एक दृष्टि डाल लेना उपयुक्त होगा ।

ऋषि - अथर्ववेद के अधिकांश सूक्तों के ऋषि 'अथर्वा' (अविचल प्रज्ञायुक्त - स्थिरप्रज्ञ) ऋषि हैं । अन्य अनेक सूक्तों के ऋषियों के साथ भी अथर्वा का नाम संयुक्त है, जैसे अथर्वाचार्य, अथर्वाकृति, अथर्वाङ्गिरा, भृग्वङ्गिरा ब्रह्मा आदि ।अथर्ववेद के ऋषियों में बहुत से ऐसे नाम हैं , जो व्यक्तिवाचक नहीं, भाववाचक - अशरीरी लगते हैं, जैसे नारायण, ब्रह्मा, भुवन, भुवन-साधन, भर्ग , आयु, यक्ष्मानाश, सूर्या, सावित्री आदि ।स्पष्ट है कि मन्त्रद्रष्टा (मंत्रों के प्रथम प्राप्तकर्त्ता) ने जिस चेतन धारा के साथ एकात्मता स्थापित करके मंत्र प्राप्त किए, उसी सचेतन दिव्य धारा को ऋषि माना, स्वयं को नहीं । उन्हें वे चेतन धाराएँ मूर्तिमान् व्यक्तित्वयुक्त प्रतीत होती रही होंगी ।

देवता - अथर्ववेद में देवताओं की संख्या अन्य वेदों की अपेक्षा दोगुनी से भी अधिक है । यह इसलिए भी है, कि इसके वर्ण्य विषय बहुत अधिक हैं, जिसे लक्ष्य करके मंत्र कहा जाता है, उसे देवता कहते हैं । अतः उनका भाववाचक होना, तो आम बात है, किंतु अथर्ववेद में देवताओं के संबोधन कुछ विचित्रता लिए हुए हैं, जैसे अज (अजन्मा), मातृनामा, ईर्ष्योपनयन, यक्ष्मनाशन, कृत्यादूषण, कालात्मा, कामात्मा, शतौदनागौ, सप्त ऋषिगण, सभा आदि ।

---

[1] **ये ऽ थर्वाणस्तद्भेषजम् । यदमृतं तद्ब्रह्म ॥** (गो० ब्रा० १.३.४)

मन्त्रार्थों के संदर्भ में जहाँ देवताओं की अवधारणा स्पष्ट करने की आवश्यकता अनुभव की गयी है, वहाँ उनको स्पष्ट करने का प्रयास किया गया है, आवश्यकतानुसार टिप्पणियाँ लगा दी गई हैं।

छन्द - अथर्ववेद में छन्दों की विविधता भी अन्य वेदों की अपेक्षा बहुत अधिक है। अनेक छन्द ऐसे हैं, जिनका उल्लेख छन्द: शास्त्र के उपलब्ध ग्रन्थों में नहीं मिलता। कुछ छन्द ऐसे हैं, जिन्हें कई छन्दों को मिलाकर रचा गया है। संभवत: ऋषि को अपनी अभिव्यक्ति के लिए ऐसा करना आवश्यक हो गया होगा।**कुन्ताप सूक्त** (काण्ड २० सू० १२९) में तो मन्त्रांश हैं और कहीं पर तो एक-एक शब्द के ही मंत्र हैं। उन्हें छन्दों की किसी स्थापित धारा में प्राय: नहीं लिया जा सकता, उनके अर्थों का बोध भी दुरूह है।

मंत्रार्थ की शैली

अथर्ववेद का सूत्र ग्रंथ 'कौशिक सूत्र' है। उसमें मंत्रों के विशिष्ट प्रयोगों का उल्लेख किया गया है। आचार्य सायण ने मंत्रों के अर्थ बहुधा कौशिक सूत्र में वर्णित उनके प्रयोगों के आधार पर किये हैं। आचार्य सायण की प्रतिभा एवं महत्ता को नमन करते हुए भी यह कहना पड़ता है कि मंत्रार्थ की यह शैली सटीक नहीं है। किसी मन्त्र का अर्थ अलग बात है तथा उसका उपयोग किसी विशिष्ट प्रक्रिया में किया जाना कुछ और ही बात है। जैसे- पुरुष सूक्त के मन्त्रों से षोडशोपचार पूजन करने की परम्परा है। सूक्त में वर्णित परमपुरुष परमात्मा की विराट् सत्ता का चिंतन करते हुए पूजन की क्रियाएँ सम्पन्न करना बिल्कुल ठीक है; किन्तु यदि विभिन्न मन्त्रों के अर्थ उनके साथ की जाने वाली क्रियाओं के अनुसार किया जायेगा, तो पुरुष सूक्त के साथ न्याय नहीं हो सकता। **'नाभ्याऽसीद् अन्तरिक्षं'** मंत्र का अर्थ नैवैद्य चढ़ाने की क्रियापरक कैसे हो सकता है ? **'सप्तास्यासन्परिधयस्त्रि; सप्त समिध: कृता: '** मंत्र से परिक्रमापरक अर्थ कैसे निकलेगा ?

सभी लोग जानते हैं कि राष्ट्रीय-ध्वज फहराते ही सभी लोग सलामी देते हुए राष्ट्रगान गाते हैं। इस आधार पर यदि कोई व्यक्ति राष्ट्रगान का अर्थ झण्डा फहराने तथा सलामी देने की क्रियापरक करने लगे, तो बात कैसे बनेगी ? झण्डे की सलामी की प्रक्रिया के साथ राष्ट्रगान गाने की परम्परा सही होते हुए भी, उसका अर्थ उस प्रक्रिया से अलग ही होगा। अस्तु, अथर्ववेद के मंत्रार्थ में कौशिक सूत्र में वर्णित प्रयोगपरक अर्थों की ओर जबरदस्ती मोड़ना उचित नहीं प्रतीत होता।

इसी प्रकार कुछ अर्वाचीन विद्वानों ने मंत्रों के अर्थ आग्रहपूर्वक आध्यात्मिक संदर्भ में ही किये हैं। कुछ मंत्र जो क्रियापरक हैं, उनके भी आध्यात्मिक अर्थ निकल तो आते हैं, किन्तु मन्त्रार्थों की स्वाभाविकता उससे खंडित होती है। प्रस्तुत भाषानुवाद में मंत्रों की स्वाभाविक धारा को बनाये रखकर, उनके अर्थ करने का प्रयास किया गया है।

वेदमंत्र अनेकार्थक तो होते ही हैं। आलंकारिक ढंग से, किन्हीं स्थूल वस्तुओं या प्रक्रियाओं के हवाले से गूढ़ रहस्यों को समझाना ऋषियों की विशेषता रही है। द्रष्टाओं के उदाहरण को भी ठीक से समझ पाना बड़ा कठिन होता है। उन्हें भाष्य- शैली में स्पष्ट करना भी कठिन होता है, भाषार्थ शैली में तो यह कार्य और भी दुरूह हो जाता है। फिर भी यथास्थान टिप्पणियों द्वारा उन्हें स्पष्ट करने का प्रयास किया गया है, ताकि अध्येताओं को उन काव्यात्मक अलंकारों के भाव समझने में सुविधा हो इसे वेदभगवान् की कृपा ही कहा जा सकता है॥

मणि- अनेक प्रकार की मणियों का प्रयोग तथा उनकी महत्ता अथर्ववेद के अनेक सूक्तों में वर्णित है। मणि को तैयार करने, प्राप्त करने तथा धारण करने के स्पष्ट उल्लेख मिलते हैं।मणि सम्बोधन वेद में व्यापक अर्थों में प्रयुक्त हुआ है। वनस्पतियों एवं ओषधियों से निर्मित मणियों का भी उल्लेख है। उन्हें मंत्रशक्ति से अनुप्राणित भी किया जाता है; किन्तु कुछ मणियों को तो दिव्य गुणों-दिव्य शक्तियों के रूप में ही मानना पड़ता है। यह परम्परा भारतीय वाङ्मय में रही भी है। जैसे रामचरित मानस में गोस्वामी तुलसीदास जी ने लिखा है -

'रामनाम मणि दीप धरु जीह देहरी द्वार' तथा **'मंत्र महामणि विषय ब्याल के.... '**

उक्त पदों में रामनाम एवं मंत्रादि को मणि कहा गया है । अथर्ववेद में भी स्राक्त्यमणि (८.५.३) एवं त्रिसंध्या मणि आदि संबोधन ऐसी ही शक्ति बीजरूप मणियों के लिए प्रयुक्त प्रतीत होते हैं । मणि प्रसंगों में संदर्भानुसार उनके स्वरूप को स्पष्ट करते हुए मंत्रार्थ खोलने का प्रयास किया गया है ।

मातृनामा–मातृनामा का उल्लेख सूक्त ४.२० के ऋषि एवं देवता के रूप में किया गया है । कुछ आचार्यों ने इस सम्बोधन को मंत्रों में वर्णित त्रिसन्ध्या एवं सदम्पुष्पा मणियों से जोड़ा है । हितकारिणी ओषधियों को मातृनामा (माता जैसे- प्रभावशाली) कहना उचित है । फिर भी विभिन्न मंत्रों में उनके प्रभाव के विवरण के आधार पर उन्हें मातृसत्तात्मक दिव्य प्रवाह ही मानना युक्तिसंगत लगता है । इस अवधारणा के आधार पर मंत्रार्थ स्वाभाविक रूप में सिद्ध हो जाते हैं ।

कृत्यादूषण – अनेक सूक्तों के देवता के रूप में यह सम्बोधन प्रयुक्त हुआ है । कृत्यादूषण - 'कृत्या' अथवा उसके प्रभाव को नष्ट करने के प्रयोग अनेक स्थानों पर आये हैं । 'कृत्य' का अर्थ होता है, करने योग्य क्रिया और कृत्या दूषण का अर्थ हुआ किये हुए की प्रतिक्रिया ।इस आशय से 'कृत्या' का प्रयोग भले-बुरे दोनों अर्थों में किया जा सकता है, किन्तु 'कृत्या' शब्द का प्रयोग किसी हानिकारक मारक शक्ति के रूप में ही किया जाता रहा है । शत्रुनाश के लिए 'कृत्या' प्रयोग तो निश्चित रूप से 'मारक' संकल्प के साथ किये गये कार्यों के वाञ्छित प्रतिफलों के साथ कुछ अवाञ्छित फल भी निकल पड़ते हैं, उन्हें भी 'कृत्या' कह सकते हैं । जैसे- समुद्र मन्थन रत्नों की प्राप्ति के संकल्प के साथ किया गया था; किन्तु उससे हलाहल विष भी निकल पड़ा, अच्छे उत्पादन के प्रयास में फैक्ट्रियों से प्रदूषण भी निकल पड़ता है । मनुष्य में कर्म संकल्प एवं कर्मशक्ति के विकास के लिए काया, इन्द्रियाँ तथा कामनाएँ आवश्यक हैं । उनके इष्ट प्रयोगों के साथ अनिष्ट प्रयोग भी होने लगते हैं, उन्हें भी 'कृत्या' कह सकते हैं । प्रजनन द्वारा सृष्टि कार्य आगे बढ़ाने के लिए प्रदत्त कामशक्ति, कामवासना बनकर अनिष्टकारी बन जाती है, उसे भी 'कृत्या' कह सकते हैं । इस प्रकार कृत्या के स्थूल-सूक्ष्म अगणित स्वरूप सिद्ध हो सकते हैं । किसी उपजी 'कृत्या' अथवा 'कृत्यादूषण' का शमन आवश्यक हो जाता है । वेद द्वारा कृत्या निवारण को इसी प्रकार के व्यापक संदर्भ में लेने से वेदमंत्रों के अर्थ भली प्रकार प्रकट हो सकते हैं । किसी एक परम्परा में प्रयुक्त प्रयोगों तक उसे सीमाबद्ध करना उचित नहीं लगता, अस्तु, प्रस्तुत वेदार्थ में परम्परा के साथ व्यापक प्रयोगों को समाहित रखने का प्रयास किया गया है ।

ब्रह्मजाया– अथर्व० ५.१७ में देवता ब्रह्मजाया का वर्णन है । जाया का सीधा अर्थ पत्नी होता है । ब्रह्म की पत्नी अथवा ब्राह्मण की पत्नी के संदर्भ से संगति ठीक-ठीक बैठती नहीं । उसे '**ब्रह्मविद्या**' के संदर्भ में लेने से मंत्रार्थों की गरिमा तथा परम्परागत अर्थ दोनों की संगति ठीक बैठ जाती है ।

ब्रह्मगवी : – सूक्त ५.१८ के देवता रूप में वर्णित ब्रह्मगवी का अर्थ ब्राह्मण की गाय अधिकांश विद्वान् करते हैं । गौ माता के प्रति श्रद्धा तथा उनकी महत्ता बढ़ाने के लिए मंत्रों में वर्णित असामान्य प्रभावों को 'गौ' से जोड़ना उचित भी है; किन्तु मन्त्रों के भाव इस अर्थ के साथ ठीक प्रकार सिद्ध नहीं होते । ब्राह्मण की गाय जो उसको पोषण देती है, वह उसकी निष्ठा- प्रवृत्ति है । इसलिए '**ब्रह्मगवी**' का अर्थ '**ब्रह्म वृत्ति**' लेने से ही बात बनती है ।इसी प्रकार 'शतौदना' गौ, वशा गौ, स्कम्भ आदि के बारे में व्यापक पूर्वाग्रहमुक्त होकर ही अर्थ करने पड़े हैं , अध्येताओं को उनसे तुष्टि के साथ नयी दृष्टि भी मिल सकेगी, ऐसी आशा है ।मंत्रों के बीच-बीच में भी आलंकारिक प्रयोगों को टिप्पणियों के माध्यम से स्पष्ट करने का प्रयास किया गया है । जैसे अथर्व० ४.७.३ में रोगी को परामर्श दिया गया है कि भूख के अनुसार करंभ (औषधियुक्त खाद्य का मिश्रण) खाने और पीवपाक (चर्बी पकाने) विधि का प्रयोग तुम्हे विष प्रभाव से बचा लेगा ।यहाँ चर्बी पकाने की विधि का यह स्पष्टीकरण आवश्यक है- अन्यथा कोई नासमझ चर्बी पकाकर उसका करंभ (मिश्रण) बनाकर शारीरिक विषों से मुक्ति चाह सकता है । पाद टिप्पणी में यह बात स्पष्ट कर दी गयी है कि भरपूर श्रम, जिससे शरीर की चर्बी गलने लगे, ऐसे प्रयोग को 'पीवपाक' कहा जाना युक्तिसंगत है । स्थान-स्थान पर ऐसे स्पष्टीकरण देने वाली टिप्पणियों का संतुलित प्रयोग किया गया है ।

कुछ रहस्यात्मक प्रसंग

वेद यों तो सारे के सारे गूढ़ हैं, उनके मर्म को समझना कठिन है, फिर भी उनकी भाषा के आधार पर उनके भावों को कुछ अंशों तक समझ लिया जाता है; किन्तु अथर्व में ऐसे अनेक रहस्यात्मक प्रकरण हैं, जिनको न समझ पाने के कारण भ्रम उत्पन्न होते हैं ।

जादू टोने का भ्रम - अथर्ववेद में बाधाओं से बचने तथा दुष्टों के दमन के क्रम में अनेक रहस्यात्मक प्रयोगों का उल्लेख है । कुछ विदेशी विद्वान् इस आधार पर इसमें जादू - टोना होने का आरोप लगाते हैं, कुछ लोग इसे दूसरों को हानि पहुँचाने की हीन- विधाओं का समर्थक कहते हैं, किन्तु विवेकपूर्ण समीक्षा से ऐसे सब आरोप निरर्थक सिद्ध हो जाते हैं ।

सब जानते हैं , कि संसार में भले-बुरे सभी तरह के लोग भी हैं तथा अच्छे-बुरे सभी तरह के स्थूल-सूक्ष्म प्रवाह भी हैं । स्वयं को सदाचारी बनाकर नीतिनिष्ठ तथा समर्थ बनाना जितना आवश्यक है, उतना ही आवश्यक है, दुष्टवृत्तियों-दुष्प्रयासों से अपने आप को बचाना । इसके लिए आत्मरक्षा के उपायों के साथ-साथ कभी-कभी आक्रामक रुख बनाना पड़ता है । रोग से बचने के साथ-साथ रोग पर मारक आक्रमण भी करने पड़ते हैं । दुरुपयोग से तो बुद्धि भी कुचक्र रचने वाली बन जाती है और सदुपयोग करने से घृणा भी दोषों से बचा लेती है । अस्तु , विकारों तथा विकृत प्रक्रियाओं को नष्ट करने के प्रयासों को हीन प्रक्रिया नहीं कहा जा सकता। उस विद्या का भी विवेकपूर्ण उपयोग समय-समय पर अत्यंत आवश्यक हो जाता है ।जादू तो हमारे अज्ञान का परिचायक है । लोग विज्ञान के तथा हाथ की सफाई के तमाम कौशल दिखाते हैं । समझने वालों के लिए वे कौशल, सुनिश्चित प्रक्रियाएँ हैं और न समझ पाने वालों के लिए जादू हैं ।

यदि किसी ने **'इलैक्ट्रोस्टेट'** मशीन न देखी हो और कोई जानकार उसे समझाए कि यहाँ से सादा कागज डालो - उधर से छपा हुआ निकाल लो, तो अनजान व्यक्ति यही कहेगा कि जादूगरी करके हमें बहका रहा है; किन्तु सत्य तो सत्य है, जो उसे जानता है, वह तो व्यक्त करने का प्रयास करेगा ही । वेद में ऋषियों ने अपनी सांकेतिक भाषा में (जो उस समय सहज ग्राह्य रही होगी) उपयोगी बातें बतलायी हैं । हमारी बुद्धि जितना समझ पाए, उसका लाभ उठाए; किन्तु जो बातें हम समझ नहीं पाते, उन्हें किन्हीं हीन परिकल्पनाओं से जोड़ना उचित नहीं । दूसरी बात यह है कि जादू शब्द हमेशा बुरे अर्थों में ही प्रयुक्त नहीं होता । यदि कोई बालक या व्यक्ति किसी भी प्रकार कोई उचित बात समझ नहीं रहा है, ऐसे में कोई मनोवैज्ञानिक मेधा- सम्पन्न व्यक्ति उसे सहमत कर ले, तो लोग हर्षित होकर कह उठते हैं वाह ! इसने तो जादू कर दिया । माँ का - संतों का अपनत्व भरा व्यवहार ऐसे जादू करता ही रहता है ।उपचार पद्धतियों में आज भी अनेक प्रक्रियाएँ जादू जैसी लगती हैं । होम्योपैथी में रसायन विज्ञान (कैमिस्ट्री) के हिसाब से देखें, तो १००० शक्ति (पौटैन्सी) की दवा में एक घन सेन्टीमीटर द्रव में मुश्किल से ओषधि का एक कण (मालीक्यूल) आता है । उस द्रव की छोटी बूँद में तो दवा कुछ भी नहीं रह जाती, फिर वह असर कैसे करती है ? यह बात समझ में न आने से जादू जैसी लगे भले, किन्तु है तो एक सूक्ष्म विज्ञान के अनुशासन में ही । इसी प्रकार एक्सरे, इंफ्रारैड, अल्ट्रा वायलेट एवं लेसर किरणों से किया जाने वाला उपचार अज्ञानियों को जादू जैसा लगे भले ही, किन्तु है तो वह विज्ञान सम्मत प्रक्रिया ही ।

वेदकाल में ऐसी सूक्ष्म चिकित्साओं की श्रेणी में प्राण तथा मन्त्र की सूक्ष्म धाराओं का प्रयोग सहज ही किया जाता रहा है । वे शक्तियाँ पवित्र जीवन जीने वाले, प्रकृति के संसर्ग में रहने वाले तपस्वी स्तर के व्यक्तियों को सहज उपलब्ध रहती थीं । अत: वे ओषधियों , मणियों आदि के साथ उन सूक्ष्म धाराओं को संयुक्त करके उपचार किया करते थे । आज वह प्रक्रिया हमारे लिए दुरूह हो गयी है, तो भी उसे नकारा नहीं जा सकता । अथर्ववेद में ऐसे प्रसंग भी पर्याप्त हैं । मन्त्रार्थों में ऐसे प्रसंगों को चेतना विज्ञान की ऐसी धाराएँ मानकर चला गया है, जो फिलहाल स्पष्ट नहीं हो पायी हैं ।

दुर्बोध शब्दावली - अथर्ववेद में अनेक ऐसे मन्त्र हैं, जिनके अर्थ एवं उद्देश्य तो सहज ही स्पष्ट हो जाते हैं, किन्तु उनमें जिन शब्दों का प्रयोग किया गया है, उनके अर्थ खोजे नहीं मिलते । निरुक्तकार यास्क भी

उस संदर्भ में मौन हैं ।ताबुव एवं तस्तुव के सर्प-विषनाश की बात बहुत स्पष्टता से कही गयी है, किन्तु ये क्या हैं ? अब तक किसी व्याख्याकार की समझ में नहीं आया। इसी प्रकार के कुछ शब्द हैं - खृगल, विशफ, काबव, कर्शफ आदि ।ओषधि प्रयोगों में अनेक ऐसी ओषधियों का वर्णन किया गया है , जिनका उल्लेख किसी भैषज्यग्रंथ में नहीं मिलता, जैसे अरंघुष, अरुन्धती, उपजीका, अश्ववार आदि । मणियों के संदर्भ में भी जंगिड़ मणि, प्रतिसरमणि अस्तृतमणि की भावात्मक व्याख्या करके ही चुप रह जाना पड़ता है । आलंकारिक, सांकेतिक शब्दावली जैसे - कोकयातु (चक्रवाक पक्षी जैसी कामवृत्ति) , सुर्पायातु (गरुड़ जैसा दर्प) , श्वयातु (कुत्ते की तरह जातिद्रोह) आदि को यथा स्थान स्पष्ट किया गया है ।

अथर्ववेद २०वें काण्ड के सूक्त क्र० १२७ से क्र० १३६ तक के सूक्तों को **कुन्ताप सूक्त** कहते हैं। कुछ विद्वान् इन्हें 'खिल' (प्रक्षिप्त) मानते हैं; किन्तु कालान्तर में इन्हें संहिता का ही अंग स्वीकार कर लिया गया है । आचार्य सायण के भाष्य में इन सूक्तों पर भाष्य प्राप्त नहीं है, अथर्ववेद के ही कुछ अन्य सूक्तों पर भी उनके भाष्य प्राप्त नहीं हैं । हो सकता है कि उनके भाष्य के कुछ अंश काल- प्रभाव से नष्ट हो गये हों ?जो भी हो, किन्तु अब वे सभी मान्यता प्राप्त संहिताओं में हैं तथा अध्येताओं-विद्वानों के लिए चुनौती भरे आकर्षण बने हुए हैं । सभी ने उन्हें दुरूह-दुर्बोध माना है ।गोपथ ब्राह्मण, उत्तरभाग, प्रपाठक ६, कण्डिका १२.४ में कुन्ताप का अर्थ **'कुयान् तप्यन्ते'** कुत्सित- निन्दित (पापों) को तापित (तपाकर भस्म) करने वाला बतलाया गया है । इससे यज्ञानुष्ठान कर्त्ता के पापों को भस्म किया जाता है ।वैतान सूत्र (६.२) के अनुसार इसका प्रयोग सोमयागों के छठवें दिन 'पृष्ठ्य' स्तुतियों के रूप में किया गया है । सूत्रकार ने इस सूक्त समुच्चय के सूक्तों को इस प्रकार अलग-अलग विभागों में विभक्त किया है - सू० क्र० १२७-२८ कुन्ताप; सू० क्र० १२९,३०,३१,३२ एतश, सू० क्र० १३३प्रवह्लिका, सू० क्र० १३४ प्रतिराधा,सू० क्र० १३५ अतिवाद तथा सू० क्र० १३६ आहनस्य कहे गये हैं ।

इन सूक्तों में गेय पद वाले मंत्रों से लेकर एक-एक शब्द वाले मन्त्र तक हैं। जैसे - प्ररित्रय: (१२९.८) पृदाकव: (१२९.९), पाकबलि:, शाकबलि: (१३१.१५-१६) आदि ।

भारत की ऋषि-परम्परा में यह कोई अनहोनी बात नहीं है । तत्त्वदर्शी ऋषियों ने तो उच्चारण एवं भावना या संकल्पशक्ति के संयोग से कार्य करने वाले एकाक्षर मंत्र (ह्रीं, श्रीं, क्लीं, हुं आदि) भी रचे हैं, तो एक शाब्दिक मंत्रों को अटपटा क्यों मानें ? एकाक्षर मंत्रों की तरह इनके भी प्रयोग हो सकते हैं ; किन्तु शब्द में अर्थात्मक सूत्र भी सन्निहित होते हैं, उन्हें खोलने में कठिनाई होना स्वाभाविक है, फिर भी देशकाल की आवश्यकता के अनुरूप वेद मंत्रों ने अपना जितना स्वरूप खोला है, उतने को भावानुरूप भाषा देने का प्रयास किया गया है । सभी वेदों की तरह अथर्ववेद में भी पदार्थ विज्ञान, मनोविज्ञान एवं चेतना विज्ञान के गूढ़ रहस्यों को सांकेतिक विधि से व्यक्त किया गया है । आशा है इस प्रयास से जनसामान्य को वेदज्ञान का लाभ उठाने तथा गहन अध्येताओं को शोध के नये आयाम प्राप्त करने का अवसर मिलेगा । सभी को वेदों की सांस्कृतिक गरिमा तथा उपयोगिता का बोध हो सकेगा ।

गायत्री तपोभूमि से वेदों के प्रथम सर्वसुलभ संस्करण प्रकाशित करते समय पू० गुरुदेव ने इच्छा व्यक्त की थी कि समय आने पर विशिष्ट टिप्पणियों सहित वेदों के नये संस्करण छापेंगे । उसके लिए वे ऐसे सूत्र बनाकर दे गये थे, जिनके आधार पर इस कार्य का सम्पन्न होना संभव हुआ । वे शरीर के बंधनों में आबद्ध रहकर भी सहस्रों बुद्धियों तथा हाथों से कार्य लेते रहे, उन बन्धनों से मुक्त होकर तो उनकी वह शक्ति और भी प्रखर हो उठी । उन्होंने मानों हाथ पकड़ कर यह सब करा लिया । 'नेति-नेति' कहे जाने वाले तत्त्व को उन्होंने किस मर्यादा के अनुसार कितना खोला, यह तो वे ही जानें, किन्तु पंचभूतों की यह काया अपनी आयु समाप्त होने के पूर्व उनकी कठपुतली के रूप में अपनी यह भूमिका भी निभा पायी, इसका संतोष अवश्य है ।

आनो भद्राः क्रतवो यन्तु विश्वतः ।

— भगवती देवी शर्मा

ॐ

उत्तरेणेव गायत्रीममृतेऽधि वि चक्रमे ।
साम्ना ये साम संविदुरजस्तद् ददृशे क्व ॥

जो साधक प्राण (गय) से उत्तर (आगे) स्थित

अमृत-प्रवाह को प्राप्त करके गायत्री

महाविद्या में गतिशील होते हैं,

जो साम (आत्मतत्त्व) से, साम (परमात्मतत्त्व)

को जानते हैं, वे ही जानते हैं कि अज

(अजन्मा-परमात्मा का) कहाँ

प्रत्यक्ष (साक्षात्कार)

होता है ॥

(अथर्व० १०. ८. ४१)

ॐ

अथर्ववेद-संहिता

॥अथ प्रथमं काण्डम्॥

[१- मेधाजनन सूक्त]

[**ऋषि** - अथर्वा । **देवता** - वाचस्पति । **छन्द** - अनुष्टुप् , ४ चतुष्पदा विराट् उरोबृहती ।]

इस सूक्त के देवता वाचस्पति हैं । वाक् - शक्ति से अभिव्यक्ति होती है । परब्रह्म में तो अव्यक्तरूप में सभी कुछ समाहित रहता ही है; किन्तु जब वह अव्यक्त को अभिव्यक्त करता है, तो उसे वाचस्पति कहना युक्तिसंगत है । जिसने इस विश्व को व्यक्त-प्रकट किया, उसी से किसी विशिष्ट उपलब्धि के लिए प्रार्थना किया जाना उचित है-

१. ये त्रिषप्ताः परियन्ति विश्वा रूपाणि बिभ्रतः ।
वाचस्पतिर्बला तेषां तन्वो अद्य दधातु मे ॥१ ॥

ये जो त्रिसप्त (तीन एवं सात के संयोग) विश्व के सभी रूपों को धारण करके सब ओर संव्याप्त-गतिशील हैं, हे वाचस्पते ! आप उनके शरीरस्थ बल को आज हमें प्रदान करें ॥१ ॥

['त्रिसप्त' का अर्थ अधिकांश भाष्यकारों ने ३ x ७ = २१ किया है; किन्तु ऋषि का भाव इससे कहीं अधिक व्यापक प्रतीत होता है । गणित के अनुसार त्रिसप्त की अभिव्यक्ति इतने प्रकार से हो सकती है- ३ + ७ = १०, ३ x ७ = २१, $७^{३}$ = ३४३, $३^{७}$ ७२९ तथा ३ L ७ = ३(७ x ६ x ५ x ४ x ३ x २ x १) = १५१२० आदि । फिर ऋषि ने त्रिसप्त को एक ही शब्द के रूप में लिखा है, इसलिए उसका भाव यह बनता है कि जितने भी त्रिसप्त हैं ..... । इस आधार पर 'त्रिधा' सृष्टि में तीन लोक, तीन गुण, तीन आयाम, त्रिदेव आदि सभी आते हैं । इसके साथ सप्त आवरण, सप्तधातु, सप्त व्याहृतियाँ, परमाणु के सात प्रकोष्ठ (आर्बिट) आदि आ जाते हैं । इनमें से सभी के योग-भेद (पर्मुटेशन कॉम्बीनेशन) अनन्त बन जाते हैं । उन्हें केवल प्रकटकर्त्ता वाचस्पति ही भली प्रकार जानते हैं । हमें विश्व में रहते हुए इन सभी के साथ समुचित बर्ताव करना होगा, इसलिए वाचस्पति से प्रार्थना की गई है कि उन सबके व्यक्त स्थूल-सूक्ष्म संयोगों के बल हमें भी प्रदान करें ।]

२. पुनरेहि वाचस्पते देवेन मनसा सह । वसोष्पते नि रमय मय्येवास्तु मयि श्रुतम् ॥२ ॥

हे वाचस्पते ! आप दिव्य (प्रकाशित) ज्ञान से युक्त होकर, बारम्बार हमारे सम्मुख आएँ । हे वसोष्पते ! आप हमें प्रफुल्लित करें । प्राप्त ज्ञान हममें स्थिर रहे ॥२ ॥

[यहाँ वाचस्पति (अभिव्यक्त करने वाले) से प्राप्ति की तथा वसोष्पति (आवास प्रदान करने वाले) से प्राप्त को धारण-स्थिर करने की प्रार्थना की गई है । योग एवं क्षेम दोनों ही सधें- ऐसी प्रार्थना है ।]

३. इहैवाभि वि तनूभे आर्त्नी इव ज्यया ।
वाचस्पतिर्नि यच्छतु मय्येवास्तु मयि श्रुतम् ॥३ ॥

हे देव ! धनुष की चढ़ी हुई प्रत्यञ्चा से खिंचे हुए दोनों छोरों के समान दैवी ज्ञान धारण करने में समर्थ, मेधा बुद्धि एवं वांछित साधन-सामग्री आप हमें प्रदान करें । प्राप्त बुद्धि और वैभव हममें पूरी तरह स्थिर रहें ॥३ ॥

[ज्ञान की प्राप्ति और धारण करने की सामर्थ्य- यह दो क्षमताएँ धनुष के दो सिरों की तरह हैं । एक साथ प्रयासपूर्वक बल लगाकर बाण की तरह, ज्ञान का वांछित प्रयोग किया जा सकता है ।]

४. उपहूतो वाचस्पतिरुपास्मान् वाचस्पतिर्ह्वयताम्।
सं श्रुतेन गमेमहि मा श्रुतेन वि राधिषि ॥४ ॥

हे वाक्पते ! आप हमें अपने पास बुलाएँ। इस निमित्त हम आपका आवाहन करते हैं। हमें सदैव आपका सान्निध्य प्राप्त हो। हम कभी भी ज्ञान से विमुख न हों ॥४ ॥

[दिव्य ज्ञान की प्राप्ति केवल अपने पुरुषार्थ से नहीं हो पाती। अपने पुरुषार्थ से हम आवेदन करते हैं, पात्रता प्रकट करते हैं, तो दिव्य सत्ता द्वारा दिव्य ज्ञान प्रदान कर दिया जाता है।]

[२- रोग-उपशमन सूक्त]

[**ऋषि** - अथर्वा। **देवता** - चन्द्रमा और पर्जन्य। **छन्द** - अनुष्टुप्, ३ त्रिपदा विराट् गायत्री।]

इस सूक्त के देवता पर्जन्य हैं। पर्जन्य का सामान्य अर्थ 'वर्षति-सिञ्चति' के आधार पर वर्षा किया गया है; किन्तु उसे स्थूल वर्षा तक सीमित नहीं रखा जा सकता। 'पृषु-सेचने' (शब्द कल्पद्रुम) के अनुसार वह पोषणकर्त्ता भी है। निरुक्त में पर्जन्य "परः प्रकृष्टो जेता जनयिता वा" (परमशक्ति सम्पन्न जयशील या उत्पन्नकर्त्ता) कहा गया है।अस्तु, अनन्त आकाश के विभिन्न स्रोतों से बरसने वाले पोषक एवं उत्पादक स्थूल एवं सूक्ष्म प्रवाहों को पर्जन्य मानना युक्ति संगत है। वर्तमान विज्ञान भी यह मानता है कि सूक्ष्म कणों (सब पार्टिकल्स) के रूप में कुछ उदासीन (इनर्ट) तथा कुछ उत्पादक प्रकृति (जेनेटिक कैरेक्टर) वाले कण प्रवाहित होते रहते हैं। ऐसे प्रवाहों को पर्जन्य मानकर चलने से वेदार्थ का मर्म समझने में सुविधा रहेगी।

इस सूक्त में ऋषि ने धनुष से छुटने वाले विजयशील शर (बाण) के उदाहरण से जीवनतत्त्व के गूढ़ रहस्य को स्पष्ट करने का प्रयास किया है। अनेकार्थी पदों-मंत्रों के भाव प्रकट करते हुए मंत्रार्थ एवं टिप्पणी करने का प्रयास किया गया है –

५. विद्मा शरस्य पितरं पर्जन्यं भूरिधायसम्। विद्मो ष्वस्य मातरं पृथिवीं भूरिवर्पसम् ॥१

अनेक प्रकार से (चराचर) धारक एवं पोषक पर्जन्य को हम इस 'शर' के पिता के रूप में जानते हैं। अनेक प्रकार के स्वरूप देने वाली पृथ्वी को भी हम भली प्रकार जानते हैं ॥१ ॥

[यहाँ 'शर' का अर्थ सरकण्डा तदर्थ बाण के रूप में सहज ग्राह्य है; किन्तु पृथ्वी से जो अंकुर निकलता है, उसे भी 'शर' कहते हैं। पृथ्वी पर जीवन के उद्भव का वह प्रथम प्रतीक है, उसी पर प्राणिमात्र का जीवन निर्भर करता है। बाण के रूप में या जीवन तत्त्व के रूप में उसकी उत्पत्ति, पिता पर्जन्य के सेचन से तथा माता पृथ्वी के गर्भ से होती है। यह जीवन तत्त्व ही समस्त बाधाओं एवं रोगादि को जीतने में, जीवन लक्ष्यों को बेधने में समर्थ होता है, इसीलिए उसकी उपमा शर से देना युक्ति संगत है।]

जीवन-संग्राम में विजय के लिए प्रयुक्त 'शर' (जीवन तत्त्व) किस धनुष से छोड़ा जाता है, उसका सुन्दर अलंकरण यहाँ प्रस्तुत किया गया है। उस धनुष की एक कोटि (छोर) माता पृथ्वी है तथा दूसरी (छोर) पिता पर्जन्य हैं। 'ज्या' (प्रत्यञ्चा) उन दोनों को खींचकर उनकी शक्ति संप्रेषित करती है। 'ज्या' का अर्थ जन्मदात्री भी होता है। आकाशस्थ पर्जन्य एवं पृथ्वी की शक्ति के संयोग से जीवन तत्त्व का संचरण करने वाली सृजनशील प्रकृति इस धनुष की प्रत्यञ्चा-'ज्या' है। उसे लक्ष्य करके ऋषि कहते हैं-

६. ज्याके परि णो नमाश्मानं तन्वं कृधि। वीडुर्वरीयोऽरातीरप द्वेषांस्या कृधि ॥२ ॥

हे ज्याके (जन्मदात्री) ! आप हमारे शरीरों को चट्टान की तरह सुदृढ़ता एवं शक्ति प्रदान करें। शत्रुओं (दोषों) को शक्तिहीन बनाकर हमसे दूर करें ॥२ ॥

७. वृक्षं यद्गावः परिषस्वजाना अनुस्फुरं शरमर्चन्त्यृभुम्।
शरुमस्मद् यावय दिद्युमिन्द्र ॥३ ॥

जिस प्रकार वृक्ष (विश्ववृक्ष या पूर्वोक्त धनुष) से संयुक्त गौएँ (ज्या, मंत्रवाणियाँ, इन्द्रियाँ) तेजस्वी 'शर' (जीवनतत्त्व) को स्फूर्ति प्रदान करती हैं, उसी प्रकार हे इन्द्र (इस प्रक्रिया के संगठक) ! आप इस तेजोयुक्त शर को आगे बढ़ाएँ-गतिशील बनाएँ ॥३ ॥

८. यथा द्यां च पृथिवीं चान्तस्तिष्ठति तेजनम्।
एवा रोगं चास्रावं चान्तस्तिष्ठतु मुञ्ज इत् ॥४ ॥

द्युलोक एवं पृथ्वी के मध्य स्थित तेज की भाँति यह मुञ्ज (मुक्तिदाता या शोधक जीवन-तत्त्व) सभी स्रावों (सृजित, प्रवाहित) रसों एवं रोगों के बीच प्रतिष्ठित रहे ॥४ ॥

[शरीर या प्रकृति के समस्त स्रावों को यह जीवनतत्त्व रोगों की ओर न जाने दे। रोगों के शमन में उसका उपयोग करे।]

[३- मूत्र मोचन सूक्त]

[**ऋषि** - अथर्वा। **देवता** - १ पर्जन्य, २ मित्र, ३ वरुण, ४ चन्द्र, ५ सूर्य। **छन्द** - अनुष्टुप्, १-५ पथ्यापंक्ति।]

इस सूक्त में पर्जन्य के अतिरिक्त मित्र, वरुण, चन्द्र एवं सूर्य को भी 'शर' का पिता कहा गया है। पूर्व सूक्तों में किये गये विवेचन के अनुसार पर्जन्य (उत्पादक सूक्ष्म प्रवाह) इन सभी के माध्यम से बरसता है। पूर्व मंत्रों में कहे गये 'शर' के पिता का व्यापक रूप मंत्र १ से ५ तक प्रकट किया गया प्रतीत होता है। इन सभी को शतवृष्ण- सैकड़ों (अनन्त) प्रकार से बरसने वाला अथवा अनन्त बल सम्पन्न कहा गया है-

९. विद्मा शरस्य पितरं पर्जन्यं शतवृष्ण्यम्।
तेना ते तन्वे३ शं करं पृथिव्यां ते निषेचनं बहिष्टे अस्तु बालिति ॥१ ॥

(ऋषि कहते हैं) इस शरीर के जनक शतवृष्ण पर्जन्य से हम भली-भाँति परिचित हैं। उससे तुम्हारे (शर की) कल्याण की कामना है। उनसे तुम्हारा विशेष सेचन हो और शत्रु (विकार) बाहर निकल जाएँ ॥१ ॥

१०. विद्मा शरस्य पितरं मित्रं शतवृष्ण्यम्।
तेना ते तन्वे३ शं करं पृथिव्यां ते निषेचनं बहिष्टे अस्तु बालिति ॥२ ॥

अनन्त बलशाली मित्रदेव (प्राण वायु) को, जो 'शर' का पिता है, हम जानते हैं। उससे तुम्हारे कल्याण का उपक्रम शमन करते हैं। उससे तुम्हारा सेचन हो और विकार बाहर निकल जाएँ ॥२ ॥

११. विद्मा शरस्य पितरं वरुणं शतवृष्ण्यम्।
तेना ते तन्वे३ शं करं पृथिव्यां ते निषेचनं बहिष्टे अस्तु बालिति ॥३ ॥

'शर' के पालक सशक्त वरुणदेव को हम जानते हैं। उससे तुम्हारे शरीर का कल्याण हो। तुम्हें विशेष पोषण प्राप्त हो तथा विकार बाहर निकल जाएँ ॥३ ॥

१२. विद्मा शरस्य पितरं चन्द्रं शतवृष्ण्यम्।
तेना ते तन्वे३ शं करं पृथिव्यां ते निषेचनं बहिष्टे अस्तु बालिति ॥४ ॥

हम शर के पिता आह्लादक चन्द्रदेव को जानते हैं, उनसे तुम्हारा कल्याण हो, विशेष पोषण प्राप्त हो और दोष बाहर निकल जाएँ ॥४ ॥

१३. विद्मा शरस्य पितरं सूर्यं शतवृष्ण्यम्।
तेना ते तन्वे३ शं करं पृथिव्यां ते निषेचनं बहिष्टे अस्तु बालिति ॥५ ॥

हम जानते हैं कि विशेष शक्ति-सम्पन्न पवित्रतादायक सूर्य 'शर' के पालक हैं, वे तुम्हारा कल्याण करें। उनसे तुम्हें विशिष्ट पोषण प्राप्त हो तथा विकार बाहर निकल जाएँ ॥५ ॥

मंत्र क्र० ६ से ९ में विशिष्ट उपचार द्वारा शरीरस्थ मूत्र- विकारों को बाहर निकालने का कथन है। स्थूल दृष्टि से 'शर' शलाका प्रयोग से मूत्र निकालने की प्रक्रिया पुराने समय से अब तक के उपचार क्रम में मान्य है; किन्तु शर को व्यापक अर्थों में लेने से जीवनी शक्ति के जनक दिव्य प्रवाहों के विशिष्ट प्रयोग से शरीरस्थ विकारों को बलात् बाहर निकाल देने का आशय भी

प्रकट होता है। शरीरस्थ जीवनी-शक्ति (बाइटल फोर्स) ही पोषण देने तथा विकारों से मुक्ति दिलाने में प्रमुख भूमिका निभाती है। इस मत को सभी उपचार पद्धतियाँ स्वीकार करती हैं-

१४. यदान्त्रेषु गवीन्योर्यद्वस्तावधि संश्रुतम्। एवा ते मूत्रं मुच्यतां बहिर्बालिति सर्वकम्॥

मूत्र वाहिनी नाड़ियों,मूत्राशय एवं आँतों में स्थित दूषित जल (मूत्र) इस चिकित्सा से पूरा का पूरा, वेग के साथ शब्द करता हुआ शरीर से बाहर हो जाए ॥६ ॥

१५. प्र ते भिनद्मि मेहनं वर्त्रं वेशन्त्या इव। एवा ते मूत्रं मुच्यतां बहिर्बालिति सर्वकम्॥

'शर' (शलाका) से मूत्र मार्ग को खोल देते हैं। बन्ध टूट जाने से जिस प्रकार जलाशय का जल शीघ्रता से बाहर निकलता है, उसी प्रकार रोगी के उदरस्थ समस्त विकार वेगपूर्वक बाहर निकलें ॥७ ॥

१६. विषितं ते वस्तिबिलं समुद्रस्योदधेरिव। एवा ते मूत्रं मुच्यतां बहिर्बालिति सर्वकम्।

तेरे मूत्राशय का बिल (छिद्र) खोलते हैं। विकार युक्त जल (मूत्र) उसी प्रकार शब्द करता हुआ बाहर निकले, जिस प्रकार नदियों का जल उदधि में सहज ही बह जाता है ॥८ ॥

१७. यथेषुका परापतदवसृष्टाधि धन्वनः। एवा ते मूत्रं मुच्यतां बहिर्बालिति सर्वकम्॥९

धनुष से छोड़े गए, तीव्र गति से बढ़ते हुए बाण की भाँति तेरा सम्पूर्ण मूत्र (विकार) वेगपूर्वक बाहर निकले ॥९ ॥

[४- अपांभेषज (जल चिकित्सा) सूक्त]

[**ऋषि -** सिन्धुद्वीप। **देवता -** अपांनपात्, सोम और आपः देवता। **छन्द -** गायत्री, ४ पुरस्ताद् बृहती।]

इस सूक्त के देवता आपः हैं। आपः का सामान्य अर्थ जल लिया जाता है; किन्तु शोध समीक्षा के आधार पर केवल जल ही मानने से अनेक मंत्रार्थ सिद्ध नहीं होते। जैसे-आपः को मन के समान गतिमान् कहा है, जल तो शब्द और प्रकाश की गति से भी नहीं बह सकता है। 'आपो वै सर्वा देवता' जैसे सूत्रों से भी यही भाव प्रकट होता है। मनुस्मृति १.८ के अनुसार ईश्वर ने अप् तत्त्व को सर्वप्रथम रचा। आपः यदि जल है, तो उसके पूर्व वायु और अग्नि की उत्पत्ति आवश्यक है, अन्यथा जल की संरचना सम्भव नहीं। अस्तु, आपः का अर्थ जल भी है; किन्तु उसे विद्वानों ने सृष्टि के मूलतत्त्व की क्रियाशील अवस्था माना है। अखण्ड ब्रह्म के संकल्प से मूलतत्त्व का क्रियाशील स्वरूप पहले प्रकट होता है, उससे ही पदार्थ रचना प्रारम्भ होती है। ऐसे किसी तत्त्व के सतत प्रवाहित होने की परिकल्पना (हाइपोथेसिस) पदार्थ विज्ञानी भी करते हैं। मंत्रार्थों के क्रम में आपः के इस स्वरूप को ध्यान में रखना उचित है-

१८. अम्बयो यन्त्यध्वभिर्जामयो अध्वरीयताम्। पृञ्चतीर्मधुना पयः ॥१ ॥

माताओं-बहिनों की भाँति यज्ञ से उत्पन्न पोषक धाराएँ यज्ञ कर्त्ताओं के लिए पय (दूध या पानी) के साथ मधुर रस मिलाती हैं ॥१ ॥

१९. अमूर्या उप सूर्ये याभिर्वा सूर्यः सह। ता नो हिन्वन्त्वध्वरम् ॥२ ॥

सूर्य के सम्पर्क में आकर पवित्र हुआ वाष्पीकृत जल, उसकी शक्ति के साथ पर्जन्य-वर्षा के रूप में हमारे सत्कर्मों को बढ़ाए-यज्ञ को सफल बनाए ॥२ ॥

२०. अपो देवीरुप ह्वये यत्र गावः पिबन्ति नः। सिन्धुभ्यः कर्त्वं हविः ॥३ ॥

हम उस दिव्य 'आपः' प्रवाह की अभ्यर्थना करते हैं, जो सिन्धु (अन्तरिक्ष) के लिए हवि प्रदान करते हैं तथा जहाँ हमारी गौएँ (इन्द्रियाँ अथवा वाणियाँ) तृप्त होती हैं ॥३ ॥

२१. अप्स्व१न्तरमृतमप्सु भेषजम्।
अपामुत प्रशस्तिभिरश्वा भवथ वाजिनो गावो भवथ वाजिनीः ॥४ ॥

जीवनी शक्ति, रोगनाशक एवं पुष्टिकारक आदि दैवी गुणों से युक्त आप: तत्त्व हमारे अश्वों व गौओं को वेग एवं बल प्रदान करे । हम बल-वैभव से सम्पन्न हों ॥४ ॥

[५- अपांभेषज (जल चिकित्सा) सूक्त]

[**ऋषि** - सिन्धुद्वीप । **देवता** - अपांनपात् , सोम और आप: देवता । **छन्द** - गायत्री, ४ वर्धमान गायत्री ।]

२२. आपो हि ष्ठा मयोभुवस्ता न ऊर्जे दधातन । महे रणाय चक्षसे ॥१ ॥

हे आप: ! आप प्राणिमात्र को सुख देने वाले हैं । सुखोपभोग एवं संसार में रमण करते हुए, हमें उत्तम दृष्टि की प्राप्ति हेतु पुष्ट करें ॥१ ॥

२३. यो वः शिवतमो रसस्तस्य भाजयतेह नः । उशतीरिव मातरः ॥२ ॥

जिनका स्नेह उमड़ता ही रहता है, ऐसी माताओं की भाँति आप हमें अपने सबसे अधिक कल्याणप्रद रस में भागीदार बनाएँ ॥२ ॥

[दुर्गति का मुख्य कारण यह है कि हमारी रसानुभूति अहितकारी प्रवृत्तियों की ओर मुड़ जाती है, इसलिए जीवन का रस कल्याणोन्मुख रखने की प्रार्थना की गई है ।]

२४. तस्मा अरं गमाम वो यस्य क्षयाय जिन्वथ । आपो जनयथा च नः ॥३ ॥

अन्नादि उत्पन्न कर प्राणिमात्र को पोषण देने वाले हे दिव्य प्रवाह ! हम आपका सान्निध्य पाना चाहते हैं । हमारी अधिकतम वृद्धि हो ॥३ ॥

२५. ईशाना वार्याणां क्षयन्तीश्चर्षणीनाम् । अपो याचामि भेषजम् ॥४ ॥

व्याधि निवारक दिव्य गुण वाले जल का हम आवाहन करते हैं । वह हमें सुख-समृद्धि प्रदान करे । उस ओषधिरूप जल की हम प्रार्थना करते हैं ॥४ ॥

[६- अपांभेषज (जल चिकित्सा) सूक्त]

[**ऋषि** - सिन्धुद्वीप , कृति अथवा अथर्वा । **देवता** -अपांनपात् , सोम और आप: देवता । **छन्द** -गायत्री , ४ पथ्यापंक्ति ।]

२६. शं नो देवीरभिष्टय आपो भवन्तु पीतये । शं योरभि स्रवन्तु नः ॥१ ॥

दैवीगुणों से युक्त आप: (जल) हमारे लिए हर प्रकार से कल्याणकारी एवं प्रसन्नतादायक हो । वह आकांक्षाओं की पूर्ति करके आरोग्य प्रदान करे ॥१ ॥

२७. अप्सु मे सोमो अब्रवीदन्तर्विश्वानि भेषजा । अग्निं च विश्वशम्भुवम् ॥२ ॥

सोम का हमारे लिए उपदेश है कि दिव्य आप: हर प्रकार से ओषधीय गुणों से युक्त है । उसमें कल्याणकारी अग्नि भी विद्यमान है ॥२ ॥

२८. आपः पृणीत भेषजं वरूथं तन्वे३ मम । ज्योक् च सूर्यं दृशे ॥३ ॥

दीर्घकाल तक मैं सूर्य को देखूँ अर्थात् दीर्घ जीवन प्राप्त करूँ । हे आप: ! शरीर को आरोग्यवर्द्धक दिव्य ओषधियाँ प्रदान करो ॥३ ॥

२९. शं न आपो धन्वन्या३ः शमु सन्त्वनूप्याः ।
शं नः खनित्रिमा आपः शमु याः कुम्भ आभृताः शिवा नः सन्तु वार्षिकीः ॥४ ॥

सूखे प्रान्त (रेगिस्तान) का जल हमारे लिए कल्याणकारी हो । जलमय देश का जल हमें सुख प्रदान करे

भूमि से खोदकर निकाला गया कुएँ आदि का जल हमारे लिए सुखप्रद हो। पात्र में स्थित जल हमें शान्ति देने वाला हो। वर्षा से प्राप्त जल हमारे जीवन में सुख-शान्ति की वृष्टि करने वाला सिद्ध हो ॥४ ॥

[७- यातुधाननाशन सूक्त]

[**ऋषि** - चातन। **देवता** - अग्नि, ३ अग्नीन्द्र । **छन्द** - अनुष्टुप्, ५ त्रिष्टुप् ।]

३०. स्तुवानमग्न आ वह यातुधानं किमीदिनम्।
त्वं हि देव वन्दितो हन्ता दस्योर्बभूविथ ॥१ ॥

हे अग्निदेव ! हम आपकी वन्दना करते हैं। दुष्टता को बढ़ाने वाले शत्रुओं को, आप अपने प्रभाव से पास बुलाएं। हमारे द्वारा वन्दित आप उनकी बुराइयों को नष्ट कर दें ॥१ ॥

३१. आज्यस्य परमेष्ठिञ्जातवेदस्तनूवशिन्।
अग्ने तौलस्य प्राशान यातुधानान् वि लापय ॥२ ॥

उच्च पद पर आसीन, ज्ञान के पुञ्ज, जठराग्नि के रूप में शरीर का सन्तुलन बनाने वाले हे अग्निदेव ! आप हमारे द्वारा स्रुवापात्र से तौली हुई (प्रदत्त) आज्याहुति को ग्रहण करें। हमारे स्नेह से प्रसन्न होकर आप दुष्ट-दुराचारियों को विलाप कराएँ अर्थात् उनका विनाश करें ॥२ ॥

३२. वि लपन्तु यातुधाना अत्त्रिणो ये किमीदिनः।
अथेदमग्ने नो हविरिन्द्रश्च प्रति हर्यतम् ॥३ ॥

दूसरों को पीड़ा पहुँचाने वाले, अपना स्वार्थ सिद्ध करने वाले समाज के शत्रुओं को अपना विनाश देखकर रुदन करने दें। हे अग्निदेव ! आप इन्द्र के साथ हमारे हविष्य को प्राप्त करें। हमें सत्कर्म की ओर प्रेरित करें ॥३ ॥

३३. अग्निः पूर्व आ रभतां प्रेन्द्रो नुदतु बाहुमान्। ब्रवीतु सर्वो यातुमानयमस्मीत्येत्य ॥४

पहले अग्निदेव (असुर विनाशन का कृत्य) प्रारम्भ करें, बलशाली इन्द्र प्रेरणा प्रदान करें। इन दोनों के प्रभाव से असुर स्वयं ही अपनी उपस्थिति स्वीकार करें (प्रायश्चित्त के लिए तैयार हो जाएँ) ॥४ ॥

३४. पश्याम ते वीर्यं जातवेदः प्र णो ब्रूहि यातुधानान् नृचक्षः।
त्वया सर्वे परितप्ताः पुरस्तात् त आ यन्तु प्रब्रुवाणा उपेदम् ॥५ ॥

हे ज्ञान स्वरूप अग्निदेव ! आपका प्रकाशरूपी पराक्रम हम देखें। आप पथभ्रष्टों के मार्गदर्शक हैं, अपने प्रभाव से दुष्टों को (हमारे शत्रुओं को) सन्मार्ग की ओर प्रेरित करें। आपकी आज्ञा से तप्त असुरता प्रायश्चित्त के लिए अपना परिचय देते हुए पास आए ॥५ ॥

३५. आ रभस्व जातवेदोऽस्माकार्थाय जज्ञिषे।
दूतो नो अग्ने भूत्वा यातुधानान् वि लापय ॥६ ॥

हे जातवेदः ! आप (शुभ यज्ञीय कर्मों का) प्रारम्भ करें। हे अग्निदेव ! आप हमारे प्रतिनिधि बनकर दुष्टजनों को अपने किये गये दुष्कर्मों पर रुलाएँ ॥६ ॥

३६. त्वमग्ने यातुधानानुपबद्धाँ इहा वह। अथैषामिन्द्रो वज्रेणापि शीर्षाणि वृश्चतु ॥७ ॥

हे मार्गदर्शक अग्निदेव ! आप दुराचारियों को यहाँ आने के लिए बाध्य करें और इन्द्रदेव वज्र से उनके सिरों का उच्छेदन करें ॥७ ॥

[८- यातुधाननाशन सूक्त]

[**ऋषि -** चातन । **देवता -** बृहस्पति, अग्नीषोम, ३-४ अग्नि ।**छन्द**—अनुष्टुप, ४ बार्हतगर्भा त्रिष्टुप् ।]

३७. इदं हविर्यातुधानान् नदी फेनमिवा वहत् ।
य इदं स्त्री पुमानकरिह स स्तुवतां जनः ॥१ ॥

नदी जिस प्रकार झाग (गन्दगी) को बहा देती है, उसी प्रकार यह 'हवि' पापाचारियों को यहाँ से दूर बहा ले जाए । दुष्कर्मों में निरत स्त्री-पुरुष अपनी रक्षा के लिए तुम्हारी स्तुति करें ॥१ ॥

३८. अयं स्तुवान आगमदिमं स्म प्रति हर्यत ।
बृहस्पते वशे लब्ध्वाग्नीषोमा वि विध्यतम् ॥२ ॥

प्रायश्चित्त की भावना से शरण में आए दुष्टों का स्वागत करें । हे मार्गदर्शक, ज्ञान के पुंज ! आप अपने सद्गुणों से उसे वश में करें । अग्नि और सोम (उपचार के लिए) उनका विशेष परीक्षण करें ॥२ ॥

३९. यातुधानस्य सोमप जहि प्रजां नयस्व च । नि स्तुवानस्य पातय परमक्ष्युतावरम् ॥३

ज्ञानामृत का पान कराने वाले हे सोम ! आसुरी वृत्तियों का समूल नाश हो, इसके लिए उसकी सन्तानों तक पहुँचकर आप उन्हें भी सन्मार्गगामी बनाएँ । स्तुति करने वाले के नेत्रों को नीचा (शालीनता से युक्त) कर दें ॥३ ॥

४०. यत्रैषामग्ने जनिमानि वेत्थ गुहा सतामत्त्रिणां जातवेदः ।
तांस्त्वं ब्रह्मणा वावृधानो जह्येषां शततर्हमग्ने ॥४ ॥

हे प्रकाशपुंज अग्ने ! आप पथभ्रष्ट जनों की सन्तानों तक सुदूर गुफा में पहुँच कर अपने दिव्य प्रकाश से उन्हें सन्मार्ग दिखाएँ, इस प्रकार आप सबके कष्टों को दूर करें ॥४ ॥

[९- विजयप्रार्थना सूक्त]

[**ऋषि -** अथर्वा । **देवता -** वसुगण, इन्द्र, पूषा, वरुण, मित्र, अग्नि, आदित्यगण, विश्वेदेवा, २ देवगण, सूर्य, अग्नि, हिरण्य, ३-४ अग्नि (जातवेदा) । **छन्द -** त्रिष्टुप् ।]

४१. अस्मिन् वसु वसवो धारयन्त्विन्द्रः पूषा वरुणो मित्रो अग्निः ।
इममादित्या उत विश्वे च देवा उत्तरस्मिञ्ज्योतिषि धारयन्तु ॥१ ॥

वैभव की कामना करने वाले इस पुरुष को आठों वसु देवता, इन्द्र, पूषा, वरुण, मित्र, अग्नि आदि देवता धारण कर अपना अनुग्रह प्रदान करें । आदित्य और अन्य सभी देवता इसको तेजस्विता प्रदान करें ॥१ ॥

४२. अस्य देवाः प्रदिशि ज्योतिरस्तु सूर्यो अग्निरुत वा हिरण्यम् ।
सपत्ना अस्मदधरे भवन्तूत्तमं नाकमधि रोहयेमम् ॥२ ॥

हे देवताओ ! सूर्य की तेजस्विता, अग्नि की प्रखरता, चन्द्र की शीतलता एवं स्वर्ण की आभा मनुष्य के जीवन को ऊँचा उठाए । अपने संयम से इन शक्तियों को बढ़ाता हुआ वह (मनुष्य) शत्रुओं (आसुरी वृत्तियों) का विनाश करे । इस प्रकार वह जीवन की सर्वोच्च स्थिति को प्राप्त करे ॥२ ॥

४३. येनेन्द्राय समभरः पयांस्युत्तमेन ब्रह्मणा जातवेदः ।
तेन त्वमग्न इह वर्धयेमं सजातानां श्रैष्ठ्य आ धेह्येनम् ॥३ ॥

हे अग्निदेव ! जिस श्रेष्ठ ज्ञान के बल पर इन्द्र आदि देवता सम्पूर्ण रसों (सुखों) का उपभोग करते हैं, उसी दिव्य ज्ञान से मनुष्य के जीवन को प्रकाशित करते हुए आप ऊँचा उठाएँ, वह मनुष्य देवतुल्य श्रेष्ठ जीवन जिए ॥३ ॥

४४. ऐषां यज्ञमुत वर्चो ददेऽहं रायस्पोषमुत चित्तान्यग्ने ।
सपत्ना अस्मदधरे भवन्तूत्तमं नाकमधि रोहयेमम् ॥४ ॥

हे अग्निदेव ! मैं इस (साधक) के यज्ञ, तेज, ऐश्वर्य एवं चित्त को स्वीकार करता हूँ । स्पर्धाशील शत्रु हमसे नीचे ही रहें । हे देव ! आप इस साधक को श्रेष्ठ सुख-शान्ति प्रदान करें ॥४ ॥

[१०- पाशविमोचन सूक्त]

[**ऋषि** - अथर्वा । **देवता** - १ असुर , २-४ वरुण । **छन्द** - त्रिष्टुप्, ३ ककुम्मती अनुष्टुप् , ४ अनुष्टुप् ।]

४५. अयं देवानामसुरो वि राजति वशा हि सत्या वरुणस्य राज्ञः ।
ततस्परि ब्रह्मणा शाशदान उग्रस्य मन्योरुदिमं नयामि ॥१ ॥

देवताओं में बली राजा वरुणदेव प्रकाशित हैं । उनकी इच्छा ही सत्य है; तथापि हम दैवी ज्ञान के बल पर स्तुतियों द्वारा पीड़ित व्यक्तियों को उनके प्रकोप से बचाते हैं ॥१ ॥

४६. नमस्ते राजन् वरुणास्तु मन्यवे विश्वं ह्युग्र निचिकेषि द्रुग्धम् ।
सहस्रमन्यान् प्र सुवामि साकं शतं जीवाति शरदस्तवायम् ॥२ ॥

हे सर्वज्ञ वरुणदेव ! आपके कोप से पीड़ित हम सब शरणागत होकर नमन करते हैं; आप हमारे सभी दोषों को भली-भाँति जानते हैं । जन-मानस को बोध हो रहा है कि देवत्व की शरण में पहुँच कर (सद्‌गुणों को अपना कर) ही सुखी और दीर्घ जीवन प्राप्त हो सकता है ॥२ ॥

४७. यदुवक्थानृतं जिह्वया वृजिनं बहु । राज्ञस्त्वा सत्यधर्मणो मुञ्चामि वरुणादहम् ॥३

हे पीड़ित मानव ! तुमने अपनी वाणी का दुरुपयोग करते हुए असत्य और पाप वचन बोलकर अपनी गरिमा का हनन किया है । सर्व समर्थ वरुणदेव के अनुग्रह से इस दुःखद स्थिति से मैं तुम्हें मुक्त करता हूँ ॥३ ॥

४८. मुञ्चामि त्वा वैश्वानरादर्णवान् महतस्परि ।
सजातानुग्रेहा वद ब्रह्म चाप चिकीहि नः ॥४ ॥

हे पतित मानव ! हम तुम्हें नियन्ता वरुणदेव के प्रचण्ड कोप से बचाते हैं । हे उग्रदेव ! आप अपने सजातीय दूतों से कह दें (वे इसे मुक्त करें) और हमारे ज्ञान (स्तोत्रों) पर ध्यान दें ॥४ ॥

[११- नारीसुखप्रसूति सूक्त]

[**ऋषि** - अथर्वा । **देवता** - पूषा, अर्यमा, वेधा, दिक्, देवगण । **छन्द** - पंक्ति, २ अनुष्टुप् , ३ चतुष्पदा उष्णिकगर्भा ककुम्मती अनुष्टुप् , ४-६ पथ्यापंक्ति ।]

४९. वषट् ते पूषन्नस्मिन्त्सूतावर्यमा होता कृणोतु वेधाः ।
सिस्रतां नार्यृतप्रजाता वि पर्वाणि जिहतां सूतवा उ ॥१ ॥

हे अखिल विश्व के पोषक, श्रेष्ठ जनों के हितैषी पूषा देवता ! हम अपनी हवि समर्पित करते हैं । आप इस प्रसूता की सहायता करें । यह सावधानीपूर्वक अपने अंगों को प्रसव के लिए तैयार करे-ढीला करे ॥१ ॥

५०. चतस्रो दिवः प्रदिशश्चतस्रो भूम्या उत । देवा गर्भं समैरयन् तं व्यूर्णुवन्तु सूतवे ॥२

द्युलोक एवं भूमि को चारों दिशाएँ घेरे हैं । दिव्य पंच भूतों ने इस गर्भ को घेरा- (धारण किया) हुआ है, वे ही इस आवरण से मुक्त करें-बाहर करें ॥२ ॥

५१. सूषा व्यूर्णोतु वि योनिं हापयामसि । श्रथया सूषणे त्वमव त्वं बिष्कले सृज ॥३ ॥

हे प्रसवशील माता अथवा प्रसव सहायक देव ! आप गर्भ को मुक्त करें । गर्भ मार्ग को हम फैलाते हैं, अंगों को ढीला करें और गर्भ को नीचे की ओर प्रेरित करें ॥३ ॥

५२. नेव मांसे न पीवसि नेव मज्जस्वाहतम् ।
अवैतु पृश्नि शेवलं शुने जराय्वत्तवेऽव जरायु पद्यताम् ॥४ ॥

गर्भस्थ शिशु को आवेष्टित करने वाले (समेट कर रखने वाली थैली) 'जरायु' प्रसूता के लिये मांस, मज्जा या चर्बी की भाँति उपयोगी नहीं, अपितु अन्दर रह जाने पर गम्भीर दुष्परिणाम प्रस्तुत करने वाली सिद्ध होती है । सेवार (जल की घास) की जैसी नरम 'जेरी' पूर्णरूपेण बाहर आकर कुत्तों का आहार बने ॥४ ॥

५३. वि ते भिनद्मि मेहनं वि योनिं वि गवीनिके ।
वि मातरं च पुत्रं च वि कुमारं जरायुणाव जरायु पद्यताम् ॥५ ॥

हे प्रसूता ! निर्विघ्न प्रसव के लिए गर्भमार्ग, योनि एवं नाड़ियों को विशेष प्रकार से खोलता हूँ । माँ व बालक को नाल से अलग करता हूँ । जेरी से शिशु को अलग करता हूँ । जेरी पूर्णरूपेण पृथ्वी पर गिर जाए ॥५ ॥

५४. यथा वातो यथा मनो यथा पतन्ति पक्षिणः ।
एवा त्वं दशमास्य साकं जरायुणा पताव जरायु पद्यताम् ॥६ ॥

जिस प्रकार वायु वेगपूर्वक प्रवाहित होती है । पक्षी जिस वेग से आकाश में उड़ते हैं एवं मन जिस तीव्रगति से विषयों में लिप्त होता है, उसी प्रकार दसवें माह गर्भस्थ शिशु जेरी के साथ गर्भ से मुक्त होकर बाहर आए ॥६ ॥

[१२- यक्ष्मनाशन सूक्त]

[**ऋषि** - भृग्वङ्गिरा । **देवता** - यक्ष्मनाशन । **छन्द** - जगती, २-३ त्रिष्टुप्, ४ अनुष्टुप् ।]

५५. जरायुजः प्रथम उस्रियो वृषा वातभ्रजा स्तनयन्नेति वृष्ट्या ।
स नो मृडाति तन्व ऋजुगो रुजन् य एकमोजस्त्रेधा विचक्रमे ॥१ ॥

जरायु से उत्पन्न शिशु की भाँति बलशाली सूर्यदेव वायु के प्रभाव से मेघों के बीच से प्रकट होकर हमारे शरीरों को हर्षित करते हैं। वे सीधे मार्ग से बढ़ते हुए अपने एक ही ओज को तीन प्रकार से प्रसारित करते हैं ॥१ ॥

[सूर्य का ओज-प्रकाश, ताप तथा चेष्टा के रूप में या शरीर में त्रिधातुओं को पुष्ट करने वाले के रूप में सक्रिय होता है ।]

५६. अङ्गे अङ्गे शोचिषा शिश्रियाणं नमस्यन्तस्त्वा हविषा विधेम ।
अङ्कान्त्समङ्कान् हविषा विधेम यो अग्रभीत् पर्वास्या ग्रभीता ॥२ ॥

अपनी ऊर्जा से अंग-प्रत्यंग में संव्याप्त हे सूर्यदेव ! स्तुतियों एवं हवि द्वारा हम आपको और आपके समीपवर्ती देवों का अर्चन करते हैं । जिसके शरीरस्थ जोड़ों को रोगों ने ग्रसित कर रखा है, उसके निमित्त भी हम आपको पूजते हैं ॥२ ॥

५७. मुञ्च शीर्षक्त्या उत कास एनं परुष्परुराविवेशा यो अस्य ।
यो अभ्रजा वातजा यश्च शुष्मो वनस्पतीन्त्सचतां पर्वतांश्च ॥३ ॥

हे आरोग्यदाता सूर्यदेव ! आप हमें सिरदर्द एवं कास (खाँसी) की पीड़ा से मुक्त करें । सन्धियों में घुसे रोगाणुओं को नष्ट करें । वर्षा, शीत एवं ग्रीष्म ऋतुओं के प्रभाव से उत्पन्न होने वाले वात, पित्त, कफ जनित रोगों को दूर करें । इसके लिए हम अनुकूल वातावरण के रूप में पर्वतों एवं वनौषधियों का सहारा लेते हैं ॥३ ॥

५८. शं मे परस्मै गात्राय शमस्त्ववराय मे । शं मे चतुर्भ्यो अङ्गेभ्यः शमस्तु तन्वे३ मम ॥

हमारे सिर आदि श्रेष्ठ अंगों का कल्याण हो । हमारे उदर आदि साधारण अंगों का कल्याण हो । हमारे चारों अंगों (दो हाथों एवं दो पैरों) का कल्याण हो । हमारे समस्त शरीर को आरोग्य - लाभ प्राप्त हो ॥४ ॥

[१३- विद्युत् सूक्त]

[**ऋषि**—भृग्वङ्गिरा ।**देवता**— विद्युत् । **छन्द**—अनुष्टुप्, ३ चतुष्पाद् विराट् जगती, ४ त्रिष्टुप् परा बृहतीगर्भा पंक्ति ।]

५९. नमस्ते अस्तु विद्युते नमस्ते स्तनयित्नवे । नमस्ते अस्त्वश्मने येना दूडाशे अस्यसि ॥

विद्युत् को हमारा नमस्कार पहुँचे । गड़गड़ाहट करने वाले शब्द तथा अशनि को हमारा नमस्कार पहुँचे । व्यापने वाले मेघों को हमारा नमस्कार पहुँचे । हे देवि ! कष्ट पहुँचाने वाले दुष्टों पर वज्र फेंक कर आप उन्हें दूर हटाती हैं ॥१ ॥

६०. नमस्ते प्रवतो नपाद् यतस्तपः समूहसि । मृडया नस्तनूभ्यो मयस्तोकेभ्यस्कृधि ॥२

हे देव (पर्जन्य) ! आप पानी को अपने अन्दर ग्रहण किये रहते हैं और असमय नीचे नहीं गिरने देते । हम आपको प्रणाम करते हैं; क्योंकि आप हमारे अन्दर तप एकत्रित करते हैं । आप हमारे देह को सुख प्रदान करें तथा हमारी सन्तानों को भी सुख प्रदान करें ॥२ ॥

६१. प्रवतो नपान्नम एवास्तु तुभ्यं नमस्ते हेतये तपुषे च कृण्मः ।
विद्म ते धाम परमं गुहा यत् समुद्रे अन्तर्निहितासि नाभिः ॥३ ॥

ऊँचाई से न गिराने वाले हे पर्जन्य ! आपको हम प्रणाम करते हैं । आपके आयुध तथा तेजस् को हम प्रणाम करते हैं । आप जिस हृदयरूपी गुहा में निवास करते हैं, वह हमें ज्ञात है । आप उस समुद्र में नाभि के सदृश विद्यमान रहते हैं ॥३ ॥

६२. यां त्वा देवा असृजन्त विश्व इषुं कृण्वाना असनाय धृष्णुम् ।
सा नो मृड विदथे गृणाना तस्यै ते नमो अस्तु देवि ॥४ ॥

हे अशनि ! रिपुओं पर प्रहार करने के लिए समस्त देवताओं ने बलशाली बाण के रूप में आपकी संरचना की है । अन्तरिक्ष में गर्जना करने वाले हे अशनि ! हम आपको नमस्कार करते हैं । आप हमारे भय को दूर करके हमें हर्ष प्रदान करें ॥४ ॥

[१४- कुलपाकन्या सूक्त]

[**ऋषि** - भृग्वङ्गिरा । **देवता** - वरुण अथवा यम । **छन्द** - १ ककुम्मती अनुष्टुप्, २,४ अनुष्टुप्, ३ चतुष्पात् विराट् अनुष्टप् ।]

सामान्य अर्थों में प्रथम मंत्र में प्रयुक्त 'अस्याः' का अर्थ कन्या किया गया है । इस आधार पर कन्या को योग्य वर के सुपुर्द करने का भावार्थ लिया जाता है; किन्तु इस सूक्त के देवता विद्युत्, वरुण एवं यम हैं । इस आधार पर 'अस्याः' का अर्थ विद्युत् ग्राह्य है । विद्युत् का वरण करने वाले वरुण तथा उसका नियमन करने वाले 'यम' कहे जा सकते हैं । इस संदर्भ में कन्या 'विद्युत्' उसके पिता 'विद्युत्-उत्पादक' तथा वर उसके प्रयोक्ता-विशेषज्ञ कहे जाने योग्य हैं । विज्ञ पाठक इस संदर्भ में भी मंत्रार्थों को समझ सकते हैं-

६३. भगमस्या वर्च आदिष्यधि वृक्षादिव स्रजम्।
महाबुध्न इव पर्वतो ज्योक् पितृष्वास्ताम् ॥१ ॥

वृक्षों से जैसे मनुष्य फूल ग्रहण करते हैं, उसी प्रकार इस कन्या (अथवा विद्युत्) के सौन्दर्य तथा ओज को हम स्वीकार करते हैं । जिस तरह विशाल पर्वत धरती पर स्थिर रहता है, उसी प्रकार यह कन्या भयरहित होकर (अपने अथवा मेरे) माता-पिता के घर पर बहुत समय तक रहे ॥१ ॥

६४. एषा ते राजन् कन्या वधूर्नि धूयतां यम। सा मातुर्बध्यतां गृहेऽथो भ्रातुरथो पितुः ॥

हे नियम पालन करने वाले प्रकाशवान् ! यह कन्या आपकी वधू बनकर आचरण करे । यह कन्या आपके घर में रहे, माता-पिता अथवा भाई के घर में सुखपूर्वक रहे ॥२ ॥

६५. एषा ते कुलपा राजन् तामु ते परि दद्मसि।
ज्योक् पितृष्वासाता आ शीर्ष्णः समोप्यात् ॥३ ॥

हे राजन् ! यह कन्या आपके कुल की रक्षा करने वाली है, उसको हम आपके निमित्त प्रदान करते हैं । यह निरंतर (अपने या तुम्हारे) माता-पिता के बीच रहे । शीर्ष से (श्रेष्ठ स्तर पर रहकर अथवा विचारों से) शान्ति एवं कल्याण के बीज बोए ॥३ ॥

६६. असितस्य ते ब्रह्मणा कश्यपस्य गयस्य च।
अन्तःकोशमिव जामयोऽपि नह्यामि ते भगम् ॥४ ॥

हे कन्ये ! आपके सौभाग्य को हम 'असित' ऋषि, 'गय' ऋषि तथा 'कश्यप' ऋषि के मंत्र के द्वारा उसी प्रकार बाँधकर सुरक्षित करते हैं, जिस प्रकार स्त्रियाँ अपने वस्त्रों-आभूषणों आदि को गुप्त रखकर सुरक्षित करती हैं ॥४ ॥

[विद्युत् के संदर्भ में असित का अर्थ बन्धनरहित स्वतंत्र प्रवाह, कश्यप का अर्थ पश्यक का भाव- देखने योग्य प्रकाशोत्पादक तथा गय का अर्थ प्राण- ऊर्जा है । इस प्रकार विद्युत् की उक्त विशेषताओं को ऋषियों ने सूत्रों के माध्यम से प्रकट किया है ।]

[१५- पुष्टिकर्म सूक्त]

[**ऋषि**-अथर्वा । देवता - सिन्धुसमूह (वाता, पतत्रिण पक्षी) । **छन्द**- अनुष्टुप्, १ भुरिक् बृहती, २ पथ्या पंक्ति ।]

६७. सं सं स्रवन्तु सिन्धवः सं वाताः सं पतत्रिणः।
इमं यज्ञं प्रदिवो मे जुषन्तां संस्राव्येण हविषा जुहोमि ॥१ ॥

नदियाँ और वायु भली- भाँति संयुक्त होकर प्रवाहित होती रहें तथा पक्षीगण भली- भाँति संयुक्त होकर उड़ते रहें । देवगण हमारे यज्ञ को ग्रहण करें; क्योंकि हम हविष्यों को संगठित-एकीकृत करके आहुतियाँ दे रहे हैं ॥१ ॥

६८. इहैव हवमा यात म इह संस्रावणा उतेमं वर्धयता गिरः।
इहैतु सर्वो यः पशुरस्मिन् तिष्ठतु या रयिः ॥२ ॥

हे संगठित करने वाले देवताओ ! आप यहाँ हमारे इस यज्ञ में पधारें और इस संगठन का संवर्द्धन करें । प्रार्थनाओं को ग्रहण करने पर आप इस हवि प्रदाता यजमान को प्रजा, पशु आदि सम्पत्ति से सम्पन्न करें ॥२ ॥

६९. ये नदीनां संस्रवन्त्युत्सासः सदमक्षिताः। तेभिर्मे सर्वैः संस्रावैर्धनं सं स्रावयामसि ॥

सरिताओं के जो अक्षय स्रोत संघबद्ध होकर प्रवाहित हो रहे हैं, उन सब स्रोतों द्वारा हम पशु आदि धन-सम्पत्तियाँ प्राप्त करते हैं ॥३ ॥

७०. ये सर्पिषः संस्रवन्ति क्षीरस्य चोदकस्य च । तेभिर्मे सर्वैः संस्रावैर्धनं सं स्रावयामसि

जो घृत, दुग्ध तथा जल की धाराएँ प्रवाहित हो रही हैं, उन समस्त धाराओं द्वारा हम धन-सम्पत्तियाँ प्राप्त करते हैं ॥४ ॥

[प्रकृति चक्र द्वारा उपलब्ध वस्तुओं को सुनियोजित करके ही मनुष्य ने सारी सम्पत्तियाँ उपलब्ध की हैं ।]

[१६- शत्रुबाधन सूक्त]

[**ऋषि -** चातन । **देवता -** अग्नि, इन्द्र, वरुण (३-४ दधत्य सीस) । **छन्द**—अनुष्टुप्, ४ ककुम्मती अनुष्टुप् ।]

७१. ये ऽमावास्यां३ रात्रिमुदस्थुर्व्राजमत्त्रिणः ।
अग्निस्तुरीयो यातुहा सो अस्मभ्यमधि ब्रवत् ॥१ ॥

अमावस्या की अँधेरी रात के समय मनुष्यों पर घात करने वाले तथा उनको क्षति पहुँचाने वाले, जो असुर आदि विचरण करते हैं, उन असुरों के सम्बन्ध में असुर विनाशक चतुर्थ अग्निदेव हमें जानकारी प्रदान करें ॥१ ॥

[यहाँ अग्नि के लिए तुरीय (चतुर्थ) सम्बोधन विचारणीय है । अग्नि के तीन प्रयोग (गार्हपत्याग्नि , आहवनीयाग्नि तथा दक्षिणाग्नि) यज्ञीय होते हैं । चतुर्थ प्रयोग सुरक्षापरक उपकरणों के लिए किये जाने से उसे तुरीय अग्नि कहा गया है । रात्रि में चोरों के आने की सूचना देने के लिए कोई 'थर्मो पायल या इन्फ्रारैड डिडैक्टर' जैसे प्रयोग का संकेत इस मंत्र में मिलता है ।]

७२. सीसायाध्याह वरुणः सीसायाग्निरुपावति ।
सीसं म इन्द्रः प्रायच्छत् तदङ्ग यातुचातनम् ॥२ ॥

वरुणदेव ने सीसे के सम्बन्ध में कहा (प्रेरित किया) है । अग्निदेव उस 'सीसे' को मुनष्यों की सुरक्षा करने वाला बताते हैं । धनवान् इन्द्र ने हमें 'सीसा' प्रदान करते हुए कहा है-हे आत्मीय ! देवों द्वारा प्रदत्त यह 'सीसा' असुरों का निवारण करने वाला है ॥२ ॥

[तीन देवताओं वरुण, अग्नि एवं इन्द्र द्वारा 'सीसे' से आत्मरक्षा तथा शत्रु निवारण के प्रयोग बतलाए गए हैं । इन्द्र संगठन सत्ता 'सीसे' की गोली-छर्रों का रहस्य बतला सकते हैं, वरुण (हाइड्रॉलिक प्रेशर से) तथा अग्नि (विस्फोटक शक्ति से) 'सीसे' के प्रहार की विद्या प्रदान कर सकते हैं । तीसरे एवं चौथे मन्त्रमें सीसे को अवरोध हटाने वाला तथा वेधक कहकर इसी आशय को स्पष्ट किया गया है ।]

७३. इदं विष्कन्धं सहत इदं बाधते अत्त्रिणः । अनेन विश्वा ससहे या जातानि पिशाच्याः

यह 'सीसा' अवरोध उत्पन्न करने वालों को हटाता है तथा असुरों को पीड़ा पहुँचाता है । इसके द्वारा असुरों की समस्त जातियों को हम दूर करते हैं ॥३ ॥

७४. यदि नो गां हंसि यद्यश्वं यदि पूरुषम् ।
तं त्वा सीसेन विध्यामो यथा नोऽसो अवीरहा ॥४ ॥

हे रिपो ! यदि तुम हमारी गौओं, अश्वों तथा मनुष्यों का संहार करते हो, तो हम तुमको सीसे के द्वारा वेधते हैं । जिससे तुम हमारे वीरों का संहार न कर सको ॥४ ॥

[१७- रुधिरस्रावनिवर्तनधमनीबन्धन सूक्त]

[**ऋषि -** ब्रह्मा । **देवता -** योषित् , लोहितवासस , हिरा । **छन्द**—अनुष्टुप्, १ भूरिक् अनुष्टुप्, ४ त्रिपदार्षी गायत्री ।]

७५.अमूर्या यन्ति योषितो हिरा लोहितवाससः । अभ्रातर इव जामयस्तिष्ठन्तु हतवर्चसः

शरीर में लाल रंग के रक्त का वहन करने वाली जो योषा (धमनियाँ) हैं , वे स्थिर हो जाएँ । जिस प्रकार भाई रहित निस्तेज बहिनें बाहर नहीं निकलतीं, उसी प्रकार धमनियों का खून बाहर न निकले ॥१ ॥

७६. तिष्ठावरे तिष्ठ पर उत त्वं तिष्ठ मध्यमे ।
कनिष्ठिका च तिष्ठति तिष्ठादिद् धमनिर्मही ॥२ ॥

हे नीचे, ऊपर तथा बीच वाली धमनियो ! आप स्थिर हो जाएँ । छोटी तथा बड़ी धमनियाँ भी खून बहाना बन्द करके स्थिर हो जाएँ ॥२ ॥

७७. शतस्य धमनीनां सहस्रस्य हिराणाम् ।
अस्थुरिन्मध्यमा इमाः साकमन्ता अरंसत ॥३ ॥

सैकड़ों धमनियों तथा सैकड़ों नाड़ियों के मध्य में मध्यम नाड़ियाँ स्थिर हो गई हैं और इसके साथ-साथ अन्तिम धमनियाँ भी ठीक हो गई हैं, जिसका रक्त स्राव बन्द हो गया है ॥३ ॥

७८. परि वः सिकतावती धनूर्बृहत्यक्रमीत् । तिष्ठतेलयता सु कम् ॥४ ॥

हे नाड़ियो ! आपको रज नाड़ी ने और धनुष की तरह वक्र धनु नाड़ी ने तथा बृहती नाड़ी ने चारों तरफ से संव्याप्त कर लिया है । आप खून बहाना बन्द करें और इस रोगी को सुख प्रदान करें ॥४ ॥

[१८- अलक्ष्मीनाशन सूक्त]

[**ऋषि -** द्रविणोदा । **देवता -** विनायक । **छन्द -** १ उपरिष्टाद् विराट् बृहती, २ निचृत् जगती, ३ विराट् आस्तारपंक्ति त्रिष्टुप्, ४ अनुष्टुप् ।]

७९. निर्लक्ष्म्यं ललाम्यं१ निरराति सुवामसि ।
अथ या भद्रा तानि नः प्रजाया अरातिं नयामसि ॥१ ॥

ललाट पर स्थित बुरे लक्षणों को हम पूर्ण रूप से दूर करते हैं तथा जो हितकारक लक्षण हैं , उन्हें हम अपने लिए तथा अपनी सन्तानों के लिए प्राप्त करते हैं । इसके अलावा कृपणता आदि को दूर हटाते हैं ॥१ ॥

८०. निररणिं सविता साविषक् पदोर्निर्हस्तयोर्वरुणो मित्रो अर्यमा ।
निरस्मभ्यमनुमती रराणा प्रेमां देवा असाविषुः सौभगाय ॥२ ॥

मित्रावरुण, सविता तथा अर्यमा देव हमारे हाथों और पैरों के बुरे लक्षणों को दूर करें । सबकी प्रेरक अनुमति भी वांछित फल प्रदान करती हुई शरीर के बुरे लक्षणों को दूर करे । देवों ने भी इसी सौभाग्य को प्रदान करने के निमित्त प्रेरणा दी है ॥२ ॥

८१. यत्त आत्मनि तन्वां घोरमस्ति यद्वा केशेषु प्रतिचक्षणे वा ।
सर्वं तद् वाचाप हन्मो वयं देवस्त्वा सविता सूदयतु ॥३ ॥

हे बुरे लक्षणों से युक्त मनुष्यो ! आपकी आत्मा, शरीर, बाल तथा आँखों में जो वीभत्सता का कुलक्षण है, उन सबको हम मन्त्रों का उच्चारण करके दूर करते हैं । सविता देवता आपको परिपक्व बनाएँ ॥३ ॥

८२. रिश्यपदीं वृषदतीं गोषेधां विधमामुत ।
विलीढ्यं ललाम्यं१ ता अस्मन्नाशयामसि ॥४ ॥

ऐसी स्त्री जिसका पैर हिरण की तरह, दाँत बैल की तरह, चाल गाय की तरह तथा आवाज कठोर है, हम उसके मस्तक पर स्थित ऐसे सभी बुरे लक्षणों को मन्त्रों द्वारा दूर करते हैं ॥४ ॥

[१९- शत्रुनिवारण सूक्त]

[**ऋषि -** ब्रह्मा । **देवता -** ईश्वर (१ इन्द्र, २ मनुष्यों के बाण, ३ रुद्र, ४ विश्वेदेवा) । **छन्द -** अनुष्टुप्, २ पुरस्ताद् बृहती, ३ पथ्या पंक्ति ।]

८३. मा नो विदन् विव्याधिनो मो अभिव्याधिनो विदन् ।
आराच्छरव्या अस्मद्विषूचीरिन्द्र पातय ॥१ ॥

हथियारों द्वारा अत्यधिक घायल करने वाले रिपु हमारे समीप तक न पहुँच पाएँ तथा चारों तरफ से संहार करने वाले रिपु भी हमारे पास न पहुँच पाएँ । हे परमेश्वर इन्द्र ! सब तरफ फैल जाने वाले बाणों को आप हमसे दूर गिराएँ ॥१ ॥

८४. विष्वञ्चो अस्मच्छरवः पतन्तु ये अस्ता ये चास्याः ।
दैवीर्मनुष्येषवो ममामित्रान् वि विध्यत ॥२ ॥

चारों तरफ फैले हुए बाण जो चलाए जा चुके हैं तथा जो चलाए जाने वाले हैं, वे सब हमारे स्थान से दूर गिरें । हे मनुष्यों के द्वारा संचालित तथा दैवी बाणो ! आप हमारे रिपुओं को विदीर्ण कर डालें ॥२ ॥

८५. यो नः स्वो यो अरणः सजात उत निष्ट्यो यो अस्माँ अभिदासति ।
रुद्रः शरव्य यैतान् ममामित्रान् वि विध्यतु ॥३ ॥

जो हमारे स्वजन हों या दूसरे अन्य लोग हों अथवा सजातीय हों या दूसरी जाति वाले हीन लोग हों; यदि वे हमारे ऊपर आक्रमण करके हमें दास बनाने का प्रयत्न करें, तो उन रिपुओं को रुद्रदेव अपने बाणों से विदीर्ण करें ॥३ ॥

८६. यः सपत्नो योऽसपत्नो यश्च द्विषञ्छपाति नः ।
देवास्तं सर्वे धूर्वन्तु ब्रह्म वर्म ममान्तरम् ॥४ ॥

जो हमारे प्रकट तथा गुप्त रिपु विद्वेष भाव से हमारा संहार करने का प्रयत्न करते हैं या हमें अभिशापित करते हैं, उन रिपुओं को समस्त देवगण विनष्ट करें । ब्रह्मज्ञान रूपी कवच हमारी सुरक्षा करे ॥४ ॥

[२०- शत्रुनिवारण सूक्त]

[**ऋषि -** अथर्वा । **देवता -** १ सोम, मरुद्‌गण, २ मित्रावरुण, ३ वरुण, ४ इन्द्र । **छन्द -** अनुष्टुप्, १ त्रिष्टुप् ।]

८७. अदारसृद् भवतु देव सोमास्मिन् यज्ञे मरुतो मृडता नः ।
मा नो विददभिभा मो अशस्तिर्मा नो विदद् वृजिना द्वेष्या या ॥१ ॥

हे सोमदेव ! परस्पर वैमनस्य उत्पन्न करने का कृत्य हमसे न हो । हे मरुतो ! हम जिस युद्ध का अनुष्ठान कर रहे हैं, आप उसमें हमें हर्षित करें । सम्मुख होकर बढ़ता हुआ शत्रु का ओजस् हमारे समीप न आ सके तथा अपकीर्ति भी हमें न प्राप्त हो । जो विद्वेषवर्द्धक कुटिल कृत्य हैं, वे भी हमारे समीप न आ सकें ॥१ ॥

८८. यो अद्य सेन्यो वधोऽघायूनामुदीरते । युवं तं मित्रावरुणावस्मद् यावयतं परि ॥२

हे मित्र और वरुणदेवो ! रिपुओं द्वारा संधान किए गए आयुधों को आप हमसे दूर रखें, जिससे वह हमें स्पर्श न कर सके । आज संग्राम में हिंसा की अभिलाषा से संधान किए गए रिपुओं के अस्त्रों को हमसे दूर रखने का उपाय करें ॥२ ॥

८९. इतश्च यदमुतश्च यद् वधं वरुण यावय। वि महच्छर्म यच्छ वरीयो यावया वधम्॥

हे वरुणदेव ! समीप में खड़े हुए तथा दूर में स्थित रिपुओं के जो अस्त्र, संहार करने के उद्देश्य से हमारे पास आ रहे हैं, उन छोड़े गए अस्त्र-शस्त्रों को आप हमसे पृथक् करें। हे वरुणदेव ! रिपुओं द्वारा अप्राप्त बृहत् सुखों को आप हमें प्रदान करें तथा उनके कठोर आयुधों को हमसे पृथक् करें ॥३ ॥

९०. शास इत्था महाँ अस्यमित्रसाहो अस्तृतः। न यस्य हन्यते सखा न जीयते कदाचन।

हे शासक इन्द्रदेव ! आपकी शत्रु हनन की क्षमता महान् और अद्भुत है, आपके मित्र भी कभी मृत्यु को प्राप्त नहीं होते और न कभी शत्रुओं से पराभूत होते हैं ॥४ ॥

[२१- शत्रुनिवारण सूक्त]

[**ऋषि** - अथर्वा। **देवता** - इन्द्र । **छन्द** - अनुष्टुप्।]

९१. स्वस्तिदा विशां पतिर्वृत्रहा विमृधो वशी। वृषेन्द्रः पुर एतु नः सोमपा अभयङ्करः॥१

इन्द्रदेव सबका कल्याण करने वाले, प्रजाजनों का पालन करने वाले, वृत्र असुर का विनाश करने वाले, युद्धकर्त्ता शत्रुओं को वशीभूत करने वाले, साधकों की कामनाओं को पूर्ण करने वाले, सोमपान करने वाले और अभय प्रदान करने वाले हैं। वे हमारे समक्ष पधारें ॥१ ॥

९२. वि न इन्द्र मृधो जहि नीचा यच्छ पृतन्यतः।
अधमं गमया तमो यो अस्माँ अभिदासति॥२॥

हे इन्द्रदेव ! आप हमारे शत्रुओं का विनाश करें। हमारी सेनाओं द्वारा पराजित शत्रुओं को मुँह लटकाये हुए भागने दें। हमें वश में करने के अभीच्छु शत्रुओं को गर्त में डालें ॥२ ॥

९३. वि रक्षो वि मृधो जहि वि वृत्रस्य हनू रुज। वि मन्युमिन्द्र वृत्रहन्नमित्रस्याभिदासतः

हे इन्द्रदेव ! आप राक्षसों का विनाश करें। हिंसक दुष्टों को नष्ट करें। वृत्रासुर का जबड़ा तोड़ दें। हे शत्रु-नाशक इन्द्रदेव ! आप हमारे संहारक शत्रुओं के क्रोध एवं दर्प को नष्ट करें ॥३ ॥

९४. अपेन्द्र द्विषतो मनोऽप जिज्यासतो वधम्। वि महच्छर्म यच्छ वरीयो यावया वधम्

हे इन्द्रदेव ! आप शत्रुओं के मनों का दमन करें। हमारा संहार करने के अभिलाषी शत्रुओं को नष्ट करें। शत्रुओं के क्रोध से हमारी रक्षा करते हुए हमें श्रेष्ठ सुख प्रदान करें। शत्रु से प्राप्त मृत्यु का निवारण करें ॥४ ॥

[२२- हृद्रोगकामलानाशन सूक्त]

[**ऋषि** - ब्रह्मा। **देवता** - सूर्य, हरिमा और हृद्रोग । **छन्द** - अनुष्टुप्।]

९५. अनु सूर्यमुदयतां हृद्द्योतो हरिमा च ते। गो रोहितस्य वर्णेन तेन त्वा परि दध्मसि॥

हे रोगग्रस्त मनुष्य ! हृदय रोग के कारण आपके हृदय की जलन तथा (पीलिया या रक्ताल्पता का विकार) आपके शरीर का पीलापन, सूर्य की ओर चला जाए। रक्तवर्ण की गौओं अथवा सूर्य की रक्तवर्ण की रश्मियों के द्वारा हम आपको हर प्रकार से बलिष्ठ बनाते हैं ॥१ ॥

९६. परि त्वा रोहितैर्वर्णैर्दीर्घायुत्वाय दध्मसि। यथायमरपा असदथो अहरितो भुवत्॥२

हे व्याधिग्रस्त मनुष्य ! दीर्घायुष्य प्राप्त करने के लिए हम आपको लोहित वर्ण के द्वारा आवृत करते हैं, जिससे आप रोगरहित होकर पाण्डु रोग से विमुक्त हो सकें ॥२ ॥

९७. या रोहिणीर्देवत्या२ गावो या उत रोहिणीः ।
रूपंरूपं वयोवयस्ताभिष्ट्वा परि दध्मसि ॥३ ॥

देवताओं की जो रक्तवर्ण की गौएँ हैं अथवा रक्तवर्ण की रश्मियाँ हैं, उनके विभिन्न स्वरूपों और आयुष्यवर्द्धक गुणों से आपको आच्छादित (उपचारित) करते हैं ॥३ ॥

९८. शुकेषु ते हरिमाणं रोपणाकासु दध्मसि ।
अथो हारिद्रवेषु ते हरिमाणं नि दध्मसि ॥४ ॥

हम अपने हरिमाण (पीलिया अथवा शरीर को क्षीण करने वाले रोग) को शुकों (तोतों) रोपणाका (वृक्षों) एवं हरिद्रवों (हरी वनस्पतियों) में स्थापित करते हैं ॥४ ॥

[मनुष्य के रोगाणु जब विशिष्ट पक्षियों या वनस्पतियों में प्रविष्ट होते हैं, तो उनमें उन रोगों के प्रतिरोधक तत्त्व (एन्टीबॉडीज) उत्पन्न होते हैं। उनके संसर्ग से मनुष्यों के रोगों का शमन होता है। मनुष्य के मल विकार-पक्षियों एवं वनस्पतियों के लिए स्वाभाविक आहार बन जाते हैं, इसलिए रोग विकारों को उनमें विस्थापित करना उचित है।]

[२३- श्वेत कुष्ठ नाशन सूक्त]

[**ऋषि -** अथर्वा । **देवता -** असिक्नी वनस्पति । **छन्द -** अनुष्टुप् ।]

९९. नक्तंजातास्योषधे रामे कृष्णे असिक्नि च ।
इदं रजनि रजय किलासं पलितं च यत् ॥१ ॥

हे रामा-कृष्णा तथा असिक्नी ओषधियो ! आप सब रात्रि में पैदा हुई हैं। रंग प्रदान करने वाली हे ओषधियो ! आप गलित कुष्ठ तथा श्वेतकुष्ठग्रस्त व्यक्ति को रंग प्रदान करें ॥१ ॥

[धन्वन्तरि के अनुसार रामा से रामा तुलसी, आरामशीलता, घृतकुमारी, लक्षणा आदि, कृष्णा से कृष्णा तुलसी, कृष्णामूली, पुनर्नवा, पिप्पली आदि तथा असिक्नी से असिकनी असिशिम्वी आदि का बोध होता है।]

१००. किलासं च पलितं च निरितो नाशया पृषत् ।
आ त्वा स्वो विशतां वर्णः परा शुक्लानि पातय ॥२ ॥

हे ओषधियो ! आप कुष्ठ, श्वेतकुष्ठ तथा धब्बे आदि को विनष्ट करें, जिससे इस व्याधिग्रस्त मनुष्य के शरीर में पूर्व जैसी लालिमा प्रवेश करे। आप सफेद दाग को दूर करके इस रोगी को अपना रंग प्रदान करें ॥२ ॥

१०१. असितं ते प्रलयनमास्थानमसितं तव ।
असिक्न्यस्योषधे निरितो नाशया पृषत् ॥३ ॥

हे नील ओषधे ! आपके पैदा होने का स्थान कृष्ण वर्ण है तथा जिस पात्र में आप स्थित रहती हैं, वह भी काला है। हे ओषधे ! आप स्वयं श्याम वर्ण वाली हैं, इसलिए लेपन आदि के द्वारा इस रोगी के कुष्ठ आदि धब्बों को नष्ट कर दें ॥३ ॥

१०२. अस्थिजस्य किलासस्य तनूजस्य च यत् त्वचि ।
दूष्या कृतस्य ब्रह्मणा लक्ष्म श्वेतमनीनशम् ॥४ ॥

शरीर में विद्यमान अस्थि और त्वचा के मध्य के मांस में तथा त्वचा पर जो श्वेत कुष्ठ का निशान है, उसे हमने ब्रह्म (ज्ञान या मन्त्र) प्रयोग के द्वारा विनष्ट कर दिया ॥४ ॥

[२४- श्वेतकुष्ठ नाशन सूक्त]

[**ऋषि** - ब्रह्मा । **देवता** - आसुरी वनस्पति । **छन्द** - अनुष्टुप्, २ निचृत् पथ्या पंक्ति ।]

१०३. सुपर्णो जातः प्रथमस्तस्य त्वं पित्तमासिथ ।
तदासुरी युधा जिता रूपं चक्रे वनस्पतीन् ॥१ ॥

हें ओषधे !सर्वप्रथम आप सुपर्ण (सूर्य या गरुड़) के पित्तरूप में थीं । आसुरी (शक्तिशाली) सुपर्ण के साथ संग्राम जीतकर उस पित्त को ओषधि का स्वरूप प्रदान किया । वही रूप नील आदि ओषधि में प्रविष्ट किया है ॥१

१०४. आसुरी चक्रे प्रथमेदं किलासभेषजमिदं किलासनाशनम् ।
अनीनशत् किलासं सरूपामकरत् त्वचम् ॥२ ॥

उस आसुरी माया ने नील आदि ओषधि को कुष्ठ निवारक ओषधि के रूप में विनिर्मित किया था । यह ओषधि कुष्ठ नष्ट करने वाली है । प्रयोग किये जाने पर इसने कुष्ठ रोग को विनष्ट किया । इसने दूषित त्वचा को रोग शून्य त्वचा के समान रंग वाली कर दिया ॥२ ॥

१०५. सरूपा नाम ते माता सरूपो नाम ते पिता ।
सरूपकृत् त्वमोषधे सा सरूपमिदं कृधि ॥३ ॥

हे ओषधे ! आपकी माता आपके समान वर्ण वाली है तथा आपके पिता भी आपके समान वर्ण वाले हैं और आप भी समान रूप करने वाली हो । इसलिए हे नील ओषधे ! आप इस कुष्ठ रोग से दूषित रंग को अपने समान रंग - रूप वाला करें ॥३ ॥

१०६. श्यामा सरूपङ्करणी पृथिव्या अध्युद्भृता । इदमू षु प्र साधय पुना रूपाणि कल्पय

हे काले रंग वाली ओषधे ! आप समान रूप बनाने वाली हो । आसुरी माया ने आपको धरती के ऊपर पैदा किया है । आप इस कुष्ठ रोग ग्रस्त अंग को भली प्रकार रोगमुक्त करके पूर्ववत् रंग-रूप वाला बना दें ॥४ ॥

[२५- ज्वर नाशन सूक्त]

[**ऋषि**-भृग्वङ्गिरा **देवता**-यक्ष्मनाशन अग्नि । **छन्द** -१ त्रिष्टुप्, २-३ विराट्गर्भात्रिष्टुप्, ४ पुरोऽनुष्टुप् त्रिष्टुप् ।]

१०७. यदग्निरापो अदहत् प्रविश्य यत्राकृण्वन् धर्मधृतो नमांसि ।
तत्र त आहुः परमं जनित्रं स नः संविद्वान् परि वृङ्ग्धि तक्मन् ॥१ ॥

जहाँ पर धर्म का आचरण करने वाले सदाचारी मनुष्य नमन करते हैं, जहाँ प्रविष्ट होकर अग्निदेव, प्राण धारण करने वाले जल तत्त्व को जलाते हैं, वहीं पर आपका (ज्वर का) वास्तविक जन्म स्थान है, ऐसा आपके बारे में कहा जाता है । हे कष्टप्रदायक ज्वर ! यह सब जानकर आप हमें रोग मुक्त कर दें ॥१ ॥

१०८. यद्यर्चिर्यदि वासि शोचिः शकल्येषि यदि वा ते जनित्रम् ।
ह्रूडुर्नामासि हरितस्य देव स नः संविद्वान् परि वृङ्ग्धि तक्मन् ॥२ ॥

हे जीवन को कष्टमय करने वाले ज्वर ! यदि आप दाहकता के गुण से सम्पन्न हैं तथा शरीर को संताप देने वाले हैं, यदि आपका जन्म लकड़ी के टुकड़ों की कामना करने वाले अग्निदेव से हुआ है, तो आप 'ह्रूडु' नाम वाले हैं । हे पीलापन उत्पन्न करने वाले ज्वर ! आप अपने कारण अग्निदेव को जानते हुए हमें मुक्त कर दें ॥२ ॥

['ह्रूडु' का अर्थ गति (नाड़ी गति) या कम्पन बढ़ाने वाला अथवा चिन्ता उत्पन्न करने वाला माना जाता है ।]

१०९. यदि शोको यदि वाभिशोको यदि वा राज्ञो वरुणास्यासि पुत्रः ।
हूडुर्नामासि हरितस्य देव स नः संविद्वान् परि वृङ्ग्धि तक्मन् ॥३ ॥

हे जीवन को कष्टमय बनाने वाले ज्वर ! यदि आप शरीर में कष्ट देने वाले हैं अथवा सब जगह पीड़ा उत्प करने वाले हैं अथवा दुराचारियों को दण्डित करने वाले वरुणदेव के पुत्र हैं, तो भी आपका नाम 'हूडु' है । आप अपने कारण अग्निदेव को जानकर हम सबको मुक्त कर दें ॥३ ॥

११०. नमः शीताय तक्मने नमो रूराय शोचिषे कृणोमि ।
यो अन्येद्युरुभयद्युरभ्येति तृतीयकाय नमो अस्तु तक्मने ॥४ ॥

ठंडक को पैदा करने वाले शीत ज्वर के लिए हमारा नमन है और रूखे ताप को उत्पन्न करने वाले ज्वर को हमारा नमन है । एक दिन का अन्तर देकर आने वाले, दूसरे दिन आने वाले तथा तीसरे दिन आने वाले शीत ज्वर को हमारा नमन है ॥४ ॥

[शीत-ठंड लगकर आने वाले एवं ताप से सुलाने वाले मलेरिया जैसे ज्वर का उल्लेख यहाँ है । यह ज्वर नियमित होने के साथ ही अंतर देकर आने वाले इकतरा-तिजारी आदि रूपों में भी होते हैं । नमन का सीधा अर्थ-दूर से नमस्कार करना-बचाव करना (प्रिवेन्शन) लिया जाता है । 'संस्कृत शब्दार्थ कौस्तुभ' नामक कोष के अनुसार नमस् के अर्थ नमस्कार, त्याग, वज्र आदि भी हैं । इन ज्वरों के त्याग या उन पर (ओषधि या मंत्र शक्ति से) वज्र प्रहार करने का भाव भी निकलता है ।]

[२६- शर्म (सुख) प्राप्ति सूक्त]

[**ऋषि** - ब्रह्मा । **देवता** - १ देवा, २ इन्द्र, भग, सविता, ३-४ मरुद्गण । **छन्द** - गायत्री, २ एकावसाना
त्रिपदा साम्नी त्रिष्टुप्, ४ एकावसाना पादनिचृत् गायत्री ।]

इस सूक्त के देवता रूप में इन्द्राणी वर्णित हैं । इन्द्र शब्द राजा के लिए प्रयुक्त होने से इन्द्राणी का अर्थ रानी अथवा सेना लिया जाता है । इन्द्राणी को शची भी कहा गया है । 'शची ' का अर्थ निघण्टु में वाणी, कर्म एवं प्रज्ञा दिया गया है । इस आधार पर शची को जीवात्मा की वाणी शक्ति, कर्म शक्ति एवं विचार शक्ति भी कहा जा सकता है । ये तीनों अलग-अलग एवं संयुक्त होकर भी शत्रुओं को पराभूत करने में समर्थ होती हैं । अस्तु, इन्द्राणी के अर्थ में रानी, राजा की सैन्य शक्ति तथा जीव-चेतना की उक्त शक्तियों को लिया जा सकता है-

१११. आरे३सावस्मदस्तु हेतिर्देवासो असत् । आरे अश्मा यमस्यथ ॥१ ॥

हे देवो ! रिपुओं द्वारा फेंके गये ये अस्त्र हमारे पास न आएँ तथा आपके द्वारा फेंके गये (अभिमंत्रित) पाषाण भी हमारे पास न आएँ ॥१ ॥

११२. सखासावस्मभ्यमस्तु रातिः सखेन्द्रो भगः सविता चित्रराधाः ॥२ ॥

दान देने वाले, ऐश्वर्य - सम्पन्न सवितादेव तथा विचित्र धन से सम्पन्न इन्द्रदेव तथा भगदेव हमारे सखा हों ॥२ ॥

११३. यूयं नः प्रवतो नपान्मरुतः सूर्यत्वचसः । शर्म यच्छाथ सप्रथाः ॥३ ॥

अपने आप की सुरक्षा करने वाले, न गिराने वाले हे सूर्य की तरह तेजयुक्त मरुतो ! आप सब हमारे निमित्त प्रचुर सुख प्रदान करें ॥३ ॥

११४. सुषूदत मृडत मृडया नस्तनूभ्यो मयस्तोकेभ्यस्कृधि ॥४ ॥

इन्द्रादि देवता हमें आश्रय प्रदान करें तथा हमें हर्षित करें । वे हमारे शरीरों को आरोग्य प्रदान करें तथा हमारे बच्चों को आनन्दित करें ॥४ ॥

[२७- स्वस्त्ययन सूक्त]

[**ऋषि** - अथर्वा । **देवता** - चन्द्रमा और इन्द्राणी । **छन्द** - अनुष्टुप्, १ पथ्या पंक्ति ।]

११५. अमूः पारे पृदाक्वस्त्रिषप्ता निर्जरायवः ।
तासां जरायुभिर्वयमक्ष्या३वपि व्ययामस्यघायोः परिपन्थिनः ॥१ ॥

जरायु निकलकर पार हुई ये त्रिसप्त (तीन और सात) सर्पिणियाँ (गतिशील सेनाएँ या शक्ति धाराएँ) हैं । उनके जरायु (केंचुल या आवरण) से हम पापियों की आँखें ढँक दें ॥१ ॥

११६. विषूच्येतु कृन्तती पिनाकमिव बिभ्रती । विष्वक् पुनर्भुवा मनोऽसमृद्धा अघायवः

रिपुओं का विनाश करने में सक्षम पिनाक (शिव धनु) की तरह शस्त्रों को धारण करके रिपुओं को काटने वाली (हमारी वीर सेनाएँ या शक्तियाँ) चारों तरफ से आगे बढ़ें , जिससे पुनः एकत्रित हुईं रिपु सेनाओं के मन तितर-बितर हो जाएँ और उसके शासक हमेशा के लिए निर्धन हो जाएँ ॥२ ॥

११७. न बहवः समशकन् नार्भका अभि दाधृषुः । वेणोरद्गा इवाभितोऽसमृद्धा अघायवः

बृहत् शत्रु भी हमें विजित नहीं कर सकते और कम शत्रु हमारे सामने ठहर नहीं सकते । जिस प्रकार बाँस के अंकुर अकेले तथा कमजोर होते हैं । उसी प्रकार पापी मनुष्य धन विहीन हो जाएँ ॥३ ॥

११८. प्रेतं पादौ प्र स्फुरतं वहतं पृणतो गृहान् । इन्द्राण्येतु प्रथमाजीतामुषिता पुरः ॥४ ।

हे दोनों पैरो ! आप द्रुतगति से गमन करके आगे बढ़ें तथा वांछित फल देने वाले मनुष्य के घर तक हमें पहुँचाएँ । किसी के द्वारा विजित न की हुईं, न लूटी हुई अभिमानी - (इन्द्राणी) सबके आगे-आगे चलें ॥४ ॥

[२८- रक्षोघ्न सूक्त]

[**ऋषि** - चातन । **देवता** - १-२ अग्नि, ३-४ यातुधानी । **छन्द** - अनुष्टुप्, ३ विराट् पथ्याबृहती, ४ पथ्या पंक्ति ।]

११९. उप प्रागाद् देवो अग्नी रक्षोहामीवचातनः ।
दहन्नप द्वयाविनो यातुधानान् किमीदिनः ॥१ ॥

रोगों को विनष्ट करने वाले, असुरों का विनाश करने वाले अग्निदेव शंकालुओं, लुटेरों तथा दोमुहे कपटियों को भस्मीभूत करते हुए इस उद्विग्न मनुष्य के समीप पहुँचते हैं ॥१ ॥

१२०. प्रति दह यातुधानान् प्रति देव किमीदिनः ।
प्रतीचीः कृष्णवर्तने सं दह यातुधान्यः ॥२ ॥

हे अग्निदेव ! आप लुटेरों तथा सदैव शंकालुओं को भस्मसात् करें । हे काले मार्ग वाले अग्निदेव ! जीवों के प्रतिकूल कार्य करने वाली लुटेरी स्त्रियों को भी आप भस्मसात् करें ॥२ ॥

१२१. या शशाप शपनेन याघं मूरमादधे ।
या रसस्य हरणाय जातमारेभे तोकमत्तु सा ॥३ ॥

जो राक्षसियाँ शाप से शापित करती हैं और जो समस्त पापों का मूल हिंसा रूपी पाप करती हैं तथा जो खून रूपी रसपान के लिए जन्मे हुए पुत्र का भक्षण करना प्रारम्भ करती हैं, वे राक्षसियाँ अपने पुत्र का तथा हमारे रिपुओं की सन्तानों का भक्षण करें ॥३ ॥

१२२. पुत्रमत्तु यातुधानीः स्वसारमुत नप्त्यम्।
अधा मिथो विकेश्यो३ वि घ्नतां यातुधान्यो३ वि तृह्यन्तामराय्यः ॥४ ॥

वे राक्षसियाँ अपने पुत्र, बहिन तथा पौत्र का भक्षण करें । वे बालों को खींचकर झगड़ती हुईं मृत्यु को प्राप्त करें तथा दानभाव से विहीन घात करने वाली राक्षसियाँ परस्पर लड़कर मर जाएँ ॥४ ॥

[२९- राष्ट्र अभिवर्धन, सपत्नक्षयण सूक्त]

[**ऋषि** - वसिष्ठ । **देवता** - अभीवर्तमणि, ब्रह्मणस्पति । **छन्द** - अनुष्टुप् ।]

१२३. अभीवर्तेन मणिना येनेन्द्रो अभिवावृधे । तेनास्मान् ब्रह्मणस्पतेऽभि राष्ट्राय वर्धय

हे ब्रह्मणस्पते ! जिस समृद्धिदायक मणि से इन्द्रदेव की उन्नति हुई, उसी मणि से आप हमें राष्ट्र के लिए (राष्ट्रहित के लिए) विकसित करें ॥१ ॥

१२४. अभिवृत्य सपत्नानभि या नो अरातयः । अभि पृतन्यन्तं तिष्ठाभि यो नो दुरस्यति

हे राजन् ! हमारे विरोधी हिंसक शत्रु सेनाओं को, जो हमसे युद्ध करने के इच्छुक हैं, जो हमसे द्वेष करते हैं, आप उन्हें घेरकर पराभूत करें ॥२ ॥

१२५. अभि त्वा देवः सविताभि सोमो अवीवृधत्।
अभि त्वा विश्वा भूतान्यभीवर्तो यथाससि ॥३ ॥

हे राजन् ! सवितादेव, सोमदेव और समस्त प्राणिसमुदाय आपको शासनाधिरूढ़ करने में सहयोग करें । इन सबकी अनुकूलता से आप भली- भाँति शासन करें ॥३ ॥

१२६. अभीवर्तो अभिभवः सपत्नक्षयणो मणिः । राष्ट्राय मह्यं बध्यतां सपत्नेभ्यः पराभुवे

यह मणि रिपुओं को आवृत करके उनको पराजित करने वाली है तथा विरोधियों का विनाश करने वाली है । विरोधियों को पराभूत करने के लिए तथा राष्ट्र की उन्नति के लिए इस मणि को हमारे शरीर में बाँधें ॥४ ॥

१२७. उदसौ सूर्यो अगादुदिदं मामकं वचः । यथाहं शत्रुहोऽसान्यसपत्नः सपत्नहा ॥५ ।

ये सूर्यदेव उदित हो गये, हमारी वाणी (मंत्र शक्ति) भी प्रकट हो गई है । (इनके प्रभाव से) हम शत्रुनाशक, दुष्टों पर आघात करने वाले तथा शत्रुहीन हों ॥५ ॥

१२८. सपत्नक्षयणो वृषाभिराष्ट्रो विषासहिः । यथाहमेषां वीराणां विराजानि जनस्य च ।

हे मणे ! हम शत्रुहन्ता, बलवान् एवं विजयी होकर राष्ट्र के अनुकूल वीरों तथा प्रजाजनों के हित सिद्ध करने वाले बनें ॥६ ॥

[३०- दीर्घायुप्राप्ति सूक्त]

[**ऋषि** - अथर्वा । **देवता** - विश्वेदेवा । **छन्द** - त्रिष्टुप् , ३ शाक्वरगर्भा विराट् जगती ।]

१२९. विश्वे देवा वसवो रक्षतेममुतादित्या जागृत यूयमस्मिन्।
मेमं सनाभिरुत वान्यनाभिर्मेमं प्रापत् पौरुषेयो वधो यः ॥१ ॥

हे समस्त देवताओ ! हे वसुओ ! इस आयुष्य की अभिलाषा करने वाले मनुष्य की आप सब सुरक्षा करें । हे आदित्यो ! आप सब भी इस सम्बन्ध में सावधान रहें । इसका विनाश करने के लिए इसके बन्धु अथवा दूसरे शत्रु इस व्यक्ति के समीप न आ सकें । इसको मारने में कोई भी सक्षम न हो सकें ॥१ ॥

१३०. ये वो देवाः पितरो ये च पुत्राः सचेतसो मे शृणुतेदमुक्तम्।
सर्वेभ्यो वः परि ददाम्येतं स्वस्त्ये नं जरसे वहाथ ॥२ ॥

हे देवताओ ! आपके जो पिता तथा पुत्र हैं, वे सब आयु की कामना करने वाले व्यक्ति के विषय में मेरी इस प्रार्थना को सावधान होकर सुनें । हम इस व्यक्ति को आपके लिए समर्पित करते हैं । आप इसकी संकटों से सुरक्षा करते हुए इसे पूर्ण आयु तक हर्षपूर्वक पहुँचाएँ ॥२ ॥

१३१. ये देवा दिविष्ठ ये पृथिव्यां ये अन्तरिक्ष ओषधीषु पशुष्वप्स्व१न्तः ।
ते कृणुत जरसमायुरस्मै शतमन्यान् परि वृणक्तु मृत्यून् ॥३ ॥

हे समस्त देवो ! आप जगत् के कल्याण के निमित्त द्युलोक में निवास करते हैं । हे अग्नि आदि देवो ! आप पृथ्वी पर निवास करते हैं । हे वायुदेव ! आप अन्तरिक्ष में निवास करते हैं । हे ओषधियों तथा गौओं में विद्यमान देवताओ ! आप इस आयुष्यकामी व्यक्ति को लम्बी आयु प्रदान करें । आपकी सहायता से यह व्यक्ति मृत्यु के कारणरूप सैकड़ो ज्वरादि रोगों से सुरक्षित रहे ॥३ ॥

१३२. येषां प्रयाजा उत वानुयाजा हुतभागा अहुतादश्च देवाः ।
येषां वः पञ्च प्रदिशो विभक्तास्तान् वो अस्मै सत्रसदः कृणोमि ॥४ ॥

जिन अग्निदेव के लिए पाँच याग किए जाते हैं और जिन इन्द्र आदि देव के लिए तीन याग किए जाते हैं और अग्नि में होमी हुई आहुतियाँ जिनका भाग है, अग्नि से बाहर डाली हुई आहुतियों का सेवन करने वाले बलिहरण आदि देव तथा पाँच दिशाएँ जिनके नियन्त्रण में रहती हैं । उन समस्त देवों को हम आयुष्यकामी व्यक्ति की आयुर्वृद्धि के लिए उत्तरदायी बनाते हैं ॥४ ॥

[३१- पाशमोचन सूक्त]

[**ऋषि -** ब्रह्मा । **देवता -** आशापालाक वास्तोष्पतिगण । **छन्द -** अनुष्टुप्, ३ विराट् त्रिष्टुप्, ४ परानुष्टुप् त्रिष्टुप् ।]

१३३. आशानामाशापालेभ्यश्चतुर्भ्यो अमृतेभ्यः ।
इदं भूतस्याध्यक्षेभ्यो विधेम हविषा वयम् ॥१ ॥

समस्त प्राणियों के अधिपति तथा अमरता से सम्पन्न इन्द्र आदि चार दिक्पालों के निमित्त हम सब हवि समर्पित करते हैं ॥१ ॥

१३४. य आशानामाशापालाश्चत्वार स्थन देवाः ।
ते नो निर्ऋत्याः पाशेभ्यो मुञ्चतांहसोअंहसः ॥२ ॥

हे देवो ! आप चारों दिशाओं के चार दिशापालक हैं । आप हमें हर प्रकार के पापों से बचाएँ तथा पतनोन्मुख पाशों से मुक्त करें ॥२ ॥

१३५. अस्रामस्त्वा हविषा यजाम्यश्लोणस्त्वा घृतेन जुहोमि ।
य आशानामाशापालस्तुरीयो देवः स नः सुभूतमेह वक्षत् ॥३ ॥

(हे कुबेर !) हम इच्छित ऐश्वर्य की प्राप्ति के लिए अश्रान्त होकर आपके लिए आहुति समर्पित करते हैं। हम श्लोण (लँगड़ापन) नामक रोग से रहित होकर आपके लिए घृत द्वारा आहुति समर्पित करते हैं । पूर्व वर्णित चतुर्थ दिक्पाल हमें स्वर्ण आदि सम्पत्ति प्रदान करें और हमारी आहुतियों से प्रसन्न हों ॥३ । ।

१३६. स्वस्ति मात्र उत पित्रे नो अस्तु स्वस्ति गोभ्यो जगते पुरुषेभ्यः ।
विश्वं सुभूतं सुविदत्रं नो अस्तु ज्योगेव दृशेम सूर्यम् ॥४ ॥

हमारी माता तथा हमारे पिता कुशल से रहें । हमारी गौएँ, हमारे स्वजन तथा सम्पूर्ण संसार कुशल से रहें । हम सब श्रेष्ठ ऐश्वर्य तथा श्रेष्ठ ज्ञान वाले हों और सैकड़ों वर्षो तक सूर्य को देखने वाले हों, (दीर्घजीवी) हों ॥४ ॥

[३२- महद्ब्रह्म सूक्त]

[**ऋषि** - ब्रह्मा । **देवता** - द्यावापृथिवी । **छन्द** - अनुष्टुप्, २ ककुम्मती अनुष्टुप् ।]

१३७. इदं जनासो विदथ महद् ब्रह्म वदिष्यति ।
न तत् पृथिव्यां नो दिवि येन प्राणन्ति वीरुधः ॥१ ॥

हे जिज्ञासुओ ! आप इस विषय में ज्ञान प्राप्त करें कि वह ब्रह्म धरती पर अथवा द्युलोक में ही निवास नहीं करता, जिससे ओषधियाँ 'प्राण' प्राप्त करती हैं ॥१ ॥

१३८. अन्तरिक्ष आसां स्थाम श्रान्तसदामिव ।
आस्थानमस्य भूतस्य विदुष्टद् वेधसो न वा ॥२ ॥

इन ओषधियों का निवास स्थान अन्तरिक्ष में है । जिस प्रकार थके हुए मनुष्य विश्राम करते हैं, उसी प्रकार ये ओषधियाँ अन्तरिक्ष में निवास करती हैं । इस बने हुए स्थान को विधाता और मनु आदि जानते हैं अथवा नहीं ?

१३९. यद् रोदसी रेजमाने भूमिश्च निरतक्षतम् । आर्द्रं तदद्य सर्वदा समुद्रस्येव स्रोत्याः ॥

हे द्यावा-पृथिवि ! आपने तथा धरती ने जो कुछ भी उत्पन्न किया है । वह सब उसी प्रकार हर समय नया रहता है, जिस प्रकार सरोवर से निकलने वाले जलस्रोत अक्षय रूप में निकलते रहते हैं ॥३ ॥

१४०. विश्वमन्यामभीवार तदन्यस्यामधिश्रितम् ।
दिवे च विश्ववेदसे पृथिव्यै चाकरं नमः ॥४ ॥

यह अन्तरिक्ष इस जगत् का आवरण रूप है । धरती के आश्रय में रहने वाला यह विश्व आकाश से वृष्टि के लिए प्रार्थना करता है । उस द्युलोक तथा समस्त ऐश्वर्यों से सम्पन्न पृथ्वी को हम नमन करते हैं ॥४ ॥

[३३- आपः सूक्त]

[**ऋषि** - शन्ताति । **देवता** - चन्द्रमा और आपः । **छन्द** - त्रिष्टुप् ।]

१४१. हिरण्यवर्णाः शुचयः पावका यासु जातः सविता यास्वग्निः ।
या अग्निं गर्भं दधिरे सुवर्णास्ता न आपः शं स्योना भवन्तु ॥१ ॥

जो जल सोने के समान आलोकित होने वाले रंग से सम्पन्न, अत्यधिक मनोहर, शुद्धता प्रदान करने वाला है, जिससे सवितादेव और अग्निदेव उत्पन्न हुए हैं । जो श्रेष्ठ रंग वाला जल अग्निगर्भ है, वह जल हमारी व्याधियों को दूर करके हम सबको सुख और शान्ति प्रदान करे ॥१ ॥

१४२. यासां राजा वरुणो याति मध्ये सत्यानृते अवपश्यञ्जनानाम् ।
या अग्निं गर्भं दधिरे सुवर्णास्ता न आपः शं स्योना भवन्तु ॥२ ॥

जिस जल में रहकर राजा वरुण सत्य एवं असत्य का निरीक्षण करते चलते हैं । जो सुन्दर वर्ण वाला जल अग्नि को गर्भ में धारण करता है, वह हमारे लिए शान्तिप्रद हो ॥२ ॥

१४३. यासां देवा दिवि कृण्वन्ति भक्षं या अन्तरिक्षे बहुधा भवन्ति।
या अग्निं गर्भं दधिरे सुवर्णास्ता न आपः शं स्योना भवन्तु ॥३ ॥

जिस जल के सारभूत तत्त्व का तथा सोमरस का इन्द्रदेव आदि देवता द्युलोक में सेवन करते हैं। जो अन्तरिक्ष में विविध प्रकार से निवास करते हैं। वह अग्निगर्भा जल हम सबको सुख और शान्ति प्रदान करे ॥३ ॥

१४४. शिवेन मा चक्षुषा पश्यतापः शिवया तन्वोप स्पृशत त्वचं मे।
घृतश्चुतः शुचयो याः पावकास्ता न आपः शं स्योना भवन्तु ॥४ ॥

हे जल के अधिष्ठाता देव ! आप अपने कल्याणकारी नेत्रों द्वारा हमें देखें तथा अपने हितकारी शरीर द्वारा हमारी त्वचा का स्पर्श करें। तेजस्विता प्रदान करने वाला शुद्ध तथा पवित्र जल हमें सुख तथा शान्ति प्रदान करे ॥४

[३४- मधुविद्या सूक्त]

[**ऋषि** - अथर्वा। **देवता** - मधुवनस्पति। **छन्द** - अनुष्टुप्।]

१४५. इयं वीरुन्मधुजाता मधुना त्वा खनामसि।
मधोरधि प्रजातासि सा नो मधुमतस्कृधि ॥१ ॥

सामने स्थित, चढ़ने वाली मधुक नामक लता मधुरता के साथ पैदा हुई है। हम इसे मधुरता के साथ खोदते हैं। हे वीरुत् ! आप स्वभाव से ही मधुरता सम्पन्न हैं। अतः आप हमें भी मधुरता प्रदान करें ॥१ ॥

१४६. जिह्वाया अग्रे मधु मे जिह्वामूले मधूलकम्।
ममेदह क्रतावसो मम चित्तमुपायसि ॥२ ॥

हमारी जिह्वा के अगले भाग में तथा जिह्वा के मूल भाग में मधुरता रहे। हे मधूलक लते ! आप हमारे शरीर, मन तथा कर्म में विद्यमान रहें ॥२ ॥

१४७. मधुमन्मे निक्रमणं मधुमन्मे परायणम्।
वाचा वदामि मधुमद् भूयासं मधुसन्दृशः ॥३ ॥

हे मधुक ! आपको ग्रहण करके हमारा निकट का गमन मधुर हो और दूर का जाना मधुर हो। हमारी वाणी भी मधुरता युक्त हो, जिससे हम सबके प्रेमास्पद बन जाएँ ॥३ ॥

१४८. मधोरस्मि मधुतरो मदुघान्मधुमत्तरः।
मामित् किल त्वं वनाः शाखां मधुमतीमिव ॥४ ॥

हे मधुक लते ! आपकी समीपता को ग्रहण करके हम शहद से अधिक मीठे हो जाएँ तथा मधुर पदार्थ से भी ज्यादा मधुर हो जाएँ। आप हमारा ही सेवन करें। जिस प्रकार मधुर फलयुक्त शाखा से पक्षीगण प्रेम करते हैं, उसी प्रकार सब लोग हमसे प्रेम करें ॥४ ॥

१४९. परि त्वा परितत्नुनेक्षुणागामविद्विषे।
यथा मां कामिन्यसो यथा मन्नापगा असः ॥५ ॥

सब तरफ से घिरे हुए, मीठे ईख के सदृश, एक-दूसरे के प्रिय तथा मिठास युक्त रहने के निमित्त ही हे पत्नि !हम तुमको प्राप्त हुए हैं। हमारी कामना करने वाली रहो तथा हमें परित्याग करके तुम न जा सको, इसीलिए हम तुम्हारे समीप आए हैं ॥५ ॥

[३५- दीर्घायुप्राप्ति सूक्त]

[**ऋषि** - अथर्वा । **देवता** - हिरण्य, इन्द्राग्नी या विश्वेदेवा । **छन्द** - जगती, ४ अनुष्टुप्गर्भा चतुष्पदा त्रिष्टुप् ।]

१५०. यदाबध्नन् दाक्षायणा हिरण्यं शतानीकाय सुमनस्यमानाः ।
तत् ते बध्नाम्यायुषे वर्चसे बलाय दीर्घायुत्वाय शतशारदाय ॥१ ॥

हे आयु की कामना करने वाले मनुष्य ! श्रेष्ठ विचार वाले दक्षगोत्रीय महर्षियों ने 'शतानीक राजा' को जो हर्ष प्रदायक सुवर्ण बाँधा था । उसी सुवर्ण को हम, आपके आयु वृद्धि के लिए, तेज और सामर्थ्य की प्राप्ति के लिए तथा सौ वर्ष की दीर्घ आयु प्राप्त कराने के लिए आपको बाँधते हैं ॥१ ॥

१५१. नैनं रक्षांसि न पिशाचाः सहन्ते देवानामोजः प्रथमजं ह्ये३तत् ।
यो बिभर्ति दाक्षायणं हिरण्यं स जीवेषु कृणुते दीर्घमायुः ॥२ ॥

सुवर्ण धारण करने वाले मनुष्य को ज्वर आदि रोग कष्ट नहीं पहुँचाते । मांस का भक्षण करने वाले असुर उसको पीड़ित नहीं कर सकते, क्योंकि यह हिरण्य इन्द्रादि देवों से पूर्व ही उत्पन्न हुआ है । जो व्यक्ति दाक्षायण सुवर्ण धारण करते हैं, वे सभी दीर्घ आयु प्राप्त करते हैं ॥२ ॥

१५२. अपां तेजो ज्योतिरोजो बलं च वनस्पतीनामुत वीर्याणि ।
इन्द्रइवेन्द्रियाण्यधि धारयामो अस्मिन् तद् दक्षमाणो बिभरद्धिरण्यम् ॥३ ॥

हम इस मनुष्य में जल का ओजस्, तेजस्, शक्ति, सामर्थ्य तथा वनस्पतियों के समस्त वीर्य स्थापित करते हैं, जिस प्रकार इन्द्र से सम्बन्धित बल इन्द्र के अन्दर विद्यमान रहता है, उसी प्रकार हम उक्त गुणों को इस व्यक्ति में स्थापित करते हैं । अतः बलवृद्धि की कामना करने वाले मनुष्य स्वर्ण धारण करें ॥३ ॥

१५३. समानां मासामृतुभिष्ट्वा वयं संवत्सरस्य पयसा पिपर्मि ।
इन्द्राग्नी विश्वे देवास्तेऽनु मन्यन्तामहृणीयमानाः ॥४ ॥

हे समस्त धन की कामना करने वाले मनुष्य ! हम आपको समान मास वाली ऋतुओं तथा संवत्सर पर्यन्त रहने वाले गौ दुग्ध से परिपूर्ण करते हैं । इन्द्र, अग्नि तथा अन्य समस्त देव आपकी गलतियों से क्रोधित न होकर स्वर्ण धारण करने से प्राप्त फल की अनुमति प्रदान करें ॥४ ॥

॥ इति प्रथमं काण्डं समाप्तम् ॥

॥ अथ द्वितीय काण्डम् ॥

[१- परमधाम सूक्त]

[**ऋषि** - वेन । **देवता** - ब्रह्मात्मा । **छन्द** - त्रिष्टुप्, ३ जगती ।]

इस सूक्त के ऋषि वेन (स्वयं प्रकाशवान्-आत्मप्रकाश युक्त साधक) हैं। वे ही ऋतरूप ब्रह्म या परमात्म तत्त्व को जान पाते हैं। प्रथम मंत्र में उस ब्रह्म का स्वरूप तथा दूसरे में उसे जानने का महत्त्व समझाया गया है। तीसरे में जिज्ञासा, चौथे में बोध तथा पाँचवे में तद्रूपता का वर्णन है-

१५४. वेनस्तत् पश्यत् परमं गुहा यद् यत्र विश्वं भवत्येकरूपम्।
इदं पृश्निरदुहज्जायमानाः स्वर्विदो अभ्यनूषत व्राः ॥१ ॥

गुहा (अनुभूति या अन्तःकरण) में जो सत्य, ज्ञान आदि लक्षण वाला ब्रह्म है, जिसमें समस्त जगत् विलीन हो जाता है, उस श्रेष्ठ परमात्मा को वेन (प्रकाशवान्-ज्ञानवान् या सूर्य) ने देखा। उसी ब्रह्म का दोहन करके प्रकृति ने नाम-रूप वाले भौतिक जगत् को उत्पन्न किया। आत्मज्ञानी मनुष्य उस परब्रह्म की स्तुति करते हैं ॥१ ॥

१५५. प्र तद् वोचेदमृतस्य विद्वान् गन्धर्वो धाम परमं गुहा यत्।
त्रीणि पदानि निहिता गुहास्य यस्तानि वेद स पितुष्पितासत् ॥२ ॥

गन्धर्व (वाणी या किरणों से युक्त विद्वान् या सूर्य) के बारे में उपदेश दें। इस ब्रह्म के तीन पद हृदय की गुफा में विद्यमान हैं। जो मनुष्य उसे ज्ञात कर लेता है, वह पिता का भी पिता (सर्वज्ञ सबके उत्पत्तिकर्त्ता ब्रह्म का भी ज्ञाता) हो जाता है ॥२ ॥

१५६. स नः पिता जनिता स उत बन्धुर्धामानि वेद भुवनानि विश्वा।
यो देवानां नामध एक एव तं संप्रश्नं भुवना यन्ति सर्वा ॥३ ॥

वह ब्रह्म हमारा पिता, जन्मदाता तथा भाई है, वही समस्त लोकों तथा स्थानों को जानने वाला है। वह अकेला ही समस्त देवताओं के नामों को धारण करने वाला है। समस्त लोक उसी ब्रह्म के विषय में प्रश्न पूछने के लिए (ज्ञाता के पास) पहुँचते हैं ॥३ ॥

१५७. परि द्यावापृथिवी सद्य आयमुपातिष्ठे प्रथमजामृतस्य।
वाचमिव वक्तरि भुवनेष्ठा धास्युरेष नन्वे३षो अग्निः ॥४ ॥

(ब्रह्मज्ञानी का कथन) मैं शीघ्र ही द्यावा-पृथिवी को (तत्त्व दृष्टि से) जान गया हूँ,(अस्तु) ऋत(परमसत्य) की उपासना करता हूँ। जिस प्रकार वक्ता के अन्दर वाणी विद्यमान रहती है, उसी प्रकार वह ब्रह्म समस्त लोकों में विद्यमान रहता है और वही समस्त प्राणियों को धारण तथा पोषण करने वाला है। निश्चित रूप से अग्नि भी वही है ॥४ ॥

१५८. परि विश्वा भुवनान्यायमृतस्य तन्तुं विततं दृशे कम्।
यत्र देवा अमृतमानशानाः समाने योनावध्यैरयन्त ॥५ ॥

जहाँ अमृत सेवन करने वाले, समान आधार वाले देवगण (या अमृत - आनन्दसेवी देवपुरुष) विचरण करते हैं, उस ऋत (परमसत्य) के ताने-बाने को मैंने अनेक बार देखा है ॥५ ॥

[२- भुवनपति सूक्त]

[**ऋषि** - मातृनामा । **देवता** - गन्धर्व, अप्सरा समूह । **छन्द** - त्रिष्टुप् , १ विराट् जगती, ४ विराट् गायत्री, ५ भुरिगनुष्टुप् ।]

इस सूक्त के देवता गन्धर्व-अप्सरा हैं। गन्धर्व अर्थात् गांधर्वः - गां से भूमि, किरण, वाणी, इन्द्रिय का बोध होता है तथा धर्वः धारक, पोषक को कहते हैं। अप्सरा अर्थात् अप् सरस् - अप् सृष्टि के प्रारम्भ में उत्पन्न मूल क्रियाशील तत्त्व है, यह बात ऋग्वेद में भली-भाँति व्यक्त की जा चुकी है। अप् के आधार पर चलने वाली विभिन्न शक्तियाँ-प्राण की अनेक धाराएँ गन्धर्व पत्नियाँ कही गईं हैं। इस आधार पर इस सूक्त के मंत्र अन्तरिक्ष-प्रकृति एवं काया में संचालित प्राण-प्रक्रिया पर घटित हो सकते हैं-

१५९. दिव्यो गन्धर्वो भुवनस्य यस्पतिरेक एव नमस्यो विक्ष्वीड्यः ।
तं त्वा यौमि ब्रह्मणा दिव्य देव नमस्ते अस्तु दिवि ते सधस्थम् ॥१ ॥

जो दिव्य गन्धर्व, पृथ्वी आदि लोकों को धारण करने वाले एक मात्र स्वामी हैं, वे ही इस संसार में नमस्य हैं। हे परमात्मन् ! आपका निवास स्थान द्युलोक में हैं। हम आपको नमन करते हैं तथा उपासना द्वारा आपसे मिलते हैं ॥१ ॥

१६०. दिवि स्पृष्टो यजतः सूर्यत्वगवयाता हरसो दैव्यस्य ।
मृडाद् गन्धर्वो भुवनस्य यस्पतिरेक एव नमस्यः सुशेवाः ॥२ ॥

समस्त लोकों के एक मात्र अधिपति गंधर्व (पृथ्वी को धारण करने वाले) द्युलोक में विद्यमान रहने वाले, दैवी आपदाओं के निवारक तथा सूर्य के त्वचा (रक्षक-आवरण) रूप हैं। वे सबके द्वारा नमस्कार करने तथा प्रार्थना करने योग्य हैं। सबके सुखदाता वे हमें भी सुख प्रदान करें ॥२ ॥

१६१. अनवद्याभिः समु जग्म आभिरप्सरास्वपि गन्धर्व आसीत् ।
समुद्र आसां सदनं म आहुर्यतः सद्य आ च परा च यन्ति ॥३ ॥

प्रशंसनीय रूप वाली अप्सराओं (किरणों या प्राण धाराओं) से गन्धर्वदेव संगत (युक्त) हो गए हैं। इन अप्सराओं का निवास स्थान अन्तरिक्ष है। हमें बतलाया गया है कि ये (अप्सराएँ) वहीं से आतीं (प्रकट होतीं) तथा वहीं चली जाती (विलीन हो जाती) हैं ॥३ ॥

१६२. अभ्रिये दिद्युन्नक्षत्रिये या विश्वावसुं गन्धर्वं सचध्वे ।
ताभ्यो वो देवीर्नम इत् कृणोमि ॥४ ॥

हे देवियो ! आप मेघों की विद्युत् अथवा नक्षत्रों के आलोक में संसार का पालन करने वाले गन्धर्वदेव से संयुक्त होती हैं, इसलिए हम आपको नमन करते हैं ॥४ ॥

[विद्युत् के प्रभाव से तथा नक्षत्रों (सूर्यादि) के प्रभाव से किरणें या प्राणधाराएँ-धारक तत्त्वों-प्राणियों के साथ संयुक्त होती हैं-यह तथ्य विज्ञान सम्मत है।]

१६३. याः क्लन्दास्तमिषीचयोऽक्षकामा मनोमुहः ।
ताभ्यो गन्धर्वपत्नीभ्योऽप्सराभ्योऽकरं नमः ॥५ ॥

प्रेरित करने वाली, ग्लानि को दूर करने वाली, आँखों की इच्छाओं को पूर्ण करने वाली तथा मन को अस्थिर करने वाली, जो गन्धर्व - पत्नी रूप अप्सराएँ हैं, हम उन्हें प्रणाम करते हैं ॥५ ॥

[प्राण की धाराएँ अथवा प्रकाश किरणें ही नेत्रादि को तुष्ट करतीं हैं, मन को तरंगित करने वाली भी वे ही हैं। मंत्र का भाव अप्सराओं के स्थूल एवं सूक्ष्म दोनों संदर्भों से सिद्ध होता है।]

[३- आस्रावभेषज सूक्त]

[**ऋषि -** अङ्गिरा । **देवता -** भैषज्य, आयु, धन्वन्तरि । **छन्द -**अनुष्टुप्, ६ त्रिपात् स्वराट् उपरिष्टात् महाबृहती ।

१६४. अदो यदवधावत्यवत्कमधि पर्वतात्। तत्ते कृणोमि भेषजं सुभेषजं यथाससि ॥१

जो रक्षक-प्रवाह (सोम) मुञ्जवान् पर्वत के ऊपर से नीचे लाया जाता है, उसके अग्रभाग वनस्पति को हम इस प्रकार बनाते हैं, जिससे वह आपके लिए श्रेष्ठ औषधि बन जाए ॥१ ॥

१६५. आदङ्गा कुविदङ्गा शतं या भेषजानि ते। तेषामसि त्वमुत्तममनास्रावमरोगणम् ॥२

हे दिव्य प्रवाह ! जो आपसे उत्पन्न होने वाली असीम ओषधियाँ हैं, वे अतिसार, बहुमूत्र तथा नाड़ीव्रण आदि रोगों को विनष्ट करने में पूर्णरूप से सक्षम हैं ॥२ ॥

१६६. नीचैः खनन्त्यसुरा अरुस्राणमिदं महत्। तदास्रावस्य भेषजं तदु रोगमनीनशत् ॥

प्राणों का विनाश करने वाले तथा देह को गिराने वाले असुर रूप रोग, व्रण के मुख को अन्दर से फाड़ते हैं; लेकिन वह मूँज नामक ओषधि घाव की अत्युत्तम ओषधि है । वह अनेकों व्याधियों को नष्ट कर देती है ॥३ ॥

१६७. उपजीका उद्धरन्ति समुद्रादधि भेषजम्। तदास्रावस्य भेषजं तदु रोगमशीशमत् ॥

धरती के नीचे विद्यमान जलराशि से व्याधि नष्ट करने वाली ओषधि रूप बमई (दीमक की बाँबी) की मिट्टी ऊपर आती है, यह मिट्टी आस्राव की ओषधि है । यह अतिसार आदि व्याधियों को शमित (शान्त) करती है ॥४ ॥

१६८. अरुस्राणमिदं महत् पृथिव्या अध्युद्भृतम्। तदास्रावस्य भेषजं तदु रोगमनीनशत्

खेत से उठाई हुई ओषधि रूप मिट्टी फोड़े को पकाने वाली तथा अतिसार आदि रोगों को समूल नष्ट करने वाली (रामबाण) ओषधि है ॥५ ॥

१६९. शं नो भवन्त्वप ओषधयः शिवाः।
इन्द्रस्य वज्रो अप हन्तु रक्षस आराद् विसृष्टा इषवः पतन्तु रक्षसाम् ॥६ ॥

ओषधि के लिए प्रयोग किया हुआ जल हर्ष प्रदायक होकर हमारी व्याधियों को शमित करने वाला हो । रोग को उत्पन्न करने वाले (असुरों) को इन्द्रदेव का वज्र विनष्ट करे । असुरों द्वारा मनुष्यों पर संधान किये गये व्याधिरूप बाण हम सबसे दूर जाकर गिरें ॥६ ॥

[४ - दीर्घायुप्राप्ति सूक्त]

[**ऋषि -** अथर्वा । **देवता -** चन्द्रमा अथवा जङ्गिड़ । **छन्द -**अनुष्टुप्, १ विराट् प्रस्तारपंक्ति ।]

इस सूक्त के देवता चन्द्र और जंगिड़ (मणि) हैं । इसी सूक्त (मंत्र क्र.५) में उसे अरण्य-वन से लाया हुआ कहा गया है तथा अथर्व० १९.३४.९ में इसे वनस्पति कहा गया है । आचार्य सायण ने इसे वाराणसी क्षेत्र में पाया जाने वाला वृक्ष विशेष कहा है, आजकल इसके बारे में किसी को पता नहीं है । चन्द्रमा के साथ इसे देवता संज्ञा प्रदान करने से यह सोम प्रजाति की वनस्पति प्रतीत होती है । जंगिड़ मणि से उस ओषधि रस से तैयार मणि (गुटिका-गोली) का बोध होता है । इसी का विवरण यहाँ प्रस्तुत किया जा रहा है-

१७०. दीर्घायुत्वाय बृहते रणायारिष्यन्तो दक्षमाणाः सदैव ।
मणिं विष्कन्धदूषणं जङ्गिडं बिभृमो वयम् ॥१ ॥

दीर्घायु प्राप्त करने के लिए तथा आरोग्य का प्रचुर आनन्द अनुभव करने के लिए हम अपने शरीर पर जंगिड़ मणि धारण करते हैं । यह जंगिड़ मणि रोगशामक है तथा दुर्बलता को दूर करके सामर्थ्य को बढ़ाने वाली है ॥१ ॥

१७१. जङ्गिडो जम्भाद् विशराद् विष्कन्धादभिशोचनात्।
मणिः सहस्रवीर्यः परि णः पातु विश्वतः ॥२ ॥

यह जंगिड़ मणि सहस्रों बलों से सम्पन्न होकर जमुहाई बढ़ाने वाली, दुर्बलता पैदा करने वाली, देह को सुखाने वाली तथा अकारण आँखों में आँसू आने वाले रोग से हमारी सुरक्षा करे ॥२ ॥

१७२. अयं विष्कन्धं सहतेऽयं बाधते अत्रिणः। अयं नो विश्वभेषजो जङ्गिडः पात्वंहसः।

यह जंगिड़ मणि सुखाने वाले रोग से हमारी सुरक्षा करती है और भक्षण करने वाली कृत्या आदि का विनाश करती है। यह हमारे समस्त रोगों का निवारण करने वालीसम्पूर्ण ओषधिरूप है, यह पाप से हमारी सुरक्षा करे ॥३ ॥

१७३. देवैर्दत्तेन मणिना जङ्गिडेन मयोभुवा। विष्कन्धं सर्वा रक्षांसि व्यायामे सहामहे ॥४

देवताओं द्वारा प्रदान किये गये, सुखदायक जंगिड़ मणि के द्वारा, हम सुखाने वाले रोगों तथा समस्त रोग-कीटाणुओं को संघर्ष में दबा सकते हैं ॥४ ॥

१७४. शणश्च मा जङ्गिडश्च विष्कन्धादभि रक्षताम्।
अरण्यादन्य आभृतः कृष्या अन्यो रसेभ्यः ॥५ ॥

सन (बाँधने के लिए सन से बने धागे अथवा सन का विशिष्ट योग) तथा जंगिड़ मणि विष्कंध रोग से हमारी रक्षा करें। इनमें से एक की आपूर्ति वन से तथा दूसरे की कृषि द्वारा उत्पादित रसों से की गई है ॥५ ॥

१७५. कृत्यादूषिरयं मणिरथो अरातिदूषिः।
अथो सहस्वाञ्जङ्गिडः प्र ण आयूंषि तारिषत् ॥६ ॥

यह जंगिड़ मणि कृत्या आदि से सुरक्षा करने वाली है तथा शत्रुरूप व्याधियों को दूर करने वाली है। यह शक्तिशाली जंगिड़मणि हमारे आयुष्य की वृद्धि करे ॥६ ॥

[५- इन्द्रशौर्य सूक्त]

[**ऋषि** - भृगु आथर्वण। **देवता** -इन्द्र । **छन्द** - त्रिष्टुप्, १ निचृत् उपरिष्टात् बृहती, २ विराट् उपरिष्टात् बृहती,
३ विराट् पथ्या बृहती, ४ पुरोविराट् जगती ।]

१७६. इन्द्र जुषस्व प्र वहा याहि शूर हरिभ्याम्।
पिबा सुतस्य मतेरिह मधोश्चकानश्चारुर्मदाय ॥१ ॥

हे शूरवीर इन्द्रदेव ! आप आनन्दित होकर आगे बढ़ें। आप अपने अश्वों के द्वारा इस यज्ञ में पधारें। परितुष्ट तथा आनन्दित होने के लिए विद्वान् पुरुषों द्वारा अभिषुत किए गए मधुर सोमरस का पान करें ॥१ ॥

१७७. इन्द्र जठरं नव्यो न पृणस्व मधोर्दिवो न।
अस्य सुतस्य स्व१र्णोप त्वा मदाः सुवाचो अगुः ॥२ ॥

हे शूरवीर इन्द्रदेव ! आप प्रशंसनीय तथा हर्षवर्धक मधुर सोमरस के द्वारा उदरपूर्ति करें। इसके बाद अभिषुत सोमरस तथा स्तुतियों के माध्यम से आपको स्वर्ग की तरह आनन्द प्राप्त हो ॥२ ॥

१७८. इन्द्रस्तुराषाण्मित्रो वृत्रं यो जघान यतीर्न।
बिभेद वलं भृगुर्न ससहे शत्रून् मदे सोमस्य ॥३ ॥

इन्द्रदेव समस्त प्राणियों के मित्र हैं तथा रिपुओं पर त्वरित गति से आक्रमण करने वाले हैं। उन्होंने वृत्र या

अवरोधक मेघ का संहार किया था। भृगु ऋषि के समान उन्होंने अंगिराओं के यज्ञों की साधनभूत गौओं का अपहरण करने वाले बलासुर का संहार किया था, सोमपान से हर्षित होकर रिपुओं को पराजित किया था ॥३ ॥

१७९. आ त्वा विशन्तु सुतास इन्द्र पृणस्व कुक्षी विड्ढि शक्र धियेह्या नः।
श्रुधी हवं गिरो मे जुषस्वेन्द्र स्वयुग्भिर्मत्स्वेह महे रणाय ॥४ ॥

हे शक्तिशाली इन्द्रदेव ! आपको अभिषुत सोमरस प्राप्त हो और आप उससे अपनी दोनों कुक्षियों को पूर्ण करें। हे इन्द्रदेव ! आप हमारे आवाहन को सुनकर, विवेकपूर्वक हमारे समीप पधारें तथा हमारे स्तुति - वचनों को स्वीकार करें और विराट् संग्राम के लिए अपने रक्षण साधनों के साथ हर्षपूर्वक तैयार रहें ॥४ ॥

१८०. इन्द्रस्य नु प्रा वोचं वीर्याणि यानि चकार प्रथमानि वज्री।
अहन्नहिमन्वपस्ततर्द प्र वक्षणा अभिनत् पर्वतानाम् ॥५ ॥

वज्रधारी इन्द्रदेव के पराक्रमपूर्ण कृत्यों का हम बखान करते हैं। उन्होंने वृत्र तथा मेघ का संहार किया था। उसके बाद उन्होंने वृत्र के द्वारा अवरुद्ध किये हुए जल को प्रवाहित किया तथा पर्वतों को तोड़कर नदियों के लिए रास्ता बनाया ॥५ ॥

१८१. अहन्नहिं पर्वते शिश्रियाणं त्वष्टास्मै वज्रं स्वर्यं ततक्ष।
वाश्रा इव धेनवः स्यन्दमाना अञ्जः समुद्रमव जग्मुरापः ॥६ ॥

उन इन्द्रदेव ने वृत्र का संहार किया तथा मेघ को विदीर्ण किया। वृत्र के पिता त्वष्टा ने इन्द्रदेव के निमित्त अपने वज्र को तेज किया। उसके बाद गौओं के सदृश अधोमुख होकर वेग से बहने वाली नदियाँ समुद्र तक पहुँचीं ॥६ ॥

१८२. वृषायमाणो अवृणीत सोमं त्रिकद्रुकेष्वपिबत् सुतस्य।
आ सायकं मघवादत्त वज्रमहन्नेनं प्रथमजामहीनाम् ॥७ ॥

वृष के सदृश व्यवहार करने वाले इन्द्रदेव ने सोमरूप अन्न को प्रजापति से ग्रहण किया तथा तीन उच्च स्थानों में अभिषुत सोमरस का पान किया। उसके बल से बलिष्ठ होकर उन्होंने बाणरूप वज्र धारण किया तथा हिंसा करने वाले रिपुओं में प्रथम उत्पन्न हुए इस वीर (वृत्र) को विनष्ट किया ॥७ । ।

[६- सपत्नहाग्नि सूक्त]

[**ऋषि** - शौनक । **देवता** - अग्नि । **छन्द** - त्रिष्टुप्, ४ चतुष्पदार्षी पङ्क्ति, ५ विराट् प्रस्तारपङ्क्ति ।]

१८३. समास्त्वाग्न ऋतवो वर्धयन्तु संवत्सरा ऋषयो यानि सत्या।
सं दिव्येन दीदिहि रोचनेन विश्वा आ भाहि प्रदिशश्चतस्रः ॥१ ॥

हे अग्निदेव ! आपको माह, ऋतु, वर्ष, ऋषि तथा सत्य-आचरण समृद्ध करें। आप दैवी तेजस् से सम्पन्न होकर समस्त दिशाओं को आलोकित करें ॥१ ॥

१८४. सं चेध्यस्वाग्ने प्र च वर्धयेममुच्च तिष्ठ महते सौभगाय।
मा ते रिषन्नुपसत्तारो अग्ने ब्रह्माणस्ते यशसः सन्तु मान्ये ॥२ ॥

हे अग्निदेव ! आप भलीप्रकार प्रदीप्त होकर इस याजक की वृद्धि करें तथा इसे प्रचुर ऐश्वर्य प्रदान करने के लिए उत्साहित रहें। हे अग्निदेव ! आपके साधक कभी विनष्ट न हों। आपके समीप रहने वाले विप्र कीर्ति-सम्पन्न हों तथा दूसरे अन्य लोग (जो यज्ञादि नहीं करते, वे) कीर्तिवान् न हों ॥२ ॥

१८५. त्वामग्ने वृणते ब्राह्मणा इमे शिवो अग्ने संवरणे भवा नः ।
सपत्नहाग्ने अभिमातिजिद् भव स्वे गये जागृह्यप्रयुच्छन् ॥३ ॥

हे अग्निदेव ! ये ब्राह्मण याजक आपकी साधना करते हैं । हे अग्निदेव ! आप हमारी भूलों से भी क्रोधित न हों । हे अग्निदेव ! आप हमारे रिपुओं तथा पापों को पराजित करके अपने घर में सावधान होकर जाग्रत् रहें ॥३ ॥

१८६. क्षत्रेणाग्ने स्वेन सं रभस्व मित्रेणाग्ने मित्रधा यतस्व ।
सजातानां मध्यमेष्ठा राज्ञामग्ने विहव्यो दीदिहीह ॥४ ॥

हे अग्निदेव ! आप क्षत्रिय बल से भली प्रकार संगत (युक्त) हों । हे अग्निदेव ! आप अपने मित्रों के साथ मित्रभाव से आचरण करें । हे अग्निदेव ! आप समान जन्म वाले विप्रों के बीच में आसीन होकर तथा राजाओं के मध्य में विशेष रूप से आवाहनीय होकर, इस यज्ञ में आलोकित हों ॥४ ॥

१८७. अति निहो अति सृधोऽत्यचित्तीरति द्विषः ।
विश्वा ह्यग्ने दुरिता तर त्वमथास्मभ्यं सहवीरं रयिं दाः ॥५ ॥

हे अग्निदेव ! आप हमारे विषय-विकारों को दूर करें, (जो हमें सूअर, कुत्ते आदि की घिनौनी योनि में डालने वाले हैं ।) आप हमारे शरीर को सुखाने वाली व्याधियो तथा पाप में प्रेरित करने वाली दुर्बुद्धियों को दूर करें । आप हमारे रिपुओं का विनाश करें और हमें पराक्रमी सन्तानों से युक्त ऐश्वर्य प्रदान करें ॥५ ॥

[७- शापमोचन सूक्त]

[**ऋषि** -अथर्वा । देवता -भैषज्य, आयु, वनस्पति । छन्द - अनुष्टुप् , १ भुरिगनुष्टुप्, ४ विराडुपरिष्टाद् बृहती ।]

१८८. अघद्विष्टा देवजाता वीरुच्छपथयोपनी ।
आपो मलमिव प्राणैक्षीत् सर्वान् मच्छपथाँ अधि ॥१ ॥

पिशाचों द्वारा किये हुए पाप को दूर करने वाली, ब्राह्मणों के शाप को विनष्ट करने वाली तथा देवताओं द्वारा उत्पन्न होने वाली वीरुध् (दूर्वा ओषधि) हमारे समस्त शापों को उसी प्रकार धो डालती है, जिस प्रकार जल समस्त मलों को धो डालता है ॥१ ॥

१८९. यश्च सापत्नः शपथो जाम्याः शपथश्च यः ।
ब्रह्मा यन्मन्युतः शपात् सर्वं तन्नो अधस्पदम् ॥२ ॥

रिपुओं के शाप, स्त्रियों के शाप तथा ब्राह्मण के द्वारा क्रोध में दिये गये शाप हमारे पैर के नीचे हो जाएँ (अर्थात् नष्ट हो जाएँ) ॥२ ॥

१९०. दिवो मूलमवततं पृथिव्या अध्युत्ततम् । तेन सहस्रकाण्डेन परि णः पाहि विश्वतः ॥

द्युलोक से मूल भाग के रूप में आने वाली तथा धरती के ऊपर फैली हुई उस हजार गाँठों वाली वनस्पति (दूब) से हे मणे ! आप हमारी सब प्रकार से सुरक्षा करें ॥३ ॥

१९१. परि मां परि मे प्रजां परि णः पाहि यद् धनम् ।
अरातिर्नो मा तारीन्मा नस्तारिषुरभिमातयः ॥४ ॥

हे मणे ! आप हमारी, हमारे पुत्र-पौत्रों तथा हमारे ऐश्वर्य की सुरक्षा करें । अदानी रिपु हमसे आगे न बढ़ें तथा हिंसक मनुष्य हमारा विनाश करने में सक्षम न हों ॥४ ॥

१९२. शप्तारमेतु शपथो यः सुहार्त्तेन नः सह। चक्षुर्मन्त्रस्य दुर्हार्दः पृष्टीरपि शृणीमसि ॥

शाप देने वाले व्यक्ति के पास ही शाप लौट जाए ।जो श्रेष्ठ अन्तःकरण वाले मनुष्य हैं, उनके साथ हमारी मित्रता स्थापित हो ।हे मणे !अपनी आँखों से बुरे इशारे करने वाले मनुष्य की पसलियों को छिन्न-भिन्न कर डालें ॥

[८- क्षेत्रियरोगनाशन सूक्त]

[**ऋषि** - भृग्वङ्गिरा । **देवता** - वनस्पति, यक्ष्मनाशन । **छन्द** -अनुष्टुप् , ३ पथ्यापङ्क्ति, ४ विराट् अनुष्टुप्, ५ निचृत् पथ्यापंक्ति ।]

इस सूक्त में क्षेत्रिय (वंशानुगत) रोग-निवारण के सूत्र कहे गये हैं। प्रथम मंत्र में उसके लिए उपयुक्त नक्षत्र योग का तथा तीसरे में वनौषधियों का उल्लेख है। मंत्र २, ४ एवं ५ सहयोगी तंत्र, उपचार, पथ्यादि के संकेत प्रतीत होते हैं। तथ्यों तक पहुँचने के लिए शोध कार्य अपेक्षित है-

१९३. उदगातां भगवती विचृतौ नाम तारके। वि क्षेत्रियस्य मुञ्चतामधमं पाशमुत्तमम् ॥

विचृत नामक प्रभावपूर्ण दोनों तारिकाएँ (अथवा उपयुक्त ओषधि एवं तारिकाएँ) उगी हैं। वे वंशानुगत रोग के अधम एवं उत्तम पाश को खोल दें ॥१ ॥

[कुछ आचार्यों ने भगवती को तारकों का विशेषण माना है, कुछ उसका अर्थ दिव्य ओषधि के रूप में करते हैं।]

१९४. अपेयं रात्र्युच्छत्वपोच्छन्त्वभिकृत्वरीः। वीरुत् क्षेत्रियनाशन्यप क्षेत्रियमुच्छतु ॥२

यह रात्रि चली जाए, हिंसक (रोगाणु) भी चले जाएँ ।वंशानुगत रोग की ओषधि उस रोग से मुक्ति प्रदान करे

[इस मंत्र से रोगमुक्ति का प्रयोग रात्रि के समापन काल अर्थात् ब्राह्म मुहूर्त में करने का आभास मिलता है।]

१९५. बभ्रोरर्जुनकाण्डस्य यवस्य ते पलाल्या तिलस्य तिलपिञ्ज्या।
वीरुत् क्षेत्रियनाशन्यप क्षेत्रियमुच्छतु ॥३ ॥

भूरे और सफेद रंग वाले अर्जुन की लकड़ी, जौ की बाल तथा तिल सहित तिल की मञ्जरी व्याधि को विनष्ट करे। आनुवंशिक रोग को विनष्ट करने वाली यह वनस्पति इस रोग से विमुक्त करे ॥३ ॥

[अर्जुन की छाल, जौ, तिल आदि का प्रयोग ओषधि अनुपान या पथ्यादि के रूप में करने का संकेत प्रतीत होता है।]

१९६. नमस्ते लाङ्गलेभ्यो नम ईषायुगेभ्यः। वीरुत् क्षेत्रियनाशन्यप क्षेत्रियमुच्छतु ॥४ ॥

रोग के शमन के लिए (ओषधि उत्पादन में उपयोगी) वृषभ युक्त हल तथा उसके काष्ठ युक्त अवयवों को नमन है। आनुवंशिक रोग को विनष्ट करने वाली ओषधि आपके क्षेत्रिय रोग को विनष्ट करे ॥४ ॥

१९७. नमः सनिस्रसाक्षेभ्यो नमः संदेश्येभ्यो नमः क्षेत्रस्य पतये।
वीरुत् क्षेत्रियनाशन्यप क्षेत्रियमुच्छतु ॥५ ॥

(ओषधि उत्पादन में सहयोगी) जल प्रवाहक अक्ष को नमन, संदेश पहुँचाने वाले को नमन, (उत्पादक) क्षेत्र के स्वामी को नमन। क्षेत्रिय रोग निवारक ओषधि इस रोग का निवारण करे ॥५ ॥

[९- दीर्घायुप्राप्ति सूक्त]

[**ऋषि** - भृग्वङ्गिरा। **देवता** - यक्ष्मनाशन, वनस्पति । **छन्द** - अनुष्टुप्, १ विराट् प्रस्तारपांक्ति ।]

१९८. दशवृक्ष मुञ्चेमं रक्षसो ग्राह्या अधि यैनं जग्राह पर्वसु।
अथो एनं वनस्पते जीवानां लोकमुन्नय ॥१ ॥

हे दशवृक्ष ! राक्षसी की तरह इसको (रोगी को) जकड़ने वाले गठिया रोग से आप मुक्त करें। हे वनौषधे !

व्याधि के कारण (निष्क्रिय) इस व्यक्ति को पुनः जनसमाज में जाने योग्य बनाएँ ॥१ ॥

१९९. आगादुदगादयं जीवानां व्रातमप्यगात्। अभूदु पुत्राणां पिता नृणां च भगवत्तमः ॥

(हे वनस्पते !) आपकी कृपा से यह व्यक्ति जीवन पाकर जीवित मनुष्यों के समूह में पुनः आ जाए और अपने पुत्रों का पिता हो जाए तथा मनुष्यों के बीच में अत्यधिक सौभाग्यवान् बन जाए ॥२ ॥

२००. अधीतीरध्यगादयमधि जीवपुरा अगन्। शतं ह्यस्य भिषजः सहस्रमुत वीरुधः ॥३

व्याधि से मुक्त हुए व्यक्ति को विद्याओं का स्मरण हो जाए तथा मनुष्यों के निवास स्थान को फिर से जान जाए, क्योंकि इस रोग के सैकड़ों वैद्य हैं तथा हजारों ओषधियाँ हैं ॥३ ॥

२०१. देवास्ते चीतिमविदन् ब्रह्माण उत वीरुधः। चीतिं ते विश्वे देवा अविदन् भूम्यामधि

हे ओषधे ! व्याधि की पीड़ा से रोगी को मुक्त करने तथा रोग का प्रतिरोध करने आदि आपके बल को समस्त देव जानते हैं। इस प्रकार पृथ्वी के ऊपर आपके गुण - धर्म को देव, ब्राह्मण तथा चिकित्सक जानते हैं ॥४ ॥

२०२. यश्चकार स निष्करत् स एव सुभिषक्तमः।
स एव तुभ्यं भेषजानि कृणवद् भिषजा शुचिः ॥५ ॥

जो वैद्य अनवरत चिकित्सा का कार्य करते हैं, वही कुशलता प्राप्त करते हैं और वही श्रेष्ठ वैद्य बनते हैं। वही चिकित्सक अन्य चिकित्सकों से परामर्श करके आपके रोगों की चिकित्सा कर सकते हैं ॥५ ॥

[१०- पाशमोचन सूक्त]

[**ऋषि -** भृग्वङ्गिरा। **देवता -** १-८ द्यावापृथिवी, १ ब्रह्म, निर्ऋति, २ आपोदेव, अग्नि (पूर्वपाद) , सोम, ओषधि समूह (उत्तर पाद) , ३ पूर्वपाद का वात, उत्तर पाद का चारों दिशाएँ, ४-८ वातपत्नी, सूर्य, यक्ष्म, निर्ऋति । **छन्द** -सप्तपदा धृति, १ त्रिष्टुप्, २ सप्तपादष्टि, ६ सप्तपदा अत्यष्टि।]

२०३. क्षेत्रियात् त्वा निर्ऋत्या जामिशंसाद् द्रुहो मुञ्चामि वरुणस्य पाशात्।
अनागसं ब्रह्मणा त्वा कृणोमि शिवे ते द्यावापृथिवी उभे स्ताम् ॥१ ॥

(हे रोगिन् !) हम तुम्हें पैतृक रोग से, कष्टों से, द्रोह से, सम्बन्धियों के क्रोध से तथा वरुणदेव के पाश से मुक्त करते हैं। हम तुम्हें ब्रह्मज्ञान से दोषरहित करते हैं और यह द्यावा-पृथिवी भी तुम्हारे लिए हितकारी हो ॥१ ॥

२०४. शं ते अग्निः सहाद्भिरस्तु शं सोमः सहौषधीभिः।
एवाहं त्वां क्षेत्रियान्निर्ऋत्या जामिशंसाद् द्रुहो मुञ्चामि वरुणस्य पाशात्।
अनागसं ब्रह्मणा त्वा कृणोमि शिवे ते द्यावापृथिवी उभे स्ताम् ॥२ ॥

(हे रोगिन् !) समस्त जल के साथ अग्निदेव आपके लिए हितकारी हों तथा काम्पील (कबीला) आदि ओषधियों के साथ सोमरस भी आपके लिए हर्षकारी हो। हम आपको क्षेत्रिय रोग से, पीड़ा से, द्रोह से, बन्धुओं के क्रोध से तथा वरुणदेव के पाश से मुक्त करके, ब्रह्मज्ञान के द्वारा दोषरहित करते हैं। यह द्यावा-पृथिवी भी आपके लिए कल्याणकारी हो ॥२ ॥

२०५. शं ते वातो अन्तरिक्षे वयो धाच्छं ते भवन्तु प्रदिशश्चतस्रः। एवाहं त्वां
क्षेत्रियान्निर्ऋत्या जामिशंसाद् द्रुहो मुञ्चामि वरुणस्य पाशात्।
अनागसं ब्रह्मणा त्वा कृणोमि शिवे ते द्यावापृथिवी उभे स्ताम् ॥३ ॥

(हे रोगिन् !) अन्तरिक्ष में संचरण करने वाले वायुदेव आपके लिए सामर्थ्य एवं कल्याण प्रदान करें तथा चारों दिशाएँ आपके लिए हितकारी हों । हम आपको आनुवंशिक रोग, द्रोह, पीड़ा, बन्धुओं के क्रोध तथा वरुणदेव के पाश से मुक्त करके, ब्रह्मज्ञान के द्वारा दोषरहित करते हैं । यह द्यावा-पृथिवी भी आपके लिए कल्याणकारी हो ॥

२०६. इमा या देवीः प्रदिशश्चतस्रो वातपत्नीरभि सूर्यो विचष्टे । एवाहं त्वां
क्षेत्रियान्निर्ऋत्या जामिशंसाद् द्रुहो मुञ्चामि वरुणस्य पाशात् ।
अनागसं ब्रह्मणा त्वा कृणोमि शिवे ते द्यावापृथिवी उभे स्ताम् ॥४ ॥

प्रकाशमयी चारों उपदिशाएँ वायुदेव की पत्नियाँ हैं, उनको आदित्यदेव चारों तरफ से देखते हैं । वे आपका कल्याण करें । हे रोगिन् ! हम भी आपको आनुवंशिक रोगों, द्रोह, बन्धुओं के क्रोध तथा वरुणदेव के पाश से मुक्त करके, ब्रह्मज्ञान के द्वारा दोषरहित करते हैं । यह द्यावा-पृथिवी भी आपके लिए कल्याणकारी हो ॥४ ॥

२०७. तासु त्वान्तर्जरस्या दधामि प्र यक्ष्म एतु निर्ऋतिः पराचैः । एवाहं त्वां
क्षेत्रियान्निर्ऋत्या जामिशंसाद् द्रुहो मुञ्चामि वरुणस्य पाशात् ।
अनागसं ब्रह्मणा त्वा कृणोमि शिवे ते द्यावापृथिवी उभे स्ताम् ॥५ ॥

(हे रोगिन् !) हम आपको व्याधिरहित करके वृद्धावस्था तक जीवित रहने के लिए उन (पूर्व आदि चारों) दिशाओं में स्थापित करते हैं । आपके समीप से क्षय रोग तथा सम्पूर्ण कष्ट अधोमुखी होकर दूर चले जाएँ । हे रोगिन् ! हम आपको आनुवंशिक रोग, पीड़ा, द्रोह, बन्धुओं के क्रोध तथा वरुणदेव के पाश से मुक्त करके, ब्रह्मज्ञान के द्वारा दोषरहित करते हैं । यह द्यावा-पृथिवी भी आपके लिए कल्याणकारी हो ॥५ ॥

२०८. अमुक्था यक्ष्माद् दुरितादवद्याद् द्रुहः पाशाद् ग्राह्याश्चोदमुक्थाः । एवाहं त्वां
क्षेत्रियान्निर्ऋत्या जामिशंसाद् द्रुहो मुञ्चामि वरुणस्य पाशात् ।
अनागसं ब्रह्मणा त्वा कृणोमि शिवे ते द्यावापृथिवी उभे स्ताम् ॥६ ॥

(हे रोगिन् !) क्षय रोग, रोग के पाप, निन्दा योग्य कर्म, विद्रोह के बन्धन तथा जकड़ने वाले वात रोग से आप छुटकारा पा रहे हैं, अर्थात् निश्चित रूप से मुक्त हो रहे हैं । हम भी आपको पैतृक रोग की पीड़ा, द्रोह, बन्धुओं के क्रोध तथा वरुणदेव के पाश से मुक्त करके, ब्रह्मज्ञान के द्वारा दोषरहित करते हैं । यह द्यावा-पृथिवी भी आपके लिए कल्याणकारी हो ॥६ ॥

२०९. अहा अरातिमविदः स्योनमप्यभूर्भद्रे सुकृतस्य लोके ।
एवाहं त्वां क्षेत्रियान्निर्ऋत्या जामिशंसाद् द्रुहो मुञ्चामि वरुणस्य पाशात् ।
अनागसं ब्रह्मणा त्वा कृणोमि शिवे ते द्यावापृथिवी उभे स्ताम् ॥७ ॥

हे व्याधिग्रस्त मानव ! आप रिपु समान बाधक रोग से मुक्त हों और अब आप हर्ष को प्राप्त करें । आप अपने पुण्य के परिणाम स्वरूप इस कल्याणमय लोक में पधारे हैं । हम भी आपको आनुवंशिक रोग की पीड़ा, द्रोह, बन्धुओं के आक्रोश तथा वरुणदेव के पाश से मुक्त करके, ब्रह्मज्ञान के द्वारा दोषरहित करते हैं । यह द्यावा-पृथिवी भी आपके लिए कल्याणकारी हो ॥७ ॥

२१०. सूर्यमृतं तमसो ग्राह्या अधि देवा मुञ्चन्तो असृजन्निरेणसः । एवाहं त्वां
क्षेत्रियान्निर्ऋत्या जामिशंसाद् द्रुहो मुञ्चामि वरुणस्य पाशात् ।
अनागसं ब्रह्मणा त्वा कृणोमि शिवे ते द्यावापृथिवी उभे स्ताम् ॥८ ॥

जिस प्रकार देवताओं ने सत्य रूप सूर्य को राहु नामक ग्रह से मुक्त किया था, उसी प्रकार हम आपको पैतृक रोग की पीड़ा, द्रोह के पाप, बन्धुओं के आक्रोश तथा वरुणदेव के पाश से मुक्त करके, ब्रह्मज्ञान के द्वारा दोषरहित करते हैं । यह द्यावा-पृथिवी भी आपके लिए कल्याणकारी हो ॥८ ॥

[११- श्रेय : प्राप्ति सूक्त]

[**ऋषि** - शुक्र । **देवता** - कृत्यादूषण । **छन्द** - त्रिपदा परोष्णिक्, १ चतुष्पदा विराट् गायत्री, ४ पिपीलिक मध्या निचृत् गायत्री ।]

इस सूक्त के देवता 'कृत्या दूषण' हैं । अनिष्टकारी कृत्या शक्ति के निवारणार्थ किसी समर्थ शक्ति की वन्दना इसमें की गयी है । कौशिक सूत्र में इस सूक्त के साथ 'तिलकमणि' को सिद्ध करके बाँधने का विधान दिया गया है । सायण आदि आचार्यों ने इसी आधार पर इस सूक्त को 'तिलकमणि' के प्रति कहा गया मानकर इसके अर्थ किए हैं । ऐसे अर्थ ठीक होते हुए भी एकांगी ही कहे जा सकते हैं । जीवन में प्रकट होने वाले विभिन्न कृत्या दोषों के निवारण के भाव से इसे ईश्वर अंश के रूप में स्थित जीव चेतना के प्रति कहा गया भी माना जा सकता है । प्रस्तुत भाषार्थ दोनों प्रयोजनों को समाहित करते हुए किया गया है । सुधी पाठक इसी भाव से इसे पढ़ने-समझने का प्रयास करें, ऐसी अपेक्षा है-

२११. दूष्या दूषिरसि हेत्या हेतिरसि मेन्या मेनिरसि । आप्नुहि श्रेयांसमति समं क्राम ॥

(हे तिलकमणे अथवा जीवसत्ता !) आप दोषों को भी दूषित (नष्ट) करने में समर्थ हैं । अनिष्टकारी हथियारों के लिए, आप विनाशक हथियार हैं आप वज्र के भी वज्र हैं, इसलिए आप श्रेयस्कर बनें, दोषों (शत्रुओं) की समानता से आगे (अधिक समर्थ) सिद्ध हों ॥१ ॥

२१२. स्रक्त्योऽसि प्रतिसरोऽसि प्रत्यभिचरणोऽसि । आप्नुहि श्रेयांसमति समं क्राम ।।२

आप स्रक्त्य (तिलकवृक्ष से उत्पन्न या गतिशील) हैं, प्रतिसर (आघात को उलट देने में समर्थ) हैं, प्रत्याक्रमण करने में समर्थ हैं ।अस्तु, आप श्रेयस्कर बनें और दोषों (शत्रुओं) की समानता से आगे (अधिक समर्थ) सिद्ध हों।

२१३. प्रति तमभि चर यो३स्मान् द्वेष्टि यं वयं द्विष्मः । आप्नुहि श्रेयांसमति समं क्राम ॥३

जो (शत्रु) हमसे द्वेष करते (हमारे विकास में बाधक बनते) हैं तथा जिनसे हम द्वेष करते (उनका निवारण चाहते) हैं, उनपर आप प्रत्याक्रमण करें । इस प्रकार आप श्रेयस्कर बनें, दोषों (शत्रुओं) से अधिक समर्थ बनें ॥३ ॥

२१४. सूरिरसि वर्चोधा असि तनूपानोऽसि । आप्नुहि श्रेयांसमति समं क्राम ॥४ ॥

आप (आवश्यकता के अनुरूप) ज्ञान-सम्पन्न हैं, तेजस्विता को धारण करने में समर्थ हैं तथा शरीर के रक्षक हैं, अस्तु, आप श्रेयस्कर सिद्ध हों, दोषों (शत्रुओं) की समानता से आगे बढ़ें ॥४ । ।

२१५. शुक्रोऽसि भ्राजोऽसि स्वरसि ज्योतिरसि । आप्नुहि श्रेयांसमति समं क्राम ॥५ ॥

आप शुक्र (उज्ज्वल अथवा वीर्यवान्) हैं, तेजस्वी हैं, आत्मसत्ता सम्पन्न हैं तथा ज्योति रूप (स्व प्रकाशित) हैं । आप श्रेयस्कर बनें तथा समान स्तर वालों से आगे बढ़ें ॥५ ॥

[१२- शत्रुनाशन सूक्त]

[**ऋषि** - भरद्वाज । **देवता** - १ द्यावापृथिवी, अन्तरिक्ष, २ देवगण, ३ इन्द्र, ४ आदित्यगण, वसुगण, पितर अङ्गिरस, ५ पितर सौम्य, ६ मरुद्‌गण, ब्रह्मद्विट्, ७ यमसादन (यमस्थान), ब्रह्म, ८ अग्नि । **छन्द** - त्रिष्टुप्, २ जगती, ७-८ अनुष्टुप् ।]

२१६. द्यावापृथिवी उर्व१न्तरिक्षं क्षेत्रस्य पत्न्युरुगायोऽद्भुतः ।
उतान्तरिक्षमुरु वातगोपं त इह तप्यन्तां मयि तप्यमाने ॥१ ॥

द्यावा-पृथिवी, विस्तृत अन्तरिक्ष, समस्त क्षेत्र की पत्नी (प्रकृति) . अद्‌भुत सूर्यदेव, वायु को स्थान देने वाला विशाल अन्तरिक्ष आदि, हमारे तप्त (संतप्त) होने पर ये सब भी संतप्त (अनिष्ट निवारण के लिए उद्यत) हों ॥१ ॥

२१७. इदं देवाः शृणुत ये यज्ञिया स्थ भरद्वाजो मह्यमुक्थानि शंसति ।
पाशे स बद्धो दुरिते नि युज्यतां यो अस्माकं मन इदं हिनस्ति ॥२ ॥

हे यजनीय देवो ! आप हमारा निवेदन सुनें कि ऋषि भरद्वाज हमें उक्थ (मंत्रादि) प्रदान कर रहे हैं । सत्कर्मों में निमग्न हमारे मन को जो रिपु दु:खी करते हैं, उन पापों को पाश में बाँधकर उचित स्थान पर नियोजित करें ॥२ ॥

२१८. इदमिन्द्र शृणुहि सोमप यत् त्वा हृदा शोचता जोहवीमि ।
वृश्चामि तं कुलिशेनेव वृक्षं यो अस्माकं मन इदं हिनस्ति ॥३ ॥

हे इन्द्रदेव ! आप सोमरस पान द्वारा आनन्दित मन से हमारे कथन को सुनें । रिपुओं द्वारा किये गये दुष्कर्मों के कारण हम आपको बारम्बार पुकारते हैं । जो शत्रु हमारे मन को पीड़ा पहुँचाते हैं, हम उनको फरसे के द्वारा वृक्ष की तरह काटते हैं ॥३ ॥

२१९. अशीतिभिस्तिसृभिः सामगेभिरादित्येभिर्वसुभिरङ्गिरोभिः ।
इष्टापूर्तमवतु नः पितृणामामुं ददे हरसा दैव्येन ॥४ ॥

तीन (विद्याओं या छन्दों) एवं अस्सी मंत्रों सहित सामगान करने वालों के साथ, वसु , अंगिरा (रुद्र) एवं आदित्यों (दिव्य पितरों) सहित हमारे पितरों द्वारा किये गए इष्ट (यज्ञ -उपासनादि) तथा पूर्त (सेवा-सहयोगपरक) कर्म (उनके पुण्य) हमारी रक्षा करें । हम दिव्य सामर्थ्य एवं आक्रोशपूर्वक अमुक (दोष या शत्रु) को अपने अधिकार में लेते हैं ॥४ ॥

[वसु , रुद्र तथा आदित्यों की गणना दिव्य पितरों में की जाती है, तर्पण में पितरों को क्रमशः वसु, रुद्र और आदित्य स्वरूप कहकर जलप्रदान किया जाता है । इससे पितरों की लौकिक सम्पदा के अतिरिक्त उनके द्वारा अर्जित पुण्य-सम्पदा का 'विशेष लाभ हमें प्राप्त होता है ।]

२२०. द्यावापृथिवी अनु मा दीधीथां विश्वे देवासो अनु मा रभध्वम् ।
अङ्गिरसः पितरः सोम्यासः पापमार्छत्वपकामस्य कर्ता ॥५ ॥

हे द्यावा-पृथिवि ! हमारे अनुकूल होकर आप तेजस्-सम्पन्न बनें । हे समस्त देवताओ ! हमारे अनुकूल होकर आप कार्यारंभ करें । हे अङ्गिराओ तथा सोमवान् पितरो ! हमारा अहित चाहने वाले पाप के भागीदार हों ॥५ ॥

२२१. अतीव यो मरुतो मन्यते नो ब्रह्म वा यो निन्दिषत् क्रियमाणम् ।
तपूंषि तस्मै वृजिनानि सन्तु ब्रह्मद्विषं द्यौरभिसंतपाति ॥६ ॥

हे मरुद्‌गणो ! जो अतिवादी ब्रह्म-ज्ञान की तथा तदनुरूप किये जाने वाले (कार्यों) की निन्दा करते हैं, उनके सब प्रयास उन्हें संताप देने वाले हों । द्युलोक उन ब्रह्मद्वेषियों को पीड़ित करे ॥६ ॥

२२२. सप्त प्राणानष्टौ मन्यस्तांस्ते वृश्चामि ब्रह्मणा ।
अया यमस्य सादनमग्निदूतो अरङ्कृतः ॥७ ॥

हे रोग या शत्रु ! तुम्हारे सात प्राणों तथा आठ मुख्य नाड़ियों आदि को हम ब्रह्म शक्ति से बींधते हैं । तुम अग्नि को दूत बनाकर यमराज के घर में सुशोभित हो जाओ ॥७ ॥

२२३. आ दधामि ते पदं समिद्धे जातवेदसि । अग्निः शरीरं वेवेष्ट्वसुं वागपि गच्छतु ॥८

हम तुम्हारे पदों को प्रज्वलित अग्नि में डालते हैं । यह अग्नि आपके शरीर में प्रवेश कर जाए तथा आपकी वाणी और प्राण में संव्याप्त हो जाए ॥८ ॥

[१३- दीर्घायुप्राप्ति सूक्त]

[**ऋषि** - अथर्वा । **देवता** - १ अग्नि, २-३ बृहस्पति, ४-५ आयु, विश्वेदेवा । **छन्द** - त्रिष्टुप्, ४ अनुष्टुप्, ५ विराट् जगती ।]

इस सूक्त को प्रथम वस्त्र परिधान सूक्त के रूप में प्रयुक्त किया जाता है । इस प्रक्रिया को ३-४ वर्ष की अवस्था में करने का विधान है; किन्तु सूक्त को इसी उपचारपरक अर्थ तक सीमित नहीं किया जाना चाहिए । मंत्रों में 'वास' शब्द का प्रयोग हुआ है, जिसका अर्थ वस्त्र के साथ आवास भी हो सकता है । फिर सूक्त के देवता अग्नि हैं, उनसे रक्षा एवं वास प्रदान करने की प्रार्थना की गयी है । ऐश्वर्य एवं पोषण के ताने-बाने से उसे तैयार करने की बात कही गयी है । अस्तु, स्थूल वस्त्रों की अपेक्षा सूक्त कबीर की जीवन रूपी चादर के साथ अधिक युक्तिसंगत बैठता है । अध्ययन के समय इस तथ्य को ध्यान में रखना चाहिए-

२२४. आयुर्दा अग्ने जरसं वृणानो घृतप्रतीको घृतपृष्ठो अग्ने ।
घृतं पीत्वा मधु चारु गव्यं पितेव पुत्रानभि रक्षतादिमम् ॥१ ॥

हे तेजस्वी अग्निदेव ! आप जीवन प्रदान करने वाले तथा स्तुति ग्रहण करने वाले हैं । आप घृत के समान ओजस्वी तथा घृत का सेवन करने वाले हैं । आप मधुर गव्य (गौ या प्रकृति जन्य) पदार्थों का सेवन करके इस (बालक या प्राणी) की सब प्रकार से उसी प्रकार रक्षा करें, जैसे पिता, पुत्र की रक्षा करता है ॥१ ॥

२२५. परि धत्त धत्त नो वर्चसेमं जरामृत्युं कृणुत दीर्घमायुः ।
बृहस्पतिः प्रायच्छद् वास एतत् सोमाय राज्ञे परिधातवा उ ॥२ ॥

हे देवो ! आप इस (बालक या जीव) को वास (वस्त्र या काया रूप आच्छादन) प्रदान करें तथा तेजस्विता धारण कराएँ । आप दीर्घ आयु प्रदान करें, वृद्धावस्था के उपरान्त मरने वाला बनाएँ । बृहस्पतिदेव ने यह आच्छादन राजा सोम को कृपापूर्वक प्रदान किया ॥२ ॥

२२६. परीदं वासो अधिथाः स्वस्तयेऽभूर्गृष्टीनामभिशस्तिपा उ ।
शतं च जीव शरदः पुरूची रायश्च पोषमुपसंव्ययस्व ॥३ ॥

(हे बालक या जीव !) इस वस्त्र को तुम अपने कल्याण के लिए धारण करो । तुम गौओं (इन्द्रियों) को विनाश से बचाने के लिए ही हो । तुम सौ वर्ष की दीर्घ आयु प्राप्त करो और ऐश्वर्य तथा पोषण का ताना-बाना बुनते रहो ॥३ ॥

[यहाँ साधक को स्वयं अपने लिए वस्त्र बुनने का परामर्श दिया गया है । स्थूल दैवी शक्तियाँ ताने-बाने के सूत्र प्रदान करती हैं, उनका सुनियोजन साधक को स्वयं करना होता है ।]

२२७. एह्यश्मानमा तिष्ठाश्मा भवतु ते तनूः ।
कृण्वन्तु विश्वे देवा आयुष्टे शरदः शतम् ॥४ ॥

(हे बालक या साधक !) आओ इस पत्थर (साधनापरक दृढ़ आधार) पर स्थित हो जाओ; ताकि तुम्हारी काया पत्थर के समान दृढ़ बने । देव शक्तियाँ तुम्हारी आयु को सौ वर्ष की करें ॥४ ॥

[दृढ़ अनुशासनों पर स्थिर होकर ही मनुष्य दीर्घायु प्राप्त कर सकता है ।]

२२८. यस्य ते वासः प्रथमवास्यं१ हरामस्तं त्वा विश्वेऽवन्तु देवाः ।
तं त्वा भ्रातरः सुवृधा वर्धमानमनु जायन्तां बहवः सुजातम् ॥५ ॥

(हे बालक या जीव !) तुम्हारे जिस अस्तित्व के लिए यह प्रथम आच्छादन प्रदान किया गया है, उसकी रक्षा सभी देवता करें। इसी प्रकार श्रेष्ठ जन्म वाले, सुवर्धित तथा विकासमान और भी भाई तुम्हारे पीछे हों ॥५ ॥

[स्थूल अर्थों में प्रथम वस्त्र (तीसरे-चौथे वर्ष में) प्रदान करने के बाद ही अन्य भाइयों के लिए आशीर्वचन दिया जाता है। इस आधार पर संतानों के बीच ३-४ वर्ष का अंतर सहज ही होना चाहिए। सूक्ष्म अर्थों में कामना की गयी है कि जीवन का तेजस्वी ताना-बाना बुनने वालों के और भी अनुगामी हों, यह प्रक्रिया सतत चलती रहे।]

[१४- दस्युनाशन सूक्त]

[**ऋषि** - चातन। **देवता** - शालाग्नि । **छन्द** - अनुष्टुप्, २ भुरिक् अनुष्टुप्, ४ उपरिष्टाद् विराट् बृहती।]

इस सूक्त के देवता शालाग्नि हैं। यज्ञशाला में स्थापित अग्नि को 'शालाग्नि' कहा जाता है। उनके माध्यम से राक्षसियों (राक्षसी प्रवृत्तियों) के निवारण-विनाश के भाव व्यक्त किये गये हैं। कई भाष्यकारों ने उनके लिए प्रयुक्त विशेषणों को उस नाम विशेष वाली राक्षसी कहा है। उस नाम विशेष के साथ उस गुण विशेष वाली राक्षसी (प्रवृत्तियों) का अर्थ अधिक युक्तिसंगत प्रतीत होता है-

२२९. निः सालां धृष्णुं धिषणमेकवाद्यां जिघत्स्वम्।
सर्वाश्चण्डस्य नप्त्यो नाशयामः सदान्वाः ॥१ ॥

निःसाला (निष्कासित करने वाली), धृष्णु (भयानक), धिषण (अभिभूत करने वाली), एकवाद्या (भयानक, हठपूर्ण एक ही स्वर से बोलने वाली) संबोधन वाली, खा जाने वाली तथा सदा चीखने वाली, चण्ड (क्रोध या कठोरता) की संतानों को हम नष्ट कर दें ॥१ ॥

[क्रोध या कठोरता से ही विभिन्न प्रकार की दुष्ट प्रवृत्तियाँ पनपती हैं, अतः उन्हें चण्ड की संतानें कहा जाना उचित है।]

२३०. निर्वो गोष्ठादजामसि निरक्षान्निरुपानसात्।
निर्वो मगुन्द्या दुहितरो गृहेभ्यश्चातयामहे ॥२ ॥

हे मगुन्दी (पाप उत्पन्न करने वाली) राक्षसी की पुत्रियो ! हम तुम्हें अपने गौओं की गोशालाओं से निकालते हैं। हम तुम्हें अन्नादि से पूर्ण भवनों, गाड़ियों से बाहर निकालकर नष्ट करते हैं ॥२ ॥

२३१. असौ यो अधराद् गृहस्तत्र सन्त्वराय्यः। तत्र सेदिर्न्युच्यतु सर्वाश्च यातुधान्यः ॥३ ।

(निकाली जाने के बाद) अरायि (दरिद्रता या विपत्ति जन्य) तथा सेदि (क्लेश-महामारी उत्पादक) संबोधन वाली (आसुरी शक्तियाँ) जो नीचे वाले गृह (अधोलोक या भू-गर्भ) हैं, वहीं जाएँ, वहीं रहें ॥३ ॥

२३२. भूतपतिर्निरजत्विन्द्रश्चेतः सदान्वाः।
गृहस्य बुध्न आसीनास्ता इन्द्रो वज्रेणाधि तिष्ठतु ॥४ ॥

प्राणियों के पालक तथा सोमपायी इन्द्रदेव, हमेशा क्रोध करने वाली इन पिशाचियों को हमारे घर से बाहर करें तथा अपने वज्र से इन्हें दबाएँ (नष्ट करें) ॥४ ॥

२३३. यदि स्थ क्षेत्रियाणां यदि वा पुरुषेषिताः।
यदि स्थ दस्युभ्यो जाता नश्यतेतः सदान्वाः ॥५ ॥

हे राक्षसियो ! तुम कुष्ठ, संग्रहणी आदि आनुवंशिक रोगों की मूल कारण हो। तुम रिपुओं द्वारा प्रेरित हो और क्षति पहुँचाने वाले चोरों के समीप पैदा हुई हो। अस्तु, तुम हमारे घर से बाहर होकर विनष्ट हो जाओ ॥५ ॥

२३४. परि धामान्यासामाशुर्गाष्ठामिवासरन्।
अजैषं सर्वानाजीन् वो नश्यतेतः सदान्वाः ॥६ ॥

जिस प्रकार द्रुतगामी घोड़े अपने लक्ष्य पर आक्रमण करके खड़े हो (पहुँच) जाते हैं, उसी प्रकार इन राक्षसियों के घरों पर हम आक्रमण कर चुके हैं । हे पिशाचियो ! तुम सब युद्ध में परास्त हो गईं और हमने तुम्हारे निवास स्थान पर नियन्त्रण कर लिया है । अत: तुम सब निराश्रित होकर विनष्ट हो जाओ ॥६ ॥

[१५- अभयप्राप्ति सूक्त]

[**ऋषि** - ब्रह्मा । **देवता** -प्राण, अपान, आयु । **छन्द** -त्रिपाद् गायत्री ।]

२३५. यथा द्यौश्च पृथिवी च न बिभीतो न रिष्यतः । एवा मे प्राण मा बिभेः ॥१ ॥

जिस प्रकार द्युलोक एवं पृथ्वी लोक न भयभीत होते हैं और न नष्ट होते हैं, उसी प्रकार हे हमारे प्राण ! तुम भी (नष्ट होने का) भय मत करो ॥१ ॥

२३६. यथाहश्च रात्री च न बिभीतो न रिष्यतः । एवा मे प्राण मा बिभेः ॥२ ॥

रात्रि और दिन न डरते हैं, न ही विनष्ट होते हैं । हे मेरे प्राण ! तुम भी (नष्ट होने का) भय मत करो ॥२ ॥

२३७. यथा सूर्यश्च चन्द्रश्च न बिभीतो न रिष्यतः । एवा मे प्राण मा बिभेः ॥३ ॥

जैसे सूर्य और चन्द्रमा न डरते हैं, न ही विनष्ट होते हैं, उसी प्रकार हे प्राण ! तुम भी विनाश से मत डरो ॥३ ॥

२३८. यथा ब्रह्म च क्षत्रं च न बिभीतो न रिष्यतः । एवा मे प्राण मा बिभेः ॥४ ॥

जिस प्रकार ब्राह्मण और क्षत्रिय न डरते हैं, न ही विनष्ट होते हैं, उसी प्रकार हे हमारे प्राण ! तुम भी विनाश का भय मत करो ॥४ ॥

२३९. यथा सत्यं चानृतं च न बिभीतो न रिष्यतः । एवा मे प्राण मा बिभेः ॥५ ॥

जिस प्रकार सत्य और असत्य न किसी से भयभीत होते हैं, न ही विनष्ट होते हैं, उसी प्रकार हे हमारे प्राण ! तुम भी मृत्यु भय से मुक्त होकर रहो ॥५ ॥

२४०. यथा भूतं च भव्यं च न बिभीतो न रिष्यतः । एवा मे प्राण मा बिभेः ॥६ ॥

जिस प्रकार भूत और भविष्य न किसी से भयभीत होते हैं, न ही विनष्ट होते हैं, उसी प्रकार हे हमारे प्राण ! तुम भी मृत्यु भय से मुक्त होकर रहो ॥६ ॥

[१६- सुरक्षा सूक्त]

[**ऋषि** - ब्रह्मा । **देवता** - प्राण, अपान, आयु । **छन्द** -१,३ एकपदासुरी त्रिष्टुप्, २ एकपदासुरी उष्णिक्, ४-५ द्विपदासुरी गायत्री ।]

२४१. प्राणापानौ मृत्योर्मा पातं स्वाहा ॥१ ॥

हे प्राण और अपान ! आप दोनों मृत्यु से हमारी सुरक्षा करें और हमारी आहुति स्वीकार करें ॥१ ॥

२४२. द्यावापृथिवी उपश्रुत्या मा पातं स्वाहा ॥२ ॥

हे द्यावा-पृथिवि ! आप दोनों सुनने की शक्ति प्रदान करके हमारी सुरक्षा करें तथा आहुति ग्रहण करें ॥२ ।

२४३. सूर्य चक्षुषा मा पाहि स्वाहा ॥३ ॥

हे सूर्यदेव ! आप हमें देखने की शक्ति प्रदान करके हमारी सुरक्षा करें और हमारी आहुति ग्रहण करें ॥३ ॥

२४४. अग्ने वैश्वानर विश्वैर्मा देवैः पाहि स्वाहा ॥४ ॥

हे वैश्वानर अग्निदेव ! आप समस्त देवताओं के साथ हमारी सरक्षा करें और हमारी आहति ग्रहण करें ॥४ ॥

२४५. विश्वम्भर विश्वेन मा भरसा पाहि स्वाहा ॥५ ॥

हे समस्त प्राणियों का पोषण करने वाले विश्वम्भरदेव ! आप अपनी समस्त पोषण-शक्ति से हमारी सुरक्षा करें तथा हमारी आहुति ग्रहण करें ॥५ ॥

[१७- बलप्राप्ति सूक्त]

[**ऋषि -** ब्रह्मा । **देवता -** प्राण, अपान, आयु । **छन्द -** एकपदासुरी त्रिष्टुप्, ७ आसुरी उष्णिक् ।]

२४६. ओजोऽस्योजो मे दाः स्वाहा ॥१ ॥

हे अग्निदेव ! आप ओजस्वी हैं । अत: हमें ओज प्रदान करें; हम आपको आहुति प्रदान करते हैं ॥१ ॥

२४७. सहोऽसि सहो मे दाः स्वाहा ॥२ ॥

हे अग्निदेव ! आप शौर्यवान् हैं, इसलिए हमें शौर्य प्रदान करें, हम आपको हवि प्रदान करते हैं ॥२ ॥

२४८. बलमसि बलं मे दाः स्वाहा ॥३ ॥

हे अग्निदेव ! आप बल से सम्पन्न हैं, अत: हमें बल प्रदान करें, हम आपको हवि प्रदान करते हैं ॥३ ॥

२४९. आयुरस्यायुर्मे दाः स्वाहा ॥४ ॥

हे अग्ने !आप जीवनशक्ति-सम्पन्न हैं ।अत:हमें वह शक्ति प्रदान करें; हम आपको हवि प्रदान करते हैं ॥४ ॥

२५०. श्रोत्रमसि श्रोत्रं मे दाः स्वाहा ॥५ ॥

हे अग्ने !आप श्रवणशक्तिसम्पन्न हैं ।अत: हमें वह शक्ति प्रदान करें; हम आपको हवि प्रदान करते हैं ॥५ ॥

२५१. चक्षुरसि चक्षुर्मे दाः स्वाहा ॥६ ॥

हे अग्ने !आप दर्शनशक्ति-सम्पन्न हैं ।अत: हमें वह शक्ति प्रदान करें, हम आपको हवि प्रदान करते हैं ॥६ ॥

२५२. परिपाणमसि परिपाणं मे दाः स्वाहा ॥७ ॥

हे अग्निदेव ! आप परिपालन की शक्ति से सम्पन्न हैं । अत: आप हमें पालन करने की शक्ति प्रदान करें, हम आपको हवि प्रदान करते हैं ॥७ ॥

[१८- शत्रुनाशन सूक्त]

[**ऋषि -** चातन । **देवता -** अग्नि । **छन्द -** द्विपदा साम्नी बृहती ।]

२५३. भ्रातृव्यक्षयणमसि भ्रातृव्यचातनं मे दाः स्वाहा ॥१ ॥

हे अग्निदेव ! आप रिपु विनाशक शक्ति से सम्पन्न हैं । अत: आप हमें रिपु नाशक शक्ति प्रदान करें, हम आपको आहुति प्रदान करते हैं ॥१ ॥

२५४. सपत्नक्षयणमसि सपत्नचातनं मे दाः स्वाहा ॥२ ॥

हे अग्निदेव ! आप प्रत्यक्ष प्रतिद्वंद्वियों को विनष्ट करने वाली शक्ति से सम्पन्न हैं । अत: आप हमें वह शक्ति प्रदान करें, हम आपको हवि प्रदान करते हैं ॥२ ॥

२५५. अरायक्षयणमस्यरायचातनं मे दाः स्वाहा ॥३ ॥

हे अग्निदेव ! आप निर्धनता को विनष्ट करने वाले हैं । आप हमें दरिद्रता विनाशक शक्ति प्रदान करें; हम आपको हवि प्रदान करते हैं ॥३ ॥

२५६. पिशाचक्षयणमसि पिशाचचातनं मे दाः स्वाहा ॥४ ॥

हे अग्निदेव ! आप पिशाचों को विनष्ट करने वाले हैं । अतः आप हमें पिशाचनाशक शक्ति प्रदान करें; हम आपको हवि प्रदान करते हैं ॥४ ॥

२५७. सदान्वाक्षयणमसि सदान्वाचातनं मे दाः स्वाहा ॥५ ॥

हे अग्निदेव ! आप आसुरी वृत्तियों को दूर करने की शक्ति से सम्पन्न हैं । अतः आप हमें वह शक्ति प्रदान करें; हम आपको हवि प्रदान करते हैं ॥५ ॥

[१९- शत्रुनाशन सूक्त]

[**ऋषि** - अथर्वा । **देवता** - अग्नि । **छन्द** -एकावसाना निचृत् विषमा त्रिपदा गायत्री, ५ एकावसाना भुरिक् विषमा त्रिपदा गायत्री ।]

२५८. अग्ने यत् ते तपस्तेन तं प्रति तप योऽस्मान् द्वेष्टि यं वयं द्विष्मः ॥१ ॥

हे अग्निदेव ! आपके अन्दर जो ताप है, उस शक्ति के द्वारा आप रिपुओं को तप्त करें । जो शत्रु हमसे विद्वेष करते हैं तथा जिससे हम विद्वेष करते हैं, उन रिपुओं को आप संतप्त करें ॥१ ॥

२५९. अग्ने यत् ते हरस्तेन तं प्रति हर योऽस्मान् द्वेष्टि यं वयं द्विष्मः ॥२ ॥

हे अग्निदेव ! आपके अन्दर जो हरने की शक्ति विद्यमान है, उस शक्ति के द्वारा आप उन रिपुओं की शक्ति का हरण करें, जो हम से विद्वेष करते हैं तथा हम जिससे द्वेष करते हैं ॥२ ॥

२६०. अग्ने यत् तेऽर्चिस्तेन तं प्रत्यर्च योऽस्मान् द्वेष्टि यं वयं द्विष्मः ॥३ ॥

हे अग्निदेव ! आपके अन्दर जो दीप्ति है, उस शक्ति के द्वारा आप उन रिपुओं को जला दें, जो हमसे विद्वेष करते हैं तथा जिनसे हम विद्वेष करते है ॥३ ॥

२६१. अग्ने यत् ते शोचिस्तेन तं प्रति शोच योऽस्मान् द्वेष्टि यं वयं द्विष्मः ॥४.॥

हे अग्निदेव ! आपके अन्दर जो शोकाकुल करने की शक्ति है, उस शक्ति के द्वारा आप उन व्यक्तियों को शोकाकुल करें, जो हमसे शत्रुता करते हैं तथा जिनसे हम शत्रुता करते हैं ॥४ ॥

२६२. अग्ने यत् ते तेजस्तेन तमतेजसं कृणु योऽस्मान् द्वेष्टि यं वयं द्विष्मः ॥५ ॥

हे अग्निदेव ! आपके अन्दर जो पराभिभूत करने की शक्ति विद्यमान है, उस अभिभूत करने की तेजस्विता के द्वारा आप उन मनुष्यों को निस्तेज करें, जो हमसे शत्रुता करते हैं तथा जिनसे हम शत्रुता करते हैं ॥५ ॥

[२०- शत्रुनाशन सूक्त]

[**ऋषि**-अथर्वा । **देवता**- वायु । **छन्द**-एकावसाना निचृत् विषमा त्रिपदागायत्री,।५ भुरिक् विषमा त्रिपदागायत्री].

२६३. वायो यत् ते तपस्तेन तं प्रति तप योऽस्मान् द्वेष्टि यं वयं द्विष्मः ॥१ ॥

हे वायुदेव ! आपके अन्दर जो ताप (प्रताप) है, उस शक्ति के द्वारा आप उन रिपुओं को तप्त करें, जो हमसे विद्वेष करते हैं तथा जिनसे हम विद्वेष करते हैं ॥१ ॥

२६४. वायो यत् ते हरस्तेन तं प्रति हर योऽस्मान् द्वेष्टि यं वयं द्विष्मः ॥२ ॥

हे वायुदेव ! आपके अन्दर जो हरने की शक्ति है, उस शक्ति के द्वारा आप उन रिपुओं की शक्ति का हरण करें, जो हमसे शत्रुता करते हैं तथा जिनसे हम शत्रुता करते हैं ॥२ ॥

२६५. वायो यत् तेऽर्चिस्तेन तं प्रत्यर्च योऽस्मान् द्वेष्टि यं वयं द्विष्मः ।।३ ।।

हे वायुदेव ! आपके अन्दर जो प्रज्वलन शक्ति है, उस शक्ति के द्वारा आप उन रिपुओं को जला दें, जो हमसे शत्रुता करते हैं तथा जिनसे हम शत्रुता करते हैं ।।३ ।।

२६६. वायो यत् ते शोचिस्तेन तं प्रति शोच योऽस्मान् द्वेष्टि यं वयं द्विष्मः ।।४ ।।

हे वायुदेव ! आपके अन्दर जो शोकाकुल करने की शक्ति है, उस शक्ति के द्वारा आप उन मनुष्यों को शोकाभिभूत करें, जो हमसे विद्वेष करते हैं तथा जिनसे हम विद्वेष करते हैं ।।४ । ।

२६७. वायो यत् ते तेजस्तेन तमतेजसं कृणु योऽस्मान् द्वेष्टि यं वयं द्विष्मः ।।५ ।।

हे वायुदेव ! आपके अन्दर जो पराभिभूत करने की शक्ति विद्यमान है, उस शक्ति के द्वारा आप उन रिपुओं को तेजहीन करें, जो हमसे विद्वेष करते हैं तथा जिनसे हम विद्वेष करते हैं ।।५ ।।

[२१- शत्रुनाशन सूक्त]

[**ऋषि-** अथर्वा । **देवता**-सूर्य । **छन्द**-एकावसाना निचृत् विषमा त्रिपदागायत्री, ५ भुरिक् विषमा त्रिपदागायत्री]

२६८. सूर्य यत् ते तपस्तेन तं प्रति तप योऽस्मान् द्वेष्टि यं वयं द्विष्मः ।।१ ।।

हे सूर्यदेव ! आपके अन्दर जो संतप्त करने की शक्ति है, उस शक्ति के द्वारा आप उन रिपुओं को संतप्त करें, जो हमसे शत्रुता करते हैं तथा जिनसे हम शत्रुता करते हैं ।।१ ।।

२६९. सूर्य यत् ते हरस्तेन तं प्रति हर योऽस्मान् द्वेष्टि यं वयं द्विष्मः ।।२ ।।

हे सूर्यदेव ! आपके अन्दर जो हरण करने की शक्ति है, उस शक्ति के द्वारा आप उन रिपुओं की शक्ति का हरण करें, जो हमसे द्वेष करते हैं तथा जिनसे हम द्वेष करते हैं ।।२ ।।

२७०. सूर्य यत् तेऽर्चिस्तेन तं प्रत्यर्च योऽस्मान् द्वेष्टि यं वयं द्विष्मः ।।३ ।।

हे सूर्यदेव ! आपके अन्दर जो प्रज्वलन शक्ति है , उस शक्ति के द्वारा आप उन रिपुओं को जला दें, जो हमसे विद्वेष करते हैं तथा जिनसे हम विद्वेष करते हैं ।।३ ।।

२७१. सूर्य यत् ते शोचिस्तेन तं प्रति शोच योऽस्मान् द्वेष्टि यं वयं द्विष्मः ।।४ ।।

हे सूर्यदेव ! आपके अन्दर जो शोकाभिभूत करने की शक्ति है, उस शक्ति के द्वारा आप उन मनुष्यों को शोकाभिभूत करें, जो हमसे विद्वेष करते हैं तथा जिनसे हम विद्वेष करते हैं ।।४ । ।

२७२. सूर्य यत् ते तेजस्तेन तमतेजसं कृणु योऽस्मान् द्वेष्टि यं वयं द्विष्मः ।।५ ।।

हे सूर्यदेव ! आपके अन्दर जो पराभिभूत करने की शक्ति विद्यमान है, उसके द्वारा आप उन मनुष्यों को तेजविहीन करें, जो हमसे विद्वेष करते हैं तथा जिनसे हम विद्वेष करते हैं ।।५ ।।

[२२- शत्रुनाशन सूक्त]

[**ऋषि** - अथर्वा । **देवता** - चन्द्र । **छन्द** -एकावसाना निचृत् विषमा त्रिपदा गायत्री, ५ एकावसाना भुरिक् विषमा त्रिपदा गायत्री ।]

२७३. चन्द्र यत् ते तपस्तेन तं प्रति तप योऽस्मान् द्वेष्टि यं वयं द्विष्मः ।।१ ।।

हे चन्द्रदेव ! आपके अन्दर जो तपाने की शक्ति है, उस शक्ति के द्वारा आप उन रिपुओं को संतप्त करें, जो हमसे विद्वेष करते हैं तथा जिनसे हम विद्वेष करते हैं ।।१ ।।

२७४. चन्द्र यत् ते हरस्तेन तं प्रति हर यो३स्मान् द्वेष्टि यं वयं द्विष्मः ॥२ ॥

हे चन्द्रदेव ! आपके अन्दर जो हरण करने की शक्ति है, उस शक्ति के द्वारा आप उन रिपुओं की शक्ति का हरण करें, जो हमसे विद्वेष करते हैं तथा जिनसे हम विद्वेष करते हैं ॥२ ॥

२७५. चन्द्र यत् तेऽर्चिस्तेन तं प्रत्यर्च यो३स्मान् द्वेष्टि यं वयं द्विष्मः ॥३ ॥

हे चन्द्रदेव ! आपके अन्दर जो प्रज्वलन शक्ति है, उस शक्ति के द्वारा आप उन रिपुओं को जला दें, जो हमसे विद्वेष करते हैं तथा जिनसे हम विद्वेष करते हैं ॥३ ॥

२७६. चन्द्र यत् ते शोचिस्तेन तं प्रति शोच यो३स्मान् द्वेष्टि यं वयं द्विष्मः ॥४ ॥

हे चन्द्रदेव ! आपके अन्दर जो शोकाकुल करने की शक्ति है, उस शक्ति के द्वारा आप उन रिपुओं को शोकाभिभूत करें, जो हमसे विद्वेष करते हैं तथा जिनसे हम विद्वेष करते हैं ॥४ । ।

२७७. चन्द्र यत् ते तेजस्तेन तमतेजसं कृणु यो३स्मान् द्वेष्टि यं वयं द्विष्मः ॥५ ॥

हे चन्द्रदेव ! आपके अन्दर जो पराभिभूत करने की शक्ति विद्यमान है, उस शक्ति के द्वारा आप उन रिपुओं को तेजविहीन करें, जो हमसे शत्रुता करते हैं तथा जिनसे हम शत्रुता करते हैं । ।५ ॥

[२३- शत्रुनाशन सूक्त]

[**ऋषि**-अथर्वा । **देवता**-आपः । **छन्द**-एकावसाना समविषमा त्रिपदागायत्री, ५ स्वराट् विषमा त्रिपदागायत्री]

२७८. आपो यद् वस्तपस्तेन तं प्रति तपत यो३स्मान् द्वेष्टि यं वयं द्विष्मः ॥१ ॥

हे जलदेव ! आपके अन्दर जो ताप (प्रताप) है, उस शक्ति के द्वारा आप उन रिपुओं को संतप्त करें, जो हमसे विद्वेष करते हैं तथा जिनसे हम विद्वेष करते हैं ॥१ ॥

२७९. आपो यद् वो हरस्तेन तं प्रति हरत यो३स्मान् द्वेष्टि यं वयं द्विष्मः ॥२ ॥

हे ज लदेव ! आपके अन्दर जो हरण करने की शक्ति है, उस शक्ति के द्वारा आप उन रिपुओं की शक्ति का हरण करें, जो हमसे विद्वेष करते हैं तथा जिनसे हम विद्वेष करते हैं ॥२ ॥

२८०. आपो यद् वोऽर्चिस्तेन तं प्रत्यर्चत यो३स्मान् द्वेष्टि यं वयं द्विष्मः ॥३ ॥

हे जलदेव ! आपके अन्दर जो प्रज्वलन शक्ति है, उस शक्ति के द्वारा आप उन रिपुओं को जला दें, जो हमसे विद्वेष करते हैं तथा जिनसे हम विद्वेष करते हैं ॥३ ॥

२८१. आपो यद् वः शोचिस्तेन तं प्रति शोचत यो३स्मान् द्वेष्टि यं वयं द्विष्मः ॥४ ॥

हे जलदेव ! आपके अन्दर जो शोकाकुल करने की शक्ति है, उस शक्ति के द्वारा आप उन मनुष्यों को शोकाकुल करें, जो हमसे विद्वेष करते हैं तथा जिनसे हम विद्वेष करते हैं ॥४ ॥

२८२. आपो यद् वस्तेजस्तेन तमतेजसं कृणुत यो३स्मान् द्वेष्टि यं वयं द्विष्मः ॥५ ॥

हे जलदेव ! आपके अन्दर जो पराभिभूत करने की शक्ति विद्यमान है, उसके द्वारा आप उन रिपुओं को तेजविहीन करें, जो हमसे विद्वेष करते हैं तथा जिनसे हम विद्वेष करते हैं ॥५ ॥

[२४- शत्रुनाशन सूक्त]

[**ऋषि** - ब्रह्मा । **देवता** - आयु । **छन्द** - १-४ वैराजपरा पञ्चपदा पथ्यापंक्ति, (१-२ भुरिक् पुर उष्णिक्, ३-४ निचृत् पुरोदेवत्यापंक्ति), ५ चतुष्पदा बृहती, ६-८ चतुष्पदा भुरिक् बृहती ।]

२८३. शेरभक शेरभ पुनर्वो यन्तु यातवः पुनर्हेतिः किमीदिनः ।
यस्य स्थ तमत्त यो वः प्राहैत् तमत्त स्वा मांसान्यत्त ॥१ ॥

हे वधिको और लुटेरो ! हमारी ओर प्रेरित तुम्हारे प्रहार और यातनाएँ हमारे समीप से पुनः-पुनः वापस लौट जाएँ ।तुम अपने साथियों का ही भक्षण करो, जिन्होंने तुम्हें भेजा है, उनका भक्षण करो, अपने ही मांस को खाओ ॥१

२८४. शेवृधक शेवृध पुनर्वो यन्तु यातवः पुनर्हेतिः किमीदिनः ।
यस्य स्थ तमत्त यो वः प्राहैत् तमत्त स्वा मांसान्यत्त ॥२ ॥

हे घात करने वाले शेवृधक (अपने आश्रितों को सुख देने वाले और उनके अनुचर लुटेरो) ! हमारी तरफ प्रेरित तुम्हारे प्रहार एवं यातनाएँ, असुर तथा हथियार हमारे समीप से बार-बार वापस लौट जाएँ । तुम अपने साथियों का ही भक्षण करो, भेजने वालों का भक्षण करो, अपने ही मांस का भक्षण करो ॥२ ॥

२८५. म्रोकानुम्रोक पुनर्वो यन्तु यातवः पुनर्हेतिः किमीदिनः ।
यस्य स्थ तमत्त यो वः प्राहैत् तमत्त स्वा मांसान्यत्त ॥३ ॥

हे चोर तथा चोर के अनुचर लुटेरो ! हमारी तरफ प्रेरित की हुई तुम्हारी यातनाएँ, असुर तथा हथियार हमारे पास से पुनः-पुनः वापस चले जाएँ । तुम्हें जिस व्यक्ति ने हमारे समीप भेजा है या जो तुम्हारे साथ हैं, तुम उन्हीं का भक्षण करो, स्वयं अपने मांस का भक्षण करो ॥३ ॥

२८६. सर्पानुसर्प पुनर्वो यन्तु यातवः पुनर्हेतिः किमीदिनः ।
यस्य स्थ तमत्त यो वः प्राहैत् तमत्त स्वा मांसान्यत्त ॥४ ॥

हे सर्प तथा सर्प के अनुचर लुटेरो ! तुम्हारे द्वारा भेजी हुई यातनाएँ, असुर तथा हथियार हमारे समीप से बार-बार वापस चले जाएँ तथा आपके चोर आदि अनुचर भी वापस जाएँ ।आपको जिस व्यक्ति ने हमारे समीप भेजा है या आप अपने दल-बल के साथ हमारे जिस शत्रु के समीप रहते हैं, आप उसके ही मांस को खा जाएँ ॥४ ॥

२८७. जूर्णि पुनर्वो यन्तु यातवः पुनर्हेतिः किमीदिनीः ।
यस्य स्थ तमत्त यो वः प्राहैत् तमत्त स्वा मांसान्यत्त ॥५ ॥

हे जूर्णि (शरीर को जीर्ण बनाने वाली) राक्षसी और उनकी अनुचरी लुटेरियो ! तुम्हारे द्वारा भेजी हुई यातनाएँ, असुर तथा हथियार हमारे समीप से पुनः-पुनः वापस चले जाएँ । तुम्हें जिस व्यक्ति ने हमारे समीप भेजा है या जो तुम्हारे साथ हैं, तुम उसके ही मांस का भक्षण करो, स्वयं अपने मांस को खाओ ॥५ ॥

२८८. उपब्दे पुनर्वो यन्तु यातवः पुनर्हेतिः किमीदिनीः ।
यस्य स्थ तमत्त यो वः प्राहैत् तमत्त स्वा मांसान्यत्त ॥६ ॥

हे उपाब्द (चिंघाड़ने वाली) लुटेरी राक्षसियो ! हमारी तरफ भेजी हुई तुम्हारी यातनाएँ, असुर तथा हथियार हमारे पास से पुनः-पुनः वापस चले जाएँ । तुम्हें जिस व्यक्ति ने हमारे समीप भेजा है या जो तुम्हारे साथ हैं, तुम उन्हीं का भक्षण करो, स्वयं अपने मांस का भक्षण करो ॥६ ॥

२८९. अर्जुनि पुनर्वो यन्तु यातवः पुनर्हेतिः किमीदिनीः ।
यस्य स्थ तमत्त यो वः प्राहैत् तमत्त स्वा मांसान्यत्त ॥७ ॥

हे अर्जुनि लुटेरी राक्षसियो !तुम्हारे द्वारा भेजी हुई यातनाएँ, असुर तथा अस्त्र हमारे पास से लौटजाएँ । तुम्हें जिस व्यक्ति ने हमारे पास भेजा है या जो तुम्हारे साथ हैं, तुम उन्हीं का भक्षण करो, स्वयं अपना मांस खाओ ॥७ ॥

२९०. भरूजि पुनर्वो यन्तु यातवः पुनर्हेतिः किमीदिनीः ।
यस्य स्थ तमत्त यो वः प्राहैत् तमत्त स्वा मांसान्यत्त ॥८ ॥

हे भरूजी (नीच प्रकृति वाली) लुटेरी राक्षसियो हमारी तरफ प्रेरित की हुई तुम्हारी यातनाएँ, असुर तथा हथियार हमारे पास से पुनः-पुनः वापस चले जाएँ । तुम्हें जिस व्यक्ति ने हमारे समीप भेजा है या जो तुम्हारे साथ है, तुम उन्हीं दुष्टों का भक्षण करो, स्वयं अपने मांस का भक्षण करो ॥८ ॥

[२५- पृश्निपर्णी सूक्त]

[ऋषि - चातन । देवता - वनस्पति पृश्निपर्णी । छन्द - अनुष्टुप्, ४ भुरिक् अनुष्टुप् ।]

इस सूक्त में पृश्निपर्णी (वनौषधि) के प्रभाव का उल्लेख है । उस सन्दर्भ में सूक्त के मंत्रार्थ सहज ग्राह्य हैं, किन्तु 'पृश्नि' का अर्थ पृथ्वी भी होता है, तदनुसार पृश्निपर्णी का भाव बनता है- पृथ्वी का पालन करने वाली दिव्य शक्ति ।' सूक्त के देवता के रूप में वनस्पति का उल्लेख है । वास्तव में पृथ्वी से उत्पन्न वनस्पतियों (हरियाली) से ही पृथ्वी के प्राणियों का पालन होता है । इस भाव से 'पृश्निपर्णी' किसी एक ओषधि के स्थान पर 'पालनकर्त्री वनस्पतियों' को भी कह सकते हैं । इस प्रकार मंत्रों का अध्ययन विभिन्न दृष्टियों से किया जा सकता है-

२९१. शं नो देवी पृश्निपर्ण्यशं निर्ऋत्या अकः ।
उग्रा हि कण्वजम्भनी तामभक्षि सहस्वतीम् ॥१ ॥

यह दमनकारी पृश्निपर्णी ओषधि हमें सुख प्रदान करे और हमारे रोगों को दूर करे । यह विकराल रोगों को समूल नष्ट करने वाली है इसलिए हम उस शक्तिशाली ओषधि का सेवन करते हैं ॥१ ॥

२९२. सहमानेयं प्रथमा पृश्निपर्ण्यजायत ।
तयाहं दुर्णाम्नां शिरो वृश्चामि शकुनेरिव ॥२ ॥

रोगों पर विजय पाने वाली ओषधियों में यह पृश्निपर्णी सबसे पहले उत्पन्न हुई । इसके द्वारा बुरे नामों वाले रोगों के सिर को हम उसी प्रकार कुचलते हैं, जिस प्रकार शकुनि (दुष्ट राक्षस) का सिर कुचलते हैं ॥२ ॥

२९३. अरायमसृक्पावानं यश्च स्फातिं जिहीर्षति ।
गर्भादं कण्वं नाशय पृश्निपर्णि सहस्व च ॥३ ॥

हे पृश्निपर्णि ! आप शरीर की वृद्धि को अवरुद्ध करने वाले रोगों को विनष्ट करें हे पृश्निपर्णि ! आप रक्त पान वाले तथा गर्भ का भक्षण करने वाले रोग रूप रिपुओं को विनष्ट करें ॥३ ॥

२९४. गिरिमेनाँ आ वेशय कण्वाञ्जीवितयोपनान् ।
तांस्त्वं देवि पृश्निपर्ण्यग्निरिवानुदहन्निहि ॥४ ॥

हे देवी पृश्निपर्णि जीवनी-शक्ति को विनष्ट करने वाले दोषों तथा रोगों को आप पर्वत पर ले जाएँ और उनको दावाग्नि के समान भस्मसात् कर दें ॥४ ॥

२९५. पराच एनान् प्र णुद कण्वाञ्जीवितयोपनान् ।
तमांसि यत्र गच्छन्ति तत् क्रव्यादो अजीगमम् ॥५ ॥

हे पृश्निपर्णि ! जीवनी-शक्ति को विनष्ट करने वाले रोगों को आप उलटा मुख करके ढकेल दें । सूर्योदय होने पर भी जिस स्थान पर अन्धकार रहता है, उस स्थान पर शरीर की धातुओं का भक्षण करने वाले दुष्ट रोगों को (आपके माध्यम से) हम भेजते हैं ॥५ ॥

[२६- पशुसंवर्धन सूक्त]

[**ऋषि** - सविता । **देवता** - पशु समूह । **छन्द** - त्रिष्टुप्, ३ उपरिष्टात् विराट् बृहती, ४ भुरिक् अनुष्टुप्, ५ अनुष्टुप् ।]

इस सूक्त में पशुओं के सुनियोजन के मंत्र हैं। यहाँ 'पशु' का अर्थ 'प्राणि - मात्र' लिया जाने योग्य है, जैसा कि मंत्र क्र० ३ से स्पष्ट होता है। प्राण-जीव चेतना को भी पशु कहते हैं, इसी आधार पर ईश्वर को पशुपति कहा गया है। इस आशय से 'गोष्ठ' पशुओं के बाड़े के साथ प्राणियों की देह को भी कह सकते हैं। व्यसनों में भटके हुए प्राण-प्रवाहों को यथास्थान लाने का भाव भी यहाँ लिया जा सकता है-

२९६. एह यन्तु पशवो ये परेयुर्वायुर्येषां सहचारं जुजोष।
त्वष्टा येषां रूपधेयानि वेदास्मिन् तान् गोष्ठे सविता नि यच्छतु ॥१ ॥

जो पशु इस स्थान से परे चले (भटक) गये हैं, वे पुनः इस गोष्ठ (पशु-आवास) में चले आएँ । जिन पशुओं की सुरक्षा के लिए वायुदेव सहयोग करते हैं और जिनके नाम-रूप को त्वष्टादेव जानते हैं; हे सवितादेव ! आप उन पशुओं को गोष्ठ में स्थित करें ॥१ ॥

२९७. इमं गोष्ठं पशवः सं स्रवन्तु बृहस्पतिरा नयतु प्रजानन्।
सिनीवाली नयत्वाग्रमेषामाजग्मुषो अनुमते नि यच्छ ॥२ ॥

गौ आदि पशु हमारे गोष्ठ में आ जाएँ ।बृहस्पतिदेव उन्हें लाने की विधि को जानते हैं, अतः वे उनको ले आएँ । सिनीवाली इन पशुओं को सामने के स्थान में ले आएँ । हे अनुमते ! आप आने वाले पशुओं को नियम में रखें ॥२ ॥

२९८. सं सं स्रवन्तु पशवः समश्वाः समु पूरुषाः ।
सं धान्यस्य या स्फातिः संस्राव्येण हविषा जुहोमि ॥३ ॥

गौ आदि पशु, अश्व तथा मनुष्य भी मिल-जुल कर चलें । हमारे यहाँ धान्य आदि की वृद्धि भली प्रकार हो । हम उसको प्राप्त करने के लिए घृत की आहुति प्रदान करते हैं ॥३ ॥

२९९. सं सिञ्चामि गवां क्षीरं समाज्येन बलं रसम्।
संसिक्ता अस्माकं वीरा ध्रुवा गावो मयि गोपतौ ॥४ ॥

हम गौओं के दूध को सिंचित करते हैं तथा शक्तिवर्द्धक रस को घृत के साथ मिलाते हैं । हमारे वीर पुत्र घृत आदि से सिंचित हों तथा मुझ गोपति के पास गौएँ स्थिर रहें ॥४ ॥

३००. आ हरामि गवां क्षीरमाहार्षं धान्यं[१] रसम्।
आहृता अस्माकं वीरा आ पत्नीरिदमस्तकम् ॥५ ॥

हम अपने घर में गो-दुग्ध, धान्य तथा रस लाते हैं । हम अपने वीरपुत्रों तथा पत्नियों को भी घर में लाते हैं ॥

[२७- शत्रुपराजय सूक्त]

[**ऋषि** - कपिञ्जल । **देवता** - १-५ ओषधि, ६ रुद्र, ७ इन्द्र । **छन्द** - अनुष्टुप् ।]

इस सूक्त में ओषधि को लक्ष्य किया गया है। चौथे मंत्र में उसे पाटा (पाठा) सम्बोधन भी दिया गया है। जिससे उस नाम वाली ओषधि विशेष का बोध होता है। मंत्रों में 'प्राशं-प्रति प्राशो' शब्द प्रयुक्त हुआ है, अधिकांश आचार्यों ने इसका अर्थ प्रश्न-प्रति प्रश्न किया है, किन्तु ओषधि के संदर्भ में प्राश का अर्थ-ग्रहण करना तथा प्रतिप्राश का अर्थ-ग्रहण न करना भी होता है। इन दोनों ही संदर्भों में मंत्रार्थ सिद्ध होते हैं-

३०१. नेच्छत्रुः प्राशं जयाति सहमानाभिभूरसि । प्राशं प्रतिप्राशो जह्यरसान् कृण्वोषधे ॥

हे ओषधे ! आपका सेवन करने वाले हम मनुष्यों को प्रतिवादी रिपु कभी विजित न कर सकें, क्योंकि आप रिपुओं से टक्कर लेकर उन्हें वशीभूत करने वाली हैं । आप हमारे द्वारा प्रश्न (प्राशन-ग्रहण) करने पर प्रतिपक्षियों (प्रतिप्राश-ग्रहण न करने वाले) को परास्त करें । हे ओषधे ! आप प्रतिवादियों के कण्ठ को शोषित करें अर्थात् उन्हें बोलने में असमर्थ करें ॥१ ॥

३०२. सुपर्णस्त्वान्वविन्दत् सूकरस्त्वाखनन्नसा ।
प्राशं प्रतिप्राशो जह्यरसान् कृण्वोषधे ॥२ ॥

हे ओषधे ! गरुड़ ने आपको विष नष्ट करने के लिए प्राप्त किया है तथा सूअर ने अपनी नाक के द्वारा आपको खोदा है । आप हमारे द्वारा प्रश्न (प्राशन-ग्रहण) करने पर प्रतिपक्षियों (प्रतिप्राश-ग्रहण न करने वाले) को परास्त करें । हे ओषधे ! आप प्रतिवादियों के कण्ठ को नीरस करके उन्हें बोलने में असमर्थ कर दें ॥२ ॥

३०३. इन्द्रो ह चक्रे त्वा बाहावसुरेभ्य स्तरीतवे ।
प्राशं प्रतिप्राशो जह्यरसान् कृण्वोषधे ॥३ ॥

हे ओषधे ! राक्षसों से अपनी सुरक्षा करने के लिए इन्द्रदेव ने आपको अपनी बाहु पर धारण किया था । आप हमारे द्वारा प्रश्न (प्राशन-ग्रहण) करने पर प्रतिपक्षियों (प्रतिप्राश-ग्रहण न करने वाले) को परास्त करें । हे ओषधे ! आप प्रतिवादियों के कण्ठ को नीरस करके उन्हें बोलने में असमर्थ कर दें ॥३ ॥

३०४. पाटामिन्द्रो व्याश्नादसुरेभ्य स्तरीतवे । प्राशं प्रतिप्राशो जह्यरसान् कृण्वोषधे ॥४

हे पाठा ओषधे ! राक्षसों से अपनी सुरक्षा करने के लिए इन्द्रदेव ने आपका सेवन किया था । आप हमारे द्वारा प्रश्न (प्राशन-ग्रहण) करने पर प्रतिपक्षियों (प्रतिप्राश-ग्रहण न करने वाले) को परास्त करें । हे ओषधे ! आप प्रतिवादियों के कण्ठ को नीरस करके उन्हें बोलने में असमर्थ कर दें ॥४ ॥

३०५. तयाहं शत्रून्त्साक्ष इन्द्रः सालावृकाँ इव । प्राशं प्रतिप्राशो जह्यरसान् कृण्वोषधे । ।

जिस प्रकार इन्द्रदेव ने जंगली कुत्तों को निरुत्तर कर दिया था, उसी प्रकार हे ओषधे ! आपका सेवन करके हम प्रतिवादी रिपुओं को निरुत्तर करते हैं। आप हमारे द्वारा प्रश्न (प्राशन-ग्रहण) करने पर प्रतिवादियों (प्रतिप्राश-ग्रहण न करने वाले) को परास्त करें । हे ओषधे ! आप प्रतिवादियों के कण्ठ को नीरस करके उन्हें बोलने में असमर्थ कर दें ॥५ ॥

३०६. रुद्र जलाषभेषज नीलशिखण्ड कर्मकृत् । प्राशं प्रतिप्राशो जह्यरसान् कृण्वोषधे

हे रुद्र ! आप जल द्वारा चिकित्सा करने वाले तथा नील वर्ण की शिखा वाले हैं । आप सृष्टि आदि (सृष्टि, स्थिति, संहार, प्रलय तथा अनुग्रह) पंच कृत्यों को सम्पन्न करने वाले हैं । आप हमारे द्वारा सेवन की जाने वाली इस ओषधि को, प्रतिपक्षियों को परास्त करने में समर्थ करें । हे ओषधे ! आप हमारे द्वारा प्रश्न (प्राशन-ग्रहण) करने पर प्रतिवादियों (प्रतिप्राश-ग्रहण न करने वाले) को परास्त करें तथा उनके कण्ठ को नीरस करके उन्हें बोलने में असमर्थ करें ॥६ ॥

३०७. तस्य प्राशं त्वं जहि यो न इन्द्राभिदासति ।
अधि नो ब्रूहि शक्तिभिः प्राशि मामुत्तरं कृधि ॥७ ॥

हे इन्द्रदेव ! जो प्रतिवादी अपनी युक्तियों के द्वारा हमें कमजोर करना चाहते हैं, उनके प्रश्नों को आप निरस्त करे और अपनी सामर्थ्य के द्वारा हमें सर्वश्रेष्ठ बनाएँ ॥७ ॥

[२८- दीर्घायु प्राप्ति सूक्त]

[**ऋषि** - शम्भु । **देवता** - १ जरिमा, आयु, २ मित्रावरुण, ३ जरिमा, ४-५ द्यावापृथिवी, आयु । **छन्द** - १ जगती, २-४ त्रिष्टुप्, ५ भुरिक् त्रिष्टुप् ।]

३०८. तुभ्यमेव जरिमन् वर्धतामयं मेममन्ये मृत्यवो हिंसिषुः शतं ये ।
मातेव पुत्रं प्रमना उपस्थे मित्र एनं मित्रियात् पात्वंहसः ॥१ ॥

हे वृद्धावस्थे ! आपके लिए ही यह बालक वृद्धि को प्राप्त हो और जो सैकड़ों रोग आदि रूप वाले मृत्यु योग हैं, वे इसको हिंसित न करें । हर्षित मन वाले हे मित्र देवता ! जिस प्रकार माता अपने पुत्र को गोद में लेती है, उसी प्रकार आप इस बालक को मित्र - द्रोह सम्बन्धी पाप से मुक्त करें ॥१ ॥

[व्यसन आदि मारक दोष मित्र बनकर ही या कथित मित्रों के माध्यम से ही जीवन में प्रवेश पाते हैं । प्रिय लगने वाले व्यसनादि या व्यसन सिखाने वाले मित्रों से बचना आवश्यक होता है ।]

३०९. मित्र एनं वरुणो वा रिशादा जरामृत्युं कृणुतां संविदानौ ।
तदग्निर्होता वयुनानि विद्वान् विश्वा देवानां जनिमा विवक्ति ॥२ ॥

मित्र तथा रिपु विनाशक वरुणदेव दोनों संयुक्त होकर इस बालक को वृद्धावस्था तक पहुँच कर मरने वाला बनाएँ ।दान दाता तथा समस्त कर्मों को विधिवत् जानने वाले अग्निदेव उसके लिए दीर्घायु की प्रार्थना करें ॥२ ॥

३१०. त्वमीशिषे पशूनां पार्थिवानां ये जाता उत वा ये जनित्राः ।
मेमं प्राणो हासीन्मो अपानो मेमं मित्रा वधिषुर्मो अमित्राः ॥३ ॥

हे अग्ने ! धरती पर पैदा हुए तथा पैदा होने वाले समस्त प्राणियों के आप स्वामी हैं । आपकी अनुकम्पा से इस बालक का, प्राण और अपान परित्याग न करें । इसको न मित्र मारें और न शत्रु ॥३ ॥

३११. द्यौष्ट्वा पिता पृथिवी माता जरामृत्युं कृणुतां संविदाने ।
यथा जीवा अदितेरुपस्थे प्राणापानाभ्यां गुपितः शतं हिमाः ॥४ ॥

हे बालक ! तुम धरती की गोद में प्राण और अपान से संरक्षित होकर सैकड़ों वर्षों तक जीवित रहो । पिता रूप द्युलोक तथा माता रूप पृथ्वी दोनों मिलकर आपको वृद्धावस्था के बाद मरने वाला बनाएँ ॥४ ॥

३१२. इममग्न आयुषे वर्चसे नय प्रियं रेतो वरुण मित्रराजन् ।
मातेवास्मा अदिते शर्म यच्छ विश्वे देवा जरदष्टिर्यथासत् ॥५ ॥

हे अग्निदेव ! आप इस बालक को शतायु तथा तेजस् प्रदान करें । हे मित्रावरुण ! आप इस बालक को सन्तानोत्पादन में समर्थ बनाएँ । हे अदिति देवि ! आप इस बालक को माता के समान हर्ष प्रदान करें । हे विश्वेदेवो ! आप सब इस बालक को सभी गुणों से सम्पन्न बनाएँ तथा दीर्घ आयुष्य प्रदान करें ॥५ ॥

[२९- दीर्घायुष्य सूक्त]

[**ऋषि** - अथर्वा । **देवता** - १ वैश्वदेवी (अग्नि, सूर्य, बृहस्पति) , २ आयु, जातवेदस् , प्रजा, त्वष्टा, सविता, धन, शतायु, ३ इन्द्र, सौप्रजा, ४-५ द्यावापृथिवी, विश्वेदेवा, मरुद्गण, आपोदेव, ६ अश्विनीकुमार, ७ इन्द्र । **छन्द** - त्रिष्टुप्, १ अनुष्टुप्, ४ पराबृहती निचृत् प्रस्तारपंक्ति ।]

३१३. पार्थिवस्य रसे देवा भगस्य तन्वो३ बले ।

आयुष्यमस्मा अग्निः सूर्यो वर्च आ धाद् बृहस्पतिः ॥१ ॥

पार्थिव रस (पृथ्वी से उत्पन्न अथवा पार्थिव शरीर से उत्पन्न पोषक रसों) का पान करने वाले व्यक्ति को समस्तदेव 'भग' के समान बलशाली बनाएँ । अग्निदेव इसको सौ वर्ष की आयु प्रदान करें और आदित्य इसे तेजस् प्रदान करें तथा बृहस्पतिदेव इसे वेदाध्ययनजन्य कान्ति (ब्रह्मवर्चस) प्रदान करें ॥१ ॥

३१४. आयुरस्मै धेहि जातवेदः प्रजां त्वष्टरधिनिधेह्यस्मै ।
रायस्पोषं सवितरा सुवास्मै शतं जीवाति शरदस्तवायम् ॥२ ॥

हे जातवेदा अग्निदेव ! आप इसे शतायु प्रदान करें । हे त्वष्टादेव ! आप इसे पुत्र-पौत्र आदि प्रदान करें । हे सवितादेव ! आप इसे ऐश्वर्य तथा पुष्टि प्रदान करें । आपकी अनुकम्पा प्राप्त करके यह मनुष्य सैकड़ों वर्षों तक जीवित रहे ॥२ ॥

३१५. आशीर्ण ऊर्जमुत सौप्रजास्त्वं दक्षं धत्तं द्रविणं सचेतसौ ।
जयं क्षेत्राणि सहसायमिन्द्र कृण्वानो अन्यानधरान्त्सपत्नान् ॥३ ॥

हे द्यावा-पृथिवि ! आप हमें आशीर्वाद प्रदान करें । आप हमें श्रेष्ठ सन्तान, सामर्थ्य, कुशलता तथा ऐश्वर्य प्रदान करें । हे इन्द्रदेव ! आपकी कृपा से यह व्यक्ति अपनी सामर्थ्य के द्वारा रिपुओं को विजित करे और उनके स्थानों को अपने नियंत्रण में ले ले ॥३ ॥

३१६. इन्द्रेण दत्तो वरुणेन शिष्टो मरुद्भिरुग्रः प्रहितो न आगन् ।
एष वां द्यावापृथिवी उपस्थे मा क्षुधन्मा तृषत् ॥४ ॥

इन्द्रदेव द्वारा आयुष्य पाकर, वरुण द्वारा शासित होकर तथा मरुतों द्वारा प्रेरणा पाकर यह व्यक्ति हमारे पास आया है । हे द्यावा-पृथिवि ! आपकी गोद में रहकर यह व्यक्ति क्षुधा और तृषा से पीड़ित न हो ॥४ ॥

३१७. ऊर्जमस्मा ऊर्जस्वती धत्तं पयो अस्मै पयस्वती धत्तम् ।
ऊर्जमस्मै द्यावापृथिवी अधातां विश्वे देवा मरुत ऊर्जमापः ॥५ ॥

हे बलशाली द्यावा-पृथिवि ! आप इस व्यक्ति को अन्न तथा जल प्रदान करें । हे द्यावा-पृथिवि ! आपने इस व्यक्ति को अन्न-बल प्रदान किया है और विश्वेदेवा, मरुद्गण तथा जलदेव ने भी इसको शक्ति प्रदान की है ॥५ ॥

३१८. शिवाभिष्टे हृदयं तर्पयाम्यनमीवो मोदिषीष्ठाः सुवर्चाः ।
सवासिनौ पिबतां मन्थमेतमश्विनो रूपं परिधाय मायाम् ॥६ ॥

हे तृषार्त मनुष्य ! हम आपके शुष्क हृदय को कल्याणकारी जल से तृप्त करते हैं । आप नीरोग तथा श्रेष्ठ तेज से युक्त होकर हर्षित हों । एक वस्त्र धारण करने वाले ये रोगी, अश्विनीकुमारों के माया (कौशल) को ग्रहण करके इस रस का पान करें ॥६ ॥

३१९. इन्द्र एतां ससृजे विद्धो अग्र ऊर्जां स्वधामजरां सा त एषा ।
तया त्वं जीव शरदः सुवर्चा मा त आ सुस्रोद् भिषजस्ते अक्रन् ॥७ ॥

इन्द्रदेव ने इस (रस) को तृषा से निवृत्त होने के लिए विनिर्मित किया था । हे रोगिन् ! जो रस आपको प्रदान किया है, उसके द्वारा आप शक्ति-तेजस् से सम्पन्न होकर सौ वर्ष तक जीवित रहें । यह आपके शरीर से अलग न हो । आपके लिए वैद्यों ने श्रेष्ठ औषधि बनाई है ॥७ ॥

[३०- कामिनीमनोऽभिमुखीकरण सूक्त]

[**ऋषि** - प्रजापति। **देवता** - १ मन, २ अश्विनीकुमार, ३-४ ओषधि, ५ दम्पती। **छन्द** - अनुष्टुप्, १ पथ्यापंक्ति, ३ भुरिक् अनुष्टुप्।]

३२०. यथेदं भूम्या अधि तृणं वातो मथायति।
एवा मथ्नामि ते मनो यथा मां कामिन्यसो यथा मन्नापगा असः ॥१॥

हे स्त्री ! जिस प्रकार भूमि पर विद्यमान तृण को वायु चक्कर कटाता है, उसी प्रकार हम आपके हृदय को मथते हैं। जिससे आप हमारी कामना करने वाली हों और हमें छोड़कर दूसरी जगह न जाएँ ॥१॥

३२१. सं चेन्नयाथो अश्विना कामिना सं च वक्षथः।
सं वां भगासो अग्मत सं चित्तानि समु व्रता ॥२॥

हे अश्विनीकुमारो ! हम जिस वस्तु की कामना करते हैं, आप उसको हमारे पास पहुँचाएँ। आप दोनों के भाग्य, चित्त तथा व्रत हमसे संयुक्त हो जाएँ ॥२॥

३२२. यत् सुपर्णा विवक्षवो अनमीवा विवक्षवः।
तत्र मे गच्छताद्धवं शल्य इव कुल्मलं यथा ॥३॥

मनोहर पक्षी की आकर्षक बोली और नीरोग मनुष्य के प्रभावशाली वचन के समान हमारी पुकार बाण के सदृश अपने लक्ष्य पर पहुँचे ॥३॥

३२३. यदन्तरं तद् बाह्यं यद् बाह्यं तदन्तरम्। कन्यानां विश्वरूपाणां मनो गृभायौषधे।।४

जो अन्दर और बाहर से एक विचार वाली हैं-ऐसे दोषरहित अंगों वाली कन्याओं के पवित्र मन को हे ओषधे ! आप ग्रहण करें ॥४॥

३२४. एयमगन् पतिकामा जनिकामोऽहमागमम्।
अश्वः कनिक्रदद् यथा भगेनाहं सहागमम् ॥५॥

यह स्त्री पति की कामना करती हुई मेरे पास आई है और मैं उस स्त्री की अभिलाषा करते हुए उसके समीप पहुँचा हूँ। हिनहिनाते हुए अश्व के समान मैं ऐश्वर्य के साथ उसके समीप आया हूँ ॥५॥

[३१- कृमिजम्भन सूक्त]

[**ऋषि** - काण्व। **देवता** - मही अथवा चन्द्रमा। **छन्द** - १ अनुष्टुप्, २,४ उपरिष्टात् विराट् बृहती, ३,५ आर्षी त्रिष्टुप्।]

३२५. इन्द्रस्य या मही दृषत् क्रिमेर्विश्वस्य तर्हणी।
तया पिनष्मि सं क्रिमीन् दृषदा खल्वाँ इव ॥१॥

इन्द्रदेव की जो विशाल शिला है, वह समस्त कीटाणुओं को विनष्ट करने वाली है। उसके द्वारा हम कीटाणुओं को उसी प्रकार पीसते हैं, जिस प्रकार पत्थर के द्वारा चना पीसा जाता है ॥१॥

३२६. दृष्टमदृष्टमतृहमथो कुरूरुमतृहम्।
अल्गण्डून्त्सर्वाञ्छलुनान् क्रिमीन् वचसा जम्भयामसि ॥२॥

आँखों से दिखाई देने वाले तथा न दिखाई देने वाले कीटों को हम विनष्ट करते हैं। जमीन पर चलने वाले, बिस्तर आदि में निवास करने वाले तथा द्रुतगति से इधर-उधर घूमने वाले समस्त कीटों को हम 'वाचा' (वाणी-मन्त्रशक्ति अथवा वच से बनी औषधि) के द्वारा विनष्ट करते हैं ॥२ ॥

३२७. अल्गण्डून् हन्मि महता वधेन दूना अदूना अरसा अभूवन्।
शिष्टानशिष्टान् नि तिरामि वाचा यथा क्रिमीणां नकिरुच्छिषातै ॥३ ॥

अनेक स्थानों में रहने वाले कीटाणुओं को हम बृहत् साधन रूप मंत्र के द्वारा विनष्ट करते हैं। चलने वाले तथा न चलने वाले समस्त कीटाणु सूखकर विनष्ट हो गये हैं। बचे हुए तथा न बचे हुए कीटाणुओं को हम वाचा (वाणी-मंत्रशक्ति अथवा वच से बनी औषधि) के द्वारा विनष्ट करते हैं ॥३ ॥

३२८. अन्वान्त्र्यं शीर्षण्य१मथो पार्ष्टेयं क्रिमीन्।
अवस्कवं व्यध्वरं क्रिमीन् वचसा जम्भयामसि ॥४ ॥

आँतों में, सिर में और पसलियों में रहने वाले कीटाणुओं को हम विनष्ट करते हैं। रेंगने वाले और विविध मार्ग बनाकर चलने वाले कीटाणुओं को भी हम 'वाचा' से विनष्ट करते हैं ॥४ ॥

३२९. ये क्रिमयः पर्वतेषु वनेष्वोषधीषु पशुष्वप्स्व१न्तः।
ये अस्माकं तन्वमाविविशुः सर्वं तद्धन्मि जनिम क्रिमीणाम् ॥५ ॥

वनों, पहाड़ों, ओषधियों तथा पशुओं में रहने वाले कीटाणुओं और हमारे शरीर में प्रविष्ट होने वाले कीटाणुओं की समस्त उत्पत्ति को हम विनष्ट करते हैं ॥५ ॥

[३२- कृमिनाशन सूक्त]

[**ऋषि-** काण्व। **देवता-** आदित्यगण । **छन्द** अनुष्टुप्, १ त्रिपात् भुरिक् गायत्री, ६ चतुष्पाद् निचृत् उष्णिक्।]

३३०. उद्यन्नादित्यः क्रिमीन् हन्तु निम्रोचन् हन्तु रश्मिभिः। ये अन्तः क्रिमयो गवि ॥१ ॥

उदित होते हुए तथा अस्त होते हुए सूर्यदेव अपनी किरणों के द्वारा जो कीटाणु पृथ्वी पर रहते हैं, उन समस्त कीटाणुओं को विनष्ट करें ॥१ ॥

[सूर्य किरणों की रोगनाशक क्षमता का यहाँ संकेत किया गया है।]

३३१. विश्वरूपं चतुरक्षं क्रिमिं सारङ्गमर्जुनम्। शृणाम्यस्य पृष्टीरपि वृश्चामि यच्छिरः ।।२

विविध रूप वाले, चार अक्षों वाले, रेंगने वाले तथा सफेद रंग वाले कीटाणुओं की हड्डियों तथा सिर को हम तोड़ते हैं ॥२ ॥

३३२. अत्रिवद् वः क्रिमयो हन्मि कण्ववज्जमदग्निवत्।
अगस्त्यस्य ब्रह्मणा सं पिनष्म्यहं क्रिमीन् ॥३ ॥

हे कृमियो ! हम अत्रि, कण्व और जमदग्नि ऋषि के सदृश, मंत्र शक्ति से तुम्हें मारते हैं तथा अगस्त्य ऋषि की मंत्र शक्ति से तुम्हें पीस डालते हैं ॥३ ॥

३३३. हतो राजा क्रिमीणामुतैषां स्थपतिर्हतः। हतो हतमाता क्रिमिर्हतभ्राता हतस्वसा ॥४

हमारे द्वारा ओषधि प्रयोग करने पर कीटाणुओं का राजा तथा उसका मंत्री मारा गया। वह अपने माता-पिता, भाई-बहिन सहित स्वयं भी मारा गया ॥४ ॥

३३४. हतासो अस्य वेशसो हतासः परिवेशसः ।
अथो ये क्षुल्लका इव सर्वे ते क्रिमयो हताः ॥५ ॥

इन कीटाणुओं के बैठने वाले स्थान तथा पास के घर विनष्ट हो गये और बीजरूप में विद्यमान दुर्लक्षित (कठिनाई से दिखाई पड़ने वाले) छोटे-छोटे कीटाणु भी नष्ट हो गये ॥५ ॥

३३५. प्र ते शृणामि शृङ्गे याभ्यां वितुदायसि । भिनद्मि ते कुषुम्भं यस्ते विषधानः ॥६ ॥

हे कीटाणुओ ! हम तुम्हारे उन सींगों को तोड़ते हैं, जिनके द्वारा तुम पीड़ा पहुँचाते हो । हम तुम्हारे कुषुम्भ (विष ग्रन्थि) को तोड़ते हैं, जिसमें तुम्हारा विष रहता है ॥६ ॥

[३३- यक्ष्मविबर्हण सूक्त]

[**ऋषि**—ब्रह्मा ।**देवता**— यक्षविबर्हण (पृथक्करण) चन्द्रमा, आयुष्य । **छन्द**—अनुष्टुप्, ३ ककुम्मती अनुष्टुप् । चतुष्पाद् भुरिक् उष्णिक् , ५ उपरिष्टात् बृहती, ६ उष्णिक् गर्भानिचृत्अनुष्टुप्, ७ पथ्यापंक्ति ।]

३३६. अक्षीभ्यां ते नासिकाभ्यां कर्णाभ्यां छुबुकादधि ।
यक्ष्मं शीर्षण्यं मस्तिष्काज्जिह्वाया वि वृहामि ते ॥१ ॥

हे रोगिन् ! आपके दोनों नेत्रों, दोनों कानों, दोनों नासिका रन्ध्रों, ठोढ़ी, सिर, मस्तिष्क और जिह्वा से हम यक्ष्मारोग को दूर करते हैं ॥१ ॥

३३७. ग्रीवाभ्यस्त उष्णिहाभ्यः कीकसाभ्यो अनूक्यात् ।
यक्ष्मं दोषण्य१मंसाभ्यां बाहुभ्यां वि वृहामि ते ॥२ ॥

हे रोग से ग्रस्त मनुष्य ! आपकी गर्दन की नाड़ियों, ऊपरी स्नायुओं, अस्थियों के संधि भागों, कन्धों, भुजाओं और अन्तर्भाग से हम यक्ष्मारोग का विनाश करते हैं ॥२ ॥

३३८. हृदयात् ते परि क्लोम्नो हलीक्ष्णात् पार्श्वाभ्याम् ।
यक्ष्मं मतस्नाभ्यां प्लीह्नो यक्नस्ते वि वृहामसि ॥३ ॥

हे व्याधिग्रस्त मानव ! हम आपके हृदय, फेफड़ों, पित्ताशय, दोनों पसलियों, गुर्दों, तिल्ली तथा जिगर से यक्ष्मारोग को दूर करते हैं ॥३ ॥

३३९.आन्त्रेभ्यस्ते गुदाभ्यो वनिष्ठोरुदरादधि
यक्ष्मं कुक्षिभ्यां प्लाशेर्नाभ्या वि वृहामि ते ॥४ ॥

आपकी आँतों, गुदा, नाड़ियों, हृदयस्थान, मूत्राशय, यकृत और अन्यान्य पाचनतंत्र के अवयवों से हम यक्ष्मारोग का निवारण करते हैं ॥४ ॥

३४०. ऊरुभ्यां ते अष्ठीवद्भ्यां पार्ष्णिभ्यां प्रपदाभ्याम् ।
यक्ष्मं भसद्य१ श्रोणिभ्यां भासदं भंससो वि वृहामि ते ॥५ ॥

हे रोगिन् ! आपकी दोनों जंघाओं, जानुओं, एड़ियों, पंजों, नितम्बभागों, कटिभागों और गुदा द्वार से हम यक्ष्मारोग को दूर करते हैं ॥५ ॥

३४१. अस्थिभ्यस्ते मज्जभ्यः स्नावभ्यो धमनिभ्यः ।
यक्ष्मं पाणिभ्यामङ्गुलिभ्यो नखेभ्यो वि वृहामि ते ॥६ ॥

हम अस्थि, मज्जा, स्नायुओं, धमनियों, पुट्ठों, हाथों, अँगुलियों तथा नाखूनों से यक्ष्मारोग को दूर करते हैं ।

३४२. अङ्गेअङ्गे लोम्निलोम्नि यस्ते पर्वणिपर्वणि ।
यक्ष्मं त्वचस्यं ते वयं कश्यपस्य वीबर्हेण विष्वञ्चं वि वृहामसि ॥७ ॥

प्रत्येक अंग, प्रत्येक लोम और शरीर के प्रत्येक संधि भाग में, जहाँ कहीं भी यक्ष्मा रोग का निवास है, वहाँ से हम उसे दूर करते हैं ॥७ ॥

[३४- पशुगण सूक्त]

[**ऋषि** - अथर्वा । **देवता** - १ पशुपति, २ देवगण, ३ अग्नि, विश्वकर्मा, ४ वायु, प्रजापति, ५ आशीर्वचन ।
छन्द - त्रिष्टुप् ।]

३४३. य ईशे पशुपतिः पशूनां चतुष्पदामुत यो द्विपदाम् ।
निष्क्रीतः स यज्ञियं भागमेतु रायस्पोषा यजमानं सचन्ताम् ॥१ ॥

जो पशुपति (शिव) दो पैर वाले मनुष्यों तथा चार पैर वाले पशुओं के स्वामी हैं, वे सम्पूर्ण रूप से ग्रहण किये हुए यज्ञीय भाग को प्राप्त करें और मुझ यजमान को ऐश्वर्य तथा पुष्टि प्रदान करें ॥१ ॥

३४४. प्रमुञ्चन्तो भुवनस्य रेतो गातुं धत्त यजमानाय देवाः ।
उपाकृतं शशमानं यदस्थात् प्रियं देवानामप्येतु पाथः ॥२ ॥

हे देवो ! आप इस यजमान को विश्व का रेतस् (उत्पादक रस) प्रदान करके इसे सन्मार्ग पर चलाएँ और देवों का प्रिय तथा सुसंस्कृत सोम रूप अन्न हमें प्रदान करें ॥२ ॥

३४५. ये बध्यमानमनु दीध्याना अन्वैक्षन्त मनसा चक्षुषा च ।
अग्निष्टानग्रे प्र मुमोक्तु देवो विश्वकर्मा प्रजया संरराणः ॥३ ॥

जो आलोकमान जीव इस बद्ध जीव का मन तथा चक्षु से अवलोकन करते हैं, उन्हें वे विश्वकर्मा देव सबसे पहले विमुक्त करें ॥३ ॥

३४६. ये ग्राम्याः पशवो विश्वरूपा विरूपाः सन्तो बहुधैकरूपाः ।
वायुष्टानग्रे प्र मुमोक्तु देवः प्रजापतिः प्रजया संरराणः ॥४ ॥

ग्राम के जो अनेकों रूप-रंग वाले पशु बहुरूपता होने पर भी एक जैसे दिखलाई पड़ते हैं, उनको भी प्रजा के साथ निवास करने वाले प्रजापालक प्राणदेव सबसे पहले मुक्त करें ॥४ ॥

३४७. प्रजानन्तः प्रति गृहणन्तु पूर्वे प्राणमङ्गेभ्यः पर्याचरन्तम् ।
दिवं गच्छ प्रति तिष्ठा शरीरैः स्वर्गं याहि पथिभिर्देवयानैः ॥५ ॥

विशेषज्ञ विद्वान् , चारों ओर विचरण करने वाले प्राण को समस्त अंगों से इकट्ठा करके स्वस्थ जीवनयापन करते हैं । उसके बाद देवताओं के गमन पथ से स्वर्ग को जाते हैं तथा आलोकमान स्थानों को प्राप्त होते हैं ॥५ ॥

[३५-विश्वकर्मा सूक्त]

[**ऋषि** - अङ्गिरा । **देवता** - विश्वकर्मा । **छन्द** - त्रिष्टुप्, १ बृहतीगर्भा त्रिष्टुप्, ४-५ भुरिक् त्रिष्टुप् ।]

३४८. ये भक्षयन्तो न वसून्यानृधुर्यानग्नयो अन्वतप्यन्त धिष्ण्याः ।

या तेषामवया दुरिष्टिः स्विष्टिं नस्तां कृणवद् विश्वकर्मा ॥१ ॥

यज्ञ कार्य में धन खर्च न करके, भक्षण कार्य में धन खर्च करने के कारण हम समृद्ध नहीं हुए ।इस प्रकार हम यज्ञ न करने वाले,और दुर्यज्ञ करने वाले हैं । अत: हमारी श्रेष्ठ यज्ञ करने की अभिलाषा को विश्वकर्मादेव पूर्ण करें

३४९. यज्ञपतिमृषय एनसाहुर्निर्भक्तं प्रजा अनुतप्यमानम् ।
मथव्यान्त्स्तोकानप यान् रराध सं नष्टेभिः सृजतु विश्वकर्मा ॥२ ॥

प्रजाओं के विषय में अनुताप करने वाले यज्ञपति को ऋषि पाप से अलग बताते हैं । जिन विश्वकर्मा ने सोमरस की बूँदों को आत्मसात् किया है, वे विश्वकर्मादिव उन बूँदों से हमारे यज्ञ को संयुक्त करें ॥२ ॥

३५०. अदान्यान्त्सोमपान् मन्यमानो यज्ञस्य विद्वान्त्समये न धीरः ।
यदेनश्चकृवान् बद्ध एष तं विश्वकर्मन् प्र मुञ्चा स्वस्तये ॥३ ॥

जो व्यक्ति दान न करके मनमाने ढंग से सोमपान करता है, वह न नो यज्ञ को जानता है और न धैर्यवान् होता है । ऐसा व्यक्ति बद्ध होकर पाप करता है । हे विश्वकर्मादिव ! आप उसे कल्याण के लिए पाप-बन्धनों से मुक्त करें

३५१. घोरा ऋषयो नमो अस्त्वेभ्यश्चक्षुर्यदेषां मनसश्च सत्यम् ।
बृहस्पतये महिष द्युमन्नमो विश्वकर्मन् नमस्ते पाह्य१स्मान् ॥४ ॥

ऋषिगण अत्यन्त तेजस्वी होते हैं; क्योंकि उनके आँखों तथा मनों में सत्य प्रकाशित होता है । ऐसे ऋषियों को हम प्रणाम करते हैं तथा देवताओं के पालन करने वाले बृहस्पतिदेव को भी प्रणाम करते हैं । हे महान् विश्वकर्मा देव ! हम आपको प्रणाम करते हैं; आष हमारी सुरक्षा करें ॥४ ॥

३५२. यज्ञस्य चक्षुः प्रभृतिर्मुखं च वाचा श्रोत्रेण मनसा जुहोमि ।
इमं यज्ञं विततं विश्वकर्मणा देवा यन्तु सुमनस्यमानाः ॥५ ॥

जो अग्निदेव यज्ञ के नेत्र स्वरूप पोषणकर्त्ता तथा मुख के समान हैं, उन (अग्निदेव) के प्रति हम मन, श्रोत्र तथा वचनों सहित हव्य समर्पित करते हैं । विश्वकर्मा देव के द्वारा किये गये इस यज्ञ के लिए श्रेष्ठ मन वाले देव पधारें ॥५ ॥

[३६- पतिवेदन सूक्त]

[**ऋषि** - पतिवेदन । **देवता** - १ अग्नि, २ सोम, अर्यमा, धाता,३ अग्नीषोम, ४ इन्द्र, ५ सूर्य, ६ धनपति, ७ हिरण्य, भग, ८ ओषधि । **छन्द** - अनुष्टुप्, १ भुरिक् अनुष्टुप्, ३-४ त्रिष्टुप्, ८ निचृत् पुर उष्णिक् ।]

३५३. आ नो अग्ने सुमतिं संभलो गमेदिमां कुमारीं सह नो भगेन ।
जुष्टा वरेषु समनेषु वल्गुरोषं पत्या सौभगमस्त्वस्यै ॥१ ॥

हे अग्ने ! हमारी इस बुद्धिमती कुमारी कन्या को ऐश्वर्य के साथ सर्वगुण सम्पन्न वर प्राप्त हो । हमारी कन्या बड़ों के बीच में प्रिय तथा समान विचार वालों में मनोरम है । इसे पति के साथ रहने का सौभाग्य प्राप्त हो ॥१ ॥

३५४. सोमजुष्टं ब्रह्मजुष्टमर्यम्णा संभृतं भगम् ।
धातुर्देवस्य सत्येन कृणोमि पतिवेदनम् ॥२ ॥

सोमदेव और गन्धर्वदेव द्वारा सेवित तथा अर्यमा नामक अग्नि द्वारा स्वीकृत कन्या रूप धन को हम सत्य वचन से पति द्वारा प्राप्त करने के योग्य बनाते हैं ॥२ ॥

३५५. इयमग्ने नारी पतिं विदेष्ट सोमो हि राजा सुभगां कृणोति ।
सुवाना पुत्रान् महिषी भवाति गत्वा पतिं सुभगा वि राजतु ॥३ ॥

हे अग्निदेव ! यह कन्या अपने पति को प्राप्त करे और राजा सोम इसे सौभाग्यवती बनाएँ । यह कन्या अपने पति को प्राप्त करके सुशोभित हो और (वीर) पुत्रों को जन्म देती हुई घर की रानी बने ॥३ ॥

३५६. यथाखरो मघवंश्चारुरेष प्रियो मृगाणां सुषदा बभूव ।
एवा भगस्य जुष्टेयमस्तु नारी सम्प्रिया पत्याविराधयन्ती ॥४ ॥

हे इन्द्रदेव ! जिस प्रकार गुफा का स्थान मृगों के लिए प्रिय तथा बैठने योग्य होता है, उसी प्रकार यह स्त्री अपने पति से विरोध न करती हुई तथा समस्त भोग्य वस्तुओं का सेवन करती हुई अपने पति के लिए प्रीतियुक्त हो ॥४ ॥

३५७. भगस्य नावमा रोह पूर्णामनुपदस्वतीम् ।
तयोपप्रतारय यो वरः प्रतिकाम्यः ॥५ ॥

हे कन्ये ! आप इच्छित तथा अविनाशी ऐश्वर्य से परिपूर्ण हुई नौका पर चढ़कर, उसके द्वारा अपने अभिलषित पति के पास पहुँचें ॥५ ॥

३५८. आ क्रन्दय धनपते वरमामनसं कृणु ।
सर्वं प्रदक्षिणं कृणु यो वरः प्रतिकाम्यः ॥६ ॥

हे धनपते वरुणदेव ! आप इस वर के द्वारा उद्घोष कराएँ कि यह कन्या हमारी पत्नी हो । आप इस वर को कन्या के सामने बुलाकर उसके मन को कन्या की ओर प्रेरित करें तथा उसे अनुरूप व्यवहार वाला बनाएँ ।६ ॥

३६९. इदं हिरण्यं गुल्गुल्वयमौक्षो अथो भगः ।
एते पतिभ्यस्त्वामदुः प्रतिकामाय वेत्तवे ॥७ ॥

हे कन्ये ! ये स्वर्णिम आभूषण, गूगल की धूप तथा लेपन करने वाले औक्ष (उपलेपन द्रव्य) को अलंकार के स्वामी भग देवता आपकी पति-कामना की पूर्ति तथा आपके लाभ के लिए आपके पति को प्रदान करते हैं ॥७ ॥

३६०. आ ते नयतु सविता नयतु पतिर्यः प्रतिकाम्यः । त्वमस्यै धेह्योषधे ॥८ ॥

हे ओषधे ! आप इस कन्या को पति प्रदान करें । हे कन्ये ! सवितादेव इस वर को आपके समीप लाएँ । आपका इच्छित पति आपके साथ विवाह करके आपको अपने घर ले जाए ॥८ ॥

॥ इति द्वितीयं काण्डं समाप्तम् ॥

।। अथ तृताय काण्डम् ।।

[१- शत्रुसेनासंमोहन सूक्त]

[**ऋषि** - अथर्वा । **देवता** - सेनामोहन (१ अग्नि , २ मरुद्गण , ३-६ इन्द्र) । **छन्द** - १,४ त्रिष्टुप्, २ विराट्गर्भाभुरिक्त्रिष्टुप्, ३,६ अनुष्टुप्, ५ विराट् पुरउष्णिक् ।]

३६१. अग्निर्नः शत्रून् प्रत्येतु विद्वान् प्रतिदहन्नभिशस्तिमरातिम् ।
स सेनां मोहयतु परेषां निर्हस्तांश्च कृणवज्जातवेदाः ।।१ ।।

ज्ञानी अग्निदेव (अथवा अग्रणी वीर) विनाश के लिए उद्यत रिपु सेनाओं के चित्त को भ्रमित करके, उनके हाथों को शस्त्र रहित कर दें । वे रिपुओं के अंगों को जलाते (नष्ट करते) हुए आगे बढ़ें ।।१ ।।

३६२. यूयमुग्रा मरुत ईदृशे स्थाभि प्रेत मृणत सहध्वम् ।
अमीमृणन् वसवो नाथिता इमे अग्निर्ह्येषां दूतः प्रत्येतु विद्वान् ।।२ ।।

हे मरुतो !आँप ऐसे (संग्राम) में उग्र होकर (हमारे पास) स्थित रहें । आप आगे बढ़ें, प्रहार (शत्रुओं) को जीत लें । ये वसुगण भी शत्रु विनाशक हैं । इनके संदेशवाहक विद्वान् अग्निदेव भी रिपुओं की ओर ही अग्रगामी हों ।।

३६३. अमित्रसेनां मघवन्नस्माञ्छत्रूयतीमभि ।
युवं तानिन्द्र वृत्रहन्नग्निश्च दहतं प्रति ।।३ ।।

हे ऐश्वर्यवान् इन्द्रदेव ! आप वृत्र का संहार करने वाले हैं । आप और अग्निदेव दोनों मिलकर हमसे शत्रुता करने वाली रिपु सेनाओं को परास्त करके उन्हें भस्मसात् कर दें ।।३ ।।

३६४. प्रसूत इन्द्र प्रवता हरिभ्यां प्र ते वज्रः प्रमृणन्नेतु शत्रून् ।
जहि प्रतीचो अनूचः पराचो विष्वक् सत्यं कृणुहि चित्तमेषाम् ।।४ ।।

हे इन्द्रदेव ! हरि नामक अश्वों से गतिमान् आपका रथ ढालू मार्ग से वेगपूर्वक शत्रु सेना की ओर बढ़े । आप अपने प्रचण्ड वज्र से शत्रुओं पर प्रहार करें । आप सामने से आते हुए तथा मुख मोड़कर जाते हुए सभी शत्रुओं पर प्रहार करें । युद्ध में संलग्न शत्रुओं के चित्त को आप विचलित कर दें ।।४ ।।

३६५. इन्द्र सेनां मोहयामित्राणाम् ।
अग्नेर्वातस्य ध्राज्या तान् विषूचो वि नाशय ।।५ ।।

हे इन्द्रदेव ! आप रिपुओं की सेनाओं को भ्रमित करें । उसके बाद अग्नि और वायु के प्रचण्ड वेग से उन (रिपु सेनाओं) को चारों ओर से भगाकर विनष्ट कर दें ।।५ ।।

३६६. इन्द्रः सेनां मोहयतु मरुतो घ्नन्त्वोजसा ।
चक्षूंष्यग्निरा दत्तां पुनरेतु पराजिता ।।६ ।।

हे इन्द्रदेव ! आप रिपु सेनाओं को सम्मोहित करें और मरुद्गण बलपूर्वक उनका विनाश करें । अग्निदेव उनकी आँखों (नेत्र ज्योति) को हर लें । इस प्रकार परास्त होकर रिपु सेना वापस लौट जाए ।।६ ।।

[२ - शत्रुसेनासंमोहन सूक्त]

[**ऋषि -** अथर्वा । **देवता -** सेनामोहन (१-२ अग्नि, ३-४ इन्द्र , ५ द्यौ, ६ मरुद्‌गण) । **छन्द -** त्रिष्टुप्, २-४ अनुष्टुप् ।]

३६७. अग्निर्नो दूतः प्रत्येतु विद्वान् प्रतिदहन्नभिशस्तिमरातिम् ।
स चित्तानि मोहयतु परेषां निर्हस्तांश्च कृणवज्जातवेदाः ॥१ ॥

देवदूत के सदृश अग्रणी तथा विद्वान् अग्निदेव हमारे रिपुओं को जलाते हुए उनकी ओर बढ़ें । वे रिपुओं के चित्त को भ्रमित करें तथा उनके हाथों को आयुधों से रहित करें ॥१ ॥

३६८. अयमग्निरमूमुहद् यानि चित्तानि वो हृदि ।
वि वो धमत्वोकसः प्र वो धमतु सर्वतः ॥२ ॥

हे शत्रुओ ! तुम्हारे हृदय में जो विचार-समूह हैं, उनको अग्निदेव सम्मोहित कर दें तथा तुम्हें तुम्हारे निवास स्थानों से दूर हटा दें ॥२ ॥

३६९. इन्द्र चित्तानि मोहयन्नर्वाङाकूत्या चर ।
अग्नेर्वातस्य ध्राज्या तान् विषूचो वि नाशय ॥३ ॥

हे इन्द्रदेव ! आप रिपुओं के मनों को सम्मोहित करते हुए शुभ संकल्पों के साथ हमारे समीप पधारें । उसके बाद अग्निदेव एवं वायुदेव के प्रचण्ड वेग से उन रिपुओं की सेनाओं को चारों ओर से विनष्ट कर दें ॥३ ॥

३७०. व्याकूतय एषामिताथो चित्तानि मुह्यत । अथो यदद्यैषां हृदि तदेषां परि निर्जहि

हे विरुद्ध संकल्पो ! आप रिपुओं के मन में गमन करें । हे रिपुओं के मन ! आप मोहग्रस्त हों । हे इन्द्रदेव ! युद्ध के लिए उद्यत रिपुओं के संकल्पों को आप पूर्णतया विनष्ट कर दें ॥४ ॥

३७१. अमीषां चित्तानि प्रतिमोहयन्ती गृहाणाङ्गान्यप्वे परेहि ।
अभि प्रेहि निर्दह हृत्सु शोकैर्ग्राह्यामित्रांस्तमसा विध्य शत्रून् ॥५ ॥

हे अप्वे (पापवृत्ति या व्याधि) !तुम शत्रुओं को सम्मोहित करते हुए उनके शरीरों में व्याप्त हो जाओ । हे अप्वे !तुम आगे बढ़ो और उनके हृदयों को शोक से दग्ध करो, उन्हें जकड़कर पीड़ित करते हुए विनष्ट कर डालो ॥५ ॥

३७२. असौ या सेना मरुतः परेषामस्मानैत्यभ्योजसा स्पर्धमाना ।
तां विध्यत तमसापव्रतेन यथैषामन्यो अन्यं न जानात् ॥६ ॥

हे मरुतो !जो रिपु सेनाएँ अपनी सामर्थ्य के मद में स्पर्धापूर्वक हमारी ओर आ रही हैं, उन सेनाओं को आप अपने कर्महीन करने वाले अन्धकार से सम्मोहित करें, जिससे इनमें से कोई भी शत्रु एक-दूसरे को पहचान न सकें ॥६ ॥

[३ - स्वराजपुनः स्थापन सूक्त]

[**ऋषि -** अथर्वा । **देवता -** १ अग्नि, २, ६ इन्द्र, ३ वरुण, सोम, इन्द्र, ४ श्येन, अश्विनीकुमार , ५ इन्द्राग्नी, विश्वेदेवा । **छन्द -** त्रिष्टुप् , ३ चतुष्पदा भुरिक् पंक्ति, ५-६ अनुष्टुप् ।]

कौशिक सूत्र में इस सूक्त का विनियोग राजा को उसके खोये हुए राज्य पर पुनः स्थापित करने के रूप में दिया गया है । इस विशिष्ट संदर्भ में भी इसका प्रयोग होता रहा होगा; किन्तु मंत्रार्थ इस क्रिया तक सीमित किये जाने योग्य नही हैं । किसी भी प्राणवान् द्वारा अपने खोए वर्चस्व की प्राप्ति, जीवन- चेतना या तेजस्वी प्राण-प्रवाहों को उपयुक्त स्थलों (काया, प्रकृति के विभिन्न घटकों) में प्रतिष्ठित करने का भाव इसमें स्पष्ट भासित होता है-

३७३. अचिक्रदत् स्वपा इह भुवदग्ने व्यचस्व रोदसी उरूची।
युञ्जन्तु त्वा मरुतो विश्ववेदस आमुं नय नमसा रातहव्यम् ॥१ ॥

हे अग्निदेव ! यह (जीव या पदेच्छु व्यक्ति या राजा) स्वयं का पालन-रक्षण करने वाला हो-ऐसी घोषणा की गई है। आप सम्पूर्ण द्यावा-पृथिवी में व्याप्त हों। मरुद्गण और विश्वेदेवा आपके साथ संयुक्त हों। आप नम्रतापूर्वक हविदाता को यहाँ लाएँ, स्थापित करें ॥१ ॥

३७४. दूरे चित् सन्तमरुषास इन्द्रमा च्यावयन्तु सख्याय विप्रम्।
यद् गायत्रीं बृहतीमर्कमस्मै सौत्रामण्या दधृषन्त देवाः ॥२ ॥

हे तेजस्विन् ! आप इस तेजस्वी की मित्रता के लिए दूरस्थ ज्ञानी इन्द्रदेव को यहाँ लाएँ। समस्त देवताओं ने गायत्री छन्द, बृहती छन्द तथा सौत्रामणी यज्ञ के माध्यम से इसे धारण किया है ॥२ ॥

३७५. अद्भ्यस्त्वा राजा वरुणो ह्वयतु सोमस्त्वा ह्वयतु पर्वतेभ्यः।
इन्द्रस्त्वा ह्वयतु विड्भ्य आभ्यः श्येनो भूत्वा विश आ पतेमाः ॥३ ॥

हे तेजस्विन् ! वरुणदेव जल के लिए, सोमदेव पर्वतों के लिए तथा इन्द्रदेव प्रजाओं (आश्रितों को प्राणवान् बनाने) के लिए आपको बुलाएँ। आप श्येन की गति से इन विशिष्ट स्थानों पर आएँ ॥३ ॥

३७६. श्येनो हव्यं नयत्वा परस्मादन्यक्षेत्रे अपरुद्धं चरन्तम्।
अश्विना पन्थां कृणुतां सुगं त इमं सजाता अभिसंविशध्वम् ॥४ ॥

स्वर्ग में निवास करने वाले देवता, अन्य क्षेत्रों में विचरने वाले हव्य (बुलाने योग्य या हवनीय) को श्येन के समान द्रुतगति से अपने देश में ले आएँ। हे तेजस्विन् ! आपके मार्ग को दोनों अश्विनीकुमार सुख से आने योग्य बनाएँ। सजातीय (व्यक्ति या तत्त्व) इसे उपयुक्त स्थल में प्रविष्ट कराएँ ॥४ ॥

३७७. ह्वयन्तु त्वा प्रतिजनाः प्रति मित्रा अवृषत।
इन्द्राग्नी विश्वे देवास्ते विशि क्षेममदीधरन् ॥५ ॥

हे तेजस्विन् ! प्रतिकूल चलने वाले भी (आपका महत्त्व समझकर) आपको बुलाएँ। मित्रजन आपको संवर्द्धित करें। इन्द्राग्नि तथा विश्वेदेवा आपके अन्दर क्षेम (पालन-संरक्षण) की क्षमता धारण कराएँ ॥५ ॥

३७८. यस्ते हवं विवदत् सजातो यश्च निष्ट्यः।
अपाञ्चमिन्द्र तं कृत्वाथेममिहाव गमय ॥६ ॥

हे इन्द्रदेव ! सभी विजातीय और सजातीय जन आपके आह्वनीय पक्ष की समीक्षा करें। उस (अवांछनीय) को बहिष्कृत करके, इस (वांछनीय) को यहाँ ले आएँ ॥६ ॥

[४ - राजासंवरण सूक्त]

[**ऋषि** - अथर्वा । **देवता** - इन्द्र । **छन्द** -त्रिष्टुप्, १ जगती, ४, ५ भुरिक् त्रिष्टुप् ।]

३७९. आ त्वा गन् राष्ट्रं सह वर्चसोदिहि प्राङ् विशां पतिरेकराट् त्वं वि राज।
सर्वास्त्वा राजन् प्रदिशो ह्वयन्तूपसद्यो नमस्यो भवेह ॥१ ॥

हे राजन् ! (तेजस्वी) यह राष्ट्र (प्रकाशवान् अधिकार क्षेत्र) आपको पुनः प्राप्त हो गया है। आप वर्चस्वपूर्वक अभ्युदय को प्राप्त करें। आप प्रजाओं के स्वामी तथा उनके एक मात्र अधिपति बनकर सुशोभित हों। समस्त

दिशाएँ तथा उपदिशाएँ आपको पुकारें। आप यहाँ (अपने क्षेत्र में) सबके लिए वन्दनीय बनें ॥१ ॥

३८०. त्वां विशो वृणतां राज्याय त्वामिमाः प्रदिशः पञ्च देवीः।
वर्ष्मन् राष्ट्रस्य ककुदि श्रयस्व ततो न उग्रो वि भजा वसूनि ॥२ ॥

हे तेजस्विन् !ये प्रजाएँ आपको शासन का संचालन करने के लिए स्वीकार करें तथा पाँचों दिव्य दिशाएँ आपकी सेवा करें ।आप राष्ट्र के श्रेष्ठ पद पर आसीन हों और उग्रवीर होकर हमें योग्यतानुसार ऐश्वर्य प्रदान करें ॥२

३८१. अच्छ त्वा यन्तु हविनः सजाता अग्निर्दूतो अजिरः सं चरातै।
जायाः पुत्राः सुमनसो भवन्तु बहुं बलिं प्रति पश्यासा उग्रः ॥३ ॥

हे तेजस्विन् ! हवन करने वाले या बुलाने वाले सजातीय जन आपके अनुकूल रहें। दूतरूप में अग्निदेव तीव्रता से संचरित हों। स्त्री-बच्चे श्रेष्ठ मन वाले हों ।आप उग्रवीर होकर विभिन्न उपहारों को देखें (प्राप्त करें) ॥३ ॥

३८२. अश्विना त्वाग्रे मित्रावरुणोभा विश्वे देवा मरुतस्त्वा ह्वयन्तु।
अधा मनो वसुदेयाय कृणुष्व ततो न उग्रो वि भजा वसूनि ॥४ ॥

हे तेजस्विन् ! मित्रावरुण, अश्विनीकुमार, विश्वेदेवा तथा मरुद्‌गण आपको बुलाएँ। आप अपने मन को धनदान में लगाएँ और प्रचण्डवीर होकर हमको भी यथायोग्य ऐश्वर्य प्रदान करें ॥४ ॥

३८३. आ प्र द्रव परमस्याः परावतः शिवे ते द्यावापृथिवी उभे स्ताम्।
तदयं राजा वरुणस्तथाह स त्वायमह्वत् स उपेदमेहि ॥५ ॥

हे तेजस्विन् ! आप दूर देश से भी द्रुतगति से यहाँ पधारें। द्यावा-पृथिवी आपके लिए कल्याणकारी हों। राजा वरुण भी आपका आवाहन करते हैं, इसलिए आप आएँ और इसे प्राप्त करें ॥५ ॥

३८४. इन्द्रेन्द्र मनुष्या३ः परेहि सं ह्यज्ञास्था वरुणैः संविदानः।
स त्वायमह्वत् स्वे सधस्थे स देवान् यक्षत् स उ कल्पयाद् विशः ॥६ ॥

हे शासकों के शासक (इन्द्रदेव) ! आप मनुष्यों के समीप पधारें। वरुणदेव से संयुक्त होकर आप जाने गए हैं। अतः इन प्रत्येक धारणकर्त्ताओं ने आपको अपने स्थान पर बुलाया है। ऐसे आप, देवताओं का यजन करते हुए प्रजाओं को अपने-अपने कर्त्तव्य में नियोजित करें ॥६ ॥

३८५. पथ्या रेवतीर्बहुधा विरूपाः सर्वाः सङ्गत्य वरीयस्ते अक्रन्।
तास्त्वा सर्वाः संविदाना ह्वयन्तु दशमीमुग्रः सुमना वशेह ॥७ ॥

हे तेजस्विन् ! विभूति-सम्पन्न, मार्ग पर (लक्ष्य की ओर) चलने वाली, विविधरूप वाली प्रजाओं ने संयुक्तरूप से आपके लिए यह वरणीय (पद) बनाया है। वे सब आपको एक मत होकर बुलाएँ। आप उग्रवीर एवं श्रेष्ठ मन वाले होकर दसमी (चरमावस्था) को अपने अधीन करें ॥७ ॥

[५ - राजा और राजकृत सूक्त]

[**ऋषि -** अथर्वा। **देवता -** सोम या पर्णमंणि । **छन्द -** अनुष्टुप्, १ पुरोऽनुष्टुप्त्रिष्टुप्, ४ त्रिष्टुप्, ८
विराट्उरोबृहती।]

इस सूक्त में पर्णमणि का विवरण है। कोशों में पर्ण का अर्थ 'पलाश' दिया गया है, इस आधार पर कई आचार्यों ने पर्णमणि को पलाशमणि माना है। इधर शत०ब्रा० (६.५.१.१) के अनुसार 'सोमो वै पर्णः' (सोम ही पर्ण है) तथा तै०ब्रा० (१.२.१.६) में यह 'पर्ण' सोमपर्ण से ही बना हुआ कहा गया है। इस आधार पर पर्णमणि को सोममणि कह सकते हैं। वेद के

अनुसार 'सोम' दिव्यपोषक रस के रूप में प्रसिद्ध है। इस आधार पर यह किन्हीं दिव्य ओषधियों के संयोग से निर्मित हो सकता है। प्रथम मंत्र में इसे 'देवानाम् ओजः' तथा 'ओषधीनां पयः' (देवों का ओज तथा ओषधियों का सार) कहा गया है। इस कथन के आधार पर भी इसे सोम या अनेक ओषधियों के संयोग से निर्मित माना जा सकता है-

३८६. आयमगन् पर्णमणिर्बली बलेन प्रमृणन्त्सपत्नान्।
ओजो देवानां पय ओषधीनां वर्चसा मा जिन्वत्वप्रयावन् ॥१ ॥

यह बलशाली पर्णमणि अपने बल के द्वारा रिपुओं को विनष्ट करने वाली है। यह देवों का ओजस् तथा ओषधियों का साररूप है। यह हमें अपने वर्चस् से पूर्ण कर दे ॥१ ॥

३८७. मयि क्षत्रं पर्णमणे मयि धारयताद् रयिम्।
अहं राष्ट्रस्याभीवर्गे निजो भूयासमुत्तमः ॥२ ॥

हे पर्णमणे ! आप हमारे अन्दर शक्ति तथा ऐश्वर्य स्थापित करें, जिससे हम राष्ट्र के विशिष्ट वर्ग में उत्तम आत्मीय बन कर रहें ॥२ ॥

३८८. यं निदधुर्वनस्पतौ गुह्यं देवाः प्रियं मणिम्। तमस्मभ्यं सहायुषा देवा ददतु भर्तवे ॥

जिस गुप्त तथा प्रिय मणि को देवताओं ने वनस्पतियों में स्थापित किया है, उस मणि को देवगण पोषण तथा आयु-संवर्द्धन के लिए हमें प्रदान करें ॥३ ॥

३८९. सोमस्य पर्णः सह उग्रमागन्निन्द्रेण दत्तो वरुणेन शिष्टः।
तं प्रियासं बहु रोचमानो दीर्घायुत्वाय शतशारदाय ॥४ ॥

इन्द्रदेव के द्वारा प्रदत्त तथा वरुणदेव के द्वारा सुसंस्कारित यह सोमपर्णमणि प्रचण्ड बल से सम्पन्न होकर हमें प्राप्त हो। उस तेजस्वी मणि को हम दीर्घायु तथा शतायु की प्राप्ति के लिए प्रिय मानते हैं ॥४ ॥

३९०. आ मारुक्षत् पर्णमणिर्मह्या अरिष्टतातये।
यथाहमुत्तरोऽसान्यर्यम्ण उत संविदः ॥५ ॥

यह पर्णमणि चिरकाल तक हमारे समीप रहती हुई हमारे लिए कल्याणकारी हो। हम अर्यमादेव की कृपा से इसे धारण करके समान बल वालों से भी महान् बन सकें ॥५ ॥

३९१. ये धीवानो रथकाराः कर्मारा ये मनीषिणः।
उपस्तीन् पर्ण मह्यं त्वं सर्वान् कृण्वभितो जनान् ॥६ ॥

हे पर्णमणे ! धीवर, रथ बनाने वाले, लौह कर्म करने वाले, जो मनीषी हैं, उन सबको हमारे चारों तरफ परिचर्या के लिए आप उपस्थित करें ॥६ ॥

३९२. दे राजानो राजकृतः सूता ग्रामण्यश्च ये।
उपस्तीन् पर्ण मह्यं त्वं सर्वान् कृण्वभितो जनान् ॥७ ॥

हे मणे ! जो विभिन्न देशों के राजा और राजाओं का अभिषेक करने वाले हैं तथा जो सूत और ग्राम के नायक हैं, उन सभी को आप हमारे चारों ओर उपस्थित करें ॥७ ॥

३९३. पर्णोऽसि तनूपानः सयोनिर्वीरो वीरेण मया।
संवत्सरस्य तेजसा तेन बध्नामि त्वा मणे ॥८ ॥

सोमपर्ण से उद्भूत हे मणे ! आप शरीर-रक्षक हैं । आप वीर हैं, हमारे समान -जन्मा हैं । आप सविता के तेज से परिपूर्ण हैं, इसलिए आपका तेज ग्रहण करने के लिए हम आपको धारण करते हैं ॥८ ॥

[६- शत्रुनाशन सूक्त]

[**ऋषि** - जगद्बीज पुरुष । **देवता** - अश्वत्थ (वनस्पति) । **छन्द** - अनुष्टुप् ।]

इस सूक्त के प्रथम मंत्र में 'अश्वत्थः खदिरे अधि' वाक्य आता है । इस सूक्त के द्वारा खदिर (खैर) के वृक्ष में से उगे अश्वत्थ (पीपल) वृक्ष से बनी मणि का प्रयोग कौशिक सूत्र में दिया गया है । सायणादि आचार्यों ने उसी संदर्भ में सूक्त के अर्थ किये हैं । व्यापक संदर्भ में 'अश्वत्थः खदिरे अधि' वाक्य गीता के कथन 'ऊर्ध्वमूलमधः शाखम्' वाले अश्वत्थ के भाव को स्पष्ट करने वाला है । वाचस्पत्यम् कोष में आकाश से इष्टापूर्त्त करने वाले को खदिर कहा है (खे आकाशे दीर्य्यते इष्टापूर्त्त कारिभिर्यतः- वा० पृ० २४६४) । गीतोक्त अश्वत्थ अनश्वर विश्व वृक्ष- या जीवन चक्र है, जिसकी जड़ें ऊपर 'आकाश' में हैं, इसलिये इस अश्वत्थ को 'खदिरे अधि' (आकाश से इष्टापूर्त्त के क्रम में स्थित) कह सकते हैं । इस सूक्त के ऋषि 'जगद्बीज पुरुष' (विश्व के मूल कारण पुरुष) हैं । इस आधार पर अश्वत्थ की संगति विश्ववृक्ष के साथ सटीक बैठती है-

३९४. पुमान् पुंसः परिजातोऽश्वत्थः खदिरादधि ।
स हन्तु शत्रून् मामकान् यानहं द्वेष्मि ये च माम् ॥१ ॥

वीर्यवान् (पराक्रमी) से वीर्यवान् की उत्पत्ति होती है । उसी प्रकार खदिर (खैर वृक्ष या आकाश से आपूर्ति करने वाले चक्र) के अन्दर स्थापित अश्वत्थ (पीपल अथवा विश्ववृक्ष) उत्पन्न हुआ है । वह अश्वत्थ (तेजस्वी) उन शत्रुओं (विकारों) को नष्ट करे, जो हमसे द्वेष करते हैं तथा हम जिनसे द्वेष करते हैं ॥१ ॥

[आयुर्वेद में खदिर और पीपल दोनों वृक्ष रोग निवारक हैं । खदिर में उत्पन्न पीपल के विशेष गुणों के उपयोग की बात कहा जाना उचित है । जीवन वृक्ष- जीवन तत्त्व की आपूर्ति का आधार आकाश में उपलब्ध इष्ट सूक्ष्म प्रवाह है । यह अविनाशी जीवनतत्त्व हमारे विकारों को नष्ट करने वाला है । यह कामना ऋषि द्वारा की गई है ।]

३९५. तानश्वत्थ निः शृणीहि शत्रून् वैबाधदोधतः ।
इन्द्रेण वृत्रघ्ना मेदी मित्रेण वरुणेन च ॥२ ॥

हे अश्वत्थ ! (अश्व के समान स्थित दिव्य जीवन तत्त्व) आप विविध बाधाएँ उत्पन्न करने वाले उन द्रोहियों को नष्ट करें । (इस प्रयोजन के लिए आप) वृत्रहन्ता इन्द्र , मित्र तथा वरुणदेवों के स्नेही बनकर रहें ॥२ ॥

३९६. यथाश्वत्थ निरभनोऽन्तर्महत्यर्णवे ।
एवा तान्त्सर्वान्निर्भङ्ग्धि यानहं द्वेष्मि ये च माम् ॥३ ॥

हे अश्वत्थ ! जिस प्रकार आप अर्णव (अन्तरिक्ष) को भेदकर उत्पन्न हुए हैं, उसी प्रकार आप हमारे उन रिपुओं को पूर्णरूप से विनष्ट करें, जिनसे हम विद्वेष करते हैं तथा जो हमसे विद्वेष करते हैं ॥३ ॥

३९७. यः सहमानश्चरसि सासहान इव ऋषभः ।
तेनाश्वत्थ त्वया वयं सपत्नान्त्सहिषीमहि ॥४ ॥

हे अश्वत्थ ! जिस प्रकार आप शत्रु को रौंदने वाले वृष के सदृश बढ़ते हैं, उसी प्रकार आपके सहयोग से हम मनुष्य अपने रिपुओं को विनष्ट करने में समर्थ हों ॥४ ॥

३९८. सिनात्वेनान् निर्ऋतिर्मृत्योः पाशैरमोक्यैः ।
अश्वत्थ शत्रून् मामकान् यानहं द्वेष्मि ये च माम् ॥५ ॥

हे अश्वत्थ ! निर्ऋति (विपत्ति) देव हमारे उन रिपुओं को न टूटने वाले मृत्यु पाश से बाँधें, जिनसे हम विद्वेष करते हैं तथा जो हमसे विद्वेष करते हैं ॥५ ॥

३९९. यथाश्वत्थ वानस्पत्यानारोहन् कृणुषेऽधरान्।
एवा मे शत्रोर्मूर्धानं विष्वग् भिन्द्धि सहस्व च ॥६ ॥

हे अश्वत्थ ! जिस प्रकार आप ऊपर स्थित होकर वनस्पतियों को नीचे स्थापित करते हैं, उसी प्रकार आप हमारे रिपुओं के सिर को सब तरफ से विदीर्ण करके, उन्हें विनष्ट कर डालें ॥६ ॥

४००. तेऽधराञ्चः प्र प्लवन्तां छिन्ना नौरिव बन्धनात्।
न वैबाधप्रणुत्तानां पुनरस्ति निवर्तनम् ॥७ ॥

जिस प्रकार नौका-बन्धन छूट जाने पर नदी की धारा में नीचे की ओर प्रवाहित होती है, उसी प्रकार हमारे रिपु नदी की धारा में ही बह जाएँ। विविध बाधाएँ उत्पन्न करने वालों के लिए पुनः लौटना सम्भव न हो ॥७ ॥

४०१. प्रैणान् नुदे मनसा प्र चित्तेनोत ब्रह्मणा।
प्रैणान् वृक्षस्य शाखयाश्वत्थस्य नुदामहे ॥८ ॥

हम इन शत्रुओं (विकारों) को ब्रह्मज्ञान के द्वारा मन और चित्त से दूर हटाते हैं। उन्हें हम अश्वत्थ (जीवन-वृक्ष) की शाखाओं (प्राणधाराओं) द्वारा दूर करते हैं ॥८ ॥

[७- यक्ष्मनाशन सूक्त]

[**ऋषि -** भृग्वङ्गिरा। **देवता -** यक्ष्मनाशन (१-३ हरिण, ४ तारागण, ५ आपः, ६-७ यक्ष्मनाशन)। **छन्द -** अनुष्टुप्, १ भुरिक् अनुष्टुप्।]

इस सूक्त में 'क्षेत्रिय' रोगों के उपचार का वर्णन है। क्षेत्रिय रोगों का अर्थ सामान्य रूप से आनुवंशिक रोग लिया जाता है। गीता में 'क्षेत्र' शरीर को कहा गया है। शरीर में बाहरी विषाणुओं से कुछ रोग पनपते हैं। कुछ रोगों की उत्पत्ति (आनुवंशिक अथवा अन्य कारणों से) शरीर के अन्दर से ही होती है, इसलिए क्षेत्र (शरीर) से उत्पन्न होने के कारण उन्हें क्षेत्रिय रोग कहा गया है। इन रोगों की ओषधि 'हरिणस्य शीर्ष' आदि में कही गयी है, जिसका अर्थ हिरण के सिर के अतिरिक्त हरणशील किरणों का सर्वोच्च भाग 'सूर्य' भी होता है। विषाण का अर्थ सींग तो होता ही है- हिरण के सींग (मृगशृंग) का उपयोग वैद्यक में होता है। विषाण का अर्थ कोषों में कुष्ठादि की ओषधि तथा 'विशेष मदकारी' भी है। सूर्य के सन्दर्भ में ये अर्थ लिए जा सकते हैं। उपचारों (मंत्र ४ से ७) में आकाशीय नक्षत्रों तथा जल-रस आदि का भी उल्लेख है। इन सबके समुचित संयोग से उत्पन्न प्रभावों पर शोध अपेक्षित है-

४०२. हरिणस्य रघुष्यदोऽधि शीर्षणि भेषजम्।
स क्षेत्रियं विषाणया विषूचीनमनीनशत् ॥१ ॥

द्रुतगति से दौड़ने वाले हरिण (हिरण या सूर्य) के शीर्ष (सर्वोच्च भाग) में रोगों को नष्ट करने वाली ओषधि है। वह अपने विषाण (सींग अथवा विशेष प्रभाव) से क्षेत्रिय रोगों को विनष्ट कर देता है ॥१ ॥

४०३. अनु त्वा हरिणो वृषा पद्भिश्चतुर्भिरक्रमीत्।
विषाणे वि ष्य गुष्पितं यदस्य क्षेत्रियं हृदि ॥२ ॥

यह बलशाली हरिण (हिरण या सूर्य) अपने चारों पदों (चरणों) से तुम्हारे अनुकूल होकर आक्रमण करता है। हे विषाण ! आप इसके (पीड़ित व्यक्ति के) हृदय में स्थित गुप्त क्षेत्रिय रोगों को विनष्ट करें ॥२ ॥

४०४. अदो यदवरोचते चतुष्पक्षमिवच्छदिः।
तेना ते सर्वं क्षेत्रियमङ्गेभ्यो नाशयामसि ॥३ ॥

यह जो चार पक्ष (कोनों या विशेषताओं) से युक्त छत की भाँति (हिरण का चर्म अथवा आकाश) सुशोभित हो रहा है, उसके द्वारा हम आपके अंगों से समस्त क्षेत्रिय रोगों को विनष्ट करते हैं ।।३ ।।

४०५. अमू ये दिवि सुभगे विचृतौ नाम तारके ।
वि क्षेत्रियस्य मुञ्चतामधमं पाशमुत्तमम् ।।४ ।।

अन्तरिक्ष में स्थित विचृत ('मूल' नक्षत्र या प्रकाशित) नामक जो सौभाग्यशाली तारे हैं, वे समस्त क्षेत्रिय रोगों को शरीर के ऊपर तथा नीचे के अंगों से पृथक् करें ।।४ ।।

४०६. आप इद् वा उ भेषजीरापो अमीवचातनीः ।
आपो विश्वस्य भेषजीस्तास्त्वा मुञ्चन्तु क्षेत्रियात् ।।५ ।।

जल समस्त रोगों की ओषधि है । स्नान-पान आदि के द्वारा यह जल ही ओषधि रूप में सभी रोगों को दूर करता है । जो अन्य ओषधियों की भाँति किसी एक रोग की नहीं, वरन् समस्त रोगों की ओषधि है, हे रोगिन् ! ऐसे जल से तुम्हारे सभी रोग दूर हों ।।५ ।।

[ओषधि अथवा मंत्र युक्त जल के प्रयोग का संकेत प्रतीत होता है ।]

४०७. यदासुतेः क्रियमाणायाः क्षेत्रियं त्वा व्यानशे ।
वेदाहं तस्य भेषजं क्षेत्रियं नाशयामि त्वत् ।।६ ।।

हे रोगिन् ! बिगड़े हुए स्रवित रस से आपके अन्दर जो क्षेत्रिय रोग संव्याप्त हो गया है, उसकी ओषधि को हम जानते हैं । उसके द्वारा हम आपके क्षेत्रिय रोग को विनष्ट करते हैं ।।६ ।।

[शरीर में विविध प्रकार के रस स्रवित होते हैं । जब वे रस, कायिक तंत्र बिगड़ जाने से दोषपूर्ण हो जाते हैं, तो क्षेत्रिय रोग उत्पन्न होते हैं । रोगों के मूल कारण के निवारण का संकल्प इस मंत्र में व्यक्त हुआ है ।]

४०८. अपवासे नक्षत्राणामपवास उषसामुत ।
अपास्मत् सर्वं दुर्भूतमप क्षेत्रियमुच्छतु ।।७ ।।

नक्षत्रों के दूर होने पर उषाकाल में तथा उषा के चले जाने पर दिन में समस्त अनिष्ट हमसे दूर हों । क्षेत्रिय रोगादि भी इसी क्रम में दूर हो जाएँ ।।७ ।।

[८ - राष्ट्रधारण सूक्त]

[**ऋषि** - अथर्वा । **देवता** -मित्र (१ पृथिवी, वरुण, वायु, अग्नि, २ धाता, सविता, इन्द्र, त्वष्टा, अदिति, ३ सोम, सविता, आदित्य, अग्नि, ४ विश्वेदेवा, ५-६ मन) । **छन्द** - त्रिष्टुप् , २,६ जगती, ४ वतुष्पदा विराट् बृहतीगर्भा त्रिष्टुप् , ५ अनुष्टुप् ।]

४०९. आ यातु मित्र ऋतुभिः कल्पमानः संवेशयन् पृथिवीमुस्त्रियाभिः ।
अथास्मभ्यं वरुणो वायुरग्निर्बृहद् राष्ट्रं संवेश्यं दधातु ।।१ ।।

मित्रदेव अपनी रश्मियों के द्वारा पृथ्वी को संव्याप्त करते हुए ऋतुओं के द्वारा हमें दीर्घजीवी बनाने में सक्षम होकर पधारें । इसके बाद वरुणदेव, वायुदेव तथा अग्निदेव हमारे लिए शान्तिदायक बृहत् राष्ट्र को सुस्थिर करें ।।१ ।।

४१०. धाता रातिः सवितेदं जुषन्तामिन्द्रस्त्वष्टा प्रति हर्यन्तु मे वचः ।
हुवे देवीमदितिं शूरपुत्रां सजातानां मध्यमेष्ठा यथासानि ।।२ ।।

सबके धारणकर्ता धातादेव, दानशील अर्यमादेव तथा सर्वप्रेरक सवितादेव हमारी आहुतियों को स्वीकार करें । इन्द्रदेव तथा त्वष्टादेव हमारी स्तुतियों को सुनें । शूरपुत्रों की माता देवी अदिति का हम आवाहन करते हैं, जिससे सजातियों के बीच में हम सम्माननीय बन सकें ॥२ ॥

४११. हुवे सोमं सवितारं नमोभिर्विश्वानादित्याँ अहमुत्तरत्वे ।
अयमग्निर्दीदायद् दीर्घमेव सजातैरिद्धोऽप्रतिब्रुवद्भिः ॥३ ॥

प्रयोग करने वाले याजक को अत्यधिक श्रेष्ठता दिलाने के लिए हम सोमदेव, सवितादेव तथा समस्त आदित्यों को नमनपूर्वक आहूत करते हैं । हवियों के आधारभूत अग्निदेव प्रज्वलित हों, जिससे सजातियों के द्वारा हम चिरकाल तक वृद्धि को प्राप्त करते रहें ॥३ ॥

४१२. इहेदसाथ न परो गमाथेर्यो गोपाः पुष्टपतिर्व आजत् ।
अस्मै कामायोप कामिनीर्विश्वे वो देवा उपसंयन्तु ॥४ ॥

हे शरीर या राष्ट्र में रहने वाली प्रजाओ-शक्तियो ! आप यहीं रहें, दूर न जाएँ । अन्न या विद्याओं से युक्त गौ (गाय, पृथ्वी अथवा इन्द्रियों) के रक्षक, पुष्टि प्रदाता आपको लाएँ । कामनायुक्त आप प्रजाओं को इस कामना की पूर्ति के लिए विश्वेदेव, एक साथ संयुक्त करें ॥४ ॥

४१३. सं वो मनांसि सं व्रता समाकूतीर्नमामसि ।
अमी ये विव्रता स्थन तान् वः सं नमयामसि ॥५ ॥

(हे मनुष्यो !) हम आपके विचारों, कर्मों तथा संकल्पों को एक भाव से संयुक्त करते हैं । पहले आप जो विपरीत कर्म करते थे, उन सबको हम श्रेष्ठ विचारों के माध्यम से अनुकूल करते हैं ॥५ ॥

४१४. अहं गृभ्णामि मनसा मनांसि मम चित्तमनु चित्तेभिरेत ।
मम वशेषु हृदयानि वः कृणोमि मम यातमनुवर्त्मान एत ॥६ ॥

हम अपने मन में आपके मन को धारण (एक रूप) करते हैं । आप भी हमारे चित्त के अनुकूल अपने चित्त को बनाकर पधारें । आपके हृदयों को हम अपने वश में करते हैं । आप हमारे अनुकूल चलने वाले होकर पधारें ॥६

[९- दुःखनाशन सूक्त]

[**ऋषि -** वामदेव । **देवता -** द्यावापृथिवी, विश्वेदेवा । **छन्द -** अनुष्टुप्, ४ चतुष्पदा निचृत् बृहती, ६ भुरिक् अनुष्टुप् ।]

कौशिक सूत्र में इस सूक्त के साथ 'अरलु' वृक्ष की मणि बाँधकर विष्कंध रोग के निवारण का प्रयोग सुझाया गया है । सायणादि आचार्यों ने मंत्रार्थ उक्त क्रिया को लक्ष्य करके ही किये हैं; किन्तु मूल मंत्रों में 'अरलु मणि' का कोई उल्लेख नहीं है । मंत्रों में रोग निरोधक प्राण शक्ति धारण करने का भाव परिलक्षित होता है । उसे धारण करने के सूत्र भी दिए गए हैं । अरलु मणि से भी उसमें सहायता मिलती होगी, इसलिए उसे इन मंत्रों के साथ बाँधने का विधान बनाया गया होगा । मंत्रार्थों के व्यापक अर्थ करना ही युक्ति संगत लगता है-

४१५. कर्शफस्य विशफस्य द्यौष्पिता पृथिवी माता ।
यथाभिचक्र देवास्तथाप कृणुता पुनः ॥१ ॥

कृशफ (निर्बल अथवा कृश खुरों-नाखूनों वाले) प्राणी, विशफ (बिना खुर वाले, रेंगने वाले, अथवा विशेष खुरों वाले) प्राणियों का पालन-पोषण करने वाले माता- पिता पृथ्वी तथा द्यौ हैं । हे देवताओ ! जिस प्रकार आपने इन विघ्न-बाधाओं के कारणों को हमारे सामने प्रस्तुत किया है, उसी प्रकार इन बाधाओं को हमसे दूर करें ॥१ ॥

[प्रकृति ने हर प्राणी को किसी प्रयोजन से बनाया है तथा उनके पालन की व्यवस्था की है । उनमें से अनेक प्राणी मनुष्यों के लिए बाधक भी बनते हैं । उनकी उपयोगिता बनाये रखकर बाधाओं के शमन की प्रार्थना देवशक्तियों से की गई है ।]

४१६. अश्रेष्माणो अधारयन् तथा तन्मनुना कृतम् ।
कृणोमि वध्रि विष्कन्धं मुष्काबर्हो गवामिव ।।२ ।।

न थकने वाले ही इस (मणि या रोग निरोधक शक्ति) को धारण करते हैं । मनु ने भी ऐसा ही किया था । हम विष्कंध आदि रोगों को उसी प्रकार निर्बल करते हैं, जैसे बैलों को बधिया बनाने वाले उन्हें काबू में करते हैं ।।२।।

४१७. पिशङ्गे सूत्रे खृगलं तदा बध्नन्ति वेधसः ।
श्रवस्युं शुष्मं काबवं वध्रिं कृण्वन्तु बन्धुरः ।।३ ।।

पिंगल (रंग वाले अथवा दृढ़) सूत्र से उस खृगल (मणि अथवा दुर्धर्ष) को हम बाँधते हैं । इस प्रकार बाँधने वाले लोग प्रबल, शोषक रोग को निर्बल बनाएँ ।।३ ।।

४१८. येना श्रवस्यवश्चरथ देवा इवासुरमायया ।
शुनां कपिरिव दूषणो बन्धुरा काबवस्य च ।।४ ।।

हे यशस्वियो ! आप जिस प्रबल माया के द्वारा देवों की तरह आचरण करते हैं, उसी प्रकार बन्धन वाले (मणि बाँधने वाले अथवा अनुशासनबद्ध) व्यक्ति दूषणों (दोषों) और रोगों से मुक्त रहते हैं, जैसे बन्दर कुत्तों से मुक्त रहते हैं ।।४ ।।

[कुत्ते अन्य भूचरों के लिए बड़े घातक तथा भय के कारण सिद्ध होते हैं; किन्तु बन्दर अपनी फुर्ती के आधार पर उनसे सहज ही अप्रभावित रहते हैं, उसी प्रकार रोग शामक क्षमतायुक्त व्यक्ति रोगों से अप्रभावित-निर्भय रह लेते हैं ।]

४१९. दुष्ट्यै हि त्वा भत्स्यामि दूषयिष्यामि काबवम् ।
उदाशवो रथा इव शपथेभिः सरिष्यथ ।।५ ।।

हे मणि या रोगनाशक शक्ति ! दूसरों के द्वारा उपस्थित किए गए विघ्नों को असफल करने के लिए हम आपको धारण करते हैं । आपके द्वारा हम विघ्नों का निवारण करते हैं । (हे मनुष्यो !) द्रुतगामी रथों के समान आप विघ्नों से दूर होकर अपने कार्य में जुट जाएँ ।।५ ।।

४२०. एकशतं विष्कन्धानि विष्ठिता पृथिवीमनु ।
तेषां त्वामग्र उज्जहरुर्मणिं विष्कन्धदूषणम् ।।६ ।।

धरती पर एक सौ एक प्रकार के विघ्न विद्यमान हैं । हे मणे ! उन विघ्नों के शमन के लिए देवताओं ने आपको ऊँचा उठाया (विशिष्ट पद दिया) है ।।६ ।।

[१० - रायस्पोषप्राप्ति सूक्त]

[**ऋषि -** अथर्वा । **देवता -** अष्टका (१ धेनु, २-४ रात्रि, धेनु, ५ एकाष्टका, ६ जातवेदा, पशुसमूह, ७ रात्रि, यज्ञ, ८ संवत्सर, ९ ऋतुएँ, १० धाता- विधाता, ऋतुएँ , ११ देवगण, १२ इन्द्र, देवगण, १३ प्रजापति) । **छन्द**-अनुष्टुप् , ४-६, १२ त्रिष्टुप्, ७ त्र्यवसाना षट्पदा विराट् गर्भातिजगती ।]

इस सूक्त के देवता एकाष्टका तथा और भी अनेक देवता हैं । सूत्र ग्रन्थों के अनुसार इस सूक्त का उपयोग हवन विशेष में भी किया जाता है । वह प्रयोग माघ कृष्ण अष्टमी (जिसे अष्टका भी कहते हैं) पर किया जाता है । सूक्त में वर्णित एकाष्टका को इस अष्टका से जोड़कर अनेक आचार्यों ने मंत्रार्थ किये हैं । सूक्त के सूक्ष्म अध्ययन से स्पष्ट होता है कि 'अष्टका' का अर्थ व्यापक होना चाहिए । इसकी संगति आठ प्रहर वाले अहोरात्र (दिन-रात) से बैठती है । इस सूक्त में काल (समय) के यजन का भाव

आया है । उसकी मूल इकाई अहोरात्र (पृथ्वी का अपनी धुरी पर एक चक्र घूमने का समय) ही है । मंत्र क्रमांक ८ में एकाष्टका को संवत्सर की पत्नी कहकर सम्बोधित किया गया है, अत: एकाष्टका का व्यापक अर्थ प्रहरों का एक अष्टक, अहोरात्र अधिक सटीक बैठता है-

४२१. प्रथमा ह व्यु वास सा धेनुरभवद् यमे ।
सा नः पयस्वती दुहामुत्तरामुत्तरां समाम् ॥१ ॥

जो (एकाष्टका) प्रथम ही उदित हुई, वह नियमित स्वभाव वाली धेनु (गाय के समान धारण-पोषण करने वाली) सिद्ध हुई । वह पथ-प्रवाहित करने वाली (दिव्य धेनु) हमारे निमित्त उत्तरोत्तर पथ-प्रदायक बनी रहे ॥१ ॥

४२२. यां देवाः प्रतिनन्दन्ति रात्रिं धेनुमुपायतीम् ।
संवत्सरस्य या पत्नी सा नो अस्तु सुमङ्गली ॥२ ॥

आने वाली (एकाष्टका से सम्बन्धित) जिस रात्रि रूपी गौ को देखकर देवतागण आनन्दित होते हैं तथा जो संवत्सर रूप काल (समय) की पत्नी है, वह हमारे लिए श्रेष्ठ मंगलकारी हो ॥२ ॥

४२३. संवत्सरस्य प्रतिमां यां त्वा रात्र्युपास्महे ।
सा न आयुष्मतीं प्रजां रायस्पोषेण सं सृज ॥३ ॥

हे रात्रे ! हम आपको संवत्सर की प्रतिमा मानकर आपकी उपासना करते हैं । आप हमारी सन्तानों को दीर्घायु प्रदान करें तथा हमें गवादि धन से संयुक्त करें ॥३ ॥

४२४. इयमेव सा या प्रथमा व्यौच्छदास्वितरासु चरति प्रविष्टा ।
महान्तो अस्यां महिमानो अन्तर्वधूर्जिगाय नवगज्जनित्री ॥४ ॥

यह (एकाष्टका) वही है, जो सृष्टि के प्रारम्भ में उत्पन्न हुई और (समय के) अन्य घटकों में समाहित होकर चलती है ।इसके अन्दर अनेक महानताएँ हैं ।वह नववधू की तरह प्रजननशील तथा जयशील होकर चलती है ॥४ ।

[मास, ऋतु, संवत्सर आदि में एकाष्टका (अहोरात्र) समाहित रहती है । इसी से काल के अन्य घटक जन्म लेते हैं तथा यह सभी काल घटकों को अपने वश में रखती है ।]

४२५. वानस्पत्या ग्रावाणो घोषमक्रत हविष्कृण्वन्तः परिवत्सरीणम् ।
एकाष्टके सुप्रजसः सुवीरा वयं स्याम पतयो रयीणाम् ॥५ ॥

संवत्सर में चलने वाले यज्ञ के लिए हवि तैयार करने के क्रम में वनस्पतियाँ तथा ग्रावा (पत्थर) ध्वनि कर रहे हैं । हे एकाष्टके !आपके अनुग्रह से हम श्रेष्ठ सन्तानों तथा वीरों से संयुक्त होकर प्रचुर धन के स्वामी हों ॥५ ॥

४२६. इडायास्पदं घृतवत् सरीसृपं जातवेदः प्रति हव्या गृभाय ।
ये ग्राम्याः पशवो विश्वरूपास्तेषां सप्तानां मयि रन्तिरस्तु ॥६ ॥

भूमि पर गतिशील हे जातवेदा अग्निदेव ! आप हमारी गौ-घृतयुक्त आहुतियों को ग्रहण करके हर्षित हों । जो ग्राम (समूह) में रहने वाले नाना रूप वाले पशु हैं, उन (गौ, अश्व, भेड़, बकरी, पुरुष, गधा, ऊँट आदि) सातों प्रकार के प्राणियों का हमारे प्रति स्नेह बना रहे ॥६ ॥

४२७. आ मा पुष्टे च पोषे च रात्रि देवानां सुमतौ स्याम । पूर्णा दर्वे परा पत
सुपूर्णा पुनरा पत । सर्वान् यज्ञान्त्संभुञ्जतीषमूर्जं न आ भर ॥७ ॥

हे रात्रे ! आप हमें ऐश्वर्य तथा पुत्र-पौत्र आदि से परिपूर्ण करें । आपकी अनुकम्पा से हमारे प्रति देवताओं

की सुमति (कल्याणकारी बुद्धि) बनी रहे । यज्ञ के साधनरूप हे दर्वि ! आप आहुतियों से सम्पन्न होकर देवों को प्राप्त हों । आप हमें इच्छित फल प्रदान करती हुई हमारे समीप पधारें । उसके बाद आहुतियों से तृप्ति को प्राप्त करके हमें अन्न और बल प्रदान करें ॥७ ॥

४२८. आयमगन्त्संवत्सरः पतिरेकाष्टके तव । सा न आयुष्मतीं प्रजां रायस्पोषेण सं सृज

हे एकाष्टके ! यह संवत्सर आपका पति बनकर यहाँ आया है । आप हमारी आयुष्मती सन्तानों को ऐश्वर्य से सम्पन्न करें ॥८ ॥

४२९. ऋतून् यज ऋतुपतीनार्तवानुत हायनान् ।
समाः संवत्सरान् मासान् भूतस्य पतये यजे ॥९ ॥

हम ऋतुओं और उनके अधिष्ठाता देवताओं का हवि द्वारा पूजन करते हैं । संवत्सर के अंग रूप दिन-रात्रि का हम हवि द्वारा यजन करते हैं । ऋतु के अवयव-कला, काष्ठा, चौबीस पक्षों, संवत्सर के बारह महीनों तथा प्राणियों के स्वामी काल का हवि द्वारा यजन करते हैं ॥९ ॥

४३०. ऋतुभ्यष्ट्वार्तवेभ्यो माद्भ्यः संवत्सरेभ्यः ।
धात्रे विधात्रे समृधे भूतस्य पतये यजे ॥१० ॥

हे एकाष्टके ! माह, ऋतु, ऋतु से सम्बन्धित रात-दिन और वर्ष धाता, विधाता तथा समृद्ध-देवता और जगत् के स्वामी की प्रसन्नता के लिए हम आपका यजन करते हैं ॥१० ॥

[यहाँ समय के यजन का भाव महत्त्वपूर्ण है । समय जीवन की मूल सम्पदा है । उसे यज्ञीय कार्यों के लिए समर्पित करना श्रेष्ठ यजन कर्म है । इसे यज्ञीय सत्कार्यों के लिए समयदान कह सकते हैं ।]

४३१. इडया जुह्वतो वयं देवान् घृतवता यजे । गृहानलुभ्यतो वयं सं विशेमोप गोमतः ॥

हम गो-घृत से युक्त हवियों के द्वारा समस्त देवताओं का यजन करते हैं । उन देवताओं की अनुकम्पा से हम असीम गौओं से युक्त घरों को ग्रहण करते हुए समस्त कामनाओं की पूर्ति का लाभ प्राप्त कर सकें ॥११ ॥

४३२. एकाष्टका तपसा तप्यमाना जजान गर्भं महिमानमिन्द्रम् ।
तेन देवा व्यसहन्त शत्रून् हन्ता दस्यूनामभवच्छचीपतिः ॥१२ ॥

इस एकाष्टका ने तप के द्वारा स्वयं को तपाकर महिमावान् इन्द्रदेव को प्रकट किया । उन इन्द्रदेव की सामर्थ्य से देवों ने असुरों को जीता; क्योंकि वे शचीपति इन्द्रदेव रिपुओं को विनष्ट करने वाले हैं ॥१२ ॥

[इन्द्र संगठकदेव हैं । काल का गठन अहोरात्र रूप अष्टका ही करती है । यह इन्द्र की जन्मदात्री कही जा सकती है ।]

४३३. इन्द्रपुत्रे सोमपुत्रे दुहितासि प्रजापतेः ।
कामानस्माकं पूरय प्रति गृह्णाहि नो हविः ॥१३ ॥

हे एकाष्टके ! हे इन्द्र जैसे पुत्र वाली ! हे सोम जैसे पुत्र वाली ! आप प्रजापति की पुत्री हैं । आप हमारी आहुतियों को ग्रहण करके हमारी अभिलाषाओं को पूर्ण करें ॥१३ ॥

[११ - दीर्घायुप्राप्ति सूक्त]

[**ऋषि** - ब्रह्मा, भृग्वङ्गिरा । **देवता** - इन्द्राग्नी, आयु, यक्ष्मनाशन । **छन्द** - त्रिष्टुप्, ४ शक्वरीगर्भा जगती, ५-६ अनुष्टुप्, ७ उष्णिक् बृहतीगर्भा पथ्यापंक्ति, ८ त्र्यवसाना षट्पदा बृहतीगर्भा जगती ।]

इस सूक्त में यज्ञीय प्रयोगों द्वारा रोग-निवारण तथा जीवनीशक्ति के संवर्द्धन का स्पष्ट उल्लेख किया गया है-

४३४. मुञ्चामि त्वा हविषा जीवनाय कमज्ञातयक्ष्मादुत राजयक्ष्मात् ।
ग्राहिर्जग्राह यद्येतदेनं तस्या इन्द्राग्नी प्र मुमुक्तमेनम् ।।१ ।।

हे रोगिन् ! तुम्हारे शरीर में प्रविष्ट यक्ष्मा (रोग), राजयक्ष्मा (राज रोग) से मैं हवियों के द्वारा तुम्हें मुक्त करता हूँ । हे इन्द्रदेव और अग्निदेव ! पीड़ा से जकड़ लेने वाली इस व्याधि से रोगी को मुक्त कराएँ ।।१ ।।

४३५. यदि क्षितायुर्यदि वा परेतो यदि मृत्योरन्तिकं नीत एव ।
तमा हरामि निर्ऋतेरुपस्थादस्पार्शमेनं शतशारदाय ।।२ ।।

यह रोगग्रस्त पुरुष यदि मृत्यु को प्राप्त होने वाला हो या उसकी आयु क्षीण हो गई हो, तो भी मैं विनाश के समीप से वापस लाता हूँ । इसे सौ वर्ष की पूर्ण आयु तक के लिए सुरक्षित करता हूँ ।।२ ।।

४३६. सहस्राक्षेण शतवीर्येण शतायुषा हविषाहार्षमेनम् ।
इन्द्रो यथैनं शरदो नयात्यति विश्वस्य दुरितस्य पारम् ।।३ ।।

सहस्र नेत्र तथा शतवीर्य एवं शतायुयुक्त हविष्य से मैंने इसे (आरोग्य को) उभारा है, ताकि यह संसार के सभी दुरितों (पापों-दुष्कर्मों) से पार हो सके । इन्द्रदेव इसे सौ वर्ष से भी अधिक आयु प्रदान करें ।।३ ।।

[यज्ञीय सूक्ष्म विज्ञान से नेत्रशक्ति, वीर्य, आयुष्य सभी बढ़ते हैं । मनुष्य कष्टों को पार करके शतायु हो सकता है]

४३७. शतं जीव शरदो वर्धमानः शतं हेमन्ताञ्छतमु वसन्तान् ।
शतं त इन्द्रो अग्निः सविता बृहस्पतिः शतायुषा हविषाहार्षमेनम् ।।४ ।।

(हे प्राणी !) दीर्घायुष्य प्रदान करने वाली इस हवि के प्रभाव से मैं तुम्हें (नीरोग स्थिति में) वापस लाया हूँ । अब तुम निरन्तर वृद्धि करते हुए सौ वसन्त ऋतुओं, सौ हेमन्त ऋतुओं तथा सौ शरद ऋतुओं तक जीवित रहो । सर्वप्रेरक सवितादेव, इन्द्रदेव, अग्निदेव और बृहस्पतिदेव तुम्हें शतायु प्रदान करें । ।४ ।।

४३८. प्र विशतं प्राणापानावनड्वाहाविव व्रजम् ।
व्य१न्ये यन्तु मृत्यवो यानाहुरितराञ्छतम् ।।५ ।।

हे प्राण और अपान !जैसे भार वहन करने वाले बैल अपने गोष्ठ में प्रवेश करते हैं, वैसे आप क्षयग्रस्त रोगी के शरीर में प्रवेश करें । मनुष्यगण मृत्यु के कारणरूप जिन सैकड़ों रोगों का वर्णन करते हैं, वे सभी दूर हो जाएँ ।।५

४३९. इहैव स्तं प्राणापानौ माप गातमितो युवम् । शरीरमस्याङ्गानि जरसे वहतं पुनः । ।६

हे प्राण और अपान ! आप दोनों इस शरीर में विद्यमान रहें । आप अकाल में भी इस शरीर का त्याग न करें । इस रोगी के शरीर तथा उसके अवयवों को वृद्धावस्था तक धारण करें ।।६ ।।

४४०. जरायै त्वा परि ददामि जरायै नि धुवामि त्वा ।
जरा त्वा भद्रा नेष्ट व्य१न्ये यन्तु मृत्यवो यानाहुरितराञ्छतम् ।।७ ।।

(हे मनुष्य !) हम आपको वृद्धावस्था तक जीवित रहने योग्य बनाते हैं और वृद्धावस्था तक रोगों से आपकी सुरक्षा करते हैं । वृद्धावस्था आपके लिए कल्याणकारी हो । ज्ञानी मनुष्य मृत्यु के कारण रूप जिन रोगों के विषय में कहते हैं, वे समस्त रोग आप से दूर हो जाएँ ।।७ ।।

४४१. अभि त्वा जरिमाहित गामुक्षणमिव रज्ज्वा । यस्त्वा मृत्युरभ्यधत्त
जायमानं सुपाशया । तं ते सत्यस्य हस्ताभ्यामुदमुञ्चद् बृहस्पतिः ।।८ ।।

जैसे गौ या बैल को रस्सी द्वारा बाँधा जाता है, वैसे वृद्धावस्था ने आपको बाँध लिया है ।जिस मृत्यु ने आपको पैदा होते ही अपने पाश द्वारा बाँध रखा है, उस पाश को बृहस्पतिदेव ब्रह्मा के अनुग्रह से मुक्त कराएँ ॥८

[१२ - शालानिर्माण सूक्त]

[**ऋषि -** ब्रह्मा । **देवता -** शाला, वास्तोष्पति । **छन्द -** त्रिष्टुप्, २ विराट् जगती, ३ बृहती, ६ शक्वरीगर्भा जगती, ७ आर्षी अनुष्टुप्, ८ भुरिक् त्रिष्टुप्, ९ अनुष्टुप् ।]

इस सूक्त के ऋषि 'ब्रह्मा' (रचयिता) हैं तथा देवता 'शाला' एवं 'वास्तोष्पति' हैं। शाला (भवन) के निर्माण, निर्वाह साधनों तथा उपयोग आदि का उल्लेख इस सूक्त में है। शाला का अर्थ व्यापक प्रतीत होता है-रहने का भवन, यज्ञशाला, 'जीव आवासं देहं', विश्व आवास आदि के संदर्भ में मंत्रार्थों को समझा जा सकता है। मंत्रार्थ सामान्य शाला या यज्ञशाला के संदर्भ में ही किये गये हैं। कुछ मंत्र व्यापक अर्थों में ही अधिक सटीक बैठते हैं। विशिष्ट संदर्भों में संक्षिप्त टिप्पणियाँ आवश्यकतानुसार प्रस्तुत कर दी गई हैं-

४४२. इहैव ध्रुवां नि मिनोमि शालां क्षेमे तिष्ठाति घृतमुक्षमाणा ।
तां त्वा शाले सर्ववीराः सुवीरा अरिष्टवीरा उप सं चरेम ॥१ ॥

हम इसी स्थान पर सुदृढ़ शाला को बनाते हैं । वह शाला घृतादि (सार तत्त्वों) का चिन्तन करती हुई, हमारे कल्याण के लिए स्थित रहे । हे शाले ! हम सब वीर आपके चारों ओर अनिष्टों से मुक्त होकर तथा श्रेष्ठ सन्तानों से सम्पन्न होकर विद्यमान रहें ॥१ ॥

४४३. इहैव ध्रुवा प्रति तिष्ठ शालेऽश्वावती गोमती सूनृतावती ।
ऊर्जस्वती घृतवती पयस्वत्युच्छ्रयस्व महते सौभगाय ॥२ ॥

आप यहाँ अश्ववती (घोड़ों या शक्ति से युक्त) , गोमती (गौओं अथवा पोषण-सामर्थ्यों से युक्त) तथा श्रेष्ठ वाणी (अभिव्यक्ति) से युक्त होकर दृढ़तापूर्वक रहें । ऊर्जा या अन्नयुक्त, घृतयुक्त तथा पयोयुक्त (सभी पोषक तत्त्वों से युक्त) होकर महान् सौभाग्य प्रदान करने के लिए उन्नत स्थान पर स्थिर रहें ॥२ ॥

४४४. धरुण्यसि शाले बृहच्छन्दाः पूतिधान्या ।
आ त्वा वत्सो गमेदा कुमार आ धेनवः सायमास्पन्दमानाः ॥३ ॥

हे शाले !आप भोग-साधनों से सम्पन्न तथा विशाल छत वाली हैं ।आप पवित्र धान्यों के अक्षय भण्डार वाली हैं । आपके अन्दर बच्चे तथा बछड़े आएँ और दूध देने वाली गौएँ भी सायंकाल कूदती हुई पधारें ॥३ ॥

४४५. इमां शालां सविता वायुरिन्द्रो बृहस्पतिर्नि मिनोतु प्रजानन् ।
उक्षन्तूद्ना मरुतो घृतेन भगो नो राजा नि कृषिं तनोतु ॥४ ॥

निर्माण करने की विधि को जानने वाले सवितादेव, वायुदेव, इन्द्रदेव तथा बृहस्पतिदेव इस शाला को विनिर्मित करें । मरुद्गण भी जल तथा घृत के द्वारा इसका सिंचन करें । इसके बाद भगदेवता इसे कृषि आदि क्रियाओं द्वारा सुव्यवस्थित बनाएँ ॥४ ॥

४४६. मानस्य पत्नि शरणा स्योना देवी देवेभिर्निमितास्यग्रे ।
तृणं वसाना सुमना असस्त्वमथास्मभ्यं सहवीरं रयिं दाः ॥५ ॥

सम्माननीय (वास्तुपति) की पत्नी रूप हे शाले ! आप धान्यों का पालन करने वाली हैं । सृष्टि के प्रारम्भ में प्राणियों को हर्ष प्रदान करने, उनकी सुरक्षा करने तथा उनके उपभोग के लिए देवताओं ने आपका सृजन किया है । आप तृणों के वस्त्रवाली, श्रेष्ठ मनवाली हैं । आप हमें पुत्रों से युक्त ऐश्वर्य प्रदान करें ॥५ ॥

[शाला के वस्त्र तृणों के हैं तथा मन श्रेष्ठ है । सामान्यतः तृण वस्त्र सादगी के प्रतीक व श्रेष्ठ मन शुभ-संकल्पों का द्योतक है । व्यापक अर्थों में पृथ्वी रूप शाला श्रेष्ठ मन वाली है, इसीलिए तृण उत्पन्न करती रहती है; ताकि प्राणियों का निर्वाह हो सके ।]

४४७. ऋतेन स्थूणामधि रोह वंशोग्रो विराजन्नप वृङ्क्ष्व शत्रून् ।
मा ते रिषन्नुपसत्तारो गृहाणां शाले शतं जीवेम शरदः सर्ववीराः ॥६ ॥

हे वंश (बाँस) ! आप अबाध्य रूप से शाला के बीच स्तम्भ रूप में स्थिर रहें और उग्र बनकर प्रकाशित होते हुए (विकारों) रिपुओं को दूर करें । हे शाले ! आपके अन्दर निवास करने वाले हिंसित न हों और इच्छित सन्तानों से सम्पन्न होकर शतायु को प्राप्त करें ॥६ ॥

[सामान्यतः वंश का अर्थ बाँस है, व्यापक अर्थ में वह उत्तम आनुवंशिक विशेषताओं वाला लिया जाने योग्य है ।]

४४८. एमां कुमारस्तरुण आ वत्सो जगता सह ।
एमां परिस्रुतः कुम्भ आ दध्नः कलशैरगुः ॥७ ॥

इस शाला में तरुण बालक और गमनशील गौओं के साथ उनके बछड़े आएँ । इसमें मधुर रस से परिपूर्ण घड़े और दधि से भरे हुए कलश भी आएँ ॥७ ॥

४४९. पूर्णं नारि प्र भर कुम्भमेतं घृतस्य धाराममृतेन संभृताम् ।
इमां पातॄनमृतेना समङ्ग्धीष्टापूर्तमभि रक्षात्येनाम् ॥८ ॥

हे स्त्री (नारी अथवा प्रकृति) !आप इस घट को अमृतोपम मधुर रस तथा घृत धारा से भली प्रकार भरें । पीने वालों को अमृत से तृप्त करें ।इष्टापूर्त (इष्ट आवश्यकताओं की आपूर्ति) इस शाला को सुरक्षित रखती है ॥८

४५०. इमा आपः प्र भराम्ययक्ष्मा यक्ष्मनाशनीः । गृहानुप प्र सीदाम्यमृतेन सहाग्निना ॥९

हम स्वयं रोगरहित तथा रोगविनाशक जल को अनश्वर अग्निदेव के साथ घर में स्थित करते हैं ॥९ ॥

[घर में रोगनाशक जल तथा अग्नि का निवास आवश्यक है । शाला के व्यापक अर्थों में जीवन रस तथा अनश्वर ऊर्जा के सतत प्रवाह का भाव बनता है ।]

[१३ - आपो देवता सूक्त]

[**ऋषि -** भृगु । **देवता -** वरुण, सिन्धु, आप :, २, ३ इन्द्र । **छन्द -** अनुष्टुप्, १ निचृत् अनुष्टुप्, ५ विराट् जगती, ६ निचृत् त्रिष्टुप् ।]

४५१. यददः संप्रयतीरहावनदता हते । तस्मादा नद्यो३ नाम स्थ ता वो नामानि सिन्धवः ।

हे सरिताओ ! आप भली प्रकार से सदैव गतिशील रहने वाली हैं । मेघों के ताड़ित होने (बरसने) के बाद आप जो (कल-कल ध्वनि) नाद कर रही हैं; इसलिए आपका नाम 'नदी' पड़ा ।वह नाम आपके अनुरूप ही है ॥१ ॥

४५२.यत् प्रेषिता वरुणेनाच्छीभं समवल्गत । तदाप्नोदिन्द्रो वो यतीस्तस्मादापो अनु ष्ठन

जब आप वरुणदेव द्वारा प्रेरित होकर शीघ्र ही मिलकर नाचती हुई सी चलने लगीं, तब इन्द्रदेव ने आपको प्राप्त किया । इसी 'आप्नोत्' क्रिया के कारण आप का नाम 'आपः' पड़ा ॥२ ॥

४५३. अपकामं स्यन्दमाना अवीवरत वो हि कम् ।
इन्द्रो वः शक्तिभिर्देवीस्तस्माद् वार्नाम वो हितम् ॥३ ॥

आप बिना इच्छा के सदैव प्रवाहित होने वाले हैं । इन्द्रदेव ने अपने बल के द्वारा आप का वरण किया । इसीलिए हे देवनशील जल ! आपका नाम 'वारि' पड़ा ॥३ ॥

४५४. एको वो देवोऽप्यतिष्ठत् स्यन्दमाना यथावशम् ।
उदानिषुर्महीरिति तस्मादुदकमुच्यते ॥४ ॥

हे यथेच्छ (आवश्यकतानुसार) बहने वाले (जल तत्त्व) ! एक(श्रेष्ठ)देवता आपके अधिष्ठाता हुए । (देव संयोग से) महान् ऊर्ध्वश्वास (ऊर्ध्वगति) के कारण आपका नाम 'उदक' हुआ ॥४ ॥

४५५. आपो भद्रा घृतमिदाप आसन्नग्नीषोमौ बिभ्रत्याप इत् ताः ।
तीव्रो रसो मधुपृचामरंगम आ मा प्राणेन सह वर्चसा गमेत् ॥५ ॥

(निश्चित रूप से) जल कल्याणकारी है, घृत (तेज प्रदायक) है । उसे अग्नि और सोम पुष्ट करते हैं । वह जल, मधुरता से पूर्ण तथा तृप्तिदायक तीव्र रस हमें प्राण तथा वर्चस् के साथ प्राप्त हो ॥५ ॥

४५६. आदित् पश्याम्युत वा शृणोम्या मा घोषो गच्छति वाङ् मासाम् ।
मन्ये भेजानो अमृतस्य तर्हि हिरण्यवर्णा अतृपं यदा वः ॥६ ॥

निश्चित रूप से मैं अनुभव करता हूँ कि उनके द्वारा उच्चरित शब्द हमारे कानों के समीप आ रहे हैं । चमकीले रंग वाले हे जल ! आप का सेवन करने के बाद, अमृतोपम भोजन के समान हमें तृप्ति का अनुभव हुआ ॥६ ॥

४५७. इदं व आपो हृदयमयं वत्स ऋतावरीः ।
इहेत्थमेत शक्वरीर्यत्रेदं वेशयामि वः ॥७ ॥

हे जलप्रवाहो ! यह (तुष्टिदायक प्रभाव) आपका हृदय है । हे ऋत प्रवाही धाराओ ! यह (ऋत) आपका पुत्र है । हे शक्ति- प्रदायक धाराओ ! यहाँ इस प्रकार आओ, जहाँ तुम्हारे अन्दर इन (विशेषताओं) को प्रविष्ट करूँ ॥७ ॥

[१४- गोष्ठ सूक्त]

[**ऋषि** - ब्रह्मा । **देवता** - गोष्ठ, अह ,(२ अर्यमा, पूषा, बृहस्पति, इन्द्र, १-६ गौ, ५ गोष्ठ) । **छन्द** - अनुष्टुप् , ६ आर्षी त्रिष्टुप् ।]

इस सूक्त में गोष्ठ का वर्णन है । गो, गौओं को भी कहते हैं तथा इन्द्रियों को भी । इसी प्रकार गोष्ठ से गौशाला के साथ शरीर का भी भाव बनता है । मन्त्रार्थों को दोनों संदर्भों में लिया जा सकता है-

४५८. सं वो गोष्ठेन सुषदा सं रय्या सं सुभूत्या ।
अहर्जातस्य यन्नाम तेना वः सं सृजामसि ॥१ ॥

हे गौओ ! हम आपको सुखपूर्वक बैठने योग्य गोशाला प्रदान करते हैं । हम आपको जल, समृद्धि तथा सन्तानों से सम्पन्न करते हैं ॥१ ॥

४५९. सं वः सृजत्वर्यमा सं पूषा सं बृहस्पतिः ।
समिन्द्रो यो धनञ्जयो मयि पुष्यत यद् वसु ॥२ ॥

हे गौओ !अर्यमा, पूषा और बृहस्पतिदेव आपको उत्पन्न करें तथा रिपुओं का धन जीतने वाले इन्द्रदेव भी आपको उत्पन्न करें ।आपके पास क्षीर, घृत आदि के रूप में जो ऐश्वर्य है, उससे हम साधकों को पुष्टि प्रदान करें ॥२ ।

४६०.संजग्माना अबिभ्युषीरस्मिन् गोष्ठे करीषिणीः । बिभ्रतीः सोम्यं मध्वनमीवा उपेतन

हे गौओ ! आप हमारी इस गोशाला में निर्भय होकर तथा पुत्र-पौत्रों से सम्पन्न होकर चिरकाल तक जीवित रहें । आप गोबर पैदा करती हुई तथा नीरोग रहकर मधुर और सौम्य दुग्ध धारण करती हुई हमारे पास पधारें ॥३ ॥

४६१. इहैव गाव एतनेहो शकेव पुष्यत। इहैवोत प्र जायध्वं मयि संज्ञानमस्तु वः ॥४ ॥

हे गौओ ! आप हमारे ही गोष्ठ में आएँ । जिस प्रकार मक्खी कम समय में ही अनेक गुना विस्तार कर लेती है, उसी प्रकार आप भी वंश वृद्धि को प्राप्त हों । आप इस गोशाला में बछड़ों से सम्पन्न होकर हम साधकों से प्रेम करें । हमें छोड़कर कभी न जाएँ ॥४ ॥

४६२. शिवो वो गोष्ठो भवतु शारिशाकेव पुष्यत।
इहैवोत प्र जायध्वं मया वः सं सृजामसि ॥५ ॥

हे गौओ !आपकी गोशाला आपके लिए कल्याणकारी हो, 'शारिशाक' (प्राणि- विशेष) के सदृश परिवार का असीमित विस्तार करके समृद्ध हों तथा यहाँ पर रहकर पुत्र-पौत्रादि उत्पन्न करें ।हम आपका सृजन करते हैं ॥५

४६३. मया गावो गोपतिना सचध्वमयं वो गोष्ठ इह पोषयिष्णुः।
रायस्पोषेण बहुला भवन्तीर्जीवा जीवन्तीरुप वः सदेम ॥६ ॥

हे गौओ ! आप मुझ गोपति के साथ एकत्रित रहें । यह गोशाला आपका पोषण करे । बहुत (संख्या वाली) होती हुई आप चिरकाल तक जीवित रहें । आपके साथ हम भी दीर्घ आयु को प्राप्त करें ॥६ ॥

[१५- वाणिज्य सूक्त]

[**ऋषि -** अथर्वा। **देवता** -विश्वेदेवा, इन्द्राग्नी (इन्द्र, पथ, अग्नि, प्रपण, विक्रय, देवगण, धन, प्रजापति, सविता, सोम, धनरुचि, वैश्वानर, जातवेदा) । **छन्द -** त्रिष्टुप्, १ भुरिक् त्रिष्टुप्, ४ त्र्यवसाना षट्पदा बृहतीगर्भा विराट्अत्यष्टि, ५ विराट् जगती, ७ अनुष्टुप्, ८ निचृत् त्रिष्टुप् ।]

इस सूक्त के ऋषि पण्यकाम(व्यवहार की कामना वाले) अथर्वा हैं । इसमें परमेश्वर अथवा इन्द्राग्नि को वणिज(व्यवसायी) कहा गया है । गीता की उक्ति 'यो यथा मां प्रपद्यन्ते' (जो मुझसे जिस प्रकार का व्यवहार करता है, मैं उससे उसी प्रकार का व्यवहार करता हूँ) तथा संत कबीर के अनुभव 'साईं मेरा बानियाँ, सहज करे व्यापार' आदि भी इसी आशय के हैं । हर व्यवसाय के कुछ आदर्श-अनुशासन होते हैं, उनको समझने और उनका परिपालन करने वाला लाभान्वित होता है । इस सूक्त में जीवन-व्यवसाय में ईश्वर की साझेदारी के सूत्र दिए गए हैं-

४६४. इन्द्रमहं वणिजं चोदयामि स न ऐतु पुरएता नो अस्तु।
नुदन्नरातिं परिपन्थिनं मृगं स ईशानो धनदा अस्तु मह्यम् ॥१ ॥

हम व्यवसाय में कुशल इन्द्रदेव को प्रेरित करते हैं, वे हमारे पास पधारें, हमारे अग्रणी बनें । वे हमारे जीवन-पथ के अवरोध को,. सताने वाले व्यक्तियों-भूचरों को विनष्ट करते हुए हमें ऐश्वर्य प्रदान करने वाले हों ॥१ ॥

४६५. ये पन्थानो बहवो देवयाना अन्तरा द्यावापृथिवी संचरन्ति।
ते मा जुषन्तां पयसा घृतेन यथा क्रीत्वा धनमाहराणि ॥२ ॥

द्यावा-पृथिवी के बीच जो देवों के अनुरूप मार्ग हैं, वे सभी हमें घृत और दुग्ध से तृप्त करें । जिन्हें खरीदकर हम (जीवन व्यवसाय के द्वारा) प्रचुर धन-ऐश्वर्य प्राप्त कर सकें ॥२ ॥

४६६. इध्मेनाग्न इच्छमानो घृतेन जुहोमि हव्यं तरसे बलाय।
यावदीशे ब्रह्मणा वन्दमान इमां धियं शतसेयाय देवीम् ॥३ ॥

हे इन्द्राग्ने ! संकट से बचने तथा बल प्राप्ति की कामना से हम ईंधन एवं घृत सहित आपको हव्य प्रदान करते हैं । (यह आहुतियाँ तब तक देंगे) जब तक कि ब्रह्म द्वारा प्रदत्त दिव्य बुद्धि की वन्दना करते हुए हम सैकड़ों सिद्धियों पर अधिकार प्राप्त न कर लें ॥३ ॥

[**मनुष्य जीवन-व्यवसाय में लाभान्वित हो सके, इसके लिए परमात्मा ने उसे दिव्य मेधा दी है । उसे साधना, यज्ञादि प्रयोगों द्वारा जाग्रत् - प्रयुक्त करके सैकड़ों सिद्धियों को प्राप्त करना संभव है ।**]

४६७. इमामग्ने शरणिं मीमृषो नो यमध्वानमगाम दूरम् ।
शुनं नो अस्तु प्रपणो विक्रयश्च प्रतिपणः फलिनं मा कृणोतु ।
इदं हव्यं संविदानौ जुषेथां शुनं नो अस्तु चरितमुत्थितं च ॥४ ॥

हे अग्निदेव ! हमसे हुई त्रुटियों के लिए आप हमें क्षमा करें । हम जिस मार्ग- सुदूर पथ पर आ गये हैं, वहाँ वस्तुओं का क्रय-विक्रय हमारे लिए शुभ हो । हमारा हर व्यवहार हमें लाभ देने वाला हो । आप हमारे द्वारा समर्पित हवियों को स्वीकार करें । आपकी कृपा से हमारा आचरण उन्नति और सुख देने वाला हो ॥४ ॥

४६८. येन धनेन प्रपणं चरामि धनेन देवा धनमिच्छमानः ।
तन्मे भूयो भवतु मा कनीयोऽग्ने सातघ्नो देवान् हविषा नि षेध ॥५ ॥

हे देवगणो ! आप लाभ के अवरोधक देवों को इस आहुति से संतुष्ट करके लौटा दें । हे देवताओ ! लाभ की कामना करते हुए हम जिस धन से व्यापार करते हैं, आपकी कृपा से हमारा वह धन कम न हो, बढ़ता ही रहे ॥५

४६९. येन धनेन प्रपणं चरामि धनेन देवा धनमिच्छमानः ।
तस्मिन् म इन्द्रो रुचिमा दधातु प्रजापतिः सविता सोमो अग्निः ॥६ ॥

धन से धन प्राप्त करने की कामना करते हुए, हम जिस धन से व्यापार करना चाहते हैं, उसमें इन्द्रदेव, सवितादेव, प्रजापतिदेव, सोमदेव तथा अग्निदेव हमारी रुचि पैदा करें ॥६ ॥

४७०. उप त्वा नमसा वयं होतर्वैश्वानर स्तुमः । स नः प्रजास्वात्मसु गोषु प्राणेषु जागृहि ॥

हे होता-वैश्वानर अग्निदेव ! हम हवि समर्पित करते हुए आपकी प्रार्थना करते हैं । आप हमारी आत्मा, प्राण, तथा गौओं की सुरक्षा के लिए जागरूक रहें ॥७ ॥

४७१. विश्वाहा ते सदमिद्भरेमाश्वायेव तिष्ठते जातवेदः ।
रायस्पोषेण समिषा मदन्तो मा ते अग्ने प्रतिवेशा रिषाम ॥८ ॥

हे जातवेदा अग्ने ! जैसे अपने स्थान पर बँधे हुए घोड़े को अन्न प्रदान करते हैं, वैसे हम आपको प्रतिदिन हवि प्रदान करते हैं ।आपके सम्पर्क में रहते हुए तथा सेवा करते हुए हम धन-धान्य से समृद्ध रहें, कभी नष्ट न हों ॥

[१६- कल्याणार्थप्रार्थना सूक्त]

[**ऋषि-** अथर्वा ।**देवता** -१ अग्नि, इन्द्र, मित्रावरुण, अश्विनीकुमार , भग, पूषा, ब्रह्मणस्पति, सोम, रुद्र, २-३,५ भग, आदित्य, ४ इन्द्र , ६ दधिक्रावा, अश्वसमूह, ७ उषा । **छन्द** - त्रिष्टुप्, १ आर्षी जगती, ४ भुरिक् पंक्ति ।]

४७२. प्रातरग्निं प्रातरिन्द्रं हवामहे प्रातर्मित्रावरुणा प्रातरश्विना ।
प्रातर्भगं पूषणं ब्रह्मणस्पतिं प्रातः सोममुत रुद्रं हवामहे ॥१ ॥

प्रभातकाल (यज्ञार्थ) हम अग्निदेव का आवाहन करते हैं । प्रभात में ही यज्ञ की सफलता के निमित्त इन्द्रदेव, मित्रावरुण, अश्विनीकुमारों, भग, पूषा, ब्रह्मणस्पति, सोम और रुद्रदेव का भी आवाहन करते हैं ॥१ ॥

४७३. प्रातर्जितं भगमुग्रं हवामहे वयं पुत्रमदितेर्यो विधर्ता ।
आःध्रश्चिद् यं मन्यमानस्तुरश्चिद् राजा चिद् यं भगं भक्षीत्याह ॥२ ॥

हम उन भग देवता का आवाहन करते हैं, जो जगत् को धारण करने वाले, उग्रवीर एवं विजयशील हैं । वे अदिति पुत्र हैं, जिनकी स्तुति करने से दरिद्र भी धनवान् हो जाता है । राजा भी उनसे धन की याचना करते हैं ॥२ ॥

४७४. भग प्रणेतर्भग सत्यराधो भगेमां धियमुदवा ददन्नः ।
भग प्र णो जनय गोभिरश्वैर्भग प्र नृभिर्नृवन्तः स्याम ॥३ ॥

हे भगदेव ! आप वास्तविक धन हैं । शाश्वत-सत्य ही धन है । हे भगदेव ! आप हमारी स्तुति से प्रसन्न होकर इच्छित धन प्रदान करें । हे देव ! हमें गौएँ, घोड़े, पुत्रादि प्रदान कर श्रेष्ठ मानवों के समाज वाला बनाएँ ॥३ ॥

४७५. उतेदानीं भगवन्तः स्यामोत प्रपित्व उत मध्ये अह्नाम् ।
उतोदितौ मघवन्त्सूर्यस्य वयं देवानां सुमतौ स्याम ॥४ ॥

हे देव ! आपकी कृपा से हम भाग्यवान् बनें । दिन के प्रारम्भ और मध्य में भी हम भाग्यवान् रहें । हे धनवान् भग देवता ! हम सूर्योदय के समय समस्त देवताओं का अनुग्रह प्राप्त करें ॥४ ॥

४७६. भग एव भगवाँ अस्तु देवस्तेना वयं भगवन्तः स्याम ।
तं त्वा भग सर्व इज्जोहवीमि स नो भग पुरएता भवेह ॥५ ॥

भगदेव ही समृद्ध हों, उनके द्वारा हम ऐश्वर्ययुक्त बनें । हे भगदेव ! ऐसे आपको हम सब प्रकार बार-बार भजते हैं, आप हमारे अग्रणी बनें ॥५ ॥

४७७. समध्वरायोषसो नमन्त दधिक्रावेव शुचये पदाय ।
अर्वाचीनं वसुविदं भगं मे रथमिवाश्वा वाजिन आ वहन्तु ॥६ ॥

उषाएँ यज्ञार्थ भली प्रकार उन्मुख हों । जैसे अश्व रथ को लाते हैं, उसी प्रकार वे हमें पवित्र पद प्रदान करने के लिए दधिक्रा (धारण करके चलने वाले) की तरह नवीन शक्तिशाली, धनज्ञ भग को हमारे लिए ले आएँ ॥६ ॥

४७८. अश्वावतीर्गोमतीर्न उषासो वीरवतीः सदमुच्छन्तु भद्राः ।
घृतं दुहाना विश्वतः प्रपीता यूयं पात स्वस्तिभिः सदा नः ॥७ ॥

समस्त गुणों से युक्त अश्वों, गौओं, वीरों से युक्त एवं घृत का सिंचन करने वाली कल्याणकारी उषाएँ हमारे घरों को प्रकाशित करें । आप सदैव हमारा पालन करते हुए कल्याण करें ॥७ ॥

[१७- कृषि सूक्त]

[**ऋषि** - विश्वामित्र । **देवता** -सीता । **छन्द** - त्रिष्टुप्, १ आर्षी गायत्री, ३ पथ्यापंक्ति, ४, ६ अनुष्टुप्, ७ विराट् पुर उष्णिक् , ८ निचृत् अनुष्टुप् ।]

इस सूक्त में कृषि कर्मों का उल्लेख है । लौकिक कृषि के साथ-साथ आध्यात्मिक संदर्भ में भी मंत्रार्थ फलित होते हैं । दृश्य भूमि के साथ मनोभूमि की कृषि का भाव भी सिद्ध होता है । इस संदर्भ में हल-ध्यान, उसका फाल- प्राण, उपज- दिव्य वृत्तियों के अर्थ में लेने योग्य हैं-

४७९. सीरा युञ्जन्ति कवयो युगा वि तन्वते पृथक् । धीरा देवेषु सुम्नयौ ॥१ ॥

कवि (दूरदर्शी) , धीर पुरुष (कृषि के लिए) देवों की प्रसन्नता के लिए हलों को जोतते (नियोजित करते) हैं तथा युगों (जुओं या जोड़ों) को विशेष रूप से विस्तारित करते हैं ॥१ ॥

[स्थूल कृषि में हल से भूमि की कठोरता को तोड़ते हैं, सूक्ष्म कृषि में मन की कठोरता का उपचार करते हैं । मन से जुड़े पूर्वाग्रहों को अलग-अलग करते हैं ।]

४८०. युनक्त सीरा वि युगा तनोत कृते योनौ वपतेह बीजम् ।
विराजः श्नुष्टिः सभरा असन्नो नेदीय इत् सृण्यः पक्वमा यवन् ।।२ ।।

(हे कृषको !) हलों को प्रयुक्त करो, युगों को फैलाओ । इस प्रकार तैयार उत्पादक क्षेत्र में बीजों का वपन करो । हमारे लिए भरपूर उपज हो । वे परिपक्व होकर काटने वाले उपकरणों के माध्यम से हमारे निकट आएँ ।।२ ।

[जैसे कृषि की उपज पकने पर ही प्रयुक्त करने योग्य होती है, उसी प्रकार साधनाएँ भी परिपक्व होने पर ही प्रयुक्त की जाने योग्य होती हैं ।]

४८१. लाङ्गलं पवीरवत् सुशीमं सोमसत्सरु ।
उदिद् वपतु गामविं प्रस्थावद् रथवाहनं पीबरीं च प्रफर्व्यम् ।।३ ।।

श्रेष्ठ फाल से युक्त (अथवा वज्र की तरह कठोर) , सुगमता से चलने वाला, सोम (अन्न या दिव्य सोम) की प्रक्रिया को गुप्त रीति से सम्पादित करने वाला हल (हमें) पुष्ट 'गौ' (गाय, भूमि या इन्द्रियाँ) , 'अवि' (भेड़ या रक्षण सामर्थ्य) , शीघ्र चलने वाले रथवाहन तथा नारी (अथवा चेतन शक्ति) प्रदान करे ।।३ ।।

४८२. इन्द्रः सीतां नि गृह्णातु तां पूषाभि रक्षतु ।
सा नः पयस्वती दुहामुत्तरामुत्तरां समाम् ।।४ ।।

इन्द्रदेव कृषि योग्य भूमि को सँभालें । पूषादेव उसकी देख-भाल करें, तब वह (धरित्री) श्रेष्ठ धान्य तथा जल से परिपूर्ण होकर हमारे लिए धान्य आदि का दोहन करे ।।४ ।।

४८३. शुनं सुफाला वि तुदन्तु भूमिं शुनं कीनाशा अनु यन्तु वाहान् ।
शुनासीरा हविषा तोशमाना सुपिप्पला ओषधीः कर्तमस्मै ।।५ ।।

हल के नीचे लगी हुई, लोहे से विनिर्मित श्रेष्ठ 'फालें ' खेत को भली-प्रकार से जोतें और किसान लोग बैलों के पीछे-पीछे आराम से जाएँ । हे वायु और सूर्य देवो ! आप दोनों हविष्य से प्रसन्न होकर, पृथ्वी को जल से सींचकर इन ओषधियों को श्रेष्ठ फलों से युक्त करें ।।५ ।।

४८४. शुनं वाहाः शुनं नरः शुनं कृषतु लाङ्गलम् । शुनं वरत्रा बध्यन्तां शुनमष्ट्रामुदिङ्गय ।।

कृषक हर्षित होकर खेत को जोतें, बैल उन्हें सुख प्रदान करें और हल सुखपूर्वक कृषि कार्य सम्पन्न करें । रस्सियाँ सुखपूर्वक बाँधें । हे शुनः देवता ! आप चाबुक को सुख के लिए ही चलाएँ ।।६ ।।

४८५. शुनासीरेह स्म मे जुषेथाम् । यद् दिवि चक्रथुः पयस्तेनेमामुप सिञ्चतम् ।।७ । ।

हे वायु और सूर्यदेव ! आप हमारी हवि का सेवन करें । आकाश में निवास करने वाले जल देवता वर्षा के द्वारा इस भूमि को सिंचित करें ।।७ ।।

४८६. सीते वन्दामहे त्वार्वाची सुभगे भव । यथा नः सुमना असो यथा नः सुफला भुवः

हे सीते (जुती हुई भूमि) ! हम आपको प्रणाम करते हैं । हे ऐश्वर्यशालिनी भूमि ! आप हमारे लिए श्रेष्ठ मन वाली तथा श्रेष्ठ फल प्रदान करने वाली होकर हमारे अनुकूल रहें ।।८ ।।

४८७. घृतेन सीता मधुना समक्ता विश्वैर्देवैरनुमता मरुद्भिः ।
सा नः सीते पयसाभ्याववृत्स्वोर्जस्वती घृतवत् पिन्वमाना ।।९ ।।

घृत (जल) और शहद द्वारा भली प्रकार अभिषिंचित हे सीते (जुती भूमि) !आप देवगणों तथा मरुतों द्वारा स्वीकृत होकर घृत से सिंचित होकर (घृतयुक्त) पोषक रस (जल- दुग्धादि) के साथ हमारीं ओर उन्मुख हों ।।९ ।।

[१८- वनस्पति सूक्त]

[**ऋषि** - अथर्वा । **देवता** - वनस्पति (वाणपर्णी ओषधि) । **छन्द** - अनुष्टुप्, ४ अनुष्टुप्गर्भाचतुष्पाद् उष्णिक्,
६ उष्णिक्गर्भापथ्यापंक्ति ।]

इस सूक्त में प्रत्यक्ष रूप से सपत्नी (सौत) का पराभव करके पति को अपने प्रियपात्र के रूप में स्थापित करने का भाव है । कौशिक सूत्र में 'बाणापर्णी' नामक ओषधि का इसके लिए प्रयोग कहा गया है । किसी समय सपत्नी जन्य पारिवारिक विग्रह को दूर करने के लिए इस सूक्त का ऐसा भी प्रयोग किया जाता रहा होगा; किन्तु सूक्त के ऋषि अथर्वा (पुरुष) हैं । पुरुष किसी को 'मेरी सपत्नी' नहीं कह सकता । मंत्र ४ में 'अहं उत्तरा' मैं उत्तरा (श्रेष्ठ) हूँ, यह भी स्त्रीवाचक प्रयोग है । 'अस्तु' सूक्तार्थ को केवल सपत्नी निवारण तक सीमित नहीं किया जा सकता। आलंकारिक रूप से 'परमात्मा या जीवात्मा' को पति तथा सद्बुद्धि-दुर्बुद्धि अथवा विद्या एवं अविद्या को पत्नियाँ कहा गया है । सद्बुद्धि या विद्या यह कामना करे कि दुर्बुद्धि या अविद्या दूर हटे तथा 'जीवात्मा' का स्नेह मेरे प्रति ही रहे- ऐसा अर्थ करने से इस सूक्त का भाव भी सिद्ध होता है एवं ऋषि तथा वेद की गरिमा का निर्वाह भी होता है-

४८८.इमां खनाम्योषधिं वीरुधां बलवत्तमाम् । यया सपत्नीं बाधते यया संविन्दते पतिम्

हम इस बलवती ओषधि को खोदकर निकालते हैं । इससे सपत्नी (दुर्बुद्धि) को बाधित किया जाता है और स्वामी की असाधारण प्रीति उपलब्ध की जाती है ॥१ ॥

[वनस्पति (ओषधि) भूमि से खोदकर निकाली जाती है तथा सद्- असद् विवेकयुक्त दिव्य प्रज्ञा को साधना द्वारा अंत:करण की गहराई से प्रकट किया जाता है ।]

४८९. उत्तानपर्णे सुभगे देवजूते सहस्वति । सपत्नीं मे परा णुद पतिं मे केवलं कृधि ॥२

हे उत्तानपर्णी (इस नाम की या ऊर्ध्वमुखी पत्तों वाली) , हितकारिणी, देवों द्वारा सेवित, बलवती (ओषधे) ! आप मेरी सौत (अविद्या) को दूर करें । मेरे स्वामी को मात्र मेरे लिए प्रीतियुक्त करें ॥२ ॥

[विद्या का पक्ष लेने वाली प्रज्ञा को ऊर्ध्वपर्णी तथा देवों द्वारा सेवित कहना युक्ति संगत है ।]

४९०. नहि ते नाम जग्राह नो अस्मिन् रमसे पतौ । परामेव परावतं सपत्नीं गमयामसि ॥

हे सपत्नी, मैं तेरा (सपत्नी- दुर्बुद्धि का) नाम नहीं लेती । तू भी पति (परमेश्वर या जीवात्मा) के साथ सुख अनुभव नहीं करती । मैं अपनी सपत्नी को बहुत दूर भेज देना चाहती हूँ ॥३ ॥

४९१. उत्तराहमुत्तर उत्तरेदुत्तराभ्यः । अधः सपत्नी या ममाधरा साधराभ्यः ॥४ ॥

हे अत्युत्तम ओषधे ! मैं श्रेष्ठ हूँ, श्रेष्ठों में भी अति श्रेष्ठ बनूँ । हमारी सपत्नी (अविद्या) अधम है, वह अधम से अधम गति पाये ॥४ ॥

४९२. अहमस्मि सहमानाथो त्वमसि सासहिः । उभे सहस्वती भूत्वा सपत्नीं मे सहावहै ॥

हे ओषधे ! मैं आपके सहयोग से सपत्नी को पराजित करने वाली हूँ । आप भी इस कार्य में समर्थ हैं । हम दोनों शक्ति-सम्पन्न बनकर सपत्नी को शक्तिहीन करें ॥५ ॥

४९३. अभि तेऽधां सहमानामुप तेऽधां सहीयसीम् ।
मामनु प्र ते मनो वत्सं गौरिव धावतु पथा वारिव धावतु ॥६ ॥

(हे पतिदेव !) मैं आपके समीप, आप्के चारों ओर इस विजयदायिनी ओषधि को स्थापित करती हूँ । इस ओषधि के प्रभाव से आपका मन हमारी ओर उसी प्रकार आकर्षित हो, जैसे गौएँ बछड़े की ओर दौड़ती हैं तथा जल नीचे की ओर प्रवाहित होता है ॥६ ॥

[१९- अजरक्षत्र सूक्त]

[**ऋषि** - वसिष्ठ । **देवता** - विश्वेदेवा, चन्द्रमा अथवा इन्द्र । **छन्द** - अनुष्टुप्, १ पथ्याबृहती, ३ भुरिक् बृहती, ५ त्रिष्टुप्, ६ त्र्यवसाना षट्पदा त्रिष्टुप् ककुम्मतीगर्भातिजगती, ७ विराट् आस्तार पंक्ति, ८ पथ्यापंक्ति ।]

४९४. संशितं म इदं ब्रह्म संशितं वीर्यं१ बलम् ।
संशितं क्षत्रमजरमस्तु जिष्णुर्येषामस्मि पुरोहितः ॥१ ॥

(पुरोहित की कामना है) हमारा ब्राह्मणत्व तीक्ष्ण हो और तब (उच्चारित) यह मंत्र तेजस्वी हो । (मंत्र के प्रभाव से) हमारे बल एवं वीर्य में तेजस्विता आएँ । जिनके हम विजयी पुरोहित हैं, उनका क्षात्रत्व अजर बने ॥१ ॥

४९५. समहमेषां राष्ट्रं स्यामि समोजो वीर्यं१ बलम् । वृश्चामि शत्रूणां बाहूननेन हविषाहम्

हम आहुतियों द्वारा इस राष्ट्र को तेजस्वी तथा समृद्ध बनाते हैं । हम उनके बल, वीर्य तथा सैन्य शक्ति को भी तेजस्वी बनाते हैं; उसके रिपुओं की भुजाओं (सामर्थ्य) का उच्छेदन करते हैं ॥२ ॥

४९६. नीचैः पद्यन्तामधरे भवन्तु ये नः सूरिं मघवानं पृतन्यान् ।
क्षिणामि ब्रह्मणामित्रानुन्नयामि स्वानहम् ॥३ ॥

जो हमारे धन-सम्पन्नों तथा विद्वानों पर सैन्य सहित आक्रमण करें, वे रिपु पतित हो जाएँ- अधोगति पाएँ । हम (मंत्र शक्ति के प्रभाव से) रिपुओं की सेना को क्षीण करके अपने लोगों को उन्नत बनाते हैं ॥३ ॥

४९७. तीक्ष्णीयांसः परशोरग्नेस्तीक्ष्णतरा उत ।
इन्द्रस्य वज्रात् तीक्ष्णीयांसो येषामस्मि पुरोहितः ॥४ ॥

हम जिनके पुरोहित हैं, वे फरसे से भी अधिक तीक्ष्ण हो जाएँ, अग्नि से भी अधिक तेजस्वी हों । उनके हथियार इन्द्रदेव के वज्र से भी अधिक तीक्ष्ण हों ॥४ ॥

४९८. एषामहमायुधा सं स्याम्येषां राष्ट्रं सुवीरं वर्धयामि ।
एषां क्षत्रमजरमस्तु जिष्ण्वे३षां चित्तं विश्वेऽवन्तु देवाः ॥५ ॥

हम अपने राष्ट्र को श्रेष्ठ वीरों से सम्पन्न करके समृद्ध करते हैं । इनके शस्त्रों को तेजस्वी बनाते हैं । इनका क्षात्र तेज क्षयरहित तथा विजयशील हो । समस्त देवता इनके चित्त को उत्साहित करें ॥५ ॥

४९९. उद्धर्षन्तां मघवन् वाजिनान्युद् वीराणां जयतामेतु घोषः । पृथग् घोषा उलुलयः
घोषा केतुमन्त उदीरताम् । देवा इन्द्रज्येष्ठा मरुतो यन्तु सेनया ॥६ ॥

हे ऐश्वर्यवान् इन्द्र !हमारे बलशाली दल का उत्साह बढ़े व विजयी वीरों का सिंहनाद हो ।झंडा लेकर आक्रमण करने वाले वीरों का जयघोष चारों ओर फैले । इन्द्रदेव की प्रमुखता में मरुद्गण हमारी सेना के साथ चलें ॥६ ॥

५००. प्रेता जयता नर उग्रा वः सन्तु बाहवः ।
तीक्ष्णेषवोऽबलधन्वनो हतोग्रायुधा अबलानुग्रबाहवः ॥७ ॥

हे वीरो ! युद्ध भूमि की ओर बढ़ो । तुम्हारी बलिष्ठ भुजाएँ तीक्ष्ण आयुधों से शत्रु सेना पर प्रहार करें । शक्तिशाली आयुधों को धारण करने से बलशाली भुजाओं के द्वारा आप बलहीन आयुधों वाले कमजोर शत्रुओं को नष्ट करें । युद्ध में मरुद्गण आपकी सहायता के लिए साथ रहें । देवों की कृपा से आप युद्ध में विजयी बनें ॥७ ॥

५०१. अवसृष्टा परा पत शरव्ये ब्रह्मसंशिते ।
जयामित्रान् प्र पद्यस्व जह्येषां वरंवरं मामीषां मोचि कश्चन ॥८ ॥

हे बाण ! मंत्रों के प्रयोग से तीक्ष्ण किये हुए आप हमारे धनुष से छोड़े जाने पर शत्रु सेना का विनाश करें । शत्रु सेना में प्रवेश कर उनमें जो श्रेष्ठतम वीर, हाथी, घोड़े आदि हों, उन्हें नष्ट करें । दूर होते हुए भी शत्रुओं का कोई भी वीर शेष न बचे ॥८ ॥

[२०- रयिसंवर्धन सूक्त]

[**ऋषि** - वसिष्ठ । **देवता** - १-२,५ अग्नि , ३ अर्यमा, भग, बृहस्पति, देवी, ४ सोम, अग्नि, आदित्य, विष्णु, ब्रह्मा, बृहस्पति, ६ इन्द्रवायू, ७ अर्यमा, बृहस्पति, इन्द्र , वात, विष्णु, सरस्वती, सविता, वाजी, ८ विश्वाभुवनानि (समस्त भुवन), ९ पञ्च प्रदिश, १० वायु, त्वष्टा । **छन्द** - अनुष्टुप्, ६ पथ्यापंक्ति, ८ विराट् जगती ।]

५०२. अयं ते योनिर्ऋत्वियो यतो जातो अरोचथाः ।
तं जानन्नग्न आ रोहाधा नो वर्धया रयिम् ॥१ ॥

हे अग्निदेव ! यह अरणि या यज्ञ वेदी आपकी उत्पत्ति का हेतु है, जिसके द्वारा आप प्रकट होकर शोभायमान होते हैं । अपने उस मूल को जानते हुए आप उस पर प्रतिष्ठित हों और हमारे धन-वैभव को बढ़ाएँ ॥१ ॥

५०३. अग्ने अच्छा वदेह नः प्रत्यङ् नः सुमना भव ।
प्र णो यच्छ विशां पते धनदा असि नस्त्वम् ॥२ ॥

हे अग्निदेव ! आप हमारे प्रति श्रेष्ठ भावों को रखकर इस यज्ञ में उपस्थित हों तथा हमारे लिए हितकारी उपदेश करें । हे प्रजापालक अग्निदेव ! आप ऐश्वर्य दाता हैं, इसलिए हमें भी धन-धान्य से परिपूर्ण करें ॥२ ॥

५०४. प्र णो यच्छत्वर्यमा प्र भगः प्र बृहस्पतिः । प्र देवीः प्रोत सूनृता रयिं देवी दधातु मे ।

अर्यमा, भग और बृहस्पतिदेव हमें ऐश्वर्य से परिपूर्ण करें । समस्त देवगण तथा वाणी की अधिष्ठात्री, सत्यप्रिय देवी सरस्वती हमें भरपूर सम्पदाएँ प्रदान करें ॥३ ॥

५०५. सोमं राजानमवसेऽग्निं गीर्भिर्हवामहे । आदित्यं विष्णुं सूर्यं ब्रह्माणं च बृहस्पतिम्

हम अपने संरक्षण एवं पालन के लिए राजा सोम, अग्निदेव, आदित्यगण, विष्णुदेव, सूर्यदेव, प्रजापति ब्रह्मा और बृहस्पतिदेव को स्तोत्रों द्वारा आमन्त्रित करते हैं ॥४ ॥

५०६. त्वं नो अग्ने अग्निभिर्ब्रह्म यज्ञं च वर्धय । त्वं नो देव दातवे रयिं दानाय चोदय ॥

हे अग्निदेव ! आप अन्य सभी अग्नियों के साथ पधार कर हमारे स्तोत्रों एवं यज्ञ की अभिवृद्धि करें । आप धन-वैभव प्रदान करने के निमित्त यजमानों एवं दाताओं को भी प्रेरित करें ॥५ । ।

५०७. इन्द्रवायू उभाविह सुहवेह हवामहे ।
यथा नः सर्व इज्जनः संगत्यां सुमना असद् दानकामश्च नो भुवत् ॥६ ॥

प्रशंसनीय इन्द्रदेव एवं वायुदेव ! दोनों को हम इस यज्ञीय कर्म में आदरपूर्वक आमंत्रित करते हैं । सभी देवगण हमारे प्रति अनुकूल विचार रखते हुए हर्षित हों । सभी मनुष्य दान की भावना से अभिप्रेरित हों । अतः हम आपका आवाहन करते हैं ॥६ ॥

५०८. अर्यमणं बृहस्पतिमिन्द्रं दानाय चोदय । वातं विष्णुं सरस्वतीं सवितारं च वाजिनम्

हे स्तोताओ ! आप सब अर्यमा, बृहस्पति, इन्द्र, वायु, विष्णु, सरस्वती, अन्न तथा बलप्रदायक सवितादेव का आवाहन करें । सभी देव हमें ऐश्वर्य प्रदान करने के लिए पधारें ॥७ ॥

५०९. वाजस्य नु प्रसवे सं बभूविमेमा च विश्वा भुवनान्यन्तः ।
उतादित्सन्तं दापयतु प्रजानन् रयिं च नः सर्ववीरं नि यच्छ ॥८ ॥

अन्न की उत्पत्ति के कारणभूत कर्म को हम शीघ्र ही प्राप्त करें । वृष्टि के द्वारा अन्न पैदा करने वाले 'वाज प्रसव देवता' के मध्य में ये समस्त दृश्य-जीव निवास करते हैं । ये कृपण व्यक्ति को दान देने के लिए प्रेरित करें तथा हमें वीर पुत्रों से युक्त महान् ऐश्वर्य प्रदान करें ॥८ ॥

५१०. दुह्रां मे पञ्च प्रदिशो दुह्रामुर्वीर्यथाबलम् । प्रापेयं सर्वा आकूतीर्मनसा हृदयेन च ।

यह उर्वी (विस्तृत पृथ्वी) तथा पाँचों महा दिशाएँ हमें इच्छित फल प्रदान करें । इनके अनुग्रह से हम अपने मन और अन्तःकरण के समस्त संकल्पों को पूर्ण कर सकें ॥९ ॥

५११. गोसनिं वाचमुदेयं वर्चसा माभ्युदिहि ।
आ रुन्धां सर्वतो वायुस्त्वष्टा पोषं दधातु मे ॥१० ॥

गौ आदि समस्त प्रकार के ऐश्वर्यों को प्रदान करने वाली वाणी को हम उच्चरित करते हैं । हे वाग्देवता ! आप अपने तेज के द्वारा हमें प्रकाशित करें, वायुदेव सभी ओर से आकर हमें आवृत करें तथा त्वष्टा देव हमारे शरीर को पुष्ट करें ॥१० ॥

[२१- शान्ति सूक्त]

[**ऋषि** - वसिष्ठ । **देवता** - अग्नि । **छन्द** - भुरिक् त्रिष्टुप्, १ पुरोऽनुष्टुप् , ४ त्रिष्टुप्, ५ जगती, ६ उपरिष्टात् विराट् बृहती, ७ विराट्गर्भात्रिष्टुप्, ९ निचृत् अनुष्टुप्, १० अनुष्टुप् ।]

५१२. ये अग्नयो अप्स्व१न्तर्ये वृत्रे ये पुरुषे ये अश्मसु ।
य आविवेशौषधीर्यो वनस्पतींस्तेभ्यो अग्निभ्यो हुतमस्त्वेतत् ॥१ ॥

जो अग्नियाँ मेघों, मनुष्यों, मणियों (सूर्यकान्त आदि), ओषधियों, वृक्ष-वनस्पतियों तथा जल में विद्यमान हैं, उन समस्त अग्नियों को यह हवि प्राप्त हो ॥१ ॥

५१३. यः सोमे अन्तर्यो गोष्वन्तर्य आविष्टो वयःसु यो मृगेषु ।
य आविवेश द्विपदो यश्चतुष्पदस्तेभ्यो अग्निभ्यो हुतमस्त्वेतत् ॥२ ॥

जो अग्नियाँ सोमलताओं, गौओं, पक्षियों, हरिणों, दो पैर वाले मनुष्यों तथा चार पैर वाले पशुओं के अन्दर विद्यमान हैं, उन समस्त अग्नियों के लिए यह हवि प्राप्त हो ॥२ ॥

५१४. य इन्द्रेण सरथं याति देवो वैश्वानर उत विश्वदाव्यः ।
यं जोहवीमि पृतनासु सासहिं तेभ्यो अग्निभ्यो हुतमस्त्वेतत् ॥३ ॥

जो अग्निदेव इन्द्र के साथ एक रथ पर आरूढ़ होकर गमन करते हैं; जो सबको जलाने वाले दावाग्नि रूप हैं; जो सबके हितकारी हैं तथा युद्ध में विजय प्रदान करने वाले हैं; उन अग्निदेव को ये आहुतियाँ प्राप्त हों ॥३ ॥

५१५. यो देवो विश्वाद् यमु काममाहुर्यं दातारं प्रतिगृह्णन्तमाहुः ।
यो धीरः शक्रः परिभूरदाभ्यस्तेभ्यो अग्निभ्यो हुतमस्त्वेतत् ॥४ ॥

जो अग्निदेव समस्त विश्व के भक्षक हैं, जो इच्छित फलदाता के रूप में पुकारे जाते हैं, जिनको देने वाला और ग्रहण करने वाला भी कहा जाता है, जो विवेकवान् , बलवान्, रिपुओं को दबाने वाले और स्वयं किसी से न दबने वाले कहलाते हैं, उन अग्निदेव को यह आहुति प्राप्त हो ॥४ ॥

५१६. यं त्वा होतारं मनसाभि संविदुस्त्रयोदश भौवनाः पञ्च मानवाः ।
वर्चोधसे यशसे सूनृतावते तेभ्यो अग्निभ्यो हुतमस्त्वेतत् ॥५ ॥

हे अग्ने ! तेरह भौवन (संवत्सर के १३ माह) और पाँच ऋतुएँ (अथवा भुवन ऋषि के विश्वकर्मा आदि १३ पुत्र और पाँचों वर्णों के मनुष्य) आपको मन से यज्ञ-सम्पादक के रूप में जानते हैं । हे वर्चस्वी, सत्यभाषी तथा कीर्तिवान् ! आपको यह हवि प्राप्त हो ॥५ ॥

५१७. उक्षान्नाय वशान्नाय सोमपृष्ठाय वेधसे ।
वैश्वानरज्येष्ठेभ्यस्तेभ्यो अग्निभ्यो हुतमस्त्वेतत् ॥६ ॥

जो गौओं और बैलों के लिए अन्न प्रदान करते हैं और जो अपने ऊपर सोम आदि ओषधियों को धारण करते हैं, उन विद्वान् तथा समस्त मनुष्यों के लिए कल्याणकारी महान् अग्निदेव के लिए यह हवि प्राप्त हो ॥६ ॥

५१८. दिवं पृथिवीमन्वन्तरिक्षं ये विद्युतमनुसंचरन्ति ।
ये दिक्ष्व१न्तर्ये वाते अन्तस्तेभ्यो अग्निभ्यो हुतमस्त्वेतत् ॥७ ॥

जो अग्नियाँ द्युलोक, पृथ्वीलोक और अन्तरिक्षलोक में व्याप्त हैं; जो विद्युत् के रूप में सर्वत्र विचरण करती हैं; जो सभी दिशाओं और वायु के अन्दर प्रविष्ट होकर विचरण करती हैं, उन अग्नियों को यह हवि प्राप्त हो ॥७ ॥

५१९. हिरण्यपाणिं सवितारमिन्द्रं बृहस्पतिं वरुणं मित्रमग्निम् ।
विश्वान् देवानङ्गिरसो हवामह इमं क्रव्यादं शमयन्त्वग्निम् ॥८ ॥

स्तोताओं के ऊपर अनुदानों की वर्षा करने वाले, (हिरण्यपाणि) स्वर्णिम किरणों वाले, सर्व प्रेरक सवितादेव, इन्द्रदेव, मित्रावरुणदेव, अग्निदेव तथा विश्वेदेवों का हम अंङ्गिरावंशी ऋषि आवाहन करते हैं, वे समस्त देवगण इस 'क्रव्याद अग्नि' (मांस भक्षी अग्नि अथवा क्षीण करने वाली दुष्प्रवृत्ति) को शान्त करें ॥८ ॥

५२०. शान्तो अग्निः क्रव्याच्छान्तः पुरुषरेषणः ।
अथो यो विश्वदाव्य१स्तं क्रव्यादमशीशमम् ॥९ ॥

देवताओं की कृपा से मांस का भक्षण करने वाले क्रव्याद अग्निदेव शान्त हो गये हैं । मनुष्यों की हिंसा करने वाले अग्निदेव भी शान्त हों । सबको जलाने वाले, मांस भोजी अग्निदेव को भी हमने शान्त कर दिया है ॥९ ॥

५२१. ये पर्वताः सोमपृष्ठा आप उत्तानशीवरीः ।
वातः पर्जन्य आदग्निस्ते क्रव्यादमशीशमन् ॥१० ॥

जो योग आदि को धारण करने वाले पर्वत हैं, जो ऊपर की ओर गमन करने वाला जल (ऊर्ध्वगामी रस) है; वायु और मेघ हैं, उन सभी ने इन मांस-भक्षक अग्निदेव को शान्त कर दिया है ॥१० ॥

[२२- वर्चः प्राप्ति सूक्त]

[**ऋषि** - वसिष्ठ । **देवता** - बृहस्पति, विश्वेदेवा , वर्चस् । **छन्द** - अनुष्टुप्, १ विराट् त्रिष्टुप्, ३ पञ्चपदा परानुष्टुप् विराट् अति जगती, ४ त्र्यवसाना षट्पदा जगती ।]

५२२. हस्तिवर्चसं प्रथतां बृहद् यशो अदित्या यत् तन्वः संबभूव ।
तत् सर्वे समदुर्मह्यमेतद् विश्वे देवा अदितिः सजोषाः ।।१ ।।

हमें हाथी के समान महान् तेजस् (अजेय शक्ति) प्राप्त हो । जो तेजस् देवमाता अदिति के शरीर से उत्पन्न हुआ है, उस तेजस् को समस्त देवगण तथा देवमाता अदिति प्रसन्नतापूर्वक हमें प्रदान करें ।।१ ।।

५२३. मित्रश्च वरुणश्चेन्द्रो रुद्रश्च चेततु । देवासो विश्वधायसस्ते माञ्जन्तु वर्चसा ।।२ ।।

मित्रावरुण, इन्द्र तथा रुद्रदेव हमें उत्साह प्रदान करें । विश्व को धारण करने वाले सूर्य (इन्द्र) आदि देव अपने तेजस् से हमें सुसमृद्ध करें ।।२ ।।

५२४. येन हस्ती वर्चसा संबभूव येन राजा मनुष्येष्वप्स्व१न्तः ।
येन देवा देवतामग्र आयन् तेन मामद्य वर्चसाग्ने वर्चस्विनं कृणु ।।३ ।।

जिस तेजस् से हाथी बलवान् होता है । राजा मनुष्यों में तेजस्वी होता है, जलचर प्राणी शक्ति-सम्पन्न होते हैं और जिसके द्वारा देवताओं ने सर्वप्रथम देवत्व प्राप्त किया था, उसी तेजस् के द्वारा आप हमें वर्चस्वी बनाएँ ।।३ ।।

५२५. यत् ते वर्चो जातवेदो बृहद् भवत्याहुतेः । यावत् सूर्यस्य वर्च आसुरस्य च
हस्तिनः । तावन्मे अश्विना वर्च आ धत्तां पुष्करस्रजा ।।४ ।।

उत्पन्न प्राणियों को जानने वाले तथा हवियों द्वारा आवाहन किये जाने वाले हे अग्निदेव ! आपके अन्दर तथा सूर्य के अन्दर जो प्रखर तेजस् है, उस तेजस् को कमल पुष्प की माला धारण करने वाले अश्विनीकुमार, हममें स्थापित करें ।।४ ।।

५२६. यावच्चतस्रः प्रदिशश्चक्षुर्यावत् समश्नुते । तावत् समैत्विन्द्रियं मयि तद्धस्तिवर्चसम्

जितने स्थान को चारों दिशाएँ घेरती हैं और नेत्र नक्षत्र मण्डल के जितने स्थान को देख सकते हैं, परम ऐश्वर्य सम्पन्न इन्द्रदेव का उतना बड़ा चिह्न हमें प्राप्त हो और हाथी के समान वह वर्चस् भी हमें प्राप्त हो ।।५ ।।

५२७. हस्ती मृगाणां सुषदामतिष्ठावान् बभूव हि ।
तस्य भगेन वर्चसाऽभि षिञ्चामि मामहम् ।।६ ।।

जैसे वन में विचरण करने वाले मृग आदि पशुओं में हाथी प्रतिष्ठित होता है, उसी प्रकार श्रेष्ठतम तेजस् और ऐश्वर्य के द्वारा हम अपने आपको अभिषिक्त करते हैं ।।६ ।।

[२३- वीरप्रसूति सूक्त]

[**ऋषि** - ब्रह्मा । **देवता** - चन्द्रमा या योनि । **छन्द** - अनुष्टुप्, ५ उपरिष्टात् भुरिक् बृहती, ६ स्कन्धोग्रीवी बृहती ।]

५२८. येन वेहद् बभूविथ नाशयामसि तत् त्वत् । इदं तदन्यत्र त्वदप दूरे नि दध्मसि ।।१

हे स्त्री ! जिस पाप या पापजन्य रोग के कारण आप वन्ध्या हुई हैं, उस रोग को हम आपसे दूर करते हैं । यह रोग पुनः उत्पन्न न हो, इसलिए इसको हम आपसे दूर फेंकते हैं ।।१ ।।

५२९. आ ते योनिं गर्भ एतु पुमान् बाण इवेषुधिम् ।
आ वीरोऽत्र जायतां पुत्रस्ते दशमास्यः ।।२ ।।

हे स्त्री ! जिस प्रकार बाण तूणीर में सहज ही प्रवेश करते हैं, उसी प्रकार पुसत्व से युक्त गर्भ आपके गर्भाशय

में स्थापित करते हैं । आपका वह गर्भ दस महीने तक गर्भाशय में रहकर वीर पुत्र के रूप में उत्पन्न हो ॥२ ॥

५३०. पुमांसं पुत्रं जनय तं पुमाननु जायताम् ।
भवासि पुत्राणां माता जातानां जनयाश्च यान् ॥३ ॥

हे स्त्री ! आप पुरुष लक्षणों से युक्त पुत्र पैदा करें और उसके पीछे भी पुत्र ही पैदा हो । जिन पुत्रों को आपने उत्पन्न किया है तथा जिनको इसके बाद उत्पन्न करेंगी, उन सभी पुत्रों की आप माता हों ॥३ ॥

५३१. यानि भद्राणि बीजान्यृषभा जनयन्ति च । तैस्त्वं पुत्रं विन्दस्व सा प्रसूर्धेनुका भव ।

हे स्त्री !जिन अमोघ वीर्यों के द्वारा वृषभ गौओं में गर्भ की स्थापना कर बछड़े उत्पन्न करते हैं, वैसे ही अमोघ वीर्यों के द्वारा आप पुत्र प्राप्त करें ।इस प्रकार आप गौ के सदृश पुत्रों को उत्पन्न करती हुई, अभिवृद्धि को प्राप्त हों।

५३२. कृणोमि ते प्राजापत्यमा योनिं गर्भ एतु ते ।
विन्दस्व त्वं पुत्रं नारि यस्तुभ्यं शमसच्छमु तस्मै त्वं भव ॥५ ॥

हे स्त्री ! हम आपके निमित्त प्रजापति द्वारा निर्धारित संस्कार करते हैं । इसके द्वारा आपके गर्भाशय में गर्भ की स्थापना हो । आप ऐसा पुत्र प्राप्त करें, जो आपको सुख प्रदान करे तथा जिसको आप सुख प्रदान करें ॥५ ॥

५३३. यासां द्यौष्पिता पृथिवी माता समुद्रो मूलं वीरुधां बभूव ।
तास्त्वा पुत्रविद्याय दैवीः प्रावन्त्वोषधयः ॥६ ॥

जिन ओषधियों के पिता द्युलोक हैं और माता पृथ्वी है तथा जिनकी वृद्धि का मूल कारण समुद्र (जल) है, वे दिव्य ओषधियाँ पुत्र लाभ के लिए आपकी विशेष रूप से रक्षा करें ॥६ ॥

[२४- समृद्धिप्राप्ति सूक्त]

[**ऋषि** - भृगु । **देवता** - वनस्पति अथवा प्रजापति । **छन्द** - अनुष्टुप्, २ निचृत् पथ्यापंक्ति ।]

५३४. पयस्वतीरोषधयः पयस्वन्मामकं वचः ।
अथो पयस्वतीनामा भरेऽहं सहस्रशः ॥१ ॥

समस्त ओषधियाँ (धान्य) रस (सारतत्त्व) से परिपूर्ण हों । मेरे वचन (मंत्रादि) भी (मधुर) रस से समन्वित तथा सभी के लिए ग्रहणीय हों । उन सारयुक्त ओषधियों (धान्यों) को मैं हजारों प्रकार से प्राप्त करूँ ॥१ ॥

५३५. वेदाहं पयस्वन्तं चकार धान्यं बहु ।
सम्भृत्वा नाम यो देवस्तं वयं हवामहे यो यो अयज्वनो गृहे ॥२ ॥

ओषधियों में रस (जीवन सत्व) की स्थापना करने वाले उन देवताओं को हम भली-भाँति जानते हैं, वे धान्यादि को बढ़ाने वाले हैं । जो अयाज्ञिक (कृपण) मनुष्यों के गृहों में हैं, उन 'संभृत्वा, (इस नाम वाले अथवा बिखरे धन का संचय करने वाले) देवों को हम आवाहित करते हैं ॥२ ॥

५३६. इमा याः पञ्च प्रदिशो मानवीः पञ्च कृष्टयः ।
वृष्टे शापं नदीरिवेह स्फातिं समावहान् ॥३ ॥

पूर्व आदि पाँचों दिशाएँ तथा मन से उत्पन्न होने वाले पाँच प्रकार के (वर्णों के) मनुष्य इस स्थान को उसी प्रकार समृद्ध करें, जिस प्रकार वर्षा के जल से उफनती हुई नदियाँ जल को एक स्थान से दूसरे स्थान तक पहुँचा देती हैं ॥३ ॥

५३७. उदुत्सं शतधारं सहस्रधारमक्षितम् । एवास्माकेदं धान्यं सहस्रधारमक्षितम् ॥४ ॥

जिस प्रकार सैकड़ों-हजारों धाराओं से प्रवाहित होने के बाद भी जल का आदि स्रोत अक्षय बना रहता है, उसी प्रकार हमारा धन-धान्य भी अनेक धाराओं (रूपों) से खर्च होने के बाद भी अक्षय बना रहे ॥४ ॥

५३८. शतहस्त समाहर सहस्रहस्त सं किर । कृतस्य कार्यस्य चेह स्फातिं समावह ॥५ ॥

हे मनुष्यो ! आप सैकड़ों हाथों वाले होकर धन एकत्रित करें तथा हजारों हाथों वाले होकर उसका दान कर दें । इस तरह आप अपने किये हुए तथा किये जाने वाले कर्मों की वृद्धि करें ॥५ ॥

५३९. तिस्रो मात्रा गन्धर्वाणां चतस्रो गृहपत्न्याः ।
तासां या स्फातिमत्तमा तया त्वाभि मृशामसि ॥६ ॥

गन्धर्वों की सुख-समृद्धि का मूल आधार जो तीन कलाएँ हैं तथा गन्धर्व-पत्नियों की समृद्धि का आधार जो चार कलाएँ हैं, उनमें सर्वश्रेष्ठ परम समृद्धि प्रदान करने वाली कला से हम धान्य को भली-भाँति सुनियोजित करते हैं । हे धान्य ! कला के प्रभाव से आप वृद्धि को प्राप्त करें ॥६ ॥

५४०. उपोहश्च समूहश्च क्षत्तारौ ते प्रजापते । ताविहा वहतां स्फातिं बहुं भूमानमक्षितम् ॥

हे प्रजापते ! धान्य को समीप लाने वाले 'उपोह' नामक देव तथा प्राप्त धन की अभिवृद्धि करने वाले 'समूह' नामक देव आपके सारथि हैं । आप उन दोनों देवताओं को अक्षय धन की प्राप्ति के लिए यहाँ बुलाएँ ॥७ ॥

[२५- कामबाण सूक्त]

[**ऋषि** - भृगु । **देवता** - मित्रावरुण, काम-बाण । **छन्द** - अनुष्टुप् ।]

इस मंत्र में कामबाण का उल्लेख है । इस सूक्त में कामबाण के जो भीषण दुष्प्रभाव प्रकट किये गये हैं, उन्हें समझकर उससे बचने का भाव सहज ही उत्पन्न होता है । पति-पत्नी के बीच कर्त्तव्य भावना प्रधान सम्बन्ध होने चाहिए । काम प्रवृत्ति भी सहज उभरती है, उसे एक सीमा तक ही छूट दी जा सकती है । इसीलिए यहाँ विरोधाभास अलंकार का प्रयोग करते हुए कामबाण के प्रयोग की बात करते हुए उसके भीषण प्राण लेवा स्वरूप को उभारा गया है । अगर कहीं धूम्रपान द्वारा अतिथि सत्कार का आग्रह किया जाय, तो समझदार व्यक्ति यह कह सकता है कि "खाँसी,दमा तथा कैंसर उत्पन्न करने वाले धूम्रपान के लिए आपका स्वागत है ।" इस कथन से धूम्रपान करने वाले के मन में उसके प्रति विरक्ति का भाव ही बढ़ेगा । ऐसा ही मनोवैज्ञानिक प्रयोग इस सूक्त में कामबाण को लेकर किया गया प्रतीत होता है-

५४१. उत्तुदस्त्वोत् तुदतु मा धृथाः शयने स्वे ।
इषुः कामस्य या भीमा तया विध्यामि त्वा हृदि ॥१ ॥

हे स्त्री ! उत्कृष्ट होकर भी पीड़ा पहुँचाने वाले 'उत्तुद' (इस नाम वाले अथवा विचलित करने वाले) देव आपको व्यथित करें । तीक्ष्ण कामबाण से हम आपका हृदय बींधते हैं, उससे व्यथित होकर आप अपनी शय्या पर सुख की नींद न प्राप्त कर सकें ॥१ ॥

५४२. आधीपर्णां कामशल्यामिषुं सङ्कल्पकुल्मलाम् ।
तां सुसन्नतां कृत्वा कामो विध्यतु त्वा हृदि ॥२ ॥

जिस बाण में मानसिक पीड़ारूपी पंख लगे हैं, रमण करने की इच्छा ही जिसका अगला भाग (शल्य) है तथा जिसमें भोग-विषयक संकल्प रूपी दण्ड लगे हैं, उसको धनुष पर चढ़ाकर, कामदेव आपके हृदय का वेधन करें ॥२॥

५४३. या प्लीहानं शोषयति कामस्येषुः सुसन्नता ।
प्राचीनपक्षा व्योषा तया विध्यामि त्वा हृदि ॥३ ॥

हे स्त्री ! कामदेव द्वारा भली प्रकार संधान किया हुआ बाण सरलगामी है । अत्यधिक दाहक, हृदय में प्रवेश करके तिल्ली (प्लीहा) को सुखा देने वाले, उस बाण के द्वारा हम आपके हृदय को विदीर्ण करते हैं ॥३ ॥

५४४.शुचा विद्धा व्योषया शुष्कास्याभि सर्प मा । मृदुर्निमन्युः केवली प्रियवादिन्यनुव्रता।

हे स्त्री ! इस दाहक, शोकवर्धक बाण के प्रभाव से म्लान मुख होकर हमारे समीप आएँ । काम जन्य क्रोध को छोड़कर आप मृदु बोलने वाली होकर हमारे अनुकूल कर्म करती हुई हमें प्राप्त हों ॥४ ॥

५४५. आजामि त्वाजन्या परि मातुरथो पितुः । यथा मम क्रतावसो मम चित्तमुपायसि ॥

हे स्त्री ! काम से प्रताड़ित आपको, हम आपके माता-पिता के समीप से लाते हैं, जिससे आप कर्मों और विचारों से हमारे अनुकूल होकर हमें प्राप्त हों ॥५ ॥

५४६. व्यस्यै मित्रावरुणौ हृदश्चित्तान्यस्यतम् । अथैनामक्रतुं कृत्वा ममैव कृणुतं वशे ॥६।

हे मित्र और वरुण देव ! आप इस स्त्री के हृदय और चित्त को विशेष रूप से प्रभावित करें और (पूर्व अभ्यास वाले) कर्मों को भुलाकर इसे मेरे अनुकूल आचरण वाली बनाएँ ॥६ ॥

[२६- दिक्षु आत्मरक्षा सूक्त]

[**ऋषि** - अथर्वा । **देवता** - रुद्र, १ प्राचीदिशा साग्नि, २ दक्षिणदिशा सकामाअविष्यव, ३ प्रतीचीदिशा वैराज, ४ उदीची दिशा सवाताप्रविध्य, ५ सौषधिकानिलिम्पा, ६ बृहस्पति युक्त अवस्वान् । **छन्द** - जगती, १ त्रिष्टुप्, ३-४ भुरिक् त्रिष्टुप् ।]

५४७. येऽस्यां स्थ प्राच्यां दिशि हेतयो नाम देवास्तेषां वो अग्निरिषवः ।
ते नो मृडत ते नोऽधि ब्रूत तेभ्यो वो नमस्तेभ्यो वः स्वाहा ॥१ ॥

हे देवो ! आप पूर्व दिशा की ओर 'वज्र' (शत्रुनाशक) नाम से निवास करते हैं । आपके बाण अग्नि के समान तेजस्वी हैं । आप हमारी सुरक्षा करने में समर्थ होकर हमें सुख प्रदान करें । हमारे लिए अपनत्व सूचक शब्दों का उच्चारण करें । हम आपको नमन करते हुए हवि समर्पित करते हैं ॥१ ॥

५४८. येऽस्यां स्थ दक्षिणायां दिश्यविष्यवो नाम देवास्तेषां वः काम इषवः ।
ते नो मृडत ते नोऽधि ब्रूत तेभ्यो वो नमस्तेभ्यो वः स्वाहा ॥२ ॥

हे देवो ! आप दक्षिण दिशा में 'अवस्यव' (रक्षक) नाम से निवास करते हैं । वांछित विषय की इच्छा ही आपके बाण हैं । आप हमें सुख प्रदान करें तथा हमारे लिए अपनत्व सूचक शब्द कहें । आपके लिए हम नमन करते हुए हवि प्रदान करते हैं ॥२ ॥

५४९. येऽस्यां स्थ प्रतीच्यां दिशि वैराजा नाम देवास्तेषां व आप इषवः ।
ते नो मृडत ते नोऽधि ब्रूत तेभ्यो वो नमस्तेभ्यो वः स्वाहा ॥३ ॥

हे देवो ! आप पश्चिम दिशा में 'वैराज' (विशेष क्षमतावान्) नाम से निवास करते हैं । वृष्टि का जल ही आपके बाण हैं । आप हमें सुखी करें तथा हमारे लिए अपनत्व सूचक शब्द कहें । हम आपके लिए नमनपूर्वक हवि प्रदान करते हैं ॥३ ॥

५५०. येऽस्यां स्थोदीच्यां दिशि प्रविध्यन्तो नाम देवास्तेषां वो वात इषवः ।
ते नो मृडत ते नोऽधि ब्रूत तेभ्यो वो नमस्तेभ्यो वः स्वाहा ॥४ ॥

हे देवो ! आप उत्तर दिशा में 'प्रविध्यन्त' (वेध करने वाले) नाम से निवास करते हैं । आपके बाण वायु के

सदृश द्रुतगामी हैं । आप हमें सुख प्रदान करें तथा हमारे लिए अपनत्व सूचक शब्द कहें । हम आपको नमन करते हुए हवि प्रदान करते हैं ॥४ ॥

५५१. ये३स्यां स्थ ध्रुवायां दिशि निलिम्पा नाम देवास्तेषां व ओषधीरिषवः ।
ते नो मृडत ते नोऽधि ब्रूत तेभ्यो वो नमस्तेभ्यो वः स्वाहा ॥५ ॥

हे देवो ! आप नीचे की दिशा में निरन्तर निवास करने वाले 'निलिम्पा' (लेप लगाने वाले) नामक देवता हैं । ओषधियाँ ही आपके बाण हैं । आप हमें सुख प्रदान करें तथा अपनत्व सूचक उपदेश करें । हम आपके लिए नमन करते हुए हवि प्रदान करते हैं ॥५ ॥

५५२. ये३स्यां स्थोर्ध्वायां दिश्यवस्वन्तो नाम देवास्तेषां वो बृहस्पतिरिषवः ।
ते नो मृडत ते नोऽधि ब्रूत तेभ्यो वो नमस्तेभ्यो वः स्वाहा ॥६ ॥

हे देवो ! आप ऊपर की दिशा में सुरक्षा करने वाले 'अवस्वन्त' (रक्षाधिकारी) नाम से निवास करते हैं । बृहस्पतिदेव ही आपके बाण हैं । आप हमें सुख प्रदान करें तथा हमारे लिए अपनत्व सूचक उपदेश करें । हम आपके लिए नमन करते हुए हवि प्रदान करते हैं ॥६ ॥

[२७- शत्रुनिवारण सूक्त]

[**ऋषि** - अथर्वा । **देवता** - रुद्र १ प्राची दिशा, अग्नि, असित, आदित्यगण, २दक्षिण दिशा, इन्द्र, तिरश्चिराजी, पितरगण, ३ प्रतीची दिशा, वरुण, पृदाकु, अन्न, ४ उदीची दिशा, सोम, स्वज, अशनि, ५ ध्रुव दिशा, विष्णु, कल्माषग्रीव, वीरुध, ६ ऊर्ध्व दिशा, बृहस्पति, श्वित्र (श्वेतरोग) वर्षा (वृष्टिजल) । **छन्द** - पञ्चपदा ककुम्मती गर्भाष्टि, २ पञ्चपदा ककुम्मतीगर्भा अत्यष्टि, ५ पञ्चपदा ककुम्मतीगर्भा भुरिक् अष्टि ।]

५५३. प्राची दिगग्निरधिपतिरसितो रक्षितादित्या इषवः ।
तेभ्यो नमोऽधिपतिभ्यो नमो रक्षितृभ्यो नम इषुभ्यो नम एभ्यो अस्तु ।
यो३स्मान् द्वेष्टि यं वयं द्विष्मस्तं वो जम्भे दध्मः ॥१ ॥

पूर्व दिशा हमारे ऊपर अनुग्रह करने वाली हो । पूर्व दिशा के अधिपति अग्निदेव हैं, रक्षक 'असित' (बन्धनरहित) हैं, 'बाण' प्रहारक आदित्य हैं । इन (दिशाओं के) अधिपतियों, रक्षकों तथा बाणों को हमारा नमन है । ऐसे सभी (हितैषियों) को हमारा नमन है । जो रिपु हमसे विद्वेष करते हैं तथा जिनसे हम विद्वेष करते हैं, उन रिपुओं को हम आपके जबड़े (या दण्ड व्यवस्था) में डालते हैं ॥१ ॥

५५४. दक्षिणा दिगिन्द्रोऽधिपतिस्तिरश्चिराजी रक्षिता पितर इषवः ।
तेभ्यो नमोऽधिपतिभ्यो नमो रक्षितृभ्यो नम इषुभ्यो नम एभ्यो अस्तु ।
यो३स्मान् द्वेष्टि यं वयं द्विष्मस्तं वो जम्भे दध्मः ॥२ ॥

दक्षिण दिशा के अधिपति इन्द्रदेव उसके रक्षक 'तिरश्चिराजी' (मर्यादा में रहने वाले) तथा 'बाण' पितृदेव हैं । उन अधिपतियों, रक्षकों तथा बाणों को हमारा नमन है । ऐसे सभी हितैषियों को हमारा नमन है । जो रिपु हमसे विद्वेष करते हैं तथा जिनसे हम विद्वेष करते हैं, उन रिपुओं को आपके नियन्त्रण में डालते हैं ॥२ ॥

५५५. प्रतीची दिग् वरुणोऽधिपतिः पृदाकू रक्षितान्नमिषवः ।
तेभ्यो नमोऽधिपतिभ्यो नमो रक्षितृभ्यो नम इषुभ्यो नम एभ्यो अस्तु ।
यो३स्मान् द्वेष्टि यं वयं द्विष्मस्तं वो जम्भे दध्मः ॥३ ॥

पश्चिम दिशा के स्वामी वरुणदेव हैं, उनके रक्षक 'पृदाकु' (सर्पादि) हैं तथा अन्न उसके बाण हैं। इन सबको हमारा नमन है। जो रिपु हमसे विद्वेष करते हैं तथा जिनसे हम विद्वेष करते हैं, उन रिपुओं को हम आपके जबड़े में डालते हैं ॥३ ॥

५५६. उदीची दिक् सोमोऽधिपतिः स्वजो रक्षिताशनिरिषवः ।
तेभ्यो नमोऽधिपतिभ्यो नमो रक्षितृभ्यो नम इषुभ्यो नम एभ्यो अस्तु ।
यो३स्मान् द्वेष्टि यं वयं द्विष्मस्तं वो जम्भे दध्मः ॥४ ॥

उत्तर दिशा के अधिपति सोम हैं और उनके रक्षक 'स्वज' (स्वयं जन्मने वाले) हैं तथा अशनि ही बाण हैं। इन सबको हमारा नमन है। जो रिपु हमसे विद्वेष करते हैं तथा जिनसे हम विद्वेष करते हैं, उन रिपुओं को हम आपके नियन्त्रण में डालते हैं ॥४ ॥

५५७. ध्रुवा दिग् विष्णुरधिपतिः कल्माषग्रीवो रक्षिता वीरुध इषवः ।
तेभ्यो नमोऽधिपतिभ्यो नमो रक्षितृभ्यो नम इषुभ्यो नम एभ्यो अस्तु ।
यो३स्मान् द्वेष्टि यं वयं द्विष्मस्तं वो जम्भे दध्मः ॥५ ॥

अधो दिशा (ध्रुव) के स्वामी 'विष्णु' हैं और उनके रक्षक 'कल्माषग्रीव' (चितकबरे रंग वाले) हैं तथा रिपु विनाशक ओषधियाँ ही बाण हैं। इन सबको हमारा नमन है। यह नमन इन सबको हर्षित करे। जो रिपु हमसे विद्वेष करते हैं तथा जिनसे हम विद्वेष करते हैं, इन रिपुओं को हम आपके दण्ड विधान में डालते हैं ॥५ ॥

५५८. ऊर्ध्वा दिग् बृहस्पतिरधिपतिः श्वित्रो रक्षिता वर्षमिषवः ।
तेभ्यो नमोऽधिपतिभ्यो नमो रक्षितृभ्यो नम इषुभ्यो नम एभ्यो अस्तु ।
यो३स्मान् द्वेष्टि यं वयं द्विष्मस्तं वो जम्भे दध्मः ॥६ ॥

ऊर्ध्व दिशा के स्वामी बृहस्पतिदेव हैं, उनके रक्षक 'श्वित्र' (पवित्र) हैं तथा वृष्टि जल ही रिपु विनाशक बाण है। उन सबको हमारा नमन है। यह नमन उन सबको हर्षित करे। जो रिपु हमसे विद्वेष करते हैं तथा जिनसे हम विद्वेष करते हैं, उन रिपुओं को हम आपके नियन्त्रण में डालते हैं ॥६ ॥

[२८- पशुपोषण सूक्त]

[**ऋषि** - ब्रह्मा। **देवता** - यमिनी। **छन्द** - अनुष्टुप्, १ अतिशक्वरीगर्भा चतुष्पदा अतिजगती, ४ यवमध्या विराट् ककुप्, ५ त्रिष्टुप्, ६ विराट् गर्भा प्रस्तारपंक्ति।]

इस सूक्त के ऋषि 'ब्रह्मा' तथा देवता 'यमिनी' है। कौशिक सूत्र में इस सूक्त से युगल-जुड़वाँ सन्तानों के दोष निवारण का विधान दिया है इसी आधार पर परम्परागत भाष्यकारों ने इस सूक्त को जुड़वाँ बच्चे देने वाली गाय पर घटित करके अर्थ किये हैं; किन्तु वे अर्थ मूल सूक्त के व्यापक संदर्भों के साथ युक्तिसंगति नहीं प्रतीत होते। जैसे मंत्र क्र० २ में उसे मांसभक्षी होकर पशुओं को क्षीण करने वाली कहा है। जुड़वाँ बच्चे देने से गाय मांस भक्षी नहीं हो जाती। फिर मंत्र कं० ३ में उसे पुरुषों, गौओं एवं अश्वों तथा सभी क्षेत्रों के लिए कल्याण प्रदायिनी होने को कहा गया है। मंत्र क्र० ४-५ में उस 'यमिनी' से प्रार्थना की गयी है कि उत्तम भाव, विचार और कर्म वाले व्यक्तियों के बीच पुरुषों एवं पशुओं के लिए हिंसक न हो। यमिनी का अर्थ जुड़वाँ बच्चे पैदा करने वाली गाय, करने से यह सब भाव सिद्ध नहीं होते। यमिनी नियामक शक्ति, अंतः बाह्य की प्रकृति करना अधिक युक्ति संगत है। वह द्वंद्वात्मक होने से यमिनी कही जा सकती है। यह प्रकृति जब 'अप-ऋतु' (ऋतु चक्र या सहज प्रवाह के विपरीत) हो जाती है, तब वह मनुष्यों-पशुओं के लिए विनाशक हो जाती है। इस यमिनी प्रकृति से सबके लिए कल्याणकारी होने की प्रार्थना की जानी उचित है। 'अस्तु' इसी संदर्भ में मंत्रार्थ किये गये हैं-

५५९. एकैकयैषा सृष्ट्या सं बभूव यत्र गा असृजन्त भूतकृतो विश्वरूपाः ।

यत्र विजायते यमिन्यपर्तुः सा पशून् क्षिणाति रिफती रुशती ॥१ ॥

जहाँ एक-एक करके सृष्टि बनी,(वहाँ) पदार्थों के सृजेता ने विश्वरूपा (विविध रूपों वाली अथवा विश्वरूपिणी) गौ (पृथ्वी) का सृजन किया । (इस भूतल पर) जहाँ यमिनी (नियामक प्रकृति) ऋतुकाल से भिन्न परिणाम उत्पन्न करने लगती है, तो वह पीड़ा उत्पन्न करती, कष्ट देती तथा पशुओं को नष्ट करती है ॥१ ॥

५६०. एषा पशून्त्सं क्षिणाति क्रव्याद् भूत्वा व्यद्वरी ।
उतैनां ब्रह्मणे दद्यात् तथा स्योना शिवा स्यात् ॥२ ॥

ऐसी (यमिनी) मांस भक्षी (क्रूर) होकर पशुओं (प्राणियों) को नष्ट करने लगती है । उसे ब्रह्म या ब्राह्मण को सौंप देना चाहिए, ताकि वह सुख तथा कल्याण देने वाली हो जाए ॥२ ॥

[क्रूर कर्मियों के संसर्ग से मनुष्यों की आन्तरिक या विश्वगत प्रकृति विनाशक हो जाती है । उसे ब्राह्मी अनुशासन में स्थापित करने से वह कल्याणकारी हो जाती है ।]

५६१. शिवा भव पुरुषेभ्यो गोभ्यो अश्वेभ्यः शिवा ।
शिवास्मै सर्वस्मै क्षेत्राय शिवा न इहैधि ॥३ ॥

हे यमिनि ! आप मनुष्यों के लिए सुखदायी हों तथा गौओं और अश्वों के लिए कल्याणकारिणी हों । आप समस्त भूमि के लिए कल्याणकारिणी होकर हमारे लिए भी सुखदायी हों ॥३ ॥

५६२. इह पुष्टिरिह रस इह सहस्रसातमा भव ।
पशून् यमिनि पोषय ॥४ ॥

यहाँ (इस क्षेत्र में) पुष्टि और रसों की वृद्धि हो । हे यमिनि ! आप इस क्षेत्र के पशुओं का पोषण करें तथा इसे हजारों प्रकार का धन प्रदान करें ॥४ ॥

५६३. यत्रा सुहार्दः सुकृतो मदन्ति विहाय रोगं तन्व१: स्वायाः ।
तं लोकं यमिन्यभिसंबभूव सा नो मा हिंसीत् पुरुषान् पशूंश्च ॥५ ॥

जिस देश में श्रेष्ठ हृदयवाले तथा श्रेष्ठ कर्म वाले मनुष्य अपने शरीर के रोगों का परित्याग करके आनन्दित होते हैं, उस देश में यमिनी पुरुषों और पशुओं की हिंसा न करे ॥५ ॥

५६४. यत्रा सुहार्दां सुकृतामग्निहोत्रहुतां यत्र लोकः ।
तं लोकं यमिन्यभिसंबभूव सा नो मा हिंसीत् पुरुषान् पशूंश्च ॥६ ॥

जिस देश में श्रेष्ठ हृदय वाले तथा श्रेष्ठ कर्म वाले मनुष्य अग्निहोत्र, हवन आदि में हवि प्रदान करने के लिए निरत रहते हैं । उस देश में यमिनी मनुष्यों और पशुओं की हिंसा न करें ॥६ ॥

[२९ - अवि सूक्त]

[**ऋषि** - उद्दालक । **देवता** - शितिपात् अवि, ७ काम, ८ भूमि । **छन्द** - अनुष्टुप्, १,३ पथ्यापंक्ति, ७ त्र्यवसाना षट्पदा उपरिष्टात् दैवी बृहती ककुम्मतीगर्भा विराट् जगती, ८ उपरिष्टात् बृहती ।]

इस सूक्त के १ से ६ तक मंत्रों के देवता 'शितिपाद् अवि' हैं । 'शिति' का अर्थ अँधेरा-उजाला (काला-सफेद) होता है । 'शितिपाद् अवि' का अर्थ सफेद या काले पैर वाली भेड़ करने से मंत्रों के दिव्य भावों की सिद्धि नहीं होती । प्रथम मंत्र में 'इष्टापूर्त्तस्य षोडशं' वाक्य से शितिपाद् अवि का भाव खुलता है । मनुष्य, जीवन में विविध कर्म करता रहता है । उससे जाने-अनजाने पापादि कर्म भी हो जाते हैं । वे पाप कर्म मनुष्य के लिए अनिष्टकारक होते हैं । उनसे बचने के लिए ऋषियों ने 'इष्टापूर्त यज्ञ' का विधान बनाया है । उसके अन्तर्गत अर्जित साधनों का सोलहवाँ भाग इष्टापूर्त के रूप में जनहितार्थ-यज्ञार्थ लगा देना चाहिए । अनजाने में

हुए पापों की विनाशक प्रतिक्रिया से बचाने वाले इस 'दान' को 'अवि' (रक्षक) कहना उचित है । यह पाप-पुण्य के बीच चलने वाला क्रम है, इसलिए इसे 'शितिपाद् ' कहना युक्ति संगत है । 'शितिपाद्' का एक अर्थ अनिष्ट करने वाले का पतन करने वाला भी होता है । इस भाव से भी इष्टापूर्त को शितिपाद् कह सकते हैं । वेद मंत्रों ने शितिपाद् अवि के दान का बहुत महत्व कहा है, उसकी गरिमा का निर्वाह शितिपाद् को इष्टापूर्ति यज्ञ मानने से हो जाता है-

५६५. यद् राजानो विभजन्त इष्टापूर्तस्य षोडशं यमस्यामी सभासदः ।
अविस्तस्मात् प्र मुञ्चति दत्तः शितिपात् स्वधा ॥१ ॥

जब राजा यम के नियम पालक सभासद (मनुष्यकृत पाप-पुण्यों का) विभाजन करते हैं, तब (अर्जन के) सोलहवें अंश के रूप में दिया गया इष्टापूर्त रूप शितिपाद् अवि (काले-उजले चरणों वाला रक्षक) भय से मुक्त करता है तथा तुष्टि प्रदान करता है ॥१ ॥

५६६. सर्वान् कामान् पूरयत्याभवन् प्रभवन् भवन् ।
आकूतिप्रोऽविर्दत्तः शितिपान्नोप दस्यति ॥२ ॥

(इष्टापूर्त का यह) दिया हुआ 'शितिपाद् अवि' (अनिष्ट करने वाली शक्तियों का पतन करने वाला रक्षक) संकल्पों की पूर्ति करने वाला, सत्कर्मों को प्रभावशाली बनाने वाला, सब कामनाओं को पूर्ण करने वाला तथा नष्ट न होने वाला होता है ॥२ ॥

५६७. यो ददाति शितिपादमविं लोकेन संमितम् ।
स नाकमभ्यारोहति यत्र शुल्को न क्रियते अबलेन बलीयसे ॥३ ॥

जो (व्यक्ति) इस लोक-सम्मत शितिपाद् अवि (इष्टापूर्त भाग) का दान करता है । वह स्वर्ग को प्राप्त करता है । जहाँ निर्बल से बलपूर्वक शुल्क वसूल नहीं किया जाता ॥३ ॥

[श्रेष्ठ समाज में बल-सम्पन्नों द्वारा निर्बल व्यक्तियों का शोषण नहीं किया जाता, उनके रक्षण एवं पोषण की व्यवस्था की जाती है]

५६८. पञ्चापूपं शितिपादमविं लोकेन संमितम् । प्रदातोप जीवति पितॄणां लोकेऽक्षितम् ।

पाँच (तत्त्वों या प्राणों) को सड़न (विकृतियों) से बचाने वाले लोक-सम्मत इस शितिपाद् अवि (इष्टापूर्त भाग) का दान करने वाला व्यक्ति श्रेष्ठ पितृलोकों में अक्षय जीवन प्राप्त करता है ॥४ ॥

५६९. पञ्चापूपं शितिपादमविं लोकेन संमितम् ।
प्रदातोप जीवति सूर्यामासयोरक्षितम् ॥५ ॥

पाँचों (तत्त्वों या प्राणों) को सड़न (विकृतियों) से बचाने वाले लोक-सम्मत इस शितिपाद् अवि का दान करने वाला (साधक) सूर्य और चन्द्र के समान अक्षय जीवन प्राप्त करता है ॥५ ॥

५७०. इरेव नोप दस्यति समुद्र इव पयो महत् ।
देवौ सवासिनाविव शितिपान्नोप दस्यति ॥६ ॥

यह शितिपाद् अवि (अनिष्ट-निवारक,संरक्षक-दान) महान् पृथ्वी और समुद्र के जल के समान तथा साथ रहने वाले देवों (अश्विनीकुमारों) की भाँति कभी क्षीण नहीं होता ॥६ ॥

५७१. क इदं कस्मा अदात् कामः कामायादात् ।
कामो दाता कामः प्रतिग्रहीता कामः समुद्रमा विवेश ।
कामेन त्वा प्रति गृह्णामि कामैतत् ते ॥७ ॥

यह (दान) किसने दिया ? किसको दिया ? (उत्तर है) कामनाओं ने कामनाओं को दिया । मनोरथ ही दाता है तथा मनोरथ ही प्राप्त करने वाला हैं । कामनाओं से ही तुम्हें (दान को) स्वीकार करता हूँ । हे कामनाओ ! यह सब तुम्हारा है ॥७ ॥

५७२. भूमिष्ट्वा प्रति गृह्णात्वन्तरिक्षमिदं महत् ।
माहं प्राणेन मात्मना मा प्रजया प्रतिगृह्य वि राधिषि ॥८ ॥

(हे श्रेष्ठदान !) यह भूमि और महान् अन्तरिक्ष तुम्हें प्राप्त करें । मैं इसे प्राप्त करके (प्राप्ति के मद से) प्राणों (प्राणशक्ति), आत्मा (आत्मबल) तथा समाज से दूर न हो जाऊँ ॥८ ॥

[३०- सांमनस्य सूक्त]

[**ऋषि** -अथर्वा ।**देवता** - चन्द्रमा, सांमनस्य ।**छन्द** -अनुष्टुप्, ५ विराट् जगती, ६ प्रस्तारपंक्ति, ७ त्रिष्टुप् ।]

५७३. सहृदयं सांमनस्यमविद्वेषं कृणोमि वः ।
अन्यो अन्यमभि हर्यत वत्सं जातमिवाघ्न्या ॥१ ॥

हे मनुष्यो ! हम आपके लिए हृदय को प्रेमपूर्ण बनाने वाले तथा सौमनस्य बढ़ाने वाले कर्म करते हैं । आप लोग परस्पर उसी प्रकार व्यवहार करें, जिस प्रकार उत्पन्न हुए बछड़े से गाय स्नेह करती है ॥१ ॥

५७४. अनुव्रतः पितुः पुत्रो मात्रा भवतु संमनाः ।
जाया पत्ये मधुमतीं वाचं वदतु शन्तिवाम् ॥२ ॥

पुत्र अपने पिता के अनुकूल कर्म करने वाला हो और अपनी माता के साथ समान विचार से रहने वाला हो । पत्नी अपने पति से मधुरता तथा सुख से युक्त वाणी बोले ॥२ ॥

५७५. मा भ्राता भ्रातरं द्विक्षन्मा स्वसारमुत स्वसा ।
सम्यञ्चः सव्रता भूत्वा वाचं वदत भद्रया ॥३ ॥

भाई अपने भाई से विद्वेष न करे और बहिन अपनी बहिन से विद्वेष न करे । वे सब एक विचार तथा एक कर्म वाले होकर परस्पर कल्याणकारी वार्तालाप करें ॥३ ॥

५७६. येन देवा न वियन्ति नो च विद्विषते मिथः ।
तत् कृण्मो ब्रह्म वो गृहे संज्ञानं पुरुषेभ्यः ॥४ ॥

जिसकी शक्ति से देवगण विपरीत विचार वाले नहीं होते हैं और परस्पर विद्वेष भी नहीं करते हैं, उस समान विचार को सम्पादित करने वाले ज्ञान को हम आपके घर के मनुष्यों के लिए (जाग्रत् या प्रयुक्त) करते हैं ॥४ ॥

५७७. ज्यायस्वन्तश्चित्तिनो मा वि यौष्ट संराधयन्तः सधुराश्चरन्तः ।
अन्यो अन्यस्मै वल्गु वदन्त एत सध्रीचीनान् वः संमनसस्कृणोमि ॥५ ॥

आप छोटों-बड़ों का ध्यान रखकर व्यवहार करते हुए, समान विचार रखते हुए तथा समान कार्य करते हुए पृथक् न हों । आप एक दूसरे से प्रेमपूर्वक वार्तालाप करते हुए पधारें । हे मनुष्यो ! हम भी आपके समान कार्यों में प्रवृत्त होते हैं ॥५ ॥

५७८. समानी प्रपा सह वोऽन्नभागः समाने योक्त्रे सह वो युनज्मि ।
सम्यञ्चोऽग्निं सपर्यतारा नाभिमिवाभितः ॥६ ॥

हे समानता की कामना करने वाले मनुष्यो ! आपके जल पीने के स्थान एक हों तथा अन्न का भाग साथ-साथ हो । हम आपको एक ही प्रेमपाश में साथ-साथ बाँधते हैं । जिस प्रकार पहियों के अरे नाभि के आश्रित होकर रहते हैं, उसी प्रकार आप सब भी एक ही फल की कामना करते हुए अग्निदेव की उपासना करें ॥६ ॥

५७९. सध्रीचीनान् वः संमनसस्कृणोम्येकश्नुष्टीन्त्संवननेन सर्वान् ।
देवा इवामृतं रक्षमाणाः सायंप्रातः सौमनसो वो अस्तु ॥७ ॥

हम आपके मन को समान बनाकर एक जैसे कार्य में प्रवृत्त करते हैं और आपको एक जैसा अन्न ग्रहण करने वाला बनाते हैं । इसी कर्म के द्वारा हम आपको वशीभूत करते हैं । अमृत की सुरक्षा करने वाले देवताओं के समान आपके मन प्रातः और सायं हर्षित रहें ॥७ ॥

[३१- यक्ष्मनाशन सूक्त]

[**ऋषि** - ब्रह्मा । **देवता** - पाप्महा, १ अग्नि, २ शक्र, ३ पशु समूह, ४ द्यावापृथिवी, ५ त्वष्टा, ६ अग्नि, इन्द्र, ७ देवगण, सूर्य, ८-१० आयु, ११ पर्जन्य । **छन्द** - अनुष्टुप्, ४ भुरिक् अनुष्टुप्, ५ विराट् प्रस्तारपंक्ति ।]

५८०. वि देवा जरसावृतन् वि त्वमग्ने अरात्या ।
व्य१हं सर्वेण पाप्मना वि यक्ष्मेण समायुषा ॥१ ॥

देवगण वृद्धावस्था से अप्रभावित रहते हैं । हे अग्निदेव ! आप इसे कृपणता तथा शत्रुता से दूर रखें । हम कष्टदायक पाप से और यक्ष्मा (रोगों) से विमुक्त रहें और दीर्घायुष्य प्राप्त करें ॥१ ॥

५८१. व्यार्त्या पवमानो वि शक्रः पापकृत्यया ।
व्य१हं सर्वेण पाप्मना वि यक्ष्मेण समायुषा ॥२ ॥

पवमान (पवित्र बने रहने वाले) वायुदेव इसे पीड़ा से मुक्त रखें । समर्थ इन्द्रदेव इसे पापकर्म से पृथक् रखें । हम कष्टदायक पाप से और यक्ष्मा (रोगों) से मुक्त रहें और दीर्घायुष्य प्राप्त करें ॥२ ॥

५८२. वि ग्राम्याः पशव आरण्यैर्व्यापस्तृष्णयासरन् ।
व्य१हं सर्वेण पाप्मना वि यक्ष्मेण समायुषा ॥३ ॥

ग्रामीण पशु जंगली पशुओं से अलग रहते हैं और प्यासे मनुष्य से जल अलग रहता है, उसी प्रकार हम समस्त पापों से तथा यक्ष्मादि (रोगों) से मुक्त रहें और दीर्घायु पाएँ ॥३ ॥

५८३. वी३मे द्यावापृथिवी इतो वि पन्थानो दिशंदिशम् ।
व्य१हं सर्वेण पाप्मना वि यक्ष्मेण समायुषा ॥४ ॥

जिस प्रकार द्यावा-पृथिवी पृथक्-पृथक् रहते हैं और प्रत्येक दिशा में जाने वाले मार्ग पृथक्-पृथक् होते हैं । हम भी समस्त पापों से तथा यक्ष्मा (रोगों) से मुक्त रहें तथा दीर्घजीवन पाएँ ॥४ । ।

५८४. त्वष्टा दुहित्रे वहतुं युनक्तीतीदं विश्वं भुवनं वि याति ।
व्य१हं सर्वेण पाप्मना वि यक्ष्मेण समायुषा ॥५ ॥

जिस प्रकार त्वष्टा (देवता या पिता) पुत्री को (विवाह के समय) पर्याप्त द्रव्य देकर विदा करते हैं और सारे लोक अलग-अलग हैं, उसी प्रकार हम पापों और यक्ष्मा (रोगों) से मुक्त रहें- दीर्घायु प्राप्त करें ॥५ ॥

५८५. अग्निः प्राणान्त्सं दधाति चन्द्रः प्राणेन संहितः ।
व्य१हं सर्वेण पाप्मना वि यक्ष्मेण समायुषा ॥६ ॥

अग्निदेव प्राणों को जाग्रत् करते हैं, चन्द्रदेव भी प्राणों के साथ सम्बद्ध हैं । हम पापों से और यक्ष्मा (रोगों) से मुक्त रहकर दीर्घायुष्य प्राप्त करें ॥६ ॥

५८६. प्राणेन विश्वतोवीर्यं देवाः सूर्यं समैरयन् ।
व्य१हं सर्वेण पाप्मना वि यक्ष्मेण समायुषा ॥७ ॥

देवताओं ने समस्त सामर्थ्य से युक्त सूर्यदेव को जगत् के प्राणरूप से सम्बन्धित किया । हम समस्त पापों और यक्ष्मा (रोगों) से मुक्त रहकर दीर्घजीवन पाएँ ॥७ ॥

५८७. आयुष्मतामायुष्कृतां प्राणेन जीव मा मृथाः ।
व्य१हं सर्वेण पाप्मना वि यक्ष्मेण समायुषा ॥८ ॥

(हे बालक !) आयुष्यवानों की दीर्घायु के साथ प्राणवान् होकर जियो, मरो मत । हम तुम्हें समस्त पापों और यक्ष्मा (रोगों) से मुक्त करके दीर्घायु से संयुक्त करते हैं ॥८ ॥

५८८. प्राणेन प्राणतां प्राणेहैव भव मा मृथाः ।
व्य१हं सर्वेण पाप्मना वि यक्ष्मेण समायुषा ॥९ ॥

श्वास लेने वाले समस्त जीवधारियों के प्राणों के साथ जीवित रहो और अपने प्राणों को मत त्यागो । हम तुम्हें समस्त पापों और यक्ष्मा (रोगों) से मुक्त करके, दीर्घ आयु से सम्पन्न करते हैं ॥९ ॥

५८९. उदायुषा समायुषोदोषधीनां रसेन ।
व्य१हं सर्वेण पाप्मना वि यक्ष्मेण समायुषा ॥१० ॥

आयुष्य से युक्त बनो, आयुष्य से उन्नत बनो, ओषधि रसों से उत्कर्ष पाओ । हम तुम्हें समस्त पापों और यक्ष्मा (रोगों) से मुक्त करके दीर्घ आयु से संयुक्त करते हैं ॥१० ॥

५९०. आ पर्जन्यस्य वृष्ट्योदस्थामामृता वयम् ।
व्य१हं सर्वेण पाप्मना वि यक्ष्मेण समायुषा ॥११ ॥

हम पर्जन्यदेव के पर्जन्यवर्षण से अमरत्व और उन्नति प्राप्त करते हैं । हम समस्त पापों और यक्ष्मा (रोगों) से मुक्त होकर दीर्घायुष्य प्राप्त करें ॥११ ॥

॥ इति तृतीयं काण्डं समाप्तम् ॥

॥ अथ चतुर्थं काण्डम् ॥

[१- ब्रह्मविद्या सूक्त]

[**ऋषि** - वेन । **देवता** - बृहस्पति अथवा आदित्य । **छन्द** - त्रिष्टुप्, २, ५ भुरिक् त्रिष्टुप् ।]

५९१. ब्रह्म जज्ञानं प्रथमं पुरस्ताद् वि सीमतः सुरुचो वेन आवः ।
स बुध्न्या उपमा अस्य विष्ठाः सतश्च योनिमसतश्च वि वः ॥१ ॥

ब्रह्म की उत्पत्ति पूर्वकाल में सर्वप्रथम हुई । वेन (उस तेजस्वी ब्रह्म या सूर्य) ने बीच में स्थित होकर सुप्रकाशित (विभिन्न पिण्डों) को फैलाया । उसने आकाश में वर्तमान विशिष्ट स्थानों पर स्थित पदार्थों तथा सत् एवं असत् की उत्पत्ति के स्रोत को खोला ॥१ ॥

५९२. इयं पित्र्या राष्ट्र्येत्वग्रे प्रथमाय जनुषे भुवनेष्ठाः ।
तस्मा एतं सुरुचं ह्वारमह्यं घर्मं श्रीणन्तु प्रथमाय धास्यवे ॥२ ॥

पिता (परमपिता परमात्मा) से प्राप्त, विश्व में स्थित राष्ट्री (प्रकाशमान नियामक शक्ति) सर्वप्रथम उत्पत्ति-सृजन के लिए आगे आए । उस सर्वप्रथम (सर्वोच्च सत्ता) को अर्पित करने के लिए इस सुप्रकाशित, अनिष्टनिवारक तथा प्राप्त करने योग्य यज्ञ को परिपक्व करें ॥२ ॥

५९३. प्र यो जज्ञे विद्वानस्य बन्धुर्विश्वा देवानां जनिमा विवक्ति ।
ब्रह्म ब्रह्मण उज्जभार मध्यान्नीचैरुच्चैः स्वधा अभि प्र तस्थौ ॥३ ॥

जो ज्ञानी इस (दिव्य सत्ता) का बन्धु (सम्बन्धी) होता है, वह समस्त देवशक्तियों के जन्म का रहस्य कहता है । ब्रह्म से ब्रह्म (वेदज्ञान अथवा यज्ञ) की उत्पत्ति हुई है । उसके नीचे वाले, मध्यवर्ती तथा उच्चभाग से (प्राणियों को) तृप्त करने वाली शक्तियों का विस्तार हुआ ॥३ ॥

५९४. स हि दिवः स पृथिव्या ऋतस्था मही क्षेमं रोदसी अस्कभायत् ।
महान् मही अस्कभायद् वि जातो द्यां सद्म पार्थिवं च रजः ॥४ ॥

वे (परमात्मा) ही द्युलोक और पृथ्वीलोक को संव्याप्त करके शाश्वत सत्य नियमों के द्वारा उन बृहद् द्यावा-पृथिवी को अपने अन्दर स्थापित करते हैं । वे उनके बीच में सूर्यरूप से उत्पन्न होकर द्यावा-पृथिवी रूपी घर को अपने तेज से संव्याप्त करते हैं ॥४ ॥

५९५. रः ब्रुध्न्यादाष्ट्र जनुषोऽभ्यग्रं बृहस्पतिर्देवता तस्य सम्राट् ।
अहर्यच्छुक्रं ज्योतिषो जनिष्टाथ द्युमन्तो वि वसन्तु विप्राः ॥५ ॥

बृहस्पतिदेव इस लोक के अधिपति हैं । जब आलोकवान् सूर्य से दिन प्रकट हो, तब उससे प्रकाशित होने वाले ज्ञानी ऋत्विक् अपने-अपने कार्य में संलग्न हों और आहुतियों के द्वारा देवताओं की सेवा करें ॥५ ॥

५९६. नूनं तदस्य काव्यो हिनोति महो देवस्य पूर्व्यस्य धाम ।
एष जज्ञे बहुभिः साकमित्था पूर्वे अर्धे विषिते ससन् नु ॥६ ॥

ऋत्विज् सम्बन्धी यज्ञ देवताओं में सर्वप्रथम उत्पन्न सूर्यदेव के महान् धाम को उदयाचल पर भेजता है । वे सूर्यदेव पूर्व दिशा सम्बन्धी प्रदेश में हविरन्न को लक्ष्य करके शीघ्र ही उदित होते हैं ॥६ ॥

५९७. योऽथर्वाणं पितरं देवबन्धुं बृहस्पतिं नमसाव च गच्छात् ।
त्वं विश्वेषां जनिता यथासः कविर्देवो न दभायत् स्वधावान् ॥७ ॥

देवों के भ्राता बृहस्पतिदेव और प्रजापति अथर्वा के प्रति नमन है । जिस प्रकार आप समस्त जीवों को उत्पन्न करने वाले हैं, उसी प्रकार आप अन्न से सम्पन्न हों । वे क्रांतदर्शी बृहस्पतिदेव हविरन्न से युक्त होकर हिंसा न करते हुए सभी पर कृपा ही करते हैं ॥७ ॥

[२- आत्मविद्या सूक्त]

[**ऋषि** - वेन । **देवता** - आत्मा । **छन्द** - त्रिष्टुप्, ६ पुरोऽनुष्टुप्, त्रिष्टुप्, ८ उपरिष्टात् ज्योति त्रिष्टुप् ।]

इस सूक्त के ८ मंत्रों में स्थायी पद है "कस्मै देवाय हविषा विधेम" । इसी स्थायी पद के साथ ऋ० १०.१२१ में ९ मंत्र हैं । इस सूक्त के क्र० १ से ८ तक के मंत्र ऋग्वेद के मन्त्रों से पूर्ण या आंशिकरूप से मिलते हैं, क्रमसंख्या भिन्न है । ऋग्वेद के सूक्त के ऋषि 'हिरण्यगर्भ' हैं तथा देवता 'कः' हैं । इस सूक्त के ऋषि 'वेन' तथा देवता 'आत्मा' है । अर्थ की दृष्टि से 'वेन' और 'हिरण्यगर्भ' दोनों का अर्थ दिव्य तेजोयुक्त होता है । देवता के रूप में 'कः' सम्बोधन अव्यक्त के लिए है । वह परमात्मा एवं आत्मा दोनों के लिए उपयुक्त है; किन्तु अथर्ववेद के ऋषि ने आग्रहपूर्वक 'आत्मा' को लक्ष्य करके यह सूक्त कहा है । अस्तु, उसी भाव को लक्ष्य करके मंत्रार्थ किये गये हैं । ऋषि स्वयं ही प्रश्न उठा रहे हैं तथा स्वयं ही समाधान प्रस्तुत कर रहे हैं -

५९८. य आत्मदा बलदा यस्य विश्व उपासते प्रशिषं यस्य देवाः ।
यो३स्येशे द्विपदो यश्चतुष्पदः कस्मै देवाय हविषा विधेम ॥१ ॥

(प्रश्न है, हम किस देवता की अर्चना हवि- समर्पण सहित करें ? उत्तर है) जो स्वयं का बोध कराने तथा बल प्रदान करने में समर्थ है, जिसके अनुशासन का पालन सभी देवशक्तियाँ करती हैं; जो दोपायों (मनुष्यादि) तथा चौपायों (पशु आदि) सभी का शासक है, उस 'क' संज्ञक आत्मतत्त्व का पूजन करें ॥१ ॥

५९९. यः प्राणतो निमिषतो महित्वैको राजा जगतो बभूव ।
यस्य च्छायामृतं यस्य मृत्युः कस्मै देवाय हविषा विधेम ॥२ ॥

(किस देवता की अर्चना करें ?) जो प्राणधारियों तथा आँखें झपकने वालों (देखने वालों अथवा परिवर्तनशीलों) का एकमात्र अधिपति है, जिसकी छाया में अमरत्व तथा मृत्यु दोनों स्थित हैं, उसी की अर्चना हम करें ॥२ ॥

६००. यं क्रन्दसी अवतश्चस्कभाने भियसाने रोदसी अह्वयेथाम् ।
यस्यासौ पन्था रजसो विमानः कस्मै देवाय हविषा विधेम ॥३ ॥

(किस देवता का पूजन करें ?) जिसके कारण द्यावा-पृथिवी (लोक) सुख-दुःख सहित सबको संरक्षण देने के लिए स्थित हैं तथा वे भयभीत होकर जिसे पुकारते हैं; जिसका प्रकाशयुक्त पथ विशिष्ट सम्मान बढ़ाने वाला है, उसी का पूजन-वन्दन करें ॥३ ॥

६०१. यस्य द्यौरुर्वी पृथिवी च मही यस्याद उर्व१न्तरिक्षम् ।
यस्यासौ सूरो विततो महित्वा कस्मै देवाय हविषा विधेम ॥४ ॥

(किस देवता का भजन करें ?) जिसकी महत्ता से व्यापक द्युलोक, विशाल पृथिवी, फैला हुआ अन्तरिक्ष तथा सूर्य आदि का विस्तार हुआ है, उसी का हम यजन करें ॥४ ॥

६०२. यस्य विश्वे हिमवन्तो महित्वा समुद्रे यस्य रसामिदाहुः ।
इमाश्च प्रदिशो यस्य बाहू कस्मै देवाय हविषा विधेम ॥५ ॥

(किस देवता को पूजें ?) जिसकी महिमा की घोषणा करने वाले विश्व के हिमाच्छादित क्षेत्र, समुद्र तथा पृथिवी हैं, यह दिशाएँ जिसकी बाहुएँ हैं, उसी की हम पूजा करें ॥५ ॥

६०३. आपो अग्रे विश्वमावन् गर्भं दधाना अमृता ऋतज्ञाः ।
यासु देवीष्वधि देव आसीत् कस्मै देवाय हविषा विधेम ॥६ ॥

(किस देवता की अर्चना करें ?) जिस अमृतरूप, ऋत को समझने वाले ने आप: (सृष्टि के मूल-क्रियाशील प्रवाह) के रूप में गर्भ धारण करके विश्व को गतिशील किया; जिसकी दिव्यशक्ति के अधीन देवता रहते हैं; उसी की अर्चना हम करें ॥६ ॥

६०४. हिरण्यगर्भः समवर्तताग्रे भूतस्य जातः पतिरेक आसीत् ।
स दाधार पृथिवीमुत द्यां कस्मै देवाय हविषा विधेम ॥७ ॥

(किस देव की अभ्यर्थना करें ?) पहले (सृष्टि के आदिकाल में) हिरण्यगर्भ (तेज को गर्भ में धारण करने वाला) सम्यक्‌रूप से विद्यमान था । वही सभी उत्पन्न (पदार्थों एवं प्राणियों) का एकमात्र अधिष्ठाता है । वही पृथ्वी एवं द्युलोक आदि का आधार है । (उसके अतिरिक्त) हम और किस देव की अभ्यर्थना करें ?

६०५. आपो वत्सं जनयन्तीर्गर्भमग्रे समैरयन् ।
तस्योत जायमानस्योल्ब आसीद्धिरण्ययः कस्मै देवाय हविषा विधेम ॥८ ॥

(हम किस देवता की उपासना करें ?) प्रारम्भ में वत्स (बालक या सृष्टि) को जन्म देने वाली आप: (सृष्टि के मूल तत्त्व) की धाराएँ गर्भ को प्रकट करने वाली हैं । उस जन्म लेने वाले (शिशु या विश्व) की रक्षक झिल्ली (आवरण) के रूप में जो तेज अवस्थित रहता है, हम उसी दिव्य तेज की उपासना करें ॥८ ॥

[३- शत्रुनाशन सूक्त]

[**ऋषि** - अथर्वा । **देवता** - रुद्र, व्याघ्र । **छन्द** - अनुष्टुप् , १ पथ्यापङ्क्ति, ३ गायत्री,७ ककुम्मती गर्भा उपरिष्टात् बृहती ।]

इस सूक्त में व्याघ्र , भेड़िया, सर्प आदि घातक प्राणियों तथा चोर-लुटेरों आदि दुष्ट पुरुषों से बचाव का उल्लेख है । प्रकारान्तर से यह उक्त पशुओं एवं दुष्ट पुरुषों के स्वभाव वाली हीन प्रकृतियों पर भी घटित होता है-

६०६. उदितस्त्रयो अक्रमन् व्याघ्रः पुरुषो वृकः ।
हिरुग्घि यन्ति सिन्धवो हिरुग् देवो वनस्पतिर्हिरुङ् नमन्तु शत्रवः ॥१ ॥

जैसे अन्तर्हित होकर नदियाँ प्रवाहित होती हैं और अन्तर्हित होकर वनौषधियाँ रोगों को भगा देती हैं, वैसे व्याघ्र आदि भी अन्तर्हित होकर भाग जाएँ । व्याघ्र, चोर और भेड़िया भी अपने स्थान से भागकर चले जाएँ ॥१ ॥

६०७. परेणैतु पथा वृकः परमेणोत तस्करः । परेण दत्वती रज्जुः परेणाघायुरर्षतु ॥२ ॥

भेड़िये दूर के मार्ग से गमन करें और चोर उससे भी दूर के मार्ग से चले जाएँ । दाँतों वाली रस्सी (साँपिन) अन्य मार्ग से गमन करे और पापी शत्रु दूर से भाग जाएँ ॥२ ॥

[दाँत वाली रस्सी कष्टकारी बन्धन की प्रतीक है । सामान्य रस्सी के बन्धन को शक्ति प्रयोग से तोड़ा जा सकता है; किन्तु दाँत वाली-काँटों वाली रस्सी के बन्धन तोड़ने के लिए तो ताकत भी नहीं लगायी जा सकती । मंत्र में ऐसे दुष्ट बन्धन से बचने का भाव भी है ।]

६०८. अक्ष्यौ च ते मुखं च ते व्याघ्र जम्भयामसि। आत् सर्वान् विंशतिं नखान् ॥३ ॥

हे व्याघ्र !हम आपके आँख और मुख को विनष्ट करके(पैरों के) बीसों नाखूनों को भी विनष्ट करते हैं ॥३ ॥

६०९. व्याघ्रं दत्वतां वयं प्रथमं जम्भयामसि। आदु ष्टेनमथो अहिं यातुधानमथो वृकम्।

दन्त वाले हिंसक प्राणियों में से हम सबसे पहले व्याघ्र को विनष्ट करते हैं। उसके बाद चोर को, फिर लुटेरे को, फिर सर्प और भेड़िये को विनष्ट करते हैं ॥४ ॥

६१०. यो अद्य स्तेन आयति स संपिष्टो अपायति। पथामपध्वंसेनैत्विन्द्रो वज्रेण हन्तु तम्

आज जो चोर आ रहे हैं, वे हमसे पिटकर चूर-चूर होते हुए भाग जाएँ। वे कष्टदायी मार्ग से भागें और इन्द्रदेव उन्हें अपने वज्र से मार डालें ॥५ ॥

६११. मूर्णा मृगस्य दन्ता अपिशीर्णा उ पृष्टयः।
निम्रुक् ते गोधा भवतु नीचायच्छशयुर्मृगः ॥६ ॥

हिंसक पशुओं के दाँत कमजोर हो जाएँ,सिर के सींग और पसलियों की हड्डियाँ क्षीण हो जाएँ ।हे यात्रिन् !गोह नामक जीव आपकी दृष्टि में न पड़े और लेटने के स्वभाव वाले दुष्ट मृग भी निचले मार्ग से चले जाएँ ॥६ ॥

६१२. यत् संयमो न वि यमो वि यमो यन्न संयमः।
इन्द्रजाः सोमजा आथर्वणमसि व्याघ्रजम्भनम् ॥७ ॥

व्याघ्रादि (हिंसक प्राणियों अथवा प्रवृत्तियों) को क़ाबू करने के लिए अथर्वा द्वारा प्रयुक्त इन्द्र और सोम से प्रकट (सूत्र) नियम यह है कि जहाँ संयम सफल न हो, वहाँ वि-यम (दमन प्रक्रिया) का प्रयोग किया जाए तथा जहाँ वि-यम उपयुक्त न हो, वहाँ संयम का प्रयोग किया जाए ॥७ ॥

[यह बहुत महत्त्वपूर्ण एवं व्यावहारिक सूत्र है। संयम (सम्यक् विधि से नियम में लाना) यह सोमज (सोम से उत्पन्न) सूत्र है। पालतू पशुओं तथा उपयोगी, किन्तु बहकने वाली मनोवृत्तियों पर यह ढंग लागू किया जाता है। वि-यम (विशेष दबाव) द्वारा वश में करने या उससे मुक्ति पाने का ढंग इन्द्रज (इन्द्र से उत्पन्न) है। घातक पशुओं तथा क्रूर प्रवृत्तियों पर इसी का प्रयोग करना आवश्यक हो जाता है।]

[४- वाजीकरण सूक्त]

[**ऋषि** - अथर्वा। **देवता** - वनस्पति। **छन्द** -अनुष्टुप्, ४ पुर उष्णिक्, ६-७ भुरिक् अनुष्टुप् ।]

इस सूक्त में बल-वीर्यवर्द्धक ओषधि का उल्लेख है। आचार्य सायण ने इसे कपित्थ से जोड़ा है। खोदकर निकालने के कारण इसे कपित्थ (कैथ) की जड़ भी माना जाता है। ओषधि शास्त्रियों के लिए यह शोध का विषय है-

६१३. यां त्वा गन्धर्वो अखनद् वरुणाय मृतभ्रजे।
तां त्वा वयं खनामस्योषधिं शेपहर्षणीम् ॥१ ॥

हे ओषधे ! वरुण (वरुणदेव अथवा वरणीय मनुष्य) के लिए आपको गन्धर्व ने खोदा था। हम भी इन्द्रिय-शक्ति बढ़ाने वाली,आपको खोदते हैं ॥१ ॥

६१४. उदुषा उदु सूर्य उदिदं मामकं वचः। उदेजतु प्रजापतिर्वृषा शुष्मेण वाजिना ॥२ ॥

(ओषधि को) उषा देवी शक्ति सम्पन्न वीर्य से समृद्ध करें। हमारा यह मन्त्रात्मक वचन भी इसे बढ़ाए। वर्षणकारी प्रजापतिदेव भी इसे बल-वीर्य से युक्त करके उन्नत करें ॥२ ॥

६१५. यथा स्म ते विरोहतोऽभितप्तमिवानति। ततस्ते शुष्मवत्तरमियं कृणोत्वोषधिः ॥३

(हे पुरुष !) विशेष सन्दर्भ में कर्मारूढ़ होने पर जब शरीर के अंग तप्त होकर गतिशील होते हैं, तब यह ओषधि आपको असीम बल-वीर्य से युक्त करे ॥३ ॥

६१६. उच्छुष्मौषधीनां सार ऋषभाणाम्। सं पुंसामिन्द्र वृष्ण्यमस्मिन् धेहि तनूवशिन् ॥४।

अन्य वीर्यवर्द्धक ओषधियों में यह ओषधि अत्यधिक श्रेष्ठ सिद्ध हो। काया को वश में करने वाले हे इन्द्रदेव ! आप पौरुषयुक्त शक्ति इस (ओषधि) में स्थापित करें ॥४ ॥

६१७. अपां रसः प्रथमजोऽथो वनस्पतीनाम्। उत सोमस्य भ्रातास्युतार्शमसि वृष्ण्यम् ॥

हे ओषधे ! जल मंथन के समय आप पहले उत्पन्न हुई अमृतोपम रस हैं और वनस्पतियों में साररूप हैं। आप सोमरस की सहोदरा हैं और अङ्गिरा आदि ऋषियों के मंत्र-बल से प्रकट वीर्यरूप हैं ॥५ ॥

६१८.अद्याग्ने अद्य सवितरद्य देवि सरस्वति। अद्यास्य ब्रह्मणस्पते धनुरिवा तानया पसः।

हे अग्निदेव ! हे सवितादेव ! हे सरस्वतीदेवि ! हे ब्रह्मणस्पते ! आप इस मनुष्य की इन्द्रियों को बल-वीर्य प्रदान करके उसे धनुष के समान (प्रहारक) बनाएँ ॥६ ॥

६१९. आहं तनोमि ते पसो अधि ज्यामिव धन्वनि।
क्रमस्वर्श इव रोहितमनवग्लायता सदा ॥७ ॥

(हे मनुष्य !) हम आपकी इन्द्रियों को धनुष पर प्रत्यञ्चा तानने के समान बल-सम्पन्न बनाते हैं। अस्तु, आप बलशाली के समान अपने कर्म पर आरूढ़ हों ॥७ ॥

६२०. अश्वस्याश्वतरस्याजस्य पेत्वस्य च।
अथ ऋषभस्य ये वाजास्तानस्मिन् धेहि तनूवशिन् ॥८ ॥

हे ओषधे ! घोड़ा, बैल, मेढ़ा (नर-भेड़) आदि में शरीर को वश में करने वाला जो ओजस् है, उसे (इस व्यक्ति के शरीर में) स्थापित करें ॥८ ॥

[५- स्वापन सूक्त]

[**ऋषि** - ब्रह्मा। **देवता** - वृषभ, स्वापन । **छन्द** - अनुष्टुप्, २ भुरिक् अनुष्टुप्, ७ पुरस्तात् ज्योति त्रिष्टुप्।]

६२१. सहस्रशृङ्गो वृषभो यः समुद्रादुदाचरत्। तेना सहस्येना वयं नि जनान्त्स्वापयामसि।

सहस्र शृंगों (रश्मियों) वाला वृषभ (वर्षा करने वाला सूर्य) समुद्र से ऊपर आ गया है। शत्रु का पराभव करने वाले उन (सूर्य) के बल से हम (स्तोतागण) सबको सुख से शयन करा देते हैं ॥१ ॥

६२२. न भूमिं वातो अति वाति नाति पश्यति कश्चन।
स्त्रियश्च सर्वाः स्वापय शुनश्चेन्द्रसखा चरन् ॥२ ॥

इस समय धरती पर अत्यधिक वायु न चले और न ही कोई मनुष्य ऊपर से देखे। हे वायुदेव ! आप इन्द्रदेव के मित्र हैं। अतः आप समस्त स्त्रियों और कुत्तों को सुला दें ॥२ ॥

६२३. प्रोष्ठेशयास्तल्पेशया नारीर्या वह्यशीवरीः।
स्त्रियो याः पुण्यगन्धयस्ताः सर्वाः स्वापयामसि ॥३ ॥

जो नारियाँ घर के आँगन में सोती हैं।जो चलते वाहन पर सोने वाली हैं, जो बिछौने पर सोती हैं, जो उत्तम

गंध से सुवासित श्रेष्ठ शय्याओं पर सोती हैं । हम उन्हीं की तरह से सभी स्त्रियों को सुखपूर्वक सुला देते हैं ॥३ ॥

६२४. एजदेजदजग्रभं चक्षुः प्राणमजग्रभम् । अङ्गान्यजग्रभं सर्वा रात्रीणामतिशर्वरे ॥४ ।

समस्त जंगम प्राणियों को हमने सुला दिया है और उनके आँखों की दर्शनशक्ति को हमने ग्रहण कर लिया है तथा प्राण- संचार स्थान में विद्यमान घ्राणेन्द्रिय को भी ग्रहण कर लिया है । रात्रि के अँधेरे में हमने उनके समस्त अंगों को निद्रा के वशीभूत कर लिया है ॥४ ॥

६२५.य आस्ते यश्चरति यश्च तिष्ठन् विपश्यति । तेषां सं दध्मो अक्षीणि यथेदं हर्म्यं तथा।

जो यहाँ ठहरता एवं आता-जाता रहता है और हमारी ओर देखता है, उनकी दृष्टि को हम राज- प्रासाद की तरह निश्चल बनाएँ ॥५ ॥

६२६. स्वप्तु माता स्वप्तु पिता स्वप्तु श्वा स्वप्तु विश्पतिः ।
स्वपन्त्वस्यै ज्ञातयः स्वप्त्वयमभितो जनः ॥६ ॥

(श्वान के प्रति) तुम्हारी माँ शयन करे । तुम्हारे पिता सोएँ । स्वयं (श्वान) तुम भी सो जाओ । गृहस्वामी, सभी बान्धव एवं परिकर के सब लोग सो जाएँ ॥६ ॥

६२७. स्वप्न स्वप्नाभिकरणेन सर्वं नि ष्वापया जनम् ।
ओत्सूर्यमन्यान्त्स्वापयाव्युषं जागृतादहमिन्द्र इवारिष्टो अक्षितः ॥७ ॥

हे स्वप्न के अधिष्ठाता देव ! स्वप्न के साधनों द्वारा आप समस्त लोगों को सुला दें तथा अन्य लोगों को सूर्योदय तक निद्रित रखें । इस प्रकार सबके सो जाने पर हम इन्द्र के समान अहिंसित तथा क्षयरहित होकर प्रातःकाल तक जागते रहें ॥७ ॥

[६- विषघ्न सूक्त]

[**ऋषि -** गरुत्मान् । **देवता -** तक्षक, १ ब्राह्मण, २ द्यावा- पृथिवी, सप्तसिन्धु , ३ सुपर्ण ४-८ विष ।
छन्द-अनुष्टुप् ।]

६२८. ब्राह्मणो जज्ञे प्रथमो दशशीर्षो दशास्यः ।
स सोमं प्रथमः पपौ स चकारारसं विषम् ॥१ ॥

पहले दस शीर्ष तथा दस मुख वाला ब्राह्मण उत्पन्न हुआ, उसने पहले सोमपान किया । उस (सोमपान) से विष को असार-प्रभावहीन बना दिया ॥१ ॥

[यह आलंकारिक वर्णन है । सृष्टि उत्पत्ति के समय उपयोगी पदार्थों के साथ विष का भी उद्भव हुआ था । ब्रह्म से उत्पन्न या ब्रह्मनिष्ठ को ब्राह्मण कहते हैं । उस प्रथम जन्मे ब्राह्मण (ब्रह्म के अनुशासन को फलित करने वाला दिव्य प्रवाह) के सिर (विचार तंत्र) तथा मुख (ग्रहण करने या प्रकट करने वाले तंत्र) दसों दिशाओं में थे, इसलिए उसे दस सिर एवं दस मुख वाला कहा गया । विष को प्रभावहीन बनाने वाला सोम- प्रवाह भी प्रकृति में उपलब्ध है, जिसे ब्रह्मनिष्ठ ही पान कर पाते हैं ।]

६२९. यावती द्यावापृथिवी वरिम्णा यावत् सप्त सिन्धवो वितष्ठिरे ।
वाचं विषस्य दूषणीं तामितो निरवादिषम् ॥२ ॥

जितने विस्तार से द्यावा-पृथिवी फैली है और सप्त सिन्धु जितने परिमाण में फैले हैं, उतने स्थान तक के विष को दूर करने के लिए हम मन्त्रात्मिका वाणी का प्रयोग करते हैं ॥२ ॥

६३०.सुपर्णस्त्वा गरुत्मान् विष प्रथममावयत् । नामीमदो नारूरुप उतास्मा अभवः पितुः।

हे विष ! वेगवान् गरुड़ पक्षी ने आपको पहले खा लिया था । वे न उन्मत्त हुए और न बेहोश हुए । आप उनके लिए अन्न के समान बन गये ॥३ ॥

[भाव यह है कि गरुड़ के पाचन तंत्र के लिए विष घातक नहीं-सामान्य अन्न जैसा बन जाता है । विष को निष्प्रभावी बनाने वाली ऐसी कोई प्रक्रिया ऋषि जानते थे ।]

६३१. यस्त आस्यत् पञ्चाङ्गुरिर्वक्राच्चिदधि धन्वनः ।
अपस्कम्भस्य शल्यान्निरवोचमहं विषम् ॥४ ॥

पाँच अँगुलियों वाले जिस हाथ ने आपको मुख रूप डोरी चढ़े हुए धनुष से मनुष्य के शरीर में डाल दिया है, उस विष को तथा विष वाले हाथ को हम अभिमंत्रित ओषधि द्वारा प्रभावहीन बनाते हैं ॥४ ॥

६३२. शल्याद् विषं निरवोचं प्राञ्जनादुत पर्णधेः ।
अपाष्ठाच्छृङ्गात् कुल्मलान्निरवोचमहं विषम् ॥५ ॥

शल्य क्रिया द्वारा, लेप लगाकर, पत्तों या पंख वाले उपकरण से हमने विष दूर किया । नुकीले उपकरण से-शृंग प्रयोग से कुलाल (ओषधि विशेष) द्वारा हमने विष को हटाया है ॥५ ॥

[विष हटाने की यह सब क्रियाएँ पूर्वकाल में प्रचलित थीं । शृंग प्रयोग में पोले सींग को विष के स्थान पर रखकर शोषण (वैक्यूम बनाकर विष खींचने) की प्रक्रिया अभी भी प्रचलित है ।]

६३३. अरसस्त इषो शल्योऽथो ते अरसं विषम् । उतारसस्य वृक्षस्य धनुष्टे अरसारसम् ।

हे बाण ! आपका विष-सम्पन्न फलक विषरहित हो जाए और आपका विष भी वीर्यरहित हो जाए । उसके बाद रसहीन वृक्ष से बना आपका धनुष भी वीर्यरहित हो जाए ॥६ ॥

६३४ ये अपीषन् ये अदिहन् य आस्यन् ये अवासृजन् ।
सर्वे ते वध्रयः कृता वध्रिर्विषगिरिः कृतः ॥७ ॥

विषयुक्त ओषधि प्रदान करने वाले, लेपन विष को प्रयुक्त करने वाले, दूर से विष को फेंकने वाले तथा समीप में खड़े होकर अन्न, जल आदि में विष मिलाने वाले जो मनुष्य हैं, हमने उन मनुष्यों को मंत्र बल के द्वारा प्रभावहीन कर दिया । हमने उन पर्वतों को भी प्रभावहीन कर दिया, जिन पर विष उत्पन्न होते हैं ॥७ ॥

६३५.वध्रयस्ते खनितारो वध्रिस्त्वमस्योषधे ।वध्रिः स पर्वतो गिरिर्यतो जातमिदं विषम् ।

हे विषयुक्त ओषधे ! आपको खोदने वाले मनुष्य प्रभावहीन हो जाएँ और आप स्वयं भी प्रभावहीन हो जाएँ, तथा जिन पर्वतों और पहाड़ों पर आप उत्पन्न होती हैं, वे भी प्रभावहीन हो जाएँ ॥८ ॥

[७- विषनाशन सूक्त]

[**ऋषि** - गरुत्मान् । **देवता** - वनस्पति । **छन्द** - अनुष्टुप्, ४ स्वराट् अनुष्टुप् ।]

६३६. वारिदं वारयातै वरणावत्यामधि । तत्रामृतस्यासिक्तं तेना ते वारये विषम् ॥१ ॥

वरणावती ओषधि में स्थित रस हमारे विष को दूर करे । इसमें अमृत का स्रोत है । उस अमृतोपम जल के द्वारा हम आपके विष को दूर करते हैं ॥१ ॥

६३७. अरसं प्राच्यं विषमरसं यदुदीच्यम् । अथेदमधराच्यं करम्भेण वि कल्पते ॥२ ॥

पूर्व दिशा, उत्तर दिशा तथा दक्षिण दिशा में होने वाले विष निर्वीर्य हो जाएँ । इस प्रकार समस्त दिशाओं में होने वाले विष मंत्र- बल द्वारा निर्वीर्य हो जाएँ ॥२ ॥

६३८. करम्भं कृत्वा तिर्यं पीबस्पाकमुदारथिम्।
क्षुधा किल त्वा दुष्टनो जक्षिवान्त्स न रूरुपः ॥३ ॥

हे दोषपूर्ण शरीर वाले ! पीव (मेद,चर्बी) को पकाने वाले (श्रम) तथा भूख के अनुसार खाया गया (ओषधि मिलाकर बनाया गया) करंभ (मिश्रण) रोगनाशक है ।यहतुम्हें (विष के प्रभाव से) बेहोश नहीं होने देगा ॥३ ॥

[शरीर में संव्याप्त विष को निरस्त करने के लिए यह चिकित्सा विज्ञान सम्मत सूत्र है । श्रम इतना कि उसके ताप से चर्बी गलने लगे । भूख के अनुरूप ओषधि मिश्रित सात्विक भोजन करने से विष का प्रभाव घटता ही है, वह बढ़ नहीं पाता ।]

६३९. वि ते मदं मदावति शरमिव पातयामसि ।
प्र त्वा चरुमिव येषन्तं वचसा स्थापयामसि ॥४ ॥

हे ओषधे ! आपके विष को हम धनुष से छूटने वाले बाण के समान शरीर से दूर फेंकते हैं । हे विष ! गुप्तरूप से घूमने वाले दूत के समान शरीर के अङ्गों में संव्याप्त होते हुए आपको हम मंत्र-बल के द्वारा दूर फेंकते हैं ॥४ ॥

६४०. परि ग्राममिवाचितं वचसा स्थापयामसि ।
तिष्ठा वृक्ष इव स्थाम्न्यभ्रिखाते न रूरुपः ॥५ ॥

जनसमूह के समान इकट्ठे हुए विष को हम मंत्र बल के द्वारा बाहर निकालते हैं । हे कुदाल से खोदी हुई ओषधे ! आप अपने स्थान पर ही वृक्ष के समान रहें । इस व्यक्ति को मूर्छित न करें ॥५ ॥

६४१. पवस्तैस्त्वा पर्यक्रीणन् दूर्शेभिरजिनैरुत । प्रक्रीरसि त्वमोषधेऽभ्रिखाते न रूरुपः ॥

हे विषयुक्त ओषधे ! महर्षियों ने आपको पवित्र (शोधित) करने के निमित्त फैलाए हुए दर्भ के तृणों से क्रय कर लिया है । आप दुष्ट हिरणों के चर्म से क्रय की हुई हैं, इसलिए आप इस स्थान से भाग जाएँ । हे कुदाल से खोदी हुई ओषधे ! आप इस व्यक्ति को मूर्छित न करें ॥६ ॥

[यहाँ क्रय कर लेना, खरीद लेना शब्द- अपने अधिकार में लेने का प्रतीक है । उक्त साधनों से शोधित करके अपने अनुकूल बनाया गया विष मारक नहीं रह जाता, औषधि की तरह प्रयुक्त होता है ।]

६४२. अनाप्ता ये वः प्रथमा यानि कर्माणि चक्रिरे ।
वीरान् नो अत्र मा दभन् तद् व एतत् पुरो दधे ॥७ ॥

हे मनुष्यो ! आपके प्रतिकूल चलने वाले जिन रिपुओं ने योग आदि प्रमुख कर्मों को किया है, उन कर्मों के द्वारा वे हमारे वीर पुत्रों को इस देश में न मारें । इस चिकित्सारूप कर्म को हम आपकी सुरक्षा के लिए आपके सामने प्रस्तुत करते हैं ॥७ ॥

[८- राज्याभिषेक सूक्त]

[**ऋषि -** अथर्वाङ्गिरा । **देवता -** चन्द्रमा, आपः, राज्याभिषेक , १ राजा, २ देवगण, ३ विश्वरूप, ४-५ आपः ।
छन्द - अनुष्टुप्, १,७ भुरिक् त्रिष्टुप् , ३ त्रिष्टुप् ५ विराट् प्रस्तार पंक्ति ।]

प्राचीनकाल की परिस्थितियों के अनुसार अधिकांश आचार्यों ने इस सूक्त का अर्थ राजा परक किया है । व्यापक भाव से यह इन्द्र या सूर्य पर भी घटित होता है । 'राजन्' (प्रकाशमान) , 'वेन' (तेजस्वी) जैसे संबोधन सूर्य के लिए प्रयुक्त होते ही हैं । वैसे परिवार या समाज के संरक्षक-शासक पर भी मंत्रार्थ घटित किये जा सकते हैं-

६४३. भूतो भूतेषु पय आ दधाति स भूतानामधिपतिर्बभूव ।
तस्य मृत्युश्चरति राजसूयं स राजा राज्यमनु मन्यतामिदम् ॥१ ॥

स्वयं उत्पन्न होकर, जो उत्पन्न हुए (जड़-चेतन) को पय: (पोषक रस) प्रदान करता है, वह सर्वभूतों का अधिपति हुआ । उसके राजसूय (राज्य को प्रेरणा देने वाले) प्रयोग के अनुरूप मृत्यु भी चलती है । वह राजा राज्य को मान्यता देकर आचरण करता है ॥१ ॥

६४४.अभि प्रेहि माप वेन उग्रश्चेत्ता सपत्नहा । आ तिष्ठ मित्रवर्धन तुभ्यं देवा अधि ब्रवन् ।

हे उग्र, चेतना संचारक 'वेन' (तेजस्वी) ! आप शत्रु विनाशक होकर आगे बढ़ें, पीछे न हटें । देवों ने आपको मित्रों का संवर्द्धन करने वाला कहा है, आप भली प्रकार स्थापित (प्रतिष्ठित) हों ॥२ ॥

६४५. आतिष्ठन्तं परि विश्वे अभूषञ्छ्रियं वसानश्चरति स्वरोचिः ।
महत् तद् वृष्णो असुरस्य नामा विश्वरूपो अमृतानि तस्थौ ॥३ ॥

स्थापित होने पर, विश्व से विभूषित होकर, श्री (वैभव) रूप वस्त्रों से आच्छादित होकर तथा स्वप्रकाशित होकर वे विचरण करते हैं । उस विश्वरूप, प्राणयुक्त, वर्षणशील का बड़ा नाम है । वह अमृत तत्त्वों पर स्थित (आधारित) रहता है ॥३ ॥

६४६. व्याघ्रो अधि वैयाघ्रे वि क्रमस्व दिशो महीः ।
विशस्त्वा सर्वा वाञ्छन्त्वापो दिव्याः पयस्वतीः ॥४ ॥

हे व्याघ्र ! आप बाघ (विशिष्ट घ्राण शक्ति सम्पन्न) के समान दुर्धर्ष होते हुए विशाल दिशाओं को विजित करें । समस्त प्रजाएँ आपको अपना स्वामी स्वीकार करें और बरसने वाले दिव्य जल भी आपकी कामना करें ॥४ ॥

६४७. या आपो दिव्याः पयसा मदन्त्यन्तरिक्ष उत वा पृथिव्याम् ।
तासां त्वा सर्वासामपामभि षिञ्चामि वर्चसा ॥५ ॥

अन्तरिक्ष तथा पृथ्वी पर जो दिव्यजल अपने साररूप रस से प्राणियों को तृप्त करते हैं, उन समस्त जल के तेजस् से हम आपका अभिषेक करते हैं ॥५ ॥

६४८. अभि त्वा वर्चसासिचन्नापो दिव्याः पयस्वतीः ।
यथासो मित्रवर्धनस्तथा त्वा सविता करत् ॥६ ॥

हे तेजस्विन् ! दिव्य रसयुक्त जल अपने तेजस् से आपको अभिषिक्त करे । आप जिस प्रकार मित्रों को समृद्ध करते हैं, उसी प्रकार सवितादेव आपको भी समृद्ध करें ॥६ ॥

६४९. एना व्याघ्रं परिषस्वजानाः सिंहं हिन्वन्ति महते सौभगाय ।
समुद्रं न सुभुवस्तस्थिवांसं मर्मृज्यन्ते द्वीपिनमप्स्व१न्तः ॥७ ॥

समुद्र में द्वीप की तरह अप् (सृष्टि के मूलतत्त्व) में व्याघ्र एवं सिंह जैसे पराक्रमी को यह दिव्य धाराएँ महान् सौभाग्य के लिए प्रेरित और विभूषित करती हैं ॥७ ॥

[९- आञ्जन सूक्त]

[**ऋषि** - भृगु । **देवता** - त्रैककुदाञ्जन । **छन्द** - अनुष्टुप्, २ ककुम्मती अनुष्टुप्, ३ पथ्यापंक्ति ।]

६५०. एहि जीवं त्रायमाणं पर्वतस्यास्यक्ष्यम् । विश्वेभिर्देवैर्दत्तं परिधिर्जीवनाय कम् ॥१ ।

हे अञ्जन मणे ! आप प्राणधारियों की सुरक्षा करने वाले पर्वत की नेत्ररूप हैं । आप देवताओं द्वारा प्रदत्त जीवन-रक्षक परिधि रूप में यहाँ पधारें ॥१ ॥

६५१. परिपाणं पुरुषाणां परिपाणं गवामसि। अश्वानामर्वतां परिपाणाय तस्थिषे ॥२॥

हे अञ्जन मणे ! आप मनुष्यों तथा गौओं की सुरक्षा करने वाले हैं। आप घोड़ों तथा घोड़ियों की सुरक्षा के लिए भी स्थित रहते हैं ॥२॥

६५२. उतासि परिपाणं यातुजम्भनमाञ्जन।
उतामृतस्य त्वं वेत्थाथो असि जीवभोजनमथो हरितभेषजम् ॥३॥

जिससे आँखों को निर्मल किया जाता है, ऐसे हे अञ्जन मणे ! आप राक्षसों द्वारा दी हुई यातनाओं को नष्ट करने वाले हैं और जीवों की सुरक्षा करने वाले हैं। आप स्वर्ग में स्थित अमृत को जानने वाले और प्राणियों के अनिष्ट को दूर करके उनकी सुरक्षा करने वाले हैं। आप पाण्डु- रोग की ओषधि हैं ॥३॥

६५३. यस्याञ्जन प्रसर्पस्यङ्गमङ्गं परुष्परुः। ततो यक्ष्मं वि बाधस उग्रो मध्यमशीरिव ॥४।

हे अञ्जन मणे ! आप जिस मनुष्य के अंगों और जोड़ों में संव्याप्त हो जाते हैं, उस मनुष्य के शरीर से क्षय आदि रोगों को मेघ उड़ाने वाली वायु के समान शीघ्र ही दूर कर देते हैं ॥४॥

६५४. नैनं प्राप्नोति शपथो न कृत्या नाभिशोचनम्।
नैनं विष्कन्धमश्नुते यस्त्वा बिभर्त्याञ्जन ॥५॥

हे अञ्जन मणे ! जो मनुष्य आपको धारण करते हैं, उनको दूसरों के द्वारा प्रेरित शाप नहीं प्राप्त होते और दूसरों के द्वारा प्रेरित अभिचार रूप कृत्या तथा कृत्या से होने वाले शोक नहीं प्राप्त होते। उनको गति-अवरोधक बाधाएँ भी नहीं प्राप्त होतीं ॥५॥

६५५.असन्मन्त्राद् दुष्वप्न्याद् दुष्कृताच्छमलादुत। दुर्हार्दश्चक्षुषो घोरात् तस्मान्नः पाह्याञ्जन।

हे अञ्जन मणे ! अभिचारात्मक बुरे मंत्रों से उनके द्वारा प्राप्त होने वाले कष्टों से, बुरे स्वप्नों से, पापों से उत्पन्न होने वाले दुःखों से, बुरे मन तथा दूसरों की क्रूर आँखों से आप हमारी सुरक्षा करें ॥६॥

६५६. इदं विद्वानाञ्जन सत्यं वक्ष्यामि नानृतम्। सनेयमश्वं गामहमात्मानं तव पूरुष ॥७।

हे अञ्जन मणे ! हम आपकी महिमा को जानते हैं, इसलिए हमने यह बात सत्य ही कही है, झूठ नहीं। अतः हम आपके द्वारा गौओं, घोड़ों और जीवों की सेवा करें ॥७॥

६५७. त्रयो दासा आञ्जनस्य तक्मा बलास आदहिः।
वर्षिष्ठः पर्वतानां त्रिककुन्नाम ते पिता ॥८॥

कठिनाई से जीवन निर्वाह कराने वाले ज्वर, शरीर बल को कमजोर बनाने वाले सन्निपात तथा सर्प के विष-विकार आदि तीन रोग दास के समान 'आञ्जन-द्रव्य' के वशीभूत रहते हैं। हे अञ्जन मणे ! पर्वतों में श्रेष्ठ 'त्रिककुद' नामक पर्वत आपका पिता है ॥८॥

६५८. यदाञ्जनं त्रैककुदं जातं हिमवतस्परि। यातूंश्च सर्वाञ्जम्भयत् सर्वाश्च यातुधान्यः।

हिम से घिरे हुए 'त्रिककुद' नामक पहाड़ पर उत्पन्न होने वाले अञ्जन समस्त यातुधानों तथा यातुधानियों को विनष्ट करते रहते हैं। इसलिए वे हमारे रोगों को भी नष्ट करें ॥९॥

६५९. यदि वासि त्रैककुदं यदि यामुनमुच्यसे। उभे ते भद्रे नाम्नी ताभ्यां नः पाह्याञ्जन।

हे अञ्जन मणे ! यदि आप 'त्रिककुद' हैं अथवा 'यामुन' कहलाते हैं, तो आपके ये दोनों नाम भी कल्याण करने वाले हैं। अतः आप अपने इन दोनों नामों से हमारी सुरक्षा करें ॥१०॥

[१० - शङ्खमणि सूक्त]

[**ऋषि** -अथर्वा । **देवता** - शङ्खमणि, कृशन । **छन्द** - अनुष्टुप्, ६ पथ्यापंक्ति, ७ पञ्चपदा परानुष्टुप् शक्वरी ।]

६६०. वाताज्जातो अन्तरिक्षाद् विद्युतो ज्योतिषस्परि ।
स नो हिरण्यजाः शङ्खः कृशनः पात्वंहसः ॥१ ॥

वायु , अन्तरिक्ष, विद्युत् और सूर्य आदि ज्योतियों से उत्पन्न तथा स्वर्ण से विनिर्मित तेजस्वी शंख, पाप से हमारी सुरक्षा करे ॥१ ॥

६६१. यो अग्रतो रोचनानां समुद्रादधि जज्ञिषे । शङ्खेन हत्वा रक्षांस्यत्त्रिणो वि षहामहे।

हे शंख ! आप प्रकाशमान नक्षत्रों के सामने विद्यमान समुद्र में पैदा होते हैं, ऐसे ज्योतिर्मय आप से असुरों को विनष्ट करके हम पिशाचों को पराभूत करते हैं ॥२ ॥

६६२. शङ्खेनामीवाममतिं शङ्खेनोत सदान्वाः ।
शङ्खो नो विश्वभेषजः कृशनः पात्वंहसः ॥३ ॥

शंख के द्वारा हम समस्त रोगों तथा विवेकहीनता को दूर करते हैं । इसके द्वारा हम सदैव पीड़ा देने वाली अलक्ष्मी को भी तिरस्कृत करते हैं ।विघ्नों को दूर करने वाला यह तेजस्वी शंख, पापों से हमारी सुरक्षा करे ॥३ ॥

६६३. दिवि जातः समुद्रजः सिन्धुतस्पर्याभृतः ।
स नो हिरण्यजाः शङ्ख-आयुष्प्रतरणो मणिः ॥४ ॥

पहले द्युलोक में उत्पन्न हुआ, समुद्र में उत्पन्न हुआ, नदियों से एकत्रित किया हुआ हिरण्य (दिव्य तेज) से निर्मित यह शंख मणि, हमारे आयुष्य की वृद्धि करने वाली हो ॥४ ॥

६६४. समुद्राज्जातो मणिर्वृत्राज्जातो दिवाकरः ।
सो अस्मान्त्सर्वतः पातु हेत्या देवासुरेभ्यः ॥५ ॥

समुद्र से पैदा हुआ यह (शंख) मणि तथा मेघों से उत्पन्न सूर्य सदृश यह देवताओं एवं असुरों के अस्त्रों से हमारी रक्षा करे ॥५ ॥

६६५. हिरण्यानामेकोऽसि सोमात् त्वमधि जज्ञिषे ।
रथे त्वमसि दर्शत इषुधौ रोचनस्त्वं प्र ण आयूंषि तारिषत् ॥६ ॥

(हे शंख मणे !) आप तेजस्वियों में से एक हैं । आप सोम से उत्पन्न हुए हैं । रथों में आप देखने योग्य होते हैं और बाणों के आश्रय स्थान तूणीर में चमकते हुए प्रतीत होते हैं, ऐसे आप हमारे आयुष्य की वृद्धि करें ॥६ ॥

६६६. देवानामस्थि कृशनं बभूव तदात्मन्वच्चरत्यप्स्व१न्तः । तत् ते बध्नाम्यायुषे वर्चसे
बलाय दीर्घायुत्वाय शतशारदाय कार्शनस्त्वाभि रक्षतु ॥७ ॥

देवों की अस्थिरूप यह मोती बना है । यह आत्मतत्त्व की तरह जल के बीच विचरण करता है । (हे व्यक्ति विशेष !) ऐसे उस (शंखमणि) को तेजस्विता, बल तथा सौ वर्ष वाले आयुष्य के लिए (तुम्हे) बाँधता हूँ । यह सभी प्रकार तुम्हारी रक्षा करें ॥७ ॥

[हड्डियाँ चूने के योग (कैल्शियम कम्पाउण्ड्स) से बनती हैं । शंख एवं सीप भी उसीप्रकार के योगों से बनते हैं, इसी तथ्य को अपनी दिव्य दृष्टि से देखकर ऋषि उसे देवों की अस्थि कहते हैं ।]

[११- अनड्वान् सूक्त]

[**ऋषि -** भृग्वङ्गिरा । **देवता -** इन्द्र , अनड्वान । **छन्द -** त्रिष्टुप्, १,४ जगती , २ भुरिक् त्रिष्टुप्, ७ त्र्यवसाना षट्पदा अनुष्टुप्गर्भा उपरिष्टात्जागतानिचृत्शक्वरी, ८-१२ अनुष्टुप् ।]

अनड्वान् प्राणों को भी कहा गया है(अथर्व०११.६.१०) । यह भाव इस सूक्त के संदर्भ में भी सटीक बैठता है-

६६७. अनड्वान् दाधार पृथिवीमुत द्यामनड्वान् दाधारोर्व१न्तरिक्षम् ।
अनड्वान् दाधार प्रदिशः षडुर्वीरनड्वान् विश्वं भुवनमा विवेश ॥१ ॥

विश्वरूपी शकट को ढोने वाले वृषभरूप ईश्वर ने पृथ्वी को धारण किया है । उसने स्वर्गलोक, अन्तरिक्षलोक तथा पूर्व आदि छः महादिशाओं और उर्वियों को भी धारण किया है । इस प्रकार वह अनड्वान् (शकटवाही) ईश्वर समस्त लोकों में प्रविष्ट हुआ है ॥१ ॥

६६८. अनड्वानिन्द्रः स पशुभ्यो वि चष्टे त्रयाञ्छक्रो वि मिमीते अध्वनः ।
भूतं भविष्यद् भुवना दुहानः सर्वा देवानां चरति व्रतानि ॥२ ॥

इस अनड्वान् को इन्द्र कहते हैं । वे शक्र (इन्द्रदेव) तीनों (लोकों) को नापते हैं तथा प्राणियों का निरीक्षण करते हैं, ये भविष्यत् और वर्तमानकाल में पदार्थों को उत्पन्न करते हुए देवताओं के सभी व्रतों को चलाते हैं ॥२ ॥

६६९. इन्द्रो जातो मनुष्येष्वन्तर्घर्मस्तप्तश्चरति शोशुचानः ।
सुप्रजाः सन्त्स उदारे न सर्षद् यो नाश्नीयादनडुहो विजानन् ॥३ ॥

इन्द्रदेव ही (जीवात्मारूप में) मनुष्यों के अन्दर प्रकट होते हैं । वे तपस्वी सूर्य की तरह प्रकाशित होते हुए विचरण करते हैं । वे भोजन नहीं करते और संचालक को जानते हुए (उसी के अनुशासन में) श्रेष्ठ प्रज्ञायुक्त होकर रहते हैं तथा देहपात के बाद भी भटकते नहीं ॥३ ॥

६७०. अनड्वान् दुहे सुकृतस्य लोक ऐनं प्याययति पवमानः पुरस्तात् ।
पर्जन्यो धारा मरुत ऊधो अस्य यज्ञः पयो दक्षिणा दोहो अस्य ॥४ ॥

सत्कर्म के पश्चात् प्राप्त होने वाले पुण्यलोक में यह ईश्वररूप अनड्वान्, इच्छित फल प्रदान करता है । पहले से पवित्र सोमरस इसको रस से परिपूर्ण करता हैं । पर्जन्य इसकी धाराएँ हैं, मरुद्गण इसके स्तन हैं और यज्ञ ही इसका पय (दुग्धं या जल) है । यज्ञ में प्रदान की जाने वाली दक्षिणा इस अनड्वान् की दोहन क्रिया है ॥४ ॥

६७१. यस्य नेशे यज्ञपतिर्न यज्ञो नास्य दातेशे न प्रतिग्रहीता ।
यो विश्वजिद् विश्वभृद् विश्वकर्मा घर्मं नो ब्रूत यतमश्चतुष्पात् ॥५ ॥

याजकगण इस देवस्वरूप अनड्वान् के स्वामी नहीं हैं । यज्ञक्रिया, दाता तथा प्रतिग्रहीता भी इसके स्वामी नहीं हैं । यह समस्त जगत् को विजित करने वाला तथा वायुरूप में सबका पालन-पोषण करने वाला है । जगत् के समस्त कर्म इसके ही हैं । यह चार चरण वाला हमें आलोकवान् सूर्य के विषय में उपदेश देता है ॥५ ॥

६७२. येन देवाः स्वरारुरुहुर्हित्वा शरीरममृतस्य नाभिम् ।
तेन गेष्म सुकृतस्य लोकं घर्मस्य व्रतेन तपसा यशस्यवः ॥६ ॥

जिस देवस्वरूप अनड्वान् के द्वारा देवगण शरीर का त्याग करके अमृत के केन्द्ररूप प्रकाश स्थान पर आरूढ़ हुए थे, उसी के द्वारा हम प्रदीप्त आदित्यदेव का व्रत करते हुए मोक्ष सुख की कामना करके पुण्य के फलरूप श्रेष्ठ लोक को प्राप्त करते हैं ॥६ ॥

६७३. इन्द्रो रूपेणाग्निर्वहेन प्रजापतिः परमेष्ठी विराट्।
विश्वानरे अक्रमत वैश्वानरे अक्रमतानडुह्यक्रमत। सोऽदृंहयत सोऽधारयत ॥७ ॥

इन्द्रदेव ही अपने स्वरूप से अग्नि हैं। वही सृष्टिकर्त्ता तथा प्रजापति समस्त विश्व को वहन करने के कारण 'विराट्' हुए। वही समस्त मनुष्यों, अग्नियों तथा रथ खींचने वालों में संव्याप्त हैं। वही सबको बल प्रदान करते हैं तथा सबको धारण करते हैं ॥७ ॥

६७४. मध्यमेतदनडुहो यत्रैष वह आहितः। एतावदस्य प्राचीनं यावान् प्रत्यङ् समाहितः ॥

यह (यज्ञ) उस विश्व संवाहक का मध्य (भार उठाने वाला) भाग है। इस अनड्वान् वृषभ का अगला भाग उतने ही परिमाण वाला है, जितने परिमाण वाला पिछला भाग है ॥८ ॥

६७५. यो वेदानडुहो दोहान्त्सप्तानुपदस्वतः।
प्रजां च लोकं चाप्नोति तथा सप्तऋषयो विदुः ॥९ ॥

जो प्रजापति रूप अनड्वान् के लोक, समुद्र आदि सात प्रकार के दोहन स्रोतों को जानते हैं, वे श्रेष्ठ प्रजाओं तथा पुण्य लोकों को प्राप्त करते हैं। ऐसा (जो कहा गया), उसे सप्तऋषि ही जानते हैं ॥९ ॥

६७६. पद्भिः सेदिमवक्रामन्निरां जङ्घाभिरुत्खिदन्।
श्रमेणानड्वान् कीलालं कीनाशश्चाभि गच्छतः ॥१० ॥

यह प्रजापति सम्बन्धी अनड्वान् अपने चारों पैरों से दुःख लाने वाली अलक्ष्मी को अधोमुख करके उस पर आरूढ़ होता हुआ धरती को अपनी जंघाओं (पैरों) से कुरेदता हुआ तथा अपने श्रम के द्वारा अपने अनुकूल चलने वाले किसान को अन्न प्रदान करता है ॥१० ॥

६७७. द्वादश वा एता रात्रीर्व्रत्या आहुः प्रजापतेः।
तत्रोप ब्रह्म यो वेद तद् वा अनडुहो व्रतम् ॥११ ॥

ये बारह रात्रियाँ यज्ञात्मक प्रजापति के व्रत के योग्य हैं, ऐसा विद्वान् लोग कहते हैं। उतने समय में पधारे हुए वृषभरूप प्रजापति सम्बन्धी ब्रह्म को जो जानते हैं, वही इस अनडुहव्रत के अधिकारी हैं। यह ज्ञान अनडुह (विश्व संचालक) का अनुष्ठान है ॥११ ॥

६७८. दुहे सायं दुहे प्रातर्दुहे मध्यन्दिनं परि। दोहा ये अस्य संयन्ति तान् विद्मानुपदस्वतः।

पूर्वोक्त लक्षण वाले वृषभ का, हम प्रातःकाल, सायंकाल तथा मध्याह्नकाल में दोहन करते हैं। यज्ञानुष्ठान करने वाले के फलों का भी हम दोहन करते हैं। इस प्रकार जो इस अनड्वान् के दोहन फल से संयुक्त होते हैं- ऐसे अविनाशी दोहन कर्म को हम जानते हैं ॥१२ ॥

[१२ - रोहिणी वनस्पति सूक्त]

[**ऋषि** - ऋभु । **देवता** - वनस्पति । **छन्द** - अनुष्टुप्, १ त्रिपदा गायत्री, ६ त्रिपदा यवमध्या भुरिक् गायत्री, ७ बृहती ।]

इस सूक्त में टूटे अंगों को जोड़ने एवं जले-कटे घावों को भरने के लिए 'रोहिणी' नामक ओषधि का उल्लेख है। वैद्यक ग्रन्थों में इसके वीरवती (वीरों वाली) चर्मकषा, मांसरोही (चर्म तथा मांस को स्थापित करने वाली) प्रहारवल्ली (प्रहार के उपचार में प्रयुक्त) आदि नाम दिये गए हैं। मंत्रों में इसकी ऐसी उपचारपरक विशेषताओं का वर्णन है। पूर्वकाल के युद्धों के समय वैद्यगण रातभर में योद्धाओं के घावों का उपचार करके, उन्हें प्रातः फिर से युद्ध के योग्य बना देते थे। उसमें दिव्य ओषधि प्रयोगों के साथ मन्त्र शक्ति एवं प्राण शक्ति का प्रयोग भी किया जाता रहा होगा। मन्त्रों में दिये गए वर्णन से स्पष्ट होता है कि कटे

हुए अंगों को हड्डी से हड्डी, मांस से मांस, चमड़ी से चमड़ी जोड़ने की क्षमता उन्हें प्राप्त थी। रुधिर, मांस, हड्डियों को आवश्यकतानुसार बढ़ाने की कला भी उन्हें ज्ञात थी-

६७९. रोहण्यसि रोहण्यस्थ्नश्छिन्नस्य रोहणी । रोहयेदमरुन्धति ॥१ ॥

हे लाल वर्ण वाली रोहिणि ! आप टूटी अस्थियों को पूर्णता प्रदान करने वाली हैं । हे अरुन्धति ! (उपचार के मार्ग में बाधा न आने देने वाली) आप इस (घाव आदि) को भर दें ॥१ ॥

६८०. यत् ते रिष्टं यत् ते द्युत्तमस्ति पेष्ट्रं त आत्मनि ।
धाता तद् भद्रया पुनः सं दधत् परुषा परुः ॥२ ॥

(हे घायल व्यक्ति !) आपके जो अंग चोट खाये हुए या जले हुए हैं, प्रहार से जो अंग टूट या पिस गये हैं; उन समस्त अंगों को देवगण इस भद्रा (हितकारी ओषधि या शक्ति) के माध्यम से जोड़ दें- ठीक कर दें ॥२ ॥

६८१. सं ते मज्जा मज्ज्ञा भवतु समु ते परुषा परुः ।
सं ते मांसस्य विस्रस्तं समस्थ्यपि रोहतु ॥३ ॥

(हे घायल मनुष्य !) आपके शरीर में स्थित छिन्न मज्जा पुनः बढ़कर सुखकारी हो जाए, पोरु से पोरु जुड़ जाएँ । मांस का छिन्न-भिन्न हुआ भाग तथा हड्डी भी जुड़कर ठीक हो जाए ॥३ ॥

६८२. मज्जा मज्ज्ञा सं धीयतां चर्मणा चर्म रोहतु ।
असृक् ते अस्थि रोहतु मांसं मांसेन रोहतु ॥४ ॥

छिन्न-भिन्न मज्जा-मज्जा से, मांस- मांस से तथा चर्म-चर्म से मिल जाए । रुधिर एवं हड्डियाँ भी बढ़ जाएँ ॥४ ।

६८३. लोम लोम्ना सं कल्पया त्वचा सं कल्पया त्वचम् ।
असृक् ते अस्थि रोहतु च्छिन्नं सं धेह्योषधे ॥५ ॥

हे ओषधे ! (शस्त्र प्रहार से अलग हुए) आप रोम को रोम से, त्वचा को त्वचा से मिलाकर ठीक कर दें तथा आपके द्वारा हड्डियों का रक्त दौड़ने लगे । टूटे हुए अन्य अंगों को भी आप जोड़ दें ॥५ ॥

६८४. स उत् तिष्ठ प्रेहि प्र द्रव रथः सुचक्रः सुपविः सुनाभिः । प्रति तिष्ठोर्ध्वः ॥६ ॥

(हे छिन्न-भिन्न अंग वाले मनुष्य !) आप (मन्त्र और ओषधि के बल से) स्वस्थ होकर अपने शयन स्थान से उठ करके वेगपूर्वक गमन करें । जिस प्रकार श्रेष्ठ चक्रों वाले, सुदृढ़ नेमि वाले तथा सुदृढ़ नाभि वाले रथ दौड़ते हुए प्रतिष्ठित होते हैं, उसी प्रकार आप भी सुदृढ़ अंग वाले होकर दौड़ते हुए प्रतिष्ठित हों ॥६ ॥

६८५. यदि कर्तं पतित्वा संशश्रे यदि वाश्मा प्रहृतो जघान ।
ऋभू रथस्येवाङ्गानि सं दधत् परुषा परुः ॥७ ॥

घाव, धारवाले शस्त्र के प्रहार से हुआ हो या पत्थर की चोट से हुआ हो, जिस प्रकार ऋभुदेव (या कुशल शिल्पी) रथों के अंग-अवयव जोड़ देते हैं; वैसे ही पोरु से पोरु जुड़ जाएँ ॥७ ॥

[१३ - रोग निवारण सूक्त]

[**ऋषि** - शन्ताति । **देवता** - चन्द्रमा, विश्वेदेवा, (१ देवगण, २-३ वात, ४ मरुद्गण, ६-७ हस्त ।) **छन्द**- अनुष्टुप् ।]

६८६. उत देवा अवहितं देवा उन्नयथा पुनः । उतागश्चक्रुषं देवा देवा जीवयथा पुनः ॥१ ॥

हे देवगण ! हम पतितों को बार-बार ऊपर उठाएँ । हे देवो ! हम अपराधियों के अपराध- कर्मों का निवारण करें । हे देवो ! हमारा संरक्षण करते हुए आप हमें दीर्घायु बनाएँ ॥१ ॥

६८७. द्वाविमौ वातौ वात आ सिन्धोरा परावतः ।
दक्षं ते अन्य आवातु व्य१न्यो वातु यद् रपः ॥२ ॥

ये दो वायु , एक समुद्र पर्यन्त और दूसरे समुद्र से सुदूर प्रवाहित होते हैं । उन दोनों में से एक तो आपको (स्तोता को) बल प्रदान करें और दूसरे आपके पापों को विनष्ट करें ॥२ ॥

६८८. आ वात वाहि भेषजं वि वात वाहि यद् रपः । त्वं हि विश्वभेषज देवानां दूत ईयसे।

हे वायुदेव ! आप व्याधियों का निवारण करने वाली कल्याणकारी ओषधि को लेकर आएँ । जो अहितकर पाप (मल) हैं, उन्हें यहाँ से बहाकर ले जाएँ । आप संसार के लिए ओषधिरूप, कल्याणकारी, देवदूत बनकर सर्वत्र संचार करते हैं ॥३ ॥

६८९.त्रायन्तामिमं देवास्त्रायन्तां मरुतां गणाः । त्रायन्तां विश्वा भूतानि यथायमरपा असत्।

इस लोक में समस्त देवगण हमें संरक्षण प्रदान करें । मरुद्‌गण और समस्त प्राणी हमारी रक्षा करें । वे हमारे शरीर के रोगों और पापों का निवारण करें ॥४ ॥

६९०. आ त्वागमं शन्तातिभिरथो अरिष्टतातिभिः ।
दक्षं त उग्रमाभारिषं परा यक्ष्मं सुवामि ते ॥५ ॥

हे स्तोताओ ! आपके लिए सुख-शान्ति प्रदायक और अहिंसक संरक्षण साधनों के साथ हमारा आगमन हुआ है । आपके लिए मंगलमय शक्तियों को भी हमने धारण किया है । अस्तु , इस समय तुम्हारे सम्पूर्ण रोगों का निवारण करता हूँ ॥५ ॥

६९१. अयं मे हस्तो भगवानयं मे भगवत्तरः । अयं मे विश्वभेषजोऽयं शिवाभिमर्शनः ॥६।

यह हमारा हाथ सौभाग्ययुक्त है, अति सौभाग्यशाली यह हाथ सबके लिए सभी रोगों का निवारण-कर्त्ता है । यह हाथ शुभ और कल्याणकारी है ॥६ ॥

६९२. हस्ताभ्यां दशशाखाभ्यां जिह्वा वाचः पुरोगवी ।
अनामयित्नुभ्यां हस्ताभ्यां ताभ्यां त्वाभि मृशामसि ॥७ ॥

मन्त्रोच्चारण करते समय जैसे वाणी के साथ जिह्वा गति करती है । वैसे ही दस अँगुलियों वाले दोनों हाथों से आपका स्पर्श करते हुए आपको रोगों से मुक्त करते हैं ॥७ ॥

[१४ - स्वर्ज्योति प्राप्ति सूक्त]

[**ऋषि -** भृगु । **देवता -** आज्य, अग्नि । **छन्द -** त्रिष्टुप् , २,४ अनुष्टुप्, ३ प्रस्तारपंक्ति, ७,९ जगती, ८ पञ्चपदा अतिशक्वरी ।]

६९३. अजो ह्य१ग्नेरजनिष्ट शोकात् सो अपश्यज्जनितारमग्रे ।
तेन देवा देवतामग्र आयन् तेन रोहान् रुरुहुर्मेध्यासः ॥१ ॥

अग्नि ही 'अज' है । यह दिव्य तेज से उत्पन्न है । इस अज (जन्मरहित यज्ञाग्नि अथवा काया में जीव रूप स्थित प्राणाग्नि) ने पहले अपने उत्पन्नकर्त्ता को देखा (उसकी ओर सहज उन्मुख हुआ) । इस अज की सहायता से देवों ने-देवत्व प्राप्त किया, दूसरे मेधावी (ऋषिगण) उच्च लोकों तक पहुँचे ॥१ ॥

६९४. क्रमध्वमग्निना नाकमुख्यान् हस्तेषु बिभ्रतः ।
दिवस्पृष्ठं स्वर्गत्वा मिश्रा देवेभिराध्वम् ॥२ ॥

हे मनुष्यो ! आप लोग अन्न को हाथ में लेकर अग्नि की सहायता से (यज्ञ करते हुए) स्वर्गलोक को प्राप्त करें, उसके बाद द्युलोक के पृष्ठ भाग उन्नत स्वर्ग में जाकर आत्मिक ज्योति को प्राप्त करते हुए देवताओं के साथ मिलकर बैठें ॥२ ॥

६९५. पृष्ठात् पृथिव्या अहमन्तरिक्षमारुहमन्तरिक्षाद् दिवमारुहम् ।
दिवो नाकस्य पृष्ठात् स्व१र्ज्योतिरगामहम् ॥३ ॥

हम भूलोक के पृष्ठ भाग से अन्तरिक्षलोक में चढ़ते हैं और अन्तरिक्षलोक से द्युलोक में चढ़ते हैं । हमने सुखमय द्युलोक से ऊपर, स्वज्योति (आत्म-ज्योति) को प्राप्त किया ॥३ ॥

६९६. स्व१र्यन्तो नापेक्षन्त आ द्यां रोहन्ति रोदसी ।
यज्ञं ये विश्वतोधारं सुविद्वांसो वितेनिरे ॥४ ॥

जो श्रेष्ठ ज्ञानी जन विश्व को धारण करने वाले यज्ञ का विस्तार करते हैं । वे आत्मज्योति-सम्पन्न द्युलोक की अभिलाषा नहीं करते । वे पृथ्वी, अन्तरिक्ष एवं द्युलोक से ऊपर उठ जाते हैं । ।४ ॥

६९७. अग्ने प्रेहि प्रथमो देवतानां चक्षुर्देवानामुत मानुषाणाम् ।
इयक्षमाणा भृगुभिः सजोषाः स्वर्यन्तु यजमानाः स्वस्ति ॥५ ॥

हे अग्निदेव ! आप देवों में प्रमुख हैं, इसलिए आप बुलाने योग्य स्थान में पधारें । आप देवताओं एवं मनुष्यों के लिए नेत्र रूप हैं । आपकी संगति चाहने वाले याजकगण भृगुओं (तपस्वियों) के साथ प्रीतिरत होकर स्वः (आत्म-तत्त्व या स्वर्ग) तथा स्वस्ति (कल्याण) को प्राप्त करें ॥५ ॥

६९८. अजमनज्मि पयसा घृतेन दिव्यं सुपर्णं पयसं बृहन्तम् ।
तेन गेष्म सुकृतस्य लोकं स्वरारोहन्तो अभि नाकमुत्तमम् ॥६ ॥

इस दिव्य गतिशील, वर्द्धमान, सुवर्ण (तेजस्वी) 'अज' का हम पय (दुग्ध या रस) तथा घृत (घी या सार अंश) से यजन करते हैं । उस (अज) के माध्यम से आत्म-चेतना को पुण्य लोकों की ओर उन्मुख करके उत्तम स्वर्ग की प्राप्ति करेंगे ॥६ ॥

६९९. पञ्चौदनं पञ्चभिरङ्गुलिभिर्दर्व्योद्धर पञ्चधैतमोदनम् ।
प्राच्यां दिशि शिरो अजस्य धेहि दक्षिणायां दिशि दक्षिणं धेहि पार्श्वम् ॥७ ॥

पाँच प्रकार से बँटने वाले अन्न को पाँचों अँगुलियों के द्वारा पाँच भागों में विभक्त करें । इस 'अज' के सिर को पूर्व दिशा में रखें तथा इसके दाहिने भाग को दक्षिण दिशा में रखें ॥७ ॥

७००. प्रतीच्यां दिशि भसदमस्य धेह्युत्तरस्यां दिश्युत्तरं धेहि पार्श्वम् । ऊर्ध्वायां
दिश्य१जस्यानूकं धेहि दिशि ध्रुवायां धेहि पाजस्यमन्तरिक्षे मध्यतो मध्यमस्य ॥

इस 'अज' के कटिभाग को पश्चिम दिशा में स्थापित करें, उत्तर पार्श्व भाग को उत्तर दिशा में स्थापित करें । पीठ को ऊर्ध्व दिशा में स्थापित करें और पेट को ध्रुव (नीचे) दिशा में स्थापित करें तथा इसके मध्य भाग को मध्य अन्तरिक्ष में स्थापित करें ॥८ ॥

७०१. शृतमजं शृतया प्रोर्णुहि त्वचा सर्वैरङ्गैः सम्भृतं विश्वरूपम् ।
स उत् तिष्ठेतो अभि नाकमुत्तमं पद्भिश्चतुर्भिः प्रति तिष्ठ दिक्षु ॥९ ॥

अपने समस्त अंगों से सम्यक्‌रूप से विश्वरूप बने, परिपूर्ण 'अज' को ईश्वर के आच्छादन से ढकें । हे अज ! आप इस लोक से स्वर्गलोक की तरह चारों पैरों से चढ़ते हुए चारों दिशाओं में संव्याप्त हों ॥९ ॥

[मंत्र ७-८ में अज (यज्ञाग्नि या प्राणाग्नि) को विराट्‌रूप देकर विभिन्न दिशाओं में स्थापित करने का भाव है । दिशाओं के बोध कराने का भी उचित ढंग वर्णित है । अज को यज्ञ एवं जीवन को पूरी तरह विराट् में समर्पित कर देने का भाव ९ में है ।]

[१५ - वृष्टि सूक्त]

[**ऋषि** - अथर्वा । **देवता** - १ दिशा, २-३ वीरुध, ४ मरुद्‌गण, पर्जन्य, ५-९ मरुद्‌गण, १० अग्नि, ११ स्तनयित्नु, प्रजापति, १२ वरुण, १३-१५ मण्डूकसमूह, पितरगण, १६ वात । **छन्द** - त्रिष्टुप्, १-२,५ विराट् जगती, ४ विराट् पुरस्ताद् बृहती, ७-८, १३-१४ अनुष्टुप्, ९ पथ्यापंक्ति, १० भुरिक् त्रिष्टुप्, १२ पञ्चपदा अनुष्टुब्गर्भा भुरिक् त्रिष्टुप्, १५ शंकुमती अनुष्टुप् ।]

७०२. समुत्पतन्तु प्रदिशो नभस्वतीः समभ्राणि वातजूतानि यन्तु ।
महऋषभस्य नदतो नभस्वतो वाश्रा आपः पृथिवीं तर्पयन्तु ॥१ ॥

वायु से युक्त दिशाएँ बादलों के साथ उदित हों और वृष्टि के निमित्त जल वहन करने वाले बादल, वायु द्वारा प्रेरित होकर एकत्र हों । महा वृषभ के समान गर्जना करने वाले बादल जल के द्वारा पृथ्वी को तृप्त करें ॥१ ॥

७०३. समीक्षयन्तु तविषाः सुदानवोऽपां रसा ओषधीभिः सचन्ताम् ।
वर्षस्य सर्गा महयन्तु भूमिं पृथग् जायन्तामोषधयो विश्वरूपाः ॥२ ॥

श्रेष्ठ दानी मरुद्‌गण हमारे लिए जलवृष्टि कराएं । जल के रस ओषधियों से संयुक्त हों । वृष्टि की जल धाराएँ पृथ्वी को समृद्ध करें और उनके द्वारा विविधरूप वाली ओषधियाँ उत्पन्न हों ॥२ ॥

७०४. समीक्षयस्व गायतो नभांस्यपां वेगासः पृथगुद् विजन्ताम् ।
वर्षस्य सर्गा महयन्तु भूमिं पृथग् जायन्तां वीरुधो विश्वरूपाः ॥३ ॥

हे मरुद्‌गण ! हम आपकी प्रार्थना करते हैं, इसलिए आप हमें जलयुक्त मेघों का दर्शन कराएँ । जल के प्रवाह अलग-अलग होकर गमन करें और वृष्टि की धाराएँ पृथ्वी को समृद्ध करें । विविधरूप वाली ओषधियाँ पृथ्वी पर उत्पन्न हों ॥३ ॥

७०५. गणास्त्वोप गायन्तु मारुताः पर्जन्य घोषिणः पृथक् ।
सर्गा वर्षस्य वर्षतो वर्षन्तु पृथिवीमनु ॥४ ॥

हे पर्जन्यदेव ! गर्जना करने वाले मरुद्‌गण आपका अलग-अलग गुणगान करें । बरसते हुए मेघ की धाराओं से आप पृथ्वी को गीला करें ॥४ ॥

७०६. उदीरयत मरुतः समुद्रतस्त्वेषो अर्को नभ उत् पातयाथ ।
महऋषभस्य नदतो नभस्वतो वाश्रा आपः पृथिवीं तर्पयन्तु ॥५ ॥

हे मरुद्‌देवो ! सूर्य की गर्मी के द्वारा आप बादलों को समुद्र से ऊपर की ओर ले जाएँ, उड़ाएँ और महा वृषभ (ऋषभ) के समान गर्जना करने वाले जल-प्रवाह से आप भूमि को तृप्त करें ॥५ ॥

७०७. अभि क्रन्द स्तनयार्दयोदधिं भूमिं पर्जन्य पयसा समङ्ग्धि ।

त्वया सृष्टं बहुलमैतु वर्षमाशारैषी कृशगुरेत्वस्तम् ॥६ ॥

हे पर्जन्यदेव ! गड़गड़ाहट की गर्जना से युक्त होकर ओषधिरूप वनस्पतियों में गर्भ स्थापित करें । उदक-धारक रथ से गमन करें । उदक पूर्ण (जल पूर्ण) मेघों के मुख को नीचे करें और इसे खाली करें, ताकि उच्च और निम्न प्रदेश समतल हो सकें ॥६ ॥

[जब मेघ गरजते हैं, तब विद्युत् के प्रभाव से नाइट्रोजन के उर्वर यौगिक (कम्पाउण्ड) बनते हैं । उनसे वनस्पतियों को शक्ति मिलती है ।]

७०८. सं वोऽवन्तु सुदानव उत्सा अजगरा उत । मरुद्भिः प्रच्युता मेघा वर्षन्तु पृथिवीमनु ।

हे मनुष्यो ! श्रेष्ठ दानी मरुद्गण आपको तृप्त करें । अजगर की तरह मोटे जल-प्रवाह प्रकट हों और वायु के द्वारा प्रेरित बादल पृथ्वी पर वर्षा करें ॥७ ॥

७०९. आशामाशां वि द्योततां वाता वान्तु दिशोदिशः ।
मरुद्भिः प्रच्युता मेघाः सं यन्तु पृथिवीमनु ॥८ ॥

दिशाओं-दिशाओं में विद्युत् चमके और सभी दिशाओं में वायु प्रवाहित हो । इसके बाद वायु द्वारा प्रेरित बादल धरती की ओर अनुकूलता से आगमन करें ॥८ ॥

७१०. आपो विद्युदभ्रं वर्षं सं वोऽवन्तु सुदानव उत्सा अजगरा उत ।
मरुद्भिः प्रच्युता मेघाः प्रावन्तु पृथिवीमनु ॥९ ॥

हे श्रेष्ठ दानी मरुतो ! जल, विद्युत्, मेघ, वृष्टि तथा अजगर के समान आकार वाले आपके जल-प्रवाह संसार को तृप्त करें और आपके द्वारा प्रेरित बादल धरती की रक्षा करें ॥९ ॥

७११. अपामग्निस्तनूभिः संविदानो य ओषधीनामधिपा बभूव ।
स नो वर्षं वनुतां जातवेदाः प्राणं प्रजाभ्यो अमृतं दिवस्परि ॥१० ॥

मेघों के शरीररूप जल से एकरूप हुए विद्युताग्नि, उत्पन्न होने वाली वनौषधियों के पालक हैं । वे जातवेदा अग्निदेव हमें प्राणियों में जीवन- संचार करने वाली तथा स्वर्ग के अमृत को उपलब्ध कराने वाली वृष्टि प्रदान करें।

७१२. प्रजापतिः सलिलादा समुद्रादाप ईरयन्नुदधिमर्दयाति ।
प्र प्यायतां वृष्णो अश्वस्य रेतोऽर्वाङेतेन स्तनयित्नुनेहि ॥११ ॥

प्रजापालक सूर्यदेव जलमय समुद्र से जल को प्रेरित करते हुए समुद्र को गति प्रदान करें । उनके द्वारा अश्व के समान गतिवाले तथा वृष्टि करने वाले बादलों से जल की वृद्धि हो । हे पर्जन्यदेव ! इन गर्जनकारी मेघों के साथ आप हमारे सम्मुख पधारें ॥११ ॥

७१३. अपो निषिञ्चन्नसुरः पिता नः श्वसन्तु गर्गरा अपां वरुणाव नीचीरपः सृज ।
वदन्तु पृश्निबाहवो मण्डूका इरिणानु ॥१२ ॥

प्राणों को वृष्टि का जल प्रदान करने वाले हमारे पालक सूर्यदेव, वृष्टि के जल को तिरछे भाव से बरसाएँ । उस समय जल के गड़-गड़ शब्द करने वाले प्रवाह चलें । हे वरुणदेव ! आप भी पृथ्वी पर आगमन करने वाले जल को बादलों से पृथक् करें । उसके बाद सफेद भुजा वाले मेढक पृथ्वी पर आकर शब्द करें ॥१२ ॥

७१४. संवत्सरं शशयाना ब्राह्मणा व्रतचारिणः ।
वाचं पर्जन्यजिन्वितां प्र मण्डूका अवादिषुः ॥१३ ॥

वर्ष भर गुप्त स्थिति में बने रहने वाले, व्रतपालक ब्राह्मणों (तपस्वियों) की भाँति रहने वाले मण्डूकगण, पर्जन्य को प्रसन्न (जीवन्त) करने वाली वाणी बोलने लगे हैं ॥१३ ॥

[मेढक सर्दियों में सुप्तावस्था (हाइवरेशन) की स्थिति में रहते हैं। ग्रीष्मकाल में तपन सहन करते हुए शान्त रहते हैं। तपस्वी ब्राह्मण भी अपनी तप:शक्ति बढ़ाते हुए वर्ष भर साधनारत रहते थे। उस तप के आधार पर ही प्रकृति से वाञ्छित अनुदान पाने के लिए वे प्राणवान् मंत्रों का प्रभावी प्रयोग कर पाते थे। उसी तथ्य का यहाँ आलंकारिक वर्णन है ।]

७१५.उपप्रवद मण्डूकि वर्षमा वद तादुरि। मध्ये ह्रदस्य प्लवस्व विगृह्य चतुरः पदः ॥१४॥

हे मण्डूकि ! आप हर्षित होकर वेगपूर्वक ध्वनि करें । हे तादुरि ! आप वर्षा के जल को बुलाएँ और तालाब में अपने चारों पैरों को फैलाकर तैरें ॥१४ ॥

७१६. खण्वखा३इ खैमखा३इ मध्ये तदुरि। वर्षं वनुध्वं पितरो मरुतां मन इच्छत ॥१५॥

हे खण्वखे (बिलवासी) ! हे षैमखे (शान्त रहने वाली) ! हे तदुरि (छोटी मेढकी) ! तुम वर्षा के बीच आनन्दित होओ ? हे पितरो ! आप मरुद्गणों के मन को अनुकूल इच्छा युक्त बनाओ ॥१५ ॥

७१७. महान्तं कोशमुदचाभि षिञ्च सविद्युतं भवतु वातु वातः ।
तन्वतां यज्ञं बहुधा विसृष्टा आनन्दिनीरोषधयो भवन्तु ॥१६ ॥

हे पर्जन्यदेव ! आप अपने जलरूपी महान् कोश को विमुक्त करें और उसे नीचे बहाएँ, जिससे ये जल से परिपूर्ण नदियाँ अबाधित होकर पूर्व की ओर प्रवाहित हों । आप जल-राशि से द्यावा-पृथिवी को परिपूर्ण करें, ताकि हमारी गौओं को उत्तम पेय जल प्राप्त हो ॥१६ ॥

[१६- सत्यानृतसमीक्षक सूक्त]

[**ऋषि** - ब्रह्मा । **देवता** - वरुण । **छन्द** - त्रिष्टुप्, १ अनुष्टुप्, ५ भुरिक् त्रिष्टुप्, ७ जगती, ८ त्रिपात् महाबृहती
९ त्रिपदा विराट् गायत्री ।]

७१८. बृहन्नेषामधिष्ठाता अन्तिकादिव पश्यति। य स्तायन्मन्यते चरन्त्सर्वं देवा इदं विदुः।

महान् अधिष्ठाता (वरुणदेव) सभी वस्तुओं के जानने वाले हैं । वे समस्त कर्मों को निकटता से देखते हैं तथा सबके वृत्तान्तों को जानते हैं ॥१ ॥

७१९. यस्तिष्ठति चरति यश्च वञ्चति यो निलायं चरति यः प्रतङ्कम्।
द्वौ संनिषद्य यन्मन्त्रयेते राजा तद् वेद वरुणस्तृतीयः ॥२ ॥

जो स्थित रहता है, जो चलता है, जो गुप्त (बल भरा) अथवा खुला व्यवहार करता है तथा जब दो मनुष्य एक साथ बैठकर गुप्त विचार- विमर्श करते हैं, तब उनमें तीसरे (उनसे भिन्न) होकर राजा वरुणदेव उन सबको जानते हैं ॥२ ॥

७२०. उतेयं भूमिर्वरुणस्य राज्ञ उतासौ द्यौर्बृहती दूरेअन्ता।
उतो समुद्रौ वरुणस्य कुक्षी उतास्मिन्नल्प उदके निलीनः ॥३ ॥

यह पृथ्वी और दूर अन्तर पर मिलने वाला विशाल द्युलोक राजा वरुण के वश में है । पूर्व-पश्चिम के दोनों समुद्र भी वरुणदेव की दोनों कोखें हैं । इस प्रकार वे (जगत् को व्याप्त करते हुए) थोड़े जल में भी विद्यमान हैं ॥३ ।

७२१. उत यो द्यामतिसर्पात् परस्तान्न स मुच्यातै वरुणस्य राज्ञः ।
दिव स्पशः प्र चरन्तीदमस्य सहस्राक्षा अति पश्यन्ति भूमिम् ॥४ ॥

जो (अनुशासनहीन) द्युलोक से परे चले जाते हैं, वे भी राजा वरुण के पाशों से मुक्त नहीं हो सकते; क्योंकि उनके दिव्य दूत पृथ्वी पर विचरण करते हैं और अपनी हजारों आँखों से भूमि का निरीक्षण करते रहते हैं ॥४ ॥

७२२. सर्वं तद् राजा वरुणो वि चष्टे यदन्तरा रोदसी यत् परस्तात्।
संख्याता अस्य निमिषो जनानामक्षानिव श्वघ्नी नि मिनोति तानि ॥५ ॥

द्यावा-पृथिवी के बीच में निवास करने वाले तथा अपने सामने निवास करने वाले प्राणियों को राजा वरुणदेव विशेष रूप से देखते हैं । वे मनुष्यों की पलकों के झपकों को उसी प्रकार गिनते तथा नापते हैं, जिस प्रकार जुआरी अपने पासों को नापता रहता है ॥५ ॥

७२३. ये ते पाशा वरुण सप्तसप्त त्रेधा तिष्ठन्ति विषिता रुशन्तः ।
छिनन्तु सर्वे अनृतं वदन्तं यः सत्यवाद्यति तं सृजन्तु ॥६ ॥

हे वरुणदेव ! पापी मनुष्यों को बाँधने के लिए आपके जो उत्तम, मध्यम और अधम सात-सात पाश हैं, वे असत्य बोलने वाले रिपुओं को छिन्न-भिन्न करें और सत्यभाषी पुण्यात्माओं को मुक्त करें ॥६ ॥

७२४. शतेन पाशैरभि धेहि वरुणैनं मा ते मोच्यनृतवाङ् नृचक्षः ।
आस्तां जाल्म उदरं श्रंसयित्वा कोश इवाबन्धः परिकृत्यमानः ॥७ ॥

हे वरुणदेव ! आप अपने सैकड़ों पाशों द्वारा इस (रिपु) को बाँधें । हे मनुष्यों को देखने वाले वरुणदेव ! मिथ्याभाषी मनुष्य आपसे बचने न पाएँ । दुष्ट मनुष्य अपने उदर को पतित (नष्ट) करके, बिना बँधे (व्यक्त) कोश की तरह उपेक्षित पड़ा रहे ॥७ ॥

७२५. यः समाम्यो३ वरुणो यो व्याम्यो३ यः संदेश्यो३ वरुणो यो विदेश्यः ।
यो दैवो वरुणो यश्च मानुषः ॥८ ॥

जो सम है-जो विषम है, जो देश (क्षेत्र) में रहने वाला अथवा विदेश (विशिष्ट क्षेत्र) में रहने वाला है, जो देवों से सम्बन्धित है या मनुष्यों से सम्बन्धित है, वह सब वरुण का (पाश या प्रभाव) ही है ॥८ ॥

७२६. तैस्त्वा सर्वैरभि ष्यामि पाशैरसावामुष्यायणामुष्याः पुत्र ।
तानु ते सर्वाननुसंदिशामि ॥९ ॥

हे अमुक माता-पिता के पुत्रो ! हम आपको पूर्व ऋचा में वर्णित वरुणदेव के समस्त पाशों (प्रभावों) से बाँधते हैं । आपके लिए उन सबको प्रेरित करते हैं ॥९ ॥

[१७ - अपामार्ग सूक्त]

[**ऋषि** - शुक्र । **देवता** - अपामार्ग वनस्पति । **छन्द** - अनुष्टुप् ।]

७२७. ईशानां त्वा भेषजानामुज्जेष आ रभामहे । चक्रे सहस्रवीर्यं सर्वस्मा ओषधे त्वा ।।

हे ओषधे ! रोग निवारण के लिए ओषधिरूप में प्रयुक्त होने वाली अन्य ओषधियों की आप स्वामिनी हैं । हम आपका आश्रय ग्रहण करते हैं । हे ओषधे ! समस्त रोगों के निवारण के लिए हम आपको सहस्र - वीर्यों से सम्पन्न करते हैं ॥१ ॥

७२८. सत्यजितं शपथयावनीं सहमानां पुनःसराम्।
सर्वाः समह्वयोषधीरितो नः पारयादिति ॥२ ॥

दोषों को दूर करने वाली 'सत्यजित', क्रोध को विनष्ट करने वाली 'शपथ यावनी', अभिचारों को सहने वाली 'सहमाना' तथा बार-बार रोगों को नष्ट करने वाली (अथवा विरेचक) 'पुन:सरा' आदि ओषधियों को हम प्राप्त करते हैं। वे इन रोगों से हमें तार दें ॥२ ॥

७२९. या शशाप शपनेन याघं मूरमादधे। या रसस्य हरणाय जातमारेभे तोकमत्तु सा ॥

जो पिशाचिनियाँ क्रोधित होकर शाप देती हैं और मूर्छित करने वाला पाप कर्म करती हैं तथा जो शरीर के रक्त को हरने के लिए नवजात शिशु को भी पकड़ लेती हैं, वे सब पिशाचिनियाँ अभिचार करने वाले शत्रु के ही पुत्र को खाएँ ॥३ ॥

७३०. यां ते चक्रुरामे पात्रे यां चक्रुर्नीललोहिते।
आमे मांसे कृत्यां यां चक्रुस्तया कृत्याकृतो जहि ॥४ ॥

हे कृत्ये ! अभिचारकों ने जिस आभिचारिक प्रयोग को आपके लिए कच्चे मिट्टी के बर्तन में किया है, धुएँ से नीली और ज्वाला से लाल अग्नि स्थान में किया है तथा कच्चे मांस में किया है, उससे आप उन अभिचारकों का ही नाश करें ॥४ ॥

७३१. दौष्वप्न्यं दौर्जीवित्यं रक्षो अभ्वमराय्यः।
दुर्णाम्नीः सर्वा दुर्वाचस्ता अस्मन्नाशयामसि ॥५ ॥

अरिष्ट दर्शनरूपी बुरे स्वप्न को, दु:खदायी जीवन बिताने की स्थिति को, राक्षस जाति को, अभिचार क्रिया से उत्पन्न भारी भय को, निर्धनता बढ़ाने वाली अलक्ष्मियों को तथा बुरे नाम वाली समस्त पिशाचियों को हम इस पुरुष से दूर करते हैं ॥५ ॥

७३२. क्षुधामारं तृष्णामारमगोतामनपत्यताम्। अपामार्ग त्वया वयं सर्वं तदप मृज्महे। ।६।

हे अपामार्ग ओषधे ! अत्यधिक भूख से मरना, अत्यधिक प्यास से मरना अथवा भूख-प्यास से मरना, वाणी अथवा इन्द्रियों के दोष तथा सन्तानहीनता आदि दोषों को हम आपके द्वारा दूर करते हैं ॥६ ॥

७३३. तृष्णामारं क्षुधामारमथो अक्षपराजयम्। अपामार्ग त्वया वयं सर्वं तदप मृज्महे ॥

प्यास से मरना, भूख से मरना तथा इन्द्रिय का नष्ट होना आदि समस्त दोषों को हे अपामार्ग ओषधे ! आपकी सहायता से हम दूर करते हैं ॥७ ॥

७३४. अपामार्ग ओषधीनां सर्वासामेक इद् वशी। तेन ते मृज्म आस्थितमथ त्वमगदश्चर।

हे अपामार्ग ओषधे ! आप समस्त ओषधियों को वशीभूत करने वाली अकेली ओषधि हैं। हे रोगिन् ! आपके रोगों को हम अपामार्ग ओषधि से दूर करते हैं ॥८ ॥

[१८ - अपामार्ग सूक्त]

[**ऋषि** - शुक्र । **देवता** - अपामार्ग वनस्पति । **छन्द** - अनुष्टुप्, ६ बृहतीगर्भा अनुष्टुप् ।]

७३५. समं ज्योतिः सूर्येणाह्ना रात्री समावती। कृणोमि सत्यमूतयेऽरसाः सन्तु कृत्वरीः ॥

जिस प्रकार प्रभा और सूर्य का तथा दिन और रात्रि का समानत्व सत्य है, उसी प्रकार हम भी सत्य की रक्षा के लिए यत्न करते हैं। जिससे हिंसा करने वाली कृत्याएँ निष्क्रिय हो जाएँ ॥१ ।।

७३६. यो देवाः कृत्यां कृत्वा हरादविदुषो गृहम्।
वत्सो धारुरिव मातरं तं प्रत्यगुप पद्यताम् ॥२ ॥

हे देवो ! जो (दुष्ट व्यक्ति) अनजान व्यक्ति के घर कृत्या को प्रेरित करे, वह कृत्या वापस लौटकर उस अभिचारी पुरुष से इस प्रकार लिपटे, जिस प्रकार दूध पीने वाला बच्चा अपनी माता से लिपटता है ॥२ ॥

७३७. अमा कृत्वा पाप्मानं यस्तेनान्यं जिघांसति ।
अश्मानस्तस्यां दग्धायां बहुलाः फट् करिक्रति ॥३ ॥

जो पापात्मा, गुप्त स्थान में कृत्या प्रयोग करके उससे दूसरों की हिंसा करते हैं, उस दग्ध क्रिया (अग्नि संयोग) वाली विधि में बहुत से पत्थर 'फट' शब्द पुनः-पुनः करते हैं ॥३ ॥

[इस अग्नि संयोग से किये जाने वाले कृत्या प्रयोग में 'फट' करने वाले, विस्फोटक पदार्थों (गंधक, सोरा, मेनशिल, पोटाश जैसे ठोस पदार्थों) का प्रयोग किये जाने का यहाँ आभास मिलता है ।]

७३८. सहस्रधामन् विशिखान् विग्रीवाञ्छाययया त्वम् ।
प्रति स्म चक्रुषे कृत्यां प्रियां प्रियावते हर ॥४ ॥

हे हजारों स्थानों में उत्पन्न होने वाली सहदेवी ओषधे ! आप हमारे रिपुओं को कटे हुए बालों वाले तथा कटे हुए ग्रीवा वाले करके, विनष्ट कर डालें । उनकी प्रिय कृत्या शक्ति को उन्हीं के पास पहुँचा दें ॥४ ॥

७३९. अनयाहमोषध्या सर्वाः कृत्या अदूदुषम् । यां क्षेत्रे चक्रुर्यां गोषु यां वा ते पुरुषेषु ॥

जिस कृत्या को बीज बोने योग्य स्थान में गाड़ा गया है, जिस कृत्या को गौओं के बीच में गाड़ा गया है, जिसको वायु- प्रवाह के स्थान में रखा गया है तथा जिसको मनुष्यों के गमन स्थान में गाड़ा गया है, उन सब कृत्याओं को हम सहदेवी ओषधि से दूषित (प्रभावहीन) करते हैं ॥५ ॥

७४०. यश्चकार न शशाक कर्तुं शश्रे पादमङ्गुरिम् । चकार भद्रमस्मभ्यमात्मने तपनं तु सः।

जो (शत्रुगण) कृत्या प्रयोग करते हैं, किन्तु कर नहीं पाते, पैर की अँगुली आदि ही तोड़ने का प्रयास करते हैं, उनके लिए वह (कृत्या) पीड़ा उत्पन्न करे तथा हमारा भला करे ॥६ ॥

७४१. अपामार्गोऽप मार्ष्टु क्षेत्रियं शपथश्च यः । अपाह यातुधानीरप सर्वा अराय्यः ॥७ ॥

अपामार्ग नामक ओषधि हमारे आनुवंशिक रोगों तथा शत्रुओं के आक्रोशों को हमसे दूर करे । वह पिशाचियों तथा समस्त अलक्ष्मियों को भी बन्धनग्रस्त करके हमसे दूर करे ॥७ ॥

७४२. अपमृज्य यातुधानानप सर्वा अराय्यः । अपामार्ग त्वया वयं सर्वं तदप मृज्महे ॥८।

हे अपामार्ग ओषधे ! आप यातना देने वाले समस्त यक्ष-राक्षसों तथा निर्धन बनाने वाले समस्त पाप-देवताओं को हमसे दूर करें । आपके साधनों के द्वारा हम अपने समस्त दुःखों को दूर करते हैं ॥८ ॥

[१९ - अपामार्ग सूक्त]

[**ऋषि** - शुक्र । **देवता** - अपामार्ग वनस्पति । **छन्द** - अनुष्टुप्, २ पथ्यापंक्ति ।]

७४३. उतो अस्यबन्धुकृदुतो असि नु जामिकृत् ।
उतो कृत्याकृतः प्रजां नडमिवा च्छिन्धि वार्षिकम् ॥१ ॥

हे अपामार्ग ओषधे ! आप रिपुओं का विनाश करने वाली हैं । आप कृत्या का प्रयोग करने वाले रिपुओं की सन्तानों को वर्षा में पैदा होने वाली 'नड़ (नरकुल) नामक' घास के समान काटकर विनष्ट कर डालें ॥१ ॥

७४४. ब्राह्मणेन पर्युक्तासि कण्वेन नार्षदेन ।
सेनेवैषि त्विषीमती न तत्र भयमस्ति यत्र प्राप्नोष्योषधे ॥२ ॥

हे सहदेवि ! 'नृषद' के पुत्र कण्व नामक ब्राह्मण ने आपका वर्णन किया है । आप याजक की सुरक्षा के लिए तेजस्वी सेना के समान जाती हैं, अत: आप जहाँ गमन करती हैं, वहाँ अभिचारजन्य भय नहीं होता ॥२ ॥

७४५. अग्रमेष्योषधीनां ज्योतिषेवाभिदीपयन् । उत त्रातासि पाकस्याथो हन्तासि रक्षसः ।

प्रकाश के द्वारा संसार को आलोकित करते हुए सूर्यदेव जिस प्रकार ज्योतियों में सर्वश्रेष्ठ हैं, उसी प्रकार हे सहदेवि ! आप भी समस्त ओषधियों में श्रेष्ठ हैं । हे अपामार्ग ओषधे ! आप अपने बल के द्वारा कृत्या के दोषों को नष्ट करती हुई दुर्बलों की सुरक्षा करती हैं और राक्षसों का विनाश करती हैं ॥३ ॥

७४६. यददो देवा असुरांस्त्वयाग्रे निरकुर्वत । ततस्त्वमध्योषधेऽपामार्गो अजायथाः ॥४॥

हे ओषधे ! पूर्वकाल में इन्द्रादि देवों ने आपके द्वारा 'राक्षसों' को तिरस्कृत किया था । आप अन्य ओषधियों के ऊपर विद्यमान रहकर अपामार्ग रूप से पैदा होती हैं ॥४ ॥

७४७. विभिन्दती शतशाखा विभिन्दन् नाम ते पिता ।
प्रत्यग् वि भिन्धि त्वं तं यो अस्माँ अभिदासति ॥५ ॥

हे अपामार्ग ओषधे ! आप सैकड़ों शाखाओं वाली होकर 'विभिन्दती' नाम प्राप्त करती हैं । आपके पिता का नाम 'विभिन्दन्' है । अत: जो हमारे विनाश की कामना करते हैं, उन रिपुओं के सामने जाकर आप उनका विनाश करें ॥५ ॥

७४८. असद् भूम्याः समभवत् तद् यामेति महद् व्यचः ।
तद् वै ततो विधूपायत् प्रत्यक् कर्तारमृच्छतु ॥६ ॥

हे ओषधे ! आप असत् भूमि से उत्पन्न हैं, फिर भी आपकी महत्ता द्युलोक तक संव्याप्त होती है । आप (कृत्या अभिचार) करने वाले के पास ही उसे निश्चित रूप से पहुँचा दें ॥६ ॥

७४९. प्रत्यङ् हि सम्बभूविथ प्रतीचीनफलस्त्वम् ।
सर्वान् मच्छपथाँ अधि वरीयो यावया वधम् ॥७ ॥

हे अपामार्ग ओषधे ! आप प्रत्यक्ष फल वाली उत्पन्न हुई हैं । आप रिपुओं के आक्रोशों तथा उनके विस्तृत मारक-अस्त्रों को हमसे दूर करके उनके पास लौटा दें ॥७ ॥

७५०. शतेन मा परि पाहि सहस्रेणाभि रक्ष मा ।
इन्द्रस्ते वीरुधां पत उग्र ओज्मानमा दधत् ॥८ ॥

हे सहदेवी ओषधे ! रक्षा के सैकड़ों उपायों द्वारा आप हमारी सुरक्षा करें और हजारों उपायों द्वारा कृत्या के दोष से हमें बचाएँ । हे लतापति ओषधे ! प्रचण्ड बलशाली इन्द्रदेव हममें ओजस्विता स्थापित करें ॥८ ॥

[२० - पिशाचक्षयण सूक्त]

[**ऋषि** - मातृनामा । **देवता** - मातृनामौषधि । **छन्द** - अनुष्टुप्, १ स्वराट् अनुष्टुप्, ९ भुरिक् अनुष्टुप् ।]

इस सूक्त के ऋषि एवं देवता दोनों ही 'मातृनामा' हैं । मातृनामा का एक अर्थ होता है 'माता है नाम जिनका' । इस आधार पर सूक्त मंत्रों में देवी सम्बोधन सर्वव्यापी मातृसत्ता को लक्ष्य करके कहा गया प्रतीत होता है । कौशिक सूत्र के विनियोग के आधार पर सायण आदि आचार्यों ने इसे 'त्रिसन्ध्या-मणि' अथवा 'सदम्पुष्पा' के साथ जोड़ा है । हितकारिणी मणि या ओषधि के लिए 'माता-देवि' जैसे सम्बोधन उचित भी हैं । मातृनाम-मातृसत्ता को किसी ओषधि में संव्याप्त देखना तो उचित है, किन्तु उसे वहीं तक सीमित मानना उचित नहीं प्रतीत होता । मंत्रों में उस देवी के जो व्यापक प्रभाव कहे गये हैं, वे किसी भौतिक पदार्थ के लिए अतिरंजित लगते हैं । किसी दिव्य सत्ता के लिए ही वे स्वाभाविक हो सकते हैं-

७५१. आ पश्यति प्रति पश्यति परा पश्यति पश्यति ।
दिवमन्तरिक्षमाद् भूमिं सर्वं तद् देवि पश्यति ॥१ ॥

वह देवी (मातृनामा-दिव्यदृष्टि) देखती है, दूर तक देखती है, विशेष कोण से देखती है, समग्र रूप से देखती है । द्युलोक, अन्तरिक्ष एवं पृथ्वी सभी को वह देवी देखती है ॥१ ॥

७५२. तिस्रो दिवस्तिस्रः पृथिवीः षट् चेमाः प्रदिशः पृथक् ।
त्वयाहं सर्वा भूतानि पश्यानि देव्योषधे ॥२ ॥

हे देवि ! आपके प्रभाव से हम तीनों द्युलोक, तीनों पृथ्वीलोक, इन छहों दिशाओं तथा (उसमें निवास करने वाले) समस्त प्राणियों को प्रत्यक्ष देखते हैं ॥२ ॥

[यह सृष्टि तीन आयामों वाली (थ्री डायमेंशनल) कही गई है, द्युलोक तथा पृथ्वी के तीनों आयामों में देखने की क्षमता अथवा द्यावा-पृथिवी की त्रिगुणात्मकता को समझने का भाव यहाँ परिलक्षित होता है । दिशाएँ चारों ओर की चार तथा ऊपर नीचे मिलाकर छः होना तो मान्य है ही ।]

७५३. दिव्यस्य सुपर्णस्य तस्य हासि कनीनिका ।
सा भूमिमा रुरोहिथ वह्यं श्रान्ता वधूरिव ॥३ ॥

हे देवि ! स्वर्ग में स्थित उस सुपर्ण (गरुड़ या सूर्य) के नेत्रों की आप कनीनिका हैं । जिस प्रकार थकी हुई स्त्री पालकी पर आरूढ़ होती है, उसी प्रकार पृथ्वी पर आपका आरोहण (अवतरण) हुआ है ॥३ ॥

७५४. तां मे सहस्राक्षो देवो दक्षिणे हस्त आ दधत् ।
तयाहं सर्वं पश्यामि यश्च शूद्र उतार्यः ॥४ ॥

हजारों नेत्रों वाले (इन्द्रदेव या सूर्य) ने इसे हमारे दाहिने हाथ में रखा है । हे ओषधे ! उसके माध्यम से हम शूद्रों और आर्यों सभी को देखते हैं ॥४ ॥

७५५. आविष्कृणुष्व रूपाणि मात्मानमप गूहथाः ।
अथो सहस्रचक्षो त्वं प्रति पश्याः किमीदिनः ॥५ ॥

हे देवि ! आप राक्षसों आदि को दूर करने वाले अपने स्वरूप को प्रकट करें, अपने को छिपाएँ नहीं । हे हजारों आँखों से देखने वाली देवि ! गुप्तरूप से विचरण करने वाले पिशाचों से हमारी सुरक्षा करने के लिए आप उन्हें देखें ॥५ ॥

७५६. दर्शय मा यातुधानान् दर्शय यातुधान्यः ।
पिशाचान्सर्वान् दर्शयेति त्वा रभ ओषधे ॥६ ॥

हे देवि ! आप असुरों को हमें दिखाएँ, जिससे वे गुप्तरूप में रहकर हमें कष्ट न दे सकें । आप यातुधानियों तथा समस्त प्रकार की पिशाचियों को भी हमें दिखाएँ, इसीलिए हम आपको धारण करते हैं ॥६ ॥

७५७. कश्यपस्य चक्षुरसि शुन्याश्च चतुरक्ष्याः ।
वीध्रे सूर्यमिव सर्पन्तं मा पिशाचं तिरस्करः ॥७ ॥

हे ओषधे ! आप कश्यप (ऋषि अथवा सर्वद्रष्टा) की आँख हैं और चार आँखों वाली देवशुनि की भी आँख हैं । ग्रह-नक्षत्रों आदि से सम्पन्न आकाश में सूर्य के सदृश विचरण करने वाले पिशाचों को आप न छिपने दें ॥७ ॥

७५८. उदग्रभं परिपाणाद् यातुधानं किमीदिनम् । तेनाहं सर्वं पश्याम्युत शूद्रमुतार्यम् ॥

रक्षण-साधनों के द्वारा हमने राक्षसों को वशीभूत कर लिया है । उसके द्वारा हम शूद्रों अथवा आर्यों से युक्त समस्त ग्रहों को देखते हैं ॥८ ॥

७५९. यो अन्तरिक्षेण पतति दिवं यश्चातिसर्पति ।
भूमिं यो मन्यते नाथं तं पिशाचं प्र दर्शय ॥९ ॥

जो अन्तरिक्ष से नीचे आता है तथा द्युलोक को भी लाँघ जाता है, उस पिशाच को भी हमारी दृष्टि में ले आएँ ।

[२१ - गोसमूह सूक्त]

[**ऋषि** - ब्रह्मा। **देवता** - गो-समूह । **छन्द** - त्रिष्टुप्, २-४ जगती ।]

७६०. आ गावो अग्मन्नुत भद्रमक्रन्त्सीदन्तु गोष्ठे रणयन्त्वस्मे ।
प्रजावतीः पुरुरूपा इह स्युरिन्द्राय पूर्वीरुषसो दुहानाः ॥१ ॥

गौएँ हमारे घर आकर हमारा कल्याण करें । वे (गौएँ) गोशाला में रहकर हमें आनन्दित करें । इन गौओं में अनेक रंग-रूप वाली गौएँ बछड़ों से युक्त होकर, उषाकाल में इन्द्रदेव के निमित्त दुग्ध प्रदान करें ॥१ ॥

७६१. इन्द्रो यज्वने गृणते च शिक्षत उपेद् ददाति न स्वं मुषायति ।
भूयोभूयो रयिमिदस्य वर्धयन्नभिन्ने खिल्ये नि दधाति देवयुम् ॥२ ॥

हे इन्द्रदेव ! आप याजक एवं स्तोताओं के लिए अभिलषित अन्न-धन प्रदान करते हैं । उनके धन का कभी हरण नहीं करते, वरन् उसे निरन्तर बढ़ाते हैं । देवत्व को प्राप्त करने की इच्छा वालों को अखण्डित एवं सुरक्षित निवास देते हैं ॥२ ॥

[आगे की कुछ ऋचाएँ गौओं को लक्ष्य करके कही गयी हैं । इनके अर्थ लौकिक गौओं के साथ ही इन्द्र या यज्ञ के पोषक प्रवाहों के ऊपर भी घटित होते हैं । ऋचा क्र० ५ में तो स्पष्ट गौओं को इन्द्ररूप कहा गया है; शक्ति प्रवाहों (किरणों) को ही यह संज्ञा दी जा सकती है ।]

७६२. न ता नशन्ति न दभाति तस्करो नासामामित्रो व्यथिरा दधर्षति ।
देवांश्च याभिर्यजते ददाति च ज्योगित् ताभिः सचते गोपतिः सह ॥३ ॥

वे गौएँ नष्ट नहीं होतीं, तस्कर उन्हें हानि नहीं पहुँचा पाते । शत्रु के अस्त्र उन गौओं को क्षति नहीं पहुँचा पाते । गौओं के पालक जिन गौओं से देवों का यजन करते हैं, उन्हीं गौओं के साथ चिरकाल तक सुखी रहें ॥३ ॥

७६३. न ता अर्वा रेणुककाटोऽश्नुते न संस्कृतत्रमुप यन्ति ता अभि ।
उरुगायमभयं तस्य ता अनु गावो मर्तस्य वि चरन्ति यज्वनः ॥४ ॥

रेणुका (धूल) उड़ाने वाले द्रुतगामी अश्व भी उन गौओं को नहीं पा सकेंगे । इन गौओं पर, वध करने के लिए आघात न करें । याजक की ये गौएँ विस्तृत क्षेत्र में निर्भय होकर विचरण करें । ।४ ॥

७६४. गावो भगो गाव इन्द्रो म इच्छाद् गावः सोमस्य प्रथमस्य भक्षः ।
इमा या गावः स जनास इन्द्र इच्छामि हृदा मनसा चिदिन्द्रम् ॥५ ॥

गौएँ हमें धन देने वाली हों । हे इन्द्रदेव ! आप हमें गौएँ प्रदान करें । गो-दुग्ध प्रथम सोमरस में मिलाया जाता है । हे मनुष्यो ! ये गौएँ ही इन्द्ररूप हैं । उन्हीं इन्द्रदेव को हम श्रद्धा के साथ पाना चाहते हैं ॥५ ॥

['ये गौएँ ही इन्द्र हैं'- रहस्यात्मक है । इन्द्र संगठक शक्ति के देवता हैं । परमाणुओं में घूमने वाले इलेक्ट्रॉन्स को न्युक्लियस से बाँधे रहना उन्हीं का कार्य है । यह बन्धन शक्ति किरणों का ही है । ये गौएँ-शक्ति किरणें ही इन्द्र का वास्तविक रूप है ।]

७६५. यूयं गावो मेदयथा कृशं चिदश्रीरं चित् कृणुथा सुप्रतीकम्।
भद्रं गृहं कृणुथ भद्रवाचो बृहद् वो वय उच्यते सभासु ॥६ ॥

हे गौओ !आप हमें बलवान् बनाएँ । आप हमारे रुग्ण एवं कृश शरीरों को सुन्दर-स्वस्थ बनाएँ । आप अपनी कल्याणकारी ध्वनि से हमारे घरों को पवित्र करें । यज्ञ मण्डप में आपके द्वारा प्राप्त अन्न का ही यशोगान होता है ।

७६६. प्रजावतीः सूयवसे रुशन्तीः शुद्धा अपः सुप्रपाणे पिबन्तीः ।
मा व स्तेन ईशत माघशंसः परि वो रुद्रस्य हेतिर्वृणक्तु ॥७ ॥

हे गौओ ! आप बछड़ों से युक्त हों । उत्तम घास एवं सुखकारक स्वच्छ जल का पान करें । आपका पालक चोरी करने वाला न हो । हिंसक पशु आपको कष्ट न दें । परमेश्वर का कालरूप अस्त्र आपके पास ही न आए ॥७ ॥

[२२ - अमित्रक्षयण सूक्त]

[**ऋषि -** वसिष्ट अथवा अथर्वा । **देवता** - इन्द्र और क्षत्रिय राजा । **छन्द** - त्रिष्टुप् ।]

७६७. इममिन्द्र वर्धय क्षत्रियं म इमं विशामेकवृषं कृणु त्वम्।
निरमित्रानक्ष्णुह्यस्य सर्वांस्तान् रन्धयास्मा अहमुत्तरेषु ॥१ ॥

हे इन्द्रदेव ! आप हमारे इस क्षत्रिय (शौर्यवान् रक्षक) को पुत्र-पौत्रों तथा सम्पत्ति आदि से समृद्ध करें और पराक्रमी मनुष्यों में इसे अद्वितीय बनाएँ । इसके समस्त रिपुओं को प्रभावहीन बनाकर आप इसके अधीन करें । 'मैं श्रेष्ठ हूँ ' इसके प्रति ऐसा कहने वालों को (इसके) वश में करें ॥१ ॥

७६८. एमं भज ग्रामे अश्वेषु गोषु निष्टं भज यो अमित्रो अस्य ।
वर्ष्म क्षत्राणामयमस्तु राजेन्द्र शत्रुं रन्धय सर्वमस्मै ॥२ ॥

हे इन्द्रदेव ! आप इस क्षत्रिय को जनसमूह, गौओं तथा अश्वों की सुविधाएँ पाने वाला बनाएँ और इसके रिपुओं को गौओं, अश्वों तथा मनुष्यों से पृथक् रखें । यह क्षत्रिय गुणों की मूर्ति हो । इसके समस्त रिपुओं तथा राष्ट्रों को आप इसके अधीन करें ॥२ ॥

७६९. अयमस्तु धनपतिर्धनानामयं विशां विश्पतिरस्तु राजा ।
अस्मिन्निन्द्र महि वर्चांसि धेह्यवर्चसं कृणुहि शत्रुमस्य ॥३ ॥

यह राजा सोने, चाँदी आदि धन तथा प्रजाओं का स्वामी हो । हे इन्द्रदेव ! आप इस राजा में रिपुओं को पराजित करने वाला तेजस् स्थापित करें ॥३ ॥

७७०. अस्मै द्यावापृथिवी भूरि वामं दुहाथां घर्मदुघे इव धेनू ।
अयं राजा प्रिय इन्द्रस्य भूयात् प्रियो गवामोषधीनां पशूनाम् ॥४ ॥

हे द्यावा-पृथिवि ! धारोष्ण दूध देने वाली गौओं की तरह आप इसे प्रचुर धन प्रदान करें । यह इन्द्र का स्नेह पात्र हो । (इन्द्र का प्रिय पात्र होने से वर्षा होने पर) यह गौओं, ओषधियों तथा पशुओं का भी प्रिय हो जाए ॥४ ॥

७७१. युनज्मि त उत्तरावन्तमिन्द्रं येन जयन्ति न पराजयन्ते ।
यस्त्वा करदेकवृषं जनानामुत राज्ञामुत्तमं मानवानाम् ॥५ ॥

हे नर श्रेष्ठ ! श्रेष्ठ गुणों वाले इन्द्रदेव को हम आपका मित्र बनाते हैं । उनके द्वारा प्रेरित आपके सहयोगी, रिपु सेना को विजित करें, वे कभी पराजित न हों । जो इन्द्रदेव वीरों तथा राजाओं में

आपको वृषभ के समान प्रमुख बनाते हैं. ऐसे इन्द्रदेव से हम आपकी मैत्री कराते है ॥५ ॥

७७२. उत्तरस्त्वमधरे ते सपत्ना ये के च राजन् प्रतिशत्रवस्ते ।
एकवृष इन्द्रसखा जिगीवाञ्छत्रूयतामा भरा भोजनानि ॥६ ॥

(हे वीर !) आप सर्वश्रेष्ठ हों और आपके रिपु निम्नकोटि के हों । जो शत्रु आपसे प्रतिकूल व्यवहार करते हैं, वे भी नीचे गिरें । इन्द्रदेव की मित्रता से आप अद्वितीय बलवान् बनकर शत्रुवत् आचरण करने वाले मनुष्यों के भोग-साधन, ऐश्वर्य आदि छीन लाएँ ॥६ ॥

७७३. सिंहप्रतीको विशो अद्धि सर्वा व्याघ्रप्रतीकोऽव बाधस्व शत्रून् ।
एकवृष इन्द्रसखा जिगीवाञ्छत्रूयतामा खिदा भोजनानि ॥७ ॥

(हे राजन् !) सिंह के समान पराक्रमी बनकर, आप अपनी प्रजाओं से भोग-साधन आदि प्राप्त करें और देव व्याघ्र के समान बलशाली बनकर अपने रिपुओं को संतप्त करें । आप इन्द्रदेव की मित्रता से अद्वितीय बलवान् बनकर, शत्रुवत् व्यवहार करने वालों के धन को विनष्ट करने में सक्षम हों ॥७ ॥

[२३ - पापमोचन सूक्त]

[**ऋषि** - मृगार । देवता - प्रचेता अग्नि । **छन्द** - त्रिष्टुप्, ३ पुरस्ताद् ज्योतिष्मती त्रिष्टुप्, ४ अनुष्टुप्, ६ प्रस्तारपंक्ति ।]

७७४. अग्नेर्मन्वे प्रथमस्य प्रचेतसः पाञ्चजन्यस्य बहुधा यमिन्धते ।
विशोविशः प्रविशिवांसमीमहे स नो मुञ्चत्वंहसः ॥१ ॥

बहुधा जिन्हें ईंधन द्वारा प्रदीप्त किया जाता है, प्रखर चेतना सम्पन्न, प्रथम (श्रेष्ठतम) स्तर वाले, पाँचों द्वारा उपासनीय अग्निदेव को हम नमन करते हैं । समस्त विश्व (के घटकों) में जो प्रविष्ट हैं, उनसे हम याचना करते हैं कि वे हमें पापों से मुक्त कराएँ ॥१ ॥

[अग्निदेव की आराधना पाँच यज्ञों (देवयज्ञ, पितृयज्ञ, भूतयज्ञ, मनुष्ययज्ञ तथा ब्रह्मयज्ञ) द्वारा की जाती है । पाँच जन (चारों वर्ण तथा निषाद) उनकी उपासना करते हैं । पाँच प्राणों, पाँच इन्द्रियों आदि के भी वे उपासनीय हैं ।]

७७५. यथा हव्यं वहसि जातवेदो यथा यज्ञं कल्पयसि प्रजानन् ।
एवा देवेभ्यः सुमतिं न आ वह स नो मुञ्चत्वंहसः ॥२ ॥

हे जातवेदा अग्ने ! जिस प्रकार आप पूजनीय देवों के पास हवि पहुँचाते हैं तथा यज्ञ के भेदों को जानते हुए उनको रचते हैं, उसी प्रकार देवों के पास से हमें श्रेष्ठ बुद्धि प्राप्त कराएँ और समस्त पापों से मुक्त कराएँ ॥२ ॥

[यज्ञ से- अग्निदेव से सुमति की याचना की गई है, सुमति ही पाप - कर्मों से बचा सकती है ।]

७७६. यामन्यामन्नुपयुक्तं वहिष्ठं कर्मन्कर्मन्नाभगम् ।
अग्निमीडे रक्षोहणं यज्ञवृधं घृताहुतं स नो मुञ्चत्वंहसः ॥३ ॥

प्रत्येक यज्ञ के आधाररूप, हवि पहुँचाने वाले और प्रत्येक कर्म में सेवन करने योग्य अग्निदेव की हम प्रार्थना करते हैं । वे अग्निदेव राक्षसों के संहारक तथा यज्ञों को बढ़ाने वाले हैं । घृताहुतियों से जिनको प्रदीप्त करते हैं, ऐसे अग्निदेव हमें पाप से मुक्त कराएँ ॥३ ॥

७७७. सुजातं जातवेदसमग्निं वैश्वानरं विभुम् । हव्यवाहं हवामहे स नो मुञ्चत्वंहसः ॥४॥

श्रेष्ठ जन्मवाले, उत्पन्न पदार्थों को जानने वाले तथा समस्त उत्पन्न प्राणी जिनको जानते हैं, ऐसे मनुष्य हितैषी,

हव्यवाहक-वैश्वानर अग्निदेव का हम आवाहन करते हैं, वे अग्निदेव हमें समस्त पापों से मुक्त करें ॥४ ॥

७७८. येन ऋषयो बलमद्योतयन् युजा येनासुराणामयुवन्त मायाः ।
येनाग्निना पणीनिन्द्रो जिगाय स नो मुञ्चत्वंहसः ॥५ ॥

जिन ऋषियों ने अग्निदेव के साथ मैत्री स्थापित करके आत्मशक्ति को जाग्रत् किया है तथा जिन अग्निदेव की सहायता से देवताओं ने राक्षसों की कपटयुक्तियों को दूर किया है और जिनके द्वारा इन्द्रदेव ने 'पणि' नामक असुरों को विजित किया है, वे अग्निदेव हमें समस्त पापों से मुक्त करें ॥५ ॥

७७९. येन देवा अमृतमन्वविन्दन् येनौषधीर्मधुमतीरकृण्वन् ।
येन देवाः स्व१राभरन्त्स नो मुञ्चत्वंहसः ॥६ ॥

जिन अग्निदेव की सहायता से देवताओं ने अमरत्व को प्राप्त किया, जिनकी सहायता से देवताओं ने ओषधियों को मधुर रस से सम्पन्न किया और जिनकी कृपा से देवत्व के अभिलाषी यजमान स्वर्ग को प्राप्त करते हैं, वे अग्निदेव हमें समस्त पापों से मुक्त करें ॥६ ॥

७८०. यस्येदं प्रदिशि यद् विरोचते यज्जातं जनितव्यं च केवलम् ।
स्तौम्यग्निं नाथितो जोहवीमि स नो मुञ्चत्वंहसः ॥७ ॥

जिन अग्निदेव के शासन में समस्त संसार विद्यमान है, जिनके तेज से ग्रह-नक्षत्र आदि आलोकित होते हैं तथा पृथ्वी पर उत्पन्न समस्त प्राणी जिनके अधीन हैं, उन अग्निदेव की हम प्रार्थना करते हुए बारम्बार उनका आवाहन करते हैं ॥७ ॥

[२४ - पापमोचन सूक्त]

[**ऋषि** - मृगार । **देवता** - इन्द्र । **छन्द** - त्रिष्टुप्, १ शक्वरीगर्भा पुरः शक्वरी त्रिष्टुप् ।]

७८१. इन्द्रस्य मन्महे शश्वदिदस्य मन्महे वृत्रघ्न स्तोमा उप मेम आगुः ।
यो दाशुषः सुकृतो हवमेति स नो मुञ्चत्वंहसः ।१ ॥

परम ऐश्वर्य-सम्पन्न इन्द्रदेव के माहात्म्य को हम जानते हैं । वृत्रहन्ता इन्द्रदेव के महत्त्व को हम सदा से जानते हैं । उनके समक्ष बोले जाने वाले स्तोत्र हमारे पास आ गए हैं । जो दानी इन्द्रदेव सत्कर्म करने वाले यजमान की पुकार को सुनकर समीप आते हैं, वे हमें समस्त पापों से मुक्त करें ॥१ ॥

७८२. य उग्रीणामुग्रबाहुर्ययुर्यो दानवानां बलमारुरोज ।
येन जिताः सिन्धवो येन गावः स नो मुञ्चत्वंहसः ॥२ ॥

जो उग्रबाहु वाले इन्द्रदेव प्रचण्ड रिपु सेनाओं में फूट डालने वाले हैं, जिन्होंने दानवों की शक्ति को विनष्ट किया है, जिन्होंने मेघों को फाड़कर उन्हें विजित किया है, जिन्होंने वृत्र को नष्ट करके नदियों और समुद्रों को जीता है, जिन्होंने असुरों को विनष्ट करके उनकी गौओं को जीत लिया है; वे इन्द्रदेव हमें समस्त पापों से मुक्त करें ॥२ ॥

७८३. यश्चर्षणिप्रो वृषभः स्वर्विद् यस्मै ग्रावाणः प्रवदन्ति नृम्णम् ।
यस्याध्वरः सप्तहोता मदिष्ठः स नो मुञ्चत्वंहसः ॥३ ॥

जो इन्द्रदेव मनुष्यों को इच्छित फल देकर उनकी इच्छाओं को पूर्ण करते हैं, जो वृषभ के समान स्वर्ग प्राप्त कराने में सक्षम हैं, जिनके लिए अभिषवकारी पत्थर कूटने की ध्वनि द्वारा सोमरसरूपी धन (इन्द्र-इन्द्र) कहते हैं, जिनका सोमयाग सात होताओं द्वारा सम्पन्न होकर आनन्ददायी होता है; वे इन्द्र हमें समस्त पापों से मुक्त करें ॥३ ॥

७८४. यस्य वशास ऋषभास उक्षणो यस्मै मीयन्ते स्वरवः स्वर्विदे।
यस्मै शुक्रः पवते ब्रह्मशुम्भितः स नो मुञ्चत्वंहसः ॥४ ॥

जिन इन्द्रदेव के नियन्त्रण में सेचन (तेज स्थापन) में समर्थ ऋषभादि (बैल या वर्षणशील श्रेष्ठ देव) रहते हैं, जिनके लिए आत्म तत्त्व के ज्ञाता यज्ञादि की स्थापना करते हैं, जिनके लिए ब्रह्म (या वेदवाणी) द्वारा शोधित सोम प्रवाहित होता है; वे हमें पापों से बचाएँ ॥४ ॥

७८५. यस्य जुष्टिं सोमिनः कामयन्ते यं हवन्त इषुमन्तं गविष्टौ।
यस्मिन्नर्कः शिश्रिये यस्मिन्नोजः स नो मुञ्चत्वंहसः ॥५ ॥

जिन इन्द्रदेव की प्रीति को सोम-याजक चाहते हैं, जिन शस्त्रधारी इन्द्रदेव को गौओं (इन्द्रियों या किरणों) की रक्षार्थ बुलाया जाता है, जिनमें मंत्र आश्रय पाते हैं तथा जिनमें अद्वितीय ओज रहता है; वे इन्द्रदेव हमें समस्त पापों से मुक्त करें ॥५ ॥

७८६. यः प्रथमः कर्मकृत्याय जज्ञे यस्य वीर्यं प्रथमस्यानुबुद्धम्।
येनोद्यतो वज्रोऽभ्यायताहिं स नो मुञ्चत्वंहसः ॥६ ॥

जो इन्द्रदेव प्रथम कर्म करने के लिए प्रकट हुए, जिनका वृत्रहनन आदि अद्विनीय पराक्रम सर्वत्र जाना जाता है। इनके द्वारा उठाए गए वज्र ने वृत्रासुर को सब ओर से विनष्ट कर डाला, वे इन्द्र हमें समस्त पापों से मुक्त करें ॥६॥

७८७. यः सङ्ग्रामान् नयति सं युधे वशी यः पुष्टानि संसृजति द्वयानि।
स्तौमीन्द्रं नाथितो जोहवीमि स नो मुञ्चत्वंहसः ॥७ ॥

जो इन्द्रदेव स्वतन्त्र प्रहार करने वाले युद्ध में, योद्धाओं को युद्ध करने के लिए पहुँचाते हैं, जो दोनों पुष्ट जोड़ों को परस्पर संसृष्ट करते हैं, उन इन्द्रदेव की हम स्तोतागण स्तुति करते हुए उन्हें बारम्बार पुकारते हैं। वे हमें समस्त पापों से मुक्त करें ॥७ ॥

[२५ - पापमोचन सूक्त]

[**ऋषि** - मृगार। **देवता** - वायु, सविता। **छन्द** - त्रिष्टुप्, ३ अतिशक्वरीगर्भा जगती, ७ पथ्याबृहती।]

७८८. वायोः सवितुर्विदथानि मन्महे यावात्मन्वद् विशथो यौ च रक्षथः।
यौ विश्वस्य परिभू बभूवथुस्तौ नो मुञ्चतमंहसः ॥१ ॥

वायु और सूर्य के श्रुतिविहित कर्मों को हम जानते हैं। हे वायुदेव ! हे सवितादेव ! आप आत्मा वाले स्थावर तथा जंगम प्राणियों में विद्यमान रहकर संसार की सुरक्षा करते हैं तथा उसे धारण करते हैं। अतः आप हमें समस्त पापों से मुक्त करें ॥१ ॥

७८९. ययोः सङ्ख्याता वरिमा पार्थिवानि याभ्यां रजो युपितमन्तरिक्षे।
ययोः प्रायं नान्वानशे कश्चन तौ नो मुञ्चतमंहसः ॥२ ॥

जिन दोनों (वायु तथा सविता) के पार्थिव कर्म मनुष्यों में विख्यात हैं। जिनके द्वारा अन्तरिक्ष में मेघ-मण्डल धारण किया जाता है तथा जिनकी गति को कोई भी देवता नहीं प्राप्त कर सकता, वे हमें समस्त पापों से मुक्त करें।

७९०. तव व्रते नि विशन्ते जनासस्त्वय्युदिते प्रेरते चित्रभानो।
युवं वायो सविता च भुवनानि रक्षथस्तौ नो मुञ्चतमंहसः ॥३ ॥

हे चित्रभानु (विचित्र प्रकाश वाले- सूर्यदेव) ! आपकी सेवा करने के लिए मनुष्य नियमपूर्वक व्यवहार करते हैं और आपके उदित होने पर समस्त लोग अपने कर्म में प्रवृत्त हो जाते हैं । हे वायुदेव तथा सवितादेव ! आप दोनों समस्त प्राणियों की सुरक्षा करते हैं । अतः समस्त पापों से हमें मुक्त कराएँ ॥३ ॥

७९१. अपेतो वायो सविता च दुष्कृतमप रक्षांसि शिमिदां च सेधतम् ।
सं ह्यू३र्जया सृजथः सं बलेन तौ नो मुञ्चतमंहसः ॥४ ॥

हे वायु एवं सूर्यदेव ! आप हमारे दुष्कृत्यों को हमसे पृथक् करें और उपद्रव करने वाले राक्षसों तथा प्रदीप्त (प्रखर) कृत्या को हमसे दूर करें । आप अन्न-रस से उत्पन्न बल से हमें युक्त करें तथा समस्त पापों से छुड़ाएँ ॥४ ॥

७९२. रयिं मे पोषं सवितोत वायुस्तनू दक्षमा सुवतां सुशेवम् ।
अयक्ष्मतातिं मह इह धत्तं तौ नो मुञ्चतमंहसः ॥५ ॥

वायुदेव तथा सूर्यदेव हमें ऐश्वर्य प्रदान करें और हमारे देह में सुख-सामर्थ्य का संचार करें । हे वायुदेव तथा सवितादेव ! आप हममें आरोग्यता धारण करें तथा समस्त पापों से मुक्त करें ॥५ ॥

७९३. प्र सुमतिं सवितर्वाय ऊतये महस्वन्तं मत्सरं मादयाथः ।
अर्वाग् वामस्य प्रवतो नि यच्छतं तौ नो मुञ्चतमंहसः ॥६ ॥

हे सूर्यदेव ! हे वायुदेव ! आप सुरक्षा के निमित्त हमें श्रेष्ठ बुद्धि प्रदान करें और हर्षकारी सोमरस पीकर आनन्दित हों । आप हमें सेवन करने योग्य प्रचुर धन प्रदान करें तथा समस्त पापों से मुक्त करें ॥६ ॥

७९४. उप श्रेष्ठा न आशिषो देवयोर्धामन्नस्थिरन् ।
स्तौमि देवं सवितारं च वायुं तौ नो मुञ्चतमंहसः ॥७ ॥

वायुदेव और सूर्यदेव के सम्मुख हमारी श्रेष्ठ आकांक्षाएँ उपस्थित हैं । हम उन दोनों देवों की प्रार्थना करते हैं, वे समस्त पापों से हमें मुक्त करें ॥७ ॥

[२६ - पापमोचन सूक्त]

[**ऋषि** - मृगार । **देवता** - द्यावा-पृथिवी । **छन्द** - त्रिष्टुप्, १ पुरोऽष्टि जगती, ७ शाक्वरगर्भातिमध्येज्योति त्रिष्टुप् ।]

७९५. मन्वे वां द्यावापृथिवी सुभोजसौ सचेतसौ ये अप्रथेथाममिता योजनानि ।
प्रतिष्ठे ह्यभवतं वसूनां ते नो मुञ्चतमंहसः ॥१ ॥

हे द्यावा-पृथिवि ! आप दोनों मनोहर भोग वाले तथा समान विचार वाली हैं, हम आपकी महिमा जानते हुए, आपकी प्रार्थना करते हैं । आप दोनों असीमित योजनों की दूरी तक फैले हैं और देवों तथा मनुष्यों के धन-वैभव के मूल कारण हैं । आप हमें समस्त पापों से मुक्त करें ॥१ ॥

७९६. प्रतिष्ठे ह्यभवतं वसूनां प्रवृद्धे देवी सुभगे उरूची ।
द्यावापृथिवी भवतं मे स्योने ते नो मुञ्चतमंहसः ॥२ ॥

हे द्यावा-पृथिवि ! आप दोनों समस्त ऐश्वर्यों की प्रतिष्ठा करने वाली हैं तथा समस्त प्राणियों के आश्रय-स्थल हैं । आप दान आदि गुणों तथा समस्त सौभाग्यों से सम्पन्न हैं । आप हमारे लिए सुखदायी बनकर हमें समस्त पापों से मुक्त करें ॥२ ॥

७९७. असन्तापे सुतपसौ हुवेऽहमुर्वी गम्भीरे कविभिर्नमस्ये ।
द्यावापृथिवी भवतं मे स्योने ते नो मुञ्चतमंहसः ॥३ ॥

समस्त प्राणियों के कष्टों को दूर करने वाली, क्रान्तदर्शी ऋषियों द्वारा नमनीय, अत्यधिक विस्तृत तथा अत्यधिक गम्भीर द्यावा-पृथिवी का हम आवाहन करते हैं । वे द्यावा-पृथिवी हमारे लिए सुखदायी हों और हमें समस्त पापों से मुक्त करें ॥३ ॥

७९८. ये अमृतं बिभृथो ये हवींषि ये स्रोत्या बिभृथो ये मनुष्यान् ।
द्यावापृथिवी भवतं मे स्योने ते नो मुञ्चतमंहसः ॥४ ॥

हे द्यावा-पृथिवि ! आप दोनों जो समस्त प्राणियों के अमरत्वरूप जल तथा हविष्यान्न धारण करती हैं, जो प्रवहमान नदियों तथा मनुष्यों को धारण करती हैं, ऐसे आप हमारे लिए सुखदायी हों और समस्त पापों से हमें मुक्त करें ॥४ ॥

७९९. ये उस्रिया बिभृथो ये वनस्पतीन् ययोर्वां विश्वा भुवनान्यन्तः ।
द्यावापृथिवी भवतं मे स्योने ते नो मुञ्चतमंहसः ॥५ ॥

हे द्यावा-पृथिवि ! आप जिन समस्त गौओं तथा वनस्पतियों का पोषण करती हैं, आप दोनों के बीच में जो समस्त विश्व निवास करता है, ऐसे आप दोनों हमारे लिए सुखदायी हों और हमें समस्त पापों से मुक्त करें ॥५ ॥

८००. ये कीलालेन तर्पयथो ये घृतेन याभ्यामृते न किं चन शक्नुवन्ति ।
द्यावापृथिवी भवतं मे स्योने ते नो मुञ्चतमंहसः ॥६ ॥

हे द्यावा-पृथिवि ! जो आप अन्न और जल द्वारा समस्त विश्व का पालन करती हैं । आपके बिना मनुष्य कोई भी कार्य करने में सक्षम नहीं है, ऐसे आप हमारे लिए सुखदायी हों और हमें समस्त पापों से मुक्त करें ॥६ ॥

८०१. यन्मेदमभिशोचति येनयेन वा कृतं पौरुषेयान्न दैवात् ।
स्तौमि द्यावापृथिवी नाथितो जोहवीमि ते नो मुञ्चतमंहसः ॥७ ॥

जिस किसी कारण से मनुष्यकृत अथवा देवकृत कर्म हमें झुलसा रहा है और जिन-जिन कारणों से हमने दूसरे पाप किए हैं, उन सभी के निवारण के लिए हम द्यावा-पृथिवी की प्रार्थना करते हैं और उन्हें पुकारते हैं । वे हमें समस्त पापों से मुक्त करें ॥७ ॥

[२७ - पापमोचन सूक्त]

[**ऋषि** - मृगार । **देवता** - मरुद्‌गण । **छन्द** - त्रिष्टुप् ।]

८०२. मरुतां मन्वे अधि मे ब्रुवन्तु प्रेमं वाजं वाजसाते अवन्तु ।
आशूनिव सुयमानह्व ऊतये ते नो मुञ्चन्त्वंहसः ॥१ ॥

हम मरुतों के माहात्म्य को जानते हैं, वे हमें अपना कहें और हमारे अन्न की सुरक्षा करते हुए हमारे बल को भी रणक्षेत्र में सुरक्षित रखें । चलने वाले श्रेष्ठ घोड़ों के समान हम उन मरुतों को अपनी सुरक्षा के लिए बुलाते हैं । वे हमें समस्त पापों से मुक्त करें ॥१ ॥

८०३. उत्समक्षितं व्यचन्ति ये सदा य आसिञ्चन्ति रसमोषधीषु ।
पुरो दधे मरुतः पृश्निमातॄंस्ते नो मुञ्चन्त्वंहसः ॥२ ॥

जो मरुद्‌गण मेघों को आकाश में फैलाते हैं और ब्रीहि जौ, तरुगुल्म आदि ओषधियों को वृष्टि जल से सींचते हैं, उन 'पृश्नि' माता वाले मरुतों की हम प्रार्थना करते हैं, वे हमें समस्त पापों से मुक्त करें ॥२ ॥

८०४. पयो धेनूनां रसमोषधीनां जवमर्वतां कवयो य इन्वथ।
शग्मा भवन्तु मरुतो नः स्योनास्ते नो मुञ्चन्त्वंहसः ॥३ ॥

हे मरुद्देवो ! आप जो क्रान्तदर्शी होकर गौओं के दुग्ध तथा ओषधियों के रस को समस्त शरीर में संव्याप्त करते हैं तथा अश्वों में वेग को संव्याप्त करते हैं, ऐसे आप सब हमें सामर्थ्य तथा सुख प्रदान करने वाले हों और हमें समस्त पापों से छुड़ाएँ ॥३ ॥

८०५. अपः समुद्राद् दिवमुद् वहन्ति दिवस्पृथिवीमभि ये सृजन्ति।
ये अद्भिरीशाना मरुतश्चरन्ति ते नो मुञ्चन्त्वंहसः ॥४ ॥

जो मरुद्‌गण जल को समुद्र से अन्तरिक्ष तक पहुँचाते हैं और अन्तरिक्ष से पृथ्वी को लक्ष्य करके पुनः छोड़ते हैं, वे जल के साथ विचरण करने वाले जल के स्वामी मरुद्‌गण हमें समस्त पापों से मुक्त करें ॥४ ॥

८०६. ये कीलालेन तर्पयन्ति ये घृतेन ये वा वयो मेदसा संसृजन्ति।
ये अद्भिरीशाना मरुतो वर्षयन्ति ते नो मुञ्चन्त्वंहसः ॥५ ॥

जो मरुद्‌गण अन्न और जल द्वारा समस्त मनुष्यों को तृप्त करते हैं, जो अन्न को पुष्टिकारक पदार्थों के साथ पैदा करते हैं तथा जो मेघ स्थित जल के अधिपति बनकर सब जगह वृष्टि करते हैं, वे मरुद्‌गण हमें समस्त पापों से मुक्त करें ॥५ ॥

८०७. यदीदिदं मरुतो मारुतेन यदि देवा दैव्येनेदृगार।
यूयमीशिध्वे वसवस्तस्य निष्कृतेस्ते नो मुञ्चन्त्वंहसः ॥६ ॥

सबको आवास देने वाले हे दिव्य मरुतो ! देवताओं से सम्बन्धित अपराध के कारण हम जो दुःख पा रहे हैं, उस दुःख अथवा पाप को दूर करने में आप ही सक्षम हैं। आप हमें समस्त पापों से मुक्त करें ॥६ ॥

८०८. तिग्ममनीकं विदितं सहस्वन् मारुतं शर्धः पृतनासूग्रम्।
स्तौमि मरुतो नाथितो जोहवीमि ते नो मुञ्चन्त्वंहसः ॥७ ॥

सेना के सदृश मरुतों का तीक्ष्ण तथा प्रचण्ड बल रणक्षेत्र में दुःसह होता है। हम ऐसे मरुतों की प्रार्थना करते हुए, उन्हें आहूत करते हैं। वे हमें समस्त पापों से मुक्त करें ॥७ ॥

[२८ - पापमोचन सूक्त]

[**ऋषि** - मृगार अथवा अथर्वा। **देवता** - भव-शर्व अथवा रुद्र। **छन्द** - त्रिष्टुप्, १ अति जागतगर्भा भुरिक् त्रिष्टुप्।]

८०९. भवाशर्वौ मन्वे वां तस्य वित्तं ययोर्वामिदं प्रदिशि यद् विरोचते।
यावस्येशाथे द्विपदो यौ चतुष्पदस्तौ नो मुञ्चतमंहसः ॥१ ॥

हे भव एवं शर्व (जगत् को उत्पन्न और उसका विनाश करने वाले) देवो ! हम आपकी महिमा को जानते हैं। यह सम्पूर्ण जगत् आपकी सामर्थ्य से आलोकित होता है। आप समस्त मनुष्यों तथा पशुओं के स्वामी हैं। आप दोनों हमें समस्त पापों से मुक्त करें ॥१ ॥

८१०. ययोरभ्यध्व उत यद् दूरे चिद् यौ विदिताविषुभृतामसिष्ठौ ।
यावस्येशाथे द्विपदो यौ चतुष्पदस्तौ नो मुञ्चतमंहसः ॥२ ॥

पास तथा दूर के क्षेत्र में जो कुछ भी है, वह उन्हीं दोनों के नियन्त्रण में है । वे धनुष पर बाणों का संधान करने तथा चलाने में विख्यात हैं । वे मनुष्यों तथा पशुओं के ईश्वर हमें समस्त पापों से मुक्त करें ॥२ ॥

८११. सहस्राक्षौ वृत्रहणा हुवेऽहं दूरेगव्यूती स्तुवन्नेम्युग्रौ ।
यावस्येशाथे द्विपदो यौ चतुष्पदस्तौ नो मुञ्चतमंहसः ॥३ ॥

हजार आँखों वाले, रिपुओं का संहार करने वाले तथा दूर तक विचरण करने वाले प्रचण्ड भव और शर्व देवों की हम प्रार्थना करते हुए उनका आवाहन करते हैं । वे मनुष्यों और पशुओं को समस्त पापों से मुक्त करें ॥३ ॥

८१२. यावारेभाथे बहु साकमग्रे प्र चेदस्राष्ट्रमभिभां जनेषु ।
यावस्येशाथे द्विपदो यौ चतुष्पदस्तौ नो मुञ्चतमंहसः ॥४ ॥

आप दोनों ने सृष्टि के प्रारम्भ में अनेकों कार्य साथ-साथ किये । आपने ही मनुष्यों में प्रतिभा उत्पन्न की । हे समस्त मनुष्यों तथा पशुओं के ईश्वर ! आप हमें समस्त पापों से मुक्त करें ॥४ ॥

८१३. ययोर्वधान्नापपद्यते कश्चनान्तर्देवेषूत मानुषेषु ।
यावस्येशाथे द्विपदो यौ चतुष्पदस्तौ नो मुञ्चतमंहसः ॥५ ॥

जिन भव और शर्व के संहारक हथियारों से देवों तथा मनुष्यों में से कोई भी बच नहीं सकता तथा जो मनुष्यों और पशुओं के स्वामी हैं, वे देव हमें समस्त पापों से मुक्त करें ॥५ ॥

८१४. यः कृत्याकृन्मूलकृद् यातुधानो नि तस्मिन् धत्तं वज्रमुग्रौ ।
यावस्येशाथे द्विपदो यौ चतुष्पदस्तौ नो मुञ्चतमंहसः ॥६ ॥

जो शत्रु , कृत्या प्रयोग से विनिर्मित पिशाचों के द्वारा अनिष्ट करते हैं तथा जो राक्षस, वंशवृद्धि की मूल, हमारी सन्तानों को विनष्ट करते हैं, हे प्रचण्ड वीर ! आप उन पर अपने वज्र से प्रहार करें । समस्त मनुष्यों तथा पशुओं के स्वामी आप हमें समस्त पापों से मुक्त करें ॥६ ॥

८१५. अधि नो ब्रूतं पृतनासूग्रौ सं वज्रेण सृजतं यः किमीदी ।
स्तौमि भवाशर्वौ नाथितो जोहवीमि तौ नो मुञ्चतमंहसः ॥७ ॥

हे उग्रवीर भव-शर्व देवो ! आप हमारे हित में उपदेश करें तथा जो स्वार्थी हैं, उन पर प्रहार करें । हम आपको स्वामी मानकर पुकारते हैं, आपकी स्तुति करते हैं, आप हमें पापों से बचाएँ ॥७ ॥

[२९ - पापमोचन सूक्त]

[ऋषि - मृगार । देवता - मित्रावरुण (द्रुह्वण) । छन्द - त्रिष्टुप्, ७ शक्वरीगर्भा जगती ।]

८१६. मन्वे वां मित्रावरुणावृतावृधौ सचेतसौ द्रुह्वणो यौ नुदेथे ।
प्र सत्यावानमवथो भरेषु तौ नो मुञ्चतमंहसः ॥१ ॥

हे मित्र और वरुणदेव ! समान चित्त वाले आप यज्ञ और जल का संवर्द्धन करने वाले हैं । आप विद्रोहियों को उनके स्थान से हटा देते हैं तथा सत्यनिष्ठों की रणक्षेत्र में सुरक्षा करते हैं । हम आपके माहात्म्य का गान कराते हैं, आप हमें समस्त पापों से मुक्त करें ॥१ ॥

८१७. सचेतसौ द्रुह्वणो यौ नुदेथे प्र सत्यावानमवथो भरेषु ।
यौ गच्छथो नृचक्षसौ बभ्रुणा सुतं तौ नो मुञ्चतमंहसः ॥२ ॥

हे समान विचार वाले मित्रावरुण ! आप विद्रोहियों को उनके स्थान से च्युत करते हैं तथा सत्यनिष्ठों की रणक्षेत्र में सुरक्षा करते हैं । आप दिन और रात के अधिपति होने के कारण मनुष्यों के समस्त कर्मों का निरीक्षण और सोमरस का पान करते हैं । आप हमें समस्त पापों से मुक्त करें ॥२ ॥

८१८. यावङ्गिरसमवथो यावगस्तिं मित्रावरुणा जमदग्निमत्रिम् ।
यौ कश्यपमवथो यौ वसिष्ठं तौ नो मुञ्चतमंहसः ॥३ ॥

हे मित्रावरुण ! आप दोनों 'अंगिरा', 'अगस्त्य', 'अत्रि' और 'जमदग्नि' ऋषि की सुरक्षा करते हैं तथा 'कश्यप' और 'वसिष्ठ' ऋषि की भी सुरक्षा करते हैं। आप हमें समस्त पापों से मुक्त करें ॥३ ॥

८१९. यौ श्यावाश्वमवथो वध्र्यश्वं मित्रावरुणा पुरुमीढमत्रिम् ।
यौ विमदमवथः सप्तवध्रिं तौ नो मुञ्चतमंहसः ॥४ ॥

हे मित्रावरुण ! आप दोनों 'श्यावाश्व', 'वध्र्यश्व', 'विमद', 'पुरुमीढ' तथा 'अत्रि' नामक ऋषियों की सुरक्षा करते हैं । आप दोनों सप्त ऋषियों की भी सुरक्षा करते हैं । आप हमें समस्त पापों से मुक्त करें ॥४ ॥

८२०. यौ भरद्वाजमवथो यौ गविष्ठिरं विश्वामित्रं वरुण मित्र कुत्सम् ।
यौ कक्षीवन्तमवथः प्रोत कण्वं तौ नो मुञ्चतमंहसः ॥५ ॥

हे मित्रावरुण ! आप दोनों 'भरद्वाज', 'विश्वामित्र', 'कुत्स', 'गविष्ठिर', 'कक्षीवान्' तथा 'कण्व' नामक ऋषियों की सुरक्षा करते हैं । अतः आप हमें समस्त पापों से मुक्त करें ॥५ ॥

८२१. यौ मेधातिथिमवथो यौ त्रिशोकं मित्रावरुणावुशनां काव्यं यौ ।
यौ गोतममवथः प्रोत मुद्गलं तौ नो मुञ्चतमंहसः ॥६ ॥

हे मित्रावरुण ! आप दोनों 'मेधातिथि', 'त्रिशोक', 'काव्य', 'उशना' तथा 'गोतम' नामक ऋषियों की सुरक्षा करते हैं । अतः आप हमें समस्त पापों से मुक्त करें ॥६ ॥

८२२. ययो रथः सत्यवर्त्मर्जुरश्मिर्मिथुया चरन्तमभियाति दूषयन् ।
स्तौमि मित्रावरुणौ नाथितो जोहवीमि तौ नो मुञ्चतमंहसः ॥७ ॥

जिन मित्रावरुण का सत्यमार्ग तथा सरल किरणों वाला रथ मिथ्याचारी पुरुषों को बाधा पहुँचाने के लिए उनके सम्मुख आता है, उन मित्रावरुण की प्रार्थना करते हुए , हम उन्हें बारम्बार आहूत करते हैं । वे हमें समस्त पापों से मुक्त करें ॥७ ॥

[३० - राष्ट्रदेवी सूक्त]

[**ऋषि** - अथर्वा । **देवता** - सर्वरूपा सर्वात्मिका सर्वदेवमयी वाक् । **छन्द** - त्रिष्टुप्, ६ जगती ।]

८२३. अहं रुद्रेभिर्वसुभिश्चराम्यहमादित्यैरुत विश्वदेवैः ।
अहं मित्रावरुणोभा बिभर्म्यहमिन्द्राग्नी अहमश्विनोभा ॥१ ॥

(वाग्देवी का कथन) मैं रुद्रगण एवं वसुगणों के साथ भ्रमण करती हूँ । मैं ही आदित्यगणों और समस्त देवों के साथ रहती हूँ । मित्रावरुण, इन्द्र, अग्नि तथा दोनों अश्विनीकुमार सभी को मैं ही धारण करती हूँ ॥१ ॥

८२४. अहं राष्ट्री सङ्गमनी वसूनां चिकितुषी प्रथमा यज्ञियानाम्।
तां मा देवा व्यदधुः पुरुत्रा भूरिस्थात्रां भूर्यावेशयन्तः ॥२ ॥

मैं वाग्देवी जगदीश्वरी और धन प्रदात्री हूँ। मैं ज्ञानवती एवं यज्ञोपयोगी देवों (वस्तुओं) में सर्वोत्तम हूँ। मेरा स्वरूप विभिन्न रूपों में विद्यमान है तथा मेरा आश्रय स्थान विस्तृत है। सभी देव विभिन्न प्रकार से मेरा ही प्रतिपादन करते हैं ॥२ ॥

८२५. अहमेव स्वयमिदं वदामि जुष्टं देवानामुत मानुषाणाम्।
यं कामये तंतमुग्रं कृणोमि तं ब्रह्माणं तमृषिं तं सुमेधाम् ॥३ ॥

देवगण और मनुष्यगण श्रद्धापूर्वक जिसका मनन करते हैं, वे सभी विचार सन्देश मेरे द्वारा ही प्रसारित किये जाते हैं। जिसके ऊपर मेरी कृपा-दृष्टि होती है, वे बलशाली, स्तोता, ऋषि तथा श्रेष्ठ- बुद्धिमान् होते हैं ॥३ ॥

८२६. मया सोऽन्नमत्ति यो विपश्यति यः प्राणति य ईं शृणोत्युक्तम्।
अमन्तवो मां त उप क्षियन्ति श्रुधि श्रुत श्रद्धेयं ते वदामि ॥४ ॥

प्राणियों में जो जीवनीशक्ति (प्राण) है, दर्शन क्षमता है, ज्ञान-श्रवण सामर्थ्य है, अन्न - भोग करने की सामर्थ्य है, वह सभी मुझ वाग्देवी के सहयोग से ही प्राप्त होती है। जो मेरी सामर्थ्य को नहीं जानते, वे विनष्ट हो जाते हैं। हे बुद्धिमान् मित्रो ! आप ध्यान दें, जो भी मेरे द्वारा कहा जा रहा है, वह श्रद्धा का विषय है ॥४ ॥

८२७. अहं रुद्राय धनुरा तनोमि ब्रह्मद्विषे शरवे हन्तवा उ।
अहं जनाय समदं कृणोम्यहं द्यावापृथिवी आ विवेश ॥५ ॥

जिस समय रुद्रदेव ब्रह्मद्रोही शत्रुओं का विध्वंस करने के लिए सचेष्ट होते हैं, उस समय दुष्टों को पीड़ित करने वाले रुद्र के धनुष - बाण का सन्धान मैं ही करती हूँ। मनुष्यों के हित के लिए मैं ही संग्राम करती हूँ। मैं ही द्युलोक और पृथ्वीलोक दोनों को संव्याप्त करती हूँ ॥५ ॥

८२८. अहं सोममाहनसं बिभर्म्यहं त्वष्टारमुत पूषणं भगम्।
अहं दधामि द्रविणा हविष्मते सुप्राव्या३ यजमानाय सुन्वते ॥६ ॥

सोम, त्वष्टा, पूषा और भग सभी देव मेरा ही आश्रय ग्रहण करते हैं। मेरे द्वारा ही, हविष्यान्नादि उत्तम हवियों से देवों को परितृप्त किया जाता है और सोमरस के अभिषवणकर्त्ता यजमानों को यज्ञ का अभीष्ट फलरूप धन प्रदान किया जाता है ॥६ ॥

८२९. अहं सुवे पितरमस्य मूर्धन्मम योनिरप्स्व१न्तः समुद्रे।
ततो वि तिष्ठे भुवनानि विश्वोतामूं द्यां वर्ष्मणोप स्पृशामि ॥७ ॥

जगत् के सर्वोच्च स्थान पर स्थित दिव्यलोक को मैंने ही प्रकट किया है। मेरा उत्पत्ति स्थल विराट् आकाश में अप् (मूल सृष्टि तत्त्व) में है, उसी स्थान से सम्पूर्ण विश्व को संव्याप्त करती हूँ। महान् अन्तरिक्ष को मैं अपनी उन्नत देह से स्पर्श करती हूँ ॥७ ॥

८३०. अहमेव वात इव प्र वाम्यारभमाणा भुवनानि विश्वा।
परो दिवा पर एना पृथिव्यैतावती महिम्ना सं बभूव ॥८ ॥

समस्त लोकों को विनिर्मित करती हुई मैं वायु के समान सभी भुवनों में संचरित होती हूँ। मेरी महिमा स्वर्गलोक और पृथ्वी से भी महान् है ॥८ ॥

[३१- सेनानिरीक्षण सूक्त]

[**ऋषि** - ब्रह्मास्कन्द । **देवता** - मन्यु । **छन्द** - त्रिष्टुप्, २,४ भुरिक् त्रिष्टुप्, ५-७ जगती ।]

८३१. त्वया मन्यो सरथमारुजन्तो हर्षमाणा हृषितासो मरुत्वन् ।
तिग्मेषव आयुधा संशिशाना उप प्र यन्तु नरो अग्निरूपाः ॥१ ॥

हे मन्यो !आपके सहयोग से रथारूढ़ तथा प्रसन्नचित्त होकर अपने आयुधों को तीक्ष्ण करके, अग्नि के सदृश तीक्ष्ण दाह उत्पन्न करने वाले मरुद्गण आदि युद्धनायक हमारी सहायतार्थ युद्ध क्षेत्र में गमन करें ॥१ ॥

८३२. अग्निरिव मन्यो त्विषितः सहस्व सेनानीर्नः सहुरे हूत एधि ।
हत्वाय शत्रून् वि भजस्व वेद ओजो मिमानो वि मृधो नुदस्व ॥२ ॥

हे मन्यो ! आप अग्नि सदृश प्रदीप्त होकर शत्रुओं को पराभूत करें । हे सहनशक्तियुक्त मन्यो ! आपका आवाहन किया गया है । आप हमारे संग्राम में नायक बनें । शत्रुओं का संहार करके उनकी सम्पदा हमें दें । हमें बल प्रदान करके हमारे शत्रुओं को दूर भगाएँ ॥२ ॥

८३३. सहस्व मन्यो अभिमातिमस्मै रुजन् मृणन् प्रमृणन् प्रेहि शत्रून् ।
उग्रं ते पाजो नन्वा रुरुध्रे वशी वशं नयासा एकज त्वम् ॥३ ॥

हे मन्यो ! हमारे विरुद्ध सक्रिय शत्रुओं को आप पराभूत करें । आप शत्रुओं को तोड़ते हुए और कुचलते हुए उन पर आक्रमण करें । आपकी प्रभावपूर्ण क्षमताओं को रोकने में कौन सक्षम हो सकता है ? हे अद्वितीय मन्यो ! आप स्वयं संयमशील होकर शत्रुओं को नियन्त्रण में करते हैं ॥३ ॥

[क्रोधी स्वयं अस्थिर हो जाता है । मन्युशील व्यक्ति स्वयं संतुलित मनः स्थिति में रहते हुए दुष्टता का प्रतिकार करता है ।]

८३४. एको बहूनामसि मन्य ईडिता विशंविशं युद्धाय सं शिशाधि ।
अकृत्तरुक्त्वया युजा वयं द्युमन्तं घोषं विजयाय कृण्मसि ॥४ ॥

हे मन्यो !आप अकेले ही अनेकों द्वारा सत्कार योग्य हैं । आप युद्ध के निमित्त मनुष्य को तीक्ष्ण बनाएँ । हे अक्षय प्रकाशयुक्त !आपकी मित्रता के सहयोग से हम हर्षित होकर विजय-प्राप्ति के लिए सिंहनाद करते हैं ॥४ ॥

८३५. विजेषकृदिन्द्र इवानवब्रवो३स्माकं मन्यो अधिपा भवेह ।
प्रियं ते नाम सहुरे गृणीमसि विद्मा तमुत्सं यत आबभूथ ॥५ ॥

हे मन्यो !इन्द्र के सदृश विजेता, असन्तुलित न बोलने वाले आप हमारे अधिपति हों । हे सहिष्णु मन्यो ! आपके निमित्त हम प्रिय स्तोत्र का उच्चारण करते हैं । हम उस स्रोत के ज्ञाता हैं, जिससे आप प्रकट होते हैं ॥५ ॥

८३६. आभूत्या सहजा वज्र सायक सहो बिभर्षि सहभूत उत्तरम् ।
क्रत्वा नो मन्यो सह मेद्येधि महाधनस्य पुरुहूत संसृजि ॥६ ॥

हे वज्र सदृश शत्रुसंहारक मन्यो ! शत्रुओं को विनष्ट करना आपके सहज स्वभाव में है । हे रिपु पराभवकर्त्ता मन्यो ! आप श्रेष्ठ तेजस्विता को ग्रहण करते हैं । कर्मशक्ति के साथ युद्ध क्षेत्र में आप हमारे लिए सहायक हों । आपका आवाहन असंख्य वीरों द्वारा किया जाता है ॥६ ॥

८३७. संसृष्टं धनमुभयं समाकृतमस्मभ्यं धत्तां वरुणश्च मन्युः ।
भियो दधाना हृदयेषु शत्रवः पराजितासो अप नि लयन्ताम् ॥७ ॥

हे वरुण और मन्यो (अथवा वरणीय मन्यो) ! आप उत्पादित और संगृहीत ऐश्वर्य हमें प्रदान करें । भयभीत हृदय वाले शत्रु हमसे पराभूत होकर दूर चले जाएँ ॥७ ॥

[३२ - सेनासंयोजन सूक्त]

[**ऋषि** - ब्रह्मास्कन्द । **देवता** - मन्यु । **छन्द** - २-७ त्रिष्टुप्, १ जगती ।]

८३८. यस्ते मन्योऽविधद् वज्र सायक सह ओजः पुष्यति विश्वमानुषक् ।
साह्याम दासमार्यं त्वया युजा वयं सहस्कृतेन सहसा सहस्वता ॥१ ॥

हे वज्रवत् तीक्ष्ण बाणतुल्य और क्रोधाभिमानी देव मन्यो ! जो साधक आपको ग्रहण करते हैं, वे सभी प्रकार की शक्ति और सामर्थ्य को निरन्तर परिपुष्ट करते हैं । बलवर्द्धक और विजयदाता आपके सहयोग से हम (विरोधी) दासों और आर्यों को अपने आधिपत्य में करते हैं ॥१ ॥

८३९. मन्युरिन्द्रो मन्युरेवास देवो मन्युर्होता वरुणो जातवेदाः ।
मन्युर्विश ईडते मानुषीर्याः पाहि नो मन्यो तपसा सजोषाः ॥२ ॥

मन्यु ही इन्द्रदेव हैं, यज्ञ संचालक वरुण और जातवेदा अग्नि हैं । (यह सभी देवता मन्युयुक्त हैं) सम्पूर्ण मानवी प्रजाएँ मन्यु की प्रशंसा करती हैं । हे मन्यो ! स्नेहयुक्त होकर आप तप से हमारा संरक्षण करें ॥२ ॥

८४०. अभीहि मन्यो तवसस्तवीयान् तपसा युजा वि जहि शत्रून् ।
अमित्रहा वृत्रहा दस्युहा च विश्वा वसून्या भरा त्वं नः ॥३ ॥

हे मन्यो ! आप महान् सामर्थ्यशाली हैं, आप यहाँ पधारें । अपनी तपः सामर्थ्य से युक्त होकर शत्रुओं का विध्वंस करें ।आप शत्रुविनाशक, वृत्रहन्ता और दस्युओं के दलनकर्त्ता हैं । हमें सभी प्रकार का ऐश्वर्य प्रदान करें ॥३ ॥

८४१. त्वं हि मन्यो अभिभूत्योजाः स्वयंभूर्भामो अभिमातिषाहः ।
विश्वचर्षणिः सहुरिः सहीयानस्मास्वोजः पृतनासु धेहि ॥४ ॥

हे मन्यो ! आप विजयी शक्ति से सम्पन्न, स्वसामर्थ्य से बढ़ने वाले, तेजोयुक्त, शत्रुओं के पराभवकर्त्ता, सबके निरीक्षण में सक्षम तथा बलशाली हैं । संग्राम-क्षेत्र में आप हमारे अन्दर ओज की स्थापना करें ॥४ ॥

८४२. अभागः सन्नप परेतो अस्मि तव क्रत्वा तविषस्य प्रचेतः ।
तं त्वा मन्यो अक्रतुर्जिहीडाहं स्वा तनूर्बलदावा न एहि ॥५ ॥

हे श्रेठ ज्ञान सम्पन्न मन्यो ! आपके साथ भागीदार न हो पाने के कारण हम विलग होकर दूर चले गए हैं । महिमामय आपसे विमुख होकर हम कर्महीन हो गए हैं, संकल्पहीन होकर (लज्जित स्थिति में) आपके पास आए हैं । हमारे शरीरों में बल का संचार करते हुए आप पधारें ॥५ ॥

८४३. अयं ते अस्म्युप न एह्यर्वाङ् प्रतीचीनः सहुरे विश्वदावन् ।
मन्यो वज्रिन्नभि न आ ववृत्स्व हनाव दस्यूंरुत बोध्यापेः ॥६ ॥

हे मन्यो !हम आपके समीप उपस्थित हैं । आप कृपापूर्वक हमारे आघातों को सहने तथा सबको धारण करने में समर्थ हैं । हे वज्रधारी !आप हमारे पास आएँ , हमें मित्र समझें, ताकि हम दुष्टों को मार सकें ॥६ ॥

८४४. अभि प्रेहि दक्षिणतो भवा नोऽधा वृत्राणि जङ्घनाव भूरि ।
जुहोमि ते धरुणं मध्वो अग्रमुभावुपांशु प्रथमा पिबाव ॥७ ॥

हे मन्यो ! आप हमारे समीप आएँ । हमारे दाहिने (हमारे अनुकूल) होकर रहें । हम दोनों मिलकर शत्रुओं का संहार करने में समर्थ होंगे । हम आपके लिए मधुर और श्रेष्ठ धारक (सोम) का हवन करते हैं । हम दोनों एकान्त में सर्वप्रथम इस रस का पान करें ॥७ ॥

[३३ - पापनाशन सूक्त]

[**ऋषि** - ब्रह्मा । **देवता** - अग्नि । **छन्द** - गायत्री ।]

८४५. अप नः शोशुचदघमग्ने शुशुग्ध्या रयिम् । अप नः शोशुचदघम् ॥१ ॥

हे अग्ने ! आप हमारे पापों को भस्म करें । हमारे चारों ओर ऐश्वर्य प्रकाशित करें तथा पापों को विनष्ट करें ॥१

८४६. सुक्षेत्रिया सुगातुया वसूया च यजामहे । अप नः शोशुचदघम् ॥२ ॥

हे अग्निदेव ! उत्तम क्षेत्र, उत्तम मार्ग और उत्तम धन की इच्छा से हम आपका यजन करते हैं । आप हमारे पापों को विनष्ट करें ॥२ ॥

८४७. प्र यद् भन्दिष्ठ एषां प्रास्माकासश्च सूरयः । अप नः शोशुचदघम् ॥३ ॥

हे अग्निदेव ! हम सभी साधक वीरता और बुद्धिपूर्वक आपकी विशिष्ट प्रकार से भक्ति करते हैं । आप हमारे पापों को विनष्ट करें ॥३ ॥

८४८. प्र यत् ते अग्ने सूरयो जायेमहि प्र ते वयम् । अप नः शोशुचदघम् ॥४ ॥

हे अग्निदेव ! हम सभी और ये विद्वद्गण आपकी उपासना से आपके सदृश प्रकाशवान् हुए हैं, अतः आप हमारे पापों को विनष्ट करें ॥४ ॥

८४९. प्र यदग्नेः सहस्वतो विश्वतो यन्ति भानवः । अप नः शोशुचदघम् ॥५ ॥

इन बल-सम्पन्न अग्निदेव की देदीप्यमान किरणें सर्वत्र फैल रही हैं, ऐसे वे हमारे पापों को विनष्ट करें ॥५ ॥

८५०. त्वं हि विश्वतोमुख विश्वतः परिभूरसि । अप नः शोशुचदघम् ॥६ ॥

हे बल-सम्पन्न अग्निदेव ! आप निश्चय ही सभी ओर व्याप्त होने वाले हैं, आप हमारे पापों को विनष्ट करें ॥६ ॥

८५१. द्विषो नो विश्वतोमुखाति नावेव पारय । अप नः शोशुचदघम् ॥७ ॥

हे सर्वतोमुखी अग्ने !आप नौका के सदृश शत्रुओं से हमें पार ले जाएँ । आप हमारे पापों को विनष्ट करें ॥७ ॥

८५२. स नः सिन्धुमिव नावाति पर्षा स्वस्तये । अप नः शोशुचदघम् ॥८ ॥

हे अग्निदेव ! नौका द्वारा नदी के पार ले जाने के समान आप हिंसक शत्रुओं से हमें पार ले जाएँ । आप हमारे पापों को विनष्ट करें ॥८ ॥

[३४- ब्रह्मौदन सूक्त]

[**ऋषि** - अथर्वा । **देवता** - ब्रह्मौदन । **छन्द** - त्रिष्टुप्, ४ उत्तमा भुरिक् त्रिष्टुप्, ५ त्र्यवसाना सप्तपदा कृति, ६ पञ्चपदातिशक्वरी, ७ भुरिक् अतिशक्वरी, ८ जगती ।]

इस सूक्त के देवता 'ब्रह्मौदन' हैं । लौकिक संदर्भ में यज्ञीय क्रम में संस्कारयुक्त जो अन्न दान किया जाता है, उसे ब्रह्मौदन कहते हैं । पके हुए भोज्य पदार्थ, बिना पकाये भोज्य (दही, शहद, घृतादि) पदार्थ तथा सूखे अन्न भी यज्ञीय ऊर्जा से संस्कारित करके दिये जाने की परम्परा रही है । यज्ञीय-ब्राह्मी संस्कार युक्त इस सेवन के भी महत्त्वपूर्ण लाभ कहे गये हैं; किन्तु सूक्ष्म सन्दर्भ में 'रेतो वा ओदनः '(श०ब्रा० १३.१.१४.४) जैसे सूत्रों के अनुसार वह बहुत व्यापक तत्त्व है । ब्रह्मौदन का अर्थ ब्रह्म का उत्पादक

तेजस् होता है। ब्रह्म ने सृष्टि सृजन यज्ञ के लिए अपने तेजस् का एक अंश परिपक्व किया। जिस तरह अन्नमयकोश के पोषण एवं विकास के लिए अन्न आवश्यक है, उसी तरह सृष्टि के मूल घटकों के लिये ब्रह्मौदन सृष्टिकारक तेजस् की भूमिका मानी जा सकती है। ब्रह्मवर्चस इसी के धारण-सेवन करने से विकसित होता है। इस सूक्त तथा अगले सूक्त के मंत्रों में ब्रह्मौदन की जो महत्ता बतलायी गयी है, वह स्थूल अन्न की अपेक्षा ऐसी ही व्यापक अवधारणा का पोषण करती है-

८५३. ब्रह्मास्य शीर्षं बृहदस्य पृष्ठं वामदेव्यमुदरमोदनस्य।
छन्दांसि पक्षौ मुखमस्य सत्यं विष्टारी जातस्तपसोऽधि यज्ञः ॥१॥

इस ओदन (ब्रह्मौदन) का शीर्ष भाग ब्रह्म है, पृष्ठभाग बृहत् (विशाल) है, वामदेव (ऋषि अथवा उत्पादक सामर्थ्य) से सम्बन्धित इसका उदर है, विविध छन्द इसके पार्श्वभाग हैं तथा सत्य इसका मुख है। विस्तार पाने वाला यह यज्ञ तप से उत्पन्न हुआ है ॥१॥

८५४. अनस्थाः पूताः पवनेन शुद्धाः शुचयः शुचिमपि यन्ति लोकम्।
नैषां शिश्नं प्र दहति जातवेदाः स्वर्गे लोके बहु स्त्रैणमेषाम् ॥२॥

यह (ब्रह्मौदन) अस्थिरहित (कोई भी इच्छित आकार लेने में सक्षम) और पवित्र है। वायु से (शरीर में प्राणायाम आदि के द्वारा) शुद्ध और पवित्र होकर यह पवित्र लोकों को ही प्राप्त होता है। अग्नि इसके शिश्न (उत्पादक अंग) को नष्ट नहीं करता। स्वर्ग में (इसका तेजस् धारण करने वाली) इसकी बहुत सी स्त्रियाँ (उत्पादक शक्तियाँ ।) हैं ॥२॥

[लौकिक संदर्भ में यज्ञ से संस्कारित अन्न के दिव्य संस्कार अग्नि पर पकाने से नष्ट नहीं होते। हव्य बनकर यह ऊर्ध्व लोकों में जाकर अनेक उर्वर शक्तियों को अपना तेजस् प्रदान करता है। सूक्ष्म संदर्भ में यह कोई भी रूप लेने में समर्थ तेजस्, पवित्र होता है तथा पवित्र माध्यमों द्वारा ही ग्रहणीय है। इसका प्रभाव अग्नि आदि के सम्पर्क से कम नहीं होता।]

८५५. विष्टारिणमोदनं ये पचन्ति नैनानवर्तिः सचते कदा चन।
आस्ते यम उप याति देवान्त्सं गन्धर्वैर्मदते सोम्येभिः ॥३॥

जो (साधक) इस विस्तारित होने वाले ओदन (स्थूल या सूक्ष्म अन्न) को पकाते (प्रयोग में लाने योग्य परिपक्व बनाते) हैं, उन्हें कभी दरिद्रता नहीं व्यापती। वे यम (जीवन के दिव्य अनुशासनों) में स्थित रहते हैं, देवों की निकटता प्राप्त करते हैं तथा सोम-पान योग्य गंधर्वादि के साथ आनन्दित होते हैं ॥३॥

[ब्रह्मौदन-सृष्टि को आकार देने वाला तेजस् का संचरण विश्व में सतत होता रहता है। जिस क्षेत्र या काया में ब्रह्मकर्म यज्ञादि साधनाओं की ऊष्मा होती है, वहाँ उसके संसर्ग से वह पके अन्न की तरह उपयोगी होकर लाभ पहुँचाता है। ब्रह्मतेजस् पकता है, तो साधक इन्द्रियादि को अपने नियंत्रण में (यम में) रखने में समर्थ होता है और उसे देव अनुग्रह प्राप्त होता है। यज्ञादि अनुष्ठानों से उत्पन्न दिव्य ऊर्जा को अन्न के माध्यम से वितरित करने का प्रयास करने वाले स्थूल ब्रह्मौदन पकाने वालों को भी देव अनुग्रह प्राप्त होता है।]

८५६. विष्टारिणमोदनं ये पचन्ति नैनान् यमः परि मुष्णाति रेतः।
रथी ह भूत्वा रथयान ईयते पक्षी ह भूत्वाति दिवः समेति ॥४॥

जो याजक इस अन्न को पकाते हैं, यमदेवता उनको वीर्यहीन नहीं करते। वे अपने जीवनपर्यन्त रथ पर आरूढ़ होकर पृथ्वी पर विचरण करते हैं और पक्षी के सदृश बनकर द्युलोक को अतिक्रमण करके ऊपर गमन करते हैं ॥४॥

[याजक को यज्ञ से लौकिक एवं पारलौकिक दोनों सद्गतियाँ प्राप्त होती हैं।]

८५७. एष यज्ञानां विततो वहिष्ठो विष्टारिणं पक्त्वा दिवमा विवेश। आण्डीकं कुमुदं
सं तनोति बिसं शालूकं शफको मुलाली। एतास्त्वा धारा उप यन्तु सर्वाः स्वर्गे
लोके मधुमत् पिन्वमाना उप त्वा तिष्ठन्तु पुष्करिणीः समन्ताः ॥५॥

यह यज्ञ समस्त यज्ञों में श्रेष्ठ है । इस अन्न को पकाकर याजकगण स्वर्गलोक में प्रविष्ट होते हैं । (यह यज्ञ) अण्ड में स्थित मूलशक्ति को, शान्तचित्त से, कमलनाल की तरह (तीव्र गति से) विस्तारित करता है । (हे साधक !) ये सब धाराएँ (इसके माध्यम से) तुम्हें प्राप्त हों । स्वर्ग की मधुर रसवाहिनी दिव्य नदियाँ तुम्हारे पास आएँ ॥५ ॥

८५८. घृतह्रदा मधुकूलाः सुरोदकाः क्षीरेण पूर्णा उदकेन दध्ना । एतास्त्वा धारा उप
यन्तु सर्वाः स्वर्गे लोके मधुमत् पिन्वमाना उप त्वा तिष्ठन्तु पुष्करिणीः समन्ताः ॥

हे सव (सोमयज्ञ) के अनुष्ठानकर्त्ता ! घृत के प्रवाह वाली, शहद से पूर्ण किनारों वाली, निर्मल जल वाली, दुग्ध, जल और दही से पूर्ण समस्त धाराएँ मधुरतायुक्त पदार्थों को पुष्ट करती हुई, द्युलोक में आपको प्राप्त हों ॥६ ॥

८५९. चतुरः कुम्भांश्चतुर्धा ददामि क्षीरेण पूर्णाँ उदकेन दध्ना । एतास्त्वा धारा उप यन्तु
सर्वाः स्वर्गे लोके मधुमत् पिन्वमाना उप त्वा तिष्ठन्तु पुष्करिणीः समन्ताः ॥७ ॥

दूध, दही और जल से पूर्ण चार घड़ों को हम चार दिशाओं में स्थापित करते हैं । स्वर्गलोक में दुग्ध आदि की धाराएँ मधुरता को पुष्ट करती हुई, आपको प्राप्त हों और जल से पूर्ण सरिताएँ भी आपको प्राप्त हों ॥७ ॥

८६०. इममोदनं नि दधे ब्राह्मणेषु विष्टारिणं लोकजितं स्वर्गम् ।
स मे मा क्षेष्ट स्वधया पिन्वमानो विश्वरूपा धेनुः कामदुघा मे अस्तु ॥८ ॥

यह विस्तारित होने वाला स्वर्गीय 'ओदन' हम ब्राह्मणों (ब्रह्मनिष्ठ साधकों) में स्थापित करते हैं, यह ओदन स्वधा से दुग्ध आदि के द्वारा वर्द्धित होने के कारण नष्ट न हो और अभिलषित फल प्रदान करने वाली कामधेनु के रूप में परिणत हो जाए ॥८ ॥

[३५ - मृत्युसंतरण सूक्त]

[**ऋषि** - प्रजापति । **देवता** - अतिमृत्यु । **छन्द** - त्रिष्टुप्, ३ भुरिक् त्रिष्टुप्, ४ जगती ।]

८६१. यमोदनं प्रथमजा ऋतस्य प्रजापतिस्तपसा ब्रह्मणेऽपचत् ।
यो लोकानां विधृतिर्नाभिरेषात् तेनौदनेनाति तराणि मृत्युम् ॥१ ॥

जिस ओदन को सर्वप्रथम उत्पन्न प्रजापति ने तपस्या के द्वारा अपने कारण ब्रह्म के लिए बनाया था, जिस प्रकार नाभि समस्त जीवों को विशेष रूप से धारण करने वाली है; उसी प्रकार वह ओदन पृथ्वी आदि को धारण करने वाला है । उस ओदन के द्वारा हम मृत्यु को लाँघते हैं ॥१ ॥

८६२. येनातरन् भूतकृतोऽति मृत्युं यमन्वविन्दन् तपसा श्रमेण ।
यं पपाच ब्रह्मणे ब्रह्म पूर्वं तेनौदनेनाति तराणि मृत्युम् ॥२ ॥

जिस अन्न को तपश्चर्या द्वारा भूतों के सृष्टिकर्त्ता देवताओं ने प्राप्त किया है, जिसके द्वारा वे मृत्यु का अतिक्रमण कर गये तथा जिसको पहले उत्पन्न 'ब्रह्म' ने अपने 'कारण ब्रह्म' के लिए पकाया; उस अन्न के द्वारा हम मृत्यु को लाँघते हैं ॥२ ॥

८६३. यो दाधार पृथिवीं विश्वभोजसं यो अन्तरिक्षमापृणाद् रसेन ।
यो अस्तभ्नाद् दिवमूर्ध्वो महिम्ना तेनौदनेनाति तराणि मृत्युम् ॥३ ॥

जो ओदन समस्त प्राणियों को भोजन प्रदान करने वाली पृथ्वी को धारण करता है, जो ओदन अपने रस के द्वारा अन्तरिक्ष को परिपूर्ण करता है तथा जो ओदन अपने माहात्म्य के द्वारा द्युलोक को ऊपर ही धारण किये रहता है, उस ओदन के द्वारा हम मृत्यु का अतिक्रमण करते हैं ॥३ ॥

८६४. यस्मान्मासा निर्मितास्त्रिंशदराः संवत्सरो यस्मान्निर्मितो द्वादशारः ।
अहोरात्रा यं परियन्तो नापुस्तेनौदनेनाति तराणि मृत्युम् ॥४ ॥

जिस ब्रह्म सम्बन्धी ओदन से बारह महीने उत्पन्न हुए हैं, जिससे रथचक्र के 'अरे' रूप तीस दिन उत्पन्न हुए हैं, जिससे बारह महीने वाले संवत्सर उत्पन्न हुए हैं तथा जिस ओदन को व्यतीत होते हुए दिन और रात प्राप्त नहीं कर सकते, उस ओदन के द्वारा हम मृत्यु का उल्लंघन करते हैं ॥४ ॥

८६५. यः प्राणदः प्राणदवान् बभूव यस्मै लोका घृतवन्तः क्षरन्ति ।
ज्योतिष्मतीः प्रदिशो यस्य सर्वास्तेनौदनेनाति तराणि मृत्युम् ॥५ ॥

जो ओदन मरणासन्नों को प्राण प्रदान करने वाला होता है, जिसके लिए समस्त जगत् घृत-धाराओं को प्रवाहित करता है तथा जिसके ओजस् से समस्त दिशाएँ ओजस्वी बनती हैं, उस ओदन के द्वारा हम मृत्यु का अतिक्रमण करते हैं ॥५ ॥

८६६. यस्मात् पक्वादमृतं सम्बभूव यो गायत्र्या अधिपतिर्बभूव ।
यस्मिन् वेदा निहिता विश्वरूपास्तेनौदनेनाति तराणि मृत्युम् ॥६ ॥

जिस पके हुए ओदन से द्युलोक में स्थित अमृत उत्पन्न हुआ, जो गायत्री छन्द का देवता हुआ तथा जिसमें समस्त प्रकार के ऋक्, यजु, साम आदि वेद निहित हैं, उस ओदन के द्वारा हम मृत्यु का उल्लंघन करते हैं ॥६ ॥

८६७. अव बाधे द्विषन्तं देवपीयुं सपत्ना ये मेऽप ते भवन्तु ।
ब्रह्मौदनं विश्वजितं पचामि शृण्वन्तु मे श्रद्दधानस्य देवाः ॥७ ॥

विद्वेष करने वाले रिपुओं तथा देवत्व-हिंसकों के कार्य में हम बाधा डालते हैं । हमारे शत्रु विनष्ट हो जाएँ, इसीलिए सबको विजित करने वाले ब्रह्मरूप ओदन पकाते हैं । अतः समस्त देवता हमारी पुकार को सुनें ॥७ ॥

[३६- सत्यौजा अग्नि सूक्त]

[**ऋषि** - चातन । **देवता** - सत्यौजा अग्नि । **छन्द** - अनुष्टुप्, ९ भुरिक् अनुष्टुप् ।]

८६८. तान्त्सत्यौजाः प्र दहत्वग्निर्वैश्वानरो वृषा ।
यो नो दुरस्याद् दिप्साच्चाथो यो नो अरातियात् ॥१ ॥

जो शत्रु हम पर झूठा दोषारोपण करते हैं । जो हमें मारने की इच्छा करते हैं तथा जो हमसे शत्रुता का व्यवहार करते हैं, उन रिपुओं को सत्य बल वाले वैश्वानर अग्निदेव प्रबलता से भस्मसात् करें ॥१ ॥

८६९. यो नो दिप्सददिप्सतो दिप्सतो यश्च दिप्सति ।
वैश्वानरस्य दंष्ट्रयोरग्नेरपि दधामि तम् ॥२ ॥

जो शत्रु हम निरपराधों को मारना चाहते हैं, जो केवल सताने की इच्छा से हमें मारना चाहते हैं, उन रिपुओं को हम वैश्वानर अग्निदेव के दोनों दाढ़ों में डालते हैं ॥२ ॥

८७०. य आगरे मृगयन्ते प्रतिक्रोशे ऽमावास्ये ।
क्रव्यादो अन्यान् दिप्सतः सर्वांस्तान्त्सहसा सहे ॥३ ॥

जो घरों में अमावास्या की अँधेरी रात में भी (अपने शिकार को) खोजते-फिरते हैं, ऐसे परमांसभोजी और घातक पिशाचों (कृमियों) को हम मंत्र बल से पराभूत करते हैं ॥३ ॥

८७१. सहे पिशाचान्त्सहसैषां द्रविणं ददे ।
सर्वान् दुरस्यतो हन्मि सं म आकूतिर्ऋध्यताम् ॥४ ॥

रक्त पीने वाले पिशाचों को मंत्र बल द्वारा हम पराभूत करते हैं और उनके वैभव का हरण करते हैं । दुष्टता का बर्ताव करने वालों को हम नष्ट करते हैं । हमारा वांछित संकल्प हर्षदायक तथा सफल हो ॥४ ॥

८७२. ये देवास्तेन हासन्ते सूर्येण मिमते जवम् । नदीषु पर्वतेषु ये सं तैः पशुभिर्विदे ॥५ ॥

जो देवता या दिव्य पुरुष सूर्य की गति का माप कर सकते हैं और उन (पिशाचों) के साथ विनोद कर सकते हैं, उनके तथा नदियों एवं पर्वतों पर रहने वाले पशुओं के माध्यम से हम उन्हें भली प्रकार जानें ॥५ ॥

[विज्ञानवेत्ता देवपुरुष उन विषाणुओं के साथ तरह-तरह के प्रयोग करते हैं । वे उनसे भयभीत नहीं होते, उन्हें एक खेल की तरह लेते हैं । ऐसे पुरुषों तथा उन कृमियों से अप्रभावित रहने वाले पशुओं के माध्यम से उनका अध्ययन करना उचित है ।]

८७३. तपनो अस्मि पिशाचानां व्याघ्रो गोमतामिव ।
श्वानः सिंहमिव दृष्ट्वा ते न विन्दन्ते न्यञ्चनम् ॥६ ॥

जिस प्रकार गौओं के स्वामी को व्याघ्र पीड़ित करते रहते हैं, उसी प्रकार मंत्र बल द्वारा हम राक्षसों को पीड़ित करने वाले बनें । जिस प्रकार सिंह को देखकर भय के कारण कुत्ते छिप जाते हैं, उसी प्रकार ये पिशाच हमारे मंत्र बल को देखकर पतित हो जाएँ ॥६ ॥

८७४. न पिशाचैः सं शक्नोमि न स्तेनैर्न वनर्गुभिः ।
पिशाचास्तस्मान्नश्यन्ति यमहं ग्राममाविशे ॥७ ॥

पिशाच हममें प्रविष्ट नहीं हो सकते । हम चोरों और डाकुओं से नहीं मिलते । जिस गाँव में हम प्रविष्ट होते हैं, उस गाँव के पिशाच विनष्ट हो जाते हैं ॥७ ॥

८७५. यं ग्राममाविशत इदमुग्रं सहो मम । पिशाचास्तस्मान्नश्यन्ति न पापमुप जानते । ।८। ।

हमारा यह मंत्र बल जिस गाँव में प्रविष्ट होकर स्थित रहता है, उस गाँव के राक्षस विनष्ट हो जाते हैं । इसलिए हिंसायुक्त कार्यों को वहाँ के निवासी जानते ही नहीं ॥८ ॥

८७६. ये मा क्रोधयन्ति लपिता हस्तिनं मशका इव ।
तानहं मन्ये दुर्हिताञ्जने अल्पशयूनिव ॥९ ॥

जैसे छोटे कीट, जनसमूह के चलने से पिसकर मर जाते हैं, जैसे हाथी के शरीर पर बैठे हुए मच्छर हाथी को क्रोधित करने के कारण मारे जाते हैं, वैसे समस्त राक्षसों को हम मंत्र बल से विनष्ट हुआ ही समझते हैं ॥९ ॥

८७७. अभि तं निर्ऋतिर्धत्तामश्वमिवाश्वाभिधान्या ।
मल्वो यो मह्यं क्रुध्यति स उ पाशान्न मुच्यते ॥१० ॥

जिस प्रकार अश्व बाँधने वाली रस्सी से अश्वों को बाँधते हैं, उसी प्रकार उस शत्रु को पापदेव निर्ऋति अपने पाशों से बाँधें । जो शत्रु हम पर क्रोधित होते हैं, वे निर्ऋति के पाशों से मुक्त न हों ॥१० ॥

[३७- कृमिनाशन सूक्त]

[**ऋषि** - बादरायणि । **देवता** - अजशृङ्गी ओषधि, ३-५ अप्सरासमूह, ७-१२ गन्धर्व- अप्सरासमूह । **छन्द** - अनुष्टुप्, ३ त्र्यवसाना षट्पदा त्रिष्टुप्, ५ प्रस्तार पंक्ति, ७ परोष्णिक्, ११ षट्पदा जगती, १२ निचृत् अनुष्टुप् ।]

इस सूक्त में ओषधि एवं मंत्र प्रयोग के संयोग से कृमियों के नाश का वर्णन है । मंत्रों में रोगोत्पादक विषाणुओं के लिए

रक्ष, राक्षस, गन्धर्व, अप्सरस्, पिशाच आदि सम्बोधनों का प्रयोग किया गया है। वैद्यक ग्रन्थ (माधव निदान) में गन्धर्वग्रह, पिशाचग्रह; रक्ष आदि से पीड़ित रोगियों के लक्षण दिए हैं। उनके उपचार की ओषधियों का भी वर्णन है। वैद्यक ग्रन्थों में वेद में वर्णित ओषधियों के नाम मिलते हैं। उनके जो गुण कहे गए हैं, वेद में वर्णित गुणों से उनकी संगति कहीं बैठती है, कहीं नहीं बैठती। यह शोध का विषय है कि किस प्रकार उनके वेद वर्णित प्रभाव प्राप्त किए जा सकते हैं-

८७८. त्वया पूर्वमथर्वाणो जघ्नू रक्षांस्योषधे।
त्वया जघान कश्यपस्त्वया कण्वो अगस्त्यः ॥१ ॥

हे ओषधे ! सर्वप्रथम 'अथर्वा' ऋषि ने आपके द्वारा राक्षसों (रोगकृमियों) को विनष्ट किया था। 'कश्यप' 'कण्व' तथा 'अगस्त्य' आदि ऋषियों ने भी आपके द्वारा रोगाणुओं को विनष्ट किया था, ऐसा हम भी करते हैं ॥१ ॥

८७९. त्वया वयमप्सरसो गन्धर्वांश्चातयामहे। अजशृङ्ग्यज रक्षः सर्वान् गन्धेन नाशय ॥

हे अजशृंगी ओषधे ! आपके द्वारा हम उपद्रव करने वाले गन्धर्वों तथा अप्सराओं (दुर्गंध तथा पानी से उत्पन्न कृमियों) को विनष्ट करते हैं। आपकी तीव्र गंध से हम समस्त रोगरूप राक्षसों को दूर करते हैं ॥२ ॥

[गन्धर्व वायु को भी कहते हैं। वायु से फैलने वाले (गन्धर्व) तथा जल से फैलने वाले (अप्सरस्) रोगाणुओं के उपचार के लिए अजशृंगी (काकड़ासिंगी) ओषधि के प्रयोग की बात कही गई है। मलेरिया (शीत ज्वर) के कृमि पानी में ही पनपते हैं, ऐसे कृमियों को अप्सरस् कह सकते हैं।]

८८०. नदीं यन्त्वप्सरसोऽपां तारमवश्वसम् । गुल्गुलूः पीला नलद्यौ३क्षगन्धिः प्रमन्दनी।
तत् परेताप्सरसः प्रतिबुद्धा अभूतन ॥३ ॥

जिस प्रकार नदी के पार उतरने की इच्छा वाले मनुष्य कुशल नाविक के पास जाते हैं, उसी प्रकार गुग्गुल, पीलु, नलदी, औक्षगंधी और प्रमोदिनी आदि ओषधियों के हवन से भयभीत होकर अप्सराएँ (जल से उत्पन्न कृमि) वापस लौटकर अपने निवास स्थान पर चली जाएँ और गतिहीन होकर पड़ी रहें ॥३ ॥

[ओषधियों में गुग्गुल (गूगल) को सब जानते हैं। पीला = पीलु को हिन्दी में 'झल्' कहते हैं। नलद = नलदी को माँसी या जटामाँसी कहते हैं। औक्षगंधी- जटामाँसी का ही एक भेद है, जिसे गंधमाँसी कहते हैं। प्रमोदिनी को धात की वृक्ष या 'धावई' कहा जाता है।]

८८१. यत्राश्वत्था न्यग्रोधा महावृक्षाः शिखण्डिनः। तत् परेताप्सरसः प्रतिबुद्धा अभूतन ॥

हे अप्सराओ (जल में फैलने वाले कृमियो) ! जहाँ पर पीपल, वट और पिलखन आदि महान् वृक्ष होते हैं, वहाँ से आप अपने स्थान में लौट जाएँ और गतिहीन होकर पड़ी रहें ॥४ ॥

[पीपल को संस्कृत में 'शुचिद्रुम' (शुद्ध करने वाला) भी कहते हैं। यह रोगाणु निवारक होने के साथ ही दिन-रात आक्सीजन छोड़कर वायु को शुद्ध करने वाला है।]

८८२. यत्र वः प्रेङ्खा हरिता अर्जुना उत यत्राघाटाः कर्कर्यः संवदन्ति।
तत् परेताप्सरसः प्रतिबुद्धा अभूतन ॥५ ॥

हे अप्सराओ (जल में उत्पन्न कृमियो) ! जहाँ पर आपके प्रमोद के लिए हिलने वाले हरे-भरे अर्जुन तथा श्यामल वृक्ष हैं और जहाँ पर आपके नृत्य के लिए कर-कर शब्द करने वाले कर्करी वृक्ष हैं, उस स्थान में आप वापस चली जाएँ और गतिहीन होकर पड़ी रहें ॥५ ॥

८८३. एयमगन्नोषधीनां वीरुधां वीर्यावती। अजशृङ्ग्यराटकी तीक्ष्णशृङ्गी व्यृषतु ॥६ ॥

विशेष प्रकार से उगने वाली लताओं में यह अत्यन्त बलशाली अजशृंगी कंजूसों और हिंसकों को उच्चाटन (उद्विग्न) करने वाली है। तीव्र गंधवाली और शृंगाकार फलवाली अजशृंगी पिशाचरूपी रोगों को नष्ट करे ॥६ ॥

८८४. आनृत्यतः शिखण्डिनो गन्धर्वस्याप्सरापतेः । भिनद्मि मुष्कावपि यामि शेपः ॥७ ॥

मोर के सदृश नृत्य करने वाले, गीतमय वाणियों वाले और हमें मारने की इच्छा वाले अप्सरापति गंधर्वों के अण्डकोशों को हम चूर्ण करते हैं और उनके प्रजनन अंगों को विनष्ट करते हैं ॥७ ॥

८८५. भीमा इन्द्रस्य हेतयः शतमृष्टीरयस्मयीः । ताभिर्हविरदान् गन्धर्वानवकादान् व्यृषतु ॥

इन्द्र के लौह निर्मित हथियारों, जिनसे प्राणी भयभीत होते हैं और जिसमें सैकड़ों धारें हैं, उसके द्वारा 'अवका' (सिवार) खाने वाले गन्धर्वों (कृमियों) को इन्द्रदेव नष्ट करें ॥८ ॥

८८६. भीमा इन्द्रस्य हेतयः शतमृष्टीर्हिरण्ययीः । ताभिर्हविरदान् गन्धर्वानवकादान् व्यृषतु ॥

इन्द्र के स्वर्ण विनिर्मित हथियारों से, जिनसे प्राणी भयभीत होते हैं और जिनमें सैकड़ों धारें हैं, उसके द्वारा अवका (सिवार, शैवाल) खाने वाले गन्धर्वों को वे विनष्ट करें ॥९ ॥

८८७. अवकादानभिशोचानप्सु ज्योतय मामकान् ।
पिशाचान् सर्वानोषधे प्र मृणीहि सहस्व च ॥१० ॥

हे अजशृंगी ओषधे ! शैवाल (काई-फंगस) खाने वाले, चारों तरफ से चमकने वाले और दुःख देने वाले गन्धर्वों को जलाशयों में आप प्रकट करें ।आप उपद्रव करने वाले पिशाचों को विनष्ट करें और उन्हें दबाएँ ॥१० ॥

८८८. श्वेवैकः कपिरिवैकः कुमारः सर्वकेशकः ।
प्रियो दृश इव भूत्वा गन्धर्वः सचते स्त्रियस्तमितो नाशयामसि ब्रह्मणा वीर्यावता ॥

(इनमें से) एक (एक प्रकार के रोगाणु) कुत्ते के समान, एक बन्दर के समान और एक बालयुक्त बालक के समान होते हैं । ये गन्धर्व प्रिय दिखने वाले होकर स्त्रियों को प्राप्त (स्त्री रोगों के कारण) होते हैं । हम मंत्र बल द्वारा उन गन्धर्वों को इन स्त्रियों के पास से दूर करते हैं ॥११ ॥

८८९. जाया इद् वो अप्सरसो गन्धर्वाः पतयो यूयम् ।
अप धावतामर्त्या मर्त्यान् मा सचध्वम् ॥१२ ॥

हे गन्धर्वो (वायु में फैलने वाले) ! आप की अप्सराएँ (जल में विकसित) आपकी पत्नियाँ हैं और आप ही उनके पति हैं, इसलिए आप सब यहाँ से दूर हट जाएँ । आप अमरत्व धर्मी होकर मरणधर्मी मनुष्यों से न मिलें ॥१२॥

[३८ - वाजिनीवान् ऋषभ सूक्त]

[**ऋषि** - बादरायणि । **देवता** - १-४ अप्सरा, ५-७ वाजिनीवान् ऋषभ । **छन्द** - अनुष्टुप्, ३ त्र्यवसाना षट्पदा जगती, ५ भुरिक् अत्यष्टि, ६ त्रिष्टुप्, ७ त्र्यवसाना पञ्चपदा अनुष्टुब्गर्भापुरउपरिष्टात् ज्योतिष्मती जगती ।]

८९०. उद्भिन्दतीं सञ्जयन्तीमप्सरां साधुदेविनीम् ।
ग्लहे कृतानि कृण्वानामप्सरां तामिह हुवे ॥१ ॥

उद्भेदन (शत्रु उच्छेदन अथवा ग्रन्थियों का निवारण करने वाली), उत्तम विजय दिलाने वाली, स्पर्धाओं में उतम (विजयी बनाने वाले) कर्मों की अधिष्ठात्री देवी अप्सराओं को हम आहूत करते हैं ॥१ ॥

८९१. विचिन्वतीमाकिरन्तीमप्सरां साधुदेविनीम् ।
ग्लहे कृतानि गृह्णानामप्सरां तामिह हुवे ॥२ ॥

चयन करने में कुशल, श्रेष्ठ व्यवहार वाली अप्सरा तथा स्पर्धा में श्रेष्ठ (विजयी बनाने वाले) कर्म कराने वाली स्पर्धा की अधिष्ठात्री देवी का हम आवाहन करते हैं ॥२ ॥

८९२. यायैः परिनृत्यत्याददाना कृतं ग्लहात्। सा नः कृतानि सीषती प्रहामाप्नोतु
मायया। सा नः पयस्वत्यैतु मा नो जैषुरिदं धनम् ॥३ ॥

स्पर्धाओं में गतिशील, उत्तम प्रयासों को अंगीकार करने वाली वह (देवी) हमारे द्वारा किये जाने वाले कार्यों को अनुशासित करे । वह अपनी कुशलता से उन्नति प्राप्त करे तथा पयस्वती (पोषण देने वाली) होकर हमारे पास आए । हमारा यह श्रेष्ठ धन (दूसरों द्वारा) जीत न लिया जाए ॥३ ॥

८९३. या अक्षेषु प्रमोदन्ते शुचं क्रोधं च बिभ्रती।
आनन्दिनीं प्रमोदिनीमप्सरां तामिह हुवे ॥४ ॥

जो देवी (स्पर्धा के समय पिछड़ जाने पर होने वाले) शोक एवं क्रोध को भी अपने अक्षों (निर्धारित पक्ष या प्रयास) द्वारा आनन्द प्रदान करती हैं । ऐसी आनन्द और प्रमोद देने वाली अप्सराओं को हम आहूत करते हैं ॥४ ॥

८९४. सूर्यस्य रश्मीननु याः संचरन्ति मरीचीर्वा या अनुसंचरन्ति।
यासामृषभो दूरतो वाजिनीवान्त्सद्यः सर्वाँल्लोकान् पर्यैति रक्षन्।
स न ऐतु होममिमं जुषाणो३न्तरिक्षेण सह वाजिनीवान् ॥५ ॥

जो देवियाँ आदित्य रश्मियों अथवा प्रभा के विचरने के स्थान में विचरण करती हैं, जिनके सेचन समर्थ पति (सूर्यदेव) समस्त लोकों की सुरक्षा करते हुए, दूर अन्तरिक्ष तथा समस्त दिशाओं में विचरते हैं; वे सूर्यदेव अप्सराओं सहित हमारी हवियों को ग्रहण करते हुए, हमारे समीप पधारें ॥५ ॥

८९५. अन्तरिक्षेण सह वाजिनीवन् कर्की वत्सामिह रक्ष वाजिन्।
इमे ते स्तोका बहुला एह्यर्वाङियं ते कर्कीह ते मनोऽस्तु ॥६ ॥

हे बलवान् (सूर्यदेव) !आप कर्मठ बछड़ों या बच्चों की यहाँ पर सुरक्षा करें । यह आपके अनुग्रह (पर आश्रित) हैं, यह आपकी कर्म शक्ति है, आपका मन यहाँ रमे । आप हमारा नमन स्वीकार करें और हमारे निकट पधारें ॥६ ॥

८९६. अन्तरिक्षेण सह वाजिनीवन् कर्की वत्सामिह रक्ष वाजिन्।
अयं घासो अयं व्रज इह वत्सां नि बध्नीमः। यथानाम व ईश्महे स्वाहा ॥७ ॥

हे शक्तिवान् ! आप कर्मठ बछड़ों की यहाँ पर सुरक्षा करें और उनका पालन करें । यह गोशाला है । यह उनके लिए घास है, यहाँ हम बछड़ों को बाँधते हैं । हमारा जैसा नाम है, उसी के अनुसार हम ऐश्वर्य पाएँ । हम आपके प्रति समर्पित हैं ॥७ ॥

[३९- सन्नति सूक्त]

[**ऋषि -** अङ्गिरा। **देवता -** सन्नति (१-२ पृथिवी, अग्नि, ३-४ वायु, अन्तरिक्ष, ५-६ दिव, आदित्य, ७-८ दिशाएँ, चन्द्रमा, ९-१० ब्रह्मा, जातवेदा (अग्नि) । **छन्द -** त्रिपदा महाबृहती, २,४,६,८ संस्तार पंक्ति, ९-१० त्रिष्टुप् ।]

८९७. पृथिव्यामग्नये समनमन्त्स आर्ध्नोत्।
यथा पृथिव्यामग्नये समनमन्नेवा मह्यं संनमः सं नमन्तु ॥१ ॥

धरती पर अग्निदेव के सम्मुख समस्त प्राणी नमन करते हैं । वे अग्निदेव भी विनम्र हुए भूतों से समृद्ध होते हैं । जिस प्रकार धरती पर अग्निदेव के सम्मुख सब विनम्र होते हैं, उसी प्रकार हमें सम्मान देने के लिए हमारे सामने उपस्थित हुए लोग विनम्र हों ॥१ ॥

८९८. पृथिवी धेनुस्तस्या अग्निर्वत्सः । सा मेऽग्निना वत्सेनेषमूर्जं कामं दुहाम् ।
आयुः प्रथमं प्रजां पोषं रयिं स्वाहा ॥२ ॥

पृथ्वी गौ है और अग्नि उसका बछड़ा है । वह धरती अग्निरूपी बछड़े से (हमें) अन्न, बल, अपरिमित आयु, सन्तान, पुष्टि और सम्पत्ति प्रदान करे । हम उसे हवि समर्पित करते हैं ॥२ ॥

८९९. अन्तरिक्षे वायवे समनमन्त्स आर्ध्नोत् ।
यथान्तरिक्षे वायवे समनमन्नेवा मह्यं संनमः सं नमन्तु ॥३ ॥

अन्तरिक्ष में अधिष्ठाता देवता रूप में स्थित वायुदेव के सम्मुख सब विनम्र होते हैं और वे वायुदेव भी उनसे वृद्धि को प्राप्त होते हैं । जिस प्रकार अन्तरिक्ष में वायुदेव के सम्मुख सब विनम्र होते हैं, उसी प्रकार हमें सम्मान देने के लिए हमारे सम्मुख उपस्थित हुए लोग भी विनम्र हों ॥३ ॥

९००. अन्तरिक्षं धेनुस्तस्या वायुर्वत्सः । सा मे वायुना वत्सेनेषमूर्जं कामं दुहाम् ।
आयुः प्रथमं प्रजां पोषं रयिं स्वाहा ॥४ ॥

अभिलषित फल प्रदान करने के कारण अन्तरिक्ष गौ के समान है और वायुदेव उसके बछड़े के समान हैं । वह अन्तरिक्ष वायुरूपी अपने बछड़े से (हमें) अन्न, बल, अपरिमित आयु, सन्तान, पुष्टि और धन प्रदान करे । हम उसे हवि समर्पित करते हैं ॥४ ॥

९०१ . दिव्यादित्याय समनमन्त्स आर्ध्नोत् ।
यथा दिव्यादित्याय समनमन्नेवा मह्यं संनमः सं नमन्तु ॥५ ॥

द्युलोक में अधिपति रूप में स्थित सूर्यदेव के सम्मुख समस्त द्युलोक निवासी विनम्र होते हैं और वे सूर्यदेव भी उनके द्वारा वृद्धि को प्राप्त करते हैं । जिस प्रकार द्युलोक में सूर्यदेव के सम्मुख सब विनम्र होते हैं, उसी प्रकार हमें सम्मान देने के लिए हमारे सम्मुख उपस्थित लोग विनम्र हों ॥५ ॥

९०२. द्यौर्धेनुस्तस्या आदित्यो वत्सः । सा म आदित्येन वत्सेनेषमूर्जं कामं दुहाम् ।
आयुः प्रथमं प्रजां पोषं रयिं स्वाहा ॥६ ॥

इच्छित फल प्रदान करने के कारण द्युलोक गौ के समान है और सूर्यदेव उसके बछड़े के समान हैं । वह द्युलोक सूर्यरूपी अपने बछड़े के द्वारा (हमें) अन्न- बल, अपरिमित आयु, सन्तान, पुष्टि और धन प्रदान करे, हम उसे हवि समर्पित करते हैं ॥६ ॥

९०३. दिक्षु चन्द्राय समनमन्त्स आर्ध्नोत् ।
यथा दिक्षु चन्द्राय समनमन्नेवा मह्यं संनमः सं नमन्तु ॥७ ॥

पूर्व आदि दिशाओं में अधिष्ठाता देवता रूप में स्थित चन्द्रमा के सम्मुख समस्त प्रजाएँ विनम्र होती हैं और चन्द्रलोक भी उनके द्वारा वृद्धि को प्राप्त होते हैं । जिस प्रकार दिशाओं में चन्द्रमा के सम्मुख सब विनम्र होते हैं, उसी प्रकार हमें सम्मान देने के लिए , हमारे सम्मुख उपस्थित लोग विनम्र हों ॥७ ॥

९०४. दिशो धेनवस्तासां चन्द्रो वत्सः । ता मे चन्द्रेण वत्सेनेषमूर्जं कामं दुहाम् ।
आयुः प्रथमं प्रजां पोषं रयिं स्वाहा ॥८ ॥

दिशाएँ गौ हैं और चन्द्रमा उनका बछड़ा है । वे दिशाएँ चन्द्रमारूपी बछड़े के द्वारा (हमें) अन्न, बल, अपरिमित आयु , सन्तान, पुष्टि और धन प्रदान करें, हम उन्हें हवि समर्पित करते हैं ॥८ ॥

९०५. अग्नावग्निश्चरति प्रविष्ट ऋषीणां पुत्रो अभिशस्तिपा उ ।
नमस्कारेण नमसा ते जुहोमि मा देवानां मिथुया कर्म भागम् ॥९ ॥

लौकिक अंगिरा सम्बन्धी अग्नि में मन्त्र बल द्वारा देवरूप अग्नि, प्रविष्ट होकर निवास करते हैं । वे 'चक्षु' और 'अंगिरा' आदि ऋषियों के पुत्र हैं । वे मिथ्यापवाद से बचाने वाले हैं । हम उन्हें नमनपूर्वक हवि प्रदान करते हैं, देवों के हविर्भाग को मिथ्या नहीं करते ॥९ ॥

९०६. हृदा पूतं मनसा जातवेदो विश्वानि देव वयुनानि विद्वान् ।
सप्तास्यानि तव जातवेदस्तेभ्यो जुहोमि स जुषस्व हव्यम् ॥१० ॥

हे समस्त उत्पन्न प्राणियों को जानने वाले अग्निदेव ! आप समस्त कर्मों के ज्ञाता हैं । हे जातवेदा अग्ने ! आपके जो सात मुख हैं, उनके लिए हम मन और अन्तःकरण द्वारा पवित्र हुए हवि को समर्पित करते हैं, आप उस हवि को ग्रहण करें ॥१० ॥

[४० - शत्रुनाशन सूक्त]

[**ऋषि -** शुक्र । **देवता -** ब्रह्म (१ अग्नि, २ यम, ३ वरुण, ४ सोम, ५ भूमि, ६ वायु, ७ सूर्य, ८ दिशाएँ) । **छन्द** - त्रिष्टुप्, २ जगती, ८ पुरोऽतिशक्वरीपादयुग्जगती ।]

९०७. ये पुरस्ताज्जुह्वति जातवेदः प्राच्या दिशोऽभिदासन्त्यस्मान् ।
अग्निमृत्वा ते पराञ्चो व्यथन्तां प्रत्यगेनान् प्रतिसरेण हन्मि ॥१ ॥

हे जातवेदा अग्निदेव ! जो शत्रु पूर्व दिशा में आहुति देकर अभिचार कर्म द्वारा हमें विनष्ट करने की कामना करते हैं, वे शत्रु आपके पास जाकर पराङ्मुख होते हुए कष्ट भोगें । आभिचारिक कर्म करने वाले इन रिपुओं को हम इस प्रतिसर कर्म द्वारा विनष्ट करते हैं ॥१ ॥

९०८. ये दक्षिणतो जुह्वति जातवेदो दक्षिणाया दिशोऽभिदासन्त्यस्मान् ।
यममृत्वा ते पराञ्चो व्यथन्तां प्रत्यगेनान् प्रतिसरेण हन्मि ॥२ ॥

हे जातवेदा अग्निदेव ! जो शत्रु दक्षिण दिशा में आहुति देकर अभिचार कर्म द्वारा दक्षिण दिशा से हमें विनष्ट करना चाहते हैं, वे शत्रु यमदेव के समीप जाकर पराङ्मुख होते हुए कष्ट भोगें । उन अभिचारी रिपुओं को हम इस प्रतिसर कर्म द्वारा विनष्ट करते हैं ॥२ ॥

९०९. ये पश्चाज्जुह्वति जातवेदः प्रतीच्या दिशोऽभिदासन्त्यस्मान् ।
वरुणमृत्वा ते पराञ्चो व्यथन्तां प्रत्यगेनान् प्रतिसरेण हन्मि ॥३ ॥

हे जातवेदा अग्ने ! जो शत्रु पश्चिम दिशा में आहुति देकर पश्चिम दिशा से हमें विनष्ट करने की कामना करते हैं, वे शत्रु वरुणदेव के समीप जाकर पराभूत होते हुए कष्ट भोगें । उन अभिचारी रिपुओं को हम इस प्रतिसर कर्म द्वारा विनष्ट करते हैं ॥३ ॥

९१०. य उत्तरतो जुह्वति जातवेद उदीच्या दिशोऽभिदासन्त्यस्मान्।
सोममृत्वा ते पराञ्चो व्यथन्तां प्रत्यगेनान् प्रतिसरेण हन्मि ॥४ ॥

हे जातवेदा अग्ने ! जो शत्रु उत्तर दिशा में आहुति देकर अभिचार कर्म द्वारा उत्तर दिशा से हमें विनष्ट करने की कामना करते हैं, वे शत्रु सोमदेव के समीप जाकर पराभूत होते हुए कष्ट भोगें । उन अभिचारी रिपुओं को हम इस प्रतिसर कर्म द्वारा विनष्ट करते हैं ॥४ ॥

९११. येऽ३धस्ताज्जुह्वति जातवेदो ध्रुवाया दिशोऽभिदासन्त्यस्मान्।
भूमिमृत्वा ते पराञ्चो व्यथन्तां प्रत्यगेनान् प्रतिसरेण हन्मि ॥५ ॥

हे जातवेदा अग्ने ! जो शत्रु नीचे की ध्रुव दिशा में आहुति देकर अभिचार कर्म द्वारा नीचे की ध्रुव दिशा से हमें विनष्ट करने की कामना करते हैं, वे शत्रु भूमि के समीप जाकर पराभूत होते हुए कष्ट भोगें । उन अभिचारी रिपुओं को हम इस प्रतिसर कर्म द्वारा विनष्ट करते हैं ॥५ ॥

९१२. येऽ३न्तरिक्षाज्जुह्वति जातवेदो व्यध्वाया दिशोऽभिदासन्त्यस्मान्।
वायुमृत्वा ते पराञ्चो व्यथन्तां प्रत्यगेनान् प्रतिसरेण हन्मि ॥६ ॥

हे जातवेदा अग्ने ! जो शत्रु द्यावा-पृथिवी के बीच अन्तरिक्ष में आहुति देकर अभिचार कर्म द्वारा अन्तरिक्ष दिशा से हमें विनष्ट करने की कामना करते हैं, वे शत्रु वायुदेव के समीप जाकर पराभूत होते हुए कष्ट भोगें । उन रिपुओं को हम इस प्रतिसर कर्म द्वारा विनष्ट करते हैं ॥६ ॥

९१३. य उपरिष्टाज्जुह्वति जातवेद ऊर्ध्वाया दिशोऽभिदासन्त्यस्मान्।
सूर्यमृत्वा ते पराञ्चो व्यथन्तां प्रत्यगेनान् प्रतिसरेण हन्मि ॥७ ॥

हे जातवेदा अग्ने ! जो शत्रु ऊपर की दिशा में आहुति देकर अभिचार कर्म द्वारा ऊर्ध्व दिशा से हमें विनष्ट करने की कामना करते हैं, वे शत्रु सूर्यदेव के समीप जाकर पराभूत होते हुए कष्ट भोगें । उन रिपुओं को हम प्रतिसर कर्म द्वारा विनष्ट करते हैं ॥७ ॥

९१४. ये दिशामन्तर्देशेभ्यो जुह्वति जातवेदः सर्वाभ्यो दिग्भ्योऽभिदासन्त्यस्मान्।
ब्रह्मर्त्वा ते पराञ्चो व्यथन्तां प्रत्यगेनान् प्रतिसरेण हन्मि ॥८ ॥

हे जातवेदा अग्ने ! जो शत्रु उप दिशाओं में आहुति देकर अभिचार कर्म द्वारा दिक्कोणों से हमें विनष्ट करने की कामना करते हैं, वे शत्रु परब्रह्म के समीप जाकर पराभूत होते हुए कष्ट भोगें । उन रिपुओं को हम प्रतिसर कर्म द्वारा विनष्ट करते हैं ॥८ ॥

॥ इति चतुर्थं काण्डं समाप्तम् ॥

।। अथ पञ्चमं काण्डम् ।।

[१ - अमृता सूक्त]

[**ऋषि** - बृहद्दिवोऽथर्वा । **देवता** - वरुण । **छन्द** - त्रिष्टुप्, १ पराबृहती त्रिष्टुप्, ७ विराट् जगती, ९ त्र्यवसाना षट्पदा अत्यष्टि ।]

९१५. ऋधङ्मन्त्रो योनिं य आबभूवामृतासुर्वर्धमानः सुजन्मा ।
अदब्धासुर्भ्राजमानोऽहेव त्रितो धर्ता दाधार त्रीणि ।।१ ।।

जो दिन के सदृश आलोकित रहने वाला है, तीनों लोकों का पालन तथा संरक्षण करने वाला है और जिसने तीनों भुवनों को धारण किया है, वह हिंसारहित और अनश्वर प्राणवाला, श्रेष्ठ जन्म लेकर(शरीर रूप में) वर्द्धित होने वाला , समृद्धि वाला तथा मननशील (आत्मा) अपने उत्पत्ति स्थान से प्रकट हुआ ।।१ ।।

९१६. आ यो धर्माणि प्रथमः ससाद ततो वपूंषि कृणुषे पुरूणि ।
धास्युर्योनिं प्रथम आ विवेशा यो वाचमनुदितां चिकेत ।।२ ।।

जो प्रथम जीवात्मा धर्मपूर्ण कर्म को करता है, वह अनेकों श्रेष्ठ शरीरों को धारण करता है । जो अस्पष्ट वाणी को जानते हुए अन्न की कामना करता है, वह प्रथम उत्पन्न (जीवात्मा) अपने उत्पत्ति स्थान से प्रकट हुआ ।।२ ।।

९१७. यस्ते शोकाय तन्वं रिरेच क्षरद्धिरण्यं शुचयोऽनु स्वाः ।
अत्रा दधेते अमृतानि नामास्मे वस्त्राणि विश एरयन्ताम् ।।३ ।।

जो आत्मा धर्माचरण द्वारा कष्ट सहते हुए , स्वर्ण सदृश अपनी कान्ति को बिखेरने के लिए आपके शरीर में प्रविष्ट हुआ ।उस धर्माचारी आत्मा को द्यावा-पृथिवी अमर नाम प्रदान करते हैं और प्रजाएँ वस्त्र प्रदान करती हैं ।।३।।

९१८. प्र यदेते प्रतरं पूर्व्यं गुः सदःसद आतिष्ठन्तो अजुर्यम् ।
कविः शुषस्य मातरा रिहाणे जाम्यै धुर्यं पतिमेरयेथाम् ।।४ ।।

जो स्थान-स्थान पर बैठकर जरारहित, प्राचीन तथा सर्वप्रथम ईश्वर का चिन्तन करके ईश्वर को प्राप्त कर चुके हैं । उनके समान ही ईश्वर का चिन्तन करके प्रजारूप बहिन का भार ढोने वाले, इस विवेकवान् तथा बलवान् राजा को ईश्वर की प्राप्ति कराएँ ।।४ ।।

९१९. तदू षु ते महत् पृथुज्मन् नमः कविः काव्येना कृणोमि ।
यत् सम्यञ्चावभियन्तावभि क्षामत्रा मही रोधचक्रे वावृधेते ।।५ ।।

हे विस्तृत पृथ्वी के अधिष्ठातादेव ! हम अथर्व विद्या के ज्ञाता पुरुष अपनी शास्त्र कुशलता के द्वारा आपको विशाल अन्न की हवि समर्पित करते हैं; क्योंकि धरती को स्थिर रखने वाले 'दो' (तत्त्व) चक्र के सदृश गतिशील इस धरती पर बढ़ रहे हैं ।।५ ।।

[पृथ्वी का सन्तुलन बनाने वाले 'दो' इस पृथ्वी पर बढ़ रहे हैं । यह दो जड़ एवं चेतन पदार्थ भी हो सकते हैं । पृथ्वी का सन्तुलन बनाए रखकर गतिशील बढ़ने वाले दो ध्रुव भी हो सकते हैं ।]

९२०. सप्त मर्यादाः कवयस्ततक्षुस्तासामिदेकामभ्यंहुरो गात्।
आयोर्ह स्कम्भ उपमस्य नीडे पथां विसर्गे धरुणेषु तस्थौ ॥६ ॥

ऋषियों ने मनुष्यों के लिए निषेधरूप, जो सात मर्यादाएँ निर्धारित की हैं, उनमें से एक का भी उल्लंघन करने पर वे पापी होते हैं। मर्यादाओं का पालन करने पर ध्रुव (श्रेष्ठ) स्थानों में स्थित होते हैं ॥६ ॥

९२१. उतामृतासुर्व्रत एमि कृण्वन्नसुरात्मा तन्व१स्तत् सुमद्गुः।
उत वा शक्रो रत्नं दधात्यूर्जया वा यत् सचते हविर्दाः ॥७ ॥

हम व्रतधारी बनकर कर्मों को करते हुए, अविनाशी प्राणशक्ति से युक्त होकर आ रहे हैं। इसलिए हमारी आत्मा, प्राण और शरीर गुणवान् बन रहे हैं। जो समर्थ बनकर हवि समर्पित करते हैं, उनको इन्द्रदेव रत्न आदि धन प्रदान करते हैं ॥७ ॥

९२२. उत पुत्रः पितरं क्षत्रमीडे ज्येष्ठं मर्यादमह्वयन्त्स्वस्तये।
दर्शन् नु ता वरुण यास्ते विष्ठा आवर्व्रततः कृणवो वपूंषि ॥८ ॥

पुत्र अपने क्षत्रिय (रक्षक) पिता की वन्दना करे और कल्याण प्राप्त करने के लिए श्रेष्ठ मर्यादापूर्ण धर्म का आवाहन करे। हे वरुणदेव ! आपके जो विशेष स्थान हैं, उनको दिखाते हुए आप बारम्बार घूमने वाले प्राणियों के शरीरों का सृजन करते हैं ॥८ ॥

९२३. अर्धमर्धेन पयसा पृणक्ष्यर्धेन शुष्म वर्धसे अमुर।
अविं वृधाम शग्मियं सखायं वरुणं पुत्रमदित्या इषिरम्।
कविशस्तान्यस्मै वपूंष्यवोचाम रोदसी सत्यवाचा ॥९ ॥

अदिति पुत्र मित्रावरुण को हम समृद्ध करते हैं। हे बलशाली वरुणदेव ! आप किसी से आवृत नहीं हैं। आप आधे पय (पोषक रस) से इस (जगत्) को समृद्ध करते हैं और आधे से स्वयं समृद्ध होते हैं। हे द्यावा-पृथिवी के अधिष्ठाता देव ! विद्वान् ऋषियों द्वारा प्रशंसित शरीरों का हम (वरुणदेव से) वर्णन करते हैं ॥९ ॥

[२ - भुवनज्येष्ठ सूक्त]

[**ऋषि** - बृहद्दिवोऽथर्वा । **देवता** - वरुण । **छन्द** - त्रिष्टुप्, ९ भुरिक् परातिजागता त्रिष्टुप्।]

९२४. तदिदास भुवनेषु ज्येष्ठं यतो जज्ञ उग्रस्त्वेषनृम्णः।
सद्यो जज्ञानो नि रिणाति शत्रूननु यदेनं मदन्ति विश्व ऊमाः ॥१ ॥

संसार का कारणभूत ब्रह्म स्वयं ही सब लोकों में प्रकाशरूप में संव्याप्त हुआ, जिससे प्रचण्ड तेजस्वी बल से युक्त सूर्य का प्राकट्य हुआ। जिसके उदय होने मात्र से (अज्ञान-अन्धकाररूपी) शत्रु नष्ट हो जाते हैं। उसे देखकर सभी प्राणी हर्षित हो उठते हैं ॥१ ॥

९२५. वावृधानः शवसा भूर्योजाः शत्रुर्दासाय भियसं दधाति।
अव्यनच्च व्यनच्च सस्नि सं ते नवन्त प्रभृता मदेषु ॥२ ॥

अपनी सामर्थ्य से वृद्धि को प्राप्त हुए अनन्त शक्तियुक्त (यह देव) शत्रुओं के अन्तःकरण में भय उत्पन्न करते हैं। वे सभी चर-अचर प्राणियों को संचालित करते हैं। ऐसे देव की हम (याजकगण) सम्मिलित रूप से एक साथ स्तुति करके, उन्हें तथा स्वयं को आनन्दित करते हैं ॥२ ॥

९२६. त्वे क्रतुमपि पृञ्चन्ति भूरि द्विर्यदेते त्रिर्भवन्त्यूमाः ।
स्वादोः स्वादीयः स्वादुना सृजा समदः सु मधु मधुनाभि योधीः ॥३ ॥

हे देव ! सब यजमान आपके लिए ही अनुष्ठान करते हैं । जब यजमान विवाहोपरान्त दो या एक सन्तान के बाद तीन होते हैं, तो प्रिय लगने वाले (सन्तान) को प्रिय (धन या गुणों) से युक्त करें । बाद में इस प्रिय सन्तान को पौत्रादि की मधुरता से युक्त करें ॥३ ॥

९२७. यदि चिन्नु त्वा धना जयन्तं रणेरणे अनुमदन्ति विप्राः ।
ओजीयः शुष्मिन्त्स्थिरमा तनुष्व मा त्वा दभन् दुरेवासः कशोकाः ॥४ ॥

हे देव ! आप जिस समय सोमपान से आनन्दित होकर धन-सम्पदा पर विजय प्राप्त करते हैं । उस समय ज्ञानी स्तोतागण आपकी ही स्तुति करते हैं । हे देव ! आप हमें तेजस्विता प्रदान करें, दुस्साहसी असुर कभी आपको पराभूत न कर सकें ॥४ ॥

९२८. त्वया वयं शाशद्महे रणेषु प्रपश्यन्तो युधेन्यानि भूरि ।
चोदयामि त आयुधा वचोभिः सं ते शिशामि ब्रह्मणा वयांसि ॥५ ॥

हे देव ! आपके सहयोग से हम रणभूमि में दुष्ट शत्रुओं पर विजय प्राप्त करते हैं । युद्ध की इच्छा से प्रेरित होकर अनेक शत्रुओं से हम भेंट करते हैं । आपके वज्रादि आयुधों को हम स्तोत्रों द्वारा प्रोत्साहित करते हैं । स्तुति मंत्रों से हम आपकी तेजस्विता को और भी तीक्ष्ण करते हैं ॥५ ॥

९२९. नि तद् दधिषेऽवरे परे च यस्मिन्नाविथावसा दुरोणे ।
आ स्थापयत मातरं जिगत्नुमत इन्वत कर्वराणि भूरि ॥६ ॥

हे देव ! आप जिस यजमान के घर में हविरूप अन्न से परितृप्त होते हैं, उसे दिव्य और भौतिक सम्पदा प्रदान करते हैं । सम्पूर्ण प्राणियों के निर्माता, गतिशील द्युलोक और पृथ्वीलोक को आप ही सुस्थिर करते हैं । उस समय आपको अनेक कार्यों का निर्वाह करना पड़ता है ॥६ ॥

९३०. स्तुष्व वर्ष्मन् पुरुवर्त्मानं समृभ्वाणमिनतममाप्तमाप्त्यानाम् ।
आ दर्शति शवसा भूर्योजाः प्र सक्षति प्रतिमानं पृथिव्याः ॥७ ॥

स्तुत्य, विभिन्न स्वरूपों वाले, दीप्तिमान् , सर्वेश्वर और सर्वश्रेष्ठ आत्मीय (देव) की हम स्तुति करते हैं । वे अपनी सामर्थ्य से वृत्र, नमुचि, कुयव आदि सात राक्षसों के विनाशकर्त्ता तथा अनेक असुरों के पराभवकर्त्ता हैं ॥

९३१. इमा ब्रह्म बृहद्दिवः कृणवदिन्द्राय शूषमग्रियः स्वर्षाः ।
महो गोत्रस्य क्षयति स्वराजा तुरश्चिद् विश्वमर्णवत् तपस्वान् ॥८ ॥

ऋषियों में श्रेष्ठ और स्वर्गलोक के आकांक्षी बृहद्दिव ऋषि इन (देवों) को सुख प्रदान करने के लिए ही इन वैदिक मन्त्रों का पाठ करते हैं । वे तेजस्वी, दीप्तिमान् इन्द्रदेव विशाल पर्वत (अवरोध) को हटाते हैं तथा शत्रु-पुरियों के सभी द्वारों के उद्घाटक हैं ॥८ ॥

९३२. एवा महान् बृहद्दिवो अथर्वावोचत् स्वां तन्व१मिन्द्रमेव ।
स्वसारौ मातरिभ्वरी अरिप्रे हिन्वन्ति चैने शवसा वर्धयन्ति च ॥९ ॥

अथर्वा के पुत्र महाप्राज्ञ बृहद्दिव ने देवों के लिए स्तुतियाँ कीं । माता सदृश भूमि पर उत्पन्न पवित्र नदियाँ, पारस्परिक भगिनी तुल्य स्नेह से जल प्रवाहित करती हैं तथा अन्न-बल से लोगों का कल्याण करती हैं ॥९ ॥

[३ - विजयप्रार्थना सूक्त]

[**ऋषि** - बृहद्दिवोऽथर्वा । **देवता** - १-२ अग्नि, ३-४ देवगण, ५ द्रविणोदा, ६ वैश्वदेवी, ७ सोम, ८, ११ इन्द्र, ९ धाता, विधाता, सविता, आदित्यगण, रुद्रगण, अश्विनीकुमार, १० आदित्यगण, रुद्रगण । **छन्द** - त्रिष्टुप्, २ भुरिक् त्रिष्टुप्, १० विराट् जगती ।]

९३३. ममाग्ने वर्चो विहवेष्वस्तु वयं त्वेन्धानास्तन्वं पुषेम ।
मह्यं नमन्तां प्रदिशश्चतस्रस्त्वयाध्यक्षेण पृतना जयेम ॥१ ॥

हे अग्निदेव ! संग्रामों या यज्ञों के समय हममें तेजस्विता जाग्रत् हो । आपको समिधाओं से प्रज्वलित करते हुए हम अपनी देह को परिपुष्ट करते हैं । हमारे लिए चारों दिशाएँ अवनत हों । आपको स्वामिरूप में प्राप्त करके हम शत्रु सेनाओं पर विजय प्राप्त करें ॥१ ॥

९३४. अग्ने मन्युं प्रतिनुदन् परेषां त्वं नो गोपाः परि पाहि विश्वतः ।
अपाञ्चो यन्तु निवता दुरस्यवोऽमैषां चित्तं प्रबुधां वि नेशत् ॥२ ॥

हे अग्निदेव ! आप हमारे शत्रुओं के क्रोध का दमन करते हुए दुर्धर्ष होकर हमारी सभी प्रकार से सुरक्षा करें । वे भयभीत होकर निरर्थक बातें करने वाले शत्रु पराङ्मुख होकर लौट जाएँ । इन शत्रुओं के मन-मस्तिष्क भ्रमित हो जाएँ ॥२ ॥

९३५. मम देवा विहवे सन्तु सर्व इन्द्रवन्तो मरुतो विष्णुरग्निः ।
ममान्तरिक्षमुरुलोकमस्तु मह्यं वातः पवतां कामायास्मै ॥३ ॥

अग्निदेव के साथ मरुद्गण, विष्णु और इन्द्र आदि सभी देवगण युद्धकाल में हमारा सहयोग करें । अन्तरिक्ष के समान विस्तृत लोक हमारे लिए प्रकाशमान हों । हमारे इन अभिलषित कार्यों में वायुदेव अनुकूल होकर प्रवाहित हों ॥३ ॥

९३६. मह्यं यजन्तां मम यानीष्टाकूतिः सत्या मनसो मे अस्तु ।
एनो मा नि गां कतमच्चनाहं विश्वे देवा अभि रक्षन्तु मेह ॥४ ॥

ऋत्विग्गण हमारी चरु, पुरोडाशादि यज्ञ सामग्री को आहुतियों के रूप में देवताओं को समर्पित करें । हमारे मन के संकल्प पूर्ण हों । हम किसी भी पाप में संलिप्त न हों । हे विश्वेदेवो ! आप हमें आशीर्वचन प्रदान करें ॥४ ॥

९३७. मयि देवा द्रविणमा यजन्तां मय्याशीरस्तु मयि देवहूतिः ।
दैवा होतारः सनिषन् न एतदरिष्टाः स्याम तन्वा सुवीराः ॥५ ॥

श्रेष्ठ यज्ञादि कार्यों से प्रसन्न होकर सभी देवगण हमें ऐश्वर्य प्रदान करें । हम देवशक्तियों का आवाहन करें । प्राचीनकाल में जिन्होंने देवों को आहुति समर्पित की है, वे होतागण अनुकूल होकर देवों की अर्चना करें । हम शारीरिक दृष्टि से सुदृढ़ होकर वीर सुसन्ततियों से युक्त हों ॥५ ॥

९३८. दैवीः षडुर्वीरुरु नः कृणोत विश्वे देवास इह मादयध्वम् ।
मा नो विददभिभा मो अशस्तिर्मा नो विदद् वृजिना द्वेष्या या ॥६ ॥

हे छह बड़ी दिव्य दिशाओ ! आप हमारे लिए विस्तृत स्थान प्रदान करें । हे सर्वदेवो ! आप हमें हर्षित करें । निस्तेजता, अपकीर्ति तथा द्वेष आदि पाप हमारे निकट न आने पाएँ ॥६ ॥

९३९. तिस्रो देवीर्महि नः शर्म यच्छत प्रजायै नस्तन्वे३ यच्च पुष्टम्।
मा हास्महि प्रजया मा तनूभिर्मा रधाम द्विषते सोम राजन् ॥७ ॥

हे तीनों (भारती, पृथ्वी और सरस्वती) देवियो ! आप हमारा बृहत् कल्याण करें और जो पोषक वस्तुएँ हैं, उसे हमारे शरीर और प्रजा के लिए प्रदान करें । हम सन्तानों और पशुओं से हीन न हों । हे राजन् सोम ! हम रिपुओं के कारण दुःखी न हों ॥७ ॥

९४०. उरुव्यचा नो महिषः शर्म यच्छत्वस्मिन् हवे पुरुहूतः पुरुक्षु ।
स नः प्रजायै हर्यश्व मृडेन्द्र मा नो रीरिषो मा परा दाः ॥८ ॥

सर्वव्यापक, पूजनीय, अनेक यजमानों के द्वारा बुलाये जाने वाले, विभिन्न स्थानों में वास करने वाले इन्द्रदेव इस यज्ञ में पधारकर हमें सुख प्रदान करें । हे हरित अश्वों के स्वामिन ! आप हमारी सन्ततियों को सुखी करें । हमारे प्रतिकूल न होकर हमें अनिष्टों से बचाएँ ॥८ ॥

९४१. धाता विधाता भुवनस्य यस्पतिर्देवः सविताभिमातिषाहः ।
आदित्या रुद्रा अश्विनोभा देवाः पान्तु यजमानं निर्ऋथात् ॥९ ॥

सृष्टि के निर्माता एवं धारणकर्त्ता, जो सम्पूर्ण विश्व के अधिपति हैं, उन सर्वप्रेरक, पालनकर्त्ता और अहंकारी शत्रुओं के विजेता सवितादेवता, आदित्य, रुद्र, अश्विनीकुमार आदि सभी प्रमुख देव इस यज्ञ का संरक्षण करें तथा यजमान को पापों से बचाएँ ॥९ ॥

९४२. ये नः सपत्ना अप ते भवन्त्विन्द्राग्निभ्यामव बाधामह एनान् ।
आदित्या रुद्रा उपरिस्पृशो न उग्रं चेत्तारमधिराजमक्रत ॥१० ॥

जो हमारे शत्रु हैं, वे पराभूत हों । हम उन्हें इन्द्राग्नि की सामर्थ्य से विनष्ट करते हैं । वसुगण, रुद्रगण और आदित्यगण ये सभी हमें ऊँचे पदों पर आसीन करके पराक्रमी, ज्ञानसम्पन्न तथा सबके अधिपति बनाएँ ॥१० ॥

९४३. अर्वाञ्चमिन्द्रममुतो हवामहे यो गोजिद् धनजिदश्वजिद् यः ।
इमं नो यज्ञं विहवे शृणोत्वस्माकमभूर्हर्यश्व मेदी ॥११ ॥

जो पृथ्वी, धन तथा अश्वों को जीतने वाले और रिपुओं का सामना करने वाले हैं, उन इन्द्रदेव को हम द्युलोक से बुलाते हैं, वे संग्राम में हमारे इस स्तोत्र को सुनें । हे हर्यश्व इन्द्रदेव ! आप हमारे स्नेही बनें ॥११ ॥

[४ - कुष्ठतक्मनाशन सूक्त]

[**ऋषि** - भृग्वङ्गिरा । **देवता** - कुष्ठ, यक्ष्मनाशन । **छन्द** - अनुष्टुप्, ५ भुरिक् अनुष्टुप्, ६ गायत्री, १० उष्णिक् गर्भा निचृत् अनुष्टुप् ।]

इस सूक्त में कुष्ठ नामक ओषधि का वर्णन है । वैद्यक ग्रन्थ 'भावप्रकाश' में इसके गुण- धर्मों का वर्णन है । इसे उष्ण, कटु स्वाद वाली, शुक्र उत्पादक, वात, विसर्प, कुष्ठ, कफ आदि रोगों को दूर करने वाली कहा गया है-

९४४. यो गिरिष्वजायथा वीरुधां बलवत्तमः ।
कुष्ठेहि तक्मनाशन तक्मानं नाशयन्नितः ॥१ ॥

हे व्याधिनिवारक कुष्ठ ओषधे ! आप पर्वतों में उत्पन्न होने वाली तथा समस्त ओषधियों में अत्यधिक शक्तिदायी हैं । आप कष्टदायी रोगों को विनष्ट करती हुई यहाँ पधारें ॥१ ॥

९४५. सुपर्णसुवने गिरौ जातं हिमवतस्परि । धनैरभि श्रुत्वा यन्ति विदुर्हि तक्मनाशनम् ।

गरुड़ के उत्पत्ति स्थान हिमालय शिखर पर, उत्पन्न इस ओषधि को, आरोग्य धनरूप सुनकर लोग वहाँ जाते हैं और व्याधि निवारक इस ओषधि को प्राप्त करते हैं ॥२ ॥

९४६. अश्वत्थो देवसदनस्तृतीयस्यामितो दिवि ।
तत्रामृतस्य चक्षणं देवाः कुष्ठमवन्वत ॥३ ॥

यहाँ से तीसरे द्युलोक में जहाँ देवों के बैठने का स्थान ' अश्वत्थ' है, वहाँ पर देवों ने अमृत का बखान करने वाले इस 'कुष्ठ'ओषधि को प्राप्त किया ॥३ ॥

९४७. हिरण्ययी नौरचरद्धिरण्यबन्धना दिवि । तत्रामृतस्य पुष्पं देवाः कुष्ठमवन्वत ॥४ ॥

स्वर्गलोक में सोने के बन्धन वाली स्वर्णिम नौका चलती है । वहाँ पर देवों ने अमृत के पुष्प 'कुष्ठ'ओषधि को प्राप्त किया था ॥४ ॥

९४८. हिरण्ययाः पन्थान आसन्नरित्राणि हिरण्यया ।
नावो हिरण्ययीरासन् याभिः कुष्ठं निरावहन् ॥५ ॥

जिससे (जिस माध्यम से) 'कुष्ठ' ओषधि लायी गयी थी, उसके मार्ग, उसकी बल्लियाँ तथा उसकी नौकाएँ सोने की थीं ॥५ ॥

९४९. इमं मे कुष्ठ पूरुषं तमा वह तं निष्कुरु । तमु मे अगदं कृधि ॥६ ॥

हे कुष्ठ ओषधे ! आप हमारे इस पुरुष को उठाकर पूर्णतया रोगरहित करें और इसे आरोग्य प्रदान करें ॥६ ॥

९५०. देवेभ्यो अधि जातो ऽसि सोमस्यासि सखा हितः ।
स प्राणाय व्यानाय चक्षुषे मे अस्मै मृड ॥७ ॥

हे कुष्ठ ओषधे ! आप देवताओं के द्वारा उत्पन्न हुई हैं । आप सोम ओषधि की हितकारी सखा हैं । इसलिए आप हमारे इस पुरुष के व्यान, प्राण और आँखों को सुख प्रदान करें ॥७ ॥

९५१. उदङ् जातो हिमवतः स प्राच्यां नीयसे जनम् ।
तत्र कुष्ठस्य नामान्युत्तमानि वि भेजिरे ॥८ ॥

वह 'कुष्ठ' नाम वाली ओषधि हिमालय के उत्तर में उत्पन्न हुई तथा पूर्व दिशा में मनुष्यों के समीप लायी गई । वहाँ पर उसके श्रेष्ठ नामों का लोगों ने विभाजन किया ॥८ ॥

९५२. उत्तमो नाम कुष्ठास्युत्तमो नाम ते पिता ।
यक्ष्मं च सर्वं नाशय तक्मानं चारसं कृधि ॥९ ॥

हे कुष्ठ ओषधे ! आपका और आपके पिता (उत्पादक हिमालय) दोनों का ही नाम उत्तम है । आप समस्त प्रकार के क्षय रोगों को दूर करें और कष्टदायी ज्वर को निर्वीर्य करें ॥९ ॥

९५३. शीर्षामयमुपहत्यामक्ष्योस्तन्वो३रपः ।
कुष्ठस्तत् सर्वं निष्करद् दैवं समह वृष्ण्यम् ॥१० ॥

सिर की व्याधि, आँखों की दुर्बलता और शारीरिक दोष, इन सब रोगों को 'कुष्ठ' ओषधि ने दिव्य बल को प्राप्त करके दूर कर दिया ॥१० ॥

[५- लाक्षा सूक्त]

[**ऋषि** - अथर्वा । **देवता** - लाक्षा । **छन्द** - अनुष्टुप् ।]

वैद्यक ग्रन्थों में 'लाख' का पर्याप्त वर्णन है। इसे कृमिहा (कृमि नाशक), रक्षा, राक्षा, लाक्षा (रक्षक), क्षतघ्नी (घाव भरने वाली), दीप्ति, द्रवासा आदि नाम दिये गये हैं। वेद वर्णित इसके कुछ प्रयोग प्रचलित हैं; कुछ शोध के विषय हैं-

९५४. रात्री माता नभः पितार्यमा ते पितामहः ।
सिलाची नाम वा असि सा देवानामसि स्वसा ॥१ ॥

हे लाक्षा (लाख) ! चन्द्रमा की रश्मियों के द्वारा पोषित होने के कारण रात्रि आपकी माता हैं और वृष्टि द्वारा उत्पन्न होने के कारण आकाश आपके पिता हैं तथा आकाश में बादलों को लाने के कारण अर्यमा (सूर्य) आपके पितामह हैं। आपका नाम 'सिलाची' है और आप देवों की बहिन हैं ॥१ ॥

९५५. यस्त्वा पिबति जीवति त्रायसे पुरुषं त्वम् ।
भर्त्री हि शश्वतामसि जनानां च न्यञ्चनी ॥२ ॥

जो आपका पान करते हैं, वे जीवित रहते हैं। आप मनुष्यों की सुरक्षा करने वाली हैं। आप समस्त लोगों का भरण करने वाली तथा आरोग्य प्रदान करने वाली हैं ॥२ ॥

९५६. वृक्षंवृक्षमा रोहसि वृषण्यन्तीव कन्यला ।
जयन्ती प्रत्यातिष्ठन्ती स्परणी नाम वा असि ॥३ ॥

पुरुष की कामना करने वाली कन्या के समान आप प्रत्येक वृक्ष पर चढ़ती हैं। आप विजित होने वाली तथा खड़ी होने वाली हैं, इसलिए आपका नाम 'स्परणी' है ॥३ ॥

९५७. यद् दण्डेन यदिष्वा यद् वारुर्हरसा कृतम् ।
तस्य त्वमसि निष्कृतिः सेमं निष्कृधि पूरुषम् ॥४ ॥

दण्ड से, बाण से अथवा रगड़ से जो घाव हो जाते हैं; उन सबकी, हे लाख ओषधे ! आप उपायरूप हैं। अतः आप इस पुरुष को रोगरहित करें ॥४ ॥

९५८. भद्रात् प्लक्षान्निस्तिष्ठस्यश्वत्थात् खदिराद् धवात् ।
भद्रान्न्यग्रोधात् पर्णात् सा न एह्यरुन्धति ॥५ ॥

हे घावों को भरने वाली ओषधे ! आप कदम्ब, पाकड़, पीपल, धव, खैर, भद्र, न्यग्रोध तथा पर्ण से पैदा होती हैं, आप हमारे पास पधारें ॥५ ॥

९५९. हिरण्यवर्णे सुभगे सूर्यवर्णे वपुष्टमे । रुतं गच्छासि निष्कृते निष्कृतिर्नाम वा असि॥

हे स्वर्ण तथा सूर्य सदृश वर्णवाली सुभगे ! हे शरीर के लिए कल्याणकारी तथा रोगों को दूर करने वाली ओषधे ! आप रोगों के पास (उसे दूर करने के लिए) पहुँचती हैं; इसलिए आपका नाम 'निष्कृति' है ॥६ ॥

९६०. हिरण्यवर्णे सुभगे शुष्मे लोमशवक्षणे ।
अपामसि स्वसा लाक्षे वातो हात्मा बभूव ते ॥७ ॥

हे स्वर्ण सदृश रंग वाली भाग्यशालिनि ! हे बलकारिणी तथा रोमों वाली लाक्षा ओषधे ! आप जल की बहिन हैं और वायु आपकी आत्मा है ॥७ ॥

९६१. सिलाची नाम कानीनोऽजबभ्रु पिता तव ।
अश्वो यमस्य यः श्यावस्तस्य हास्नास्युक्षिता ॥८ ॥

आपका नाम 'सिलाची' तथा 'कानीन' है और बकरियों के पालक वृक्षादि आपके पिता हैं । यम के जो पीले-काले रंग के घोड़े हैं, उनके रक्त से आपको सिंचित किया गया था ॥८ । ।

९६२. अश्वस्यास्नः सम्पतिता सा वृक्षाँ अभि सिष्यदे ।
सरा पतत्रिणी भूत्वा सा न एह्यरुन्धति ॥९ ॥

हे घाव को भरने वाली ओषधे ! आप अश्व-रक्त के समान हैं । आप वृक्षों को सिंचित करने वाली तथा सरकने वाली हैं । आप टपकने वाली या प्रवहमान होकर हमारे पास पधारें ॥९ ॥

[६ - ब्रह्मविद्या सूक्त]

[**ऋषि -** अथर्वा । **देवता -** सोमारुद्र (१ ब्रह्म, २ कर्म, ३-४ रुद्रगण, ५-८ सोमारुद्र, ९ होत, १० अग्नि, ११-१४ सर्वात्मा रुद्र) । **छन्द -** पङ्क्ति, १ त्रिष्टुप्, २ अनुष्टुप्, ३ जगती, ४ पञ्चपदा अनुष्टुप् उष्णिक् त्रिष्टुब्गर्भा जगती, ५-७ त्रिपदा विराट् गायत्री, ८ एकावसाना द्विपदार्च्यनुष्टुप्, १० प्रस्तार पंक्ति, १४ स्वराट् पंक्ति ।]

९६३. ब्रह्म जज्ञानं प्रथमं पुरस्ताद् वि सीमतः सुरुचो वेन आवः ।
स बुध्न्या उपमा अस्य विष्ठाः सतश्च योनिमसतश्च वि वः ॥१ ॥

सत्-चित्- सुखात्मक तथा जगत् का कारणभूत ब्रह्म, सृष्टि के पूर्व में ही उत्पन्न हुआ । पूर्व दिशा में उदित होने वाला जो सूर्यात्मक तेज 'वेन' है, वही सत् और असत् के उद्‌गम स्थान के ज्ञान को व्यक्त करने वाला है ॥१ ॥

९६४. अनाप्ता ये वः प्रथमा यानि कर्माणि चक्रिरे ।
वीरान् नो अत्र मा दभन् तद् व एतत् पुरो दधे ॥२ ॥

हे मनुष्यो ! आपने अज्ञान की अवस्था में जिन कर्मों को सम्पन्न किया था, वे हमारी सन्तानों को यहाँ पर विनष्ट न करें, अतः उन सबको हम आपके सम्मुख प्रस्तुत करते हैं ॥२ ॥

९६५. सहस्रधार एव ते समस्वरन् दिवो नाके मधुजिह्वा असश्चतः ।
तस्य स्पशो न नि मिषन्ति भूर्णयः पदेपदे पाशिनः सन्ति सेतवे ॥३ ॥

सामर्थ्ययुक्त पवित्र सोम की स्तुति की जाती है । आदिपिता ये सोमदेव अपने व्रतों का निर्वाह करते हुए महान् अन्तरिक्ष को अपने तेजस् से आवृत कर देते हैं । ज्ञानी याजक उन्हें धारणशील जल में मिश्रित करते हैं ॥३ ॥

९६६. पर्यू षु प्र धन्वा वाजसातये परि वृत्राणि सक्षणिः ।
द्विषस्तदध्यर्णवेनेयसे सनिस्रसो नामासि त्रयोदशो मास इन्द्रस्य गृहः ॥४ ॥

(हे सूर्यदेव !) अन्न या बलवर्द्धन के लिए आप शत्रुनिवारक होकर वृत्रों (अवरोधक आवरणों) को दूर करें । आप समुद्र (सागर या अन्तरिक्ष) से शत्रुओं पर आक्रमण करते हैं, अतः आपका नाम 'सनिस्रस' (पराक्रमी) है । तेरहवाँ माह (पुरुषोत्तम मास) इन इन्द्र (सूर्य) का आवास होता है ॥४ ॥

९६७.न्वे३तेनारात्सीरसौ स्वाहा । तिग्मायुधौ तिग्महेती सुशेवौ सोमारुद्राविह सु मृडतं नः ॥

निश्चितरूप से इस (पूर्वोक्त) क्रम के द्वारा ही इसने सिद्धि प्राप्त की है । आपके लिए यह हवि समर्पित है । हे तीक्ष्ण आयुध तथा तीक्ष्ण अस्त्र वाले सोम और रुद्र देवो ! इस युद्ध में आप हमें सुख प्रदान करें ॥५ ॥

९६८.अवैतेनारात्सीरसौ स्वाहा। तिग्मायुधौ तिग्महेती सुशेवौ सोमारुद्राविह सु मृडतं नः॥

इस विद्या के द्वारा ही इसने सिद्धि उपलब्ध की थी । आपके लिए यह हवि समर्पित है । हे तीक्ष्ण आयुध तथा अस्त्र वाले सोम और रुद्र देवो ! इस युद्ध में आप हमें सुख प्रदान करें ॥६ ॥

९६९.अपैतेनारात्सीरसौ स्वाहा। तिग्मायुधौ तिग्महेती सुशेवौ सोमारुद्राविह सु मृडतं नः॥

इस प्रक्रिया के द्वारा ही इसने सिद्धि प्राप्त की थी । आपके लिए यह हवि समर्पित है । हे तीक्ष्ण आयुध तथा अस्त्र वाले सोम और रुद्र देवो ! इस युद्ध में आप हमें सुख प्रदान करें ॥७ ॥

९७०. मुमुक्तमस्मान्दुरितादवद्याज्जुषेथां यज्ञममृतमस्मासु धत्तम् ॥८ ॥

हे सोम और रुद्र देवो ! आप हमें पाप से छुड़ाएँ और यज्ञ को ग्रहण करते हुए हमें अमरत्व प्रदान करें ॥८ ॥

९७१. चक्षुषो हेते मनसो हेते ब्रह्मणो हेते तपसश्च हेते ।
मेन्या मेनिरस्यमेनयस्ते सन्तु ये३स्माँ अभ्यघायन्ति ॥९ ॥

हे आँख, मन तथा मन्त्र सम्बन्धी आयुध ! आप हथियारों के भी हथियार हैं । जो हमको विनष्ट करने की कामना करते हैं, वे शस्त्ररहित हो जाएँ ॥९ ॥

९७२. यो३स्मांश्चक्षुषा मनसा चित्त्याकूत्या च यो अघायुरभिदासात् ।
त्वं तानग्ने मेन्यामेनीन् कृणु स्वाहा ॥१० ॥

हिंसक पाप कर्मों की कामना वाले जो पापी लोग आँख, मन, चित्त तथा संकल्प से हमें क्षीण करना चाहते हैं, उनको हे अग्निदेव ! आप अपने शस्त्र से शस्त्रहीन करें । यह हवि आपके लिए समर्पित है ॥१० ॥

९७३. इन्द्रस्य गृहोऽसि । तं त्वा प्र पद्ये तं त्वा प्र विशामि सर्वगुः सर्वपूरुषः
सर्वात्मा सर्वतनूः सह यन्मेऽस्ति तेन ॥११ ॥

हे अग्निदेव ! आप इन्द्र के घर हैं । आप सर्वगामी, सर्व आत्मा, सर्व शरीर तथा सर्वपुरुष हैं । अपने समस्त साथियों सहित हम आपकी शरण में हैं और आप में प्रविष्ट होते हैं ॥११ ॥

९७४. इन्द्रस्य शर्मासि । तं त्वा प्र पद्ये तं त्वा प्र विशामि सर्वगुः सर्वपूरुषः
सर्वात्मा सर्वतनूः सह यन्मेऽस्ति तेन ॥१२ ॥

हे अग्निदेव ! आप इन्द्रदेव के सुख-स्थल हैं । आप सर्वगामी, सर्व आत्मा, सर्वशरीर तथा सर्वपुरुषरूप हैं । अपने समस्त साथियों सहित हम आपकी शरण में हैं और आप में प्रविष्ट होते हैं ॥१२ ॥

९७५. इन्द्रस्य वर्मासि । तं त्वा प्र पद्ये तं त्वा प्र विशामि सर्वगुः सर्वपूरुषः
सर्वात्मा सर्वतनूः सह यन्मेऽस्ति तेन ॥१३ ॥

हे अग्निदेव ! आप इन्द्रदेव के कवच हैं । आप सर्वगामी, सर्व आत्मा, सर्वशरीर तथा सर्वपुरुष हैं । अपने समस्त साथियों सहित, हम आपकी शरण में आते हैं और आप में प्रविष्ट होते हैं ॥१३ ॥

९७६. इन्द्रस्य वरूथमसि । तं त्वा प्र पद्ये तं त्वा प्र विशामि सर्वगुः सर्वपूरुषः
सर्वात्मा सर्वतनूः सह यन्मेऽस्ति तेन ॥१४ ॥

हे अग्ने ! आप इन्द्रदेव के ढाल स्वरूप हैं । आप सर्वगामी, सर्व आत्मा, सर्वशरीर तथा सर्वपुरुष हैं । अपने समस्त साथियों सहित हम आपकी शरण में आते हैं और आप में प्रविष्ट होते हैं ॥१४ ॥

[७ - अरातिनाशन सूक्त]

[**ऋषि** - अथर्वा । **देवता** - १-३,६-१० अरातिसमूह, ४-५ सरस्वती । **छन्द** - अनुष्टुप्, १ विराट् गर्भा प्रस्तारपंक्ति, ४ पथ्याबृहती, ६ प्रस्तारपंक्ति ।]

इस सूक्त में 'अराति' तथा 'सरस्वती' का उल्लेख है । 'अराति' को अदानशीलता अथवा असमृद्धि की देवी या वृत्ति कहा गया है । इन्हें लक्ष्मी (दानशील-समृद्धिमूलक) देवी के विपरीत गुण वाली माना जाता है । लक्ष्मी एवं अराति दोनों शक्तियों के सदुपयोग भी होते हैं तथा दुरुपयोग भी । लक्ष्मी-समृद्धि का सदुपयोग निर्वाह, यजन एवं दानादि में है तथा दुरुपयोग अहंकार तथा व्यसनों में होता है । इसी प्रकार 'अराति' का दुरुपयोग दीनता, कंजूसी, संकीर्णता आदि में होता है तथा सदुपयोग मितव्ययिता, सादगी, निस्पृहता आदि दिव्य वृत्तियों के विकास में होता है । सरस्वती के उपासक समृद्धि की तरह अराति (गरीबी) का भी सदुपयोग जानते हैं तथा उस वृत्ति या देवी से भी निकट आकर दिव्य प्रवृत्तियाँ जाग्रत् करने की प्रार्थना करते हैं । इस सूक्त में ऋषि इसी प्रकार के भाव व्यक्त कर रहे हैं-

९७७. आ नो भर मा परि ष्ठा अराते मा नो रक्षीर्दक्षिणां नीयमानाम् ।
नमो वीर्त्साया असमृद्धये नमो अस्त्वरातये ।।१ ।।

हे अराते ! आप दिव्य सम्पदा से हमें पूर्ण करें और हमें घेरकर न बैठें । हमारे द्वारा लाई हुई दक्षिणा को आप रोककर न रखें । ईर्ष्यायुक्त असमृद्धि तथा अदान की अधिष्ठात्री देवी के लिए हमारा नमन है ।।१ ।।

९७८. यमराते पुरोधत्से पुरुषं परिरापिणम् । नमस्ते तस्मै कृण्मो मा वनिं व्यथयीर्मम ।।

हे अराते ! आप जिस बकवादी (अभावों का बखान करने वाले) मनुष्य को अपने सम्मुख रखती हैं, उसको हम दूर से ही नमन करते हैं; परन्तु आप हमारी इस भावना को पीड़ित न करना ।।२ ।।

[ऋषि गरीबी का सम्मान रखना चाहते हैं; किन्तु उसके आधार पर अपनी उदारभावना को कुण्ठित नहीं होने देना चाहते ।]

९७९.प्र णो वनिर्देवकृता दिवा नक्तं च कल्पताम् । अरातिमनुप्रेमो वयं नमो अस्त्वरातये।।

देवों (सद्गुणों की दैवी सम्पदा) के प्रति की हुई हमारी भक्ति दिन-रात बढ़ती रहे । हम 'अराति' के आश्रय में जाते (सादा जीवन स्वीकार करते) हैं और उन्हें नमस्कार करते हैं ।।३ ।।

९८०.सरस्वतीमनुमतिं भगं यन्तो हवामहे । वाचं जुष्टां मधुमतीमवादिषं देवानां देवहूतिषु ।।

देव- आवाहित यज्ञों में, देवों को हर्षित करने वाली मधुर वाणी का हम उच्चारण करते हैं और 'अनुमति', 'सरस्वती' तथा 'भग' देवों के शरणागत होकर हम उनका आवाहन करते हैं ।।४ ।।

९८१. यं याचाम्यहं वाचा सरस्वत्या मनोयुजा । श्रद्धा तमद्य विन्दतु दत्ता सोमेन बभ्रुणा ।।

मन से जुड़ी सरस्वती (वाणी) से हम जिस वस्तु (दिव्य सम्पदा) की याचना करते हैं, सोमदेव द्वारा प्रदान की गयी श्रद्धा उसे प्राप्त करे।।५।।

[मन से निकली वाणी से याचना करने पर दिव्यसम्पदाएँ प्राप्त होती हैं तथा उन्हें श्रद्धा- भावना में धारण किया जाता है ।]

९८२. मा वनिं मा वाचं नो वीर्त्सीरुभाविन्द्राग्नी आ भरतां नो वसूनि ।
सर्वे नो अद्य दित्सन्तोऽरातिं प्रति हर्यत ।।६ ।।

हे अराते ! आप हमारी वाणी तथा भक्ति को अवरुद्ध न करें । दोनों -इन्द्र और अग्नि देव हमें चारों ओर से ऐश्वर्य प्राप्त कराएँ । समस्त देव हमें देने की अभिलाषा करें और हमारे रिपुओं के विपरीत चलें ।।६ ।।

९८३. परोऽपेह्यसमृद्धे वि ते हेतिं नयामसि ।
वेद त्वाहं निमीवन्तीं नितुदन्तीमराते ।।७ ।।

हे असमृद्धे (दरिद्रता) ! हम आपको क्लेश तथा पीड़ा देने वाली के रूप में जानते हैं, आप हमसे परे चली जाएँ । हे अराते ! हम आपकी विघटनकारी शक्ति को दूर करते हैं ॥७ ॥

९८४. उत नग्ना बोभुवती स्वप्नया सचसे जनम् ।
अराते चित्तं वीर्त्सन्त्याकूतिं पुरुषस्य च ॥८ ॥

हे अराते ! आप मनुष्यों को आलस्य से संयुक्त करके नग्न (लज्जास्पद) स्थिति प्रदान करती हैं और उनके संकल्पों को धनरहित करके असफल करती हैं ॥८ ॥

९८५. या महती महोन्माना विश्वा आशा व्यानशे ।
तस्यै हिरण्यकेश्यै निर्ऋत्या अकरं नमः ॥९ ॥

जो अत्यन्त विशाल होकर समस्त दिशाओं में व्याप्त हो गई है, उस स्वर्णिम रोमों वाली (लाभप्रद दिखने वाली) असमृद्धि को हम नमस्कार करते हैं ॥९ ॥

९८६. हिरण्यवर्णा सुभगा हिरण्यकशिपुर्मही ।
तस्यै हिरण्यद्रा पयेऽरात्या अकरं नमः ॥१० ॥

जो स्वर्णिम रंग वाली 'हिरण्यकशिपु' (राक्षस के वशीभूत या स्वर्णिम आवरण वाली) मही (पृथ्वी के समान या महान्) रमणीयता को नष्ट करने वाली है, उस अदानशीलता को हम नमस्कार करते हैं ॥१० ॥

[८ - शत्रुनाशन सूक्त]

[**ऋषि -** अथर्वा । **देवता -** १-२ अग्नि, ३ विश्वेदेवा, ४-९ इन्द्र । **छन्द -** अनुष्टुप्, २ त्र्यवसाना षट्पदा जगती, ३-४ भुरिक् पथ्यापंक्ति, ६ आस्तारपंक्ति, ७ द्व्युष्णिग्गर्भा पथ्यापंक्ति, ९ त्र्यवसाना षट्पदा द्व्युष्णिग्गर्भा जगती ।]

९८७. वैकङ्कतेनेध्मेन देवेभ्य आज्यं वह । अग्ने ताँ इह मादय सर्व आ यन्तु मे हवम् ॥१॥

हे अग्निदेव ! आप बलशाली ओषधि गुणयुक्त वृक्ष के ईंधन से देवों के लिए घृत पहुँचाएँ और उन्हें हर्षित करें । हमारे आवाहन पर वे सब हमारे यज्ञ में पधारें ॥१ ॥

९८८. इन्द्रा याहि मे हवमिदं करिष्यामि तच्छृणु । इम ऐन्द्रा अतिसरा आकूतिं सं नमन्तु
मे । तेभिः शकेम वीर्यं१ जातवेदस्तनूवशिन् ॥२ ॥

हे इन्द्रदेव ! आप हमारे यज्ञ में पधारें और हमारे द्वारा की हुई स्तुति को सुनें । आपकी तरफ अग्रगामी याजक हमारे संकल्प के अनुकूल रहें । हे उत्पन्न हुए लोगों को जानने वाले तथा शरीर को वश में रखने वाले इन्द्रदेव ! उन याजकों के द्वारा हम वीर्य प्राप्त कर सकें ॥२ ॥

९८९. यदसावमुतो देवा अदेवः संश्चिकीर्षति ।
मा तस्याग्निर्हव्यं वाक्षीद्धवं देवा अस्य मोप गुर्ममैव हवमेतन ॥३ ॥

हे देवो ! आपकी भक्ति न करने वाले जो मनुष्य घात करना चाहते हैं, उनकी हवि को अग्निदेव न पहुँचाएँ और देवगण उनके यज्ञ में न जाकर हमारे ही यज्ञ में पधारें ॥३ ॥

९९०. अति धावतातिसरा इन्द्रस्य वचसा हत ।
अविं वृक इव मथ्नीत स वो जीवन् मा मोचि प्राणमस्यापि नह्यत ॥४ ॥

हे योद्धाओ ! आप इन्द्रदेव के (अभय) वचनों से बढ़ें और रिपुओं का संहार करें । जिस प्रकार भेड़िया, भेड़ों को मारता है, उसी प्रकार आप रिपुओं को मथ डालें । आप से वह जीवित न बचे, आप उसके प्राण को भी बींध डालें ॥४ ॥

९९१. यममी पुरोदधिरे ब्रह्माणमपभूतये । इन्द्र स ते अधस्पदं तं प्रत्यस्यामि मृत्यवे ॥५ ।

हे इन्द्रदेव ! हमारी अवनति के लिए इन रिपुओं ने जिस ब्राह्मण को अपना पुरोहित बनाया है, वह आपके पैरों के नीचे हो । हम उसे मृत्यु की ओर फेंकते हैं ॥५ ॥

९९२. यदि प्रेयुर्देवपुरा ब्रह्म वर्माणि चक्रिरे ।
तनूपानं परिपाणं कृण्वाना यदुपोचिरे सर्वं तदरसं कृधि ॥६ ॥

हे देव ! 'तनूनपान' और 'परिपाण' क्रिया करते समय यदि रिपुओं ने पहले ही मन्त्रमय कवच बना लिए हों, तो उस समय उनके द्वारा कहे हुए वचनों को आप असफल करें ॥६ ॥

९९३. यानसावतिसरांश्चकार कृणवच्च यान् ।
त्वं तानिन्द्र वृत्रहन् प्रतीचः पुनरा कृधि यथामुं तृणहां जनम् ॥७ ॥

हे वृत्र-संहारक इन्द्रदेव ! हमारे रिपुओं ने जिन योद्धाओं को अग्रगामी बनाया था और अभी जिनको बना रहे हैं, उनको आप पुनः पीछे करें । जिससे हम रिपुओं के सैन्य दल को विनष्ट कर सकें ॥७ ॥

९९४. यथेन्द्र उद्वाचनं लब्ध्वा चक्रे अधस्पदम् ।
कृण्वे३हमधरांस्तथामूञ्छश्वतीभ्यः समाभ्यः ॥८ ॥

जिस प्रकार इन्द्रदेव ने उत्तम स्तुति वचनों को प्राप्त करके, रिपुओं को अपने पैरों तले रौंद डाला था, उसी प्रकार हम भी रिपुओं को सदा के लिए तिरस्कृत करते हैं ॥८ ॥

९९५. अत्रैनानिन्द्र वृत्रहन्नुग्रो मर्मणि विध्य । अत्रैवैनानभि तिष्ठेन्द्र मेद्य१हं तव ।
अनु त्वेन्द्रा रभामहे स्याम सुमतौ तव ॥९ ॥

हे वृत्र संहारक इन्द्रदेव ! आप इस संग्राम में प्रचण्ड बनकर रिपुओं के मर्म स्थल में घाव करें । हे देव ! हम आपसे प्रेम करने वाले हैं, अतः आप इन रिपुओं पर चढ़ाई करें । हे इन्द्रदेव ! हम आपके अनुकूल रहकर अपना कार्य प्रारम्भ करते हैं, इसलिए आप हमारे ऊपर अनुग्रह बुद्धि रखें ॥९ ॥

[९ - आत्मा सूक्त]

[**ऋषि** - ब्रह्मा । **देवता** -वास्तोष्पति । **छन्द** - १,५ दैवी बृहती, २,६ दैवी त्रिष्टुप्, ३-४ दैवी जगती, ७ पञ्चपदा विराट् उष्णिक् बृहतीगर्भा जगती, ८ त्र्यवसाना चतुष्पदा पुरस्कृति त्रिष्टुप् बृहतीगर्भातिजगती ।]

९९६. दिवे स्वाहा ॥१ ॥

द्युलोक के अधिष्ठाता देवता के लिए यह हवि समर्पित है ॥१ ॥

९९७. पृथिव्यै स्वाहा ॥२ ॥

पृथ्वी के अधिष्ठाता देवता के लिए यह हवि समर्पित है ॥२ ॥

९९८. अन्तरिक्षाय स्वाहा ॥३ ॥

अन्तरिक्ष के अधिष्ठाता देवता के लिए यह हवि समर्पित है ॥३ ॥

९९९. अन्तरिक्षाय स्वाहा ॥४ ॥

(हृदय के) अन्तरिक्ष में विद्यमान देवता के लिए यह हवि समर्पित है ॥४ ॥

१०००. दिवे स्वाहा ॥५ ॥

स्वर्गलोक (गमन) के लिए यह हवि समर्पित है ॥५ ॥

१००१. पृथिव्यै स्वाहा ॥६ ॥

पृथ्वी (पर हर्षपूर्वक निवास करने) के लिए यह हवि समर्पित है ॥६ ॥

१००२. सूर्यो मे चक्षुर्वातः प्राणो३न्तरिक्षमात्मा पृथिवी शरीरम् ।
अस्तृतो नामाहमयमस्मि स आत्मानं नि दधे द्यावापृथिवीभ्यां गोपीथाय ॥७ ॥

सूर्यदेव हमारे नेत्र हैं, वायुदेव प्राण हैं, अन्तरिक्षदेव आत्मा और पृथ्वी शरीर है । यह हम अमर नाम वाले हैं, द्यावापृथिवी द्वारा संरक्षित होने के लिए हम अपनी आत्मा को उनके आश्रित करते हैं ॥७ ॥

१००३. उदायुरुद् बलमुत् कृतमुत् कृत्यामुन्मनीषामुदिन्द्रियम् । आयुष्कृदायुष्पत्नी
स्वधावन्तौ गोपा मे स्तं गोपायतं मा । आत्मसदौ मे स्तं मा मा हिंसिष्टम् ॥८ ॥

हे द्यावा-पृथिवि ! आप हमारे आयु , बल, कर्म, कृत्या, बुद्धि तथा इन्द्रिय को उत्कृष्ट बनाएँ । हे आयुष्य बढ़ाने वाले तथा आयु की रक्षा करने वाले स्वधावान् द्यावा-पृथिवी आप दोनों हमारे संरक्षक हैं । आप हममें विद्यमान रहकर हमारी सुरक्षा करें, हमें विनष्ट न होने दें ॥८ ॥

[१० - आत्मरक्षा सूक्त]

[**ऋषि** - ब्रह्मा । **देवता** - वास्तोष्पति । **छन्द** - यवमध्यात्रिपदागायत्री, ७ यवमध्याककुप्, ८ पुरोधृति
द्व्यनुष्टुब्गर्भा पराष्टिस्त्र्यवसाना चतुष्पदातिजगती ।]

पहले वाले सूक्त (क्र० ९) में साधक ने दिव्य शक्तियों के प्रति आस्था व्यक्त करते हुए स्वयं को उनके प्रति समर्पित किया है । इस आस्था से साधक को दिव्य संरक्षण प्राप्त होता है, जिसे अश्म - वर्म (पत्थर का अर्थात् अत्यन्त दृढ़ कवच) कहा गया है । उसी से रक्षा की प्रार्थना (मंत्र क्र० १ से ७ तक) की गयी है । आठवें मंत्र में , अपने व्यक्तित्व में विराट् सृष्टि के तेजस्वी अंशों के समावेश का भाव है । वृक्ष से बीज तथा बीज से वृक्ष के चक्र की तरह दिव्यता से मनुष्य तथा मनुष्य से दिव्यता का चक्र गतिशील रहता है । इस दिव्य भाव रूपी कवच के भीतर ही मनुष्यता सुरक्षित रहती है-

१००४. अश्मवर्म मेऽसि यो मा प्राच्या दिशो ऽघायुरभिदासात् । एतत् स ऋच्छात् ॥१ ।

हे अश्मवर्म (पत्थर का कवच) ! आप हमारे हैं । हमें मारने की इच्छा वाले जो मनुष्य पूर्व दिशा से हमें विनष्ट करना चाहते हैं, वे स्वयं नष्ट हो जाएँ ॥१ ॥

१००५. अश्मवर्म मेऽसि यो मा दक्षिणाया दिशो ऽघायुरभिदासात् । एतत् स ऋच्छात् ।

हे अश्मवर्म !आप हमारे हैं । जो मनुष्य दक्षिण दिशा से हमें विनष्ट करना चाहते हैं, वे स्वयं नष्ट हो जाएँ ॥२ ।

१००६. अश्मवर्म मेऽसि यो मा प्रतीच्या दिशो ऽघायुरभिदासात् । एतत् स ऋच्छात् ॥

हे अश्मवर्म ! आप हमारे हैं । जो मनुष्य पश्चिम दिशा से हमें विनष्ट करना चाहते हैं, वे स्वयं नष्ट हो जाएँ ॥३ ।

१००७. अश्मवर्म मेऽसि यो मोदीच्या दिशो ऽघायुरभिदासात् ।
एतत् स ऋच्छात् ॥४ ॥

हे अश्मवर्म ! आप हमारे हैं । जो मनुष्य उत्तर दिशा से हमें विनष्ट करना चाहते हैं, वे स्वयं नष्ट हो जाएँ ॥४ ॥

१००८. अश्मवर्म मेऽसि यो मा ध्रुवाया दिशो ऽघायुरभिदासात्।
एतत् स ऋच्छात्॥५ ॥

हे अश्मवर्म ! आप हमारे हैं। जो पापी ध्रुव दिशा से हमें विनष्ट करना चाहते हैं, वे स्वयं नष्ट हो जाएँ ॥५ ॥

१००९. अश्मवर्म मेऽसि यो मोर्ध्वाया दिशो ऽघायुरभिदासात्। एतत् स ऋच्छात्॥६ ॥

हे अश्मवर्म ! आप हमारे हैं। जो मनुष्य ऊर्ध्व दिशा से हमें विनष्ट करना चाहते हैं, वे स्वयं नष्ट हो जाएँ ॥६ ॥

१०१०. अश्मवर्म मेऽसि यो मा दिशामन्तर्देशेभ्योऽघायुरभिदासात्।
एतत् स ऋच्छात्॥७ ॥

हे अश्मवर्म ! आप हमारे हैं। हमें मारने की इच्छा वाले जो पापी अन्तर्दिशाओं से हमें विनष्ट करना चाहते हैं, वे स्वयं ही नष्ट हो जाएँ ॥७ ॥

१०११. बृहता मन उप ह्वये मातरिश्वना प्राणापानौ। सूर्याच्चक्षुरन्तरिक्षाच्छ्रोत्रं पृथिव्याः
शरीरम्। सरस्वत्या वाचमुप ह्वयामहे मनोयुजा॥८ ॥

बृहत् चन्द्रदेव से हम मन का आवाहन करते हैं, वायुदेव से प्राण-अपान, सूर्यदेव से चक्षु, अन्तरिक्ष से श्रोत्र, धरती से शरीर तथा मनोयोगपूर्वक (प्रदान करने वाली) सरस्वती से हम वाणी की याचना करते हैं ॥८ ॥

[११ - संपत्कर्म सूक्त]

[**ऋषि** - अथर्वा। **देवता** - वरुण । **छन्द** - त्रिष्टुप्, १- भुरिक् त्रिष्टुप्, ३ पंक्ति, ६ पञ्चपदा अतिशक्वरी, ११ त्र्यवसाना षट्पदा अत्यष्टि।]

१०१२. कथं महे असुरायाब्रवीरिह कथं पित्रे हरये त्वेषनृम्णः।
पृश्निं वरुण दक्षिणां ददावान् पुनर्मघ त्वं मनसाचिकित्सीः ॥१ ॥

हे अत्यधिक बलवान् तथा ऐश्वर्यवान् वरुणदेव ! पालनकर्त्ता तथा प्राणदाता सूर्यदेव से आपने क्या-क्या कहा था ? हे बारम्बार धन प्रदान करने वाले देव ! आप सूर्यदेव को (जलरूप) दक्षिणा प्रदान करते हैं और मन से हमारी चिकित्सा करते हैं ॥१ ॥

१०१३. न कामेन पुनर्मघो भवामि सं चक्षे कं पृश्निमेतामुपाजे।
केन नु त्वमथर्वन् काव्येन केन जातेनासि जातवेदाः॥२ ॥

हम इच्छा मात्र से ही पुनः - पुनः ऐश्वर्यवान् नहीं बनते हैं; लेकिन सुख के लिए सूर्यदेव से स्तुति करने पर इस सुखपूर्ण अवस्था को प्राप्त करते हैं। हे अथर्ववेदीय ऋत्विज् ! आप किस कुशलता द्वारा जातवेदा अग्निदेव (के समान ओजस्वी) हो गये हैं ॥२ ॥

१०१४. सत्यमहं गभीरः काव्येन सत्यं जातेनास्मि जातवेदाः।
न मे दासो नार्यो महित्वा व्रतं मीमाय यदहं धरिष्ये॥३ ॥

यह सही है कि मैं गम्भीर हूँ और वैदिक (उपचारों) के माध्यम से 'काव्य' कहलाता हूँ। जिस व्रत को मैं धारण करता हूँ, उस व्रत को मेरी महिमा के कारण कोई आर्य और दास तोड़ नहीं सकता ॥३ ॥

१०१५. न त्वदन्यः कवितरो न मेधया धीरतरो वरुण स्वधावन्।
त्वं ता विश्वा भुवनानि वेत्थ स चिन्नु त्वज्जनो मायी बिभाय॥४ ॥

हे स्वधावान् वरुणदेव ! आपके सिवा दूसरा कोई कवि नहीं है और बुद्धि के कारण दूसरा कोई धैर्यवान् नहीं है । आप समस्त प्राणियों के ज्ञाता हैं, इसीलिए वे कपटी मनुष्य आपसे भयभीत होते हैं ॥४ ॥

१०१६. त्वं ह्य१ङ्ग वरुण स्वधावन् विश्वा वेत्थ जनिमा सुप्रणीते ।
किं रजस एना परो अन्यदस्त्येना किं परेणावरममुर ॥५ ॥

हे स्वधावान् तथा नीतिवान् वरुणदेव ! आप प्राणियों के सम्पूर्ण जन्मों के ज्ञाता हैं । हे ज्ञानी वरुणदेव ! इस तेजस्वी प्रकृति से परे (ऊपर) क्या है और इस श्रेष्ठ से अवर (नीचे) क्या है ? ॥५ ॥

१०१७. एकं रजस एना परो अन्यदस्त्येना पर एकेन दुर्णशं चिदर्वाक् । तत् ते विद्वान्
वरुण प्र ब्रवीम्यधोवचसः पणयो भवन्तु नीचैर्दासा उप सर्पन्तु भूमिम् ॥६ ॥

इस रजोगुण युक्त (प्रकृति) से परे दूसरा एक (सतोगुण) है और उस सतोगुण से भी परे एक 'दुर्णश' अविनश्वर ब्रह्म' है । हे वरुणदेव ! आपकी महिमा को जानने वाले, हम आपसे कहते हैं कि हमारे सम्मुख कुत्सित व्यवहार करने वाले लोग अधोमुखी हों और हीनभाव वाले लोग भूमि पर नीचे होकर चलें ॥६ ॥

१०१८. त्वं ह्य१ङ्ग वरुण ब्रवीषि पुनर्मघेष्ववद्यानि भूरि ।
मो षु पर्णीं रभ्ये३तावतो भून्मा त्वा वोचन्नराधसं जनासः ॥७ ॥

हे स्नेही वरुणदेव ! प्राप्त होने वाले धन के अवसरों के प्रति आप बार-बार निन्दनीय वचन कहते हैं । इन प्रार्थना (आग्रह) करने वालों के साथ आप इतने उदासीन न हों, ताकि उनकी हानि भी न हो और वे आपको धनहीन भी मानने लगें ॥७ ॥

१०१९. मा मा वोचन्नराधसं जनासः पुनस्ते पृश्निं जरितर्ददामि ।
स्तोत्रं मे विश्वमा याहि शचीभिरन्तर्विश्वासु मानुषीषु दिक्षु ॥८ ॥

हे स्तोताओ ! लोग हमें ऐश्वर्यहीन न कहें, हम आपको अनुदानस्वरूप गौएँ (वाणी-इन्द्रियादि) पुनः प्रदान करते हैं । मनुष्य की समस्त अन्तर्दिशाओं में विद्यमान वाक् शक्ति से आप हमारे सम्पूर्ण स्तोत्र को पढ़ें ॥८ ॥

१०२०. आ ते स्तोत्राण्युद्यतानि यन्त्वन्तर्विश्वासु मानुषीषु दिक्षु ।
देहि नु मे यन्मे अदत्तो असि युज्यो मे सप्तपदः सखासि ॥९ ॥

हे वरुणदेव ! मनुष्यों से युक्त समस्त दिशाओं में आपके स्तोत्र संव्याप्त हों । आप जो कुछ हमें देने में सक्षम हैं, उसको हमें प्रदान करें । आप हमारे अनुरूप 'सप्तपदा' मित्र हैं ॥९ ॥

१०२१. समा नौ बन्धुर्वरुण समा जा वेदाहं तद्यन्नावेषा समा जा ।
ददामि तद् यत् ते अदत्तो अस्मि युज्यस्ते सप्तपदः सखास्मि ॥१० ॥

हे वरुणदेव ! हम दोनों समान बन्धु हैं और हमारा जन्म भी समान है; इस बात को हम जानते हैं । जो आपको नहीं प्रदान किया गया है, उन सबको हम प्रदान करते हैं । हम आपके योग्य सप्तपदा मित्र हैं ॥१० ॥

[जीव और ईश्वर, इष्ट और साधक सप्तपदा साथ-साथ सात कदम चलने वाले मित्र कहे गये हैं । उनका साथ सातों लोकों में बना रहता है । लौकिक सन्दर्भ में 'सप्तपदी' द्वारा मित्रता स्थापित करने की परिपाटी रही है ।]

१०२२. देवो देवाय गृणते वयोधा विप्रो विप्राय स्तुवते सुमेधाः ।
अजीजनो हि वरुण स्वधावन्नथर्वाणं पितरं देवबन्धुम् ।
तस्मा उ राधः कृणुहि सुप्रशस्तं सखा नो असि परमं च बन्धुः ॥११ ॥

(हे देव !) आप स्तुति करने पर देवों के लिए अन्न या आयुष्य प्रदाता देव हैं तथा विप्रों के लिए श्रेष्ठ मेधा-सम्पन्न विप्र (विज्ञान) हैं । हे स्वधावान् वरुणदेव ! देवों के बन्धु और हमारे पितारूप अथर्ववेत्ताओं को आपने उत्पन्न किया है । अत: आप हमें उत्तम ऐश्वर्य प्रदान करें । आप हमारे श्रेष्ठ बन्धु तथा मित्र हैं ॥११ ॥

[१२ - ऋतयज्ञ सूक्त]

[**ऋषि** - अङ्गिरा । **देवता** - जातवेदा अग्नि । **छन्द** - त्रिष्टुप्, ३ पंक्ति ।]

१०२३. समिद्धो अद्य मनुषो दुरोणे देवो देवान् यजसि जातवेदः ।
आ च वह मित्रमहश्चिकित्वान् त्वं दूतः कविरसि प्रचेताः ॥१ ॥

प्राणिमात्र के हितैषी हे मित्र अग्ने ! आप महान् गुण सम्पन्न होकर प्रज्वलित हों, कुशल याजकों द्वारा निर्धारित यज्ञ-मण्डप में देवगणों को आहूत करें तथा यजन करें । आप श्रेष्ठ चेतनायुक्त, विद्वान् तथा देवगणों के दूत हैं ॥१ ॥

१०२४. तनूनपात् पथ ऋतस्य यानान् मध्वा समञ्जन्त्स्वदया सुजिह्व ।
मन्मानि धीभिरुत यज्ञमृन्धन् देवत्रा च कृणुह्यध्वरं नः ॥२ ॥

शरीर के रक्षक और श्रेष्ठ वाणी वाले हे अग्निदेव ! आप सत्यरूप यज्ञ के मार्गों को वाक् माधुर्य से सुसंगत करते हुए हवियों को ग्रहण करें । विचारपूर्वक ज्ञान और यज्ञ देवगणों के लिए ग्रहण कर उन तक पहुँचाएँ ॥२ ॥

१०२५. आजुह्वान ईड्यो वन्द्यश्चा याह्यग्ने वसुभिः सजोषाः ।
त्वं देवानामसि यह्व होता स एनान् यक्षीषितो यजीयान् ॥३ ॥

देवताओं को आहूत करने वाले हे अग्निदेव ! आप प्रार्थना करने योग्य वन्दनीय तथा वसुओं के समान प्रेम करने वाले हैं । आप देवताओं के होतारूप में यहाँ पधार कर उनके लिए यज्ञ करें ॥३ ॥

१०२६. प्राचीनं बर्हिः प्रदिशा पृथिव्या वस्तोरस्या वृज्यते अग्रे अह्नाम् ।
व्यु प्रथते वितरं वरीयो देवेभ्यो अदितये स्योनम् ॥४ ॥

दिन के प्रारम्भकाल में भूमि या यज्ञभूमि को ढकने वाली ये कुशाएँ बहुत ही उत्तम हैं । ये देवताओं तथा अदिति के निमित्त सुखपूर्वक आसीन होने के योग्य हैं । यह यज्ञवेदी को ढकने के लिए फैलाईं जाती हैं ॥४ ॥

१०२७. व्यचस्वतीरुर्विया वि श्रयन्तां पतिभ्यो न जनयः शुम्भमानाः ।
देवीर्द्वारो बृहतीर्विश्वमिन्वा देवेभ्यो भवत सुप्रायणाः ॥५ ॥

जैसे पतिव्रता स्त्रियाँ अपने पति का विकास करने वाली होती हैं, वैसे ही देवत्व सम्पन्न महती 'द्वार' देवियाँ रिक्त स्थान वाली, सबको आने-जाने के लिए मार्ग देने वाली तथा देवगणों को सुगमता से प्राप्त होने वाली हों ॥५ ॥

१०२८. आ सुष्वयन्ती यजते उपाके उषासानक्ता सदतां नि योनौ ।
दिव्ये योषणे बृहती सुरुक्मे अधि श्रियं शुक्रपिशं दधाने ॥६ ॥

उषा और रात्रि देवियाँ मनुष्यों के लिए विभिन्न प्रकार के सुख प्रकट करें । वे यज्ञस्थल पर आकर प्रतिष्ठित हों; क्योंकि वे यज्ञ भाग की अधिकारिणी (स्वामिनी) हैं । वे दोनों दिव्यलोकवासिनी, अतिगुणवती, श्रेष्ठ आभूषणादि से शोभायुक्त, उज्ज्वल, तेजस्वीस्वरूप वाली तथा सौन्दर्य को धारण करने वाली हैं ॥६ ॥

१०२९. दैव्या होतारा प्रथमा सुवाचा मिमाना यज्ञं मनुषो यजध्यै ।
प्रचोदयन्ता विदथेषु कारू प्राचीनं ज्योतिः प्रदिशा दिशन्ता ॥७ ॥

दिव्य गुणों से युक्त 'होता', अग्निदेव और आदित्यगण सर्वश्रेष्ठ वेदमन्त्रों के ज्ञाता तथा मनुष्यों के लिए यज्ञ की रचना करने वाले हैं । वे देवपूजन के निमित्त यज्ञीय अनुष्ठानों के प्रेरक, कर्मकुशल, स्तुतिकर्त्ता तथा पूर्व दिशा के प्रकाश को भली प्रकार प्रकट करने वाले हैं ॥७ ॥

१०३०. आ नो यज्ञं भारती तूयमेत्विडा मनुष्वदिह चेतयन्ती ।
तिस्रो देवीर्बर्हिरेदं स्योनं सरस्वतीः स्वपसः सदन्ताम् ॥८ ॥

देवी भारती का हमारे यज्ञ में शीघ्रता से आगमन हो । इस यज्ञ की वार्ता को स्मरण करके देवी 'इला' मनुष्यों के समान यहाँ पदार्पण करें तथा देवी सरस्वती भी शीघ्र ही यहाँ पधारें । सत्कर्मशीला ये तीनों देवियाँ इस यज्ञ में आकर सुखकारी आसन पर प्रतिष्ठित हों ॥८ ॥

१०३१. य इमे द्यावापृथिवी जनित्री रूपैरपिंशद् भुवनानि विश्वा ।
तमद्य होतरिषितो यजीयान् देवं त्वष्टारमिह यक्षि विद्वान् ॥९ ॥

हे होताओ ! द्यावा-पृथिवी (प्राणियों को) जन्म देने वाली हैं । उन्हें त्वष्टादेव ने सुशोभित किया है । आप ज्ञानवान्, श्रेष्ठ कामनायुक्त तथा यज्ञशील हैं, अतएव आज इस यज्ञ में उन त्वष्टादेव की यथोचित अर्चना करें ॥९ ॥

१०३२. उपावसृज त्मन्या समञ्जन् देवानां पाथ ऋतुथा हवींषि ।
वनस्पतिः शमिता देवो अग्निः स्वदन्तु हव्यं मधुना घृतेन ॥१० ॥

हे यूप (यज्ञ के स्तम्भ) ! आप स्वयं ही अपनी सामर्थ्य से देवों के निमित्त अन्नादि और अन्य यजनीय सामग्री श्रेष्ठ रीति से लाकर यथासमय प्रस्तुत करें । वनस्पतिदेव, शमितादेव और अग्निदेव मधुर घृतादि के साथ यजनीय हविष्यान्न का सेवन करें ॥१० ॥

१०३३. सद्यो जातो व्यमिमीत यज्ञमग्निर्देवानामभवत् पुरोगाः ।
अस्य होतुः प्रशिष्यृतस्य वाचि स्वाहाकृतं हविरदन्तु देवाः ॥११ ॥

प्रदीप्त होते ही अग्निदेव ने यज्ञीय भावना को प्रकट किया और देवताओं के अग्रणी दूत बने । इस यज्ञ के प्रमुख स्थानों में होता की भावना के अनुरूप वेदमन्त्रों का उच्चारण हो । स्वाहा के साथ यज्ञाग्नि में समर्पित किये गये हविष्यान्न को देवगण ग्रहण करें ॥११॥

[१३ - सर्पविषनाशन सूक्त]

[**ऋषि** - गरुत्मान् । देवता - तक्षक । **छन्द** - अनुष्टुप्, १,३ जगती, २ आस्तार पंक्ति, ५ त्रिष्टुप्, ६ पथ्यापंक्ति, ९ भुरिक् जगती, १०-११ निचृत् गायत्री ।]

१०३४. ददिर्हि मह्यं वरुणो दिवः कविर्वचोभिरुग्रैर्नि रिणामि ते विषम् ।
खातमखातमुत सक्तमग्रभमिरेव धन्वन्नि जजास ते विषम् ॥१ ॥

द्युलोक के देवता वरुणदेव ने हमें उपदेश दिया है, उनके प्रचण्ड वचनों (मंत्रों) से हम आपके (विषधर) विष को दूर करते हैं । जो विष मांस में घुस गया है, जो नहीं घुसा है अथवा जो ऊपर ही चिपका हुआ है, उस सब विष को हम ग्रहण करते हैं । जिस प्रकार रेत में जल नष्ट हो जाता है, उसी प्रकार आपके विष को पूर्णतः नष्ट करते हैं ॥१ ॥

१०३५. यत् ते अपोदकं विषं तत् त एतास्वग्रभम् ।
गृह्णामि ते मध्यममुत्तमं रसमुतावमं भियसा नेशदादु ते ॥२ ॥

आपके जल शोषक विष को हमने इन (नाड़ियों) के अन्दर ही पकड़ लिया है । आपके उत्तम, मध्यम और अधम विष - रस को हम ग्रहण करते हैं, वह हमारे (उपचार) भय से विनष्ट हो जाएँ ॥२ । ।

१०३६. वृषा मे रवो नभसा न तन्यतुरुग्रेण ते वचसा बाध आदु ते ।
अहं तमस्य नृभिरग्रभं रसं तमस इव ज्योतिरुदेतु सूर्यः ॥३ ॥

हमारे शब्द (मन्त्र) वर्षणशील बादल के सदृश शब्द एवं शक्ति वाले हैं । ऐसे प्रचण्ड वचनों के द्वारा हम आप (विषधर) को बाँधते हैं । मनुष्यों के द्वारा हमने आपके विष को रोक लिया है । जिस प्रकार ज्योति देने वाला सूर्य अंधकार के बीच उदित होता है, उसी प्रकार यह पुरुष उदय को प्राप्त हो ॥३ ॥

१०३७. चक्षुषा ते चक्षुर्हन्मि विषेण हन्मि ते विषम् ।
अहे म्रियस्व मा जीवीः प्रत्यगभ्येतु त्वा विषम् ॥४ ॥

हे सर्प ! हम अपने नेत्रबल से तेरे नेत्रबल को नष्ट करते हैं और विष से विष को नष्ट करते हैं । हे सर्प ! तुम मर जाओ, जीवित न रहो ।तुम्हारा विष तुम्हारे अन्दर ही लौट जाए ॥४ ॥

१०३८. कैरात पृश्न उपतृण्य बभ्र आ मे शृणुतासिता अलीकाः ।
मा मे सख्युः स्तामानमपि ष्ठाताश्रावयन्तो नि विषे रमध्वम् ॥५ ॥

हे जंगल में घूमने वाले, धब्बों वाले, घास में निवास करने वाले, भूरे रंग वाले , कृष्ण तथा निन्दनीय सर्पो ! तुम हमारा कथन सुनो । तुम हमारे मित्र के घर के पास निवास न करो । हमारी इस बात को दूसरे सर्पों को सुनाते हुए अपने ही विष में रमते रहो ॥५ ॥

१०३९. असितस्य तैमातस्य बभ्रोरपोदकस्य च ।
सात्रासाहस्याहं मन्योरव ज्यामिव धन्वनो वि मुञ्चामि रथाँ इव ॥६ ॥

गीले स्थान में निवास करने वाले, काले और भूरे रंगवाले, जल से दूर रहने वाले तथा सबको परास्त करने वाले क्रोधी सर्पों के विष को हम वैसे ही उतारते हैं, जैसे धनुष से डोरी और रथों के बन्धन को उतारते हैं ॥६ ॥

१०४०. आलिगी च विलिगी च पिता च माता च ।
विद्म वः सर्वतो बन्ध्वरसाः किं करिष्यथ ॥७ ॥

हे सर्पो !तुम्हारे माता और पिता चिपकने वाले तथा न चिपकने वाले हैं । हम तुम्हारे भाइयों को सब प्रकार से जानते हैं ।तुम निर्वीर्य होकर क्या कर सकते हो ? ॥७ ॥

१०४१. उरुगूलाया दुहिता जाता दास्यसिक्न्या ।
प्रतङ्कं दद्रुषीणां सर्वासामरसं विषम् ॥८ ॥

विशालकाय 'गूला' वृक्ष से पैदा हुई, उसकी पुत्री सर्पिणी, काली सर्पिणी की दासी है । दाँतों से क्रोध प्रकट करने वाली इन सर्पिणियों का दुःखदायक विष प्रभावहीन हो जाए ॥८ ॥

१०४२. कर्णा श्वावित् तदब्रवीद् गिरेरवचरन्तिका ।
याः काश्चेमाः खनित्रिमास्तासामरसतमं विषम् ॥९ ॥

पर्वतों के समीप विचरने वाली और कान वाली 'साही' ने कहा कि जो धरती को खोदकर निवास करने वाली सर्पिणियाँ हैं, उनका विष प्रभावहीन हो जाए ॥९ ॥

['साही' विषधर जीवों के विष के उपचार में किस प्रकार सहायक हो सकती है, यह शोध का विषय है ।]

१०४३. ताबुवं न ताबुवं न घेत् त्वमसि ताबुवम् । ताबुवेनारसं विषम् ।।१० ।।

आप 'ताबुव' नहीं हैं । निःसन्देह आप 'ताबुव' नहीं हैं; क्योंकि 'ताबुव' के द्वारा विष प्रभावहीन हो जाता है ।

१०४४. तस्तुवं न तस्तुवं न घेत् त्वमसि तस्तुवम् । तस्तुवेनारसं विषम् ।।११ ।।

आप 'तस्तुव' नहीं हैं । निःसंदेह आप 'तस्तुव' नहीं हैं; क्योंकि 'तस्तुव' के द्वारा विष प्रभावहीन हो जाता है।

[ताबुव और तस्तुव क्या हैं ? इस सन्दर्भ में शोध अपेक्षित है । कौशिक सूत्र में सर्प विष चिकित्सा के क्रम में कड़वी तुम्बी में जल भरकर मं०क्र० १० के साथ पीड़ित व्यक्ति को पिलाने का प्रयोग लिखा है । कुछ विद्वान् इन्हें कड़वी तोरई के साथ जोड़ते हैं, तो कुछ इन्हें ओषधि विशेष कहते हैं ।]

[१४- कृत्यापरिहरण सूक्त]

[**ऋषि -** शुक्र । **देवता -** १-२ ओषधि, ३-१३ कृत्या परिहरण । **छन्द -** अनुष्टुप्, ३,५,१२ भुरिक् अनुष्टुप्, ८ त्रिपदा विराट् अनुष्टुप्, १० निचृत् बृहती, ११ त्रिपदासाम्नी त्रिष्टुप्, १३ स्वराट् अनुष्टुप् ।]

१०४५. सुपर्णस्त्वान्वविन्दत् सूकरस्त्वाखनन्नसा ।
दिप्सौषधे त्वं दिप्सन्तमव कृत्याकृतं जहि ।।१ ।।

(हे ओषधे !) सुपर्ण (गरुड़ या सूर्य) ने आपको प्राप्त किया था और सूकर (आदिबाराह) ने अपनी नाक से आपको खोदा था । हे ओषधे ! कृत्या प्रयोग द्वारा हमें मारने वालों को आप विनष्ट करें ।।१ ।।

१०४६. अव जहि यातुधानानव कृत्याकृतं जहि ।
अथो यो अस्मान् दिप्सति तमु त्वं जह्योषधे ।।२ ।।

हे ओषधे ! आप दुःख देने वाले यातुधानों को विनष्ट करें और कृत्याकारियों को मारें । जो हमें मारने की कामना करते हैं, उनको भी आप विनष्ट करें ।।२ ।।

१०४७. रिश्यस्येव परीशासं परिकृत्य परि त्वचः ।
कृत्यां कृत्याकृते देवा निष्कमिव प्रति मुञ्चत ।।३ ।।

हे देवो ! हिंसा करने वालों के अस्त्र को उसकी त्वचा के ऊपर घाव करके पृथक् करें । जिस प्रकार मनुष्य सोने को प्रेमपूर्वक ग्रहण करता है, उसी प्रकार वह कृत्याकारी उस कृत्या को मोहग्रस्त होकर ग्रहण करे ।।३ ।।

१०४८. पुनः कृत्यां कृत्याकृते हस्तगृह्य परा णय ।
समक्षमस्मा आ धेहि यथा कृत्याकृतं हनत् ।।४ ।।

हे ओषधे ! आप कृत्या को कृत्याकारियों के पास हाथ पकड़कर पुनः ले जाएँ और उन कृत्याकारियों को कृत्या के सम्मुख रख दें, जिससे वह कृत्याकारियों को विनष्ट कर डाले ।।४ ।।

१०४९. कृत्याः सन्तु कृत्याकृते शपथः शपथीयते ।
सुखो रथ इव वर्ततां कृत्या कृत्याकृतं पुनः ।।५ ।।

कृत्याकारी को ही कृत्या प्राप्त हो और अभिशाप देने वाले को अभिशाप प्राप्त हो । सुखदायी रथ की गति से वह कृत्या कृत्याकारी के पास पुनः पहुँच जाए ।।५ ।।

१०५०. यदि स्त्री यदि वा पुमान् कृत्यां चकार पाप्मने ।
तामु तस्मै नयामस्यश्वमिवाश्वाभिधान्या ।।६ ।।

चाहे स्त्री अथवा पुरुष ने आपको पापपूर्ण कृत्य करने के लिए प्रेरित किया हो, हम अश्व पर रस्सी पटकने (कशाघात) के समान कृत्या को कृत्याकारी पर ही पटकते हैं ॥६ ॥

१०५१. यदि वासि देवकृता यदि वा पुरुषैः कृता ।
तां त्वा पुनर्णयामसीन्द्रेण सयुजा वयम् ॥७ ॥

हे कृत्ये ! यदि आप देवों द्वारा अथवा मनुष्यों द्वारा प्रेरित की गयी हैं, तो भी हम इन्द्र के सखा आपको पुनः लौटाते हैं ॥७ ॥

१०५२. अग्ने पृतनाषाट् पृतनाः सहस्व ।
पुनः कृत्यां कृत्याकृते प्रतिहरणेन हरामसि ॥८ ॥

हे युद्ध जीतने वाले अग्ने ! आप कृत्या की सेनाओं को परास्त करें । इस प्रतिहरण कर्म के द्वारा हम कृत्या को कृत्या करने वालों के पास पुनः लौटाते हैं ॥८ ॥

१०५३. कृतव्यधनि विध्य तं यश्चकार तमिज्जहि ।
न त्वामचक्रुषे वयं वधाय सं शिशीमहि ॥९ ॥

हे संहारक साधनों से युक्त कृत्ये ! आप उस कृत्याकारी को बेधकर विनष्ट कर डालें । जिसने आपको प्रेरित नहीं किया है, उसको मारने के लिए हम आपको उत्तेजित नहीं करते हैं ॥९ ॥

१०५४. पुत्र इव पितरं गच्छ स्वज इवाभिष्ठितो दश ।
बन्धमिवावक्रामी गच्छ कृत्ये कृत्याकृतं पुनः ॥१० ॥

हे कृत्ये ! पिता के पास पुत्र की तरह आप प्रयोगकर्त्ता के समीप जाएँ । जिस प्रकार लिपटने वाला सर्प दबने पर काट लेता है, उसी प्रकार आप उसे डसें । जिस प्रकार (बीच से टूटने पर) बन्धन पुनः अपने ही अंग में लगता है, उसी प्रकार हे कृत्ये ! आप उस कृत्याकारी के पास पुनः जाएँ ॥१० ॥

१०५५. उदेणीव वारण्यभिस्कन्दं मृगीव । कृत्या कर्तारमृच्छतु ॥११ ॥

जिस प्रकार हथिनी, मृगी तथा एणी (कृष्ण) मृगी (आक्रमणकारी पर) झपटती है, उसी प्रकार वह कृत्या कृत्याकारी पर झपटे ॥११ ॥

१०५६. इष्वा ऋजीयः पततु द्यावापृथिवी तं प्रति ।
सा तं मृगमिव गृहणातु कृत्या कृत्याकृतं पुनः ॥१२ ॥

हे द्यावा-पृथिवि ! वह कृत्या, कृत्याकारी पर बाण के समान सीधी गिरे और मृग के समान उस कृत्याकारी को पुनः पकड़ ले ॥१२ ॥

१०५७. अग्निरिवैतु प्रतिकूलमनुकूलमिवोदकम् ।
सुखो रथ इव वर्ततां कृत्या कृत्याकृतं पुनः ॥१३ ॥

वह कृत्या अग्नि के सदृश कृत्याकारी से प्रतिकूल आचरण करती हुई उसके पास पहुँचे और जिस प्रकार पानी किनारों को काटता हुआ बढ़ता है; उसी प्रकार वह कृत्या, कृत्याकारी के अनुकूल होकर उसके पास पहुँचे । वह कृत्या सुखकारी रथ के समान कृत्याकारी पर पुनः चली जाए ॥१३ ॥

[१५ - रोगोपशमन सूक्त]

[**ऋषि** - विश्वामित्र । **देवता** - मधुलौषधि । **छन्द** - अनुष्टुप्, ४ पुरस्ताद् बृहती, ५,७-९ भुरिक् अनुष्टुप् ।]

१०५८. एका च मे दश च मेऽपवक्तार ओषधे । ऋतजात ऋतावरि मधु मे मधुला करः ।

हे ऋत (यज्ञ) से उत्पन्न एवं ऋतयुक्त ओषधे ! हमारी निन्दा करने वाले एक हों अथवा दस हों, आप मधुरता उत्पन्न करने वाली होकर हमारी वाणी को मधुर करें ॥१ ॥

१०५९. द्वे च मे विंशतिश्च मेऽपवक्तार ओषधे । ऋतजात ऋतावरि मधु मे मधुला करः ।

हे ऋत (यज्ञ या सत्य) से उत्पन्न एवं ऋतमयी ओषधे ! हमारी निन्दा करने वाले दो हों अथवा बीस हों, आप मधुरता उत्पन्न करने वाली होकर हमारी वाणी को मधुर करें ॥२ ॥

१०६०. तिस्रश्च मे त्रिंशच्च मेऽपवक्तार ओषधे । ऋतजात ऋतावरि मधु मे मधुला करः।

हे यज्ञार्थ उत्पन्न ऋत (सत्य या जल) युक्त ओषधे ! हमारी बुराई करने वाले तीन हों अथवा तीस हों, आप मधुरता उत्पन्न करने वाली होकर हमारी वाणी को मधुर करें ॥३ ॥

१०६१. चतस्रश्च मे चत्वारिंशच्च मेऽपवक्तार ओषधे ।
ऋतजात ऋतावरि मधु मे मधुला करः ॥४ ॥

हे यज्ञार्थ उत्पन्न ऋतमयी ओषधे ! हमारी निन्दा करने वाले चार हों अथवा चालीस हों, आप मधुरता उत्पन्न करने वाली होकर हमारी वाणी को मधुर करें ॥४ ॥

१०६२. पञ्च च मे पञ्चाशच्च मेऽपवक्तार ओषधे ।
ऋतजात ऋतावरि मधु मे मधुला करः ॥५ ॥

हे यज्ञार्थ उत्पन्न ऋतमयी ओषधे ! हमारी बुराई करने वाले पाँच हों अथवा पचास हों, आप मधुरता उत्पन्न करने वाली होकर हमारी वाणी को मधुर करें ॥५ ॥

१०६३. षट् च मे षष्टिश्च मेऽपवक्तार ओषधे । ऋतजात ऋतावरि मधु मे मधुला करः ।

हे यज्ञ के लिए उत्पन्न ऋतमयी ओषधे ! हमारी बुराई करने वाले छह हों अथवा साठ हों, आप मधुरता उत्पन्न करने वाली होकर हमारी वाणी को मधुर करें ॥६ ॥

१०६४. सप्त च मे सप्ततिश्च मेऽपवक्तार ओषधे ।
ऋतजात ऋतावरि मधु मे मधुला करः ॥७ ॥

हे यज्ञार्थ उत्पन्न ऋतमयी ओषधे ! हमारी निन्दा करने वाले सात हों अथवा सत्तर हों, आप मधुरता उत्पन्न करने वाली होकर हमारी वाणी को मधुर करें ॥७ ॥

१०६५. अष्ट च मेऽशीतिश्च मेऽपवक्तार ओषधे । ऋतजात ऋतावरि मधु मे मधुला करः।

हे यज्ञार्थ उत्पन्न ऋतमयी ओषधे ! हमारी निन्दा करने वाले आठ हों अथवा अस्सी हों, आप मधुरता उत्पन्न करने वाली होकर हमारी वाणी को मधुर करें ॥८ ॥

१०६६. नव च मे नवतिश्च मेऽपवक्तार ओषधे । ऋतजात ऋतावरि मधु मे मधुला करः।

हे यज्ञार्थ उत्पन्न ऋतमयी ओषधे ! हमारी निन्दा करने वाले नौ हों अथवा नब्बे हों, आप मधुरता उत्पन्न करने वाली होकर हमारी वाणी को मधुर करें ॥९ ॥

१०६७. दश च मे शतं च मेऽपवक्तार ओषधे। ऋतजात ऋतावरि मधु मे मधुला करः।

हे यज्ञार्थ उत्पन्न ऋतमयी ओषधे ! हमारी निन्दा करने वाले दस हों या सौ हों, आप मधुरता उत्पन्न करने वाली होकर हमारी वाणी को मधुर करें ॥१० ॥

१०६८. शतं च मे सहस्रं चापवक्तार ओषधे। ऋतजात ऋतावरि मधु मे मधुला करः ॥

हे यज्ञार्थ उत्पन्न ऋतमयी ओषधे ! हमारी बुराई करने वाले सौ हों अथवा हजार हों, आप मधुरता उत्पन्न करने वाली होकर हमारी वाणी को मधुर करें ॥११ ॥

[१६ - वृषरोगशमन सूक्त]

[**ऋषि** - विश्वामित्र। **देवता** - एकवृष। **छन्द** - साम्नी उष्णिक्, २,३,६ आसुरी अनुष्टुप्, ११ आसुरी।]

मंत्र क्र०१ से १० तक एक वृषः द्विवृषः ....दशवृषः सम्बोधन के साथ मनुष्य को 'सृज अरसोऽसि' कहा गया है। वृष शब्द बल का भी पर्याय है तथा वृष का अर्थ सृजन सामर्थ्ययुक्त बैल भी होता है। मनुष्य की दसों इन्द्रियाँ अथवा शक्ति की इकाइयाँ सृजनशील होनी चाहिए, अन्यथा वे निरर्थक कही जायेंगी। ग्यारहवें मन्त्र में उसे केवल एकादशः (ग्यारहवाँ) कहा गया है, वृष विशेषण उसके साथ नहीं जोड़ा गया है, इसका अर्थ है कि यह ग्यारहवाँ तत्त्व पूर्व दसों से भिन्न है।

ग्यारहवाँ 'मन' इन्द्रियों से भिन्न होता है। उसे 'अप उदक' कहा है। पानी का 'उदक' नाम इसलिए है कि वह वाष्पीभूत होकर ऊपर उठता है। 'अप उदक' का अर्थ हुआ ऊपर उठने की प्रवृत्ति से युक्त। मन का स्वभाव इन्द्रियों की ओर बहने का होता है- यह अप उदक वृत्ति है। अप उदक का अर्थ उदक से परे भी हो सकता है। इस भाव से मन को इन्द्रिय रसों से परे होना माना गया है। सूक्त में इन्द्रिय-सामर्थ्यों को सृजनशील होने तथा मन को इन्द्रिय-रसों से परे होने का बोध कराया गया प्रतीत होता है-

१०६९. यद्येकवृषोऽसि सृजारसोऽसि ॥१ ॥

(हे मनुष्य !) यदि आप एक वृष (शक्ति की एक इकाई) से सम्पन्न हैं, तो आप और सृजन करें, अन्यथा आप रसरहित (सामर्थ्यहीन) माने जायेंगे ॥१ ॥

१०७०. यदि द्विवृषोऽसि सृजारसोऽसि ॥२ ॥

(हे मनुष्य !) यदि आप दो वृष (शक्ति) से सम्पन्न हैं, तो आप सृजन करें, अन्यथा आप अयोग्य समझे जायेंगे ॥

१०७१. यदि त्रिवृषोऽसि सृजारसोऽसि ॥३ ॥

(हे मनुष्य !) यदि आप तीन वृष (शक्ति) से सम्पन्न हैं, तो सृजन करें, अन्यथा आप सामर्थ्यहीन माने जायेंगे ॥

१०७२. यदि चतुर्वृषोऽसि सृजारसोऽसि ॥४ ॥

(हे मनुष्य !) यदि आप चार वृष (शक्ति) से सम्पन्न हैं, तो सृजन करें, अन्यथा आप रसहीन समझे जायेंगे ॥४ ॥

१०७३. यदि पञ्चवृषोऽसि सृजारसोऽसि ॥५ ॥

(हे मनुष्य !) यदि आप पाँच वृष (शक्ति) से सम्पन्न हैं, तो सृजन करें, अन्यथा आप अयोग्य माने जायेंगे ॥५ ॥

१०७४. यदि षड्वृषोऽसि सृजारसोऽसि ॥६ ॥

(हे मनुष्य !) यदि आप छह वृष (शक्ति) से युक्त हैं, तो सृजन करें, अन्यथा आप अयोग्य माने जायेंगे ॥६ ॥

१०७५. यदि सप्तवृषोऽसि सृजारसोऽसि ॥७ ॥

(हे मनुष्य !) यदि आप सात वृष (शक्ति) से सम्पन्न हैं, तो आप सृजन करें, अन्यथा आप अयोग्य माने जायेंगे॥

१०७६. यद्यष्टवृषोऽसि सृजारसोऽसि ॥८ ॥

(हे मनुष्य !) यदि आप आठ वृष (शक्ति) से सम्पन्न हैं, तो सृजन करें, अन्यथा आप अयोग्य माने जायेंगे ॥८ ॥

१०७७. यदि नववृषोऽसि सृजारसोऽसि ॥९ ॥

(हे मनुष्य !) यदि आप नौ वृष (शक्ति) से सम्पन्न हैं, तो सृजन करें, अन्यथा आप अयोग्य माने जायेंगे ॥९ ॥

१०७८. यदि दशवृषोऽसि सृजारसोऽसि ॥१० ॥

(हे मनुष्य !) यदि आप दस वृष (शक्ति) से सम्पन्न हैं, तो सृजन करें, अन्यथा आप अयोग्य माने जायेंगे ॥१० ॥

१०७९. यद्येकादशोऽसि सोऽपोदकोऽसि ॥११ ॥

(हे मनुष्य !) यदि आप (उपर्युक्त दस वृष शक्तियों से रहित) ग्यारहवें हैं, तो उदकरहित या उससे परे हैं ॥११ ॥

[१७ - ब्रह्मजाया सूक्त]

[ऋषि - मयोभू । देवता - ब्रह्मजाया । छन्द - अनुष्टुप्, १-६ त्रिष्टुप् ।]

इस सूक्त के देवता 'ब्रह्मजाया' हैं। 'जाया' का सामान्य अर्थ पत्नी लिया जाता है, इस आधार पर अनेक आचार्यों ने इस सूक्त का अर्थ ब्राह्मण की एकनिष्ठ पत्नी के संदर्भ में किया है। यह ठीक भी है; किन्तु मन्त्रोक्त गूढ़ताओं का समाधान इतने मात्र से होता नहीं दिखता। मनुस्मृति ९.८ के अनुसार जाया का अर्थ है-"जिसके माध्यम से पुनः जन्म होता हैं।" ब्रह्म या ब्राह्मण का जन्म 'ब्रह्मविद्या' से ही होता है। ब्रह्म या ब्राह्मण ब्रह्मविद्या के माध्यम से ही नव सृजन की प्रक्रिया आगे बढ़ाते हैं। अस्तु, ब्रह्मजाया का अर्थ- ब्रह्मविद्या करने से स्थूल एवं सूक्ष्म दोनों ही प्रकार के भाव सिद्ध होते हैं। उसी सन्दर्भ में मंत्रार्थों को लिया जाना अधिक युक्तिसंगत है-

१०८०. तेऽवदन् प्रथमा ब्रह्मकिल्बिषेऽकूपारः सलिलो मातरिश्वा ।
वीडुहरास्तप उग्रं मयोभूरापो देवीः प्रथमजा ऋतस्य ॥१ ॥

उन्होंने पहले ब्रह्मकिल्बिष (ब्रह्म विकार- प्रकृति अथवा रचना) को कहा- व्यक्त किया। उग्र तप से पहले दिव्य आप: (मूल सक्रिय तत्त्व) तथा सोम प्रकट हुए। दूर स्थित (सूर्य) जल तथा वायु तेजस् से युक्त हुए ॥१ ॥

१०८१. सोमो राजा प्रथमो ब्रह्मजायां पुनः प्रायच्छदहृणीयमानः ।
अन्वर्तिता वरुणो मित्र आसीदग्निर्होता हस्तगृह्या निनाय ॥२ ॥

संकोच का परित्याग करके राजा सोम ने पावन चरित्रवती वह ब्रह्मजाया, बृहस्पति (ज्ञानी या ब्रह्मनिष्ठ पुरुष) को प्रदान की। मित्रावरुण देवों ने इस कार्य का अनुमोदन किया। तत्पश्चात् यज्ञ-सम्पादक अग्निदेव हाथ से पकड़कर उसे आगे लेकर आये ॥२ ॥

१०८२. हस्तेनैव ग्राह्य आधिरस्या ब्रह्मजायेति चेदवोचत् ।
न दूताय प्रहेया तस्थ एषा तथा राष्ट्रं गुपितं क्षत्रियस्य ॥३ ॥

हे बृहस्पतिदेव ! इसे हाथ से स्पर्श करना उचित ही है; क्योंकि यह 'ब्रह्मजाया' है, ऐसा सभी देवों ने कहा। इन्हें तलाशने के लिए जो दूत भेजे गये थे, उनके प्रति इनका अनासक्ति भाव रहा (जुहू ब्रह्मनिष्ठों के अलावा अन्यों का साथ नहीं देती), जैसे शक्तिशाली नरेश का राज्य सुरक्षित रहता है, वैसे ही इनकी चरित्रनिष्ठा अडिग रही ॥३ ॥

१०८३. यामाहुस्तारकैषा विकेशीति दुच्छुनां ग्राममवपद्यमानाम् ।
सा ब्रह्मजाया वि दुनोति राष्ट्रं यत्र प्रापादि शश उल्कुषीमान् ॥४ ॥

ग्राम (समूह विशेष) पर गिरती हुई इस विपत्ति, अविद्या को (जानकार लोग) विरुद्ध प्रभाववाली 'तारका' कहते हैं। जहाँ यह उल्काओं की तरह (विनाशक शक्तियुक्त) गतिशील 'तारका' गिरी हो (अविद्या फैल गई हो), यह ब्रह्मजाया (ब्रह्मविद्या) उस राष्ट्र में विशेष ढंग से उलट-पुलट करके (अविद्याजनित परिपाटियों को पुनः उलटकर सीधा करके) रख देती है ॥४ ॥

१०८४. ब्रह्मचारी चरति वेविषद् विषः स देवानां भवत्येकमङ्गम्।
तेन जायामन्वविन्दद् बृहस्पतिः सोमेन नीतां जुह्वं१ न देवाः ॥५ ॥

हे देवगण ! सर्वव्यापी बृहस्पतिदेव विरक्त होकर ब्रह्मचर्य नियम का निर्वाह करते हुए सर्वत्र विचरण करते हैं। वे देवताओं के साथ एकात्म होकर उनके अंग-अवयव रूप हैं। जिस प्रकार उन्होंने सर्वप्रथम सोम के हाथों 'जुहू' को प्राप्त किया, वैसे ही इस समय भी बृहस्पतिदेव ने इसे प्राप्त किया ॥५ ॥

[ब्रह्मलीन स्थिति में बृहस्पतिदेव दिव्यवाणी या यज्ञीय प्रक्रिया छोड़कर देवों के साथ एक रूप हो जाते हैं। देवता उन्हें पुनः ज्ञान-विस्तार एवं यज्ञ प्रक्रिया संचालन के लिए जुहू से युक्त करते हैं।]

१०८५. देवा वा एतस्यामवदन्त पूर्वे सप्तऋषयस्तपसा ये निषेदुः।
भीमा जाया ब्राह्मणस्यापनीता दुर्धां दधाति परमे व्योमन् ॥६ ॥

जो सप्तर्षिगण तपश्चर्या में संलग्न थे, उनके द्वारा तथा चिरप्राचीन देवों ने इसके विषय में घोषणा की है कि यह ब्राह्मण द्वारा ग्रहण की गई कन्या अति सामर्थ्यवती है। परम व्योम में यह दुर्लभ शक्ति धारण करती है ॥६ ॥

१०८६. ये गर्भा अवपद्यन्ते जगद् यच्चापलुप्यते।
वीरा ये तृह्यन्ते मिथो ब्रह्मजाया हिनस्ति तान् ॥७ ॥

जो गर्भपात होते हैं (अवाञ्छनीय का विकास क्रम क्षीण होता है)। जगत् में जो उथल-पुथल होती है तथा (लोग प्रायः) परस्पर लड़ते-भिड़ते हैं, उन सबको यह ब्रह्मजाया (ब्रह्मविद्या) नष्ट कर देती है ॥७ ॥

१०८७. उत यत् पतयो दश स्त्रियाः पूर्वे अब्राह्मणाः।
ब्रह्मा चेद्धस्तमग्रहीत् स एव पतिरेकधा ॥८ ॥

इस स्त्री (ब्राह्मी शक्ति) के पहले दस अब्राह्मण पति (ब्राह्मण -संस्कारहीन रक्षक अथवा दस प्राण-दस दिक्पाल आदि) होते हैं; किन्तु जब ब्रह्मचेतना-सम्पन्न व्यक्ति (अथवा साधक) उसको ग्रहण करता है, तो वही उसका एक मात्र स्वामी होता है ॥८ ॥

१०८८. ब्राह्मण एव पतिर्न राजन्यो३ न वैश्यः। तत् सूर्यः प्रब्रुवन्नेति पञ्चभ्यो मानवेभ्यः॥

मनुष्यों के पाँचों वर्गों (समाज के सभी विभागों अथवा पाँचों तत्त्वों) से सूर्यदेव यह कहते हुए विचरण करते हैं कि ब्राह्मण ही इस स्त्री का पति है। राजा (क्षत्रिय) तथा वैश्य (व्यापारी) इसके पति नहीं हो सकते ॥९ ॥

[ब्राह्मी शक्ति केवल ब्रह्मनिष्ठों के प्रति आकर्षित होती है। उसका सामान्य प्रयोग भले ही अन्य लोग भी करते रहते हों।]

१०८९. पुनर्वै देवा अददुः पुनर्मनुष्या अददुः। राजानः सत्यं गृहणाना ब्रह्मजायां पुनर्ददुः।

देवताओं और मनुष्यों ने बार-बार यह ब्रह्मजाया (ब्रह्मनिष्ठों को) प्रदान की है। सत्य स्वरूप राजाओं ने भी दुबारा शपथपूर्वक (संकल्पपूर्वक) इस सत्य निष्ठा को उन्हें प्रदान किया ॥१० ।।

[अन्य वर्ग उस ब्राह्मी चेतना को धारण करके उसको सुनियोजित करने में असफल हो जाते हैं। अतः वे उसे पुनः ब्रह्मनिष्ठों को सौंप देते हैं, तभी उसका समुचित लाभ मिलता है, जो अगले मंत्र में वर्णित है।]

१०९०. पुनर्दाय ब्रह्मजायां कृत्वा देवैर्निकिल्बिषम्। ऊर्जं पृथिव्या भक्त्वोरुगायमुपासते॥

ब्राह्मी विद्या को पुनः लाकर देवों ने बृहस्पतिदेव को दोष मुक्त किया। तत्पश्चात् पृथ्वी के सर्वोत्तम अन्न (उत्पादों) का विभाजन करके सभी सुखपूर्वक यज्ञीय उपासना करने लगे ॥११ ॥

[दिव्य वाणी एवं यज्ञीय प्रक्रिया से भूमि पर पदार्थों के वर्गीकरण तथा सदुपयोग का क्रम चल पड़ा। यह प्रक्रिया बार-बार दुहराई जाती है।]

१०९१. नास्य जाया शतवाही कल्याणी तल्पमा शये ।
यस्मिन् राष्ट्रे निरुध्यते ब्रह्मजायाचित्त्या ॥१२ ॥

जिस राष्ट्र में इस ब्रह्मजाया (ब्रह्म विद्या) को जड़तापूर्वक प्रतिबन्ध में डाला जाता है, उस राष्ट्र में सैकड़ों कल्याणों को धारण करने वाली 'जाया' (विद्या) भी सुख की शय्या प्राप्त नहीं कर पाती (फलित होने से वंचित रह जाती) है ॥१२ ॥

१०९२. न विकर्णः पृथुशिरास्तस्मिन् वेश्मनि जायते ।
यस्मिन् राष्ट्रे निरुध्यते ब्रह्मजायाचित्त्या ॥१३ ॥

जिस राष्ट्र में ब्रह्मविद्या को जड़तापूर्वक प्रतिबन्धित किया जाता है, उस राष्ट्र के घरों में बड़े कान वाले (बहुश्रुत) तथा विशाल सिरवाले (मेधावी) पुत्र उत्पन्न नहीं होते ॥१३ ॥

१०९३. नास्य क्षत्ता निष्कग्रीवः सूनानामेत्यग्रतः ।
यस्मिन् राष्ट्रे निरुध्यते ब्रह्मजायाचित्त्या ॥१४ ॥

जिस राष्ट्र में ब्रह्मविद्या को अज्ञानपूर्वक प्रतिबन्धित किया जाता है, उस राष्ट्र के वीर गले में स्वर्णाभूषण धारण करके (गौरवपूर्वक) लड़कियों अथवा सत्परम्पराओं के सामने नहीं आते ॥१४ ॥

१०९४. नास्य श्वेतः कृष्णकर्णो धुरि युक्तो महीयते ।
यस्मिन् राष्ट्रे निरुध्यते ब्रह्मजायाचित्त्या ॥१५ ॥

जिस राष्ट्र में ब्रह्मजाया को दुराग्रहपूर्वक प्रतिबन्धित किया जाता है, उस राष्ट्र के श्यामकर्ण (श्रेष्ठ) सफेद घोड़े धुरे में नियोजित होकर भी प्रशंसित नहीं होते ॥१५ ॥

['अश्व' शक्ति के प्रतीक हैं । ब्रह्म- विद्याविहीन समाज में उन्हें श्रेष्ठ प्रयोजन में नियोजित करने पर भी प्रगति नहीं होती ।]

१०९५. नास्य क्षेत्रे पुष्करिणी नाण्डीकं जायते बिसम् ।
यस्मिन् राष्ट्रे निरुध्यते ब्रह्मजायाचित्त्या ॥१६ ॥

जिस राष्ट्र में ब्रह्मजाया को जड़तापूर्वक प्रतिबन्धित किया जाता है, उस क्षेत्र में कमल के तालाब नहीं होते और न ही कमल के बीज उत्पन्न होते हैं ॥१६ ॥

[संस्कृतिनिष्ठ व्यक्तित्वों के लिए 'कमल' श्रेष्ठ प्रतीक हैं । ब्रह्मविद्याविहीन समाज में आदर्श व्यक्तित्वों का विकास नहीं होता ।]

१०९६. नास्मै पृश्निं वि दुहन्ति येऽस्या दोहमुपासते ।
यस्मिन् राष्ट्रे निरुध्यते ब्रह्मजायाचित्त्या ॥१७ ॥

जिस राष्ट्र में ब्रह्मजाया को जड़तापूर्वक प्रतिबन्धित किया जाता है, उस राष्ट्र में दूध दुहने के लिए बैठने वाले मनुष्य इस गौ (गाय या पृथ्वी) से थोड़ा भी (निर्वाह योग्य) दूध (पोषण) नहीं निकाल पाते ॥१७ ॥

१०९७. नास्य धेनुः कल्याणी नानड्वान्त्सहते धुरम् ।
विजानिर्यत्र ब्राह्मणो रात्रिं वसति पापया ॥१८ ॥

जिस राष्ट्र में ब्राह्मण विशिष्ट ज्ञानरहित (या स्त्रीरहित) होकर रात्रि (अज्ञान) में पाप बुद्धि से निवास करते हैं, उस राष्ट्र में न तो कल्याण करने वाली धेनु (गौएँ या धारक क्षमताएँ) होती हैं और न भार वहन करने में समर्थ (राष्ट्र की गाड़ी खींचने वाले) वृषभ उत्पन्न होते हैं ॥१८ ॥

[१८ - ब्रह्मगवी सूक्त]

[**ऋषि** - मयोभू । **देवता** - ब्रह्मगवी । **छन्द** · अनुष्टुप्, ४ भुरिक् त्रिष्टुप्, ५, ८-९, १३ त्रिष्टुप् ।]

इस सूक्त तथा अगले सूक्त के देवता 'ब्रह्मगवी' हैं । इसका सामान्य अर्थ 'ब्राह्मण की गाय' होता है । मन्त्रों में भी बार-बार 'ब्राह्मण की गाय' संबोधन आया है; किन्तु मंत्रार्थों के गूढ़भावों का निर्वाह तभी होता है, जब इसे उपलक्षण मानकर चला जाए। भावार्थ के अनुसार गौ के अर्थ-गाय, भूमि, इन्द्रियाँ, किरणें आदि होते हैं । इस आधार पर ब्राह्मण की गाय का अर्थ ब्राह्मण की सम्पदा भी ग्राह्य है; परन्तु मंत्रार्थों के भाव अधिक स्पष्ट तब होते हैं, जब इसे ब्राह्मण की वृत्ति, निष्ठा या वाणी के सन्दर्भ में लिया जाए । लोकमंगल या उच्चतम आदर्शों के प्रति समर्पित प्रतिभाओं को ब्राह्मण कहा जाता रहा है । उनकी गौ या सम्पत्ति, 'ब्रह्मवृत्ति' या ब्रह्मनिष्ठा ही होती है । उसे सुरक्षित रखे बिना किसी क्षेत्र या राष्ट्र का कल्याण नहीं हो सकता । यह सर्वमान्य तथ्य इस सूक्त से स्पष्ट होता है-

१०९८. नैतां ते देवा अददुस्तुभ्यं नृपते अत्तवे ।
मा ब्राह्मणस्य राजन्य गां जिघत्सो अनाद्याम् ॥१ ॥

हे राजन् ! देवों ने इस गौ का भक्षण करने के लिए आपको नहीं प्रदान किया है । हे राजन्य ! आप ब्राह्मण की नष्ट न करने योग्य गौ को नष्ट न करें ॥१ ॥

१०९९. अक्षद्रुग्धो राजन्यः पाप आत्मपराजितः ।
स ब्राह्मणस्य गामद्यादद्य जीवानि मा श्वः ॥२ ॥

इन्द्रिय-विद्रोही, आत्म-पराजित तथा पापी राजा यदि ब्राह्मण की गौओं का भक्षण करे, तो वह आज ही जीवित रहे, कल नहीं ॥२ ॥

[बहादुर कहलाने वाले बाहरी क्षेत्र में तो विजयी हो जाते हैं; परन्तु अपनी दुष्प्रवृत्तियों, अहंकार आदि से पराजित हो जाते हैं । ऐसे आत्म - पराजित व्यक्ति ही पापकर्मों में प्रवृत्त होते हैं ।]

११००. आविष्टिताघविषा पृदाकूरिव चर्मणा । सा ब्राह्मणस्य राजन्य तृष्टैषा गौरनाद्या ॥

हे राजन्य ! यह ब्राह्मण की गाय (निष्ठा) तिरस्कार करने के योग्य नहीं होती; क्योंकि वह चमड़े से आवृत फुफकारने वाली साँपिन के सदृश भयंकर विषैली होती है ॥३ ॥

११०१. निर्वै क्षत्रं नयति हन्ति वर्चोऽग्निरिवारब्धो वि दुनोति सर्वम् ।
यो ब्राह्मणं मन्यते अन्नमेव स विषस्य पिबति तैमातस्य ॥४ ॥

जो क्षत्रिय, ब्राह्मण को अन्न की तरह समझते हैं, वे साँप के विष का पान करते हैं और अपनी 'क्षात्र-वृत्ति' का पतन करते हैं तथा वर्चस् को क्षीण करते हैं ।वे क्रोधित अग्नि के समान अपना सब कुछ नष्ट कर डालते हैं ॥४ ।

[अन्न का अस्तित्व समाप्त करके अपने आपको पुष्ट किया जाता है । उसी तरह जो शासक ब्राह्मण प्रकृति के व्यक्तियों को हानि पहुँचाते हुए अपने प्रभाव को बढ़ाने का प्रयास करते हैं, वे एक प्रकार से आत्मघात ही करते हैं ।]

११०२. य एनं हन्ति मृदुं मन्यमानो देवपीयुर्धनकामो न चित्तात् ।
सं तस्येन्द्रो हृदयेऽग्निमिन्ध उभे एनं द्विष्टो नभसी चरन्तम् ॥५ ॥

धन- अभिलाषी जो मनुष्य ब्राह्मण को कोमल समझकर बिना विचारे उसको विनष्ट करना चाहते हैं, वे देवों की ही हिंसा करने वाले होते हैं । ऐसे पापी के हृदय में इन्द्रदेव अग्नि प्रज्वलित करते हैं, ऐसे विचरते हुए मनुष्य से द्यावा-पृथिवी विद्वेष करती हैं ॥५ ॥

११०३. न ब्राह्मणो हिंसितव्यो३ग्निः प्रियतनोरिव ।
सोमो ह्यस्य दायाद इन्द्रो अस्याभिशस्तिपाः ॥६ ॥

जिस प्रकार अपने प्रिय शरीर को कोई विनष्ट नहीं करना चाहता, उसी प्रकार अग्नि स्वरूप ब्राह्मण को विनष्ट नहीं करना चाहिए । सोम देवता इसके सम्बन्धी हैं और इन्द्रदेव इसके शाप के पालक अर्थात् पूर्ण करने वाले हैं ॥

११०४. शतापाष्ठां नि गिरति तां न शक्नोति निःखिदन् ।
अन्नं यो ब्रह्मणां मल्वः स्वाद्व१द्मीति मन्यते ॥७ ॥

जो मलीन पुरुष ऐसा समझते है कि हम ब्राह्मण के अन्न को स्वादपूर्वक खा सकते हैं (उनके स्वत्व का अपहरण कर सकते हैं), वे सैकड़ों विपत्तियों को प्राप्त होते हैं । वे उसको मिटाना चाहकर भी नहीं मिटा सकते ॥७ ।

११०५. जिह्वा ज्या भवति कुल्मलं वाङ्नाडीका दन्तास्तपसाभिदिग्धाः ।
तेभिर्ब्रह्मा विध्यति देवपीयून् हृद्बलैर्धनुर्भिर्देवजूतैः ॥८ ॥

ब्राह्मण की जिह्वा ही धनुष की डोरी होती है, उसकी वाणी ही कुल्मल (धनुष का दण्ड) होती है । तप से क्षीण हुए उसके दाँत ही बाण होते है । देवों द्वारा प्रेरित आत्मबल के धनुषों से वह देव रिपुओं को बींधता है ॥८ ॥

११०६. तीक्ष्णेषवो ब्राह्मणा हेतिमन्तो यामस्यन्ति शरव्यां३ न सा मृषा ।
अनुहाय तपसा मन्युना चोत दूरादव भिन्दन्त्येनम् ॥९ ॥

तप और क्रोध के साथ पीछा करके, तीक्ष्ण बाणों तथा अस्त्रों से युक्त ब्राह्मण, जिन बाणों को छोड़ते हैं, वे निरर्थक नहीं जाते । वे बाण शत्रु को दूर से ही बींध ड़ालते हैं ॥९ ॥

११०७. ये सहस्रमराजन्नासन् दशशता उत ।
ते ब्राह्मणस्य गां जग्ध्वा वैतहव्याः पराभवन् ॥१० ॥

'वीतहव्य' वंश के (अथवा देवताओं का अंश-हव्य हड़पने वाले) जो हजारों राजा पृथ्वी पर शासन करते थे, वे ब्राह्मण की गाय (उनके शाप) को खाकर नष्ट हो गए थे ॥१० ॥

११०८.गौरेव तान् हन्यमाना वैतहव्याँ अवातिरत् । ये केसरप्राबन्धायाश्चरमाजामपेचिरन्॥

जो बालों की रस्सी से बँधी हुई अन्तिम अजा को भी हड़प कर जाते हैं, उन 'वैतहव्यों' को पीटती हुई गौओं ने तहस-नहस कर दिया ॥११ ॥

[ब्राह्मणगण देववृत्तियों की पुष्टि के लिए हव्य का अंश निकालते हैं । यज्ञादि प्रक्रिया द्वारा वह हव्य नई पोषक शक्ति को उत्पन्न करते हैं । दुष्ट प्रकृति के व्यक्ति उस हव्यरूप अज-अजन्मी शक्ति को भी हड़पने का प्रयास करते हैं, ऐसी स्थिति में ब्राह्मण की निष्ठा कष्ट पाती है, तब उस उत्पीड़न से उत्पन्न गौ (वाणी-शाप) द्वारा उन दुष्टों को तहस-नहस कर दिया जाता है ।]

११०९. एकशतं ता जनता या भूमिर्व्यधूनुत । प्रजां हिंसित्वा ब्राह्मणीमसंभव्यं पराभवन्॥

सैकड़ों ऐसे 'जन' जिन्होंने (अपने शौर्य से) पृथ्वी को हिला दिया था, वे ब्राह्मण की सन्तानों को मारने के कारण बिना सम्भावना के ही पराभूत हुए ॥१२ ॥

१११०. देवपीयुश्चरति मर्त्येषु गरगीर्णो भवत्यस्थिभूयान् ।
यो ब्राह्मणं देवबन्धुं हिनस्ति न स पितृयाणमप्येति लोकम् ॥१३ ॥

वह ब्राह्मण देवहिंसक 'विष' से जीर्ण होकर (अस्थिमात्र) काया में विद्यमान रहकर, मनुष्यों के बीच में विचरण करता है । जो मनुष्य देवों के बन्धुरूप ब्राह्मण की हत्या करता है, वह पितृयान द्वारा प्राप्त होने वाले लोक को नहीं प्राप्त होता ॥१३ ॥

११११.अग्निर्वै नः पदवायः सोमो दायाद उच्यते । हन्ताभिशस्तेन्द्रस्तथा तद् वेधसो विदुः ।

अग्निदेव ही हमारे पथ-प्रदर्शक हैं, सोमदेव हमारे सम्बन्धी हैं तथा इन्द्रदेव शापित मनुष्य के विनाशकर्त्ता हैं। इस बात को ज्ञानी लोग जानते हैं ॥१४ ॥

१११२. इषुरिव दिग्धा नृपते पृदाकूरिव गोपते।
सा ब्राह्मणस्येषुर्घोरा तया विध्यति पीयतः ॥१५ ॥

हे राजन् ! हे पृथ्वीपते ! ब्राह्मण के बाण (शाप आदि) फुफकारती सर्पिणी के सदृश भयंकर होते हैं। वह उन बाणों से हिंसको को बींधता है ॥१५ ॥

[१९ - ब्रह्मगवी सूक्त]

[**ऋषि** - मयोभू। **देवता** - ब्रह्मगवी । **छन्द** - अनुष्टुप्, २ विराट् पुरस्ताद् बृहती, ७ उपरिष्टाद्बृहती।]

१११३. अतिमात्रमवर्धन्त नोदिव दिवमस्पृशन्।
भृगुं हिंसित्वा सृञ्जया वैतहव्याः पराभवन् ॥१ ॥

सृञ्जय (इस नाम वाले या जयशील) अत्यधिक बढ़ गये थे, लेकिन उन्होंने भृगुवंशियों को विनष्ट कर डाला और वे वीतहव्य (हव्य हड़पने वाले) हो गये ।अत: उनका पराभव हुआ और वे स्वर्गलोक का स्पर्श न कर सके ॥१

१११४. ये बृहत्सामानमाङ्गिरसमार्पयन् ब्राह्मणं जनाः।
पेत्वस्तेषामुभयादमविस्तोकान्यावयत् ॥२ ॥

जो लोग बृहत्साम वाले (वेदाभ्यासी) आंगिरस (तेजस्वी) ब्राह्मणों को सताते रहे, उनकी सन्तानों को हिंसा करने वालों (पशुओं या काल) ने दोनों जबड़ों में पीस डाला ॥२ ॥

१११५. ये ब्राह्मणं प्रत्यष्ठीवन् ये वास्मिञ्छुल्कमीषिरे।
अस्नस्ते मध्ये कुल्यायाः केशान् खादन्त आसते ॥३ ॥

जो लोग ब्राह्मणों को अपमानित करते हैं अथवा जो उनसे बलपूर्वक कर वसूल करते हैं, वे खून की नदियों में बालों को खाते हुए पड़े रहते हैं ॥३ ॥

[ब्राह्मण केवल निर्वाह के लिए ही साधन स्वीकार करते रहे हैं, अधिक प्राप्त होने पर उसे स्वत: जन कल्याण के कार्यों में लगा देते थे। ऐसे त्यागी लोकसेवियों से, सामान्य नागरिकों की तरह कर वसूल करना अनुचित माना गया है। ऐसी अनीति करने वालों को नारकीय पीड़ा सहनी पड़ती है।]

१११६. ब्रह्मगवी पच्यमाना यावत् साभि विजङ्गहे।
तेजो राष्ट्रस्य निर्हन्ति न वीरो जायते वृषा ॥४ ॥

जिस कारण (अनीति से) राष्ट्र में ब्राह्मण की संतप्त की गयी "गौ" तड़फड़ाती रहती हैं, उसी (अनीति के) कारण राष्ट्र का तेज मर जाता है और उस राष्ट्र में शौर्यवान् वीर भी नहीं उत्पन्न होते ॥४ ॥

१११७. क्रूरमस्या आशसनं तृष्टं पिशितमस्यते।
क्षीरं यदस्याः पीयते तद् वै पितृषु किल्बिषम् ॥५ ॥

इसको पीड़ित करना क्रूरता का कार्य है। इस (अपहत गौ) का मांस तृषा उत्पन्न करने के कारण फेंकने योग्य होता है और उसका दूध पिये जाने पर पितरों में पाप उत्पन्न करने वाला होता है। ।५ ॥

[अपहत वस्तु के उपयोग से तृष्णारूप तृषा और भड़क उठती है तथा अनीतिपूर्वक साधन प्राप्त करने के प्रयासों से पापकर्म करने पड़ते हैं, जो कर्त्ता के साथ उनके पितरों के भी पुण्य का क्षय करते हैं।]

१११८. उग्रो राजा मन्यमानो ब्राह्मणं यो जिघत्सति ।
परा तत् सिच्यते राष्ट्रं ब्राह्मणो यत्र जीयते ॥६ ॥

जो राजा अपने आप को उग्र मानकर ब्राह्मण को पीड़ित करता है और जिस राष्ट्र में ब्राह्मण दु:खी होता है, वह राष्ट्र अत्यन्त पतित हो जाता है ॥६ ॥

१११९. अष्टापदी चतुरक्षी चतु:श्रोत्रा चतुर्हनु: ।
द्व्यास्या द्विजिह्वा भूत्वा सा राष्ट्रमव धूनुते ब्रह्मज्यस्य ॥७ ॥

ब्राह्मण पर डाली गयी विपत्ति, उसे पीड़ित करने वाले राजा के राज्य को, आठ पैरवाली, चार आँख वाली, चार कान वाली, चार ठोड़ी वाली, दो मुख वाली तथा दो जिह्वा वाली (कई गुनी घातक) होकर, हिला देती है ॥७ ॥

११२०. तद् वै राष्ट्रमा स्रवति नावं भिन्नामिवोदकम् ।
ब्रह्माणं यत्र हिंसन्ति तद् राष्ट्रं हन्ति दुच्छुना ॥८ ॥

जिस राष्ट्र में ब्राह्मण की हिंसा होती है, उस राष्ट्र को आपत्ति विनष्ट कर देती है । जिस प्रकार जल टूटी हुई नौका को डुबा देता है, उसी प्रकार पाप उस राष्ट्र को डुबा देता है ॥८ ॥

११२१. तं वृक्षा अप सेधन्ति छायां नो मोपगा इति ।
यो ब्राह्मणस्य सद्धनमभि नारद मन्यते ॥९ ॥

हे नारद ! जो लोग ब्राह्मण की सम्पत्ति हरण करके अपना मानते हैं, उनको वृक्ष भी अपने से दूर कर देना चाहते हैं ॥९ ॥

११२२. विषमेतद् देवकृतं राजा वरुणोऽब्रवीत् ।
न ब्राह्मणस्य गां जग्ध्वा राष्ट्रे जागार कश्चन ॥१० ॥

राजा वरुण कहते हैं कि ब्राह्मण की सम्पत्ति हरण करना देवों द्वारा निर्मित विष के समान है । ब्राह्मण का धन हड़प करके राष्ट्र में कोई जागता (जीवित) नहीं रहता ॥१० ॥

११२३. नवैव ता नवतयो या भूमिर्व्यधूनुत ।
प्रजां हिंसित्वा ब्राह्मणीमसंभव्यं पराभवन् ॥११ ॥

ऐसे निन्यानबे (बहु संख्यक) उदाहरण हैं, जिन्हें भूमि ही नष्ट कर देती है । वे ब्राह्मणों की प्रजा (उनके आश्रितों) की हिंसा करके पराजित हो जाते हैं ॥११ ॥

११२४. यां मृतायानुबध्नन्ति कूद्यं पदयोपनीम् ।
तद् वै ब्रह्मज्य ते देवा उपस्तरणमब्रुवन् ॥१२ ॥

हे ब्राह्मणों को पीड़ित करने वालो ! देवों ने कहा है, पैरों के चिह्नों को हटाने वाली जिस काँटों की झाड़ू को मृतक के साथ बाँधते हैं, उसको देवों ने आपके लिए बिछौना के रूप में कहा है ॥१२ ॥

११२५. अश्रूणि कृपमाणस्य यानि जीतस्य वावृतु: ।
तं वै ब्रह्मज्य ते देवा अपां भागमधारयन् ॥१३ ॥

हे ब्राह्मणों को पीड़ित करने वालो ! दुर्बल तथा जीते गये ब्राह्मणों के जो आँसू बहते हैं, देवों ने आपके लिए वही जल का भाग निश्चित किया है ॥१३ ॥

११२६. येन मृतं स्नपयन्ति श्मश्रूणि येनोन्दते। तं वै ब्रह्मज्य ते देवा अपां भागमधारयन्॥

हे ब्राह्मणों को पीड़ित करने वालो ! जिस जल से मृत व्यक्ति को स्नान कराते हैं तथा जिससे मूँछ के बाल गीला करते हैं, देवों ने आपके लिए उतने जल का भाग ही निश्चित किया है ॥१४ ॥

११२७.न वर्षं मैत्रावरुणं ब्रह्मज्यमभि वर्षति। नास्मै समितिः कल्पते न मित्रं नयते वशम्॥

सूर्य और वरुण द्वारा प्रेरित वृष्टि ब्राह्मण-पीड़क के ऊपर नहीं गिरती और उसको सभा सहमति नहीं प्रदान करती, वह अपने मित्रों को अपने वशीभूत भी नहीं कर सकता ॥१५ ॥

[२० - शत्रुसेनात्रासन सूक्त]

[**ऋषि** - ब्रह्मा। **देवता** - वनस्पति, दुन्दुभि। **छन्द** - त्रिष्टुप्, १ जगती ।]

११२८. उच्चैर्घोषो दुन्दुभिः सत्वनायन् वानस्पत्यः संभृत उस्त्रियाभिः।
वाचं क्षुणुवानो दमयन्त्सपत्नान्त्सिंह इव जेष्यन्नभि तंस्तनीहि ॥१ ॥

हे दुन्दुभि वाद्य ! आप बलिष्ठ प्राणियों के समान व्यवहार करके ऊँचा स्वर करने वाले हैं। आप वनस्पतियों से विनिर्मित तथा गो- चर्मों से आवृत हैं। आप उद्घोष करते हुए रिपुओं का दमन करें तथा सिंह के सदृश विजय की अभिलाषा करते हुए गर्जना करें ॥१ ॥

११२९. सिंह इवास्तानीद् द्रुवयो विबद्धोऽभिक्रन्दन्नृषभो वासितामिव।
वृषा त्वं वध्रयस्ते सपत्ना ऐन्द्रस्ते शुष्मो अभिमातिषाहः ॥२ ॥

हे दुन्दुभि वाद्य ! आपकी अवस्था वृक्ष के समान है। आप विशेष प्रकार से बँधकर सिंह के समान तथा गौ को चाहने वाले साँड़ के समान गर्जना करने वाले हैं। आप शक्तिशाली हैं, इसलिए आपके शत्रु निर्वीर्य हो जाते हैं। आपका बल इन्द्र के समान होकर रिपुओं का विनाश करने वाला है ॥२ ॥

११३०. वृषेव यूथे सहसा विदानो गव्यन्नभि रुव सन्धनाजित्।
शुचा विध्य हृदयं परेषां हित्वा ग्रामान् प्रच्युता यन्तु शत्रवः ॥३ ॥

जिस प्रकार गौओं के समूह में गो-अभिलाषी वृषभ सहसा पहचान लिया जाता है, उसी प्रकार ऐश्वर्य को विजित करने की इच्छा वाले आप गर्जना करें। आप रिपुओं के हृदय को पीड़ा से बींध डालें, जिससे वे अपने गाँवों को छोड़कर गिरते हुए भाग जाएँ ॥३ ॥

११३१. संजयन् पृतना ऊर्ध्वमायुर्गृह्या गृह्णानो बहुधा वि चक्ष्व।
दैवीं वाचं दुन्दुभ आ गुरस्व वेधाः शत्रूणामुप भरस्व वेदः ॥४ ॥

हे दुन्दुभि वाद्य ! आप ऊँची ध्वनि करते हुए युद्ध को जीतें। उनकी ग्रहणीय वस्तुओं को ग्रहण करते हुए, उनका निरीक्षण करें। आप दिव्य वाणी का उद्घोष करें और विधाता बनकर रिपुओं के ऐश्वर्यों को लाकर हमें प्रदान करें ॥४ ॥

११३२. दुन्दुभेर्वाचं प्रयतां वदन्तीमाशृण्वती नाथिता घोषबुद्धा।
नारी पुत्रं धावतु हस्तगृह्यामित्री भीता समरे वधानाम् ॥५ ॥

दुन्दुभि वाद्य की स्पष्ट निकली हुई ध्वनि को सुनकर, उसकी गर्जना से जागी हुई रिपु - स्त्रियाँ संग्राम में वीरों (पति) के मरने के कारण भयभीत होकर, अपने पुत्रों का हाथ पकड़कर भाग जाएँ ॥५ ॥

११३३. पूर्वो दुन्दुभे प्र वदासि वाचं भूम्याः पृष्ठे वद रोचमानः ।
अमित्रसेनामभिजञ्जभानो द्युमद् वद दुन्दुभे सूनृतावत् ।।६ ।।

हे दुन्दुभि वाद्य ! आप सबसे पहले ध्वनि करते हैं । इसलिए आप रिपु- सेनाओं को विनष्ट करते हुए पृथ्वी की पीठ पर प्रकाशित होते हुए मधुर ध्वनि करें ।।६ ।।

११३४. अन्तरेमे नभसी घोषो अस्तु पृथक् ते ध्वनयो यन्तु शीभम् ।
अभि क्रन्द स्तनयोत्पिपानः श्लोककृन्मित्रतूर्याय स्वर्धी ।।७ ।।

इस द्यावा-पृथिवी के बीच में आपका उद्घोष हो । आपकी ध्वनियाँ शीघ्र ही चारों दिशाओं में फैलें । आप प्रशंसक शब्दों से समृद्ध होकर, ऊपर चढ़ते हुए, मित्रों में वेग उत्पन्न करने के लिए ध्वनि करें तथा गर्जना करें ।।७ ।।

११३५. धीभिः कृतः प्र वदाति वाचमुद्धर्षय सत्वनामायुधानि ।
इन्द्रमेदी सत्वनो नि ह्वयस्व मित्रैरमित्राँ अव जङ्घनीहि ।।८ ।।

बुद्धिपूर्वक विनिर्मित नगाड़ा (दुन्दुभि) ध्वनि करता है, हे दुन्दुभि वाद्य ! आप पराक्रमी मनुष्यों के हथियारों को ऊँचा उठाकर उन्हें हर्षित करें । इन्द्रदेव आपके साथ प्रेम करते हैं । आप वीरों को बुलाएँ और हमारे मित्रों द्वारा रिपुओं का वध कराएँ ।।८ ।।

११३६. संक्रन्दनः प्रवदो धृष्णुषेणः प्रवेदकृद् बहुधा ग्रामघोषी ।
श्रेयो वन्वानो वयुनानि विद्वान् कीर्तिं बहुभ्यो वि हर द्विराजे ।।९ ।।

हे दुन्दुभि वाद्य ! आप कड़ककर ध्वनि करते हैं और सेनाओं को विजयी तथा साहसी बनाते हैं । आप गाँवों को गुञ्जरित करने वाले, उनका कल्याण करने वाले तथा विद्वान् मनुष्यों को जानने वाले हैं । आप दो राजाओं के युद्धों में अनेक योद्धाओं को कीर्ति प्रदान करें ।।९ ।।

११३७. श्रेयःकेतो वसुजित् सहीयान्त्संग्रामजित् संशितो ब्रह्मणासि ।
अंशूनिव ग्रावाधिषवणे अद्रिर्गव्यन् दुन्दुभेऽधि नृत्य वेदः ।।१० ।।

हे दुन्दुभि वाद्य ! आप कल्याण प्रदान करने वाले, ऐश्वर्य जीतने वाले, बल वाले तथा युद्ध को विजित करने वाले हैं । आप ब्राह्मणों द्वारा समर्थित हैं । जिस प्रकार सोमरस अभिषुत करते समय, पत्थर सोम वल्ली के ऊपर नृत्य करते हैं, उसी प्रकार भूमि अभिलाषी आप रिपुओं के धन पर नृत्य करें ।।१० ।।

११३८. शत्रूषाण्नीषाडभिमातिषाहो गवेषणः सहमान उद्भित् ।
वाग्वीव मन्त्रं प्र भरस्व वाचं सांग्रामजित्यायेषमुद् वदेह ।।११ ।।

आप रिपुओं को विजित करने वाले, सदैव विजय प्राप्त करने वाले, वैरियों को वशीभूत करने वाले तथा खोज करने वाले हैं । आप अपनी वाणी का विस्फोट करते हुए (शत्रु को) उखाड़ने वाले हैं । आप कुशल वक्ता के समान ध्वनि को भर कर, युद्ध को विजित करने के लिए भली प्रकार गड़गड़ाहट करें ।।११ ।।

११३९. अच्युतच्युत् समदो गमिष्ठो मृधो जेता पुरएतायोध्यः ।
इन्द्रेण गुप्तो विदथा निचिक्यद्धृद्द्योतनो द्विषतां याहि शीभम् ।।१२ ।।

हे दुन्दुभिवाद्य !आप न गिरने वाले रिपुओं को गिरा देते हैं ।आप आनन्दित होने वाले, वीरों को चलाने वाले, युद्धों को विजित करने वाले तथा आगे बढ़ने वाले हैं । आप इन्द्र के द्वारा रक्षित हैं, अतः आपसे कोई युद्ध नहीं कर सकता ।आप युद्ध कर्मों को जानते हुए तथा रिपुओं के हृदय को जलाते हुए शीघ्र ही रिपुओं की ओर बढ़ें ।।१२।।

[२१ - शत्रुसेनात्रासन सूक्त]

[**ऋषि** - ब्रह्मा । **देवता** - वनस्पति, दुन्दुभि, १०-१२ आदित्यगण । **छन्द** - अनुष्टुप्, १,४-५ पथ्यापंक्ति, ६ जगती, ११ बृहती गर्भा त्रिष्टुप्, १२ त्रिपदा यवमध्या गायत्री ।]

११४०. विहृदयं वैमनस्यं वदामित्रेषु दुन्दुभे ।
विद्वेषं कश्मशं भयममित्रेषु नि दध्मस्यवैनान् दुन्दुभे जहि ॥१ ॥

हे दुन्दुभिवाद्य ! आप रिपुओं में वैमनस्य तथा हृदय की व्याकुलता का संचार करें । हम रिपुओं में द्वेष, भय तथा द्विविधापूर्ण मनःस्थिति स्थापित करने की कामना करते हैं, इसलिए आप उन्हें तिरस्कृत करके मार डालें ॥१ ॥

११४१. उद्वेपमाना मनसा चक्षुषा हृदयेन च । धावन्तु बिभ्यतोऽमित्राः प्रत्रासेनाज्ये हुते ।

घृत की हवि प्रदान करने पर हमारे शत्रु प्रकम्पित हों और मन, आँख तथा हृदय से भयभीत होकर भाग जाएँ॥

११४२. वानस्पत्यः संभृत उस्त्रियाभिर्विश्वगोत्र्यः । प्रत्रासममित्रेभ्यो वदाज्येनाभिघारितः ।

हे दुन्दुभि वाद्य ! आप वनस्पतियों (लकड़ियों) से निर्मित हुए हैं और चमड़े की रस्सियों से बँधे हैं । आप मेघों के समान ध्वनि करने वाले हैं । हे घृत से सिंचित दुन्दुभि वाद्य !आप रिपुओं के लिए दुःखों की घोषणा करें ॥

११४३. यथा मृगाः संविजन्त आरण्याः पुरुषादधि ।
एवा त्वं दुन्दुभेऽमित्रानभि क्रन्द प्र त्रासयाथो चित्तानि मोहय ॥४ ॥

हे दुन्दुभि वाद्य ! जिस प्रकार वन के हिरण मनुष्यों से भयभीत होकर भागते हैं, उसी प्रकार आप गर्जना करके रिपुओं को भयभीत कर दें तथा उनके मन को मोहित (स्तम्भित) कर लें ॥४ ॥

११४४. यथा वृकादजावयो धावन्ति बहु बिभ्यतीः ।
एवा त्वं दुन्दुभेऽमित्रानभि क्रन्द प्र त्रासयाथो चित्तानि मोहय ॥५ ॥

हे दुन्दुभि वाद्य ! जिस प्रकार भेड़िये से भयभीत होकर भेड़-बकरियाँ भागती हैं, उसी प्रकार आप गर्जना करके, रिपुओं को भयभीत करें और उनके चित्तों को मोहित करें ॥५ ॥

११४५. यथा श्येनात् पतत्रिणः संविजन्ते अहर्दिवि सिंहस्य स्तनथोर्यथा ।
एवा त्वं दुन्दुभेऽमित्रानभि क्रन्द प्र त्रासयाथो चित्तानि मोहय ॥६ ॥

जिस प्रकार पक्षी 'बाज़' से भयभीत होकर भागते हैं और जिस प्रकार सिंह की दहाड़ से प्राणी दिन-रात भयभीत हुआ करते हैं, उसी प्रकार हे दुन्दुभि वाद्य ! आप गर्जना करके रिपुओं को भयभीत करें और उनके मन को मोहित करें ॥६ ॥

११४६. परामित्रान् दुन्दुभिना हरिणस्याजिनेन च ।
सर्वे देवा अतित्रसन् ये संग्रामस्येशते ॥७ ॥

जो संग्राम के अधिपति हैं, वे सब देवगण हिरण के चमड़े से बनाये हुए नगाड़े के द्वारा रिपुओं को अत्यन्त भयभीत कर देते हैं ॥७ ॥

११४७. यैरिन्द्रः प्रक्रीडते पड्घोषैश्छायया सह । तैरमित्रास्त्रसन्तु नोऽमी ये यन्त्यनीकशः ॥

इन्द्रदेव जिन पद - चापों से तथा छायारूप सेना के साथ क्रीड़ा करते हैं, उनके द्वारा सैन्यबद्ध होकर चलने वाले हमारे शत्रु त्रस्त हो जाएँ ॥८ ॥

११४८. ज्याघोषा दुन्दुभयोऽभि क्रोशन्तु या दिशः ।
सेनाः पराजिता यतीरमित्राणामनीकशः ॥९ ॥

रिपुओं की संघबद्ध सेनाएँ परास्त होकर जिस दिशा की ओर गमन कर रही हैं, उस तरफ हमारे नगाड़े तथा प्रत्यञ्चाओं के उद्घोष साथ-साथ मिलकर जाएँ ॥९ ॥

११४९. आदित्य चक्षुरा दत्स्व मरीचयोऽनु धावत । पत्सङ्गिनीरा सजन्तु विगते बाहुवीर्ये॥

हे सूर्यदेव ! आप रिपुओं की दृष्टि (शक्ति) का हरण कर लें । हे किरणो ! आप सब रिपुओं के पीछे दौड़ें । उनका बाहुबल कम होने पर उनके पैरों में बाँधी जाने वाली रस्सियाँ उलझ जाएँ ॥१० ॥

११५०. यूयमुग्रा मरुतः पृश्निमातर इन्द्रेण युजा प्र मृणीत शत्रून् ।
सोमो राजा वरुणो राजा महादेव उत मृत्युरिन्द्रः ॥११ ॥

हे भूमि को माता मानने वाले शूरवीर मरुतो ! आप राजा सोम, राजा वरुण, महादेव, मृत्यु तथा इन्द्रदेव के साथ संयुक्त होकर रिपुओं को मसल डालें ॥११ ॥

११५१. एता देवसेनाः सूर्यकेतवः सचेतसः । अमित्रान् नो जयन्तु स्वाहा ॥१२ ॥

ये देव सेनाएँ सूर्य की पताका लेकर और समान विचारों से युक्त होकर , हमारे रिपुओं को विजित करें, हम यह हवि समर्पित करते हैं ॥१२ ॥

[२२ - तक्मनाशन सूक्त]

[**ऋषि** -भृग्वङ्गिरा । **देवता** - तक्मनाशन । **छन्द** - अनुष्टुप्, १ भुरिक् त्रिष्टुप्, २ त्रिष्टुप्, ५ विराट् पथ्या बृहती ।]

११५२. अग्निस्तक्मानमप बाधतामितः सोमो ग्रावा वरुणः पूतदक्षाः ।
वेदिर्बर्हिः समिधः शोशुचाना अप द्वेषांस्यमुया भवन्तु ॥१ ॥

अग्निदेव, सोमदेव, ग्रावा, मेघ के देवता इन्द्रदेव, पवित्र बल-सम्पन्न वरुणदेव, वेदी, कुशा तथा प्रज्वलित समिधाएँ ज्वर आदि रोगों को दूर करें और हमारे शत्रु यहाँ से दूर चले जाएँ ॥ १ ॥

११५३. अयं यो विश्वान् हरितान् कृणोष्युच्छोचयन्नग्निरिवाभिदुन्वन् ।
अधा हि तक्मन्नरसो हि भूया अधा न्य ङ्ङधराङ् वा परेहि ॥२ ॥

हे जीवन को दु:खमय बनाने वाले ज्वर !आप जो समस्त मनुष्यों को निस्तेज बनाते हैं और अग्नि के समान संतप्त करते हुए उन्हें कष्ट प्रदान करते हैं, अत: आप नीरस (निर्बल) हो जाएँ और नीचे के स्थान से दूर चलें जाएँ ॥

[ज्वर को नीचे के भागों से जाने को कहा है । ज्वर के विकार, मल निष्कासक मार्गों से निकलें यह भाव युक्तिसंगत है]

११५४. यः परुषः पारुषेयो ऽवध्वंस इवारुणः । तक्मानं विश्वधावीर्याधराञ्चं परा सुव ॥

जो अत्यन्त कठोर है और कठोरता के कारण अवध्वंस के समान लाल (खूनी) रंग वाला है, हे सब प्रकार की सामर्थ्य वाले ! ऐसे ज्वर को आप अधोमुखी करके दूर करें ॥३ ॥

११५५.अधराञ्चं प्र हिणोमि नमः कृत्वा तक्मने । शकम्भरस्य मुष्टिहा पुनरेतु महावृषान्॥

हम ज्वर को नमस्कार करके नीचे उतार देते हैं । शाक खाने वाले मनुष्यों के मुक्के से विनष्ट होने वाला यह रोग, अत्यधिक वर्षा वाले देशों में बारम्बार आ जाता है ॥४ ॥

[यह ज्वर वर्तमान मलेरिया की प्रकृति का लगता है, जो अधिक वर्षा वाले इलाकों में विशेषरूप से होता है । अन्न छोड़कर शाकाहार पर रहने से यह शीघ्र दूर होता है, इसलिए इसे शाकाहारी के मुक्के से नष्ट होने वाला कहा गया है ।]

११५६. ओको अस्य मूजवन्त ओको अस्य महावृषाः ।
यावज्जातस्तक्मंस्तावानसि बल्हिकेषु न्योचरः ॥५ ॥

इस ज्वर का निवास 'मूँज' नामक घास वाला स्थान है और इसका घर महावृष्टि वाला स्थान है । हे ज्वर ! जब से आप उत्पन्न हुए हैं, तब से आप 'बाल्हीकों ' में दृष्टिगोचर होते हैं ॥५ ॥

११५७. तक्मन् व्याल वि गद व्यङ्ग भूरि यावय ।
दासीं निष्टक्वरीमिच्छ तां वज्रेण समर्पय ॥६ ॥

हे सर्प के सदृश जीवन को दु:खमय बनाने वाले तथा विरूप अंग करने वाले ज्वर ! आप विशिष्ट रोग हैं । अत: आप हम से अत्यन्त दूर चले जाएँ और निकृष्टता (मलीनता) में निवास करने वालों पर अपना वज्र चलाएँ ॥६॥

[इस ज्वर को विषैला तथा विद्रूप करने वाला कहा गया है । ऐसे ज्वरों को वैद्यक में व्याल और व्यंग कहा जाता है । यह मलीनता में रहने वालों को ही सताता है ।]

११५८. तक्मन् मूजवतो गच्छ बल्हिकान् वा परस्तराम् ।
शूद्रामिच्छ प्रफर्व्यं[१] तां तक्मन् वीव धूनुहि ॥७ ॥

हे जीवन को कष्टमय बनाने वाले ज्वर ! आप 'मूँज' वाले स्थान अथवा उससे भी दूर के 'बाल्हीक' देशों में जाने की अभिलाषा करें । हे तक्मन् ! आप पहली अवस्था वाली शूद्रा (अवसादग्रस्त) की कामना करें और उसे विशेष रूप से कँपा दें ॥७ ॥

११५९. महावृषान् मूजवतो बन्ध्वद्धि परेत्य । प्रैतानि तक्मने ब्रूमो अन्यक्षेत्राणि वा इमा॥

आप मूँज वाले तथा महावृष्टि वाले प्रदेशों में गमन करें और वहाँ पर बाँधने वालों (अवरोध उत्पन्नकर्त्ताओं) का भक्षण करें । इन सब (अवांछनीय व्यक्तियों) अथवा अन्य क्षेत्रों को हम ज्वर के लिए कहते (प्रेरित करते) हैं ॥८॥

११६०. अन्यक्षेत्रे न रमसे वशी सन् मृडयासि नः ।
अभूदु प्रार्थस्तक्मा स गमिष्यति बल्हिकान् ॥९ ॥

आप अन्य क्षेत्रों में नहीं रमते हैं । आप हमारे वशीभूत रहकर हमें सुख प्रदान करते हैं । यह ज्वर प्रबल हो गया है, अब वह 'बाल्हीकों' (हिंसकों) के पास जाएगा ॥९ ॥

११६१. यत् त्वं शीतोऽथो रूरः सह कासावेपयः ।
भीमास्ते तक्मन् हेतयस्ताभिः स्म परि वृङ्ग्धि नः ॥१० ॥

आप जो शीत के साथ आने वाले हैं अथवा सर्दी के बाद आने वाले हैं अथवा खाँसी के साथ कँपाने वाले हैं । हे ज्वर ! यही आपके भयंकर हथियार हैं; उनसे आप हमें मुक्त करें ॥१० ॥

११६२. मा स्मैतान्त्सखीन् कुरुथा बलासं कासमुद्युगम् ।
मा स्मातोऽर्वाङैः पुनस्तत् त्वा तक्मन्नुप ब्रुवे ॥११ ॥

हे ज्वर ! आप कफ, खाँसी तथा क्षय आदि रोगों को अपना मित्र न बनाएँ और उस स्थान से हमारे समीप न आएँ । हे ज्वर ! इस बात को हम आपसे पुन: कहते हैं ॥११ ॥

११६३. तक्मन् भ्रात्रा बलासेन स्वस्रा कासिकया सह ।
पाप्मा भ्रातृव्येण सह गच्छामुमरणं जनम् ॥१२ ॥

हे ज्वर ! आप अपने भाई कफ, बहिन खाँसी तथा भतीजे पाप (दुष्कर्म) के साथ मलीन मनुष्यों के समीप गमन करें ।।१२ ।।

११६४. तृतीयकं वितृतीयं सदन्दिमुत शारदम् ।
तक्मानं शीतं रूरं ग्रैष्मं नाशय वार्षिकम् ।।१३ ।।

(हे देव !) आप तीसरे दिन आने वाले (तिजारी), तीन दिन छोड़कर आने वाले (चौथिया), सदैव रहने वाले, पीड़ा देने वाले तथा शरद् ऋतु , वर्षा ऋतु और ग्रीष्म ऋतु में होने वाले ज्वरों तथा ठण्डी लाने वाले ज्वरों को विनष्ट करें ।।१३ ।।

११६५. गन्धारिभ्यो मूजवद्भ्योऽङ्गेभ्यो मगधेभ्यः ।
प्रैष्यन् जनमिव शेवधिं तक्मानं परि दद्मसि ।।१४ ।।

जिस प्रकार भेजे जाने वाले खजाने की सुरक्षा करने वाले मनुष्य गांधार, मूँजवान् , अंग तथा मगध देशों में भेजे जाते हैं, उसी प्रकार इस कष्टदायक रोग को हम (दूर) भेजते हैं ।।१४ ।।

[२३ - कृमिघ्न सूक्त]

[**ऋषि -** कण्व । **देवता -** इन्द्र । **छन्द -** अनुष्टुप्, १३ विराट् अनुष्टुप् ।]

११६६. ओते मे द्यावापृथिवी ओता देवी सरस्वती ।
ओतौ म इन्द्रश्चाग्निश्च क्रिमिं जम्भयतामिति ।।१ ।।

द्युलोक, पृथ्वीलोक, देवी सरस्वती, इन्द्रदेव तथा अग्निदेव परस्पर एक साथ होकर हमारे लिए कृमियों का विनाश करें ।।१ ।।

११६७. अस्येन्द्र कुमारस्य क्रिमीन् धनपते जहि ।हता विश्वा अरातय उग्रेण वचसा मम ।

हे धनपते इन्द्रदेव ! आप इस कुमार के शत्रुरूप कृमियों का निवारण करें । हमारे उग्र वचनों (मन्त्रों) द्वारा समस्त कष्टदायी कृमियों का विनाश करें ।।२ ।।

११६८. यो अक्ष्यौ परिसर्पति यो नासे परिसर्पति ।
दतां यो मध्यं गच्छति तं क्रिमिं जम्भयामसि ।।३ ।।

जो कीड़े नेत्रों में भ्रमण करते हैं, जो नाकों में भ्रमण करते हैं तथा जो दाँतों के बीच में चलते हैं, उन कीड़ों को हम विनष्ट करते हैं ।।३ ।।

११६९. सरूपौ द्वौ विरूपौ द्वौ कृष्णौ द्वौ रोहितौ द्वौ ।
बभ्रुश्च बभ्रुकर्णश्च गृध्रः कोकश्च ते हताः ।।४ ।।

दो कीड़े समानरूप वाले होते हैं, दो विपरीतरूप वाले, दो काले रंग वाले, दो लाल रंग वाले, एक भूरे रंग वाले, एक भूरे कान वाले, एक गिद्ध तथा एक भेड़िया, ये सब मन्त्र बल द्वारा विनष्ट हो गए ।।४ ।।

११७०. ये क्रिमयः शितिकक्षा ये कृष्णाः शितिबाहवः ।
ये के च विश्वरूपास्तान् क्रिमीन् जम्भयामसि ।।५ ।।

जो कीड़े तीखी कोख वाले हैं, जो कीड़े काली और तीखी भुजा वाले हैं तथा जो विविधरूप वाले हैं, उन समस्त कीड़ों को हम मन्त्र - बल से विनष्ट करते हैं ।।५ ।।

११७१. उत् पुरस्तात् सूर्य एति विश्वदृष्टो अदृष्टहा ।
दृष्टांश्च घ्नन्नदृष्टांश्च सर्वांश्च प्रमृणन् क्रिमीन् ॥६ ॥

विश्वद्रष्टा सूर्यदेव दिखने वाले तथा न दिखने वाले (कृमियों) के विनाशक हैं । वे दृश्य-अदृश्य सभी प्रकार के कृमियों को रौंद डालते हैं ॥६ ॥

११७२. येवाषासः कष्कषास एजत्काः शिपवित्नुकाः ।
दृष्टश्च हन्यतां क्रिमिरुतादृष्टश्च हन्यताम् ॥७ ॥

जो शीघ्र गमन करने वाले, अत्यधिक पीड़ा देने वाले तथा कँपाने वाले तेजस्वी कीड़े हैं, वे सब दिखाई देने वाले तथा न दिखाई देने वाले कृमि विनष्ट हो जाएँ ॥७ ॥

११७३. हतो येवाषः क्रिमीणां हतो नदनिमोत ।
सर्वान् नि मष्मषाकरं दृषदा खल्वाँ इव ॥८ ॥

कीटाणुओं में से तीक्ष्ण गमन करने वाले कीड़े मन्त्र बल से विनष्ट हो गए और 'नदनिमा' नामक कीड़े भी मारे गये । जिस प्रकार पत्थर से चना मसला जाता है, उसी प्रकार हमने इन सबको मसल कर नष्ट कर दिया ॥८ ॥

११७४. त्रिशीर्षाणं त्रिककुदं क्रिमिं सारङ्गमर्जुनम् ।
शृणाम्यस्य पृष्टीरपि वृश्चामि यच्छिरः ॥९ ॥

तीन सिर, तीन ककुद, विचित्र रंग तथा सफेद रंगवाले कीटाणुओं को हम विनष्ट करते हैं । उनकी पसलियों को तोड़ते हुए, हम उनके सिरों को भी कुचलते हैं ॥९ ॥

११७५. अत्रिवद् वः क्रिमयो हन्मि कण्ववज्जमदग्निवत् ।
अगस्त्यस्य ब्रह्मणा सं पिनष्म्यहं क्रिमीन् ॥१० ॥

हे कृमियो ! जिस प्रकार 'अत्रि', 'कण्व' तथा 'जमदग्नि' ऋषियों ने आपको विनष्ट किया था, उसी प्रकार हम भी करते हैं और 'अगस्त्य' ऋषि के मन्त्र बल से आपको कुचल देते हैं ॥१० ॥

११७६. हतो राजा क्रिमीणामुतैषां स्थपतिर्हतः ।
हतो हतमाता क्रिमिर्हतभ्राता हतस्वसा ॥११ ॥

हमारे मंत्र तथा ओषधि के बल से कृमियों का राजा और उसका मंत्री मारा गया । उसकी माता, भाई तथा बहिन के विनष्ट होने से कृमियों का परिवार पूरी तरह से नष्ट हो गया ॥११ ॥

११७७. हतासो अस्य वेशसो हतासः परिवेशसः ।
अथो ये क्षुल्लका इव सर्वे ते क्रिमयो हताः ॥१२ ॥

इस कृमि के परिवार वाले मारे गए और इसके समीप के घर वाले भी मारे गए तथा जो छोटे-छोटे कृमि बीज रूप में थे, वे भी मारे गए ॥१२ ॥

११७८. सर्वेषां च क्रिमीणां सर्वासां च क्रिमीणाम् ।
भिनद्म्यश्मना शिरो दहाम्यग्निना मुखम् ॥१३ ॥

समस्त पुरुष कृमियों तथा समस्त मादा कृमियों के सिर को हम पत्थर से तोड़ते हैं और अग्नि के द्वारा उनके मुँह को जला देते हैं ॥१३ ॥

[२४- ब्रह्मकर्म सूक्त]

[**ऋषि** - अथर्वा । **देवता** - ब्रह्मकर्मात्मा (१ सविता, २ अग्नि, ३ द्यावापृथिवी, ४ वरुण, ५ मित्रावरुण, ६ मरुद्‌गण, ७ सोम, ८ वायु , ९ सूर्य, १० चन्द्रमा, ११ इन्द्र, १२ मरुत्पिता, १३ मृत्यु , १४ यम, १५ पितरगण, १६ तता पितरगण, १७ ततामहा पितरगण) । **छन्द** - अति शक्वरी, ११ शक्वरी, १५-१६ त्रिपदा भुरिक् जगती, १७ त्रिपदा विराट् शक्वरी ।]

११७९. सविता प्रसवानामधिपतिः स मावतु ।
अस्मिन् ब्रह्मण्यस्मिन् कर्मण्यस्यां पुरोधायामस्यां प्रतिष्ठायामस्यां
चित्त्यामस्यामाकूत्यामस्यामाशिष्यस्यां देवहूत्यां स्वाहा ॥१ ॥

भगवान् सवितादेव समस्त उत्पन्न पदार्थों के अधिपति हैं । वे इस पौरोहित्य कर्म में, प्रतिष्ठा में, चिति (अग्निशाला-यज्ञकुण्ड) में, संकल्प में, देव आवाहन में तथा आशीर्वादात्मक कर्म में हमारी सुरक्षा करें, हम उन्हें हवि समर्पित करते हैं ॥१ ॥

११८०. अग्निर्वनस्पतीनामधिपतिः स मावतु ।
अस्मिन् ब्रह्मण्यस्मिन्कर्मण्यस्यांपुरोधायामस्यां प्रतिष्ठायामस्यां
चित्त्यामस्यामाकूत्यामस्यामाशिष्यस्यां देवहूत्यां स्वाहा ॥२ ॥

अग्निदेव वनस्पतियों के अधिपति हैं । वे इस पौरोहित्य कर्म में, प्रतिष्ठा में, चिति में, संकल्प में, देव आवाहन में तथा आशीर्वाद सम्बन्धी कर्म में हमारी सुरक्षा करें, हम उन्हें हवि समर्पित करते हैं ॥२ ॥

११८१. द्यावापृथिवी दातॄणामधिपत्नी ते मावताम् ।
अस्मिन् ब्रह्मण्यस्मिन् कर्मण्यस्यां पुरोधायामस्यां प्रतिष्ठायामस्यां
चित्त्यामस्यामाकूत्यामस्यामाशिष्यस्यां देवहूत्यां स्वाहा ॥३ ॥

द्यावा-पृथिवी दाताओं की स्वामिनी हैं । वे इस पौरोहित्य कर्म में, प्रतिष्ठा में, चिति में, संकल्प में, देव आवाहन में तथा आशीर्वाद सम्बन्धी कर्म में हमारी सुरक्षा करें, हम उन्हें हवि समर्पित करते हैं ॥३ ॥

११८२. वरुणोऽपामधिपतिः स मावतु ।
अस्मिन् ब्रह्मण्यस्मिन् कर्मण्यस्यां पुरोधायामस्यां प्रतिष्ठायामस्यां
चित्त्यामस्यामाकूत्यामस्यामाशिष्यस्यां देवहूत्यां स्वाहा ॥४ ॥

वरुणदेव जल के स्वामी हैं । वे इस पौरोहित्य कर्म में, प्रतिष्ठा में, चिति में, संकल्प में, देव आवाहन में तथा आशीर्वाद सम्बन्धी कर्म में हमारी सुरक्षा करें, हम उन्हें हवि समर्पित करते हैं ॥४ ॥

११८३. मित्रावरुणौ वृष्ट्याधिपती तौ मावताम् ।
अस्मिन् ब्रह्मण्यस्मिन् कर्मण्यस्यां पुरोधायामस्यां प्रतिष्ठायामस्यां
चित्त्यामस्यामाकूत्यामस्यामाशिष्यस्यां देवहूत्यां स्वाहा ॥५ ॥

मित्र और वरुणदेव वृष्टि के स्वामी हैं । वे इस पौरोहित्य कर्म में, प्रतिष्ठा में, चिति में, संकल्प में, देव आवाहन में तथा आशीर्वाद सम्बन्धी कर्म में हमारी सुरक्षा करें, हम उन्हें हवि समर्पित करते हैं ॥५ ॥

११८४. मरुतः पर्वतानामधिपतयस्ते मावन्तु ।
अस्मिन् ब्रह्मण्यस्मिन् कर्मण्यस्यां पुरोधायामस्यां प्रतिष्ठायामस्यां
चित्त्यामस्यामाकूत्यामस्यामाशिष्यस्यां देवहूत्यां स्वाहा ॥६ ॥

मरुद्गण पर्वतों के स्वामी हैं । वे इस पौरोहित्य कर्म में, प्रतिष्ठा में, चिति में , संकल्प में, देव आवाहन में तथा आशीर्वाद सम्बन्धी कर्म में हमारी सुरक्षा करें, हम उन्हें हवि समर्पित करते हैं ॥६ ॥

११८५. सोमो वीरुधामधिपतिः स मावतु ।
अस्मिन् ब्रह्मण्यस्मिन् कर्मण्यस्यां पुरोधायामस्यां प्रतिष्ठायामस्यां
चित्त्यामस्यामाकूत्यामस्यामाशिष्यस्यां देवहूत्यां स्वाहा ॥७ ॥

सोमदेव ओषधियों के स्वामी हैं । वे इस पौरोहित्य कर्म में, प्रतिष्ठा में, चिति में , संकल्प में देव आवाहन में तथा आशीर्वाद सम्बन्धी कर्म में हमारी सुरक्षा करें, हम उन्हें हवि समर्पित करते हैं ॥७ ॥

११८६. वायुरन्तरिक्षस्याधिपतिः स मावतु ।
अस्मिन् ब्रह्मण्यस्मिन् कर्मण्यस्यां पुरोधायामस्यां प्रतिष्ठायामस्यां
चित्त्यामस्यामाकूत्यामस्यामाशिष्यस्यां देवहूत्यां स्वाहा ॥८ ॥

वायुदेव अन्तरिक्ष के स्वामी हैं । वे इस पौरोहित्य कर्म में, प्रतिष्ठा में, चिति में , संकल्प में, देव आवाहन में तथा आशीर्वाद सम्बन्धी कर्म में हमारी सुरक्षा करें, हम उन्हें हवि समर्पित करते हैं ॥८ ॥

११८७. सूर्यश्चक्षुषामधिपतिः स मावतु ।
अस्मिन् ब्रह्मण्यस्मिन् कर्मण्यस्यां पुरोधायामस्यां प्रतिष्ठायामस्यां
चित्त्यामस्यामाकूत्यामस्यामाशिष्यस्यां देवहूत्यां स्वाहा ॥९ ॥

सूर्यदेव आँखों के स्वामी हैं । वे इस पौरोहित्य कर्म में, प्रतिष्ठा में, चिति में, संकल्प में, देव आवाहन में तथा आशीर्वाद सम्बन्धी कर्म में हमारी सुरक्षा करें, हम उन्हें हवि समर्पित करते हैं ॥९ ॥

११८८. चन्द्रमा नक्षत्राणामधिपतिः स मावतु ।
अस्मिन् ब्रह्मण्यस्मिन् कर्मण्यस्यां पुरोधायामस्यां प्रतिष्ठायामस्यां
चित्त्यामस्यामाकूत्यामस्यामाशिष्यस्यां देवहूत्यां स्वाहा ॥१० ॥

चन्द्रदेव नक्षत्रों के स्वामी हैं । वे इस पौरोहित्य कर्म में, प्रतिष्ठा में, चिति में , संकल्प में, देव आवाहन में तथा आशीर्वाद सम्बन्धी कर्म में हमारी सुरक्षा करें, हम उन्हें हवि समर्पित करते हैं ॥१० ॥

११८९. इन्द्रो दिवोऽधिपतिः स मावतु ।
अस्मिन् ब्रह्मण्यस्मिन् कर्मण्यस्यां पुरोधायामस्यां प्रतिष्ठायामस्यां
चित्त्यामस्यामाकूत्यामस्यामाशिष्यस्यां देवहूत्यां स्वाहा ॥११ ॥

स्वर्गलोक के स्वामी इन्द्रदेव हैं । वे इस पौरोहित्य कर्म में, प्रतिष्ठा में, चिति में , संकल्प में, देव आवाहन में तथा आशीर्वाद सम्बन्धी कर्म में हमारी सुरक्षा करें, हम उन्हें हवि समर्पित करते हैं ॥११ ॥

११९०. मरुतां पिता पशूनामधिपतिः स मावतु ।
अस्मिन् ब्रह्मण्यस्मिन् कर्मण्यस्यां पुरोधायामस्यां प्रतिष्ठायामस्यां
चित्त्यामस्यामाकूत्यामस्यामाशिष्यस्यां देवहूत्यां स्वाहा ॥१२ ॥

मरुतों के पिता पशुओं के स्वामी हैं । वे इस पौरोहित्य कर्म में, प्रतिष्ठा में, चिति में, संकल्प में, देव आवाहन में तथा आशीर्वादात्मक कर्म में हमारी सुरक्षा करें, हम उन्हें हवि समर्पित करते हैं ॥१२ ॥

११९१. मृत्युः प्रजानामधिपतिः स मावतु ।
अस्मिन् ब्रह्मण्यस्मिन् कर्मण्यस्यां पुरोधायामस्यां प्रतिष्ठायामस्यां
चित्त्यामस्यामाकूत्यामस्यामाशिष्यस्यां देवहूत्यां स्वाहा ॥१३ ॥

प्रजाओं की स्वामिनी 'मृत्यु' हैं । वे इस पौरोहित्य कर्म में, प्रतिष्ठा में, चिति में , संकल्प में, देव आवाहन में तथा आशीर्वादात्मक कर्म में हमारी सुरक्षा करें, हम उन्हें हवि समर्पित करते हैं । ।१३ ॥

११९२. यमः पितॄणामधिपतिः स मावतु ।
अस्मिन् ब्रह्मण्यस्मिन् कर्मण्यस्यां पुरोधायामस्यां प्रतिष्ठायामस्यां
चित्त्यामस्यामाकूत्यामस्यामाशिष्यस्यां देवहूत्यां स्वाहा ॥१४ ॥

पितरों के स्वामी यमदेव हैं । वे इस पौरोहित्य कर्म में, प्रतिष्ठा में, चिति में, संकल्प में, देव आवाहन में तथा आशीर्वाद सम्बन्धी कर्म में हमारी सुरक्षा करें, हम उन्हें हवि समर्पित करते हैं ॥१४ ॥

११९३. पितरः परे ते मावन्तु ।अस्मिन् ब्रह्मण्यस्मिन् कर्मण्यस्यां पुरोधायामस्यां
प्रतिष्ठायामस्यां चित्त्यामस्यामाकूत्यामस्यामाशिष्यस्यां देवहूत्यां स्वाहा ॥१५ ॥

सात पीढ़ियों से ऊपर के पितरगण इस पौरोहित्य कर्म में, प्रतिष्ठा में, चिति में, संकल्प में, देव आवाहन में तथा आशीर्वाद सम्बन्धी कर्म में हमारी सुरक्षा करें, हम उन्हें हवि समर्पित करते हैं ॥१५ ॥

११९४. तता अवरे ते मावन्तु । अस्मिन् ब्रह्मण्यस्मिन् कर्मण्यस्यां पुरोधायामस्यां
प्रतिष्ठायामस्यां चित्त्यामस्यामाकूत्यामस्यामाशिष्यस्यां देवहूत्यां स्वाहा ॥१६ ॥

वे सपिण्ड पितर (पिछले पितामह) इस पौरोहित्य कर्म में, प्रतिष्ठा में, चिति में, संकल्प में, देव आवाहन में तथा आशीर्वादात्मक कर्म में हमारी सुरक्षा करें, हम उन्हें हवि समर्पित करते हैं ॥१६ ॥

११९५. ततस्ततामहास्ते मावन्तु । अस्मिन् ब्रह्मण्यस्मिन् कर्मण्यस्यां पुरोधायामस्यां
प्रतिष्ठायामस्यां चित्त्यामस्यामाकूत्यामस्यामाशिष्यस्यां देवहूत्यां स्वाहा ॥१७ ॥

वे बड़े प्रपितामह इस पौरोहित्य कर्म में, प्रतिष्ठा में, चिति में , संकल्प में, देव आवाहन में तथा आशीर्वाद कर्म में हमारी सुरक्षा करें, हम उन्हें हवि समर्पित करते हैं ॥१७ ॥

[२५- गर्भाधान सूक्त]

[**ऋषि** - ब्रह्मा । **देवता** - योनिगर्भ । **छन्द** - अनुष्टुप्, १३ विराट् पुरस्ताद् बृहती ।]

११९६. पर्वताद् दिवो योनेरङ्गादङ्गात् समाभृतम् ।
शेपो गर्भस्य रेतोधाः सरौ पर्णमिवा दधत् ॥१ ॥

पर्वत की (ओषधियों) से स्वर्गलोक के (पुण्यों या सूक्ष्म प्रवाहों) से तथा अंग-प्रत्यंग से एकत्रित एवं पुष्ट वीर्य धारण करने वाले पुरुष, जल प्रवाह में पत्ते रखने के समान गर्भ स्थान में गर्भ को स्थापित करते हैं ॥१ ॥

[खाद्यों, ओषधियों, अन्तरिक्षीय सूक्ष्मप्रवाहों, शारीरिकक्षमताओं के संयोग से पुरुष में गर्भाधान की क्षमता आती है ।]

११९७.यथेयं पृथिवी मही भूतानां गर्भमादधे । एवा दधामि ते गर्भं तस्मै त्वामवसे हुवे ।

जिस प्रकार यह विस्तृत पृथ्वी समस्त भूतों के गर्भ को धारण करती है, उसी प्रकार मैं आपका गर्भ धारण करती हूँ और उसकी सुरक्षा के लिए आपका आवाहन करती हूँ ॥२ ॥

११९८.गर्भं धेहि सिनीवालि गर्भं धेहि सरस्वति । गर्भं ते अश्विनोभा धत्तां पुष्करस्रजा ॥

हे सिनीवाली ! आप गर्भ को संरक्षण प्रदान करें । हे सरस्वती देवि ! आप गर्भधारण में सहायक हों । हे स्त्री ! स्वर्णिम कमल के आभूषणों के धारणकर्त्ता अश्विनीकुमार आप में गर्भ को स्थिरता प्रदान करें ॥३ ॥

११९९.गर्भं ते मित्रावरुणौ गर्भं देवो बृहस्पतिः । गर्भं त इन्द्रश्चाग्निश्च गर्भं धाता दधातु ते॥

मित्र और वरुणदेव आपके गर्भ को परिपुष्ट करें । बृहस्पतिदेव, इन्द्रदेव, अग्निदेव तथा धातादेव आपके गर्भ को धारण करें ॥४ ॥

१२००. विष्णुर्योनिं कल्पयतु त्वष्टा रूपाणि पिंशतु ।
आ सिञ्चतु प्रजापतिर्धाता गर्भं दधातु ते ॥५ ॥

विष्णुदेव (नारी या प्रकृति को) गर्भाधान की क्षमता से युक्त करें । त्वष्टादेव उसके विभिन्न अवयवों का निर्माण करें । प्रजापति सेचन प्रक्रिया में सहायक हों और धाता गर्भधारण में सहयोग करें ॥५ ॥

१२०१. यद् वेद राजा वरुणो यद् वा देवी सरस्वती ।
यदिन्द्रो वृत्रहा वेद तद् गर्भकरणं पिब ॥६ ॥

जिस गर्भकरण-क्रिया को राजा वरुणदेव जानते हैं, जिसको देवी सरस्वती जानती हैं तथा जिसको वृत्रहन्ता इन्द्रदेव जानते हैं, उस गर्भ स्थिर रखने वाले रस का आप पान करें ॥६ ॥

१२०२. गर्भो अस्योषधीनां गर्भो वनस्पतीनाम् ।
गर्भो विश्वस्य भूतस्य सो अग्ने गर्भमेह धाः ॥७ ॥

हे अग्निदेव ! आप ओषधियों तथा वनस्पतियों के गर्भ हैं और आप समस्त भूतों के भी गर्भ हैं, इसलिए आप हमारे इस गर्भ को धारण करें ॥७ ॥

१२०३. अधि स्कन्द वीरयस्व गर्भमा धेहि योन्याम् ।
वृषासि वृष्ण्यावन् प्रजायै त्वा नयामसि ॥८ ॥

हे वीर्यवान् ! आप बलवान् हैं । आप उठकर खड़े हों और पराक्रम करते हुए गर्भाशय में गर्भ की स्थापना करें । हम आपको केवल सन्तान के निमित्त ही ले जाते हैं ॥८ ॥

१२०४. वि जिहीष्व बार्हत्सामे गर्भस्ते योनिमा शयाम् ।
अदुष्टे देवाः पुत्रं सोमपा उभयाविनम् ॥९ ॥

हे अत्यन्त सान्त्वना वाली (अथवा सामगान करने वाली) साध्वी ! आप विशेषरूप से सजग रहें, हम आपके गर्भाशय में गर्भ की स्थापना करते हैं । सोमपायी देवों ने आप दोनों की सुरक्षा करने वाला पुत्र प्रदान किया है ।

१२०५. धातः श्रेष्ठेन रूपेणास्या नार्या गवीन्योः ।
पुमांसं पुत्रमा धेहि दशमे मासि सूतवे ॥१० ॥

हे धातादेव ! इस स्त्री की दोनों गर्भ धारण करने वाली नाड़ियों के बीच में, मनोहर रूप वाले पुरुष संतान की स्थापना करें और उसे दसवें महीने में उत्पन्न होने के लिए योग्य बनाएँ ॥१० ॥

१२०६. त्वष्टः श्रेष्ठेन रूपेणास्या नार्या गवीन्योः ।
पुमांसं पुत्रमा धेहि दशमे मासि सूतवे ॥११ ॥

हे त्वष्टादेव ! इस स्त्री की दोनों गर्भ धारण करने वाली नाड़ियों के बीच में, मनोहर रूप वाले पुरुष संतान की स्थापना करें और उसे दसवें महीने में उत्पन्न होने के लिए योग्य बनाएँ ॥११ ॥

१२०७. सवितः श्रेष्ठेन रूपेणास्या नार्या गवीन्योः ।
पुमांसं पुत्रमा धेहि दशमे मासि सूतवे ॥१२ ॥

हे सवितादेव ! इस स्त्री की दोनों गर्भ धारण करने वाली नाड़ियों के बीच में, मनोहर रूप वाले पुरुष संतान की स्थापना करें और उसे दसवें महीने में उत्पन्न होने के लिए योग्य बनाएँ ॥१२ ॥

१२०८. प्रजापते श्रेष्ठेन रूपेणास्या नार्या गवीन्योः ।
पुमांसं पुत्रमा धेहि दशमे मासि सूतवे ॥१३ ॥

हे प्रजापते ! इस स्त्री की दोनों गर्भ धारण करने वाली नाड़ियों के बीच में, मनोहर रूप वाले पुरुष संतान की स्थापना करें और उसे दसवें महीने में उत्पन्न होने के लिए योग्य बनाएँ ॥१३ ॥

[सूक्त के भावों से स्पष्ट होता है कि गर्भ की स्थापना तथा उसके संरक्षण में स्थूल क्रिया-कलापों के साथ मानसिक संकल्पों की भी विशेष भूमिका रहती है ।]

[२६ - नवशाला सूक्त]

[**ऋषि -** ब्रह्मा । **देवता -** वास्तोष्पति, १ अग्नि, २ सविता, ३,११ इन्द्र, ४ निविद, ५ मरुद्गण, ६ अदिति, ७ विष्णु, ८ त्वष्टा, ९ भग, १० सोम, १२ अश्विनीकुमार, बृहस्पति । **छन्द -** द्विपदा प्राजापत्या बृहती, १,५ द्विपदार्ची उष्णिक्, ३ त्रिपदा विराट् गायत्री, ९ त्रिपदा पिपीलिकमध्या पुर उष्णिक् (एकावसाना), १२ परातिशक्वरी चतुष्पदा जगती ।]

१२०९. यजूंषि यज्ञे समिधः स्वाहाग्निः प्रविद्वानिह वो युनक्तु ॥१ ॥

हे यजुर्वेदीय मन्त्र तथा समिधाओ ! विशेष ज्ञानी अग्निदेव इस यज्ञ में आपसे मिलें, उनके लिए हम हवि समर्पित करते हैं ॥१ ॥

१२१०. युनक्तु देवः सविता प्रजानन्नस्मिन् यज्ञे महिषः स्वाहा ॥२ ॥

परम ज्ञानी सवितादेव इस यज्ञ में सम्मिलित हों, उनके लिए हम हवि समर्पित करते हैं ॥२ ॥

१२११. इन्द्र उक्थामदान्यस्मिन् यज्ञे प्रविद्वान् युनक्तु सुयुजः स्वाहा ॥३ ॥

हे उक्थ (स्तोत्र) ! ज्ञानी इन्द्रदेव इस यज्ञ में आपसे मिलें, उनके लिए हम हवि समर्पित करते हैं ॥३ ॥

१२१२. प्रैषा यज्ञे निविदः स्वाहा शिष्टाः पत्नीभिर्वहतेह युक्ताः ॥४ ॥

हे शिष्ट मनुष्यो ! आप अपनी पत्नियों से मिलकर उनके साथ इस यज्ञ में आज्ञारूप वचनों को धारण करें । आपके लिए हम हवि समर्पित करते हैं ॥४ ॥

१२१३. छन्दांसि यज्ञे मरुतः स्वाहा मातेव पुत्रं पिपृतेह युक्ताः ॥५ ॥

जिस प्रकार माता पुत्र का पोषण करती है, उसी प्रकार मरुद्गण इस यज्ञ में सम्मिलित होकर छन्दों का पोषण करें, उनके लिए हम हवि समर्पित करते हैं ॥५ ॥

१२१४. एयमगन् बर्हिषा प्रोक्षणीभिर्यज्ञं तन्वानादितिः स्वाहा ॥६ ॥

यह देवी अदिति कुशाओं तथा प्रोक्षणियों के सहित इस यज्ञ को समृद्ध करती हुई पधारीं हैं, उनके लिए हम हवि समर्पित करते हैं ॥६ ॥

१२१५. विष्णुर्युनक्तु बहुधा तपांस्यस्मिन् यज्ञे सुयुजः स्वाहा ॥७ ॥

भगवान् विष्णु अपनी तप: शक्ति को इस यज्ञ में सम्मिलित करें, उनके लिए हम हवि समर्पित करते हैं ॥७ ॥

१२१६. त्वष्टा युनक्तु बहुधा नु रूपा अस्मिन् यज्ञे सुयुजः स्वाहा ॥८ ॥

ज्ञानी त्वष्टादेव विधिवत् ठीक किये गये अनेक रूपों को इस यज्ञ में संयुक्त करें, उनके लिए हम हवि समर्पित करते हैं ॥८ ॥

१२१७. भगो युनक्त्वाशिषो न्व१स्मा अस्मिन् यज्ञे प्रविद्वान् युनक्तु सुयुजः स्वाहा ॥९ ॥

ज्ञानी भगदेव अपने श्रेष्ठ आशीर्वादों को इस यज्ञ में सम्मिलित करें, उनके लिए हम हवि समर्पित करते हैं ॥

१२१८. सोमो युनक्तु बहुधा पयांस्यस्मिन् यज्ञे सुयुजः स्वाहा ॥१० ॥

ज्ञानी सोम इस यज्ञ में अपने जल (रसों) को अनेक प्रकार से संयुक्त करें, उनके लिए हवि समर्पित करते हैं।

१२१९. इन्द्रो युनक्तु बहुधा वीर्याण्यस्मिन् यज्ञे सुयुजः स्वाहा ॥११ ॥

ज्ञानी इन्द्र अपने पराक्रम को इस यज्ञ में अनेक प्रकार से संयुक्त करें, उनके लिए हम हवि समर्पित करते हैं ।

१२२०. अश्विना ब्रह्मणा यातमर्वाञ्चौ वषट्कारेण यज्ञं वर्धयन्तौ ।
बृहस्पते ब्रह्मणा याह्यर्वाङ् यज्ञो अयं स्वरिदं यजमानाय स्वाहा ॥१२ ॥

हे अश्विनीकुमार ! आप दोनों मंत्र तथा दान द्वारा यज्ञ को समृद्ध करते हुए हमारे पास पधारें । हे बृहस्पते ! आप मंत्रों के साथ हमारे समीप पधारें । यह यज्ञ, याजक को स्वर्ग प्रदान करने वाला हो, अश्विनीकुमारों तथा बृहस्पतिदेव के लिए हम हवि समर्पित करते हैं ॥१२ ॥

[२७ - अग्नि सूक्त]

[**ऋषि -** ब्रह्मा । **देवता -** अग्नि, तीन देवियाँ (इळा, सरस्वती, भारती) । **छन्द -** १ बृहतीगर्भा त्रिष्टुप् २ द्विपदा साम्नी भुरिक् अनुष्टुप्, ३ द्विपदार्ची बृहती, ४ द्विपदा साम्नी भुरिक् बृहती, ५ द्विपदा साम्नी त्रिष्टुप्, ६ द्विपदा विराट् गायत्री, ७ द्विपदा साम्नी बृहती, ८ संस्तार पंक्ति, ९ षट्पदा अनुष्टुप् गर्भा परातिजगती, १०-१२ पुरउष्णिक् ।]

१२२१. ऊर्ध्वा अस्य समिधो भवन्त्यूर्ध्वा शुक्रा शोचींष्यग्नेः ।
द्युमत्तमा सुप्रतीकः ससूनुस्तनूनपादसुरो भूरिपाणिः ॥१ ॥

इस अग्नि की समिधाएँ तथा इसकी पवित्र ज्वालाएँ ऊर्ध्वमुखी होती हैं । ये अग्निदेव अत्यन्त, प्रकाश वाले तथा मनोहर रूप वाले हैं। वे सूर्य के सदृश प्राण प्रदान करने वाले तथा यज्ञ में अनेक हाथों (ज्वालाओं) वाले हैं ॥१ ॥

१२२२. देवो देवेषु देवः पथो अनक्ति मध्वा घृतेन ॥२ ॥

समस्त देवताओं में ये प्रमुख देव हैं । ये मधु तथा घृत से मार्गों को पवित्र करते हैं ॥२ ॥

१२२३. मध्वा यज्ञं नक्षति प्रैणानो नराशंसो अग्निः सुकृद् देवः सविता विश्ववारः ॥३ ॥

मनुष्यों द्वारा प्रशंसनीय और सत्कर्म करने वाले सवितादेव तथा सबके द्वारा वरणीय अग्निदेव मधुरता से यज्ञ को संयुक्त करते हुए संव्याप्त हो रहे हैं ॥३ ॥

१२२४. अच्छायमेति शवसा घृता चिदीडानो वह्निर्नमसा ॥४ ॥

ये अग्निदेव घृत, बल तथा हविष्यान्न से स्तुत होकर सम्मुख पधारते हैं ॥४ ॥

१२२५. अग्निः स्रुचो अध्वरेषु प्रयक्षु स यक्षदस्य महिमानमग्नेः ॥५ ॥

देवों की अत्यधिक संगति वाले यज्ञों में अग्निदेव उसकी महिमा तथा स्रुचाओं को स्वयं से संयुक्त करें ॥५॥

१२२६. तरी मन्द्रासु प्रयक्षु वसवश्चातिष्ठन् वसुधातरश्च ॥६ ॥

तारक अग्निदेव तथा ऐश्वर्य- पोषक वसुदेव आनन्द प्रदान करने वाले और देवों की संगति करने वाले यज्ञों में विद्यमान रहते हैं ॥६ ॥

१२२७. द्वारो देवीरन्वस्य विश्वे व्रतं रक्षन्ति विश्वहा ॥७ ॥

दिव्य द्वार तथा विश्वेदेव, इस याजक के संकल्प की विविध प्रकार से सुरक्षा करते हैं ॥७ ॥

१२२८. उरुव्यचसाग्नेर्धाम्ना पत्यमाने ।
आ सुष्वयन्ती यजते उपाके उषासानक्तेमं यज्ञमवतामध्वरं नः ॥८ ॥

अग्नि के विस्तृत धामों से अवतरित होने वाली, गतिशील, साथ रहने वाली उषा और नक्ता (सन्ध्या-रात्रि) हमारे इस हिंसारहित यज्ञीय प्रयोग की सुरक्षा करें ॥८ ॥

१२२९. दैवा होतार ऊर्ध्वमध्वरं नोऽग्नेर्जिह्वयाभि गृणत गृणता नः स्विष्टये ।
तिस्रो देवीर्बर्हिरिदं सदन्तामिडा सरस्वती मही भारती गृणाना ॥९ ॥

हे दिव्य होताओ ! आप अपनी जिह्वा से हमारे कल्याण के लिए उच्चस्तरीय यज्ञाग्नि की प्रशंसा करें । इडा (पृथिवी) भारती तथा सरस्वती यह तीनों देवियाँ गुणगान करती हुई इस कुशा प्र्र विराजें ॥९ ॥

१२३०. तन्नस्तुरीपमद्भुतं पुरुक्षु । देव त्वष्टा रायस्पोषं वि ष्य नाभिमस्य ॥१० ॥

हे त्वष्टा !आप हमें प्रचुर अन्न, जल तथा ऐश्वर्य की पुष्टि प्रदान करें और इस (थैली) की मध्य ग्रन्थि को खोलें।

१२३१. वनस्पतेऽव सृजा रराणः । त्मना देवेभ्यो अग्निर्हव्यं शमिता स्वदयतु ॥११ ॥

हे वनस्पते !आप ध्वनि करते हुए स्वयं को छोड़ें और शमन करने वाले अग्निदेव हवनीय पदार्थों को देवों के लिए स्वादिष्ट बनाएँ ॥११ ॥

१२३२. अग्ने स्वाहा कृणुहि जातवेदः ।
इन्द्राय यज्ञं विश्वे देवा हविरिदं जुषन्ताम् ॥१२ ॥

हे जातवेदा अग्निदेव ! आप इन्द्रदेव के लिए स्वाहाकार यज्ञ सम्पादित करें और समस्त देवता इस हव्य का सेवन करें ॥१२ ॥

[२८- दीर्घायु सूक्त]

[**ऋषि** - अथर्वा । **देवता** - त्रिवृत् (अग्नि अदि) । **छन्द** - त्रिष्टुप्, ६ पञ्चपदातिशक्वरी, ७, ९-१०,१२ ककुम्मती अनुष्टुप्, १३ पुर उष्णिक् ।]

इस सूक्त के देवता ' त्रिवृत्' हैं । यह सम्बोधन मंत्रों में बार-बार आया भी है । 'त्रिवृत्' का अर्थ तीन वृतों से युक्त अथवा तीन लपेटों से युक्त भी होता है । यज्ञोपवीत को तीन लपेटों वाला होने के कारण 'त्रिवृत्' कहते हैं । यज्ञोपवीत का नाम व्रतबन्ध भी है । वह भावों, विचारों एवं क्रियाओं को कल्याणकारी व्रतों से युक्त करने का प्रतीक होने से भी 'त्रिवृत्' कहा जा सकता है । तीन गुणों सत्, रज, तम से भी इसकी संगति बैठती है । तीन अवस्थाओं (बाल, तरुण, एवं वृद्धावस्था) के तीन व्रत (ब्रह्मचर्य, गृहस्थ तथा वानप्रस्थ) भी इस व्याख्या में आ सकते हैं-

१२३३. नव प्राणान्नवभिः सं मिमीते दीर्घायुत्वाय शतशारदाय ।
हरिते त्रीणि रजते त्रीण्ययसि त्रीणि तपसाविष्ठितानि ॥१ ॥

सौ वर्ष की (पूर्ण) आयु के लिए नौ प्राणों को नौ (शरीरस्थ नौ चक्रों अथवा अगले मंत्र में वर्णित नौ दिव्य धाराओं) के साथ संयुक्त करते हैं । इनमें से तीन हरित (सत् तत्त्वयुक्त, स्वर्णयुक्त अथवा लुभावने) हैं, तीन रजत के (रज तत्त्व, चाँदी या प्रकाशयुक्त अथवा सुखकर) हैं तथा तीन अयस् (तामसिक, लोहे के अथवा शुभकारक) हैं । वे तप: (स्थूल ताप या साधना से उत्पन्न ऊर्जा) के द्वारा भली प्रकार स्थित होते हैं ॥१ ॥

[मनुष्य में नौ चक्र समाहित हैं । तीन- मूलाधार, स्वाधिष्ठान एवं मणिपूरक कर्म प्रेरक अयस् युक्त हैं । तीन- अनाहत, विशुद्धि तथा आज्ञाचक्र प्रकाशक - राजस् हैं । तीन - तालुचक्र, सहस्रार तथा ब्रह्मरन्ध्र (व्योम चक्र) सत् या हिरण्ययुक्त अथवा हरण- आकर्षण करने वाले हैं । यज्ञोपवीत के सन्दर्भ में यह शोध का विषय है कि एक लड़ के तीन तार सोने के, दूसरी के चाँदी के तथा तीसरी के लोहे या अन्य धातु के बनाकर , उसे धारण करने से शरीर की तीन- ऊपरी, बीच के तथा नीचे वाले भागों या चक्रों पर क्या प्रभाव पड़ता है ?]

१२३४. अग्निः सूर्यश्चन्द्रमा भूमिरापो द्यौरन्तरिक्षं प्रदिशो दिशश्च ।
आर्तवा ऋतुभिः संविदाना अनेन मा त्रिवृता पारयन्तु ॥२ ॥

अग्नि, सूर्य, चन्द्रमा, पृथ्वी, जल, अन्तरिक्ष, द्युलोक, दिशा- उपदिशा तथा ऋतु- ऋतु विभाग (यह नौ) इस त्रिवृत् के संयोग से हमें पार लगा दें, लक्ष्य तक पहुँचा दें ॥२ ॥

[इनमें से द्यु , सूर्य एवं ऋतुओं को हरित ; अन्तरिक्ष, चन्द्रमा और दिशाओं को रजस् तथा पृथ्वी, अग्नि एवं जल को अयस् कहा जा सकता है ।]

१२३५. त्रयः पोषास्त्रिवृति श्रयन्तामनक्तु पूषा पयसा घृतेन ।
अन्नस्य भूमा पुरुषस्य भूमा भूमा पशूनां त इह श्रयन्ताम् ॥३ ॥

इस त्रिवत् में तीन पुष्टियाँ आश्रित हों । पूषा (पुष्टियों के) देवता तुम्हारे आश्रय में दुग्ध- घृतादि की वृद्धि, अन्न की प्रचुरता, पुरुषों तथा पशुओं की अधिकता प्रदान करें ॥३ ॥

१२३६. इममादित्या वसुना समुक्षतेममग्ने वर्धय वावृधानः ।
इममिन्द्र सं सृज वीर्येणास्मिन् त्रिवृच्छ्रयतां पोषयिष्णु ॥४ ॥

हे आदित्यदेव ! आप इस साधक को ऐश्वर्य से पूर्ण करें । हे अग्निदेव ! आप स्वयं बढ़ते हुए इसको भी बढ़ाएँ । हे इन्द्रदेव ! आप इसको बल से युक्त करें । पालन करने वाले त्रिवृत् इसमें आश्रय ग्रहण करें ॥४ ॥

१२३७. भूमिष्ट्वा पातु हरितेन विश्वभृदग्निः पिपर्त्वयसा सजोषाः ।
वीरुद्भिष्टे अर्जुनं संविदानं दक्षं दधातु सुमनस्यमानम् ॥५ ॥

हरित (स्वर्ण या हरियाली) के द्वारा भूमि आपकी सुरक्षा करे । विश्व - पोषक तथा प्रेमपूर्ण अग्निदेव अयस् (लोहे या कर्म शक्ति) से आपका पालन करें और ओषधियुक्त अर्जुन (श्वेत, रजस्-चन्द्रमा) आपके मन में शुभ संकल्पमय सामर्थ्य स्थापित करें ॥५ ॥

१२३८. त्रेधा जातं जन्मनेदं हिरण्यमग्नेरेकं प्रियतमं बभूव सोमस्यैकं हिंसितस्य
परापतत् ।अपामेकं वेधसां रेत आहुस्तत् ते हिरण्यं त्रिवृदस्त्वायुषे ॥६ ॥

यह हिरण्य (स्वर्ण अथवा हिरण्यगर्भ- मूल उत्पादक तेज) जन्म से ही तीन तरह से पैदा हुआ । इसका पहला जन्म अग्निदेव को परम प्रिय हुआ, दूसरा कूटे गये सोम से बाहर निकला और तीसरे को सारभूत जल का वीर्यरूप कहते हैं । (हे धारणकर्त्ता) यह हिरण्यमय त्रिवृत् आपके लिए आयुष्य देने वाला हो ॥६ ॥

१२३९. त्र्यायुषं जमदग्नेः कश्यपस्य त्र्यायुषम् ।
त्रेधामृतस्य चक्षणं त्रीण्यायूंषि तेऽकरम् ॥७ ॥

जमदग्नि (ऋषि अथवा प्रज्वलित अग्नि) के तीन आयुष्य, कश्यप (ऋषि अथवा तत्त्वदर्शी) के तीन आयुष्य तथा अमृत तत्त्व को तीन प्रकार से धारण करने वाले दर्शन , इन तीनों के द्वारा तुम्हारे आयुष्य को (संस्कारित या पुष्ट) करते हैं ॥७ ॥

[जमदग्नि के तीन आयुष्य (मंत्र क्र० १ में वर्णित) अयस् के, कश्यप (देखने वाले) के तीन आयुष्य रजत तथा अमृत तत्त्व दर्शन के तीन आयुष्य हरित (सत्त्व या हिरण्य) के कहे जा सकते हैं ।]

१२४०. त्रयः सुपर्णास्त्रिवृता यदायन्नेकाक्षरमभिसंभूय शक्राः ।
प्रत्यौहन्मृत्युममृतेन साकमन्तर्दधाना दुरितानि विश्वा ॥८ ॥

जब एक अक्षर (ॐ या अविनाशी) के साथ तीन सुपर्ण (श्रेष्ठ किरणों से युक्त) त्रिवृत् बनाकर समर्थ बनते हैं, तब वे अमृत से युक्त होकर समस्त विकारों का निवारण करते हुए मृत्यु को दूर हटा देते हैं ॥८ ॥

[ॐ के साथ अ, उ, म्, यह तीन शब्द एक होकर अथवा अनश्वर जीवात्मा के साथ भाव, विचार तथा कर्म प्रवाह एक होकर शक्तिशाली बनते हैं, तो वे उक्त प्रभाव दिखाते हैं ।]

१२४१. दिवस्त्वा पातु हरितं मध्यात् त्वा पात्वर्जुनम् ।
भूम्या अयस्मयं पातु प्रागाद् देवपुरा अयम् ॥९ ॥

हरित (हिरण्य या सत्) आपकी द्युलोक से सुरक्षा करें, सफेद (चाँदी या-रजस्) मध्यलोक से सुरक्षा करें तथा अयस् (लोहा या कर्मशक्ति) भूलोक से सुरक्षा करें । यह (ज्ञान) देवों की पुरियों में प्राप्त हुआ है ॥९ ॥

१२४२. इमास्तिस्रो देवपुरास्तास्त्वा रक्षन्तु सर्वतः ।
तास्त्वं बिभ्रद् वर्चस्व्युत्तरो द्विषतां भव ॥१० ॥

ये देवों की तीन पुरियाँ चारों तरफ से आपकी सुरक्षा करें । उनको धारण करके, आपके तेजस्वी होते हुए रिपुओं की अपेक्षा अधिक श्रेष्ठ हों ॥१० ॥

१२४३. पुरं देवानाममृतं हिरण्यं य आबेधे प्रथमो देवो अग्रे ।
तस्मै नमो दश प्राचीः कृणोम्यनु मन्यतां त्रिवृदाबधे मे ॥११ ॥

देवताओं की स्वर्णिम नगरी अमृत स्वरूप है । जिस प्रमुख देव ने सबसे पहले इनको (त्रितों को) बाँधा (धारण किया) था, उनको हम अपनी दस अँगुलियाँ जोड़कर नमस्कार करते हैं । वे देवगण इस त्रिवृत् को बाँधने में हमें भी अनुमति प्रदान करें ॥११ ॥

१२४४. आ त्वा चृतत्वर्यमा पूषा बृहस्पतिः ।
अहर्जातस्य यन्नाम तेन त्वाति चृतामसि ॥१२ ॥

अर्यमादेव, पूषादेव तथा बृहस्पतिदेव आपको भली प्रकार बाँधें । प्रतिदिन पैदा होने वाले (सूर्य या प्रकाश) के नाम के साथ (साक्षी में) हम भी आपको बाँधते (धारण करते) हैं ॥१२ ॥

१२४५. ऋतुभिष्ट्वार्तवैरायुषे वर्चसे त्वा ।
संवत्सरस्य तेजसा तेन संहनु कृण्मसि ॥१३ ।

हम आपको आयुष्य तथा वर्चस् की प्राप्ति के लिए ऋतुओं, ऋतुओं के विभागों तथा संवत्सरों के उस (समर्थ) तेजस् से युक्त करते हैं ॥१३ ॥

१२४६. घृतादुल्लुप्तं मधुना समक्तं भूमिदृंहमच्युतं पारयिष्णु ।
भिन्दत् सपत्नानधरांश्च कृण्वदा मा रोह महते सौभगाय ॥१४ ॥

आप घृत सारतत्त्व से पूर्ण, मधु (मधुरता) से सिंचित, पृथ्वी के सदृश स्थिर तथा पार लगाने वाले हैं । आप रिपुओं को छिन्न-भिन्न करके उन्हें नीचा दिखाते हुए , हमें बृहत् सौभाग्य प्राप्त कराने के लिए हमारे ऊपर स्थिर हों ॥१४ ॥

[२९- रक्षोघ्न सूक्त]

[**ऋषि** - चातन । **देवता** - जातवेदा । **छन्द** - त्रिष्टुप्, ३ त्रिपदा विराट् गायत्री, ५ पुरोतिजगती विराट् जगती, १२ भुरिक् अनुष्टुप्, १३, १५ अनुष्टुप्, १४ चतुष्पदा पराबृहती ककुम्मती अनुष्टुप् ।]

इस सूक्त में जातवेदा अग्नि से रोगों और उनके उत्पादक पिशाचों (दुष्ट कृमियों) के विनाश की प्रार्थना है । अनेक प्रकार के कृमियों के स्वरूप और उनसे मुक्ति के संकेत दिये गये हैं-

१२४७. पुरस्ताद् युक्तो वह जातवेदोऽग्ने विद्धि क्रियमाणं यथेदम् ।
त्वं भिषग् भेषजस्यासि कर्ता त्वया गामश्वं पुरुषं सनेम ॥१ ॥

हे जातवेदा अग्ने ! आप ओषधि जानने वाले वैद्य हैं । आप पहले वाले कार्यों का भार वहन करें तथा वर्तमान में होने वाले कार्यों को जानें । आपकी सहायता से हम गौ, घोड़े तथा मनुष्यों को रोगरहित अवस्था में पाएँ ॥१ ॥

१२४८. तथा तदग्ने कृणु जातवेदो विश्वेभिर्देवैः सह संविदानः ।
यो नो दिदेव यतमो जघास यथा सो अस्य परिधिष्पताति ॥२ ॥

हे जातवेदा अग्ने ! आप समस्त देवताओं के साथ मिलकर ऐसा उपाय करें कि जिससे उस रोग की परिधि गिर जाए , जो हमें पीड़ा देते हैं तथा जो हमें खा जाना चाहते हैं ॥२ ॥

१२४९. यथा सो अस्य परिधिष्पताति तथा तदग्ने कृणु जातवेदः ।
विश्वेभिर्देवैः सह संविदानः ॥३ ॥

हे जातवेदा अग्निदेव ! आप देवों के साथ मिलकर ऐसा उपाय करें कि जिससे उस रोग की घेराबन्दी टूट जाए ॥३ ॥

१२५०. अक्ष्यौ३ नि विध्य हृदयं नि विध्य जिह्वां नि तृन्द्धि प्र दतो मृणीहि ।
पिशाचो अस्य यतमो जघासाग्ने यविष्ठ प्रति तं शृणीहि ॥४ ॥

हे अग्निदेव ! जो पिशाच इसको खाने की इच्छा कर चुके हैं, उनकी आँखों तथा उनके हृदयों को आप बींध डालें । उनकी जीभ को काट डालें । हे बलवान् अग्निदेव ! आप उन्हें विनष्ट कर डालें ॥४ ॥

१२५१. यदस्य हृतं विहृतं यत् पराभृतमात्मनो जग्धं यतमत् पिशाचैः ।
तदग्ने विद्वान् पुनरा भर त्वं शरीरे मांसमसुमेरयामः ॥५ ॥

पिशाचों ने इसके शरीर का जो भाग हर लिया है, छीन लिया है, लूट लिया है तथा जो भाग खा लिया है, हे ज्ञानी अग्ने ! उस भाग को आप पुनः भर दें । इसके शरीर में मांस तथा प्राणों को हम विधिवत् प्रयोगों से पुनः स्थापित करते हैं ॥५ ॥

१२५२. आमे सुपक्वे शबले विपक्वे यो मा पिशाचो अशने ददम्भ ।
तदात्मना प्रजया पिशाचा वि यातयन्तामगदो३यमस्तु ॥६ ॥

जो पिशाच (कृमि) कच्चे-पक्के, आधे पके तथा विशेष पके भोजन में प्रवेश करके हमें हानि पहुँचाते हैं, ऐसे पिशाच स्वयं तथा अपनी सन्तानों के साथ कष्ट भोगें और यह रोगी नीरोग हो जाए ॥६ ॥

१२५३. क्षीरे मा मन्थे यतमो ददम्भाकृष्टपच्ये अशने धान्ये३ यः ।
तदात्मना प्रजया पिशाचा वि यातयन्तामगदो३यमस्तु ॥७ ॥

जो पिशाच (कृमि) दुग्ध मंथ (मठा) तथा बिना खेती उत्पन्न होने वाले अन्न (खाद्यों) में प्रवेश करके हमें हानि पहुँचाते हैं, वे पिशाच स्वयं तथा अपनी संतानों के साथ कष्ट भोगें और यह रोगी नीरोग हो जाए ॥७ ॥

१२५४. अपां मा पाने यतमो ददम्भ क्रव्याद् यातूनां शयने शयानम् ।
तदात्मना प्रजया पिशाचा वि यातयन्तामगदो३यमस्तु ॥८ ॥

जो पिशाच (कृमि) जलपान करते समय तथा बिछौने पर शयन करते समय हमें पीड़ित करते हैं, वे पिशाच अपनी प्रजाओं के साथ दूर हट जाएँ और यह रोगी नीरोग हो जाए ॥८ ॥

१२५५. दिवा मा नक्तं यतमो ददम्भ क्रव्याद् यातूनां शयने शयानम् ।
तदात्मना प्रजया पिशाचा वि यातयन्तामगदो३यमस्तु ॥९ ॥

जो पिशाच (कृमि) रात अथवा दिन में बिस्तर पर सोते समय हमें पीड़ित करते हैं, वे पिशाच अपनी प्रजाओं सहित दूर हट जाएँ और यह रोगी नीरोग हो जाए ॥९ ॥

१२५६. क्रव्यादमग्ने रुधिरं पिशाचं मनोहनं जहि जातवेदः ।
तमिन्द्रो वाजी वज्रेण हन्तु च्छिनत्तु सोमः शिरो अस्य धृष्णुः ॥१० ॥

हे जातवेदा अग्ने ! आप मांसभक्षक, रक्तभक्षक तथा मन मारने वाले पिशाचों को विनष्ट करें । शक्तिशाली इन्द्रदेव उन्हें वज्र से मारें और निर्भीक सोमदेव उनके सिर को काटें ॥१० ॥

१२५७. सनादग्ने मृणसि यातुधानान् न त्वा रक्षांसि पृतनासु जिग्युः ।
सहमूराननु दह क्रव्यादो मा ते हेत्या मुक्षत दैव्यायाः ॥११ ॥

हे अग्निदेव ! कष्ट देने वाले यातुधानियों को आप सदैव विनष्ट करते हैं और संग्राम में असुरगण आपको पराजित नहीं कर पाते । आप मांस भक्षण करने वालों को समूल भस्म करें, आपके दिव्य हथियारों से कोई छूटने न पाए ॥११ ॥

१२५८. समाहर जातवेदो यद्धृतं यत् पराभृतम् ।
गात्राण्यस्य वर्धन्तामंशुरिवा प्यायतामयम् ॥१२ ॥

हे जातवेदा अग्निदेव ! इस व्यक्ति का जो भाग हर लिया गया है तथा विनष्ट कर दिया गया है, उस भाग को आप पुन: भर दें, जिससे इसके अंग-प्रत्यंग पुष्ट होकर चन्द्रमा की भाँति वृद्धि को प्राप्त हों ॥१२ ॥

१२५९. सोमस्येव जातवेदो अंशुरा प्यायतामयम् ।
अग्ने विरप्शिनं मेध्यमयक्ष्मं कृणु जीवतु ॥१३ ॥

हे जातवेदा अग्ने ! यह पुरुष चन्द्रमा की कलाओं के सदृश वृद्धि को प्राप्त हो । हे अग्ने ! आप इस निर्दोष व्यक्ति को पवित्र एवं नीरोग करें, जिससे यह जीवित रहे ॥१३ ॥

[विभिन्न समिधाओं की रोगनाशक शक्ति का संकेत इस मंत्र में है ।]

१२६०. एतास्ते अग्ने समिधः पिशाचजम्भनीः ।
तास्त्वं जुषस्व प्रति चैना गृहाण जातवेदः ॥१४ ॥

हे अग्ने ! आपकी ये समिधाएँ पिशाचों (कृमियों) को विनष्ट करने वाली हैं । हे जातवेदा अग्ने ! आप इनको स्वीकार करें तथा इन्हें ग्रहण करें ॥१४ ॥

१२६१. तार्ष्टाघीरग्ने समिधः प्रति गृह्णाह्यर्चिषा ।
जहातु क्रव्याद्रूपं यो अस्य मांसं जिहीर्षति ।१५ ॥

हे अग्निदेव ! आप अपनी लपटों द्वारा तृषा शमन करने वाली समिधाओं को स्वीकार करें । जो मांसभक्षी पिशाच इसके मांस को हरना चाहते हैं, वे अपने रूप को छोड़ दें ।१५ ॥

[३०- दीर्घायुष्य सूक्त]

[**ऋषि** - उन्मोचन । **देवता** - आयुष्य । **छन्द** - अनुष्टुप्, १ पथ्यापंक्ति, ९ भुरिक् अनुष्टुप्, १२ चतुष्पदा विराट् जगती, १४ विराट् प्रस्तारपंक्ति, १७ त्र्यवसाना षट्पदा जगती ।]

इस सूक्त में प्रियजनों के अन्दर प्राणशक्ति की क्षीणता से, अभिचार क्रियाओं से अथवा पूर्वकृत पापकर्मों के प्रभाव से होने वाले आयुक्षयणकारी रोगों को नष्ट करने के लिए मंत्र बल, साधना शक्ति तथा अन्य उपचारों द्वारा प्राण शक्ति संवर्द्धन के भाव- सूत्र व्यक्त किये गयें हैं-

१२६२. आवतस्त आवतः परावतस्त आवतः ।
इहैव भव मा नु गा मा पूर्वाननु गाः पितृनसुं बध्नामि ते दृढम् ॥१ ॥

आपके अत्यन्त समीप तथा अत्यन्त दूर के स्थान से हम आपके प्राणों को दृढ़ता से बाँधते हैं । आप पूर्व पितरों का अनुसरण न करें (शरीर न छोड़ें), यहीं रहें ॥१ ॥

१२६३. यत् त्वाभिचेरुः पुरुषः स्वो यदरणो जनः ।उन्मोचनप्रमोचने उभे वाचा वदामि ते॥

यदि आपके अपने लोग अथवा कोई हीन लोग आपके ऊपर अभिचार करते हैं, तो उससे छूटने तथा दूसरे होने की बात (विद्या, विधि) हम कहते हैं ॥२ ॥

१२६४. यद् दुद्रोहिथ शेपिषे स्त्रियै पुंसे अचित्त्या ।उन्मोचनप्रमोचने उभे वाचा वदामि ते॥

यदि आपने स्त्री अथवा पुरुष के प्रति द्रोह किया अथवा शाप दिया है, तो उससे छूटने तथा दूर होने की दोनों बातें (विधियाँ) हम आपसे कहते हैं ॥३ ॥

**१२६५. यदेनसो मातृकृताच्छेषे पितृकृताच्च यत् ।
उन्मोचनप्रमोचने उभे वाचा वदामि ते ॥४ ॥**

यदि आप माता अथवा पिता के द्वारा किये गये पापों के कारण शयन कर रहे हैं, तो उस (पाप निमित्तक) रोग से छूटने तथा दूर होने की दोनों बातें (विधाएँ) हम बतलाते हैं ॥४ ॥

**१२६६. यत् ते माता यत् ते पिता जामिर्भ्राता च सर्जतः ।
प्रत्यक् सेवस्व भेषजं जरदष्टिं कृणोमि त्वा ॥५ ॥**

जिस ओषधि को आपके माता, पिता, भाई तथा बहिन ने तैयार किया है, उस ओषधि को आप भलीप्रकार सेवन करें । हम आपको वृद्धावस्था तक जीवित रहने वाला बनाते हैं ॥५ ॥

१२६७. इहैधि पुरुष सर्वेण मनसा सह । दूतौ यमस्य मानु गा अधि जीवपुरा इहि ॥६ ॥

हे मनुष्यो ! आप अपने सम्पूर्ण मन के साथ पहले यहाँ निवास करते हुए जीवित रहें, यमदूतों का अनुसरण न करें ॥६ ॥

**१२६८. अनुहूतः पुनरेहि विद्वानुदयनं पथः ।
आरोहणमाक्रमणं जीवतोजीवतोऽयनम् ॥७ ॥**

आप उदित होने के मार्ग को जानने वाले हैं । आप इस कर्म के बाद आवाहित होते हुए पुन: पधारें । उत्तरायण तथा दक्षिणायण आपकी जीवित अवस्था में ही व्यतीत हों ॥७ ॥

**१२६९. मा बिभेर्न मरिष्यसि जरदष्टिं कृणोमि त्वा ।
निरवोचमहं यक्ष्ममङ्गेभ्यो अङ्गज्वरं तव ॥८ ॥**

हे रोगी मनुष्य ! आप भयभीत न हों । हम आपको इस लोक में वृद्धावस्था तक जीवित रहने वाला बनाते हैं । हम आपके अंगों से यक्ष्मा तथा अंग - ज्वर बाहर निकाल देते हैं ॥८ ॥

**१२७०. अङ्गभेदो अङ्गज्वरो यश्च ते हृदयामयः ।
यक्ष्मः श्येन इव प्रापप्तद् वाचा साढः परस्तराम् ॥९ ॥**

आपके अंगों की पीड़ा, अंगों का ज्वर, हृदय का रोग तथा यक्ष्मा रोग हमारी वाणी (मंत्र शक्ति) से पराजित होकर बाज़ पक्षी के समान दूर भाग जाएँ ॥९ ॥

**१२७१. ऋषी बोधप्रतीबोधावस्वप्नो यश्च जागृविः ।
तौ ते प्राणस्य गोप्तारौ दिवा नक्तं च जागृताम् ॥१० ॥**

निद्रारहित तथा जाग्रत् अवस्था के बोध और प्रतिबोध यह दो ऋषि हैं । वे दोनों आपके प्राण की सुरक्षा करने वाले हैं । वे आपके अन्दर दिन-रात जागते हैं ॥१० ॥

**१२७२. अयमग्निरुपसद्य इह सूर्य उदेतु ते ।
उदेहि मृत्योर्गम्भीरात् कृष्णाच्चित् तमसस्परि ॥११ ॥**

ये अग्निदेव समीप में रखने योग्य हैं । यहाँ आपके लिए सूर्यदेव उदित हों । आप घोर अन्धकार रूपी मृत्यु से निकलकर उदय को प्राप्त हों ॥११ ॥

१२७३. नमो यमाय नमो अस्तु मृत्यवे नमः पितृभ्य उत ये नयन्ति ।
उत्पारणस्य यो वेद तमग्निं पुरो दधेऽस्मा अरिष्टतातये ॥१२ ॥

जो हमें ले जाते हैं, उन यमदेव के लिए नमन है, उन पितरों के लिए नमन है तथा मृत्यु के लिए नमन है । जो अग्निदेव पार करना जानते हैं, उनको हम कल्याण वृद्धि के लिए सामने प्रस्तुत करते हैं ॥१२ ॥

१२७४. ऐतु प्राण ऐतु मन ऐतु चक्षुरथो बलम् ।
शरीरमस्य सं विदां तत् पद्भ्यां प्रति तिष्ठतु ॥१३ ॥

प्राण, मन, आँख तथा बल इसके समीप आएँ । इसका शरीर बुद्धि के अनुसार गमन करे और यह अपने पैरों पर खड़ा हो जाए ॥१३ ॥

१२७५. प्राणेनाग्ने चक्षुषा सं सृजेमं समीरय तन्वा३ सं बलेन ।
वेत्थामृतस्य मा नु गान्मा नु भूमिगृहो भुवत् ॥१४ ॥

हे अग्ने ! आप इस व्यक्ति को प्राण तथा चक्षु से संयुक्त करें और शरीर बल से भलीप्रकार संयुक्त करके प्रेरित करें । हे अग्निदेव ! आप अमृत को जानने वाले हैं । यह व्यक्ति इस लोक से न जाए और (मिट्टी में मिलकर - मरकर) पृथ्वी को अपना घर न बनाए ॥१४ ॥

१२७६. मा ते प्राण उप दसन्मो अपानोऽपि धायि ते ।
सूर्यस्त्वाधिपतिर्मृत्योरुदायच्छतु रश्मिभिः ॥१५ ॥

हे व्याधिग्रस्त मनुष्य ! आपका प्राण विनष्ट न हो और आपका अपान आच्छादित न हो । अधिष्ठाता सूर्यदेव अपनी किरणों के द्वारा आपको मृत्यु से ऊपर उठाएँ ॥१५ ॥

१२७७. इयमन्तर्वदति जिह्वा बद्धा पनिष्पदा ।
त्वया यक्ष्मं निरवोचं शतं रोपीश्च तक्मनः ॥१६ ॥

यह अन्दर बँधी हुई, बोलने वाली जिह्वा कहती है कि आपके साथ रहने वाले श्रय-रोग तथा ज्वर- रोग की सैकड़ों पीड़ाओं को हम दूर करते हैं ॥१६ ॥

१२७८. अयं लोकः प्रियतमो देवानामपराजितः ।
यस्मै त्वमिह मृत्यवे दिष्टः पुरुष जज्ञिषे ।
स च त्वानु ह्वयामसि मा पुरा जरसो मृथाः ॥१७ ॥

जिस मृत्यु को निश्चितरूप से प्राप्त करने के लिए आप उत्पन्न हुए हैं, ऐसा यह अपराजित मृत्यु का लोक देवों को अत्यधिक प्रिय है; किन्तु हे मनुष्य ! हम आपका आवाहन करते हैं, आप वृद्धावस्था से पूर्व न मरें ॥१७ ॥

[३१- कृत्यापरिहरण सूक्त]

[ऋषि - शुक्र । देवता - कृत्यादूषण । छन्द - ११ बृहतीगर्भा अनुष्टुप्, १२ पथ्याबृहती, १-१० अनुष्टुप् ।]

जो हीन मनोवृत्तियों के व्यक्ति अपनी प्राणशक्ति के स्थूल-सूक्ष्म प्रयोगों द्वारा दूसरों का अनिष्ट करना चाहते हैं, उनके प्रयासों को हितकारी संकल्पों-प्राण प्रयोगों द्वारा उन्हीं दुष्टों की ओर पलट देने के भाव-प्रयोग इस सूक्त में वर्णित हैं-

१२७९. यां ते चक्रुरामे पात्रे यां चक्रुर्मिश्रधान्ये ।
आमे मांसे कृत्यां यां चक्रुः पुनः प्रति हरामि ताम् ॥१ ॥

अभिचारकों ने जिसको कच्ची मिट्टी के बर्तन में किया है, जिसको धान, जौ, गेहूँ, उपवाक् (इन्द्र जौ या कुटज),तिल, कंगनी आदि मिश्र धान्यों में किया है, जिसको कुक्कुट आदि के कच्चे मांस में किया है, ऐसी कृत्या को हम अभिचारकों के ऊपर पुन: लौटाते हैं ॥१ ॥

१२८०. यां ते चक्रुः कृकवाकावजे वा यां कुरीरिणि ।
अव्यां ते कृत्यां यां चक्रुः पुनः प्रति हरामि ताम् ॥२ ॥

जिस कृत्या को अभिचारकों ने मुर्गे पर किया है अथवा जिसको प्रचुर बाल वाले बकरे पर किया है अथवा जिसको भेड़ पर किया है, ऐसी कृत्या को हम अभिचारकों के ऊपर पुन: लौटाते हैं ॥२ ॥

१२८१. यां ते चक्रुरेकशफे पशूनामुभयादति ।
गर्दभे कृत्यां यां चक्रुः पुनः प्रति हरामि ताम् ॥३ ॥

जिस कृत्या को अभिचारकों ने एक खुर वाले पशुओं पर किया है, जिसको दोनों ओर दाँत वाले गधे पर किया है, उस कृत्या को हम अभिचारकों के ऊपर पुन: लौटाते हैं ॥३ ॥

१२८२. यां ते चक्रुरमूलायां वलगं वा नराच्याम् ।
क्षेत्रे ते कृत्यां यां चक्रुः पुनः प्रति हरामि ताम् ॥४ ॥

जिस कृत्या को अभिचारकों ने मनुष्यों द्वारा पूजित भक्षणीय पदार्थों में ढककर खेतों में किया है, उस कृत्या को हम अभिचारकों के ऊपर पुन: लौटाते हैं ॥४ ॥

१२८३. यां ते चक्रुर्गार्हपत्ये पूर्वाग्नावुत दुश्चितः ।
शालायां कृत्यां यां चक्रुः पुनः प्रति हरामि ताम् ॥५ ॥

जिस कृत्या को बुरे चित्त वाले अभिचारकों ने गार्हपत्य की पूर्व अग्नि में किया है, जिसको यज्ञशाला में किया है, उस कृत्या को हम अभिचारकों के ऊपर पुन: लौटाते हैं ॥५ ॥

१२८४. यां ते चक्रुः सभायां यां चक्रुरधिदेवने ।
अक्षेषु कृत्यां यां चक्रुः पुनः प्रति हरामि ताम् ॥६ ॥

जिस कृत्या को अभिचारकों ने सभा में किया है, जिसको जुए के पाशों में किया है, उस कृत्या को हम अभिचारकों के ऊपर पुन: लौटाते हैं ॥६ ॥

१२८५. यां ते चक्रुः सेनायां यां चक्रुरिष्वायुधे ।
दुन्दुभौ कृत्यां यां चक्रुः पुनः प्रति हरामि ताम् ॥७ ॥

जिस कृत्या को अभिचारकों ने सेनाओं में किया है, जिसको बाणरूप हथियारों पर किया तथा जिसको दुन्दुभियों में किया है, उस कृत्या को हम अभिचारकों के ऊपर पुन: लौटाते हैं । ।७ ॥

१२८६. यां ते कृत्यां कूपेऽवदधुः श्मशाने वा निचख्नुः ।
सद्मनि कृत्यां यां चक्रुः पुनः प्रति हरामि ताम् ॥८ ॥

जिस कृत्या को अभिचारकों ने कुएँ में डालकर किया है, जिसको श्मशान में गाड़ दिया है तथा जिसको घर में किया है, उस कृत्या को हम अभिचारकों के ऊपर पुन: लौटाते हैं ॥८ ॥

१२८७. यां ते चक्रुः पुरुषास्थे अग्नौ संकसुके च याम्।
म्रोकं निर्दाहं क्रव्यादं पुनः प्रति हरामि ताम् ॥९ ॥

जिस कृत्या को अभिचारकों ने मनुष्य की हड्डी में किया है, जिसको प्रज्वलित अग्नि में किया है, उस कृत्या को हम चोरी से अग्नि प्रज्वलित करने वाले मांसभक्षी अभिचारकों के ऊपर पुनः लौटाते हैं ॥९ ॥

१२८८. अपथेना जभारैणां तां पथेतः प्र हिण्मसि।
अधीरो मर्याधीरेभ्यः सं जभाराचित्त्या ॥१० ॥

जो मनुष्य अज्ञानतावश, कुमार्ग से हम मर्यादापालकों पर कृत्या को भेजता है, हम उसको उसी मार्ग से उसके ऊपर भेजते हैं ॥१० ॥

१२८९. यश्चकार न शशाक कर्तुं शश्रे पादमङ्गुरिम्।
चकार भद्रमस्मभ्यमभगो भगवद्भ्यः ॥११ ॥

जो मनुष्य हमारे ऊपर कृत्या प्रयोग करके हमारी अँगुलियों तथा पैरों को विन करना चाहते हैं, वे वैसा करने में सक्षम न हों; वे अभागे हम भाग्यशालियों के लिए कल्याण ही करें ॥ ११ ॥

१२९०. कृत्याकृतं वलगिनं मूलिनं शपथेय्यम्।
इन्द्रस्तं हन्तु महता वधेनाग्निर्विध्यत्वस्तया ॥१२ ॥

गुप्त रूप से काम करने वालों, गालियाँ देने वालों और अन्ततः दुःख देने वालों को इन्द्रदेव अपने विशाल हथियारों से नष्ट कर डालें और अग्निदेव अपनी ज्वालाओं से बींध डालें ॥१२ ॥

॥इति पञ्चमं काण्डं समाप्तम्॥

॥ अथ षष्ठ काण्डम् ॥

[१- अमृतप्रदाता सूक्त]

[**ऋषि-** अथर्वा । **देवता-** सविता । **छन्द-** १ त्रिपदा पिपीलिकमध्या साम्नी जगती, २-३ पिपीलिकमध्या पुर उष्णिक् ।]

१२९१. दोषो गाय बृहद् गाय द्युमद्धेहि आथर्वण स्तुहि देवं सवितारम् ॥१ ॥

हे आथर्वण ! (ऋषि अथर्वा के अनुयायी अथवा अविचल ब्रह्म के ज्ञाता) आप बृहत्साम का गायन करें, रात में भी गाएँ । देव सविता (सबके उत्पन्न कर्त्ता) की स्तुति करें ॥१ ॥

१२९२. तमु ष्टुहि यो अन्तः सिन्धौ सूनुः । सत्यस्य युवानम द्रोघवाचं सुशेवम् ॥२ ॥

जो (जीव मात्र को) भव सागर में सत्य की प्रेरणा देने वाले हैं, सदैव युवा रहने वाले, सुख देने वाले तथा द्रोहरहित (सबके लिए हितकारी) वचन बोलने वाले हैं, उन (सविता देव) की स्तुति करें ॥२ ॥

१२९३. स घा नो देवः सविता साविषदमृतानि भूरि । उभे सुष्टुती सुगातवे ॥३ ॥

वे सवितादेव (उक्त) दोनों प्रकार के श्रेष्ठ गायन (मंत्र पाठ) के आधार पर पर्याप्त मात्रा में हमें अमृत अनुदान देते रहें ॥३ ॥

[२- जेताइन्द्र सूक्त]

[**ऋषि-** अथर्वा । **देवता-**सोम, वनस्पति । **छन्द-**परोष्णिक् ।]

१२९४. इन्द्राय सोममृत्विजः सुनोता च धावत । स्तोतुर्यो वचः शृणवद्धवं च मे ॥१ ॥

हे याजको ! आप हमारी प्रार्थना को आदरपूर्वक सुनने वाले देवराज इन्द्र के लिए सोमरस निचोड़ें और अच्छी तरह परिशोधित-परिमार्जित करें ॥१ ॥

१२९५. आ यं विशन्तीन्दवो वयो न वृक्षमन्धसः । विरप्शिन् वि मृधो जहि रक्षस्विनीः ॥

जिनके पास अभिषुत सोम उसी प्रकार पहुँच जाता है, जैसे वृक्ष के पास पक्षी; ऐसे हे विज्ञानी वीर (इन्द्रदेव) ! आप आसुरी प्रवृत्ति वालों को विनष्ट करें ॥२ ॥

१२९६. सुनोता सोमपाव्ने सोममिन्द्राय वज्रिणे । युवा जेतेशानः स पुरुष्टुतः ॥३ ॥

हे अध्वर्यो ! सोमपान करने वाले, शत्रुहन्ता, वज्रधारी इन्द्रदेव के लिए सोम अभिषुत करें । चिरयुवा, सम्पूर्ण जगत् के स्वामी, यजमानों की कामना की सिद्धि करने वाले इन्द्रदेव की स्तुति करें ॥३ ॥

[३- आत्मगोपन सूक्त]

[**ऋषि-** अथर्वा । **देवता-**इन्द्रापूषन् , अदिति, मरुद्गण, अपांनपात्, सिन्धुसमूह, विष्णु , द्यौ, २- द्यावापृथिवी, ग्रावा, सोम, सरस्वती, अग्नि, ३-अश्विनीकुमार, उषासानक्ता, अपांनपात्, त्वष्टा । **छन्द-**जगती, १ पथ्याबृहती ।]

१२९७. पातं न इन्द्रापूषणादितिः पान्तु मरुतः ।
अपां नपात् सिन्धवः सप्त पातन पातु नो विष्णुरुत द्यौः ॥१ ॥

हे इन्द्र और पूषन् देवता ! आप हमारी रक्षा करें । देव जननी अदिति और उनचास मरुद्गण हमारी रक्षा करें । "अपांनपात्" (जल को अपने स्थान से विचलित न होने देने वाले अन्तरिक्षीय विद्युत्रूप अग्निदेव) एवं सातों समुद्र हमारी रक्षा करें । द्युलोक एवं प्रजापालक विष्णुदेव भी हमारी रक्षा करें ॥१ ॥

१२९८. पातां नो द्यावापृथिवी अभिष्टये पातु ग्रावा पातु सोमो नो अंहसः ।
पातु नो देवी सुभगा सरस्वती पात्वग्निः शिवा ये अस्य पायवः ॥२ ॥

अभीष्ट कामना की पूर्ति के लिए द्युलोक और पृथ्वीलोक हमारी रक्षा करें । सोमाभिषव करने का पत्थर, निष्पन्न सोम और श्रेष्ठ ऐश्वर्य वाली सरस्वती (विद्या की अधिष्ठात्री देवी) हमें पाप से बचाएँ । अग्निदेव अपने रक्षक प्रवाहों से हमारी सुरक्षा करें ॥२ ॥

१२९९. पातां नो देवाश्विना शुभस्पती उषासानक्तोत न उरुष्यताम् ।
अपां नपादभिह्रुती गयस्य चिद् देव त्वष्टर्वर्धय सर्वतातये ॥३ ॥

पालक अश्विदेव हमारी रक्षा करें । दिन और रात्रि के देवता उषासानक्ता हमें सुरक्षित रखें । मेघ जल को स्थिर रखने वाले (अग्निदेव) हिंसकों से हमें बचाएँ । हे त्वष्टादेवता ! आप सब तरह के विकास के लिए हमारी वृद्धि करें ॥३ ॥

[४-आत्मगोपन सूक्त]

[**ऋषि**- अथर्वा । **देवता**-१ त्वष्टा, पर्जन्य, ब्रह्मणस्पति, अदिति; २ अंश, भग, वरुण, मित्र, अर्यमा, अदिति, मरुद्गण; ३ अश्विनीकुमार, द्यौष्पिता । **छन्द**-१ पथ्या बृहती, २ संस्तार पंक्ति, ३ त्रिपदा विराट् गायत्री ।]

१३००. त्वष्टा मे दैव्यं वचः पर्जन्यो ब्रह्मणस्पतिः ।
पुत्रैर्भ्रातृभिरदितिर्नु पातु नो दुष्टरं त्रायमाणं सहः ॥१ ॥

सबका निर्माण करने वाले देव त्वष्टा, सुखवर्षक पर्जन्य, सत्यज्ञान - सम्पन्न ब्रह्मणस्पति और अपने पुत्र एवं भाइयों (देवताओं) के साथ अदिति हमारी देवोचित स्तुति को सुनें और हम सबके दुर्धर्ष तथा पोषक बल की रक्षा करें ॥१ ॥

१३०१. अंशो भगो वरुणो मित्रो अर्यमादितिः पान्तु मरुतः ।
अप तस्य द्वेषो गमेदभिह्रुतो यावयच्छत्रुमन्तितम् ॥२ ॥

अंश, भग, वरुण, मित्र और अर्यमा तथा अदिति एवं समस्त मरुद्गण हमारी रक्षा करें। देवगण हमारी रक्षा उस शत्रु से करें, जो हमारा अनिष्ट करना चाहता हो । हमसे दूर हुआ वह हिंसक द्वैष, शत्रु को दूर भगा दे ॥२ ॥

१३०२. धिये समश्विना प्रावतं न उरुष्या ण उरुज्मन्नप्रयुच्छन् ।
द्यौ३ष्पितर्यावय दुच्छुना या ॥३ ॥

हे अश्विदेवो ! आप हमारी सद्बुद्धि एवं यज्ञादि पवित्र कर्म का भली प्रकार रक्षण करें । हे विस्तीर्ण गमनशील वायुदेवता ! आप प्रमादरहित होकर हमें सुरक्षा प्रदान करें । हे प्राणिपालक द्यौः ! दुःशुना (दुर्गति रूप कुत्ते की दुष्प्रवृत्ति) को हमसे दूर भगा दें ॥३ ॥

[कुत्ते में स्वामिभक्ति, सूँघने की शक्ति, जागरूकता जैसे सद्गुण भी होते हैं और अपनी जाति पर ही गुर्राना, कहीं भी मुँह डालना जैसे दोष भी होते हैं, इसलिए केवल दोषों, दुर्गतियों से बचाव चाहा गया है ।]

[५-वर्चः प्राप्ति सूक्त]

[**ऋषि**- अथर्वा । **देवता**-१,३ अग्नि, २ इन्द्र । **छन्द**-१,३ अनुष्टुप्, २ भुरिक् अनुष्टुप् ।]

१३०३. उदेनमुत्तरं नयाग्ने घृतेनाहुत । समेनं वर्चसा सृज प्रजया च बहुं कृधि ॥१ ॥

हे अग्निदेव ! आप घृत द्वारा आवाहनीय हैं । आप अपने याजक को उत्तम स्थान प्रदान करके श्रेष्ठ बनाएँ और शरीर को तेजस् - सम्पन्न बनाएँ एवं पुत्र-पौत्रादि सन्तानों की वृद्धि करें ॥१ ॥

१३०४. इन्द्रेमं प्रतरं कृधि सजातानामसद् वशी ।
रायस्पोषेण सं सृज जीवातवे जरसे नय ॥२ ॥

हे इन्द्र ! इस (मानव या याजक) को ऊर्ध्वगामी बनाएँ । यह आपके प्रसाद से स्वजातियों में सर्वश्रेष्ठ, स्वतन्त्र और सबको वश में करने वाला हो । इसे प्रचुर धन से पुष्ट करके, सुखपूर्वक जीकर, शतायु वाला बनाएँ ॥२ ॥

१३०५. यस्य कृण्मो हविर्गृहे तमग्ने वर्धया त्वम् ।
तस्मै सोमो अधि ब्रवदयं च ब्रह्मणस्पतिः ॥३ ॥

हे अग्ने ! जिसके घर में हम यज्ञादि अनुष्ठान करें, आप उसे श्री-समृद्धि से सम्पन्न करें । सोम और ब्रह्मणस्पति देवता उसे आशीर्वचन प्रदान करें ॥३ ॥

[६-शत्रुनाशन सूक्त]

[**ऋषि**- अथर्वा । **देवता**-१ ब्रह्मणस्पति, २-३ सोम । **छन्द**-अनुष्टुप् ।]

१३०६.यो३स्मान् ब्रह्मणस्पतेऽदेवो अभिमन्यते । सर्वं तं रन्धयासि मे यजमानाय सुन्वते॥

हे ब्रह्मणस्पते ! जो शत्रु देव - विमुख होकर हमें समाप्त करने की इच्छा करता है, आप उसे हमारे सोमाभिषव करने वाले याजक के वश में कर दें ॥१ ॥

१३०७. यो नः सोम सुशंसिनो दुःशंस आदिदेशति ।
वज्रेणास्य मुखे जहि स संपिष्टो अपायति ॥२ ॥

हे सोम ! श्रेष्ठ विचार वाले हम पर, जो कटुभाषी शत्रु शासन करें, आप उनके मुँह पर वज्र से आघात करें, जिससे वह विचूर्ण होकर दूर हो जाएँ ॥२ ॥

१३०८. यो नः सोमाभिदासति सनाभिर्यश्च निष्ट्यः ।
अप तस्य बलं तिर महीव द्यौर्वधत्मना ॥३ ॥

हे सोम ! जो स्वजातीय अथवा विजातीय (निकृष्ट) शत्रु हमारा विनाश करें, अन्तरिक्ष से गिरने वाली बिजली की तरह आप उनके बल और सैन्य दल का संहार कर दें ॥३ ॥

[७ - असुरक्षयण सूक्त]

[ऋषि- अथर्वा । देवता-१-२ सोम, ३ विश्वेदेवा । छन्द-१ निचृत् गायत्री, २-३ गायत्री ।]

१३०९. येन सोमादितिः पथा मित्रा वा यन्त्यद्रुहः । तेना नोऽवसा गहि ॥१ ॥

हे सोम ! आपके जिस सुनियम के कारण देवयान नामक मार्ग पर मित्र आदि द्वादश आदित्य और उनकी माता अदिति बिना एक दूसरे से टकराए चलते हैं । आप वैसी ही भावना लेकर हमारी रक्षा करने को आएँ ॥१ ॥

१३१०. येन सोय साहन्त्यासुरान् रन्धयासि नः । तेना नो अधि वोचत ॥२ ॥

हे अजेय शक्तियुक्त सोम ! जिस शक्ति से आप हमारे शत्रुओं को परास्त करते हैं, उसी शक्ति के साथ हमें आशीर्वाद प्रदान करें ॥२ ॥

१३११. येन देवा असुराणामोजांस्यवृणीध्वम् । तेना नः शर्म यच्छत ॥३ ॥

हे देवो ! आपने अपनी जिस शक्ति से देव विरोधी असुरों के बल और आयुध प्रहारक शत्रुओं के बल को समाप्त करके जीत लिया था, उसी बल से हमें सुख प्रदान करें ॥३ ॥

[८ - कामात्मा सूक्त]

[**ऋषि-** जमदग्नि । **देवता-**कामात्मा, २सुपर्ण, ३ द्यावापृथिवी, सूर्य । **छन्द-**पथ्यापंक्ति ।]

इस सूक्त के देवता 'कामात्मा' हैं । सामान्यरूप से अपनी कामना करने वाली नारी-पत्नी का सन्दर्भ इससे जोड़ा गया है; किन्तु किसी भी व्यक्तित्व, कला या शक्ति के सन्दर्भ में भी इस सूक्त के भाव सटीक बैठते हैं-

१३१२. यथा वृक्षं लिबुजा समन्तं परिषस्वजे ।
एवा परि ष्वजस्व मां यथा मां कामिन्यसो यथा मन्नापगा असः ॥१ ॥

(हे देवि !) जिस प्रकार 'वेल' वृक्ष के सहारे ऊपर उठती है, उसी प्रकार तुम मेरी कामना वाली होकर, मेरे साथ सघनता से जुड़ी रहो और मुझसे दूर न जाओ ॥१ ॥

१३१३. यथा सुपर्णः प्रपतन् पक्षौ निहन्ति भूम्याम् ।
एवा नि हन्मि ते मनो यथा मां कामिन्यसो यथा मन्नापगा असः ॥२ ॥

ऊपर उड़ता हुआ गरुड़ जैसे अपने पंखों को नीचे दबाता है, उसी प्रकार तुझे ऊर्ध्वगामी (तेरी प्रगति) बनाने के लिए तेरे मन को अपनी ओर लाता हूँ, जिससे तुम मेरे प्रति कामना वाली होकर हमारे पास रहो ॥२ ॥

१३१४. यथेमे द्यावापृथिवी सद्यः पर्येति सूर्यः ।
एवा पर्येमि ते मनो यथा मां कामिन्यसो यथा मन्नापगा असः ॥३ ॥

सूर्य जिस प्रकार पृथ्वी आदि लोकों को प्रकाश से संव्याप्त कर लेता है, उसी प्रकार हम अपने प्रभाव से तुम्हारे मन को आकर्षित करते हैं । जिससे तुम हमारे प्रति कामना वाली होकर हमारे पास रहो, दूर न जाओ ॥३ ॥

[९ - कामात्मा सूक्त]

[**ऋषि-** जमदग्नि । **देवता-**कामात्मा ३, गोसमूह । **छन्द-**अनुष्टुप् ।]

सूक्त ८ की तरह इस सूक्त का अर्थ भी पत्नी के सन्दर्भ में किया जाता है; किन्तु तीसरे मंत्र का भाव 'घृत उत्पादक गौएँ मेरी ओर भेजें' यह संकेत करता है कि मंत्र का लक्ष्य ओजस्विता जैसी कोई सूक्ष्मशक्ति भी है-

१३१५. वाञ्छ मे तन्वं१ पादौ वाञ्छाक्ष्यौ३ वाञ्छ सक्थ्यौ ।
अक्ष्यौ वृषण्यन्त्याः केशा मां ते कामेन शुष्यन्तु ॥१ ॥

तुम मेरे शरीर और दोनों पैरों की इच्छा वाली हो । मेरे दोनों नेत्र और दोनों जंघाओं की कामना वाली हो । मेरे अंग-प्रत्यंग को स्नेह भरी दृष्टि से देखो । सेचन की कामनायुक्त तुम्हारी आँखें और केश मेरे चित्त को सुखाते (प्रेरित करते) हैं ॥१ ॥

१३१६. मम त्वा दोषणिश्रिषं कृणोमि हृदयश्रिषम् ।
यथा मम क्रतावसो मम चित्तमुपायसि ॥२ ॥

मैं तुम्हें अपनी बाहुओं और हृदय में आश्रय लेने वाली बनाता हूँ, जिससे तुम मेरे कार्य में कुशल तथा मेरे चित्त के अनुरूप चलने वाली बनो ॥२ ॥

१३१७. यासां नाभिरारेहणं हृदि संवननं कृतम्।
गावो घृतस्य मातरोऽमूं सं वानयन्तु मे ॥३ ॥

जिसकी नाभि हर्षदायक तथा हृदय स्नेहयुक्त है, उस (स्त्री आदि) को घृत उत्पादक गौएँ (या किरणें) हमारे साथ संयुक्त करें ॥३ ॥

[१० - संप्रोक्षण सूक्त]

[ऋषि- शन्ताति । देवता- १ अग्नि, २ वायु, ३ सूर्य । छन्द-१ साम्नी त्रिष्टुप्, २ प्राजापत्या बृहती, ३ साम्नी बृहती ।]

१३१८. पृथिव्यै श्रोत्राय वनस्पतिभ्योऽग्नयेऽधिपतये स्वाहा ॥१ ॥

विशाल पृथ्वी, शब्द ग्रहण करने वाली इन्द्रिय (श्रोत्र) या पृथ्वी के श्रोत्ररूप दिशाओं, वृक्ष - वनस्पतियों के अधिष्ठातादेव और पृथ्वी के स्वामी अग्निदेव के लिए यह उत्तम हवि समर्पित है ॥१ ॥

१३१९. प्राणायान्तरिक्षाय वयोभ्यो वायवेऽधिपतये स्वाहा ॥२ ॥

जीव मात्र में संचरित होने वाले, जीव मात्र को चैतन्य करने वाले प्राण के लिए तथा उसके विचरण - स्थान अंतरिक्ष के लिए आहुतियाँ समर्पित हैं । अंतरिक्ष में विचरने वाले पक्षी और उसके अधिष्ठातादेव तथा वायु के लिए यह हवि अर्पित है ॥२ ॥

१३२०. दिवे चक्षुषे नक्षत्रेभ्यः सूर्यायाधिपतये स्वाहा ॥३ ॥

प्रकाशरूप द्युलोक के लिए, उसको ग्रहण करने वाली इन्द्रिय चक्षु के लिए, उसके प्रकाश से प्रकाशित नक्षत्र के लिए और उसके स्वामी प्राणियों के प्रेरक सूर्य के लिए ये आहुतियाँ समर्पित हैं ॥३ ॥

[११ - पुंसवन सूक्त]

[**ऋषि**- प्रजापति । **देवता**-रेतस्, ३ प्रजापति अनुमति, सिनीवाली । **छन्द**-अनुष्टुप् ।]

जब पुत्र की कामना से गर्भिणी का संस्कार होता है, तो उसे 'पुंसवन' कहते हैं और जब कन्या के लिए वह किया जाता है, तो उसे 'स्त्रैषूय' कहते हैं । इस सूक्त में दोनों के लिए उपचारों के संकेत किए गए हैं । मन्त्रों के गठन रहस्यात्मक हैं तथा उन पर शोध कार्य अपेक्षित है-

१३२१. शमीमश्वत्थ आरूढस्तत्र पुंसुवनं कृतम्।
तद् वै पुत्रस्य वेदनं तत् स्त्रीष्वा भरामसि ॥१ ॥

शमी पर जब अश्वत्थ आरूढ़ होता है, तो पुंसवन किया जाता है । इससे पुत्र प्राप्ति का योग बनता है । उस प्रभाव को हम स्त्रियों में भर देते हैं ॥१ ॥

[शमी के वृक्ष पर पीपल जमे, तो उससे ओषधि-योग बनाकर, स्त्री को देने से पुत्रोत्पत्ति का योग बनने का यहाँ संकेत मिलता है, जिस पर शोध अपेक्षित है । दूसरा अर्थ यह निकलता है कि अश्वरूप (सशक्त) नर-शुक्र, जब सौम्य नारी-रज से संयुक्त होता है, तब पुत्र का योग बनता है । इस अनुकूलता को ओषधियों तथा मन्त्रोपचार द्वारा नारी में स्थापित करने का भाव भी यहाँ ग्राह्य है ।]

१३२२. पुंसि वै रेतो भवति तत् स्त्रियामनु षिच्यते ।
तद् वै पुत्रस्य वेदनं तत् प्रजापतिरब्रवीत् ॥२ ॥

पुरुषत्व ही रेतस् (उत्पादक शुक्र) बनता है । उसका आधान स्त्री में किया जाता है, तब पुत्र-उत्पत्ति का योग बनता है । यह प्रजापति (प्रजा उत्पन्न करने वाले देव या विशेषज्ञ) का कथन है ॥२ ॥

१३२३. प्रजापतिरनुमतिः सिनीवाल्य चीक्लृपत् । स्त्रैषूयमन्यत्र दधत् पुमांसमु दधदिह ॥

अन्यत्र (उक्त'अनुशासन से भिन्न स्थिति में) प्रजापति तथा अनुमति एवं सिनीवाली देवियाँ गर्भधारण कराती हैं, तो 'स्त्रैषूय' (कन्या उत्पत्ति) का योग बनता है; किन्तु उस (पूर्वोक्त) मर्यादा से पुत्र की ही उत्पत्ति होती है ॥३ ॥

[यहाँ भाव यह है कि जब प्रजापति (प्रजा उत्पन्नकर्त्ता) की अनुमति से नारी गर्भ धारण करती हैं, तो कन्या उत्पत्ति का योग बनता है तथा पूर्वोक्त विधि से पुत्र योग बनता है । मन्त्र क्रमांक २ में पुरुष शुक्र के स्त्री रज में आधान तथा मंत्र क्र० ३ में पुरुष शुक्र में स्त्री रज के आधान का भाव भी बनता है, जिससे पुत्र या पुत्री प्राप्ति का योग बनने की बात कही गई है ।]

[१२ - सर्पविषनिवारण सूक्त]

[**ऋषि**- गरुत्मान् । **देवता**-तक्षक । **छन्द**-अनुष्टुप् ।]

१३२४. परि द्यामिव सूर्योऽहीनां जनिमागमम् ।
रात्री जगदिवान्यद्धंसात् तेना ते वारये विषम् ॥१ ॥

जिस प्रकार सूर्य द्युलोक को जानते हैं, उसी प्रकार हम सभी सर्पों के जन्म के ज्ञाता हैं । जिस प्रकार से रात्रि संसार को सूर्य से परे कर देती है, वैसे ही हम विष का निवारण करते हैं ॥१ ॥

१३२५. यद् ब्रह्मभिर्यदृषिभिर्यद् देवैर्विदितं पुरा ।
यद् भूतं भव्यमासन्वत् तेना ते वारये विषम् ॥२ ॥

ब्राह्मणों, ऋषियों तथा देवों ने जिस उपचार को पहले जान लिया था, जो भूत और भविष्यत् (दोनों कालों) में रहने वाला है, उससे हम तेरा (सर्प का) विष दूर करते हैं ॥२ ॥

१३२६. मध्वा पृञ्चे नद्य१: पर्वता गिरयो मधु ।
मधु परुष्णी शीपाला शमास्ने अस्तु शं हृदे ॥३ ॥

(सर्प विष से ग्रसित रोगी को) मधु से सिंचित करता हूँ । नदी, पर्वत, छोटे-छोटे टीले यह सभी मधु (ओषधि प्रभाव) युक्त स्थान हैं । शीपाला (शैवाल वाली शान्त) , परुष्णी (घुमावदार जल धाराएँ) अथवा उक्त नामवाली नदियाँ मधुयुक्त हैं । विषनाशक मधु हृदय एवं मुख के लिए शान्ति देने वाला हो ॥३ ॥

[१३ - मृत्युञ्जय सूक्त]

[**ऋषि**- अथर्वा । **देवता**-मृत्यु । **छन्द**-अनुष्टुप् ।]

१३२७. नमो देववधेभ्यो नमो राजवधेभ्यः ।
अथो ये विश्यानां वधास्तेभ्यो मृत्यो नमोऽस्तु ते ॥१ ॥

देव (विद्वान्) ब्राह्मणों के मारक आयुधों को नमन है । राजाओं के संहारकारक अस्त्र-शस्त्रों को नमस्कार है । वैश्यों, धनवानों के द्वारा होने वाली मृत्यु से बचाने के लिए आप को नमस्कार है ॥१ ॥

१३२८.नमस्ते अधिवाकाय परावाकाय ते नमः । सुमत्यै मृत्यो ते नमो दुर्मत्यै त इदं नमः॥

हे मृत्यो ! आपकी पक्षपातपूर्ण बात की सूचना देने वाले दूत को नमस्कार हो, आपके पराभव की सूचना देने वाले दूत को नमस्कार हो । हे मृत्यो ! आपकी कृपालु बुद्धि को नमस्कार है एवं आपकी दण्ड प्रदान करने वाली (कठोर) बुद्धि को भी हम नमस्कार करते हैं ॥२ ॥

१३२९. नमस्ते यातुधानेभ्यो नमस्ते भेषजेभ्यः ।
नमस्ते मृत्यो मूलेभ्यो ब्राह्मणेभ्य इदं नमः ॥३ ॥

हे मृत्यो ! मेरे लिए आपको बुलाने वाले यातुधान (रोगादि शत्रु , शस्त्रादि) को नमन है और आपसे रक्षा करने वाली ओषधियों व शक्तियों को नमस्कार है । आपको प्राप्त कराने वाले मूल कारणों को नमस्कार है । ऐसे आपको तथा आशीर्वाद देने में समर्थ ब्राह्मणों को नमस्कार हो ॥३ ॥

[१४ - बलासनाशन सूक्त]

[ऋषि- बभ्रुपिङ्गल । देवता-बलास । छन्द-अनुष्टुप् ।]

१३३०. अस्थिस्रंसं परुस्रंसमास्थितं हृदयामयम् । बलासं सर्वं नाशयाङ्गेष्ठा यश्च पर्वसु ॥

शरीर की हड्डियों और जोड़ों में दर्द पैदा करने वाला, शरीर का बलनाशक श्वास, खाँसी आदि रोग हृदय एवं पूरे शरीर में व्याप्त हो रहा है । हे मन्त्र शक्ते ! आप उसे हमसे दूर कर दें ॥१ ॥

१३३१. निर्बलासं बलासिनः क्षिणोमि मुष्करं यथा । छिनद्म्यस्य बन्धनं मूलमुर्वार्वा इव॥

जिस प्रकार कमल नाल को सहज ही उखाड़ दिया जाता है, उसी प्रकार बल-विनाशक कफ के रोगी के क्षय रोग को जड़ से उखाड़ता हूँ । जैसे- पकी हुई ककड़ी का फल पौधे से अपने आप छूट जाता है, उसी प्रकार रोग होने के (बन्धन) कारण को शरीर से अनायास ही दूर करता हूँ ॥२ ॥

१३३२. निर्बलासेतः प्र पताशुङ्गः शिशुको यथा । अथो इट इव हायनोऽप द्राह्यवीरहा ॥

हे बलविनाशक बलास रोग ! जिस प्रकार शीघ्रगामी शुशुक नामक मृग दूर भागता है, उसी प्रकार हे वीर नाशक ! तू हमारे शरीर से निकल कर भाग । जैसे- बीता हुआ वर्ष पुनः वापस नहीं आता, उसी प्रकार हमारे पुत्रादि को नष्ट न करते हुए तू भाग जा (पुनः न आना) ॥३ ॥

[१५ - शत्रुनिवारण सूक्त]

[ऋषि- उद्दालक । देवता-वनस्पति । छन्द-अनुष्टुप् ।]

इस सूक्त के प्रथम मंत्र में 'ओषधीनां उत्तमः असि'- (तू ओषधियों में उत्तम है) , वाक्य आया है । आचार्य सायण ने इस भाव को पलाश पर आरोपित किया है; किन्तु इस सूक्त के देवता वनस्पति हैं, इसलिए उक्त भाव किसी एक वृक्ष विशेष से जोड़ने की अपेक्षा वनस्पतियों में ओषधीय गुण उत्पन्न करने वाले सूक्ष्म प्रवाह के प्रति अधिक स्टीक बैठता है । खनिजों, रसायनों (कैमिकल्स) से बनायी गयी ओषधियों की अपेक्षा वनस्पतिजन्य ओषधियाँ शरीर में अधिक स्वाभाविकता और सहजता से स्थापित (जज्ब) हो जाती हैं, इसलिए इन्हें ओषधियों में उत्तम कहना उचित है-

१३३३. उत्तमो अस्योषधीनां तव वृक्षा उपस्तयः ।
उपस्तिरस्तु सो३स्माकं यो अस्माँ अभिदासति ॥१ ॥

(हे वनस्पते !) आप ओषधियों में श्रेष्ठ हैं, अन्य वृक्ष तेरे अनुगामी हैं । जो रोग हम पर आधिपत्य जमाना चाहते हैं, वे हमारे अधीन हो जाएँ ॥१ ॥

१३३४. सबन्धुश्चासबन्धुश्च यो अस्माँ अभिदासति ।
तेषां सा वृक्षाणामिवाहं भूयासमुत्तमः ॥२ ॥

जिस प्रकार वृक्षों में ओषधि - प्रवाह (वृक्ष के अन्य गुणों में) श्रेष्ठ है, उसी प्रकार बन्धुओं के साथ या अकेले ही जो हमारा अहित करना चाहते हैं, हम उनसे श्रेष्ठ हो जाएँ ॥२ ॥

[दुष्टों के विध्वंसक प्रयासों पर हमारे दोष- निवारक प्रयास विजयी हों-यहाँ यह भाव समाहित है ।]

१३३५. यथा सोम ओषधीनामुत्तमो हविषां कृतः ।तलाशा वृक्षाणामिवाहं भूयासमुत्तमः॥

जिस प्रकार वृक्षों में 'तलाश' नामक वृक्ष है अथवा वृक्षों में आश्रय पाने वाले तत्त्वों में ओषधि (रोग नाशक) तथा सोम (पोषक प्रवाह) श्रेष्ठ हैं, उसी प्रकार हम भी उत्तम बनें ॥३ ॥

['तलाश' नामक ओषधि गुणयुक्त वृक्ष आजकल ज्ञात नहीं है। उसे पलाश कहना युक्तिसंगत नहीं लगता। तलाश का अर्थ स्वामी दयानन्द के भाष्य में 'आश्रय प्रदायक श्री' कहा गया है। इस अर्थ के साथ भी मंत्र की संगति बैठ जाती है।]

[१६ - अक्षिरोगभेषज सूक्त]

[**ऋषि**- शौनक । **देवता**-चन्द्रमा । **छन्द**-निचृत् त्रिपदा गायत्री, २ अनुष्टुप्, ३ बृहतीगर्भा ककुम्मती अनुष्टुप्, ४ त्रिपदा प्रतिष्ठा गायत्री ।]

इस सूक्त के पहले एवं दूसरे मंत्र में 'आबय' नामक ओषधि का उल्लेख है। आचार्य सायण ने उसे 'सरसों' कहा है; क्योंकि उसके रस को 'उग्र' कहा गया है। इन मन्त्रों के देवता चन्द्रमा हैं। चन्द्रमा को 'ओषधिपति' भी कहते हैं। 'आबय' का अर्थ खाद्य भी है और गतिशील भी है। इस आधार पर चन्द्रमा को 'आबय' कह सकते हैं। मन्त्रार्थ दोनों सन्दर्भों में सिद्ध होते हैं-

१३३६. आबयो अनाबयो रसस्त उग्र आबयो । आ ते करम्भमद्मसि ॥१ ॥

हे आबय (ओषधि विशेष अथवा चन्द्रमा) ! आपके खाने योग्य तथा न खाने योग्य रस उग्र (रोगनाशक) हैं। यह (आपका स्वरूप) दोनों का करंभ (मिश्रण) है ॥१ ॥

१३३७. विहह्लो नाम ते पिता मदावती नाम ते माता ।
स हि न त्वमसि यस्त्वमात्मानमावयः ॥२ ॥

विहह्ल (चमत्कारी) तथा मदावती (मस्ती पैदा करने वाली) नाम से प्रसिद्ध तेरे पिता और माता हैं। तू, जिसने अपने आपको खाद्य बनाया है, उन (माता-पिता) से भिन्न है ॥२ ॥

[विहह्ल एवं मदावती यदि ओषधियाँ हैं, तो उनके संयोग (कलम लगाकर विकसित की गई संकर प्रजाति) से बनी ओषधि, उन दोनों से भिन्न है। यदि यह सम्बोधन चन्द्रमा के ओषधियुक्त प्रवाहों के लिए है, तो उनके संयोग से बनी खाने योग्य ओषधि उनसे भिन्न होती ही है।]

१३३८. तौविलिकेऽवेलयावायमैलब ऐलयीत् । बभ्रुश्च बभ्रुकर्णश्चापेहि निराल ॥३ ॥

हे तौविलिके (इस नाम की अथवा उत्पन्न होने वाली ओषधि) ! आप हमें शक्ति देकर रोगों का विनाश करें। 'एलब' नाम का यह आँखों का रोग पलायन कर जाए। रोग के कारणसहित बभ्रु और बभ्रुकर्ण नामक रोग शरीर से भाग जाएँ तथा 'निराल' नामक रोग भी निकल जाए ॥३ ॥

१३३९. अलसालासि पूर्वा सिलाञ्जालास्युत्तरा । नीलागलसाला ॥४ ॥

हे आलस्य विनाशिनी अलसाला (सस्य मञ्जरी) ! तू प्रथम ग्रहणीय होने से पूर्वा है। हे शलाञ्जला (सस्य मञ्जरी) ! तू अणुओं तक पहुँचने वाली और अन्त में ग्रहण करने के कारण 'उत्तरा' है। हे नीलागलसाला (सस्य मञ्जरी) ! तुझे मध्य में ग्रहण किया जाता है ॥४ ॥

[१७ - गर्भदृंहण सूक्त]

[**ऋषि**- अथर्वा । **देवता**-गर्भदृंहण, पृथिवी । **छन्द**-अनुष्टुप् ।]

१३४०.यथेयं पृथिवी मही भूतानां गर्भमादधे । एवा ते ध्रियतां गर्भो अनु सूतुं सवितवे ।

हे स्त्री ! जिस प्रकार यह विशाल पृथ्वी प्राणिमात्र के बीजरूप गर्भ को धारण करती है, उसी प्रकार तेरा गर्भ भी प्रसवकाल तक गर्भ में (दस मास तक) स्थिर हो ॥१ ॥

१३४१. यथेयं पृथिवी मही दाधारेमान् वनस्पतीन्।
एवा ते ध्रियतां गर्भो अनु सूतुं सवितवे ॥२ ॥

जिस प्रकार इस विशाल पृथ्वी ने पहाड़- उपत्यिकाओं सहित वृक्ष-वनस्पतियों को दृढ़तापूर्वक धारण कर रखा है, उसी तरह गर्भाशय में स्थित तेरा यह गर्भ प्रसव के लिए यथासमय (प्रसवकाल) तक स्थित रहे ॥२ ॥

१३४२. यथेयं पृथिवी मही दाधार पर्वतान् गिरीन्।
एवा ते ध्रियतां गर्भो अनु सूतुं सवितवे ॥३ ॥

विशाल पृथ्वी ने जैसे नाना प्रकार से विभक्त, व्यवस्थित, चराचर जगत् को स्वयं में धारण कर रखा है, उसी प्रकार तुम्हारा यह गर्भ यथासमय (प्रसवकाल) तक स्थित रहे ॥३ ॥

१३४३. यथेयं पृथिवी मही दाधार विष्ठितं जगत्।
एवा ते ध्रियतां गर्भो अनु सूतुं सवितवे ॥४ ॥

जिस प्रकार यह विशाल धरित्री विविध स्वरूपों वाले जगत् को धारण किये हुए है, उसी प्रकार तुम्हारा यह गर्भ प्रसवकाल तक स्थित रहे ॥४ ॥

[१८ - ईर्ष्याविनाशन सूक्त]

[**ऋषि**- अथर्वा । **देवता**-ईर्ष्याविनाशन । **छन्द**-अनुष्टुप् ।]

१३४४. ईर्ष्याया ध्राजिं प्रथमां प्रथमस्या उतापराम्।
अग्निं हृदय्यं१ शोकं तं ते निर्वापयामसि ॥१ ॥

हे ईर्ष्यालु मनुज ! हम तेरी ईर्ष्या (डाह) से होने वाली प्रथम गति एवं उसके बाद की गति को तथा उससे उत्पन्न हृदय को संतप्त करने वाली अग्नि और शोक को सर्वदा के लिए दूर कर देते हैं ॥१ ॥

१३४५. यथा भूमिर्मृतमना मृतान्मृतमनस्तरा। यथोत मम्रुषो मन एवेर्ष्योर्मृतं मनः ॥२ ॥

जैसे भूमि मरे मन वाली (संवेदनाहीन) है, मृत व्यक्ति से भी अधिक मृत मन वाली है, उसी प्रकार ईर्ष्यालु का मन मर जाता (संवेदना शून्य, क्रूर हो जाता)है ॥२ ॥

१३४६. अदो यत् ते हृदि श्रितं मनस्कं पतयिष्णुकम्।
ततस्त ईर्ष्यां मुञ्चामि निरूष्माणं दृतेरिव ॥३ ॥

हे ईर्ष्याग्रसित पुरुष ! व्यक्ति को पतन के मार्ग पर ले जाने वाले, हृदय में स्थित ईर्ष्याग्रस्त विचारों को, उसी प्रकार बाहर निकालता हूँ , जिस प्रकार शिल्पकार वायु को धौंकनी से बाहर निकालता है ॥३ ॥

[१९ - पावमान सूक्त]

[**ऋषि**- शन्ताति । **देवता**-चन्द्रमा, १ देवजन, मनुवंशी, विश्वाभूतानि (समस्त प्राणी), पवमान; २ पवमान, ३ सविता । **छन्द**-गायत्री, १ अनुष्टुप् ।]

१३४७. पुनन्तु मा देवजनाः पुनन्तु मनवो धिया।
पुनन्तु विश्वा भूतानि पवमानः पुनातु मा ॥१ ॥

देवता मुझे पवित्र करें, विद्वान् मनुष्य हमारी बुद्धि और कर्म को पवित्र करें । सभी प्राणि-समुदाय हमें पवित्र करें । पवित्र करने वाले देव वायु या सोम भी हमें पवित्र करें ॥१ ॥

१३४८. पवमानः पुनातु मा क्रत्वे दक्षाय जीवसे । अथो अरिष्टतातये ॥२ ॥

हे पवित्र सोमदेव ! आप हमें पापमुक्त करके पवित्र करें । कर्म करने के लिए, शक्ति प्राप्त करने के लिए तथा दीर्घजीवन के लिए एवं हर प्रकार से कल्याण के लिए, पवित्र करने वाले देव हमें पवित्र करें ॥२ ॥

१३४९. उभाभ्यां देव सवितः पवित्रेण सवेन च । अस्मान् पुनीहि चक्षसे ॥३ ॥

हे सबके प्रेरणास्रोत सवितादेव ! आप इस लोक और परलोक के सभी सुखों की प्राप्ति के लिए, अपने पवित्र करने के साधन तेजस् से तथा अपनी प्रेरणा एवं यज्ञ से हमें पवित्र करें ॥३ ॥

[२० - यक्ष्मनाशन सूक्त]

ऋषि- भृग्वङ्गिरा । **देवता**-यक्ष्मनाशन । **छन्द**-१ अतिजगती, २ ककुम्मती प्रस्तारपंक्ति, ३ सतः पंक्ति ।

१३५०. अग्नेरिवास्य दहत एति शुष्मिण उतेव मत्तो विलपन्नपायति ।
अन्यमस्मदिच्छतु कं चिदव्रतस्तपुर्वधाय नमो अस्तु तक्मने ॥१ ॥

दाहक अग्नि की भाँति यह ज्वर शरीर में व्याप्त हो जाता है । उन्मत्त के समान प्रलाप करता हुआ, परलोक गमन कर जाता है । ऐसा प्रबल ज्वर किसी अनियमित व्यक्ति के पास चला जाए । तापरूपी अस्त्र से मारने वाले तथा जीवन दुःखित करने वाले ज्वर को हमारा नमस्कार है ॥१ ॥

१३५१. नमो रुद्राय नमो अस्तु तक्मने नमो राज्ञे वरुणाय त्विषीमते ।
नमो दिवे नमः पृथिव्यै नम ओषधीभ्यः ॥२ ॥

रुद्रदेव को नमस्कार, पीड़ा देने वाले ज्वर को नमस्कार, तेजस्वी राजा वरुण, द्युलोक, पृथिवी तथा ओषधियों आदि सभी को हमारा नमस्कार है ॥२ ॥

१३५२. अयं यो अभिशोचयिष्णुर्विश्वा रूपाणि हरिता कृणोषि ।
तस्मै तेऽरुणाय बभ्रवे नमः कृणोमि वन्याय तक्मने ॥३ ॥

दुःखी करने वाले, सभी स्वरूपों को पीला (तेजहीन) बना देने वाले, उस लाख और भूरे रंग वाले तथा वनों में फैलने वाले ज्वर को नमस्कार है ॥३ ॥

[२१ - केशवर्धनी ओषधि सूक्त]

[**ऋषि**- शन्ताति । **देवता**-चन्द्रमा । **छन्द**-अनुष्टुप् ।]

१३५३. इमा यास्तिस्रः पृथिवीस्तासां ह भूमिरुत्तमा ।
तासामधि त्वचो अहं भेषजं समु जग्रभम् ॥१ ॥

तीनों लोकों में श्रेष्ठ, लौकिक और पारलौकिक कर्मों का सम्यक् फल प्रदान करने वाली, त्वचा के समान भूमि से उत्पन्न व्याधि निवारक इस ओषधि को मैं ग्रहण करता हूँ ॥१ ॥

१३५४. श्रेष्ठमसि भेषजानां वसिष्ठं वीरुधानाम् ।
सोमो भग इव यामेषु देवेषु वरुणो यथा ॥२ ॥

हे हरिद्रा ओषधे ! तुम सभी ओषधियों में श्रेष्ठ और अन्य बूटियों में सबसे अधिक उत्तम रस, गुण तथा वीर्य से युक्त हो । जिस प्रकार दिन-रात के बीच सोम (शांतिदायक चन्द्रमा) एवं तेजस्वी सूर्य हैं । सभी देवताओं में जिस प्रकार वरुण सर्वश्रेष्ठ राजा हैं, उसी प्रकार तुम भी श्रेष्ठ हो ॥२ ॥

१३५५. रेवतीरनाधृषः सिषासवः सिषासथ। उत स्थ केशदृंहणीरथो ह केशवर्धनीः ॥३॥

हे सामर्थ्य वाली ओषधियो ! आप, सबको आरोग्य प्रदान करती हैं एवं बलदात्री होने के कारण कभी हिंसित नहीं करती हैं, इसलिए आप आरोग्य प्रदान करने की इच्छा करें, केशों को बढ़ाने वाली सिद्ध हों ॥३ ॥

[२२ - भैषज्य सूक्त]

[**ऋषि**- शन्ताति । **देवता**-आदित्य रश्मि, २-३ मरुद्गण । **छन्द**-१, ३ त्रिष्टुप्, २ चतुष्पदा भुरिक् जगती ।]

१३५६. कृष्णं नियानं हरयः सुपर्णा अपो वसाना दिवमुत् पतन्ति ।
त आववृत्रन्त्सदनादृतस्यादिद् घृतेन पृथिवीं व्यू दुः ॥१ ॥

श्रेष्ठ गतिमान् सूर्य-किरणें अपने साथ जल को उठाती हुई सबके आकर्षण के केन्द्र यानरूप सूर्य मण्डल के समीप पहुँचती हैं । वहाँ अन्तरिक्ष के मेघों में स्थित जल को बरसाते हुए पृथ्वी को सिक्त कर देती हैं ॥१ ॥

१३५७. पयस्वतीः कृणुथाप ओषधीः शिवा यदेजथा मरुतो रुक्मवक्षसः ।
ऊर्जं च तत्र सुमतिं च पिन्वत यत्रा नरो मरुतः सिञ्चथा मधु ॥२ ॥

हे मरुतो ! स्वर्णाभूषणों को हृदय में धारण कर आपके गतिमान् होने से रसमय जल और अन्नादि ओषधियों को सुख प्राप्त होता है । हे देवो ! जहाँ जल वृष्टि हो, वहाँ शक्तिदाता अन्न एवं उत्तम बुद्धि स्थापित हो ॥२ ॥

१३५८. उदप्रुतो मरुतस्ताँ इयर्त वृष्टिर्या विश्वा निवतस्पृणाति ।
एजाति ग्लहा कन्येव तुन्नैरुं तुन्दाना पत्येव जाया ॥३ ॥

हे जल को बरसाने वाले मरुतो ! जो वृष्टि, अन्न आदि सभी धान्यों और नीचे के स्थानों को जल से भर देती है, आप उसे प्रेरित करें । वृष्टि के लिए मेघ-गर्जना सबको कम्पायमान करती रहे, जैसे दुखी कन्या (माता-पिता को) कम्पायमान करती है और पत्नी, पति को प्रेरित करती है ॥३ ॥

[२३ - अपांभैषज्य सूक्त]

[**ऋषि**-शन्ताति । **देवता**-आपः । **छन्द**-१ अनुष्टुप्,२ त्रिपदा गायत्री, ३ परोष्णिक् ।]

१३५९. सस्रुषीस्तदपसो दिवा नक्तं च सस्रुषीः । वरेण्यक्रतुरहमपो देवीरुप ह्वये ॥१ ॥

हम श्रेष्ठ कर्म करने वाले लोग निरन्तर गतिमान् जल धाराओं में प्रवाहित दिव्य आपः (सृष्टि के मूल सक्रिय तत्त्व) का आवाहन करते हैं ॥१ ॥

१३६०. ओता आपः कर्मण्या मुञ्चन्त्वितः प्रणीतये । सद्यः कृण्वन्त्वेतवे ॥२ ॥

सर्वत्र व्याप्त, निरन्तर गतिमान् जल धाराएँ क्रियाशक्ति उत्पन्न करके हमें इन (हीनताओं) से मुक्त करें, हम शीघ्र प्रगति करें ॥२ ॥

[(क) मनुष्य हीन स्तर के रस पाने के लिए पाप करते हैं । श्रेष्ठ रस की धाराएँ सतत प्रवाहित हैं, उनको पाकर मनुष्य पाप से मुक्त हो सकते हैं । (ख) गतिशील जल धाराओं से विद्युत् शक्ति प्राप्त करके प्रगति के मार्ग खोले जा सकते हैं ।]

१३६१. देवस्य सवितुः सवे कर्म कृण्वन्तु मानुषाः । शं नो भवन्त्वप ओषधीः शिवाः ॥

सबके प्रेरक - उत्पादक सविता देवता की प्रेरणा से सब मनुष्य अपने-अपने नियत लौकिक और पारलौकिक दोनों प्रकार के काम करें । कल्याणकारी ओषधियों की वृद्धि एवं हमारे लिए जल कल्याणकारी एवं पाप-क्षयकारी सिद्ध हो ॥३॥

[२४ - अपांभैषज्य सूक्त]

[ऋषि- शन्ताति । देवता-आप: । छन्द-अनुष्टुप् ।]

१३६२ हिमवत: प्रस्रवन्ति सिन्धौ समह संगम: ।
आपो ह मह्यं तद् देवीर्ददन् हृद्द्योतभेषजम् ॥१ ॥

हिमाच्छादित पर्वतों की जल धाराएँ बहती हुई समुद्र में मिलती हैं, ऐसी पापनाशक जल धाराएँ हमारे हृदय के दाह को शान्ति देने वाली ओषधियाँ प्रदान करें ॥१ ॥

१३६३. यन्मे अक्ष्योरादिद्योत पार्ष्ण्यो: प्रपदोश्च यत् ।
आपस्तत् सर्वं निष्करन् भिषजां सुभिषक्तमा: ॥२ ॥

जो-जो रोग हमारी आँखों , एड़ियों और पैरों के आगे के भागों को व्यथित कर रहे हैं, उन सब दु:खों को वैद्यों का भी उत्तम वैद्य जल हमारे शरीर से निकाल कर बाहर करे ॥२ ॥

१३६४. सिन्धुपत्नी: सिन्धुराज्ञी: सर्वा या नद्य१ स्थन ।
दत्त नस्तस्य भेषजं तेना वो भुनजामहै ॥३ ॥

आप समुद्र की पत्नियाँ हैं, समुद्र आपका सम्राट् है । हे निरन्तर बहती हुई जल धाराओ ! आप हमें पीड़ा से मुक्त होने वाले रोग का निदान दें, उपचार दें, जिससे हम आपके स्वजन नीरोग होकर अन्नादि बल देने वाली वस्तुओं का उपभोग कर सकें ॥३ ॥

[२५ - मन्याविनाशन सूक्त]

[ऋषि - शुन: शेप । देवता - मन्याविनाशन । छन्द - अनुष्टुप् ।]

१३६५. पञ्च च या: पञ्चाशच्च संयन्ति मन्या अभि ।
इतस्ता: सर्वा नश्यन्तु वाका अपचितामिव ॥१ ॥

गले के ऊपरी हिस्से की नसों में जो पचपन प्रकार के गण्डमाला की फुंसियाँ व्याप्त हैं, वे इस प्रयोग से इस प्रकार नष्ट हों, जैसे पतिव्रता स्त्री के सामने दोषपूर्ण वचन नष्ट हो जाते हैं ॥१ ॥

१३६६. सप्त च या: सप्ततिश्च संयन्ति ग्रैव्या अभि ।
इतस्ता: सर्वा नश्यन्तु वाका अपचितामिव ॥२ ॥

जो सतहत्तर प्रकार की पीड़ाएँ गले में होती हैं, वे भी इस प्रयोग से इस प्रकार नष्ट हो जाएँ , जैसे पतिव्रता स्त्री के सामने पापमय वचन नष्ट हो जाते हैं ॥२ ॥

१३६७. नव च या नवतिश्च संयन्ति स्कन्ध्या अभि ।
इतस्ता: सर्वा नश्यन्तु वाका अपचितामिव ॥३ ॥

कन्धे के चारों तरफ जो निन्यान्नबे प्रकार की गण्डमालाएँ हैं, वे इस प्रयोग से उसी प्रकार नष्ट हो जाएँ , जैसे पतिव्रता स्त्री के सामने दोषपूर्ण वचन नष्ट हो जाते हैं ॥३ ॥

[२६ - पाप्मनाशन सूक्त]

[ऋषि - ब्रह्मा । देवता - पाप्मा । छन्द - अनुष्टुप् ।]

१३६८. अव मा पाप्मन्त्सृज वशी सन् मृडयासि नः ।
आ मा भद्रस्य लोके पाप्मन् धेह्यविह्रुतम् ॥१ ॥

हे पापाभिमानी देव ! हे पाप्मन् ! तुम मुझे वश में करके दु:ख देते हो, इसलिए सुखी करो । हे पाप्मन् ! तुम मुझे सरल-निष्कपट रूप में स्थापित करो ॥१ ॥

१३६९. यो नः पाप्मन् न जहासि तमु त्वा जहिमो वयम् ।
पथामनु व्यावर्तनेऽन्यं पाप्मानु पद्यताम् ॥२ ॥

हे पाप्मन् ! यदि तुम मुझे नहीं छोड़ते हो, तो हम तुमको व्यावर्तन (चौराहे) पर इस अनुष्ठान से बलपूर्वक छोड़ते हैं । जिससे तुम असद्गामी लोगों के पास चले जाओ ॥२ ॥

१३७०. अन्यत्रास्मन्न्युच्यतु सहस्राक्षो अमर्त्यः ।
यं द्वेषाम तमृच्छतु यमु द्विष्मस्तमिज्जहि ॥३ ॥

इन्द्र सदृश सहस्रों विचार वाले हे अमरण-धर्मा पाप ! तुम हमसे दूर हो जाओ । जो असद् विचार वाले हमसे द्वेष रखते हों, उन्हें ही नष्ट करो ॥३ ॥

[२७ - अरिष्टक्षयण सूक्त]

[ऋषि - भृगु । देवता - यम, निर्ऋति । छन्द - जगती, २ त्रिष्टुप् ।]

प्रशिक्षित कपोत (कबूतर) के द्वारा लोग पहले पत्र आदि भेजा करते थे । लगता है उनके माध्यम से कुछ अनिष्टकारी कीट या अभिमंत्रित शक्ति भी भेजी जाती थी, जिसके निवारण करने के संकेत इस सूक्त तथा अगले सूक्त में हैं-

१३७१. देवाः कपोत इषितो यदिच्छन् दूतो निर्ऋत्या इदमाजगाम ।
तस्मा अर्चाम कृणवाम निष्कृतिं शं नो अस्तु द्विपदे शं चतुष्पदे ॥१ ॥

हे देवो ! पाप देवता द्वारा प्रेरित दूत (कपोत पक्षी) , जिस अशुभ सूचक संदेश के द्वारा हमें कष्ट पहुँचाने आया है, हम उस (अशुभ) के निवारण के लिए हव्यादि कर्मों से आपकी पूजा करते हैं । हमारे द्विपद पुत्र-पौत्रादि एवं चतुष्पद गौ, अश्वादिकों के अनिष्ट- निवारण के लिए , कपोत के आने के दोषों की शान्ति हो ॥१ ॥

१३७२. शिवः कपोत इषितो नो अस्त्वनागा देवाः शकुनो गृहं नः ।
अग्निर्हि विप्रो जुषतां हविर्नः परि हेतिः पक्षिणी नो वृणक्तु ॥२ ॥

हे देवताओ ! हमारे घर आया हुआ यह कपोत कल्याणकारी और निष्कलुष सूचक हो, जिससे हमारे घर में कोई अशुभ कार्य न हो । हे विद्वान् अग्निदेव ! हमारे द्वारा समर्पित हव्य को ग्रहण करके, इस कपोत के यहाँ आने से होने वाले अनिष्ट या आयुध का निवारण करें ॥२ ॥

१३७३. हेतिः पक्षिणी न दभात्यस्मानाष्ट्री पदं कृणुते अग्निधाने ।
शिवो गोभ्य उत पुरुषेभ्यो नो अस्तु मा नो देवा इह हिंसीत् कपोतः ॥३ ॥

पंखों वाला आयुध हमारा विनाश न करे । वह अग्निशाला में अग्नि के पास अपना पैर रखे और हमारी गौओं और मनुष्यों के लिए कल्याणकारी हो । हे देवताओ ! यह कपोत पक्षी हमारा विनाश न करे ॥३ ॥

[२८ - अरिष्टक्षयण सूक्त]

[**ऋषि** - भृगु । **देवता** - यम, निर्ऋति । **छन्द** - त्रिष्टुप्, २ अनुष्टुप्, ३ जगती ।]

१३७४. ऋचा कपोतं नुदत प्रणोदमिषं मदन्तः परि गां नयामः ।
संलोभयन्तो दुरिता पदानि हित्वा न ऊर्जं प्र पदात् पथिष्ठः ॥१ ॥

हे देवताओ ! आप मन्त्र के द्वारा, दूर भेजने योग्य कपोत को, दूर भेजें । यह कपोत हमारी अन्नशाला को छोड़कर उड़ जाए । हम कपोत के अशुभ पद- चिह्नों का मार्जन करते हैं एवं अन्न से तृप्त होकर गौओं (या शोधक किरणों) को घुमाते हैं ॥१ ॥

१३७५. परीमे३ग्निमर्षत परीमे गामनेषत । देवेष्वक्रत श्रवः क इमाँ आ दधर्षति ॥२ ॥

इन (शमन प्रयोग करने वालों) ने अग्नि को सब ओर स्थापित किया है, इन्होंने गौओं (या किरणों को) चारों ओर पहुँचाया है, देव शक्तियों ने यश अर्जित किया है, इस प्रकार इन्हें कौन भयभीत कर सकता है ? ॥२ ॥

[अग्नि के हवनीय प्रयोगों गौओं के या सूक्ष्म शोधक किरणों के प्रयोग से दुष्प्रभाव समाप्त होने का भाव है । देव अनुग्रह से निर्भय होने की बात कही गयी है ।]

१३७६. यः प्रथमः प्रवतमाससाद बहुभ्यः पन्थामनुपस्पशानः ।
यो३स्येशे द्विपदो यश्चतुष्पदस्तस्मै यमाय नमो अस्तु मृत्यवे ॥३ ॥

यमदेव अन्य देवों में प्रमुख हैं । ये प्राणियों की मृत्यु के समय की अनुक्रम से गणना करते हुए फल देने वाले हैं, दो पैर वाले मनुष्यों तथा चार पैर वाले पशुओं की मृत्यु के प्रेरक देव यम को नमस्कार है ॥३ ॥

[२९ - अरिष्टक्षयण सूक्त]

[**ऋषि** - भृगु । **देवता** - यम, निर्ऋति । **छन्द** - विराट् गायत्री, ३. त्र्यवसाना सप्तपदा विराडष्टि ।]

१३७७. अमून् हेतिः पतत्रिणी न्येतु यदुलूको वदति मोघमेतत् ।
यद् वा कपोतः पदमग्नौ कृणोति ॥१ ॥

दूर दिखने वाले शत्रुओं तक , पक्ष (पंख) वाला आयुध पहुँचे । अशुभ बोलने वाला उल्लू और पैरों को पचनाग्नि के समीप रखने वाला यह अशुभ सूचक कपोत निर्वीर्य हो जाए ॥१ ॥

१३७८. यौ ते दूतौ निर्ऋत इदमेतोऽप्रहितौ प्रहितौ वा गृहं नः ।
कपोतोलूकाभ्यामपदं तदस्तु ॥२ ॥

हे पाप देवता निर्ऋते ! दूतरूप ये कपोत और उलूक, आपके द्वारा भेजे हुए हों अथवा बिना आपके भेजे हुएहों, हमारे घर में आकर आश्रय प्राप्त न कर सकें ॥२ ॥

१३७९.अवैरहत्यायेदमा पपत्यात् सुवीरताया इदमा ससद्यात् ।
पराङेव परा वद पराचीमनु संवतम् ।
यथा यमस्य त्वा गृहेऽरसं प्रतिचाकशानाभूकं प्रतिचाकशान्॥३॥

हमारे वीरों के लिए , उलूक एवं कपोत के अशुभ चिह्न अहिंसक हों । हमारे वीरों की असफल होकर लौटने की स्थिति न बने । हे यम के दूतरूप कपोत ! जिस प्रकार तेरे स्वामी यमदेव के घर के प्राणी तुझे निर्वीर्य देखते हैं, उसी प्रकार हम भी देखें ॥३ ॥

[३० - पापशमन सूक्त]

[**ऋषि** - उपरिबभ्रव । **देवता** - शमी । **छन्द** - जगती, २ त्रिष्टुप्, ३ चतुष्पदा शंकुत्यनुष्टुप्]

१३८०. देवा इमं मधुना संयुतं यवं सरस्वत्यामधि मणावचर्कृषुः ।
इन्द्र आसीत् सीरपतिः शतक्रतुः कीनाशा आसन् मरुतः सुदानवः ॥१ ॥

सरस्वती नदी के तट के समीप मनुष्यों को देवताओं ने रसयुक्त मधुर 'यव' दिया; तब भूमि में धान्य उपजाने के लिए सुदानी मरुद्गण किसान बने और इन्द्रदेव हल के अधिष्ठाता बने ॥१ ॥

१३८१. यस्ते मदोऽवकेशो विकेशो येनाभिहस्यं पुरुषं कृणोषि ।
आरात्त्वदन्या वनानि वृक्षि त्वं शमि शतवल्शा वि रोह ॥२ ॥

हे शमी ! आपका आनन्ददायक रस केश उत्पादक एवं वर्द्धक होता है । जिससे आप पुरुष को हर्षयुक्त करते हैं । आप सैकड़ों शाखायुक्त होकर बढ़ें । हम आपको छोड़कर अन्य वृक्षों को काटते हैं ॥२ ॥

१३८२. बृहत्पलाशे सुभगे वर्षवृद्ध ऋतावरि । मातेव पुत्रेभ्यो मृड केशेभ्यः शमि ॥३ ॥

सौभाग्यकारिणी, बड़े पत्तों वाली, वर्षा के जल से वर्द्धित हे शमी ओषधे ! माता जिस प्रकार पुत्रों को सुख देती है , उसी प्रकार आप केशों के लिए सुखकारी हों ॥३ ॥

[३१ - गौ सूक्त]

[**ऋषि** - उपरिब्रभव । **देवता** - गौ । **छन्द** - गायत्री ।]

१३८३. आयं गौः पृश्निरक्रमीदसदन्मातरं पुरः । पितरं च प्रयन्त्स्वः ॥१ ॥

यह गो (वृषभ- निरन्तर पोषण देने वाला सूर्य) प्राणियों की माता पृथ्वी को आगे करता (बढ़ाता) है । यह पिता द्युलोक को भी प्रकाश से भर देता है ॥१ ॥

१३८४. अन्तश्चरति रोचना अस्य प्राणादपानतः । व्यख्यन्महिषः स्वः ॥२ ॥

जो प्राण और अपान का व्यापार करने वाले प्राणी हैं, उनकी देह में सूर्यदेव की प्रभा विचरती है । ये महान् सूर्यदेव स्वर्ग और समस्त ऊपर के लोकों में भी प्रकाश फैलाते हैं ॥२ ॥

१३८५. त्रिंशद् धामा वि राजति वाक् पतङ्गो अशिश्रियत् । प्रति वस्तोरहर्द्युभिः ॥३ ॥

दिन और रात्रि के अवयवरूप (विभाग) तीस मुहूर्त (२४घण्टे), इन सूर्यदेव की आभा से ही प्रतिक्षण देदीप्यमान रहते हैं । वाणी भी तीव्र गमनशील सूर्यदेव का आश्रय लेकर रहती है । ।३ ॥

[३२ - यातुधानक्षयण सूक्त]

[**ऋषि** - चातन, ३ अथर्वा । **देवता** - १ अग्नि, २ रुद्र, ३ मित्रावरुण । **छन्द** -त्रिष्टुप्, २ प्रस्तार पंक्ति ।]

१३८६. अन्तर्दावे जुहुता स्वे३तद् यातुधानक्षयणं घृतेन ।
आराद् रक्षांसि प्रति दह त्वमग्ने न नो गृहाणामुप तीतपासि ॥१ ॥

हे ऋत्विजो ! यातुधानों (स्वास्थ्य के लिए हानिकारक रोगाणु) को नष्ट करने हेतु प्रज्वलित अग्नि में घृतसहित हवि की आहुतियाँ प्रदान करो । हे अग्निदेव ! आप इन उपद्रवी राक्षसों (रोगाणु आदि) को भस्म करके हमारे गृहों को संतप्त होने से बचाएँ ॥१ ॥

१३८७. रुद्रो वो ग्रीवा अशरैत् पिशाचाः पृष्टीर्वोऽपि शृणातु यातुधानाः ।
वीरुद् वो विश्वतोवीर्या यमेन समजीगमत् ॥२ ॥

हे पिशाचो ! रुद्रदेव ने तुम्हारी गर्दनें तोड़ दी हैं, वे तुम्हारी पसलियाँ भी तोड़ डालें । हे यातुधानो ! अनन्त वीर्यमयी ओषधि ने तुम्हें यमलोक पहुँचा दिया ॥२ ॥

१३८८. अभयं मित्रावरुणाविहास्तु नोऽर्चिषात्त्रिणो नुदतं प्रतीचः ।
मा ज्ञातारं मा प्रतिष्ठां विदन्त मिथो विघ्नाना उप यन्तु मृत्युम् ॥३ ॥

हे मित्रावरुण ! हम निर्भयतापूर्वक इस देश में निवास करें । आप अपने तेज से मांस - भक्षक राक्षसों को हम से दूर भगाएँ । इन्हें कोई भूमि तथा आश्रय देने वाला न मिले और वे परस्पर लड़कर नष्ट हो जाएँ ॥३ ॥

[३३ - इन्द्रस्तव सूक्त]

[**ऋषि -** जाटिकायन । **देवता -** इन्द्र । **छन्द -** गायत्री, २ अनुष्टुप् ।]

१३८९. यस्येदमा रजो युजस्तुजे जना वनं स्वः । इन्द्रस्य रन्त्यं बृहत् ॥१ ॥

हे मनुष्यो ! शत्रुओं के विनाश की प्रेरणा देने वाली, जिन इन्द्रदेव की रञ्जक ज्योति है, उन्हीं इन्द्रदेव के परम सुखदाता सेवनीय तेज का सेवन करो ॥१ ॥

१३९०. नाधृष आ दधृषते धृषाणो धृषितः शवः ।
पुरा यथा व्यथिः श्रव इन्द्रस्य नाधृषे शवः ॥२ ॥

वे दूसरों से सम्माननीय इन्द्रदेव तुम्हारे शत्रुओं का दमन कर देते हैं । जिस वृत्रासुर वध के समय उनका बल अदमनीय था, उसी प्रकार वे आज भी अदमनीय हैं ॥२ ॥

१३९१. स नो ददातु तां रयिमुरुं पिशङ्गसंदृशम् । इन्द्रः पतिस्तुविष्टमो जनेष्वा ॥३ ॥

वे इन्द्रदेव, देवताओं और मनुष्यों आदि के स्वामी हैं तथा सब प्रकारसे श्रेष्ठ हैं । वे हम सबको पीत वर्ण की आभावाला धन (स्वर्ण) प्रदान करें ॥३ ॥

[३४ - शत्रुनाशन सूक्त]

[**ऋषि -** चातन । **देवता -** अग्नि । **छन्द -** गायत्री ।]

१३९२. प्राग्नये वाचमीरय वृषभाय क्षितीनाम् । स नः पर्षदति द्विषः ॥१ ॥

हे स्तोताओ ! उन अग्निदेव की स्तुति करने वाली वाणी उच्चारित करो, जो (अग्निदेव) यातुधानों का विनाश करते हैं और इच्छाओं की पूर्ति करते हैं । वे अग्निदेव हमें राक्षस-पिशाचादि द्वेष करने वालों से बचाएँ ॥१॥

१३९३. यो रक्षांसि निजूर्वत्यग्निस्तिग्मेन शोचिषा । स नः पर्षदति द्विषः ॥२ ॥

जो अग्निदेव, यातुधानों को अपने तीक्ष्ण तेज से विनष्ट कर देते हैं । वे अग्निदेव हमको शत्रुओं से बचाएँ ॥२॥

१३९४. यः परस्याः परावतस्तिरो धन्वातिरोचते । स नः पर्षदति द्विषः ॥३ ॥

जो अग्निदेव, जलरहित मरुस्थल की रेत को अतितप्त करते हुए दमकते हैं । वे (अग्निदेव) राक्षस, पिशाच और शत्रुओं से हमारी रक्षा करें ॥३ ॥

१३९५. यो विश्वाभि विपश्यति भुवना सं च पश्यति । स नः पर्षदति द्विषः ॥४ ॥

जो अग्निदेव समस्त भुवनों में, विभिन्न रूपों में, अनेक प्रकार से देखते हैं एवं सूर्यरूप से प्रकाश देते हैं, वे अग्निदेव राक्षस - पिशाचादि शत्रुओं से हमारी रक्षा करें ॥४ ॥

१३९६. यो अस्य पारे रजसः शुक्रो अग्निरजायत । स नः पर्षदति द्विषः ॥५ ॥

जो अग्निदेव (विद्युत् या सूर्यरूप में) इस पृथ्वी से परे अन्तरिक्ष में प्रकट हुए हैं । वे देव, राक्षस, पिशाचादि शत्रुओं से हमारी रक्षा करें ॥५ ॥

[३५ - वैश्वानर सूक्त]

[**ऋषि** - कौशिक । **देवता** - वैश्वानर । **छन्द** - गायत्री ।]

१३९७. वैश्वानरो न ऊतय आ प्र यातु परावतः । अग्निर्नः सुष्टुतीरुप ॥१ ॥

समस्त मनुष्यों के हितैषी अग्निदेव हमारी रक्षा करने के लिए दूर देश से आएँ एवं सुन्दर स्तुतियों को सुनें ॥

१३९८. वैश्वानरो न आगमदिमं यज्ञं सजूरुप । अग्निरुक्थेष्वंहसु ॥२ ॥

वे समस्त मनुष्यों के हितैषी, वैश्वानर अग्निदेव हमारे स्तुतिरूप उक्थों (स्तोत्रों) से प्रसन्न होकर हमारे इस यज्ञ में पधारें ॥२ ॥

१३९९. वैश्वानरोऽङ्गिरसां स्तोममुक्थं च चाक्लृपत् । ऐषु द्युम्नं स्वर्यमत् ॥३ ॥

वैश्वानर अग्निदेव ने, उक्थों (मंत्रों) को समर्थ बनाया तथा यश एवं अन्न प्राप्ति की रीति बताते हुए स्वर्ग-सुख की प्राप्ति करा दी ॥३ ॥

[३६ - वैश्वानर सूक्त]

[**ऋषि** - अथर्वा । **देवता** - अग्नि । **छन्द** - गायत्री ।]

१४००. ऋतावानं वैश्वानरमृतस्य ज्योतिषस्पतिम् । अजस्रं घर्ममीमहे ॥१ ॥

यज्ञात्मक ज्योति के अधिपति और यज्ञ स्वरूप, सदैव देदीप्यमान रहने वाले वैश्वानर अग्निदेव की हम उपासना करते हुए उनसे श्रेष्ठफल की याचना करते हैं ॥१ ॥

१४०१. स विश्वा प्रति चाक्लृप ऋतूंरुत् सृजते वशी । यज्ञस्य वय उत्तिरन् ॥२ ॥

ये वैश्वानर अग्निदेव समस्त प्रजाओं के फल प्रदाता हैं । ये देवगणों को हविष्यान्न प्राप्त कराने वाले एवं सूर्य रूप से वसन्त आदि ऋतुओं का नियमन करने वाले हैं ॥२ ॥

१४०२. अग्निः परेषु धामसु कामो भूतस्य भव्यस्य । सम्राडेको वि राजति ॥३ ॥

उत्तम धामों के स्वामी अग्निदेव हैं । भूत, वर्तमान एवं भविष्यत् काल की कामनाओं की पूर्ति करने वाले ये अग्निदेव और अधिक दीप्तिमान् हो रहे हैं ॥३ ॥

[३७ - शापनाशन सूक्त]

[**ऋषि** - अथर्वा । **देवता** - चन्द्रमा । **छन्द** - अनुष्टुप् ।]

१४०३. उप प्रागात् सहस्राक्षो युक्त्वा शपथो रथम् ।
शप्तारमन्विच्छन् मम वृक इवाविमतो गृहम् ॥१ ॥

सहस्राक्ष इन्द्रदेव रथारूढ़ होकर हमारे समीप आएँ एवं हमें शाप देने वाले को उसी प्रकार नष्ट करें, जैसे भेड़िया भेड़ को नष्ट करता है ॥१ ॥

१४०४. परि णो वृङ्‌ग्धि शपथ ह्रदमग्निरिवा दहन्।
शप्तारमत्र नो जहि दिवो वृक्षमिवाशनिः ॥२ ॥

हे शपथ ! तू बाधक मत बन, हमको छोड़ दे और जो शत्रु हमें शाप दे रहे हैं, उन्हें उसी तरह भस्म कर दे, जिस प्रकार तड़ित् वृक्ष को भस्म कर देती है ॥२ ॥

१४०५. यो नः शपादशपतः शपतो यश्च नः शपात्।
शुने पेष्ट्रमिवावक्षामं तं प्रत्यस्यामि मृत्यवे ॥३ ॥

हम शाप नहीं देते हैं; लेकिन यदि कोई हमें शाप दे, कठोर भाषा बोले, तो ऐसे शत्रु को हम वैसे ही मृत्यु के समक्ष फेंकते हैं, जैसे कुत्ते के आगे भक्षण हेतु रोटी डालते हैं ॥३ ॥

[३८ - वर्चस्य सूक्त]

[**ऋषि** - अथर्वा । **देवता** - बृहस्पति अथवा त्विषि । **छन्द** - त्रिष्टुप् ।]

१४०६. सिंहे व्याघ्र उत या पृदाकौ त्विषिरग्नौ ब्राह्मणे सूर्ये या।
इन्द्रं या देवी सुभगा जजान सा न ऐतु वर्चसा संविदाना ॥१ ॥

मृगेन्द्र में, व्याघ्र में तथा सर्प में जो तेजस् है; अग्निदेव में, ब्राह्मण और सूर्यदेव में जो तेजस् है तथा जिस तेजस् से इन्द्रदेव प्रकट हुए हैं; वही वर्धमान इच्छित तेजस् हमको भी प्राप्त हो ॥१ ॥

१४०७. या हस्तिनि द्वीपिनि या हिरण्ये त्विषिरप्सु गोषु या पुरुषेषु।
इन्द्रं या देवी सुभगा जजान सा न ऐतु वर्चसा संविदाना ॥२ ॥

जो तेजस् हाथी और बाघ में है तथा जो स्वर्ण में, जल में, गौओं और मनुष्यों में रहता है, जिसने इन्द्रदेव को उत्पन्न किया है, वह दिव्य तेजस् हमारे इच्छित रूप में हमें प्राप्त हो ॥२ ॥

१४०८. रथे अक्षेष्वृषभस्य वाजे वाते पर्जन्ये वरुणस्य शुष्मे।
इन्द्रं या देवी सुभगा जजान सा न ऐतु वर्चसा संविदाना ॥३ ॥

आवागमन के साधन रथ के अक्षों में, सेचन-शक्तियुक्त वृषभ में, तीव्रगामी वायु में, वर्षाकारक मेघ में और उसके अधिपति वरुण में जो तेजस् है, जिसने इन्द्रदेव को उत्पन्न किया है ।वह 'त्विषि' दिव्य तेजस् हमें प्राप्त हो ॥

१४०९. राजन्ये दुन्दुभावायतायामश्वस्य वाजे पुरुषस्य मायौ।
इन्द्रं या देवी सुभगा जजान सा न ऐतु वर्चसा संविदाना ॥४ ॥

राज्याभिषेक के समय बजने वाली दुन्दुभि में, घोड़ों के तीव्र गमन में, पुरुष के उच्चस्वर में, जो 'त्विषि' (तेजस्) है एवं जिसने इन्द्र को उत्पन्न किया है, वह त्विषि (तेजस्) दिव्यता के साथ हमें प्राप्त हो ॥४ ॥

[३९ - वर्चस्य सूक्त]

[**ऋषि** - अथर्वा । **देवता** - बृहस्पति अथवा त्विषि । **छन्द** - जगती, २ त्रिष्टुप्, ३ अनुष्टुप् ।]

१४१०. यशो हविर्वर्धतामिन्द्रजूतं सहस्रवीर्यं सुभृतं सहस्कृतम्।
प्रसर्स्राणमनु दीर्घाय चक्षसे हविष्मन्तं मा वर्धय ज्येष्ठतातये ॥१ ॥

अपरमित शक्ति वाली, पराभवकारक, बल देने में समर्थ, प्रसारित होने वाली यशोदायिनी हवि बढ़े। हे इन्द्रदेव ! इस बढ़ने वाली हवि से प्रसन्न होकर, आप-हम हविदाता यजमानों की श्रेष्ठ प्रगति करें ॥१ ॥

१४११. अच्छा न इन्द्रं यशसं यशोभिर्यशस्विनं नमसाना विधेम ।
स नो रास्व राष्ट्रमिन्द्रजूतं तस्य ते रातौ यशसः स्याम ।।२ ।।

समक्ष उपस्थित यशस्वी इन्द्रदेव की हम नमस्कारादि से पूजा एवं सेवा करते हैं । हे इन्द्रदेव ! आप हमें राज्य और यश प्रदान करें ।।२ ।।

१४१२. यशा इन्द्रो यशा अग्निर्यशाः सोमो अजायत ।
यशा विश्वस्य भूतस्याहमस्मि यशस्तमः ।।३ ।।

इन्द्रदेव एवं अग्निदेव यश की कामना करते हैं । सोमदेव भी यश की कामनासहित उत्पन्न हुए । जैसे ये सब यशस्वी बने, वैसे ही हम भी समस्त मनुष्यादि जीवों में यशस्वी बनें ।।३ ।।

[४० - अभय सूक्त]

[**ऋषि** – अथर्वा । **देवता** – १ द्यावापृथिवी, सोम, सविता, अन्तरिक्ष, सप्तर्षिगण; २ सविता, इन्द्र; ३ इन्द्र ।
छन्द – जगती, ३ अनुष्टुप् ।]

१४१३. अभयं द्यावापृथिवी इहास्तु नोऽभयं सोमः सविता नः कृणोतु ।
अभयं नोऽस्तूर्व१न्तरिक्षं सप्तऋषीणां च हविषाभयं नो अस्तु ।।१ ।।

हे द्यावा-पृथिवि ! हम आपकी कृपा से भयभीत न रहें । अन्तरिक्ष, चन्द्रदेव एवं सूर्यदेव हमें निर्भय बनाएँ । सप्तर्षियों को प्रदत्त हवि हमें अभय प्रदान करे ।।१ ।।

१४१४. अस्मै ग्रामाय प्रदिशश्चतस्र ऊर्जं सुभूतं स्वस्ति सविता नः कृणोतु ।
अशत्र्विन्द्रो अभयं नः कृणोत्वन्यत्र राज्ञामभि यातु मन्युः ।।२ ।।

हे सूर्यदेव ! आप ऐसी कृपा करें, जिससे हम ग्राम में पर्याप्त अन्न प्राप्त करके कुशलपूर्वक रहें । इन्द्रदेव की कृपा से राजा हमसे प्रसन्न रहें । उन्हीं इन्द्रदेव की कृपा से हमें शत्रुओं का भय व्याप्त न हो ।।२ ।।

१४१५. अनमित्रं नो अधरादनमित्रं न उत्तरात् ।
इन्द्रानमित्रं नः पश्चादनमित्रं पुरस्कृधि ।।३ ।।

हे इन्द्रदेव ! आप प्रसन्न होकर ऐसी कृपा करें, जिससे उत्तर, दक्षिण, पूर्व और पश्चिम दिशाओं में हमारा कोई शत्रु न हो । हमसे कोई द्वेष न करे ।।३ ।।

[४१ - दीर्घायुप्राप्ति सूक्त]

[**ऋषि** – ब्रह्मा । **देवता** - चन्द्रमा, २ सरस्वती, ३ दिव्य ऋषिगण । **छन्द** – भुरिक् अनुष्टुप्,
२ अनुष्टुप्, ३ त्रिष्टुप् ।]

१४१६. मनसे चेतसे धिय आकूतय उत चित्तये ।
मत्यै श्रुताय चक्षसे विधेम हविषा वयम् ।।१ ।।

मन, चित्त, बुद्धि, मति (स्मृति), श्रुति (श्रवण शक्ति) एवं चक्षुओं की वृद्धि के निमित्त हम आहुतियों द्वारा इन्द्रदेव को प्रसन्न करते हैं ।।१ ।।

१४१७. अपानाय व्यानाय प्राणाय भूरिधायसे ।
सरस्वत्या उरुव्यचे विधेम हविषा वयम् ।।२ ।।

अपान, व्यान और बहुत प्रकार से धारण करने वाले प्राण की वृद्धि के लिए हम विस्तृत प्रभावशाली सरस्वती देवी की हवि द्वारा सेवा करते हैं ॥२ ॥

१४१८. मा नो हासिषुर्ऋषयो दैव्या ये तनूपा ये नस्तन्वस्तनूजाः ।
अमर्त्या मर्त्याँअभि नः सचध्वमायुर्धत्त प्रतरं जीवसे नः ॥३ ॥

दिव्य सप्तर्षि हमारे शरीर की रक्षा करें । जो हमारे शरीर में उत्पन्न हुए हैं, वे हमें न त्यागें । वे अमरदेव हम मरणधर्मियों के अनुकूल रहकर हमें श्रेष्ठ और दीर्घ जीवन प्रदान करें ॥३ ॥

[४ २- परस्परचित्तैकीकरण सूक्त]

[**ऋषि** - भृग्वङ्गिरा । **देवता** - मन्यु । **छन्द** - भुरिक् अनुष्टुप्, ३ अनुष्टुप् ।]

१४१९. अव ज्यामिव धन्वनो मन्युं तनोमि ते हृदः ।
यथा संमनसौ भूत्वा सखायाविव सचावहै ॥१ ॥

धनुर्धारी पुरुष जिस प्रकार धनुष पर चढ़ी प्रत्यञ्चा को उतारता है, उसी तरह हम आपके हृदय से क्रोध को उतारते हैं; ताकि हम परस्पर मित्रवत् रह सकें ॥१ ॥

१४२०. सखायाविव सचावहा अव मन्युं तनोमि ते ।
अधस्ते अश्मनो मन्युमुपास्यामसि यो गुरुः ॥२ ॥

हम एक दूसरे से मन मिलाते हुए , एक मन होकर कार्य करें । इसीलिए हम आपके क्रोध को भारी पत्थर के नीचे फेंकते हैं ॥२ ॥

१४२१. अभि तिष्ठामि ते मन्युं पार्ष्ण्या प्रपदेन च ।
यथावशो न वादिषो मम चित्तमुपायसि ॥३ ॥

हे क्रुद्ध (देव) ! हम आपके क्रोध को पैर के अग्रभाग एवं एड़ी से दबाते हैं । जिससे आप शान्त होकर हमारे चित्त के अनुकूल बनें और अनियंत्रित रहने की बात न करें ॥३ ॥

[४३ - मन्युशमन सूक्त]

[**ऋषि** - भृग्वङ्गिरा । **देवता** - मन्युशमन । **छन्द** - अनुष्टुप् ।]

१४२२. अयं दर्भो विमन्युकः स्वाय चारणाय च ।
मन्योर्विमन्युकस्यायं मन्युशमन उच्यते ॥१ ॥

यह जो सामने दर्भ (कुश) खड़ा है, यह स्वयं के एवं अन्य दूसरे के क्रोध को नष्ट करने की शक्तिवाला है । यह स्वभावतः क्रोधी पुरुष एवं कारणवश क्रोध करने वाले के क्रोध को शान्त करने में समर्थ है ॥१ ॥

१४२३. अयं यो भूरिमूलः समुद्रमवतिष्ठति ।
दर्भः पृथिव्या उत्थितो मन्युशमन उच्यते ॥२ ॥

बहुत जड़ों वाला, समुद्र (जल की अधिकता) के समीप उत्पन्न होने वाला, पृथ्वी से उगा हुआ यह दर्भ क्रोध को शान्त करने वाला बतलाया गया है ॥२ ॥

१४२४. वि ते हनव्यां शरणिं वि ते मुख्यां नयामसि ।
यथावशो न वादिषो मम चित्तमुपायसि ॥३ ॥

हे क्रुद्ध (देव) ! आपके हनु पर क्रोध से उत्पन्न नस की फड़कन को हम शान्त करते हैं एवं मुख-मण्डल पर क्रोध के कारण उत्पन्न चिह्नों को हम शान्त करते हैं । आप क्रोधवश विवश होकर कुछ (अनर्गल) न कहें तथा हमारे चित्त के अनुकूल रहें ॥३ ॥

[४४ - रोगनाशन सूक्त]

[**ऋषि -** विश्वामित्र । **देवता** - वनस्पति । **छन्द** - अनुष्टुप् , ३ त्रिपदा महाबृहती ।]

१४२५. अस्थाद् द्यौरस्थात् पृथिव्यस्थाद् विश्वमिदं जगत् ।
अस्थुर्वृक्षा ऊर्ध्वस्वप्नास्तिष्ठाद् रोगो अयं तव ॥१ ॥

जिस प्रकार यह ग्रह-नक्षत्रों वाला द्युलोक स्थिर है, यह पृथ्वी सभी प्राणियों की आधार है, यह भी स्थिर है, खड़े-खड़े सोने वाले ये वृक्ष भी ठहरे हैं, उसी तरह यह रोग (रक्तस्राव) ठहर जाए ॥१ ॥

१४२६. शतं या भेषजानि ते सहस्रं संगतानि च ।
श्रेष्ठमास्रावभेषजं वसिष्ठं रोगनाशनम् ॥२ ॥

हे रोगिन् ! आपके पास जो सैकड़ों ओषधियाँ हैं एवं उनके जो हजारों प्रकार के योग हैं, उन सबसे अधिक लाभप्रद यह ओषधि है, जो रोग का शमन करने में विशिष्ट (प्रभावशाली) है ॥२ ॥

१४२७. रुद्रस्य मूत्रमस्यमृतस्य नाभिः ।
विषाणका नाम वा असि पितॄणां मूलादुत्थिता वातीकृतनाशनी ॥३ ॥

रुद्र का मूत्र अमृतरूप रस है एवं यह विषाणका नामक ओषधि है । इनके विशेष यौगिक प्रयोग से आनुवंशिक 'वात रोग' भी अपने मूल कारण सहित नष्ट हो जाते हैं ॥३ ॥

[१- रुद्राक्ष से उत्सर्जित द्रव (तेल) , यह विशेष विधियों से निकाला जाता है । २- मेघ का उत्सर्जी द्रव अर्थात् वृष्टि जल । यहाँ जल चिकित्सा और शिवाम्बु-चिकित्सा अर्थात् मूत्र-चिकित्सा की ओर संकेत मिलता है ।]

[४५ - दुःष्वप्ननाशन सूक्त]

[**ऋषि -** अङ्गिरस् (अङ्गिरा), प्रचेता, यम । **देवता** - दुष्वप्ननाशन । **छन्द** - पथ्यापंक्ति, २ भुरिक् त्रिष्टुप्, ३ अनुष्टुप् ।]

१४२८. परोऽपेहि मनस्पाप किमशस्तानि शंससि ।
परेहि न त्वा कामये वृक्षां वनानि सं चर गृहेषु गोषु मे मनः ॥१ ॥

हे पापासक्त मन ! तू अशोभन विचार वाला है, इसलिए हम तुझे नहीं चाहते । तू हमसे दूर हट जा और वृक्ष वाले वनों में विचरण कर । मेरा मन घर-परिवार एवं गौओं में उचित भाव से लगा रहे ॥१ ॥

१४२९. अवशसा निःशसा यत् पराशसोपारिम जाग्रतो यत् स्वपन्तः ।
अग्निर्विश्वान्यप दुष्कृतान्यजुष्टान्यारे अस्मद् दधातु ॥२ ॥

निर्दयतापूर्वक निकट या दूर से की गई हिंसा के पाप एवं जागते अथवा सोते में किये गये जो पाप हैं, उन सब दु:स्वप्नों एवं दुष्कर्मों को अग्निदेव हमसे दूर करें ॥२ ॥

१४३०. यदिन्द्र ब्रह्मणस्पतेऽपि मृषा चरामसि । प्रचेता न आङ्गिरसो दुरितात् पात्वंहसः ॥३ ॥

हे ब्रह्मणस्पते इन्द्रदेव ! पापों के कारण हम जिन दु:स्वप्नों से पीड़ित हैं । उन पापों से, आंगिरस मंत्रों से सम्बन्धित ज्ञानी वरुणदेव, हमें बचाएँ ॥३ ॥

[४६ - दुष्वप्ननाशन सूक्त]

[**ऋषि** - अङ्गिरस्, प्रचेता, यम । **देवता** - दुष्वप्ननाशन । **छन्द** - ककुम्मती विष्टारपंक्ति, २ त्र्यवसाना पञ्चपाद शक्वरीगर्भा जगती, ३ अनुष्टुप् ।]

१४३१. यो न जीवोऽसि न मृतो देवानाममृतगर्भो ऽसि स्वप्न ।
वरुणानी ते माता यमः पितारुर्नामासि ॥१ ॥

हे स्वप्न ! तू न जीवित है और न मृत है । जाग्रत् अवस्था में हुए अनुभवों से पैदा हुई वासनाओं के गर्भ में तू सदा रहता है । वरुणानी तेरी माता एवं यम तेरा पिता है । तू 'अररु' नाम वाला है ॥१ ॥

१४३२. विद्म ते स्वप्न जनित्रं देवजामीनां पुत्रो ऽसि यमस्य करणः । अन्तकोऽसि
मृत्युरसि । तं त्वा स्वप्न तथा सं विद्म स नः स्वप्न दुष्वप्न्यात् पाहि ॥२ ॥

हे स्वप्न के अभिमानीदेव ! आपकी उत्पत्ति का हमें ज्ञान है । आप वरुणानी के पुत्र एवं यम के कार्यों के साधक हैं । हम आपको ठीक से जानते हैं । आप दुःस्वप्नों के भय से हमारी रक्षा करें ॥२ ॥

१४३३. यथा कलां यथा शफं यथर्णं संनयन्ति । एवा दुष्वप्न्यं सर्वं द्विषते सं नयामसि ॥

जैसे गाय के दूषित खुर आदि अंगों को छेदित कर दूषणमुक्त करते हैं, जैसे ऋणग्रस्त व्यक्ति धन देकर ऋण मुक्त हो जाता है, वैसे दुःस्वप्नों से होने वाले भय को हम अपने से दूर करते हैं एवं शत्रुओं की ओर भेजते हैं ॥३॥

[४७ - दीर्घायुप्राप्ति सूक्त]

[**ऋषि** - अङ्गिरस्, प्रचेता, यम । **देवता** - १ अग्नि, २ विश्वेदेवा, ३ सौधन्वन् । **छन्द** - त्रिष्टुप् ।]

१४३४. अग्निः प्रातः सवने पात्वस्मान् वैश्वानरो विश्वकृद् विश्वशंभूः ।
स नः पावको द्रविणे दधात्वायुष्मन्तः सहभक्षाः स्याम ॥१ ॥

जो विश्व कर्त्ता, हितैषी एवं शान्तिदाता हैं, ऐसे हे अग्निदेव ! आप प्रातः सवन के यज्ञ में हमारी रक्षा करें । वे हमें यज्ञ के फल रूप-धन प्रदान करें एवं उनकी कृपा से हम अन्न एवं पुत्र, पौत्रादि सहित दीर्घायुष्य प्राप्त करें ॥१ ।

१४३५. विश्वे देवा मरुत इन्द्रो अस्मानस्मिन् द्वितीये सवने न जह्युः ।
आयुष्मन्तः प्रियमेषां वदन्तो वयं देवानां सुमतौ स्याम ॥२ ॥

इन्द्रदेव अपने सहयोगी मरुद्गणों सहित द्वितीय सवन में हमें न त्यागें । वे हमारी स्तुतियों से प्रसन्न होकर शतायु प्रदान करने की कृपा करें ॥२ ॥

१४३६. इदं तृतीयं सवनं कवीनामृतेन ये चमसमैरयन्त ।
ते सौधन्वनाः स्व रानशानाः स्विष्टिं नो अभि वस्यो नयन्तु ॥३ ॥

जिन्होंने सोमपान के लिए चमस नामक पात्र का निर्माण किया था, वे आंगिरस पुत्र ऋभु सुधन्वा रथ एवं चमस निर्माण कर देवत्व प्राप्त करने में सफल हुए थे । यह तृतीय सवन ऋभुओं का है, वे उत्तम फल हेतु हमें सुमति या सिद्धि प्रदान करें ॥३ ॥

[४८ - स्वस्तिवाचन सूक्त]

[**ऋषि** - अङ्गिरस्, प्रचेता, यम । **देवता** - १ श्येन, २ ऋभु, ३ वृषा । **छन्द** - उष्णिक् ।]

१४३७. श्येनो ऽसि गायत्रच्छन्दा अनु त्वा रभे । स्वस्ति मा सं वहास्य यज्ञस्योदृचि स्वाहा॥

हे यज्ञदेव ! आप बाज़ पक्षी के समान तीव्र गति वाले तथा गायत्रीच्छन्दा हैं । हम आपको धारण करते हैं । आप हमें यज्ञ के अन्तिम चरण तक पहुँचा दें । हम आपके निमित्त 'स्वाहा' प्रयोग करते हैं ॥१ ॥

१४३८. ऋभुरसि जगच्छन्दा अनु त्वा रभे । स्वस्ति मा सं वहास्य यज्ञस्योदृचि स्वाहा ॥

हे यज्ञदेव ! आप जगती छन्द प्रधान होने से ऋभु कहलाते हैं । आपको हम (सहारे के लिए) दण्ड स्वरूप ग्रहण करते हैं । आप हमें यज्ञ की श्रेष्ठ समापन ऋचा तक पहुँचाएँ । आपके निमित्त यह स्वाहाकार है ॥२ ॥

१४३९. वृषासि त्रिष्टुप्छन्दा अनु त्वा रभे । स्वस्ति मा सं वहास्य यज्ञस्योदृचि स्वाहा ॥३॥

हे यज्ञदेव ! आप त्रिष्टुप् छन्द वाले वर्षणशील-इन्द्ररूप हैं । हम आपको प्रारम्भ करते हैं । आप हमें यज्ञ की अन्तिम उत्तम ऋचा तक पहुँचाएँ । यह स्वाहाकार आपके निमित्त है ॥३ ॥

[४९ - अग्निस्तवन सूक्त]

[**ऋषि** - गार्ग्य । **देवता** - अग्नि । **छन्द** - १ अनुष्टुप्, २ जगती, ३ विराट् जगती ।]

१४४०. नहि ते अग्ने तन्वः क्रूरमानंश मर्त्यः । कपिर्बभस्ति तेजनं स्वं जरायु गौरिव ॥१॥

हे अग्निदेव ! आपकी काया की क्रूरता को कोई सहन नहीं कर सकता । जैसे गौएँ अपने ही उत्पन्न किये जरायु की झिल्ली (जेर) को उदरस्थ कर लेती हैं, वैसे ही अग्निदेव अपने द्वारा उत्पन्न पदार्थों को खा जाते हैं ॥१ ॥

१४४१. मेषइव वै सं च वि चोर्वच्यसे यदुत्तरद्रावुपरश्च खादतः ।
शीर्ष्णा शिरोऽप्ससाप्सो अर्दयन्नंशून् बभस्ति हरितेभिरासभिः ॥२ ॥

हे अग्निदेव ! आप मेष (मेढ़ा) की तरह एकत्रित होते और फैलते हैं और वनों में (दावाग्निरूप में) तृणों का भक्षण करते हैं । (शवाग्निरूप में) अपने शीर्ष (ज्वाला) से सिरों तथा रूप (तेजस्) से रूपों को दबाते हुए बभ्रुवर्ण वाले मुख से सोमलता आदि का भक्षण करते हैं ॥२ ॥

१४४२. सुपर्णा वाचमक्रतोप द्यव्याखरे कृष्णा इषिरा अनर्तिषुः ।
नि यन्नियन्त्युपरस्य निष्कृतिं पुरू रेतो दधिरे सूर्यश्रितः ॥३ ॥

हे अग्ने !आपकी श्येनपक्षी के समान शीघ्रगामी ज्वालाएँ ध्वनि करती हैं एवं कृष्णमृग के समान गति करती हुई नृत्य करती हैं ।ये ज्वालाएँ धूम्र निर्माण करके मेघ बनाती हैं और जल को संसार के निमित्त धारण करती हैं ॥

[५० - अभययाचना सूक्त]

[**ऋषि** - अथर्वा । **देवता** - अश्विनीकुमार । **छन्द** - विराट् जगती, २-३ पथ्यापंक्ति ।]

१४४३. हतं तर्दं समङ्कमाखुमश्विना छिन्तं शिरो अपि पृष्टीः शृणीतम् ।
यवान्नेददानपि नह्यतं मुखमथाभयं कृणुतं धान्याय ॥१ ॥

हे अश्विनीकुमारो ! आप हिंसक चूहों का नाश कर दें । आप इनके सिर को काट दें, हड्डी -पसली चूर्ण कर दें । आप इन चूहों के मुख बन्द करके हमारी फसलों, धान्य आदि की सुरक्षा करें ॥१ ॥

१४४४. तर्द है पतङ्ग है जभ्य हा उपक्वस ।
ब्रह्मेवासंस्थितं हविरनदन्त इमान् यवानहिंसन्तो अपोदित ॥२ ॥

हे हिंसा करने वाले चूहे और पतङ्गे ! ब्रह्म जैसी भयंकर, अश्विनीकुमारों के निमित्त दी जा रही यह आहुति, तुम्हें नष्ट करने के हेतु ही है ।अत: आहुति अर्पित करने के पूर्व ही तुम हमारे यवान्न आदि को छोड़कर भाग जाओ ॥

१४४५. तर्दापते वघापते तृष्टजम्भा आ शृणोत मे।
य आरण्या व्यद्वरा ये के च स्थ व्यद्वरास्तान्त्सर्वाञ्जम्भयामसि ॥३ ॥

हे चूहों एवं पतङ्गों (कीटों) आदि के स्वामिन् ! आप हमारा कथन सुनें । विभिन्न ढंग से खाने वाले, जंगल या ग्राम में रहने वाले, (सब उपद्रवियों) को इस प्रयोग के द्वारा हम नष्ट करते हैं ॥३ ॥

[५१ - एनोनाशन सूक्त]

[**ऋषि** - शन्ताति । **देवता** - १-२ आप; ३ वरुण । **छन्द** - २ त्रिष्टुप्, १ गायत्री, ३ जगती ।]

१४४६. वायोः पूतः पवित्रेण प्रत्यङ् सोमो अति द्रुतः । इन्द्रस्य युज्यः सखा ॥१ ॥

वायु द्वारा पवित्र हुआ सोमरस मुख द्वारा सेवन करने पर अति तीव्रगति से प्रत्येक शरीर में, नाभि तक पहुँच जाता है । वह सोम इन्द्र का मित्र है ॥१ ॥

१४४७. आपो अस्मान् मातरः सूदयन्तु घृतेन नो घृतप्वः पुनन्तु।
विश्वं हि रिप्रं प्रवहन्ति देवीरुदिदाभ्यः शुचिरा पूत एमि ॥२ ॥

मातृवत् पोषक जल हमें पावन बनाए । घृतरूपी जल हमारी अशुद्धता का निवारण करे । जल की दिव्यता अपने दिव्य स्रोत से सभी पापों का शोधन करे । जल से शुद्ध और पवित्र बनकर हम ऊर्ध्वगामी हों ॥२ ॥

१४४८. यत् किं चेदं वरुण दैव्ये जनेऽभिद्रोहं मनुष्या३श्चरन्ति।
अचित्त्या चेत् तव धर्मा युयोपिम मा नस्तस्मादेनसो देव रीरिषः ॥३ ॥

हे उषे !आप स्तोताओं को धन के लिए एवं हमें सत्यभाषण के लिए प्रेरित करती हैं । आप अन्धकार का नाश करती हैं । हमें धन प्रदान करने के लिए आप स्थिरमति हों । कल्याणकारी साधनों द्वारा हमारा पालन करें ॥३ ।

[५२ - भैषज्य सूक्त]

[**ऋषि** - भागलि । **देवता** - १ सूर्य, २ गौएँ, ३ भेषज । **छन्द** - अनुष्टुप् ।].

१४४९. उत् सूर्यो दिव एति पुरो रक्षांसि निजूर्वन्।
आदित्यः पर्वतेभ्यो विश्वदृष्टो अदृष्टहा ॥१ ॥

पिशाचादि; रात्रि के समय अँधेरे में उपद्रव करते हैं, उन्हें समाप्त कर देने के लिए सूर्यदेव उदयाचल-शिखर पर सबके समक्ष अन्तरिक्ष में प्रकट हो रहे हैं । हमें न दिखने वाले यातुधानों को भी वे देव अपनी सामर्थ्य से विनष्ट कर दें ॥१ ॥

१४५०. नि गावो गोष्ठे असदन् नि मृगासो अविक्षत।
न्यू३र्मयो नदीनां न्य१दृष्टा अलिप्सत ॥२ ॥

सूर्यदेव के प्रकट होने से अन्धकार में छिपी नदियों की लहरें एवं प्रवाह अब स्पष्ट दिखने लगे हैं । जंगली हिंसक पशु भी जंगलों में बैठ गए तथा हमारी गौएँ अब निर्भय होकर गोशाला में बैठ गई हैं ॥२ ॥

१४५१. आयुर्ददं विपश्चितं श्रुतां कण्वस्य वीरुधम्।
आभारिषं विश्वभेषजीमस्यादृष्टान् नि शमयत् ॥३ ॥

दीर्घ आयु प्रदान करने वाली एवं रोग नष्ट करने में समर्थ महर्षि कण्व द्वारा निर्दिष्ट (चित्ति-प्रायश्चित्ति) ओषधि हमने प्राप्त कर ली है । यह ओषधि अदृश्य जीवाणुओं को कारण सहित नष्ट करके रोग से हमें पूर्णतः मुक्त करे ॥३॥

[५३ - सर्वतोरक्षण सूक्त]

[**ऋषि** - बृहच्छुक्र । **देवता** - द्यौ, पृथिवी, शुक्र, सोम, अग्नि, वायु, सविता, २ वैश्वानर, ३ त्वष्टा । **छन्द** - त्रिष्टुप्, १ जगती ।]

१४५२. द्यौश्च म इदं पृथिवी च प्रचेतसौ शुक्रो बृहन् दक्षिणया पिपर्तु ।
अनु स्वधा चिकितां सोमो अग्निर्वायुर्नः पातु सविता भगश्च ॥१ ॥

द्यावा-पृथिवी हमें मनोवांछित फल प्रदान करें । सूर्यदेव धन, वस्त्रादि प्रदान करते हुए दक्षिण दिशा से हमारी रक्षा करें । पितर सम्बन्धी स्वधा के अभिमानी देवता कृपा करके हमें अन्नादि प्रदान करें । अग्निदेव, सवितादेव, वायुदेव, भगदेव एवं सोमदेव आदि भी हमारे अनुकूल रहें ॥१ ॥

१४५३. पुनः प्राणः पुनरात्मा न ऐतु पुनश्चक्षुः पुनरसुर्न ऐतु ।
वैश्वानरो नो अदब्धस्तनूपा अन्तस्तिष्ठाति दुरितानि विश्वा ॥२ ॥

जीवन का आधार 'प्राण' हमें पुन: प्राप्त हो, जीवन हमें पुन: प्राप्त हो, आँख और प्राण हमें फिर से प्राप्त हों । हे सर्वहितैषी, अदम्य, नेतृत्वक्षमता युक्त अग्निदेव !आप हमारे शरीर में स्थित रहकर रोगादि पापों को नष्ट करें ॥२॥

१४५४. सं वर्चसा पयसा सं तनूभिरगन्महि मनसा सं शिवेन ।
त्वष्टा नो अत्र वरीयः कृणोत्वनु नो मार्ष्टु तन्वो३ यद् विरिष्टम् ॥३ ॥

तेजस् तथा पयस् से हमारे शरीर के अंग-अवयव कान्तियुक्त हों एवं मन कल्याणकारी हो । त्वष्टादेव अपने ही हाथों से रोगपीड़ित काया को शोधित करके और अधिक श्रेष्ठ, स्वस्थ एवं कान्तियुक्त बनाएँ ॥३ ॥

[५४ - अमित्रदम्भन सूक्त]

[**ऋषि** - ब्रह्मा । **देवता** - अग्नीषोम । **छन्द** - अनुष्टुप् ।]

१४५५. इदं तद् युज उत्तरमिन्द्रं शुम्भाम्यष्टये ।
अस्य क्षत्रं श्रियं महीं वृष्टिरिव वर्धया तृणम् ॥१ ॥

हम इस (व्यक्ति) को आपके साथ संयुक्त करते हैं । हे देव ! आप प्रसन्न होकर इसके बल, धन एवं अन्य महत्त्वपूर्ण सम्पदा की उसी प्रकार वृद्धि करें, जिस प्रकार वर्षा का जल घास को बढ़ाता है ॥१ ॥

१४५६.अस्मै क्षत्रमग्नीषोमावस्मै धारयतं रयिम् । इमं राष्ट्रस्याभीवर्गे कृणुतं युज उत्तरम् ॥

हे अग्निदेव ! यजमान को श्रेष्ठ फल प्राप्त हो, इस निमित्त हम यह उत्तम कर्म (यज्ञादि) करते हैं । हे सोमदेव ! इस यजमान को पुन: बल एवं धन प्रदान करें ॥२ ॥

१४५७.सबन्धुश्चासबन्धुश्च यो अस्माँ अभिदासति ।सर्वं तं रन्धयासि मे यजमानाय सुन्वते ॥

हे इन्द्रदेव ! आप उन शत्रुओं का संहार करें, जो हिंसक हैं । हे इन्द्रदेव ! आप स्वगोत्र या अन्य गोत्र वाले उन दोनों प्रकार के शत्रुओं को सोम का अभिषव करने वाले इस यजमान के वश में करें ॥३ ॥

[५५ - सौमनस्य सूक्त]

[**ऋषि** - ब्रह्मा । **देवता** - १ विश्वेदेवा, २-३ रुद्र । **छन्द** - १,३ जगती, २ त्रिष्टुप् ।]

१४५८. ये पन्थानो बहवो देवयाना अन्तरा द्यावापृथिवी संचरन्ति ।

तेषामज्यानिं यतमो वहाति तस्मै मा देवाः परि धत्तेह सर्वे ॥१ ॥

हे देवताओ ! आप हमें वह (देवयान) मार्ग दिखाएँ, जिस मार्ग से देवता गण जाते हैं और जो द्यावा-पृथिवी के मध्य स्थित है ॥१ ॥

१४५९. ग्रीष्मो हेमन्तः शिशिरो वसन्तः शरद् वर्षाः स्विते नो दधात।
आ नो गोषु भजता प्रजायां निवात इद् वः शरणे स्याम ॥२ ॥

ग्रीष्मादि ऋतुओं के अधिष्ठाता देवगण हमें उत्तम रीति से प्राप्त होने वाले धन से सम्पन्न करें । जिस प्रकार हम गृह के आश्रय में निर्भय होकर सुखपूर्वक रहते हैं, उसी प्रकार आपके आश्रित रहकर गौ, पुत्र-पौत्रादि से युक्त होकर सुखपूर्वक रहें ॥२ ॥

१४६०. इदावत्सराय परिवत्सराय संवत्सराय कृणुता बृहन्नमः।
तेषां वयं सुमतौ यज्ञियानामपि भद्रे सौमनसे स्याम ॥३ ॥

हे मनुष्यो ! इदावत्सर, परिवत्सर और सम्वत्सर के प्रति अनेकों प्रकार से नमस्कारों द्वारा उन्हें प्रसन्न करो । इदावत्सरादि की कृपा-अनुग्रह से यज्ञादि करने की सद्बुद्धि मिले एवं उसके सुफलों को भी हम प्राप्त करें ॥३ ॥

[५६ - सर्परक्षण सूक्त]

[**ऋषि**- शन्ताति । **देवता** - १ विश्वेदेवा, २-३ रुद्र । **छन्द** - उष्णिग्गर्भा पथ्यापंक्ति, २ अनुष्टुप्, ३ निचृत् अनुष्टुप्]

१४६१. मा नो देवा अहिर्वधीत् सतोकान्त्सहपूरुषान्।
संयतं न वि ष्परद् व्यात्तं न सं यमन्नमो देवजनेभ्यः ॥१ ॥

सर्प हमारी एवं हमारे पुत्र-पौत्रादि की हिंसा न कर सकें । सर्प का बन्द मुख बन्द रहे एवं खुला मुख खुला ही रह जाए, (उस उद्देश्यपूर्ति में सहायक) ऐसे देवताओं को नमस्कार है ॥१ ॥

१४६२. नमोऽस्त्वसिताय नमस्तिरश्चिराजये । स्वजाय बभ्रवे नमो नमो देवजनेभ्यः ॥२ ॥

काले वर्ण वाले सर्पराज को नमस्कार, तिरछी लकीरों वाले और बभ्रु वर्ण वाले 'स्वज' नामक सर्पों को नमस्कार एवं इनके नियामक देवों को नमस्कार है ॥२ ॥

१४६३. सं ते हन्मि दता दतः समु ते हन्वा हनू । सं ते जिह्वया जिह्वां सम्वास्नाह आस्यम्

हे सर्प ! तेरी ऊपर एवं नीचे की दन्त-पंक्तियों को आपस में मिलाता हूँ । तेरी ठोढ़ी के ऊपर तथा नीचे के भागों को सीता हूँ । दोनों जीभों को सटाता हूँ । अनेक फन एक साथ बाँधता हूँ ॥३ ॥

[५७ - जलचिकित्सा सूक्त]

[**ऋषि** - शन्ताति । **देवता** - रुद्र । **छन्द** - अनुष्टुप्, ३ पथ्याबृहती ।]

१४६४. इदमिद् वा उ भेषजमिदं रुद्रस्य भेषजम् । येनेषुमेकतेजनां शतशल्यामपब्रवत् ॥

निश्चितरूप से यह ओषधि है, यह रुद्रदेव की ओषधि है । इसका प्रयोग, एक दण्ड (डण्डे) के माध्यम से अनेक शल्य वाले बाण के व्रण को दूर करने (ठीक करने) में किया जाता है ॥१ ॥

१४६५. जालाषेणाभि षिञ्चत जालाषेणोप सिञ्चत।
जालाषमुग्रं भेषजं तेन नो मृड जीवसे ॥२ ॥

(हे परिचारको !) आप (ओषधियुक्त या मंत्र सिद्ध या शुद्ध) जल से (रोगी या रोगयुक्त अंगों को) पूरी तरह

से या आंशिकरूप से सिंचित करें (धोएँ या प्रभावित करें) । यह रोग नष्ट करने वाली उग्र ओषधि है । हे रुद्रदेव ! आपकी इस ओषधि से हमें सुख प्राप्त हो ॥२ ॥

१४६६. शं च नो मयश्च नो मा च नः किं चनाममत् ।
क्षमा रपो विश्वं नो अस्तु भेषजं सर्वं नो अस्तु भेषजम् ॥३ ॥

हे देव ! हमसे रोगजनित दुःखादि दूर रहें । हमारे पशु एवं प्रजा रोग - मुक्त रहें । रोग के मूलभूत कारण 'पापों' का नाश हो । समस्त जगत् के स्थावर- जंगम प्राणियों एवं कर्मों की रोगनाशक शक्ति का हमें ज्ञान हो ॥३॥

[५८ - यशःप्राप्ति सूक्त]

[**ऋषि** - अथर्वा । **देवता** - बृहस्पति (१-२ इन्द्र, द्यावापृथिवी, सविता, ३ अग्नि, इन्द्र, सोम) । **छन्द** - जगती, २ प्रस्तार पंक्ति, ३ अनुष्टुप् ।]

१४६७. यशसं मेन्द्रो मघवान् कृणोतु यशसं द्यावापृथिवी उभे इमे ।
यशसं मा देवः सविता कृणोतु प्रियो दातुर्दक्षिणाया इह स्याम् ॥१ ॥

धनवान् इन्द्रदेव, द्यावा-पृथिवी एवं सवितादेव हमें यश प्रदान करें । हम दक्षिणा प्रदान करने वालों के प्रिय हो जाएँ ॥१ ॥

१४६८. यथेन्द्रो द्यावापृथिव्योर्यशस्वान् यथाप ओषधीषु यशस्वतीः ।
एवा विश्वेषु देवेषु वयं सर्वेषु यशसः स्याम ॥२ ॥

जैसे आकाश से पृथ्वी पर जल-वर्षा करने से इन्द्रदेव यशस्वी हैं, जल ओषधियों में यशस्वी है । उसी प्रकार सब देवताओं एवं मनुष्यों में हम यश को प्राप्त करें ॥२ ॥

१४६९. यशा इन्द्रो यशा अग्निर्यशाः सोमो अजायत ।
यशा विश्वस्य भूतस्याहमस्मि यशस्तमः ॥३ ॥

इन्द्रदेव, अग्निदेव एवं सोमदेव आदि जैसे यशस्वी हुए हैं, उसी प्रकार बल चाहने वाले हम सब प्राणियों में यशस्वी बनें ॥३ ॥

[५९ - ओषधि सूक्त]

[**ऋषि** - अथर्वा । **देवता** - रुद्र, अरुन्धती, ओषधि । **छन्द** - अनुष्टुप् ।]

१४७०. अनडुद्भ्यस्त्वं प्रथमं धेनुभ्यस्त्वमरुन्धति । अधेनवे वयसे शर्म यच्छ चतुष्पदे ॥१॥

हे अरुन्धती - दिव्य ओषधे ! आप बैलों को, गौओं को, अन्य चार पाँव वाले पशुओं को एवं पक्षियों को सुख प्रदान करें ॥१ ॥

१४७१. शर्म यच्छत्वोषधिः सह देवीररुन्धती । करत् पयस्वन्तं गोष्ठमयक्ष्माँ उत पूरुषान् ॥

यह (सहदेवी) ओषधि हमें सुख प्रदान कर हमारे गोत्र को दुग्ध - सम्पन्न बनाए एवं हमारे पुत्र-पौत्रादि को रोग मुक्त करे ॥२ ॥

१४७२. विश्वरूपां सुभगामच्छावदामि जीवलाम् । सा नो रुद्रस्यास्तां हेतिं दूरं नयतु गोभ्यः॥

हे (सहदेवी) ओषधे ! अनेक रूपों वाली, सौभाग्यशालिनी एवं जीवनदायिनी आप रुद्र द्वारा फेंके गये शस्त्र अर्थात् रोगों से हमारे पशुओं को कृपा करके बचाएँ ॥३ ॥

[६० - पतिलाभ सूक्त]

[**ऋषि** - अथर्वा । **देवता** - अर्यमा । **छन्द** - अनुष्टुप् ।]

१४७३.अयमा यात्यर्यमा पुरस्ताद् विषितस्तुपः ।अस्या इच्छन्नग्रुवै पतिमुत जायामजानये॥

प्रशंसनीय सूर्यदेव पूर्व दिशा से उदित हो रहे हैं । वे स्त्रीरहित पुरुष को स्त्री एवं कन्या को पति प्राप्त कराने की इच्छा से उदीयमान हो रहे हैं ॥१ ॥

१४७४. अश्रमदियमर्यमन्नन्यासां समनं यती । अङ्गो न्वर्यमन्नस्या अन्याः समनमायति ॥

हे अर्यमन् (सूर्यदेव) ! ये पति की कामना वाली कन्याएँ अब तक पति न मिलने के कारण खिन्न हो रही हैं । हे अर्यमन् ! अन्य कन्याएँ भी इनके प्रति शान्ति कर्म करने में संलग्न हैं ॥२ ॥

१४७५. धाता दाधार पृथिवीं धाता द्यामुत सूर्यम् ।
धातास्या अग्रुवै पतिं दधातु प्रतिकाम्यम् ॥३ ॥

समस्त विश्व के धारणकर्त्ता ने पृथ्वी, द्युलोक और सविता को अपने-अपने स्थान में धारण किया । वे धातादेव ही इन पति- अभिलाषिणी कन्याओं को इच्छित पति प्रदान करने की कृपा करें ॥३ ॥

[६१ - विश्वस्त्रष्टा सूक्त]

[**ऋषि** - अथर्वा । **देवता** - रुद्र । **छन्द** - १ त्रिष्टुप्, २-३ भुरिक् त्रिष्टुप् ।]

१४७६. मह्यमापो मधुमदेरयन्तां मह्यं सूरो अभरज्ज्योतिषे कम् ।
मह्यं देवा उत विश्वे तपोजा मह्यं देवः सविता व्यचो धात् ॥१ ॥

सर्वप्रेरक सूर्यदेव ने सुखदायक तेजस् सब ओर भर दिया है । जल के अधिष्ठातादेव मधुर जल प्रदान करें । तपः से उत्पन्न देवता हमें इष्ट फल प्रदान करें तथा सवितादेव हमारे लिए विस्तृत हों ॥१ ॥

१४७७. अहं विवेच पृथिवीमुत द्यामहमृतूंरजनयं सप्त साकम् ।
अहं सत्यमनृतं यद् वदाम्यहं दैवीं परि वाचं विशश्च ॥२ ॥

(सूर्य या रुद्रदेव की ओर से कथन) मैंने द्युलोक एवं पृथ्वी को अलग किया है । वसन्त आदि छह ऋतुओं और (संसर्पांहस्पति नामक अधिमास रूप) सातवीं ऋतु को मैंने ही बनाया है । मानवी (सत्यासत्य) एवं दैवी वाणी का वक्ता मैं ही हूँ ॥२ ॥

१४७८. अहं जजान पृथिवीमुत द्यामहमृतूंरजनयं सप्त सिन्धून् ।
अहं सत्यमनृतं यद् वदामि यो अग्नीषोमावजुषे सखाया ॥३ ॥

पृथ्वी, स्वर्ग , गंगादि सात नदियों एवं सात समुद्रों का उत्पादक मैं हूँ । मैं ही सत्यासत्य का वक्ता तथा मित्र, अग्नि और सोम को एक साथ संयुक्त करता हूँ ॥३ ॥

[६२ - पावमान सूक्त]

[**ऋषि** - अथर्वा । **देवता** - रुद्र (वैश्वानर, वात, द्यावापृथिवी) । **छन्द** - त्रिष्टुप् ।]

१४७९. वैश्वानरो रश्मिभिर्नः पुनातु वातः प्राणेनेषिरो नभोभिः ।
द्यावापृथिवी पयसा पयस्वती ऋतावरी यज्ञिये नः पुनीताम् ॥१ ॥

समस्त मनुष्यों में व्याप्त अग्निदेव अपनी किरणों द्वारा, वायुदेव प्राण द्वारा, जल अपने रसों से तथा रस एवं जलतत्त्व धारण करने वाली द्यावा-पृथिवी अपने पोषक रस से हमें पवित्र बनाएँ । ।१ ॥

१४८०. वैश्वानरीं सूनृतामा रभध्वं यस्या आशास्तन्वो वीतपृष्ठाः ।
तया गृणन्तः सधमादेषु वयं स्याम पतयो रयीणाम् ॥२ ॥

हे मनुष्यो ! वैश्वानर सम्बन्धी सत्य स्तुति प्रारम्भ करो । जिस वाणी के शरीर के पृष्ठ भाग विस्तृत हैं, उस वाणी से (स्तुति से) वैश्वानर अग्निदेव प्रसन्न होकर धन प्रदान करें ॥२ ॥

१४८१. वैश्वानरीं वर्चस आ रभध्वं शुद्धा भवन्तः शुचयः पावकाः ।
इहेडया सधमादं मदन्तो ज्योक् पश्येम सूर्यमुच्चरन्तम् ॥३ ॥

शुद्ध पवित्र होकर तथा दूसरों को पवित्र करते हुए वैश्वानर अग्निदेव की स्तुति करें । अन्न से हृष्ट-पुष्ट रहते हुए चिरकाल तक सूर्यदेव का दर्शन करें अर्थात् स्वस्थ रहते हुए दीर्घायुष्य प्राप्त करें ॥३ ॥

[६३ - वर्चोबलप्राप्ति सूक्त]

[**ऋषि** - द्रुह्वण । **देवता** - १-३ निर्ऋति, यम, मृत्यु; ४ अग्नि । **छन्द** - १ जगती, २ अतिजगतीगर्भा जगती, ४ अनुष्टुप् ।]

१४८२. यत् ते देवी निर्ऋतिराबबन्ध दाम ग्रीवास्वविमोक्यं यत् ।
तत् ते वि ष्याम्यायुषे वर्चसे बलायादोमदमन्नमद्धि प्रसूतः ॥१ ॥

(हे पुरुष !) देवी निर्ऋति (अविद्या) ने आकर्षक रूप से मोहित कर तेरे गले में, जो बन्धन बाँध रखा है, मैं आयु, बल एवं तेजस्विता के लिए उस पाप रूप रस्सी से तुझे मुक्त करता हूँ । तुम हर्षदायी अन्न ग्रहण करो ॥१ ॥

१४८३. नमोऽस्तु ते निर्ऋते तिग्मतेजोऽयस्मयान् वि चृता बन्धपाशान् ।
यमो मह्यं पुनरित् त्वां ददाति तस्मै यमाय नमो अस्तु मृत्यवे ॥२ ॥

हे निर्ऋते ! आपको नमस्कार है, आप लौह- बन्धन से हमें मुक्त करें । यम ने तुम्हें पुन: मेरे अधीन कर दिया है । उन यमदेव के निमित्त नमस्कार है ॥२ ॥

१४८४. अयस्मये द्रुपदे बेधिष इहाभिहितो मृत्युभिर्ये सहस्रम् ।
यमेन त्वं पितृभिः संविदान उत्तमं नाकमधि रोहयेमम् ॥३ ॥

हे निर्ऋते !जब आप पुरुष को लौह- बन्धन से बाँधती हैं, तब मृत्यु के ज्वर आदि रूप दु:खों के सहस्रों पाशों से वह बँध जाता है ।अपने अधिष्ठाता देव यम एवं पितरों की सहमति से इसे आनन्दमय स्वर्ग में पहुँचा दें ॥३ ॥

१४८५. संसमिद् युवसे वृषन्नग्ने विश्वान्यर्य आ । इडस्पदे समिध्यसे स नो वसून्या भर ॥

हे इच्छित कामनाओं के पूरक अग्निदेव ! आप यज्ञ वेदी पर देदीप्यमान हों । आप सब प्रकार के धन के स्वामी हैं, अत: प्रसन्न होकर हमें धन प्रदान करें ॥४ ॥

[६४ - सांमनस्य सूक्त]

[**ऋषि** - अथर्वा । **देवता** - विश्वेदेवा, मन । **छन्द** - अनुष्टुप्, २ त्रिष्टुप् ।]

१४८६. सं जानीध्वं सं पृच्यध्वं सं वो मनांसि जानताम् ।
देवा भागं यथा पर्वे संजानाना उपासते ॥१ ॥

(हे साधको !) जिस प्रकार पूर्व समय से ही देवगण संयुक्त होकर अपने भागों (सौंपे गये हव्य-दायित्वों) को ग्रहण करते हैं, उसी प्रकार तुम समान रूप से (सहयोगपूर्वक) ज्ञान प्राप्त करो, परस्पर मिलकर (संगठित होकर) रहो तथा तुम्हारे मन संयुक्त होकर अपना प्रभाव प्रकट करें ॥१ ॥

१४८७. समानो मन्त्रः समितिः समानी समानं व्रतं सह चित्तमेषाम् ।
समानेन वो हविषा जुहोमि समानं चेतो अभिसंविशध्वम् ॥२ ॥

हे स्तोताओ ! आप सभी के विचार तन्त्र (मन, बुद्धि, चित्त) तथा व्रत- सिद्धान्त समान हों । मैं आपके जीवन को एक ही मन्त्र से अभिमंत्रित (सुसंस्कृत) करता हूँ और एक समान आहुति प्रदान करके यज्ञमय बनाता हूँ ॥२ ॥

१४८८.समानी व आकूतिः समाना हृदयानि वः ।समानमस्तु वो मनो यथा वः सुसहासति॥

हे स्तोताओ (मनुष्यो) ! तुम्हारे हृदय (भावनाएँ) एक समान हों, तुम्हारे मन (विचार) एक जैसे हों, संकल्प (कार्य) एक जैसे हों; ताकि तुम संगठित होकर अपने सभी कार्य पूर्ण कर सको ॥३ ॥

[६५ - शत्रुनाशन सूक्त]

[**ऋषि -** अथर्वा । **देवता -** चन्द्र, इन्द्र अथवा पराशर । **छन्द -** १ पथ्यापंक्ति, २-३ अनुष्टुप् ।]

१४८९. अव मन्युरवायताव बाहू मनोयुजा ।
पराशर त्वं तेषां पराञ्चं शुष्ममर्दयाधा नो रयिमा कृधि ॥१ ॥

(शत्रु के) क्रोध एवं शस्त्रास्त्र दूर हों । शत्रुओं की भुजाएँ अशक्त एवं मन साहसहीन हों । हे दूर से ही शर-संधान में निपुण देव ! आप उन शत्रुओं के बल को पराङ्मुख करके नष्ट करें तथा उनके धन हमें प्रदान करें ॥१ ॥

१४९०. निर्हस्तेभ्यो नैर्हस्तं यं देवाः शरुमस्यथ । वृश्चामि शत्रूणां बाहूननेन हविषाहम् ॥२

हे देवताओ ! आप असुरों की भुजाओं की सामर्थ्य को क्षीण करने के लिए जिन बाणों का प्रयोग करते हैं । उसी से आहुति के द्वारा हम शत्रुओं की भुजाओं को काटते हैं ॥२ ॥

१४९१. इन्द्रश्चकार प्रथमं नैर्हस्तमसुरेभ्यः । जयन्तु सत्वानो मम स्थिरेणेन्द्रेण मेदिना ॥३

प्राचीनकाल में जिन इन्द्रदेव ने असुरों को बाहुबल से हीन कर दिया था, उन्हीं की कृपा - सहायता से हमारे पराक्रमी वीर योद्धा शत्रुओं को जीतें ॥३ ॥

[६६ - शत्रुनाशन सूक्त]

[**ऋषि -** अथर्वा । **देवता -** चन्द्र अथवा इन्द्र । **छन्द -** १ त्रिष्टुप्, २-३ अनुष्टुप् ।]

१४९२. निर्हस्तः शत्रुरभिदासन्नस्तु ये सेनाभिर्युधमायन्त्यस्मान् ।
समर्पयेन्द्र महता वधेन द्रात्वेषामघहारो विविद्धः ॥१ ॥

हे इन्द्रदेव ! हम पर आक्रमण करने वाले शत्रुओं का भुजबल क्षीण हो । जो शत्रु सैन्य सहित हमसे संग्राम करने के लिए आते हैं, आप उन्हें अपने घोर संहारक (वज्र) से नष्ट करें और जो विशेष घात करने वाले हों, वे वीर भी विद्ध होकर भाग जाएँ ॥१ ॥

१४९३. आतन्वाना आयच्छन्तोऽस्यन्तो ये च धावथ ।
निर्हस्ताः शत्रवः स्थनेन्द्रो वोऽद्य पराशरीत् ॥२ ॥

हे शत्रुओ ! धनुष पर प्रत्यञ्चा चढ़ाए हुए हम पर बाण बरसाने वाले एवं दौड़कर आने वाले तुम्हें इन्द्रदेव पराजित करके मार डालें ॥२ ॥

१४९४. निर्हस्ताः सन्तु शत्रवोऽङ्गैषां म्लापयामसि ।
अथैषामिन्द्र वेदांसि शतशो वि भजामहै ॥३ ॥

हमारे शत्रुओं का भुजबल समाप्त हो जाए। उनके अङ्ग शक्तिहीन हो जाएँ । हे इन्द्रदेव ! आपकी कृपा से शत्रुओं की सम्पत्ति हम प्राप्त करें ॥३ ॥

[६७ - शत्रुनाशन सूक्त]

[**ऋषि** - अथर्वा । **देवता** - चन्द्र अथवा इन्द्र । **छन्द** - अनुष्टुप् ।]

१४९५. परि वर्त्मानि सर्वत इन्द्रः पूषा च सस्रतुः ।
मुह्यन्त्वद्यामूः सेना अमित्राणां परस्तराम् ॥१ ॥

हे इन्द्र और पूषा देवो ! शत्रुसेना अतिमोहवश उचित निर्णय न ले सके । आप उन शत्रुओं के मार्गों को अवरुद्ध कर दें ॥१ ॥

१४९६. मूढा अमित्राश्चरताशीर्षाण इवाहयः । तेषां वो अग्निमूढानामिन्द्रो हन्तु वरंवरम् ।

हे शत्रुओ ! इन्द्रदेव तुम्हारे प्रधान वीरों का संहार कर दें और तुम फन कटे सर्प की तरह, तेजहीन, ज्ञान-शून्य हुए व्यर्थ ही संग्राम स्थान में भटकते रहो ॥२ ॥

१४९७. ऐषु नह्य वृषाजिनं हरिणस्या भियं कृधि । पराङमित्र एषत्वर्वाची गौरुपेषतु ॥३॥

हे कामनाओं की पूर्ति करने वाले इन्द्रदेव ! आप हमारे इन वीरों को काले मृगचर्म (कवचरूप में) पहना दें और शत्रुओं में भय उत्पन्न करें, जिससे पराजित होकर भागे हुए उन शत्रुओं के धन, गौएँ आदि हमें प्राप्त हो जाएँ ॥

[६८ - वपन सूक्त]

[**ऋषि** - अथर्वा । **देवता** - १ सविता, आदित्यगण, रुद्रगण, वसुगण; २ अदिति, आपः, प्रजापति; ३ सविता, सोम, वरुण ।**छन्द** - १ चतुष्पदा पुरोविराट् अतिशाक्वरगर्भा जगती, २ अनुष्टुप्, ३ अतिजगतीगर्भा त्रिष्टुप् ।]

१४९८. आयमगन्त्सविता क्षुरेणोष्णेन वाय उदकेनेहि ।
आदित्या रुद्रा वसव उन्दन्तु सचेतसः सोमस्य राज्ञो वपत प्रचेतसः ॥१ ॥

सर्वप्रेरक सवितादेव मुण्डन करने वाले छुरे सहित आए हैं । हे वायुदेव ! आप भी सिर को गीला करने के निमित्त उष्ण जल सहित आएँ । रुद्र एवं आदित्यगण एकचित्त होकर बालक के सिर को गीला करें । हे ज्ञानवानो ! आप सोम के केशों का मुण्डन करें ॥१ ॥

१४९९. अदितिः श्मश्रु वपत्वाप उन्दन्तु वर्चसा ।
चिकित्सतु प्रजापतिर्दीर्घायुत्वाय चक्षसे ॥२ ॥

अदिति माता इसके बालों का वपन करें, जलदेव अपने तेजस् से बालों को गीला करे । दीर्घायु और दर्शन शक्ति के लिए प्रजापति इसकी चिकित्सा करें ॥२ ॥

१५००. येनावपत् सविता क्षुरेण सोमस्य राज्ञो वरुणस्य विद्वान् ।
तेन ब्रह्माणो वपतेदमस्य गोमानश्ववानयमस्तु प्रजावान् ॥३ ॥

ज्ञानी सवितादेव ने राजा सोम का जिस उस्तरे से मुण्डन किया था। हे ब्राह्मणो ! ऐसे छुरे (उस्तरे) से आप इसके बालों का मुण्डन करें। इस श्रेष्ठ संस्कार के द्वारा ये गौएँ, घोड़े, पुत्र- पौत्रादि से समृद्ध हों ॥३ ॥

[यहाँ मुण्डन की क्रिया स्थूल-सूक्ष्म विकारों के निवारण की क्रिया है। मुण्डन के उपलक्षण से प्रकृति एवं प्राणियों में होने वाली व्यापक प्रक्रिया का उल्लेख है। बालों को जड़ से काटने के लिए उन्हें जल से गीला - मुलायम करके तेजधार के उपकरण (छुरे) से हटाया जाता है। सूक्ष्म विकारों के निवारण में भी इसी प्रकार स्नेह रूप जल से मुलायम करके तेजस्विता की धार से काटना उचित होता है। सवितादेव तेजस्वी किरणों से सोम (पोषक- प्रवाहों) के विकारों को उच्छेदित करते रहते हैं।]

[६९ - वर्चस् प्राप्ति सूक्त]

[**ऋषि** - अथर्वा। **देवता** - बृहस्पति, अश्विनीकुमार। **छन्द** - अनुष्टुप्।]

१५०१. गिरावरगराटेषु हिरण्ये गोषु यद् यशः।
सुरायां सिच्यमानायां कीलाले मधु तन्मयि ॥१ ॥

हिमवान् पर्वत में, रथारूढ़ वीरों के जयघोषों में, स्वर्ण तथा गौओं के दुग्ध प्रदान करने में जो यश है तथा पर्जन्य धारा और अन्न के मधुर रस में जो मधुरता है, वह हमें भी प्राप्त हो ॥१ ॥

१५०२. अश्विना सारघेण मा मधुनाङ्क्तं शुभस्पती।
यथा भर्गस्वतीं वाचमावदानि जनाँ अनु ॥२ ॥

हे कल्याण करने वाले अश्विनीकुमारो ! आप हमें मधु के मधुर तत्त्व से युक्त करें, जिससे हमारी वाणी मधुर हो। लोगों के प्रति हम मधुर एवं भर्गः शक्तिसम्पन्न वाणी बोलें ॥२ ॥

१५०३.मयि वर्चो अथो यशोऽथो यज्ञस्य यत् पयः। तन्मयि प्रजापतिर्दिवि द्यामिव दृंहतु॥

अन्न एवं यज्ञ के फलरूप सार में जो यश है तथा मुझ में जो तेजस्विता है, उसे प्रजापतिदेव, उसी प्रकार सुदृढ़ करें, जिस प्रकार द्युलोक में दीप्ति को स्थिर किया है ॥३ ॥

[७० - अघ्न्या सूक्त]

[**ऋषि** - काङ्कायन। **देवता** - अघ्न्या। **छन्द** - जगती।]

१५०४. यथा मांसं यथा सुरा यथाक्षा अधिदेवने। यथा पुंसो वृषण्यत स्त्रियां निहन्यते
मनः। एवा ते अघ्न्ये मनोऽधि वत्से नि हन्यताम् ॥१ ॥

जैसे मांसाहारी को मांस, शराबी को शराब, जुआरी को पासे एवं कामी पुरुष को स्त्री प्रिय होते हैं। वैसे ही हे अवध्य (गौ या प्रकृति) माता ! आप अपने बछड़े (बच्चों) से प्रेम करें ॥१ ॥

१५०५. यथा हस्ती हस्तिन्याः पदेन पदमुद्युजे। यथा पुंसो वृषण्यत स्त्रियां निहन्यते
मनः। एवा ते अघ्न्ये मनोऽधि वत्से नि हन्यताम् ॥२ ॥

जैसे हाथी, हथिनी के पैर के साथ पैर मिलाने पर प्रसन्न होता है एवं कामी पुरुष का मन स्त्रियों में रमा रहता है, वैसे ही हे अबध्य (माँ) ! आपका मन बछड़े से जुड़ा रहे ॥२ ॥

१५०६. यथा प्रधिर्यथोपधिर्यथा नभ्यं प्रधावधि। यथा पुंसो वृषण्यत स्त्रियां निहन्यते
मनः। एवा ते अघ्न्ये मनोऽधि वत्से नि हन्यताम् ॥३ ॥

जैसे रथ में चक्र को धुरी दृढ़ता से जोड़े रखती है और जैसे कामी पुरुष का मन स्त्री में रमा रहता है, वैसे ही (हे मातः !) आप अपने बछड़े से जुड़ी रहें ॥३ ॥

[७१ - अन्न सूक्त]

[**ऋषि** - ब्रह्मा । **देवता** - १-२ अग्नि, ३ विश्वेदेवा । **छन्द** - जगती, ३ त्रिष्टुप् ।]

१५०७. यदन्नमद्मि बहुधा विरूपं हिरण्यमश्वमुत गामजामविम्।
यदेव किं च प्रतिजग्रहाहमग्निष्टद्धोता सुहुतं कृणोतु ॥१ ॥

हमने जो विविध प्रकार के अन्न तथा जो सुवर्ण, घोड़ा, गौ, बकरी, भेड़ आदि का संग्रह कर लिया है; अग्निदेव उस सम्पदा को प्रतिग्रह - दोष से मुक्त कर सुहुत (यज्ञीय संस्कार युक्त) बनाएँ ॥१ ॥

१५०८. यन्मा हुतमहुतमाजगाम दत्तं पितृभिरनुमतं मनुष्यैः ।
यस्मान्मे मन उदिव रारजीत्यग्निष्टद्धोता सुहुतं कृणोतु ॥२ ॥

यज्ञ से संस्कारित एवं असंस्कारित दोनों प्रकार के जो द्रव्य; पितरों, देवताओं और मनुष्यों द्वारा हमें प्राप्त हुए हैं, जिससे हमारे मन में हर्षातिरेक हो रहा है; उन सभी को अग्निदेव सुहुत (यजनीय) बनाएँ ॥२ ॥

१५०९. यदन्नमद्म्यनृतेन देवा दास्यन्नदास्यन्नुत संगृणामि ।
वैश्वानरस्य महतो महिम्ना शिवं मह्यं मधुमदस्त्वन्नम् ॥३ ॥

हे देवताओ ! असत्य व्यवहार से खाये गये अन्न एवं लिये गये ऋण को बिना चुकता किये, हम जो संग्रह करते हैं, वह अन्न वैश्वानर- अग्निदेव की कृपा से हमारे लिए मधुर और कल्याणकारी बने ॥३ ॥

[७२ - वाजीकरण सूक्त]

[**ऋषि** - अथर्वाङ्गिरा । **देवता** - शेपोऽर्क । **छन्द** - जगती, २ अनुष्टुप्, ३ भुरिक् अनुष्टुप् ।]

१५१०. यथासितः प्रथयते वशाँ अनु वपूंषि कृण्वन्नसुरस्य मायया ।
एवा ते शेपः सहसायमर्कोऽङ्गेनाङ्गं संसमकं कृणोतु ॥१ ॥

जिस प्रकार बन्धनरहित पुरुष आसुरी माया द्वारा विविध रूपों का सृजन करता है । उसी प्रकार (हे देव !) आप प्रजननाङ्ग को संतानोत्पत्ति हेतु समर्थ बनाएँ ॥१ ॥

१५११. यथा पसस्तायादरं वातेन स्थूलभं कृतम् ।
यावत् परस्वतः पसस्तावत् ते वर्धतां पसः ॥२ ॥

सन्तति उत्पादन हेतु समर्थ जैसा शरीराङ्ग होता है, वैसा पूर्णपुरुष जैसा तुम्हारा भी अंग सन्तानोत्पादक हो ॥२॥

१५१२. यावदङ्गीनं पारस्वतं हास्तिनं गार्दभं च यत् ।
यावदश्वस्य वाजिनस्तावत् ते वर्धतां पसः ॥३ ॥

जिस प्रकार वन्य पशु, हाथी, घोड़ा आदि अपने शरीराङ्ग को पुष्ट तथा वीर्यवान् बनाए रखते हैं, उसी प्रकार इस पुरुष के अंग सुदृढ़ तथा पूर्णपुरुष के समान परिपुष्ट हों ॥३ ॥

[७३ - सांमनस्य सूक्त]

[**ऋषि** - अथर्वा । **देवता** - सांमनस्य, वरुण, सोम अग्नि, बृहस्पति, वसुगण; ३ वास्तोष्पति । **छन्द** - भुरिक् अनुष्टुप्, २ त्रिष्टुप् ।]

१५१३. एह यातु वरुणः सोमो अग्निर्बृहस्पतिर्वसुभिरेह यातु ।

अस्य श्रियमुपसंयात सर्व उग्रस्य चेत्तुः संमनसः सजाताः ॥१ ॥

अग्निदेव, सोमदेव, वरुणदेव यहाँ आएँ । समस्त देवों के स्वामी बृहस्पतिदेव आठों वसुओं के साथ आएँ । हे समान जन्म वाले ! आप समान मन वाले होकर इस उग्र चेतना सम्पन्न को श्री - सम्पन्न बनाएँ ॥१ ॥

१५१४. यो वः शुष्मो हृदयेष्वन्तराकूतिर्या वो मनसि प्रविष्टा ।
तान्त्सीवयामि हविषा घृतेन मयि सजाता रमतिर्वो अस्तु ॥२ ॥

हे बान्धवो ! जो बल आपके हृदय में है एवं जो संकल्प आपके मन में है, उनको हविष्यान्न एवं घृत के द्वारा परस्पर सम्बद्ध करते हैं । श्रेष्ठ कुलोत्पन्न आपकी रुचि हमारी ओर बनी रहे ॥२ ॥

१५१५. इहैव स्त माप याताध्यस्मत् पूषा परस्तादपथं वः कृणोतु ।
वास्तोष्पतिरनु वो जोहवीतु मयि सजाता रमतिर्वो अस्तु ॥३ ॥

हे बान्धवो ! आप हमसे अलग न जाएँ , हमसे स्नेहपूरित व्यवहार करें । मार्ग रक्षक पूषा देवता आपको हमारे प्रतिकूल चलने पर रोकें । वास्तोष्पति देवता हमारे लिए आपको अनुकूलतापूर्वक बुलाएँ ॥३ ॥

[७४ - सांमनस्य सूक्त]

[**ऋषि** - अथर्वा । **देवता** - सांमनस्य, नाना देवता, त्रिणामा । **छन्द** - अनुष्टुप्, ३ त्रिष्टुप् ।]

१५१६. सं वः पृच्यन्तां तन्व१ः सं मनांसि समु व्रता ।
सं वोऽयं ब्रह्मणस्पतिर्भगः सं वो अजीगमत् ॥१ ॥

हे सांमनस्य चाहने वालो ! आपके तन और मन परस्पर स्नेह से मिले रहें । कर्म भी परस्पर मिल-जुलकर श्रेष्ठ ढंग से सम्पन्न हों । भगदेव और ब्रह्मणस्पतिदेव तुमको हमारे लिए बारम्बार बुलाएँ ॥१ ॥

१५१७. संज्ञपनं वो मनसोऽथो संज्ञपनं हृदः ।
अथो भगस्य यच्छ्रान्तं तेन संज्ञपयामि वः ॥२ ॥

हे मन की समानता के इच्छुक ! भगदेवता के श्रमपूर्वक किये गये तप जैसे श्रेष्ठ कर्म के द्वारा हम आपको समान ज्ञान वाला बनाते हैं, जिससे आपके मन और हृदय समान ज्ञान से सम्पन्न बनें ॥२ ॥

१५१८. यथादित्या वसुभिः संबभूवुर्मरुद्भिरुग्रा अहृणीयमानाः ।
एवा त्रिणामन्नहृणीयमान इमाञ्जनान्त्संमनसस्कृधीह ॥३ ॥

अदिति के पुत्र मित्रावरुण जिस प्रकार आठ वसुओं के साथ एवं उग्र रुद्र अपनी उग्रता को त्यागकर मरुद्गणों के साथ समान ज्ञान सम्पन्न हुए, उसी प्रकार हे तीन नामों वाले अग्निदेव ! आप क्रोध को त्याग कर इन सांमनस्य के इच्छुक मनुष्यों को परस्पर मिलाएँ ॥३ ॥

[७५ - सपत्नक्षयण सूक्त]

[**ऋषि** - कबन्ध । **देवता** - इन्द्र । **छन्द** - अनुष्टुप्, ३ षट्पदा जगती ।]

१५१९.निरमुं नुद ओकसः सपत्नो यः पृतन्यति । नैर्बाध्येन हविषेन्द्र एनं पराशरीत् ॥१ ।

शत्रुओं की जो सेना हमको पीड़ा पहुँचाने के लिए एकत्रित हो रही है, वह अपने स्थान से पतित हो जाए । शत्रु नाश के लिए अर्पित आहुतियों से इन्द्रदेव प्रसन्न होकर शत्रुओं का नाश करें ॥१ ॥

१५२०.परमां तं परावतमिन्द्रो नुदतु वृत्रहा । यतो न पुनरायति शश्वतीभ्यः समाभ्यः ॥२ ।

वृत्रासुर के संहारकर्त्ता इन्द्रदेव उस शत्रु को दूरस्थ स्थान तक खदेड़ दें, जहाँ से वह सैकड़ों वर्षों में भी लौटकर न आ सके ॥२ ॥

१५२१. एतु तिस्रः परावत एतु पञ्च जनाँ अति । एतु तिस्रोऽति रोचना यतो न
पुनरायति शश्वतीभ्यः समाभ्यो यावत् सूर्यो असद् दिवि ॥३ ॥

वह शत्रु तीनों भूमि तथा पाँचों प्रकार के जनों से दूर चला जाए । वह ऐसे स्थान में पहुँचे, जहाँ सूर्य और अग्नि का प्रकाश भी न हो । द्युलोक में जब तक सूर्यदेव हैं, तब तक वह लौट न सके ॥३ ॥

[७६ - आयुष्य सूक्त]

[**ऋषि** - कबन्ध । **देवता** - सान्तपनाग्नि । **छन्द** - अनुष्टुप्, ३ ककुम्मती अनुष्टुप् ।]

१५२२. य एनं परिषीदन्ति समादधति चक्षसे । संप्रेद्धो अग्निर्जिह्वाभिरुदेतु हृदयादधि ॥१ ॥

जो जन इस अग्नि (यज्ञ) के चारों ओर उपासना करने के लिए बैठते हैं तथा दिव्य दृष्टि के लिए इसका आधान करते हैं, उनके हृदयों में ज्ञानाग्नि प्रदीप्त हो ॥१ ॥

१५२३. अग्नेः सांतपनस्याहमायुषे पदमा रभे ।
अद्धातिर्यस्य पश्यति धूममुद्यन्तमास्यतः ॥२ ॥

उस तपने वाले ज्ञानाग्नि को हम आयुष्य वृद्धि के लिए प्राप्त करते हैं । जिससे प्रकट धूम्र को अद्धाति (ऋषि या ज्ञानीजन) मुख से निकलता हुआ देखते हैं ॥२ ॥

[निकलने वाले धूम्र से अग्नि के होने का पता चलता है । जब अन्तःकरण में दिव्य ज्ञानाग्नि जाग्रत् होती है, तो उसका प्रमाण मुख से निकलने वाली वाणी से प्रकट होता है । दिव्य अग्नि के दिव्य धूम्र को ज्ञानी जन ही पहचान पाते हैं ।]

१५२४. यो अस्य समिधं वेद क्षत्रियेण समाहिताम् ।
नाभिह्वारे पदं नि दधाति स मृत्यवे ॥३ ॥

जो क्षत्रिय पुरुष विधिवत् स्थित अग्नि की (सन्दीपनी) आहुति का ज्ञाता है, वह कुटिल (छलपूर्ण) क्षेत्रों में (भ्रमित होकर) मृत्यु की दिशा में पैर आगे नहीं बढ़ाता ॥३ ॥

१५२५. नैनं घ्नन्ति पर्यायिणो न सन्नाँ अव गच्छति ।
अग्नेर्यः क्षत्रियो विद्वान्नाम गृहणात्यायुषे ॥४ ॥

ऐसा ज्ञाता क्षत्रिय दीर्घजीवन की कामना से अग्निदेव का स्तोत्र पाठ करता है, उसे घेरने वाले शत्रु भी नहीं मार सकते ॥४ ॥

[७७ - प्रतिष्ठापन सूक्त]

[**ऋषि** - कबन्ध । **देवता** - जातवेदा (अग्नि) । **छन्द** - अनुष्टुप् ।]

१५२६. अस्थाद् द्यौरस्थात् पृथिव्यस्थाद् विश्वमिदं जगत् ।
आस्थाने पर्वता अस्थु स्थाम्न्यश्वाँ अतिष्ठिपम् ॥१ ॥

द्युलोक, भूलोक एवं दोनों के मध्य सम्पूर्ण जगत् अपने-अपने स्थान एवं मर्यादा में स्थिर हैं, पर्वत भी अपने-अपने स्थान में स्थिर हैं , वैसे ही हम स्थाम्नि(अपनी गमनशील शक्तियों को आत्मशक्ति) द्वारा मर्यादा में स्थिर करते हैं ॥१ ॥

१५२७. य उदानट् परायणं य उदानण्न्यायनम् ।आवर्तनं निवर्तनं यो गोपा अपि तं हुवे ॥

जो गो (इन्द्रियादि शक्तियों) के पालनकर्त्ता (प्राण, मन आदि) परम स्थान पाकर भी निम्न स्थानों की ओर (प्राणियों में) आते हैं तथा जिनमें सर्वत्र आने-जाने की सामर्थ्य है, हम उनका आवाहन करते हैं ॥२ ॥

१५२८. जातवेदो नि वर्तय शतं ते सन्त्वावृतः । सहस्रं त उपावृतस्ताभिर्नः पुनरा कृधि ॥

हे जातवेदा अग्ने ! आप इन शक्तियों को (निम्न गमन से) लौटाएँ । आने के लिए आपके पास सहस्रों मार्ग हैं । उनसे हमें आप समर्थ बनाएँ ॥३ ॥

[७८ - धनप्राप्तिप्रार्थना सूक्त]

[**ऋषि** - अथर्वा । **देवता** - १-२ चन्द्रमा, रयि (धन) ३ त्वष्टा (दीर्घायु) । **छन्द** - अनुष्टुप् ।]

१५२९. तेन भूतेन हविषायमा प्यायतां पुनः ।
जायां यामस्मा आवाक्षुस्तां रसेनाभि वर्धताम् ॥१ ॥

प्रदत्त हवि इस (पुरुष) को एवं जो स्त्री इसे प्रदान की गयी है, उसे भी बारम्बार पुष्ट करे । पुष्टिकारक रसों से इन दोनों की वृद्धि हो ॥१ ॥

१५३०.अभि वर्धतां पयसाभि राष्ट्रेण वर्धताम् । रय्या सहस्रवर्चसेमौ स्तामनुपक्षितौ ॥

पति-पत्नी दोनों दुग्धादि से पुष्ट हों, राष्ट्र के साथ विकसित हों तथा अनेक प्रकार के तेजस्वी ऐश्वर्य से ये दोनों परिपूर्ण रहें ॥२ ॥

१५३१. त्वष्टा जायामजनयत् त्वष्टास्यै त्वां पतिम् ।
त्वष्टा सहस्रमायूंषि दीर्घमायुः कृणोतु वाम् ॥३ ॥

त्वष्टादेव ने इस स्त्री को उत्पन्न किया है, हे पति ! आपको भी त्वष्टादेव ने इस स्त्री के लिए उत्पन्न किया है । वे त्वष्टादेव ही आप दोनों को दीर्घायुष्य प्रदान कर, सहस्रों वर्षों तक जीवनयापन करने वाला बनाएँ ॥३ ॥

[७९ – ऊर्जाप्राप्ति सूक्त]

[**ऋषि** - अथर्वा । **देवता** - संस्फान । **छन्द** - गायत्री, ३ त्रिपदा प्राजापत्या जगती ।]

१५३२. अयं नो नभसस्पतिः संस्फानो अभि रक्षतु । असमातिं गृहेषु नः ॥१ ॥

अग्निदेव आहुतियों को द्युलोक तक पहुँचाते हैं, इसलिए पालक कहलाते हैं । वे अग्निदेव हमारे घरों को धन-धान्य आदि सामग्री से भरपूर रखें ॥१ ॥

१५३३. त्वं नो नभसस्पत ऊर्जं गृहेषु धारय । आ पुष्टमेत्वा वसु ॥२ ॥

हे अन्तरिक्ष के स्वामी वायुदेव ! आप हमारे घरों को बलवर्द्धक रसमय अन्न से भरें । प्रजा, पशु तथा अन्य पुष्टिकारक धन-धान्य भी हमें प्राप्त हो ॥२ ॥

१५३४. देव संस्फान सहस्रापोषस्येशिषे ।
तस्य नो रास्व तस्य नो धेहि तस्य ते भक्तिवांसः स्याम ॥३ ॥

हे आदित्यदेव ! आप हजारों पोषक सम्पदाओं के ईश्वर हैं । आप अपनी उन सम्पदाओं को हमें प्रदान करें । आपकी कृपा-अनुग्रह से हम ऐश्वर्य के भागीदार बनें ॥३ ॥

[८० - अरिष्टक्षयण सूक्त]

[ऋषि - अथर्वा । देवता - चन्द्रमा । छन्द - भुरिक् अनुष्टुप्, २ अनुष्टुप्, ३ प्रस्तार पंक्ति ।]

इस सूक्त में 'कालकाञ्जो' तथा 'देवस्य शुनः' - देवलोक के श्वानों का उल्लेख है। इनके गूढ़ार्थ विचारणीय हैं। तैत्तिरीय ब्राह्मण तथा काठक संहिता में 'कालकाञ्जों ' का उपाख्यान है। वे तीन असुर (शक्तिशाली) थे; जिन्होंने स्वर्ग प्राप्ति हेतु इष्टकाओं (यज्ञाग्नि) का चयन किया। इन्द्र ने इष्टकाओं को अपने अधिकार में ले लिया, तब उन असुरों ने स्वर्ग पर आक्रमण किया। उसे अपने अधिकार में लिया, तो इन्द्र ने 'इष्टका' का प्रहार किया। उससे वे बिचक गये तथा बिखर गये। उस बिखराव से दो बड़े अंश दिव्य श्वान बने।

ऐसी कथाएँ आलंकारिक होती हैं। 'काल' का अर्थ होता है- 'समय' तथा 'कञ्ज' का अर्थ है 'कमल'। इस आधार पर 'कालकाञ्ज' समयरूपी कमल का बोध कराने वाला होता है। विज्ञान के मतानुसार समय का बोध पदार्थ की गति के सापेक्ष है। जब पदार्थ के तीन शक्तिशाली घटक (असुर) धन विभव (+ चार्ज) युक्त, ऋण विभव (-चार्ज) युक्त तथा उदासीन (न्यूट्रल) कण उत्पन्न होकर गतिशील हुए, तभी प्रथम बार समय का बोध हुआ। अतः वे कालकाञ्ज कहलाए। उन्होंने इष्टकाओं (उर्जा की सूक्ष्म इकाईयों) को एकत्रित किया । इन्द्र (नियामक शक्ति) ने उन पर इष्टका (ऊर्जाकणों) का प्रहार किया, तो वे पदार्थ समूहों में बिखर गये। उस प्रक्रिया में दो बड़े गतिशील पिण्ड (सूर्य एवं चन्द्र) उत्पन्न हुए ; जो द्युलोक के शुनः (फूले हुए) कहलाये। इन्द्र शक्ति के दबाव से सूक्ष्म असुर कणों के घनीभूत होने से ठोस पिण्ड (पृथ्वी जैसे) बन गये तथा जो भाग शुनः फूले हुए रह गये, वे सूर्य जैसे तारे बन गये। अधिकांश आचार्यों ने देवस्य शुनः को सूर्य के सन्दर्भ में लिया भी है। काल का बोध सूर्य एवं चन्द्र की सापेक्ष गति से होता है। इसलिए उन्हें 'कालकञ्ज' कहना भी उचित है। उक्त दृष्टि से मन्त्रों के अर्थों की ठीक-ठीक सिद्धि भी होती है-

१५३५. अन्तरिक्षेण पततिं विश्वा भूतावचाकशत्।
शुनो दिव्यस्य यन्महस्तेना ते हविषा विधेम ॥१ ॥

विश्व के भूतों (पदार्थों - प्राणियों) को प्रकाशित करता हुआ, जो अन्तरिक्ष से अवतरित होता है। उस दिव्यलोक के शुनः (फूले हुए पिण्ड-सूर्य) की जो महत्ता है, उससे प्राप्त हविष्य हम, आपको अर्पित करते हैं ॥१ ॥

[सूर्य के प्रभाव से उत्पन्न वनस्पतियों से ही हव्य बनता है। उसी से यजन किया जाता है।]

१५३६.ये त्रयः कालकाञ्जा दिवि देवा इव श्रिताः ।तान्त्सर्वानह्व ऊतयेऽस्मा अरिष्टतातये॥

ये जो तीन कालकाञ्ज (असुर या पदार्थ कण) द्युलोक में देवों की तरह रहते हैं, उन्हें हम अपनी रक्षा के लिए तथा कल्याण के लिए आवाहित करते हैं ॥२ ॥

१५३७. अप्सु ते जन्म दिवि ते सधस्थं समुद्रे अन्तर्महिमा ते पृथिव्याम्।
शुनो दिव्यस्य यन्महस्तेना ते हविषा विधेम ॥३ ॥

हे अग्निदेव ! आपकी जल में विद्युत्रूप उत्पत्ति है, द्युलोक में आपका आदित्यात्मक भाव से स्थान है। समुद्र के बीच में तथा पृथ्वी पर आपकी महिमा स्पष्ट है। हे अग्निदेव ! दिव्य श्वान (सूर्य) के तेजरूप हवि से हम आपका पूजन करते हैं ॥३ ॥

[८१- गर्भाधान सूक्त]

[ऋषि - अथर्वा । देवता - आदित्य, ३ त्वष्टा । छन्द - अनुष्टुप् ।]

इस सूक्त में किसी दिव्य परिहस्त (हाथ में धारण करने का कंकण) का उल्लेख है। प्रजा एवं धन देने वाला (मंत्र१) तथा देवमाता अदिति द्वारा धारण किया जाने वाला यह कंकण पदार्थ-निर्मित नहीं हो सकता, यह तो तेजोवलय का रक्षण आवरण ही हो सकता है। इस सूक्त के देवता अदितिपुत्र आदित्य हैं। सूर्यमण्डल के चारों ओर एक कंकण-तेजोवलय होता है, जो सूर्य के गर्भ में चल रही उत्पादक प्रक्रिया को सुरक्षित तथा सुसंचालित रखता है। इस तेजोवलय के अंशों को ही प्रकृति अथवा नारी के गर्भ में चल रहे उत्पादन चक्र की सुरक्षा के लिए आवाहित किया गया प्रतीत होता है-

१५३८. यन्तासि यच्छसे हस्तावप रक्षांसि सेधसि।
प्रजां धनं च गृह्णानः परिहस्तो अभूदयम् ॥१ ॥

हे अग्ने ! आसुरी वृत्तियों एवं शक्तियों को आप अपने वश में रखने में समर्थ हैं एवं दोनों हाथों से उन्हें नष्ट करते हैं, ऐसे देव पुत्र-पौत्रादिरूप प्रजा एवं धन की सुरक्षा करने वाले कंकण (तेजोवलय) सिद्ध हुए हैं ॥१ ॥

१५३९. परिहस्त वि धारय योनिं गर्भाय धातवे। मर्यादे पुत्रमा धेहि तं त्वमा गमयागमे।

हे तेजोवलय ! आप गर्भ और योनि (उत्पादन क्षेत्र) की सुरक्षा करें। हे मर्यादे ! आप पुत्र धारण करें एवं समय पूर्ण होने पर उसे बाहर आने की प्रेरणा दें ॥२ ॥

१५४०. यं परिहस्तमबिभरदितिः पुत्रकाम्या।
त्वष्टा तमस्या आ बध्नाद् यथा पुत्रं जनादिति ॥३ ॥

जिस कंकण को पुत्र की कामना वाली अदिति देवी ने धारण किया था, उसे त्वष्टा (रचना कुशल) देव उस नारी (या प्रकृति) को धारण कराएँ, ताकि वह पुत्र उत्पन्न करने में समर्थ हो ॥३ ॥

[८२ - जायाकामना सूक्त]

[**ऋषि** - भग। **देवता** - इन्द्र। **छन्द** - अनुष्टुप्।]

१५४१. आगच्छत आगतस्य नाम गृह्णाम्यायतः।
इन्द्रस्य वृत्रघ्नो वन्वे वासवस्य शतक्रतोः ॥१ ॥

वृत्रासुर-संहारक, वसुओं से उपासित शतक्रतु इन्द्रदेव का नाम लेकर (उनकी साक्षी में) आने वाले जो अति समीप आ गये हैं, मैं उन (शक्ति प्रवाहों या वरों) का वरण (अपनी इन्द्रियों या पुत्रियों के लिए) करता हूँ।

१५४२. येन सूर्यां सावित्रीमश्विनोहतुः पथा।
तेन मामब्रवीद् भगो जायामा वहतादिति ॥२ ॥

भग देवता ने मुझसे कहा - "अश्विनीकुमारों ने जिस मार्ग द्वारा सूर्या - सावित्री को प्राप्त किया था, उसी उत्तम मार्ग से तुम भी स्त्री प्राप्त करो" ॥२ ॥

१५४३. यस्तेऽङ्कुशो वसुदानो बृहन्निन्द्र हिरण्ययः।
तेना जनीयते जायां मह्यं धेहि शचीपते ॥३ ॥

हे इन्द्रदेव ! आपका जो धन देने में समर्थ , स्वर्ण का बड़ा अंकुश (नियन्त्रण सामर्थ्य) है, उसी से मुझ पुत्राभिलाषी को आप स्त्री प्रदान करें ॥३ ॥

[८३ - भैषज्य सूक्त]

[**ऋषि** - अङ्गिरा । **देवता** - सूर्य, चन्द्र, (२ रोहिणी, ३ रामायणी)। **छन्द** - अनुष्टुप्, ४ एकावसाना द्विपदा निचृदार्ची अनुष्टुप्।]

१५४४. अपचितः प्र पतत सुपर्णो वसतेरिव। सूर्यः कृणोतु भेषजं चन्द्रमा वोऽपोच्छतु।

हे गण्डमाला रोग ! तुम (शरीर को छोड़कर) घोंसले से निकलने वाले गरुड़ की तरह (तीव्र गति से) निकलते जाओ। सूर्यदेव रोग की ओषधि बनाएँ और चन्द्रमा रोग को दूर करें ॥१ ॥

१५४५. एन्येका श्येन्येका कृष्णैका रोहिणी द्वे। सर्वासामग्रभं नामावीरघ्नीरपेतन।।२ ॥

हे गण्डमालाओ !तुम (वात, पित्त, कफ भेद से) चितकबरी, श्वेत, काली तथा रक्तवर्ण वाली हो, इस तरह सब नाम हमने लिया । हे अपचितो !(इससे प्रसन्न होकर) तुम वीरपुरुष की हिंसा न करो और यहाँ से चली जाओ।।

१५४६.असूतिका रामायण्यपचित् प्र पतिष्यति ।
ग्लौरितः प्र पतिष्यति स गलुन्तो नशिष्यति ।।३ ।।

गलने वाली, सड़ने वाली गण्डमाला की जड़ नाड़ियों में छिपी रहती है । यह (गण्डमाला) मूल कारण सहित नष्ट हो जाए ।।३ ।।

१५४७. वीहि स्वामाहुतिं जुषाणो मनसा स्वाहा मनसा यदिदं जुहोमि ।।४ ।।

हम मन से हवन करते हैं, यह हवन उत्तम हो । तुम अपनी आहुति ग्रहण कर यहाँ से भाग जाओ ।।४ ।।

[८४ - निर्ऋतिमोचन सूक्त]

[**ऋषि** - अङ्गिरा । **देवता** - निर्ऋति ।**छन्द** - भुरिक् जगती, २ त्रिपदार्षी बृहती, ३ जगती, ४ भुरिक् त्रिष्टुप्]

१५४८. यस्यास्त आसनि घोरे जुहोम्येषां बद्धानामवसर्जनाय कम् ।
भूमिरिति त्वाभिप्रमन्वते जना निर्ऋतिरिति त्वाहं परि वेद सर्वतः ।।१ ।।

हे निर्ऋते (दुर्गति के बन्धनो) ! पीड़ितों को मुक्त करने के लिए हम तुम्हारे क्रूर मुख में आहुति देते हैं । तुम मन से उसे ग्रहण करके रोगी को रोग-मुक्त करो । ओषधियों से तैयार हुआ यह जल रोगी को रोग-मुक्त करे । साधारणतया तुम्हें लोग ब्रह्मरूप से जानते हैं ; परन्तु हम तुम्हारे कारणरूप पाप को भी जानते हैं ।।१ ।।

१५४९. भूते हविष्मती भवैष ते भागो यो अस्मासु । मुञ्चेमानमूनेनसः स्वाहा ।।२ ।।

हे सर्वत्र विद्यमान निर्ऋते ! तुम हमारे द्वारा दी गई आहुति से हवियुक्त हो, अपना शमन करो । इन गो (गाय या इन्द्रियाँ) आदि को रोग के कारणरूप पापों से मुक्त करो ।।२ ।।

१५५०. एवो ष्व१स्मन्निर्ऋतेऽनेहा त्वमयस्मयान् वि चृता बन्धपाशान् ।
यमो मह्यं पुनरित् त्वां ददाति तस्मै यमाय नमो अस्तु मृत्यवे ।।३ ।।

हे निर्ऋते ! तुम रोग-बन्धन से मुक्त करके हमें सुख प्रदान करो । हे रोगिन् ! तुमको मृत्यु के देवता यम ने फिर हमारे निमित्त लौटा दिया है । अतः उन प्राणापहारी यमदेव को नमस्कार है ।।३ ।।

१५५१. अयस्मये द्रुपदे बेधिष इहाभिहितो मृत्युभिर्ये सहस्रम् ।
यमेन त्वं पितृभिः संविदान उत्तमं नाकमधि रोहयेमम् ।।४ ।।

हे निर्ऋते ! जब तुम लौह और काष्ठयुक्त अपने बन्धनों से जकड़ती हो, तब वह हजारों मारक दुःखों से बँध जाता है । पितरों और यम से मिलकर तुम इसे श्रेष्ठ दुःखरहित स्वर्ग के समान स्थिति तक पहुँचाओ ।।४ ।।

[८५ - यक्ष्मनाशन सूक्त]

[**ऋषि** - अथर्वा । **देवता** - वनस्पति । **छन्द** - अनुष्टुप् ।]

१५५२. वरणो वारयाता अयं देवो वनस्पतिः ।
यक्ष्मो यो अस्मिन्नाविष्टस्तमु देवा अवीवरन् ।।१ ।

यह दानादि गुण-सम्पन्न वरण वृक्ष की मणि राजयक्ष्मा आदि रोगों को नष्ट करे । इस रोग- पीड़ित को देवगण रोग से मुक्त करें ।।१ ।।

१५५३. इन्द्रस्य वचसा वयं मित्रस्य वरुणस्य च।
देवानां सर्वेषां वाचा यक्ष्मं ते वारयामहे ॥२ ॥

हे रोगिन् ! मणि-बन्धनकर्त्ता हम, इन्द्रदेव, मित्र, वरुण तथा अन्य देवताओं के वचनों के द्वारा तुम्हारे यक्ष्मा रोग को हटाते हैं ॥२ ॥

१५५४. यथा वृत्र इमा आपस्तस्तम्भ विश्वधा यतीः।
एवा ते अग्निना यक्ष्मं वैश्वानरेण वारये ॥३ ॥

जिस प्रकार वृत्रासुर ने जगत्-पोषक, मेघ स्थित जल- प्रवाह को रोका था, उसी प्रकार हे रोगिन् ! हम वैश्वानर अग्निदेव के द्वारा तुम्हारे रोग को रोकते हैं ॥३ ॥

[८६ - वृषकामना सूक्त]

[**ऋषि** - अथर्वा । **देवता** - एकवृष । **छन्द** - अनुष्टुप् ।]

१५५५. वृषेन्द्रस्य वृषा दिवो वृषा पृथिव्या अयम्।
वृषा विश्वस्य भूतस्य त्वमेकवृषो भव ॥१ ॥

यह श्रेष्ठता की इच्छा वाला पुरुष, इन्द्रदेव की कृपा से तृप्त करने वाला हो। यह द्युलोक को तृप्त करके पर्जन्य की वर्षा द्वारा समस्त प्राणियों को तृप्त करने वाला हो। (हे श्रेष्ठता की इच्छा वाले पुरुष !) तुम सर्वश्रेष्ठ हो ॥१ ॥

१५५६. समुद्र ईशे स्रवतामग्निः पृथिव्या वशी।
चन्द्रमा नक्षत्राणामीशे त्वमेकवृषो भव ॥२ ॥

जैसे जल के स्वामी समुद्र, पृथ्वी के स्वामी अग्नि, नक्षत्रों के स्वामी चन्द्रमा हैं, वैसे ही हे श्रेष्ठता के चाहने वाले पुरुष ! तुम भी सर्वश्रेष्ठ बनो ॥२ ॥

१५५७. सम्राडस्यसुराणां ककुन्मनुष्याणाम् । देवानामर्धभागसि त्वमेकवृषो भव ॥३ ॥

हे इन्द्रदेव ! आप असुरों के सम्राट् और तुलना की दृष्टि से देवताओं के अर्धभाग (सर्वश्रेष्ठ) हो। हे श्रेष्ठता की कामना वाले पुरुष ! ऐसे श्रेष्ठ इन्द्रदेव की कृपा से तुम भी श्रेष्ठ हो जाओ ॥३ ॥

[८७ - राज्ञः संवरण सूक्त]

[**ऋषि** - अथर्वा । **देवता** - ध्रुव । **छन्द** - अनुष्टुप् ।]

१५५८. आ त्वाहार्षमन्तरभूर्ध्रुवस्तिष्ठाविचाचलत्।
विशस्त्वा सर्वा वाञ्छन्तु मा त्वद्राष्ट्रमधि भ्रशत् ॥१ ॥

हे राजन् ! आपको इस (राष्ट्र या क्षेत्र) का अधिपति नियुक्त किया गया है। आप इसके स्वामी हैं, आप नित्य अविचल और स्थिर होकर रहें। प्रजाजन आपकी अभिलाषा करें। आपके माध्यम से राष्ट्र का गौरव क्षीण न हो ॥

१५५९.इहैवैधि माप च्योष्ठाः पर्वतइवाविचाचलत्। इन्द्र इवेह ध्रुवस्तिष्ठेह राष्ट्रमु धारय॥

आप इसमें ही अविचल होकर रहें। कभी पद से वंचित न हों। पर्वत के समान आप निश्चल होकर रहें। जैसे स्वर्ग में इन्द्रदेव हैं, वैसे ही आप पृथ्वी पर स्थिर होकर शासन करें और राष्ट्र का नेतृत्व करें ॥२ ॥

१५६०. इन्द्र एतमदीधरद् ध्रुवं ध्रुवेण हविषा। तस्मै सोमो अधि ब्रवदयं च ब्रह्मणस्पतिः॥

इन्द्रदेव इस (अधिपति) को अक्षय यजनीय सामग्री उपलब्ध करके स्थिरता प्रदान करें। सोम उन्हें अपना आत्मीय मानें। ब्रह्मणस्पति भी उन्हें आत्मीय ही समझें ॥३ ॥

[८८ - ध्रुवोराजा सूक्त]

[**ऋषि** - अथर्वा । **देवता** - ध्रुव । **छन्द** - अनुष्टुप्, ३ त्रिष्टुप् ।]

१५६१. ध्रुवा द्यौर्ध्रुवा पृथिवी ध्रुवं विश्वमिदं जगत्।
ध्रुवासः पर्वता इमे ध्रुवो राजा विशामयम्॥१ ॥

जिस प्रकार आकाश, पृथ्वी, सम्पूर्ण पर्वत और समस्त विश्व अविचल हैं, उसी प्रकार ये प्रजाजनों के स्वामी 'राजा' भी स्थिर रहें ॥१ ॥

१५६२. ध्रुवं ते राजा वरुणो ध्रुवं देवो बृहस्पतिः।
ध्रुवं त इन्द्रश्चाग्निश्च राष्ट्रं धारयतां ध्रुवम्॥२ ॥

हे राजन् ! आपके राष्ट्र को वरुणदेव स्थायित्व प्रदान करें। दिव्य गुणों से युक्त बृहस्पतिदेव स्थिरता प्रदान करें। इन्द्रदेव और अग्निदेव भी आपके राष्ट्र को स्थिर रूप से धारण करें ॥२ ॥

१५६३. ध्रुवोऽच्युतः प्र मृणीहि शत्रूञ्छत्रूयतोऽधरान् पादयस्व।
सर्वा दिशः संमनसः सध्रीचीर्ध्रुवाय ते समितिः कल्पतामिह॥३ ॥

हे राजन् ! अपने को सुदृढ़- स्थिर रखकर शत्रुओं को मसल डालो। जिनका आचरण शत्रुओं के समान है, ऐसों को भी गिरा दो। शत्रु नाश होने पर समस्त दिशाओं की प्रजा समान बुद्धि एवं समान मन वाली हो और उनकी समिति आपकी सुदृढ़ता के लिए योजना बनाने में समर्थ हो ॥३ ॥

[८९ - प्रीतिसंजनन सूक्त]

[**ऋषि** - अथर्वा । **देवता** - (रुद्र) १ सोम, २ वात, ३ मित्रावरुण । **छन्द** - अनुष्टुप् ।]

१५६४. इदं यत् प्रेण्यः शिरो दत्तं सोमेन वृष्ण्यम्।
ततः परि प्रजातेन हार्दिं ते शोचयामसि॥१ ॥

सोम-प्रदत्त, प्रेम करने वाला यह बलवान् सिर है, इससे उत्पन्न हुए बल से अर्थात् प्रेम से हम आपके हृदय के भावों को उद्दीप्त करते हैं ॥१ ॥

१५६५. शोचयामसि ते हार्दिं शोचयामसि ते मनः।
वातं धूम इव सध्र्य१ङ् मामेवान्वेतु ते मनः॥२ ॥

हम तुम्हारे हृदय के भावों को उद्दीप्त करते हैं। तुम्हारे मन को प्रेम भाव से प्रभावित करते हैं, जिससे तुम हमारे प्रति उसी प्रकार अनुकूल हो जाओ, जिस प्रकार धूम्र, वायु के अनुकूल एक ही दिशा में प्रवाहित होता है ॥२॥

१५६६. मह्यं त्वा मित्रावरुणौ मह्यं देवी सरस्वती।
मह्यं त्वा मध्यं भूम्या उभावन्तौ समस्यताम्॥३ ॥

मित्रावरुणदेव, देवी सरस्वती, पृथ्वी के दोनों अन्तिमभाग एवं मध्यभाग (निवासी- प्राणी) तुम्हें हमारे प्रति जोड़ें अर्थात् इन सब दिव्य-शक्तियों की कृपा से तुम्हारा स्नेह हमारे प्रति बढ़े ॥३ ॥

[९० - इषुनिष्कासन सूक्त]

[**ऋषि** - अथर्वा । **देवता** - रुद्र । **छन्द** - अनुष्टुप्, ३ आर्षी भुरिक् उष्णिक् ।]

१५६७. यां ते रुद्र इषुमास्यदङ्गेभ्यो हृदयाय च ।
इदं तामद्य त्वद् वयं विषूचीं वि वृहामसि ॥१ ॥

हे पीड़ित ! शूल रोग के अधिष्ठाता देव, रुलाने वाले रुद्रदेव ने तुम्हारे अङ्गों एवं हृदय को बींधने के लिए, बाणों को फेंका है । हम आज उन्हें उखाड़ते हैं ॥१ ॥

१५६८. यास्ते शतं धमनयोऽङ्गान्यनु विष्ठिताः ।
तासां ते सर्वासां वयं निर्विषाणि ह्वयामसि ॥२ ॥

हे शूल रोगी पुरुष ! तुम्हारे शरीर के अङ्गों एवं धमनियों आदि की विषाक्तता को इन ओषधियों के द्वारा समाप्त कर उन्हें विषरहित करते हैं ॥२ ॥

१५६९. नमस्ते रुद्रास्यते नमः प्रतिहितायै । नमो विसृज्यमानायै नमो निपतितायै ॥३ ॥

हे रुद्र ! आपको नमस्कार है । आपके धनुष पर चढ़े हुए बाण एवं छोड़े गये बाण को भी नमस्कार है ॥३ ॥

[९१ - यक्ष्मनाशन सूक्त]

[**ऋषि** - भृग्वङ्गिरा । **देवता** - १-२ यक्ष्मनाशन, ३ आपः । **छन्द** - अनुष्टुप् ।]

१५७०. इमं यवमष्टायोगैः षड्योगेभिरचर्कृषुः । तेना ते तन्वो३ रपोऽपाचीनमप व्यये ॥

इस जौ को आठ बैलों वाले तथा छह बैलों वाले हल से जोतकर, ओषधि के निमित्त उत्पन्न किया है । हे रोगिन् ! हम इस जौ के द्वारा रोग-बीज को निम्नगामी करके निकालते हैं ॥१ ॥

१५७१. न्य१ग् वातो वाति न्यक् तपति सूर्यः । नीचीनमघ्न्या दुहे न्यग् भवतु ते रपः ॥२ ।

वायुदेव, दिव्यलोक से नीचे के लोक में प्रवाहित होते हैं, सूर्यदेव ऊपर से नीचे की ओर ताप देते हैं, गौ नीचे की ओर दुही जाती है, उसी प्रकार से आपके अमंगल भी अधोगामी हों ॥२ ॥

१५७२. आप इद् वा उ भेषजीरापो अमीवचातनीः ।
आपो विश्वस्य भेषजीस्तास्ते कृण्वन्तु भेषजम् ॥३ ॥

जल सम्पूर्ण रोगों का निवारक है । जल ही रोगों के (मूल) कारण का नाश करने वाला है । जल ही सबके लिए हितकारी ओषधिरूप है, वह आपके निमित्त रोगनाशक हो ॥३ ॥

[इस सूक्त में प्राणशक्ति तथा मन्त्रशक्ति के प्रभाव से अनुप्राणित अन्न एवं जल से रोगोपचार का उल्लेख किया गया है]

[९२ - वाजी सूक्त]

[**ऋषि** - अथर्वा । **देवता** - वाजी । **छन्द** - १ जगती, २-३ त्रिष्टुप् ।]

१५७३. वातरंहा भव वाजिन् युज्यमान इन्द्रस्य याहि प्रसवे मनोजवाः ।
युञ्जन्तु त्वा मरुतो विश्ववेदस आ ते त्वष्टा पत्सु जवं दधातु ॥१ ॥

हे अश्व ! तुम रथ में युक्त होने पर वायु-वेग वाले हो । तुम अपने लक्ष्य तक इन्द्रदेव की प्रेरणा से, मन जैसी तीव्र गति से पहुँचो । सबके ज्ञाता मरुद्गण तुमसे जुड़ें तथा त्वष्टादेव तुम्हारे पैरों को वेगवान् बनाएँ ॥१ ॥

१५७४. जवस्ते अर्वन् निहितो गुहा यः श्येने वात उत योऽचरत् परीत्तः ।
तेन त्वं वाजिन् बलवान् बलेनाजिं जय समने पारयिष्णुः ॥२ ॥

हे अश्व ! श्येन पक्षी के समान एवं वायु के समान वेग तुम्हारे अन्दर छिपा है, उसे प्रकट कर बलवान् बनकर, तीव्र गति से संग्राम में पार करने वाले होकर युद्ध को जीतो ॥२ ॥

१५७५. तनूष्टे वाजिन् तन्वं१ नयन्ती वाममस्मभ्यं धावतु शर्म तुभ्यम् ।
अह्रुतो महो धरुणाय देवो दिवीव ज्योतिः स्वमा मिमीयात् ॥३ ॥

हे वेगवान् अश्व ! तुम्हारे शरीर पर सवार हमारे शरीर गन्तव्य पर शीघ्र पहुँचें । तुम्हें घाव आदि से बचाकर सुख प्रदान करते हैं । तुम द्युलोक के सूर्य के समान बनकर सहज ज्ञान से चलकर अपने निवास तक पहुँचो ॥३ ॥

[९३ - स्वस्त्ययन सूक्त]

[**ऋषि** - शन्ताति । **देवता** - रुद्र (१ यम, मृत्यु, शर्व, २ भव शर्व, ३ विश्वेदेवा, मरुद्‌गण, अग्नीषोम, वरुण, वातपर्जन्य) । **छन्द** - त्रिष्टुप् ।]

१५७६. यमो मृत्युरघमारो निर्ऋथो बभ्रुः शर्वोऽस्ता नीलशिखण्डः ।
देवजनाः सेनयोत्तस्थिवांसस्ते अस्माकं परि वृञ्जन्तु वीरान् ॥१ ॥

नियामक मृत्युदेव, पापियों को मारने वाले, उत्पीड़क, पोषक, हिंसक, शस्त्र फेंकने वाले, नील शिखा वाले, पापियों की हिंसा करने के लिए अपनी सेना के साथ चढ़ाई करने वाले ये देवता हमारे पुत्र-पौत्रादि को सुरक्षित रखकर सुख प्रदान करें ॥१ ॥

१५७७. मनसा होमैर्हरसा घृतेन शर्वायास्त्र उत राज्ञे भवाय ।
नमस्येभ्यो नम एभ्यः कृणोम्यन्यत्रास्मदघविषा नयन्तु ॥२ ॥

संकल्प द्वारा, घृतादि की आहुति द्वारा हम शर्व (फेंके जाने वाले) अस्त्र के स्वामी रुद्रदेव और अन्य नमस्कार योग्यों को नमस्कार करते हैं । (जिसके परिणाम स्वरूप) पापरूपी विष हमसे दूर चले जाएँ ॥२ ॥

१५७८. त्रायध्वं नो अघविषाभ्यो वधाद् विश्वे देवा मरुतो विश्ववेदसः ।
अग्नीषोमा वरुणः पूतदक्षा वातापर्जन्ययोः सुमतौ स्याम ॥३ ॥

हे मरुद्‌गण और विश्वेदेवो ! आप अघविषा वाली कृत्याओं और उनके संहारक साधनों से बचाएँ । मित्र, वरुण, अग्नि और सोमदेव हमें बचाएँ एवं वायु तथा पर्जन्य देवता हम पर अनुग्रह करें ॥३ ॥

[९४ - सांमनस्य सूक्त]

[**ऋषि** - अथर्वाङ्गिरा । **देवता** - सरस्वती । **छन्द** - अनुष्टुप्, २ विराट् जगती ।]

१५७९. सं वो मनांसि सं व्रता समाकूतीर्नमामसि ।
अमी ये विव्रता स्थन तान् वः सं नमयामसि ॥१ ॥

हे विरुद्ध मन वाले मनुष्यो ! हम तुम्हारे मनों, विचारों एवं संकल्पों को एक भाव से युक्त कर, परस्पर विरोधी कार्यों को अनुकूलता में परिवर्तित करते हैं ॥१ ॥

१५८०. अहं गृभ्णामि मनसा मनांसि मम चित्तमनु चित्तेभिरेत ।
मम वशेषु हृदयानि वः कृणोमि मम यातमनुवर्त्मान एत ॥२ ॥

हे विरुद्ध मन वाले मनुष्यो ! तुम्हारे मनों को हम अपने अनुकूल करते हैं। तुम अनुकूल चित्त वाले यहाँ आओ। तुम्हारे हृदयों को हम अपने वश में करते हैं। तुम हमारा अनुसरण करते हुए कर्म करो ॥२ ॥

१५८१. ओते मे द्यावापृथिवी ओता देवी सरस्वती।
ओतौ म इन्द्रश्चाग्निश्चर्ध्यास्मेदं सरस्वति ॥३ ॥

द्यावा-पृथिवी परस्पर अभिमुख होकर हमसे संबद्ध हैं, वाक् देवी सरस्वती भी संबद्ध हैं, इन्द्रदेव और अग्निदेव भी हमसे संबद्ध हैं, अतः हम सब इनकी कृपा से समृद्ध हों ॥३ ॥

[९५ - कुष्ठौषधि सूक्त]

[**ऋषि** - भृग्वङ्गिरा। **देवता**– वनस्पति। **छन्द**–अनुष्टुप्]

१५८२. अश्वत्थो देवसदनस्तृतीयस्यामितो दिवि। तत्रामृतस्य चक्षणं देवाः कुष्ठमवन्वत ॥

यहाँ से तीसरे द्युलोक में देवताओं के बैठने का अश्वत्थ है, वहाँ अमृत का वर्णन करने वाले 'कुष्ठ'(ओषधि) का ज्ञान देवताओं ने प्राप्त किया ॥१ ॥

१५८३. हिरण्ययी नौरचरद्धिरण्यबन्धना दिवि। तत्रामृतस्य पुष्पं देवाः कुष्ठमवन्वत ॥

हिरण्य (तेजोमय पदार्थ) से बनी नौका हिरण्य (तेजस्) के बन्धनों से बँधी हुई स्वर्ग में चलती है। वहाँ अमृत- पुष्प, 'कुष्ठ'(ओषधि) को देवताओं ने प्राप्त किया ॥२ ॥

१५८४. गर्भो अस्योषधीनां गर्भो हिमवतामुत। गर्भो विश्वस्य भूतस्येमं मे अगदं कृधि ॥

हे अग्ने ! ओषधियों के गर्भ में आप हैं। हिमवालों के गर्भ में भी आप हैं। आप ही समस्त भूत-प्राणियों में गर्भरूप में रहते हैं, ऐसे हे अग्निदेव ! आप हमारे रोगी को रोग-मुक्त करें ॥३ ॥

[९६ - चिकित्सा सूक्त]

[**ऋषि** - भृग्वङ्गिरा । **देवता** - १-२ वनस्पति, ३ सोम । **छन्द** - अनुष्टुप्, ३ त्रिपदा विराट् गायत्री]

१५८५. या ओषधयः सोमराज्ञीर्बह्वीः शतविचक्षणाः।
बृहस्पतिप्रसूतास्ता नो मुञ्चन्त्वंहसः ॥१ ॥

जो सैकड़ों प्रकार की ओषधियाँ हैं, उनमें सोम का निवास है। जो बृहस्पतिदेव के द्वारा अनेक रोगों में प्रयोग की गई हैं, वे ओषधियाँ हमें रोगमूलक पाप से छुड़ाएँ ॥१ ॥

१५८६. मुञ्चन्तु मा शपथ्या३दथो वरुण्या दुत।
अथो यमस्य पड्वीशाद् विश्वस्माद् देवकिल्बिषात् ॥२ ॥

जल अथवा ओषधियाँ हमें शापजनित रोग या पाप से बचाएँ। मिथ्या-भाषण से लगने वाले वरुणदेव के अधिकार वाले पापों से बचाएँ। यमराज के पाप 'बन्धन-पाश' से बचाएँ और समस्त देव- सम्बन्धी पापों से हमें मुक्त रखें ॥२ ॥

१५८७. यच्चक्षुषा मनसा यच्च वाचोपारिम जाग्रतो यत् स्वपन्तः।
सोमस्तानि स्वधया नः पुनातु ॥३ ॥

हमने जागते हुए या सोते हुए जो पाप कर्म इन्द्रियों द्वारा, वाणी द्वारा अथवा मन द्वारा किए हों, हमारे उन समस्त पापों से सोम देवता अपनी पवित्र शक्ति द्वारा, हमें मुक्त करें ॥३ ॥

१६०१. येन कृशं वाजयन्ति येन हिन्वन्त्यातुरम्।
तेनास्य ब्रह्मणस्पते धनुरिवा तानया पसः ॥२ ॥

जिस रस के द्वारा कृश पुरुष को वीर्यवान् बनाते हैं और जिसके द्वारा रुग्ण पुरुष को पुष्ट किया जाता है । हे ब्रह्मणस्पते ! उसके द्वारा आप इस पुरुष के शरीराङ्ग को, प्रत्यञ्चा चढ़े धनुष के समान सामर्थ्य वाला बनाएँ ॥२ ॥

१६०२. आहं तनोमि ते पसो अधि ज्यामिव धन्वनि।
क्रमस्वर्श इव रोहितमनवग्लायता सदा ॥३ ॥

हे वीर्यकामी पुरुष ! अब हम लक्ष्य-वेधन में समर्थ धनुष पर चढ़ी प्रत्यञ्चा के समान तुम्हारे शरीराङ्ग को पुष्ट करते हैं । तुम प्रसन्न मन एवं हृष्ट-पुष्ट शरीर वाले होने पर, जीवनसंगिनी के साथ रहो ॥३ ॥

[१०२-अभिसांमनस्य सूक्त]

[**ऋषि** - जमदग्नि । **देवता** - अश्विनीकुमार । **छन्द** - अनुष्टुप् ।]

१६०३. यथायं वाहो अश्विना समैति सं च वर्तते।
एवा मामभि ते मनः समैतु सं च वर्तताम् ॥१ ॥

हे अश्विनीकुमारो ! जिस प्रकार रथ में जुते हुए घोड़े वाहक की इच्छानुसार बर्ताव करते हैं, उसी प्रकार आपका मन हमारी ओर आकर्षित रहे और आप सदैव हमारे अनुकूल व्यवहार करें ॥१ ॥

१६०४. आहं खिदामि ते मनो राजाश्वः पृष्ट्यामिव।
रेष्मच्छिन्नं यथा तृणं मयि ते वेष्टतां मनः ॥२ ॥

आपके मन को मैं उसी प्रकार अपनी ओर आकर्षित करता हूँ, जिस प्रकार अश्वराज खूँटे में बँधी रज्जु को क्रीड़ा में सहज ही उखाड़ कर अपनी ओर खींच लेता है तथा वायु द्वारा उखाड़ा गया तृण जिस प्रकार वायु में ही घूमता रहता है, उसी प्रकार आपका मन हमारे साथ ही रमण करे ॥२ ॥

१६०५. आञ्जनस्य मदुघस्य कुष्ठस्य नलदस्य च।
तुरो भगस्य हस्ताभ्यामनुरोधनमुद्धरे ॥३ ॥

आपके ऐश्वर्य प्रदायक अञ्जन के समान हर्षदायक, 'कुष्ठ' तथा 'नल' के हाथों द्वारा हम आपकी अनुकूलता प्राप्त करते हैं ॥३ ॥

[१०३ - शत्रुनाशन सूक्त]

[**ऋषि** - उच्छोचन । **देवता** - इन्द्राग्नी, (१ बृहस्पति, सविता, मित्र, अर्यमा, भग, अश्विनीकुमार; २ इन्द्र, अग्नि; ३ इन्द्र । **छन्द** - अनुष्टुप् ।]

१६०६. संदानं वो बृहस्पतिः संदानं सविता करत्।
संदानं मित्रो अर्यमा संदानं भगो अश्विना ॥१ ॥

हे शत्रुओ ! बृहस्पतिदेव तुम्हें पाश में बाँधें । सर्वप्रेरक सवितादेव तुम्हें बाँधें । अर्यमा देवता भी तुम्हें बन्धन में डालें ।भगदेव और अश्विनीकुमार भी तुम्हें बाँधें ॥१ ॥

१६०७. सं परमान्त्समवमानथो सं द्यामि मध्यमान्।
इन्द्रस्तान् पर्यहार्दाम्ना तानग्ने सं द्या त्वम् ॥२ ॥

शत्रुओं को हम पाश द्वारा बाँधते हैं । दूर स्थित, मध्य में स्थित एवं समीपस्थ सेनाओं को हम नष्ट करते हैं । इन्द्रदेव सेनापतियों को अलग करें और हे अग्निदेव ! आप उनको पाश के द्वारा बाँधकर अपने अधीन करें ॥

१६०८. अमी ये युधमायन्ति केतून् कृत्वानीकशः ।
इन्द्रस्तान् पर्यहार्दाम्ना तानग्ने सं द्या त्वम् ॥३ ॥

फहराते हुए ध्वजाओं वाले शत्रु- संघ रणक्षेत्र में संग्राम के लिए उतावले होकर आ रहे हैं । हे इन्द्रदेव ! आप इन्हें अलग-अलग कर दें और हे अग्निदेव ! आप इन्हें पाश में बाँधकर अपने अधीन कर लें ॥३ ॥

[१०४ - शत्रुनाशन सूक्त]

[**ऋषि**—प्रशोचन । **देवता**—इन्द्राग्नी अथवा मन्त्रोक्त । **छन्द**—अनुष्टुप्]

१६०९.आदानेन संदानेनामित्राना द्यामसि ।अपाना ये चैषां प्राणा असुनासून्त्समच्छिदन् ॥

आदान और संदान नामक पाशों में हम शत्रुओं को बाँधते हैं । उन शत्रुओं के जो अपान और प्राण हैं, उन्हें हम जीवनी-शक्ति के साथ छिन्न-भिन्न करते हैं ॥१ ॥

१६१०.इदमादानमकरं तपसेन्द्रेण संशितम् । अमित्रा येऽत्र नः सन्ति तानग्न आ द्या त्वम् ॥

हमने इस आदान नामक पाश यन्त्र को तप के द्वारा सिद्ध कर लिया है, जो इन्द्रदेव द्वारा तीक्ष्ण किया हुआ है । हे अग्निदेव ! आप संग्राम में हमारे शत्रुओं को पाश से बाँधें ॥२ ॥

१६११. ऐनान् द्यतामिन्द्राग्नी सोमो राजा च मेदिनौ ।
इन्द्रो मरुत्वानादानममित्रेभ्यः कृणोतु नः ॥३ ॥

इन्द्रदेव और अग्निदेव प्रसन्न होकर इन शत्रुओं को बन्धन युक्त करें । राजा सोम एवं इन्द्रदेव मरुद्गणों के सहयोग से हमारे शत्रुओं को बाँधें ॥३ ॥

[१०५ - कासशमन सूक्त]

[**ऋषि** - उन्मोचन । **देवता** - कासा । **छन्द** - अनुष्टुप् ।]

१६१२. यथा मनोमनस्केतैः परापतत्याशुमत् ।
एवा त्वं कासे प्र पत मनसोऽनु प्रवाय्यम् ॥१ ॥

जिस प्रकार शीघ्रगामी मन जानने योग्य दूर स्थित पदार्थों तक शीघ्रता से पहुँचता है, उसी प्रकार हे कासे (खाँसी रोग) ! तुम मन के वेग से इस रोगी को छोड़कर दूर भाग जाओ ॥१ ॥

१६१३. यथा बाणः सुसंशितः परापतत्याशुमत् ।
एवा त्वं कासे प्र पत पृथिव्या अनु संवतम् ॥२ ॥

तीक्ष्ण बाण जिस प्रकार दूर जाकर भूमि पर गिरता है, उसी प्रकार हे कासे ! तुम भी अति वेग से भूमि के अन्य स्थल पर जाकर गिरो ॥२ ॥

१६१४. यथा सूर्यस्य रश्मयः परापतन्त्याशुमत् ।
एवा त्वं कासे प्र पत समुद्रस्यानु विक्षरम् ॥३ ॥

जिस प्रकार सूर्य किरणें शीघ्रता से दूर तक पहुँचती हैं, वैसे ही हे कासे ! तुम इस रोगी को छोड़ कर समुद्र के विविध प्रवाहों वाले प्रदेश में प्रस्थान करो ॥३ ॥

[१०६ - दूर्वाशाला सूक्त]

[**ऋषि** - प्रमोचन । **देवता** - दूर्वाशाला । **छन्द** - अनुष्टुप् ।]

१६१५. आयने ते परायणे दूर्वा रोहतु पुष्पिणीः ।
उत्सो वा तत्र जायतां ह्रदो वा पुण्डरीकवान् ॥१ ॥

हे अग्निदेव ! आप अभिमुख होकर अथवा पराङ्मुख होकर गमन करते हैं, तो हमारे देश में फूलसहित दूर्वा उगती है । हमारे गृहादि स्थानों में सरोवर हो, जिनमें कमल खिलें ॥१ ॥

१६१६. अपामिदं न्ययनं समुद्रस्य निवेशनम् ।
मध्ये ह्रदस्य नो गृहाः पराचीना मुखा कृधि ॥२ ॥

हमारा घर जलपूर्ण रहे ।वह बड़ी जलराशियों के निकट हो । हे अग्ने ! आप अपनी ज्वालाओं को पीछे करें ॥२ ॥।

१६१७. हिमस्य त्वा जरायुणा शाले परि व्ययामसि ।
शीतह्रदा हि नो भुवोऽग्निष्कृणोतु भेषजम् ॥३ ॥

हे शाले ! हम तुम्हें शीतल वातावरण से युक्त करते हैं । तुम हमें शीतलता प्रदान करो । अग्निदेव हमारे लिए शीत निवारण के निमित्त ओषधि स्वरूप बनें ॥३ ॥

[१०७ - विश्वजित् सूक्त]

[**ऋषि** - शन्ताति । **देवता** - विश्वजित् । **छन्द** - अनुष्टुप् ।]

१६१८. विश्वजित् त्रायमाणायै मा परि देहि ।
त्रायमाणे द्विपाच्च सर्वं नो रक्ष चतुष्पाद् यच्च नः स्वम् ॥१ ॥

हे विश्वजित् देव ! आप जिस त्रायमाणा (रक्षक) शक्ति के सहयोग से जगत् का पालन करते हैं, उनके आश्रय में हमें रखें । आप हमारे चौपायों (गौओं, घोड़ों आदि) एवं दो- पैर वालों (पुत्र-पौत्र, सेवक आदि) की रक्षा करें ॥१ ॥

१६१९. त्रायमाणे विश्वजिते मा परि देहि ।
विश्वजिद् द्विपाच्च सर्वं नो रक्ष चतुष्पाद् यच्च नः स्वम् ॥२ ॥

हे त्रायमाण देव ! आप हमें विश्वजित् देव को प्रदान करें । हे विश्वजित् ! आप हमारे चौपायों एवं दो पैर वालों की रक्षा करें ॥२ ॥

१६२०. विश्वजित् कल्याण्यै मा परि देहि ।
कल्याणि द्विपाच्च सर्वं नो रक्ष चतुष्पाद् यच्च नः स्वम् ॥३ ॥

हे विश्वजित् देव ! आप हमें कल्याणी शक्ति के अधीन करें । हे कल्याणि ! आप हमारे दो पैर वालों एवं चार पैर वालों की रक्षा करें ॥३ ॥

१६२१. कल्याणि सर्वविदे मा परि देहि ।
सर्वविद् द्विपाच्च सर्वं नो रक्ष चतुष्पाद् यच्च नः स्वम् ॥४ ॥

हे कल्याणी देवि ! आप हमें समस्त कार्यो के ज्ञाता सर्वविद् देव को प्रदान करें । हे सर्वविद् देव ! आप हमारे दो पैर वालों एवं चार पैर वालों की रक्षा करें ॥४ ॥

[१०८- मेधावर्धन सूक्त]

[**ऋषि** - शौनक । **देवता** - १-३,५ मेधा, ४ अग्नि । **छन्द** - अनुष्टुप्, २ उरोबृहती, ३ पथ्याबृहती ।]

१६२२. त्वं नो मेधे प्रथमा गोभिरश्वेभिरा गहि ।
त्वं सूर्यस्य रश्मिभिस्त्वं नो असि यज्ञिया ॥१ ॥

हे देवत्व को धारण करने में समर्थ मेधे ! आप हम सबके द्वारा सर्व प्रथम पूज्य हैं । आप गौओं, अश्वों सहित हमें प्राप्त हों । सूर्य किरणों के समान सर्वव्यापक शक्तिसहित आप हमारे पास आएँ ॥१ ॥

१६२३. मेधामहं प्रथमां ब्रह्मण्वतीं ब्रह्मजूतामृषिष्टुताम् ।
प्रपीतां ब्रह्मचारिभिर्देवानामवसे हुवे ॥२ ॥

वेदों से युक्त ब्रह्मण्वती, ब्राह्मणों से सेवित ब्रह्मजूता, अतीन्द्रियार्थदर्शी ऋषियों द्वारा प्रशंसित, ब्रह्मचारियों द्वारा प्रवर्धित या स्वीकार की गई श्रेष्ठ मेधा बुद्धि का, हम देवताओं या देवत्व की रक्षा के लिए आवाहन करते हैं ॥२ ॥

१६२४. यां मेधामृभवो विदुर्यां मेधामसुरा विदुः ।
ऋषयो भद्रां मेधां यां विदुस्तां मय्या वेशयामसि ॥३ ॥

ऋभुदेव जिस बुद्धि को जानते हैं । दानवों में जो बुद्धि है । ऋषियों में जो कल्याणकारी बुद्धि है । उस मेधा को हम साधक में स्थापित करते हैं ॥३ ॥

१६२५.यामृषयो भूतकृतो मेधां मेधाविनो विदुः । तया मामद्य मेधयाग्ने मेधाविनं कृणु ।

मंत्र द्रष्टा ऋषिगण एवं पृथ्वी आदि भूतों की रक्षा करने वाले कश्यप, कौशिक आदि बुद्धिमान् , जिस मेधा के ज्ञाता हैं । हे अग्निदेव ! आप हमें उस मेधा से युक्त कर मेधावी बनाएँ ॥४ ॥

१६२६.मेधां सायं मेधां प्रातर्मेधां मध्यन्दिनं परि ।मेधां सूर्यस्य रश्मिभिर्वचसा वेशयामहे॥

हम प्रातःकाल, मध्याह्नकाल एवं सायंकाल में मेधा देवी की सेवा करते हैं । सूर्य रश्मियों के साथ स्तुतियों द्वारा हम मेधाशक्ति को धारण करते हैं ॥५ ॥

[प्रातः, मध्याह्न तथा सायं त्रिकाल संध्या द्वारा मेधा का जागरण होता है । सवितादेव की सूक्ष्मशक्ति मेधावर्द्धक है ।]

[१०९ - पिप्पलीभैषज्य सूक्त]

[**ऋषि** - अथर्वा । **देवता** - पिप्पली, भैषज्य, आयु । **छन्द** - अनुष्टुप् ।]

१६२७. पिप्पली क्षिप्तभेषज्यू३तातिविद्धभेषजी ।
तां देवाः समकल्पयन्निदं जीवितवा अलम् ॥१ ॥

पिप्पली नामक ओषधि क्षिप्त (वातविकार, उन्माद) रोग की ओषधि है और महाव्याधि की ओषधि भी है, जिसकी कल्पना (रचना) देवताओं ने की थी । यह एक ओषधि ही जीवन को नीरोग और दीर्घायु प्रदान करने में समर्थ है ॥१ ॥

१६२८. पिप्पल्य१ः समवदन्तायतीर्जननादधि । यं जीवमश्नवामहै न स रिष्याति पूरुषः ।

अपने जन्म से पूर्व, आते समय पिप्पलियों ने बताया था कि जीवित प्राणी (मनुष्यादि) जिस किसी को भी हमें ओषधि रूप खिलाया जाए , वह नष्ट नहीं होता ॥२ ॥

[ऋषिगण ओषधियों को उत्पन्न करने वाले सूक्ष्म प्रवाहों को प्रत्यक्ष देखने-समझने थे ।]

१६२९. असुरास्त्वा न्यखनन् देवास्त्वोदवपन् पुनः ।
वातीकृतस्य भेषजीमथो क्षिप्तस्य भेषजीम् ॥३ ॥

हे पिप्पली ओषधे ! तुम वात विकार से पीड़ित एवं हाथ- पैर फेंकने वाले उन्माद रोग की ओषधि हो । तुमको प्रथम असुरों ने गढ़ा था, फिर जगत् के हित के लिए देवगणों ने तुम्हारा उद्धार किया है ॥३ ॥

[असुरों का तात्पर्य स्थूल पदार्थ कणों से है । पहले ओषधि का स्थूल रूप बनता है, तब दिव्य धाराएँ उसमें गुण स्थापित करती हैं । परिपक्व होने पर ही वे प्रभावकारी सिद्ध होती हैं ।]

[११० - दीर्घायु सूक्त]

[**ऋषि** - अथर्वा । **देवता** - अग्नि । **छन्द** - त्रिष्टुप्, १ पंक्ति ।]

१६३०. प्रत्नो हि कमीड्यो अध्वरेषु सनाच्च होता नव्यश्च सत्सि ।
स्वां चाग्ने तन्वं पिप्रायस्वास्मभ्यं च सौभगमा यजस्व ॥१ ॥

पुरातनकाल से आप (यज्ञों में) देवों का आवाहन करने वाले और यजन करने वाले हैं । हे अग्निदेव ! आप अभिनव होतारूप से वेदी पर प्रतिष्ठित होकर हमें पूर्ण सुख, सौभाग्य और ऐश्वर्य प्रदान करें ॥१ ॥

१६३१. ज्येष्ठघ्न्यां जातो विचृतोर्यमस्य मूलबर्हणात् परि पाह्येनम् ।
अत्येनं नेषद् दुरितानि विश्वा दीर्घायुत्वाय शतशारदाय ॥२ ॥

हे अग्निदेव ! आप इस (जातक)-को ज्येष्ठानक्षत्र के हानिकारक तथा मूलनक्षत्र के घातक प्रभावों से बचाएँ । इस (इन नक्षत्रों में जन्मे बालक) को यम के संहारक दोषों से मुक्त करें और शतायु बनाएँ ॥२ ॥

१६३२. व्याघ्रेऽह्न्यजनिष्ट वीरो नक्षत्रजा जायमानः सुवीरः ।
स मा वधीत् पितरं वर्धमानो मा मातरं प्र मिनीज्जनित्रीम् ॥३ ॥

क्रूर नक्षत्र वाले दिन में उत्पन्न यह बालक दूसरों को सुख देने वाला, वीर-पराक्रमी बने । बड़ा होने पर यह अपनी जन्म देने वाली माता एवं पालक पिता को हर प्रकार से सुख प्रदान करे ॥३ ॥

[१११- उन्मत्ततामोचन सूक्त]

[**ऋषि** - अथर्वा । **देवता** - अग्नि । **छन्द** - अनुष्टुप्, १ परानुष्टुप् त्रिष्टुप् ।]

१६३३. इमं मे अग्ने पुरुषं मुमुग्ध्ययं यो बद्धः सुयतो लालपीति ।
अतोऽधि ते कृणवद् भागधेयं यदानुन्मदितोऽसति ॥१ ॥

हे अग्निदेव ! यह पुरुष पापों से उत्पन्न रोगरूप बन्धनों से बँधा हुआ उन्माद रोग के कारण प्रलाप कर रहा है, कृपा कर आप इसे रोग और कारणरूप पापों से मुक्त करें । यह आपका भाग (हवि) और अधिक देने वाला हो ॥१ ॥

१६३४. अग्निष्टे नि शमयतु यदि ते मन उद्युतम् ।
कृणोमि विद्वान् भेषजं यथानुन्मदितोऽससि ॥२ ॥

हे गन्धर्वग्रह से जकड़े हुए पुरुष ! तुम्हें अग्निदेव उन्माद मुक्त करें । तुम्हारे उद्भ्रान्त मन को शान्त एवं स्थिर करने के लिए हम उन ओषधियों का प्रयोग करते हैं, जिनका हमें ज्ञान है ॥२ ॥

१६३५. देवैनसादुन्मदितमुन्मत्तं रक्षसस्परि ।
कृणोमि विद्वान् भेषजं यदानुन्मदितोऽसति ॥३ ॥

किये गये दैवी अथवा राक्षसी पापों के फलस्वरूप उत्पन्न उन्माद को शान्त करने की ओषधि को हम जानते हैं । हम उन्हीं ओषधियों का प्रयोग करते हैं, जिससे तुम्हारा चित्त भ्रमरहित अर्थात् स्थिर हो जाए ॥३ ॥

[उन्माद - रोग - पागलपन आसुरी तथा दैवी प्रकृति के होते हैं । आसुरी प्रकृति के उन्माद में व्यक्ति तोड़-फोड़ हिंसादि कार्य करता है । दैवी उन्माद में अपने को दिव्य गुण सम्पन्न समझता हुआ आशीर्वाद आदि देने जैसे हावभाव प्रकट करता है ।]

१६३६. पुनस्त्वा दुरप्सरसः पुनरिन्द्रः पुनर्भगः ।
पुनस्त्वा दुर्विश्वे देवा यथानुन्मदितोऽससि ॥४ ॥

हे पुरुष ! अप्सराओं ने तुम्हें रोगमुक्त कर दिया है । भग एवं इन्द्रदेव सहित समस्त देवों ने तुम्हें रोगमुक्त कर लौटा दिया है ॥४ ॥

[११२- पाशमोचन सूक्त]

[**ऋषि -** अथर्वा । **देवता -** अग्नि । **छन्द -** त्रिष्टुप् ।]

१६३७. मा ज्येष्ठं वधीदयमग्न एषां मूलबर्हणात् परि पाह्येनम् ।
स ग्राह्याः पाशान् वि चृत प्रजानन् तुभ्यं देवा अनु जानन्तु विश्वे ॥१ ॥

हे अग्निदेव ! यह अपने से बड़ों का संहारक न बने, असत्य इसे मूलोच्छेदन दोष से मुक्त करे । हे देव ! आप दोष से मुक्त करने के उपाय जानते हैं । आप इसे जकड़ने वाली शक्ति के बन्धनों से मुक्त करें । इस निमित्त समस्त देवता आपको विमुक्त करने की अनुज्ञा दें ॥१ ॥

१६३८. उन्मुञ्च पाशांस्त्वमग्न एषां त्रयस्त्रिभिरुत्सिता येभिरासन् ।
स ग्राह्याः पाशान् वि चृत प्रजानन् पितापुत्रौ मातरं मुञ्च सर्वान् ॥२ ॥

हे अग्निदेव ! आप उन पाशों से मुक्त करें, जिन तीन पाशों के द्वारा इस दूषित पुरुष के तीनों अपने (माता-पिता और पुत्र) बँधे हैं; क्योंकि आप पाशों से मुक्त करने के उपायों को जानते हैं ॥२ ॥

१६३९. येभिः पाशैः परिवित्तो विबद्धोऽङ्गेअङ्ग आर्पित उत्सितश्च ।
वि ते मुच्यन्तां विमुचो हि सन्ति भ्रूणघ्नि पूषन् दुरितानि मृक्ष्व ॥३ ॥

जिन पाशों के द्वारा ज्येष्ठ भाई से पूर्व विवाह करने वाला बाँधा गया है । उसका प्रत्येक अङ्ग जिन बन्धनों से जकड़ा है । पाशों को खोलने वाले हे अग्निदेव ! आप इसके पाशों को खोलें एवं पाशों के मूल कारण 'पाप' को भ्रूण (अथवा श्रोत्रिय) की हत्या करने वाले में आरोपित करें ॥३ ॥

[११३ - पापनाशन सूक्त]

[**ऋषि -** अथर्वा । **देवता -** पूषा । **छन्द -** त्रिष्टुप्, ३ पंक्ति ।]

१६४०. त्रिते देवा अमृजतैतदेनस्त्रित एनन्मनुष्येषु ममृजे ।
ततो यदि त्वा ग्राहिरानशे तां ते देवा ब्रह्मणा नाशयन्तु ॥१ ॥

इस परिवित्त पाप को देवताओं (अथवा इन्द्रियों) ने पहले त्रित (मन-बुद्धि एवं चित्त) में रखा । त्रित (मन) ने इसको मनुष्यों (की काया) में आरोपित किया । उस पाप से उत्पन्न रोग (गठिया) आदि ने तुम्हें जकड़ लिया है, तो देवतागण मन्त्रों के द्वारा तुम्हारी उस पीड़ा को दूर करें ॥१ ॥

[ऋषि यह तथ्य प्रकट करते है कि गठिया जैसे शारीरिक रोग भी मनो-कायिक (साइको सोमेटिक) होते हैं । पहले वे अंत:करण में पकते हैं, तब काया में प्रकट होते हैं ।]

१६४१. मरीचीर्धूमान् प्र विशानु पाप्मन्नुदारान् गच्छोत वा नीहारान् ।
नदीनां फेनाँ अनु तान् वि नश्य भ्रूणघ्नि पूषन् दुरितानि मृक्ष्व ॥२ ॥

हे पाप्मन् ! तुम सूर्य किरणों में, धुएँ में, वाष्परूप मेघों में, कुहरा अथवा नदी के फेन में प्रविष्ट होकर छिप जाओ । हे पूषा देव ! आप इस पाप को भ्रूण (अथवा श्रोत्रिय) की हत्या करने वाले में आरोपित करें ॥२ ॥

१६४२. द्वादशधा निहितं त्रितस्यापमृष्टं मनुष्यैनसानि ।
ततो यदि त्वा ग्राहिरानशे तां ते देवा ब्रह्मणा नाशयन्तु ॥३ ॥

त्रित का वह पाप तीन स्थानों से बारह स्थानों (दस इन्द्रियों तथा चिन्तन एवं स्वभाव आदि) में आरोपित हुआ है । वही पाप मनुष्य में प्रविष्ट हो जाता है । हे पुरुष ! तुम्हें यदि पापजनित रोग आदि ने जकड़ रखा है, तो देवगण उस रोग आदि को मन्त्रों (ज्ञानालोक) द्वारा विनष्ट करें ॥३ ॥

[११४ - उन्मोचन सूक्त]

[**ऋषि** - ब्रह्मा । **देवता** - विश्वेदेवा । **छन्द** - अनुष्टुप् ।]

१६४३. यद् देवा देवहेडनं देवासश्चकृमा वयम् ।
आदित्यास्तस्मान्नो यूयमृतस्यर्तेन मुञ्चत ॥१ ॥

जिस पाप को हम जाने या अनजाने में कर चुके हैं, जिसके कारण देवता क्रोधित हैं, हे देवताओ ! आप हमें यज्ञ सम्बन्धी सत्य के द्वारा उस पाप से बचाएँ ॥१ ॥

१६४४. ऋतस्यर्तेनादित्या यजत्रा मुञ्चतेह नः ।
यज्ञं यद् यज्ञवाहसः शिक्षन्तो नोपशेकिम ॥२ ॥

हे देवताओ ! जिस पाप के कारण हम यज्ञ करने की इच्छा होने पर भी यज्ञ करने में समर्थ नहीं हो पाते हैं । आप यज्ञ के सत्य और परम सत्यरूप ब्रह्म के द्वारा हमें उस पाप से मुक्त करें ॥२ ॥

१६४५. मेदस्वता यजमानाः स्रुचाज्यानि जुह्वतः ।
अकामा विश्वे वो देवाः शिक्षन्तो नोप शेकिम ॥३ ॥

हे विश्वेदेवो ! हम घृताहुति द्वारा जो यज्ञकर्म करना चाहते हुए भी पापवश उसे नहीं कर पा रहे हैं, हे देवगणो ! आप हमें उस पाप से मुक्त करें ॥३ ॥

[११५ - पापमोचन सूक्त]

[**ऋषि** - ब्रह्मा । **देवता** - विश्वेदेवा । **छन्द** - अनुष्टुप् ।]

१६४६. यद् विद्वांसो यदविद्वांस एनांसि चकृमा वयम् ।
यूयं नस्तस्मान्मुञ्चत विश्वे देवाः सजोषसः ॥१ ॥

हे विश्वेदेवो !जाने-अनजाने हुए पापों से आप हमें बचाएँ । कृपा करके आप हमारे सब प्रियजनों को बचाएँ ॥१ ॥

१६४७. यदि जाग्रद् यदि स्वपन्नेन एनस्योऽकरम् ।
भूतं मा तस्माद् भव्यं च द्रुपदादिव मुञ्चताम् ॥२ ॥

जाग्रत् अथवा स्वप्नावस्था में हमने अज्ञानवश जिन पापों को किया है, उनसे हमें उसी प्रकार मुक्त कर दें, जिस प्रकार काष्ठ के खूँटे से बँधे पशु के पैर को मुक्त करते हैं ॥२ ॥

१६४८. द्रुपदादिव मुमुचानः स्विन्नः स्नात्वा मलादिव ।
पूतं पवित्रेणेवाज्यं विश्वे शुम्भन्तु मैनसः ॥३ ।

जिस प्रकार पशु बन्धनमुक्त होता है या स्नान के बाद मनुष्य मलादि से मुक्त होकर शुद्ध हो जाता है या पवित्र करने के साधन छाननी आदि के द्वारा घृत पवित्र होता है, उसी प्रकार समस्त देवगण हमें पाप से मुक्त करें ॥३ ॥

[११६ - मधुमदन्न सूक्त]

[**ऋषि** - जातिकायन । **देवता** - विवस्वान् । **छन्द** - जगती, २ त्रिष्टुप् ।]

१६४९. यद् यामं चक्रुर्निखनन्तो अग्रे कार्षीवणा अन्नविदो न विद्यया ।
वैवस्वते राजनि तज्जुहोम्यथ यज्ञियं मधुमदस्तु नोऽन्नम् ॥१ ॥

कृषि कार्य करने वाले लोग भूमि जोतने सम्बन्धी जिन नियमों को क्रियान्वित करते रहे, उसी कृषि विद्या के द्वारा अन्नवान् हों । उस अन्न को हम वैवस्वत् के निमित्त हविरूप में अर्पित करते हैं । अब हमारा अन्न यज्ञ के योग्य एवं मधुर हो ॥१ ॥

१६५०. वैवस्वतः कृणवद् भागधेयं मधुभागो मधुना सं सृजाति ।
मातुर्यदेन इषितं न आगन् यद् वा पितापराद्धो जिहीडे ॥२ ॥

वैवस्वत्‌देव अपने निमित्तप्रदान किये गये हविर्भाग को ग्रहण करें । हवि के मधुर भाग से प्रसन्न होकर वे हमें मधुर अन्न प्रदान करें ।माता-पिता का द्रोह करने से जो पाप हम अपराधियों को मिला है, वह शान्त हो जाए ॥२ ।

१६५१. यदीदं मातुर्यदि वा पितुर्नः परि भ्रातुः पुत्राच्चेतस एन आगन् ।
यावन्तो अस्मान् पितरः सचन्ते तेषां सर्वेषां शिवो अस्तु मन्युः ॥३ ॥

माता-पिता अथवा भाई के प्रति किये गये अपराध से प्राप्त यह दण्डरूप पाप शान्त हो एवं जिन पितरों से इसका सम्बन्ध है, उनका मन्यु (सुधारात्मक रोष) हमारे लिए हितप्रद सिद्ध हो ॥३ ॥

[११७ - आनृण्य सूक्त]

[**ऋषि** - कौशिक । **देवता** - अग्नि । **छन्द** - त्रिष्टुप् ।]

१६५२. अपमित्यमप्रतीत्तं यदस्मि यमस्य येन बलिना चरामि ।
इदं तदग्ने अनृणो भवामि त्वं पाशान् विचृतं वेत्थ सर्वान् ॥१ ॥

जिस ऋण को वापस करना चाहिए, उसे वापस न करने के कारण मैं ऋणी हुआ हूँ । इस बलवान् ऋण के कारण यमराज के वश में भ्रमण करूँगा । हे अग्निदेव ! आप ऋण के कारण होने वाले पारलौकिक पाशों से मुक्त करने के ज्ञाता हैं । अतएव आपकी कृपा से मैं ऋणरहित हो जाऊँ ॥१ ॥

१६५३. इहैव सन्तः प्रति दद्म एनज्जीवा जीवेभ्यो नि हराम एनत् ।
अपमित्य धान्यं१ यज्जघसाहमिदं तदग्ने अनृणो भवामि ॥२ ॥

इस लोक में रहते हुए मृत्यु के पूर्व ही मैं उस ऋण का भुगतान करता हूँ । हे अग्निदेव ! मैंने जो धान्य ऋण लेकर खाया है, वह यह है । मैं आपकी कृपा से उस ऋण से मुक्त होता हूँ ॥२ ॥

[मनुष्य पर कर्मफल का अनुशासन है। जो व्यक्ति स्वार्थवश अपने निजी सुख के लिए दूसरों का या समाज का अहित करते हैं, वे नियन्ता की दृष्टि में दण्ड के भागीदार बन जाते हैं। उस ऋण से मुक्त होने के लिए यज्ञादि परमार्थपरक कार्य करने होते हैं। इसी जन्म में उनकी पूर्ति कर देने से परलोक या अगले जन्म में दण्ड नहीं भोगना पड़ता है।]

१६५४. अनृणा अस्मिन्ननृणाः परस्मिन् तृतीये लोके अनृणाः स्याम।
ये देवयानाः पितृयाणाश्च लोकाः सर्वान् पथो अनृणा आ क्षियेम ॥३ ॥

हे अग्निदेव ! आपकी कृपा से हम इस लोक में ऋणमुक्त हों, परलोक में ऋणमुक्त हों तथा तृतीय लोक में ऋणमुक्त हों। देवयान और पितृयान मार्गों में एवं समस्त लोकों में हम उऋण होकर रहें ॥३ ॥

[११८ - आनृण्य सूक्त]

[**ऋषि** - कौशिक । **देवता** - अग्नि । **छन्द** - त्रिष्टुप् ।]

१६५५. यद्धस्ताभ्यां चकृम किल्बिषाण्यक्षाणां गत्नुमुपलिप्समानाः।
उग्रंपश्ये उग्रजितौ तदद्याप्सरसावनु दत्तामृणं नः ॥१ ॥

हस्त-पादादि इन्द्रियों के द्वारा जो पाप हो गया है तथा इन्द्रिय-लिप्सा की पूर्ति के लिए जो ऋण लिया है, उसे तीक्ष्ण दृष्टि वाली 'उग्रंपश्या' तथा 'उग्रजिता' नामक दोनों अप्सराएँ ऋणदाता को भुगतान कर दें ॥१ ॥

[अप्सरा सम्बोधन यहाँ सत्प्रवृत्तियों के लिए प्रयुक्त हुआ प्रतीत होता है। उग्रपश्या अर्थात् कठोर दृष्टि से आत्म समीक्षा की क्षमता तथा उग्रजिता अर्थात् उग्रतापूर्वक दोषों-अवरोधों को जीत लेने की सामर्थ्य हमें ऋण मुक्त बनाती है।]

१६५६. उग्रंपश्ये राष्ट्रभृत् किल्बिषाणि यदक्षवृत्तमनु दत्तं न एतत्।
ऋणान्नो नर्णमेर्त्समानो यमस्य लोके अधिरज्जुरायत् ॥२ ॥

हे उग्रपश्या और राष्ट्रभृत् (राष्ट्र का भरण-पोषण करने वाली) अप्सराओ ! जो पाप हमसे हो चुके हैं। जो पाप इन्द्रियों के विषय में प्रवृत्त होने से हुए हैं। उनका आप इस प्रकार निवारण करें, जिससे वे हमें पीड़ित न करें। आप हमें ऋणमुक्त करें। जिससे यमलोक में ऋणदाता हमें पाश से कष्ट न दें ॥२ ॥

१६५७. यस्मा ऋणं यस्य जायामुपैमि यं याचमानो अभ्यैमि देवाः।
ते वाचं वादिषुर्मोत्तरां मद्देवपत्नी अप्सरसावधीतम् ॥३ ॥

जिससे वस्त्र, सुवर्णादि के लिए ऋण ले रहा हूँ और जिसकी भार्या के पास याचना करने के लिए जाता हूँ; हे देवो ! वे हमसे (अनुचित) वचन न बोलें। हे देवपत्नियो ! हे अप्सराओ ! आप मेरी इस प्रार्थना पर ध्यान दें ॥

[११९ - पाशमोचन सूक्त]

[**ऋषि** - कौशिक । **देवता** - वैश्वानर अग्नि । **छन्द** - त्रिष्टुप् ।]

१६५८. यददीव्यन्नृणमहं कृणोम्यदास्यन्नग्न उत संगृणामि।
वैश्वानरो नो अधिपा वसिष्ठ उदिन्नयाति सुकृतस्य लोकम् ॥१ ॥

ऋण देने की इच्छा रहने पर एवं चुकता करने का वचन देने पर भी ऋण देने में असमर्थ रहा। समस्त प्राणियों के हितैषी एवं सबको बसाने वाले अधिपति हे अग्निदेव ! आप हमें इस दोष से बचाएँ एवं पुण्यलोक में हमें श्रेष्ठ गति प्रदान करें ॥१ ॥

१६५९. वैश्वानराय प्रति वेदयामि यद्यृणं संगरो देवतासु।
स एतान् पाशान् विचृतं वेद सर्वानथ पक्वेन सह सं भवेम ॥२ ॥

लौकिक (समाज) ऋण एवं देवऋण से उऋण होने का संकल्प मैं वैश्वानर अग्निदेव को समर्पित करता हूँ, वे अग्निदेव सम्पूर्ण ऋणात्मक पाशों (बन्धनों) को खोलना जानते हैं । वे हमें बन्धनमुक्त करके परिपक्व (सत्कर्मों के परिणाम स्वरूप) स्वर्ग प्राप्त कराएँ ॥२ ॥

१६६०. वैश्वानरः पविता मा पुनातु यत् संगरमभिधावाम्याशाम् ।
अनाजानन् मनसा याचमानो यत् तत्रैनो अप तत् सुवामि ॥३ ॥

सबको पवित्र करने वाले वैश्वानर अग्निदेव हमें पवित्र करें । मैं ऋण चुकाने की केवल प्रतिज्ञा बार-बार करता रहा हूँ । अज्ञानवश ऐहिक सुख की आशाएँ करता रहा हूँ और मन से उन्हीं की याचना करता रहा हूँ । ऐसे असत्य व्यवहार से जो पाप उत्पन्न हुए हों, वे सब दूर हों ॥३ ॥

[१२० - सुकृतलोक सूक्त]

[**ऋषि -** कौशिक । **देवता -** अन्तरिक्ष, पृथिवी, द्यौ, अग्नि । **छन्द** - जगती, २ पंक्ति, ३ त्रिष्टुप् ।]

१६६१. यदन्तरिक्षं पृथिवीमुत द्यां यन्मातरं पितरं वा जिहिंसिम ।
अयं तस्माद् गार्हपत्यो नो अग्निरुदिन्नयाति सुकृतस्य लोकम् ॥१ ॥

द्यु, अन्तरिक्ष एवं पृथ्वी के प्राणियों के प्रति और माता-पिता के प्रति कष्टकारक व्यवहार के कारण हमसे जो पाप हो गये हैं, इन पापों से ये गार्हपत्य अग्निदेव हमारी रक्षा करें और हमें पुण्यलोक में श्रेष्ठ गति प्रदान करें ॥१ ॥

१६६२. भूमिर्मातादितिर्नो जनित्रं भ्रातान्तरिक्षमभिशस्त्या नः ।
द्यौर्नः पिता पित्र्याच्छं भवाति जामिमृत्वा माव पत्सि लोकात् ॥२ ॥

पृथ्वी माता हमारी जन्मदात्री है । यह देवमाता अदिति के समान पूज्य है । अन्तरिक्ष हमारे भाई और द्युलोक हमारे पिता के समान हैं । ये सब हमें पापों से बचाएँ एवं हमारा कल्याण करने वाले सिद्ध हों । हम निषिद्ध स्त्री के साथ पापयुक्त व्यवहार करके लोकभ्रष्ट न हों ॥२ ॥

१६६३. यत्रा सुहार्दः सुकृतो मदन्ति विहाय रोगं तन्व१ः स्वायाः ।
अश्लोणा अङ्गैरह्रुताः स्वर्गे तत्र पश्येम पितरौ च पुत्रान् ॥३ ॥

श्रेष्ठ हृदय वाले, यज्ञादि पुण्यकर्म करने वाले, अपने शारीरिक रोगों से मुक्त होकर उत्तम गति को प्राप्त करें । अंगों के विकार से मुक्त होकर सहज, सरल जीवनयापन करते हुए स्वर्गादिक श्रेष्ठ लोकों में रहते हुए अपने आत्मीय पितरों एवं पुत्रों को देखें ॥३ ॥

[१२१ - सुकृतलोकप्राप्ति सूक्त]

[**ऋषि -** कौशिक । **देवता -** अग्नि, ३ तारके । **छन्द -** त्रिष्टुप्, ३-४ अनुष्टुप् ।]

१६६४. विषाणा पाशान् वि ष्याध्यस्मद् य उत्तमा अधमा वारुणा ये ।
दुष्वप्न्यं दुरितं नि ष्वास्मदथ गच्छेम सुकृतस्य लोकम् ॥१ ॥

बन्धनों की अधिष्ठात्री हे निर्ऋति देवि ! आप वरुणदेव के उत्तम, मध्यम एवं अधम पाशों को तोड़ते हुए हमें मुक्त करें । दुःस्वप्न और पापों को दूर करके हमें स्वर्गलोक तक पहुँचाएँ ॥१ ॥

१६६५. यद् दारुणि बध्यसे यच्च रज्ज्वां यद् भूम्यां बध्यसे यच्च वाचा ।
अयं तस्माद् गार्हपत्यो नो अग्निरुदिन्नयाति सुकृतस्य लोकम् ॥२ ॥

हे पुरुष ! जो तुम काष्ठस्तम्भ और रस्सी से बाँधे जाते हो । जो भूमि में बाँधे जाते हो और जो वाणी (वचनों) द्वारा बाँधे जाते हो, ऐसे समस्त बन्धनों से ये गार्हपत्य अग्निदेव मुक्त करके स्वर्गलोक तक पहुँचाएँ ॥२ ॥

१६६६. उदगातां भगवती विचृतौ नाम तारके ।
प्रेहामृतस्य यच्छतां प्रैतु बद्धकमोचनम् ॥३ ॥

भगवती (ऐश्वर्ययुक्त) तथा विचृत (अंधकार नाशक) दो तारिकाएँ अथवा शक्तियाँ हमें मृत्यु से मुक्त करें, जिससे यह बद्ध पुरुष (जीव) बन्धन से मोक्ष को प्राप्त करे ॥३ ॥

१६६७. वि जिहीष्व लोकं कृणु बन्धान्मुञ्चासि बद्धकम् ।
योन्या इव प्रच्युतो गर्भः पथः सर्वाँ अनु क्षिय ॥४ ॥

(हे देव !) आप विविध प्रकार से प्रगति करके बन्धन में जकड़े आर्त पुरुष को बन्धनमुक्त करें । हे पुरुष ! तुम बन्धन से मुक्त होकर गर्भाशय से बाहर आए शिशु के समान स्वतन्त्र होकर सर्वत्र विचरण करो ॥४ ॥

[१२२ - तृतीयनाक सूक्त]

[**ऋषि** - भृगु । **देवता** - विश्वकर्मा । **छन्द** - त्रिष्टुप्, ४-५ जगती ।]

१६६८. एतं भागं परि ददामि विद्वन् विश्वकर्मन् प्रथमजा ऋतस्य ।
अस्माभिर्दत्तं जरसः परस्तादच्छिन्नं तन्तुमनु सं तरेम ॥१ ॥

हे समस्त जगत् के रचयितादेव ! आप सर्वप्रथम प्रकट हुए हैं । हम आपकी महिमा को जानते हुए , इस पक्व हवि को अपनी रक्षा के लिए आपको अर्पित करते हैं । यज्ञीय प्रक्रिया के इस अविच्छिन्न सूत्र का अनुसरण करके हम वृद्धावस्था के पश्चात् भी पार हो जाएँगे-सद्गति पा जाएँगे ॥१ ॥

१६६९. ततं तन्तुमन्वेके तरन्ति येषां दत्तं पित्र्यमायनेन ।
अबन्ध्वेके ददतः प्रयच्छन्तो दातुं चेच्छिक्षान्त्स स्वर्ग एव ॥२ ॥

कई लोग इस फैले हुए (जीवन में स्थान पाने वाले) यज्ञीय सूत्रों का अनुसरण करके तर जाते हैं । जिनके आने (धारण किए जाने) से पितृ-ऋण चुक जाता है । बन्धुरहित व्यक्ति भी पैत्रिक धनादि का दान कर ऋण-मुक्त होते हैं और स्वर्ग प्राप्त करते हैं ॥२ ॥

१६७०. अन्वारभेथामनुसंरभेथामेतं लोकं श्रद्दधानाः सचन्ते ।
यद् वां पक्वं परिविष्टमग्नौ तस्य गुप्तये दम्पती सं श्रयेथाम् ॥३ ॥

हे दम्पति ! परलोक के हित को लक्ष्य में रखकर सत्कर्म प्रारम्भ करो, उसमें सतत लगे रहो । सत्कर्म के श्रेष्ठ फल को श्रद्धायुक्त आस्तिक जन ही प्राप्त करते हैं । तुम भी ब्राह्मण को देने वाला पक्वान्न और अग्निदेव को अर्पित किया जाने वाला हविरूप अन्न दान करके श्रेष्ठ लोक को प्राप्त करो । ।३ ॥

१६७१. यज्ञं यन्तं मनसा बृहन्तमन्वारोहामि तपसा सयोनिः ।
उपहूता अग्ने जरसः परस्तात् तृतीये नाके सधमादं मदेम ॥४ ॥

हम यज्ञ को तप और मनोयोगपूर्वक करते हुए, देवों की ओर प्रगति करते हैं । हे अग्निदेव ! आपकी कृपा से बुढ़ापे तक श्रेष्ठ कर्म करते हुए हम दुःख - शोकरहित स्वर्गधाम में पहुँचें एवं पुत्र-पौत्रादि को देखकर हर्ष युक्त हों ॥४ ॥

१६७२. शुद्धाः पूता योषितो यज्ञिया इमा ब्रह्मणां हस्तेषु प्रपृथक् सादयामि ।
यत्काम इदमभिषिञ्चामि वोऽहमिन्द्रो मरुत्वान्त्स ददातु तन्मे ॥५ ॥

शुद्ध-पवित्र यज्ञीय योषाओं (आहुतियों या विधियों) को मैं ब्राह्मण-ऋत्विजों के हाथों में पृथक्-पृथक् सौंपता हूँ । जिस कामना से मैं आप लोगों को अभिषिक्त (नियुक्त) करता हूँ, वह फल मुझे मरुद्गणों सहित इन्द्रदेव की कृपा से प्राप्त हो ॥५ ॥

[१२३ - सौमनस्य सूक्त]

[**ऋषि** - भृगु । **देवता** - विश्वेदेवा । **छन्द** - त्रिष्टुप्, ३ द्विपदा साम्नी अनुष्टुप्, ४ एकावसाना द्विपदा प्राजापत्या भुरिक् अनुष्टुप् ।]

१६७३. एतं सधस्थाः परि वो ददामि यं शेवधिमावहाज्जातवेदाः ।
अन्वागन्ता यजमानः स्वस्ति तं स्म जानीत परमे व्योमन् ॥१ ॥

हे साथ रहने वाले देवताओ ! हम आपको निधि (हवि) का भाग अर्पित करते हैं, जिसे जातवेदा अग्निदेव आप तक पहुँचाते हैं । यह यजमान हवि अर्पण करने के बाद ही स्वर्गलोक में आएगा, आप उसे भूलना नहीं ॥१ ॥

१६७४. जानीत स्मैनं परमे व्योमन् देवाः सधस्था विद लोकमत्र ।
अन्वागन्ता यजमानः स्वस्तीष्टापूर्तं स्म कृणुताविरस्मै ॥२ ॥

हे साथ-साथ रहने वाले देवताओ ! परम व्योम-स्वर्गलोक में इस यजमान का श्रेष्ठ कर्मानुसार-स्थान सुनिश्चित कर दें । यह यजमान हवि अर्पित करके कुशलतापूर्वक वहाँ पहुँचेगा, तब इसे भूले बिना इष्टापूर्त का फल प्रदान करें ॥२ ॥

१६७५. देवाः पितरः पितरो देवाः । यो अस्मि सो अस्मि ॥३ ॥

जो पालन करते हैं, वे देव हैं । दैवी गुण एवं भावयुक्त पूजनीय ही हमारे पालनकर्त्ता हैं ।मैं जो हूँ, वही हूँ ॥

[मैं देवों का, दिव्यात्माओं का अंश या वंशज हूँ, वही मेरा सहज स्वभाव है, मैं इस आस्था पर दृढ़ हूँ, ऐसा बोध होने पर ही साधक उच्चस्तरीय गति पाता है ।]

१६७६. स पचामि स ददामि स यजे स दत्तान्मा यूषम् ॥४ ॥

मैं यज्ञ के लिए अन्न पकाता हूँ,हवि का दान एवं यज्ञ करता हूँ, ऐसे यज्ञों के फल से मैं पृथक् न होऊँ ॥४ ॥

१६७७. नाके राजन् प्रति तिष्ठ तत्रैतत् प्रति तिष्ठतु ।
विद्धि पूर्तस्य नो राजन्त्स देव सुमना भव ॥५ ॥

हे राजा सोम ! हमारे अपराधों को क्षमा करके आप स्वर्गलोक में हमें सुख प्रदान करें । हे स्वामिन् ! आप हमारे कर्म फलों को जानकर प्रसन्न मन से हमें सुख प्रदान करें ॥५ ॥

[१२४ - निर्ऋत्यपस्तरण सूक्त]

[**ऋषि** - अथर्वा । **देवता** - दिव्य आपः । **छन्द** - त्रिष्टुप् ।]

१६७८. दिवो नु मां बृहतो अन्तरिक्षादपां स्तोको अभ्यपप्तद् रसेन ।
समिन्द्रियेण पयसाहमग्ने छन्दोभिर्यज्ञैः सुकृतां कृतेन ॥१ ॥

विशाल द्युलोक से दिव्य अप् (जल या तेज) युक्त रस की बूँदें हमारे शरीर पर गिरी हैं । हम इन्द्रियों सहित, दुग्ध के समान सारभूत अमृत से एवं छन्दों (मन्त्रों) से सम्पन्न होने वाले यज्ञों के पुण्यफल से युक्त हों ॥१ ॥

१६७९. यदि वृक्षादभ्यपप्तत् फलं तद् यद्यन्तरिक्षात् स उ वायुरेव ।
यत्रास्पृक्षत् तन्वो३ यच्च वासस आपो नुदन्तु निर्ऋतिं पराचैः ॥२ ॥

वृक्ष के अग्रभाग से गिरी वर्षा की जल बूँद, वृक्ष के फल के समान ही है । अन्तरिक्ष से गिरा जल बिन्दु निर्दोष वायु फल के समान है । शरीर अथवा पहिने वस्त्रों पर उसका स्पर्श हुआ है, वह प्रक्षालनार्थ प्रयुक्त जल के समान निर्ऋति देव (पापों को) को हम से दूर करें ॥२ ॥

१६८०. अभ्यञ्जनं सुरभि सा समृद्धिर्हिरण्यं वर्चस्तदु पूत्रिममेव ।
सर्वा पवित्रा वितताध्यस्मत् तन्मा तारीन्निर्ऋतिर्मो अरातिः ॥३ ॥

(यह अमृत वर्षा) उबटन, सुगंधित द्रव्य, चन्दन, आदि सुवर्ण धारण तथा वर्चस् की तरह समृद्धि रूप है । यह पवित्र करने वाला है । इस प्रकार पवित्रता का आच्छादन होने के कारण पापदेवता और शत्रु हमसे दूर रहें ॥३ ॥

[१२५ - वीर-रथ सूक्त]

[**ऋषि** - अथर्वा । **देवता** - वनस्पति । **छन्द** - त्रिष्टुप् , २ जगती ।]

१६८१. वनस्पते वीड्वङ्गो हि भूया अस्मत्सखा प्रतरणः सुवीरः ।
गोभिः संनद्धो असि वीडयस्वास्थाता ते जयतु जेत्वानि ॥१ ॥

वनस्पति (काष्ठ) निर्मित हे रथ ! आप हमारे मित्र होकर मजबूत अंग तथा श्रेष्ठ योद्धाओं से सम्पन्न होकर संकटों से हमें पार लगाएँ । आप श्रेष्ठ कर्म द्वारा बँधे हुए हैं, इसलिए वीरतापूर्वक कार्य करें । हे रथ ! आपका सवार जीतने योग्य समस्त वैभव को जीतने में समर्थ हो ॥१ ॥

१६८२. दिवस्पृथिव्याः पर्योज उद्धृतं वनस्पतिभ्यः पर्याभृतं सहः ।
अपामोज्मानं परि गोभिरावृतमिन्द्रस्य वज्रं हविषा रथं यज ॥२ ॥

हे अध्वर्यो ! पृथ्वी और सूर्यलोक से ग्रहण किये गये तेज, वनस्पतियों से प्राप्त बल तथा जल से प्राप्त ओज युक्त रस को नियोजित करें ।सूर्य किरणों से आलोकित वज्र के समान सुदृढ़ रथ को यजन कार्य में समर्पित करें ॥

१६८३. इन्द्रस्यौजो मरुतामनीकं मित्रस्य गर्भो वरुणस्य नाभिः ।
स इमां नो हव्यदातिं जुषाणो देव रथ प्रति हव्या गृभाय ॥३ ॥

हे दिव्य रथ ! आप इन्द्रदेव के वज्र तथा मरुतों की सैन्यशक्ति के समान सुदृढ़ एवं मित्रदेव के गर्भरूप आत्मा तथा वरुणदेव की नाभि के समान हैं । हमारे द्वारा समर्पित हविष्यान्न को प्राप्त कर तृप्त हों ॥३ ॥

[१२६ - दुन्दुभि सूक्त]

[**ऋषि** - अथर्वा । **देवता** - दुन्दुभि । **छन्द** -भुरिक् त्रिष्टुप् , ३ पुरोबृहती विराड्गर्भा त्रिष्टुप् ।]

१६८४. उप श्वासय पृथिवीमुत द्यां पुरुत्रा ते वन्वतां विष्ठितं जगत् ।
स दुन्दुभे सजूरिन्द्रेण देवैर्दूराद् दवीयो अप सेध शत्रून् ॥१ ॥

हे दुंदुभे ! आप अपनी ध्वनि से भू तथा द्युलोक को गुंजायमान करें, जिससे जंगम तथा स्थावर जगत् के प्राणी आपको जानें ।आप इन्द्र तथा दूसरे देवगणों से प्रेम करने वाले हैं, अत: हमारे रिपुओं को हमसे दूर हटाएँ ॥१

१६८५. आ क्रन्दय बलमोजो न आ धा अभि ष्टन दुरिता बाधमानः ।
अप सेध दुन्दुभे दुच्छुनामित इन्द्रस्य मुष्टिरसि वीडयस्व ॥२ ॥

हे दुंदुभे ! आपकी आवाज को सुनकर शत्रु-सैनिक रोने लगें । आप हमें तेजस् प्रदान करके हमारे पापों को नष्ट करें । आप इन्द्रदेव की मुष्टि के समान सुदृढ़ होकर हमें मजबूत करें तथा हमारी सेना के समीप स्थित दुष्ट शत्रुओं का पूर्णरूपेण विनाश करें ॥२ ॥

१६८६. प्रामूं जयाभीऽमे जयन्तु केतुमद् दुन्दुभिर्वावदीतु ।
समश्वपर्णाः पतन्तु नो नरोऽस्माकमिन्द्र रथिनो जयन्तु ॥३ ॥

हे इन्द्रदेव ! उद्घोष करके आप दुष्टों की सेनाओं को भली प्रकार दूर भगाएँ । हमारी सेना विजय उद्घोष करती हुई लौटे । हमारे द्रुतगामी अश्वों के साथ वीर रथारोही घूमते हैं, वे सब विजयश्री का वरण करें ॥३ ॥

[१२७ - यक्ष्मनाशन सूक्त]

[**ऋषि -** भृग्वङ्गिरा । **देवता -** वनस्पति, यक्ष्मनाशन । **छन्द -** अनुष्टुप् , ३ त्र्यवसाना षट्पदा जगती ।]

१६८७.विद्रधस्य बलासस्य लोहितस्य वनस्पते ।विसल्पकस्योषधे मोच्छिषः पिशितं चन॥

हे ओषधे ! तुम कफ, क्षय, फोड़े-फुंसी, श्वास-खाँसी में रक्त गिरना आदि रोगों को नष्ट करो । तुम त्वचा के विकारों एवं मांस में उत्पन्न विकारों को नष्ट करो ॥१ ॥

१६८८. यौ ते बलास तिष्ठतः कक्षे मुष्कावपश्रितौ ।
वेदाहं तस्य भेषजं चीपुद्रुरभिचक्षणम् ॥२ ॥

हे कास श्वासयुक्त बलास रोग ! काँख में उत्पन्न दो गिल्टियाँ तुम्हारे कारण हैं । मैं उसकी ओषधि को जानता हूँ । चीपुद्र (ओषधि विशेष जो आजकल ज्ञात नहीं) उसे समूल नष्ट करती है ॥२ ॥

१६८९. यो अङ्ग्यो यः कर्ण्यो यो अक्ष्योर्विसल्पकः ।
वि वृहामो विसल्पकं विद्रधं हृदयामयम् ।
परा तमज्ञातं यक्ष्ममधराञ्चं सुवामसि ॥३ ॥

नाड़ियों के मुख से अनेक प्रकार से फैलकर जो विसर्पक रोग हाथ, पैर, आँख, कान आदि तक पहुँच जाता है, उसे तथा विद्रध नामक व्रण को, हृदय रोग को, गुप्त यक्ष्मा रोग को तथा निम्नगामी रोग को मैं ओषधियों द्वारा वापस लौटा (प्रभावहीन कर) देता हूँ ॥३ ॥

[१२८ - राजा सूक्त]

[**ऋषि -** अथर्वाङ्गिरा । **देवता -** सोम, शकधूम । **छन्द -** अनुष्टुप् ।]

१६९०. शकधूमं नक्षत्राणि यद् राजानमकुर्वत ।
भद्राहमस्मै प्रायच्छन्निदं राष्ट्रमसादिति ॥१ ॥

नक्षत्रों ने शकधूम (अग्नि विशेष) को राजा बनाया ; क्योंकि वे चाहते थे कि यह नक्षत्र मण्डल का राज्य उन्हें शुभ दिवस में प्राप्त हो ॥१ ॥

१६९१. भद्राहं नो मध्यन्दिने भद्राहं सायमस्तु नः ।
भद्राहं नो अह्नां प्राता रात्री भद्राहमस्तु नः ॥२ ॥

प्रात:काल, मध्याह्नकाल एवं सायंकाल हमारे लिए पुण्यदायक हो तथा रात्रि का समय भी हमारे लिए शुभ हो ॥२ ॥

१६९२. अहोरात्राभ्यां नक्षत्रेभ्यः सूर्याचन्द्रमसाभ्याम्।
भद्राहमस्मभ्यं राजञ्छकधूम त्वं कृधि ॥३ ॥

हे नक्षत्र मण्डल के राजा शकधूम ! आप दिन और रात्रि, नक्षत्रों, सूर्य एवं चन्द्र को हमारे लिए शुभप्रद करें ॥३ ॥

१६९३. यो नो भद्राहमकरः सायं नक्तमथो दिवा।
तस्मै ते नक्षत्रराज शकधूम सदा नमः ॥४ ॥

हे शकधूम ! आपने सायंकाल, रात्रि एवं दिन आदि 'काल' हमारे लिए पुण्यप्रद किये हैं, हम आपको नमस्कार करते हैं ॥४ ॥

[१२९ - भगप्राप्ति सूक्त]

[**ऋषि** - अथर्वा । **देवता** - भग । **छन्द** - अनुष्टुप् ।]

१६९४. भगेन मा शांशपेन साकमिन्द्रेण मेदिना। कृणोमि भगिनं माप द्रान्त्वरातयः ॥

शांशप वृक्ष के (अथवा शान्तिपूर्ण) ऐश्वर्य के समान आनन्ददायी इन्द्रदेव के द्वारा मैं अपने आपको भाग्यशाली बनाता हूँ। हमारे शत्रु हमसे दूर रहें ॥१ ॥

१६९५. येन वृक्षाँ अभ्यभवो भगेन वर्चसा सह। तेन मा भगिनं कृण्वप द्रान्त्वरातयः ॥२॥

हे ओषधे ! तुम भग देवता के तेज के साथ हमें संयुक्त करके सौभाग्यशाली बनाओ। हमारे शत्रु हमसे दूर रहें ॥२ ॥

१६९६. यो अन्धो यः पुनःसरो भगो वृक्षेष्वाहितः। तेन मा भगिनं कृण्वप द्रान्त्वरातयः।

(हे देव !) जो अन्न और जो गतिशील ऐश्वर्य वृक्षों (ओषधि) में स्थित हैं, उसके प्रभाव से आप हमें सौभाग्यशाली बनाएँ। हमारे शत्रु हमसे विमुख होकर दूर चले जाएँ ॥३ ॥

[१३० - स्मर सूक्त]

[**ऋषि** - अथर्वा । **देवता** - स्मर । **छन्द** - अनुष्टुप्, १ विराट् पुरस्ताद् बृहती ।]

१६९७. रथजितां राथजितेयीनामप्सरसामयं स्मरः।
देवाः प्र हिणुत स्मरमसौ मामनु शोचतु ॥१ ॥

यह काम (कामासक्त स्वभाव) रथ (मनोरथ) से जीतने वाली अप्सराओं एवं रथ द्वारा जीती गई अप्सराओं का है। हे देवताओ ! आप इस 'काम' को हमसे दूर करें। हमें पीड़ित न कर सकने के कारण वह शोक करे ॥१ ॥

१६९८. असौ मे स्मरतादिति प्रियो मे स्मरतादिति।
देवाः प्र हिणुत स्मरमसौ मामनु शोचतु ॥२ ॥

यह मुझे स्मरण करे। हमारा प्रिय हमें स्मरण करे। हे देवताओ ! आप इस 'काम' को हमसे दूर करें, जिससे यह हमें पीड़ित न कर पाने से शोक करे ॥२ ॥

१६९९. यथा मम स्मरादसौ नामुष्याहं कदा चन ।
देवाः प्र हिणुत स्मरमसौ मामनु शोचतु ॥३ ॥

यह हमारा स्मरण करे, परन्तु हमें इसका कभी ध्यान भी न आए । हे देवताओ ! आप इस 'काम' को हमसे दूर करें । यह हमारे लिए शोक करे ॥३ ॥

१७००. उन्मादयत मरुत उदन्तरिक्ष मादय । अग्न उन्मादया त्वमसौ मामनु शोचतु ॥४ ॥

हे मरुतो ! उन्मत्त करो । हे अन्तरिक्ष ! उन्मत्त करो । हे अग्निदेव ! आप उन्मत्त करें । वह काम (हमें उन्मत्त न कर पाने के कारण) शोक करे ॥३ ॥

[१३१ - स्मर सूक्त]

[**ऋषि** - अथर्वा । **देवता** - स्मर । **छन्द** - अनुष्टुप् ।]

१७०१. नि शीर्षतो नि पत्तत आध्यो३ नि तिरामि ते ।
देवाः प्र हिणुत स्मरमसौ मामनु शोचतु ॥१ ॥

जो तेरी व्यथाएँ सिर से एवं पैर से आई हैं, उन्हें मैं दूर करता हूँ । हे देवताओ ! आप काम को हमसे दूर करें । वह मुझे प्रभावित न कर सके ॥१ ॥

१७०२. अनुमतेऽन्विदं मन्यस्वाकूते समिदं नमः ।
देवाः प्र हिणुत स्मरमसौ मामनु शोचतु ॥२ ॥

हे अनुमते ! आप इस (प्रार्थना) को अनुकूल मानें । हे आकूते ! आप मेरी इन विनम्रता से प्रसन्न हों । हे देवताओ ! आप कामविकार को हमसे दूर करें । वह मुझे प्रभावित न कर सके ॥२ ॥

१७०३. यद् धावसि त्रियोजनं पञ्चयोजनमाश्विनम् ।
ततस्त्वं पुनरायसि पुत्राणां नो असः पिता ॥३ ॥

जो बारह कोस अथवा बीस कोस (१कोस = २मील) अथवा इससे भी आगे घोड़े की सवारी से पहुँच सकने योग्य दूरी से यहाँ वापस आते हैं । हे देव ! ऐसे आप हमारे पुत्रों के पिता हैं ॥३ ॥

[१३२ - स्मर सूक्त]

[**ऋषि** - अथर्वा । **देवता** - स्मर । **छन्द** - १ त्रिपदा अनुष्टुप् , २,४ त्रिपदा विराट् महाबृहती, ३ भुरिक् अनुष्टुप्, ५ त्रिपदा महाबृहती ।]

१७०४. यं देवाः स्मरमसिञ्चन्नप्स्व१न्तः शोशुचानं सहाध्या ।
तं ते तपामि वरुणस्य धर्मणा ॥१ ॥

समस्त देवताओं ने जगत् के प्राणियों को काम - पीड़ित करने के लिए जल से सींचा था । मैं वरुणदेव की धारणा शक्ति के द्वारा कामविकार को संतप्त करता हूँ ॥१ ॥

१७०५. यं विश्वे देवाः स्मरमसिञ्चन्नप्स्व१न्तः शोशुचानं सहाध्या ।
तं ते तपामि वरुणस्य धर्मणा ॥२ ॥

विश्वेदेवा ने जिस काम को जल में अभिषिक्त किया, मैं वरुण की शक्ति के द्वारा काम को संतप्त करता हूँ ॥२॥

१७०६. यमिन्द्राणी स्मरमसिञ्चदप्स्व१न्तः शोशुचानं सहाध्या।
तं ते तपामि वरुणस्य धर्मणा ॥३ ॥

इन्द्राणी ने काम को मानसिक पीड़ा देने के लिए जल में अभिषिक्त किया। हे योषित् ! आपके कल्याण के लिए वरुणदेव की शक्ति से मैं उसे शान्त करता हूँ ॥३ ॥

१७०७. यमिन्द्राग्नी स्मरमसिञ्चतामप्स्व१न्तः शोशुचानं सहाध्या।
तं ते तपामि वरुणस्य धर्मणा ॥४ ॥

इन्द्रदेव और अग्निदेव द्वारा जल में अभिषिक्त काम को हम वरुणदेव की धारणा शक्ति से संतप्त करते हैं ॥

१७०८. यं मित्रावरुणौ स्मरमसिञ्चतामप्स्व१न्तः शोशुचानं सहाध्या।
तं ते तपामि वरुणस्य धर्मणा ॥५ ॥

मित्रावरुणदेव ने मनोवेग रूप काम को जल से अभिषिक्त किया था, उस काम को मैं संतप्त करता हूँ ॥५ ॥

[१३३ - मेखलाबन्धन सूक्त]

[**ऋषि** - अगस्त्य । **देवता** - मेखला । **छन्द** - १ भुरिक् त्रिष्टुप्, २,५ अनुष्टुप्, ३ त्रिष्टुप्, ४ जगती ।]

१७०९. य इमां देवो मेखलामाबबन्ध यः संननाह य उ नो युयोज।
यस्य देवस्य प्रशिषा चरामः स पारमिच्छात् स उ नो वि मुञ्चात् ॥१ ॥

देवताओं ने इस मेखला को बाँधा है, जो हमें सदैव कर्म करने के लिए तत्पर रखती है तथा कर्म में लगाती है। हम जिन देवताओं के अनुशासन में रहते हुए कार्य-व्यवहार कर रहे हैं। वे हमें सफल होने का आशीर्वाद प्रदान करें और बन्धनों से मुक्त करें ॥१ ॥

१७१०. आहुतास्यभिहुत ऋषीणामस्यायुधम्।
पूर्वा व्रतस्य प्राश्नती वीरघ्नी भव मेखले ॥२ ॥

हे आहुतियों से संस्कारित मेखले ! तुम ऋषियों की आयुध हो। तुम किसी व्रत के पूर्व बाँधी जाती हो। तुम शत्रुओं के योद्धा को मारने वाली हो ॥२ ॥

१७११. मृत्योरहं ब्रह्मचारी यदस्मि निर्याचन् भूतात् पुरुषं यमाय।
तमहं ब्रह्मणा तपसा श्रमेणानयैनं मेखलया सिनामि ॥३ ॥

मैं वैवस्वत् यम का कर्म करने वाला बनता हूँ ; क्योंकि मैं ब्रह्मचर्य व्रत (तप,दम,शम) एवं विशेष दीक्षा नियमों का पालन करने वाला हूँ। व्रत-भंग करने वाले शत्रुओं को मैं अपने अभिचार कर्म द्वारा नष्ट करूँगा। इस मेखला बन्धन से मैं शत्रुओं की आक्रामक गति को रोकता हूँ ॥३ ॥

१७१२. श्रद्धाया दुहिता तपसोऽधि जाता स्वस ऋषीणां भूतकृतां बभूव।
सा नो मेखले मतिमा धेहि मेधामथो नो धेहि तप इन्द्रियं च ॥४ ॥

यह मेखला (मर्यादा) श्रद्धा की पुत्री एवं तप: शक्ति से उत्पन्न है। यह पदार्थों के निर्माता ऋषियों की बहिन है। हे मेखले ! तुम हमें उत्तम भविष्य निर्माण के लिए सुमति एवं धारण-शक्तिसम्पन्न सद्बुद्धि प्रदान करो तथा तप: शक्ति एवं आत्मबल सम्पन्न बनाओ ॥४ ॥

१७१३. यां त्वा पूर्वे भूतकृत ऋषयः परिबेधिरे।
सा त्वं परि ष्वजस्व मां दीर्घायुत्वाय मेखले ॥५ ॥

हे मेखले ! तुम्हें भूतों के निर्माता आदि ऋषियों ने बाँधा था। अतः तुम अभिचार दोष का नाश कर दीर्घायु के लिए मुझसे बँधो ॥५ ॥

[१३४ - शत्रुनाशन सूक्त]

[**ऋषि** - शुक्र। **देवता** - वज्र । **छन्द** - परानुष्टुप् त्रिष्टुप्, २ भुरिक् त्रिपदा गायत्री, ३ अनुष्टुप् ।]

१७१४. अयं वज्रस्तर्पयतामृतस्यावास्य राष्ट्रमप हन्तु जीवितम्।
शृणातु ग्रीवाः प्र शृणातूष्णिहा वृत्रस्येव शचीपतिः ॥१ ॥

इन्द्रदेव के वज्र के समान यह दण्ड भी शत्रुओं को रोकने एवं उनके राज्य को नष्ट करने में समर्थ हो। जिस प्रकार इन्द्रदेव ने वृत्रासुर के गले को एवं भुजाओं को काटा था, वैसे ही यह दण्ड शत्रु को नष्ट करे ॥१ ॥

१७१५. अधरोऽधर उत्तरेभ्यो गूढः पृथिव्या मोत्सृपत्।
वज्रेणावहतः शयाम् ॥२ ॥

(वह शत्रु) उत्कृष्टों से नीचे तथा और भी नीचे होकर पृथ्वी में छिपकर रहे या गड़ जाए, पुनः ऊपर न उठे ॥२ ॥

१७१६. यो जिनाति तमन्विच्छ यो जिनाति तमिज्जहि।
जिनतो वज्र त्वं सीमन्तमन्वञ्चमनु पातय ॥३ ॥

हे वज्र ! तुम शत्रुओं को खोजकर मारो एवं उन्हें सीमान्त स्थान पर गिराकर नष्ट कर डालो ॥३ ॥

[१३५ - बलप्राप्ति सूक्त]

[**ऋषि** - शुक्र। **देवता** - वज्र । **छन्द** - अनुष्टुप् ।]

१७१७. यदश्नामि बलं कुर्व इत्थं वज्रमा ददे।
स्कन्धानमुष्य शातयन् वृत्रस्येव शचीपतिः ॥१ ॥

मैं पौष्टिक अन्न को खाता हूँ, ताकि मेरा बल बढ़े। मैं वज्र धारण करता हूँ और शत्रु के कंधों को उसी प्रकार काटता हूँ, जिस प्रकार इन्द्रदेव वृत्रासुर के कंधों को काटकर अलग करते हैं ॥१ ॥

१७१८. यत् पिबामि सं पिबामि समुद्र इव संपिबः।
प्राणानमुष्य संपाय सं पिबामो अमुं वयम् ॥२ ॥

जिस प्रकार समुद्र, नदी को पीकर अपने में समा लेता है। उसी प्रकार मैं भी जो पीता हूँ, सो ठीक ही पीता हूँ। मैं पहले शत्रु के प्राण, अपान आदि के रस को पीकर शत्रु को ही पी जाता हूँ ॥२ ॥

१७१९. यद् गिरामि सं गिरामि समुद्र इव संगिरः।
प्राणानमुष्य संगीर्य सं गिरामो अमुं वयम् ॥३ ॥

जो मैं निगलता हूँ, उसे ठीक ही निगलता हूँ। शत्रु के प्राण, अपान, चक्षुरूप आदि रस को निगलता हूँ, फिर बाद में शत्रु को ही निगल जाता हूँ ॥३ ॥

[१३६ - केशदृंहण सूक्त]

[**ऋषि-** वीतहव्य । **देवता-**नितत्नी वनस्पति । **छन्द-**अनुष्टुप्, २ एकावसाना द्विपदा साम्नी बृहती ।]

१७२०. देवी देव्यामधि जाता पृथिव्यामस्योषधे ।
तां त्वा नितत्नि केशेभ्यो दृंहणाय खनामसि ॥१ ॥

हे ओषधे ! तुम पृथ्वी पर उत्पन्न हुई हो । तिरछी होकर फैलती हुई हे ओषधि देवि ! हम आपको अपने केशों को सुदृढ़ करने के लिए, खोदकर संगृहीत करते हैं ॥१ ॥

१७२१. दृंह प्रत्नाञ्जनयाजाताञ्जातानु वर्षीयसस्कृधि ॥२ ॥

हे दिव्यौषधे !तुम केशों को लम्बे, सुदृढ़ करो एवं जो अभी उत्पन्न नहीं हुए हैं, उन केशों को उत्पन्न करो ॥

१७२२.यस्ते केशोऽवपद्यते समूलो यश्च वृश्चते । इदं तं विश्वभेषज्याभि षिञ्चामि वीरुधा॥

तुम्हारे जो केश गिर जाते हैं, जो मूल से टूट जाते हैं, उस दोष को ओषधि रस से भिगोकर दूर करते हैं ॥३ ॥

[१३७ - केशवर्धन सूक्त]

[**ऋषि-** वीतहव्य । **देवता-**नितत्नी वनस्पति । **छन्द-**अनुष्टुप् ।]

१७२३. यां जमदग्निरखनद् दुहित्रे केशवर्धनीम् । तां वीतहव्य आभरदसितस्य गृहेभ्यः ।

जिन महर्षि जमदग्नि ने अपनी कन्या के केशों की वृद्धि के लिए , जिस ओषधि को खोदा, उसे वीतहव्य नाम वाले महर्षि, कृष्ण केश नामक मुनि के घर से लाए थे ॥१ ॥

१७२४. अभीशुना मेया आसन् व्यामेनानुमेयाः ।
केशा नडा इव वर्धन्तां शीर्ष्णस्ते असिताः परि ॥२ ॥

हे केश बढ़ाने की इच्छा वाले ! तुम्हारे केश पहले तो अँगुलियों द्वारा नापे जा सकते थे, वे अब 'व्याम' (दोनों हाथ फैलाने पर जो लम्बाई होती है) जितने लम्बे हो गये हैं । सिर के चारों ओर के काले बाल 'नड' नाम वाले तृणों के समान शीघ्रता से बढ़ें ॥२ ॥

१७२५. दृंह मूलमाग्रं यच्छ वि मध्यं यामयौषधे ।
केशा नडा इव वर्धन्तां शीर्ष्णस्ते असिताः परि ॥३ ॥

हे ओषधे ! तुम केशों के अग्रभाग को लम्बा, मध्य भाग को स्थिर एवं मूल भाग को सुदृढ़ करो । 'नड' (नरकट) जैसे नदी के किनारे पर शीघ्रता से बढ़ते हैं, वैसे ही सिर के चारों ओर काले केश बढ़ें ॥३ ॥

[१३८ - क्लीबत्व सूक्त]

[**ऋषि -** अथर्वा । **देवता-** नितत्नी वनस्पति । **छन्द-**अनुष्टुप्, ३ पथ्यापंक्ति ।]

१७२६. त्वं वीरुधां श्रेष्ठतमाभिश्रुतास्योषधे । इमं मे अद्य पूरुषं क्लीबमोपशिनं कृधि ॥

हे ओषधे ! आप ओषधियों में सर्वश्रेष्ठ हैं । इस समय आप हमारे द्वेष - पुरुष को क्लीब स्त्री के समान बनाएँ ॥१ ॥

१७२७. क्लीबं कृध्योपशिनमथो कुरीरिणं कृधि ।
अथास्येन्द्रो ग्रावभ्यामुभे भिनत्त्वाण्ड्यौ ॥२ ॥

हे ओषधे ! आप हमारे शत्रुओं को क्लीब और स्त्री के समान करें। उनके पुरुषत्व के प्रतीक अंग विशेष को इन्द्रदेव वज्र से चूर्ण कर दें एवं सिर पर लम्बे केश वाला बनाएँ ॥२ ॥

१७२८. क्लीब क्लीबं त्वाकरं वध्रे वध्रिं त्वाकरमरसारसं त्वाकरम्।
कुरीरमस्य शीर्षणि कुम्बं चाधिनिदध्मसि ॥३ ॥

हे शत्रु हमने तुम्हें इस कर्म से क्लीब एवं नपुंसक कर दिया है। हम ऐसे नपुंसक एवं वीर्य शून्य शत्रु के लम्बे केशों में कुरीर एवं कुम्ब (जाल और आभूषण) धारण कराते हैं ॥३ ॥

१७२९. ये ते नाड्यौ देवकृते ययोस्तिष्ठति वृष्ण्यम्।
ते ते भिनद्मि शम्ययामुष्या अधि मुष्कयोः ॥४ ॥

देवताओं द्वारा बनाई गई अण्डकोषों के अधीन जो दोनों वीर्य-वाहिका नलिकाएँ हैं, उनको दण्ड के द्वारा हम भंग करते हैं ॥४ ॥

१७३०. यथा नडं कशिपुने स्त्रियो भिन्दन्त्यश्मना।
एवा भिनद्मि ते शेपोऽमुष्या अधि मुष्कयोः ॥५ ॥

जिस प्रकार स्त्रियाँ नरकट आदि को पत्थरों से कूटती हैं, वैसे ही हम तेरे अण्डकोषों के प्रभाव को भंग करते हैं ॥५ ॥

[१३९ - सौभाग्यवर्धन सूक्त]

[**ऋषि-** अथर्वा। **देवता-**वनस्पति। **छन्द-**त्र्यवसाना षट्पदा विराड् जगती, २-५ अनुष्टुप्।]

१७३१. न्यस्तिका रुरोहिथ सुभगंकरणी मम। शतं तव प्रतानास्त्रयस्त्रिंशन्नितानाः।
तया सहस्रपर्ण्या हृदयं शोषयामि ते ॥१ ॥

हे ओषधे ! सौभाग्य को बढ़ाने वाली होकर आप प्रकट होकर हमें सौभाग्यशाली बनाएँ। आपकी सौ शाखाएँ तथा तैंतीस उप शाखाएँ हैं। उस सहस्रपर्णी के द्वारा हम तुम्हारे हृदय को संतप्त करते हैं ॥१ ॥

१७३२. शुष्यतु मयि ते हृदयमथो शुष्यत्वास्यम्।
अथो नि शुष्य मां कामेनाथा शुष्कास्या चर ॥२ ॥

(हे कामिनी !) तुम्हारा हृदय हमारे विषय में चिन्तन करके सूख जाए। हमें काम में शुष्क करके तुम्हारा मुख शुष्क हो तथा तुम सूखे मुख वाली होकर चलो ॥२ ॥

१७३३. संवननी समुष्पला बभ्रु कल्याणि सं नुद।
अमूं च मां च सं नुद समानं हृदयं कृधि ॥३ ॥

हे ओषधे ! आप सौभाग्यदायिनी एवं पीतवर्णी हैं। आप सेवनीय और उत्साहवर्द्धक हैं। आप हम दोनों को आकर्षित करके एक दूसरे के अनुकूल करके हमारे हृदयों को अभिन्न कर दें ॥३ ॥

१७३४. यथोदकमपपुषोऽपशुष्यत्यास्यम्।
एवा नि शुष्य मां कामेनाथो शुष्कास्या चर ॥४ ॥

(हे कामिनी !) जिस प्रकार तृषा से पीड़ित व्यक्ति का मुख सूखता है, उसी प्रकार मुझे प्राप्त करने की कामना से, वियोग ताप से तप्त हुई, सूखे मुँह वाली होकर चलो ॥४ ॥

१७३५. यथा नकुलो विच्छिद्य संदधात्यहिं पुनः ।
एवा कामस्य विच्छिन्नं सं धेहि वीर्यावति ॥५ ॥

जिस प्रकार नेवला साँप को टुकड़े-टुकड़े काटकर पुनः जोड़ देता है । उसी प्रकार हे वीर्यवती ओषधे ! आप वियोगी स्त्री-पुरुष को परस्पर पुनः मिला दें ॥५ ॥

[१४०- सुमङ्गलदन्त सूक्त]

[**ऋषि**- अथर्वा । **देवता**-ब्रह्मणस्पति या दन्त समूह । **छन्द**-उरोबृहती, २ उपरिष्टात् ज्योतिष्मती त्रिष्टुप्, ३ आस्तारपंक्ति ।]

१७३६. यौ व्याघ्राववरूढौ जिघत्सतः पितरं मातरं च ।
यौ दन्तौ ब्रह्मणस्पते शिवौ कृणु जातवेदः ॥१ ॥

व्याघ्र के समान हिंसक, बढ़े हुए दो दाँत माता और पिता को कष्ट देने वाले हैं । हे मन्त्राधिपति देव ! हे अग्निदेव ! आप उन्हें माता-पिता के लिए सुख प्रदान करने वाला बनाएँ ॥१ ॥

१७३७. व्रीहिमत्तं यवमत्तमथो माषमथो तिलम् ।
एष वां भागो निहितो रत्नधेयाय दन्तौ मा हिंसिष्टं पितरं मातरं च ॥२ ॥

हे दाँतो ! तुम चावल , जौ, उड़द एवं तिल खाओ । यह तुम्हारा भाग तुम्हारी तृप्ति के निमित्त प्रस्तुत है । तुम तृप्त होकर माता-पिता को कष्ट देने वाले न रहो ॥२ ॥

१७३८. उपहूतौ सयुजौ स्योनौ दन्तौ सुमङ्गलौ ।
अन्यत्र वां घोरं तन्व१ः परैतु दन्तौ मा हिंसिष्टं पितरं मातरं च ॥३ ॥

ये दोनों दाँत मित्ररूप हों, सुख देने वाले हों । इस बालक के शारीरिक कष्ट को देखकर माता-पिता को जो कष्ट होता है, उस कष्ट से माता-पिता मुक्त हों ॥३ ॥

[१४१ - गोकर्णलक्ष्यकरण सूक्त]

[**ऋषि**- विश्वामित्र । **देवता**-अश्विनीकुमार । **छन्द**-अनुष्टुप् ।]

१७३९. वायुरेनाः समाकरत् त्वष्टा पोषाय ध्रियताम् ।
इन्द्र आभ्यो अधि ब्रवद् रुद्रो भूम्ने चिकित्सतु ॥१ ॥

वायुदेव इन गौओं को एकत्रित करें । त्वष्टादेव इन्हें पुष्ट करें । इन्द्रदेव इन्हें स्नेहयुक्त वचन कहें । रुद्रदेव इनकी चिकित्सा करें और इन्हें बढ़ाएँ ॥१ ॥

१७४०. लोहितेन स्वधितिना मिथुनं कर्णयोः कृधि ।
अकर्तामश्विना लक्ष्म तदस्तु प्रजया बहु ॥२ ॥

हे गौओं के पालक ! लाल वर्ण वाले ताँबे के शस्त्र द्वारा जोड़ी (मिथुन) का चिह्न अंकित करो । अश्विनीकुमार वैसा ही चिह्न बनाएँ , जो सन्तति के साथ अति हितकारी हो ॥२ ॥

१७४१. यथा चक्रुर्देवासुरा यथा मनुष्या उत ।
एवा सहस्रपोषाय कृणुतं लक्ष्माश्विना ॥३ ॥

जिस प्रकार देवताओं, असुरों एवं मानवों द्वारा शुभ चिह्न अंकित किए जाते हैं। हे अश्विनीकुमारो ! आप भी अनेक प्रकार के पुष्टिकारक शुभ चिह्न अंकित करें ॥३ ॥

[१४२ - अन्नसमृद्धि सूक्त]

[**ऋषि-** विश्वामित्र। देवता-वायु। छन्द-अनुष्टुप्।]

१७४२. उच्छ्रयस्व बहुर्भव स्वेन महसा यव।
मृणीहि विश्वा पात्राणि मा त्वा दिव्याशनिर्वधीत् ॥१ ॥

हे यव ! आप उगकर ऊँचे हों। अनेक प्रकार से बढ़ें। अपने रसवीर्य रूप-तेजस् से हमारे भण्डारण पात्रों को भर दें। आकाश से उपलात्मक वज्र तुम्हें नष्ट न करे ॥१ ॥

१७४३. आशृण्वन्तं यवं देवं यत्र त्वाच्छावदामसि।
तदुच्छ्रयस्व द्यौरिव समुद्र इवैध्यक्षितः ॥२ ॥

हमारे वचनों को सुनने वाले 'यवदेव' आकाश के समान ऊँचे तथा समुद्र के समान अक्षय हों। हम इस भूमि में (वृद्धि पाने के लिए) आपसे प्रार्थना करते हैं ॥२ ॥

१७४४. अक्षितास्त उपसदोऽक्षिताः सन्तु राशयः।
पृणन्तो अक्षिताः सन्त्वत्तारः सन्त्वक्षिताः ॥३ ॥

हे यव ! आपके पास बैठने वाले कर्मकर्त्ता क्षयरहित हों। धान्य-राशियाँ अक्षय रहें। इन्हें घर लाने वाले एवं उपयोग करने वाले अक्षय सौभाग्य वाले हों ॥३ ॥

॥इति षष्ठं काण्डं समाप्तम् ॥

* * *

॥ अथ सप्तम काण्डम् ॥

[१ - आत्मा सूक्त]

[**ऋषि-** अथर्वा । देवता- आत्मा । छन्द- त्रिष्टुप्, २ विराट् जगती ।]

इस सूक्त के ऋषि "अथर्वा ब्रह्मवर्चस कामः" अर्थात् अविचल भाव से ब्रह्मवर्चस की कामना करने वाले हैं। देवता है 'आत्मा'। इस आधार पर इस सूक्त में ब्रह्मवर्चस की साधना करते हुए आत्मतत्त्व का बोध करने के सूत्र उद्घाटित किये गये प्रतीत होते हैं-

१७४५. धीती वा ये अनयन् वाचो अग्रं मनसा वा येऽवदन्नृतानि ।
तृतीयेन ब्रह्मणा वावृधानास्तुरीयेणामन्वत नाम धेनोः ॥१ ॥

जो (साधक) अपने मन एवं धी (बुद्धि) की सामर्थ्य से वाणी के मूल उत्पत्ति स्थान तक पहुँचते हैं और ऋत-सत्य वचन ही बोलते हैं, जो तीसरे (चित्त) के द्वारा ब्रह्म से संयुक्त होकर वृद्धि पाते हैं और चतुर्थ (अहंकार) द्वारा (परमात्मसत्ता के) धेनु (धारक सामर्थ्य वाले) विशेषता पर आस्था रखते हैं (वे ही परम लक्ष्य पाते हैं ।) ॥१ ॥

[अन्तःकरण चतुष्टय के चार विभाग हैं- मन, बुद्धि, चित्त एवं अहंकार। साधक पहले दो- मन एवं बुद्धि के संयोग से वाणी के मूल उत्पत्ति स्थान तक पहुँचकर ऋत भाषण करें। पाणिनीय शिक्षा में वाणी की उत्पत्ति के बारे में कहा गया है कि आत्मा बुद्धि के संयोग से अर्थ विशेष का अनुसंधान करती है और उसे व्यक्त करने के लिए मन को प्रेरित करती है। मन शरीरस्थ अग्नि को और अग्नि वायु को गति देती है, तब वायु के संघात से स्वर की उत्पत्ति होती है। इस आधार पर वाणी के मूल तक पहुँचने से साधक आत्मतत्त्व का बोध कर लेता है। तृतीय करण चित्त है, जिसमें संस्कार रहते हैं। चित्त को ब्रह्म के साथ संयुक्त करके बढ़ाएँ। चौथे अहंकार 'स्व' के बोध से आत्मा तथा ब्रह्म की 'धेनु' कामधेनु- सामर्थ्य की अवधारणा करें; ऐसा ऋषि-निर्देश है। ऐसा करने वाले को क्या लाभ होते हैं? इसे अगले मन्त्र में स्पष्ट किया गया है ।]

१७४६. स वेद पुत्रः पितरं स मातरं स सूनुर्भुवत् स भुवत् पुनर्मघः ।
स द्यामौर्णोदन्तरिक्षं स्व१: स इदं विश्वमभवत् स आभवत् ॥२ ॥

वह (प्रथम मन्त्र के अनुसार साधना करने वाला साधक) ही (वास्तव में) उत्पन्न हुआ कहा जाता है । वह पुत्र (जीव) अपने माता-पिता (ब्रह्म एवं प्रकृति) को जान लेता है । वह पुनः- पुनः दान देने वाला (अक्षय दिव्य सम्पदा का अधिकारी) हो जाता है । वह अन्तरिक्ष एवं द्युलोक को अपने अधीन कर लेता है; वह विश्वरूप हो जाता है और सर्वत्र संव्याप्त हो जाता है ॥२ ॥

[२ - आत्मा सूक्त]

[**ऋषि-** अथर्वा ।देवता- आत्मा । छन्द- त्रिष्टुप् ।]

१७४७. अथर्वाणं पितरं देवबन्धुं मातुर्गर्भं पितुरसुं युवानम् ।
य इमं यज्ञं मनसा चिकेत प्र णो वोचस्तमिहेह ब्रवः ॥१ ॥

जो (साधक) अविचल पिता (परमात्मा) देवों से सम्बन्ध रखने वाले माता के गर्भ तथा चिर युवा पिता के उत्पादक तेज को तथा इनके संयोग से चलने वाले इस (विश्वचक्र रूप) यज्ञ को मनः शक्ति से देखता (जानता) है; वह यहाँ बोले और हमें उसके बारे में उपदेश दे ॥१ ॥

[३ - आत्मा सूक्त]

[ऋषि-अथर्वा । देवता-आत्मा । छन्द-त्रिष्टुप् ।]

१७४८. अया विष्ठा जनयन् कर्वराणि स हि घृणिरुरुर्वराय गातुः ।
स प्रत्युदैद् धरुणं मध्वो अग्रं स्वया तन्वा तन्वमैरयत ॥१ ॥

वह परमात्मा इस (विश्व व्यवस्था के अनुसार) विविध श्रेष्ठ कर्मों को उत्पन्न करता है । वह तेजस्वी मधुरता को धारण करने वाला, वरणीय (प्रभु) विस्तृत मार्ग पर आगे बढ़ाता हुआ अपने (सूक्ष्म) शरीर से (प्राणी) साधक के शरीर को प्रेरित करता है ॥१ ॥

[४ - विश्वप्राण सूक्त]

[ऋषि- अथर्वा । देवता- वायु । छन्द-त्रिष्टुप् ।]

१७४९. एकया च दशभिश्चा सुहुते द्वाभ्यामिष्टये विंशत्या च ।
तिसृभिश्च वहसे त्रिंशता च वियुग्भिर्वाय इह ता वि मुञ्च ॥१ ॥

उत्तम प्रकार से जिनका आवाहन किया जाता है । वे सर्वप्रेरक प्रजापति तथा वायुदेव एक और दस से, दो और बीस से तथा तीन और तीस शक्तियों से विशेष प्रकार से युक्त होकर यज्ञ में पधारें और मनोकामना पूर्ण करें तथा उन शक्तियों को हमारे कल्याण के लिए मुक्त करें ॥१ ॥

[५ - आत्मा सूक्त]

[ऋषि अथर्वा । देवता- आत्मा । छन्द-त्रिष्टुप्, ३ पंक्ति, ४ अनुष्टुप् ।]

१७५०. यज्ञेन यज्ञमयजन्त देवास्तानि धर्माणि प्रथमान्यासन् ।
ते ह नाकं महिमानः सचन्त यत्र पूर्वे साध्याः सन्ति देवाः ॥१ ॥

जो पूर्व में यज्ञ द्वारा यज्ञपुरुष का यजन (पूजन) करके देवत्व को प्राप्त हुए हैं; वे इस महत्त्वपूर्ण श्रेष्ठ कर्म को सम्पन्न करके, उस सुखपूर्ण स्वर्गलोक को प्राप्त करते हैं , जहाँ पहले से ही साधन- सम्पन्न देवता रहते हैं ॥१ ॥

१७५१. यज्ञो बभूव स आ बभूव स प्र जज्ञे स उ वावृधे पुनः ।
स देवानामधिपतिर्बभूव सो अस्मासु द्रविणमा दधातु ॥२ ॥

जो यज्ञ विश्वात्मारूप से प्रकट होकर सर्वत्र कारणरूप से व्याप्त हुआ, वह विशिष्ट ज्ञान का साधन बना । फिर वही वृद्धि को प्राप्त होकर , देवगणों के स्वामी के रूप में प्रसिद्ध हुआ है, ऐसा यज्ञ हमें धन प्राप्त कराए ॥२ ॥

१७५२. यद् देवा देवान् हविषायजन्तामर्त्यान् मनसामर्त्येन ।
मदेम तत्र परमे व्योमन् पश्येम तदुदितौ सूर्यस्य ॥३ ॥

श्रेष्ठ कर्म से प्राप्त देवत्वधारी याजक , हविरूप अमर मन से अमर देवों का यजन करते हैं । इस प्रकार परमाकाश में उदित परमात्मारूप सूर्य के सतत प्रकाश को प्राप्त करते हैं ॥३ ॥

१७५३.यत् पुरुषेण हविषा यज्ञं देवा अतन्वत ।अस्ति नु तस्मादोजीयो यद्विहव्येनेजिरे।

देवताओं ने पुरुष (आत्मा) रूपी हवि से जो यज्ञ किया है । अन्य विशिष्ट हवि द्वारा किया गया यज्ञ क्या इस यज्ञ से महान् हो सकता है ? ॥४ ॥

१७५४. मुग्धा देवा उत शुनायजन्तोत गोरङ्गैः पुरुधायजन्त ।
य इमं यज्ञं मनसा चिकेत प्र णो वोचस्तमिहेह ब्रवः ।।५ ।।

विवेकरहित यजमान, श्वान और गौ आदि पशुओं के अवयवों के द्वारा यजन करता है, तो यह अकर्म मूर्खतापूर्ण और निन्दनीय है । जो मन के द्वारा यज्ञ की महान् प्रक्रिया को जानते हैं, ऐसे आत्म-यज्ञ को जानने वाले परमज्ञानी महापुरुष ही परमात्मा के स्वरूप को बतलाएँ ।।५ ।।

[६ - अदिति सूक्त]

[**ऋषि-** अथर्वा । देवता-अदिति । छन्द-त्रिष्टुप्, २ भुरिक् त्रिष्टुप् ।]

१७५२. अदितिर्द्यौरदितिरन्तरिक्षमदितिर्माता स पिता स पुत्रः ।
विश्वे देवा अदितिः पञ्च जना अदितिर्जातमदितिर्जनित्वम् ।।१ ।।

यह अदिति ही स्वर्ग और अन्तरिक्ष है । यही माता- पिता है और यही पुत्र है । समस्त देव एवं पंचजन भी यही अदिति है; जो उत्पन्न हुए हैं और उत्पन्न होने वाले हैं, वे भी अदिति ही हैं ।।१ ।।

[अदिति का अर्थ है- अखण्डित । ब्रह्माण्डगत अखण्ड शक्ति प्रवाह ही अदिति है । उसी से सब भूतों की उत्पत्ति होती रहती है ।]

१७५६. महीमू षु मातरं सुव्रतानामृतस्य पत्नीमवसे हवामहे ।
तुविक्षत्रामजरन्तीमुरूचीं सुशर्माणमदितिं सुप्रणीतिम् ।।२ ।।

उत्तम कर्म करने वालों का हित करने वाली, सत्य की रक्षक, अनेकानेक क्षात्र तेज दिखाने वाली, अजर, विशाल, शुभकारी, सुख देने वाली, योग-क्षेम चलाने वाली तथा अन्न देने वाली माता अदिति का हम रक्षा के लिए आवाहन करते हैं ।।२ ।।

[७ - आदित्यगण सूक्त (६)]

[**ऋषि-** अथर्वा । देवता-अदिति । छन्द-विराट् जगती ।]

१७५७. सुत्रामाणं पृथिवीं द्यामनेहसं सुशर्माणमदितिं सुप्रणीतिम् ।
दैवीं नावं स्वरित्रामनागसो अस्रवन्तीमा रुहेमा स्वस्तये ।।१ ।।

उत्तम प्रकार से रक्षा करने वाली , अहिंसक, प्रकाशयुक्त, उत्तम सुख देने वाली, उत्तम मार्ग पर कुशलतापूर्वक चलाने वाली, पृथिवीमाता की शरण में हम जाते हैं । ये सुदृढ़ पतवार एवं अछिद्र नौका के समान तारने वाली हैं ।

१७५८. वाजस्य नु प्रसवे मातरं महीमदितिं नाम वचसा करामहे ।
यस्या उपस्थ उर्व१न्तरिक्षं सा नः शर्म त्रिवरूथं नि यच्छात् ।।२ ।।

अन्न की उत्पत्ति करने के लिए अन्न देने वाली महान् माता अदिति या मातृभूमि का हम यशोगान करते हैं । जिसके ऊपर यह विशाल अन्तरिक्ष है, वह पृथिवी माता हमको त्रिगुणित सुख प्रदान करे ।।२ ।।

[८ - आदित्यगण सूक्त (७)]

[**ऋषि-** अथर्वा । देवता-अदिति । छन्द-आर्षी जगती ।]

१७५९. दितेः पुत्राणामदितेरकारिषमव देवानां बृहतामनर्मणाम् ।
तेषां हि धाम गभिषक् समुद्रियं नैनान् नमसा परो अस्ति कश्चन ।।१ ।।

जो असुर समुद्र के मध्य में अति गहरे स्थान में रहते हैं, उन्हें वहाँ से हटाकर, मातृभूमि की स्वाधीनता चाहने वाले देवगणों को उनके स्थान पर स्थापित करते हैं । ये देवगण योग्य हैं एवं इनकी वहाँ आवश्यकता है ॥१ ॥

[९ - शत्रुनाशन सूक्त (८)]

[**ऋषि**- उपरिबभ्रव । **देवता**-बृहस्पति । **छन्द**-त्रिष्टुप् ।]

१७६०. भद्रादधि श्रेयः प्रेहि बृहस्पतिः पुरएता ते अस्तु ।
अथेममस्या वर आ पृथिव्या आरेशत्रुं कृणुहि सर्ववीरम् ॥१ ॥

हे मनुष्य ! तुम सुख को गौण एवं परम कल्याण को प्रधान मानने वाले मार्ग का अवलम्बन करो । इस देवमार्ग के मार्गदर्शक बृहस्पति (देवगुरु) के समान ज्ञानी हों । इस पृथ्वी पर श्रेष्ठ वीर पुरुष उत्पन्न हों, जिससे शत्रु दूर रहें अर्थात् यहाँ शान्ति रहे ॥१ ॥

[१० - स्वस्तिदा पूषा सूक्त (९)]

[**ऋषि**- उपरिबभ्रव । **देवता**- पूषा । **छन्द**-त्रिष्टुप्, ३ त्रिपदार्षी गायत्री, ४ अनुष्टुप् ।]

१७६१. प्रपथे पथामजनिष्ट पूषा प्रपथे दिवः प्रपथे पृथिव्याः ।
उभे अभि प्रियतमे सधस्थे आ च परा च चरति प्रजानन् ॥१ ॥

पूषा देवता, द्युलोक के मार्ग में अन्तरिक्ष के मार्ग में तथा पृथिवी के मार्ग में प्रकट होते हैं । ये देव दोनों प्रिय स्थानों में प्राणियों के कर्म के साक्षीरूप होकर विचरते हैं ॥१ ॥

१७६२. पूषेमा आशा अनु वेद सर्वाः सो अस्माँ अभयतमेन नेषत् ।
स्वस्तिदा आघृणिः सर्ववीरोऽप्रयुच्छन् पुर एतु प्रजानन् ॥२ ॥

ये पोषणकर्त्ता देव, सब दिशाओं को यथावत् जानते हैं । वे देव हम सबको उत्तम निर्भयता के मार्ग से ले जाते हैं । कल्याण करने वाले, तेजस्वी, बलवान्, वीर, कभी प्रमाद न करने वाले देव हमारा मार्गदर्शन करते हुए हम सबको उन्नति के मार्ग पर ले चलें ॥२ ॥

१७६३. पूषन् तव व्रते वयं न रिष्येम कदा चन । स्तोतारस्त इह स्मसि ॥३ ॥

हे देव पूषन् ! हम आपके व्रतानुष्ठान में रहने से कभी नष्ट न हों । हम आपका व्रत धारण कर आपकी स्तुति करते हुए सदैव धन, पुत्र, मित्र आदि से सम्पन्न रहें ॥३ ॥

१७६४. परि पूषा परस्ताद्धस्तं दधातु दक्षिणम् । पुनर्नो नष्टमाजतु सं नष्टेन गमेमहि ॥४ ॥

हे पोषणकर्त्ता पूषादेव ! आप अपना दाहिना हाथ (उसका सहारा या अभयदान) हमें प्रदान करें । हमारे जो साधनादि नष्ट हो गये हैं, हम उन्हें पुनः प्राप्त करने का प्रयास करेंगे । आपकी कृपा से वे हमें प्राप्त हों ॥४ ॥

[११ - सरस्वती सूक्त (१०)]

[**ऋषि**- शौनक । **देवता**- सरस्वती । **छन्द**-त्रिष्टुप् ।]

१७६५. यस्ते स्तनः शशयुर्यो मयोभूर्यः सुम्नयुः सुहवो यः सुदत्रः ।
येन विश्वा पुष्यसि वार्याणि सरस्वति तमिह धातवे कः ॥१ ॥

हे सरस्वती देवि ! आपका दिव्य ज्ञानरूपी पय शान्ति देने वाला, सुख देने वाला, मन को पवित्र करने वाला, पुष्टिदाता एवं प्रार्थनीय है । उस दिव्य पय को हमें भी प्रदान करें ॥१ ॥

[१२ - राष्ट्रसभा सूक्त (११)]

[ऋषि- १- शौनक । देवता- सरस्वती । छन्द-त्रिष्टुप् ।]

१७६६. यस्ते पृथु स्तनयित्नुर्य ऋष्वो दैवः केतुर्विश्वमाभूषतीदम्।
मा नो वधीर्विद्युता देव सस्यं मोत वधी रश्मिभिः सूर्यस्य ॥१ ॥

आपकी विशाल, गर्जना वाले, समस्त विश्व में व्याप्त मार्गदर्शक ध्वजा के समान इस जगत् को भूषित करने वाली विद्युत् से हम सबकी धान्यादि की क्षति न हो। सूर्यदेव की किरणों के द्वारा हमारी फसलें पुष्ट हों ॥१ ॥

[१३ - शत्रुनाशन सूक्त (१२)]

[ऋषि- शौनक । देवता- १ सभा - समिति अथवा पितरगण, २ सभा, ३ इन्द्र, ४ मन । छन्द- २-४ अनुष्टुप्, १ भुरिक् त्रिष्टुप् ।]

१७६७. सभा च मा समितिश्चावतां प्रजापतेर्दुहितरौ संविदाने ।
येना संगच्छा उप मा स शिक्षाच्चारु वदानि पितरः सङ्गतेषु ॥१ ॥

समिति और सभा प्रजापति के द्वारा पुत्रियों के समान पालन करने योग्य हैं । वे (समिति एवं सभा) प्रजापति (राजा) की रक्षा करें । हे पितरो ! जिनसे परामर्श माँगूँ, वह सभासद मुझे उचित सलाह प्रदान करे । आप हमें सभा में विवेकसम्मत एवं नम्रतापूर्वक बोल सकने की सद्‌बुद्धि प्रदान करें ॥१ ॥

१७६८.विद्म ते सभे नाम नरिष्टा नाम वा असि ।
ये ते के च सभासदस्ते मे सन्तु सवाचसः ॥२ ॥

हे सभे ! हम आपके नाम को जानते हैं । आपका 'नरिष्टा' (अरिष्टरहित) नाम उचित ही है । सभा के जो कोई भी सदस्य हों, वे हमारे साथ समान विचार एवं वाणी वाले होकर रहें ॥२ ॥

१७६९. एषामहं समासीनानां वर्चो विज्ञानमा ददे ।
अस्याः सर्वस्याः संसदो मामिन्द्र भगिनं कृणु ॥३ ॥

सभा में विराजमान इन समस्त सभासदों के विशेष ज्ञान एवं वर्चस् को ग्रहण कर मैं लाभान्वित होता हूँ । इन्द्रदेव हमें समस्त सभा के सामने ऐश्वर्यवान् बनाएँ ॥३ ॥

१७७०. यद् वो मनः परागतं यद् बद्धमिह वेह वा ।
तद् व आ वर्तयामसि मयि वो रमतां मनः ॥४ ॥

हे सभासदो ! हमसे विमुख हुए, आपके मनों को, हम अपनी ओर आकर्षित करते हैं। अतः आप-सब सावधान होकर मेरी बात सुनें और उस पर विचार करें ॥४ ॥

[१४ - सविता सूक्त (१३)]

[ऋषि- अथर्वा । देवता- सूर्य । छन्द-अनुष्टुप् ।]

१७७१. यथा सूर्यो नक्षत्राणामुद्यंस्तेजांस्याददे ।
एवा स्त्रीणां च पुंसां च द्विषतां वर्च आ ददे ॥१ ॥

सूर्य उदित होकर, जिस प्रकार तारों के प्रकाश को अपने प्रकाश से अभिभूत करके क्षीण कर देता है, उसी प्रकार हम द्वेष करने वाले स्त्री एवं पुरुषों के वर्चस् (प्रभाव) को नष्ट करते हैं ॥१ ॥

[दूसरों का प्रभाव कम करने का यही श्रेष्ठ ढंग है कि अपना प्रभाव अत्यधिक प्रखर बनाया जाए।]

१७७२. यावन्तो मा सपत्नानामायन्तं प्रतिपश्यथ।
उद्यन्त्सूर्य इव सुप्तानां द्विषतां वर्च आ ददे ॥२ ॥

सूर्य उदित होकर सोते हुए पुरुषों के तेज को जिस प्रकार हर लेता है, उसी प्रकार मैं उन विद्वेषियों का तेज हरण कर लूँ, जो मुझे आता (प्रगति करता) देखकर कुढ़ते हैं ॥२ ॥

[१५ - सविता सूक्त (१४)]

[**ऋषि-** अथर्वा । **देवता-** सविता । **छन्द-**अनुष्टुप्, ३ त्रिष्टुप्, ४ जगती ।]

१७७३. अभि त्यं देवं सवितारमोण्योः कविक्रतुम्।
अर्चामि सत्यसवं रत्नधामभि प्रियं मतिम् ॥१ ॥

द्यौ और पृथ्वी लोक के रक्षक, समस्त जगत् के उत्पादक, सत्यप्रेरक, ज्ञानी, जगत्कर्त्ता रमणीय पदार्थों के धारक, सबके प्यारे एवं ध्यान करने योग्य सविता देव की हम उपासना करते हैं ॥१ ॥

१७७४. ऊर्ध्वा यस्यामतिर्भा अदिद्युतत् सवीमनि।
हिरण्यपाणिरमिमीत सुक्रतुः कृपात् स्वः ॥२ ॥

जिनका अपरिमित तेज, स्वेच्छा से ऊपर फैलता हुआ सब जगह प्रकाशित होता है; श्रेष्ठ कर्मकर्त्ता देव, जिनकी प्रेरणा से, स्वर्णिम किरणों (हाथों) से स्वर्ग (दायक सोम) उत्पन्न करते हैं, ऐसे सवितादेव की हम प्रार्थना करते हैं ॥२ ॥

१७७५. सावीर्हि देव प्रथमाय पित्रे वर्ष्माणमस्मै वरिमाणमस्मै।
अथास्मभ्यं सवितर्वार्याणि दिवोदिव आ सुवा भूरि पश्वः ॥३ ॥

हे सवितादेव ! जिस प्रकार आपने आरम्भ में जन्मे मनुष्यों को समस्त आवश्यक पदार्थ प्रदान किए हैं। उसी प्रकार इस पालक यजमान को देह (पुत्र-पौत्रादि), श्रेष्ठता एवं अन्य पशु आदि प्रदान करें ॥३ ॥

१७७६. दमूना देवः सविता वरेण्यो दधद् रत्नं दक्षं पितृभ्य आयूंषि।
पिबात् सोमं ममददेनमिष्टे परिज्मा चित् क्रमते अस्य धर्मणि ॥४ ॥

हे देव ! आप सबके प्रेरक, सर्वश्रेष्ठ और सबको अभिलषित पदार्थ प्रदान करते हैं। पूर्व पुरुषों को धन, बल एवं आयु प्रदान करने वाले हे देव ! आप इस अभिषुत आनन्दप्रद सोम को ग्रहण करें। वे गतिमान् देव सर्वत्र अप्रतिहत गति से संचार करते हैं ॥४ ॥

[१६- सविता सूक्त (१५)]

[ऋषि- भृगु । देवता- सविता । छन्द- त्रिष्टुप्]

१७७७. तां सवितः सत्यसवां सुचित्रामाहं वृणे सुमतिं विश्ववाराम्।
यामस्य कण्वो अदुहत् प्रपीनां सहस्रधारां महिषो भगाय ॥१ ॥

हे सवितादेव ! हम सत्यप्रेरक, विलक्षण, सबकी रक्षा करने वाली, शोभनीय, उत्तम तथा अनेक धारा वाली, उस बुद्धि की याचना करते हैं, जिसे कण्व ऋषि ने प्राप्त किया है ॥१ ॥

[१७ - सविताप्रार्थना सूक्त (१६)]

[**ऋषि**- भृगु । **देवता**- सविता । **छन्द**- त्रिष्टुप् ।]

१७७८. बृहस्पते सवितर्वर्धयैनं ज्योतयैनं महते सौभगाय ।
संशितं चित् सन्तरं सं शिशाधि विश्व एनमनु मदन्तु देवाः ॥१ ॥

हे बृहस्पतिदेव एवं सवितादेव ! व्रतपालक यजमान के दोषों को दूर करके, उसे प्रगति की प्रेरणा दें । इस यजमान को अन्य श्रेष्ठ व्रतों के पालन द्वारा सौभाग्यशाली बनाने के लिए आप उद्‌बोधित करें । समस्त देवगण इसका अनुमोदन करें ॥१ ॥

[१८ - द्रविणार्थप्रार्थना सूक्त (१७)]

[**ऋषि**- भृगु । **देवता**- सविता (पृथिवी, पर्जन्य) **छन्द**- १त्रिपदार्षी गायत्री, २ अनुष्टुप्, ३-४ त्रिष्टुप् ।]

१७७९. धाता दधातु नो रयिमीशानो जगतस्पतिः । स नः पूर्णेन यच्छतु ॥१ ॥

विश्व को धारण करने वाले 'धाता देव' जगत् के ईश हैं । समस्त अभिलाषाओं को पूर्ण करने में समर्थ देव 'धाता' हमें प्रचुर धन आदि प्रदान करें ॥१ ॥

१७८०.धाता दधातु दाशुषे प्राचीं जीवातुमक्षिताम् ।
वयं देवस्य धीमहि सुमतिं विश्वराधसः ॥२ ॥

समस्त धन के स्वामी देव 'धाता' का हम श्रेष्ठ बुद्धि से ध्यान करते हैं एवं उनसे याचना करते हैं, प्रसन्न होकर वे हमें अक्षय जीवनीशक्ति प्रदान करें ॥२ ॥

१७८१. धाता विश्वा वार्या दधातु प्रजाकामाय दाशुषे दुरोणे ।
तस्मै देवा अमृतं सं व्ययन्तु विश्वे देवा अदितिः सजोषाः ॥३ ॥

प्रजा की कामना करने वाले 'धाता देवता' यजमान को श्रेष्ठ पदार्थ प्रदान करें । अदितिदेवी और अन्य देवताओं सहित समस्त देव उसे अमृत प्रदान करें ॥३ ॥

१७८२. धाता रातिः सवितेदं जुषन्तां प्रजापतिर्निधिपतिर्नो अग्निः ।
त्वष्टा विष्णुः प्रजया संरराणो यजमानाय द्रविणं दधातु ॥४ ॥

धारक, प्रेरक, कल्याणकर्त्ता सवितादेव, प्रजारक्षक, पुरुषार्थयुक्त, प्रकाशरूप अग्निदेव, त्वष्टादेव, विश्व में व्याप्त विष्णुभगवान् हमारी आहुति ग्रहण करें, प्रजा के साथ आनन्द में रहने वाले देव यजमान को धन प्रदान करें ।

[१९ - वृष्टि सूक्त (१८)]

[**ऋषि**- अथर्वा । **देवता**- पर्जन्य अथवा पृथिवी । **छन्द**- चतुष्पदा भुरिक् उष्णिक्, २ त्रिष्टुप् ।]

१७८३. प्र नभस्व पृथिवि भिन्द्धी३दं दिव्यं नभः ।
उद्नो दिव्यस्य नो धातरीशानो वि ष्या दृतिम् ॥१ ॥

हे पृथिवीमाता ! आप हल द्वारा अच्छी प्रकार जोतने पर वर्षा के जल को अच्छी प्रकार धारण करने योग्य हो जाएँ । हे पर्जन्य ! आप दिव्य मेघों के द्वारा श्रेष्ठ जल वृष्टि करें ॥१ ॥

१७८४. न घ्रंस्तताप न हिमो जघान प्र नभतां पृथिवी जीरदानुः ।
आपश्चिदस्मै घृतमित् क्षरन्ति यत्र सोमः सदमित् तत्र भद्रम् ॥२ ॥

जहाँ सोम आदि ओषधियाँ होती हैं एवं सोम की पूजा होती है, वहाँ सब प्रकार कल्याण होता है । वहाँ 'हिम' पीड़ित नहीं करता, ग्रीष्म असह्य ताप नहीं देता एवं वर्षा समय से होती है, जिससे भूमि समृद्धि को प्राप्त होती है ।

[२० - प्रजा सूक्त (१९)]

[**ऋषि-** ब्रह्मा । **देवता-** धाता, प्रजापति, पुष्टपति । **छन्द-** जगती ।]

१७८५. प्रजापतिर्जनयति प्रजा इमा धाता दधातु सुमनस्यमानः ।
संजानानाः संमनसः सयोनयो मयि पुष्टं पुष्टपतिर्दधातु ॥१ ॥

प्रजापतिदेव पुत्र - पौत्र आदि प्रजाओं को उत्पन्न करें । पोषक धातादेव, उत्तम मन वाला बनाएँ । इससे प्रजाएँ एक मत, एक विचार युक्त एवं विवेकवान् होकर एक उद्देश्य के लिए कार्य करें । पुष्टि के देवता हमें पुष्टि प्रदान करें ॥१ ॥

[२१ - अनुमति सूक्त (२०)]

[**ऋषि-** ब्रह्मा । **देवता-** अनुमति । **छन्द-** अनुष्टुप्, ३ त्रिष्टुप्, ४ भुरिक् अनुष्टुप्, ५ जगती, ६ अति शाक्वरगर्भा जगती ।]

१७८६. अन्वद्य नोऽनुमतिर्यज्ञं देवेषु मन्यताम् । अग्निश्च हव्यवाहनो भवतां दाशुषे मम ॥

(कर्मों की) अनुमति (के अभिमानी) देवी (चन्द्रमा) आज हमारे अनुकूल होकर, हमारे यज्ञ की जानकारी समस्त देवताओं तक पहुँचाएँ । अग्निदेव भी हमारे द्वारा अर्पित हवि को समस्त देवगणों तक पहुँचाएँ ॥१ ॥

१७८७. अन्विदनुमते त्वं मंससे शं च नस्कृधि । जुषस्व हव्यमाहुतं प्रजां देवि ररास्व नः ।

हे अनुमति नामक देवि ! आप हमें कल्याण करने वाले कार्य करने की सुबुद्धि प्रदान करें । आप अग्नि में अर्पित हवि को ग्रहण करके हमें श्रेष्ठ प्रजाएँ प्रदान करें ॥२ ॥

१७८८. अनु मन्यतामनुमन्यमानः प्रजावन्तं रयिमक्षीयमाणम् ।
तस्य वयं हेडसि मापि भूम सुमृडीके अस्य सुमतौ स्याम ॥३ ॥

हे अनुमन्ता पुंदेव ! आप हम पर क्रोधित न हों, बल्कि सुखदायक बुद्धि से हमें पुत्रादि एवं अक्षय धन प्रदान करने का अनुग्रह करें ॥३ ॥

१७८९. यत् ते नाम सुहवं सुप्रणीतेऽनुमते अनुमतं सुदानु ।
तेना नो यज्ञं पिपृहि विश्ववारे रयिं नो धेहि सुभगे सुवीरम् ॥४ ॥

हे धनदात्री अनुमति देवि !उत्तम नीति वाली,आवाहन करने योग्य, अभिमत फलदायिनी आप हमारे यज्ञ को पूर्णता तक पहुँचाएँ ।हे वरणीय सौभाग्यशाली देवि ! आप हमें उत्तम वीरों सहित श्रेष्ठ धन प्रदान करें ॥४ ॥

१७९०. एमं यज्ञमनुमतिर्जगाम सुक्षेत्रतायै सुवीरतायै सुजातम् ।
भद्रा ह्यस्याः प्रमतिर्बभूव सेमं यज्ञमवतु देवगोपा ॥५ ॥

हे अनुमति देवि ! आप, हमारे इस विधिवत् सम्पन्न होने वाले यज्ञ की रक्षा करते हुए, सुक्षेत्र पुत्रादि फल देने के लिए पधारें । हे देवि ! आपकी कृपा से ही श्रेष्ठ कार्य करने की प्रेरणा प्राप्त होती है ॥५ ॥

१७९१. अनुमतिः सर्वमिदं बभूव यत् तिष्ठति चरति यदु च विश्वमेजति ।
तस्यास्ते देवि सुमतौ स्यामानुमते अनु हि मंससे नः ॥६ ॥

हे अनुमति देवि ! इस चराचर जगत् में, अबुद्धिपूर्वक कार्य करने वालों एवं सुबुद्धिपूर्वक कार्य करने वालों में अनुमति रूप से संव्याप्त आप हमारी बुद्धि को सन्मार्ग में प्रेरित करें ॥६ ॥

[२२ - एको विभुः सूक्त (२१)]

[**ऋषि-** ब्रह्मा । **देवता-** आत्मा । **छन्द-** पराशक्वरी विराट् गर्भा जगती ।]

१७९२. समेत विश्वे वचसा पतिं दिव एको विभूरतिथिर्जनानाम् ।
स पूर्व्यो नूतनमाविवासत् तं वर्तनिरनु वावृत एकमित् पुरु ॥१ ॥

हे बन्धुओ ! आप सब द्युलोक के स्वामी सूर्यदेव की स्तुति करें । ये देव नवजात प्राणियों के प्रधान स्वामी हैं एवं अतिथि के समान ही पूजनीय हैं । ये सनातन सूर्यदेव इस पितृभूत नवजात प्राणी को अपना समझ कर इस पर कृपा करें । ये देव अनेक सन्मार्गों के संचालक हैं ॥१ ॥

[२३ - ज्योति सूक्त (२२)]

[**ऋषि-** ब्रह्मा । **देवता-** ब्रध्न, उषा । **छन्द-** द्विपदा एकावसाना विराड् गायत्री, २ त्रिपदा अनुष्टुप् ।]

१७९३. अयं सहस्रमा नो दृशे कवीनां मतिर्ज्योतिर्विधर्मणि ॥१ ॥

ये देव सब में आत्मारूप से व्याप्त हैं । ये सवितादेवता हमें सहस्र वर्ष पर्यन्त स्वस्थ जीवनयापन की शक्ति प्रदान करें । ज्ञानियों में मान्य, अनेक सन्मार्गों के संचालक, उत्तम बुद्धि एवं ज्योति रूप स्थित देव हमें सत्कर्म में प्रेरित कर आयु प्रदान करें ॥ १ ॥

१७९४. ब्रध्नः समीचीरुषसः समैरयन् । अरेपसः सचेतसः स्वसरे मन्युमत्तमाश्चिते गोः ।।

ज्ञानदायिनी, पापनाशनी, तेजस्वी उषाएँ, हमें महान् सवितादेव की ओर प्रेरित करें ॥२ ॥

[२४ - दुष्वप्ननाशन सूक्त (२३)]

[**ऋषि-** यम । **देवता-** दुष्वप्ननाशन । **छन्द-** अनुष्टुप् ।]

१७९५. दौष्वप्न्यं दौर्जीवित्यं रक्षो अभ्वमराय्यः ।
दुर्णाम्नीः सर्वा दुर्वाचस्ता अस्मन्नाशयामसि ॥१ ॥

दुःस्वप्न आना, दुखीजीवन, हिंसकों के उपद्रव, दरिद्रता, विपत्ति का भय, बुरे नामों का उच्चारण और समस्त प्रकार के दुष्टभाषण आदि दोषों का हम निष्कासन करते हैं ॥१ ॥

[२५ - सविता सूक्त (२४)]

[**ऋषि-** ब्रह्मा । **देवता-** सविता । **छन्द-** त्रिष्टुप् ।]

१७९६. यन्न इन्द्रो अखनद् यदग्निर्विश्वे देवा मरुतो यत् स्वर्काः ।
तदस्मभ्यं सविता सत्यधर्मा प्रजापतिरनुमतिर्नि यच्छात् ॥१ ॥

जो फल हमें, इन्द्रदेव, अग्निदेव, विश्वेदेवा एवं मरुद्गण आदि देते हैं, वह फल हमें, सत्यधर्मा-प्रजापति, अनुमति देवी एवं सूर्यदेव प्रदान करें ॥१ ॥

[२६ - विष्णु सूक्त (२५)]

[**ऋषि**- मेधातिथि । देवता-विष्णु । छन्द- त्रिष्टुप् ।]

१७९७. ययोरोजसा स्कभिता रजांसि यौ वीर्यैर्वीरतमा शविष्ठा ।
यौ पत्येते अप्रतीतौ सहोभिर्विष्णुमगन् वरुणं पूर्वहूतिः ॥१ ॥

जिनके बल से लोक-लोकान्तर स्थिर हैं, जो अत्यन्त वीर और शूर हैं, जो अपनी बलपूर्ण चेष्टाओं के द्वारा आगे बढ़ते रहते हैं, उन दोनों विष्णु और वरुणदेव को यह होता हवि प्रदान करता है ॥१ ॥

१७९८. यस्येदं प्रदिशि यद् विरोचते प्र चानति वि च चष्टे शचीभिः ।
पुरा देवस्य धर्मणा सहोभिर्विष्णुमगन् वरुणं पूर्वहूतिः ॥२ ॥

जिनकी आज्ञा से समस्त जगत् (चौदह भुवन) प्रकाशित हो रहे हैं, उत्तम रीति से प्राण धारण किये हैं एवं अपने धर्मकर्त्तव्य, बल एवं शक्तियों से देखते हैं, उन विष्णु एवं वरुणदेव को सर्वप्रथम आहूत करके हम हवि अर्पित करते हैं ॥२ ॥

[२७ - विष्णु सूक्त (२६)]

[**ऋषि**- मेधातिथि । देवता-विष्णु । छन्द- त्रिष्टुप्, २ त्रिपदा विराड् गायत्री, ३ त्र्यवसाना षट्पदा विराट् शक्वरी, ४-७ गायत्री ।]

१७९९. विष्णोर्नु कं प्रा वोचं वीर्याणि यः पार्थिवानि विममे रजांसि ।
यो अस्कभायदुत्तरं सधस्थं विचक्रमाणस्त्रेधोरुगायः ॥१ ॥

हम सर्वव्यापक विष्णु के सुखवर्द्धक पुरुषार्थ का वर्णन करते हैं । इन्होंने बहुत प्रकार से प्रशंसित, तीन पदों द्वारा पृथ्वीलोक; स्वर्गलोक एवं अंतरिक्षलोक की शोभनीय रचना की एवं सर्वश्रेष्ठ स्वर्गलोक में स्वयं को स्थित किया है ॥१ ॥

१८००. प्र तद् विष्णु स्तवते वीर्याणि मृगो न भीमः कुचरो गिरिष्ठाः ।
परावत आ जगम्यात् परस्याः ॥२ ॥

महान् विष्णु के गुणगान करने से उनके दिव्य पराक्रमों का दर्शन होता है । जिस प्रकार विशालकाय सिंह गिरि गुहा आदि सभी स्थानों में संचार करता हुआ अतिशीघ्र कहीं से कहीं पहुँचने में समर्थ होता है, उसी प्रकार स्मरण मात्र से दूर से दूर रहने वाले विष्णुदेव समीप आ जाते हैं ॥२ ॥

१८०१. यस्योरुषु त्रिषु विक्रमणेष्वधिक्षियन्ति भुवनानि विश्वा ।
उरु विष्णो वि क्रमस्वोरु क्षयाय नस्कृधि । घृतं घृतयोने पिब प्रप्र यज्ञपतिं तिर ।

हे भगवन् ! आप तीनों लोकों में विचरण करते हैं । समस्त भुवनों में आपका निवास है । हे देव ! आप हमें भी साधनों सहित निवास दें । हे अग्निरूप विष्णुदेव ! इस यज्ञ में अर्पित घृत को ग्रहण करके प्रसन्न होकर आप यजमान को समृद्धि प्रदान करें ॥३ ॥

१८०२. इदं विष्णुर्वि चक्रमे त्रेधा नि दधे पदा । समूढमस्य पांसुरे ॥४ ॥

सर्वव्यापक विष्णुदेव इस जगत् में विचक्रमण (पदन्यास) कर रहे हैं । उन्होंने अपने पाँव को तीन प्रकार से रखा । इनके पाँव में तीनों लोक समा गये ॥४ ॥

१८०३. त्रीणि पदा वि चक्रमे विष्णुर्गोपा अदाभ्यः । इतो धर्माणि धारयन् ॥५ ॥

दूसरों के प्रभाव में न आने वाले, रक्षक, व्यापक विष्णु भगवान् ने तीन पाँवों को इस जगत् में रखा है एवं तीनों लोकों को धर्मसहित धारण किया है ॥५ ॥

१८०४. विष्णोः कर्माणि पश्यत यतो व्रतानि पस्पशे । इन्द्रस्य युज्यः सखा ॥६ ॥

हे लोगो ! आप सब सर्वव्यापक विष्णु भगवान् के कार्य (स्थान) को देखें । जहाँ से ये सब गुण- धर्मों का अवलोकन करते हैं । ये इन्द्रदेव के अच्छे मित्र हैं ॥६ ॥

१८०५. तद् विष्णोः परमं पदं सदा पश्यन्ति सूरयः । दिवीव चक्षुराततम् ॥७ ॥

बुद्धिमान् , ज्ञानीजन, भगवान् विष्णु के परमधाम का प्रत्यक्ष दर्शन उसी प्रकार करते हैं, जिस प्रकार द्युलोक में स्थित चक्षुरूप-सूर्यदेव को सब जन देखते हैं ॥७ ॥

१८०६. दिवो विष्ण उत वा पृथिव्या महो विष्ण उरोरन्तरिक्षात् ।
हस्तौ पृणस्व बहुभिर्वसव्यैराप्रयच्छ दक्षिणादोत सव्यात् ॥८ ॥

हे विष्णुदेव ! द्युलोक, भूलोक एवं विस्तृत अन्तरिक्ष से प्रचुर साधन आप अपने दोनों हाथों में भरकर हम सबको प्रदान करें ॥८ ॥

[२८ - इडा सूक्त (२७)]

[**ऋषि**- मेधातिथि । **देवता**-इडा । **छन्द**- त्रिष्टुप् ।]

१८०७. इडैवास्माँ अनु वस्तां व्रतेन यस्याः पदे पुनते देवयन्तः ।
घृतपदी शक्वरी सोमपृष्ठोप यज्ञमस्थित वैश्वदेवी ॥१ ॥

जिस धेनु के चरणों में, देवताओं के समान आचरण करने वाले यजमान पवित्र होते हैं, वे सोमपृष्ठा, फलदायी सामर्थ्यवाली घृतपदी, समस्त देवताओं से सम्बन्धित इडा (वाणी) हमारे यज्ञ को सर्वत्र प्रकाशित करे । यह धेनु वैसा ही करे, जिससे हमारे कर्म श्रेष्ठ फलदायक हों ॥१ ॥

[२९ - स्वस्ति सूक्त (२८)]

[**ऋषि**- मेधातिथि । **देवता**- वेद । **छन्द**- त्रिष्टुप् ।]

१८०८.वेदः स्वस्तिर्द्रुघणः स्वस्तिः परशुर्वेदिः परशुर्नः स्वस्ति ।
हविष्कृतो यज्ञिया यज्ञकामास्ते देवासो यज्ञमिमं जुषन्ताम् ॥१ ॥

वेद (अथवा दर्भ समूह) हमारा कल्याण करने वाले हों । सुथार के हथियार, लकड़ी काटने वाला कुल्हाड़ा, घास काटने वाली दराँती, गँड़ासा (फरसा) आदि हमारे लिए कल्याणकारी हों । यह सब हवि बनाने वाले, यजन करने वाले, यजमान का सहयोग करें ॥१ ॥

[३० - अग्नाविष्णू सूक्त (२९)]

[**ऋषि**- मेधातिथि । **देवता**- अग्नाविष्णू । **छन्द**- त्रिष्टुप् ।]

१८०९. अग्नाविष्णू महि तद् वां महित्वं पाथो घृतस्य गुह्यस्य नाम ।
दमेदमे सप्त रत्ना दधानौ प्रति वां जिह्वा घृतमा चरण्यात् ॥१ ॥

हे अग्निदेव और विष्णुभगवान् ! एक स्थान में निवास करने वाले आप दोनों देवों की बड़ी महिमा है । आप दोनों देव गुह्य घृत का पान करते हैं । आप यजमानों के घर में सात रत्नों को धारण करते हैं । आप दोनों की दिव्य जिह्वा होमे हुए घृत का रसास्वादन करे ॥१ ॥

१८१०. अग्नाविष्णू महि धाम प्रियं वां वीथो घृतस्य गुह्या जुषाणौ ।
दमेदमे सुष्टुत्या वावृधानौ प्रति वां जिह्वा घृतमुच्चरण्यात् ॥२ ॥

हे अग्निदेव एवं विष्णुभगवान् ! आप दोनों का स्थान अति प्रिय है । आप दोनों गुह्य रस का सेवन करते हैं । आप प्रत्येक घर में स्तुति द्वारा बढ़ते हैं । आप जिह्वा द्वारा गुह्य घृत का रसास्वादन करें ॥२ ॥

[३१ - अञ्जन सूक्त (३०)]

[**ऋषि**—भृग्वङ्गिरा ।**देवता**— द्यावापृथिवी, मित्र, ब्रह्मणस्पति । **छन्द**—बृहती]

१८११. स्वाक्तं मे द्यावापृथिवी स्वाक्तं मित्रो अकरयम् ।
स्वाक्तं मे ब्रह्मणस्पतिः स्वाक्तं सविता करत् ॥१ ॥

द्यावा-पृथिवी, सूर्यदेव, ब्रह्मणस्पति, सविता देवता; ये सभी हमारी आँखों की स्वस्थता के लिए कृपा करके अञ्जन प्रदान करें ॥१ ॥

[दिव्य शक्तियों का सुअञ्जन दिव्य दृष्टि प्रदायक होता है; जिससे विश्व के रहस्य स्पष्ट होने लगते हैं ।]

[३२ - शत्रुनाशन सूक्त (३१)]

[**ऋषि**- भृग्वङ्गिरा । **देवता**- इन्द्र । **छन्द**-भुरिक् त्रिष्टुप् ।]

१८१२. इन्द्रोतिभिर्बहुलाभिर्नो अद्य यावच्छ्रेष्ठाभिर्मघवञ्छूर जिन्व ।
यो नो द्वेष्ट्यधरः सस्पदीष्ट यमु द्विष्मस्तमु प्राणो जहातु ॥१ ॥

हे इन्द्रदेव ! आप अनेक रक्षा साधनों के द्वारा हमारी रक्षा करें । हे धनवान्, पराक्रमी वीर ! हमसे द्वेष करने वाले का पतन हो और हमारे शत्रु का नाश हो ॥१ ॥

[३३ - दीर्घायु सूक्त (३२)]

[**ऋषि**- ब्रह्मा । **देवता**- आयु । **छन्द**- अनुष्टुप् ।]

१८१३. उप प्रियं पनिप्नतं युवानमाहुतीवृधम् । अगन्म बिभ्रतो नमो दीर्घमायुः कृणोतु मे।

हम उन अग्निदेव के पास हवि-अन्न लेकर जाते हैं, जो सर्वप्रिय, स्तुति करने योग्य युवा हैं । वे नम्रतापूर्वक अर्पित की गई हमारी आहुतियों से प्रसन्न होकर हमें दीर्घायुष्य प्रदान करें ॥१ ॥

[३४ - दीर्घायु सूक्त (३३)]

[**ऋषि**- ब्रह्मा । **देवता**- मरुद्गण, पूषा, बृहस्पति । **छन्द**-पथ्यापंक्ति ।]

१८१४. सं मा सिञ्चन्तु मरुतः सं पूषा सं बृहस्पतिः ।
सं मायमग्निः सिञ्चतु प्रजया च धनेन च दीर्घमायुः कृणोतु मे ॥१ ॥

मरुत् देवता हमें धनसहित प्रजा प्रदान करें । ब्रह्मणस्पति, अग्निदेव एवं पूषादेव हमको श्रेष्ठ सन्तान और धनादिसहित दीर्घायु प्रदान करें ॥१ ॥

[३५ - शत्रुनाशन सूक्त (३४)]

[**ऋषि-** अथर्वा । **देवता-** जातवेदा । **छन्द-** जगती ।]

१८१५. अग्ने जातान् प्र णुदा मे सपत्नान् प्रत्यजाताञ्जातवेदो नुदस्व ।
अधस्पदं कृणुष्व ये पृतन्यवोऽनागसस्ते वयमदितये स्याम ॥१ ॥

हे अग्निदेव ! आप हमारे शत्रुओं का विनाश करें । हे जातवेदा अग्ने ! आप भविष्य में होने वाले शत्रुओं का नाश करें । हमसे युद्ध के लिए तत्पर जनों का पतन हो । आपकी कृपा से हम आक्रोश शून्य; निष्पाप रहकर कभी दीनता को प्राप्त न हों ॥१ ॥

[३६ - सपत्नीनाशन सूक्त (३५)]

[**ऋषि-** अथर्वा । **देवता-** जातवेदा । **छन्द-** अनुष्टुप् ३ त्रिष्टुप् ।]

१८१६. प्रान्यान्त्सपत्नान्त्सहसा सहस्व प्रत्यजाताञ्जातवेदो नुदस्व ।
इदं राष्ट्रं पिपृहि सौभगाय विश्व एनमनु मदन्तु देवाः ॥१ ॥

हे जातवेद अग्निदेव ! आप हमसे विपरीत आचरण करने वाले शत्रुओं को नष्ट करें । अप्रकट अथवा भविष्य में उत्पन्न होने वाले शत्रुओं का विनाश करें । इस राष्ट्र को समृद्धिशाली एवं सौभाग्यशाली बनाएँ । समस्त देवगण इसका अनुमोदन करें ॥१ ॥

१८१७. इमा यास्ते शतं हिराः सहस्रं धमनीरुत ।
तासां ते सर्वासामहमश्मना बिलमप्यधाम् ॥२ ॥

हे स्त्री ! हम तुम्हारी सौ नाड़ियों और सहस्र धमनियों के मुख पत्थर से बन्द करते हैं ॥२ ॥

१८१८. परं योनेरवरं ते कृणोमि मा त्वा प्रजाभि भून्मोत सूनुः ।
अस्वं१ त्वाप्रजसं कृणोम्यश्मानं ते अपिधानं कृणोमि ॥३ ॥

तुम्हारे गर्भस्थान से परे जो हैं, उन्हें समीप करते हैं । इससे तुम्हें प्राणवान् सन्तान प्राप्त हो । पत्थर को आवरण रूप से स्थित करता हूँ ॥३ ॥

[३७ - अञ्जन सूक्त (३६)]

[**ऋषि-** अथर्वा । **देवता-** अक्षि । **छन्द-** अनुष्टुप् ।]

१८१९. अक्ष्यौ नौ मधुसंकाशे अनीकं नौ समञ्जनम् ।
अन्तः कृणुष्व मां हृदि मन इन्नौ सहासति ॥१ ॥

हे पत्नी ! हम दोनों के नेत्रों में परस्पर मधुर (स्नेह) भाव हो । नेत्रों में पवित्रता का अञ्जन रहे । हमारे हृदय और मन एक समान धारणा वाले हों ॥१ ॥

[३८ - वास सूक्त (३७)]

[**ऋषि-** अथर्वा । **देवता-** वास । **छन्द-** अनुष्टुप् ।]

१८२०. अभित्वा मनुजातेन दधामि मम वाससा ।
यथासो मम केवलो नान्यासां कीर्तयाश्चन ॥१ ॥

हे स्वामिन् ! आप सदैव मेरे ही होकर रहें । मैंने मनोयोगपूर्वक जो वस्त्र तैयार किया है, उसे आपको अर्पित करके, स्नेह से वशीभूत कर अन्यत्र जाने से रोकती हूँ ॥१ ॥

[३९ - केवलपति सूक्त (३८)]

[**ऋषि-** अथर्वा । देवता- आसुरीवनस्पति । छन्द- अनुष्टुप्, ३ चतुष्पदा उष्णिक् ।]

१८२१. इदं खनामि भेषजं मां पश्यमभिरोरुदम् ।
परायतो निवर्तनमायतः प्रतिनन्दनम् ॥१ ॥

मैं इस ओषधि को खोदती हूँ । यह ओषधि पति को अनुकूल बनाने में समर्थ है । यह पति को अन्यत्र भटकने से रोकती है । इससे दाम्पत्य-जीवन आनन्दमय व्यतीत होता है ॥१ ॥

१८२२. येना निचक्र आसुरीन्द्रं देवेभ्यस्परि ।
तेना नि कुर्वे त्वामहं यथा तेऽसानि सुप्रिया ॥२ ॥

इस आसुरी नामक ओषधि अथवा पदार्थ शक्ति के द्वारा इन्द्रदेव समस्त देवताओं से अधिक प्रभावशाली बने । इसके द्वारा मैं अपने पति को अधिक प्रभावशाली बनाकर, उनकी सहधर्मिणी बनकर प्रगति करूँगी ॥२ ॥

१८२३. प्रतीची सोममसि प्रतीच्युत सूर्यम् ।
प्रतीची विश्वान् देवान् तां त्वाच्छावदामसि ॥३ ॥

हे शंखपुष्पी ओषधे ! सोम, सूर्य एवं समस्त देवताओं को सम्मुख करने के लिए आपके सहयोग की अपेक्षा करती हूँ ॥३ ॥

१८२४. अहं वदामि नेत् त्वं सभायामह त्वं वद ।
ममेदसस्त्वं केवलो नान्यासां कीर्तयाश्चन ॥४ ॥

हे स्वामिन् ! सभा में भले ही केवल आप बोलें, पर घर में मैं भी बोलूँगी, उसे सुनकर आप अनुमोदन करें । आप सदैव मेरे ही रहें, अन्य का नाम भी न लें ॥४ ॥

[समाज में पुरुष केवल अपने मतानुसार चल सकता है; किन्तु पारिवारिक संदर्भ में पत्नी के परामर्श का महत्त्व स्वीकार करना आवश्यक है ।]

१८२५. यदि वासि तिरोजनं यदि वा नद्यस्तिरः ।
इयं ह मह्यं त्वामोषधिर्बद्ध्वेव न्यानयत् ॥५ ॥

हे स्वामिन् ! यदि आपको कहीं वन आदि में जाना पड़े अथवा नदी के पार जाएँ , तब भी यह ओषधि आपको आबद्ध करके मेरे सम्मुख करे ॥५ ॥

[४० - आपः सूक्त (३९)]

[**ऋषि-** प्रस्कण्व । **देवता-** सुपर्ण, वृषभ । **छन्द-** त्रिष्टुप् ।]

१८२६. दिव्यं सुपर्णं पयसं बृहन्तमपां गर्भं वृषभमोषधीनाम् ।
अभीपतो वृष्ट्या तर्पयन्तमा नो गोष्ठे रयिष्ठां स्थापयाति ॥१ ॥

ओषधियों को बढ़ाने वाले, जल के मध्य विश्व को तृप्त करने वाले, शोभन मन वाले, वर्षा के द्वारा प्राणियों को तृप्त करने वाले सरस्वान्देव को इन्द्रदेव हमारे गोष्ठ में स्थापित करें ॥१ ॥

[४१ - सरस्वान् सूक्त (४०)]

[**ऋषि-** प्रस्कण्व । **देवता-** सरस्वान् । **छन्द-** त्रिष्टुप्, १ भुरिक् त्रिष्टुप् ।]

१८२७. यस्य व्रतं पशवो यन्ति सर्वे यस्य व्रत उपतिष्ठन्त आपः ।
यस्य व्रते पुष्टपतिर्निविष्टस्तं सरस्वन्तमवसे हवामहे ॥१ ॥

जिन सरस्वान् देवता के कर्मों का समस्त पशु अनुगमन करते हैं एवं सभी जल परस्पर मिलते हैं, वृष्टि एवं पुष्टि जिनके अधीन हैं, जिनके कर्मों में समस्त वस्तुओं के पोषणपति निविष्ट हैं, रक्षा एवं तृप्ति के लिए हम उन सरस्वान् देव का आवाहन करते हैं ॥१ ॥

१८२८. आ प्रत्यञ्चं दाशुषे दाश्वंसं सरस्वन्तं पुष्टपतिं रयिष्ठाम् ।
रायस्पोषं श्रवस्युं वसाना इह हुवेम सदनं रयीणाम् ॥२ ॥

पुष्टि के स्वामी, धन स्थान में स्थित धन के स्वामी, यजमानों को अन्न देने की इच्छा वाले हविदाता से प्रसन्न हों ।उनके अभिमुख होकर कामनाओं की पूर्ति करने वाले सरस्वान् की, हम हवि द्वारा सेवा करते हुए बुलाते हैं ॥२॥

[४२ - सुपर्ण सूक्त (४१)]

[**ऋषि-** प्रस्कण्व । **देवता-** श्येन । **छन्द-**जगती, २ त्रिष्टुप् ।]

१८२९. अति धन्वान्यत्यपस्ततर्द श्येनो नृचक्षा अवसानदर्शः ।
तरन् विश्वान्यवरा रजांसीन्द्रेण सख्या शिव आ जगम्यात् ॥१ ॥

समस्त प्राणियों के कर्मों के साक्षी, प्रशंसनीय गति वाले, अनन्त द्युलोक में दीखने वाले, मरुस्थलों में कृपा करके वर्षा करने वाले सूर्यदेव अपने मित्र इन्द्रदेव को द्युलोक से नीचे के लोकों का अतिक्रमण कर, हमारे नवीन घर बनाने के स्थल में लाएँ ॥१ ॥

१८३०. श्येनो नृचक्षा दिव्यः सुपर्णः सहस्रपाच्छतयोनिर्वयोधाः ।
स नो नि यच्छाद् वसु यत् पराभृतमस्माकमस्तु पितृषु स्वधावत् ॥२ ॥

अनन्त किरणों वाले, अपरिमित कर्मफलों वाले, सुन्दर गति वाले, अन्न को धारण करने वाले सूर्यदेव हमें चिरस्थायी करें । हमारे द्वारा अर्पित धन अथवा हवि पितरों के लिए स्वधारूप (तृप्तिदायक) हो ॥२ ॥

[४३ - पापमोचन सूक्त (४२)]

[**ऋषि-** प्रस्कण्व । **देवता-** सोमारुद्र । **छन्द-** त्रिष्टुप् ।]

१८३१. सोमारुद्रा वि वृहतं विषूचीममीवा या नो गयमाविवेश ।
बाधेथां दूरं निर्ऋतिं पराचैः कृतं चिदेनः प्र मुमुक्तमस्मत् ॥१ ॥

हे सोम और रुद्रदेव ! आप विषूचिका रोग एवं अमीवा रोग को हमारे घर से नष्ट करें । हमारे कृत पापों एवं रोग की कारणभूत पिशाचिनी को दूर ले जाकर नष्ट करें ॥१ ॥

[अमीवा रोग आँव-अमीबाइसिस को कहते हैं, विसूचिका हैजे को कहते हैं । यह दोनों पेट में अन्न के ठीक से न पचने के कारण पैदा होते हैं ।]

१८३२. सोमारुद्रा युवमेतान्यस्मद् विश्वा तनूषु भेषजानि धत्तम् ।
अव स्यतं मुञ्चतं यन्नो असत् तनूषु बद्धं कृतमेनो अस्मत् ॥२ ॥

हे सोम एवं रुद्रगण ! आप हमारे शरीरों में रोगनाशक ओषधियों को स्थापित करें , एवं शरीरों में व्याप्त पापों को हमसे अलग करके उन्हें नष्ट करें ॥२ ॥

[४४ - वाक् सूक्त (४३)]

[**ऋषि-** प्रस्कण्व । **देवता-** वाक् । **छन्द-** त्रिष्टुप् ।]

१८३३. शिवास्त एका अशिवास्त एकाः सर्वा बिभर्षि सुमनस्यमानः ।
तिस्रो वाचो निहिता अन्तरस्मिन् तासामेका वि पपातानु घोषम् ॥१ ॥

हे वाक्देव ! आपके कुछ शब्द कल्याणकारी-शुभ और कुछ अकल्याणकारी-अशुभ होते हैं, श्रेष्ठ मन वाले आप दोनों प्रकार की वाणियों को धारण करें । उच्चारण करने वाले के अन्दर, वाणी के तीन प्रकार या भाग (परा, पश्यन्ती एवं मध्यमा) रहते हैं, जबकि श्रोता के पास चौथाई भाग (बैखरी) व्यक्त होकर पहुँचता है ॥१ ॥

[४५ - इन्द्राविष्णू सूक्त (४४)]

[**ऋषि-** प्रस्कण्व । **देवता-** इन्द्र, विष्णु । **छन्द-** भुरिक् त्रिष्टुप् ।]

१८३४. उभा जिग्यथुर्न परा जयेथे न परा जिग्ये कतरश्चनैनयोः ।
इन्द्रश्च विष्णो यदपस्पृधेथां त्रेधा सहस्रं वि तदैरयेथाम् ॥१ ॥

हे इन्द्रदेव और विष्णुदेव ! आप दोनों सदैव अजेय हैं । आपमें से एक भी कभी पराजित नहीं हुए । हे देव ! जब आप दोनों स्पर्धा से युद्ध करते हैं, तब हजारों शत्रुओं को तीन प्रकार से हरा देते हैं और इच्छित वस्तु (लोक, वेद या वाणी) को अपने वश में कर लेते हैं ॥१ ॥

[४६ - ईर्ष्यानिवारण सूक्त (४५)]

[**ऋषि-** प्रस्कण्व । **देवता-** भेषज । **छन्द-** अनुष्टुप् ।]

१८३५. जनाद् विश्वजनीनात् सिन्धुतस्पर्याभृतम् ।
दूरात् त्वा मन्य उद्भृतमीर्ष्याया नाम भेषजम् ॥१ ॥

सम्पूर्ण मानवों के लिए हितकारी जनपद से तथा समुद्र से अथवा दूर से लाई गई ओषधि ईर्ष्या तथा क्रोध हटाने में समर्थ है ॥१ ॥

[४७ - ईर्ष्यानिवारण सूक्त (४५)]

[**ऋषि-** प्रस्कण्व । **देवता-** ईर्ष्यापनयन । **छन्द-** अनुष्टुप् ।]

१८३६. अग्नेरिवास्य दहतो दावस्य दहतः पृथक् । एतामेतस्येर्ष्यामुद्नाग्निमिव शमय ॥

हे ईर्ष्या निवारण करने वाले देव ! आप अग्निदेव के समान हमारे सब कार्यों को भस्म करें एवं ईर्ष्यालु पुरुष की ईर्ष्या को उसी प्रकार शान्त करें, जिस प्रकार जल के द्वारा अग्नि को शान्त करते हैं ॥१ ॥

[४८ - सिनीवाली सूक्त (४६)]

[**ऋषि-** अथर्वा । **देवता-** सिनीवाली । **छन्द-** अनुष्टुप्, ३ त्रिष्टुप् ।]

१८३७. सिनीवालि पृथुष्टुके या देवानामसि स्वसा ।
जुषस्व हव्यमाहुतं प्रजां देवि दिदिड्ढि नः ॥१ ॥

हे सिनीवालि ! आप अनेकों द्वारा स्तुत्य हैं । आप देवताओं की भगिनीरूप ही हैं, ऐसे महान् गुणों वाली हे देवि ! आप हमारे द्वारा अर्पित हवि को ग्रहण करें एवं प्रसन्न होकर पुत्रादि प्रजा प्रदान करें ॥१ ॥

१८३८. या सुबाहुः स्वङ्गुरिः सुषूमा बहुसूवरी । तस्यै विश्पत्न्यै हविः सिनीवाल्यै जुहोतन ॥

हे ऋत्विज् और यजमानो ! जो सिनीवाली देवी सुन्दर बाहु, सुन्दर अँगुलियों एवं अंग- सौष्ठव से सुशोभित होने वाली हैं, आप उन उत्तम सन्तान देने वाली देवी को हवि अर्पित करें ॥२ ॥

१८३९. या विश्पत्नीन्द्रमसि प्रतीची सहस्रस्तुकाभियन्ती देवी ।
विष्णोः पत्नि तुभ्यं राता हवींषिपतिं देवि राधसे चोदयस्व ॥३ ॥

हे प्रजापालिका सिनीवाली देवि ! आप परम ऐश्वर्य सम्पन्न इन्द्रदेव के सामने जाती हैं, उनकी पूजा करती हैं । हजारों लोगों से स्तुत्य.हे व्यापनशील देव की पत्नी ! हम आपके लिए हवि अर्पित करते हैं, आप प्रसन्न होकर अपने पति इन्द्रदेव द्वारा धन प्रदान कराएँ ॥३ ॥

[४९ - कुहू सूक्त (४७)]

[**ऋषि-** अथर्वा । **देवता-** कुहू । **छन्द-** जगती, २ त्रिष्टुप् ।]

१८४०. कुहूं देवीं सुकृतं विद्मनापसमस्मिन् यज्ञे सुहवा जोहवीमि ।
सा नो रयिं विश्ववारं नि यच्छाद् ददातु वीरं शतदायमुक्थ्यम् ॥१ ॥

कुहू देवी उत्तमकर्म वाली, ज्ञानपूर्वक कर्म करने वाली तथा स्तुति करने योग्य हैं । ऐसी दिव्य शक्ति सम्पन्न देवी का हम इस यज्ञ में आवाहन करत्ते हैं । वे प्रसन्न होकर हमें श्रेष्ठ धन एवं सैकड़ों प्रकार से दान करने वाले वीर पुत्र प्रदान करें ॥१ ॥

१८४१. कुहूर्देवानाममृतस्य पत्नी हव्या नो अस्य हविषो जुषेत ।
शृणोतु यज्ञमुशती नो अद्य रायस्पोषं चिकितुषी दधातु ॥२ ॥

देवताओं में जो अमृतरूप हैं, कुहू देवी उनकी पत्नी (पालन करने वाली) हैं । आवाहन करने योग्य देवी हमारे इस यज्ञ में आकर हवि ग्रहण करें । हमें धनादि से पुष्ट करें ॥२ ॥

[५० - राका सूक्त (४८)]

[**ऋषि-** अथर्वा । **देवता-** राका । **छन्द-** जगती ।]

१८४२. राकामहं सुहवा सुष्टुती हुवे शृणोतु नः सुभगा बोधतु त्मना ।
सीव्यत्वपः सूच्याच्छिद्यमानया ददातु वीरं शतदायमुक्थ्यम् ॥१ ॥

उन पूर्ण चन्द्रमा के सामन आह्लाददायिनी, स्तुति करने योग्य देवी का हम उत्तम ढंग से आवाहन करते हैं । वे सौभाग्यशालिनी देवी अपनी सुई एवं सीने की विशेष क्रिया के दिव्य प्रभाव से हमें सैकड़ों प्रकार के दान देने में समर्थ यशस्वी वीर पुत्र प्रदान करें ॥१ ॥

१८४३. यास्ते राके सुमतयः सुपेशसो याभिर्ददासि दाशुषे वसूनि ।
ताभिर्नो अद्य सुमना उपागहि सहस्रापोषं सुभगे रराणा ॥२ ॥

हे राका देवि ! आप उत्तम सुन्दर सुमतियों के द्वारा हवि दाता यजमान को कल्याणकारी धन देती हैं । आज उन्हीं सुमतियों सहित, प्रसन्न मन होकर आएँ और हमें श्रेष्ठ धन से पुष्ट करें ॥२ ॥

[५१ - देवपत्नी सूक्त (४९)]

[**ऋषि-** अथर्वा । **देवता-** देवपत्नी । **छन्द-** आर्षीजगती, २ चतुष्पदा पंक्ति ।]

१८४४. देवानां पत्नीरुशतीरवन्तु नः प्रावन्तु नस्तुजये वाजसातये ।
याः पार्थिवासो या अपामपि व्रते ता नो देवीः सुहवाः शर्म यच्छन्तु ॥१ ॥

देवपत्नियाँ हमारी रक्षा के लिए कृपा करके हमारे निकट आएँ एवं लाभ प्राप्त कराने की इच्छा से अन्न प्रदान करें । जो देवियाँ पृथ्वी पर, जो जलवृष्टि के लिए अन्तरिक्ष में निवास करती हैं, वे सब हमको सुख प्रदान करें ॥१

१८४५. उत ग्ना व्यन्तु देवपत्नीरिन्द्राण्य१ग्नाय्यश्विनी राट् ।
आ रोदसी वरुणानी शृणोतु व्यन्तु देवीर्य ऋतुर्जनीनाम् ॥२ ॥

देवताओं की पत्नियाँ ये देवियाँ हमारा कल्याण करें । इन्द्राणी, वरुणानी, रोदसी (द्यावा-पृथिवी) तथा अश्विनीकुमारों की पत्नी 'राट्' हमारी प्रार्थना सुनें । स्त्रियों के ऋतुकाल में ये देवियाँ हमारा हित करें ॥२ ॥

[५२ - विजय सूक्त (५०)]

[**ऋषि-** अङ्गिरा । **देवता-** इन्द्र । **छन्द-** अनुष्टुप्, ३, ७ त्रिष्टुप्, ४ जगती, ६ भुरिक् त्रिष्टुप् ।]

१८४६. यथा वृक्षमशनिर्विश्वाहा हन्त्यप्रति । एवाहमद्य कितवानक्षैर्बध्यासमप्रति ॥१ ॥

जिस प्रकार विद्युत् अग्नि नित्य प्रति वृक्षों को भस्म करती है, उसी प्रकार हम सभी जुआरियों को पाँसों के द्वारा अतुलनीय रीति से मारते हैं ॥१ ॥

१८४७. तुराणामतुराणां विशामवर्जुषीणाम् । समैतु विश्वतो भगो अन्तर्हस्तं कृतं मम ॥२

द्यूतकर्म (जुए) में शीघ्रता वाले तथा देर करने वालों में मैं प्रधान हूँ । द्यूतकर्म न छोड़ने वालों का ऐश्वर्य, धन आदि मुझ पाँसों को प्राप्त हो ॥२ ॥

१८४८. ईडे अग्निं स्वावसुं नमोभिरिह प्रसक्तो वि चयत् कृतं नः ।
रथैरिव प्र भरे वाजयद्भिः प्रदक्षिणं मरुतां स्तोममृध्याम् ॥३ ॥

हम उन स्वावसु अग्निदेव की स्तुति करते हैं, जो स्तुतिकर्त्ताओं को अपना धन प्रदान करते हैं । वे देव प्रसन्न होकर हमें कृत नामक पाँसे (श्रेष्ठ संकल्प या कर्म) प्रदान करें । जिस प्रकार रथ में अन्न लाते हैं, उसी प्रकार सत्कर्म द्वारा शत्रुओं के धन को भी प्राप्त करें ॥३ ॥

१८४९. वयं जयेम त्वया युजा वृतमस्माकमंशमुदवा भरेभरे ।
अस्मभ्यमिन्द्र वरीयः सुगं कृधि प्र शत्रूणां मघवन् वृष्ण्या रुज ॥४ ॥

हे इन्द्रदेव ! हम आपकी सहायता से घेरने वाले शत्रुओं को जीतें । प्रत्येक युद्ध में आप हमारे प्रयत्नों को सुरक्षित रखें । हमारे प्रगति मार्ग में बाधक शत्रुओं के बलों को नष्ट करें । हे धनवान् इन्द्रदेव ! आप हमें वरिष्ठ स्थान तक पहुँचाकर धन प्रदान करें ॥४ ॥

१८५०. अजैषं त्वा संलिखितमजैषमुत संरुधम् ।
अविं वृको यथा मथदेवा मथ्नामि ते कृतम् ॥५ ॥

हे हर प्रकार से पीड़ा देने वाले शत्रु ! हम तुझे जीत लेंगें । जिस प्रकार भेड़िया भेड़ को मथ कर मार देता है, उसी प्रकार हम तम्हारे कृत (पाँसों) को मथकर नष्ट कर देंगे ॥५ ॥

१८५१. उत प्रहामतिदीवा जयति कृतमिव श्वघ्नी वि चिनोति काले ।
यो देवकामो न धनं रुणद्धि समित् तं रायः सृजति स्वधाभिः ।।६ ।।

विजयाभिलाषी वीर अपने घातक शत्रुओं को जीत लेता है । स्वयं के धन आदि का हनन करने वाला मूढ़ वास्तव में अपने कृत कर्मों का फल ही भोगता है । जो व्यक्ति संग्रह न करके देव कार्यों में धन नियोजित करता है, उस व्यक्ति को ही विशिष्ट धन की प्राप्ति होती है ।।६ ।।

१८५२. गोभिष्टरेमामतिं दुरेवां यवेन वा क्षुधं पुरुहूत विश्वे ।
वयं राजसु प्रथमा धनान्यरिष्टासो वृजनीभिर्जयेम ।।७ ।।

हे इन्द्रदेव ! हम दुर्गति वाली दरिद्रता से उत्पन्न दुर्मति को गौ आदि पशुधन द्वारा दूर करें, यव आदि के द्वारा क्षुधा को शान्त करें ।हम प्रकाशवानों (प्रतिभावानों) में श्रेष्ठ रहें एवं अपनी शक्तियों के द्वारा धन प्राप्त करें ।।७ ।।

१८५३. कृतं मे दक्षिणे हस्ते जयो मे सव्य आहितः ।
गोजिद् भूयासमश्वजिद् धनंजयो हिरण्यजित् ।।८ ।।

हमारे दाहिने हाथ में कृत (कर्म) एवं बायें हाथ में विजय है । इन दोनों से हम गौ, अश्व, धन, भूमि एवं स्वर्ण आदि प्राप्त करने में सफल हो ।।८ ।।

१८५४. अक्षाः फलवतीं द्युवं दत्त गां क्षीरिणीमिव ।
सं मा कृतस्य धारया धनुः स्नाव्नेव नह्यत ।।९ ।।

हमें दुग्ध देने वाली गौ जैसी फलदायी विजय हेतु अक्ष (पाँसे या पुरुषार्थ) प्राप्त हों । जिस प्रकार धनुष प्रत्यञ्चा (डोरी) से युक्त होने पर विजय दिलाने वाला होता है, उसी प्रकार आप हमें पुरुषार्थ से संयुक्त कर श्रेष्ठ फल प्रदान करें ।।९ ।।

[५३ - परिपाण सूक्त (५१)]

[**ऋषि**- अङ्गिरा । **देवता**- इन्द्राबृहस्पती । **छन्द**- त्रिष्टुप् ।]

१८५५. बृहस्पतिर्नः परि पातु पश्चादुतोत्तरस्मादधरादघायोः ।
इन्द्रः पुरस्तादुत मध्यतो नः सखा सखिभ्यो वरीयः कृणोतु ।।१ ।।

बृहस्पतिदेव, ऊपर-नीचे एवं पिछले भाग से हमारी रक्षा करें, इन्द्रदेव पूर्व और मध्य भाग से हमारी रक्षा करें एवं सखारूप इन्द्रदेव अपने स्तोताओं को मित्र भाव से धन आदि प्रदान कर श्रेष्ठ बनाएँ ।।१ ।।

[५४ - सांमनस्य सूक्त (५२)]

[**ऋषि**- अथर्वा । **देवता**-सांमनस्य और अश्विनीकुमार । **छन्द**- ककुम्मती अनुष्टुप्, २ जगती ।]

१८५६. संज्ञानं नः स्वेभिः संज्ञानमरणेभिः ।
संज्ञानमश्विना युवमिहास्मासु नि यच्छतम् ।।१ ।।

हे अश्विनीकुमारो ! हम स्वजनों सहित समान ज्ञान वाले हों । हमसे प्रतिकूल बात करने वाले भी हमारे साथ अनुकूल बुद्धि वाले हों । हे अश्विनीकुमार देवो ! आप कृपा कर हम सब में, इस विषय में सुमति स्थापित करें ।।१ ।।

१८५७. सं जानामहै मनसा सं चिकित्वा मा युष्महि मनसा दैव्येन ।
मा घोषा उत्स्थुर्बहुले विनिर्हते मेषुः पप्तदिन्द्रस्याहन्यागते ।।२ ।।

हम मन से श्रेष्ठज्ञान प्राप्त करें । ज्ञानवान् होकर, एक मत से; बिना परस्पर विरोध किए, हम कार्य करें । देवताओं से प्रेम करने वाले हम कभी अलग न हों । परस्पर हमारी वाणी विषादकारक न हो । भविष्य में इन्द्रदेव का वज्र हम पर न गिरे ।।२ ।।

[५५ - दीर्घायु सूक्त (५३)]

[**ऋषि-** ब्रह्मा । **देवता-** आयु, बृहस्पति, अश्विनीकुमार । **छन्द-** त्रिष्टुप्, ३ भुरिक् त्रिष्टुप् ४ उष्णिक् गर्भार्षी पंक्ति, ५-७ अनुष्टुप् ।]

१८५८. अमुत्रभूयादधि यद् यमस्य बृहस्पतेरभिशस्तेरमुञ्चः ।
प्रत्यौहतामश्विना मृत्युमस्मद् देवानामग्ने भिषजा शचीभिः ।।१ ।।

हे अग्निदेव एवं बृहस्पतिदेव ! आप दोनों परलोक में मिलने वाली यातनाओं से इसे मुक्त करें एवं आपकी कृपा से दोनों अश्विनीकुमारदेव इसे मृत्युकारक रोगों से बचाएँ ।।१ ।।

१८५९. सं क्रामतं मा जहीतं शरीरं प्राणापानौ ते सयुजाविह स्ताम् ।
शतं जीव शरदो वर्धमानोऽग्निष्टे गोपा अधिपा वसिष्ठः ।।२ ।।

हे प्राण एवं अपान ! आप दोनों इस मनुष्य को छोड़ें नहीं; बल्कि (इसमें) भली प्रकार संचरित हों । हे पुरुष ! प्राण-अपान तुम्हारी देह में संचार करते रहें, जिससे वर्धमान होकर तुम सौ वर्ष तक जीवित रहो । तेजस्वी अग्निदेव तुम्हारी रक्षा करें ।।२ ।।

१८६०. आयुर्यत् ते अतिहितं पराचैरपानः प्राणः पुनरा ताविताम् ।
अग्निष्टदाहार्निर्ऋतेरुपस्थात् तदात्मनि पुनरा वेशयामि ते ।।३ ।।

हे आयु की कामना वाले पुरुष ! स्वास्थ्य विरोधी आचरणों के कारण, जो तेरी आयु क्षीण हो गई है, उसे प्राण-अपान फिर से बढ़ाएँ । यज्ञ द्वारा प्रसन्न अग्निदेव तुम्हें सुरक्षित रखें एवं दीर्घायु प्रदान करें ।।३ ।।

१८६१. मेमं प्राणो हासीन्मो अपानोऽवहाय परा गात् ।
सप्तर्षिभ्य एनं परि ददामि त एनं स्वस्ति जरसे वहन्तु ।।४ ।।

इस मनुष्य को प्राण-अपान छोड़कर न जाएँ । हम इस आयु की कामना वाले पुरुष को सप्त ऋषियों की शरण में पहुँचाते हैं, वे इसे वृद्धावस्था तक सुखपूर्वक रखें ।।४ ।।

[ऋषियों द्वारा प्रदर्शित जीवन पद्धति के अनुसरण से सुखी-दीर्घजीवन का लाभ प्राप्त किया जा सकता है ।]

१८६२. प्र विशतं प्राणापानावनड्वाहाविव व्रजम् ।
अयं जरिम्णः शेवधिररिष्ट इह वर्धताम् ।।५ ।।

हे प्राण-अपान !आप दोनों इस आयु की कामना वाले पुरुष के शरीर में वैसे ही भ्रमण करते रहें, जैसे गोशाला में बैल प्रविष्ट होकर घूमते रहते हैं । यह बिना किसी बाधा के वृद्धावस्था तक सुखपूर्वक जीवनयापन करे ।।५ ।।

[जिस प्रकार वृषभों के संसर्ग में गौएँ उत्पादक बनती हैं, उसी प्रकार प्राणों के संसर्ग से इन्द्रियाँ उत्पादक शक्ति से सम्पन्न बनती हैं ।]

१८६३.आ ते प्राणं सुवामसि परा यक्ष्मं सुवामि ते ।आयुर्नो विश्वतो दधदयमग्निर्वरेण्यः।।

हे आयु की कामना वाले पुरुष ! हम तुम्हारे क्षयरोग को दूर हटाते हुए , तुम्हें दीर्घजीवी बनाने के लिए अग्निदेव से प्रार्थना करते हैं ।।६ ।।

१८६४. उद् वयं तमसस्परि रोहन्तो नाकमुत्तमम्। देवं देवत्रा सूर्यमगन्म ज्योतिरुत्तमम्॥

तमस् क्षेत्र को पार करके, श्रेष्ठ-स्वर्ग में चढ़ते हुए हम, सबके उत्पादक-तेजस्वी सूर्यदेव को प्राप्त करें ॥७

[५६ - विघ्नशमन सूक्त (५४)]

[**ऋषि-** ब्रह्मा। **देवता-** ऋक्साम। **छन्द-** अनुष्टुप्।]

१८६५. ऋचं साम यजामहे याभ्यां कर्माणि कुर्वते।
एते सदसि राजतो यज्ञं देवेषु यच्छतः ॥१ ॥

हम पढ़े हुए ऋक् और यजु का हवि द्वारा पूजन करते हैं। हम ऋत्विज् -यजमान ऋचाओं और सामों के द्वारा यजन करते हैं। ये दोनों यज्ञशाला में दमकते हुए सुशोभित होते हैं।यही देवताओं तक यज्ञ को पहुँचाते हैं।

[५७ - मार्गस्वस्त्य अयन सूक्त (५४-५५)]

[**ऋषि-** भृगु। **देवता-** इन्द्र। **छन्द-** अनुष्टुप्, २ विराट् परोष्णिक्।]

१८६६. ऋचं साम यदप्राक्षं हविरोजो यजुर्बलम्।
एष मा तस्मान्मा हिंसीद् वेदः पृष्टः शचीपते ॥१ ॥

जिस प्रकार हमने ऋग्वेद के द्वारा हवि, सामवेद से ओज और यजुर्वेद से बल को जाना है। (हे इन्द्रदेव !) यह पूछकर जाना हुआ वेदज्ञान हमें पीड़ा न पहुँचाए, प्रत्युत इच्छित फल प्रदान करे ॥१ ॥

१८६७. ये ते पन्थानोऽव दिवो येभिर्विश्वमैरयः। तेभिः सुम्नया धेहि नो वसो ॥२ ॥

हे इन्द्रदेव ! आप अपने द्युलोक के अधोभाग वाले मार्गों के द्वारा जगत् को (प्राणियों को) अपने-अपने कर्म में नियोजित करते हैं। आप उन्हीं मार्गों से हमें सुखरहित पुष्टि प्रदान करें ॥२ ॥

[५८ - विषभेषज्य सूक्त (५६)]

[**ऋषि-** अथर्वा। **देवता-** १, ३,५-८ वृश्चिकादि, २ वनस्पति, ब्रह्मणस्पति। **छन्द-** अनुष्टुप्, ४ विराट् प्रस्तारपंक्ति।]

१८६८. तिरश्चिराजेरसितात् पृदाकोः परि संभृतम्।
तत् कङ्कपर्वणो विषमियं वीरुदनीनशत् ॥१ ॥

तिरछी रेखाओं वाले, काले, फुफकारने वाले सर्प के विष को तथा कंकपर्वा नामक प्राणी-विष को यह 'मधुक' नामक ओषधि नष्ट करती है ॥१ ॥

१८६९. इयं वीरुन्मधुजाता मधुश्चुन्मधुला मधूः। सा विह्रुतस्य भेषज्यथो मशकजम्भनी।

यह प्रयुक्त ओषधि मधु से निष्पन्न हुई है। यह मधुर रस बढ़ाने वाली है। यह काटने वाले प्राणियों एवं उनके विष को नष्ट करने में समर्थ है ॥॥२ ॥

१८७०. यतो दष्टं यतो धीतं ततस्ते निर्ह्वयामसि।अर्भस्य तृप्रदंशिनो मशकस्यारसं विषम्।

जहाँ काटा है और रक्त पिया है, उस स्थान से तीव्रदंशन करने वाले मच्छर के विष को हम नष्ट करते हैं ॥३ ॥

१८७१. अयं यो वक्रो विपरुर्व्यङ्गो मुखानि वक्रा वृजिना कृणोषि।
तानि त्वं ब्रह्मणस्पत इषीकामिव सं नमः ॥४ ॥

विष के प्रभाव से रोगी अंग सिकोड़ रहा है, ढीली संधियों वाला हो गया है, मुख को टेढ़ा-मेढ़ा कर रहा है, ऐसे रोगी को इस ओषधि द्वारा स्वस्थ करते हैं ॥४ ॥

[रोगी के लक्षण टिटनेस रोग जैसे हैं। टिटनेस उत्पादक विष के उपचार का संकेत इस मन्त्र में प्रतीत होता है ।]

१८७२. अरसस्य शर्कोटस्य नीचीनस्योपसर्पतः । विषं ह्य१स्यादिष्यथो एनमजीजभम् ॥

निर्बल दिखने वाले, रेंगकर चलने वाले इस शर्कोटक (इस नाम वाले या विष से टेढ़ा कर देने वाले) जन्तु के विष को हमने नष्ट कर दिया है ॥५ ॥

१८७३. न ते बाह्वोर्बलमस्ति न शीर्षे नोत मध्यतः ।
अथ किं पापयामुया पुच्छे बिभर्ष्यर्भकम् ॥६ ॥

हे बिच्छू ! तेरी बाहुओं में, सिर में और मध्य भाग में कष्ट देने की सामर्थ्य नहीं है । केवल पूँछ में थोड़ा विष है, फिर तू दुर्बुद्धि के वशीभूत होकर दूसरों को कष्ट देने की इच्छा से क्यों फिरता है ? ॥६ ॥

१८७४.अदन्ति त्वा पिपीलिका वि वृश्चन्ति मयूर्यः ।सर्वे भल ब्रवाथ शार्कोटम रसंविषम् ॥

हे सर्प ! तुझे चीटियाँ खा लेती हैं और मोरनी भी तेरे टुकड़े-टुकड़े कर डालती है । हे विषनाशक ओषधे ! तुम शर्कोटक को विष विहीन कर दो ॥७ ॥

१८७५.य उभाभ्यां प्रहरसि पुच्छेन चास्येन च ।आस्ये३ न ते विषं किमु ते पुच्छधावसत्

हे वृश्चिक ! तुम्हारी पूँछ में ही थोड़ा सा विष है, फिर भी तू पूँछ और मुँख इन दोनों से ही आघात करता है ॥

[५९ - सरस्वती सूक्त (५७)]

[**ऋषि-** वामदेव । **देवता-** सरस्वती । **छन्द-** जगती ।]

१८७६. यदाशसा वदतो मे विचुक्षुभे यद् याचमानस्य चरतो जनाँ अनु ।
यदात्मनि तन्वो मे विरिष्टं सरस्वती तदा पृणद् घृतेन ॥१ ॥

मेरे जिन अंगों को याचित वस्तु के न प्राप्त होने से कष्ट हुआ है और इससे मुझमें जो आत्म-ग्लानि या हीनता के भाव आए, उन सबको देवी सरस्वती स्नेहपूर्वक दूर करें ॥१ ॥

१८७७. सप्त क्षरन्ति शिशवे मरुत्वते पित्रे पुत्रासो अप्यवीवृतन्नृतानि ।
उभे इदस्योभे अस्य राजत उभे यतेते उभे अस्य पुष्यतः ॥२ ॥

मरुत्वान् (प्राणवान्) शिशु के लिए सात दिव्य प्रवाह रस प्रदान करते हैं । जिस प्रकार पुत्र अपने पिता की सत्कर्मों से सेवा करता है, उसी प्रकार ये शिशु की सेवा करते हैं । इसके पास दो शक्तियाँ हैं, जो इसके तेज को बढ़ाती, कार्य कराती और पोषण करती हैं ॥२ ॥

[यह मंत्र अनेकार्थक प्रतीत होता है । शिशु वरुण है, तो सप्तधाराएँ इसके लिए प्रवाहित हैं, जीवात्मा है, तो उसके लिए सप्त प्राण प्रवाहित होते हैं । सूर्य या अग्नि हैं , तो उसकी सप्त रश्मियाँ हैं । दो शक्तियाँ स्वाहा-स्वधा, पुष्टि-तुष्टि, द्यावा-पृथिवी आदि को कह सकते हैं, जो प्रकाशित होती तथा पोषण प्रदान करती हैं ।]

[६०- अन्न सूक्त (५८)]

[**ऋषि-** कौरुपथि । **देवता-** इन्द्रावरुण । **छन्द-** जगती, २ त्रिष्टुप् ।]

१८७८. इन्द्रावरुणा सुतपाविमं सुतं सोमं पिबतं मद्यं धृतव्रतौ ।
युवो रथो अध्वरो देववीतये प्रति स्वसरमुप यातु पीतये ॥१ ॥

हे सोमपान करने वाले कर्मधारी इन्द्र और वरुणदेव ! आप दोनों इस निचोड़े गये हर्षवर्द्धक सोम का पान करें । इस हेतु आपका अपराजेय रथ, आप दोनों को देवत्व की कामना वाले यजमान के घर के निकट लाए ॥१ ॥

१८७९. इन्द्रावरुणा मधुमत्तमस्य वृष्णः सोमस्य वृषणा वृषेथाम् ।
इदं वामन्धः परिषिक्तमासद्यास्मिन् बर्हिषि मादयेथाम् ॥२ ॥

हे वरुण और इन्द्रदेव ! आप दोनों अभिलषित फलों की वर्षा करने वाले हैं । आपके लिए परम-मधुर सोमभाग अन्न रूप 'चमस' आदि पात्रों में रखा हुआ है ।आप इस बिछाए गए कुश के आसन पर बैठकर तृप्त हों||

[६१ - शापमोचन सूक्त (५९)]

[**ऋषि-** बादरायणि । **देवता-** अरिनाशन । **छन्द-** अनुष्टुप् ।]

१८८०. यो नः शपादशपतः शपतो यश्च नः शपात् ।
वृक्षइव विद्युता हत आ मूलादनु शुष्यतु ॥१ ॥

जो उलाहना न देने वाले मुझको शापित करे एवं कठोर वाक्यों द्वारा हमारी निन्दा करे, वह उसी प्रकार नष्ट हो जाए , जिस प्रकार बिजली से आहत हुआ वृक्ष मूल सहित सूख जाता है ॥१ ॥

[६२ - रम्यगृह सूक्त (६०)]

[**ऋषि-** ब्रह्मा । **देवता-** वास्तोष्पति, गृह समूह । **छन्द-** अनुष्टुप्, १ परानुष्टुप् त्रिष्टुप् ।]

१८८१. ऊर्जं बिभ्रद् वसुवनिः सुमेधा अघोरेण चक्षुषा मित्रियेण ।
गृहानैमि सुमना वन्दमानो रमध्वं मा बिभीत मत् ॥१ ॥

अन्न धारण करने वाला, धन का दान करने वाला, श्रेष्ठबुद्धि वाला, शान्त मन वाला होकर सबके प्रति मित्र भाव रखता हुआ, समस्त वन्दनीय जनों आदि का वन्दन करता हुआ, मैं अपने घर के पास पहुँच रहा हूँ (या घर में प्रवेश कर रहा हूँ), यहाँ सब लोग मुझसे निर्भय होकर आनन्द से रहें ॥१ ॥

१८८२. इमे गृहा मयोभुव ऊर्जस्वन्तः पयस्वन्तः ।
पूर्णा वामेन तिष्ठन्तस्ते नो जानन्त्वायतः ॥२ ॥

ये हमारे घर हमें सुख देने वाले, बलदायक अन्न एवं दुग्ध आदि से युक्त रहें । प्रवास से लौटने पर ये हम स्वामियों को भूलें नहीं ॥२ ॥

१८८३. येषामध्येति प्रवसन् येषु सौमनसो बहुः । गृहानुप ह्वयामहे ते नो जानन्त्वायतः ॥

इन घरों में रहते हुए हमें सुखानुभूति हो ।घरों में हम अपने इष्ट-मित्रों को बुलाते हैं, हम सब आनन्द से रहें ॥३॥

१८८४. उपहूता भूरिधनाः सखायः स्वादुसंमुदः ।
अक्षुध्या अतृष्या स्त गृहा मास्मद् बिभीतन ॥४ ॥

हे गृहो ! आप धन- सम्पन्न रहें । आप मधुर पदार्थों से युक्त रहते हुए, हमारे मित्र बने रहें । आप में निवास करने वाले व्यक्ति भूख और प्यास से पीड़ित न रहें । हे गृहो ! परदेश से लौटते हुए हमसे तुम डरो नहीं ॥४ ॥

१८८५. उपहूता इह गाव उपहूता अजावयः ।
अथो अन्नस्य कीलाल उपहूतो गृहेषु नः ॥५ ॥

हमारे घरों में गौएँ, भेड़-बकरियाँ और सब प्रकार सत्ववाला अन्न रहे, कोई कमी न रहे ॥५ ॥

१८८६.सूनृतावन्तः सुभगा इरावन्तो हसामुदाः ।
अतृष्या अक्षुध्या स्त गृहा मास्मद् बिभीतन ।।६ ।।

हे गृहो ! तुम सत्ययुक्त और उत्तम भाग्यवाले, अन्नवान् बनो, तुम्हारे अन्दर हास्य-विनोदमय वातावरण रहे, भूखे-प्यासे लोग न रहें । हे गृहो ! तुम हमसे डरो नहीं ।।६ ।।

१८८७. इहैव स्त मानु गात विश्वा रूपाणि पुष्यत ।
ऐष्यामि भद्रेणा सह भूयांसो भवता मया ।।७ ।।

हे गृहो ! तुम इसी क्षेत्र में रहो, मुझ प्रवासी के पीछे अस्त-व्यस्त न हो; विभिन्न रूप वालों का पोषण करो । मैं कल्याण करने वाला साधनों सहित वापस जाऊँगा । हमारी हर प्रकार से उन्नति हो । ।।७ ।।

[६३ - तपः सूक्त (६१)]

[**ऋषि-** अथर्वा । देवता- अग्नि । **छन्द-** अनुष्टुप् ।]

१८८८. यदग्ने तपसा तप उपतप्यामहे तपः । प्रियाः श्रुतस्य भूयास्मायुष्मन्तः सुमेधसः ।।१।।

तप की प्रक्रिया के आधार पर जो तप किया जाता है, वह हम करते हैं, उससे हम ज्ञान प्रिय तथा दीर्घायु बनें

१८८९. अग्ने तपस्तप्यामह उप तप्यामहे तपः । श्रुतानि शृण्वन्तो वयमायुष्मन्तः सुमेधसः ।।

हे अग्निदेव ! हम आपके समीप नियमों का पालन करते हुए, शारीरिक-मानसिक संयम रूप तप करते हैं । इससे श्रुतियों को सुनकर धारण करने की शक्ति बढ़े एवं दीर्घायु प्राप्त हो । ।।२ ।।

[६४ - शत्रुनाशन सूक्त (६२)]

[**ऋषि-** कश्यप । देवता- अग्नि । **छन्द-** जगती ।]

१८९०. अयमग्निः सत्पतिर्वृद्धवृष्णो रथीव पत्तीनजयत् पुरोहितः ।
नाभा पृथिव्यां निहितो दविद्युतदधस्पदं कृणुतां ये पृतन्यवः ।।१ ।।

जो अग्निदेव महान् देवों को हवि पहुँचाते हैं । जो पुरोहित, प्रवृद्ध, बलवान् तथा महारथी के समान प्रजा को अपने अधीन करने वाले हैं, वे पृथ्वी की नाभि-वेदिका में स्थापित होकर, हमारे शत्रुओं को पद दलित करें ।।१ ।।

[६५ - दुरितनाशन सूक्त (६३)]

[**ऋषि-** कश्यप । देवता- अग्नि । **छन्द-** जगती ।]

१८९१. पृतनाजितं सहमानमग्निमुक्थैर्हवामहे परमात् सधस्थात् ।
स नः पर्षदति दुर्गाणि विश्वा क्षामद् देवोऽति दुरितान्यग्निः ।।१ ।।

युद्ध में शत्रुसेना को पराजित करने वाले, हवि के भार को सहन करने वाले अग्निदेव को उत्कृष्ट लोक से स्तोत्रों द्वारा बुलाते हैं । वे अग्निदेव हमें समस्त प्रकार के कष्ट से बचाएँ एवं दुर्गति करने वाले पापों का नाश करें ।

[६६ - पापमोचन सूक्त (६४)]

[**ऋषि-** यम ।.**देवता-** आपः,अग्नि । **छन्द-** भुरिक् अनुष्टुप्, २ न्यङ्कुसारिणी बृहती ।]

१८९२. इदं यत् कृष्णः शकुनिरभिनिष्पतन्नपीपतत् ।
आपो मा तस्मात् सर्वस्माद् दुरितात् पान्त्वंहसः ।।१ ।।

काले रंग के पक्षी (अथवा दुर्भाग्य) ने आकाश मार्ग से इन मेरे अंगों पर अभिघात किया है। इस कारण दुर्गति प्रदान करने वाले पाप से अभिमन्त्रित जल रक्षा करे ॥१ ॥

१८९३. इदं यत् कृष्णः शकुनिरवामृक्षन्निर्ऋते ते मुखेन।
अग्निर्मा तस्मादेनसो गार्हपत्यः प्र मुञ्चतु ॥२ ॥

हे मृत्युदेव ! इस काले (दुर्भाग्य सूचक) ने तुम्हारे मुख के द्वारा मेरा स्पर्श किया है। उससे लगे पाप को गार्हपत्य अग्निदेव नष्ट करें ॥२ ॥

[६७ - दुरितनाशन सूक्त (६५)]

[**ऋषि**- शुक्र । **देवता**- अपामार्गवीरुत् । **छन्द**- अनुष्टुप् ।]

१८९४. प्रतीचीनफलो हि त्वमपामार्ग रुरोहिथ।
सर्वान् मच्छपथाँ अधि वरीयो यावया इतः ॥१ ॥

हे अपामार्ग ओषधे ! आप प्रतीची फल (उलटे मुड़े फल) वाली होकर विकसित होती हैं। मेरे समस्त पापों (रोगों) को नष्ट करें ॥१ ॥

१८९५. यद् दुष्कृतं यच्छमलं यद् वा चेरिम पापया।
त्वया तद् विश्वतोमुखापामार्गाप मृज्महे ॥२ ॥

हे सर्वतोमुख अपामार्ग ओषधे ! हम से जो दुःखदायी पापकर्म हो गए हैं और दुर्बुद्धि के कारण जो मलिन पाप हम कर चुके हैं , उन्हें आप सब प्रकार से नष्ट करें ॥२ ॥

१८९६.श्यावदता कुनखिना बण्डेन यत्सहासिम। अपामार्ग त्वया वयं सर्वं तदप मृज्महे॥

हे अपामार्ग ओषधे ! आप हमारे उन पापों (दोषों) को दूर करें, जो काले-पीले से गन्दे दाँतों वाले, कुत्सित नख वाले एवं व्याधिग्रस्त निस्तेज व्यक्ति के साथ बैठने से मुझ में आए हो ॥३ ॥

[६८ - ब्रह्म सूक्त (६६)]

[**ऋषि**- ब्रह्मा । **देवता**- ब्राह्मणम् (ब्रह्म) । **छन्द**- त्रिष्टुप् ।]

१८९७. यद्यन्तरिक्षे यदि वात आस यदि वृक्षेषु यदि वोलपेषु।
यदश्रवन् पशव उद्यमानं तद् ब्राह्मणं पुनरस्मानुपैतु ॥१ ॥

जो इस आकाश में, वायु में, वृक्षों में, घास आदि वनस्पतियों में एवं पशुओं (प्राणियों) में सदा स्रवित होता है, प्रकट होने वाला ब्रह्मतेज हमें पुनः प्राप्त हो ॥१ ॥

[६९ - आत्मा सूक्त (६७)]

[**ऋषि**- ब्रह्मा । **देवता**- आत्मा । **छन्द**- पुरः परोष्णिक् बृहती ।]

१८९८. पुनर्मैत्विन्द्रियं पुनरात्मा द्रविणं ब्राह्मणं च।
पुनरग्नयो धिष्ण्या यथास्थाम कल्पयन्तामिहैव ॥१ ॥

हमें इन्द्रिय शक्ति, आत्मचेतना एवं ब्रह्म फिर से प्राप्त हों। यज्ञादि स्थानों में रहने वाली अग्नियाँ हमें प्राप्त हों। हम फिर से धन प्राप्त करके समृद्ध बनें ॥१ ॥

[७० - सरस्वती सूक्त (६८)]

[**ऋषि-** शन्ताति । **देवता-** सरस्वती । **छन्द-** अनुष्टुप्, २ त्रिष्टुप् ।]

१८९९. सरस्वति व्रतेषु ते दिव्येषु देवि धामसु । जुषस्व हव्यमाहुतं प्रजां देवि ररास्व नः ।

हे सरस्वतीदेवि ! आपके दिव्य व्रतों और धामों के लिए अर्पित आहुतियों को आप ग्रहण करें । आप हमें पुत्र - पौत्रादि रूप प्रजा प्रदान करें ॥१ ॥

१९००. इदं ते हव्यं घृतवत् सरस्वतीदं पितृणां हविरास्यं१ यत् ।
इमानि त उदिता शंतमानि तेभिर्वयं मधुमन्तः स्याम ॥२ ॥

हे सरस्वतीदेवि ! आपके लिए हमने घृतयुक्त हवि अर्पित की है, उसे आप पितरों तक पहुँचने के लिए प्रेरित करें । जो हवि हम आपके लिए अर्पित करते हैं, उसके प्रभाव से हम मधुरता युक्त अन्न से सम्पन्न हों ॥२ ॥

[७१- सरस्वती सूक्त (६८)]

[**ऋषि-** शन्ताति । **देवता-** सरस्वती । **छन्द-** गायत्री ।]

१९०१. शिवा नः शंतमा भव सुमृडीका सरस्वति । मा ते युयोम संदृशः ॥१ ॥

हे वाग्देवी सरस्वति ! आप समस्त सुख देने वाली हैं । आप हमें रोगों से पूर्णरूपेण मुक्त करके हमारा कल्याण करें । हे देवि ! हम आपके वास्तविक स्वरूप का दर्शन करते रहें ॥१ ॥

[७२ - सुख सूक्त (६९)]

[**ऋषि-** शन्ताति । **देवता-** सुख । **छन्द-** पथ्या पङ्क्ति ।]

१९०२. शं नो वातो वातु शं नस्तपतु सूर्यः ।
अहानि शं भवन्तु नः शं रात्री प्रति धीयतां शमुषा नो व्युच्छतु ॥१ ॥

हे वायुदेव ! आप हमारे लिए सुखदायकरूप से प्रवाहित हों एवं सुखपूर्वक प्रेरित करने वाले सूर्यदेवता सुख- स्वास्थ्यवर्द्धक ताप ही प्रदान करें । हमारा उषाकाल, दिन एवं रात्रि में सब प्रकार कल्याण हो ॥१ ॥

[७३ - शत्रुदमन सूक्त (७०)]

[**ऋषि-** अथर्वा । **देवता-** श्येन । **छन्द-** त्रिष्टुप्, २ अतिजगतीगर्भा जगती, ३ पुरः ककुम्मती अनुष्टुप्, ४-५ अनुष्टुप् ।]

१९०३. यत् किं चासौ मनसा यच्च वाचा यज्ञैर्जुहोति हविषा यजुषा ।
तन्मृत्युना निर्ऋतिः संविदाना पुरा सत्यादाहुतिं हन्त्वस्य ॥१ ॥

जो शत्रु हमें नष्ट करने के संकल्पसहित हवि और मन्त्रों से अभिचार कर्म कर रहा हो, उसके मन वाणी और देह से किये गये कर्म के फलित होने के पहले ही, हे निर्ऋतिदेव ! आप मृत्यु के सहयोग से उसे नष्ट करें ॥१ ॥

१९०४. यातुधाना निर्ऋतिरादु रक्षस्ते अस्य घ्नन्त्वनृतेन सत्यम् ।
इन्द्रेषिता देवा आज्यमस्य मथ्नन्तु मा तत् सं पादि यदसौ जुहोति ॥२ ॥

यातुधान, राक्षस और निर्ऋतिदेव, हमारे शत्रु द्वारा किये जा रहे अभिचार कर्म को विपरीत क्रिया द्वारा नष्ट कर दें । इन्द्रदेव द्वारा प्रेरित देवता शत्रु द्वारा हवन में प्रयुक्त किये जाने वाले घृत को नष्ट कर दें ॥२ ॥

१९०५. अजिराधिराजौ श्येनौ संपातिनाविव।
आज्यं पृतन्यतो हतां यो नः कश्चाभ्यघायति ॥३ ॥

हमारे अनिष्ट करने वाले शत्रु के घृत द्वारा होने वाले हवन को अधिराज और अजिर नामक मृत्यु-दूत श्येनबाज के समान झपट कर नष्ट कर दें ॥३ ॥

१९०६.अपाञ्चौ त उभौ बाहू अपि नह्याम्यास्यम्।
अग्नेर्देवस्य मन्युना तेन तेऽवधिषं हविः ॥४ ॥

हे अभिचारी शत्रु ! हम तुम्हारी दोनों भुजाएँ एवं मुँख बाँधते हैं और अग्नि के भयानक कोप के द्वारा तुम्हारी हवि, घृत आदि का नाश करते हैं ॥४ ॥

१९०७. अपि नह्यामि ते बाहू अपि नह्याम्यास्यम्।
अग्नेर्घोरस्य मन्युना तेन तेऽवधिषं हविः ॥५ ॥

हे शत्रु ! अभिचार कर्म में प्रवृत्त हाथों को हम बाँधते हैं। मन्त्र बोलने वाले मुख को बाँधते हैं। हवि द्वारा सिद्ध होने वाले तेरे कार्य को भी हम अग्नि के विकराल कोप से नष्ट करते हैं ॥५ ॥

[७४ - अग्नि सूक्त (७१)]

[**ऋषि**- अथर्वा । **देवता**- अग्नि । **छन्द**- अनुष्टुप् ।]

१९०८. परि त्वाग्ने पुरं वयं विप्रं सहस्य धीमहि। धृषद्वर्णं दिवेदिवे हन्तारं भङ्गुरावतः ॥

हे अरणिमंथन से प्रकट अग्निदेव ! आप उन राक्षसों का नाश करें, जो यज्ञादि कर्म में बिघ्न उपस्थित करते हैं। हे अग्निदेव ! इन मारने वालों को नष्ट करने के लिए ही हम आपको सब ओर से धारण करते हैं ॥१ ॥

[७५ - इन्द्र सूक्त (७२)]

[**ऋषि**- अथर्वा । **देवता**- इन्द्र । **छन्द**- अनुष्टुप्, २ त्रिष्टुप् ।]

१९०९. उत् तिष्ठताव पश्यतेन्द्रस्य भागमृत्वियम्। यदि श्रातं जुहोतन यद्यश्रातं ममत्तन।

हे ऋत्विजो ! आप वसन्त ऋतु आदि में होने वाले यज्ञ में इन्द्रदेव के निमित्त पक रहे यज्ञीय भाग का निरीक्षण, आसन से उठकर करते रहें। परिपक्व होने तक इन्द्रदेव की स्तुति करते रहें। पके भाग से इन्द्रदेव के लिए अग्नि में आहुति दें ॥१ ॥

१९१०. श्रातं हविरो ष्विन्द्र प्र याहि जगाम सूरो अध्वनो वि मध्यम्।
परि त्वासते निधिभिः सखायः कुलपा न व्राजपतिं चरन्तम् ॥२ ॥

हे इन्द्रदेव !आपके निमित्त पकाया जा रहा हविर्भाग पक चुका है तथा आपके याग का समय हो रहा है, अत: आप शीघ्रता से आएँ ।ऋत्विग्गण आपके निमित्त सोमपूरित पात्र लिए हुए हैं। हम सब आपकी उपासना उसी प्रकार कर रहे हैं, जिस प्रकार कुल के रक्षक पुत्रगण विचरण करते हुए संघपति पिता की उपासना करते हैं ॥२ ॥

[७६ - इन्द्र सूक्त (७२)]

[**ऋषि**- अथर्वा । **देवता**- इन्द्र । **छन्द**- त्रिष्टुप् ।]

१९११. श्रातं मन्य ऊधनि श्रातमग्नौ सुशृतं मन्ये तदृतं नवीयः।
माध्यन्दिनस्य सवनस्य दध्नः पिबेन्द्र वज्रिन् पुरुकृज्जुषाणः ॥१ ॥

यह दुग्ध गौ के थनों (स्तन) में पका, फिर अग्नि पर पकाया गया है, इसके पश्चात् इससे दधि बनाया गया, अतएव यह हविरूप सत्य और नवीन है। हे अनेक कर्मों के कर्त्ता वज्रधारी इन्द्रदेव ! आप मध्य दिन के समय निचोड़े दधि मिश्रित सोम का पान करें ॥१ ॥

[७७ - घर्म सूक्त (७३)]

[**ऋषि**- अथर्वा । **देवता** - घर्म, अश्विनीकुमार । **छन्द**- त्रिष्टुप्,१, ४, ६ जगती, २ पथ्याबृहती ।]

१९१२. समिद्धो अग्निर्वृषणा रथी दिवस्तप्तो घर्मो दुह्यते वामिषे मधु।
वयं हि वां पुरुदमासो अश्विना हवामहे सधमादेषु कारवः ॥१ ॥

हे दोनों बलवान् अश्विनीकुमारो ! आप द्युलोक के देवताओं में अग्रणी हैं। प्रदीप्त अग्नि के ताप द्वारा भली प्रकार तपाया गया घृत पात्र में है। आप दोनों के निमित्त (गौ दुग्ध) मधुर रस का दोहन कर लिया है। हम हवि पूरित घर वाले स्तोता, आपको यज्ञ में बुलाते हैं ॥१ ॥

१९१३. समिद्धो अग्निरश्विना तप्तो वां घर्म आ गतम्।
दुह्यन्ते नूनं वृषणेह धेनवो दस्रा मदन्ति वेधसः ॥२ ॥

हे कामनाओं की पूर्ति करने वाले दोनों अश्विनीकुमार ! अग्नि प्रदीप्त हो गई है, घृत तपाया जा चुका है। गोदुग्ध का दोहन कर लिया गया है। शत्रुसंहारक अश्विनीकुमारों की स्तुति द्वारा सेवा करके होता गण आनन्दित हो रहे हैं ॥२ ॥

१९१४. स्वाहाकृतः शुचिर्देवेषु यज्ञो यो अश्विनोश्चमसो देवपानः।
तमु विश्वे अमृतासो जुषाणा गन्धर्वस्य प्रत्यास्ना रिहन्ति ॥३ ॥

प्रदीप्त प्रवर्ग्य नाम का यह यज्ञ दोनों अश्विनीकुमारों के निमित्त ही है। जिस विशेष पात्र चमस के द्वारा अश्विनीकुमार रस पान करते हैं और जिससे देवों को हव्य अर्पित किया गया है, वह पात्र पवित्र है। उसी पात्र के द्वारा समस्त देवता अग्निरूपी मुख से अपना भाग ग्रहण करते हैं ॥३ ॥

१९१५. यदुस्रियास्वाहुतं घृतं पयोऽयं स वामश्विना भाग आ गतम्।
माध्वी धर्तारा विदथस्य सत्पती तप्तं घर्मं पिबतं रोचने दिवः ॥४ ॥

हे दोनों अश्विनीकुमारो ! वह घृतयुक्त गोदुग्ध पात्रों में भर दिया है। यह आपका भाग है, अतः आप दोनों आएँ। हे माधुर्ययुक्त, यज्ञस्वरूप, पालनकर्त्ता देवो ! आप आकर इस तपे हुए घर्म (परिपक्व रस) का पान करें ॥४ ॥

१९१६. तप्तो वां घर्मो नक्षतु स्वहोता प्र वामध्वर्युश्चरतु पयस्वान्।
मधोर्दुग्धस्याश्विना तनाया वीतं पातं पयस उस्रियायाः ॥५ ॥

हे दोनों अश्विनीकुमारो ! यह तपाया गया तेजरूपी दुग्ध आप दोनों को प्राप्त हो। हवन करने वाले अध्वर्युगण दुग्धसहित आपकी सेवा करें। आप दोनों स्वस्थ गौ के इस मधुर घृतयुक्त दुग्ध को ग्रहण करें ॥५ ॥

१९१७. उप द्रव पयसा गोधुगोषमा घर्मे सिञ्च पय उस्रियायाः।
वि नाकमख्यत् सविता वरेण्योऽनुप्रयाणमुषसो वि राजति ॥६ ॥

हे अध्वर्यो ! आप गोदुग्ध का दोहन कर, उसे यज्ञशाला में लाएँ। उस दुग्ध को तपाने के लिए पात्र में डालें। श्रेष्ठ सविता देवता उषाकाल के पश्चात् सुशोभित होते हुए सम्पूर्ण स्वर्गलोक को प्रकाशित कर रहे हैं ॥६ ॥

१९१८. उप ह्वये सुदुघां धेनुमेतां सुहस्तो गोधुगुत दोहदेनाम्
श्रेष्ठं सवं सविता साविषन्नोऽभीद्धो घर्मस्तदु षु प्र वोचत् ॥७ ॥

सुखपूर्वक दुहने योग्य गौ का हम आवाहन करते हैं ।इस गाय का दुग्ध स्वच्छ हाथों से दुहें ।इस 'सव' उपनाम वाले दुग्ध को सर्वप्रेरक सवितादेव हम सबके लिए प्रेरित करें ।प्रदीप्त तेजस्वी घर्म (यज्ञ) हमें उपदेश दें ।

१९१९. हिङ्कृण्वती वसुपत्नी वसूनां वत्समिच्छन्ती मनसा न्यागन् ।
दुहामश्विभ्यां पयो अघ्न्येयं सा वर्धतां महते सौभगाय ॥८ ॥

हिंकार शब्द करती हुई, मन से बछड़े को चाहने वाली गौ (दिव्यवाणी) आ गई है । यह अबध्य (न मारने योग्य) गौ दोनों अश्विनीकुमारों सहित अन्य देवों के लिए दुग्ध प्रदान करे ।यह सौभाग्य को बढ़ाने वाली हो ॥८ ॥

१९२०. जुष्टो दमूना अतिथिर्दुरोण इमं नो यज्ञमुप याहि विद्वान् ।
विश्वा अग्ने अभियुजो विहत्य शत्रूयतामा भरा भोजनानि ॥९ ॥

हे सबके द्वारा सेवित दानेच्छु अग्निदेव ! आप हमारी भक्ति से प्रसन्न होकर, हमारे यज्ञ में पधारें और हमारे शत्रुओं को सेनासहित नष्टकरके , उनके द्वारा भोगे जाने वाला धन हमें प्रदान करें ॥९ ॥

१९२१. अग्ने शर्ध महते सौभगाय तव द्युम्नान्युत्तमानि सन्तु ।
सं जास्पत्यं सुयममा कृणुष्व शत्रूयतामभि तिष्ठा महांसि ॥१० ॥

हे देव अग्ने ! आपका प्रदीप्त तेज ऊर्ध्वगामी एवं सौभाग्यशाली हो । आप उदार हृदय से हमें धन प्रदान करें । आपकी कृपा से हम दोनों पति-पत्नी समान मन वाले होकर, आपकी सेवा करते रहें । आप हमारे शत्रुओं का नाश करें ॥१० ॥

१९२२. सूयवसाद् भगवती हि भूया अधावयं भगवन्तः स्याम ।
अद्धि तृणमघ्न्ये विश्वदानीं पिब शुद्धमुदकमाचरन्ती ॥११ ॥

हे घर्मदुधे ! आप उत्तम घास को खाएँ एवं सौभाग्यशाली बनें । हम भी भाग्यशाली हों । आप घास भक्षण करती हुई, शुद्ध जल का पान करें ॥११ ॥

[७८ - गण्डमालाचिकित्सा सूक्त (७४)]

[**ऋषि-** अथर्वाङ्गिरा । देवता- जातवेदा । **छन्द-** अनुष्टुप् ।]

१९२३. अपचितां लोहिनीनां कृष्णा मातेति शुश्रुम ।
मुनेर्देवस्य मूलेन सर्वा विध्यामि ता अहम् ॥१ ॥

काले रंग की पिशाचिनी गण्डमाला रोग की माता है, ऐसा सुना जाता है; उन सब प्रकार की गण्डमालाओं को 'मुनि' नाम वाली दिव्य ओषधि के द्वारा मैं नष्ट करता हूँ ॥१ ॥

[मुनि नाम से अनेक ओषधियाँ जानी जाती हैं, यथा मदन, दमनक, बक, पलाश आदि ।]

१९२४. विध्याम्यासां प्रथमां विध्याम्युत मध्यमाम् ।
इदं जघन्या मासामा च्छिनद्मि स्तुकामिव ॥२ ॥

गण्डमाला रोग चाहे प्रारम्भिक अवस्था, मध्यम अवस्था एवं अन्तिम अवस्था का (जो भी) हो, हम इन तीनों अवस्था वाली गण्डमाला का नाश करते हैं ॥२ ॥

१९२५.त्वाष्ट्रेणाहं वचसा वि त ईर्ष्याममीमदम् ।अथो यो मन्युष्टे पते तमु ते शमयामसि॥

हे क्रोधी और ईर्ष्यालु पुरुष ! हम तुम्हारी ईर्ष्यालु अथवा क्रोधी प्रवृत्ति को सूक्ष्म विवेचनात्मक वाणी द्वारा शान्त करते हैं ॥३ ॥

१९२६. व्रतेन त्वं व्रतपते समक्तो विश्वाहा सुमना दीदिहीह ।
तं त्वा वयं जातवेदः समिद्धं प्रजावन्त उप सदेम सर्वे ॥४ ॥

हे व्रतशील, जातवेदा अग्निदेव ! आप व्रतयुक्त होकर हर्षित मन से हमारे घर में प्रदीप्त रहें । हम सब पुत्र-पौत्रों सहित आपकी उपासना करें ॥४ ॥

[७९ - अघ्न्या सूक्त (७५)]

[**ऋषि-** उपरिबभ्रव । **देवता-** अघ्न्या । **छन्द-** १त्रिष्टुप्, २ त्र्यवसाना भुरिक् पथ्यापंक्ति ।]

१९२७. प्रजावतीः सूयवसे रुशन्तीः शुद्धा अपः सुप्रपाणे पिबन्तीः ।
मा व स्तेन ईशत माघशंसः परि वो रुद्रस्य हेतिर्वृणक्तु ॥१ ॥

हे गौ माता ! रुद्रदेव आपको कष्ट न दें । व्याघ्र आदि हिंसक पशु आपसे दूर रहें, चोर आपका अपहरण न कर सकें । आप उत्तम प्रकार के बछड़ों सहित, तृण और निर्मल जल वाले क्षेत्र में विचरती हुई, उन्हें ग्रहण करें ॥१ ॥

१९२८. पदज्ञा स्थ रमतयः संहिता विश्वनाम्नीः ।
उप मा देवीर्देवेभिरेत । इमं गोष्ठमिदं सदो घृतेनास्मान्त्समुक्षत ॥२ ॥

हे आनन्द देने वाली गौओ ! आप अपने निवास को भली प्रकार जानने वाली हैं । अनेक दिव्य नाम एवं बछड़ों वाली, आप हमारे निकट आएँ । आप हमारी गोशाला एवं घर को दुग्ध, घृत आदि गव्य पदार्थों से समृद्धशाली बनाएँ ॥२ ॥

[८०- गण्डमालाचिकित्सा सूक्त (७६)]

[**ऋषि-** अथर्वा । **देवता-** अपचिद् भैषज्य । **छन्द-** १ विराट् अनुष्टुप्, २ परोष्णिक्, ३-४ अनुष्टुप् ।]

१९२९.आ सुस्रसः सुस्रसो असतीभ्यो असत्तराः । सेहोररसतरा लवणाद् विक्लेदीयसीः॥

गण्डमाला रोग (बहने वाला) तथा बुरी से भी बुरी पीड़ा देने वाला होता है । यह मंत्र और ओषधि द्वारा नष्ट हो । गण्डमाला रोग से ग्रसित जन, 'सेहु' से अधिक निर्वीर्य होते हैं । यह गण्डमाला नमक की अपेक्षा अधिक स्रवणशील है ॥१ ॥

१९३०. या ग्रैव्या अपचितोऽथो या उपपक्ष्याः । विजाम्नि या अपचितः स्वयंस्रसः ॥२॥

गले में होने वाली गण्डमाला बगल में (काँख में) होने वाली गण्डमाला एवं गुह्य स्थानों में होने वाली गण्डमाला स्वयं स्रवणशील होती है ॥२ ॥

१९३१. यः कीकसाः प्रशृणाति तलीद्यमवतिष्ठति ।
निर्हास्तं सर्वं जायान्यं यः कश्च ककुदि श्रितः ॥३ ॥

जो क्षय रोग अस्थियों में व्याप्त होता है, जो मांस का क्षय कर देता है, जो रोग ककुदि (गर्दन के नीचे पृष्ठ भाग) में जम जाता है, यह रोग अधिक स्त्री के साथ अधिक असंयमित जीवनयापन करने से होता है । ओषधि एवं अग्निदेव उसे नष्ट करें ॥३ ॥

१९३२. पक्षी जायान्यः पतति स आविशति पूरुषम्।
तदक्षितस्य भेषजमुभयोः सुक्षतस्य च ॥४ ॥

इस क्षय रोग के उत्पन्न करने वाले विषाणु हवा में उड़ते हुए पुरुष देह तक पहुँचकर, उसे प्रभावित कर लेते हैं। कम या पुराने समय से पीड़ित क्षय रोगी को मंत्राभिमंत्रित वीणा तंत्री खण्ड आदि ओषधि स्वस्थ करती है ॥४॥

[८१ - गण्डमालाचिकित्सा सूक्त (७६)]

[**ऋषि-** अथर्वा । **देवता-** जायान्य और इन्द्र । **छन्द-** भुरिक् अनुष्टुप्, २ त्रिष्टुप् ।]

१९३३. विद्म वै ते जायान्य जानं यतो जायान्य जायसे ।
कथं ह तत्र त्वं हनो यस्य कृण्मो हविर्गृहे ॥१ ॥

असंयमित जीवन जीने से उत्पन्न हे क्षयरोग ! हम तेरी उत्पत्ति को जानते हैं। जिस घर में हवन होता है, उस घर में तू कैसे पहुँच सकता है ?

[ओषधियुक्त यज्ञ- धूम्र का प्रभाव क्षय रोग को ठीक करने में प्रभावी है, यह अनेक बार अनुभव किया जा चुका है। यज्ञ उससे बचाव करता है।]

१९३४. धृषत् पिब कलशे सोममिन्द्र वृत्रहा शूर समरे वसूनाम्।
माध्यन्दिने सवन आ वृषस्व रयिष्ठानो रयिमस्मासु धेहि ॥२ ॥

हे शत्रुओं को दबाने वाले शूर इन्द्रदेव ! आप पात्र में रखे सोमरस का पान करें। आप वृत्रासुर का संहार करने वाले हैं। मध्य दिन के समय आप सोम का पान कर प्रसन्न होकर हमें धन से युक्त करें ॥२ ॥

[८२ - शत्रुनाशन सूक्त (७७)]

[**ऋषि-** अङ्गिरा । **देवता-** मरुद्गण । **छन्द-** त्रिपदा गायत्री, २ त्रिष्टुप्, ३ जगती ।]

१९३५. सांतपना इदं हविर्मरुतस्तज्जुजुष्टन। अस्माकोती रिशादसः ॥१ ॥

हे सूर्य से सम्बन्धित मरुद् देवगणो ! आपके निमित्त तैयार की गई इस हवि का आप सेवन करें और शत्रुओं से हमारी रक्षा करें ॥१ ॥

१९३६. यो नो मर्तो मरुतो दुर्हृणायुस्तिरश्चित्तानि वसवो जिघांसति।
द्रुहः पाशान् प्रति मुञ्चतां सस्तपिष्ठेन तपसा हन्तना तम् ॥२ ॥

हे धन देने वाले मरुद्गणो ! यदि कोई मनुष्य परोक्षरूप से हमारे चित्त को क्षुब्ध करना चाहे, उसे वरुणदेव के पाश बाँध लें और आप उस प्रहार की इच्छा वाले पुरुष का संहार करें ॥२ ॥

१९३७. संवत्सरीणा मरुतः स्वर्का उरुक्षयाः सगणा मानुषासः।
ते अस्मत् पाशान् प्र मुञ्चन्त्वेनसः सांतपना मत्सरा मादयिष्णवः ॥३ ॥

प्रत्येक संवत्सर में प्रकाशित होने वाले, उत्तम मन्त्रों द्वारा स्तुत्य, विशाल अन्तरिक्ष में निवास करने वाले, वर्षा करने वाले, मानवों का कल्याण करने वाले, शत्रुओं को पीड़ित करने वाले मरुद्देव हमें पाप- बन्धनों से मुक्त करें ॥

[८३- बन्धमोचन सूक्त (७८)]

[**ऋषि-** अथर्वा । **देवता-** अग्नि । **छन्द-** परोष्णिक्, २ त्रिष्टुप् ।]

१९३८. वि ते मुञ्चामि रशनां वि योक्त्रं वि नियोजनम्। इहैव त्वमजस्र एध्यग्ने ॥१ ॥

मैं (प्रयोक्ता) तुम्हारी रोग बन्धनरूप रस्सियों को खोलता हूँ। कण्ठ प्रदेश, बगल की, मध्यदेश की एवं निम्नदेशीय (रोगजनित) गाठों से तुम्हें मुक्त करता हूँ। हे अग्निदेव ! आप इस रोगार्त के अनुकूल होकर बढ़ें ॥१ ॥

१९३९. अस्मै क्षत्राणि धारयन्तमग्ने युनज्मि त्वा ब्रह्मणा दैव्येन।
दीदिह्य१स्मभ्यं द्रविणेह भद्रं प्रेमं वोचो हविर्दां देवतासु ॥२ ॥

हे अग्निदेव ! हम आपको इस यजमान का बल बढ़ाने एवं हवि वहन करने के लिए बुलाते हैं। आप कृपा करके इस रोगी के स्वास्थ्य लाभ हेतु इन्द्रादि देवों से प्रार्थना करें। हमें पुत्र, धन आदि से समृद्ध करें ॥२ ॥

[८४ - अमावास्या सूक्त (७९)]

[ऋषि—अथर्वा। देवता— अमावास्या। छन्द—१ जगती, २-४ त्रिष्टुप्]

अमावास्या का अर्थ होता है- "एकत्र वास करने वाली"। इस समय सूर्य (उग्रदेव) तथा चन्द्र (शान्तदेव) एक साथ रहते हैं। दिव्यशक्तियाँ या श्रेष्ठ संकल्प युक्त मानव जब एक साथ होकर पुरुषार्थ करते हैं, तब ऐसा योग बनता है -

१९४०. यत् ते देवा अकृण्वन् भागधेयममावास्ये संवसन्तो महित्वा।
तेना नो यज्ञं पिपृहि विश्ववारे रयिं नो धेहि सुभगे सुवीरम् ॥१ ॥

हे अमावास्ये ! आपके महत्त्व को स्वीकार करके देवगणों ने आपको हवि का जो भाग अर्पित किया है, उसे ग्रहण कर हमारे इस यज्ञ को पूर्ण करें। आप हमें कार्यकुशल, सुन्दर पुत्रादि सहित धन प्रदान करें ॥१ ॥

१९४१. अहमेवास्म्यमावास्या३ मामा वसन्ति सुकृतो मयीमे।
मयि देवा उभये साध्याश्चेन्द्रज्येष्ठाः समगच्छन्त सर्वे ॥२ ॥

मैं अमावास्या का अधिष्ठाता देव हूँ। श्रेष्ठ कर्म करने वाले देवता मेरे में वास करते हैं और साध्यसहित इन्द्रादि दोनों प्रकार के देवता मुझ में आकर समभाव से रहते हैं ॥२ ॥

१९४२. आगन् रात्री संगमनी वसूनामूर्जं पुष्टं वस्वावेशयन्ती।
अमावास्यायै हविषा विधेमोर्जं दुहाना पयसा न आगन् ॥३ ॥

समस्त वसुओं को मिलाने वाली पुष्टिकारक और बल-वर्द्धक धन देने वाली प्रतिक्षिन अमावास्या वाली रात्रि आ गई है। इसके निमित्त हम हवि अर्पित करते हैं। वे हमें अन्न, दुग्ध, अन्य रस एवं धन आदि से पुष्ट करें ॥३॥

१९४३. अमावास्ये न त्वदेतान्यन्यो विश्वा रूपाणि परिभूर्जजान।
यत्कामास्ते जुहुमस्तन्नो अस्तु वयं स्याम पतयो रयीणाम् ॥४ ॥

हे अमावास्ये ! आपके अतिरिक्त कोई अन्य देवता समस्त जगत् की रचना करने में समर्थ नहीं है। हम आपको हवि अर्पित करते हुए मनोकामनाओं की पूर्ति की प्रार्थना करते हैं। हवि ग्रहण करके आप हमारी मनोकामनाओं को पूर्ण करते हुए हमें धन प्रदान करें ॥४ ॥

[८५- पूर्णिमा सूक्त (८०)]

[**ऋषि-** अथर्वा। **देवता-** १-२,४ पौर्णमासी, ३ प्रजापति। **छन्द-** त्रिष्टुप, २ अनुष्टुप।]

१९४४. पूर्णा पश्चादुत पूर्णा पुरस्तादुन्मध्यतः पौर्णमासी जिगाय।
तस्यां देवैः संवसन्तो महित्वा नाकस्य पृष्ठे समिषा मदेम ॥१ ॥

पूर्ण चन्द्र वाली तिथि को पूर्णमासी कहते हैं। पूर्व में, पश्चिम में एवं मध्य में यह दमकती है।

उसमें देवताओं के साथ रहते हुए हम स्वर्ग से ऊपर अन्नरस प्राप्त कर आनन्दित हों ॥१ ॥

१९४५. वृषभं वाजिनं वयं पौर्णमासं यजामहे । स नो ददात्वक्षितां रयिमनुपदस्वतीम् ॥

अभिलषित फल के देने वाले हविरूप, अन्नरूप अन्न वाले पूर्णमास का हम यजन करते हैं । वे पूजित पूर्णमास प्रसन्न होकर अक्षय एवं अविनाशी धन प्रदान करें ॥२ ॥

१९४६. प्रजापते न त्वदेतान्यन्यो विश्वा रूपाणि परिभूर्जजान ।
यत्कामास्ते जुहुमस्तन्नो अस्तु वयं स्याम पतयो रयीणाम् ॥३ ॥

हे प्रजापतिदेव ! आप सर्वत्र व्याप्त होकर समस्त रूपों के सृजेता हैं, अन्य कोई ऐसा करने में समर्थ नहीं हैं । जिन कामनाओं से हम आहुति अर्पित करते हैं, उन्हें आप पूर्ण करें एवं हमें धन प्रदान करें ॥३ ॥

१९४७. पौर्णमासी प्रथमा यज्ञियासीदह्नां रात्रीणामतिशर्वरेषु ।
ये त्वां यज्ञैर्यज्ञिये अर्धयन्त्यमी ते नाके सुकृतः प्रविष्टाः ॥४ ॥

पूर्णिमा तिथि, दिन तथा रात्रि दोनों में प्रथम यज्ञ करने योग्य है । हे पूजनीय पूर्णिमा ! जो यज्ञों द्वारा आपकी पूजा करते हैं; उन श्रेष्ठ कर्म करने वालों को स्वर्गधाम में प्रवेश मिलता है ॥४ ॥

[८६-सूर्य-चन्द्र सूक्त (८१)]

[**ऋषि**- अथर्वा । **देवता**- सावित्री, सूर्य और चन्द्रमा । **छन्द**- त्रिष्टुप्, ३ अनुष्टुप्, ४ आस्तारपंक्ति, ५ संम्राडास्तारपंक्ति ।]

१९४८. पूर्वापरं चरतो माययैतौ शिशू क्रीडन्तौ परि यातोऽर्णवम् ।
विश्वान्यो भुवना विचष्ट ऋतूँरन्यो विदधज्जायसे नवः ॥१ ॥

माया (कौशल) के द्वारा आगे-पीछे चलते हुए दो बालक (सूर्य और चन्द्र) क्रीडा करते हुए से एक दूसरे का पीछा करते हुए समुद्र तक पहुँचते हैं । उनमें से एक (सूर्य) समस्त भुवनों को प्रकाशित करता है और दूसरा (चन्द्र) ऋतुओं को बनाता हुआ स्वयं नवीन-नवीन (नई कलाओं वाले) रूपों में उत्पन्न होता है ॥१ ॥

१९४९. नवोनवो भवसि जायमानोऽह्नां केतुरुषसामेष्यग्रम् ।
भागं देवेभ्यो वि दधास्यायन् प्र चन्द्रमस्तिरसे दीर्घमायुः ॥२ ॥

हे चन्द्रदेव ! आप कला बदलते रहने के कारण नित्य नवीन हैं । आप उसी तरह तिथियों के ज्ञापक हैं, जिस तरह केतु (ध्वजा) किसी स्थान विशेष का ज्ञापन करता है । हे सूर्यदेव ! आप दिनों का ज्ञापन करते हुए, उषाकाल के अन्तिम समय में प्रकट होते हैं । आप समस्त देवताओं को उनका उचित हविर्भाग अर्पित करते हैं और चन्द्रदेव दीर्घ आयु प्रदान करते हैं ॥२ ॥

१९५०.सोमस्यांशो युधां पतेऽनूनो नाम वा असि ।
अनूनं दर्श मा कृधि प्रजया च धनेन च ॥३ ॥

हे सोम के अंश ! हे युद्धों के स्वामी ! आपका यश कभी क्षीण नहीं होता । हे दर्शनीयदेव ! आप प्रसन्न होकर हमें प्रजा एवं श्रेष्ठ धनादि से परिपूर्ण करें ॥३ ॥

१९५१. दर्शोऽसि दर्शतोऽसि समग्रोऽसि समन्तः ।
समग्रः समन्तो भूयासं गोभिरश्वैः प्रजया पशुभिर्गृहैर्धनेन ॥४ ॥

हे दर्शनीय सोम !आप दर्शन करने योग्य हैं ।आप अनेक कलाओं द्वारा विकसित होकर (पूर्णिमा पर) समग्र हो जाते हैं । आप स्वयं पूर्ण हैं, अतएव हमको भी अश्व, गौ, सन्तान, घर एवं धनादि से अन्त तक परिपूर्ण रखें ॥४ ॥

१९५२. योऽ३स्मान् द्वेष्टि यं वयं द्विष्मस्तस्य त्वं प्राणेना प्यायस्व ।
आ वयं प्याशिषीमहि गोभिरश्वैः प्रजया पशुभिर्गृहैर्धनेन ॥५ ॥

हे सोमदेव ! जो शत्रु हमसे द्वेष करते हैं, उनसे हम भी द्वेष करते हैं । आप उन शत्रुओं के प्राणों (को खींचकर उन) से आगे बढ़ें । हमें भी अश्व, गौ आदि पशु एवं घर, धनादि द्वारा सम्पन्न करें ॥५ । ।

१९५३. यं देवा अंशुमाप्याययन्ति यमक्षितमक्षिता भक्षयन्ति ।
तेनास्मानिन्द्रो वरुणो बृहस्पतिरा प्याययन्तु भुवनस्य गोपाः ॥६ ॥

जिन एक कलात्मक सोमदेव को देवता शुक्लपक्ष में प्रतिदिन एक-एक कला से बढ़ाते हैं । जिस क्षयरहित सोम का अविनाशीदेव भक्षण करते हैं । देवाधिपति इन्द्रदेव, वरुणदेव एवं बृहस्पतिदेव उस सोम के द्वारा हमारा कल्याण करते हुए हमें आगे बढ़ाएँ ॥६ ॥

[८७ - अग्नि सूक्त (८२)]

[**ऋषि-** शौनक । देवता- अग्नि । छन्द- त्रिष्टुप्, २ ककुम्मती बृहती, ३ जगती ।]

१९५४. अभ्यर्चत सुष्टुतिं गव्यमाजिमस्मासु भद्रा द्रविणानि धत्त ।
इमं यज्ञं नयत देवता नो घृतस्य धारा मधुमत् पवन्ताम् ॥१ ॥

हे गौ (वाणी) ! सुन्दर स्तुतियों द्वारा आप अग्नि की अर्चना करें एवं हमें कल्याणकारी धन प्रदान करें । हम इस यज्ञ में देवताओं को लाएँ और आपकी कृपा से यज्ञ में घृत की धाराएँ मधुर भाव से देवताओं की ओर चलें ॥१ ॥

१९५५. मय्यग्रे अग्निं गृह्णामि सह क्षत्रेण वर्चसा बलेन ।
मयि प्रजां मय्यायुर्दधामि स्वाहा मय्यग्निम् ॥२ ॥

हम सर्वप्रथम आहुतियों के आधार अग्नि को धारण करते हैं, क्षात्र-शौर्य एवं ज्ञान के तेज के साथ अग्नि को धारण करते हैं । हमें प्रजा एवं आयुष्य प्राप्त हो, इस निमित्त हम अग्निदेव को समिधादि समर्पित करते हैं ॥२ ॥

१९५६. इहैवाग्ने अधि धारया रयिं मा त्वा नि क्रन् पूर्वचित्ता निकारिणः ।
क्षत्रेणाग्ने सुयममस्तु तुभ्यमुपसत्ता वर्धतां ते अनिष्टृतः ॥३ ॥

हे अग्निदेव ! हमसे वैर भाव रखने वालों पर आप प्रसन्न न हों । हम आपकी सेवा करते हैं, आप हम पर प्रसन्न होकर हमें ऐश्वर्यशाली बनाएँ । आप अपने रूप में बल सहित स्थिर हों । आपकी सेवा करने वाले का प्रभाव बढ़े और वह सब प्रकार समृद्ध हो ॥३ ॥

१९५७. अन्वग्निरुषसामग्रमख्यदन्वहानि प्रथमो जातवेदाः ।
अनु सूर्य उषसो अनु रश्मीननु द्यावापृथिवी आ विवेश ॥४ ॥

उषाकाल के साथ ही अग्निदेव प्रकाशित होते हैं । यह जातवेदा अग्नि प्रथम उषाकाल में सूर्यरूप में प्रकट होते हैं, पुनः दिन को प्रकाशित करते हुए अपनी प्रकाशित-किरणों द्वारा सम्पूर्ण द्यावापृथिवी में प्रकाश फैलाते हैं ॥

१९५८. प्रत्यग्निरुषसामग्रमख्यत् प्रत्यहानि प्रथमो जातवेदाः ।
प्रति सूर्यस्य पुरुधा च रश्मीन् प्रति द्यावापृथिवी आ ततान ॥५ ॥

प्रत्येक उषाकाल में अग्निदेव प्रकाशित होते हैं । यह प्रतिदिन के साथ भी प्रकाशित होते हैं । जातवेदा सूर्यरूप अग्निदेव, सूर्य किरणों में भी स्वयं प्रकाशित होते हैं एवं समस्त द्यावा-पृथिवी में प्रकाश फैलाते हैं ।।५ ।।

१९५९. घृतं ते अग्ने दिव्ये सधस्थे घृतेन त्वां मनुरद्या समिन्धे ।
घृतं ते देवीर्नप्त्य१ आ वहन्तु घृतं तुभ्यं दुह्रतां गावो अग्ने ।।६ ।।

हे अग्ने !आपका घृत देवताओं के सह- निवास स्थान में है ।आज भी मनुदेव आपको घृत द्वारा प्रदीप्त करते हैं । आपके नप्ता (नाती) जल-घृत को अभिमुख लाएँ और गौएँ आपके लिए घृतयुक्त दुग्ध प्रदान करें ।।६ ।।

[यज्ञ से बादल, बादल से जलवृष्टि , वृष्टि से उत्पन्न तृण खाकर गौएँ अधिक दुग्ध प्रदान करती हैं ।]

[८८ - पाशमोचन सूक्त (८३)]

[**ऋषि-** शुन: शेप । **देवता-** वरुण । **छन्द-** अनुष्टुप्, २ पथ्यापंक्ति, ३ त्रिष्टुप्, ४ बृहतीगर्भा त्रिष्टुप् ।]

१९६०. अप्सु ते राजन् वरुण गृहो हिरण्ययो मिथः ।
ततो धृतव्रतो राजा सर्वा धामानि मुञ्चतु ।।१ ।।

हे राजन् वरुणदेव ! आपका स्वर्णमय घर जल में है । वे व्रत धारणकर्त्ता वरुणदेव समस्त धामों को बन्धन मुक्त करें ।।१ ।।

१९६१. धाम्नोधाम्नो राजन्नितो वरुण मुञ्च नः ।
यदापो अघ्न्या इति वरुणेति यदूचिम ततो वरुण मुञ्च नः ।।२ ।।

हे राजन् वरुणदेव ! आप हमारे शरीर में स्थित सभी रोगों से हमको मुक्त करें । आप रोग एवं पाप से हमारी रक्षा करें । हम वाणी के दुरुपयोगजनित पाप से मुक्त हों ।।२ ।।

१९६२. उदुत्तमं वरुण पाशमस्मदवाधमं वि मध्यमं श्रथाय ।
अधा वयमादित्य व्रते तवानागसो अदितये स्याम ।।३ ।।

हे वरुणदेव ! आप हमारे शरीर के ऊर्ध्वभाग वाले पाश को ऊपर की ओर खींचकर नष्ट करें, मध्य पाश को खींचकर अलग करें एवं नीचे के भाग में स्थित पाश को निकालकर नष्ट करें, फिर हम समस्त पाशों से मुक्त होकर अखण्डित स्थिति में रहें ।।३ ।।

१९६३. प्रास्मत् पाशान् वरुण मुञ्च सर्वान् य उत्तमा अधमा वारुणा ये ।
दुष्वप्न्यं दुरितं निष्वास्मदथ गच्छेम सुकृतस्य लोकम् ।।४ ।।

हे वरुणदेव ! आप हमें अपने उत्तम एवं अधम दोनों प्रकार के पाशों से मुक्त करें । दु:स्वप्न देखने से होने वाले पापों को दूर करें । पाश और पापों से मुक्त होकर हम पुण्यलोक प्राप्त करें ।।४ ।।

[८९ - क्षत्रभृदग्नि सूक्त (८४)]

[**ऋषि-** भृगु । **देवता-** १अग्नि, २-३ इन्द्र । **छन्द-**१ जगती, २-३ त्रिष्टुप् ।]

१९६४. अनाधृष्यो जातवेदा अमर्त्यो विरडग्ने क्षत्रभृद् दीदिहीह ।
विश्वा अमीवाः प्रमुञ्चन् मानुषीभिः शिवाभिरद्य परि पाहि नो गयम् ।।१ ।।

हे अग्निदेव ! आप अमर, बलशाली एवं समस्त उत्पन्न हुए प्राणियों को जानने वाले हैं । आप हमारे इस कार्य में प्रदीप्त होकर समस्त रोगों का शमन करें एवं हमें कल्याणकारी साधनों से सुरक्षित रखें ।।१ ।।

१९६५. इन्द्र क्षत्रमभि वाममोजोऽजायथा वृषभ चर्षणीनाम् ।
अपानुदो जनममित्रायन्तमुरुं देवेभ्यो अकृणोरु लोकम् ॥२ ॥

हे इन्द्रदेव !आप श्रेष्ठ क्षात्रबल वाले हैं । हे कामनाओं की पूर्ति करने वाले अग्निदेव ! आप हमसे दुर्व्यवहार करने वाले हमारे शत्रुओं को विनष्ट करें एवं देवगण जहाँ निवास करते हैं, उस स्वर्गलोक को प्राप्त कराएँ ॥२ ॥

१९६६. मृगो न भीमः कुचरो गिरिष्ठाः परावत आ जगम्यात् परस्याः ।
सृकं संशाय पविमिन्द्र तिग्मं वि शत्रून् ताढि वि मृधो नुदस्व ॥३ ॥

पर्वत निवासी, खतरनाक पंजे वाले, भयंकर सिंह के समान बलशाली इन्द्रदेव दूर के लोक से आएँ । हे इन्द्रदेव ! आप अपने तीक्ष्ण किये गये वज्र के द्वारा संग्राम में शत्रुओं का तिरस्कार करते हुए उनका नाश करें ॥३ ॥

[९० - अरिष्टनेमि सूक्त (८५)]

[**ऋषि**- अथर्वा । **देवता**- तार्क्ष्य । **छन्द**- त्रिष्टुप् ।

१९६७. त्यमू षु वाजिनं देवजूतं सहोवानं तरुतारं रथानाम् ।
अरिष्टनेमिं पृतनाजिमाशुं स्वस्तये तार्क्ष्यमिहा हुवेम ॥१ ॥

जो सुपर्ण बलवान् हैं, देवगणों ने सोम आहरण के लिए जिन्हें प्रेरित किया था, जो मुझ अरिष्टनेमि के पिता एवं शत्रुओं को पराजित करने वाले तथा शीघ्र गमन करने वाले हैं, ऐसे प्रसिद्ध तृक्षपुत्र सुपर्ण (गरुड़) का हम आवाहन करते हैं ॥१ ॥

[९१ - त्राता इन्द्र सूक्त (८६)]

[**ऋषि**- अथर्वा । देवता- इन्द्र । **छन्द**- त्रिष्टुप् ।

१९६८. त्रातारमिन्द्रमवितारमिन्द्रं हवेहवे सुहवं शूरमिन्द्रम् ।
हुवे नु शक्रं पुरुहूतमिन्द्रं स्वस्ति न इन्द्रो मघवान् कृणोतु ॥१ ॥

भय से रक्षा करने वाले, समस्त प्रकार के संघर्षों में बुलाने योग्य इन्द्रदेव का हम आवाहन करते हैं । हम शक्र पुरुहूत इन्द्रदेव का आवाहन करते हैं । वे धनवान् इन्द्रदेव हमारा सब प्रकार कल्याण करें ॥१ ॥

[९२- व्यापकदेव सूक्त (८७)]

[**ऋषि**- अथर्वा । देवता- रुद्र । **छन्द**- जगती ।]

१९६९. यो अग्नौ रुद्रो यो अप्स्व१न्तर्य ओषधीर्वीरुध आविवेश ।
य इमा विश्वा भुवनानि चाक्लृपे तस्मै रुद्राय नमो अस्त्वग्नये ॥१ ॥

उन अग्नि के समान तेजस्वी रुद्रदेव को हम नमस्कार करते हैं, जो अग्नि में, जल में. ओषधियों में समा गये हैं एवं जो समस्त सृष्टि के प्राणियों की रचना करने वाले हैं ॥१ ॥

[९३ - सर्पविषनाशन सूक्त (८८)]

[**ऋषि**- गरुत्मान् । देवता- तक्षक । छन्द- त्र्यवसाना बृहती ।]

१९७०. अपेह्यरिरस्यरिर्वा असि । विषे विषमपृक्था विषमिद्
वा अपृक्थाः । अहिमेवाभ्यपेहि तं जहि ॥१ ॥

हे विष ! तुम सबके शत्रु हो । तुम इस (दंशित) व्यक्ति से निकलकर उस सर्प में प्रवेश करो एवं उस सर्प के भी शत्रुरूप होकर उसे मार डालो ॥१ ॥

[९४ - दिव्यआपः सूक्त (८९)]

[ऋषि- सिन्धुद्वीप । देवता- अग्नि । छन्द- अनुष्टुप्, २ त्रिपदा निचृत् परोष्णिक् ।]

१९७१. अपो दिव्या अचायिषं रसेन समपृक्ष्महि ।
पयस्वानग्न आगमं तं मा सं सृज वर्चसा ॥१ ॥

मैं दिव्य जल के रस से युक्त हो जाऊँ । हे अग्निदेव ! मैं आपके पास दुग्ध लेकर आया हूँ, कृपा कर आप मुझे तेजस्वी बनाएँ ॥१ ॥

१९७२. सं माग्ने वर्चसा सृज सं प्रजया समायुषा ।
विद्युर्मे अस्य देवा इन्द्रो विद्यात् सह ऋषिभिः ॥२ ॥

हे अग्निदेव ! आप हमें पवित्र बल से युक्त करें । आपकी इस कृपा से, हमें ऋषि एवं देवताओं सहित इन्द्रदेव भी पवित्र मानें । आप सब हमें पुत्र-पौत्र और दीर्घ आयु प्रदान करें ॥२ ॥

१९७३. इदमापः प्र वहतावद्यं च मलं च यत् । यच्चाभिदुद्रोहानृतं यच्च शेपे अभीरुणम्

हे जल समूह ! हमने जो निन्दा, असत्य भाषण, ऋण न चुकाना, पिता से द्रोह करना जैसे पापकर्म किये हैं; आप इन पापों के समूह को हमसे दूर करें एवं हमारी रक्षा करें ॥३ ॥

१९७४. एधोऽस्येधिषीय समिदसि समेधिषीय । तेजोऽसि तेजो मयि धेहि ॥४ ॥

हे अग्निदेव ! जिस प्रकार आप बल द्वारा तेजस्वी होकर शत्रुओं का नाश करते हैं, उसी प्रकार हमें तेजस्वी बनाएँ ॥४ ॥

[९५ - शत्रुबलनाशन सूक्त (९०)]

[ऋषि- अङ्गिरा । देवता- मन्त्रोक्त । छन्द- १ गायत्री, २ विराट् पुरस्ताद् बृहती,
३ त्र्यवसाना षट्पदा भुरिक् जगती ।]

१९७५. अपि वृश्च पुराणवद् व्रततेरिव गुष्पितम् । ओजो दासस्य दम्भय ॥१ ॥

हे अग्निदेव ! आप इस हिंसक शत्रु के बल एवं ओज को उसी तरह नष्ट करें, जिस प्रकार पुराने शत्रुओं के बल- वीर्य को नष्ट किया है ॥१ ॥

१९७६. वयं तदस्य संभृतं वस्विन्द्रेण वि भजामहै ।
म्लापयामि भ्रजः शिभ्रं वरुणस्य व्रतेन ते ॥२ ॥

हम शत्रु के एकत्रित किये गये धन को इन्द्रदेव की सहायता से प्राप्त करते हैं तथा वरुणदेव की सहायता से शत्रु के तेजस्वी घमंड को नष्ट करते हैं ॥२ ॥

१९७७. यथा शेपो अपायातै स्त्रीषु चासदनावयाः ।अवस्थस्य क्नदीवतः
शाङ्कुरस्य नितोदिनः । यदाततमव तत्तनु यदुत्ततं नि तत्तनु ॥३ ॥

नीच स्तर की वाणी द्वारा, काँटे (शूल) के समान पीड़ा देने वाले मनुष्य का फैला हुआ आतंक नष्ट हो । इनकी शारीरिक सामर्थ्य का पतन हो जाए । ये शरीर के अवयव स्त्रियों को पीड़ित न कर सकें ॥३ ॥

[९६ - सुत्रामा इन्द्र सूक्त (९१)]

[**ऋषि-** अथर्वा । **देवता-** चन्द्रमा । **छन्द-** त्रिष्टुप् ।]

१९७८. इन्द्रः सुत्रामा स्ववाँ अवोभिः सुमृडीको भवतु विश्ववेदाः ।
बाधतां द्वेषो अभयं नः कृणोतु सुवीर्यस्य पतयः स्याम ॥१ ॥

श्रेष्ठ रक्षक इन्द्रदेव अपने सुखकारी रक्षा साधनों से हमारी रक्षा करें । समस्त धन से सम्पन्न इन्द्रदेव हमें धन प्रदान करें एवं शत्रुओं का संहार करके हमें निर्भयता प्रदान करें ॥१ ॥

[९७ - सुत्रामाइन्द्र सूक्त (९२)]

[**ऋषि-** अथर्वा । **देवता-** चन्द्रमा । **छन्द-** त्रिष्टुप् ।]

१९७९. स सुत्रामा स्ववाँ इन्द्रो अस्मदाराच्चिद् द्वेषः सनुतर्युयोतु ।
तस्य वयं सुमतौ यज्ञियस्यापि भद्रे सौमनसे स्याम ॥१ ॥

वे इन्द्रदेव श्रेष्ठ रक्षक हैं, अतएव अपनी शक्ति से शत्रुओं को हमारे पास से कहीं दूर भगा देते हैं । ऐसे इन्द्रदेव की कल्याण करने वाली सद्बुद्धि का अनुग्रह हमें प्राप्त होता रहे, जिससे हमारा कल्याण हो ॥१ ॥

[९८ - शत्रुनाशन सूक्त (९३)]

[**ऋषि-** भृग्वङ्गिरा । **देवता-** इन्द्र । **छन्द-** गायत्री ।]

१९८०. इन्द्रेण मन्युना वयमभि ष्याम पृतन्यतः । घ्नन्तो वृत्राण्यप्रति ॥१ ॥

हमसे युद्ध करने की जिनकी इच्छा है, ऐसे शत्रुओं को हम इन्द्रदेव के सहयोग से पराजित करें । वे इन्द्रदेव पराजित शत्रुओं को समूल नष्ट करें ॥१ ॥

[९९ - सांमनस्य सूक्त (९४)]

[**ऋषि-** अथर्वा । **देवता-** सोम । **छन्द-** अनुष्टुप् ।]

१९८१. ध्रुवं ध्रुवेण हविषाव सोमं नयामसि । यथा न इन्द्रः केवलीर्विशः संमनसस्करत् ॥

हम पुरोडाश आदि हवि सहित सुस्थिर सोम को सोम-शकट या पालकी आदि साधनों से इन्द्रदेव के निमित्त लाते हैं । इससे प्रसन्न होकर इन्द्रदेव हमारी सन्तानों को सुस्थिर मति प्रदान करें ॥१ ॥

[१०० - शत्रुनाशन सूक्त (९५)]

[**ऋषि-** कपिञ्जल । **देवता-** गृध्रद्वय । **छन्द-** १ अनुष्टुप्, २-३ भुरिक् अनुष्टुप् ।]

१९८२.उदस्य श्यावौ विथुरौ गृध्रौ द्यामिव पेततुः । उच्छोचनप्रशोचनावस्योच्छोचनौ हृदः ॥

शत्रु के ओष्ठ चिर जाएँ या उसके प्राण और अपान शरीर से निकलकर आकाश में उसी तरह से उड़ जाएँ, जिस प्रकार गिद्ध उड़ते हैं ॥१ ॥

१९८३. अहमेनावुदतिष्ठिपं गावौ श्रान्तसदाविव ।
कुर्कुराविव कूजन्तावुदवन्तौ वृकाविव ॥२ ॥

जिस प्रकार थके हुए बैलों को, भौंकते हुए कुत्तों एवं भेड़ियों को लोग बलपूर्वक भगा देते हैं, उसी प्रकार शत्रु के प्राणों को हम बलपूर्वक अलग करते हैं ॥२ ॥

१९८४. आतोदिनौ नितोदिनावथो संतोदिनावुत।
अपि नह्याम्यस्य मेढ्रं य इतः स्त्री पुमाञ्जभार ॥३ ॥

हम उस शत्रुरूप स्त्री अथवा पुरुष के मर्म स्थानों को पीड़ित करते हैं, जिनने हमारे धन का हरण कर लिया है, वे स्त्री या पुरुष इस पीड़ा से व्यथित हो, प्राण त्याग दें ॥३ ॥

[१०१ - शत्रुनाशन सूक्त (९६)]

[**ऋषि-** कपिञ्जल । **देवता-** वय । **छन्द-** अनुष्टुप् ।]

१९८५. असदन् गावः सदनेऽपप्तद् वसतिं वयः।
आस्थाने पर्वता अस्थुः स्थाम्नि वृक्कावतिष्ठिपम् ॥१ ॥

जिस प्रकार गौएँ गोशाला में, पक्षी अपने घोंसले में सुखपूर्वक रहते हैं और पर्वत अपने सुनिश्चित स्थान में स्थित रहते हैं, उसी प्रकार शरीर में दोनों वृक्कों (गुर्दों) को हम स्थापित करते हैं ॥१ ॥

[यहाँ शारीरिक स्वास्थ्य के लिए वृक्क (रक्त की सफाई करने वाले अंग) के महत्त्व को स्पष्ट किया है ।]

[१०२ - यज्ञ सूक्त (९७)]

[**ऋषि-** अथर्वा । **देवता-** इन्द्राग्नी । **छन्द-** त्रिष्टुप्, ५ त्रिपदार्ची भुरिक् गायत्री, ६ त्रिपदा प्राजापत्या बृहती, ७ त्रिपदा साम्नी भुरिक् जगती, ८ उपरिष्टाद् बृहती ।]

१९८६. यदद्य त्वा प्रयति यज्ञे अस्मिन् होतश्चिकित्वन्नवृणीमहीह।
ध्रुवमयो ध्रुवमुता शविष्ठ प्रविद्वान् यज्ञमुप याहि सोमम् ॥१ ॥

हे ज्ञानी होता अग्निदेव ! हम आपका वरण करते हैं। हे बलशाली ! आप शान्तिपूर्वक पधारें एवं सोम रूप हवि को ग्रहण करें ॥१ ॥

१९८७. समिन्द्र नो मनसा नेष गोभिः सं सूरिभिर्हरिवन्त्सं स्वस्त्या।
सं ब्रह्मणा देवहितं यदस्ति सं देवानां सुमतौ यज्ञियानाम् ॥२ ॥

हे हरित वर्ण के अश्वों वाले इन्द्रदेव ! आप हमें श्रेष्ठ मन, उत्तम वाणी एवं कल्याणकारी विद्वानों से युक्त करें। हमें देवों का हित करने वाले ज्ञान तथा देवों की शुभ मति की ओर ले चलें ॥२ ॥

१९८८. यानावह उशतो देव देवांस्तान् प्रेरय स्वे अग्ने सधस्थे।
जक्षिवांसः पपिवांसो मधून्यस्मै धत्त वसवो वसूनि ॥३ ॥

हे तेजस्वी अग्निदेव ! हवि की कामना वाले जिन देवताओं का आपने आवाहन किया है, कृपा करके उन्हें सुनिश्चित उत्तम स्थान में भेजें। हवि आदि का सेवन मधुर रसों (घृत, सोम आदि) का पान करने वाले हे वसुगणो ! आप याजक को धन- धान्यादि प्रदान करें ॥३ ॥

१९८९. सुगा वो देवाः सदना अकर्म य आजग्म सवने मा जुषाणाः।
वहमाना भरमाणाः स्वा वसूनि वसुं घर्मं दिवमा रोहतानु ॥४ ॥

हे देवताओ !हमने आप सब के लिए उत्तम आवासों का निर्माण किया है ।इस यज्ञ में अर्पित हवि को आपने ग्रहण किया है ।अब आप प्रसन्न होकर अपने श्रेष्ठ धन हमें प्रदान करके स्वयं प्रकाशित द्युलोक पर आरोहण करें ।

[यज्ञीय प्रक्रिया से देव-शक्तियों के लिए सूक्ष्म जगत् में रुचिकर वातावरण बनता है, उससे हर्षित होकर देव शक्तियाँ दिव्य अनुदान देती हैं ।]

१९९०. यज्ञ यज्ञं गच्छ यज्ञपतिं गच्छ । स्वां योनिं गच्छ स्वाहा ॥५ ॥

हे यज्ञदेव !आप हमारे यज्ञ, यज्ञपति तथा अपने आश्रयस्थान को जाएँ, यह आहुति आपके लिए अर्पित है ।

१९९१. एष ते यज्ञो यज्ञपते सहसूक्तवाकः । सुवीर्यः स्वाहा ॥६ ॥

(हे याजक) ! यह सूक्त एवं मंत्रों द्वारा विधिपूर्वक होने वाला यज्ञ आपको कल्याणकारी सामर्थ्य से युक्त करे । (इस भाव से) यह आहुति समर्पित है ॥६ ॥

१९९२. वषड्ढुतेभ्यो वषडहुतेभ्यः । देवा गातुविदो गातुं वित्त्वा गातुमित ॥७ ॥

जिन देवगणों का यजन किया गया एवं जिनका यजन नहीं किया गया, उन समस्त देवताओं के लिए यह आहुति अर्पित है । हे मार्गों को जानने वाले देवताओ ! जिस मार्ग से आप आये थे, इस सत्कर्म के समापन के पश्चात् आप उसी मार्ग से अपने-अपने स्थानों को वापस जाएँ ॥७ ॥

१९९३. मनसस्पत इमं नो दिवि देवेषु यज्ञम् ।
स्वाहा दिवि स्वाहा पृथिव्यां स्वाहान्तरिक्षे स्वाहा वाते धां स्वाहा ॥८ ॥

हे मन के स्वामी ! आप हमारे इस यज्ञ को द्युलोक में देवताओं तक पहुँचाएँ एवं पृथ्वी, अन्तरिक्ष, द्युलोक एवं समस्त वायु मण्डल में इसे स्थापित करें । यह आहुति स्वाहुत (भली प्रकार समर्पित) हो ॥८ ॥

[मनः शक्ति के द्वारा यज्ञ से उत्पन्न सत्प्रभावों को विश्वमण्डल में स्थापित किया जा सकता है ।]

[१०३ - हवि सूक्त (९८)]

[**ऋषि-** अथर्वा । **देवता-** इन्द्र, विश्वेदेवा । **छन्द-** विराट् त्रिष्टुप् ।]

१९९४. सं बर्हिरक्तं हविषा घृतेन समिन्द्रेण वसुना सं मरुद्भिः ।
सं देवैर्विश्वदेवेभिरक्तमिन्द्रं गच्छतु हविः स्वाहा ॥१ ॥

घृत एवं हवन सामग्री से आहुतियाँ भरपूर (पर्याप्त) मात्रा में प्रदान की गई हैं । इनसे इन्द्र, वसु, मरुत् सहित समस्त देवतागण तृप्त हों । यह उत्तम आहुति देवताओं में प्रमुख देव इन्द्र को प्राप्त हो ॥१ ॥

[१०४ - वेदी सूक्त (९९)]

[**ऋषि-** अथर्वा । **देवता-** वेदी । **छन्द-** भुरिक् त्रिष्टुप् ।]

१९९५. परि स्तृणीहि परि धेहि वेदिं मा जामिं मोषीरमुया शयानाम् ।
होतृषदनं हरितं हिरण्ययं निष्का एते यजमानस्य लोके ॥१ ॥

(हे यज्ञदेव !) चारों ओर फैलकर वेदी को आच्छादित कर लें । याजक की बहिन (भावना-गति) को बाधित न करें । याजकों का घर हरीतिमायुक्त हो तथा यजमान को इस लोक में स्वर्ण-मुद्राएँ अथवा अलंकार प्राप्त हों ॥१ ।

[१०५ - दुःस्वप्ननाशन सूक्त (१००)]

[**ऋषि-** यम । **देवता-** दुःष्वप्न नाशन । **छन्द-** अनुष्टुप् ।]

१९९६. पर्यावर्ते दुष्वप्न्यात् पापात् स्वप्न्यादभूत्याः ।
ब्रह्माहमन्तरं कृण्वे परा स्वप्नमुखाः शुचः ॥१ ॥

हम दुःस्वप्न से होने वाले पाप से मुक्त होते हैं । हम ज्ञान की मध्यस्थता द्वारा स्वप्नों को एवं शोक आदि से उत्पन्न पाप को दूर करते हैं, इनसे मुक्त होते हैं ॥१ ॥

[१०६ - दुःस्वप्ननाशन सूक्त (१०१)]

[**ऋषि**- यम । **देवता**- दुःष्वप्ननाशन । **छन्द**-अनुष्टुप् ।]

१९९७. यत् स्वप्ने अन्नमश्नामि न प्रातरधिगम्यते ।
सर्वं तदस्तु मे शिवं नहि तद् दृश्यते दिवा ॥१ ॥

हमने स्वप्न में जो अन्न खाया है, उसका प्रातः जागने पर कोई बोध नहीं होता और वे दिन में दिखाई नहीं देते फिर भी वे सब हमारे लिए कल्याणकारी हों ॥१ ॥

[स्वप्नों में मिले स्थूल पदार्थ निरर्थक होते हैं; क्योंकि उनका यथार्थ जीवन में कोई उपयोग नहीं होता, फिर भी स्वप्नों में प्राप्त सूक्ष्म प्रेरणाएँ एवं संस्कार आदि कल्याणप्रद हो सकते हैं ।]

[१०७ - आत्मन -अहिंसन सूक्त (१०२)]

[**ऋषि**- प्रजापति । **देवता**- द्यावापृथिवी, अन्तरिक्ष, मृत्यु । **छन्द**- विराट् पुरस्तात् बृहती ।]

१९९८. नमस्कृत्य द्यावापृथिवीभ्यामन्तरिक्षाय मृत्यवे ।
मेक्षाम्यूर्ध्वस्तिष्ठन् मा मा हिंसिषुरीश्वराः ॥१ ॥

हम द्यावा-पृथिवी, अन्तरिक्ष एवं मृत्यु को नमस्कार करते हैं । इनके स्वामी अग्नि, वायु और सूर्यदेव सहित मृत्यु हमारा वध न करे, हम दीर्घकाल तक इसी लोक में रहें ॥१ ॥

[१०८ - क्षत्रिय सूक्त (१०३)]

[**ऋषि**- प्रजापति । **देवता**- ब्रह्मात्मा । **छन्द**- त्रिष्टुप् ।]

१९९९. को अस्या नो द्रुहो ऽवद्यवत्या उन्नेष्यति क्षत्रियो वस्य इच्छन् ।
को यज्ञकामः क उ पूर्तिकामः को देवेषु वनुते दीर्घमायुः ॥१ ॥

परस्पर द्रोह वृत्ति रूपी, इस निंदनीय दुर्गति रूपी पिशाचिनी से हमें कौन बचाएगा ? इस यज्ञ-अनुष्ठान की पूर्णता की कामना करने वाला कौन है ? हमें धन-ऐश्वर्य कौन देगा ? हमें दीर्घायुष्य कौन देवता प्रदान करता है ? ॥१ ॥

[जीवन के सहज क्रम में सामने आने वाले विकारों-अवरोधों के निवारण की प्रबल इच्छा होनी चाहिए । उसी आधार पर उपजी इच्छाशक्ति उनके निवारण के स्रोत खोज लेती है ।]

[१०९ - गौ सूक्त (१०४)]

[**ऋषि**- प्रजापति । **देवता**- ब्रह्मात्मा । **छन्द**- त्रिष्टुप् ।]

२०००. कः पृश्निं धेनुं वरुणेन दत्तामथर्वणे सुदुघां नित्यवत्साम् ।
बृहस्पतिना सख्यं जुषाणो यथावशं तन्वः कल्पयाति ॥१ ॥

अथर्वा ने वरुणदेव को, विविध वर्णों की, सुखपूर्वक दुग्ध देने वाली, बछड़ेसहित गौएँ प्रदान कीं । बृहस्पति देव के मित्र प्रजापतिदेव इन गौओं को सब प्रकार से स्वस्थ रखें ॥१ ॥

[११० - दिव्यवचन सूक्त (१०५)]

[**ऋषि**- अथर्वा । **देवता**- मन्त्रोक्त । **छन्द**- अनुष्टुप् ।]

२००१. अपक्रामन् पौरुषेयाद् वृणानो दैव्यं वचः ।
प्रणीतीरभ्यावर्तस्व विश्वेभिः सखिभिः सह ॥१ ॥

(हे साधक !) आप अपने समस्त सहपाठियों के साथ दिव्य वचनों को सुनकर उसे धारण करें एवं सामान्य मनुष्यों द्वारा किए जाने वाले कार्यों से हटकर उच्च आचरण करते हुए देवत्व की ओर अग्रसर हों ॥१ ॥

[१११ - अमृतत्व सूक्त (१०६)]

[**ऋषि-** अथर्वा । देवता- जातवेदा, वरुण । **छन्द-** बृहतीगर्भा त्रिष्टुप् ।]

२००२. यदस्मृति चकृम किं चिदग्न उपारिम चरणे जातवेदः ।
ततः पाहि त्वं नः प्रचेतः शुभे सखिभ्यो अमृतत्वमस्तु नः ॥१ ॥

हे अग्ने ! स्मरण के अभाव में हमसे आचरण सम्बन्धी जो भूलें हो गई हैं, आप उन अपराधों को क्षमा करें । हे जातवेदा अग्निदेव ! आप इस प्रकार की भूलों से बचाएँ एवं हमारे मित्रों सहित हमें अमरता प्रदान करें ॥१ ॥

[११२ - संतरण सूक्त (१०७)]

[**ऋषि-** भृगु । देवता-सूर्य अथवा आपः । **छन्द-** अनुष्टुप् ।]

२००३. अव दिवस्तारयन्ति सप्त सूर्यस्य रश्मयः ।
आपः समुद्रिया धारास्तास्ते शल्यमसिस्रसन् ॥१ ॥

सूर्यदेव अपनी सात-किरणों से समुद्र की जल-धाराओं को पहले द्युलोक तक ले जाते हैं, फिर वहाँ से वृष्टि करते हैं। हे व्याधिग्रस्त पुरुष ! वे तुम्हारे शल्य के समान पीड़ादायक "कास" आदि रोग को नष्ट करें ॥१ ॥

[११३ - शत्रुनाशन सूक्त (१०८)]

[**ऋषि-** भृगु । देवता-अग्नि । **छन्द-** बृहतीगर्भा त्रिष्टुप्, २ त्रिष्टुप् ।]

२००४. यो नस्तायद् दिप्सति यो न आविः स्वो विद्वानरणो वा नो अग्ने ।
प्रतीच्येत्वरणी दत्वती तान् मैषामग्ने वास्तु भून्मो अपत्यम् ॥१ ॥

हे अग्निदेव ! प्रत्यक्ष रूप से या अप्रत्यक्ष रूप से जो हमें सताता है, वह चाहे हमारा अपना सम्बन्धी हो अथवा पराया, वह विद्वान् ही क्यों न हो, उसका निवास नष्ट हो जाए और वह सन्तानहीन हो जाए । उसे पीछे से दाँतों वाली रस्सी (चाबुक) पीड़ा पहुँचाए ॥१ ॥

२००५.यो नः सुप्ताञ्जाग्रतो वाभिदासात् तिष्ठतो वा चरतो जातवेदः ।
वैश्वानरेण सयुजा सजोषास्तान् प्रतीचो निर्दह जातवेदः ॥२ ॥

हे जातवेदा अग्निदेव ! जो दुष्ट मुझ सोते या जागते हुए को अथवा चलते या बैठे हुए को, मारने की इच्छा करें, उसे आप वैश्वानर अग्निदेव के सहयोग से नष्ट कर दें ॥२ ॥

[११४ - राष्ट्रभृत सूक्त (१०९)]

[**ऋषि-** बादरायणि । देवता- अग्नि । **छन्द-** त्रिष्टुप्, १ विराट् पुरस्ताद् बृहती; ४, ७ अनुष्टुप् ।]

२००६.इदमुग्राय बभ्रवे नमो यो अक्षेषु तनूवशी ।घृतेन कलिं शिक्षामि स नो मृडातीदृशे॥

उग्रवीर बभ्रुदेव को हम नमस्कार करते हैं एवं अभिमन्त्रित घृत द्वारा पाँसों को ताड़ित करते हैं । पाँसों को वश में रखने वाले ये देव हमें इस जीत-हार वाले (जीवन रूपी) खेल में जीत प्रदान कर सुखी करें ॥१ ॥

२००७. घृतमप्सराभ्यो वह त्वमग्ने पांसूनक्षेभ्यः सिकता अपश्च ।
यथाभागं हव्यदातिं जुषाणा मदन्ति देवा उभयानि हव्या ॥२ ॥

हे अग्निदेव ! आप अन्तरिक्ष में निवास करने वाली अप्सराओं के लिए हमारे द्वारा अर्पित घृत पहुँचाएँ । जीत-हार के इस खेल में जो हमारे प्रतिद्वन्द्वी हैं, उन्हें जल और धूल से त्रस्त करें । इन्द्रदेव सहित अन्य देवता अपना हविर्भाग ग्रहण कर तृप्त हों ॥२ ॥

२००८. अप्सरसः सधमादं मदन्ति हविर्धानमन्तरा सूर्यं च ।
ता मे हस्तौ सं सृजन्तु घृतेन सपत्नं मे कितवं रन्धयन्तु ॥३ ॥

सूर्यलोक में, भूलोक एवं दोनों के मध्य अन्तरिक्ष में अर्पित हवि से जो अप्सराएँ हर्षित हो रही हैं, वे प्रसन्न होकर, मेरे प्रतिद्वन्द्वी को मेरे वशीभूत करें । जैसे घृत सार है, वैसे ही खेल का सार विजय है, यह विजय रूपी घृत हमें हस्तगत कराएँ ॥३ ॥

२००९. आदिनवं प्रतिदीव्ने घृतेनास्माँ अभि क्षर ।
वृक्षमिवाशन्या जहि यो अस्मान् प्रतिदीव्यति ॥४ ॥

प्रतिद्वन्द्वियों के साथ इस खेल में हमें विजयरूप घृत से युक्त करें । हमारे प्रतिद्वन्द्वी को आप उसी तरह नष्ट करें, जिस प्रकार बिजली वृक्ष का नाश कर देती है ॥४ ॥

२०१०. यो नो द्युवे धनमिदं चकार यो अक्षाणां ग्लहनं शेषणं च ।
स नो देवो हविरिदं जुषाणो गन्धर्वेभिः सधमादं मदेम ॥५ ॥

जिन देवताओं ने कृपा करके हमें इस खेल में विजयी बनाया है; जिन्होंने हमारे प्रतिपक्षी के अक्षों को कमजोर किया एवं हमें उसका धन दिलाया; वे देव हमारे द्वारा अर्पित हवि को ग्रहण करें । हम आनंदित गन्धर्वों के साथ आनंद पाएँ ॥५ ॥

२०११. संवसव इति वो नामधेयमुग्रंपश्या राष्ट्रभृतो ह्य१क्षाः ।
तेभ्यो व इन्दवो हविषा विधेम वयं स्याम पतयो रयीणाम् ॥६ ॥

हे गन्धर्वो !आप उग्र दृष्टि वाले, राष्ट्र के भरण-पोषण करने वाले एवं "संवसव" (भली प्रकार आवास देने) नाम वाले हैं । हम आपका यजन करते हैं, आप अर्पित हवि से प्रसन्न होकर हमें सम्पदाओं का स्वामी बनाएँ ॥६ ॥

२०१२. देवान् यन्नाथितो हुवे ब्रह्मचर्यं यदूषिम ।
अक्षान् यद् बभ्रूनालभे ते नो मृडन्त्वीदृशे ॥७ ॥

हम धन प्राप्ति की इच्छा से अग्नि आदि देवताओं का आवाहन करते हैं । हम ब्रह्मचर्य व्रतपूर्वक बभ्रुदेव के पाँसों को स्पर्श करने का साहस करते हैं, वे देव हमें विजय-सुख प्रदान करें ॥७ ॥

[११५ - शत्रुनाशन सूक्त (११०)]

[**ऋषि-** भृगु । **देवता-** इन्द्राग्नी । **छन्द-** गायत्री, २ त्रिष्टुप्, ३ अनुष्टुप् ।]

२०१३. अग्न इन्द्रश्च दाशुषे हतो वृत्राण्यप्रति । उभा हि वृत्रहन्तमा ॥१ ॥

हे अग्निदेव एवं इन्द्रदेव ! आप दोनों देव वृत्र का संहार करने वाले हैं । आप कृपा कर हम हविदाताओं को घेरने वाले पापों का भी क्षय करें । हम सब पाप-मुक्त हों ॥१ ॥

२०१४. याभ्यामजयन्त्स्व१रग्र एव यावातस्थतुर्भुवनानि विश्वा ।
प्रचर्षणी वृषणा वज्रबाहू अग्निमिन्द्रं वृत्रहणा हुवेऽहम् ॥२ ॥

जिन अग्निदेव और इन्द्रदेव ने देवताओं का सहयोग करके, उन्हें स्वर्ग प्राप्त कराया और समस्त भूतों में व्याप्त हो गये हैं । जो देवकर्मों के साक्षी एवं कामनाओं की पूर्ति करने वाले हैं, ऐसे अग्निदेव एवं वज्रधारी इन्द्रदेव का हम आवाहन करते हैं ॥२ ॥

२०१५. उप त्वा देवो अग्रभीच्चमसेन बृहस्पतिः ।
इन्द्र गीर्भिर्न आ विश यजमानाय सुन्वते ॥३ ॥

हे इन्द्रदेव ! देवताओं के हितैषी बृहस्पतिदेव चमस पात्र से (यज्ञाहुति द्वारा) आपको (आपका समर्थन) प्राप्त किया है । उसी प्रकार सोम तैयार करने वाले इन यजमानों से प्रसन्न होकर, आप इनकी स्तुति स्वीकार करें एवं इन्हें धन प्रदान करें ॥३ ॥

[११६ - आत्मा सूक्त (१११)]

[**ऋषि-** ब्रह्मा । **देवता-** वृषभ । **छन्द-** पराबृहती त्रिष्टुप् ।]

२०१६. इन्द्रस्य कुक्षिरसि सोमधान आत्मा देवानामुत मानुषाणाम् ।
इह प्रजा जनय यास्त आसु या अन्यत्रेह तास्ते रमन्ताम् ॥१ ॥

हे वृषभ ! आप सोमधारण करने वाले हैं । आप मानवों एवं देवताओं के आत्मारूप हैं । आप यहाँ प्रजा को उत्पन्न करें । यहाँ अथवा अन्यत्र जहाँ भी प्रजाएँ हों, वे सुखपूर्वक रहें ॥१ ॥

[११७ - पापनाशन सूक्त (११२)]

[**ऋषि-** वरुण । **देवता-** आपः, वरुण । **छन्द-** भुरिक् अनुष्टुप्, २ अनुष्टुप् ।]

२०१७. शुम्भनी द्यावापृथिवी अन्तिसुम्ने महिव्रते ।
आपः सप्त सुस्रुवुर्देवीस्ता नो मुञ्चन्त्वंहसः ॥१ ॥

द्यावा-पृथिवी महान् व्रत धारण करते हैं । ये हमें समीप से सुख देने वाले हैं । यहाँ सात दिव्य धाराएँ प्रवाहित होती रहती हैं, ये हमें पाप से बचाएँ ॥१ ॥

२०१८. मुञ्चन्तु मा शपथ्या३दथो वरुण्या दुत ।
अथो यमस्य पड्वीशाद् विश्वस्माद् देवकिल्बिषात् ॥२ ॥

वरुणदेव हमें शाप, क्रोध एवं यम के बन्धनों से बचाएँ । देवगणों के प्रति हुए अनुचित कर्मजनित दोषों से भी वरुणदेव हमें मुक्त करें ॥२ ॥

[११८ - शत्रुनाशन सूक्त (११३)]

[**ऋषि-** भार्गव । **देवता** - तृष्टिका । **छन्द-** विराट् अनुष्टुप्, २ शंकुमती चतुष्पदा भुरिक् उष्णिक् ।]

२०१९. तृष्टिके तृष्टवन्दन उदमूं छिन्धि तृष्टिके । यथा कृतद्विष्टासोऽमुष्मै शेप्यावते ॥१ ॥

हे काम तृष्णा ! हे धन तृष्णा ! तुम अपने कुप्रभाव से स्त्री-पुरुष में द्वेष पैदा कर देती हो, उनके स्नेह सम्बन्धों को काट देती हो ॥१ ॥

२०२०. तृष्टासि तृष्टिका विषा विषातक्यसि । परिवृक्ता यथासस्यृषभस्य वशेव ॥२ ॥

हे तृष्णा ! तुम लोभमय हो । तुम विष लता जैसे विषैले प्रभाव वाली हो । जिस प्रकार वृषभ द्वारा त्याग देने से गाय बिना बछड़े वाली रहती है, उसी प्रकार तुम त्यागने योग्य हो ॥२ ॥

[तृष्णा आदि मनोविकार मन में आएँ , तो उन्हें अपने चिन्तन से पोषण नहीं देना चाहिए। ऐसा करने से वृषभहीन गाय की तरह उनका तेज विकसित नहीं हो पाता ।]

[११९ - शत्रुनाशन सूक्त (११४)]

[**ऋषि-** भार्गव । देवता-अग्नीषोमा । **छन्द-** अनुष्टुप् ।]

२०२१. आ ते ददे वक्षणाभ्य आ तेऽहं हृदयाद् ददे ।
आ ते मुखस्य संकाशात् सर्वं ते वर्च आ ददे ॥१ ॥

(हे द्वेषकारिणी अधम स्त्री !) हम तेरे मुख, वक्षस्थल आदि आकर्षक अंगों के तेज को नष्ट करते हैं । हृदय की कुत्सित भावनाओं को नष्ट करते हैं ॥१ ॥

[अपने सौन्दर्य से दूसरों को हीनता की ओर प्रेरित करने वाली नारी की तेजस्विता का हरण कर लेना लोकहित की दृष्टि से लाभप्रद माना गया है ।]

२०२२. प्रेतो यन्तु व्याध्यः प्रानुध्याः प्रो अशस्तयः ।
अग्नी रक्षस्विनीर्हन्तु सोमो हन्तु दुरस्यतीः ॥२ ॥

हे विकारों से बचने वाले स्त्री या पुरुष ! तुम्हारी शारीरिक व्याधियाँ एवं मानसिक दुःख दूर हों । तुम लोक-निन्दा से मुक्त हो । अग्निदेव राक्षसियों का नाश करें तथा सोमदेव अनिष्ट चिन्तन की प्रेरणा देने वाली पिशाचिनियों का संहार करें ॥२ ॥

[१२० - पापलक्षणनाशन सूक्त (११५)]

[**ऋषि-** अथर्वाङ्गिरा । **देवता-** सविता, जातवेदा । **छन्द-** अनुष्टुप्, २-३ त्रिष्टुप् ।]

२०२३. प्र पतेतः पापि लक्ष्मि नश्येतः प्रामुतः पत ।
अयस्मयेनाङ्केन द्विषते त्वा सजामसि ॥१ ॥

हे पापलक्ष्मी ! तुम यहाँ से कहीं दूर चली जाओ । यहाँ-वहाँ से हटकर हमारे शत्रु के पास स्थिर हो जाओ । लौह शूल के द्वारा हम आपको अपने द्वेषी की ओर प्रेरित करते हैं ॥१ ॥

[पाप कर्मों से अर्जित सम्पदा आकर्षक तो लगती है, किन्तु वह व्यक्ति परिवार एवं समाज के पतन का कारण बनती है । ऐसी पापयुक्त लक्ष्मी का त्याग ही समझदारी है ।]

२०२४. या मा लक्ष्मीः पतयालूरजुष्टाभिचस्कन्द वन्दनेव वृक्षम् ।
अन्यत्रास्मत् सवितस्तामितो धा हिरण्यहस्तो वसु नो रराणः ॥२ ॥

वन्दना नामक लता जिस प्रकार वृक्ष पर चढ़कर उसे सुखाती है, उसी प्रकार यह अलक्ष्मी हमारे ऊपर आरोपित होकर हमें सुखा रही है । हे सूर्यदेव ! आप इस अलक्ष्मी को हमसे दूर करें तथा हमें सुवर्ण प्रदान करें ॥

२०२५. एकशतं लक्ष्म्यो३ मर्त्यस्य साकं तन्वा जनुषोऽधि जाताः ।
तासां पापिष्ठा निरितः प्र हिण्मः शिवा अस्मभ्यं जातवेदो नि यच्छ ॥३ ॥

मानव के जन्म के साथ एक सौ एक लक्ष्मियों ने जन्म लिया है । इनमें जो पापमयी अलक्ष्मियाँ हैं, उन्हें हम सदा-सदा के लिए दूर हटाते हैं । हे जातवेदा अग्निदेव ! इनमें जो कल्याणकारी लक्ष्मियाँ हैं, उन्हें आप हमारे पास लाएँ ॥३ ॥

२०२६. एता एना व्याकरं खिले गा विष्ठिता इव ।
रमन्तां पुण्या लक्ष्मीर्याः पापीस्ता अनीनशम् ॥४ ॥

जैसे गोशाला में रहने वाली गौओं को (गुण-अवगुण के आधार पर) दो भागों में बाँट लेते हैं, वैसे ही समस्त लक्ष्मियों में से पुण्यकारक लक्ष्मियाँ हमारे पास आनन्द से रहें तथा पापमयी अलक्ष्मियाँ हम से दूर हो जाएँ ॥४ ॥

[१२१ - ज्वरनाशन सूक्त (११६)]

[**ऋषि**- अथर्वाङ्गिरा । **देवता**- चन्द्रमा । **छन्द**- परोष्णिक्, २ एकावसाना द्विपदा आर्ची अनुष्टुप् ।]

इस सूक्त में मलेरिया जैसे ज्वर के निवारण की प्रार्थना की गई है। इस ज्वर के अनेक रूप कहे गये हैं, जो वैद्यक शास्त्र के अनुरूप है-

२०२७. नमो रूराय च्यवनाय नोदनाय धृष्णवे । नमः शीताय पूर्वकामकृत्वने ॥१ ॥

तपाने वाले, हिलाने वाले, भड़काने वाले, डराने वाले,शीत लगकर आने वाले एवं शरीर को तोड़ने (कृश करने) वाले ज्वर को नमस्कार है ॥१ ॥

२०२८. यो अन्येद्युरुभयद्युरभ्येतीमं मण्डूकमभ्ये त्वव्रतः ॥२ ॥

जो ज्वर एक दिन छोड़कर आते हैं, जो दो दिन छोड़कर आते हैं तथा जो बिना किसी निश्चित समय के आते हैं, वे इस मेढक (संकीर्ण या आलसी व्यक्ति) के पास जाएँ ॥२ ॥

[१२२ - शत्रुनिवारण सूक्त (११७)]

[**ऋषि**- अथर्वाङ्गिरा । **देवता**- इन्द्र । **छन्द**- पथ्याबृहती ।]

२०२९. आ मन्द्रैरिन्द्र हरिभिर्याहि मयूररोमभिः ।
मा त्वा के चिद् वि यमन् विं न पाशिनोऽति धन्वेव ताँ इहि ॥१ ॥

हे इन्द्रदेव ! आप अपने मोरपंखी वर्ण वाले अश्वों (सतरंगी किरणों) के साथ यहाँ आएँ । बहेलिया जैसे पक्षी को जाल में फँसा लेता है, वैसे आपको कोई (वाग् जाल में) न फँसा सके । ऐसे (कुटिलों) को आप रेतीले क्षेत्र की तरह लाँघकर यहाँ पधारें ॥१ ॥

[१२३ - वर्मधारण सूक्त (११८)]

[**ऋषि**—अथर्वाङ्गिरा । **देवता**— चन्द्रमा, वरुण, देवगण । **छन्द**— त्रिष्टुप्]

२०३०. मर्माणि ते वर्मणा छादयामि सोमस्त्वा राजामृतेनानु वस्ताम् ।
उरोर्वरीयो वरुणस्ते कृणोतु जयन्तं त्वानु देवा मदन्तु ॥१ ॥

हे वीर ! आप जैसे विजयाभिलाषी के मर्म स्थानों को हम कवच से सुरक्षित करते हैं । सोमदेव के अमृतमयी आच्छादन के द्वारा आप सुरक्षित रहें । वरुणदेव आपको महान् सुख दें । विजय प्राप्त कराने के लिए इन्द्रादि सभी देवता आपको प्रोत्साहित करते रहें ॥१ ॥

॥इति सप्तमं काण्डं समाप्तम् ॥

॥ अथाष्टम काण्डम् ॥

[१- दीर्घायुप्राप्ति सूक्त]

[**ऋषि-** ब्रह्मा । **देवता-** आयु । **छन्द-** १ पुरोबृहती त्रिष्टुप्, २-३, १७-२१ अनुष्टुप्, ४, ९, १५-१६ प्रस्तार पंक्ति, ५-६, १०-११ त्रिष्टुप्, ७ त्रिपदा विराट् गायत्री, ८ विराट् पथ्याबृहती, १२ त्र्यवसाना पञ्चपदा जगती, १३ त्रिपदा भुरिक् महाबृहती, १४ एकावसाना द्विपदा साम्नी भुरिक् बृहती ।]

२०३१. अन्तकाय मृत्यवे नमः प्राणा अपाना इह ते रमन्ताम् ।
इहायमस्तु पुरुष सहासुना सूर्यस्य भागे अमृतस्य लोके ॥१ ॥

मृत्यु के द्वारा सबका अन्त करने वाले अन्तकदेव को नमस्कार है । इन देव की कृपा से इस मनुष्य के शरीर में 'प्राण' एवं 'अपान' सुखपूर्वक संचरित हों । यह पुरुष दीर्घ जीवनयापन करता हुआ, सूर्य के इस भाग(पृथ्वी) में आनन्दपूर्वक रहे ॥१ ॥

२०३२. उदेनं भगो अग्रभीदुदेनं सोमो अंशुमान् । उदेनं मरुतो देवा उदिन्द्राग्नी स्वस्तये ।

'भग' देवता ने इस मनुष्य की जीवनी-शक्ति को उठाया, तेजस्वी सोमदेव ने इसे उठाया एवं इन्द्रदेव तथा अग्निदेव ने भी इसे ऊँचा उठाया ॥२ ॥

२०३३. इह तेऽसुरिह प्राण इहायुरिह ते मनः ।
उत् त्वा निर्ऋत्याः पाशेभ्यो दैव्या वाचा भरामसि ॥३ ॥

(हे आयु की इच्छा करने वाले पुरुष !) इसी (शरीर) में तेरे प्राण, आयु, मन तथा जीवन स्थिर रहे । जिन रोगरूपी पाशों (बन्धनों) से तुम्हारी अधोगति हो रही थी , हम मंत्रों द्वारा उनसे तुम्हें मुक्त करते हैं ॥३ ॥

२०३४. उत् क्रामातः पुरुष माव पत्था मृत्योः पड्वीशमवमुञ्चमानः ।
मा च्छित्था अस्माल्लोकादग्नेः सूर्यस्य संदृशः ॥४ ॥

हे पुरुष ! तुम रोगरूप बन्धनों को काटकर मृत्यु के पाशजाल से मुक्त हो । अग्निदेव एवं सूर्यदेव के दर्शन करते हुए, इस पृथ्वी का त्याग न करो ॥४ ॥

२०३५. तुभ्यं वातः पवतां मातरिश्वा तुभ्यं वर्षन्त्वमृतान्यापः ।
सूर्यस्ते तन्वे३ शं तपाति त्वां मृत्युर्दयतां मा प्र मेष्ठाः ॥५ ॥

हे पुरुष ! अन्तरिक्ष में रहने वाली वायु तुम्हारे लिए सुखदायक हो, जल अमृत के समान हो, सूर्यदेव सुखदायक ताप प्रदान करें एवं मृत्युदेव की दया से दीर्घ जीवनयापन करो ॥५ ॥

२०३६. उद्यानं ते पुरुष नावयानं जीवातुं ते दक्षतातिं कृणोमि ।
आ हि रोहेममममृतं सुखं रथमथ जिर्विर्विदथमा वदासि ॥६ ॥

हे पुरुष !तुम्हारी ऊर्ध्वगति हो, अधोगति न हो ।मैं तुम्हें जीवनीशक्ति एवं बलवर्द्धक ओषधियाँ देता हूँ, इससे तुम इस रथरूप शरीर पर आरूढ़ होकर , जरारहित रहते हुए, इस (जीवन की) विधा को बतलाना ॥६ ॥

२०३७. मा ते मनस्तत्र गान्मा तिरो भून्मा जीवेभ्यः प्र मदो मानु गाः पितॄन् ।
विश्वे देवा अभि रक्षन्तु त्वेह ॥७ ॥

तुम्हारा मन मृत्यु की ओर न जाए और वहाँ विलीन न हो जाए । तुम पितरों के पास न जाओ,वरन् जीने की इच्छा करो । समस्त देवता तुम्हारी रक्षा करें ॥७ ॥

२०३८. मा गतानामा दीधीथा ये नयन्ति परावतम् ।
आ रोह तमसो ज्योतिरेह्या ते हस्तौ रभामहे ॥८ ॥

जो (पितरगण) चले गये हैं, उनका ध्यान न करो । वे तुम्हें भी परलोक (पितरलोक) ले जा सकते हैं । हम तुम्हारा हाथ पकड़ते हैं । तुम इस अज्ञान अन्धकार से निकलकर ज्ञान के आलोक की ओर बढ़ो ॥८ ॥

२०३९. श्याम्श्च त्वा मा शबलश्च प्रेषितौ यमस्य यौ पथिरक्षी श्वानौ ।
अर्वाङेहि मा वि दीध्यो मात्र तिष्ठः पराङ्मनाः ॥९ ॥

हे मनुष्य !प्राणियों के प्राणों के हरण कर्ता यमदेवता के दो मार्गरक्षक कुत्ते श्वेत (दिन) और काले (रात) हैं । तुम इन कुत्तों का ग्रास न बनो, मेरी ओर ध्यान लगाओ एवं अपने मन को सांसारिकता से विमुख न करो ॥९॥

२०४०. मैतं पन्थामनु गा भीम एष येन पूर्वं नेयथ तं ब्रवीमि ।
तम एतत् पुरुष मा प्र पत्था भयं परस्तादभयं ते अर्वाक् ॥१० ॥

तुम उस भयानक मार्ग का अनुसरण न करो, मृत्यु के पूर्व मन को उस मार्ग पर न ले जाओ । मैं जो कह रहा हूँ, उस पर ध्यान दो । तुम उस मार्ग पर न जाओ, वहाँ तुम्हारे लिए भय है, यहाँ तुम अभय हो ॥१० ॥

२०४१. रक्षन्तु त्वाग्नयो ये अप्स्व१न्ता रक्षतु त्वा मनुष्या३ यमिन्धते ।
वैश्वानरो रक्षतु जातवेदा दिव्यस्त्वा मा प्र धाग् विद्युता सह ॥११ ॥

हे रक्षा की कामना करने वाले पुरुष ! आवाहन करने योग्य अग्निदेव , वैश्वानर अग्निदेव, विद्युत्रूप अग्निदेव एवं जल में निवास करने वाले अग्निदेव तुम्हारी रक्षा करें ॥११ ॥

२०४२. मा त्वा क्रव्यादभि मंस्तारात् संकसुकाच्चर । रक्षतु त्वा द्यौ रक्षतु पृथिवी
सूर्यश्च त्वा रक्षतां चन्द्रमाश्च । अन्तरिक्षं रक्षतु देवहेत्याः ॥१२ ॥

शारीरिक मांसपेशियों को आहार बनाने वाली क्रव्याद अग्नि तुम्हें आहार न माने । शव को भस्म करने वाले संकुसुक नामक अग्निदेव आपके निकट न आएँ । सूर्य, चन्द्रमा, द्यावा-पृथिवी एवं अन्तरिक्ष भी अपनी दिव्य शक्तियों से तुम्हारी रक्षा करें ॥१२ ॥

२०४३. बोधश्च त्वा प्रतीबोधश्च रक्षतामस्वप्नश्च त्वानवद्राणश्च रक्षताम् ।
गोपायंश्च त्वा जागृविश्च रक्षताम् ॥१३ ॥

हे रक्षाभिलाषी पुरुष ! बोध (विद्या, ज्ञान) तथा प्रतिबोध (अविद्या, अज्ञान) तुम्हारी रक्षा करें । 'गोपायन' एवं 'जागृवि' ऋषि तुम्हारी रक्षा करें ॥१३ ॥

२०४४. ते त्वा रक्षन्तु ते त्वा गोपायन्तु तेभ्यो नमस्तेभ्यः स्वाहा ॥१४ ॥

वे सब तुम्हारी रक्षा करें एवं पालन करें । उन समस्त दिव्य शक्तियों को नमस्कारपूर्वक यह उत्तम आहुति अर्पित है । वे इस समर्पण से प्रसन्न हों ॥१४ ॥

२०४५. जीवेभ्यस्त्वा समुद्रे वायुरिन्द्रो धाता दधातु सविता त्रायमाणः ।
मा त्वा प्राणो बलं हासीदसुं तेऽनु ह्वयामसि ॥१५ ॥

रक्षक - पोषक सवितादेव एवं वायुदेव तथा इन्द्रदेव तुम्हारे प्राणों की रक्षा करें । तुम अपने पुत्र-पौत्रादि एवं भार्या के साथ रहो, इसलिए हम तुम्हें मृत्यु से ऊपर उठाते हैं । हम तुम्हारे प्राणों को तुम्हारे अनुकूल करते हैं, वे प्राण तथा बल तुम्हारा त्याग न करें ॥१५ ॥

२०४६. मा त्वा जम्भः संहनुर्मा तमो विदन्मा जिह्वा बर्हिः प्रमयुः कथा स्याः ।
उत् त्वादित्या वसवो भरन्तूदिन्द्राग्नी स्वस्तये ॥१६ ॥

जम्भ राक्षस तुम तक न पहुँचे, अज्ञानान्धकार तुम्हारे निकट न रहे । राक्षस की जीभ भी तुम तक न पहुँचे । तुम यज्ञ करने वाले हो, इसलिए आदित्य, वसु, इन्द्र एवं अग्नि आदि देवता तुम्हारा कल्याणकारी उत्थान करें ॥१६॥

२०४७. उत् त्वा द्यौरुत् पृथिव्युत् प्रजापतिरग्रभीत् ।
उत् त्वा मृत्योरोषधयः सोमराज्ञीरपीपरन् ॥१७ ॥

द्यावा-पृथिवी एवं प्रजापति तुम्हें मृत्यु से बचाएँ । सोम जिनके राजा हैं, ऐसी ओषधियाँ मृत्यु से रक्षा करें ॥१७॥

२०४८. अयं देवा इहैवास्त्वयं मामुत्र गादितः । इमं सहस्रवीर्येण मृत्योरुत् पारयामसि ॥

हे देवताओ ! यह पुरुष (हमारे उपचार के प्रभाव से) मृत्यु के मुख से बचा रहे । हम हजारों उपायों से इसकी रक्षा करते हैं ॥१८ ॥

२०४९. उत् त्वा मृत्योरपीपरं सं धमन्तु वयोधसः ।
मा त्वा व्यस्तकेश्यो३ मा त्वाघरुदो रुदन् ॥१९ ॥

हे प्राण रक्षा की कामना करने वाले पुरुष ! हम मृत्यु से तुम्हें पार करते हैं । आयु के अधिष्ठाता देव तुम्हें न मरने दें । स्त्रियाँ बाल खोलकर तुम्हारे लिए विलाप न करें ॥१९ ॥

२०५०. आहार्षमविदं त्वा पुनरागाः पुनर्णवः । सर्वाङ्ग सर्वं ते चक्षुः सर्वमायुश्च तेऽविदम् ॥

हे पुरुष ! यह तुम्हारा पुनः नया जन्म- सा हुआ है; क्योंकि हम तुम्हें मृत्यु के मुख से खींचकर लाए हैं । अब तुम्हारे समस्त अंग आदि पूर्ण स्वस्थ रहें एवं तुम्हें पूर्ण आयु प्राप्त हो ॥२० ॥

२०५१. व्यवात् ते ज्योतिरभूदप त्वत् तमो अक्रमीत् ।
अप त्वन्मृत्युं निर्ऋतिमप यक्ष्मं नि दध्मसि ॥२१ ॥

हे पुरुष ! तुम्हारे पास जो अन्धकार था, उसे हटा दिया है एवं तुम्हें नई जीवन-ज्योति मिल गई है । पाप देवता निर्ऋति एवं मृत्यु को तुमसे दूर हटा दिया है । अब तुम्हारे क्षयकारी रोग को हमने नष्ट कर दिया । तुम्हें दीर्घ आयु एवं नीरोगता प्राप्त हो ॥२१ ॥

[२-दीर्घायुप्राप्ति सूक्त]

[**ऋषि-** ब्रह्मा । **देवता-** आयु । **छन्द-**१-२, ७ भुरिक् त्रिष्टुप्, ३, २६ आस्तार पंक्ति, ४ प्रस्तार पंक्ति, ५, १०, १६, १८, २०, २३-२५, २७ अनुष्टुप्, ६, १५ पथ्यापंक्ति, ८ पुरस्ताद् ज्योतिष्मती जगती, ९ पञ्चपदा जगती, ११ विष्टार पंक्ति, १२, २२, २८ पुरस्तात् बृहती, १३ त्रिष्टुप्, १४ त्र्यवसाना षट्पदा जगती, १७ त्रिपदा अनुष्टुप्, १९ उपरिष्टाद् बृहती, २१ सतः पंक्ति ।]

२०५२. आ रभस्वेमाममृतस्य श्नुष्टिमच्छिद्यमाना जरदष्टिरस्तु ते ।
असुं त आयुः पुनरा भरामि रजस्तमो मोप गा मा प्र मेष्ठाः ॥१ ॥

हे रोगी !इस अमृत का पान प्रारम्भ करो ।तुम वृद्धावस्था तक निर्विघ्न जीवनयापन करो ।हमने तुम्हारे प्राणों एवं आयु की रक्षा हेतु व्यवस्था बना दी है ।तुम भोगमय जीवन एवं अज्ञान से दूर रहो, अभी मृत्यु को प्राप्त न हो ।।

२०५३. जीवतां ज्योतिरभ्येह्यर्वाङ् त्वा हरामि शतशारदाय ।
अवमुञ्चन् मृत्युपाशानशस्तिं द्राघीय आयुः प्रतरं ते दधामि ॥२ ॥

हे पुरुष ! तुम जीवित मनुष्य के समान सचेतन हो । हम तुम्हारे अपयश का नाश करते हुए तुम्हें मृत्यु-पाश (रोगों) से बचाते हैं । तुम्हें दीर्घ आयु प्राप्त हो ॥२ ॥

२०५४. वातात् ते प्राणमविदं सूर्याच्चक्षुरहं तव ।
यत् ते मनस्त्वयि तद् धारयामि सं वित्स्वाङ्गैर्वद जिह्वयालपन् ॥३ ॥

हे पुरुष ! हमने वायुदेवता से तुम्हारे प्राणों को, सूर्य देवता से नेत्र-ज्योति को प्राप्त करके, तुम्हारे मन को तुम्हारे अन्दर धारण कराया है । अब तुम अपने समस्त अंग-अवयव प्राप्त कर लिए हो । अतः सचेष्ट होकर जिह्वा से स्पष्ट उच्चारण करो ॥३ ॥

२०५५. प्राणेन त्वा द्विपदां चतुष्पदामग्निमिव जातमभि सं धमामि ।
नमस्ते मृत्यो चक्षुषे नमः प्राणाय तेऽकरम् ॥४ ॥

जिस प्रकार अभी उत्पन्न अग्नि को, प्राणी अपने प्राण वायु द्वारा प्रदीप्त करते हैं, उसी प्रकार तुम्हारे क्षीण-प्राणों को अनेक उपायों द्वारा तेजस्वी बनाते हैं । हे मृत्यो ! तेरे प्राण-बल एवं क्रूर नेत्रों को हम नमस्कार करते हैं ॥४ ॥

२०५६. अयं जीवतु मा मृतेमं समीरयामसि । कृणोम्यस्मै भेषजं मृत्यो मा पुरुषं वधीः ॥

यह पुरुष अभी न मरे, बहुत समय तक जीवित रहे । ओषधि प्रयोग द्वारा हम इसको सचेतन करते हैं । हे मृत्यो ! तुम इस पुरुष को न मारो ॥५ ॥

२०५७. जीवलां नघारिषां जीवन्तीमोषधीमहम् ।
त्रायमाणां सहमानां सहस्वतीमिह हुवेऽस्मा अरिष्टतातये ॥६ ॥

सदैव हरी रहने वाली, जीवनदायनी, रक्षा करने वाली, रोग दूर करने वाली इस "पाठा" नामक ओषधि का, इस पुरुष को मृत्यु से बचाने के लिए हम आवाहन करते हैं अर्थात् प्रयोग करते हैं ॥६ ॥

२०५८. अधि ब्रूहि मा रभथाः सृजेमं तवैव सन्त्सर्वहाया इहास्तु ।
भवाशर्वौ मृडतं शर्म यच्छतमपसिध्य दुरितं धत्तमायुः ॥७ ॥

हे मृत्यो ! यह पुरुष आपका ही है, ऐसा जानते हुए इसे मत मारो । यह इस पृथ्वी पर अपनी पूर्ण आयु तक सब प्रकार से सक्रिय रहे । हे भव और शर्व !आप इसके रोगों का नाश करके, इसे सुखमय दीर्घायुष्य प्रदान करें ।

२०५९. अस्मै मृत्यो अधि ब्रूहीमं दयस्वोदितो३यमेतु ।
अरिष्टः सर्वाङ्गः सुश्रुज्जरसा शतहायन आत्मना भुजमश्नुताम् ॥८ ॥

हे मृत्यो ! आप इस मनुष्य को समझाएँ, इस पर दया करें । यह पुरुष नेत्र-कान आदि अंगों से स्वस्थ रहे एवं सौ वर्ष तक सुखपूर्वक रहे । अन्य किसी की सेवा के आश्रय के बिना अपने कार्य स्वयं करने में समर्थ रहे ॥८ ।

२०६०. देवानां हेतिः परि त्वा वृणक्तु पारयामि त्वा रजस उत् त्वा मृत्योरपीपरम् ।
आरादग्निं क्रव्यादं निरूहं जीवातवे ते परिधिं दधामि ॥९ ॥

हे पुरुष ! दैविक आपत्तियों से तुम्हारी रक्षा हो । हम रजस् (भोगवृत्ति) से पार ले जाते हैं । मांसभक्षक (क्रव्याद) अग्नि को तुमसे दूर करते हैं एवं तुम्हारे दीर्घजीवन के लिए देव यजन-अग्नि की स्थापना करते हैं ॥९ ॥

२०६१. यत् ते नियानं रजसं मृत्यो अनवधर्ष्यम् ।
पथ इमं तस्माद् रक्षन्तो ब्रह्मास्मै वर्म कृण्मसि ॥१० ॥

हे मृत्यो ! तेरे रजोमय मार्ग का कोई नाश नहीं कर सकता । इस पुरुष को इस मार्ग से बचे रहने का, मन्त्रणारूप कवच धारण कराते हैं ॥१० ॥

[रजोमय -भोगमय जीवन, मृत्यु का उपकरण है । ज्ञान- बोध द्वारा संयमित जीवन की प्रेरणा देना, व्यक्ति को मृत्यु के प्रहार से बचाने के लिए कवच धारण कराने जैसा है ।]

२०६२. कृणोमि ते प्राणापानौ जरां मृत्युं दीर्घमायुः स्वस्ति ।
वैवस्वतेन प्रहितान् यमदूतांश्चरतोऽप सेधामि सर्वान् ॥११ ॥

हे जीवनाभिलाषी पुरुष ! हम तुम्हारे प्राण, अपान को सुव्यवस्थित कर दीर्घआयु प्रदान करते हैं । वृद्धावस्था एवं मृत्यु- ये सब तुम्हारा कल्याण करने वाले हों । विवस्वान् सूर्य से उत्पन्न-काल के दूतों से हम तुम्हें बचाते हैं ॥

२०६३. आरादरातिं निर्ऋतिं परो ग्राहिं क्रव्यादः पिशाचान् ।
रक्षो यत् सर्वं दुर्भूतं तत् तम इवाप हन्मसि ॥१२ ॥

आतंकित करने वाले निर्ऋति की दुर्गति करते हैं, मारते हैं । मांस-भक्षी पिशाचों (क्षयकारक विषाणुओं) को नष्ट करते हैं, अन्य भी जो अहित करने वाले हैं, उन सब तमस् गुण वालों का हम नाश करते हैं ॥१२ ॥

२०६४. अग्नेष्टे प्राणममृतादायुष्मतो वन्वे जातवेदसः ।
यथा न रिष्या अमृतः सजूरसस्तत् ते कृणोमि तदु ते समृध्यताम् ॥१३ ॥

हे पुरुष ! हम अमरता और आयु को धारण करने वाले जातवेदा अग्निदेव से तुम्हारे प्राणों को सतेज करने की याचना करते हैं । हमारे द्वारा किये गये शान्तिकर्म तुम्हें समृद्धिशाली बनाएँ । उनके प्रभाव से तुम पीड़ारहित, अमर और सुखी जीवनयापन करो ॥१३ ॥

२०६५. शिवे ते स्तां द्यावापृथिवी असंतापे अभिश्रियौ ।
शं ते सूर्य आ तपतु शं वातो वातु ते हृदे ।
शिवा अभि क्षरन्तु त्वापो दिव्याः पयस्वतीः ॥१४ ॥

द्यावा-पृथिवी तुम्हें सन्ताप देने वाली न हों । वे तुम्हें धन-ऐश्वर्य देने वाली एवं कल्याण करने वाली हों । सूर्यदेव की कृपा से तुम्हें सुखद ताप मिले । हृदय को वायुदेवता सुख दें । द्युलोक में रहने वाला जल (सूक्ष्म रस) एवं बहने वाला जल तुम्हें दिव्य सुख प्रदान करे ॥१४ ॥

२०६६. शिवास्ते सन्त्वोषधय उत् त्वाहार्षमधरस्या उत्तरां पृथिवीमभि ।
तत्र त्वादित्यौ रक्षतां सूर्याचन्द्रमसावुभा ॥१५ ॥

ओषधियाँ तुम्हारे लिए कल्याणकारी गुणों से युक्त हों । हम तुम्हें पृथ्वी के निचले भूभाग से उच्च भूभाग पर लाए हैं । यहाँ अदितिमाता के दोनों पुत्र सूर्यदेवता एवं चन्द्रमादेवता तुम्हारी रक्षा करें ॥१५ ॥

२०६७. यत् ते वासः परिधानं यां नीविं कृणुषे त्वम् ।
शिवं ते तन्वे३ तत् कृण्मः संस्पर्शेऽद्रूक्ष्णमस्तु ते ॥१६ ॥

हे बालक ! तुम्हारी नाभि पर बँधने वाला अधोवस्त्र एवं ऊपर ओढ़ने वाला परिधान-वस्त्र तुम्हें सुख पहुँचाने वाला हो । वह खुरदुरा न होकर सुखद, स्पर्शकारक एवं सुकोमल हो ॥१६ ॥

२०६८. यत् क्षुरेण मर्चयता सुतेजसा वप्ता वपसि केशश्मश्रु ।
शुभं मुखं मा न आयुः प्र मोषीः ॥१७ ॥

हे क्षौरकर्म करने वाले भद्र पुरुष !आप जिस छुरे के द्वारा सिर एवं मुख-मण्डल के बालों का मुण्डन करना चाहते हैं, वह स्वच्छ और तीक्ष्णधारयुक्त हो ।क्षौरकर्म द्वारा मुख की शोभा बढ़ाओ, हमारी आयु क्षीण मत करो ॥

२०६९. शिवौ ते स्तां व्रीहियवावबलासावदोमधौ ।
एतौ यक्ष्मं वि बाधेते एतौ मुञ्चतो अंहसः ॥१८ ॥

हे अन्नप्राशन संस्कार से संस्कारित होने वाले बालक ! ये धान और जौ तुम्हारे लिए कल्याणकारी एवं बलवर्धक हों । ये दोनों रोगनाश करने वाले तुम्हें पापों से मुक्त करें ॥१८ ॥

२०७०. यदश्नासि यत्पिबसि धान्यं कृष्याः पयः ।
यदाद्यं१ यदनाद्यं सर्वं ते अन्नमविषं कृणोमि ॥१९ ॥

हे बालक ! हम तुम्हारे लिए कृषि द्वारा उत्पन्न धान्य एवं दुग्ध, जो तुम खीर रूप में भी पीते हो, खाने में कष्ट देने वाले जिन पदार्थों को तुम खाते हो , उन सब को हम तुम्हारे लिए विषरहित करते हैं अर्थात् वे तुम्हें हानि न पहुँचाएँ ॥१९ ॥

२०७१. अह्ने च त्वा रात्रये चोभाभ्यां परि दद्मसि ।
अरायेभ्यो जिघत्सुभ्य इमं मे परि रक्षत ॥२० ॥

हे कुमार ! हम तुम्हें दिन और रात्रि के अभिमानी देवताओं को सौंपते हैं । वे तुम्हारी, दिन के समय और रात्रि के समय धन के लुटेरों से एवं भक्षण- कामना वालों से रक्षा करें ॥२० ॥

२०७२. शतं तेऽयुतं हायनान् द्वे युगे त्रीणि चत्वारि कृण्मः ।
इन्द्राग्नी विश्वे देवास्तेऽनु मन्यन्तामहृणीयमानाः ॥२१ ॥

हे बालक ! इन्द्र, अग्निसहित समस्त देवताओं की कृपा-अनुग्रह से तुम्हें सौ वर्ष की आयु प्राप्त हो ।इस सौ वर्ष की आयु के दोनों सन्धिकाल (किशोर व प्रौढ़) सहित तीनों अवस्थाएँ (बाल्य, युवा व वृद्धावस्था) एवं चारों आश्रमों (ब्रह्मचर्य, गृहस्थ, वानप्रस्थ एवं संन्यास) में कोई व्यवधान न आए ।तुम्हारा सब प्रकार कल्याण हो ॥२१ ॥

२०७३. शरदे त्वा हेमन्ताय वसन्ताय ग्रीष्माय परि दद्मसि ।
वर्षाणि तुभ्यं स्योनानि येषु वर्धन्त ओषधीः ॥२२ ॥

हे बालक ! हम तुमको शरद् , हेमन्त, वसन्त एवं ग्रीष्म ऋतुओं के लिए अर्पित करते हैं । ये सभी तुम्हारा कल्याण करें । जिस ऋतु में ओषधि बढ़ती है, वह वर्षा ऋतु भी तुम्हें सुख प्रदान करे ॥२२ ॥

२०७४. मृत्युरीशे द्विपदां मृत्युरीशे चतुष्पदाम् ।
तस्मात् त्वां मृत्योर्गोपतेरुद्भरामि स मा बिभेः ॥२३ ॥

मृत्यु दो पैर वालों की स्वामिनी है एवं चार पैर वालों की भी स्वामिनी है । हम तुम्हें अमर-आत्मज्ञान द्वारा मृत्यु से ऊपर उठाते हैं, जिससे तुम मृत्यु-भय से मुक्त हो जाओ ॥२३ ॥

२०७५. सोऽरिष्ट न मरिष्यसि न मरिष्यसि मा बिभेः । न वै तत्र म्रियन्ते नो यन्त्यधमं तमः ॥

तुम मृत्यु-भय से मुक्त हो जाओ । तुम नहीं मरोगे, नहीं मरोगे, क्योंकि तुम अधम-अज्ञानरूपी अन्धकार की ओर न जाकर ज्ञान के आलोक में (आत्म-ज्ञान में) निवास करते हो । तुम वहाँ नहीं मरोगे ॥२४ ॥

२०७६.सर्वो वै तत्र जीवति गौरश्वः पुरुषः पशुः । यत्रेदं ब्रह्म क्रियते परिधिर्जीवनाय कम् ॥

जहाँ इस ज्ञान और विद्या के आधार पर जीवन को सुखमय बनाने के लिए चारों ओर कार्य किए जाते हैं । वहाँ गौ, घोड़ा एवं अन्य पशुओं सहित मनुष्य आदि सभी प्राणी दीर्घ जीवन पाते हैं ॥२५ ॥

२०७७. परि त्वा पातु समानेभ्योऽभिचारात् सबन्धुभ्यः ।
अमम्रिर्भवामृतोऽतिजीवो मा ते हासिषुरसवः शरीरम् ॥२६ ॥

इन श्रेष्ठ कर्मों के द्वारा तुम्हारी रक्षा हो । अपने समान अन्य पुरुषों या समान बन्धुओं द्वारा तुम पर किये गये अभिचार कर्मां से तुम्हारी रक्षा हो । तुम अजर- अमर-दीर्घजीवन प्राप्त करो एवं तुम्हारे प्राण शरीर न छोड़ें ॥२६ ॥

२०७८. ये मृत्यव एकशतं या नाष्ट्रा अतितार्याः ।
मुञ्चन्तु तस्मात् त्वां देवा अग्नेर्वैश्वानरादधि ॥२७ ॥

जो मृत्युकारक सैकड़ों मुख्य रोग हैं एवं जो नाशकारक ऐसी शक्तियाँ हैं कि जिनमें फँस जाने पर पार होना मुश्किल है, उन समस्त मृत्यु एवं नाशक शक्तियों से इन्द्र और अग्निदेव सहित समस्त देवता तुम्हारी रक्षा करें ॥२७

२०७९. अग्नेः शरीरमसि पारयिष्णु रक्षोहासि सपत्नहा ।
अथो अमीवचातनः पूतुद्रुर्नाम भेषजम् ॥२८ ॥

हे पूतद्रु (पवित्रता देने वाली) ओषधे ! आप अग्नि ऊर्जा के पार करने वाले शरीर हैं । आप राक्षसों और शत्रुओं का संहार करने वाले तथा रोगों को हटाने वाले हैं । ऐसे आप हमारी अभिलाषा को पूर्ण करें ॥२८ ॥

[३- शत्रुनाशन सूक्त]

[**ऋषि-** चातन । **देवता-** अग्नि । **छन्द-** त्रिष्टुप्, ७, १२, १४-१५, १७, २१ भुरिक् त्रिष्टुप्, २२-२३ अनुष्टुप्, २५ पञ्चपदा बृहतीगर्भा जगती, २६ गायत्री ।]

२०८०. रक्षोहणं वाजिनमा जिघर्मि मित्रं प्रथिष्ठमुप यामि शर्म ।
शिशानो अग्निः क्रतुभिः समिद्धः स नो दिवा स रिषः पातु नक्तम् ॥१ ॥

राक्षस-विध्वंसक, बलवान् , याजकों के मित्र और प्रतिष्ठित अग्निदेव को घृत से प्रज्वलित करते हुए हम अत्यन्त सुख का अनुभव करते हैं । ये अग्निदेव अपनी ज्वालाओं को तेज करते हुए यज्ञकर्म-सम्पादक यजमानों द्वारा प्रदीप्त होते हैं । हिंसक राक्षसों से ये अग्निदेव हमारी अहोरात्र रक्षा करें ॥१ ॥

२०८१. अयोदंष्ट्रो अर्चिषा यातुधानानुप स्पृश जातवेदः समिद्धः ।
आ जिह्वया मूरदेवान् रभस्व क्रव्यादो वृष्ट्वापि धत्स्वासन् ॥२ ॥

हे ज्ञानस्वरूप अग्निदेव !आप अतितेजस्वी और लौहदन्त (बेधक सामर्थ्य वाले) होकर अपनी जिह्वा (ज्वालाओं) से हिंसक राक्षसों को नष्ट करें । मांसभक्षी राक्षसों को काटकर अपने ज्वालामुखी मुख में धारण करें ।

२०८२. उभोभयाविन्नुप धेहि दंष्ट्रौ हिंस्रः शिशानोऽवरं परं च ।
उतान्तरिक्षे परि याह्यग्ने जम्भैः सं धेह्यभि यातुधानान् ॥३ ॥

हे अग्निदेव ! आप अपने दोनों दाँतों (बेधक ज्वालाओं) को तीक्ष्ण करें, उन्हें असुरों में प्रविष्ट करा दें । दोनों प्रकार से आप उनका संहार करें तथा निकट एवं दूर की प्रजाओं की रक्षा करें । हे दीप्तिमान् बलशाली अग्निदेव !आप अन्तरिक्षस्थ असुरों के समीप जाएँ और उन दुष्ट-असुरों को अपनी दाढ़ों (शक्ति) से पीस डालें ॥

२०८३. अग्ने त्वचं यातुधानस्य भिन्धि हिंस्राशनिर्हरसा हन्त्वेनम् ।
प्र पर्वाणि जातवेदः शृणीहि क्रव्यात् क्रविष्णुर्वि चिनोत्वेनम् ॥४ ॥

हे सर्वज्ञ अग्निदेव ! आप असुरों की त्वचा को छिन्न-भिन्न कर डालें । इन्हें आपका हिंसक वज्रास्त्र अपनी तेजस्विता से नष्ट करे, असुरों के अङ्गों को भग्न करे । खण्ड-खण्ड पड़े असुरों के अंग-अवयवों को मांसभक्षी 'वृक' आदि हिंसक पशु भक्षण करें ॥४ ॥

२०८४. यत्रेदानीं पश्यसि जातवेदस्तिष्ठन्तमग्न उत वा चरन्तम् ।
उतान्तरिक्षे पतन्तं यातुधानं तमस्ता विध्य शर्वा शिशानः ॥५ ॥

हे ज्ञानवान् बलशाली अग्निदेव ! आप राक्षसों को स्थिर स्थिति में, इधर-उधर विचरण की स्थिति में, आकाश में अथवा मार्ग में जहाँ भी उन्हें देखें, वहीं शर-संधान करके - तेज बाण फेंककर, उनका संहार करें ॥५ ॥

२०८५. यज्ञैरिषूः संनममानो अग्ने वाचा शल्याँ अशनिभिर्दिहानः ।
ताभिर्विध्य हृदये यातुधानान् प्रतीचो बाहून् प्रति भङ्ग्ध्येषाम् ॥६ ॥

हे अग्निदेव ! आप शक्तिवर्द्धक यज्ञों और हमारी प्रार्थना से संतुष्ट होकर अपने बाणों का संधान करते हुए, उनके अग्रभागों को वज्र से युक्त करते हुए , असुरों के हृदयों को भेद डालें । इसके पश्चात् युद्ध के लिए प्रेरित उनके सहयोगियों की भुजाओं को तोड़ डालें ॥६ ॥

२०८६. उतारब्धान्त्स्पृणुहि जातवेद उतारेभाणाँ ऋष्टिभिर्यातुधानान् ।
अग्ने पूर्वो नि जहि शोशुचान आमादः क्ष्विङ्कास्तमदन्त्वेनीः ॥७ ॥

हे ज्ञानी अग्निदेव ! आप आक्रान्ता असुर के हाथों से आक्रान्त यजमान व्यक्ति को ऋष्टि (दो धारों वाले खड्ग) से सुरक्षित करें । आप प्रदीप्त होकर, कच्चे मांस का भक्षण करने वाले असुरों का संहार करें । शब्द करते हुए वेग से उड़ने वाले पक्षी इस राक्षस को खाएँ ॥७ ॥

२०८७. इह प्र ब्रूहि यतमः सो अग्ने यातुधानो य इदं कृणोति ।
तमा रभस्व समिधा यविष्ठ नृचक्षसश्चक्षुषे रन्धयैनम् ॥८ ॥

हे युवा अग्निदेव ! कौन राक्षस इस यज्ञ के विध्वंसक हैं, यह हमें बताएँ ? समिधाओं द्वारा प्रज्वलित होकर आप उन असुरों का संहार करें । मनुष्यों के ऊपर आपकी कृपामयी दृष्टि रहती है, उसी कल्याणकारी दृष्टि के अन्तर्गत अपने तेज से असुरों का विनाश करें ॥८ ॥

२०८८. तीक्ष्णेनाग्ने चक्षुषा रक्ष यज्ञं प्राञ्चं वसुभ्यः प्र णय प्रचेतः ।
हिंस्रं रक्षांस्यभि शोशुचानं मा त्वा दभन् यातुधाना नृचक्षः ॥९ ॥

हे अग्निदेव ! आप अपने तीक्ष्ण तेज से हमारे यज्ञ का संरक्षण करें । हमें श्रेष्ठ ज्ञान-सम्पन्न बनाएँ । हे मनुष्यों के द्रष्टा अग्निदेव !आप असुरों के संहारक हैं ।आपके प्रज्वलित स्वरूप का दमन राक्षसगण न कर सकें ॥

२०८९. नृचक्षा रक्षः परि पश्य विक्षु तस्य त्रीणि प्रति शृणीह्यग्रा ।
तस्याग्ने पृष्टीर्हरसा शृणीहि त्रेधा मूलं यातुधानस्य वृश्च ॥१० ॥

हे मनुष्य के निरीक्षक अग्निदेव ! आप मनुष्यों के घातक असुरों को भी देखें । उस राक्षस के आगे के तीन मस्तकों का उच्छेदन करें । उसके समीपस्थ राक्षसों को भी शीघ्रता से समाप्त करें । इस प्रकार तीनों ओर से राक्षस के मूल को काट डालें ॥१० ॥

**२०९०. त्रिर्यातुधानः प्रसितिं त एत्वृतं यो अग्ने अनृतेन हन्ति ।
तमर्चिषा स्फूर्जयञ्जातवेदः समक्षमेनं गृणते नि युङ्ग्धि ॥११ ॥**

हे ज्ञानसम्पन्न अग्निदेव ! आपकी ज्वालाओं की चपेट में राक्षस तीन बार आएँ । जो राक्षस सत्य को असत्य वाणी से विनष्ट करते हैं, उन्हें अपनी तेजस्विता से भस्मीभूत कर डालें । स्तोता के समक्ष ही इन्हें विनष्ट कर दें ॥११॥

**२०९१. यदग्ने अद्य मिथुना शपातो यद् वाचस्तृष्टं जनयन्त रेभाः ।
मन्योर्मनसः शरव्या३ जायते या तया विध्य हृदये यातुधानान् ॥१२ ॥**

हे अग्निदेव ! आज जो जोड़े (स्त्री-पुरुष) आपसी झगड़ा करते हैं तथा जो व्यक्ति परस्पर कटु-वाणी का प्रयोग करते हैं, मन्युयुक्त मनः शक्ति से छोड़े गये बाणों के द्वारा (सूक्ष्म प्रहार द्वारा) आप उन राक्षसों (झगड़े एवं कटु वाणी के प्रेरक) के हृदय को वेध डालें ॥१२ ॥

**२०९२. परा शृणीहि तपसा यातुधानान् पराग्ने रक्षो हरसा शृणीहि ।
परार्चिषा मूरदेवाञ्छृणीहिं परासुतृपः शोशुचतः शृणीहि ॥१३ ॥**

हे अग्निदेव ! आप असुरों को अपनी तेजस्विता से भस्म करें, उन्हें अपनी तपःशक्ति से विनष्ट करें । हिंसक असुरों को अपनी तीक्ष्ण ज्वाला से विनष्ट करें । मनुष्यों के प्राणों का हरण करने वाले असुरों को अपनी ज्वालाओं से भस्मीभूत कर दें ॥१३ ॥

**२०९३. पराद्य देवा वृजिनं शृणन्तु प्रत्यगेनं शपथा यन्तु सृष्टाः ।
वाचास्तेनं शरव ऋच्छन्तु मर्मन् विश्वस्यैतु प्रसितिं यातुधानः ॥१४ ॥**

अग्नि आदि देवगण, प्राणघाती असुरों का संहार करें, उनके समीप हमारे शापयुक्त वचन जाएँ ।असत्यवादी असुरों के मर्मस्थल के पास बाण जाएँ । सर्वव्यापक अग्निदेव के बन्धन में असुरों का पतन हो ॥१४ ॥

**२०९४. यः पौरुषेयेण क्रविषा समङ्क्ते यो अश्व्येन पशुना यातुधानः ।
यो अघ्न्याया भरति क्षीरमग्ने तेषां शीर्षाणि हरसापि वृश्च ॥१५ ॥**

हे अग्निदेव ! जो राक्षस मनुष्य के मांस से (मनुष्य को मारकर) स्वयं को संतुष्ट करते हैं, जो अश्वादि पशुओं से मांस को एकत्र करते हैं तथा जो हिंसारहित गौ के दूध को चुराते हैं, ऐसे दुष्टों के मस्तकों को आप अपनी सामर्थ्य से छिन्न-भिन्न कर डालें ॥१५ ॥

**२०९५. विषं गवां यातुधाना भरन्तामा वृश्चन्तामदितये दुरेवाः ।
परैणान् देवः सविता ददातु परा भागमोषधीनां जयन्ताम् ॥१६ ॥**

राक्षसी शक्तियाँ गौओं के जिस दूध का पान करें, वह उनके निमित्त विष के समान हो जाए । देवमाता अदिति की संतुष्टि के लिए इन राक्षसों को आप अपने ज्वालारूपी शस्त्रों से काट डालें । सवितादेव इन राक्षसों को, हिंसक पशुओं को प्रदान करें । ओषधियों के सेवन योग्य अंश इन्हें प्राप्त न हों ॥१६ ॥

**२०९६. संवत्सरीणं पय उस्रियायास्तस्य माशीद् यातुधानो नृचक्षः ।
पीयूषमग्ने यतमस्तितृप्सात् तं प्रत्यञ्चमर्चिषा विध्य मर्माणि ॥१७ ॥**

हे मनुष्यों के निरीक्षक अग्निदेव ! वर्ष भर में संगृहीत होने वाले गाय के दूध को दुष्ट राक्षस पान न करने पाएँ। जो राक्षस इस अमृतवत् दूध को पीने की अभिलाषा करते हैं, आपके समक्ष आने पर आप इन्हें ज्वालारूपी तेजस् से छिन्न-भिन्न करें ॥१७ ॥

२०९७. सनादग्ने मृणसि यातुधानान् न त्वा रक्षांसि पृतनासु जिग्युः ।
सहमूराननु दह क्रव्यादो मा ते हेत्या मुक्षत दैव्यायाः ॥१८ ॥

हे ज्ञानवान्, बलशाली अग्निदेव ! आपने सदा से राक्षसों का दलन किया है, उन्हें युद्ध में पराभूत किया है । आप क्रूर प्रकृति वाले, अभक्ष्य आहार करने वाले दुष्टों को नष्ट करें ।वे आपकी तेजस्विता से बच न सकें ॥१८ ।

२०९८. त्वं नो अग्ने अधरादुदक्तस्त्वं पश्चादुत रक्षा पुरस्तात् ।
प्रति त्ये ते अजरासस्तपिष्ठा अघशंसं शोशुचतो दहन्तु ॥१९ ॥

हे अग्निदेव ! आप हमें पूर्व, पश्चिम, उत्तर, दक्षिण चारों ओर से संरक्षित करें । आपकी अति उज्ज्वल, अविनाशी और अति तापयुक्त ज्वालाएँ दुष्कर्मी राक्षसों को शीघ्र भस्म करें ॥१९ ॥

२०९९. पश्चात् पुरस्तादधरादुतोत्तरात् कविः काव्येन परि पाह्यग्ने ।
सखा सखायमजरो जरिम्णे अग्ने मर्तों अमर्त्यस्त्वं नः ॥२० ॥

हे दीप्तिमान् अग्निदेव ! आप कवि (क्रान्तदर्शी) हैं, अपने कौशल से उत्तर, दक्षिण, पूर्व और पश्चिम से हमारी भली प्रकार रक्षा करें । हे मित्र और अग्निदेव ! आप जीर्णतारहित हैं, हम आपके मित्र आपकी कृपा दृष्टि से दीर्घजीवी हों । आप अविनाशी हैं, हम मरणधर्मा मनुष्यों को चिरंजीवी बनाएँ ॥२० ॥

२१००. तदग्ने चक्षुः प्रति धेहि रेभे शफारुजो येन पश्यसि यातुधानान् ।
अथर्ववज्ज्योतिषा दैव्येन सत्यं धूर्वन्तमचितं न्योष ॥२१ ॥

हे ज्ञानसम्पन्न, बलशाली अग्निदेव ! गर्जना करने वाले अहंकारी असुरों पर वही दृष्टि रखें, जिससे आप ऋषियों के उत्पीड़क नाखूनों या खुरों वाले असुरों को देखते हैं । सत्य को असत्य से विनष्ट करने वाले अज्ञानी असुर को आप अपनी दिव्य तेजस्विता से अथर्वा ऋषि के सम्मान में भस्मीभूत कर डालें ॥२१ ॥

२१०१. परि त्वाग्ने पुरं वयं विप्रं सहस्य धीमहि । धृषद्वर्णं दिवेदिवे हन्तारं भङ्गुरावतः ।

हे शक्तिशाली अग्निदेव ! आप पूर्णता प्रदान करने वाले विज्ञ, संघर्षशील असुरों का नित्यप्रति संहार करने वाले हैं । हम आपका ध्यान करते हैं ॥२२ ॥

२१०२. विषेण भङ्गुरावतः प्रति स्म रक्षसो जहि ।
अग्ने तिग्मेन शोचिषा तपुरग्राभिरर्चिभिः ॥२३ ॥

हे अग्निदेव ! आप विध्वंसक कर्मों में संलग्न राक्षसों को अपनी विस्तृत, तीक्ष्ण तेजस्विता से जलाएँ तथा तपते हुए ऋष्टि (दुधारे) अस्त्रों से भी उन्हें नष्ट करें ॥२३ ॥

२१०३. वि ज्योतिषा बृहता भात्यग्निराविर्विश्वानि कृणुते महित्वा ।
प्रादेवीर्मायाः सहते दुरेवाः शिशीते शृङ्गे रक्षोभ्यो विनिक्ष्वे ॥२४ ॥

अपनी अत्यन्त तेजस्वी ज्वालाओं के साथ अग्निदेव प्रकाशित होकर स्व-सामर्थ्य से सम्पूर्ण जगत् के प्राणियों को प्रकाशित करते हैं । असुरता द्वारा फैलाये गये कपटपूर्ण छल-छद्मों के संहार में सक्षम होने के कारण अग्निदेव उनके संहार हेतु अपने ज्वालारूपी सींगों को तीक्ष्ण करते हैं ॥२४ ॥

२१०४. ये ते शृङ्गे अजरे जातवेदस्तिग्महेती ब्रह्मसंशिते ।
ताभ्यां दुर्हार्दमभिदासन्तं किमीदिनं प्रत्यञ्चमर्चिषा जातवेदो वि निक्ष्व ॥२५ ॥

हे सर्वज्ञ अग्निदेव ! आपके प्रख्यात ज्वालारूपी सींग जीर्णतारहित और तीक्ष्ण होने से हथियाररूप हैं । हमारे द्वारा प्रयुक्त मन्त्र-सामर्थ्य से तीक्ष्णतायुक्त सींगों से दुष्ट प्रकृति के राक्षसों का सभी ओर से विनाश करें । "यह क्या हो रहा है ?" ऐसा कहते हुए छिद्रान्वेषी राक्षसों का पूर्ण संहार करें ॥२५ ॥

२१०५. अग्नी रक्षांसि सेधति शुक्रशोचिरमर्त्यः । शुचिः पावक ईड्यः ॥२६ ॥

धवल, आभायुक्त, अमर, पावन और शुद्ध करने वाले अग्निदेव असुरों का नाश करते हैं, वे देव स्तुति करने योग्य हैं ॥२६ ॥

[४- शत्रुदमन सूक्त]

[**ऋषि-** चातन । **देवता-** इन्द्रासोम , अर्यमा । **छन्द-**जगती, ८-१४, १६-१७, १९, २२, २४त्रिष्टुप्, २०, २३ भुरिक् त्रिष्टुप्, २५ अनुष्टुप् ।]

२१०६. इन्द्रासोमा तपतं रक्ष उब्जतं न्यर्पयतं वृषणा तमोवृधः ।
परा शृणीतमचितो न्योषतं हतं नुदेथां नि शिशीतमत्त्रिणः ॥१ ॥

हे इन्द्र और सोमदेव ! आप राक्षसों को जलाकर मारें । हे अभीष्टवर्षक ! आप अज्ञान-रूपी अंधकार में विकसित हुए राक्षसों का विनाश करें । ज्ञानहीन राक्षसों को तप्त करके, मारकर फेंक दें, हमसे दूर कर दें । दूसरों का भक्षण करने वालों को जर्जरित करें ॥१ ॥

२१०७. इन्द्रासोमा समघशंसमभ्य१घं तपुर्ययस्तु चरुरग्निमाँ इव ।
ब्रह्मद्विषे क्रव्यादे घोरचक्षसे द्वेषो धत्तमनवायं किमीदिने ॥२ ॥

हे इन्द्र और सोमदेव ! आप महापापी, प्रसिद्ध दुष्टों को नष्ट करें । वे आपके तेज से आग में डाले गये चरु के समान जलकर विनष्ट हो जाएँ । ज्ञान से द्वेष रखने वाले, कच्चा मांस भक्षण करने वाले, भयानक रूपधारी, सर्वभक्षी (दुष्टों) के लिए निरन्तर द्वेष (वैर) भाव रखें ॥२ ॥

२१०८. इन्द्रासोमा दुष्कृतो वव्रे अन्तरनारम्भणे तमसि प्र विध्यतम् ।
यतो नैषां पुनरेकश्चनोदयत् तद् वामस्तु सहसे मन्युमच्छवः ॥३ ॥

हे इन्द्र और सोमदेव ! दुष्कर्मा राक्षसों को गहन अन्धकार में दबा दें, जिससे वे पुनः निकल न सकें । आप दोनों का शत्रु-भंजक बल, शत्रुओं को जीतने में समर्थ हो ॥३ ॥

२१०९. इन्द्रासोमा वर्तयतं दिवो वधं सं पृथिव्या अघशंसाय तर्हणम् ।
उत् तक्षतं स्वर्य१ पर्वतेभ्यो येन रक्षो वावृधानं निजूर्वथः ॥४ ॥

हे इन्द्र और सोमदेव ! आप अन्तरिक्ष से मारक हथियार उत्पन्न करें । राक्षसों के विनाश के लिए पृथ्वी से आयुध प्रकट करें । मेघ से राक्षसों का विध्वंसक वज्र उत्पन्न करके, बढ़ने वाले राक्षसों को मारें ॥४ ॥

२११०. इन्द्रासोमा वर्तयतं दिवस्पर्यग्नितप्तेभिर्युवमश्महन्मभिः ।
तपुर्वधेभिरजरेभिरत्त्रिणो नि पर्शाने विध्यतं यन्तु निस्वरम् ॥५ ॥

हे इन्द्र और सोमदेव ! आप अन्तरिक्ष से चारों ओर आयुध फेंकें । आप दोनों अग्नि की तरह तप्त करने वाले, पत्थरों जैसे मारक, तापक प्रहार वाले, अजर आयुधों से लूट-लूटकर खाने वाले राक्षसों को फाड़ डालें, जिससे वे चुप-चाप पलायन कर जाएँ ।।५ ।।

२१११. इन्द्रासोमा परि वां भूतु विश्वत इयं मतिः कक्ष्याश्वेव वाजिना ।
यां वां होत्रां परिहिनोमि मेधयेमा ब्रह्माणि नृपती इव जिन्वतम् ।।६ ।।

हे इन्द्र और सोमदेव ! रस्सी जिस प्रकार से बगल में होकर घोड़े को चारों तरफ से बाँधती है, उसी तरह यह स्तुति आपको परिव्याप्त करे । आप बली हैं, अपनी मेधाशक्ति के बल से यह प्रार्थना हम आपके पास प्रेषित करते हैं । राजाओं की भाँति आप इन स्तुतियों को फलीभूत करें ।।६ ।।

२११२. प्रति स्मरेथां तुजयद्भिरेवैर्हतं द्रुहो रक्षसो भङ्गुरावतः ।
इन्द्रासोमा दुष्कृते मा सुगं भूद् यो मा कदा चिदभिदासति द्रुहुः ।।७ ।।

हे इन्द्र और सेामदेव ! आप शीघ्रगामी अश्वों शत्रुओं पर आक्रमण करें, द्रोह करने वाले, विनाशकारी राक्षसों का विनाश करें । उस दुष्कर्मी को (अपने कुकृत्य करने की) सुगमता न मिले , ज़ो कभी भी हमें कष्ट देना चाहें ।।७ ।।

२११३. यो मा पाकेन मनसा चरन्तमभिचष्टे अनृतेभिर्वचोभिः ।
आप इव काशिना संगृभीता असन्नस्त्वासत इन्द्र वक्ता ।।८ ।।

पवित्र मन से आचरण करने वाले मुझको, जो राक्षस असत्य वचनों द्वारा दोषी सिद्ध करता है, हे इन्द्रदेव ! वह असत्य भाषी (राक्षस) मुट्ठी में बँधे हुए जल के सदृश पूर्णरूपेण नष्ट हो जाए ।।८ ।।

२११४. ये पाकशंसं विहरन्त एवैर्ये वा भद्रं दूषयन्ति स्वधाभिः ।
अहये वा तान् प्रददातु सोम आ वा दधातु निर्ऋतेरुपस्थे ।।९ ।।

जो मुझ (वसिष्ठ) विशुद्ध मन से रहने वाले को, अपने स्वार्थ के लिए कष्ट देते हैं या अपने धन-साधनों से मुझ जैसे कल्याणवृत्ति वाले को दोषपूर्ण बनाते हैं, हे सोम ! आप उन्हें सर्प (विषैले जीव) के ऊपर फेंक दें ।।

२११५. यो नो रसं दिप्सति पित्वो अग्ने अश्वानां गवां यस्तनूनाम् ।
रिपु स्तेन स्तेयकृद् दभ्रमेतु नि ष हीयतां तन्वा३ तना च ।।१० ।।

हे अग्निदेव ! जो हमारे अन्न के सार तत्त्व को नष्ट करने की इच्छा करता है, जो गौओं, अश्वों और सन्ततियों का विनाश करता है; वह चोर- समाज का शत्रु विनष्ट हो । वह अपने शरीर और संततियों के साथ समाप्त हो जाए ।।

२११६. परः सो अस्तु तन्वा३ तना च तिस्रः पृथिवीरधो अस्तु विश्वाः ।
प्रति शुष्यतु यशो अस्य देवा यो मा दिवा दिप्सति यश्च नक्तम् ।।११ ।।

वह दुष्ट-पातकी शरीर और सन्तानों के साथ विनष्ट हो ।पृथ्वी आदि तीनों लोकों से उसका पतन हो जाए । हे देवो !उसकी कीर्ति शुष्क होकर विनष्ट हो जाए ।जो दुष्टराक्षस हमें दिन-रात सताता है, उसका विनाश हो जाए ।।

२११७. सुविज्ञानं चिकितुषे जनाय सच्चासच्च वचसी पस्पृधाते ।
तयोर्यत् सत्यं यतरदृजीयस्तदित् सोमोऽवति हन्त्यासत् ।।१२ ।।

विद्वान् मनुष्य यह जानता है कि सत्य और असत्य वचन परस्पर स्पर्धा करते हैं । उसमें जो सत्य और सरल होता है, सोमदेव उसकी सुरक्षा करते हैं तथा जो असत् होता है, उसका हनन करते हैं ।।१२ ।।

२११८. न वा उ सोमो वृजिनं हिनोति न क्षत्रियं मिथुया धारयन्तम् ।
हन्ति रक्षो हन्त्यासद् वदन्तमुभाविन्द्रस्य प्रसितौ शयाते ॥१३ ॥

सोमदेवता पाप करने वाले, मिथ्याचारी और बलवान् को भी मारते हैं । वे राक्षसों का हनन करते और असत्य बोलने वाले को भी मारते हैं । वे (राक्षस) मारे जाकर इन्द्रदेव के द्वारा बाँधे जाते हैं ॥१३ ॥

२११९. यदि वाहमनृतदेवो अस्मि मोघं वा देवाँ अप्यूहे अग्ने ।
किमस्मभ्यं जातवेदो हृणीषे द्रोघवाचस्ते निर्ऋथं सचन्ताम् ॥१४ ॥

यदि हम (भूलवश) अनृतदेव के उपासक हैं, (अथवा) यदि हम बेकार में ही देवताओं के पास जाते हैं, तो भी हे अग्निदेव ! आप हम पर क्रोध न करें । द्रोही, मिथ्याभाषी ही आपके द्वारा हिंसित हो ॥१४ ॥

२१२०. अद्या मुरीय यदि यातुधानो अस्मि यदि वायुस्ततप पूरुषस्य ।
अधा स वीरैर्दशभिर्वि यूया यो मा मोघं यातुधानेत्याह ॥१५ ॥

यदि हम (वसिष्ठ) राक्षस हैं, यदि हम किसी सज्जन पुरुष को हिंसित करें, तो आज ही मर जाएँ , (अन्यथा) हमें जो व्यर्थ ही राक्षस कहकर सम्बोधित करते हैं, वे अपने दस वीरों (परिजनों या इन्द्रियों) के सहित नष्ट हो जाएँ ॥

२१२१. यो मायातुं यातुधानेत्याह यो वा रक्षाः शुचिरस्मीत्याह ।
इन्द्रस्तं हन्तु महता वधेन विश्वस्य जन्तोरधमस्पदीष्ट ॥१६ ॥

जो राक्षस मुझ दैवी स्वभाव वाले (वसिष्ठ) को राक्षस कहता है तथा जो राक्षस अपने को "शुद्ध" कहता है, उसे इन्द्रदेव महान् आयुधों से नष्ट करें । वह सभी से पतित होकर गिरे ॥१६ ॥

२१२२. प्र या जिगाति खर्गलेव नक्तमप द्रुहुस्तन्वं१ गूहमाना ।
वव्रमनन्तमव सा पदीष्ट ग्रावाणो घ्नन्तु रक्षस उपब्दैः ॥१७ ॥

जो राक्षसी निशाकाल में अपने शरीर को उल्लू की तरह छिपाकर चलती है, वह अधोमुखी होकर अनन्तगर्त में गिरे । पाषाण-खण्ड घोर शब्द करते हुए उन राक्षसों को विनष्ट करें ॥१७ ॥

२१२३. वि तिष्ठध्वं मरुतो विक्ष्वी३च्छत गृभायत रक्षसः सं पिनष्टन ।
वयो ये भूत्वा पतयन्ति नक्तभिर्ये वा रिपो दधिरे देवे अध्वरे ॥१८ ॥

हे मरुद् वीरो ! आप प्रजाओं के बीच रहकर राक्षसों को ढूँढ़ने की इच्छा करें । जो राक्षस रात्रि समय में पक्षी बनकर आते हैं, जो यज्ञ में हिंसा करते हैं, उन्हें पकड़कर विनष्ट करें ॥१८ ॥

२१२४. प्र वर्तय दिवोऽश्मानमिन्द्र सोमशितं मघवन्त्सं शिशाधि ।
प्राक्तो अपाक्तो अधरादुदक्तो३भि जहि रक्षसः पर्वतेन ॥१९ ॥

हे इन्द्रदेव ! आप अन्तरिक्ष मार्ग से वज्र प्रहार करें ।हे धनवान् इन्द्रदेव !आप अपने यजमान को सोम द्वारा संस्कारित करें ।आप पूर्व-पश्चिम, उत्तर-दक्षिण चारों ओर से पर्ववान् शस्त्र (वज्र) द्वारा राक्षसों का विनाश करें ॥१९ ॥

२१२५. एत उ त्ये पतयन्ति श्वयातव इन्द्रं दिप्सन्ति दिप्सवोऽदाभ्यम् ।
शिशीते शक्रः पिशुनेभ्यो वधं नूनं सृजदशनिं यातुमद्भ्यः ॥२० ॥

जो राक्षस कुत्तों की तरह काटने दौड़ते हैं, जो राक्षस अहिंसनीय इन्द्रदेव की हिंसा करना चाहते हैं; इन्द्रदेव कपटियों को मारने के लिए वज्र को तेज करते हैं । इन्द्रदेव दुष्ट राक्षसों का वज्र से शीघ्र विनाश करें ॥२० ॥

२१२६. इन्द्रो यातूनामभवत् पराशरो हविर्मथीनामभ्या३विवासताम् ।
अभीदु शक्रः परशुर्यथा वनं पात्रेव भिन्दन्त्सत एतु रक्षसः ॥२१ ॥

इन्द्रदेव राक्षसों का दमन करने वाले हैं । हविष्य के विनाशकों का इन्द्रदेव पराभव करते हैं । परशु जैसे वन काटता है, मुग्दर जैसे मिट्टी के बर्तन तोड़ता है, उसी तरह इन्द्रदेव सामने आये हुए राक्षसों का संहार करते हैं ।।

२१२७. उलूकयातुं शुशुलूकयातुं जहि श्वयातुमुत कोकयातुम् ।
सुपर्णयातुमुत गृध्रयातुं दृषदेव प्र मृण रक्ष इन्द्र ॥२२ ॥

हे इन्द्रदेव ! आप उल्लू के समान (मोहवाले) को मारें । भेड़िये के समान (हिंसक), कुत्ते की भाँति (मत्सरग्रस्त) चक्रवाक पक्षी की तरह (कामी), बाज-गृध्र की तरह (मांस भक्षी) राक्षसों को प्रस्तर (वज्र) से मारें तथा इन सबसे हमारी रक्षा करें ॥२२ ॥

२१२८. मा नो रक्षो अभि नड् यातुमावदपोच्छन्तु मिथुना ये किमीदिनः ।
पृथिवी नः पार्थिवात् पात्वंहसोऽन्तरिक्षं दिव्यात् पात्वस्मान् ॥२३ ॥

राक्षस हमारे लिए घातक न हों, कष्ट देने वाले स्त्री-पुरुष के युग्मों से (देवगण) हमें बचाएँ । आपस में विघटन कराने वाले घातक राक्षसों से भी हमें बचाएँ । पृथ्वी हमें भूलोक के पापों से बचाए , अन्तरिक्ष हमें आकाश के पापों से बचाए ॥२३ ॥

२१२९. इन्द्र जहि पुमांसं यातुधानमुत स्त्रियं मायया शाशदानाम् ।
विग्रीवासो मूरदेवा ऋदन्तु मा ते दृशन्त्सूर्यमुच्चरन्तम् ॥२४ ॥

इन्द्रदेव पुरुष राक्षस को विनष्ट करें और कपटी हिंसक स्त्री का भी विनाश करें । हिंसा करना जिनका खेल है, उन्हें छिन्न-मस्तक करें । वे सूर्योदय से पहले ही समाप्त हो जाएँ ॥२४ ॥

२१३०. प्रति चक्ष्व वि चक्ष्वेन्द्रश्च सोम जागृतम् ।
रक्षोभ्यो वधमस्यतमशनिं यातुमद्भ्यः ॥२५ ॥

हे सोमदेव ! आप और इन्द्रदेव जाग्रत् रहकर सभी राक्षसों को देखते हैं । राक्षसों को मारने वाले अस्त्र उन पर फेंकें और कष्ट देने वालों का वज्र से संहार करें ॥२५ ॥

[५- प्रतिसरमणि सूक्त]

[**ऋषि-** शुक्र ।**देवता-**कृत्यादूषण अथवा मन्त्रोक्त देवता ।**छन्द-**१,६ उपरिष्टाद्बृहती, २ त्रिपदा विराट् गायत्री, ३ चतुष्पदा भुरिक् जगती, ४, १२-१३, १६-१८ अनुष्टुप्, ५ भुरिक् संस्तार पंक्ति, ७-८ ककुम्मती अनुष्टुप्, ९ चतुष्पदा पुरस्कृति जगती, १० त्रिष्टुप्, ११ पथ्या पंक्ति, १४ त्र्यवसाना षट्पदा जगती, १५ पुरस्ताद् बृहती, १९ जगती गर्भा त्रिष्टुप्, २० विराट् गर्भास्तारपंक्ति, २१ पराविराट् त्रिष्टुप्, २२ त्र्यवसाना सप्तपदाविराट् गर्भा भुरिक् शक्वरी ।]

२१३१. अयं प्रतिसरो मणिर्वीरो वीराय बध्यते ।
वीर्यवान्त्सपत्नहा शूरवीरः परिपाणः सुमङ्गलः ॥१ ॥

यह विद्या अथवा मणि दुष्कृत्य करने वाले (शत्रु) का प्रतिकार करने वाली है । वीरोचित गुण से सम्पन्न यह ओषधि पराक्रमी पुरुष के ही बाँधी जाती है । वीर्ययुक्त यह मणि शत्रुओं की घातक, वीरों में वीरता लाने वाली, सभी प्रकार के रोगों की संरक्षक और सुन्दर तथा मंगलप्रद है ॥१ ॥

२१३२. अयं मणिः सपत्नहा सुवीरः सहस्वान् वाजी सहमान उग्रः ।
प्रत्यक् कृत्या दूषयन्नेति वीरः ॥२ ॥

यह मणि शत्रुनाशक, वीरतायुक्त, सहनशील, बलवती, अन्नप्रदाता, शत्रुओं को पराजित करने वाली तथा प्रचण्ड पराक्रमी है । यह प्रयोग कर्त्ता के दुष्कृत्य को पुनः उसी ओर प्रेरित करती हुई आ रही है ॥२ ॥

२१३३. अनेनेन्द्रो मणिना वृत्रमहन्ननेनासुरान् पराभावयन्मनीषी ।
अनेनाजयद् द्यावापृथिवी उभे इमे अनेनाजयत् प्रदिशश्चतस्रः ॥३ ॥

इस 'प्रतिसर' मणि की सामर्थ्य से इन्द्रदेव ने वृत्रासुर का संहार किया । इस मणि की ज्ञान-क्षमता के प्रभाव से मनीषी इन्द्रदेव ने असुरों को पराजित किया तथा द्युलोक और पृथ्वी पर स्वामित्व ग्रहण करने के साथ चतुर्दिक् विजय पताका भी फहराई ॥३ ॥

२१३४. अयं स्राक्त्यो मणिः प्रतीवर्तः प्रतिसरः ।
ओजस्वान् विमृधो वशी सो अस्मान् पातु सर्वतः ॥४ ॥

यह 'स्राक्त्य' (प्रगतिशील) मणि (दुष्प्रयोगों को) उलट देने तथा प्रतिकार करने की क्षमता से युक्त है । यह ओजस्वी है, आक्रामक है तथा वशीकरण की सामर्थ्य से युक्त है । यह मणि हमें सभी प्रकार से संरक्षण प्रदान करे ॥४ ॥

२१३५. तदग्निराह तदु सोम आह बृहस्पतिः सविता तदिन्द्रः ।
ते मे देवाः पुरोहिताः प्रतीचीः कृत्याः प्रतिसरैरजन्तु ॥५ ॥

इस मणि के प्रभाव के सम्बन्ध में अग्निदेव, सोमदेव, बृहस्पतिदेव, सर्वप्रेरक सवितादेव तथा इन्द्रादि देवों ने भी कहा है । ये सभी अग्रगामी देवगण हमारे निमित्त भेजी गई कृत्या को अभिचारकर्त्ता के पास ही अपने प्रभाव से वापस लौटा दें ॥५ ॥

२१३६. अन्तर्दधे द्यावापृथिवी उताहरुत सूर्यम् ।
ते मे देवाः पुरोहिताः प्रतीचीः कृत्याः प्रतिसरैरजन्तु ॥६ ॥

हम अपने और पाप देवी के बीच द्यावा-पृथिवी, दिन तथा सूर्यदेव को अवरोधक के रूप में स्थापित करते हैं । अभीष्ट फल साधक, सामने प्रतिष्ठित किये गये, ये देव प्रतिसर मंत्रों की सामर्थ्य से घातक प्रयोग को प्रयोक्ता की ओर ही पुनः भेज दें ॥६ ॥

२१३७. ये स्राक्त्यं मणिं जना वर्माणि कृण्वते ।
सूर्य इव दिवमारुह्य वि कृत्या बाधते वशी ॥७ ॥

इस स्राक्त्य (प्रगतिशील) मणि को जो मनुष्य रक्षा कवच के रूप में धारण करते हैं, वे सूर्य की तरह द्युलोक में आरोहण करके कृत्या (अभिचारों) को बाधित कर लेते हैं- वश में कर लेते हैं ॥७ ॥

२१३८. स्राक्त्येन मणिन ऋषिणेव मनीषिणा ।
अजैषं सर्वाः पृतना वि मृधो हन्मि रक्षसः ॥८ ॥

अतीन्द्रिय ज्ञानसम्पन्न महामनीषी अथर्वा के समान, इस स्राक्त्य मणि की सामर्थ्य से हम सम्पूर्ण शत्रु सेनाओं को जीत पाने में समर्थ हुए हैं और घातक राक्षसों को इसके द्वारा विनष्ट कर रहे हैं ॥८ ॥

२१३९. याः कृत्या आङ्गिरसीर्याः कृत्या आसुरीर्याः कृत्याः स्वयंकृता या
उचान्येभिराभृताः । उभयीस्ताः परा यन्तु परावतो नवतिं नाव्या३ अति ॥९ ॥

आंगिरसी घातक प्रयोग, असुरों द्वारा अपनाये गये घातक प्रयोग, स्वयं द्वारा किये गये घातक प्रयोग, अपने लिए संहारक सिद्ध होने वाले तथा अन्य शत्रुओं द्वारा किये गये घातक प्रयोग, ये दोनों प्रकार के प्रयोग नब्बे नदियों से दूर (अर्थात् अत्यन्त दूर) चले जाएँ ॥९ ॥

२१४०. अस्मै मणिं वर्म बध्नन्तु देवा इन्द्रो विष्णुः सविता रुद्रो अग्निः ।
प्रजापतिः परमेष्ठी विराड् वैश्वानर ऋषयश्च सर्वे ॥१० ॥

इस घातक प्रयोग के निवारक फल के आकांक्षी यजमान के निमित्त इन्द्र, विष्णु, सविता, रुद्र, अग्नि, प्रजापति, परमेष्ठी, विराट् और वैश्वानर, ये सभी देवगण तथा समस्त ऋषिगण दूसरों के द्वारा प्रेषित घातक प्रयोग के निवारणार्थ मणिरूप कवच को बाँधें ॥१० ॥

२१४१. उत्तमो अस्योषधीनामनड्वाञ्जगतामिव व्याघ्रः श्वपदामिव ।
यमैच्छामाविदाम तं प्रतिस्पाशनमन्तितम् ॥११ ॥

हे मणि के उत्पादक ओषधे ! जिस प्रकार वन्यपशुओं में बाघ और भारवाहक पशुओं में बैल उत्तम है, उसी प्रकार आप ओषधियों में श्रेष्ठ हैं । हम जिस (शत्रु या विकार) के बारे में इच्छा करें, उसे नष्ट हुआ ही पाएँ ॥११ ॥

२१४२. स इद् व्याघ्रो भवत्यथो सिंहो अथो वृषा ।
अथो सपत्नकर्शनो यो बिभर्तीमं मणिम् ॥१२ ॥

जो इस स्राक्त्य महिमायुक्त मणि को धारण करते हैं, वे निश्चित रूप से बाघ और शेर के समान दूसरों का पराभव करने वाले तथा गौओं में स्वच्छन्द विचरने वाले वृषभ के समान शत्रुओं को दबाने में सक्षम होते हैं ॥१२ ॥

२१४३. नैनं घ्नन्त्यप्सरसो न गन्धर्वा न मर्त्याः ।
सर्वा दिशो वि राजति यो बिभर्तीमं मणिम् ॥१३ ॥

इस स्राक्त्य मणि के धारण-कर्त्ताओं पर न तो अप्सराएँ ; न गन्धर्व और न ही कोई अन्य मनुष्य प्रहार करने में सक्षम हैं, वे सभी दिशाओं में विशिष्टतापूर्वक शोभायमान होते हैं ॥१३ ॥

२१४४. कश्यपस्त्वामसृजत कश्यपस्त्वा समैरयत् । अबिभस्त्वेन्द्रो मानुषे
बिभ्रत् संश्रेषिणेऽजयत् । मणिं सहस्रवीर्यं वर्म देवा अकृण्वत ॥१४ ॥

(हे मणे !) प्रजापति कश्यप ने आपको बनाया और प्रेरित किया । देवराज इन्द्रदेव ने मानवी संग्राम में आपको धारण किया और विजय पाई । असीम सामर्थ्ययुक्त स्राक्त्य मणि को ही पहले देवों ने कवचरूप में प्रयुक्त किया ॥

२१४५. यस्त्वा कृत्याभिर्यस्त्वा दीक्षाभिर्यज्ञैर्यस्त्वा जिघांसति ।
प्रत्यक् त्वमिन्द्र तं जहि वज्रेण शतपर्वणा ॥१५ ॥

जो पुरुष आपको मारक प्रयोगों, दीक्षाजनित घातक कृत्यों तथा घातक यज्ञों से मारने के इच्छुक हैं, हे इन्द्रदेव ! आप उन्हें सैकड़ों पर्वों से युक्त वज्रास्त्र से अपने सम्मुख मार डालें ॥१५ ॥

२१४६. अयमिद् वै प्रतीवर्त ओजस्वान्त्संजयो मणिः ।
प्रजां धनं च रक्षतु परिपाणः सुमङ्गलः ॥१६ ॥

यह मणि घातक प्रयोग के निवारण में सुनिश्चित रूप से सहायिका, परम बलप्रदा, विजयात्मक गुणों से युक्त है । यह हमारी सन्तान और वैभव का संरक्षण करे । यह मणि हमारे लिए सभी ओर से संरक्षक रूप और उत्तम-मंगलकारी कृत्यों की साधनभूत है ॥१६ ॥

२१४७. असपत्नं नो अधरादसपत्नं न उत्तरात्।
इन्द्रासपत्नं नः पश्चाज्ज्योतिः शूर पुरस्कृधि ॥१७ ॥

हे पराक्रमी इन्द्रदेव ! हमारे उत्तर, दक्षिण और पश्चिम दिशा की ओर शत्रुओं की संहारक ज्योति विद्यमान रहे तथा हमारे समक्ष अर्थात् पूर्व दिशा की ओर भी आप इस ज्योति को स्थापित करें ॥१७ ॥

२१४८. वर्म मे द्यावापृथिवी वर्माहर्वर्म सूर्यः । वर्म म इन्द्रश्चाग्निश्च वर्म धाता दधातु मे ॥

द्यावापृथिवी, सूर्य, इन्द्र, अग्नि और धाता, ये देवगण हमारे संरक्षण कवच को धारण करने में सहायक हों ॥

२१४९. ऐन्द्राग्नं वर्म बहुलं यदुग्रं विश्वे देवा नाति विध्यन्ति सर्वे ।
तन्मे तन्वं त्रायतां सर्वतो बृहदायुष्माञ्जरदष्टिर्यथासानि ॥१९ ॥

इन्द्राग्नि देवों का जो विस्तृत और प्रचण्ड मणिरूप कवच है, जिसे भेदने में कोई देव समर्थ नहीं । वही कवच हमारे शरीर का सभी ओर से संरक्षण करे ।जिससे हम दीर्घायु के लाभ से युक्त और वृद्धावस्था तक स्वस्थ रहें ॥

२१५०. आ मारुक्षद् देवमणिर्मह्या अरिष्टतातये ।
इमं मेथिमभिसंविशध्वं तनूपानं त्रिवरूथमोजसे ॥२० ॥

इन्द्राग्नि देवों द्वारा धारण करने के लिए प्रेरित की गई यह देवमणि (हमारे अंगों पर) आरूढ़ हो । हे मनुष्यो ! आप शत्रुनाशक, शरीर रक्षक और तीन आवरणों से युक्त इस मणि को बल-सामर्थ्य के लिए धारण करें ॥२० ॥

२१५१. अस्मिन्निन्द्रो नि दधातु नृम्णमिमं देवासो अभिसंविशध्वम् ।
दीर्घायुत्वाय शतशारदायायुष्माञ्जरदष्टिर्यथासत् ॥२१ ॥

इन्द्रदेव इस स्राक्त्य मणि में हमारे अभिलषित सुखों को प्रतिष्ठित करें । हे देवगण ! आप इस मणि में संव्याप्त हों । इसकी कल्याण-क्षमता को ऐसा बढ़ाएँ , जिसके प्रभाव से धारणकर्त्ता सौ वर्ष की आयु पाने वाले और बुढ़ापे तक आरोग्य लाभ से लाभान्वित रहें ॥२१ ॥

२१५२. स्वस्तिदा विशां पतिर्वृत्रहा विमृधो वशी । इन्द्रो बध्नातु ते मणिं जिगीवाँ
अपराजितः सोमपा अभयंकरो वृषा । स त्वा रक्षतु सर्वतो दिवा नक्तं च विश्वतः

कल्याणकारी, प्रजाओं के पालक, वृत्रासुर के नाशक, विभिन्न युद्धों के संचालक सभी शत्रुओं के नियन्त्रणकर्त्ता, विजयी, अपराजेय, सोमपान कर्त्ता, भयरहित और अभीष्ट फल वर्षक इन्द्रदेव आपके शरीर पर मणि को बाँधें । वह (मणि) सभी ओर से रात- दिन संरक्षण करे ॥२२ ॥

[६- गर्भदोषनिवारण सूक्त]

[**ऋषि-** मातृनामा । **देवता-** मातृनामा अथवा मन्त्रोक्त, १५ ब्रह्मणस्पति । **छन्द-** अनुष्टुप्, २ पुरस्ताद् बृहती, १० त्र्यवसाना षट्पदा जगती, ११-१२, १४,१६ पथ्या पंक्ति, १५ त्र्यवसाना सप्तपदा शक्वरी, १७ त्र्यवसाना सप्तपदा जगती ।]

सूक्त के ऋषि 'मातृनामा' हैं (मातृ नाम वाली या मातृ गुणवाली नारी) । इस सूक्त में गर्भ की सुरक्षा एवं पोषण के सूत्र दिये गये हैं । अनेक प्रकार के रोग कृमियों-विषाणुओं एवं उनके निवारक ओषधिप्रयोगों का वर्णन इस सूक्त में किया गया है-

२१५३. यौ ते मातोन्ममार्ज जातायाः पतिवेदनौ । दुर्णामा तत्र मा गृधदलिंश उत वत्सपः ॥

तुम्हारी माता ने तुम्हारे उत्पन्न होते ही पति को सौंपे जाने वाले जिन अंगों को स्वच्छ किया था, उनमें 'दुर्णामा' (दुष्ट नाम वाले), 'आलिंश' (शक्ति क्षय करने वाले) तथा 'वत्सप' (बच्चे को हानि पहुँचाने वाले) न पहुँचें ॥१ ॥

२१५४. पलालानुपलालौ शर्कुं कोकं मलिम्लुचं पलीजकम् ।
आश्रेषं वव्रिवाससमृक्षग्रीवं प्रमीलिनम् ॥२ ॥

(गर्भिणी पीड़क) "पलाल" (अति सूक्ष्म रूप) और अनुपलाल (मांस से सम्बन्धित) रोगों को हम दूर करते हैं । (शरशर शब्दायमान) , 'शर्कु', कोक (कामुक), मलिम्लुच (अति मलिनरूपयुक्त), पलीजक (झुर्रियाँ पैदा करने वाले), आश्रेष (चिपककर पीड़ित करने वाले), वव्रिवास (रूप हीन करने वाले), ऋक्ष ग्रीवा (रीछ के समान गर्दन बनाने वाले), प्रमीलिन (आँखों में आलस्य पैदा करने वाले) -इन सभी गर्भनाशक राक्षसों को हम दूर हटाते हैं ॥२ ॥

२१५५. मा सं वृतो मोप सृप ऊरू माव सृपोऽन्तरा ।
कृणोम्यस्यै भेषजं बजं दुर्णामचातनम् ॥३ ॥

(हे रोगों के कारण !) तुम इस गर्भिणी के जंघाओं के बीच तथा अन्दर की ओर प्रवेश न करो तथा न नीचे सरको । हम इसके लिए 'दुर्नाम' नामक रोग की निवारक 'पिंगवज' ओषधि को प्रयुक्त कर रहे हैं ॥३ ॥

[पिंगवज नाम की ओषधि वैद्यक ग्रंथों में मिलती नहीं है । आचार्य सायण ने इसे सफेद सरसों कहा है । इसके ओषधि-परक गुण वैद्यक ग्रंथों में मिलते हैं । विशिष्ट सन्दर्भ में इसका प्रयोग शोध का विषय है ।]

२१५६.दुर्णामा च सुनामा चोभा संवृतमिच्छतः । अरायानप हन्मः सुनामा स्त्रैणमिच्छताम्

दुर्नाम और सुनाम ये दोनों एक साथ रहने के इच्छुक हैं । इनमें निकृष्ट दुर्नाम को हम विनष्ट करते हैं तथा सुनाम स्त्रीजाति में विद्यमान रहे ॥४ ॥

[सूक्ष्म जीवाणुओं में हानिकारक 'दुर्नाम' तथा लाभप्रद 'सुनाम' दोनों प्रकार के जीव होते हैं । हानिकारक हटें तथा लाभप्रद रहें- यह वाञ्छनीय है । प्रजनन विज्ञान (जेनेटिक साइन्स) के अनुसार भी 'स्पर्म्स' (शुक्राणुओं-डिम्बाणुओं) में विकारग्रस्त इकाइयों के कारण वंशानुगत रोग होते हैं । विकारग्रस्त स्पर्म्स का निवारण हो तथा केवल स्वस्थ ही फलित (फर्टाइल) हों, ऐसा भाव भी मन्त्र से प्रकट होता है । इस भाव की पुष्टि आगे के मन्त्रों से और भी स्पष्टता से हो जाती है ।]

२१५७. यः कृष्णः केश्यसुर स्तम्बज उत तुण्डिकः ।
अरायानस्या मुष्काभ्यां भंससोऽप हन्मसि ॥५ ॥

जो काले रंग का केशी नामक राक्षस रोग, स्तम्ब भाग में 'स्तम्बज' नामक रोग और खराब मुखवाले 'तुण्डिक' नामक रोग हैं, ये सभी दुर्भाग्यशाली हैं । इन्हें हम गर्भिणी स्त्री के दोनों मुठकों (डिम्ब ग्रंथियों) और कटिभाग से दूर करते हैं ॥५ ॥

२१५८. अनुजिघ्रं प्रमृशन्तं क्रव्यादमुत रेरिहम् ।
अरायाञ्छ्वकिष्किणो बजः पिङ्गो अनीनशत् ॥६ ॥

गंध द्वारा नाश करने वाले 'अनुजिघ्र' , स्पर्श द्वारा हनन करने वाले 'प्रमृश', मांस-भक्षक क्रव्याद, चाटकर हनन करने वाले 'रेरिह', किष्-किष् करने वाले किष्किण, नित्य हिंसक तथा धनरहित करने वाले राक्षस रोग-बीजों को 'पिंगवज' ओषधि विनष्ट करे ॥६ ॥

२१५९. यस्त्वा स्वप्ने निपद्यते भ्राता भूत्वा पितेव च ।
बजस्तान्त्सहतामितः क्लीबरूपांस्तिरीटिनः ॥७ ॥

(हे नारी !) सुप्तावस्था में तुम्हारे पास जो (जीवाणु) भाई या पिता बनकर आते हैं, उन क्लीबों (नपुंसकों) को यह 'बज' ओषधि हटा दे ॥७ ॥

[प्रजनन विज्ञान (जेनेटिक साइंस) के अन्तर्गत हुई शोधों के अनुसार स्त्री के भाई या पिता के अनुरूप पुरुष बीज (स्पर्म्स), स्त्री बीजों के साथ मिलकर फलित (फर्टाइल) नहीं होते। ओषधि या मंत्र शक्ति से उस कोटि के नपुंसक (न फलने वाले) स्पर्म्स का निवारण करना वाञ्छनीय है ।]

२१६०. यस्त्वा स्वपन्तीं त्सरति यस्त्वा दिप्सति जाग्रतीम् ।
छायामिव प्र तान्त्सूर्यः परिक्रामन्ननीनशत् ॥८ ॥

हे गर्भिणी स्त्री ! स्वप्नावस्था में जो आपको बोधरहित जानकर और जाग्रत् अवस्था में आपके समीप आकर कष्ट पहुँचाते हैं, आप उन सभी रोग-बीजों को उसी प्रकार विनष्ट कर दें, जिस प्रकार अन्तरिक्ष में विचरण करता हुआ सूर्य अन्धकार को विनष्ट करता है ॥८ ॥

२१६१. यः कृणोति मृतवत्सामवतोकामिमां स्त्रियम् ।
तमोषधे त्वं नाशयास्याः कमलमञ्जिवम् ॥९ ॥

हे ओषधे ! जो इस स्त्री को मृत बच्चे वाली अथवा गर्भपात होने वाली करता है, ऐसे रोग-बीज को आप विनष्ट करें तथा गर्भ द्वार रूपी कमल को रोगरहित करें ॥९ ॥

२१६२. ये शालाः परिनृत्यन्ति सायं गर्दभनादिनः । कुसूला ये च कुक्षिलाः
ककुभाः करुमाः स्त्रिमाः । तानोषधे त्वं गन्धेन विषूचीनान् वि नाशय ॥१० ॥

गर्दभ की तरह स्वर वाले, कुठिया की आकृति युक्त या सुई के अगले भाग वाले कुसूल नामक बड़ी कोख वाले-कुक्षिल नामक रोग, भयानक आकृतियुक्त-ककुभ, बुरी ध्वनि करने वाले 'करुम' आदि रोगाणु जो सायंकाल घरों के चारों ओर नाचते हैं, हे ओषधे !आप अपनी गंध द्वारा उन फैले हुए घातक जीवों को विनष्ट कर डालें ॥१० ।

[सायंकाल के समय घरों के आस-पास नाचने वाले, गधे जैसी या बुरी ध्वनि करने वाले कीट, मच्छर आदि की तरह के कीट प्रतीत होते हैं । मच्छर आदि सरसों के तेल की गंध से भाग भी जाते हैं ।]

२१६३. ये कुकुन्धाः कुकूरभाः कृत्तीर्दूर्शानि बिभ्रति ।
क्लीबा इव प्रनृत्यन्तो वने ये कुर्वते घोषं तानितो नाशयामसि ॥११ ॥

जो कुकुध नामक राक्षस रोग, कुत्ते की तरह कुकू शब्द करते हुए हिंसक कृत्यों से दुष्कर्मों को ग्रहण करते हैं और जो पागलों की तरह हाथ-पैर मारते हुए जंगल में शब्द करते घूमते हैं, उन दोनों प्रकार के रोग-उत्पादक कृमियों को हम गर्भिणी से दूर हटाते हैं ॥११ ॥

२१६४. ये सूर्यं न तितिक्षन्त आतपन्तममुं दिवः ।
अरायान् बस्तवासिनो दुर्गन्धींल्लोहितास्यान् मककान् नाशयामसि ॥१२ ॥

जो आकाश में चमकने वाले सूर्य को सहन करने में असमर्थ हैं, ऐसे अलक्ष्मीक (अशुभ), बकरी के चर्म की तरह दुर्गन्धयुक्त, रक्तयुक्त मुख वाले, टेढ़ी गति वाले, ऐसे सभी प्रकार के रोगाणुओं को हम विनष्ट करते हैं ॥१२ ॥

२१६५. य आत्मानमतिमात्रमंस आधाय बिभ्रति ।
स्त्रीणां श्रोणिप्रतोदिन इन्द्र रक्षांसि नाशय ॥१३ ॥

जो (सूर्य या इन्द्र) आत्मतत्त्व को कंधे पर धारण करके विचरते हैं, वे स्त्रियों के कटिभाग को पीड़ित करने वाले रोग-कृमियों को विनष्ट कर डालें ॥१३ ॥

२१६६. ये पूर्वे वध्वो३ यन्ति हस्ते शृङ्गाणि बिभ्रतः ।
आपाकेस्थाः प्रहासिन स्तम्बे ये कुर्वते ज्योतिस्तानितो नाशयामसि ॥१४ ॥

जो पैशाचिक कृमि आगे-आगे हाथ में सींग (डंकों) को लेकर विचरते हैं और जो भोजनालयों में रहते हुए हँसी-विनोद करते हैं, जो गृह, स्तम्भ आदि में प्रकाश उत्पन्न करते हैं, ऐसे सभी रोग कृमियों को हम गर्भिणी के आवास स्थल से दूर हटाते हैं ॥१४ ॥

२१६७. येषां पश्चात् प्रपदानि पुरः पार्ष्णीः पुरो मुखा । खलजाः शकधूमजा उरुण्डा
ये च मट्मटाः कुम्भमुष्का अयाशवः । तानस्या ब्रह्मणस्पते प्रतीबोधेन नाशय ॥

जिनके पैर पीछे, एड़ियाँ और मुख आगे हैं, ऐसे राक्षस रोगों, धान्य शोधन स्थल (खल) में उत्पन्न कृमियों, गौ के गोबर और घोड़े की लीद आदि में उत्पन्न होने वाले, बड़े मुख वाले अथवा मुखरहित, मुट्-मुट् कष्टमय शब्द करने वाले, बड़े अण्डकोशों वाले और वायु के समान गतिमान् रहते हैं, ऐसे सभी प्रकार के राक्षसरूप रोगाणुओं को, हे ज्ञान के स्वामी ब्रह्मणस्पते ! आप अपने ज्ञान से नष्ट कर दें ॥१५ ॥

२१६८. पर्यस्ताक्षा अप्रचङ्कशा अस्त्रैणाः सन्तु पण्डगाः ।
अव भेषज पादय य इमां संविवृत्सत्यपतिः स्वपतिं स्त्रियम् ॥१६ ॥

विस्फारित नेत्रों से युक्त और पतले जंघा भाग वाले जो राक्षस हैं, वे स्त्रियों के पीड़क होने से, उनके विरोध स्वरूप वे स्त्रियों से विहीन अथवा सर्प हो जाएँ । जो असंयमी (कामासक्त) राक्षस प्रवृत्ति के मनुष्य स्वप्न अवस्था में इस स्त्री को पाने की कामना करते हैं, हे ओषधे ! आप उन्हें विनष्ट करें ॥६ । ।

२१६९. उद्धर्षिणं मुनिकेशं जम्भयन्तं मरीमृशम् । उपेषन्तमुदुम्बलं तुण्डेलमुत
शालुडम् । पदा प्र विध्य पार्ष्ण्या स्थालीं गौरिव स्पन्दना ॥१७ ॥

प्रखररूप में दबाने वाले, मुनि के समान जटाधारी 'मुनिकेश', हिंसक प्रवृत्ति के 'मरीमृश' गर्भिणी स्त्री को ढूँढ़ते फिरने वाले 'उदुम्बल' और भयानक तुण्ड (तौंद) वाले 'शालड', ऐसे सभी दुष्ट राक्षसों को हे ओषधे ! आप उसी प्रकार एड़ी और पैर से रौंद डालें, जिस प्रकार दूध दुहाने के पश्चात् कूदने वाली अथवा दुष्ट प्रकृति की गौ दूध के बर्तन में लात मार देती है ॥१७ ॥

२१७०. यस्ते गर्भं प्रतिमृशाज्जातं वा मारयाति ते ।
पिङ्गस्तमुग्रधन्वा कृणोतु हृदयाविधम् ॥१८ ॥

हे गर्भिणी !आपके गर्भ को खण्डित करने या जन्मे हुए शिशु को मारने के इच्छुक राक्षस को यह ओषधि पैर से कुचल डाले । हे श्वेत ओषधे ! आप प्रचण्ड गतिमान् होकर गर्भ घातक राक्षस के हृदय को पीड़ित करें ॥१८

२१७१. ये अम्नो जातान् मारयन्ति सूतिका अनुशेरते ।
स्त्रीभागान् पिङ्गो गन्धर्वान् वातो अभ्रमिवाजतु ॥१९ ॥

जो राक्षस (रोग) आधे उत्पन्न हुए गर्भों को विनष्ट करते हैं और जो नारी का छद्मरूप बनाकर सूतिका गृह में सोते हैं, उन गर्भधारिणी स्त्रियों को अपना हिस्सा समझने वाले गन्धर्व राक्षसों को 'पिंग बज' ओषधि (श्वेत सर्षप) उसी प्रकार दूर करे, जैसे जलविहीन मेघ को वायु हटाते हैं ॥१९ ॥

२१७२. परिसृष्टं धारयतु यद्धितं माव पादि तत् ।
गर्भं त उग्रौ रक्षतां भेषजौ नीविभार्यौ ॥२० ॥

विकसित तथा स्थिर गर्भ को गिरने न दें ।वस्त्र या नियम में रखने वाली उग्र ओषधि गर्भ की रक्षा करे ॥२० ॥

२१७३. पवीनसात् तङ्गल्वा३च्छायकादुत नग्नकात् ।
प्रजायै पत्ये त्वा पिङ्ग : परि पातु किमीदिनः ॥२१ ॥

वज्र के समान नाक वाले, बड़े गाल वाले तङ्गल्व, सायक (काले) और नग्नक (नंगे), इन राक्षस रोग कृमियों से सन्तान और पति सुख के निमित्त, यह पिंग ओषधि तुम्हारी रक्षा करे ॥२१ ॥

२१७४. द्व्यास्याच्चतुरक्षात् पञ्चपादादनङ्गुरेः । वृन्तादभि प्रसर्पतः परि पाहि वरीवृतात् । ।

हे ओषधे ! आप दो मुख वाले, चार आँख वाले, पाँच पैर वाले, अंगुलिरहित, लतापुञ्ज के समान पैर वाले, मुख को नीचे की ओर करके चलने वाले और सभी अंगों में व्यापनशील रोग कृमियों से रक्षा करें ॥२२ ॥

२१७५. य आमं मांसमदन्ति पौरुषेयं च ये क्रविः ।
गर्भान् खादन्ति केशवास्तानितो नाशयामसि ॥२३ ॥

जो राक्षस (रोग कृमि) कच्चे मांस को खाते हैं, जो पुरुषों के भी मांस को खाते हैं, जो बड़े-बड़े केश वाले राक्षस छद्मरूप में प्रविष्ट होकर गर्भों का भक्षण करते हैं, ऐसे तीनों प्रकार के राक्षस-रोगों को हम गार्भिणी स्त्री के समीप से दूर करते हैं ॥२३ ॥

२१७६. ये सूर्यात् परिसर्पन्ति स्नुषेव श्वशुरादधि ।
बजश्च तेषां पिङ्गश्च हृदयेऽधि नि विध्यताम् ॥२४ ॥

श्वसुर को देखकर जैसे बहू हट जाती है, उसी प्रकार जो सूर्य को देखकर पलायन कर जाते हैं, उन (कृमियों) के हृदयों को यह पिंग बज वेध डाले ॥२४ ॥

२१७७. पिङ्ग रक्ष जायमानं मा पुमांसं स्त्रियं क्रन् ।
आण्डादो गर्भान्मा दभन् बाधस्वेतः किमीदिनः ॥२५ ॥

हे पिंग ओषधे ! आप उत्पन्न हुई सन्तान का संरक्षण करें, उत्पन्न हुए पुरुष गर्भ अथवा स्त्री गर्भ को भूतबाधा से संरक्षित करें । अण्ड प्रदेश को खाने वाले कृमि, गर्भ को विनष्ट न कर सकें । हे ओषधे ! आप इन कृमियों को गर्भिणी के समीप से दूर भगाएँ ॥२५ ॥

२१७८. अप्रजास्त्वं मार्तवत्समाद् रोदमघमावयम् ।
वृक्षादिव स्त्रजं कृत्वाप्रिये प्रति मुञ्च तत् ॥२६ ॥

(हे ओषधे अथवा देव शक्तियो !) आप संतानहीनता, बाल मृत्यु , हृदय के रुदन और पापों के भोगादि को शत्रुओं के ऊपर इस प्रकार डालें, जिस प्रकार वृक्ष से उत्पन्न फूलों की माला किसी को पहना दी जाती है ॥२६ ॥

[७- ओषधि समूह सूक्त]

[**ऋषि-** अथर्वा । **देवता-** भैषज्य, आयुष्य, ओषधि समूह । **छन्द-** अनुष्टुप्, २ उपरिष्टाद् भुरिक् बृहती, ३ पुरउष्णिक्, ४ पञ्चपदा परानुष्टुप् अतिजगती, ५-६, १०, २५ पथ्यापंक्ति, ९ द्विपदार्ची भुरिक् अनुष्टुप्, १२ पञ्चपदा विराट् अतिशक्वरी, १४ उपरिष्टात् निचृत् बृहती, २६ निचृत् अनुष्टुप्, २८ भुरिक् अनुष्टुप् ।]

२१७९. या बभ्रवो याश्च शुक्रा रोहिणीरुत पृश्नयः ।
असिक्नीः कृष्णा ओषधीः सर्वा अच्छावदामसि ॥१ ॥

भूरे, सफेद, लाल, नीले और काले, ऐसे विभिन्न वर्णों तथा छोटे शरीर वाली ओषधियों के सम्मुख जाकर, रोग निवारण के लिए हम उन्हें पुकारते हैं ॥१ ॥

[वैद्यक शास्त्र में विशिष्ट प्रयोगों के लिए ओषधियों को पहले मंत्रादि उपचारपूर्वक आमंत्रित करने का विधान है । ओषधियों को विचार तरंगें भी प्रभावित करती हैं, यह प्रयोगों द्वारा प्रमाणित हो चुका है ।]

२१८०. त्रायन्तामिमं पुरुषं यक्ष्माद् देवेषितादधि ।
यासां द्यौष्पिता पृथिवी माता समुद्रो मूलं वीरुधां बभूव ॥२ ॥

जिनकी माता पृथ्वी, पिता द्युलोक तथा मूल समुद्र (जल) है, ऐसी ओषधियाँ दैवी प्रकोप से अभिप्रेरित रोग के प्रभाव से इस मनुष्य को बचाएँ ॥२ ॥

२१८१. आपो अग्रं दिव्या ओषधयः । तास्ते यक्ष्ममेनस्य१मङ्गादङ्गादनीनशन् ॥३ ॥

हे रोगी पुरुष ! सामने उपस्थित जल और दिव्य ओषधियाँ, आपके दुष्कर्मों के पाप से उत्पन्न यक्ष्मा (रोग) को अंग-प्रत्यंगों से निष्कासित करें ॥३ ॥

२१८२. प्रस्तृणती स्तम्बिनीरेकशुङ्गाः प्रतन्वतीरोषधीरा वदामि ।
अंशुमतीः काण्डिनीर्या विशाखा ह्वयामि ते वीरुधो वैश्वदेवीरुग्राः पुरुषजीवनीः॥

विशेष विस्तारवाली, गुच्छकवाली, एक कोपल वाली और अति प्रशाखाओं वाली ओषधियों को हम आवाहित करते हैं। अंशुमती (अनेक अंशों से युक्त) काण्डों (गाँठों) वाली , अनेक प्रकार की शाखाओं से युक्त, सभी देवशक्तियों से सम्बन्धित, प्रभावमयी, जीवनदायिनी ओषधियों को आप (रोगी) के निमित्त हम आवाहित करते हैं ॥४ ॥

२१८३. यद् वः सहः सहमाना वीर्यं१ यच्च वो बलम् ।
तनेममस्माद् यक्ष्मात् पुरुषं मुञ्चतौषधीरथो कृणोमि भेषजम् ॥५ ॥

हे रोगनिवारक ओषधियो ! आपमें रोग को दूर करने की जो सामर्थ्य और बलिष्ठता है, उससे आप इस रोगी को यक्ष्मा रोग से बचाएँ, इसी उद्देश्य से हम ओषधि को तैयार कर रहे हैं ॥५ ॥

२१८४. जीवलां नघारिषां जीवन्तीमोषधीमहम् ।
अरुन्धतीमुन्नयन्तीं पुष्पां मधुमतीमिह हुवेऽस्मा अरिष्टतातये ॥६ ॥

हम जीवनदायिनी, हानिरहित, रोपणवाली अथवा रुकावटरहित, उठाने वाली (ऊपर की ओर जाने वाली) मीठी और फूलों वाली ओषधियों को यहाँ लोकहित के उद्देश्य से आरोग्यलाभ हेतु आवाहित करते हैं ॥६ ॥

२१८५. इहा यन्तु प्रचेतसो मेदिनीर्वचसो मम ।
यथेमं पारयामसि पुरुषं दुरितादधि ॥७ ॥

विशिष्ट ज्ञानयुक्त वैद्य के मन्त्ररूप वचनों से पुष्टिकारक ओषधियाँ यहाँ आगमन करें । जिससे हम इस रोगी मनुष्य को रोगरूप पापों से पार उतार सकें ॥७ ॥

२१८६. अग्नेर्घासो अपां गर्भो या रोहन्ति पुनर्णवाः ।
ध्रुवाः सहस्रनाम्नीर्भेषजीः सन्त्वाभृताः ॥८ ॥

जो ओषधियाँ जल की गर्भरूप और अग्नि का खाद्य होने पर बार-बार नवीन जैसी उत्पन्न होती हैं, वे सहस्र नाम वाली, स्थिरता सम्पन्न ओषधियाँ यहाँ लाई जाएँ ॥८ ॥

२१८७. अवकोल्बा उदकात्मान ओषधयः । व्यृषन्तु दुरितं तीक्ष्णशृङ्ग्यः ॥९ ॥

जल ही जिनकी प्राण चेतना है, ऐसी शैवाल में पैदा होने वाली तीक्ष्ण गन्धयुक्त, तीखे सींगों के आकार वाली जो ओषधियाँ हैं, वे पापरूपी रोग को विनष्ट करें ॥९ ॥

[यहाँ ऋषि रोगों की उत्पत्ति का कारण पापों को मानते हैं । प्रकृति के नियमों का उल्लंघन ऐसे पाप हैं, जो अनेक प्रत्यक्ष रोगों को पैदा करते हैं । मानवीय चेतना के प्रतिकूल स्वार्थपूर्ण कर्मों से मानसिक ग्रन्थियाँ बनती हैं तथा मनोकायिक (साइको सोमेटिक) रोग उत्पन्न होने लगते हैं । अतः आरोग्य के लिए पापों से निवृत्ति आवश्यक है ।]

२१८८. उन्मुञ्चन्तीर्विवरुणा उग्रा या विषदूषणीः ।
अथो बलासनाशनीः कृत्यादूषणीश्च यास्ता इहा यन्त्वोषधीः ॥१० ॥

रोग निवारण करने वाली, जलोदर आदि रोगों की निवारक, रोग निवारण की प्रचण्ड क्षमता से सम्पन्न विषनाशक, कफनाशक और मारक प्रयोगों की नाशक, ऐसी जो भी ओषधियाँ हैं, वे यहाँ आगमन करें ॥१० ॥

२१८९. अपक्रीताः सहीयसीर्वीरुधो या अभिष्टुताः ।
त्रायन्तामस्मिन् ग्रामे गामश्वं पुरुषं पशुम् ॥११ ॥

क्रय से रहित बल्कि स्वयं जाकर प्राप्त की गई, रोगों को अपनी प्रभाव क्षमता द्वारा दूर करने वाली जो मन्त्रों से प्रशंसित (अभिमन्त्रित) ओषधियाँ हैं, वे इस ग्राम में गाय, अश्वादि पशुओं और मनुष्यों का संरक्षण करें ॥११ ॥

२१९०. मधुमन्मूलं मधुमदग्रमासां मधुमन्मध्यं वीरुधां बभूव । मधुमत् पर्णं मधुमत्
पुष्पमासां मधोः संभक्ता अमृतस्य भक्षो घृतमन्नं दुह्रतां गोपुरोगवम् ॥१२ ॥

इन ओषधियों के मूल, मध्य, अग्रभाग , उनके पत्ते और फूल सभी मीठे होते हैं ।ये ओषधियाँ मधुर रस से सिञ्चित तथा अमृत का सेवन करने वाली हैं । ये गौओं को प्रधान स्थान तथा घृतादि अन्न देने वाली बनाएँ ॥१२ ॥

२१९१. यावतीः कियतीश्चेमाः पृथिव्यामध्योषधीः ।
ता मा सहस्रपर्ण्यो मृत्योर्मुञ्चन्त्वंहसः ॥१३ ॥

पृथ्वी में पैदा हुई असंख्य पत्तों वाली जो ओषधियाँ हैं, वे हमें पापरूपी मृत्यु से बचाएँ ॥१३ ॥

२१९२. वैयाघ्रो मणिर्वीरुधां त्रायमाणोऽभिशस्तिपाः ।
अमीवाः सर्वा रक्षांस्यप हन्त्वधि दूरमस्मत् ॥१४ ॥

ओषधियों द्वारा बनायी गई, व्याघ्र जैसी पराक्रमी 'मणि' रोगरूप पापों से संरक्षण करने वाली है, वह मणि सभी रोगों और रोग कृमियों को अन्यत्र ले जाकर विनष्ट करे ॥१४ ॥

२१९३. सिंहस्येव स्तनथोः सं विजन्तेऽग्नेरिव विजन्त आभृताभ्यः ।
गवां यक्ष्मः पुरुषाणां वीरुद्भिरतिनुत्तो नाव्या एतु स्रोत्याः ॥१५ ॥

जिस प्रकार सिंह की गर्जना और अग्नि की प्रचण्ड ज्वाला से प्राणी घबरा जाते हैं, उसी प्रकार इन प्राप्त की गई ओषधियों से भगाए गए गौ आदि पशुओं और मनुष्यों के रोग, नौकाओं से गमन करने योग्य नदियों को लाँघकर सुदूर प्रस्थान करें ॥१५ ॥

२१९४. मुमुचाना ओषधयोऽग्नेर्वैश्वानरादधि । भूमिं संतन्वतीरित यासां राजा वनस्पतिः ॥

जिन ओषधियों के अधिपति वनस्पति देव हैं, जो भूमि को आच्छादित कर लेती हैं, ऐसे रोगों की निवारक ओषधियाँ वैश्वानर अग्नि पर आधारित होती हैं ॥१६ ॥

२१९५. या रोहन्त्याङ्गिरसीः पर्वतेषु समेषु च।
ता नः पयस्वतीः शिवा ओषधीः सन्तु शं हृदे ॥१७॥

महर्षि अंगिरा द्वारा विवेचित जो मंगलकारिणी ओषधियाँ पर्वतीय क्षेत्रों और समतल स्थानों में पैदा होती हैं, वे दूध की तरह सारयुक्त होकर हमारे हृदय स्थल को सुख-शान्ति देने वाली हों ॥१७॥

२१९६. याश्चाहं वेद वीरुधो याश्च पश्यामि चक्षुषा।
अज्ञाता जानीमश्च या यासु विद्म च संभृतम् ॥१८॥

जिन ओषधियों के सम्बन्ध में हम जानते हैं और जिन्हें आँखों से देखते हैं। जिन अज्ञात ओषधियों को हम जानें, उन सबमें रोगों को दूर करने के तत्त्व विद्यमान हैं, इस तथ्य को हम जानते हैं ॥१८॥

२१९७. सर्वाः समग्रा ओषधीर्बोधन्तु वचसो मम। यथेमं पारयामसि पुरुषं दुरितादधि ॥

वे समस्त परिचित-अपरिचित ओषधियाँ हमारे अभिप्राय को समझें; ताकि इस रोगी को हम पापरूपी रोग से मुक्त करने में सफल हों ॥१९॥

२१९८. अश्वत्थो दर्भो वीरुधां सोमो राजामृतं हविः। व्रीहिर्यवश्च भेषजौ दिवस्पुत्रावमर्त्यौ॥

पीपल, कुशा, ओषधियों का राजा सोम, अमृत हवियाँ, धान और जौ आदि यह सब अमर ओषधियाँ हैं। ये सब द्युलोक की संतानें हैं ॥२०॥

[हवि नष्ट नहीं होती, वह अमर ओषधि बन जाती हैं। ओषधियाँ द्युलोक की सन्तानें हैं, द्युलोक से उत्पन्न दिव्य प्रवाह तथा वर्षा से उनमें दिव्य गुण आते हैं।]

२१९९. उज्जिहीध्वे स्तनयत्यभिक्रन्दत्योषधीः। यदा वः पृश्निमातरः पर्जन्यो रेतसावति।

पृथ्वी जिनकी माता है, ऐसी हे ओषधियो ! जब पर्जन्य गर्जनयुक्त शब्द करता है, तब ऊपर उठो (बढ़ो), इस प्रक्रिया द्वारा पर्जन्य अपने रेतस् (उर्वर रस-जल) द्वारा तुम्हारा संरक्षण करता है ॥२१॥

[जब बिजली कड़कती है, मेघ गर्जन होता है, तो नाइट्रोजन के उर्वरक संयोग बनते हैं। इस वैज्ञानिक तथ्य के साथ यज्ञादि एवं मंत्रों के सूक्ष्म प्रवाह भी उनके साथ संयुक्त होते हैं, जिससे वनस्पतियों के गुण बढ़ते हैं।]

२२००. तस्यामृतस्येमं बलं पुरुषं पाययामसि। अथो कृणोमि भेषजं यथासच्छतहायनः॥

उस ओषधि समूह की अमृतरूप सामर्थ्य को हम इस पुरुष को पिलाते हैं, इस प्रकार हम इसे ओषधि सेवन कराते हैं, जिससे यह शतायु लाभ प्राप्त करें ॥२२॥

२२०१. वराहो वेद वीरुधं नकुलो वेद भेषजीम्।
सर्पा गन्धर्वा या विदुस्ता अस्मा अवसे हुवे ॥२३॥

जिन ओषधियों को सुअर, नेवला, सर्प और गन्धर्व जानते हैं, उन्हें हम इस रोगी मनुष्य के संरक्षण हेतु आवाहित करते हैं ॥२३॥

[सुअर पुष्टिकारक ओषधियों को अपने थूथन से खोद-खोद कर खाता है। नेवला सर्प-विष की तथा सर्प - नेवले द्वारा किये गये क्षतों-घावों को ठीक करने की ओषधियाँ जानते हैं।]

२२०२. याः सुपर्णा आङ्गिरसीर्दिव्या या रघटो विदुः। वयांसि हंसा या
विदुर्याश्च सर्वे पतत्रिणः। मृगा या विदुरोषधीस्ता अस्मा अवसे हुवे ॥२४॥

अंगिरा ने जिन सुन्दर पत्तों वाली ओषधियों का प्रयोग किया, जिन दिव्य ओषधियों की ज्ञाता पशु-पक्षी और हंस हैं, उन सभी प्रकार की ओषधियों को हम इस रोगी पुरुष के संरक्षण हेतु बुलाते हैं ॥२४॥

२२०३. यावतीनामोषधीनां गावः प्राश्नन्त्यघ्न्या यावतीनामजावयः ।
तावतीस्तुभ्यमोषधीः शर्म यच्छन्त्वाभृताः ॥२५ ॥

जिन ओषधियों को अहिंसति गौएँ रोग-निवारण के लिए भक्षण करती हैं और जिन्हें भेड़-बकरियाँ खाती हैं, वे सभी लाई गई ओषधियाँ आपके निमित्त कल्याणकारी हों ॥२५ ॥

२२०४. यावतीषु मनुष्या भेषजं भिषजो विदुः । तावतीर्विश्वभेषजीरा भरामि त्वामभि ॥

ओषधि-विशेषज्ञ चिकित्सक जितनी ओषधियों (ओषधि प्रयोग) के ज्ञाता हैं, उन सभी ओषधियों को हम आपके कल्याण के निमित्त यहाँ लेकर आ चुके हैं ॥२६ ॥

२२०५. पुष्पवतीः प्रसूमतीः फलिनीरफला उत । संमातर इव दुह्रामस्मा अरिष्टतातये ॥

पुष्पवती, पल्लवों वाली, फलोंवाली और फलरहित ये सभी ओषधियाँ इस पुरुष के सुख-शान्ति के विस्तार हेतु श्रेष्ठ माताओं के समान दुही जाएँ ॥२७ ॥

२२०६. उत् त्वाहार्षं पञ्चशलादथो दशशलादुत ।
अथो यमस्य पड्वीशाद् विश्वस्माद् देवकिल्बिषात् ॥२८ ॥

पाँच प्रकार के (पाँच कर्मेन्द्रियों) तथा दस प्रकार के (दसों इन्द्रियों के) कष्टों से, यम के बन्धनों से तथा सभी देवों के प्रति किये गये पापों से, तुम (आरोग्य की इच्छा वाले) को ऊपर उठाया गया (मुक्त किया गया) है ॥२८ ॥

[८- शत्रुपराजय सूक्त]

[**ऋषि-** भृग्वङ्गिरा । **देवता-** परसेनाहनन, इन्द्र वनस्पति । **छन्द-** अनुष्टुप्, २,८-१०, २३ उपरिष्टाद् बृहती, ३ विराट् बृहती, ४ बृहती पुरस्तात् प्रस्तार पंक्ति, ६ आस्तार पंक्ति, ७ विपरीत पादलक्ष्मा चतुष्पदा अतिजगती, ११ पथ्या बृहती, १२ भुरिक् अनुष्टुप्, १९ विराट् पुरस्ताद् बृहती, २० निचृत् पुरस्ताद् बृहती, २१ त्रिष्टुप्, २२ चतुष्पदा शक्वरी, २४ त्र्यवसाना त्रिष्टुप् उष्णिक् गर्भा पराशक्वरी पञ्चपदा जगती ।]

२२०७. इन्द्रो मन्थतु मन्थिता शक्रः शूरः पुरंदरः ।
यथा हनाम सेना अमित्राणां सहस्रशः ॥१ ॥

शत्रुओं की नगरियों को ध्वस्त करने वाले इन्द्रदेव शूरवीर और समर्थ हैं तथा शत्रु के सैन्य दल को मथने वाले हैं । वे मंथन प्रारम्भ करें, जिससे हम शत्रु सेना को विभिन्न ढंग से मार सकें ॥१ ॥

२२०८. पूतिरज्जुरुपध्मानी पूतिं सेनां कृणोत्वमूम् ।
धूममग्निं परादृश्यामित्रा हृत्स्वा दधतां भयम् ॥२ ॥

शत्रु सेना पर प्रहार हेतु जलाई गई दुर्गन्धयुक्त रस्सी, इस शत्रु सेना में दुर्गन्धित धुआँ पैदा करे । धुएँ और अग्नि को देखकर हमारे अमित्रों के हृदय में भय स्थापित हो ॥२ ॥

२२०९. अमूनश्वत्थ निः शृणीहि खादामून् खदिराजिरम् ।
ताजद्भङ्ग इव भज्यन्तां हन्त्वेनान् वधको वधैः ॥३ ॥

हे अश्वत्थ (पीपल अथवा अश्वारोही) ! आप इन शत्रुओं का संहार करें । हे खदिर ! (खैर वृक्ष अथवा शत्रु भक्षक) आप इन शत्रुओं का भक्षण करें । ये एरण्ड की तरह टूट जाएँ , वध करने वाले उपकरणों से इनका हनन करें ॥३ ॥

२२१०. परुषानमून् परुषाह्वः कृणोतु हन्त्वेनान् वधको वधैः ।
क्षिप्रं शर इव भज्यन्तां बृहज्जालेन संदिताः ॥४ ॥

परुष (कठोर) आवाहन उक्तियाँ इन्हें (सैनिकों को) उत्तेजित करें और वध करने वाले शस्त्र हिंसक विधियों से इनका वध करें ।बड़े जाल (व्यूह) से बँधे हुए, ये शत्रुगण शर (सरकण्डे) की तरह सहज ही टूट जाएँ ॥४ ॥

२२११. अन्तरिक्षं जालमासीज्जालदण्डा दिशो महीः ।
तेनाभिधाय दस्यूनां शक्रः सेनामपावपत् ॥५ ॥

अन्तरिक्ष जालरूप है और विस्तृत दिशाएँ जाल के दण्ड (सीमा) रूप में प्रयुक्त हुई हैं । उस जाल ने दस्युओं की सेना को बाँधकर, उन्हें छिन्न-भिन्न कर दिया है । ॥५ ॥

२२१२. बृहद्धि जालं बृहतः शक्रस्य वाजिनीवतः ।
तेन शत्रूनभि सर्वान् न्युब्ज यथा न मुच्यातै कतमश्चनैषाम् ॥६ ॥

सैन्यदल के साथ रहने वाले महिमामय इन्द्रदेव का जाल बड़े आकार का है । हे इन्द्रदेव ! उससे आप सभी शत्रुओं को, सभी ओर से अपने अधीन करें, जिससे इनमें से कोई भी छूटने न पाएँ ॥६ ॥

२२१३. बृहत् ते जालं बृहत इन्द्र शूर सहस्रार्घस्य शतवीर्यस्य ।
तेन शतं सहस्रमयुतं न्यर्बुदं जघान शक्रो दस्यूनामभिधाय सेनया ॥७ ॥

हे शूरवीर इन्द्रदेव ! यज्ञों में असंख्य धन-सम्पदा (अर्थ) प्राप्त करने वाले अथवा हजारों द्वारा पूजनीय और सैकड़ों पराक्रमी कार्य करने वाले महिमामय आपका जाल विशाल है । इन्द्रदेव ने सैन्य-शक्ति से, इसी जाल से, शत्रुओं को पकड़कर सैकड़ों, हजारों, लाखों और करोड़ों दस्युओं का संहार किया था ॥७ ॥

२२१४. अयं लोको जालमासीच्छक्रस्य महतो महान् ।
तेनाहमिन्द्रजालेनामूंस्तमसाभि दधामि सर्वान् ॥८ ॥

यह लोक ही महान् इन्द्रदेव का महिमामय बड़ा जाल है, उस इन्द्रजाल से सभी शत्रुओं को हम अन्धकार से घेरते हैं ॥८ ॥

[ऊपर के मन्त्रों में इन्द्र के जाल का वर्णन है । इन्द्र संगठक, संरक्षक देव है । उनकी आकर्षण-विकर्षण शक्तियों का विशाल जाल अन्तरिक्ष में फैला हुआ है । देव शक्तियों के सहयोग से वे अनियंत्रित कणों एवं शक्ति-प्रवाहों को अपने सूक्ष्म जाल में फँसाकर व्यवस्था बनाए रखते हैं ।]

२२१५. सेदिरुग्रा व्यृद्धिरार्तिश्चानपवाचना । श्रमस्तन्द्रीश्च मोहश्च तैरमूनभि दधामि सर्वान्

बड़ी थकान (पाप देवी पिशाचिनी) , भयंकर निर्धनता, अकथनीय व्यथा, कष्टमय परिश्रम, तन्द्रा (आलस्य) और मोहादि से, इन सभी शत्रुओं को हम विनष्ट करते हैं ॥९ ॥

२२१६. मृत्यवेऽमून् प्र यच्छामि मृत्युपाशैरमी सिताः ।
मृत्योर्ये अघला दूतास्तेभ्य एनान् प्रति नयामि बद्ध्वा ॥१० ॥

हम इन शत्रुओं को मृत्यु की भेंट करते हैं । ये शत्रु मृत्युपाश से बँध चुके हैं, इन्हें बाँधकर हम मृत्यु दूतों की ओर ले जाते हैं ॥१० ॥

२२१७. नयतामून् मृत्युदूता यमदूता अपोम्भत ।
परः सहस्रा हन्यन्तां तृणेढ्वेनान् मत्यं भवस्य ॥११ ॥

हे मृत्यु दूतो ! इन शत्रुओं को ले जाओ । हे यमदूतो ! इनसे नरक को पूर्ण करते हुए , हजारों सैनिकों को मृत्यु की भेंट करो । रुद्रदेव का आयुध इनका संहार करे ॥११ ॥

२२१८.साध्या एकं जालदण्डमुद्यत्य यन्त्योजसा । रुद्रा एकं वसव एकमादित्यैरेक उद्यतः॥

साध्यदेव एक 'जाल-दण्ड' को उठाकर बलपूर्वक शत्रुओं की ओर जाते हैं, इसके साथ एक 'जाल-दण्ड' को रुद्रदेव, एक को वसुदेव और आदित्य देवों ने एक-एक जाल-दण्ड को उठाया है ॥१२ ॥

२२१९. विश्वे देवा उपरिष्टादुब्जन्तो यन्त्वोजसा । मध्येन घ्नन्तो यन्तु सेनामङ्गिरसो महीम् ॥

विश्वेदेवा (समस्त देवगण) ऊपरी भाग से दुष्ट शत्रुओं को दबाते हुए बलपूर्वक गमन करें और आंगिरस बीच में सेना का संहार करके भूमि पर फेंक दें ॥१३ ॥

२२२०. वनस्पतीन् वानस्पत्यानोषधीरुत वीरुधः ।
द्विपाच्चतुष्पादिष्णामि यथा सेनाममूं हनन् ॥१४ ॥

हम वनस्पतियों, वनस्पतियों द्वारा बनी हुई ओषधियों, लताओं और दो पैर वाले मनुष्यादि तथा चार पैर वाले हिंसक पशुओं को मंत्र-सामर्थ्य से प्रेरित करते हैं, जिससे वे शत्रु की सैन्य शक्ति के संहार में सक्षम हों ॥१४ ॥

२२२१. गन्धर्वाप्सरसः सर्पान् देवान् पुण्यजनान् पितॄन् ।
दृष्टानदृष्टानिष्णामि यथा सेनाममूं हनन् ॥१५ ॥

गन्धर्व, अप्सरा, सर्प, देवगण, पुण्यजनों , देखे गए तथा न देखे गए पितरजनों को हम इस ढंग से प्रेरित करते हैं, जिससे वे शत्रु सेना के विनाश में सक्षम हों ॥१५ ॥

२२२२. इम उप्ता मृत्युपाशा यानाक्रम्य न मुच्यसे ।
अमुष्या हन्तु सेनाया इदं कूटं सहस्रशः ॥१६ ॥

हे शत्रुओ ! ऐसे हजारों मृत्यु के पाश रख दिये गये हैं, जिनको पार करते समय तुम्हारा सुरक्षित रहना कठिन है । यह कूट इस शत्रु सेना का हजारों विधियों से संहार करे ॥१६ ॥

२२२३. घर्मः समिद्धो अग्निनायं होमः सहस्रहः । भवश्च पृश्निबाहुश्च शर्व सेनाममूं हतम् ।

यह प्रज्वलित हवि अग्नि द्वारा अच्छे ढंग से प्रज्वलित हुई है । यह होम हजारों शत्रुओं की संहारक क्षमता से युक्त है । हे सफेद बाहुवाले भव और शर्व देवो ! आप इस सेना का विनाश करें ॥१७ ॥

२२२४. मृत्योराषमा पद्यन्तां क्षुधं सेदिं वधं भयम् ।
इन्द्रश्चाक्षुजालाभ्यां शर्व सेनाममूं हतम् ॥१८ ॥

ये शत्रु मृत्यु भूख, निर्धनता और भय को प्राप्त हों । हे इन्द्र और शर्व !आप दोनों शत्रुसेना का संहार करें ॥१८॥

२२२५. पराजिताः प्र त्रसतामित्रा नुत्ता धावत ब्रह्मणा ।
बृहस्पतिप्रणुत्तानां मामीषां मोचि कश्चन ॥१९ ॥

हे दुष्ट शत्रुओ ! तुम मन्त्र सामर्थ्य से पराजित होकर और संत्रस्त होकर मन्त्र प्रयोग द्वारा खदेड़े जाने पर भाग जाओ । मन्त्रों के अधिष्ठाता बृहस्पतिदेव द्वारा भगाए गए शत्रुओं में से कोई भी सुरक्षित न बच सकें ॥१९ ॥

२२२६. अव पद्यन्तामेषामायुधानि मा शकन् प्रतिधामिषुम् ।
अथैषां बहु बिभ्यतामिषवो घ्नन्तु मर्मणि ॥२० ॥

इन शत्रुओं के अस्त्र-शस्त्र नीचे गिर जाएँ, पुन: ये बाण को धनुष पर चढ़ाने में सफल न होने पाएँ। भयभीत स्थिति में इनके मर्म स्थल बाणों से बींधे जाएँ ॥२०॥

२२२७. सं क्रोशतामेनान् द्यावापृथिवी समन्तरिक्षं सह देवताभिः।
मा ज्ञातारं मा प्रतिष्ठां विदन्त मिथो विघ्नाना उप यन्तु मृत्युम् ॥२१॥

द्युलोक, पृथ्वी, अन्तरिक्ष और देवगण इन्हें शाप दें, इससे ये शत्रु प्रतिष्ठारहित होकर अथर्ववेदीय ज्ञान-विज्ञान से वञ्चित रहें तथा आपस में ही वैर-विरोध करते हुए मृत्यु को प्राप्त हों ॥२१॥

२२२८. दिशश्चतस्रोऽश्वतर्यो देवरथस्य पुरोडाशाः शफा अन्तरिक्षमुद्धिः।
द्यावापृथिवी पक्षसी ऋतवोऽभीशवोऽन्तर्देशाः किंकरा वाक् परिरथ्यम् ॥२२॥

चार दिशाएँ ही देवरथ की घोड़ियाँ, पुरोडाश ही खुर, अन्तरिक्ष ऊपर का भाग, द्युलोक और पृथ्वी ये दोनों पक्ष हैं, ऋतुएँ ही लगामें, अन्तर्देश (उप दिशाएँ) संरक्षकरूप और वाणी रथ की परिधि है ॥२२॥

२२२९. संवत्सरो रथः परिवत्सरो रथोपस्थो विराडीषाग्नी रथमुखम्।
इन्द्रः सव्यष्ठाश्चन्द्रमाः सारथिः ॥२३॥

'संवत्सर' ही रथरूप, 'परिवत्सर' रथ में बैठने का स्थल, 'विराट्' जोतने का दण्ड, 'अग्नि' इस रथ के मुख्य रूप, इन्द्रदेव बाईं तरफ विराजने वाले और चन्द्रमा सारथि रूप हैं ॥२३॥

२२३०. इतो जयेतो वि जय सं जय जय स्वाहा। इमे जयन्तु परामी जयन्तां
स्वाहैभ्यो दुराहामीभ्यः। नीललोहितेनामूनभ्यवतनोमि ॥२४॥

इधर से 'जय' और उधर से 'विजय' प्राप्त हो। हम भली प्रकार जय प्राप्त करें, इसके लिए यह आहुति समर्पित हो। हमारे ये मित्र वीर विजयशील हों, शत्रु सैनिक पराजित हो जाएँ, इसके लिए आहुति समर्पित हो। नील एवं लोहित (ज्वालाओं) से हम सभी शत्रुओं को दमित करते हैं ॥२४॥

[९- विराट् सूक्त]

[**ऋषि-** अथर्वा। **देवता-** कश्यप, समस्त आर्ष छन्द, समस्त ऋषिगण। **छन्द-** त्रिष्टुप्, २ पंक्ति, ३ आस्तार पंक्ति, ४-५, २३, २५, २६ अनुष्टुप्, ८, ११-१२, २२ जगती, ९ भुरिक् त्रिष्टुप्, १४ चतुष्पदा अतिजगती ।]

इस सूक्त के ऋषि अथर्वा, कश्यप आदि अनेक ऋषि हैं तथा देवता 'विराट्' हैं। इस सूक्त में सृष्टि के उद्भव आदि रहस्यों पर चर्चा की गई है। आलंकारिक उदाहरणों, उपाख्यानों के माध्यम से गूढ़ सिद्धान्तों को प्रकट किया गया है। विषय गंभीर है। विस्तृत व्याख्याएँ न करके, मन्त्रार्थों के साथ सांकेतिक सूत्र शैली का प्रयोग किया गया है-

२२३१. कुतस्तौ जातौ कतमः सो अर्धः कस्माल्लोकात् कतमस्याः पृथिव्याः।
वत्सौ विराजः सलिलादुदैतां तौ त्वा पृच्छामि कतरेण दुग्धा ॥१॥

वे दोनों (चेतन और जड़ तत्त्व) कहाँ से पैदा हुए ? वह कौन सा अर्धभाग है (जिससे सृष्टि उत्पन्न हुई) ? किस लोक से तथा भूमि के किस भाग के सलिल (जल या मूल द्रव्य) से 'विराट्' के दोनों बच्चे उत्पन्न हुए ? मैं उन दोनों के बारे में आपसे पूछता हूँ कि उनमें से यह (प्रकृतिरूप गाय) किसके द्वारा दुही जाती है ? ॥१॥

[परम व्योम में अभी भी अविभक्त विराट् है, उसके एक अंश के उद्वेलित होने से ही सृष्टि बनी है। चेतन तत्त्व और जड़ पदार्थ, 'विराट्' के इन दो पुत्रों में से गाय (प्रकृति) किसके द्वारा दुही गई। स्पष्ट है कि चेतन तो स्वतः पूर्ण है, जड़ पदार्थयुक्त काया के पोषण के लिए ही प्रकृति का दोहन किया जाता है ।]

२२३२. यो अक्रन्दयत् सलिलं महित्वा योनिं कृत्वा त्रिभुजं शयानः ।
वत्सः कामदुघो विराजः स गुहा चक्रे तन्वः पराचैः ॥२ ॥

जो त्रिभुज (त्रि-आयाम) उत्पत्ति स्थल में शयन करने वाला है, जो अपनी महत्ता से महत् सलिल (मूल प्रवाह) को उत्तेजित करता है, वह (आत्मतत्त्व) दूरस्थ गुहाओं में अपने लिए शरीरों की रचना करता है ॥२ ॥

[चेतन आत्मतत्त्व जब सृष्टि बनाना चाहता है, तो अपने तपः से बृहत् अप् या सलिल (क्रियाशील कणों) में हलचल उत्पन्न करता है, ऐसा भाव वेद ने अनेक स्थानों पर व्यक्त किया है । वह चेतन दूरस्थ गर्भों में अपने लिए शरीरों की रचना करता है ।]

२२३३. यानि त्रीणि बृहन्ति येषां चतुर्थं वियुनक्ति वाचम् ।
ब्रह्मैनद् विद्यात् तपसा विपश्चिद् यस्मिन्नेकं युज्यते यस्मिन्नेकम् ॥३ ॥

जो तीन बड़े महिमायुक्त (ब्रह्म, प्रकृति एवं जीव) हैं, इनमें (इनके संयोग से उत्पन्न) चौथा (शरीर) ही वाणी को प्रकट करता है । ज्ञानीजन तपश्चर्या द्वारा इस 'ब्रह्म' (परमात्मतत्त्व) को समझें । इनमें से एक (जीव), एक (परब्रह्म) से जुड़ता है ॥३ ॥

२२३४. बृहतः परि सामानि षष्ठात् पञ्चाधि निर्मिता ।
बृहद् बृहत्या निर्मितं कुतोऽधि बृहती मिता ॥४ ॥

बृहत् तत्त्व से उत्तम पाँच सामों (पंच प्राणों) की रचना हुई है, उनसे छठे (शरीर) का निर्माण हुआ है । उस बृहत्तत्त्व से बृहत्सृष्टि की उत्पत्ति हुई है,(जानने योग्य यही है कि) इस बृहत् तत्त्व की उत्पत्ति कहाँ से हुई है ? ॥४ ॥

२२३५. बृहती परि मात्राया मातुर्मात्राधि निर्मिता ।
माया ह जज्ञे मायाया मायाया मातली परि ॥५ ॥

बृहती (प्रकृति) की मात्रा से, माता की मात्रा (तन्मात्राएँ) निर्मित हुई हैं । माया (माता) से निश्चितरूप से प्रकृति रूप माया उत्पन्न हुई और माया के ऊपर माया (प्रकृति) का मातली (निरीक्षक) नियुक्त है ॥५ ॥

२२३६. वैश्वानरस्य प्रतिमोपरि द्यौर्यावद् रोदसी विबबाधे अग्निः ।
ततः षष्ठादामुतो यन्ति स्तोमा उदितो यन्त्यभि षष्ठमह्नः ॥६ ॥

वैश्वानर (अग्निदेव) की प्रतिमा (आभा - ऊर्जा) के ऊपर ही स्वर्गलोक स्थित है । जहाँ तक अग्निदेव, द्युलोक और भूलोक को बाध्य करते हैं (प्रेरित करते हैं) , तब वह छठवाँ (मं०क्र० ४ में वर्णित शरीर) स्तोमों (वाणी से मंत्रों) को प्रकट करता है ।दिन के उदय होने पर वही छठे (पंचाग्नियों से भिन्न यज्ञाग्नि) की ओर उन्मुख होता है॥

२२३७. षट् त्वा पृच्छाम ऋषयः कश्यपेमे त्वं हि युक्तं युयुक्षे योग्यं च ।
विराजमाहुर्ब्रह्मणः पितरं तां नो वि धेहि यतिधा सखिभ्यः ॥७ ॥

हे कश्यप ! आप युक्त और योग्य का श्रेष्ठ विधि से योग करने में कुशल हैं, इसलिए हम छह तत्त्वज्ञ ऋषि आपसे प्रश्न पूछते हैं कि विराट् (पुरुष) को सृष्टि निर्माता ब्रह्मा का पिता कहते हैं, इस सम्बन्ध में हम ऋषि मित्रों को जितनी रीतियों से सम्भव हो, उतने ढंग से समझाएँ ।

[इस गूढ़ तत्त्व की जिज्ञासा भी ऋषि स्तर के साधक कर रहे हैं और पूछ रहे हैं, कश्यप-पश्यक अर्थात् द्रष्टा से । जिसने चेतना स्तर पर सृष्टि रहस्यों का अनुभव किया है, वे ही जिज्ञासा का समाधान कर सकते हैं ।]

२२३८. यां प्रच्युतामनु यज्ञाः प्रच्यवन्त उपतिष्ठन्त उपतिष्ठमानाम् ।
यस्या व्रते प्रसवे यक्षमेजति सा विराडृषयः परमे व्योमन् ॥८ ॥

हे ऋषिगण ! जिस विराट् पुरुष के गतिमान् होने पर यज्ञीय प्रक्रियाएँ गतिशील होती हैं तथा विराट् के स्थिर होने (प्रलयकाल) पर, सृष्टि की धुरी यज्ञ प्रक्रिया भी स्थिर हो जाती है । जिसके (स्तुति रूप से) कर्म में प्रकट होने पर यजन करने योग्य दैवी भावनाएँ हिलोरें लेने लगती हैं, ऐसे विराट् पुरुष परम (श्रेष्ठ) व्योम में विद्यमान हैं ।।८ ।।

२२३९. अप्राणैति प्राणेन प्राणतीनां विराट् स्वराजमभ्येति पश्चात् ।
विश्वं मृशन्तीमभिरूपां विराजं पश्यन्ति त्वे न त्वे पश्यन्त्येनाम् ।।९ ।।

हे ऋषियो ! प्राणरहित विराट् , प्राणधारी प्रजाओं के प्राणरूप में आगमन करते हैं, तत्पश्चात् विराट् स्वयं प्रकाशमान के समीप जाते हैं । सबको स्पर्श करते हुए इस विराट् को कुछ सूक्ष्मदर्शी देखने में समर्थ हैं; परन्तु मोह-माया से भ्रमित (अज्ञानग्रस्त) इसे देख नहीं पाते ।।९ ।।

२२४०. को विराजो मिथुनत्वं प्र वेद क ऋतून् क उ कल्पमस्याः ।
क्रमान् को अस्याः कतिधा विदुग्धान् को अस्या धाम कतिधा व्युष्टीः ।।१० ।।

इस विराट् के प्रकृति और पुरुष के जोड़े को कौन जानते हैं ? कौन ऋतुओं और कौन इसके कल्पों को जानते हैं ? इसके क्रमों को कौन जानते हैं ? कितनी बार इसका दोहन किया गया, इस सम्बन्ध में कौन जानते हैं ? इसके धाम के ज्ञाता कौन हैं और इसके प्रभातकाल कितने प्रकार के होते हैं, इन सबके ज्ञाता कौन हैं ? ।।१० ।।

२२४१. इयमेव सा या प्रथमा व्यौच्छदास्वितरासु चरति प्रविष्टा ।
महान्तो अस्यां महिमानो अन्तर्वधूर्जिगाय नवगज्जनित्री ।।११ ।।

यह (उषा) वही है, जो पहली बार (सृष्टिकाल में) प्रकाशित हुई । यही इस (प्रकृति) और अन्य (भूतों) में प्रविष्ट होकर चलती है ।इस उषा में बड़ी-बड़ी शक्तियाँ हैं ।यह नूतन जन्मदात्री वधू के समान सबको जीत लेती है ।।११ ।।

२२४२. छन्दः पक्षे उषसा पेपिशाने समानं योनिमनु सं चरेते ।
सूर्यपत्नी सं चरतः प्रजानती केतुमती अजरे भूरिरेतसा ।।१२ ।।

छन्दों (वेद मन्त्रों) के विभिन्न पक्ष भी उषा से ही सुन्दर बनते हैं (दिव्यज्ञानप्रकाश के उषाकाल- दिव्यबोध के समय ही वेद मन्त्र प्रकट होते हैं) । और एक ही लक्ष्य की ओर गमन करते है । सूर्यपत्नी, प्रकाशयुक्त उषा अपने ज्योतिरूप अत्यन्त महान् रेतस् (उत्पादक तेज) के द्वारा संचरित होती है ।।१२ । ।

२२४३. ऋतस्य पन्थामनु तिस्र आगुस्त्रयो घर्मा अनु रेत आगुः ।
प्रजामेका जिन्वत्यूर्जमेका राष्ट्रमेका रक्षति देवयूनाम् ।।१३ ।।

सत्यमार्ग में अग्नि, सूर्य और चन्द्रमा, ये तीनों अपने तेजस्वितायुक्त वीर्य के साथ जाते हैं । इनमें प्रथम की सामर्थ्य ऋत्विजों की संतुष्टि, दूसरे की शक्ति-बल के पोषण और तीसरे की शक्ति देवत्व के उपासक ऋत्विजों के राष्ट्र (प्रकाशमान क्षेत्र या यज्ञ) का संरक्षण करती है ।।१३ ।।

२२४४. अग्नीषोमावदधुर्या तुरीयासीद् यज्ञस्य पक्षावृषयः कल्पयन्तः ।
गायत्रीं त्रिष्टुभं जगतीमनुष्टुभं बृहदर्कीं यजमानाय स्वराभरन्तीम् ।।१४ ।।

अग्नि और सोम, यह दो यज्ञ के पक्ष हैं, ऐसा ऋषियों ने माना है । चौथा (मन्त्र क्र. २ के अनुसार शरीर वाणी द्वारा) गायत्री, त्रिष्टुभ्, जगती, अनुष्टुभ् आदि छन्दों के द्वारा यजमान में स्व को प्रकाशित करने वाली बृहत् (ज्ञान एवं यज्ञ की) उपासना पद्धति को धारण कराता है ।।१४ ।।

[प्रकट अर्थों में अग्नि एवं सोम रूप आहुतियों के संयोग से ही यज्ञ होता है। गूढ़ अर्थों में एक यज्ञ अग्नि द्वारा संचालित है, जिसमें पदार्थ से ऊर्जा उत्पन्न होती है। दूसरा यज्ञ सोम प्रवाह के द्वारा चलता रहता है, जिसके अन्तर्गत ऊर्जा की स्थापना पदार्थ में होती है।]

२२४५. पञ्च व्युष्टीरनु पञ्च दोहा गां पञ्चनाम्नीमृतवोऽनु पञ्च।
पञ्च दिशः पञ्चदशेन क्लृप्तास्ता एकमूर्ध्नीरभि लोकमेकम् ॥१५ ॥

पाँच उषा शक्तियों के अनुकूल पाँच दोहन समय हैं, पाँच नामवाली गाय के अनुकूल पाँच ऋतुएँ हैं। पाँच दिशाएँ, पन्द्रहवें (चौदह भुवनों से परे पन्द्रहवें महत् तत्त्व) से समर्थ होकर, किसी योगी के लिए एक लोक जैसी हो जाती हैं ॥१५ ॥

[जहाँ तक सृष्टि है, वहाँ तक पदार्थ है। जहाँ तक पदार्थ है, वहीं तक दिशाएँ हैं। उसके परे दिशाएँ नहीं है।]

२२४६. षड् जाता भूता प्रथमजर्तस्य षडु सामानि षडहं वहन्ति।
षड्योगं सीरमनु सामसाम षडाहुर्द्यावापृथिवीः षडुर्वीः ॥१६ ॥

प्रारम्भ में ऋत से छह भूत (पाँच तत्त्व और छठवाँ मन), छह साम (उनकी तन्मात्राएँ) तथा उनके संयोग से छह प्रकार के 'अहं' उत्पन्न हुए। यह छह युग्मों से जुड़े बन्धनों के साथ छह साम (प्रवृत्तियाँ) जुड़ी हैं। द्युलोक से पृथ्वी तक छह लोक है। भूमि भी छह (अन्दर छह पर्तवाली) हैं ॥१६ ॥

[सात लोक हैं, पृथ्वी या द्यु के अतिरिक्त छह हैं। भूवैज्ञानिकों के अनुसार भूमि की ऊपरी सतह के अतिरिक्त अन्दर छह पर्तें और हैं।]

२२४७. षडाहुः शीतान् षडु मास उष्णानृतुं नो ब्रूत यतमोऽतिरिक्तः।
सप्त सुपर्णाः कवयो नि षेदुः सप्त च्छन्दांस्यनु सप्त दीक्षाः ॥१७ ॥

छह मास शीत ऋतु और छह मास ग्रीष्म ऋतु के कहे गये हैं, इनके अतिरिक्त शेष जो हैं, उनके सम्बन्ध में हमें बताएँ। ज्ञानीजन सात सुपर्ण, सात छन्द और सात दीक्षाओं से सम्बन्धित ज्ञान रखते हैं ॥१७ ॥

२२४८. सप्त होमाः समिधो ह सप्त मधूनि सप्तर्तवो ह सप्त।
सप्ताज्यानि परि भूतमायन् ताः सप्तगृध्रा इति शुश्रुमा वयम् ॥१८ ॥

सात यज्ञ, सात समिधाएँ, सात ऋतुएँ और सात प्रकार के मधु हैं। सात प्रकार के घृत (तेजस्) इस जगत् में मनुष्य को उपलब्ध होते हैं। इनके साथ सात गृध्र (गीध) भी हैं, ऐसा हम सुनते हैं ॥१८ ॥

[विद्वानों का मत है कि सात प्रकार के तेजस् जब उपयुक्त दिशा में प्रयुक्त होते हैं, तो ऋषि कहलाते हैं, वही जब अनुपयुक्त-विकृत प्रयोगों में लग जाते हैं, तो 'गीध' कहलाते हैं।]

२२४९. सप्त च्छन्दांसि चतुरुत्तराण्यन्यो अन्यस्मिन्नध्यार्पितानि।
कथं स्तोमाः प्रति तिष्ठन्ति तेषु तानि स्तोमेषु कथमार्पितानि ॥१९ ॥

सात छन्द और चार श्रेष्ठ (वेद विभाग) हैं, ये सभी परस्पर एक-दूसरे में समाहित हैं। उनमें स्तोम कैसे विराजमान हैं और वे स्तोमों में कैसे समर्पित हैं? ॥१९ ॥

२२५०. कथं गायत्री त्रिवृतं व्याप कथं त्रिष्टुप् पञ्चदशेन कल्पते।
त्रयस्त्रिंशेन जगती कथमनुष्टुप् कथमेकविंशः ॥२० ॥

गायत्री त्रिवृत् को कैसे संव्याप्त करती है, त्रिष्टुप् पन्द्रह से किस प्रकार निर्मित है, तैंतीस से जगती और इक्कीस से अनुष्टुप् कैसे सम्बन्ध रखते हैं? ॥२० ॥

२२५१. अष्ट जाता भूता प्रथमजर्तस्याष्टेन्द्रर्त्विजो दैव्या ये ।
अष्टयोनिरदितिरष्टपुत्राष्टमीं रात्रिमभि हव्यमेति ॥२१ ॥

सत्य से सर्वप्रथम आठ प्राणियों की उत्पत्ति हुई । हे इन्द्रदेव ! जो दिव्य ऋत्विज् हैं, वे भी आठ हैं । आठ पुत्रों को उत्पन्न करने वाली अदिति अष्टमी की रात्रि में हविष्यान्न को ग्रहण करती है ॥२१ ॥

[वैज्ञानिकों के अनुसार आठवें क्रम पर प्रकृति चक्र पूरा होता है । 'पीरियाडिक टेबिल', तत्त्व तालिका में, संगीत के स्वरों में, सूर्य के स्पैक्ट्रम में आठवें से नयाचक्र प्रारम्भ हो जाता है । यह प्रकृति का अदिति का अंक माना जाता है ।]

२२५२. इत्थं श्रेयो मन्यमानेदमागमं युष्माकं सख्ये अहमस्मि शेवा ।
समानजन्मा क्रतुरस्ति वः शिवः स वः सर्वाः सं चरति प्रजानन् ॥२२ ॥

इसप्रकार कल्याणकारी भावना को स्वीकार करते हुए आपके समान जन्म लेने वाले, आपके सख्यभाव में हम सुखी हैं ।यज्ञ आपका मंगल करने वाला है ।वह आप सबकी जानकारी रखता हुआ आपमें संचरित रहता है

२२५३. अष्टेन्द्रस्य षड् यमस्य ऋषीणां सप्त सप्तधा ।
अपो मनुष्या३नोषधीस्ताँ उ पञ्चानु सेचिरे ॥२३ ॥

इन्द्रदेव की आठ, यमराज की छह और ऋषियों की सात प्रकार की, सात ओषधियाँ हैं । उन ओषधियों और मनुष्यों को पाँच प्रकार के अप् (जल या तेजस्) अनुकूल रीति से सींचते हैं ॥२३ ॥

२२५४. केवलीन्द्राय दुदुहे हि गृष्टिर्वशं पीयूषं प्रथमं दुहाना ।
अथातर्पयच्चतुरश्चतुर्धा देवान् मनुष्याँ३ असुरानुत ऋषीन् ॥२४ ॥

प्रथम दोहन कराती हुई, विलक्षण, प्रथम प्रसूता गौ (प्रकृति) ने अमृतमय दूध को इन्द्र के लिए अनुकूल रीति से दिया । तत्पश्चात् देव, मनुष्य, असुर और ऋषि इन चारों को चार प्रकार से संतुष्ट करती है ॥२४ ॥

२२५५. को नु गौः क एकऋषिः किमु धाम का आशिषः ।
यक्षं पृथिव्यामेकवृदेकर्तुः कतमो नु सः ॥२५ ॥

वह गौ कौन सी है ? वह एक ऋषि कौन से हैं ? धाम और आशीर्वाद कौन से हैं ? पृथ्वी में एक ही सर्वव्यापक देव पूजनीय हैं और वह एक प्रमुख ऋतु कौन सी है ? ॥२५ ॥

२२५६.एको गौरेक एकऋषिरेकं धामैकधाशिषः ।यक्षं पृथिव्यामेकवृदेकर्तुर्नाति रिच्यते

वह गौ अकेली (एक मात्र) है, वह एक (प्रमुख) ही ऋषि है; एक ही स्थान और एक ही प्रकार का आशीर्वाद है । पृथ्वी में एक ही पूजनीय देव हैं तथा एक ही ऋतु भी है, जिससे बढ़कर अन्य कोई नहीं है ॥२६ ॥

[१०- विराट् सूक्त (१०-क)]

[**ऋषि-** अथर्वाचार्य । **देवता-** विराट् । **छन्द-** १ त्रिपदा आर्ची पंक्ति, २, ४, ६, ८, १०, १२ याजुषी जगती, ३, ९ साम्नी अनुष्टुप्, ५ आर्ची अनुष्टुप्, ७, १३ विराट् गायत्री, ११ साम्नी बृहती ।]

इस सूक्त के देवता भी विराट् हैं । इसमें प्रथम उत्पन्न विराट् शक्ति की लीला-प्रक्रिया का वर्णन है कि किस प्रकार वही विभिन्न कल्याणप्रद प्रक्रियाओं में अवतरित हुई-

२२५७. विराड् वा इदमग्र आसीत् तस्या जातायाः सर्वमबिभेदियमेवेदं भविष्यतीति ॥

वह शक्ति पहले से ही विराट् थी ।उस शक्ति से सभी भयभीत हो गए कि यही वह सृष्टिरूप हो जाएगी ॥१ ॥

२२५८. सोदक्रामत् सा गार्हपत्ये न्यक्रामत् ॥२ ॥

उस विराट् शक्ति ने ऊपर की ओर गमन किया और वह गार्हपत्य के रूप में अवतरित हुई ॥२ ॥

२२५९. गृहमेधी गृहपतिर्भवति य एवं वेद ॥३ ॥

गृह यज्ञ करने वाले जो इस तथ्य को जानते हैं, वे गृह- पालक होते हैं ॥३ ॥

२२६०. सोदक्रामत् साहवनीये न्यक्रामत् ॥४ ॥

पुन: वह (विराट् शक्ति) ऊपर की ओर उठकर आहवनीय अग्नि संस्था में प्रविष्ट हो गई ॥४ ॥

२२६१. यन्त्यस्य देवा देवहूतिं प्रियो देवानां भवति य एवं वेद ॥५ ॥

जो इस प्रकार जानते हैं, वे देवों के स्नेहपात्र बनते हैं, सभी देवशक्तियाँ उनके आवाहन-स्थल पर जाती हैं ॥

२२६२. सोदक्रामत् सा दक्षिणाग्नौ न्यक्रामत् ॥६ ॥

पुन: उस विराट् ने ऊपर की ओर उत्थान किया और दक्षिणाग्नि संस्था में प्रवेश किया ॥६ ॥

२२६३. यज्ञर्तो दक्षिणीयो वासतेयो भवति य एवं वेद ॥७ ॥

जो इस प्रकार जानते हैं, वे यज्ञ करने में पारंगत और दूसरों को निवास स्थल प्रदान करने वाले होते हैं ॥७ ॥

२२६४. सोदक्रामत् सा सभायां न्यक्रामत् ॥८ ॥

इसके बाद वह विराट् शक्ति ऊपर की ओर उठकर सभा में प्रविष्ट हो गई ॥८ ॥

२२६५. यन्त्यस्य सभां सभ्यो भवति य एवं वेद ॥९ ॥

जो इस विषय के ज्ञाता हैं, वे सभा के योग्य हैं और जनसाधारण उनकी सभा में जाते हैं ॥९ ॥

२२६६. सोदक्रामत् सा समितौ न्यक्रामत् ॥१० ॥

तत्पश्चात् वह विराट् शक्ति ऊपर उत्थान करके समिति में परिणत हो गई ॥१० ॥

२२६७. यन्त्यस्य समितिं सामित्यो भवति य एवं वेद ॥११ ॥

जो इसके ज्ञाता हैं, वे समित्य (समिति या सम्मानयोग्य) होते हैं और उसकी समिति में सैनिक आते हैं ॥११ ॥

२२६८. सोदक्रामत् सामन्त्रणे न्यक्रामत् ॥१२ ॥

पुन: विराट् शक्ति उत्थान करके आमन्त्रण (मन्त्रिमण्डल) में प्रविष्ट हो गई ॥१२ ॥

२२६९. यन्त्यस्यामन्त्रणमामन्त्रणीयो भवति य एवं वेद ॥१३ ॥

जो इसके ज्ञाता हैं, वे आमन्त्रणीय हो जाते हैं और जन-साधारण उनकी मन्त्रणा में भाग लेते हैं ॥१३ ॥

[११- विराट् सूक्त (१०-ख)]

[**ऋषि**- अथर्वाचार्य । **देवता**-विराट् । **छन्द** -१ त्रिपदा साम्नी अनुष्टुप्, २ उष्णिक् गर्भा चतुष्पदा उपरिष्टात् विराट् बृहती, ३ एकपदा याजुषी गायत्री, ४ एकपदा साम्नी पंक्ति, ५ विराट् गायत्री, ६ आर्ची अनुष्टुप्, ७ साम्नी पंक्ति, ८ आसुरी गायत्री, ९ साम्नी अनुष्टुप्, १० साम्नी बृहती ।]

इस सूक्त में उस विराट् शक्ति द्वारा सर्व-पोषक कामधेनु रूप विराट् प्रकृति के रूप में प्रकट होने का उल्लेख है । वह दिव्य शक्ति किस प्रकार पात्र भेद से विभिन्न गुणवाली हो जाती है, यह उल्लेख क्र. ११ से क्र. १४ तक के सूक्तों में है । वह तो कामधेनु है, उसका आवाहन जिस प्रकार की कामना से किया जाए, वह उसी रूप में प्रकट होती है । गाय को दुहने के लिए वत्स (बछड़ा) तथा दोग्धा-दुहने वाले की आवश्यकता होती है । बछड़े के स्नेह से प्रेरित होकर, उसके थनों में दूध भर आता है, तब दोग्धा उसे स्नेहपूर्वक दुहता है । प्रकृतिरूपी कामधेनु को विभिन्न प्रकार के 'पय-दोहन' क्रम में भी यही अनुशासन बरता जाता है-

२२७०. सोदक्रामत् सान्तरिक्षे चतुर्धा विक्रान्तातिष्ठत् ॥१ ॥

उस विराट् शक्ति ने पुन: उत्थान किया और वह अन्तरिक्ष में चार प्रकार से विभाजित होकर स्थित हुई ॥१ ॥

२२७१. तां देवमनुष्या अब्रुवन्नियमेव तद् वेद यदुभय उपजीवेमेमामुप ह्वयामहा इति ॥

देवों और मनुष्यों ने उसके सम्बन्ध में कहा कि वे इसे जानते हैं, जिससे हम दोनों जीवन- निर्वाह को प्राप्त करते हैं, अतएव हम इसे बुलाते हैं ॥२ ॥

२२७२. तामुपाह्वयन्त ॥३ ॥

तब उन्होंने उसे आवाहित किया ॥३ ॥

२२७३. ऊर्ज एहि स्वध एहि सूनृत एहीरावत्येहीति ॥४ ॥

हे ऊर्जा देवि ! हे पितरजनों की तृप्तिप्रदा स्वधे ! हे प्रिय वाणीरूप ! हे अन्नवाली ! आप यहाँ आएँ ॥४ ॥

२२७४. तस्या इन्द्रो वत्स आसीद् गायत्र्यभिधान्यभ्रमूधः ॥५ ॥

इन्द्रदेव उसके वत्स बने, गायत्री रस्सी थी और मेघ दुग्ध स्थल रूप हुए ॥५ ॥

२२७५. बृहच्च रथन्तरं च द्वौ स्तनावास्तां यज्ञायज्ञियं च वामदेव्यं च द्वौ ॥६ ॥

बृहत्साम और रथन्तरसाम दोनों स्तनरूप हुए तथा यज्ञायज्ञिय और वामदेव्यसाम भी दोनों स्तनरूप ही हुए ।

२२७६. ओषधीरेव रथन्तरेण देवा अदुह्रन् व्यचो बृहता ॥७ ॥

देव शक्तियों ने रथन्तरसाम से ओषधियों का और बृहत्साम से व्यापक आकाश के रस का दोहन किया ॥७ ॥

२२७७. अपो वामदेव्येन यज्ञं यज्ञायज्ञियेन ॥८ ॥

वामदेव्य साम से जल और यज्ञायज्ञिय साम से यज्ञ विज्ञान को निकाला ॥८ ॥

२२७८. ओषधीरेवास्मै रथंतरं दुहे व्यचो बृहत् ॥९ ॥

जो इसके ज्ञाता हैं, रथन्तरसाम उनके लिए ओषधियाँ देते हैं औरबृहत्साम अन्तरिक्ष का दोहन करते हैं ॥९ ॥

२२७९. अपो वामदेव्यं यज्ञं यज्ञायज्ञियं य एवं वेद ॥१० ॥

जो इस के ज्ञाता हैं, उनके लिए वामदेव्यसाम जल और यज्ञायज्ञियसाम यज्ञ-विज्ञान को दुहते हैं ॥१० ॥

[१२-विराट् सूक्त (१०-ग)]

[**ऋषि**- अथर्वाचार्य । **देवता**-विराट् । **छन्द** -१-चतुष्पदा विराट् अनुष्टुप्, २ आर्ची त्रिष्टुप्, ३, ५, ७ चतुष्पदा प्राजापत्या पंक्ति, ४, ६, ८ आर्ची बृहती ।]

२२८०. सोदक्रामत् सा वनस्पतीनागच्छत् तां वनस्पतयोऽघ्नत सा संवत्सरे समभवत् ॥

विराट् शक्ति पुन: उत्थान करके वनस्पतियों के समीप पहुँची, उसे वनस्पतियों ने भोगा । वह संवत्सर में उनके साथ एक रूप हुई ॥१ ॥

२२८१. तस्माद् वनस्पतीनां संवत्सरे वृक्णमपि रोहति
वृश्चतेऽस्याप्रियो भ्रातृव्यो य एवं वेद ॥२ ॥

अतएव वनस्पतियों के कटे हुए भाग भी एक संवत्सर में पुन: उग आते हैं । जो इसके ज्ञाता हैं, उनके दुष्ट (अप्रिय) शत्रु विनष्ट हो जाते हैं ॥२ ॥

२२८२. सोदक्रामत् सा पितॄनागच्छत् तां पितरोऽघ्नत सा मासि समभवत् ॥३ ॥

पुन: विराट् शक्ति पितरजनों के समीप पहुँची ।उसे पितरों ने भोगा ।उनसे वहमास में आत्मसात् हो गई ॥३ ।

२२८३. तस्मात् पितृभ्यो मास्युपमास्यं ददति प्र पितृयाणं पन्थां जानाति य एवं वेद ॥४ ॥

अतएव मनुष्य पितरों के निमित्त प्रत्येक माह मुख की समीपस्थ वस्तु (भोजन) दान-स्वरूप देते हैं, जो इस रहस्य के ज्ञाता हैं, वे पितृयान मार्ग के ज्ञान को प्राप्त करते हैं ॥४ ॥

२२८४. सोदक्रामत् सा देवानागच्छत् तां देवा अघ्नत सार्धमासे समभवत् ॥५ ॥

विराट् शक्ति पुन: देवों के समीप पहुँची ।देवों ने भोग किया ।वहआधे मास तक उनके साथ एकरूप हो गई ॥

२२८५. तस्माद् देवेभ्योऽर्धमासे वषट् कुर्वन्ति प्र देवयानं पन्थां जानाति य एवं वेद ॥६ ॥

इसलिए देव शक्तियों के निमित्त अर्धमास में वषट्कर्म करने का विधान है । जो इस रहस्य के ज्ञाता हैं, वे देवयान मार्ग को जानने में सक्षम होते हैं ॥६ ॥

२२८६. सोदक्रामत् सा मनुष्या३नागच्छत् तां मनुष्या अघ्नत सा सद्यः समभवत् ॥७ ॥

विराट् शक्ति ने फिर उत्थान किया और वह मनुष्यों के समीप पहुँची । मनुष्यों ने उसका भोग किया । वह तत्काल उनके साथ संयुक्त हो गई ॥७ ॥

२२८७. तस्मान्मनुष्येभ्य उभयद्युरुप हरन्त्युपास्य गृहे हरन्ति य एवं वेद ॥८ ॥

अतएव मनुष्यों के निमित्त हर दिन अन्नादि देते हैं; जो इस रहस्य के ज्ञाता हैं, देवगण उनके घर में प्रतिदिन (अन्न) लेकर आते हैं ॥८ ॥

[१३ - विराट् सूक्त (१०-घ)]

[**ऋषि-** अथर्वाचार्य । **देवता-** विराट् । **छन्द** -१, ५ चतुष्पदा साम्नी जगती, २, ६, १० साम्नी बृहती, ३, १४ साम्नी उष्णिक् ४, ८ आर्ची अनुष्टुप्, ७ आसुरी गायत्री, ९, १३ चतुष्पदा उष्णिक्, ११ प्राजापत्या अनुष्टुप्, १२, १६ आर्ची त्रिष्टुप्, १५ विराट् गायत्री ।]

२२८८. सोदक्रामत् सासुरानागच्छत् तामसुरा उपाह्वयन्त माय एहीति ॥१ ॥

पुन: विराट् शक्ति के उत्क्रमण करने पर उसका असुरों के समीप पहुँचना हुआ, उसे असुर शक्तियों ने समीप बुलाया कि हे माया स्वरूपे ! आप यहाँ आएँ ॥१ ॥

२२८९. तस्या विरोचनः प्राह्लादिर्वत्स आसीदयस्पात्रं पात्रम् ॥२ ॥

प्रह्लाद के पुत्र विरोचन उनके वत्स थे और उनका लोहे का पात्र था ॥२ ॥

२२९०. तां द्विमूर्धार्त्व्यो ऽधोक् तां मायामेवाधोक् ॥३ ॥

उसका ऋतुपुत्र द्विमूर्धा ने दोहन किया और उससे माया का भी दोहन किया गया ॥३ ॥

२२९१. तां मायामसुरा उप जीवन्त्युपजीवनीयो भवति य एवं वेद ॥४ ॥

उस माया से असुर शक्तियाँ जीवनयापन करती हैं, जो इसके ज्ञाता हैं, वे जीविकानिर्वाह करने वाले होते हैं ।

२२९२. सोदक्रामत् सा पितॄनागच्छत् तां पितर उपाह्वयन्त स्वध एहीति ॥५ ॥

उसके बाद विराट् शक्ति ने पुन: उत्क्रमण किया और पितरों के समीप पहुँची । पितरों ने हे स्वधे ! आगमन करें, ऐसा कहते हुए उसका आह्वान किया ॥५ ॥

२२९३. तस्या यमो राजा वत्स आसीद् रजतपात्रम् पात्रम् ॥६ ॥

उसके वत्स राजा यम हुए और चाँदी का उसका पात्र था ॥६ ॥

२२९४. तामन्तको मार्त्यवोऽधोक् तां स्वधामेवाधोक् ॥७ ॥

उसका मृत्यु के अधिष्ठाता देव अन्तक ने दोहन किया तथा उससे स्वधा का भी दोहन किया ॥७ ॥

२२९५. तां स्वधां पितर उप जीवन्त्युपजीवनीयो भवति य एवं वेद ॥८ ॥

स्वधा से पितरगण जीवनयापन करते हैं, जो इस रहस्य के ज्ञाता हैं, वे जीविकानिर्वाह करने वाले होते हैं ॥८ ।

२२९६. सोदक्रामत् सा मनुष्या३नागच्छत् तां
मनुष्या३ उपाह्वयन्तेरावत्येहीति ॥९ ॥

उस विराट् शक्ति ने पुनः उत्थान किया, तो मनुष्यों के समीप गयी । मनुष्यों ने "हे इरावती !(हे अन्नवाली !) पधारें," ऐसा कहते हुए उसे समीप बुलाया ॥९ ॥

२२९७. तस्या मनुर्वैवस्वतो वत्स आसीत् पृथिवी पात्रम् ॥१० ॥

विवस्वान् के पुत्र मनु उसके वत्सरूप हुए और पृथ्वी पात्ररूप हुई ॥१० ॥

२२९८. तां पृथी वैन्यो ऽधोक् तां कृषिं च सस्यं चाधोक् ॥११ ॥

उसे राजावेन के पुत्र पृथु ने दुहा, उससे कृषि और धान्य दोहन में प्राप्त हुए ॥११ ॥

२२९९. ते कृषिं च सस्यं च मनुष्या३ उप जीवन्ति
कृष्टराधिरुपजीवनीयो भवति य एवं वेद ॥१२ ॥

उस कृषि और धान्य से ही मनुष्य जीवन यापन करते हैं । जो इस रहस्य के ज्ञाता हैं, वे कृषि कार्यों में सिद्धहस्त होकर दूसरे प्राणियों की आजीविका के निर्वाहक होते हैं ॥१२ ॥

२३००. सोदक्रामत् सा सप्तऋषीनागच्छत् तां
सप्तऋषय उपाह्वयन्त ब्रह्मण्वत्येहीति ॥

विराट् शक्ति ने पुनः उत्क्रमण किया और वह सप्तर्षियों के समीप पहुँची । हे ब्रह्मज्ञानवाली ! आप पदार्पण करें, उसे सप्तर्षियों ने इस प्रकार कहते हुए निकट बुलाया ॥१३ ॥

२३०१. तस्याः सोमो राजा वत्स आसीच्छन्दः पात्रम् ॥१४ ॥

राजा सोम उस समय उसके वत्सरूप हुए और छन्द पात्ररूप बने ॥१४ ॥

२३०२. तां बृहस्पतिराङ्गिरसो ऽधोक् तां ब्रह्म च तपश्चाधोक् ॥१५ ॥

उसका अंगिरस् कुल में उत्पन्न बृहस्पति ने दोहन किया, उससे ब्रह्म (ज्ञान) और तपः की प्राप्ति हुई ॥१५ ॥

२३०३. तद् ब्रह्म च तपश्च सप्तऋषय उप जीवन्ति
ब्रह्मवर्चस्युपजीवनीयो भवति य एवं वेद ॥१६ ॥

तपः और ज्ञान (वेद) से सप्तर्षि जीवनयापन करते हैं, जो इस रहस्य के ज्ञाता हैं, वे ब्रह्मवर्चस सम्पन्न होकर दूसरे प्राणियों की आजीविका का भी निर्वाह करते हैं ॥१७ ॥

[१४-विराट् सूक्त (१०-ङ)]

[**ऋषि-** अथर्वाचार्य । **देवता-** विराट् । **छन्द-** १, १३ चतुष्पदा साम्नी जगती, २, ३ साम्नी उष्णिक्, ४, १६ आर्ची अनुष्टुप्, ५ चतुष्पदा प्राजापत्या जगती, ६ साम्नी त्रिष्टुप्, ७, ११ विराट् गायत्री, ८ आर्ची त्रिष्टुप्, ९ चतुष्पदा उष्णिक्, १०, १४ साम्नी बृहती, १२ त्रिपदा ब्राह्मी भुरिक् गायत्री, १५ साम्नी अनुष्टुप् ।]

२३०४. सोदक्रामत् सा देवानागच्छत् तां देवा उपाह्वयन्तोर्ज एहीति ॥१ ॥

वह शक्ति पुन: देवताओं के समीप पहुँची । हे ऊर्जे !आप पधारें, ऐसा कहते हुए देवों ने उसे समीप बुलाया ॥

२३०५. तस्या इन्द्रो वत्स आसीच्चमसः पात्रम् ॥२ ॥

तब इन्द्रदेव उनके वत्सरूप और चमस-पात्ररूप बने ॥२ ॥

२३०६. तां देवः सविताधोक् तामूर्जामेवाधोक् ॥३ ॥

सर्वप्रेरक सवितादेव उनके दोहनकर्त्ता बने और उससे बल की प्रप्ति हुई ॥३ ॥

२३०७. तामूर्जां देवा उप जीवन्त्युपजीवनीयो भवति य एवं वेद ॥४ ॥

उसी बल से देवगण अपना जीवनयापन करते हैं, जो इस के ज्ञाता हैं, वे आजीविका निर्वाह वाले बनते हैं ॥४॥

२३०८. सोदक्रामत् सा गन्धर्वाप्सरस आगच्छत् तां गन्धर्वाप्सरस उपाह्वयन्त पुण्यगन्ध एहीति ॥५ ॥

उस विराट् शक्ति द्वारा पुन: उत्थान किये जाने पर वह गन्धर्व तथा अप्सराओं के समीप पहुँची । गन्धर्व और अप्सराओं ने ऐसा कहते हुए उन्हें समीप आमन्त्रित किया कि "हे उत्तम सुगन्धवाली !(पुण्यगन्धे) आप पधारें" ॥५॥

२३०९. तस्याश्चित्ररथः सौर्यवर्चसो वत्स आसीत् पुष्करपर्णं पात्रम् ॥६ ॥

सूर्यवर्चस के पुत्र चित्ररथ उसके वत्सरूप हुए और पुष्कर पर्ण (कमल पत्र) पात्र रूप बने ॥६ ॥

२३१०. तां वसुरुचिः सौर्यवर्चसो ऽधोक् तां पुण्यमेव गन्धमधोक् ॥७ ॥

उसका सूर्यवर्चस के पुत्र वसुरुचि ने दोहन किया और उससे पवित्र सुगन्ध की प्राप्ति हुई ॥७ ॥

२३११. तं पुण्यं गन्धं गन्धर्वाप्सरस उप जीवन्ति पुण्यगन्धिरुपजीवनीयो भवति य एवं वेद ॥८ ॥

उस पवित्र सुगन्ध से अप्सरा और गन्धर्व जीवन- निर्वाह करते हैं । जो इस रहस्य के ज्ञाता हैं, वे पवित्र सुगन्धिमय होकर दूसरे प्राणियों के आजीविका के निर्वाहक होते हैं ॥८ ॥

२३१२. सोदक्रामत् सेतरजनानागच्छत् तामितरजना उपाह्वयन्त तिरोध एहीति ॥९ ॥

विराट् शक्ति पुन: उत्थान के साथ इतरजनों के समीप पहुँची । इतरजनों ने उन्हें समीप बुलाया कि "हे तिरोधे ! (अन्तर्धान शक्ति) आप यहाँ पदार्पण करें" ॥९ ॥

२३१३. तस्याः कुबेरो वैश्रवणो वत्स आसीदामपात्रं पात्रम् ॥१० ॥

विश्रवा के पुत्र कुबेर वत्सरूप बने और पात्ररूप में आमपात्र प्रयुक्त हुआ ॥१० ॥

२३१४. तां रजतनाभिः काबेरकोऽधोक् तां तिरोधामेवाधोक् ॥११ ॥

काबेरक के पुत्र रजतनाभि ने दोहन किया और उससे तिरोधा (अन्तर्धान) शक्ति की प्राप्ति की ॥११ ॥

२३१५. तां तिरोधाम्रितरजना उप जीवन्ति तिरो धत्ते सर्वं पाप्मानमुपजीवनीयो भवति य एवं वेद ॥१२ ॥

अन्तर्धान शक्ति (तिरोधा) से अन्य मनुष्य जीवन- निर्वाह चलाते हैं । जो इस रहस्य के ज्ञाता हैं, वे अपने सभी पापों को दूर करते हैं और मनुष्य उससे जीविकोपार्जन (जीवन-निर्वाह) करते हैं ॥१२ ॥

२३१६. सोदक्रामत् सा सर्पानागच्छत् तां सर्पा उपाह्वयन्त विषवत्येहीति ॥१३ ॥

वह विराट् शक्ति पुन: ऊपर की ओर जाकर सर्पों के समीप पहुँची । सर्पों द्वारा उनका अपने समीप आह्वान किया गया कि 'हे विषवती ! आप यहाँ पधारें' ॥१३ ॥

२३१७. तस्यास्तक्षको वैशालेयो वत्स आसीदलाबुपात्रं पात्रम् ॥१४ ॥

विशाला के पुत्र तक्षक उसके वत्सरूप थे और अलाबु उसके पात्ररूप बने ॥१४ ॥

२३१८. तां धृतराष्ट्र ऐरावतो ऽधोक् तां विषमेवाधोक् ॥१५ ॥

उसका ऐलावतवंशी धृतराष्ट्र ने दोहन किया और उससे विष की प्राप्ति हुई ॥१५ । ।

२३१९. तद् विषं सर्पा उप जीवन्त्युपजीवनीयो भवति य एवं वेद ॥१६ ॥

उस विष द्वारा सर्प अपना जीवनयापन करते हैं । जो इस रहस्य के वास्तविक विशेषज्ञ हैं, उनसे सभी प्राणी आजीविका का निर्वाह करते हैं ॥१६ ॥

[१५-विराट् सूक्त (१०-च)]

[ऋषि- अथर्वाचार्य । देवता-विराट् । छन्द- १ द्विपदा विराट् गायत्री, २ द्विपदा साम्नी त्रिष्टुप्, ३ द्विपदा प्राजापत्या अनुष्टुप्, ४ द्विपदा आर्ची उष्णिक् ।]

पिछले सूक्त के अन्तिम मंत्र में दिव्य कामधेनु से विष दोहन का वर्णन है । आजीविका के लिए जो विष का प्रयोग करते हैं, उन्हें विष से बचाने के लिए विष के प्रीतकारार्थ यह सूक्त है-

२३२०. तद् यस्मा एवं विदुषेऽलाबुनाभिषिञ्चेत् प्रत्याहन्यात् ॥१ ॥

अतएव ऐसे (विष विद्या को) जानने वाले को यदि अलाबु (राम तोरई) से अभिषिञ्चित किया जाए, तो वह उसे (विष के दुष्प्रभाव को) विनष्ट करता है ॥१ ॥

२३२१. न च प्रत्याहन्यान्मनसा त्वा प्रत्याहन्मीति प्रत्याहन्यात् ॥२ ॥

यदि (वह ओषधि) विनष्ट न करे तो "तेरा हनन करता हूँ", ऐसी मन: संकल्पशक्ति से उसका प्रतिकार करे ॥

२३२२. यत् प्रत्याहन्ति विषमेव तत् प्रत्याहन्ति ॥३ ॥

ऐसे प्रतिकारपरक प्रयोग किये जाते हैं, तो वे विष की प्रभावशीलता को ही विनष्ट करते हैं ॥३ ॥

२३२३. विषमेवास्याप्रियं भ्रातृव्यमनुविषिच्यते य एवं वेद ॥४ ॥

जो इस विद्या के ज्ञाता हैं, विष उनके दुष्ट शत्रु पर जाकर गिरता है अर्थात् शत्रु ही उससे प्रभावित होते हैं ॥४ ।

॥ इति अष्टमं काण्डम् समाप्तम् ॥

॥अथ नवम काण्डम्॥

[१ - मधुविद्या सूक्त]

[**ऋषि-** अथर्वा । **देवता-**मधु, अश्विनीकुमार । **छन्द-** १, ४-५ त्रिष्टुप्, २ त्रिष्टुब्गर्भा पंक्ति, ३ परानुष्टुप् त्रिष्टुप्, ६ अतिशाक्वरगर्भा यवमध्या महाबृहती, ७ अतिजागतगर्भा यवमध्या महाबृहती, ८ बृहतीगर्भा संस्तार पंक्ति, ९ पराबृहती प्रस्तार पंक्ति, १० परोष्णिक् पंक्ति, ११-१३, १५-१६, १८-१९ अनुष्टुप्, १४ पुर उष्णिक्, १७ उपरिष्टात् विराट् बृहती, २० भुरिक् विष्टार पंक्ति, २१ एकावसाना द्विपदार्ची अनुष्टुप्, २२ त्रिपदा ब्राह्मी पुर उष्णिक्, २३ द्विपदार्ची पंक्ति, २४ त्र्यवसाना षट्पदाष्टि ।]

इस सूक्त में मधुकशा का वर्णन है । अनेक आचार्यों ने इस सम्बोधन को 'गौ' के निमित्त माना है । इसमें कही गयी बातें गौ की महिमा के अनुरूप होते हुए भी इस सम्बोधन को गौ तक ही सीमित करना उचित प्रतीत नहीं होता । विश्वरूप गर्भ जो उत्पन्न होते ही सभी भुवनों को प्रकाशित कर दे, ऐसा वत्स किसी लौकिक 'गाय' का तो हो नहीं सकता । इसलिए उसे पयस्विनी मधु विद्या ही कहना उचित प्रतीत होता है । 'कशा' का अर्थ रस्सी या चाबुक होता है, चाबुक शब्द करता हुआ प्रहार करके प्रेरित करता है । इस दृष्टि से भी सृजन-पोषण की मधुर प्रेरणा देने वाली मधुविद्या को मधुकशा कहना उचित लगता है-

२३२४. दिवस्पृथिव्या अन्तरिक्षात् समुद्रादग्नेर्वातान्मधुकशा हि जज्ञे ।
तां चायित्वामृतं वसानां हृद्भिः प्रजाः प्रति नन्दन्ति सर्वाः ॥१ ॥

मधुकशा (मधुरप्रवाह पैदा करने वाली मधुविद्या या गौ), स्वर्ग, पृथ्वी, अन्तरिक्ष, समुद्र और अग्नि से उत्पन्न हुई है ।उस अमृतरूपी रस देने वाली मधुकशा की अर्चना करने से सम्पूर्ण प्रजाएँ हृदय में आनन्दित होती हैं ॥१ ॥

[मधुविद्या प्रकृति के तमाम घटकों में मधुर रसों का संचार करती है तथा मधुर प्रवाहों को पैदा करती है, इस आधार पर उसकी उपमा गौ से दी जा सकती है ।]

२३२५. महत् पयो विश्वरूपमस्याः समुद्रस्य त्वोत रेत आहुः ।
यत ऐति मधुकशा रराणा तत् प्राणस्तदमृतं निविष्टम् ॥२ ॥

मधुकशा का पय (दूध या रस) विश्वरूप (अनेक रूपों वाला) है । वही समुद्र का रेतस् भी है । यह मधुविद्या शब्द करती हुई जहाँ से जाती है, वही प्राण है (प्राणों से उसकी उत्पत्ति होती है) । वह सर्वत्र संचरित अमृत- प्रवाह की तरह है ॥२ ॥

२३२६. पश्यन्त्यस्याश्चरितं पृथिव्यां पृथङ्नरो बहुधा मीमांसमानाः ।
अग्नेर्वातान्मधुकशा हि जज्ञे मरुतामुग्रा नप्तिः ॥३ ॥

विभिन्न प्रकार से अलग-अलग विचार करने वाले मीमांसक, इस मधुकशा के चरित्र को पृथ्वी पर अनेक प्रकार से देखते हैं । मरुद्गणों की प्रचण्ड तेजस्विनी पुत्री, इस मधुकशा को अग्नि और वायुदेव के संयोग से उत्पन्न हुई बताया गया है ॥३॥

[पदार्थ विज्ञान के अनुसार भी वायु के विभिन्न घटकों आक्सीजन, नाइट्रोजन, हाइड्रोजन आदि कणों के यौगिक (कम्पाउन्ड) अग्नि (ऊर्जा) के संयोग से बनते हैं, जो दूध, ओषधियों, वनस्पतियों आदि के रसों में मधुरता उत्पन्न करते हैं ।]

२३२७. मातादित्यानां दुहिता वसूनां प्राणः प्रजानाममृतस्य नाभिः ।
हिरण्यवर्णा मधुकशा घृताची महान् भर्गश्चरति मर्त्येषु ॥४ ॥

यह मधुकशा आदित्यों की जननी, वसुगणों की कन्या, प्रजाजनों की प्राण और अमृत की नाभिक कही गयी है । हिरण्य (सृष्टिउत्पादक मूल तत्त्व) के वर्ण (स्वभाव या प्रकृति) वाली घृत (सार तत्त्व) की सिंचनकर्त्री, यह मधुकशा सभी मनुष्यों में महान् तेजस्विता के साथ विचरण करती है ॥४ ॥

२३२८. मधोः कशामजनयन्त देवास्तस्या गर्भो अभवद् विश्वरूपः ।
तं जातं तरुणं पिपर्ति माता स जातो विश्वा भुवना वि चष्टे ॥५ ॥

इस मधुकशा को देवशक्तियों ने निर्मित किया है, उसका गर्भ विश्वरूप होता है (यह विश्व में कोई भी रूप गढ़ सकती है) । उत्पन्न हुए उस तरुण (नये मधुरतायुक्त पदार्थ) को वही माता पालती है । उस (मधुर- प्रवाह) ने पैदा हुए भुवनों (लोकों) को आलोकित (प्रभावित) किया है ॥५ ॥

२३२९. कस्तं प्र वेद क उ तं चिकेत यो अस्या हृदः कलशः सोमधानो अक्षितः ।
ब्रह्मा सुमेधाः सो अस्मिन् मदेत ॥६ ॥

इस (मधुकशा) के हृदय के समीप सोमरस से भरपूर कलश अक्षयरूप से विद्यमान है । इस कलश को कौन जानते हैं और कौन वास्तविक रूप में इसका विचार करते हैं ? उसी (मधुर रस) से ब्रह्मा (सृजनकर्त्ता) देव (अपना कार्य सम्पन्न करते हुए) आनन्दित हों ॥६ ॥

२३३०. स तौ प्र वेद स उ तौ चिकेत यावस्याः स्तनौ सहस्रधारावक्षितौ ।
ऊर्जं दुहाते अनपस्फुरन्तौ ॥७ ॥

जो इस (मधुकशा) के हजारों धाराओं से युक्त अक्षय स्तन हैं, वे बिना रुके निरन्तर बलप्रद रस को देते रहते हैं । वे (ब्रह्मा) उसके ज्ञाता और (प्रयोगों के) चिन्तनकर्त्ता हैं ॥७ ॥

२३३१. हिङ्करिक्रती बृहती वयोधा उच्चैर्घोषाभ्येति या व्रतम् ।
त्रीन् घर्मानभि वावशाना मिमाति मायुं पयते पयोभिः ॥८ ॥

हिंकार करती हुई, हवि की धारणकर्त्री, उच्च स्वर का उद्घोष करने वाली, जो शक्ति यज्ञभूमि में विचरती है, वह इन तीनों तेजों को नियंत्रित करती हुई काल का मापन करती है और (उनके लिए) दूध की धाराओं को स्रवित करती है ॥८ ॥

२३३२. यामापीनामुपसीदन्त्यापः शाक्वरा वृषभा ये स्वराजः ।
ते वर्षन्ति ते वर्षयन्ति तद्विदे काममूर्जमापः ॥९ ॥

जो वर्षणशील, स्वप्रकाशित अप् (उत्पादक-प्रवाह), उस पान करने योग्य शक्तिमती (मधुकशा) के पास पहुँचते हैं, वे इस विद्या की जानकारी के लिए अभीष्ट बलदायी अन्न की वर्षा करते हैं, वे ही (सार्थक) बरसते हैं ॥९॥

[उत्पादक सूक्ष्म प्रवाह हो या वर्षल्मेघ, वे जब मधुरता उत्पन्न करने वाले, सूक्ष्म पर्जन्य प्रवाहों से संयुक्त होते हैं, तभी सार्थक वर्षा होती है । इस विद्या के जानकार इस प्रक्रिया का लाभ (यज्ञादि द्वारा) उठाते हैं ।]

२३३३. स्तनयित्नुस्ते वाक् प्रजापते वृषा शुष्मं क्षिपसि भूम्यामधि ।
अग्नेर्वातान्मधुकशा हि जज्ञे मरुतामुग्रा नप्तिः ॥१० ॥

हे प्रजापते ! मेघ गर्जना आपकी वाणी है । हे जलवर्षक ! आप ही भूमि पर अपने बल को फेंकते हैं । अग्नि और वायु से मरुद्गणों की प्रचण्ड पुत्री मधुकशा पैदा हुई है ॥१० ॥

[मेघों में विद्युत् रूप अग्नि तथा वायु के संघात से पोषक-उर्वर सूक्ष्म कण बनते हैं । वे वर्षा के साथ भूमि पर बरसते हैं । यह प्रक्रिया मधुविद्या के अन्तर्गत सम्पन्न होती है ।]

२३३४. यथा सोमः प्रातः सवने अश्विनोर्भवति प्रियः ।
एवा मे अश्विना वर्च आत्मनि ध्रियताम् ॥११ ॥

प्रातः सवन (यज्ञ) में सोमरस, जिस प्रकार अश्विनीदेवों को प्रिय होता है । उसी प्रकार हे देवो ! आप हमारे अन्दर तेजस्विता स्थापित करें ॥११ ॥

२३३५. यथा सोमो द्वितीये सवन इन्द्राग्न्योर्भवति प्रियः ।
एवा म इन्द्राग्नी वर्च आत्मनि ध्रियताम् ॥१२ ॥

द्वितीय सवन (यज्ञ) में सोमरस, जिस प्रकार इन्द्राग्नि देवों को प्रिय होता है, उसी प्रकार हे देवो ! आप हमारे अन्दर तेजस्विता की स्थापना करें ॥१२ ॥

२३३६. यथा सोमस्तृतीये सवन ऋभूणां भवति प्रियः ।
एवा म ऋभवो वर्च आत्मनि ध्रियताम् ॥१३ ॥

तृतीय सवन में जिस प्रकार सोमरस ऋभु देवों को प्रिय होता है, उसी प्रकार हे देवो ! आप हमारे अन्दर वर्चस् की स्थापना करें ॥१३ ॥

२३३७. मधु जनिषीय मधु वंशिषीय । पयस्वानग्न आगमं तं मा सं सृज वर्चसा ॥१४ ॥

हम मधुरता को उत्पन्न करें और मधुरता का सम्पादन करें । हे अग्निदेव ! हम पयोरसों को समर्पित करने के निमित्त आ गए हैं । अतएव आप हमें तेजस्विता सम्पन्न बनाएँ ॥१४ ॥

२३३८. सं माग्ने वर्चसा सृज सं प्रजया समायुषा ।
विद्युर्मे अस्य देवा इन्द्रो विद्यात् सह ऋषिभिः ॥१५ ॥

हे अग्निदेव ! आप हमें तेजस्, प्रजा और आयु से सम्पन्न करें । देवगण और ऋषि ये सभी हमें इस रूप में जानें कि हम अग्नि के सेवक हैं ॥१५ ॥

२३३९. यथा मधु मधुकृतः संभरन्ति मधावधि ।
एवा मे अश्विना वर्च आत्मनि ध्रियताम् ॥१६ ॥

जिस प्रकार मधु संचयनकर्त्ता (या मधुमक्खियाँ) मधुकणों का अधिग्रहण करके मधु को एकत्र करती हैं, उसी प्रकार अश्विनीकुमार मुझ में तेजस्विता स्थापित करें ॥१६ ॥

२३४०. यथा मक्षा इदं मधु न्यञ्जन्ति मधावधि ।
एवा मे अश्विना वर्चस्तेजो बलमोजश्च ध्रियताम् ॥१७ ॥

जिस प्रकार मधुमक्खियाँ नये शहद को पूर्व संचित शहद में संगृहीत करती हैं, उसी प्रकार वे दोनों अश्विनीकुमार हमारे अन्दर वर्चस्, तेजस्, बल और ओजस् को स्थापित करें ॥१७ ॥

२३४१. यद् गिरिषु पर्वतेषु गोष्वश्वेषु यन्मधु ।
सुरायां सिच्यमानायां यत् तत्र मधु तन्मयि ॥१८ ॥

गिरि-पर्वतों और गौ, अश्वादि पशुओं में जो मधुरता है तथा जो सिंचित होने वाले तीक्ष्ण ओषधि रस में मधुरता है, वही मधुरता हमारे अन्दर भी स्थापित हो ॥१८ ॥

२३४२. अश्विना सारघेण मा मधुनाङ्क्तं शुभस्पती ।
यथा वर्चस्वतीं वाचमावदानि जनाँ अनु ॥१९ ॥

हे शुभ के पालक अश्विनीदेवो ! आप हमें सार- संग्रह करने वालों के संगृहीत मधु से सम्पन्न करें, जिससे हम तेजस्विनी मधुर वाणी जन साधारण के बीच कह पाएँ ॥१९ ॥

२३४३. स्तनयित्नुस्ते वाक् प्रजापते वृषा शुष्मं क्षिपसि भूम्यां दिवि ।
तां पशव उप जीवन्ति सर्वे तेनो सेषमूर्जं पिपर्ति ॥२० ॥

हे प्रजापालक देव ! आप अभीष्टवर्षक हैं और मेघ गर्जना ही आपकी वाणी है । आप ही द्युलोक से भूमि तक बल की वृष्टि करते हैं । सभी जीव-जन्तु उसी पर जीवनयापन करते हैं । उसी के द्वारा वे (पृथ्वी या मधुकशा) अन्न और बलवर्द्धक रस को परिपुष्ट करते हैं ॥२० ॥

२३४४. पृथिवी दण्डो३न्तरिक्षं गर्भो द्यौः कशा विद्युत् प्रकशो हिरण्ययो बिन्दुः ॥२१ ॥

(उन प्रजापति के लिए) भूमि दण्डरूपा, अन्तरिक्ष मध्यभाग, द्युलोक कशारूप, विद्युत् प्रकाशस्वरूप और हिरण्य (तेज) बिन्दु (लक्ष्य) रूप है ॥२१ ॥

२३४५. यो वै कशायाः सप्त मधूनि वेद मधुमान् भवति ।
ब्राह्मणश्च राजा च धेनुश्चानड्वांश्च व्रीहिश्च यवश्च मधु सप्तमम् ॥२२ ॥

ब्राह्मण, राजा, धेनु, वृषभ, चावल, जौ और मधु, ये सात मधुरतायुक्त हैं । जो मधुकशा गौ के इन सात प्रकार के मधुर रसों के ज्ञाता हैं, वे माधुर्ययुक्त होते हैं ॥२२ ॥

[मधुविद्या विभिन्न रूपों में अपना प्रभाव दिखाती है । उसकी प्रतीकात्मक सात धाराएँ हैं, जो समाज व्यवस्था को सन्तुलित रखती हैं । ब्राह्मण- यह सद्भाव- सद्विवेक, सत्प्रवृत्तियों की मधुर धारा है । राजा- सुरक्षा- सुव्यवस्था की धारा के प्रतीक हैं । धेनु- धारण करके स्नेहपूर्वक पोषण प्रदान करने की प्रवृत्ति, बैल- अपने श्रम से जन कार्यों को सिद्ध करने वाले, चावल और जौ खाद्यान्नों की पोषक-सामर्थ्य तथा मधु स्वाद की मधुरता की परिचायक है । मधुरता की (प्रिय लगने वाली) , इन धाराओं के मर्मज्ञ लोग उसका लाभ उठाते हैं ।]

२३४६. मधुमान् भवति मधुमदस्याहार्यं भवति ।
मधुमतो लोकाञ्जयति य एवं वेद ॥२३ ॥

जो इस रहस्य के ज्ञाता हैं, वे माधुर्य - सम्पन्न हो जाते हैं । वे मधुमय भोजन करते हुए , मधुरतायुक्त लोकों पर विजय- श्री प्राप्त करते हैं ॥२३ ॥

२३४७. यद् वीध्रे स्तनयति प्रजापतिरेव तत् प्रजाभ्यः प्रादुर्भवति ।
तस्मात् प्राचीनोपवीतस्तिष्ठे प्रजापतेऽनु मा बुध्यस्वेति ।
अन्वेनं प्रजा अनु प्रजापतिर्बुध्यते य एवं वेद ॥२४ ॥

अन्तरिक्ष में जो गर्जना होती है, मानो प्रजापति ही प्रजाओं के निमित्त प्रकट होते हैं, इसलिए पूर्व में (पहले) ही उपवीत (यज्ञोपवीत अथवा यज्ञीय श्रेष्ठ सूत्रों) से युक्त होकर तैयार रहें । जो ऐसा करते हैं, उन्हें प्रजापालक देव स्नेहपूर्वक स्मरण रखते हैं तथा प्रजाएँ उनके अनुकूल रहती हैं ॥२४ ॥

[प्रकृति के यज्ञीय अनुशासन के सूत्रों को धारण करने तथा क्रियान्वित करने वालों को पहले से ही तत्पर रहना चाहिए, तभी वे प्रकृतिगत (वर्षा आदि) अनुदानों का पूरा लाभ उठा पाते हैं । ऐसे व्यक्तियों को प्रजा की अनुकूलता (लोकसम्मान) तथा प्रजापति की अनुकूलता (दैवी अनुग्रह) दोनों की प्राप्ति होती है ।]

[२ - काम सूक्त]

[**ऋषि-** अथर्वा । **देवता-**काम । **छन्द-** त्रिष्टुप्, ५ अतिजगती, ७, १४-१५, १७-१८, २१-२२ जगती, ८ त्रिपदार्ची पंक्ति, ११, २०, २३ भुरिक् त्रिष्टुप्, १२ अनुष्टुप्, १३ द्विपदार्ची अनुष्टुप्, १६ चतुष्पदा शक्वरीगर्भा परा जगती ।]

२३४८. सपत्नहनमृषभं घृतेन कामं शिक्षामि हविषाज्येन ।
नीचैः सपत्नान् मम पादय त्वमभिष्टुतो महता वीर्येण ॥१ ॥

शत्रुनाश की बलशाली कामनाओं को हम घृतादि की हवियों से शिक्षित (संस्कारित एवं प्रेरित) करते हैं। हे ऋषभ ! आप हमारी प्रार्थनाओं से हर्षित होकर बड़े पराक्रम से हमारे अनिष्टकारी शत्रुओं को पतित करें ॥१ ॥

२३४९. यन्मे मनसो न प्रियं न चक्षुषो यन्मे बभस्ति नाभिनन्दति ।
तद् दुष्वप्न्यं प्रति मुञ्चामि सपत्ने कामं स्तुत्वोदहं भिदेयम् ॥२ ॥

जो दुःस्वप्न हमारे मनःक्षेत्र और नेत्र (दर्शनेन्द्रिय) के लिए श्रेयस्कर नहीं तथा न ही हमें प्रफुल्लित करने वाले हैं, अपितु जो हमें तिरस्कृत करने वाले हैं, उन्हें हम अनिष्टकारी शत्रुओं की ओर भेजते हैं । इच्छाशक्ति द्वारा हम उनका भेदन करते हैं ॥२ ॥

२३५०. दुष्वप्न्यं काम दुरितं च कामाप्रजस्तामस्वगतामवर्तिम् ।
उग्र ईशानः प्रति मुञ्च तस्मिन् यो अस्मभ्यमंहूरणा चिकित्सात् ॥३ ॥

हे सबके स्वामी, पराक्रमी कामदेव ! आप अनिष्टकर स्वप्न, पापकर्म, निःसन्तानरूप दुर्भाग्य, दारिद्र्य, आपदा आदि सभी अनिष्टों को उसकी ओर भेजें, जो शत्रु अपनी कुटिलताओं द्वारा पापमूलक विपत्ति में धकेलने की, हमारे प्रति दुर्भावनाएँ रखते हैं ॥३ ॥

२३५१. नुदस्व काम प्र णुदस्व कामावर्तिं यन्तु मम ये सपत्नाः ।
तेषां नुत्तानामधमा तमांस्यग्ने वास्तूनि निर्दह त्वम् ॥४ ॥

हे काम ! आप हमारी अभावजन्य दरिद्रता को हटाकर हमारे शत्रुओं के प्रति उस अभावग्रस्तता को भिजवाएँ । भली प्रकार इसे प्रेषित करें । हे अग्निदेव ! आप इन दुष्ट शत्रुओं को अन्धकार में भेजते हुए इनके घर की वस्तुओं को भस्मसात् करें ॥४ ॥

२३५२. सा ते काम दुहिता धेनुरुच्यते यामाहुर्वाचं कवयो विराजम् ।
तया सपत्नान् परि वृङ्ग्धि ये मम पर्येनान् प्राणः पशवो जीवनं वृणक्तु ॥५ ॥

हे काम ! वह धेनुरूपा वाणी आपकी पुत्री कही जाती है, जिसे कविजन विशेष तेजस्वी (वचन) कहते हैं । इस वाणी द्वारा आप हमारे शत्रुओं को विनष्ट करें । प्राण, पशु और आयु इन शत्रुओं का परित्याग करें ॥५ ॥

२३५३. कामस्येन्द्रस्य वरुणस्य राज्ञो विष्णोर्बलेन सवितुः सवेन ।
अग्नेर्होत्रेण प्र णुदे सपत्नाञ्छम्बीव नावमुदकेषु धीरः ॥६ ॥

जिस प्रकार धैर्यवान् धीवर जल में नाव को चलाते हैं, हम उसी प्रकार काम, इन्द्र, वरुण राजा के साथ विष्णुदेव के बल, सवितादेव की प्रेरणा तथा अग्निहोत्र से शत्रुओं को दूर करते हैं ॥६ ॥

२३५४. अध्यक्षो वाजी मम काम उग्रः कृणोतु मह्यमसपत्नमेव ।
विश्वे देवा मम नाथं भवन्तु सर्वे देवा हवमा यन्तु म इमम् ।।७ ।।

प्रचण्ड पराक्रमी 'काम' (संकल्प) हमारे अधिष्ठाता देव हैं । सत्कर्म प्रधान याज्ञिक कर्म हमें शत्रुओं से विहीन करें । समस्त देवगण हमारे स्वामी के रूप में यज्ञ मण्डप में पधारें ।।७ ।।

२३५५. इदमाज्यं घृतवज्जुषाणाः कामज्येष्ठा इह मादयध्वम् ।
कृण्वन्तो मह्यमसपत्नमेव ।।८ ।।

हे काम को ज्येष्ठ मानने वाले देवो ! आप घृतयुक्त आज्याहुति का सेवन करते हुए आनन्दित हों और हमें शत्रुओं से रहित करें ।।८ ।।

२३५६. इन्द्राग्नी काम सरथं हि भूत्वा नीचैः सपत्नान् मम पादयाथः ।
तेषां पन्नानामधमा तमांस्यग्ने वास्तून्यनुनिर्दह त्वम् ।।९ ।।

हे इन्द्राग्नि और कामदेव ! आप सभी एक साथ रथ पर सवार होकर हमारे वैरियों को नीचे गिराएँ । हे अग्निदेव ! इनके गिरने पर इन्हें गहन अन्धकार से आवृत करके आप इनके घर की वस्तुओं को भस्म कर डालें ।।९ ।।

२३५७. जहि त्वं काम मम ये सपत्ना अन्धा तमांस्यव पादयैनान् ।
निरिन्द्रिया अरसाः सन्तु सर्वे मा ते जीविषुः कतमच्चनाहः ।।१० ।।

हे काम ! आप हमारे शत्रुओं का संहार करके गहन अन्धकाररूप मृत्यु को सौंप दें । वे सभी इन्द्रिय सामर्थ्य से रहित और निर्वीर्य होकर एक दिन भी जीवित रहने की स्थिति में न रहें ।।१० ।।

२३५८. अवधीत् कामो मम ये सपत्ना उरुं लोकमकरन्मह्यमेधतुम् ।
मह्यं नमन्तां प्रदिशश्चतस्रो मह्यं षडुर्वीर्घृतमा वहन्तु ।।११ ।।

काम शक्ति ने हमारे अनिष्टकारक शत्रुओं (अथवा आन्तरिक दुर्बलताओं) को विनष्ट कर दिया है, हमारे विकास के लिए विस्तृत लोक (स्थान) प्रदान किए हैं । चारों दिशाएँ हमारे लिए नम्र (अनुकूल) हों तथा छह भूभाग हमारे लिए घृत (सार वस्तुएँ) प्रदान करें ।।११ ।।

२३५९. तेऽधराञ्चः प्र प्लवन्तां छिन्ना नौरिव बन्धनात् ।
न सायकप्रणुत्तानां पुनरस्ति निवर्तनम् ।।१२ ।।

बन्धन से रहित नौका जिस प्रकार (प्रवाह में) नीचे की ओर स्वतः बहती है, उसी प्रकार हमारे अनिष्टकारक शत्रु अधोगति में गिरें । बाणों से भगाये गये शत्रुओं का पुनः लौटना सम्भव न हो ।।१२ ।।

२३६०. अग्निर्यव इन्द्रो यवः सोमो यवः । यवयावानो देवा यावयन्त्वेनम् ।।१३ ।।

अग्नि, इन्द्र और सोम - ये सभी देवगण, शत्रुओं को भगाते हुए हमारा संरक्षण करें । ये सभी देव, शत्रुओं को दूर करें ।।१३ ।।

२३६१. असर्ववीरश्चरतु प्रणुत्तो द्वेष्यो मित्राणां परिवर्ग्य१:स्वानाम् ।
उत पृथिव्यामव स्यन्ति विद्युत उग्रो वो देवः प्र मृणत् सपत्नान् ।।१४ ।।

हमारे द्वारा भगाए गए शत्रु सभी शूरवीर सैनिकों से विहीन होकर और अपने हितैषी मित्रों से परित्यक्त होकर विचरें ।विद्युत् तरंगें पृथ्वी पर इनके खण्ड-खण्ड कर दें और हे काम !आपके पराक्रमी देव शत्रुओं का मर्दन करें ।

२३६२. च्युता चेयं बृहत्यच्युता च विद्युद् बिभर्ति स्तनयित्नूंश्च सर्वान्।
उद्यन्नादित्यो द्रविणेन तेजसा नीचैः सपत्नान् नुदतां मे सहस्वान् ॥१५ ॥

सभी मेघ गर्जनों की धारणकर्त्री विद्युत् गिरकर अथवा न गिरते हुए स्थायीरूप से और उदय को प्राप्त होने वाले शक्तिमान् सूर्य अपनी तेजस्वितारूप ऐश्वर्य से हमारे अनिष्टकर शत्रुओं को पतित करें ॥१५ ॥

२३६३. यत् ते काम शर्म त्रिवरूथमुद्भु ब्रह्म वर्म विततमनतिव्याध्यं कृतम्।
तेन सपत्नान् परि वृङ्ग्धि ये मम पर्येनान् प्राणः पशवो जीवनं वृणक्तु ॥१६ ॥

हे कामशक्ति ! आपके जो सुखदायक तीनों ओर से संरक्षक, श्रेष्ठ-सामर्थ्ययुक्त और शस्त्रों से भेदनरहित विस्तृत (फैले हुए) ज्ञानमय कवच बने हुए हैं, उनसे आप हमारे अकल्याणकारी (अनिष्टकर) शत्रुओं को दूर करें । प्राण, पशु और आयु ये तीनों हमारे शत्रुओं का परित्याग करें ॥१६ ॥

२३६४. येन देवा असुरान् प्राणुदन्त येनेन्द्रो दस्यूनधमं तमो निनाय।
तेन त्वं काम मम ये सपत्नास्तानस्माल्लोकात् प्र णुदस्व दूरम् ॥१७ ॥

जिससे इन्द्रदेव ने दस्युओं को गहन अन्धकार (अथवा मृत्युरूप अधम अन्धकार) में फेंक दिया था और जिससे देवगण आसुरी तत्त्वों को खदेड़ते रहे, हे सत्संकल्परूप काम ! उसी सामर्थ्य से आप हमारे अवरोधक, तत्त्वों को इस लोक से दूर करें ॥१७ ॥

२३६५. यथा देवा असुरान् प्राणुदन्त यथेन्द्रो दस्यूनधमं तमो बबाधे।
तथा त्वं काम मम ये सपत्नास्तानस्माल्लोकात् प्र णुदस्व दूरम् ॥१८ ॥

जिस प्रकार इन्द्रदेव ने अवरोधक तत्त्वों को हीन अन्धकार में धकेला और जिस विधि से देवशक्तियों ने असुरता का पराभव किया, उसी प्रकार हे काम ! आप हमारी प्रगति में बाधक अवांछनीय तत्त्वों को हटा दें ॥१८ ॥

२३६६. कामो जज्ञे प्रथमो नैनं देवा आपुः पितरो न मर्त्याः।
ततस्त्वमसि ज्यायान् विश्वहा महांस्तस्मै ते काम नम इत् कृणोमि ॥१९ ॥

सृष्टि- उत्पत्ति काल में पहले काम (संकल्प) का उद्भव हुआ। देवगणों, पितरों और मनुष्यों ने इसे नहीं पाया (वे इससे पीछे ही रह गए), अतः हे काम ! आप श्रेष्ठ और महान् हैं, ऐसे आपके निमित्त हम नमन करते हैं ॥१९ ॥

२३६७. यावती द्यावापृथिवी वरिम्णा यावदापः सिष्यदुर्यावदग्निः।
ततस्त्वमसि ज्यायान् विश्वहा महांस्तस्मै ते काम नम इत् कृणोमि ॥२० ॥

जितने विस्तृत द्युलोक और पृथ्वी हैं, जहाँ तक जल का विस्तार और जितने क्षेत्र में अग्नि का विस्तार है, हे सत्संकल्प के प्रेरक काम ! आप सभी प्राणियों में संव्याप्त होने वाले विस्तार में उनसे भी श्रेष्ठ और महान् हैं, अतएव हम आपके प्रति प्रणाम करते हैं ॥२० ॥

२३६८. यावतीर्दिशः प्रदिशो विषूचीर्यावतीराशा अभिचक्षणा दिवः।
ततस्त्वमसि ज्यायान् विश्वहा महांस्तस्मै ते काम नम इत् कृणोमि ॥२१ ॥

जहाँ तक दिशाएँ और उप दिशाएँ संव्याप्त हैं तथा जहाँ तक स्वर्गीय प्रकाश की विस्तारकर्त्ता (फैलाने वाली) दिशाएँ हैं, हे काम ! आप उनसे भी श्रेष्ठ और महान् हैं, ऐसे आपके प्रति हम नमन करते हैं ॥२१ ॥

२३६९. यावतीर्भृङ्गा जत्वः कुरूरवो यावतीर्वघा वृक्षसर्प्यो बभूवुः ।
ततस्त्वमसि ज्यायान् विश्वहा महांस्तस्मै ते काम नम इत् कृणोमि ॥२२ ॥

जहाँ तक भृङ्ग; मक्खियाँ (कीट), नीलगायें (पृथ्वीचर), काटने वाले डेमू और पेड़ पर चढ़ने वाले पशु तथा रेंगने वाले जीव होते हैं, हे काम ! आप उनसे भी कहीं महान् और श्रेष्ठ हैं, अतएव आपके प्रति हमारा नमन है ॥२२

२३७०. ज्यायान् निमिषतोऽसि तिष्ठतो ज्यायान्त्समुद्रादसि काम मन्यो ।
ततस्त्वमसि ज्यायान् विश्वहा महांस्तस्मै ते काम नम इत् कृणोमि ॥२३ ॥

हे संकल्प शक्तिरूप काम और मन्यु ! आप आँख झपकने वालों, स्थित पदार्थों और जल के अथाह भण्डार रूप समुद्र से भी बढ़कर महान् और उत्कृष्ट हैं, आपके प्रति हमारा नमन है ॥२३ ॥

२३७१. न वै वातश्चन काममाप्नोति नाग्निः सूर्यो नोत चन्द्रमाः ।
ततस्त्वमसि ज्यायान् विश्वहा महांस्तस्मै ते काम नम इत् कृणोमि ॥२४ ॥

वायु, अग्नि, सूर्य और चन्द्रमा इनमें से कोई सत्संकल्परूप काम की तुलना के योग्य नहीं । हे काम ! आप उनसे भी महान् और उत्कृष्ट हैं, ऐसे आपके प्रति हमारा प्रणाम है ॥२४ ॥

२३७२. यास्ते शिवास्तन्वः काम भद्रा याभिः सत्यं भवति यद् वृणीषे ।
ताभिष्ट्वमस्माँ अभिसंविशस्वान्यत्र पापीरप वेशया धियः ॥२५ ॥

हे संकल्प बल के प्रतीक काम ! आपके जो कल्याणकारी और हितकारक शरीर हैं, जिनके द्वारा आप जिनको स्वीकार (वरण) करते हैं, वे सत्यरूप होते हैं । उन उत्कृष्टताओं के साथ आप हम सभी में प्रवेश करें और अपनी दुर्भावग्रस्त विचारणाओं को हमसे भिन्न अवांछनीय तत्त्वों की ओर प्रेरित करें ॥२५ ॥

[३ - शाला सूक्त]

[**ऋषि-** भृग्वङ्गिरा । देवता-शाला । **छन्द-** अनुष्टुप्, ६ पथ्यापंक्ति, ७ परोष्णिक्, १५ त्र्यवसाना पञ्चपदातिशक्वरी, १७ प्रस्तार पंक्ति, २१ आस्तार पंक्ति, २५, ३१ एकावसाना त्रिपदा प्राजापत्या बृहती, २६ एकावसाना साम्नी त्रिष्टुप्, २७-३० एकावसाना त्रिपदा प्रतिष्ठा गायत्री ।]

२३७३. उपमितां प्रतिमितामथो परिमितामुत ।
शालाया विश्ववाराया नद्धानि वि चृतामसि ॥१ ॥

सुरचित, प्रत्येक ओर से नापे गए, उपयुक्त अनुपात वाले गृह के चारों ओर बँधे बन्धनों को हम खोलते हैं ॥१

२३७४. यत् ते नद्धं विश्ववारे पाशोग्रन्थिश्च यः कृतः ।
बृहस्पतिरिवाहं बलं वाचा वि स्रंसयामि तत् ॥२ ॥

सम्पूर्ण श्रेष्ठता से युक्त हे शाले ! जो आपमें बन्धन लगा हुआ है और आपके दरवाजे पर जो पाश बँधा है, उसे हम (उपयोग के लिए) खोलते हैं, जैसे बृहस्पतिदेव वाणी की शक्ति को खोल देते हैं ॥२ ॥

२३७५. आ ययाम सं बबर्ह ग्रन्थींश्चकार ते दृढान् ।
परूंषि विद्वाञ्छस्तेवेन्द्रेण वि चृतामसि ॥३ ॥

जानकार शिल्पी ने आपको ठीक करके ऊँचा बनाया और आपमें गाँठों (जोड़ों) को सुदृढ़ बनाया है । ज्ञानी शिल्पी द्वारा जोड़ों (गाँठों) को काटने के समान हम इन्द्रदेव की सामर्थ्य से उन गाँठों को खोलते हैं ॥३ ॥

२३७६. वंशानां ते नहनानां प्राणाहस्य तृणस्य च।
पक्षाणां विश्ववारे ते नद्धानि वि चृतामसि ॥४ ॥

समस्त वरणीय ऐश्वर्यों से सम्पन्न हे शाले ! (यज्ञशाला) आपके ऊपर बाँसों, बन्धन स्थानों और ऊपर से बँधे घास-फूस के पक्षों या पाँसों पर लगे बन्धनों को हम खोलते हैं ॥४ ॥

२३७७. संदंशानां पलदानां परिष्वञ्जल्यस्य च।
इदं मानस्य पत्न्या नद्धानि वि चृतामसि ॥५ ॥

इस मान पत्नी (माप का पालन करने वाली) शाला में लगी कैंची के आकार से जुड़ी (संयुक्त) लकड़ियों और चटाइयों के चारों ओर सटे हुए बन्धनों को हम भली प्रकार खोलते हैं ॥५ ॥

[शाला को यहाँ 'मानपत्नी' कहा गया है। वास्तुशिल्प के जानकार जो परिमाप (नाप-जोख) के आधार पर भवन का आकार निर्धारित करते हैं, उन्हें 'मानपति' कहा जाता था। उस मान-माप के अनुरूप बनी शाला को मान का अनुपालन करने वाली होने से 'मानस्य पत्नी' (मान की पत्नी) कहा गया है।]

२३७८. यानि तेऽन्तः शिक्यान्याबेधू रण्याय कम्।
प्र ते तानि चृतामसि शिवा मानस्य पत्नी न उद्धिता तन्वे भव ॥६ ॥

हे मान की पत्नी ! आपके भीतर जो छींकें, मनोहर सजावट हेतु बाँधे गए हैं, उन मच्चानों को हम भली प्रकार खोलते हैं। आप कल्याणकारिणी शाला हमारे शरीरों के लिए सुखदायिनी हों ॥६ ॥

२३७९. हविर्धानमग्निशालं पत्नीनां सदनं सदः। सदो देवानामसि देवि शाले ॥७ ॥

हे दिव्यता-सम्पन्न शाले ! (यज्ञशाला) आप हविष्यान्न के स्थान (स्टोर), यज्ञशाला (अग्निहोत्र स्थल), स्त्रियों के रहने के स्थान, सामान्य स्थान (कमरों) और देवशक्तियों के बैठने के उपासना-स्थल के आसनों से युक्त हों ॥७ ॥

[भारतीय शैली के भवनों में यह सभी स्थान रखने की परिपाटी रही है।]

२३८०. अक्षुमोपशं विततं सहस्राक्षं विषूवति। अवनद्धमभिहितं ब्रह्मणा वि चृतामसि ॥

आकाशीय रेखा में (ऊपर की ओर) हजारों अक्षों वाले फैले जाल को हम ब्राह्मीशक्ति द्वारा (अभिमंत्रित करके) खोलते हैं ॥८ ॥

२३८१. यस्त्वा शाले प्रतिगृह्णाति येन चासि मिता त्वम्।
उभौ मानस्य पत्नि तौ जीवतां जरदष्टी ॥९ ॥

हे मानपत्नी शाले ! जो तुम्हें ग्रहण कर रहे हैं और जिसने तुम्हें बनाया है, वे दोनों ही वृद्धावस्था (पूर्ण आयु) तक जीवित रहें ॥९ ॥

२३८२.अमुत्रैनमा गच्छताद् दृढा नद्धा परिष्कृता। यस्यास्ते विचृतामस्यङ्गमङ्गं परुष्परुः।

हम जिस गृह के प्रत्येक अंग और प्रत्येक जोड़ को गाँठों से मुक्त कर रहे हैं, ऐसी हे शाले ! जिसके द्वारा आप मजबूत, बन्धनयुक्त और परिष्कृतरूप में बनाई गई हों, आप उसकी स्वर्ग-प्राप्ति में सहायक बनें ॥१० ॥

२३८३. यस्त्वा शाले निमिमाय संजभार वनस्पतीन्।
प्रजायै चक्रे त्वा शाले परमेष्ठी प्रजापतिः ॥११ ॥

हे शाले ! जिसने आपका निर्माण किया है और जिसने वृक्षों को काटकर (यथाक्रम गढ़कर) स्थापित किया, (उनके माध्यम से) परमेष्ठी प्रजापति ने प्रजा के कल्याण के निमित्त आपको बनाया है ॥११ ॥

२३८४.नमस्तस्मै नमो दात्रे शालापतये च कृण्मः ।
नमोऽग्नये प्रचरते पुरुषाय च ते नमः ॥१२ ॥

वृक्षों को शाला के निमित्त काटने वालों, घर के संरक्षकों, अग्नि को अन्दर रखने वालों और आपके भीतर रहने वालों के लिए हमारा नमस्कार है ॥१२ ॥

२३८५. गोभ्यो अश्वेभ्यो नमो यच्छालायां विजायते ।
विजावति प्रजावति वि ते पाशांश्चृतामसि ॥१३ ॥

शाला में विद्यमान रहने वाले गौ, अश्वादि पशुओं के निमित्त यह अन्न है । हे नाना प्रकार के प्राणियों की उत्पादनकर्त्री और सन्तान आदि से सम्पन्न शाले ! हम विभिन्न ढंग से आपके पाशों को खोलते हैं ॥१३ ॥

२३८६. अग्निमन्तश्छादयसि पुरुषान् पशुभिः सह ।
विजावति प्रजावति वि ते पाशांश्चृतामसि ॥१४ ॥

हे विविध प्राणियों की उत्पादक और प्रजा- सम्पन्न शाले ! आप अपने अन्दर पशुओं के साथ मनुष्यों और अग्नि को विश्राम देती हैं, हम आपकी गाँठों को खोलते हैं ॥१४ ॥

२३८७. अन्तरा द्यां च पृथिवीं च यद् व्यचस्तेन शालां प्रति गृह्णामि त इमाम् ।
यदन्तरिक्षं रजसो विमानं तत् कृण्वेऽहमुदरं शेवधिभ्यः ।
तेन शालां प्रति गृह्णामि तस्मै ॥१५ ॥

पृथ्वी और द्युलोक के बीच जो विस्तृत आकाश अथवा यज्ञाग्नि ज्वालाएँ हैं, उनके द्वारा हम आपकी इस शाला को स्वीकार (ग्रहण) करते हैं । जो अन्तरिक्ष और पृथ्वी की निर्माणशक्ति है, उन्हें हम खजाने के लिए मध्यभाग (उदर) में रखते हैं, इसलिए स्वर्ग प्राप्ति के लिए हम इस शाला को ग्रहण करते हैं ॥१५ ॥

२३८८. ऊर्जस्वती पयस्वती पृथिव्यां निमिता मिता ।
विश्वान्नं बिभ्रती शाले मा हिंसीः प्रतिगृह्णतः ॥१६ ॥

बल-प्रदात्री, दुग्धवती पृथ्वी में नये और निर्मित सभी अन्न को धारण करने में समर्थ हे शाले ! आप प्रतिग्रह (उपहार) लेने वाले को विनष्ट न करें ॥१६ ॥

२३८९. तृणैरावृता पलदान् वसाना रात्रीव शाला जगतो निवेशनी ।
मिता पृथिव्यां तिष्ठसि हस्तिनीव पद्वती ॥१७ ॥

घास से आच्छादित, फूस की बनी चटाइयों से ढकी हुई, रात्रि के समान सभी प्राणियों को अपने भीतर आश्रय देने वाली हे शाले ! आप पृथ्वी पर मापकर बनाई गई, उत्तम पैरों वाली हथिनी के समान (सुदृढ़) स्तम्भों से युक्त होकर खड़ी हैं ॥१७ ॥

२३९०. इटस्य ते वि चृताम्यपिनद्धमपोर्णुवन् । वरुणेन समुब्जितां मित्रः प्रातर्व्युब्जतु ॥

पिछली बार की तरह आपके ऊपर बाँधे हुए पुलों को अलग करते हुए हम खोलते हैं, वरुणदेव द्वारा खोली गई हे शाले !आपको प्रातःकालीन सूर्यदेव पुनः उद्घाटित करें ॥१८ ॥

२३९१. ब्रह्मणा शालां निमितां कविभिर्निमितां मिताम् ।
इन्द्राग्नी रक्षतां शालाममृतौ सोम्यं सदः ॥१९ ॥

मंत्रों द्वारा अभिमंत्रित और क्रान्तदर्शियों द्वारा प्रमाण से रची गई शाला को सोमपान के स्थल पर बैठने वाले अमरदेव, इन्द्राग्नि संरक्षित करें ॥१९ ॥

२३९२. कुलायेऽधि कुलायं कोशे कोशः समुब्जितः ।
तत्र मर्तो वि जायते यस्माद् विश्वं प्रजायते ॥२० ॥

घोंसले में घोंसला (घर में कमरे अथवा देह में गर्भाशय) है, कोशों से कोश (कमरे से कमरा अथवा जीव कोशों से जीवकोश) भली प्रकार सम्बद्ध है । वहाँ प्राणधारी जीवों के मरणधर्मा शरीर विभिन्न प्रकार से उत्पन्न होते हैं, जिनसे सम्पूर्ण विश्व प्रजायुक्त होता जाता है ॥२० ॥

२३९३. या द्विपक्षा चतुष्पक्षा षट्पक्षा या निमीयते ।
अष्टापक्षां दशपक्षां शालां मानस्य पत्नीमग्निर्गर्भ इवा शये ॥२१ ॥

दो पक्षों (पहलुओं या खण्डों) वाली, चार पक्षों, छह पक्षों, आठ पक्षों तथा दस पक्षों वाली शाला (यज्ञशाला) निर्मित की जाती है । उस मानपत्नी (शाला) में हम उसी प्रकार आश्रय लेते हैं, जिस प्रकार गर्भ गृह में अग्नि स्थित रहती है ॥२१ ॥

[वास्तुकला के अनेक प्रकारों का वर्णन इस मंत्र में किया गया है । उस काल में भी आवश्यकतानुसार अनेक आकार-प्रकार के गृह विनिर्मित होते थे ।]

२३९४. प्रतीचीं त्वा प्रतीचीनः शाले प्रैम्यहिंसतीम् । अग्निर्ह्य१न्तरापश्चर्तस्य प्रथमा द्वाः ॥

हे शाले ! पश्चिम की ओर मुख करने वाले हम पश्चिमाभिमुख स्थित और हिंसाभाव से रहित शाला में प्रविष्ट होते हैं । ऋत (सत्य या यज्ञ) के प्रथम द्वार में हम अग्नि एवं जल के साथ प्रवेश करते हैं ॥२२ ॥

२३९५. इमा आपः प्र भराम्ययक्ष्मा यक्ष्मनाशनीः । गृहानुप प्र सीदाम्यमृतेन सहाग्निना ॥

इन रोगरहित यक्ष्मारोग के नाशक जल को हम शाला में भरते हैं और अमृतमय अग्नि के साथ घरों के समीप ही हम बैठते हैं ॥२३ ॥

२३९६.मा नः पाशं प्रति मुचो गुरुर्भारो लघुर्भव । वधूमिव त्वा शाले यत्र कामं भरामसि॥

हे शाले ! नव-विवाहित कन्या (वधू) के समान हम तुझे सुसज्जित करते हैं, आप अपने पाशों को हमारी ओर मत फेंकना । आपका भारी बोझ हलका हो जाए ॥२४ ॥

२३९७. प्राच्या दिशः शालाया नमो महिम्ने स्वाहा देवेभ्यः स्वाह्येभ्यः ॥२५ ॥

शाला की पूर्वदिशा की महिमा के लिएनमन है, श्रेष्ठ प्रशंसनीय देवों के निमित्त यह आहुति समर्पित हो ॥२५॥

२३९८. दक्षिणाया दिशः शालाया नमो महिम्ने स्वाहा देवेभ्यः स्वाह्येभ्यः ॥२६ ॥

शाला की दक्षिण दिशा की महिमा के लिए हमारा नमन है, श्रेष्ठ देवों के निमित्त यह आहुति समर्पित हो ॥२६॥

२३९९. प्रतीच्या दिशः शालाया नमो महिम्ने स्वाहा देवेभ्यः स्वाह्येभ्यः ॥२७ ॥

शाला की पश्चिम दिशा की महत्ता के निमित्त हमारा वन्दन है, श्रेष्ठ प्रशंसनीय देवों के लिए यह श्रेष्ठ उक्ति समर्पित हो ॥२७ ॥

२४००. उदीच्या दिशः शालाया नमो महिम्ने स्वाहा देवेभ्यः स्वाह्येभ्यः ॥२८ ॥

शाला की उत्तर दिशा की महिमा के निमित्त हमारा वन्दन है, श्रेष्ठ पूजनीय देवों के लिए यह श्रेष्ठ कथन समर्पित हो ॥२८ ॥

२४०१. ध्रुवाया दिशः शालाया नमो महिम्ने स्वाहा देवेभ्यः स्वाह्येभ्यः ॥२९ ॥

शाला की ध्रुव दिशा की महत्ता के लिए नमन है, श्रेष्ठ वन्दनीय देवों के लिए यह आहुति समर्पित हो ॥२९ ॥

२४०२. ऊर्ध्वाया दिशः शालाया नमो महिम्ने स्वाहा देवेभ्यः स्वाह्येभ्यः ॥३० ॥

शाला की ऊर्ध्व दिशा की महिमा के निमित्त हमारा वन्दन है, श्रेष्ठ प्रशंसनीय देवों के लिए यह आहुति समर्पित हो ॥३०॥

२४०३. दिशोदिशः शालाया नमो महिम्ने स्वाहा देवेभ्यः स्वाह्येभ्यः ॥३१ ॥

शाला की प्रत्येक दिशा और उपदिशा की महिमा के लिए हमारा नमस्कार है, उत्तम वर्णन योग्य देवों के लिए यह श्रेष्ठ उक्ति समर्पित है ॥३१ ॥

[४ - ऋषभ सूक्त]

[**ऋषि-** ब्रह्मा । **देवता**-ऋषभ । **छन्द-** त्रिष्टुप्, ६, १०, २४ जगती, ८ भुरिक् त्रिष्टुप्, ११-१७, १९-२०, २३ अनुष्टुप्, १८ उपरिष्टात् बृहती, २१ आस्तारपंक्ति ।]

इस सूक्त के ऋषि ब्रह्मा-सृजेता हैं तथा देवता ऋषभ हैं । ऋषभ का सीधा अर्थ बैल या साँड़ लिया जाता है । मन्त्रों के अर्थ अच्छी नस्ल के बैल द्वारा गोधन तथा दुग्ध, घृतादि के संवर्धन के संदर्भ में भी फलित होते हैं तथा वृषभ की दिव्य महत्ता का भी प्रतिपादन करते हैं; किन्तु सूक्त में ऋषभ के उपलक्षण से प्रकृति में उपलब्ध, सेचन सामर्थ्ययुक्त उस दिव्य प्रवाह का बोध कराया गया है, जो प्रकृति के अनेक इकाइयों का सेचन क्रिया द्वारा उत्पादक बना देता है । सूक्तोक्त यह ऋषभ केवल बैल नहीं है; क्योंकि (मन्त्र ५ में) यह जल, ओषधियों एवं घी का रस है तथा इसका शरीर ही मेघ बनता है । (मन्त्र ६में) यही रूपों को गढ़ने वाला एवं पशुओं का उत्पादक है । (मन्त्र ७ में) उस हजारों के पोषणकर्त्ता को यज्ञ कहा है तथा वही ऋषभ इन्द्र का रूप धारण करता है । अस्तु, सूक्त में वर्णित ऋषभ के गोवंशपरक अर्थ के साथ उसके व्यापक संदर्भ भी ग्राह्य हैं-

२४०४. साहस्रस्त्वेष ऋषभः पयस्वान् विश्वा रूपाणि वक्षणासु बिभ्रत् ।
भद्रं दात्रे यजमानाय शिक्षन् बार्हस्पत्य उस्रियस्तन्तुमातान् ॥१ ॥

हजारों सामर्थ्यों से युक्त यह तेजस्वी ऋषभ पयस्वान् (दूध या रस उत्पादक) है । यह वहन करने वाली (गौओं या प्रकृति की) इकाइयों में विभिन्न रूपों को धारण करता है । बृहस्पतिदेव से सम्बद्ध यह दिव्य ऋषभ दाता यजमानों को श्रेष्ठ शिक्षण देता हुआ (उत्पादन के) ताने- बाने फैलाता है ॥१ ॥

२४०५. अपां यो अग्रे प्रतिमा बभूव प्रभूः सर्वस्मै पृथिवीव देवी ।
पिता वत्सानां पतिरघ्न्यानां साहस्रे पोषे अपि नः कृणोतु ॥२ ॥

जो पहले जल (मेघों) की प्रतिमा होता है, जो पृथ्वी के समान ही सबके ऊपर प्रभुत्व स्थापित करने वाला, बछड़ों का पिता और अबध्य (गौओं या प्रकृति) का स्वामी ऋषभ हमें हजारों प्रकार की पुष्टियों से सम्पन्न करें ॥२ ॥

२४०६. पुमानन्तर्वान्त्स्थविरः पयस्वान् वसोः कबन्धमृषभो बिभर्ति ।
तमिन्द्राय पथिभिर्देवयानैर्हुतमग्निर्वहतु जातवेदाः ॥३ ॥

अपने अन्दर पौरुष को धारण करने वाला विशाल शरीर वाला पयस्वान् ऋषभ वसुओं (वास प्रदायकों) के उदर को भर देता है ।उस 'हुत' (दिए हुए) ऋषभ को जातवेदा अग्नि, इन्द्र के लिए देवयान मार्गों से ले जाएँ ॥३ ॥

[बैल के सन्दर्भ से 'हुत' का अर्थ दिया हुआ होता है तथा सूक्ष्म सेचन समर्थ प्रवाह के रूप में वह यज्ञ का ही रूप है ।]

२४०७. पिता वत्सानां पतिरघ्न्यानामथो पिता महतां गर्गराणाम् ।
वत्सो जरायु प्रतिधुक् पीयूष आमिक्षा घृतं तद् वस्य रेतः ॥४ ॥

वृषभ, बछड़ों का पिता, अबध्य (गौओं या प्रकृति) गर्गर शब्द करने वाले मेघों या प्रवाहों का पालक है। वत्सरूप में, उसके रक्षक जरायुरूप में, प्रतिदिन दुहे गए अमृतरूप में, दही और घीरूप में तथा अप्रत्यक्षरूप में उस ऋषभ का उत्पादक तेज ही विद्यमान रहता है ॥४ ॥

२४०८. देवानां भाग उपनाह एषो३पां रस ओषधीनां घृतस्य ।
सोमस्य भक्षमवृणीत शक्रो बृहन्नद्रिरभवद् यच्छरीरम् ॥५ ॥

यह देवों के समीप स्थित (उपनाह) भाग है । ओषधियों, जल और घृत का यह रस है, इसी सोमरस को इन्द्रदेव ने ग्रहण किया, इसका शरीर ही पर्वताकार (मेघ) हुआ है ॥५ ॥

२४०९. सोमेन पूर्णं कलशं बिभर्षि त्वष्टा रूपाणां जनिता पशूनाम् ।
शिवास्ते सन्तु प्रजन्व इह या इमा न्य१स्मभ्यं स्वधिते यच्छ या अमूः ॥६ ॥

हे ऋषभ ! आप सोमरस से भरे हुए कलश को धारण करते हैं । आप पशुओं के उत्पादक, विविधरूपों (शरीरों) को बनाने वाले हैं । आपकी जो सन्तानें हैं, वे हमारे लिए कल्याणकारी हों । हे स्वधिते (स्वयं सम्पूर्ण विश्व को धारण करने वाले) ! आपके पास जो (उत्पादक शक्तियाँ) हैं, उन्हें हमारे लिए प्रदान करें ॥६ ॥

२४१०. आज्यं बिभर्ति घृतमस्य रेतः साहस्रः पोषस्तमु यज्ञमाहुः ।
इन्द्रस्य रूपमृषभो वसानः सो अस्मान् देवाः शिव ऐतु दत्तः ॥७ ॥

यह बैल घृत को धारण करने वाला रेतस् (उत्पादक तेज) का सेचनकर्त्ता है । हजारों प्रकार की पुष्टियों के प्रदाता होने से इसे यज्ञ कहा गया । यही ऋषभ इन्द्र के स्वरूप को धारण कर रहा है । हे देवगण ! वह ऋषभ हमारे लिए कल्याणप्रद हो ॥७ ॥

२४११. इन्द्रस्यौजो वरुणस्य बाहू अश्विनोरंसौ मरुतामियं ककुत् ।
बृहस्पतिं संभृतमेतमाहुर्ये धीरासः कवयो ये मनीषिणः ॥८ ॥

धीर, मनीषी, कवि, विद्वान् आदि बृहस्पतिदेव को ही इस ऋषभ रूप में अवतरित हुआ बतलाते हैं । इसकी भुजाएँ इन्द्रदेव की, कन्धे अश्विनीदेवों के तथा कोहनी भाग मरुद्गणों के कहे गए हैं ॥८ ॥

२४१२. दैवीर्विशः पयस्वाना तनोषि त्वामिन्द्रं त्वां सरस्वन्तमाहुः ।
सहस्रं स एकमुखा ददाति यो ब्राह्मण ऋषभमाजुहोति ॥९ ॥

हे पयस्वान् ऋषभ ! आप दिव्यगुण सम्पन्न प्रजा को रूप देते हैं । आपको ही इन्द्र और सरस्वान् कहा जाता है । जो ब्राह्मण इस ऋषभ का यजन (दान) करता है, वह एक ही मुख (माध्यम) से हजारों का दान करता है ॥९ ॥

२४१३. बृहस्पतिः सविता ते वयो दधौ त्वष्टुर्वायोः पर्यात्मा त आभृतः ।
अन्तरिक्षे मनसा त्वा जुहोमि बर्हिष्टे द्यावापृथिवी उभे स्ताम् ॥१० ॥

हे वृषभ !बृहस्पति और सविता देवों ने आपकी आयु को धारण किया तथा आपकी आत्मा त्वष्टा और वायु से पूर्ण है । मन से आपको अन्तरिक्ष में समर्पित करते हैं । दोनों द्युलोक और भूलोक ही आपके आसनरूप हों ॥

२४१४. य इन्द्र इव देवेषु गोष्वेति विवावदत् ।
तस्य ऋषभस्याङ्गानि ब्रह्मा सं स्तौतु भद्रया ॥११ ॥

जिस प्रकार इन्द्रदेव, देवों में आगमन करते हैं ; उसी प्रकार जो गौओं (वाणियों या इन्द्रियों) के बीच शब्द करते हुए आता है, ऐसे ऋषभ के अंगों की स्तुति ब्रह्मा मंगलमयी वाणी से करें ॥११ ॥

२४१५. पार्श्वे आस्तामनुमत्या भगस्यास्तामनूवृजौ ।
अष्ठीवन्तावब्रवीन्मित्रो ममैतौ केवलाविति ॥१२ ॥

उसके पार्श्वभाग अनुमतिदेव के और पसलियों के दोनों भाग भगदेव के हैं । मित्रदेवता का कथन था कि दोनों घुटने केवल हमारे ही हैं ॥१२ ॥

२४१६. भसदासीदादित्यानां श्रोणी आस्तां बृहस्पतेः ।
पुच्छं वातस्य देवस्य तेन धूनोत्योषधीः ॥१३ ॥

इसके कटि प्रदेश आदित्यदेवों के, कूल्हे बृहस्पति के और पूँछ वायुदेव की है । उसी से वे ओषधियों को प्रकम्पित करते हैं ॥१३ ॥

२४१७. गुदा आसन्त्सिनीवाल्याः सूर्यायास्त्वचमब्रुवन् ।
उत्थातुरब्रुवन् पद ऋषभं यदकल्पयन् ॥१४ ॥

सिनीवाली, सूर्य प्रभा, उत्थाता, इन देवों के लिए क्रमशः गुदा, त्वचा और पैर ये अवयव माने गये हैं । इस प्रकार विद्वान् पुरुषों ने बैल के विषय में कल्पना की है ॥१४ ॥

२४१८. क्रोड आसीज्जामिशंसस्य सोमस्य कलशो धृतः ।
देवाः संगत्य यत् सर्व ऋषभं व्यकल्पयन् ॥१५ ॥

जामिशंस की गोद (उदर भाग) और कलशरूप ककुद भाग को सोमदेव ने धारण किया है । इस प्रकार समस्त देवों ने इस बैल के सम्बन्ध में कल्पना की थी ॥१५ ॥

२४१९. ते कुष्ठिकाः सरमायै कूर्मेभ्यो अदधुः शफान् ।
ऊबध्यमस्य कीटेभ्यः श्ववर्तेभ्यो अधारयन् ॥१६ ॥

बैल के कुष्ठिका भाग को सरमा और खुरों को कछुओं के निमित्त निश्चित किया गया, इसके अपक्व अन्न भाग को श्वानों और कीड़ों के लिए रखा गया ॥१६ ॥

२४२०. शृङ्गाभ्यां रक्ष ऋषत्यवर्तिं हन्ति चक्षुषा ।
शृणोति भद्रं कर्णाभ्यां गवां यः पतिरघ्न्यः ॥१७ ॥

अहिंसित (गौओं या प्रकृति) के स्वामी ऋषभ अपने कानों से कल्याणकारी शब्द सुनते हैं, सींगों से राक्षसी वृत्तियों का संहार करते हैं तथा नेत्रों से अकालरूप दारिद्र्य को दूर करते हैं ॥१७ ॥

२४२१. शतयाजं स यजते नैनं दुन्वन्त्यग्नयः ।
जिन्वन्ति विश्वे तं देवा यो ब्राह्मण ऋषभमाजुहोति ॥१८ ॥

इस ऋषभ का यजन (समर्पण) करने वाले ब्राह्मण शतयाज-यज्ञ के पुण्य को अर्जित करते हैं । समस्त देव उन्हें तृप्ति प्रदान करते हैं और अग्नि की ज्वालाएँ इन्हें सन्तापित नहीं करतीं ॥१८ ॥

२४२२. ब्राह्मणेभ्य ऋषभं दत्त्वा वरीयः कृणुते मनः ।
पुष्टिं सो अघ्न्यानां स्वे गोष्ठेऽव पश्यते ॥१९ ॥

सत्पात्र ब्राह्मणों को ऋषभ सौंपकर जो अपने मन की उदार भावना का परिचय देते हैं, वे अपनी गोशाला में गौओं की पुष्टि का शीघ्र दर्शन करते हैं ॥१९ ॥

२४२३. गावः सन्तु प्रजाः सन्त्वथो अस्तु तनूबलम्।
तत् सर्वमनु मन्यन्तां देवा ऋषभदायिने ॥२० ॥

ऋषभ का दान करने वाले को देवगण अपने निर्देश से गौएँ, सुसन्तति और शारीरिक शक्ति प्रदान करें ॥२०॥

२४२४. अयं पिपान इन्द्र इद् रयिं दधातु चेतनीम्।
अयं धेनुं सुदुघां नित्यवत्सां वशं दुहां विपश्चितं परो दिवः ॥२१ ॥

सोमरूपी हवि का पान करते हुए इन्द्रदेव ज्ञानस्वरूप सम्पत्ति को प्रदान करें । इन्द्रदेव स्वर्गलोक से परे ज्ञानयुक्त ऐसी धेनु (धारण क्षमता) लेकर आएँ, जो सुदुधा (श्रेष्ठ दूध वाली) नित्यवत्सा (सदा वत्स के-साधक के साथ रहने वाली) तथा वश में रहकर दुही जाने वाली हो ॥२१ ॥

२४२५. पिशङ्गरूपो नभसो वयोधा ऐन्द्रः शुष्मो विश्वरूपो न आगन्।
आयुरस्मभ्यं दधत् प्रजां च रायश्च पोषैरभि नः सचताम् ॥२२ ॥

अन्तरिक्षीय अन्न को धारण करने वाला, भूरे रंग वाला (पिशङ्ग रूप) और अनेक आकृतिरूपों से युक्त देवराज इन्द्र का सामर्थ्य- बल निकट आ रहा है । वह बल आयुष्य, सुसन्तति और वैभव प्रदान करते हुए हमें पोषक तत्त्वों से सम्पन्न करे ॥२२ ॥

२४२६.उपेहोपपर्चनास्मिन् गोष्ठ उप पृञ्च नः । उप ऋषभस्य यद् रेत उपेन्द्र तव वीर्यम्।

हे ऋषभ (साँड़) ! आप इस गोष्ठ में रहें, हमारे सहायक हों । हे इन्द्रदेव ! आपका वीर्य रस वृषभ के रेतस् (उत्पादक तेज) के रूप में हमारे पास आ जाए ॥२३ ॥

२४२७. एतं वो युवानं प्रति दध्मो अत्र तेन क्रीडन्तीश्चरत वशाँ अनु।
मा नो हासिष्ट जनुषा सुभागा रायश्च पोषैरभि नः सचध्वम् ॥२४ ॥

(हे प्रकृति के घटको या गौओ) ! इस युवा बैल (ऋषभ) को हम आपके निमित्त यहाँ रखते हैं, आप इस गोष्ठ (गोशाला) के इच्छित स्थानों में भ्रमण करें । हे सौभाग्यशालिनि ! आप हमारा परित्याग न करें और वैभव की पुष्टियों से हमें सम्पन्न करें ॥२४ ॥

[५ - पञ्चौदन - अज सूक्त]

[**ऋषि-** भृगु । **देवता**-पञ्चौदन अज । **छन्द-** त्रिष्टुप्, ३ चतुष्पदा पुरोऽतिशक्वरी जगती, ४, १० जगती, १४, १७, २७-२९ अनुष्टुप्, १६ त्रिपदा अनुष्टुप्, १८, ३७ त्रिपदा विराट् गायत्री, २०-२२, २६ पञ्चपदा अनुष्टुप् उष्णिक् गर्भोपरिष्टात् बार्हता भुरिक् त्रिष्टुप्, २३ पुर उष्णिक्, २४ पञ्चपदा अनुष्टुप् उष्णिक् गर्भोपरिष्टाद् बार्हता विराट् जगती, ३० ककुम्मती अनुष्टुप्, ३१ सप्तपदाष्टि, ३२-३५ दशपदा प्रकृति, ३६ दशपदाकृति, ३८ एकावसाना द्विपदा साम्नी त्रिष्टुप् ।]

इस सूक्त के देवता 'पञ्चौदन अज' हैं । ओदन पके हुए चावल (भात) को कहते हैं, व्यापक अर्थों में पके हुए अन्न को भी ओदन कहते हैं । अनेक आचार्यों ने इस सम्बोधन का भाव पंचभूतों या पंच तन्मात्राओं का भोक्ता जन्म-मरण से मुक्त जीवात्मा के साथ जोड़ा है । इस भाव से भी मंत्रों के अर्थ सिद्ध होते हैं; किन्तु उसे अजन्मा परिपक्व अन्न कहना बहुत युक्ति संगत नहीं लगता । जगह-जगह मंत्रों में उसकी आहुतियाँ देने एवं दान किए जाने का उल्लेख भी है । अस्तु, उसे पदार्थ जगत् के परमाणु बनने से पूर्व की स्थिति वाले उपकणों (सब एटामिक पार्टिकल्स) के रूप में समझा जा सकता है । वह पदार्थ के जन्म से पूर्व की स्थिति है, इसलिए उसे अजन्मा कहना उचित है, साथ ही वह पदार्थ (पंचभूत) बनने के लिए परिपक्व स्थिति में होने से पका हुआ अन्न 'ओदन' भी कहला सकता है । पाँचों भूतों के लिए आधार-आहार रूप होने से 'पञ्चौदन' संज्ञा देना भी उचित है । सुधी पाठक मंत्रार्थों को उक्त दोनों ही भावों से ग्रहण कर सकते हैं-

२४२८. आ नयैतमा रभस्व सुकृतां लोकमपि गच्छतु प्रजानन्।
तीर्त्वा तमांसि बहुधा महान्त्यजो नाकमा क्रमतां तृतीयम् ॥१ ॥

इस अज (अजन्मा) को यहाँ लाकर, ऐसे सत्कर्म प्रधान यज्ञ को प्रारम्भ करें, जिससे यह अज पुण्यात्माओं के लोकों को जानता हुआ घने अन्धकारों को नाना प्रकार से पार करते हुए तृतीय स्वर्ग धाम को उपलब्ध करे ॥१ ॥

२४२९. इन्द्राय भागं परि त्वा नयाम्यस्मिन् यज्ञे यजमानाय सूरिम्।
ये नो द्विषन्त्यनु तान् रभस्वानागसो यजमानस्य वीराः ॥२ ॥

हे ज्ञानसम्पन्न अज ! हम आपको इस सत्कर्मरूप यज्ञ में इन्द्रदेव (परमात्मा) के लिए यजमान (साधक) के समीप लेकर आते हैं । जो हमारे प्रति दुर्भावनाएँ रखते हैं, उन्हें पैर से कुचल डालें और यजमान की वीर सन्तानें पापों से रहित हों ॥२ ॥

२४३०. प्र पदोऽव नेनिग्धि दुश्चरितं यच्चचार शुद्धैः शफैरा क्रमतां प्रजानन्।
तीर्त्वा तमांसि बहुधा विपश्यन्नजो नाकमा क्रमतां तृतीयम् ॥३ ॥

हे अज (अजन्मा जीवात्मा) ! पूर्वकाल में आपसे जो दुष्कृत्य बन पड़े हों, उसके लिए आप अपने पैरों को पवित्र करें । तत्पश्चात् पवित्र कदमों से मार्ग को जानते हुए स्वर्गारोहण करें । यह अज अन्धकारों को लाँघते हुए, विभिन्न लोकों को देखते हुए, तृतीय स्वर्ग धाम (परम उच्च स्थिति) को प्राप्त करे ॥३ ॥

[अज स्थिति वाले सूक्ष्म कणों से विषैले अपवित्र पदार्थ भी बन जाते हैं । उनको पुनः सूक्ष्म कणों में विखण्डित करके वाञ्छित पदार्थ बनाने की प्रक्रिया अन्तरिक्ष से भी ऊपर आकाश के उच्च क्षेत्र में होती है । भूः (पृथ्वी) , भुवः (अन्तरिक्ष) के बाद स्वः , महः , जनः ये तीन आकाश हैं । जनः का अर्थ जनन करने वाला भी होता है, उस अज की उस तीसरे स्वर्ग 'जनः' तक गति होती है ।]

२४३१. अनु च्छ्य श्यामेन त्वचमेतां विशस्तर्यथापर्व१सिना माभि मंस्थाः ।
माभि द्रुहः परुशः कल्पयैनं तृतीये नाके अधि वि श्रयैनम् ॥४ ॥

हे विशस्तः (विशेष शासक) ! इस काले शस्त्र (श्याम) से इसकी त्वचा को आप इस प्रकार से काटें, जिससे जोड़ों को वेदना की अनुभूति न हो । द्वेष भावना से रहित होकर जोड़ों से इसे इस प्रकार समर्थ बनाएँ, जिससे यह परम उच्च स्थान (स्वर्ग धाम) को उपलब्ध करे ॥४ ॥

[जीवात्मा अथवा अज कणों का लगाव यदि किन्हीं हीन भावों से हो जाए, तो उन लगावों-सन्धियों को ज्ञान से काटकर श्रेष्ठ प्रवृत्तियों के साथ, उसे भली प्रकार जोड़ा जाए ।]

२४३२. ऋचा कुम्भीमध्यग्नौ श्रयाम्या सिञ्चोदकमव धेह्येनम्।
पर्याधत्ताग्निना शमितारः शृतो गच्छतु सुकृतां यत्र लोकः ॥५ ॥

अभिमंत्रित करके कुम्भी पात्र को हम आग पर रखते हैं । जल से अभिषिंचित पात्र को हे शमिताओ ! आप इस प्रकार रखें, जिससे आग (साधना) द्वारा परिपक्व होकर वह अज वहाँ जाए, जहाँ सत्कर्मियों (पुण्यात्माओं) के श्रेष्ठ लोक हैं ॥५ ॥

२४३३. उत्क्रामातः परि चेदतप्तस्तप्ताच्चरोरधि नाकं तृतीयम्।
अग्नेरग्निरधि सं बभूविथ ज्योतिष्मन्तमभि लोकं जयैतम् ॥६ ॥

चारों ओर से संतप्त न होते हुए भी आप संतप्त चरु द्वारा तृतीय स्वर्गधाम में जाने के लिए आरोहण करें । अग्नि के संताप से आप उसके समान तेजस्वी हो गये हैं ।अतः इस तेजोमय लोक को अपने सत्कर्मों से प्राप्त करें

[यज्ञीय प्रयोगों से भी हव्य विखण्डित होकर अज कणों में बदल जाता है । वह अग्नि के संयोग से उच्च लोकों में जाकर वाञ्छित कणों के रूप में पुनः पृथ्वी पर बरसता है ।]

२४३४. अजो अग्निरजमु ज्योतिराहुरजं जीवता ब्रह्मणे देयमाहुः ।
अजस्तमांस्यप हन्ति दूरमस्मिँल्लोके श्रद्दधानेन दत्तः ॥७ ॥

अज (अजन्मा) ही अग्नि और ज्योति है । जीवित देहधारियों के अन्दर जो अज है, उसे ब्राह्मी या देव प्रक्रिया के लिए समर्पित करना चाहिए , ऐसा ज्ञानियों का कथन है । इस लोक में श्रद्धासहित समर्पित किया गया, यह अज दूरस्थ स्वर्गधाम में अन्धकारों को विनष्ट करता है ॥७ ॥

२४३५. पञ्चौदनः पञ्चधा वि क्रमतामाक्रंस्यमानस्त्रीणि ज्योतींषि ।
ईजानानां सुकृतां प्रेहि मध्यं तृतीये नाके अधि वि श्रयस्व ॥८ ॥

सूर्य, चन्द्र और अग्नि इन तीन तेजों को प्राप्त करने वाला, यह अज (जीवात्मा) पाँच प्रकार के भोज्य पदार्थों (पाँच प्राणों या पाँच तन्मात्राओं) से युक्त पाँच कार्यक्षेत्रों (पाँचभूतों या इन्द्रियों) में पराक्रम करे । हे पञ्चौदन ! आप याज्ञिक सत्कर्मियों के मध्य पहुँचकर तृतीय स्वर्गधाम को प्राप्त हों ॥८ ॥

२४३६. अजा रोह सुकृतां यत्र लोकः शरभो न चत्तोऽति दुर्गाण्येषः ।
पञ्चौदनो ब्रह्मणे दीयमानः स दातारं तृप्त्या तर्पयाति ॥९ ॥

हे अज ! उन्नति करो । हिंसक बाघ (घातक वृत्तियों या कणों) की पहुँच से परे पहुँचो । पंचभूतों का आधार, यह अज परब्रह्म के लिए समर्पित होकर, समर्पणदाता को तृप्ति देकर सन्तुष्ट करता है ॥९ ॥

२४३७. अजस्त्रिनाके त्रिदिवे त्रिपृष्ठे नाकस्य पृष्ठे ददिवांसं दधाति ।
पञ्चौदनो ब्रह्मणे दीयमानो विश्वरूपा धेनुः कामदुघास्येका ॥१० ॥

यह अज समर्पणदाता को तीनों प्रकार के सुखों के प्रदाता, तीनों प्रकाशों से युक्त और तीन पृष्ठ (आधारों) से युक्त स्वर्गधाम के स्थल पर धारण करता है । हे अज ! परब्रह्म के लिए समर्पित पञ्चौदन दाता के तप में आप विश्वरूप कामधेनु के समान होते हैं ॥१० ॥

[अजकण संकल्पित - वाञ्छित पदार्थों के रूप में प्रकट हो सकते हैं, इसलिए उन्हें इच्छित विविध रूप वाली कामधेनु के समान कहा गया है ।]

२४३८. एतद् वो ज्योतिः पितरस्तृतीयं पञ्चौदनं ब्रह्मणेऽजं ददाति ।
अजस्तमांस्यप हन्ति दूरमस्मिँल्लोके श्रद्दधानेन दत्तः ॥११ ॥

हे पितरगण ! वह आपकी तृतीय ज्योति है, जो पञ्चौदनरूप अज को ब्रह्मा (परमात्मा) के लिए समर्पित की जाती है । इस लोक में श्रद्धापूर्वक दिया गया पञ्चौदन अज दूरस्थ लोक के अन्धकार को विनष्ट कर देता है ॥११ ॥

२४३९. ईजानानां सुकृतां लोकमीप्सन् पञ्चौदनं ब्रह्मणेऽजं ददाति ।
स व्याप्तिमभि लोकं जयैतं शिवो३स्मभ्यं प्रतिगृहीतो अस्तु ॥१२ ॥

सुकृत (यज्ञादि) करने वालों को प्राप्त होने वाले लोकों की कामना करने वाले जो लोग, जिस पञ्चौदन अज को (यज्ञद्वारा) ब्राह्मी अनुशासन के लिए प्राप्त करते हैं । ऐसे हे अज ! आप व्यापक बनकर इस लोक को जीत लें । (देवों द्वारा) स्वीकृत होकर आप हमारा कल्याण करें ॥१२ ॥

२४४०. अजो ह्य१ग्नेरजनिष्ट शोकाद् विप्रो विप्रस्य सहसो विपश्चित्।
इष्टं पूर्तमभिपूर्तं वषट्कृतं तद् देवा ऋतुशः कल्पयन्तु ॥१३ ॥

ब्रह्मबल (ज्ञानशक्ति) और पराक्रम-बल (क्षात्रशक्ति) के विशेषज्ञ ये अज अग्नि की प्रखर ज्वालाओं से उद्भूत (प्रकट) होते हैं। इनके द्वारा इष्टापूर्त (अभीष्ट पूर्ति) और यज्ञीय कृत्यों को सभी देवशक्तियाँ ऋतुओं के अनुकूल कल्पित करें ॥१३ ॥

२४४१. अमोतं वासो दद्याद्धिरण्यमपि दक्षिणाम्।
तथा लोकान्त्समाप्नोति ये दिव्या ये च पार्थिवाः ॥१४ ॥

ज्ञानपूर्वक तैयार किया गया स्वर्णिम आवास जो उस अज के लिए अर्पित करते हैं, वे दानी द्युलोक और पृथ्वी दोनों में ही ऊँची उपलब्धियों को अर्जित करते हैं ॥१४ ॥

[पृथ्वी पर वह स्वर्णिम आवास 'यज्ञ क्षेत्र' है तथा द्युलोक में स्वर्णिम प्रकाशमय सूक्ष्म कणों का उत्पादक क्षेत्र है ।]

२४४२. एतास्त्वाजोप यन्तु धाराः सोम्या देवीर्घृतपृष्ठा मधुश्चुतः ।
स्तभान पृथिवीमुत द्यां नाकस्य पृष्ठेऽधि सप्तरश्मौ ॥१५ ॥

हे अज ! ये घृत और शहद से युक्त सोम सम्बन्धी दिव्य रस धाराएँ आपके समीप पहुँचें। हे अज ! आप सात किरणों वाले सूर्य के ऊपर स्वर्ग के पृष्ठभाग से द्युलोक और पृथ्वी को कम्पायमान करें ॥१५ ॥

२४४३. अजो३स्यज स्वर्गोऽसि त्वया लोकमङ्गिरसः प्राजानन्।
तं लोकं पुण्यं प्र ज्ञेषम् ॥१६ ॥

हे अज ! आप अजन्मा और स्वर्गरूप हैं, आपके द्वारा अंगिरा वंशजों ने स्वर्गलोक के विषय में जानकारी प्राप्त की थी। उस पुण्यमय लोक को हमने भली प्रकार समझ लिया है ॥१६ ॥

२४४४. येना सहस्रं वहसि येनाग्ने सर्ववेदसम्।
तेनेमं यज्ञं नो वह स्वर्देवेषु गन्तवे ॥१७ ॥

हे अग्ने ! जिस सामर्थ्य द्वारा आप सभी प्रकार की सम्पदाओं को देने वाली आहुतियों को हजारों विधियों से देवों तक ले जाते हैं, उसी सामर्थ्य से आप हमारे इस यज्ञ को स्वर्ग प्राप्ति के लिए, देवों के पास पहुँचाएँ ॥१७ ॥

२४४५. अजः पक्वः स्वर्गे लोके दधाति पञ्चौदनो निर्ऋतिं बाधमानः ।
तेन लोकान्त्सूर्यवतो जयेम ॥१८ ॥

पञ्चौदन अज परिपक्व होकर स्वर्गलोक में स्थापित होते हैं और पापदेवता को दूर हटाते हैं। इस अज द्वारा सूर्य से युक्त लोकों को हम प्राप्त करें ॥१८ ॥

२४४६. यं ब्राह्मणे निदधे यं च विक्षु या विप्रुष ओदनानामजस्य ।
सर्वं तदग्ने सुकृतस्य लोके जानीतान्नः संगमने पथीनाम् ॥१९ ॥

हम जिसे ब्रह्मनिष्ठों और जनसाधारण में प्रतिष्ठित करते हैं, वही सम्पदा अज के भोगों की पूर्ति करती है। हे अग्निदेव ! ये सभी सम्पदाएँ पुण्यात्माओं के लोक में पहुँचाने वाले मार्गों में हमारी सहायक हों, ऐसा जानें ॥१९॥

२४४७. अजो वा इदमग्रे व्यक्रमत तस्योर इयमभवद् द्यौः पृष्ठम्।
अन्तरिक्षं मध्यं दिशः पार्श्वे समुद्रौ कुक्षी ॥२० ॥

इस जगत् में जो पूर्वकाल से सतत प्रयत्नरत है, वह अज ही है । इस अज की छाती यह भूमि, पीठ-द्युलोक, मध्यभाग- अन्तरिक्षलोक, पसलियाँ-दिशाएँ और कोख समुद्र हैं ॥२० ॥

२४४८. सत्यं चर्तं च चक्षुषी विश्वं सत्यं श्रद्धा प्राणो विराट् शिरः ।
एष वा अपरिमितो यज्ञो यदजः पञ्चौदनः ॥२१ ॥

उसके नेत्र सत्य और ऋतरूप, सम्पूर्ण विश्व अस्तित्वरूप, श्रद्धा प्राणरूप और विराट् शीर्षरूप हुए हैं । यह पञ्चौदन अज असीमित फल को प्रदान करने वाला है ॥२१ ॥

[ऊपर के दो मंत्रों में उस अज तत्त्व द्वारा सृष्टि निर्माण काल में पृथ्वी , अन्तरिक्ष, समुद्र आदि के उद्भूत होने का वर्णन किया गया है ।]

२४४९. अपरिमितमेव यज्ञमाप्नोत्यपरिमितं लोकमव रुन्द्धे ।
यो३जं पञ्चौदनं दक्षिणाज्योतिषं ददाति ॥२२ ॥

जो मनुष्य दक्षिणा की तेजस्विता वाले (भाव से) पञ्चौदन अज को समर्पित करते हैं । वे असंख्य यज्ञफलों के पुण्य के अधिकारी होते हैं और अपरिमित ऐश्वर्यमय लोक के मार्ग को अपने लिए उद्घाटित करते हैं ॥२२॥

[मनुष्य यज्ञ - प्रक्रिया द्वारा ही अज कणों का प्रवाह उत्पन्न कर सकते हैं । इस प्रक्रिया को सम्पन्न करने से असाधारण पुण्य फल प्राप्त होते हैं ।]

२४५०. नास्यास्थीनि भिन्द्यान्न मज्ज्ञो निर्धयेत् । सर्वमेनं समादायेदमिदं प्र वेशयेत् ॥२३॥

इस यज्ञ के निमित्त इसकी अस्थियों को न तोड़ें और मज्जाओं को भी न निचोड़ें; वरन् सभी 'यह है,' यह है , ऐसा कहते हुए इसे विशाल में प्रविष्ट करें ॥२३ ॥

[पदार्थ सृजन की स्थिति तक तैयार किये जा चुके अज कणों को और विभाजित न करें । उन्हें वाञ्छित पदार्थों को निर्माण की दिशा में प्रेरित करें , यही उचित है ।]

२४५१. इदमिदमेवास्य रूपं भवति तेनैनं सं गमयति ।
इषं मह ऊर्जमस्मै दुहे यो३जं पञ्चौदनं दक्षिणाज्योतिषं ददाति ॥२४ ॥

यही इस यज्ञ का रूप है, इसे (जीवात्मा अथवा यज्ञ) उस (परमात्मा या उच्च लोकों) से संयुक्त करते हैं । जो मनुष्य दक्षिणा से देदीप्यमान पञ्चौदन अज के समर्पणकर्त्ता हैं, उन्हें यह यज्ञ, अन्न, महानता और सामर्थ्य देता है ॥२४ ॥

२४५२. पञ्च रुक्मा पञ्च नवानि वस्त्रा पञ्चास्मै धेनवः कामदुघा भवन्ति ।
यो३जं पञ्चौदनं दक्षिणाज्योतिषं ददाति ॥२५ ॥

जो दक्षिणा से देदीप्यमान पञ्चौदन अज के समर्पणदाता हैं, उन्हें पाँच सुवर्ण (प्राण) , पाँच नवीन-वस्त्र, पंच कोश और पाँच कामधेनुएँ (इन्द्रियाँ) उपलब्ध होती हैं ॥२५ ॥

२४५३. पञ्च रुक्मा ज्योतिरस्मै भवन्ति वर्म वासांसि तन्वे भवन्ति ।
स्वर्गं लोकमश्नुते यो३जं पञ्चौदनं दक्षिणाज्योतिषं ददाति ॥२६ ॥

दक्षिणा से दीप्तिमान् पंचभोजी अज को जो समर्पित करते हैं, उन्हें (उन्हे) पंचरुक्मा ज्योति (पाँच प्रकार की आभायुक्त ज्योति) और स्वर्गलोक की प्राप्ति होती है ।इनके शरीर के लिए कवचरूपी वस्त्र प्राप्त होते हैं ॥२६ ॥

२४५४. या पूर्वं पतिं वित्त्वाथान्यं विन्दतेऽपरम् ।
पञ्चौदनं च तावजं ददातो न वि योषतः ॥२७ ॥

जो स्त्रियाँ (सूक्ष्म इकाइयाँ) पहले पति (पदार्थ) के साथ रहती हैं अथवा जो अन्य पति (पदार्थों) का वरण कर लेती हैं, ऐसी दोनों प्रकार की नारियाँ (इकाइयाँ) पञ्चौदन (अजन्मे तत्त्वों) के रूप में स्वयं को समर्पित करके भी (अपनी विशेषताओं से) वियुक्त नहीं होतीं ॥२७ ॥

२४५५. समानलोको भवति पुनर्भुवापरः पतिः ।
योऽजं पञ्चौदनं दक्षिणाज्योतिषं ददाति ॥२८ ॥

जो व्यक्ति पञ्चौदन अज को दक्षिणा के तेज से युक्त समर्पित करते हैं, ऐसे दूसरे पति भी पुनर्विवाहित स्त्री के साथ समान स्थान वाले होते हैं ॥२८ ॥

[पदार्थ भी स्वयं को अजरूप में समर्पित करके नयी विशेषताओं के साथ पुनः अस्तित्व में आ जाते हैं ।]

२४५६. अनुपूर्ववत्सां धेनुमनड्वाहमुपबर्हणम् ।
वासो हिरण्यं दत्त्वा ते यन्ति दिवमुत्तमाम् ॥२९ ॥

क्रम से प्रतिवर्ष वत्स देने वाली (अनुपूर्ववत्सा) धेनु, वृषभ ओढ़नी (उपबर्हण) और सुवर्णयुक्त वस्त्रों के दानदाता श्रेष्ठ स्वर्गलोक को जाते हैं ॥२९ ॥

२४५७. आत्मानं पितरं पुत्रं पौत्रं पितामहम् । जायां जनित्रीं मातरं ये प्रियास्तानुप ह्वये ॥

अपनी आत्मचेतना, पिता, पुत्र, पौत्र, पितामह, सहधर्मिणी, जन्म देने वाली माता और जो हमारे प्रिय इष्ट मित्र हैं, उन सबको हम अपने समीप बुलाएँ ॥३० ॥

[यह अज जिन ऋतुओं (अनुशासनों) में फलित होते हैं , उन्हें ग्रीष्म (ऊर्जा) क्रिया, संयम, पोषण, उद्यम एवं विजय कहा गया है । आगे के पाँच मंत्र उन्हीं ऋतुओं के सम्बन्ध में हैं ।]

२४५८. यो वै नैदाघं नामर्तुं वेद । एष वै नैदाघो नामर्तुर्यदजः पञ्चौदनः । निरेवाप्रियस्य भ्रातृव्यस्य श्रियं दहति भवत्यात्मना । योऽजं पञ्चौदनं दक्षिणाज्योतिषं ददाति ॥

यह पञ्चौदन अज ही ग्रीष्म ऋतु है, जो इस ग्रीष्म ऋतु के ज्ञाता और दक्षिणा के तेजस् से सम्पन्न पञ्चौदन अज के समर्पणकर्त्ता हैं, वे अपनी शक्ति से अप्रिय शत्रु (कणों) की श्री- सम्पदा को भस्मीभूत कर देते हैं ॥३१ ॥

२४५९. यो वै कुर्वन्तं नामर्तुं वेद । कुर्वतींकुर्वतीमेवाप्रियस्य भ्रातृव्यस्य श्रियमा दत्ते ।
एष वै कुर्वन्नामर्तुर्यदजः पञ्चौदनः । निरेवाप्रियस्य भ्रातृव्यस्य श्रियं दहति
भवत्यात्मना । योऽजं पञ्चौदनं दक्षिणाज्योतिषं ददाति ॥३२ ॥

जो कर्म (कुर्वन्त) नामक ऋतु के ज्ञाता हैं, वे अप्रिय शत्रु की प्रयत्नमयी श्री- सम्पदा को हर लेते हैं । पञ्चौदन अज ही निश्चय से कुर्वन्त नामक ऋतु हैं, जो दक्षिणा के तेज से सम्पन्न पञ्चौदन अज के दाता हैं, वे अपने दान के प्रभाव से अप्रिय शत्रु (कणों) के ऐश्वर्य को विनष्ट कर देते हैं ॥३२ ॥

२४६०. यो वै संयन्तं नामर्तुं वेद । संयतींसंयतीमेवाप्रियस्य भ्रातृव्यस्य श्रियमा दत्ते ।
एष वै संयन्नामर्तुर्यदजः पञ्चौदनः । निरेवाप्रियस्य भ्रातृव्यस्य श्रियं दहति
भवत्यात्मना । योऽजं पञ्चौदनं दक्षिणाज्योतिषं ददाति ॥३३ ॥

जो संयन्त नामक ऋतु के ज्ञाता हैं, वे अप्रिय शत्रु की संयम द्वारा उपलब्ध सम्पदा को ग्रहण करते हैं । पञ्चौदन अज ही संयन्त नामक ऋतु हैं । जो दक्षिणा से दीप्तिमान् पञ्चौदन अज के दाता हैं, वे अपनी आत्मशक्ति से अप्रिय (दुष्ट) शत्रु की श्री- समृद्धि का विनाश कर देते हैं ॥३३ ॥

२४६१. यो वै पिन्वन्तं नामर्तुं वेद। पिन्वतींपिन्वतीमेवाप्रियस्य भ्रातृव्यस्य श्रियमा दत्ते।
एष वै पिन्वन्नामर्तुर्यदजः पञ्चौदनः। निरेवाप्रियस्य भ्रातृव्यस्य श्रियं दहति
भवत्यात्मना। यो३जं पञ्चौदनं दक्षिणाज्योतिषं ददाति ॥३४ ॥

जो पिन्वन्त (पोषण) नामक ऋतु के ज्ञाता हैं, वे अप्रिय शत्रु की पोषण द्वारा उपलब्ध की गई (पोषिका) श्री-सम्पदा का हरण करते हैं। पञ्चौदन अज ही पिन्वन्त (पोषण) नामक ऋतु हैं। जो दक्षिणा द्वारा देदीप्यमान पञ्चौदन अज (पञ्चभोज्य पदार्थों की सेवनकर्त्ता अजन्मा आत्मा) के समर्पणकर्त्ता हैं, वे अपने प्रभाव से दुष्ट शत्रु की श्री-समृद्धि को विनष्ट कर देते हैं ॥३४ ॥

२४६२. यो वा उद्यन्तं नामर्तुं वेद। उद्यतीमुद्यतीमेवाप्रियस्य भ्रातृव्यस्य श्रियमा दत्ते।
एष वा उद्यन्नामर्तुर्यदजः पञ्चौदनः। निरेवाप्रियस्य भ्रातृव्यस्य श्रियं दहति
भवत्यात्मना। यो३जं पञ्चौदनं दक्षिणाज्योतिषं ददाति ॥३५ ॥

जो उद्यन्त (उद्यम) नामक ऋतु के ज्ञाता हैं, वे दुष्ट शत्रु की उद्यम द्वारा प्राप्त की गई लक्ष्मी को ग्रहण करते हैं। पञ्चौदन अज ही उद्यन्त नामक ऋतु हैं। दक्षिणा से दीप्तिमान् पञ्चौदन अज के जो समर्पणकर्त्ता हैं, वे अपने सुकृत्यों से शत्रु के श्रीवर्चस्व को भस्मीभूत कर डालते हैं ॥३५ ॥

२४६३. यो वा अभिभुवं नामर्तुं वेद।अभिभवन्तीमभिभवन्तीमेवाप्रियस्य भ्रातृव्यस्य
श्रियमा दत्ते। एष वा अभिभूर्नामर्तुर्यदजः पञ्चौदनः। निरेवाप्रियस्य भ्रातृव्यस्य
श्रियं दहति भवत्यात्मना। यो३जं पञ्चौदनं दक्षिणाज्योतिषं ददाति ॥३६ ॥

जो अभिभू (विजय) नामक ऋतु के ज्ञाता हैं, वे दुष्ट शत्रु की परास्त करने वाली लक्ष्मी (शोभा) का हरण कर लेते हैं। पञ्चौदन अज ही अभिभू (विजय) नामक ऋतु हैं। दक्षिणा से दीप्तिमान् पञ्चौदन अज के जो समर्पणकर्त्ता हैं, वे दुष्ट शत्रु के श्री- वर्चस्व को पूरी तरह से जला डालते हैं ॥३६ ॥

२४६४. अजं च पचत पञ्च चौदनान्।
सर्वा दिशः संमनसः सध्रीचीः सान्तर्देशाः प्रति गृह्णन्तु त एतम् ॥३७ ॥

अज और पञ्चौदन (उसके पाँच प्रकार के भागों) को परिपक्व बनाएँ। सभी दिशाएँ और अन्तर्दिशाएँ एक मन होकर सहमति भाव से इसे स्वीकार करें ॥३७ ॥

२४६५. तास्ते रक्षन्तु तव तुभ्यमेतं ताभ्य आज्यं हविरिदं जुहोमि ॥३८ ॥

आपके इस यज्ञ की सभी दिशाएँ सुरक्षा करें, हम उनके निमित्त घृत और हवन सामग्री की आहुति देते हैं ॥

[६ - अतिथि सत्कार (१)]

[**ऋषि-** ब्रह्मा। **देवता-** अतिथि अथवा विद्या। **छन्द-**१ नागी त्रिपदा गायत्री, २ त्रिपदार्षी गायत्री, ३, ७ साम्नी त्रिष्टुप्, ४, ९ आर्ची अनुष्टुप्, ५ आसुरी गायत्री, ६ त्रिपदा साम्नी जगती, ८ याजुषी त्रिष्टुप्, १० साम्नी भुरिक् बृहती, ११, १४-१६ साम्नी अनुष्टुप्, १२ विराट् गायत्री, १३ साम्नी निचृत् पंक्ति, १७ त्रिपदा विराट् भुरिक् गायत्री ।]

इस सूक्त से ११वें सूक्त तक अतिथि सत्कार का महत्त्व प्रकट किया गया है। यह उस समय की मान्यता है, जब लोग केवल परमार्थ या तीर्थाटन के लिए यात्रा पर निकलते थे। गृहस्थ साधक सभी में विराट् प्रभु की झलक देखते हुए अतिथि सेवा को विराट् की आराधना मानते थे। सूक्तोक्त फल उसी मर्यादा के अन्दर फलित होते हैं-

२४६६. यो विद्याद् ब्रह्म प्रत्यक्षं परूंषि यस्य संभारा ऋचो यस्यानूक्यम् ॥१ ॥

जो विद्यारूप प्रत्यक्ष ब्रह्म को जानते हैं, जिनके अवयव ही यज्ञ-सामग्री तथा कन्धे और मध्यदेश की रीढ़ (सन्धि) ही ऋचाएँ हैं ॥१ ॥

२४६७. सामानि यस्य लोमानि यजुर्हृदयमुच्यते परिस्तरणमिद्धविः ॥२ ॥

उसके बाल ही साम, हृदय ही यजुरूप और आच्छादन वस्त्र ही हवि हैं ॥२ ॥

२४६८. यद् वा अतिथिपतिरतिथीन् प्रतिपश्यति देवयजनं प्रेक्षते ॥३ ॥

जो गृहस्थ अतिथियों की ओर देखते हैं, मानो वे देवत्व- संवर्द्धक यज्ञ को ही देखते हैं ॥३ ॥

२४६९. यदभिवदति दीक्षामुपैति यदुदकं याचत्यपः प्र णयति ॥४ ॥

अतिथि से चर्चा करना यज्ञीय कार्य में दीक्षित होने के समान है, उसके द्वारा जलकी कामना प्रणयनरूप है ॥

२४७०. या एव यज्ञ आपः प्रणीयन्ते ता एव ताः ॥५ ॥

जिस जल को यज्ञ में ले जाते हैं, यह वही जल है अथवा अतिथि के लिए समर्पित जल वही है, जो यज्ञ में प्रयुक्त होता है ॥५ ॥

२४७१. यत् तर्पणमाहरन्ति य एवाग्नीषोमीयः पशुर्बध्यते स एव सः ॥६ ॥

जिन पदार्थों को अतिथि के लिए ले जाते हैं, वही मानो अग्नि और सोम के लिए पशु को बाँधा जाना है ॥६ ॥

२४७२. यदावसथान् कल्पयन्ति सदोहविर्धानान्येव तत् कल्पयन्ति ॥७ ॥

जो अतिथि के लिए आश्रय- स्थल का प्रबन्ध किया जाना है, मानो वही यज्ञ में 'सद' और हविर्धान का निर्माण करना है ॥७ ॥

२४७३. यदुपस्तृणन्ति बर्हिरेव तत् ॥८ ॥

(सत्कार में) जो वस्त्र बिछाए जाते हैं, मानो वही यज्ञ की कुशाएँ हैं ॥८ ॥

२४७४. यदुपरिशयनमाहरन्ति स्वर्गमेव तेन लोकमव रुन्द्धे ॥९ ॥

जो बिछौना लाते हैं, वे मानो स्वर्गलोक के द्वार को ही खोलते हैं ॥९ ॥

२४७५. यत् कशिपूपबर्हणमाहरन्ति परिधय एव ते ॥१० ॥

अतिथि के लिए जो चादर और तकिया लेकर आते हैं, वही मानो यज्ञ की सीमा है ॥१० ॥

२४७६. यदाञ्जनाभ्यञ्जनमाहरन्त्याज्यमेव तत् ॥११ ॥

जो आँखों के लिए अञ्जन और शरीर की मालिश के लिए तेल लाते हैं, वे मानो यज्ञ घृत ही है ॥११ ॥

२४७७. यत् पुरा परिवेषात् खादमाहरन्ति पुरोडाशावेव तौ ॥१२ ॥

परोसने से पूर्व जो अतिथि के लिए खाद्य सामग्री लाते हैं, वे मानो पुरोडाश ही हैं ॥१२ ॥

२४७८. यदशनकृतं ह्वयन्ति हविष्कृतमेव तद्ध्वयन्ति ॥१३ ॥

भोजन के लिए अतिथि को बुलाना ही मानो हविष्यान्न स्वीकार करने का आह्वान है ॥१३ ॥

२४७९. ये व्रीहयो यवा निरुप्यन्तेंऽशव एव ते ॥१४ ॥

जो चावल और जौ देखे जाते हैं, वे मानो सोम ही हैं ॥१४ ॥

२४८०. यान्युलूखलमुसलानि ग्रावाण एव ते ॥१५ ॥

जो ओखली-मूसल अतिथि के लिएधान कूटने के काम आते हैं, वे मानों सोमरस निकालने के पत्थर हैं ॥

२४८१. शूर्पं पवित्रं तुषा ऋजीषाभिषवणीराप: ॥१६ ॥

अतिथि के लिए जो छाज उपयोग में लाया जाता है, वह यज्ञ में प्रयुक्त होने वाले पवित्रा के समान, धान की भूसी सोमरस अभिषवण के बाद अवशिष्ट रहने वाले सोम तन्तुओं के समान तथा भोजन के लिए प्रयुक्त होने वाला जल, यज्ञीय जल के समान है ॥१६ ॥

२४८२. स्रुग् दर्विर्नेक्षणमायवनं द्रोणकलशाः कुम्भ्यो वायव्यानि
पात्राणीयमेव कृष्णाजिनम् ॥१७ ॥

कलछी (भात निकालने का साधन) स्रुवा के समान, पकते समय अन्न को हिलाया जाना यज्ञ की ईक्षण क्रिया के समान, पकाने आदि के पात्र द्रोणकलश के समान, अन्य पात्र, वायव्य पात्र तथा स्वागत में बिछायी गयी मृग चर्म कृष्णाजिन तुल्य होते हैं ॥१७ ॥

[७ - अतिथि सत्कार (२)]

[**ऋषि** - ब्रह्मा । **देवता**-अतिथि अथवा विद्या । **छन्द**- विराट् पुरस्ताद् बृहती, २, १२ साम्नी त्रिष्टुप्, ३ आसुरी अनुष्टुप्, ४ साम्नी उष्णिक्, ५ साम्नी बृहती, ६ आर्ची अनुष्टुप्, ७ पञ्चपदा विराट् पुरस्ताद् बृहती, ८ आसुरी गायत्री, ९ साम्नी अनुष्टुप्, १० त्रिपदार्ची त्रिष्टुप्, ११ भुरिक् साम्नी बृहती, १३ त्रिपदार्ची पंक्ति ।]

२४८३. यजमानब्राह्मणं वा एतदतिथिपतिः कुरुते
यदाहार्याणि प्रेक्षत इदं भूया३ इदा३मिति ॥१ ॥

अतिथि के सत्कार में यह अधिक है या पर्याप्त है, इस प्रकार जो देने योग्य पदार्थों का निरीक्षण करते हैं, यह प्रक्रिया यज्ञ में यजमान द्वारा ब्राह्मण के प्रति किये गये व्यवहार के समान मान्य है ॥१ ॥

२४८४.यदाह भूय उद्धरेति प्राणमेव तेन वर्षीयांसं कुरुते ॥२ ॥

जो इस प्रकार कहते हैं कि अधिक परोसकर अतिथि को दें, तो इससे वे अपने प्राण को चिरस्थाई बनाते हैं ।

२४८५. उप हरति हवींष्या सादयति ॥३ ॥

जो उनके पास ले जाते हैं, वे मानों हीन पदार्थ ही ले जाते हैं ॥३ ॥

२४८६. तेषामासन्नानामतिथिरात्मञ्जुहोति ॥४ ॥

उन परोसे गए पदार्थों में से कुछ पदार्थों का अतिथि अपने अन्दर हवन ही करते हैं ॥४ ॥

२४८७. स्रुचा हस्तेन प्राणे यूपे स्रुक्कारेण वषट्कारेण ॥५ ॥

हाथरूपी स्रुवा से, प्राणरूपी यूप से और भोजन ग्रहण करते समय 'स्रुक् - स्रुक्' ऐसे शब्दरूपी वषट्कार से अपने में आहुति ही डालते हैं ॥५ ॥

२४८८. एते वै प्रियाश्चाप्रियाश्चर्त्विजः स्वर्गं लोकं गमयन्ति यदतिथयः ॥६ ॥

जो ये अतिथि प्रिय अथवा अप्रिय हैं, वे आतिथ्य यज्ञ के ऋत्विज् यजमान को स्वर्गलोक ले जाते हैं ॥६ ॥

२४८९. स य एवं विद्वान् न द्विषन्नश्नीयान्न द्विषतोऽन्नमश्नीयान्न
मीमांसितस्य न मीमांसमानस्य ॥७ ॥

जो इस विषय के ज्ञाता हैं, वे अतिथि किसी के प्रति द्वेष रखते हुए भोजन न करें, द्वेष करने वाले का भोजन न करें, सन्देहास्पद आचरण करने वाले का भोजन न करें और न सन्देह रखने वाले के यहाँ का अन्न ग्रहण करें ॥७ ॥

२४९०. सर्वो वा एष जग्धपाप्मा यस्यान्नमश्नन्ति ॥८ ॥

जिसके यहाँ अतिथि लोग अन्न ग्रहण करते हैं, उनके सभी कषाय-कल्मषरूपी पाप नष्ट हो जाते हैं ॥८ ॥

२४९१. सर्वो वा एषो ऽजग्धपाप्मा यस्यान्नं नाश्नन्ति ॥९ ॥

जिनके यहाँ अतिथिजन भोजन नहीं करते, उनके सभी पाप वैसे के वैसे ही रहते हैं ॥९ ॥

२४९२. सर्वदा वा एष युक्तग्रावार्द्रपवित्रो वितताध्वर आहृतयज्ञक्रतुर्य उपहरति ॥१० ॥

जो गृहस्थ अतिथिसेवा में आवश्यक सामग्री उनके पास ले जाते हैं, वे सर्वदा सोमरस निकालने के पत्थरों से युक्त रस की आर्द्रता से पवित्र सोमयज्ञ को करने वाले और उसको पूर्णता प्रदान करने वाले के समान होते हैं ॥

२४९३. प्राजापत्यो वा एतस्य यज्ञो विततो य उपहरति ॥११ ॥

जो अतिथि के प्रति समर्पण करते हैं, वे मानो उनके प्राजापत्य यज्ञ के विस्तारक होते हैं ॥११ ॥

२४९४. प्रजापतेर्वा एष विक्रमाननुविक्रमते य उपहरति ॥१२ ॥

जो अतिथिसत्कार करते हैं, वे प्रजापति के पदचिह्नों का अनुगमन करते हैं ॥१२ ।।

२४९५. योऽतिथीनां स आहवनीयो यो वेश्मनि स गार्हपत्यो
यस्मिन् पचन्ति स दक्षिणाग्निः ॥१३ ॥

अतिथियों का आवाहन ही आहवनीय-अग्नि और घर में स्थित अग्नि ही गार्हपत्यअग्नि है और अन्न पकाने की अग्नि ही दक्षिणाग्नि है ॥१३ ॥

[८ - अतिथि सत्कार (३)]

[**ऋषि-** ब्रह्मा । **देवता-**अतिथि अथवा विद्या । **छन्द-** त्रिपदा पिपीलिक मध्या गायत्री, ७ साम्नी बृहती, ८ पिपीलिक मध्या उष्णिक् ।]

२४९६. इष्टं च वा एष पूर्तं च गृहाणामश्नाति यः पूर्वोऽतिथेरश्नाति ॥१ ॥

जो अतिथि से पहले भोजन करते हैं, वे गृहस्थ के सभी इष्टकर्मों और पूर्त्तफलों का ही भक्षण करते हैं ॥१ ॥

२४९७. पयश्च वा एष रसं च गृहाणामश्नाति यः पूर्वोऽतिथेरश्नाति ॥२ ॥

जो अतिथि से पहले भोजन करते हैं, वे घर के दूध और रस को ही विनष्ट करते हैं ॥२ ॥

२४९८. ऊर्जां च वा एष स्फातिं च गृहाणामश्नाति यः पूर्वोऽतिथेरश्नाति ॥३ ॥

वे गृहस्थ घर की समृद्धि और अन्न-बल को विनष्ट कर डालते हैं, जो अतिथि से पूर्व भोजन ग्रहण करते हैं ॥

२४९९. प्रजां च वा एष पशूंश्च गृहाणामश्नाति यः पूर्वोऽतिथेरश्नाति ॥४ ॥

वे गृहस्थ घर के कुटुम्बियों और गौ आदि पशुओं को ही विनष्ट कर डालते हैं, जो अतिथि से पहले भोजन ग्रहण करते हैं ॥४ ॥

२५००. कीर्तिं च वा एष यशश्च गृहाणामश्नाति यः पूर्वोऽतिथेरश्नाति ॥५ ॥

वे गृहस्थ जो अतिथि से पूर्व भोजन लेते हैं, वे घर की कीर्ति और यशस्विता का ही नाश करते हैं ॥५ ॥

२५०१. श्रियं च वा एष संविदं च गृहाणामश्नाति यः पूर्वोऽतिथेरश्नाति ॥६ ॥

जो अतिथि से पूर्व भोजन करने वाले गृहस्थ हैं, वे घर की श्री और सहमति भावना को ही विनष्ट करते हैं ॥६ ॥

२५०२. एष वा अतिथिर्यच्छ्रोत्रियस्तस्मात् पूर्वो नाश्नीयात् ॥७ ॥

वे निश्चितरूप से अतिथि हैं, जो श्रोत्रिय हैं, अतएव उनसे पहले भोजन करना उचित नहीं ॥७ ॥

२५०३. अशितावत्यतिथावश्नीयाद् यज्ञस्य सात्मत्वाय यज्ञस्याविच्छेदाय तद् व्रतम् ॥८॥

अतिथि द्वारा भोजन ग्रहण करने के बाद गृहस्थ स्वयं भोजन करें । यज्ञ की पूर्णता और निर्विघ्न-समाप्ति के लिए गृहस्थियों द्वारा ऐसे व्रतों के निर्वाह आवश्यक हैं ॥८ ॥

२५०४. एतद् वा उ स्वादीयो यदधिगवं क्षीरं वा मांसं वा तदेव नाश्नीयात् ॥९ ॥

गाय के दूध से उपलब्ध होने वाले और अन्य मांसादि, उन्हें भी अतिथि के भोजन से पूर्व गृहस्थ न खाएँ ॥९ ॥

[पूर्वकाल में क्षत्रियों-सैनिकों के लिए मांसाहार क्षम्य था । समुद्र के किनारे रहने वालों के लिए मछली आदि स्वाभाविक आहार रहे हैं । अतिथि जो पदार्थ नहीं खाते , वे पदार्थ भी अतिथि को भोजन कराने के पूर्व न खाने का निर्देश दिया गया है ।]

[९- अतिथि सत्कार (४)]

[**ऋषि-** ब्रह्मा । **देवता**-अतिथि अथवा विद्या **छन्द**-प्राजापत्या अनुष्टुप्, २, ४, ६, ८ त्रिपदा गायत्री, ९ भुरिक् अनुष्टुप्, १० चतुष्पदा प्रस्तार पंक्ति ।]

२५०५. स य एवं विद्वान् क्षीरमुपसिच्योपहरति ॥१ ॥
२५०६. यावदग्निष्टोमेनेष्ट्वा सुसमृद्धेनावरुन्द्धे तावदेनेनाव रुन्द्धे ॥२ ॥

जो इस बात को जानते हुए अतिथि के लिए दूध अच्छे पात्र में रखकर लाते हैं, वे श्रेष्ठ समृद्ध अग्निष्टोम यज्ञ के यजन का जितना फल प्राप्त करते हैं, उतना आतिथ्य सत्कार से उन्हें प्राप्त होता है ॥१-२ ॥

२५०७. स य एवं विद्वान्त्सर्पिरुपसिच्योपहरति ॥३ ॥
२५०८. यावदतिरात्रेणेष्ट्वा सुसमृद्धेनावरुन्द्धे तावदेनेनाव रुन्द्धे ॥४ ॥

जो इस सम्बन्ध में जानते हुए अतिथि के लिए घृत, बर्तन में ले जाते हैं, उन्हें आतिथ्य-सत्कार से उतना फल मिलता है, जितना किसी को श्रेष्ठ-समृद्ध अतिरात्रयज्ञ करने से प्राप्त होता है ॥३-४ ॥

२५०९. स य एवं विद्वान् मधूपसिच्योपहरति ॥५ ॥
२५१०. यावत् सत्रसद्येनेष्ट्वा सुसमृद्धेनावरुन्द्धे तावदेनेनाव रुन्द्धे ॥६ ॥

जो इस विषय को जानते हुए अतिथि के निमित्त शहद उत्तम पात्र में लेकर जाते हैं, उन्हें आतिथ्य-सेवा से उतना प्रतिफल मिलता है, जितना किसी को श्रेष्ठ-समृद्ध 'सत्रसद्य' यज्ञ करने से प्राप्त होता है ॥५-६ ॥

२५११. स य एवं विद्वान् मांसमुपसिच्योपहरति ॥७ ॥
२५१२. यावद् द्वादशाहेनेष्ट्वा सुसमृद्धेनावरुन्द्धे तावदेनेनाव रुन्द्धे ॥८ ॥

जो इस विषय को जानते हुए (यदि वह मांसाहारी है तो) अतिथि के समीप मांस के पात्र को ले जाते हैं, उन्हें उतना प्रतिफल इस आतिथ्य से मिलता है, जितना श्रेष्ठ-समृद्ध द्वादशाह यज्ञ करने से किसी को प्राप्त होता है ॥७-८ ॥

२५१३. स य एवं विद्वानुदकमुपसिच्योपहरति ॥९ ॥

२५१४. प्रजानां प्रजननाय गच्छति प्रतिष्ठां प्रियः प्रजानां भवति य एवं
विद्वानुदकमुपसिच्योपहरति ॥१० ॥

जो इस बात को जानते हुए अतिथि के लिए जल को पात्र में रखकर ले जाते हैं, वे प्रजाओं के प्रजनन अर्थात् उत्पत्ति के लिए स्थायित्व प्राप्त करते हैं और प्रजाजनों के प्रिय होते हैं ॥९-१० ॥

[१० - अतिथि सत्कार (५)]

[**ऋषि**- ब्रह्मा । **देवता**-अतिथि अथवा विद्या । **छन्द**-१ साम्नी उष्णिक्, २ पुरउष्णिक्, ३, ५, ७, १० साम्नी भुरिक् बृहती, ४, ६, ९ साम्नी अनुष्टुप्, ५ त्रिपदा निचृत् विषमा गायत्री, ७ त्रिपदा विराट् विषमा गायत्री, ८ त्रिपदा विराट् अनुष्टुप् ।]

२५१५. तस्मा उषा हिङ्कृणोति सविता प्र स्तौति ॥१ ॥

जो इस आतिथ्य- सत्कार को जानते हैं, उन मनुष्यों के लिए उषा आनन्द-सन्देश देती है और सवितादेव उनकी प्रशंसा करते हैं ॥१ ॥

२५१६. बृहस्पतिरूर्जयोद् गायति त्वष्टा पुष्ट्या प्रति हरति विश्वे देवा निधनम् ॥२ ॥

बृहस्पतिदेव अन्न-रस से उत्पन्न बल से उनका गान करते हैं, त्वष्टादेव पुष्टि प्रदान करते हैं तथा अन्य सभी देव सोम परिसमाप्ति के वाक्य द्वारा उनकी स्तुति करते हैं ॥२ ॥

२५१७. निधनं भूत्याः प्रजायाः पशूनां भवति य एवं वेद ॥३ ॥

ऐसा जो जानते हैं, वे सम्पत्ति, प्रजा और पशुओं का आश्रयस्थल होते हैं ॥३ ॥

२५१८. तस्मा उद्यन्त्सूर्यो हिङ्कृणोति संगवः प्र स्तौति ॥४ ॥

उदय होते हुए सूर्यदेव उनके लिए आनन्द-सन्देश देते हैं औररश्मियों से युक्त सूर्य उनकी प्रशंसा करते हैं॥

२५१९. मध्यन्दिन उद्गायत्यपराह्णः प्रति हरत्यस्तंयन् निधनम् ।
निधनं भूत्याः प्रजायाः पशूनां भवति य एवं वेद ॥५ ॥

सूर्यदेव उसकी मृत्यु को विनष्ट करते हुए मध्याह्न के समय उसका गान करते हैं और अपराह्न के समय पुष्टि प्रदान करते हैं । जो इस प्रकार से ज्ञाता हैं, वे सम्पत्ति, प्रजा और पशुओं को उपलब्ध करने वाले होते हैं ॥५ ॥

२५२०. तस्मा अभ्रो भवन् हिङ्कृणोति स्तनयन् प्र स्तौति ॥६ ॥

जो आतिथ्य-सत्कार के व्रत के ज्ञाता हैं, उनके लिए उत्पन्न होने वाले मेघ, आनन्द-सन्देश देते हैं और गर्जन करते हुए स्तुतिगान करते हैं ॥६ ॥

२५२१. विद्योतमानः प्रति हरति वर्षन्नुद्गायत्युद्गृहणन् निधनम् ।
निधनं भूत्याः प्रजायाः पशूनां भवति य एवं वेद ॥७ ॥

प्रकाशमान मेघ पुष्टि देते हैं, बरसते हुए गुणगान करते हैं तथा उद्ग्रहण करते हुए पालन करते हैं, इस प्रकार वे सम्पत्ति, राजा और पशुओं के आश्रयदाता होते हैं ॥७ ॥

२५२२. अतिथीन् प्रति पश्यति हिङ्कृणोत्यभि वदति प्र स्तौत्युदकं याचत्युद् गायति ॥

आतिथ्य-सत्कार के ज्ञाता, अतिथि दर्शन करते हुए अभिवादन, स्तुति और आनन्द प्रकट करते हैं । जब वे जल माँगते हैं, तो मानों गान करते हैं ॥८ ॥

२५२३. उप हरति प्रति हरत्युच्छिष्टं निधनम् ॥९ ॥

जब पदार्थ अतिथि के पास लाते हैं, तो यज्ञ के प्रतिहर्त्ता का कार्य करते हैं । जो अतिथि के भोजन के पश्चात् अवशिष्ट रहता है, उसें यज्ञीय प्रसाद मानें ॥९ ॥

२५२४. निधनं भूत्याः प्रजायाः पशूनां भवति य एवं वेद ॥१० ॥

जो इस तथ्य के ज्ञाता हैं, वे सम्पत्ति, प्रजा और पशुओं के पालनकर्त्ता होते हैं ॥१० ॥

[११ - अतिथि सत्कार (६)]

[**ऋषि-** ब्रह्मा । **देवता-**अतिथि अथवा विद्या । **छन्द-**१ आसुरी गायत्री, २ साम्नी अनुष्टुप्, ३, ५ त्रिपदार्ची पंक्ति, ४ एकपदा प्राजापत्या गायत्री, ६, ११ आर्ची बृहती, १२ एकपदासुरी जगती, १३ याजुषी त्रिष्टुप्, १४ एकपदासुरी उष्णिक् ।]

२५२५. यत् क्षत्तारं ह्वयत्या श्रावयत्येव तत् ॥१ ॥

जो अभीष्ट कार्य को करने वाले द्वारपाल को बुलाते हैं, वे वेद वचन को कहने के सामान हैं ॥१ ॥

२५२६. यत् प्रतिशृणोति प्रत्याश्रावयत्येव तत् ॥२ ॥

जब वह सुनता है, मानो वह प्रतिश्राव करता है ॥२ ॥

२५२७. यत् परिवेष्टारः पात्रहस्ताः पूर्वे चापरे च प्रपद्यन्ते चमसाध्वर्यव एव ते ॥३ ॥

जब अतिथि के लिए प्रारम्भ और पश्चात् में परोसने वाले हाथों में पात्र लेकर जाते हैं, मानो वे यज्ञ के चमस और अध्वर्यु हैं ॥३ ॥

२५२८. तेषां न कश्चनाहोता ॥४ ॥

इन अतिथियों में यज्ञरहित कोई भी नहीं होते ॥४ ॥

२५२९. यद् वा अतिथिपतिरतिथीन् परिविष्य गृहानुपोदैत्यवभृथमेव तदुपावैति ॥५ ॥

जो गृहस्थ अतिथियों को भोजन परोसकर अपने घर लौटते हैं, वे मानो अवभृथ स्नान करके घर लौटते हैं ॥

२५३०. यत् सभागयति दक्षिणाः सभागयति यदनुतिष्ठत उदवस्यत्येव तत् ॥६ ॥

जो भोज्य पदार्थों को पृथक्-पृथक् कर देते हैं, वे मानो दक्षिणा प्रदान करते हैं । जो उनके लिए अनुकूल होकर उपस्थित रहते हैं, वे मानो उदवसान (यज्ञ का अन्तिम चरण पूरा) करते हैं ॥६ । ।

२५३१. स उपहूतः पृथिव्यां भक्षयत्युपहूतस्तस्मिन् यत् पृथिव्यां विश्वरूपम् ॥७ ॥

पृथ्वी में जितने प्रकार के विभिन्न रंग-रूप वाले अन्न हैं, उनके द्वारा (लिए) आदरपूर्वक आमन्त्रित किए जाने पर, वे अतिथि भोजन ग्रहण करते हैं ॥७ ॥

२५३२. स उपहूतोऽन्तरिक्षे भक्षयत्युपहूतस्तस्मिन् यदन्तरिक्षे विश्वरूपम् ॥८ ॥

अन्तरिक्ष में जितने प्रकार के अन्न हैं, उनके द्वारा सम्मान किये जाने पर, वे अतिथि भोजन ग्रहण करते हैं ॥८ ॥

२५३३. स उपहूतो दिवि भक्षयत्युपहूतस्तस्मिन् यद् दिवि विश्वरूपम् ॥९ ॥

स्वर्ग में जितने प्रकार के विभिन्न अन्न हैं, उनके द्वारा सम्मानित होकर अतिथिगण भोजन ग्रहण करते हैं ॥९ ॥

२५३४. स उपहूतो देवेषु भक्षयत्युपहूतस्तस्मिन् यद् देवेषु विश्वरूपम् ॥१० ॥

देवों में जितने प्रकार की विभिन्न गुणों से युक्त जो अनेक शक्तियाँ हैं, उनके द्वारा सादर आमन्त्रित किये जाने पर, वे अतिथिगण भोजन ग्रहण करते हैं ॥१० ॥

२५३५. स उपहूतो लोकेषु भक्षयत्युपहूतस्तस्मिन् यल्लोकेषु विश्वरूपम् ॥११ ॥

सभी लोकों में जितने प्रकार के विभिन्न रंग-रूप वाले पदार्थ हैं, उनके लिए सादर आमन्त्रित किये जाने पर, वे भक्षण करते हैं ॥११ ॥

२५३६. स उपहूत उपहूतः ॥१२ ॥

जो इस भूलोक में सादर आमन्त्रित किये जाते हैं, वे उसी भावना से परलोक में भी आमन्त्रित किये जाते हैं ।

२५३७. आप्नोतीमं लोकमाप्नोत्यमुम् ॥१३ ॥

अतिथि को सादर आमन्त्रित करने वाले सद्गृहस्थ इस लोक में सुख-सौभाग्य को प्राप्त करते हुए, परलोक में भी वही प्राप्त करते हैं ॥१३ ॥

२५३८. ज्योतिष्मतो लोकाञ्जयति य एवं वेद ॥१४ ॥

जो आतिथ्य- सत्कार के व्रतों के ज्ञाता हैं, वे तेजस्वी (ज्योतिर्मय) लोकों को प्राप्त करते हैं ॥१४ ॥

[१२ - गौ सूक्त]

[**ऋषि**- ब्रह्मा । **देवता**-गौ । **छन्द**-१ आर्ची बृहती, २ आर्ची उष्णिक्, ३, ५ आर्ची अनुष्टुप्, ४, १४-१६ साम्नी बृहती, ६, ८ आसुरी गायत्री, ७ त्रिपदा पिपीलिक मध्या निचृत् गायत्री, ९, १३ साम्नी गायत्री, १० पुर उष्णिक्, ११-१२, १७, २५ साम्नी उष्णिक्, १८, २२ एकपदासुरी जगती, १९ एकपदासुरी पंक्ति, २० याजुषी जगती, २१ आसुरी अनुष्टुप्, २३ एकपदासुरी बृहती, २४ साम्नी भुरिक् बृहती, २६ साम्नी त्रिष्टुप् ।]

२५३९. प्रजापतिश्च परमेष्ठी च शृङ्गे इन्द्रः शिरो अग्निर्ललाटं यमः कृकाटम् ॥१ ॥

इस विश्वरूप गौ अथवा वृषभ के प्रजापति और परमेष्ठी दो सींग, इन्द्रदेव सिर, अग्नि ललाट और यम गले की घेंटी (कृकाट) हैं ॥१ ॥

२५४०. सोमो राजा मस्तिष्को द्यौरुत्तरहनुः पृथिव्यधरहनुः ॥२ ॥

राजा सोम मस्तिष्क, द्युलोक ऊपर का जबड़ा और पृथ्वी नीचे के जबड़े के रूप में है ॥२ ॥

२५४१. विद्युज्जिह्वा मरुतो दन्ता रेवतीर्ग्रीवाः कृत्तिका स्कन्धा घर्मो वहः ॥३ ॥

विद्युत् जीभ, मरुद्गण दाँत, रेवती गर्दन, कृत्तिका कन्धे और उष्णता देने वाले सूर्य या ग्रीष्म 'ककुद' के समीपस्थ के भाग हैं ॥३ ॥

२५४२. विश्वं वायुः स्वर्गो लोकः कृष्णद्रं विधरणी निवेष्यः ॥४ ॥

समस्त संसार वायु अर्थात् प्राणरूप, स्वर्गलोक कृष्णद्र और विधरणी (धारक शक्ति) पृष्ठभाग है ॥४ ॥

२५४३. श्येनः क्रोडो३न्तरिक्षं पाजस्यं१ बृहस्पतिः ककुद् बृहतीः कीकसाः ॥५ ॥

श्येन उसकी गोद, अन्तरिक्ष उदरभाग, बृहस्पति ककुद् और बृहती कीकस भाग (कोहनी के भाग) हैं ॥५ ॥

२५४४. देवानां पत्नीः पृष्टय उपसदः पर्शवः ॥६ ॥

देवशक्तियाँ पीठ के भाग और उपसद् इष्टियाँ पसलियाँ हैं ॥६ ॥

२५४५. मित्रश्च वरुणश्चांसौ त्वष्टा चार्यमा च दोषणी महादेवो बाहू ॥७॥

मित्र और वरुणदेव दोनों कन्धे, त्वष्टा और अर्यमादेव बाहुभाग (दोनों भुजाओं के ऊपरी भाग) और महादेव भुजाएँ हैं ॥७॥

२५४६. इन्द्राणी भसद् वायुः पुच्छं पवमानो बालाः ॥८॥

इन्द्रपत्नी (इन्द्रदेव की शक्ति) कटिभाग (गुह्य), वायु पूँछ और पवमान वायु बाल हैं ॥८॥

२५४७. ब्रह्म च क्षत्रं च श्रोणी बलमूरू ॥९॥

ब्राह्मण और क्षत्रिय नितम्ब भाग, बल (सामर्थ्य शक्ति) उस विश्वरूप गौ के जंघाभाग हैं ॥९॥

२५४८. धाता च सविता चाष्ठीवन्तौ जङ्घा गन्धर्वा अप्सरसः कुष्ठिका अदितिः शफाः ॥

धाता (धारकशक्ति) और सर्वप्रेरक सवितादेव, ये दोनों विश्वरूप गौ के टखने (जानु), गंधर्व जंघाएँ, अप्सराएँ, खुरभाग (कुण्डिकाएँ) और अदिति (देवमाता) खुर हैं ॥१०॥

२५४९. चेतो हृदयं यकृन्मेधा व्रतं पुरीतत् ॥११॥

चेतना उस विश्वरूप गौ का हृदय क्षेत्र, मेधा- बुद्धि कलेजा (यकृत्) और व्रत पुरीतत् (आँतें) हैं ॥११॥

२५५०. क्षुत् कुक्षिरिरा वनिष्ठुः पर्वताः प्लाशयः ॥१२॥

क्षुधा (भूख) के अधिष्ठाता देव उसकी कोख, इरा (अन्न या जल) उसकी बड़ी आँतें और पहाड़ उसकी छोटी आँतें हैं ॥१२॥

२५५१. क्रोधो वृक्कौ मन्युराण्डौ प्रजा शेपः ॥१३॥

क्रोध उसके गुर्दे, स्वस्थ (संतुलित) क्रोध अण्डकोश और प्रजा, प्रजनन अङ्ग के प्रतीक हैं ॥१३॥

२५५२. नदी सूत्री वर्षस्य पतय स्तना स्तनयित्नुरूधः ॥१४॥

नदियाँ जन्म देने वाली सूत्र नाड़ी, वर्षापति मेघ स्तनरूप और गरजने वाले मेघ उसके दूध से भरे थनरूप हैं

२५५३. विश्वव्यचाश्चर्मौषधयो लोमानि नक्षत्राणि रूपम् ॥१५॥

सर्वव्यापक आकाश चर्मभाग, ओषधियाँ उसके बाल और नक्षत्र उसके विभिन्न रूप हैं ॥१५॥

२५५४. देवजना गुदा मनुष्या आन्त्राण्यत्रा उदरम् ॥१६॥

देवशक्तियाँ गुदाभाग, साधारण मनुष्य आँतें और अन्य भोजन करने वाले प्राणी उदर भाग हैं ॥१६॥

२५५५. रक्षांसि लोहितमितरजना ऊबध्यम् ॥१७॥

असुर उसके रक्त भाग (लोहित) और इतरजन (तिर्यग् योनियाँ) उसका अनपचा अन्न भाग हैं ॥१७॥

२५५६. अभ्रं पीबो मज्जा निधनम् ॥१८॥

मेघ मेद के समान (पुष्टता) और समस्त धन-सम्पदा मज्जाभाग है ॥१८॥

२५५७. अग्निरासीन उत्थितोऽश्विना ॥१९॥

अग्निदेव उसके आसनस्थल और दोनों अश्विनीकुमार खड़े होने के रूप हैं ॥१९॥

२५५८. इन्द्रः प्राङ् तिष्ठन् दक्षिणा तिष्ठन् यमः ॥२०॥

पूर्व दिशा की ओर विराजमान वे इन्द्ररूप और दक्षिण की ओर वे यमरूप हैं ॥२०॥

२५५९. प्रत्यङ् तिष्ठन् धातोदङ् तिष्ठन्त्सविता ॥२१ ॥

पश्चिम की ओर विराजमान वे धाता और उत्तर की ओर सविता स्वरूप हैं ॥२१ ॥

२५६०. तृणानि प्राप्तः सोमो राजा ॥२२ ॥

तृणों को प्राप्त हुए वे विश्वरूप वृषभ राजा सोमरूप हैं ॥२२ ॥

२५६१. मित्र ईक्षमाण आवृत्त आनन्दः ॥२३ ॥

सभी प्राणियों पर कृपादृष्टि से देखते हुए वे मित्ररूप और परावृत्त होने पर वही आनन्दरूप हैं ॥२३ ॥

२५६२. युज्यमानो वैश्वदेवो युक्तः प्रजापतिर्विमुक्तः सर्वम् ॥२४ ॥

जोतने के समय समस्त देवों के समष्टिरूप, जोतने पर प्रजापति और बन्धनमुक्त होने पर सर्वरूप हैं ॥२४ ॥

२५६३. एतद् वै विश्वरूपं सर्वरूपं गोरूपम् ॥२५ ॥

यही विश्वरूप परमात्मा के विराट्रूप, यही सर्वरूप और गौ या वृषभ के रूप हैं ॥२५ । ।

२५६४: उपैनं विश्वरूपाः सर्वरूपाः पशवस्तिष्ठन्ति य एवं वेद ॥२६ ॥

जो इस प्रकार प्रजापति के विराट्रूप को वृषभ या गौ के वास्तविक रूप में जान लेते हैं, उन्हें विश्वरूप और सर्वरूप पशु उपलब्ध होते हैं ॥२६ ॥

[१३- यक्ष्मनिवारण सूक्त]

[**ऋषि**- भृग्वंगिरा । **देवता**-सर्वशीर्षामयाद्य (शिरः रोग दूरीकरण) । **छन्द**- अनुष्टुप्, १२, अनुष्टुब्गर्भा ककुम्मती चतुष्पदोष्णिक् १५ विराट् अनुष्टुप्, २१ विराट् पथ्या बृहती, २२ पथ्यापंक्ति ।]

२५६५. शीर्षक्तिं शीर्षामयं कर्णशूलं विलोहितम् ।
सर्वं शीर्षण्यं ते रोगं बहिर्निर्मन्त्रयामहे ॥१ ॥

मस्तकशूल , कर्णशूल और विलोहित (पाण्डुरोग) - इन सभी शीर्ष रोगों को हम आपसे दूर करते हैं ॥१ ॥

२५६६. कर्णाभ्यां ते कङ्कूषेभ्यः कर्णशूलं विसल्पकम् ।
सर्वं शीर्षण्यं ते रोगं बहिर्निर्मन्त्रयामहे ॥२ ॥

आपके कानों और कानों के भीतरी भाग से कर्णशूल और विसल्पक (विशेष कष्ट देने वाले) रोग को हम दूर करते हैं तथा सभी शीर्ष रोगों को हम आपसे दूर करते हैं ॥२ ॥

२५६७. यस्य हेतोः प्रच्यवते यक्ष्मः कर्णत आस्यतः ।
सर्वं शीर्षण्यं ते रोगं बहिर्निर्मन्त्रयामहे ॥३ ॥

जिसके कारण यक्ष्मारोग कान और मुख से बहता है, उन सभी शीर्ष रोगों को हम आपसे बाहर करते हैं ॥३ ॥

२५६८. यः कृणोति प्रमोतमन्धं कृणोति पूरुषम् ।
सर्वं शीर्षण्यं ते रोगं बहिर्निर्मन्त्रयामहे ॥४ ॥

जो रोग मनुष्य को बहरा और अन्धा कर देते हैं, उन सभी शीर्ष रोगों को हम आपसे दूर हटाते हैं ॥४ ॥

२५६९.अङ्गभेदमङ्गज्वरं विश्वाङ्ग्यं विसल्पकम् । सर्वं शीर्षण्यं ते रोगं बहिर्निर्मन्त्रयामहे ॥

अंगभंजक अंगज्वर, अंगपीड़क विश्वांग्य रोग तथा सभी सिर के रोगों को हम आपसे दूर करते हैं ॥५ ॥

२५७०. यस्य भीमः प्रतीकाश उद्वेपयति पूरुषम्। तक्मानं विश्वशारदं बहिर्निर्मन्त्रयामहे।

जिसका भयंकर उद्वेग (प्रतीकाश) मनुष्य को कम्पायमान कर देता है, उस शरत्कालीन ज्वर को हम आपसे बाहर करते हैं ॥६ ॥

२५७१. य ऊरू अनुसर्पत्यथो एति गवीनिके। यक्ष्मं ते अन्तरङ्गेभ्यो बहिर्निर्मन्त्रयामहे ॥

जो रोग जंघाओं की ओर बढ़ता है और गवीनिका नाड़ियों में पहुँच जाता है, उस यक्ष्मारोग को आपके भीतरी अंगों से हम बाहर निकालते हैं ॥७ ॥

२५७२.यदि कामादपकामाद्धृदयाज्जायते परि। हृदो बलासमङ्गेभ्यो बहिर्निर्मन्त्रयामहे।

जो इच्छाकृत कार्यों अथवा बिना कामना से हृदय के समीप उत्पन्न होता है, उस कफ को हृदय और शेष अंगों से हम बाहर निकालते हैं ॥८ ॥

२५७३. हरिमाणं ते अङ्गेभ्योऽप्वामन्तरोदरात्। यक्ष्मोधामन्तरात्मनो बहिर्निर्मन्त्रयामहे ॥

हम आपके अंगों से हरिमा (रक्तहीनता) रोग को, पेट के भीतर से जलोदर रोग को और शरीर के भीतर से यक्ष्मारोग को धारण करने वाली स्थिति को बाहर करते हैं ॥९ ॥

२५७४. आसो बलासो भवतु मूत्रं भवत्वामयत्।
यक्ष्माणां सर्वेषां विषं निरवोचमहं त्वत् ॥१० ॥

कफ शरीर से बाहर आए, आमदोष मूत्ररूप में बाहर आए। सभी यक्ष्मारोगों के विष को मन्त्र-सामर्थ्य द्वारा हम बाहर निकालते हैं ॥१० ॥

२५७५. बहिर्बिलं निर्द्रवतु काहाबाहं तवोदरात्।
यक्ष्माणां सर्वेषां विष निरवोचमहं त्वत् ॥११ ॥

'काहाबाह' अर्थात् फड़फड़ाने वाले रोग आपके पेट से द्रवीभूत होकर बाहर जाएँ, सभी यक्ष्मारोगों के विष-विकारों को हम मन्त्र-सामर्थ्य से, आपके शरीर से बाहर करते हैं ॥११ ॥

२५७६. उदरात् ते क्लोम्नो नाभ्या हृदयादधि।
यक्ष्माणां सर्वेषां विषं निरवोचमहं त्वत् ॥१२ ॥

हम आपके पेट, "क्लोम" (फेफड़ों), नाभि और हृदय से सभी रोगों के विषरूप विकारों को शरीर से बाहर निकालते हैं ॥१२ ॥

२५७७. याः सीमानं विरुजन्ति मूर्धानं प्रत्यर्षणीः।
अहिंसन्तीरनामया निर्द्रवन्तु बहिर्बिलम् ॥१३ ॥

जो सीमाभाग को पीड़ित करते हैं और सिर तक बढ़ते जाते हैं, वे रोग दूर होकर रोगी के लिए कष्टकारक न होते हुए शरीर के रन्ध्रों से द्रवरूप होकर बाहर निकलें ॥१३ ॥

[मंत्र क्र० १४ से १८ तक अमर्यादित रूप से बढ़ी हुई हड्डियों के पीड़ादायक हिस्सों को द्रवीभूत करके बाहर निकालने का उल्लेख है। यह विद्या बहुत उपयोगी हो सकती है; किन्तु वर्तमान समय में यह शोध का विषय है।]

२५७८. या हृदयमुपर्षन्त्यनुतन्वन्ति कीकसाः। अहिंसन्तीरनामया निर्द्रवन्तु बहिर्बिलम् ॥

जो हृदय और हँसुली (ग्रीवास्थि) की 'कीकस' नामक हड्डियाँ हृदय क्षेत्र में फैलती हैं, वे सभी वेदनाएँ दोषरहित और कष्टरहित (हिंसारहित) होती हुई शारीरिक रन्ध्रों से द्रवरूप होकर बाहर निकलें ॥१४ ॥

२५७९. याः पार्श्वे उपर्षन्त्यनुनिक्षन्ति पृष्टीः।
अहिंसन्तीरनामया निर्द्रवन्तु बहिर्बिलम् ॥१५ ॥

जो अस्थियाँ पार्श्व (पसलियों) में जाती और पीठ भाग तक फैलती हैं, वे रोगरहित और मारक न बनती हुई शारीरिक छिद्रों (रन्ध्रों) से द्रवीभूत होकर बाहर निकलें ॥१५ ॥

२५८०. यास्तिरश्चीरुपर्षन्त्यर्षणीर्वक्षणासु ते।
अहिंसन्तीरनामया निर्द्रवन्तु बहिर्बिलम् ॥१६ ॥

जो अस्थियाँ तिरछी जाती हुई आपकी पसलियों में प्रवेश करती हैं, वे भी रोगरहित और अमारक होकर द्रवीभूत होकर बाहर निकल जाएँ ॥१६ ॥

२५८१. या गुदा अनुसर्पन्त्यान्त्राणि मोहयन्ति च।
अहिंसन्तीरनामया निर्द्रवन्तु बहिर्बिलम् ॥१७ ॥

गुदा भाग तक फैली हुई जो अस्थियाँ आँतों को अवरुद्ध करती हैं, वे भी बिना कष्ट दिए रोगविहीन होकर शारीरिक छिद्रों से बाहर निकल जाएँ ॥१७ ॥

२५८२. या मज्ज्ञो निर्धयन्ति परूंषि विरुजन्ति च।
अहिंसन्तीरनामया निर्द्रवन्तु बहिर्बिलम् ॥१८ ॥

वे अस्थियाँ जो मज्जाभाग को रक्तहीन करती हैं और जोड़ों में वेदना पैदा करती हैं, वे बिना कष्ट दिए रोगरहित होकर शारीरिक रन्ध्रों से बाहर निकलें ॥१८ ॥

२५८३. ये अङ्गानि मदयन्ति यक्ष्मासो रोपणास्तव।
यक्ष्माणां सर्वेषां विषं निरवोचमहं त्वत् ॥१९ ॥

यक्ष्मारोग को दूर करने वाली और अंगों पर मांस की वृद्धि करने वाली जो ओषधियाँ आपके अंगों को आनन्दित करती हैं, उनसे सभी यक्ष्मारोगों के विष-विकारों को हम आपसे दूर करते हैं ॥१९ ॥

२५८४. विसल्पस्य विद्रधस्य वातीकारस्य वालजेः।
यक्ष्माणां सर्वेषां विषं निरवोचमहं त्वत् ॥२० ॥

विसल्प (पीड़ा), विद्रध (सूजन) , वातीकार (वातरोग) और अलजि इन सभी रोगों के विष को हम आपके शरीर से, मन्त्र प्रयोग से दूर हटाते हैं ॥२० ॥

२५८५. पादाभ्यां ते जानुभ्यां श्रोणिभ्यां परि भंससः।
अनूकादर्षणीरुष्णिहाभ्यः शीर्ष्णो रोगमनीनशम् ॥२१ ॥

आपके पैरों, घुटनों, कूल्हों, कटि (गुप्तभाग) रीढ़, गर्दन की नाड़ियों और सिर से फैलने वाली आपकी पीड़ाओं को हमारे द्वारा विनष्ट कर दिया गया है ॥२१ ॥

२५८६. सं ते शीर्ष्णः कपालानि हृदयस्य च यो विधुः।
उद्यन्नादित्य रश्मिभिः शीर्ष्णो रोगमनीनशोऽङ्गभेदमशीशमः ॥२२ ॥

आपके सिर पर उदय होते सूर्यदेव ने अपनी किरणों से रोग को विनष्ट किया और चन्द्रदेव आपके कपाल भाग तथा हृदय के अंग भेद को शान्त कर देते हैं ॥२२ ॥

[१४-आत्मा सूक्त]

[ऋषि- ब्रह्मा । देवता- वाम, आदित्य, अध्यात्म । छन्द- त्रिष्टुप्, १२, १४, १६, १८ जगती ।]

२५८७. अस्य वामस्य पलितस्य होतुस्तस्य भ्राता मध्यमो अस्त्यश्नः ।
तृतीयो भ्राता घृतपृष्ठो अस्यात्रापश्यं विश्पतिं सप्तपुत्रम् ॥१ ॥

इस सुन्दर एवं जगपालक होता (सूर्यदेव) को हमने सात पुत्रों (सप्तवर्णी किरणों) सहित देखा है । इन (सूर्यदेव) के मध्यम (मध्य-अन्तरिक्ष में रहने वाला) भाई सर्वव्यापी वायुदेव हैं । इनके तीसरे भाई तेजस्वी पीठ वाले (अग्निदेव) हैं ॥१ ॥

२५८८. सप्त युञ्जन्ति रथमेकचक्रमेको अश्वो वहति सप्तनामा ।
त्रिनाभि चक्रमजरमनर्वं यत्रेमा विश्वा भुवनाधि तस्थुः ॥२ ॥

एक चक्र (सविता के पोषण चक्र) वाले रथ से ये सातों जुड़े हैं । सात नामों (रंगों) वाला एक (किरणरूपी) अश्व इस चक्र को चलाता है । तीन (द्युलोक, अन्तरिक्ष एवं पृथ्वी) नाभियों (केन्द्रक) अथवा धुरियों वाला यह काल चक्र सतत गतिशील अविनाशी और शिथिलता रहित है । इसी चक्र के अन्दर समस्त लोक विद्यमान हैं ॥२ ॥

२५८९. इमं रथमधि ये सप्त तस्थुः सप्तचक्रं सप्त वहन्त्यश्वाः ।
सप्त स्वसारो अभि सं नवन्त यत्र गवां निहिता सप्त नामा ॥३ ॥

इस (सूर्यदेव के पोषण चक्र) से जुड़े यह जो सात (सप्त वर्ण अथवा सातकाल वर्ग- अयन, ऋतु, मास, पक्ष, दिन, रात एवं मुहूर्त) हैं, यही सात चक्र अथवा सात अश्वों के रूप में इस रथ को चलाते हैं । जहाँ गौ (वाणी) में सात नाम (सात स्वर) छिपे हैं, ऐसी सात बहनें (स्तुतियाँ) इनकी वन्दना करती हैं ॥३ ॥

२५९०. को ददर्श प्रथमं जायमानमस्थन्वन्तं यदनस्था बिभर्ति ।
भूम्या असुरसृगात्मा क्वस्वित् को विद्वांसमुप गात् प्रष्टुमेतत् ॥४ ॥

जो अस्थि (शरीर) रहित होते हुए भी अस्थियुक्त (शरीरधारी प्राणियों) का पालन-पोषण करते हैं; उन स्वयं-भू को किसने देखा ? भूमि में प्राण, रक्त एवं आत्मा कहाँ से आए ? इस सम्बन्ध में पूछने (जानने) के लिए कौन किसके पास जाता है ? ॥४ ॥

२५९१. इह ब्रवीतु य ईमङ्ग वेदास्य वामस्य निहितं पदं वेः ।
शीर्ष्णः क्षीरं दुह्रते गावो अस्य वव्रिं वसाना उदकं पदापुः ॥५ ॥

जो इस सुन्दर और गतिमान् सूर्य के उत्पत्ति स्थान को (उत्पत्ति के रहस्य को) जानते हैं, वे इस गुप्त रहस्य का यहाँ आकर स्पष्टीकरण करें कि इस सर्वोत्तम सूर्य की गौएँ (किरणें) पानी का दोहन करती हैं (बरसाती हैं) । वे ही (ग्रीष्मकाल में) तेजस्वी होकर पैरों (निचले भागों) से जल को सोखती हैं ॥५ ॥

२५९२. पाकः पृच्छामि मनसाविजानन् देवानामेना निहिता पदानि ।
वत्से बष्कयेऽधि सप्त तन्तून् वि तत्निरे कवय ओतवा उ ॥६ ॥

अपरिपक्व बुद्धिवाले हम, देवताओं के इन गुप्त पदों (चरणों) के सम्बन्ध में जानने के लिए मनोयोग पूर्वक पूछते हैं, सुन्दर युवा गोवत्स (बछड़े या सूर्य) के लिए ये विज्ञ (देव आदि) सप्त तन्तुओं (किरणों) को कैसे फैलाते हैं ? ॥६ ॥

२५९३. अचिकित्वांश्चिकितुषश्चिदत्र कवीन् पृच्छामि विद्वनो न विद्वान् ।
वि यस्तस्तम्भ षडिमा रजांस्यजस्य रूपे किमपि स्विदेकम् ।।७ ।।

जिसके द्वारा इन छहों लोकों को स्थिर किया गया है, वह अजन्मा प्रजापतिरूपी तत्त्व कैसा है ? उसका क्या स्वरूप है ? इस तत्त्वज्ञान से अपरिचित हम तत्त्ववेत्ताओं से निश्चित स्वरूप की जानकारी के लिए यह पूछते हैं ।।७।।

२५९४. माता पितरमृत आ बभाज धीत्यग्रे मनसा सं हि जग्मे ।
सा बीभत्सुर्गर्भरसा निविद्धा नमस्वन्त इदुपवाकमीयुः ।।८ ।।

माता (पृथ्वी) ने ऋत (यज्ञ अथवा ऋतु के अनुरूप उपलब्धि) के लिए पिता (द्युलोक अथवा सूर्य) का सेवन किया । क्रिया के पूर्व मन से उनका सम्पर्क हुआ । माता गर्भ (उर्वरता धारण करने योग्य) रस से निबद्ध हुई, तब (गर्भ के विकास के लिए) उनमें नमनपूर्वक (एक दूसरे का आदर करते हुए) वचनों का आदान-प्रदान हुआ ।।८ ।।

२५९५. युक्ता मातासीद् धुरि दक्षिणाया अतिष्ठद् गर्भो वृजनीष्वन्तः ।
अमीमेद् वत्सो अनु गामपश्यद् विश्वरूप्यं त्रिषु योजनेषु ।।९ ।।

समर्थ सूर्यदेव की धारण क्षमता पर माता (पृथ्वी) आधारित हैं ।गर्भ (उर्वरशक्ति प्राणपर्जन्य) गमनशील (वायु अथवा बादलों) के बीच रहता है । बछड़ा (बादल) गौओं (किरणों) को देखकर शब्द करते हुए अनुमान करता है, तब तीनों का संयोग विश्व को रूपवान् बनाता है ।।९ ।।

२५९६. तिस्रो मातॄस्त्रीन् पितॄन् बिभ्रदेक ऊर्ध्वस्तस्थौ नेमव ग्लापयन्त ।
मन्त्रयन्ते दिवो अमुष्य पृष्ठे विश्वविदो वाचमविश्वविन्नाम् ।।१० ।।

यह स्रष्टा प्रजापति अकेले ही (पृथ्वी, अन्तरिक्ष और द्युलोकरूपी) तीन माताओं तथा (अग्नि, वायु और सूर्य रूपी) तीन पिताओं का भरण- पोषण करते हुए सबसे परे स्थित है ।इन्हें थकावट नहीं आती । विश्व के रहस्य को जानते हुए भी अखिल विश्व से परे (बाहर) रहने वाले प्रजापति की वाणी (शक्ति) के सम्बन्ध में (सभी देवगण) द्युलोक के पृष्ठ-भाग पर विचार करते हैं ।।१० ।।

२५९७. पञ्चारे चक्रे परिवर्तमाने यस्मिन्नातस्थुर्भुवनानि विश्वा ।
तस्य नाक्षस्तप्यते भूरिभारः सनादेव न च्छिद्यते सनाभिः ।।११ ।।

अयन, मासादि पाँच अरों वाले इस कालचक्र (रथ) में समस्तलोक विद्यमान हैं । इतने लोकों का भार वहन करते हुए भी इस चक्र का अक्ष (धुरा) न गरम होता है और न टूटता है ।।११ ।।

२५९८. पञ्चपादं पितरं द्वादशाकृतिं दिव आहुः परे अर्धे पुरीषिणम् ।
अथेमे अन्य उपरे विचक्षणे सप्तचक्रे षडर आहुरर्पितम् ।।१२ ।।

अयन, मास, ऋतु, पक्ष, दिन और रातरूपी पाँच पैरों वाला, मासरूपी बारह आकृतियों से युक्त तथा जल को बरसाने वाले पितारूप सूर्य दिव्यलोक के आधे हिस्से में रहते हैं, ऐसी मान्यता है । अन्य विद्वानों के मतानुसार ये सूर्य ऋतुरूप छः अरों तथा अयन, मास, ऋतु, पक्ष, दिन, रात एवं मुहूर्तरूपी सात चक्रों वाले रथ पर आरूढ़ हैं ।।

२५९९. द्वादशारं नहि तज्जराय वर्वर्ति चक्रं परि द्यामृतस्य ।
आ पुत्रा अग्ने मिथुनासो अत्र सप्त शतानि विंशतिश्च तस्थुः ।।१३ ।।

ऋत (सूर्य या सृष्टि संचालक यज्ञ) का बारह अरों (राशियों) वाला चक्र द्युलोक में चारों ओर घूमता रहता है ।यहचक्र कभी अवरुद्ध या जीर्ण नहीं होता ।हे अग्ने !संयुक्तरूप से रहने वाले सात सौ बीस पुत्र यहाँ रहते हैं ।

२६००. सनेमि चक्रमजरं वि वावृत उत्तानायां दश युक्ता वहन्ति ।
सूर्यस्य चक्षू रजसैत्यावृतं यस्मिन्नातस्थुर्भुवनानि विश्वा ॥१४ ॥

नेमि (धुरा या नियन्त्रण) से युक्त कभी क्षय न होने वाला सृष्टि चक्र सदैव चलता रहता है। अतिव्यापक प्रकृति के उत्पन्न होने पर इसे दस घोड़े (पाँच प्राण एवं पाँच उपप्राण, पाँच प्राण एवं पाँच अग्नियाँ आदि) चलाते हैं । सूर्यरूपी नेत्र का प्रकाश जल से आच्छादित होकर गतिमान् होता है, उसमें ही सम्पूर्ण लोक विद्यमान हैं ॥१४ ॥

२६०१. स्त्रियः सतीस्ताँ उ मे पुंस आहुः पश्यदक्षण्वान् न वि चेतदन्धः ।
कविर्यः पुत्रः स ईमा चिकेत यस्ता विजानात् स पितुष्पितासत् ॥१५ ॥

ये (किरणें) स्त्रियाँ हैं, फिर भी पुरुष की तरह (गर्भ धारण कराने में समर्थ) हैं, यह तथ्य (सूक्ष्म) दृष्टि सम्पन्न ही देख सकते हैं । दूरदर्शी पुत्र (साधक-शिष्य) ही इसे अनुभव कर सकता है । जो यह जान लेता है, वह पिता का भी पिता (सर्वसृजेता को भी जानने वाला) हो जाता है ॥१५ ॥

[यह मंत्र प्रजनन विज्ञान (जैनेटिक साइंस) पर भी घटित होता है । गुण सूत्रों (क्रोमोजोम्स) में भी एक्स एवं वाई, नारी एवं नर दोनों की क्षमताएँ पायी जाती हैं ।]

२६०२. साकंजानां सप्तथमाहुरेकजं षडिद्यमा ऋषयो देवजा इति ।
तेषामिष्टानि विहितानि धामश स्थात्रे रेजन्ते विकृतानि रूपशः ॥१६ ॥

एक साथ जन्मे, जोड़े से रहने वाले छः और सातवाँ यह सभी एक (काल अथवा परमात्म चेतना) से उत्पन्न हैं । यह देवत्व से उपजे ऋषि हैं । वे सभी अपने बदले हुए रूपों में अपने-अपने इष्ट प्रयोजनों में रत, अपने-अपने धामों (क्षेत्रों) में स्थित रहकर गतिशील (सक्रिय) हैं ॥१६ ॥

२६०३. अवः परेण पर एनावरेण पदा वत्सं बिभ्रती गौरुदस्थात् ।
सा कद्रीची कं स्विदर्धं परागात् क्व स्वित् सूते नहि यूथे अस्मिन् ॥१७ ॥

गौएँ (पोषक किरणें) द्युलोक से नीचे की ओर तथा इस (पृथ्वी) से ऊपर की ओर (सतत) गतिमान् हैं । ये बछड़े (जीवन तत्त्व) को धारण किये हुए किस लक्ष्य की ओर जाती हैं ? यह किस आधे भाग से परे निकल कर जन्म देती हैं ? यहाँ समूह के मध्य तो नहीं देतीं ॥१७ ॥

[पदार्थ विज्ञान की नवीनतम शोधों के अनुसार सूक्ष्म किरणों के प्रवाह पृथ्वी से आकाश की ओर तथा आकाश से पृथ्वी की ओर सतत गतिशील हैं । ये प्रवाह पृथ्वी के किसी भी अर्द्ध भाग (हैमिस्फियर) को छूते हुए निकल जाते हैं । यह प्रवाह कब-कहाँ जीवन तत्त्व को प्रकट कर देते हैं ? किसी को पता नहीं है ।]

२६०४. अवः परेण पितरं यो अस्य वेदावः परेण पर एनावरेण ।
कवीयमानः क इह प्र वोचद् देवं मनः कुतो अधि प्रजातम् ॥१८ ॥

जो द्युलोक से नीचे इस (पृथ्वी) के पिता (सूर्यदेव) तथा पृथिवी के ऊपर स्थित अग्निदेव को जानते हैं, वे निश्चित ही विद्वान् हैं । यह दिव्यता से युक्त आचरण वाला मन कहाँ से उत्पन्न हुआ ? इस रहस्य की जानकारी देने वाला ज्ञानी कौन है ? वह हमें यहाँ आकर बताए ॥१८ ॥

२६०५. ये अर्वाञ्चस्ताँ उ पराच आहुर्ये पराञ्चस्ताँ उ अर्वाच आहुः ।
इन्द्रश्च या चक्रथुः सोम तानि धुरा न युक्ता रजसो वहन्ति ॥१९ ॥

(इस गतिशील विश्व में) पास आते हुए को दूर जाता हुआ भी कहा जाता (अनुभव किया जाता) है और

दूर जाते को पास आता हुआ भी कहा जाता है । हे सोमदेव ! आपने और इन्द्रदेव ने जो चक्र चला रखा है, वह धुरे से जुड़ा रहकर लोकों को वहन करता है ॥१९ ॥

[घूमते विश्व में नक्षत्रादि पास आते हुए, दूर जाते हुए भी दिखते हैं । इन्द्रदेव, सूर्यदेव अथवा संगठक शक्ति तथा सोम, चन्द्रमादेव अथवा पोषकशक्ति के संयोग से इस विश्व का चक्र चल रहा है ।]

२६०६. द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परि षस्वजाते ।
तयोरन्यः पिप्पलं स्वाद्वत्त्यनश्नन्नन्यो अभि चाकशीति ॥२० ॥

साथ रहने वाले मित्रों की तरह दो पक्षी (गतिशील जीवात्मा एवं परमात्मा) एक ही वृक्ष (प्रकृति अथवा शरीर) पर स्थित हैं । उनमें से एक (जीवात्मा) स्वादिष्ट पीपल (विश्व वृक्ष) के फल खाता है, दूसरा (परमात्मा) उन्हें न खाता हुआ केवल देखता (द्रष्टारूप) रहता है ॥२० ॥

२६०७. यस्मिन् वृक्षे मध्वदः सुपर्णा निविशन्ते सुवते चाधि विश्वे ।
तस्य यदाहुः पिप्पलं स्वाद्वग्रे तन्नोन्नशद्यः पितरं न वेद ॥२१ ॥

इस (संसाररूपी) वृक्ष पर प्राण रस का पान करने वाली जीवात्माएँ रहती हैं, जो प्रज्ञा वृद्धि में समर्थ हैं, वृक्ष में ऊपर मधुर फल भी लगे हुए हैं, जो पिता (परमात्मा) को नहीं जानते, वे इन मधुर (सत्कर्मरूपी) फलों के आनन्द से वञ्चित रहते हैं ॥२१ ॥

२६०८. यत्रा सुपर्णा अमृतस्य भक्षमनिमेषं विदथाभिस्वरन्ति ।
एना विश्वस्य भुवनस्य गोपाः स मा धीरः पाकमत्रा विवेश ॥२२ ॥

इस (प्रकृति-रूपी) वृक्ष पर बैठी हुई संसार में लिप्त मरणधर्मा जीवात्माएँ सुख-दुःखरूपी फलों को भोगती हुई अपने शब्दों में परमात्मा की स्तुति करती हैं कि इन लोकों के स्वामी और संरक्षक परमात्मा अज्ञान से युक्त मुझ जीवात्मा में भी विद्यमान हैं ॥२२ ॥

[१५ - आत्मा सूक्त]

[**ऋषि-** ब्रह्मा । **देवता-**गौ, विराट्, अध्यात्म, २३ मित्रावरुण । **छन्द-** त्रिष्टुप्, १, ७, १४, १७-१८ जगती, २, २६-२७ भुरिक् त्रिष्टुप्, २१ पञ्चपदातिशक्वरी, २४ चतुष्पदा पुरस्कृाते भुरिक् अतिजगती ।]

२६०९. यद् गायत्रे अधि गायत्रमाहितं त्रैष्टुभं वा त्रैष्टुभान्निरतक्षत ।
यद्वा जगज्जगत्याहितं पदं य इत् तद् विदुस्ते अमृतत्वमानशुः ॥१ ॥

पृथ्वी पर गायत्री छन्द को, अन्तरिक्ष में त्रिष्टुप् छन्द को तथा आकाश में जगती छन्द को स्थापित करने वाले को जो जान लेता है, वह देवत्व (अमरत्व) को प्राप्त कर लेता है ॥१ ॥

२६१०. गायत्रेण प्रति मिमीते अर्कमर्केण साम त्रैष्टुभेन वाकम् ।
वाकेन वाकं द्विपदा चतुष्पदाक्षरेण मिमते सप्त वाणीः ॥२ ॥

(परमात्मा ने) गायत्री छन्द से प्राण की रचना की, ऋचाओं के समूह से सामवेद को बनाया, त्रिष्टुप् छन्द से यजुर्वाक्यों की रचना की तथा दो पदों एवं चार पदों वाले अक्षरों से सातों छन्दमय वाणियों को प्रादुर्भूत (प्रकट) किया ॥२ ॥

२६११. जगता सिन्धुं दिव्यस्कभायद् रथंतरे सूर्यं पर्यपश्यत् ।
गायत्रस्य समिधस्तिस्र आहुस्ततो मह्ना प्र रिरिचे महित्वा ॥३ ॥

गतिमान् सूर्यदेव द्वारा प्रजापति ने द्युलोक में जल स्थापित किया । वृष्टि के माध्यम से जल, सूर्यदेव और पृथ्वी संयुक्त होते हैं, तब सूर्य और द्युलोक में सन्निहित प्राण, जल वृष्टि के द्वारा इस पृथ्वी पर प्रकट होता है । गायत्री के तीन पाद अग्नि, विद्युत् और सूर्य (पृथ्वी, द्यु और अन्तरिक्ष) हैं । उस प्रजापति की तेजस्विता से ही ये तीनों पाद बलशाली होते हैं, ऐसा कहा गया है ॥३ ॥

२६१२. उप ह्वये सुदुघां धेनुमेतां सुहस्तो गोधुगुत दोहदेनाम् ।
श्रेष्ठं सवं सविता साविषन्नोऽभीद्धो घर्मस्तदु षु प्र वोचत् ॥४ ॥

दुग्ध (सुख) प्रदान करने वाली गौ (प्रकृति प्रवाहों) का हम आवाहन करते हैं । इस गौ का दुग्ध (श्रेष्ठ प्राण) हमें प्रदान करें । तपस्वी एवं तेजस्वी (जीवन्त साधक) ही इसको ग्रहण कर सकता है; ऐसा कथन है ॥४ ॥

२६१३. हिङ्कृण्वती वसुपत्नी वसूनां वत्समिच्छन्ती मनसाभ्यागात् ।
दुहामश्विभ्यां पयो अघ्न्येयं सा वर्धतां महते सौभगाय ॥५ ॥

कभी भी वध न करने योग्य गौ, मनुष्यों के लिए अन्न, दुग्ध, घृत आदि ऐश्वर्य प्रदान करने की कामना से अपने बछड़े को- मन को प्यार करती हुई, रँभाती हुई बछड़े के पास आ जाती है । वह गौ मानव समुदाय के महान् सौभाग्य को बढ़ाती हुई, प्रचुर मात्रा में दुग्ध प्रदान करती है ॥५ ॥

२६१४. गौरमीमेदभि वत्सं मिषन्तं मूर्धानं हिङ्ङकृणोन्मातवा उ ।
सृक्वाणं घर्ममभि वावशाना मिमाति मायुं पयते पयोभिः ॥६ ॥

गौ (स्नेह से) आँखें बन्द किए हुए (बछड़े के) समीप जाकर रँभाती है । बछड़े के सिर को चाटने (सहलाने) के लिए वात्सल्यपूर्ण शब्द करती है । उसके मुँह के पास अपने दूध से भरे थनों को ले जाती हुई शब्द करती है । वह दूध पिलाते हुए (प्यार से) शब्द करते हुए बछड़े को संतुष्ट भी करती है ॥६ ॥

२६१५. अयं स शिङ्क्ते येन गौरभीवृता मिमाति मायुं ध्वसनावधि श्रिता ।
सा चित्तिभिर्नि हि चकार मर्त्यान् विद्युद्भवन्ती प्रति वव्रिमौहत ॥७ ॥

वत्स गौ के चारों ओर बिना शब्द के अभिव्यक्ति करता है । गौ रँभाती हुई अपनी (भावभरी) चेष्टाओं से मनुष्यों को लज्जित करती है । उज्ज्वल दूध उत्पन्न कर अपने भावों को प्रकाशित करती है ॥७ ॥

२६१६. अनच्छये तुरगातु जीवमेजद् ध्रुवं मध्य आ पस्त्यानाम् ।
जीवो मृतस्य चरति स्वधाभिरमर्त्यो मर्त्येना सयोनिः ॥८ ॥

श्वसन प्रक्रिया द्वारा अस्तित्व में रहने वाला जीव (चंचल जीव) जब शरीर से चला जाता है, तब यह शरीर घर में निश्चल पड़ा रहता है । मरणशील (मरणधर्मा) शरीरों के साथ रहने वाली आत्मा अविनाशी है, अतएव अविनाशी आत्मा अपनी धारण करने की शक्तियों से सम्पन्न होकर सर्वत्र निर्बाध विचरण करती है ॥८ ॥

२६१७. विधुं दद्राणं सलिलस्य पृष्ठे युवानं सन्तं पलितो जगार ।
देवस्य पश्य काव्यं महित्वाद्या ममार स ह्यः समान ॥९ ॥

युद्ध में शौर्य प्रदर्शित करके शत्रुसेना को खदेड़ देने वाले बलशाली इन्द्रदेव के प्रभाव से श्वेतकेश (शक्तिहीन) वृद्ध भी स्फूर्तिवान् हो जाता है । हे स्तोताओ ! महान् इन्द्रदेव के पराक्रम का विवेचन करने वाले विचित्र काव्य को देखो, जो आज (उच्चारण के बाद) समाप्त हो जाने पर भी (भविष्य में नवीन मंत्रों के रूप में) पुनः प्रकट होता है ॥९ ॥

२६१८. य ईं चकार न सो अस्य वेद य ईं ददर्श हिरुगिन्नु तस्मात्।
स मातुर्योना परिवीतो अन्तर्बहुप्रजा निर्ऋतिरा विवेश ॥१० ॥

जिसने इसे (जीव को) बनाया, वह भी इसे नहीं जानता ; जिसने इसे देखा है, उससे भी यह लुप्त रहता है । यह माँ के प्रजनन अंग में घिरा हुआ स्थित है । यह प्रजाओं की उत्पत्ति करता हुआ स्वयं अस्तित्व खो देता है ॥१०

२६१९. अपश्यं गोपामनिपद्यमानमा च परा च पथिभिश्चरन्तम्।
स सध्रीचीः स विषूचीर्वसान आ वरीवर्ति भुवनेष्वन्तः ॥११ ॥

समीपस्थ तथा दूरस्थ मार्गों में गतिमान् सूर्यदेव निरन्तर गतिशील रहकर भी कभी नहीं गिरते । वे सम्पूर्ण विश्व का संरक्षण करते हैं । चारों ओर फैलने वाली तेजस्विता को धारण करते हुए समस्त लोकों में विराजमान् सूर्यदेव को हम देखते हैं ॥११ ॥

२६२०. द्यौर्नः पिता जनिता नाभिरत्र बन्धुर्नो माता पृथिवी महीयम्।
उत्तानयोश्चम्वो३र्योनिरन्तरत्रा पिता दुहितुर्गर्भमाधात् ॥१२ ॥

द्युलोक स्थित (सूर्यदेव) हमारे पिता और बन्धु स्वरूप हैं । वही संसार के नाभिरूप भी हैं । यह विशाल पृथिवी हमारी माता है । दो पात्रों (आकाश के दो गोलार्द्धों) के मध्य स्थित सूर्यदेव अपने द्वारा उत्पन्न पृथ्वी में गर्भ (जीवन) स्थापित करते हैं ॥१२ ॥

२६२१. पृच्छामि त्वा परमन्तं पृथिव्याः पृच्छामि वृष्णो अश्वस्य रेतः।
पृच्छामि विश्वस्य भुवनस्य नाभिं पृच्छामि वाचः परमं व्योम ॥१३ ॥

इस धरती का अन्तिम छोर कौन सा है ? सभी भुवनों का केन्द्र कहाँ है ? अश्व की शक्ति कहाँ है ? और वाणी का उद्गम कहाँ है ? यह हम आपसे पूछते हैं ॥१३ ॥

२६२२. इयं वेदिः परो अन्तः पृथिव्या अयं सोमो वृष्णो अश्वस्य रेतः।
अयं यज्ञो विश्वस्य भुवनस्य नाभिर्ब्रह्मायं वाचः परमं व्योम ॥१४ ॥

(यज्ञ की) यह वेदिका पृथ्वी का अन्तिम छोर है, यह यज्ञ ही संसार- चक्र की धुरी है । यह सोम ही अश्व (बलशाली) की शक्ति (वीर्य) है । यह 'ब्रह्मा' वाणी का उत्पत्ति स्थान है ॥१४ ॥

२६२३. न वि जानामि यदिवेदमस्मि निण्यः संनद्धो मनसा चरामि।
यदा मागन् प्रथमजा ऋतस्यादिद् वाचो अश्नुवे भागमस्याः ॥१५ ॥

मैं नहीं जानता कि मैं कैसा हूँ ? मैं मूर्ख की भाँति मन से बँधकर चलता रहता हूँ । जब पहले ही प्रकट हुआ सत्य मेरे पास आया, तभी मुझे यह वाणी प्राप्त हुई ॥१५ ॥

[वेद वाणी किस प्रकार प्रकट हुई ? इस तथ्य को ऋषि निश्छल भाव से व्यक्त कर रहे हैं ।]

२६२४. अपाङ् प्राङेति स्वधया गृभीतोऽमर्त्यो मर्त्येना सयोनिः।
ता शश्वन्ता विषूचीना वियन्ता न्य१न्यं चिक्युर्न नि चिक्युरन्यम् ॥१६ ॥

यह आत्मा अविनाशी होने पर भी मरणधर्मा शरीर के साथ आबद्ध होने से विविध योनियों में जाती है । यह अपनी धारण- क्षमता से ही उन शरीरों में आती और शरीरों से पृथक् होती रहती है । ये दोनों शरीर और आत्मा शाश्वत एवं गतिशील होते हुए विपरीत गतियों से युक्त हैं । लोग इनमें से एक (शरीर) को तो जानते हैं, पर दूसरे (आत्मा) को नहीं समझते ॥१६ ॥

२६२५. सप्तार्धगर्भा भुवनस्य रेतो विष्णोस्तिष्ठन्ति प्रदिशा विधर्मणि ।
ते धीतिभिर्मनसा ते विपश्चितः परिभुवः परि भवन्ति विश्वतः ॥१७ ॥

सम्पूर्ण विश्व का निर्माण अपरा प्रकृति के मन, प्राण और पंचभूत रूपी सात पुत्रों से होता है । यह सभी तत्त्व सर्वव्यापक प्रजापति के निर्देशानुसार ही कर्त्तव्य निर्वाह करते हैं । वे अपनी ज्ञानशीलता, व्यापकता से तथा अपनी संकल्पशक्ति द्वारा सम्पूर्ण विश्व में व्याप्त हैं ॥१७ ॥

२६२६. ऋचो अक्षरे परमे व्योमन् यस्मिन् देवा अधि विश्वे निषेदुः ।
यस्तन्न वेद किमृचा करिष्यति य इत् तद् विदुस्ते अमी समासते ॥१८ ॥

ऋचाएँ अविनाशी परमव्योम में भरी हुई हैं । जहाँ सम्पूर्ण देव शक्तियों का वास है । जो इस तथ्य को नहीं जानता (उसके लिए) ऋचा क्या करेगी ? जो इस तथ्य को जानते हैं, वे इस (ऋचा) का सदुपयोग कर लेते हैं ॥१८ ॥

२६२७. ऋचः पदं मात्रया कल्पयन्तोऽर्धर्चेन चाक्लृपुर्विश्वमेजत् ।
त्रिपाद् ब्रह्म पुरुरूपं वि तष्ठे तेन जीवन्ति प्रदिशश्चतस्रः ॥१९ ॥

ॐकार के पद को मात्रा द्वारा कल्पित करते हुए उसके अर्धभाग से इस चैतन्यजगत् को समर्थ करते हैं । तीन पादों से युक्त ज्ञान अनेकरूपों में स्थिर रहता है ।उसकी एकमात्र मात्रा से चारों दिशाएँ जीवन प्राप्त करती हैं ।

२६२८. सूयवसाद् भगवती हि भूया अधा वयं भगवन्तः स्याम ।
अद्धि तृणमघ्न्ये विश्वदानीं पिब शुद्धमुदकमाचरन्ती ॥२० ॥

अवध्य गौ माता ! आप श्रेष्ठ पौष्टिक घास (आहार) ग्रहण करती हुई सौभाग्यशालिनी हों । आपके साथ हम सभी सौभाग्यशाली हों । आप शुद्ध घास खाकर और शुद्ध जल पीकर सर्वत्र विचरण करें ॥२० ॥

२६२९. गौरिन्मिमाय सलिलानि तक्षत्येकपदी द्विपदी सा चतुष्पदी । अष्टापदी नवपदी
बभूवुषी सहस्राक्षरा भुवनस्य पङ्क्तिस्तस्याः समुद्रा अधि वि क्षरन्ति ॥२१ ॥

गौ (वाणी) निश्चित ही शब्द करती हुई जल (रसों) को हिलाती (तरंगित करती) है । वह गौ (काव्यमयी वाणी) एक, दो, चार, आठ अथवा नौ पदों वाले छन्दों में विभाजित होती हुई सहस्र अक्षरों से युक्त होती है । उसके रस समुद्र में क्षरित प्रवाहित होते हैं ॥२१ ॥

[इस ऋचा में गौ का अर्थ सूर्य रश्मियाँ भी लिया जा सकता है । वे सहस्र चरणवाली बनकर आकाश में संव्याप्त होती हैं और दिव्य पोषक रसों को प्रकृतिरूपी सिन्धु में संचरित करती हैं ।]

२६३०. कृष्णं नियानं हरयः सुपर्णा अपो वसाना दिवमुत्पतन्ति ।
त आववृत्रन्त्सदनादृतस्यादिद् घृतेन पृथिवीं व्यूदुः ॥२२ ॥

श्रेष्ठ गतिमान् सूर्य-किरणें अपने साथ जल को उठाती हुई , सबके आकर्षण के केन्द्र यानरूप सूर्यमण्डल के समीप पहुँचती हैं । वहाँ अन्तरिक्ष के मेघों में स्थित जल को बरसाते हुए पृथ्वी को सिक्त कर देती हैं ।

२६३१. अपादेति प्रथमा पद्वतीनां कस्तद् वां मित्रावरुणा चिकेत ।
गर्भो भारं भरत्या चिदस्या ऋतं पिपर्त्यनृतं नि पाति ॥२३ ॥

हे मित्र और वरुणदेव !(दिन और रात्रिरूप आप दोनों की सामर्थ्य से) बिना पैर वाली उषा, पैर वाले प्राणियों से पहले पहुँच जाती हैं । (आप दोनों के) गर्भ से उत्पन्न होकर शिशु, सूर्य, संसार के पालन-पोषणरूपी दायित्व का निर्वाह करते हैं । यही सूर्यदेव असत्यरूप अन्धकार को दूर करके सत्यरूप आलोक को फैलाते हैं ॥२३ ॥

२६३२. विराड् वाग् विराट् पृथिवी विराडन्तरिक्षं विराट् प्रजापतिः । विराण्मृत्युः
साध्यानामधिराजो बभूव तस्य भूतं भव्यं वशे स मे भूतं भव्यं वशे कृणोतु ॥२४

विराट् (ब्रह्म) ही वाणी, भू, अन्तरिक्ष, प्रजापति (निर्माता) एवं मृत्युरूप हैं । वे ही सभी साध्यों के अधिकारी शासक हैं । भूत, भविष्य भी उन्हीं के अधीन हैं, वे भूत और भविष्य को हमारे वश में करें ॥२४ ॥

२६३३. शकमयं धूममारादपश्यं विषूवता पर एनावरेण ।
उक्षाणं पृश्निमपचन्त वीरास्तानि धर्माणि प्रथमान्यासन् ॥२५ ॥

दूर से हमने धूम्र को देखा । चतुर्दिक् व्याप्त धूम्र के मध्य अग्नि को देखा, जिसमें प्रत्येक उत्तम कार्यों के पूर्व ऋत्विग्गण शक्तिदायी सोमरस को पकाते हैं ॥२५ ॥

२६३४. त्रयः केशिन ऋतुथा वि चक्षते संवत्सरे वपत एक एषाम् ।
विश्वमन्यो अभिचष्टे शचीभिर्ध्राजिरेकस्य ददृशे न रूपम् ॥२६ ॥

तीन किरणों वाले पदार्थ (सूर्य, अग्नि और वायु) ऋतुओं के अनुसार दिखाई देते हैं । इनमें से एक (सूर्य) संस्कार का वपन करता है । एक (अग्नि) अपनी शक्तियों से विश्व को प्रकाशित करता है । तीसरे (वायु) का रूप प्रत्यक्ष नहीं दिखाई पड़ता है ॥२६ ॥

२६३५. चत्वारि वाक् परिमिता पदानि तानि विदुर्ब्राह्मणा ते मनीषिणः ।
गुहा त्रीणि निहिता नेङ्गयन्ति तुरीयं वाचो मनुष्या वदन्ति ॥२७ ॥

मनीषियों द्वारा यह ज्ञात हुआ है कि वाणी के चार रूप हैं, इनमें से तीन वाणियाँ (परा, पश्यन्ती तथा मध्यमा) प्रकट नहीं होतीं । सभी मनुष्य वाणी के चौथे रूप (वैखरी) को ही बोलते हैं ॥२७ ॥

२६३६. इन्द्रं मित्रं वरुणमग्निमाहुरथो दिव्यः स सुपर्णो गरुत्मान् ।
एकं सद् विप्रा बहुधा वदन्त्यग्निं यमं मातरिश्वानमाहुः ॥२८ ॥

एक ही सत् रूप परमेश्वर का विद्वज्जन (विभिन्न गुणों एवं स्वरूपों के आधार पर) विविध प्रकार से वर्णन करते हैं । उसी (परमात्मा) को (ऐश्वर्य सम्पन्न होने पर) इन्द्र, (हितकारी होने से) मित्र, (श्रेष्ठ होने से) वरुण तथा (प्रकाशक होने से) अग्नि कहा गया है । वह (परमात्मा) भली प्रकार पालनकर्ता होने से सुपर्ण तथा (शक्तिसम्पन्न होने से) गरुत्मान् है ॥२८ ॥

॥इति नवमं काण्डं समाप्तम् ॥

।। अथ दशम काण्डम् ।।

[१ - कृत्यादूषण सूक्त]

[**ऋषि-** प्रत्यङ्गिरस । **देवता-** कृत्यादूषण । **छन्द-** अनुष्टुप्, १ महाबृहती, २ विराट् गायत्री, ९ पथ्यापंक्ति,१२ पंक्ति, १३ उरो बृहती, १५ चतुष्पदा विराट् जगती, १६, १८ त्रिष्टुप्, १७, २४ प्रस्तार पंक्ति, १९ चतुष्पदा जगती, २० विराट् प्रस्तार पंक्ति, २२ एकावसाना द्विपदार्ची उष्णिक्, २३ त्रिपदा भुरिक् विषमा गायत्री, २८ त्रिपदा गायत्री, २९ मध्ये ज्योतिष्मती जगती, ३२ द्व्यनुष्टुप् गर्भा पञ्चपदातिजगती]

२६३७. यां कल्पयन्ति वहतौ वधूमिव विश्वरूपां हस्तकृतां चिकित्सवः ।
सारादेत्वप नुदाम एनाम् ।।१ ।।

जिस कृत्या (घातक प्रयोग) को निर्माताजन अपने हाथों से उसी प्रकार अनेक ढंग का बनाते हैं, जिस प्रकार विवाहकाल में वधू को सजाते हैं । वह कृत्या हमारे समीप से दूर चली जाए, हम उसे दूर करते हैं ।।१ ।।

२६३८. शीर्षण्वती नस्वती कर्णिनी कृत्याकृता संभृता विश्वरूपा ।
सारादेत्वप नुदाम एनाम् ।।२ ।।

अनेक रूपों वाली, शीर्षभाग वाली, नाक वाली तथा कान वाली बनाई गई जो कृत्याएँ (घातक अभिचार प्रयोग) हैं, वे हमें हानि पहुँचाए बिना दूर चली जाएँ, इन्हें निवारण - विधि द्वारा हम दूर खदेड़ते हैं ।।२ ।।

२६३९. शूद्रकृता राजकृता स्त्रीकृता ब्रह्मभिः कृता ।
जाया पत्या नुत्तेव कर्तारं बन्ध्वृच्छतु ।।३ ।।

शूद्र, राजा, स्त्री अथवा ब्राह्मणों द्वारा किये गये अभिचार मारकप्रयोग, उन प्रयोक्ताओं के समीप उसी प्रकार लौट जाएँ, जिस प्रकार पति द्वारा परित्यक्ता स्त्री अपने पिता अथवा भाइयों के पास ही जाती है ।।३ ।।

२६४०.अनयाहमोषध्या सर्वाः कृत्या अदूदुषम् । यां क्षेत्रे चक्रुर्यां गोषु यां वा ते पुरुषेषु ।

खेत में, गौओं में अथवा पुरुषों पर किये गये कृत्या-प्रयोगों को हम (अपामार्ग) ओषधि से पहले ही शक्तिहीन कर चुके हैं ।।४ ।।

२६४१. अघमस्त्वघकृते शपथः शपथीयते ।
प्रत्यक् प्रतिप्रहिण्मो यथा कृत्याकृतं हनत् ।।५ ।।

हिंसक-पाप (कृत्या) प्रयोगकर्त्ता के पास और शपथरूप (शाप आदि) शाप प्रयोता के पास पहुँचें । हम अभिचार कर्म को इस प्रकार भेजते हैं, जिससे वे प्रयोक्ताओं को ही विनष्ट करें ।।५ ।।

२६४२. प्रतीचीन आङ्गिरसोऽध्यक्षो नः पुरोहितः ।
प्रतीचीः कृत्या आकृत्यामून् कृत्याकृतो जहि ।।६ ।।

अभिचार कर्म को लौटाने में समर्थ आंगिरसी विद्या का ज्ञाता अध्यक्ष ही हमारा अग्रणी नेता (पुरोहित) है । हे पुरोहित ! आप समक्ष आती हुई कृत्याओं को छिन्न-भिन्न करते हुए अभिचारकों को ही विनष्ट करें ।।६ ।।

२६४३. यस्त्वोवाच परेहीति प्रतिकूलमुदाय्यम्।
तं कृत्येऽभिनिवर्तस्वमास्मानिच्छो अनागसः ॥७॥

हे कृत्ये ! जिस प्रयोक्ता पुरुष ने तुझे "आगे बढ़ो" ऐसा कहा है, उस विरोधी शत्रु के पास तुम दुबारा लौट जाओ। हम निरपराधियों की आप इच्छा न करें ॥७॥

२६४४. यस्ते परूंषि संदधौ रथस्येवर्भुर्धिया। तं गच्छ तत्र तेऽयनमज्ञातस्तेऽयं जनः ॥८॥

जिस प्रकार शिल्पकार विचारपूर्वक रथ के अवयवों को संयुक्त करते हैं, उसी प्रकार जिसने घातक प्रयोग के अवयवों को मन्त्रशक्ति से जोड़ा है, हे कृत्ये ! आप उसी के समीप लौट जाएँ, वही आपका अनुकूल स्थान है। यह मनुष्य तो आपसे परिचय रहित ही है ॥८॥

२६४५. ये त्वा कृत्वालेभिरे विद्वला अभिचारिणः।
शम्भ्वी३दं कृत्यादूषणं प्रतिवर्त्म पुनःसरं तेन त्वा स्नपयामसि ॥९॥

हे कृत्ये ! जिन धूर्त अभिचारकों ने आपको बनाकर धारण किया है, उन घातक प्रयोगों के प्रतिकारक कल्याण साधन दुबारा घातक प्रयोक्ता को लौटाने में समर्थ हैं, इसलिए इससे तुम्हें नहलाते हैं, जिससे सभी दोषों का निवारण हो ॥९॥

२६४६. यद् दुर्भगां प्रस्नपितां मृतवत्सामुपेयिम।
अपैतु सर्वं मत् पापं द्रविणं मोप तिष्ठतु ॥१०॥

हम जिस मृत पुत्र वाली, दुर्भाग्य और शोक में स्नान कराने वाली कृत्या को प्राप्त हो गए हैं, वे सभी पाप हमसे दूर हों तथा हमारे पास प्रचुर धन स्थित रहे ॥१०॥

२६४७. यत् ते पितृभ्यो ददतो यज्ञे वा नाम जगृहुः।
संदेश्या३त् सर्वस्मात् पापादिमा मुञ्चन्तु त्वौषधीः ॥११॥

हे मनुष्यो ! पितर जनों के निमित्त श्रद्धाञ्जलि देते समय (उनके प्राणान्त के दोषारोपण के साथ) यदि आपका नाम लिया जाए (ऐसा कोई पाप आपसे हुआ हो), तो उन सभी पापों से ये ओषधियाँ आपको संरक्षित करें ॥११॥

२६४८. देवैनसात् पित्र्यान्नामग्राहात् संदेश्या दभिनिष्कृतात्।
मुञ्चन्तु त्वा वीरुधो वीर्येण ब्रह्मण ऋग्भिः पयस ऋषीणाम् ॥१२॥

हे मनुष्यो ! देवों से सम्बन्धित (उनकी अवज्ञा से हुए) पाप, पितरों से सम्बन्धित पाप, अपमानित करने के पाप तथा अपशब्दकथन रूप पाप; इन सभी से ये ओषधियाँ, मन्त्रशक्ति, ज्ञान-सामर्थ्य और ऋषियों के पयः (आशीर्वाद) सहित हमारा संरक्षण करें ॥१२॥

२६४९. यथा वातश्च्यावयति भूम्या रेणुमन्तरिक्षाच्चाभ्रम्।
एवा मत् सर्वं दुर्भूतं ब्रह्मनुत्तमपायति ॥१३॥

जिस प्रकार वायुदेव भूमि से धूलिकणों और अन्तरिक्ष से बादलों को उड़ा देते हैं, उसी प्रकार सभी दुष्प्रभाव मन्त्रशक्ति द्वारा निष्प्रभावी होकर दूर हों ॥१३॥

२६५०. अप क्राम नानदती विनद्धा गर्दभीव।
कर्तॄन् नक्षस्वेतो नुत्ता ब्रह्मणा वीर्यावता ॥१४॥

हे कृत्ये ! आप शक्तिशाली मन्त्र से निष्प्रभावी होकर अपने प्रयोक्ताओं को दौड़ते हुए उसी प्रकार विनष्ट करें, जिस प्रकार बन्धन से छूटी हुई गर्दभी ताड़ना दिये जाने पर चिल्लाती हुई दुलत्तियाँ मारती है ॥१४ ॥

२६५१. अयं पन्थाः कृत्येति त्वा नयामोऽभिप्रहितां प्रति त्वा प्र हिण्मः ।
तेनाभि याहि भञ्जत्यनस्वतीव वाहिनी विश्वरूपा कुरूटिनी ॥१५ ॥

हे कृत्ये ! यही आपका मार्ग है, शत्रुओं द्वारा भेजी गई आपको दुबारा उन्हीं की ओर भेजते हैं । इस अभिचारक क्रिया द्वारा गाड़ी से युक्त और अनेक सामर्थ्यों से युक्त होकर पृथ्वी पर शब्द (ध्वनि) करती हुई, आप सेना के समान हमारे शत्रुओं पर प्रत्याक्रमण करें ॥१५ ॥

२६५२. पराक् ते ज्योतिरपथं ते अर्वागन्यत्रास्मदयना कृणुष्व ।
परेणेहि नवतिं नाव्या३ अति दुर्गाः स्रोत्या मा क्षणिष्ठाः परेहि ॥१६ ॥

हे कृत्ये ! वापस लौटने के लिए आपको प्रकाश दिखे, लेकिन इस तरफ आने के लिए कोई मार्ग दिखाई न दे । आप हमें त्यागकर दूसरी ओर कहीं जाएँ । नौका द्वारा जाने योग्य दुर्गम, नब्बे नदियों को पार करके दूर चली जाएँ । हमें हिंसित न करके दूर चली जाएँ ॥१६ ॥

२६५३. वात इव वृक्षान् नि मृणीहि पादय मा गामश्वं पुरुषमुच्छिष एषाम् ।
कर्तॄन् निवृत्येतः कृत्येऽप्रजास्त्वाय बोधय ॥१७ ॥

जिस प्रकार वायु वृक्षों को तोड़ता है, उसी प्रकार हे कृत्ये ! आप हिंसक शत्रुओं का नाश करते हुए उन्हें उखाड़ फेंकें । उनके गाय, घोड़े और पुरुषों को भी शेष न रखें । अपने निर्माताओं को यहाँ से हटाकर 'आप सन्ततिहीन हो गये हो', ऐसा आभास कराएँ ॥१७ ॥

२६५४. यां ते बर्हिषि यां श्मशाने क्षेत्रे कृत्यां वलगं वा निचख्नुः ।
अग्नौ वा त्वा गार्हपत्येऽभिचेरुः पाकं सन्तं धीरतरा अनागसम् ॥१८ ॥

जो अभिचार कृत्य आपके धान्य (अनाज) , श्मशान और खेत में गाड़कर किये गये हैं, आपके निरपराध और पवित्र होने पर भी जिन अभिचारकों द्वारा घातक प्रयोग किये गये हैं , उन्हें हम निष्प्रभावी करते हैं ॥१८ ॥

२६५५. उपाहृतमनुबुद्धं निखातं वैरं त्सार्यन्वविदाम कर्त्रम् ।
तदेतु यत आभृतं तत्राश्व इव वि वर्ततां हन्तु कृत्याकृतः प्रजाम् ॥१९ ॥

लाये गये, जानें गये, गाड़े गये और छलपूर्वक प्रयुक्त वैररूप घातक अभिचार को हम प्रयोक्ता की ओर ही छोड़ते हैं । जिस स्थान से वह आया है, वहीं घोड़े के समान वापस लौट जाए और अभिचारक की सन्तानों का विनाश करे ॥१९ ॥

२६५६. स्वायसा असयः सन्ति नो गृहे विद्मा ते कृत्ये यतिधा परूंषि ।
उत्तिष्ठैव परेहीतोऽज्ञाते किमिहेच्छसि ॥२० ॥

हे कृत्ये ! हमारे घर में उत्तम लोहे की तलवारें हैं, हम आपके अस्थि-जोड़ों को भी भली प्रकार जानते हैं, कि वे कैसी स्थिति में और कितने प्रकार के हैं, अतः आप यहाँ से उठकर दूर शत्रुओं की ओर भाग जाएँ । हमारे द्वारा न जाने गए हे अज्ञात मारणप्रयोग ! तुम यहाँ क्या (स्वयं लौट जाना या काटे जाना) चाहते हो ? ॥२० ॥

२६५७. ग्रीवास्ते कृत्ये पादौ चापि कर्त्स्यामि निर्द्रव ।
इन्द्राग्नी अस्मान् रक्षतां यौ प्रजानां प्रजावती ॥२१ ॥

हे अभिचार कृत्य ! हम तुम्हारे दोनों पैरों और गर्दन को भी काट देते हैं, अत: आप यहाँ से दूर चले जाएँ । प्रजाजनों के संरक्षक इन्द्र और अग्निदेव हमारा संरक्षण करें ॥२१ ॥

२६५८. सोमो राजाधिपा मृडिता च भूतस्य नः पतयो मृडयन्तु ॥२२ ॥

राजा सोम संसार के समस्त प्राणियों के सुखदाता हैं, हम सबके पालक वे सोमदेव हमारे लिए भी सुख देने वाले हैं ॥२२ ॥

२६५९. भवाशर्वावस्यतां पापकृते कृत्याकृते । दुष्कृते विद्युतं देवहेतिम् ॥२३ ॥

भव और शर्व ये दोनों देव, देवों के विद्युत् रूपी आयुध को घातक दुराचारी पापी के ऊपर फेंकें ॥२३ ॥

[भव और शर्व यह भगवान् शिव के ही विशेषण हैं । उनकी दिव्य शिव शक्तियों से अशिव शक्तियों के निवारण की प्रार्थना की गई है ।]

२६६०. यद्येयथ द्विपदी चतुष्पदी कृत्याकृता संभृता विश्वरूपा ।
सेतो३ष्टापदी भूत्वा पुनः परेहि दुच्छुने ॥२४ ॥

यदि मारण (कृत्या) प्रयोक्ता द्वारा प्रेरित होकर अनेक रूप धारण करके दो अथवा चार पैर वाली बनकर हमारे पास आ रही हो, तो हे दु:ख देने वाली कृत्ये ! आप यहाँ से आठ पैर वाली होकर (दूनी गति से) पुन: लौट जाएँ ॥२४ ॥

२६६१. अभ्य१क्ताक्ता स्वरंकृता सर्वं भरन्ती दुरितं परेहि ।
जानीहि कृत्ये कर्तारं दुहितेव पितरं स्वम् ॥२५ ॥

घृत से सिक्त, अच्छी तरह से अलंकृत और सभी दुर्दशाओं को धारण करने वाली हे कृत्ये ! आप यहाँ से दूर चली जाएँ । जिस प्रकार पुत्री अपने पिता को पहचानती है, उसी प्रकार आप अपने उत्पादनकर्त्ता को पहचानें ॥२५ ॥

२६६२. परेहि कृत्ये मा तिष्ठो विद्धस्येव पदं नय ।
मृगः स मृगयुस्त्वं न त्वा निकर्तुमर्हति ॥२६ ॥

हे कृत्ये ! आप यहाँ न रुककर दूर चली जाएँ । शिकारी जिस प्रकार घायल हुए शिकार के स्थान पर जाता है, वैसे ही आप भी शत्रु के स्थान पर लौट जाएँ । आप शिकारी रूपा और आपका प्रयोक्ता शिकार के समान है, वह आपका नाश करने में सक्षम नहीं है, अतएव आप लौट जाएँ ॥२६ ॥

२६६३. उत हन्ति पूर्वासिनं प्रत्यादायापर इष्वा ।
उत पूर्वस्य निघ्नतो नि हन्त्यपरः प्रति ॥२७ ॥

पहले से बैठे हुए को दूसरा व्यक्ति बाण द्वारा मार देता है और पहले मारने वाले घातकी को दूसरा व्यक्ति विनष्ट करता है (इस प्रकार दोनों ही हानि उठाते हैं) ॥२७ ॥

२६६४. एतद्धि शृणु मे वचोऽथेहि यत एयथ । यस्त्वा चकार तं प्रति ॥२८ ॥

हमारे कथन के अभिप्राय को जानकर जहाँ से आपका आना हुआ था, वहीं पुन: चली जाएँ । हे कृत्ये ! जिसने आपका प्रयोग किया है, उसकी ओर ही आप जाएँ ॥२८ ॥

२६६५. अनागोहत्या वै भीमा कृत्ये मा नो गामश्वं पुरुषं वधीः ।
यत्रयत्रासि निहिता ततस्त्वोत्थापयामसि पर्णाल्लघीयसी भव ॥२९ ॥

हे कृत्ये ! निरपराध प्राणियों की हिंसा भयंकर कर्म है, इसलिए आप हमारी गौओं, घोड़ों और मनुष्यों का हनन न करें । जहाँ-जहाँ आप स्थापित की गई हैं, वहाँ से हम आपको हटाते हैं, आप पत्ते से भी सूक्ष्म हो जाएँ ॥२९ ॥

२६६६. यदि स्थ तमसावृता जालेनाभिहिता इव ।
सर्वाः संलुप्येतः कृत्याः पुनः कर्त्रे प्र हिण्मसि ॥३० ॥

हे कृत्या अभिचारो ! यदि आप अन्धकार से जाल के समान आच्छादित हुए हों, तो उन सभी घातक प्रयोगों को यहाँ से लुप्त करके, हम आपको प्रयोक्ता के पास वापस भेजते हैं ॥३० ॥

२६६७. कृत्याकृतो वलगिनोऽभिनिष्कारिणः प्रजाम् ।
मृणीहि कृत्ये मोच्छिषोऽमून् कृत्याकृतो जहि ॥३१ ॥

हे कृत्ये ! कपटी घातक प्रयोक्ता जो सन्तानों को विनष्ट करते हैं, आप उनका भी नाश करें । उन अभिचारकों में कोई शेष न रहे, उन सबको मार डालें ॥३१ ॥

२६६८. यथा सूर्यो मुच्यते तमसस्परि रात्रिं जहात्युषसश्च केतून् ।
एवाहं सर्वं दुर्भूतं कर्त्रं कृत्याकृता कृतं हस्तीव रजो दुरितं जहामि ॥३२ ॥

जिस प्रकार सूर्यदेव अन्धकार से निवृत्त होते हैं तथा रात्रि और उषा के ध्वजों का परित्याग करते हैं, उसी प्रकार हम अभिचारी द्वारा किये गये दुष्कृत्यों का परित्याग करते हैं । हाथी द्वारा धूल झाड़ने के समान सहजभाव से शत्रु के अभिचार प्रयोग को हम दूर करते हैं ॥३२ ॥

[२ - ब्रह्मप्रकाशन सूक्त]

[**ऋषि-** नारायण । **देवता-** ब्रह्मप्रकाशन, पुरुष (३१-३२ साक्षात्परब्रह्म प्रकाशन) ।
छन्द- अनुष्टुप्, १-४, ७-८ त्रिष्टुप्, ६, ११ जगती, २८ भुरिक् बृहती ।]

इस सूक्त को 'केन-सूक्त' कहा गया है । 'केन उपनिषद' की तरह इस सूक्त का प्रारम्भ भी 'केन' (यह सब किसके द्वारा हुआ) की जिज्ञासा से हुआ है । 'केन' से प्रकट होने वाला मनुष्य का जिज्ञासा भाव ही उसकी अध्यात्म, ज्ञान - विज्ञान, कला परक शोधों का आधार रहा है । इस सूक्त में मनुष्य शरीर, उसके गुणों, प्रवृत्तियों, सद्गति-दुर्गति के सूत्रों, विश्व-ब्रह्माण्ड की संरचना एवं संचालन को लक्ष्य करके जो प्रश्न किए गए हैं, वे ऋषियों की सूक्ष्म अन्वेषक दृष्टि की गहराई का प्रमाण प्रस्तुत करते हैं । उस अद्भुतकर्त्ता और उसकी विचित्र कृति के बारे में भी यथास्थान संकेत किये गये हैं-

२६६९. केन पार्ष्णी आभृते पूरुषस्य केन मांसं संभृतं केन गुल्फौ ।
केनाङ्गुलीः पेशनीः केन खानि केनोच्छ्लङ्खौ मध्यतः कः प्रतिष्ठाम् ॥१ ॥

मनुष्य की एड़ियों और घुटनों का किसके द्वारा भरा गया है ? सुन्दर अँगुलियों, इन्द्रियों के छिद्रों और तलवों को पोषण किसने दिया ? तथा बीच में आश्रय देने वाले कौन हैं ? ॥१ ॥

२६७०. कस्मान्नु गुल्फावधरावकृण्वन्नष्ठीवन्तावुत्तरौ पूरुषस्य ।
जङ्घे निर्ऋत्य न्यदधुः क्व स्विज्जानुनोः सन्धी क उ तच्चिकेत ॥२ ॥

मनुष्य के नीचे के टखनों और ऊपर के घुटनों को किसने विनिर्मित किया है ? जंघाएँ अलग-अलग बनाकर किसने इस स्थान पर स्थापित की ? जानुओं के जोड़ कहाँ हैं ? इसे कौन जानने में समर्थ है ? ॥२ ॥

२६७१. चतुष्टयं युज्यते संहितान्तं जानुभ्यामूर्ध्वं शिथिरं कबन्धम् ।
श्रोणी यदूरू क उ तज्जजान याभ्यां कुसिन्धं सुदृढं बभूव ॥३ ॥

चार तरह से अन्त में संयुक्त किया गया शिथिल धड़, पेट और घुटनों के ऊपर जोड़ा गया है । कूल्हे और जंघाओं को किसके द्वारा बनाया गया है ? जिनसे धड़ भाग अधिक सुदृढ़ हुआ है ॥३ ॥

२६७२. कति देवाः कतमे त आसन् य उरो ग्रीवाश्चिक्युः पूरुषस्य ।
कति स्तनौ व्यदधुः कः कफोडौ कति स्कन्धान् कति पृष्टीरचिन्वन् ॥४ ॥

जो मनुष्य की छाती और कण्ठ के ज्ञाता हैं, वे कितने और कौन से देव हैं ? कितने तरह के देवों ने स्तनभाग और कोहनियों को विनिर्मित किया है ? कितने प्रकार से (जोड़ों से) कन्धों को तथा पसलियों को संयुक्त करते हैं ? ॥४ ॥

२६७३. को अस्य बाहू समभरद् वीर्यं करवादिति ।
अंसौ को अस्य तद् देवः कुसिन्धे अध्या दधौ ॥५ ॥

किस देव ने मनुष्य के वीर्य और भुजाओं को परिपुष्ट किया है, किस देव ने कन्धों को दृढ़ किया और किसने कुसिंध (धड़) पर शारीरिक अंगों को स्थापित किया है ? ॥५ ॥

२६७४. कः सप्त खानि वि ततर्द शीर्षणि कर्णाविमौ नासिके चक्षणी मुखम् ।
येषां पुरुत्रा विजयस्य मह्मनि चतुष्पादो द्विपदो यन्ति यामम् ॥६ ॥

मनुष्य के सिर में दो कान, दो नाक, दो नेत्र और एक मुख, इस प्रकार इन सात छिद्रों को किस देव के द्वारा विनिर्मित किया गया है ? किन देवों की विजयी महिमा में द्विपाद और चतुष्पाद प्राणी विभिन्न मार्गों से होते हुए यमराज के स्थान में गमन करते हैं ? ॥६ ॥

२६७५. हन्वोर्हि जिह्वामदधात् पुरूचीमधा महीमधि शिश्राय वाचम् ।
स आ वरीवर्ति भुवनेष्वन्तरपो वसानः क उ तच्चिकेत ॥७ ॥

विभिन्न स्थानों में जाने वाली जीभ को जबड़ों के बीच में किसने रखा है और उसमें प्रभावपूर्ण वाणी को किसने आश्रित किया है ? जल के धारणकर्त्ता वे देव प्राणियों के अन्दर विचरण करते हैं, इसे कौन जानने में समर्थ है ? ॥७ ॥

२६७६. मस्तिष्कमस्य यतमो ललाटं ककाटिकां प्रथमो यः कपालम् ।
चित्वा चित्यं हन्वोः पूरुषस्य दिवं रुरोह कतमः स देवः ॥८ ॥

इस मनुष्य के मस्तिष्क के ललाट भाग, सिर के कपालभाग, कपाल और जबड़ों के संचय भाग का चयन करके जो देव सर्वप्रथम द्युलोक पर आरूढ़ हुए, वे कौन से देव हैं ? ॥८ ॥

[मस्तिष्क का पिछला भाग विज्ञान के इतने विकास के बाद भी रहस्यमय बना हुआ है । ऋषि के संकेत हैं कि मस्तिष्क के माध्यम से द्युलोक पर आरूढ़ हुआ जा सकता है, यह उनके विलक्षण अन्वेषण क्षमता का प्रमाण है]

२६७७. प्रियाप्रियाणि बहुला स्वप्नं संबाधतन्द्र्यः ।
आनन्दानुग्रो नन्दांश्च कस्माद् वहति पूरुषः ॥९ ॥

यह प्रचण्ड पुरुष बहुत-सी प्रिय और अप्रिय वाणी को स्वप्न (निद्रा) , पीड़ा, थकावट, आनन्द और हर्ष को किस देव के प्रभाव से धारण करते हैं ? ॥९ ॥

२६७८. आर्तिरवर्तिर्निर्ऋतिः कुतो नु पुरुषेऽमतिः ।
राद्धिः समृद्धिरव्यृद्धिर्मतिरुदितयः कुतः ॥१० ॥

मनुष्य में पीड़ा, दरिद्रता, पाप और दुर्बुद्धि ये दुष्प्रवृत्तियाँ कहाँ से प्रवेश करती हैं तथा पूर्णता, समृद्धि, विशिष्ट ऋद्धि, सद्बुद्धि और अभ्युत्थान की ये सहज प्रवृत्तियाँ कहाँ से आती हैं ? ॥१० ॥

[उक्त दो सूक्तों में मनुष्य की स्थूल रचना से भिन्न उसकी सूक्ष्म संरचना प्रवृत्तियों आदि का विवेचन किया गया है । यह पक्ष वर्तमान विज्ञान की पकड़ से अभी बाहर है ।]

२६७९. को अस्मिन्नापो व्यदधाद् विषूवृतः पुरूवृतः सिन्धुसृत्याय जाताः ।
तीव्रा अरुणा लोहिनीस्ताम्रधूम्रा ऊर्ध्वा अवाचीः पुरुषे तिरश्चीः ॥११ ॥

इस मनुष्य शरीर में विशेष प्रकार से विचारशील, सर्वत्र भ्रमणशील, नदी के समान प्रवाहित होने के लिए विनिर्मित, लालवर्ण वाले, लोहित वर्ण वाले, ताँबे और धुएँ के समान वर्ण वाले ऊपर, नीचे और तिरछे वेग से गमनशील जल-प्रवाह किसके द्वारा स्थापित किये गये हैं ? ॥११ ॥

[अगले तीन मंत्रों में मनुष्य जीवन में उन अति महत्त्वपूर्ण सूक्ष्मप्रवाहों और प्रवृत्तियों का उल्लेख किया गया है, जो वर्तमान विज्ञान के लिए अगम्य हैं ।]

२६८०. को अस्मिन् रूपमदधात् को मह्यानं च नाम च ।
गातुं को अस्मिन् कः केतुं कश्चरित्राणि पूरुषे ॥१२ ॥

इस मनुष्य देव में रूप-सौन्दर्य, महिमा, नाम-कीर्ति, गतिशीलता, ज्ञान-पिपासा और आचरण सम्बन्धी गुण किन देवों द्वारा प्रतिष्ठित किये गये हैं ? ॥१२ ॥

२६८१. को अस्मिन् प्राणमवयत् को अपानं व्यानमु ।
समानमस्मिन् को देवोऽधि शिश्राय पूरुषे ॥१३ ॥

इस मानव देह में प्राण, अपान, व्यान और समान वायु किन देवों द्वारा प्रतिष्ठित किये गये हैं ? ॥१३ ॥

२६८२. को अस्मिन् यज्ञमदधादेको देवोऽधि पूरुषे ।
को अस्मिन्त्सत्यं कोऽनृतं कुतो मृत्युः कुतोऽमृतम् ॥१४ ॥

इस मनुष्य देह में परस्पर सहकार सहयोग की यज्ञीय भावनाओं और सत्यनिष्ठा को कौन प्रमुखदेव स्थापित करते हैं ? कौन असत्य, मृत्यु और अमरत्व को इसमें प्रतिष्ठित करते हैं ? ॥१४ ॥

२६८३. को अस्मै वासः पर्यदधात् को अस्यायुरकल्पयत् ।
बलं को अस्मै प्रायच्छत् को अस्याकल्पयज्जवम् ॥१५ ॥

जिससे इस मनुष्य का शरीर आच्छादित है, उस आवरण (चर्म) को किसने पहनाया है ? आयु की कल्पना किसके द्वारा की गई ? इसे बल-सामर्थ्य किसने दी तथा इसमें गतिशीलता किसने स्थापित की है ? ॥१५ ॥

२६८४. केनापो अन्वतनुत केनाहरकरोद् रुचे ।
उषसं केनान्वैन्द्ध केन सायंभवं ददे ॥१६ ॥

जल का विस्तार किसके द्वारा हुआ ? इसके प्रकाश के लिए दिन किसने बनाया ? उषा को किसके द्वारा प्रकाशित किया गया ? तथा सायंकाल को किस देव द्वारा प्रदान किया गया ? ॥१६ ॥

२६८५. को अस्मिन् रेतो न्यदधात् तन्तुरा तायतामिति ।
मेधां को अस्मिन्नध्यौहत् को बाणं को नृतो दधौ ॥१७ ॥

सन्तति विस्तार के लिए प्रजनन सामर्थ्य किसने स्थापित की ?इसमें विचारशक्ति किसने प्रतिष्ठित की ? वाक् शक्ति और नृत्य भावों (हाथ, पैर की संचालन क्रिया) को किन देवों द्वारा मनुष्यों में प्रतिष्ठित किया गया ? ॥

[इन सभी विषयों में आज का विज्ञान केवल इतना जान पाया है कि क्या-क्या होता है; किन्तु इन प्रक्रियाओं के पीछे कौन-सी निर्णायक सामर्थ्य काम कर रही है, विज्ञान को इसका पता नहीं है ।]

२६८६. केनेमां भूमिमौर्णोत् केन पर्यभवद् दिवम् ।
केनाभि मह्वा पर्वतान् केन कर्माणि पूरुषः ॥१८ ॥

किस सामर्थ्य द्वारा इस भूमि को और द्युलोक (स्वर्ग) को आच्छादित किया गया है ? किस महत्ता के द्वारा पर्वतों को आच्छादित किया गया और यह मनुष्य किसकी प्रेरणा से कर्मों में प्रवृत्त होता है ? ॥१८ ॥

[ऋषि पृथ्वी के रक्षक आवरण (आयनोस्फीयर) तथा द्युलोक के निर्धारक आवरण (चेतनावलय) को भी देखते हैं ।]

२६८७. केन पर्जन्यमन्वेति केन सोमं विचक्षणम् ।
केन यज्ञं च श्रद्धां च केनास्मिन् निहितं मनः ॥१९ ॥

यह मनुष्य किस देव की सामर्थ्य से पर्जन्य, ज्ञानवान् सोम, यज्ञ (सत्कर्म) और श्रद्धा आदि को प्राप्त करता है ? किसके द्वारा इसका मन सत्कर्म की ओर प्रवृत्त किया गया है ? ॥१९ ॥

[आज का विज्ञान पर्जन्य को तो थोड़ा बहुत जानने-मानने लगा है ; किन्तु सृष्टि के सूक्ष्म पोषक प्रवाहों सोम, यज्ञ और श्रद्धा से वह अपरिचित है । मन को सन्मार्गगामी बनाने के सूत्रों की आवश्यकता अनुभव होते हुए भी वे वर्तमान विज्ञान के लिए अगम्य हैं ।]

२६८८. केन श्रोत्रियमाप्नोति केनेमं परमेष्ठिनम् । केनेममग्निं पूरुषः केन संवत्सरं ममे ।

किस देव की सामर्थ्य से यह पुरुष श्रोत्रिय, परमात्मज्ञान और अग्नि को जानने तथा संवत्सर-काल का मापन करने में समर्थ होता है ? ॥२० ॥

२६८९. ब्रह्म श्रोत्रियमाप्नोति ब्रह्मेमं परमेष्ठिनम् । ब्रह्मेममग्निं पूरुषो ब्रह्म संवत्सरं ममे ।

ब्रह्म ही श्रोत्रिय, परमेष्ठी प्रजापति और अग्नि को संव्याप्त कर रहे हैं, ब्रह्म (ज्ञान) ही संवत्सरं काल का मापन कर रहे हैं ॥२१ ॥

२६९०.केन देवाँ अनु क्षियति केन दैवजनीर्विशः । केनेदमन्यन्नक्षत्रं केन सत् क्षत्रमुच्यते।

किस सामर्थ्य से देवों की अनुकूलता में मनुष्य रहने में समर्थ है ? दिव्यतायुक्त प्रजाओं के अनुकूल कैसे रहा जा सकता है ? किससे वह क्षत्रहीन (शौर्यहीन) और किससे उत्तम क्षत्र (शौर्य-सम्पन्न) कहलाता है ॥२२ ॥

२६९१.ब्रह्म देवाँ अनु क्षियति ब्रह्म दैवजनीर्विशः । ब्रह्मेदमन्यन्नक्षत्रं ब्रह्म सत् क्षत्रमुच्यते।

ब्रह्म ही देवों के अनुशासन में उसे (मनुष्य को) जीना सिखाता है । ब्रह्म ही दिव्यता सम्पन्न प्रजाओं को अनुकूल आवास प्रदान करता है । ब्रह्म ही उत्तम क्षात्रबल और वही क्षात्र से भिन्न अन्य बल है ॥२३ ॥

२६९२. केनेयं भूमिर्विहिता केन द्यौरुत्तरा हिता ।
केनेदमूर्ध्वं तिर्यक् चान्तरिक्षं व्यचो हितम् ॥२४ ॥

इस भूमि को विशिष्टतापूर्वक किसने स्थापित किया ? द्युलोक को उत्तर (अधिक ऊपर) तथा अन्तरिक्ष को ऊपर तिरछा और फैला हुआ किसने स्थापित किया है ? ॥२४ ॥

[भूमि की गोलाई के तिरछेपन के अनुरूप अन्तरिक्ष भी स्थित है । वह तिरछापन कहीं असन्तुलन पैदा नहीं करता , यह क्या रहस्य है ? ऋषि इस ओर ध्यानाकर्षण करते हैं ।]

२६९३. ब्रह्मणा भूमिर्विहिता ब्रह्म द्यौरुत्तरा हिता ।
ब्रह्मेदमूर्ध्वं तिर्यक् चान्तरिक्षं व्यचो हितम् ॥२५ ॥

ब्रह्म ही इस भूमि के उच्च (भाग में) द्युलोक, ऊपर तिरछे तथा फैले हुए अन्तरिक्ष के निर्माता हैं ॥२५ ॥

२६९४. मूर्धानमस्य संसीव्याथर्वा हृदयं च यत् ।
मस्तिष्कादूर्ध्वः प्रैरयत् पवमानोऽधि शीर्षतः ॥२६ ॥

प्रजापति ने उसके सिर और हृदय को आपस में जोड़ा, तत्पश्चात् ऊर्ध्व पवमान वायु ने इसके मस्तिष्क और शीर्षभाग को प्रेरित किया ॥२६ ॥

२६९५. तद् वा अथर्वणः शिरो देवकोशः समुब्जितः ।
तत् प्राणो अभि रक्षति शिरो अन्नमथो मनः ॥२७ ॥

अथर्वा (प्रजापति) द्वारा प्रदत्त सिर (शीर्ष भाग) सरलता से विद्यमान है और यह देवों का सुरक्षित खजाना है । उस सिर का संरक्षण प्राण, अन्न और मन करते हैं ॥२७ ॥

[सिर-मस्तिष्क की असाधारण सामर्थ्य ऋषि जानते-समझते रहे हैं । उसे वे दिव्य सम्पदाओं का अक्षय-भण्डार मानते रहे हैं । अन्न, प्राण और मन उसके क्रमशः स्थूल, सूक्ष्म एवं कारण तन्त्र के संरक्षक हैं ।]

आगे के मन्त्रों में दिव्य नगरी के उपलक्षण से ब्रह्माण्ड एवं शरीररूपी आवास की विलक्षण विशेषताओं तथा उसके निवासी दिव्यपुरुष का वर्णन है-

२६९६. ऊर्ध्वो नु सृष्टा३स्तिर्यङ् नु सृष्टा३ः सर्वा दिशः पुरुष आ बभूवाँ३ ।
पुरं यो ब्रह्मणो वेद यस्याः पुरुष उच्यते ॥२८ ॥

जो पुरुष ब्रह्म की नगरी के ज्ञाता हैं, जिसके कारण ही उसे पुरुष कहा गया है, पुरुष ऊपरी दिशा, तिरछी दिशा तथा सभी दिशाओं में उत्पन्न होकर अपने प्रभाव का परिचय देते हैं ॥२८ ॥

[ऋषियों को वह नियंत्रण एवं सृजनशील चेतन तत्त्व, सभी प्रभागों- सभी दिशाओं में सक्रिय दिखाई देता है ।]

२६९७. यो वै तां ब्रह्मणो वेदामृतेनावृतां पुरम् ।
तस्मै ब्रह्म च ब्राह्माश्च चक्षुः प्राणं प्रजां ददुः ॥२९ ॥

जो निश्चितरूप से अमृत से परिपूर्ण ब्रह्म की नगरी के ज्ञाता हैं, उन्हें ब्रह्म और अन्य देव नेत्र, प्राण और सन्तति देते आये हैं ॥२९ ॥

[नेत्रों को देखने - समझने की क्षमता का , प्राणों को निर्वाह क्षमता का तथा संतति को विकास की क्षमता का प्रतीक समझा जाना चाहिए ।]

२६९८. न वै तं चक्षुर्जहाति न प्राणो जरसः पुरा ।
पुरं यो ब्रह्मणो वेद यस्याः पुरुष उच्यते ॥३० ॥

जिसके कारण उसे पुरुष कहा गया है, उस ब्रह्म की नगरी का जो ज्ञाता है, बुढ़ापे से पहले उस पुरुष का साथ नेत्र और प्राण नहीं छोड़ते ॥३० ॥

२६९९. अष्टाचक्रा नवद्वारा देवानां पूरयोध्या ।
तस्यां हिरण्ययः कोशः स्वर्गो ज्योतिषावृतः ॥३१ ॥

जिसमें आठ चक्र और नौ द्वार हैं, देवशक्तियों की पुरी (नगरी) यह अयोध्या है, उसमें जो तेजस्वी कोश हैं, वही तेजस्विता से युक्त होकर स्वर्गीय आनन्द से परिपूर्ण हैं ॥३१ ॥

[यह पुरी अयोध्या अजेय है । इसकी विशेषताओं का उपयोग किया जा सके, तो कोई भी विकार या अवरोध इसको पराजित नहीं कर सकते । इसके चक्र मूलाधार, स्वाधिष्ठान, मणिपूरक, अनाहत, विशुद्धि, आज्ञा, लोलक (तालू मूल) तथा सहस्रार है । नौ द्वार-दोनों आँखों के, दोनों नासिका के, दोनों कानों के, एक मुख का तथा दो मल-मूत्र द्वारों के छिद्र हैं ।]

२७००. तस्मिन् हिरण्यये कोशे त्र्यरे त्रिप्रतिष्ठिते ।
तस्मिन् यद् यक्षमात्मन्वत् तद् वै ब्रह्मविदो विदुः ॥३२ ॥

तीन अरों से युक्त, तीन केन्द्रों में स्थित, तेजस्वी कोश में जो आत्मवान् यक्षा (पूजनीय आत्मा) का स्थान है, उसे निश्चित ही ब्रह्मज्ञानी जानते हैं ॥३२ ॥

२७०१. प्रभ्राजमानां हरिणीं यशसा संपरीवृताम् ।
पुरं हिरण्ययीं ब्रह्मा विवेशापराजिताम् ॥३३ ॥

देदीप्यमान, दुःखनाशक, यश से सम्पन्न और पराजय रहित, ऐसी प्रकाशमय पुरी में ब्रह्म प्रवेश करता है ॥३३ ॥

[३ - सपत्नक्षयणवरणमणि सूक्त]

[**ऋषि-** अथर्वा । देवता- वरणमणि, वनस्पति, चन्द्रमा । छन्द- अनुष्टुप्, २-३, ६ भुरिक् त्रिष्टुप्, ८, १३-१४ पथ्यापंक्ति, ११, १६ भुरिक् अनुष्टुप्, १५, १७-२५ षट्पदा जगती ।]

२७०२. अयं मे वरणो मणिः सपत्नक्षयणो वृषा ।
तेना रभस्व त्वं शत्रून् प्र मृणीहि दुरस्यतः ॥१ ॥

वरण नामक यह मणि शत्रुजनित अनिष्टों का निवारण करने में सक्षम है और अभीष्टफलों की वर्षक है । उसके सहयोग से आप प्रयत्नशील हों और दुर्भावनाओं से ग्रस्त शत्रुओं का विनाश करें ॥१ ॥

२७०३. प्रैणाञ्छृणीहि प्र मृणा रभस्व मणिस्ते अस्तु पुरएता पुरस्तात् ।
अवारयन्त वरणेन देवा अभ्याचारमसुराणां श्वःश्वः ॥२ ॥

यह वरणमणि आपके उद्देश्य में आगे-आगे चले, आप इन शत्रुओं को मसल डालें तथा अपने वशीभूत करें । इसके सहयोग से देवगणों ने प्रतिदिन राक्षसों के अभिचार कृत्यों का निवारण किया ॥२ ॥

२७०४. अयं मणिर्वरणो विश्वभेषजः सहस्राक्षो हरितो हिरण्ययः ।
स ते शत्रूनधरान् पादयाति पूर्वस्तान् दभ्नुहि ये त्वा द्विषन्ति ॥३ ॥

वरणमणि विश्व भेषज (सभी रोगों की दवा) है । यह मणि सहस्राक्ष के समान पराक्रमशाली, दुःखों का हरण करने वाली, हिरण्य (स्वर्ण या सार) रूप है । जो शत्रु आपसे द्वेष करते हैं, यह उनका पतन करने में सक्षम हैं । आप उनका दमन करें ॥३ ॥

२७०५. अयं ते कृत्यां विततां पौरुषेयादयं भयात् ।
अयं त्वा सर्वस्मात् पापाद् वरणो वारयिष्यते ॥४ ॥

वरणमणि चारों ओर से फैलाये गये अभिचार कृत्यों को आपसे दूर करेगी । मनुष्यकृत भय को दूर करके यह वरणमणि आपको समस्त पापकर्मों से पृथक् करेगी ॥४ ॥

२७०६. वरणो वारयाता अयं देवो वनस्पतिः ।
यक्ष्मो यो अस्मिन्नाविष्टस्तमु देवा अवीवरन् ॥५ ॥

यह वरणमणि हमारे रोगरूप शत्रुओं का निवारण करे । रोगी मनुष्य में जो यक्ष्मारोग प्रवेश कर चुके हैं, देव शक्तियाँ उनका निवारण करें ॥५ ॥

२७०७. स्वप्नं सुप्त्वा यदि पश्यासि पापं मृगः सृतिं यति धावादजुष्टाम् ।
परिक्षवाच्छकुनेः पापवादादयं मणिर्वरणो वारयिष्यते ॥६ ॥

हे पुरुष !यदि आप स्वप्न में सोते समय पाप के दृश्यों को देखते हों, अनुपयुक्त दिशा की ओर पशु भागता हो; इन अपशकुनों, शकुनि पक्षी के कठोर शब्दों और नाक फुरफुराने के दोषों से यह मणि आपको संरक्षित करेगी ।

२७०८. अरात्यास्त्वा निर्ऋत्या अभिचारादथो भयात् ।
मृत्योरोजीयसो वधाद् वरणो वारयिष्यते ॥७ ॥

हे पुरुष ! यह वरणमणि आपको शत्रुओं, पापदेवता , अभिचार प्रयोग, मृत्यु के भयानक संहार और अन्य भय से सुरक्षित करेगी ॥७ ॥

२७०९. यन्मे माता यन्मे पिता भ्रातरो यच्च मे स्वा यदेनश्चकृमा वयम् ।
ततो नो वारयिष्यतेऽयं देवो वनस्पतिः ॥८ ॥

हमारे माता-पिता, बान्धवजनों और आत्मीय- परिजनों द्वारा प्रमादवश जो भी पापकर्म बन पड़े हों, उनसे ये वनस्पतिदेव हमारा संरक्षण करेंगे ।८ ॥

२७१०. वरणेन प्रव्यथिता भ्रातृव्या मे सबन्धवः ।
असूर्तं रजो अप्यगुस्ते यन्त्वधमं तमः ॥९ ॥

इस वरणमणि और हमारे बान्धवों से शत्रु समुदाय पीड़ित हों । वे अन्धकारपूर्ण विस्तृत धूलयुक्त स्थान को प्राप्त करें तथा भयानक अन्धकार से आच्छादित हों ॥९ ॥

२७११. अरिष्टोऽहमरिष्टगुरायुष्मान्त्सर्वपूरुषः ।
तं मायं वरणो मणिः परि पातु दिशोदिशः ॥१० ॥

हम अनिष्टरहित होकर शान्ति लाभ प्राप्त कर रहे हैं । समस्त परिवारीजनों से युक्त होकर हम दीर्घायु प्राप्त करें, यह वरणमणि समस्त दिशाओं और उपदिशाओं में हमारी संरक्षक हो ॥१० ॥

२७१२. अयं मे वरण उरसि राजा देवो वनस्पतिः ।
स मे शत्रून् वि बाधतामिन्द्रो दस्यूनिवासुरान् ॥११ ॥

यह दिव्यतायुक्त, वनस्पति विनिर्मित वरणमणि दीप्तिमान् होते हुए हमारे हृदयक्षेत्र में प्रतिष्ठित है । जिस प्रकार इन्द्रदेव असुरों को संताप देते हैं, उसी प्रकार यह वरणमणि हमारे लिए कष्टप्रद शत्रुओं को पीड़ित करे ॥११ ॥

२७१३. इमं बिभर्मि वरणमायुष्माञ्छतशारदः ।
स मे राष्ट्रं च क्षत्रं च पशूनोजश्च मे दधत् ॥१२ ॥

इस वरणमणि द्वारा हमारे अन्दर राष्ट्रीय प्रेम, रक्षण-सामर्थ्य, गौ आदि पशुओं की प्राप्ति तथा शारीरिक, मानसिक, आत्मिक बल की स्थापना हो । शतायु होने के लिए हम इस मणि को धारण करते हैं ॥१२ ॥

२७१४. यथा वातो वनस्पतीन् वृक्षान् भनक्त्योजसा ।
एवा सपत्नान् मे भङ्ग्धि पूर्वाञ्जाताँ उतापरान् वरणस्त्वाभि रक्षतु ॥१३ ॥

जिस प्रकार वायुदेव अपने तीव्र वेगरूपी बल से वृक्षों और वनस्पतियों को तोड़ देते हैं। उसी प्रकार यह वरणमणि पहले से बने हुए और बाद में उत्पन्न अन्य शत्रुओं को विनष्ट करे। हे यजमान! यह वरणमणि आपका संरक्षण करे ॥१३॥

२७१५. यथा वातश्चाग्निश्च वृक्षान् प्सातो वनस्पतीन्।
एवा सपत्नान् मे प्साहि पूर्वाञ्जातॉं उतापरान् वरणस्त्वाभि रक्षतु ॥१४॥

जिस प्रकार अग्नि और वायु मिलकर वृक्ष-वनस्पतियों को विनष्ट कर डालते हैं, उसी प्रकार हे वरणमणे! आप पहले से उत्पन्न हुए और पीछे से उत्पन्न शत्रुओं का हनन करें। हे यजमान! यह वरणमणि आपका संरक्षण करे ॥१४॥

२७१६. यथा वातेन प्रक्षीणा वृक्षाः शेरे न्यर्पिताः। एवा सपत्नांस्त्वं मम
प्र क्षिणीहि न्यर्पय पूर्वाञ्जातॉं उतापरान् वरणस्त्वाभि रक्षतु ॥१५॥

वायु से कमजोर हुए वृक्ष जिस प्रकार पृथ्वी पर गिरकर लेट जाते हैं, उसी प्रकार हे वरणमणे! आप हमारे पूर्व उत्पन्न और बाद में उत्पन्न शत्रुओं को कमजोर (दुर्बल) करके धराशायी करें। हे यजमान! यह वरणमणि आपकी संरक्षक हो ॥१५॥

२७१७. तांस्त्वं प्र च्छिन्द्धि वरण पुरा दिष्टात् पुरायुषः।
य एनं पशुषु दिप्सन्ति ये चास्य राष्ट्रदिप्सवः ॥१६॥

हे वरणमणे! जो इस यजमान के गवादि पशुओं और राष्ट्रीय स्वाभिमान के विघातक राष्ट्रद्रोही शत्रु हैं, आप उन्हें आयु क्षीण होने और निश्चित प्रारब्ध भोगने से पहले ही विनष्ट कर डालें ॥१६॥

२७१८. यथा सूर्यो अतिभाति यथास्मिन् तेज आहितम्। एवा मे वरणो मणिः
कीर्तिं भूतिं नि यच्छतु तेजसा मा समुक्षतु यशसा समनक्तु मा ॥१७॥

जिस प्रकार सूर्यदेव अत्यन्त प्रकाशमान और तेजस्वितायुक्त हैं, उसी प्रकार यह वरणमणि हमें कीर्ति और ऐश्वर्य प्रदान करे तथा हमें तेजस्वी और यशस्वी बनाए ॥१७॥

२७१९. यथा यशश्चन्द्रमस्यादित्ये च नृचक्षसि। एवा मे वरणो मणिः
कीर्तिं भूतिं नि यच्छतु तेजसा मा समुक्षतु यशसा समनक्तु मा ॥१८॥

जिस प्रकार सभी के लिए (दर्शनीय) चन्द्रमा और आदित्य यशोभागी हैं, उसी प्रकार यह वरणमणि हमें कीर्ति और ऐश्वर्य प्रदान करे तथा हमें तेजस्वी और यशस्वी बनाए ॥१८॥

२७२०. यथा यशः पृथिव्यां यथास्मिञ्जातवेदसि। एवा मे वरणो मणिः
कीर्तिं भूतिं नि यच्छतु तेजसा मा समुक्षतु यशसा समनक्तु मा ॥१९॥

जिस प्रकार पृथ्वी और जातवेदा अग्नि में यश विद्यमान है, उसी प्रकार यह वरणमणि हमें कीर्ति और वैभव प्रदान करे तथा तेजस्वी और यशस्वी बनाए ॥१९॥

२७२१. यथा यशः कन्यायां यथास्मिन्त्संभृते रथे। एवा मे वरणो मणिः
कीर्तिं भूतिं नि यच्छतु तेजसा मा समुक्षतु यशसा समनक्तु मा ॥२०॥

जिस प्रकार कन्याओं और युद्ध के लिए तैयार रथों में यशस्विता है, उसी प्रकार यह वरणमणि हमें कीर्ति और ऐश्वर्य प्रदान करती हुई, तेजस्विता और यश-सम्मान से हमें सुशोभित करे ॥२०॥

२७२२. यथा यशः सोमपीथे मधुपर्के यथा यशः । एवा मे वरणो मणिः
कीर्तिं भूतिं नि यच्छतु तेजसा मा समुक्षतु यशसा समनक्तु मा ॥२१ ॥

जिस प्रकार सोमपीथ (सोमपेय) और मधुपर्क में यशस्विता विद्यमान है, उसी प्रकार यह वरणमणि हमें कीर्ति और वैभव प्रदान करती हुई , तेज़स्विता और यश से सम्पन्न करे ॥२१ ॥

२७२३. यथा यशोऽग्निहोत्रे वषट्कारे यथा यशः । एवा मे वरणो मणिः
कीर्तिं भूतिं नि यच्छतु तेजसा मा समुक्षतु यशसा समनक्तु मा ॥२२ ॥

अग्निहोत्र और वषट्कार में जिस प्रकार यशस्विता विद्यमान है, उसी प्रकार वरणमणि हमें कीर्ति और वैभव प्रदान करे तथा तेजस्विता और यशस्विता से हमें संयुक्त करे ॥२२ ॥

२७२४. यथा यशो यजमाने यथास्मिन् यज्ञ आहितम् । एवा मे वरणो मणिः
कीर्तिं भूतिं नि यच्छतु तेजसा मा समुक्षतु यशसा समनक्तु मा ॥२३ ॥

जिस प्रकार यजमान और यज्ञ में यशस्विता विद्यमान है, उसी प्रकार यह वरणमणि हमें कीर्ति और वैभव प्रदान करते हुए तेजस्विता एवं यश से संयुक्त करे ॥२३ ॥

२७२५. यथा यशः प्रजापतौ यथास्मिन् परमेष्ठिनि । एवा मे वरणो मणिः
कीर्तिं भूतिं नि यच्छतु तेजसा मा समुक्षतु यशसा समनक्तु मा ॥२४ ॥

जिस प्रकार प्रजापति और परमेष्ठी में यश प्रतिष्ठित है, उसी प्रकार यह वरणमणि हमें कीर्ति और ऐश्वर्य प्रदान करते हुए तेजस्वितायुक्त सम्मान से सम्पन्न करे ॥२४ ॥

२७२६. यथा देवेष्वमृतं यथैषु सत्यमाहितम् । एवा मे वरणो मणिः
कीर्तिं भूतिं नि यच्छतु तेजसा मा समुक्षतु यशसा समनक्तु मा ॥२५ ॥

जिस प्रकार देवशक्तियों में अमृत और सत्य प्रतिष्ठित है, उसी प्रकार यह वरणमणि हमें कीर्ति और ऐश्वर्य प्रदान करते हुए तेजस्विता एवं यशस्विता से संयुक्त करे ॥२५ ॥

[४ - सर्पविषदूरीकरण सूक्त]

[**ऋषि-** गरुत्मान् । **देवता-** तक्षक । **छन्द-** अनुष्टुप्, १ पथ्यापंक्ति, २ त्रिपदा यवमध्या गायत्री, ३-४ पथ्या बृहती, ८ उष्णिक् गर्भा परात्रिष्टुप्, १२ भुरिक् गायत्री, १६ त्रिपदा प्रतिष्ठा गायत्री, २१ ककुम्मती अनुष्टुप्, २३ त्रिष्टुप्, २६ त्र्यवसाना षट्पदा बृहती गर्भा ककुम्मती भुरिक् त्रिष्टुप् ।]

२७२७. इन्द्रस्य प्रथमो रथो देवानामपरो रथो वरुणस्य तृतीय इत् ।
अहीनामपमा रथः स्थाणुमारदथार्षत् ॥१ ॥

सर्वप्रथम रथ (रस या बल) इन्द्रदेव के, द्वितीय स्तर के रथ देवताओं के, तृतीय स्तर के रथ वरुणदेव के हैं । सर्पों के रथ (बल) 'अपमा' (निम्न गतिशील), इस नाम से जाने जाते हैं, जो स्तम्भ (सूखी लकड़ी) रूप में भी चले जाते हैं तथा पुनः भाग जाने में कुशल हैं ॥१ ॥

२७२८. दर्भः शोचिस्तरूणकमश्वस्य वारः परुषस्य वारः । रथस्य बन्धुरम् ॥२ ॥

यह कुशा सामान्य सर्पों के लिए शोकप्रद, अश्वनामक ओषधि सर्प की विषनाशक और पुरुष नामक ओषधि विषनिवारक है ।रथ बन्धूर और तरूणक (तृण विशेष), ये सभी साँपों के विष को दूर करने में सहायक हैं ॥२ ॥

२७२९. अव श्वेत पदा जहि पूर्वेण चापरेण च । उदप्लुतमिव दार्वहीनामरसं विषं वारुग्रम् ।।

हे श्वेत सर्षप ओषधे !आप दायें और बाँयें दोनों पद प्रक्षेप द्वारा सर्पों के विष को विनष्ट करें । नदी प्रवाह में काष्ठ गिर जाने के समान मंत्र शक्ति से सर्प-विष का प्रभाव सारहीन हो ।आप भयानक विष का भी निवारण करें ।।

२७३०. अरंघुषो निमज्योन्मज्य पुनरब्रवीत् । उदप्लुतमिव दार्वहीनामरसं विषं वारुग्रम् ।।

अलंघुष ओषधि ने (विषनिवारण हेतु) प्रविष्ट होकर तथा बाहर आकर बताया कि नदी प्रवाह में काष्ठ गिरने के समान सर्प-विष सारहीन हो गया है । हे ओषधे ! आप विष का निवारण करें ।।४ ।।

२७३१. पैद्वो हन्ति कसर्णीलं पैद्वः श्वित्रमुतासितम् ।
पैद्वो रथर्व्याः शिरः सं बिभेद पृदाक्वाः ।।५ ।।

'पैद्व' नामक ओषधि कसर्णील, श्वित्र और असित (काले) साँपों के विष प्रभाव को समाप्त करने वाली है । इसी ने रथर्व्या और पृदाकु (बड़े साँप) के शीर्ष भाग को छिन्न-भिन्न कर दिया था ।।५ ।।

२७३२. पैद्व प्रेहि प्रथमोऽनु त्वा वयमेमसि ।
अहीन् व्यस्यतात् पथो येन स्मा वयमेमसि ।।६ ।।

हे पैद्व नामक ओषधे ! आप प्रमुख हैं, अतएव आप यहाँ आएँ , हम आपकी स्तुति करते हैं । जिन मार्गों से हम जाने के इच्छुक हैं, उन मार्गों से सर्पों को दूर करें ।।६ ।।

२७३३. इदं पैद्वो अजायतेदमस्य परायणम् । इमान्यर्वतः पदाहिघ्न्यो वाजिनीवतः ।।७ ।।

सर्प विष के निवारक पैद्व (फुर्तीला) ओषधि प्रकट हो चुकी है, यही इसका प्रिय स्थल है ।यह उसी सर्पनाशक गतिशील के पद- चिह्न हैं ।।७ ।।

२७३४. संयतं न वि ष्परद् व्यात्तं न सं यमत् ।
अस्मिन् क्षेत्रे द्वावही स्त्री च पुमांश्च तावुभावरसा ।।८ ।।

सर्प का बन्द मुख (हमें डसने के लिए) खुले ही नहीं और खुला हुआ बन्द न होने पाए । इस क्षेत्र में जो नर और मादा दो साँप हैं, वे दोनों मन्त्र प्रभाव से सारहीन हो जाएँ ।।८ ।।

२७३५. अरसास इहाहयो ये अन्ति ये च दूरके । घनेन हन्मि वृश्चिकमहिं दण्डेनागतम् ।।

जो साँप हमारे आस-पास रहने वाले हैं तथा जो दूर जंगल या निर्जन स्थानों में रहने वाले हैं, वे सभी विषहीन हो जाएँ । हम साँप को लाठी प्रहार और बिच्छू को हथौड़े से मारते हैं ।।९ ।।

२७३६.अघाश्वस्येदं भेषजमुभयोः स्वजस्य च । इन्द्रो मेऽहिमघायन्तमहिं पैद्वो अरन्धयत् ।।

अघाश्व और बिना किसी विशेष उद्देश्य से उत्पन्न होने वाले स्वज, इन दोनों की ओषधि हमारे पास है । इन्द्रदेव ने प्राणघातक पापकर्मी पैद्व ओषधि को हमारे अधीन कर दिया है ।।१० ।।

२७३७. पैद्वस्य मन्महे वयं स्थिरस्य स्थिरधाम्नः । इमे पश्चा पृदाकवः प्रदीध्यत आसते ।।

हमारी मान्यता है कि अचल प्रभावयुक्त, स्थिर पैद्व के पृष्ठभाग में, ये साँप शोकग्रस्त होकर खड़े रहते हैं ।।११

२७३८. नष्टासवो नष्टविषा हता इन्द्रेण वज्रिणा । जघानेन्द्रो जघ्निमा वयम् ।।१२ ।।

वज्रधारी इन्द्रदेव ने इन साँपों की प्राणशक्ति और विषप्रभाव को विनष्ट कर दिया था । देवराज इन्द्र द्वारा संहारित सर्पों को हम भी मारते हैं ।।१२ ।।

२७३९. हतास्तिरश्चिराजयो निपिष्टासः पृदाकवः। दर्विं करिक्रतं श्वित्रं दर्भेष्वसितं जहि ॥

तिरछी धारियों वाले तिरश्चिराजी नामक साँप मंत्रप्रभाव से विनष्ट हुए तथा कुत्सित फुंकार करने वाले पृदाकु नामक सर्प पीस डाले गये हैं। हे यजमान ! करैत नामक काले साँप, श्वित्र नामक चितकबरे साँप और कृष्णकाय, इन सभी साँपों को कुशा के बीच मार डालें ॥१३ ॥

२७४०. कैरातिका कुमारिका सका खनति भेषजम्।
हिरण्ययीभिरभ्रिभिर्गिरीणामुप सानुषु ॥१४ ॥

भील जाति की यह कुमारी कन्या हिरण्यी (चमकदार तेज) कुदाल से पर्वतीय शिखरों पर ओषधियों का खनन करती है ॥१४ ॥

२७४१. आयमगन् युवा भिषक् पृश्निहापराजितः।
स वै स्वजस्य जम्भन उभयोर्वृश्चिकस्य च ॥१५ ॥

यह सर्व-विष निवारक अपराजित (नायक अथवा पराजित न होने वाला) युवा वैद्य (उपचार) आ गया है, वह (वैद्य) स्वज नामक साँप और बिच्छू, इन दोनों के विष को नष्ट करने में सक्षम है ॥१५ ॥

२७४२. इन्द्रो मेऽहिमरन्धयन्मित्रश्च वरुणश्च। वातापर्जन्योऽ३भा ॥१६ ॥

इन्द्र, सूर्य, वरुण, वायु तथा पर्जन्य ये सभी देव हमारे समीप आये हुए साँपों का संहार करते हैं ॥१६ ॥

२७४३. इन्द्रो मेऽहिमरन्धयत् पृदाकुं च पृदाक्वम्।
स्वजं तिरश्चिराजिं कसर्णीलं दशोनसिम् ॥१७ ॥

इन्द्रदेव ने पृदाकु, पृदाक्व, स्वज, तिरश्चिराजी, कसर्णील और दशोनसि, इन साँपों को हमारे कल्याण के निमित्त नियन्त्रित कर लिया है ॥१७ ॥

२७४४. इन्द्रो जघान प्रथमं जनितारमहे तव।
तेषामु तृह्यमाणानां कः स्वित् तेषामसद् रसः ॥१८ ॥

हे सर्प ! आपके जन्मदाता को इन्द्रदेव ने पहले ही समाप्त कर दिया था। उन सर्पों के संहारकाल में कौन सर्प सामर्थ्यवान् रह सका था ? ॥१८ ॥

२७४५. सं हि शीर्षाण्यग्रभं पौञ्जिष्ठ इव कर्वरम्। सिन्धोर्मध्यं परेत्य व्यनिजमहेर्विषम् ॥

साँपों को नियन्त्रित करने में निष्णात, हम साँपों को गर्दन से पकड़ लें, जिस प्रकार केवट (अपनी कुशलता से) नदी के गहरे मध्यभाग में पहुँच कर (सकुशल) लौट आता है। हम भी उसी प्रकार साँपों के विष को विशेष रीति से शोधित कर डालें ॥१९ ॥

२७४६. अहीनां सर्वेषां विषं परा वहन्तु सिन्धवः। हतास्तिरश्चिराजयो निपिष्टासः पृदाकवः ॥

सभी प्रकार के सर्पों के विष को नदियाँ बहाकर ले जाएँ। तिरश्चिराजी नामक सर्प और पृदाकु आदि महासर्प नष्ट हो गए हैं ॥२० ॥

२७४७. ओषधीनामहं वृण उर्वरीरिव साधुया। नयाम्यर्वतीरिवाहे निरैतु ते विषम् ।२१ ।

हम अपनी कल्याणकारिणी प्रेरणा से ओषधियों को उपजाऊ भूमि पर धान्य उगाये जाने के समान ही प्राप्त करते हैं। हे सर्प ! तेरे विष का निवारण हो ॥२१ ॥

२७४८. यदग्नौ सूर्ये विषं पृथिव्यामोषधीषु यत्। कान्दाविषं कनक्रकं निरैत्वैतु ते विषम्

जो विष, अग्नि, सूर्य, भूमि, कन्दों तथा वनस्पतियों में विद्यमान है, वह सम्पूर्ण विष आप में (वनस्पति विशेष) में आ जाए और आपके (उस) विष का पूर्ण निवारण हो ॥२२ ॥

२७४९. ये अग्निजा ओषधिजा अहीनां ये अप्सुजा विद्युत आबभूवुः।
येषां जातानि बहुधा महान्ति तेभ्यः सर्पेभ्यो नमसा विधेम ॥२३ ॥

अग्नि, ओषधि, जल और सर्पों में उत्पन्न हुए, जो मनुष्य को प्रकम्पित करने वाले विद्युद्धर्मी विष हैं, जिनके द्वारा विशाल कर्म किये गये हैं, उन साँपों को हम हविष्यान्न समर्पित करते हैं ॥२३ ॥

२७५०. तौदी नामासि कन्या घृताची नाम वा असि।
अधस्पदेन ते पदमा ददे विषदूषणम् ॥२४ ॥

तौदी और घृताची इन नामों की एक कमनीय ओषधि है। हे ओषधे ! नीचे की ओर पैर करके आपके विषनाशक भाग को हम प्राप्त करते हैं ॥२४ ॥

२७५१. अङ्गादङ्गात् प्र च्यावय हृदयं परि वर्जय।
अधा विषस्य यत् तेजोऽवाचीनं तदेतु ते ॥२५ ॥

हे रोगी मनुष्य ! हम आपके हृदय क्षेत्र को संरक्षित करते हुए प्रत्येक अङ्ग - अवयव से विष को निकालें, तत्पश्चात् उस विष का प्रभाव नीचे की ओर जाता हुआ दूर हो जाए ॥२५ ॥

२७५२. आरे अभूद् विषमरौद् विषे विषमप्रागपि।
अग्निर्विषमहेर्निरधात् सोमो निरणयीत्। दंष्टारमन्वगाद् विषमहिरमृत ।।२६ ॥

विष का निवारण हुआ, विष को बाँध दिया गया, ओषधि में मिलकर विष पूर्ववत् प्रभावहीन हो गया है। अग्नि द्वारा जलाकर सर्प के विष का निवारण हुआ। सोम ओषधि सर्प विष को दूर करती है। डसने वाले सर्प का विष पहुँच गया है, उससे सर्प की मृत्यु हो गई ॥२६ ॥

[५- विजयप्राप्ति सूक्त]

[**ऋषि-** सिन्धु द्वीप, २५-३६ कौशिक, ३७-४१ ब्रह्मा, ४२-५० विहव्य। । **देवता-** १-२४ आपः, चन्द्रमा, २५-३५ विष्णुक्रम, ३६ मृत्यु, ३७-४१ मन्त्रोक्त, ४२-५० प्रजापति। **छन्द-** त्रिपदा पुरोऽभिकृति ककुम्मती-गर्भापंक्ति, ६ चतुष्पदा जगतीगर्भा जगती, ७-१०, १२-१३ त्र्यवसाना पञ्चपदा विपरीतपादलक्ष्मा बृहती, ११, १४ पथ्यापंक्ति, १५-१८, २१ चतुरवसाना दशपदा त्रैष्टुभगर्भाअतिधृति, १९-२० चतुरवसाना दशपदा त्रैष्टुभगर्भा कृति, २२-२३, ४२-४३, ४५-४९ अनुष्टुप्, २४ त्रिपदा विराट् गायत्री। २५-३५ त्र्यवसाना षट्पदा यथाक्षरं शक्वरी और अतिशक्वरी, ३६ पंचपदा अतिशाक्वर अतिजागतगर्भा अष्टि, ३७ विराट् पुरस्ताद् बृहती, ३८ पुर उष्णिक्, ३९, ४१ आर्षीगायत्री, ४० विराट् विषमा गायत्री, ४४ त्रिपदा गायत्री गर्भा अनुष्टुप्, ५० त्रिष्टुप् ।]

२७५३. इन्द्रस्यौज स्थेन्द्रस्य सह स्थेन्द्रस्य बलं स्थेन्द्रस्य वीर्यं१ स्थेन्द्रस्य नृम्णं स्थ।
जिष्णवे योगाय ब्रह्मयोगैर्वो युनज्मि ॥१ ॥

हे दिव्य प्रवाह ! आप इन्द्रदेव के ओज - बल, शत्रु- पराभव के पराक्रम और ऐश्वर्य हैं। ऐसे गुण- सम्पन्न आपको विजय-प्राप्ति के निमित्त हम ब्रह्म योगों (ज्ञानादि) के साथ संयुक्त करते हैं ॥१ ॥

२७५४. इन्द्रस्यौज स्थेन्द्रस्य सह स्थेन्द्रस्य बलं स्थेन्द्रस्य वीर्यं१ स्थेन्द्रस्य नृम्णं स्थ।
जिष्णवे योगाय क्षत्रयोगैर्वो युनज्मि ॥२ ॥

आप इन्द्रदेव के ओज, बल, संघर्ष- शक्ति और ऐश्वर्य हैं। विजय प्राप्ति हेतु हम आपको क्षात्रबल से संयुक्त करते हैं ॥२ ॥

२७५५. इन्द्रस्यौज स्थेन्द्रस्य सह स्थेन्द्रस्य बलं स्थेन्द्रस्य वीर्यं१ स्थेन्द्रस्य नृम्णं स्थ।
जिष्णवे योगायेन्द्रयोगैर्वो युनज्मि ॥३ ॥

आप इन्द्रदेव के ओज, संघर्षकशक्ति, पराक्रम और ऐश्वर्य हैं, ऐसे आपको हम विजय प्राप्ति के निमित्त इन्द्रयोग (संगठन) के साथ संयुक्त करते हैं ॥३ ॥

२७५६. इन्द्रस्यौज स्थेन्द्रस्य सह स्थेन्द्रस्य बलं स्थेन्द्रस्य वीर्यं१ स्थेन्द्रस्य नृम्णं स्थ।
जिष्णवे योगाय सोमयोगैर्वो युनज्मि ॥४ ॥

आप इन्द्रदेव के ओज, संघर्षकशक्ति, पराक्रम और वैभव हैं, विजय-प्राप्ति हेतु हम आपको सोमादि योगों के साथ संयुक्त करते हैं ॥४ ॥

२७५७. इन्द्रस्यौज स्थेन्द्रस्य सह स्थेन्द्रस्य बलं स्थेन्द्रस्य वीर्यं१ स्थेन्द्रस्य नृम्णं स्थ।
जिष्णवे योगायाप्सुयोगैर्वो युनज्मि ॥५ ॥

आप इन्द्रदेव की ओजस्विता, संघर्ष-क्षमता और ऐश्वर्य हैं, विजय-प्राप्ति के लिए हम आपको जल योगों से संयुक्त करते हैं ॥५ ॥

२७५८. इन्द्रस्यौज स्थेन्द्रस्य सह स्थेन्द्रस्य बलं स्थेन्द्रस्य वीर्यं१ स्थेन्द्रस्य नृम्णं स्थ।
जिष्णवे योगाय विश्वानि मा भूतान्युप तिष्ठन्तु युक्ता म आप स्थ ॥६ ॥

आप इन्द्रदेव की ओजस्विता, संघर्ष-शक्ति और वैभव हैं। विजय-प्राप्ति के निमित्त सभी प्राणी आपके समीप रहें तथा यह अप् (दिव्य-प्रवाह) भी हमारे साथ रहे ॥६ ॥

२७५९. अग्नेर्भाग स्थ। अपां शुक्रमापो देवीर्वर्चो अस्मासु धत्त।
प्रजापतेर्वो धाम्नास्मै लोकाय सादये ॥७ ॥

हे दिव्य अप् प्रवाहो ! आप अग्नि के अंश हैं। जल के शुक्र (उत्पादक अंश) रूप आप हममें तेजस् की स्थापना करें। प्रजापति के धाम से पधारे आपको हम इस लोक में सुनिश्चित स्थान देते हैं ॥७ ॥

२७६०. इन्द्रस्य भाग स्थ। अपां शुक्रमापो देवीर्वर्चो अस्मासु धत्त।
प्रजापतेर्वो धाम्नास्मै लोकाय सादये ॥८ ॥

हे दिव्यप्रवाहो ! आप इन्द्र के अंश हैं। जल के शुक्ररूप आप हममें तेजस् स्थापित करें। प्रजापति के धाम से पधारे आपको हम इस लोक में सुनिश्चित स्थान देते हैं ॥८ ॥

२७६१. सोमस्य भाग स्थ। अपां शुक्रमापो देवीर्वर्चो अस्मासु धत्त।
प्रजापतेर्वो धाम्नास्मै लोकाय सादये ॥९ ॥

हे दिव्यप्रवाहो ! आप सोम के अंश हैं। जल के शुक्र (उत्पादक अंश) रूप आप हममें तेजस् की स्थापना करें। प्रजापति के धाम से पधारे आपको हम इस लोक में सुनिश्चित स्थान देते हैं ॥९ ॥

२७६२. वरुणस्य भाग स्थ। अपां शुक्रमापो देवीर्वर्चो अस्मासु धत्त।
प्रजापतेर्वो धाम्नास्मै लोकाय सादये ॥१० ॥

हे दिव्य प्रवाहो ! आप वरुण के अंश हैं। जल के शुक्ररूप तेजस् को आप हममें स्थापित करें। प्रजापति के धाम से पधारे आपको हम इस लोक में सुनिश्चित स्थान प्रदान करते हैं ॥१० ॥

२७६३. मित्रावरुणयोर्भाग स्थ। अपां शुक्रमापो देवीर्वर्चो अस्मासु धत्त।
प्रजापतेर्वो धाम्नास्मै लोकाय सादये ॥११ ॥

हे दिव्यप्रवाहो ! आप मित्रावरुण के भाग हैं। जल के शुक्र (उत्पादक अंश) रूप आप हममें तेजस् की स्थापना करें। प्रजापति के धाम से पधारे आपको हम इस लोक में सुनिश्चित स्थान प्रदान करते हैं ॥११ ॥

२७६४. यमस्य भाग स्थ। अपां शुक्रमापो देवीर्वर्चो अस्मासु धत्त।
प्रजापतेर्वो धाम्नास्मै लोकाय सादये ॥१२ ॥

हे दिव्यप्रवाहो ! आप यमदेव के भाग हैं। जल के शुक्ररूप आप हममें तेजस् स्थापित करें। प्रजापति के धाम से आए, आपको हम इस लोक में सुनिश्चित स्थान देते हैं ॥१२ ॥

२७६५. पितृणां भाग स्थ। अपां शुक्रमापो देवीर्वर्चो अस्मासु धत्त।
प्रजापतेर्वो धाम्नास्मै लोकाय सादये ॥१३ ॥

हे दिव्य अप् प्रवाहो ! आप पितर गणों के अंश हैं। जल के शुक्ररूप आप हममें तेजस् स्थापित करें। प्रजापति के धाम से आए, आपको हम इस लोक में सुनिश्चित स्थान देते हैं ॥१३ ॥

२७६६. देवस्य सवितुर्भाग स्थ। अपां शुक्रमापो देवीर्वर्चो अस्मासु धत्त।
प्रजापतेर्वो धाम्नास्मै लोकाय सादये ॥१४ ॥

हे दिव्य अप् प्रवाहो ! आप सर्वप्रेरक सवितादेव के अंश हैं। जल के शुक्ररूप आप हममें तेजस् स्थापित करें। प्रजापति के धाम से आए, आपको हम इस लोक में सुनिश्चित स्थान प्रदान करते हैं ॥१४ ॥

२७६७. यो व आपोऽपां भागो३प्स्व१न्तर्यजुष्यो देवयजनः। इदं तमति सृजामि तं
माभ्यवनिक्षि। तेन तमभ्यतिसृजामो यो३स्मान् द्वेष्टि यं वयं द्विष्मः।
तं वधेयं तं स्तृषीयानेन ब्रह्मणानेन कर्मणानया मेन्या ॥१५ ॥

हे अप् प्रवाहो ! आपका जो जलीय भाग है, जो रसों के बीच यज्ञादि में देवों के लिए यजनीय अंश है, उसे हम उस (शत्रु) की ओर छोड़ते हैं। वह हमें पुष्टि दे तथा जो हमसे द्वेष करते हैं और हम जिनसे द्वेष करते हैं; इस ज्ञान-प्रयोग से, इस अभिचार से तथा इस इच्छाशक्ति से उनका वध करें, उन्हें नष्ट करें ॥१५ ॥

२७६८. यो व आपोऽपामूर्मिरप्स्व१न्तर्यजुष्यो देवयजनः। इदं तमति सृजामि तं
माभ्यवनिक्षि। तेन तमभ्यतिसृजामो यो३स्मान् द्वेष्टि यं वयं द्विष्मः।
तं वधेयं तं स्तृषीयानेन ब्रह्मणानेन कर्मणानया मेन्या ॥१६ ॥

हे अप् प्रवाहो ! आपकी जो गतिशील लहरें हैं, जो रसों के बीच यज्ञादि में देवों के लिए यजनीय है, उसे हम उस (शत्रु) की ओर छोड़ते हैं। वह हमें पुष्टि दे तथा जो हमसे द्वेष करते हैं और हम जिनसे द्वेष करते हैं; इस ज्ञान-प्रयोग से, इस अभिचार से तथा इस इच्छाशक्ति से उनका वध करें, उन्हें नष्ट करें। ।१६ ॥

२७६९. यो व आपोऽपां वत्सो३प्स्व१न्तर्यजुष्यो देवयजनः । इदं तमति सृजामि तं
माभ्यवनिक्षि । तेन तमभ्यतिसृजामो यो३स्मान् द्वेष्टि यं वयं द्विष्मः ।
तं वधेयं तं स्तृषीयानेन ब्रह्मणानेन कर्मणानया मेन्या ॥१७ ॥

हे अप् प्रवाहो ! आपका जो वत्स (विकासमान अंश) है । जो रसों के बीच यज्ञादि में देवों के लिए यजनीय है, उसे हम उस (शत्रु) की ओर छोड़ते हैं । वह हमें पुष्टि दे तथा जो हमसे द्वेष करते हैं और हम जिनसे द्वेष करते हैं; इस ज्ञान-प्रयोग से, इस अभिचार से तथा इस इच्छाशक्ति से उनका वध करें, उन्हें नष्ट करें ॥१७ ॥

२७७०. यो व आपोऽपां वृषभो३प्स्व१न्तर्यजुष्यो देवयजनः । इदं तमति सृजामि तं
माभ्यवनिक्षि । तेन तमभ्यतिसृजामो यो३स्मान् द्वेष्टि यं वयं द्विष्मः ।
तं वधेयं तं स्तृषीयानेन ब्रह्मणानेन कर्मणानया मेन्या ॥१८ ॥

हे अप् प्रवाहो ! आपका जो वृषभ (बलशाली या वर्षणशील अंश) है । जो रसों के बीच यज्ञादि में देवों के लिए यजनीय है, उसे हम उस (शत्रु) की ओर छोड़ते हैं । वह हमें पुष्टि दे तथा जो हमसे द्वेष करते हैं और हम जिनसे द्वेष करते हैं; इस ज्ञान-प्रयोग से इस अभिचार से तथा इस इच्छाशक्ति से उनका वध करें, उन्हें नष्ट करें ॥१८ ॥

२७७१. यो व आपोऽपां हिरण्यगर्भो३प्स्व१न्तर्यजुष्यो देवयजनः । इदं तमति सृजामि तं
माभ्यवनिक्षि । तेन तमभ्यतिसृजामो यो३स्मान् द्वेष्टि यं वयं द्विष्मः ।
तं वधेयं तं स्तृषीयानेन ब्रह्मणानेन कर्मणानया मेन्या ॥१९ ॥

हे अप् प्रवाहो ! आपका जो हिरण्यगर्भ रूप है, जो रसों के बीच यज्ञादि में देवों के लिए यजनीय है, उसे हम उस (शत्रु) की ओर छोड़ते हैं । वह हमें पुष्टि दे तथा जो हमसे द्वेष करते हैं और हम जिनसे द्वेष करते हैं; इस ज्ञान-प्रयोग से इस अभिचार से तथा इस इच्छाशक्ति से उनका वध करें, उन्हें नष्ट करें ॥१९ ॥

२७७२. यो व आपोऽपामश्मा पृश्निर्दिव्यो३प्स्व१न्तर्यजुष्यो देवयजनः । इदं तमति
सृजामि तं माभ्यवनिक्षि । तेन तमभ्यतिसृजामो यो३स्मान् द्वेष्टि यं वयं द्विष्मः ।
तं वधेयं तं स्तृषीयानेन ब्रह्मणानेन कर्मणानया मेन्या ॥२० ॥

हे अप् प्रवाहो ! आपका जो अश्म (पत्थर जैसा सुदृढ़), सूर्य जैसा दिव्य अंश है, जो रसों के बीच यज्ञादि में देवों के लिए यजनीय है, उसे हम उस (शत्रु) की ओर छोड़ते हैं । वह हमें पुष्टि दे तथा जो हमसे द्वेष करते हैं और हम जिनसे द्वेष करते हैं; इस ज्ञान-प्रयोग से, इस अभिचार से तथा इस इच्छाशक्ति से उनका वध करें, उन्हें नष्ट करें ॥२० ॥

२७७३. ये वं आपोऽपामग्नयोऽप्स्व१न्तर्यजुष्या देवयजनाः । इदं तानति सृजामि तान्
माभ्यवनिक्षि । तैस्तमभ्यतिसृजामो यो३स्मान् द्वेष्टि यं वयं द्विष्मः ।
तं वधेयं तं स्तृषीयानेन ब्रह्मणानेन कर्मणानया मेन्या ॥२१ ॥

हे अप् प्रवाहो ! आपका जो अग्नि जैसा उष्ण भाग है, जो रसों के बीच यज्ञादि में देवों के लिए यजनीय है, उसे हम उस (शत्रु) की ओर छाड़ते हैं । वह हमें पुष्टि दे तथा जो हमसे द्वेष करते हैं और हम जिनसे द्वेष करते हैं; इस ज्ञान-प्रयोग से, इस अभिचार से तथा इस इच्छाशक्ति से उनका वध करें, उन्हें नष्ट करें ॥२१ ॥

२७७४. यदर्वाचीनं त्रैहायणादनृतं किं चोदिम ।
आपो मा तस्मात् सर्वस्माद् दुरितात् पान्त्वंहसः ॥२२ ॥

तीन वर्ष के अन्तराल में हमसे जो भी मिथ्या वचन कहे गये हों, उन सभी दुर्गति देने वाले पापकृत्यों से जल हमें संरक्षित करें ॥२२ ॥

२७७५. समुद्रं वः प्र हिणोमि स्वां योनिमपीतन ।
अरिष्टाः सर्वहायसो मा च नः किं चनाममत् ॥२३ ॥

हे अप् प्रवाहो ! हम आपको समुद्र (अन्तरिक्ष) की ओर भेजते हैं, आप अपने उद्‌गम स्थल में विलीन हो जाएँ । आपकी गति सभी जगह है । आप हिंसा के निवारक हैं, अतः कोई शत्रु हमारा संहार न करने पाए ॥२३ ॥

२७७६. अरिप्रा आपो अप रिप्रमस्मत् ।
प्रास्मदेनो दुरितं सुप्रतीकाः प्र दुष्वप्न्यं प्र मलं वहन्तु ॥२४ ॥

ये अप् प्रवाह निर्दोष हैं । वे हम सबसे पाप-दोषों को हटाएँ । उत्तमरूप वाले ये प्रवाह हमसे दुर्गतियुक्त पापों, दुष्ट स्वप्नों से उत्पन्न पापकर्मों और मल-विक्षेपों को बहाकर दूर ले जाएँ ॥२४ ॥

२७७७. विष्णोः क्रमोऽसि सपत्नहा पृथिवीसंशितोऽग्नितेजाः । पृथिवीमनु
वि क्रमेऽहं पृथिव्यास्तं निर्भजामो यो३स्मान् द्वेष्टि यं वयं द्विष्मः ।
स मा जीवीत् तं प्राणो जहातु ॥२५ ॥

विष्णुदेव (पोषणकर्त्ता) के समान ही आपका पराक्रम है । शत्रुओं के नाशक आप पृथ्वी पर प्रशंसित और अग्नि की तेजस्विता से युक्त हैं । आप पृथ्वी पर विशेष पराक्रम करें । हम पृथ्वी से उन्हें हटाते हैं, जो हमसे द्वेष करते हैं और हम जिनसे द्वेष करते हैं । वे जीवित न रहें , प्राणतत्त्व उनका परित्याग करें ॥२५ ॥

२७७८. विष्णोः क्रमोऽसि सपत्नहान्तरिक्षसंशितो वायुतेजाः । अन्तरिक्षमनु वि
क्रमेऽहमन्तरिक्षात् तं निर्भजामो यो३स्मान् द्वेष्टि यं वयं द्विष्मः ।
स मा जीवीत् तं प्राणो जहातु ॥२६ ॥

विष्णुदेव के समान ही आपके पराक्रमीशौर्य शत्रुओं के विनाशक हैं । अन्तरिक्ष ने आपको कर्म-प्रवृत्त, तीक्ष्ण और वायु के तेजस् से सम्पन्न किया है । आप अन्तरिक्ष में विशेष पराक्रम करें । हम अन्तरिक्षीय अनिष्टों को वहाँ से हटाते हैं । जो शत्रु हमसे द्वेष रखते हैं और हमें जिनसे द्वेष है, वे जीवित न रहें, प्राण उनका परित्याग करें ॥२६ ॥

२७७९. विष्णोः क्रमोऽसि सपत्नहा द्यौसंशितः सूर्यतेजाः । दिवमनु वि क्रमेऽहं दिवस्तं
निर्भजामो यो३स्मान् द्वेष्टि यं वयं द्विष्मः । स मा जीवीत् तं प्राणो जहातु ॥२७ ॥

आप शत्रुओं के संहार में विष्णु के पराक्रम तुल्य हैं, द्युलोक ने आपको कर्म प्रवृत्त करने के लिए तीक्ष्ण और सूर्य की तेजस्विता से सम्पन्न किया है । आप विशेष पराक्रम करें ।द्युलोक के अनिष्टों को हम वहाँ से हटाते हैं । जो हमारे प्रति द्वेषयुक्त हैं और हम जिनके प्रति द्वेषयुक्त हैं, वे जीवन त्यागकर मृत्यु को प्राप्त हों, प्राण उन्हें छोड़ दें॥

२७८०. विष्णोः क्रमोऽसि सपत्नहा दिक्संशितो मनस्तेजाः । दिशोऽनु
वि क्रमेऽहं दिग्भ्यस्तं निर्भजामो यो३स्मान् द्वेष्टि यं वयं द्विष्मः ।
स मा जीवीत् तं प्राणो जहातु ॥२८ ॥

आप शत्रुनाशक विष्णु के पराक्रम तुल्य हैं । दिशाओं ने आपको कर्म प्रवृत्त, तेजस्वी, धारयुक्त और मन के तेज से परिपूर्ण किया है । आप दिशाओं में विशिष्ट पराक्रम करें । हम दिशाओं के अनिष्टों को हटाते हैं । विद्रोही, दुष्ट शत्रु जीवित न रह सकें और प्राणशक्ति उनका साथ छोड़ दे ॥२८॥

२७८१. विष्णोः क्रमोऽसि सपत्नहाशासंशितो वाततेजाः । आशा अनु वि
क्रमेऽहमाशाभ्यस्तं निर्भजामो यो३स्मान् द्वेष्टि यं वयं द्विष्मः ।
स मा जीवीत् तं प्राणो जहातु ॥२९॥

आप विष्णु के पराक्रमतुल्य और शत्रुसंहारक हैं । उप दिशाओं ने आपको तेजस्वी, कर्म प्रवृत्त, धारयुक्त (तीक्ष्ण) और वायु के तेज से परिपूर्ण किया है । आप अवान्तर दिशाओं में विशेष पराक्रम करें । अवान्तर के अनिष्टों को हम वहाँ से हटाते हैं । हमारे दुष्ट-विद्वेषी शत्रु जीवित न रह पाएँ, प्राणशक्ति उनका परित्याग करे ॥२९॥

२७८२. विष्णोः क्रमोऽसि सपत्नह ऋक्संशितः सामतेजाः । ऋचोऽनु वि
क्रमेऽहमृग्भ्यस्तं निर्भजामो यो३स्मान् द्वेष्टि यं वयं द्विष्मः ।
स मा जीवीत् तं प्राणो जहातु ॥३०॥

आप विष्णु के पराक्रमतुल्य और शत्रुनाशक हैं । आप ऋग्वेद के ज्ञान से तेजस्वी और साम के तेजस् से युक्त हैं । आप ऋक्विज्ञान में विशेष पराक्रम करें और ऋचाओं (मन्त्रों) से हम उन (अनिष्टों) को हटाते हैं । जो हमसे द्वेष करने वाले और हमें जिनसे द्वेष है, ऐसे शत्रु जीवित न रहें प्राणतत्त्व उनका परित्याग करे ॥३०॥

२७८३. विष्णोः क्रमोऽसि सपत्नहा यज्ञसंशितो ब्रह्मतेजाः । यज्ञमनु वि क्रमेऽहं यज्ञात् तं
निर्भजामो यो३स्मान् द्वेष्टि यं वयं द्विष्मः । स मा जीवीत् तं प्राणो जहातु ॥३१॥

आप विष्णुदेव के समान शत्रुनाशक और पराक्रमयुक्त हैं । आप यज्ञ से तेजस्वी और ज्ञानतेज से युक्त हैं । आप यज्ञक्षेत्र पर विक्रमण करें । हम उन्हें (विकारों को) यज्ञ से हटाते हैं । जो हमसे द्वेष रखने वाले और हम जिनके प्रति विद्वेष रखने वाले हैं, ऐसे शत्रु जीवित न रहकर प्राणों का परित्याग करें ॥३१॥

२७८४. विष्णोः क्रमोऽसि सपत्नहौषधीसंशितः सोमतेजाः । ओषधीरनु वि
क्रमेऽहमोषधीभ्यस्तं निर्भजामो यो३स्मान् द्वेष्टि यं वयं द्विष्मः ।
स मा जीवीत् तं प्राणो जहातु ॥३२॥

आप विष्णुदेव के समान शत्रुसंहारक और पराक्रमयुक्त हैं । आप ओषधियों द्वारा तीक्ष्ण और सोम से तेजस्वी बने हैं । ओषधियों पर आप विक्रमण करें । हम ओषधियों से उन (दोषों) को पृथक् करते हैं, जो हमारे प्रति द्वेषी हैं और हम जिनसे द्वेष रखते हैं, ऐसे शत्रुओं का प्राणान्त हो, वे जीवित न रह सकें ॥३२॥

२७८५. विष्णोः क्रमोऽसि सपत्नहाप्सुसंशितो वरुणतेजाः । अपोऽनु वि क्रमेऽहमद्भ्यस्तं
निर्भजामो यो३स्मान् द्वेष्टि यं वयं द्विष्मः । स मा जीवीत् तं प्राणो जहातु ॥३३॥

आप विष्णुदेव के समान शत्रुसंहारक और पराक्रमयुक्त हैं । आप जल से तीक्ष्ण और वरुण के तेजस् से युक्त हैं । आप जलप्रवाहों पर विशेष पराक्रम करें, जिससे जल से उन्हें (विकारों का) खदेड़ने में हम सक्षम हों, वे सभी शत्रु जीवित न बचें, उनका प्राणान्त हो, जो हमसे द्वेष रखते हैं अथवा हम जिनसे दुर्भाव रखते हैं ॥३३॥

२७८६.विष्णोः क्रमोऽसि सपत्नहा कृषिसंशितोऽन्नतेजाः । कृषिमनु वि क्रमेऽहं
कृष्यास्तं निर्भजामो यो३स्मान् द्वेष्टि यं वयं द्विष्मः । स मा जीवीत् तं प्राणो जहातु ॥

आप विष्णुदेव के समान शत्रुविनाशक और पराक्रमी हैं । आप कृषि से तेजस्वी और अन्न के तेजस् से युक्त हैं । आप कृषि पर विक्रमण करें, जिससे वहाँ से हम उन विकारों को हटाने में सक्षम हों । वे शत्रु प्राणों का परित्याग करें, जो हमसे द्वेष रखते हों अथवा हम जिनसे विद्वेष रखते हैं ॥३४ ॥

२७८७. विष्णोः क्रमोऽसि सपत्नहा प्राणसंशितः पुरुषतेजाः । प्राणमनु वि क्रमेऽहं
प्राणात् तं निर्भजामो यो३स्मान् द्वेष्टि यं वयं द्विष्मः ।
स मा जीवीत् तं प्राणो जहातु ॥३५ ॥

आप विष्णुदेव के समान शत्रुसंहारक पराक्रमयुक्त हैं । आप प्राण से तेजस्वी और पुरुष के तेज से सम्पन्न हैं । आप प्राणों पर विशिष्ट पराक्रम करें, जिससे प्राणों से उन्हें दूर करने में हम सफल हों । वे जीवित न रहें, प्राण उन्हें छोड़ दें, जो हमसे द्वेष रखने वाले अथवा हम जिनके प्रति द्वेष रखने वाले हैं ॥३५ ॥

२७८८. जितमस्माकमुद्भिन्नमस्माकमभ्यष्ठां विश्वाः पृतना अरातीः । इदमहमामुष्यायण-
स्यामुष्याः पुत्रस्य वर्चस्तेजः प्राणमायुर्नि वेष्टयामीदमेनमधराञ्चं पादयामि ॥

विजित पदार्थ समूह और विदीर्ण करके लाये गये पदार्थ समूह हमारे हैं । हम सम्पूर्ण शत्रु सेना को वशीभूत कर रहे हैं । अमुक गोत्र के , अमुकी माता के पुत्र, जो हमारे शत्रु हैं, उनके वर्चस्व, तेजस् , प्राण और आयु को हम भली प्रकार घेरते हैं, इस प्रकार इन्हें नीचे की ओर धकेलते हैं ॥३६ ॥

२७८९. सूर्यस्यावृतमन्वावर्ते दक्षिणामन्वावृतम् ।
सा मे द्रविणं यच्छतु सा मे ब्राह्मणवर्चसम् ॥३७ ॥

दक्षिण दिशा की ओर विस्तारयुक्त सूर्य द्वारा तय किये गये मार्ग का हम अनुगमन करते हैं । दक्षिण दिशा हमें ऐश्वर्य और ब्रह्मतेज से युक्त करे ॥३७ ॥

२७९०. दिशो ज्योतिष्मतीरभ्यावर्ते । ता मे द्रविणं यच्छन्तु ता मे ब्राह्मणवर्चसम् ॥३८ ॥

हम देदीप्यमान दिशाओं में गमन करते हुए प्रार्थना करते हैं कि हमें ऐश्वर्य और ब्रह्मवर्चस प्रदान करें ॥३८ ॥

२७९१. सप्तऋषीनभ्यावर्ते । ते मे द्रविणं यच्छन्तु ते मे ब्राह्मणवर्चसम् ॥३९ ॥

हम सप्तर्षियों के सम्मुख उपस्थित होकर उनसे ऐश्वर्य और ब्रह्मवर्चस की कामना करते हैं ॥३९ ॥

२७९२. ब्रह्माभ्यावर्ते । तन्मे द्रविणं यच्छतु तन्मे ब्राह्मणवर्चसम् ॥४० ॥

हम मंत्रशक्ति के सम्मुख प्रस्तुत होकर उनसे ऐश्वर्य और ब्रह्मतेज की प्रार्थना करते हैं ॥४० ॥

२७९३. ब्राह्मणाँ अभ्यावर्ते । ते मे द्रविणं यच्छन्तु ते मे ब्राह्मणवर्चसम् ॥४१ ॥

हम ज्ञाननिष्ठों के अनुगामी होकर चलते हैं, वे हमें ऐश्वर्य और ब्रह्मतेज से युक्त करें ॥४१ ॥

२७९४. यं वयं मृगयामहे तं वधै स्तृणवामहै ।
व्यात्ते परमेष्ठिनो ब्रह्मणापीपदाम तम् ॥४२ ॥

हम जिन (दुष्टों को) खोजते हैं, उन्हें प्राण घातक हथियारों से ढँकते हैं और परमेश्वर के खुले अग्निरूप मुख में मंत्र के प्रभाव से उन्हें धकेलते हैं ॥४२ ॥

२७९५. वैश्वानरस्य दंष्ट्राभ्यां हेतिस्तं समधादभि ।
इयं तं प्सात्वाहुतिः समिद् देवी सहीयसी ॥४३ ॥

समिधारूप यह हथियार शत्रुओं को वैश्वानर अग्नि की दाढ़ों में समर्पित करे । ज्योतिष्मती, शत्रु-पराभव करने वाली, ये आहुतियाँ शत्रुओं का भक्षण कर डालें ॥४३ ॥

२७९६. राज्ञो वरुणस्य बन्धो ऽसि । सो३मुमामुष्यायणममुष्याः
पुत्रमन्ने प्राणे बधान ॥४४ ॥

हे राजा वरुण के बन्धनरूप मंत्र ! आप अमुक गोत्र के, अमुकी माता के पुत्र के लिए अन्न और प्राण के अवरोधक बनें ॥४४ ॥

२७९७. यत् ते अन्नं भुवस्पत आक्षियति पृथिवीमनु ।
तस्य नस्त्वं भुवस्पते संप्रयच्छ प्रजापते ॥४५ ॥

हे पृथ्वी के अधिष्ठाता प्रजापतिदेव ! आपका जो अन्न पृथ्वी के आश्रित है, उनके सारतत्त्व को हमारे लिए प्रदान करें ॥४५ ॥

२७९८. अपो दिव्या अचायिषं रसेन समपृक्ष्महि ।
पयस्वानग्न आगमं तं मा सं सृज वर्चसा ॥४६ ॥

दिव्य जल-प्रवाहों को हमने संगृहीत किया है, उनसे हम स्वयं को सुसंगत करते हैं । हे अग्निदेव ! जल सहित आपके समीप उपस्थित हो रहे हैं, अतएव आप हमें तेजस्विता से युक्त करें । ।४६ ॥

२७९९. सं माग्ने वर्चसा सृज सं प्रजया समायुषा ।
विद्युर्मे अस्य देवा इन्द्रो विद्यात् सह ऋषिभिः ॥४७ ॥

हे अग्निदेव ! आप हमें तेजस्विता, सुसन्तति और आयुष्य से सम्पन्न करें । देव शक्तियाँ हमारे इस अभिप्राय को समझें, इन्द्रदेव ऋषियों के साथ हमारे अभीष्ट भावों को जानें ॥४७ ॥

२८००. यदग्ने अद्य मिथुना शपातो यद्वाचस्तृष्टं जनयन्त रेभाः ।
मन्योर्मनसः शरव्या३ जायते या तया विध्य हृदये यातुधानान् ॥४८ ॥

हे अग्निदेव ! जो वक्ता वाणी का दुरुपयोग करते हैं, जो मिलकर शापादि देते हैं, ऐसे राक्षसों के हृदयों को उन बाणों से बींध डालें, जो मन्यु के कारण मन से प्रकट होते हैं ॥४८ ॥

२८०१. परा शृणीहि तपसा यातुधानान् पराग्ने रक्षो हरसा शृणीहि ।
परार्चिषा मूरदेवाञ्छृणीहि परासुतृपः शोशुचतः शृणीहि ॥४९ ॥

हे अग्निदेव ! आप अपने तप से राक्षसों को दूर भगा दें, उन्हें बलपूर्वक दूर कर दें । अपनी ज्वाला से उन मूढ़ों को दूर फेक दें । दूसरों के प्राणों का शोषण करके तृप्त होने वालों को शोकातुर करके भगा दें ॥४९ ॥

२८०२. अपामस्मै वज्रं प्र हरामि चतुर्भृष्टिं शीर्षभिद्याय विद्वान् ।
सो अस्याङ्गानि प्र शृणातु सर्वा तन्मे देवा अनु जानन्तु विश्वे ॥५० ॥

हम मन्त्रशक्ति के प्रयोक्ता इन शत्रुओं के सिर को फोड़ने के लिए 'चतुर्भृष्टि' जलवज्र का प्रहार करते हैं । यह वज्रास्त्र इनके सभी अङ्ग- अवयवों को काट डालें । सभी देवगण भी इस सम्बन्ध में हमें अनुकूल (उचित) परामर्श प्रदान करें ॥५० ॥

[६- मणिबन्धन सूक्त]

[**ऋषि-** बृहस्पति । **देवता-**फालमणि, वनस्पति, ३ आपः । **छन्द-** अनुष्टुप्, १, ४, २१ गायत्री, ५ षट्पदा
जगती, ६ सप्तपदा विराट् शक्वरी, ७-९ त्र्यवसानाष्टपदाष्टि, १० त्र्यवसाना नवपदाधृति,
११, २०, २३-२७ पथ्यापंक्ति, १२-१७ त्र्यवसाना षट्पदा शक्वरी, ३१ त्र्यवसाना
षट्पदा जगती, ३५ पञ्चपदा त्र्यनुष्टुप् गर्भा जगती ।]

इस सूक्त में फालमणि नामक किसी द्रव्य मणि का उल्लेख है । इसे ज्ञान के देव बृहस्पति ने देवों के लिए तैयार किया है । मंत्रों में प्राप्त वर्णन से यह कोई 'दिव्य-विद्या' प्रतीत होती है-

२८०३. अरातीयोर्भ्रातृव्यस्य दुर्हार्दो द्विषतः शिरः । अपि वृश्चाम्योजसा ॥१ ॥

हृदय में दुर्भाव रखने वाले शत्रुओं का सिर (या उनके विचारों को) हम अपने ओज से छिन्न-भिन्न करते हैं ॥१ ॥

२८०४. वर्म मह्यमयं मणिः फालाज्जातः करिष्यति ।
पूर्णो मन्थेन मागमद् रसेन सह वर्चसा ॥२ ॥

मंथन द्वारा रस से परिपूर्ण होकर, यह मणि तेज के साथ हमारे निकट आ गई है । फाल से उत्पन्न होने वाली, यह मणि कवच के समान हमारी संरक्षक होगी ॥२ ॥

२८०५. यत् त्वा शिक्वः परावधीत् तक्षा हस्तेन वास्या ।
आपस्त्वा तस्माज्जीवलाः पुनन्तु शुचयः शुचिम् ॥३ ॥

आपको कुशल कारीगर (शिक्व) ने काटा है और तक्षक (बढ़ई) हाथ में शस्त्र लेकर आपको गढ़ते हैं । आप स्वच्छ (उपकरण) को जीवनदायी शुद्ध जल से पवित्र बनाती हैं ॥३ ॥

२८०६. हिरण्यस्रगयं मणिः श्रद्धां यज्ञं महो दधत् । गृहे वसतु नोऽतिथिः ॥४ ॥

यह हिरण्यस्रक् (सुवर्ण मालायुक्त) मणि श्रद्धा-भक्ति और यज्ञ से प्रभावशाली बनती हुई अतिथि के समान हमारे भवन में वास करे ॥४ ॥

२८०७. तस्मै घृतं सुरां मध्वन्नमन्नं क्षदामहे ।
स नः पितेव पुत्रेभ्यः श्रेयः श्रेयश्चिकित्सतु भूयोभूयः श्वःश्वो देवेभ्यो मणिरेत्य ॥

हम इस मणि के लिए घी, तीक्ष्ण ओषधिरस, शहद और अन्न समर्पित करते हैं । पिता द्वारा पुत्रों के हित साधन की तरह, यह मणि हमारे लिए परम कल्याणकारी हो । देवताओं के पास से बार-बार आकर यह मणि हमारे लिए कल्याणकारी योजनाएँ बनाए ॥५ ॥

२८०८. यमबध्नाद् बृहस्पतिर्मणिं फालं घृतश्चुतमुग्रं खदिरमोजसे ।
तमग्निः प्रत्यमुञ्चत सो अस्मै दुह आज्यं भूयोभूयः श्वःश्वस्तेन त्वं द्विषतो जहि ॥

जिस घृत के समान पौष्टिक तत्त्वों को देने वाली और प्रचण्ड-प्रभावयुक्त खदिर फाल से उत्पन्न मणि को बृहस्पतिदेव ने बल- वृद्धि हेतु धारण किया, उसे अग्निदेव ने अपने शरीर पर बँधवाया था । अग्नि के लिए इस मणि ने नित्य प्रति बार-बार घृत (सार, अंश, तेज) का दोहन किया । उस मणि सामर्थ्य से आप शत्रुओं का हनन करें ॥६ ॥

२८०९. यमबध्नाद् बृहस्पतिर्मणिं फालं घृतश्चुतमुग्रं खदिरमोजसे ।
तमिन्द्रः प्रत्यमुञ्चतौजसे वीर्याय कम् ।
सो अस्मै बलमिद् दुहे भूयोभूयः श्वःश्वस्तेन त्वं द्विषतो जहि ॥७ ॥

जिस घृततुल्य पौष्टिक पदार्थों को देने वाली और प्रचण्ड फालमणि को बृहस्पति देव ने बल प्राप्ति हेतु धारण किया, इन्द्रदेव ने उसी को ओज और वीर्य प्राप्ति हेतु प्राप्त किया । इन्द्रदेव के लिए यह मणि नित्यप्रति बार-बार बलवर्द्धक तत्त्वों को प्रस्तुत करे । उस मणि की सामर्थ्य से आप शत्रुओं का संहार करें ॥७ ॥

२८१०. यमबध्नाद् बृहस्पतिर्मणिं फालं घृतश्चुतमुग्रं खदिरमोजसे । तं सोमः प्रत्यमुञ्चत
महे श्रोत्राय चक्षसे । सो अस्मै वर्च इद् दुहे भूयोभूयः श्वःश्वस्तेन त्वं द्विषतो जहि ।

जिस घृत से परिपूर्ण और उग्रपराक्रमी फालमणि को बृहस्पतिदेव ने ओजस् वृद्धि हेतु धारण किया था । सोमदेव ने उसी को महिमायुक्त श्रवणशक्ति और दृष्टि-सामर्थ्य प्राप्ति हेतु धारण करवाया था । यह मणि सोमदेव के लिए नित्य नवीन वर्चस् (तेज) प्रदान करती है । उस मणि द्वारा हे मणि धारणकर्त्ता ! आप शत्रुओं का संहार करें ॥८ ॥

२८११. यमबध्नाद् बृहस्पतिर्मणिं फालं घृतश्चुतमुग्रं खदिरमोजसे । तं सूर्यः प्रत्यमुञ्चत
तेनेमा अजयद् दिशः । सो अस्मै भूतिमिद् दुहे भूयोभूयः श्वःश्वस्तेन त्वं द्विषतो जहि ।

घृत से परिपूर्ण और प्रचण्ड पराक्रमशाली, जिस फालमणि को बृहस्पतिदेव ने ओजस् प्राप्ति के लिए धारण किया था । सूर्यदेव ने उसे बँधवाकर समस्त दिशाओं पर विजय प्राप्त की थी । वह मणि सूर्यदेव को नित्य-नवीन ऐश्वर्य प्रदान करती रहे । ऐसी मणि द्वारा हे मणिधारणकर्त्ता ! आप अनिष्टकारक शत्रुओं का विनाश करें ॥९ ॥

२८१२. यमबध्नाद् बृहस्पतिर्मणिं फालं घृतश्चुतमुग्रं खदिरमोजसे ।
तं बिभ्रच्चन्द्रमा मणिमसुराणां पुरोऽजयद् दानवानां हिरण्ययीः ।
सो अस्मै श्रियमिद् दुहे भूयोभूयः श्वःश्वस्तेन त्वं द्विषतो जहि ॥१० ॥

बृहस्पतिदेव ने जिस घृत से परिपूर्ण शत्रुओं की उग्ररूपा फालमणि को बलवृद्धि के लिए धारण किया था, उसी मणि को बाँधकर चन्द्रदेव ने असुरों और दानवों के स्वर्णिम नगरों को अपने अधिकार क्षेत्र में किया था । यह मणि चन्द्रदेव को नित्य-नवीन श्री-सम्पदा प्रदान करती रहती है । उसी मणि द्वारा आप भी विध्वंसक तत्त्वों का नाश करें ॥१० ॥

२८१३. यमबध्नाद् बृहस्पतिर्वाताय मणिमाशवे ।
सो अस्मै वाजिनं दुहे भूयोभूयः श्वःश्वस्तेन त्वं द्विषतो जहि ॥११ ॥

बृहस्पतिदेव ने जिस फालमणि को वायु की गतिशीलता के लिए धारण किया था, वह मणि नित्यप्रति बार-बार वायुदेव को गतिशील बनाती रहती है । उस मणि द्वारा आप शत्रुओं का विनाश करें ॥११ ॥

२८१४. यमबध्नाद् बृहस्पतिर्वाताय मणिमाशवे । तेनेमां मणिना कृषिमश्विनावभि
रक्षतः । स भिषग्भ्यां महो दुहे भूयोभूयः श्वःश्वस्तेन त्वं द्विषतो जहि ॥१२ ॥

बृहस्पतिदेव ने जिस मणि को वायु की गतिशीलता हेतु धारण किया था, उस मणि से अश्वनीकुमार कृषि की सुरक्षा करते हैं । वह अश्विनीकुमारों को नित्यप्रति बार-बार जल प्रदान करती है । हे मणि धारणकर्त्ता ! आप इससे विध्वंसक तत्त्वों का संहार करें ॥१२ ॥

२८१५. यमबध्नाद् बृहस्पतिर्वाताय मणिमाशवे । तं बिभ्रत् सविता मणिं तेनेदमजयत्
स्वः । सो अस्मै सूनृतां दुहे भूयोभूयः श्वःश्वस्तेन त्वं द्विषतो जहि ॥१३ ॥

बृहस्पतिदेव ने जिस मणि को वायु की गतिशीलता हेतु बाँधा था, सवितादेव ने उस मणि को बाँधकर स्वर्ग पर विजय प्राप्त.की । सवितादेव के लिए यह मणि प्रतिदिन बार-बार शुभ सत्य-वाणी उच्चारण करती है । हे मणिधारणकर्त्ता ! आप इससे विध्वंसक तत्त्वों का संहार करें ॥१३ ॥

२८१६. यमबध्नाद् बृहस्पतिर्वाताय मणिमाशवे । तमापो बिभ्रतीर्मणिं सदा
धावन्त्यक्षिताः । सो आभ्योऽमृतमिद् दुहे भूयोभूयः श्वःश्वस्तेन त्वं द्विषतो जहि ।

जिस मणि को बृहस्पतिदेव ने वायु की गतिशीलता हेतु बाँधा था, उस मणि को धारण करके जल सदैव अक्षयरूप से दौड़ता रहता है । इन जल-प्रवाहों के निमित्त यह मणि नित्यप्रति अत्यधिक मात्रा में अमृत ही देती रहती है । हे मणिधारणकर्त्ता ! आप इस मणि द्वारा अनिष्टकारक तत्त्वों का संहार करें । ।१४ ॥

२८१७. यमबध्नाद् बृहस्पतिर्वाताय मणिमाशवे । तं राजा वरुणो मणिं प्रत्यमुञ्चत
शंभुवम् । सो अस्मै सत्यमिद् दुहे भूयोभूयः श्वःश्वस्तेन त्वं द्विषतो जहि । ।१५ ॥

जिस मणि को बृहस्पतिदेव ने वायु की तीव्रता हेतु बाँधा था, उस सुखदायी मणि को राजा वरुण ने बँधवाया था । वरुणदेव के निमित्त यह मणि नित्यप्रति अधिक से अधिक सत्य ही प्रदान करती है । हे मणि धारणकर्त्ता ! आप इस मणि द्वारा शत्रुओं को विनष्ट करें ॥१५ ॥

२८१८. यमबध्नाद् बृहस्पतिर्वाताय मणिमाशवे । तं देवा बिभ्रतो मणिं सर्वाँल्लोकान्
युधाजयन् । स एभ्यो जितिमिद् दुहे भूयोभूयः श्वःश्वस्तेन त्वं द्विषतो जहि ॥१६॥

जिस मणि को वायु की तीव्रता हेतु बृहस्पतिदेव ने धारण किया, इसी मणि को धारण करके देवों ने युद्ध द्वारा सम्पूर्ण लोकों को अपने आधिपत्य में किया था । देवों के लिए यह मणि नित्य बार-बार विजय प्राप्त करती है । उस मणि द्वारा आप शत्रुओं का संहार करें ॥१६ ॥

२८१९. यमबध्नाद् बृहस्पतिर्वाताय मणिमाशवे । तमिमं देवता मणिं प्रत्यमुञ्चन्त
शंभुवम् । स आभ्यो विश्वमिद् दुहे भूयोभूयः श्वःश्वस्तेन त्वं द्विषतो जहि । ।१७ ॥

जिस मणि.को बृहस्पतिदेव ने वायु की तीव्रता हेतु धारण किया था; उस सुखदायी मणि को देवों ने भी धारण किया था । देवों के लिए यह मणि प्रतिदिन बार-बार विश्वसुख प्रदान करती रहती है । ऐसी मणि के द्वारा आप शत्रुओं का विनाश करें ॥१७ ॥

२८२०. ऋतवस्तमबध्नतार्तवास्तमबध्नत । संवत्सरस्तं बद्ध्वा सर्वं भूतं वि रक्षति ॥१८॥

ऋतुओं और ऋतु-अवयव (महीनों) ने इस मणि को धारण किया था, इसको धारण करके संवत्सर सभी प्राणियों का संरक्षण करते हैं ॥१८ ॥

२८२१. अन्तर्देशा अबध्नत प्रदिशस्तमबध्नत । प्रजापतिसृष्टो मणिर्द्विषतो मेऽधराँ अकः ।

अन्तर्दिशाओं और प्रदिशाओं ने इस मणि को धारण किया था; प्रजापालक परमेश्वर द्वारा निर्मित यह मणि हमारे शत्रुओं को दुर्गति में धकेले ॥१९ ॥

२८२२. अथर्वाणो अबध्नताथर्वणा अबध्नत ।
तैर्मेदिनो अङ्गिरसो दस्यूनां बिभिदुः पुरस्तेन त्वं द्विषतो जहि ॥२० ॥

अथर्ववेत्ताओं और आथर्वणिकों (अथर्व के मन्त्र समूह) ने इस मणि को धारण किया था, उससे शक्तिशाली हुए अंगिराओं ने शत्रु-नगरों को तोड़ डाला। ऐसी मणि द्वारा आप शत्रुओं का संहार करें ॥२० ॥

२८२३. तं धाता प्रत्यमुञ्चत स भूतं व्यकल्पयत्। तेन त्वं द्विषतो जहि ॥२१ ॥

उस मणि को धारण करके धाता (विधाता) प्राणियों की रचना करने में समर्थ हुए, उस मणि द्वारा आप विध्वंसक तत्त्वों को विनष्ट करें ॥२१ ॥

२८२४.यमबध्नाद् बृहस्पतिर्देवेभ्यो असुरक्षितिम्। स मायं मणिरागमद् रसेन सहवर्चसा ॥

असुर विनाशक जिस मणि को बृहस्पतिदेव ने देवशक्तियों के लिए धारण किया था, वह मणि रस और तेज के साथ हमारे समीप पहुँच चुकी है ॥२२ ॥

२८२५. यमबध्नाद् बृहस्पतिर्देवेभ्यो असुरक्षितिम्।
स मायं मणिरागमत् सह गोभिरजाविभिरन्नेन प्रजया सह ॥२३ ॥

जिस असुर संहारक मणि को देवों के निमित्त बृहस्पतिदेव ने धारण किया। वह मणि गौ (गौओं या किरणों), अजाओं (अजन्मी शक्तियों), पोषक अन्न तथा प्रजा के साथ हमारे समीप पहुँच गई है ॥२३ ॥

२८२६. यमबध्नाद् बृहस्पतिर्देवेभ्यो असुरक्षितिम्।
स मायं मणिरागमत् सह व्रीहियवाभ्यां महसा भूत्या सह ॥२४ ॥

बृहस्पतिदेव ने असुर संहारक जिस मणि को देवों के निमित्त बाँधा था, वह मणि जौ, चावल और ऐश्वर्य के साथ हमारे समीप पहुँच रही है ॥२४ ॥

२८२७. यमबध्नाद् बृहस्पतिर्देवेभ्यो असुरक्षितिम्।
स मायं मणिरागमन्मधोर्घृतस्य धारया कीलालेन मणिः सह ॥२५ ॥

देवों के निमित्त जिस असुर संहारक मणि को बृहस्पतिदेव ने धारण किया था, वह मणि घी की धाराओं, शहद, अन्न के साथ हमारे पास पहुँच रही है ॥२५ ॥

२८२८. यमबध्नाद् बृहस्पतिर्देवेभ्यो असुरक्षितिम्।
स मायं मणिरागमदूर्जया पयसा सह द्रविणेन श्रिया सह ॥२६ ॥

देवों के निमित्त बृहस्पतिदेव ने जिस राक्षस नाशक मणि को धारण किया था, ऐसी मणि अन्न, बल, धन और सम्पत्ति के साथ हमारे समीप पहुँच गई है ॥२६ ॥

२८२९. यमबध्नाद् बृहस्पतिर्देवेभ्यो असुरक्षितिम्।
स मायं मणिरागमत् तेजसा त्विष्या सह यशसा कीर्त्या सह ॥२७ ॥

देवों के लिए बृहस्पतिदेव ने जिस असुर नाशक मणि को धारण किया था। तेज, दीप्ति, यश और कीर्ति के साथ यह मणि हमारे समीप आ गई है ॥२७ ॥

२८३०. यमबध्नाद् बृहस्पतिर्देवेभ्यो असुरक्षितिम्।
स मायं मणिरागमत् सर्वाभिर्भूतिभिः सह ॥२८ ॥

देवों के लिए बृहस्पतिदेव ने असुर विनाशक जिस मणि को धारण किया था, यह मणि सभी ऐश्वर्यों के साथ हमारे समीप पहुँच गई है ॥२८ ॥

२८३१. तमिमं देवता मणिं मह्यं ददतु पुष्टये। अभिभुं क्षत्रवर्धनं सपत्नदम्भनं मणिम् ॥

यह मणि शत्रुनाशक, क्षात्रतेज को बढ़ाने वाली और शत्रुओं को पराभूत करने वाली है। इसे देवगण पोषण-क्षमता के लिए हमें प्रदान करें ॥२९ ॥

२८३२. ब्रह्मणा तेजसा सह प्रति मुञ्चामि मे शिवम्।
असपत्नः सपत्नहा सपत्नान् मेऽधराँ अकः ॥३० ॥

हम इस कल्याणकारी मणि को ज्ञान और तेज के साथ धारण करते हैं। यह मणि शत्रुरहित और शत्रुसंहारक है। हे मणे ! आप हमारे वैरियों को दुर्दशाग्रस्त करें ॥३० ॥

२८३३. उत्तरं द्विषतो मामयं मणिः कृणोतु देवजाः। यस्य लोका इमे त्रयः पयो
दुग्धमुपासते। स मायमधि रोहतु मणिः श्रैष्ठ्याय मूर्धतः ॥३१ ॥

देवों द्वारा उत्पादित यह मणि हमें शत्रुओं से उत्तम स्थिति में रखे। जिस मणि के दूध और जल को तीनों लोक उपभोग करते हैं, इस प्रकार की यह मणि श्रेष्ठता प्राप्ति के लिए हमारे द्वारा धारण की जाए ॥३१ ॥

२८३४. यं देवाः पितरो मनुष्या उपजीवन्ति सर्वदा।
स मायमधि रोहतु मणिः श्रैष्ठ्याय मूर्धतः ॥३२ ॥

देव, मनुष्य और पितर जिस मणि पर सदैव निर्भर रहते हैं, वह हमें उत्तम स्थान की ओर अग्रसर करे ॥३२ ॥

२८३५. यथा बीजमुर्वरायां कृष्टे फालेन रोहति। एवा मयि प्रजा पशवोऽन्नमन्नं वि रोहतु

फाल द्वारा कुरेदे जाने पर जिस प्रकार पृथ्वी में बोया गया बीज उगता है, उसी प्रकार यह मणि हमारे लिए सन्तान, पशु और खाद्यान्न पैदा करे ॥३३ ॥

२८३६. यस्मै त्वा यज्ञवर्धन मणे प्रत्यमुचं शिवम्।
तं त्वं शतदक्षिण मणे श्रैष्ठ्याय जिन्वतात् ॥३४ ॥

हे यज्ञवर्द्धक मणे ! आप मंगलकारिणी को जिसके निमित्त हम धारण कर रहे हैं, सैकड़ों तरह के अनुदान देने वाली हे मणे ! आप उस प्रयोजन को श्रेष्ठता की ओर बढ़ाएँ ॥३४ ॥

२८३७. एतमिध्मं समाहितं जुषाणो अग्ने प्रति हर्य होमैः।
तस्मिन् विदेम सुमतिं स्वस्ति प्रजां चक्षुः पशून्त्समिद्धे जातवेदसि ब्रह्मणा ॥३५

हे अग्ने ! आप भली प्रकार स्थापित किये गये ईंधन का सेवन करते हुए, आहुतियों से प्रदीप्त हों। ज्ञान (मन्त्र सामर्थ्य) से प्रदीप्त उन सर्वज्ञ अग्निदेव से हम सद्बुद्धि, कल्याण, सन्तान, दर्शनशक्ति और पशु प्राप्त करें ॥

[७ - सर्वाधारवर्णन सूक्त]

[**ऋषि-** अथर्वा क्षुद्र । **देवता-** स्कन्भ, आत्मा (अध्यात्म)। **छन्द-**अनुष्टुप्, १ विराट् जगती, २, ८ भुरिक् त्रिष्टुप्, ७, १३ परोष्णिक्, १०, १४, १६, १८-१९ उपरिष्टात् बृहती, ११, १२, १५, २०, २२, ३९ उपरिष्टात् ज्योति जगती, १७ त्र्यवसाना षट्पदा जगती, २१ बृहतीगर्भा अनुष्टुप्, ३१ मध्येज्योति जगती, ३२, ३४, ३६ उपरिष्टात् विराट् बृहती, ३३ पराविराट् अनुष्टुप्, ३५ चतुष्पदा जगती, ३-६, ९, ३८, ४२-४३ त्रिष्टुप्, ४१ आर्षी त्रिपदा गायत्री, ४४ एकावसाना पञ्चपदा निचृत् पदपंक्ति द्विपदार्ची अनुष्टुप् ।]

इस सूक्त के देवता स्कम्भ हैं, जिसका अर्थ होता है आधार, भार सँभालने वाला स्तम्भ। प्रश्न किया गया है कि वह आधार कौन सा है, जिस पर यह सारी सृष्टि व्यवस्था टिकी हुई है। मन्त्रों के भाव से स्पष्ट होता है कि ऋषि की दृष्टि में कोई ऐसी चेतन

सत्ता है, जिस पर पदार्थपरक तथा गुणपरक सृष्टि के विभिन्न घटक टिके हुए हैं। स्वयं परमात्मा या प्रकृति की चेतन सत्ता अथवा चेतन के सागर परम व्योम के साथ ही मन्त्रों के भावों की संगति बैठती है-

२८३८. कस्मिन्नङ्गे तपो अस्याधि तिष्ठति कस्मिन्नङ्ग ऋतमस्याध्याहितम्।
क्व व्रतं क्व श्रद्धास्य तिष्ठति कस्मिन्नङ्गे सत्यमस्य प्रतिष्ठितम् ॥१ ॥

इस (स्कम्भ-जीवन धारक देह) के किस अंग में तप:शक्ति रहती है ?किस अंग में ऋत (यज्ञ) रहता है ?इसकी श्रद्धा कहाँ टिकती और व्रत कहाँ स्थित होते हैं ? इसके किस अंग में सत्य का निवास है ? ॥१ ॥

[भाव यह है कि इसके हर अंग में हर गुण स्थित हैं, कोई भी विशेषता एक अंग या क्षेत्र में सीमित नहीं रहती है।]

२८३९. कस्मादङ्गाद् दीप्यते अग्निरस्य कस्मादङ्गात् पवते मातरिश्वा।
कस्मादङ्गाद् वि मिमीतेऽधि चन्द्रमा मह स्कम्भस्य मिमानो अङ्गम् ॥२ ॥

इसके किस अंग में अग्नि प्रदीप्त होती है ? किस अंग से वायु प्रवाहित होती है ? उस महान् स्कम्भ के किस अंग का परिमाप करता हुआ चन्द्रमा प्रकाशित होता है ? ॥२ ॥

२८४०. कस्मिन्नङ्गे तिष्ठति भूमिरस्य कस्मिन्नङ्गे तिष्ठत्यन्तरिक्षम्।
कस्मिन्नङ्गे तिष्ठत्याहिता द्यौः कस्मिन्नङ्गे तिष्ठत्युत्तरं दिवः ॥३ ॥

इसके किस अङ्ग में भूमि का निवास है ? किस अंग में अन्तरिक्ष रहता है ? किस अंग में सुरक्षित द्युलोक रहता है तथा किस अंग में उच्चतर द्युलोक का उत्तर भाग रहता है ? ॥३ ॥

२८४१. क्व१ प्रेप्सन् दीप्यत ऊर्ध्वो अग्निः क्व१ प्रेप्सन् पवते मातरिश्वा।
यत्र प्रेप्सन्तीरभियन्त्यावृतः स्कम्भं तं ब्रूहि कतमः स्विदेव सः ॥४ ॥

ऊपर को उठती हुई अग्नि कहाँ जाने की इच्छा करती है ? वायु कहाँ जाने की इच्छा करती हुई बहती है ? उस स्कम्भ को बताओ, वह कौन सा है, जहाँ जाने की इच्छा करते हुए प्राणी आवर्तन के चक्कर में पड़े हैं ? ॥४ ॥

२८४२. क्वार्धमासाः क्व यन्ति मासाः संवत्सरेण सह संविदानाः।
यत्र यन्त्यृतवो यत्रार्तवाः स्कम्भं तं ब्रूहि कतमः स्विदेव सः ॥५ ॥

संवत्सर के साथ मिलते हुए पक्ष और मास कहाँ जाते हैं ? जहाँ ये ऋतुएँ और उनमें उत्पन्न पदार्थ जाते हैं, उस स्कम्भ को बताओ कि वह कौन सा है ? ॥५ ॥

२८४३. क्व१ प्रेप्सन्ती युवती विरूपे अहोरात्रे द्रवतः संविदाने।
यत्र प्रेप्सन्तीरभियन्त्यापः स्कम्भं तं ब्रूहि कतमः स्विदेव सः ॥६ ॥

विरुद्ध रूप वाली युवतियाँ अर्थात् दिनप्रभा एवं रात्रि मिलकर दौड़ती सी कहाँ जाती हैं ? बताओ वह कौन सा स्कम्भ है, जहाँ पाने की इच्छा वाला यह जल जा रहा है ? ॥६ ॥

२८४४. यस्मिन्त्स्तब्ध्वा प्रजापतिर्लोकान्त्सर्वाँ अधारयत्।
स्कम्भं तं ब्रूहि कतमः स्विदेव सः ॥७ ॥

प्रजापति ने जिस पर आधारित होकर समस्त लोकों को धारण किया है, बताओ वह स्कम्भ कौन सा है ? ॥

२८४५. यत् परममवमं यच्च मध्यमं प्रजापतिः ससृजे विश्वरूपम्।
कियता स्कम्भः प्र विवेश तत्र यन्न प्राविशत् कियत् तद् बभूव ॥८ ॥

प्रजापति ने जो श्रेष्ठ (परम), निकृष्ट (अवर) तथा मध्यम विश्वरूप की रचना की है, उसमें स्कम्भ कितने अंश प्रवेश किया है तथा वह अंश कितना है, जो प्रविष्ट नहीं हुआ ? ॥८ ॥

[इसका उत्तर पूर्णमदः पूर्णमिदम् के रूप में ही मिल सकता है ।]

२८४६. कियता स्कम्भः प्र विवेश भूतं कियद् भविष्यदन्वाशयेऽस्य ।
एकं यदङ्गमकृणोत् सहस्रधा कियता स्कम्भः प्र विवेश तत्र ॥९ ॥

यह सर्वाधार (स्कम्भ) भूतकाल में कितने अंश में प्रविष्ट हुआ था, भविष्यत् में कितने अंश से शयन कर रहा है तथा जो अपने एक अंग को हजारों-प्रकारों में प्रकट कर लेता है, वह वर्तमान में कितने अंश से प्रविष्ट है ? ॥९ ॥

२८४७. यत्र लोकांश्च कोशांश्चापो ब्रह्म जना विदुः ।
असच्च यत्र सच्चान्तः स्कम्भं तं ब्रूहि कतमः स्विदेव सः ॥१० ॥

जिसमें सब लोक, कोश, ब्राह्मी अप् (मूल सक्रिय तत्त्व) निवास करते हैं, ऐसा लोग जानते हैं । सत् और असत् जिसके अन्दर हैं, उस स्कम्भ को बताएँ ॥१० ॥

२८४८. यत्र तपः पराक्रम्य व्रतं धारयत्युत्तरम् ।
ऋतं च यत्र श्रद्धा चापो ब्रह्म समाहिताः स्कम्भं तं ब्रूहि कतमः स्विदेव सः ॥११॥

उस स्कम्भ को बताएँ, जहाँ तप तथा व्रत करके श्रेष्ठ पुरुष प्रतिष्ठित होते हैं और जहाँ ऋत, श्रद्धा तथा अप् ब्रह्म समाहित हैं ? ॥११ ॥

२८४९. यस्मिन् भूमिरन्तरिक्षं द्यौर्यस्मिन्नध्याहिता ।
यत्राग्निश्चन्द्रमाः सूर्यो वातस्तिष्ठन्त्यार्पिताः स्कम्भं तं ब्रूहि कतमः स्विदेव सः ॥

जिसमें पृथ्वी, अन्तरिक्ष और द्युलोक स्थित हैं तथा अग्नि, सूर्य, चन्द्र एवं वायु जिसके आश्रय में रहते हैं, उस स्कम्भ को बताएँ ? ॥१२ ॥

२८५०. यस्य त्रयस्त्रिंशद् देवा अङ्गे सर्वे समाहिताः । स्कम्भं तं ब्रूहि कतमः स्विदेव सः॥

जिस स्कम्भ के अंग में समस्त तैंतीस देव स्थिर हैं, उसे बताएँ ? ॥१३ ॥

२८५१. यत्र ऋषयः प्रथमजा ऋचः साम यजुर्मही ।
एकर्षिर्यस्मिन्नार्पितः स्कम्भं तं ब्रूहि कतमः स्विदेव सः ॥१४ ॥

जिसमें प्रथम ऋषि तथा ऋक्, साम, यजु तथा मही (महती विद्या) विद्यमान हैं, जिसमें मुख्यरूप से एक ही ऋषि (अथर्वा) समर्पित हैं (अर्थात् अथर्ववेद प्रकट हुआ) , उस स्कम्भ के बारे में हमें बतलाएँ ॥१४ ॥

२८५२. यत्रामृतं च मृत्युश्च पुरुषेऽधि समाहिते ।
समुद्रो यस्य नाड्य१ः पुरुषेऽधि समाहिताः स्कम्भं तं ब्रूहि कतमः स्विदेव सः ॥

वह स्कम्भ कौन सा है ? जहाँ पुरुष, अमृत और मृत्यु भली प्रकार समाहित हैं, समुद्र जिसकी नाड़ियाँ हैं ॥१५ ॥

२८५३. यस्य चतस्रः प्रदिशो नाड्य१स्तिष्ठन्ति प्रथमाः ।
यज्ञो यत्र पराक्रान्तः स्कम्भं तं ब्रूहि कतमः स्विदेव सः ॥१६ ॥

उस स्कम्भ को बताएँ , जिसकी नाड़ियाँ पहली चारों दिशाएँ हैं तथा यज्ञ जहाँ तक पहुँचता है ॥१६ ॥

२८५४. ये पुरुषे ब्रह्म विदुस्ते विदुः परमेष्ठिनम्। यो वेद परमेष्ठिनं यश्च वेद
प्रजापतिम्। ज्येष्ठं ये ब्राह्मणं विदुस्ते स्कम्भमनुसंविदुः ॥१७ ॥

जो पुरुष में ब्रह्म को जानते हैं, वे परमेष्ठी को जानते हैं। जो परमेष्ठी, प्रजापति तथा ज्येष्ठ ब्राह्मण को जानते हैं, वे स्कम्भ को जानते हैं ॥१७ ॥

२८५५. यस्य शिरो वैश्वानरश्चक्षुरङ्गिरसोऽभवन्।
अङ्गानि यस्य यातवः स्कम्भं तं ब्रूहि कतमः स्विदेव सः ॥१८ ॥

जिसका सिर वैश्वानर है और नेत्र अंगिरा वंशी हुए थे। 'यातु' जिसके अंग हैं, उस स्कम्भ को बताएँ ॥१८ ॥

२८५६. यस्य ब्रह्म मुखमाहुर्जिह्वां मधुकशामुत।
विराजमूधो यस्याहुः स्कम्भं तं ब्रूहि कतमः स्विदेव सः ॥१९ ॥

वह कौन सा स्कम्भ है, बताएँ ? जिसके मुख को ब्रह्म , जिह्वा को मधुकशा तथा 'ऐन' (दुग्धाशय) स्तन को विराट् कहते हैं ? ॥१९ ॥

२८५७. यस्मादृचो अपातक्षन् यजुर्यस्मादपाकषन्।
सामानि यस्य लोमान्यथर्वाङ्गिरसो मुखं स्कम्भं तं ब्रूहि कतमः स्विदेव सः ॥२०॥

उस स्कम्भ के बारे में बताएँ ? जिससे ऋचाएँ प्रकट हुईं, यजुर्वेद के मन्त्र प्रकट हुए , जिसके लोम साम हैं और अथर्व जिसका मुख है ॥२० ॥

२८५८. असच्छाखां प्रतिष्ठन्तीं परममिव जना विदुः।
उतो सन्मन्यन्तेऽवरे ये ते शाखामुपासते ॥२१ ॥

असत् से उत्पन्न हुई एक प्रतिष्ठित शाखा को मनुष्यगण परमश्रेष्ठ मानते हैं तथा जो दूसरे लोग हैं, वे सत्‌रूप से उसे ही स्वीकार करके उसकी उपासना करते हैं ॥२१ ॥

२८५९. यत्रादित्याश्च रुद्राश्च वसवश्च समाहिताः। भूतं च यत्र भव्यं च सर्वे लोकाः
प्रतिष्ठिताः स्कम्भं तं ब्रूहि कतमः स्विदेव सः ॥२२ ॥

उस स्कम्भ के बारे में बताएँ ? जिसमें सूर्य, रुद्र तथा वसु निवास करते हैं और जिसमें भूत, वर्तमान एवं भविष्यत् सहित समस्त लोक समाहित हैं ॥२२ ॥

२८६०. यस्य त्रयस्त्रिंशद् देवा निधिं रक्षन्ति सर्वदा।
निधिं तमद्य को वेद यं देवा अभिरक्षथ ॥२३ ॥

तैंतीस देव जिसकी एवं जिसके निधि की रक्षा करते हैं, उसको एवं उसकी उस निधि को कौन जानता है ? ॥२३ ॥

२८६१. यत्र देवा ब्रह्मविदो ब्रह्म ज्येष्ठमुपासते।
यो वै तान् विद्यात् प्रत्यक्षं स ब्रह्मा वेदिता स्यात् ॥२४ ॥

ब्रह्मवेत्ता जहाँ ज्येष्ठ ब्रह्म की उपासना करते हैं तथा जो उनको निश्चयपूर्वक प्रत्यक्ष जानता है, वह जानने वाला ब्रह्मा हो सकता है ॥२४ ॥

[ज्येष्ठ ब्रह्म के सम्बन्ध में अगले सूक्त क्र. ८ में विवेचना की गई है।]

२८६२. बृहन्तो नाम ते देवा येऽसतः परि जज्ञिरे । एकं तदङ्गं स्कम्भस्यासदाहुः परो जनाः

जो असत् (अर्थात् प्रकृति) से उत्पन्न हुए हैं, वे बृहत् नाम के देव हैं, वे स्कम्भ के अंग हैं । लोग उन्हें असत् परन्तु श्रेष्ठ कहते हैं ॥२५ ॥

२८६३.यत्र स्कम्भः प्रजनयन् पुराणं व्यवर्तयत् । एकं तदङ्गं स्कम्भस्य पुराणमनुसंविदुः ।

जहाँ स्कम्भ (सर्वाधार-आत्मा) ने निर्माण के क्रम में पुराण (तत्त्व) को ही विवर्तित किया, स्कम्भ के उस अंग को पुराण करके ही जानते हैं ॥२६ ॥

२८६४. यस्य त्रयस्त्रिंशद् देवा अङ्गे गात्रा विभेजिरे ।
तान् वै त्रयस्त्रिंशद् देवानेके ब्रह्मविदो विदुः ॥२७ ॥

तैंतीस देवता जिसके शरीर के अंग रूप में शोभा पाते हैं, उन तैंतीस देवताओं को केवल ब्रह्मज्ञानी ही जानते हैं ॥२७ ॥

२८६५. हिरण्यगर्भं परममनत्युद्यं जना विदुः ।
स्कम्भस्तदग्रे प्रासिञ्चद्धिरण्यं लोके अन्तरा ॥२८ ॥

(जिस) परम हिरण्यगर्भ को लोग अवर्णनीय जानते हैं, उस हिरण्यगर्भ को पहले स्कम्भ ने ही इस लोक में प्रसिञ्चित किया ॥२८ ॥

[परम व्योम में से ही हिरण्यगर्भ (सृष्टि का मूल उत्पादक प्रवाह) उत्पन्न हुआ था । पदार्थ विज्ञानी इस तत्त्व हिरण्यगर्भ को नहीं पा सके हैं, वे अभी सृष्टि रचना के आधार-भूत मुख्य तत्त्व (बेसिक मोर्टर आफ द यूनिवर्स) खोज रहे हैं ।]

२८६६. स्कम्भे लोकाः स्कम्भे तपः स्कम्भेऽध्यृतमाहितम् ।
स्कम्भं त्वा वेद प्रत्यक्षमिन्द्रे सर्वं समाहितम् ॥२९ ॥

स्कम्भ में लोक, तप तथा ऋत समाहित हैं । हे स्कम्भ ! जो तुम्हें प्रत्यक्ष जानता है, वह जानता है कि इन्द्र (आत्मा) में ही सब समाया है ॥२९ ॥

२८६७. इन्द्रे लोका इन्द्रे तप इन्द्रेऽध्यृतमाहितम् ।
इन्द्रं त्वा वेद प्रत्यक्षं स्कम्भे सर्वं प्रतिष्ठितम् ॥३० ॥

इन्द्र में सब लोक, तप एवं ऋत समाहित हैं । हे इन्द्रदेव ! मैं आपको प्रत्यक्ष जानता हूँ । स्कम्भ में ही सब समाया है ॥३० ॥

२८६८. नाम नाम्ना जोहवीति पुरा सूर्यात् पुरोषसः । यदजः प्रथमं संबभूव स ह तत्
स्वराज्यमियाय यस्मान्नान्यत् परमस्ति भूतम् ॥३१ ॥

सूर्योदय से पहले, उषाकाल से भी पूर्व ब्राह्ममुहूर्त्त में जो नाम रूप ईश्वर को, इस (सर्वाधार) नाम से पुकारता है (अर्थात् जप करता है), वह आत्मा उस स्वराज्य को प्राप्त कर लेती है, जिससे श्रेष्ठ कोई भूत (जगत् का पदार्थ) नहीं है तथा जो पहले (अज) अजन्मा था ॥३१ ॥

२८६९. यस्य भूमिः प्रमान्तरिक्षमुतोदरम् । दिवं यश्चक्रे मूर्धानं तस्मै ज्येष्ठाय ब्रह्मणे नमः

भूमि जिसकी प्रमा (पाद मूल के समान) है, अन्तरिक्ष उदर है तथा द्युलोक जिसका सिर है, उस ब्रह्म को नमस्कार है ॥३२ ॥

२८७०. यस्य सूर्यश्चक्षुश्चन्द्रमाश्च पुनर्णवः ।
अग्निं यश्चक्र आस्यं१ तस्मै ज्येष्ठाय ब्रह्मणे नमः ॥३३ ॥

सूर्य तथा पुनः-पुनः नया होने वाला (कलाओं के आधार पर) चन्द्रमा जिसके नेत्र हैं । अग्नि को जिसने अपना मुख बनाया, उस श्रेष्ठ ब्रह्म को नमस्कार है ॥३३ ॥

२८७१. यस्य वातः प्राणापानौ चक्षुरङ्गिरसोऽभवन् ।
दिशो यश्चक्रे प्रज्ञानीस्तस्मै ज्येष्ठाय ब्रह्मणे नमः ॥३४ ॥

प्राण और अपान जिसके वायु हैं, अंगिरस् जिसकी आँखें हैं । जिसकी उत्कृष्ट ज्ञापक दिशाएँ हैं, उस ज्येष्ठ (सर्वश्रेष्ठ) ब्रह्म को नमस्कार है ॥३४ ॥

२८७२. स्कम्भो दाधार द्यावापृथिवी उभे इमे स्कम्भो दाधारोर्व१न्तरिक्षम् ।
स्कम्भो दाधार प्रदिशः षडुर्वीः स्कम्भ इदं विश्वं भुवनमा विवेश ॥३५ ॥

द्यावा-पृथिवी एवं विशाल अन्तरिक्ष को स्कम्भ ने धारण कर रखा है । छह उर्वियों और प्रदिशाओं को स्कम्भ ने ही धारण कर रखा है और स्कम्भ ही इस विश्व में प्रविष्ट है ॥३५ ॥

[उस चेतन या परम व्योम में ही सब समाए हुए हैं तथा सबके अन्दर भी वही समाया हुआ है ।]

२८७३. यः श्रमात् तपसो जातो लोकान्त्सर्वान्त्समानशे ।
सोमं यश्चक्रे केवलं तस्मै ज्येष्ठाय ब्रह्मणे नमः ॥३६ ॥

जो श्रमपूर्वक किये गये तप द्वारा प्रकट होता है तथा समस्त लोकों को व्याप्त किये हुए है, जिसने केवल सोम को ही प्रवाहित किया है, उस श्रेष्ठ ब्रह्म को नमस्कार है ॥३६ ॥

२८७४. कथं वातो नेलयति कथं न रमते मनः ।
किमापः सत्यं प्रेप्सन्तीर्नेलयन्ति कदा चन ॥३७ ॥

वायु क्यों स्थिर नहीं रहती, मन क्यों नहीं रमता तथा जल किस सत्य को पाने की इच्छा से प्रवाहित है ? ॥

२८७५. महद् यक्षं भुवनस्य मध्ये तपसि क्रान्तं सलिलस्य पृष्ठे ।
तस्मिञ्छ्रयन्ते य उ के च देवा वृक्षस्य स्कन्धः परित इव शाखाः ॥३८ ॥

इस विश्व में एक परम पूज्य है, जो सलिल पृष्ठ पर कान्तिवान् होता है, जिसे तपः द्वारा प्राप्त किया जा सकता है । जैसे वृक्ष के तने पर शाखाएँ आधारित रहती हैं, वैसे ही समस्त देव उनका आश्रय लेते हैं ॥३८ ॥

२८७६. यस्मै हस्ताभ्यां पादाभ्यां वाचा श्रोत्रेण चक्षुषा । यस्मै देवाः सदा बलिं
प्रयच्छन्ति विमितेऽमितं स्कम्भं तं ब्रूहि कतमः स्विदेव सः ॥३९ ॥

देवता जिनके लिए हाथ, पैर, वाणी, कान एवं नेत्रों से सतत बलि (आहुति) प्रदान करते रहते हैं । देव जिनके विमित शरीर में अमित उपहार प्रदान करते रहते हैं । उस स्कम्भ को बताएँ , वह कौन सा स्कम्भ है ? ॥३९ ॥

२८७७. अप तस्य हतं तमो व्यावृत्तः स पाप्मना ।
सर्वाणि तस्मिञ्ज्योतींषि यानि त्रीणि प्रजापतौ ॥४० ॥

(जो स्कम्भ को जान लेता है) उसका अज्ञानान्धकार नष्ट हो जाता है । वह पाप से निवृत्त हो जाता है । जो तीन ज्योतियाँ प्रजापति में होती हैं, वह उसे प्राप्त हो जाती हैं ॥४० ॥

२८७८. यो वेतसं हिरण्ययं तिष्ठन्तं सलिले वेद। स वै गुह्यः प्रजापतिः ॥४१ ॥

जो सलिल (अन्तरिक्ष) में स्थित तेजोमय वेतस् (संसार) को जानता है, वही गुह्य प्रजापति है ॥४१ ॥

२८७९. तन्त्रमेके युवती विरूपे अभ्याक्रामं वयतः षण्मयूखम्।
प्रान्या तन्तूंस्तिरते धत्ते अन्या नाप वृञ्जाते न गमातो अन्तम् ॥४२ ॥

दो विरुद्ध रूपवाली युवतियाँ (उषा और रात्रि) हैं । वे छह खूटियों (छह ऋतुओं) वाले विश्वरूपा जाल को बुन रही हैं । एक, तन्तुओं (किरणों) को फैलाती है तथा अन्य दूसरी उन्हें अपने में धारणकर (समेट) लेती है । ये दोनों न तो विश्राम करती हैं और न इनका कार्य अन्त तक पहुँचता है ॥४२ ॥

२८८०. तयोरहं परिनृत्यन्त्योरिव न वि जानामि यतरा परस्तात्।
पुमानेनद् वयत्युद् गृणत्ति पुमानेनद् वि जभाराधि नाके ॥४३ ॥

नृत्य के समान श्रम करती हुई, उन दोनों युवतियों में कौन सी पहली है, हम यह नहीं जानते । इसको एक पुरुष बुनता है तथा दूसरा पुरुष उकेलता (तन्तुओं को उधेड़ता) है । इसको वह स्वर्ग में धारण करता है ॥४३ ॥

२८८१. इमे मयूखा उप तस्तभुर्दिवं सामानि चक्रुस्तसराणि वातवे ॥४४ ॥

वे मयूखें (किरणें) ही द्युलोक को थामकर रखती हैं । साम (तालमेल के साथ चलने) वाले दिव्य प्रवाह उस तन्तुजाल को बनाए हुए हैं ॥४४ ॥

[८- ज्येष्ठब्रह्मवर्णन सूक्त]

[**ऋषि-** कुत्स । **देवता-** आत्मा (अध्यात्म) । **छन्द-** त्रिष्टुप्, १ उपरिष्टात् विराट् बृहती, २ बृहती गर्भा अनुष्टुप्, ५ भुरिक् अनुष्टुप् , ६, १४, १९- २१, २३, २५, २९, ३१-३४, ३७-३८, ४१, ४३ अनुष्टुप्, ७ पराबृहती त्रिष्टुप्, १० अनुष्टुप् गर्भा त्रिष्टुप्, ११ जगती, १२ पुरोबृहती त्रिष्टुप् गर्भार्षी पंक्ति, १५, २७ भुरिक् बृहती, २२ पुरउष्णिक्, २६ द्व्युष्णिक् गर्भा अनुष्टुप्, ३० भुरिक् त्रिष्टुप्, ३९ बृहती गर्भा त्रिष्टुप्, ४२ विराट् गायत्री ।]

इस सूक्त में ज्येष्ठ ब्रह्म का उल्लेख है । ज्येष्ठ का प्रचलित अर्थ 'वय ज्येष्ठ' उम्र में बड़ा माना जाता है; किन्तु इसका अर्थ गुण श्रेष्ठ भी होता है । ज्येष्ठ ब्रह्म के बारे में विचारकों की दो अवधारणाएँ मिलती हैं । एक मान्यता यह है कि ज्येष्ठों में सबसे ज्येष्ठ ब्रह्म ही है, अन्य उससे कनिष्ठ छोटे हैं । दूसरी मान्यता वेदान्त के 'अपर ब्रह्म' और 'परब्रह्म' जैसी है । ब्रह्म सम्बोधन बहुतों के लिए प्रयुक्त होता है, जैसे- अयमात्मा ब्रह्म, अहं ब्रह्मास्मि, अपो वै ब्रह्म, ब्रह्मकर्म (यज्ञ) , ब्रह्मज्ञान (वेद) , ब्रह्मवर्चस आदि । अपर ब्रह्म सृष्टि का उद्भव, पालन एवं संवरणकर्त्ता है; किन्तु परम व्योम में जहाँ सृष्टि हुई ही नहीं, वहाँ वह परम या ज्येष्ठ ब्रह्म है, ऐसी विद्वज्जनों की अवधारणा है-

२८८२. यो भूतं च भव्यं च सर्वं यश्चाधितिष्ठति।
स्व१र्यस्य च केवलं तस्मै ज्येष्ठाय ब्रह्मणे नमः ॥१ ॥

जो भूत, वर्तमान तथा भविष्यत्काल में सबके अधिष्ठाता हैं । जिनका केवल प्रकाशमय स्वरूप है, हम उस ज्येष्ठ ब्रह्म को नमस्कार करते हैं ॥१ ॥

२८८३. स्कम्भेनेमे विष्टभिते द्यौश्च भूमिश्च तिष्ठतः।
स्कम्भ इदं सर्वमात्मन्वद् यत् प्राणन्निमिषच्च यत् ॥२ ॥

प्राणयुक्त और पलक झपकने वाला (अर्थात् सचेष्ट द्रष्टा) , सब आत्मा से युक्त जो यह सर्वाधार है, वही स्कम्भ, द्यौ और पृथ्वी को स्थिर किए है ॥२ ॥

[उसे पलक झपकाने वाला कहा गया है । पलक झपकाना स्वचालित प्रक्रिया (रिफ्लैक्स एक्शन अथवा आटो कन्ट्रोल्ड सर्किट) के अन्तर्गत आता है । ब्रह्म की भी सारी क्रियाएँ इसी स्तर की स्वनियंत्रित होती हैं ।]

२८८४. तिस्रो ह प्रजा अत्यायमायन् न्य१न्या अर्कमभितोऽविशन्त ।
बृहन् ह तस्थौ रजसो विमानो हरितो हरिणीरा विवेश ॥३ ॥

तीन प्रकार की प्रजाएँ (सात्त्विक, राजस् और तामस्) अत्यधिक आवागमन को प्राप्त होती हैं । उनसे भिन्न एक (सत्त्वगुणी प्रजा) सविता मण्डल में आश्रय लेती है । बड़ी (राजस्) चमकीले (यशस्वी) लोकों में फैलती है तथा तीसरी हरण (परिर्वतन) शील प्रजा या शक्तियाँ हरण करने वाले देवों के अधिकार में जाती हैं ॥३ ॥

२८८५. द्वादश प्रधयश्चक्रमेकं त्रीणि नभ्यानि क उ तच्चिकेत ।
तत्राहतास्त्रीणि शतानि शङ्कवः षष्टिश्च खीला अविचाचला ये ॥४ ॥

बारह प्रधियाँ, एक चक्र और तीन नाभियों वाले उसको कौन जानता है ? वहाँ तीन सौ साठ खूँटे और उतनी ही कीलें हैं, जो अविचल हैं ॥४ ॥

[यहाँ बारह माह, एक संवत्सर, तीन ऋतु ३६० दिन व ३६० रात्रि का आशय सुसंगत लगता है.।]

२८८६. इदं सवितर्वि जानीहि षड् यमा एक एकजः ।
तस्मिन् हापित्वमिच्छन्ते य एषामेक एकजः ॥५ ॥

हे सविता ! आप यह जानिए कि यहाँ छह यम (जोड़े) हैं, एक अकेला है, इनमें जो अकेला है, उसमें सब मिलने की इच्छा करते हैं ॥५ ॥

[छह ऋतुएँ हैं ; जो दो-दो के जोड़े से रहती हैं - ये यम हैं , तो एक अकेला सूर्य या संवत्सर है , जिससे संयुक्त होते हैं । काया में पाँच तन्मात्राएँ एवं एक मन - ये छह यम हैं तथा एक जीवात्मा अकेली है , जिससे सभी जुड़ना चाहते हैं ।]

२८८७. आविः सन्निहितं गुहा जरन्नाम महत् पदम् ।
तत्रेदं सर्वमार्पितमेजत् प्राणत् प्रतिष्ठितम् ॥६ ॥

प्रकाशवान् आत्मा इस देहरूप गुहा में विराजती है । जरत् (गतिशील) नामक महान् पद में यह सचेष्ट और प्राणयुक्त (आत्मा) प्रतिष्ठित है ॥६ ॥

२८८८. एकचक्रं वर्तत एकनेमि सहस्राक्षरं प्र पुरो नि पश्चा ।
अर्धेन विश्वं भुवनं जजान यदस्यार्धं क्व१ तद् बभूव ॥७ ॥

एक नाभि वाला एक चक्र, हजारों अक्षरों (अक्षय शक्तियों) वाला एक चक्र आगे एवं पीछे घूमता है, उसने अपने आधे भाग से विश्व का निर्माण किया और जो शेष आधा भाग है, वह कहाँ है ? ॥७ ॥

२८८९. पञ्चवाही वहत्यग्रमेषां प्रष्टयो युक्ता अनुसंवहन्ति ।
अयातमस्य ददृशे न यातं परं नेदीयोऽवरं दवीयः ॥८ ॥

इनमें जो पञ्चवाही (पाँच प्राणों से वहन की जाने वाली, आत्मा) है, वह प्रगति करती है या अन्त तक (परमात्मा तक) पहुँचती है । जो घोड़े (वहनकर्त्ता) युक्त हैं, वे भली प्रकार वहन करते हैं । इसका न चलना तो दिखाई देता है; पर चलना नहीं दिखाई देता है, यह समीप होकर भी दूर तक है और दूर तक संचरित होकर भी समीप है ॥८ ॥

२८९०. तिर्यग्बिलश्चमस ऊर्ध्वबुध्नस्तस्मिन् यशो निहितं विश्वरूपम् ।
तदासत ऋषयः सप्त साकं ये अस्य गोपा महतो बभूवुः ॥९ ॥

तिरछे मुख वाला एवं ऊपर की ओर पैंदी वाला एक चमस् (पात्र) है । उसमें विश्वरूप यश निहित है । उसमें सात ऋषिगण इस महान् शरीर की रक्षा हेतु विराजते हैं ॥९ ॥

[इसका स्पष्टीकरण बृहदारण्यक (२.२.३.४) में किया गया है। मानव शरीर का कपाल ऊपर पेंदी वाला पात्र है, मुख तिरछा (सामने की ओर) है, सात ऋषिरूप प्राण आदि इसके पहरेदार हैं।]

२८९१. या पुरस्ताद् युज्यते या च पश्चाद् या विश्वतो युज्यते या च सर्वतः।
यया यज्ञः प्राङ् तायते तां त्वा पृच्छामि कतमा सर्चाम् ॥१० ॥

जो विश्व में योजित है; आगे भी योजित है, पीछे भी योजित है तथा सब ओर योजित है। ऋचाओं में ऐसी वह कौन सी ऋचा है, जिससे यज्ञ का विस्तार किया जाता है ? ॥१० ॥

२८९२. यदेजति पतति यच्च तिष्ठति प्राणदप्राणन्निमिषच्च यद् भुवत्।
तद् दाधार पृथिवीं विश्वरूपं तत् संभूय भवत्येकमेव ॥११ ॥

जो कम्पन करता है, गति करता है (फिर भी) स्थिर रहता है, जो प्राण धारण करता है, प्राणरहित होता है; जो पलक झपकाता है तथा जिसकी सत्ता है, वह ही इस विश्व को, पृथ्वी को धारण करता है, पुनः (प्रलयकाल में) वह सब मिलकर एक हो जाता है ॥११ ॥

२८९३. अनन्तं विततं पुरुत्रानन्तमन्तवच्चा समन्ते।
ते नाकपालश्चरति विचिन्वन् विद्वान् भूतमुत भव्यमस्य ॥१२ ॥

नानारूपों में वह अनन्त ही प्रकटरूप से फैला है। इस अनन्त में ही ससीम समाया है और यह निःसीम सब ससीम में समाया है। इसके भूत, भविष्यत् और वर्तमान काल के समस्त सम्बन्धों को जानता हुआ वह परमात्मा इस जगत् को चलाता है ॥१२ ॥

२८९४. प्रजापतिश्चरति गर्भे अन्तरदृश्यमानो बहुधा वि जायते।
अर्धेन विश्वं भुवनं जजान यदस्यार्धं कतमः स केतुः ॥१३ ॥

वह प्रजापति गर्भ (जगत्) के अन्दर अदृश्यरूप से विचरण करता हुआ नानारूपों में प्रकट होता है। वह अपने आधे भाग से समस्त भुवनों को उत्पन्न करता है, जो इसका शेष आधा भाग है, वह ज्ञानमय पुरुष कौन सा है ? ॥१३ ॥

२८९५. ऊर्ध्वं भरन्तमुदकं कुम्भेनेवोदहार्यम्। पश्यन्ति सर्वे चक्षुषा न सर्वे मनसा विदुः।

भरे घड़े को ऊपर लाने वाला कोई (कहार) होता है। इस घटनाक्रम को लोग आँखों से तो देखते हैं; किन्तु (विश्वघट का धारणकर्त्ता कौन है ?) मन से इस सबका बोध नहीं कर पाते ॥१४ ॥

२८९६. दूरे पूर्णेन वसति दूर ऊनेन हीयते।
महद् यक्षं भुवनस्य मध्ये तस्मै बलिं राष्ट्रभृतो भरन्ति ॥१५ ॥

अपूर्ण एवं पूर्ण दोनों से ही परे यह पूजनीयदेव महान् विश्व-ब्रह्माण्ड के मध्य स्थित उस (विराट्) के लिए राष्ट्र सेवक बलि (आहार आदि) प्रदान करते हैं ॥१५ ॥

२८९७. यतः सूर्य उदेत्यस्तं यत्र च गच्छति। तदेव मन्येऽहं ज्येष्ठं तदु नात्येति किं चन।।

सूर्य जिससे उदित होता है और जिसमें ही अस्त हो जाता है, हम उसे ही ज्येष्ठ ब्रह्म मानते हैं। उसका अतिक्रमण कोई भी नहीं कर सकता ॥१६ ॥

२८९८. ये अर्वाङ् मध्य उत वा पुराणं वेदं विद्वांसमभितो वदन्ति।
आदित्यमेव ते परि वदन्ति सर्वे अग्निं द्वितीयं त्रिवृतं च हंसम् ॥१७ ॥

जो प्राचीन, मध्य एवं वर्तमानकाल में स्थित इस सर्वज्ञानमय पुरुष का वर्णन करते हैं, वे आदित्य का ही वर्णन करते हैं । वे इससे द्वितीय अग्नि का वर्णन करते हैं तथा तीसरे त्रिवृत् हंस (तीन गुणों से आवृत आत्मा) का वर्णन करते हैं ॥१७ ॥

२८९९. सहस्राह्ण्यं वियतावस्य पक्षौ हरेर्हंसस्य पततः स्वर्गम् ।
स देवान्त्सर्वानुरस्युपदद्य संपश्यन् याति भुवनानि विश्वा ॥१८ ॥

हजारों दिनों (के प्रयास) से इस हंस (बँधे जीव) के पंख (आवागमनरूपी) गिर जाते हैं, तब यह अपने मुक्त स्वरूप में स्थित हो जाता है । वह (मुक्तात्मा) समस्त देवताओं (दिव्यताओं) को हृदय में धारण करके, समस्त धामों को देखता हुआ (परमधाम को) जाता है ॥१८ ॥

२९००. सत्येनोर्ध्वस्तपति ब्रह्मणार्वाङ् वि पश्यति ।
प्राणेन तिर्यङ् प्राणति यस्मिञ्ज्येष्ठमधि श्रितम् ॥१९ ॥

जो सत्य के द्वारा ऊपर तपता है, ज्ञान के द्वारा इस निचले जगत् को देखता है (या प्रकाशित करता है) तथा प्राण द्वारा तिर्यक् जगत् को जीवन्त रखता है, उसमें ही ज्येष्ठ ब्रह्म रहता है ॥१९ ॥

[जो सत्य की प्रेरणा ऊपर से ले, ज्ञानपूर्वक जगत् में व्यवहार करे तथा दोनों से सम्पर्क बनाए रखकर जीवन्त बना रहे, ज्येष्ठ ब्रह्म उसी का वरण करता है ।]

२९०१. यो वै ते विद्यादरणी याभ्यां निर्मथ्यते वसु ।
स विद्वाञ्ज्येष्ठं मन्येत स विद्याद् ब्राह्मणं महत् ॥२० ॥

जो (आत्म ज्ञानरूप) धन को मथने वाली उन दो (विद्या तथा अविद्या) अरणियों को जानता है । वह जानने वाला ज्येष्ठ ब्रह्म को जान सकता है ॥२० ॥

२९०२. अपादग्रे समभवत् सो अग्रे स्व१राभरत् ।
चतुष्पाद् भूत्वा भोग्यः सर्वमादत्त भोजनम् ॥२१ ॥

प्रारम्भ में जब वह पादरहित था, तब वह इस समस्त जगत् अपने में धारण किये था । बाद में वह ही चार पाद (जरायुज, अण्डज, उद्भिज तथा स्वेदज) वाला भोग्य बनता है और अन्त में (प्रलयकाल में) समस्त भोजन को निगल लेता है ॥२१ ॥

२९०३. भोग्यो भवदथो अन्नमदद् बहु । यो देवमुत्तरावन्तमुपासातै सनातनम् ॥२२ ॥

भोग्य हुए (इन ज्येष्ठब्रह्म को) जो बहुत-सा अन्न (यज्ञीयप्रक्रिया द्वारा) प्रदान करता है, वह सर्वोत्कृष्ट पद को प्राप्त हुए , इस सनातनदेव की (ज्येष्ठब्रह्म की) ही उपासना करता है ॥२२ ॥

२९०४.सनातनमेनमाहुरुताद्य स्यात् पुनर्णवः । अहोरात्रे प्र जायेते अन्यो अन्यस्य रूपयोः

उसे सनातन (पुरुष) कहते हैं, फिर आज भी वह नया है, जैसे कि दिन और रात्रि अन्योन्याश्रितरूप से नित-नये उत्पन्न होते हुए भी सनातन हैं ॥२३ ॥

२९०५. शतं सहस्रमयुतं न्यर्बुदमसंख्येयं स्वमस्मिन् निविष्टम् ।
तदस्य घ्नन्त्यभिपश्यत एव तस्माद् देवो रोचत एष एतत् ॥२४ ॥

सैकड़ों, हजारों, लाखों ही नहीं असंख्य स्वत्व (आत्मतत्त्व) इसमें (ज्येष्ठब्रह्म में) निविष्ट हैं । वे इसमें ही लीन हो जाते हैं । यह देव ही साक्षीरूप से सबमें प्रकाशित रहता है ॥२४ ॥

२९०६. बालादेकमणीयस्कमुतैकं नेव दृश्यते।
ततः परिष्वजीयसी देवता सा मम प्रिया ॥२५ ॥

एक बाल से भी सूक्ष्म (अर्थात् सूक्ष्मतम-जड़) है और एक होते हुए भी दिखाई नहीं देता (अर्थात् चेतन) है। जो दिव्यशक्ति इन दोनों का आलिंगन करती है, वह चेतन आद्यशक्ति मेरा प्रिय है ॥२५ ॥

२९०७. इयं कल्याण्य१जरा मर्त्यस्यामृता गृहे। यस्मै कृता शये स यश्चकार जजार सः।

मनुष्य के घर में (अर्थात् देह में), यह कल्याणकारी चित्शक्ति अजर और अमररूप में लेटती है (अर्थात् निवास करती है)। जो इसके लिए उपासना करता है, वह इस लोक में पूजा (सम्मान) पाता है ॥२६ ॥

२९०८. त्वं स्त्री त्वं पुमानसि त्वं कुमार उत वा कुमारी।
त्वं जीर्णो दण्डेन वञ्चसि त्वं जातो भवसि विश्वतोमुखः ॥२७ ॥

तुम्हीं स्त्री हो, तुम्हीं पुरुष, तुम्हीं युवक एवं तुम्हीं युवती हो। वृद्ध होने पर तुम्हीं दण्ड लेकर चलते हो अर्थात् तुम्हीं नानाप्रकार के रूपों में प्रकट होते हो ॥२७ ॥

२९०९. उतैषां पितोत वा पुत्र एषामुतैषां ज्येष्ठ उत वा कनिष्ठः।
एको ह देवो मनसि प्रविष्टः प्रथमो जातः स उ गर्भे अन्तः ॥२८ ॥

इनके पिता और पुत्र तथा ज्येष्ठ और कनिष्ठ एक ही देव हैं, जो मन में प्रविष्ट हैं। वही पहले भी उत्पन्न हुआ था तथा वही गर्भ में आता रहता है ॥२८ ॥

२९१०. पूर्णात् पूर्णमुदचति पूर्णं पूर्णेन सिच्यते।
उतो तदद्य विद्याम यतस्तत् परिषिच्यते ॥२९ ॥

पूर्ण (परमेश्वर) से पूर्ण (जगत्) उत्पन्न होता है। पूर्ण से पूर्ण सींचा जाता है। आज (बोध हो जाने पर) हम जानते हैं कि यह कहाँ से सींचा जाता है ॥२९ ॥

२९११. एषा सनत्नी सनमेव जातैषा पुराणी परि सर्वं बभूव।
मही देव्यु१षसो विभाती सैकेनैकेन मिषता वि चष्टे ॥३० ॥

यह सनातनशक्ति, सनातनकाल से विद्यमान है। यह पुरातनशक्ति ही समस्त संसार में व्याप्त रही है। ऐसी यह महान् देवी उषा को आभामयी बनाती है। वह अकेले-अकेले प्रत्येक प्राणी को देख रही है ॥३० ॥

२९१२. अविर्वै नाम देवतर्तेनास्ते परीवृता। तस्या रूपेणेमे वृक्षा हरिता हरितस्रजः ॥३१॥

"अवि" (रक्षण करने वाली प्रकृति) देवी ऋत के द्वारा ढकी (आच्छादित) है। उसी के रूप से यह वृक्ष एवं पत्ते हरे हुए हैं ॥३१ ॥

२९१३. अन्ति सन्तं न जहात्यन्ति सन्तं न पश्यति।
देवस्य पश्य काव्यं न ममार न जीर्यति ॥३२ ॥

यह पास में आए हुए (शरणागत) को नहीं छोड़ता है और यह समीप स्थित को भी नहीं देखता है। इस देव के काव्य (वेदज्ञान) को देखो, जो न कभी मरता है और न ही जीर्ण होता है ॥३२ ॥

२९१४. अपूर्वेणेषिता वाचस्ता वदन्ति यथायथम्।
वदन्तीर्यत्र गच्छन्ति तदाहुर्ब्राह्मणं महत् ॥३३ ॥

जिसके पूर्व कोई नहीं था, उन (परमेश्वर) से प्रेरित वचन (वेद वाणियाँ) यथार्थ का वर्णन करती हुई , जहाँ तक जाती हैं, वह ज्येष्ठ ब्रह्म कहलाता है ॥३३ ॥

२९१५. यत्र देवाश्च मनुष्याश्चारा नाभाविव श्रिताः ।
अपां त्वा पुष्पं पृच्छामि यत्र तन्मायया हितम् ॥३४ ॥

जिस प्रकार अरे (चक्र की) उसकी नाभि में आश्रित होते हैं, उसी प्रकार देवता एवं मनुष्य उसमें आश्रित हैं ।अप्-तत्त्व उसके विषय में हमें बताए , जो माया द्वारा आच्छादित रहता है ॥३४ ॥

२९१६. येभिर्वात इषितः प्रवाति ये ददन्ते पञ्च दिशः सध्रीचीः ।
य आहुतिमत्यमन्यन्त देवा अपां नेतारः कतमे त आसन् ॥३५ ॥

जिनके द्वारा प्रेरित होकर वायु प्रवाहित होती है , जो मिली जुली पाँचों दिशाओं को अस्तित्व प्रदान करते हैं, जो देवता आहुतियों को अधिक मानते हैं, वे अप् प्रवाहों के नेता (नेतृत्व करने वाले) कौन हैं ? ॥३५ ॥

२९१७. इमामेषां पृथिवीं वस्त एकोऽन्तरिक्षं पर्येको बभूव ।
दिवमेषां ददते यो विधर्ता विश्वा आशाः प्रति रक्षन्त्येके ॥३६ ॥

एक वही इस पृथ्वी को आच्छादित करता है, एक वही अन्तरिक्ष के चारों ओर स्थित है । वह धारण करने वाला ही द्युलोक को धारण करता है । कुछ देव समस्त दिशाओं की रक्षा करते हैं ॥३६ ॥

२९१८. यो विद्यात् सूत्रं विततं यस्मिन्नोताः प्रजा इमाः ।
सूत्रं सूत्रस्य यो विद्यात् स विद्याद् ब्राह्मणं महत् ॥३७ ॥

जिसमें ये समस्त प्रजाएँ ओत-प्रोत हैं , जो विस्तृत इस (प्रकृतिरूपी) सूत्र को एवं इसके कारणरूप सूत्र को भी जानता है । वास्तव में वह ज्येष्ठ ब्रह्म को जानता है ॥३७ ॥

२९१९. वेदाहं सूत्रं विततं यस्मिन्नोताः प्रजा इमाः ।
सूत्रं सूत्रस्याहं वेदाथो यद् ब्राह्मणं महत् ॥३८ ॥

जिसमें ये समस्त प्रजाएँ ओत-प्रोत हैं, मैं उस विस्तृत (प्रकृतिरूपी) सूत्र को एवं उसके भी सूत्र (कारण) को जानता हूँ , वही ज्येष्ठब्रह्म है ॥३८ ॥

२९२०. यदन्तरा द्यावापृथिवी अग्निरैत् प्रदहन् विश्वदाव्यः ।
यत्रातिष्ठन्नेकपत्नीः परस्तात् क्वे वासीन्मातरिश्वा तदानीम् ॥३९ ॥

जब (प्रलयकाल में) द्यावा-पृथिवी के मध्य समस्त संसार को भस्म करने वाले अग्निदेव व्याप्त होते हैं, उस समय एक पत्नी (आज्ञा का पालन करने वाली एक मात्र संवरणशक्ति) ही रह जाती है, उस समय मातरिश्वा (वायु) कहाँ रहता है ? ॥३९ ॥

२९२१. अप्स्वा सीन्मातरिश्वा प्रविष्टः प्रविष्टा देवाः सलिलान्यासन् ।
बृहन् ह तस्थौ रजसो विमानः पवमानो हरित आ विवेश ॥४० ॥

वायु उस समय अप् तत्त्व (सृष्टि के उत्पादक मूल सक्रिय तत्त्व) में प्रविष्ट रहता है तथा अन्य देव भी उसी में प्रवेश करते हैं, तब वह लोकों का रचनाकार सबका संचालक महान् परमेश्वर विद्यमान रहता है । सभी दिशाओं के जाज्वल्यमान रहने पर भी वह व्याप्त रहता है ॥४० ॥

२९२२. उत्तरेणेव गायत्रीममृतेऽधि वि चक्रमे ।
साम्ना ये साम संविदुरजस्तद् ददृशे क्व ॥४१ ॥

जो साधक प्राण (गय) से उत्तर (आगे) स्थित अमृत-प्रवाह को प्राप्त करके गायत्री महाविद्या में गतिशील होते हैं, जो साम (आत्मतत्त्व) से, साम (परमात्मतत्त्व) को जानते हैं, वे ही जानते हैं कि अज (अजन्मा-परमात्मा का) कहाँ प्रत्यक्ष (साक्षात्कार) होता है ॥४१ ॥

२९२३. निवेशनः संगमनो वसूनां देव इव सविता सत्यधर्मा ।
इन्द्रो न तस्थौ समरे धनानाम् ॥४२ ॥

(अपनी शक्तियों का) निवेश करके (साधना की पूर्वोक्त) धारा के साथ गतिमान् (साधक) दिव्य सम्पदाओं के संग्राम में सत्य-धर्मपालक, सवितादेव तथा इन्द्रदेव की तरह (जयशील होकर) स्थित होता है ॥४२ ॥

२९२४. पुण्डरीकं नवद्वारं त्रिभिर्गुणेभिरावृतम् ।
तस्मिन् यद् यक्षमात्मन्वत् तद् वै ब्रह्मविदो विदुः ॥४३ ॥

नौ द्वारों वाला पुण्डरीक जीवनरूपी कमल तीन गुणों (सत् , रज और तम) से घिरा है । उसमें जो वन्दनीय आत्मा का स्थान है, उसे ब्रह्मज्ञानी जानते हैं ॥४३ ॥

२९२५. अकामो धीरो अमृतः स्वयंभू रसेन तृप्तो न कुतश्चनोनः ।
तमेव विद्वान् न बिभाय मृत्योरात्मानं धीरमजरं युवानम् ॥४४ ॥

निष्काम, धैर्यवान् , अमर तथा स्वयंभू ब्रह्म अपने ही रस से तृप्त रहता है । वह किसी भी विषय में न्यून नहीं है । उस धैर्यवान् , अजर तथा नित्य युवा आत्मा को जानने वाले मनुष्य मृत्यु से भयभीत नहीं होते ॥४४ ॥

[९ - शतौदनागौ सूक्त]

[**ऋषि-** अथर्वा । **देवता-** शतौदना(गौ) । **छन्द-** अनुष्टुप्, १ त्रिष्टुप्, १२ पथ्यापंक्ति, २५ द्व्युष्णिक् गर्भानुष्टुप्, २६ पञ्चपदा बृहती अनुष्टुप् उष्णिक् गर्भा जगती, २७ पञ्चपदाति जागतानुष्टुब्गर्भा शक्वरी ।]

इस सूक्त के देवता 'शतौदना' हैं। जिसका अर्थ होता है 'सैकड़ों प्रकार का परिपक्व आहार देने वाली ।' उन्हें पय, घृत, मधु आदि की दात्री कहा गया है। इस आधार पर कुछ आचार्यों ने इस सम्बोधन को 'गौ' से जोड़ने का प्रयास किया है। व्यापक अर्थों में पृथ्वी एवं पोषक प्रकृति को भी गौ कहते हैं। उस संदर्भ में ही यह उक्ति ठीक है। पृथ्वी तथा प्रकृति मातृभाव से सैकड़ों प्रकार का पोषण देती है। अस्तु , वे 'शतौदना' हैं। इस 'शतौदना' को 'अहिंसनीय' कहा गया है। जो लोग प्रकृति संतुलन 'इकॉलाजी' को हानि पहुँचाते हैं, वे इस 'शतौदना' का हनन करते हैं। उनके प्रति ऋषि ने रोष प्रकट किया है-

२९२६. अघायतामपि नह्या मुखानि सपत्नेषु वज्रमर्पयैतम् ।
इन्द्रेण दत्ता प्रथमा शतौदना भ्रातृव्यघ्नी यजमानस्य गातुः ॥१ ॥

पापियों (हानि पहुँचाने वालों) का मुख बन्द करो । उन शत्रुओं पर वज्र प्रहार करो । इन्द्रदेव द्वारा पहले दी गयी यह 'शतौदना' शत्रुओं का विनाश करने वाली तथा यजमान (यज्ञोन्मुख व्यक्तियों अथवा प्रक्रियाओं) का मार्गदर्शन करने वाली है ॥१ ॥

२९२७. वेदिष्टे चर्म भवतु बर्हिर्लोमानि यानि ते ।
एषा त्वा रशनाग्रभीद् ग्रावा त्वैषोऽधि नृत्यतु ॥२ ॥

हे शतौदने ! आपका चर्म वेदिका बने और रोम कुशारूप हो । इस डोरी (यज्ञीयप्रक्रिया के सूत्रों) द्वारा आपको बाँधा गया है । यह ग्रावा (रस निष्पादक यंत्र) आपके ऊपर हर्ष से नृत्य करे ॥२ ॥

२९२८. बालास्ते प्रोक्षणीः सन्तु जिह्वा सं माष्ट्र्वघ्न्ये ।
शुद्धा त्वं यज्ञिया भूत्वा दिवं प्रेहि शतौदने ॥३ ॥

हे अहिंसनीय ! आपके बाल प्रोक्षणी बनें और जिह्वा शोधन करे । हे शतौदने ! आप पूज्य और पवित्र बनकर द्युलोक में गमन करें ॥३ ॥

२९२९. यः शतौदनां पचति कामप्रेण स कल्पते ।
प्रीता ह्यस्यर्त्विजः सर्वे यन्ति यथायथम् ॥४ ॥

जो मनुष्य 'शतौदना' का परिपाक करते हैं, वे कामनापूर्ति में समर्थ होते हैं और इससे हर्षित होकर ऋत्विग्गण यथायोग्य मार्ग से वापस जाते हैं ॥४ ॥

['शतौदना' तथा 'प्रकृति' का परिपाक विभिन्न प्रक्रियाओं से होता रहता है । मनुष्य में यज्ञीय तथा प्रकृति संवर्द्धक प्रक्रियाओं द्वारा सहायक बनते हैं । परिपाक में भाग लेने वाले लाभान्वित होते हैं ।]

२९३०. स स्वर्गमा रोहति यत्रादस्त्रिदिवं दिवः ।अपूपनाभिं कृत्वा यो ददाति शतौदनाम् ।

जो 'शतौदना' को अपूप (मालपुवों) के रूप में प्रदान करते हैं, वे अन्तरिक्ष स्थित स्वर्गलोक को प्राप्त करते हैं ॥५ ॥

[मालपुए का मैदा जब गर्म घी में छोड़ा जाता है, तो फैलकर बड़ा आकार बना लेता है । उसमें छिद्र हो जाते हैं तथा घी उसके अधिकतम भाग के साथ सीधे सम्पर्क में आकर उसे पकाता है । यज्ञ द्वारा छोड़े गए वायुभूत पोषक पदार्थ, इसी प्रकार प्रकृति में फैल जाते हैं । दिव्य आकाशीय प्रवाह उनके अधिकतम भाग के सीधे सम्पर्क में आकर उन्हें पोषण, क्षमता - सम्पन्न बनाते हैं । इसी प्रक्रिया की ओर ऋषि का संकेत प्रतीत होता है ।]

२९३१. स तांल्लोकान्त्समाप्नोति ये दिव्या ये च पार्थिवाः ।
हिरण्यज्योतिषं कृत्वा यो ददाति शतौदनाम् ॥६ ॥

जो 'शतौदना' गौ को हिरण्य ज्योतियुक्त करके (यज्ञीय ऊर्जा या अंतरिक्षीय प्रकाशमान प्रवाहों से संयुक्त करके) दान करते हैं, वे उन लोकों को प्राप्त करते हैं, जो दिव्य तथा पार्थिव हैं ॥६ ॥

२९३२. ये ते देवि शमितारः पक्तारो ये च ते जनाः ।
ते त्वा सर्वे गोप्स्यन्ति मैभ्यो भैषीः शतौदने ॥७ ॥

जो आपकी शान्ति के लिए तथा आपको परिपक्व करने वाले लोग हैं, वे सब आपकी सुरक्षा करेंगे । हे देवि ! आप उनसे भयभीत न हों ॥७ ॥

२९३३. वसवस्त्वा दक्षिणत उत्तरान्मरुतस्त्वा ।
आदित्याः पश्चाद् गोप्स्यन्ति साग्निष्टोममति द्रव ॥८ ॥

दक्षिण की ओर से वसुदेव आपकी सुरक्षा करेंगे, उत्तर की ओर से मरुद्‌गण और पीछे की ओर से आदित्यगण आपकी सुरक्षा करेंगे, इसलिए आप अग्निष्टोम यज्ञ के पार गमन करें ॥८ ॥

२९३४. देवाः पितरो मनुष्या गन्धर्वाप्सरसश्च ये ।
ते त्वा सर्वे गोप्स्यन्ति सातिरात्रमति द्रव ॥९ ॥

देव, पितर, मनुष्य, गन्धर्व तथा अप्सराएँ, ये सब आपकी सुरक्षा करेंगे । आप अतिरात्र यज्ञ के पार गमन करें ॥९ ॥

२९३५. अन्तरिक्षं दिवं भूमिमादित्यान् मरुतो दिशः ।
लोकान्त्स सर्वानाप्नोति यो ददाति शतौदनाम् ॥१० ॥

जो 'शतौदना' का दान करते हैं, वे अन्तरिक्ष, द्युलोक, पृथ्वी, सूर्य, मरुत् तथा दिशाओं आदि के सम्पूर्ण लोकों को प्राप्त करते है ॥१० ॥

२९३६. घृतं प्रोक्षन्ती सुभगा देवी देवान् गमिष्यति ।
पक्तारमघ्न्ये मा हिंसीर्दिवं प्रेहि शतौदने ॥११ ॥

हे अहिंसनीय सुभगा देवि ! आप घृत सिंचन करती हुई देवताओं को प्राप्त होंगी । आप पकाने वाले की हिंसा न करें, उन्हें स्वर्ग की ओर प्रेरित करें ॥११ ॥

['शतौदना' प्रकृति कभी-कभी क्रुद्ध हो उठती है, तो मनुष्यों का अनिष्ट होने लगता है । उससे प्रार्थना है कि हम आपके विकास-परिपाक में सहयोगी हैं । हे मातः ! हमें मारो मत, श्रेष्ठ दिशा में प्रेरित करो ।]

२९३७. ये देवा दिविषदो अन्तरिक्षसदश्च ये ये चेमे भूम्यामधि ।
तेभ्यस्त्वं धुक्ष्व सर्वदा क्षीरं सर्पिरथो मधु ॥१२ ॥

जो देव स्वर्ग, अन्तरिक्ष तथा धरती पर निवास करते हैं, उनके लिए सदैव दुग्ध, घृत तथा मधु का दोहन करें ॥

२९३८. यत् ते शिरो यत् ते मुखं यौ कर्णौ ये च ते हनू ।
आमिक्षां दुह्रतां दात्रे क्षीरं सर्पिरथो मधु ॥१३ ॥

आपके जो सिर, मुख, कान तथा हनु हैं, वे दाता को, दुग्ध, दही, घृत तथा मधु प्रदान करें ॥१३ ॥

२९३९. यौ त ओष्ठौ ये नासिके ये शृङ्गे ये च तेऽक्षिणी ।
आमिक्षां दुह्रतां दात्रे क्षीरं सर्पिरथो मधु ॥१४ ॥

आपके जो ओष्ठ, नाक, आँख तथा सींग हैं, वे दाता को, दुग्ध, दही, घृत तथा मधु प्रदान करें ॥१४ ॥

२९४०. यत् ते क्लोमा यद् हृदयं पुरीतत् सहकण्ठिका ।
आमिक्षां दुह्रतां दात्रे क्षीरं सर्पिरथो मधु ॥१५ ॥

आपके जो फेफड़े, हृदय, मलाशय तथा कण्ठ भाग हैं, वे दाता को दुग्ध, दही, घृत तथा मधु प्रदान करें ॥१५ ॥

२९४१. यत् ते यकृद् ये मतस्ने यदान्त्रं याश्च ते गुदाः ।
आमिक्षां दुह्रतां दात्रे क्षीरं सर्पिरथो मधु ॥१६ ॥

आपके जो यकृत, गुर्दे, आँते तथा गुदा हैं, वे दाता को दुग्ध, दही, घृत तथा मधु प्रदान करें ॥१६ ॥

२९४२. यस्ते प्लाशिर्यो वनिष्ठुर्यौ कुक्षी यच्च चर्म ते ।
आमिक्षां दुह्रतां दात्रे क्षीरं सर्पिरथो मधु ॥१७ ॥

आपके जो प्लीहा, गुदाभाग, कुक्षि (कोख) तथा चर्म हैं, वे दाता को दुग्ध, दही, घृत तथा मधु प्रदान करें ॥१७ ॥

२९४३. यत् ते मज्जा यदस्थि यन्मांसं यच्च लोहितम् ।
आमिक्षां दुह्रतां दात्रे क्षीरं सर्पिरथो मधु ॥१८ ॥

आपके जो मज्जा, अस्थि , मांस और रुधिर हैं, वे दाता को, दूध, दही, घी तथा मधु प्रदान करें ॥१८ ॥

२९४४. यौ ते बाहू ये दोषणी यावंसौ या च ते ककुत्।
आमिक्षां दुह्रतां दात्रे क्षीरं सर्पिरथो मधु ॥१९ ॥

आपके जो बाहु , भुजाएँ , कन्धे तथा ककुत् हैं , वे दाता को दुग्ध, दही, घृत तथा मधु प्रदान करें ॥१९ ॥

२९४५. यास्ते ग्रीवा ये स्कन्धा याः पृष्टीर्याश्च पर्शवः ।
आमिक्षां दुह्रतां दात्रे क्षीरं सर्पिरथो मधु ॥२० ॥

आपके जो गर्दन, पीठ, कन्धे तथा पसलियाँ हैं, वे दाता को दुग्ध, दही, घृत तथा मधु प्रदान करें ॥२० ॥

२९४६. यौ त ऊरू अष्ठीवन्तौ ये श्रोणी या च ते भसत्।
आमिक्षां दुह्रतां दात्रे क्षीरं सर्पिरथो मधु ॥२१ ॥

आपके जो जंघा, घुटने, कूल्हे तथा गुह्यांग हैं, वे दाता को दुग्ध, दही, घृत तथा मधु प्रदान करें ॥२१ ॥

२९४७. यत् ते पुच्छं ये ते बाला यदूधो ये च ते स्तनाः ।
आमिक्षां दुह्रतां दात्रे क्षीरं सर्पिरथो मधु ॥२२ ॥

आपके जो पूँछ, बाल, दुग्धाशय तथा थन हैं, वे दाता को दुग्ध, दही, घृत तथा मधु प्रदान करें ॥२२ ॥

२९४८. यास्ते जङ्घा याः कुष्ठिका ऋच्छरा ये च ते शफाः ।
आमिक्षां दुह्रतां दात्रे क्षीरं सर्पिरथो मधु ॥२३ ॥

आपके जो जंघा , खुट्टियाँ, खुर तथा कलाई के भाग हैं , वे दाता को दुग्ध, घृत, दही तथा मधु प्रदान करें ॥२३ ॥

२९४९. यत् ते चर्म शतौदने यानि लोमान्यघ्न्ये ।
आमिक्षां दुह्रतां दात्रे क्षीरं सर्पिरथो मधु ॥२४ ॥

हे शतौदने ! हे अघ्न्ये ! आपके जो चर्म तथा रोम हैं. वे दाता को दुग्ध, घृत, दही तथा मधु प्रदान करें ॥२४ ॥

२९५०. क्रोडौ ते स्तां पुरोडाशावाज्येनाभिघारितौ ।
तौ पक्षौ देवि कृत्वा सा पक्तारं दिवं वह ॥२५ ॥

हे देवि ! आपकेपार्श्व भाग, घृत द्वारा अभिषिंचित पुरोडाश हों । हे शतौदने ! आप उनको पंख बनाकर पकाने वाले को स्वर्ग ले जाएँ ॥२५ ॥

२९५१. उलूखले मुसले यश्च चर्मणि यो वा शूर्पे तण्डुलः कणः ।
यं वा वातो मातरिश्वा पवमानो ममाथाग्निष्टद्धोता सुहुतं कृणोतु ॥२६ ॥

ओखली, मूसल, चर्म तथा सूर्प में जो चावल के कण रह गए हैं अथवा जिसको मातरिश्वा ने शुद्ध करते हुए मंथन किया है, उसको होता अग्निदेव श्रेष्ठ हविरूप बनाएँ ॥२६ ॥

२९५२. अपो देवीर्मधुमतीर्घृतश्चुतो ब्रह्मणां हस्तेषु प्रपृथक् सादयामि ।
यत्काम इदमभिषिञ्चामि वोऽहं तन्मे सर्वं सं पद्यतां वयं स्याम पतयो रयीणाम् ॥

मधुयुक्त घृत को प्रदान करने वाली दिव्य जल धाराओं को हम ब्राह्मणों के हाथों में अलग-अलग प्रदान करते हैं । हे ब्राह्मणो ! जिस कामना के लिए हम आपका अभिषेक करते हैं, वह सब हमें प्राप्त हो और हम धनपति बनें ॥२७ ॥

[१० - वशागौ सूक्त]

[**ऋषि-** कश्यप । देवता- वशा । **छन्द-** अनुष्टुप्, १ ककुम्मती अनुष्टुप्, ५ पञ्चपदाति जागतानुष्टुप्, गर्भा स्कन्धोग्रीवी बृहती, ६, ८, १० विराट् अनुष्टुप्, २३ बृहती, २४ उपरिष्टात् बृहती, २६ आस्तारपंक्ति, २७ शङ्कुमती अनुष्टुप्, २९ त्रिपदा विराट् गायत्री, ३१ उष्णिक् गर्भा अनुष्टुप, ३२ विराट् पथ्या बृहती ।]

इस सूक्त के देवता वशा हैं। पूर्व सूक्त (क्र. ९ के 'शतौदना') की तरह इस सम्बोधन का भाव भी गौ की तरह पोषण देने वाली सूक्ष्म प्रकृति से जुड़ता है। हमारे पर्यावरण की सीमा में जो प्रकृति है, वहाँ तक हमारा वश चलता है अथवा यह हमारे जीवनचक्र को वश में रखने वाली है, इसलिए इसे वशा कहा गया है। मन्त्र क्र० २-३ के आधार पर यह यज्ञ से उत्पन्न पोषक शक्तिप्रवाह प्रतीत होती है तथा मन्त्र क्र० ६ में इसे पर्जन्य- पत्नी कहा है, जिससे इसके 'उर्वरता' होने का बोध होता है-

२९५३. नमस्ते जायमानायै जाताया उत ते नमः ।
बालेभ्यः शफेभ्यो रूपायाघ्न्ये ते नमः ॥१ ॥

हे अहिंसनीय गौ ! उत्पन्न हुई तथा उत्पन्न होने वाली आपको नमस्कार है । आपके बालों , खुरों तथा विभिन्न रूपों के लिए नमस्कार है ॥१ ॥

२९५४. यो विद्यात् सप्त प्रवतः सप्त विद्यात् परावतः ।
शिरो यज्ञस्य यो विद्यात् स वशां प्रति गृह्णीयात् ॥२ ॥

जो वशा गौ के सात जीवन- प्रवाहों, सात अन्तर-स्थानों तथा यज्ञ के सिर को जानते हैं, वे ही वशा गौ को स्वीकार कर सकते हैं ॥२ ॥

२९५५. वेदाहं सप्त प्रवतः सप्त वेद परावतः ।
शिरो यज्ञस्याहं वेद सोमं चास्यां विचक्षणम् ॥३ ॥

सात जीवन- प्रवाहों, सात अन्तर स्थानों तथा यज्ञ के सिर को भी हम जानते हैं । इसमें जो विशेष आलोकित होने वाले सोमदेव हैं, उनको भी हम जानते हैं ॥३ ॥

२९५६. यया द्यौर्यया पृथिवी ययापो गुपिता इमाः ।
वशां सहस्रधारां ब्रह्मणाच्छावदामसि ॥४ ॥

जिसने द्यावा, पृथिवी और समस्त जल की सुरक्षा की है, उस सहस्रधारा प्रदान करने वाली वशा गौ से हम ज्ञान द्वारा सम्मुख होकर वार्त्तालाप करते हैं ॥४ ॥

२९५७. शतं कंसाः शतं दोग्धारः शतं गोप्तारो अधि पृष्ठे अस्याः ।
ये देवास्तस्यां प्राणन्ति ते वशां विदुरेकधा ॥५ ॥

इसके पृष्ठ में दुग्ध के सैकड़ों बर्तन हैं, सैकड़ों दूध दुहने वाले हैं और सैकड़ों संरक्षक हैं । जो देवता उस गाय से जीवित रहते हैं, वे एकमत से उसके महत्त्व को जानते हैं ॥५ ॥

[प्रकृति के पोषण देने वाले सैकड़ों स्रोत हैं, उनके दोहन के क्रम भी सैकड़ों हैं। देवगण उसी से तृप्त होते हैं।]

२९५८. यज्ञपदीराक्षीरा स्वधाप्राणा महीलुका ।
वशा पर्जन्यपत्नी देवाँ अप्येति ब्रह्मणा ॥६ ॥

यज्ञ में विशेष स्थान प्राप्त, दूध देने वाली, अन्नरूप प्राण को धारण करने से धरती पर प्रसिद्ध तथा पर्जन्य की पत्नी (उर्वरता) वशा, ब्रह्मरूप अन्न द्वारा देवताओं को प्राप्त करती है ॥६ ॥

२९५९. अनु त्वाग्निः प्राविशदनु सोमो वशे त्वा ।
ऊधस्ते भद्रे पर्जन्यो विद्युतस्ते स्तना वशे ॥७ ॥

हे वशा गौ ! अग्निदेव और सोमदेव आप में प्रविष्ट हुए हैं । हे कल्याणकारी गौ ! पर्जन्य आपका दुग्ध स्थान है और हे वशे ! विद्युत् आपके स्तन हैं ॥७ ॥

२९६०. अपस्त्वं धुक्षे प्रथमा उर्वरा अपरा वशे ।
तृतीयं राष्ट्रं धुक्षेऽन्नं क्षीरं वशे त्वम् ॥८ ॥

हे वशा गौ ! आप सबसे पहले जल प्रदान करती हैं, उसके बाद उर्वरक भूमि प्रदान करती हैं, फिर तीसरी राष्ट्रीयशक्ति प्रदान करती हैं । हे वशे ! तत्पश्चात् आप अन्न और दूध प्रदान करती हैं ॥८ ॥

२९६१. यदादित्यैर्हूयमानोपातिष्ठ ऋतावरि ।
इन्द्रः सहस्रं पात्रान्त्सोमं त्वापाययद् वशे ॥९ ॥

हे ऋतावरि ! जब आप आदित्यों द्वारा बुलाए जाने पर उनके समीप गयी थीं, तब हे वशे ! इन्द्रदेव ने आपको हजारों पात्रों से सोमरस पिलाया था ॥९ ॥

[सूर्य की उर्वरता सोम प्रवाहों से ही बनी हुई है- 'आदित्यः सोमेन बलिनः ।' इन्द्र नियन्ताशक्ति द्वारा सूर्यस्थ वशा- उर्वरता को सहस्रों धाराओं से सोमपान कराया जाता है ।]

२९६२. यदनूचीन्द्रमैरात् त्व ऋषभो ऽह्वयत् ।
तस्मात् ते वृत्रहा पयः क्षीरं क्रुद्धो हरद् वशे ॥१० ॥

हे गौ ! जब आप अनुकूलता से इन्द्रदेव के समीप थीं, तब वृषभ ने आपको समीप से बुलाया था, इसी कारण क्रोधित होकर वृत्रहन्ता इन्द्रदेव ने आपके दूध और जल को हर लिया था ॥१० ॥

२९६३. यत् ते क्रुद्धो धनपतिरा क्षीरमहरद् वशे । इदं तदद्य नाकस्त्रिषु पात्रेषु रक्षति ॥

हे वशा गौ ! जब क्रोधित होकर धनपति ने आपके दुग्ध को हर लिया था, तब से आज तक यह स्वर्गधाम ही सोमरूप तीन पात्रों में उसकी सुरक्षा कर रहा है ॥११ ॥

२९६४. त्रिषु पात्रेषु तं सोममा देव्य हरद् वशा ।
अथर्वा यत्र दीक्षितो बर्हिष्यास्त हिरण्यये ॥१२ ॥

जहाँ पर दीक्षित होकर 'अथर्वा' ऋषि मनोहर आसन पर बैठते हैं, उनके समीप देवी वशा तीनों पात्रों में रखा हुआ सोमरस ले जाती हैं ॥१२ ॥

२९६५. सं हि सोमेनागत समु सर्वेण पद्वता ।
वशा समुद्रमध्यष्ठाद् गन्धर्वैः कलिभिः सह ॥१३ ॥

सोम तथा समस्त पैर वालों के साथ वशा गौ सुसंगत हो जाती है । वह कलि (ध्वनि करने वाले) गन्धर्वों के साथ समुद्र पर भी प्रतिष्ठित होती है ॥१३ ॥

२९६६. सं हि वातेनागत समु सर्वैः पतत्रिभिः । वशा समुद्रे प्रानृत्यदृचः सामानि बिभ्रती ।

वायु तथा समस्त पैर वाले प्राणियों के संग यह वशा गौ सुसंगत हो गई थी । यह ऋचा तथा साम को धारण करती हुई समुद्र में नर्तन करती है ॥१४ ॥

२९६७. सं हि सूर्येणागत समु सर्वेण चक्षुषा ।
वशा समुद्रमत्यख्यद् भद्रा ज्योतींषि बिभ्रती ॥१५ ॥

सूर्य तथा समस्त नेत्र वालों से मिलती हुई, ज्योतियों को धारण करती हुई, कल्याणकारी वशा, समुद्र से भी अधिक विख्यात हुई ॥१५ ॥

२९६८. अभीवृता हिरण्येन यदतिष्ठ ऋतावरि ।
अश्वः समुद्रो भूत्वाध्यस्कन्दद् वशे त्वा ॥१६ ॥

हे अन्न प्रदान करने वाली गौ ! जब आप स्वर्णिम आभूषणों से सम्पन्न होकर खड़ी हुई थीं, उस समय हे वशे ! आपके समीप समुद्र अश्व बनकर आ गया ॥१६ ॥

२९६९. तद् भद्राः समगच्छन्त वशा देष्ट्र्यथो स्वधा ।
अथर्वा यत्र दीक्षितो बर्हिष्यास्त हिरण्यये ॥१७ ॥

जहाँ पर दीक्षित होकर 'अथर्वा' ऋषि स्वर्णिम आसन पर विराजते हैं, वहाँ पर वशा देष्ट्री तथा स्वधा (देने वाली तथा तृप्त करने वाली) होकर पहुँच जाती है ॥१७ ॥

२९७०. वशा माता राजन्यस्य वशा माता स्वधे तव ।
वशाया यज्ञ आयुधं ततश्चित्तमजायत ॥१८ ॥

क्षत्रियों की माता वशा है, हे स्वधे ! आपकी माता भी वशा है । वशा से आयुध उत्पन्न हुए हैं और उससे चित्त विनिर्मित हुआ है ॥१८ ॥

२९७१. ऊर्ध्वो बिन्दुरुदचरद् ब्रह्मणः ककुदादधि ।
ततस्त्वं जज्ञिषे वशे ततो होताजायत ॥१९ ॥

ब्रह्म के उच्च भाग (ककुद्) से एक बूँद ऊपर उछला, हे वशे ! उससे आप प्रकट हुईं, उसके बाद होता उत्पन्न हुए ॥१९ ॥

२९७२. आस्नस्ते गाथा अभवन्नुष्णिहाभ्यो बलं वशे ।
पाजस्याज्जज्ञे यज्ञ स्तनेभ्यो रश्मयस्तव ॥२० ॥

हे वशे ! आपके मुख से गाथाएँ बनी हैं, गर्दन के भागों से बल प्रकट हुआ है, दुग्धाशय से यज्ञ प्रकट हुआ है और स्तनों से किरणें प्रकट हुई हैं ॥२० ॥

२९७३. ईर्माभ्यामयनं जातं सक्थिभ्यां च वशे तव ।
आन्त्रेभ्यो जज्ञिरे अत्रा उदरादधि वीरुधः ॥२१ ॥

हे वशे ! आपके बाहुओं तथा पैरों से गमन होता है । आपकी आँतों से विविध पदार्थ तथा उदर से वनस्पतियाँ उत्पन्न हुई हैं ॥२१ ॥

२९७४. यदुदरं वरुणस्यानुप्राविशथा वशे ।
ततस्त्वा ब्रह्मोदह्वयत् स हि नेत्रमवेत् तव ॥२२ ॥

हे वशे ! जब आप वरुणदेव के उदर में प्रविष्ट हुई थीं, तब ब्रह्मा ने आपको बुलाया था और वे ही आपके नेत्र को जान सके थे ॥२२ ॥

२९७५. सर्वे गर्भादवेपन्त जायमानादसूस्वः ।
ससूव हि तामाहुर्वशेति ब्रह्मभिः क्लृप्तः स ह्यस्या बन्धुः ॥२३ ॥

ऐसा कहते हैं, कि समस्त प्राणी गर्भ से पैदा होने से भयभीत होते हैं, यह वशा ही उनको पैदा करती है और इसका भाई मन्त्रों से समर्थ होने वाला कर्म है ॥२३ ॥

[वशा उर्वरा शक्ति का भाई तथा मंत्रों से समर्थ होने वाला यज्ञ है । अगले मंत्र में उसे पार करने वाला कहा गया है ।]

२९७६. युध एकः सं सृजति यो अस्या एक इद् वशी ।
तरांसि यज्ञा अभवन् तरसां चक्षुरभवद् वशा ॥२४ ॥

(वशा का) एक (अन्य भाई) संघर्षपूर्वक सृजन करता है ।एक यज्ञ पार कराने वाला है ।पार होने वालों का नेत्र वशा ही है ॥२४ ॥

[वशा के भाई सृजन और यजन है । सृजन उसके साथ उसकी शक्ति प्रकट करता है तथा यजन उसमें समाहित होकर उसकी शक्ति बढ़ाता है ।]

२९७७. वशा यज्ञं प्रत्यगृह्णाद् वशा सूर्यमधारयत् ।
वशायामन्तरविशदोदनो ब्रह्मणा सह ॥२५ ॥

वशा यज्ञ को स्वीकार करती है, उसने ही सूर्य को धारण किया है । ब्रह्मा के साथ वशा में ओदन भी प्रविष्ट है ॥२५ ॥

२९७८. वशामेवामृतमाहुर्वशां मृत्युमुपासते ।
वशेदं सर्वमभवद्देवा मनुष्या३ असुराः पितर ऋषयः ॥२६ ॥

देवगण 'वशा' को अमृत कहते हैं और उसे ही मृत्यु समझकर उसकी उपासना करते हैं । देव, मानव, असुर, पितर तथा ऋषि, ये सब वशामय ही हैं ॥२६ ॥

२९७९. य एवं विद्यात् स वशां प्रति गृह्णीयात् ।
तथा हि यज्ञः सर्वपाद् दुहे दात्रेऽनपस्फुरन् ॥२७ ॥

जो इस ज्ञान को जानते हैं, वे 'वशा ' का प्रतिग्रहण करें । 'वशा' के दाता को यज्ञ अविचलित भाव से सब फल प्रदान करता है ॥२७ ॥

२९८०. तिस्रो जिह्वा वरुणस्यान्तर्दीद्यत्यासनि ।
तासां या मध्ये राजति सा वशा दुष्प्रतिग्रहा ॥२८ ॥

वरुणदेव के मुँह के अन्दर तीन जिह्वाएँ चमकती हैं । उनके बीच में जो विशेषरूप से आलोकित होती है, वह 'वशा' ही है । अतः उसे दान में स्वीकार करना दुरूह है ॥२८ ॥

२९८१. चतुर्धा रेतो अभवद् वशायाः ।
आपस्तुरीयममृतं तुरीयं यज्ञस्तुरीयं पशवस्तुरीयम् ॥२९ ॥

'वशा' गौ का वीर्य चार भागों में विभक्त है । उसका चौथाई भाग जल, चौथाई अमृत, चौथाई यज्ञ तथा चौथाई पशु है ॥२९ ॥

२९८२. वशा द्यौर्वशा पृथिवी वशा विष्णुः प्रजापतिः ।
वशाया दुग्धमपिबन्त्साध्या वसवश्च ये ॥३० ॥

'वशा' ही द्यौ और धरती है, 'वशा' ही प्रजापालक विष्णु है । जो साध्य तथा वसु देवगण हैं, वे 'वशा' का ही दुग्धपान करते हैं ॥३० ॥

[उर्वरतारूपी 'वशा' ही सबका पालन करती है, अतः विष्णु रूपा है । यह प्रवाह द्युलोक से पृथ्वी तक संचरित है ।]

२९८३. वशाया दुग्धं पीत्वा साध्या वसवश्च ये ।
ते वै ब्रध्नस्य विष्टपि पयो अस्या उपासते ॥३१ ॥

'वशा' का दुग्धपान करने वाले साध्य और वसु , सूर्यमण्डल में विद्यमान देवों के स्थान में दुग्ध की ही उपासना करते हैं ॥३१ ॥

[ऋषि की दृष्टि में उर्वरता के प्रवाह सूर्य मण्डल से भी निःसृत होते हैं ।]

२९८४. सोममेनामेके दुह्रे घृतमेक उपासते ।
य एवं विदुषे वशां ददुस्ते गतास्त्रिदिवं दिवः ॥३२ ॥

इनमें से एक सोम का दोहन करते हैं और एक घी को प्राप्त करने की साधना करते हैं । जो ऐसे ज्ञानी को गौ प्रदान करते हैं, वे स्वर्गलोक में गमन करते हैं ॥३२ ॥

२९८५. ब्राह्मणेभ्यो वशां दत्त्वा सर्वाँल्लोकान्त्समश्नुते ।
ऋतं ह्यस्यामार्पितमपि ब्रह्माथो तपः ॥३३ ॥

मनुष्य ब्राह्मणों को 'वशा' का दान करके समस्त लोकों को प्राप्त करते है । इस 'वशा' में सत्य, ब्रह्म तथा तप आश्रित (समाहित) हैं ॥३३ ॥

२९८६.वशां देवा उप जीवन्ति वशां मनुष्या उत ।
वशेदं सर्वमभवद् यावत् सूर्यो विपश्यति ॥३४ ॥

देवगण 'वशा' पर जीवन व्यतीत करते हैं और मनुष्य भी 'वशा' पर जीवित रहते हैं । जहाँ तक आदित्य का आलोक पहुँच सकता है, वह सब 'वशा' ही है ॥३४ ॥

॥इति दशमं काण्डं समाप्तम् ॥

◆

परिशिष्ट - १

अथर्ववेद भाग-१ के ऋषियों का संक्षिप्त परिचय-

१. अगस्त्य (६.१३३) - अगस्त्य ऋषि का ऋषित्व चारों वेदों में दृष्टिगोचर होता है। अथर्ववेद में ६.१३३ सूक्त इनके द्वारा दृष्ट है। ऋग्वेद सर्वानुक्रमणी (२.१.१६६) के अनुसार ये मित्रावरुण के पुत्र थे तथा उर्वशी से उत्पन्न हुए थे। ऋग्वेद १.११७.११ में अगस्त्य ऋषि द्वारा विश्पला की टाँग के लिए अश्विनीकुमारों की स्तुति करने का उल्लेख मिलता है। ऋ० १.१७९ में इनके द्वारा अपनी पत्नी लोपामुद्रा के साथ संवाद विवेचित हुआ है। इस सूक्त में प्रथम दो ऋचाएँ लोपामुद्रा द्वारा और अन्तिम दो ऋचाएँ अगस्त्य शिष्यों द्वारा दृष्ट हैं। एक ऋचा १०.६०.६ अगस्त्य-स्वसा द्वारा दृष्ट है। ऋ० ७.३३.१० से अगस्त्य और वसिष्ठ दोनों के मित्रावरुण और उर्वशी द्वारा उत्पन्न होने का प्रमाण मिलता है। इसी कारण दोनों के नाम के साथ मैत्रावरुणि पद संयुक्त होता है। बृह० ५.१५० में भी इस तथ्य की पुष्टि होती है। ऋ० १.१८९.८ में इन्हें मान्य (मान के पुत्र) के रूप में उपन्यस्त किया गया है। सप्तऋषियों में भी इन्हें मान्यता प्राप्त है।

२. अङ्गिरा (२.३) - अथर्ववेद में अनेक स्थानों पर अङ्गिरा (अङ्गिरस्) को ऋषित्व प्राप्त हुआ है। सम्भवतः अग्नि कर्म से जुड़े होने के कारण इन्हें अङ्गिरस् कहा गया है। इनके वंशजों (आङ्गिरसों) में अनेकों को बहुत प्रतिष्ठा प्राप्त हुई है। नवग्व और दशग्व उनमें से श्रेष्ठतम हैं- **नवग्वो नु दशग्वो अङ्गिरस्तमः** (ऋ० १०.६२.६)। इन्हें "विश्वरूप" कहकर विवेचित किया गया है- **विश्वरूपा अङ्गिरसो न सामभिः** (ऋ० १०.७८.५)। अग्नि की भाँति इन्हें भी शक्ति का पुत्र माना गया है- **अच्छा हि त्वा सहसः सूनो अङ्गिरः स्रुचश्चरन्त्यध्वरे** (अथर्व० २०.१०३.३)। ये ज्येष्ठ ब्रह्म के नेत्ररूप माने गये हैं- **चक्षुरङ्गिरसो ऽ भवन्......ज्येष्ठाय ब्रह्मणे नमः** (अथर्व० १०.७.३४)। वे पितृतुल्य माने जाते थे- **अङ्गिरसो नः पितरो** (अथर्व० १८.१.५८)। अग्नि के आविष्कार के लिए अङ्गिरा को ख्याति प्राप्त है। मन्थन का कार्य पहले करने से ये सहसपुत्र कहलाये-**स जायसे मथ्यमानः सहोमहत् त्वामाहुः सहसस्पुत्र-मंगिरः** (ऋ० ५.११.६)। ब्राह्मण ग्रन्थों में इन्हें अग्नि का ही रूप माना गया है- **अङ्गिरा उ ह्यग्निः** (शत० ब्रा० १.४.१.२५)। **अङ्गिरसां वा एकोऽग्निः** (ऐत० ब्रा० ६.३४)। इन्हें ही प्राण एवं रसरूप में भी विवेचित किया गया है-**प्राणो वा अङ्गिराः** (शत० ब्रा० ६.१.२.२८)। **ये ऽ ङ्गिरसः स रसः** (गो० ब्रा० १.३.४)।

३. अथर्वा (१.१-३) - अथर्वा ऋषि को अथर्ववेद में प्रमुखरूप से ऋषित्व प्राप्त हुआ है। अनेक स्थानों पर इन्हें एक शल्य चिकित्सक के रूप में प्रतिष्ठा प्राप्त हुई है। इनके द्वारा मनुष्य की मूर्धा को सिलने और हृदय को यथास्थान स्थिर करने का,उल्लेख मिलता है-**मूर्धानमस्य संसीव्याथर्वा हृदयं च यत्** (अथर्व० १०.२.२६)। अथर्वा का इन्द्र के साथ सखा का सम्बन्ध था,उनके लिए उन्होंने पूर्ण चमस बनाया था- **अथर्वा पूर्णं चमसं यमिन्द्रायाबिभर्वाजिनीवते** (अथर्व० १८.३.५४)। अथर्वा प्रथम आहुति डालने के कारण विश्व के प्रथम याज्ञिक थे- **यामाहुतिं प्रथमामथर्वा या जाता या हव्यमकृणोज्जातवेदाः** (अथर्व० १९.४.१) अथर्वा और अङ्गिरा को पिता तुल्य बृहस्पति माना गया है और देवबन्धु कहा गया है। अथर्वा को वरुण से उत्पन्न माना गया है-**अजीजनो हि वरुण स्वधावन्नथर्वाणं पितरं देवबन्धुम्** (अथर्व० ५.११.११)। अथर्वा को प्रजापति भी माना गया है-**अथर्वा वै प्रजापतिः** (गो० ब्रा० १.१.४)। अथर्वा के पुत्र दध्यङ् ऋषि प्रख्यात हैं- **तमु त्वा दध्यङ्ङृषिः पुत्र ईधे अथर्वणः** (मैत्रा० सं० २.७.३)।

४. अथर्वाङ्गिरा (४.८) - अथर्ववेद में अनेक स्थानों पर अथर्वा और अङ्गिरा का सम्मिलित ऋषित्व दृष्टिगोचर होता है। इनका साथ-साथ भी अनेक स्थानों पर उल्लेख हुआ है। अथर्वण और अङ्गिरस् को स्कम्भ (ब्रह्म) के मुख के रूप में मान्यता मिली है- **अथर्वाङ्गिरसो मुखं स्कम्भं तं ब्रूहि कतमः स्विदेव सः** (अथर्व० १०.७.२०)। अथर्वाङ्गिरस् को प्रथम आहुतिकर्त्ता या यज्ञ आविष्कारकर्त्ता के रूप में भी स्वीकार किया गया है- **मेद आहुतयो ह वा ऽ एता देवानाम्। यदथर्वाङ्गिरसः** (शत० ब्रा० ११.५.६.७)।

५. अथर्वाचार्य (८.१०) - अथर्ववेद के आठवें काण्ड के दसवें सूक्त के ऋषि अथर्वाचार्य माने गये हैं। सम्भव है, अथर्वा ऋषि ही यहाँ अथर्वाचार्य के रूप में विवेचित हुए हों अथवा अथर्वा के वंशज आथर्वण के रूप में। इस सूक्त में ऋषि ने विराट् (जगत् या पुरुष) की स्तुति की है।

६. उच्छोचन (६.१०३) - अथर्ववेद के छठवें काण्ड के १०३वें सूक्त के द्रष्टा उच्छोचन ऋषि हैं। इस सूक्त में उन्होंने 'शत्रुनाशन' देवता की स्तुति की है। इससे अगले सूक्त में भी 'शत्रुनाशन' देवता स्तुत्य हैं ;परन्तु वहाँ ऋषि नाम में 'प्रशोचन' ऋषि उल्लिखित है। उच्छोचन नाम व्यक्तिवाचक है अथवा नहीं,यह शोध का विषय है। इस सूक्त में ऋषि ने शत्रुसेनाओं को पाश-बन्धनों में डालने की प्रार्थना देवों से की है- **संदानं वो बृहस्पतिः संदानं सविता करत्** (अथर्व० ६.१०३.१)।

७. **उद्दालक (३.२९)** - उद्दालक को अथर्ववेद के दो सूक्तों ३.२९ और ६.१५ का ऋषित्व प्राप्त हुआ है। इस सूक्त (३.२९) के प्रमुख देवता 'शितिपाद अवि' हैं। पाँच मंत्रों वाले इस सूक्त का प्रयोग 'ओदनसव कर्म' में श्वेत पैर वाली भेड़ के साथ याज्ञिक क्रियाओं में किया जाता है। इस सूक्त में श्वेत पैर वाली भेड़ के दान की महत्ता भी प्रतिपादित हुई है- **यो ददाति शितिपादमविं लोकेन संमितम्** (अथर्व० ३.२९.३)। दूसरे सूक्त ६.१५ में इनके द्वारा वनस्पति देवता की स्तुति की गई है।

८. **उन्मोचन (५.३०)** - अथर्ववेद के दो सूक्तों ५.३०,६.१०५ के ऋषि नाम में "उन्मोचन" नाम उल्लिखित है। इस सूक्त (५.३०) का ऋषि हस्त से बालक का स्पर्श करने पर पाठ किया जाता है तथा अभिचार से उन्मोचन हेतु पिष्टरात्रि कल्प में सरसों के अभिमंत्रण के अनन्तर जप करना भी विनियोग होता है। इस सूक्त का देवता "आयुष्य" है। किन्हीं शास्त्रकारों ने ऋषि नाम में उन्मोचन को 'आयुष्काम' रूप में भी स्वीकार किया है। सम्भवतः इस सूक्त में ऋषि ने आयुष्य को क्षीण करने वाले अभिचार तथा पाप,रोगादि से उन्मोचन के लिए पाठ किया है,इसी क्रिया के आधार पर अज्ञातनामा ऋषि उन्मोचन आयुष्काम रूप में मान्य हुए। सूक्त ६.१०६ में "प्रमोचन" ऋषि भी निर्दिष्ट हैं।

९. **उपरिबभ्रव (६.३०-३१)** - उपरिबभ्रव ऋषि को अथर्ववेद में पाँच सूक्तों (६.३०-३१,७.९-१०,७.७९) तथा तीन ऋचाओं (ऋ० २०.४८.४-६) का ऋषित्व प्राप्त हुआ है। इन सूक्तों में ऋषि ने शमी, गौ (रश्मियों) पूषा, सरस्वती आदि की स्तुति की है।

१०. **ऋभु (४.१२)** - अथर्ववेद के चौथे काण्ड के १२वें सूक्त में ऋभु का ऋषित्व दृष्टिगोचर होता है। इस सूक्त में इन्होंने रोहणी वनस्पति की स्तुति की है। इस सूक्त का प्रयोग शस्त्रादि के प्रहार से कटे अंग से बहते रुधिर को रोकने, टूटी हड्डी को जोड़ने के लिए रोहणी लाख के औटाए हुए जल को छिड़कने में किया जाता है तथा इस सूक्त से घृत, दुग्ध का अभिमन्त्रण करके क्षत अंगवाले पुरुष को पिलाया जाता है।

११. **कपिञ्जल (२.२७)** - अथर्ववेद के तीन सूक्तों २.२७,७.१००-१०१ के ऋषि रूप में 'कपिञ्जल' नाम निर्दिष्ट है। इस सूक्त का प्रमुख देवता वनस्पति है। अन्तिम दो मन्त्रों में रुद्र तथा इन्द्र की स्तुति की गयी है। निरुक्त द्वारा 'कपिञ्जल' शब्द की व्युत्पत्ति निम्नानुसार है-**"कपिञ्जलः कपिरिव जीर्णः, कपिरिव जवत ईषत् पिङ्गलो वा, कमनीयं शब्दं पिञ्जयतीति वा"** (बूढ़े बन्दर के समान वर्ण वाले अथवा वृद्ध कपि के समान गति अथवा थोड़े भूरे वर्ण वाले अथवा सुमधुर शब्द वाले होने से कपिञ्जल कहा जाता है। (नि० ३.१८)। कपिञ्जल का सामान्य अर्थ चातक अथवा तित्तिर पक्षी किया जाता है।

१२. **कबन्ध (६.७५.७७)** - 'कबन्ध' द्रष्टा रूप में अथर्व के तीन सूक्तों ६.७५-७७ में उल्लिखित हैं। इनमें से प्रथम सूक्त में ऋषि ने इन्द्र की तथा द्वितीय में सान्तपन अग्नि और तृतीय में जातवेदा की स्तुति की है। 'कबन्ध' शब्द की व्युत्पत्ति वाच० के अनुसार **'कं जलं बध्नाति इति कबन्धः'** है। इसका अर्थ अमरकोश के अनुसार 'जल' तथा निरुक्त के अनुसार 'मेघ' किया गया है।

१३. **कश्यप (१०.१०)** - 'कश्यप' ऋषि अथर्ववेद में १०.१० तथा १२.४-५ सूक्तों में ऋषि रूप में मान्य हैं। १०.१० तथा १२.४-५ सूक्तों में पोषक धाराओं (किरणों) के रूप में 'वशा' की स्तुति की गई है। यहाँ ऋषि नाम में अपत्यवाचक पद का उल्लेख नहीं किया गया है। सप्तर्षि मण्डल के प्रमुख ऋषि के रूप में इनका उल्लेख मिलता है। आचार्य सायण ने ऋग्वेद भाष्य में इनका मरीचि पुत्र होना स्वीकार किया है- **मरीचि पुत्रः कश्यपो वैवस्वतो मनुर्वा ऋषिः** (ऋ० ८.२९ सा.भा.)। बृहद्देवता ग्रन्थ में कश्यप को प्रजापति के पौत्र, मरीचि के पुत्र तथा दक्ष की अदिति आदि तेरह पुत्रियों के पति के रूप में माना गया है- **प्राजापत्यो मरीचिर्हि मारीचः कश्यपो मुनिः। तस्य देव्यो ऽ भवञ्जाया दाक्षायण्यस्त्रयोदश** (बृह० ५.१४३)।

१४. **काङ्कायन (६.७०)** - अथर्ववेद के दो सूक्तों ६.७० और ११.११ के ऋषि नाम में 'काङ्कायन' निर्दिष्ट है। प्रथम सूक्त का देवता अघ्न्या और द्वितीय सूक्त का अर्बुदि है। प्रथम सूक्त का गौ और बछड़े के परस्पर विरोध को शान्त करने के लिए पाठ किया जाता है। दूसरे सूक्त का प्रयोग विजयाकांक्षी राजा युद्ध के समय करता है।

१५. **काण्व (२.३१-३२)** - काण्व ऋषि को अथर्ववेद के तीन सूक्तों २.३१-३२ तथा ५.२३ का ऋषित्व प्राप्त हुआ है। 'काण्व' पद अपत्यवाचक प्रतीत होता है। 'काण्व' पद का अर्थ 'कण्व गोत्रीय' ऋषि लिया जाता है। ऋषि नाम यहाँ अनुक्त है। प्रथम सूक्त में ऋषि ने मही, चन्द्रमा तथा द्वितीय सूक्त में आदित्य एवं तृतीय सूक्त में इन्द्र देवता की स्तुति की है। ऋग्वेद के अष्टम मण्डल में 'काण्व' (कण्वगोत्रीय) ऋषियों को ऋषित्व प्राप्त होने का विशेष गौरव प्राप्त हुआ है। अथर्ववेद में ये ऋषि क्रिमिनाश विद्या के कारण गौरवान्वित हुए हैं- **अत्रिवत् वः क्रिमयो हन्मि कण्ववज्जमदग्निवत्** (अथर्व० २.३२.३)। अनेक रोगों की एक मात्र ओषधि वीरुध् के वे ज्ञाता थे - **कण्वस्य वीरुधम्। आभारिषं विश्वभेषजीमस्यादृष्टान् निशमयत्** (अथर्व० ६.५२.३)। कण्व ऋषियों (काण्वों) की इन्द्र विषयक स्तुतियाँ उत्तम मानी जाती थीं, अन्य स्तोता उनके समान स्तुति का प्रयत्न करते थे- **अहं प्रत्नेन मन्मना गिरः शुम्भामि कण्ववत्** (अथर्व० २०.११५.३)।

१६.कुत्स (१०.८) - कुत्स का ऋषित्व अथर्ववेद में अपत्यवाचक पदरहित नाम से निर्दिष्ट है। ऋग्वेद में ये आङ्गिरस (अङ्गिरस-गोत्रीय) पद से उल्लिखित हैं। अष्टाध्यायी (पाणिनि) के सूत्रों में पूर्वाचार्यों के नाम में तथा निरुक्त ३.११ में ऋषि रूप में ये उल्लिखित हुए हैं। कुत्स को ऋग्वेद १.११२.२३ में आर्जुनेय भी कहा गया है। आचार्य सायण ने वाजसनेयक का उद्धरण देकर इन्द्र को अर्जुनरूप में तथा कुत्स को उनके पुत्ररूप में उल्लिखित किया है। अथर्ववेद के कुछ मन्त्रों में (अथर्व० ४.१६.१०-१२) कुत्स को इन्द्र के अभिन्न सखारूप में वर्णित किया गया है,जिन्हें देखकर इन्द्र पत्नी शची को इन्द्र के पहचानने में भ्रान्ति हुई थी। इन्द्रदेव ने कुत्स के लिए शुष्ण का हनन किया था- **कुत्साय शुष्णमशुषं नि बर्हीः** (ऋ० ४.१६.१२)।

१७. कृति (१.६) - अथर्ववेद के एक सूक्त में ऋषि नाम कृति,सिन्धुद्वीप अथवा अथर्वा निर्दिष्ट है। इससे स्पष्ट है कि इस सूक्त के ऋषि कृति तथा सिन्धुद्वीप अथवा कृति तथा अथर्वा सम्मिलितरूप से हैं। कृति का ऋषित्व अन्यत्र कहीं निर्दिष्ट नहीं है। सामान्य अर्थ में कृति शब्द छन्द या असि या तलवार के रूप में प्रयुक्त होता है। वाचस्पत्यम् में इसके पुरुष प्रयत्न,कर्तृ व्यापार, हिंसा आदि अर्थ भी दिये हैं।

१८. कौरुपथि (७.६०) - अथर्ववेद के दो सूक्तों ७.६० तथा ११.१० के ऋषि नाम में 'कौरुपथि' नाम उपन्यस्त किया गया है। प्रथम सूक्त में ऋषि ने इन्द्रावरुण तथा द्वितीय सूक्त में 'अध्यात्म एवं मन्यु' देवता की स्तुति की है। कौरुपथि ऋषि का अन्यत्र कहीं कोई विवरण प्राप्त नहीं होता है।

१९. कौशिक (६.३५) - कौशिक ऋषि को अथर्ववेद में ६ सूक्तों ६.३५,६.११७-१२१ तथा कुछ मन्त्रों १०.५.२५-३६ का ऋषित्व प्राप्त हुआ है। यह नाम अपत्यवाचक पद प्रतीत होता है,क्योंकि ऋग्वेद के चार सूक्तों ३.१९-२२ के ऋषि नाम में 'गाथी कौशिक' निर्दिष्ट है। अथर्ववेद में कौशिक ऋषि का नाम "गाथी" अनुक्त है। ये कुशिक के पुत्र तथा विश्वामित्र के पिता थे। ऋ० ३.३३.५ में विश्वामित्र को '**कुशिकस्य सूनुः**' कहकर उल्लिखित किया गया है। इन्हें राजा सुदास् के महायज्ञ में पुरोहित माना गया है। उक्त सूक्तों में कौशिक ऋषि ने प्रमुखरूप से अग्नि,वैश्वानर अग्नि की स्तुति की है।

२०. गरुत्मान् (४.६-७) - अथर्ववेद में गरुत्मान् को सात सूक्तों ४.६,७,५.१३,६.१२,६.१००,७.९३,१०.४ का ऋषित्व प्राप्त हुआ है। इन सूक्तों में ऋषि ने प्रायः तक्षक और वनस्पति देवता की स्तुति की है। सम्भव है,ऋषि सर्प विषनिवारण की विद्या में पारंगत रहे हों। निरुक्तकार ने गरुत्मान् शब्द की व्युत्पत्ति निम्न प्रकार दी है- **गरुत्मान् गरणवान् गुर्वात्मा महात्मेति वा** (नि० ७.१८)।

२१. गार्ग्य (६.४९) - अथर्ववेद में गार्ग्य ऋषि को तीन सूक्तों ६.४९,१९.७-८ के ऋषि होने का गौरव प्राप्त हुआ है। प्रथम सूक्त में ऋषि ने अग्नि की तथा शेष दो सूक्तों में नक्षत्रों की स्तुति की है। ऋग्वेद में एक सूक्त ६.४७ के ऋषि गर्ग भारद्वाज हैं। सम्भव है,गार्ग्य ऋषि इन्हीं के पुत्र या वंशज हों। बृ० उ० २.११ और कौषी० उ० ४.१ में बालाकि का पैतृक नाम गार्ग्य है। इनके वंशज गार्ग्यायण या गार्ग्यायणि कहलाये। निरुक्त १.१२,३.१३ में भी गार्ग्य का नामोल्लेख मिलता है।

२२. चातन (१.७-८) - अथर्ववेद के अनेक सूक्तों (१.७-८,१.१६ आदि) के ऋषि नाम में 'चातन' का उल्लेख है। इन्होंने प्रमुखरूप से अग्नि के विविधरूपों की स्तुति की है। इन ऋषि के विषय में अन्य कोई विशेष विवरण प्राप्त नहीं होता है।

२३. जगद्बीज पुरुष (३.६) - अथर्ववेद के एक सूक्त ३.६ के ऋषि नाम में जगद्बीज पुरुष नाम निर्दिष्ट है। यह सूक्त शत्रुनाशन सूक्त के नाम से विवेचित है। इसका देवता अश्वत्थ (वनस्पति) है। सम्भवतः ये ऋषि प्रजापति पुत्र आदि पुरुष होंगे,जिन्हें यजु० १२.१०२ सूक्त के ऋषि नाम में हिरण्यगर्भ कहा गया है,ऋ० १०.१२१ सूक्त के ऋषि नाम में हिरण्यगर्भ प्राजापत्य कहा गया है। काठक संहिता में पुरुष मात्र को जगत् (चैतन्य) संज्ञा से निरूपित किया गया है- **यः पुरुषमात्रस्स जगच्चित्** (काठ० सं० २१.४)।

२४. जमदग्नि (६.८-९) - जमदग्नि ऋषि का ऋषित्व चारों वेदों में दृष्टिगोचर होता है। अथर्ववेद में तीन सूक्तों ६.८-९,६.१०२ के ऋषि होने का गौरव इन्हें प्राप्त हुआ है। इन सूक्तों के देवता कामात्मा, अश्विनीकुमार आदि हैं। ऋग्वेद में इन्हें एक भार्गव (भृगु वंशज) कहा गया है। हरिश्चन्द्र के राजसूय यज्ञ में इनके पुरोहित (अध्वर्यु) होने का वर्णन निर्दिष्ट है- **तस्य ह विश्वामित्रो होता ऽऽसीज्जमदग्निरध्वर्युर्वसिष्ठो ब्रह्मा ऽ यास्य उद्गाता** (ऐत० ब्रा० ७.१६)। इन्हें जगद् द्रष्टा रूप में भी स्वीकार किया गया है- **चक्षुर्वै जमदग्निर्ऋषिर्यदेनेन जगत् पश्यत्यथो मनुते तस्माच्चक्षुर्जमदग्निऋषिः** (शत० ब्रा० ८.१.२.३)।

२५. जाटिकायन (६.३३) - जाटिकायन का ऋषित्व अथर्ववेद के दो सूक्तों ६.३३,६.११६ में दृष्टिगोचर होता है। इन्होंने प्रथम सूक्त में इन्द्र तथा द्वितीय सूक्त में विवस्वान् की स्तुति की है। इनके विषय में अन्यत्र कोई विशेष विवरण नहीं प्राप्त होता है।

२६. द्रविणोदा (१.१८) - अथर्ववेद के एक सूक्त १.१८ के ऋषिरूप में द्रविणोदा को स्वीकार किया गया है। इन्होंने इस सूक्त में विनायक देवता की स्तुति की है। निरुक्तकार ने द्रविणोदा की व्युत्पत्ति निम्न प्रकार से की है- **द्रविणोदाः कस्मात्? धनं**

द्रविणमुच्यते यदेनदभिद्रवन्ति बलं वा द्रविणं- यदेनेनाभिद्रवन्ति । तस्य दाता द्रविणोदाः (नि० ८.१)। द्रविणोदा अग्निरूप में भी मान्य हैं- **अथाप्यग्निं द्रविणोदसमाह** (नि० ८.२)।

२७.द्रुह्वण (६.६३) - अथर्व में 'द्रुह्वण' ऋषि को केवल एक सूक्त ६.६३ का ऋषित्व प्राप्त हुआ है। चार मन्त्रों के इस सूक्त में ऋषि ने **क्रमशः** निर्ऋति, यम, मृत्यु और अग्नि की स्तुति की है। इनके विषय में अन्यत्र कोई विशेष विवरण नहीं प्राप्त होता है।

२८. नारायण (१०.२) - नारायण ऋषि को चारों वेदों में ऋषित्व प्राप्त हुआ है। यजुर्वेद में प्रसिद्ध पुरुष सूक्त के द्रष्टा नारायण पुरुष ही हैं। आचार्य सायण के अनुसार आदि कारण पुरुष का प्रतिपादन करने के कारण इस सूक्त को पुरुष सूक्त कहा गया है। अथर्व में दो सूक्तों १०.२,१९.६ के द्रष्टा रूप में ये मान्य हैं। इनमें भी ऋषि ने प्रमुखरूप से 'पुरुष' देवता की स्तुति की है।

२९. पतिवेदन (२.३६) - अथर्ववेद के एक सूक्त २.३६ के ऋषि नाम में 'पतिवेदन' नाम उपन्यस्त किया गया है। इस सूक्त में ऋषि ने विभिन्न देवों की स्तुति की है।

३०. प्रचेता (६.४५-४८) - अथर्व में प्रचेता का ऋषित्व चार सूक्तों ६.४५-४८ में अङ्गिरस् एवं यम के साथ सम्मिलितरूप से दृष्टिगोचर होता है। एक मंत्र २०.९६.२४ में इनका स्वतंत्र ऋषित्व भी निर्दिष्ट है। इन्होंने प्रमुख रूप से दुःस्वप्ननाशन और विश्वेदेवा आदि की स्तुति की है। ऋग्वेद में एक सूक्त १०.१६४ के ऋषि नाम में इन्हें एक आङ्गिरस (अङ्गिरस्-गोत्रीय) स्वीकार किया गया है। वैदिक साहित्य में अग्नि एवं आदित्यों को भी प्रचेतस् कहा गया है। प्रचेतस् का सामान्य अर्थ 'प्रकृष्ट चित्त वाला' है।यास्क ने भी प्रायः यही अर्थ स्वीकार किया है- **प्रचेताः प्रवृद्धचेताः** (नि० ८.५)। अग्नि, सोम और सूर्य को भी प्रचेता विशेषण से सम्बद्ध किया गया है- **संयच्च प्रचेताश्चाग्नेः सोमस्य सूर्यस्य** (तैत्ति० सं० ४.४.११.२)। प्रचेता, वरुण के पर्यायरूप में मान्य हैं।

३१. प्रजापति (२.३०) - प्रजापति का ऋषित्व चारों वेदों में दृष्टिगोचर होता है। अथर्ववेद के अनेक सूक्तों २.३०,४.३५ आदि के ऋषिरूप में प्रजापति मान्य हैं। ऋग्वेद में प्रजापति के साथ तीन वैकल्पिक पद संयुक्त हुए हैं-(i) वाच्य (ii) वैश्वामित्र (iii) परमेष्ठी। प्रजापति शब्द का उल्लेख वैदिक साहित्य में सृष्टि रचयिता, प्रजापालक, सविता, अग्नि, यज्ञ आदि के लिए किया गया है- **प्रजापतिर्वा इदमेक आसीत् सो ऽ कामयत प्रजाः पशून्त्सृजेयेति** (तैत्ति० सं० २.१.१.४)। **प्रजापतिर्वै भुवनस्य पतिः** (तैत्ति० सं० ३.४.८.६)। **सविता वै प्रजापतिः** (जैमि० ब्रा० १.६)। **प्रजापतिर्वा ऽ अग्निः** (जैमि० ब्रा० १.२९०)।

३२. प्रत्यङ्गिरस् (१०.१) - अथर्ववेद में प्रत्यङ्गिरस् को केवल एक ही सूक्त १०.१ का ऋषित्व प्राप्त हुआ है। इस सूक्त में इन्होंने 'कृत्यादूषण' देवता की स्तुति की है। कृत्या को दूर करने के लिए इस सूक्त का विनियोग किया जाता है।

३३. प्रमोचन (६.१०६) - अथर्व में एक सूक्त ६.१०६ के ऋषि नाम में 'प्रमोचन' नाम उल्लिखित है। इससे पहले के सूक्त में उन्मोचन ऋषि नाम निर्दिष्ट है। ये नाम व्यक्तिवाचक नहीं प्रतीत होते। प्रमोचन ऋषि ने वहाँ 'दूर्वाशाला' देवता की स्तुति की है।

३४. प्रशोचन (६.१०४) - प्रशोचन का ऋषित्व अथर्ववेद ६.१०४ सूक्तम्म दृष्टिगोचर होता है। इसके पूर्व सूक्त के ऋषि उच्छोचन हैं। उक्त सूक्तों में इन्द्र, इन्द्राग्नी आदि देवगण स्तुत हुए हैं। उक्त सूक्त 'शत्रुनाशन सूक्त' नाम से वर्णित है।

३५. प्रस्कण्व (७.४०-४७) - प्रस्कण्व ऋषि द्वारा दृष्ट मंत्र चारों वेदों में संगृहीत हैं। अथर्ववेद में अनेक सूक्तों के ऋषि नाम में प्रस्कण्व उल्लिखित हैं; परन्तु इनके नाम के साथ अपत्यवाचक पद अनुक्त है। ऋग्वेद में इन्हें एक काण्व (कण्व गोत्रीय) के रूप में उपन्यस्त किया गया है। निरुक्तकार ने इन्हें कण्व-पुत्र के रूप में वर्णित किया है- **प्रस्कण्वः कण्वस्य पुत्रः । कण्व प्रभवो यथा प्राग्रम्** (नि० ३.१७)। बृह० ६.८५ में प्रस्कण्व द्वारा पृषध्र को धन देने का वर्णन प्रतिपादित किया गया है। इन्द्र द्वारा इनकी सहायता का उल्लेख भी मिलता है- **धने हिते येन प्रस्कण्वमाविथ** (अथर्व० २०.९.३)।

३६. बभ्रुपिंगल (६.१४) - बभ्रुपिंगल को अथर्व में ६.१४ सूक्त का ऋषित्व प्राप्त हुआ है। इसमें इन्होंने बलास देवता की स्तुति की है। ऋग्वेद के एक सूक्त (५.३०) के ऋषि अत्रि गोत्रीय बभ्रु हैं, जिन्होंने ऋणंचय से दान प्राप्त किया था।

३७. बादरायणि (४.३७-३८) - बादरायणि का ऋषित्व अथर्ववेद के चार सूक्तों ४.३७-३८,७.६१,७.११४ में दृष्टिगोचर होता है। इन सूक्तों में से प्रथम दो सूक्तों में इन्होंने मुख्यतः अप्सराओं और तृतीय, चतुर्थ में क्रमशः अरिनाशन और अग्निदेवता की स्तुति की है। बादरायणि का सामान्य अर्थ 'बदर के वंशज' लिया जाता है। बदर वैदिक साहित्य में कोई ऋषि रहे होंगे। सामान्यतः बदर (बेर के) फलदार वृक्ष के रूप में मान्य है। पौराणिक सन्दर्भ में बादरायणि को व्यास का पुत्र शुकदेव माना गया है।

३८. बृहच्छुक्र (६.५३) - बृहच्छुक्र का अथर्व में मात्र एक सूक्त ६.५३ का ऋषित्व प्राप्त हुआ है। बृहच्छुक्र शब्द की व्युत्पत्ति '**बृहत् शुक्र**' की जाती है। शुक्र ऋषि को अथर्व में अनेक सूक्तों २.११,४.१७-१९ आदि का ऋषि माना गया है। 'बृहच्छुक्र' ऋषि शुक्र से भिन्न हैं या नहीं, यह शोध का विषय है।उक्त सूक्त में इन्होंने त्वष्टा, वैश्वानर, अग्नि, वायु आदि की स्तुति की है।

३९. बृहद्दिवोऽथर्वा (५.१-३) - बृहद्दिव और अथर्वा ऋषि को अथर्ववेद में तीन सूक्तों ५.१-३ का सम्मिलित ऋषित्व प्राप्त हुआ है। बृहद्दिव ऋषि को २०.१०७.४-१३ मंत्रों का स्वतंत्र ऋषित्व भी प्राप्त हुआ है। ऋक्, यजु और साम तीनों वेदों में इनके ऋषि नाम में 'आथर्वण' पद भी संयुक्त हुआ है। इससे स्पष्ट है कि ये अथर्वा के वंशज रहे होंगे। ये इन्द्र के स्तोताओं में अग्रणी रहे हैं- **इमा ब्रह्म बृहद्दिव: कृणवदिन्द्राय शूषमग्रिय: स्वर्षा:** (अथर्व० ५.२.८)। ये दोनों महान् ऋषि इन्द्र के शरीर की भाँति उनके अति निकट थे- **एवा महान् बृहद्दिवो अथर्वावोचत् स्वां तन्वमिन्द्रमेव** (अथर्व० ५.२.९)।

४०. बृहस्पति (१०.६) - बृहस्पति का ऋषित्व चारों वेदों में दृष्टिगोचर होता है। ऋग्वेद १०.७१-७२ में इन्हें आङ्गिरस अथवा लौक्य के रूप में स्वीकार किया गया है। अथर्ववेद में इन्हें एक सूक्त १०.६ का ऋषित्व प्राप्त हुआ है। इस सूक्त में इन्होंने प्रमुखत: फालमणि वनस्पति की स्तुति की है। वे ज्ञान के देवता हैं तथा ज्ञान द्वेषियों को ताप देने वाले हैं- **ब्रह्मद्विषस्तपनो मन्युमीरसि बृहस्पते** (ऋ० २.२३.४)। वैदिक साहित्य में इन्हें ब्रह्म ज्ञान के रूप में ही कहा गया है- **बृहस्पतिर्वै सर्वं ब्रह्म** (गो० ब्रा० २.१.३)। **बृहस्पतिर्ब्रह्म ब्रह्मपति:** (तैत्ति० सं० २.५.७.४)। बृहस्पति शब्द की व्युत्पत्ति निरुक्तकार ने निम्न प्रकार से दी है- **बृहस्पति: बृहत: पाता वा पालयिता वा** (बृहस्पति अर्थात् बृहद् रूप से रक्षा करने वाले अथवा पालन करने वाले।)(नि० १०.११)।

४१. ब्रह्मा (१.१७, १९) - अथर्ववेद में अनेक सूक्तों के द्रष्टा रूप में ब्रह्मा स्वीकार किये गये हैं। ऋग्वेद में कण्व गोत्रीय एक ऋषि ब्रह्मातिथि का ऋषित्व (ऋ० ८.५ में) निर्दिष्ट है; परन्तु ब्रह्मा ऋषि का अन्य संहिताओं में ऋषित्व नहीं मिलता। निरुक्तकार ने ब्रह्मा की उपमाएँ निम्न प्रकार से दी हैं - **ब्रह्मैको जातेजाते विद्यां वदति। ब्रह्मा सर्वविद्य: सर्वं वेदितुमर्हति। ब्रह्मा परिवृढ: श्रुतत:** (नि० १.८)। इन्हें देवों में श्रेष्ठ की उपमा दी गई है- **तस्मादाहुर्ब्रह्मैव देवानां श्रेष्ठमिति** (शत० ब्रा० ८.४.१.३)। इन्द्र को ब्रह्मा रूप में स्वीकार किया गया है- **इन्द्र एव ब्रह्मा ऽऽसीत्** (जैमि० ब्रा० ३.३७४)।

४२. ब्रह्मास्कन्द (४.३१-३२) - ब्रह्मास्कन्द को अथर्ववेद के दो सूक्तों ४.३१-३२ के द्रष्टा रूप में स्वीकार किया गया है। इन दोनों सूक्तों में इन्होंने देवता रूप में 'मन्यु' की स्तुति की है। 'स्कन्द' सामान्य अर्थो में 'शिव का एक नाम' है। सम्भव है, ब्रह्मा और शिव का संयुक्त ऋषित्व यहाँ अभीष्ट हो।

४३. भग (६.८२) - भग ऋषि को अथर्ववेद के एक सूक्त ६.८२ का ऋषित्व प्राप्त हुआ है। इस सूक्त में इन्होंने इन्द्र देवता की स्तुति की है। यज्ञ के पर्याय के रूप में भी 'भग' प्रयुक्त हुआ है- **यज्ञो भग:** (शत० ब्रा० ६.३.१.१९)। निरुक्तकार ने 'भग' शब्द की व्युत्पत्ति निम्न प्रकार दी है- **भगो भजते:** (नि० १.७)। निरुक्त ग्रन्थ में ही आदित्यों के नाम में इन्हें परिगणित किया गया है- **तद्यथैतन्मित्रस्य वरुणस्यार्यम्णो दक्षस्य भगस्यांशस्येति** (नि० २.१३)। कश्यप पत्नी देवमाता अदिति को इनकी माता के रूप में स्वीकार किया गया है। पौराणिक सन्दर्भ में इनकी पत्नी का नाम सिद्धि है, जिनसे महिमा आदि पुत्र उत्पन्न हुए।

४४. भरद्वाज (२.१२) - भरद्वाज ऋषि को चारों वेदों में ऋषित्व प्राप्त हुआ है। ऋग्वेद तथा सामवेद में इनके नाम के साथ अपत्यवाचक पद 'बार्हस्पत्य' संयुक्त हुआ है, जिसका आशय बृहस्पति के पुत्र अथवा वंशज से है। ये सप्तर्षियों में प्रतिष्ठा प्राप्त ऋषि हैं। उषा देवी से प्रार्थना की गई है कि वे भरद्वाज के समान हमें प्रकाशित करें- **उच्छा दिवो दुहित: प्रत्नवन्नो भरद्वाजवद् विधते मघोनि** (ऋ० ६.६५.६)। निरुक्तकार ने भरद्वाज शब्द की व्युत्पत्ति निम्न प्रकार दी है- **भरणाद् भारद्वाजो** (भरण-पोषण करने के कारण भरद्वाज कहलाते हैं- नि० ३.१७)। ब्राह्मण ग्रन्थ में इनकी संगति मन से बिठाते हुए उपन्यस्त किया है- **मनो वै भरद्वाज ऋषिरन्नं वाजो यो वै मनो बिभर्त्ति सो ऽन्नं वाजं भरति तस्मान्मनो भरद्वाज ऋषि:** (शत० ब्रा० ८.१.१.९)। इन्हें ममता के गर्भ से उत्पन्न बृहस्पति का पुत्र माना जाता है। बृहद्देवता ५.१०२-१०३ में इन्हें आङ्गिरस् का पौत्र तथा बृहस्पति पुत्र स्वीकार किया गया है।

४५. भागलि (६.५२) - अथर्ववेद के एक सूक्त ६.५२ का ऋषित्व भागलि को प्राप्त हुआ है। तीन मंत्रों के इस सूक्त में ऋषि ने क्रमश: सूर्य, गौ और भेषज का वर्णन किया है।

४६. भार्गव (७.११८-११९) - भार्गव ऋषि का ऋषित्व अथर्ववेद के दो सूक्तों ७.११८-११९ में दृष्टिगोचार होता है। ये सूक्त 'शत्रुनाशन सूक्त' शीर्षक से वर्णित हैं। इनमें ऋषि ने तृष्टिका और अग्नीषोमा देवता की स्तुति की है। भार्गव नाम व्यक्तिवाचक न होकर अपत्यवाचक है, जिसका आशय 'भृगु गोत्रीय' से है। भार्गव ऋषियों में इट, कवि, गृत्समद, च्यवन, जमदग्नि आदि प्रसिद्ध हैं। सम्भव है, उक्त दो सूक्त इन्हीं में से किन्हीं ऋषि द्वारा दृष्ट हों।

४७. भृगु (३.१३) - भृगु ऋषि को अथर्ववेद में अनेक सूक्तों के द्रष्टा रूप में स्वीकार किया गया है। ऋग्वेद के दो सूक्त ९.६५, १०.१९ के ऋषि नाम में इनके साथ 'वारुणि' पद उल्लिखित है. जिसका आशय 'वरुण पुत्र' है, इसकी पुष्टि आचार्य सायण के भाष्य से होती है- **वरुणपुत्रस्य भृगोरार्षं भार्गवस्य मदग्नेर्वा** (ऋ० ९.६५ सा० भा०) अथर्ववेद के एक सूक्त २.५ के ऋषि भृगु आथर्वण हैं, जिससे ये अथर्वा के वंशज प्रतीत होते हैं। अथर्ववेद के अनेक सूक्तों में भृगु के साथ अङ्गिरा का सम्मिलित ऋषित्व

प्राप्त होता है। संभवत: भृगु अथवा भार्गवों को अग्नि-पूजक होने के कारण अङ्गिरा से सम्बद्ध माना गया है। निरुक्तकार ने इन्हें अङ्गिरा के रूप में स्वीकार किया है- **अर्चिषि भृगु: संबभूव। भृगुर्भृज्यमानोनदेहे, अङ्गारेष्वङ्गिरा** (नि० ३.१७)। शतपथ ब्राह्मण में ये वारुणि (वरुण-पुत्र) के रूप में अभिहित है- **भृगुर्ह वै वारुणि:। वरुणं पितरं**........(शत० ब्रा० ११.६.१.१)।

४८. भृगु आथर्वण (२.५) - भृगु अथर्वण को अथर्ववेद के एक सूक्त २.५ का ऋषि स्वीकार किया गया है। वे अथर्वा ऋषि के वंशज हैं, इसी कारण अपत्यवाचक पद 'आथर्वण' संयुक्त किया गया है। इस सूक्त में ऋषि ने इन्द्र के पराक्रमों की विवेचना की है। इन्द्र ही इस सूक्त के देवता हैं। इन्हें इन्द्र के मित्र रूप में वर्णित किया गया है- **इन्द्रस्तुराषाण्मित्रो ....बिभेद वलं भृगुर्न** (अथर्व० २.५.३)। मातरिश्वा ने अग्नि को भी इनका मित्र बनाया था- **वह्निं. .... रातिं भरद् भृगवे मातरिश्वा** (ऋ० १.६०.१)। आथर्वण ऋषि को साम मन्त्रों से भी सम्बद्ध माना गया है- **आथर्वणं लोककामाय ब्रह्म साम कुर्य्यात्** (तां० म० ८.२.५)।

४९. भृग्वङ्गिरा (१.१२-१४) - अथर्ववेद में अनेक सूक्तों के द्रष्टा रूप में 'भृगु और अङ्गिरा' को सम्मिलित रूप से स्वीकार किया गया है। भृगु और अङ्गिरा का स्वतन्त्र ऋषित्व भी अनेक सूक्तों में निर्दिष्ट है। एक सूक्त १९.७२ में भृगु, अङ्गिरा के साथ ब्रह्मा को भी सम्मिलित ऋषित्व प्राप्त हुआ है। इन दोनों को मंगलकारी कहा गया है- **भद्रा भृगवोऽङ्गिरस: सुदानव:** (काठ० संक० ६२)। इन्हें तप में अग्रणी माना गया है- **भृगूणामङ्गिरसां तपसा तप्यध्वम्** (काठ० सं० १.७)। इन्हें विपुल ब्रह्मज्ञान का प्रतीक माना गया है- **एतद्वै भूयिष्ठं ब्रह्म यद् भृग्वंगिरस:** (गो० ब्रा० १.३.४)।

५०. मयोभू (५.१७-१९) - अथर्व में तीन सूक्तों ५.१७-१९ के ऋषिरूप में 'मयोभू' नाम उल्लिखित है।इनमें इन्होंने ब्रह्मजाया और ब्रह्मगवी की स्तुति की है।यजुर्वेद के एक मन्त्र ११.१८ के ऋषि नाम में 'मयोभुव:' नाम आता है, जिसका आशय सम्भवत: मयोभू के वंशजों से होगा। मयोभू का सामान्य अर्थ (मयस् से सुख तथा भू से प्राण) 'सुखकारी प्राणरूप' किया जाता है।

५१. मरीचि कश्यप (७.६४) - मरीचि कश्यप को अथर्ववेद में एक सूक्त ७.६४ का ऋषित्व प्राप्त हुआ है। इस सूक्त में इन्होंने अग्नि की स्तुति की है। ऋग्वेद में अनेक स्थानों पर कश्यप मारीच का ऋषित्व दृष्टिगोचर होता है। इन्हें आचार्य सायण ने अपने ऋग्वेद भाष्य में मरीचि पुत्र के रूप में विवेचित किया है- **'जातवेदसे' इति एकर्चं षष्ठं सूक्तं मरीचिपुत्रस्य कश्यपस्यार्षं त्रैष्टुभम्** (ऋ० १.९९ सा० भा०)। कश्यप ऋषि सप्तर्षियों में एक माने जाते हैं। बृहद्देवता ग्रन्थ (५.१४३-१४५) में प्रजापति के वंशज एवं दक्ष पुत्रियों अदिति आदि के पति के रूप में इनका उल्लेख निर्दिष्ट है। शतपथ ब्राह्मण (१३.७.१.१५) के अनुसार इन्होंने विश्वकर्मन् भौवन राजा का सर्वमेध यज्ञ कराया था।

५२. मातृनामा (२.२) - मातृनामा को अथर्ववेद के तीन सूक्तों २.२, ४.२० ८.६ का ऋषित्व प्राप्त हुआ है। उक्त सूक्तों में गन्धर्व-अप्सरा मातृनामा और ब्रह्मणस्पति आदि की स्तुति की है।

५३. मृगार (४.२३-२९) - अथर्ववेद के सात सूक्तों ४.२३-२९ में मृगार को मंत्रद्रष्टा ऋषि के रूप में स्वीकार किया गया है। इन सूक्तों में ऋषि ने प्रचेता अग्नि, इन्द्र, सविता, वायु, द्यावा-पृथिवी, मरुद्गण, मित्रावरुण आदि देवताओं की स्तुतियाँ की हैं।

५४. मेधातिथि (७.२६-३०) - मेधातिथि का ऋषित्व चारों वेदों में दृष्टिगोचर होता है। अथर्ववेद के पाँच सूक्तों ७.२६-३० तथा एक मन्त्र २०.१४३.९ का ऋषित्व इन्हें प्राप्त हुआ है। ऋग्वेद तथा सामवेद में इनके नाम के साथ अपत्यवाचक पद 'काण्व' संयुक्त है, जिसका आशय 'कण्वगोत्रीय' है। आचार्य सायण ने इन्हें कण्वगोत्रीय के रूप में उल्लिखित किया है- **मेधातिथि मेध्यातिथि नामानौ द्वावृषी तौ च कण्वगोत्रौ** (ऋ०८.१ सा० भा०)। अथर्ववेद में मेध्यातिथि ऋषि को भी अनेक सूक्तों का ऋषित्व प्राप्त हुआ है। इन्द्र द्वारा मेधातिथि के पास जाकर सोमपान करने का उल्लेख मिलता है- **तेषां ह स्मेन्द्रो मेधातिथेर्मेषस्य रूपं कृत्वा सोमं व्रतयति** (जैमि० ब्रा० ३.२३४)। **मेधातिथेर्ह मेषो भूत्वा (इन्द्र:) राजानं (सोमम्) पपौ** (जैमि० ब्रा० २.७९)।

५५. यम (६.४५-४६) - अथर्व में यम, प्रजापति, वरुण, सविता, भग, ब्रह्मा आदि देवों का ऋषित्व भी दृष्टिगोचर होता है। **'यस्य वाक्यं स ऋषि:'** के अनुसार जिन देवों द्वारा संवाद या वाक्य प्रस्तुत किया गया है, वे देवगण भी ऋषि रूप में अभिप्रेत हैं। ऋग्वेद के ऋषि नाम में 'यम' के साथ 'वैवस्वत' पद संयुक्त है। जिसका आशय विवस्वत् या विवस्वान् का पुत्र है। ऋग्वेद में यम की बहिन यमी वैवस्वती का ऋषित्व भी निर्दिष्ट है। इनकी माता का नाम सरण्यू विवेचित है- **यमस्य माता पर्युह्यमाना... द्वा मिथुना सरण्यू:** (ऋ० १०.१७.१-२)। यम गोत्रीय ऋषियों (यामायनों) में कुमार, दमन, देवश्रवा, शङ्ख, संकुसुक आदि ख्याति प्राप्त हैं।

५६. वरुण (७.११७) - वरुण का ऋषित्व ऋक्, यजु और अथर्व तीनों वेदों में निर्दिष्ट है। अथर्ववेद में एक सूक्त ७.११७ का ऋषित्व वरुण को प्राप्त हुआ है। वरुण पुत्रों में भृगु और सत्यधृति का ऋषित्व भी क्रमश: ऋग्वेद ९.६५ तथा १०.१८५ में निर्दिष्ट है। वरुणानी इनकी पत्नी के रूप में अभिप्रेत हैं। भागवत पुराण के अनुसार वरुण की चर्षणी नाम की पत्नी से इन्हें दो पुत्र भृगु और वाल्मीकि प्राप्त हुए। निरुक्तकार ने इन्हें द्वादश आदित्यों में से एक माना है। महाभारत के अनुसार ये कश्यप द्वारा अदिति

के गर्भ से जन्मे थे। वरुण को सम्पूर्ण भुवनों के सम्राट् के रूप में वर्णित किया गया है- **आसीदद् विश्वा भुवनानि सम्राड् विश्वेत्तानि वरुणस्य व्रतानि** (ऋ०८.४२.१)। निरुक्त में वरुण शब्द की व्युत्पत्ति निम्न प्रकार दी है- **वरुणः वृणोतीति सतः** (नि० १०.३)।

५७. **वसिष्ठ (१.२९)** - वसिष्ठ ऋषि को चारों वेदों में ऋषित्व प्राप्त हुआ है। ऋग्वेद और सामवेद में इनके नाम के साथ अपत्यवाचक पद 'मैत्रावरुणि' संयुक्त हुआ है। वसिष्ठ और अगस्त्य को मित्र और वरुण का पुत्र माना जाता है, अतः दोनों के नाम के साथ मैत्रावरुणि पद निर्दिष्ट है। इनके मित्रावरुण और उर्वशी से उत्पन्न होने की पुष्टि ऋग्वेद में होती है-**उतासि मैत्रावरुणो वसिष्ठोर्वश्या ब्रह्मन्मनसोऽधि जातः** (ऋ०७.३३.११)। इन्हें सप्तर्षियों में विशेष प्रतिष्ठा प्राप्त है। ऋ०७.३३.१०-१४ में वसिष्ठ पुत्रों का सम्मिलित ऋषित्व भी प्राप्त होता है। अथर्ववेद के एक सूक्त ४.२२में वसिष्ठ और अथर्वा का सम्मिलित ऋषित्व निर्दिष्ट है। वसिष्ठगोत्रीय ऋषियों में उपमन्यु, द्युम्नीक, शक्ति आदि का ऋषित्व भी ऋग्वेद में वर्णित है। महामृत्युञ्जय मन्त्र के द्रष्टा भी वसिष्ठ ही हैं- **त्र्यम्बकं द्वे अनुष्टुभौ पूर्वस्यां वसिष्ठ_**(यजु० सर्वा० १.१५)। पुराणानुसार कर्दम की पुत्री अरुन्धती इनकी पत्नी थी।

५८. **वामदेव (३.९)** - वामदेव ऋषि का ऋषित्व चारों वेदों में अभिहित है। अथर्ववेद और यजुर्वेद में इनके ऋषि नाम के साथ अपत्यवाचक पद 'गौतम' अनुल्लिखित है। ये गौतम के पुत्र होने के कारण 'गौतम' पद से संयुक्त हुए हैं। ऋग्वेद के चतुर्थ मण्डल के अनेक सूक्तों के द्रष्टा वामदेव गौतम हैं। गोतम वंशजों ने इन्द्र की स्तुति करते हुए श्रेष्ठ बुद्धि प्रदान करने की प्रार्थना की है- **इन्द्र ब्रह्माणि गोतमासो अक्रन्। एषु विश्वपेशसंधियं धाः** (अथर्व० २०.३५.१६)। शत्रुओं को नष्ट करने की सामर्थ्य इन्हें पिता से प्राप्त हुई थी- **महो रुजामि बन्धुता वचोभिस्तन्मा पितुर्गोतमादन्वियाय** (४.४.११)। बृहद्देवता ग्रन्थ में वामदेव द्वारा इन्द्र पर विजय प्राप्त करने का उल्लेख मिलता है (बृह० ४.१३२)। वामदेव गोत्रीय ऋषियों में अंहोमुक्, दधिक्रावा, बृहदुक्थ, मूर्धन्वान् ऋषियों का ऋषित्व ऋग्वेद में उपनिबद्धित है।

५९. **विश्वामित्र (३.१७)** - विश्वामित्र ऋषि को चारों वेदों में ऋषित्व प्राप्त हुआ है। ऋग्वेद तथा सामवेद में इनके नाम के साथ अपत्यवाचक पद 'गाथिन' प्रयुक्त हुआ है। ये गाथि के पुत्र होने के कारण 'गाथिन' पद से संयुक्त हुए। ये कुशिक के पौत्र होने के कारण कौशिक भी कहे जाते हैं। निरुक्त ग्रन्थ में उनके पितामह के राजा होने का उल्लेख मिलता है-**प्रज्ञया वाऽवनाय कुशिकस्य सूनुः। कुशिको राजा बभूव** (नि० २.२५)। विश्वामित्र ने शुनः शेप को अपना दत्तक पुत्र बनाकर उनका नाम देवरात रखा, इसकी पुष्टि ऐत० ब्रा० ७.१७-१८ में होती है। ऋषि विश्वामित्र गायत्री महामंत्र के द्रष्टा के रूप में प्रख्यात हैं तथा सप्तऋषियों में भी ख्याति प्राप्त हैं। सम्पूर्ण विश्व के मित्र होने के कारण इन्हें विश्वामित्र कहा गया है- **विश्वस्य ह वै मित्रं विश्वामित्र आस, विश्वं हास्मै मित्रं भवति य एवं वेद** (ऐत० ब्रा० ६.२०)। ये ऋग्वेद के तृतीय मण्डल के ऋषि रूप में मान्य हैं। ये सुदास् के महायज्ञ के प्रमुख ऋत्विक् रूप में भी वर्णित हुए हैं।

६०. **विहव्य (१०.५.४२-५०)** - विहव्य ऋषि का ऋषित्व अथर्ववेद में ९ मन्त्रों (१०.५.४२-५०) में दृष्टिगोचर होता है। ऋग्वेद के एक सूक्त १०.१२८ तथा यजुर्वेद के एक मंत्र ३४.४६ का ऋषित्व भी इन्हें प्राप्त है। ऋग्वेद में इनके नाम के साथ अपत्यवाचक पद 'आङ्गिरस' संयुक्त है। ये अङ्गिरस् गोत्रोत्पन्न होने के कारण आङ्गिरस कहलाये। बृहद्देवताकार ऋषि शौनक ने (बृह० २.१३०,३.५७ में) वैश्वदेव सूक्तों के द्रष्टाओं में इन्हें परिगणित किया है। ऋषि रूप में ये जमदग्नि के साथ वर्णित हुए हैं- **जमदग्नेश्च वा ऋषीणाञ्च सोमौ सं सुतावास्तां तत एतज्जमदग्नि र्विहव्यमपश्यत्** (तां० म० ९.४.१४)।

६१. **वीतहव्य (६.१३६-१३७)** - अथर्ववेद में वीतहव्य का ऋषित्व दो सूक्तों ६.१३६-१३७ में दृष्टिगोचर होता है। ऋग्वेद का एक सूक्त ६.१५ तथा सामवेद के तीन मंत्र १५६७-६९ भी इनके द्वारा दृष्ट हैं, परन्तु यहाँ इनके नाम के साथ अपत्यवाचक पद 'आङ्गिरस' संयुक्त है। अथर्ववेद में इनका उल्लेख दो बार हुआ है। इन्द्र द्वारा सहायता पाने का उल्लेख प्राप्त होता है- **त्वं धृष्णो धृषता वीतहव्यं प्रावः** (अथर्व० २०३७.३)। ये असित के घर से ओषधि ढूँढ़कर लाये थे- **तां वीतहव्य आभ्रदासितस्य गृहेभ्यः** (अथर्व० ६.१३७.१)। ऋग्वेद के एक स्थान में भरद्वाज के साथ इनका नामोल्लेख मिलता है। इसके भाष्य में आचार्य सायण ने भरद्वाज को वीतहव्य ऋषि के विशेषण के रूप में वर्णित किया है तथा विकल्प में वीतहव्य को भरद्वाज ऋषि के विशेषण के रूप में भी उल्लिखित किया है- **वीतं गमितं हव्यं हविर्येन तादृशाय भरद्वाजायेति वा योज्यम्** (ऋ०६.१५.३ सा० भा०)।

६२. **वेन (२.१)** - वेन ऋषि का ऋषित्व चारों वेदों में उपन्यस्त है। अथर्व में तीन सूक्त २.१,४.१-२ तथा ऋग्वेद में दो सूक्त ९.८५, १०.१२३ इनके द्वारा दृष्ट हैं; परन्तु ऋग्वेद में इन्हें एक भार्गव के रूप में माना गया है। ये एक मेधा सम्पन्न ऋषिरूप में मान्य हैं। पृथवान् को वैनगोत्रीय भी समझा जाता है- **प्र तद्दुः शीमे पृथवाने वेने** (ऋ० १०.९३.१४)। आचार्य सायण ने पृथु को वेन पुत्र कहकर वर्णित किया है, इसीलिए इनके नाम के साथ वैन्य पद संयुक्त हुआ है। ब्राह्मण ग्रन्थ में वेन को इन्द्र के रूप में माना गया है- **इन्द्र उ वै वेनः** (कौषी० ब्रा० ८.५)। आर्षा० में इन्हें भृगुपुत्र के रूप में प्रमाणित किया गया है- **वेनो नाम भृगोः सुतः** (आर्षा०

१०.६०)। पौराणिक सन्दर्भ मे इन्हें राजा अंग तथा सुनीथा का पुत्र माना गया है। ये कुरु के पौत्र तथा चाक्षुष मनु के प्रपौत्र थे।

६३. शन्ताति (१.३३) - शन्ताति को अथर्ववेद के अनेक सूक्तों (१.३३,४.१३,६.१०,६.१९,६.२१-२४,६.५१,६.५६-५७,६.९३, ६.१०७,७.७०-७२) के ऋषि होने का गौरव प्राप्त हुआ है। अन्यत्र इनका ऋषित्व अनुपलब्ध है।

६४. शम्भु (२.२८) - शम्भु अथर्ववेद के ऋषि हैं। इन्हें अथर्ववेद के केवल एक ही सूक्त (२.२८) का ऋषित्व प्राप्त हुआ है। 'शम्भुः' का अर्थ निरुक्तकार ने 'सुखभूः' लिया है (नि० ५.३), जिसका आशय 'सुख देने वाला' या 'समृद्धि देने वाला' है। इस सूक्त में इन्होंने मित्रावरुण, द्यावा-पृथिवी आदि देवगणों की स्तुति की है।

६५. शुक्र (२.११) - शुक्र को अथर्ववेद के अनेक सूक्तों का द्रष्टा माना गया है। ये अथर्ववेदीय ऋषि हैं ।अन्य संहिताओं में इनका ऋषित्व उपलब्ध नहीं है। जैमिनीय उपनिषद् ब्राह्मण २.७.७ में एक आचार्य का नाम शुक्र है, जो जबाला का वंशज होने के कारण 'जाबाल' पद से संयुक्त हैं। शुक्र को अनेक स्थानों पर आकाशीय प्रकाशमय ग्रह के अर्थ में लिया गया है- **एष वै शुक्रो य एष तपति** (शत० ब्रा० ४.३.१.२६)। **ज्योतिर्वै शुक्रं हिरण्यम्** (ऐत० ब्रा० ७.१२)। **असौ वा आदित्यः शुक्रः** (शत० ब्रा० ९.४.२.२१)। पौराणिक सन्दर्भ में इन्हें कवि का पुत्र तथा भृगु का पौत्र कहा गया है, जो दैत्यों के गुरु शुक्राचार्य कहलाये।

६६. शुनःशेप (६.२५) - शुनःशेप ऋषि का ऋषित्व चारों वेदों में उपन्यस्त है। अथर्ववेद में इन्हें चार सूक्तों ६.२५,७.८८ २०.७४, २०.१२२ तथा तीन मंत्रों २०.२६.१-३ का ऋषित्व प्राप्त हुआ है। ऋग्वेद तथा सामवेद में इनके नाम के साथ 'आजीगर्ति' पद संयुक्त है। ये अजीगर्त के पुत्र थे, इसी कारण आजीगर्ति कहलाये। ऐतरेय ब्राह्मण में ये विश्वामित्र के दत्तक पुत्र के रूप में विवेचित हैं, जो कालान्तर में देवरात वैश्वामित्र कहलाये। इनके पिता अजीगर्त के तीन पुत्रों, जिनमें से मध्यम शुनः शेप थे, का उल्लेख भी इसी में वर्णित है- **तस्य ह त्रयः पुत्रा आसुः शुनः पुच्छः शुनः शेपः शुनोलाङ्गूल इति** (ऐत० ब्रा० ७.१५)। बृहद्देवता (३.१०३) में इन्द्रदेव द्वारा शुनः शेप को स्वर्णमय रथ प्रदान करने का उल्लेख है।

६७. शौनक (२.६) - अथर्ववेद में शौनक ऋषि को २.६,६.१६,६.१०८,७.११-१३,७.८३ सूक्तों का द्रष्टा स्वीकार किया गया है। ऋग्वेद में शौनक ऋषि का पूरा नाम गृत्समद भार्गव शौनक वर्णित है तथा इनका पूर्व नाम गृत्समद आङ्गिरस शौनहोत्र उल्लिखित है। यहाँ शौनक का नाम अपत्यवाचक ही है, जो गृत्समद ऋषि के साथ संयुक्त हुआ है। ये भृगु कुल में उत्पन्न होने से भार्गव तथा शुनक पुत्र होने से शौनक कहलाये, इस तथ्य की पुष्टि आचार्य सायण ने अपने ऋग्वेद भाष्य में की है- **मण्डलद्रष्टा गृत्समद ऋषिः। स च पूर्वम् आङ्गिरस कुले शुनहोत्रस्य पुत्रः सन् यज्ञ काले ऽ सुरैर्गृहीत इन्द्रेण मोचितः। पश्चात् तद्वचनेनैव भृगुकुले शुनक पुत्रो गृत्समदनामा अभूत्** (ऋ० २.१ सा० भा०)। ये ऋग्वेद के द्वितीय मण्डल के ऋषि रूप में मान्य हैं। कौषीतकि ब्राह्मण २२.४ में ये भार्गव के रूप में तथा बृहद्देवता ४.७८ में ये शौनहोत्र के रूप में अभिप्रेत हैं। गृत्समद के पुत्र कूर्म गार्त्समद का ऋषित्व भी ऋ० २.२७-२९ में निर्दिष्ट है। गृत्समद शब्द की व्युत्पत्ति निरुक्तकार ने निम्न प्रकार की है- **गृत्समदो गृत्समदनः। गृत्स इति मेधाविनाम गृणातेः स्तुतिकर्मणः** (नि० ९.५)।

६८. सविता (२.२६) - सविता का ऋषित्व यजुर्वेद एवं अथर्ववेद में प्राप्त होता है। अथर्ववेद में अनेक देवगणों प्रजापति, ब्रह्मा, बृहस्पति, भग, वरुण आदि को भी ऋषित्व प्राप्त हुआ है। **'यस्य वाक्यं स ऋषिः'** सूत्रोक्ति के अनुसार मंत्रों में वर्णित देवों को जिन देवों द्वारा सम्बोधित किया गया है, वे देवगण भी ऋषि रूप में मान्य हैं। सविता को देवों का उत्पत्तिकारक कहा गया है- **सविता वै देवानां प्रसविता** (शत० ब्रा० १.१.२.१७)। यह सूर्य रश्मियों से पवित्र करने वाला है- **देवो वः सविता पुनात्वच्छिद्रेण पवित्रेण सूर्यस्य रश्मिभिः** (कपि० कठ सं० १.५)। निरुक्तकार ने उन्हें सबका जनक स्वीकार किया है- **सविता सर्वस्य प्रसविता** (नि० १०.३१)। आदित्य को भी सविता कहा गया है- **आदित्योऽपि सविता उच्यते** (नि० १०.३२)। प्रजापति ने सविता रूप में प्रजा की उत्पत्ति की- **प्रजापतिः सविता भूत्वा प्रजा असृजत** (तैत्ति० ब्रा० १.६.४.१)।

६९. सिन्धुद्वीप (१.४-५) - सिन्धु द्वीप ऋषि का ऋषित्व चारों वेदों में निर्दिष्ट है। ऋग्वेद में एक सूक्त १०.९ का ऋषित्व इन्हें प्राप्त है, जिसमें इन्हें आम्बरीष (अम्बरीष पुत्र) कहा गया है। इनके पिता अम्बरीष वार्षागिर को एक राजा स्वीकार किया गया है। वृषागिर के पाँच राजर्षि पुत्रों ऋज्राश्व, अम्बरीष, सहदेव, भयमान और सुराधस् का ऋषित्व भी ऋ० १.१०० में उपन्यस्त है। बृहद्देवताकार ऋषि शौनक (६.१५२-१५३) के अनुसार इन्द्र ने विश्वरूप का वध किया, उनके पाप का निवारण करने के लिए सिन्धुद्वीप ऋषि ने जल का सिञ्चन कर सूक्त १०.९ का गायन किया । आचार्य सायण ने इन्हें राजा अम्बरीष के पुत्र रूप में वर्णित किया है- **अम्बरीषस्य राज्ञः पुत्रः सिन्धुद्वीप ऋषिस्त्वष्ट्र- पुत्रस्त्रिशिरा वा** (ऋ० १०.९ सा० भा०)।

* * *

परिशिष्ट - २

अथर्ववेद भाग-१ के देवताओं का संक्षिप्त परिचय

१. **अंश (६.४.२)** - बृहद्देवता में एक स्थान पर (७.११४ में) अदिति के आठ पुत्र वर्णित हैं; किन्तु इसी ग्रन्थ में एक स्थान पर (५.१४७ में) अदिति के बारह पुत्रों (आदित्यों) का वर्णन भी मिलता है। इन दोनों प्रसङ्गों में अंश का देवत्व उपन्यस्त है- **धातेन्द्रो वरुणो मित्रो अंशः सूर्योऽर्यमा भगः** (बृह० ७.११७)। **भगश्चैवार्यमांशश्च मित्रो वरुण एव च। धाता चैव विधाता च विवस्वांश्च महाद्युतिः** (बृह० ५.१४७)। अंश शब्द का उल्लेख अथर्ववेद में दो बार हुआ है। एक बार तब, जब वे मित्र, भग, वरुण, अदिति, मरुत् और अर्यमा के साथ हैं तथा उनसे शत्रु को दूर भगाने की प्रार्थना की गई है- **अंशो भगो वरुणो मित्रो अर्यमादितिः पान्तु मरुतः। अप तस्य द्वेषो गमेदभिह्रुतो यावयच्छत्रुमन्तितम्** (अथर्व० ६.४.२)। दूसरी बार तब उनके नाम का उल्लेख हुआ है, जब उनसे पाप से मुक्ति दिलाने की प्रार्थना की गई है और उनके साथ वरुण, भग, विष्णु और विवस्वान् हैं- ______ **वरुणं मित्रं विष्णुमथो भगम्। अंशं विवस्वन्तं ब्रूमस्ते नो मुञ्चन्त्वंहसः** (अथर्व० ११.६.२)। इस प्रकार अथर्ववेद में अंशदेव पापों को दूर करने वाले तथा शत्रुओं से त्राण दिलाने वाले देवता के रूप में प्रतिष्ठित हैं।

२. **अग्नाविष्णू (७.३०)** अथर्ववेदीय देवयुग्मों में अग्नाविष्णू का देवत्व विवेचित है। अथर्ववेद में दो बार इनका नामोल्लेख हुआ है। अथर्ववेद के ७ वें काण्ड के ३० वें सूक्त में ऋषि मेधातिथि द्वारा इनकी स्तुति की गई है। इनकी महिमा का गान करते हुए ऋषि ने इन्हें गुह्य, आज्य एवं सांनाय्य नामक घृत पीने वाला तथा घर-घर में सातों रत्न प्रदान करने वाला बताया है- **अग्नाविष्णू महि तद्वां महित्वं पाथो घृतस्य गुह्यस्य नाम। दमे दमे सप्त रत्ना दधानौ प्रति वां जिह्वा घृतमा चरण्यात्** (अथर्व० ७.३०.१)। इन दोनों देवों के धाम को महान् तथा सबका प्रिय वर्णित किया गया है तथा उनसे निवेदन किया गया है कि आप दोनों की जिह्वा आज्य को ग्रहण करें- **अग्नाविष्णू महि धाम प्रियं वां वीथो घृतस्य गुह्या जुषाणौ ।..........घृतमुच्चरण्यात्** (अथर्व० ७.३०.२)।

३. **अग्नि (८.३)** - चारों वेदों में अग्नि का देवत्व प्रतिष्ठित है। सर्वप्रथम उत्पन्न होने के कारण इन्हें अग्नि कहा गया है। शतपथ ब्राह्मण में उल्लेख है- **स यदस्य सर्वस्याग्रमसृज्यत तस्मादग्निः** (शत० ब्रा० ६.१.१.११)। अग्निदेव को सभी देवों का अधिष्ठाता निरूपित किया गया है- **अग्निर्वै सर्वेषां देवानामात्मा** (शत० ब्रा० १४.२.२.५)। ये सभी पापों के विनाशक हैं। ऋग्वेद में इन्हें द्यौ से उत्पन्न विवेचित किया गया है- **यदेनं द्यौर्जनयत सुरेताः** (ऋ० १०.४५.८)। कुछ प्रसङ्गों में इन्हें आपः, त्वष्टा, सूर्य, यज्ञ तथा अरणि से भी उद्‌भूत कहा गया है। स्थिति भेद से इन्हें अनेक नामों से उपन्यस्त किया गया है। जैसे- घर्षणबल (अरणि मंथन) से उत्पन्न होने के कारण उन्हें सहसः पुत्र, नरों द्वारा प्रशंसित होने के कारण नराशंस, पार्थिव अग्नि को तनूनपात्, सर्वत्र विद्यमान, सर्वत्र पूजित अग्नि को वैश्वानर; घरों में प्रयोग होने वाली अग्नि को गार्हपत्य, शवों को जलाने में प्रयुक्त होने वाली अग्नि को क्रव्यादग्नि, सभी उत्पन्न हुए को जानने के कारण जातवेदा, द्रविण अर्थात् धन प्रदाता होने के कारण अग्नि को द्रविणोदा कहते हैं। पापनाशक होने के कारण अग्नि को पाप्मनाशन, कोशग्रन्थों के अनुसार प्रकृष्ट चित्त और प्रकृष्ट ज्ञान सम्पन्न होने के कारण प्रचेता अग्नि, सत्यरूपी बल से युक्त होने के कारण सत्यौजा अग्नि, यक्ष्मा विनाशक होने के कारण यक्ष्मनाशक अग्नि, अत्यन्त सन्तप्त करने की सामर्थ्य होने से सान्तपनाग्नि, पेट में भोजन को पचाने वाली अग्नि को जठराग्नि, जंगलों को जलाने वाली अग्नि को दावाग्नि तथा समुद्र में विद्यमान अग्नि को बड़वाग्नि कहते हैं। अग्नि का एक नाम त्रिणामा भी है; क्योंकि स्थान भेद की दृष्टि से ये (पार्थिव, वैद्युत और गार्हपत्य) तीन नाम वाले हैं- **एवा त्रिणामन्नहृणीयमान इमान् जनान्त्संमनसंस्कृधीह** (अथर्व० ६.७४.३)। वैदिक देवों में इन्हें इन्द्रदेव के समान ही प्रतिष्ठा प्राप्त है। अग्निदेव के अनेक कार्यों में सर्व प्रमुख कार्य वर-वधू का संयोजन करना है। सूर्या के विवाह में अग्नि को पुरोगव अर्थात् विवाह सुनिश्चित करने के लिए प्रतिपक्ष से भेजा गया प्रतिनिधि वर्णित किया गया है- **सूर्याया अश्विना वराग्निरासीत् पुरोगवः** (अथर्व० १४.१.८)। अग्नि तथा वधू को सुभगा और जरदष्टि बनाने वाला कहा गया है- **अग्निः सुभगां जातवेदाः पत्ये पत्नीं जरदष्टिं कृणोतु** (अथर्व० १४.१.४९)। अग्निदेव को देवताओं और मनुष्यों का नेत्र कहा गया है- **अग्ने प्रेहि प्रथमो देवतानां चक्षुर्देवानामुत मानुषाणाम्** (अथर्व० ४.१४.५)। इस प्रकार चारों वेदों तथा इतर ग्रन्थों में भी अग्निदेव को महत्त्वपूर्ण स्थान मिला है।

४. **अग्नीन्द्र (१.७.३)** - वैदिक देवयुग्मों में अग्नीन्द्र की अभ्यर्थना चारों वेदों में प्राप्य है। इन्हें यमल भ्राता कहा जाता है। जो एक ही पिता की सन्तान हैं। ऋग्वेद के छठवें मण्डल में उल्लेख है- **बळित्था महिमा वामिन्द्राग्नी पनिष्ठ आ। समानो वां जनिता भ्रातरा युवं यमाविहेहमातरा** (ऋ० ६.५९.२)। कष्टदायी मायावियों का निराकरण करके ये श्रेष्ठजनों की सहायता सदैव तत्परतापूर्वक करते हैं- **ता महान्ता सदस्पती इन्द्राग्नी रक्ष उब्जतम्।** (ऋ० १.२१.५)। इनके वीरतापूर्ण कृत्य प्रसिद्ध हैं- **यानीन्द्राग्नी चक्रथुर्वीर्याणि यानि रूपाण्युत वृष्ण्यानि** (ऋ० १.१०८.५)। अथर्ववेद १.७.३ में इस देवयुग्म से राक्षसों को नष्ट करने तदनन्तर यज्ञ में आने व हवि और घृत स्वीकार करने की प्रार्थना की गई है- **वि लपन्तु यातुधाना अत्त्रिणो ये किमीदिनः। अथेदमग्ने नो हविरिन्द्रश्च प्रति हर्यतम्॥** बृहद्देवता में भी अग्नीन्द्र का देवत्व प्रमाणित करते हुए ऋषि शौनक ने लिखा है- **सम्यगग्नीन्द्रसूर्याणां तान्युक्तानि यथाक्रमम्** (बृह० २.७०)। इस देवयुग्म का उल्लेख 'अग्नीन्द्र' और 'इन्द्राग्नी' दोनों रूपों में मिलता है। जहाँ अग्नि की प्रधानता होती है, वहाँ अग्नि का नाम पहले और इन्द्र का बाद में होता है तथा जहाँ इन्द्र की प्रधानता होती है, वहाँ इन्द्र का नाम पहले और अग्नि का बाद में होता है। शतपथ ब्राह्मण में इन दोनों (अग्नीन्द्र) की तुलना प्राणोदान से की गई हैं-इन्द्राग्नी हि प्राणोदानौ (शत० ब्रा० ४.३.१.२२)। इसी ग्रन्थ में इन समस्त देवों में महान् विवेचित किया गया है- **इन्द्राग्नी वै सर्वे देवाः** (शत० ब्रा० ६.१.२.२८)।

५. **अग्नीषोम (१.८.१-२)** - अग्नि और सोमदेव का सम्मिलित देवत्व 'अग्नीषोम' नाम से उपन्यस्त किया गया है। ऋग्वेद में यह देवयुगल प्रकाश प्रदाता के रूप में तथा कुछ स्थानों पर इन्हें जल-प्रवाहों को मुक्त करने वाला, आकाश में नक्षत्रों का विस्तारक निरूपित किया गया है- **युवं सिन्धूँरभिशस्तेरवद्यादग्नीषोमावमुञ्चतं गृभीतान्** (ऋ० १.९३.५)। इन दोनों देवों में एक को मातरिश्वा द्वारा आकाश से तथा दूसरे को श्येन पक्षी द्वारा पर्वत शिखर (अद्रि) से यहाँ लाने का विवरण मिलता है- **आन्यं दिवो मातरिश्वा जभारामथ्नादन्यं परि श्येनो अद्रेः। अग्नीषोमा......लोकम्** (ऋ० १.९३.६)। शतपथ ब्राह्मण में इन्हें दो भ्राता बताया गया है- **अग्नीषोमौ भ्रातरावब्रवीत्** (शत० ब्रा० ११.१.६.१९)। इसी ग्रन्थ में अग्नि को सूर्य से और सोम को चन्द्र से सम्बद्ध निरूपित किया गया है- **सूर्य एवाग्नेयश्चन्द्रमाः सौम्यः** (शत० ब्रा० १.६.३.२४)। ऋग्वेद तथा अथर्ववेद में अनेक स्थलों पर इनसे धन, स्वर्ण, पशु, प्रजा और ऐश्वर्य आदि की प्रार्थना की गई है। अथर्ववेद के कुछ मन्त्रों में इनसे उपद्रवकारी राक्षसों को दण्ड देने और मारने की प्रार्थना की गई है- **अयं स्तुवान ....हर्यत। बृहस्पते वशे लब्ध्वाग्नीषोमा वि विध्यतम्** (अथर्व० १.८.२)।

६. **अदिति (६.६८.२)** - अदिति विश्वदेवी के रूप में प्रतिष्ठित हैं। मैत्रायणी संहिता में उल्लेख है- **इयं (पृथिवी) वा अदितिर्देवी विश्वदेव्यवती** (मैत्रा० सं० ३.१.८)। सम्पूर्ण विश्व का भरण-पोषण अदिति के द्वारा ही सम्पन्न होता है एवं इन्हीं के द्वा उसकी प्रतिष्ठा है- **एवा न देव्यदितिरनर्वा। विश्वस्यभर्त्री जगतः प्रतिष्ठा** (तैत्ति० सं० ३.१.१.४)। अदिति अष्ट आदित्यों की माता के रूप में प्रख्यात हैं- **अष्टयोनिरदितिरष्ट पुत्राष्टमीम्** (अथर्व० ८.९.२१)। निरुक्तकार यास्क ने भी अदिति को देवमाता के रूप में उपन्यस्त किया है- **अदितिर्‌अदीना देवमाता** (नि० ४.२२)। अदिति का भौतिक आधार अनन्त अन्तरिक्ष है, जहाँ आदित्य गण भ्रमण करते रहते हैं। इनकी सार्वभौम संज्ञा का संकेत अथर्ववेद के इस मंत्र में मिलता है- **अदितिर्द्यौरदितिरन्तरिक्षमदितिर्माता स पिता स पुत्रः** (अथर्व० ७.६.१)।

७. **अध्यात्म (९.९)** - अथर्ववेद के नवें ग्यारहवें तथा तेरहवें काण्ड के कुछ मन्त्रों का देवत्व अध्यात्म को प्राप्त हुआ है। आचार्य सायण के '**यस्य वाक्यं स ऋषिः। या तेनोच्यते सा देवता** (ऋ० १०.१० सा० भा०)' सूत्र के अनुसार अध्यात्म को देवता के रूप में स्वीकार किया गया है, क्योंकि इन सूक्तों का वर्ण्य विषय अध्यात्म (तत्त्व) ही है। आप्टे० सं० कोश पृ० २८ के अनुसार अध्यात्म शब्द की व्युत्पत्ति इस प्रकार है - '**अध्यात्मनः संबद्धम्' इति अध्यात्मः**- अर्थात् आत्मा या व्यक्ति से सम्बंध रखने वाला (विषय)। हिन्दी शब्द सागर में पृ० १७६ पर अध्यात्म के तीन अर्थ वर्णित हैं - १- ब्रह्म विचारज्ञानतत्त्व, आत्मज्ञान । २- परमात्मा ३- आत्मा। बृहत्सर्वानुक्रमणी में अध्यात्म का देवत्व इन शब्दों में विवेचित है - '**यन्मन्युः' इति चतुस्त्रिंशत्। कौरुपथिः। अध्यात्ममन्यु दैवतम्** - - -(बृह० सर्वा ११.१०)। अथर्ववेद १०.७-८ में अध्यात्म के आधारभूत आत्मा को अलग से भी देवत्व प्रदान किया गया है। वस्तुतः 'आत्मा' को आधार मानकर या आत्मा पर आधारित जो भी चिन्तन - मनन - निदिध्यासन की प्रक्रिया सम्पन्न होती है, उसे 'अध्यात्म' की संज्ञा प्रदान की जाती है। 'आत्मा' ही वेदांत (वेद के चरम ज्ञान) का प्रमुख प्रतिपाद्य विषय है। सभी उपनिषद् इसी तत्त्व का प्रतिपादन करते हैं। बृहद्देवता में आत्मा का देवत्व इस प्रकार निर्दिष्ट है - **तथात्मैव तत्सर्वं यद्यद्भक्तिः प्रकीर्त्यते** (बृह० १.७३)।

८. **अनुमति (६.११.३)** - अनुमति कल्याण की देवी के रूप में ख्यातिलब्ध हैं। अथर्ववेद में उल्लेख है कि वे किसी स्त्री के अरणि (दुर्भाग्य सूचक चिह्नों) को दूर करती हैं; क्योंकि सौभाग्य प्रदान करने का कार्य देवताओं द्वारा अनुमति देवी को ही सौंपा गया है- .... **निरस्मभ्यमनुमती रराणा प्रेमां देवा असाविषुः सौभगाय** (अथर्व० १.१८.२)। अनुमतिदेवी का वर्णन प्रायः सिनीवाली के साथ दृष्टिगोचर होता है। खोये हुए पशुओं को उनके गृह में वापस लाने में बृहस्पति और सिनीवाली उनकी सहायता करते हैं। अनुमति देवी से प्रार्थना की जाती है कि उन्हें (पशुओं को) गोष्ठ में बाँधकर रखें, जिससे वे बाहर न निकल सकें- ....**सिनीवाली नयत्वाग्रमेषामाजग्मुषो अनुमते नि यच्छ** (अथर्व० २.२६.२)। सन्तति के विषय में प्रजापति, सिनीवाली के साथ अनुमति को भी गर्भस्थ भ्रूण का अंग निर्माता कहा गया है। अथर्ववेद के छठवें काण्ड के एक मंत्र में उपर्युक्त तीनों देवताओं द्वारा एक स्त्री के गर्भ से कन्या को जन्म देने वाले तत्त्वों को अन्यत्र पहुँचाकर उनके स्थान पर पुरुष तत्त्वों को स्थापित कर देने का वर्णन मिलता है- **प्रजापतिरनुमतिः सिनीवाल्य चीक्लृपत्। स्त्रैषूयमन्यत्र दधत्पुमांसमु दधदिह** (अथर्व० ६.११.३)। वैदिक ग्रन्थों में अनुमति को पूर्णिमा और सिनीवाली को अमावास्या काल का प्रतिनिधित्व करने वाला विवेचित किया गया है। अमरकोश के अनुसार अनुमति, पूर्णिमा (राका) से एक कला हीन दिन अर्थात् चतुर्दशी की देवी है- **कलाहीने सानुमतिः पूर्णे राका निशाकरे** (अमर० १.४८)। निरुक्त में भी यास्क मुनि ने इसी तथ्य की पुष्टि इन शब्दों में का है- **'या पूर्वा पौर्णमासी साऽनुमतिर्योत्तरा सा राके'** (नि० ७.२८)।

९. **अपांनपात् (६.३.१)** - अपांनपात् का देवत्व ऋक्० साम० तथा अथर्व० तीनों वेदों में दृष्टिगोचर होता है। अपांनपात् अग्निदेव का एक नाम भी है, जो मेघों में स्थित जल को नीचे न गिरने देकर उसका संवर्द्धन करते हैं। अपांनपात् को जल से उत्पन्न वनस्पतियों द्वारा उद्भूत माना गया है, इसीलिए उन्हें जल का पौत्र कहते हैं। जल से वृक्ष-वनस्पतियाँ और उनसे अग्नि। इस प्रकार अग्नि (अपांनपात्) आपः के तृतीय पुत्र (पौत्र) हुए। एक मन्त्र में वायु को अपांनपात् कहा गया है- **अपां नपादवतु वायुरिष्टये** (ऋ० १०.९२.१३)। ऋग्वेद में ही दो बार वैद्युत अग्नि के रूप में अपांनपात् का उल्लेख हुआ है। अथर्ववेद में अपांनपात् से सामान्य रक्षा और सहायता के लिए प्रार्थना की गई है- **अपां नपात् सिन्धवः सप्त पातन पातु नो विष्णुरुत द्यौः** (अथर्व० ६.३.१)। अपांनपात् का देवत्व स्वीकार करते हुए बृहद्देवताकार ने लिखा है- **अपांनपादित्यनेन नाम्नाग्निर्मध्यम स्तुतः** (बृह० ७.३३)।

१०. **अप्सरा (४.३८.१-४)** - अप्सराओं का देवत्व ऋग्वेद, यजुर्वेद तथा अथर्ववेद में संप्राप्य है। इनका उल्लेख एकवचन तथा बहुवचन में भी हुआ है। अप्सराओं का सम्बन्ध प्रायः गन्धर्वों और मृगों के साथ वर्णित है- **अप्सरसां गन्धर्वाणां मृगाणां चरणे चरन्** (ऋ० १०.१३६.६)। अप्सराओं को गन्धर्वों की पत्नी भी निरूपित किया गया है- **ताभ्यो गन्धर्व पत्नीभ्योऽप्सराभ्योऽकरं नमः** (अथर्व० २.२.५)। अथर्ववेद (३.२६.१-६) में गन्धर्वों को स्थिति भेद से क्रमशः साग्नि हेति, सकामा अविष्यव, वैराज, सवाता प्रविध्यन्त, सौषधिका निलिम्पा तथा बृहस्पतियुक्त अवस्वान् विशेषण प्रदान किए गए हैं। शब्दकल्पद्रुम के अनुसार जल (अप्) से उत्पन्न होने के कारण ही इन्हें अप्सरा कहा जाता है- **अद्भ्यः समुद्रजलेभ्यः सरन्ति उद्यान्ति......अप्सु निर्मथनादेवरसात् तस्मात् वरस्त्रियः। उत्पेतुर्मनुजश्रेष्ठ तस्मादप्सरसोऽभवन्** (श० क० पृ० ७१)। अथर्ववेद के द्वितीय काण्ड में सूर्य को गन्धर्व और उसकी किरणों को अप्सरा बताया गया है- **दिविस्पृष्टो यजतः सूर्यत्वगवयाता हरसो दैव्यस्य। मृडाद् गन्धर्वो भुवनस्य यस्पतिरेक एव नमस्यः सुशेवाः** (अथर्व० २.२.२)। अप्सराओं का निवास समुद्र (अन्तरिक्ष या जल) बताते हुए यह भी कहा गया है कि वे वहीं से आती हैं और पुनः वहीं लौट जाती हैं ... **समुद्र आसां सदनं म आहुर्यतः सद्य आ च परा च यन्ति** (अथर्व० २.२.३)।

११. **अप्सरा समूह (४.३७.१-५) - द्र० अप्सरा।**

१२. **अमावस्या (७.८४)** - वैदिक देवताओं में अमावस्या का नाम प्रतिष्ठित है। अमावस्या को विशेषतया अथर्ववेद में ही देवता का सम्मान मिला है। यों तो ऋग्वेद में 'अमा' शब्द का प्रयोग प्रायः १०-१२ बार हुआ है, पर यह गृह, समीप या सह के अर्थ में ही हुआ है। अस्तु, अमावस्या अथर्ववेदीय ऋषियों की सम्मानास्पद देवी के रूप में विवेचित हैं। ऋषियों द्वारा उन्हें वसुओं को प्राप्त कराने वाली शक्ति, पुष्टि और समृद्धि प्रदान करने वाली कहा गया है- **आगन्रात्री संगमनी वसूनामूर्जं पुष्टं वस्वावेशयन्ती। अमावस्यायै हविषा .... न आगन्** (अथर्व० ७८४.३)। अमावास्या को विश्ववारा-सबके द्वारा वरण करने योग्य श्रेष्ठ-भाग्यवती कहा गया है, जो याजक को धन, और वीर सन्तति प्रदान कर उसके यज्ञ को पूर्ण करती हैं- **तेना नो यज्ञं पिपृहि विश्ववारे रयिं नो धेहि सुभगे सुवीरम्** (अथर्व० ७८४.१)। एक मंत्र में स्वयं अमावस्या के शब्द हैं कि अर्थ की दृष्टि से मैं सार्थक हूँ; क्योंकि सुकृती देवता मेरे अन्दर निवास करते हैं **(अमा समीपे अथवा सह वसन्ति देवाः यस्याम्) - अहमेवास्म्यमावस्या ३ मामा वसन्ति सुकृतो मयीमे** (अथर्व० ७८४.२)।

१३. अराति समूह (५.७.१-३, ६-१०) - ऋग्वेद, अथर्ववेद तथा ब्राह्मण ग्रन्थों में 'अराति' का उल्लेख लक्ष्य को असफल कर देने वाली पीड़ा-प्रदात्री पाप देवता के रूप में हुआ है। इन्हें अनिष्टकर्त्री पापदेवता के रूप में स्वीकार किया गया है। एकवचन और बहुवचन दोनों में स्त्रीलिंग में अराति शब्द का प्रयोग मिलता है। असफलता, संकट और विपन्नता के अर्थों में भी कई जगह इस शब्द को लिया गया है। दुर्भाग्य सूचक अन्य वस्तुओं की तरह ही अराति को स्वयं व सन्तति से दूर रखने के लिए कई मंत्रों में संकेत दिये गये हैं। जैसे-**निर्लक्ष्म्यं ललाम्यं१ निररातिं सुवामसि। अथ या भद्रा तानि नः प्रजाया अरातिं नयामसि** (अथर्व० १.१८-१)। जंगिड नामक पदार्थ की बनी मणि से कृत्या और अराति को दूर करने का विवेचन भी वेदों में मिलता है, इसीलिए उस मणि को 'अराति दूषि' कहा गया है। अराति एवं अभिमाति आदि पाप देवताओं से बचने के लिए अन्य मणियों को बाँधने का विधान था-**परि मां परि मे प्रजां परि णः पाहि यद्धनम्। अरातिर्नो मा तारीन्मा नस्तारिषुरभिमातयः** (अथर्व० २.७.४)। अराति से मुक्ति के निमित्त अग्नि से भी प्रार्थना की गई है- **वि देवा जरसावृतन्वि त्वमग्ने अरात्या** (अथर्व० ३.३१.१)।

१४. अरुन्धती (६-५९) - अथर्ववेद में अरुन्धती नामक ओषधि को भी देवता की श्रेणी में परिगणित किया गया है। इसका एक नाम सिलाची तथा लाक्षा भी है। अरुन्धती देवी की माता के रूप में रात्रि तथा पिता के रूप में नभ और पितामह के रूप में अर्यमा का उल्लेख है- **रात्री माता नभः पितार्यमा ते पितामहः। सिलाची नाम वा असि सा देवानामसि स्वसा** (अथर्व० ५.५.१)। अरुन्धती को देवताओं की बहिन् निरूपित किया गया है। अरुन्धती को स्परणी नामक ओषधि भी कहते हैं, जो प्लक्ष, न्यग्रोध, खदिर, धव, पीपल और पर्ण वृक्षों से निकलती है- **भद्रात् प्लक्षान्निस्तिष्ठस्यश्वत्थात् खदिराद्धवात्। भद्रान्न्यग्रोधात् पर्णात् सा न एह्यरुन्धति** (अथर्व० ५.५.५)। इस (अरुन्धती नामक ओषधि) को रक्तवर्णा तथा कटे हुए अंगों को फिर से जोड़ देने वाली तथा रुधिर को रोकने वाली विवेचित किया गया है। पुरुषों को क्षयरोग रहित करने की क्षमता भी इसमें है। अरिष्ट निवारण हेतु भी अरुन्धती से प्रार्थना की गई है- **जीवलां नघारिषां ...। अरुन्धती मुन्नयन्तीं पुष्पां मधुमतीमिह हुवेऽस्मा अरिष्टतातये** (अथर्व० ८.७.६)।

१५. अर्यमा (६-४-२) - अथर्ववेदीय देवताओं में अर्यमा का देवत्व उपन्यस्त है। इनका देवत्व ऋग्वेद तथा यजुर्वेद में भी संप्राप्य है। अर्यमादेव की गणना आदित्यगणों में की गई है। तैत्तिरीय संहिता में उल्लेख है- **असौ वा आदित्योऽर्यमा** (तैत्ति० सं० २.३.४.१)। सूर्य का ही एक नाम होने के कारण अर्यमा शब्द की व्युत्पत्ति इन शब्दों में वर्णित है- **'ऋच्छति सदा गच्छतीत्यर्यमा'**। अनेक स्थानों पर इनका नामोल्लेख वरुण और मित्र देवों के साथ हुआ है- **आ नो बर्हीं रिशादसो वरुणो मित्रो अर्यमा** (ऋ० १.२६.४)। अर्यमादेव को सप्त होता का भी होता विवेचित किया गया है- **अर्यमा सप्तहोतृणां होता** (तैत्ति० ब्रा० २.३.५.६)। वैदिक संहिताओं में अर्यमा को धन, कल्याण तथा स्वर्ग प्रदान करने वाला बताया गया है। अथर्ववेद में अर्यमा कल्याण के देवता रूप में प्रतिष्ठित हैं। वे विवाह के अधिष्ठाता देवता के रूप में माने जाते हैं। वे अपने रश्मि समूह के साथ पूर्व से आते हैं और कन्या को पति और वर को पत्नी प्रदान करने की कामना करते हैं - **अयमा यात्यर्यमा पुरस्ताद् विषितस्तुपः। अस्या इच्छन्नग्रुवै पतिमुत जायामजानये** (अथर्व० ६.६०.१)। अथर्ववेद के एक अन्य मंत्र में अर्यमा को सुबन्धु तथा पतिवेदन कहा गया है, जो घनिष्ठ मित्र के समान कन्या के लिए पति और पति के लिए कन्या की खोज करते हैं-**अर्यमणं यजामहे सुबन्धुं पतिवेदनम्। उर्वारुकमिव बन्धनात्प्रेतो मुञ्चामि नामुतः** (अथर्व० १४.१.१७)। अर्यमा देव प्रख्यात दाता के रूप में भी जाने जाते हैं, इसी कारण उन्हें यज्ञ की उपमा प्रदान की गई है- **एष वा अर्यमा यो ददाति** (काठ० सं० ११.४)। ..**यज्ञो वा अर्यमा** (मैत्रा० सं० ४.२.१०)।

१६. अशनि (३.२७.४) - वज्र आयुध को अशनि कहा गया है। आकाश में बादलों के परस्पर संघर्ष से कड़कने वाली बिजली को अशनि कहा गया है। अथर्ववेद में अशनि का देवत्व भी स्वीकार किया गया है। अथर्ववेद के एक मंत्र में अशनि को उत्तर दिशा की रक्षा करने वाला 'बाण' विवेचित किया गया है- **उदीची दिक् सोमोऽधिपतिः स्वजो रक्षिताशनिरिषवः। तेभ्यो............एभ्यो अस्तु** (अथर्व० ३.२७.४)। अशनिपात से वृक्षों के जल जाने का वर्णन अनेकशः मिलता है। शपथ से प्रार्थना की गई है कि वे हमें अपशब्द कहने वाले को ऐसे जला दें, जैसे अशनि वृक्ष को जलाते हैं- **परिणो वृङ्धि शपथ ह्रदमग्निरिवादहन्। शप्तारमत्र नो जहि दिवो वृक्षमिवाशनिः** (अथर्व० ६.३७.२)। एक स्थान पर किसी को ये आशीष भी दिया गया है कि दिव्य अशनि उसे न मारें .....**मा त्वा दिव्याशनिर्वधीत्** (अथर्व० ६.१४२.१)।

१७. अश्विनीकुमार (६.५०) - वैदिक संहिताओं में अश्विनीकुमारों का महत्त्वपूर्ण स्थान है। प्रायः इन दो भाइयों का उल्लेख संयुक्तरूप में ही हुआ है। ये देवभिषक् हैं- **अश्विनौ वै देवानां भिषजौ** (तैत्ति० सं० २.३.११.२)। रासभ इनके वहनकर्त्ता हैं, जिस पर आरूढ़ होकर ये विजय प्राप्त करते हैं- **गर्दभ रथेनाश्विना उदजायताम्** (ऐ० ब्रा० ४.९)। निरुक्तकार यास्क मुनि ने इन्हें रात्रि तथा उषा का पुत्र कहा है- **वासात्योऽन्य उच्यत उषः पुत्रस्तवान्यः** (नि० १२.२)। ऋग्वेद में एक स्थान पर इन्हें विवस्वान् तथा त्वष्टा

पुत्री सरण्यू का यमलपुत्र भी उपन्यस्त किया गया है- **उताश्विनावभरद् यत्तदासी दजहादु द्वा मिथुना सरण्यू:** (ऋ० १०.१७.२) ये कल्याण एवं शुभ प्रदाता के रूप में प्रतिष्ठित हैं- **ताविद् दोषा ता उषसि शुभस्पती** (ऋ० ८.२२.१४) अथर्ववेद में अश्विनीकुमारों का ये शुभस्पती विशेषण प्रायः तीन बार (६.३.३,७.१.१९,६.६९.२) प्रयुक्त हुआ है। अथर्व में उनसे वर्चस् प्रदान करने, सन्तति विहीन स्त्री को गर्भ प्रदान करने, यजमान को निर्ऋति से बचाने, वषट्कार द्वारा स्तोता की रक्षा करने, बुद्धि को स्थिर रखने तथा ओजस्, तेजस् और वर्चस् में वृद्धि करने हेतु प्रार्थना की गई है-.. **एवा मे अश्विना वर्चस्तेजो बलमोजश्च ध्रियताम** (अथर्व० ९.१.१७)।

१८. अष्टका (३.१०) द्र०- एकाष्टका।

१९. असुर (१. १०-१) - वैदिक देवताओं की श्रेणी में असुरों की गणना की जाती है। प्रारम्भ में असुर शब्द 'प्राणवान्' के अर्थ में प्रयुक्त होता था। बाद में ये सुर (देवता) के विलोम अर्थ में असुर प्रयुक्त होने लगा। ऋग्वेद १.२४.१४ तथा अथर्व० १.१०.१ असुर शब्द वरुण के लिए प्रयुक्त हुआ है- **अवर्त हेळो वरुण नमोभिरव यज्ञेभिरीमहे हविर्भिः। क्षयन्नस्मभ्यमसुर प्रचेता राजन्नेनांसि शिश्रथः कृतानि** (ऋ० १.२४.१४), **अयं देवानामसुरो वि राजति वशा हि सत्या वरुणस्य राज्ञः** (अथर्व० १.१०.१)। यह सृष्टि सत् और असत् के द्वन्द्व से बनी है। मानवीय चेतना इन दोनों शक्तियों पर विश्वास करती है, दोनों ही एक दूसरे की पूरक हैं। सामान्यतः देवताओं की विरोधी शक्तियाँ असुर कहलाती हैं। ऋग्वेद के एक मंत्र में उल्लेख है- **अनायुधासो असुरा अदेवाश्चक्रेण ताँ अपवयऋजीषिन्** (८.९६.९)। ये असुर शक्तियाँ सृष्टि के क्रिया-कलापों में अवरोध उत्पन्न करती हैं। जल-प्रवाह निरोध, सूर्याच्छादन तथा वृष्टि-अवरोध इनके प्रमुख कार्य हैं। अतः इन्द्रादि देवों द्वारा मंत्रों एवं शक्ति के माध्यम से इनको पराजित करने के प्रमाण मिलते हैं- **तदद्य वाचः प्रथमं मसीय येनासुराँ अभि देवा असाम। ऊर्जाद उत यज्ञियासः पञ्चजना मम होत्रं जुषध्वम्** (ऋ० १०.५३.४)।

२०. आदित्यगण (५.३.९-१०) - आदित्यगणों का देवत्व ऋक्०, यजु०, साम तथा अथर्ववेद में मिलता है। कुछ स्थानों पर एक वचन में यह शब्द (आदित्य) मिलता है, अधिकांश स्थलों पर बहुवचन में प्राप्त होता है। ये अदिति के पुत्र हैं, इसीकारण अपत्यार्थक अण् प्रत्यय लगाकर इन्हें आदित्य कहते हैं- **दित्यदित्यादित्यपत्युत्तर पदाण्ण्यः** (अ० ४.१.८५)। ये आकाशस्थ देवता हैं। देवमाता अदिति के पुत्रों की संख्या अलग-अलग ग्रन्थों में भिन्न-भिन्न वर्णित है। वह कहीं छः, कहीं सात, कहीं आठ और कहीं बारह बताई गई है। अथर्ववेद में इन्हें आठ बताया गया है- **अष्टयोनिरदितिरष्टपुत्राष्टमीं** (अथर्व० ८.९.२१)। ऋग्वेद २.२७.१ में आदित्यों की संख्या छः ९.११४.३ में सात तथा १०.७२.८ में आठ वर्णित हैं। आचार्य सायण ने इनकी संख्या आठ बताई है- **'ते च तैत्तिरीये' अष्टौ पुत्रासौ अदितेरित्युपक्रम्य स्पष्टमनुक्रान्ताः- 'मित्रश्च वरुणश्च धाता च अर्यमा च अंशुश्च भगश्च इन्द्रश्च विवस्वांश्च इत्येते** (ऋ० २.२७.१ सा० भा०)। शतपथ ब्राह्मण में बारह आदित्यगणों का उल्लेख है- **स द्वादश द्रप्सान् गर्भ्यभवत्। ते द्वादशादित्याः असृज्यन्त। तान् दिव्युपादधात्** (शत० ब्रा० १.२.८)। ये बारह नाम हैं- धाता, मित्र, अर्यमा, पूषा, शक्र, वरुण, भग, त्वष्टा, विवस्वान्, सविता, अंशुमान तथा विष्णु। आदित्यगण सम्पूर्ण जगत् के धारणकर्त्ता हैं- **धारयन्त आदित्यासो जगत्स्था** (ऋ० २.२७.४)। तैत्तिरीय ब्राह्मण तथा जैमिनीय उपनिषद् में आदित्यों को प्रजाओं का सिर (मूर्धा- शिरोमणि) तथा चक्षु (द्रष्टा) भी उपन्यस्त किया है- **असावादित्यः शिरः प्रजानाम्** (तैत्ति० ब्रा० १.२.३.३)।.......... **अथ यत्तच्चक्षुरासीत् स आदित्यो ऽभवत्** (जैमि० उ० २.१.२.३)। आदित्य का एक विशेषण संस्फान भी है। संस्फान अर्थात् प्रवृद्ध। अथर्व० ६.७.९ में दानादिगुण सम्पन्न और प्रवृद्ध आदित्य से धन- ऐश्वर्य प्रदान करने की प्रार्थना की गई है।

२१. आपः (१.४-६) - आपो देवता अथवा आपः का देवत्व ऋग्, यजु० तथा अथर्ववेद में प्राप्त होता है। ये अन्तरिक्ष स्थानीय देवता हैं। इन्हें सूर्य का निकटस्थ तथा अग्नि का जनक प्रतिपादित किया गया है- **अमूर्या उपसूर्ये याभिर्वा सूर्यः सह** (ऋ० १.२३.१७), **या अग्निं गर्भं दधिरे सुवर्णास्तान आपः शं स्योना भवन्तु** (अथर्व० १.३३.१)। ये चर-अचर के सृष्टिकर्त्ता तथा रोगहर्त्ता हैं, इसी कारण इन्हें श्रेष्ठ माता तथा भिषक् भी उपन्यस्त किया गया है- **यूयं हिष्ठा भिषजो मातृतमा विश्वस्य स्थातुर्जगतो जनित्रीः** (ऋ० ६.५०.७)। काठक संहिता में आपः को पवित्र (कारक) वर्णित किया गया है- **आपो वै पावत्रम्** (काठ० सं० ८८) शतपथ ब्राह्मण में आपः को प्राण विवेचित किया गया है- **आपो वै प्राणाः** (शत० ब्रा० ३८.२.४)। अथर्ववेद ६.१२४.१ में द्युलोक स्थानीय आपः अथवा दैवीयगुण सम्पन्न आपः को 'दिव्य आपः' कहा गया है। अथर्ववेद में आपः को विशेष महत्त्व मिला है, इसका अनुमान इसी से लगाया जा सकता है कि जहाँ ऋग्वेद का प्रारम्भ अग्नि की स्तुति से हुआ है, वहीं अथर्ववेद के प्रथम काण्ड के ४-५-६ सूक्तों में आपः की स्तुति है। अथर्ववेद के प्रथम काण्ड के छठे सूक्त के प्रथम मंत्र में आपः को देवी बताते हुए उनकी शक्तियों अेर उपयोग पर भी प्रकाश डाला गया है, उन्हें यज्ञ, पान और रोगों के शमन तथा भय के निवारण हेतु कल्याणकारी विवेचित किया गया है- **शं नो देवीरभिष्टय आपो भवन्तु पीतये। शं यो रभि स्रवन्तु नः।**

२२. आशापालक वास्तोष्पतिगण (१.३१) - अथर्ववेद में आशापालक वास्तोष्पतिगणों का देवत्व प्रतिष्ठित है। प्रारम्भ में यज्ञभूमि की चतुर्दिक् रक्षा का दायित्व ये ही सँभालते थे। कालान्तर में वास्तोष्पतिगणों को गृहपति के अर्थ में माना जाने लगा और घर की रक्षा के देवता के रूप में उनकी स्तुति की गई। आशापाल का शाब्दिक अर्थ दिशापालक तथा वास्तोष्पति का (वसति गृह अर्थात् घर, पति अर्थात् पालन करने वाला) शाब्दिक अर्थ घर का पालक है। प्रारम्भ में वास्तोष्पति के यज्ञ रक्षक होने की पुष्टि इस मंत्र से भी होती है- **देवा वास्तोष्पतिं व्रतपां निरतक्षन्** (ऋ० १०.६१.७)। बाद में इनके गृहपति होने का उल्लेख कई मंत्रों में मिलता है, जिनमें उन्हें गृहपालक, गृह के रोग मुक्तकर्त्ता, धन प्रदाता, पुत्र-पौत्र, पशु और शम् प्रदाता विवेचित करते हुए गो, अश्व और अन्य वस्तुओं का सम्वर्द्धनकर्त्ता उपन्यस्त किया गया है- **वस्तोष्पते प्रति जानीह्यस्मान् त्स्वावेशो अनमीवो भवा नः ।.........चतुष्पदे** (ऋ० ७.५४.१)। इसी प्रकार इस मंत्र में भी उल्लेख है- **वास्तोष्पते प्रतरणो न एधि गयस्फानो गोभिरश्वेभिरिन्दो ।** (ऋ० ७.५४.२)। पूर्वकाल में चारों दिशाओं के अधिपति या रक्षक के रूप में वास्तोष्पतिगणों को ही आशापाल विशेषण से सम्बद्ध किया जाता था। बाद में आशापाल विशेषण को चार देवताओं इन्द्र, वरुण, कुबेर और यम से सम्बद्ध माना जाने लगा। इसी कारण इन चारों देवताओं को दिक्पाल भी कहते हैं। इन्हें समग्र भूतजात (प्राणियों) का अध्यक्ष विवेचित करते हुए अमर्त्य कहा गया है- **आशानामाशापालेभ्यश्चतुर्भ्यो अमृतेभ्यः । इदं भूतस्याध्यक्षेभ्यो विधेम हविषा वयम्** (अथर्व० १.३१.१) आशापालों की प्रसन्नता से परिवार में माता-पिता, गोधन, परिजन आदि को सुख-समृद्धि प्राप्त होने की फलश्रुति भी एक मंत्र में उपन्यस्त है- **स्वस्ति मात्र उत पित्रे ....दृशेम सूर्यम्** (अथर्व० १.३१.४)। इस प्रकार आशापालों और वास्तोष्पतिगणों के गुणों में भी समानता परिलक्षित होती है, जिससे यह स्पष्ट हो जाता है कि पूर्व में आशापाल शब्द वास्तोष्पतिगणों के साथ ही सम्बद्ध रहा होगा।

२३. इन्द्र (८.८) - इन्द्रदेव का देवत्व चारों वेदों में प्रतिष्ठित है। अथर्ववेद में आपः और अग्नि के बाद सर्वाधिक महत्त्व इन्द्रदेव को ही प्राप्त हुआ है। ऋग्वेद में तो प्रायः २५० सूक्त इन्द्रदेव को समर्पित हुए हैं। ये अन्तरिक्ष स्थानीय (मध्यलोक के) देवता के रूप में ख्याति लब्ध हैं, जो संगठक शक्ति के अर्थ में प्रयुक्त हुए हैं। ये अतिशय सोमप्रिय हैं, जो तीन प्रमुख देवों (अग्नि, वायु और सूर्य) में वायु के प्रतिनिधि माने जाते हैं। इन्द्रदेव द्वारा अनेक राक्षसों का संहार किया गया था, जिनमें वृत्र प्रमुख है। इसी कारण इन्द्र को वृत्रहन् भी कहा गया है- **अयं स्वादुरिह मदिष्ठ आस यस्येन्द्रो वृत्रहत्ये ममाद** (ऋ० ६.४७.२)। वृत्र वध के समय इन्होंने तीन सोमह्रदों का पान किया था- **त्री साकमिन्द्रो मनुषः सरांसि सुतं पिबद् वृत्रहत्याय सोमम्** (ऋ० ५.२९.७)। इन्द्र को महेन्द्र तथा मघवा भी कहा गया है। वृत्रवध के उपरान्त ही इन्हें महेन्द्र उपाधि से विभूषित किया गया है। शतपथ ब्राह्मण में विवेचित है- **इन्द्रो वा एष........महेन्द्रोऽभवत्** (शत० ब्रा० १.६.४.२१)। धनवान् और दानी होने के कारण इन्हें मघवा विशेषण से भी अलंकृत किया गया है- इन्द्र को हिरण्यवर्ण और हिरण्यबाहु विशेषणों से भी सम्बद्ध किया गया है। इनके रथ को दो 'हरी' संज्ञक अश्वों द्वारा वहन करने का भी विवरण ऋग्वेद में मिलता है- **आ द्वाभ्यां हरिभ्यामिन्द्र याह्या** (ऋ० २.१८.४)। इनका रथ मन की गति से संचालित है- **यस्ते रथो मनसो जवीयानेन्द्र तेन सोमपेयाय याहि** (ऋ० १०.११२.२)। अथर्ववेद में इन्द्र को शतक्रतु उपन्यस्त किया गया है। यह भी सम्भव है कि पूर्व काल में शत शब्द अनेक अर्थ का बोधक हो और शतक्रतु का अर्थ अनेक क्रतुओं का हव्यभाक् (हवि ग्रहण करने वाला) रहा हो। कालान्तर में इन्द्र शब्द पार्थिव प्रशासकों के लिए भी प्रयोग में आया और उसका अर्थ हो गया पार्थिवों में उत्तम। इन्द्र और अग्निदेव की उत्पत्ति विराट् पुरुष के मुख से विवेचित की गई है- मुखादिन्द्रश्चाग्निश्च प्राणाद्वायुरजायत (अथर्व० १९.६.७)। अथर्व० के एक मन्त्र में, सभी कार्यों में शक्त या समर्थ होने के कारण इन्द्र को 'शक्र' भी विवेचित किया गया है - **शक्र : सर्वकार्येषुशक्त इन्द्रः** (अथर्व० ३.३१.२सा० भा०)। सेचन समर्थ होने से इन्द्र को 'वृषा' भी कहा गया है **......वृषा सेचन समर्थ इन्द्रः** (अथर्व० ६.४८ ३ सा० भा०)।

२४. इन्द्रवायू (३.२०.६) - वैदिक देवयुग्मों में इन्द्रवायू को भी परिगणित किया जाता है। ऋग्वेद में इस देवयुग्म को सोमपान के लिए एक साथ आवाहित किया गया है- **उभा देवा दिविस्पृशेन्द्रवायू हवामहे । अस्य सोमस्य पीतये** (ऋ० १.२३.२)। ये अपने हिरण्यवन्धुर रथ में बैठकर मखमण्डल में पधारते हैं- **रथं हिरण्यवन्धुरमिन्द्रवायू स्वध्वरम्** (ऋ० ४.४६.४)। इन्हें शवसस्पति और धियस्पति जैसे विशेषणों के साथ सम्बद्ध किया गया है- **वायविन्द्रश्च शुष्मिणा सरथं शवसस्पती** (ऋ० ४.४७.३)। **सहस्राक्षा धियस्पती** (ऋ० १.२३.३)। अथर्ववेद में केवल एक मंत्र में इन्द्रवायू की स्तुति की गई है, जिसमें इन्हें सुहव विवेचित करते हुए यज्ञ में आमन्त्रित किया गया है। इनके आगमन से लोग समाज में स्तुतिकर्त्ता के प्रति श्रेष्ठ मन वाले ही नहीं, दान देने के इच्छुक भी हो जाते है- **इन्द्रवायू उभाविह सुहवेह हवामहे । यथा नः सर्व इज्जनः संगत्यां सुमना असद्दानकामश्च नो भुवत्** (अथर्व० ३.२०.६)।

२५. इन्द्राग्नी (६.१०३-१०४) - इन्द्राग्नी का देवत्व चारों वेदों में प्राप्य है। यह देवयुग्म सोमपायी देवताओं में श्रेष्ठ है। सोमपान के लिए वे रथारूढ़ होकर आते हैं- **य इन्द्राग्नी चित्रतमोरथो वामभि विश्वानि भुवनानि चष्टे** (ऋ० १.१०८.१) इन्द्राग्नी सोमपीतये (ऋ० ८.३८.७)। इन्द्राग्नी देव युगल का प्रमुख कार्य शत्रुओं और उनके आवास स्थलों का भेदन है। वज्र, विद्युत् और तिग्म नामक आयुधों से वे अपना कार्य सम्पन्न करके सज्जनों की रक्षा करते हैं- **आ भरतं शिक्षतं वज्रबाहू अस्माँ इन्द्राग्नी अवतं शचीभिः** (ऋ० १.१०९.७)। ऋग्वेद में इनके द्वारा दास नामक असुर के ९९ दुर्ग तोड़े जाने का वर्णन मिलता है- **इन्द्राग्नी नवतिं पुरो दासपत्नीरधूनुतम्** (ऋ० ३.१२.६)। याज्ञिक कार्य करने के कारण इन्हें पुरोहित भी विवेचित किया गया है। अथर्ववेद में इन्द्राग्नी के नाम की २४ बार आवृत्ति हुई है। कई बार उनके नाम के साथ अन्य देवयुग्मों को भी आवाहित किया गया है। उनसे प्रायः सोमपान के निमित्त पधारने, शत्रुओं से रक्षा करने तथा धन प्रदान करने की प्रार्थना की गई है। जैसे - **इन्द्राग्नी आ भरतां नो वसूनि** (अथर्व० ५.७-६)।

२६. इन्द्राणी (१.२७) - अथर्ववेदीय देवियों में इन्द्राणी का देवत्व भी परिगणित किया गया है। यद्यपि ऋग्वेद में भी एक स्थान पर इनका देवत्व प्रकाशित हुआ है; किन्तु वहाँ वे केवल इन्द्रदेव की पत्नी के रूप में ही प्रतिष्ठित हैं। उनके किसी क्रियाकलाप व गुण विशेष का परिचय वहाँ नहीं मिलता; किन्तु अथर्ववेद में एक सम्पूर्ण सूक्त उन्हें समर्पित हुआ है। अथर्ववेद में उन्हें सेना की देवी के रूप में माना गया है। युद्ध के निमित्त प्रस्थान करते हुए एक योद्धा कहता है, हे पैरो ! उत्साहित होकर तेजी से आगे बढ़कर शत्रु तक ले चलो, वे इन्द्राणी जो अजीत व अनपहृत हैं, आगे-आगे चलें- **प्रेतं पादौ प्र स्फुरतं वहतं पृणतो गृहान्। इन्द्राण्येऽतु प्रथमाजीतामुषिता पुरः** (अथर्व० १.२७.४)। इन्द्राणी को सुभगा व वीर पुत्रवती उपन्यस्त करते हुए नववधू से कहा गया है कि वह प्रसन्न मन से तल्प (शय्या) पर आरूढ़ हो और इन्द्राणी के समान स्वपति हेतु श्रेष्ठ सन्तति उत्पन्न करे और इन्द्राणी के समान ही बुद्धि- सम्पन्न रहकर उषाकाल में जागती रहे- **आरोह तल्पं सुमनस्य मानेह प्रजां जनय पत्ये अस्मै। इन्द्राणीव सुबुधा बुध्यमाना ज्योतिरग्रा उषसः प्रति जागरासि** (अथर्व० १४.२.३१)। बृहद्देवता में भी इन्द्राणी के देवत्व को प्रमाणित करते हुए आचार्य शौनक ने लिखा है- **इन्द्राणी वरुणानी च अग्नायी च पृथक् स्तुताः** (बृह० ३.९२)।

२७. इन्द्रापूषन् (६.३.१) - इन्द्रापूषन् नामक देवयुगल का देवत्व अथर्ववेद में गौण रूप में प्रतिपादित हुआ है। इन्हें केवल एक मंत्र समर्पित हुआ है, जिसमें उनसे रक्षा की कामना की गई है- **पातं न इन्द्रापूषणादितिः पान्तु मरुतः। अपांनपात्सिन्धवः सप्त पातन पातु नो विष्णुरुत द्यौः** (अथर्व० ६.३.१)। इस मंत्र में इन्द्रापूषन् के साथ अदिति, अपांनपात्, अग्नि, मरुद्गण, सप्तसिन्धु, आकाश और विष्णु आदि से भी रक्षा की प्रार्थना की गई है। अथर्ववेद के उन्नीसवें काण्ड में वाजसाति युद्ध में रोगों के निवारण व भय से मुक्ति हेतु भी इन्द्रापूषन् से प्रार्थना की गई है- **शं न इन्द्राग्नी भवतामवोभिः शं न इन्द्रावरुणा रातहव्या शमिन्द्रासोमा सुविताय शं योः शं न इन्द्रापूषणा वाजसातौ** (अथर्व० १९.१०.१)। इन्द्रापूषन् का देवत्व बृहद्देवताकार ने भी स्वीकार किया है। इनके देवत्व को प्रमाणित करते हुए आचार्य शौनक ने लिखा है- **छागस्य कीर्तनं चात्र इन्द्रापूष्णोः सह स्तुतिः** (बृह० ४.३१)।

२८. इन्द्राबृहस्पती (७.५३) - अनेक देवयुग्मों की तरह अथर्ववेद में इन्द्राबृहस्पती का यमल देवत्व भी संप्राप्य है। ऋग्वेद में भी इन्द्राबृहस्पती को दो सूक्त समर्पित हुए हैं। जिनमें इन्हें सोमपान के लिए निमंत्रित करते हुए उनसे अश्वों से रहित विपुल धन प्रदान करने एवं परस्पर सौमनस्य में वृद्धि करने की प्रार्थना की गई है- **आ न इन्द्राबृहस्पती गृहमिन्द्रश्च गच्छतम्। सोमपा सोमपीतये। अस्मे इन्द्राबृहस्पती रयिं धत्तं शतग्विनम्। अश्वावन्तं सहस्रिणम्** (ऋ० ४.४९.३-४)। अथर्ववेद में भी इन्द्राबृहस्पती से रक्षार्थ तथा धनार्थ प्रार्थना की गई है- **बृहस्पतिर्नः परिपातु पश्चादुतोत्तरस्मादधरादघायोः। इन्द्रः पुरस्तादुत मध्यतो नः सखा सखिभ्यो वरीयः कृणोतु** (अथर्व० ७.५३)। इन्द्राबृहस्पती का देवत्व प्रमाणित करते हुए आचार्य शौनक ने लिखा है- **स्तौतीन्द्रं प्रथमा त्वत्र द्वितीयाद्या बृहस्पतिम्। यज्ञ आद्येन्द्रमेवास्तौद् अन्त्या त्विन्द्राबृहस्पती** (बृह० ६.२६)।

२९. इन्द्रावरुण (७.६०) - इन्द्रावरुण का देवत्व ऋग्वेद तथा अथर्ववेद में प्रतिष्ठित है। ऋग्वेद में इनके निमित्त आठ सम्पूर्ण सूक्त समर्पित हुए हैं। इन्हें मनुष्यों का धारणकर्त्ता विवेचित किया गया है- **धर्तारा चर्षणीनाम्** (ऋ० १.१७.२) अपने उपासकों को विजय प्रदान करने के लिए ये प्रख्यात हैं- **इन्द्रावरुण वामहं हुवे चित्राय राधसे। अस्मान्त्सुजिग्युषस्कृतम्** (ऋ० १.१७.७)। अथर्ववेद में इनका विवेचन सोमपान हेतु यजमान के घर अध्वर रथ से पधारने व यजमानों के कल्याणकर्त्ता के रूप में है- **इन्द्रावरुणा सुतपाविमं सुतं सोमं पिबतं मद्यं धृतव्रतौ। युवो रथो अध्वरो देववीतये प्रति स्वसरमुप यातु पीतये** (अथर्व० ७.६०.१)। बृहद्देवता में इन्द्रावरुण का देवत्व इन शब्दों में स्वीकार किया गया है- **दशाश्विनानीमानीति इन्द्रावरुणयो स्तुतिः** (बृह० ३.११९)।

३०. इन्द्रासोम (८.४) - इन्द्रासोम का देवत्व अथर्ववेद तथा ऋग्वेद में उपन्यस्त है। उनका नाम शान्ति संस्थापक देवयुग्मों में प्रतिष्ठालब्ध है। ऋग्वेद में इस देवयुगल का प्रमुख कार्य शत्रुओं को परास्त करना, पहाड़ों में छिपी वस्तुओं को प्रकट करना, सूर्य को तेजस्वी बनाकर (मेघों को सामने से हटाकर) अन्धकार को दूर भगाना, द्युलोक को स्थिर करके पृथिवी को विस्तृत (उसके सद्‌गुणों, गाम्भीर्य, क्षमाशीलता, ममत्व आदि में वृद्धि) करना विवेचित है- **इन्द्रासोमा महि तद्वां महित्वं युवं महानि प्रथमानि चक्रथुः। युवं सूर्यं विविदथुर्युवं स्व१र्विश्वा तमांस्यहतं निदश्च** (ऋ० ६.७२.१) अथर्ववेद में इन्द्रासोम की स्तुति प्रमुखतः शत्रुओं, राक्षसों से रक्षा के लिए की गई है- **इन्द्रासोमा तपतं रक्ष उब्जतं न्यर्पयतं वृषणा तमोवृधः। परा शृणीतमचितो न्योषतं हतं नुदेथां नि शिशीतमत्रिणः** (अथर्व० ८.४-१)। बृहद्देवताकार ने भी इनका देवत्व प्रमाणित किया है- **इन्द्रश्च सोमश्चेत्येवम् इन्द्रासोमौ निदर्शनम्** (बृह० २.१०७)।

३१. ईश्वर (१.१९) - **यस्य वाक्यं स ऋषिर्या तेनोच्यते सा देवता** (ऋ० १०-१० सा० भा०) सूत्र के अनुसार अथर्ववेद में ईश्वर को भी देवता की श्रेणी में परिगणित किया गया है। वैदिक कोश के अनुसार प्रभु या स्वामी के अर्थ में ईश्वर शब्द का प्रयोग वैदिककाल से ही होता रहा है। ईश्वर शब्द में प्रभु या स्वामी का भाव इतना प्रबल है कि कालान्तर में यह शब्द भगवान् का पर्याय बन गया। अथर्व० १.१९ के प्रमुख देवता ईश्वर हैं, किन्तु ४ मंत्रों वाले इस सूक्त के प्रत्येक मंत्र के देवता क्रमशः इन्द्र, मनुष्यइषु, रुद्र और देवगण भी हैं अर्थात् इनकी समर्थता के कारण सम्पूर्ण सूक्त के देवता ईश्वर माने गये हैं। इसी प्रकार अथर्व० ७.१०२.१ में भी द्युलोक-पृथिवी और अन्तरिक्ष के ईश्वर (स्वामी या प्रभु) अग्नि, वायु और सूर्य माने गये हैं। अतः वहाँ भी समर्थता के अर्थ में ईश्वर शब्द का प्रयोग हुआ है- **नमस्कृत्य द्यावापृथिवीभ्यामन्तरिक्षाय मृत्यवे। मेक्षाम्यूर्ध्वस्तिष्ठन् मा मा हिंसिषुरीश्वराः** (अथर्व० ७.१०७.१)। इस मंत्र के भाष्य में आचार्य सायण लिखते हैं- **ईश्वराः स्वामिनः द्युपृथिव्यन्तरिक्ष देवता अग्निवायुसूर्या......वधिषुः**।

३२. उषा (३.१६.७) - "उषा" प्रातः काल की अधिष्ठात्री देवी के रूप में प्रख्यात हैं। इनका देवत्व चारों वेदों में प्रतिष्ठित है। ऋग्वेद में इनका नामोल्लेख प्रायः ३०० बार हुआ है। उषा की रचना वैदिककाल की सर्वोत्कृष्ट मनोरम कल्पना है। प्रायः किसी भी साहित्य में उषा से अधिक आकर्षक चरित्र उपलब्ध नहीं होता। ऋग्वेद में उन्हें अनुपम सुषमा से सम्पन्न झिलमिलाती हुई, उदित होकर सौन्दर्य प्रदर्शन करती हुई, तमस् को दूर भगाकर प्रकाश के साथ अवतरित होने वाली उपन्यस्त किया गया है- **अप द्वेषो बाधमाना तमांस्युषा दिवो दुहिता ज्योतिषागात्** (ऋ० ५.८०.५)। उषा देवी प्रसुप्तों को जगाती एवं सभी प्राणियों द्विपादों एवं चतुष्पादों को गति हेतु प्रेरित करती हैं- **प्रबोधयन्तीरुषसः ससन्तं द्विपाच्चतुष्पाच्चरुथाय जीवम्** (ऋ० ४.५१.५)। अथर्ववेद में उषा की प्रतिष्ठा देवता के रूप में अधिक तथा प्रकृति सुन्दरी के रूप में कम है। वहाँ उषाकाल को सौभाग्य का जनक तथा दौर्भाग्य का विनाशक विवेचित किया गया है। इस तथ्य की पुष्टि इस मंत्र से होती है, जिसमें याजक द्वारा यह आशा की गई है कि नक्षत्रों तथा उषाओं के विदा होते ही हमारे समस्त दुर्भूत और क्षेत्रिय रोग, (कुष्ठ, अपस्मार आदि) नष्ट हो जायेंगे- **अपवासे नक्षत्राणामपवास उषसामुत। अपास्मत् सर्वं दुर्भूतमप क्षेत्रियमुच्छतु** (अथर्व० ३.७.७)। उषा और नक्षत्रों के विदा होने का समय एक ही है, यही समय देव यजन का भी माना गया है। उषा देवी सभी उपासकों को प्रबुद्ध करके यज्ञाग्नि को प्रदीप्त कराकर देवताओं पर भरपूर उपकार करती हैं- **उषो यदग्निं समिधे चकर्थ वि यदावश्चक्षसा सूर्यस्य। यन्मानुषान्यक्ष्यमाणाँ अजीगस्तद्देवेषु चकृषे भद्रमप्नः** (ऋ० १.११३.९)। उषा को भग की बहिन कहा गया है- **भगस्य स्वसा वरुणस्य जामिरुषः सूनृते प्रथमा जरस्व** (ऋ० १.१२३.५)। उषा को रात्रि की बहिन तथा दिवः दुहिता (द्युलोक-पुत्री) भी कहा गया है। उषा का सूर्य के साथ घनिष्ठ सम्बन्ध है। इसीलिए वे सूर्य की यात्रा हेतु पथ खोलती हैं- **आरैक्पन्थां यातवे सूर्याय** (ऋ० १.११३.१६)। उषा देवी का सम्बन्ध अश्विनीकुमारों, चन्द्रमा, इन्द्र तथा बृहस्पति आदि देवताओं के साथ भी होने के प्रमाण मिलते हैं।

३३. उषासानक्ता (६.३.३) - उषासानक्ता का देवत्व ऋग्वेद तथा अथर्ववेद दोनों में दृष्टिगोचर होता है। उषा और रात्रि को युगल रूप में 'उषासानक्ता' नाम से आवाहित किया गया है। उषा और नक्त का संयुक्त रूप उषासानक्ता है। इन्हें दिन-रात की देवी के रूप में प्रतिष्ठा प्राप्त है। इनसे रक्षा की प्रार्थना की जाती है- ....**उषासानक्तोत न उरुष्यताम्** (अथर्व० ६.३.३)। इन दोनों को दिवोदुहिता अर्थात् द्युलोक की पुत्री स्वरूप चित्रित किया गया है- **उत योषणे दिव्ये मही न उषासानक्ता सुदुघेव धेनुः** (ऋ० ७.२.६)। इन्हें धन सम्पदा से विभूषित दिव्य युवती भी विवेचित किया गया है- **उत त्ये देवी सुभगे मिथूदृशोषासानक्ता जगतामपीजुवा** (ऋ० २-३१-५)। अथर्ववेद में इन्हें सुवर्णाभूषणों से सज्जित, उज्ज्वल, राजमान और सौन्दर्य - श्री से युक्त योषा वर्णित किया गया है- **आ सुष्वयन्ती यजते उपाके उषासानक्ता सदतां नि योनौ। ....दधाने** (अथर्व० ५.१२.६)। उषा और नक्त परस्पर बहिनें हैं, जिनका रंग तो अलग-अलग है, पर मन एक है। इनका मार्ग भी एक है और साथ ही अनन्त भी। ये न

कभी ठहरती हैं न परस्पर टकराती ही है- **समानो अध्वा स्वस्रोरनन्तस्तमन्यान्या चरतो देवशिष्टे । न मेथेते न तस्थतुः सुमेके नक्तोषासा समनसा विरूपे** (ऋ० १.११३.३)। निरुक्त में 'उषा' का निर्वचन इस प्रकार दिया गया है- **उषाः कस्माद् ? उछतीति** (नि० २.१८) अर्थात् जो अन्धकार को हल्का कर देती है, वह उषा है। इसी प्रकार निरुक्त में नक्त को भी अव्यक्तवर्णा कहा गया है- '**अपि वाऽनक्ताऽव्यक्तवर्णा** (नि० ८.१०)।

३४. **ऋभु (६.४८.२)** - वैदिक देवों में कुछ देवगण ऐसे भी हैं, जिनके दिव्यगुणों का अधिक विकास नहीं हो पाया है, फिर भी वे देवता संज्ञा से प्रतिष्ठित हैं। इनमें सर्वाधिक महत्त्वपूर्ण 'ऋभु' हैं। अथर्ववेद में ऋभुओं को देवकल्प ऋषियों के रूप में उपन्यस्त किया गया है। ऋग्वेद में इनका नाम सौ से अधिक बार आवृत्त हुआ है तथा प्रायः ग्यारह सूक्तों में इनकी स्तुति की गई है। अथर्ववेद में ऋभुगणों का उल्लेख आठ बार हुआ है। इनका प्रचलित नाम तो 'ऋभु' है, पर ये एक समूह (ऋभुगण) के रूप में भी आवाहित किये जाते हैं, जिसमें तीन नामों का उल्लेख मिलता है। ये नाम हैं- ऋभुक्षन्, वाज और विभ्वन्। इस सन्दर्भ में ऋग्वेद का एक मंत्र द्रष्टव्य है- **तद्वो वाजा ऋभवः सु प्रवाचनं देवेषु विभ्वो अभवन्महित्वनम्** (ऋ० ४.३६.३)। कुछ आचार्यों ने इन्हें परस्पर तीनों भाई विवेचित किया है, जो आङ्गिरस सुधन्वा के पुत्र थे। निरुक्त में इस तथ्य की पुष्टि इन शब्दों मे विवेचित है- **ऋभुर्विभ्वा वाज इति सुधन्वन आङ्गिरसस्य त्रयः बभूवुः** (नि० ११.१६)। कुछ आचार्यों ने ऋभु के ही ये तीनों नाम बताये हैं। कहीं-कहीं इनका यह स्वरूप कुछ धुँधला सा प्रतीत होता है; क्योंकि ऋभुओं के साथ ऋभु और विभुवों के साथ विभ्वन् का आवाहन भी मिलता है- **ऋभुर्ऋभुभिरभि वः स्याम विभ्वो विभुभिः शवसा शवांसि** (ऋ० ७.४८.२)। निरुक्तकार यास्क ने आदित्य रश्मियों को ऋभु की संज्ञा प्रदान की है- **आदित्यरश्मयोऽप्यृभव उच्यन्ते** (नि० ११.१६)। ऋभुगणों का आवाहन तृतीय सवन में किया जाता है, इसीलिए उन्हें तृतीय सवन का देवता कहते हैं। इसी कारण तृतीय सवन का ऋभु-सवन भी कहा जाता है- **ऋभुरसि जगच्छन्दा अनु त्वारभे ......(अथर्व० ६.४८.२)** । इन्द्रदेव के साथ ऋभु का सम्बन्ध इतना घनिष्ठतापूर्ण बताया गया है कि एक स्थान पर तो उन्हें अभिनव इन्द्र ही कह दिया गया है- **ऋभुर्न इन्द्रः शवसा नवीयान्** (ऋ० १.११०.७)। ऋभु को इन्द्र के अतिरिक्त मरुतों, आदित्य, सविता, पर्वत और सरिताओं से भी सम्बद्ध उपन्यस्त किया गया है।

३५- **एकाष्टका (३.१८.५)** - अथर्ववेद में एक पूरा सूक्त एकाष्टका को समर्पित है। माघ मास की कृष्ण पक्ष की अष्टमी की पूर्वरात्रि को एकाष्टका या अष्टका कहते हैं। एकाष्टका को देवी का गौरव प्राप्त है। इस रात्रि में पितृकर्म करने तथा अनेक यागों को सम्पन्न करने का विधान है। शास्त्रों में वर्णित है कि सृष्टि के आदि में जब न रात्रि थी, न दिन तब देवताओं की शक्ति से पाँच उषाएँ जो अन्धकार को दूर कर प्रकाशित हुईं, उनमें एकाष्टका सर्वप्रथम थीं। देवगण आगामी एकाष्टका की रात्रि की धेनु के समान प्रतीक्षा करते हैं और कामना करते हैं कि वे हमारे लिए प्रतिवर्ष फलवती बनें और सुख प्रदान करें- **प्रथमा ह व्युवास सा धेनुरभवद्यमे** (अथर्व० ३.१०.१) । एकाष्टका को संवत्सर की पत्नी तथा प्रतिमा विवेचित करते हुए उन्हें मंगलदात्री, आयु प्रदात्री, सन्तति और धन प्रदात्री वर्णित किया गया है- **संवत्सरस्य या पत्नी सा नो अस्तु सुमङ्गली** (अथर्व० ३.१०.२) तथा - **संवत्सरस्य प्रतिमां यां त्वा रात्र्युपास्महे। सा न आयुष्मतीं प्रजां रायस्पोषेण सं सृज** (अथर्व० ३.१०.३)। एकाष्टका के संवत्सर की पत्नी होने के विवेचन से ऐसा लगता है कि इस सूक्त की रचना के समय इसे वर्ष (नये संवत्सर) का प्रथम दिन माना जाता होगा, इसी कारण यह कहा गया है कि सर्वप्रथम यही उषा प्रकट हुई और अब अन्य उषाओं में प्रवेश करके संचरित होती है- **इयमेव सा या प्रथमा व्यौच्छदास्वितरासु चरति प्रविष्टा ।..............नवगज्जनित्री (अथर्व० ३.१०.४)** । एक स्थान पर अष्टका को प्रजापति की सुपुत्री तथा सोम और इन्द्र की माता भी कहा गया है- **इन्द्र पुत्रे सोम पुत्रे दुहितासि प्रजापतेः** (अथर्व० ३.१०.१३) । वार्षिक पितृकर्म के निमित्त इसी दिन पुरोहितगण पत्थरों द्वारा हवि तैयार करते हैं- **वानस्पत्या ग्रावाणो........... । एकाष्टके सुप्रजसः सुवीरा वयं स्याम पतयो रयीणाम्** (अथर्व० ३.१०.५) ।

३६. **कश्यप (८.९)** - वैदिक देवताओं में 'कश्यप' भी निर्दिष्ट हैं। यों तो 'कश्यप' सप्तर्षि मण्डल के महत्त्वपूर्ण ऋषि के रूप में भी प्रतिष्ठित हैं, किन्तु अथर्ववेद के आठवें काण्ड के नवें सूक्त के सातवें मंत्र में उन्हें देवता के रूप में परिगणित किया गया है। 'या तेनोच्यते सा देवता' सूत्र के अनुसार उनका वहाँ देवता के क्रम में परिगणन उचित भी है। वहाँ अन्य छः ऋषियों में कश्यप ऋषि से विराट् के सन्दर्भ में प्रश्न किये हैं। अस्तु, वहाँ कश्यप ऋषि देवता स्वरूप प्रतिष्ठित हुए- **षट् त्वा पृच्छाम ऋषयः कश्यपेमे त्वं हि युक्तं युयुक्षे योग्यं च। विराज माहुर्ब्रह्मणः पितरं तां नो वि धेहि यतिधा सखिभ्यः** (अथर्व० ८.९.७)। कुछ आचार्यगण कश्यप को मरीचि पुत्र भी विवेचित करते हैं। इसीकारण इनके नाम के साथ कई स्थलों पर अपत्यार्थक पद 'मारीच' भी संयुक्त मिलता है। बृहद्देवताकार आचार्य शौनक द्वारा इस तथ्य की पुष्टि इन शब्दों में प्राप्त होती है- **प्राजापत्यो मरीचिर्हि मारीचः कश्यपो मुनि**

(बृह० ५.१४३)। बृहद्देवता (५.१४३) में ही कश्यप को प्रजापति का पौत्र तथा दक्ष का अदिति आदि तेरह पुत्रियों का पति भी उपन्यस्त किया गया है। आचार्य सायण ने भी इनका मरीचि पुत्र होना प्रतिपादित करते हुए लिखा है- **मारीचि पुत्रः कश्यपो वैवस्वतो मनुर्वा ऋषिः** (ऋ० ८.२९ सा० भा०)।

३७. काम (३.२९.७) - अथर्ववेदीय देवताओं में 'काम' भी देवता श्रेणी में प्रतिष्ठित है। सामान्य अर्थों में चाह या इच्छा को काम कहते हैं। प्रायः इसी अर्थ में अथर्ववेद में काम शब्द का प्रयोग हुआ है। काम की उत्पत्ति सृष्टि से भी पूर्व की मानी जाती है। काम ही मन का प्रथम रेतस् था, जिसके सहयोग से मन द्वारा समस्त सृष्टि का प्रादुर्भाव हुआ- **कामस्तदग्रे समवर्तत मनसो रेतः प्रथमं यदासीत्** (अथर्व० १९.५२.१)। इसकी पुष्टि तैत्तिरीय ब्राह्मण २.२.९.१ द्वारा इन शब्दों में की गई है- **तदसदेव सन्मनो कुरुतस्यामिति**। यह काम का समष्टिगत स्वरूप है- व्यापक स्वरूप है। विशेष काम अर्थात् व्यक्ति विशेष की विशेष इच्छा यद्यपि संकुचित होती है, फिर भी बृहत्काम की ही सहोदर या सयोनि है- **स काम कामेन बृहता सयोनी रायस्पोषं यजमानाय धेहि** (अथर्व० १९.५२.१)। काम का निवास स्थल हृदय है- **हृत्सु कामा अरंसत** (अथर्व० १४.२.५)। काम वा एक अन्य स्वरूप प्रणय मनोभव है, जो जीवन की सर्वोत्कृष्ट शक्तिशाली वृत्ति है। इसी वृत्ति को कामदेव की संज्ञा प्रदान की गई है। कामदेव का बाण इतना भयंकर है, जो सीधे हृदय पर चोट करता है- **उत्तुदस्त्वोत्तुदतु मा धृथाः शयने स्वे। इषुः कामस्य या भीमा तया विध्यामि त्वा हृदि** (अथर्व० ३.२५.१)। काम-इषु अर्थात् काम बाण को दण्ड पर चढ़ाकर कामदेव अपने लक्ष्य, हृदय को विद्ध करते हैं- ....**तां सुसंनतां कृत्वा कामो विध्यतु त्वा हृदि** (अथर्व० ३.२५.२)। कामावेश का आख्यान ऋग्वेद के यम-यमी संवाद में भी मिलता है, जिसमें यम के प्रति यमी के हृदय में कामाभिलाषा जाग्रत् हो उठती है, तब वह कहती है- **यमस्य मा यम्यं१ काम आगन्त्समाने योनौ सहशेय्याय। जायेव पत्ये तन्वं रिरिच्यां वि चिद्वृहेव रथ्येव चक्रा** (ऋ० १०.१०.७)। ऋग्वेद का यही मंत्र अथर्व० १८.१.८ में भी पठित है। इस प्रकार काम के तीन स्वरूप दृष्टिगोचर होते हैं। प्रथम सामान्य निर्विकल्पक अभिलाषा अर्थात् निर्विषयक अभिलाषा-यह सात्त्विक काम है। द्वितीय धन आदि की इच्छा विशेष। काम शब्द का अधिकतर प्रयोग इसी अर्थ में हुआ है। यथा- ....**यत्कामास्ते जुहुमस्तन्नो अस्तु वयं स्यामा पतयो रयीणाम्** (ऋ० १०.१२१.१०)। तृतीय काम यौनेषणा के रूप में वर्णित है, जिसकी अथर्ववेद में विस्तृत चर्चा है। अथर्व ६.१३० में काम का एक नाम स्मर भी उल्लिखित है। स्मर शब्द काम के स्थूल आकर्षण के रूप में प्रयुक्त किया जाता है। स्मर उस मनः स्थिति को कहते हैं, जिसमें व्यक्ति सदा अपने स्नेही का स्मरण किया करता है।

३८. काम-बाण (३.२५) -द्र०-काम।

३९. कुहू (७.४९) - **यस्य वाक्यं स ऋषिः। या तेनोच्यते सा देवता** (ऋ० १०.१० सा० भा०) सूत्र के अनुसार कुहू को भी देव श्रेणी में मान्यता प्रदान की गई है। अमावस्या का एक नाम कुहू भी है। जिस रात्रि को चन्द्रमा दृष्टिगोचर नहीं होता, उसे कुहू कहते हैं। इस तिथि को देवी की संज्ञा प्रदान की गई है। इन्हें सुकृत् अर्थात् सुकर्मा भी कहते हैं। याजकों द्वारा इनकी स्तुति करते हुए इनसे वरणीय धन और वीर सन्तति की कामना का विवेचन मिलता है। उसी क्रम में इन्हें शतदाय और विश्ववार भी कहा गया है- **कुहूं देवीं सुकृतं विद्मनाप-समस्मिन्यज्ञे सुहवा जोहवीमि। सा नो रयिं विश्ववारं नि यच्छाद् ददातु वीरं शतदायमुक्थ्यम्** (अथर्व० ७.४९.१)। कुहू को दिव्य अमृत की पुष्टिकर्त्री वर्णित किया गया है। इनके लिए हविष् अर्पित किये जाने के भी प्रमाण मिलते हैं। वे जिस याजक पर कृपा करती हैं, उसे धन समृद्धि (रायस्पोष) से परिपूर्ण कर देती हैं- **कुहूर्देवानाममृतस्य पत्नी हव्या नो अस्य हविषो जुषेत। शृणोतु यज्ञमुशती नो अद्य रायस्पोषं चिकितुषी दधातु** (अथर्व० ७.४९.२)। बृहद्देवता में प्रायः ४ बार कुहू का नाम आवृत्त हुआ है। कुहू के देवत्व का प्रतिपादन आचार्य शौनक ने इन शब्दों में किया है- **तत्पूर्वं द्वे ऋचौ कुह्वाः कुहू-महमिति स्मृते** (बृह० ४८७)।

४०. गन्धर्व-अप्सरा समूह (२.२) - द्र०-अप्सरा।

४१. चन्द्रमा (६.७८.१-२) - चन्द्रमा देवता का देवत्व ऋग्वेद, यजुर्वेद तथा अथर्ववेद में निर्दिष्ट है। अन्तरिक्ष स्थानीय देवों में चन्द्रदेव या चन्द्रमा का नाम प्रख्यात है। यजुर्वेद में चन्द्रमा की उत्पत्ति मन से बताई गई है- **चन्द्रमा मनसो जातः** (यजु० ३१.१२)। इनका अस्तित्व सूर्यआधृत है। अमावस्या को चन्द्रदेव आदित्य में प्रविष्ट हो जाते हैं- **चन्द्रमा वा अमावास्यायामादित्यमनुप्रविशति** (ऐ० ब्रा० ८.२८)। चन्द्रमा और सोम अभिन्न हैं, यह तथ्य कौषीतकि ब्राह्मण और ऐतरेय ब्राह्मण दोनों में प्रतिपादित है- **सोमो वै चन्द्रमाः** (कौषी० ब्रा० १६.५)। **एतद्वै देवसोमं यच्चन्द्रमाः** (ऐ० ब्रा० ७.११)। चन्द्रमा रात्रि के स्वामी हैं। उनके आविर्भाव से ही शुक्ल और कृष्ण पक्ष बनते हैं, जिनके अनुसार सभी देवगणों को उनका अंश (हविष्य) प्राप्त होता है। मासों और ऋतुओं के

सृजनकर्त्ता भी चन्द्रदेव ही हैं। नक्षत्रों में चन्द्रमा प्रमुख हैं। यही नक्षत्रों की प्रतिष्ठा है- **चन्द्रमा अस्यादित्ये श्रितः नक्षत्राणां प्रतिष्ठा** (तैत्ति० ब्रा० ३.११.१.१२) । अथर्ववेद में सूर्य और चन्द्रमा की तुलना शिशुओं से की गई है, जो परस्पर क्रीडा करते हुए कभी आगे और कभी पीछे परिभ्रमण करते हैं। इस क्रीडा में सूर्यदेव सभी भुवनों को देखते हैं और चन्द्रदेव ऋतुओं का निर्माण करते हैं-**पूर्वापरं चरतो माययैतौ शिशू क्रीडन्तौ परि यातोऽर्णवम् । विश्वान्यो भुवना विचष्टऋतूँरन्यो विदधज्जायसे नवः** (अथर्व० ७८६.१)। चन्द्रमा शान्ति और विश्रान्ति प्रदान करके दार्घायुष्य प्रदान करते हैं-........ **भागं देवेभ्यो वि दधास्यायन्प्र चन्द्रमस्तिरसे दीर्घमायुः** (अथर्व०७८६.२)।

४२. जरिमा (२.२८.१, ३) - जरिमा शब्द का सामान्य अर्थ जरा अथवा वृद्धावस्था है। अथर्ववेद में इस शब्द का प्रयोग प्रायः चार बार हुआ है। **'या तेनोच्यते सा देवता'** सूत्र के अनुसार कुछ मंत्रों का वर्ण्य विषय 'जरिमा' होने के कारण उसे देवत्व प्रदान किया गया है। अथर्ववेद में सर्वत्र यही प्रार्थना है कि अमुक व्यक्ति जरावस्था तक देवों द्वारा सुरक्षित रहे- **इमान् रक्षतु पुरुषा नाजरिम्णः** (अथर्व० १८.३.६२)। एक अन्य मंत्र में जरिमा में देवत्व का आरोपण करके प्रार्थना है कि अमुक व्यक्ति तुम तक पहुँचने के लिए बढ़ता रहे, मृत्यु के अन्य साधन इसे नष्ट न कर सकें- **तुभ्यमेव जरिमन् वर्धतामयं मेममन्ये मृत्यवो हिंसिषुः शतं ये** (अथर्व० २.२८.१)। निरुक्तकार यास्क ने जरिमा का अर्थ 'स्तूयमान' किया है- **जरा स्तुतिर्जरते स्तुति कर्मणः** (नि० १० ८)। आचार्य सायण ने भी यास्क मुनि के आधार पर इस मंत्र का भाष्य करते हुए लिखा है-**जरिमन् जरितः स्तुतिकर्मा** (अथर्व० २.२८.१ सा० भा०)। आचार्य सायण ने इस मंत्र के अर्थ में जरिमा को अग्नि माना है; क्योंकि अग्नि भी स्तूयमान है। जरिमा शब्द ऋग्वेद में भी आया है, पर वहाँ उसे देवता की श्रेणी में परिगणित नहीं किया गया है। वहाँ इसका प्रयोग वृद्धावस्था, स्तुति और स्तुतिकर्त्ता इन तीन अर्थों में हुआ है।

४३. जातवेद (अग्नि) - द्र० अग्नि ।

४४. तार्क्ष्य (७.९०) - वैदिक देवताओं में तार्क्ष्य का देवत्व निर्दिष्ट है। ऋग्वेद में इन्हें कुछ मंत्रों का ऋषित्व भी प्राप्त हुआ है। ऋग्वेद में तार्क्ष्य शब्द का विशेषण 'अरिष्टनेमि' है। मूलतः तार्क्ष्य की कल्पना अश्व स्वरूप की गई थी। वह तार्क्ष्य (अश्व) अरिष्टनेमि अर्थात् अनष्टनेमि (अर्थात् जिसके रथ की नेमि नष्ट न हो सके) था। वाजसनेयि संहिता १५.१८ तथा शतपथ ब्राह्मण से भी इस तथ्य की पुष्टि होती है-**तार्क्ष्यश्चारिष्टनेमिश्च सेनानीग्रामण्याविति** (शत० ब्रा० ८.६.१.१९)। परवर्ती ग्रन्थों में 'तार्क्ष्य' को पक्षी रूप में विवेचित किया गया। कालान्तर में तार्क्ष्य का तादात्म्य भगवान् विष्णु के वाहन गरुड़ के साथ हो गया। ऐसा प्रतीत होता है कि प्रारम्भ में 'तार्क्ष्य' दिव्य अश्व स्वरूप आदित्य का प्रतिरूप रहा होगा; क्योंकि सूर्य को भी 'अश्व' कहा गया है। तार्क्ष्य शब्द की व्युत्पत्ति तृक्ष से हुई है तृक्ष के पुत्र को अपत्यवाचक अर्थ में तार्क्ष्य कहा गया है। सुपर्ण के साथ भी तार्क्ष्य पद जोड़ा जाता है। आचार्य सायण ने सुपर्ण को तृक्ष पुत्र तार्क्ष्य कहा है- **तार्क्ष्यं तृक्ष पुत्रं सुपर्णम्** (ऋ० १०.१७८१ सा० भा०)। अथर्व० ७.९०.१ में तार्क्ष्य का आह्वान कल्याण के लिए किया गया है- **त्यमू षु वाजिनं देवजूतं सहोवानं तरुतारं रथानाम् । अरिष्टनेमिं पृतनाजिमाशुं स्वस्तये तार्क्ष्यमिहा हुवेम**। वैदिक कोश के अनुसार एक राजा का नाम तृक्षि था, जो त्रसदस्यु का वंशज था। अतः त्रासदस्यव को भी तार्क्ष्य कहा गया है।

४५. तिस्रो देव्यः (इळा, भारती, सरस्वती) (५.२७.९) - वेदों में प्रायः तीन देवियों का नाम एक साथ लिया गया है, इन्हें एक शब्द में तिस्रो देव्यः(तीन देवियाँ) नाम से जानते हैं। ये हैं- इळा, भारती और सरस्वती। 'तिस्रोदेव्यः' समूह की प्रथम देवी-इळा को घृतवती माना गया है। उनके घृतसिक्त अंगों का वर्णन मिलता है। हविष् की प्रतिरूप होने के कारण उन्हें घृतहस्ता और घृतपाद उपन्यस्त किया गया है- **येषामिळा घृतहस्ता दुरोण आँ अपि प्राता निषीदति** (ऋ० ७.१६.८) । **मनुष्वद् यज्ञं हवींषीळा देवी घृतपदी जुषन्त** (ऋ० १० ७० ८)। शतपथ ब्राह्मण में इळा को मित्रावरुण की पुत्री निरूपित किया गया है- **इळासि मैत्रावरुणी वीरे वीरमजीजनथाः** (शत० ब्रा० १४.९.४.२७)। तीन देवियों के इस वर्ग में द्वितीय देवी भारती हैं। बृहद्देवता के अनुसार ये तीनों देवियाँ जो 'वाच्' के रूप में हैं, इनके तीन स्थान हैं (**त्रिस्थानैवेह सा तु वाक-३.११**) । इळा अग्नि की अनुगामिनी, सरस्वती मध्यम से सम्बद्ध तथा भारती दिव्य लोक में स्थित हैं- **अग्निमेवानुगेळा तु मध्यं प्राप्ता सरस्वती । .... भारती भवति ह्यसौ** (बृह० ३.१३)। त्रिदेवी (तिस्रोदेव्यः) वर्ग की तृतीय देवी-सरस्वती नाम से प्रख्यात हैं। इन्हें वाणी की देवी के रूप में भी प्रतिष्ठा प्राप्त है- **वाग्वै सरस्वती पावीरवी** (ऐ० ब्रा० ३.३७)। ऐतरेय ब्राह्मण में इन्हें वाणी की उत्प्रेरिका देवी भी निरूपित किया गया है- **अथ यत्स्फूर्जयन्, वाचमिव वदन्दहति तदस्य सारस्वतं रूपम्** (ऐत० ब्रा० ३.४)। शतपथ ब्राह्मण में सरस्वती को जिह्वा स्थानीय देवी माना गया है-...... **जिह्वा सरस्वती** (शत० ब्रा० १२.९.१.१४)। इनके द्वारा ही सम्पूर्ण वेदों की उत्पत्ति वर्णित है-**सरस्वत्याः सर्वे वेदाः**

अभवन् (गा० र० उ० ४.५.९-१०)। सरस्वती बौद्धिक पुष्टि प्रदात्री भी हैं, इसी कारण इन्हें पुष्टि पत्नी भी विवेचित किया गया है-**सरस्वती पुष्टिः पुष्टिपत्नी** (तैत्ति० ब्रा० २.५.७.४)। अथर्ववेद में इन तीनों देवियों से यज्ञ मण्डप में पधारने और बर्हि पर बैठने के लिए प्रार्थना की गई है- .... **तिस्रो देवीर्बर्हिरिदं सदन्तामिडा सरस्वती मही भारती गृणाना** (अथर्व० ५.२७.९)।

४६. त्रिणामा (६.७४) द्र०-अग्नि।

४७.त्वष्टा (३.८.२) - दिव्य शिल्पी के रूप में त्वष्टा देव चारों वेदों में प्रतिष्ठित हैं। विभिन्न प्रकार के निर्माण कार्यों में वे निष्णात और समर्थ हैं। तैत्तिरीय ब्राह्मण में इस तथ्य का उल्लेख इन शब्दों में है-**त्वष्टा रूपाणि विकरोति** (तैत्ति० ब्रा० २.७.२.१)। **त्वष्टा वै रूपाणामीशे** (तैत्ति० ब्रा० १.४.७.१)। उनके द्वारा देवताओं के निमित्त उपयोगी सामग्री के रूप में वज्र, आयस, परशु , भोज्य तथा पानक वस्तुओं को रखने हेतु 'चमस' बनाने का उल्लेख विशेषतः मिलता है- **उतत्यं चमसं नवं त्वष्टुर्देवस्य निष्कृतम्। अकर्त चतुरः पुनः** (ऋ० १.२०.६)। उनके हाथों से श्रेष्ठतम निर्माण के कारण उन्हें सुपाणि कहा गया है-**सुकृत् सुपाणिः स्ववाँ ऋतावा देवस्त्वष्टावसे तानि नो धात्** (ऋ० ३.५४.१२)। त्वष्टा देवता का एक अन्य कार्य सन्तति प्रदान करना भी है। वे ही मनुष्यों और पशुओं के अंग-अवयवों का सृजन कर उनका लिङ्ग निर्धारित करते हैं- **त्वष्टा वै पशूनां मिथुनानां रूपकृत्** (तैत्ति० ब्रा० ३.८.११.२)। जन्मोपरान्त शिशु के पोषण में भी त्वष्टा ही सहायता करते हैं-**बृहस्पतिरूर्जयोद्गायति त्वष्टा पुष्ट्या प्रति हरति विश्वेदेवा निधनम्** (अथर्व० ९.१०.२)। आचार्य सायण ने वैद्युत अग्नि का नाम भी त्वष्टा निरूपित किया है- .... **त्वष्टुः दीप्तात् मध्यमात् वायोः सकाशात् जनयन्त वैद्युतमग्निम् उत्पादयन्ति** (ऋ० १.९५.२ सा० भा०)। बृहद्देवता में चौदह बार त्वष्टा का नामोल्लेख हुआ है।

४८. त्विषि (६.३८) - अथर्ववेद में 'त्विषि' जो एक गुण है, को भी देवत्व प्राप्त हुआ है। त्विषि का अर्थ 'दीप्ति' या 'तेजस्' है। यह एक ऐसा गुण है, जो किसी पदार्थ या व्यक्ति को प्रखरता-सम्पन्न बनाता है। स्तोता पृथ्वी माता से त्विषि प्रदान करने के लिए प्रार्थना करता है- ....**सा नो भूमिस्त्विषिं बलं राष्ट्रे दधातूत्तमे** (अथर्व० १२.१.८)। ओषधि भी त्विषि सम्पन्न हो सकती है। वरुण को भी त्विषिमान् विवेचित किया गया है- .... **नमो राज्ञे वरुणाय त्विषीमते** (अथर्व० ६.२०.२)। त्विषि को मेधा के समान ही महत्त्वपूर्ण गुण की प्रतिष्ठा प्राप्त है। मेधा आन्तरिक शक्ति के रूप में प्रतिष्ठित है, तो त्विषि बाह्य शक्ति के रूप में। सिंह, व्याघ्र, अग्नि, सूर्य, ब्राह्मण और पृदाकु में त्विषि विद्यमान है। त्विषि को सुभगा निरूपित करते हुए विवेचन किया गया है कि उन्हीं के द्वारा इन्द्र का आविर्भाव हुआ अर्थात् इन्द्र में इन्द्रत्व का आविर्भाव हुआ। एक मंत्र में त्विषि से प्रार्थना की गई है कि वे आएँ और साथ में अपने मित्र के रूप में वर्चस् को भी लाएँ- **सिंहे व्याघ्र उत या पृदाकौ त्विषिरग्नौ ब्राह्मणे सूर्ये या। इन्द्रं या देवी सुभगा जजान सा न ऐतु वर्चसा संविदाना** (अथर्व० ६.३८.१)।

४९. दधिक्रावा (३.१६.६) - दधिक्रावा का देवत्व ऋक्, साम और अथर्व में प्राप्त है; किन्तु ऋक् और साम में 'दधिक्रा' पाठ मिलता है; जबकि अथर्ववेद में दधिक्रावा। दधिक्रावा का अभिप्राय दैवी अश्व से है। गर्जनशील और शक्तिस्वरूप होने से इसे दैवी अश्व की संज्ञा प्रदान की गई है। बृहद्देवताकार ने उस शक्ति को 'दधिक्रा' कहा है, जो आकाश में आठ मास तक जल को धारण करके रखती है तथा यदा-कदा गर्जना करती है- **अपामम्बरगर्भौघम्......दधिक्रास्तेन कथ्यते** (बृह० २.५६)। आचार्य सायण ने दधिक्रावा की व्याख्या इन शब्दों में की है-**दधिक्रावेव। अश्वनामैतत्। दधिः धारयिता सन् क्रामतीति दधिक्रावा अश्वः** (अथर्व० ३.१६.६ सा० भा०)। उन्होंने दधिक्रा को अश्व विशेष कहा है-**दधिक्राम् एतन्नामकमश्वविशेषं देवम्** (ऋ० ७.४४.२ सा० भा०)। निरुक्तकार यास्क ने इसकी परिभाषा इस प्रकार की है-**दधत् क्रामतीति वा। दधत् क्रन्दतीति वा। दधदाकारी भवतीति वा** (नि० २.२७)। अथर्व में देवी उषा से प्रार्थना की गई है कि जैसे-दधिक्रावा शुद्ध स्थान पर पद रखने के लिए समुद्यत होता है, उसी तरह वे धन-प्रदाता भग देवता को याजक के पास लाने हेतु उद्यत हों-**समध्वरायोषसो नमन्त दधिक्रावेव शुचये पदाय। अर्वाचीनं वसुविदं भगं मे रथमिवाश्वा वाजिन आ वहन्तु** (अथर्व० ३.१६.६)। कुछ स्थानों पर 'दधिक्र' शब्द से विद्युत् का संकेत भी मिलता है।

५०. दिव (४.३९.५-६) द्र०-द्यौ।

५१.दिव्य आपः (६.१२४) द्र०-आपः।

५२. दिव्य ऋषिगण (६.४१.३) द्र०-सप्तर्षिगण।

५३. देवगण (६.९७.१, ३) - देवगणों का देवत्व ऋग्वेद तथा अथर्ववेद में भी विवेचित है। यों तो एक मंत्र में एक या दो देवताओं का देवत्व ही दृष्टिगोचर होता है; किन्तु कुछ मंत्रों में एक ही मंत्र में कई देवताओं का देवत्व उपन्यस्त है। ऐसे मंत्रों के देवताओं के समूह को 'देवगण' कहते हैं। जैसे-ऋग्वेद की एक ऋचा में बालक, तरुण, वृद्ध सभी को देव मानकर नमन किया गया है।

इनके लिए देवाः (देवगण) शब्द प्रयुक्त हुआ है-**नमो महद्‌भ्यो नमो अर्भकेभ्यो नमो युवभ्यो नम आशिनेभ्यः । यजाम देवान्यदि शक्नवाम मा ज्यायसः शंसमा वृक्षि देवाः** (ऋ० १.२७.१३)। बृहद्देवता में इस देवसमूह को 'विश्वेदेवा' नाम दिया गया है- **जराबोधेति विज्ञेया वैश्वदेव्युत्तमा नमः** (बृह० ३.९९)। इसी प्रकार अथर्ववेद के इस मंत्र में भी अनेक देवताओं (याग, अग्नि, सोम, सेना, हवि आदि) की एक साथ स्तुति की गई है- **अभिभूर्यज्ञो अभिभूरग्निरभिभूः सोमो अभिभूरिन्द्रः । अभ्य १ हं विश्वाः पृतना यथासान्येवा विधेमाग्निहोत्रा इदं हविः** (अथर्व० ६.९७.१)। देवताओं के विशिष्ट गण के लिए बहुवचन में 'देवजन' शब्द का उल्लेख भी मिलता है। मोनियरविलियम्स ने राक्षसों एवं सर्पों के समूह को भी देवजन कहा है। पवित्रता के निमित्त देवजनों से प्रार्थना की गई है- **पुनन्तु मा देवजनाः पुनन्तु मनवो धिया** (अथर्व० ६.१९.१) अर्थात् देवजाति के व्यक्ति मुझे पवित्र करें। सर्पों का उत्कीलन करने के लिए भी देवगणों व देवजनों की स्तुति की गई है- **माने देवा अहिर्वधीत् सतोकान्सहपूरुषान् । संयतं न विष्परद् व्यात्तं न सं यमन्नमो देवजनेभ्यः** (अथर्व० ६.५६.१) आचार्य सायण ने देवजन शब्द का अर्थ 'सर्पादि के विष को दूर करने में समर्थ व्यक्ति' किया है- **देवजनेभ्यः ये सर्पादि विष निर्हरण समर्था....नमोस्तु** (अथर्व० ६.५६.१ सा० भा०)। अथर्ववेद के कई मंत्रों से ऐसा प्रतीत होता है कि देवजनों का सर्पों के साथ निश्चित ही कोई सम्बन्ध रहा होगा। देवजन विद्या के प्रसंग (छा० उप०) में भी सर्प विद्या का ही उल्लेख है। 'देवगण' और 'देवजन' शब्द मिलते-जुलते होने के कारण दोनों का संक्षिप्त विवेचन यहाँ प्रस्तुत किया गया है।

५४. देवजन (६.१९.१) - द्र०-देवगण।

५५. देवपत्नी (७.५१) - वैदिक आस्था के क्रम में जहाँ देवों का महत्त्वपूर्ण स्थान है, वहाँ देवियों अथवा देवपत्नियों का स्थान अपेक्षाकृत गौण है। ऋग्वेद में कुछ स्थानों पर यज्ञ की रक्षा के निमित्त देवताओं की पत्नियों को भी आवाहित किया गया है-**अभि नो देवीरवसा महः शर्मणा नृपत्नीः । अच्छिन्नपत्राः सचन्ताम्** (ऋ० १.२२.११)। देवपत्नियों अथवा देवियों का अलग से कोई व्यक्तित्व प्रकाशित नहीं होता, वरन् देवों के नामों के आधार पर ही उनका भी नामकरण हुआ है। अथर्ववेद के एक मंत्र (जो ऋ० ५.४६.७ में भी पठित है) में अग्निदेव की पत्नी अग्नायी, इन्द्रदेव की पत्नी इन्द्राणी, अश्विनीकुमारों की पत्नी अश्विनी, रुद्रदेव की पत्नी रोदसी और वरुणदेव की पत्नी वरुणानी का रक्षार्थ आवाहन किया गया है- **उतग्ना व्यन्तु देवपत्नीरिन्द्राण्य१ग्नाय्यश्विनी राट् । आ रोदसी वरुणानी शृणोतु व्यन्तु देवीर्य ऋतुर्जनीनाम्** (अथर्व० ७.५१.२)। ऋग्वेद के एक अन्य मंत्र में सोमपान हेतु इन्द्राणी, अग्नायी और वरुणानी को निमंत्रित किया गया है- **इहेन्द्राणीमुप ह्वये वरुणानीं स्वस्तये । अग्नायीं सोमपीतये** (ऋ० १.२२.१२)। अथर्ववेद ३.२०.३ का भाष्य करते हुए आचार्य सायण ने देवी शब्द को इन्द्राणी तथा सरस्वती के साथ सम्बद्ध किया है-**देवीः देव्यः इन्द्राणीप्रभृतयः धनम्.....प्रयच्छन्तु । .....देवी सरस्वती रयिम्....प्रयच्छतु** (अथर्व० ३.२०.३सा० भा०)। कुछ स्थानों पर दो अप्सराओं को भी देवपत्नी निरूपित किया गया है- **ते वाचं वादिषुर्मोत्तरां मद्देवपत्नी अप्सरसावधीतम्** (अथर्व० ६.११८.३)। इसी प्रकार वृषाकपि की पत्नी को वृषाकपायी विवेचित किया गया है- **वृषाकपायि रेवति सुपुत्र आदु सुस्नुषे** (अथर्व० २०.१२६.१३)।

५६- देवी (३.२०.३) - द्र०-देवपत्नी।

५७- द्यावा-पृथिवी (६.३.२) - वैदिक देवयुग्मों में द्यावा-पृथिवी उच्च स्थल पर प्रतिष्ठित हैं। इन्हें आकाश और पृथ्वी भी कहते हैं। आदिम चिन्तन में ये दोनों देवता एक दूसरे से इतने घनिष्ठ रूप में सम्बद्ध थे कि उनके दाम्पत्य भाव की कथाएँ आदिमजनों में सर्वत्र उभर कर आई थीं। इसी कारण द्यावा-पृथिवी को सभी ने माता-पिता के रूप में स्वीकार किया है-**उत मन्ये पितरद्रुहो मनो मातुर्महि स्वतवस्तद्धवीमभिः** (ऋ० १.१५९.२)। इन्हें आदि जनक-जननी के रूप में प्रतिष्ठा प्राप्त हुई है- **प्र पूर्वजे पितरा नव्य सीभिर्गीर्भिः कृणुध्वं सदने ऋतस्य । आ नो द्यावा-पृथिवी दैव्येन जनेन यातं महि वां वरूथम्** (ऋ० ७.५३.२)। द्यावा-पृथिवी का पृथक्-पृथक् उल्लेख भी अनेक बार हुआ है; किन्तु उनका संयुक्त उल्लेख कई बार विराट् विश्व की ओर ध्यानाकर्षित करने के लिए हुआ है। एक मंत्र में द्यावा-पृथिवी से प्रार्थना की गई है कि वे गोद में बैठे व्यक्ति को भूख-प्यास से पीड़ित न होने दें- **एष वां द्यावापृथिवी उपस्थे मा क्षुधन्मा तृषत्** (अथर्व० २.२९.४) अर्थात् पृथ्वी और आकाश के बीच निवास करने वाले जगत् के कोई भी प्राणी भूख-प्यास से परेशान न हों। द्यावा-पृथिवी से पाप- मुक्त करने की प्रार्थना की गई है। उन्हें सचेतस्, सुभोजस्, अपरिमित योजनों तक विस्तार वाली तथा वसुओं का आगार विवेचित किया गया है-**मन्वे वां द्यावापृथिवी सुभोजसौ सचेतसौ ये अप्रथेथाममिता योजनानि । प्रतिष्ठे ह्यभवतं वसूनां ते नो मुञ्चतमंहसः** (अथर्व० ४.२६.१)। द्यावा-पृथिवी के देवत्व को प्रमाणित करते हुए आचार्य शौनक लिखते हैं- **द्यावापृथिव्यौ द्वे च स्यात् स्योनेत्यृक् पार्थिवी स्मृता** (बृह० ३.९३)।

५८. द्यौ (३.२.५) - वैदिक देवों में द्यौ का देवत्व प्रख्यात है। ऋग्वेद तथा अथर्ववेद में इन्हें पर्याप्त प्रतिष्ठा प्राप्त हुई है। ऋग्वेद में द्यौ का उल्लेख प्रायः ५०० बार हुआ है। अधिकांशतः इस शब्द का प्रयोग स्थूल आकाश के अर्थ में हुआ है। कभी-कभी

दिन के अर्थ में भी इसका उल्लेख मिलता है। पृथ्वी को मातृ स्वरूप माना गया है तथा द्यौ को पिता स्वरूप मान्यता प्रदान की गई है- **मधु द्यौरस्तु नः पिता** (ऋ० १.९०.७)। ऋग्वेद में पृथ्वी माता के साथ उनके पितृत्व का प्रायः १५ बार उल्लेख मिलता है-**द्यौश्पितः पृथिविमातरध्रुक्....** (ऋ० ६.५१.५)। अथर्व० में द्यौ के लिए दिव शब्द का भी प्रयोग हुआ है। द्यौ अथवा दिव को विश्ववेदस् अर्थात् सर्वज्ञाता मानकर उन्हें नमन किया गया है- **दिवे च विश्ववेदसे पृथिव्यै चाकरं नमः** (अथर्व० १.३२.४)। द्यौ के पितृत्व का अथर्ववेद में भी कई बार उल्लेख हुआ है-**द्योष्ट्वा पिता पृथिवी माता जरामृत्युं कृणुतां संविदाने** (अथर्व० २.२८.४)। अन्य देवताओं के साथ द्यौ से भी रक्षा हेतु प्रार्थना निर्दिष्ट है-......... **अपांनपात् सिन्धवः सप्त पातन पातु नो विष्णुरुत द्यौः** (अथर्व० ६.३.१)। द्यौ सबको सुख- सम्पन्न बनाते तथा मृत्यु के बन्धन से छुटकारा प्रदान करते हैं- **उत् त्वा द्यौरुत् ......मृत्योरोषधयः सोमराज्ञीरपीपरन्** (अथर्व० ८.१.१७)।

५९. द्यौष्पिता (६.४.३) द्र०-द्यौ।

६०. द्रविणोदा (५.३.५) द्र०-अग्नि।

६१. धनपति (२.३६.६) - अथर्ववेदीय देवताओं में धनपति का देवत्व धन के देवता के रूप में प्रतिष्ठित है, फिर भी उनकी स्तुति कन्या के द्वारा इच्छित वर को उसके (कन्या के) अनुकूल बनाने, वर को बुलाने और अभिलषित वर को दाम्पत्य के अनुरूप व्यवहार करने के लिए प्रेरित करने हेतु की गई है- **आ क्रन्दय धनपते वरमामनसं कृणु। सर्वं प्रदक्षिणं कृणु यो वरः प्रतिकाम्यः** (अथर्व० २.३६.६)। यों तो अथर्ववेद में कुछ अन्य स्थलों पर धनपति शब्द इन्द्र और राजा के विशेषणरूप में प्रयुक्त हुआ है- **अस्येन्द्र कुमारस्य क्रिमीन् धनपते जहि** (अथर्व० ५.२३.२)। **अयमस्तु धनपतिर्धनानामयं विशां विश्पतिरस्तु राजा** (अथर्व० ४.२२.३); किन्तु शांखायन श्रौत सूत्र २.१४ में इसे कुबेर का नाम निरूपित किया गया है। विश्रवा के पुत्र होने के कारण कुबेर को वैश्रवण भी कहते हैं। अथर्व० २.३६.६ में धनपति शब्द वैश्रवण (कुबेर) के लिए ही आया है। आचार्य सायण लिखते हैं- **हे धनपते वैश्रवण वरम् वरयितारं ....उद्घोषय** (अथर्व० २.३६.६ सा० भा०)पौराणिक कोश में वायुदेव को धनपति उपन्यस्त किया गया है।

६२. धन्वन्तरि (२.३) - अथर्ववेद के द्वितीय काण्ड का तृतीय सूक्त धन्वन्तरि को समर्पित है। इस सूक्त में चिकित्सा या ओषधि सम्बन्धी मंत्र होने के कारण इसे भैषज्य सूक्त भी कहते हैं। एक मंत्र में आस्राव-ओषधि की स्तुति इन शब्दों में की गई है- **तदास्रावस्य भेषजं तदु रोगमनीनशत्** (अथर्व० २.३.३)। धन्वन्तरि को आयुर्वेद का प्रवर्तक कहते हैं। मत्स्य पुराण ४७.३० के अनुसार धन्वन्तरि को विष्णु भगवान् का तेरहवाँ अवतार विवेचित किया गया है। जो दीर्घतमा या दीर्घतपा के पुत्र तथा केतुमान् के पिता थे। इन्हें देवताओं का वैद्य निरूपित किया गया है, जो समुद्र मन्थन के समय १४ (चौदह) रत्नों के साथ समुद्र से प्रकट हुए थे। भाव प्रकाश के अनुसार इन्हें इन्द्र द्वारा आयुर्वेद का शिक्षण देकर लोककल्याण हेतु धरित्री पर भेजा गया था। अथर्ववेदीय बृहत्सर्वानुक्रमणी में धन्वन्तरि का देवत्व इन शब्दों में प्रमाणित किया गया है- **'अदो यत्' इति भैषज्यायुर्धन्वन्तरिदैवतं........ (बृह०सर्वा० २.३)** ।

६३. धाता (३.८.२) - धाता देवता त्वष्टा के निकटस्थ देव निर्दिष्ट हैं। वे दोनों कई कार्य साथ-साथ सम्पन्न करते हैं। त्वष्टा यदि किसी कन्या के लिए 'वहतु' की व्यवस्था करते हैं, तो धाता उसे सुयोग्य और अनुकूल वर (पति) की प्राप्ति कराते हैं-**धातुर्देवस्य सत्येन कृणोमि पतिवेदनम्** (अथर्व० २.३६.२)। त्वष्टा के साथ धाता को भी हविष् अर्पित की जाती है। वे त्वष्टा के सहभोक्ता हैं- **धाता रातिः सवितेदं......... मेवचः। हुवे देवीमदितिं......... यथासानि** (अथर्व० ३.८.२)। धारण स्थापन की सामर्थ्य के कारण उन्हें धाता संज्ञा से अलंकृत किया गया है। वे गर्भ धारण में विशेष सहायता करते हैं। उन्हें स्त्री के गर्भाशय में पुत्र को दशम मास में प्रसवार्थ स्थापित करने वाला भी निरूपित किया गया है- **धातः श्रेष्ठेन रूपेणास्या नार्या गवीन्योः। पुमांसं पुत्रमा धेहि दशमे मासि सूतवे** (अथर्व० ५.२५.१०)। धाता विधाता और समृध् का नाम प्रायः एक साथ आता है। विधाता को निर्माण का, धाता को धारण (स्थित) का तथा समृध् को समृद्धि का देवता उपन्यस्त किया गया है- **धात्रे विधात्रे समृधे भूतस्य पतये यजे** (अथर्व० ३.१०.१०)। एक अन्य मंत्र में धाता को प्रजापति और पुष्टिपति के साथ भी विवेचित किया गया है। प्रजापति को प्रजनन, धाता को धारण तथा पुष्टिपति को पोषणकर्त्ता निरूपित किया गया है। ये तीनों देव एक मूल से समुत्पन्न, समान ज्ञान वाले तथा समान विचार और इच्छा वाले हैं- **प्रजापतिजर्नयति प्रजा इमा धाता दधातु सुमनस्यमानः। संजानानाः संमनसः सयोनयो मयि पुष्टं पुष्टपतिर्दधातु** (अथर्व० ७.२०.१)। धाता देवता पृथ्वी और द्यौ को उचित स्थान पर धारण करते हैं तथा पतिकामा स्त्री को उसका प्रेम पात्र प्रदान करते हैं- **धाता दाधार पृथिवीं धाता द्यामुत सूर्यम्।.......... प्रतिकाम्यम्** (अथर्व० ६.६०.३)।

६४ . धेनु (३.१०.१) द्र०-एकाष्टका ।

६५. निर्ऋति (२.१०.४-८) - ऋग्वेद और अथर्ववेद में निर्ऋति का देवत्व प्राप्त होता है । निर्ऋति शब्द विनाश, विलय, दुर्भाग्य, रोग, विपत्ति आदि अर्थों में प्रयुक्त हुआ है । उन्हें मृत्यु के समान माना गया है । बृहद्देवता में एक स्थान पर निर्ऋति को मृत्यु के समतुल्य विवेचित किया गया है- **ऋक् सौम्या निर्ऋती चैषा .....परे** (बृह० ७.९२) । अथर्ववेद के एक मंत्र में एक रोगाक्रान्त पुरुष के सन्दर्भ में कहा गया है कि चाहे उसकी आयु पूरी हो चुकी हो अथवा वह इस लोक से प्रयाण कर मृत्यु के निकट जा चुका हो, मैं उसे निर्ऋति के पास से भी वापस ले आऊँगा-**यदिक्षितायुर्यदि वा परेतो यदि मृत्योरन्तिकं नीत एवं । .... निर्ऋतेरुपस्थादस्पार्शमेनं शतशारदाय** (अथर्व० ३.११.२) । निर्ऋति को पापदेवता वर्णित किया गया है, जो अराति और मृत्यु से घनिष्ठतापूर्वक सम्बद्ध है । निरुक्त में भी निर्ऋति को पाप देवता निरूपित किया गया है- **निर्ऋत्याः पाप देवतायाः** (नि० १.१७) । निरुक्त में ही एक अन्य स्थल पर निर्ऋति की व्युत्पत्ति पृथ्वी के अर्थ में दी गई है- "**तत्र निर्ऋतिर्निरमणात्** (नि० २.७) ।" अर्थात् जिस पर प्राणी प्रसन्नतापूर्वक रमण करते हैं, वह निर्ऋति अर्थात् पृथ्वी है । अथर्ववेद में पाप देवता के रूप में निर्ऋति का देवत्व विवेचित है ।

६६ . पराशर (६.६५) - पराशर का देवत्व अथर्व० ६.३५ में निर्दिष्ट है । यों तो पराशर शक्ति के पुत्र और ऋषि वसिष्ठ के पौत्र वर्णित हैं । निरुक्तकार यास्क ने भी यह तथ्य प्रमाणित किया है- .... **पराशरः ऋषिर्वसिष्ठस्य नप्ता शक्तेः पुत्र एव** (नि० ६.३०); किन्तु कुछ स्थानों पर पराशर शब्द इन्द्र के विशेषण रूप में प्रयुक्त हुआ है । आचार्य सायण ने पराशर शब्द की व्याख्या इस प्रकार है- **हे पराशर परागत्य शृणाति हिनस्ति शत्रून् इति पराशर इन्द्रः** (अथर्व० ६.६५.१ सा० भा०) अर्थात् शत्रुओं को परास्त करके उन्हें नष्ट कर देने वाले को पराशर कहते हैं । ये गुण इन्द्र में हैं, अतः वे भी पराशर हैं । निरुक्त में एक अन्य स्थल पर पराशर की दूसरी व्याख्या इन शब्दों में विवेचित है- **इन्द्रोऽपि पराशर उच्यते । परा शातयिता यातूनाम् ।.....परा परितः यातूनां ....रक्षसाम् । ....शातयिता विनाशकः** (नि० ६.३०) अर्थात् जो चारों ओर से राक्षसों का विनाश करने में समर्थ हो, वह पराशर है । इसी गुण के कारण यहाँ इन्द्र को भी पराशर निरूपित किया गया है । अथर्व० के इस मंत्र में पराशर (इन्द्र) से प्रार्थना की गई है कि वे शत्रु को नष्ट करें- **अव मन्युरवायताव..... । पराशरत्वं तेषां पराञ्चं शुष्ममर्दयाधा नो रयिमा कृधि** (अथर्व० ६.६५.१) ।

६७. पर्जन्य (६.४.१) - पर्जन्य का देवत्व ऋग्वेद, सामवेद और अथर्ववेद में भी दृष्टिगोचर होता है । देवताओं के विभक्तीकरण में इन्हें वायवीय देवता के रूप में प्रतिष्ठा प्राप्त है । देवता प्रायः तीन भागों में विभक्त हैं- पार्थिव, वायवीय और स्वर्गीय । इन्हें प्रायः जल बरसाने वाले देवता के रूप में जाना जाता है; किन्तु ये जल के साथ प्राण तत्त्व का भी वर्षण करते हैं, जिससे धरती की उर्वरा शक्ति में वृद्धि होती है, वनस्पतियाँ पोषित होती हैं तथा प्राण शक्ति सम्पन्न बनती हैं- **समुत्पतन्तु प्रदिशो नभस्वतीः समभ्राणि वातजूतानि यन्तु** (अथर्व० ४.१५.१) । अथर्ववेद के एक अन्य मंत्र में पर्जन्य को शरों का पिता (उत्पादक) तथा समूची सृष्टि के जड़-जंगम पदार्थों का उत्पादन एवं पोषण करने वाला निरूपित किया गया है- **विद्मा शरस्य पितरं पर्जन्यं भूरिधायसम्** (अथर्व० १.२.१) । पर्जन्य को शरों (बाणों) का पिता इसलिए कहा गया है कि बाण शरकण्डा से ही बनते हैं और शरकाण्ड वर्षाकाल में ही वर्द्धित होते हैं । इषु (बाण) को ऋग्वेद में 'पर्जन्यरेतस्' कहा गया है-**इदं पर्जन्यरेतस इष्वै देव्यै बृहन्नमः** (ऋ० ६.७५.१५) । पर्जन्य को पृथ्वी का वृषभ (गर्भाधायक) भी उपन्यस्त किया गया है- **पर्जन्यवाता वृषभा पृथिव्याः** (ऋ० ६.४९.६) । पर्जन्य का मण्डूकों (मेढकों) से घनिष्ठ सम्बन्ध है, जो मेढक पूरे वर्ष पृथ्वी के गर्भ में शयन करते हैं, वे पर्जन्यागमन से प्रसन्न होकर पर्जन्य को प्रसन्नता प्रदान करने वाली वाणी बोलते हैं- .... **वाचं पर्जन्यजिन्वितां प्र मण्डूका अवादिषुः** (अथर्व० ४.१५.१३) । पजन्य का सम्बन्ध अग्नि, मरुत्, वात और इन्द्र के साथ भी निर्दिष्ट है- **वाचं सुमित्रावरुणा विरावतीं पर्जन्यश्चित्रां वदति त्विषीमतीम्** (ऋ० ५.६३.६) ऋग्वेद में पर्जन्य शब्द मेघ का विशेषण है । बृहद्देवता में पर्जन्य का देवत्व प्रमाणित करते हुए लिखा है- **वातेनैव च पर्जन्यो लक्ष्यतेऽन्यत्र वै क्वचित्** (बृह० २.५) ।

६८ . पवमान (६.१९.१-२) - पवमान वस्तुतः एक विशेषण है, जो 'पवित्रकारक' के अर्थ में प्रयुक्त हुआ है । यह विशेषण कुछ स्थलों पर तो स्वयं उसी देवता का वाचक बन गया है, जिसके लिए प्रयुक्त किया गया है । जैसे-ऋग्वेद में पार्थिव अग्नि को पवमान कहा गया है । दिव्य प्रवहमान सोम भी पवित्रकारक होने से 'पवमान' के रूप में प्रख्यात है । पवमान सोम द्युलोक और अन्तरिक्ष से पृथ्वी की ओर प्रवाहित होता है- **पवमाना दिवस्पर्यन्तरिक्षादसृक्षत । पृथिव्या अधि सानवि** (ऋ० ९.६३.२७) । पावन करने वाले वायु को भी पवमान संज्ञा प्रदान की गई है । आचार्य सायण इस तथ्य का प्रतिपादन करते हुए लिखते हैं- **हरितः दिशः पवमानः वायुः आविवेश आविष्टः** (ऋ० ८.१०१.१४ सा० भा०) । जैमिनीय ब्राह्मण में तो अग्नि, वायु के साथ आदित्य की भी

पवमान उपन्यस्त किया गया है- **त्रयो हवा एते समुद्रा यत् पवमानाः । अग्निर्वायुरसावादित्यः** (जैमि० ब्रा० १.२७४)। पवित्र करने वाला होने से प्राण को भी पवमान कहा गया है- **प्रजा वै हरितः । ता अयं प्राणः पवमान आविष्टः** (जैमि० ब्रा० २.२२९)।

६९. पशुपति (२.३४.१) - पशुपति का देवत्व अथर्ववेद में प्रतिष्ठित है। इन्हें संसार के समस्त द्विपदों और चतुष्पदों (दो पैर वाले और चार पैर वाले पशु-पक्षियों) का स्वामी विवेचित किया गया है। एक मंत्र में भव और शर्व को पशुपति कहा गया है, इसी कारण, उनसे प्रार्थना की गई है कि वे द्विपदों और चतुष्पदों से होने वाले कष्ट से हमारी रक्षा करें- **भवाशर्वौ मृडतं माभि यातं भूतपती पशुपती नमो वाम् । प्रतिहितामायतां मा वि स्राष्टं मा नो हिंसिष्टं द्विपदो मो चतुष्पदः** (अथर्व० ११.२.१)। एक अन्य मंत्र में पशुपति से विनती की गई है कि श्वान, गृध्र, शृगाल आदि मांसभक्षी पशु हमारे शरीर को न खाएँ-**शुने क्रोष्ट्रे मा शरीराणि..........च कृष्णा अविष्यवः** (अथर्व० ११.२)। पशुपति कष्ट देने वाले शृगालों, श्वानों एवं विकेशी पिशाचियों से प्रार्थी की रक्षा करते हैं- .... **स नो मृड पशुपते नमस्ते परः क्रोष्टारो अभिभाः श्वानः परो यन्त्वघरुदो विकेश्यः** (अथर्व० ११.२.११)। अथर्ववेद के ही एक मंत्र में जहाँ भव और शर्व को पशुपति विवेचित किया है, वहीं रुद्र को भी पशुपति कहा है। उनके बाण सर्वविदित हैं, जो स्तोता के लिए कल्याणकारी (शिव) होते हैं- **भवाशर्वाविदं ब्रूमो रुद्रं पशुपतिश्च यः । इषूर्या एषां संविद्म ता नः सन्तु सदा शिवाः** (अथर्व० ११.६.९)।

७० . पाप्महा (३.३१) - वैदिक देवों में 'पाप्महा' का देवत्व भी स्वीकार किया गया है। यद्यपि इनका व्यक्तित्व स्पष्टतः प्रकाशित नहीं होता; तथापि अथर्ववेद के कुछ मंत्रों में पाप से बचाने वाले या पाप को नष्ट करने वाले देवता के रूप में इनकी स्तुति की गई है। इस मंत्र में उपनयन के उपरान्त बालक को पाप से बचाने तथा यक्ष्मारोग से दूर रखने की प्रार्थना की गई है-......... **व्य१हं सर्वेण पाप्मना वियक्ष्मेण समायुषा** (अथर्व० ३.३१.१)। बृहत्सर्वानुक्रमणीकार ने इनके देवत्व को प्रमाणित करते हुए लिखा है- **'वि देवाः' इत्येकादशर्चं पाप्महदेवत्यमानुष्टुभम् । .... देवान् पाप्मघ्नानस्तौत्** (बृ० सर्वा० ३.३१)। पाप के अधिष्ठाता देवता का एक नाम पाप्मा या पाप्मन् भी है। अथर्व० के छठे काण्ड के २६ वें सूक्त में उनसे प्रार्थना की गई है कि वे (पाप्मा) हमें छोड़ दें, हमें शान्ति से रहने दें और हमें कष्टमुक्त करके भद्रलोक में स्थान दें- **अव मा पाप्मान्त्सृज वशी सन् मृडयासि नः । आ मा भद्रस्य लोके पाप्मन् धेह्यविह्रुतम्** (अथर्व० ६.२६.१)। बृहत्सर्वानुक्रमणी में भी इनके देवत्व को प्रमाणित किया गया है-**'अव मा पाप्मन्' इति पाप्मदेवताकमानुष्टुभम्** (बृ० सर्वा० ६.२६)।

७१. पाप्मा (६.२६) द्र०-पाप्महा।

७२. पितर अङ्गिरस (२.१२.४) द्र०-पितरगण।

७३. पितरगण (३.२७.२) - उच्च स्थानीय स्वर्ग के निवासी पुण्यात्मा मृतक पितर या पितृगण कहलाते हैं। सृष्टि में विभिन्न योनि वर्ग हैं। जैसे-देव, पितर, मनुष्य, गन्धर्व और अप्सराएँ। इनमें पितरों का स्थान देवों के उपरान्त ही आता है- **देवाः पितरो मनुष्या गन्धर्वाप्सरसश्च ये** (अथर्व० १०.९.९)। पितरों को यज्ञों में आमंत्रित किया जाता है, वे आकर वेदी के दक्षिण भाग में बर्हि पर घुटने मोड़कर बैठते हैं और हविष् को ग्रहण करके आह्वाता की भूलों को क्षमा करके उसकी रक्षा करते हैं- **आच्या जानु दक्षिणत निषद्येदं नो हविरभि गृणन्तु विश्वे । मा हिंसिष्ट पितरः केन चिन्नो यद् व आगः पुरुषता कराम** (अथर्व० १८.१.५२)। पितृगणों की अनेक जातियाँ हैं ,जैसे-नवग्व पितर, अङ्गिरस् पितर, अथर्वन् पितर आदि- **अङ्गिरसो नः पितरो नवग्वा अथर्वाणो भृगवः सोम्यासः** (अथर्व० १८.१.५८)। इसी प्रकार इनकी कई कोटियाँ भी हैं, जैसे- अवर, पर, मध्यम, पूर्व और अपर- **उदीरतामवर उत्परास उन्मध्यमाः पितरः सोम्यासः** (अथर्व० १८.१.४४)। यम मृतकों में सर्वप्रथम थे, जो विवस्वान् के पुत्र थे। मृत्यु के उपरान्त सभी वहीं जाते हैं, वहीं प्रेत और पितर मिलते हैं। पितृगणों का भोज्य हविष् 'स्वाहा' से भिन्न 'स्वधा' शब्द से अर्पित किया जाता है- **यांश्च देवा वावृधुर्ये......... स्वधयान्ये मदन्ति** (ऋ० १०.१४.३)। पितरों से प्रार्थना की गई है कि वे अपने वंशजों को अपने प्रति किए गए अपराधों के लिए दण्ड न दें और न क्षति ही पहुँचाएँ। बृहद्देवता में भी इनके देवत्व का उल्लेख है- **संस्कार्यप्रेत संयुक्तैः पितृभिः स्तूयते यमः** (बृह० ६.१५८)।

७४ . पितर सौम्य (२.१२.५) द्र०-पितरगण।

७५. पुरुष (१०.२) - पुरुष का देवत्व चारों वेदों में प्रतिष्ठित है। ऋग्वेद में एक सम्पूर्ण सूक्त (ऋ० १०.९०) पुरुष को समर्पित है। यही सूक्त मंत्रों के क्रमान्तर से यजुर्वेद एवं अथर्ववेद में भी सम्प्राप्य है। शतपथ ब्राह्मण के अनुसार पुरुष शब्द की व्युत्पत्ति इस प्रकार है- **'पुरि शेते तस्मात्पुरुषः'** अर्थात् जो इस शरीर में शयन करता है, वह पुरुष है। पुरुष के संदर्भ में कहा गया है कि विश्व

में जो कुछ उत्पन्न हुआ है और आगे उत्पन्न होगा, वह सब पुरुष ही है- **पुरुष एवेदं सर्वं यद्‌भूतं यच्च भाव्यम्** (अथर्व० १९.६.४)। उस पुरुष के विराट् स्वरूप के विषय में उल्लेख है कि उसके हजारों सिर, हजारों आँखें, हजारों हाथ तथा हजारों पैर हैं, वह भूमि तथा (इसके अतिरिक्त) और जो कुछ भी है, सबको आवृत किए हुए है- **सहस्रशीर्षा पुरुषः सहस्राक्षः सहस्रपात्। स भूमिं विश्वतो वृत्वा ऽ त्यतिष्ठद्दशाङ्गुलम** (ऋ० १०.९०.१)। विराट् पुरुष के शरीर से ही चतुर्वर्णों की उत्पत्ति हुई है, जो इन शब्दों में विवेचित है- **ब्राह्मणोऽस्य मुखमासीद् बाहू राजन्यो ऽ भवत्। मध्यं तदस्य यद् वैश्यः पद्‌भ्यां शूद्रो अजायत** (अथर्व० १९.६.६)। इस प्रकार वह सृष्टि के मूल में अवस्थित मूलतत्त्व के अतिरेकी और अन्तर्यामी स्वरूप का द्योतक है। उसका यही स्वरूप सर्वेश्वरवाद के नाम से प्रख्यात है।

७६. पुष्टिपति (७.२०) द्र०-धाता।

७७. पूषा (३.१४.२) - पूषा देवता की गणना महत्त्वपूर्ण देवताओं में की जाती है। इनका देवत्व चारों वेदों में दृष्टिगोचर होता है। पूषन् शब्द संस्कृत की पुष् धातु से निष्पन्न है, जिसका अर्थ-'पोषक' अथवा 'पुष्ट करने वाला' है। ऋग्वेद में पूषा देवता 'सूर्य की मानव पुष्टि प्रदात्री' तथा मानव 'कल्याणकारी शक्ति' के प्रतीक रूप में विवेचित हैं। निरुक्तकार यास्क ने 'पूषा' की व्याख्या करते हुए लिखा है- '**अथ यद्रश्मिपोषं पुष्यति तत्पूषा भवति** (नि० १२.१६)' अर्थात् जो पोषण हेतु रश्मियों (किरणों) को पोषकत्व से भर देता है, वह पूषा है। यजुर्वेद में पूषा देवता को सविता (सूर्य के प्राण) की प्रेरणा से ही विचरण करने वाला विवेचित किया गया है- **तस्य पूषा प्रसवे याति विद्वान्** (यजु० १७.५८)। अथर्ववेद के एक मंत्र में कहा गया है कि सविता ही जब जाता है (चलता है), तो वही पूषा कहलाता है। वे प्राणियों को दीर्घायु एवं वर्चस् प्रदान करते हैं-**पूष्णः पोषेण मह्यं दीर्घायुत्वाय शतशारदाय शतं शरद्‌भ्यः आयुषे वर्चसे** (तैत्ति० ब्रा० १.२.१.१९)।वैवाहिक प्रसंग में भी पूषा देवता का स्मरण कई बार किया गया है। पूषा देवता धाता, सविता और मरुद्‌गणों के साथ वर को शक्ति प्रदान करते हैं-......... **अस्मै वः पूषा मरुतश्च सर्वे अस्मै वो धाता सविता सुवाति** (अथर्व० १४.१.३३)। विवाहोपरान्त भी दम्पती के यौन सम्बन्धों को सार्थक बनाने में भी पूषा द्वारा सहायता किया जाना उपन्यस्त है- **तां पूषं छिवतमामेरयस्व यस्यां बीजं मनुष्या ३ वपन्ति** (अथर्व० १४.२.३८)। प्रसव कर्म में सहायता के लिए भी अर्यमा वेधा और पूषा देवता से प्रार्थना की गई है- **वषट् ते पूषन्नस्मिन्त्सूतावर्यमा होता कृणोतु वेधाः** (अथर्व० १.११.१)। पूषा दन्तहीन हैं तथा उन्हें करम्भ (पुआ) अधिक रुचिकर हैं, यह वर्णन कौषीतकि ब्राह्मण में मिलता है- **तस्य (पूष्णः) दन्तान्परोवाप तस्मादाहुरदन्तकः पूषा करम्भ भाग इति** (कौषी० ब्रा० ६.१३)। पूषा देवता का नाम कई प्रमुख देवों के साथ मिलता है। ये देव हैं- इन्द्र, वरुण, मित्र, अग्नि, आदित्य, विश्वेदेवा, अर्यमा, वेधा, बृहस्पति, मित्रावरुण, अश्विनीकुमार, भग, ब्रह्मणस्पति, सोम, रुद्र आदि।

७८. पृथिवी (६.१७) - वैदिक ग्रन्थों में पृथ्वी को माता के रूप में स्वीकार किया गया है। पृथ्वी का नामोल्लेख द्यौ या द्यावा के साथ अधिक मिलता है। पृथ्वी और आकाश को जगत् का माता-पिता निरूपित किया मया है- **भूमिर्मातादितिर्नो जनित्रं भ्रातान्तरिक्षमभिशस्त्या नः। द्यौर्नः पिता पित्र्याच्छं भवाति...... लोकात्** (अथर्व० ६.१२०.२)। अथर्ववेद के ही एक अन्य मंत्र में पर्जन्य को पति और धरती (भूमि) को उनकी पत्नी उपन्यस्त किया गया है-........ **भूम्यै पर्जन्यपत्न्यै नमोऽस्तु वर्षमेदसे** (अथर्व० १२.१.४२)। इसी सूक्त के बारहवें मंत्र में सभी प्राणियों को पुत्र तथा पर्जन्य को पिता और पृथ्वी को माता विवेचित किया गया है- .... **माता भूमिः पुत्रो अहं पृथिव्याः। पर्जन्यः पिता स उ नः पिपर्तु** (अथर्व० १२.१.१२)। पृथ्वी शब्द की व्युत्पत्ति संस्कृत की प्रथ् धातु से हुई है, जिसका अर्थ फैलना (विस्तार होना) है। इस प्रकार पृथ्वी शब्द का अर्थ हुआ-विस्तृत आकार वाली'। निरुक्तकार यास्क मुनि ने इस तथ्य की पुष्टि करते हुए पृथ्वी की व्युत्पत्ति इन शब्दों में विवेचित की है- **प्रथनात्पृथिवीत्याहुः........ प्रथनात्पृथुत्वात्पृथिवीत्याहुस्ते शाकटायनाः** (नि० १.१३)। ऋग्वेद के एक मंत्र में उल्लेख है कि इन्द्रदेव ने पृथ्वी का प्रथन किया (पप्रथत्), उस मंत्र से पृथ्वी के इस अर्थ की संगति ठीक-ठाक बैठ जाती है- **स धारयत् पृथिवीं पप्रथच्च सोमस्य ता मद इन्द्रश्चकार** (ऋ० २.१५.२)। पृथ्वीमाता पर्वतों का भार धारण करने वाली, वन्य ओषधियों की धारणकर्त्री, भूमि को उर्वरता प्रदान करने वाली तथा जल बरसाने वाली हैं- **बळित्था पर्वतानां खिद्रं बिभर्षि पृथिवि। प्र या भूमिं प्रवत्वति मह्ना जिनोषि महिनि** (ऋ० ५.८४.१)। पृथ्वी का आधार सत्य, ऋत, दीक्षा, तप, ब्रह्म और यज्ञ है। इन्हीं के सहारे वे टिकी रहकर हमारा हर तरह संरक्षण करती हैं- **सत्यं बृहदृतमुग्रं दीक्षा तपो ब्रह्म यज्ञः पृथिवीं धारयन्ति। सा नो भूतस्य...... पृथिवी नः कृणोतु** (अथर्व० १२.१.१)।

७९. पौर्णमासी (७.८५.१-२,४) - '**यस्य वाक्यं स ऋषिः। या तेनोच्यते सा देवता** (ऋ० १०.१० सा० भा०)' सूत्र के अनुसार पौर्णमासी को भी देवत्व प्रदान किया गया है। जिस तिथि की रात्रि को चन्द्रमा पूर्णरूपेण प्रकाशित होता है, उसे पौर्णमासी या

पूर्णमासी कहते हैं। इस दिन यज्ञादि धर्मकृत्य सम्पन्न करने से देवों के साथ निवास करने का पुण्य प्राप्त होता है और उपयोगी सामग्रीसहित स्वर्ग के पृष्ठ पर आनन्दित होने का सौभाग्य हस्तगत होता है- **पूर्णा...... पौर्णमासी जिगाय। तस्यां देवैः संवसन्तो महित्वा नाकस्य पृष्ठे समिषा मदेम** (अथर्व० ७८५.१)। पूर्णिमा या पौर्णमासी की अधिष्ठात्री देवी राका हैं, जो उत्तम ऐश्वर्य प्रदात्री, पुष्टिकर्त्री तथा श्रेष्ठ सन्तति प्रदान करने वाली हैं। आचार्य सायण ने भी पौर्णमासी की अधिष्ठात्री देवी के रूप में 'राका' का उल्लेख इन शब्दों में किया है- **संपूर्णचन्द्रा पौर्णमासी राका** (ऋ० २.३२.४ सा० भा०)। विभिन्न यागों में पौर्णमास याग बहुत्र महत्त्वपूर्ण हैं और यह याग पौर्णमासी को ही सम्पन्न होता है- **पौर्णमासी प्रथमा यज्ञियासीदह्नां रात्रीणामतिशर्वरेषु** (अथर्व० ७८५.४)।

८०. प्रचेता अग्नि (४.२३) - द्र०-अग्नि।

८१. प्रजापति (६.११.३) - प्रजापति का देवत्व चारों वेदों में दृष्टिगोचर होता है। प्रजापति 'क' नाम से भी प्रख्यात हैं। सायणाचार्य ने 'क' का अर्थ सुख लिया है। सुखमय होने के कारण ही प्रजापति को 'क' की संज्ञा प्रदान की गई है; इसीलिए 'कस्मै' शब्द से 'प्रजापति के लिए' अर्थ लिया जाता है। 'क' वर्ण से वाच्य होने के कारण प्रजापति को वाच्य प्रजापति भी कहते है। इसके अतिरिक्त कुछ स्थानों पर प्रजापति के साथ परमेष्ठी और वैश्वामित्र विशेषण भी संयुक्त हुए हैं। प्रजापति का उल्लेख प्रायः सम्पूर्ण जीवों के रचयिता अथवा ब्रह्मा, प्रजापालक, सविता या अग्नि के रूप में हुआ है। ऋग्वेद में उल्लेख है- **प्रजापते न त्वदेतान्यन्यो विश्वाजातानि परि ता बभूव** (ऋ० १०.१२१.१०)। प्रजापति आदिदेव के रूप में भी स्वीकृत हैं। उन्हें सर्व प्रथमोद्भूत, जगत्स्वामी तथा पृथ्वी और आकाश का धारणकर्त्ता निरूपित किया गया है। ऋग्वेद के हिरण्यगर्भ सूक्त में उन्हें हिरण्यगर्भ के प्रतिरूप ही विवेचित किया गया है- **हिरण्यगर्भः समवर्तताग्रे भूतस्य जातः पतिरेक आसीत्। स दाधार पृथिवीं द्यामुतेमां कस्मै देवाय हविषा विधेम** (ऋ० १०.१२१.१) शतपथ ब्राह्मण में प्रजापति का आदिकाल में एकाकी होना निर्दिष्ट है- **प्रजापति हं वाऽइदमग्रऽ एक एवाऽस** (शत० ब्रा० २.२.४.१)। प्रजापति ही प्रथम यज्ञकर्त्ता भी थे- **प्रजापति हं वा ऽ एतेनाग्रे यज्ञेनेजे** (शत० ब्रा० २.४.४.१)। आचार्य सायण ने प्रजापति को ब्रह्मा विवेचित करते हुए लिखा है- **ब्रह्माणम् एषां देवानां स्रष्टारं प्रजापतिम्** (अथर्व० ३.२०.४ सा० भा०) प्रजापति नष्टवीर्य पुरुष में पुरुषत्व जाग्रत् कर देते हैं, उन्हें वृषा कहा गया है, वे अपनी शक्ति से पुरुष की प्रजनन शक्ति में वृद्धि कर देते हैं ____ **उदेजतु प्रजापतिर्वृषा शुष्मेण वाजिना** (अथर्व० ४.४.२)।

८२. प्राण (२.१५-१७) - **'या तेनोच्यते सा देवता'** (ऋ० १०.१० सा० भा०) सूत्र के अनुसार प्राण को भी देवता के रूप में मान्यता प्रदान की गई है। अथर्ववेद के द्वितीय काण्ड के (१५-१७) तीन सम्पूर्ण सूक्त प्राण को ही समर्पित हैं। प्राण को सभी का ईश्वर विवेचित करते हुए यह भी कहा गया है कि सभी कुछ उसी (प्राण) में प्रतिष्ठित है, अतः वह नमन करने योग्य है- **प्राणाय नमो यस्य सर्वमिदं वशे। यो भूतः सर्वस्येश्वरो यस्मिन्त्सर्वं प्रतिष्ठितम्** (अथर्व० ११.६.१)। प्राण की स्थिति विवेचित करते हुए ऋषि ने लिखा है कि आते हुए, जाते हुए, स्थिर, आसीन होते हुए, संचरण करते हुए, पराचीन और प्रतीचीन जिसरूप में भी हो प्राण नमनीय है- **नमस्ते अस्त्वायते नमो अस्तु परायते..... नमः। नमस्ते प्राण प्राणते नामो अस्त्वपानते। पराचीनाय.... त इदं नमः** (अथर्व० ११.६.७-८)। प्राण की सामर्थ्य निरूपित करते हुए द्रष्टा ने यह भी कहा है कि जो श्वांस लेते दीखते हैं, उनके ही नहीं, जो श्वाँस लेते प्रत्यक्षतः नहीं दीखते, उनके भी स्वामी प्राण देवता हैं। जिस तरह पिता अपने पुत्र को संरक्षण प्रदान करता है, वैसे ही प्राणदेव सभी प्रजाओं को ढँके (आच्छादित किए) हैं- **प्राणः प्रजा अनुवस्ते पिता पुत्रमिव प्रियम्। प्राणो हि सर्वस्येश्वरो यच्च प्राणति यच्च न** (अथर्व० ११.६.१०)। गर्भ में भी प्राण अपना काम करते रहकर गर्भ को पुष्ट कर देता है, तदुपरान्त वह प्राणी के रूप में उत्पन्न हो जाता है- **अपानति प्राणति पुरुषो गर्भे अन्तरा। यदा त्वं प्राण जिन्वस्यथ स जायते पुनः** (अथर्व० ११.६.१४)। कोश ग्रन्थों में प्राण के कई प्रकार वर्णित हैं। ये हैं- प्राण, अपान, उदान, व्यान और समान। शरीर के अन्दर स्थिति भेद से इनके कार्य भी अलग-अलग हैं।

८३. बृहस्पति (६.३८) - वेदों में बृहस्पति प्रमुख देव के रूप में प्रतिष्ठित हैं। उन्हें स्तुति अधिपति माना गया है, इसी कारण इन्हें कवि उपाधि से विभूषित किया गया है- **कविं कवीनामुपमश्रवस्तमम्** (ऋ० २.२३.१)। इन्हें वाणी और प्रज्ञा के देवता के रूप में भी प्रतिष्ठा प्राप्त है, साथ ही ये देव पुरोहित भी हैं- **वाग् वै बृहती तस्या एष पतिस्तस्मादु बृहस्पतिः** (शत० ब्रा० १४.४.१.२२)। **बृहस्पतिर्वै देवानां ब्रह्मां** (शत० ब्रा० १.७.४.२१)। ऋषियों के नेतृत्व करने के कारण इन्हें पुरोधा ब्रह्मन् आदि नामों से भी संबोधित किया गया है- **ब्रह्म वै देवानां बृहस्पतिः** (तैत्ति० सं० २.२.९.१)। अथर्ववेद में बृहस्पति, अग्नि, वरुण और सोम की तरह सांमनस्यकारी देवता के रूप में प्रख्यात हैं। आचार्य सायण ने बृहस्पति शब्द की व्युत्पत्ति इस प्रकार वर्णित्त की है- **बृहस्पतिः**

बृहतां देवानाम् अधिपतिः (अथर्व० ६.७३.१ सा० भा०) अर्थात् बृहस्पति बड़े-बड़े देवों के अधिपति हैं। उन्हें अष्ट वसुओं के साथ आमंत्रित किया गया है- **एह यातु वरुणः सोमो अग्निर्बृहस्पतिर्वसुभिरेह यातु** (अथर्व० ६.७३.१)।वे राजा के राज्य को स्थिर बनाते हैं- **ध्रुवं ते राजा वरुणो ध्रुवं देवो बृहस्पतिः** (अथर्व० ६.८८.२)। वे सविता अर्यमा और मित्र आदि देवताओं की तरह शत्रु से यजमान की रक्षा करते हैं। वैवाहिक कृत्यों में भी बृहस्पति संरक्षण व सहयोग प्रदान करते हैं। वस्तुतः बृहस्पति एक कल्याणकारी देवता हैं,जो वन्ध्या को गर्भधारण कराने से लेकर किसी विपत्ति में मणि बन्धन करने तक के सभी कर्मों में सहायता प्रदान करते हैं- **गर्भं ते मित्रा वरुणो गर्भं देवो बृहस्पतिः दधातु ते** (अथर्व० ५.२५.४)।......... **आ त्वा चृतत्वयमा पूषा बृहस्पतिः** (अथर्व० ५.२८.१२)। द्युलोक गो मोचन,बल हनन,अन्धकार निराकरण आदि इनके प्रमुख शौर्य कृत्यों में गिने जाते हैं। इनका सम्बन्ध मरुद्गणों,इन्द्र, वरुण और पूषा के साथ विवेचित है।

८४. बृहस्पति युक्त अवस्वान् (३.२६.६) - द्र०-अप्सरा।

८५. ब्रध्न (७.२३) - द्र०- सूर्य।

८६. ब्रह्म (५.६.१) - अथर्ववेदीय देवताओं में ब्रह्म का देवत्व भी दृष्टिगोचर होता है। ब्रह्म शब्द की व्याख्या करते हुए निरुक्तकार यास्क ने लिखा है- 'ब्रह्म परिवृढं सर्वतः(नि० १८) अर्थात् जो सर्वत्र व्याप्त है,वह ब्रह्म है। सम्पूर्ण जगत् ब्रह्म से ही जन्मा है और उसी में लय हो जाता है,इसीलिए इस सम्पूर्ण जगत् में जो कुछ है,वह निश्चित ही ब्रह्म है। इस तथ्य की पुष्टि करते हुए छान्दोग्य उपनिषद्कार ने लिखा है- **सर्वं खल्विदं ब्रह्म तज्जलानिति शान्त उपासीत** (छांदो० ३.१४.१)। ब्रह्म के एक स्वरूप को 'विश्वरूप' भी कहते हैं,क्योंकि वह सर्वत्र व्याप्त रहता है; किन्तु अथर्ववेद में 'विश्वरूप' एक राजा के विशेषण स्वरूप भी प्रयुक्त हुआ है,जिसका प्रधान कारण राजा का ,शत्रु,मित्र,कलत्र आदि रूपों में विद्यमान होना है। जैसा कि कहा गया है - **ताहङ् नामांकितो राजा विश्वरूपः शत्रु मित्रकलत्रादिषु नानाविधरूपः** (अथर्व० ४८.३ सा० भा०) अथर्ववेद में भी ब्रह्म को सर्व प्रथमोद्भूत विवेचित किया गया है- **ब्रह्म जज्ञानं प्रथमं पुरस्ताद्** (अथर्व० ५.६.१)। विराट् विश्व ब्रह्माण्ड में संचरित समष्टिगत चेतना को ब्रह्म कहते हैं और वही चेतना जब व्यष्टिगत होकर प्राणियों के हृदयक्षेत्र में संचरित होती है,तब उसे आत्मा कहते हैं। इसी तथ्य को प्रतिपादित करते हुए अथर्ववेद के ऋषि ने ब्रह्मात्मा का स्वरूप इन शब्दों में स्पष्ट किया है- **वेनस्तत् पश्यत् परमं गुहा यद् यत्र विश्वं भवत्येकं रूपम्** (अथर्व० २.१.१) । आचार्य सायण ने इसका भाष्य करते हुए लिखा है- **गुहारूपे सर्वप्राणि हृदये यत् श्रुत्यन्तप्रसिद्धं सत्यज्ञानादिलक्षणं परमम् ब्रह्म** (अथर्व० २.१.१ सा० भा०)।

८७. ब्रह्म-आत्मा (२.१) - द्र०- ब्रह्म ।

८८. ब्रह्मगवी (५.१८-१९) - अथर्ववेदीय देवताओं में 'ब्रह्मगवी' को भी देवत्व प्रदान किया है। ब्रह्मगवी का सामान्य अर्थ 'ब्राह्मण की गाय' होता है; किन्तु विशिष्ट अर्थों में इसे 'ब्राह्मण की सम्पदा' भी कहते हैं। ब्रह्म-अर्थात् ब्राह्मण ,गवी अर्थात् गो। गो के कई अर्थ होते हैं,जैसे- गाय,भूमि,इन्द्रियाँ,वाणी तथा किरणें आदि। अथर्ववेद के पाँचवें काण्ड के अठारहवें और उन्नीसवें सूक्त में ब्रह्मगवी का बार-बार उल्लेख आया है,जिनमें ऐसे प्रसंग हैं,जिनसे ब्राह्मण की सामान्य गाय (पशु)की संगति नहीं बैठती,वरन् उसका अर्थ ब्रह्मवृत्ति एवं ब्रह्मनिष्ठा लेने से तात्पर्य ठीक-ठीक समझ में आता है। जैसे- **ब्रह्मगवी पच्यमाना यावत् साभि विजङ्गहे। तेजो राष्ट्रस्य निर्हन्ति.......... वृषा** (अथर्व० ५.१९.४)।इस मन्त्र का सामान्य अर्थ तो यह है कि जिस राष्ट्र में ब्राह्मण की गाय का हनन होता है,वह राष्ट्र तेजहीन हो जाता है; किन्तु विशिष्ट अर्थ में यह माना गया है कि जिस राष्ट्र में ब्रह्मनिष्ठा या ब्रह्मवृत्ति प्रायः समाप्त हो जाती है,वहाँ तेजस्विता समाप्त हो जाती है। एक अन्य मन्त्र में कहा गया है कि ब्राह्मण की गाय अथवा सम्पत्ति का अपहरण जिस राष्ट्र में होता है ,वहाँ कोई जाग्रत् नहीं रह सकता- .... **न ब्राह्मणस्य गां जगध्वा राष्ट्रे जागार कश्चन** (अथर्व० ५.१९.१०) । इसका भावार्थ है कि जिस राष्ट्र में ब्राह्मण की सम्पत्ति (आदर्शों के प्रति निष्ठा अथवा लोकसेवी प्रवृत्ति) का हरण हो जाता है,वहाँ कोई जाग्रत् नहीं रह सकता। उसकी विचित्रता का उल्लेख (अथर्व० ५.१९.७) इस प्रकार है- वह गो आठ पाँव वाली,चार आँखों वाली,चार कानों वाली,चार हनु वाली,दो मुख तथा दो जिह्वा वाली होकर ब्राह्मण को सताने वाले राजा के राष्ट्र को हिला देती है- '**अष्टापदी चतुरक्षी चतुः श्रोत्रा........ धूनुते ब्रह्मज्यस्य।**' इसीलिए एक मंत्र में यह निर्देश है कि कोई राजा ब्राह्मण की गाय (सम्पत्ति) को नष्ट न करें- **मा ब्राह्मणस्य राजन्य गां जिघत्सो अनाद्याम्** (अथर्व० ५.१८.१)। बृहत्सर्वानुक्रमणी में ब्रह्मगवी का देवत्व इन शब्दों में प्रतिपादित है- **पञ्चदशके ब्रह्मगवी देवत्ये** (बृह० सर्वा० ५.१८-१९) ।

८९. ब्रह्मणस्पति (१.२९) - बृह्मणस्पति का देवत्व चारों वेदों में दृष्टिगोचर होता है। बृहस्पति और ब्रह्मणस्पति यों तो अलग-अलग देवों के रूप में प्रतिष्ठित हैं; किन्तु कुछ आचार्यों ने इनका तादात्म्य स्वीकार किया है- **बृहस्पते ब्रह्मणस्पते** (तैत्ति० ब्रा० ३.११.४.२)। कौषीतकि ब्राह्मणकार ने ब्रह्म को ही ब्रह्मणस्पति माना है- **ब्रह्म वै ब्रह्मणस्पतिः** (कौषी० ब्रा० ८.५.९.५)। **ह्मह्म** और **ब्रह्मण** दोनों ही शब्द मंत्र या स्तुति के अर्थ में भी प्रयुक्त होते हैं- **ब्रह्म वै मन्त्रः** (शत० ब्रा० ७.१.१.५)।अस्तु, स्तुति के अधिष्ठाता को ब्रह्मणस्पति कहा गया है- **ज्येष्ठराजं ब्रह्मणां ब्रह्मणस्पत आ नः शृण्वन्नूतिभिः सीद सादनम्** (ऋ० २.२३.१)। अथर्ववेद के प्रथम काण्ड के २९वें सूक्त में ब्रह्मणस्पति से विनय की गई है कि वे हमें इस प्रकार वृद्धि प्रदान करें कि हम राष्ट्र को समर्थ एवम् समृद्ध बना सकें- **अभीवर्तेन मणिना..........तेनास्मान् ब्रह्मणस्पतेऽभि राष्ट्राय वर्धय** (अथर्व० १.२९.१)। अग्नि, इन्द्र, अश्विनीकुमार, मित्रावरुण, भग, पूषा, सोम और रुद्र के साथ ब्रह्मणस्पति का भी प्रातःकाल आवाहन किये जाने का उल्लेख मिलता है- **प्रातरग्निं प्रातरिन्द्रं हवामहे प्रातर्मित्रावरुणा प्रातरश्विना। प्रातर्भगं पूषणं ब्रह्मणस्पतिं........... हवामहे** (अथर्व० ३.१६.१)। इतना ही नहीं ब्रह्मणस्पति अपने उपासकों को अनेक कष्टों, उत्पातों, संकटों शापों और दुश्मनों से भी बचाते हैं। अथर्व० के एक मंत्र में सर्प दंश के कारण एक व्यक्ति के अंग-अवयवों के टेढ़े पड़ जाने पर उन्हीं के द्वारा सीधे करने व उसे कष्टमुक्त करने का वर्णन मिलता है- **अयं यो वक्रो विपरुर्व्यङ्गो मुखानि वक्रा......... ब्रह्मणस्पत इषीकामिव सं नमः** (अथर्व० ७.५८.४)।

९०. ब्रह्मा (३ २०.४) - द्र०- प्रजापति ।

९१. भग (२.३६.७) - भग का देवत्व ऋग्वेद, यजुर्वेद तथा अथर्ववेद में सम्प्राप्य है। इनकी गणना द्वादश आदित्यों में की गई है। ऋग्वेद के एक प्राचीन मंत्र में छः आदित्यों का वर्णन मिलता है, जिसमें भग भी एक हैं। बृहद्देवताकार ऋषि शौनक ने भग के आदित्य (अदिति पुत्र) होने का प्रतिपादन करते हुए बारहों आदित्यों के नाम भी गिनाए हैं- **........तत्रैका त्वदितिर्देवी द्वादशजनयत्सुतान्** (बृह० ५.१४६)। **भगश्चैवार्य मांशश्च मित्रो वरुण एव च......... द्वादशो विष्णुरुच्यते।........वरुणश्च ह** (बृह० ५.१४७-४८) शत० ब्रा० (६.३.१.१९)। इनके विषय में ऐसी परिकल्पना है कि ये नेत्रहीन थे- **तस्य (भगस्य) चक्षुः परापतत् तस्मादाहुरन्धो वै भग इति** (गो० ब्रा० २.१.२)। भग शब्द का प्रयोग ऋग्वेद एवं अथर्ववेद में ऐश्वर्य, काम, तेजस्विता, सौन्दर्य, प्रणय, समृद्धि तथा नारी की योनि के अर्थ में प्राप्त होता है। भग को सत्यराध (वास्तविक धन वाला) सबका नेता तथा गो, अश्व और धन-सम्पत्ति प्रदाता कहा गया है- **भग प्रणेतर्भग सत्यराधो भगेमां .... गोभिरश्वैर्भग.........स्याम** (अथर्व० ३.१६.३)। विवाहादि पुनीत कृत्यों में भी भग देवता सहायता प्रदान करते हैं। सूर्या विवाह में भी विवाहोपरान्त वे सूर्या को हाथ पकड़कर उसके पतिगृह ले गये थे तथा पालकी के चारों पाँवों का निर्माण भी उन्हीं ने किया था।

९२. भव-शर्व (४.२८) - द्र० - पशुपति ।

९३. भूमि (४.४०.५) - द्र० - पृथिवी ।

९४. मन्यु (४.३१.३२) - अथर्ववेदीय देवताओं के क्रम में मानवीय प्रवृत्ति 'मन्यु' (साहस, स्फूर्ति या उत्साह) को भी देवत्व प्रदान किया गया है। मन्यु क्रोधभिमानी देवता हैं। प्रारम्भ में मन्यु शब्द का प्रयोग, मन की अवस्था विशेष, बाद में स्फूर्ति, उत्साह तथा अन्त में क्रोध के अर्थ में हुआ है। निरुक्त में मन्यु अमूर्त देवता रूप में उल्लिखित हुए हैं- **मन्युर्मन्यतेर्दीप्ति कर्मणः, क्रोध कर्मणो** (नि० १०.२९)। मरुद्‌गण मन्यु के साथी हैं। मन्यु अग्नितुल्य प्रदीप्त, शत्रु को पराजित करने वाले सहनशील हैं, जो आवाहित होकर ओज प्रदर्शित कर शत्रुओं को रणक्षेत्र से भगा देते हैं- **अग्निरिव मन्यो त्विषितः सहस्व..........मृधो नुदस्व** (अथर्व० ४.३१.२)। सामने खड़ी सेना या चुनौती देते हुए शत्रुओं (अथवा अपने आन्तरिक दोष - दुर्गुणों) का प्रतिरोध करने हेतु प्रथमतः मन्यु का उद्दीप्त होना अनिवार्य है, इसीलिए उन्हें देव स्वरूप माना गया है। वे हर व्यक्ति को अनाचार और अनौचित्य के प्रति युद्ध करने के लिए उत्तेजित करते हैं। मन्यु की तेजस्विता का वर्णन करते हुए अथर्ववेद के ऋषि ने उन्हें इन्द्र, अग्नि, वरुण और होता तक कहा है- **मन्युरिन्द्रो मन्युरेवास देवो मन्युर्होता वरुणो जातवेदाः ....सजोषाः** (अथर्व० ४.३२.२)।

९५. मरुत्पिता (५.२४.१२) - द्र० - मरुद्‌गण।

९६. मरुद्‌गण (३.१.२) - वेदों में मरुद्‌गणों को उच्च प्रतिष्ठा प्राप्त हुई है। इनका देवत्व सभी वेदों में प्राप्त होता है। ये गण देवता के रूप में प्रख्यात हैं अर्थात् इनकी संख्या गणों में है- **गणशो हि मरुतः** (ता० म० ब्रा० १९.१४.२)। इनकी संख्या ७ गुणक के रूप में पाई जाती है। **त्रिवै सप्त-सप्त मरुतः** (काठ० सं० ३७.४)। इनकी संख्या का कोई सुनिश्चत उल्लेख नहीं मिलता, फिर

भी परम्परा से इन्हें उन्चास माना जाता है। इनकी माता पृश्नि हैं- **पृश्न्या वे मरुतो जाता ....पृथिव्याः** (काठ० सं० १०.११)। रुद्र को मरुतों का पिता विवेचित किया गया है, इसीलिए इन्हें (मरुतों को) कई बार रुद्राः या रुद्रियाः कहा गया है। अथर्ववेद के एक मंत्र में भी पशुपति अर्थात् रुद्र को मरुतों के पितारूप में स्वीकार किया गया है- **मरुतांपिता पशूनामधिपतिः स**.........(अथर्व० ५.२४.१४)। मरुद्गण वायु और आँधी के देवस्वरूप प्रतिष्ठित हैं। वर्षा के साथ भी मरुद्गण घनिष्ठतापूर्वक सम्बद्ध हैं। वे ही जल को समुद्र से ऊपर उठाते हैं और फिर अन्तरिक्ष से नीचे पृथ्वी पर गिराते हैं। जल बरसाते समय वे जोर-जोर से उद्घोष करते हुए पर्जन्य का गुणगान करते हैं- **उदीरयत मरुतः समुद्रतस्त्वेषो..........पृथिवीं तर्पयन्तु** (अथर्व० ४.१५.५)। मरुतों ने वृत्र वध में भी इन्द्र की सहायता की थी।

९७. मित्र (३.८) - द्वादश आदित्यों में मित्र भी प्रतिष्ठित हैं। इन्हें भी अदिति पुत्र माना गया है-........**अदितिर्देवी द्वादशजनयत्सुतान्। भगश्चैवार्यमांशश्च मित्रो वरुण एव च।........महाद्युतिः** (बृह० ५.१४६-४७)। 'मित्र' शान्ति के देवता के रूप में प्रख्यात हैं- **मित्रो वै यज्ञस्य शान्तिः** (काठ० सं० ३५.१९)। मित्र द्युलोक एवं पृथिवी के धारणकर्त्ता हैं- **मित्रो दाधार पृथिवीमुत द्याम्** (काठ० सं० २३.१२)। नवोत्पन्न अग्नि को 'वरुण' और समिद्ध अग्नि को 'मित्र' की संज्ञा प्रदान की गई है- **त्वमग्ने वरुणो जायसे यत् त्वं मित्रो भवसि यत् समिद्धः** (ऋ० ५.३.१)। इसीप्रकार रात्रि से सम्बद्ध देवता को वरुण और प्रातः या प्रकाश से सम्बद्ध देव को मित्र कहा गया है- **वरुणेन समुब्जितां मित्रः प्रातर्व्युब्जतु** (अथर्व० ९.३.१८)। मित्रदेव अपने उपासकों को जरा, मरण और पाप से बचाते हैं- **प्र स मित्र मर्तो अस्तु प्रयस्वान्...............व्रतेन। न हन्यते न जीयते त्वोतो नैनमंहो अश्नोत्यन्तितो न दूरात्** (ऋ० ३.५९.२)। मित्र का वर्णन प्रायः सूर्य के पर्याय के रूप में ही मिलता है। स्थिति भेद से सूर्य या आदित्य के अनेक नाम हैं, जिनमें मित्र भी हैं, मित्र का सम्बन्ध अनेक देवों से है; किन्तु उनका नामोल्लेख सर्वाधिक बार वरुण के साथ हुआ है।

९८. मित्रावरुण (५.२४.५) - द्र०-मित्र।

९९. मृत्यु (६.१३) - अथर्ववेदीय देवताओं में मृत्यु को भी परिगणित किया गया है। **यस्य वाक्यं स ऋषिर्या तेनोच्यते सा देवता** (ऋ० १०.१० सा० भा०) सूत्र के अनुसार कई सूक्तों का वर्ण्य विषय 'मृत्यु' होने के कारण यह देवत्व न्याय संगत भी है। अथर्ववेद में मृत्यु शब्द का प्रयोग प्रायः यम या अन्तक के पर्याय स्वरूप हुआ है। मृत्यु वस्तुतः एक स्थिति या अवस्था का नाम है, जो जीवन के अन्त के रूप में प्रकट होती है। निरुक्तकार यास्कमुनि ने मृत्यु को मारक बताया है अर्थात् जो सबको मार देती है, वह मृत्यु है- **मृत्युर्मारुतीति सतः** (नि० ११.६)। यमदेव को साक्षात् मृत्यु कहा गया है। मृत्यु और यम दोनों को नमन किया गया है-......... **तस्मै यमाय नमो अस्तु मृत्यवे** (अथर्व० ६.२८.३)। निर्ऋति और मृत्यु की परस्पर मित्रता निर्दिष्ट है-.........**तन्मृत्युना निर्ऋतिः संविदाना** (अथर्व० ७.७३.१)। मृत्यु को अन्तक विवेचित करते हुए अथर्ववेद के ऋषि ने कहा है- **अन्तकाय मृत्यवे नमः** (अथर्व० ८.१.१)। एक स्थान पर मृत्यु को यम का दूत भी वर्णित किया गया है; क्योंकि वह प्रेत के प्राणों को पितरों के पास वहाँ पहुँचाने का कार्य सम्पन्न करती है- **मृत्युर्यमस्यासीद् दूतः प्रचेता असून् पितृभ्यो गमयां चकार** (अथर्व० १८.२.२७)। जीवन प्रकाश का तथा मृत्यु अन्धकार का प्रतीक है-..........**उदेहि मृत्योर्गम्भीरात् कृष्णाच्चित् तमसस्परि** (अथर्व० ५.३०.११)।

१००. मेधा (६.१०८.१-३,५) - अथर्ववेद में कुछ मंत्रों का वर्ण्य विषय 'मेधा' होने से मेधा को भी देवश्रेणी में परिगणित किया गया है। निरुक्तकार यास्क ने मेधा की विवेचना करते हुए लिखा है- **मेधाकस्मात्** ?........ **मतौ धीयते। मतिर्बुद्धिः तस्यां या पुरुषशक्तिर्धीयते अभिव्यज्यते धारणानाम सैव मेधा इत्युच्यते** (नि० ३.१९) अर्थात् मति बुद्धि को कहते हैं। बुद्धि में जो धारण करने की शक्ति अभिव्यक्त होती है, वह मेधा कहलाती है। दूसरे शब्दों में श्रुत धारण-समर्था बुद्धि ही मेधा है। ब्रह्मचारी मेखला धारण करते समय इष्ट से प्रार्थना करता है, कि वे उसे मति (भविष्य दर्शिनी बुद्धि) तथा मेधा (श्रुत धारण समर्था बुद्धि) प्रदान करें- **सा नो मेखले मतिमा धेहि मेधामथो नो धेहि तप इन्द्रियं च** (अथर्व० ६.१३३.४)। काव्य रचना, मंत्र रचना में मेधा की महत्त्वपूर्ण भूमिका है। इसीलिए इस शक्ति से सम्पन्न व्यक्तियों- कवियों को मेधावी कहा जाता है। सम्मान और प्रतिष्ठा प्राप्त करने में भी मेधा ही कारण भूत है। मेधा की इस महत्ता ने ही उसे देवता पद पर प्रतिष्ठित कर दिया। ऋभुगणों, असुरों और ऋषियों द्वारा जिस मेधा का साक्षात्कार कर लिया गया, बाद में उसका आवाहन किया जाने लगा और अपने अन्दर आवेशित करने की प्रार्थना की जाने लगी- **यां मेधामृभवो......... मय्यावेशयामसि** (अथर्व० ६.१०८.३)। मेधा से प्रार्थना की जाती है कि वह सूर्य रश्मियों की तरह हमारे पास आये- **त्वं सूर्यस्य रश्मिभिस्त्वं नो असि यज्ञिया** (अथर्व० ६.१०८.१)। बृहद्देवता में भी मेधा का देवत्व प्रमाणित हुआ है।..........**श्रद्धा मेधा च दक्षिणा** (बृह० २८४)।

१०१. यक्ष्मनाशन अग्नि (१.२५) - द्र० अग्नि।

१०२. यज्ञ (३.१०.७) - अथर्ववेदीय देवताओं में यज्ञ को भी देवत्व प्रदान किया गया है। वैदिककाल से ही यज्ञ को धर्म का महत्त्वपूर्ण अंग माना जाता रहा है। प्रारम्भ में यज्ञ शब्द यजन, पूजन या उपासना के अर्थ में प्रयुक्त होता था; किन्तु कालान्तर में अग्नि में आहुति प्रदान करने के साथ अनेक अनुष्ठानों को यज्ञ समझा गया। बाद में यज्ञ के कई प्रकार विकसित हुए , जैसे अश्वमेध, राजसूय, वाजपेय, पुरुषमेध, दर्श-पूर्णमास, अग्निष्टोम आदि। इन यज्ञों को तीन भागों में बाँटा गया (१) पाकयज्ञ (२) हविर्यज्ञ-(३) सोमयज्ञ। बाद में यज्ञ का स्वरूप इतना विस्तृत हो गया कि त्याग और परमार्थ की क्रिया को भी यज्ञ संज्ञा प्रदान की गई; क्योंकि यज्ञ शब्द की व्युत्पत्ति ही संस्कृत की यज् धातु से हुई है। महर्षि पाणिनि के अनुसार- '**यज्ञ देवपूजा संगतिकरणदानेषु** (पाणि० धा० को० १००२)।'-यज के तीन अर्थ हैं- देवपूजा, संगतिकरण और दान। अर्थात् यज्ञ में इन तीनों तथ्यों का समावेश रहता है। अस्तु , देवपूजा, संगतिकरण और दान परक प्रायः सभी प्रक्रियाएँ यज्ञ कहलाती हैं। इसीलिए दानार्थक श्रेष्ठ कार्यों को भी यज्ञ कहा गया है जैसे- नेत्रदान यज्ञ, रक्तदान यज्ञ, भूदान यज्ञ आदि। यज्ञ को समस्त भुवनों की 'नाभि' कहा गया है-..........**अयं यज्ञो भुवनस्य नाभिः** (यजु० २३.६२)। सृष्टि के आदि पुरुष को विराट् पुरुष कहा गया है, उसे ही यज्ञ पुरुष की संज्ञा भी प्रदान की गई है। उस विराट् यज्ञ पुरुष से ही ऋक्, साम, यजु और अथर्व वेदों की उत्पत्ति विवेचित है- **तस्माद्यज्ञात् सर्वहुतऽ ऋचः सामानि जज्ञिरे छन्दा ꣳ सि जज्ञिरे तस्माद्यजुस्तस्मादजायत** (यजु० ३१.७)। चौबीस अवतारों में भी यज्ञ को प्रतिष्ठा प्राप्त हुई है। अथर्ववेद में कई मंत्र यज्ञ देव को समर्पित हैं। **यथा-इमं होम्ग यज्ञमवतेमं संस्रावणा उत। यज्ञमिमं** .... **जुहोमि** (अथर्व० १९.१.२)।

१०३. यम (४.४०.२) - ऋग्वेद में परलोकवाद एवं मृत्यु विषयक सिद्धान्तों के क्रम में यम का देवत्व प्रतिष्ठित है; किन्तु वहाँ उनके नाम के साथ अपत्यवाची पद 'वैवस्वत' संयुक्त है। यम का सम्बन्ध मुख्यतः वरुण, बृहस्पति, अग्नि निर्ऋति, मृत्यु अन्तक आदि देवताओं के साथ वर्णित है। मृतकों को ले जाने वाले होने से ये सब देवगण सहज ही यम से सम्बद्ध हैं। यम देवता मृतकों पर शासन करते हैं, अतः कहीं-कहीं इनका उल्लेख एक राजा के रूप में भी मिलता है- यमराज्ञो गच्छतु रि प्रवाहः(ऋ० १०.१६.९)। यम को मृत्यु भी कहा गया है-...... यमाय नमो अस्तु मृत्यवे (अथर्व० ६.२८.३)। मृतक व्यक्ति स्वर्ग में पहुँचकर यम और वरुण का दर्शन करते हैं। यम के आवास को यम सदन कहते हैं- **अया यमस्य सादनमग्निदूतो अरंकृतः** (अथर्व० २.१२.७)। यम के पास जाने के लिए पंचभौतिक शरीर का परित्याग आवश्यक है, इसीलिए अभिचारकर्त्ता कहता है कि मैं इस पुरुष को यम के निमित्त पंचभूतों से माँगता हूँ- **मृत्यो रहं ब्रह्मचारी यदस्मि निर्याचन् भूतात् पुरुषं यमाय** (अथर्व० ६.१३३.३)। यम को मृत्यु के साथ अन्तक भी कहा गया है- **अन्तकाय मृत्यवे नमः** (अथर्व० ८.१.१)। निरुक्त में यम की व्युत्पत्ति इन शब्दों में निर्दिष्ट है- **यमो-यच्छतीति सतस्तस्यैषा भवति। यमः निर्वक्तव्यः। स पुनरेष यच्छति उपरमयति जीवितात्सर्वं भूतग्राममिति यमः** (नि० १०.१९)। अर्थात् जो प्राणि-समुदाय को विश्रान्ति प्रदान करता है, वह यम है।

१०४. यमसादन (यम स्थान) (२.१२.७) - द्र० यम।

१०५. राका (७.५०) द्र०-पौर्णमासी।

१०६. रात्रि (३.१०.२-४,७) - वैदिक देवताओं में रात्रि को भी देवता के रूप में परिगणित किया गया है। रात्रि का देवत्व ऋक्, साम तथा अथर्ववेद में संप्राप्य है। रात्रि को उषा की बहिन वर्णित किया गया है- **निरुस्वसारमस्कृतोषसं देव्यायती** (ऋ० १०.१२७.३)। अथर्ववेद में रात्रि को सम्वत्सर का प्रतिनिधि भी कहा गया है- **संवत्सरस्य प्रतिमां यां त्वा रात्र्युपास्महे** (अथर्व० ३.१०.३)। रात्रि से प्रार्थना की गई है कि वे हमें धन से तथा पुत्र-पौत्रादि से समृद्ध करें- **आ मा पुष्टे च पोषे च रात्रि देवानां सुमतौ स्याम**.......**भर** (अथर्व० ३.१०.७)। रात्रि को दिवो दुहिता भी कहा गया है। वे प्रकाश के द्वारा अन्धकार को दुराती हैं। उनके आजाने पर मनुष्य अपने घरों को तथा पक्षी अपने घोंसलों की तरफ लौट जाते हैं और विश्रान्ति प्राप्त करते हैं- **उप ते गा इवाकरं वृणीष्व दुहितर्दिवः** (ऋ० १०.१२७.८) बृहद्देवता में भी रात्रि का देवत्व निर्दिष्ट है-.......**स्कन्नं रात्रौ न्यधारयत्** (बृह० ५.८४)।

१०७. रुद्र (६.५५.२-३) - वैदिक देवताओं में रुद्रदेव उच्च प्रतिष्ठालब्ध हैं। रुद्र शब्द की व्युत्पत्ति संस्कृत की रु अथवा रुद् धातु से हुई है, जिसका अर्थ बहुत शब्द करने वाला या रुलाने वाला है-**रुद्रो रौतीति स तो, रोरूयमाणो द्रवतीति वा। रोदयतेर्वा** (नि० १०.५)। जाबालोपनिषद् के अनुसार मृत्युकाल में प्राणियों को ब्रह्म या तारक मन्त्र का उपदेश करने के कारण रुद्र का यह नाम पड़ा है. जो निरुक्तकार की व्युत्पत्ति के साथ ठीक बैठता है। वायवीय संहिता के अनुसार रुद्र अर्थात् रुलाने वाले दुःख का

द्रावणकर्त्ता (विनाशकर्त्ता) होने के कारण रुद्र नाम पड़ा-**रुद् दुःखं दुःख हेतुर्वा तद् द्रावयति नः प्रभुः-रुद्र इत्युच्यते तस्मात्** (वायु० सं०)। वस्तुतः रुद्र संहार के देवता के रूप में प्रख्यात हैं। रुद्र जहाँ एक ओर संहार के देवता हैं, वहीं दूसरी ओर उनका सर्जकरूप भी प्रकाशित होता है। रुद्र समस्त भूतों का सृजन करने में भी सक्षम हैं- **य इमा विश्वा भुवनानि चाक्लृपे तस्मै रुद्राय नमो अस्त्वग्नये** (अथर्व० ७.९२.१)। तैत्तिरीय संहिता में रुद्रों की संख्या ग्यारह विवेचित है- **एकादश रुद्रा एकादशाक्षरा त्रिष्टुप्** (तैत्ति० सं० ३.४.९.७)। इसी ग्रन्थ में दूसरे स्थल पर रुद्रों की संख्या तैंतीस वर्णित है- **त्रिंशत्त्रयश्च गणिनो रुजन्तो दिवं रुद्राः पृथिवीं च सचन्ते** (तैत्ति० सं० १.४.११.१)। ये विभिन्न वेशोंवाले तथा अनेक कार्यों के सम्पादक कहे जाते हैं, इसीलिए इनकी एवं इनके गणों की अभ्यर्थना कई जगह साथ-साथ की जाती है- **नमो गणेभ्यो गणपतिभ्य श्च वो नमो**..........(यजु० १६.२५)। रुद्र और अग्नि का सम्बन्ध अत्यन्त निकटवर्ती है- **यो वैरुद्रः सो अग्निः** (तैत्ति० ब्रा० ५.२.४.१३)। रुद्र मरुत्पिता भी हैं- **आ ते पितर्मरुतां........रुद्र प्रजाभिः** (ऋ० २.३३.१)। रुद्र को सर्वात्मा विशेषण से भी विभूषित किया गया है। बृहत्सर्वानुक्रमणीकार ने लिखा है-......... **सर्वात्मकं रुद्रमिति** (बृह० सर्वा० ५.६.११-१४)। तैत्ति० आ० १०.१६.१ में भी इस तथ्य की पुष्टि मिलती है- **सर्वो वै रुद्रः** ।

१०८. रुद्रगण (५.६.३-४) - द्र० रुद्र।

१०९. वरुण (५.१-२) - अथर्ववेद में वरुण का नामोल्लेख प्रायः १५० बार हुआ है। वरुण को देवताओं का राजा कहा गया है- **क्षत्रस्य राजा वरुणोधिराजः** (तैत्ति० सं० ३.१.२.७)। ये सम्पूर्ण भुवनों के अधिपति भी निर्दिष्ट हैं- **तेन विश्वस्य भुवनस्य राजा**......(ऋ० ५.८५.३)। द्यावा और पृथिवी इन्हीं के अनुशासन या धर्म के आश्रय में हैं- **द्यावा पृथिवी वरुणस्य धर्मणा विष्कभिते**.....(ऋ० ६.७०.१)। सूर्य के निमित्त मार्गान्वेषण भी इन्हीं के द्वारा सम्पन्न होता है- **उरु ꣳ हि राजा वरुणश्चकार सूर्याय पन्थामन्वेतवा उ** (कपि० क० सं० ३.११)। वरुण शब्द की व्याख्या करते हुए निरुक्तकार ने कहा है कि आवृत करने वाला होने से इसे वरुण कहते हैं- **वरुणः - वृणोतीति सतः (नि० १०.३)** अर्थात् जो अपने आवरण (मेघों) से आकाश का आवृत कर लेता है, वह वरुण है। आचार्य सायण ने अपने अथर्ववेद भाष्य में लिखा है- **वृणोति तमसा पाशैर्वा प्राणिजातम् इति वरुणः** (अथर्व० १.३.३ सा० भा०) अर्थात् जो समस्त जगत् को अंधकार द्वारा या समस्त प्राणियों को पाशों द्वारा आवृत कर देता है, वह वरुण है। वरुण का उल्लेख प्रायः मित्र के साथ मिलता है। मित्र को दिनाभिमानी तथा वरुण को रात्र्यभिमानी देवता विवेचित किया गया है। वरुणदेव जल को भी समावृत कर लेते हैं। अस्तु ,इन्हें जल का देवता भी कहा गया है- **यच्च (आपः) वृत्वाऽतिष्ठंस्त द्वरणोऽभवत्तं वा एतं वरणं सन्तं वरुण इति** (गो० ब्रा० १.१.७)।

११०. वसुगण (६.६८.१) - वैदिक देवों में कुछ देवता गणों सहित भी प्रतिष्ठित हैं। जैसे- आदित्यगण, रुद्रगण, विश्वेदेवा, मरुद्गण और वसुगण आदि। वसुओं की संख्या प्रायः ८ प्रसिद्ध है - **अष्टौ देवा वसवः सोम्यासः** (तैत्ति० ब्रा० ३.१.२.६); किन्तु ३३३ तक का उल्लेख भी मिलता है। तैत्तिरीय संहिता में वर्णन है- **तेन त्रीणि च शतान्यसृजन्त त्रयस्त्रिंशतं च** (तैत्ति० सं० ५.५.२.६)। 'वसु' शब्द का अर्थ धन-सम्पत्ति है। इसी कारण वसु को सम्पत्तिदायक देवता माना जाता है। निरुक्तकार यास्काचार्य ने वसु शब्द की परिभाषा इन शब्दों में की है- **वसुना अन्न साधनेन गवादि धनेन** (नि० ५.१९)। एक अन्य व्युत्पत्ति में सबका आच्छादन कर्त्ता होने से इन्हें वसु कहा गया है- **वसवो यद्विवसते सर्वम्।..............वसते आच्छादयन्ति तस्माद्वसव उच्यन्ते** (नि० १२.४१)। वसुगण प्रार्थी के शत्रुओं का भी मर्दन करते हैं- **अमीमृणन्वसवो नाथिता इमे**............. (अथर्व० ३.१.२)। वसुगण विशेषतः आदित्य और रुद्रों से सम्बन्धित हैं- **एते वै त्रया देवा यद्वसवो रुद्रा आदित्याः** (शत० ब्रा० १.३.४.१२)। तैत्तिरीय संहिता में वसु को अग्नि का सहचर तथा इन्द्र, सोम, रुद्र, आदित्य, वरुण, विश्वेदेवा, बृहस्पति आदि से सम्बन्धित विवेचित किया गया है- **अग्निर्वसुभिः सोमो रुद्रैरिन्द्रो मरुद्भिर्वरुण आदित्यैर्बृहस्पतिर्विश्वेदेवैः** (तैत्ति० सं० ६.२.२.१)। वसुगण हविष् और मधु ग्रहण करके तृप्त होकर यजमान को विविध 'वसु' प्रदान करते हैं तथा जम्भ तमस् और प्रमयु (हिंसक) के आक्रमण से रक्षा करते हैं........... **जक्षिवांसः पपिवांसो मधून्यस्मै धत्त वसवो वसूनि** (अथर्व० ७.१०२.३)।

१११. वाक् (७.४४) - 'वाक्' अन्तरिक्ष स्थानीय देवों में निर्दिष्ट हैं। निरुक्त में वाक् के सम्बन्ध में यास्क मुनि ने लिखा- **वाक् कस्मात् ?...........वचेः ।....... स च वाक् शब्दः " वच परिभाषणे"** (नि० २.२३) अर्थात् वाक् शब्द वच धातु से निष्पन्न है, जिसका परिभाषण के अर्थ में प्रयोग होता है। आचार्य सायण ने वाक् के प्रकारों का उल्लेख करते हुए अपने अथर्ववेद भाष्य में लिखा है- **सर्वा हि वाक् परापश्यन्तीमध्यमावैखरीरूपचतुरवस्थापन्ना** (अथर्व० ७.४४.१ सा० भा०)। आचार्य सायण की व्याख्या के अनुसार वाक् के प्रायः ४ प्रकार हैं- परा, पश्यन्ती, मध्यमा और वैखरी। निरुक्तकार ने इनमें मध्यमा को वाक् नाम से सम्बोधित

किया है- **तस्मान्माध्यमिकां वाचं मन्यन्ते** (नि० ११.२७)। माध्यमिका वाक् को सरस्वती भी कहा गया है-...........**सरस्वती माध्यमिका वाक्** (नि० ११.२७)। वाणी का सम्बन्ध बृहस्पति से वर्णित है। ऋग्वेद के वाक् सूक्त में आत्मकथन है- **बृहस्पते प्रथमं वाचो अग्रं यत्प्रैरत नामधेयं दधाना:** (ऋ० १०.७१.१)। ऋग्वेद के वाक् सूक्त की द्रष्ट्री वागाम्भृणी हैं, जो अम्भृण ऋषि की सुपुत्री हैं। इसमें आत्मकथन होने से वाक् को देवत्व व ऋषित्व दोनों प्राप्त हुए हैं। वाक् को देवी, राष्ट्री और दिव्या स्वीकार किया गया है- **अहं राष्ट्री संगमनी वसूनां चिकितुषी प्रथमा यज्ञियानाम्** (ऋ० १०.१२५.३)। अथर्व० ४.३० में वाक् का उल्लेख सर्वरूपा, सर्वात्मिका और सर्वदेवमयी देवी के रूप में मिलता है, जिनका देवत्व बृहत्सर्वानुक्रमणीकार ने इन शब्दों में प्रमाणित किया है- **वाचं सर्वरूपां सर्वात्मिकां सर्वदेवमयीमित्यस्तौत्** (बृह० सर्वा० ४.३०)।

११२. वाचस्पति (१.१) - वाचस्पति को वाक् का स्वामी विवेचित किया गया है, किन्तु वाक् की अपेक्षा अथर्ववेद में वाचस्पति का देवत्व अत्यल्प है। वाचस्पति का स्वरूप बहुत स्पष्ट नहीं हुआ है। अथर्व० में उनसे प्रार्थना की गई है कि वे हमारे लिए पृथ्वी को सुख प्रदात्री बनाएँ, उसकी योनि (परतें) सुखद हों और हमारे लिए भी सुख प्रदायक हों- **वाचस्पते पृथिवी न स्योना...... सुशेवा** (अथर्व० १३.१.१७)। वाचस्पति से एक मंत्र में यह भी प्रार्थना की गई है कि वे हमें सुन्दर मन प्रदान करें, हमारे गोष्ठ में गौएँ उत्पन्न करें, श्रेष्ठ सन्तति प्रदान करें। इसी मंत्र में आगे कहा गया है कि 'हे परमेष्ठिन्! आपको मैं वर्चस् और आयु से धारण करता हूँ'। इससे ऐसा प्रतीत होता है कि परमेष्ठी (प्रजापति या ब्रह्मा) विशेषण के रूप में ही वाचस्पति शब्द आया है अथवा परमेष्ठी के साथ वाचस्पति का कोई सम्बन्ध है- **वाचस्पते सौमनसं मनश्च गोष्ठे नो गा ज़नय योनिषु प्रजा:। इहैव प्राण: सख्ये नो अस्तु तं त्वा परमेष्ठिन् पर्यहमायुषा वर्चसा दधामि** (अथर्व० १३.१.१९)। अथर्ववेद (शौनकीय संहिता) के प्रारम्भिक चार मंत्रों में वाचस्पति की ही स्तुति की गई है, जिनमें वेदरूपा वाणी के स्वामी की ही स्तुति की गई है, जिनमें वेदरूपा वाणी के स्वामी के रूप में वेद वाणी समझने के लिए उनका आवाहन किया गया है- **उपहूतो वाचस्पतिरुपास्मान् वाचस्पतिर्ह्वयताम्........राधिषि** (अथर्व० १.१.४)। इसी मन्त्र के भाष्य में आचार्य सायण ने वाचस्पति को वाच् (वाक् या वाणी) का पालनकर्त्ता देवता निरूपित किया है- **वाचस्पति: वाच: पालयिता देव:**। यास्क मुनि ने भी वाचस्पति को वाच् का पालन करने वाला ही निरूपित किया है- **वाचस्पतिर्वाच: पाता वा पालयिता वा** (नि० १०.१७)।

११३. वात (६.६२) - द्र० वायु ।

११४. वात पत्नी (२.१०.४-८) - द्र० वायु ।

११५. वाम (९.१४ '९') - द्र० सूर्य ।

११६. वायु (६.१०.२) - वायुदेव अन्तरिक्ष स्थानीय देवता के रूप में प्रतिष्ठित हैं। निरूक्तकार यास्क ने इस तथ्य को प्रतिपादित करते हुए लिखा है- **वायुर्वेन्द्रो वान्तरिक्षस्थान:** (नि० ७.५)। तैत्तिरीय ब्राह्मण में वायु को अन्तरिक्ष स्थानीय देवताओं का अध्यक्ष निरूपित किया गया है- **वायुरन्तरिक्षस्याध्यक्ष:** (तैत्ति० ब्रा० ३.२१.३.४) वायु समस्त देवताओं की आत्मा के रूप में भी वर्णित हैं- **सर्वेषामु हैष देवानामात्मा यद्वायु:** (शत० ब्रा० ९.१.२.३८)। ऋग्वेद में वायु की उत्पत्ति प्रजापति के प्राण से बताई गई है- **प्राणाद्वायुरजायत** (ऋ० १०.९०.१३)। वायु का प्रवाह तिर्यक् गतिवाला होता है- **अयं वायुरस्मिन्नन्तरिक्षे तिर्यङ् पवते** (जैमि० ब्रा० ३.३.१०)। समस्त देवों में वायु की गति सर्वाधिक है- **वायुर्वै देवानामाशु: सारसारितम:** (तैत्ति० सं० ३.८.७.१)। वायुदेव पशुओं के संरक्षक हैं, इसीलिए अथर्ववेद में उनसे प्रार्थना की गई है कि वे गोष्ठ से बाहर गये पशुओं को पुन: गोष्ठ में वापस ले आएँ- **इह यन्तु पशवो ये परेयुर्वायुर्येषां........गोष्ठे सविता नियच्छतु** (अथर्व० २.२६.१)। अथर्व० के एक मंत्र में वायु को इष् (अन्न), ऊर्ज, काम (इच्छित), आयु, सन्तति, रयि और पोष- प्रदाता विवेचित किया गया है-.........**सा मे वायुना वत्सेनेषमूर्जं कामं दुहाम्। आयु: प्रथमं प्रजां पोषं रयिं स्वाहा**। (अथर्व० ४.३९.४)। शरीर में संचरण करने के कारण वायु को वात भी कहते हैं-....... **तथा वात: वायु: देहमध्ये संचरन्** (अथर्व० ६.६२.१ सा० भा०)। दिशाओं में वायु का संचार होते रहने के कारण वायु को दिशाओं का पति माना गया है, इसीलिए दिशाओं को "वातपत्नी" संज्ञा प्रदान की गई है-...... **इमा या देवी: प्रदिशश्चतस्रो वातपत्नीरभि.........स्ताम** (अथर्व० २.१०.४)।

११७. वास्तोष्पति (३.१२) - द्र० आशापालक वास्तोष्पतिगण ।

११८. विद्युत् (१.१३) - अथर्ववेदीय देवताओं में विद्युत् को भी देवत्व प्रदान किया गया है। विद्युत् के तीन रूप प्रकट हुए हैं, प्रथम- स्तनयित्नु (गरजने वाला), द्वितीय- अश्मा के रूप में (गिरकर भस्म करने वाला) और तृतीय- विद्योतमान (तीव्र प्रकाश

वाला)। ऋषि ने इन तीनों स्वरूपों वाले विद्युत् देव को नमन किया है- **नमस्ते अस्तु विद्युते नमस्ते स्तनयित्नवे। नमस्ते अस्त्वश्मने येना दूडाशे अस्यसि** (अथर्व० १.१३.१)। विद्युत् के अन्दर अग्नि निरन्तर संचरित रहती है-......... **ये विद्युतमनुसंचरन्ति। ....अग्निभ्यो हुतमस्त्वेतत्** (अथर्व० ३.२१.७)। वर्षाकाल में विद्युत् सभी दिशाओं में कौंधती हुई अभ्र और आपः (जल) के साथ सम्पूर्ण जगत् को तृप्त करती है। पर्जन्य से प्रार्थना की गई है कि वे विद्युत् से हमारी फसल को नष्ट न करें..... **मा नो वधीर्विद्युता देव सस्यं.....** (अथर्व० ७.१२.१)। विद्युत् शब्द का उल्लेख कुछ स्थलों पर बहुवचन में भी मिलता है, जो सम्भवतः उसके विभिन्न रूपों का निदर्शक है। विद्युत् का मूल स्वभाव मारक है, जो कई मंत्रों में परिलक्षित होता है-......... **विद्युत् त्वा हनिष्यतीत्येनमाह** (अथर्व० ११.४.९)। बृहद्देवता में विद्युत् का देवत्व इन शब्दों में निर्दिष्ट है- **अरोदोदन्तरिक्षे यद् विद्युद्वृष्टिं ददन्नृणाम्** (बृह० २.३४)।

११९. विधाता (५.३.९) - द्र० धाता ।

१२०. विराट् (८.१०) - विराट् पुरुष का नाम ऋग्वेद के पुरुष सूक्त में सर्वप्रथम मिलता है। वेदों में वर्णन मिलता है कि सर्वप्रथम विराट् ही उत्पन्न हुआ, तदुपरान्त विराट् से पुरुष या यज्ञ पुरुष उत्पन्न होने के बाद उस विराट् ने सब ओर से पृथ्वी व अन्य लोकों को आवृत कर लिया और उससे भी बड़ा (विराट्) हो गया- **विराडग्रे समभवद् विराजो अधि पूरुषः। स जातो अत्यरिच्यत पश्चाद् भूमिमथो पुरः** (अथर्व० १९.६.९)। वह विराट् (पुरुष) हजारों भुजाओं, हजारों पैर, हजारों आँखों वाला है, जो सप्त समुद्र और द्वीप वाली पृथ्वी को अपनी महिमा से परिव्याप्त करके दस अंगुल के परिमाण वाले हृदयाकाश में स्थित हो गया- **सहस्रबाहुः पुरुषः सहस्राक्षः सहस्रपात्। स भूमिं विश्वतो वृत्वात्यतिष्ठद् दशाङ्गुलम्** (अथर्व० १९.६.१) विराट् के विषय में ऋग्वेद के पुरुष सूक्त में विस्तार से वर्णन है, जिसके मंत्र पाठ भेद से यजुर्वेद व अथर्ववेद में भी प्राप्त होते हैं। विराट् शब्द का प्रयोग कई बार स्त्रीलिंग में भी हुआ है और पुल्लिंग में भी जैसे- विराट् वाक् है और पृथ्वी भी। वह अन्तरिक्ष भी है और प्रजापति भी- **विराड् वाग् विराट् पृथिवी विराडन्तरिक्षं विराट् प्रजापतिः** (अथर्व० ९.१५.२४)।कई बार विराट् शब्द का प्रयोग इन्द्र, प्रजापति, परमेष्ठी आदि की उत्कृष्टता ज्ञापित करने के लिए उनके विशेषण स्वरूप भी हुआ है, फिर भी विराट् की मूल अवधारणा विराट् पुरुष के रूप में ही समझनी चाहिए।

१२१. विवस्वान् (६.११६) - विवस्वान् का देवत्व ऋग्वेद और अथर्ववेद में दृष्टिगोचर होता है। विवस्वान् यम देवता के पिता हैं, इसी कारण यम को वैवस्वत भी कहते हैं। प्रेत कर्म में विवस्वान् का भी आवाहन करने का विधान है- **विवस्वन्तं हुवे यः पिता तेऽस्मिन्बर्हिष्या निषद्य** (अथर्व० १८.१.५९)। यम के कोप से रक्षा हेतु भी उनके पिता विवस्वान् से अभयदान की याचना की गई है- **विवस्वन्नो अभयं कृणोतु --------- पुष्टम्** (अथर्व० १८.३.६१)। बृहद्देवता में (६.१६२-७.७ तक) विवस्वान् के सम्बन्ध में विस्तृत वर्णन मिलता है। त्वष्टा की दो पुत्रियाँ थीं- सरण्यू और त्रिशिरा। सरण्यू विवस्वान् की पत्नी थीं। सरण्यू और विवस्वान् की दो सन्तानें थीं - यम और यमी। सरण्यू के स्वसदृश एक स्त्री का निर्माण करके स्वयं अश्वी बनकर चले जाने पर विवस्वान् ने उस स्त्री को सरण्यू ही समझा और उससे एक सन्तति हुई, जिसका नाम मनु पड़ा। इसीलिए मनु को भी वैवस्वत विशेषण से विभूषित किया जाता है- **अविज्ञानाद्विवस्वांस्तु तस्यामजनयन्मनुम्** (बृह० ७.२)। सर्वाधिक दीप्तिमान् होने के कारण आदित्य को भी विवस्वान् कहा गया है। अग्नि को विवस्वान् का दूत निरूपित किया गया है।

१२२. विश्वकर्मा (२.३५) - विश्वकर्मा का देवत्व ऋग्वेद, यजुर्वेद एवं अथर्ववेद में निर्दिष्ट है। इनकी ख्याति सृष्टिकर्त्ता के रूप में है। शतपथ ब्राह्मण में उल्लेख है- **अथो विश्वकर्मणे। विश्वं वै तेषां कर्म कृतं सर्वं जितं भवति......** (शत० ब्रा० ४.६.४.५)। निरुक्तकार यास्क मुनि ने विश्वकर्मा को सभी का कर्त्ता विवेचित किया है- **विश्वकर्मा सर्वस्य कर्ता** (नि० १०.२५)।कुछ स्थलों पर प्रजापति और विश्वकर्मा में तादात्म्य दृष्टिगोचर होता है- **प्रजापतिर्वै विश्वकर्मा** (शत० ब्रा० ८.२.१.१०)। यज्ञमण्डप वेदिका निर्माण, यज्ञ की अन्य व्यवस्थाओं एवं यज्ञ को पूर्ण करने का दायित्व भी विश्वकर्मा पर ही है - **..... या तेषामवया दुरिष्टिः स्विष्टिं नस्तां कृणवद् विश्वकर्मा** (अथर्व० २.३५.१)। यज्ञादि कार्यों में हुई भूलों के लिए क्षमा प्रदान करने के निमित्त भी विश्वकर्मा से याजकगण प्रार्थना करते हैं- **अदान्यान्त्सोमपान् मन्यमानो यज्ञस्य विद्वान्त्समये न धीरः। ---------- विश्वकर्मन् प्र मुञ्चा स्वस्तये** (अथर्व० २.३५.३)। शौनक प्रणीत बृहद्देवता में विश्वकर्मा का देवत्व इन शब्दों में स्वीकृत है- **अपश्यमिति चाग्नेये य इमा वैश्वकर्मणे** (बृह० ७.११७)।

१२३. विश्वजित् (६.१०७) - "**यस्य वाक्यं स ऋषिः। या तेनोच्यते सा देवता** (ऋ० १०.१० सा० भा०)" सूत्र के अनुसार अथर्ववेद के कुछ मन्त्रों का वर्ण्य विषय विश्वजित् होने से उसे भी देवत्व प्रदान किया गया है। ऋग्वेद में विश्वजित् शब्द इन्द्र और सोम के

विशेषण स्वरूप प्रयुक्त हुआ है; किन्तु अथर्ववेद में तो उसे देवता रूप में ही स्वीकार किया गया है। (अथर्व० १७.१.११) के भी एक मंत्र में विश्व को वश में करने वाले होने के कारण इन्द्र को विश्वजित् कहा गया है- **त्वमिन्द्रासि विश्वजित्**। विश्वजित् एक सोमयाग है- **विश्वजिदभिजतौ द्वौ सोमयागौ** (अथर्व० ११.९.१२ सा० भा०)। विश्वजित् को देवता मानकर प्रार्थना की गई है कि वे स्तुतिकर्त्ता को त्रायमाण (त्राण करने वाले) देवता के संरक्षण में दें। उसी तरह त्रायमाण से प्रार्थना है कि वे उसे विश्वजित् को सौंप दें। इस प्रार्थना का एक ही भाव है कि ये देव दो पैर वाले (मनुष्यों) और चार पैर वाले (पशुओं) और उनकी सम्पूर्ण सम्पदा की रक्षा करें- **विश्वजित् त्रायमाणायै मा परिदेहि। त्रायमाणे द्विपाच्च सर्वं नो रक्ष चतुष्पाद् यच्च नः स्वम्। त्रायमाणे विश्वजिते.......** (अथर्व० ६.१०७.१-२)। कौषीतकि ब्राह्मण में प्रजापति को विश्वजित् कहा गया है; क्योंकि उनके द्वारा ही समूची सृष्टि की उत्पत्ति हुई है- **प्रजापतिर्विश्वजित्** (कौषी० ब्रा० २५.११.१२.१५)।

१२४. विश्वरूप (४.८.३) - द्र० ब्रह्म।

१२५. विश्वेदेवा (६.११४-११५) - विश्वेदेवा देवता का देवत्व चारों वेदों में प्राप्त होता है। अथर्ववेद में विश्वेदेवों का उल्लेख गणरूप में मिलता है। आदित्यों, वसुओं, रुद्रों और मरुतों की तरह विश्वेदेवों का भी एक गण है। इनकी संख्या तीन से लेकर तैंतीस कोटि तक वर्णित है। शतपथ ब्राह्मण में इन्हें अनन्त कहा गया है- **अनन्ता विश्वे देवा** (शत० ब्रा० १४.६.१.११)। ऋग्वेद, यजुर्वेद, सामदेव तथा परवर्ती ब्राह्मण ग्रन्थों में यह माना गया है कि विश्वेदेवा के समुदाय में सभी देवगण समाहित हो जाते हैं अर्थात् देवताओं का समष्टिगत स्वरूप ही विश्वेदेवा है। सम्पूर्ण देवताओं के प्रतिनिधि रूप में यज्ञमण्डप में इनका आवाहन किया जाता है। यज्ञ में इनकी सायुज्यता अनिवार्य है- **विश्वेषामहं देवानां देवयज्यया प्राणानां सायुज्यं गमेयम्** (काठ० सं० ५.१)। इन्हें आमन्त्रित कर लेने पर कोई देवता अनामंत्रित नहीं रहते। कौषीतकि ब्राह्मण में उल्लेख है- **एते वै सर्वे देवा यद्विश्वेदेवाः** (कौषी० ब्रा० ४.१४.५.२)। देव मण्डल में इनका यश सर्वाधिक है- **विश्वे वै देवा देवानां यशस्वितमाः** (शत० ब्रा० १३.१.२८। अथर्ववेद में विश्वेदेवों से कल्याण व रक्षा के निमित्त अनेकशः प्रार्थनाएँ की गई हैं- ...... विश्वे देवास्ते विशि क्षेममदीधरन् (अथर्व० ३.३.५)। आयु वृद्धि के निमित्त भी विश्वेदेवा की स्तुति की गई है- **कृण्वन्तु विश्वेदेवा आयुष्टे शरदः शतम्** (अथर्व० २.१३.४).।

१२६. विष्णु (३.२७.५) - वैदिक देवताओं में विष्णु उच्चस्तरीय प्रतिष्ठालब्ध हैं। "विष्णु" शब्द संस्कृत की **विष्लृ** धातु से निष्पन्न है, जिसका अर्थ है- सर्वत्र फैलना अथवा व्यापक होना। महाभारत (५.७०, १३-१४) में विष्णु का सर्वत्र फैलना उल्लिखित भी है। ये द्युलोक स्थानीय देवता के रूप में प्रख्यात हैं। ऋग्वेद में विष्णु के साथ 'उरुगाय' और 'उरुक्रम' विशेषण संलग्न किये गये हैं- **उरुक्रमस्य स हि बन्धुरित्था विष्णोः पदे परमे मध्व उत्सः** (ऋ० १.१५४.५)। अथर्ववेद में प्रायः पैंसठ बार विष्णु का नामोल्लेख हुआ है। विष्णु के तीन पाद (पग या डग) वर्णित हैं, जो समस्त प्राणियों के आश्रयदाता हैं- **त्रीणि पदा वि चक्रमे विष्णुर्गोपा अदाभ्यः** (अथर्व० ७.२७.५)। विष्णु के क्रम (डग) को 'विष्णु क्रम' भी कहते हैं। विष्णुक्रम को भी कुछ मंत्रों में देवत्व प्रदान किया गया है- **विष्णोः क्रमोसि सपत्नहा** (अथर्व० १०.५.३०)। विष्णु इन्द्र के सखा हैं। ये दोनों कभी पराजित नहीं होते। सिनीवाली विष्णु की पत्नी के रूप में वर्णित हैं- --- **विष्णोः पत्नि: तुभ्यं राता** ---- (अथर्व० ७.४८.३)। मूलतः विष्णु का स्वरूप पालनकर्त्ता, आश्रय प्रदानकर्त्ता और संरक्षक का है, इसीलिए वे ऋग्वेद में 'अघ्नन' अर्थात् पीड़ा न पहुँचाने वाले कहे गये हैं- **अघ्नते विष्णवे वयमरिष्यन्तः** -----(ऋ० ८.२५.१२)। यज्ञ वेदिका की परिकल्पना विष्णु की ही है- **यन्नेवात्र विष्णुमन्वविन्दं स्तस्माद्वेदिर्नाम** (शत० १.२.५.१०)। विष्णु को यज्ञ का प्रतीक भी माना जाता है- **यज्ञो वै विष्णुः** (मैत्रा० सं० ४.१.१२)।

१२७. विष्णुक्रम (१०.५.२५-३५) - द्र० विष्णु।

१२८. वृषा (६.४८.३) - द्र० इन्द्र।

१२९. वेधा (१.११) - अथर्ववेदीय देवताओं में वेधा का देवत्व भी निर्दिष्ट है। वेधा या वेधस् शब्द का प्रयोग कई अर्थों में मिलता है। वेधा को सम्पूर्ण जगत् का निर्माणकर्त्ता और धाता कहा गया है। इन्हें पूषा और अर्यमा के समतुल्य माना गया है- **वषट् ते पूषन्नस्मिन्त्सूतावर्यमा होता कृणोतु वेधाः** (अथर्व० १.११.१)। अथर्ववेद में ही अन्यत्र वेधा का अर्थ ज्ञानवान् से लिया है- **आस्थानमस्य भूतस्य विदुष्टद् वेधसो न वा** (अथर्व० १.३२.२) कुछ स्थलों पर 'वेधा' अग्नि का विशेषण भी है; क्योंकि वह भी विधाता है। विद्वान् ऋषि को भी वेधस् कहा गया है- ...... **हन्ताभिशस्तेन्द्रस्तथा तद् वेधसो विदुः** (अथर्व० ५.१८.१४)। ऋग्वेद में सामान्यतः वेधा शब्द उसके मूल अर्थ "विधान या निर्माण करने वाला" अर्थ में प्रयुक्त हुआ है, इस दृष्टि से बहुत से देवगण विधाता या वेधा हैं। मरुद्गण, अग्नि, सोम, सूर्य, अश्विनीकुमार आदि सभी को वेधा कहा गया है। इस प्रकार वेधा शब्द अपने

मूल अर्थ विधाता या सृष्टिकर्त्ता का बोधक होकर विशिष्ट देवताओं और विद्वज्जनों के सम्मानपूर्ण विशेषण के रूप में प्रयुक्त होता रहा है; इसीलिए कुछ स्थलों पर इसे सीधे भी देवत्व प्रदान किया गया है ।

१३०. वैराज (३.२६.३) - द्र० अप्सरा ।

१३१. वैश्वदेवी (५.३.६) - अथर्ववेद में वैश्वदेवी का देवत्व भी वैश्वदेवों की तरह ही प्रतिष्ठित है । जिस प्रकार वैश्वदेवों में कुछ पुरुषवाचक देवगणों की गणना की जाती है अर्थात् समस्त देवों के लिए वैश्वदेव शब्द प्रयुक्त किया जाता है । उसी प्रकार समस्त स्त्रीवाची देवियाँ वैश्वदेवी में समाहित मानी जाती हैं अथवा समस्त देवियों का आवाहन वैश्वदेवी के रूप में कर लिया जाता है । अथर्व० के एक मन्त्र में वैश्वदेवी से प्रार्थना की गई है कि वे षट् उर्वियों (पृथ्वी, आकाश, जल, ओषधि, दिन और रात) को विस्तृत रूप में करने की कृपा करें- **देवीः षडुर्वीरुरु नः कृणोत विश्वे देवास इह मादयध्वम्** (अथर्व० ५.३.६) । यों तो उर्वी शब्द पृथ्वी के लिए प्रयुक्त होता है; किन्तु 'उर्वी' शब्द विस्तृत अर्थ में प्रयुक्त होने से उपर्युक्त छह तत्त्वों को भी उर्वी की श्रेणी में परिगणित किया गया है । बृहत्सर्वानुक्रमणीकार ने वैश्वदेवी का देवत्व इन शब्दों में प्रमाणित किया है- **परा वैश्वदेवी** (बृह० सर्वा० ५.३.६) । जबकि आचार्य सातवलेकर ने "देवीः" ही लिखा है ।

१३२. वैश्वानर (६.११९) - द्र० अग्नि ।

१३३. शकधूम (६.१२८) - अथर्ववेद में शकधूम का मानवीकरण दृष्टिगोचर होता है । सामान्यतः शकधूम का अर्थ गोबर या उपले से निकला हुआ धुआँ है । अथर्ववेद में नक्षत्रों द्वारा शकधूम को अपना राजा स्वीकार किया गया है, इसी कारण राजा शकधूम से प्रार्थना की गई है कि वे हमें 'भद्राह' (कल्याणकारी दिवस) प्रदान करें । हमारे लिए प्रातः, माध्यन्दिन, सायं तथा रात्रि कल्याणकारी हो- **शकधूमं नक्षत्राणि यद् राजानमकुर्वत** (अथर्व० ६.१२८.१) । ..... **ते नक्षत्र राज शकधूम सदा नमः** (अथर्व० ६.१२८.२) । आचार्य सायण ने शकधूम का अर्थ अग्नि किया है । उनका कहना है शक (गोबर के उपले) से सम्बन्धित धूम्र जिस अग्नि में है, वह शकधूम अग्नि है- **शकस्य शकृतः संबन्धी धूमोयस्मिन्नग्नौ शकधूमः अग्निः** (अथर्व० ६.१२८.१ सा० भा०) । आचार्य सायण ने अग्नि से अभेद के कारण शकधूम को ब्राह्मण भी कहा है- .....तदभेदाद् ब्राह्मणोत्र अभिधीयते (अथर्व० ६.१२८.१ सा० भा०) । प्रो० ब्लूमफील्ड ने चन्द्रमा को शकधूम कहा है; क्योंकि चन्द्रमा पर दिखाई देने वाली कालिमा उपलों के धुएँ जैसी दिखती है और चन्द्रमा से भद्राह की याचना भी युक्ति- युक्त है ।

१३४. शक्र (३.३१.२) - द्र० इन्द्र ।

१३५. शुक्र (६.५३.१) - द्र० सूर्य ।

१३६. श्येन (६.४८.१) - अथर्ववेद के कुछ मंत्रों का देवत्व श्येन को प्रदान किया गया है । यों तो यह मूलतः एक पक्षी (बाज़, गरुड़ अथवा सुपर्ण) का नाम है; किन्तु लाक्षणिक स्थिति में इसे सूर्य का नाम भी माना गया है । श्येन अति तीव्रगामी पक्षी होता है, जो आकाश में बहुत ऊँचाई तक उड़ता है, इसीलिए इस गुण साम्य के आधार पर सूर्य को भी श्येन कहा गया है- **श्येनः शंसनीय गतिः सूर्यः** (अथर्व० ७.४२.१ सा० भा०) । श्येन को सबका द्रष्टा, द्युस्थित, सुपर्ण, सहस्रचरणों से युक्त और शक्ति या अन्न का धारणकर्त्ता विवेचित किया गया है । यह सभी गुण सूर्य के हैं, इसलिए भी सूर्य को श्येन कहा गया है- **श्येनो नृचक्षा दिव्यः सुपर्णः सहस्रपाच्छतयोनिर्वयोधाः** (अथर्व० ७.४२.२) । प्रातः सवनात्मक गायत्रच्छन्द यज्ञ को भी श्येन विवेचित किया गया है; क्योंकि वह प्रशंसनीय गति से चलने वाले बाज़ (श्येन) पक्षी की तरह शीघ्रगामी है । प्रातः सवनात्मक सोमयाग में गायत्री छन्द का ही अधिक प्रयोग होता है, सम्भवतः इसीलिए श्येन को गायत्रच्छन्दा यज्ञ कहा गया है । श्येनाकार वेदिका (श्येनचित वेदिका) में प्रतिष्ठित होने से अग्नि भी श्येन निर्दिष्ट है- **श्येनोऽसि गायत्रच्छन्दा अनु त्वा रभे । .... स्वाहा** (अथर्व० ६.४८.१) । ऋग्वेद में श्येन प्रायः सोम के सम्बन्ध में उल्लिखित है, इन्द्र के लिए सोमरस श्येन ही लेकर आया था- **इन्द्र पिब वृषधूतस्य वृष्ण आ अयं ते श्येन उशते जभार** (ऋ० ३.४३.७) । श्येन के समान सोम पर टूट पड़ने के कारण इन्द्र को भी श्येन वर्णित किया गया है- **उप यत्सीददिन्दुं शरीरैः श्येनोऽयोपाष्टिर्हन्ति दस्यून्** (ऋ० १०.९९.८) ।

१३७. संवत्सर (३.१०.८) - संवत्सर का देवत्व ऋग्वेद तथा अथर्ववेद में दृष्टिगत होता है । संवत्सर काल चक्र का एक विभाजन है, जिसे "**यस्य वाक्यं स ऋषिः । या तेनोच्यते सा देवता** (ऋ० १०.१० सा० भा०) । सूत्र के अनुसार देवत्व प्रदान किया गया है । एक संवत्सर प्रायः तीन सौ साठ दिनों अथवा बारह महीनों अथवा तीन ऋतुओं (ग्रीष्म, वर्षा, हेमन्त) वाला माना गया है- **त्र्यृतुः संवत्सरो ग्रीष्मो वर्षा हेमन्त इति** (नि० ४.२७) । यह समय एक वर्ष का होता है । ऋग्वेद में इस काल-संवत्सर का रूपक एक चक्र

के साथ निरूपित किया गया है, जिसमें बारह अरे, तीन नाभियाँ और तीव्र गतिवाली तीन सौ साठ खूँटियाँ लगी हैं- **द्वादश प्रध्यश्चक्रमेकं त्रीणि नभ्यानि क उ तच्चिकेत। तस्मिन् त्साकं त्रिशता न शङ्कवो ऽ र्पिताः षष्टिर्न चलाचलासः** (ऋ० १.१६४.४८)। अथर्ववेद में भी संवत्सर की विवेचना इसी से मिलती जुलती है। अथर्ववेद में उसे चौबीस पक्षों, चैत्रादि बारह महीनों वाला वर्णित किया गया है- ...... **समाः संवत्सरान् मासान् भूतस्य पतये यजे** (अथर्व० ३.१०.९)। यह समय भी एक वर्ष का ही है। संवत्सर को एकाष्टका (माघ कृष्ण अष्टमी की पूर्व रात्रि) का पति निरूपित किया गया है। सम्भवतः वैदिक काल में एकाष्टका से ही नये वर्ष (संवत्सर) का शुभारम्भ होता होगा, इसीलिए एक मंत्र में याजक एकाष्टका से विनय करता है कि हे एकाष्टके ! आपका पति संवत्सर आ गया है, अतः आप अपने पति सहित हमारी पुत्र-पौत्रादि प्रजा को आयुष्य व धन सम्पत्ति प्रदान करें- **आयमगन्त्संवत्सरः पतिरेकाष्टके तव। सा न आयुष्मतीं प्रजां रायस्पोषेण सं सृज** (अथर्व० ३.१०.८)।

१३८. संस्फान (६.७९) - द्र० आदित्यगण ।

१३९. सकामा अविष्यव (३.२६.२) - द्र० अप्सरा ।

१४०. सत्यौजा अग्नि (४.३६) - द्र० अग्नि ।

१४१. सप्तर्षिगण (६.४०.१) - अथर्ववेद में सप्तर्षियों को भी देवत्व प्राप्त हुआ है। अन्यत्र तो इनके ऋषित्व का ही वर्णन मिलता है; किन्तु अथर्ववेद में इनके देवत्व के भी दर्शन होते हैं, जो '......**या तेनोच्यते सा देवता**' सूत्र के अनुसार तर्क संगत भी है। सप्तर्षियों में प्रायः भरद्वाज बार्हस्पत्य, कश्यप मारीच, गोतम राहूगण, अत्रि भौम, विश्वामित्र गाथिन, जमदग्नि भार्गव, तथा वसिष्ठ मैत्रावरुणि का नामोल्लेख मिलता है। कुछ स्थानों पर इनके नाम के साथ अपत्यार्थक पद का उल्लेख नहीं मिलता। इन ऋषियों द्वारा मंत्र चारों वेदों में सम्प्राप्य हैं। कुछ स्थानों पर इनका स्वतन्त्र ऋषित्व है और कुछ स्थानों पर समुदित। अथर्व० के एक मंत्र में इनका समुदित देवत्व भी वर्णित है वहाँ इन्हें समस्त ऋषिगण कहा गया है- **षट् त्वा पृच्छाम ऋषयः** .... (अथर्व० ८.९.७)। अथर्व० ६.४०.१ में सप्त ऋषियों की स्तुति है, अतः वहाँ भी इन्हें देवत्व प्रदान किया गया है- **सप्तऋषीणां च हविषाभयं नो अस्तु**। आश्वलायन परिशिष्ट १ का उद्धरण देते हुए आचार्य सायण ने अपने अथर्ववेद भाष्य में सप्तर्षियों के ये नाम गिनाये हैं- **सप्तर्षीणाम् विश्वामित्रो जमदग्निर्भरद्वाजोथ गौतमः। अत्रिर्वसिष्ठः कश्यपः** (आश्व० प० १) **इत्येवं प्रसिद्धा ये सप्त ऋषयः सन्ति** (अथर्व० ६.४०.१ सा० भा०)। मैत्रायणी संहिता में सप्तप्राणों को भी सप्तर्षियों की संज्ञा प्रदान की गई है- **प्राणा वै विश्वेदेवाः सप्त ऋषयः** (मैत्रा० सं० १.५.११)। अथर्ववेद में बाइस बार सप्तर्षियों का नामोल्लेख हुआ है, इससे स्पष्ट है कि इस काल तक अन्य ऋषियों की अपेक्षा सप्तर्षियों को अधिक महत्त्व मिल चुका था। शौनक प्रणीत बृहद्देवता में भी सप्तर्षियों का देवत्व प्रतिपादित किया गया है- **देवाः सप्तर्षयश्च ये** (बृह० २.११)।

१४२. सप्तसिन्धु (४.६.२) - वैदिक ग्रन्थों में सप्त सिन्धुओं की स्तुति सहायता या रक्षा के निमित्त की गई है। अस्तु, इन्हें भी देवता की श्रेणी में परिगणित किया गया है- ...... **अपांनपात् सिन्धवः सप्त पातन** ...... **रुत द्यौः** (अथर्व० ६.३.१)। कोश ग्रन्थों में सप्त नदियों को सप्त सिन्धु कहा गया है। मैक्समूलर ने पंजाब की सिन्धु और सरस्वती के अतिरिक्त अन्य पाँच नदियों को सप्त सिन्धु कहा है। पौराणिक कोश पृष्ठ ५११ के अनुसार सात नदियों के तीन वर्ग प्राप्त होते हैं- (अ) वेदों में वर्णित- गंगा, यमुना, सरस्वती, शुतुद्रि (सतलज), परुष्णि, मरुद्वृद्धा और आर्जीकीया (व्यास या विपाशा)। (ब) महाभारत में वर्णित- गंगा, यमुना, प्लक्षगा, रथस्था, सरयू, गोमती और गंडक अथवा वस्वोकसारा, नलिनी, पावनी, गंगा, सीता, सिन्धु और जम्बू। (स) रामायण में वर्णित- नलिनी, ह्लादिनी, पावनी, चक्षु, सीता, सिन्धु और भागीरथी। ऋग्वेद में गंगादि सात नदियों को सप्त सिन्धु इन शब्दों में विवेचित किया गया है- ...... **सर्तवे सप्त सिन्धून्** (ऋ० १.३२.१२)। अथर्ववेद के एक मंत्र में संसार में फैले सात समुद्रों को सप्त सिन्धु की संज्ञा प्रदान की गई है- **सप्त संख्याकाः सिन्धवः समुद्रा** (अथर्व० ४.६.२ सा० भा०)। इन समुद्रों अथवा नदियों के समूह को सिन्धु समूह कहकर भी देवत्व प्रदान किया गया हैं। आचार्य सायण ने सिन्धु को स्पन्दनशील उदक की आत्मा कहा है- **सिन्धुः स्यन्दनशीलोदकात्मा देवता** (ऋ० १.९४.१६ सा० भा०)।

१४३. समस्त ऋषिगण (८.९) - द्र० सप्तर्षिगण ।

१४४. सरस्वती (६.९४) - द्र० तिस्रो देव्यः ।

१४५. सरस्वान् (७.४१) - सरस्वान् का देवत्व ऋग्वेद, सामवेद तथा अथर्ववेद में विवेचित है। सरस्वान् शब्द का मूल अर्थ 'जल से भरा हुआ' है। ऋग्वेद में इनकी स्तुति सूर्य के पर्यायरूप में की गई है। सूर्य प्राणस्वरूप हैं, इसलिए इन्हें भी प्राण स्वरूप

माना गया है। बृहद्देवताकार ने लिखा है- **सस्वन्तमिति प्राणो वाचं** ....(बृह० ४.३९)। सूर्य के पर्याय स्वरूप सरस्वान् को ऋग्वेद में सुपर्ण, बृहत्, जल का केन्द्र, जल वृष्टि द्वारा चतुर्दिक् भूमि को तृप्त करने वाला और ओषधियों को पुष्ट करने वाला वर्णित किया गया है- **दिव्यं सुपर्णं वायसं** .... **वृष्टिभिस्तर्पयन्तं सरस्वतन्तमवसे जोहवीमि** (ऋ० १.१६४.५२)। शतपथ ब्राह्मण में सरस्वान् को मन भी कहा गया है- **मनो वै सरस्वान्** (शत० ब्रा० ७.५.१.३१)। एक अन्य मंत्र में सरस्वान् को पुष्टिपति कहा गया है- **सरस्वन्तं पुष्टिपतिं रयिष्ठाम्** (अथर्व० ७.४०.२)।

१४६. सवाता प्रविध्यन्त (३.२६.४) - द्र० अप्सरा।

१४७. सर्वरूपा सर्वात्मिका सर्वदेवमयी वाक् (४.३०) - द्र० वाक्।

१४८. सविता (६.१) - द्र० सूर्य।

१४९. सर्वात्मा रुद्र (५.६.११-१४) - द्र० रुद्र।

१५०. साग्नि हेति (३.२६.१) - द्र० अप्सरा।

१५१. सान्तपनाग्नि (६.७६) - द्र० अग्नि।

१५२. सावित्री (७.८६) - द्र० सूर्य।

१५३. सिनीवाली (६.११.३) - सिनीवाली ऋग्वेद, यजुर्वेद और अथर्ववेद में देवता स्वरूप प्रतिष्ठित हैं। राका और सिनीवाली चन्द्रमा की कलाओं से सम्बन्धित मानी गई हैं। पूर्ण चन्द्र दिवस को राका और प्रथम अभिनव चन्द्र दिवस को सिनीवाली कहा गया है। ऐतरेय ब्राह्मण में सिनीवाली अमावास्या के नव चन्द्र दिन एवं उसकी अधिष्ठात्री देवी के रूप में वर्णित हैं, जो उर्वरता की प्रतीक है- **या पूर्वाऽमावास्या सा सिनीवाली** (ऐत० ब्रा० ७.११)। सिनीवाली को देवताओं की बहिन कहा गया है- ...... **सिनीवालि पृथुष्टुके या देवानामसि स्वसा** (ऋ० २.३२.६)। ऋ० में सरस्वती राका तथा गुँगू के साथ इनका भी आवाहन किया गया है- **या गुङ्गूर्या सिनीवाली या राका या सरस्वती** (ऋ० २.३२.८)। आचार्य सायण ने इन्हें प्रकाश की देवी निरूपित किया है- **दृष्टचन्द्रा अमावास्या सिनीवाली** (ऋ० २.३२.६ सा० भा०)। अथर्ववेद में सिनीवाली का प्रजापति और अनुमति के साथ उल्लेख है, जो गर्भाशय स्थित रेतस् के अंग-अवयवों का निर्माण करके, उसमें लिंग का निर्धारण भी करते हैं- **प्रजापतिरनुमतिः सिनीवाल्य चीक्लृपत्** (अथर्व० ६.११.३)।

१५४. सिन्धु समूह (१.१५) - द्र० सप्तसिन्धु।

१५५. सीता (३.१७) - सीता का देवत्व ऋग्वेद तथा अथर्ववेद में निर्दिष्ट है। सीता कृषि की अधिष्ठात्री देवी के रूप में प्रतिष्ठित हैं। कोश ग्रन्थों में सामान्यतया सीता शब्द का अर्थ हल के फाल से धरती में बनने वाली रेखा (या कूँड़) है। ऋग्वेद में सीता से उत्तम फल, ऐश्वर्य एवं कृपावर्षण की प्रार्थना की गई है- **अर्वाची सुभगे भव सीते वन्दामहे त्वा** (ऋ० ४.५७.६)। अन्न की उत्पादिका होने के कारण अथर्व० में सीता की सुभगा कहकर प्रार्थना की गई है- **सीते वन्दामहे त्वार्वाची सुभगे भव** ।....... **सुफला भुवः** (अथर्व० ३.१७.८)। सीता घृत और मधु से सिंचित हैं, जो स्तोता को पयस्- सम्पन्न करती हैं- **घृतेन सीता मधुना समक्ता** .... **पिन्वमाना** (अथर्व० ३.१७.९)। बृहद्देवता में सीता का देवत्व इन शब्दों में विवेचित है- **द्वे तु सीतायै षष्ठी सप्तमी च** (बृह० ५.९)।

१५६. सुपर्ण (६.८.२) - द्र० श्येन।

१५७. सूर्य (३.३१.७) - वैदिक देवों में सूर्य को प्रमुख देव के रूप में मान्यता प्राप्त है। इनका देवत्व चारों वेदों में सम्प्राप्य है। द्वादश आदित्यों में सूर्य भी एक हैं। विराट् पुरुष के नेत्रों से सूर्य की उत्पत्ति हुई है- ...... **चक्षोः सूर्यो अजायत** (यजु० ३१.१२), इसी कारण सूर्य को सभी जीवों के कर्मों को देखने वाला विवेचित किया गया है- **सूरायविश्वचक्षसे** (ऋ० १.५०.२)। सूर्य के बिना किसी का जीवित रहना कठिन है, अतः सूर्य को सभी की आत्मा उपन्यस्त किया गया है- **सूर्य आत्मा जगतस्तस्थुषश्च** (ऋ० १.११५.१)। अथर्ववेद में सूर्य की स्तुति कई अन्य नामों से भी की गई है। जैसे- ब्रध्न, वाम, शुक्र, सविता आदि। सभी को अपने कर्म और उसके फल में टिकाए (बन्धित) रखने के कारण सूर्य को ब्रध्न कहा गया है- **ब्रध्नः सर्वेषां स्वस्व कर्मसु तत्फलेषु च बन्धकः संयोजकः सूर्यः** (अथर्व० ७.२३.२ सा० भा०)। जगत् के पालक होने के कारण सूर्य को वाम भी कहा गया है- **अस्य वामस्य पलितस्य** ......(अथर्व० ९.१४.१)। देदीप्यमान होने के कारण सूर्य को शुक्र भी कहते हैं- **शुक्रः शोचमानो दीप्यमानः सूर्यः** (अथर्व० ६.५३.१ सा० भा०)। सबका प्रेरक होने से सूर्य को सविता कहा गया है- ......**सवितारम् अन्तर्यामितया सर्वस्य प्रेरकं सूर्यं स्तुहि**

(अथर्व० ६.१.१ सा० भा०)। अपने ऋग्वेद भाष्य में आचार्य सायण ने उदित होने से पूर्व, सूर्य को सविता कहा है- **उदयात् पूर्व भावी सविता** (ऋ० ५८१.४ सा० भा०)। सविता सभी देवताओं के जनक हैं- **सविता वै देवानां प्रसविता** (शत० ब्रा० १.१.२.१७)। सूर्य की पुत्री सूर्या हैं, यह तथ्य इन शब्दों में उल्लिखित है- **आ वां रथं दुहिता सूर्यस्य कार्ष्मेवातिष्ठदर्वता जयन्ती** (ऋ० १.११६.१७)। सूर्या को सविता की पुत्री भी कहते हैं, इसीलिए इनका एक नाम सवित्री भी है। ऐतरेय ब्राह्मण में सावित्री प्रजापति की पुत्री वर्णित हैं- **प्रजापतिर्वै सोमाय राज्ञे दुहितरं प्रायच्छत् सूर्यां सावित्रीम्** (ऐत० ब्रा० ४.७)। सावित्री-सोम अथवा अश्विनों की पत्नी भी हैं। इस प्रकार सूर्यदेव वस्तुतः अग्नि तत्त्व के ही आकाशीय रूप हैं। वे विश्व विधान के संरक्षण कर्त्ता हैं, इसीलिए उनका चक्र नियमित और सार्वभौमिक नियमों का अनुगामी है। सूर्य अग्नि एवं मित्रावरुण से विशिष्टतः सम्बद्ध हैं।

१५८. सोम (६.२) - सोम को पृथ्वी स्थानीय देवता के रूप में प्रतिष्ठा प्राप्त है। सोम का देवत्व चारों वेदों में प्राप्त होता है। ऋग्वेद में सैकड़ों बार इनका नामोल्लेख हुआ है। सामान्यतः इनका उद्गम पार्थिव सोमलता से माना जाता है और इससे (सोमलता से) निकले मादक स्राव को सोम कहा गया है। द्रव रूप में सोम की यज्ञ में आहुति भी दिये जाने का वर्णन मिलता है- **तत् ते भद्रं यत् समिद्धः स्वे दमे सोमा हुतो जरसे मृळयत्तमः** (ऋ० १.९४.१४)। सोम को अमृत और राजा की संज्ञा प्रदान की गई है- **सोमो राजाऽमलꣳसुत** (यजु० १९.७२)। ओषधियों में सर्वश्रेष्ठ होने के कारण सोम को वनस्पतियों का अधिपति कहा गया है- **सोमं नमस्य राजानं यो यज्ञे वीरुधां पतिः** (अथर्व० ३.२७.४)। अथर्ववेद के एक अन्य मंत्र में वर्णन है कि लोग जिस सोम नामक ओषधि को पीसकर पान करते हैं, वे वास्तविक सोम का पान नहीं करते, पर ब्राह्मण (विद्वान्) लोग जिस सोम को जानते हैं, उसको कोई मर्त्य ग्रहण नहीं कर सकता। उसका पान देवगण करते हैं और वह (सोम) पुनः प्रबुद्ध हो जाता है। पवित्रकारक होने के कारण सोम को 'पवमान सोम' भी कहा गया है। ये द्युलोक और अन्तरिक्ष से पृथ्वी की ओर प्रवाहित होता है- **पवमाना दिवस्पर्यन्त रिक्षा दसृक्षता पृथिव्या अधि सानवि** (ऋ० ९.६३.२७)। यों तो अन्य देवों के साथ भी सोम सम्बन्ध हैं, किन्तु सोम का सम्बन्ध प्रमुखतः इन्द्र के साथ दिखाई देता हैं- **इन्द्राय सोममृत्विजः सुनोता च धावत** (अथर्व० ६.२.१)।

१५९. सोमारुद्र (५.६) - अथर्ववेद में सोम और रुद्र के युग्म का देवत्व भी प्राप्त होता है। यहाँ वे ओषधियों के श्रेष्ठ विज्ञ एवं अधिपति स्वरूप निर्दिष्ट हैं। वे शरीरान्तर्गत विषूची और अमीवा रोगों को दूर कर निर्ऋति को दूर भगाते हैं- **सोमा रुद्रा विवृहतं विषूचीममीवा या नो गयमा विवेश** (अथर्व० ७.४३.१)। शरीर के मल विकारों को दूर कर वे उपासक को पापमुक्त भी करते हैं- **सोमारुद्रा युवमेतान्यस्मद् विश्वातनूषु भेष जानि धत्तम्** (अथर्व० ७.४३.२)। अथर्व० के एक अन्य मंत्र में इन्हें तीक्ष्ण आयुधों वाला और सुख प्रदाता विवेचित किया गया है- **तिग्मायुधौ तिग्म हेती सुशेवौ सोमा रुद्राविह सु मृडतं नः** (अथर्व० ५.६.५)।

१६०. सौधन्वन् (६.४७.३) - अथर्ववेदीय देवताओं में सुधन्वा आङ्गिरस के पुत्र देवश्रेणी में परिगणित हुए हैं। वस्तुतः सुधन्वा अङ्गिरस् गोत्रीय ऋषि थे, जिनके तीन पुत्र क्रमशः ऋभुक्षन् वाज और विभ्वन् थे। इन्हें ऋभुगण कहते हैं। इनका अपत्यवाची सम्बोधन सौधन्वन् है। इन तीनों पुत्रों ने अपनी कर्म-कुशलता के कारण देवत्व को प्राप्त किया। पौराणिक कोश के अनुसार इन्होंने इन्द्र के घोड़ों और रथ का निर्माण किया था और अपने वृद्ध पिता को युवा बना दिया था। निरुक्त ११.१६ का उद्धरण देकर आचार्य सायण ने इस तथ्य की पुष्टि करते हुए लिखा है- **सौधन्वनाः सुधन्वन आङ्गिरसस्य पुत्राः। .. सुधन्वन आङ्गिरसस्य त्रयः पुत्रा बभूवुः। ऋभुर्विभ्वा वाज इति।___ते च मनुष्या एव सन्तो रथ निर्माणादि शिल्प करणेन देवांस्तोषयित्वा तत्प्रसादेन देवत्वं प्राप्ताः** (अथर्व० ६.४७.३ सा० भा०)। इन तीनों पुत्रों को त्वष्टा ने शिक्षण प्रदान किया था, जिसके कारण इन्होंने सोम के लिए चार चमसों का निर्माण किया था- **सुधन्वन ....ऋभुर्विभ्वा च वाजश्च शिष्यास्त्वष्टुश्च तेऽभवन्** (बृह० ३-८३)।

१६१. सौषधिका निलिम्पा (३.२६.५) - द्र० अप्सरा।

१६२. स्कम्भ (१०.७) - अथर्ववेद में विराट् ब्रह्माण्ड के आधारस्वरूप स्कम्भ का देवत्व प्रतिष्ठित है। स्कम्भ आदि सनातन देव का नाम है। स्कम्भ को ब्रह्मा से भी प्राचीन माना गया है, अतः इन्हें ज्येष्ठ ब्रह्म की संज्ञा प्रदान की गई है- **स्कम्भ इति सनातनतमो देवो ब्रह्मणोप्याद्य भूतः। अतो ज्येष्ठं ब्रह्मेति तस्य संज्ञा** (अथर्व० १०.७ सा० भा०)। विराट् एवं सम्पूर्ण देवता स्कम्भ में ही समाहित हैं। स्कम्भ उस दैवी शक्ति के रूप में विवेचित हैं, जिसके ऋत, तप, श्रद्धा, सत्य, अग्नि, वायु, चन्द्र, भूमि, अन्तरिक्ष आदि अंग-अवयव हैं- **कस्मिन्नङ्गे तपो .... तिष्ठत्युत्तरं दिवः** (अथर्व० १०.७.१-३)। लोग जिस हिरण्यगर्भ को सर्वातिशायी और अनिर्वचनीय बताते हैं, वह हिरण्यगर्भ संसार को सर्वप्रथम स्कम्भ द्वारा ही प्रदान किया गया था- **हिरण्यगर्भं परममनत्युद्यं जनाविदुः। स्कम्भस्तदग्रे प्रासिञ्चद्धिरण्यं लोके अन्तरा** (अथर्व० १०.७.२८)। स्कम्भ की माप भूमि को बताया गया है, साथ ही उनके उदर को अन्तरिक्ष, मूर्धा को द्यौ, सूर्य और चन्द्र को दो नेत्र, अग्नि को मुख, प्राण और अपान को वायु, अङ्गिरा गोत्रियों को दृष्टि और दिशाओं को

ज्ञानेन्द्रियाँ कहा है- **यस्य भूमिः प्रमान्तरिक्षमुतोदरम्। दिवं यश्चक्रे मूर्धानं तस्मै ज्येष्ठाय ब्रह्मणे नमः ।........दिशो यश्चक्रे .... नमः** (अथर्व० १०.७.३२-३४)। स्कम्भ के इस विवेचन की संगति पुरुषसूक्त के उस विवेचन से बैठती प्रतीत होती है, जो विराट् पुरुष के लिए वर्णित है। जैसे- **चन्द्रमा मनसो जातश्चक्षोः सूर्यो अजायत। श्रोत्राद्वायुश्च प्राणश्च मुखादग्निरजायत** (यजु० ३१.१२)। अथर्व० के एक मंत्र में लोक, तप और ऋत, इन्द्र में समाहित बताते हुए इन्द्र को स्कम्भ कहा गया है- **इन्द्रे लोका .... इन्द्रं त्वा वेद प्रत्यक्षं स्कम्भे सर्वं प्रतिष्ठितम्** (अथर्व० १०.७.३०)।

१६३. स्तनयित्नु (४.१५.११) - स्तनयित्नु को अथर्ववेद में गौण स्थान प्राप्त हुआ है। ऋग्वेद एवं परवर्ती साहित्य में स्तनयित्नु को गर्जन के अर्थ में लिया है। ताण्ड्य ब्राह्मण में उल्लेख है- **तत् स्तनयित्नोर्घोषो ऽन्वसृज्यत** (ता० ब्रा० ७८.१०)। शतपथ ब्राह्मण में इसे अशनि (वज्र या बिजली) के अर्थ में लिया गया है- **कतस्तनयित्नुरिति। अशनिरिति** (शत० ब्रा० ११.६.३.९)। आकाशीय विद्युत् गर्जनशील और कड़कने वाली होती है, जो वज्र की तरह गिरती है, सम्भवतः इसीलिए शतपथ ब्राह्मणकार ने इसे अशनि कहा है। अथर्ववेद के एक मन्त्र में ऋषि ने स्तनयित्नु को गरजता हुआ मेघ कहा है- **प्रजापतिः सलिलादा ... स्तनयित्नुनेहि** (अथर्व० ४.१५.११)।

१६४. स्मर (६.१३०-१३२) - द्र० काम।

अन्य देव समुदाय

वैदिक ऋषि और देवताओं के निर्धारण के सम्बन्ध में मूल अवधारणा यह है कि मन्त्र द्रष्टा ऋषि तथा मन्त्रोक्त (अथवा मन्त्र का वर्ण्य विषय) देवता है- **यस्य वाक्यं स ऋषिः। या तेनोच्यते सा देवता** (ऋ० १०.१० सा० भा०)। वेदविद् आचार्य सायण ने इस सूत्र को आधार मानकर ही अथर्ववेद के ऋषियों और देवताओं का निर्धारण किया गया है। कुछ प्रचलित और प्रख्यात देवगण जैसे- अग्नि, इन्द्र, वरुण, अश्विनीकुमार, सोम, पृथिवी आदि के अतिरिक्त अचेतन और अमूर्त (भावात्मक), मानव, पशु-पक्षी व अन्य प्राणी, उपकरण, हव्य, वस्तु, द्रव्य तथा अंग-अवयव आदि का भी देवश्रेणी में परिगणन किया गया है। गुण-धर्म के आधार पर इन सभी को निम्नांकित वर्गों में विभाजित किया गया है-

(क) मानव वर्ग- अतिथि, क्षत्रिय राजा, दम्पती, द्रुह्वण (द्रोह करने वाला व्यक्ति), ब्रह्मजाया (ब्राह्मण की पत्नी), ब्रह्मद्विट् (वेदोक्त कर्म से द्वेष करने वाला), ब्राह्मण, ब्राह्मणम्, ब्राह्मणाः, मनुवंशी (मनुष्य), राजा आदि।

(ख) पशु या प्राणी वर्ग- अघ्न्या (न मारने योग्य) गौ, अनड्वान् (बैल), अश्व समूह, असित (काला सर्प), ऋषभ (बैल), एक वृष (बैल) कल्माषग्रीव (कालीगर्दन वाला सर्प), गो-समूह, गृध्रद्वय, तक्षक (सर्प), तिरश्चिराजी (तिरछी रेखाओं वाला सर्प), पञ्चौदन अज (यज्ञ का अज विशेष), पतत्रिण (पक्षी), पशु समूह, पृदाकु (सर्प विशेष), मण्डूक समूह, मधु (मधुकशा नामक गौ), वय (पक्षी), वशा (वशानामक गौ), वाजी (अश्व), वृश्चिकादि, वृषभ, व्याघ्र, शतौदना (गो विशेष), शितिपात् अविं (श्वेत पैर वाली भेड़), स्वज (सर्प विशेष), हरिण (कृष्ण मृग) आदि।

(ग) उपकरण वर्ग- कृशन (शत्रु को क्षीण करने वाला शंख), ग्रावा (पत्थर), दुन्दुभि (वाद्ययन्त्र), मनुष्यों के बाण, मेखला (कमर में बाँधने वाली), वज्र (आयुध), हेति (संहारक अस्त्र) आदि।

(घ) स्थान वर्ग- गृह समूह (घर), गोष्ठ (पशु बाँधने का स्थान), दूर्वाशाला (दूर्वागृह), वेदी (यज्ञवेदी), शाला (गृह) आदि।

(ङ) अंग-अवयव वर्ग- अक्षि (आँख) दन्त समूह, योनि (नारी का प्रजनन अंग), रामायणी (रामायणी नामक नाड़ी), शेप (पुरुष की उपस्थेन्द्रिय), हस्त (हाथ), हिरा (धमनी या शिरा) आदि।

(च) हव्य वर्ग- अन्न, आज्य (घृत), ब्रह्मौदन (ऋत्विज् हेतु पकाया गया भात) आदि।

(छ) वस्तु या द्रव्य वर्ग- अभीवर्त मणि (सफलता प्रदायक मणि), अर्क (अर्कमणि), जङ्गिड़ (काष्ठमणि), त्रिवृत् (तीन लड़ों से बनी मणि विशेष), त्रैकाकुदाञ्जन (त्रिककुद् पर्वत से उत्पन्न आञ्जन मणि), पर्णमणि (पलाश वृक्ष से बनी मणि), फालमणि (खदिर काष्ठ के फाल की बनी मणि), योषित लोहित वासस (स्त्री के लोहित वर्ण वस्त्र), रयि (धन), वरण मणि (वरण नामक वृक्ष की बनी मणि), वास (वस्त्र), विष, शंखमणि, हिरण्य (स्वर्ण) आदि।

(ज) वनस्पति या ओषधि वर्ग- अज शृंगी, अपामार्ग वनस्पति, अपामार्ग वीरुत् (पाप मार्जक काष्ठ) अश्वत्थ (पीपल की बनी मणि), असिक्नी वनस्पति (काली वनस्पति), आसुरी वनस्पति (कुष्ठादि नाशक वनस्पति), ईर्ष्यापनयन (ईर्ष्या विनाशक ओषधि), ओषधि ,ओषधिसमूह, कुष्ठ (कुष्ठ नामक ओषधि), तृष्टिका (दाहोत्पादक ओषधि), नितत्नी वनस्पति (नीचे को फैलने वाली वनस्पति), पिप्पली, भेषज, मधुलौषधि (मधुर ओषधि), मधुवनस्पति (मधूकलता), मातृनामौषधि, लाक्षा, वनस्पति (आसुरी दुहिता), वनस्पति पृश्निपर्णी, वीरुध (ओषधि का पौधा), शमी (वृक्ष) आदि ।

(झ) अमूर्त्त (भावात्मक) देव वर्ग- अति मृत्यु (मृत्यु को पार करना), अन्तरिक्ष (द्यु और पृथिवी के बीच का लोक), अपचिद् भैषज्य (गण्डमाला की चिकित्सा) , अपान (शरीरगत मल का निष्कासन करने वाली वायु), अरिनाशन (शत्रुनाशक सूक्त), अहः (दिन) , आदित्यरश्मि, आयु, आयुष्य, आशीर्वचन, ईर्ष्यापनयन (ईर्ष्या विनाशक सूक्त), उदीची दिशा (उत्तर दिशा), ऋक्-साम, ऋतुएँ, कर्म, कामात्मा, कासा (खाँसी रोग), कृत्या दूषण, कृत्या परिहरण (घातक प्रयोग को लौटाना), गर्भ दृंहण (गर्भ की दृढ़ता), घर्म (धूप), छन्द समूह, जायान्य (स्त्री संयोग से उत्पन्न क्षय रोग), तक्मनाशन (तक्मा नामक ज्वर विनाशक सूक्त), तता पितरगण (सपिण्डमृतक पितर), ततामहा पितरगण (ततामह अर्थात् बाबा महान् पितर), तारागण, दक्षिण दिशा, दधत्यसीस (नदी का फेन), दिशाएँ, दीर्घायु, दुःस्वप्ननाशन (दुःस्वप्न विनाशक सूक्त), ध्रुव (स्थिर होना), निविद् आज्ञारूप वाणी, परसेना हनन (पर सेना का हनन करने वाला सूक्त), प्रतीची दिशा (पश्चिम दिशा), प्राची दिशा (पूर्व दिशा), बलास (बल का क्षय करने वाला रोग), ब्रह्म कर्मात्मा (वेदोक्त कर्म), ब्रह्म प्रकाशन (ब्रह्म का प्रकाशक सूक्त), भैषज्य (ओषधि सम्बन्धी सूक्त), मन, मन्याविनाशन (गण्डमाला का विनाशक सूक्त), मन्युशमन (क्रोधशामक सूक्त), मही (भारी-विशेषण), यक्ष्म (राजयक्ष्मादि क्षेत्रिय रोग), यक्ष्मनाशन (यक्ष्मा का विनाशक सूक्त), यक्ष्म विबर्हण (यक्ष्मा को पृथक् करने वाला सूक्त), यमिनी (जुड़वाँ बच्चों की जन्मदात्री-गाय, पृथिवी, प्रकृति आदि), यातुधानी (राक्षसी), योनिगर्भ (गर्भ विषयक सूक्त), राज्याभिषेक (राज्याभिषेक सम्बन्धी सूक्त), रेतस् (वीर्य), रोहिणी (लोहित वर्ण वाली गण्डमाला), वर्चस् (शक्ति) , विद्या (ज्ञान), विनायक (दुर्लक्षण नाशक शक्ति), विश्वाभुवनानि (समस्त प्राणियों के अन्तःकरण), विश्वा भूतानि (समस्त प्राणी), वेद (दर्भ की मुटठी), शालाग्नि, श्वित्र (श्वेतरोग), सन्नति (निकट जाकर नमन करने की स्थिति), सभा, सर्वशीर्षामयाद्यपाकरण (शिरः रोग दूरीकरण), सुख, सेनामोहन (सेना को मोहित कर देने वाला सूक्त), स्वापन (स्वप्न), हरिमा (कामिला रोग से उत्पन्न शरीर का पीला रंग), हृद्रोग आदि । अथर्ववेद में इन सब की भी स्तुति और वर्णन है । अस्तु, उपर्युक्त सभी वर्गों को देव श्रेणी में प्रतिष्ठित किया गया है ।

परिशिष्ट-३

अथर्ववेद भाग-१ में प्रयुक्त छन्दों का संक्षिप्त विवरण

	छन्द- नाम	वर्ण संख्या	उदाहरण
१.	**अति जगती**	५२	६.२०.१
	अतिशक्वरीगर्भा चतुष्पदा अतिजगती	५२	३.२८.१
	अनुष्टुब्गर्भा षट्पदा परातिजगती	५२	५.२७.९
	चतुष्पदा अतिजगती	५२	८.९.१४
	त्रिष्टुप्ककुम्मतीगर्भा षट्पदा त्र्यवसाना अतिजगती	५२	३.१९.६
	द्व्यनुष्टुब्गर्भापञ्चपदा अतिजगती	५२	१०.१.३२
	परानुष्टुप् पञ्चपदा अतिजगती	५२	८.७.४
	परानुष्टुप् पञ्चपदा विराट् अतिजगती	५०	३.२२.३
	पुरस्कृति त्रिष्टुब्बृहतीगर्भा चतुष्पदा त्र्यवसाना अतिजगती	५२	५.९.८
	पुरस्कृति भुरिक् चतुष्पदा अतिजगती	५३	९.१५.२४
	पुरोधृति अनुष्टुब्गर्भा पराष्टि चतुष्पदा त्र्यवसाना अतिजगती	५०	५.१०.८
	विपरीत पादलक्ष्मा चतुष्पदा अतिजगती-	५२	८.८.७
	विराड्गर्भाषट्पदा त्र्यवसाना अतिजगती	५०	३.१०.७
२.	**अतिधृति**		
	त्रैष्टुभगर्भा दशपदा चतुरवसाना अतिधृति	७२	१०.५.१५-१६
३.	**अति शक्वरी**	६०	१०.५.२५;२६;३२
	चतुष्पदा अतिशक्वरी	६०	५.२४.१-१०
	पञ्चपदा अतिशक्वरी	५५	४.१४.८
	पञ्चपदा त्र्यवसाना अतिशक्वरी	५७	९.३.१५
	विराट् पञ्चपदा अतिशक्वरी	५८	८.७.१२
४.	**अत्यष्टि**		
	ककुम्मतीगर्भा पञ्चपदा अत्यष्टि	६६	३.२७.२
	बृहतीगर्भा विराट् षट्पदा त्र्यवसाना अत्यष्टि	६६	३.१५.४
	भूरिक् अत्यष्टि	६९	४.३८.५
	षट्पदा त्र्यवसाना अत्यष्टि	६५	५.१.९
	सप्तपदा अत्यष्टि	६८	२.१०.६
५.	**अनुष्टुप्**	३२	१.१.१-३
	आर्ची अनुष्टुप्	२४	८.१३.४८
	आर्ची एकावसाना अनुष्टुप्	२४	१०.७.४४
	आर्ची द्विपदा अनुष्टुप्	२४	९.२.१३
	आर्ची द्विपदा एकावसाना अनुष्टुप्	२४	५.६.८
	आर्ची निचृद् द्विपदा एकावसाना अनुष्टुप्	२३	६.८३.४

आर्ची भुरिक् द्विपदा अनुष्टुप्	२५	८.७.१
आर्षी अनुष्टुप्	३२	३.१२.७
आसुरी अनुष्टुप्	१३	५.१६.२-३,६
उष्णिग्गर्भा निचृत् अनुष्टुप्	३१	२.३३.६
उष्णिग्गर्भापरात्रिष्टुप् अनुष्टुप्	३२	१०.४८
ककुम्मती अनुष्टुप्	३०	१.१०.३
ककुम्मती उष्णिग्गर्भा चतुष्पदा अनुष्टुप्	३०	१.११.३
ककुम्मती पराबृहती चतुष्पदा अनुष्टुप्	३०	५.२९.१४
गायत्रीगर्भा त्रिपदा अनुष्टुप्	२८	१०.५.४४
चतुष्पात् शंकुमती अनुष्टुप्	२९	६.३०.३
त्रिपदा अनुष्टुप्	३२	६.१३.२.१
द्व्युष्णिग्गर्भा अनुष्टुप्	३०	१०.८.२६;९.२५
निचृत् अनुष्टुप्	३१	३.१३.१
परा विराट् अनुष्टुप्	३१	१०.७.३३
पुरः ककुम्मती अनुष्टुप्	३०	७.७३.३
प्राजापत्या अनुष्टुप्	१६	९.९.१
प्राजापत्या द्विपदा अनुष्टुप्	१६	८.१५.३
प्राजापत्या भुरिक् अनुष्टुप्	१७	९.९.९
प्राजापत्या भुरिक् एकावसाना द्विपदा अनुष्टुप्	१७	६.१२३.४
बृहतीगर्भा अनुष्टुप्	३३	५.३१.११,१०.८.२
बृहतीगर्भाककुम्मती अनुष्टुप्	३०	६.१६.३
भुरिक् अनुष्टुप्	३३	१.१७.१
विराट् अनुष्टुप्	३०	५.२३.१३
विराट् चतुष्पदा अनुष्टुप्	३०	८.१२.१
विराट् चतुष्पात् अनुष्टुप्	३०	१.१४.३
विराट् त्रिपदा अनुष्टुप्	३०	५.१४८
शंकुमती अनुष्टुप्	२९	४.१५.१५
साम्नी अनुष्टुप्	१६	८.१०.३,९
साम्नी त्रिपदा अनुष्टुप्	१६	८.११.१
साम्नी द्विपदा अनुष्टुप्	१६	६.१२३.३
साम्नी भुरिक् द्विपदा अनुष्टुप्	१७	५.२७.२
स्वराट् अनुष्टुप्	३४	४७.४;२०.१

६. अष्टि

अष्टपदा त्र्यवसाना अष्टि	६४	१०.६.७-९
ककुम्मतीगर्भा पञ्चपदा अष्टि	६२	३.२७.१
पञ्चपदाअतिशाक्वरअतिजागतगर्भा अष्टि	६४	१०.५.३६
भुरिक् ककुम्मतीगर्भा अष्टि	६३	३.२७.५
विराट्सप्तपदात्र्यवसाना अष्टि	६२	६.२९.३
षट्पदा त्र्यवसाना अष्टि	६४	९.१.२४

	सप्तपदा अष्टि	६४	२.१०.२
७.	**आकृति**		
	दशपदा- आकृति	८८	९.५.३६
८.	**उष्णिक्**	२८	६.४८.१-३
	अनुष्टुब्गर्भा ककुम्मती चतुष्पदा उष्णिक्	२८	९.१३.१२
	अनुष्टुब्गर्भा चतुष्पदा उष्णिक्	२८	३.१८.४
	आर्ची उष्णिक्	२१	९.१२.२
	आर्ची द्विपदा उष्णिक्	२१	८.१५.४
	आर्ची द्विपदा एकावसाना उष्णिक्	२१	१०.१.२२
	आर्षी भुरिक् उष्णिक्	२९	६.९०.३
	आसुरी उष्णिक्	१४	२.१७.७
	आसुरी एकपदा उष्णिक्	१४	२.१६.२
	ककुप् यवमध्या विराट् उष्णिक्	२६	३.२८.४
	ककुप् यवमध्या उष्णिक्	२८	५.१०.७
	चतुष्पदा उष्णिक्	२८	७.३९.३
	निचृत् चतुष्पदा उष्णिक्	२७	२.३२.६
	परोष्णिक् (पर उष्णिक्) उष्णिक्	२८	४.३७.७
	परोष्णिक् त्रिपदा उष्णिक्	२८	२.११.२-५
	परोष्णिक् निचृत् त्रिपदा उष्णिक्	२७	७.९४.४
	परोष्णिक् विराट् उष्णिक्	२६	७.५७.२
	पिपीलिकमध्या उष्णिक्	२८	९८८
	पिपीलिकमध्या निचृत् उष्णिक्	२७	२.११.४
	पुर उष्णिक्	२८	४.४.४
	पुर उष्णिक् निचृत् उष्णिक्	२७	२.३६.८
	पुर उष्णिक् पिपीलिकमध्या उष्णिक्	२६	६.१.२-३
	पुर उष्णिक् पिपीलिकमध्या त्रिपदा (एका०) उष्णिक्	२६	५.२६.९
	पुर उष्णिक् विराट्	२६	३.१.५
	ब्राह्मी त्रिपदा पुर उष्णिक्	४२	९.१.२२
	भुरिक् चतुष्पदा उष्णिक्	२९	२.३३.४
	शंकुमती भुरिक् चतुष्पदा उष्णिक्	२७	७.११८.२
	साम्नी उष्णिक्	१४	५.१६.१,४-५
९.	**कृति**		
	चतुरवसाना दशपदा त्रैष्टुभगर्भा कृति	८०	१०.५.१९-२०
	सप्तपदा त्र्यवसाना कृति	८०	४.३४.५
१०.	**गायत्री**	२४	१.४.१-३
	आर्षी गायत्री	२४	३.१७.१
	आर्षी त्रिपदा गायत्री	२४	१.१७.४
	आसुरी गायत्री	१५	५.१६.११
	त्रिपदा गायत्री	२४	४.१२.१

त्रिपाद् गायत्री	२४	२.१५.१-६
द्विपदासुरी गायत्री	१५	२.१६.४-५
नागी त्रिपदा गायत्री	२४	९.६.१
निचृद् गायत्री	२३	५.१३.१०-११
निचृत् त्रिपदा गायत्री	२३	६.१६.१
पादनिचृत् एकावसाना गायत्री	२१	१.२६.४
पिपीलिकमध्या त्रिपदा गायत्री	२४	९८.१-६,९
पिपीलिकमध्या निचृत् त्रिपदा गायत्री	२३	९.१२.७
प्रतिष्ठा त्रिपदा गायत्री	२१	६.१६.४
प्रतिष्ठा नाम त्रिपदा एकावसाना गायत्री	२१	९.३.२७-३०
प्राजापत्या एकपदा गायत्री	८	९.११.४
ब्राह्मी भुरिक् त्रिपदा गायत्री	३७	८.१४.१२
भुरिक् गायत्री	२५	१०.४.१२
भूरिक् त्रिपदा गायत्री	२५	६.१३४.२
भुरिक् त्रिपाद् गायत्री	२५	२.३२.१
यवमध्या त्रिपदा गायत्री	२४	५.१०.१-६
यवमध्या भुरिक् त्रिपदा गायत्री	२५	४.१२.६
याजुषी एकपदा गायत्री	६	८.११.३
वर्धमाना गायत्री	२१	१.५.४
विराट् गायत्री	२२	८.१०.७;१३
विराट् त्रिपदा गायत्री	२२	५.२६.३
विराड् द्विपदा गायत्री	२०	८.१५.१
विराड् द्विपदा एकावसाना गायत्री	२०	७.२३.१
विराड् भूरिक् त्रिपाद् गायत्री	३१	९.६.१७
विराड् विषमा गायत्री	२२	१०.५.४०
विराण्नाम गायत्री	३३	६.२९.१-२
विराण्नाम चतुष्पदा गायत्री	३०	२.११.१
विराण्नाम त्रिपदा गायत्री	३३	१.२.३
विराण्नाम त्रिपाद् गायत्री	३३	४.१६.९
विराण्नाम द्विपदा गायत्री	२०	५.२७.६
विषमा निचृद् गायत्री	२३	२.१९.१-४
विषमा निचृत् त्रिपदा गायत्री	२३	९.१०.५ पूर्वार्द्ध
विषमा भुरिक् गायत्री	२५	२.१९.५;२०.५
विषमा स्वराड् गायत्री	२६	२.२३.५
समविषमा गायत्री	२४	२.२३.१-४
साम्नी गायत्री	१२	९.१२.९;१३
११. जगती	४८	३८.२
अति जगतीगर्भा जगती	४६	६.६३.२
अनुष्टुबुष्णिक् त्रिष्टुब्गर्भा पञ्चपदा जगती	५०	५.६.४

अनुष्टुबुष्णिग्गर्भा उपरिष्टाद्बार्हता विराट् पञ्चपदा जगती	४९	९.५.२४
अनुष्टुब्गर्भा पुरोपरिष्टाज्ज्योतिष्मती पञ्चपदा त्र्यवसाना जगती	४७	४.३८.७
आर्षी जगती	४८	३.१६.१
आसुरी एकपदा जगती	९	९.११.१२
उपरिष्टाज्ज्योति जगती	४४	१०.७.११
उपरिष्टाद् दैवी बृहती ककुम्मतीगर्भा विराट् षट्पदा त्र्यवसाना जगती	४६	३.२९.७
चतुष्पदा जगती	४८	१०.१.१९
जगतीगर्भा (त्रिष्टुब्गर्भा) चतुष्पदा जगती	४८	१०.५.६
त्रिष्टुप् उष्णिग्गर्भा पराशक्वरी पञ्चपदा त्र्यवसाना जगती	५०	८८.२४
दैवी जगती	७	५.९.३-४
द्व्युष्णिग्गर्भा षट्पदा त्र्यवसाना जगती	४८	५८.९
निचृद् जगती	४७	१.१८.२
पञ्चपदा जगती	४८	८.२.९
पञ्चपदा त्र्यनुष्टुब्गर्भा जगती	४६	१०.६.३५
पञ्चपदा त्र्यवसाना जगती	४८	४.१.१२
पराजगती शक्वरीगर्भा चतुष्पदा	५२	९.२.१६
पराऽतिशक्वरी चतुष्पदा जगती	४८	५.२६.१२
पराशक्वरी विराड्गर्भा जगती	४६	७.२२.१
पुरस्कृति चतुष्पदा जगती	४८	८.५.९
पुरस्ताज्ज्योतिष्मती जगती	४४	८.२.८
पुरोऽतिजगती विराड् जगती	४६	५.२९.५
पुरोऽतिशक्वरी चतुष्पदा जगती	४८	९.५.३
पुरोऽतिशक्वरी पादयुग्जगती	४८	४.४०.८
पुरोविराड् जगती	४६	२.५.४
पुरोविराडतिशाक्वरगर्भा चतुष्पदा जगती	४६	६.६८.१
पुरोऽष्टि जगती	४६	४.२६.१
प्राजापत्या चतुष्पदा जगती	३३	८.१४.५
बृहतीगर्भा पञ्चपदा जगती	४८	८.३.२५
बृहतीगर्भा षट्पदा त्र्यवसाना जगती	४८	३.११८
बृहत्यनुष्टुप् उष्णिग्गर्भा पञ्चपदा जगती	४७	१०.९.२६
भुरिक् चतुष्पदा जगती	४९	६.२२.२
भुरिग् त्रिपदा जगती	५०	५.२४.१५-१६
भुरिक् षट्पदा त्र्यवसाना जगती	४९	७.९५.३
भुरिक् जगती	४९	४.३५.३
मध्येज्योति जगती	४४	१०.७.३१
मध्येज्योतिष्मती जगती	४४	१०.१.२९
याजुषी जगती	१२	८.१०.२;४,६
विपरीतपादलक्ष्मा पञ्चपदा जगती	४८	३.२६.२,५,६
विराट् चतुष्पदा जगती	४६	१.१३.३

विराड् जगती	४७	३.३०.५
विराट् षट्पदा त्र्यवसाना जगती	४६	६.१३९.१
विराडुष्णिक् बृहतीगर्भा पञ्चपदा जगती	४७	५.९.७
शक्वरीगर्भा जगती	४८	३.११.४
शक्वरीगर्भा पञ्चपदा त्र्यवसाना जगती	४८	६.४६.२
शक्वरीगर्भा विराड् जगती	४६	१.३०.३
षट्पदा जगती	४८	४.३७.११
षट्पदा त्र्यवसाना जगती	४८	५.३०.१७
सप्तपदा त्र्यवसाना जगती	४८	८.६.१७
साम्नी चतुष्पदा जगती	२४	८.१३.१
साम्नी त्रिपदा जगती	२४	९.६.६
साम्नी पिपीलिकमध्या त्रिपदा जगती	२४	६.१.१
साम्नी भुरिक् त्रिपदा जगती	२५	७.१०२.७
१२. त्रिष्टुप्	४४	१.१.१-४
अतिजगतीगर्भा त्रिष्टुप्	४४	६.६८.३
अतिशक्वरीगर्भा त्रिष्टुप्	४४	४.२५.३
अनुष्टुप्गर्भा त्रिष्टुप्	४२	१०.८.१०
अनुष्टुप् उष्णिक्गर्भा उपरिष्टाद् बार्हता भुरिक् पञ्चपदा त्रिष्टुप्	४५	९.५.२६
अनुष्टुब्गर्भा चतुष्पदा त्रिष्टुप्	४१	१.३५.४
अनुष्टुब्गर्भा भुरिक् पञ्चपदा त्रिष्टुप्	४५	४.१५.१२
आर्ची त्रिष्टुप्	३३	८.१२.२
आर्ची त्रिपदा त्रिष्टुप्	३३	९.७.१०
आर्षी त्रिष्टुप्	४४	२.३१.३;५
आसुरी एकपदा त्रिष्टुप्	१०	२.१६.१;३
उपरिष्टाज्ज्योति त्रिष्टुप्	४४	४.२८
उपरिष्टाज्ज्योतिष्मती त्रिष्टुप्	४२	६.१४०.२
जगतीगर्भा त्रिष्टुप्	४५	८.५.१९
दैवी त्रिष्टुप्	६	५.९.२;६
द्व्युतिजागतगर्भा भुरिक् त्रिष्टुप्	४५	४.२८.१
निचृत् त्रिष्टुप्	४३	३.१३.६
परानुष्टुप् त्रिष्टुप्	४२	१.३१.४
पराबृहती त्रिष्टुप्	४२	५.१.१
पराविराट् त्रिष्टुप्	४२	८.५.२१
पुरस्ताज्ज्योति त्रिष्टुप्	४१	४.५.७
पुरस्ताज्ज्योतिष्मती त्रिष्टुप्	४१	४.२३.३
पुरोऽनुष्टुप् त्रिष्टुप्	४२	१.२५.४
पुरोबृहती त्रिष्टुप्	४४	८.१.१
पुरोबृहती विराड्गर्भा त्रिष्टुप्	४२	६.१२६.३
बार्हतगर्भा त्रिष्टुप्	४२	१८.४

बृहतीगर्भा त्रिष्टुप्	४२	२.३५.१
बृहतीगर्भा ककुम्मती भुरिक् षट्पदा त्र्यवसाना त्रिष्टुप्	४४	१०.४.२६
बृहतीगर्भा विराट् चतुष्पदा त्रिष्टुप्	४२	३.८.४
भुरिक् त्रिष्टुप्	४५	२.२८.५
भुरिक् उत्तमा त्रिष्टुप्	४५	४.३४.४
भुरिक् पराऽतिजागता त्रिष्टुप्	४५	५.२.९
भुरिक् विपरीतपादलक्ष्मा पञ्चपदा त्रिष्टुप्	४५	३.२६.३-४
याजुषी त्रिष्टुप्	११	९.६.८
विपरीतपादलक्ष्मा पञ्चपदा त्रिष्टुप्	४४	३.२६.१
विराट् त्रिष्टुप्	४२	१.३१.३
विराडास्तारपंक्ति त्रिष्टुप्	४२	१.१८.३
विराड्गर्भा त्रिष्टुप्	४२	१.२५.२-३
विराड्गर्भा भुरिक् त्रिष्टुप्	४३	३.१.२
शाक्वरगर्भा अतिमध्येज्योति त्रिष्टुप्	४४	४.२६.७
शाक्वरीगर्भा (शाक्वरगर्भा) पुरः शक्वरी त्रिष्टुप्	४४	४.२४.१
षट्पदा त्र्यवसाना त्रिष्टुप्	४४	४.३७.३
साम्नी त्रिष्टुप्	२२	८.१४.८
साम्नी एकावसाना त्रिपदा त्रिष्टुप्	२२	१.२६.२
साम्नी एकावसाना द्विपदा त्रिष्टुप्	२२	९.५.३८
साम्नी त्रिपदा त्रिष्टुप्	२२	५.१४.११
साम्नी द्विपदा त्रिष्टुप्	२२	५.२७.५
१३. त्र्यवसाना नवपदा धृति	७२	१०.६.१०
सप्तपदा धृति	७२	२.१०.३-५
१४. पंक्ति	४०	१.११.१
आर्ची त्रिपदा पंक्ति	३०	८.१०.१
आर्ची द्विपदा पंक्ति	३०	९.१.२३
आर्षी उष्णिग्गर्भा पंक्ति	४०	७.५५.४
आर्षी चतुष्पदा पंक्ति	४०	२.६.४
आर्षी पुरोबृहती त्रिष्टुब्गर्भा पंक्ति	४०	१०.८.१२
आसुरी एकपदा पंक्ति	११	९.१२.१९
आस्तार पंक्ति	४०	५.८.६
आस्तार पंक्ति बृहतीगर्भा	४०	६.९८.२
आस्तार पंक्ति विराट्	३८	३.१९.७
आस्तार पंक्ति विराड्गर्भा	३८	८.५.२०
आस्तार पंक्ति सम्राट्	४२	७.८६.५
चतुष्पदा पंक्ति	४०	७.५१.२
चतुष्पदा भुरिक् पंक्ति	४१	३.३.३
त्रिष्टुप्परा बृहतीगर्भा पंक्ति	४०	१.१३.४
त्रिष्टुब्गर्भा पंक्ति	४१	९.१.२

पथ्या पंक्ति	४०	१.३.१-५
पथ्या उष्णिग्गर्भा पंक्ति	४०	३.१८.६
पथ्या उष्णिग्बृहतीगर्भा पंक्ति	४०	३.११.७
पथ्या द्व्युष्णिग्गर्भा पंक्ति	४०	५.८.७
पथ्या निचृत् पंक्ति	३९	१.२४.२
पथ्या भुरिक् पंक्ति	४१	१.१५.२
पथ्या भुरिक् त्र्यवसाना पंक्ति	४१	७.७९.२
पथ्या विराड्गर्भा भुरिक् पंक्ति	४०	८.७.६
परोष्णिक् पंक्ति	४०	९.१.१०
पुर उष्णिक् भुरिक् पंक्ति	४१	२.२४.१-२
पुरोदेवत्या विराट् पंक्ति	३९	२.२४.३-४
पुरोऽभिकृति ककुम्मतीगर्भा त्रिपदा पंक्ति	३९	१०.५.१-५
प्रस्तार पंक्ति	४०	३.३०.६
प्रस्तार पंक्ति ककुम्मती	३९	६.२०.२
प्रस्तार पंक्ति चतुष्पदा	४०	९.९.१०
प्रस्तार पंक्ति पराबृहती	४०	९.१.९
प्रस्तार पंक्ति पराबृहती निचत्	३९	२.२९.४
प्राजापत्या चतुष्पदा पंक्ति	२४	८.१२.३
बृहतीगर्भा संस्तार पंक्ति	४०	९.१.८
बृहतीपुरस्तात् प्रस्तार पंक्ति	३९	८.८.४
भुरिक् पंक्ति	४१	३.१६.४
भुरिक् विष्टार पंक्ति	४१	९.१.२०
भुरिक् संस्तार पंक्ति	४१	८.५.५
विराट् प्रस्तार पंक्ति	३८	२.४.१
विराड्गर्भा प्रस्तार पंक्ति	४०	३.२८.६
विष्टार पंक्ति	४०	६.४६.१
संस्तार पंक्ति	४०	४.३९.२
सतः पंक्ति	४०	६.२०.३
साम्नी एकपदा पंक्ति	२०	८.११.४
साम्नी निचृत् पंक्ति	१९	९.६.१३
साम्नी पंक्ति	२०	८.११.७
स्वराट् पंक्ति	४२	५.६.१४
१५. प्रकृति		
दशपदा प्रकृति	८४	९.५.३२-३५
१६.बृहती	३६	४.१२.७
आर्ची बृहती	२७	८.१२.४,६
आर्ची त्रिपदा बृहती	२७	६.८४.२
आर्ची द्विपदा बृहती	२७	५.२७.३
आसुरी एकपदा बृहती	१२	९.१२.२३

उपरिष्टाद् बृहती	३६	३.२९.८
उरो बृहती	३६	६.१०८.२
उष्णिग्गर्भा विराट् चतुष्पदा उपरिष्टाद् बृहती	३४	८.११.२
ककुम्मतीगर्भा उपरिष्टाद् बृहती	३३	४.३.७
ककुम्मती बृहती	३४	७.८७.२
चतुष्पदा बृहती	३६	२.२४.५
चतुष्पदा विराट् उरोबृहती	३४	१.१.४
त्रिपदा महाबृहती	३६	४.३९.१
त्रिपदा स्वराट् उपरिष्टान्महाबृहती	३८	२.३.६
त्र्यवसाना बृहती	३६	७.९३.१
दैवी बृहती	४	५.९.१,५
निचृत् उपरिष्टाद् बृहती	३५	२.५.१
निचृत् चतुष्पदा बृहती	३५	३.९.४
निचृत् पुरस्ताद् बृहती	३५	८.८.२०
निचृद् बृहती	३५	५.१४.१०
न्यंकुसारिणी बृहती	३६	७.६६.२
पञ्चपदा विराट् पुरस्ताद् बृहती	३४	९.७.७
पथ्या बृहती	३६	६.३.१
पथ्या विराड् बृहती	३४	१.२८.३
पुरः परोष्णिक् बृहती	३६	७.६९.१
पुरस्ताद् बृहती	३६	१.४.४
प्राजापत्या त्रिपदा एकावसाना बृहती	२०	९.३.२५;३१
प्राजापत्या त्रिपदा बृहती	२०	७.१०२.६
प्राजापत्या द्विपदा बृहती	२०	५.२६.२;४
प्राजापत्या बृहती	२०	६.१०.२
भुरिक् अनुष्टुप् उष्णिग्गर्भा पञ्चपदा बृहती	३७	९.५.२०-२२
भुरिक् उपरिष्टाद् बृहती	३७	३.२३.५
भुरिक् चतुष्पदा बृहती	३७	२.२४.६-८
भुरिक् त्रिपदा महाबृहती	३७	८.१.१३
भुरिग् बृहती	३७	३.१९.३
१७. **महाबृहती**	३६	१०.१.१
यवमध्या अतिजागतगर्भा महाबृहती	३६	९.१.७
यवमध्या अतिशक्वरीगर्भा महाबृहती	३७	९.१.६
विपरीतपादलक्ष्मा पञ्चपदा त्र्यवसाना बृहती	३६	१०.५.७-१०
विराट् उपरिष्टाद् बृहती	३४	२.३१.२
विराट् उरोबृहती	३४	३.५.८
विराट् त्रिपदा महाबृहती	३४	६.१३२.२;४
विराट् पञ्चपदा पुरस्ताद् बृहती	३४	९.७.७
विराट् पुरस्ताद् बृहती	३४	४.१५.४

विराड् बृहती	३४	८८.३
साम्नी द्विपदा एकावसाना बृहती	१८	६.१३६.२
साम्नी द्विपदा बृहती	१८	५.२७.७
साम्नी बृहती	१८	२.१८.१-५
साम्नी भुरिग् द्विपदा एकावसाना बृहती	१९	८.१.१४
साम्नी भुरिग् द्विपदा बृहती	१९	५.२७.४
साम्नी भुरिग् बृहती	१९	९.६.१०
स्कन्धोग्रीवी अतिजागताऽनुष्टुब्गर्भा पञ्चपदा बृहती	३६	१०.१०.५
स्कन्धोग्रीवी बृहती	३६	३.२३.६
१८. शक्वरी	५६	५.२४.११
अनुष्टुब्गर्भा उपरिष्टाज्जागता निचृत् षट्पदा त्र्यवसाना शक्वरी	५५	४.११.७
चतुष्पदा शक्वरी	५३	८८.२२
पञ्चपदा अतिजागताऽनुष्टुब्गर्भा शक्वरी	५६	१०.९.२७
परानुष्टुप् पञ्चपदा शक्वरी	५६	४.१०.७
भुरिक् शक्वरी	५७	४.३४.७
विराट् त्रिपदा शक्वरी	५४	५.२४.१७
विराट् षट्पदा त्र्यवसाना शक्वरी	५४	७.२७.३
विराट् सप्तपदा शक्वरी	५४	१०.६.६
विराड्गर्भा भुरिक् सप्तपदा त्र्यवसाना शक्वरी	५७	८.५.२२
षट्पदा त्र्यवसाना शक्वरी	५६	१०.६.१२-१७
सप्तपदा त्र्यवसाना शक्वरी	५६	८.६.१५

* * *

परिशिष्ट - ४

अथर्ववेद संहितायाः वर्णानुक्रम सूची भाग-१

अंशो भगो वरुणो ६,४,२
अकामो धीरो १०,८,४४
अक्षद्रुग्धो राजन्यः ५,१८,२
अक्षाः फलवतीं ७,५२,९
अक्षितास्त उपसदो ६,१४२,३
अक्षीभ्यां ते नासिकाभ्यां २,३३,१
अक्षुमोपशं विततं ९,३,८
अक्ष्यौ च ते मुखं ४,३,३
अक्ष्यौ नि विध्य हृदयं ५,२९,४
अक्ष्यौ नौ मधुसंकाशे ७,३७,१
अग्न इन्द्रश्च दाशुषे ७,११५,१
अग्नावग्निश्चरति प्रविष्ट ४,३९,९
अग्नाविष्णू महि तद्वां ७,३०,१
अग्नाविष्णू महि धाम ७,३०,२
अग्निः परेषु धामसु ६,३६,३
अग्निः पूर्व आ रभतां १,७,४
अग्निः प्राणान्त्सं ३,३१,६
अग्निः प्रातः सवने ६,४७,१
अग्निमन्तश्छादयसि ९,३,१४
अग्निरासीन उत्थितो ९,१२,१९
अग्निरिव मन्यो ४,३१,२
अग्निरिवैतु प्रति ५,१४,१३
अग्निर्नः शत्रून् ३,१,१
अग्निर्नो दूतः प्रत्येतु ३,२,१
अग्निर्यव इन्द्रो यवः ९,२,१३
अग्निर्वनस्पतीनाम् ५,२४,२
अग्निर्वै नः पदवायः ५,१८,१४
अग्निष्टे नि शमयतु ६,१११,२
अग्निस्तक्मानमप ५,२२,१
अग्निः सूर्यश्चन्द्रमा ५,२८,२
अग्निः स्रुचो अध्वरेषु ५,२७,५
अग्नी रक्षांसि सेधति ८,३,२६
अग्नीषोमावदधुर्या ८,९,१४

अग्ने अच्छा वदेह नः ३,२०,२
अग्ने जातान् प्र णुदा ७,३५,१
अग्ने तपस्तप्यामह ७,६३,२
अग्ने त्वचं यातुधानस्य ८,३,४
अग्ने पृतनाषाट् ५,१४,८
अग्ने प्रेहि प्रथमो ४,१४,५
अग्ने मन्युं प्रतिनुदन् ५,३,२
अग्ने यत् ते तपस्तेन २,१९,१
अग्ने यत् ते तेजस्तेन २,१९,५
अग्ने यत् तेऽर्चिस्तेन २,१९,३
अग्ने यत् ते शोचिस्तेन २,१९,४
अग्ने यत् ते हरस्तेन २,१९,२
अग्नेरिवास्य दहत ६,२०,१
अग्नेरिवास्य दहतो ७,४७,१
अग्नेर्घासो अपां गर्भो ८,७,८
अग्नेर्भाग स्थ १०,५,७
अग्नेर्मन्वे प्रथम ४,२३;१
अग्ने वैश्वानर विश्वैर्मा २,१६,४
अग्ने शर्ध महते ७,७७,१०
अग्नेः शरीरमसि ८,२,२८
अग्नेष्टे प्राणममृता ८,२,१३
अग्ने स्वाहा कृणुहि ५,२७,१२
अग्नेः सांतपनस्या ६,७६,२
अग्रमेष्योषधीनां ४,१९,३
अघद्विष्टा देवजाता २,७,१
अघमस्त्वघकृते १०,१,५
अघायतामपि नह्या १०,९,१
अघाश्वस्येदं भेषजं १०,४,१०
अङ्गभेदमङ्गज्वरं ९,१३,५
अङ्गभेदो अङ्गज्वरो ५,३०,९
अङ्गादङ्गात् प्र च्यावय १०,४,२५
अङ्गेअङ्गे लोम्निलोम्नि २,३३,७
अङ्गेअङ्गे शोचिषा १,१२,२

अचिकित्वांश्चिकितु ९,१४,७
अचिक्रदत् स्वपा इह ३,३,१
अच्छ त्वा यन्तु हविनः ३,४,३
अच्छा न इन्द्रं यशसं ६,३९,२
अच्छायमेति शवसा ५,२७,४
अच्युतच्युत् समदो ५,२०,१२
अजः पक्वः स्वर्गे लोके ९,५,१८
अजं च पचत पञ्च ९,५,३७
अजमनज्मि पयसा ४,१४,६
अजस्त्रिनाके त्रिदिवे ९,५,१०
अजा रोह सुकृतां ९,५,९
अजिराधिराजौ श्येनौ ७,७३,३
अजैषं त्वा संलिखितं ७,५२,५
अजो अग्निरजमु ९,५,७
अजो वा इदमग्रे ९,५,२०
अजोह्यग्नेरजनिष्ट ४,१४,१;९,५,१३
अजोऽस्यज स्वर्गोऽसि ९,५,१६
अतिथीन् प्रति ९,१०,८
अति धन्वान्यत्यपः ७,४२,१
अति धावतातिसरा ५,८,४
अति निहो अति सृधो २,६,५
अतिमात्रमवर्धन्त ५,१९,१
अतीव यो मरुतो २,१२,६
अत्रिवद् वः २,३२,३;५,२३,१०
अत्रैनानिन्द्र वृत्रहन् ५,८,९
अथर्वाणं पितरं ७,२,१
अथर्वाणो अबध्नत १०,६,२०
अदन्ति त्वा पिपीलिका ७,५८,७
अदान्यान्त्सोमपान् २,३५,३
अदारसृद् भवतु देव १,२०,१
अदितिर्द्यौरदितिः ७,६,१
अदितिः श्मश्रु वपतु ६,६८,२
अदो यत् ते हृदि श्रितं ६,१८,३

अदो यदवधावति २,३,१
अदो यदवरोचते ३,७,३
अद्भ्यस्त्वा राजा वरुणो ३,३,३
अद्याग्ने अद्य सवितः ४,४,६
अद्या मुरीय यदि ८,४,१५
अधराञ्चं प्र हिणोमि ५,२२,४
अधरोऽधर उत्तरेभ्यो ६,१३४,२
अधि नो ब्रूतं पृतना ४,२८,७
अधि ब्रूहि मा रभथाः ८,२,७
अधि स्कन्द वीरयस्व ५,२५,८
अधीतीरध्यगाद् २,९,३
अध्यक्षो वाजी मम ९,२,७
अनच्छये तुरगातु ९,१५,८
अनडुद्भ्यस्त्वं प्रथमं ६,५९,१
अनड्वानिन्द्रः स पशुभ्यो ४,११,२
अनड्वान् दाधार ४,११,१
अनड्वान् दुहे सुकृतस्य ४,११,४
अनन्तं विततं पुरुत्रा १०,८,१२
अनमित्रं नो अधराद् ६,४०,३
अनयाहमोषध्या ४,१८,५;१०,१,४
अनवद्याभिः समु जग्म २,२,३
अनस्थाः पूताः पवनेन ४,३४,२
अनागोहत्या वै भीमा १०,१,२९
अनाधृष्यो जातवेदा ७,८९,१
अनाप्ता ये वः प्रथमा ४,७,७;५,६,२
अनु च्छ्य श्यामेन ९,५,४
अनुजिघ्रं प्रमृशन्तं ८,६,६
अनु त्वाग्निः प्राविशदनु १०,१०,७
अनु त्वा हरिणो ३,७,२
अनुपूर्ववत्सां धेनुम् ९;५,२९
अनुमतिः सर्वमिदं ७,२१,६
अनुमतेऽन्विदं ६,१३१,२
अनु मन्यतामनु ७,२१,३
अनुव्रतः पितुः पुत्रो ३,३०,२
अनु सूर्यमुदयतां १,२२,१
अनुहूतः पुनरेहि ५,३०,७
अनृणा अस्मिन्ननृणाः ६,११७,३
अनेनेन्द्रो मणिना ८,५,३
अन्तकाय मृत्यवे ८,१,१
अन्तरा द्यां च पृथिवीं ९,३,१५
अन्तरिक्ष आसां १,३२,२
अन्तरिक्षं जालम् ८,८,५
अन्तरिक्षं दिवं १०,९,१०
अन्तरिक्षं धेनुस्तस्या ४,३९,४
अन्तरिक्षाय स्वाहा ५,९,३-४
अन्तरिक्षेण पतति ६,८०,१
अन्तरिक्षेण सह ४,३८,६-७
अन्तरिक्षे वायवे ४,३९,३
अन्तरेमे नभसी ५,२०,७
अन्तर्दधे द्यावापृथिवी ८,५,६
अन्तर्दावे जुहुता ६,३२,१
अन्तर्देशा अबध्नत १०,६,१९
अन्तश्चरति रोचना ६,३१,२
अन्ति सन्तं न १०,८,३२
अन्यक्षेत्रे न रमसे ५,२२,९
अन्यत्रास्मन्नुच्यतु ६,२६,३
अन्वग्निरुषसामग्र० ७,८७,४
अन्वद्य नोऽनुमतिः ७,२१,१
अन्वान्त्र्यं शीर्षण्यमथो २,३१,४
अन्वारभेथामनु ६,१२२,३
अन्विदनुमते त्वं ७,२१,२
अपकामं स्यन्दमाना ३,१३,३
अप क्राम नानदती १०,१,१४
अपक्रामन् पौरुषेयाद् ७,११०,१
अपक्रीताः सहीयसी ८,७,११
अपचितः प्र पतत ६,८३,१
अपचितां लोहिनीनां ७,७८,१
अप तस्य हतं तमो १०,७,४०
अपथेना जभारैणां ५,३१,१०
अप नः शोशुचदघम् ४,३३,१
अपमित्यमप्रतीत्तं ६,११७,१
अपमृज्य यातुधाना ४,१८,८
अपरिमितमेव यज्ञम् ९,५,२२
अपवासे नक्षत्राणां ३,७,७
अपश्यं गोपामनि ९,१५,११
अपस्त्वं धुक्षे प्रथमा १०,१०,८
अपः समुद्राद् दिवम् ४,२७,४
अपां यो अग्रे प्रतिमा ९,४,२
अपां रसः प्रथमजो ४,४,५
अपाङ् प्राङेति स्वधया ९,१५,१६
अपाञ्चौ त उभौ ७,७३,४
अपादग्रे समभवत् १०,८,२१
अपादेति प्रथमा ९,१५,२३
अपानाय व्यानाय ६,४१,२
अपां तेजो ज्योतिः १,३५,३
अपामग्निस्तनूभिः ४,१५,१०
अपामस्मै वज्रं प्र १०,५,५०
अपामार्गोऽप मार्ष्टु ४,१८,७
अपामार्ग ओषधीनां ४,१७,८
अपामिदं न्ययनं ६,१०६,२
अपां मा पाने यतमो ५,२९,८
अपि नह्यामि ते बाहू ७,७३,५
अपि वृश्च पुराणवद् ७,९५,१
अपूर्वेणेषिता वाचस्ता १०,८,३३
अपेतो वायो सविता ४,२५,४
अपेन्द्र द्विषतो १,२१,४
अपेयं रात्र्युच्छतु २,८,२
अपेह्यरिरस्यरिर्वा ७,९३,१
अपैतेनारात्सीरसौ ५,६,७
अपो दिव्या ७,९४,१; १०,५,४६
अपो देवीरुप ह्वये १,४,३
अपो देवीर्मधुमतीः १०,९,२७
अपो निषिञ्चन्नसुरः ४,१५,१२
अपो वामदेव्यं यज्ञं ८,११,१०
अपो वामदेव्येन ८,११,८
अप्रजास्त्वं मार्त ८,६,२६
अप्राणैति प्राणेन ८,९,९
अप्सरसः सधमादं ७,११४,३
अप्सु ते जन्म दिवि ६,८०,३
अप्सु ते राजन् वरुण ७,८८,१
अप्सु मे सोमो १,६,२
अप्स्वन्तरमृतमप्सु १,४,४
अप्स्वासीन्मातरिश्वा १०,८,४०
अभयं द्यावापृथिवी ६,४०,१
अभयं मित्रावरुणा ६,३२,३
अभागः सन्नप परेतो ४,३२,५
अभि क्रन्द स्तनया० ४,१५,६
अभि तं निर्ऋतिः ४,३६,१०
अभि तिष्ठामि ते ६,४२,३
अभि तेऽधां सहमाना ३,१८,६
अभि त्यं देवं सविता ७,१५,१
अभि त्वा जरिमाहित ३,११,८
अभि त्वा देवः सविताभि १,२९,३

अभि त्वा मनुजातेन ७,३८,१
अभि त्वा वर्चसासिच० ४,८,६
अभि त्वेन्द्र वरिमतः ६,९९,१
अभि प्रेहि दक्षिणतो ४,३२,७
अभि प्रेहि माप वेन ४,८,२
अभिभूर्यज्ञो अभिभूः ६,९७,१
अभि वर्धतां पयसाभि ६,७८,२
अभिवृत्य सपत्नानभि १,२९,२
अभीवर्तेन मणिना १,२९,१
अभीवर्तो अभिभवः १,२९,४
अभिवृता हिरण्येन १०,१०,१६
अभीशुना मेया आसन् ६,१३७,२
अभीहि मन्यो ४,३२,३
अभ्यक्ताक्ता स्वरंकृता १०,१,२५
अभ्यञ्जनं सुरभि ६,१२४,३
अभ्यर्चत सुष्टुतिं ७,८७,१
अभ्रं पीबो मज्जा ९,१२ ,१८
अभ्रिये दिद्युन्नक्षत्रिये २,२,४
अमा कृत्वा पाप्मानं ४,१८,३
अमावास्ये न त्वदेता० ७,८४,४
अमित्रसेनां मघवन्न० ३,१,३
अमी ये युधमायन्ति ६,१०३,३
अमीषां चित्तानि ३,२,५
अमुक्था यक्ष्माद् दुरिता २,१०,६
अमुत्रभूयादधि ७,५५,१
अमुत्रैनमा गच्छताद् ९,३,१०
अमूः पारे पृदाक्व १,२७,१
अमूनश्वत्थ निः ८,८,३
अमून्हेतिः पतत्रिणी ६,२९,१
अमू ये दिवि सुभगे ३,७,४
अमूर्या उप सूर्ये १,४,२
अमूर्या यन्ति योषितो १,१७,१
अमोतं वासो दद्याद् ९,५,१४
अम्बयो यन्त्यध्वभिः १,४,१
अयं यो अभिशोचयिष्णुः ६,२०,३
अयं यो भूरिमूलः ६,४३,२
अयं यो वक्रो ७,५८,४
अयं यो विश्वान् ५,२२,२
अयं लोकः प्रियतमो ५,३०,१७
अयं लोको जालं ८,८,८
अयं वभ्रस्तर्पयतां ६,१३४,१
अयं विष्कन्धं सहते २,४,३
अयं स शिङ्क्ते येन ९,१५,७
अयं सहस्रमा नो ७,२३,१
अयं स्तुवान १,८,२
अयं स्राक्त्यो मणिः ८,५,४
अयं जीवतु मा मृतेन ८,२,५
अयं ते अस्म्युप न ४,३२,६
अयं ते कृत्यां १०,३,४
अयं ते योनिर्ऋत्वियो ३,२०,१
अयं दर्भो विमन्युकः ६,४३,१
अयं देवा इहैवास्त्वयं ८,१,१८
अयं देवानामसुरो १,१०,१
अयं नो नभस्पतिः ६,७९,१
अयमग्निः सत्पतिः ७,६४,१
अयमग्निरमूमुहद्यानि ३,२,२
अयमग्निरुपसद्य इह ५,३०,११
अयमस्तु धनपतिः ४,२२,३
अयमा यात्यर्यमा ६,६०,१
अयमिद् वै प्रतीवर्त ८,५,१६
अयं पन्थाः कृत्येति १०,१,१५
अयं पिपान इन्द्रः ९,४,२१
अयं प्रतिसरो मणिर्वीरो ८,५,१
अयं मणिः सपत्नहा ८,५,२
अयं मणिर्वरणो १०,३,३
अयं मे वरण १०,३,११
अयं मे वरणो १०,३,१
अयं मे हस्तो ४,१३,६
अयस्मये द्रुपदे ६,६३,३;८४,४
अया विष्ठा जनयन् ७,३,१
अयोदंष्ट्रो अर्चिषा ८,३,२
अरंघुषो निमज्य १०,४,४
अरसं प्राच्यं विषमरसं ४,७,२
अरसस्त इषो शल्यो ४,६,६
अरसस्य शर्कोटस्य ७,५८,५
अरसास इहाहयो १०,४,९
अरातीयोर्भ्रातृव्यस्य १०,६,१
अरात्यास्त्वा निर्ऋत्या १०,३,७
अरायक्षयणमसि २,१८,३
अरायमसृक् पावानं २,२५,३
अरिप्रा आपो अप १०,५,२४
अरिष्टोऽहमरिष्टगुः १०,३,१०
अरुस्राणमिदं महत् २,३,५
अर्जुनि पुनर्वो यन्तु २,२४,७
अर्धमर्धेन पयसा ५,१,९
अर्यमणं बृहस्पतिं ३,२०,७
अर्वाञ्चमिन्द्रममुतो ५,३,११
अलसालासि पूर्वा ६,१६,४
अल्गण्डून् हन्मि महता २,३१,३
अवः परेण पर एना ९,१४,१७
अवः परेण पितरं ९,१४,१८
अवकादानभिशोचा० ४,३७,१०
अवकोल्वा उदकात्मानः ८,७,९
अव जहि यातुधानानव ५,१४,२
अव ज्यामिव धन्वनो ६,४२,१
अव दिवस्तारयन्ति ७,११२,१
अवधीत् कामो मम ९,२,११
अव पद्यन्तामेषाम् ८,८,२०
अव बाधे द्विषन्तं ४,३५,७
अव मन्युरवायताव ६,६५,१
अव मा पाप्मन् सृज ६,२६,१
अवशसा निःशसा ६,४५,२
अव श्वेत पदा जहि १०,४,३
अवसृष्टा परा पत ३,१९,८
अविर्वै नाम देवतर्तेन १०,८,३१
अवैतेनारात्सीरसौ ५,६,६
अवैरहत्यायेदमा ६,२९,३
अशितावत्यतिथो ९,८,८
अशीतिभिस्तिसृभिः २,१२,४
अश्मवर्म मेऽसि यो ५,१०,१-७
अश्रमदियमर्यमन् ६,६०,२
अश्रूणि कृपमाणस्य ५,१९,१३
अश्रेष्माणो अधारयन् ३,९,२
अश्वत्थो दर्भो वीरुधां ८,७,२०
अश्वत्थो देवसदनः ५,४,३,६,९५,१
अश्वस्यास्नः संपतिता ५,५,९
अश्वस्याश्वतरस्य ४,४,८
अश्वावतीर्गोमतीः ३,१६,७
अश्विना त्वाग्रे ३,४,४
अश्विना ब्रह्मणा ५,२६,१२
अश्विना सारघेण ६,६९,२,९,१,१९
अष्ट च मेऽशीतिश्च ५,१५,८
अष्ट जाता भूता ८,९,२१

अष्टाचक्रा नवद्वारा १०,२,३१
अष्टापदी चतुरक्षी ५,१९,७
अष्टेन्द्रस्य षड् यमस्य ८,९,२३
असच्छाखां प्रतिष्ठन्तीं १०,७,२१
असदन् गावः ७,१०१,१
असद् भूम्याः समभवत् ४,१९,६
असंतापे सुतपसौ ४,२६,३
असन्मन्त्राद् दुष्वप्न्याद् ४,९,६
असपत्नं नो अधराद् ८,५,१७
असर्ववीरश्चरतु ९,२,१४
असितं ते प्रलयनं १,२३,३
असितस्य ते ब्रह्मणा १,१४,४
असितस्य तैमातस्य ५,१३,६
असुराणां दुहितासि ६,१००,३
असुरास्त्वा न्यखनन् ६,१०९,३
असूतिका रामाय० ६,८३,३
असौ मे स्मरतादिति ६,१३०,२
असौ या सेना मरुतः ३,२,६
असौ यो अधराद् २,१४,३
अस्थाद् द्यौरस्थात् ६,४४,१;७७,१
अस्थिजस्य किलासस्य १,२३,४
अस्थिभ्यस्ते मज्जभ्यः २,३३,६
अस्थिस्रंसं परुस्रंसम् ६,१४,१
अस्मिन्निन्द्रो नि दधातु ८,५,२१
अस्मिन् वसु वसवो १,९,१
अस्मै क्षत्रमग्नीषोमा ६,५४,२
अस्मै क्षत्राणि धारयन्तं ७,८३,२
अस्मै ग्रामाय प्रदिशः ६,४०,२
अस्मै द्यावापृथिवी ४,२२,४
अस्मै मणिं वर्म बध्नन्तु ८,५,१०
अस्मै मृत्यो अधि ८,२,८
अस्य देवाः प्रदिशि १,९,२
अस्य वामस्य पलितस्य ९,१४,१
अस्येन्द्र कुमारस्य ५,२३,२
अस्रामस्त्वा हविषा १,३१,३
अहं राष्ट्री संगमनी ४,३०,२
अहं रुद्राय धनुरा ४,३०,५
अहं रुद्रेभिर्वसुभिः ४,३०,१
अहं वदामि नेत्त्वं ७,३९,४
अहं विवेच पृथिवीमुत ६,६१,२
अहं सुवे पितरमस्य ४,३०,७
अहं सोममाहनसं ४,३०,६
अहं गृभ्णामि मनसा ३,८,६;६,९४,२
अहं जजान पृथिवीमुत ६,६१,३
अहन्नहिं पर्वते २,५,६
अहमस्मि सहमानाथो ३,१८,५
अहमेनावुदतिष्ठिपं ७,१००,२
अहमेव वात इह ४,३०,८
अहमेव स्वयमिदं ४,३०,३
अहमेवास्म्यमावास्या ७,८४,२
अहा अरातिमविदः २,१०,७
अहीनां सर्वेषां विषं १०,४,२०
अहोरात्राभ्यां नक्षत्रेभ्यः ६,१२८,३
अह्ने च त्वा रात्रये ८,२,२०
आ क्रन्दय धनपते २,३६,६
आ क्रन्दय बलमोजो ६,१२६,२
आगच्छत आगतस्य ६,८२,१
आगन् रात्री संगमनी ७,८४,३
आगादुदगादयं २,९,२
आ गावो अग्मन्नुत ४,२१,१
आजामि त्वाजन्या ३,२५,५
आजुह्वान ईड्यो ५,१२,३
आज्यं बिभर्ति ९,४,७
आज्यस्य परमेष्ठिन् १,७,२
आञ्जनस्य मदुघस्य ६,१०२,३
आतन्वाना आयच्छन्तो ६,६६,२
आतिष्ठन्तं परि विश्वे ४,८,३
आ ते ददे वक्षणाभ्यः ७,११९,१
आ ते नयतु सविता २,३६,८
आ ते प्राणं सुवामसि ७,५५,६
आ ते योनिं गर्भ एतु ३,२३,२
आ ते स्तोत्राणि ५,११,९
आतोदिनौ नितोदिनावथो ७,१००,३
आत्मानं पितरं ९,५,३०
आ त्वा गन् राष्ट्रं ३,४,१
आ त्वागमं शंतातिभिः ४,१३,५
आ त्वा चृतत्वर्यमा ५,२८,१२
आ त्वा विशन्तु सुतास २,५,४
आ त्वा हार्षमन्तरभूः ६,८७,१
आदङ्गा कुविदङ्गा २,३,२
आ दधामि ते पदं २,१२,८
आदानेन संदानेन ६,१०४,१
आदित् पश्याम्युत ३,१३,६
आदित्य चक्षुरा दत्स्व ५,२१,१०
आदिनवं प्रतिदीव्ने ७,११४,४
आधीपर्णां कामशल्याम् ३,२५,२
आ नयैतमा रभस्व ९,५,१
आनृत्यतः शिखण्डिनो ४,३७,७
आ नो अग्ने सुमतिं २,३६,१
आ नो भर मा परि ष्ठा ५,७,१
आ नो यज्ञं भारती ५,१२,८
आन्त्रेभ्यस्ते गुदाभ्यो २,३३,४
आप इद् वा उ भेषजीः ३,७,५;६,९१,३
आपः पृणीत भेषजं १,६,३
आ पर्जन्यस्य ३,३१,११
आ पश्यति प्रति ४,२०,१
आपो अग्रं दिव्या ८,७,३
आपो अग्रे विश्वमावन् ४,२,६
आपो अस्मान् मातरः ६,५१,२
आपो भद्रा घृतम् ३,१३,५
आपो यद् वः शोचिस्तेन २,२३,४
आपो यद् वस्तपस्तेन २,२३,१
आपो यद् वस्तेजस्तेन २,२३,५
आपो यद् वोऽर्चिस्तेन २,२३,३
आपो यद् वो हरस्तेन २,२३,२
आपो वत्सं जनयन्तीः ४,२,८
आपो विद्युदभ्रं ४,१५,९
आपो हि ष्ठा मयो १,५,१
आप्नोतीमं लोकम् ९,११,१३
आ प्रत्यञ्चं दाशुषे ७,४१,२
आ प्र द्रव परमस्याः ३,४,५
आबयो अनाबयो ६,१६,१
आभूत्या सहजा वज्र ४,३१,६
आ मन्द्रैरिन्द्र हरिभिः ७,१२२,१
आ मा पुष्टे च पोषे ३,१०,७
आ मारुक्षत् पर्णमणिः ३,५,५
आ मारुक्षद् देवमणिः ८,५,२०
आमे सुपक्वे शबले ५,२९,६
आ यं विशन्तीन्दवो ६,२,२
आयं गौः पृश्निरक्रमीद् ६,३१,१
आयने ते परायणे ६,१०६,१
आयमगन्त्संवत्सरः ३,१०,८
आयमगन्त्सविता क्षुरेण ६,६८,१

आयमगन् पर्णमणिः ३,५,१
आयमगन् युवा भिषक् १०,४,१५
आ ययाम सं बबर्ह ९,३,३
आ यातु मित्र ऋतुभिः ३,८,१
आयुरस्मै धेहि २,२९,२
आयुरस्यायुर्मे दाः २,१७,४
आयुर्ददं विपश्चितं ६,५२,३
आयुर्दा अग्ने जरसं २,१३,१
आयुर्यत् ते अतिहितं ७,५५,३
आयुष्मतामायुष्कृतां ३,३१,८
आ यो धर्माणि प्रथमः ५,१,२
आ रभस्व जातवेदो १,७,६
आ रभस्वेमाममृतस्य ८,२,१
आरादरातिं निर्ऋतिं ८,२,१२
आरे अभूद् विषमरौद् विषे १०,४,२६
आरे ऽसावस्मदस्तु १,२६,१
आर्तिरवर्तिर्निर्ऋतिः १०,२,१०
आलिगी च विलिगी ५,१३,७
आवतस्त आवतः ५,३०,१
आ वात वाहि भेषजं ४,१३,३
आविष्कृणुष्व रूपाणि ४,२०,५
आविष्टिताघविषा पृदाकूः ५,१८,३
आविः सन्निहितं १०,८,६
आ वृषायस्व श्वसिहि ६,१०१,१
आशानामाशापालेभ्यः १,३१,१
आशामाशां वि ४,१५,८
आशीर्ण ऊर्जमुत २,२९,३
आशृण्वन्तं यवं देवं ६,१४२,२
आसुरी चक्रे प्रथमेदं १,२४,२
आ सुष्वयन्ती यजते ५,१२,६
आ सुस्रसः सुस्रसो ७,८०,१
आसो बलासो ९,१३,१०
आस्नस्ते गाथा अभवन् १०,१०,२०
आहं खिदामि ते ६,१०२,२
आहं तनोमि ते ४,४,७;६,१०१,३
आ हरामि गवां २,२६,५
आहार्षमविदं ८,१,२०
आहुतास्यभिहुतः ६,१३३,२
इटस्य ते वि चृतामि ९,३,१८
इडया जुह्वतो वयं ३,१०,११
इडायास्पदं घृतवत् ३,१०,६
इडैवास्माँ अनु वस्तां ७,२८,१
इतश्च यदमुतश्च १,२०,३
इतो जयेतो वि जय ८,८,२४
इत्थं श्रेयो मन्यमाने ८,९,२२
इदं यत् कृष्णः शकुनिः ७,६६,१-२
इदं यत् प्रेण्यः शिरो ६,८९,१
इदं व आपो हृदयमयं ३,१३,७
इदं विद्वानाञ्जन ४,९,७
इदं विष्कन्धं सहत १,१६,३
इदं विष्णुर्वि चक्रमे ७,२७,४
इदं सवितर्वि जानीहि १०,८,५
इदं हविर्यातुधानान् १,८,१
इदं हिरण्यं गुल्गुल्वयम् २,३६,७
इदं खनामि भेषजं ७,३९,१
इदं जनासो विदथ १,३२,१
इदं तद्युज उत्तरमिन्द्रं ६,५४,१
इदं तृतीयं सवनं ६,४७,३
इदं ते हव्यं घृतवत् ७,७०,२
इदं देवा शृणुत ये २,१२,२
इदमाज्यं घृतवज्जुषाणाः ९,२,८
इदमादानमकरं ६,१०४,२
इदमापः प्र वहतावद्यं ७,९४,३
इदमिदमेवास्य रूपं ९,५,२४
इदमिद् वा उ भेषजं ६,५७,१
इदमिन्द्र शृणुहि २,१२,३
इदमुग्राय बभ्रवे ७,११४,१
इदं पैद्वो अजायत १०,४,७
इदावत्सराय परि० ६,५५,३
इध्मेनाग्न इच्छमानो ३,१५,३
इन्द्र उक्थामदानि ५,२६,३
इन्द्र एतमदीधरद् ६,८७,३
इन्द्र एतां ससृजे २,२९,७
इन्द्रः प्राङ् तिष्ठन् ९,१२,२०
इन्द्र क्षत्रमभि वामं ७,८९,२
इन्द्र चित्तानि मोहय० ३,२,३
इन्द्र जठरं नव्यो २,५,२
इन्द्र जहि पुमांसं ८,४,२४
इन्द्र जुषस्व प्र वहा २,५,१
इन्द्रपुत्रे सोमपुत्र ३,१०,१३
इन्द्रमहं वणिजं ३,१५,१
इन्द्रं मित्रं वरुणं ९,१५,२८
इन्द्रवायू उभाविह ३,२०,६
इन्द्रश्चकार प्रथमं ६,६५,३
इन्द्र सेनां मोहय ३,१,५
इन्द्रस्तुरुषाण्मित्रो २,५,३
इन्द्रस्य कुक्षिरसि ७,११६,१
इन्द्रस्य गृहोऽसि ५,६,११
इन्द्रस्य नु प्रा वोचं २,५,५
इन्द्रस्य प्रथमो रथो १०,४,१
इन्द्रस्य भाग स्थ १०,५,८
इन्द्रस्य मन्महे ४,२४,१
इन्द्रस्य या मही २,३१,१
इन्द्रस्य वचसा वयं ६,८५,२
इन्द्रस्य वरूथमसि ५,६,१४
इन्द्रस्य वर्मासि ५,६,१३
इन्द्रस्य शर्मासि ५,६,१२
इन्द्रस्यौज स्थेन्द्रस्य १०,५,१-६
इन्द्रस्यौजो मरुताम् ६,१२५,३
इन्द्रस्यौजो वरुणस्य ९,४,८
इन्द्रः सीतां नि गृह्णातु ३,१७,४
इन्द्रः सुत्रामा स्ववाँ ७,९६,१
इन्द्रः सेना मोहयतु ३,१,६
इन्द्राग्नी काम सरथं ९,२,९
इन्द्राणी भसद् वायुः ९,१२,८
इन्द्राय भागं परि त्वा ९,५,२
इन्द्राय सोममृत्विजः ६,२,१
इन्द्रा याहि मे हवम् ५,८,२
इन्द्रावरुणा मधु ७,६०,२
इन्द्रावरुणा सुत ७,६०,१
इन्द्रा सोमा तपतं ८,४,१
इन्द्रासोमा दुष्कृतो ८,४,३
इन्द्रासोमा परि वां ८,४,६
इन्द्रासोमा वर्तयतं ८,४,४-५
इन्द्रासोमा समघशंसं ८,४,२
इन्द्रेण दत्तो वरुणेन २,२९,४
इन्द्रेण मन्युना ७,९८,१
इन्द्रेन्द्र मनुष्याः ३,४,६
इन्द्रेमं प्रतरं कृधि ६,५,२
इन्द्रे लोका इन्द्रे तप १०,७,३०
इन्द्रो जघान प्रथमं १०,४,१८
इन्द्रो जयाति न परा ६,९८,१
इन्द्रो जातो मनुष्ये ४,११,३

इन्द्रोतिभिर्बहुलाभिः ७,३२,१
इन्द्रो दिवोऽधिपतिः ५,२४,११
इन्द्रो मन्थतु मन्थिता ८,८,१
इन्द्रो मेऽहिमरन्धयत् १०,४,१६-१७
इन्द्रो यज्वने गृणते ४,२१,२
इन्द्रो यातूनामभवत् ८,४,२१
इन्द्रो युनक्तु बहुधा ५,२६,११
इन्द्रो रूपेणाग्निर्वहेन ४,११,७
इन्द्रो ह चक्रे त्वा २,२७,३
इम उप्ता मृत्युपाशा ८,८,१६
इमं यवमष्टायोगैः ६,९१,१
इमं रथमधि ये ९,१४,३
इमं वीरमनु हर्षध्वम् ६,९७,३
इमं गोष्ठं पशवः २,२६,२
इममग्न आयुषे वर्चसे २,२८,५
इममादित्या वसुना ५,२८,४
इममिन्द्र वर्धय ४,२२,१
इममोदनं नि दधे ४,३४,८
इमं बिभर्मि वरणं १०,३,१२
इमं मे अग्ने पुरुषं ६,१११,१
इमं मे कुष्ठ पूरुषं ५,४,६
इमा आपः प्र भरामि ३,१२,९;९,३,२३
इमां शालां सविता ३,१२,४
इमां खनाम्योषधिं ३,१८,१
इमा ब्रह्म बृहद्दिवः ५,२,८
इमामग्ने शरणिं ३,१५,४
इमामेषां पृथिवीं १०,८,३६
इमा याः पञ्च प्रदिशो ३,२४,३
इमा या देवीः प्रदिशः २,१०,४
इमा या स्तिस्रः पृथिवीः ६,२१,१
इमा यास्ते शतं ७,३६,२
इमास्तिस्रो देवपुरा ५,२८,१०
इमे गृहा मयोभुव ७,६२,२
इमे मयूखा उप १०,७,४४
इयं वीरुन्मधुजाता १,३४,१;७,५८,२
इयं वेदिः परो अन्तः ९,१५,१४
इयं कल्याण्यजरा १०,८,२६
इयमग्ने नारी पतिं २,३६,३
इयमन्तर्वदति जिह्वा ५,३०,१६
इयमेव सा या प्रथमा ३,१०,४;८,९,११
इयं पित्र्या राष्ट्र्येत्वग्रे ४,१,२
इरेव नोप दस्यति ३,२९,६
इषुरिव दिग्धा नृपते ५,१८,१५
इष्टं च वा एष पूर्तं ९,८,१
इष्वा ऋजीयः पततु ५,१४,१२
इह तेऽसुरिह प्राण ८,१,३
इह पुष्टिरिह रस ३,२८,४
इह प्र ब्रूहि यतमः ८,३,८
इह ब्रवीतु य ईमङ्ग ९,१४,५
इहा यन्तु प्रचेतसो ८,७,७
इहेदसाथ न परो ३,८,४
इहैधि पुरुष सर्वेण ५,३०,६
इहैव गाव एतनेहो ३,१४,४
इहैव ध्रुवां नि मिनोमि ३,१२,१
इहैव ध्रुवा प्रति तिष्ठ ३,१२,२
इहैव सन्तः प्रति दद्म ६,११७,२
इहैव स्त मानु गात ७,६२,७
इहैव स्त माप याता ६,७३,३
इहैव स्तं प्राणापानौ ३,११,६
इहैव हवमा यात १,१५,२
इहैवाग्ने अधि धारया ७,८७,३
इहैवाभि वि तनूभे १,१,३
इहैवैधि माप च्योष्ठाः ६,८७,२
ईजानानां सुकृतां ९,५,१२
ईडे अग्निं स्वावसुं ७,५२,३
ईर्माभ्यामयनं जातं १०,१०,२१
ईर्ष्याया ध्राजिं प्रथमां ६,१८,१
ईशानां त्वा भेषजा ४,१७,१
ईशाना वार्याणां १,५,४
उक्षान्नाय वशान्नाय ३,२१,६
उग्रं पश्ये राष्ट्रभृत् ६,११८,२
उग्रो राजा मन्यमानो ५,१९,६
उच्चैर्घोषो दुन्दुभिः ५,२०,१
उच्छुष्मौषधीनां ४,४,४
उच्छ्रयस्व बहुर्भव ६,१४२,१
उज्जिहीध्वे स्तनयति ८,७,२१
उत ग्रा व्यन्तु देव ७,५१,२
उत देवा अवहितं ४,१३,१
उत नग्ना बोभुवती ५,७,८
उत पुत्रः पितरं ५,१,८
उत प्रहामतिदीवा ७,५२,६
उत यत् पतयो दश ५,१७,८
उत यो द्यामतिसर्पात् ४,१६,४
उत हन्ति पूर्वासिनं १०,१,२७
उतामृतासुर्व्रत एमि ५,१,७
उतारब्धान् स्पृणुहि ८,३,७
उतासि परिपाणं ४९,३
उतेदानीं भगवन्तः ३,१६,४
उतेयं भूमिर्वरुणस्य ४,१६,३
उतैषां पितोत वा १०,८,२८
उतो अस्य बन्धुकृत् ४,१९,१
उत्क्रामातः परि ९,५,६
उत्क्रामातः पुरुष ८,१,४
उत्तमो अस्योषधीनां ६,१५,१;८,५,११
उत्तमो नाम कुष्ठासि ५,४,९
उत्तरस्त्वमधरे ते ४,२२,६
उत्तराहमुत्तर ३,१८,४
उत्तरेणेव गायत्री १०,८,४१
उत्तरं द्विषतो मामयं १०,६,३१
उत्तानपर्णे सुभगे ३,१८,२
उत्तिष्ठताव पश्यते ७,७५,१
उत्तुदस्त्वोत्तुदतु मा ३,२५,१
उत्त्वा द्यौरुत्पृथिवी ८,१,१७
उत्त्वा मृत्योरपीपरं ८,१,१९
उत्त्वाहार्षं पञ्चशलात् ८,७,२८
उत् पुरस्तात् सूर्य एति ५,२३,६
उत्समक्षितं व्यचन्ति ४,२७,२
उत् सूर्यो दिव एति ६,५२,१
उदगातां भगवती २,८,१; ६,१२१,३
उदग्रभं परिपाणाद् ४,२०,८
उदङ् जातो हिमवतः ५,४,८
उदप्रुतो मरुतस्ताँ ६,२२,३
उदरात् ते क्लोम्नो ९,१३,१२
उदसौ सूर्यो अगाद् १,२९,५
उदस्य श्यावौ विथुरौ ७,१००,१
उदायुरुद् बलमुत्कृत ५,९,८
उदायुषा समायुषा ३,३१,१०
उदितस्त्रयो अक्रमन् ४,३,१
उदीची दिक्सोमो ३,२७,४
उदीच्या दिशः शालाया ९,३,२८
उदीरयत मरुतः ४,१५,५
उदुत्तमं वरुण पाशं ७,८८,३
उदुत्सं शतधारं ३,२४,४

उदुषा उदु सूर्य ४,४,२
उदेणीव वारण्यभि ५,१४,११
उदेनमुत्तरं नयाग्ने ६,५,१
उदेनं भगो अग्रभीद् ८,१,२
उद्धर्षन्तां मघवन् ३,१९,६
उद्धर्षिणं मुनिकेशं ८,६,१७
उद्भिन्दतीं संजयन्तीं ४,३८,१
उद्यन्नादित्यः क्रिमीन् २,३२,१
उद्यानं ते पुरुष ८,१,६
उद्वयं तमसस्परि ७,५५,७
उद्वेपमाना मनसा ५,२१,२
उन्मादयत मरुतः ६,१३०,४
उन्मुञ्चन्तीर्वि वरुणा ८,७,१०
उन्मुञ्च पाशांस्त्वमग्न ६,११२,२
उपजीका उद्धरन्ति २,३,४
उप त्वा देवो अग्र ७,१५,३
उप त्वा नमसा वयं ३,१५,७
उप द्रव पयसा ७,७७,६
उप प्रवद मण्डूकि ४,१५,१४
उप प्रागात् सहस्राक्षो ६,३७,१
उप प्रागाद्देवो अग्नी १,२८,१
उप प्रियं पनिप्नतं ७,३३,१
उपब्दे पुनर्वो यन्तु २,२४,६
उपमितां प्रतिमितां ९,३,१
उप श्रेष्ठा न आशिषो ४,२५,७
उव श्वासय पृथिवी ६,१२६,१
उप हरति प्रति ९,१०,९
उप हरति हवींष्या ९,७,३
उपहूता इह गावः ७,६२,५
उपहूता भूरिधनाः ७,६२,४
उपहूतो वाचस्पतिः १,१,४
उपहूतौ सयुजौ ६,१४०,३
उप ह्वये सुदुघां ७,७७,७; ९,१५,४
उपावसृज त्मन्या ५,१२,१०
उपाहृतमनुबुद्धं १०,१,१९
उपेहोपपर्चनास्मिन् ९,४,२३
उपैनं विश्वरूपाः ९,१२,२६
उपोहश्च समूहश्च ३,२४,७
उभा जिग्यथुर्न परा ७,४५,१
उभाभ्यां देव सवितः ६,१९,३
उभोभयाविन्नुप धेहि ८,३,३
उरुगूलाया दुहिता ५,१३,८
उरुव्यचसाऽग्नेर्धाम्ना ५,२७,८
उरुव्यचा नो महिषः ५,३,८
उलूकयातुं शुशुलूकयातुं ८,४,२२
उलूखले मुसले यश्च १०,९,२६
ऊरुभ्यां ते अष्ठीवद्भ्यां २,३३,५
ऊर्ज एहि स्वध एहि ८,११,४
ऊर्जमस्मा ऊर्जस्वती २,२९,५
ऊर्ज बिभ्रद् वसुवनिः ७,६२,१
ऊर्जस्वती पयस्वती ९,३,१६
ऊर्जां च वा एष स्फातिं ९,८,३
ऊर्ध्वं भरन्तमुदकं १०,८,१४
ऊर्ध्वा अस्य समिधो ५,२७,१
ऊर्ध्वा दिग्बृहस्पतिः ३,२७,६
ऊर्ध्वा यस्यामतिर्भा ७,१५,२
ऊर्ध्वाया दिशः शालाया ९,३,३०
ऊर्ध्वो नु सृष्टास्तिर्यङ् नु १०,२,२८
ऊर्ध्वो बिन्दुरुदचरद् १०,१०,१९
ऋचं साम यजामहे ७,५६,१
ऋचं साम यदप्राक्षं ७,५७,१
ऋचः पदं मात्रया ९,१५,१९
ऋचा कपोतं नुदत ६,२८,१
ऋचा कुम्भीमध्यग्नौ ९,५,५
ऋचो अक्षरे परमे ९,१५,१८
ऋतवस्तमबध्नत १०,६,१८
ऋतस्य पन्थामनु तिस्रः ८,९,१३
ऋतस्यर्तेनादित्या ६,११४,२
ऋतावानं वैश्वानरम् ६,३६,१
ऋतुभिष्ट्वार्तवैरायुषे ५,२८,१३
ऋतुभ्यष्ट्वार्तवेभ्यो माद्भ्यः ३,१०,१०
ऋतून् यज ऋतुपतीन् ३,१०,९
ऋतेन स्थूणामधि ३,१२,६
ऋधङ्मन्त्रो योनिं य ५,१,१
ऋभुरसि जगच्छन्दा ६,४८,२
ऋषी बोधप्रतीबोधा० ५,३०,१०
एकं रजस एना ५,११,६
एकचक्रं वर्तत १०,८,७
एकया च दशभिश्चा ७,४,१
एकशतं लक्ष्म्यो३ मर्त्यस्य ७,१२०,३
एकशतं विष्कन्धानि ३,९,६
एकशतं ता जनता ५,१८,१२
एका च मे दश च मे ५,१५,१
एकाष्टका तपसा ३,१०,१२
एकैकयैषा सृष्ट्या ३,२८,१
एको गौरेक ८,९,२६
एको बहूनामसि ४,३१,४
एको वो देवोऽप्यतिष्ठत् ३,१३,४
एजदेजदजग्रभं ४,५,४
एत उ त्ये पतयन्ति ८,४,२०
एतं वो युवानं ९,४,२४
एतं सधस्थाः परि ६,१२३,१
एतद्धि शृणु मे १०,१,२८
एतद् वा उ स्वादीयो ९,८,९
एतद् वै विश्वरूपं ९,१२,२५
एतद् वो ज्योतिः पितरः ९,५,११
एतमिध्मं समाहितं १०,६,३५
एतं भागं परिददामि ६,१२२,१
एता एना व्याकरं ७,१२०,४
एता देवसेनाः ५,२१,१२
एतास्ते अग्ने समिधः ५,२९,१४
एतास्त्वाजोप यन्तु ९,५,१५
एतु तिस्रः परावतः ६,७५,३
एते वै प्रियाश्चाप्रिया ९,७,६
एधोऽस्येधिषीय ७,९४,४
एना व्याघ्रं परिषस्वजानाः ४,८,७
एन्येका श्येन्येका कृष्ण ६,८३,२
एमं यज्ञमनुमतिर्जगाम ७,२१,५
एमं भज ग्रामे अश्वेषु ४,२२,२
एमां कुमारस्तरुण ३,१२,७
एयमगन्नोषधीनां ४,३७,६
एयमगन् पतिकामा २,३०,५
एयमगन् बर्हिषा ५,२६,६
एवा महान् बृहद्दिवा ५,२,९
एवो ष्वस्मिन्निर्ऋते ६,८४,३
एष ते यज्ञो यज्ञपते ७,१०२,६
एष यज्ञानां विततो ४,३४,५
एष वा अतिथिर्यच्छ्रोत्रियः ९,८,७
एषा ते कुलपा १,१४,३
एषा ते राजन् कन्या १,१४,२
एषा पशून्त्सं क्षिणाति ३,२८,२
एषामहं समासीनानां ७,१३,३
एषामहमायुधा ३,१९,५

एषा सनत्नी सनमेव १०,८,३०
एह यन्तु पशवो ये २,२६,१
एह यातु वरुणः ६,७३,१
एहि जीवं त्रायमाणं ४,९,१
एह्यश्मानमा तिष्ठाश्मा २,१३,४
ऐतु प्राण एतु मनः ५,३०,१३
ऐनान् द्यतामिन्द्राग्नी ६,१०४,३
ऐन्द्राग्नं वर्म बहुलं ८,५,१९
ऐषां यज्ञमुत वर्चो १,९,४
ऐषु नह्य वृषाजिनं ६,६७,३
ओको अस्य मूजवन्तः ५,२२,५
ओजोऽस्योजो मे २,१७,१
ओता आपः कर्मण्या ६,२३,२
ओते मे द्यावा ५,२३,१;६,९४,३
ओषधीनामहं वृण १०,४,२१
ओषधीरेव रथन्तरेण ८,११,७
ओषधीरेवास्मै रथन्तरं ८,११,९
क इदं कस्मा अदात् ३,२९,७
कः पृश्निं धेनुं ७,१०९,१
कति देवाः कतमे १०,२,४
कथं वातो नेलयति १०,७,३७
कथं गायत्री त्रिवृतं ८,९,२०
कथं महे असुराय ५,११,१
करम्भं कृत्वा तिर्यं ४,७,३
कर्णाभ्यां ते कङ्कूषेभ्यः ९,१३,२
कर्णा श्वावित् तदब्रवीद् ५,१३,९
कर्शफस्य विशफस्य ३,९,१
कल्याणि सर्वविदे ६,१०७,४
कश्यपस्त्वामसृजत ८,५,१४
कश्यपस्य चक्षुरसि ४,२०,७
कस्तं प्र वेद क उ ९,१,६
कस्मादङ्गाद् दीप्यते १०,७,२
कस्मान्नु गुल्फावधरौ १०,२,२
कस्मिन्नङ्गे तपो अस्याधि १०,७,१
कस्मिन्नङ्गे तिष्ठति १०,७,३
कः सप्त खानि वि १०,२,६
कामस्येन्द्रस्य वरुणस्य ९,२,६
कामो जज्ञे प्रथमो ९,२,१९
कियता स्कम्भः प्र विवेश १०,७,९
किलासं च पलितं १,२३,२
कीर्तिं च वा एष ९,८,५
कुतस्तौ जातौ कतमः ८,९,१
कुलायेऽधि कुलायं ९,३,२०
कुहूं देवीं सुकृतं ७,४९,१
कुहूर्देवानाममृत ७,४९,२
कृणोमि ते प्राजापत्यम् ३,२३,५
कृणोमि ते प्राणापानौ ८,२,११
कृतं मे दक्षिणे हस्ते ७,५२,८
कृतव्यधनि विध्य ५,१४,९
कृत्याकृतं वलगिनं ५,३१,१२
कृत्याकृतो वलगिनो १०,१,३१
कृत्यादूषिरयं मणिः २,४,६
कृत्याः सन्तु कृत्या० ५,१४,५
कृष्णं नियानं ६,२२,१;९,१५,२२
केन देवाँ अनु क्षियति १०,२,२२
केन पर्जन्यमन्वेति १०,२,१९
केन पार्ष्णी आभृते १०,२,१
केन श्रोत्रियमाप्नोति १०,२,२०
केनापो अन्वतनुत १०,२,१६
केनेमां भूमिमौर्णोत् १०,२,१८
केनेयं भूमिर्विहिता १०,२,२४
केवलीन्द्राय दुदुहे ८,९,२४
कैरात पृश्न उपतृण्य ५,१३,५
कैरातिका कुमारिका १०,४,१४
को अस्मिन्नापो व्यदधाद् १०,२,११
को अस्मिन् प्राणम् १०,२,१३
को अस्मिन् यज्ञम् १०,२,१४
को अस्मिन् रूपम् १०,२,१२
को अस्मिन् रेतो १०,२,१७
को अस्मै वासः पर्य १०,२,१५
को अस्य बाहू समभरद् १०,२,५
को अस्या नो द्रुहो ७,१०८,१
को ददर्श प्रथमं ९,१४,४
को नु गौः क एकऋषिः ८,९,२५
को विराजो मिथुनत्वं ८,९,१०
क्रमध्वमग्निना नाकम् ४,१४,२
क्रव्यादमग्ने रुधिरं ५,२९,१०
क्रूरमस्या आशसनं ५,१९,५
क्रोड आसीज्जामि० ९,४,१५
क्रोडौ ते स्तां पुरोडाशौ १०,९,२५
क्रोधो वृक्कौ मन्युराण्डौ ९,१२,१३
क्लीब क्लीबं त्वाकरं ६,१३८,३
क्लीबं कृध्योपशिनम् ६,१३८,२
क्व प्रेप्सन्ती युवती १०,७,६
क्व प्रेप्सन् दीप्यते १०,७,४
क्वार्धमासाः क्व यन्ति १०,७,५
क्षत्रेणाग्ने स्वेन सं २,६,४
क्षीरे मा मन्थे यतमो ५,२९,७
क्षुत् कुक्षिरिरा वनिष्ठुः ९,७,१२
क्षुधामारं तृष्णामारम० ४,१७,६
क्षेत्रियात् त्वा निर्ऋत्या २,१०,१
खण्वखा३इ खैमखा३इ ४,१५,१५
गणास्त्वोप गायन्तु ४,१५,४
गन्धर्वाप्सरसः सर्पान् ८,८,१५
गन्धारिभ्यो मूजवद्भ्यो ५,२२,१४
गर्भं ते मित्रावरुणौ ५,२५,४
गर्भं धेहि सिनीवालि ५,२५,३
गर्भो अस्योषधीनां ५,२५,७;६,९५,३
गायत्रेण प्रति मिमीते ९,१५,२
गावः सन्तु प्रजाः ९,४,२०
गावो भगो गाव इन्द्रो ४,२१,५
गिरावरगराटेषु ६,६९,१
गिरिमेनाँ आ वेशय २,२५,४
गुदा आसन्त्सिनीवाल्याः ९,४,१४
गृहमेधी गृहपतिः ८,१०,३
गोभिष्टरेमामतिं ७,५२,७
गोभ्यो अश्वेभ्यो ९,३,१३
गोमनिं वाचमुदेयं ३,२०,१०
गौरमीमेदभि वत्सं ९,१५,६
गौरिन्मिमाय सलिलानि ९,१५,२१
गौरिव तान् हन्यमाना ५,१८,११
ग्रीवाभ्यस्त उष्णिहाभ्यः २,३३,२
ग्रीवास्ते कृत्ये पादौ १०,१,२१
ग्रीष्मो हेमन्तः शिशिरो ६,५५,२
घर्मः समिद्धो अग्निना ८,८,१७
घृतं ते अग्ने ७,८७,६
घृतमप्सराभ्यो वह ७,११४,२
घृतं प्रोक्षन्ती सुभगा १०,९,११
घृतह्रदा मधुकूलाः ४,३४,६
घृतादुल्लुप्तं मधुना ५,२८,१४
घृतेन सीता मधुना ३,१७,९
घोरा ऋषयो नमो २,३५,४
चक्षुरसि चक्षुर्मे २,१७,६

चक्षुषा ते चक्षुर्हन्मि ५,१३,४
चक्षुषो हेते मनसो ५,६,९
चतस्रश्च मे चत्वारिंशच्च ५,१५,४
चतस्रो दिवः प्रदिशः १,११,२
चतुरः कुम्भांश्चतुर्धा ४,३४,७
चतुर्धा रेतो अभवद् १०,१०,२९
चतुष्टयं युज्यते १०,२,३
चत्वारि वाक् परिमिता ९,१५,२७
चन्द्रमा नक्षत्राणाम् ५,२४,१०
चन्द्र यत् ते तपस्तेन २,२२,१
चन्द्र यत् ते तेजस्तेन २,२२,५
चन्द्र यत् तेऽर्चिस्तेन २,२२,३
चन्द्र यत् ते शोचिस्तेन २,२२,४
चन्द्र यत् ते हरस्तेन २,२२,२
चेतो हृदयं यकृन्मेधा ९,१२,११
च्युता चेयं बृहती ९,२,१५
छन्दः पक्षे उषसा ८,९,१२
छन्दांसि यज्ञे मरुतः ५,२६,५
जगता सिन्धुं दिव्य० ९,१५,३
जङ्गिडो जम्भाद् २,४,२
जनाद् विश्वजनीनात् ७,४६,१
जरायुजः प्रथमः १,१२,१
जरायै त्वा परि ३,११,७
जवस्ते अर्वन्निहितो ६,९२,२
जहि त्वं काम मम ९,२,१०
जातवेदो नि वर्तय ६,७७,३
जानीत स्मैनं परमे ६,१२३,२
जाया इद् वो अप्सरसो ४,३७,१२
जालाषेणाभि षिञ्चत ६,५७,२
जितमस्माकमुद्भिन्नमस्माकंष्ठ१०,५,३६
जिह्वा ज्या भवति ५,१८,८
जिह्वाया अग्रे मधु १,३४,२
जीवतां ज्योतिः ८,२,२
जीवलां नघारिषां ८,२,६;७,६
जीवेभ्यस्त्वा समुद्रे ८,१,१५
जुष्टो दमूना अतिथिः ७,७७,९
जूर्णि पुनर्वो यन्तु २,२४,५
ज्याके परि णो १,२,२
ज्याघोषा दुन्दुभयो ५,२१,९
ज्यायस्वन्तश्चित्तिनो ३,३०,५
ज्यायान्निमिषतोऽसि ९,२,२३
ज्येष्ठघ्न्यां जातो ६,११०,२
ज्योतिष्मतो लोकान् ९,११,१४
तं वृक्षा अप सेधन्ति ५,१९,९
तक्मन् भ्रात्रा बलासेन ५,२२,१२
तक्मन् मूजवतो ५,२२,७
तक्मन् व्याल वि गद ५,२२,६
ततं तन्तुमन्वेके ६,१२२,२
ततस्ततामहास्ते ५,२४,१७
तता अवरे ते ५,२४,१६
तथा तदग्ने कृणु ५,२९,२
तदग्निराह तदु ८,५,५
तदग्ने चक्षुः प्रति ८,३,२१
तदिदास भुवनेषु ५,२,१
तदू षु ते महत् पृथु० ५,१,५
तद् ब्रह्म च तपश्च ८,१३,१६
तद् भद्राः समगच्छन्त १०,१०,१७
तद्यस्मा एवं विदुषे ८,१५,१
तद्वा अथर्वणः शिरो १०,२,२७
तद्विषं सर्पा उप ८,१४,१६
तद्विष्णोः परमं पदं ७,२७,७
तद्वै राष्ट्रमा स्रवति ५,१९,८
तनूनपात् पथ ऋतस्य ५,१२,२
तनूष्टे वाजिन् तन्वं ६,९२,३
तन्त्रमेके युवती १०,७,४२
तं धाता प्रत्यमुञ्चत १०,६,२१
तन्नस्तुरीपमद्भुतं ५,२७,१०
तपनो अस्मि पिशाचानां ४,३६,६
तप्तो वां घर्मो नक्षतु ७,७७,५
तमिमं देवता मणिं १०,६,२९
तमु ष्टुहि यो अन्तः ६,१,२
तं पुण्यं गन्धं गन्धर्वा० ८,१४,८
तयाहं शत्रून्त्साक्ष २,२७,५
तयोरहं परिनृत्यं० १०,७,४३
तरी मन्द्रासु प्रयक्षु ५,२७,६
तर्द है पतङ्ग है ६,५०,२
तर्दापते वघापते ६,५०,३
तव व्रते नि विशन्ते ४,२५,३
तस्तुवं न तस्तुवं ५,१३,११
तस्मा अभ्रो भवन् ९,१०,६
तस्मा अरं गमाम १,५,३
तस्मा उद्यन्त्सूर्यो ९,१०,४
तस्मा उषा हिङ्कृणोति ९,१०,१
तस्मात् पितृभ्यो ८,१२,४
तस्माद् देवेभ्योऽर्धमासे ८,१२,६
तस्माद् वनस्पतीनां ८,१२,२
तस्मान्मनुष्येभ्यः ८,१२,८
तस्मिन् हिरण्यये १०,२,३२
तस्मै घृतं सुरां १०,६,५
तस्य प्राशं त्वं जहि २,२७,७
तस्या इन्द्रो वत्स ८,११,५;१४,२
तस्याः कुबेरो ८,१४,१०
तस्या मनुर्वैवस्वतो ८,१३,१०
तस्यामृतस्येमं बलं ८,७,२२
तस्या यमो राजा ८,१३,६
तस्या विरोचनः ८,१३,२
तस्याश्चित्ररथः ८,१४,६
तस्यास्तक्षको ८,१४,१४
तस्याः सोमो राजा ८,१३,१४
तां रजतनाभिः ८,१४,११
तां वसुरुचिः ८,१४,७
तां सवितः सत्यसवां ७,१६,१
तांस्त्वं प्र च्छिन्द्धि १०,३,१६
तां स्वधां पितरः ८,१३,८
तानश्वत्थ निः शृणुहि ३,६,२
तां तिरोधामित० ८,१४,१२
तान्त्सत्यौजाः प्र दहतु ४,३६,१
तां देवमनुष्या ८,११,२
तां देवः सविता ८,१४,३
तां द्विमूर्धात्व्यों० ८,१३,३
तां धृतराष्ट्र ऐरावतो ८,१४,१५
ताबुवं न ताबुवं ५,१३,१०
तामन्तको मार्त्यवो ८,१३,७
तामुपाह्वयन्त ८,११,३
तामूर्जां देवा उप ८,१४,४
तां पृथी वैन्यो ८,१३,११
तां बृहस्पतिः ८,१३,१५
तां मायामसुरा ८,१३,४
तां मे सहस्राक्षो देवो ४,२०,४
तार्ष्टाधीरग्ने समिधः ५,२९,१५
तासु त्वान्तर्जरस्य २,१०,५
तास्ते रक्षन्तु तव ९,५,३८
तिग्ममनीकं विदितं ४,२७,७

तिरश्चिराजेरसितात् ७,५८,१
तिर्यग्बिलश्चमसः १०,८,९
तिष्ठावरे तिष्ठ १,१७,२
तिस्रश्च मे त्रिंशच्च ५,१५,३
तिस्रो जिह्वा वरुण० १०,१०,२८
तिस्रो दिवस्तिस्रः ४,२०,२
तिस्रो देवीर्महि नः ५,३,७
तिस्रो मातॄस्त्रीन् ९,१४,१०
तिस्रो मात्रा गन्धर्वाणां ३,२४,६
तिस्रो ह प्रजा १०,८,३
तीक्ष्णीयांसः परशो ३,१९,४
तीक्ष्णेनाग्ने चक्षुषा ८,३,९
तीक्ष्णेषवो ब्राह्मणा ५,१८,९
तुभ्यं वातः पवतां ८,१,५
तुभ्यमेव जरिमन् २,२८,१
तुराणामतुराणां ७,५२,२
तृणानि प्राप्तः ९,१२,२२
तृणैरावृता पलदान् ९,३,१७
तृतीयकं वितृतीयं ५,२२,१३
तृष्टासि तृष्टिका ७,११८,२
तृष्टिके तृष्टिवन्दन ७,११८,१
तृष्णामारं क्षुधा० ४,१७,७
ते कुष्ठिकाः सरमायै ९,४,१६
ते कृषिं च सस्यं च ८,१३,१२
ते त्वा रक्षन्तु ते ८,१,१४
तेऽधराञ्चः प्र ३,६,७;९,२,१२
तेन भूतेन हविषा० ६,७८,१
तेऽवदन् प्रथमा ५,१७,१
तेषां न कश्चना० ९,११,४
तेषामासन्नानाम् ९,७,४
तैस्त्वा सर्वैरभि ४,१६,९
तौदी नामासि १०,४,२४
तौविलिकेऽवेल० ६,१६,३
त्यमू षु वाजिनं ७,९०,१
त्रयः केशिन ऋतुथा ९,१५,२६
त्रयः पोषास्त्रिवृति ५,२८,३
त्रयः सुपर्णास्त्रिवृता ५,२८,८
त्रयो दासा आञ्जनस्य ४,९,८
त्रातारमिन्द्रमविता० ७,९१,१
त्रायध्वं नो अघ० ६,९३,३
त्रायन्तामिमं देवाः ४,१३,४
त्रायन्तामिमं पुरुषं ८,७,२
त्रायमाणे विश्वजिते ६,१०७,२
त्रिंशद्धामा वि ६,३१,३
त्रिते देवा अमृजत ६,११३,१
त्रियातुधानः प्रसितिं ८,३,११
त्रिशीर्षाणं त्रिककुदं ५,२३,९
त्रिषु पात्रेषु तं १०,१०,१२
त्रीणि पदा वि ७,२७,५
त्रेधा जातं जन्मना ५,२८,६
त्र्यायुषं जमदग्नेः ५,२८,७
त्वं वीरुधां श्रेष्ठतमा ६,१३८,१
त्वं स्त्री त्वं पुमानसि १०,८,२७
त्वं हि मन्यो अभिभू० ४,३२,४
त्वं हि विश्वतोमुख ४,३३,६
त्वं ह्यङ्ग वरुण ५,११,५-७
त्वं नो अग्ने अग्निभिः ३,२०,५
त्वं नो अग्ने अधराद् ८,३,१९
त्वं नो नभसस्पत ६,७९,२
त्वं नो मेधे प्रथमा ६,१०८,१
त्वमग्ने यातुधाना० १,७,७
त्वमिन्द्राधिराजः ६,९८,२
त्वमीशिषे पशूनां २,२८,३
त्वया पूर्वमथर्वाणो ४,३७,१
त्वया मन्यो सरथ० ४,३१,१
त्वया वयं शाशद्महे ५,२,५
त्वया वयमप्सरसो ४,३७,२
त्वष्टः श्रेष्ठेन रूपेण ५,२५,११
त्वष्टा जायामजनयत् ६,७८,३
त्वष्टा दुहित्रे वहतुं ३,३१,५
त्वष्टा मे दैव्यं ६,४,१
त्वष्टा युनक्तु बहुधा ५,२६,८
त्वां विशो वृणतां ३,४,२
त्वामग्ने वृणते २,६,३
त्वाष्ट्रेणाहं वचसा ७,७८,३
त्वे क्रतुमपि पृञ्चन्ति ५,२,३
दक्षिणा दिगिन्द्रो ३,२७,२
दक्षिणाया दिशः ९,३,२६
ददिर्हि मह्यं वरुणो ५,१३,१
दमूना देवः सविता ७,१५,४
दर्भः शोचिस्तरूणकं १०,४,२
दर्शय मा यातुधानान् ४,२०,६
दर्शोऽसि दर्शतोऽसि ७,८६,४
दश च मे शतं च मे ५,१५,१०
दशवृक्ष मुञ्चेमं २,९,१
दिक्षु चन्द्राय ४,३९,७
दितेः पुत्राणामदितेः ७,८,१
दिवं पृथिवीमनु ३,२१,७
दिवस्त्वा पातु हरितं ५,२८,९
दिवस्पृथिव्याः ६,१२५,२;९,१,१
दिवा मा नक्तं यतमो ५,२९,९
दिवि जातः समुद्रजः ४,१०,४
दिवि स्पृष्टो यजतः २,२,२
दिवे चक्षुषे नक्षत्रेभ्यः ६,१०,३
दिवे स्वाहा ५,९,१;५
दिवो नु मां बृहतो ६,१२४,१
दिवो मूलमवततं २,७,३
दिवो विष्ण उत वा ७,२७,८
दिव्यं सुपर्ण पयसं ७,४०,१
दिव्यस्य सुपर्णस्य ४,२०,३
दिव्यादित्याय ४,३९,५
दिव्यो गन्धर्वो २,२,१
दिशश्चतस्रोऽश्वतर्यो ८,८,२२
दिशो ज्योतिष्मतीः १०,५,३८
दिशोदिशः शालाया ९,३,३१
दिशो धेनवस्तासां ४,३९,८
दीर्घायुत्वाय बृहते २,४,१
दुन्दुभेर्वाचं प्रयतां ५,२०,५
दुर्णा मा च सुनामा ८,६,४
दुष्ट्यै हि त्वा भत्स्यामि ३,९,५
दुष्वप्न्यं काम दुरितं ९,२,३
दुहे सायं दुहे प्रातः ४,११,१२
दुह्रां मे पञ्च प्रदिशो ३,२०,९
दूरे चित्सन्तमरुषासः ३,३,२
दूरे पूर्णेन वसति १०,८,१५
दूष्या दूषिरसि २,११,१
दृंह प्रत्नान् जनया० ६,१३६,२
दृंह मूलमाग्रं यच्छ ६,१३७,३
दृष्टमदृष्टमतृहम् २,३१,२
देवंजना गुदा ९,१२,१६
देवपीयुश्चरति ५,१८,१३
देव संस्फान ६,७९,३
देवस्य सवितुः ६,२३,३;१०,५,१४

देवा अदुः सूर्यो ६,१००,१
देवा इमं मधुना ६,३०,१
देवाः कपोत इषितो ६,२७,१
देवाः पितरः ६,१२३,३
देवाः पितरो १०,९,९
देवानां हेतिः परि ८ २,९
देवानामस्थि कृशनं ४,१०,७
देवानां पत्नीः पृष्टय ९,१२,६
देवानां पत्नीरुशतीः ७,५१,१
देवानां भाग उपनाह ९,४,५
देवान् यन्नाथितो ७,११४,७
देवा वा एतस्या० ५,१७,६
देवास्ते चीतिमविदन् २,९,४
देवी देव्यामधि ६,१३६,१
देवेभ्यो अधि जातो ५,४,७
देवैनसात् पित्र्या० १०,१,१२
देवैनसादुन्मदि० ६,१११,३
देवैर्दत्तेन मणिना २,४,४
देवो देवाय गृणते ५,११,११
देवो देवेषु देवः ५,२७,२
दैवा होतार ऊर्ध्वम् ५,२७,९
दैवीः षडुर्वीरुरु नः ५,३,६
दैवीर्विशः पयस्वाना ९,४,९
दैव्या होतारा ५,१२,७
दोषो गाय बृहद् गाय ६,१,१
दौष्वप्न्यं दौर्जी ४,१७,५;७,२४,१
द्यावापृथिवी अनु २,१२,५
द्यावापृथिवी उप० २,१६,२
द्यावापृथिवी उर्व० २,१२,१
द्यावापृथिवी दातृणां ५,२४,३
द्यौर्धेनुस्तस्या आदित्यो ४,३९,६
द्यौर्नः पिता जनिता ९,१५,१२
द्यौश्च म इदं पृथिवी ६,५३,१
द्यौष्ट्वा पिता पृथिवी २,२८,४
द्रुपदादिव मुमुचानः ६,११५,३
द्वादशधा निहितं ६,११३,३
द्वादश प्रधयश्चक्रमेकं १०,८,४
द्वादश वा एता ४,११,११
द्वादशारं नहि ९,१४,१३
द्वारो देवीरन्वस्य ५,२७,७
द्वाविमौ वातौ वातः ४,१३,२
द्वा सुपर्णा सयुजा ९,१४,२०
द्विषो नो विश्वतो० ४,३३,७
द्वे च मे विंशतिश्च ५,१५,२
द्व्यास्याच्चतुरक्षात् ८,६,२२
धरुण्यसि शाले ३,१२,३
धातः श्रेष्ठेन रूपेण ५,२५,१०
धाता च सविता च ९,१२,१०
धाता दधातु दाशुषे ७,१८,२
धाता दधातु नो ७,१८,१
धाता दाधार पृथिवीं ६,६०,३
धाता रातिः सवितेदं ३,८,२;७,१८,४
धाता विधाता ५,३,९
धाता विश्वा वार्या ७,१८,३
धाम्नोधाम्नो राजन्नितो ७,८८,२
धिये समश्विना ६,४,३
धीती वा ये अनयन् ७,१,१
धीभिः कृतः प्र वदाति ५,२०,८
धृषत् पिब कलशे ७,८१,२
ध्रुवं ते राजा वरुणो ६,८८,२
ध्रुवं ध्रुवेण हविषा ७,९९,१
ध्रुवा दिग् विष्णुरधिपतिः ३,२७,५
ध्रुवा द्यौर्ध्रुवा पृथिवी ६,८८,१
ध्रुवाया दिशः ९,३,२९
ध्रुवोऽच्युतः प्र मृणीहि ६,८८,३
न कामेन पुनर्मघो ५,११,२
नक्तंजातास्योषधे १,२३,१
न घ्रंस्तताप न हिमो ७,१९,२
न च प्रत्याहन्या० ८,१५,२
न ता अर्वा रेणु० ४,२१,४
न ता नशन्ति न ४,२१,३
न ते बाह्वोर्बलमस्ति ७,५८,६
न त्वदन्यः कवि० ५,११,४
नदीं यन्त्वप्सरसो ४,३७,३
नदी सूत्री वर्षस्य ९,१२,१४
न पिशाचैः सं शक्नोमि ४,३६,७
न बहवः समशक० १,२७,३
न ब्राह्मणो हिंसितव्यो ५,१८,६
न भूमिं वातो अति ४,५,२
नमस्कृत्य द्यावा० ७,१०७,१
नमस्तस्मै नमो ९,३,१२
नमस्ते अधिवाकाय ६,१३,२
नमस्ते अस्तु विद्युते १,१३,१
नमस्ते जायमानायै १०,१०,१
नमस्ते प्रवतो नपाद् १,१३,२
नमस्ते यातुधानेभ्यो ६,१३,३
नमस्ते राजन् वरुण १,१०,२
नमस्ते रुद्रास्यते ६,९०,३
नमस्ते लाङ्गलेभ्यो २,८,४
नमः शीताय तक्मने १,२५,४
नमः सनिस्रसाक्षे० २,८,५
नमो देववधेभ्यो ६,१३,१
नमो यमाय नमो ५,३०,१२
नमो रुद्राय नमो ६,२०,२
नमो रूराय च्यवनाय ७,१२१,१
नमोऽस्तु ते निर्ऋते ६,६३,२
नमोऽस्त्वसिताय ६,५६,२
नयतामून् मृत्युदूता ८,८,११
नव च मे नवतिश्च ५,१५,९
नव च या नवतिश्च ६,२५,३
नव प्राणान्नवभि ५,२८,१
न वर्षं मैत्रावरुणं ५,१९,१५
न वा उ सोमो ८,४,१३
न विकर्णः पृथु० ५,१७,१३
न वि जानामि ९,१५,१५
न वै तं चक्षुर्जहाति १०,२,३०
नवैव ता नवतयो ५,१९,११
न वै वातश्चन ९,२,२४
नवोनवो भवसि ७,८६,२
नष्टासवो नष्टविषा १०,४,१२
नहि ते अग्ने तन्वः ६,४९,१
नहि ते नाम जग्राह ३,१८,३
नाके राजन् प्रति ६,१२३,५
नाधृष आ दधृषते ६,३३,२
नाम नाम्ना जोहवीति १०,७,३१
नास्मै पृश्निं वि दुहन्ति ५,१७,१७
नास्य क्षत्ता निष्कग्रीवः ५,१७,१४
नास्य क्षेत्रे पुष्करिणी ५,१७,१६
नास्य जाया शतवाही ५,१७,१२
नास्य धेनुः कल्याणी ५,१७,१८
नास्य श्वेतः कृष्ण० ५,१७,१५
नास्यास्थीनि ९,५,२३
नि गावो गोष्ठे ६,५२,२

नि तद् दधिषेऽवरे ५,२,६
निधनं भूत्याः प्रजायाः ९,१०,३,१०
निरमुं नुद ओकसः ६,७५,१
निररणिं सविता १,१८,२
निर्बलासं बलासिनः ६,१४,२
निर्बलासेतः प्र ६,१४,३
निर्लक्ष्म्यं ललाम्यं १,१८,१
निर्वै क्षत्रं नयति ५,१८,४
निर्वो गोष्ठादजा० २,१४,२
निर्हस्तः शत्रुरभि० ६,६६,१
निर्हस्ताः सन्तु शत्रवो ६,६६,३
निर्हस्तेभ्यो नैर्हस्तं ६,६५,२
निवेशनः संगमनो १०,८,४२
नि शीर्षतो नि पत्तत ६,१३१,१
निःसालां धृष्णुं २,१४,१
नीचैः खनन्त्यसुरा २,३,३
नीचैः पद्यन्तां ३,१९,३
नुदस्व काम प्र ९,२,४
नूनं तदस्य काव्यो ४,१,६
नृचक्षा रक्षः परि ८,३,१०
नेच्छत्रुः प्राशं जयाति २,२७,१
नेव मांसे न पीवसि १,११,४
नैतां ते देवा अददुः ५,१८,१
नैनं रक्षांसि न पिशाचाः १,३५,२
नैनं घ्नन्ति पर्यायिणो ६,७६,४
नैनं घ्नन्त्यप्सरसो ८,५,१३
नैनं प्राप्नोति शपथो ४,९,५
न्य१ग्वातो वाति न्यक् ६,९१,२
न्यस्तिका रुरोहिथ ६,१३९,१
न्वेतेनारात्सीरसौ ५,६,५
पक्षी जायान्यः पतति ७,८०,४
पञ्च च मे पञ्चाशच्च ५,१५,५
पञ्च च याः पञ्चाशच्च ६,२५,१
पञ्चपादं पितरं ९,१४,१२
पञ्च रुक्मा ज्योतिः ९,५,२६
पञ्च रुक्मा पञ्च ९,५,२५
पञ्चवाही वहति १०,८,८
पञ्च व्युष्टीरनु पञ्च ८,९,१५
पञ्चापूपं शितिपादं ३,२९,४-५
पञ्चारे चक्रे परि० ९,१४,११
पञ्चौदनः पञ्चधा ९,५,८
पञ्चौदनं पञ्चभिः ४,१४,७
पथ्या रेवतीर्बहुधा ३,४,७
पदज्ञा स्थ रमतयः ७,७९,२
पद्भिः सेदिमवक्रा० ४,११,१०
पयश्च वा एष रसं ९,८,२
पयस्वतीः कृणुथ ६,२२,२
पयस्वतीरोषधयः ३,२४,१
पयो धेनूनां रसं ४,२७,३
परं योनेरवरं ते ७,३६,३
परमां तं परावतं ६,७५,२
परः सो अस्तु तन्वा ८,४,११
पराक्ते ज्योतिरपथं १०,१,१६
पराच एनान् प्र २,२५,५
पराजिताः प्र त्रसता० ८,८,१९
पराद्य देवा वृजिनं ८,३,१४
परामित्रान् दुन्दुभिना ५,२१,७
परा शृणीहि तपसा ८,३,१३;१०,५,४९
परि ग्राममिवाचितं ४,७,५
परि णो वृङ्ग्धि ६,३७,२
परि त्वाग्ने पुरं वयं ७,७४,१;८,३,२२
परि त्वा परितत्नुने० १,३४,५
परि त्वा पातु समानेभ्यः ८,२,२६
परि त्वा रोहितैः १,२२,२
परि दद्म इन्द्रस्य ६,९९,३
परि द्यामिव सूर्यो ६,१२,१
परि द्यावापृथिवी २,१,४
परि धत्त धत्त नो २,१३,२
परि धामान्यासां २,१४,६
परिपाणमसि २,१७,७
परिपाणं पुरुषाणां ४,९,२
परि पूषा परस्ताद् ७,१०,४
परि मां परि मे २,७,४
परि वर्त्मानि सर्वतः ६,६७,१
परि वः सिकतावती १,१७,४
परि विश्वा भुवना० २,१,५
परिसृष्टं धारयतु ८,६,२०
परि स्तृणीहि ७,१०४,१
परि हस्त वि धारय ६,८१,२
परीदं वासो अधिथाः २,१३,३
परीमेऽग्निमर्षत ६,२८,२
परुषानमून् परुषा ८,८,४
परेणैतु पथा वृकः ४,३,२
परेहि कृत्ये मा तिष्ठो १०,१,२६
परोऽपेहि मनस्पाप ६,४५,१
परोऽपेह्यसमृद्धे ५,७,७
पर्णोऽसि तनूपानः ३,५,८
पर्यस्ताक्षा अप्रच० ८,६,१६
पर्यावर्ते दुष्वप्न्यात् ७,१०५,१
पर्यू षु प्र धन्वा ५,६,४
पर्वताद् दिवो योनेः ५,२५,१
पलालानुपलालौ ८,६,२
पवमानः पुनातु मा ६,१९,२
पवस्तैस्त्वा पर्यक्रीणन् ४,७,६
पवी नसात्तङ्गल्वा० ८,६,२१
पश्चात् पुरस्ताद् ८,३,२०
पश्यन्त्यस्याश्चरितं ९,१,३
पश्याम ते वीर्यं १,७,५
पाकः पृच्छामि ९,१४,६
पाटामिन्द्रो व्याश्न २,२७,४
पातं न इन्द्रापूषणा ६,३,१
पातां नो देवाश्विना ६,३,३
पातां नो द्यावापृथिवी ६,३,२
पादाभ्यां ते जानुभ्यां ९,१३,२१
पार्थिवस्य रसे देवा २,२९,१
पार्श्वे आस्तामनु० ९,४,१२
पिङ्ग रक्ष जायमानं ८,६,२५
पितरः परे ते ५,२४,१५
पिता वत्सानां पतिः ९,४,४
पितृणां भाग स्थ १०,५,१३
पिप्पली क्षिप्तभेषजी ६,१०९,१
पिप्पल्यः समव० ६,१०९,२
पिशङ्गरूपो नभसो ९,४,२२
पिशङ्गे सूत्रे खृगलं ३,९,३
पिशाचक्षयणमसि २,१८,४
पुंसि वै रेतो भवति ६,११,२
पुण्डरीकं नवद्वारं १०,८,४३
पुत्र इव पितरं गच्छ ५,१४,१०
पुत्रमत्तु यातुधानीः १,२८,४
पुनः कृत्यां कृत्यकृते ५,१४,४
पुनः प्राणः पुनरात्मा ६,५३,२
पुनन्तु मा देवजनाः ६,१९,१
पुनरेहि वाचस्पते १,१,२

पुनर्दाय ब्रह्मजायां५,१७,११
पुनर्मैत्विन्द्रियं ७,६९,१
पुनर्वै देवा अददुः ५,१७,१०
पुनस्त्वा दुरप्सरसः ६,१११,४
पुमांसं पुत्र जनय ३,२३,३
पुमानन्तर्वान्त्स्थवि० ९,४,३
पुमान् पुंसः परिजातो ३,६,१
पुरं देवानाममृतं ५,२८,११
पुरस्ताद्युक्तो वह ५,२९,१
पुष्पवतीः प्रसूमतीः ८,७,२७
पूतिरज्जूरुपध्मानी ८,८,२
पूर्णं नारि प्र भर ३,१२,८
पूर्णात् पूर्णमुदचति १०,८,२९
पूर्णा पश्चादुत ७,८५,१
पूर्वापरं चरतो मायया ७,८६,१
पूर्वो दुन्दुभे प्र वदासि ५,२०,६
पूषन्तव व्रते वयं ७,१०,३
पूषेमा आशा अनु ७,१०,२
पृच्छामि त्वा परमन्तं ९,१५,१३
पृतनाजितं सहमानं ७,६५,१
पृथिवी दण्डोऽन्तरिक्षं ९,१,२१
पृथिवी धेनुस्तस्याः ४,३९,२
पृथिव्यामग्नये ४,३९,१
पृथिव्यै श्रोत्राय ६,१०,१
पृथिव्यै स्वाहा ५,९,२,६
पृष्ठात् पृथिव्या अहम् ४,१४,३
पैद्व प्रेहि प्रथमो १०,४,६
पैद्वस्य मन्महे वयं १०,४,११
पैद्वोहन्ति कसर्णीलं १०,४,५
पौर्णमासी प्रथमा ७,८५,४
प्रजां च वा एष ९,८,४
प्रजानन्तः प्रति २,३४,५
प्रजानां प्रजननाय ९,९,१०
प्रजापतिरनुमतिः ६,११,३
प्रजापतिर्जनयति ७,२०,१
प्रजापतिश्च परमेष्ठी ९,१२,१
प्रजापतिश्चरति १०,८,१३
प्रजापतिः सलिलादा ४,१५,११
प्रजापते न त्वदेता० ७,८५,३
प्रजापतेर्वा एष ९,७,१२
प्रजापते श्रेष्ठेन रूपेण ५,२५,१३
प्रजावतीः सूयवसे ४,२१,७;७,७९,१
प्र णो यच्छत्वर्यमा ३,२०,३
प्र णो वनिर्देवकृता ५,७,३
प्र तद्विष्णु स्तवते ७,२७,२
प्र तद्वोचेदमृतस्य २,१,२
प्रति चक्ष्व वि चक्ष्व ८,४,२५
प्रति तमभि चर २,११,३
प्रति दह यातुधानान् १,२८,२
प्रतिष्ठे ह्यभवतं ४,२६,२
प्रति स्मरेथां तुजयद्भिः ८,४,७
प्रतीची दिग्वरुणो ३,२७,३
प्रतीचीन आङ्गिरसो १०,१,६
प्रतीचीन फलो हि ७,६७,१
प्रतीचीं त्वा प्रतीचीनः ९,३,२२
प्रतीची सोममसि ७,३९,३
प्रतीच्या दिशः ९,३,२७
प्रतीच्यां दिशि ४,१४,८
प्र ते भिनद्मि मेहनं १,३,७
प्र ते शृणामि शृङ्गे २,३२,६
प्रत्नो हि कमीड्यो ६,११०,१
प्रत्यग्निरुषसा० ७,८७,५
प्रत्यङ् तिष्ठन् धाता ९,१२,२१
प्रत्यङ् हि संबभूविथ ४,१९,७
प्रथमा ह व्युवास ३,१०,१
प्र नभस्व पृथिवि ७,१९,१
प्र पतेतः पापि ७,१२०,१
प्रपथे पथामजनिष्ट ७,१०,१
प्र पदोऽव नेनिग्धि ९,५,३
प्रभ्राजमानां हरिणीं १०,२,३३
प्रमुञ्चन्तो भुवनस्य २,३४,२
प्र यत् ते अग्ने सूरयो ४,३३,४
प्र यदग्नेः सहस्वतो ४,३३,५
प्र यदेते प्रतरं ५,१,४
प्र यद्भन्दिष्ठ एषां ४,३३,३
प्र या जिगाति खर्गलेव ८,४,१७
प्र यो जज्ञे विद्वानस्य ४,१,३
प्रवतो नपान्नमः १,१३,३
प्र वर्तय दिवो ८,४,१९
प्र विशतं प्राणापानौ ३,११,५;७,५५,५
प्र सुमतिं सवितर्वाय ४,२५,६
प्रसूत इन्द्र प्रवता ३,१,४
प्रस्तृणती स्तम्बिनीः ८,७,४
प्राग्नये वाचमीरय ६,३४,१
प्राची दिगग्निरधि० ३,२७,१
प्राचीनं बर्हिः प्रदिशा ५,१२,४
प्राच्या दिशः शालाया ९,३,२५
प्राच्या दिशस्त्व० ६,९८,३
प्राजापत्यो वा एतस्य ९,७,११
प्राणापानौ मृत्योः २,१६,१
प्राणायान्तरिक्षाय ६,१०,२
प्राणे त्वा द्विपदां ८,२,४
प्राणेन प्राणतां ३,३१,९
प्राणेन विश्वतो० ३,३१,७
प्राणेनाग्ने चक्षुषा ५,३०,१४
प्रातरग्निं प्रातरिन्द्रं ३,१६,१
प्रातर्जितं भगमुग्रं ३,१६,२
प्रान्यान्त्सपत्नान् ७,३६,१
प्रामूं जयाभी३मे ६,१२६,३
प्रास्मत् पाशान् वरुण ७,८८,४
प्रियाप्रियाणि बहुला १०,२,९
प्रेतं पादौ प्र स्फुरतं १,२७,४
प्रेता जयता नर ३,१९,७
प्रेतो यन्तु व्याध्यः ७,११९,२
प्रैणान्छृणीहि प्र १०,३,२
प्रैणान्नुदे मनसा ३,६,८
प्रैषा यज्ञे निविदः ५,२६,४
प्रोष्ठेशयास्तल्पेशया ४,५,३
बभ्रोरर्जुनकाण्डस्य २,८,३
बलमसि बलं मे २,१७,३
बहिर्बिलं निर्द्रवतु ९,१३,११
बालादेकमणीय० १०,८,२५
बालास्ते प्रोक्षणीः १०,९,३
बृहच्च रथंतरं च ८,११,६
बृहतः परि समानि ८,९,४
बृहता मन उप ह्वये ५,१०,८
बृहती परि मात्राया ८,९,५
बृहत्ते जालं बृहतः ८,८,७
बृहत्पलाशे सुभगे ६,३०,३
बृहद्धि जालं बृहतः ८,८,६
बृहन्तो नाम ते देवा १०,७,२५
बृहन्नेषामधिष्ठाता ४,१६,१
बृहस्पतिः सविता ९,४,१०

बृहस्पतिरूर्जयो० ९,१०,२
बृहस्पतिर्नः परि ७,५३,१
बृहस्पते सवितः ७,१७,१
बोधश्च त्वा प्रतीबोधश्च ८,१,१३
ब्रध्नः समीचीरुषसः ७,२३,२
ब्रह्मगवी पच्यमाना ५,१९,४
ब्रह्म च क्षत्रं च ९,१२,९
ब्रह्मचारी चरति ५,१७,५
ब्रह्म जज्ञानं प्रथमं ४,१,१;५,६,१
ब्रह्मणा तेजसा १०,६,३०
ब्रह्मणा भूमिर्विहिता १०,२,२५
ब्रह्मणा शालां निमितां ९,३,१९
ब्रह्म देवाँ अनु १०,२,२३
ब्रह्म श्रोत्रियमाप्नोति १० २,२१
ब्रह्माभ्यावर्ते १०.५,४०
ब्रह्मास्य शीर्षं ४,३४,१
ब्राह्मण एव पतिर्न ५,१७,९
ब्राह्मणाँ अभ्यावर्ते १०,५,४१
ब्राह्मणेन पर्युक्तासि ४,१९,२
ब्राह्मणेभ्य ऋषभं ९,४,१९
ब्राह्मणेभ्यो वशां १०,१०,३३
ब्राह्मणो जज्ञे प्रथमो ४,६,१
भग एव भगवाँ ३,१६,५
भग प्रणेतर्भग ३,१६,३
भगमस्या वर्चः १,१४,१
भगस्य नावमा २,३६,५
भगेन मा शांशपेन ६,१२९,१
भगो युनक्त्वाशिषो ५,२६,९
भद्रात् प्लक्षान्नि० ५,५,५
भद्रादधि श्रेयः प्रेहि ७,९,१
भद्राहं नो मध्य० ६,१२८,२
भरूजि पुनर्वो यन्तु २,२४,८
भवाशर्वावस्यतां १०,१,२३
भवाशर्वौ मन्वे वां ४,२८,१
भसदासीदादित्यानां ९,४,१३
भीमा इन्द्रस्य हेतयः ४,३७,८-९
भूतपतिर्निरजतु २,१४,४
भूते हविष्मती भव ६,८४,२
भूतो भूतेषु पयः ४,८,१
भूमिर्मातादितिर्नो ६,१२०,२
भूमिष्ट्वा पातु हरितेन ५,२८,५
भूमिष्ट्वा प्रति गृह्णातु ३,२९,८
भोग्यो भवदथो १०,८,२२
भ्रातृव्यक्षयणमसि २,१८,१
मज्जा मज्ज्ञा सं धीयतां ४,१२,४
मधु जनिषीय ९,१,१४
मधुमन्मूलं मधुमद० ८,७,१२
मधुमन्मे निक्रमणं १,३४,३
मधुमान् भवति ९,१,२३
मधोः कशामजनयन्त ९,१,५
मधोरस्मि मधुतरो १,३४,४
मध्यन्दिन उद्गायति ९,१०,५
मध्यमेतदनड्डुहो ४,११,८
मध्वा पृञ्चे नद्यः ६,१२,३
मध्वा यज्ञं नक्षति ५,२७,३
मनसस्पत इमं नो ७,१०२,८
मनसा होमैर्हरसा ६,९३,२
मनसे चेतसे धियः ६,४१,१
मन्युरिन्द्रो मन्युः ४,३२,२
मन्वे वां द्यावापृथिवी ४,२६,१
मन्वे वां मित्रावरुणौ ४,२९,१
मम त्वा दोषणिश्रिषं ६,९,२
मम देवा विहवे ५,३,३
ममाग्ने वर्चो विहवेषु ५,३,१
मया गावो गोपतिना ३,१४,६
मया सोऽन्नमत्ति ४,३०,४
मयि क्षत्रं पर्णमणे ३,५,२
मयि देवा द्रविणमा ५,३,५
मयि वर्चो अथो यशो ६,६९,३
मय्यग्रे अग्निं गृह्णामि ७,८७,२
मरीचीर्धूमान् प्र ६,११३,२
मरुतः पर्वतानाम् ५,२४,६
मरुतां पिता पशूनाम् ५,२४,१२
मरुतां मन्वे अधि ४,२७,१
मर्माणि ते वर्मणा ७,१२३,१
मस्तिष्कमस्य यतमो १०,२,८
महत्पयो विश्वरूपं ९,१,२
महद्यक्षं भुवनस्य १०,७,३८
महान्तं कोशमुदचाभि ४,१५,१६
महावृषान् मूजवतो ५,२२,८
महीमू षु मातरं ७,६,२
मह्यं यजन्तां मम ५,३,४
मह्यं त्वा मित्रावरुणौ ६,८९,३
मह्यमापो मधुमदे० ६,६१,१
मा गतानामा ८,१,८
मा ज्येष्ठं वधीदयम् ६,११२,१
मातादित्यानां ९,१,४
माता पितरमृत आ ९,१४,८
मा ते प्राण उप ५,३०,१५
मा ते मनस्तत्र गान्मा ८,१,७
मा त्वा क्रव्यादभि ८,१,१२
मा त्वा जम्भः संहनुः ८,१,१६
मा नः पाशं प्रति ९,३,२४
मानस्य पत्नि शरणा ३,१२,५
मा नो देवा अहिः ६,५६,१
मा नो रक्षो अभि ८,४,२३
मा नो विदन् विव्याधिनो १,१९,१
मा नो हासिषुर्ऋषयो ६,४१,३
मा बिभेर्न मरिष्यसि ५,३०,८
मा भ्राता भ्रातरं ३,३०,३
मा मा वोचन्नराधसं ५,११,८
मा वनिं मा वाचं ५,७,६
मा संवृतो मोप ८,६,३
मा स्मैतान्त्सखीन् ५,२२,११
मित्र ईक्षमाणः ९,१२,२३
मित्र एनं वरुणो २,२८,२
मित्रश्च वरुणश्च ३,२२,२;९,१२,७
मित्रावरुणयोः १०,५,११
मित्रावरुणौ वृष्ट्या० ५,२४,५
मुग्धा देवा उत ७,५,५
मुञ्चन्तु मा ६,९६,२;७,११७,२
मुञ्च शीर्षक्त्या उत १,१२,३
मुञ्चामि त्वा वैश्वानराद् १,१०,४
मुञ्चामि त्वा हविषा ३,११,१
मुमुक्तमस्मान् दुरिताद् ५,६,८
मुमुचाना ओषधयो ८,७,१६
मूढा अमित्राश्चरता० ६,६७,२
मूर्णा मृगस्य दन्ता ४,३,६
मूर्धानमस्य संसीव्या० १०,२,२६
मृगो न भीमः कुचरो ७,८९,३
मृत्यवेऽमून् प्र ८,८,१०
मृत्युः प्रजानामधि० ५,२४,१३
मृत्युरीशे द्विपदां ८,२,२३

मृत्योरहं ब्रह्मचारी ६,१३३,३
मृत्योराषमा पद्यन्तां ८,८,१८
मेदस्वता यजमानाः ६,११४,३
मेधां सायं मेधां ६,१०८,५
मेधामहं प्रथमां ६,१०८,२
मेमं प्राणो हासीन्मो ७,५५,४
मेष इव वै सं च वि ६,४९,२
मैतं पन्थामनु गा ८,१,१०
म्रोकानुम्रोक पुनर्वो २,२४,३
य आगरे मृगयन्ते ४,३६,३
य आत्मदा बलदा ४,२,१
य आत्मानमति० ८,६,१३
य आमं मांसमदन्ति ८,६,२३
य आशानामाशा० १,३१,२
य आस्ते यश्चरति ४,५,५
य इन्द्र इव देवेषु ९,४,११
य इन्द्रेण सरथं ३,२१,३
य इमां देवो मेखलाम् ६,१३३,१
य इमे द्यावापृथिवी ५,१२,९
य ईं चकार न सो ९,१५,१०
य ईशे पशुपतिः २,३४,१
य उग्रीणामुग्रबाहुः ४,२४,२
य उत्तस्तो जुह्वति ४,४०,४
य उदानट् परायणं ६,७७,२
य उपरिष्टराज्जुह्वति ४,४०,७
य उभाभ्यां प्रहरसि ७,५८,८
य ऊरू अनुसर्पति ९,१३,७
य एनं हन्ति मृदुं ५,१८,५
य एनं परिषीदन्ति ६,७६,१
य एवं विद्यात् स १०,१०,२७
यं याचाम्यहं ५,७,५
यं वयं मृगयामहे १०,५,४२
यं विश्वे देवाः स्मर० ६,१३२,२
यः कीकसाः प्रशृणाति ७,८०,३
यः कृणोति प्रमोत० ९,१३,४
यः कृणोति मृतवत्सा० ८,६,९
यः कृत्याकृन्मूल० ४,२८,६
यः कृष्णः केश्यसुर ८,६,५
यः परस्याः परावतः ६,३४,३
यः परुषः पारुषेयो ५,२२,३
यः पौरुषेयेण ८,३,१५
यः प्रथमः कर्म० ४,२४,६
यः प्रथमः प्रवत० ६,२८,३
यः प्राणतो निमिषतो ४,२,२
यः प्राणदः प्राण० ४,३५,५
यं क्रन्दसी अवत० ४,२,३
यं ग्राममाविशत ४,३६,८
यच्चक्षुषा मनसा ६,९६,३
यजमानब्राह्मणं ९,७,१
यजूंषि यज्ञे समिधः ५,२६,१
यज्ञं यन्तं मनसा ६,१२२,४
यज्ञपतिमृषयः २,३५,२
यज्ञपदीराक्षीरा १०,१०,६
यज्ञ यज्ञं गच्छ ७,१०२,५
यज्ञर्तो दक्षिणीयो ८,१०,७
यज्ञस्य चक्षुः प्रभृतिः २,३५,५;
यज्ञेन यज्ञमयजन्त ७,५,१
यज्ञैरिषूः संनममानो ८,३,६
यज्ञो बभूव स आ ७,५,२
यतः सूर्य उदेति १०,८,१६
यतो दष्टं यतो धीतं ७,५८,३
यत् कशिपूपबर्हणं ९,६,१०
यत् किं चासौ मनसा ७,७३,१
यत् किं चेदं वरुण ६,५१,३
यत् क्षत्तारं ह्वयत्या ९,११,१
यत् क्षुरेण मर्चयता ८,२,१७
यत् त आत्मनि तन्वां १,१८,३
यत् तर्पणमाहरन्ति ९,६,६
यत् ते अन्नं भुवस्पत १०,५,४५
यत् ते अपोदकं विषं ५,१३,२
यत् ते काम शर्म ९,२,१६
यत् ते क्रुद्धो धनपतिः १०,१०,११
यत् ते क्लोमा यद् १०,९,१५
यत् ते चर्म शतौदने १०,९,२४
यत् ते देवा अकृण्वन् ७,८४,१
यत् ते देवी निर्ऋतिः ६,६३,१
यत् ते नद्धं विश्ववारे ९,३,२
यत् ते नाम सुहवं ७,२१,४
यत् ते नियानं रजसं ८,२,१०
यत् ते पितृभ्यो ददतो १०,१,११
यत् ते पुच्छं ये ते बाला १०,९,२२
यत् ते मज्जा यदस्थि १०,९,१८
यत् ते माता यत् ते पिता ५,३०,५
यत् ते यकृद्ये मतस्ने १०,९,१६
यत् ते रिष्टं यत् ते ४,१२,२
यत् ते वर्चो जातवेदो ३,२२,४
यत् ते वासः परिधानं ८,२,१६
यत् ते शिरो यत् ते १०,९,१३
यत् त्वं शीतोऽथो ५,२२,१०
यत् त्वाभिचेरुः पुरुषः ५,३०,२
यत् त्वा शिक्वः परावधीत् १०,६,३
यत् परममवमं १०,७,८
यत् परिवेष्टारः ९,११,३
यत् पिबामि सं पिबामि ६,१३५,२
यत् पुरा परिवेषात् ९,६,१२
यत् पुरुषेण हविषा ७,५,४
यत् प्रतिशृणोति ९,११,२
यत् प्रत्याहन्ति ८,१५,३
यत् प्रेषिता वरुणे० ३,१३,२
यत्र ऋषयः प्रथमजा १०,७,१४
यत्र तपः पराक्रम्य १०,७,११
यत्र देवा ब्रह्मविदो १०,७,२४
यत्र देवाश्च मनुष्याः १०,८,३४
यत्र लोकांश्च कोशांश्च १०,७,१०
यत्र वः प्रेङ्खा हरिता ४,३७,५
यत्र स्कम्भः प्रजनयन् १०,७,२६
यत्रादित्याश्च रुद्राश्च १०,७,२२
यत्रामृतं च मृत्युश्च १०,७,१५
यत्राश्वत्था न्यग्रोधा ४,३७,४
यत्रा सुपर्णा अमृतस्य ९,१४,२२
यत्रा सुहार्दः ३,२८,५;६,१२०,३
यत्रा सुहार्दां सुकृता ३,२८,६
यत्रेदानीं पश्यसि ८,३,५
यत्रैषामग्ने जनिमानि १,८,४
यत् संयमो न वि ४,३,७
यत् सभागयति ९,११,६
यत् सुपर्णा विवक्षवो २,३०,३
यत् स्वप्ने अन्नम् ७,१०६,१
यथा कलां यथा शफं ६,४६,३
यथाखरो मघवं० २,३६,४
यथा चक्रुर्देवासुरा ६,१४१,३
यथादित्या वसुभिः ६,७४,३
यथा देवा असुरान् ९,२,१८

यथा देवेष्वमृतं १०,३,२५
यथा द्यां च पृथिवीं १,२,४
यथा द्यौश्च पृथिवी २,१५,१
यथा नकुलो विच्छिद्य ६,१३९,५
यथा नडं कशिपुने ६,१३८,५
यथा पसस्तायादरं ६,७२,२
यथा प्रधिर्यथो० ६,७०,३
यथा बाणः सुसंशितः ६,१०५,२
यथा बीजमुर्वरायां १०,६,३३
यथा ब्रह्म च क्षत्रं २,१५,४
यथा भूतं च भव्यं २,१५,६
यथा भूमिर्मृतमना ६,१८,२
यथा मक्षा इदं मधु ९,१,१७
यथा मधु मधुकृतः ९,१,१६
यथा मनो मनस्केतैः ६,१०५,१
यथा मम स्मरादसौ ६,१३०,३
यथा मांसं यथा ६,७०,१
यथा मृगाः संविजन्त ५,२१,४
यथायं वाहो अश्विना ६,१०२,१
यथा यशः कन्यायां १०,३,२०
यथा यशः पृथिव्यां १०,३,१९
यथा यशः प्रजापतौ १०,३,२४
यथा यशश्चन्द्रमसि १०,३,१८
यथा यशः सोमपीथे १०,३,२१
यथा यशोऽग्निहोत्रे १०,३,२२
यथा यशो यजमाने १०,३,२३
यथा वातश्चाग्निश्च १०,३,१४
यथा वातश्च्यावयति १०,१,१३
यथा वातेन प्रक्षीणा १०,३,१५
यथा वातो यथा १,११,६
यथा वातो वनस्पतीन् १०,३,१३
यथा वृकादजावयो ५,२१,५
यथा वृक्षं लिबुजा ६,८,१
यथा वृक्षमशनिः ७,५२,१
यथा वृत्र इमा आप० ६,८५,३
यथा शेपो अपायातै ७,९५,३
यथा श्येनात् पतत्रिणः ५,२१,६
यथाश्वत्थ निरभनो ३,६,३
यथाश्वत्थ वानस्पत्यान् ३,६,६
यथा सत्यं चानृतं २,१५,५
यथासितः प्रथयते ६,७२,१
यथा सुपर्णः प्रपतन् ६,८,२
यथा सूर्यश्च चन्द्रश्च २,१५,३
यथा सूर्यस्य रश्मयः ६,१०५,३
यथा सूर्यो अतिभाति १०,३,१७
यथा सूर्यो नक्षत्राणां ७,१४,१
यथा सूर्यो मुच्यते १०,१,३२
यथा सो अस्य परिधिः ५,२९,३
यथा सोम ओषधीनां ६,१५,३
यथा सोमः प्रातःसवने ९,१,११
यथा सोमस्तृतीये ९,१,१३
यथा सोमो द्वितीये ९,१,१२
यथा स्म ते विरोहते ४,४,३
यथा हव्यं वहसि ४,२३,२
यथाहश्च रात्री २,१५,२
यथा हस्ती हस्तिन्याः ६,७०,२
यथेदं भूम्या अधि २,३०,१
यथेन्द्र उद्वाचनं ५,८,८
यथेन्द्रो द्यावापृथिव्योः ६,५८,२
यथेमे द्यावापृथिवी ६,८,३
यथेयं पृथिवी ६,१७,१-४;५,२५,२
यथेषुका परापतदव० १,३,९
यथोदकमपपुषो ६,१३९,४
यदग्निरापो अदहत् १,२५,१
यदग्ने अद्य ८,३,१२;१०,५,४८
यदग्ने तपसा तपः ७,६३,१
यदग्नौ सूर्ये विषं १०,४,२२
यददः संप्रयती० ३,१३,१
यददीव्यन्नृणमहं ६,११९,१
यददो देवा असुरान् ४,१९,४
यदद्य त्वा प्रयति ७,१०२,१
यदनूचीन्द्रमैरा० १०,१०,१०
यदन्तरं तद्बाह्यं २,३०,४
यदन्तरा द्यावापृथिवी १०,८,३९
यदन्तरिक्षं पृथिवी० ६,१२०,१
यदन्नमद्मि बहुधा ६,७१,१
यदन्नमद्म्यनृतेन ६,७१,३
यदभिवदति दीक्षां ९,६,४
यदर्वाचीनं त्रैहायणाद् १०,५,२२
यदशनकृतं ह्वयन्ति ९,६,१३
यदश्नामि बलं कुर्वे ६,१३५,१
यदश्नासि यत् पिबसि ८,२,१९
यदसावमुतो देवाः ५,८,३
यदस्मृति चकृम ७,१११,१
यदस्य हृतं विहृतं ५,२९,५
यदाञ्जनं त्रैककुदं ४,९,९
यदाञ्जनाभ्यञ्ज० ९,६,११
यदादित्यैर्हूयमाना १०,१०,९
यदान्त्रेषु गवीन्योः १,३,६
यदाबध्नन् दाक्षायणा १,३५,१
यदावसथान् कल्प० ९,६,७
यदाशसा वदतो मे ७,५९,१
यदासुतेः क्रियमाणायाः ३,७,६
यदाह भूय उद्धरेति ९,७,२
यदि कर्त पतित्वा ४,१२,७
यदि कामादप० ९,१३,८
यदि क्षितायुर्यदि ३,११,२
यदि चतुर्वृषो ५,१६,४
यदि चिन्नु त्वा धना ५,२,४
यदि जाग्रद्यदि ६,११५,२
यदि त्रिवृषोऽसि ५,१६,३
यदि दशवृषोऽसि ५,१६,१०
यदि द्विवृषोऽसि ५,१६,२
यदि नववृषोऽसि ५,१६,९
यदि नो गां हंसि १,१६,४
यदिन्द्र ब्रह्मणस्पते ६,४५,३
यदि पञ्चवृषोऽसि ५,१६,५
यदि प्रेयुर्देवपुरा ५,८,६
यदि वासि तिरोजनं ७,३९,५
यदि वासि त्रैककुदं ४,९,१०
यदि वासि देवकृता ५,१४,७
यदि वाहमनृतदेवो ८,४,१४
यदि वृक्षादभ्यपप्तत् ६,१२४,२
यदि शोको यदि १,२५,३
यदि षड्वृषोऽसि ५,१६,६
यदि सप्तवृषोऽसि ५,१६,७
यदि स्त्री यदि वा ५,१४,६
यदि स्थ क्षेत्रियाणां २,१४,५
यदि स्थ तमसावृता १०,१,३०
यदीदं मातुर्यदि ६,११६,३
यदीदिदं मरुतो ४,२७,६
यदुदरं वरुणस्य १०,१०,२२
यदुपरिशयनमाहरन्ति ९,६,९

यदुपस्तृणन्ति बर्हिः ९,६,८
यदुवक्थानृतं १,१०,३
यदुस्त्रियास्वाहुतं ७,७७,४
यदेजति पतति १०,८,११
यदेनसो मातृकृता० ५,३०,४
यद् गायत्रे अधि ९,१५,१
यद् गिरामि सं गिरामि ६,१३५,३
यद् गिरिषु पर्वतेषु ९,१,१८
यद् दण्डेन यदिष्वा ५,५,४
यद् दारुणि बध्यसे ६,१२१,२
यद् दुद्रोहिथ शेपिषे ५,३०,३
यद् दुर्भगां प्रस्नपितां १०,१,१०
यद् दुष्कृतं यच्छमलं ७,६७,२
यद् देवा देवहेडनं ६,११४,१
यद् देवा देवान् हविषा ७,५,३
यद्धस्ताभ्यां चकृम ६,११८,१
यद् धावसि त्रियोजनं ६,१३१,३
यद् ब्रह्मभिर्यदृषिभिः ६,१२,२
यद्यन्तरिक्षे यदि ७,६८,१
यद्यर्चिर्यदि वासि १,२५,२
यद्यष्टवृषोऽसि ५,१६,८
यद्यामं चक्रुर्नि० ६,११६,१
यद्येकवृषोऽषि ५,१६,१
यद्येकादशोऽसि ५,१६,११
यद्येयथ द्विपदी १०,१,२४
यद् राजानो विभजन्त ३,२९,१
यद् रोदसी रेजमाने १,३२,३
यद् वः सहः सहमाना ८,७,५
यद् वा अतिथिपतिः ९,६,३;११,५
यद् विद्वांसो यद० ६,११५,१
यद् वीध्रे स्तनयति ९,१,२४
यद् वेद राजा वरुणो ५,२५,६
यद् वो देवा उपजीका ६,१००,२
यद् वो मनः परागतं ७,१३,४
यन्तासि यच्छसे ६,८१,१
यन्त्यस्य देवा देव० ८,१०,५
यन्त्यस्य सभां सभ्यो ८,१०,९
यन्त्यस्य समितिं ८,१०,११
यन्त्यस्यामन्त्रणमा० ८,१०,१३
यं त्वा होतारं ३,२१,५
यं देवा अंशुमा० ७,८६,६
यं देवाः पितरो १०,६,३२
यं देवाः स्मरम० ६,१३२,१
यत्र इन्द्रो अखनद् ७,२५,१
यं निदधुर्वनस्पतौ ३,५,३
यन्मा हुतमहुतमा० ६,७१,२
यन्मे अक्ष्योरादि० ६,२४,२
यन्मेदमभिशोचति ४,२६,७
यन्मे मनसो न प्रियं ९,२,२
यन्मे माता यन्मे १०,३,८
यमः पितृणाम् ५,२४,१४
यमबध्नाद्० । तं राजा १०,६,१५
यमबध्नाद्० । तं सूर्यः १०,६,९
यमबध्नाद्० । तं सोमः १०,६,८
यमबध्नाद्० । तं देवा १०,६,१६
यमबध्नाद्० । तमग्निः १०,६,६
यमबध्नाद्० । तमापो १०,६,१४
यमबध्नाद्० । तमिन्द्रः १०,६,७
यमबध्नाद्० । तमिमं १०,६,१७
यमबध्नाद्० । तं बिभ्रत् १०,६,१०;१३
यमबध्नाद्० । तेनेमां १०,६,१२
यमबध्नाद्० । तेजसा १०,६,२७
यमबध्नाद्० । सर्वाभिः १०,६,२८
यमबध्नाद्० ।-- सह १०,६,२३;२४
यमबध्नाद्० । दूर्जया १०,६,२६
यमबध्नाद्० । रसेन १०,६,२२
यमबध्नाद्० । मधोः १०,६,२५
यमबध्नाद्० । सो अस्मै १०,६,११
यममी पुरोदधिरे ५,८,५
यमराते पुरोधत्से ५,७,२
यमस्य भाग स्थ १०,५,१२
यमिन्द्राग्नी स्मर० ६,१३२,४
यमिन्द्राणी स्मर० ६,१३२,३
यमोदनं प्रथमजा ४,३५,१
यमो मृत्युरघमारो ६,९३,१
यं परिहस्तमबिभः ६,८१,३
यं ब्राह्मणे निदधे ९,५,१९
यं मित्रावरुणौ ६,१३२,५
यया द्यौर्यया पृथिवी १०,१०,४
ययो रथः सत्य० ४,२९,७
ययोरभ्यध्व उत ४,२८,२
ययोरोजसा स्कभिता ७,२६,१
ययोर्वधान्नापपद्यते ४,२८,५
ययोः संख्याता ४,२५,२
यशसं मेन्द्रो मघवान् ६,५८,१
यशा इन्द्रो यशा ६,३९,३;५८,३
यशो हविर्वर्धताम् ६,३९,१
यश्चकार न ४,१८,६;५,३१,११
यश्चकार स निष्क० २,९,५
यश्चर्षणिप्रो वृषभः ४,२४,३
यश्च सापत्नः शपथो २,७,२
यस्त आस्यत् पञ्च० ४,६,४
यस्तिष्ठति चरति ४,१६,२
यस्ते केशोऽवपद्यते ६,१३६,३
यस्ते गर्भं प्रति० ८,६,१८
यस्तेऽङ्कुशो वसुदानो ६,८२,३
यस्ते परूंषि संदधौ १०,१,८
यस्ते पृथु स्तनयित्नुः ७,१२,१
यस्ते प्लाशिर्यो १०,९,१७
यस्ते मदोऽवकेशो ६,३०,२
यस्ते मन्योऽविधद् ४,३२,१
यस्ते शोकाय तन्वं ५,१,३
यस्ते स्तनः शशयुः ७,११,१
यस्ते हवं विवदत् ३,३,६
यस्त्वा कृत्याभिः ८,५,१५
यस्त्वा पिबति जीवति ५,५,२
यस्त्वा शाले निमिमाय ९,३,११
यस्त्वा शाले प्रतिगृह्णाति ९,३,९
यस्त्वा स्वपन्तीं त्सरति ८,६,८
यस्त्वा स्वप्ने निपद्यते ८,६,७
यस्त्वोवाच परेहि १०,१,७
यस्मा ऋणं यस्य ६,११८,३
यस्मात् पक्वादमृतं ४,३५,६
यस्मादृचो अपात० १०,७,२०
यस्मान्मासा निर्मिता ४,३५,४
यस्मिन्त्स्तब्ध्वा १०,७,७
यस्मिन् भूमिरन्तरिक्षं १०,७,१२
यस्मिन् वृक्षे मध्वदः ९,१४,२१
यस्मै त्वा यज्ञवर्धन १०,६,३४
यस्मै हस्ताभ्यां १०,७,३९
यस्य कृण्मो हविर्गृहे ६,५,३
यस्य चतस्रः प्रदिशो १०,७,१६
यस्य जुष्टिं सोमिनः ४,२४,५

यस्य ते वासः प्रथम० २,१३,५
यस्य त्रयस्त्रिंशद् १०,७,१३,२३;२१
यस्य द्यौरुर्वी पृथिवी ४,२,४
यस्य नेशे यज्ञपतिः ४,११,५
यस्य ब्रह्म मुखमाहुः १०,७,१९
यस्य भीमः प्रतीकाशः ९,१३,६
यस्य भूमिः प्रमा० १०,७,३२
यस्य वशास ऋषभासः ४,२४,४
यस्य वातः प्राणापानौ १०,७,३४
यस्य विश्वे हिमवन्तो ४,२,५
यस्य व्रतं पशवो ७,४१,१
यस्य शिरो वैश्वानरः १०,७,१८
यस्य सूर्यश्चक्षुः १०,७,३३
यस्य हेतोः प्रच्यवते ९,१३,३
यस्याञ्जन प्रसर्पसि ४,९,४
यस्यास्त आसनि घोरे ६,८४,१
यस्येदमा रजो ६,३३,१
यस्येदं प्रदिशि यद् ४,२३,७;७,२६,२
यस्योरुषु त्रिषु ७,२७,३
यः शतौदनां पचति १०,९,४
यः श्रमात् तपसो १०,७,३६
यः संग्रामान्नयति ४,२४,७
यः सपत्नो योऽसपत्नो १,१९,४
यः समाम्यो३ वरुणो ४,१६,८
यः सहमानश्चरसि ३,६,४
यः सोमे अन्तर्यो ३,२१,२
या अक्षेषु प्रमोदन्ते ४,३८,४
या आपो दिव्याः ४,८,५
या एव यज्ञ आपः ९,६,५
या ओषधयः सोम० ६,९६,१
याः कृत्या आङ्गिरसीः ८,५,९
याः पार्श्वे उपर्षन्ति ९,१३,१५
यां कल्पयन्ति वहतौ १०,१,१
याः क्लन्दास्तमिषी० २,२,५
या गुदा अनुसर्पन्ति ९,१३,१७
या ग्रैव्या अपचितो ७,८०,२
यां जमदग्निरखनद् ६,१३७,१
यातुधानस्य सोमपः १,८,३
यातुधाना निर्ऋतिः ७,७३,२
या द्विपक्षा चतुष्पक्षा ९,३,२१
यानसावतिसरां० ५,८,७
यानावह उशतो ७,१०२,३
यानि तेऽन्तः शिक्यानि ९,३,६
यानि त्रीणि बृहन्ति ८,९,३
यानि भद्राणि बीजानि ३,२३,४
यान्युलूखलमुसलानि ९,६,१५
यां ते कृत्यां कूपे ५,३१,८
यां ते चक्रुः कृक० ५,३१,२
यां ते चक्रुः पुरुषास्थे ५,३१,९
यां ते चक्रुः सभायां ५,३१,६
यां ते चक्रुरमूलायां ५,३१,४
यां ते चक्रुरामे पात्रे ४,१७,४;५,३१,१
यां ते चक्रुरेकशफे ५,३१,३
यां ते चक्रुर्गार्हपत्ये ५,३१,५
यां ते चक्रुः सेनायां ५,३१,७
यां ते बर्हिषि यां १०,१,१८
यां ते रुद्र इषुं ६,९०,१
यां त्वा गन्धर्वो ४,४,१
यां त्वा देवा असृजन्त १,१३,४
यां त्वा पूर्वे भूतकृतः ६,१३३,५
यां देवाः प्रतिनन्दन्ति ३,१०,२
या पुरस्ताद् युज्यते १०,८,१०
या पूर्वं पतिं वित्त्वा० ९,५,२७
या प्लीहानं शोषयति ३,२५,३
या बभ्रवो याश्च ८,७,१
याभ्यामजयन् ७,११५,२
या मज्ज्ञो निर्धयन्ति ९,१३,१८
यामन्यामन्नुपयुक्तं ४,२३,३
या महती महोन्माना ५,७,९
यामापीनामुपसीदन्ति ९,१,९
या मा लक्ष्मीः पतया० ७,१२०,२
यामाहुस्तारकैषा ५,१७,४
यामृषयो भूतकृतो ६,१०८,४
यां प्रच्युतामनु ८,९,८
यां मृतायानु० ५,१९,१२
यां मेधामृभवो ६,१०८,३
यायैः परिनृत्यति ४,३८,३
या रोहन्त्याङ्गिरसीः ८,७,१७
या रोहिणीर्देवत्या १,२२,३
यावङ्गिरसमवथो ४,२९,३
यावच्चतस्त्रः प्रदिशः ३,२२,५
यावतीः कियतीः ८,७,१३
यावती द्यावापृथिवी ४,६,२;९,२,२०
यावतीनामोषधीनां ८,७,२५
यावतीर्दिशः प्रदिशो ९,२,२१
यावतीर्भृङ्गा जत्वः ९,२,२२
यावतीषु मनुष्या ८,७,२६
यावत् सत्रसद्येन ९,९,६
यावदग्निष्टोमेन ९,९,२
यावदङ्गीनं पारस्वतं ६,७२,३
यावदतिरात्रेण ९,९,४
यावद् द्वादशाहेन ९,९,८
यावन्तो मा सपत्नानां ७,१४,२
यावारेभाथे बहु ४,२८,४
या विश्पत्नीन्द्रमसि ७,४८,३
या शशाप शपनेन १,२८,३;४,१७,३
याश्चाहं वेद वीरुधो ८,७,१८
यासां राजा वरुणो १,३३,२
यासां देवा दिवि १,३३,३
यासां द्यौः पिता पृथिवी ३,२३,६
यासां नाभिरारेहणं ६,९,३
या सुबाहुः स्वङ्गुरिः ७,४८,२
यास्तिरश्चीरुपर्षन्ति ९,१३,१६
यास्ते ग्रीवा ये स्कन्धा १०,९,२०
यास्ते जङ्घा याः कुष्ठिका १०,९,२३
यास्ते राके सुमतयः ७,५०,२
यास्ते शतं धमनयो ६,९०,२
यास्ते शिवास्तन्वः ९,२,२५
याः सीमानं विरुजन्ति ९,१३,१३
याः सुपर्णा आङ्गिरसीः ८,७,२४
या हस्तिनि द्वीपिनि ६,३८,२
या हृदयमुपर्षन्ति ९,१३,१४
युक्ता मातासीद्धुरि ९,१४,९
युज्यमानो वैश्वदेवो ९,१२,२४
युध एकः सं सृजति १०,१०,२४
युनक्त सीरा वि युगा ३,१७,२
युनक्तु देवः सविता ५,२६,२
युनज्मि त उत्तरा० ४,२२,५
यूयं गावो मेदयथा ४,२१,६
यूयं नः प्रवतो १,२६,३
यूयमुग्रा मरुतः ३,१,२;५,२१,११
ये अग्नयो अप्स्व० ३,२१,१
ये अग्निजा ओषधिजा १०,४,२३

ये अङ्गानि मदयन्ति ९,१३,१९
ये अपीषन् ये अदि० ४,६,७
ये अमृतं विमृथो ४,२६,४
ये अम्नो जातान् ८,६,१९
ये अर्वाङ् मध्य १०,८,१७
ये अर्वाञ्वस्ताँ उ ९,१४,१९
ये उस्रिया बिभृथो ४,२६,५
ये कीलानेन तर्पय० ४,२६,६;२७,५
ये कुकुन्धाः कुकूरभाः ८,६,११
ये क्रिमयः पर्वतेषु २,३१,५
ये क्रिमयः शितिकक्षा ५,२३,५
ये गर्भा अवपद्यन्ते ५,१७,७
ये ग्राम्याः पशवो २,३४,४
ये ते देवि शमितारः १०,९,७
ये ते नाड्यौ देवकृते ६,१३८,४
ये ते पन्थानो ७,५७,२
ये ते पाशा वरुण ४,१६,६
ये ते शृङ्गे अजरे ८,३,२५
ये त्रयः कालकाञ्जा ६,८०,२
ये त्रिषप्ताः परियन्ति १,१,१
ये त्वा कृत्वालेभिरे १०,१,९
ये दक्षिणतो जुह्वति ४,४०,२
ये दिशामन्तर्देशेभ्यो ४,४०,८
ये देवा दिविषदो १०,९,१२
ये देवा दिवि ष्ठ ये १,३०,३
ये देवास्तेन हासन्ते ४,३६,५
येऽधस्ताज्जुह्वति ४,४०,५
ये धीवानो रथकाराः ३,५,६
येन ऋषयो बलम० ४,२३,५
येन कृशं वाजयन्ति ६,१०१,२
ये नदीनां संस्रवन्ति १,१५,३
येन देवा अमृतम० ४,२३,६
येन देवा असुराणां ६,७,३
येन देवा असुरान् ९,२,१७
येन देवा न वियन्ति ३,३०,४
येन देवाः स्वरा० ४,११,६
येन धनेन प्रपणं ३,१५,५- ६
येन मृतं स्नपयन्ति ५,१९,१४
येन वृक्षाँ अभ्यभवो ६,१२९,२
येन वेहद् बभूविथ ३,२३,१
येन सूर्यां सावित्रीं ६,८२,२
येन सोम साहन्त्या० ६,७,२
येन सोमादितिः ६,७,१
ये नः सपत्ना अप ते ५,३,१०
येन हस्ती वर्चसा ३,२२,३
येनातरन् भूतकृतो ४,३५,२
येना निचक्र आसु० ७,३९,२
येनावपत् सविता ६,६८,३
येना श्रवस्यवश्चरथ ३,९,४
येना सहस्रं वहसि ९,५,१७
येनेन्द्राय समभरः १,९,३
येऽन्तरिक्षाज्जुह्वति ४,४०,६
ये पन्थानो बहवो ३,१५,२;६,५५,१
ये पर्वताः सोमपृष्ठा ३,२१,१०
ये पश्चाज्जुह्वति ४,४०,३
ये पाकशंसं ८,४,९
ये पुरस्ताज्जुह्वति ४,४०,१
ये पुरुषे ब्रह्म विदु/१०,७,१७
ये पूर्वे वध्वो३यन्ति ८,६,१४
ये बध्यमानमनु २,३४,३
ये बृहत्सामानमा० ५,१९,२
ये ब्राह्मणं प्रत्यष्ठीवन् ५,१९,३
ये भक्षयन्तो न २,३५,१
येभिः पाशैः परि० ६,११२,३
येभिर्वात इषितः १०,८,३५
ये मा क्रोधयन्ति ४,३६,९
येऽमावास्यां रात्रिं १,१६,१
ये मृत्यव एकशतं ८,२,२७
ये राजानो राजकृतः ३,५,७,
ये व आपोऽपामग्नयो १०,५,२१
येवाषासः कष्कषासः ५,२३,७
ये वो देवाः पितरो १,३०,२
ये व्रीहयो यवा ९,६,१४
ये शालाः परि० ८,६,१०
येषामध्येति प्रवसन् ७,६२,३
येषां पश्चात् प्रपदानि ८,६,१५
येषां प्रयाजा उत १,३०,४
ये सर्पिषः संस्रवन्ति १,१५,४
ये सहस्रमराजन्ना० ५,१८,१०
ये सूर्यात् परिसर्पन्ति ८,६,२४
ये सूर्यं न तितिक्षन्त ८,६,१२
येऽस्यां स्थ दक्षिणायां ३,२६,२
येऽस्यां स्थ ध्रुवायां ३,२६,५
येऽस्यां स्थ प्रतीच्यां ३,२६,३
येऽस्यां स्थ प्राच्यां ३,२६,१
येऽस्यां स्थोदीच्यां ३,२६,४
येऽस्यां स्थोर्ध्वायां ५,२६,६
ये स्राक्त्यं मणिं जना ८,५,७
यैरिन्द्रः प्रक्रीडते ५,२१,८
यो अक्रन्दयत् ८,९,२
यो अक्ष्यौ परिसर्पति ५,२३,३
यो अग्नौ रुद्रो यो ७,९२,१
यो अग्रतो रोचनानां ४,१०,२
यो अङ्ग्यो यः कर्ण्यो ६,१२७,३
यो अद्य सेन्यो १,२०,२;६,९९,२
यो अद्य स्तेन आयति ४,३,५
यो अन्तरिक्षेण ४,२०,९
यो अन्धो यः पुरःसरो ६,१२९,३
यो अन्येद्युरुभयद्यु० ७,१२१,२
यो अस्य पारे रजसः ६,३४,५
यो अस्य समिधं ६,७६,३
यो गिरिष्वजायथा ५,४,१
यो जिनाति तमन्विच्छ ६,१३४,३
योऽतिथीनां स ९,७,१३
योऽथर्वाणं पितरं ४,१,७
यो ददाति शिति० ३,२९,३
यो दाधार पृथिवीं ४,३५,३
यो देवाः कृत्यां कृत्वा ४,१८,२
यो देवो विश्वाद्यमु ३,२१,४
यो नः पाप्मन्न जहासि ६,२६,२
यो न जीवोऽसि न मृतो ६,४६,१
यो नः शपादशपतः ६,३७,३; ७,६१,१
यो नस्तायद् दिप्सति ७,११३,१
यो नः सुप्तान् जाग्रतो ७,११३,२
यो नः सोमः सुशंसिनो ६,६,२
यो नः सोमाभिदासति ६,६,३
यो नः स्वो यो अरणः १,१९,३
यो नो दिप्सदिप्सतो ४,३६,२
यो नो द्युवे धनमिदं ७,१४,५
यो नो भद्राहमकरः ६,१२८,४
यो नो मर्तो मरुतो ७,८२,२
यो नो रसं दिप्सति ८,४,१०
यो भूतं च भव्यं च १०,८,१

योमा पाकेन मनसा ८,४,८
यो मायातुं यातुधाना ८,४,१६
यो रक्षांसि निन्जुर्वति ६,३४,२
यो व आपोऽपां वत्सो १०,५,१७
यो व अपोपां वृषभो १०,५,१८
यो व आपोऽपां हिरंण्य० १०,५,१९
यो व आपोऽपामश्मा १०,५,२०
यो व आपोऽपामूर्मिः १०,५,१६
यो व आपोऽपां भागो १०,५,१५
यो वः शिवतमो १,५,२
यो वः शुष्मो हृदयेषु ६,७३,२
यो वा अभिभुवं ९,५,३६
यो वा उद्यन्तं नामर्तुं ९,५,३५
यो विद्यात् सप्त १०,१०,२
यो विद्यात् सूत्रं विततं १०,८,३७
यो विद्यात् ब्रह्म प्रत्यक्षं ९,६,१
यो विश्वाभि विपश्यति ६,३४,४
यो वेतसं हिरण्ययं १०,७,४१
यो वेदानडुहो ४,११,९
यो वै कशायाः सप्त ९,१,२२
यो वै कुर्वन्तं नामर्तुं ९,५,३२
यो वै तां ब्रह्मणो १०,२,२९
यो वै ते विद्यादरणी १०,८,२०
यो वै नैदाघं नामर्तुं ९,५,३१
यो वै पिन्वन्तं नामर्तुं ९,५,३४
यो वै संयन्तं नामर्तुं ९,५,३३
योऽस्मांश्चक्षुषा ५,६,१०
यो३स्मान् द्वेष्टि यं ७,८६,५
यो३स्मान् ब्रह्मणस्पते ६,६,१
यौ त ऊरू अष्ठीवन्तौ १०,९,२१
यौ त औष्ठौ ये नासिके १०,९,१४
यौ ते दूतौ निर्ऋते ६,२९,२
यौ ते बलास तिष्ठतः ६,१२७,२
यौ ते बाहू ये दोषणी १०,९,१९
यौ ते मातोन्ममार्ज ८,६,१
यौ भरद्वाजमवथो ४,२९,५
यौ मेधातिथिमवतो ४,२९,६
यौ व्याघ्राववरूढो ६,१४०,१
यौ श्यावाश्वमवथो ४,२९,४
रक्षन्तु त्वाग्नयो ये ८,१,११
रक्षांसि लोहितम् ९,१२,१७
रक्षोहणं वाजिनमा ८,३,१
रथजितां राथजिते० ६,१३०,१
रथे अक्षेष्वृषभस्य ६,३८,३
रयिं मे पोषं सविता ४,२५,५
राकामहं सुहवा ७,५०,१
राजन्ये दुन्दुभावा० ६,३८,४
राज्ञो वरुणस्य १०,५,४४
रात्री माता नभः ५,५,१
रिश्यपदीं वृषदतीं १,१८,४
रिश्यस्येव परीशासं ५,१४,३
रुद्र जलाषभेषज २,२७,६
रुद्रस्य मूत्रमस्य० ६,४४,३
रुद्रो वो ग्रीवा अशरैत् ६,३२,२
रेवतीरनाधृषः ६,२१,३
रोहण्यसि रोहणी ४,१२,१
लाङ्गलं पवीरवत् ३,१७,३
लोम लोम्ना सं कल्पया ४,१२,५
लोहितेन स्वधितिना ६,१४१,२
वंशानां ते नहनानां ९,३,४
वध्रयस्ते खनितारो ४,६,८
वनस्पतीन् वानस्पत्यान् ८,८,१४
वनस्पतेऽव सृजा ५,२७,११
वनस्पते वीड्वङ्गो हि ६,१२५,१
वयं जयेम त्वया ७,५२,४
वयं तदस्य संभृतं ७,९५,२
वरणेन प्रव्यथिता १०,३,९
वरणो वारयाता ६,८५,१;१०,३,५
वराहो वेद वीरुधं ८,७,२३
वरुणस्य भाग स्थ १०,५,१०
वरुणोऽपामधिपति. ५,२४,४
वर्म मह्यमयं मणिः १०,६,२
वर्म मे द्यावापृथिवी ८,५,१८
वशा द्यौर्वशा पृथिवी १०,१०,३०
वशां देवा उप जीवन्ति १०,१०,३४
वशा माता राजन्यस्य १०,१०,१८
वशामेवामृतम् १०,१०,२६
वशा यज्ञं प्रत्य० १०,१०,२५
वशाया दुग्धं पीत्वा १०,१०,३१
वषट् ते पूषन्नस्मि० १,११,१
वषड्डुतेभ्यो वष० ७,१०२,७
वसवस्त्वा दक्षिणतः १०,९,८
वाजस्य नु प्रसवे ३,२०,८;७,७,२
वाञ्छ मे तन्वं पादौ ६,९,१
वात इव वृक्षान्नि० १०,१,१७
वातरंहा भव वाजिन् ६,९२,१
वाताज्जातो अन्तरिक्षाद् ४,१०,१
वातात् ते प्राणमविदं ८,२,३
वानस्पत्यः संभृतः ५,२१,३
वानस्पत्या ग्रावाणो ३,१०,५
वायुरन्तरिक्षस्य ५,२४,८
वायुरेनाः समाकरत् ६,१४१,१
वायोः पूतः पवित्रेण ६,५१,१
वायो यत् ते तपस्तेन २,२०,१
वायो यत् ते तेजस्तेन २,२०,५
वायो यत् तेऽर्चिस्तेन २,२०,३
वायो यत् ते शोचिस्तेन २,२०,४
वायो यत् ते हरस्तेन २,२०,२
वायोः सवितुर्विदथानि ४,२५,१
वारिदं वारयातै वरणा० ४,७,१
वावृधानः शवसा ५,२,२
वि ग्राम्याः पशवः ३,३१,३
विचिन्वतीमाकि० ४,३८,२
वि जिहीष्व बार्ह० ५,२५,९
वि जिहीष्व लोकं ६,१२१,४
विजेषकृदिन्द्र ४,३१,५
वि ज्योतिषा बृहता ८,३,२४
वि तिष्ठध्वं मरुतो ८,४,१८
वि ते भिनद्मि मेहनं १,११,५
वि ते मदं मदावति ४,७,४
वि ते मुञ्चामि रशनां ७,८३.१
वि ते हनव्यां शरणिं ६,४३,३
वि देवा जरसा ३,३१,१
विद्म ते सभे नाम ७,१३,२
विद्म ते स्वप्न जनित्रं देव० ६,४६,२
विद्म वै ते जायान्य ७,८१,१
विद्मा शरस्य पितरं चन्द्रं १,३,४
विद्मा शरस्य पितरं पर्जन्यं १,२,१;३,१
विद्मा शरस्य पितरं मित्रं १,३,२
विद्मा शरस्य पितरं वरुणं १,३,३
विद्मा शरस्य पितरं सूर्यं १,३,५
विद्युज्जिह्वा मरुतो ९,१२,३
विद्योतमानः प्रति ९,१०,७

विद्रधस्य बलासस्य ६,१२७,१
विधुं दद्राणं सलिलस्य ९,१५,९
विध्याम्यासां प्रथमां ७,७८,२
वि न इन्द्र मृधो जहि १,२१,२
विभिन्दती शतशाखा ४,१९,५
वि रक्षो वि मृधो १,२१,३
विराड् वा इदमग्र ८,१०,१
विराड् वाग्विराट् ९,१५,२४
वि लपन्तु यातुधाना १,७,३
विश्वं वायुः स्वर्गो ९,१२,४
विश्वजित् कल्याण्यै ६,१०७,३
विश्वजित् त्रायमाणायै ६,१०७,१
विश्वमन्यामभीवार १,३२,४
विश्वंभर विश्वेन २,१६,५
विश्वरूपं चतुरक्षं २,३२,२
विश्वरूपां सुभगां ६,५९,३
विश्वव्यचाश्चर्मौ० ९,१२,१५
विश्वाहा ते सदमिद् ३,१५,८
विश्वे देवा उपरिष्टाद् ८,८,१३
विश्वे देवा मरुतः ६,४७,२
विश्वे देवा वसवो १,३०,१
विषं गवां यातुधाना ८,३,१६
विषमेतद् देवकृतं ५,१९,१०
विषमेवास्याप्रियं ८,१५,४
विषाणा पाशान् वि ६,१२१,१
विषितं ते वस्तिबिलं १,३,८
विषूच्येतु कृन्तती १,२७,२
विषेण भङ्गुरावतः ८,३,२३
विष्टारिणमोदनं ४,३४,३-४
विष्णुर्युनक्तु बहुधा ५,२६,७
विष्णुर्योनिं कल्पयतु ५,२५,५
विष्णोः कर्माणि ७,२७,६
विष्णोः क्रमोऽसि १०,५,२५-३५
विष्णोर्नु कं प्रा वोचं ७,२७,१
विष्वञ्चो अस्मच्छरवः १,१९,२
विसल्पस्य विद्रधस्य ९,१३,२०
विहल्हो नाम ते पिता ६,१६,२
विहृदयं वैमनस्यं ५,२१,१
वीमे द्यावापृथिवी ३,३१,४
वीहि स्वामाहुतिं ६,८३,४
वृक्षं यद्गावः परि० १,२,३
वृक्षंवृक्षमा रोहसि ५,५,३
वृषभं वाजिनं वयं ७,८५,२
वृषा मे रवो नभसा ५,१३,३
वृषायमाणो अवृणीत २,५,७
वृषासि त्रिष्टुप्छन्दा ६,४८,३
वृषेन्द्रस्य वृषा ६,८६,१
वृषेव यूथे सहसा ५,२०,३
वेदः स्वस्तिर्द्रुघणः ७,२९,१
वेदाहं सप्त प्रवतः १०,१०,३
वेदाहं सूत्रं विततं १०,८,३८
वेदाहं पयस्वन्तं ३,२४,२
वेदिष्टे चर्म भवतु १०,९,२
वेनस्तत् पश्यत् परमं २,१,१
वैकङ्कतेनेध्मेन ५,८,१
वैयाघ्रो मणिर्वीरुधां ८,७,१४
वैवस्वतः कृणवद् ६,११६,२
वैश्वानरः पविता ६,११९,३
वैश्वानरस्य दंष्ट्राभ्यां १०,५,४३
वैश्वानरस्य प्रतिमा ८,९,६
वैश्वानराय प्रति ६,११९,२
वैश्वानरीं वर्चस आ ६,६२,३
वैश्वानरीं सूनृतामा ६,६२,२
वैश्वानरोऽङ्गिरसां ६,३५,३
वैश्वानरो न आगमद् ६,३५,२
वैश्वानरो न ऊतये ६,३५,१
वैश्वानरो रश्मिभिः ६,६२,१
व्यचस्वतीरुर्विया ५,१२,५
व्यवात् ते ज्योतिः ८,१,२१
व्यस्यै मित्रावरुणौ ३,२५,६
व्याकूतय एषाम् ३,२,४
व्याघ्रं दत्वतां वयं ४,३,४
व्याघ्रेऽह्न्यजनिष्ट वीरो ६,११०,३
व्याघ्रो अधि वैयाघ्रे ४,८,४
व्यार्त्या पवमानो ३,३१,२
व्रतेन त्वं व्रतपते ७,७८,४
व्रीहिमत्तं यवमत्तं ६,१४०,२
शकधूमं नक्षत्राणि ६,१२८,१
शकमयं धूममाराद् ९,१५,२५
शङ्खेनामीवाममतिं ४,१०,३
शं च नो मयश्च नो ६,५७,३
शणश्च मा जङ्गिडश्च २,४,५
शतं या भेषजानि ६,४४,२
शतं सहस्रमयुतं १०,८,२४,
शतं कंसाः शतं दोग्धारः १०,१०,५
शतं च मे सहस्रं च ५,१५,११
शतं जीव शरदो ३,११,४
शतं तेऽयुतं हायनान् ८,२,२१
शतयाजं स यजते ९,४,१८
शतस्य धमनीनां १,१७,३
शतहस्त समाहर ३,२४,५
शतापाष्ठां नि गिरति ५,१८,७
शतेन पाशैरभि ४,१६,७
शतेन मा परि पाहि ४,१९,८
शत्रूषाण्नीषाडभि० ५,२०,११
शं ते अग्निः सहाद्भिः २,१०,२
शं ते वातो अन्तरिक्षे २,१०,३
शं न आपो धन्वन्याः १,६,४
शं नो देवी पृश्निपर्ण्यशं २,२५,१
शं नो देवीरभिष्टय १,६,१
शं नो भवन्त्वपः २,३,६
शं नो वातो वातु शं ७,७२,१
शप्तारमेतु शपथो० २,७,५
शमीमश्वत्थ आरूढः ६,११,१
शं मे परस्मै गात्राय १,१२,४
शरदे त्वा हेमन्ताय ८,२,२२
शर्म यच्छत्वोषधिः ६,५९,२
शल्याद्विषं निरवोचं ४,६,५
शान्तो अग्निः क्रव्यात् ३,२१,९
शास इत्था महाँ असि १,२०,४
शिवः कपोत इषितो ६,२७,२
शिवा नः शंतमा भव ७,७१,१
शिवा भव पुरुषेभ्यो ३,२८,३
शिवाभिष्टे हृदयं २,२९,६
शिवास्त एका अशिवास्त७,४४,१
शिवास्ते सन्त्वोषधयः ८,२,१५
शिवे ते स्तां द्यावापृथिवी ८,२,१४
शिवेन मा चक्षुषा १,३३,४
शिवो वो गोष्ठो भवतु ३,१४,५
शिवौ ते स्तां व्रीहि० ८,२,१८
शीर्षक्तिं शीर्षामयं ९,१३,१
शीर्षण्वती नस्वती १०,१,२
शीर्षामयमुपहत्या० ५,४,१०

शुकेषु ते हरिमाणं १,२२,४
शुक्रोऽसि भ्राजोऽसि २,११,५
शुचा विद्धा व्योषया ३,२५,४
शुद्धाः पूता योषितो ६,१२२,५
शुनं वाहाः शुनं नरः ३,१७,६
शुनं सुफाला वि तुदन्तु ३,१७,५
शुनासीरेह स्म मे ३,१७,७
शुम्भनी द्यावापृथिवी ७,११७,१
शुष्यतु मयि ते हृदयं ६,१३९,२
शूद्रकृता राजकृता १०,१,३
शूर्पं पवित्रं तुषा ९,६,१६
शृङ्गाभ्यां रक्ष ऋषति ९,४,१७
शृतमजं शृतया ४,१४,९
शेरभक शेरभ २,२४,१
शेवृधक शेवृध २,२४,२
शोचयामसि ते हार्दि ६,८९,२
श्यामश्च त्वा मा शबलः ८,१,९
श्यामा सरूपंकरणी १,२४,४
श्यावदता कुनखिना ७,६७,३
श्येनः क्रोडोऽन्तरिक्षं ९,१२,५
श्येनो नृचक्षा दिव्यः ७,४२,२
श्येनोऽसि गायत्रच्छन्दा ६,४८,१
श्येनो हव्यं नयत्वा ३,३,४
श्रद्धाया दुहिता तपसो ६,१३३,४
श्रातं हविरो ष्विन्द्र ७,७५,२
श्रातं मन्य ऊधनि ७,७६,१
श्रियं च वा एष ९,८,६
श्रेयःकेतो वसुजित् ५,२०,१०
श्रेष्ठमसि भेषजानां ६,२१,२
श्रोत्रमसि श्रोत्रं मे दाः २,१७,५
श्वैकः कपिरिवैकः ४,३७,११
षट् च मे षष्टिश्च मे ५,१५,६
षट् त्वा पृच्छाम ऋषयः ८,९,७
षडाहुः शीतान् षडु ८,९,१७
षड् जाता भूता ८,९,१६
स इद् व्याघ्रो भवति ८,५,१२
स उत्तिष्ठ प्रेहि ४,१२,६
स उपहूत उपहूतः ९,१२,१२
स उपहूतः पृथिव्यां ९,११,७ ,
स उपहूतो दिवि ९,११,९
स उपहूतो देवेषु ९,११,१०
स उपहूतोऽन्तरिक्षे ९,११,८
स उपहूतो लोकेषु ९,११,११
संयतं न वि ष्परद् १०,४,८
सं वः पृच्यन्तां ६,७४,१
संवत्सरं शशयाना ४,१५,१३
संवत्सरस्य प्रतिमा ३,१०,३
संवत्सरीणं पयः ८,३,१७
संवत्सरीणा मरुतः ७,८२,३
संवत्सरो रथः परि० ८,८,२३
संवननी समुष्पला ६,१३९,३
सं वर्चसा पयसा ६,५३,३
संवसव इति वो ७,११४,६
सं वः सृजत्वर्यमा ३,१४,२
सं वो गोष्ठेन सुषदा ३,१४,१
सं वो मनांसि सं ३,८,५; ६,९४,१
सं वोऽवन्तु सुदानवः ४,१५,७
संशितं म इदं ब्रह्म ३,१९,१
सं सं स्रवन्तु पशवः २,२६,३
सं सं स्रवन्तु सिन्धवः १,१५,१
संसमिद्युवसे वृष० ६,६३,४
सं सिञ्चामि गवां २,२६,४
संसृष्टं धनमुभयं ४,३१,७
सं हि वातेनागत १०,१०,१४
सं हि शीर्षाण्यग्रभं १०,४,१९
सं हि सूर्येणागत १०,१०,१५
सं हि सोमेनागत १०,१०,१३
सखायाविव सचा० ६,४२,२
सखासावस्मभ्यम् १,२६,२
स घा नो देवः सविता ६,१,३
संक्रन्दनः प्रवदो ५,२०,९
सं क्रामतं मा जहीतं ७,५५,२
सं क्रोशतामेनान् ८,८,२१
सचेतसौ द्रुह्वणो ४,२९,२
सं चेध्यस्वाग्ने प्र च २,६,२
सं चेन्नयाथो अश्विना २,३०,२
संजग्माना अबिभ्युषीः ३,१४,३
संजयन् पृतना ऊर्ध्वम् ५,२०,४
संजानामहै मनसा ७,५४,२
सं जानीध्वं सं पृच्यध्वं ६,६४,१
संज्ञपनं वो मनसो ६,७४,२
संज्ञानं नः स्वेभिः ७,५४,१
स तांल्लोकान्त्स० १०,९,६
स तौ प्र वेद स उ तौ ९,१,७
सत्यजितं शपथ० ४,१७,२
सत्यं चर्तं च चक्षुषी ९,५,२१
सत्यमहं गभीरः ५,११,३
सत्येनोर्ध्वस्तपति १०,८,१९
सदान्वाक्षयणमसि २,१८,५
सद्यो जातो व्यमिमीत ५,१२,११
सध्रीचीनान् वः ३,३०,७
स नः पिता जनिता २,१,३
स नः सिन्धुमिव ४,३३,८
सनातनमेनमाहुः १०,८,२३
सनादग्ने मृणसि ५,२९,११; ८,३,१८
सनेमि चक्रमजरं ९,१४,१४
स नो ददातु तां ६,३३,३
सं ते मज्जा मज्ज्ञा ४,१२,३
सं ते शीर्ष्णः कपालानि ९,१३,२२
सं ते हन्मि दता दतः ६,५६,३
संदंशानां पलदानां ९,३,५
संदानं वो बृहस्पतिः ६,१०३,१
स पचामि स ददामि ६,१२३,४
सपत्नक्षयणमसि २,१८,२
सपत्नक्षयणो वृषाभि० १,२९,६
सपत्नहनमृषभं ९,२,१
सप्तऋषीनभ्यावर्ते १०,५,३९
सप्त क्षरन्ति शिशवे ७,५९,२
सप्त च मे सप्ततिश्च ५,१५,७
सप्त च याः सप्ततिश्च ६,२५,२
सप्त च्छन्दांसि चतुः ८,९,१९
सप्त प्राणानष्टौ २,१२,७
सप्त मर्यादाः कवयः ५,१,६
सप्त युञ्जन्ति रथम् ९,१४,२
सप्त होमाः समिधो ८,९,१८
सप्तार्धगर्भा भुवनस्य ९,१५,१७
सबन्धुश्चासबन्धुः ६,१५,२; ५४,३
स बुध्न्यादाष्ट्र जनुषो ४,१,५
सभा च मा समितिः ७,१३,१
समं ज्योतिः सूर्येण ४,१८,१
समध्वरायोषसो ३,१६,६
समहमेषां राष्ट्रं ३,१९,२
समानलोको भवति ९,५,२८

समानां मासामृतु० १,३५,४
समानी प्रपा सह ३,३०,६
समानी व आकूतिः ६,६४,३
समानो मन्त्रः समितिः ६,६४,२
समा नौ बन्धुर्वरुण ५,११,१०
समास्त्वाग्न ऋतवो २,६,१
समाहर जातवेदो ५,२९,१२
समिद्धो अग्निरश्विना ७,७७,२
समिद्धो अग्निर्वृषणा ७,७७,१
समिद्धो अद्य मनुषो ५,१२,१
समिन्द्र नो मनसा ७,१०२,२
समीक्षयन्तु तविषाः ४,१५,२
समीक्षयस्व गायतो ४,१५,३
समुत्पतन्तु प्रदिशो ४,१५,१
समुद्र ईशे स्रवतामग्निः ६,८६,२
समुद्रं वः प्र हिणोमि १०,५,२३
समुद्राज्जातो मणिः ४,१०,५
समेत विश्वे वचसा ७,२२,१
सं परमान्त्समवमानथो ६,१०३,२
सं बर्हिरक्तं हविषा ७,१०३,१
सं माग्ने ७,९४,२;९,१,१५;१०,५,४७
सं मा सिञ्चन्तु मरुतः ७,३४,१
सम्राडस्यसुराणां ६,८६,३
स य एवं विद्वानुदकम् ९,९,९
स य एवं विद्वान् क्षीरं ९,९,१
स य एवं विद्वान्त्स० ९,९,३
स य एवं विद्वान् न ९,७,७
स य एवं विद्वान् मधू० ९,९,५
स य एवं विद्वान् मांसं ९,९,७
सरस्वति व्रतेषु तं ७,७०,१
सरस्वतीमनुमतिं ५,७,४
सरूपा नाम ते माता १,२४,३
सरूपौ द्वौ विरूपौ ५,२३,४
सर्पानुसर्प पुनर्वो २,२४,४
सर्वदा वा एष युक्तग्रा० ९,७,१०
सर्व तद्राजा वरुणो ४,१६,५
सर्वान् कामान् पूरय० ३,२९,२
सर्वाः समग्रा ओषधीः ८,७,१९
सर्वे गर्भादवेपन्त १०,१०,२३
सर्वेषां च क्रिमीणां ५,२३,१३
सर्वो वा एष जग्ध० ९,७,८
सर्वो वा एषोऽजग्ध० ९,७,९
सर्वो वै तत्र जीवति ८,२,२५
सवितः श्रेष्ठेन रूपेण ५,२५,१२
सविता प्रसवाना० ५,२४,१
स विश्वा प्रति चाक्लृप ६,३६,२
स वेद पुत्रः पितरं ७,१,२
स सुत्रामा स्ववाँ ७,९७,१
सस्रुषीस्तदपसो ६,२३,१
स स्वर्गमा रोहति १०,९,५
सहमानेयं प्रथमा २,२५,२
सहस्रधामन् विशिखान् ४,१८,४
सहस्रधार एव ते ५,६,३
सहस्रशृङ्गो वृषभो ४,५,१
सहस्राक्षेण शत० ३,११,३
सहस्राक्षौ वृत्रहणा ४,२८,३
सहस्राह्ण्यं वियता १०,८,१८
सहस्व मन्यो अभि० ४,३१,३
स हि दिवः स पृथिव्याः ४,१,४
सहृदयं सांमनस्यं ३,३०,१
सहे पिशाचान्त्सह० ४,३६,४
सहोऽसि सहो मे २,१७,२
साकंजानां सप्तथ० ९,१४,१६
सा ते काम दुहिता ९,२,५
साध्या एकं जालदण्डं ८,८,१२
सांतपना इदं हविः ७,८२,१
सामानि यस्य लोमानि ९,६,२
सावीर्हि देव प्रथमाय ७,१५,३
साहस्रस्त्वेष ऋषभः ९,४,१
सिंह इवास्तानीद् ५,२०,२
सिंहप्रतीको विशो ४,२२,७
सिंहस्येव स्तनथोः ८,७,१५
सिंहे व्याघ्र उत या ६,३८,१
सिनात्वेनान्निर्ऋतिः ३,६,५
सिनीवालि पृथुष्टुके ७,४८,१
सिन्धुपत्नीः सिन्धुराज्ञीः ६,२४,३
सिलाची नाम कानी० ५,५,८
सीते वन्दामहे त्वा ३,१७,८
सीरा युञ्जन्ति कवयो ३,१७,१
सीसायाध्याह वरुणः १,१६,२
सुक्षेत्रिया सुगातुया ४,३३,२
सुगा वो देवाः सदना ७,१०२,४
सुजातं जातवेदसं ४,२३,४
सुत्रामाणं पृथिवीं ७,७,१
सुनोता सोमपाव्ने ६,२,३
सुपर्णसुवने गिरौ ५,४,२
सुपर्णस्त्वा गरुत्मान् ४,६,३
सुपर्णस्त्वान्वविन्दत् २,२७,२;५,१४.१
सुपर्णा वाचमक्रतोप ६,४९,३
सुपर्णो जातः प्रथमः १,२४,१
सुविज्ञानं चिकितुषे ८,४,१२
सुषूदत मृडत १,२६,४
सूनृतावन्तः सुभगा ७,६२,६
सूयवसाद् ७,७७,११;९,१५,२०
सूरिरसि वर्चोधा २,११,४
सूर्य चक्षुषा मा पाहि २,१६,३
सूर्यमृतं तमसो २,१०,८
सूर्य यत् ते तपस्तेन २,२१,१
सूर्य यत् ते तेजस्तेन २,२१,५
सूर्य यत् तेऽर्चिस्तेन २,२१,३
सूर्य यत् ते शोचिस्तेन २,२१,४
सूर्य यत् ते हरस्तेन २,२१,२
सूर्यश्चक्षुषामधिपतिः ५,२४,९
सूर्यस्य रश्मीननु ४,३८,५
सूर्यस्यावृतमन्वावर्ते १०,५,३७
सूर्यो मे चक्षुर्वातः ५,९,७
सूषा व्यूर्णोतु वि १,११,३
सेदिरुग्रा व्यृद्धिरार्ति० ८,८,९
सोदक्रामत् सा गन्ध० ८,१४,५
सोदक्रमात् सा गार्ह० ८,१०,२
सोदक्रामत् सा दक्षि० ८,१०,६
सोदक्रामत् सा देवा० ८,१२,५,१४,१
सोदक्रामत् सान्तरि० ८,११,१
सोदक्रामत् सा पितृ० ८,१२,३; १३,५
सोदक्रामत् सा मनु० ८,१२,७;१३,९
सोदक्रामत् सा मन्त्र० ८,१०,१२
सोदक्रामत् सा वन० ८,१२,१
सोदक्रामत् सा सप्त० ८,१३,१३
सोदक्रामत् सा सभायां ८,१०,८
सोदक्रामत् सा समितौ ८,१०,१०
सोदक्रामत् सा सर्पा० ८,१४.१३
सोदक्रामत् सासुरा० ८,१३,१
सोदक्रामत् सा हव० ८,१०,४

सोदक्रामत् सेतर० ८,१४,९
सोमं राजानमवसे ३,२०,४
सोमजुष्टं ब्रह्मजुष्टं २,३६,२
सोममेनामेके दुह्रे १०,१०,३२
सोमस्य पर्णः सह ३,५,४
सोमस्य भाग स्थ १०,५,९
सोमस्यांशो युधां ७,८६,३
सोमस्येव जातवेदो ५,२९,१३
सोमारुद्रा युवमेता० ७,४३,२
सोमारुद्रा वि वृहतं ७,४३,१
सोमेन पूर्ण कलशं ९,४,६
सोमो युनक्तु बहुधा ५,२६,१०
सोमो राजाधिपा १०,१,२२
सोमो राजा प्रथमो ५,१७,२
सोमो राजा मस्तिष्को ९,१२,२
सोमो वीरुधामधिपतिः ५,२४,७
सोऽरिष्ट न मरिष्यसि ८,२,२४
स्कम्भेनेमे विष्टभिते १०,८,२
स्कम्भे लोकाः स्कम्भे १०,७,२९
स्कम्भो दाधार द्यावा० १०,७,३५
स्तनयित्नुस्ते वाक् ९,१,१०;२०
स्तुवानमग्न आ वह १,७,१
स्तुष्व वर्ष्मन् पुरु० ५,२,७
स्त्रियः सतीस्ताँ उ मे ९,१४,१५
स्राक्त्योऽसि प्रतिसरोऽसि २,११,२
स्राक्त्येन मणिन ८,५,८
स्रुग्दर्विर्नेक्षणमा० ९,६,१७
स्रुचा हस्तेन प्राणे ९,७,५
स्वधास्तु मित्रावरुणा ६,९७,२
स्वप्तु माता स्वप्तु पिता ४,५,६
स्वप्नं सुप्त्वा यदि १०,३,६
स्वप्न स्वप्नाभिकरणेन ४,५,७
स्वर्यन्तो नापेक्षन्त ४,१४,४
स्वस्तिदा विशां १,२१,१;८,५,२२
स्वस्ति मात्र उत पित्रे १,३१,४
स्वाक्तं मे द्यावापृथिवी ७,३१,१
स्वायसा असयः सन्ति १०,१,२०
स्वाहाकृतः शुचिः ७,७७,३
हतं तर्दं समङ्कमा० ६,५०,१
हतासो अस्य २,३२,५;५,२३,१२
हतास्तिरश्चिराजयो १०,४,१३
हतो येवाषः क्रिमीणा ५,२३,८
हतो राजा २,३२,४;५,२३,११
हन्वोर्हि जिह्वामदधात् १०,२,७
हरिणस्य रघुष्यदो ३,७,१
हरिमाणं ते अङ्गेभ्यो ९,१३,९
हविर्धानमग्निशालं ९,३,७
हस्ताभ्यां दशशाखाभ्यां ४,१३,७
हस्तिवर्चसं प्रथतां ३,२२,१
हस्ती मृगाणां सुषदा० ३,२२,६
हस्तेनैव ग्राह्यः ५,१७,३
हिङ्करिक्रती बृहती ९,१,८
हिङ्कृण्वती वसु ७,७७,८;९,१५,५
हिमवतः प्र स्रवन्ति ६,२४,१
हिमस्य त्वा जरायुणा ६,१०६,३
हिरण्यगर्भ पर० १०,७,२८
हिरण्यगर्भः सम० ४,२,७
हिरण्यपाणिं सविता० ३,२१,८
हिरण्ययाः पन्थानः ५,४,५
हिरण्ययी नौरचरद् ५,४,४;६,९५,२
हिरण्यवर्णाः शुचयः १,३३,१
हिरण्यवर्णा सुभगा ५,७,१०
हिरण्यवर्णे सुभगे ५,५,६-७
हिरण्यस्रगयं मणिः १०,६,४
हिरण्यानामेकोऽसि ४,१०,६
हुवे सोमं सवितारं ३,८,३
हृदयात् ते परि क्लोम्नो २,३३,३
हृदा पूतं मनसा ४,३९,१०
हेतिः पक्षिणी न ६,२७,३
ह्वयन्तु त्वा प्रतिजनाः ३,३,५

अथर्ववेद संहिता

[सरल हिन्दी भावार्थ सहित]

भाग-२

[काण्ड ११ से २०तक]

सम्पादक

वेदमूर्ति तपोनिष्ठ पं० श्रीराम शर्मा आचार्य

*

प्रकाशक :
युग निर्माण योजना
गायत्री तपोभूमि, मथुरा (उ. प्र.)

०५

मूल्य : १२५ रुपए

- प्रकाशक :

युग निर्माण योजना
गायत्री तपोभूमि, मथुरा (उ. प्र.)

- लेखक

वेदमूर्ति तपोनिष्ठ पं० श्रीराम शर्मा आचार्य

- आवृत्ति

२००५

- सर्वाधिकार प्रकाशकाधीन

- मुद्रक :

युग निर्माण योजना प्रेस
गायत्री तपोभूमि, मथुरा (उ. प्र.)

अनुक्रमणिका

क्र०	विषय	पृष्ठ संख्या	क्र०	विषय	पृष्ठ संख्या
१.	संकेत विवरण	५	१०.	[illegible] काण्ड	१-५८
२.	[illegible] काण्ड	१-१५	११.	[illegible] काण्ड	१-१२४
३.	[illegible] काण्ड	१-४१	१२.	परिशिष्ट-१ (ऋषियों का संक्षिप्त परिचय)	१-१०
४.	[illegible] काण्ड	१-३५	१३.	परिशिष्ट-२ (देवताओं का संक्षिप्त परिचय)	१-४
५.	[illegible] काण्ड	१-११	१४.	परिशिष्ट-३ (छन्दों का संक्षिप्त परिचय)	१-८
६.	[illegible] काण्ड	१-११	१५.	परिशिष्ट-४	[illegible]
७.	[illegible] काण्ड	१-१३			
८.	[illegible] काण्ड	१-६			
९.	[illegible] काण्ड	१-४१			

संकेत-विवरण

अथर्व०	=	अथर्ववेद	नि०	=	निरुक्त
ऋ०	=	ऋग्वेद	पं० ब्रा०	=	[illegible] ब्राह्मण
ऐत० आ०	=	ऐतरेय आरण्यक	पृ०	=	पृष्ठ
ऐत० ब्रा०	=	ऐतरेय ब्राह्मण	बृह० उ०	=	बृहदारण्यक उपनिषद्
काठक० सं०	=	काठक संहिता	[illegible]	=	[illegible]
कौषी० ब्रा०	=	कौषीतकि ब्राह्मण	[illegible]	=	[illegible]
गो० ब्रा०	=	गोपथ ब्राह्मण	[illegible]	=	[illegible]
छा० उ०	=	छान्दोग्य उपनिषद्	[illegible]	=	[illegible]
तैत्ति० उ०	=	तैत्तिरीय उपनिषद्	मैत्रा० सं०	=	मैत्रायणी संहिता
तैत्ति० ब्रा०	=	तैत्तिरीय ब्राह्मण	यजु०	=	यजुर्वेद
ता० म० ब्रा०	=	ताण्ड्य महाब्राह्मण	शत० ब्रा०	=	शतपथ ब्राह्मण
तैत्ति० आ०	=	तैत्तिरीय आरण्यक	सर्वा०	=	सर्वानुक्रमणी
तैत्ति० सं०	=	तैत्तिरीय संहिता	[illegible]	=	[illegible]
[illegible]	=	[illegible]	साम०	=	सामवेद

* * *

ॐ

स्तुता मया वरदा वेदमाता
प्र चोदयन्तां
पावमानी द्विजानाम्।
आयुः प्राणं
प्रजां पशुं कीर्तिं द्रविणं ब्रह्मवर्चसम्।
मह्यं दत्त्वा व्रजत
ब्रह्मलोकम्॥

हम साधकों द्वारा स्तुत (पूजित) हुई,
अभीष्ट फल प्रदान करने वाली
वेदमाता (गायत्री)
द्विजों को पवित्रता और प्रेरणा प्रदान करने वाली हैं।
आप हमें दीर्घ जीवन प्राणशक्ति, सुसन्तति, श्रेष्ठ पशु (धन),
कीर्ति, धन- वैभव और ब्रह्मतेज प्रदान करके
ब्रह्मलोक के लिए
प्रस्थान करें।
(अथर्व० १९.७१.१)

*

॥ अथैकादशं काण्डम् ॥

[१-ब्रह्मौदन सूक्त]

[**ऋषि-** ब्रह्मा । **देवता-** ब्रह्मौदन । **छन्द-** त्रिष्टुप्,१ अनुष्टुब्गर्भा भुरिक् पंक्ति, २,५ बृहतीगर्भा विराट् त्रिष्टुप्, ३ चतुष्पदा शाक्वरगर्भा जगती, ४, १५-१६,३१ भुरिक् त्रिष्टुप्, ६ उष्णिक्, ८ विराट् गायत्री, ९ शक्वरातिजागतगर्भा जगती, १० विराट् पुरोऽतिजगती विराट् जगती, ११ जगती, १७, २१, २४-२६, ३७ विराट् जगती, १८ अतिजागतगर्भा परातिजागता विराट् अतिजगती, २० अतिजागतगर्भा परशाक्वरा चतुष्पदा भुरिक् जगती, २७ अतिजागतगर्भा जगती, २९ भुरिक् विराट् जगती, ३५ चतुष्पदा ककुम्मती उष्णिक्, ३६ पुरोविराट् त्रिष्टुप्]

सूक्त क्र. ४. ३४ की तरह इस सूक्त के भी देवता ब्रह्मौदन हैं। इसके ऋषि भी ब्रह्मा (सृजेता देव) हैं। ब्रह्मौदन 'यज्ञ' से संस्कारित पक्व अन्न को कहते हैं। उस अन्न से अन्नमय कोश (स्थूल शरीर) के जो सूक्ष्म कोश (सैल) बनते हैं, वे यज्ञीय प्रवृत्तियुक्त होते हैं । यह सृष्टि भी यज्ञीय संस्कार युक्त है । इसके सूक्ष्मतम कणों को बनाने के लिए जो अन्न (उपकरण-सब पार्टिकल्स को) पकाया (उपयोग के लिए तैयार किया) गया था, वह भी यज्ञीय ब्रह्म के सुसंस्कारों से युक्त था, इसलिए उसे भी ऋषि 'ब्रह्मौदन' के रूप में देखते हैं । इसलिए यज्ञशाला में पकाये गये अन्न के अतिरिक्त जिसे देवमाता अदिति (मन्त्र क्र.१) ने पकाया, ऐसा वह ब्रह्मौदन सृष्टि के सृजन में प्रयुक्त सूक्ष्म अन्न (ऊर्जा एवं पदार्थ के बीच की स्थिति वाला कोई तत्त्व) ही हो सकता है-

२९८७. अग्ने जायस्वादितिर्नाथितेयं ब्रह्मौदनं पचति पुत्रकामा ।
सप्तऋषयो भूतकृतस्ते त्वा मन्थन्तु प्रजया सहेह ॥१ ॥

हे अग्निदेव ! आप प्रकट हों । यह अदिति (देवमाता) सुसन्तति की कामना करती हुई ब्रह्मौदन (हविष्यान्न) पकाती हैं । अतीन्द्रिय शक्ति सम्पन्न सप्तर्षि जो प्राणियों को उत्पन्न करने वाले हैं, वे आप (अग्निदेव) को इस देवयजन कार्य में प्रजा (याजकों) के साथ मंथन क्रिया द्वारा उत्पन्न करें ॥१ ॥

[लौकिक सन्दर्भ में बच्चों में यज्ञीय संस्कार पैदा करने की इच्छुक माता ब्रह्मौदन पकाती हैं । सूक्ष्म सन्दर्भ में अदिति (अ + दिति = अखण्ड ब्राह्मी चेतना) सृष्टि उत्पादक सूक्ष्म कणों को पकाती तैयार करती हैं । सूक्ष्म संदर्भ में सप्त ऋषि प्राण की सात दिव्य धाराएँ हैं । वे मन्थन द्वारा यज्ञीय संस्कार उत्पन्न करने वाले अग्नि को प्रकट करते हैं ।]

२९८८. कृणुत धूमं वृषणः सखायोऽद्रोघाविता वाचमच्छ ।
अयमग्निः पृतनाषाट् सुवीरो येन देवा असहन्त दस्यून् ॥२ ॥

हे सामर्थ्य सम्पन्न मित्रो (ऋत्विजो) ! आप मंथन द्वारा अग्नि को उत्पन्न करें । ये अग्निदेव द्रोहरहित साधकों के संरक्षक हैं, शत्रुओं (कुसंस्कारों) की सेना को पराजित करने वाले उत्तम वीर हैं, जिनके द्वारा देवों ने दस्युओं को वशीभूत किया ॥२ ॥

२९८९. अग्नेऽजनिष्ठा महते वीर्याय ब्रह्मौदनाय पक्तवे जातवेदः ।
सप्तऋषयो भूतकृतस्ते त्वाजीजनन्नस्यै रयिं सर्ववीरं नि यच्छ ॥३ ॥

हे जातवेदा अग्निदेव ! आप महान् पराक्रम के लिए उत्पन्न होते हैं । ज्ञानवर्धक अन्न (ब्रह्मौदन) पकाने के लिए, प्राणियों के उत्पादक सप्तर्षियों ने आपको प्रकट किया है, अतः इस माता को वीर भावों से सम्पन्न सुसन्तति प्रदान करें ॥३ ॥

२९९०. समिद्धो अग्ने समिधा समिध्यस्व विद्वान् देवान् यज्ञियाँ एह वक्षः ।
तेभ्यो हविः श्रपयञ्जातवेद उत्तमं नाकमधि रोहयेमम् ॥४॥

हे अग्निदेव ! समिधाओं से प्रदीप्त होकर आप यज्ञीय देवों को लेकर यहाँ पधारें । हे ज्ञान सम्पन्न अग्ने ! आप देवताओं के लिए हविष्यान्न पकाने [illegible] के अनन्तर इसे यजमान को श्रेष्ठ स्वर्ग में प्रतिष्ठित करें ॥४॥

२९९१. त्रेधा भागो निहितो यः पुरा वो देवानां पितॄणां मर्त्यानाम् ।
अंशाञ्जानीध्वं वि भजामि तान् वो यो देवानां स इमां पारयाति ॥५॥

जो देवताओं, पितरगणों और मनुष्यों के तीन प्रकार के भाग पहले से स्थापित करके रखे गये हैं, हम उन्हें विभाजित करके समर्पित करते हैं । आप अपने अपने अंश के अभिप्राय को जानें, इसमें जो देवों का अंश है, वही अग्नि में आहुति रूप में समर्पित होकर, इस यजमान पत्नी 'देवमाता अदिति' को पार करे, (इष्ट लक्ष्य तक पहुँचाये) ॥५॥

२९९२. अग्ने सहस्वानभिभूरभीदसि नीचो न्युब्ज द्विषतः सपत्नान् ।
इयं मात्रा मीयमाना मिता च सजातांस्ते बलिहृतः कृणोतु ॥६॥

हे अग्निदेव ! आप बलशाली और शत्रुओं के पराभूतकर्त्ता हैं, अतः विद्वेषी शत्रुओं को अधःपतित करें । हे यजमान ! यह परिमित परिमाण में मापी हुई शाला (यज्ञशाला) आपके सजातीय वीरों को आपके लिए द्रव्य भेंट करने वाला बनाए ॥६॥

२९९३. साकं सजातैः पयसा सहैध्युदुब्जैनां महते वीर्याय ।
ऊर्ध्वो नाकस्याधि रोह विष्टपं स्वर्गो लोक इति यं वदन्ति ॥७॥

हे याजक ! आप साथ जन्मे हुए साथियों के साथ वृद्धि को प्राप्त हों । उच्च पराक्रमी कार्य के लिए इसे (ब्रह्मौदन को) तैयार करें । उस लोक में आरोहण करें, जिसे स्वर्ग लोक कहा गया है ॥७॥

२९९४. इयं मही प्रति गृह्णातु चर्म पृथिवी देवी सुमनस्यमाना ।
अथ गच्छेम सुकृतस्य लोकम् ॥८॥

यह विस्तृत देवी स्वरूपा पृथ्वी शुभसंकल्पों से युक्त होकर (चर्मरूपी कवचरूपी) ढाल अपने संरक्षण के लिए धारण करें, जिससे हम पुण्यलोक को प्राप्त करें ॥८॥

[यज्ञीय प्रक्रिया से पृथ्वी का रक्षक कवच पुष्ट होता है, इससे हम पुण्य, हितकारी, वातावरणयुक्त लोक (क्षेत्र) प्राप्त होता है ।]

२९९५. एतौ ग्रावाणौ सयुजा युङ्ग्धि चर्मणि निर्भिन्ध्यंशून् यजमानाय साधु ।
अवघ्नती नि जहि य इमां पृतन्यव ऊर्ध्वं प्रजामुद्भरन्त्युदूह ॥९॥

हे ऋत्विक् ! इन साथ साथ रहने वाले दोनों ग्रावाओं (सोम निष्पादक उपकरण) को पृथ्वी के ऊपर रखें । यजमान के निमित्त सोमरस को कूटकर निकालें । जो इस स्त्री (अदिति) पर आक्रमण करते हैं, उन्हें विनष्ट करें । हे अदिति ! सोमरस निचोड़ती हुई और भरण पोषण करती हुई आप अपने प्रजाजनों को श्रेष्ठ पद पर स्थापित करें ॥९॥

[स्थूल एवं सूक्ष्म सोम निष्पादक उपकरण सोम निचोड़ें, अदिति (प्रकृति या पृथ्वी) का सन्तुलन बिगाड़ने वाले नष्ट हों । यह अदिति सोम प्रवाहों द्वारा प्रजा को पुष्ट एवं उन्नत बनाए ।]

२९९६. गृहाण ग्रावाणौ सकृतौ वीर हस्त आ ते देवा यज्ञिया यज्ञमगुः ।
त्रयो वरा यतमांस्त्वं वृणीषे तास्ते समृद्धीरिह राधयामि ॥१० ॥

हे वीर यजमान्! आप अपने हाथों में ग्रावाओं को धारण करें । पूजनीय देवता आपके यज्ञ में पधारें । हे यजमान, आप जिन तीनों वर की कामना करना चाहते हैं उन्हें मैं यहाँ पूर्ण सिद्ध (पूरे) करता हूँ ॥१० ॥

२९९७. इयं ते धीतिरिदमु ते जनित्रं गृह्णातु त्वामदितिः शूरपुत्रा ।
परा पुनीहि य इमां पृतन्यवोऽस्यै रयिं सर्ववीरं नि यच्छ ॥११ ॥

.हे अग्निदेव ! यह आपकी धारण शक्ति है और यह जन्म की प्रक्रिया है । शूरों की माता अदिति आपको ग्रहण करें । वीरों की सेना वाली इस देवी को जो कष्ट दें, उन्हें दूर हटा दें और इसे धनों से समृद्ध करें ॥

२९९८. उपश्वसे द्रुवये सीदता यूयं वि विच्यध्वं यज्ञियासस्तुषैः ।
श्रिया समानानति सर्वान्स्यामाधस्पदं द्विषतस्पादयामि ॥१२ ॥

हे यज्ञकामिन् (याजको या अन्नकणो) ! आप जीवन यात्रा के लिए स्थित हों । तुषों (विकारों) को अलग करें तथा समान प्रकार के अन्नों से श्रेष्ठ बनें । विद्वेषियों को हम पद दलित करें ॥१२ ॥

२९९९. परेहि नारि पुनरेहि क्षिप्रमपां त्वा गोष्ठोऽध्यरुक्षद् भराय ।
तासां गृह्णीताद् यतमा यज्ञिया असन् विभाज्य धीरीतरा जहीतात् ॥१३ ॥

हे नारि! (मेघरूप कामना सम्पन्न स्त्री या मातृशक्ति) आप दूर जाकर शीघ्र लौटें, आपको गोष्ठों (गौ या किरणों के स्थान) पर जल की आपूर्ति के लिए पहुँचाया जा रहा है । वहाँ से यज्ञीय जल-अंशों को ग्रहण करें तथा बुद्धिपूर्वक शेष (अनुपयोगी) अन्य अंशों को छोड़ दें ॥१३

[लौकिक सन्दर्भ में यज्ञोपयोगी जल के लिए दूर जल लाया जाए, तथा सूक्ष्म सन्दर्भ में यज्ञीय मेघ शक्ति द्वारा अन्तरिक्ष से श्रेष्ठ प्रवाहों का आकर्षण हो]

३०००. एमा अगुर्योषितः शुम्भमाना उत्तिष्ठ नारि तवसं रभस्व ।
सुपत्नी पत्या प्रजया प्रजावत्या त्वागन् यज्ञः प्रति कुम्भं गृभाय ॥१४ ॥

ये देवियाँ सुसज्जित होकर आ गयी हैं । आप उठें और पराक्रम प्रारंभ करें । स्वामियों में श्रेष्ठ स्वामी वाली तथा संतानों में श्रेष्ठ संतान वाली (हे स्त्री!) तुम्हें यज्ञ की प्राप्ति हुई है, इस कुम्भ (पूरित करने वाले पात्र) को स्वीकार करो ॥१४ ॥

३००१. ऊर्जो भागो निहितो यः पुरा व ऋषिप्रशिष्टाप आ भरैताः ।
अयं यज्ञो गातुविन्नाथवित् प्रजाविदुग्रः पशुविद् वीरविद् वो अस्तु ॥१५ ॥

हे जलदेवो! आपके शक्तिप्रद भाग पहले से निहित किये गये हैं, ऋषियों के निर्देश से उन्हें ही भरकर यहाँ लाएँ । आपके निमित्त सम्पन्न होने वाला यह यज्ञ पथप्रदर्शक, ऐश्वर्यवर्धक, सुसन्तानदायक, पराक्रमवर्धक, गौ, अश्वादि पशु प्रदान करने वाला तथा वीर सन्ततियों को प्रदान करने वाला हो ॥१५ ॥

३००२. अग्ने चरुर्यज्ञियस्त्वाध्यरुक्षच्छुचिस्तपिष्ठस्तपसा तपैनम् ।
आर्षेया दैवा अभिसङ्गत्य भागमिमं तपिष्ठा ऋतुभिस्तपन्तु ॥१६ ॥

हे अग्ने! यज्ञ के लिए उपयुक्त पवित्र और तप सामर्थ्य से सम्पन्न अन्न (चरु) उपलब्ध हुआ है, अतएव आप इसे अपनी ऊष्मा से तप्त करें । ऋषि और देवगण भी इसे तपाएँ और ऋतुओं के अनुकूल बनाएँ ॥१६ ॥

३००३. शुद्धाः पूता योषितो यज्ञिया इमा आपश्चरुमव सर्पन्तु शुभ्राः ।
अदुः प्रजां बहुलान् पशून् नः पक्तौदनस्य सुकृतामेतु लोकम् ॥१७ ॥

पवित्र किये गये, शुद्ध और मिश्रित करने वाले यज्ञ के योग्य यह शुभ्र वर्णयुक्त जल, चरुस्थाली में प्रवेश करे । यह जल हमें सुसन्तति और श्रेष्ठ पशु प्रदान करे । ब्रह्मौदन (ज्ञान सम्पन्न पोषक प्रवाह) के पाचक (पकाने वाले) यजमान पुण्यलोक को प्राप्त करें ॥१७ ॥

३००४. ब्रह्मणा शुद्धा उत पूता घृतेन सोमस्यांशवस्तण्डुला यज्ञिया इमे ।
अपः प्र विशत प्रति गृह्णातु वश्चरुरिमं पक्त्वा सुकृतामेत लोकम् ॥१८ ॥

मंत्र से पवित्र और घृतादि से पके हुए दोषरहित ये चावल सोम के अंश स्वरूप हैं । अतएव हे यज्ञीय तण्डुलो ! तुम चरुस्थाली में स्थित जल में प्रवेश करो । ब्रह्मौदन (ज्ञान सम्पन्न पोषक प्रवाह) के पाचक (पकाने वाले) यजमान स्वर्गलोक को प्राप्त करें ॥१८ ॥

३००५. उरुः प्रथस्व महता महिम्ना सहस्रपृष्ठः सुकृतस्य लोके ।
पितामहाः पितरः प्रजोपजाहं पक्ता पञ्चदशस्ते अस्मि ॥१९ ॥

(हे ब्रह्मौदन !) आप बढ़ें और महत्ता प्राप्त करके फैल जाएँ । हे सहस्रपृष्ठ (हजारों आधार वाले) !आप पुण्यलोकों में प्रविष्ट हों । पितामह, पिता, संतानों, उनकी संतानों के क्रम में आपको पकाने वाला मैं पन्द्रहवाँ हूँ ॥

[स्थूल अर्थों में यज्ञ एवं ब्रह्मौदन पाक का क्रम पन्द्रह पीढ़ियों से चलते आने का भाव है । सूक्ष्म संदर्भ से ब्रह्मौदनरूपी सूक्ष्म उपकरणों का परिपाक चौदह भुवनों में अपने-अपने ढंग से हुआ है । इस भूमण्डल में हम उसे अपनी आवश्यकता के रूप में पकाने वाले पन्द्रहवें हैं ।]

३००६. सहस्रपृष्ठः शतधारो अक्षितो ब्रह्मौदनो देवयानः स्वर्गः ।
अमूंस्त आ दधामि प्रजया रेषयैनान् बलिहाराय मृडतान्मह्यमेव ॥२० ॥

हे यजमान ! यह सहस्रपृष्ठ और सैकड़ों धाराओं वाला ब्रह्मौदन देवयान मार्ग से स्वर्ग प्रदायक है । इसे मैं आपके लिए धारण करता हूँ । इन्हें संतान के साथ संयुक्त कर देने के लिए प्रेरित करें और हमें सुखी करें ॥२० ॥

३००७. उदेहि वेदिं प्रजया वर्धयैनां नुदस्व रक्षः प्रतरं धेह्येनाम् ।
श्रिया समानानति सर्वान्त्स्यामाधस्पदं द्विषतस्पादयामि ॥२१ ॥

(यज्ञदेव) वेदिका के ऊपर उदय हों, इसे (ब्रह्मौदन) ऊर्ध्वगति दें । शत्रुओं को नष्ट करें । इसको विशेष रूप से धारण करें । हम सभी समानतायुक्त पुरुषों की तुलना में श्रेष्ठ बनें तथा विद्वेषी शत्रुओं को पददलित करें ॥

३००८. अभ्यावर्तस्व पशुभिः सहैनां प्रत्यङेनां देवताभिः सहैधि ।
मा त्वा प्रापच्छपथो माभिचारः स्वे क्षेत्रे अनमीवा वि राज ॥२२ ॥

हे ज्ञानसम्पन्न ओदन ! आप इस भूमि को प्राप्त हों, देवताओं सहित इसके साथ मिल जाएँ । आपको शाप न लगे और बाधक अभिचार प्रभावित न करे । आप अपने निवास क्षेत्र में नीरोग रहकर प्रकाशित हों ॥२२ ॥

३००९. ऋतेन तष्टा मनसा हितैषा ब्रह्मौदनस्य विहिता वेदिरग्रे ।
अंसद्रीं शुद्धामुप धेहि नारि तत्रौदनं सादय दैवानाम् ॥२३ ॥

यज्ञ से बनी तथा मन से स्थापित यह ब्रह्मौदन की वेदिका सामने प्रतिष्ठित है । उस पर स्थाली स्थापित करके उसमें देवताओं के लिए अन्न तैयार करें ॥२३ ॥

३०१०. अदितेर्हस्तां स्रुचमेतां द्वितीयां सप्तऋषयो भूतकृतो यामकृण्वन् ।
सा गात्राणि विदुष्योदनस्य दर्विर्वेद्यामध्येनं चिनोतु ॥२४ ॥

प्राणिमात्र के स्रष्टा सप्तर्षियों ने देवमाता अदिति के दूसरे हाथ के रूप में स्रुवा को बनाया है । यह स्रुवा ओदन के पक्व भाग को जानती हुई वेदिका के मध्य ज्ञाननिष्ठ ओदन की स्थापना करे ॥२४ ॥

३०११. शृतं त्वा हव्यमुप सीदन्तु दैवा निःसृप्याग्नेः पुनरेनान् प्र सीद ।
सोमेन पूतो जठरे सीद ब्रह्मणामार्षेयास्ते मा रिषन् प्राशितारः ॥२५ ॥

तैयार हुए यज्ञ योग्य ओदन के समीप पूजनीय देवगण पधारें । हे ओदन ! आप अग्नि से बाहर आकर पुनः इन देवों को प्रसन्न करें । सोमरस से पवित्र होकर ब्रह्मनिष्ठों के उदर में प्रवेश करें । आपको ग्रहण करने वाले ऋषिगण दुखी न हों ॥२५ ॥

३०१२. सोम राजन्त्संज्ञानमा वपैभ्यः सुब्राह्मणा यतमे त्वोपसीदान् ।
ऋषीनार्षेयांस्तपसोऽधि जातान् ब्रह्मौदने सुहवा जोहवीमि ॥२६ ॥

हे राजा सोम ! जो ब्रह्मज्ञानी ब्राह्मण आपके समीप बैठे हैं, उन्हें श्रेष्ठ ज्ञान प्रदान करें । हम उन आर्षेय ऋषियों को ब्रह्मौदन के लिए बार-बार आवाहित करते हैं ॥२६ ॥

३०१३. शुद्धाः पूता योषितो यज्ञिया इमा ब्रह्मणां हस्तेषु प्रपृथक् सादयामि ।
यत्काम इदमभिषिञ्चामि वोऽहमिन्द्रो मरुत्वान्त्स ददादिदं मे ॥२७ ॥

शुद्ध, पापरहित और दूसरों को पावन बनाने वाले यज्ञीय जल को विप्रजनों के हाथों पर छोड़ते हैं । हे जल ! जिस अभिलाषा से हम तुम्हारा अभिषिञ्चन करते हैं, उस अभीष्ट को मरुद्गणों के साथ इन्द्रदेव हमें प्रदान करें ॥२७ ॥

३०१४. इदं मे ज्योतिरमृतं हिरण्यं पक्वं क्षेत्रात् कामदुघा म एषा ।
इदं धनं नि दधे ब्राह्मणेषु कृण्वे पन्थां पितृषु यः स्वर्गः ॥२८ ॥

यह स्वर्ण अमर ज्योतिरूप है और खेत से प्राप्त यह शुद्ध ओदन (परिपक्व अन्न) कामधेनु के समान है, जिसे हम दक्षिणा स्वरूप ज्ञानियों को प्रदान करते हैं । यह स्वर्ग में असंख्य गुना बढ़े । इससे हम पितरों के स्वर्गलोक का मार्ग प्रशस्त करते हैं ॥२८ ॥

३०१५. अग्नौ तुषाना वप जातवेदसि परः कम्बूकाँ अप मृड्ढि दूरम् ।
एतं शुश्रुम गृहराजस्य भागमथो विद्म निर्ऋतेर्भागधेयम् ॥२९ ॥

इस अन्न के तुषों (विकारों) को जातवेदा अग्नि में डाल दें, छिलकों को दूर फेंकें । यह (अन्न) सद्गृहस्थ के गृह का अंश है, ऐसा हमने सुना है । यह अतिरिक्त निर्ऋति देवता का भाग है, ऐसा हम जानते हैं ॥२९ ॥

३०१६. श्राम्यतः पचतो विद्धि सुन्वतः पन्थां स्वर्गमधि रोहयैनम् ।
येन रोहात् परमापद्य यद् वय उत्तमं नाकं परमं व्योम ॥३० ॥

हे ज्ञानयुक्त ओदन ! आप तपः साधना करने वाले और सोमरस का अभिषवण करने वाल याजकों को समझें तथा स्वर्ग पथ की ओर इन्हें प्रेरित करें । दुःखों से रहित जो परम उत्कृष्ट स्वर्ग नामक अन्तरिक्ष है, उनमें ये यजमान उत्तम श्येनपक्षी की तरह, जिस प्रकार भी हो, ऊपर आरोहण कर सकें, ऐसा प्रयत्न करें ॥३० ॥

३०१७. बभ्रेरध्वर्यो मुखमेतद् वि मृड्ढ्याज्याय लोकं कृणुहि प्रविद्वान्।
घृतेन गात्रानु सर्वा वि मृड्ढि कृण्वे पन्थां पितृषु यः स्वर्गः ॥३१ ॥

हे अध्वर्यु ! इस पोषक ओदन के ऊपरी भाग को भली प्रकार शुद्ध करें, तदुपरान्त ओदन के मध्य घृतसिंचन के लिए गर्तरूप स्थान बनाएँ तथा सभी अवयवों को घृत से सींचें । जो मार्ग पितरगणों के समीप स्वर्ग में ले जाता है, ओदन के माध्यम से हम उसी का निर्माण करते हैं ॥३१ ॥

३०१८. बभ्रे रक्षः समदमा वपैभ्योऽब्राह्मणा यतमे त्वोपसीदान्।
पुरीषिणः प्रथमानाः पुरस्तादार्षेयास्ते मा रिषन् प्राशितारः ॥३२ ॥

हे ब्रह्मौदन ! जो अब्राह्मण (ब्रह्मवृत्ति से विरत) तुम्हारे निकट (सेवन करने के उद्देश्य से) आएँ, उनमें से अहंकारी राक्षसों को दूर कर दें । आपका सेवन करने वाले अन्नार्थी यशस्वी ऋषिगण कभी विनष्ट न हों ॥३२ ॥

३०१९. आर्षेयेषु नि दध ओदन त्वा नानार्षेयाणामप्यस्त्यत्र।
अग्निर्मे गोप्ता मरुतश्च सर्वे विश्वे देवा अभि रक्षन्तु पक्वम् ॥३३ ॥

हे ओदन ! हम आपको ऋषि पुत्रों में स्थापित करते हैं, अनार्षेयों के भाग इसमें नहीं हैं । अग्निदेव और मरुद्गण इसके संरक्षक हैं तथा सम्पूर्ण देवगण भी इस परिपक्व ज्ञान ब्रह्मौदन का चारों ओर से संरक्षण करें ॥३३ ॥

३०२०. यज्ञं दुहानं सदमित् प्रपीनं पुमांसं धेनुं सदनं रयीणाम्।
प्रजामृतत्वमुत दीर्घमायू रायश्च पोषैरुप त्वा सदेम ॥३४ ॥

यह ब्रह्मौदन यज्ञों का उत्पादक होने से सदैव प्रवृद्ध करने वाला, धारणकर्त्ता एवं सम्पत्ति का घर है । हे ज्ञाननिष्ठ ओदन ! हम आपके द्वारा पुत्र-पौत्रादि प्रजा की पुष्टि, दीर्घायु और धन-सम्पदा प्राप्त करें ॥३४ ॥

३०२१. वृषभोऽसि स्वर्ग ऋषीनार्षेयान् गच्छ।
सुकृतां लोके सीद तत्र नौ संस्कृतम् ॥३५

हे अभीष्टपूरक ओदन ! आप स्वर्गलोक को प्रदान करने वाले हैं । अतः आप हमारे द्वारा प्रदत्त किये जाने पर आर्षेय ऋषियों को प्राप्त हों । तत्पश्चात् पुण्यात्माओं के स्वर्गधाम में स्थित हों । वहाँ हम दोनों का (भोक्ता-भोक्तव्यात्मक) संस्कार निष्पन्न होगा ॥३५ ॥

३०२२. समाचिनुष्वानुसंप्रयाह्यग्ने पथः कल्पय देवयानान्।
एतैः सुकृतैरनु गच्छेम यज्ञं नाके तिष्ठन्तमधि सप्तरश्मौ ॥३६ ॥

हे ओदन ! आप सुसंगत होकर गंतव्य स्थल में जाएँ । हे अग्निदेव ! आप देवयानमार्ग की रचना करें । हम भी पुण्यकर्मों के प्रभाव से सप्त किरणों से युक्त (दुःख रहित) स्वर्गलोक में स्थिर रहने वाले यज्ञ का अनुकरण करते हुए वहाँ पहुँचें ॥३६ ॥

३०२३. येन देवा ज्योतिषा द्यामुदायन् ब्रह्मौदनं पक्त्वा सुकृतस्य लोकम्।
तेन गेष्म सुकृतस्य लोकं स्वरारोहन्तो अभि नाकमुत्तमम् ॥३७ ॥

जिस ज्ञानयुक्त अन्न (ब्रह्मौदन) द्वारा इन्द्रादि देवता देवयान मार्ग से स्वर्गलोक में गये हैं, हम भी उसी ब्रह्मौदन को पकाकर स्वर्गारूढ़ होकर श्रेष्ठ लोक को प्राप्त करें ॥३७ ॥

[२- रुद्र सूक्त]

[**ऋषि-** अथर्वा । **देवता-** रुद्र । **छन्द-** अनुष्टुप्, १ परातिजागता विराट् जगती, २ अनुष्टब्गर्भा पञ्चपदा विराट् जगती, ३ चतुष्पदा स्वराट् उष्णिक्, ६ आर्षी गायत्री, ८ महाबृहती, ९ आर्षी त्रिष्टुप्, १० पुरः कृति त्रिपदा विराट् त्रिष्टुप्, ११ पञ्चपदा विराट् जगतीगर्भा शक्वरी, १२ भुरिक् त्रिष्टुप्, १४, १७-१९, २३, २६, २७ विराट् गायत्री, २० भुरिक् गायत्री, २२ त्रिपदा विषमपादलक्ष्मा महाबृहती, २४, २९ जगती, २५ पञ्चपदा अतिशक्वरी, २८ त्रिष्टुप्, ३० चतुष्पदोष्णिक्, ३१ त्र्यवसाना षट्पदा विपरीतपादलक्ष्मा त्रिष्टुप्।]

३०२४. भवाशर्वौ मृडतं माभि यातं भूतपती पशुपती नमो वाम्।
प्रतिहितामायतां मा वि स्त्राष्टं मा नो हिंसिष्टं द्विपदो मा चतुष्पदः ॥१ ॥

हे भव और शर्व देवो ! आप दोनों हमें सुखी करें । संरक्षणार्थ हमारे सम्मुख रहें । हे प्राणियों के पालक एवं पशुपति ! आप दोनों को नमन है । आप अपने धनुष पर चढ़ाए और खींचे गए बाण को हमारे ऊपर न छोड़ें आप हमारे द्विपादों- चतुष्पादों का विनाश न करें ॥१ ॥

३०२५. शुने क्रोष्ट्रे मा शरीराणि कर्तमलिक्लवेभ्यो गृध्रेभ्यो ये च कृष्णा अविष्यवः।
मक्षिकास्ते पशुपते वयांसि ते विघसे मा विदन्त ॥२ ॥

हे संहारकारी देवो ! आप दोनों हमारी देहों को कुत्ते, गीदड़, मांसभक्षी गिद्धों और काले तथा हिंसक कौए इत्यादि के लिए काटने हेतु न दें, मक्खियाँ और पक्षी खाने के लिए इन कटे हुए शरीरों को न पाएँ ॥२ ॥

३०२६. क्रन्दाय ते प्राणाय याश्च ते भव रोपयः। नमस्ते रुद्र कृण्मः सहस्त्राक्षायामर्त्य ॥३

हे सर्व उत्पादक (भव) देव ! आपके क्रन्दन रूप शब्द और प्राण वायु के लिए हम प्रणाम करते हैं । आपके मोह- माया की ओर प्रेरित करने वाले शरीरों को प्रणाम है । हे अविनाशी रुद्रदेव ! हजारों नेत्रों से युक्त आपके प्रति हमारा प्रणाम है ॥३ ॥

३०२७.पुरस्तात् ते नमः कृण्म उत्तरादधरादुत। अभीवर्गाद् दिवस्पर्यन्तरिक्षाय ते नमः ॥

हे रुद्रदेव ! हम आपके प्रति पूर्व, उत्तर और दक्षिण दिशा में नमस्कार करते हैं । अन्तरिक्ष मण्डल के मध्य सर्व नियन्तारूप में स्थित हम आपको प्रणाम करते हैं ॥४ ॥

३०२८. मुखाय ते पशुपते यानि चक्षूंषि ते भव। त्वचे रूपाय संदृशे प्रतीचीनाय ते नमः।

हे पशुपालक, भवदेव ! आपके मुख, आँखों, त्वचा और नील, पीत आदि वर्ण के लिए प्रणाम है । आपकी समानतायुक्त दृष्टि और पृष्ठ भाग के लिए नमस्कार है ॥५ ॥

३०२९. अङ्गेभ्यस्त उदराय जिह्वाया आस्याय ते। दद्भ्यो गन्धाय ते नमः ॥६ ॥

हे पशुपतिदेव !आपके उदर, जिह्वा, मुख, दाँत, घ्राणेन्द्रिय तथा अन्य अंगों के लिए हमारा नमस्कार है ।

३०३०.अस्त्रा नीलशिखण्डेन सहस्त्राक्षेण वाजिना। रुद्रेणार्धकघातिना तेन मा समरामहि

नील केशधारी, सहस्त्र नेत्रयुक्त, तीव्रगति वाले, अर्द्धसेना के विनाशक, रुद्रदेव से हम कभी पीड़ित न हों ॥७ ॥

३०३१. स नो भवः परि वृणक्तु विश्वत आप इवाग्निः परि वृणक्तु नो भवः।
मा नोऽभि मांस्त नमो अस्त्वस्मै ॥८ ॥

उत्पत्तिकर्त्ता भवदेव सभी प्रकार के कष्टों से हमें मुक्त करें । जिस प्रकार अग्निदेव जल का परित्याग कर देते हैं, वैसे ही रुद्रदेव हमें मुक्त रखें । वे हमें किसी प्रकार का कष्ट न दें । उन भवदेव को हम प्रणाम करते हैं ॥८ ॥

३०३२. चतुर्नमो अष्टकृत्वो भवाय दश कृत्वः पशुपते नमस्ते।
तवेमे पञ्च पशवो विभक्ता गावो अश्वाः पुरुषा अजावयः ॥९ ॥

हे शर्वदेव ! आपके लिए चार बार तथा हे भवदेव ! आपके लिए आठ बार नमस्कार है। हे पशुपते ! आपके लिए दस बार प्रणाम है। ये गौ, घोड़े, भेड़, बकरी और पुरुष आदि आपके आश्रित हैं ॥९ ॥

३०३३. तव चतस्रः प्रदिशस्तव द्यौस्तव पृथिवी तवेदमुग्रोर्व१न्तरिक्षम्।
तवेदं सर्वमात्मन्वद् यत् प्राणत् पृथिवीमनु ॥१० ॥

हे प्रचण्ड बलशाली रुद्रदेव ! ये चारों दिशाएँ आपकी ही हैं। ये स्वर्गलोक, पृथ्वी और विशाल अन्तरिक्ष भी आपके ही शरीर हैं। पृथ्वी में जीवन प्रक्रिया आपके ही अनुशासन में चलती है। अतएव सभी पर अनुग्रह करने के लिए आप ही वन्दनीय हैं ॥१० ॥

३०३४. उरुः कोशो वसुधानस्तवायं यस्मिन्निमा विश्वा भुवनान्यन्तः। स नो मृड पशुपते
नमस्ते परः क्रोष्टारो अभिभाः श्वानः परो यन्त्वघरुदो विकेश्यः ॥११ ॥

हे पशुपालक रुद्रदेव ! जिसमें ये सम्पूर्ण लोक स्थित हैं, वे वसुओं के निवास रूप, विश्वरूप (अण्डकटाहात्मक) विशाल कोश आपके ही हैं। ऐसे आप हमें सुख प्रदान करें, आपके लिए हमारा नमस्कार है। मांसभोजी सियार और कुत्ते आदि सभी हमसे दूर रहें। अमंगलकारी शब्दों से रोने वाली, बालों को खोलकर चिल्लाने वाली पैशाचिक वृत्तियाँ हमसे दूर अन्यत्र चली जाएँ ॥११ ॥

३०३५. धनुर्बिभर्षि हरितं हिरण्ययं सहस्रघ्नि शतवधं शिखण्डिन्।
रुद्रस्येषुश्चरति देवहेतिस्तस्यै नमो यतमस्यां दिशी३तः ॥१२ ॥

हे रुद्रदेव ! आपका सुवर्णमय धनुष एक बार के प्रयास से हजारों जीवों को समाप्त कर देता है, ऐसे शिखण्डों से युक्त धनुष को प्रणाम है। यह देवों का आयुध जिस दिशा में भी हो, उसी ओर उसे हमारा नमन है ॥

३०३६. योऽभियातो निलयते त्वां रुद्र निचिकीर्षति।
पश्चादनुप्रयुङ्क्षे तं विद्धस्य पदनीरिव ॥१३ ॥

हे रुद्रदेव ! जो पलायन कर जाता है और छिपकर आपको हानि पहुँचाना चाहता है। आप घायल पदान्वेषी की तरह खोजकर उसका वध कर देते हैं ॥१३ ॥

३०३७. भवारुद्रौ सयुजा संविदानावुभावुग्रौ चरतो वीर्याय।
ताभ्यां नमो यतमस्यां दिशी३तः ॥१४ ॥

भव और रुद्रदेव समान मतिवाले हैं। वे प्रचण्ड पराक्रमशाली अपना शौर्य प्रदर्शन करते हुए सर्वत्र विचरण करते हैं। वे जिस दिशा में विद्यमान हों, उसी ओर उन्हें हमारा नमस्कार है। ।१४ ॥

३०३८. नमस्तेऽस्त्वायते नमो अस्तु परायते। नमस्ते रुद्र तिष्ठत आसीनायोत ते नमः ॥

हे रुद्रदेव ! हमारे समक्ष आते हुए, वापस जाते हुए, बैठे हुए और खड़े होने, सभी स्थितियों में आपके प्रति हमारा नमस्कार है ॥१५ ॥

३०३९. नमः सायं नमः प्रातर्नमो रात्र्या नमो दिवा।
भवाय च शर्वाय चोभाभ्यामकरं नमः ॥१६ ॥

हे रुद्रदेव ! प्रातः, सायं, रात्रि और दिन सभी कालों में आपके प्रति हमारा प्रणाम है । भव और शर्व दोनों देवों के प्रति हम नमस्कार करते हैं ॥१६ ॥

३०४०. सहस्राक्षमतिपश्यं पुरस्ताद् रुद्रमस्यन्तं बहुधा विपश्चितम् ।
मोपाराम जिह्वयेयमानम् ॥१७ ॥

हजारों नेत्रों से युक्त, अति सूक्ष्मद्रष्टा, पूर्व की ओर अनेक बाण छोड़ने वाले मेधावी और जिह्वा से सम्पूर्ण विश्व के भक्षणार्थ सर्वत्र संव्याप्त रुद्रदेव के समीप हमारा गमन न हो ॥१७ ॥

३०४१. श्यावाश्वं कृष्णमसितं मृणन्तं भीमं रथं केशिनः पादयन्तम् ।
पूर्वे प्रतीमो नमो अस्त्वस्मै ॥१८ ॥

अरुण वर्ण के अश्वयुक्त काले अपवित्र के मर्दक, उन भयंकर महाकाल को, जिन्होंने (केशी नामक राक्षस के) रथ को धराशायी किया था, उन्हें हम पहले से जानते हैं- वे हमारा प्रणाम स्वीकार करें ॥१८ ॥

३०४२. मा नोऽभि स्रा मत्यं देवहेतिं मा नः क्रुधः पशुपते नमस्ते ।
अन्यत्रास्मद् दिव्यां शाखां वि धूनु ॥१९ ॥

हे पशुपतिदेव ! अपने आयुध हमारी ओर न फेंकें । आप हमारे ऊपर क्रोधित न हों, आपके प्रति हमारा नमस्कार है । अपने देवास्त्र को हमसे दूर फेंकें ॥१९ ॥

३०४३. मा नो हिंसीरधि नो ब्रूहि परि णो वृङ्ग्धि मा क्रुधः । मा त्वया समरामहि ॥

आप हमारी हिंसा न करें, हमें (अच्छे - बुरे के सम्बन्ध में) समझाएँ । हमारे ऊपर क्रोधित न होकर संरक्षण बनाये रखें । आपके प्रति कभी हमारा विरोध न रहे ॥२० ॥

३०४४. मा नो गोषु पुरुषेषु मा गृधो नो अजाविषु ।
अन्यत्रोग्र वि वर्तय पियारूणां प्रजां जहि ॥२१ ॥

हे उग्रवीर ! आप हमारे गौ, मनुष्य, भेड़-बकरियों की कामना न करें । आप अपने शस्त्र को अन्यत्र देवहिंसकों की प्रजा पर छोड़कर उनका विनाश करें ॥२१ ॥

३०४५. यस्य तक्मा कासिका हेतिरेकमश्वस्येव वृषणः क्रन्द एति ।
अभिपूर्वं निर्णयते नमो अस्त्वस्मै ॥२२ ॥

जिन रुद्रदेव के आयुध क्षय, ज्वर और खाँसी हैं, बलशाली घोड़े के हिनहिनाने के समान ही पूर्व लक्षित मनुष्य के प्रति जिनके आयुध जाते हैं, उन उग्र रुद्रदेवता के लिए हमारा नमस्कार है ॥२२ ॥

३०४६. योऽन्तरिक्षे तिष्ठति विष्टभितोऽयज्वनः प्रमृणन् देवपीयून् ।
तस्मै नमो दशभिः शक्वरीभिः ॥२३ ॥

जो (रुद्रदेव) अन्तरिक्ष मण्डल में विराजमान रहते हुए यज्ञभाव से विहीन देवविरोधियों को नष्ट करते हैं, हम उन रुद्रदेव के लिए दसों शक्तियों (अँगुलियों) के साथ प्रणाम करते हैं ॥२३ ॥

३०४७. तुभ्यमारण्याः पशवो मृगा वने हिता हंसाः सुपर्णाः शकुना वयांसि ।
तव यक्षं पशुपते अप्स्व१न्तस्तुभ्यं क्षरन्ति दिव्या आपो वृधे ॥२४ ॥

हे पशुपतिदेव ! जंगली मृगादि पशु, हंस, गरुड़, शकुनि और अन्य वनचर पक्षी आदि आपके ही हैं ।

आपका पूजनीय आत्मतेज अप् प्रवाहों में स्थित है, अतएव आपको अभिषिक्त करने के लिए ही दिव्य जल प्रवाहित होता है ॥२४ ॥

३०४८. शिशुमारा अजगराः पुरीकया जषा मत्स्या रजसा येभ्यो
अस्यसि। न ते दूरं न परिष्ठास्ति ते भव सद्यः सर्वान्
परि पश्यसि भूमिं पूर्वस्माद्धंस्युत्तरस्मिन् त्समुद्रे ॥२५ ॥

घड़ियाल, अजगर, कछुए, मछली और जलचर प्राणियों पर आप अपने तेज आयुधों को फेंकते हैं। हे रुद्रदेव ! आपकी सीमा से परे कुछ भी नहीं। आप सम्पूर्ण भूमण्डल को एक ही दृष्टि से देखने में समर्थ हैं। आप पूर्व और उत्तर समुद्रों तक में व्याप्त पृथ्वी पर आघात करते हैं ॥२५ ॥

३०४९. मा नो रुद्र तक्मना मा विषेण मा नः सं स्रा दिव्येनाग्निना।
अन्यत्रास्मद् विद्युतं पातयैताम् ॥२६ ॥

हे रुद्रदेव ! आप ज्वरादि रोगों से हमें पीड़ित न करें, स्थावर और जंगम के विष से भी हमें बचाएँ । विद्युत् रूप आग्नेयास्त्र हमसे दूर किसी भिन्न स्थान पर गिराएँ ॥२६ ॥

३०५०. भवो दिवो भव ईशे पृथिव्या भव आ पप्र उर्व१न्तरिक्षम्।
तस्मै नमो यतमस्यां दिशी३तः ॥२७ ॥

भगदेव द्युलोक के अधीश्वर हैं और भू-मण्डल के स्वामी हैं। वे द्यावा-पृथिवी के मध्य विस्तृत अन्तरिक्ष लोक को भी अपने तेजस् से परिपूर्ण करते हैं। उत्पत्तिकर्त्ता देव यहाँ से जिस दिशा में हों, उसी ओर उन्हें हमारा नमस्कार है ॥२७ ॥

३०५१. भव राजन् यजमानाय मृड पशूनां हि पशुपतिर्बभूथ।
यः श्रद्दधाति सन्ति देवा इति चतुष्पदे द्विपदेऽस्य मृड ॥२८ ॥

हे उत्पत्तिकर्त्ता देवराज ! आप याज्ञिक यजमानों को सुखी करें, आप पशुओं के अधिपति हैं। जो श्रद्धालु मनुष्य इन्द्रादि देवों को संरक्षक मानते हैं, उनके द्विपाद और चतुष्पाद जीवों को सुख प्रदान करें ॥२८ ॥

३०५२. मा नो महान्तमुत मा नो अर्भकं मा नो वहन्तमुत मा नो वक्ष्यतः।
मा नो हिंसीः पितरं मातरं च स्वां तन्वं रुद्र मा रीरिषो नः ॥२९ ॥

हे रुद्रदेव ! आप हमारे शिशुओं, वृद्धों एवं समर्थ पुरुषों का संहार न करें। हमारे वीर पुरुषों को विनष्ट न करें। आप हमारे माता-पिता और शरीर को भी पीड़ित न करें ॥२९ ॥

३०५३. रुद्रस्यैलबकारेभ्योऽसंसूक्तगिलेभ्यः। इदं महास्येभ्यः श्वभ्यो अकरं नमः ॥

रुद्रदेव के प्रेरणायुक्त कर्मों में तत्पर प्रमथगणों और कटुभाषी गणों को हम नमस्कार करते हैं। मृगया विहार के निमित्त किरात वेशधारी भवदेव के विस्तृत मुख युक्त श्वानों को नमन करते हैं ॥३० ॥

३०५४. नमस्ते घोषिणीभ्यो नमस्ते केशिनीभ्यः। नमो नमस्कृताभ्यो नमः
सम्भुञ्जतीभ्यः। नमस्ते देव सेनाभ्यः स्वस्ति नो अभयं च नः ॥३१ ॥

हे रुद्रदेव ! आपकी विस्तृत घोषयुक्त शब्दों वाली, केशधारी, नमस्कारों से शोभित और संयुक्तरूप से भोजन ग्रहण करने वाली सेनाओं को प्रणाम है। हे देव ! आपकी कृपा से हमें मंगल और निर्भयता प्राप्त हो ॥३१ ॥

[३ - ओदन सूक्त]

[**ऋषि-** अथर्वा । **देवता-** बार्हस्पत्यौदन । **छन्द-** १,१४ आसुरी गायत्री, २ त्रिपदा समविषमा गायत्री, ३, ६, १० आसुरी पंक्ति, ४, ८ साम्नी अनुष्टुप्, ५, १३, १५, २५ साम्नी उष्णिक्, ७, १९-२२ प्राजापत्यानुष्टुप्, ९, १७, १८ आसुर्यनुष्टुप्, ११ भुरिक् आर्ची अनुष्टुप्, १२ याजुषी जगती, १६, २३ आसुरी बृहती, २४ त्रिपदा प्राजापत्या बृहती, २६ आर्ची उष्णिक्, २७ साम्नी गायत्री, २८ साम्नी बृहती, २९ भुरिक् साम्नी बृहती, ३० याजुषी त्रिष्टुप्, ३१ अल्पशः अथवा याजुषी पंक्ति ।]

इस सूक्त के देवता भी ओदन (अन्न) हैं। इस सूक्त में यह बहुत स्पष्ट हो गया है कि ऋषि द्वारा वर्णित ओदन केवल स्थूल अन्न तक सीमित नहीं है, वह सृष्टि के निर्माण में प्रयुक्त ऐसा तत्त्व है, जिसकी विशेषताओं ने प्रकृति में विभिन्न आकार-प्रकार उत्पन्न किये हैं। उसका सेवन भी परम्परागत ढंग से नहीं होता, उसके लिए ऋषियों जैसी-परिष्कृत इन्द्रियाँ ही सक्षम होती हैं-

३०५५. तस्यौदनस्य बृहस्पतिः शिरो ब्रह्म मुखम् ॥१ ॥

उस ओदन (अन्न) का सिर बृहस्पतिदेव हैं और ब्रह्म उसका मुख है ॥१ ॥

३०५६ द्यावापृथिवी श्रोत्रे सूर्याचन्द्रमसावक्षिणी सप्तऋषयः प्राणापानाः ॥२ ॥

द्युलोक और पृथ्वी इसके कान हैं, सूर्य और चन्द्रमा इस अन्न तत्त्व के नेत्र हैं। जो मरीचि आदि सप्तर्षि हैं, वे इसके प्राण और अपान हैं ॥२ ॥

३०५७. चक्षुर्मुसलं काम उलूखलम् ॥३ ॥

धान्यकणों को कूटने वाला मूसल ही इसकी दृष्टि है और ओखली ही इसकी अभिलाषा है ॥३ ॥

३०५८. दितिः शूर्पमदितिः शूर्पग्राही वातोऽपाविनक् ॥४ ॥

दिति (विभाजक शक्ति) ही इसका सूप है और सूप को धारण करने वाली अदिति (अखण्ड शक्ति) है, वायुदेव (कणों-तुषों) को पृथक् करने वाले हैं ॥४ ॥

[अदिति शक्ति के अखण्ड प्रवाह ने सृष्टि उत्पादक मूल प्रवाह को धारण किया। दिति (विभाजक) शक्ति से उसका वर्गीकरण किया गया। यह क्रिया प्रत्यक्ष अन्न के लिए सूप में होती है तथा वायु प्रवाह इसके सहयोगी होते हैं।]

३०५९. अश्वाः कणा गावस्तण्डुला मशकास्तुषाः ॥५ ॥

इस विराट् अन्न के कण ही अश्व हैं, चावल गौएँ हैं और पृथक् किया गया भूसा ही मच्छर हैं ॥५ ॥

[सृष्टि उत्पादक मूल तत्त्व में कुछ शक्ति कण (पावर पार्टिकल्स) अश्व शक्ति के प्रतीक हैं। उर्वर और पोषक सामर्थ्य वाले कण गौ के तुल्य हैं। मच्छर आदि कीट जिनमें प्राण तत्त्व नहीं के बराबर होता है, उन्हें उस दिव्य अन्न की भूसी कहना युक्ति- संगत है।]

३०६०. कब्रु फलीकरणाः शरोऽभ्रम् ॥६ ॥

नाना - प्रकार के दृश्य उसके (ब्रह्मौदन के) छिलके हैं, मेघ ही ऊपरी सतह (सिर) है ॥६ ॥

३०६१. श्याममयोऽस्य मांसानि लोहितमस्य लोहितम् ॥७ ॥

काले रंग की धातु (लोहा) इसका मांस और लाल रंग का (ताँबा) इस अन्न तत्त्व का रक्त है ॥७ ॥

३०६२. त्रपु भस्म हरितं वर्णः पुष्करमस्य गन्धः ॥८ ॥

ओदन पकने के बाद जो भस्म शेष रहती है, वह सीसा है, जो सुवर्ण है, वही अन्न का वर्ण और जो कमल है, वही अन्न की गन्ध है ॥८ ॥

३०६३. खलः पात्रं स्फ्यावंसावीषे अनूक्ये ॥९ ॥

खलिहान इसके पात्र हैं, शकट के अवयव इसके कंधे हैं और ईषा (नामक शकट का अवयव) हँसली (कंधे की अस्थियाँ) है ॥९ ॥

३०६४. आन्त्राणि जत्रवो गुदा वरत्राः ॥१० ॥

बैलों के गले में बँधी हुई रस्सियाँ ही इसकी आँतें और चर्म रज्जु ही गुदा भाग है ॥१० ॥

३०६५. इयमेव पृथिवी कुम्भी भवति राध्यमानस्यौदनस्य द्यौरपिधानम् ॥११ ॥

यह विस्तृत भूमि ही ओदन पाक के निमित्त कुम्भीरूपा है और द्युलोक ही इसका ढक्कन है ॥११ ॥

३०६६. सीताः पर्शवः सिकता ऊबध्यम् ॥१२ ॥

जुताई की गहरी लकीरें इसकी पसलियाँ और नदी आदि में जो रेत है, वह (ऊबध्य) मलस्थान है ॥१२ ॥

३०६७. ऋतं हस्तावनेजनं कुल्योपसेचनम् ॥१३ ॥

जल इसका हस्त प्रक्षालक है और छोटी-छोटी नदियाँ इस (ओदन) की अभिषिञ्चक हैं ॥१३ ॥

३०६८. ऋचा कुम्भ्यधिहितार्त्विज्येन प्रेषिता ॥१४ ॥

कुम्भी ऋग्वेद द्वारा अग्नि पर रखी गयी है और यजुर्वेद द्वारा हिलायी गयी है ॥१४ ॥

३०६९. ब्रह्मणा परिगृहीता साम्ना पर्यूढा ॥१५ ॥

अथर्ववेद द्वारा इसे धारण किया गया (पकड़ा गया) है और सामवेदीय मंत्रों से इसे घेरा गया है ॥१५ ॥

३०७०. बृहदायवनं रथन्तरं दर्विः ॥१६ ॥

बृहत्साम ही जल में डाले गये चावलों को मिलाने वाला (काष्ठ) है और रथन्तरसाम ओदन निकालने का उपकरण (करछी) है ॥१६ ॥

३०७१. ऋतवः पक्तार आर्तवाः समिन्धते ॥१७ ॥

ऋतुएँ इस अन्न को पकाने वाली हैं और इनके (ऋतुओं के) दिवस-रात्रि इसकी (ओदन की) अग्नि के प्रज्वलनकर्त्ता हैं ॥१७ ॥

३०७२. चरुं पञ्चबिलमुखं घर्मो३भीन्धे ॥१८ ॥

पाँच मुखों से युक्त पात्र में स्थित चावल को सूर्य की गर्मी उबालती है ॥१८ ॥

[पाक- पात्र पाँच मुखों वाला है, पककर यह अन्न पाँच तत्त्वों के रूप में प्रकट होता है। अन्तरिक्षीय सूक्ष्म प्रवाह सौर ऊर्जा के संयोग से विभिन्न पदार्थों का सृजन कर सकता है।]

३०७३. ओदनेन यज्ञवचः सर्वे लोकाः समाप्याः ॥१९ ॥

इस ओदन यज्ञ द्वारा समस्त लोकों को अभिलषित फल की प्राप्ति होती है ॥१९ ॥

३०७४. यस्मिन्त्समुद्रो द्यौर्भूमिस्त्रयोऽवरपरं श्रिताः ॥२० ॥

जिस ब्रह्मौदन के ऊपर और नीचे समुद्र, द्युलोक तथा पृथ्वी तीनों ही आश्रित हैं ॥२० ॥

३०७५. यस्य देवा अकल्पन्तोच्छिष्टे षडशीतयः ॥२१ ॥

उस (ओदन) के उच्छिष्ट (शेष बचे अंश) से छह अस्सी (६x८० =४८० या ६८०) देव प्रकट हुए ॥२१ ॥

[यह कथन रहस्यात्मक है, किन्तु यह बात विज्ञान सम्मत है कि प्रकृति की सृजन-पोषण प्रक्रिया से बचे शेष पदार्थों को कृष्णगर्तों (ब्लैक होल्स) द्वारा खींचा जाकर उन्हें पुनः नयी सृजन प्रक्रिया में लगा दिया जाता है।]

३०७६. तं त्वौदनस्य पृच्छामि यो अस्य महिमा महान् ॥२२ ॥

उस ओदन की जो महत्ता है, उसके सम्बन्ध में हम (तत्त्वदर्शियों से) पूछते हैं ॥२२ ॥

३०७७. स य ओदनस्य महिमानं विद्यात् ॥२३ ॥

जो इस अन्न की महिमा के ज्ञाता हैं, वे यह (रहस्य) समझें ॥२३ ॥

३०७८. नाल्प इति ब्रूयान्नानुपसेचन इति नेदं च किं चेति ॥२४ ॥

वे इसे कम न कहें, वह असिंचित है यह भी न कहें तथा वह क्या है ? ऐसा भी न कहें ॥२४ ॥

३०७९. यावद् दाताभिमनस्येत तन्नाति वदेत् ॥२५ ॥

दाता ने जितना दिया है, उससे अधिक न चाहें ॥२५ ॥

३०८०. ब्रह्मवादिनो वदन्ति पराञ्चमोदनं प्राशी३: प्रत्यञ्चा३मिति ॥२६ ॥

(ब्रह्मज्ञानी विचारक परस्पर वार्तालाप करते हैं) आपने आगे (सामने) के ओदन का सेवन किया है अथवा पीछे (पराङ्मुख) स्थित अन्न को ग्रहण किया ॥२६ ॥

३०८१. त्वमोदनं प्राशी३स्त्वामोदना३ इति ॥२७ ॥

आपने ओदन का भक्षण किया है अथवा ओदन ने ही आपका प्राशन किया है ॥२७ ॥

३०८२. पराञ्चं चैनं प्राशीः प्राणास्त्वा हास्यन्तीत्येनमाह ॥२८ ॥

यदि आपने पराङ्मुख स्थित ओदन का सेवन किया है, तो प्राणवायु आपको त्याग देगी, ऐसा इनसे (सेवनकर्त्ताओं से) कहा जाए ॥२८ ॥

३०८३. प्रत्यञ्चं चैनं प्राशीरपानास्त्वा हास्यन्तीत्येनमाह ॥२९ ॥

यदि आपने सम्मुख उपस्थित ओदन का सेवन किया है, तो अपान वायु की वृत्तियाँ आपका परित्याग करेंगी । विद्वान् इस प्रकार इसके सेवनकर्त्ता से कहें ॥२९ ॥

३०८४. नैवाहमोदनं न मामोदनः ॥३० ॥

न मैंने ओदन का सेवन किया है, और न ही अन्न ने मेरा प्राशन किया है ॥ ३० ॥

३०८५. ओदन एवौदनं प्राशीत् ॥३१ ॥

वास्तव में अन्न ही अन्न का सेवन करता है ॥

[अपने को ' मैं ' सम्बोधन करने वाला तो जीवात्मा है, उसे अन्न की आवश्यकता नहीं होती । अन्नमय कोश ही अन्न का सेवन करता है । सृष्टि की अन्तरंग प्रक्रिया में भी खेत का बीज इसी सूक्ष्म अन्न को खाकर कई गुना हो जाता है ।]

[४ - ओदन सूक्त]

[**ऋषि-** अथर्वा । **देवता-** मन्त्रोक्त । **छन्द-** १, ७, १० (१) , १-१८ (७) साम्नी त्रिष्टुप् , १, ४, ११ (२) , १-१८ (३) , २-३, १३-१७ (५) एकापदासुरी गायत्री, १, १०, १२, १६ (४) दैवी जगती, २, १३ (४) आसुरी बृहती, ७, १३, १५(२) १, ४-१२, १८ (५) एकपदासुर्यनुष्टुप् , १-१८ (६) साम्नी अनुष्टुप् , २- ५, ८-९, ११-१८ (१) आर्च्यनुष्टुप्, ६ (१) साम्नी पंक्ति, २, ५, ९, १६, १७ (२) आसुरी जगती, ३, ६, १०, १२, १४ (२) आसुरी पंक्ति, ३(४) आसुरी त्रिष्टुप्, ४, १५, १७ (४) याजुषी गायत्री, ५, ६, ९ (४) दैवी पंक्ति, ७-८ (४) प्राजापत्या गायत्री, ८ (२) आसुर्युष्णिक् , ११, १४, १८ (४) दैवी त्रिष्टुप् , १८ (२) एकपदा भुरिक् साम्नी बृहती ।]

इस सूक्त में दिव्य ओदन के सेवन की मर्यादाएँ बतलायी गई हैं । इसका सेवन सिर, मुँह, आँख, कान, पृष्ठ आदि शरीर के सभी अंगों से किया जाता है । वर्तमान विज्ञान इस निष्कर्ष तक तो पहुँच गया है कि मनुष्य जो भोजन करता है, उसके अलावा

भी उसकी शक्ति का कोई अन्य भी स्रोत है, किन्तु वह क्या है; यह उसे विदित नहीं। वृक्ष - वनस्पति जिस प्रकार प्रकृति के सूक्ष्म प्रवाहों से अपना अन्न (आहार) प्राप्त करके बढ़ते- पुष्ट होते हैं, उसी प्रकार मनुष्य को भी वह प्राप्त होता है। वेद ने उसे ही दिव्य ओदन कहा है। वह सामान्य रूप से जितना मिलता है; उतना तो मिलता रहता है, किन्तु उसे विशेष रूप में पाने के लिए ऋषियों जैसे (सुसंस्कार युक्त) अंग-अवयव चाहिए, अन्यथा उसे पाया नहीं जा सकता। रेडियो तरंगों के प्रसारण को स्थूल कान सीधे सुन नहीं सकते, उसके लिए मध्यस्थ तंत्र (सर्किट) की आवश्यकता होती है। संगीत की बारीकियों को अनगढ़ कान नहीं सुन सकते, दिव्य दृष्टि के बिना अर्जुन विराट् के दर्शन नहीं कर सकते। अंग-प्रत्यंगों में ऋषियों जैसी सुसंस्कारिता के अंश विकसित हुए बिना उस दिव्य ओदन का प्राशन (चाटना-सेवन) संभव नहीं है, यही बात इस सूक्त में स्पष्ट करते हुए उसे ग्रहण करने के सूत्र संकेत दिये गये हैं। विभिन्न अंगों से सम्बन्धित दिव्य शक्तियों, उनके संस्कारों द्वारा ही उसे आत्मसात् किया जा सकता है-

३०८६. ततश्चैनमन्येन शीर्ष्णा प्राशीर्येन चैतं पूर्व ऋषयः प्राश्नन्। ज्येष्ठतस्ते प्रजा
मरिष्यतीत्येनमाह। तं वा अहं नार्वाञ्चं न पराञ्चं न प्रत्यञ्चम्। बृहस्पतिना
शीर्ष्णा। तेनैनं प्राशिषं तेनैनमजीगमम्। एष वा ओदनः सर्वाङ्गः सर्वपरुः
सर्वतनूः। सर्वाङ्ग एव सर्वपरुः सर्वतनूः सं भवति य एवं वेद ॥१ ॥

पूर्व अनुष्ठाता ऋषियों ने जिस सिर से ओदन का प्राशन किया था, यदि इसके अतिरिक्त दूसरे सिर से आप प्राशन करते हैं, तो ज्येष्ठ सन्तान से प्रारंभ होकर क्रमश: आपकी सन्ततियों के विनष्ट होने की संभावना है; ऐसा ज्ञाता पुरुष उससे (प्राशनकर्त्ता से) कहे। प्राशिता कहे- मैंने अभिमुख (आगे) और पराङ्मुख (पीछे) की स्थिति में भी इस अन्न का सेवन नहीं किया। पूर्व ऋषियों ने बृहस्पति से सम्बन्धित सिर से इसका प्राशन किया, मैंने भी अन्न सम्बन्धी सिर से उसी प्रकार सेवन किया। ओदन ने ही ओदन का प्राशन किया है। इस प्रकार यह प्राशित अन्न सम्पूर्ण अंग-अवयवों से परिपूर्ण है। जो मनुष्य इस प्रकार से ओदन के प्राशन को जानता है, वही सर्वांगपूर्ण होकर पुण्यमय स्वर्गलोक में विराजता है ॥१ ॥

३०८७. ततश्चैनमन्याभ्यां श्रोत्राभ्यां प्राशीर्याभ्यां चैतं पूर्व ऋषयः प्राश्नन्।
बधिरो भविष्यसीत्येनमाह। तं वा अहं नार्वाञ्चं न पराञ्चं न प्रत्यञ्चम्।
द्यावापृथिवीभ्यां श्रोत्राभ्याम्। ताभ्यामेनं प्राशिषं ताभ्यामेनमजीगमम्।
एष वा ओदनः सर्वाङ्गः सर्वपरुः सर्वतनूः। सर्वाङ्ग एव सर्वपरुः सर्वतनूः
सं भवति य एवं वेद ॥२ ॥

पूर्व ऋषियों की रीति से भिन्न यदि आपने दूसरे कानों से इसका (ओदन का) प्राशन किया, तो बधिर दोष से दु:खी होंगे, (ज्ञाता मनुष्य प्राशनकर्ता से) यह कहे। प्राशिता कहे-द्यावा-पृथिवी रूप कानों से मैंने इस अन्न का सेवन किया और उससे उसके वांछित फल को प्राप्त किया। इसमें दोष की सम्भावना नहीं। इस प्रकार सेवन किया हुआ ओदन सभी अंगों और अवयवों से परिपूर्ण हो जाता है, इस प्रकार जो इसे जानता है, वह सर्वांगपूर्ण फल को प्राप्त करते हुए पुण्यमय स्वर्गादि लोकों को प्राप्त करता है ॥२ ॥

३०८८. ततश्चैनमन्याभ्यामक्षीभ्यां प्राशीर्याभ्यां चैतं पूर्व ऋषयः प्राश्नन्। अन्धो
भविष्यसीत्येनमाह। तं वा अहं नार्वाञ्चं न पराञ्चं न प्रत्यञ्चम्। सूर्याचन्द्रम-
साभ्या मक्षीभ्याम्। ताभ्यामेनं प्राशिषं ताभ्यामेनमजीगमम्। एष वा ओदनः
सर्वाङ्गः सर्वपरुः सर्वतनूः। सर्वाङ्ग एव सर्वपरुः सर्वतनूः सं भवति य एवं वेद ॥

प्राचीन ऋषियों ने जिन नेत्रों से प्राशन किया था, उनसे भिन्न यदि आपने दूसरे लौकिक नेत्रों से सेवन किया,

तो नेत्रहीनता का दोष लगेगा, ऐसा इससे (सेवनकर्त्ता से) कहे । (सेवनकर्त्ता कहे) मैंने इस अन्न को अभिमुख और पराङ्मुख होकर ग्रहण नहीं किया, अपितु उसका सूर्य-चन्द्ररूपी नेत्रों से सेवन किया, जिससे अभीष्ट फल को प्राप्त किया । अतः यह अन्न परिपूर्ण अङ्ग- अवयवों से युक्त है । इस प्रकार से जो इसे जानते हैं, वे सर्वांगपूर्ण फल को उपलब्ध करते हुए पुण्यप्रद स्वर्गादि लोकों में पहुँचते हैं ॥३ ॥

३०८९.ततश्चैनमन्येन मुखेन प्राशीर्येन चैतं पूर्व ऋषयः प्राश्नन्। मुखतस्ते प्रजा मरिष्यतीत्येनमाह। तं वा अहं नार्वाञ्चं न पराञ्चं न प्रत्यञ्चम्। ब्रह्मणा मुखेन। तेनैनं प्राशिषं तेनैनमजीगमम्। एष वा ओदनः सर्वाङ्गः सर्वपरुः सर्वतनूः। सर्वाङ्ग एव सर्वपरुः सर्वतनूः सं भवति य एवं वेद ॥४ ॥

जिस ब्रह्मात्मक मुख से प्राचीन ऋषियों ने ओदन का प्राशन किया था, यदि आप उनसे भिन्न दूसरी रीति से इसका सेवन करेंगे, तो आपके समक्ष ही सन्तति का विनाश होगा, यह सेवनकर्त्ता को बताएँ । (सेवनकर्त्ता का कथन) मैंने इस अन्न का अभिमुख और पराङ्मुख स्थिति में प्राशन नहीं किया है; किन्तु ब्रह्मरूपी मुख से इसका सेवन किया है । उसी ब्राह्मी मुख से इसे यथेष्ट स्थल तक पहुँचाया है, इस प्रकार यह सेवित अन्न सर्वांगपूर्ण होकर सम्पूर्ण फल को ज्ञाता से कहता है । जो मनुष्य इस प्रकार से ओदन- प्राशन की विधि से परिचित हैं, वे सर्वांगपूर्ण अभीष्ट फलों को प्राप्त करके पुण्यफल का उपभोग करने वाले स्वर्गादि लोक को प्राप्त करते हैं ॥४ ॥

३०९०.ततश्चैनमन्यया जिह्वया प्राशीर्यया चैतं पूर्व ऋषयः प्राश्नन्। जिह्वा ते मरिष्यतीत्येनमाह।तं वा अहं नार्वाञ्चं न पराञ्चं न प्रत्यञ्चम्। अग्नेर्जिह्वया । तयैनं प्राशिषं तयैनमजीगमम्। एष वा ओदनः सर्वाङ्गः सर्वपरुः सर्वतनूः। सर्वाङ्ग एव सर्वपरुः सर्वतनूः सं भवति य एवं वेद ॥५ ॥

पूर्व ऋषियों ने जिस जिह्वा से ओदन का प्राशन किया था, उससे भिन्न दूसरी (लौकिक) जिह्वा से इसका सेवन करने पर आपकी जिह्वा की सामर्थ्य (प्रभावक्षमता) समाप्त हो जाएगी, ऐसा उससे (प्राशनकर्त्ता से) कहे । प्राशिता का कथन- इस अन्न का हमने अभिमुख और पराङ्मुख स्थिति में सेवन नहीं किया, अग्निरूपी जिह्वा से हमने इसको ग्रहण किया, वही प्राशिता और अन्न की जिह्वा है, जिससे उसके फल को प्राप्त किया । अतः यह अन्न सभी अंगों और अवयवों से परिपूर्ण है । इस प्रकार से जो इसे जानते हैं, वे सर्वांगपूर्ण अभीष्ट फलों को प्राप्त करते हुए पुण्य फलरूप स्वर्गादि लोकों को प्राप्त करते हैं ॥५ ॥

३०९१.ततश्चैनमन्यैर्दन्तैः प्राशीर्यैश्चैतं पूर्व ऋषयः प्राश्नन्। दन्तास्ते शत्स्यन्तीत्येनमाह। तं वा अहं नार्वाञ्चं न पराञ्चं न प्रत्यञ्चम्। ऋतुभिर्दन्तैः। तैरेनं प्राशिषं तैरेनमजीगमम् एष वा ओदनः सर्वाङ्गः सर्वपरुः सर्वतनूः। सर्वाङ्ग एव सर्वपरुः सर्वतनूः सं भवति य एवं वेद ॥६ ॥

प्राचीनकालीन ऋषिगणों ने जिन दाँतों से अन्न का भक्षण किया था, उनसे भिन्न दूसरे (लौकिक) दाँतों से सेवन करने की स्थिति में आपके दाँत गिर जाएँगे, ऐसा उससे (प्राशिता से) कहे ।(प्राशिता का कथन -) इस ओदन को हमने अभिमुख और पराङ्मुख अवस्था में सेवन नहीं किया, अपितु इसे वसन्त, ग्रीष्म आदि ऋतुरूप दाँतों से प्राशित किया है, इस प्रकार सेवित अन्न सर्वांगपूर्ण फल को प्रदान करता है । इस प्रकार से जानने वाला ज्ञानी पुरुष सर्वांगपूर्ण फल को प्राप्त करते हुए पुण्यभूत स्वर्गादि लोकों में विराजमान होता है ॥६ ॥

३०९२. ततश्चैनमन्यैः प्राणापानैः प्राशीर्यैश्चैतं पूर्व ऋषयः प्राश्नन्। प्राणापानास्त्वा
हास्यन्तीत्येनमाह ।तं वा अहं नार्वाञ्चं न पराञ्चं न प्रत्यञ्चम्। सप्तर्षिभिः
प्राणापानैः। तैरेनं प्राशिषं तैरेनमजीगमम्। एष वा ओदनः सर्वाङ्गः सर्वपरुः
सर्वतनूः। सर्वाङ्ग एव सर्वपरुः सर्वतनूः सं भवति य एवं वेद ।।७ ।।

पूर्व पुरुषों ने जिन प्राणों, अपानों से ओदन का सेवन किया, उनसे भिन्न दूसरी स्थिति में (लौकिक प्राणापानों से) सेवन करने पर प्राण और अपानरूप मुख्य प्राण आपका परित्याग कर देंगे, ऐसा प्राशिता से कहे। (प्राशिता कहे-) हमने अभिमुख और पराङ्मुख किसी भी स्थिति में अन्न का सेवन नहीं किया, अपितु सप्तर्षिरूप प्राणों-अपानों से इसका प्राशन किया है। इस प्रकार सेवित अन्न सम्पूर्ण फल को प्रदान करता है। इस प्रकार जो मनुष्य इस ओदन- प्राशन की विधि को जानता है, वह सर्वांगपूर्ण फल को प्राप्त करता हुआ, इसके पुण्यभूत स्वर्गादि लोकों को प्राप्त करता है ।।७ ।।

३०९३.ततश्चैनमन्येन व्यचसा प्राशीर्येन चैतं पूर्व ऋषयः प्राश्नन्। राजयक्ष्मस्त्वा
हनिष्यतीत्येनमाह। तं वा अहं नार्वाञ्चं न पराञ्चं न प्रत्यञ्चम्। अन्तरिक्षेण
व्यचसा। तेनैनं प्राशिषं तेनैनमजीगमम्। एष वा ओदनः सर्वाङ्गः सर्वपरुः
सर्वतनूः। सर्वाङ्ग एव सर्वपरुः सर्वतनूः सं भवति य एवं वेद ।।८ ।।

पूर्वकालीन ज्ञानियों ने जिस विधि से ओदन का प्राशन किया, उससे भिन्न अन्य विधियों से (लौकिक रूप से) इसका सेवन किये जाने पर राजयक्ष्मा रोग आपका विनाश करेगा, ऐसा इससे (प्राशनकर्त्ता से) कहे। (प्राशनकर्त्ता कहे-) हमने अभिमुख और पराङ्मुख स्थिति में इसका सेवन न करके अन्तरिक्षात्मक विधि से (अन्तः प्राण से) इसका सेवन किया है और इससे अभीष्ट फलों को प्राप्त किया है। जो प्राशनकर्त्ता इस प्रकार से ओदन-प्राशन की विधि को जानते हैं; वे अभीष्ट फल को प्राप्त करते हुए पुण्यभूत स्वर्गादि लोकों को प्राप्त करते हैं ।।८ ।।

३०९४.ततश्चैनमन्येन पृष्ठेन प्राशीर्येन चैतं पूर्व ऋषयः प्राश्नन्। विद्युत् त्वा
हनिष्यतीत्येनमाह। तं वा अहं नार्वाञ्चं न पराञ्चं न प्रत्यञ्चम्। दिवा पृष्ठेन।
तेनैनं प्राशिषं तेनैनमजीगमम्। एष वा ओदनः सर्वाङ्गः सर्वपरुः सर्वतनूः।
सर्वाङ्ग एव सर्वपरुः सर्वतनूः सं भवति य एवं वेद ।।९ ।।

जिस पृष्ठ से प्राचीन ऋषियों ने इस ओदन का सेवन किया , उसके अतिरिक्त यदि किसी पृष्ठ भाग से प्राशन करेंगे, तो विद्युत् आपको विनष्ट कर देगी, ऐसा (प्राशिता से) कहे। (प्राशिता कहे-) हमने इसका अभिमुख और पराङ्मुख होकर सेवन नहीं किया, अपितु द्यौरूपी पृष्ठ से इसका प्राशन किया है, उसी से इसे यथेष्ट स्थल पर प्रेरित किया है। इस प्रकार से सेवन किया गया यह अन्न अभीष्ट फलदायी होता है। जो साधक इस प्रकार से इस ओदन-प्राशन के सम्बन्ध में जानते हैं, वे पुण्यभूत स्वर्गादि लोकों में सर्वांगपूर्ण अभीष्ट फलों को प्राप्त करते हैं ।।९ ।।

३०९५. ततश्चैनमन्येनोरसा प्राशीर्येन चैतं पूर्व ऋषयः प्राश्नन्। कृष्या न
रात्स्यसीत्येनमाह। तं वा अहं नार्वाञ्चं न पराञ्चं न प्रत्यञ्चम्।
पृथिव्योरसा। तेनैनं प्राशिषं तेनैनमजीगमम्। एष वा ओदनः सर्वाङ्गः
सर्वपरुः सर्वतनूः। सर्वाङ्ग एव सर्वपरुः सर्वतनूः सं भवति य एवं वेद ।।१० ।।

जिस वक्षस्थल से प्राचीन ज्ञानियों (ऋषियों) ने इस ओदन का प्राशन किया था, उससे भिन्न दूसरे वक्षस्थल से सेवन किये जाने पर कृषि कार्य में समृद्ध नहीं होंगे, ऐसा प्राशिता से कहे। (प्राशिता कहे-) हमने पराङ्मुख अथवा अभिमुख होकर इस अन्न का प्राशन नहीं किया, अपितु पृथ्वीरूप वक्षस्थल से ओदन का प्राशन किया और उसे यथेष्ट स्थल की ओर प्रेरित किया है। इस प्रकार से प्राशित यह अन्न सर्वाङ्गपूर्ण हो जाता है, जो साधक इसके सम्बन्ध में इस प्रकार ज्ञान रखता है, वह पुण्यभूत स्वार्गादि के सर्वाङ्गपूर्ण अभीष्ट फलों को प्राप्त करता है ॥१० ॥

३०९६. ततश्चैनमन्येनोदरेण प्राशीर्येन चैतं पूर्व ऋषयः प्राश्नन्। उदरदारस्त्वा
हनिष्यतीत्येनमाह। तं वा अहं नार्वाञ्चं न पराञ्चं न प्रत्यञ्चम्। सत्येनोदरेण।
तेनैनं प्राशिषं तेनैनमजीगमम्। एष वा ओदनः सर्वाङ्गः सर्वपरुः सर्वतनूः।
सर्वाङ्ग एव सर्वपरुः सर्वतनूः सं भवति य एवं वेद ॥११ ॥

पूर्वकालीन पुरुषों ने जिस उदर से अन्न का सेवन किया, उससे भिन्न दूसरे ढंग से प्राशन करने की स्थिति में उदर के लिए कष्टदायी अतिसार नामक रोग से आपका विनाश होगा, ऐसा (प्राशिता से) कहे। (प्राशिता कहे-) अभिमुख अथवा पराङ्मुख अवस्था में मैंने इसका सेवन नहीं किया, अपितु सत्यरूपी उदर से इसका प्राशन किया, जिससे इसके दोष से मुक्त होकर यथेष्ट स्थल में इसे प्रेषित किया है। इस प्रकार से सेवित यह ओदन सर्वाङ्गपूर्ण हो जाता है, जो साधक इस विधि से इससे (ओदन- प्राशन से) संबंधित जानकारी रखता है, वह इसके सर्वाङ्गपूर्ण अभीष्ट फलों के पुण्यभूत स्वर्गादि को उपलब्ध करता है ॥११ ॥

३०९७. ततश्चैनमन्येन वस्तिना प्राशीर्येन चैतं पूर्व ऋषयः प्राश्नन्। अप्सु
मरिष्यसीत्येनमाह। तं वा अहं नार्वाञ्चं न पराञ्चं न प्रत्यञ्चम्। समुद्रेण
वस्तिना। तेनैनं प्राशिषं तेनैनमजीगमम्। एष वा ओदनः सर्वाङ्गः सर्वपरुः
सर्वतनूः। सर्वाङ्ग एव सर्वपरुः सर्वतनूः सं भवति य एवं वेद ॥१२ ॥

प्राचीन ऋषियों ने जिस वस्ति (मूत्राशय) द्वारा ओदन का सेवन किया था, उससे भिन्न दूसरी विधि से इसके सेवन से आपकी जल में मृत्यु होगी, ऐसा (प्राशनकर्त्ता से) कहे। (प्राशिता कहे-) मैंने अभिमुख अथवा पराङ्मुख अवस्था में इसका प्राशन नहीं किया है, अपितु समुद्र रूपी वस्ति से ओदन का प्राशन किया है, इससे दोषमुक्त होने पर उसके यथेष्ट लाभ को प्राप्त किया है। इस प्रकार सेवित यह अन्न सम्पूर्ण अंग-अवयवों से परिपूर्ण है। इस विधि का ज्ञाता सर्वाङ्गपूर्ण अभीष्ट लाभ प्राप्त करते हुए पुण्यभूत स्वर्गादि लोक प्राप्त करता है ॥१२ ॥

३०९८. ततश्चैनमन्याभ्यामूरुभ्यां प्राशीर्याभ्यां चैतं पूर्व ऋषयः प्राश्नन्। ऊरू ते मरिष्यत
इत्येनमाह। तं वा अहं नार्वाञ्चं न पराञ्चं न प्रत्यञ्चम्। मित्रावरुणयो
रूरुभ्याम्। ताभ्यामेनं प्राशिषं ताभ्यामेनमजीगमम्। एष वा ओदनः सर्वाङ्गः
सर्वपरुः सर्वतनूः। सर्वाङ्ग एव सर्वपरुः सर्वतनूः सं भवति य एवं वेद ॥१३ ॥

प्राचीन ऋषियों ने जिन जंघाओं से इस ओदन का प्राशन किया था, उससे भिन्न विधि से इसके सेवन से जंघाएँ विनष्ट हो जाएँगी, ऐसा (सेवनकर्त्ता से) कहे। (प्राशिता कहे-) हमने अभिमुख अथवा पराङ्मुख स्थिति में ओदन का प्राशन नहीं किया। अपितु मित्रावरुण रूपी जंघाओं से इसका सेवन करके उसके यथेष्ट फल को प्राप्त किया। इस प्रकार से प्राशित यह अन्न सर्वाङ्गपूर्ण हो जाता है, जो इस प्रकार से इसके सम्बन्ध में ज्ञान रखता है, वह सर्वाङ्गपूर्ण फलों को प्राप्त करते हुए पुण्यभूत स्वर्गादि लोकों का अधिकारी होता है ॥१३ ॥

३०९९.ततश्चैनमन्याभ्यामष्ठीवद्भ्यां प्राशीर्याभ्यां चैतं पूर्व ऋषयः प्राश्नन्।
स्रामो भविष्यसीत्येनमाह। तं वा अहं नार्वाञ्चं न पराञ्चं न प्रत्यञ्चम्।
त्वष्टुरष्ठीवद्भ्याम्। ताभ्यामेनं प्राशिषं ताभ्यामेनमजीगमम्। एष वा ओदनः
सर्वाङ्गः सर्वपरुः सर्वतनूः। सर्वाङ्ग एव सर्वपरुः सर्वतनूः सं भवति य एवं वेद॥

पूर्व ऋषियों ने जिन अस्थियुक्त जानुओं (घुटनों) से इस अन्न का सेवन किया, उससे भिन्न विधि से इसके सेवन किये जाने से जानु भाग सूख जाएगा, ऐसा (सेवनकर्त्ता से) कहे। (प्राशिता कहे-) मैंने अभिमुख (सामने) या पराङ्मुख (पीछे) स्थिति में इसका सेवन नहीं किया, अपितु त्वष्टादेव के जानुओं से ओदन- प्राशन किया और उनसे उसे यथेष्ट स्थान की ओर प्रेषित किया। इस प्रकार सेवित यह अन्न सभी अंग-अवयवों से परिपूर्ण है। इस प्रकार जो इसकी विधि के ज्ञाता हैं, वे सर्वाङ्गपूर्ण अभीष्ट फलों के पुण्यभूत स्वर्गादि लोकों को प्राप्त करते हैं॥१४॥

३१००. ततश्चैनमन्याभ्यां पादाभ्यां प्राशीर्याभ्यां चैतं पूर्व ऋषयः प्राश्नन्। बहुचारी
भविष्यसीत्येनमाह। तं वा अहं नार्वाञ्चं न पराञ्चं न प्रत्यञ्चम्। अश्विनोः
पादाभ्याम्। ताभ्यामेनं प्राशिषं ताभ्यामेनमजीगमम्। एष वा ओदनः सर्वाङ्गः
सर्वपरुः सर्वतनूः। सर्वाङ्ग एव सर्वपरुः सर्वतनूः सं भवति य एवं वेद॥१५॥

पूर्व ज्ञानी पुरुषों ने जिन पैरों से ओदन का सेवन किया, उनसे भिन्न दूसरी विधि से सेवन किये जाने पर आपको बहुत अधिक चलने (निरर्थक चलने वाले) का पाप लगेगा, ऐसा (सेवनकर्त्ता से) कहे। (प्राशिता कहे-) सामने या पीछे से मैंने ओदन का प्राशन नहीं किया, अपितु अश्विनीकुमारों के पैरों से मैंने इसका सेवन किया, जिससे यथेष्ट स्थल की ओर इसे प्रेषित किया है। इस प्रकार के प्राशन से यह सभी अंग-अवयवों से परिपूर्ण है। इस प्रकार से जो इससे सम्बंधित विधि के ज्ञाता हैं, वे सर्वाङ्गपूर्ण अभीष्ट फलों के पुण्यभूत स्वर्गादि लोकों को प्राप्त करते हैं॥१५॥

३१०१. ततश्चैनमन्याभ्यां प्रपदाभ्यां प्राशीर्याभ्यां चैतं पूर्व ऋषयः प्राश्नन्। सर्पस्त्वा
हनिष्यतीत्येनमाह। तं वा अहं नार्वाञ्चं न पराञ्चं न प्रत्यञ्चम्। सवितुः
प्रपदाभ्याम्। ताभ्यामेनं प्राशिषं ताभ्यामेनमजीगमम्। एष वा ओदनः सर्वाङ्गः
सर्वपरुः सर्वतनूः। सर्वाङ्ग एव सर्वपरुः सर्वतनूः सं भवति य एवं वेद॥१६॥

प्राचीन ऋषियों ने जिन पंजों (पदाग्र भाग) से इस ओदन का सेवन किया, उससे भिन्न विधि से इसका सेवन करने पर सर्प दंश से मृत्यु को प्राप्त होगा, ऐसा (सेवनकर्त्ता से) कहे। (प्राशिता कहे-) अभिमुख अथवा पराङ्मुख दोनों ही अवस्थाओं में हमने इसका सेवन नहीं किया, अपितु सवितादेव के पंजों से इसका प्राशन किया है, इस स्थिति में दोषमुक्त होकर यह यथास्थान पहुँचा है। इस प्रकार से सेवित अन्न सभी अंग-अवयवों से परिपूर्ण है। इस प्रकार की विधि का ज्ञाता मनुष्य इसके सर्वाङ्गपूर्ण अभीष्ट फलों के पुण्यभूत स्वर्गादि लोकों को प्राप्त करता है॥१६॥

३१०२. ततश्चैनमन्याभ्यां हस्ताभ्यां प्राशीर्याभ्यां चैतं पूर्व ऋषयः प्राश्नन्। ब्राह्मणं
हनिष्यसीत्येनमाह। तं वा अहं नार्वाञ्चं न पराञ्चं न प्रत्यञ्चम्। ऋतस्य
हस्ताभ्याम्। ताभ्यामेनं प्राशिषं ताभ्यामेनमजीगमम्। एष वा ओदनः सर्वाङ्गः
सर्वपरुः सर्वतनूः। सर्वाङ्ग एव सर्वपरुः सर्वतनूः सं भवति य एवं वेद॥१७॥

पूर्वकालीन ज्ञानियों ने जिन हाथों से ओदन का प्राशन किया, उससे भिन्न रीति से इसके सेवन से आपको ब्रह्महत्या का दोष लगेगा, (अभिज्ञ पुरुष प्राशिता से) ऐसा कहे ।(प्राशिता कहे-) समक्ष अथवा पृष्ठभाग (पराङ्मुख) से हमने इसका प्राशन नहीं किया, अपितु परब्रह्म के सत्यरूप हाथों से इसका सेवन किया और उन्हीं से इसके यथेष्ट फल की प्राप्ति की है अथवा इसे यथास्थान पहुँचाया है । इस प्रकार सेवन किया गया अन्न सभी अंग- अवयवों से परिपूर्ण होता है । जो साधक इस प्रकार से इस प्राशन- विधि का ज्ञाता है, वह पुण्यभूत स्वर्गलोक में सर्वाङ्गपूर्ण अभीष्ट फलों को प्राप्त करता है ॥१७ ॥

३१०३.ततश्चैनमन्यया प्रतिष्ठया प्राशीर्यया चैतं पूर्व ऋषयः प्राश्नन्। अप्रतिष्ठानो ऽनायतनो मरिष्यसीत्येनमाह। तं वा अहं नार्वाञ्चं न पराञ्चं न प्रत्यञ्चम्। सत्ये प्रतिष्ठाय। तयैनं प्राशिषं तयैनमजीगमम्। एष वा ओदनः सर्वाङ्गः सर्वपरुः सर्वतनूः। सर्वाङ्ग एव सर्वपरुः सर्वतनूः सं भवति य एवं वेद ॥१८ ॥

प्राचीन ऋषियों ने जिस ब्रह्मात्मक प्रतिष्ठा से ओदन का प्राशन किया था, उससे भिन्न रीति से इसके सेवन से आप अपनी प्रतिष्ठा खो देंगे, ऐसा (प्राशिता से) कहे । (प्राशिता कहे-) अभिमुख और पराङ्मुख स्थिति में हमने इसे ग्रहण नहीं किया, अपितु ब्रह्म में प्रतिष्ठित होकर संसार के प्रतिष्ठाभूत ब्रह्म से इसका प्राशन किया और इसके यथेष्ट फल को प्राप्त किया है । इस प्रकार से सेवित यह अन्न सभी अंग-अवयवों से परिपूर्ण है । जो साधक पुरुष इस प्रकार से इस अन्न सेवन की विधि के ज्ञाता हैं, वे सर्वाङ्गपूर्ण अभीष्ट फलों के प्रदाता पुण्यभूत स्वर्गादि लोकों में विराजमान होते हैं ॥१८ ॥

[५ - ओदन सूक्त]

[**ऋषि-** अथर्वा । **देवता-** मन्त्रोक्त । **छन्द-** आसुरीअनुष्टुप् , २ आर्ची उष्णिक् , ३ भुरिक् साम्नी त्रिपदा त्रिष्टुप्, ४ आसुरी बृहती, ५ द्विपदा भुरिक् साम्नी बृहती, ६ साम्नी उष्णिक् , ७ प्राजापत्या बृहती ।]

३१०४. एतद् वै ब्रध्नस्य विष्टपं यदोदनः ॥१ ॥

यह (उक्त महिमायुक्त) जो ओदन है, उसका स्वरूप सूर्य मण्डलात्मक है ॥१ ॥

३१०५. ब्रध्नलोको भवति ब्रध्नस्य विष्टपि श्रयते य एवं वेद ॥२ ॥

जो मनुष्य ओदन के ज्ञाता हैं, वे सूर्यलोक को प्राप्त करते हैं ॥२ ॥

३१०६. एतस्माद् वा ओदनात् त्रयस्त्रिंशतं लोकान् निरमिमीत प्रजापतिः ॥३ ॥

प्रजापति ने इस महिमाशाली ओदन से तैंतीस देवों या लोकों की रचना की ॥३ ॥

३१०७. तेषां प्रज्ञानाय यज्ञमसृजत ॥४ ॥

उन लोकों या देवों के प्रज्ञान (प्रकृष्ट ज्ञान या पहचान) के लिए ही यज्ञीय विज्ञान का निर्माण किया गया ॥४ ॥

३१०८. स य एवं विदुष उपद्रष्टा भवति प्राणं रुणद्धि ॥५ ॥

इस तथ्य के ज्ञाता के जो निंदक होते हैं, वे अपने प्राण की गति को रोक देते हैं (मृत्यु को प्राप्त होते हैं) ॥५ ॥

३१०९. न च प्राणं रुणद्धि सर्वज्यानिं जीयते ॥६ ॥

इससे उसकी प्राणशक्ति का ही क्षय नहीं होता, अपितु उसका सम्पूर्ण अस्तित्व समाप्त हो जाता है ॥६ ॥

३११०. न च सर्वज्यानिं जीयते पुरैनं जरसः प्राणो जहाति ॥७ ॥

उसका सर्वस्व नाश ही नहीं होता, अपितु उसके प्राण असमय में ही उसका परित्याग कर देते हैं ॥७ ॥

[६ - प्राण सूक्त]

[**ऋषि-** वैदर्भि भार्गव । **देवता-** प्राण । **छन्द-** अनुष्टुप्, १ शङ्कुमत्यनुष्टुप्, ८ पथ्यापंक्ति, १४ निचृत् अनुष्टुप्, १५ भुरिक् अनुष्टुप्, २० अनुष्टुब्गर्भा त्रिष्टुप्, २१ मध्येज्योति जगती, २२ त्रिष्टुप्, २६ बृहतीगर्भा अनुष्टुप् ।]

३१११.प्राणाय नमो यस्य सर्वमिदं वशे । यो भूतः सर्वस्येश्वरो यस्मिन्त्सर्वं प्रतिष्ठितम् ।।१

जिस प्राण के अधीन यह सम्पूर्ण विश्व है, उस प्राण के लिए हमारा नमन है । वही प्राण सभी प्राणियों का ईश्वर है और उसी में सम्पूर्ण विश्व विराजमान है ॥१ ॥

३११२.नमस्ते प्राण क्रन्दाय नमस्ते स्तनयित्नवे । नमस्ते प्राण विद्युते नमस्ते प्राण वर्षते ।।२

हे प्राण ! आप शब्दध्वनि करने वाले और मेघों में गर्जना करने वाले हैं, आपके निमित्त प्रणाम है । आप विद्युत् रूप में चमकने वाले और जल वृष्टि करने वाले हैं, आपको हमारा नमन है ॥२ ॥

३११३. यत् प्राण स्तनयित्नुनाभिक्रन्दत्योषधीः ।
प्र वीयन्ते गर्भान् दधतेऽथो बह्वीर्वि जायन्ते ।।३ ।।

हे प्राण ! जिस समय आप मेघों द्वारा ओषधियों को अभिलक्षित करते हुए , महान् गर्जना करते हैं, तब ओषधियाँ तेजस्वी होती हैं और गर्भ को धारण करके विविध प्रकार से विस्तार प्राप्त करती हैं ॥३ ॥

३११४. यत् प्राण ऋतावागतेऽभिक्रन्दत्योषधीः ।
सर्वं तदा प्र मोदते यत् किं च भूम्यामधि ।।४ ।।

वर्षाकाल में जब प्राण ओषधियों को लक्षित करके गर्जना करते हैं, तब उस समय सभी हर्षित होते हैं । भूमि के सम्पूर्ण प्राणी आनन्द- विभोर हो जाते हैं ॥४ ॥

३११५. यदा प्राणो अभ्यवर्षीद् वर्षेण पृथिवीं महीम् ।
पशवस्तत् प्र मोदन्ते महो वै नो भविष्यति ।।५ ।।

जब प्राणदेव जल वृष्टि द्वारा विस्तृत भूक्षेत्र को सींचते हैं, उस समय गौ आदि पशु हर्षित होते हैं कि निश्चित ही अब हम सबकी अभिवृद्धि होगी ॥५ ॥

३११६. अभिवृष्टा ओषधयः प्राणेन समवादिरन् ।
आयुर्वै नः प्रातीतरः सर्वा नः सुरभीरकः ।।६ ।।

प्राणदेव से अभिषिञ्चित हुई ओषधियाँ, प्राण के साथ वार्तालाप करती हुई कहती हैं कि हे प्राण ! आप हम सबकी आयु की वृद्धि करें तथा सभी को शोभन सुगन्धि से युक्त करें ॥६ ॥

३११७. नमस्ते अस्त्वायते नमो अस्तु परायते ।
नमस्ते प्राण तिष्ठत आसीनायोत ते नमः ।।७ ।।

हे प्राणदेव ! आगमन करते हुए , जाते हुए , कहीं भी स्थित हुए तथा बैठते हुए , (सभी स्थितियों में) आपके प्रति हमारा नमन है ॥७ ॥

३११८. नमस्ते प्राण प्राणते नमो अस्त्वपानते । पराचीनाय
ते नमः प्रतीचीनाय ते नमः सर्वस्मै त इदं नमः ।।८ ।।

हे प्राणदेव ! प्राण- प्रक्रिया के व्यापार करने वाले तथा अपानन व्यापार करने वाले आपके निमित्त नमन है । परागमन स्वभाव वाले, आगे बढ़ने और पीछे लौटने आदि सभी व्यापारों में आपके प्रति हमारा नमन है ॥८ ॥

३११९. या ते प्राण प्रिया तनूर्यो ते प्राण प्रेयसी ।
अथो यद् भेषजं तव तस्य नो धेहि जीवसे ॥९ ॥

हे प्राणदेव ! आपका प्रिय जो (प्राणमय) शरीर है , आपकी जो प्रेयसी (जीवनीशक्ति) है तथा अमृतत्त्व से युक्त ओषधि है; वह सब दीर्घ जीवन के लिए हमें प्रदान करें ॥९ ॥

३१२०. प्राणः प्रजा अनु वस्ते पिता पुत्रमिव प्रियम् ।
प्राणो ह सर्वस्येश्वरो यच्च प्राणति यच्च न ॥१० ॥

पुत्र के साथ रहने वाले पिता की तरह, प्रजाओं के साथ प्राण रहते हैं । जो प्राण धारण करने वाले (जंगम प्राणी) हैं तथा जो ऐसे नहीं (वृक्ष- वनस्पति या पत्थर, धातु आदि) हैं, उन सबके ईश्वर (नियन्त्रणकर्त्ता) प्राण ही हैं ।

३१२१. प्राणो मृत्युः प्राणस्तक्मा प्राणं देवा उपासते ।
प्राणो ह सत्यवादिनमुत्तमे लोक आ दधत् ॥११ ॥

प्राण ही मृत्यु (के कारण) हैं, प्राण ही रोगादि (के कारण) हैं । देवशक्तियाँ प्राणों की ही उपासना करती हैं । प्राण ही सत्यनिष्ठ व्यक्ति को श्रेष्ठ लोक में प्रतिष्ठित करता है ॥११ ॥

[प्राण शरीर छोड़ते हैं, तो मृत्यु होती है । प्राण शरीरस्थ विकारों को बाहर फेंकते हैं , तो रोग प्रकट होते हैं । देव शक्तियाँ भी प्राण की विशिष्ट धाराओं के रूप में प्रकट होती हैं ।]

३१२२. प्राणो विराट् प्राणो देष्ट्री प्राणं सर्व उपासते ।
प्राणो ह सूर्यश्चन्द्रमाः प्राणमाहुः प्रजापतिम् ॥१२ ॥

प्राण ही विराट् और सर्वप्रेरक है, अतएव उस प्राण की ही सभी देव उपासना करते हैं । वही सर्व उत्पादक सूर्य अमृतमय सोम और प्रजाओं के उत्पत्तिकर्त्ता प्रजापतिदेव हैं ॥१२ ॥

३१२३. प्राणापानौ व्रीहियवावनड्वान् प्राण उच्यते ।
यवे ह प्राण आहितोऽपानो व्रीहिरुच्यते ॥१३ ॥

प्राण और अपान ही चावल और जौ के रूप में रहते हैं । प्राणों को ही अनड्वान (भारवाही वृषभ) कहते हैं । जौ में प्राण स्थित है तथा चावलों को अपान कहा गया है ॥१३ ॥

[प्राण -प्रक्रिया, धारक -प्रक्रिया है तथा अपान निष्कासक प्रक्रिया है । यह शोध का विषय है कि जौ और चावलों का इनके साथ किस प्रकार का सम्बन्ध है ।]

३१२४. अपानति प्राणति पुरुषो गर्भे अन्तरा ।
यदा त्वं प्राण जिन्वस्यथ स जायते पुनः ॥१४ ॥

जीवात्मा गर्भ में प्राणन और अपानन की क्रिया सम्पन्न करता है । हे प्राण ! आपके द्वारा प्रेरित हुआ प्राणी पृथ्वी पर उत्पन्न होता है ॥१४ ॥

३१२५.प्राणमाहुर्मातरिश्वानं वातो ह प्राण उच्यते ।
प्राणे ह भूतं भव्यं च प्राणे सर्वं प्रतिष्ठितम् ॥१५ ॥

प्राण को मातरिश्वा वायु कहा गया है और वायु का नाम ही प्राण है। भूतकाल में, भविष्यत्काल में और वर्तमानकाल में जो कुछ भी है, वह सब प्राण में ही प्रतिष्ठित है ॥१५ ॥

३१२६. आथर्वणीराङ्गिरसीर्दैवीर्मनुष्यजा उत।
ओषधयः प्र जायन्ते यदा त्वं प्राण जिन्वसि ॥१६ ॥

हे प्राण ! जब आप वृष्टि द्वारा परितृप्त करते हैं, तब महर्षि अथर्वा द्वारा रचित, अंगिरा गोत्रियों और देवताओं द्वारा निर्मित तथा मनुष्यों द्वारा उत्पन्न की जाने वाली सम्पूर्ण ओषधियाँ प्रकट होती हैं ॥१६ ॥

३१२७. यदा प्राणो अभ्यवर्षीद् वर्षेण पृथिवीं महीम्।
ओषधयः प्र जायन्तेऽथो याः काश्च वीरुधः ॥१७ ॥

जिस समय प्राण वर्षा ऋतु में वृष्टिरूप से विशाल पृथ्वी पर बरसता है, तो इसके अनन्तर ही ओषधियाँ और वनस्पतियाँ प्रादुर्भूत होती हैं ॥१७ ॥

३१२८. यस्ते प्राणेदं वेद यस्मिंश्चासि प्रतिष्ठितः।
सर्वे तस्मै बलिं हरानमुष्मिँल्लोक उत्तमे ॥१८ ॥

हे प्राणदेव ! जो आपके वर्णित माहात्म्य को जानते हैं और जिस ज्ञानी मनुष्य में आप विराजमान होते हैं, उसके निमित्त समस्त देव उत्तमलोक (स्वर्ग) एवं अमरत्व प्रदान करते हैं ॥१८ ॥

३१२९. यथा प्राण बलिहृतस्तुभ्यं सर्वाः प्रजा इमाः।
एवा तस्मै बलिं हरान् यस्त्वा शृणवत् सुश्रवः ॥१९ ॥

हे प्राण ! सम्पूर्ण प्रजाजन, जिस प्रकार आपके निमित्त बलि (उपभोग योग्य अन्न) लेकर आते हैं; हे श्रेष्ठ यशस्विन् ! उसी प्रकार आपकी महिमा को सुनने वाले विद्वान् के निमित्त भी (वे मनुष्यादि) बलि प्रदान करें ॥१९ ॥

३१३०. अन्तर्गर्भश्चरति देवतास्वाभूतो भूतः स उ जायते पुनः।
स भूतो भव्यं भविष्यत् पिता पुत्रं प्र विवेशा शचीभिः ॥२० ॥

देवशक्तियों में जो प्राण है, वही गर्भ में विचरण करता है। सभी ओर संव्याप्त होकर वही पुनः प्रकट होता है। इस नित्य वर्तमान प्राण ने भूतकाल और भविष्यत्काल में उत्पन्न होने वाली वस्तुओं में, इस प्रकार अपनी शक्तियों से प्रवेश किया है, जिस प्रकार पिता अपने पुत्र में, अपनी शक्तियों के साथ प्रविष्ट होता है ॥२० ॥

३१३१. एकं पादं नोत्खिदति सलिलाद्धंस उच्चरन्। यदङ्ग स तमुत्खिदेन्नैवाद्य
न श्वः स्यान्न रात्री नाहः स्यान्न व्युच्छेत् कदा चन ॥२१ ॥

जल से ऊपर उठता हुआ हंस एक पैर को उठाता नहीं है। हे प्रियजनो ! यदि वह उस पैर को उठा दे, तो यह आज, कल, दिन, रात्रि, प्रकाश और अंधकार कुछ भी शेष नहीं रह जाएगा ॥२१ ॥

[प्राण को हंस और संसार को भवसागर कहा गया है। यह प्राण सदैव गतिशील रहता है, किन्तु इस भवसागर में वह अपना एक अंश सतत बनाये रखता है। यदि प्राण का वह अंश भी हट जाए, तो यह काया- जगत् सब समाप्त हो जाएगा।]

३१३२. अष्टाचक्रं वर्तत एकनेमि सहस्राक्षरं प्र पुरो नि पश्चा।
अर्धेन विश्वं भुवनं जजान यदस्यार्धं कतमः स केतुः ॥२२ ॥

आठ चक्रों वाला एक नेमि-धुरा (प्राण) हजारों अक्षर (अनश्वर) प्रभावों के साथ आगे- पीछे घूमता है। अपने आधे भाग से वह विश्व के लोकों-पदार्थों की रचना करता है, जो भाग शेष रहता है, वह किसका प्रतीक-चिह्न है।

[शरीर भी आठ चक्रों (मूलाधार, स्वाधिष्ठान, मणि पूरक, अनाहत, विशुद्धि, आज्ञा, लोलक तालु तथा सहस्रार) वाला है। विश्व भी आठ दिशाओं से संयुक्त है। ये आठों चक्र प्राण की धुरी पर ही गतिशील हैं। प्राण अन्दर- बाहर सभी जगह सक्रिय है, एक भाग शरीर या विश्व व्यवस्था चलाता है, शेष किस (अनन्तसत्ता) का प्रतीक है, ऐसी जिज्ञासा व्यक्त की गई है।]

३१३३. यो अस्य विश्वजन्मन ईशे विश्वस्य चेष्टतः।
अन्येषु क्षिप्रधन्वने तस्मै प्राण नमोऽस्तु ते ॥२३ ॥

जो प्राण अनेक जन्मों को धारण करने वाले, चेष्टाशील सम्पूर्ण विश्व के अधिपति हैं और दूसरे प्राणियों की देह में शीघ्रतापूर्वक प्रवेश करते हैं, ऐसे हे प्राण ! आपके निमित्त हमारा प्रणाम है ॥२३ ॥

३१३४. यो अस्य सर्वजन्मन ईशे सर्वस्य चेष्टतः।
अतन्द्रो ब्रह्मणा धीरः प्राणो मानु तिष्ठतु ॥२४ ॥

जो प्राण अनेक रूपों से जन्मने और गतिमान् रहने वाले सम्पूर्ण विश्व का स्वामी है, वह प्राण प्रमादरहित होकर सदैव सभी ओर विचरणशील होते हुए ज्ञानशक्ति से सम्पन्न और असीमित होकर हमारे समीप स्थित रहे ॥

३१३५.ऊर्ध्वः सुप्तेषु जागार ननु तिर्यङ् नि पद्यते। न सुप्तमस्य सुप्तेष्वनु शुश्राव कश्चन।

हे प्राण ! प्राणियों की निद्रावस्था में उनके रक्षणार्थ आप जागते रहें, सोएँ नहीं। प्राणियों के सोने पर, इस प्राण के सोने के सम्बन्ध में किसी ने परम्परा क्रम से सुना नहीं है ॥२५ ॥

[जब मनुष्य सो जाता है, तब भी प्राण - प्रवाह शरीर के पाचन, श्वास-प्रश्वास, रक्त संचरण आदि सभी संस्थानों को गतिशील रखते हैं।]

३१३६. प्राण मा मत् पर्यावृतो न मदन्यो भविष्यसि।
अपां गर्भमिव जीवसे प्राण बध्नामि त्वा मयि ॥२६ ॥

हे प्राण !आप हमसे विमुख न हों और न हमसे दूर अन्यत्र जाएँ। हम आपको अपने अस्तित्व के लिए बाँधते हैं। वैश्वानर अग्नि को जिस प्रकार देह में धारण करते हैं, उसी प्रकार हम अपने शरीर में आपको धारण करते हैं ॥

[७ - ब्रह्मचर्य सूक्त]

[**ऋषि-** ब्रह्मा। **देवता-** ब्रह्मचारी। **छन्द-** १ पुरोऽतिजागत विराड्गर्भा त्रिष्टुप्, २ पञ्चपदा बृहतीगर्भा विराट् शक्वरी, ३ उरोबृहती, ४-५, २४ त्रिष्टुप्, ६ शाक्वरगर्भा चतुष्पदा जगती, ७ विराड्गर्भा त्रिष्टुप्, ८ पुरोऽतिजागता विराट् जगती, ९ बृहतीगर्भा त्रिष्टुप्, १० भुरिक् त्रिष्टुप्, ११, १३ जगती, १२ शाक्वरगर्भा चतुष्पदा विराट् अतिजगती, १४, १६-२२ अनुष्टुप्, १५ पुरस्ताज्ज्योति त्रिष्टुप्, २३ पुरोबार्हतातिजागतगर्भा त्रिष्टुप्, २५ एकावसानार्च्युष्णिक्, २६ मध्येज्योति उष्णिग्गर्भा त्रिष्टुप्।]

इस सूक्त के ऋषि ब्रह्मा तथा देवता ब्रह्मचारी हैं। 'चर' धातु चलने-आचरण एवं सेवन के अर्थों में प्रयुक्त होती है। इस आधार पर ब्रह्मचारी का व्यापक अर्थ होता है, ब्रह्म (ब्राह्मी चेतना या अनुशासन) में ही चलने वाला अथवा उसी का सेवन करने वाला। सूक्त के मन्त्रों में ब्रह्मचारी की जो महत्ता दर्शायी गयी है, वह इसी व्यापक संदर्भ से सिद्ध होती है। ब्रह्मचर्य का प्रचलित अर्थ 'वीर्य रक्षा' भी उसी व्यापक परिभाषा के अन्तर्गत आता है। वेद अध्येता मन्त्रों को इसी संदर्भ के अनुसार देखें-समझें-

३१३७. ब्रह्मचारीष्णंश्चरति रोदसी उभे तस्मिन् देवाः संमनसो भवन्ति।
स दाधार पृथिवीं दिवं च स आचार्यं१ तपसा पिपर्ति ॥१ ॥

ब्रह्मचारी (ब्रह्म के अनुशासन में आचरणशील) द्युलोक और भूलोक इन दोनों को अपने अनुकूल बनाता हुआ चलता है। देवगण उस (ब्रह्मचारी) में सौमनस्यतापूर्वक निवास करते हैं। इस प्रकार वह पृथ्वी और द्युलोक को अपने तप से धारण करता है तथा आचार्य को परिपूर्ण (तृप्त या सार्थक) बनाता है ॥१ ॥

[ब्रह्म के अनुशासन में चलने वाले अपनी भावनाओं , विचारों तथा क्रियाओं से पृथ्वी एवं आकाश के स्थूल - सूक्ष्म प्रवाहों को अपने (ब्रह्मानुशासन के) अनुरूप बनाता है । लौकिक अर्थों में शरीर का नाभि से नीचे वाले भाग को पृथ्वी से सम्बद्ध, नाभि से कण्ठ तक अन्तरिक्ष से तथा सिर को 'द्यु' से सम्बन्धित कहा जाता है । ब्रह्मचारी इनको परस्पर बनाता है तथा सभी को ब्रह्मानुशासन में आबद्ध रखता है ।]

**३१३८. ब्रह्मचारिणं पितरो देवजनाः पृथग् देवा अनुसंयन्ति सर्वे । गन्धर्वा एनमन्वायन्
त्रयस्त्रिंशत् त्रिशताः षट्सहस्राः सर्वान्त्स देवांस्तपसा पिपर्ति ॥२ ॥**

देव, पितर, गन्धर्व और देवगण ये सभी ब्रह्मचारी के पीछे (सहयोगार्थ) चलते हैं । तीन एवं तीस (या तैंतीस), तीन सौ और छह हजार इन देवताओं का ब्रह्मचारी ही अपने तप से परितोषण करता है ॥२ ॥

[देवों को विभिन्न कोटियों (विभागों) में बाँटा गया है । तीनों लोकों के तीन, उनके दस-दस सहयोगी ३०, दोनों ३३ आदि । वेद एवं ब्राह्मण ग्रन्थों के अनुसार देव शक्तियों को विशिष्ट प्राण प्रवाह कहा गया है । उनकी संख्या हजारों कही गयी है । वही भाव यहाँ युक्तिसंगत बैठता है ।]

**३१३९. आचार्य उपनयमानो ब्रह्मचारिणं कृणुते गर्भमन्तः ।
तं रात्रीस्तिस्र उदरे बिभर्ति तं जातं द्रष्टुमभिसंयन्ति देवाः ॥३ ॥**

ब्रह्मचारी को अपने समीप बुलाते हुए (उपनयन संस्कार करके) आचार्य अपने ज्ञानरूपी शरीर के गर्भ में उसे धारण करता है । आचार्य तीन रात्रि तक उसे अपने गर्भ में रखता है । जब (दूसरे आध्यात्मिक जन्म को लेकर) वह बाहर आ जाता है, तो देवगण (दिव्य शक्ति प्रवाह अथवा सत् पुरुष) एकत्रित (उसके सहयोग या अभिनन्दन के लिए) होते हैं ॥३ ॥

[आचार्य शिष्य को अपने गर्भ में तीन रात्रियों में रखता है, तीन दिनों का उल्लेख नहीं है । रात्रि अन्धकार की-अज्ञान ग्रस्त स्थिति की प्रतीक होती है । जब तक शिष्य के तीनों प्रकार के अन्धकारों (भावना, विचारणा तथा कायापरक अभाव, अज्ञान एवं अशक्ति) का निवारण नहीं हो जाता , तब तक आचार्य उसे अपने संरक्षण (गर्भ) में रखते हैं ।]

**३१४०. इयं समित् पृथिवी द्यौर्द्वितीयोतान्तरिक्षं समिधा पृणाति ।
ब्रह्मचारी समिधा मेखलया श्रमेण लोकांस्तपसा पिपर्ति ॥४ ॥**

ब्रह्मचारी समिधा, मेखला, श्रम और तप द्वारा लोकों का पोषण करता है । उसकी पहली समिधा पृथ्वी है, दूसरी द्युलोक है तथा (तीसरी) अन्तरिक्ष है ॥४ ॥

[समिधा ही अग्नि को धारण करती है, मेखला उसे मर्यादित रखती है । यह ऊर्जा को उत्पादित करने तथा उसे मर्यादा की सीमा में प्रयुक्त करने का संकेत है । श्रम स्थूल पुरुषार्थ का तथा तप सूक्ष्म पुरुषार्थ का प्रतीक है । शरीर के क्रम में पहली समिधा पृथ्वी नाभि से नीचे वाला अंग है । ब्रह्माग्नि प्राप्त करने के लिए इसे पहले समर्पित करते हैं अर्थात् पहले स्थूल ब्रह्मचर्य का अभ्यास किया जाता है । द्युलोक दूसरी समिधा है अर्थात् विचारों को ब्रह्मानुशासन में लाना दूसरा चरण है । अन्तरिक्ष, नाभि से कंठ तक का हृदय भाग तीसरी समिधा है अर्थात् भावों को ब्रह्ममय बनाना तीसरा चरण है । इन्हीं से क्रमशः अशक्ति , अज्ञान एवं अभाव की तीन रात्रियों का निवारण होता है ।]

**३१४१. पूर्वो जातो ब्रह्मणो ब्रह्मचारी घर्मं वसानस्तपसोदतिष्ठत् ।
तस्माज्जातं ब्राह्मणं ब्रह्म ज्येष्ठं देवाश्च सर्वे अमृतेन साकम् ॥५ ॥**

ब्राह्मण (ब्रह्मनिष्ठ घोषित होने) से पूर्व साधक ब्रह्मचारी (ब्राह्मी अनुशासन का अभ्यासी) होता है । वह ऊर्जा धारण करता हुआ ऊपर उठता (उन्नतिशील होता) है, तब ब्राह्मण के रूप में प्रकट होता है और ज्येष्ठ ब्रह्म (परब्रह्म) तथा देवगणों का सान्निध्य उसे प्राप्त होता है ॥५ ॥

**३१४२. ब्रह्मचार्येति समिधा समिद्धः कार्ष्णं वसानो दीक्षितो दीर्घश्मश्रुः ।
स सद्य एति पूर्वस्मादुत्तरं समुद्रं लोकान्त्संगृभ्य मुहुराचरिक्रत् ॥६ ॥**

(पहले वर्णित ढंग से) समिधाओं को प्रज्वलित करके कृष्णवस्त्र (कृष्णमृग चर्म) धारण करके बढ़े हुए दाढ़ी- मूँछोंयुक्त ब्रह्मचारी पूर्व (पहले वाले) समुद्र (सांसारिक भण्डार) से उत्तर (श्रेष्ठतर) समुद्र (दिव्य भण्डारों) तक पहुँच जाता है ॥६ ॥

३१४३. ब्रह्मचारी जनयन् ब्रह्मापो लोकं प्रजापतिं परमेष्ठिनं विराजम्।
गर्भो भूत्वामृतस्य योनाविन्द्रो ह भूत्वासुरांस्ततर्ह ॥७ ॥

अमृत गर्भ में रहकर ब्रह्मचारी, ब्रह्मतेज, श्रेष्ठ लोकों (स्थितियों या क्षेत्रों), प्रजापति (प्रजापालक सामर्थ्य) तथा सर्वश्रेष्ठ स्थिति वाले विराट् को उत्पन्न (अपने अन्दर जाग्रत्) करता है। तब वह इन्द्र (नियन्ता बनकर) निश्चित रूप से असुरों (आसुरी प्रवाहों) को नष्ट करता है ॥७ ॥

३१४४. आचार्य स्ततक्ष नभसी उभे इमे उर्वी गम्भीरे पृथिवीं दिवं च।
ते रक्षति तपसा ब्रह्मचारी तस्मिन् देवाः संमनसो भवन्ति ॥८ ॥

(आचार्य के गर्भ में ब्रह्मचारी को नया जीवन मिलता है। उसका विवरण देते हुए ऋषि कहते हैं-) आचार्य नभ (गर्भाकाश) में दोनों बड़े और गम्भीर पृथ्वी और द्युलोक का सृजन (ब्रह्मचारी के लिए) करते हैं। ब्रह्मचारी अपनी तप:साधना से उनकी रक्षा करता है, इसीलिए देवगण उसके साथ सौमनस्यतापूर्वक रहते हैं ॥८ ॥

[पृथ्वी पार्थिव देह की तथा द्युलोक चेतन प्रवाह का प्रतीक है। आचार्य के गर्भ में ब्रह्मचारी के ये दोनों ही आधार बदल जाते हैं। दोनों में से हीनता, संकीर्णता का निवारण होकर उनमें महत्ता एवं गम्भीरता का समावेश होता है। इन प्राप्त विभूतियों की रक्षा तपः शक्ति से ही की जा सकती है, तभी देव- अनुग्रह - प्राप्ति का सुयोग बनता है।]

३१४५. इमां भूमिं पृथिवीं ब्रह्मचारी भिक्षामा जभार प्रथमो दिवं च।
ते कृत्वा समिधावुपास्ते तयोरार्पिता भुवनानि विश्वा ॥९ ॥

सर्वप्रथम ब्रह्मचारी ने भूमि की भिक्षा ग्रहण की, तत्पश्चात् द्युलोक को भी प्राप्त किया। इन दोनों लोकों को समिधा बनाकर उसने अग्नि (ब्रह्मतेज) की उपासना की। इन दोनों के बीच ही उसका संसार स्थित होता है ॥९ ॥

३१४६. अर्वागन्यः परो अन्यो दिवस्पृष्ठाद् गुहा निधी निहितौ ब्राह्मणस्य।
तौ रक्षति तपसा ब्रह्मचारी तत् केवलं कृणुते ब्रह्म विद्वान् ॥१० ॥

ब्राह्मण की सम्पत्ति निकटवर्ती गुहा (अन्त:करण या अनुभूति) में तथा द्युलोक के आधार से भी परे स्थित है। ब्रह्मचारी उसकी रक्षा तप द्वारा करता है। वह तप उसे निश्चित रूप से ब्रह्मविद् बना देता है ॥१० ॥

आगे के मंत्रों के भाव साधक के साथ-साथ प्रकृति में संव्याप्त ब्रह्मानुशासन युक्त दिव्य प्रवाहों पर भी घटित होते हैं-

३१४७. अर्वागन्य इतो अन्यः पृथिव्या अग्नी समेतो नभसी अन्तरेमे।
तयोः श्रयन्ते रश्मयोऽधि दृढास्ताना तिष्ठति तपसा ब्रह्मचारी ॥११ ॥

इधर (द्युलोक में) एक (तेजस्) है तथा इस पृथ्वी पर दूसरा (तेजस्) है, ये दोनों अन्तरिक्ष में मिलते हैं। उनसे शक्तिशाली किरणें प्रसारित होती हैं। तप:शक्ति से ब्रह्मचारी उन दिव्य संचारों का अधिकारी बनता है ॥११ ॥

३१४८. अभिक्रन्दन् स्तनयन्नरुणः शितिङ्गो बृहच्छेपोऽनु भूमौ जभार।
ब्रह्मचारी सिञ्चति सानौ रेतः पृथिव्यां तेन जीवन्ति प्रदिशश्चतस्रः ॥१२ ॥

बड़ा प्रभावशाली अरुण (भूरे) और काले रंग वाला, गर्जन करने वाला (ब्रह्मचारी मेघ) पृथ्वी को (उत्पादक तत्त्वों से) भर देता है। वह पृथ्वी और पर्वतों के समतल स्थानों पर रेतस् (उत्पादक तेज) का सिंचन करता है, जिससे चारों दिशाएँ जीवन्त हो उठती हैं ॥१२ ॥

३१४९. अग्नौ सूर्ये चन्द्रमसि मातरिश्वन् ब्रह्मचार्य१प्सु समिधमा दधाति ।
तासामर्चींषि पृथगभ्रे चरन्ति तासामाज्यं पुरुषो वर्षमापः ॥१३ ॥

अग्नि, सूर्य, चन्द्रमा, वायु और जल में ब्रह्मचारी समिधाओं को अर्पित करता है । उनके तेजस् अलग-अलग रूप से अन्तरिक्ष में निवास करते हैं । उसी से वर्षा, जल, घृत और पुरुष आदि समृद्ध (तेजः सम्पन्न) होते हैं ॥१३ ॥

३१५०. आचार्यो मृत्युर्वरुणः सोम ओषधयः पयः ।
जीमूता आसन्त्सत्वानस्तैरिदं स्व१राभृतम् ॥१४ ॥

आचार्य ही मृत्यु (यम-अनुशासनकर्त्ता अथवा पूर्व अस्तित्व को समाप्त करने वाले) , वरुण (नवसृजक) सोम (आनन्दप्रद प्रवाह), ओषधि (उपचारक) तथा पयः (पोषक रस-दूध) के तुल्य हैं । वही सत्प्रवाह युक्त मेघ हैं ; क्योंकि उन्होंने ही (साधक में) यह (नया) स्वः (आत्मबोध) भर दिया है ॥१४ ॥

३१५१. अमा घृतं कृणुते केवलमाचार्यो भूत्वा वरुणो यद्यदैच्छत् प्रजापतौ ।
तद् ब्रह्मचारी प्रायच्छत् स्वान्मित्रो अध्यात्मनः ॥१५ ॥

प्रजापति की जैसी इच्छा होती है, (तदनुसार) आचार्य वरुण बनकर केवल शुद्ध घृत (सार-तेजस्) उत्पन्न करते हैं । ब्रह्मचारी उसे अपने अधिकार में लेकर अपने मित्रों (समानधर्मियों) को प्रदान करता है ॥१५ ॥

३१५२. आचार्यो ब्रह्मचारी ब्रह्मचारी प्रजापतिः ।
प्रजापतिर्वि राजति विराडिन्द्रोऽभवद्वशी ॥१६ ॥

ब्रह्मचारी ही आचार्य बनता है और वही प्रजापति (प्रजापालक-रक्षक-शासक) बनता है । ऐसा प्रजापालक ही ब्रह्मानुशासनयुक्त राज्य करता है; विराट् को वश में करने वाला इन्द्र नियन्ता बनता है ॥१६ ॥

३१५३. ब्रह्मचर्येण तपसा राजा राष्ट्रं वि रक्षति ।
आचार्यो ब्रह्मचर्येण ब्रह्मचारिणमिच्छते ॥१७ ॥

ब्रह्मचर्य एवं तपः शक्ति से ही शासक राष्ट्र की रक्षा करता है । आचार्य भी ब्रह्मचर्य की सामर्थ्य से ब्रह्मचर्य की आस्था वाले (शिष्य) की कामना (उनके सृजन का प्रयास) करते हैं ॥१७ ॥

[दिव्य अनुशासन के परिपालन से ही राष्ट्र की सुरक्षा एवं व्यवस्था स्थायी बन सकती है, प्रशासनिक आतंक उसके लिए पर्याप्त नहीं है । आचार्यगण भी दिव्य अनुशासन- पालन में समर्थ व्यक्तित्व गढ़ने की कामना करें , तभी राष्ट्र के उत्थान का सही आधार बनता है ।]

३१५४. ब्रह्मचर्येण कन्या३ युवानं विन्दते पतिम् ।
अनड्वान् ब्रह्मचर्येणाश्वो घासं जिगीर्षति ॥१८ ॥

ब्रह्मचर्य - संयम साधना से ही कन्या युवापति को प्राप्त करती है । बैल और अश्व आदि भी ब्रह्मचर्य का पालन करके ही भक्षणीय (शक्तिवर्द्धक) घास (आधार) की अभिलाषा रखते हैं ॥१८ ॥

[असंयमी को यौवन का ठीक-ठीक लाभ नहीं मिल पाता । बैल-अश्व आदि नैसर्गिक रूप से प्राप्त उस वृद्धि के कारण ही शक्तिसम्पन्न बनते हैं ।]

३१५५. ब्रह्मचर्येण तपसा देवा मृत्युमपाघ्नत । इन्द्रो ह ब्रह्मचर्येण देवेभ्यः स्व१राभरत् ॥१९

ब्रह्मचर्यरूप तपः साधना से सभी देवताओं ने मृत्यु का निवारण किया । ब्रह्मचर्य की सामर्थ्य से ही देवराज इन्द्र अन्य देवताओं को दिव्य तेजस् (अथवा स्वर्ग) देने में समर्थ हुए ॥१९ ॥

३१५६.ओषधयो भूतभव्यमहोरात्रे वनस्पतिः। संवत्सरः सहर्तुभिस्ते जाता ब्रह्मचारिणः।

ओषधियाँ, वनस्पतियाँ, ऋतुओं के साथ गमनशील संवत्सर, दिन-रात्रि, भूत और भविष्यत्, ये सभी जन्म से ही ब्रह्मचारी होते हैं ॥२० ॥

३१५७. पार्थिवा दिव्याः पशव आरण्या ग्राम्याश्च ये।
अपक्षाः पक्षिणश्च ये ते जाता ब्रह्मचारिणः ॥२१ ॥

पृथ्वी में जन्म लेने वाले प्राणी, आकाश में विचरणशील प्राणी, वन्य पशु, ग्रामीण पशु, पक्षहीन पशु तथा पंखयुक्त पक्षी, ये सभी जन्मजात ब्रह्मचारी होते हैं ॥२१ ॥

३१५८. पृथक् सर्वे प्राजापत्याः प्राणानात्मसु बिभ्रति।
तान्त्सर्वान् ब्रह्म रक्षति ब्रह्मचारिण्याभृतम् ॥२२ ॥

प्रजापति परमेश्वर से उत्पादित सभी प्राणी अपने अन्दर प्राणशक्ति को भिन्न-भिन्न ढंग से धारण करते हैं। ब्रह्मचारी में अवस्थित ब्रह्म उन (प्राणों) की रक्षा करता है ॥२२ ॥

३१५९. देवानामेतत् परिषूतमनभ्यारूढं चरति रोचमानम्।
तस्माज्जातं ब्राह्मणं ब्रह्म ज्येष्ठं देवाश्च सर्वे अमृतेन साकम् ॥२३ ॥

देवों का यह सर्वश्रेष्ठ उत्साह उत्पन्न करने वाला (वर्चस्) ज्योतिष्मान् होकर गतिशील होता है। उससे उत्पन्न ब्राह्मण सम्बन्धी ज्येष्ठज्ञान तथा देवगण सब अमृत तत्त्व से युक्त हो गये ॥२३ ॥

३१६०. ब्रह्मचारी ब्रह्म भ्राजद् बिभर्ति तस्मिन् देवा अधि विश्वे समोताः।
प्राणापानौ जनयन्नाद् व्यानं वाचं मनो हृदयं ब्रह्म मेधाम् ॥२४ ॥

ब्रह्मचारी प्रकाशमान ब्रह्म (चेतन या ज्ञान) को धारण करता है, इसलिए उसमें सभी देवगण समाहित रहते हैं। वह (ब्रह्मचारी) प्राण, अपान, व्यान, वाणी, मन, ज्ञान तथा मेधाशक्ति को उत्पन्न करता है ॥२४ ॥

३१६१. चक्षुः श्रोत्रं यशो अस्मासु धेह्यन्नं रेतो लोहितमुदरम् ॥२५ ॥

(अस्तु, ऐसे ब्रह्मचारी) हममें दृष्टि, श्रवणशक्ति, यश, अन्न, वीर्य, रक्त और उदर (पाचन शक्ति) प्रदान करें ॥२५।

३१६२. तानि कल्पद् ब्रह्मचारी सलिलस्य पृष्ठे तपोऽतिष्ठत् तप्यमानः
समुद्रे। स स्नातो बभ्रुः पिङ्गलः पृथिव्यां बहु रोचते ॥२६ ॥

ब्रह्मचारी उपर्युक्त इन सभी के सम्बन्ध में कल्पनाशील होते हुए जल के समीप तपः साधना में संलग्न होता है। इस ज्ञानरूप समुद्र में तपोनिष्ठ होकर, यह ब्रह्मचारी स्नातक हो जाता है और तब वह अति तेजस्वी होकर, इस भूमण्डल में विशिष्ट आभायुक्त हो जाता है ॥२६ ॥

[८- पापमोचन सूक्त]

[**ऋषि-** शन्ताति। **देवता-** चन्द्रमा अथवा मन्त्रोक्त। **छन्द-** अनुष्टुप्, २३ बृहतीगर्भा अनुष्टुप्।]

३१६३. अग्निं ब्रूमो वनस्पतीनोषधीरुत वीरुधः।
इन्द्रं बृहस्पतिं सूर्यं ते नो मुञ्चन्त्वंहसः ॥१ ॥

अग्निदेव, ओषधिसमूह, वनस्पतिसमूह, लतासमूह, इन्द्र, बृहस्पति और सर्वप्रेरक सूर्यदेव की हम सब स्तुति करते हैं। ये सभी हमें पापकर्मों के प्रभाव से मुक्त करें ॥१ ॥

३१६४. ब्रूमो राजानं वरुणं मित्रं विष्णुमथो भगम्।
अंशं विवस्वन्तं ब्रूमस्ते नो मुञ्चन्त्वंहसः ॥२ ॥

प्रकाशमान वरुणदेव, मित्रदेव, व्याप्तिशील विष्णु, भजनीय देव, भग, अंशदेव और विवस्वान् नामक सभी देवों की हम स्तुति करते हैं। ये सभी पाप-कृत्यों से हमें विमुक्त करें ॥२ ॥

३१६५. ब्रूमो देवं सवितारं धातारमुत पूषणम्। त्वष्टारमग्रियं ब्रूमस्ते नो मुञ्चन्त्वंहसः ॥

हम सर्व उत्पादक सवितादेव, धातादेव, पूषादेव और अग्रणी त्वष्टादेव की स्तुति करते हैं, ये हमें पापकर्मों से मुक्त करें ॥३ ॥

३१६६. गन्धर्वाप्सरसो ब्रूमो अश्विना ब्रह्मणस्पतिम्।
अर्यमा नाम यो देवस्ते नो मुञ्चन्त्वंहसः ॥४ ॥

गन्धर्वगण, अप्सरागण, अश्विनीकुमारों, वेदों के पति ब्रह्मा और अर्यमा आदि देवों से हम प्रार्थना करते हैं। ये देवगण हमें पाप-कृत्यों से मुक्त करें ॥४ ॥

३१६७.अहोरात्रे इदं ब्रूमः सूर्याचन्द्रमसावुभा। विश्वानादित्यान् ब्रूमस्ते नो मुञ्चन्त्वंहस।

दिन-रात्रि, इनके अधिष्ठाता देव सूर्य और चन्द्र तथा अदिति के सब पुत्रों (देवों) की हम स्तुति करते हैं, वे हमें दुष्कर्म रूपी पापों से बचाएँ ॥५ ॥

३१६८. वातं ब्रूमः पर्जन्यमन्तरिक्षमथो दिशः। आशाश्च सर्वा ब्रूमस्ते नो मुञ्चन्त्वंहसः ॥

वायुदेव, पर्जन्यदेव, अन्तरिक्ष, दिशाओं और उपदिशाओं की हम वन्दना करते हैं, वे हमें पाप से बचाएँ ॥६ ॥

३१६९. मुञ्चन्तु मा शपथ्यादहोरात्रे अथो उषाः।
सोमो मा देवो मुञ्चतु यमाहुश्चन्द्रमा इति ॥७ ॥

दिन, रात्रि और उषःकाल के अधिष्ठाता देव, हमें शपथजनित पापों से बचाएँ, ज्ञानी लोग जिसे चन्द्रमा कहते हैं, वे सोमदेव भी हमें शपथजनित पापों से बचाएँ ॥७ ॥

३१७०. पार्थिवा दिव्याः पशव आरण्या उत ये मृगाः।
शकुन्तान् पक्षिणो ब्रूमस्ते नो मुञ्चन्त्वंहसः ॥८ ॥

पृथ्वी के ऊपर रहने वाले प्राणी, अन्तरिक्ष में रहने वाले पक्षी और जंगल में वास करने वाले मृग आदि पशुओं और शकुन्त पक्षियों से हम प्रार्थना करते हैं, वे सभी हमें पाप-कृत्यों से संरक्षित करें ॥८ ॥

३१७१. भवाशर्वाविदं ब्रूमो रुद्रं पशुपतिश्च यः।
इषूर्या एषां संविद्म ता नः सन्तु सदा शिवाः ॥९ ॥

भव और शर्वदेव तथा जो पशु संरक्षक रुद्रदेव हैं, उनकी हम स्तुति करते हैं। इन देवों के जिन बाणों को हम जानते हैं, वे हमारे निमित्त सदैव कल्याणकारी हों ॥९ ॥

३१७२. दिवं ब्रूमो नक्षत्राणि भूमिं यक्षाणि पर्वतान्।
समुद्रा नद्यो वेशन्तास्ते नो मुञ्चन्त्वंहसः ॥१० ॥

द्युलोक, नक्षत्र, भूमि, यक्ष, पर्वत, सातों समुद्रों, नदियों और जलाशयों की हम स्तुति करते हैं, वे सभी हमें पापों से संरक्षित करें ॥१० ॥

३१७३. सप्तर्षीन् वा इदं ब्रूमोऽपो देवीः प्रजापतिम्।
पितॄन् यमश्रेष्ठान् ब्रूमस्ते नो मुञ्चन्त्वंहसः ॥११ ॥

सप्तर्षिगण, जल, प्रजापति ब्रह्मा, पितरगण और उनके अधिपति मृत्यु देवता यम की हम प्रार्थना करते हैं, वे हमें पाप-कृत्यों से रक्षित करें ॥११ ॥

३१७४.ये देवा दिविषदो अन्तरिक्षसदश्च ये। पृथिव्यां शक्रा ये श्रितास्ते नो मुञ्चन्त्वंहसः

दिव्यलोक में विद्यमान देव, अन्तरिक्ष मण्डल में स्थित देव तथा भूलोक में जो देवगण हैं, वे हमें दुष्कर्म रूपी पापों से बचाएँ ॥१२ ॥

३१७५. आदित्या रुद्रा वसवो दिवि देवा अथर्वाणः।
अङ्गिरसो मनीषिणस्ते नो मुञ्चन्त्वंहसः ॥१३ ॥

बारह आदित्यगण, एकादश रुद्रगण, आठ वसुगण, दिव्यलोक के वर्तमान देव, ऋषि अथर्वा, अंगिरा और मनीषीगण सभी हमसे स्तुत होकर, हमें पापों से मुक्त करें ॥१३ ॥

३१७६.यज्ञं ब्रूमो यजमानमृचः सामानि भेषजा। यजूंषि होत्रा ब्रूमस्ते नो मुञ्चन्त्वंहसः ॥

हम यज्ञ और यजमान की स्तुति करते हैं। ऋचाओं और सामगान की हम स्तुति करते हैं। ओषधियों और यज्ञकर्त्ता होता, इन सबकी वन्दना करते हैं, वे हमें पापों से बचाएँ ॥१४ ॥

३१७७. पञ्च राज्यानि वीरुधां सोमश्रेष्ठानि ब्रूमः।
दर्भो भङ्गो यवः सहस्ते नो मुञ्चन्त्वंहसः ॥१५ ॥

पत्र, काण्ड, फल-फूल और मूलात्मक पाँच राज्यों (स्थानों) से युक्त ओषधियों में सोमलता सर्वश्रेष्ठ है। दर्भ, भाँग, जौ और धान, ये सभी हमसे स्तुत होकर हमारे दुष्कर्मों को काटने में समर्थ हों ॥१५ ॥

३१७८. अरायान् ब्रूमो रक्षांसि सर्पान् पुण्यजनान् पितॄन्।
मृत्यूनेकशतं ब्रूमस्ते नो मुञ्चन्त्वंहसः ॥१६ ॥

यज्ञविरोधी असुरों, सर्पों, पुण्यकर्मियों, पितरगण और एक सौ एक मृत्यु के देवताओं की हम स्तुति करते हैं, वे हमें पापों से संरक्षित करें ॥१६ ॥

३१७९. ऋतून् ब्रूम ऋतुपतीनार्तवानुत हायनान्।
समाः संवत्सरान् मासांस्ते नो मुञ्चन्त्वंहसः ॥१७ ॥

ऋतुओं, ऋतुओं के अधिपतियों, षड्ऋतुओं में उत्पन्न होने वाले पदार्थों, संवत्सरों और मासों की हम स्तुति करते हैं, वे हमें पापों से मुक्त करें ॥१७ ॥

३१८०. एत देवा दक्षिणतः पश्चात् प्राञ्च उदेत।
पुरस्तादुत्तराच्छक्रा विश्वे देवाः समेत्य ते नो मुञ्चन्त्वंहसः ॥१८ ॥

हे देवगण ! आप पूर्व - पश्चिम - उत्तर- दक्षिण अपनी- अपनी दिशाओं से शीघ्रतापूर्वक आकर, हमें पाप-कृत्यों से बचाएँ ॥१८ ॥

३१८१. विश्वान् देवानिदं ब्रूमः सत्यसंधानृतावृधः।
विश्वाभिः पत्नीभिः सह ते नो मुञ्चन्त्वंहसः ॥१९ ॥

हम सत्य के प्रति दृढ़निष्ठ, सत्कर्मरूप यज्ञ संवर्द्धक समस्त देवों की , उनकी सहयोगी शक्तियों के साथ वन्दना करते हैं, वे हमें पापों से रक्षित करें ॥१९ ॥

३१८२. सर्वान् देवानिदं ब्रूमः सत्यसंधानृतावृधः ।
सर्वाभिः पत्नीभिः सह ते नो मुञ्चन्त्वंहसः ॥२० ॥

हम सत्यनिष्ठ, यज्ञवर्द्धक देवों की उनकी शक्तियों के साथ स्तुति करते हैं, वे हमारे पापों का शमन करें ॥२०।

३१८३. भूतं ब्रूमो भूतपतिं भूतानामुत यो वशी ।
भूतानि सर्वा संगत्य ते नो मुञ्चन्त्वंहसः ॥२१ ॥

भूतों को वशीभूत करने वाले, भूतों के अधिपति की हम स्तुति करते हैं, वे सभी हमें पापों से बचाएँ ॥२१ ॥

३१८४. या देवीः पञ्च प्रदिशो ये देवा द्वादशर्तवः ।
संवत्सरस्य ये दंष्ट्रास्ते नः सन्तु सदा शिवाः ॥२२ ॥

दिव्यतायुक्त पाँच दिशाओं, बारह मासों और संवत्सर की दाढ़ों (पक्ष, सप्ताह आदि) की हम स्तुति करते हैं । वे हम सभी के प्रति कल्याणकारी हों ॥२२ ॥

३१८५. यन्मातली रथक्रीतममृतं वेद भेषजम् ।
तदिन्द्रो अप्सु प्रावेशयत् तदापो दत्त भेषजम् ॥२३ ॥

(इन्द्र के सारथि) मातलि जिस रथक्रीत (रथ के बदले प्राप्त) अमरता देने वाली ओषधि के ज्ञाता हैं, इन्द्र ने उस ओषधि को जल में प्रविष्ट किया है । हे जलदेव ! आप वह कल्याणकारी ओषधि हमें प्रदान करें ॥२३ ॥

[मातलि का अर्थ होता है, मतल (मत स्थापनकर्त्ता) से उत्पन्न । स्थापित मत के आधार पर क्रियात्मक संकल्प उभरता है । यही इन्द्र (सर्वनियन्ता देव) का सारथि है । इन्द्र की शक्ति को यही सारथि उपयुक्त स्थान पर पहुँचाता है । वह त्वष्टा द्वारा स्थापित मत से उत्पन्न क्रियात्मक संकल्प ही यह जानता है कि अपने रथ (मनोरथ) को समर्पित करते ही यह अमरता प्राप्त की जा सकती है । इन्द्र ने उसे जल (रस तत्त्व) में स्थापित किया है । मनुष्य पाप तभी करता है, जब उसे ईश्वरीय अनुशासन से भिन्न क्रियाओं में रस आने लगे । यदि हितप्रद ईश्वरीय अनुशासन के पालन में हमें 'रस' आने लगे, तो हमारे सारे हीन मनोरथ समर्पित हो जाएँ तथा हम रथक्रीत अमरत्व की ओषधि पा जाएँ ।]

[९ - उच्छिष्ट-ब्रह्म-सूक्त]

[**ऋषि-** १-२७ अथर्वा । **देवता-** उच्छिष्ट, अध्यात्म । **छन्द-** अनुष्टुप् , ६ पुरोष्णिग् बार्हतपरा अनुष्टुप् , २१ स्वराट् अनुष्टुप् , २२ विराट् पथ्या बृहती ।]

इस सूक्त के देवता 'उच्छिष्ट' हैं । उच्छिष्ट का अर्थ होता है-अवशिष्ट, शेष बचा हुआ, छोड़ा हुआ । यजुर्वेद (४०.१) में कहा गया है- 'तेन त्यक्तेन भुञ्जीथा' (उसके द्वारा छोड़े हुए का ही भोग करो) । परमात्म सत्ता ने , अपने अव्यक्त गुणातीत स्वरूप में से, जो अंश त्याग दिया-छोड़ दिया है, वही उच्छिष्ट अंश नाम, रूपात्मक सृष्टि बनी है । यह उच्छिष्ट के प्रकट होने का क्रम सतत चल रहा है । परमात्म सत्ता के उच्छिष्ट (छोड़े हुए) अंश से सृष्टि का मूल उत्पादक, क्रियाशील तत्त्व, 'अप्' बना । अप् प्रवाह द्वारा छोड़े गये, उच्छिष्ट अंश से परमाणुओं के घटक सूक्ष्मकण (सब एटामिक पार्टिकल्स) बने । उनका अविरल प्रवाह बह रहा है उनके उच्छिष्ट से पंचभूतों की उत्पत्ति होती है । पृथ्वी के उच्छिष्ट से अन्न, वनस्पति आदि उत्पन्न होते हैं, प्रकृति चक्र में प्राणियों द्वारा उच्छिष्ट छोड़े हुए से वृक्ष-वनस्पतियों का तथा वृक्ष-वनस्पतियों के उच्छिष्ट से प्राणियों का क्रम चलता है । यही प्रकृति यज्ञ इकालॉजी का आधार है । ऋषि इस उच्छिष्ट चक्र को अपनी दिव्य दृष्टि से देखकर उस रहस्य को प्रकट करते हैं-

३१८६. उच्छिष्टे नाम रूपं चोच्छिष्टे लोक आहितः ।
उच्छिष्ट इन्द्रश्चाग्निश्च विश्वमन्तः समाहितम् ॥१ ॥

(उस विराट् के) उच्छिष्ट (छोड़े हुए) में ही नाम और रूप तथा उसी में लोक -लोकान्तर स्थापित हैं। उसके अन्दर ही इन्द्र, अग्नि तथा समस्त विश्व समाहित है ॥१ ॥

३१८७. उच्छिष्टे द्यावापृथिवी विश्वं भूतं समाहितम्।
आपः समुद्र उच्छिष्टे चन्द्रमा वात आहितः ॥२ ॥

उस अवशेष में द्युलोक और पृथ्वी के सभी प्राणी समाहित हैं। जल, समुद्र, चन्द्रमा और वायु ये सभी उसी उच्छिष्ट स्वरूप ब्रह्म में विद्यमान हैं ॥२ ॥

३१८८. सन्नुच्छिष्टे असंश्चोभौ मृत्युर्वाजः प्रजापतिः।
लौक्या उच्छिष्ट आयत्ता व्रश्च द्रश्चापि श्रीर्मयि ॥३ ॥

सत् (चेतनशील) और असत् (जड़तायुक्त) सृष्टि दोनों, इसी अवशिष्ट में हैं। मृत्यु, सर्जक बल तथा प्रजापति उसी उच्छिष्ट में स्थित हैं। सभी लोक वरुणदेव और अमृतमय सोम इसी में समाहित हैं। हममें श्री- शोभा उसी के कारण स्थित है ॥३ ॥

३१८९. दृढो दृंहस्थिरो न्यो ब्रह्म विश्वसृजो दश।
नाभिमिव सर्वतश्चक्रमुच्छिष्टे देवताः श्रिताः ॥४ ॥

सुदृढ़ (लोकादि) , दृढ़ एवं स्थिर (जड़ पदार्थ) , गतिमान् प्राणी, अव्यक्त ब्रह्म, विश्व की उत्पत्ति करने वाली दस देव शक्तियाँ नाभि के आश्रित चक्र की तरह उच्छिष्ट के आश्रित हैं ॥४ ॥

३१९०. ऋक् साम यजुरुच्छिष्ट उद्गीथः प्रस्तुतं स्तुतम्।
हिङ्कार उच्छिष्टे स्वरः साम्नो मेडिश्च तन्मयि ॥५ ॥

ऋग्वेद, सामवेद, यजुर्वेद, उद्गीथ, स्तुति और स्तवन, ये सभी उच्छिष्ट में स्थित हैं। हिंकार, स्वर और सामगान के गायन, ये सभी यज्ञीय अवशिष्ट में ही निहित हैं। ये सभी हमारे अन्दर स्थित रहें ॥।५ ॥

३१९१. ऐन्द्राग्नं पावमानं महानाम्नीर्महाव्रतम्। उच्छिष्टे यज्ञस्याङ्गान्यन्तर्गर्भइव मातरि ॥

इन्द्राग्नि की स्तुति वाले सूक्त, पवमान सोम के सूक्त, पावमान एवं महानाम्नी ऋचाएँ, महाव्रतशील यज्ञीय मंत्र भाग, ये सभी उसी प्रकार उच्छिष्ट में विद्यमान हैं, जिस प्रकार माता के गर्भ में जीव रहता है ॥६ ॥

३१९२.राजसूयं वाजपेयमग्निष्टोमस्तदध्वरः। अर्काश्वमेधावुच्छिष्टे जीवबर्हिर्मदिन्तमः ॥

राजसूय, वाजपेय, अग्निष्टोम, अध्वर, अर्क, अश्वमेध और आनन्दप्रद जीवन रक्षक यज्ञ, ये सभी प्रकार के यज्ञ उच्छिष्ट में ही विद्यमान हैं ॥७ ॥

३१९३. अग्न्याधेयमथो दीक्षा कामप्रश्छन्दसा सह।
उत्सन्ना यज्ञाः सत्त्राण्युच्छिष्टेऽधि समाहिताः ॥८ ॥

अग्न्याधान, दीक्षा, छन्द से कामनाओं की पूर्ति करने वाला यज्ञ, उत्सन्न यज्ञ और सोमयागात्मक यज्ञ, ये सभी उच्छिष्ट में विद्यमान हैं ॥८ ॥

३१९४. अग्निहोत्रं च श्रद्धा च वषट्कारो व्रतं तपः।
दक्षिणेष्टं पूर्तं चोच्छिष्टेऽधि समाहिताः ॥९ ॥

अग्निहोत्र, श्रद्धा, वषट्कार, व्रत, तप, दक्षिणा एवं अभीष्टपूर्ति, ये सभी उस उच्छिष्ट में विद्यमान हैं ॥९ ॥

३१९५. एकरात्रो द्विरात्रः सद्यः क्रीः प्रक्रीरुक्थ्यः ।
ओतं निहितमुच्छिष्टे यज्ञस्याणूनि विद्यया ॥१० ॥

एकरात्र, द्विरात्र, सोमयाम, सद्य क्री एवं प्रक्री (एक दिन में सम्पन्न होने वाले सोम यज्ञ) उक्थ्य (उक्थ गान के साथ होने वाले याग), ये सभी यज्ञ तथा यज्ञ के शेष अंश ब्रह्मविद्या के साथ उच्छिष्ट में ही आश्रयीभूत हैं ॥१० ॥

३१९६. चतूरात्रः पञ्चरात्रः षड्रात्रश्चोभयः सह । षोडशी
सप्तरात्रश्चोच्छिष्टाज्जज्ञिरे सर्वे ये यज्ञा अमृते हिताः ॥११ ॥

चतुरात्र, पंचरात्र, षड्रात्र और इनके दो गुना दिनों वाले (अर्थात् अष्टरात्र, दशरात्र, द्वादशरात्र), सोलह तथा सप्तरात्र ये सभी यज्ञ उच्छिष्ट द्वारा ही विनिर्मित हैं । ये सभी अमृतमय फल प्रदान करने वाले हैं ॥११ ॥

३१९७. प्रतीहारो निधनं विश्वजिच्चाभिजिच्च यः ।
साह्नातिरात्रावुच्छिष्टे द्वादशाहोऽपि तन्मयि ॥१२ ॥

प्रतिहार, निधन, विश्वजित्, अभिजित्, साह्न, अतिरात्र, द्वादशाह, ये सभी यज्ञ उच्छिष्टरूपी ब्राह्मी चेतना से युक्त हैं । ये सभी हमारे अन्दर स्थित हों ॥१२ ॥

३१९८. सूनृता संनतिः क्षेमः स्वधोर्जामृतं सहः ।
उच्छिष्टे सर्वे प्रत्यञ्चः कामाः कामेन तातृपुः ॥१३ ॥

सत्यनिष्ठ वाणी, विनम्रभाव, कल्याण, पितरगणों को तृप्ति देने वाले स्वधा, बलप्रद अन्न, अमरत्व प्रदाता अमृत (पीयूष), पराक्रमयुक्त शक्ति, ये सभी अभीष्ट काम यज्ञ, अभीष्ट कामनाओं की पूर्ति करने वाले हैं, जो उच्छिष्ट में ही विद्यमान हैं ॥१३ ॥

३१९९. नव भूमीः समुद्रा उच्छिष्टेऽधि श्रिता दिवः ।
आ सूर्यो भात्युच्छिष्टेऽहोरात्रे अपि तन्मयि ॥१४ ॥

नौ खण्डों वाली भूमि, सात समुद्र, दिव्यलोक, सूर्यदेव और दिन-रात्रि भी उच्छिष्ट में ही समाहित हैं । यह सम्पूर्ण ज्ञान हमारे अन्दर स्थित हो ॥१४ ॥

३२००. उपहव्यं विषूवन्तं ये च यज्ञा गुहा हिताः ।
बिभर्ति भर्ता विश्वस्योच्छिष्टो जनितुः पिता ॥१५ ॥

उपहव्य, विषूवान् और गुहा में आश्रित (अज्ञात) जो यज्ञ है, उन्हें विश्व पोषक और पिता के भी उत्पन्नकर्त्ता उच्छिष्ट ही धारण करने वाले हैं ॥१५ ॥

३२०१. पिता जनितुरुच्छिष्टोऽसोः पौत्रः पितामहः ।
स क्षियति विश्वस्येशानो वृषा भूम्यामतिघ्न्यः ॥१६ ॥

उच्छिष्ट, उत्पन्नकर्त्ता का भी परमपिता है, प्राण का पौत्र भी है और पितामह भी है । वह विश्व का नियन्ता होकर सर्वव्यापक है, सर्व समर्थ और पृथ्वी में सर्वोत्तम है ॥१६ ॥

३२०२. ऋतं सत्यं तपो राष्ट्रं श्रमो धर्मश्च कर्म च ।
भूतं भविष्यदुच्छिष्टे वीर्यं लक्ष्मीर्बलं बले ॥१७ ॥

ऋत, सत्य, तप, राष्ट्र, श्रमशीलता, क्रियाशीलता, भूत (उत्पादित विश्व), उत्पादित होने वाला भविष्यत्,

वीर्य (पराक्रम शक्ति), श्री - सम्पदा और बल, ये सभी उच्छिष्ट के ही आश्रित हैं ॥१७ ॥

३२०३. समृद्धिरोज आकूतिः क्षत्रं राष्ट्रं षडुर्व्यः ।
संवत्सरोऽध्युच्छिष्ट इडा प्रैषा ग्रहा हविः ॥१८ ॥

भौतिक समृद्धि, शारीरिक ओज, संकल्प बल, क्षात्रतेज, क्षात्र धर्म से संरक्षण योग्य राष्ट्र, छह भूमियाँ, संवत्सर, इडा (अन्न) देव, ऋत्विजों के कर्मप्रेरक मंत्र प्रैष, ग्रह, चरु से युक्त हवि, ये सभी उच्छिष्ट (परब्रह्म) में ही स्थित हैं ॥१८॥

३२०४. चतुर्होतार आप्रियश्चातुर्मास्यानि नीविदः ।
उच्छिष्टे यज्ञा होत्राः पशुबन्धास्तदिष्टयः ॥१९ ॥

चतुर्होता, आप्रिय, चातुर्मास्य, स्तोता की गुणवत्ता को प्रकट करने वाले मंत्र निविद, यज्ञ होत्रा (सप्त वषट्कर्ता), पशुबन्ध और उसकी इष्टियाँ उच्छिष्ट में ही समाहित हैं ॥१९ ॥

३२०५. अर्धमासाश्च मासाश्चार्तवा ऋतुभिः सह ।
उच्छिष्टे घोषिणीरापः स्तनयित्नुः श्रुतिर्मही ॥२० ॥

अर्धमास (पक्ष), मास, ऋतुओं के साथ ऋतु-पदार्थ, घोषयुक्त जल, गर्जना करते हुए मेघ और पवित्र भू-मण्डल, ये सभी उच्छिष्ट में ही समाहित हैं ॥२० ॥

३२०६. शर्कराः सिकता अश्मान ओषधयो वीरुधस्तृणा ।
अभ्राणि विद्युतो वर्षमुच्छिष्टे संश्रिता श्रिता ॥२१ ॥

पथरीली बालू, रेत, पत्थर, ओषधियाँ , वनस्पतियाँ और घास, जलपूर्ण बादल, विद्युत् तथा वृष्टि ये सभी उच्छिष्ट रूप ब्रह्म में ही आश्रित हैं ॥२१ ॥

३२०७. राद्धिः प्राप्तिः समाप्तिर्व्याप्तिर्मह एधतुः ।
अत्याप्तिरुच्छिष्टे भूतिश्चाहिता निहिता हिता ॥२२ ॥

पूर्ण सिद्धि, इष्टफल की प्राप्ति, सम्यक् प्राप्ति-समाप्ति, अनेक प्रकार के पदार्थों की प्राप्ति- व्याप्ति, तेजस्विता, अभिवृद्धि -समृद्धि, अत्यधिक प्राप्ति और ऐश्वर्यशीलता, ये सभी उच्छिष्ट ब्रह्म में ही आश्रययुक्त हैं ॥२२ ॥

३२०८. यच्च प्राणति प्राणेन यच्च पश्यति चक्षुषा ।
उच्छिष्टाज्जज्ञिरे सर्वे दिवि देवा दिविश्रितः ॥२३ ॥

प्राण धारण करने वाले (प्राणी) , जो नेत्रों से देखने वाले हैं, ये सभी उच्छिष्ट से निर्मित हैं । जो देव शक्तियाँ दिव्यलोक (स्वर्गलोक) में विद्यमान हैं, वे सभी उच्छिष्ट में ही सन्निहित हैं ॥२३ ॥

३२०९. ऋचः सामानि च्छन्दांसि पुराणं यजुषा सह ।
उच्छिष्टाज्जज्ञिरे सर्वे दिवि देवा दिविश्रितः ॥२४ ॥

यजु, ऋक्, साम, छन्द (अथर्व) आदि वेद द्युलोक तथा स्वर्गस्थ सभी देवता उच्छिष्ट यज्ञ में ही स्थित हैं ॥

३२१०. प्राणापानौ चक्षुः श्रोत्रमक्षितिश्च क्षितिश्च या ।
उच्छिष्टाज्जज्ञिरे सर्वे दिवि देवा दिविश्रितः ॥२५ ॥

प्राण, अपान, श्रोत्र, चक्षु, भौतिक और अक्षय - चेतनशील तथा दिव्यलोक के देवगण, ये सभी उच्छिष्ट (परब्रह्म) से ही प्रादुर्भूत हैं ॥२५ ॥

३२११. आनन्दा मोदाः प्रमुदोऽभीमोदमुदश्च ये ।
उच्छिष्टाज्जज्ञिरे सर्वे दिवि देवा दिविश्रितः ॥२६ ॥

आनन्द, मोद, प्रमोद, प्रत्यक्षीभूत आनन्द और स्वर्गीय देवगण, ये सभी उच्छिष्ट ब्रह्म से ही उत्पादित हुए हैं ॥

३२१२. देवाः पितरो मनुष्या गन्धर्वाप्सरसश्च ये ।
उच्छिष्टाज्जज्ञिरे सर्वे दिवि देवा दिविश्रितः ॥२७ ॥

देवगण, पितर, मनुष्य, गन्धर्व, अप्सराएँ और देवता, ये सभी उच्छिष्ट ब्रह्म से ही उत्पादित हैं ॥२७ ॥

[१० - अध्यात्म सूक्त]

[**ऋषि-** कौरुपथि । देवता- अध्यात्म और मन्यु । छन्द- अनुष्टुप् , ३३ पथ्यापंक्ति ।]

इस सूक्त के देवता अध्यात्म मन्यु हैं । कोश ग्रंथों के अनुसार मन्यु के अर्थ अनेक हैं, यहाँ उत्साह एवं अहंकार ठीक बैठते हैं । प्रथम मंत्र में मन्यु अपनी पत्नी को संकल्प के घर से प्राप्त करता है । मन्यु आत्मतत्त्व पर आधारित उत्साह या अहंकार (स्वबोध) संकल्प के घर में अपनी सहधर्मिणी संकल्पशक्ति से विवाह रचाता है । वह आत्म स्फूर्त, उत्साह, संकल्पशक्ति के संयोग से सृष्टि (रचना) करता है । उसमें वर पक्ष एवं कन्या पक्ष के रूप में अनेक प्रवृत्तियाँ, शक्तिधाराएँ सहयोग करके उस महोत्सव को सफल बनाती हैं । प्रारंभ के मंत्रों में संरचना के घटकों देवशक्तियों का वर्णन करते हुए बाद के मंत्रों में सृजित शरीरों के निर्माण और उनकी विशेषताओं का वर्णन है । यह वर्णन मनुष्यों, प्राणियों के शरीरों से लेकर प्रकृति के विराट् शरीर तक सर्वत्र लागू होता है । मंत्रार्थ इस ढंग से करने के प्रयास किये गये हैं कि अध्येता विभिन्न दृष्टियों से उन्हें समझ सकें-

३२१३. यन्मन्युर्जायामावहत् संकल्पस्य गृहादधि ।
क आसं जन्याः के वराः क उ ज्येष्ठवरो ऽभवत् ॥१ ॥

जिस समय मन्यु (आत्म स्फूर्ति, उत्साह) ने संकल्पबल के गृह (स्रोत) से अपनी संकल्पशक्ति रूपी स्त्री को प्राप्त किया, उस समय कन्यापक्ष के लोग कौन थे ? वर पक्ष के लोग कौन थे ? उनमें किसे श्रेष्ठ वर की संज्ञा से विभूषित किया गया था ? ॥१ ॥

३२१४. तपश्चैवास्तां कर्म चान्तर्महत्यर्णवे । त आसं
जन्यास्ते वरा ब्रह्म ज्येष्ठवरो ऽभवत् ॥२ ॥

अर्णव (सृष्टि से पूर्व सृष्टि के मूल सक्रिय तत्त्व के महासागर) के बीच तप और कर्म ये दो पक्ष थे, वे ही वर पक्षीय और कन्या पक्षीय लोग थे तथा ब्रह्म ही उस समय सर्वश्रेष्ठ वर थे ॥२ ॥

३२१५. दश साकमजायन्त देवा देवेभ्यः पुरा । यो वै
तान् विद्यात् प्रत्यक्षं स वा अद्य महद् वदेत् ॥३ ॥

अधिष्ठाता देवों से दस देवता उत्पन्न हुए (उनका वर्णन अगले मंत्र में है) । जिस साधक ने प्रत्यक्ष रूप में इनका निश्चित ही साक्षात्कार किया, वही ज्ञानी मनुष्य देश, काल आदि से रहित विराट् ब्रह्मज्ञान को कहने में समर्थ है ॥३ ॥

३२१६. प्राणापानौ चक्षुः श्रोत्रमक्षितिश्च क्षितिश्च या ।
व्यानोदानौ वाङ् मनस्ते वा आकूतिमावहन् ॥४ ॥

प्राण, अपान, नेत्र, श्रवणेन्द्रिय, क्षीणता रहित-ज्ञानशक्ति, क्षीणतायुक्त भौतिक शक्ति, व्यान (अन्नरस को संचारित करने वाली वृत्ति) , उदान (ऊपरी उद्‌गार, व्यापार को चलाने वाली प्रक्रिया) , वाणी और मस्तिष्क, ये दस प्राण निश्चित ही संकल्पशक्ति को धारण करते हैं ॥४ ॥

३२१७. अजाता आसन्नृतवोऽथो धाता बृहस्पतिः ।
इन्द्राग्नी अश्विना तर्हि कं ते ज्येष्ठमुपासत ॥५ ॥

ऋतुएँ, धाता, बृहस्पतिदेव, देवराज इन्द्र, अग्निदेव और अश्विनीकुमार ये सभी देव जब उत्पन्न नहीं हुए थे, ऐसी अवस्था में इन देवों ने (अपनी उत्पत्ति के लिए) किस श्रेष्ठ की उपासना की थी ? ॥५ ॥

३२१८.तपश्चैवास्तां कर्म चान्तर्महत्यर्णवे । तपो ह जज्ञे कर्मणस्तत् ते ज्येष्ठमुपासत ॥६ ।

ज्ञानयुक्त तप और फलरूप कर्म ही विशाल समुद्र में विद्यमान थे । कर्मशक्ति से तप की उत्पत्ति हुई, इसलिए वे धाता आदि देव अपनी उत्पत्ति के लिए उसी की उपासना करते हैं ॥६ ॥

३२१९. येत आसीद् भूमिः पूर्वा यामद्धातय इद् विदुः ।
यो वै तां विद्यान्नामथा स मन्येत पुराणवित् ॥७ ॥

वर्तमान भूमि (पृथ्वी या काया) से पूर्व की (बीते हुए जीवन या कल्प) की जो भूमि थी, उसे तप के प्रभाव से सर्वज्ञ महर्षियों ने जान लिया था । अतीतकालीन भूमि को जो पृथक्-पृथक् नाम से जानते हैं, वही पुराण (पुरातन) के जानने वाले कहे जाते हैं ॥७ ॥

३२२०. कुत इन्द्रः कुतः सोमः कुतो अग्निरजायत ।
कुतस्त्वष्टा समभवत् कुतो धाताजायत ॥८ ॥

उस (सृष्टि सृजन के) समय में इन्द्र, अग्नि, सोम, त्वष्टा और धातादेव आदि किससे उत्पन्न हुए ॥८ ॥

३२२१. इन्द्रादिन्द्रः सोमात् सोमो अग्नेरग्निरजायत ।
त्वष्टा ह जज्ञे त्वष्टुर्धातुर्धाताजायत ॥९ ॥

(उस समय) इन्द्र से इन्द्र, सोम से सोम, अग्नि से अग्नि, त्वष्टा से त्वष्टा तथा धाता से धाता की उत्पत्ति हुई ॥९ ॥

[परमात्मा में ये सभी शक्तियाँ या विशेषताएँ बीज रूप में स्थित रहती हैं । उन विशेषताओं से ही वे शक्तियाँ पहले वाले कल्प की तरह ही प्रकट हुईं ।]

३२२२. ये त आसन् दश जाता देवा देवेभ्यः पुरा ।
पुत्रेभ्यो लोकं दत्त्वा कस्मिंस्ते लोक आसते ॥१० ॥

जिन अग्नि आदि अधिष्ठाता देवों से पूर्वोक्त प्राण, अपान आदि दस देवगण उत्पन्न हुए, वे (देवगण) अपने पुत्रों को स्थान देकर किस लोक में आश्रयीभूत हुए ? ॥१० ॥

३२२३. यदा केशानस्थि स्नाव मांसं मज्जानमाभरत् ।
शरीरं कृत्वा पादवत् कं लोकमनुप्राविशत् ॥११ ॥

सृष्टि-रचना काल में स्रष्टा ने जब बाल, अस्थि, नसों, मांस और मज्जा को एकत्र किया, तो उनसे हाथ-पैर आदि शारीरिक अंगों की रचना करके किस लोक में अनुकूलता के साथ प्रवेश किया ? ॥११ ॥

३२२४. कुतः केशान् कुतः स्नाव कुतो अस्थीन्याभरत् ।
अङ्गा पर्वाणि मज्जानं को मांसं कुत आभरत् ॥१२ ॥

उस स्रष्टा ने किस- किस उपकरण से केशों, किससे स्नायु भाग, कहाँ से अस्थियों को परिपूर्ण किया ? कहाँ से शारीरिक अंग-अवयवों, पोरों और मांस, मज्जा को एकत्रित किया ? ऐसा कह पाने में कौन समर्थ है ? ॥

३२२५. संसिचो नाम ते देवा ये संभारान्त्समभरन्।
सर्वं संसिच्य मर्त्यं देवाः पुरुषमाविशन्॥१३॥

वे देवगण सींचने वाले (संसिच) इस नाम से युक्त हैं। वे देव मरणधर्मा शरीर को रक्त से गीला करके उसे पुरुष आकृति रूप बनाकर उसमें प्रविष्ट हुए॥१३॥

३२२६. ऊरू पादावष्ठीवन्तौ शिरो हस्तावथो मुखम्।
पृष्टीर्बर्जह्ये पार्श्वे कस्तत् समदधादृषिः॥१४॥

किस ऋषि ने जंघाओं, घुटनों, पैरों, सिर, हाथ, मुख, पीठ, हँसली और पसलियों आदि सभी अंगों को आपस में मिलाया?॥१४॥

३२२७. शिरो हस्तावथो मुखं जिह्वां ग्रीवाश्च कीकसाः।
त्वचा प्रावृत्य सर्वं तत् संधा समदधान्मही॥१५॥

सिर, हाथ, मुख, जीभ, कण्ठ और अस्थियों आदि सभी पर चर्म के आवरण को चढ़ाकर देवों ने अपने-अपने कर्म में संलग्न किया॥१५॥

३२२८. यत्तच्छरीरमशयत् संधया संहितं महत्।
येनेदमद्य रोचते को अस्मिन् वर्णमाभरत्॥१६॥

जो यह विशाल शरीर है, संधाता (जोड़ने वाला) देव द्वारा जिसके अवयव जोड़े गये हैं, वह शरीर जिस वर्ण (प्रकृति या रंग) से प्रकाशित है, किस देव ने इस शरीर में वर्ण की स्थापना की?॥१६॥

३२२९. सर्वे देवा उपाशिक्षन् तदजानाद् वधूः सती।
ईशा वशस्य या जाया सास्मिन् वर्णमाभरत्॥१७॥

देवों ने शिक्षा (प्रतिभा) प्रदान की। स्थिर (धर्म पर स्थिर) वधू (सर्जक शक्ति) ने उसे समझ लिया। सबको वश में रखकर शासन चलाने वाली उस जाया (जन्मदात्री) ने (अंगों में) वर्णों (प्रवृत्तियों) को भर दिया॥१७॥

३२३०. यदा त्वष्टा व्यतृणत् पिता त्वष्टुर्य उत्तरः। गृहं कृत्वा मर्त्यं देवाः पुरुषमाविशन्॥

जगत् के उत्पादक जो श्रेष्ठ आदिदेव त्वष्टा हैं, उन्होंने जब नेत्र, कान आदि छिद्रों की रचना की, उस समय मनुष्य देह को घर बनाकर प्राण, अपान और इन्द्रिय आदि देवों ने उसमें प्रवेश किया॥१८॥

३२३१. स्वप्नो वै तन्द्रीर्निर्ऋतिः पाप्मानो नाम देवताः।
जरा खालत्यं पालित्यं शरीरमनु प्राविशन्॥१९॥

स्वप्न, निद्रा, आलस्य, निर्ऋति आदि पापमूलक देवों ने वृद्धावस्था में क्षरण करने वाले खालित्य, बाल सफेद करने वाले पलितत्व आदि सहित शरीर में प्रवेश किया॥१९॥

३२३२. स्तेयं दुष्कृतं वृजिनं सत्यं यज्ञो यशो बृहत्।
बलं च क्षत्रमोजश्च शरीरमनु प्राविशन्॥२०॥

चोरी, दुराचार, कुटिलता, सत्य, यज्ञ, महान् कीर्ति, बल, क्षात्रतेज और सामर्थ्य शक्ति- ये सभी मनुष्य देह में प्रवेश कर गये॥२०॥

३२३३. भूतिश्च वा अभूतिश्च रातयोऽरातयश्च याः ।
क्षुधश्च सर्वास्तृष्णाश्च शरीरमनु प्राविशन् ॥२१ ॥

ऐश्वर्य, दरिद्रता, दानवृत्ति, कंजूसी, भूख और सभी प्रकार की तृष्णा, ये सभी इस मनुष्य शरीर में प्रविष्ट हुए ।

३२३४. निन्दाश्च वा अनिन्दाश्च यच्च हन्तेति नेति च ।
शरीरं श्रद्धा दक्षिणा श्रद्धा चानु प्राविशन् ॥२२ ॥

निन्दा, स्तुति, आनन्दप्रद वस्तु, आनन्दरहित शोक, श्रद्धा, धन-समृद्धि रूप दक्षिणा (दक्षता) , अश्रद्धा आदि भी मनुष्य देह में प्रवेश कर गये ॥२२ ॥

३२३५. विद्याश्च वा अविद्याश्च यच्चान्यदुपदेश्यम् ।
शरीरं ब्रह्म प्राविशदृचः सामाथो यजुः ॥२३ ॥

विद्या (आत्मविद्या) एवं अविद्या (भौतिक विद्या) तथा अन्य जो उपदेश करने योग्य शब्द हैं, साथ ही ऋक्, साम, यजुर्वेद आदि सभी इस मनुष्य शरीर में प्रविष्ट हुए ॥२३ ॥

३२६.आनन्दा मोदाः प्रमुदोऽभीमोदमुदश्च ये । हसो नरिष्टा नृत्तानि शरीरमनु प्राविशन् ॥

आनन्द, मोद, प्रमोद, हास्य- विनोद, हास्य चेष्टा और नर्तन आदि ये भी मनुष्य देह में प्रविष्ट हुए ॥२४ ॥

३२३७.आलापाश्च प्रलापाश्चाभीलापलपश्च ये । शरीरं सर्वे प्राविशन्नायुजः प्रयुजो युजः ॥

सार्थक कथन (आलाप) , निरर्थक कथन (प्रलाप) और वार्तालाप इन सभी ने मनुष्य में प्रवेश किया । आयोजन, प्रयोजन और योजन भी मनुष्य शरीर में प्रविष्ट हुए ॥२५ ॥

३२३८. प्राणापानौ चक्षुः श्रोत्रमक्षितिश्च क्षितिश्च या ।
व्यानोदानौ वाङ् मनः शरीरेण त ईयन्ते ॥२६ ॥

प्राण, अपान, चक्षु, कान, जड़- चेतनशक्ति, व्यान, उदान, वाणी और मन ये सभी मनुष्य देह में प्रविष्ट होकर उसके साथ अपने-अपने कार्यों में संलग्न होते हैं ॥२६ ॥

३२३९. आशिषश्च प्रशिषश्च संशिषो विशिषश्च याः ।
चित्तानि सर्वे संकल्पाः शरीरमनु प्राविशन् ॥२७ ॥

प्रार्थना रूप आशीष, घोषणा- प्रशासन, संमति, विशेष अनुशासन, मन बुद्धि, चित्त और अहंकार की समस्त वृत्तियों ने मानव देह में प्रवेश किया ॥२७ ॥

३२४०. आस्तेयीश्च वास्तेयीश्च त्वरणाः कृपणाश्च याः ।
गुह्याः शुक्रा स्थूला अपस्ता बीभत्सावसादयन् ॥२८ ॥

स्नान में प्रयुक्त (स्वच्छ करने वाला) जल, स्नान (पेय रूप) जल, प्राण को स्थिरता देने वाला जल, शीघ्रगामी जल, अल्प जल, गुहा स्थित जल, शुक्ररूपी जल, स्थूल जल तथा वीभत्स भाव (ये सभी प्रकार के रस एवं भाव प्रवाह) शरीर में प्रविष्ट हुए ॥२८ ॥

३२४१.अस्थि कृत्वा समिधं तदष्टापो असादयन् । रेतः कृत्वाज्यं देवाः पुरुषमाविशन् ॥

अस्थियों को समिधा रूप (आधार) बनाकर आठ प्रकार के जल ने शरीर की आकृति को गढ़ा और वीर्य को घृत रूप में प्रयुक्त करके देवों ने मनुष्य देह में प्रवेश किया ॥२९ ॥

३२४२. या आपो याश्च देवता या विराड् ब्रह्मणा सह ।
शरीरं ब्रह्म प्राविशच्छरीरेऽधि प्रजापतिः ॥३० ॥

यह जल, देवगण जो विराट् ब्रह्म के साथ (अव्यक्त रूप मे) रहते हैं, वे सभी ब्रह्मतेज के साथ मनुष्य देह में प्रविष्ट हुए । ब्रह्म भी शरीर में प्रविष्ट हुआ और वही प्रजापति (स्वामी) रूप में स्थित रहता है ॥३० ॥

३२४३.सूर्यश्चक्षुर्वातः प्राणं पुरुषस्य वि भेजिरे । अथास्येतरमात्मानं देवाः प्रायच्छन्नग्नये।

सूर्यदेव ने आँख को, वायुदेव ने घ्राणेन्द्रिय को अपने भाग रूप में स्वीकार किया, इसके अतिरिक्त छह कोशयुक्त शरीर को सभी देवगणों ने अग्नि को भागरूप में प्रदान किया ॥३१ ॥

३२४४. तस्माद् वै विद्वान् पुरुषमिदं ब्रह्मेति मन्यते ।
सर्वा ह्यस्मिन् देवता गावो गोष्ठ इवासते ॥३२ ॥

इस प्रकार इन सभी बातों का ज्ञाता विद्वान् मनुष्य शरीर को "यह ब्रह्म स्वरूप है" ऐसा मानता है; क्योंकि इसमें सभी देव शक्तियाँ उसी प्रकार वास करती हैं, जिस प्रकार गोशाला में गौएँ निवास करती हैं ॥३२ ॥

३२४५. प्रथमेन प्रमारेण त्रेधा विष्वङ् वि गच्छति ।
अद एकेन गच्छत्यद एकेन गच्छतीहैकेन नि षेवते ॥३३ ॥

(यह जीवात्मा) मृत्यु के क्रम में एक प्रकार के (श्रेष्ठ) कर्म से (उच्च लोकों में) जाता है, एक प्रकार के (हीन) कर्म से (निम्न लोकों में) जाता है तथा एक प्रकार के कर्म से (पुनः इस विश्व का) सेवन (भोग) करता है ॥३३ ॥

३२४६. अप्सु स्तीमासु वृद्धासु शरीरमन्तरा हितम् ।
तस्मिञ्छवोऽध्यन्तरा तस्माच्छवोऽध्युच्यते ॥३४ ॥

पोषक अप् (जल) प्रवाह (अन्तरिक्ष अथवा गर्भ) के बीच यह शरीर बढ़ता है, इसलिए इसे शव (बढ़ने वाला) कहते हैं । उसके अन्दर स्थापित उस (बढ़ाने वाले) आत्मतत्त्व को 'शव' कहते हैं ॥३४ ॥

[११ - शत्रुनिवारण सूक्त]

[**ऋषि-** काङ्कायन । **देवता-** अर्बुदि । **छन्द-** अनुष्टुप् , १ त्र्यवसाना सप्तपदा विराट् शक्वरी, ३ परोष्णिक् , ४ त्र्यवसाना उष्णिक् बृहतीगर्भा परात्रिष्टुप् षट्पदा अतिजगती, ९, ११, १४, २३, २६ पथ्यापंक्ति, १५, २२, २४-२५ त्र्यवसाना सप्तपदा शक्वरी, १६ त्र्यवसाना पञ्चपदा विराट् उपरिष्टाज्ज्योति त्रिष्टुप् , १७ त्रिपदा गायत्री ।]

इस सूक्त के ऋषि काङ्कायन तथा देवता अर्बुदि है । कंक का अर्थ क्षत्री-रक्षक होता है । कांकायन का अर्थ रक्षा प्रयासों में प्रवृत्त व्यक्ति । अर्बुदि अर्ब धातु से बना है, जिसका अर्थ संहार होता है । अस्तु , अधिकांश आचार्यों ने अर्बुदि को शत्रुसंहारक के अर्थ में ही लिया है । मन्त्रार्थों में शत्रुसंहारक सेनानायक द्वारा शत्रु हनन का भाव भी उभर आता है; किन्तु अर्बुद का अर्थ- मेध तथा न्यर्बुद (निः अर्बुद) का अर्थ- विशिष्ट प्रयोजन से मेघ भी होता है । यज्ञीय एवं मन्त्र की सामर्थ्य के संयोग से विकसित स्थूल सूक्ष्म मेघों के प्रहार से वातावरण में व्याप्त- सूक्ष्म और स्थूल घातक पदार्थों और प्राणियों को नष्ट करने का भाव सूक्त मंत्रों में बड़ी स्पष्टता से उभरता है । अध्येता उन्हें दोनों संदर्भों में समझ सकते हैं । सूक्त में एक शब्द उदारान् भी बार-बार आया है । उसका अर्थ, उत् + आरान् ऊपर के आततायी अथवा ऊपर के भीषण अस्त्र होता है । अर्बुद से ऊपर के आतताइयों को भयभीत करने के लिए ऊपर के अस्त्र दिखाने, उनका प्रभाव दिखाने की प्रार्थना की गयी है-

३२४७. ये बाहवो या इषवो धन्वनां वीर्याणि च । असीन् परशूनायुधं चित्ताकूतं च
यद्धृदि । सर्वं तदर्बुदे त्वममित्रेभ्यो दृशे कुरूदारांश्च प्र दर्शय ॥१ ॥

हे अर्बुदे ! ये जो आपके (विशाल) बाहु हैं, बाण- धनुषों के पराक्रम हैं, तलवारें, परशु आदि आयुध तथा हृदय के संकल्प हैं, उन्हें अमित्रों (शत्रुओं) द्वारा देखे जाने योग्य स्थिति में लाएँ, उत्-आरानों को भी दिखाएँ ॥१ ॥

[अमित्र जब हमें कमजोर देखते हैं , तो हानि पहुँचाने के लिए आक्रामक हो उठते हैं । सामर्थ्य को देखकर वे मर्यादा में बने रहते हैं । ऋषि का भाव है कि आततायी हमारी सामर्थ्य देखकर ही शांत रहें ; ताकि भले लोग शान्ति से बने रहें, शान्ति भंग न हो तथा किसी को मारना भी न पड़े । उद्रारान् प्रदर्शय के दोनों अर्थ होते हैं- (१) ऊपर के आततइयों को शस्त्र दिखायें अथवा ऊपर के पीड़क शस्त्र दिखाकर दुष्टों को शान्त करें ।]

३२४८. उत्तिष्ठत सं नह्यध्वं मित्रा देवजना यूयम् ।
संदृष्टा गुप्ता वः सन्तु या नो मित्राण्यर्बुदे ॥२ ॥

हे मित्र देवो ! आप उठें और युद्ध के लिए तत्पर हों । हे शत्रुनाशक अर्बुदे ! जो हमारे मित्र हैं, उन्हें आप भली प्रकार सुरक्षित रखें । आपके द्वारा हमारे सभी वीर सैनिक संरक्षणयुक्त हों ॥२ । ।

३२४९. उत्तिष्ठतमा रभेथामादानसंदानाभ्याम् । अमित्राणां सेना अभि धत्तमर्बुदे ॥३ ॥

हे अर्बुदे ! आप अपने स्थान से उठें और अपना कार्य प्रारम्भ करें । 'आदान' और 'संदान' विधियों या उपकरणों से शत्रु सेनाओं को वशीभूत करें ॥३ ॥

३२५०. अर्बुदिर्नाम यो देव ईशानश्च न्यर्बुदिः । याभ्यामन्तरिक्षमावृतमियं
च पृथिवी मही । ताभ्यामिन्द्रमेदिभ्यामहं जितमन्वेमि सेनया ॥४ ॥

जो अर्बुदि और न्यर्बुदि नाम से प्रसिद्ध देव हैं, जिन्होंने अन्तरिक्ष और भूमण्डल को आवृत कर रखा है, ऐसे इन्द्र के स्नेही (अर्बुदि और न्यर्बुदि) विजय दिलाने वाले हैं, ऐसी हमारी मान्यता है ॥४ ॥

३२५१.उत्तिष्ठ त्वं देवजनार्बुदे सेनया सह । भञ्जन्नमित्राणां सेनां भोगेभिः परि वारय ॥

हे देव समुदाय वाले अर्बुदे ! आप अपनी सैन्य शक्ति के साथ उठें और शत्रुओं की शक्ति खण्डित करते हुए, उन्हें चारों ओर से घेर लें या दूर हटा दें ॥५ ॥

३२५२.सप्त जातान् न्यर्बुद उदाराणां समीक्षयन् । तेभिष्ट्वमाज्ये हुते सर्वैरुत्तिष्ठ सेनया ।

हे न्यर्बुदे ! ऊपर के सात प्रकार के अस्त्रों की समीक्षा करते हुए घृताहुति दिये जाने के साथ ही अपनी सैन्यशक्ति सहित उठ खड़े हों ॥६ ॥

३२५३. प्रतिघ्नानाश्रुमुखी कृधुकर्णी च क्रोशतु । विकेशी पुरुषे हते रदिते अर्बुदे तव ॥

हे अर्बुदे ! आपके प्रहार से पुरुष या पौरुष नष्ट हो जाने पर शत्रु शक्तियाँ श्री- हीन, अस्त-व्यस्त तथा अश्रुमुखी होकर आक्रोश से भर उठें ॥७ ॥

३२५४. संकर्षन्ती करूकरं मनसा पुत्रमिच्छन्ती । पतिं भ्रातरमात् स्वान् रदिते अर्बुदे तव।

हे अर्बुदे ! आपके आक्रमण से वह (शत्रु शक्ति) करूकर (कार्यतन्त्र) को समेट कर अपने पुत्र, भाई- बन्धुओं (कुटुम्बियों) के हित (सुरक्षा) की कामना करें ॥८ ॥

३२५५. अलिक्लवा जाष्कमदा गृध्राः श्येनाः पतत्रिणः ।
ध्वाङ्क्षाः शकुनयस्तृप्यन्त्वमित्रेषु समीक्षयन् रदिते अर्बुदे तव ॥९ ॥

हे शत्रुनाशक अर्बुदे ! आपके प्रहार से शत्रुओं के नष्ट हो जाने पर भयंकर विशाल मांसभक्षी पक्षी गीध, बाज और कौवे आदि उनको खाकर परितृप्त हों । इसे आप देखते रहें ॥९ ॥

[मरे हुए शरीरों से सड़ाँध न फैले, इसके लिए प्रकृति ने मरे हुए प्राणियों का माँस खाने वाले जीव पैदा किये हैं। वे युद्ध में मरे शत्रुओं अथवा प्रकृति द्वारा नष्ट किये गये शत्रु कीटों को खाकर तृप्त होते हैं।]

३२५६.अथो सर्वं श्वापदं मक्षिका तृप्यतु क्रिमिः। पौरुषेयेऽधि कुणपे रदिते अर्बुदे तव।

हे शत्रुसंहारक अर्बुदे ! आपके द्वारा नष्ट किये जाने पर गीदड़, व्याघ्र, मक्खी और मांस के छोटे कृमि- ये सभी शत्रुओं के शवों का भक्षण करके परितृप्त हों ॥१० ॥

३२५७. आ गृह्णीतं सं बृहतं प्राणापानान् न्यर्बुदे।
निवाशा घोषाः सं यन्त्वमित्रेषु समीक्षयन् रदिते अर्बुदे तव ॥११ ॥

हे अर्बुदि और न्यर्बुदि नामक वीरो ! आप दोनों शत्रुओं के प्राणों को ग्रहण करें और उन्हें समूल विनष्ट करें। जिससे उनमें कोलाहल-हाहाकार मचने लगे ॥११ ॥

३२५८. उद् वेपय सं विजन्तां भियामित्रान्त्सं सृज। उरुग्राहैर्बाह्वङ्कैर्विध्यामित्रान् न्यर्बुदे ॥

हे न्यर्बुदे ! आप हमारे शत्रुओं को भयभीत करें, शत्रु भयाक्रान्त होकर पलायन करने लगें। वे भयभीत हों, तत्पश्चात् आप हमारे शत्रुओं को हाथों और पैरों की क्रिया से रहित करके प्रताड़ित करें ॥१२ ॥

३२५९.मुह्यन्त्वेषां बाहवश्चित्ताकूतं च यद्धृदि। मैषामुच्छेषि किं चन रदिते अर्बुदे तव ॥

हे शत्रु संहारक अर्बुदे ! आपके द्वारा प्रताड़ित शत्रुओं की भुजाएँ शिथिल हो जाएँ, हृदय के संकल्प भी विस्मृत हो जाएँ, इन शत्रुओं के रथ, हाथी, अश्वादि कुछ भी सुरक्षित न रह सकें ॥१३ ॥

३२६०. प्रतिघ्नानाः सं धावन्तूरः पटूरावाघ्नानाः।
अघारिणीर्विकेश्यो रुदत्य१ः पुरुषे हते रदिते अर्बुदे तव ॥१४ ॥

हे शत्रु विनाशक अर्बुदे ! आपके प्रहार से पुरुषों या पुरुषत्व का नाश होने पर शत्रु शक्तियाँ, आधारहीन, बिखरे केशवाली अस्तव्यस्त होकर छाती पीटती हुई रोती- भागती फिरें ॥१४ ॥

३२६१. श्वन्वतीरप्सरसो रूपका उतार्बुदे। अन्तःपात्रे रेरिहतीं रिशां दुर्णिहितैषिणीम्।
सर्वास्ता अर्बुदे त्वममित्रेभ्यो दृशे कुरूदारांश्च प्र दर्शय ॥१५ ॥

हे अर्बुदे ! आप श्वन्वती (फूलने वाले) रूपवाली अप्सराओं, अन्तः पात्र (अन्तःकरण) को उत्तेजित करने वाली पीड़ा, मायारूपी सेनाओं, ऊर्ध्व अस्त्रों और भयंकर दैत्यों को, शत्रुओं को दिखाएँ ॥१५ ॥

३२६२. खड़ूरेऽधिचङ्क्रमां खर्विकां खर्ववासिनीम्। य उदारा
अन्तर्हिता गन्धर्वाप्सरसश्च ये। सर्पा इतरजना रक्षांसि ॥१६ ॥

अन्तरिक्ष में भ्रमणशील छोटे से छोटे स्थान पर रहने वाली हिंसक पक्षिका को दिखाएँ, जो ऊपर स्थित उत्पीड़क गुह्य अस्त्रों का प्रयोग करे। अपनी माया से दृष्टिगोचर न होने वाले गंधर्व, अप्सरा, सर्प, राक्षस हैं; उन्हें आप पराजित करने हेतु शत्रुओं को दिखाएँ ॥१६ ॥

३२६३. चतुर्दंष्ट्राञ्छ्यावदतः कुम्भमुष्काँ असृङ्मुखान्। स्वभ्यसा ये चोद्भ्यसाः ॥१७ ॥

चार दाढ़ों से युक्त, काले दाँतों वाले, घड़े के समान अण्डकोशों वाले, रक्त से संलिप्त मुख वाले, भयभीत होने वाले और भयभीत करने वाले- इन सभी को शत्रुओं को दिखाकर भयाक्रान्त करें ॥१७ ॥

३२६४. उद् वेपय त्वमर्बुदेऽमित्राणाममूः सिचः।
जयांश्च जिष्णुश्चामित्राञ्जयतामिन्द्रमेदिनौ ॥१८ ॥

हे अर्बुदे ! आप शत्रुओं की सेनाओं को शोकाकुल करके कम्पायमान करें । आप दोनों विजयशील इन्द्रदेव के मित्ररूप हैं, अतएव हमारे वैरियों को पराजित करते हुए, हमें विजयी बनाएँ । ।१८ ॥

३२६५. प्रब्लीनो मृदितः शयां हतोऽमित्रो न्यर्बुदे ।
अग्निजिह्वा धूमशिखा जयन्तीर्यन्तु सेनया ॥१९ ॥

हे न्यर्बुदे ! हमारा शत्रु घेरे जाकर, मसले जाकर सो जाए और यज्ञीय धूम्र शिखा तथा अग्नि ज्वालाएँ शत्रुओं की सेनाओं को जीतती हुई, हमारी सेना के साथ प्रस्थान करें ॥१९ ॥

३२६६.तयार्बुदे प्रणुत्तानामिन्द्रो हन्तु वरंवरम् । अमित्राणां शचीपतिर्मामीषां मोचि कश्चन।

हे अर्बुदे ! आपके द्वारा युद्धभूमि से भागे हुए श्रेष्ठ शत्रुवीरों को इन्द्रदेव चुन-चुनकर हिंसित करें और इन शत्रुओं में से कोई भी सुरक्षित न रह सके ॥२० ॥

३२६७.उत्कसन्तु हृदयान्यूर्ध्वः प्राण उदीषतु । शौष्कास्यमनु वर्ततामममित्रान् मोत मित्रिणः।

शत्रुओं के हृदय उखड़ जाएँ, शत्रुओं के प्राण ऊपर ही ऊपर शरीर का साथ छोड़ दें । भयवश उनके मुख सूख जाएँ और हमारे मित्रजनों को इस प्रकार के कष्ट न हों ॥२१ ॥

३२६८. ये च धीरा ये चाधीराः पराञ्चो बधिराश्च ये । तमसा ये च तूपरा अथो
बस्ताभिवासिनः । सर्वांस्ताँ अर्बुदे त्वममित्रेभ्यो दृशे कुरूदारांश्च प्र दर्शय ॥२२

जो धैर्यशाली वीर, अधीर, कायर, युद्ध से पलायन करने वाले भयवश शक्ति -विहीन अन्धकार से घिरे हुए हैं । जो मोहवश, भग्नशृंग पशु के समान परेशान होकर खड़े रह जाते हैं और जो भेड़-बकरियों के समान शब्द करने वाले वीर हैं, हे अर्बुदे ! हमारे उन सभी सेनानियों को, शत्रुओं को पराजित करने के लिए इन शत्रुओं के समक्ष करें ॥२२ ॥

३२६९. अर्बुदिश्च त्रिषन्धिश्चामित्रान् नो वि विध्यताम् ।
यथैषामिन्द्र वृत्रहन् हनाम शचीपतेऽमित्राणां सहस्रशः ॥२३ ॥

अर्बुदि और त्रिषन्धि नामक ये दोनों देव हमारे वीरनायक हैं, ये शत्रुओं को अनेक विधियों से विनष्ट करें, हे वृत्रनाशक शचीपति इन्द्रदेव ! जिन हजारों प्रकार की रीतियों से हम इन शत्रुओं का संहार कर सकें, उस प्रकार आप इन्हें प्रताड़ित करें ॥२३ ॥

३२७०. वनस्पतीन् वानस्पत्यानोषधीरुत वीरुधः । गन्धर्वाप्सरसः सर्पान् देवान् पुण्य-
जनान् पितॄन् । सर्वांस्ताँ अर्बुदे त्वममित्रेभ्यो दृशे कुरूदारांश्च प्र दर्शय ॥२४ ॥

हे अर्बुदि देव ! वृक्ष और वनस्पतियों से निर्मित पदार्थों, ओषधियों, लताओं, गंधर्वों , अप्सराओं, सर्पों, देवों, पुण्यजनों , पितरगणों को आप शत्रुओं को प्रदर्शित करें और आकाशीय अस्त्रों (शक्तियों) को भी प्रदर्शित करें , जिससे शत्रुपक्ष भयभीत हो जाए ॥२४ ॥

३२७१. ईशां वो मरुतो देव आदित्यो ब्रह्मणस्पतिः । ईशां व इन्द्रश्चाग्निश्च धाता मित्रः
प्रजापतिः । ईशां व ऋषयश्चक्रुरमित्रेषु समीक्षयन् रदिते अर्बुदे तव ॥२५ ॥

हे अर्बुदे ! आपके आक्रमण किये जाने पर, शत्रुओं की पहचान होने के बाद हमारे शत्रुपक्ष को मरुद्‌गण दण्डित करें । इन्द्र, अग्नि आदि देवता शत्रुओं पर नियंत्रण करें । धाता, मित्र, प्रजापति, आदित्य, ब्रह्मणस्पति देव तथा अथर्वा, अङ्गिरा आदि ऋषिगण शत्रुओं को नियंत्रित करें ॥२५ ॥

३२७२. तेषां सर्वेषामीशाना उत्तिष्ठत सं नह्यध्वं मित्रा देवजना यूयम्।
इमं संग्रामं संजित्य यथालोकं वि तिष्ठध्वम् ॥२६ ॥

हे हमारे मित्ररूप देवगण ! आप हमारे शत्रुपक्ष का नियंत्रण करने के लिए उठकर तत्पर हों । इस प्रस्तुत युद्ध में भली प्रकार विजय प्राप्त करके अपने-अपने स्थान को प्रस्थान करें ॥२६ ॥

[१२ - शत्रुनाशक सूक्त]

[**ऋषि-** १-२७ भृग्वङ्गिरा । **देवता-** त्रिषन्धि । **छन्द-** अनुष्टुप् , १ विराट् पथ्या बृहती, २ त्र्यवसाना षट्पदा त्रिष्टुब्गर्भा अतिजगती, ३ विराट् आस्तार पंक्ति, ४ विराट् अनुष्टुप् , ८ विराट् त्रिष्टुप्, ९ पुरोविराट् पुरस्ताज्ज्योति त्रिष्टुप् , १२ पञ्चपदा पथ्यापंक्ति, १३ षट्पदा जगती, १६ त्र्यवसाना षट्पदा ककुम्मती अनुष्टुप् त्रिष्टुब्गर्भा शक्वरी, १७ पथ्यापंक्ति, २१ त्रिपदा गायत्री, २२ विराट् पुरस्ताद् बृहती, २५ ककुप् उष्णिक् , २६ प्रस्तार पंक्ति ।]

३२७३.उत्तिष्ठत सं नह्यध्वमुदाराः केतुभिः सह। सर्पा इतरजना रक्षांस्यमित्राननु धावत।

हे उदार वीरो ! आप अपनी ध्वजा- पताकाओं के साथ युद्ध के लिए चल पड़ें । हे सर्प के समान आकृति वाले देवगण ! आप राक्षसों और अन्य लोगों के साथ हमारे शत्रुओं पर आक्रमण करें ॥१ ॥

३२७४. ईशां वो वेद राज्यं त्रिषन्धे अरुणैः केतुभिः सह । ये अन्तरिक्षे ये दिवि
पृथिव्यां ये च मानवाः। त्रिषन्धेस्ते चेतसि दुर्णामान उपासताम् ॥२ ॥

हे शत्रुओ ! वज्रधारी देव तुम्हें वश में रखें । हे त्रिषन्धिदेव ! आप अपनी अरुणवर्ण ध्वजा-पताकाओं के साथ उठें और आकाश, अंतरिक्ष एवं पृथ्वी के बुरे काम (दुष्प्रतिष्ठा) वाले मनुष्यों पर दृष्टि रखें ॥२ ॥

३२७५. अयोमुखाः सूचीमुखा अथो विकङ्कतीमुखाः।
क्रव्यादो वातरंहस आ सजन्त्वमित्रान् वज्रेण त्रिषन्धिना ॥३ ॥

त्रिषन्धि वज्र के साथ लोहे के मुख (फल) वाले, सुई की नोक के समान बहुत से काँटों वाले, वृक्षों के समान काँटेदार, कच्चे मांस का भक्षण करने वाले और वायु के वेग से गमन करने वाले (बाण) शत्रुओं पर टूट पड़ें ॥३ ॥

३२७६.अन्तर्धेहि जातवेद आदित्य कुणपं बहु। त्रिषन्धेरियं सेना सुहितास्तु मे वशे ॥४।

हे जातवेदा, हे आदित्य ! आप शत्रु शवों को आत्मसात् कर लें । त्रिषंधिदेव की वज्र को धारण करने वाली सेना भली प्रकार हमारे नियन्त्रण में रहे ॥४ ॥

३२७७. उत्तिष्ठ त्वं देवजनार्बुदे सेनया सह। अयं बलिर्व आहुतस्त्रिषन्धेराहुतिः प्रिया ॥

हे देवजनो, हे अर्बुदे ! आप अपनी सेना के साथ उठें । यह आहुति आपको तृप्ति प्रदान करने वाली हो । त्रिषन्धिदेव की सेना भी हमारी आहुति से परितृप्त होकर हमारे शत्रुओं को विनष्ट कर डाले ॥५ ॥

३२७८.शितिपदी सं द्यतु शरव्ये३यं चतुष्पदी। कृत्येऽमित्रेभ्यो भव त्रिषन्धेः सह सेनया।

यह शितिपाद चार चरण वाली शक्ति , बाणों की तरह शत्रुओं का संहार करे । हे विनाशकारिणी कृत्ये ! आप त्रिषन्धि नामक देव के वज्र को धारण करने वाली सेना के साथ शत्रुओं के विनाश के लिए उद्यत रहें ॥६ ॥

३२७९.धूमाक्षी सं पततु कृधुकर्णी च क्रोशतु।
त्रिषन्धेः सेनया जिते अरुणाः सन्तु केतवः ॥७ ॥

मायावी धूम्र से शत्रुसेना के नेत्र भर जाएँ और वह धराशायी होने लगे । नगाड़ों की ध्वनि से श्रवण शक्ति

के नष्ट होने पर शत्रुसेना रोने लगे । त्रिषन्धिदेव की सेना की विजय होने पर लाल वर्ण के ध्वज फहराये जाएँ ॥७ ॥

३२८०. अवायन्तां पक्षिणो ये वयांस्यन्तरिक्षे दिवि ये चरन्ति ।
श्वापदो मक्षिकाः सं रभन्तामामादो गृध्राः कुणपे रदन्ताम् ॥८ ॥

जो पक्षी दिव्यलोक और अन्तरिक्ष लोक में विचरण करने वाले हैं, शत्रुदल की मृत्यु पर मांस भक्षण के लिए नीचे मुख करके आ जाएँ । हिंसक पशु और मक्खियाँ शवभक्षण के लिए हमला करें । कच्चे मांस को खाने वाले गीध भी शवों का भक्षण करें ॥८ ॥

३२८१. यामिन्द्रेण संधां समधत्था ब्रह्मणा च बृहस्पते ।
तयाहमिन्द्रसंधया सर्वान् देवानिह हुव इतो जयत मामुतः ॥९ ॥

हे बृहस्पति देव ! आपने देवराज इन्द्र और प्रजापति ब्रह्मा से जो संधान क्रिया (प्रतिज्ञा) की थी; हे इन्द्रदेव ! उस प्रतिज्ञा स्वरूप संधान क्रिया से हम समस्त देवों को यहाँ आवाहित करते हैं । हे आवाहित देवो ! आप हमारे सैन्यदल को विजय श्री प्रदान करें, शत्रुसेना को नहीं ॥९ ॥

३२८२. बृहस्पतिराङ्गिरस ऋषयो ब्रह्मसंशिताः । असुरक्षयणं वधं त्रिषन्धिं दिव्याश्रयन् ॥

अंगिरा के पुत्र देवमन्त्री बृहस्पति और अपने ज्ञान से प्रखर अन्य ऋषि भी असुरों के संहारक त्रिषन्धि नामक वज्र का दिव्यलोक में आश्रय लेते रहे हैं ॥१० ॥

३२८३. येनासौ गुप्त आदित्य उभाविन्द्रश्च तिष्ठतः ।
त्रिषन्धिं देवा अभजन्तौजसे च बलाय च ॥११ ॥

जिस त्रिषन्धि ने सूर्यदेव को संरक्षित किया । सूर्य और इन्द्र दोनों उससे रक्षित रहते हैं । त्रिषन्धि नामक वज्र को सभी देवों ने ओज और बल के लिए स्वीकृत किया है ॥११ ॥

३२८४. सर्वाँल्लोकान्त्समजयन् देवा आहुत्यानया ।
बृहस्पतिराङ्गिरसो वज्रं यमसिञ्चतासुरक्षयणं वधम् ॥१२ ॥

अंगिरा के पुत्र बृहस्पति ने जिस असुर-विनाशक वज्र को निर्मित किया, इन्द्र आदि सभी देवताओं ने उसी से सभी लोकों पर विजय प्राप्त की ॥१२ ॥

३२८५. बृहस्पतिराङ्गिरसो वज्रं यमसिञ्चतासुरक्षयणं वधम् ।
तेनाहममूं सेनां नि लिम्पामि बृहस्पतेऽमित्रान् हन्म्योजसा ॥१३ ॥

हे बृहस्पतिदेव ! उसी वज्र के ओज से हम शत्रु सेना को शक्तिपूर्वक नष्ट करते हैं , जिसे आपने असुर संहार के लिए विनिर्मित किया था ॥१३ ॥

३२८६. सर्वे देवा अत्यायन्ति ये अश्नन्ति वषट् कृतम् ।
इमां जुषध्वमाहुतिमितो जयत मामुतः ॥१४ ॥

जो वषट्कार से प्रदत्त हविष्यान्न का सेवन करते हैं, वे देवगण शत्रुओं को जीतकर हमारी ओर आगमन कर रहे हैं । हे देवगण ! आप इस आहुति को ग्रहण करें और यहाँ शत्रुओं को पराजित करें, उधर से नहीं ॥१४ ॥

३२८७. सर्वे देवा अत्यायन्तु त्रिषन्धेराहुतिः प्रिया ।
संधां महतीं रक्षत ययाग्रे असुरा जिताः ॥१५ ॥

समस्त देवगण शत्रुसेना का अतिक्रमण करें । त्रिषन्धि वज्र को हवि प्रिय है । हे देवगण ! जिससे आपने प्रारम्भ में आसुरी शक्तियों का पराभव किया, उसी से सन्धि की सुरक्षा करें ॥१५ ॥

३२८८.वायुरमित्राणामिष्वग्राण्याञ्चतु । इन्द्र एषां बाहून् प्रति भनक्तु मा शकन् प्रति-
धामिषुम् । आदित्य एषामस्त्रं वि नाशयतु चन्द्रमा युतामगतस्य पन्थाम् ॥१६ ॥

वायुदेव शत्रुओं के बाणों के अग्रिम भागों को शक्ति विहीन करें । इन्द्रदेव इनकी भुजाओं को खंडित कर दें । वे शत्रु प्रत्यञ्चा पर बाण चढ़ा पाने में सक्षम न हों । सूर्यदेव इनके आयुधों को विनष्ट करें । चन्द्रदेव शत्रु के मार्ग को अवरुद्ध करें ॥१६ ॥

३२८९. यदि प्रेयुर्देवपुरा ब्रह्म वर्माणि चक्रिरे।तनूपानं
परिपाणं कृण्वाना यदुपोचिरे सर्वं तदरसं कृधि ॥१७ ॥

हे देवताओ ! यदि शत्रुरूप राक्षसों ने पूर्व से ही मन्त्रमय कवचों का निर्माण किया हो, तो आप उन मन्त्रों को निरर्थक (शक्तिहीन) कर दें ॥१७ ॥

३२९०.क्रव्यादानुवर्तयन् मृत्युना च पुरोहितम् ।
त्रिषन्धे प्रेहि सेनया जयामित्रान् प्र पद्यस्व ॥१८ ॥

हे त्रिषंधिदेव ! आप शत्रु समूह को घेरकर मांसभक्षियों के सामने धकेल दें और अपनी सेना के साथ आगे बढ़ें तथा शत्रुओं को जीतकर, उन्हें अपने नियन्त्रण में करें ॥१८ ॥

३२९१.त्रिषन्धे तमसा त्वममित्रान् परि वारय । पृषदाज्यप्रणुत्तानां मामीषां मोचि कश्चन ।

हे त्रिषन्धिदेव ! आप अपने मायावी अन्धकार से शत्रुओं को घेरें, पृषदाज्य (महान् व्रत या सार तत्त्व) से प्रेरित होकर इन शत्रुओं में से कोई भी मुक्त न रह पाए ॥१९ ॥

३२९२. शितिपदी सं पतत्वमित्राणाममूः सिचः । मुह्यन्त्वद्यामूः सेना अमित्राणां न्यर्बुदे ॥

श्वेत पादयुक्त शक्ति शत्रुओं की सेना के ऊपर गिर पड़े । हे अर्बुदे ! आज ये युद्धभूमि में दूर-दूर दिखाई देती हुई शत्रु सेनाएँ किंकर्त्तव्यविमूढ़ हो जाएँ ॥२० ॥

३२९३. मूढा अमित्रा न्यर्बुदे जह्येषां वरंवरम् । अनया जहि सेनया ॥२१ ॥

हे अर्बुदे ! आप अपनी माया से शत्रुओं को व्यामोहित करें, इनके मुख्य सेनापतियों का पराभव करें । आपके अनुग्रह से हमारी सेना भी उन पर विजय प्राप्त करे ॥२१ ॥

३२९४. यश्च कवची यश्चाकवचो३मित्रो यश्चाज्मनि ।
ज्यापाशैः कवचपाशैरज्मनाभिहतः शयाम् ॥२२ ॥

शत्रु सैनिक कवच को धारण किये हुए, कवचरहित अथवा रथारूढ़ जिस भी स्थिति में युद्ध कर रहे हों, वे अपने ही कवच बाँधने के पाशों, प्रत्यञ्चा पाशों और रथ के आघातों से घायल होकर गत्यवरोध से चेष्टारहित होकर गिर पड़ें ॥२२ ॥

३२९५. ये वर्मिणो येऽवर्माणो अमित्रा ये च वर्मिणः ।
सर्वांस्ताँ अर्बुदे हताञ्छ्वानोऽदन्तु भूम्याम् ॥२३ ॥

जो शत्रु कवचधारी, कवचविहीन और कवच के अतिरिक्त रक्षा साधनों को धारण करने वाले हैं । हे अर्बुदे ! उनकी मृत देहों को पृथ्वी पर कुत्ते, गीदड़ आदि भक्षण कर जाएँ ॥२३ ॥

३२९६. ये रथिनो ये अरथा असादा ये च सादिनः ।
सर्वानदन्तु तान् हतान् गृध्राः श्येनाः पतत्रिणः ।।२४ ।।

रथारूढ़, रथरहित, अश्वरहित और घुड़सवार जो भी शत्रु सैनिक हों, हे अर्बुदे ! मारे गये उन शत्रुओं को गीध, श्येन (बाज) आदि पक्षी खा डालें ।।२४ ।।

३२९७. सहस्रकुणपा शेतामामित्री सेना समरे वधानाम् । विविद्धा ककजाकृता ।।२५ ।।

शत्रु सेनाएँ शस्त्रों से बिंधकर हजारों की संख्या में घायल होकर शव के रूप में गिर पड़ें ।।२५ ।।

३२९८. मर्माविधं रोरुवतं सुपर्णैरदन्तु दुश्चितं मृदितं शयानम् ।
य इमां प्रतीचीमाहुतिममित्रो नो युयुत्सति ।।२६ ।।

हमारे जो शत्रु उस पृषदाज्य आहुति को वापस करके हमसे युद्ध करने के इच्छुक हैं, उनके मर्मस्थल बाणों से छिन्न-भिन्न हों । मार्मिक वेदना से वे रुदन करने लगें । दुखों से पीड़ित होकर वे पृथ्वी पर गिरें और हिंसक पशु उन्हें खा जाएँ ।।२६ ।।

३२९९. यां देवा अनुतिष्ठन्ति यस्या नास्ति विराधनम् ।
तयेन्द्रो हन्तु वृत्रहा वज्रेण त्रिषन्धिना ।।२७ ।।

देवगण जिस अनुष्ठान को सम्पन्न करते हैं और जो कभी निरर्थक नहीं होता, उस त्रिषंधि वज्रास्त्र से वृत्रसंहारक इन्द्र हमारे शत्रुओं का संहार करें ।।२७ ।।

।। इत्येकादशं काण्डं समाप्तम् ।।

॥ अथ द्वादश काण्डम् ॥

[१ - भूमि सूक्त]

[**ऋषि-** अथर्वा । **देवता-** भूमि । **छन्द-** त्रिष्टुप् , २ भुरिक् त्रिष्टुप् , ४-६, १०, ३८ त्र्यवसाना षट्पदा जगती, ७ प्रस्तार पंक्ति, ८,११ त्र्यवसाना षट्पदा विराडष्टि, ९ परानुष्टुप् त्रिष्टुप् , १२-१३, ३७ त्र्यवसाना पञ्चपदा शक्वरी, १४ महाबृहती, १५ पञ्चपदा शक्वरी, १६, २१ एकावसाना साम्नी त्रिष्टुप्, १८ त्र्यवसाना षट्पदा त्रिष्टुप् अनुष्टुब्गर्भा शक्वरी, १९ उरोबृहती, २० विराट् उरोबृहती, २२ त्र्यवसाना षट्पदा विराट् अतिजगती, २३ पञ्चपदा विराट् अतिजगती, २४ पञ्चपदा अनुष्टुब्गर्भा जगती, २५ त्र्यवसाना सप्तपदा उष्णिक् अनुष्टुब्गर्भा शक्वरी, २६-२८, ३३, ३५, ३९-४०, ५०, ५४, ५६, ५९, ६३ अनुष्टुप् , ३० विराट् गायत्री, ३२ पुरस्ताज्ज्योति त्रिष्टुप् , ३४ त्र्यवसाना षट्पदा त्रिष्टुप् बृहतीगर्भा अतिजगती, ३६ विपरीतपादलक्ष्मा पंक्ति, ४१ त्र्यवसाना षट्पदा ककुम्मती शक्वरी, ४२ स्वराट् अनुष्टुप् , ४३ विराट् आस्तार पंक्ति, ४४-४५, ४९ जगती, ४६ षट्पदा अनुष्टुब्गर्भा पराशक्वरी, ४७ षट्पदा उष्णिक् अनुष्टुब्गर्भा परातिशक्वरी, ४८ पुरोऽनुष्टुप् त्रिष्टुप् , ५१ त्र्यवसाना षट्पदा अनुष्टुब्गर्भा ककुम्मती शक्वरी, ५२ पञ्चपदा अनुष्टुब्गर्भा परातिजगती, ५३ पुरोबार्हतानुष्टुप् , ५७ पुरोऽतिजागता जगती, ५८ पुरस्ताद् बृहती, ६१ पुरोबार्हता त्रिष्टुप् , ६२ पराविराट् त्रिष्टुप् ।]

इस सूक्त को पृथ्वी सूक्त कहा जाता है । इसमें सभी भूतों को पृथ्वी माता की सन्तान कहा गया है । इसे मातृभूमि सूक्त भी कहते हैं । मन्त्रों में भूमि की विशेषताओं एवं उसके प्रति अपने कर्त्तव्यों का बोध कराया गया है । भूमि अथवा मातृभूमि के प्रति कर्त्तव्य पालन करने वालों के लिए आवश्यक गुणों, प्रवृत्तियों, मर्यादाओं का भी उल्लेख है । उस क्रम में अनुभव होने वाली कठिनाइयों तथा उनके निवारणार्थ सूत्रों का भी उल्लेख है । राष्ट्रीय अवधारणा तथा वसुधैव कुटुम्बकम् की भावना को विकसित, पोषित एवं फलित करने के लिए अत्यन्त उपयोगी सूक्त है-

३३००. सत्यं बृहदृतमुग्रं दीक्षा तपो ब्रह्म यज्ञः पृथिवीं धारयन्ति ।
सा नो भूतस्य भव्यस्य पत्न्युरुं लोकं पृथिवी नः कृणोतु ॥१ ॥

सत्यनिष्ठा, विस्तृत यथार्थ बोध, दक्षता, क्षात्रतेज, तपश्चर्या, ब्रह्मज्ञान और त्याग-बलिदान ये भाव भूमि अथवा मातृभूमि का पालन-पोषण और संरक्षण करते हैं भूतकालीन और भविष्य में होने वाले सभी जीवों का पालन करने वाली मातृभूमि हमें विस्तृत स्थान प्रदान करे ॥१ ॥

[स्वार्थपूर्ण, महत्वाकांक्षाओं से ग्रस्त, जन्मभूमि या मातृभूमि को पुष्ट एवं विकसित नहीं कर सकते ।]

३३०१. असंबाधं मध्यतो मानवानां यस्या उद्वतः प्रवतः समं बहु ।
नानावीर्या ओषधीर्या बिभर्ति पृथिवी नः प्रथतां राध्यतां नः ॥२ ॥

हमारी जिस भूमि के मनुष्यों के मध्य (गुण, कर्म और स्वभाव की भिन्नता होने पर भी) परस्पर अत्यधिक सामञ्जस्य और ऐक्यभाव है, जो हमारी मातृभूमि रोगनाशक ओषधियों को धारण करती है, वह हमारी कामना पूर्ति और यशोवृद्धि का साधन बने ॥२ ॥

३३०२. यस्यां समुद्र उत सिन्धुरापो यस्यामन्नं कृष्टयः संबभूवुः ।
यस्यामिदं जिन्वति प्राणदेजत् सा नो भूमिः पूर्वपेये दधातु ॥३ ॥

हमारी जिस मातृभूमि में सागर, महासागर, नद, नदी, नहर, झीलें-तालाब, कुएँ आदि जल साधन हैं ; जहाँ सब भाँति के अन्न, फल तथा शाक आदि अत्यधिक मात्रा में पैदा होते हैं; जिसके सभी प्राणी सुखी हैं, जिसमें कृषक लोग, शिल्पकर्म विशेषज्ञ तथा उद्यमी लोग अत्यधिक संगठित हैं, इस प्रकार की हमारी पृथ्वी हमें श्रेष्ठ भोग्य पदार्थ और ऐश्वर्य प्रदान करने वाली हो ॥३ ॥

[जहाँ प्राकृतिक सम्पदा के साथ विभिन्न प्रतिभा- सम्पन्न वर्ग परस्पर तालमेल के साथ रहते हैं; वहाँ भूमि सभी प्रकार के वैभव प्रदान करती है ।]

३३०३. यस्याश्चतस्रः प्रदिशः पृथिव्या यस्यामन्नं कृष्टयः संबभूवुः ।
या बिभर्ति बहुधा प्राणदेजत् सा नो भूमिर्गोष्वप्यन्ने दधातु ॥४ ॥

हमारी जिस भूमि में उद्यमी और शिल्पकला में निपुण, कृषि कार्य करने वाले हुए हैं, जिस भूमि में चार दिशाएँ और चार विदिशाएँ धान, गेहूँ आदि पैदा करती हैं, जो विभिन्न प्रकार से प्राणधारियों और वृक्ष- वनस्पतियों का पालन-पोषण और संरक्षण करती हैं, वह मातृभूमि हमें गौ आदि पशु और अन्नादि प्रदान करने वाली हो ॥४ ॥

३३०४. यस्यां पूर्वे पूर्वजना विचक्रिरे यस्यां देवा असुरानभ्यवर्तयन् ।
गवामश्वानां वयसश्च विष्ठा भगं वर्चः पृथिवी नो दधातु ॥५ ॥

हमारी जिस पृथ्वी में प्राचीन ऋषियों ने अनेक प्रकार के पराक्रमी कर्म सम्पन्न किये हैं, जिसमें देव समर्थक वीरों ने आसुरी शक्तियों से धर्म-युद्ध किया है, जिस भूमि में गाय, घोड़े और पशु-पक्षी विशेष रूप से आश्रय ग्रहण करते हैं, ऐसी हमारी मातृभूमि हमारे ज्ञान-विज्ञान, शौर्य, तेज, वीर्य और ऐश्वर्य की वृद्धि करने वाली हो ॥५ ॥

३३०५. विश्वंभरा वसुधानी प्रतिष्ठा हिरण्यवक्षा जगतो निवेशनी ।
वैश्वानरं बिभ्रती भूमिरग्निमिन्द्रऋषभा द्रविणे नो दधातु ॥६ ॥

विश्व के सभी जीवों का पोषण करने वाली, सम्पदाओं (खनिजों) की खान, सबको प्रतिष्ठित करने वाली, स्वर्णिम वक्ष वाली, जगत् (सभी प्राणियों) का निवेश करने वाली, वैश्वानर (प्राणाग्नि) का भरण-पोषण करने वाली यह भूमि अग्रणी, बलशाली इन्द्रदेव तथा हम सबको अनेक प्रकार के धन धारण कराने वाली हो ॥६ ॥

३३०६. यां रक्षन्त्यस्वप्ना विश्वदानीं देवा भूमिं पृथिवीमप्रमादम् ।
सा नो मधु प्रियं दुहामथो उक्षतु वर्चसा ॥७ ॥

निद्रा, तंद्रा, आलस्य, अज्ञान आदि दुर्गुणों से रहित देवगण (या देवपुरुष) जिस विशाल भूमि की, प्रमाद-रहित होकर रक्षा करते हैं, वह मातृभूमि सभी उत्तम, प्रिय तथा कल्याणकारी पदार्थों से हमें सुसम्पन्न करे तथा हमें ज्ञान, वर्चस् और ऐश्वर्य प्रदान करे ॥७ ॥

३३०७. यार्णवेऽधि सलिलमग्र आसीद् यां मायाभिरन्वचरन् मनीषिणः । यस्या हृदयं
परमे व्योमन्त्सत्येनावृतममृतं पृथिव्याः । सा नो भूमिस्त्विषिं बलं राष्ट्रे दधातूत्तमे ॥८

जिस भूमि का हृदय परमव्योम के सत्य-अमृत प्रवाह से आवृत रहता है, मनीषीगण अपनी कुशलता से जिसका अनुगमन करते हैं ; वह भूमि हमारे श्रेष्ठ राष्ट्र में तेजस्विता, बलवत्ता बढ़ाने वाली हो ॥८ ॥

[पृथ्वी आकाश के सूक्ष्म अमृत प्रवाहों से पोषण प्राप्त करती है । ज्ञानवान् लोग भी पृथ्वी की विशेषताओं का लाभ अपनी प्रतिभा द्वारा उठाते रहते हैं ।]

३३०८. यस्यामापः परिचराः समानीरहोरात्रे अप्रमादं क्षरन्ति ।
सा नो भूमिर्भूरिधारा पयो दुहामथो उक्षतु वर्चसा ॥९ ॥

जिस धरा पर चारों ओर विचरने वाले परिव्राजक, संन्यासी शीतल जल की भाँति समदृष्टि सम्पन्न उपदेश देते हुए रात-दिन सजग होकर ज्ञान का संचार करते रहते हैं । जो भूमि हमें सभी प्रकार के अन्न-जल और दूध, घी इत्यादि प्रदान करती है, वह मातृभूमि हमारी तेजस्विता, प्रखरता को बढ़ाए ॥९ ॥

३३०९. यामश्विनावमिमातां विष्णुर्यस्यां विचक्रमे । इन्द्रो यां चक्र आत्मनेऽनमित्रां
शचीपतिः । सा नो भूमिर्वि सृजतां माता पुत्राय मे पयः ॥१० ॥

अश्विनीकुमारों ने जिस धरा का मापन किया, विष्णुदेव ने जिस पर विभिन्न पराक्रमी कार्य सम्पन्न किये और इन्द्रदेव ने जिसे दुष्ट शत्रुओं से विहीन करके अपने नियन्त्रण में किया था, वह पृथ्वी मातृसत्ता द्वारा पुत्र को दुग्धपान कराने के समान ही अपनी (हम सभी) सन्तानों को खाद्य पदार्थ प्रदान करे ॥१० । ।

३३१०. गिरयस्ते पर्वता हिमवन्तोऽरण्यं ते पृथिवि स्योनमस्तु । बभ्रुं कृष्णां रोहिणीं
विश्वरूपां ध्रुवां भूमिं पृथिवीमिन्द्रगुप्ताम् । अजीतोऽहतो अक्षतोऽध्यष्ठां पृथिवीमहम् ॥

हे धरतीमाता ! आपके हिमाच्छादित पर्वत और वन हमारे लिए सुखदायक हों, वे शत्रुओं से रहित हों । विभिन्न रंगों वाली इन्द्रगुप्ता (इन्द्र-रक्षित) पृथ्वी पर मैं क्षय से रहित, कभी पराजित न होने वाला और अनाहत होकर प्रतिष्ठित रहूँ ॥११ ॥

३३११. यत् ते मध्यं पृथिवि यच्च नभ्यं यास्त ऊर्जस्तन्वः संबभूवुः । तासु नो धेह्यभि नः
पवस्व माता भूमिः पुत्रो अहं पृथिव्याः । पर्जन्यः पिता स उ नः पिपर्तु ॥१२ ॥

हे पृथिवीमाता ! जो आपके मध्यभाग और नाभिस्थान हैं तथा आपके शरीर से जो पोषणयुक्त पदार्थ प्रादुर्भूत होते हैं; उसमें आप हमें प्रतिष्ठित करें और हमें पवित्रता प्रदान करें । यह धरती हमारी माता है और हम सब उसके पुत्र हैं । पर्जन्य (उत्पादक प्रवाह) हमारे पिता हैं, वे भी हमें पूर्ण करें- सन्तुष्ट करें ॥१२ ॥

३३१२. यस्यां वेदिं परिगृहणन्ति भूम्यां यस्यां यज्ञं तन्वते विश्वकर्माणः ।
यस्यां मीयन्ते स्वरवः पृथिव्यामूर्ध्वाः शुक्रा आहुत्याः पुरस्तात् ।
सा नो भूमिर्वर्धयद् वर्धमाना ॥१३ ॥

जिस भूमि पर सभी ओर वेदिकाएँ बनाकर विश्वकर्मादि (विश्व सृजेता अथवा सृजनशील मनुष्य) यज्ञ का विस्तार करते हैं । जहाँ शुक्र (स्वच्छ या उत्पादक) आहुतियों के पूर्व यज्ञीय यूप (आधार) स्थापित किये जाते हैं- यज्ञीय उद्घोष होते हैं । वह वर्धमान भूमि हम सबका विकास करे ॥१३ ॥

[भूमि को यज्ञीय-परमार्थ कर्मों की वेदी कहा गया है, श्रेष्ठ यज्ञीय प्रक्रिया के पहले उसके लिए प्रवृत्तियों के आधार बनाने होते हैं, तभी वे फलित होते हैं ।]

३३१३. यो नो द्वेषत् पृथिवि यः पृतन्याद् योऽभिदासान्मनसा
यो वधेन । तं नो भूमे रन्धय पूर्वकृत्वरि ॥१४ ॥

हे मातृभूमे ! जो हमसे द्वेष- भावना रखते हैं, जो सेना द्वारा हमें पराभूत करने के इच्छुक हैं, जो मन से हमारा अनिष्ट चाहते हैं, जो हमें परतन्त्रता के बन्धन में जकड़ने की कुचेष्टा करते हैं, जो हमारा संहार करके हमें पीड़ा पहुँचाना चाहते हैं, ऐसे हमारे शत्रुओं का आप समूल नाश करें ॥१४ ॥

३३१४. त्वज्जातास्त्वयि चरन्ति मर्त्यास्त्वं बिभर्षि द्विपदस्त्वं चतुष्पदः । तवेमे पृथिवि
पञ्च मानवा येभ्यो ज्योतिरमृतं मर्त्येभ्य उद्यन्त्सूर्यो रश्मिभिरातनोति ॥१५ ॥

हे पृथिवीमाता ! आपसे उत्पन्न और आपके ऊपर विचरण करने वाले प्राणियों, दोपायों, चौपायों, सभी का आप पालन- पोषण करती हैं । सूर्य अपनी अमृतस्वरूपी रश्मियों को जिनके लिए चारों ओर विस्तारित करता है, ऐसे हम पाँच प्रकार के मनुष्य (विद्वान् , शूरवीर, व्यापारी, शिल्पकार और सेवा धर्मरत) आपके ही हैं ॥१५ ॥

३३१५. ता नः प्रजाः सं दुह्रतां समग्रा वाचो मधु पृथिवि धेहि मह्यम् ॥१६ ॥

हे मातृस्वरूप भूमे ! सूर्य की किरणें हमारे निमित्त प्रजाओं और वाणी का दोहन करें । आप हमें मधुर पदार्थ और वाणी प्रदान करें ॥१६ ॥

३३१६. विश्वस्वं मातरमोषधीनां ध्रुवां भूमिं पृथिवीं धर्मणा धृताम् ।
शिवां स्योनामनु चरेम विश्वहा ॥१७ ॥

जिसमें सभी प्रकार की श्रेष्ठ वनस्पतियाँ और ओषधियाँ पैदा होती हैं, वह पृथ्वी माता विस्तृत और स्थिर हो । विद्या, शूरता, सत्य, स्नेह आदि सद्‌गुणों से पालित-पोषित, कल्याणकारी और सुख- साधनों को देने वाली मातृभूमि की हम सदैव सेवा करें ॥१७ ॥

३३१७. महत् सधस्थं महती बभूविथ महान् वेग एजथुर्वेपथुष्टे ।
महांस्त्वेन्द्रो रक्षत्यप्रमादम् । सा नो भूमे प्र रोचय
हिरण्यस्येव संदृशि मा नो द्विक्षत कश्चन ॥१८ ॥

हे पृथिवी माता ! आप हम सभी को रहने का स्थान देती हैं । इसलिए आप बढ़ती रहती हैं । आप जिस गति से आकाश में कम्पित होकर जाती हैं, वह वेग अतितीव्र है । इन्द्रदेव सजगता के साथ आपकी रक्षा करते हैं । आप स्वयं स्वर्ण के समान तेजः सम्पन्न हैं, हमें भी तेजस्वी बनाएँ , हममें परस्पर कोई द्वेषभाव न हो, हम सबके प्रिय हों ॥१८ ॥

३३१८. अग्निर्भूम्यामोषधीष्वग्निमापो बिभ्रत्यग्निरश्मसु ।
अग्निरन्तः पुरुषेषु गोष्वश्वेष्वग्नयः ॥१९ ॥

पृथ्वी के मध्य भाग और ओषधियों में, अग्नि तत्त्व विद्यमान है । जल (मेघ) में, विद्युत् (अग्नि) में, पत्थरों में (चकमक इत्यादि) , मनुष्यों में, गौओं, घोड़ों आदि पशुओं में भी (जठराग्नि रूप में) , अग्नि तत्त्व की उपस्थिति है ॥१९ ॥

३३१९. अग्निर्दिव आ तपत्यग्नेर्देवस्योर्व१न्तरिक्षम् ।
अग्निं मर्तास इन्धते हव्यवाहं घृतप्रियम् ॥२० ॥

दिव्यलोक में, सूर्यरूप में अग्निदेव ही सब ओर प्रकाशित होते हैं, विशाल अन्तरिक्ष भी उसी प्रकाश स्वरूप अग्नि से आलोकित होता है । यज्ञ में प्रदत्त आहुतियों को ले जाने वाले घृत- स्नेहयुक्त अग्नि को मनुष्य प्रदीप्त करते हैं ॥२० ॥

३३२०. अग्निवासाः पृथिव्य सितज्ञूस्त्विषीमन्तं संशितं मा कृणोतु ॥२१ ॥

असितवर्ण से पृथ्वी में स्थित अग्निदेव हमें प्रकाश से- तेजस्विता से संयुक्त करें ॥२१ ॥

३३२१. भूम्यां देवेभ्यो ददति यज्ञं हव्यमरंकृतम् । भूम्यां मनुष्या जीवन्ति स्वधयान्नेन
मर्त्याः । सा नो भूमिः प्राणमायुर्दधातु जरदष्टिं मा पृथिवी कृणोतु ॥२२ ॥

जिस भूमि पर यज्ञ सुशोभित होते हैं और यज्ञों में मनुष्यों द्वारा देवताओं के लिए आहुतियाँ प्रदान की जाती हैं, जिससे मनुष्य भूमि पर श्रेष्ठ अन्न और जल से जीवन धारण करते हैं; वह भूमि हमें प्राण और आयु प्रदान करे । वह पृथ्वी हमें पूर्ण आयुष्य प्राप्त करने योग्य बनाए ॥२२ ॥

३३२२. यस्ते गन्धः पृथिवि संबभूव यं बिभ्रत्योषधयो यमापः । यं गन्धर्वा
अप्सरसश्च भेजिरे तेन मा सुरभिं कृणु मा नो द्विक्षत कश्चन ॥२३ ॥

हे मातृभूमे ! आपके अन्दर विद्यमान श्रेष्ठ सुगन्धित ओषधियों और वनस्पतियों के रूप में जो गन्ध उत्पन्न होती है, जिसे अप्सराएँ और गन्धर्व भी धारण करते हैं । आप हमें उस सुगन्धि से सुरभित करें । हममें कोई परस्पर द्वेष न करे, सभी मनुष्य परस्पर मैत्रीभाव से रहें ॥२३ ॥

३३२३. यस्ते गन्धः पुष्करमाविवेश यं संजभ्रुः सूर्याया विवाहे । अमर्त्याः
पृथिवि गन्धमग्रे तेन मा सुरभिं कृणु मा नो द्विक्षत कश्चन ॥२४ ॥

हे भूमे ! आपकी जो सुगन्धि कमल में प्रविष्ट हुई है, जिस सुगन्धि को सूर्या (उषा) के पाणिग्रहण के समय वायुदेव ने धारण किया, उसी सुगन्धि से आप हमें सुगन्धित करें । संसार में कोई भी पारस्परिक द्वेष-भाव न रखें ॥२४ ॥

३३२४. यस्ते गन्धः पुरुषेषु स्त्रीषु पुंसु भगो रुचिः । यो अश्वेषु वीरेषु यो मृगेषूत हस्तिषु ।
कन्यायां वर्चो यद् भूमे तेनास्माँ अपि सं सृज मा नो द्विक्षत कश्चन ॥२५ ॥

हे मातृभूमे ! वीर पुरुषों, साधारण स्त्री- पुरुषों में और हाथी, घोड़े आदि चार पैरों वाले पशुओं में जो तेजस्विता है तथा अविवाहित कन्याओं में आपकी जो गन्ध (तेजस्) है, वही गन्ध (तेजस्) हमारे अन्दर भी समाविष्ट हो । हमसे कोई द्वेष करने वाला न हो ॥२५ ॥

३३२५. शिला भूमिरश्मा पांसुः सा भूमिः संधृता धृता ।
तस्यै हिरण्यवक्षसे पृथिव्या अकरं नमः ॥२६ ॥

जिस भूमि के ऊपर धूल, शिलाखण्ड और पत्थर हैं, जिसके भीतर स्वर्ण- रत्नादि अमूल्य खनिज पदार्थ हैं, उस धरती माँ को हम नमन करते हैं ॥२६ ॥

३३२६. यस्यां वृक्षा वानस्पत्या ध्रुवास्तिष्ठन्ति विश्वहा ।
पृथिवीं विश्वधायसं धृतामच्छावदामसि ॥२७ ॥

जिस भूमि में वृक्ष-वनस्पति और लता आदि सदा स्थिर रहते हैं, जो वृक्ष-लतादि ओषधिरूप में सबकी सेवा सम्पन्न करती है, ऐसी वनस्पतिधारिणी, धर्मधारिणी और सर्वपालनकर्त्री धरती की हम शीश झुकाकर स्तुति करते हैं ॥२७ ॥

३३२७. उदीराणा उतासीनास्तिष्ठन्तः प्रक्रामन्तः ।
पद्भ्यां दक्षिणसव्याभ्यां मा व्यथिष्महि भूम्याम् ॥२८ ॥

हे मातृ भूमे ! हम दाँयें अथवा बायें पैर से चलते-फिरते, बैठे या खड़े होने की स्थिति में कभी दुखी न हों ॥२८ ॥

३३२८. विमृग्वरीं पृथिवीमा वदामि क्षमां भूमिं ब्रह्मणा वावृधानाम् ।
ऊर्जं पुष्टं बिभ्रतीमन्नभागं घृतं त्वाभि नि षीदेम भूमे ॥२९ ॥

क्षमा स्वरूपिणी, परम पावन और मन्त्रों द्वारा वृद्धि को प्राप्त होने वाली भूमि की हम स्तुति करते हैं । हे पुष्टिदात्री, अन्नरस और बल-धारणकर्त्री पृथ्वी माता ! हम आपको घृताहुति समर्पित करते हैं ॥२९ ॥

३३२९. शुद्धा न आपस्तन्वे क्षरन्तु यो नः सेदुरप्रिये
तं नि दध्मः । पवित्रेण पृथिवि मोत् पुनामि ॥३० ॥

हे मातृभूमे ! आप हमारी शुद्धता के लिए स्वच्छ जल प्रवाहित करें । हमारे शरीर से उतरा हुआ जल हमारा अनिष्ट करने के इच्छुकों के पास चला जाए । हे भूमे ! पवित्रशक्ति (पवित्रता प्रदायक प्रवृत्तियों या प्रवाहों) से हम स्वयं को पावन बनाते हैं ॥३० ॥

३३३०. यास्ते प्राचीः प्रदिशो या उदीचीर्यास्ते भूमे अधराद् याश्च पश्चात् ।
स्योनास्ता मह्यं चरते भवन्तु मा नि पप्तं भुवने शिश्रियाणः ॥३१ ॥

हे भूमे ! आपकी पूर्व, पश्चिम आदि चारों दिशाओं, चारों उपदिशाओं तथा नीचे और ऊपर की दिशाओं में जो लोग विचरण करते हैं, वे सभी हमारे लिए कल्याणकारी हों । हमारा किसी प्रकार का अध: पतन न हो ॥३१ ॥

३३३१. मा नः पश्चान्मा पुरस्तान्नुदिष्ठा मोत्तरादधरादुत ।
स्वस्ति भूमे नो भव मा विदन् परिपन्थिनो वरीयो यावया वधम् ॥३२ ॥

हे भूमे ! हमारे पूर्व- पश्चिम, उत्तर-दक्षिण चारों दिशाओं में, आप प्रहरी बनकर संरक्षण करें, आप हमारे लिए कल्याणकारी हों । दुष्ट शत्रु हमें न जान पाएँ , उन शत्रुओं के संहार से हमें मुक्त रखें ॥३२ ॥

३३३२. यावत् तेऽभि विपश्यामि भूमे सूर्येण मेदिना ।
तावन्मे चक्षुर्मा मेष्टोत्तरामुत्तरां समाम् ॥३३ ॥

हे भूमे ! जब तक हम स्नेही (अपने प्रकाश से आनन्दित करने वाले) सूर्यदेव के समक्ष आपका विस्तार देखते रहें, तब तक हमारी आयुष्य वृद्धि के साथ नेत्रज्योति (दर्शनेन्द्रिय) में किसी प्रकार की शिथिलता न आए ॥३३ ॥

३३३३. यच्छयानः पर्यावर्ते दक्षिणं सव्यमभि भूमे पार्श्वम् । उत्तानास्त्वा प्रतीचीं यत्
पृष्टीभिरधिशेमहे । मा हिंसीस्तत्र नो भूमे सर्वस्य प्रतिशीवरि ॥३४ ॥

हे मातृभूमे ! जब सुप्तावस्था (सोयी हुई स्थिति) में हम दाँयें और बायें करवट लें तथा आपके ऊपर पश्चिम की ओर पैर पसारते हुए पीठ नीचे की ओर करके शयन करें , तब सभी मनुष्यों की आश्रयभूता हे भूमे ! आप हमारा संहार न करें ॥३४ ॥

३३३४. यत् ते भूमे विखनामि क्षिप्रं तदपि रोहतु ।
मा ते मर्म विमृग्वरि मा ते हृदयमर्पिपम् ॥३५ ॥

हे धरतीमाता ! जब हम (ओषधियाँ, कन्द आदि निकालने अथवा बीज बोने के लिए) आपको खोदें, तो वे वस्तुएँ शीघ्र उगें-बढ़ें । अनुसंधान के क्रम में हमारे द्वारा आपके मर्म- स्थलों को अथवा हृदय को हानि न पहुँचे ॥३५ ॥

[आज हम अपने अनुसंधान के क्रम में धरती को क्षत-विक्षत करने पर उतारू हैं । ऋषि हमें इस सम्बन्ध में हृदय हीन होने से रोकते हैं ।]

३३३५. ग्रीष्मस्ते भूमे वर्षाणि शरद्धेमन्तः शिशिरो वसन्तः ।
ऋतवस्ते विहिता हायनीरहोरात्रे पृथिवि नो दुहाताम् ॥३६ ॥

हे विशाल मातृभूमे ! आपमें जो ग्रीष्म, वर्षा, शरद् , हेमन्त, शिशिर और वसन्त ये छह ऋतुएँ वर्षभर में प्रतिष्ठित की गई हैं, उन - उन ऋतुओं के दिन-रात सभी तरह से हमारे लिए सुखप्रद हों ।।३६ ।।

३३३६. याप सर्पं विजमाना विमृग्वरी यस्यामासन्नग्नयो ये अप्स्व१न्तः । परा दस्यून् ददती
देवपीयूनिन्द्रं वृणाना पृथिवी न वृत्रम् । शक्राय दध्रे वृषभाय वृष्णे ।।३७ ।।

हिलती हुई गतिशील जिस भूमि में अग्नि स्थित है, जो जल के अन्दर है । देववृत्तियों की अवरोधक, वृत्र जैसे शत्रुओं का संहार करने वाले, देवराज इन्द्र का वरण करने वाली पृथ्वी, शक्तिशाली, वीर्यवान् और सामर्थ्यशाली पुरुष के लिए धारण की गई है ।।३७ ।।

[पृथ्वी अपनी धुरी पर घूमती हुई, भौंरे की तरह हिलती हुई, अन्तरिक्ष में दौड़ रही है- यह बात पदार्थ विज्ञानियों को अभी कुछ सौ वर्ष पहले ही मालूम हुई है, ऋषि इसे हजारों वर्ष पूर्व जानते थे ।]

३३३७. यस्यां सदोहविर्धाने यूपो यस्यां निमीयते । ब्रह्माणो यस्यामर्चन्त्यृग्भिः साम्ना
यजुर्विदः । युज्यन्ते यस्यामृत्विजः सोममिन्द्राय पातवे ।।३८ ।।

जिस धरती पर हविष्यान्न समर्पित करने के लिए यज्ञ-मण्डप का निर्माण किया जाता है, जिसमें यज्ञ-स्तम्भ खड़े किये जाते हैं । जिस भूमि पर ऋग्वेद, सामवेद और यजुर्वेद के मंत्रों से ऋत्विग्गण पूजा अर्चना करते हैं और इन्द्रदेव के लिए सोमपान के कार्य में संलग्न रहते हैं ।।३८ ।।

३३३८. यस्यां पूर्वे भूतकृत ऋषयो गा उदानृचुः । सप्त सत्रेण वेधसो यज्ञेन तपसा सह ।।३९

प्राचीन काल में जिस पृथ्वी पर प्राणिसमूह के हितैषी क्रान्तदर्शी ऋषियों ने सप्त सत्रवाले ब्रह्म-यज्ञ किये और तपःपूत वाणी द्वारा वन्दनाएँ कीं ।।३९ ।।

३३३९. सा नो भूमिरा दिशतु यद्धनं कामयामहे । भगो अनुप्रयुङ्क्तामिन्द्र एतु पुरोगवः ।।

वह पृथ्वी हमारी आवश्यकता के अनुरूप हमें वाञ्छित धन प्रदान करे । ऐश्वर्य हमारा सहायक हो । इन्द्रदेव अग्रणी होकर आगे बढ़ें ।।४० ।।

३३४०. यस्यां गायन्ति नृत्यन्ति भूम्यां मर्त्या व्यैलबाः । युध्यन्ते यस्यामाक्रन्दो यस्यां वदति
दुन्दुभिः । सा नो भूमिः प्र णुदतां सपत्नानसपत्नं मा पृथिवी कृणोतु ।।४१ ।।

जिस भूमि में मनुष्य प्रसन्नता से गाते तथा नृत्य करते हैं, जिसमें मनुष्य शौर्योचित गुण से परिपूर्ण राष्ट्र के संरक्षण के लिए युद्धरत होते हैं, जहाँ शत्रु रुदन करते हैं, जहाँ नगाड़े बजाये जाते हैं, वह पृथ्वी हमारे शत्रुओं को दूर भगाकर हमें शत्रुविहीन करें ।।४१ ।।

३३४१. यस्यामन्नं व्रीहियवौ यस्या इमाः पञ्च कृष्टयः ।
भूम्यै पर्जन्यपत्न्यै नमोऽस्तु वर्षमेदसे ।।४२ ।।

जिस भूमि में धान, गेहूँ, जौ आदि खाद्य-पदार्थ प्रचुर मात्रा में होते हैं, जहाँ (विद्वान् , शूरवीर, व्यापारी , शिल्पकार तथा सेवक) ये पाँच प्रकार के लोग आनन्दपूर्वक निवास करते हैं । जिस भूमि में निश्चित समय पर जलवृष्टि होकर अन्नादि का उत्पादन होता है, पर्जन्य से जिसका पोषण होता है, ऐसी मातृभूमि के प्रति हमारा नमन है ।।४२ ।।

३३४२. यस्याः पुरो देवकृताः क्षेत्रे यस्या विकुर्वते ।
प्रजापतिः पृथिवीं विश्वगर्भामाशामाशां रण्यां नः कृणोतु ।।४३ ।।

देवगणों द्वारा रचित हिंसक पशु पृथ्वी के जिस क्षेत्र में विभिन्न क्रीड़ाएँ सम्पन्न करते हैं, जो सम्पूर्ण विश्व को स्वयं में धारण किये है, उस पृथ्वी की प्रत्येक दिशा को प्रजापति हमारे लिए सौन्दर्य- सम्पन्न बनाएँ ।।४३ ।।

३३४३. निधिं बिभ्रती बहुधा गुहा वसु मणिं हिरण्यं पृथिवी ददातु मे ।
वसूनि नो वसुदा रासमाना देवी दधातु सुमनस्यमाना ।।४४ ।।

अपने अनेक गुह्य स्थलों में धन, रत्न आदि तथा सोना, चाँदी आदि निधियों को धारण करने वाली पृथ्वी देवी हमारे लिए ये सभी खनिज-पदार्थ प्रदान करें । धन प्रदात्री, वरदात्री दिव्य -स्वरूपा पृथ्वी हमारे ऊपर प्रसन्न होकर, हमें ऐश्वर्य प्रदान करे ।।४४ ।।

३३४४. जनं बिभ्रती बहुधा विवाचसं नानाधर्माणं पृथिवी यथौकसम् ।
सहस्रं धारा द्रविणस्य मे दुहां ध्रुवेव धेनुरनपस्फुरन्ती ।।४५ ।।

अनेक प्रकार की धार्मिक मान्यता वालों और विभिन्न भाषा- भाषी जन समुदाय को एक परिवार के रूप में आश्रय देने वाली, अविनाशी और स्थिर स्वभाव वाली पृथ्वी, गाय के दूध देने के समान ही असंख्य ऐश्वर्य हमारे लिए प्रदान करने वाली बने ।।४५ ।।

३३४५. यस्ते सर्पो वृश्चिकस्तृष्टदंश्मा हेमन्तजब्धो भृमलो गुहा शये ।क्रिमिर्जिन्वत्
पृथिवि यद्यदेजति प्रावृषि तन्नः सर्पन्मोप सृपद् यच्छिवं तेन नो मृड ।।४६ ।।

हे मातृभूमे ! आप में जो साँप-बिच्छू आदि वास करते हैं, जिनका दंश प्यास और दाह पैदा करने वाला है, जिनके काटने पर शरीर पर दाने उठ आते हैं, जो कृमि गुफा में सोते रहते हैं, ये सभी वर्षा ऋतु में स्वच्छन्दता से विचरण करने वाले प्राणी तथा रेंगने वाले विषैले प्राणी कभी हमारा स्पर्श न करें । जो प्राणिसमूह हमारे लिए कल्याणकारी हों, वे हमें सुख प्रदान करें ।।४६ ।।

३३४६. ये ते पन्थानो बहवो जनायना रथस्य वर्त्मानसश्च यातवे । यैः संचरन्त्युभये
भद्रपापास्तं पन्थानं जयेमानमित्रमतस्करं यच्छिवं तेन नो मृड ।।४७ ।।

हे देवस्वरूपे ! मनुष्यों के चलने फिरने योग्य, रथ और गाड़ियों के चलने योग्य जो आपके मार्ग हैं, जिन पर परोपकाररत सज्जन और स्वार्थरत दुर्जन दोनों तरह के लोग विचरण करते हैं, उन्हें आप चोरों और शत्रुओं के भय से मुक्त करें । हम कल्याणकारी मार्ग से जाते हुए विजय प्राप्त करें, उन मार्गों से आप हमें सुखी करें ।।४७ ।।

३३४७. मल्वं बिभ्रती गुरुभृद् भद्रपापस्य निधनं तितिक्षुः ।
वराहेण पृथिवी संविदाना सूकराय वि जिहीते मृगाय ।।४८ ।।

गुरुत्वाकर्षण शक्ति को धारण करने की क्षमता से युक्त, पुण्यात्मा और पापात्मा दोनों प्रकार के मनुष्यों को सहन करती हुई वह पृथ्वी उत्तम जल देने के साथ मेघों से युक्त सूर्य की किरणों से अपनी मलीनता का निवारण करके, सूर्य के चारों ओर विशेषरूप से गमन करती है ।।४८ ।।

३३४८. ये त आरण्याः पशवो मृगा वने हिताः सिंहा व्याघ्राः पुरुषादश्चरन्ति ।
उलं वृकं पृथिवि दुच्छुनामित ऋक्षीकां रक्षो अप बाधयास्मत् ।।४९ ।।

हे पृथिवि ! जो जंगली पशु , पुरुषभक्षी सिंह, बाघ आदि जंगल में घूमते- फिरते हैं, उन उल नामक पशुओं, भेड़ियों, भालुओं और राक्षसों को हमारे यहाँ से दूर करके हमें निर्भय बनाएँ ।।४९ ।।

३३४९. ये गन्धर्वा अप्सरसो ये चारायाः किमीदिनः ।
पिशाचान्त्सर्वा रक्षांसि तानस्मद् भूमे यावय ॥५० ॥

हे भूमे ! जो हिंसक, आलसी, दरिद्र, दूसरे के धन के हरणकर्त्ता, मांसभक्षी और राक्षसी वृत्तियों वाले आततायी हैं, उन सभी को हमसे पृथक् करें ॥५० ॥

३३५०. यां द्विपादः पक्षिणः संपतन्ति हंसाः सुपर्णाः शकुना वयांसि । यस्यां वातो
मातरिश्वेयते रजांसि कृण्वंश्च्यावयंश्च वृक्षान् । वातस्य प्रवामुपवामनु वात्यर्चिः ॥५१॥

जिस भूमि पर दो पैर वाले हंस, गरुड़ आदि पक्षी उड़ते हैं, जहाँ धूलि- कणों को उड़ाती और पेड़ों को उखाड़ते हुए अन्तरिक्ष में संचरित होने वाले मातरिश्वा वायुदेव प्रवाहित होते हैं, उन वायुदेव की तीव्रता से अग्नि देव भी तीव्रगति से चलते हैं ॥५१ ॥

३३५१. यस्यां कृष्णमरुणं च संहिते अहोरात्रे विहिते भूम्यामधि । वर्षेण भूमिः
पृथिवी वृतावृता सा नो दधातु भद्रया प्रिये धामनिधामनि ॥५२ ॥

जिस पृथ्वी पर अरुण और कृष्ण दिन-रात्रि मिलकर स्थित रहते हैं, जो पृथ्वी वृष्टि से आवृत रहती है, वह पृथ्वी हमें अपनी कल्याणकारी चित्तवृत्ति से प्रिय धामों में प्रतिष्ठित करे ॥५२ ॥

३३५२. द्यौश्च म इदं पृथिवी चान्तरिक्षं च मे व्यचः ।
अग्निः सूर्य आपो मेधां विश्वे देवाश्च सं ददुः ॥५३ ॥

द्युलोक, पृथ्वी, अन्तरिक्ष, अग्नि, सूर्य, जल, मेधा (धारण शक्तियुक्त बुद्धि) तथा समस्त देवों ने हमें चलने (विभिन्न प्रकार से संव्याप्त होने) की शक्ति प्रदान की है ॥५३ ॥

३३५३. अहमस्मि सहमान उत्तरो नाम भूम्याम् ।
अभीषाडस्मि विश्वाषाडाशामाशां विषासहिः ॥५४ ॥

मैं शत्रुओं को तिरस्कृत करने वाला, पृथ्वी में विशेषरूप से प्रख्यात हूँ । मैं शत्रुओं के सम्मुख पहुँच कर, उन्हें प्रताड़ित करूँ । मैं हर दिशा में विद्यमान शत्रुओं को ठीक तरह से वश में कर लूँ ॥५४ ॥

३३५४. अदो यद् देवि प्रथमाना पुरस्ताद् देवैरुक्ता व्यसर्पो महित्वम् ।
आ त्वा सुभूतमविशत् तदानीमकल्पयथाः प्रदिशश्चतस्रः ॥५५ ॥

हे पृथिवी देवि ! जब आपका विकास नहीं हुआ था, तब देवताओं ने आपसे विस्तृत होने की प्रार्थना की थी, उस समय आपके अंदर श्रेष्ठ प्राणी प्रविष्ट हो गये, तभी आपने चार दिशाओं की कल्पना की थी ॥५५ ॥

३३५५. ये ग्रामा यदरण्यं याः सभा अधि भूम्याम् । ये संग्रामाः समितयस्तेषु चारु वदेम ते ॥

भूमि में जहाँ-जहाँ गाँव, नगर, वन, सभाएँ हैं तथा जहाँ संग्राम और युद्ध मन्त्रणाएँ सम्पन्न होती हैं, वहाँ-वहाँ हम आपकी स्तुति करते हैं ॥५६ ॥

३३५६. अश्व इव रजो दुधुवे वि तान् जनान् य आक्षियन् पृथिवीं यादजायत ।
मन्द्राग्रेत्वरी भुवनस्य गोपा वनस्पतीनां गृभिरोषधीनाम् ॥५७ ॥

पृथ्वी पर उत्पादित होने वाले पदार्थ पृथ्वी पर वास करते हैं, उनके ऊपर अश्व के समान ही धूलिकण उड़ाते

हैं । यह पृथ्वी प्रसन्नतादायी अग्रणी, विश्वरक्षक वनस्पतियों और ओषधियों का पालन करने वाली है ॥५७ ॥

३३५७. यद् वदामि मधुमत् तद् वदामि यदीक्षे तद् वनन्ति मा ।
त्विषीमानस्मि जूतिमानवान्यान् हन्मि दोधतः ॥५८ ॥

हम (अपने राष्ट्र के विषय में) जो उच्चारण करें, वह हितकर और मधुरता से भरा हुआ हो, जो देखें, वह सब हमारे लिए प्रिय (सहायक) हो । हम तेजस्वी, वेग- सम्पन्न हों तथा दूसरे (शत्रुओं) का संहार कर दें ॥५८ ॥

३३५८. शन्तिवा सुरभिः स्योना कीलालोध्नी पयस्वती ।
भूमिरधि ब्रवीतु मे पृथिवी पयसा सह ॥५९ ॥

शान्तिप्रद, सुगन्धिसम्पन्न, सुखदायी अन्न को देने वाली, पयस्वती मातृभूमि हमें उपभोग्य सामग्री और ऐश्वर्य प्रदान करने वाली हो तथा हमारे पक्ष में बोले ।५९ ॥

३३५९. यामन्वैच्छद्धविषा विश्वकर्मान्तरर्णवे रजसि प्रविष्टाम् ।
भुजिष्यं१ पात्रं निहितं गुहा यदाविर्भोगे अभवन्मातृमद्भ्यः ॥६० ॥

विश्वकर्मा ने जब अन्तरिक्ष में अर्णव (प्राथमिक उत्पादक प्रवाहों) से हवियों के द्वारा भूमि को निकाला, तो भोज्य पदार्थों के छिपे हुए भण्डार प्रकट हो गये ॥६० ॥

३३६०. त्वमस्यावपनी जनानामदितिः कामदुघा पप्रथाना ।
यत् त ऊनं तत् त आ पूरयाति प्रजापतिः प्रथमजा ऋतस्य ॥६१ ॥

हे धरतीमाता !आप मनुष्यों को दुःखों से रहित करने वाली वाञ्छित पदार्थों को देने वाली, क्षेत्ररूपा और विस्तार वाली हैं ।आपके भाग जो कम हो जाते हैं, उन्हें सृष्टि के आदि में प्रादुर्भूत प्रजापति ब्रह्मा पूर्ण कर देते हैं ।

३३६१. उपस्थास्ते अनमीवा अयक्ष्मा अस्मभ्यं सन्तु पृथिवि प्रसूताः ।
दीर्घं न आयुः प्रतिबुध्यमाना वयं तुभ्यं बलिहृतः स्याम ॥६२ ॥

हे भूमे ! आपमें उत्पन्न हुए सभी लोग, नीरोग, क्षयरोगरहित होकर हमारे समीप रहने वाले हों । हम दीर्घायुष्य को प्राप्त करते हुए मातृभूमि के लिए हवि प्रदान करने वाले बनें ॥६२ ॥

३३६२. भूमे मातर्नि धेहि मा भद्रया सुप्रतिष्ठितम् ।
संविदाना दिवा कवे श्रियां मा धेहि भूत्याम् ॥६३ ॥

हे मातृभूमे ! आप हमें कल्याणकारी प्रतिष्ठा से युक्त करें । हे कवे ! हे देवि ! हमें ऐश्वर्य और विभूति में प्रतिष्ठित करते हुए स्वर्ग की प्राप्ति कराएँ ॥६३ ॥

[२ - यक्ष्मारोगनाशन सूक्त]

[**ऋषि-** भृगु । **देवता-** १-२०, ३४-५५ अग्नि, मन्त्रोक्त, २१-३३ मृत्यु । **छन्द-** त्रिष्टुप् , २, ५, १२-१५, १७, १९-२०, ३४-३६, ३८-३९, ४१, ४३, ५१, ५४ अनुष्टुप् , ३ आस्तार पंक्ति, ६ भुरिक् आर्षी पंक्ति, ७, ४५ जगती, ८, ४८-४९ भुरिक् त्रिष्टुप् , ९ अनुष्टुब्गर्भा विपरीतपादलक्ष्मा पंक्ति, १६ ककुम्मती पराबृहती अनुष्टुप् , १८ निचृत् अनुष्टुप्, ३७ पुरस्ताद् बृहती, ४० पुरस्तात् ककुम्मती अनुष्टुप्, ४२ त्रिपदा एकावसाना भुरिक् आर्ची गायत्री, ४४ एकावसाना द्विपदार्ची बृहती, ४६ एकावसाना द्विपदा साम्नी त्रिष्टुप्, ४७ पञ्चपदा बार्हतवैराजगर्भा जगती, ५० उपरिष्टात् विराट् बृहती, ५२ पुरस्ताद् विराट् बृहती, ५५ बृहतीगर्भा त्रिष्टुप् ।]

३३६३. नडमा रोह न ते अत्र लोक इदं सीसं भागधेयं त एहि ।
यो गोषु यक्ष्मः पुरुषेषु यक्ष्मस्तेन त्वं साकमधराङ् परेहि ॥१ ॥

हे (क्रव्याद्) अग्ने ! आप नड (सरकंडे) पर आरोहण करें । आपके लिए यहाँ स्थान नहीं है, यह सीसा तुम्हारा भाग है, इस पर आप आएँ । जो यक्ष्मारोग गौओं और मनुष्यों में है, आप उस रोगसहित नीचे के द्वारों से यहाँ से दूर चली जाएँ ॥१ ॥

३३६४. अघशंसदुःशंसाभ्यां करेणानुकरेण च ।
यक्ष्मं च सर्वं तेनेतो मृत्युं च निरजामसि ॥२ ॥

सभी रोग पापियों और दुष्टों के साथ यहाँ से दूर चले जाएँ । कर (क्रिया) और अनुकर (सहायक क्रिया) से यक्ष्मारोग को अलग करता हूँ , उसके द्वारा मृत्यु को भी दूर भगाता हूँ ॥२ ॥

३३६५. निरितो मृत्युं निर्ऋतिं निररातिमजामसि ।
यो नो द्वेष्टि तमद्ध्यग्ने अक्रव्याद् यमु द्विष्मस्तमु ते प्र सुवामसि ॥३ ॥

हे (क्रव्याद्) अग्निदेव ! हम यहाँ से पाप देवता निर्ऋति और मृत्यु को दूर करते हैं । जो हमारे साथ विद्वेष करते हैं, उनका आप भक्षण करें । जिनसे हम द्वेष रखते हैं, उनकी ओर हम आपको प्रेरित करते हैं ॥३ ॥

३३६६. यद्यग्निः क्रव्याद् यदि वा व्याघ्र इमं गोष्ठं प्रविवेशान्योकाः ।
तं माषाज्यं कृत्वा प्र हिणोमि दूरं स गच्छत्वप्सुषदोऽप्यग्नीन् ॥४ ॥

यदि प्रेतदाहक (क्रव्याद्) अग्नि और हिंसक बाघ अन्यत्र कहीं स्थान न पाकर इस गोशाला में प्रवेश करे, तो उसे हम 'माषाज्य' विधि से दूर करते हैं, वह जल में वास करने वाली अग्नियों के समीप गमन करे ॥४ ॥

३३६७. यत् त्वा क्रुद्धाः प्रचक्रुर्मन्युना पुरुषे मृते ।
सुकल्पमग्ने तत् त्वया पुनस्त्वोद्दीपयामसि ॥५ ॥

किसी मनुष्य की मृत्यु पर उसके दाह संस्कार के लिए प्राणियों ने क्रोध से आप (क्रव्याद् अग्नि) को प्रदीप्त किया, अब वह कार्य (शवदाह) सम्पन्न होने पर आपको, आपसे ही प्रदीप्त करते हैं ॥५ ॥

३३६८. पुनस्त्वादित्या रुद्रा वसवः पुनर्ब्रह्मा वसुनीतिरग्ने ।
पुनस्त्वा ब्रह्मणस्पतिराधाद् दीर्घायुत्वाय शतशारदाय ॥६ ॥

हे अग्निदेव ! आदित्य, रुद्र, वसु, धनप्रदाता ब्रह्मा और ब्रह्मणस्पति ने आपको सौ वर्ष की दीर्घायु प्राप्त करने के लिए पुनः प्रतिष्ठित किया था ॥६ ॥

३३६९. यो अग्निः क्रव्यात् प्रविवेश नो गृहमिमं पश्यन्नितरं जातवेदसम् ।
तं हरामि पितृयज्ञाय दूरं स घर्ममिन्धां परमे सधस्थे ॥७ ॥

जो मांसभक्षी (क्रव्याद्) अग्निदेव दूसरे जातवेदा अग्नि को देखते हुए हमारे घर में प्रविष्ट हुए हैं, उन्हें पितृयज्ञ के निमित्त हम दूर ले जाते हैं, वे परम व्योम में घर्म (उष्णता) की वृद्धि करें ॥७ ॥

३३७०. क्रव्यादमग्निं प्र हिणोमि दूरं यमराज्ञो गच्छतु रिप्रवाहः ।
इहायमितरो जातवेदा देवो देवेभ्यो हव्यं वहतु प्रजानन् ॥८ ॥

क्रव्याद् अग्नि को हम दूर ले जाते हैं, वह दोष को दूर करने वाले मृत्युदेव यमराज के समीप पापसहित चला जाए। यहाँ जो द्वितीय जातवेदा अग्नि है, वह सभी देवों के लिए यजनीय भाग का वहन करे ॥८ ॥

३३७१. क्रव्यादमग्निमिषितो हरामि जनान् दृंहन्तं वज्रेण मृत्युम् ।
नि तं शास्मि गार्हपत्येन विद्वान् पितॄणां लोके अपि भागो अस्तु ॥९ ॥

मनुष्यों को मृत्यु की ओर ले जाने वाले प्रेतदाहक अग्नि को हम मन्त्ररूप वज्रास्त्र द्वारा दूर भगाते हैं। हम ज्ञानसम्पन्न लोग गार्हपत्य अग्नि द्वारा उसे नियन्त्रित करते हैं। पितरों के लोक में उस क्रव्याद् अग्नि का भाग अवश्य स्थित हो ॥९ ॥

३३७२. क्रव्यादमग्निं शशमानमुक्थ्यं१ प्र हिणोमि पथिभिः पितृयाणैः ।
मा देवयानैः पुनरा गा अत्रैवैधि पितृषु जागृहि त्वम् ॥१० ॥

उक्थ्य की प्रशंसा करने वाले प्रेतदाहक अग्नि को हम पितरों के गमन मार्ग से दूर भेजते हैं। देवयान के मार्ग से आप दोबारा यहाँ न आएँ। आप पितरलोक में रहते हुए वहीं जाग्रत् रहें ॥१० ॥

३३७३. समिन्धते संकसुकं स्वस्तये शुद्धा भवन्तः शुचयः पावकाः ।
जहाति रिप्रमत्येन एति समिद्धो अग्निः सुपुना पुनाति ॥११ ॥

पवित्र अग्निदेव ही जीव के कल्याण के निमित्त शवभक्षक अग्नि को प्रज्वलित करते हैं। इसस सभी दुर्भावजन्य दोषों और पापकर्मों का निवारण होता है। पवित्र अग्निदेव प्रदीप्त होकर सभी की शुद्धि करते हैं ॥१२ ॥

३३७४. देवो अग्निः संकसुको दिवस्पृष्ठान्यारुहत् ।
मुच्यमानो निरेणसोऽमोगस्माँ अशस्त्याः ॥१२ ॥

दहन कार्य में प्रयुक्त अग्निदेव प्रदीप्त होकर द्युलोक में आरोहण करते हैं, हम सभी को पापों से बचाते हुए अप्रशस्त (न अपनाने योग्य-अलक्षित) मार्ग से संरक्षित करते हैं ॥१२ ॥

३३७५. अस्मिन् वयं संकसुके अग्नौ रिप्राणि मृज्महे ।
अभूम यज्ञियाः शुद्धाः प्र ण आयूंषि तारिषत् ॥१३ ॥

इस विदाहक अग्नि में हम सभी अपने दुष्कर्मों का शोधन करते हैं। हम शुद्ध हो गये हैं और यज्ञीय कार्यों के उपयुक्त बन गये हैं। अग्निदेव हमें दीर्घायु बनाएँ ॥१३ ॥

३३७६. संकसुको विकसुको निर्ऋथो यश्च निस्वरः ।
ते ते यक्ष्मं सवेदसो दूराद् दूरमनीनशन् ॥१४ ॥

संघातक, विघातक और शब्दरहित अग्निदेव आपके यक्ष्मा रोग को जानने वाले यक्ष्मा के साथ ही अतिदूर जाकर के विनष्ट हो गये ॥१४ ॥

३३७७. यो नो अश्वेषु वीरेषु यो नो गोष्वजाविषु ।
क्रव्यादं निर्णुदामसि यो अग्निर्जनयोपनः ॥१५ ॥

जो अग्नि हमारे अश्वों, वीरपुरुषों, गौओं और भेड़- बकरियों में लोगों के लिए पीड़ाप्रद है, उस मांसभक्षी अग्नि को हम दूर करते हैं ॥१५ ॥

३३७८. अन्येभ्यस्त्वा पुरुषेभ्यो गोभ्यो अश्वेभ्यस्त्वा ।
निः क्रव्यादं नुदामसि यो अग्निर्जीवितयोपनः ॥१६ ॥

जीवनक्रम के विनाशक क्रव्याद् अग्नि को गौओं, घोड़ों और अन्य मनुष्यों से हम दूर करते हैं ॥१६ ॥

३३७९. यस्मिन् देवा अमृजत यस्मिन् मनुष्या उत ।
तस्मिन् घृतस्तावो मृष्ट्वा त्वमग्ने दिवं रुह ॥१७ ॥

हे अग्निदेव ! जिसमें देवगण और मनुष्य पवित्र होते हैं, उसमें घृताहुति से शुद्ध बनकर आप भी दिव्यलोक में आरोहण करें ॥१७ ॥

३३८०. समिद्धो अग्न आहुत स नो माभ्यपक्रमीः । अत्रैव दीदिहि द्यवि ज्योक् च सूर्यं दृशे ॥

हे आवाहित अग्निदेव ! प्रज्वलित होकर आप हमारा त्याग न करें । आप द्युलोक में प्रकाशमान हों । आप हमें चिरकाल तक सूर्य के दर्शन से निरंतर लाभान्वित करें ॥१८ ॥

३३८१. सीसे मृड्ढ्वं नडे मृड्ढ्वमग्नौ संकसुके च यत् ।
अथो अव्यां रामायां शीर्षक्तिमुपबर्हणे ॥१९ ॥

हे मनुष्यो ! आप सिर के रोग को सीसे और नड नामक घास से दूर करें । उसे आप संकसुक (विनाशक) अग्नि में, भेड़ और स्त्री तथा सिर रखने के स्थान (तकिए) में स्थित मल को शुद्ध करें ॥१९ ॥

३३८२. सीसे मलं सादयित्वा शीर्षक्तिमुपबर्हणे ।
अव्यामसिक्न्यां मृष्ट्वा शुद्धा भवत यज्ञियाः ॥२० ॥

हे मनुष्य !आप सिर तकिए पर रखें तथा मल को सीसे तथा काली भेड़ में शोधित करके पवित्र हो जाएँ ॥२०

[पवित्र या निरोग होने के यह सूत्र शोध की अपेक्षा रखते हैं ।]

३३८३. परं मृत्यो अनु परेहि पन्थां यस्त एष इतरो देवयानात् ।
चक्षुष्मते शृण्वते ते ब्रवीमीहेमे वीरा बहवो भवन्तु ॥२१ ॥

हे मृत्यु ! देवयान मार्ग से भिन्न आपका जो (हीन) मार्ग है, वह हम से दूर रहे । हमारे वीर (वीर पुरुष या प्राण प्रवाह) बढ़ते रहें ॥२१ ॥

[देवता जिस पर चलते हैं, वह देवयान मार्ग दिव्य अनुशासनों और अनुदानों से युक्त होता है । उसके अनुगमन से अपने प्राण और परिजन क्षीण नहीं होते ।]

३३८४. इमे जीवा वि मृतैराववृत्रन्नभूद् भद्रा देवहूतिर्नो अद्य ।
प्राञ्चो अगाम नृतये हसाय सुवीरासो विदथमा वदेम ॥२२ ॥

ये जीवित (दिखने वाले) लोग मृतकों (निर्जीव व्यक्तियों या मानसिकता) से घिरे हुए हैं । (हम जीवन्त रहें इसलिए) श्रेष्ठ वाणियाँ (सत्पुरुषों के वचन अथवा देव प्रार्थनाएँ) हमारे लिए आज कल्याणप्रद हों । हम हँसते-नाचते (उल्लासपूर्वक) आगे बढ़ें और श्रेष्ठ वीरों (वा प्राणों) के साथ विशिष्ट प्रयोजनों में लगे रहें ॥२२ ॥

३३८५. इमं जीवेभ्यः परिधिं दधामि मैषां नु गादपरो अर्थमेतम् ।
शतं जीवन्तः शरदः पुरूचीस्तिरो मृत्युं दधतां पर्वतेन ॥२३ ॥

जीवों-प्राणियों के लिए यह मर्यादा देता हूँ, कोई भी इन (मर्यादाओं) का उल्लंघन कभी न करे । (इस

अनुशासन में रहकर) सौ वर्ष का दीर्घ जीवन प्राप्त करे तथा मृत्यु को पर्वतों (दृढ़ माध्यमों) से तिरोहित करे ॥२३ ॥

३३८६. आ रोहतायुर्जरसं वृणाना अनुपूर्वं यतमाना यदि स्थ ।
तान् वस्त्वष्टा सुजनिमा सजोषाः सर्वमायुर्नयतु जीवनाय ॥२४ ॥

वृद्धावस्था तक की दीर्घ आयु का वरण करो । एक के बाद एक प्रयास (प्रगति हेतु) करते रहें । श्रेष्ठ सृजन करने वाले त्वष्टादेव सभी को पूर्ण आयु तक ले जाएँ ॥२४ ॥

३३८७. यथाहान्यनुपूर्वं भवन्ति यथर्तव ऋतुभिर्यन्ति साकम् ।
यथा न पूर्वमपरो जहात्येवा धातरायूंषि कल्पयैषाम् ॥२५ ॥

हे धाता (धारणकर्त्ता) ! जैसे दिन एक के साथ दूसरा लगा रहता है, जैसे ऋतुएँ एक से एक जुड़ी रहती हैं, जिस प्रकार ये एक दूसरे को छोड़ते नहीं, उसी प्रकार जीवन को (सतत प्रवाह वाला) बनाएँ ॥२५ ॥

३३८८. अश्मन्वती रीयते सं रभध्वं वीरयध्वं प्र तरता सखायः ।
अत्रा जहीत ये असन् दुरेवा अनमीवानुत्तरेमाभि वाजान् ॥२६ ॥

(हे साथियो !) चट्टानों वाली (वेगवती) नदी बह रही है ।सावधान हो जाओ, वीरत्व धारण करो और तैर जाओ ।तैरने में बाधक बने उन (वजनों-पाप वृत्तियों) को यहीं फेंक दो ।पार होकर रोगरहित पौरुष प्राप्त होगा ॥२६।

[यह संसार की धारा पहाड़ी नदी की तरह खतरनाक बहाव वाली है । पार करने के लिए सावधानी तथा वीरता चाहिए । पाप आदि व्यसनों का वजन साथ लेकर इसे तैर कर पार नहीं किया जा सकता । उन्हें त्याग देने में भलाई है । पार होने पर विकार रहित पराक्रमी जीवन प्राप्त होता है ।]

३३८९. उत्तिष्ठता प्र तरता सखायोऽश्मन्वती नदी स्यन्दत इयम् ।
अत्रा जहीत ये असन्नशिवाः शिवान्त्स्योनानुत्तरेमाभि वाजान् ॥२७ ॥

हे मित्रगण ! आप उठें और तैरने के लिए तैयार हों, यह पत्थरों से युक्त नदी वेगपूर्वक बह रही है । जो अकल्याणकारी है, उसे यहीं फेंकें । हम तैरकर नदी को पार करके, सौख्यप्रद अन्न को उपलब्ध करें ॥२७ ॥

३३९०. वैश्वदेवीं वर्चस आ रभध्वं शुद्धा भवन्तः शुचयः पावकाः ।
अतिक्रामन्तो दुरिता पदानि शतं हिमाः सर्ववीरा मदेम ॥२८ ॥

हे (पवित्र करने वाले) पावको ! आप शुद्ध, पावन और दोष- विकारों से रहित होकर कल्याण के निमित्त सभी देवों की स्तुति प्रारम्भ करें । हम ऋक्पदों से पापों का अतिक्रमण करते हुए पुत्र-पौत्रादि सभी वीरों के साथ सौ वर्षों तक आनन्दपूर्वक रहें ॥२८ ॥

३३९१. उदीचीनैः पथिभिर्वायुमद्भिरतिक्रामन्तोऽवरान् परेभिः ।
त्रिः सप्त कृत्व ऋषयः परेता मृत्युं प्रत्यौहन् पदयोपनेन ॥२९ ॥

ऋषियों ने त्रिसप्त (तीन क्रमों में सात) पुरुषार्थ करके, ऊपर वाले श्रेष्ठ वायुयुक्त मार्गों से (चलकर) नीचे वालों (हीन पथों) का अतिक्रमण किया । इस प्रकार अपने पदोपनयन (पैरों को, कदमों को संतुलित ढंग से रखने के क्रम) द्वारा मृत्यु को पराजित किया ॥२९ ॥

[ऋषि उत्कृष्ट प्राण धाराओं के प्रतीक हैं । वे पृथ्वी (शरीर का अधोभाग) , अन्तरिक्ष (मध्यभाग) तथा द्युलोक (ऊर्ध्वभाग) इन तीनों में संचरित सप्त-प्राण-प्रवाहों को निम्नकोटि की आकांक्षाओं-हीन पथों पर विचरण न करने देकर उच्च आदर्शों-उद्देश्यों में उनका नियोजन करते हैं । यह २१ पराक्रम करने के लिए उन्हें जीवन का हर चरण संतुलन (उपनयन) पूर्वक

रखना पड़ता है । इस प्रकार वे नीचे के मार्ग वालों को लाँघकर आगे बढ़ जाते हैं और मृत्यु को भी जीत लेते हैं । इस मन्त्र के भाव के साथ परशुराम जी द्वारा २१ बार आततायी राजाओं को पराजित करने के कथानक की संगति भी बैठती है । वे शिव के परशु से अशिव संकल्पों को काटकर यह २१ पराक्रम करते हैं ।]

३३९२. मृत्योः पदं योपयन्त एत द्राघीय आयुः प्रतरं दधानाः ।
आसीना मृत्युं नुदता सधस्थेऽथ जीवासो विदथमा वदेम ॥३० ॥

मृत्यु के चरणों को (विनाशकारी चरण क्रम को) रोककर, अधिक लम्बी तथा श्रेष्ठ आयु को धारण करें । इस क्रम में स्थित होकर मृत्यु को पीछे धकेल दें । ऐसा जीवन जिओगे, तो अपने आवास-स्थल (शरीर, घर या क्षेत्र) में विशिष्ट प्रयोग (यज्ञादि) की बात कह सकोगे ॥३० ॥

[जो व्यसनों में, पापों में रस लेते हैं, वे उद्देश्यपूर्ण या यज्ञीय जीवन नहीं जी सकते हैं ।]

३३९३. इमा नारीरविधवाः सुपत्नीराञ्जनेन सर्पिषा सं स्पृशन्ताम् ।
अनश्रवो अनमीवाः सुरत्ना आ रोहन्तु जनयो योनिमग्रे ॥३१ ॥

ये नारियाँ श्रेष्ठ पत्नियाँ बनें, सधवा रहें, अंजन (दृष्टि शोधक) तथा घृत (तेजोवर्द्धक) आदि तत्वों से युक्त रहें । वे रोगरहित (स्वस्थ शरीर) तथा अश्ररहित (उल्लसित मन वाली) होकर श्रेष्ठ रत्नों (गुणों या नर रत्नों) को जन्म देने वाली बनकर अग्रणी श्रेणियों में उन्नति करें ॥३१ ॥

३३९४. व्याकरोमि हविषाहमेतौ तौ ब्रह्मणा व्य१हं कल्पयामि ।
स्वधां पितृभ्यो अजरां कृणोमि दीर्घेणायुषा समिमान्त्सृजामि ॥३२ । ।

हविष्यान्न द्वारा हम इन दोनों मृतकों (पितरों) और जीवितों (मनुष्यों) को ही विशेष लाभान्वित करते हैं । ज्ञानशक्ति से हम इनकी विशेष कल्पना करते हैं । पितरगणों को दी जाने वाली स्वधायुक्त आहुति को हम अविनाशी बनाते हैं तथा इन्हें दीर्घायु से सम्पन्न करते हैं ॥३२ ॥

३३९५. यो नो अग्निः पितरो हृत्स्व१न्तराविवेशामृतो मर्त्येषु ।
मय्यहं तं परि गृह्णामि देवं मा सो अस्मान् द्विक्षत मा वयं तम् ॥३३ ॥

हे पितरगण ! जो अमर फलप्रदाता अग्नि मनुष्यों के हृदय में प्रविष्ट होती है, उस दिव्य अग्नि को हम अपने अन्दर ग्रहण करते हैं । वह हमारे साथ विद्वेष न करे और हम भी उससे द्वेष न करें ॥३३ । ।

३३९६. अपावृत्य गार्हपत्यात् क्रव्यादा प्रेत दक्षिणा ।
प्रियं पितृभ्य आत्मने ब्रह्मभ्यः कृणुता प्रियम् ॥३४ ॥

हे मनुष्यो ! तुम मंत्र प्रयोग से, गार्हपत्य अग्नि से दूर होकर क्रव्याद् (मृतककर्म में प्रयुक्त अग्नि) की ओर दक्षिण दिशा में जाओ । वहाँ पर ज्ञानियों , पितरों तथा अपनी प्रसन्नता के लिए प्रिय कार्य करो ॥३४ ॥

३३९७.द्विभागधनमादाय प्र क्षिणात्यवर्त्या । अग्निः पुत्रस्य ज्येष्ठस्य यः क्रव्यादनिराहितः ।

जो व्यक्ति क्रव्याद् अग्नि को शान्त नहीं करता, वह पितृसम्पदा के दो भाग (स्वयं की और ज्येष्ठ पुत्र की सम्पदा) मिलने पर भी क्षीणता को प्राप्त होता है ॥३५ ॥

३३९८. यत् कृषते यद् वनुते यच्च वस्नेन विन्दते ।
सर्वं मर्त्यस्य तन्नास्ति क्रव्याच्चेदनिराहितः ॥३६ ॥

जो व्यक्ति क्रव्यादग्नि को शांत नहीं करता, उसकी कृषि, सेवनीय-वस्तुएँ, मूल्य देकर प्राप्त की गई वस्तुएँ आदि समाप्तप्राय हो जाती हैं ॥३६ ॥

[जो व्यक्ति क्रव्याद् अग्नि से सम्बन्धित कार्य करके पितृऋण नहीं चुकाता, उसका लौकिक पुरुषार्थ फलित नहीं होता ।]

३३९९. अयज्ञियो हतवर्चा भवति नैनेन हविरत्तवे ।
छिनत्ति कृष्या गोर्धनाद् यं क्रव्यादनुवर्त्तते ॥३७ ॥

जो व्यक्ति क्रव्याद् अग्नि को विलग नहीं करता, वह यज्ञ करने की अपनी पात्रता समाप्त कर देता है । तेजरहित व्यक्ति की हवि भी देवगण स्वीकार नहीं करते ।उस व्यक्ति के कृषि, गौएँ और ऐश्वर्य नष्ट हो जाते हैं ॥

३४००. मुहुर्गृध्यैः प्र वदत्यार्तिं मर्त्यो नीत्य । क्रव्याद् यानग्निरन्तिकादनुविद्वान् वितावति ॥

क्रव्याद् अग्नि जिसके पीछे पड़ जाती है, वह व्यक्ति पीड़ाजनक स्थिति को प्राप्त होता है । उसे आवश्यक साधनों के लिए भी बारम्बार दीनतायुक्त वचनों का प्रयोग करना पड़ता है ॥३८ ॥

[जो व्यक्ति यज्ञादि पुण्यकार्यों की अपेक्षा पाप कर्मों द्वारा सुख-साधन बटोरने का प्रयास करते हैं, उनके पीछे अग्नि का उत्पीड़क प्रवाह लग जाता है । उसके सारे साधन उत्पीड़न करने में लग जाते हैं ।]

३४०१. ग्राह्या गृहाः सं सृज्यन्ते स्त्रिया यन्म्रियते पतिः ।
ब्रह्मैव विद्वानेष्योऽ३ यः क्रव्यादं निरादधत् ॥३९ ॥

जब स्त्री का पति मर जाता है, तब घर यातना- केन्द्र जैसे बन जाते हैं । (उस समय) ज्ञानी ब्राह्मण (ब्रह्मनिष्ठ-परमार्थपरायण) ही बुलाने योग्य (परामर्श लेने योग्य) होता है । वह क्रव्याद् अग्नि को शांतकर (उचित मार्ग का निर्धारण कर) सकता है ॥३९ ॥

३४०२. यद् रिप्रं शमलं चकृम यच्च दुष्कृतम् ।
आपो मा तस्माच्छुम्भन्त्वग्नेः संकसुकाच्च यत् ॥४० ॥

जो पाप, दोष और दुष्कर्म हमारे द्वारा किये गये हैं, उनसे और प्रेतदाहक अग्नि के स्पर्श से हमें जो दोष लगा है, उससे जल हमें पवित्रता प्रदान करे ॥४० ॥

३४०३. ता अधरादुदीचीराववृत्रन् प्रजानतीः पथिभिर्देवयानैः ।
पर्वतस्य वृषभस्याधि पृष्ठे नवाश्चरन्ति सरितः पुराणीः ॥४१ ॥

जो जल देवों के गमन मार्ग से दक्षिण से उत्तर के स्थानों को घेरता है, तत्पश्चात् वही प्राचीन जल नूतन रूप होकर वर्षा करने वाले पर्वतीय शिखरों पर नदियों के रूप में प्रवाहित होता है ॥४१ ॥

३४०४. अग्ने अक्रव्यान्निःक्रव्यादं नुदा देवयजनं वह ॥४२ ॥

हे अक्रव्याद् अग्निदेव ! आप क्रव्याद् (मांस- भक्षक) अग्नि को हमसे पृथक् करें । देवों की पूजन सामग्री को देवों के समीप पहुँचाएँ ॥४२ ॥

३४०५. इमं क्रव्यादा विवेशायं क्रव्यादमन्वगात् ।
व्याघ्रौ कृत्वा नानानं तं हरामि शिवापरम् ॥४३ ॥

क्रव्याद् अग्नि ने इस व्यक्ति में अपना प्रभाव जमा लिया है, यह व्यक्ति भी उस शवभक्षक का अनुगामी हो गया है । मैं इन दोनों को व्याघ्ररूप मानता हूँ । कल्याण से भिन्न अशिवरूप अनेकों को अपने साथ ले जाने वाली क्रव्याद् अग्नि को मैं विलग करता हूँ ॥४३ ॥

३४०६. अन्तर्धिर्देवानां परिधिर्मनुष्याणामग्निर्गार्हपत्य उभयानन्तरा श्रितः ॥४४ ॥

गार्हपत्य अग्निदेव देवताओं और मनुष्यों के मध्यस्थ हैं ; क्योंकि वे देवताओं की अन्तर्धि (अन्दर स्थित) और मनुष्यों की परिधि (बाहरी रक्षक सीमा) स्वरूप हैं ॥४४ ॥

[गार्हपत्य अग्नि से मनुष्य देवत्व की ओर बढ़ना आरंभ करता है तथा उसकी सामर्थ्य से देवत्व का विकास होता है ।]

३४०७. जीवानामायुः प्र तिर त्वमग्ने पितॄणां लोकमपि गच्छन्तु ये मृताः ।
सुगार्हपत्यो वितपन्नरातिमुषामुषां श्रेयसीं धेह्यस्मै ॥४५ ॥

हे अग्ने !आप प्राणियों की आयुष्य बढ़ाएँ और जिनका निधन हो चुका है, वे पितरलोक को प्राप्त करें । श्रेष्ठ गार्हपत्य अग्निदेव शत्रुओं को संतप्त करें और हमारे लिए प्रत्येक उषा को कल्याणमय बनाएँ ॥४५ ॥

३४०८. सर्वानग्ने सहमानः सपत्नानैषामूर्जं रयिमस्मासु धेहि ॥४६ ॥

हे अग्निदेव ! सभी प्रकार के दुष्टों , शत्रुओं को पराभूत करते हुए आप उनकी सम्पत्ति और सामर्थ्य को हमारे अंदर स्थापित करें ॥४६ ॥

३४०९. इममिन्द्रं वह्निं पप्रिमन्वारभध्वं स वो निर्वक्षद् दुरितादवद्यात् ।
तेनाप हत शरुमापतन्तं तेन रुद्रस्य परि पातास्ताम् ॥४७ ॥

हे मनुष्यो ! आप इन सामर्थ्यवान्, ऐश्वर्यशाली अग्नि की उपासना प्रारंभ करें । ये आपको निंदनीय दुष्कर्मों से दूर करें । उन (दुष्कर्मों) के अस्त्रों को नष्ट करें तथा रुद्रदेव के अस्त्रों से स्वयं को संरक्षित करें ॥४७ ॥

३४१०. अनड्वाहं प्लवमन्वारभध्वं स वो निर्वक्षद् दुरितादवद्यात् ।
आ रोहत सवितुर्नावमेतां षड्भिरुर्वीभिरमतिं तरेम ॥४८ ॥

(हे साधको !) भार वहन करके तैरने वाली इस सवितादेव की नाव पर चढ़ो; यह तुम्हें निन्दनीय दुष्कर्मों-दुष्प्रवृत्तियों से बचाएगी ।उनकी विशाल छह शक्तियों के सहारे हम अमति (अज्ञान) को पार कर सकेंगे ॥४८ ॥

[इस भवसागर में अज्ञान की भीषण तरंगें उठ रही हैं । उन्हें पार करने के लिए अपना भार सँभाल सकने वाली समर्थ तरिणी-नाव चाहिए । दिव्य प्रेरणा के स्रोत सवितादेव की सद्प्रेरणा रूपी विशाल नाव पर अपनी पाँच प्राणों एवं मन की शक्तियों को आधारित करके अज्ञान के समुद्र को पार किया जा सकता है ।]

३४११. अहोरात्रे अन्वेषि बिभ्रत् क्षेम्यस्तिष्ठन् प्रतरणः सुवीरः ।
अनातुरान्त्सुमनसस्तल्प बिभ्रज्ज्योगेव नः पुरुषगन्धिरेधि ॥४९ ॥

हे तल्प (सुखद सहारा देने वाले - सविता या गार्हपत्य अग्नि) ! आप हमारे क्षेम (कुशलता) का निर्वाह करते हुए दिन-रात हमें बढ़ाते हुए श्रेष्ठवीर की तरह गतिशील रहते हैं । उत्तम मन वाले आतुरतारहित साधकों को धारण करने वाले आप सुगन्धियुक्त पुरुषार्थ हमें प्रदान करें ॥४९ ॥

३४१२. ते देवेभ्य आ वृश्चन्ते पापं जीवन्ति सर्वदा । क्रव्याद्
यानग्निरन्तिकादश्व इवानुवपते नडम् ॥५० ॥

जो पाप से आजीविका चलाते हैं, वे पुरुष देवों से अपना संबंध तोड़ लेते हैं । उन्हें क्रव्याद् अग्नि उसी तरह कुचलती है, जिस प्रकार घोड़ा नड नामक घास को कुचलता है ॥५० ॥

३४१३. ये ऽश्रद्धा धनकाम्या क्रव्यादा समासते । ते वा अन्येषां कुम्भीं पर्यादधति सर्वदा ॥

जो धनकामी, अश्रद्धालु ,दूसरों की हाँड़ी (पके - पकाये अन्न या धन) हथियाते हैं , वे क्रव्याद् (उत्पीड़क) अग्नि के निकट पहुँच जाते हैं ॥५१ ॥

३४१४. प्रेव पिपतिषति मनसा मुहुरा वर्तते पुनः ।
क्रव्याद् यानग्निरन्तिकादनुविद्वान् वितावति ॥५२ ॥

जिसके पल्ले क्रव्याद् (प्रेतकर्मा) अग्नि पड़ जाती है । वह मन से बार-बार पतनशील कर्मों की ओर लौटना-उन्हीं में प्रवृत्त होना चाहता है ॥५२ ॥

३४१५. अविः कृष्णा भागधेयं पशूनां सीसं क्रव्यादपि चन्द्रं त आहुः ।
माषाः पिष्टा भागधेयं ते हव्यमरण्यान्या गह्वरं सचस्व ॥५३ ॥

हे मांसभक्षक अग्ने ! काले वर्ण की भेड़ आपका भाग है, सीसा और चन्द्र (लोहा-स्वर्ण आदि धातु) भी आपके ही भाग कहे गये हैं । पिसे हुए उड़द आपके हविष्यान्न हैं । आप घरों से दूर जंगल में निवास करें ॥५३ ॥

३४१६. इषीकां जरतीमिष्ट्वा तिल्पिञ्जं दण्डनं नडम् ।
तमिन्द्र इध्मं कृत्वा यमस्याग्निं निरादधौ ॥५४ ॥

हे इन्द्रदेव !आपने बहुत पुरानी मूँज, तिलों का पुञ्ज, समिधा और सरकंडे की आहुति देकर यमाग्नि को पृथक् किया ॥५४ ॥

३४१७. प्रत्यञ्चमर्कं प्रत्यर्पयित्वा प्रविद्वान् पन्थां वि ह्या विवेश ।
परामीषामसून् दिदेश दीर्घेणायुषा समिमान्त्सृजामि ॥५५ ॥

सही पथ का ज्ञाता (साधक) सामने गतिशील सूर्य को (श्रद्धा) समर्पित करता हुआ उस (धर्म मार्ग) में विशेष रूप से प्रवृत्त होता है । वह मृतकों के प्राणों को भी परमगति प्रदान करता है । मैं (ऋषि) ऐसे जीवन्तों को दीर्घायुष्य प्रदान करता हूँ ॥५५ ॥

[३- स्वर्गौदन सूक्त]

[**ऋषि-** यम । **देवता-** स्वर्ग, ओदन, अग्नि । **छन्द-** त्रिष्टुप् , १, ४२-४३, ४७ भुरिक् त्रिष्टुप्, ८, १२, २१-२२, २४ जगती, १३, १७ स्वराट् आर्षी पंक्ति, ३४ विराड्गर्भा त्रिष्टुप्, ३९ अनुष्टुब्गर्भा त्रिष्टुप्, ४४ पराबृहती त्रिष्टुप् , ५५-६० त्र्यवसाना सप्तपदा शङ्कुमती अतिजागतशाक्वरातिशाक्वरधार्त्यगर्भा अतिधृति (५६ विराट् कृति, ५५, ५७-६० कृति ।)]

३४१८. पुमान् पुंसोऽधि तिष्ठ चर्मेहि तत्र ह्वयस्व यतमा प्रिया ते ।
यावन्तावग्रे प्रथमं समेयथुस्तद् वां वयो यमराज्ये समानम् ॥१ ॥

हे पुरुषार्थी पुरुष !आप अधिकारपूर्वक इस चर्म आसन पर विराजमान हों, जो आपके आत्मीयजन हैं, उन्हें बुलाएँ ।जितने पति-पत्नी इस प्रक्रिया को पहले कर चुके हैं, उनका तथा आप दोनों दम्पती का फल समान हो ॥१ ॥

३४१९. तावद् वां चक्षुस्तति वीर्याणि तावत् तेजस्ततिधा वाजिनानि ।
अग्निः शरीरं सचते यदैधोऽधा पक्वान्मिथुना सं भवाथः ॥२ ॥

(हे दम्पती !) अग्निदेव जिस प्रकार आपके शरीरों को तपाते हैं , उसी के अनुरूप तुम्हारी दृष्टि है, वैसा ही

वीर्य है, वैसा ही तेज है और वैसा ही बल है । इसी परिपाक विधि से यह जोड़े (नर-मादा) उत्पन्न होते हैं ॥२ ॥

३४२०. समस्मिँल्लोके समु देवयाने सं स्मा समेतं यमराज्येषु ।
पूतौ पवित्रैरुप तद्ध्वयेथां यद्यद् रेतो अधि वां संबभूव ॥३ ॥

आप दोनों इस अन्न के प्रभाव से इस लोक में परस्पर मिलकर रहें, देवत्व के मार्ग पर साथ-साथ बढ़ें, नियन्ता (यम) के राज्य में भी एक साथ मिलकर रहें । आप दोनों का उत्पादक तेज मिलकर जो कुछ भी उपलब्धियाँ पा सकता है, उसे स्वयं प्राप्त करें ॥३ ॥

३४२१. आपस्पुत्रासो अभि सं विशध्वमिमं जीवं जीवधन्याः समेत्य ।
तासां भजध्वममृतं यमाहुर्यमोदनं पचति वां जनित्री ॥४ ॥

हे पुत्रो ! जीवन से संयुक्त होकर, जीवन को धन्य बनाने वाले अप् (जीवन जल या प्रवाह) में प्रवेश करो । तुम्हारी माता (देहधारी माँ-अथवा प्रकृति) जिस अन्न को पका रही है, उसे हम बतलाते हैं, उसके अमृत का सेवन करो ॥४ ॥

३४२२. यं वां पिता पचति यं च माता रिप्रान्निर्मुक्त्यै शमलाच्च वाचः ।
स ओदनः शतधारः स्वर्ग उभे व्याप नभसी महित्वा ॥५ ॥

यदि आपके माता-पिता पापमय और मलिन वाणी के प्रयोग से मुक्त होने के लिए अथवा किसी अन्य पाप से मुक्ति हेतु ओदन पकाते हैं, तो वह सहस्रों धाराओं से सुखों को देने वाला ओदन अपनी महिमा से द्युलोक और पृथ्वीलोक दोनों में व्याप्त हो जाता है ॥५ ॥

[जो मलिनता का - पापों का निवारण कर सकता है, ऐसा ओदन-अन्न या तो यज्ञ द्वारा पकता है अथवा सूक्ष्म अन्न मन, वाणी एवं कर्म के रूप में परिपक्व होता है ।]

३४२३. उभे नभसी उभयांश्च लोकान् ये यज्वनामभिजिताः स्वर्गाः ।
तेषां ज्योतिष्मान् मधुमान् यो अग्रे तस्मिन् पुत्रैर्जरसि सं श्रयेथाम् ॥६ ॥

हे दम्पती ! द्यावा-पृथिवी में यजमान जिन लोकों पर विजय प्राप्त कर लेते हैं, उन लोकों में जो मधुर और तेजस्विता- सम्पन्न लोक हैं, उनमें आप सुसन्ततियों के साथ वृद्धावस्था पर्यन्त आनन्दित रहें ॥६ ॥

३४२४. प्राचींप्राचीं प्रदिशमा रभेथामेतं लोकं श्रद्दधानाः सचन्ते ।
यद् वां पक्वं परिविष्टमग्नौ तस्य गुप्तये दम्पती सं श्रयेथाम् ॥७ ॥

हे दम्पती ! आप प्रकाशरूप पूर्व दिशा की ओर अग्रसर हों, इस स्वर्गीय सुखरूप लोक को श्रद्धालु लोग ही उपलब्ध करते हैं । जो आपका परिपक्व हविष्यान्न अग्नि में समर्पित किया गया है, उसके संरक्षण के लिए आप दोनों सन्नद्ध हों ॥७ ॥

३४२५. दक्षिणां दिशमभि नक्षमाणौ पर्यावर्तेथामभि पात्रमेतत् ।
तस्मिन् वां यमः पितृभिः संविदानः पक्वाय शर्म बहुलं नि यच्छात् ॥८ ॥

हे स्त्री-पुरुषो ! आप दोनों दक्षिण दिशा की ओर अग्रसर होते हुए इस पात्र के चारों और परिक्रमा करके वापस आएँ, उस समय आपके पितरजनों के साथ समान-विचार धारा से युक्त होकर नियामक देव (यम) परिपक्व अन्न के लिए प्रचुर सुख प्रदान करें ॥८ ॥

३४२६. प्रतीची दिशामियमिद् वरं यस्यां सोमो अधिपा मृडिता च ।
तस्यां श्रयेथां सुकृतः सचेथामधा पक्वान्मिथुना सं भवाथः ॥९ ॥

यह पश्चिम दिशा है, जो दिशाओं में श्रेष्ठ है । जिस दिशा में सोमदेव अधिपति और सुखदायक है, उनका आश्रय ग्रहण करते हुए आप श्रेष्ठ पुण्य कर्मों को सम्पन्न करें । हे दम्पती ! इसके बाद आप दोनों परिपक्व अन्न के प्रभाव से संयुक्त- शक्तिशाली हों ॥९ ॥

३४२७. उत्तरं राष्ट्रं प्रजयोत्तरावद् दिशामुदीची कृणवन्नो अग्रम् ।
पाङ्क्तं छन्दः पुरुषो बभूव विश्वैर्विश्वाङ्गैः सह सं भवेम ॥१० ॥

यह उत्तर का प्रकाशमान क्षेत्र प्रजाजनों से सम्पन्न है, दिशाओं में श्रेष्ठ उत्तर दिशा हमें आगे बढ़ाए । व्यवस्थित छन्द (ज्ञान) प्रादुर्भूत हुआ है । हम सभी अपनी सर्वांगीण उन्नति के साथ प्रादुर्भूत हों ॥१० ॥

[पृथ्वी के उत्तरी गोलार्द्ध में ही भू-भाग अधिक है, इसलिए प्रजा की संख्या भी अधिक है , सम्भवतः इसीलिए इसे प्रजाजनों की दृष्टि से उन्नत कहा गया है ।]

३४२८. ध्रुवेयं विराण्नमो अस्त्वस्यै शिवा पुत्रेभ्य उत मह्यमस्तु ।
सा नो देव्यदिते विश्ववार इर्य इव गोपा अभि रक्ष पक्वम् ॥११ ॥

हे संसार की हितकारिणी पृथ्वी देवि ! आप अटल और विराट् हैं, आप हम सबके लिए कल्याणकारिणी हों । आप हमारे लिए और हमारी सन्ततियों के लिए शुभकर हों । आप निर्धारित संरक्षक की तरह इस परिपक्व (अन्न या प्रजा) की सुरक्षा करें ॥११ ॥

३४२९. पितेव पुत्रानभि सं स्वजस्व नः शिवा नो वाता इह वान्तु भूमौ ।
यमोदनं पचतो देवते इह तन्नस्तप उत सत्यं च वेत्तु ॥१२ ॥

हे पृथ्वी देवि ! पिता पुत्रों के सम्मिलन के समान ही आप हम सबके साथ व्यवहार करें । इस पृथ्वी पर हमारे लिए कल्याणकारी वायु बहाते रहें । जिस अन्नभाग को ये दोनों (दम्पती अथवा द्यावा-पृथिवी) परिपक्व करते हैं, वे हमारे तपः प्रभाव और सत्य संकल्प से अवगत हों ॥१२ ॥

३४३०. यद्यत् कृष्णः शकुन एह गत्वा त्सरन् विषक्तं बिल आससाद ।
यद्वा दास्या३र्द्रहस्ता समङ्क्त उलूखलं मुसलं शुम्भतापः ॥१३ ॥

यदि काला पक्षी (कौआ या कुसंस्कारी) कपट रीति से बिल बनाकर इसमें प्रविष्ट हो अथवा गीले हाथों वाली दासी ऊखल और मूसल को खराब कर दे, तो यह जल उन्हें शुद्ध करे ॥१३ ॥

३४३१. अयं ग्रावा पृथुबुध्नो वयोधाः पूतः पवित्रैरप हन्तु रक्षः ।
आ रोह चर्म महि शर्म यच्छ मा दम्पती पौत्रमघं नि गाताम् ॥१४ ॥

यह विशाल आधारयुक्त पत्थर हविरूप अन्न को कूटकर तैयार करता है । पवित्रे (पवित्रकारक उपकरणों) से पुनीत होता हुआ यह दुष्ट वृत्तियों (कूड़े- करकट) का संहार करे । हे ओदन (परिपक्व अन्न) ! आप पृथ्वी की त्वचा पर बैठें और अतिकल्याणप्रद हों । स्त्री- पुरुषों और उनकी सन्ततियों को पाप स्पर्श भी न कर सके ॥१४ ॥

३४३२. वनस्पतिः सह देवैर्न आगन् रक्षः पिशाचाँ अपबाधमानः ।
स उच्छ्रयातै प्र वदाति वाचं तेन लोकाँ अभि सर्वाञ्जयेम ॥१५ ॥

देवशक्तियों के साथ वनस्पतिदेव हमारे समीप आ गये हैं, वे सभी रोग बीजरूपी राक्षसों और पिशाचों को दूर करते हैं । वे ऊँचे उठकर उद्घोष करते हैं कि सम्पूर्ण लोकों पर विजय प्राप्त करेंगे ॥१५ ॥

३४३३. सप्त मेधान् पशवः पर्यगृह्णन् य एषां ज्योतिष्माँ उत यश्चकर्श ।
त्रयस्त्रिंशद् देवतास्तान्त्सचन्ते स नः स्वर्गमभि नेष लोकम् ॥१६ ॥

पशुओं (जीवों) ने सात मेघों (यज्ञों अथवा अन्नों) को ग्रहण किया । तैंतीस देवता उनका सेचन करते हैं । इनमें जो तेजस्वी और सूक्ष्म हैं, वे हमें स्वर्गलोक में पहुँचाएँ ॥ १६ ॥

३४३४. स्वर्गं लोकमभि नो नयासि सं जायया सह पुत्रैः स्याम ।
गृह्णामि हस्तमनु मैत्वत्र मा नस्तारीन्निर्ऋतिर्मो अरातिः ॥१७ ॥

हे ओदन !आप हमें स्वर्गलोक में पहुँचा रहे हैं, वहाँ हम अपनी भार्या और सन्तति सहित पहुँचें । निर्ऋति और शत्रु हमको प्रताड़ित न कर सकें, इसलिए हम आपका हाथ पकड़ते हैं, आप हमारा संरक्षण करें ॥१७ ॥

३४३५. ग्राहिं पाप्मानमति ताँ अयाम तमो व्यस्य प्र वदासि वल्गु ।
वानस्पत्य उद्यतो मा जिहिंसीर्मा तण्डुलं वि शरीर्देवयन्तम् ॥१८ ॥

हे वनस्पतिदेव !(आपके प्रभाव से हम) पाप द्वारा प्रादुर्भूत अन्धकार को दूर करते हुए मधुर वाणी उच्चरित करेंगे । यह वानस्पत्य ऊर्ध्वगामी होकर देवपथ में जाने वाले हमारे (हम साधकों के हितों) और चावलों (हव्यान्न) की हिंसा न करे ।१८ ॥

३४३६. विश्वव्यचा घृतपृष्ठो भविष्यन्त्सयोनिर्लोकमुप याह्येतम् ।
वर्षवृद्धमुप यच्छ शूर्पं तुषं पलावानप तद् विनक्तु ॥१९ ॥

(हे दिव्य अन्न !) चारों ओर से घृत से सिञ्चित हुए आप उस (घृतादि) के साथ एकरूप होकर (पर्जन्य के रूप में) इस लोक में हमारे समीप आएँ । प्रतिवर्ष प्रवृद्ध होने वाले आप सूर्य की संगति से तिनकों और भूसी को दूर करें ॥१९ ॥

३४३७. त्रयो लोकाः संमिता ब्राह्मणेन द्यौरेवासौ पृथिव्य१न्तरिक्षम् ।
अंशून् गृभीत्वान्वारभेथामा प्यायन्तां पुनरा यन्तु शूर्पम् ॥२० ॥

ब्रह्मज्ञान या ब्रह्मशक्ति द्वारा तीनों लोक संयुक्त हुए हैं । (इस अन्न में) यह द्युलोक, पृथ्वी और अन्तरिक्ष के अंश हैं । (हे दम्पती !) तुम दोनों इनके अंशों को लेकर कार्य आरंभ करो । यह फलें-बढ़ें और पुन: सूप में (सफाई के लिए) आएँ ॥२० ॥

[खेत में डाला हुआ अन्न १५-२० गुना हो जाता है । उसमें पृथ्वी का बहुत थोड़ा अंश जाता है; क्योंकि खेत की मिट्टी घटती नहीं । शेष अंश आकाशीय एवं अन्तरिक्षीय प्रवाहों से प्राप्त होते हैं । इसी प्रक्रिया से वे बढ़ते-परिपक्व होते हैं, तब उन्हें उपयोग के लिए भूसी आदि से अलग किया जाता है ।]

३४३८. पृथग् रूपाणि बहुधा पशूनामेकरूपो भवसि सं समृद्ध्या ।
एतां त्वचं लोहिनीं तां नुदस्व ग्रावा शुम्भाति मलग इव वस्त्रा ॥२१ ॥

पशु (हव्य पदार्थ) भिन्न-भिन्न होते हैं ; किन्तु समृद्ध (तैयार) किये जाने पर एक रूप हो जाते हैं । हे ग्रावन् ! आप इनकी लोहिनी (लाल या कठोर) त्वचा को हटा दें तथा जैसे धोबी वस्त्र शुद्ध करते हैं, वैसे इसे शोधित करें ॥२१ ॥

३४३९. पृथिवीं त्वा पृथिव्यामा वेशयामि तनूः समानी विकृता त एषा ।
यद्यद् द्युत्तं लिखितमर्पणेन तेन मा सुस्रोर्ब्रह्मणापि तद् वपामि ॥२२ ॥

हे मूसल ! तुम पृथ्वी तत्त्व से बने होने के कारण पृथ्वी ही हो, अत: मैं पृथ्वी को पृथ्वी में ही मारता हूँ । पृथ्वी और तुम्हारा शरीर समान है । हे ओदन ! मूसल के प्रहार से तुम्हें जो पीड़ा पहुँच रही है, उससे तुम भूसी से पृथक् हो जाओ । मैं तुम्हें वेद मन्त्रों से अग्नि में अर्पित करता हूँ ॥२२ ॥

३४४०. जनित्रीव प्रति हर्यासि सूनुं सं त्वा दधामि पृथिवीं पृथिव्या ।
उखा कुम्भी वेद्यां मा व्यथिष्ठा यज्ञायुधैराज्येनातिषक्ता ॥२३ ॥

(ओदन पाक के संदर्भ में कथन है) जननी जैसे पुत्र को सँभालती है, वैसे हम पृथ्वी (वेदिका) पर पृथ्वी (कुंभी एवं अन्नादि) को स्थापित करते हैं । उखा (अग्निपात्र) तथा कुंभी (पाक पात्र) वेदिका पर व्यथित न हों; क्योंकि आपको यज्ञ साधनों तथा घृतादि से सिञ्चित किया गया है ॥२३ ॥

३४४१. अग्निः पचन् रक्षतु त्वा पुरस्तादिन्द्रो रक्षतु दक्षिणतो मरुत्वान् ।
वरुणस्त्वा दृंहाद्धरुणे प्रतीच्या उत्तरात् त्वा सोमः सं ददातै ॥२४ ॥

आपको पकाने वाले अग्निदेव आपकी रक्षा करें । इन्द्रदेव संरक्षण करें । मरुद्‌गण दक्षिण दिशा से, वरुणदेव पश्चिम दिशा तथा सोमदेव उत्तर दिशा की ओर से आपके आधार को सुदृढ़ करते हुए सुरक्षित करें ॥२४ ॥

३४४२. पूताः पवित्रैः पवन्ते अभ्राद् दिवं च यन्ति पृथिवीं च लोकान् ।
ता जीवला जीवधन्याः प्रतिष्ठाः पात्र आसिक्ताः पर्यग्निरिन्धाम् ॥२५ ॥

पवित्र कर्मों से पावन बनकर जल धाराएँ शुद्ध करती हैं । वे द्युलोक और फिर पृथ्वी को प्राप्त होती हैं । इन जीवनदायिनी, जीव को कृतार्थ करने वाली, सबकी आधारभूत, पात्र में अधिष्ठित जलधाराओं को अग्निदेव चारों ओर से संतप्त (दीप्त) करें ॥२५ ॥

३४४३. आ यन्ति दिवः पृथिवीं सचन्ते भूम्याः सचन्ते अध्यन्तरिक्षम् ।
शुद्धाः सतीस्ता उ शुम्भन्त एव ता नः स्वर्गमभि लोकं नयन्तु ॥२६ ॥

दिव्यलोक से आगमन करने वाली जल-धाराएँ पृथ्वीलोक में एकत्रित होती हैं, पृथ्वी से (वाष्पभूत होकर) पुन: अन्तरिक्ष में घनीभूत होती हैं । वह शुद्ध जल सबको पावन बनाता है । ऐसा (यज्ञीय धान्य से मिले हुए) पवित्र जल हमें स्वर्गीय सुखों की ओर ले जाए ॥२६ ॥

३४४४. उतेव प्रभ्वीरुत संमितास उत शुक्राः शुचयश्चामृतासः ।
ता ओदनं दंपतिभ्यां प्रशिष्टा आपः शिक्षन्तीः पचता सुनाथाः ॥२७ ॥

जल निश्चित ही प्रभावशाली, प्रशंसनीय, बलवर्द्धक, पवित्र, अमृततुल्य और प्रभुस्वरूप है । हे जल ! आप दम्पती द्वारा डाले गये ओदन को शुद्ध करते हुए पकाएँ ॥२७ ॥

३४४५. संख्याता स्तोकाः पृथिवीं सचन्ते प्राणापानैः संमिता ओषधीभिः ।
असंख्याता ओप्यमानाः सुवर्णाः सर्वं व्यापुः शुचयः शुचित्वम् ॥२८ ॥

प्राण और अपान वायु सहित ओषधियुक्त जल बिन्दु पृथ्वी को सिंचित करते हैं और सुन्दर वर्ण वाले जीवों में प्रविष्ट होकर , उन्हें शुचिता प्रदान करते हुए उनमें व्याप्त होते हैं ॥२८ ॥

३४४६. उद्योधन्त्यभि वल्गन्ति तप्ताः फेनमस्यन्ति बहुलांश्च बिन्दून्।
योषेव दृष्ट्वा पतिमृत्वियायैतैस्तण्डुलैर्भवता समापः ॥२९ ॥

यह जल तप्तावस्था में युद्ध- सा करता है, शब्द ध्वनि करता है, फेन को उड़ाता है तथा अनेक बुद्बुदों को फेंकता है । हे जल प्रवाहो ! जिस प्रकार स्त्री पति के साथ ऋतुयज्ञ (प्रजनन कर्म) के लिए संयुक्त होती है, उसी प्रकार आप ऋतुयज्ञ के निमित्त चावलों के साथ सम्मिलित हों ॥२९ ॥

३४४७. उत्थापय सीदतो बुध्न एनानद्भिरात्मानमभि सं स्पृशन्ताम्।
अमासि पात्रैरुदकं यदेतन्मितास्तण्डुलाः प्रदिशो यदीमाः ॥३० ॥

हे अग्ने ! (कुम्भी) तली में स्थित चावलों को आप ऊपर उठाएँ । जल के साथ ये स्वयं भली प्रकार मिल जाएँ । ये (चारों दिशाओं में जाने वाले) चावल भी मापे जा चुके हैं, अत: जल भी मापा गया है ॥३० ॥

३४४८. प्र यच्छ पर्शुं त्वरया हरौषमहिंसन्त ओषधीर्दान्तु पर्वन्।
यासां सोमः परि राज्यं बभूवामन्युता नो वीरुधो भवन्तु ॥३१ ॥

परशु प्रदान करो, शीघ्रता करो, (ओषधियाँ) यहाँ लाओ । ओषधियों को नष्ट न करते हुए उन्हें काटें । ये सभी शाक राजा सोम के राज्य में हैं । ओषधियाँ हमारे साथ क्रोध भावना से रहित हों ॥३१ ॥

३४४९. नवं बर्हिरोदनाय स्तृणीत प्रियं हृदश्चक्षुषो वल्ग्वस्तु।
तस्मिन् देवाः सह दैवीर्विशन्त्विमं प्राश्नन्त्वृतुभिर्निषद्य ॥३२ ॥

ओदन (सेवन) के लिए कुशा (आसन) बिछा दें, वह आसन हृदय तथा नेत्रों को प्रिय लगने वाला हो । वहाँ पर सभी देवगण अपनी दैवी शक्तियों के साथ बैठें और इस ओदन को ऋतुओं के अनुरूप सेवन करें ॥३२ ॥

३४५०. वनस्पते स्तीर्णमा सीद बर्हिरग्निष्टोमैः संमितो देवताभिः।
त्वष्ट्रेव रूपं सुकृतं स्वधित्यैना एहाः परि पात्रे ददृश्राम् ॥३३ ॥

हे वनस्पते (वनस्पति से उत्पन्न ओदन) ! इस बिछाये गये आसन पर आप प्रतिष्ठित हों, देवताओं ने आपको अग्निष्टोम में स्वीकार किया है । स्वधिति ने त्वष्टादेव के समान इसे सुन्दर स्वरूप प्रदान किया है; जो अब पात्रों में दिखाई दे रहा है ॥३३ ॥

३४५१. षष्ट्यां शरत्सु निधिपा अभीच्छात् स्वः पक्वेनाभ्यश्नवातै।
उपैनं जीवान् पितरश्च पुत्रा एतं स्वर्गं गमयान्तमग्नेः ॥३४ ॥

निधिरक्षक यजमान साठ वर्ष तक इस पक्व अन्न से स्वर्ग (या सुख) प्राप्ति की कामना करे । पिता-पुत्र दोनों इसी के सहारे अपना जीवन चलाएँ । हे अग्निदेव ! आप इस (अन्न या यजमान) को स्वर्ग तक गति दें ॥३४ ॥

३४५२. धर्ता ध्रियस्व धरुणे पृथिव्या अच्युतं त्वा देवताश्च्यावयन्तु।
तं त्वा दम्पती जीवन्तौ जीवपुत्रावुद् वासयातः पर्यग्निधानात् ॥३५ ॥

हे अन्न ! आप धारणकर्त्ता हैं, अत: आप पृथ्वी के आधार पर स्थिर हों, आप अच्युत्य को देवशक्तियाँ च्युत न करें । जिनके पुत्र जीवित हैं, ऐसे स्त्री- पुरुष आपको अग्न्याधान से पुष्टि प्रदान करें ॥३५ ॥

३४५३. सर्वान्त्समागा अभिजित्य लोकान् यावन्तः कामाः समतीतृपस्तान् ।
वि गाहेथामायवनं च दर्विरेकस्मिन् पात्रे अध्युद्धरैनम् ॥३६ ॥

आप स्वर्गादि सभी लोकों को यज्ञ द्वारा जीतकर अपनी सम्पूर्ण मनोकामनाओं की तृप्ति करते हुए आएँ । दम्पती द्वारा करछी और चमस पात्र से ओदन निकाल कर इस एक पात्र में रखा जाए ॥३६ ॥

३४५४. उप स्तृणीहि प्रथय पुरस्ताद् घृतेन पात्रमभि घारयैतत् ।
वाश्रेवोस्रा तरुणं स्तनस्युमिमं देवासो अभिहिङ्कृणोत ॥३७ ॥

पात्र में घृत डालकर उसे फैलाते हुए घृत से परिपूर्ण पात्र को भरें । हे देवगण ! जैसे दुधारू गौएँ दुग्धपान करने वाले बछड़े को चाहती हुई शब्द करती हैं, वैसे ही तैयार हुए अन्न के प्रति आप प्रसन्नता सूचक शब्द करें ॥३७ ।

३४५५. उपास्तरीरकरो लोकमेतमुरुः प्रथतामसमः स्वर्गः ।
तस्मिञ्छ्रयातै महिषः सुपर्णो देवा एनं देवताभ्यः प्र यच्छान् ॥३८ ॥

हे याजको ! आपने इस लोक में इस (अन्न) को तैयार किया तथा (यज्ञ द्वारा) ऊपर (उच्च लोकों में) फैलाया । यह उस अप्रतिम स्वर्ग में खूब विस्तार पाए, जिसमें महान् सूर्यदेव स्थित हैं । इसे देवगण (या देवपुरुष) ही देवों (देवशक्तियों) के लिए प्रदान करते हैं ॥३८ ॥

३४५६. यद्यज्जाया पचति त्वत् परः परः पतिर्वा जाये त्वत् तिरः ।
सं तत् सृजेथां सह वां तदस्तु संपादयन्तौ सह लोकमेकम् ॥३९ ॥

हे स्त्री ! आप इस ओदन का पाक करती हैं । यदि आप अपने पति से पहले चली जाएँ और आपके पति बाद में स्वर्ग पहुँचें, तो वहाँ आप दोनों मिल जाएँ । आप दोनों एक ही लोक में साथ-साथ रहें और यह ओदन वहाँ भी आपके साथ रहे ॥३९ ॥

३४५७. यावन्तो अस्याः पृथिवीं सचन्ते अस्मत् पुत्राः परि ये संबभूवुः ।
सर्वांस्ताँ उप पात्रे ह्वयेथां नाभिं जानानाः शिशवः समायान् ॥४० ॥

इस (नारी या प्रकृति) से उत्पन्न सभी पुत्रों को, जो हमारे आस- पास भूमि की सेवा करते हैं, उन्हें (ओदन) पात्र के निकट बुलाएँ । पुत्र भी इस बात को समझते हुए इस नाभि (केन्द्र या यज्ञ) में आ जाए ॥४० ॥

३४५८. वसोर्या धारा मधुना प्रपीना घृतेन मिश्रा अमृतस्य नाभयः ।
सर्वास्ता अव रुन्धे स्वर्गः षष्ट्यां शरत्सु निधिपा अभीच्छात् ॥४१ ॥

वासदाता ओदन की धाराएँ शहद और घृत मिश्रित हैं । अमरत्व प्रदान करने वाली वे धाराएँ स्वर्ग में केन्द्रीभूत हैं, स्वर्ग उन सबको अपने नियंत्रण में रखे । निधि का संरक्षक यजमान साठ वर्षों की आयु के पश्चात् इसकी अभिलाषा करे ॥४१ ॥

३४५९. निधिं निधिपा अभ्येनमिच्छादनीश्वरा अभितः सन्तु येऽन्ये ।
अस्माभिर्दत्तो निहितः स्वर्गस्त्रिभिः काण्डैस्त्रीन्त्स्वर्गानरुक्षत् ॥४२ ॥

निधि के संरक्षक यजमान दान द्वारा श्रेष्ठ वैभव की अभिलाषा करें । जो दूसरे वैभव रहित हैं वे सम्पदा के अभाव में दरिद्रताग्रस्त रहें । हमारी दान देने की प्रवृत्ति से उपलब्ध हुए, स्वर्गीय सुख ही ऐसे हैं, जो तीन काण्डों (तीन विभागों) से तीन श्रेणी के स्वर्गों से श्रेष्ठ स्तर के हैं ॥४२ ॥

३४६०. अग्नी रक्षस्तपतु यद् विदेवं क्रव्यात् पिशाच इह मा प्र पास्त ।
नुदाम एनमप रुध्मो अस्मदादित्या एनमङ्गिरसः सचन्ताम् ॥४३ ॥

मेरे कर्मों के फल में बाधा डालने वाली राक्षसी शक्तियों को अग्निदेव संतप्त करें । क्रव्याद् अग्नि और राक्षसी प्रवृत्तियों में संलग्न लोग हमारा शोषण न करें । इस असुर को हम दूर भगाते हैं, इसे समीप नहीं आने देंगे । आदित्यगण और अंगिरावंशज ऋषि इस दुष्ट को नियंत्रित करें ॥४३ ॥

३४६१. आदित्येभ्यो अङ्गिरोभ्यो मध्विदं घृतेन मिश्रं प्रति वेदयामि ।
शुद्धहस्तौ ब्राह्मणस्यानिहत्यैतं स्वर्गं सुकृतावपीतम् ॥४४ ॥

हम आदित्यों और अंगिरा गोत्रीय ऋषियों के लिए घी से मिश्रित शहद निवेदित करते हैं । ज्ञाननिष्ठ मनुष्य के पुण्यमय दोनों हाथ जो अकल्याण से रहित हैं , वे पुण्यशाली हैं । वे इसे स्वर्ग की ओर ले जाएँ ॥४४ ॥

३४६२. इदं प्रापमुत्तमं काण्डमस्य यस्माल्लोकात् परमेष्ठी समाप ।
आ सिञ्च सर्पिर्घृतवत् समङ्ग्ध्येष भागो अङ्गिरसो नो अत्र ॥४५ ॥

जिस दर्शन योग्य काण्ड द्वारा प्रजापति ने फल प्राप्त किया था, उसके श्रेष्ठ भाग को हमने उपलब्ध कर लिया है । इसे घी से सींचें, यह घृत से युक्त भाग हम अङ्गिरा वंशजों का ही है ॥४५ ॥

३४६३. सत्याय च तपसे देवताभ्यो निधिं शेवधिं परि दद्म एतम् ।
मा नो द्यूतेऽव गान्मा समित्यां मा स्मान्यस्मा उत्सृजता पुरा मत् ॥४६ ॥

हम सत्य, तप और देवताओं के निमित्त इस ओदनरूपी निधि को समर्पित करते हैं । आपसी कर्म के आदान-प्रदान रूप जुआ में और सभा- समिति में भी यह हमसे दूर न हो, हमें त्याग कर अन्य के पास न जाए ॥४६ ॥

३४६४. अहं पचाम्यहं ददामि ममेदु कर्मन् करुणेऽधि जाया ।
कौमारो लोको अजनिष्ट पुत्रो३न्वारभेथां वय उत्तरावत् ॥४७ ॥

मैं ही पकाने की क्रिया सम्पन्न कर रहा हूँ और इसे दानादि रूपों में मैं ही प्रदान कर रहा हूँ । हे यज्ञ स्वरूप कर्म ! हमारे यहाँ कुमारावस्था से युक्त दर्शनीय पुत्र उत्पन्न हुआ है । अब हम श्रेष्ठतायुक्त यज्ञान्न का पाचन और दान जैसे श्रेष्ठ कार्यों का शुभारम्भ करते हैं ॥४७ ॥

३४६५. न किल्बिषमत्र नाधारो अस्ति न यन्मित्रैः सममममान एति ।
अनूनं पात्रं निहितं न एतत् पक्तारं पक्वः पुनरा विशाति ॥४८ ॥

इस कर्म में कोई दोष नहीं है और न ही इसका कोई (भिन्न) आधार है । यह स्वजनों के साथ मिलजुल कर भी नहीं जाता । यह रखा हुआ पूर्ण पात्र फिर से पकाने वाले को ही प्राप्त हो जाता है ॥४८ ॥

३४६६. प्रियं प्रियाणां कृणवाम तमस्ते यन्तु यतमे द्विषन्ति ।
धेनुरनड्वान् वयोवय आयदेव पौरुषेयमप मृत्युं नुदन्तु ॥४९ ॥

हे यजमान ! अतिशय प्रिय कर्म को हम तुम्हारे लिए सम्पन्न करते हैं । जो तुमसे द्वेष करते हैं, ऐसे व्यक्ति नर करूपी अन्धकार को प्राप्त करें । गौएँ , बैल, अन्न, आयुष्य और पुरुषार्थ हमारे निकट आएँ और अपमृत्यु को दूर करें ॥४९ ॥

३४६७. समग्नयो विदुरन्यो अन्यं य ओषधीः सचते यश्च सिन्धून्।
यावन्तो देवा दिव्या३तपन्ति हिरण्यं ज्योतिः पचतो बभूव ॥५० ॥

जो अग्निदेव ओषधियों और जल का सेवन करते हैं (उनमें रहते हैं), वे परस्पर एक दूसरे को जानते हैं। ये तथा अन्य अग्नियाँ भी इस कर्म से अवगत हैं। पाककर्त्ता को देवताओं के तपरूप पुण्य और सुवर्ण आदि ज्योतिर्मय पदार्थ प्राप्त होते हैं ॥५० ॥

३४६८. एषा त्वचां पुरुषे सं बभूवानग्नाः सर्वे पशवो ये अन्ये।
क्षत्रेणात्मानं परि धापयाथोऽमोतं वासो मुखमोदनस्य ॥५१ ॥

मनुष्य को यह चर्म (आच्छादन) अन्यों के सहयोग से प्राप्त है। अन्य पशु भी नग्न नहीं (सुरक्षित) हैं। अपने पुरुषार्थ से स्वयं को आच्छादित (संरक्षित) करो और इस अन्न के मुख को भी वसन (वस्त्र) से ढको ॥५१ ॥

३४६९. यदक्षेषु वदा यत् समित्यां यद्वा वदा अनृतं वित्तकाम्या।
समानं तन्तुमभि संवसानौ तस्मिन्त्सर्वं शमलं सादयाथः ॥५२ ॥

(धन की लालसा से) आपने जुआ आदि खेलों अथवा सभा में जो असत्य भाषण किया है, उन अपने कषाय-कल्मषों को उसी स्थान में रख दें, समानता (ताने-बाने वाला वस्त्र) धारण करें ॥५२ ॥

[अपनी - शोभा प्रतिष्ठा के लिए जो अनीति हो गई हो, उसे वहीं छोड़ दें तथा मनुष्योचित प्रतिष्ठा से स्वयं को सुशोभित करें - यही उचित कहा गया है।]

३४७०. वर्षं वनुष्वापि गच्छ देवांस्त्वचो धूमं पर्युत्पातयासि।
विश्वव्यचा घृतपृष्ठो भविष्यन्त्सयोनिर्लोकमुप याह्येतम् ॥५३ ॥

(हे यज्ञान्न !) देवों के समीप जाएँ, वर्षा प्राप्त करें, त्वचा (पृथ्वी या प्राणियों के रक्षक आवरण) के चारों ओर (यज्ञ का) धूम्र उड़ाएँ। विश्व में विस्तृत हों, घृत (तेज) से युक्त होने की इच्छा वाले आप पुनः इस लोक को प्राप्त हों ॥५३ ॥

३४७१. तन्वं स्वर्गो बहुधा वि चक्रे यथा विद आत्मन्नन्यवर्णाम्।
अपाजैत् कृष्णां रुशतीं पुनानो या लोहिनी तां ते अग्नौ जुहोमि ॥५४ ॥

यह अन्न स्वर्गलोक में अपने स्वरूप को अनेक आकार का गढ़ने में सक्षम है। अन्य वर्ण वालों को भी आत्मवत् ही जानता है। कालिमा को दूर करता है और तेजस्विता को शुद्ध बनाता है। उसका जो लोहित (सुदृढ़ या लाल वर्ण का) अंश है, उसे अग्नि में होमा जाता है ॥५४ ॥

३४७२. प्राच्यै त्वा दिशे३ग्नयेऽधिपतयेऽसिताय रक्षित्र आदित्यायेषुमते।
एतं परि दद्मस्तं नो गोपायतास्माकमैतोः। दिष्टं नो अत्र जरसे नि
नेषज्जरा मृत्यवे परि णो ददात्वथ पक्वेन सह सं भवेम ॥५५ ॥

हम आपको पूर्व दिशा, अधिपति अग्निदेव, संरक्षणकर्त्ता असित और बाणधारी आदित्य के लिए प्रदान करते हैं। आप हमारे यहाँ से प्रस्थान करने तक इसका संरक्षण करें। इसे हमारे प्रारब्ध कर्मफल के रूप में वृद्धावस्था पर्यन्त उपलब्ध कराते रहें और हमारी वृद्धावस्था इसे मृत्यु तक पहुँचाए। इस परिपक्व अन्न के साथ हम पुनः उत्पन्न होंगे ॥५५ ॥

३४७३. दक्षिणायै त्वा दिश इन्द्रायाधिपतये तिरश्चिराजये रक्षित्रे यमायेषुमते ।
एतं परि दद्मस्तं नो गोपायतास्माकमैतोः ।दिष्टं नो अत्र जरसे
नि नेषज्जरा मृत्यवे परि णो ददात्वथ पक्वेन सह सं भवेम ॥५६ ॥

हम आपको दक्षिण दिशा, अधिपति इन्द्रदेव रक्षणकर्त्ता तिरश्चिराजी नामक सर्प और बाणधारी यम के लिए प्रदान करते हैं, आप हमारे यहाँ से जाने तक इसका संरक्षण करें । इसे हमारे प्रारब्ध कर्मफल के रूप में जीर्णावस्था तक तथा वृद्धावस्था से मृत्यु तक पहुँचाएँ । इस पके हुए अन्न के साथ हम पुन: उत्पन्न होंगे ॥५६ ॥

३४७४. प्रतीच्यै त्वा दिशे वरुणायाधिपतये पृदाकवे रक्षित्रेऽन्नायेषुमते ।
एतं परि दद्मस्तं नो गोपायतास्माकमैतोः ।दिष्टं नो अत्र जरसे नि
नेषज्जरा मृत्यवे परि णो ददात्वथ पक्वेन सह सं भवेम ॥५७ ॥

हम आपको पश्चिम दिशा, अधिपति वरुण, रक्षणकर्त्ता पृदाकु नामक सर्प और वरुणधारी अन्न के लिए प्रदान करते हैं । आप हमारे यहाँ से प्रस्थान तक इसका संरक्षण करें । इसे हमारे प्रारब्ध कर्मफल के रूप में वृद्धावस्था पर्यन्त उपलब्ध कराते रहें और वृद्धावस्था इसे मृत्यु तक पहुँचाए । इस परिपक्व अन्न के साथ हम पुन: उत्पन्न होंगे ॥५७ ॥

३४७५. उदीच्यै त्वा दिशे सोमायाधिपतये स्वजाय रक्षित्रेऽशन्या
इषुमत्यै । एतं परि दद्मस्तं नो गोपायतास्माकमैतोः । दिष्टं नो अत्र
जरसे नि नेषज्जरा मृत्यवे परि णो ददात्वथ पक्वेन सह सं भवेम ॥५८ ॥

हम आपको उत्तर दिशा, अधिपति सोम, संरक्षणकर्त्ता स्वज नामक सर्प और अशनि के लिए प्रदान करते हैं । आप हमारे यहाँ से जाने तक इसका संरक्षण करें । इसे हमारे प्रारब्ध कर्मों के फलस्वरूप वृद्धावस्था तक प्राप्त कराते रहें और वृद्धावस्था इसे मृत्यु को सौंप दें । इस परिपक्व अन्न के साथ हम पुन: उत्पन्न होंगे ॥५८ ॥

३४७६. ध्रुवायै त्वा दिशे विष्णवेऽधिपतये कल्माषग्रीवाय रक्षित्र ओषधीभ्य
इषुमतीभ्यः । एतं परि दद्मस्तं नो गोपायतास्माकमैतोः । दिष्टं नो अत्र
जरसे नि नेषज्जरा मृत्यवे परि णो ददात्वथ पक्वेन सह सं भवेम ॥५९ ॥

हम आपको ध्रुव दिशा, अधिपति विष्णु, संरक्षणकर्त्ता कल्माषग्रीव नामक सर्प और इषुमती ओषधियों के लिए प्रदान करते हैं । आप हमारे यहाँ से गमनकाल तक इसका संरक्षण करें । इसे हमारे प्रारब्ध कर्मों के फलस्वरूप जीर्णावस्था तक प्राप्त कराएँ । जीर्णावस्था इसे मृत्यु को समर्पित करे । इस परिपक्व अन्न के साथ हम पुन: उत्पन्न होंगे ॥५९ ॥

३४७७. ऊर्ध्वायै त्वा दिशे बृहस्पतयेऽधिपतये श्वित्राय रक्षित्रे वर्षायेषुमते ।
एतं परि दद्मस्तं नो गोपायतास्माकमैतोः । दिष्टं नो अत्र जरसे नि
नेषज्जरा मृत्यवे परि णो ददात्वथ पक्वेन सह सं भवेम ॥६० ॥

हम आपको ऊर्ध्व दिशा, अधिपति बृहस्पति, संरक्षक श्वित्र नामक सर्प और इषुवान् वर्षा के लिए प्रदान करते हैं । आप हमारे यहाँ से प्रस्थान करने तक संरक्षण करते रहें । इसे हमारे प्रारब्ध कर्मों के फलस्वरूप बुढ़ापे तक पहुँचाएँ , बुढ़ापा इसे मृत्यु को समर्पित करे । इस परिपक्व अन्न के साथ हम पुन: उत्पन्न होंगे ॥६० ॥

[४ - वशा गौ सूक्त]

[**ऋषि-** कश्यप । देवता- वशा । छन्द- अनुष्टुप्, ७ भुरिक् अनुष्टुप्, २० विराट् अनुष्टुप्, ३२ उष्णिक् बृहतीगर्भा अनुष्टुप्, ४२ बृहतीगर्भा अनुष्टुप् ।]

सूक्त के ऋषि हैं 'कश्यप' = पश्यक = द्रष्टा। देवता हैं वशा। वशा के अनेक अर्थ होते हैं, जैसे नारी, गौ, वन्ध्या, वश में आयी हुई आदि। सूक्तकार-द्रष्टा ने गौ के उपलक्षण से प्रकृति के रहस्यों को स्पष्ट किया है। प्रकृति उर्वर उत्पादक है, अनेक प्रकार के पोषक पदार्थ स्नेहपूर्वक देती है, इसलिए इसे पयस्वती (दूध या रस देने वाली) गौ कहा गया है। प्रकृति की कुछ उत्पादक विधाएँ हैं, जो मनुष्यों के हाथ आ सकती हैं या जो उसके संकल्प से प्रभावित हो सकती हैं, उन्हें वशा (वश में आने वाली) कहा गया प्रतीत होता है। केवल स्थूल गौ मान लेने से मन्त्रार्थों की रहस्यात्मकता का निर्वाह नहीं होता। काण्ड-१० के १०वें सूक्त के भी ऋषि 'कश्यप' तथा देवता 'वशा' हैं। दोनों सूक्त एक दूसरे के पूरक हैं। लौकिक गौ के उपलक्षण से समझाये गये ये रहस्य बड़े उपयोगी हैं। 'वशा' ब्राह्मण के अधिकार में रहने पर ही कल्याणकारी सिद्ध होती है, अन्य के नियन्त्रण में वह अनर्थकारी हो जाती है। ब्राह्मण का अर्थ यहाँ ब्रह्मनिष्ठ व्यक्ति अथवा ब्रह्म का यज्ञीय अनुशासन है। ब्राह्मण ज्ञान, यज्ञ और दान के लिए ही अपनी प्रतिभा को समर्पित, सुरक्षित रखता है, इसलिए वशा-प्रकृति की उत्पादक विद्या (क्रिएटिव-टेक्नालॉजी) का सदुपयोग उसी के द्वारा संभव है। स्वार्थियों-लोलुपों द्वारा हथियायी जाने पर यह विद्या या प्रतिभा अनिष्टकारी हो जाती है। इसीलिए इसे ब्राह्मण को ही सौंप देने का आग्रह किया गया है। मन्त्रार्थों के भावों को स्पष्ट करने के लिए यथास्थान संक्षिप्त टिप्पणियाँ कर दी गई हैं-

३४७८. ददामीत्येव ब्रूयादनु चैनामभुत्सत । वशां ब्रह्मभ्यो याचद्भ्यस्तत् प्रजावदपत्यवत् ॥

हरेक सद्गृहस्थ 'दान देता हूँ' ऐसा ही सदैव कहे । दान के अनुकूल भावना भी रखे । याचक ब्राह्मणों को वशा का दान करे । यह दान, दाता को प्रजा और सन्तति प्रदान करने वाला है ॥१ ॥

३४७९. प्रजया स वि क्रीणीते पशुभिश्चोप दस्यति ।
य आर्षेयेभ्यो याचद्भ्यो देवानां गां न दित्सति ॥२ ॥

जो मनुष्य, माँगने वाले ऋषिपुत्रों को देवताओं की गौ (वशा-विद्या) नहीं देते, वे अपनी प्रजा को ही बेचते हैं और पशुओं से रहित होकर अपयश को प्राप्त होते हैं ॥२ ॥

[जो वशा-प्रकृति की उत्पादक विद्या का उपयोग स्वार्थपूर्ण कार्यों में करते हैं, उनकी प्रजा अभावों में पलती है; उत्पादनों का प्रयोग स्वार्थ के लिए होने लगता है ।]

३४८०. कूटयास्य सं शीर्यन्ते श्लोणया काटमर्दति ।
बण्डया दह्यन्ते गृहाः काणया दीयते स्वम् ॥३ ॥

वशा की सींग (वशा विद्या का पैनापन) टूटने से उस (अदानी व्यक्ति) के निकटवर्ती (साधन या व्यक्ति) नष्ट होते हैं । लँगड़ी होने से उन्हें गड्ढे में गिरना पड़ता है, बण्डी (बिना पूँछ की या विकल) होने से घर जल जाते हैं, तथा कानी (एक आँख खराब होने) से अपनी ही सम्पदा नष्ट होती है ॥३ ॥

[अब्राह्मण-अज्ञानी वशा विद्या को सँभाल नहीं पाते । वह लँगड़ी हो जाए, तो सब जगह जा नहीं सकती, अतः समाज का पतन होता है । कानी (एक तरफ ही देखने वाली) अपनी ही सम्पदा की दूसरे पक्ष की हानि कर देती है आदि । इसी प्रकार उपलक्षणों से भाव स्पष्ट किये गये हैं ।]

३४८१. विलोहितो अधिष्ठानाच्छक्नो विन्दति गोपतिम् ।
तथा वशायाः संविद्यं दुरदभ्ना ह्यु१च्यसे ॥४ ॥

गौ के गोबर से रक्त ज्वर प्रकट होकर कृपण स्वामी का विनाश करता है । इसी कारण से वशा को दुर्वमनीय (शक्ति से दबायी न जा सकने वाली) कहा गया है ॥४ ॥

[वशा विद्या-उत्पादक टैक्नालॉजी का गलत उपयोग होने से उससे उत्पन्न गोबर-प्रदूषण तमाम रोगों का कारण बनता है। उसके अनुशासन का उल्लंघन करके छल-बलपूर्वक उससे बचा नहीं जा सकता।]

३४८२. पदोरस्या अधिष्ठानाद् विक्लिन्दुर्नाम विन्दति।
अनामनात् सं शीर्यन्ते या मुखेनोपजिघ्रति ॥५ ॥

(इस रुष्ट) गौ के पैर रखने के स्थान में विक्लिन्दु नामक रोग फैलता है, जिसे गौ सूँघती है, ऐसे (गौ के स्वामी) बिना ख्याति को प्राप्त हुए ही क्षीण होकर विनष्ट हो जाते हैं ॥५ ॥

३४८३. यो अस्याः कर्णावास्कुनोत्या स देवेषु वृश्चते।
लक्ष्म कुर्व इति मन्यते कनीयः कृणुते स्वम् ॥६ ॥

जो गौ के कानों को पीड़ा पहुँचाते हैं, वे मानो देवताओं पर प्रहार करते हैं। गौ पर परिचय चिह्न बनाने वाले गोपालकों का धन क्षीण हो जाता है ॥६ ॥

३४८४. यदस्याः कस्मै चिद् भोगाय बालान् कश्चित् प्रकृन्तति।
ततः किशोरा म्रियन्ते वत्सांश्च घातुको वृकः ॥७ ॥

जो किसी साज-सज्जा के लिए इस गौ के बालों का कर्तन करते हैं, इस अपराध कर्म से उनकी सन्तानें मृत्यु को प्राप्त होती हैं और भेड़िया, बच्चों पर आघात करता है ॥७ ॥

[वृक्ष- वनस्पतियों को पृथ्वी की लोम राशि कहा गया है। उन्हें जीवन की अनिवार्य आवश्यकताओं के लिए तो प्रयुक्त किया जा सकता है, भोग- विलास, प्रदर्शन- वैभव के लिए काटना पाप है। पर्यावरण बिगड़ने से संतति पर संकट आते हैं।]

३४८५. यदस्या गोपतौ सत्या लोम ध्वाङ्क्षोअजीहिडत्।
ततः कुमारा म्रियन्ते यक्ष्मो विन्दत्यनामनात् ॥८ ॥

यदि गोपति की उपस्थिति में कौवा, गौ के बालों को नोचता है, तो इससे उसकी संतानें मृत्यु को प्राप्त होती हैं और क्षयरोग उसे सहजरूप में ग्रसित करता है ॥८ ॥

[गोपति संरक्षक के प्रतीक हैं तथा कौवे स्वार्थ, धूर्त प्रकृति के लोगों के पर्याय हैं।]

३४८६. यदस्याः पल्पूलनं शकृद् दासी समस्यति। ततोऽपरूपं जायते तस्मादव्येष्यदेनसः ॥

यदि गौ की परिचारिका, गौ का गोबर और मूत्र इधर-उधर फेंकती है, तो उस पापकर्म से गोपति का रूप विकृत हो जाता है ॥९ ॥

[लौकिक अर्थों में भी गाय का गोबर, गोमूत्र जहाँ-तहाँ फेंकने से स्थान का स्वरूप विकृत हो जाता है, सूक्ष्म संदर्भ में वशा-विद्या टैक्नालॉजी का कचरा ठिकाने न लगाया जाए, तो उस क्षेत्र का स्वरूप विकृत हो जाता है।]

३४८७. जायमानाभि जायते देवान्त्सब्राह्मणान् वशा।
तस्माद् ब्रह्मभ्यो देयैषा तदाहुः स्वस्य गोपनम् ॥१० ॥

जो वशा उत्पन्न होती है, वह मात्र ब्रह्मनिष्ठ ज्ञानियों और देवताओं के लिए ही उत्पन्न होती है, अतएव इसे ज्ञाननिष्ठ ब्रह्मकर्म में संलग्न लोगों को दानस्वरूप देना उपयुक्त है, ऐसा विद्वानों का कथन है ॥१० ॥

३४८८. य एनां वनिमायन्ति तेषां देवकृता वशा। ब्रह्मज्येयं तदब्रुवन् य एनां निप्रियायते ॥११॥

ब्रह्मनिष्ठों के माँगने पर उन्हें गौ प्रदान न करके, जो 'अपनी प्रिय है' ऐसा कहते हुए अपने ही पास रखता है, उसका यह कृत्य ब्रह्मनिष्ठों पर अत्याचार के समान ही है; क्योंकि देवों ने उसे उनके लिए ही निर्मित किया है।

३४८९. य आर्षेयेभ्यो याचद्भ्यो देवानां गां न दित्सति ।
आ स देवेषु वृश्चते ब्राह्मणानां च मन्यवे ॥१२ ॥

जो लोग लोकहित को दृष्टिगत रखने वाले याचक ऋषिपुत्रों को देवों की गौ दानस्वरूप नहीं देते । उनके ऊपर ब्राह्मणों के कोप और देवों के आघात बरसते हैं ॥१२ ॥

३४९०. यो अस्य स्याद् वशाभोगो अन्यामिच्छेत तर्हि सः ।
हिंस्ते अदत्ता पुरुषं याचितां च न दित्सति ॥१३ ॥

यदि कोई भोग सामग्री चाहता है, तो वह वशा (ब्रह्म विद्या) से नहीं, किसी दूसरी विधि से प्राप्त करे; क्योंकि जो वशा याचना करने पर भी नहीं दी जाती, वह गौ ही उस मनुष्य (गोपति) के विनाश का कारण बनती है ॥१३ ॥

३४९१. यथा शेवधिर्निहितो ब्राह्मणानां तथा वशा ।
तामेतदच्छायन्ति यस्मिन् कस्मिंश्च जायते ॥१४ ॥

जैसे किसी की सुरक्षित निधि होती है, वैसे ही यह वशा (गाय) ब्राह्मणों की है । कहीं किसी के भी गृह में उत्पन्न होने पर उसके पास ब्राह्मण लोग याचक भाव से पहुँचते हैं ॥१४ ॥

३४९२. स्वमेतदच्छायन्ति यद् वशां ब्राह्मणा अभि ।
यथैनानन्यस्मिन् जिनीयादेवास्या निरोधनम् ॥१५ ॥

यदि ब्राह्मण (ब्रह्मनिष्ठ) गौ के समीप आते हैं, तो वे अपनी सम्पत्ति के पास ही आते हैं । इस गौ को रोकना (न देना) मानो इन्हें (ब्राह्मणों को) दूसरे अर्थ में व्यथित करना ही है ॥१५ ॥

३४९३. चरेदेवा त्रैहायणादविज्ञातगदा सती । वशां च विद्यान्नारद ब्राह्मणास्तर्ह्येष्याः ॥१६ ।

तीन कालों (वर्षों या जीवन के अंशों) तक, जब तक वशा की पहचान न हो, तब तक उसे गोपति (इन्द्रियों का स्वामी) विचरण करने दे । हे नारद ! वशा (प्रतिभा या विद्या) को पहचान लेने पर उसके लिए ब्राह्मण (ब्रह्मनिष्ठ व्यक्ति अथवा अनुशासन) खोजकर उसे सौंप दिया जाए ॥१६ ॥

३४९४. य एनामवशामाह देवानां निहितं निधिम् ।
उभौ तस्मै भवाशर्वौ परिक्रम्येषुमस्यतः ॥१७ ॥

जो देवों की स्थायी निधि (सुरक्षित निधि) रूप वशा को अवशा (न देने योग्य) कहते हैं, तो भव और शर्व ये दोनों देव उस पर पराक्रमी प्रहार स्वरूप बाण चलाते हैं ॥१७ ॥

[भव उत्पन्नकर्त्ता और शर्व विसर्जन कर्त्ता देवों के नाम हैं । ये दोनों संबोधन शिवजी के लिए भी हैं । अदानी, नियम का उल्लंघन करने वाले को शिव का चक्र चलाने वाले देव दण्डित करते हैं ।]

३४९५. यो अस्या ऊधो न वेदाथो अस्या स्तनानुत ।
उभयेनैवास्मै दुहे दातुं चेदशकद् वशाम् ॥१८ ॥

जो गोपालक उसके ऊध (थन) और स्तनों को नहीं जानते, वे भी दानस्वरूप गौ को देने में सक्षम हुए, तो वह वशा (गाय) उन्हें पुण्यफल के साथ पर्याप्त दूध का अभीष्ट फल देती है ॥१८ ॥

[काण्ड १० के १०.७ मन्त्र में वशा के ऊध और स्तन पर्जन्य तथा विद्युत् कहे गये हैं । जो यह रहस्य नहीं जानते तथा उत्पादक द्रव्यों की आहुतियाँ ब्रह्मकर्म-यज्ञ में देते हैं, उन्हें वशा का पय मिलता है ।]

३४९६. दुरदभ्नैनमा शये याचितां च न दित्सति ।
नास्मै कामाः समृध्यन्ते यामदत्त्वा चिकीर्षति ॥१९ ॥

जो याचना किये जाने पर भी ब्राह्मणों को नहीं देते, उनके घर में यह गौ दुर्दम्य (नियन्त्रणरहित) होकर वास करती है । जो इसे न देकर अपने पास ही रखना चाहते हैं , उनके अभीष्ट पूर्ण नहीं होते ॥१९ ॥

[जो प्रतिभा या विद्या, ब्रह्मनिष्ठों के नियन्त्रण में नहीं दी जाती, वह बागी होकर अनर्थ खड़े करती है ।]

३४९७. देवा वशामयाचन् मुखं कृत्वा ब्राह्मणम् । तेषां सर्वेषामददद्धेडं न्येति मानुषः ॥२० ।

ब्राह्मण का रूप धारण करके, देव-शक्तियाँ ही वशा की याचना करती हैं । अतः दानस्वरूप गौओं को न देने वाले मनुष्य देवों के कोपभाजन बनते हैं ॥२० ॥

३४९८. हेडं पशूनां न्येति ब्राह्मणेभ्योऽददद् वशाम् । देवानां निहितं भागं मर्त्यश्चेन्निप्रियायते

देवताओं की सुरक्षित निधि रूप में रखे गये भाग (वशा) को जो मनुष्य अपना प्रिय मानकर ब्राह्मणों को दान स्वरूप नहीं देता, तो उसे पशुओं का भी कोप भाजन बनना पड़ता है ॥२१ ॥

३४९९. यदन्ये शतं याचेयुर्ब्राह्मणा गोपतिं वशाम् ।
अथैनां देवा अब्रुवन्नेवं ह विदुषो वशा ॥२२ ॥

गोपति के पास सैकड़ों अन्य ब्राह्मण भी यदि वशा की याचना करें, तो भी वशा विद्वान् की होती है, ऐसा देवों का कथन है ॥२२ ॥

[ब्रह्मनिष्ठों में भी जो विद्वान्-अनुभवी- कुशल हों- उन्हें सृजन विद्या के उपयोग का अधिकार सौंपना चाहिए ।]

३५००. य एवं विदुषेऽदत्त्वाथान्येभ्यो ददद् वशाम् ।
दुर्गा तस्मा अधिष्ठाने पृथिवी सहदेवता ॥२३ ॥

जो मनुष्य इस प्रकार विद्वान् को गौ न देकर; दूसरे अपात्र को गोदान करता है, उसके लिए उसके स्थान में समस्त देवों के साथ-साथ पृथ्वी भी कष्टदायी हो जाती है ॥२३ ॥

३५०१. देवा वशामयाचन् यस्मिन्नग्रे अजायत । तामेतां विद्यान्नारदः सह देवैरुदाजत ॥२४।

जिसके यहाँ वशा का जन्म होता है, उससे देवता गौ की माँग करते हैं । नारद ने यह जान लिया कि देवों को इसका दान दिये जाने से (गौ और देवताओं) सबकी प्रगति होती है ॥२४ ॥

[यह भाव गीता के उस भाव के अनुरूप है कि यज्ञ से देवों को तृप्त करो, देवता तुम्हें उत्कर्ष देंगे ।]

३५०२. अनपत्यमल्पपशुं वशा कृणोति पूरुषम् ।
ब्राह्मणैश्च याचितामथैनां निप्रियायते ॥२५ ॥

ब्राह्मणों द्वारा माँग किये जाने पर भी, जो वशा (गाय) को अपना प्रिय मानकर अपने पास रखता है, वह वशा उस मनुष्य को सन्तति के सौभाग्य से रहित और पशुधन से भी क्षीण करती है । ।२५ ॥

३५०३. अग्नीषोमाभ्यां कामाय मित्राय वरुणाय च ।
तेभ्यो याचन्ति ब्राह्मणास्तेष्वा वृश्चतेऽददत् ॥२६ ॥

ब्राह्मण लोग अग्नि, सोम, मित्र, वरुण और काम आदि देवों के निमित्त वशा की याचना करते हैं, अपने लिए नहीं, इसलिए यह दान न किये जाने पर मनुष्य उन देवों को ही अपमानित करता है ॥२६ ॥

[ब्राह्मण- ऋषि स्तर के व्यक्ति, लोगों की प्रतिभा एवं विद्या को देव कार्यों में प्रयुक्त करने के लिए ही माँगते हैं। उनको न देना देवकर्मों में अपनी साझेदारी से इनकार कर देने जैसा ही है ।]

३५०४. यावदस्या गोपतिर्नोपशृणुयादृचः स्वयम्।
चरेदस्य तावद् गोषु नास्य श्रुत्वा गृहे वसेत् ॥२७ ॥

जब तक गोपति (इन्द्रियों का स्वामी) स्वयं ऋचाएँ नहीं सुनता, तब तक उसकी गौओं (इन्द्रियों) के बीच वशा (प्रतिभा या विद्या) विचरण करती रहे, परन्तु ऋचा सुनने (ज्ञान होने) के बाद उसे दानस्वरूप दे देना चाहिए ॥२७ ॥

३५०५. यो अस्या ऋच उपश्रुत्याथ गोष्वचीचरत्।
आयुश्च तस्य भूतिं च देवा वृश्चन्ति हीडिताः ॥२८ ॥

जो गोपालक मन्त्रघोष सुनकर भी अपनी गौओं के बीच दानस्वरूप दी जाने वाली गौ को चराता है, देवगण उसके ऊपर क्रोधित होकर उसकी आयु और सम्पदा को विनष्ट कर देते हैं ॥२८ ॥

३५०६. वशा चरन्ती बहुधा देवानां निहितो निधिः ।
आविष्कृणुष्व रूपाणि यदा स्थाम जिघांसति ॥२९ ॥

वशा अनेक स्थानों में विचरणशील होती हुई देवों की सुरक्षित निधिस्वरूपा ही है । जब वह अपने स्थान पर जाने की इच्छुक होती है, तो विभिन्न प्रकार के रूपों को प्रकट करती है ॥२९ ॥

३५०७. आविरात्मानं कृणुते यदा स्थाम जिघांसति ।
अथो ह ब्रह्मभ्यो वशा याञ्च्याय कृणुते मनः ॥३० ॥

जब वशा अपने निवास स्थान पर जाने की इच्छुक होती है, तब वह अपने मनोभावों को प्रदर्शित करती है । ब्राह्मणों द्वारा याचना के लिए वह गौ अपने मन में संकल्पित होती है ॥३० ॥

[जब विद्या या प्रतिभा जाग्रत् होती है, तो अन्दर से उसके ब्रह्मनिष्ठ-श्रेष्ठ उपयोग के भाव उठते हैं । यही वशा का अपना संकल्प होता है ।]

३५०८. मनसा सं कल्पयति तद् देवाँ अपि गच्छति ।
ततो ह ब्रह्माणो वशामुपप्रयन्ति याचितुम् ॥३१ ॥

उस वशा (गाय) के मानसिक संकल्प किये जाने पर वे संकल्प देवों तक पहुँचते हैं । इसके बाद ही ब्राह्मण लोग गौ की याचना के लिए आगमन करते हैं ॥३१ ॥

[यह एक सूक्ष्म चक्र है । भावना से देवशक्तियों का सम्पर्क होता है और उसी आधार पर प्रतिभा के सदुपयोग का ताना- बाना बुना जाता है ।]

३५०९. स्वधाकारेण पितृभ्यो यज्ञेन देवताभ्यः । दानेन राजन्यो वशाया मातुर्हेडं न गच्छति ।

स्वधारूप तर्पण कृत्य से पितरों की तृप्ति तथा यज्ञ और वशादान से देवों की संतुष्टि हो जाने पर क्षत्रिय गाय की माता (जन्मदात्री) का कोपभाजन नहीं बनता ॥३२ ॥

[अथर्व० १०.१०.१८ में भी वशा को क्षत्रियों की माता कहा गया है । क्षत्रिय धर्मी-प्रशासन कर्मियों को चाहिए कि वशा-प्रतिभा-विद्या के प्रति माँ का भाव रखें तथा उसे सत्पात्रों द्वारा ही प्रयुक्त होने दें ।]

३५१०. वशा माता राजन्यस्य तथा संभूतमग्रशः ।
तस्या आहुरनर्पणं यद् ब्रह्मभ्यः प्रदीयते ॥३३ ॥

वशा (गाय) को क्षत्रियों की माता कहा गया है । जो वशा को ब्राह्मणों के लिए दानस्वरूप प्रदान करते हैं, वस्तुतः वह उनका दान नहीं है; क्योंकि गौ तो ब्राह्मण की ही सुरक्षित निधि कही गयी है ॥३३ ॥

३५११. यथाज्यं प्रगृहीतमालुम्पेत् स्रुचो अग्नये ।
एवा ह ब्रह्मभ्यो वशामग्नय आ वृश्चतेऽददत् ॥३४ ॥

जिस प्रकार स्रुवा में लिया हुआ घी अग्नि को न समर्पित करना अपराध है, उसी प्रकार ब्राह्मणों को वशा (गाय) दानस्वरूप न देने वाले को अपराधी माना जाता है ॥३४ ॥

३५१२. पुरोडाशवत्सा सुदुघा लोकेऽस्मा उप तिष्ठति ।
सास्मै सर्वान् कामान् वशा प्रददुषे दुहे ॥३५ ॥

पुरोडाशरूपी वत्स से उत्तम दूध देने (दुहाने) वाली वशा; इस लोक में इस दानी यजमान के समीप ही रहती है, वह गौ इस दाता की समस्त मनोकामनाओं को पूर्ण करती है ॥३५ ॥

[बछड़े के स्नेह से गाय के थन भर आते हैं और गोपति को दूध मिलता है, इसी प्रकार पुरोडाश आदि (पोषक पदार्थों) के हवन से प्रकृति स्थित वशा तृप्त होकर, याजकों के लिए कामधेनु की तरह फलवती होती है ।]

३५१३. सर्वान् कामान् यमराज्ये वशा प्रददुषे दुहे ।
अथाहुर्नारकं लोकं निरुन्धानस्य याचिताम् ॥३६ ॥

वशा दान करने वाले दाता की सम्पूर्ण कामनाएँ यम (अनुशासन) के राज्य में पूर्ण होती हैं; परंतु याचना करने पर भी दान न देने वाले को नरकलोक की प्राप्ति होती है, ऐसा विद्वज्जनों का अभिमत है ॥३६ ॥

३५१४. प्रवीयमाना चरति क्रुद्धा गोपतये वशा । वेहतं मा मन्यमानो मृत्योः पाशेषु बध्यताम्

सृजनशील वशा (प्रतिभा), गोपति (इन्द्रियों के स्वामी अविवेकी व्यक्ति) के लिए क्रोधित होकर विचरण करती है । वह अभिशाप देती है कि मुझे वन्ध्या (अनुत्पादक) स्थिति में रखने वाला मृत्युपाश से आबद्ध हो ॥३७ ॥

३५१५. यो वेहतं मन्यमानोऽमा च पचते वशाम् । अप्यस्य पुत्रान् पौत्रांश्च याचयते बृहस्पतिः

जो वशा गौ को गर्भपातिनी (वन्ध्या) मानकर उसे अपने घर में पकाता है, बृहस्पति (विद्या के अधिष्ठाता) देव उसके पुत्र और पौत्रों से भिक्षा मँगवाते हैं ॥३८ ॥

[लोकहित के लिए देव शक्तियों द्वारा विकसित विद्या या प्रतिभा को जो घर में ही परिपक्व करके स्वार्थ में प्रयुक्त करना चाहते हैं, उनकी संतति की मति भ्रष्ट हो जाती है ।]

३५१६. महदेषाव तपति चरन्ती गोषु गौरपि । अथो ह गोपतये वशाददुषे विषं दुहे ॥३९

यह गौ (वशा) गौओं (इन्द्रियों) के बीच चरती हुई भी अत्यधिक सन्ताप देती है, मानो दान न देने वाले गोरक्षक के लिए यह दूधरूपी विष देती है ॥३९ ॥

[प्रतिभा से इन्द्रिय सुख अर्जित करने वालों की इन्द्रियाँ विलासी होकर क्षीण होती जाती हैं । उनके लिए दूध भी विष बन जाता है ।]

३५१७. प्रियं पशूनां भवति यद् ब्रह्मभ्यः प्रदीयते ।
अथो वशायास्तत् प्रियं यद् देवत्रा हविः स्यात् ॥४० ॥

जो वशा ब्राह्मणों को दानस्वरूप दी जाती है, वह शेष पशुओं के लिए भी कल्याणकारक होती है । इसलिए वशा को देवताओं के लिए दी गई आहुति ही प्रिय है ॥४० ॥

३५१८. या वशा उदकल्पयन् देवा यज्ञादुदेत्य ।
तासां विलिप्त्यं भीमामुदाकुरुत नारदः ॥४१ ॥

जिस समय वशा को देवों ने यज्ञ से बनाया (संकल्पित किया), उसी समय अधिक घृतवती और विशालकाय वशा को नारद ने अनुभव (स्वीकार) किया ॥४१ ॥

३५१९. तां देवा अमीमांसन्त वशेया३मवशेति ।
तामब्रवीन्नारद एषा वशानां वशतमेति ॥४२ ॥

उस सम्बन्ध में देवों ने विचार विनिमय किया कि यह गौ स्वामी के वश में रहने योग्य नहीं है । तब नारद ने वशा को शेष गौओं की अपेक्षा सहज नियन्त्रित रहने वाली कहा ॥४२ ॥

३५२०. कति नु वशा नारद यास्त्वं वेत्थ मनुष्यजाः ।
तास्त्वा पृच्छामि विद्वांसं कस्या नाश्नीयादब्राह्मणः ॥४३ ॥

हे ऋषि नारद !मनुष्यों के यहाँ उत्पन्न होने वाली ऐसी कितनी गौएँ हैं, जिनके सम्बंध में आपको ज्ञान है ? आप विद्वान् पुरुष हैं, अतः हम आपसे पूछना चाहते हैं कि जो ब्राह्मण से भिन्न है, वह किसका सेवन न करे ? ॥४३ ॥

३५२१. विलिप्त्या बृहस्पते या च सूतवशा वशा ।
तस्या नाश्नीयादब्राह्मणो य आशंसेत भूत्याम् ॥४४ ॥

(नारद का उत्तर) हे बृहस्पते ! ऐश्वर्य की कामना करने वाला वह व्यक्ति अब्राह्मण विलिप्ती (विशिष्ट प्रयोजनों में लिप्त), सूतवशा (प्रेरक वशा) तथा वशा (वशा के इन तीनों स्वरूपों) का सेवन न करे ॥४४ ॥

[अथर्व० १०.१०.३० में भी वशा के तीन रूप दिये हैं, उसे द्युलोक, पृथ्वी तथा विष्णु-प्रजापति कहा गया है । पृथ्वी में वशा का विलिप्तीरूप है, विष्णु-प्रजापति में प्रेरक सूतवशा है तथा द्युलोक में वशा (सर्ववशा) है । इन तीनों ही रूपों में यह केवल ब्रह्मनिष्ठों-परमार्थ परायणों के लिए ही फलित होती है ।]

३५२२. नमस्ते अस्तु नारदानुष्ठु विदुषे वशा । कतमासां भीमतमा यामदत्त्वा पराभवेत् ॥

हे ऋषि नारद ! आपके लिए वन्दन है । यह वशा (गाय) विद्वान् पुरुष की प्रार्थना के अनुकूल ही है, परन्तु इन गौओं में कौन सी अतिभयंकर है, जिसे दानस्वरूप न देने पर पराभव होता है ॥४५ ॥

३५२३. विलिप्ती या बृहस्पतेऽथो सूतवशा वशा ।
तस्या नाश्नीयादब्राह्मणो य आशंसेत भूत्याम् ॥४६ ॥

हे बृहस्पतिदेव ! जो ब्राह्मण से भिन्न हैं, वे यदि ऐश्वर्य समृद्धि की कामना करते हैं, तो वे विलिप्ती, सूतवशा, सर्ववशा, इन तीनों प्रकार की गौओं के सेवन से बचाव करें ॥४६ ॥

३५२४. त्रीणि वै वशाजातानि विलिप्ती सूतवशा वशा ।
ताः प्र यच्छेद् ब्रह्मभ्यः सो ऽनाव्रस्कः प्रजापतौ ॥४७ ॥

विलिप्ती, सूतवशा और वशा ये गौओं की तीन श्रेणियाँ (प्रजातियाँ) हैं, इन्हें जो ब्राह्मणों को दानस्वरूप देते हैं, वे प्रजापति के क्षोभ से सुरक्षित रहते हैं ॥४७ ॥

३५२५. एतद् वो ब्राह्मणा हविरिति मन्वीत याचितः ।
वशां चेदेनं याचेयुर्या भीमाददुषो गृहे ॥४८ ॥

"हे ब्रह्म ज्ञानियो ! यह (वशा) आपकी हवि (आपके लिए समर्पित) है ।" ब्राह्मण द्वारा याचना किये जाने पर गोपति ऐसा उच्चारित करे । अदानी के घर में वशा अत्यंत भयंकर हो जाती है ॥४८ ॥

३५२६. देवा वशां पर्यवदन् न नोऽदादिति हीडिताः ।
एताभिर्ऋग्भिर्भेदं तस्माद् वै स पराभवत् ॥४९ ॥

क्रोधित देवों ने, वशा से कहा, "इसने दान नहीं दिया, ऋचाओं (प्रदत्तज्ञान) में भेद उत्पन्न किया", इसलिए इसका पराभव हुआ ॥४९ ॥

३५२७. उतैनां भेदो नाददाद् वशामिन्द्रेण याचितः ।
तस्मात् तं देवा आगसोऽवृश्चन्नहमुत्तरे ॥५० ॥

इन्द्रदेव द्वारा वशा की याचना करने पर भी जो नहीं देता, उसके राज्य में भेद उत्पन्न होता है । उसके पाप के दण्डस्वरूप देवता उसे अहंकार के घेरे में डालकर विनष्ट करते हैं ॥५० ॥

३५२८. ये वशाया अदानाय वदन्ति परिरापिणः ।
इन्द्रस्य मन्यवे जाल्मा आ वृश्चन्ते अचित्त्या ॥५१ ॥

जो लोग, गोपति को (मर्यादा से) परे हटाकर 'मत दो' ऐसी सलाह देते हैं, वे दुर्बुद्धि के कारण इन्द्रदेव के कोप द्वारा विनष्ट होते हैं ॥५१ ॥

३५२९. ये गोपतिं पराणीयाथाहुर्मा ददा इति ।
रुद्रस्यास्तां ते हेतिं परि यन्त्यचित्त्या ॥५२ ॥

जो गो-रक्षक के पास जाकर कहते हैं कि दानरूप में गौ को न दें, वे अपनी कुमति के कारण रुद्रदेव के फेंके हुए शस्त्र से विनष्ट होते हैं ॥५२ ॥

३५३०. यदि हुतां यद्यहुताममा च पचते वशाम् ।
देवान्त्सब्राह्मणानृत्वा जिह्मो लोकान्निर्ऋच्छति ॥५३ ॥

हुत (यज्ञाहुतिरूप या दान में दी गयी) या अहुत (न दी गयी) वशा (विद्या अथवा प्रतिभा) को यदि (कोई व्यक्ति) अपने घर में (सीमित स्वार्थ के लिए) परिपक्व करता है, तो वह कुटिल होकर ब्राह्मणों और देवों का अपराधी बनकर लोकों (श्रेष्ठ लोकों या स्तरों) से पतित हो जाता है ॥५३ ॥

[५ - ब्रह्मगवी सूक्त]

[**ऋषि-** अथर्वाचार्य । **देवता-** ब्रह्मगवी । **छन्द-** १ प्राजापत्या अनुष्टुप् , २ भुरिक् साम्नी अनुष्टुप् , ३ चतुष्पदा स्वराट् उष्णिक् , ४ आसुर्यनुष्टुप् , ५ साम्नी पंक्ति, ६ साम्नी उष्णिक्]

आगे के सूक्तों ५-११ की देवता ब्रह्मगवी है । ब्राह्मण की कामधेनु उसकी तपःशक्ति या वाक्शक्ति कही गई है । ऐसे ही किसी संदर्भ से मन्त्रार्थ फलित होते हैं-

३५३१. श्रमेण तपसा सृष्टा ब्रह्मणा वित्तर्ते श्रिता ॥१ ॥

तपश्चर्या द्वारा उत्पन्न की गई सत्य में आश्रययुक्त यह (ब्रह्मगवी) ब्राह्मण द्वारा जानी या पायी जाने वाली है ॥

३५३२. सत्येनावृता श्रिया प्रावृता यशसा परीवृता ॥२ ॥

यह सत्य से अच्छादित, श्री- सम्पदा से परिपूर्ण और यशस्विता से चारों ओर से घिरी (सम्पन्न) रहती है ॥२ ॥

३५३३. स्वधया परिहिता श्रद्धया पर्यूढा दीक्षया गुप्ता यज्ञे प्रतिष्ठिता लोको निधनम् ॥३ ।

यह अपनी धारणा शक्ति से सुरक्षित हुई, श्रद्धा भावना से सम्पन्न , दीक्षाव्रत से संरक्षित और यज्ञ में प्रतिष्ठित रहती है, (ब्राह्मणेतर) क्षत्रिय (आदि) का इसकी ओर देखना (पानेकी लालसा करना) मृत्यु है ॥३ ॥

३५३४. ब्रह्म पदवायं ब्राह्मणोऽधिपतिः ॥४ ॥

इस गौ के द्वारा ब्रह्मपद की प्राप्ति होती है, ब्राह्मण ही इस गौ का स्वामी है ॥४ ॥

३५३५. तामाददानस्य ब्रह्मगवीं जिनतो ब्राह्मणं क्षत्रियस्य ॥५ ॥

३५३६. अप क्रामति सूनृता वीर्यं१ पुण्या लक्ष्मीः ॥६ ॥

ब्राह्मण की गौ के अपहरणकर्त्ता और ब्रह्मज्ञानी को व्यथा पहुँचाने वाले क्षत्रिय की लक्ष्मी, वीर्य और प्रिय मधुर वाणी साथ छोड़ देती है ॥५-६ ॥

[६ - ब्रह्मगवी सूक्त]

[**ऋषि-** अथर्वाचार्य । **देवता-** ब्रह्मगवी । **छन्द-** साम्नी त्रिष्टुप्, २ भुरिक् आर्ची एकपदा अनुष्टुप्, ३ आर्ची एकपदा अनुष्टुप्, ४ उष्णिक् (एकपदा), ५ आर्ची निचृत् पंक्ति ।]

३५३७. ओजश्च तेजश्च सहश्च बलं च वाक् चेन्द्रियं च श्रीश्च धर्मश्च ॥१ ॥

३५३८. ब्रह्म च क्षत्रं च राष्ट्रं च विशश्च त्विषिश्च यशश्च वर्चश्च द्रविणं च ॥२ ॥

३५३९. आयुश्च रूपं च नाम च कीर्तिश्च प्राणश्चापानश्च चक्षुश्च श्रोत्रं च ॥३ ॥

३५४०. पयश्च रसश्चान्नं चान्नाद्यं चर्तं च सत्यं चेष्टं च पूर्तं च प्रजा च पशवश्च ॥४ ॥

३५४१. तानि सर्वाण्यप क्रामन्ति ब्रह्मगवीमाददानस्य जिनतो ब्राह्मणं क्षत्रियस्य ॥५ ॥

ओज, तेज, शत्रुओं को दबाने की सामर्थ्य, बल, वाणी, इन्द्रिय शक्ति , लक्ष्मी, धर्म, वेद, शौर्यशक्ति, राष्ट्र, प्रजाजन, तेज, यश, पराक्रम, धन, आयुष्य, रूप, नाम, यशस्विता, प्राण, अपान, आँखें, कान, दूध, रस, अन्न को पचाने की अग्नि (ऊर्जा) , ऋत, सत्य, वेद विहित याग आदि इष्ट पूर्त (स्मृति विहित कूप तटाक आदि) प्रजा और पशु । उपर्युक्त ये सभी (चौंतीस) पदार्थ ब्राह्मण की गौ को छीनने वाले और संहार करने वाले क्षत्रिय को छोड़ देते हैं ॥

[७ - ब्रह्मगवी सूक्त]

[**ऋषि-** अथर्वाचार्य । **देवता-** ब्रह्मगवी । **छन्द-** १ विराट् विषमा गायत्री, २ आसुर्यनुष्टुप्, ३, १५ साम्नी उष्णिक्, ४ गायत्री, ५-६, ८-९ प्राजापत्यानुष्टुप्, ७ याजुषी जगती, १०, १४ साम्नी अनुष्टुप्, ११ साम्नी बृहती, १२ याजुषी त्रिष्टुप्, १३ आसुरी गायत्री, १६ आर्ची उष्णिक् ।]

३५४२. सैषा भीमा ब्रह्मगव्य१घविषा साक्षात् कृत्या कूल्बजमावृता ॥१ ॥

यह ब्रह्मगवी भयानक, विषैली, प्रत्यक्ष आघात करने वाली तथा संहारक कृत्यास्वरूप हो जाती है ॥१ ॥

३५४३. सर्वाण्यस्यां घोराणि सर्वे च मृत्यवः ॥२ ॥

इस गौ में सभी प्रकार की भयंकरता और मृत्यु की सभी सम्भावनाएँ समाविष्ट हैं ॥२ ॥

३५४४. सर्वाण्यस्यां क्रूराणि सर्वे पुरुषवधाः ॥३ ॥

इसमें सभी क्रूरतापूर्ण कृत्य और सभी पुरुषों के वध विद्यमान हैं ॥३ ॥

३५४५. सा ब्रह्मज्यं देवपीयुं ब्रह्मगव्या दीयमाना मृत्योः पड्वीश आ द्यति ॥४ ॥

ब्राह्मण से छीनी गई यह ब्रह्मगवी, ब्रह्मघाती और देवताओं के शत्रु को मृत्यु के पाश में बाँध देती है ॥४ ॥

३५४६. मेनिः शतवधा हि सा ब्रह्मज्यस्य क्षितिर्हि सा ॥५ ॥

ब्राह्मण की आयु का ह्रास करने वालों के लिए, क्षयकारी यह गौ सैकड़ों प्रकार से संहार करने वाली (अस्त्र) हो जाती है ॥५ ॥

३५४७. तस्माद् वै ब्राह्मणानां गौर्दुराधर्षा विजानता ॥६ ॥

इसलिए ज्ञानी मनुष्यों को समझना चाहिए कि ब्राह्मण की गौ दबाने योग्य नहीं है ॥६ ॥

३५४८. वज्रो धावन्ती वैश्वानर उद्वीता ॥७ ॥

जब वह दौड़ती है, तब वज्र के समान बन जाती है और जब उठती है, तो आग के समान ऊपर को गमन करती है ॥७ ॥

३५४९. हेतिः शफानुत्खिदन्ती महादेवो३पेक्षमाणा ॥८ ॥

वह खुरों को पटकती हुई हथियार के समान और दृष्टि डालती हुई संहारकदेव रुद्र के समान होती है ॥८ ॥

३५५०. क्षुरपविरीक्षमाणा वाश्यमानाभि स्फूर्जति ॥९ ॥

वह देखती हुई छुरे की धार के समान तीक्ष्ण वज्ररूप होती है और शब्द करने पर गरजती प्रतीत होती है ॥९ ॥

३५५१. मृत्युर्हिङ्कृण्वत्यु१ग्रो देवः पुच्छं पर्यस्यन्ती ॥१० ॥

हिंकार शब्द करती हुई मृत्युरूप और पूँछ को चारों ओर घुमाती हुई उग्रदेव स्वरूप भयानक होती है ॥१० ॥

३५५२. सर्वज्यानिः कर्णौ वरीवर्जयन्ती राजयक्ष्मो मेहन्ती ॥११ ॥

वह कानों को हिलाती हुई, सब प्रकार की आयु को क्षीण करने वाली और मूत्र विसर्जन क्रिया के साथ क्षय रोग विस्तारित करने वाली बनती है ॥११ ॥

३५५३. मेनिर्दुह्यमाना शीर्षक्तिर्दुग्धा ॥१२ ॥

दुही जाती हुई यह गौ मारक शस्त्ररूप होती है और दुही जाने के बाद सिर वेदना स्वरूपा होती है ॥१२ ॥

३५५४. सेदिरुपतिष्ठन्ती मिथोयोधः परामृष्टा ॥१३ ॥

समीप खड़ी होने पर संहारक और स्पर्श करने पर द्वन्द्व - संग्राम करने वाले वैरी के समान होती है ॥१३ ॥

३५५५. शरव्या३ मुखेऽपिनह्यमान ऋतिर्हन्यमाना ॥१४ ॥

मुँह में बाँधी जाने पर बाणों के समान और ताड़ित किए जाने पर महाविनाशकारिणी होती है ॥१४ ॥

३५५६. अघविषा निपतन्ती तमो निपतिता ॥१५ ॥

बैठती हुई भयानक विषरूपा और बैठी होने पर साक्षात् मृत्युरूप अन्धकार के तुल्य होती है ॥१५ ॥

३५५७. अनुगच्छन्ती प्राणानुप दासयति ब्रह्मगवी ब्रह्मज्यस्य ॥१६ ॥

इस प्रकार की यह ब्रह्मगवी (ब्राह्मण की गाय) ब्राह्मण को नुकसान पहुँचाने वाले का अनुगमन करती हुई, उसके प्राणों का संहार करती है ॥१६ ॥

[८ - ब्रह्मगवी सूक्त]

[**ऋषि-** अथर्वाचार्य । **देवता-** ब्रह्मगवी । **छन्द-** १ आसुरी गायत्री, २,१० आसुरी अनुष्टुप्, ३ साम्नी अनुष्टुप्, ४ याजुषी त्रिष्टुप्, ५साम्नी गायत्री, ६-७ साम्नी बृहती, ८ भुरिक् साम्नी अनुष्टुप्, ९ साम्नी उष्णिक्, ११ प्रतिष्ठा गायत्री ।]

३५५८. वैरं विकृत्यमाना पौत्राद्यं विभाज्यमाना ॥१ ॥

ब्राह्मण से छीनी हुई इस गौ को काट देने पर पुत्र-पौत्रादि का विभाजन करा देती है ॥२ ॥

३५५९. देवहेतिर्ह्रियमाणा व्यृद्धिर्हृता ॥२ ॥

चुराई जाते समय यह देवों का अस्त्र और हरण होने के बाद विपत्तिरूपा होती है ॥२ । ।

३५६०. पाप्माधिधीयमाना पारुष्यमवधीयमाना ॥३ ॥

अधीन रखने पर पापरूपा और तिरस्कृत होने पर कठोरतामयी बनती है ॥३ ॥

३५६१. विषं प्रयस्यन्ती तक्मा प्रयस्ता ॥४ ॥

कष्टमयी होने पर विषरूपा और सताये जाने पर तक्मा (ज्वर) के समान होती है ॥४ ॥

३५६२. अघं पच्यमाना दुष्वप्न्यं पक्वा ॥५ ॥

पकाये जाते समय पापरूपा और पक जाने के बाद दुष्ट (बुरे) स्वप्न के समान दु:खदायी होती है ॥५ ॥

३५६३. मूलबर्हणी पर्याक्रियमाणा क्षितिः पर्याकृता ॥६ ॥

यह ब्रह्मगवी घुमायी जाने पर मूल को उखाड़ने वाली और परोसी जाने पर विनाशकारिणी होती है ॥६ ॥

३५६४. असंज्ञा गन्धेन शुगुद्ध्रियमाणाशीविष उद्धृता ॥७ ॥

गन्ध द्वारा मूर्च्छित करने वाली, उठाई जाने पर शोकप्रदा और उठाई न जाने पर साँप के समान होती है ॥७ ॥

३५६५. अभूतिरुपह्रियमाणा पराभूतिरुपहृता ॥८ ॥

पास में ली गई वह विपत्ति स्वरूपा और समीप रखी हुई पराभवकारी होती है ॥८ । ।

३५६६. शर्वः क्रुद्धः पिश्यमाना शिमिदा पिशिता ॥९ ॥

वह पीसी जाती हुई क्रोधित रुद्रदेव के समान और पिसी हुई (पीसे जाने के बाद) सुखनाशक होती है ॥९ ॥

३५६७. अवर्तिरश्यमाना निर्ऋतिरशिता ॥१० ॥

वह खाई जाती हुई दरिद्ररूपा और भक्षण किये जाने पर दुर्गतिकारिणी पापदेवी निर्ऋति के समान है ॥१० ॥

३५६८. अशिता लोकाच्छिनत्ति ब्रह्मगवी ब्रह्मज्यमस्माच्चामुष्माच्च ॥११ ॥

प्राशन की गई ब्राह्मण की गौ ब्रह्मघाती को इस लोक और परलोक दोनों से ही पृथक् कर देती है ॥११ ॥

[९ - ब्रह्मगवी सूक्त]

[**ऋषि-** अथर्वाचार्य । **देवता-** ब्रह्मगवी । **छन्द-** १ साम्नी पंक्ति , २ याजुषी अनुष्टुप्, ३, ८ भुरिक् साम्नी अनुष्टुप् , ४ आसुरी बृहती, ५ साम्नी बृहती, ६ पिपीलिकमध्या अनुष्टुप्, ७ आर्ची बृहती ।]

३५६९. तस्या आहननं कृत्या मेनिराशसनं वलग ऊबध्यम् ॥१ ॥

उसका आहनन (ले जाना-संहार करना) कृत्या के समान, आशसन (काटना) आयुध के समान तथा अर्धपक्व गोबर मिला चारा विनाशकारी होता है ॥१ ॥

३५७०. अस्वगता परिहणुता ॥२ ॥

अपहरण की गई धेनु अपने नियंत्रण में नहीं रहती अर्थात् घातक होती है ॥२ ॥

३५७१. अग्निः क्रव्याद् भूत्वा ब्रह्मगवी ब्रह्मज्यं प्रविश्यात्ति ॥३ ॥

ब्रह्मगवी क्रव्याद् (मांस भक्षक) अग्नि बनकर ब्रह्मघाती में प्रविष्ट होकर उसका भक्षण कर डालती है ॥३ ॥

३५७२. सर्वास्याङ्गा पर्वा मूलानि वृश्चति ॥४ ॥

इसके (उत्पीड़क के) सभी अंग-प्रत्यंगों और जोड़ों को काट डालती है ॥४ ॥

३५७३. छिनत्त्यस्य पितृबन्धु परा भावयति मातृबन्धु ॥५ ॥

इस (उत्पीड़क) के पिता से सम्बंधित बंधुओं का छेदन और मातृपक्ष के बन्धुओं को पराभूत करती है ॥५ ॥

३५७४. विवाहां ज्ञातीन्त्सर्वानपि क्षापयति ब्रह्मगवी ब्रह्मज्यस्य क्षत्रियेणापुनर्दीयमाना ॥६॥

क्षत्रिय द्वारा वापस न की गई ब्रह्मगवी ब्रह्मघाती क्षत्रिय के सभी विवाहित और सजातीय बन्धुओं को नष्ट कर देती है ॥६ ॥

३५७५. अवास्तुमेनमस्वगमप्रजसं करोत्यपरापरणो भवति क्षीयते ॥७ ॥

वह इसे निवासरहित, परतन्त्र और सन्ततिहीन कर देती है, जिससे यह (ब्रह्मघाती) सहायता से विहीन होकर विनाश को प्राप्त होता है ॥७ ॥

३५७६. य एवं विदुषो ब्राह्मणस्य क्षत्रियो गामादत्ते ॥८ ॥

जो क्षत्रिय ज्ञानी ब्राह्मण की इस गौ को अपहृत करता है (उसकी यही दुर्दशा होती है) ॥८ ॥

[१० - ब्रह्मगवी सूक्त]

[**ऋषि-** अथर्वाचार्य । **देवता-** ब्रह्मगवी । **छन्द-** प्राजापत्या अनुष्टुप्, २ आर्षी अनुष्टुप्, ४ साम्नी बृहती,
८-९ प्राजापत्या उष्णिक्, १० आसुरी गायत्री, १४ गायत्री ।]

३५७७. क्षिप्रं वै तस्याहनने गृध्राः कुर्वत ऐलबम् ॥१ ॥

उस (ब्रह्मघाती) दुष्ट के निधन होने पर गीध शीघ्र ही कोलाहल मचाते हैं ॥१ ॥

३५७८. क्षिप्रं वै तस्यादहनं परि नृत्यन्ति केशिनीराघ्नानाः
पाणिनोरसि कुर्वाणाः पापमैलबम् ॥२ ॥

केशों को बिखेरकर स्त्रियाँ शीघ्र ही उस (दुष्ट) को भस्मीभूत करने वाली चिता के समीप चक्कर काटती हैं और हाथों से वक्षस्थल को पीटती हुई अश्रुपात करती हैं ॥२ ॥

३५७९. क्षिप्रं वै तस्य वास्तुषु वृकाः कुर्वत ऐलबम् ॥३ ॥

उनके घरों में शीघ्र ही भेड़िये अपने नेत्र घुमाने (शब्द करने) लगते हैं ॥३ ॥

३५८०. क्षिप्रं वै तस्य पृच्छन्ति यत् तदासी३दिदं नु ता३दिति ॥४ ॥

शीघ्र ही उसके सम्बन्ध में पुरुष लोग पूछते हैं कि उसका जो स्वरूप था, क्या यह वही है ॥४ ॥

३५८१. छिन्ध्या च्छिन्धि प्र च्छिन्ध्यपि क्षापय क्षापय ॥५ ॥

हे ब्रह्मगवी ! आप इस अपहरणकर्त्ता को काट डालें और टुकड़े-टुकड़े कर डालें । आप इसका समूल नाश करें ॥५ ॥

३५८२. आददानमाङ्गिरसि ब्रह्मज्यमुप दासय ॥६ ॥

हे आङ्गिरसि (अङ्गिरस् की शक्ति) ! आप ब्राह्मण की धेनु के अपहरणकर्त्ता (ब्रह्मज्य) का संहार करें ॥६ ॥

३५८३. वैश्वदेवी ह्यु१च्यसे कृत्या कूल्बजमावृता ॥७ ॥

(हे ब्रह्मगवि !) आप समस्त देवों की संहारकशक्ति (कृत्या) विनाशकशक्ति (कूल्बज) हैं, ऐसा आपके सम्बन्ध में कहा गया है ॥७ ॥

३५८४. ओषन्ती समोषन्ती ब्रह्मणो वज्रः ॥८ ॥

आप मन्त्ररूपी वज्रास्त्र से भस्मीभूत करने वाली तथा भली प्रकार भस्म करने वाली शक्ति हैं ॥८ ॥

३५८५. क्षुरपविर्मृत्युर्भूत्वा वि धाव त्वम् ॥९ ॥

आप छुरे के समान तीक्ष्ण बनकर तथा उसकी मृत्युरूपा बनकर प्रहार करें ॥९ ॥

३५८६. आ दत्से जिनतां वर्च इष्टं पूर्तं चाशिषः ॥१० ॥

आप अपहरणकर्त्ता से तेजस्विता, अभीष्टों की पूर्णता और सभी आशीषों को छीन लेती हैं ॥१० ॥

३५८७. आदाय जीतं जीताय लोके३ऽमुष्मिन् प्र यच्छसि ॥११ ॥

उस ब्रह्मघाती को अल्पायु करने के लिए आप पकड़कर परलोक की ओर भेजती हैं ॥११ ॥

३५८८. अघ्न्ये पदवीर्भव ब्राह्मणस्याभिशस्त्या ॥१२ ॥

हे अघ्न्ये (वधरहित गौ) ! आप ब्राह्मण के अभिशाप से ब्रह्मघाती के लिए पैरों की बेड़ीरूपा हैं ॥१२ ॥

३५८९. मेनिः शरव्या भवाघादघविषा भव ॥१३ ॥

आप अस्त्ररूप बाणों के समूह को प्राप्त करती हुई, उसके पापों के कारण अघविषा (पापरूपा) बनें ॥१३ ॥

३५९०. अघ्न्ये प्र शिरो जहि ब्रह्मज्यस्य कृतागसो देवपीयोरराधसः ॥१४ ॥

हे अघ्न्ये (वधरहित गौ) ! आप उस ब्रह्मघाती, पापी, देवविरोधी, दानविहीन अपराधी का सिर काट लें ॥१४

३५९१. त्वया प्रमूर्णं मृदितमग्निर्दहतु दुश्चितम् ॥१५ ॥

आपके द्वारा मारे गये नष्ट-भ्रष्ट हुए दुर्बुद्धिग्रस्त शत्रु को अग्निदेव भस्मीभूत करें ॥१५ ॥

[११- ब्रह्मगवी सूक्त]

[**ऋषि**- अथर्वाचार्य । **देवता**- ब्रह्मगवी । **छन्द**- प्राजापत्या अनुष्टुप् , ४ गायत्री, ६ प्राजापत्या गायत्री, १० आसुरी पंक्ति, ११ प्राजापत्या त्रिष्टुप्, १२ आसुरी उष्णिक् ।]

३५९२. वृश्च प्र वृश्च सं वृश्च दह प्र दह सं दह ॥१ ॥

हे अघ्न्ये ! आप ब्रह्मघाती को काटें, अत्यधिक काटें, भली प्रकार काटें । जलाएँ, अधिक जलाएँ, भली प्रकार जलाएँ ॥१ ॥

३५९३. ब्रह्मज्यं देव्यघ्न्य आ मूलादनुसंदह ॥२ ॥

हे वधरहित दिव्यस्वरूपा गौ ! आप ब्राह्मण के प्रति हिंसक भाव रखने वाले को समूल भस्म कर डालें ॥२ ॥

३५९४. यथायाद् यमसादनात् पापलोकान् परावतः ॥३ ॥

३५९५. एवा त्वं देव्यघ्न्ये ब्रह्मज्यस्य कृतागसो देवपीयोरराधसः ॥४ ॥

३५९६. वज्रेण शतपर्वणा तीक्ष्णेन क्षुरभृष्टिना ॥५ ॥

३५९७. प्र स्कन्धान् प्र शिरो जहि ॥६ ॥

हे वधरहित गौ ! आप पापकर्मी, देवविरोधी, कर्त्तव्यपूर्ति में विघ्नकारी, ब्रह्मघाती के सिर और कन्धों को सैंकड़ों नोंकवाले छुरे के समान धाराओं से युक्त तीक्ष्ण वज्रास्त्र से विच्छिन्न करें, जिससे यह यमगृह से अतिदूर के पापलोकों को प्राप्त करे ॥३-६ ॥

३५९८. लोमान्यस्य सं छिन्धि त्वचमस्य वि वेष्टय ॥७ ॥

(हे ब्रह्मगवी !) इसके लोमों को काट डालें, इसकी त्वचा को उधेड़ें ॥७ ॥

३५९९. मांसान्यस्य शातय स्नावान्यस्य सं वृह ॥८ ॥

(हे ब्रह्मगवी !) इसके मांस को काट डालें और इसके स्नायु संस्थान को फुलाएँ (कुचलें) ॥८ ॥

३६००. अस्थीन्यस्य पीडय मज्जानमस्य निर्जहि ॥९ ॥

(हे ब्रह्मगवी !) इसकी अस्थियों को पीड़ित करें और इसकी मज्जा को क्षीण (विनष्ट) करें ॥९ ॥

३६०१. सर्वास्याङ्गा पर्वाणि वि श्रथय ॥१० ॥

(हे ब्रह्मगवी !) इसके सभी अंग-अवयवों और पर्वों (जोड़ों) को पृथक् (ढीला) करें ॥१० ॥

३६०२. अग्निरेनं क्रव्यात् पृथिव्या नुदतामुदोषतु वायुरन्तरिक्षान्महतो वरिम्णः ॥११ ॥

क्रव्याद् (मांस भक्षक) अग्नि इसे भस्मीभूत करे और वायुदेव इसे अन्तरिक्ष और पृथ्वी से बाहर खदेड़ दें ॥११ ॥

३६०३. सूर्य एनं दिवः प्र णुदतां न्योषतु ॥१२ ॥

सूर्यदेव इसे द्युलोक से बाहर करके भस्मीभूत कर डालें ॥१२ ॥

॥इति द्वादशं काण्डं समाप्तम् ॥

* * *

॥ अथ त्रयादश काण्डम् ॥

[१- अध्यात्म-प्रकरण सूक्त]

[**ऋषि -** ब्रह्मा । **देवता-** १- २ , ४-२७, ३२-६० अध्यात्म, रोहितादित्य, ३ मरुद्‌गण, २८-३० अग्नि, ३१ अग्नि, मन्त्रोक्त । **छन्द-** त्रिष्टुप्, ३-५, ९, १२ जगती, ८ भुरिक् त्रिष्टुप्, १३ अतिशाक्वरगर्भा अतिजगती, १४ त्रिपदा पुरःपरशाक्वरा विपरीतपादलक्ष्मा पंक्ति, १५ अतिजागतगर्भा जगती, १६, २९-३०, ३२, ३९-४०, ४५-५१, ५३-५४ अनुष्टुप्, १७ पञ्चपदा ककुम्मती जगती, १८ पञ्चपदा परशाक्वराभुरिक् ककुम्मती अतिजगती, १९ पञ्चपदा परातिजागता ककुम्मती अतिजगती, २१ आर्षी निचृत् गायत्री, २६ विराट् परोष्णिक्, २८ भुरिक् अनुष्टुप् ,३१ पञ्चपदा ककुम्मती शाक्वरगर्भा जगती, ३५ उपरिष्टाद् बृहती, ३६ निचृद् महाबृहती, ३७ परशाक्वरा विराट् अतिजगती, ४२ विराट् जगती, ४३ विराट् महाबृहती, ४४ परोष्णिक् , ५२ पथ्यापंक्ति, ५५ ककुम्मती बृहतीगर्भा पथ्यापंक्ति, ५७ ककुम्मती अनुष्टुप्, ५९-६० गायत्री ।]

३६०४. उदेहि वाजिन् यो अप्स्व१न्तरिदं राष्ट्रं प्र विश सूनृतावत् ।
यो रोहितो विश्वमिदं जजान स त्वा राष्ट्राय सुभृतं बिभर्तु ॥१ ॥

हे गतिमान् सूर्यदेव ! अप् (तेजस्वी धाराओं) के बीच से उदित होकर, आप प्रिय सत्यनिष्ठा से युक्त राष्ट्र (ज्योतिरूप) में प्रविष्ट हों । हे राष्ट्राधिपते ! जिस (देव) ने इस (विश्व) को प्रकट किया है, वह आपको राष्ट्र के उत्तम रीति से भरण-पोषण में भी सक्षम बनाए ॥१ ॥

३६०५. उद्वाज आ गन् यो अप्स्व१न्तर्विश आ रोह त्वद्योनयो याः ।
सोमं दधानोऽप ओषधीर्गाश्चतुष्पदो द्विपद आ वेशयेह ॥२ ॥

हे सूर्यदेव ! आप ऊपर उठें । अप् धाराओं में निवास करने वाली प्रजा और अन्न में आप उच्च स्थान प्राप्त करें । सोम आदि वनस्पतियों को पुष्ट करते हुए जल, ओषधियों, द्विपादों (मनुष्यों) , चतुष्पादों (गौआदि पशुओं) को अपने राष्ट्र में प्रतिष्ठित कराएँ ॥२ ॥

३६०६. यूयमुग्रा मरुतः पृश्निमातर इन्द्रेण युजा प्र मृणीत शत्रून् ।
आ वो रोहितः शृणवत् सुदानवस्त्रिषप्तासो मरुतः स्वादुसंमुदः ॥३ ॥

हे मरुद्‌गण ! आप महान् पराक्रमी और पृथ्वी के प्रति मातृवत् व्यवहार करने वाले हैं । आप इन्द्रदेव के सहयोग से दुष्ट रिपुओं का संहार करें । हे श्रेष्ठ दानी मरुद्‌गणो ! आप स्वादिष्ट पदार्थों से प्रसन्न होते हैं । सूर्यदेव आपकी बात को सुनें ॥३ ॥

३६०७. रुहो रुरोह रोहित आ रुरोह गर्भो जनीनां जनुषामुपस्थम् ।
ताभिः संरब्धमन्वविन्दन् षडुर्वीर्गातुं प्रपश्यन्निह राष्ट्रमाहाः ॥४ ॥

सूर्यदेव उदित होकर ऊपर चढ़ रहे हैं, वे उत्पादन क्षमता से युक्त (प्रकृति) माता के अंक में गर्भरूप होकर बैठ गये हैं । छः दिशाओं ने उन (सूर्यदेव) के द्वारा बढ़ाये गर्भ को धारण किया है । वे उन्नति के मार्ग को जानते हुए राष्ट्र को भी उन्नत करते हैं ॥४ ॥

३६०८. आ ते राष्ट्रमिह रोहितोऽहार्षीद् व्या स्थन्मृधो अभयं ते अभूत्।
तस्मै ते द्यावापृथिवी रेवतीभिः कामं दुहाथामिह शक्वरीभिः ॥५ ॥

आपके राष्ट्र में सूर्यदेव आ गये हैं। उन्होंने अनिष्टकारी शत्रुओं (रोगों) को दूर भगाकर आपको निर्भयता प्रदान की है। ये द्युलोक और भूलोक आपके लिए यथेच्छ मात्रा में सम्पत्तियों और शक्तियों को दुहने वाले हों ॥५ ।

३६०९. रोहितो द्यावापृथिवी जजान तत्र तन्तुं परमेष्ठी ततान।
तत्र शिश्रियेऽज एकपादोऽदृंहद् द्यावापृथिवी बलेन ॥६ ॥

सूर्यदेव से द्युलोक और भूलोक का प्राकट्य हुआ है। वहाँ प्रजापति ने सूत्ररूप आत्मतत्त्व को विस्तारित किया है। वहीं पर एक पाद अज (आत्मा) ने अवलम्बन लिया है और अपनी सामर्थ्य से द्युलोक और पृथ्वी दोनों को सुदृढ़ता प्रदान की ॥६ ॥

३६१०. रोहितो द्यावापृथिवी अदृंहत् तेन स्व स्तभितं तेन नाकः।
तेनान्तरिक्षं विमिता रजांसि तेन देवा अमृतमन्वविन्दन् ॥ ७ ॥

सूर्यदेव ने पृथ्वी, अन्तरिक्ष और द्युलोक को सुदृढ़ता प्रदान की। उनके द्वारा सुखों से परिपूर्ण स्वर्गलोक को स्थिर किया गया। उनके द्वारा ही दैवी शक्तियों ने अमरता को उपलब्ध किया ॥७ ॥

३६११. वि रोहितो अमृशद् विश्वरूपं समाकुर्वाणः प्ररुहो रुहश्च।
दिवं रूढ्वा महता महिम्ना सं ते राष्ट्रमनक्तु पयसा घृतेन ॥८ ॥

रोहितदेव (सूर्यदेव) ने ही सभी रुह (ऊपरी) और प्ररुह (निम्नस्थ) दिशाओं को भलीप्रकार प्रकट करते हुए सम्पूर्ण विश्व के प्राणियों के शरीरों का स्पर्श किया है। वे अपनी महान् महिमा से द्युलोक पर चढ़कर आपके राष्ट्र को दूध और घृतादि से परिपूर्ण रखें ॥८ ॥

३६१२. यास्ते रुहः प्ररुहो यास्त आरुहो याभिरापृणासि दिवमन्तरिक्षम्।
तासां ब्रह्मणा पयसा वावृधानो विशि राष्ट्रे जागृहि रोहितस्य ॥९ ॥

जो आपकी ओर अग्रसर होने वाली, पीछे की ओर लौटने वाली तथा ऊँचाई की ओर बढ़ने वाली लतारूप प्रजा है, जिससे आप स्वर्ग और अन्तरिक्ष को पोषण देते हैं। उनके शक्तिवर्द्धक घृत, दुग्ध आदि से हृष्ट-पुष्ट होते हुए इस राष्ट्र और प्रजा में आप सतत जाग्रत् रहें ॥९ ॥

३६१३. यास्ते विशस्तपसः संबभूवुर्वत्सं गायत्रीमनु ता इहागुः।
तास्त्वा विशन्तु मनसा शिवेन संमाता वत्सो अभ्येतु रोहितः ॥१० ॥

सूर्य की तपः शक्ति से सभी प्रजाओं का प्राकट्य हुआ है। वे प्रजाएँ गायत्री (विद्या या शक्ति) के अनुकूल होकर प्रगति करती हैं। वे सभी श्रेष्ठ, कल्याणकारी, संकल्पशक्ति से युक्त मन से आप में प्रवेश करें। अपनी माता सहित सूर्यदेव उन्नति को प्राप्त हों ॥१० ॥

३६१४. ऊर्ध्वो रोहितो अधि नाके अस्थाद् विश्वा रूपाणि जनयन् युवा कविः।
तिग्मेनाग्निर्ज्योतिषा वि भाति तृतीये चक्रे रजसि प्रियाणि ॥११ ॥

तरुण, क्रान्तदर्शी, विश्व के रूपों को प्रकट करते हुए सूर्यदेव ऊर्ध्वगामी होकर द्युलोक में विराजमान होते हैं। अग्निदेव भी उनकी प्रखर तेजस्विता से प्रकाशवान् होते हैं। वे तीसरे लोक (द्युलोक) में रहते हुए भी मनुष्यों के प्रिय कार्यों को करते हैं ॥११ ॥

३६१५. सहस्रशृङ्गो वृषभो जातवेदा घृताहुतः सोमपृष्ठः सुवीरः ।
मा मा हासीन्नाथितो नेत् त्वा जहानि गोपोषं च मे वीरपोषं च धेहि ॥१२ ॥

(ज्वालारूपी) हजारों शृंगों से युक्त, अभीष्टवर्षक, घृताहुतियों द्वारा आहुत, सोम को पृष्ठभाग पर धारण करने वाले, श्रेष्ठ वीर सन्तानों को प्रदान करने वाले, सर्वज्ञ अग्निदेव कभी हमारा परित्याग न करें । हम भी कभी आपका आश्रय न छोड़ें । हे अग्ने ! आप हमें गाय आदि पशुओं के संरक्षण और वीर सन्तति के पालन में समर्थ बनाएँ ॥१२

३६१६. रोहितो यज्ञस्य जनिता मुखं च रोहिताय वाचा श्रोत्रेण मनसा जुहोमि ।
रोहितं देवा यन्ति सुमनस्यमानाः स मा रोहैः सामित्यै रोहयतु ॥१३ ॥

सूर्यदेव यज्ञ के उत्पादनकर्त्ता और मुखरूप हैं । हम वाणी, कान और मन तीनों के सहयोग से सूर्य के लिए आहुति प्रदान करते हैं । सभी देवगण हार्दिक प्रसन्नता के साथ सूर्य को प्राप्त करते हैं । वे हमें सभा-समितियों द्वारा मानवीय प्रगति के शिखर पर चढ़ाएँ ॥१३ ॥

३६१७. रोहितो यज्ञं व्य दधाद् विश्वकर्मणे तस्मात् तेजांस्युप मेमान्यागुः ।
वोचेयं ते नाभिं भुवनस्याधि मज्मनि ॥१४ ॥

सूर्यदेव ने सम्पूर्ण विश्व के सत्कर्मों के लिए यज्ञीय विज्ञान का पोषण किया । उसी यज्ञीय भावना से ये सभी तेजस्वी गुण हमारे समीप आ रहे हैं । इस सम्पूर्ण विश्व के मध्य, महत्त्व की दृष्टि से यही आप (सूर्यदेव) का प्रमुख भाग है, ऐसा हमारा कथन है ॥१४ ॥

३६१८. आ त्वा रुरोह बृहत्यू३त पङ्क्तिरा ककुब् वर्चसा जातवेदः ।
आ त्वा रुरोहोष्णिहाक्षरो वषट्कार आ त्वा रुरोह रोहितो रेतसा सह ॥१५ ॥

हे सर्वज्ञ (जातवेदा) अग्निदेव ! बृहती, पंक्ति, ककुप् तथा उष्णिक् आदि सभी छन्द अपनी तेजस्विता सहित आप में प्रविष्ट हुए हैं । वषट्कार भी आपमें प्रविष्ट हुआ है । सूर्यदेव भी अपने तेज के साथ आपमें ही प्रविष्ट होते हैं ॥१५ ॥

३६१९. अयं वस्ते गर्भं पृथिव्या दिवं वस्तेऽयमन्तरिक्षम् ।
अयं ब्रध्नस्य विष्टपि स्वर्लोकान् व्यानशे ॥१६ ॥

ये सूर्यदेव पृथ्वी, अन्तरिक्ष और द्युलोक के भीतर विद्यमान हैं । ये (अग्नि) सम्पूर्ण विश्व के प्रकाशक (सूर्य) के शीर्षस्थल स्वर्गलोक में संव्याप्त होते हैं ॥१६ ॥

३६२०. वाचस्पते पृथिवी नः स्योना स्योना योनिस्तल्पा नः सुशेवा ।
इहैव प्राणः सख्ये नो अस्तु तं त्वा परमेष्ठिन्
पर्यग्निरायुषा वर्चसा दधातु ॥१७ ॥

हे वाचस्पते (वाणी के अधिपति) ! हमारे लिए भूमि, योनि गृह, शय्या आदि सभी पदार्थ सुखदायक हों । जीवन तत्त्व प्राण हमारे साथ मैत्री भावना करते हुए इसी लोक में दीर्घकाल तक रहें । हे परमात्मन् ! ये अग्निदेव हमें दीर्घायु और तेजस्विता के साथ उपलब्ध हों ॥१७ ॥

३६२१. वाचस्पत ऋतवः पञ्च ये नौ वैश्वकर्मणाः परि ये संबभूवुः । इहैव प्राणः
सख्ये नो अस्तु तं त्वा परमेष्ठिन् परि रोहित आयुषा वर्चसा दधातु ॥१८ ॥

हे वाचस्पतिदेव ! जो हमारे सम्पूर्ण कर्मों को साधने वाली पाँच ऋतुएँ उत्पन्न हुई हैं, हमारे प्राण उनमें सहयोग भावना रखते हुए यहीं स्थित रहें। हे प्रजापते ! ऐसे आपको सूर्यदेव आयु और तेज के साथ धारण करें ॥१८ ॥

३६२२. वाचस्पते सौमनसं मनश्च गोष्ठे नो गा जनय योनिषु प्रजाः।
इहैव प्राणः सख्ये नो अस्तु तं त्वा परमेष्ठिन् पर्यहमायुषा वर्चसा दधाम ॥१९ ॥

हे वाचस्पति देव ! हम सभी के मन शुभ संकल्पों से युक्त हों, आप हमारी गोशाला में प्रचुर गौओं एवं घर में वीर संतानों को पैदा करें। प्राण हमारे साथ मैत्री भावना रखते हुए इसी लोक में रहें। हे प्रजापते ! ऐसे आपको हम दीर्घायु और तेजस्विता के साथ धारण करते हैं ॥१९ ॥

३६२३. परि त्वा धात् सविता देवो अग्निर्वर्चसा मित्रावरुणावभि त्वा।
सर्वा अरातीरवक्रामन्नेहीदं राष्ट्रमकरः सूनृतावत् ॥२० ॥

हे राष्ट्राधिपते ! सर्वप्रेरक सवितादेव आपको चारों ओर से परिपुष्ट करें। अग्नि, मित्र तथा वरुणदेव आपको चारों ओर से संरक्षित करें। आप सभी राष्ट्रद्रोही शत्रुओं पर चढ़ाई करते हुए आगे बढ़ें तथा इस राष्ट्र को प्रिय और सत्यवाणी से युक्त करें ॥२० ॥

३६२४. यं त्वा पृषती रथे प्रष्टिर्वहति रोहित। शुभा यासि रिणन्नपः ॥२१ ॥

हे सूर्यदेव ! आपको विविध रंगवाली घोड़ियाँ (किरणें) रथ में धारण करती हैं। आप पानी को गतिमान् करते हुए प्रकाश के साथ श्रेष्ठ रीति से चलते हैं ॥२१ ॥

३६२५. अनुव्रता रोहिणी रोहितस्य सूरिः सुवर्णा बृहती सुवर्चाः।
तया वाजान् विश्वरूपां जयेम तया विश्वाः पृतना अभि ष्याम ॥२२ ॥

सबके उत्पादनकर्त्ता रोहित (सूर्य) की आज्ञानुसार चलने वाली उत्पत्ति शक्ति (प्रकृति) सूक्ष्म ज्ञानयुक्त और उत्तम वर्ण वाली, प्रचुर अन्नयुक्त (तेजस्विनी) रोहिणी है। उस (रोहिणी) के द्वारा हम सभी अन्न या बल पर विजय प्राप्त करें। उससे ही हम सभी सेनाओं (बाधाओं) को वश में करें ॥२२ ।

३६२६. इदं सदो रोहिणी रोहितस्यासौ पन्थाः पृषती येन याति।
तां गन्धर्वाः कश्यपा उन्नयन्ति तां रक्षन्ति कवयोऽप्रमादम् ॥२३ ॥

सूर्य ही इस विलक्षण शक्ति (रोहिणी) का स्रोत है। यही वह मार्ग है, जिससे उसकी विविध वर्णों से युक्त किरणों की शक्ति गमन करती है। गन्धर्व और कश्यप उसे उन्नत करते हैं। ज्ञानवान् लोग विशिष्ट कौशल के साथ उसे संरक्षण देते हैं ॥२३ ॥

३६२७. सूर्यस्याश्वा हरयः केतुमन्तः सदा वहन्त्यमृताः सुखं रथम्।
घृतपावा रोहितो भ्राजमानो दिवं देवः पृषतीमा विवेश ॥२४ ॥

प्रकाशमान, गतिशील और अमर अश्व (किरणें) सूर्य के रथ को चलाते हैं। इन पुष्टिप्रद किरणों से युक्त तेजस्वी सूर्यदेव विविध वर्णयुक्त प्रभा के साथ द्युलोक में प्रविष्ट होते हैं ॥२४ ॥

३६२८. यो रोहितो वृषभस्तिग्मशृङ्गः पर्यग्निं परि सूर्यं बभूव।
यो विष्टभ्नाति पृथिवीं दिवं च तस्माद् देवा अधि सृष्टीः सृजन्ते ॥२५ ॥

जो रोहितदेव तेजस्वी किरणों से युक्त अभीष्टवर्षक हैं, वे अग्नि और सूर्य के चारों ओर स्थित हैं। जो पृथ्वी और द्युलोक को स्थिरता प्रदान करते हैं, उनसे ही देवों ने सृष्टि की उत्पत्ति की है ॥२५ ॥

३६२९. रोहितो दिवमारुहन्महतः पर्यर्णवात्। सर्वा रुरोह रोहितो रुहः ॥२६ ॥

सूर्यदेव विशालसागर से द्युलोक के ऊपर चढ़ते हैं ।ये ऊपर उठने वाली वस्तुओं पर आरोहण करते हैं ।

३६३०. वि मिमीष्व पयस्वतीं घृताचीं देवानां धेनुरनपस्पृगेषा ।
इन्द्रः सोमं पिबतु क्षेमो अस्त्वग्निः प्र स्तौतु वि मृधो नुदस्व ॥२७ ॥

उत्तम दूध और घृत देने वाली देवों की गौओं का मान (पालन) करें । देवों की गौएँ हलचल नहीं करतीं । इन्द्रदेव सोमरस का पान करें, अग्निदेव कल्याण करें, (देवों की) स्तुति करें और शत्रुओं को खदेड़ दें ॥२७ ॥

३६३१. समिद्धो अग्निः समिधानो घृतवृद्धो घृताहुतः ।
अभीषाड् विश्वाषाडग्निः सपत्नान् हन्तु ये मम ॥२८ ॥

प्रज्वलित हुए अग्निदेव घृताहुतियों से भली प्रकार प्रवृद्ध हुए हैं । वे सभी ओर से शत्रुओं को दूर करके विजय प्राप्त करने वाले अग्निदेव हमारे सभी शत्रुओं को विनष्ट करें ॥२८ ॥

३६३२. हन्त्वेनान् प्र दहत्वरिर्यो नः पृतन्यति ।
क्रव्यादाग्निना वयं सपत्नान् प्र दहामसि ॥२९ ॥

इन सभी वैरियों को अग्निदेव भस्म कर डालें । जो शत्रु सैन्यशक्ति के साथ हमारे संहार के आकांक्षी हैं, क्रव्याद् (मांसभक्षक) अग्नि द्वारा हम उन शत्रुओं को भस्म करते हैं ॥२९ ॥

३६३३. अवाचीनानव जहीन्द्र वज्रेण बाहुमान् ।
अधा सपत्नान् मामकानग्नेस्तेजोभिरादिषि ॥३० ॥

हे बाहुबल सम्पन्न इन्द्रदेव ! आप वज्र से हमारे शत्रुओं को नीचे झुकाकर (पराभूत करके) विनष्ट करें । हे अग्निदेव ! आप अपनी तेजस्वी लपटों से हमारे शत्रुओं को भस्मीभूत करें ॥३० ॥

३६३४. अग्ने सपत्नानधरान् पादयास्मद् व्यथया सजातमुत्पिपानं बृहस्पते ।
इन्द्राग्नी मित्रावरुणावधरे पद्यन्तामप्रतिमन्यूयमानाः ॥३१ ॥

हे अग्निदेव ! आप हमारे समक्ष शत्रुओं को पददलित करें, ऊपर को उठने वाले समान जातीय शत्रु को पीड़ित करें । हे इन्द्राग्नि, मित्रावरुण देवो ! जो शत्रु हमारे प्रतिकूल होकर क्रोध करें, वे पददलित हों ॥३१ ॥

३६३५. उद्यंस्त्वं देव सूर्य सपत्नानव मे जहि ।
अवैनानश्मना जहि ते यन्त्वधमं तमः ॥३२ ॥

हे सूर्यदेव ! उदित होते हुए आप हमारे शत्रुओं (हमारे विकास में अवरोधक तत्त्वों) का संहार करें । इन्हें अपनी विनाशकारी शक्ति से विनष्ट करके, मृत्यु के घने अंधकार में फेंक दें ॥३२ ॥

३६३६. वत्सो विराजो वृषभो मतीनामा रुरोह शुक्रपृष्ठोऽन्तरिक्षम् ।
घृतेनार्कमभ्यर्चन्ति वत्सं ब्रह्म सन्तं ब्रह्मणा वर्धयन्ति ॥३३ ॥

विराट् वत्स (बाल सूर्य) सद्बुद्धि के संवर्द्धक, सामर्थ्यशाली पृष्ठिभूमि वाले होकर अंतरिक्ष पर चढ़ते हैं । वे स्वयं ब्रह्म के स्वरूप हैं, साधक उन्हें ब्रह्म (मंत्रों-यज्ञों) द्वारा समृद्ध करते हैं ॥३३ ॥

३६३७. दिवं च रोह पृथिवीं च रोह राष्ट्रं च रोह द्रविणं च रोह ।
प्रजां च रोहामृतं च रोह रोहितेन तन्वं१ सं स्पृशस्व ॥३४ ॥

हे राष्ट्राध्यक्ष ! आप स्वर्ग, पृथ्वी, राष्ट्र, धन, प्रजा और अमरत्व पर अधिष्ठित रहें । सूर्य प्रकाश से अपने शारीरिक सम्बन्ध को संयुक्त करें ॥३४ ॥

३६३८. ये देवा राष्ट्रभृतोऽभितो यन्ति सूर्यम् । तैष्टे रोहितः
संविदानो राष्ट्रं दधातु सुमनस्यमानः ॥३५ ॥

राष्ट्र का भरण-पोषण करने वाली जो देवशक्तियाँ सूर्य के चारों ओर घूमती हैं, उनके साथ मतैक्य स्थापित करके रोहितदेव प्रसन्नतापूर्वक आपके राष्ट्र को धारण करें ॥३५ ॥

३६३९. उत् त्वा यज्ञा ब्रह्मपूता वहन्त्यध्वगतो हरयस्त्वा
वहन्ति । तिरः समुद्रमति रोचसे ऽर्णवम् ॥३६ ॥

हे सूर्यदेव ! मन्त्रों द्वारा पुनीत हुए यज्ञकृत्य आपका वहन करते हैं और सुमार्ग से गमन करने वाले अश्व भी आपका वहन करते हैं । आप अपनी किरणो से महासागर को प्रकाशवान् करते हैं ॥३६ ॥

३६४०. रोहिते द्यावापृथिवी अधि श्रिते वसुजिति गोजिति संधनाजिति ।
सहस्रं यस्य जनिमानि सप्त च वोचेयं ते नाभिं भुवनस्याधि मज्मनि ॥३७ ॥

धन, गौओं और ऐश्वर्य सम्पदा को उपलब्ध कराने वाले सूर्यदेव के अवलम्बन से द्युलोक और पृथ्वी स्थिर हैं , जिनसे सहस्र (हजारों) धाराओं (में प्रकाश) और सात (वर्ण या प्राण) जन्म लेते हैं । ऐसे आप ही संसार की महानता के केन्द्र हैं, ऐसी हमारी मान्यता है ॥३७ ॥

३६४१. यशा यासि प्रदिशो दिशश्च यशाः पशूनामुत चर्षणीनाम् ।
यशाः पृथिव्या अदित्या उपस्थेऽहं भूयासं सवितेव चारुः ॥३८ ॥

आप दिशाओं और उपदिशाओं में यशस्वी होकर गमन करते हैं, पशु और मनुष्यों में यशस्वी होकर जाते हैं । हम भी अखण्डनीया भूमि की गोद में यशस्वी होकर सवितादेव के समान सुन्दर बनें ॥३८ ॥

३६४२. अमुत्र सन्निह वेत्थेतः संस्तानि पश्यसि । इतः
पश्यन्ति रोचनं दिवि सूर्यं विपश्चितम् ॥३९ ॥

आप वहाँ (द्युलोक में) वास करते हुए भी यहाँ के तथा इस लोक में रहते हुए वहाँ के सभी रहस्यों का दर्शन करते हैं । प्राणी भी यहाँ से द्युलोक में प्रकाशमान, ज्ञानसम्पन्न सूर्यदेव का दर्शन करते हैं ॥३९ ॥

३६४३. देवो देवान् मर्चयस्यन्तश्चरस्यर्णवे ।
समानमग्निमिन्धते तं विदुः कवयः परे ॥४० ॥

आप स्वयं देव (प्रकाशक) होते हुए भी देवशक्तियों को क्रियाशील करते हैं और अन्तरिक्षलोक में विचरण करते हैं । जो समान तेजस्वी अग्नि को प्रदीप्त करते हैं, वे क्रान्तदर्शी विद्वान् इसके सम्बंध में जानते हैं ॥४० ॥

३६४४. अवः परेण पर एनावरेण पदा वत्सं बिभ्रती गौरुदस्थात् ।
सा कद्रीची कं स्विदर्धं परागात् क्व स्वित् सूते नहि यूथे अस्मिन् ॥४१ ॥

गौएँ (पोषक किरणें) द्युलोक से नीचे की ओर तथा इस (पृथ्वी) से ऊपर की ओर (सतत) गतिमान् हैं । ये बछड़े (जीवनतत्त्व) को धारण किये हुए किस लक्ष्य की ओर जाते हैं ? ये गौएँ किस आधे भाग से परे निकल कर जन्म देती हैं ? यहाँ समूह के मध्य तो नहीं देतीं ॥४१ ॥

[पदार्थ विज्ञान की नवीनतम शोधों के अनुसार सूक्ष्म किरणों के प्रवाह पृथ्वी से आकाश की ओर तथा आकाश से पृथ्वी की ओर सतत गतिशील हैं। ये प्रवाह पृथ्वी के किसी भी अर्धभाग (हैमिस्फियर) को छूते हुए निकल जाते हैं। यह प्रभाव कब-कहाँ जीवन तत्त्व को प्रकट कर देते हैं? किसी को पता नहीं है।]

३६४५. एकपदी द्विपदी सा चतुष्पद्यष्टापदी नवपदी बभूवुषी।
सहस्राक्षरा भुवनस्य पङ्क्तिस्तस्याः समुद्रा अधि वि क्षरन्ति ॥४२॥

वह सूर्य रश्मि एकपदी, द्विपदी, चतुष्पदी, अष्टपदी और नवपदी हो जाती है। वह जगत् की पंक्तिरूप है, जो सघन जलवाली होकर मेघों को क्षरित करती है ॥४२॥

३६४६. आरोहन् द्यामममृतः प्राव मे वचः। उत् त्वा यज्ञा
ब्रह्मपूता वहन्त्यध्वगतो हरयस्त्वा वहन्ति ॥४३॥

अमृतरूप हे सूर्यदेव! आप द्युलोक पर चढ़ते हुए हमारी वाणी का संरक्षण करें। मन्त्रों से पुनीत यज्ञ आपका वहन करते हैं तथा मार्गस्थ (अश्व) किरणें सम्पूर्ण विश्व में आपको विस्तारित करती हैं ॥४३॥

३६४७. वेद तत् ते अमर्त्य यत् त आक्रमणं दिवि। यत् ते सधस्थं परमे व्योमन् ॥४४॥

हे अविनाशीदेव! आपके द्युलोक में विचरण स्थान और परम व्योम में जो निवास के स्थान हैं, उन्हें हम अच्छी तरह जानते हैं ॥४४॥

३६४८. सूर्यो द्यां सूर्यः पृथिवीं सूर्य आपोऽति पश्यति।
सूर्यो भूतस्यैकं चक्षुरा रुरोह दिवं महीम् ॥४५॥

सूर्यदेव दिव्यलोक, अन्तरिक्ष, पृथ्वी और जल आदि को विशेषरूप से देखते हैं। सूर्य ही सम्पूर्ण विश्व (प्राणिमात्र) के अद्वितीय नेत्र हैं। वे विशाल द्युलोक में आरोहण करते हैं ॥४५॥

[नेत्र, प्रकाश अथवा प्रकाश के परावर्तन (रिफ्लैक्शन) को ही देखते हैं। सूर्यदेव प्रकाश के अद्वितीय स्रोत हैं, इसीलिए उन्हें अद्वितीय नेत्र कहा गया है।]

३६४९. उर्वीरासन् परिधयो वेदिर्भूमिरकल्पत। तत्रैतावग्नी आधत्त हिमं घ्रंसं च रोहितः।

(सृष्टिरूपी यज्ञ कर्म के समय) पृथ्वी की वेदिका बनाई गई। इसकी उर्वियाँ परिधि बन गईं। तब सूर्यदेव ने हिम और दिन (शीतकाल और उष्णकाल) ये दो अग्नियाँ इस यज्ञ में प्रयुक्त कीं ॥४६॥

३६५०. हिमं घ्रंसं चाधाय यूपान् कृत्वा पर्वतान्। वर्षाज्यावग्नी ईजाते रोहितस्य स्वर्विदः

सूर्य के उत्तम सुखों को पाने के अभिलाषी, साधक हिम और दिन (शीत और उष्ण ऋतुओं) का आधान करके तथा पहाड़ों को स्तम्भ (यूप) बनाकर वर्षारूप घृत से अग्नि की अर्चना करते थे ॥४७॥

३६५१. स्वर्विदो रोहितस्य ब्रह्मणाग्निः समिध्यते। तस्माद्
घ्रंसस्तस्माद्धिमस्तस्माद् यज्ञो ऽजायत ॥४८॥

आत्मज्ञान की प्राप्ति में सहायक सूर्यदेव के मन्त्र से यज्ञाग्नि को प्रज्वलित किया जाता है। उससे हिम (शीत) दिवस, उष्णता और यज्ञ का प्राकट्य हुआ है ॥४८॥

३६५२. ब्रह्मणाग्नी वावृधानौ ब्रह्मवृद्धौ ब्रह्माहुतौ। ब्रह्मेद्धावग्नी ईजाते रोहितस्य स्वर्विदः।

ब्रह्म (ज्ञान) से बढ़ने वाले, ब्रह्म (मन्त्रों) से प्रदीप्त होने वाले, ब्रह्म (यज्ञ) में आहुति पाने वाले, ये दो ब्रह्म और अग्नि हैं। स्वर्ग के जानकार इन सूर्यदेव के तेज से ये दोनों ब्रह्म और अग्नि प्रदीप्त हैं ॥४९॥

३६५३. सत्ये अन्यः समाहितोऽप्स्व१न्यः समिध्यते ।
ब्रह्मेद्धावग्नी ईजाते रोहितस्य स्वर्विदः ॥५० ॥

एक अग्नि सत्य में प्रतिष्ठित है और दूसरी अप् प्रवाहों में प्रदीप्त होती है । स्वर्ग के ज्ञाता सूर्यदेव के तेज से ये दोनों अग्नियाँ प्रदीप्त होती हैं ॥५० ॥

३६५४. यं वातः परि शुम्भति यं वेन्द्रो ब्रह्मणस्पतिः ।
ब्रह्मेद्धावग्नी ईजाते रोहितस्य स्वर्विदः ॥५१ ॥

जिन्हें वायु, इन्द्र और ब्रह्मणस्पति आदि देवगण सुशोभित करने के अभिलाषी हैं, ऐसे सूर्यदेव के तेज से ये दोनों अग्नियाँ प्रज्वलित होती हैं ॥५१ ॥

३६५५. वेदिं भूमिं कल्पयित्वा दिवं कृत्वा दक्षिणाम् ।
घ्रंसं तदग्निं कृत्वा चकार विश्वमात्मन्वद् वर्षेणाज्येन रोहितः ॥५२ ॥

भूमि को वेदिका बनाकर, द्युलोक को दक्षिणारूप देकर और दिवस को ही अग्नि मानकर सूर्यदेव ने वृष्टिरूप घी से सम्पूर्ण विश्व को आत्मवान् (अस्तित्ववान्) बना दिया है ॥५२ ॥

३६५६. वर्षमाज्यं घ्रंसो अग्निर्वेदिर्भूमिरकल्पत ।
तत्रैतान् पर्वतानग्निर्गीर्भिरूर्ध्वाँ अकल्पयत् ॥५३ ॥

वर्षा ऋतु को घृत, दिन को अग्नि और भूमि को वेदिकारूप बनाया गया । वहाँ स्तुति-वचनों से सम्पन्न अग्नि द्वारा, इन पर्वत शिखरों को ऊँचा (उन्नत) किया गया ॥५३ ॥

३६५७. गीर्भिरूर्ध्वान् कल्पयित्वा रोहितो भूमिमब्रवीत् ।
त्वयीदं सर्वं जायतां यद् भूतं यच्च भाव्यम् ॥५४ ॥

स्तुति वचनों से पर्वतों को उन्नत बनाकर सूर्यदेव ने भूमि से कहा कि जो भूत और भविष्यत्काल में सम्भावित है, वह सभी आपमें प्रकट हो ॥५४ ॥

३६५८. स यज्ञः प्रथमो भूतो भव्यो अजायत । तस्माद्ध जज्ञ इदं
सर्वं यत् किं चेदं विरोचते रोहितेन ऋषिणाभृतम् ॥५५ ॥

यह यज्ञ सर्वप्रथम भूत और भविष्यत् के रूप में उत्पन्न हुआ, उससे वह सब कुछ प्रकट हुआ , जो विराजित (प्रकाशमान) है, इसे द्रष्टा ऋषि रोहित (सूर्य) ने ही परिपुष्ट किया है ॥५५ ॥

३६५९. यश्च गां पदा स्फुरति प्रत्यङ् सूर्यं च मेहति ।
तस्य वृश्चामि ते मूलं न च्छायां करवोऽपरम् ॥५६ ॥

जो पैर से गाय का स्पर्श करता है और सूर्य की ओर मुख करके मूत्रोत्सर्ग करता है, मैं उसे समूल विनष्ट करता हूँ । मैं उसके ऊपर छाया (कृपा) भी नहीं करता ॥५६ ॥

३६६०. यो माभिच्छायमत्येषि मां चाग्निं चान्तरा ।
तस्य वृश्चामि ते मूलं न च्छायां करवोऽपरम् ॥५७ ॥

जो मुझे छाया में रखने (ढकने) का प्रयास करेगा, मेरा अतिक्रमण करेगा और जो मेरे (सूर्य के) और अग्नि के बीच में अवरोध बनेगा, उसे मैं समूल विनष्ट कर दूँगा ॥५७ ॥

३६६१. यो अद्य देव सूर्य त्वां च मां चान्तरायति ।
दुष्वप्न्यं तस्मिञ्छमलं दुरितानि च मृज्महे ॥५८ ॥

हे सूर्यदेव ! जो हमारे (अग्नि के) और आपके मध्य इस समय विघ्न पैदा करने के इच्छुक हैं, हम उनमें बुरे स्वप्न, दुष्ट कल्पनाओं और पापकर्मों को प्रविष्ट करते हैं ॥५८ ॥

३६६२. मा प्र गाम पथो वयं मा यज्ञादिन्द्र सोमिनः । मान्त स्थुर्नो अरातयः ॥५९ ॥

हे इन्द्रदेव ! हम अपने श्रेष्ठ मार्ग का कभी परित्याग न करें । हम सोमयाग से कभी दूर न हों । शत्रु हमारे देश की सीमा में न रहें ॥५९ ॥

३६६३. यो यज्ञस्य प्रसाधनस्तन्तुर्देवेष्वाततः । तमाहुतमशीमहि ॥६० ॥

जो यज्ञ सभी देवों में देवत्व के लक्षणरूप में विस्तारित हुआ है, उस यज्ञ का हम सेवन करें ॥६० ॥

[२ - अध्यात्म सूक्त]

[**ऋषि-** ब्रह्मा । **देवता-** रोहितादित्य, अध्यात्म । **छन्द-** त्रिष्टुप्, १,१२-१५, ३९-४१ अनुष्टुप्,२-३,८, ४३ जगती, १० आस्तार पंक्ति, ११ बृहतीगर्भा त्रिष्टुप्, १६-२४ आर्षी गायत्री, २५ ककुम्मती आस्तार पंक्ति, २६ पुरोद्व्यतिजागता भुरिक् जगती, २७ विराट् जगती, २९ बार्हतगर्भा अनुष्टुप्, ३० पञ्चपदा उष्णिक् बृहतीगर्भा अतिजगती, ३४ आर्षी पंक्ति, ३७ पञ्चपदा विराड्गर्भा जगती, ४४ चतुष्पदा पुरःशाक्वरा भुरिक् जगती, ४५ अतिजागतगर्भा जगती ।]

३६६४. उदस्य केतवो दिवि शुक्रा भ्राजन्त ईरते ।
आदित्यस्य नृचक्षसो महिव्रतस्य मीढुषः ॥१ ॥

सेचन समर्थ सूर्यदेव महान् व्रतशील और मनुष्यों के निरीक्षक हैं, जिनकी किरणें आकाश में उदित होने पर शुद्ध तेजस्वी प्रकाश से चमकती हैं ॥१ ॥

३६६५. दिशां प्रज्ञानां स्वरयन्तमर्चिषा सुपक्षमाशुं पतयन्तमर्णवे ।
स्तवाम सूर्यं भुवनस्य गोपां यो रश्मिभिर्दिश आभाति सर्वाः ॥२ ॥

अपनी दीप्ति से दिशाओं को प्रकाशित करने वाले, सागर में श्रेष्ठ रश्मियों के साथ विचरने वाले तथा अपनी किरणों से दसों दिशाओं को प्रकाशित करने वाले उन त्रिभुवन के संरक्षक सूर्यदेव की हम स्तुति करते हैं ॥२ ॥

३६६६. यत् प्राङ् प्रत्यङ् स्वधया यासि शीभं नानारूपे अहनी कर्षि मायया ।
तदादित्य महि तत् ते महि श्रवो यदेको विश्वं परि भूम जायसे ॥३ ॥

हे आदित्यदेव ! आप पूर्व और पश्चिम दिशा में अपनी धारकक्षमता के साथ शीघ्रतापूर्वक गमन करते हैं, अपनी विलक्षण शक्ति से विभिन्नरूप वाले रात्रि और दिन बनाते हैं । आप संसार में सबसे महान् और अद्वितीय प्रभाव से युक्त हैं ॥३ ॥

३६६७. विपश्चितं तरणिं भ्राजमानं वहन्ति यं हरितः सप्त बह्वीः ।
स्रुताद् यमत्रिर्दिवमुन्निनाय तं त्वा पश्यन्ति परियान्तमाजिम् ॥४ ॥

सात तेजस्वी किरणें भवसागर से पार करने वाले जिन ज्ञानी सूर्यदेव को वहन करती हैं, जिन्हें अत्रि (त्रिगुणातीत) प्रवाहों से उठाकर द्युलोक पहुँचाया गया है; ऐसे आपको हम चारों ओर घूमते हुए देखते हैं ॥४ ॥

३६६८. मा त्वा दभन् परियान्तमाजिं स्वस्ति दुर्गाँ अति याहि शीभम्।
दिवं च सूर्य पृथिवीं च देवीमहोरात्रे विमिमानो यदेषि ॥५ ॥

हे सूर्यदेव ! आप द्युलोक और पृथ्वी पर दिन और रात्रि की रचना करते हुए विचरण करते हैं , ऐसे आपको शत्रु न दबा पाएँ । आप शीघ्रतापूर्वक सुख के साथ दुर्गम स्थलों को पार करें ॥५ । ।

३६६९. स्वस्ति ते सूर्य चरसे रथाय येनोभावन्तौ परियासि सद्यः ।
यं ते वहन्ति हरितो वहिष्ठाः शतमश्वा यदि वा सप्त बह्वीः ॥६ ॥

हे सूर्यदेव ! आप जिससे दोनों सीमाओं तक शीघ्र ही पहुँच जाते हैं, उस मंगलकारी रथ का कल्याण हो, जिसे सात किरणें अथवा विचरणशील सौ अश्वरूप किरणें चलाती हैं ॥६ ॥

३६७०. सुखं सूर्य रथमंशुमन्तं स्योनं सुवह्निमधि तिष्ठ वाजिनम्।
यं ते वहन्ति हरितो वहिष्ठाः शतमश्वा यदि वा सप्त बह्वीः ॥७ ॥

हे सूर्यदेव ! आप तेजस्वी, सुखदायी सुन्दर अग्नि के समान देदीप्यमान, गतिशील श्रेष्ठ रथ पर आरूढ़ हों । आपके उस रथ का सात या अनेक हरित अश्व गंतव्य स्थल की ओर वहन करते हैं ॥७ ॥

३६७१. सप्त सूर्यो हरितो यातवे रथे हिरण्यत्वचसो बृहतीरयुक्त ।
अमोचि शुक्रो रजसः परस्ताद् विधूय देवस्तमो दिवमारुहत् ॥८ ॥

स्वर्णिम त्वचा वाले सूर्यदेव व्यापक प्रकाशयुक्त सात किरणरूपी हरित अश्वों के साथ अपने रथ में विराजमान होते हैं । पावन प्रकाश से युक्त सूर्यदेव अन्धकार को दूर हटाकर रजोगुण से परे दिव्यलोक में स्वयं प्रविष्ट हुए ॥८

३६७२. उत् केतुना बृहता देव आगन्नपावृक् तमोऽभि ज्योतिरश्रैत्।
दिव्यः सुपर्णः स वीरो व्यख्यददितेः पुत्रो भुवनानि विश्वा ॥९ ॥

उदित होने वाले महान् ध्वजा (प्रकाश) के साथ सूर्यदेव आ रहे हैं, वे अन्धकार को दूर भगाकर तेजस्विता का आश्रय ले रहे हैं ।उस दिव्य प्रकाश से युक्त अदिति के वीरपुत्र(सूर्य) ने सम्पूर्ण विश्व को आलोकित किया ॥९ ॥

३६७३. उद्यन् रश्मीना तनुषे विश्वा रूपाणि पुष्यसि ।
उभा समुद्रौ क्रतुना वि भासि सर्वाँल्लोकान् परिभूर्भ्राजमानः ॥१० ॥

हे सूर्यदेव ! आप उदित होते समय अपनी रश्मियों को फैलाते हैं और सभी पदार्थों के रूप (आकार) को परिपुष्ट करते हैं । आप देदीप्यमान होकर अपने यज्ञीय प्रभाव से दोनों समुद्रों और सम्पूर्ण विश्व को आलोकित करते हैं ॥१० ॥

३६७४. पूर्वापरं चरतो माययैतौ शिशू क्रीडन्तौ परि यातोऽर्णवम्।
विश्वान्यो भुवना विचष्टे हैरण्यैरन्यं हरितो वहन्ति ॥११ ॥

ये दोनों शिशुरूप सूर्य और चन्द्रमा क्रीड़ा करते हुए अपनी शक्ति से समुद्र तक भ्रमण करते हुए जाते हैं इनमें एक सम्पूर्ण लोकों को प्रकाशित करता है और दूसरे को अश्व अपनी स्वर्णिम किरणों से वहन करते हैं ॥११ ॥

३६७५. दिवि त्वात्रिरधारयत् सूर्या मासाय कर्तवे ।
स एषि सुधृतस्तपन् विश्वा भूतावचाकशत् ॥१२ ॥

हे सूर्यदेव ! अत्रि ने आपको मास समूह के निर्माण हेतु द्युलोक में स्थापित किया है । आप तापयुक्त होकर सभी प्राणियों को प्रकाशित करते हुए स्वयं सुस्थिर होकर चलते हैं ॥१२ ॥

३६७६.उभावन्तौ समर्षसि वत्सः संमातराविव । नन्वे३तददितः पुरा ब्रह्म देवा अमी विदुः ।

जैसे बालक माता-पिता के समीप जाता है, वैसे ही आप दोनों समुद्रों (उदय और अस्त दोनों भागों) को प्राप्त होते हैं । ये देव निश्चित ही यह समझते हैं कि सभी शाश्वत ब्रह्म है ॥१३ ॥

३६७७. यत् समुद्रमनु श्रितं तत् सिषासति सूर्यः । अध्वास्य विततो महान् पूर्वश्चापरश्च यः

जो मार्ग समुद्र के आश्रय से युक्त है, सूर्यदेव उन्हें प्राप्त करने के इच्छुक हैं । इनके पूर्व और पश्चिम के मार्ग महिमामय और विस्तृत हैं ॥१४ ॥

३६७८.तं समाप्नोति जूतिभिस्ततो नापचिकित्सति । तेनामृतस्य भक्षं देवानां नाव रुन्धते

हे सूर्यदेव ! उस मार्ग को आप शीघ्रगामी अश्वों (किरणों) से पूर्ण करते हैं, आप उससे सतर्क रहते हुए देवों का अमृतसेवन नहीं रोकते ॥१५ ॥

३६७९. उदु त्यं जातवेदसं देवं वहन्ति केतवः । दृशे विश्वाय सूर्यम् ॥१६ ॥

रश्मियाँ जातवेदा सूर्यदेव को, समस्त विश्व को दृष्टि प्रदान करने के लिए उच्च स्थान में ले जाती हैं ॥१६ ॥

३६८०. अप त्ये तायवो यथा नक्षत्रा यन्त्यक्तुभिः । सूराय विश्वचक्षसे ॥१७ ॥

सबको प्रकाश देने वाले सूर्यदेव के उदित होते ही रात्रि के साथ नक्षत्र (तारागण) वैसे ही छिप जाते हैं , जैसे दिवस का प्रादुर्भाव होते ही चोर छिप जाते हैं ॥१७ ॥

३६८१. अदृश्रन्नस्य केतवो वि रश्मयो जनाँ अनु । भ्राजन्तो अग्नयो यथा ॥१८ ॥

सूर्यदेव की रश्मियाँ जीव-जगत् को प्रकाशित करती हुई अग्नि की किरणों के समान दृष्टिगोचर होती हैं ॥१८

३६८२. तरणिर्विश्वदर्शतो ज्योतिष्कृदसि सूर्य । विश्वमा भासि रोचन ॥१९ ॥

हे सूर्यदेव ! आप साधकों का उद्धार करने वाले, सबके द्रष्टा और प्रकाश प्रदाता हैं । सम्पूर्ण विश्व को आप ही प्रकाशित करते हैं ॥१९ ॥

३६८३. प्रत्यङ् देवानां विशः प्रत्यङ्ङुदेषि मानुषीः । प्रत्यङ् विश्वं स्व दृशे ॥२० ॥

हे सूर्यदेव ! आप सभी देवताओं और मनुष्यों के सामने उदित होते हैं, जिससे सभी को आपका दर्शन एवं प्रकाश मिलता है ॥२० ॥

३६८४. येना पावक चक्षसा भुरण्यन्तं जनाँ अनु । त्वं वरुण पश्यसि ॥२१ ॥

पवित्रता प्रदान करने वाले हे देव ! जिस दृष्टि से आप भरण-पोषण करने वाले लोगों को देखते हैं, उसी से हमें भी देखें ॥२१ ॥

३६८५. वि द्यामेषि रजस्पृथ्वहर्मिमानो अक्तुभिः । पश्यन् जन्मानि सूर्य ॥२२ ॥

हे सूर्यदेव ! आप जीवों पर अनुग्रह करने हेतु दिन और रात्रि की रचना करते हुए अन्तरिक्ष एवं द्युलोक में परिभ्रमण करते हैं ॥२२ ॥

३६८६. सप्त त्वा हरितो रथे वहन्ति देव सूर्य । शोचिष्केशं विचक्षणम् ॥२३ ॥

हे सर्वद्रष्टा सूर्यदेव ! तेजस्वी सप्तवर्णी किरणरूपी अश्व रथ में आपको ले जाते हैं ॥२३ ॥

३६८७. अयुक्त सप्त शुन्ध्युवः सूरो रथस्य नप्त्यः । ताभिर्याति स्वयुक्तिभिः ॥२४ ॥

ज्ञानसम्पन्न ऊर्ध्वगामी सूर्यदेव पवित्रता प्रदायक अपने सप्तवर्णी अश्वों (किरणों) से सुशोभित रथ में अपनी युक्तियों से गमन करते हैं ॥२४ ॥

३६८८. रोहितो दिवमारुहत् तपसा तपस्वी ।
स योनिमैति स उ जायते पुनः स देवानामधिपतिर्बभूव ॥२५ ॥

अपनी तपश्चर्या रूप तेजस् से तेजस्वी सूर्यदेव द्युलोक पर आरोहण करते हैं, वे योनि (मूलस्थान) में पहुँचकर पुनः उत्पन्न होते हैं, वे ही सभी देवों के अधिपति बने ॥२५ ॥

३६८९. यो विश्वचर्षणिरुत विश्वतोमुखो यो विश्वतस्पाणिरुत विश्वतस्पृथः ।
सं बाहुभ्यां भरति सं पतत्रैर्द्यावापृथिवी जनयन् देव एकः ॥२६ ॥

जो प्राणियों के द्रष्टा, अनेक मुखों से युक्त, चारों ओर हाथों और भुजाओं से विस्तृत हैं, वे अद्वितीय सूर्य अपनी पतनशील किरणों से द्युलोक और पृथ्वी को उत्पन्न करते हुए अपनी भुजाओं से सबका पोषण करते हैं ॥२६

३६९०. एकपाद् द्विपदो भूयो वि चक्रमे द्विपात् त्रिपादमभ्येति पश्चात् ।
द्विपाद्ध षट्पदो भूयो वि चक्रमे त एकपदस्तन्वं१ समासते ॥२७ ॥

एक पाद द्विपादों से अधिक चलता है, फिर द्विपाद त्रिपादों के साथ मिलता है । द्विपाद निश्चय ही षट्पदों से भी अधिक चलता है । वे एक पाद के शरीर का आश्रय ग्रहण करते हैं ॥२७ ॥

[गोपथ ब्रा० (१.२) में वायु को और परमात्मा को एक पाद कहा है, उनका पाद आकाश है । चन्द्र को द्विपाद् (दो पक्षों वाला) तथा सूर्य को त्रिपाद (तीन लोकों वाला) कहा गया है । चन्द्रमा नक्षत्रों में गति करता हुआ सूर्य को भी पीछे से पकड़ लेता है । अग्नि छह पाद, मनुष्य द्विपाद वाला है । ये सभी एक पादवाले परमात्मा अथवा दिव्य प्राण का आश्रय लेते हैं ।]

३६९१. अतन्द्रो यास्यन् हरितो यदास्थाद् द्वे रूपे कृणुते रोचमानः ।
केतुमानुद्यन्त्सहमानो रजांसि विश्वा आदित्य प्रवतो वि भासि ॥२८ ॥

आलस्यरहित सूर्यदेव गमन करने के लिए जब अश्वारूढ़ होते हैं, उस समय वे अपने दो स्वरूप निर्मित करते हैं । हे आदित्यदेव ! उदित होते हुए प्रकाशरूप ध्वजा वाले आप सभी लोकों को जीतते हुए (वशीभूत करते हुए) प्रकाशित होते हैं ॥२८ ॥

३६९२. बण्महाँ असि सूर्य बडादित्य महाँ असि ।
महांस्ते महतो महिमा त्वमादित्य महाँ असि ॥२९ ॥

हे सूर्यदेव ! आपकी महिमा महान् है, यही सत्य है । हे आदित्यदेव ! आप महान् की महिमामय ख्याति भी महानता युक्त है ॥२९ ॥

३६९३. रोचसे दिवि रोचसे अन्तरिक्षे पतङ्ग पृथिव्यां रोचसे रोचसे अपस्व१न्तः ।
उभा समुद्रौ रुच्या व्यापिथ देवो देवासि महिषः स्वर्जित् ॥३० ॥

हे सूर्यदेव ! आप द्युलोक, अन्तरिक्ष, पृथ्वी और जल के भीतर प्रकाशित होते हैं । आप अपने तेजस् से दोनों समुद्रों को व्याप्त करते हैं । हे देव ! आप स्वर्गलोक के विजेता महासामर्थ्य से सम्पन्न हैं ॥३० ॥

३६९४. अर्वाङ् परस्तात् प्रयतो व्यध्व आशुर्विपश्चित् पतयन् पतङ्गः ।
विष्णुर्विचित्तः शवसाधितिष्ठन् प्र केतुना सहते विश्वमेजत् ॥३१ ॥

ज्ञानसम्पन्न सूर्यदेव दक्षिणायन की ओर जाते हुए शीघ्रता से मार्ग को पार करते हैं। ये सूर्यदेव विशिष्ट ज्ञानी और व्यापक हैं। वे अपनी सामर्थ्य से अधिष्ठित होते हुए, अपने सम्पूर्ण गतिमान् विश्व को धारण करते हैं ॥३१ ॥

३६९५. चित्रश्चिकित्वान् महिषः सुपर्ण आरोचयन् रोदसी अन्तरिक्षम् ।
अहोरात्रे परि सूर्यं वसाने प्रास्य विश्वा तिरतो वीर्याणि ॥३२ ॥

अद्भुत ज्ञानसम्पन्न, समर्थ और श्रेष्ठ गतिशील सूर्यदेव अन्तरिक्ष, पृथ्वी और द्युलोक को प्रकाशित करते हैं। वे सूर्यदेव दिन और रात्रि का निर्माण करके सबमें पराक्रमी सामर्थ्य विस्तारित करते हैं ॥३२ ॥

३६९६. तिग्मो विभ्राजन् तन्वं१ शिशानोऽरंगमासः प्रवतो रराणः ।
ज्योतिष्मान् पक्षी महिषो वयोधा विश्वा आस्थात् प्रदिशः कल्पमानः ॥३३ ॥

ये तेजस्वी और तीक्ष्ण सूर्यदेव पर्याप्त गतियुक्त, उच्चस्थान पर विराजमान होने वाले पक्षी के समान आकाश में संचरित होते हुए, शक्तिमान् और अन्न के पोषणकर्त्ता, सभी दिशाओं को तेजस् प्रदान करते हैं ॥३३ ॥

३६९७. चित्रं देवानां केतुरनीकं ज्योतिष्मान् प्रदिशः सूर्य उद्यन् ।
दिवाकरोऽति द्युम्नैस्तमांसि विश्वातारीद् दुरितानि शुक्रः ॥३४ ॥

देवों के ध्वजरूप, अद्भुत, मूल आधाररूप तेजस्वी सूर्यदेव दिशाओं में उदित होकर अपने तेजस् से सम्पूर्ण अन्धकार को दूर करते हैं और अपने प्रकाश से दिन का निर्माण करते हैं ॥३४ ॥

३६९८. चित्रं देवानामुदगादनीकं चक्षुर्मित्रस्य वरुणस्याग्नेः ।
आप्राद् द्यावापृथिवी अन्तरिक्षं सूर्य आत्मा जगतस्तस्थुषश्च ॥३५ ॥

जंगम, स्थावर जगत् के आत्मा- सूर्यदेव दैवी शक्तियों के अद्भुत तेजस् के समूह के रूप में उदित हो गये हैं। मित्र, वरुण आदि के चक्षुरूप इन सूर्यदेव ने उदित होते ही द्युलोक, पृथ्वीलोक तथा अन्तरिक्ष को अपने तेजस् से भर दिया है ॥३५ ॥

३६९९. उच्चा पतन्तमरुणं सुपर्णं मध्ये दिवस्तरणिं भ्राजमानम् ।
पश्याम त्वा सवितारं यमाहुरजस्रं ज्योतिर्यदविन्ददत्रिः ॥३६ ॥

जिसे ऊँचे स्थान से गमन करने वाले पक्षी के समान अन्तरिक्ष में तेजस्वी होकर तैरने वाला और विशिष्ट ज्योतिस्वरूप कहा गया है, जिसे आधिभौतिक, आध्यात्मिक और आधिदैविक दुःखों से रहित स्वीकार करते हैं, उन सविता देव को हम सदैव देखें ॥३६ ॥

३७००. दिवस्पृष्ठे धावमानं सुपर्णमदित्याः पुत्रं नाथकाम उप यामि भीतः ।
स नः सूर्य प्र तिर दीर्घमायुर्मा रिषाम सुमतौ ते स्याम ॥३७ ॥

अन्तरिक्षलोक में पक्षी के समान द्रुतगामी अदिति के पुत्र सूर्यदेव की शरण में भयभीत होकर जाते हैं। हे सूर्यदेव ! आप हमें दीर्घायुष्य प्रदान करें, हम कभी हिंसित न हों और आपकी श्रेष्ठ बुद्धि में रमण करें ॥३७ ॥

३७०१. सहस्राह्ण्यं वियतावस्य पक्षौ हरेर्हंसस्य पततः स्वर्गम् ।
स देवान्त्सर्वानुरस्युपदद्य संपश्यन् याति भुवनानि विश्वा ॥३८ ॥

इस स्वर्गलोक को जाते हुए हरणशील हंस जैसे गतिशील, पापनाशक सूर्यदेव के दोनों दक्षिणायन और उत्तरायणरूप पक्ष हजारों दिन तक अनुशासित रहते हैं । वे सभी देवों को अपने में समाहित करके सभी लोको के प्राणियों को देखते हुए जाते हैं ॥३८ ॥

३७०२. रोहितः कालो अभवद् रोहितोऽग्रे प्रजापतिः ।
रोहितो यज्ञानां मुखं रोहितः स्व१राभरत् ॥३९ ॥

सूर्यदेव ही काल गणना के निर्धारक हुए, आगे वे ही प्रजापालक बने और वे ही यज्ञीय सत्कर्मों में प्रमुख होकर प्रकाशरूप स्वर्गीय सुख प्रदान करते हैं ॥३९ ॥

[समय की गणना का आधार सूर्य के सापेक्ष पृथ्वी की गति ही है, इस आधार पर सूर्यदेव ही काल गणना के निर्धारक कहे गये हैं । सूर्य-निःसृत ऊर्जा से प्राणियों का पालन होता है तथा उसी से यज्ञीय चक्र चलता है, यह भी सत्य है ।]

३७०३. रोहितो लोको अभवद् रोहितोऽत्यतपद् दिवम् ।
रोहितो रश्मिभिर्भूमिं समुद्रमनु सं चरत् ॥४० ॥

सूर्यदेव ही सब लोकों के निर्माता होकर द्युलोक को प्रकाशित करने लगे । वही अपनी किरणों से भूमि और समुद्र में संचार करते हैं ॥४० ॥

३७०४. सर्वा दिशः समचरद् रोहितोऽधिपतिर्दिवः ।
दिवं समुद्रमाद् भूमिं सर्वं भूतं विरक्षति ॥४१ ॥

द्युलोक स्वर्ग के स्वामी सूर्य सभी दिशाओं में संचार करके द्युलोक से समुद्र में विचरण करते हैं । वही सभी प्राणियों और पृथ्वी का संरक्षण करते हैं ॥४१ ॥

३७०५. आरोहञ्छुक्रो बृहतीरतन्द्रो द्वे रूपे कृणुते रोचमानः ।
चित्रश्चिकित्वान् महिषो वातमाया यावतो लोकानभि यद् विभाति ॥४२ ॥

ये आलस्य- प्रमाद से विरत बलशाली तेजस्वी सूर्यदेव, विस्तृत दिशाओं में आरूढ़ होकर अपने दो रूपों की रचना करते हैं । अद्‌भुत, ज्ञानसम्पन्न और सामर्थ्ययुक्त गतिशीलता को प्राप्त करते हैं तथा जितने भी लोक विद्यमान हैं, उन सभी को वे प्रकाशमान करते हैं ॥४२ ॥

३७०६. अभ्य१न्यदेति पर्यन्यदस्यतेऽहोरात्राभ्यां महिषः कल्पमानः ।
सूर्यं वयं रजसि क्षियन्तं गातुविदं हवामहे नाधमानाः ॥४३ ॥

दिन और रात्रि से महिमायुक्त होते हुए ये सूर्यदेव एक भाग से सामने आते हैं और दूसरे भाग से गति करते रहते हैं । हम अन्तरिक्षलोक में विराजमान सूर्यदेव की स्तुति करते हैं, भयाक्रान्त हम सभी को वे श्रेष्ठ मार्गदर्शन प्रदान करें ॥४३ ॥

३७०७. पृथिवीप्रो महिषो नाधमानस्य गातुरदब्धचक्षुः परि विश्वं बभूव ।
विश्वं संपश्यन्त्सुविदत्रो यजत्र इदं शृणोतु यदहं ब्रवीमि ॥४४ ॥

पृथ्वी के पालनकर्त्ता, महिमायुक्त, दुःखी मनुष्य के पथप्रदर्शक, दृष्टियुक्त सूर्यदेव विश्व के चारों ओर संव्याप्त हैं । विश्व के द्रष्टा, कल्याणकारी, ज्ञानशक्ति से सम्पन्न और पूजन योग्य सूर्यदेव हमारा निवेदन सुनें ॥४४ ॥

३७०८. पर्यस्य महिमा पृथिवीं समुद्रं ज्योतिषा विभ्राजन् परि द्यामन्तरिक्षम् ।
सर्वं संपश्यन्त्सुविदत्रो यजत्र इदं शृणोतु यदहं ब्रवीमि ॥४५ ॥

उनकी ख्याति सर्वत्र संव्याप्त है, ये अपनी आभा से पृथ्वी, समुद्र, द्युलोक और अन्तरिक्ष सब में विस्तृत हैं। सभी कर्मों के द्रष्टा, मंगलमयी ज्ञानशक्ति से युक्त और पूजनीय सूर्यदेव हमारे निवेदन को ध्यानपूर्वक सुनें ॥४५ ॥

३७०९. अबोध्यग्निः समिधा जनानां प्रति धेनुमिवायतीमुषासम्।
यह्वा इव प्र वयामुज्जिहानाः प्र भानवः सिस्रते नाकमच्छ ॥४६ ॥

उषःकाल के आगमन के समय जिस प्रकार गौओं को जगाया जाता है, उसी प्रकार मनुष्यों की समिधाओं से यज्ञाग्नि भी प्रदीप्त होती है । तब उस अग्नि की ऊपर उठने वाली विशाल ज्वालाएँ उसी प्रकार सीधी स्वर्गधाम जाती हैं, जिस प्रकार वृक्षों की शाखाएँ आकाश की ओर जाती हैं ॥४६ ॥

[३ अध्यात्म - सूक्त]

[**ऋषि-** ब्रह्मा । **देवता-** अध्यात्म, रोहितादित्य । **छन्द-** चतुरवसाना अष्टपदा आकृति, २ त्र्यवसाना षट्पदा भुरिगष्टि, ३ त्र्यवसाना षट्पदाष्टि, ४ त्र्यवसाना षट्पदा अतिशाक्वरगर्भा धृति, ५-६ शाक्वरातिशाक्वरगर्भा सप्तपदा चतुरवसाना प्रकृति, ७ चतुरवसाना सप्तपदा अनुष्टुब्गर्भातिधृति , ८, २०, २२ त्र्यवसाना षट्पदात्यष्टि, ९-१२ चतुरवसाना सप्तपदा भुरिक् अतिधृति, १३-१४ चतुरवसाना अष्टपदा कृति, १५ चतुरवसाना सप्तपदा निचृत् अतिधृति, १७, २४ चतुरवसाना सप्तपदा कृति, १९ चतुरवसाना अष्टपदा भुरिक् आकृति, २३, २५ चतुरवसाना अष्टपदा विकृति, २६ अनुष्टुप् ।]

३७१०. य इमे द्यावापृथिवी जजान यो द्रापिं कृत्वा भुवनानि वस्ते।
यस्मिन् क्षियन्ति प्रदिशः षडुर्वीर्याः पतङ्गो अनु विचाकशीति।
तस्य देवस्य क्रुद्धस्यैतदागो य एवं विद्वांसं ब्राह्मणं जिनाति।
उद् वेपय रोहित प्र क्षिणीहि ब्रह्मज्यस्य प्रति मुञ्च पाशान् ॥१ ॥

जिन्होंने इस द्युलोक और पृथ्वी को प्रकट किया, जो सम्पूर्ण लोकों को आच्छादन बनाकर उनमें संव्याप्त हैं । जिनके अंदर छह दिशाएँ और उप दिशाएँ सूर्य से प्रकाशित होकर निवास करती हैं । इस मर्म के ज्ञाता-विद्वान् ब्रह्मनिष्ठ को जो पीड़ित करता है, वह उस देव (परमेश्वर) के क्रोध का भाजन होता है । हे सूर्यदेव ! आप उस (ब्रह्मघाती) को कम्पायमान करें, उसे क्षीण करें तथा बन्धन में डाल दें ॥१ ॥

३७११. यस्माद् वाता ऋतुथा पवन्ते यस्मात् समुद्रा अधि विक्षरन्ति।
तस्य देवस्य क्रुद्धस्यैतदागो य एवं विद्वांसं ब्राह्मणं जिनाति।
उद् वेपय रोहित प्र क्षिणीहि ब्रह्मज्यस्य प्रति मुञ्च पाशान् ॥२ ॥

जिस देव द्वारा वायुदेव ऋतुओं के अनुसार बहते हैं और जिससे समुद्र (जल प्रवाह) विविध ढंग से प्रवाहित होते हैं । इस मर्म के ज्ञाता-विद्वान् ब्रह्मनिष्ठ को जो पीड़ित करता है, वह उस देव के क्रोध का भाजन होता है । हे सूर्यदेव ! आप ऐसे (ब्रह्मघाती) को कम्पायमान करें, उसकी शक्ति को विनष्ट करें तथा उसे बंधनों में जकड़ें ॥२ ॥

३७१२. यो मारयति प्राणयति यस्मात् प्राणन्ति भुवनानि विश्वा।
तस्य देवस्य क्रुद्धस्यैतदागो य एवं विद्वांसं ब्राह्मणं जिनाति।
उद् वेपय रोहित प्र क्षिणीहि ब्रह्मज्यस्य प्रति मुञ्च पाशान् ॥३ ॥

जिससे सभी मनुष्य प्राणशक्ति प्राप्त करते हैं, जिसकी क्षीणता से मृत्यु होती है तथा जिनकी सामर्थ्य से सभी प्राणी जीवन व्यापार (श्वास-प्रश्वास) चलाते हैं । इस मर्म के ज्ञाता-विद्वान् ब्रह्मनिष्ठ को जो पीड़ित करता है, वह

उस देव (परमेश्वर) के क्रोध का भाजन बनता है । हे सूर्यदेव ! आप ऐसे (ब्रह्मघाती) को भयभीत करें, उसकी सामर्थ्य को क्षीण करें तथा उसे बंधनों में जकड़ें ॥३ ॥

३७१३. यः प्राणेन द्यावापृथिवी तर्पयत्यपानेन समुद्रस्य जठरं यः पिपर्ति ।
तस्य देवस्य क्रुद्धस्यैतदागो य एवं विद्वांसं ब्राह्मणं जिनाति ।
उद् वेपय रोहित प्र क्षिणीहि ब्रह्मज्यस्य प्रति मुञ्च पाशान् ॥४ ॥

जो परमात्म सत्ता, प्राणशक्ति द्वारा द्युलोक और पृथ्वी को संतुष्ट करती और अपानशक्ति द्वारा समुद्र के उदर को भरती है । इस मर्म के ज्ञाता- विद्वान् ब्रह्मनिष्ठ को जो पीड़ित करता है, वह उस देव के क्रोध का भाजन होता है । हे सूर्यदेव ! आप ऐसे (ब्रह्महत्यारे) को भयभीत करें, उसकी शक्ति का क्षय करें तथा पाशों में जकड़ें ॥४ ॥

३७१४. यस्मिन् विराट् परमेष्ठी प्रजापतिरग्निर्वैश्वानरः सह पङ्क्त्या श्रितः । यः परस्य
प्राणं परमस्य तेज आददे । तस्य देवस्य क्रुद्धस्यैतदागो य एवं विद्वांसं ब्राह्मणं
जिनाति । उद् वेपय रोहित प्र क्षिणीहि ब्रह्मज्यस्य प्रति मुञ्च पाशान् ॥ ५ ॥

जिसमें विराट् परब्रह्म प्रजापति अग्नि और वैश्वानर पंक्ति के साथ आश्रित हैं, जिसने उत्तम प्राण और परम तेजस्विता को ग्रहण किया है । इस मर्म के ज्ञाता - विद्वान् ब्रह्मनिष्ठ को जो पीड़ित करता है, वह उस देव (परमेश्वर) के क्रोध का भाजन होता है । हे सूर्यदेव ! आप ऐसे (ब्रह्महत्यारे) को भयभीत करें, उसकी शक्ति का ह्रास करें तथा पाशों से जकड़ डालें ॥५ ॥

३७१५. यस्मिन् षडुर्वीः पञ्च दिशो अधि श्रिताश्चतस्र आपो यज्ञस्य त्रयोऽक्षराः ।
यो अन्तरा रोदसी क्रुद्धश्चक्षुषैक्षत । तस्य देवस्य क्रुद्धस्यैतदागो य एवं विद्वांसं
ब्राह्मणं जिनाति । उद् वेपय रोहित प्र क्षिणीहि ब्रह्मज्यस्य प्रति मुञ्च पाशान् ॥६ ॥

जिसमें छह उर्वियाँ तथा पाँच विस्तृत दिशाएँ, चार प्रकार के जल और यज्ञ के तीन अक्षर आश्रित हैं,जो अन्तर (अन्तःकरण) से उग्र होकर द्युलोक और भूलोक को देखते हैं । इस मर्म के ज्ञाता-विद्वान् ब्रह्मनिष्ठ को जो पीड़ित करता है, वह उस देव (परमेश्वर) के क्रोध का भाजन होता है । हे सूर्यदेव ! आप ऐसे (ब्रह्मघाती) को कँपाएँ, उसकी शक्ति का ह्रास करें तथा पाशों में जकड़ें ॥६ ॥

३७१६. यो अन्नादो अन्नपतिर्बभूव ब्रह्मणस्पतिरुत यः । भूतो भविष्यद् भुवनस्य
यस्पतिः । तस्य देवस्य क्रुद्धस्यैतदागो य एवं विद्वांसं ब्राह्मणं जिनाति ।
उद् वेपय रोहित प्र क्षिणीहि ब्रह्मज्यस्य प्रति मुञ्च पाशान् ॥७ ॥

जो अन्न के संरक्षक, अन्नभक्षक और ब्रह्मणस्पति (ज्ञान के अधिपति) हैं , जो भूत और भविष्यत् जगत् के स्वामी हैं । इस मर्म के ज्ञाता -विद्वान् ब्रह्मनिष्ठ को जो पीड़ित करता है , वह उस देव (परमेश्वर) के क्रोध का भाजन होता है । हे सूर्यदेव ! आप ऐसे (ब्रह्मघाती) को भयभीत करें, उसकी सामर्थ्य का क्षय करें तथा बन्धनों में बाँधें ॥७ ।

३७१७. अहोरात्रैर्विमितं त्रिंशदङ्गं त्रयोदशं मासं यो निर्मिमीते ।
तस्य देवस्य क्रुद्धस्यैतदागो य एवं विद्वांसं ब्राह्मणं जिनाति ।
उद् वेपय रोहित प्र क्षिणीहि ब्रह्मज्यस्य प्रति मुञ्च पाशान् ॥८ ॥

जिन्होंने दिन और रात्रि के तीस अंगों का एक महीना बनाया और जो वर्ष के तेरहवें (अधिक मास) का नेर्माण करते हैं । इस मर्म के ज्ञाता- विद्वान् ब्रह्मनिष्ठ को जो पीड़ित करता है, वह उस देव (परमेश्वर) के क्रोध का भाजन होता है । हे सूर्यदेव ! आप उसे कम्पायमान करें, उसकी सामर्थ्य को क्षीण करें तथा पाशों से जकड़ें ॥८ ॥

३११८. कृष्णं नियानं हरयः सुपर्णा अपो वसाना दिवमुत् पतन्ति ।
त आववृत्रन्त्सदनादृतस्य । तस्य देवस्य क्रुद्धस्यैतदागो य एवं विद्वांसं ब्राह्मणं
जिनाति । उद् वेपय रोहित प्र क्षिणीहि ब्रह्मज्यस्य प्रति मुञ्च पाशान् ॥९ ॥

सूर्यदेव की श्रेष्ठ किरणें पृथ्वी से जल लेकर आकाश में जाती हैं, फिर वे किरणें जल के स्थान (मेघमण्डल) से बार-बार लौटती हैं । इस मर्म के ज्ञाता-विद्वान् ब्रह्मनिष्ठ को जो पीड़ित करता है, वह उस देव के क्रोध का भाजन होता है । हे सूर्यदेव ! आप उसे प्रकम्पित करें, उसकी क्षमता का ह्रास करें तथा उसे बन्धनों में जकड़ें ॥९ ॥

३७१९. यत् ते चन्द्रं कश्यप रोचनावद् यत् संहितं पुष्कलं चित्रभानु । यस्मिन्त्सूर्या
आर्पिताः सप्त साकम् । तस्य देवस्य क्रुद्धस्यैतदागो य एवं विद्वांसं ब्राह्मणं
जिनाति । उद् वेपय रोहित प्र क्षिणीहि ब्रह्मज्यस्य प्रति मुञ्च पाशान् ॥१० ॥

हे कश्यप ! आपके द्वारा संगृहीत आनन्ददायक, प्रकाशमान और अति विलक्षण तेजस् में सात सूर्य साथ-साथ रहते हैं । इस मर्म के ज्ञाता - विद्वान् ब्रह्मनिष्ठ को जो पीड़ित करता है, वह उस देव (परमेश्वर) के क्रोध का भाजन होता है । हे सूर्यदेव ! आप ऐसे (ब्रह्मघाती) को प्रकम्पित करें, उसे क्षीण करें तथा पाशों में बाँधें ॥१० ॥

३७२०. बृहदेनमनु वस्ते पुरस्ताद् रथन्तरं प्रति गृहणाति पश्चात् । ज्योतिर्वसाने
सदमप्रमादम् । तस्य देवस्य क्रुद्धस्यैतदागो य एवं विद्वांसं ब्राह्मणं जिनाति ।
उद् वेपय रोहित प्र क्षिणीहि ब्रह्मज्यस्य प्रति मुञ्च पाशान् ॥११ ॥

बृहद्गान इसके समक्ष स्थित होते हैं और रथन्तरगान पृष्ठभाग से इसे ग्रहण करते हैं । ये दोनों प्रमाद त्यागकर सदैव ज्योतियों से आच्छादित रहते हैं । इस मर्म के ज्ञाता- विद्वान् ब्रह्मनिष्ठ को जो पीड़ित करता है, वह उस देव (परमेश्वर) के क्रोध का भाजन होता है । हे सूर्यदेव ! आप ऐसे (ब्रह्मघाती) को प्रकम्पित करें, उसकी सामर्थ्य क्षीण करें तथा पाशों में जकड़ डालें ॥११ ॥

३७२१. बृहदन्यतः पक्ष आसीद् रथन्तरमन्यतः सबले सध्रीची । यद् रोहितमजनयन्त
देवाः । तस्य देवस्य क्रुद्धस्यैतदागो य एवं विद्वांसं ब्राह्मणं जिनाति ।
उद् वेपय रोहित प्र क्षिणीहि ब्रह्मज्यस्य प्रति मुञ्च पाशान् । ।१२ ॥

जब देवशक्तियों ने सूर्यदेव को प्रकट किया, तो बृहद्गान का एक पक्ष और रथन्तर गान का दूसरा पक्ष बना । ये दोनों बलशाली और साथ-साथ रहने वाले पक्ष हैं । इस मर्म के ज्ञाता-विद्वान् ब्रह्मनिष्ठ को जो पीड़ित करता है, वह उस देव (परमेश्वर) के क्रोध का भाजन होता है । हे सूर्यदेव ! आप ऐसे (ब्रह्मघाती) को प्रकम्पित करें, उसे सामर्थ्यहीन करें तथा बन्धनों में जकड़ डालें ॥१२ ॥

३७२२. स वरुणः सायमग्निर्भवति स मित्रो भवति प्रातरुद्यन् ।
स सविता भूत्वान्तरिक्षेण याति स इन्द्रो भूत्वा तपति मध्यतो दिवम् ।
तस्य देवस्य क्रुद्धस्यैतदागो य एवं विद्वांसं ब्राह्मणं जिनाति ।
उद् वेपय रोहित प्र क्षिणीहि ब्रह्मज्यस्य प्रति मुञ्च पाशान् ॥१३ ॥

वही (पापनाशक) वरुणदेव सायंकाल के समय अग्नि होते हैं और प्रभात वेला में उदित होते हुए मित्र सूर्य होते हैं। वे अन्तरिक्ष के मध्य में सविता बनकर तथा द्युलोक के मध्य इन्द्र होकर तपते हैं। इस मर्म के ज्ञाता - विद्वान् ब्रह्मनिष्ठ को जो पीड़ित करता है, वह उस देव (परमेश्वर) के क्रोध का भाजन होता है। हे सूर्यदेव ! आप ऐसे (ब्रह्मघाती) को प्रकम्पित करें, उसकी सामर्थ्य का ह्रास करें तथा बन्धनों में जकड़ें ॥१३ ॥

३७२३. सहस्राहण्यं वियतावस्य पक्षौ हरेर्हंसस्य पततः स्वर्गम्।
स देवान्त्सर्वानुरस्युपदद्य संपश्यन् याति भुवनानि विश्वा।
तस्य देवस्य क्रुद्धस्यैतदागो य एवं विद्वांसं ब्राह्मणं जिनाति।
उद् वेपय रोहित प्र क्षिणीहि ब्रह्मज्यस्य प्रति मुञ्च पाशान् ॥१४ ॥

स्वर्ग स्थान को गमन करते हुए गतिशील, पापनाशक सूर्यदेव के दोनों पक्ष हजारों दिन तक नियमित रूप से क्रियाशील रहते हैं। सभी देवों को अपने में धारण करके ये सभी प्राणियों को देखते हुए जाते हैं। इस मर्म के ज्ञाता- विद्वान् ब्रह्मनिष्ठ को जो पीड़ित करता है, वह उस देव (परमेश्वर) के क्रोध का भाजन होता है। हे सूर्यदेव ! आप ऐसे (ब्रह्मघाती) को प्रकम्पित करें, उसकी सामर्थ्य को क्षीण करें तथा उसे बन्धनों में जकड़ें ॥१४ ॥

३७२४. अयं स देवो अप्स्व१न्तः सहस्रमूलः पुरुशाको अत्रिः। य इदं विश्वं भुवनं
जजान। तस्य देवस्य क्रुद्धस्यैतदागो य एवं विद्वांसं ब्राह्मणं जिनाति।
उद् वेपय रोहित प्र क्षिणीहि ब्रह्मज्यस्य प्रति मुञ्च पाशान् ॥१५ ॥

जिसने इस सम्पूर्ण जगत् की रचना की, वे देव वही (सूर्य) हैं, जिसके हजारों मूल और शाखाएँ हैं, जो तीनों प्रकार के दुखों से रहित हैं और जल के भीतर विराजमान हैं। इस मर्म के ज्ञाता- विद्वान् ब्रह्मनिष्ठ को जो पीड़ित करता है, वह उस देव (परमेश्वर) के क्रोध का भाजन होता है। हे सूर्यदेव ! आप उसे प्रकम्पित करें, उसकी सामर्थ्य को क्षीण करें तथा उसे बन्धनों में जकड़ें ॥१५ ॥

३७२५. शुक्रं वहन्ति हरयो रघुष्यदो देवं दिवि वर्चसा भ्राजमानम्।
यस्योर्ध्वा दिवं तन्व१स्तपन्त्यर्वाङ् सुवर्णैः पटरैर्वि भाति।
तस्य देवस्य क्रुद्धस्यैतदागो य एवं विद्वांसं ब्राह्मणं जिनाति।
उद् वेपय रोहित प्र क्षिणीहि ब्रह्मज्यस्य प्रति मुञ्च पाशान् ॥१६ ॥

अपने वर्चस् (प्रभाव) से देदीप्यमान देव को द्रुतगति वाले अश्व (किरण समूह) द्युलोक में धारण करते हैं। उनके शरीर के ऊपरी भाग की किरणें दिव्यलोक को तपाती हैं तथा श्रेष्ठ वर्णयुक्त किरणें इस ओर (नीचे) पृथ्वी पर प्रकाशित होती हैं। इस मर्म के ज्ञाता-विद्वान् ब्रह्मनिष्ठ को जो पीड़ित करता है, वह उस देव के क्रोध का भाजन होता है। हे सूर्यदेव ! आप उसे प्रकम्पित करें, उसकी शक्ति का ह्रास करें तथा उसे बन्धनों से प्रताड़ित करें ॥१६ ॥

३७२६. येनादित्यान् हरितः संवहन्ति येन यज्ञेन बहवो यन्ति प्रजानन्तः। यदेकं
ज्योतिर्बहुधा विभाति। तस्य देवस्य क्रुद्धस्यैतदागो य एवं विद्वांसं ब्राह्मणं
जिनाति। उद् वेपय रोहित प्र क्षिणीहि ब्रह्मज्यस्य प्रति मुञ्च पाशान् ॥१७ ॥

जिस देव की सामर्थ्य से सूर्य के किरणरूप अश्व उन्हें वहन करते हैं, जिनकी महिमा से विद्वान् मनुष्य यज्ञ क्रिया को सम्पन्न करते हैं तथा जो एक तेज से सम्पन्न होकर भी अनेक प्रकार से प्रकाशित होते हैं। इस मर्म के

ज्ञाता विद्वान् ब्रह्मनिष्ठ को जो पीड़ित करता है, वह उस देव (परमेश्वर) के क्रोध का भाजन होता है । हे सूर्यदेव ! आप उसे प्रकम्पित करें, उसकी सामर्थ्य को क्षीण करें तथा उसे पाशों में जकड़ें ॥१७ ॥

३७२७. सप्त युञ्जन्ति रथमेकचक्रमेको अश्वो वहति सप्तनामा ।
त्रिनाभि चक्रमजरमनर्वं यत्रेमा विश्वा भुवनाधि तस्थुः ।
तस्य देवस्य क्रुद्धस्यैतदागो य एवं विद्वांसं ब्राह्मणं जिनाति ।
उद् वेपय रोहित प्र क्षिणीहि ब्रह्मज्यस्य प्रति मुञ्च पाशान् ॥१८ ॥

एक चक्रवाले सूर्यरथ को सात शक्तियाँ जोतती हैं । सात नाम वाला एक ही अश्व इसे खींचता है । उसका तीन नाभियों (ऋतुओं या लोकों) वाला चक्र जरारहित और नाशरहित है । इसी (कालचक्र) में सम्पूर्ण ब्रह्माण्ड अवस्थित है । इस मर्म के ज्ञाता विद्वान् ब्रह्मनिष्ठ को जो पीड़ित करता है, वह उस देव के क्रोध का भाजन होता है । हे सूर्यदेव ! आप उसे प्रकम्पित करें, उसकी सामर्थ्य को क्षीण करें तथा उसे बन्धनों में जकड़ें ॥१८ ॥

३७२८. अष्टधा युक्तो वहति वह्निरुग्रः पिता देवानां जनिता मतीनाम् ।
ऋतस्य तन्तुं मनसा मिमानः सर्वा दिशः पवते मातरिश्वा ।
तस्य देवस्य क्रुद्धस्यैतदागो य एवं विद्वांसं ब्राह्मणं जिनाति ।
उद् वेपय रोहित प्र क्षिणीहि ब्रह्मज्यस्य प्रति मुञ्च पाशान् ॥१९ ॥

जो अग्निदेव देवशक्तियों के पालनकर्त्ता और विचारों के उत्पादक हैं, वे उग्र होकर आठ प्रकार से चलते हैं । वायुदेव यज्ञ के ताने- बाने को मन की गति से मापते हुए सम्पूर्ण दिशाओं को शुद्ध करते हैं । इस मर्म के ज्ञाता विद्वान् ब्रह्मनिष्ठ को जो पीड़ित करता है, वह उस देव (परमेश्वर) के क्रोध का भाजन होता है । हे सूर्यदेव ! आप ऐसे ब्रह्मघाती को भयभीत करें, उसकी शक्ति का क्षय करें तथा उसे पाशों में जकड़ें ॥१९ ॥

३७२९. सम्यञ्चं तन्तुं प्रदिशोऽनु सर्वा अन्तर्गायत्र्याममृतस्य गर्भे ।
तस्य देवस्य क्रुद्धस्यैतदागो य एवं विद्वांसं ब्राह्मणं जिनाति ।
उद् वेपय रोहित प्र क्षिणीहि ब्रह्मज्यस्य प्रति मुञ्च पाशान् ॥२० ॥

यज्ञ की भावना का यह सूत्र सभी दिशाओं में विस्तारित हो रहा है, यह गायत्रीरूपी अमृत के भीतर स्थित है । इस मर्म के ज्ञाता विद्वान् ब्रह्मनिष्ठ को जो पीड़ित करता है, वह उस देव (परमेश्वर) के क्रोध का भाजन होता है । हे सूर्यदेव ! आप ऐसे ब्रह्मघाती को प्रकम्पित करें, उसकी शक्ति का ह्रास करें तथा उसे पाशों से बाँधें ॥२० ॥

३७३०. निम्रुचस्तिस्रो व्युषो ह तिस्रस्त्रीणि रजांसि दिवो अङ्ग तिस्रः ।
विद्मा ते अग्ने त्रेधा जनित्रं त्रेधा देवानां जनिमानि विद्म ।
तस्य देवस्य क्रुद्धस्यैतदागो य एवं विद्वांसं ब्राह्मणं जिनाति ।
उद् वेपय रोहित प्र क्षिणीहि ब्रह्मज्यस्य प्रति मुञ्च पाशान् ॥२१ ॥

हे अग्निदेव ! हम आपके तीन प्रकार के जन्मों से अवगत हैं, देवशक्तियों के तीन जन्मों के विषय में भी हम जानते हैं । तीन अस्त और तीन उष: काल हैं । अन्तरिक्ष और द्युलोक के भी तीन भेद हैं । इस मर्म के ज्ञाता-विद्वान् ब्रह्मनिष्ठ को जो पीड़ित करता है, वह उस देव (परमेश्वर) के क्रोध का भाजन होता है । हे सूर्यदेव ! आप उसे प्रकम्पित करें, उसकी सामर्थ्य को क्षीण करें तथा पाशों में जकड़ें ॥२१ ॥

३७३१. वि य और्णोत् पृथिवीं जायमान आ समुद्रमदधादन्तरिक्षे ।
तस्य देवस्य क्रुद्धस्यैतदागो य एवं विद्वांसं ब्राह्मणं जिनाति ।
उद् वेपय रोहित प्र क्षिणीहि ब्रह्मज्यस्य प्रति मुञ्च पाशान् ॥२२ ॥

जो देव प्रादुर्भूत होकर पृथ्वी को आच्छादित करते हैं और अन्तरिक्ष में समुद्री जल को धारण करते हैं । इस मर्म के ज्ञाता- विद्वान् ब्रह्मनिष्ठ को जो पीड़ित करता है, वह उस देव के क्रोध का भाजन होता है । हे सवितादेव ! आप ऐसे ब्रह्मघाती को प्रकम्पित करें, उसकी सामर्थ्य को निस्तेज करें तथा उसे बन्धनों में जकड़ें ॥२२ ॥

३७३२. त्वमग्ने क्रतुभिः केतुभिर्हितो३र्कः समिद्ध उदरोचथा दिवि ।
किमभ्यार्चन्मरुतः पृश्निमातरो यद् रोहितमजनयन्त देवाः ।
तस्य देवस्य क्रुद्धस्यैतदागो य एवं विद्वांसं ब्राह्मणं जिनाति ।
उद् वेपय रोहित प्र क्षिणीहि ब्रह्मज्यस्य प्रति मुञ्च पाशान् ॥२३ ॥

हे अग्निदेव ! आप ज्ञानयज्ञों में प्रतिष्ठित किये जाते हैं, अच्छी प्रकार प्रज्वलित होकर द्युलोक में प्रकाशित होते हैं । जिस समय देवताओं ने सूर्यदेव को प्रकट किया, उस समय क्या भूमि को मातृवत् स्वीकार करने वाले मरुद्गणों ने आपका पूजन- वन्दन किया था ? इस मर्म के ज्ञाता - विद्वान् ब्रह्मनिष्ठ को जो पीड़ित करता है, वह उस देव (परमेश्वर) के क्रोध का भाजन होता है । हे रोहितदेव ! आप उस ब्रह्मघाती को कम्पायमान करें, उसकी सामर्थ्य को क्षीण करें तथा बन्धनों में जकड़ें ॥२३ ॥

३७३३. य आत्मदा बलदा यस्य विश्व उपासते प्रशिषं यस्य देवाः । यो३स्येशे
द्विपदो यश्चतुष्पदः । तस्य देवस्य क्रुद्धस्यैतदागो य एवं विद्वांसं ब्राह्मणं
जिनाति । उद् वेपय रोहित प्र क्षिणीहि ब्रह्मज्यस्य प्रति मुञ्च पाशान् ॥२४ ॥

जो आत्मिकशक्ति के और शारीरिक सामर्थ्य के प्रदाता तथा सभी देवों के उपास्य हैं । जो दो पैर वाले (मनुष्य आदि) और चार पैर वाले (गौ- अश्वादि) प्राणियों के स्वामी हैं । इस मर्म के ज्ञाता- विद्वान् ब्रह्मनिष्ठ को जो पीड़ित करता है, वह उस देव (परमेश्वर) के क्रोध का भाजन होता है । हे सूर्यदेव ! आप उसे प्रकम्पित करें, उसकी शक्ति को क्षीण करें तथा ब्रह्महत्या के अपराध स्वरूप पाशों में जकड़ें ॥२४ ॥

३७३४. एकपाद् द्विपदो भूयो वि चक्रमे द्विपात् त्रिपादमभ्येति पश्चात् ।
चतुष्पाच्चक्रे द्विपदामभिस्वरे संपश्यन् पङ्क्तिमुपतिष्ठमानः ।
तस्य देवस्य क्रुद्धस्यैतदागो य एवं विद्वांसं ब्राह्मणं जिनाति ।
उद् वेपय रोहित प्र क्षिणीहि ब्रह्मज्यस्य प्रति मुञ्च पाशान् ॥२५ ॥

ये देव एक पाद होकर द्विपादों से अधिक चलते हैं, फिर द्विपाद, त्रिपादों के साथ सम्मिलित होते हैं । द्विपाद निश्चित ही षट्पादों से भी अधिक चलते हैं । वे सभी एक पद (ब्रह्म) के शरीर का आश्रय ग्रहण करते हैं । इस मर्म के ज्ञाता - विद्वान् ब्रह्मनिष्ठ को जो पीड़ित करता है, वह उस देव (परमेश्वर) के क्रोध का भाजन होता है । हे सूर्यदेव ! आप ऐसे ब्रह्मघाती को प्रकम्पित करें, क्षीण करें तथा बन्धन में जकड़ें ॥२५ ॥

३७३५. कृष्णायाः पुत्रो अर्जुनो रात्र्या वत्सोऽजायत ।
स ह द्यामधि रोहति रुहो रुरोह रोहितः ॥२६ ॥

कृष्णवर्ण वाली रात्रि का पुत्र सूर्य उदित हुआ, वह उदित होते हुए द्युलोक पर चढ़ता है। वह रोहित (सूर्य) रोहणशील वस्तुओं के ऊपर आरोहण करता है ॥२६ ॥

[४ - अध्यात्म सूक्त]

[**ऋषि-** ब्रह्मा। **देवता-** मन्त्रोक्त । **छन्द-** प्राजापत्या अनुष्टुप्, १२ विराट् गायत्री, १३ आसुरी उष्णिक्।]

३७३६. स एति सविता स्वर्दिवस्पृष्ठेऽवचाकशत् ॥१ ॥

ये सूर्यदेव द्युलोक के पृष्ठ भाग में प्रकाशित होते हुए आगमन करते हैं ॥१ ॥

३७३७. रश्मिभिर्नभ आभृतं महेन्द्र एत्यावृतः ॥२ ॥

इन्होंने अपनी किरणों से आकाश को परिपूर्ण किया। ये महान् इन्द्र (सूर्य) देव तेजस्विता से युक्त होकर चलते हैं ॥२ ॥

३७३८.स धाता स विधर्ता स वायुर्नभ उच्छ्रितम्। रश्मिभिर्नभ आभृतं महेन्द्र एत्यावृतः।

वही धाता, विधाता और वायुदेव हैं, जिनने ऊँचे आकाश को बनाया है, जो अपनी किरणों से आकाश को व्याप्त करके इन्द्ररूप में गतिमान् हैं ॥३ ॥

३७३९. सोऽर्यमा स वरुणः स रुद्रः स महादेवः। रश्मिभिर्नभ आभृतं महेन्द्र एत्यावृतः ॥

वही अर्यमा, वरुण, रुद्र और महादेव हैं, जो अपनी किरणों से आकाश को व्याप्त करके इन्द्ररूप में गतिमान् हैं ॥४ ॥

३७४०. सो अग्निः स उ सूर्यः स उ एव महायमः। रश्मिभिर्नभ आभृतं महेन्द्र एत्यावृतः।

वही अग्निदेव, सूर्य और महायम हैं, जो अपनी किरणों से आकाश को व्याप्त करके इन्द्ररूप में गतिमान् हैं ॥५ ॥

३७४१.तं वत्सा उप तिष्ठन्त्येकशीर्षाणो युता दश। रश्मिभिर्नभ आभृतं महेन्द्र एत्यावृतः

उनके साथ एक मस्तक वाले दस वत्स संयुक्त होकर रहते हैं, जो अपनी किरणों से आकाश को व्याप्त करके इन्द्ररूप में गतिमान् हैं ॥६ ॥

[पाँच प्राण + पाँच उपप्राण या दस इन्द्रियों के प्रवाह एक ही सिर (संचालन केन्द्र) से संचालित होते हैं।]

३७४२. पश्चात् प्राञ्च आ तन्वन्ति यदुदेति वि भासति।
रश्मिभिर्नभ आभृतं महेन्द्र एत्यावृतः ॥७ ॥

वे उदित होते ही प्रकाशित होते हैं तथा बाद में (पीछे से) उनकी पूजन योग्य किरणें उन्हें चारों ओर से घेर लेती हैं, जो अपनी किरणों से आकाश को व्याप्त करके इन्द्ररूप में गतिमान् हैं ॥७ ॥

३७४३. तस्यैष मारुतो गणः स एति शिक्याकृतः ॥८ ॥

उनके साथ ये मरुद्गण (एक ही) छींके में रखे हुए के समान चलते हैं ॥८ ॥

३७४४. रश्मिभिर्नभ आभृतं महेन्द्र एत्यावृतः ॥९ ॥

इन सूर्यदेव ने अपनी किरणों से आकाश को संव्याप्त किया है, ये महान् इन्द्र तेजस्वी किरणों से आवृत होकर चलते हैं ॥९ ॥

३७४५. तस्येमे नव कोशा विष्टम्भा नवधा हिताः ॥१० ॥

उनके ये नौ कोश विभिन्नरूपों में स्थित नौ प्रकार हैं ॥१० ॥

३७४६. स प्रजाभ्यो वि पश्यति यच्च प्राणति यच्च न ॥११ ॥

वे (सूर्यदेव) स्थावर, जंगम सभी प्रजाजनों के द्रष्टा और सबके प्राणस्वरूप हैं ॥११ ॥

३७४७. तमिदं निगतं सहः स एष एक एकवृदेक एव ॥१२ ॥

वे एकत्र हुई शक्ति हैं । वे अद्वितीय एक मात्र व्यापक देव केवल एक ही हैं ॥१२ ॥

३७४८. एते अस्मिन् देवा एकवृतो भवन्ति ॥१३ ॥

ये सभी देवगण इसमें एकरूप होते हैं ॥१३ ॥

[५ अध्यात्म - सूक्त]

[**ऋषि-** ब्रह्मा । **देवता-** मन्त्रोक्त । **छन्द-** भुरिक् साम्नी त्रिष्टुप्, २ आसुरी पंक्ति, ३, ६ प्राजापत्या अनुष्टुप्, ४-५ आसुरी गायत्री, ७ द्विपदा विराट् गायत्री, ८ आसुर्यनुष्टुप् ।]

३७४९. कीर्तिश्च यशश्चाम्भश्च नभश्च ब्राह्मणवर्चसं चान्नं चान्नाद्यं च ॥१ ॥

३७५०. य एतं देवमेकवृतं वेद ॥२ ॥

जो इन देव को मात्र एक ही समझता है, उसे कीर्ति, यश, जल, आकाश, ब्रह्मवर्चस (परमात्म तेज) अन्न और उपभोग्य सामग्री प्राप्त होती है ॥१-२ ॥

३७५१. न द्वितीयो न तृतीयश्चतुर्थो नाप्युच्यते ।य एतं देवमेकवृतं वेद ॥३ ॥

३७५२. न पञ्चमो न षष्ठः सप्तमो नाप्युच्यते ।य एतं देवमेकवृतं वेद ॥४ ॥

३७५३. नाष्टमो न नवमो दशमो नाप्युच्यते ।य एतं देवमेकवृतं वेद ॥५ ॥

जो इन एक मात्र व्यापक देव के ज्ञाता हैं, वे दूसरे, तीसरे, चौथे, पाँचवें, छठे, सातवें, आठवें, नवें और दसवें ऐसे नहीं कहे जाते ॥३-५ ॥

३७५४. स सर्वस्मै वि पश्यति यच्च प्राणति यच्च न । य एतं देवमेकवृतं वेद ॥६ ॥

जो इन एक वरेण्य देव के ज्ञाता हैं, वे जड़ और चेतन सबको देखते हैं और प्राणवान् हैं ॥६ ॥

३७५५. तमिदं निगतं सहः स एष एक एकवृदेक एव । य एतं देवमेकवृतं वेद ॥७ ॥

वह एकत्र हुई सामर्थ्य है । वह अद्वितीय वरेण्य देव केवल मात्र एक है ॥७ ॥

३७५६. सर्वे अस्मिन् देवा एकवृतो भवन्ति । य एतं देवमेकवृतं वेद ॥८ ॥

इसमें ये सम्पूर्ण देवगण एक रूप होते हैं, जो एक अद्वितीय वरेण्य देव को जानते हैं ॥८ ॥

[६ - अध्यात्म सूक्त]

[**ऋषि-** ब्रह्मा । **देवता-** मन्त्रोक्त । **छन्द-** भुरिक् प्राजापत्या त्रिष्टुप्, २ आर्ची गायत्री, ३ आसुरी पंक्ति , ४ एकपदासुरी गायत्री, ५ आर्ची अनुष्टुप्, ६-७ प्राजापत्या अनुष्टुप् ।]

३७५७. ब्रह्म च तपश्च कीर्तिश्च यशश्चाम्भश्च नभश्च ब्राह्मणवर्चसं
चान्नं चान्नाद्यं च । य एतं देवमेकवृतं वेद ॥१ ॥

ब्रह्मज्ञान, तपःशक्ति, कीर्ति, यश, जल, आकाश, ब्रह्मवर्चस, अन्न और उपभोग्य सामग्री उन्हें ही उपलब्ध होती है, जो इन एकमात्र वरेण्य देव के ज्ञाता हैं ॥१ ॥

३७५८. भूतं च भव्यं च श्रद्धा च रुचिश्च स्वर्गश्च स्वधा च ॥२ ॥

भूत, भविष्यत्, श्रद्धा, तेजस्विता, कान्ति, स्वर्ग और स्वधा उन्हें ही प्राप्त होते हैं, जो एकमात्र वरेण्य देव के ज्ञाता हैं ॥२ ॥

३७५९. य एतं देवमेकवृतं वेद ॥३ ॥

जो इन एकमात्र वरेण देव के ज्ञाता हैं, उन्हें ही उपर्युक्त सामर्थ्य उपलब्ध होती है ॥३ । ।

३७६०. स एव मृत्युः सो३मृतं सो३भ्वं१ स रक्षः ॥४ ॥

वही मृत्यु, अमृत, महान् और संरक्षक अथवा राक्षस हैं ॥४ ॥

३७६१. स रुद्रो वसुवनिर्वसुदेये नमोवाके वषट्कारोऽनु संहितः ॥५ ॥

वही रुद्रदेव, धनदान के समय धन - प्राप्तकर्त्ता, नमस्कार यज्ञ में श्रेष्ठ विधि से उच्चरित वषट्कार हैं ॥५ ॥

३७६२. तस्येमे सर्वे यातव उप प्रशिषमासते ॥६ ॥

सभी यातनादायी शक्तियाँ उनके निर्देशन में ही चलती हैं ॥६ ॥

३७६३. तस्यामू सर्वा नक्षत्रा वशे चन्द्रमसा सह ॥७ ॥

उनके ही वश में चन्द्रमा के साथ ये सभी नक्षत्र रहते हैं ॥७ ॥

[७- अध्यात्म सूक्त]

[**ऋषि-** ब्रह्मा । **देवता-** मन्त्रोक्त । **छन्द-** आसुरी गायत्री, २, ४, ७-८, १४ प्राजापत्या अनुष्टुप्, ३ विराट् गायत्री, ६, ९-१० साम्नी उष्णिक्, १३ साम्नी बृहती, १५ आर्षी गायत्री, १६ साम्नी अनुष्टुप् ।]

३७६४. स वा अह्नोऽजायत तस्मादहरजायत ॥१ ॥

वे दिन से प्रकट हुए और दिन उनसे उत्पन्न हुए ॥१ ॥

३७६५. स वै रात्र्या अजायत तस्माद् रात्रिरजायत ॥२ ॥

वे रात्रि से प्रकट हुए और रात्रि उनसे उत्पन्न हुई ॥२ ॥

३७६६. स वा अन्तरिक्षादजायत तस्मादन्तरिक्षमजायत ॥३ ॥

वे अन्तरिक्ष से प्रकट हुए और अन्तरिक्ष उनसे प्रकट हुआ ॥३ ॥

३७६७. स वै वायोरजायत तस्माद् वायुरजायत ॥४ ॥

वे वायुदेव से उत्पन्न हुए और वायुदेव उनसे प्रकट हुए ॥४ ॥

३७६८. स वै दिवोऽजायत तस्माद् द्यौरध्यजायत ॥५ ॥

वे द्युलोक से प्रकट हुए और द्युलोक उनसे उत्पन्न हुआ ॥५ ॥

३७६९. स वै दिग्भ्योऽजायत तस्माद् दिशोऽजायन्त ॥६ ॥

वे दिशाओं से उत्पन्न हुए और दिशाएँ उनसे उत्पन्न हुईं ॥६ ॥

३७७०. स वै भूमेरजायत तस्माद् भूमिरजायत ॥७ ॥

वे पृथ्वी से प्रकट हुए और भूमि उनसे उत्पन्न हुई ॥७ ॥

३७७१. स वा अग्नेरजायत तस्मादग्निरजायत ॥८ ॥

वे अग्निदेव से उत्पन्न हुए और अग्निदेव उनसे प्रकट हुए ॥८ ॥

३७७२. स वा अद्भ्योऽजायत तस्मादापोऽजायन्त ॥९ ॥

वे जल से उत्पन्न हुए और जल उनसे प्रकट हुआ ॥९ ॥

३७७३. स वा ऋग्भ्यो ऽजायत तस्मादृचोऽजायन्त ॥१० ॥

वे ऋचाओं से प्रकट हुए और ऋचाएँ उनसे उत्पन्न हुईं ॥१० ॥

३७७४. स वै यज्ञादजायत तस्माद् यज्ञोऽजायत ॥११ ॥

वे यज्ञदेव से उत्पन्न हुए और यज्ञदेव उनसे प्रकट हुए ॥११ ॥

३७७५. स यज्ञस्तस्य यज्ञः स यज्ञस्य शिरस्कृतम् ॥१२ ॥

वे यज्ञ हैं, यज्ञ उन्हीं का है और वे यज्ञ के शीर्षरूप हैं ॥१२ ॥

३७७६. स स्तनयति स वि द्योतते स उ अश्मानमस्यति ॥१३ ॥

वही गर्जन करते हैं, दीप्तिमान् होते हैं तथा ओलों को गिराते हैं ॥ १३ ॥

३७७७. पापाय वा भद्राय वा पुरुषायासुराय वा ॥१४ ॥

३७७८ यद्वा कृणोष्योषधीर्यद्वा वर्षसि भद्रया यद्वा जन्यमवीवृधः ॥१५ ॥

आप पापकर्मियों, हितकारक पुरुषों अथवा आसुरी वृत्तियों से युक्त मनुष्यों (राक्षसों) और ओषधियों का निर्माण करते हैं, कल्याणकारी वृष्टिरूप में बरसते हैं अथवा उत्पन्न हुए लोगों को उच्चस्तरीय कल्याणमयी दृष्टि से प्रवृद्ध करते हैं ॥१४-१५ ॥

३७७९. तावांस्ते मघवन् महिमोपो ते तन्वः शतम् ॥१६ ॥

हे मघवन् (ऐश्वर्यवान् इन्द्रदेव) ! ऐसी आपकी महिमा है, ये सभी सैकड़ों शरीर आपके ही हैं ॥१६ ॥

३७८०. उपो ते बध्वे बद्धानि यदि वासि न्यर्बुदम् ॥१७ ॥

आप अपने समीपस्थ सैकड़ों बँधे हुए लोगों को पार करने वाले तथा असीमित हैं ॥१७ ॥

८- अध्यात्म सूक्त]

[**ऋषि-** ब्रह्मा । **देवता-** मन्त्रोक्त । **छन्द-** आसुरी गायत्री, २ यवमध्या गायत्री, ३ साम्नी उष्णिक्, ४ निचृत् साम्नी बृहती, ५ प्राजापत्या अनुष्टुप् , ६ विराट् गायत्री ।]

३७८१. भूयानिन्द्रो नमुराद् भूयानिन्द्रासि मृत्युभ्यः ॥१ ॥

इन्द्र अमरता से भी विशाल हैं (श्रेष्ठ हैं) । हे इन्द्रदेव ! आप मृत्यु के मूलभूत कारणों से भी श्रेष्ठतम हैं ॥१ ॥

३७८२. भूयानरात्याः शच्याः पतिस्त्वमिन्द्रासि विभूः प्रभूरिति त्वोपास्महे वयम् ॥२ ॥

हे शक्ति के अधिपति इन्द्रदेव ! आप दुष्ट शत्रुओं से श्रेष्ठ हैं । आप सर्वव्यापक परमेश्वररूप हैं, ऐसा जानते हुए हम आपकी उपासना करते हैं ॥२ ॥

३७८३. नमस्ते अस्तु पश्यत पश्य मा पश्यत ॥३ ॥

हे दर्शन योग्य ! आपके लिए नमन है, हे शोभन तेजस्विन् ! आप हमारी ओर दृष्टिपात करें ॥३ ॥

३७८४. अन्नाद्येन यशसा तेजसा ब्राह्मणवर्चसेन ॥४ ॥

आप हमें अन्न, यश, तेज और ब्रह्मवर्चस से सम्पन्न करें ॥४ ॥

३७८५. अम्भो अमो महः सह इति त्वोपास्महे वयम् । नमस्ते अस्तु पश्यत
पश्य मा पश्यत । अन्नाद्येन यशसा तेजसा ब्राह्मणवर्चसेन ॥५ ॥

जल, पौरुष, महत्ता और सामर्थ्यवान् इन स्वरूपों में हम आपकी उपासना करते है । आप हमें अन्न, यश, तेज और ब्रह्मवर्चस से सम्पन्न बनाएँ ॥५ ॥

३७८६. अम्भो अरुणं रजतं रजः सह इति त्वोपास्महे वयम् । नमस्ते अस्तु
पश्यत पश्य मा पश्यत । अन्नाद्येन यशसा तेजसा ब्राह्मणवर्चसेन ॥६ ॥

जल, अरुण (लाल वर्ण) , श्वेत और क्रियाशक्ति रूपों में हम आपकी उपासना करते हैं । आप हमें अन्न, यश, तेज और ब्रह्मबर्चस से सम्पन्न बनाएँ ॥६ ॥

[९ - अध्यात्म सूक्त]

[**ऋषि-** ब्रह्मा । **देवता-** मन्त्रोक्त । **छन्द-** प्राजापत्या अनुष्टुप् , ३ द्विपदार्षी गायत्री, ४ साम्नी उष्णिक् , ५ निचृत् साम्नी बृहती]

३७८७. उरुः पृथुः सुभूर्भुव इति त्वोपास्महे वयम् । नमस्ते अस्तु पश्यत
पश्य मा पश्यत ।अन्नाद्येन यशसा तेजसा ब्राह्मणवर्चसेन ॥१ ॥

महानतायुक्त, विस्तृत, श्रेष्ठ प्राणस्वरूप, तथा दुःखरहित आपके गुणों की हम उपासना करते हैं आप हमें अन्न, यश, तेज और ब्रह्मवर्चस से सम्पन्न बनाएँ ॥१ ॥

३७८८. प्रथो वरो व्यचो लोक इति त्वोपास्महे वयम् । नमस्ते अस्तु पश्यत
पश्य मा पश्यत ।अन्नाद्येन यशसा तेजसा ब्राह्मणवर्चसेन ॥२ ॥

विस्तृत, श्रेष्ठ, व्यापक और लोकों में संव्याप्त आपके गुणों की हम उपासना करते हैं , आप हमें अन्न, यश, तेज और ब्रह्मवर्चस से सम्पन्न बनाएँ ॥२ ॥

३७८९. भवद्वसुरिदद्वसुः संयद्वसुरायद्वसुरिति त्वोपास्महे वयम् ॥३ ॥

ऐश्वर्य सम्पन्न, वैभवों से युक्त, सभी ऐश्वर्यों के संग्रहकर्ता, सभी सम्पदाओं के भण्डार, ऐसा मानकर हम आपकी उपासना करते हैं , आप हमें अन्न, यश, तेज और ब्रह्मवर्चस से सम्पन्न बनाएँ ॥३ ॥

३७९०. नमस्ते अस्तु पश्यत पश्य मा पश्यत ॥४ ॥

हे दर्शनीय ! आपके लिए हमारा वन्दन है, हे शोभन तेजस्विन् ! आप हमारी ओर दृष्टिपात करें ॥४ ॥

३७९१. अन्नाद्येन यशसा तेजसा ब्राह्मणवर्चसेन ॥५ ॥

आप हमें खाद्य सामग्री, यशस्विता, तेजस्विता और ब्रह्मवर्चस से सम्पन्न बनाएँ ॥५ ॥

॥ इति त्रयोदशं काण्डं समाप्तम् ॥

◆

॥ अथ चतुदश काण्डम् ॥

[१ - विवाह- प्रकरण सूक्त]

[**ऋषि-** सावित्री, सूर्या । **देवता-** सोम, ६ स्वविवाह, ७-२२, २६, २८- ६४ आत्मा, २३ सोमार्क, २४ चन्द्रमा, २५ विवाह मन्त्र आशीष, वधूवास संस्पर्शमोचन, २७ वधूवास संस्पर्श-मोचन । **छन्द-** अनुष्टुप्, १४ विराट् प्रस्तार पंक्ति, १५ आस्तार पंक्ति, १९-२०, २४, ३२-३३, ३७, ३९, ४०, ४७, ४९-५०, ५३, ५६-५७ ५८-५९, ६१ त्रिष्टुप्, २१, ४६ जगती, २३, ३१, ४५ बृहतीगर्भा त्रिष्टुप्, २९, ५५ पुरस्ताद् बृहती, ३४ प्रस्तार पंक्ति, ३८ पुरोबृहती त्रिपदा परोष्णिक्, ४८ पथ्यापंक्ति, ५४, ६४ भुरिक् त्रिष्टुप्, ६० परानुष्टुप् त्रिष्टुप् ।]

इस पूरे काण्ड (सूक्त १ और २) की ऋषिका सूर्या - सावित्री हैं । ऋक् १०/८५ की ऋषिका भी ये ही हैं । सूक्त में बहुत से मंत्र सूर्या के विवाह एवं दाम्पत्य को लक्ष्य करके कहे गये हैं । लौकिक कन्या विवाह प्रकरण में भी मंत्रों के अर्थ सिद्ध होते हैं । साथ ही वे प्रकृति के सूक्ष्म रहस्यों के भी प्रकाशक हैं । ब्रह्मा की दो सहधर्मिणी शक्तियाँ (१) गायत्री एवं (२) सावित्री कही गयी हैं । गायत्री प्राण विद्या है तथा सावित्री पदार्थ विद्या है । सावित्री का अर्थ सुप्रसविनी श्रेष्ठ सृजनकर्त्री भी होता है । सूर्य के माध्यम से निःसृत होने से वह सूर्या भी है । पदार्थ विद्या का उपयोग करने वाली देवशक्तियों को उसके विभिन्न पतियों के रूप में वर्णित किया गया है । इस काण्ड के सूक्त-२ में वह प्रसंग है । आवश्यकतानुसार टिप्पणियों द्वारा उसका स्वरूप स्पष्ट करने का प्रयास किया गया है-

३७९२. सत्येनोत्तभिता भूमिः सूर्येणोत्तभिता द्यौः ।
ऋतेनादित्यास्तिष्ठन्ति दिवि सोमो अधि श्रितः ॥१ ॥

सत्य ने पृथ्वी को आकाश में स्थापित किया है । सूर्यदेव द्युलोक को स्तम्भित किये हुए हैं । ऋत से आदित्यगण स्थित हैं और सोम द्युलोक के ऊपर स्थित है ॥१ ॥

३७९३. सोमेनादित्या बलिनः सोमेन पृथिवी मही ।
अथो नक्षत्राणामेषामुपस्थे सोम आहितः ॥२ ॥

आदित्यादि देव सोम के कारण ही बलशाली हैं । सोम द्वारा ही पृथ्वी महिमामयी हुई है । इन नक्षत्रों के बीच भी सोम को ही स्थापित किया गया है ॥२ ॥

[सोम व्योमव्यापी विकिरण है । सूर्यादि प्रकाशोत्पादक पिण्डों का ईंधन सोम ही है । उसी से उन्हें बल प्राप्त होता है । ऋषि इस वैज्ञानिक प्रक्रिया के द्रष्टा थे ।]

३७९४. सोमं मन्यते पपिवान् यत् संपिंषन्त्योषधिम् ।
सोमं यं ब्रह्माणो विदुर्न तस्याश्नाति पार्थिवः ॥३ ॥

जिस समय सोमलतादि वनस्पतियों, ओषधियों की पिसाई की जाती है, उस समय सोमपान करने वाले ऐसा समझते हैं कि हमने सोमपान किया है; परन्तु जिस सोम को ब्रह्मनिष्ठ ज्ञानीजन जानते हैं, उसे कोई भी व्यक्ति मुख से पीने की सामर्थ्य नहीं रखता ॥३ ॥

[सूक्ष्म सोम प्रवाह प्रकृति एवं प्राणियों को भी शक्ति देते हैं ; किन्तु वे सूक्ष्म प्रवाह मुख से सेवनीय नहीं हैं । वे प्रवाह प्राण - प्रक्रिया द्वारा ग्रहण या धारण किये जाने वाले हैं ।]

३७९५. यत् त्वा सोम प्रपिबन्ति तत आ प्यायसे पुनः ।
वायुः सोमस्य रक्षिता समानां मास आकृतिः ॥४ ॥

हे सोमदेव ! जिस समय लोग ओषधिरूप में आपको ग्रहण करते हैं, उसके बाद आप बारम्बार प्रवृद्ध होते हैं । वायुदेव सोम की उसी प्रकार सुरक्षा करते हैं, जिस प्रकार महीने, वर्ष को सुरक्षित करते हैं ॥४ ॥

३७९६. आच्छद्विधानैर्गुपितो बार्हतैः सोम रक्षितः ।
ग्राव्णामिच्छृण्वन् तिष्ठसि न ते अश्नाति पार्थिवः ॥५ ॥

हे दिव्यसोम ! आप बृहती विद्या के जानकारों से विदित तथा गुह्य विधियों द्वारा सुरक्षित हैं (संकीर्ण मानस वाले कुपात्र इसे नहीं पा सकते) । आप ग्रावा (सोम निष्पादक यंत्र या गरिमामय वाणी) की ध्वनि को सुनते हैं । आपको पृथ्वी के प्राणी सेवन करने में सक्षम नहीं हैं ॥५ ॥

आगे के मन्त्रों में सूर्या के विवाह-प्रसंग का वर्णन है-

३७९७. चित्तिरा उपबर्हणं चक्षुरा अभ्यञ्जनम् ।
द्यौर्भूमिः कोश आसीद् यदयात् सूर्या पतिम् ॥६ ॥

जिस समय सूर्यपुत्री ने पतिगृह के लिए प्रस्थान किया, उस समय ज्ञान (श्रेष्ठ विचार) ही उसका उपबर्हण (सिरहाना - तकिया) था । नेत्र ही श्रेष्ठ अञ्जन थे । द्युलोक और पृथ्वी ही उसके कोषागार थे ॥६ ॥

३७९८. रैभ्यासीदनुदेयी नाराशंसी न्योचनी ।
सूर्याया भद्रमिद् वासो गाथयैति परिष्कृता ॥७ ॥

सूर्या की विदाई के समय नाराशंसी और रैभी नामक ऋचाएँ (अथवा मनुष्यों की प्रशंसा करने वाली वाणियाँ) उसकी सखीरूपा हुईं । सूर्या का परिधान अतिशोभायमान था, जिसे लेकर दोनों सखियाँ साथ गईं (अर्थात् कल्याणकारी गाथाओं मन्त्रादि से विशेषतः सज्जित होकर सूर्या गईं) ॥७ ॥

३७९९. स्तोमा आसन् प्रतिधयः कुरीरं छन्द ओपशः ।
सूर्याया अश्विना वराग्निरासीत् पुरोगवः ॥८ ॥

स्तवन (स्तुति मंत्र) ही सूर्या के लिए अन्न था, कुरीर नामक छन्द सिर के आभूषण थे । सूर्या के वर अश्विनी कुमार थे तथा अग्नि अग्रगामी दूतरूप थे ॥८ ॥

३८००. सोमो वधूयुरभवदश्विनास्तामुभा वरा ।
सूर्यां यत् पत्ये शंसन्तीं मनसा सविताददात् ॥९ ॥

सूर्या द्वारा हृदय से पति की कामना करने पर जब (सूर्य ने) उन्हें अश्विनीकुमारों को प्रदान किया, तब सोम भी वधूयु (उनके साथ विवाह के इच्छुक) थे; परन्तु अश्विनीकुमार ही उनके वररूप में स्वीकृत किये गये ॥९ ॥

३८०१. मनो अस्या अन आसीद् द्यौरासीदुत च्छदिः ।
शुक्रावनड्वाहावास्तां यदयात् सूर्या पतिम् ॥१० ॥

जिस समय सूर्या अपने पतिगृह में गईं, उस समय मन ही उनका रथ (वाहन) था और आकाश ही रथ के ऊपर की छतरी थी । दो शुक्र (प्रकाशवान् सूर्य-चन्द्र) उनके रथवाहक थे ॥१० ॥

३८०२. ऋक्सामाभ्यामभिहितौ गावौ ते सामनावैताम्।
श्रोत्रे ते चक्रे आस्तां दिवि पन्थाश्चराचरः ॥११ ॥

हे सूर्या देवि ! ऋक् और साम स्तवनों (ज्ञान) को सुनने वाले-धारण करने वाले, एक दूसरे के साथ साम्य रखने वाले दो श्रोत्र आपके मनरूपी रथ के चक्र हुए। रथ के गमन का मार्ग आकाश निश्चित हुआ ॥११ ॥

३८०३. शुची ते चक्रे यात्या व्यानो अक्ष आहतः ।
अनो मनस्मयं सूर्यारोहत् प्रयती पतिम् ॥१२ ॥

जाने के समय आपके रथ के दोनों पहिये पवित्र अथवा अति उज्ज्वल हुए। उस रथ की धुरी वायुदेव थे। पतिगृह को जाने वाली सूर्या मनरूपी रथ पर आरूढ़ हुईं ॥१२ ॥

३८०४. सूर्याया वहतुः प्रागात् सविता यमवासृजत्।
मघासु हन्यन्ते गावः फल्गुनीषु व्यु ह्यते ॥१३ ॥

सूर्या के पतिगृह - गमनकाल में सूर्य ने पुत्री के प्रति स्नेहरूप जो धन स्रवित किया (दिया) , उसे पहले ही भेज दिया था। मघा नक्षत्र में विदाई के समय दी गई गौओं को हाँका गया तथा अर्जुनी अर्थात् पूर्वाफाल्गुनी और उत्तराफाल्गुनी नक्षत्र में कन्या को पति के गृह भेजा गया ॥१३ ॥

[नक्षत्रों की संगतियों से होने वाली प्रक्रियाएँ शोध का विषय हैं ।]

३८०५. यदश्विना पृच्छमानावयातं त्रिचक्रेण वहतुं सूर्यायाः ।
क्वैकं चक्रं वामासीत् क्व देष्ट्राय तस्थथुः ॥१४ ॥

हे अश्विनीकुमारो ! जिस समय आप दोनों तीनचक्रों से युक्त रथ से सूर्या (सूर्यपुत्री) को ले जाने के लिए पहुँचे थे, तब आपका एक चक्र कहाँ स्थित था ? आप दोनों अपने-अपने क्रिया - व्यापार में प्रेरणा प्रदान करने वाले कौन से स्थान पर रहते थे ? ॥१४ ॥

३८०६. यदयातं शुभस्पती वरेयं सूर्यामुप। विश्वे देवा
अनु तद् वामजानन् पुत्रः पितरमवृणीत पूषा ॥१५ ॥

हे श्रेष्ठ कर्मों के निर्वाहक अश्विदेवो ! जब आप दोनों सूर्य पुत्री को श्रेष्ठ वधू मानकर उनके समीप वरण करने के लिए पहुँचे थे, तब आपके उस कार्य का सभी देवों ने अनुमोदन किया था। पूषादेव ने पुत्र द्वारा पिता को स्वीकार करने के समान आपको धारण किया ॥१५ ॥

३८०७. द्वे ते चक्रे सूर्ये ब्रह्माण ऋतुथा विदुः। अथैकं चक्रं यद् गुहा तदद्धातय इद् विदुः ॥

हे सूर्ये ! ब्राह्मण (ब्रह्मनिष्ठ व्यक्ति) इस बात से परिचित हैं कि आपके रथ के दो (कर्मशील) चक्र ऋतुओं के अनुसार गतिशील होने में प्रसिद्ध हैं। तीसरा (ज्ञान-विज्ञान परक) चक्र जो गोपनीय था, उसे विद्वान् जानते हैं ॥

३८०८. अर्यमणं यजामहे सुबन्धुं पतिवेदनम्। उर्वारुकमिव
बन्धनात् प्रेतो मुञ्चामि नामुतः ॥१७ ॥

पति की प्राप्ति कराने वाले तथा श्रेष्ठ बन्धु-बान्धवों से युक्त रखने वाले अर्यमादेव का हम यजन करते हैं। जिस प्रकार ककड़ी या खरबूजा (पकने पर) बेल के बन्धन से (सहज ही) पृथक् होता है, वैसे ही हम पितृकुल से कन्या को पृथक् करते हैं, परन्तु पतिकुल से उसे पृथक् नहीं करते ॥१७ ॥

३८०९. प्रेतो मुञ्चामि नामुतः सुबद्धाममुतस्करम् ।
यथेयमिन्द्र मीढ्वः सुपुत्रा सुभगासति ॥१८ ॥

हे कन्ये ! इस पितृकुल से आपको मुक्त करते हैं, लेकिन पतिकुल से नहीं । उस (पतिकुल) से आपको भली प्रकार सम्बद्ध करते हैं । हे कामनावर्षक इन्द्रदेव ! यह वधू सुसन्ततियुक्त और सौभाग्यवती हो ॥१८ ॥

३८१०. प्र त्वा मुञ्चामि वरुणस्य पाशाद् येन त्वाबध्नात् सविता सुशेवाः ।
ऋतस्य योनौ सुकृतस्य लोके स्योनं ते अस्तु सहसंभलायै ॥१९ ॥

हे कन्ये ! आपको हम वरुण के बन्धनों से छुड़ाते हैं। सवितादेव ने सेवा कार्य के लिए आपको बन्धनयुक्त किया था । सत्य के आधार और सत्कर्मों के निवासरूप लोक में अनिष्टरहित पति के साथ आपको विराजमान करते हैं ॥१९ ॥

[सविता द्वारा सूर्या को, पिता द्वारा पुत्री को विवाह से पूर्व जो सेवा कार्य सौंपे जाते हैं, उनके उत्तरदायित्वों से उसे विवाह के समय मुक्त कर दिया जाता है ।]

३८११. भगस्त्वेतो नयतु हस्तगृह्याश्विना त्वा प्र वहतां रथेन ।
गृहान् गच्छ गृहपत्नी यथासो वशिनी त्वं विदथमा वदासि ॥२० ॥

भगदेव आपको यहाँ से हाथ पकड़कर ले जाएँ । आगे अश्विनीकुमार आपको रथ में विराजित करके ले चलें । आप अपने पतिगृह की ओर प्रस्थान करें । वहाँ आप गृहस्वामिनी और सबको अपने नियंत्रण (अनुशासन) में रखने वाली बनें । वहाँ आप विवेकपूर्ण वाणी का प्रयोग करें ॥२० ॥

३८१२. इह प्रियं प्रजायै ते समृध्यतामस्मिन् गृहे गार्हपत्याय जागृहि ।
एना पत्या तन्वं१ सं स्पृशस्वाथ जिर्विर्विदथमा वदासि ॥२१ ॥

पतिगृह में सुसन्ततियुक्त होकर आपके स्नेह की वृद्धि हो और इस घर में आप गार्हपत्य अग्नि के प्रति जागरूक रहें अर्थात् गृहस्थधर्म के कर्त्तव्यों के निर्वाह के लिए सदैव जागरूक रहें । स्वामी के साथ आप संयुक्त (एक प्राण, एक मन वाली) होकर रहें । वृद्धावस्था में आप दोनों (दम्पती) श्रेष्ठ उपदेश (अपनी सन्तानों के लिए) करें ॥२१ ॥

३८१३. इहैव स्तं मा वि यौष्टं विश्वमायुर्व्य श्नुतम् ।
क्रीडन्तौ पुत्रैर्नप्तृभिर्मोदमानौ स्वस्तकौ ॥२२ ॥

हे वर और वधु ! आप दोनों यहीं रहें । कभी भी परस्पर पृथक् न हों । सम्पूर्ण आयु का विशेष रीति से उपभोग करें । अपने गृहस्थ धर्म का निर्वाह करते हुए पुत्र-पौत्रादि सन्तानों के साथ आमोद-प्रमोदपूर्वक जीवन व्यतीत करें ॥२२ ॥

३८१४. पूर्वापरं चरतो माययैतौ शिशू क्रीडन्तौ परि यातोऽर्णवम् ।
विश्वान्यो भुवना विचष्ट ऋतूँरन्यो विदधज्जायसे नवः ॥२३ ॥

ये दोनों शिशु (सूर्य और चन्द्रमा) अपने तेज से पूर्व और पश्चिम में विचरते हैं । ये दोनों क्रीड़ा करते हुए यज्ञ में पहुँचते हैं । उन दोनों में से एक (सूर्य) सभी लोकों को देखता है तथा दूसरा (चन्द्र) ऋतुओं का निर्धारण करते हुए बार-बार (उदित-अस्त होता हुआ) नवीन होता है ॥२३ ॥

३८१५. नवोनवो भवसि जायमानोऽह्नां केतुरुषसामेष्यग्रम् ।
भागं देवेभ्यो वि दधास्यायन् प्र चन्द्रमस्तिरसे दीर्घमायुः ॥२४ ॥

हे चन्द्रदेव ! नित्य उदित होकर आप नित-नवीन होते हैं । आप अपनी कलाओं के कारण ह्रास और वृद्धि को प्राप्त होते हुए प्रतिपदा आदि तिथियों के ज्ञापक हैं । आप उषः काल में सूर्य के समक्ष आते हैं और सभी देवों को उनका हविभाग देते हैं । हे चन्द्रदेव ! आप चिरायु प्रदान करते हैं ॥२४ ॥

मंत्र क्र० २५ से २९ तक आलंकारिक वर्णन है, जिसके अन्तर्गत सूर्या या वधू पर कृत्या (आभिचारिक-विनाशक) शक्ति आरोपित होती है, वह लाल-नीली होती है । लाल-नीली होना क्रोधग्रस्त होना अथवा रजोदर्शन के समय लाल अथवा नीला स्राव होने का प्रतीकात्मक उल्लेख हो सकता है । उसकी प्रतिक्रियाएँ बतलाई गई हैं । मंत्र क्र० २५, २६, २७ और २९ में उससे सम्बन्धित उपचारों एवं सावधानियों का उल्लेख है । ये उक्तियाँ लौकिक सन्दर्भ में तो सहज परिलक्षित होती हैं ; किन्तु सूक्ष्म प्रकृतिगत सूर्या के सम्बन्ध में इस पर शोध वाञ्छनीय है-

३८१६ परा देहि शामुल्यं ब्रह्मभ्यो वि भजा वसु ।
कृत्यैषा पद्वती भूत्वा जाया विशते पतिम् ॥२५ ॥

शामुल्य (शरीरस्थ मल विकारों अथवा मन पर छाये मलिन आवरणों) का परित्याग करें । ब्राह्मणों (या ब्रह्म विचार) को धन या आवास प्रदान करें । (इस प्रयोग से) कृत्या शक्ति (शमित होकर) जाया (जन्म देने वाली) होकर पति के साथ सहगामिनी बन जाती है ॥२५ ॥

३८१७. नीललोहितं भवति कृत्यासक्तिर्व्यज्यते ।
एधन्ते अस्या ज्ञातयः पतिर्बन्धेषु बध्यते ॥२६ ॥

(सूर्या या वधू) जब नील-लोहित (क्रुद्ध या रजस्वला) होती है, तब उस पर कृत्या शक्ति अभिव्यक्त होती है । उसी के अनुकूल तत्त्व वर्धित होते हैं । पति उसके प्रभाव से बन्धन में बँध (मर्यादित हो) जाता है ॥२६ ॥

३८१८. अश्लीला तनूर्भवति रुशती पापयामुया ।
पतिर्यद् वध्वो३ वाससः स्वमङ्गमभ्यूर्णुते ॥२७ ॥

उक्त (कृत्या जन्य) विकारों की स्थिति में स्त्री पीड़ादायक होती है । ऐसी स्थिति में वधू से संयुक्त होने से पति का शरीर भी कान्तिरहित तथा रोगादि से दूषित हो जाता है ॥२७ ॥

३८१९. आशसनं विशसनमथो अधिविकर्तनम् ।
सूर्यायाः पश्य रूपाणि तानि ब्रह्मोत शुम्भति ॥२८ ॥

सूर्या का स्वरूप कैसा है, इसे देखें । इसका वस्त्र कहीं एक जगह फटा हुआ है, कहीं बीच में से, तो कहीं चारों ओर से कटा हुआ है, सृष्टि निर्माणकर्त्ता ब्रह्मा ही इसे सुशोभित करते हैं ॥२८ ॥

३८२०. तृष्टमेतत् कटुकमपाष्ठवद् विषवन्नैतदत्तवे ।
सूर्यां यो ब्रह्मा वेद स इद् वाधूयमर्हति ॥२९ ॥

यह स्थिति दोषपूर्ण, अग्रहणीय, दूर रखने योग्य एवं विष के समान घातक (पीड़ाजनक) है । यह व्यवहार के योग्य नहीं है, जो मेधावी विद्वान्, सूर्या को भली प्रकार जानते हैं, वे ही वधू के साथ हितकारी सम्बन्ध स्थापित करने योग्य होते हैं ॥२९ ॥

३८२१. स इत् तत् स्योनं हरति ब्रह्मा वासः सुमङ्गलम् ।
प्रायश्चित्तिं यो अध्येति येन जाया न रिष्यति ॥३० ॥

उसी मंगलकारी और सुखकर वस्त्र को ब्रह्मा (ब्राह्मण) धारण करते हैं, जिससे प्रायश्चित्त विधान सम्पन्न होता है और धर्मपत्नी असमय (अकाल) मृत्यु से मुक्त रहती है ॥३० ॥

३८२२. युवं भगं सं भरतं समृद्धमृतं वदन्तावृतोद्येषु ।
ब्रह्मणस्पते पतिमस्यै रोचय चारु संभलो वदतु वाचमेताम् ॥३१ ॥

आप दोनों स्त्री- पुरुष सद्व्यवहार में अवस्थित रहकर समृद्धि सौभाग्य को अर्जित करें । हे ब्रह्मणस्पते ! स्त्री के हृदय में पति के सम्बन्ध में आदर-भावना रहे तथा पति भी सुन्दर और मधुर वाणी का प्रयोग करे ॥३१ ॥

३८२३. इहेदसाथ न परो गमाथेमं गावः प्रजया वर्धयाथ
शुभं यतीरुस्रियाः सोमवर्चसो विश्वे देवाः क्रन्निह वो मनांसि ॥३२ ॥

गृहस्थ जनों के घर में गौएँ स्थित हों । वे कभी गृह का परित्याग न करें । वे श्रेष्ठ सन्तानों के साथ समृद्ध हों । हे गौओ ! आप मंगल को प्राप्त कराने में सहायक और चन्द्र के समान तेजस्विता युक्त हों । विश्वेदेवा आपके मन को यहीं (गृहों में) स्थिर करें ॥३२ ॥

३८२४. इमं गावः प्रजया सं विशाथायं देवानां न मिनाति भागम् ।
अस्मै वः पूषा मरुतश्च सर्वे अस्मै वो धाता सविता सुवाति ॥३३ ॥

हे गौओ ! आप अपने बछड़ों के साथ इस घर में प्रविष्ट हों, इससे देवों का भाग विलुप्त नहीं होता । पूषादेव, मरुद्गण, विधाता तथा सवितादेव इसी मनुष्य के निमित्त आपकी उत्पत्ति करते हैं ॥३३ ॥

३८२५. अनृक्षरा ऋजवः सन्तु पन्थानो येभिः सखायो यन्ति नो वरेयम् ।
सं भगेन समर्यम्णा सं धाता सृजतु वर्चसा ॥३४ ॥

जिन मार्गों से हमारे सभी मित्र कन्या के घर की ओर जाते हैं, वे मार्ग आपके लिए निष्कंटक और सुगमतापूर्ण हों । परमात्मा (धातादेव) आपको सौभाग्य, तेजस्विता और सूर्यशक्ति के साथ उचित रीति से संयुक्त करें ॥३४ ॥

३८२६. यच्च वर्चो अक्षेषु सुरायां च यदाहितम् ।
यद् गोष्वश्विना वर्चस्तेनेमां वर्चसावतम् ॥३५ ॥

हे अश्विनीकुमारो ! जो तेजस्विता आँखों में, सम्पत्ति में और गौओं में विद्यमान है, उसी तेज से आप इसका (वधू का) संरक्षण करें ॥३५ ॥

३८२७. येन महानघ्न्या जघनमश्विना येन वा सुरा ।
येनाक्षा अभ्यषिच्यन्त तेनेमां वर्चसावतम् ॥३६ ॥

हे अश्विनीदेवो ! जिस तेज से महान् गौ का जघन अर्थात् दुग्धाशय भाग, जिससे सम्पत्ति और आँखें अभिपूरित हैं, उसी से आप इस (वधू) का संरक्षण करें ॥३६ ॥

३८२८. यो अनिध्मो दीदयदप्स्व१ न्तर्यं विप्रास ईडते अध्वरेषु ।
अपां नपान्मधुमतीरपो दा याभिरिन्द्रो वावृधे वीर्या वान् ॥३७ ॥

स्तोतागण जिसकी यज्ञकाल में प्रार्थना करते हैं तथा जो बिना ईंधन (काष्ठ) के अन्तरिक्ष में विद्युत्‌रूप में प्रदीप्त होते हैं, वे हमें वृष्टिरूप जल प्रदान करें, जिससे इन्द्रदेव तेजस्वी होकर अपनी पराक्रमशक्ति को उत्पन्न करें ॥३७ ॥

३८२९. इदमहं रुशन्तं ग्राभं तनूदूषिमपोहामि । यो भद्रो रोचनस्तमुदचामि ॥३८ ॥

हम शरीर को दोषमुक्त करने वाले रोग बीजों को दूर हटाते हैं और उसमें जो कल्याणकारी तेजस्वी तत्त्व है, उसे प्राप्त करते हैं ॥३८ ॥

३८३०. आस्यै ब्राह्मणाः स्नपनीर्हरन्त्ववीरघ्नीरुदजन्त्वापः ।
अर्यम्णो अग्निं पर्येतु पूषन् प्रतीक्षन्ते श्वशुरो देवरश्च ॥३९ ॥

ब्रह्मनिष्ठ लोग इसके निमित्त स्नान करने योग्य जल लेकर आएँ, यह जल निरर्थक भीरुता को नष्ट करके बल वृद्धि करने वाला हो । हे पूषादेव ! वे अर्यमा और अग्नि की परिक्रमा करें । इसके (वधू के) श्वसुर और देवर ससुराल में इसकी प्रतीक्षा करते हैं ॥३९ ॥

३८३१. शं ते हिरण्यं शमु सन्त्वापः शं मेथिर्भवतु शं युगस्य तर्द्म ।
शं त आपः शतपवित्रा भवन्तु शमु पत्या तन्वं१ सं स्पृशस्व ॥४० ॥

हे सौभाग्यवती वधु ! आपके निमित्त सुवर्ण, जल, गोबन्धन स्तम्भ और युग (जुआ) का छिद्र आदि सभी कल्याणकारी हों । सैकड़ों प्रकार से पवित्रता प्रदान करने वाला जलतत्त्व सुखकारक हो । आप कल्याण के निमित्त पति के शरीर का स्पर्श करें ॥४० ॥

३८३२. खे रथस्य खेऽनसः खे युगस्य शतक्रतो ।
अपालामिन्द्र त्रिष्पूत्वाकृणोः सूर्यत्वचम् ॥४१ ॥

उन शतक्रतु (शतकर्मा- इन्द्रदेव) ने रथ (इन्द्रिययुक्त काया), अनस (शकट की तरह पोषक प्राण) तथा दोनों को जोड़ने वाले 'युग' (मन) इन तीन स्थानों या छिद्रों से अपाला को पवित्र करके उसकी त्वचा (बाहरी संरक्षक सतह) को सूर्यदेव के तेज से युक्त बना दिया ॥४१ ॥

['रथ' अन्नमय कोश को कह सकते हैं, 'अनस' प्राणमय कोश है, मनोमय कोश चेतना एवं पंचभूतों को जोड़ने वाला 'युग' (जुआ) है । अपाला (बुद्धि) की अभिव्यक्ति के यही माध्यम हैं, अतः इन्हें अपाला की त्वचा कह सकते हैं । उपासना से प्राप्त सोम पीकर समर्थ हुआ जीवात्मा (इन्द्र) छिद्रों (दोषों) से अपाला को निर्मल बनाकर उसे सूर्य सदृश कान्तियुक्त विज्ञानमय कोश का अधिकारी बना देता है ।]

३८३३. आशासाना सौमनसं प्रजां सौभाग्यं रयिम् ।
पत्युरनुव्रता भूत्वा सं नह्यस्वामृताय कम् ॥४२ ॥

आप श्रेष्ठ मनोभावों, सुसन्तति, सौभाग्य और वैभव की अभिलाषा करती हुई, पति के अनुकूल सदाचरण से युक्त होकर अमरत्व प्राप्ति के श्रेयस्कर मार्ग पर आरूढ़ हों ॥४२ ॥

३८३४. यथा सिन्धुर्नदीनां साम्राज्यं सुषुवे वृषा ।
एवा त्वं सम्राज्ञ्येधि पत्युरस्तं परेत्य ॥४३ ॥

जिस प्रकार रत्नवर्षक महासागर नदियों के साम्राज्य का उपभोग करते हैं, उसी प्रकार पतिगृह में पहुँचकर यह वधू स्वयं को उसकी सम्राज्ञी मानकर गृहस्थ- साम्राज्य का संचालन करे ॥४३ ॥

३८३५. सम्राज्ञ्येधि श्वशुरेषु सम्राज्ञ्युत देवृषु । ननान्दुः सम्राज्ञ्येधि सम्राज्ञ्युत श्वश्र्वाः ॥४४ ॥

हे वधु ! आप सास, श्वसुर, ननद, और देवरों की सम्राज्ञी (महारानी) के समान हों, आप सबके ऊपर स्वामिनी स्वरूपा हों ॥४४ ॥

३८३६. या अकृन्तन्नवयन् याश्च तत्निरे या देवीरन्ताँ अभितोऽददन्त ।
तास्त्वा जरसे सं व्ययन्त्वायुष्मतीदं परि धत्स्व वासः ॥४५ ॥

जिन देवी स्वरूपा स्त्रियों ने (सूत्र) कातकर, बुनकर इस वस्त्र को विस्तृत किया है और जो चारों ओर के अन्तिम भागों को उचित रीति से बनाती हैं, वे वृद्धावस्था पर्यन्त आपके लिए उचित वस्त्रों की व्यवस्था करती रहें । हे देवि ! आप दीर्घायु होकर इस वस्त्र को धारण करें ॥४५ ॥

३८३७. जीवं रुदन्ति वि नयन्त्यध्वरं दीर्घामनु प्रसितिं दीध्युर्नरः ।
वामं पितृभ्यो य इदं समीरिरे मयः पतिभ्यो जनये परिष्वजे ॥४६ ॥

हे अश्विनीकुमारो ! जो पुरुष अपनी पत्नी की जीवन रक्षा के लिए रुदन तक करते हैं, उन्हें यज्ञादि सत्कर्मों में नियोजित करते हैं, गर्भाधानादि संस्कार से सन्तानोत्पादन करके पितृयज्ञ में नियोजित करते हैं, उनकी स्त्रियाँ उन्हें सुख और सहयोग प्रदान करती हैं ॥४६ ॥

३८३८. स्योनं ध्रुवं प्रजायै धारयामि तेऽश्मानं देव्याः पृथिव्या उपस्थे ।
तमा तिष्ठानुमाद्या सुवर्चा दीर्घं त आयुः सविता कृणोतु ॥४७ ॥

मैं (पति) इस सुखप्रद स्थिर पत्थर जैसे आधार को पृथ्वी देवी की गोद में अपनी सन्तान के लिए स्थापित करता हूँ । आप श्रेष्ठ, तेजस्विता- सम्पन्न और आनन्दित होकर इस पत्थर पर चढ़ें । सवितादेव आपकी आयु में वृद्धि करें ॥४७ ॥

३८३९. येनाग्निरस्या भूम्या हस्तं जग्राह दक्षिणम् ।
तेन गृह्णामि ते हस्तं मा व्यथिष्ठा मया सह प्रजया च धनेन च ॥४८ ॥

जिस पवित्र उद्देश्य से अग्निदेव ने इस भूमि के दाहिने हाथ को ग्रहण किया है, उसी पवित्र भावना से मैं (पति) आपका (वधू का) पाणिग्रहण करता हूँ । आप दुःख-कष्टों से रहित होकर मेरे साथ सुसन्तति और ऐश्वर्य सम्पदा के साथ रहें ॥४८ ॥

३८४०. देवस्ते सविता हस्तं गृह्णातु सोमो राजा सुप्रजसं कृणोतु ।
अग्निः सुभगां जातवेदाः पत्ये पत्नीं जरदष्टिं कृणोतु ॥४९ ॥

हे वधु ! सविता आपका (वधू का) पाणिग्रहण करें, राजा सोम आपको श्रेष्ठ सन्तानों से युक्त करें । जातवेदा अग्नि आपको सौभाग्ययुक्त करते हुए वृद्धावस्था तक पति के साथ वास करने वाली बनाएँ ॥४९ ॥

३८४१. गृह्णामि ते सौभगत्वाय हस्तं मया पत्या जरदष्टिर्यथासः ।
भगो अर्यमा सविता पुरन्धिर्मह्यं त्वादुर्गार्हपत्याय देवाः ॥५० ॥

हे वधु ! आपके हाथ को सौभाग्य वृद्धि के लिए मैं ग्रहण करता हूँ । मुझे पतिरूप में स्वीकार करके, आप वृद्धावस्था पर्यन्त (मेरे) साथ रहना, यही मेरी प्रार्थना है । भग, अर्यमा, सविता और पूषादेवों ने आपको मेरे निमित्त गृहस्थ धर्म का पालन करने के लिए प्रदान किया है ॥५० ॥

३८४२. भगस्ते हस्तमग्रहीत् सविता हस्तमग्रहीत् ।
पत्नी त्वमसि धर्मणाहं गृहपतिस्तव ।।५१ ।।

भगदेव और सवितादेव ने ही मुझे माध्यम बनाकर आपके हाथ को ग्रहण किया है । अब आप धर्मानुसार मेरी धर्मपत्नी हैं और मैं आपका गृहस्वामी हूँ ।।५१ ।।

३८४३. ममेयमस्तु पोष्या मह्यं त्वादाद् बृहस्पतिः ।
मया पत्या प्रजावति सं जीव शरदः शतम् ।।५२ ।।

यह स्त्री मेरा पोषण करने वाली हो, बृहस्पतिदेव ने आपको मेरे लिए सौंपा है । हे सन्तानों से युक्त स्त्री ! आप मुझ पति के साथ सौ वर्ष तक जीवित रहें ।।५२ ।।

३८४४. त्वष्टा वासो व्यदधाच्छुभे कं बृहस्पतेः प्रशिषा कवीनाम् ।
तेनेमां नारीं सविता भगश्च सूर्यामिव परि धत्तां प्रजया ।।५३ ।।

हे शुभकारिणी स्त्री ! बृहस्पतिदेव और मेधावीजनों के आशीर्वाद से त्वष्टादेव ने इस सुखकर वस्त्र को विनिर्मित किया है । सवितादेव और भगदेव जिस प्रकार सूर्यपुत्री को वस्त्र धारण कराते हैं, उसी प्रकार इस स्त्री को सन्तानादि से परिपूर्ण करें ।।५३ ।।

३८४५. इन्द्राग्नी द्यावापृथिवी मातरिश्वा मित्रावरुणा भगो अश्विनोभा ।
बृहस्पतिर्मरुतो ब्रह्म सोम इमां नारीं प्रजया वर्धयन्तु ।।५४ ।।

इन्द्र, अग्नि, द्यावा-पृथिवी, वायु, मित्र, वरुण, भग दोनों अश्विनीकुमार, बृहस्पति, मरुद्‌गण, ब्रह्म और सोम ये सभी देवशक्तियाँ इस नारी को श्रेष्ठ सन्तानों के साथ प्रवृद्ध करें ।।५४ ।।

३८४६. बृहस्पतिः प्रथमः सूर्यायाः शीर्षे केशाँ अकल्पयत् ।
तेनेमामश्विना नारीं पत्ये सं शोभयामसि ।।५५ ।।

पहले बृहस्पतिदेव ने सूर्या का केश विन्यास किया था, उसी का अनुसरण करते हुए दोनों अश्विनीकुमार इस नारी को पति प्राप्ति के लिए सुशोभित करें ।।५५ ।।

३८४७. इदं तद्रूपं यदवस्त योषा जायां जिज्ञासे मनसा चरन्तीम् ।
तामन्वर्तिष्ये सखिभिर्नवग्वैः क इमान् विद्वान् वि चचर्त पाशान् । ।५६ ।।

यह वही दर्शनीयरूप है, जिसे युवा स्त्री धारण करती है । युवती के मनोभावों को मैं भली प्रकार समझता हूँ । नूतन गतिवाली सखियों के अनुसार मैं उस (स्त्री) का अनुसरण करता हूँ । इन बालों का गुन्थन किस समझदार स्त्री (सखी) ने किया है ।।५६ ।।

३८४८. अहं वि ष्यामि मयि रूपमस्या वेददित् पश्यन् मनसः कुलायम् ।
न स्तेयमद्मि मनसोदमुच्ये स्वयं श्रथ्नानो वरुणस्य पाशान् ।।५७ ।।

मैं इस स्त्री के अन्तःकरण को जानता हुआ और उसकी छवि को देखता हुआ, उसे अपने हृदय में प्रतिष्ठित करता हूँ । मैं चोरी का अन्न ग्रहण नहीं करता । मैं स्वयं वरुणदेव के बन्धनों को ढीला करता हुआ मन की अस्थिरता से युक्त होता हूँ ।।५७ ।।

३८४९. प्र त्वा मुञ्चामि वरुणस्य पाशाद् येन त्वाबध्नात् सविता सुशेवाः ।
उरुं लोकं सुगमत्र पन्थां कृणोमि तुभ्यं सहपत्न्यै वधु ॥५८ ॥

सवितादेव ने जिस वरुणपाश से आपको आबद्ध किया था, हे स्त्री ! उस वरुण पाश से मैं आपको मुक्त करता हूँ । आप सुयोग्या, सहधर्मिणी के लिए विस्तृत स्थान और श्रेष्ठ गमन योग्य मार्ग निर्मित करता हूँ ॥५८ ॥

३८५०. उद्यच्छध्वमप रक्षो हनाथेमां नारीं सुकृते दधात ।
धाता विपश्चित् पतिमस्यै विवेद भगो राजा पुर एतु प्रजानन् ॥५९ ॥

(धर्मपत्नी को पीड़ित करने वाले) दुष्ट राक्षसों का संहार करने के लिए आप लोग अस्त्र-शस्त्रों को उठाएँ । इस स्त्री को सदैव पुण्यकर्मों में संलग्न रखें, ज्ञान सम्पन्न विधाता के मार्गदर्शन से इसे पति की प्राप्ति हुई है । राजा भग ऐसा जानते हुए विवाह कार्य में अग्रगामी हों ॥५९ ॥

३८५१. भगस्ततक्ष चतुरः पादान् भगस्ततक्ष चत्वार्युष्पलानि ।
त्वष्टा पिपेश मध्यतोऽनु वर्ध्रान्त्सा नो अस्तु सुमङ्गली ॥६० ॥

भगदेव ने पावों के चार आभूषण और शरीर पर धारण करने के चार कमल पुष्प बनाये; त्वष्टादेव ने कमर में बाँधने योग्य कमरपट्टा बनाया । इन्हें धारण करके यह स्त्री श्रेष्ठ - मंगलकारिणी बने ॥६० ॥

३८५२. सुकिंशुकं वहतुं विश्वरूपं हिरण्यवर्णं सुवृतं सुचक्रम् ।
आ रोह सूर्ये अमृतस्य लोकं स्योनं पतिभ्यो वहतुं कृणु त्वम् ॥६१ । ।

हे सूर्य पुत्री ! आप अपने पतिगृह की ओर जाते हुए सुन्दर प्रकाशयुक्त पलाशवृक्ष से बने तथा शाल्मलिवृक्ष या मलरहित (काष्ठ) से विनिर्मित नानारूप, स्वर्णिम वर्ण, श्रेष्ठ और सुन्दर चक्रयुक्त रथ पर आरूढ़ हों । आप पति के निमित्त, अमृत स्वरूप लोक को सुखकारी बनाएँ ॥६१ ॥

३८५३. अभ्रातृघ्नीं वरुणापशुघ्नीं बृहस्पते ।
इन्द्रापतिघ्नीं पुत्रिणीमास्मभ्यं सवितर्वह ॥६२ ॥

हे वरुण, बृहस्पति, इन्द्र और सविता देवो ! आप इस वधू को पतिगृह में भाई, पशु और पति किसी को भी हानि न पहुँचाने वाली (सुखदायी) तथा श्रेष्ठ सन्तति प्रदात्री बनाएँ ॥६२ ॥

३८५४. मा हिंसिष्टं कुमार्य१ स्थूणे देवकृते पथि ।
शालाया देव्या द्वारं स्योनं कृण्मो वधूपथम् ॥६३ ॥

हे दो स्तम्भो ! आप देवशक्तियों द्वारा बनाये मार्ग पर इस वधू को ले जाने वाले रथ को हानि न पहुँचाएँ । हम गृहरूप देवता के द्वार पर वधू के आगमन मार्ग को सुखदायक बनाते हैं ॥६३ ॥

३८५५. ब्रह्मापरं युज्यतां ब्रह्म पूर्वं ब्रह्मान्ततो मध्यतो ब्रह्म सर्वतः ।
अनाव्याधां देवपुरां प्रपद्य शिवा स्योना पतिलोके वि राज ॥६४ ॥

इस वधू के आगे, पीछे, भीतर, मध्य सभी ओर ब्रह्म अर्थात् ईश प्रार्थना के मन्त्र गुञ्जरित हों । आधि-व्याधि रहित पति की गृहरूप देवनगरी को प्राप्त करके यह पतिगृह में मंगलकारिणी और सुख देने वाली होकर विराजमान रहे ॥६४ ॥

[२ - विवाह - प्रकरण सूक्त]

[**ऋषि-** सावित्री, सूर्या । **देवता-** १९, १२-३५, ३७-७५ आत्मा, १० यक्ष्मनाशनी, ११दम्पती परिपन्थनाशनी, ३६ देवगण । **छन्द-** अनुष्टुप् , ५-६, १२, ३१, ४० जगती, ९ त्र्यवसाना षट्पटा विराट् अत्यष्टि, १३-१४, १७-१९, ४१-४२, ४९, ६१, ७०, ७४-७५ त्रिष्टुप् , २४-२५, ३२, ३४, ३६, ३८ परानुष्टुप् त्रिष्टुप्, १५, ५१ भुरिक् अनुष्टुप्, २० पुरस्पाद् बृहती, २६ त्रिपदा विराण्नाम गायत्री, ३३ विराट् आस्तार पंक्ति, ३५ पुरोबृहती त्रिष्टुप्, ३७, ३९ भुरिक् त्रिष्टुप्, ४३ त्रिष्टुब्गर्भा पंक्ति, ४४ प्रस्तार पंक्ति, ४७ पथ्या बृहती, ४८ सत: पंक्ति, ५० उपरिष्टात् निचृद् बृहती, ५२ विराट् परोष्णिक्, ५९-६०, ६२ पथ्यापंक्ति, ६८ विराट् पुरउष्णिक्, ६९ त्र्यवसाना षट्पदा अतिशक्वरी, ७१ बृहती ।]

३८५६. तुभ्यमग्रे पर्यवहन्त्सूर्यां वहतुना सह । स नः पतिभ्यो जायां दा अग्ने प्रजया सह ॥१

हे अग्निदेव ! दहेज (कन्याधन) के रूप में सूर्या को सर्वप्रथम आप (यज्ञाग्नि) के ही समीप ले जाया जाता है । आप पति को श्रेष्ठ सुसन्तति वाली स्त्री प्रदान करें अर्थात् विवाहितों को सुसन्तति से सम्पन्न बनाएँ ॥१ ॥

३८५७. पुनः पत्नीमग्निरदादायुषा सह वर्चसा ।
दीर्घायुरस्या यः पतिर्जीवाति शरदः शतम् ॥२ ॥

अग्नि ने पुन: दीर्घायु , तेजस्वी और कान्तियुक्त पत्नी प्रदान की । इसके जो पति हैं, वे चिरंजीवी होकर शतायु तक जीवित रहें ॥२ ॥

मन्त्र क्र० ३ और ४ में सूर्या के अवतरण का क्रम वर्णित है । सूर्या प्रकृतिगत पदार्थ - उत्पादक विधा है । उसका प्रथम स्वामी सोम (सूक्ष्म पोषक विकिरण) हुआ, इस समय वह सावित्री थी । सोम से गन्धर्व (गां- किरणों को धारण करने वाले आदित्य) को वह शक्ति प्राप्त हुई । आदित्य- सूर्य ने उसे भूमि पर अग्नि को प्रदान किया, तब वह सूर्या हुई । अग्नि से वह उर्वरा शक्ति मनुष्यों को प्राप्त हुई । मनुष्यों या प्राणियों को वह भूमिगत तथा नारी जातिगत उर्वरता के रूप में प्राप्त हुई । अश्व सम्बोधन शक्ति का द्योतक है । इस द्विधा (जड़ एवं चेतन प्रकृतिगत) उर्वरता को फलित करने वाले शक्ति-प्रवाहों को अश्विनीकुमार कहना युक्ति संगत है । पृथ्वी की उर्वरता से प्राणियों तथा प्राणियों के कारण भूमि के उत्पादन का क्रम जुड़ा हुआ है, यह दोनों प्रवाह एक साथ जुड़े होने से अश्विनीकुमारों को जुड़वाँ कहा जाना भी समीचीन है । सूर्या का वरण सोम द्वारा, फिर गन्धर्व द्वारा , फिर अग्नि के द्वारा तथा अन्त में अश्विनीकुमारों द्वारा होने का आलंकारिक वर्णन इस प्रक्रिया में भलीप्रकार सिद्ध होता है-

३८५८.सोमस्य जाया प्रथमं गन्धर्वस्तेऽपरः पतिः । तृतीयो अग्निष्टे पतिस्तुरीयस्ते मनुष्यजाः

हे सूर्ये ! सोम ने सर्वप्रथम पत्नीरूप में आपको प्राप्त किया । तदनन्तर गन्धर्व आपके पति हुए, आपके तीसरे पति अग्निदेव हैं । मनुष्य वंशज आपके चौथे पति हैं ॥३ ॥

३८५९. सोमो ददद् गन्धर्वाय गन्धर्वो ददग्नये । रयिं च पुत्रांश्चादादग्निर्मह्यमथो इमाम् । ।४

सोम ने, (स्त्री को) गन्धर्व को दिया । गंधर्व ने अग्नि को दिया, तदनन्तर अग्नि ने (भूमि से उत्पन्न) ऐश्वर्य और (नारी से उत्पन्न) सन्तानसहित मुझे (मनुष्य को) प्रदान किया ॥४ ॥

३८६०. आ वामगन्त्सुमतिर्वाजिनीवसू न्यश्विना हृत्सु कामा अरंसत ।
अभूतं गोपा मिथुना शुभस्पती प्रिया अर्यम्णो दुर्यां अशीमहि ॥५ । ।

हे अन्न और ऐश्वर्ययुक्त अश्विनीकुमारो ! आप हमारे प्रति कृपादृष्टि रखें, हमारी मानसिक इच्छाओं की पूर्ति में सहायक हों तथा आप हमारे लिए कल्याणकारी हों । हम अपने पति की प्रेमपात्र बनकर पतिगृह को सुशोभित करें ॥५ ॥

३८६१. सा मन्दसाना मनसा शिवेन रयिं धेहि सर्ववीरं वचस्यम् ।
सुगं तीर्थं सुप्रपाणं शुभस्पती स्थाणुं पथिष्ठामप दुर्मतिं हतम् ।।६ ।।

हे देवि ! आप कल्याणकारी मन से सभी वीरों से युक्त श्लाघ्य धन को पुष्ट करें । हे अश्विनीकुमारो ! आप इस तीर्थ को फलीभूत करते हुए पथ में मिलने वाली दुर्मति का निवारण करें ।।६ ।।

३८६२. या ओषधयो या नद्यो३ यानि क्षेत्राणि या वना ।
तास्त्वा वधु प्रजावतीं पत्ये रक्षन्तु रक्षसः ।।७ ।।

हे सौभाग्यवती वधु ! जो ओषधियाँ नदियों, खेत और वन में हैं , वे आपको सन्ततियुक्त करें और आपके पति को आसुरी वृत्तियों से सुरक्षित रखें ।।७ ।।

३८६३. एमं पन्थामरुक्षाम सुगं स्वस्तिवाहनम् ।
यस्मिन् वीरो न रिष्यत्यन्येषां विन्दते वसु ।।८ ।।

हम उन सुगम मार्गों से प्रयाण करें , जो रथादि वाहनों के लिए कल्याणकारी हैं, जिनमें निर्भयता के कारण शौर्य- क्षमता का क्षय न हो अथवा धन-सम्पदा प्राप्त हो ।।८ ।।

३८६४. इदं सु मे नरः शृणुत ययाशिषा दम्पती वाममश्नुतः ।
ये गन्धर्वा अप्सरसश्च देवीरेषु वानस्पत्येषु येऽधि तस्थुः ।
स्योनास्ते अस्यै वध्वै भवन्तु मा हिंसिषुर्वहतुमुह्यमानम् ।।९ ।।

हे मनुष्यो ! आप सभी लोग हमारी इस उद्घोषणा को सुनें, जिसके आशीर्वाद से विवाहित स्त्री- पुरुष श्रेष्ठ सांसारिक सुखों का उपभोग करें । इन वनस्पतियों में जो दिव्य गंधर्व और अप्सराएँ हैं, वे इस वधू के लिए सुखदायी हों और इस कन्याधन को ले जाने वाले रथ को विनष्ट न करें ।।९ ।।

३८६५. ये वध्व श्चन्द्रं वहतुं यक्ष्मा यन्ति जनाँ अनु ।
पुनस्तान् यज्ञिया देवा नयन्तु यत आगताः ।।१० ।।

चन्द्रमा की तरह शोभन वधू के जीवन में जो (शारीरिक- मानसिक) रोग जन्मदाता माता-पिता से स्वभावतः आते हैं, यजनीय देवगण उन्हें उनके पिछले स्थान पर पुनः लौटाएँ, जहाँ से वे आए थे ।।१० ।।

३८६६. मा विदन् परिपन्थिनो य आसीदन्ति दम्पती ।
सुगेन दुर्गमतीतामप द्रान्त्वरातयः ।।११ ।।

जो रोगरूपी शत्रु दम्पती के समीप आते हैं, वे विनष्ट हों । वे सुगम मार्गों से दुर्गम स्थानों में चले जाएँ । शत्रुसमूह हमारे यहाँ से दूर चले जाएँ ।।११ ।।

३८६७. सं काशयामि वहतुं ब्रह्मणा गृहैरघोरेण चक्षुषा मित्रियेण ।
पर्याणद्धं विश्वरूपं यदस्ति स्योनं पतिभ्यः सविता तत् कृणोतु ।।१२ ।।

कन्याधन से युक्त रथ को घर के सभी परिजन ज्ञानपूर्वक प्रेमपूर्ण दृष्टि से देखें । इस प्रकार हम इसे उद्घाटित करते हैं । इसमें जो भी (गृहस्थाश्रम के लिए उपयोगी) विविध-वर्णों की वस्तुएँ बँधी हैं, उन्हें सवितादेव पति-पत्नी के लिए सुखकर बनाएँ ।।१२ ।।

३८६८. शिवा नारीयमस्तमागन्निमं धाता लोकमस्यै दिदेश ।
तामर्यमा भगो अश्विनोभा प्रजापतिःप्रजया वर्धयन्तु ॥१३ ॥

यह मंगलकारी स्त्री पतिगृह में पहुँच गयी है । विधाता ने इसके लिए यही स्थान (पतिगृह) निर्देशित किया है । दोनों अश्विनीकुमार अर्यमादेव, भगदेव तथा प्रजापति ब्रह्मा- ये सभी देवगण इस वधू को श्रेष्ठ सन्तति से समृद्ध करें ॥१३ ॥

३८६९. आत्मन्वत्युर्वरा नारीयमागन् तस्यां नरो वपत बीजमस्याम् ।
सा वः प्रजां जनयद् वक्षणाभ्यो बिभ्रती दुग्धमृषभस्य रेतः ॥१४ ॥

आत्मिक शक्तिसम्पन्न तथा श्रेष्ठ सन्तति की उत्पादन शक्ति से युक्त यह स्त्री वधू के रूप में पति के घर पहुँच गई है । हे पौरुष सम्पन्न मनुष्य ! आप इस स्त्री में अपने वीर्य रूप वंशानुक्रम बीज का वपन करें, तत्पश्चात् यह स्त्री वीर्यवान् पुरुष के वीर्य और दूध को धारण करती हुई अपने गर्भाशय से सन्तान उत्पन्न करे ॥१४ ॥

३८७०. प्रति तिष्ठ विराडसि विष्णुरिवेह सरस्वति ।
सिनीवालि प्र जायतां भगस्य सुमतावसत् ॥१५ ॥

हे सरस्वती स्वरूपा स्त्री ! आप पतिगृह में गौरव (प्रतिष्ठा) को प्राप्त करें, आप घर की साम्राज्ञी हैं, आपके पति विष्णुदेव के समान यहाँ हैं और आप लक्ष्मी स्वरूपा हैं । हे अन्नवती देवि ! आपके ऊपर भाग्यदेवता की महान् अनुकम्पा रहे और आपको श्रेष्ठ सन्तति का लाभ प्राप्त हो ॥१५ ॥

३८७१. उद् व ऊर्मिः शम्या हन्त्वापो योक्त्राणि मुञ्चत ।
मादुष्कृतौ व्ये नसावघ्न्यावशुनमारताम् ॥१६ ॥

हे जल ! आपकी तरंगें रथ की धुरी से टकराती रहें । हे दुष्कर्महीना, पापरहिता, अनिन्दनीया नदियो ! आपको (प्रवाहित होने में) कोई बाधा न हो ॥१६ ॥

३८७२. अघोरचक्षुरपतिघ्नी स्योना शग्मा सुशेवा सुयमा गृहेभ्यः ।
वीरसूर्देवृकामा सं त्वयैधिषीमहि सुमनस्यमाना ॥१७ ॥

हे वधु ! आप सुखकारिणी, स्नेहदृष्टि से युक्त, कल्याणकारिणी, सेवा करने वाली, श्रेष्ठ नियमों पर चलने वाली, वीर सन्तानों को जन्म देने वाली, देवर की (कल्याण) कामना वाली, पति को क्षीण न करने वाली और शुभ अन्तर्भावनाओं से युक्त हों, जिससे हम आपसे वृद्धि को प्राप्त करें ॥१७ ॥

३८७३. अदेवृघ्न्यपतिघ्नीहैधि शिवा पशुभ्यः सुयमा सुवर्चाः ।
प्रजावती वीरसूर्देवृकामा स्योनेममग्निं गार्हपत्यं सपर्य ॥१८ ॥

देवर और पति को कष्ट न पहुँचाती हुई, पशुओं के लिए हितकारिणी, श्रेष्ठ नियमों पर चलने वाली, श्रेष्ठ तेजस्विता - सम्पन्न, सन्तानयुक्त वीर सन्तानों को जन्म देने वाली, पतिगृह में देवर का कल्याण चाहती हुई, सुखदायिनी बनकर आप इस गार्हपत्य अग्नि की हवन द्वारा अर्चना करें ॥१८ ॥

३८७४. उत्तिष्ठेतः किमिच्छन्तीदमागा अहं त्वेडे अभिभूः स्वाद् गृहात् ।
शून्यैषी निर्ऋते याजगन्थोत्तिष्ठाराते प्र पत मेह रंस्थाः ॥१९ ॥

हे पाप देवी निर्ऋते ! आप यहाँ से उठें, आप कौन सी अभिलाषा से यहाँ उपस्थित हुई हैं ? हम अपने घर से भगाते हुए आपका निरादर करते हैं ; क्योंकि आप घर को सुनसान (मरघट) करने की इच्छा से प्रेरित होकर यहाँ आई हैं, अतएव हे शत्रुरूपिणी निर्ऋते ! आप यहाँ से उठकर भाग जाएँ , यहाँ विचरण न करें ॥१९ ॥

३८७५. यदा गार्हपत्यमसपर्यैत् पूर्वमग्निं वधूरियम् ।
अधा सरस्वत्यै नारि पितृभ्यश्च नमस्कुरु ॥२० ॥

गृहस्थाश्रम में प्रवेश करने से पूर्व वधू गार्हपत्य अग्नि की पूजा- अर्चना करे, तत्पश्चात् हे स्त्री ! आप सरस्वती देवी और पितरजनों को नमन-वन्दन करें ॥२० ॥

३८७६. शर्म वर्मैतदा हरास्यै नार्या उपस्तरे । सिनीवालि प्र जायतां भगस्य सुमतावसत् ॥

पति अपनी धर्मपत्नी के लिए आसनरूपी मृगचर्म (सुखदायी आसन-बिछौना) और संरक्षण साधन को लेकर आएँ । हे सिनीवालि (अन्नवती देवी) ! यह स्त्री भली प्रकार सन्तान को जन्म दे और सौभाग्य के श्रेष्ठ आशीर्वाद को प्राप्त करे ॥ २१ ॥

३८७७. यं बल्बजं न्यस्यथ चर्म चोपस्तृणीथन ।
तदा रोहतु सुप्रजा या कन्या विन्दते पतिम् ॥२२ ॥

आपके द्वारा बिछाई गई चटाई और मृगचर्म पर यह श्रेष्ठ सन्तान को जन्म देने वाली और पति को प्राप्त करने वाली कन्या आरोहण करे ॥२२ ॥

३८७८. उप स्तृणीहि बल्बजमधि चर्मणि रोहिते ।
तत्रोपविश्य सुप्रजा इममग्निं सपर्यतु ॥२३ ॥

सर्वप्रथम चटाई फैलाएँ, उस पर मृगचर्म को बिछाएँ, वहाँ श्रेष्ठ सन्तान को जन्म देने वाली स्त्री बैठकर अग्नि की अर्चना करे ॥२३ ॥

३८७९. आ रोह चर्मोप सीदाग्निमेष देवो हन्ति रक्षांसि सर्वा ।
इह प्रजां जनय पत्ये अस्मै सुज्यैष्ठ्यो भवत् पुत्रस्त एषः ॥२४ ॥

आप मृगछाल पर आरोहण करके अग्निदेव के समीप बैठें । ये अग्निदेव सभी दुष्ट राक्षसों का संहार करने में सक्षम हैं । आप इस घर में अपने पति के लिए सुसन्तति को जन्म दें । आपकी यह प्रथम ज्येष्ठ सन्तान सुयोग्य और सुसंस्कृत बने ॥२४ ॥

३८८०. वि तिष्ठन्तां मातुरस्या उपस्थान्नानारूपाः पशवो जायमानाः ।
सुमङ्गल्युप सीदेममग्निं संपत्नी प्रति भूषेह देवान् ॥२५ ॥

मातृत्व को धारण करने वाली इस स्त्री के साथ नानाविध रूप- वर्ण वाले, गाय आदि पशु रहें । हे उत्तम मंगलमयी स्त्री ! आप अग्निदेव के समीप बैठकर देवों को सुशोभित करें ॥२५ ॥

३८८१. सुमङ्गली प्रतरणी गृहाणां सुशेवा पत्ये श्वशुराय शंभूः ।
स्योना श्वश्र्वै प्र गृहान् विशेमान् ॥२६ ॥

हे वधु ! श्रेष्ठ मंगलकारिणी, गृहव्यवस्था का संचालन करने वाली, पति की सेवा करने वाली, श्वसुर को सुख पहुँचाने वाली तथा सास को आनन्दित करनें वाली आप इस घर में प्रविष्ट हों ॥२६ ॥

३८८२. स्योना भव श्वशुरेभ्यः स्योना पत्ये गृहेभ्यः ।
स्योनास्यै सर्वस्यै विशे स्योना पुष्टायैषां भव ॥२७ ॥

आप श्वसुरों के लिए मंगलमयी हों, पति और घर के लिए कल्याणकारिणी हों । आप सभी परिवारीजनों को सुख देती हुई उनकी पुष्टि के लिए सुखदायिनी बनें ॥२७ ॥

३८८३. सुमङ्गलीरियं वधूरिमां समेत पश्यत ।
सौभाग्यमस्यै दत्त्वा दौर्भाग्यैर्विपरेतन ॥२८ ॥

यह वधू मंगलकारिणी है । सभी जन एकत्र होकर इसे देखें । इसको सौभाग्य प्रदान करने का आशीर्वाद देकर, दुर्भाग्य दूर करते हुए वापस लौट जाएँ ॥२८ ॥

३८८४. या दुर्हार्दो युवतयो याश्चेह जरतीरपि ।
वर्चो न्व१स्यै सं दत्ताथास्तं विपरेतन ॥२९ ॥

जो द्वेष भावना से युक्त युवतियाँ और वृद्धा स्त्रियाँ हैं, वे सभी इस वधू को अपनी तेजस्विता देकर अपने-अपने घर वापस चली जाएँ ॥२९ ॥

३८८५. रुक्मप्रस्तरणं वह्यं विश्वा रूपाणि बिभ्रतम् ।
आरोहत् सूर्या सावित्री बृहते सौभगाय कम् ॥३० ॥

मन को सुन्दर लगने वाले बिस्तरों से युक्त, अनेक शोभा- सज्जा को धारण करने वाले सुखदायक रथ पर सूर्य पुत्री सावित्री विशाल सौभाग्य को उपलब्ध करने के लिए आरोहण करती हैं ॥३० ॥

३८८६. आ रोह तल्पं सुमनस्यमानेह प्रजां जनय पत्ये अस्मै ।
इन्द्राणीव सुबुधा बुध्यमाना ज्योतिरग्रा उषसः प्रति जागरासि ॥३१ ॥

आप मन में प्रसन्नता के भावों को धारण करती हुई बिस्तर पर आएँ और पति के लिए श्रेष्ठ सन्तति को जन्म दें । इन्द्राणी के समान श्रेष्ठ बुद्धिमती होकर, उषःकाल से पहले जागकर निद्रा से निवृत्त होकर उठ जाएँ ॥३१ ॥

३८८७. देवा अग्रे न्य पद्यन्त पत्नीः समस्पृशन्त तन्व स्तनूभिः ।
सूर्येव नारि विश्वरूपा महित्वा प्रजावती पत्या सं भवेह ॥३२ ॥

प्राचीनकाल में देवगण भी अपनी सहयोगी शक्तियों के सहभागी हुए और अपने शरीर को उनके शरीर के साथ संयुक्त करते थे । हे स्त्री ! आप भी सूर्या के समान अपनी महिमा से अनेक रूप होकर श्रेष्ठ संतति निर्माण की इच्छा से पति के साथ संयुक्त होकर वास करें ॥३२ ॥

३८८८. उत्तिष्ठेतो विश्वावसो नमसेडामहे त्वा ।
जामिमिच्छ पितृषदं न्यक्तां स ते भागो जनुषा तस्य विद्धि ॥३३ ॥

हे ऐश्वर्य सम्पन्न वर श्रेष्ठ ! आप यहाँ से उठ खड़े हों, हम आपका स्वागत करते हैं । आप पिता के घर में वास करने वाली शोभायुक्त वधू का वरण करने की अभिलाषा करें, वह आपका ही भाग है । इस स्त्री के जन्म सम्बन्धी वृत्तान्त आप जानें ॥३३ ॥

आगे के विवरण से स्पष्ट हो जाता है, यह सब कथन केवल लौकिक दम्पतियों के लिए नहीं हैं । लौकिक दम्पतियों पर तो यह लागू होते ही हैं, उस उपलक्षण के साथ प्रकृति के उत्पादक चक्र की ओर ऋषि का संकेत स्पष्ट दिखाई देता है । इस क्रम में

नारी को अप्सरा कहा गया है। अप्सरा का अर्थ होता है - अप् से उत्पन्न। अप् वेद में सृष्टि के मूल उत्पादक- धारक प्रवाह को कहा गया है। उससे ही उर्वर प्रकृति उत्पन्न हुई, इसलिए वह अप्सरा है। सामान्य अर्थों में अप् का अर्थ जल या जीवनरस होता है। अन्तरिक्ष में पर्जन्य की वृद्धि से लेकर गर्भ में जीवन के विकास तक यह सभी जल या जीवन रस की धारक शक्ति से ही सम्भव होते हैं। इस धारक प्रकृति में पुरुष के संयोग से जीवन चक्र आगे बढ़ता है। यहाँ उस पुरुष तत्त्व को गन्धर्व कहा गया है। गन्धर्व का अर्थ होता है, 'गां' अर्थात गौ का धारणकर्त्ता। गौ सम्बोधन वाणी, किरणों, इन्द्रियों तथा पृथ्वी के लिए प्रयुक्त होता है। धारक प्रकृति-अप्सराओं में इन्हीं के द्वारा रेतस् की स्थापना से जीवन चक्र आगे बढ़ता रहता है। इन सूत्रों को ध्यान में रखकर अध्येता मन्त्रार्थों में ऋषि मेधा की व्यापकता का रस एवं लाभ प्राप्त कर सकते हैं -

३८८९. अप्सरसः सधमादं मदन्ति हविर्धानमन्तरा सूर्यं च।
तास्ते जनित्रमभि ताः परेहि नमस्ते गन्धर्वर्तुना कृणोमि ॥३४॥

इस यज्ञ भूमि और सूर्य के बीच (अन्तरिक्ष) में अप्सराएँ (उर्वरधाराएँ) साथ-साथ मिलकर प्रसन्नतादायक कर्म में संलग्न होती हैं। वही (अन्तरिक्ष) आप (पुरुष) की तथा जनित्री (पत्नी या उर्वर प्रकृति) का (उत्पत्ति) स्थान है, आप (पुरुष) उनके समीप जाएँ। गन्धर्वों की ऋतु सामर्थ्य के साथ आपको नमन है।३४॥

३८९०. नमो गन्धर्वस्य नमसे नमो भामाय चक्षुषे च कृण्मः।
विश्वावसो ब्रह्मणा ते नमोऽभि जाया अप्सरसः परेहि ॥३५॥

गन्धर्व के हविर्भाग के लिए हमारा नमस्कार है और उनके तेजस्वी नेत्रों को भी हम नमन करते हैं। हे विश्वावसो! हम आपको ज्ञान के साथ नमन करते हैं। अप्सरारूप स्त्री की ओर आप बढ़ें ॥३५॥

३८९१. राया वयं सुमनसः स्यामोदितो गन्धर्वमावीवृताम।
अगन्त्स देवः परमं सधस्थमगन्म यत्र प्रतिरन्त आयुः ॥३६॥

हम धन- सम्पदा के साथ श्रेष्ठ मनस्वितायुक्त हों, यहाँ से हम गन्धर्वों को ऊपर भेजते हैं। वह ईश्वर (परमदेव) परम उच्च स्थान पर प्रतिष्ठित हुआ है, जहाँ हम आयु को दीर्घ बनाते हुए पहुँचते हैं ॥३६॥

[यहाँ गन्धर्व सम्बोधन यज्ञीय या मंत्र ऊर्जा के लिए प्रयुक्त हुआ प्रतीत होता है।]

३८९२. सं पितरावृत्विये सृजेथां माता पिता च रेतसो भवाथः।
मर्य इव योषामधिरोहयैनां प्रजां कृण्वाथामिह पुष्यतं रयिम् ॥३७॥

हे स्त्री- पुरुषो! आप अपने रेतस् (उत्पादक तेज) की सामर्थ्य से ही माता-पिता बनने में सक्षम होंगे। अतः ऋतुकाल में संयुक्त हों। वीर्यवान् पुरुष के समान इस स्त्री के साथ संयुक्त हों। आप दोनों सन्तान को जन्म दें और धन- सम्पदा भी बढ़ाएँ ॥३७॥

३८९३. तां पूषञ्छिवतमामेरयस्व यस्यां बीजं मनुष्या३ वपन्ति।
या न ऊरू उशती विश्रयाति यस्यामुशन्तः प्रहरेम शेपः ॥३८॥

हे पूषन् (पोषण में समर्थ)! आप उस कल्याणकारिणी स्त्री (उर्वराशक्ति) को प्रेरित करें, जिसमें मनुष्य बीज वपन करते हैं। वह प्रेम प्रदर्शित करती हुई (उल्लसित होती हुई) अपने ऊरु प्रदेश को विस्तारित करती है। उसके गर्भ में उत्साहपूर्वक (फलित होने के विश्वास से) बीज स्थापित किया जाए ॥३८॥

३८९४. आ रोहोरुमुप धत्स्व हस्तं परि ष्वजस्व जायां सुमनस्यमानः।
प्रजां कृण्वाथामिह मोदमानौ दीर्घं वामायुः सविता कृणोतु ॥३९॥

आप स्त्री के साथ प्रेम पूर्वक संयुक्त हों, प्रसन्नचित्त होकर स्त्री का स्पर्श करें । आप दोनों आनन्द विभोर होते हुए सन्तान को जन्म दें । सवितादेव आप दोनों (स्त्री- पुरुषों) की आयु में वृद्धि करें ॥३९ ॥

३८९५. आ वां प्रजां जनयतु प्रजापतिरहोरात्राभ्यां समनक्त्वर्यमा ।
अदुर्मङ्गली पतिलोकमा विशेमं शं नो भव द्विपदे शं चतुष्पदे ॥४० ॥

प्रजापालक परमेश्वर आप दोनों के लिए संतान उत्पन्न करें । अर्यमादेव आप दोनों को दिन-रात एक साथ रखें । हे वधु ! आप दोष - दुर्गुणों से रहित होती हुई पति के गृह में प्रविष्ट हों, आप हमारे दो पैर वाले और चतुष्पाद प्रजाओं के लिए सुखदायी हों ॥४० ॥

३८९६. देवैर्दत्तं मनुना साकमेतद् वाधूयं वासो वध्वश्च वस्त्रम् ।
यो ब्रह्मणे चिकितुषे ददाति स इद् रक्षांसि तल्पानि हन्ति ॥४१ ॥

मनु जी के साथ देवों ने इस वधू को वस्त्र प्रदान किया है, जो ज्ञाननिष्ठ ब्राह्मण के लिए इस वधू के वस्त्र दान करते हैं, वे निश्चित ही शयन स्थान में उत्पन्न होने वाले राक्षसों (कुसंस्कारों) को विनष्ट करते हैं ॥४१ ॥

[उत्पादक प्रकृति का रक्षक आवरण देवताओं द्वारा प्रदान किया गया है । उस संरक्षक आवरण के संरक्षण का अधिकार ब्रह्मनिष्ठों को दिया जाना चाहिए, इससे उत्पादन चक्र में हीन-आसुरी प्रवृत्तियों, शक्तियों के प्रवेश को रोका जा सकता है ।]

३८९७. यं मे दत्तो ब्रह्मभागं वधूयोर्वाधूयं वासो वध्वश्च वस्त्रम् ।
युवं ब्रह्मणेऽनुमन्यमानौ बृहस्पते साकमिन्द्रश्च दत्तम् ॥४२ ॥

हे बृहस्पति और इन्द्रदेवो ! आप दोनों ही ब्रह्मा के निर्देश से विवाह के समय के वधू - वस्त्र और सामान्य वधू के वस्त्र ब्राह्मण का भाग जानकर हमें प्रदान करें ॥४२ ॥

३८९८. स्योनाद्योनेरधि बुध्यमानौ हसामुदौ महसा मोदमानौ ।
सुगू सुपुत्रौ सुगृहौ तराथो जीवावुषसो विभातीः ॥४३ ॥

हे स्त्री- पुरुषो ! सुखदायक गृह में भली प्रकार जागते हुए, हास्य विनोद करते हुए, स्नेहपूर्वक प्रसन्नचित होते हुए, सुन्दर इन्द्रियों या गौओं से युक्त, सुसन्तति सम्पन्न, श्रेष्ठ गृह सामग्रियों से युक्त, जीवनतत्त्व को धारण करते हुए आप दोनों (नर-नारी अथवा पुरुष एवं प्रकृति) प्रकाशमयी उषाओं (विकासमान जीवन) के साथ तैर जाएँ (पार हो जाएँ) ॥४३ ॥

३८९९ नवं वसानः सुरभिः सुवासा उदागां जीव उषसो विभातीः ।
आण्डात् पतत्रीवामुक्षि विश्वस्मादेनसस्परि ॥४४ ॥

नूतन परिधान पहिनते हुए, सुरक्षित जीवन को धारण करते हुए, सुन्दर निवास से युक्त हम जीवधारी मनुष्य तेजस्वी प्रभात वेला में जागते रहें । अण्डे से पक्षी के बाहर आने के समान हम सभी प्रकार के दुष्कर्मों (पापों) से मुक्ति प्राप्त करें ॥४४ ॥

[जब अन्दर के जीव का शरीर परिपक्व हो जाता है तो वह उस संकीर्ण आवरण को तोड़कर बाहर निकलता है । इसी आधार पर अण्डज पक्षी को द्विज कहते हैं । मनुष्य भी साधना द्वारा परिपक्व होकर जब संकीर्णता से बाहर निकलता है, तो द्विज कहलाता है, तब वह मुक्ति मार्ग पर चल पड़ता है ।]

३९००. शुम्भनी द्यावापृथिवी अन्तिसुम्ने महिव्रते ।
आपः सप्त सुस्रुवुर्देवीस्ता नो मुञ्चन्त्वंहसः ॥४५ ॥

द्युलोक और पृथ्वी दोनों निकटतापूर्वक सुख प्रदान करने वाले महान् व्रत (नियम) पालने वाले तथा विशेष रूप से शोभायमान हैं। इनके मध्य सात दिव्य जल (प्राण) प्रवाह बह रहे हैं। वे जल (प्राण) प्रवाह हमें पाप कर्मों से विमुक्त करें ॥४५ ॥

३९०१. सूर्यायै देवेभ्यो मित्राय वरुणाय च।
ये भूतस्य प्रचेतसस्तेभ्य इदमकरं नमः ॥४६ ॥

सूर्या (उषा), देवगण, मित्र और वरुणादि देवों तथा सभी प्राणियों को जो ज्ञान प्रदान करने वाले देव हैं, हम उन्हें प्रणाम करते हैं ॥४६ ॥

३९०२. य ऋते चिदभिश्रिषः पुरा जत्रुभ्य आतृदः।
संधाता संधिं मघवा पुरूवसुर्निष्कर्ता विह्रुतं पुनः ॥४७ ॥

जो इन्द्रदेव हँसुली (गले से नीचे की हड्डी) को रक्त निकलने से पूर्व संधान द्रव्य के बिना ही जोड़ देते हैं, (जो कठिनतम कार्यों को सुगमता से सम्पन्न कर देते हैं), प्रचुर धन के स्वामी वे इन्द्रदेव छिन्न-भिन्न होने वालों को पुनः जोड़ (एकत्र कर) देते हैं ॥४७ ॥

[शरीर में तथा विराट् प्रकृति में भी जो टूट-फूट होती है, इन्द्रशक्ति बिना किसी जोड़ने वाले (भिन्न) पदार्थ की सहायता के उन (अंग-अवयवों या इकाइयों) को पुनः जोड़ देने में समर्थ है। शरीर के रक्त- स्राव अथवा प्रकृति के ऊर्जा-प्रवाहों के नष्ट होने के पहले ही यह उपचार हो जाता है।]

३९०३. अपास्मत् तम उच्छतु नीलं पिशङ्गमुत लोहितं यत्।
निर्दहनी या पृषातक्य१स्मिन् तां स्थाणावध्या सजामि ॥४८ ॥

जो नीला, पीला और लाल वर्ण का अज्ञानरूप धूम्र है, वह हमसे दूर भाग जाए। जो जलाने वाली दोषावस्था इसमें विद्यमान है, उसे हम स्तम्भ में स्थापित करते हैं ॥४८ ॥

३९०४. यावतीः कृत्या उपवासने यावन्तो राज्ञो वरुणस्य पाशाः।
व्यृद्धयो या असमृद्धयो या अस्मिन् ता स्थाणावधि सादयामि ॥४९ ॥

इस उपवस्त्र में जितने विघातक तत्त्व, राजा वरुण के पाश (बन्धन), दरिद्रतायुक्त स्थितियाँ तथा विकारों से युक्त दुरवस्थाएँ हैं, उन्हें हम इसी स्तम्भ में स्थापित करते हैं अर्थात् इस वस्त्र से पृथक् करते हैं ॥४९ ॥

३९०५. या मे प्रियतमा तनूः सा मे बिभाय वाससः।
तस्याग्रे त्वं वनस्पते नीविं कृणुष्व मा वयं रिषाम ॥५० ॥

मेरा शरीर जो सुडौल और हृष्ट-पुष्ट है, वस्त्र धारण करने से उसकी कान्ति घटने लगती है, इसलिए हे वनस्पतिदेव! सर्वप्रथम आप उसकी ग्रन्थि को (ठीक-ठीक) बनाएँ, जिससे हम व्यथित न हों ॥५० ॥

[यहाँ सूक्ष्म देह द्वारा स्थूल देह का आवरण धारण करते समय बरती गयी सावधानी का संकेत परिलक्षित होता है।]

३९०६. ये अन्ता यावतीः सिचो य ओतवो ये च तन्तवः।
वासो यत् पत्नीभिरुतं तन्नः स्योनमुप स्पृशात् ॥५१ ॥

जिस वस्त्र में (प्राणों और पंच तत्त्वों के) ताने- बाने वाले सूत्र हैं, जो उत्तम वस्त्र हमारी नारी वर्ग ने बुनकर तैयार किया है, जिसमें सुन्दर किनारियाँ और झालरें लगाई गई हैं, वह वस्त्र हमारे लिए सुखदायी स्पर्श देने वाला हो ॥५१ ॥

३९०७. उशतीः कन्यला इमाः पितृलोकात् पतिं यतीः ।
अव दीक्षामसृक्षत स्वाहा ॥५२ ॥

पितृगृह से पतिगृह में आती हुई और श्रेष्ठ वर की कामना से युक्त ये कन्याएँ, गृहस्थधर्म के दीक्षाव्रत को धारण करें, यह सुन्दर उक्ति है (अथवा इस संदर्भ में आहुति को समर्पित करते हैं) ॥५२ ॥

३९०८. बृहस्पतिनावसृष्टां विश्वे देवा अधारयन् ।
वर्चो गोषु प्रविष्टं यत् तेनेमां सं सृजामसि ॥५३ ॥

बृहस्पतिदेव द्वारा रचित इस ओषधि अथवा दीक्षा को सम्पूर्ण देवों ने ग्रहण किया है, उसे हम गौओं (गौओं-इन्द्रियों) में प्रविष्ट हुए वर्चस् से संयुक्त करते हैं ॥५३ ॥

३९०९. बृहस्पतिनावसृष्टां विश्वे देवा अधारयन् ।
तेजो गोषु प्रविष्टं यत् तेनेमां सं सृजामसि ॥५४ ॥

बृहस्पतिदेव द्वारा विरचित इस ओषधि या दीक्षा को विश्वेदेवों ने ग्रहण किया, उसे हम गौओं में प्रविष्ट हुई तेजस्विता से संयुक्त करते हैं ॥५४ ॥

३९१०. बृहस्पतिनावसृष्टां विश्वे देवा अधारयन् ।
भगो गोषु प्रविष्टो यस्तेनेमां सं सृजामसि ॥५५ ॥

बृहस्पतिदेव द्वारा निर्मित इस ओषधि अथवा दीक्षा को विश्वेदेवों ने धारण किया, उसे हम गौओं में प्रविष्ट हुए परम सौभाग्य से संयुक्त करते हैं ॥५५ ॥

३९११. बृहस्पतिनावसृष्टां विश्वे देवा अधारयन् ।
यशो गोषु प्रविष्टं यत् तेनेमां सं सृजामसि ॥५६ ॥

बृहस्पतिदेव द्वारा सृजित यह ओषधि या दीक्षा सभी देवों द्वारा स्वीकार हुई है, उसे हम गौओं में प्रविष्ट हुई यशस्विता से संयुक्त करते हैं ॥५६ ॥

३९१२. बृहस्पतिनावसृष्टां विश्वे देवा अधारयन् ।
पयो गोषु प्रविष्टं यत् तेनेमां सं सृजामसि ॥५७ ॥

बृहस्पति द्वारा रचित इस ओषधि या दीक्षा को समस्त देवों द्वारा धारण किया गया है । उसे हम गौओं में प्रविष्ट हुए दूध से संयुक्त करते हैं ॥५७ ॥

३९१३. बृहस्पतिनावसृष्टां विश्वे देवा अधारयन् ।
रसो गोषु प्रविष्टो यस्तेनेमां सं सृजामसि ॥५८ ॥

बृहस्पति द्वारा निर्मित इस ओषधि अथवा दीक्षा को सभी देव शक्तियों ने धारण किया है । उसे हम गौओं में प्रविष्ट हुए रस से संयुक्त करते हैं ॥५८ ॥

३९१४. यदीमे केशिनो जना गृहे ते समनर्तिषू रोदेन कृण्वन्तो३घम् ।
अग्निष्ट्वा तस्मादेनसः सविता च प्र मुञ्चताम् ॥५९ ॥

यदि लम्बे केशयुक्त ये लोग आपके घर में कन्या के जाने से दुखित होकर रुदन करते हुए घूमते रहें, तो उस पाप से अग्नि और सवितादेव आपको बचाएँ ॥५९ ॥

३९१५. यदीयं दुहिता तव विकेश्यरुदद् गृहे रोदेन कृण्वत्य१घम् ।
अग्निष्ट्वा तस्मादेनसः सविता च प्र मुञ्चताम् ॥६० ॥

यदि यह पुत्री आपके घर में केशों को खोलकर रुदन करती हुई, दु:ख को बढ़ाती रहे, तो उससे उत्पन्न पाप-दोष से अग्निदेव और सवितादेव आपको संरक्षित करें ॥६० ॥

३९१६. यज्जामयो यद्युवतयो गृहे ते समनर्तिषू रोदेन कृण्वतीरघम् ।
अग्निष्ट्वा तस्मादेनसः सविता च प्र मुञ्चताम् ॥६१ ॥

जो बहिनें और स्त्रियाँ आपके घर में कन्या के गमन से दुखित होकर रोती रहें , तो (उनके इस कृत्य से) समुत्पन्न पापदोष से अग्नि और सवितादेव आपको संरक्षित करें ॥६१ ॥

३९१७. यत् ते प्रजायां पशुषु यद्वा गृहेषु निष्ठितमघकृद्भिरघं कृतम् ।
अग्निष्ट्वा तस्मादेनसः सविता च प्र मुञ्चताम् ॥६२ ॥

पाप- दु:ख फैलाने वालों ने जो आपके परिवार, सन्तति, पशुओं और घर में दु:खद वातावरण बना दिया है, उससे लगे पाप से सविता और अग्निदेव आपको मुक्त करें ॥६२ ॥

३९१८. इयं नार्युप ब्रूते पूल्यान्यावपन्तिका ।
दीर्घायुरस्तु मे पतिर्जीवाति शरदः शतम् ॥६३ ॥

धान्य, खीलों की आहुति समर्पित करती हुई, यह नारी ईश्वर से प्रार्थना करती है कि मेरा पति दीर्घायु बनकर सौ वर्ष तक जीवन यापन करे ॥६३ ॥

३९१९. इहेमाविन्द्र सं नुद चक्रवाकेव दम्पती ।
प्रजयैनौ स्वस्तकौ विश्वमायुर्व्य श्नुताम् ॥६४ ॥

हे देवराज इन्द्र ! इस दम्पती को चक्रवाक (चकवा-चकवी) के जोड़े के समान स्नेहभाव बनाये रखने के लिए प्रेरित करें । ये दोनों श्रेष्ठ गृह और श्रेष्ठ सन्तान से युक्त होकर आजीवन विभिन्न भोगों को प्राप्त करें ॥६४ ॥

३९२०. यदासन्द्यामुपधाने यद् वोपवासने कृतम् ।
विवाहे कृत्यां यां चक्रुरास्नाने तां नि दध्मसि ॥६५ ॥

बैठक (बैठने की चौकी) पर, बिस्तर (सिरहाना) पर, उपवस्त्र पर तथा विवाह के समय जो कोई पाप या घातक (कृत्या) प्रयोग हुए हों, उन्हें हम स्नान द्वारा (आत्मशुद्धि से) धो डालते हैं ॥६५ ॥

३९२१. यद् दुष्कृतं यच्छमलं विवाहे वहतौ च यत् ।
तत् संभलस्य कम्बले मृज्महे दुरितं वयम् ॥६६ ॥

विवाह संस्कार और बरात के रथ में जो कोई दुष्कृत्य और पापकर्म बन गये हों, उन्हें हम मृदुभाषी के कम्बल (आवरण) में स्थापित करते हैं ॥६६ ॥

३९२२. संभले मलं सादयित्वा कम्बले दुरितं वयम् ।
अभूम यज्ञियाः शुद्धाः प्र ण आयूंषि तारिषत् ॥६७ ॥

हम याज्ञिक जन, मल को संभल से तथा दुरितों को कम्बल से शुद्ध करके दोषरहित (पवित्र) हों । यज्ञदेव हमारी आयु का विस्तार करें ॥६७ ॥

३९२३. कृत्रिमः कण्टकः शतदन् य एषः ।
अपास्याः केश्यं मलमप शीर्षण्यं लिखात् ॥६८ ॥

सैकड़ों दाँत वाला जो कृत्रिम कंघा है, वह इस वधू (प्रकृति) के सिर की मलीनता को दूर करके उसे स्वच्छ बनाए ॥६८ ॥

[यज्ञ, मन्त्र एवं सद्भाव की शक्ति से प्रकृति को स्वच्छ करने की विद्या ऋषियों के पास थी । अगले मन्त्रों के भाव से यह बात स्पष्ट हो जाती है कि यह सब प्रार्थना केवल लौकिक वधू के लिए ही नहीं की गयी है ।]

३९२४. अङ्गादङ्गाद् वयमस्या अप यक्ष्मं नि दध्मसि ।
तन्मा प्रापत् पृथिवीं मोत देवान् दिवं मा प्रापदुर्व१न्तरिक्षम् ।
अपो मा प्रापन्मलमेतदग्ने यमं मा प्रापत् पितृंश्च सर्वान् ॥६९ ॥

हम इस वधू या प्रकृति के प्रत्येक अंग से रोगों को दूर करते हैं । यह दोष पृथ्वी, अन्तरिक्ष, द्युलोक और देव-शक्तियों को प्राप्त न हो । हे अग्निदेव ! यह मलीनता जल, यम और पितरजनों को भी कष्ट न दे सके ॥६९ ॥

३९२५. सं त्वा नह्यामि पयसा पृथिव्याः सं त्वा नह्यामि पयसौषधीनाम् ।
सं त्वा नह्यामि प्रजया धनेन सा संनद्धा सनुहि वाजमेमम् ॥७० ॥

हे वधु (प्रकृति) ! हम आपको पृथ्वी के दूध के समान पोषक तत्त्वों और ओषधियों के पौष्टिकतत्त्व से युक्त करते हैं । आपको श्रेष्ठ सन्तति और वैभव - सम्पदा से युक्त करते हैं । आप इन्हीं गुणों से युक्त होकर बलशालिनी हों ॥७० ॥

३९२६. अमोऽहमस्मि सा त्वं सामाहमस्म्यृक् त्वं द्यौरहं
पृथिवी त्वम् । ताविह सं भवाव प्रजामा जनयावहै ॥७१ ॥

हे नारी ! मैं पुरुष प्राणतत्त्व विष्णु हूँ , तो आप रयि (लक्ष्मी) हैं, मैं सामगान हूँ , तो आप ऋक् (ऋचा) हैं, मैं (पुरुष) द्युलोक (सूर्य शक्ति) हूँ , तो आप सहनशीलता की प्रतीक पृथ्वी हैं, हम दोनों पारस्परिक स्नेह से एकत्र होकर श्रेष्ठ सन्तति को जन्म दें ॥७१ ॥

३९२७. जनियन्ति नावग्रवः पुत्रियन्ति सुदानवः ।
अरिष्टासू सचेवहि बृहते वाजसातये ॥७२ ॥

जैसे अविवाहित हम (दोनों) विवाह की कामना करते हैं, उसी प्रकार दाताजन पुत्र की अभिलाषा रखते हैं । हम जीवित रहने तक अन्न-धन आदि महान् सामर्थ्य की प्राप्ति हेतु एक साथ रहें ॥७२ ॥

३९२८. ये पितरो वधूदर्शा इमं वहतुमागमन् ।
ते अस्यै वध्वै संपत्न्यै प्रजावच्छर्म यच्छन्तु ॥७३ ॥

बरात के आगमन पर नववधू के दर्शनार्थ जो सम्भ्रान्त स्त्री- पुरुष एकत्रित हों, वे सभी सुशीला नववधू को सन्तानवती होने का मंगल आशीर्वाद प्रदान करें ॥७३ ॥

३९२९. येदं पूर्वागन् रशनायमाना प्रजामस्यै द्रविणं चेह दत्त्वा ।
तां वहन्त्वगतस्यानु पन्थां विराडियं सुप्रजा अत्यजैषीत् ॥७४ ॥

जो स्त्री रस्सी के समान अनेक धागों से संयुक्त होकर सर्वप्रथम इस गृहस्थाश्रम में प्रवेश करने जा रही है, यहाँ उस वधू को धन और सुसंतति का मंगलमय आशीष देकर उसे पूर्व में अनुभवहीन मार्ग से सुरक्षित लेकर जाएँ । वह वधू तेजस्विनी और श्रेष्ठ प्रजावाली होकर विजयश्री प्राप्त करे ॥७४ ॥

३९३०. प्र बुध्यस्व सुबुधा बुध्यमाना दीर्घायुत्वाय शतशारदाय ।
गृहान् गच्छ गृहपत्नी यथासो दीर्घं त आयुः सविता कृणोतु ॥७५ ॥

हे श्रेष्ठ ज्ञानवती स्त्री ! आप ज्ञानयुक्त रहकर सौ वर्ष का दीर्घजीवन प्राप्त करने के लिए जाग्रत् रहें । आप अपने पतिगृह जाएँ, वहाँ गृहस्वामिनी बनकर रहें, सर्वप्रेरक सवितादेव आपकी आयु को दीर्घ बनाएँ ॥७५ ॥

॥इति चतुर्दशं काण्डं समाप्तम् ॥

॥ अथ पञ्चदश काण्डम् ॥

[१ - अध्यात्म-प्रकरण सूक्त (प्रथम पर्याय)]

[**ऋषि-** अथर्वा । **देवता-** अध्यात्म अथवा व्रात्य । **छन्द-** साम्नी पंक्ति, २ द्विपदा साम्नी बृहती, ३ एकपदा यजुर्ब्राह्मी अनुष्टुप्, ४ एकपदा विराट् गायत्री, ५ साम्नी अनुष्टुप्, ६ त्रिपदा प्राजापत्या बृहती, ७ आसुरी पंक्ति, ८ त्रिपदा अनुष्टुप् ।]

इस काण्ड के सभी सूक्तों के देवता 'व्रात्य' हैं। 'व्रात्य' का प्रचलित अर्थ व्रतों का उल्लंघन करने वाला है। स्मृतियों में 'व्रात्य' सम्बोधन इसी सन्दर्भ में प्रयुक्त हुआ है; किन्तु वेद में 'व्रात्य' का प्रयोग श्रेष्ठता के सन्दर्भ में किया गया है। यथा- 'व्रात' = समूह - समाज , तेभ्यः हितः अर्थात् उसका हितकारी 'व्रात्य' है। 'व्राते भवः' समूह में उत्पन्न व्रात्य है। मन्त्रों के भाव भी यही सिद्ध करते हैं कि वेद में व्रात्य का अर्थ विधेयात्मक गुणवाला है। मन्त्रों के भाव के अनुसार व्रत- संकल्पपूर्वक सृष्टि रचना में प्रवृत्त ईश्वरीय सत्ता एवं श्रेष्ठ व्रतों, ब्रह्मचर्यादि में प्रवृत्त देव - मानवों के लिए 'व्रात्य' सम्बोधन प्रयुक्त किया गया प्रतीत होता है-

३९३१. व्रात्य आसीदीयमान एव स प्रजापतिं समैरयत् ॥१ ॥

व्रात्य समूहपति ने व्रात्य स्थिति को प्राप्त करते ही प्रजापालक ब्रह्मा को श्रेष्ठ मार्गदर्शन प्रदान किया ॥१ ॥

३९३२. स प्रजापतिः सुवर्णमात्मन्नपश्यत् तत् प्राजनयत् ॥२ ॥

उस प्रजापति ब्रह्मा ने अपने में तेजस्वी आत्मा का दर्शन किया, तत्पश्चात् सम्पूर्ण सृष्टि का सृजन किया ॥२ ॥

३९३३. तदेकमभवत् तल्ललाममभवत् तन्महदभवत् तज्ज्येष्ठमभवत् तद्
ब्रह्माभवत् तत् तपोऽभवत् तत् सत्यमभवत् तेन प्राजायत ॥३ ॥

वही प्रजापतिदेव महान्, विलक्षण, ज्येष्ठ (विशाल), ब्रह्मा (सृष्टि रचयिता), तपः शक्ति से युक्त और सत्यनिष्ठ बनें। मात्र उसी एक के द्वारा इस (व्रात्य) को उत्पन्न किया गया ॥३ ॥

३९३४. सोऽवर्धत स महानभवत् स महादेवोऽभवत् ॥४ ॥

वही प्रजापति वृद्धि को प्राप्त करके महान् बने और महादेव (महान् देवत्व के गुणों से सुशोभित) हुए ॥४ ॥

३९३५. स देवानामीशां पर्यैत् स ईशानोऽभवत् ॥५ ॥

वही देवों के स्वामी और ईशान अथवा ईश्वरत्व के पद से अलंकृत हुए ॥५ ॥

३९३६. स एकव्रात्योऽभवत् स धनुरादत्त तदेवेन्द्रधनुः ॥६ ॥

वही व्रात्यसमूह के एकमात्र अधिपति हैं, उनके द्वारा जिस धनुष का स्पर्श किया गया (धारण किया गया) , वही इन्द्रधनुष के नाम से कहा गया ॥६ ॥

३९३७. नीलमस्योदरं लोहितं पृष्ठम् ॥७ ॥

इसकी पीठ लाल वर्ण और उदर (मध्य भाग) नील वर्ण से सुशोभित है ॥७ ॥

३९३८. नीलेनैवाप्रियं भ्रातृव्यं प्रोर्णोति लोहितेन द्विषन्तं विध्यतीति ब्रह्मवादिनो वदन्ति ॥८॥

नील वर्ण के भाग से यह अप्रिय अर्थात् दुष्ट शत्रु को घेरता है और लाल वर्ण के पृष्ठभाग से , द्वेषभावना से ग्रसित शत्रुओं को विदीर्ण करता है, ऐसा तत्त्वज्ञानियों का कथन है ॥८ ॥

[इन्फ्रारेड और अल्ट्रावायलेट किरणों से रोगों के उपचार की विधि तो विज्ञान के हाथ लग गयी है, भावनात्मक परिष्कार की प्रक्रिया अभी शोध का विषय है। ध्यान योग के क्रम में विभिन्न रंगों के ध्यान से मानसिक प्रवृत्तियों के उपचार की प्रक्रिया योग विद्या में अवश्य उपलब्ध है।]

[२ - अध्यात्म-प्रकरण सूक्त (द्वितीय पर्याय)]

[**ऋषि-** अथर्वा। **देवता-** अध्यात्म अथवा व्रात्य। **छन्द-** साम्नी अनुष्टुप्, २, १६, २२ साम्नी त्रिष्टुप्, ३ द्विपदार्षी पंक्ति, ४, १८, २४ द्विपदा ब्राह्मी गायत्री, ५, १३, १९, २५ द्विपदार्ची जगती, ७, १४(२), २०(२), २७ पदपंक्ति, ८, १४(३), २०(३), २८ त्रिपदा प्राजापत्या त्रिष्टुप्, १० एकपदोष्णिक्, ११ द्विपदार्षी भुरिक् त्रिष्टुप्, १२ आर्षी परानुष्टुप, १४(१) साम्नी पंक्ति, १७ द्विपदा विराट् आर्षी पंक्ति, २० आसुरी गायत्री, २३ निचृत् आर्षी पंक्ति ।]

३९३९. स उदतिष्ठत् स प्राचीं दिशमनुव्यचलत् ॥१ ॥

वह (व्रात्य) उन्नत हुआ और प्रगति मार्ग की प्रतीक पूर्व दिशा की ओर चल दिया ॥१ ॥

३९४०. तं बृहच्च रथन्तरं चादित्याश्च विश्वे च देवा अनुव्य चलन् ॥२ ॥

उसके पीछे बृहत्साम, रथन्तर साम, आदित्यगण तथा सभी दैवी शक्तियाँ चल पड़ीं ॥२ ॥

३९४१. बृहते च वै स रथन्तराय चादित्येभ्यश्च विश्वेभ्यश्च देवेभ्य
आ वृश्चते य एवं विद्वांसं व्रात्यमुपवदति ॥३ ॥

जो मनुष्य ज्ञानवान् व्रात्य (व्रतचारी) को अपमानित करते हैं, वे बृहत्, रथन्तर आदित्यगण तथा समस्त देवताओं के प्रति ही अवज्ञा- अवहेलना करते हैं ॥३ ॥

३९४२. बृहतश्च वै स रथन्तरस्य चादित्यानां च विश्वेषां च
देवानां प्रियं धाम भवति तस्य प्राच्यां दिशि ॥४ ॥

जो उस (व्रात्य) का) आदर करते हैं। वे बृहत्, रथन्तर आदित्यदेवों तथा समस्त देवशक्तियों की प्रिय पूर्व दिशा में अपना प्रियधाम बनाते हैं ॥४ ॥

३९४३. श्रद्धा पुंश्चली मित्रो मागधो विज्ञानं वासोऽहरुष्णीषं
रात्री केशा हरितौ प्रवर्तौ कल्मलिर्मणिः ॥५ ॥

उसके लिए श्रद्धा पुंश्चली (स्त्री रूप) मित्र (सूर्य मागधरूप स्तुति करने योग्य), विज्ञान लज्जा निवारक वस्त्र रूप, दिन शिरोवस्त्र (पगड़ी) रूप, रात्रि केश (बालों के) समान, सूर्य किरणें कर्णकुण्डल (आभूषण रूप) तथा आकाशीय तारागण मणिमुक्ताओं के समान होते हैं ॥५ ॥

३९४४. भूतं च भविष्यच्च परिष्कन्दौ मनो विपथम् ॥६ ॥

अतीत (भूत) और भविष्यत्काल ये इसके परिष्कन्द (संरक्षक) होते हैं तथा मन जीवन-संग्राम रथ के समान होता है ॥६ ॥

३९४५. मातरिश्वा च पवमानश्च विपथवाहौ वातः सारथी रेष्मा प्रतोदः ॥७ ॥

मातरिश्वा (श्वास) और पवमान (उच्छ्वास) ये दो इसके रथ के घोड़े, प्राणवायु सारथि तथा रेष्मा (वायु), उसका चाबुकरूप होता है ॥७ ॥

३९४६. कीर्तिश्च यशश्च पुरःसरावैनं कीर्तिर्गच्छत्या यशो गच्छति य एवं वेद ॥८ ॥

जो व्रात्य इस प्रकार से योग्यता वृद्धि करते हैं, उनकी कीर्ति-यशस्विता अग्रसर (बढ़ती) होती है ॥८ ॥

३९४७. स उदतिष्ठत् स दक्षिणां दिशमनु व्य चलत् ॥९ ॥

वही व्रात्य उठकर (उन्नतिशील होकर) दक्षिण दिशा की ओर अनुकूलतापूर्ण स्थिति में विचरण करता है ॥९ ।

३९४८. तं यज्ञायज्ञियं च वामदेव्यं च यज्ञश्च यजमानश्च पशवश्चानुव्यचलन् ॥१० ॥

उसके पीछे यज्ञायज्ञीय, साम, वामदेव्य, यज्ञ (यज्ञीय सत्कर्म), यजमान (साधक) और पशुधन (गवादिपशु) भी अनुकूल होते हुए अर्थात् लाभप्रद होते हुए गमन करते हैं ॥१० ॥

३९४९. यज्ञायज्ञियाय च वै स वामदेव्याय च यज्ञाय च यजमानाय
च पशुभ्यश्चा वृश्चते य एवं विद्वांसं व्रात्यमुपवदति ॥११ ॥

जो मनुष्य ज्ञान सम्पन्न व्रात्य की अवमानना करते हैं, वे यज्ञायज्ञीय और वामदेव्य साम, यज्ञीय सत्कर्मों, यजमान साधकों तथा पशुओं की ही अवज्ञा करते हैं ॥११ ॥

३९५०. यज्ञायज्ञियस्य च वै स वामदेव्यस्य च यज्ञस्य च यजमानस्य च
पशूनां च प्रियं धाम भवति तस्य दक्षिणायां दिशि ॥१२ ॥

(जो मनुष्य उस व्रात्य का आदर करते हैं) वे दक्षिण दिशा में यज्ञायज्ञीय और वामदेव्य साम, यज्ञादिकर्मों, यजमान साधकों तथा गौ आदि पशुओं के प्रियधाम बनते हैं ॥१२ ॥

३९५१. उषाः पुंश्चली मन्त्रो मागधो विज्ञानं वासोऽहरुष्णीषं
रात्री केशा हरितौ प्रवर्तौ कल्मलिर्मणिः ॥१३ ॥

उसके निमित्त उषा पुंश्चली (स्त्रीरूप) , मंत्र प्रशंसा करने वाले (मागध), विशिष्ट ज्ञान (लज्जा निवारक) वस्त्ररूप, दिन (सिर के वस्त्र के समान) पगड़ीरूप, रात्रि (कृष्णवर्ण) बाल के समान, सूर्य किरणें कर्णकुण्डल (आभूषण) रूप तथा आकाशीय तारे मणि के समान होते हैं ॥१३ ॥

३९५२. अमावास्या च पौर्णमासी च परिष्कन्दौ मनो विपथम् । मातरिश्वा च
पवमानश्च विपथवाहौ वातः सारथी रेष्मा प्रतोदः । कीर्तिश्च यशश्च
पुरःसरावैनं कीर्तिर्गच्छत्या यशो गच्छति य एवं वेद ॥१४ ॥

अमावास्या और पूर्णिमा उसके परिष्कन्द (संरक्षक) रूप होते हैं । मन उसका जीवन समर के रथ के समान होता है । मातरिश्वा (श्वास) और पवमान (उच्छ्वास) उसके जीवन रथ के घोड़े, प्राणवायु सारथिरूप तथा रेष्मा (वायु), उसका चाबुकरूप होता है । जो व्रात्य इस प्रकार से योग्यता वृद्धि करते हैं, उनकी कीर्ति अग्रसर होती है ॥

३९५३. स उदतिष्ठत् स प्रतीचीं दिशमनु व्यचलत् ॥१५ ॥

वही व्रात्य उठकर (उन्नत होकर) पश्चिम दिशा की ओर अनुकूलतापूर्ण स्थिति में विचरण करता है ॥१५ ॥

३९५४. तं वैरूपं च वैराजं चापश्च वरुणश्च राजानुव्यचलन् ॥१६ ॥

ऐसे में वैरूप तथा वैराज साम, जल और राजा वरुण ये सभी उसके लिए अनुकूलतापूर्वक गमन करते हैं ॥१६ ॥

३९५५. वैरूपाय च वै स वैराजाय चाद्भ्यश्च वरुणाय च राज्ञ
आ वृश्चते य एवं विद्वांसं व्रात्यमुपवदति ॥१७ ॥

जो मनुष्य विद्वान् व्रात्य के प्रति निन्दा का भाव रखते हैं, वे परोक्षरूप में वैरूप तथा वैराज साम, जल और राजावरुण की अवहेलना करते हैं ॥१७ ॥

३९५६. वैरूपस्य च वै स वैराजस्य चापां च वरुणस्य च
राज्ञः प्रियं धाम भवति तस्य प्रतीच्यां दिशि ॥१८ ॥

(इसके विपरीत जो उसके अनुकूल होकर रहते हैं) वे वैरूप तथा वैराज साम, जल और राजावरुण के प्रियधाम बनते हैं ॥१८ ॥

३९५७. इरा पुंश्चली हसो मागधो विज्ञानं वासोऽहरुष्णीषं
रात्री केशा हरितौ प्रवर्तौ कल्मलिर्मणिः ॥१९ ॥

उसके निमित्त भूमि पुंश्चली (स्त्री रूप) , हास्य प्रशंसा करने वाला (मागध) , विशिष्ट ज्ञान वस्त्ररूप, दिन शिरोवस्त्ररूप, रात्रि केश (बाल) रूप, किरणें कर्णकुण्डलरूप तथा आकाशीय तारागण मणियों के समान होते हैं ॥१९ ॥

३९५८. अहश्च रात्री च परिष्कन्दौ मनो विपथम् । मातरिश्वा च
पवमानश्च विपथवाहौ वातः सारथी रेष्मा प्रतोदः । कीर्तिश्च
यशश्च पुरःसरावैनं कीर्तिर्गच्छत्या यशो गच्छति य एवं वेद ॥२० ॥

रात्रि और दिन उसके परिष्कन्द (संरक्षक) रूप हैं, मन उसके जीवन- समर के रथतुल्य है । मातरिश्वा (श्वास) और पवमान (उच्छ्वास) वायु उसके रथ के दो घोड़े, प्राणवायु सारथिरूप तथा रेष्मा (वायु) उसके चाबुक के समान हैं । जो व्रात्य इस प्रकार से योग्यता वृद्धि करते हैं, उनकी कीर्ति उसी स्तर से अग्रसर होती है ॥२० ॥

३९५९. स उदतिष्ठत् स उदीचीं दिशमनु व्यचलत् ॥२१ ॥

वही व्रात्य उठकर (उन्नत होकर) उत्तर दिशा की ओर अनुकूल रीति से चलता है ॥२१ । ।

३९६०. तं श्यैतं च नौधसं च सप्तर्षयश्च सोमश्च राजानुव्यचलन् ॥२२ ॥

श्यैत, नौधस, सप्तर्षि और राजा सोम भी ऐसे व्रात्य के अनुगामी होकर चलते हैं ॥२२ ॥

३९६१. श्यैताय च वै स नौधसाय च सप्तर्षिभ्यश्च सोमाय च
राज्ञ आ वृश्चते य एवं विद्वांसं व्रात्यमुपवदति ॥२३ ॥

जो मनुष्य ऐसे ज्ञानसम्पन्न व्रात्य की निन्दा करते हैं, वे श्यैत, नौधस, सप्तर्षि और राजा सोम को ही परोक्ष रूप में अपमानित करते हैं ॥२३ ॥

३९६२. श्यैतस्य च वै स नौधसस्य च सप्तर्षीणां च सोमस्य च
राज्ञः प्रियं धाम भवति तस्योदीच्यां दिशि ॥२४ ॥

(परन्तु इसके विपरीत जो उसे आदर- सम्मान देते हैं) वे उत्तर दिशा में श्यैत, नौधस, सप्तर्षि और राजा सोम के ही प्रियधाम बनते हैं ॥२४ ॥

३९६३. विद्युत् पुंश्चली स्तनयित्नुर्मागधो विज्ञानं वासोऽहरुष्णीषं
रात्री केशा हरितौ प्रवर्तौ कल्मलिर्मणिः ॥२५ ॥

उसके लिए विद्युत् स्त्रीरूप, गरजने वाले मेघमण्डल प्रशंसक, विज्ञान वस्त्ररूप, दिन (शिरोवस्त्र) पगड़ीरूप, रात्रि का अँधेरा केशरूप, सूर्यकिरणें कर्णकुण्डल (आभूषण) रूप तथा आकाश के तारे मणियों के समान होते हैं ॥२५ ॥

३९६४. श्रुतं च विश्रुतं च परिष्कन्दौ मनो विपथम् ॥२६ ॥

श्रुत (सुना हुआ ज्ञान) और विश्रुत (विज्ञान) ये उसके परिष्कन्द (संरक्षक) रूप होते हैं तथा मन उसका (जीवन समर का) रथरूप है ॥२६ ॥

३९६५. मातरिश्वा च पवमानश्च विपथवाहौ वातः सारथी रेष्मा प्रतोदः ॥२७ ॥

मातरिश्वा (श्वास) , पवमान (उच्छ्वास) वायु उसके जीवन रथ के दो घोड़े, प्राणवायु सारथिरूप और रेष्मा (वायु) उसके चाबुक के समान होते हैं ॥२७ ॥

३९६६. कीर्तिश्च यशश्च पुरःसरावैनं कीर्तिर्गच्छत्या यशो गच्छति य एवं वेद ॥२८ ॥

ऐसी योग्यता की वृद्धि करने वाले व्रात्य की कीर्ति और यशस्विता उसी स्तर से प्रवृद्ध होती है ॥२८ ॥

[३ - अध्यात्म-प्रकरण सूक्त (तृतीय पर्याय)]

[**ऋषि-** अथर्वा । **देवता-** अध्यात्म अथवा व्रात्य । **छन्द-** १ पिपीलिकमध्या गायत्री, २ साम्नी उष्णिक् , ३ याजुषी जगती, ४ द्विपदार्ची उष्णिक् , ५ आर्ची बृहती, ६ आसुर्यनुष्टुप् , ७ साम्नी गायत्री, ८ आसुरी पंक्ति, ९ आसुरी जगती, १० प्राजापत्या त्रिष्टुप्, ११ विराट् गायत्री ।]

३९६७. सं संवत्सरमूर्ध्वोऽतिष्ठत् तं देवा अब्रुवन् व्रात्य किं नु तिष्ठसीति ॥१ ॥

व्रात्य एक वर्ष पर्यन्त खड़ा रहा, ऐसी स्थिति में देवशक्तियों ने उससे कहा कि हे व्रात्य ! आप किस उद्देश्य को दृष्टिगत रखकर तपश्चर्यारत हैं ॥१ ॥

३९६८. सोऽब्रवीदासन्दीं मे सं भरन्त्विति ॥२ ॥

व्रात्य ने कहा कि आप हमारे निमित्त चौकी (बैठने का आसन) प्रदान करें ॥२ ॥

३९६९. तस्मै व्रात्यायासन्दीं समभरन् ॥३ ॥

तब देवशक्तियों ने व्रात्य के निमित्त बैठने के लिए चौकी की रचना की ॥३ । ।

३९७०. तस्या ग्रीष्मश्च वसन्तश्च द्वौ पादावास्तां शरच्च वर्षाश्च द्वौ ॥४ ॥

उस चौकी के दो पाये ग्रीष्म- वसन्त तथा दो पाये शरद- वर्षा ऋतुरूप हुए ॥४ ॥

३९७१. बृहच्च रथन्तरं चानूच्ये३ आस्तां यज्ञायज्ञियं च वामदेव्यं च तिरश्च्ये ॥५ ॥

दो बाजू के फलक (अनूच्य) बृहत् और रथन्तर साम तथा दो तिरछे फलक (तिरच्य) यज्ञायज्ञीय और वामदेव्य साम कहलाए ॥५ ॥

३९७२. ऋचः प्राञ्चस्तन्तवो यजूंषि तिर्यञ्चः ॥६ ॥

ऋग्वेद मंत्र लम्बाई (प्राञ्च्) के तन्तु हुए तथा यजुर्वेद मंत्र तिरछे (तिर्यक्) तन्तु कहलाए ॥६ ॥

३९७३. वेद आस्तरणं ब्रह्मोपबर्हणम् ॥७ ॥

वेद ज्ञान उस व्रात्य का शयन बिछौना तथा ब्रह्म विद्या उसका ओढ़ने का ऊपरी वस्त्र था ॥७ ॥

३९७४. सामासाद उद्गीथो ऽपश्रयः ॥८ ॥

सामवेदीय ज्ञान उसका गद्दा तथा उद्गीथ उसका तकिया था ॥८ ॥

३९७५. तामासन्दीं व्रात्य आरोहत् ॥९ ॥

ऐसी ज्ञानरूप चारपाई (चौकी) पर व्रात्य ने आरोहण किया ॥९ ॥

३९७६.तस्य देवजनाः परिष्कन्दा आसन्त्संकल्पाः प्रहाय्या३ विश्वानि भूतान्युपसदः ॥

देवशक्तियाँ उसकी परिष्कन्द (संरक्षणकर्त्री), सत्य संकल्प उसके सहायक तथा समस्त प्राणी उसके साथ बैठने वाले हुए ॥१० ॥

३९७७. विश्वान्येवास्य भूतान्युपसदो भवन्ति य एवं वेद ॥११ ॥

जो तत्त्वदर्शी हैं, वे सभी प्राणी उसके (व्रात्य के) साथ बैठने के योग्य होते हैं ॥११ ॥

[४- अध्यात्म- प्रकरण सूक्त (चतुर्थ पर्याय]

[**ऋषि-** अथर्वा । **देवता-** अध्यात्म अथवा व्रात्य । **छन्द-** दैवी जगती, २, ८ आर्ची अनुष्टप्, ३, १२ द्विपदा प्राजापत्या जगती, ४, ७, १० प्राजापत्या गायत्री, ५ प्राजापत्या पंक्ति, ६ आर्ची जगती, ९ आर्ची त्रिष्टुप्, ११ साम्नी त्रिष्टुप्, १४ प्राजापत्या बृहती, १५, १८ द्विपदार्ची पंक्ति, १७ आर्ची उष्णिक् ।]

३९७८. तस्मै प्राच्या दिशः ॥१ ॥

३९७९. वासन्तौ मासौ गोप्तारावकुर्वन् बृहच्च रथन्तरं चानुष्ठातारौ ॥२ ॥

उस (व्रात्य) के लिए देवसमूह ने पूर्व दिशा की ओर से वसन्त ऋतु के दो महीनों को संरक्षक नियुक्त किया तथा बृहत् और रथन्तर साम को उस व्रात्य का अनुष्ठाता (सेवक) बनाया ॥१-२ ॥

३९८०. वासन्तावेनं मासौ प्राच्या दिशो गोपायतो बृहच्च
रथन्तरं चानु तिष्ठतो य एवं वेद ॥३ ॥

जो (व्रात्य के सम्बन्ध में) इस प्रकार से जानकारी रखते हैं, उनके पूर्व दिशा से वसन्त ऋतु के दो महीने संरक्षणकर्त्ता होते हैं तथा बृहत् और रथन्तर साम उसके लिए अनुकूलतापूर्ण बनते हैं ॥३ ॥

३९८१. तस्मै दक्षिणाया दिशः ॥४ ॥

३९८२. ग्रैष्मौ मासौ गोप्तारावकुर्वन् यज्ञायज्ञियं च वामदेव्यं चानुष्ठातारौ ॥५ ॥

देवसमूह ने उस (व्रात्य) के लिए दक्षिण दिशा से ग्रीष्म ऋतु के दो महीनों को संरक्षक रूप में नियुक्त किया । यज्ञायज्ञीय और वामदेव्य साम उस व्रात्य के अनुष्ठाता बनाये गये ॥४-५ ॥

३९८३. ग्रैष्मावेनं मासौ दक्षिणाया दिशो गोपायतो यज्ञायज्ञियं च
वामदेव्यं चानु तिष्ठतो य एवं वेद ॥६ ॥

जो (व्रात्य समूह के सम्बन्ध में) ऐसा ज्ञान रखते हैं, उनके दक्षिण दिशा से ग्रीष्म ऋतु के दो महीने, संरक्षणकर्त्ता होते हैं । और यज्ञायज्ञीय तथा वामदेव्य साम उनके अनुकूल होकर रहते हैं ॥६ ॥

३९८४. तस्मै प्रतीच्या दिशः ॥७ ॥

३९८५. वार्षिकौ मासौ गोप्तारावकुर्वन् वैरूपं च वैराजं चानुष्ठातारौ ॥८ ॥

देवशक्तियों ने उस (व्रात्य समूह) के लिए पश्चिम दिशा से वर्षाऋतु के दो महीनों को संरक्षण कार्य हेतु नियुक्त किया । वैरूप तथा वैराजसाम को अनुष्ठाता (अनुगामी) बनाया ॥७-८ ॥

३९८६. वार्षिकावेनं मासौ प्रतीच्या दिशो गोपायतो वैरूपं च
वैराजं चानु तिष्ठतो य एवं वेद ॥९ ॥

जो (व्रात्य समूह के सम्बन्ध में) इस प्रकार का ज्ञान रखते हैं, उनके पश्चिम दिशा से वर्षा ऋतु के दो महीने संरक्षणकर्त्ता होते हैं । वैरूप और वैराजसाम दोनों उनके अनुकूल होकर रहते हैं ॥९ ॥

३९८७. तस्मा उदीच्या दिशः ॥१० ॥

३९८८. शारदौ मासौ गोप्तारावकुर्वञ्छ्यैतं च नौधसं चानुष्ठातारौ ॥११ ॥

देवशक्ति समूह ने उस (व्रात्य समूह) के लिए उत्तर दिशा से शरद् ऋतु के लिए दो महीनों को संरक्षण कार्य हेतु नियुक्त किया । श्यैत और नौधस को उसका सेवक बनाया ॥१०-११ ॥

३९८९. शारदावेनं मासावुदीच्या दिशो गोपायतः श्यैतं च
नौधसं चानु तिष्ठतो य एवं वेद ॥१२ ॥

जो (व्रात्य समूह के सम्बन्ध में) इस प्रकार की जानकारी रखते हैं, उत्तर दिशा से शरद ऋतु के दो महीने उनका संरक्षण करते हैं । श्यैत और नौधस उनका अनुसरण करते हैं ॥१२ ॥

३९९०. तस्मै ध्रुवाया दिशः ॥१३ ॥

३९९१. हैमनौ मासौ गोप्तारावकुर्वन् भूमिं चाग्निं चानुष्ठातारौ ॥१४ ॥

उसके (व्रात्य समूह) लिए देवशक्तियों द्वारा ध्रुव दिशा से हेमन्त ऋतु के दो महीनों को संरक्षण कार्य हेतु नियुक्त किया गया । भूमि और अग्निदेव को अनुष्ठाता बनाया गया ॥१३-१४ ॥

३९९२. हैमनावेनं मासौ ध्रुवाया दिशो गोपायतो भूमिश्चाग्निश्चानु तिष्ठतो य एवं वेद ॥

जो (व्रात्य समूह के सम्बन्ध में) इस प्रकार का ज्ञान रखते हैं, उनकी सुरक्षा ध्रुव दिशा की ओर से हेमन्त ऋतु के दो मास करते हैं । भूमि और अग्निदेव भी उनके अनुगामी बनते हैं ॥१५ ॥

३९९३. तस्मा ऊर्ध्वाया दिशः ॥१६ ॥

३९८४. शैशिरौ मासौ गोप्तारावकुर्वन् दिवं चादित्यं चानुष्ठातारौ ॥१७ ॥

उस (व्रात्य समूह) के निमित्त देवताओं ने ऊर्ध्व दिशा की ओर से शिशिर ऋतु के दो महीनों को संरक्षण हेतु नियुक्त किया। आदित्यदेव (सूर्य) और द्युलोक को अनुष्ठाता (अनुपालनकर्त्ता) बनाया ॥१६-१७ ॥

३९९५. शैशिरावेनं मासावूर्ध्वाया दिशो गोपायतो द्यौश्चादित्यश्चानु तिष्ठतो य एवं वेद ॥

जो (व्रात्य समूह के सम्बन्ध में) ऐसी जानकारी रखते हैं , उनका संरक्षण ऊर्ध्व दिशा से शिशिर ऋतु के दो मास करते हैं । सूर्य और द्युलोक भी उनके अनुकूल होकर रहते हैं ॥१८ ॥

[५ - अध्यात्म-प्रकरण सूक्त (पंचम पर्याय)]

[**ऋषि-** अथर्वा । **देवता-** रुद्र । **छन्द-** १ त्रिपदा समविषमा गायत्री, २त्रिपदा भुरिक् आर्ची त्रिष्टुप् , ३, ५ (२), ७(२) , ९ (२) , ११ (२) , १३ (२) , १६ द्विपदा प्राजापत्या अनुष्टुप् , ४ स्वराट् प्राजापत्या पंक्ति, ५ (१), ७ (१), ९ (१) १३ (१) त्रिपदा ब्राह्मी गायत्री, ६, ८, १२ त्रिपदा ककुप् उष्णिक् , १०, १४ भुरिग्विषमा गायत्री,११ (१) निचृद् ब्रह्मी गायत्री, १५ विराट् गायत्री ।]

३९९६. तस्मै प्राच्या दिशो अन्तर्देशाद् भवमिष्वासमनुष्ठातारमकुर्वन् ॥१ ॥

उस (व्रात्य) के निमित्त देवताओं ने पूर्व दिशा के कोण से बाण का सन्धान करने वाले (धनुर्धारी) भवदेव को अनुष्ठाता बनाया ॥१ ॥

३९९७. भव एनमिष्वासः प्राच्या दिशो अन्तर्देशादनुष्ठातानु तिष्ठति
नैनं शर्वो न भवो नेशानः ॥२ ॥

३९९८. नास्य पशून् न समानान् हिनस्ति य एवं वेद ॥३ ॥

जो (व्रात्य के सम्बन्ध में) ऐसा ज्ञान रखते हैं, धनुर्धारी भव पूर्व दिशा के कोण से उनके अनुकूल होकर रहते हैं और भव, शर्व तथा ईशान भी उनका घात नहीं करते । उनके गाय आदि पशुओं और सामान्य श्रेणी के बन्धु-बान्धवों को रुद्रदेव हिंसित नहीं करते ॥२-३ ॥

३९९९. तस्मै दक्षिणाया दिशो अन्तर्देशाच्छर्वमिष्वासमनुष्ठातारमकुर्वन् ॥४ ॥

उस (व्रात्य) के निमित्त देवशक्तियों द्वारा दक्षिण दिशा के कोने से बाण चलाने वाले (धनुर्धारी) शर्व को अनुष्ठाता बनाया गया ॥४ ॥

४०००. शर्व एनमिष्वासो दक्षिणाया दिशो अन्तर्देशादनुष्ठातानु तिष्ठति नैनं
शर्वो न भवो नेशानः । नास्य पशून् न समानान् हिनस्ति य एवं वेद ॥५ ॥

जो ऐसा जानते हैं, उनके लिए धनुर्धारी शर्व दक्षिण दिशा के कोने से अनुकूल होकर रहते हैं । भव, शर्व तथा ईशान भी इसे हिंसित नहीं करते । रुद्रदेव उनके गौ, आदि पशुओं तथा समवयस्क बन्धुओं को नहीं मारते ॥५

४००१ तस्मै प्रतीच्या दिशो अन्तर्देशात् पशुपतिमिष्वासमनुष्ठातारमकुर्वन् ॥६ ॥

उसके निमित्त देवशक्तियों ने पश्चिम दिशा के कोने से बाण चलाने वाले पशुपति को अनुष्ठाता नियुक्त किया ।

४००२. पशुपतिरेनमिष्वासः प्रतीच्या दिशो अन्तर्देशादनुष्ठातानु तिष्ठति नैनं
शर्वो न भवो नेशानः । नास्य पशून् न समानान् हिनस्ति य एवं वेद ॥७ ॥

जो इस तत्त्व के ज्ञाता हैं, उनके निमित्त बाण सन्धानकर्त्ता पशुपति दक्षिण दिशा के कोने से अनुकूलता पूर्ण होकर रहते हैं । भव, शर्व तथा ईशान भी उन्हें हिंसित नहीं करते ॥७ ॥

४००३. तस्मा उदीच्या दिशो अन्तर्देशादुग्रं देवमिष्वासमनुष्ठातारमकुर्वन् ॥८ ॥

उनके निमित्त देवसमूह ने उत्तर दिशा के कोने से उग्रदेव को धनुर्धारी अनुष्ठाता नियुक्त किया ॥८ ॥

४००४. उग्र एनं देव इष्वास उदीच्या दिशो अन्तर्देशादनुष्ठातानु तिष्ठति नैनं
शर्वो न भवो नेशानः । नास्य पशून् न समानान् हिनस्ति य एवं वेद ॥९ ॥

जिन्हें ऐसा ज्ञान है, धनुर्धारी उग्रदेव उत्तर दिशा के कोने से उनके अनुकूल होकर रहते हैं । भव, शर्व तथा ईशान भी उन्हें हिंसित नहीं करते औन न उनके पशुओं तथा समवयस्क बांधवों को विनष्ट करते हैं ॥९ ॥

४००५. तस्मै ध्रुवाया दिशो अन्तर्देशाद् रुद्रमिष्वासमनुष्ठातारमकुर्वन् ॥१० ॥

उनके निमित्त देवसमूह ने ध्रुव दिशा के कोण से रुद्रदेव को धनुर्धारी अनुष्ठाता नियुक्त किया ॥१० ॥

४००६. रुद्र एनमिष्वासो ध्रुवाया दिशो अन्तर्देशादनुष्ठातानु तिष्ठति नैनं
शर्वो न भवो नेशानः । नास्य पशून् न समानान् हिनस्ति य एवं वेद ॥११ ॥

जो इस तथ्य के ज्ञाता हैं, अनुष्ठाता रुद्रदेव उनके हितकारी होकर रहते हैं । भव, शर्व तथा ईशान उन पर घात नहीं करते और उनके पशुओं तथा समवयस्क बन्धुओं को भी ये देव विनष्ट नहीं करते ॥११ ॥

४००७. तस्मा ऊर्ध्वाया दिशो अन्तर्देशान्महादेवमिष्वासमनुष्ठातारमकुर्वन् ॥१२ ॥

उनके निमित्त देवों ने ऊर्ध्व दिशा के कोने से धनुर्धारी महादेव को अनुष्ठाता नियुक्त किया ॥१२ ॥

४००८. महादेव एनमिष्वास ऊर्ध्वाया दिशो अन्तर्देशादनुष्ठातानु तिष्ठति नैनं
शर्वो न भवो नेशानः । नास्य पशून् न समानान् हिनस्ति य एवं वेद ॥१३ ॥

जो इसे जानते हैं, धनुर्धारी महादेव ऊर्ध्व दिशा के कोने से उनके अनुकूल होकर रहते हैं । भव, शर्व तथा ईशान भी इनके लिए घातक नहीं होते और इनके पशुओं तथा समवयस्कों के लिए भी संहारक नहीं होते ॥१३ ॥

४००९. तस्मै सर्वेभ्यो अन्तर्देशेभ्य ईशानमिष्वासमनुष्ठातारमकुर्वन् ॥१४ ॥

उनके निमित्त देवशक्तियों द्वारा समस्त दिशाओं के कोने से बाण सन्धानकर्त्ता ईान को अनुष्ठाता बनाया ॥

४०१०. ईशान एनमिष्वासः सर्वेभ्यो अन्तर्देशेभ्योऽनुष्ठातानु तिष्ठति नैनं
शर्वो न भवो नेशानः ॥१५ ॥

४०११. नास्य पशून् न समानान् हिनस्ति य एवं वेद ॥१६ ॥

जो इस तथ्य के ज्ञाता हैं, धनुर्धारी ईशान सभी दिशाओं के कोने से उनके अनुकूल होकर रहते हैं । भव, शर्व तथा ईशान उनका संहार नहीं करते । उनके पशुओं तथा समवयस्क बन्धुओं का भी वे विनाश नहीं करते ॥१५-१६ ॥

[६ - अध्यात्म-प्रकरण सूक्त (षष्ठ पर्याय)]

[**ऋषि-** अथर्वा । **देवता-** अध्यात्म अथवा व्रात्य । **छन्द-** १, ४ आसुरी पंक्ति, २, १७ आर्ची पंक्ति, ३ आर्षी पंक्ति, ५, ११ साम्नी त्रिष्टुप्, ६, १२ निचृत् बृहती, ७, १०, १३, १६, २४ आसुरी बृहती, ८ साम्नी पंक्ति, ९ प्राजापत्या त्रिष्टुप्, १४, २३ आर्ची त्रिष्टुप्, १५, १८ विराट् जगती, १९ आर्ची उष्णिक्, २० साम्नी अनुष्टुप्, २१ आर्ची बृहती, २२ परोष्णिक्, २५ आर्ची अनुष्टुप्, २६ विराट् बृहती ।]

४०१२. स ध्रुवां दिशमनु व्यचलत् ॥१ ॥

उस (व्रात्य) ने ध्रुव दिशा की ओर प्रस्थान किया ॥१ ॥

४०१३. तं भूमिश्चाग्निश्चौषधयश्च वनस्पतयश्च वानस्पत्याश्च वीरुधश्चानुव्य चलन् ॥२ ॥

भूमि, अग्नि, ओषधियाँ, वनस्पतियाँ छोटे और बड़े वृक्ष सभी उसके अनुकूल होकर चलें ॥२ ॥

४०१४. भूमेश्च वै सो३ग्नेश्चौषधीनां च वनस्पतीनां च वानस्पत्यानां च
वीरुधां च प्रियं धाम भवति य एवं वेद ॥३ ॥

जो इस सम्बन्ध में जानते हैं, वे भूमि, अग्नि, ओषधियों, वनस्पतियों तथा छोटे और बड़े वृक्षों के प्रियधाम बनते हैं ॥३ ॥

४०१५. स ऊर्ध्वां दिशमनु व्यचलत् ॥४ ॥

उस (व्रात्य) ने ऊर्ध्व दिशा की ओर गमन किया ॥४ ॥

४०१६. तमृतं च सत्यं च सूर्यश्च चन्द्रश्च नक्षत्राणि चानुव्यचलन् ॥५ ॥

तब ऋत, सत्य, सूर्य, चन्द्रमा और नक्षत्र उसके अनुगामी होकर चल दिये ॥५ ॥

४०१७. ऋतस्य च वै स सत्यस्य च सूर्यस्य च चन्द्रस्य च नक्षत्राणां च
प्रियं धाम भवति य एवं वेद ॥६ ॥

इस तथ्य के ज्ञाता सत्य, ऋत, सूर्य, चन्द्रमा और नक्षत्रों के प्रियधाम बनते हैं ॥६ ॥

४०१८. स उत्तमां दिशमनु व्यचलत् ॥७ ॥

अब (व्रात्य) के द्वारा उत्तम दिशा की ओर गमन किया गया ॥७ ॥

४०१९. तमृचश्च सामानि च यजूंषि च ब्रह्म चानुव्यचलन् ॥८ ॥

तब साम, ऋचाएँ , यजु: और ब्रह्म अर्थात् अथर्ववेद उसके अनुगामी होकर चले ॥८ ॥

४०२०. ऋचां च वै स साम्नां च यजुषां च ब्रह्मणश्च प्रियं धाम भवति य एवं वेद ॥९ ॥

जो इस तत्त्व को जानने वाले हैं, वे साम, ऋचाओं, यजु: और ब्रह्म (अथर्व) के प्रियधाम होते हैं ॥९ ॥

४०२१. स बृहतीं दिशमनु व्यचलत् ॥१० ॥

उस व्रात्य ने बृहती दिशा में प्रस्थान किया ॥१० ॥

४०२२. तमितिहासश्च पुराणं च गाथाश्च नाराशंसीश्चानुव्य चलन् ॥११ ॥

उस समय इतिहास, पुराण और नाराशंसी गाथाएँ उसके अनुगामी होकर चले ॥११ ॥

४०२३. इतिहासस्य च वै स पुराणस्य च गाथानां च नाराशंसीनां च
प्रियं धाम भवति य एवं वेद ॥१२ ॥

जो इस बात के ज्ञाता हैं, वे इतिहास पुराण और नाराशंसी गाथाओं के प्रिय स्थान बनते हैं ॥१२ ॥

४०२४. स परमां दिशमनु व्यचलत् ॥१३ ॥

उस (व्रात्य) ने परम दिशा की ओर गमन किया ॥१३ ॥

४०२५. तमाहवनीयश्च गार्हपत्यश्च दक्षिणाग्निश्च यज्ञश्च यजमानश्च पशवश्चानुव्य चलन् ॥

तब आहवनीय, गार्हपत्य अग्नि, दक्षिणाग्नि, यज्ञ, यजमान तथा पशु उसके अनुगामी होकर चल दिये ॥१४

४०२६. आहवनीयस्य च वै स गार्हपत्यस्य च दक्षिणाग्नेश्च यज्ञस्य च
यजमानस्य च पशूनां च प्रियं धाम भवति य एवं वेद ॥१५ ॥

इस प्रकार जानने वाले, आहवनीय, गार्हपत्य, दक्षिणाग्नि, यज्ञ, यजमान तथा पशुओं के प्रियधाम बनते हैं ।।१५

४०२७. सोऽनादिष्टां दिशमनु व्यचलत् ।।१६ ।।

उस व्रात्य ने अनादिष्ट दिशा की ओर प्रस्थान किया ।।१६ ।।

४०२८. तमृतवश्चार्तवाश्च लोकाश्च लौक्याश्च मासाश्चार्धमासाश्चाहोरात्रे चानुव्य चलन् ।।१७

तब ऋतु और ऋतु पदार्थ, लोक और लोक सम्बन्धी पदार्थ, महीने, पक्ष, दिन-रात्रि उसके अनुगामी होकर चले ।।१७ ।।

४०२९. ऋतूनां च वै स आर्तवानां च लोकानां च लौक्यानां च मासानां
चार्धमासानां चाहोरात्रयोश्च प्रियं धाम भवति य एवं वेद ।।१८ ।।

जो इस तत्त्व के ज्ञाता हैं, वे ऋतु- ऋतु सम्बन्धी, लोक- लोक सम्बन्धी पदार्थ, मास, पक्ष तथा दिन और रात्रि के प्रिय धाम बनते हैं ।।१८ ।।

४०३०. सोऽनावृत्तां दिशमनु व्यचलत् ततो नावर्त्स्यन्नमन्यत ।।१९ ।।

उस (व्रात्य) ने अनावृत दिशा की ओर गमन किया और वहाँ से वापस न लौटने का मन में चिन्तन किया ।।१९ ।।

४०३१. तं दितिश्चादितिश्चेडा चेन्द्राणी चानुव्यचलन् ।।२० ।।

तब उसके पीछे दिति, अदिति, इडा और इन्द्राणी ने गमन किया ।।२० ।।

४०३२. दितेश्च वै सोऽदितेश्चेडायाश्चेन्द्राण्याश्च प्रियं धाम भवति य एवं वेद ।।२१ ।।

जो ऐसा जानते हैं, वे दिति, अदिति, इडा और इन्द्राणी के प्रिय धाम बनते हैं ।।२१ ।।

४०३३. स दिशोऽनु व्य चलत् तं विराडनु व्यचलत् सर्वे च देवाः सर्वाश्च देवताः ।।२२ ।।

उस (व्रात्य) ने सभी दिशाओं की ओर गमन किया, तब विराट् आदि समस्त देव उसके अनुकूल होकर पीछे-पीछे चले ।।२२ ।।

४०३४. विराजश्च वै स सर्वेषां च देवानां सर्वासां च देवतानां ।
प्रियं धाम भवति य एवं वेद ।।२३ ।।

इस प्रकार का ज्ञान रखने वाले, विराट् आदि देवसमूह तथा (अन्य) समस्त देवों के प्रिय धाम बनते हैं ।।२३ ।।

४०३५. स सर्वानन्तर्देशाननु व्य चलत् ।।२४ ।।

वह व्रात्य सभी अन्तर्देशों (सभी दिशाओं के कोणों) में अनुकूल होकर चला ।।२४ ।।

४०३६. तं प्रजापतिश्च परमेष्ठी च पिता च पितामहश्चानुव्य चलन् ।।२५ ।।

तब प्रजापति परमेष्ठी, पिता और पितामह भी उसके अनुगामी होकर चले ।।२५ ।।

४०३७. प्रजापतेश्च वै स परमेष्ठिनश्च पितुश्च पितामहस्य च
प्रियं धाम भवति य एवं वेद ।।२६ ।।

ऐसा जानने वाले, प्रजापति, परमेष्ठी पिता और पितामह के प्रियधाम बनते हैं ।।२६ ।।

[७- अध्यात्म-प्रकरण सूक्त (सप्तम पर्याय)]

[**ऋषि-** अथर्वा । **देवता-** अध्यात्म अथवा व्रात्य । **छन्द-** १ त्रिपदा निचृत् गायत्री, २ एकपदा विराट् बृहती, ३ विराट् उष्णिक्, ४ एकपदा गायत्री, ५ पंक्ति ।]

४०३८. स महिमा सद्रुर्भूत्वान्तं पृथिव्या अगच्छत् स समुद्रो ऽभवत् ॥१ ॥

वह विराट् व्रात्य समर्थ होकर तीव्रतापूर्वक पृथ्वी के अन्तिम छोर तक गया और समुद्र में परिवर्तित हो गया

४०३९. तं प्रजापतिश्च परमेष्ठी च पिता च पितामहश्चापश्च श्रद्धा च वर्षं भूत्वानुव्य वर्तयन्त ॥

प्रजापति, परमेष्ठी, पिता, पितामह, जल और श्रद्धा वृष्टिरूप होकर इसके अनुशासन में (अनुकूल) रहने लगे ॥

४०४०. ऐनमापो गच्छत्यैनं श्रद्धा गच्छन्त्यैनं वर्षं गच्छति य एवं वेद ॥३ ॥

जो व्रात्य के सम्बन्ध में इस प्रकार से ज्ञान रखते हैं, उन्हें जल, श्रद्धा और वृष्टि की प्राप्ति होती है ॥३ ॥

४०४१. तं श्रद्धा च यज्ञश्च लोकश्चान्नं चान्नाद्यं च भूत्वाभिपर्यावर्तन्त ॥४ ॥

उनके चारों ओर श्रद्धा, यज्ञ, लोक, अन्न और अन्नादि खाद्य-सामग्री अपनी सत्ता में उत्पन्न हुए ॥४ ॥

४०४२. ऐनं श्रद्धा गच्छत्यैनं यज्ञो गच्छत्यैनं लोको गच्छत्यैनमन्नं
गच्छत्यैनमन्नाद्यं गच्छति य एवं वेद ॥५ ॥

जो व्रात्य के सम्बन्ध में ऐसा ज्ञान रखते हैं, उन्हें श्रद्धा, यज्ञ, लोक, अन्न और अन्न को ग्रहण करने की शक्ति भी प्राप्त होती है ॥५ ॥

[८ - अध्यात्म-प्रकरण सूक्त (अष्टम पर्याय)]

[**ऋषि-** अथर्वा । **देवता-** अध्यात्म अथवा व्रात्य । **छन्द-** १ साम्नी उष्णिक्, २ प्राजापत्या अनुष्टुप्, ३ आर्ची पंक्ति ।]

४०४३. सो ऽरज्यत ततो राजन्योऽजायत ॥१ ॥

वह (व्रात्य) सबका रञ्जन करने वाला होकर राजा के पद से सुशोभित हुआ ॥१ ॥

४०४४. स विशः सबन्धूनन्नमन्नाद्यमभ्युदतिष्ठत् ॥२ ॥

तब प्रजाजन, बान्धवगण, अन्न तथा अन्न के पाचन की सामर्थ्य उसके अनुकूल रहने लगे ॥२ ॥

४०४५. विशां च वै स सबन्धूनां चान्नस्य चान्नाद्यस्य च प्रियं धाम भवति य एवं वेद ॥३ ॥

जो इस मर्म के ज्ञाता हैं, वे प्रजाजनों, बन्धु-बांधवों, अन्न और अन्न पाचन की सामर्थ्य के प्रियधाम बनते हैं ॥३

[९-अध्यात्म-प्रकरणसूक्त (नवमपर्याय)]

[**ऋषि-** अथर्वा । **देवता-** अध्यात्म अथवा व्रात्य । **छन्द-** १आसुरी जगती, २ आर्ची गायत्री, ३ आर्ची पंक्ति]

४०४६. स विशोऽनु व्य चलत् ॥१ ॥

वह (व्रात्य) प्रजाजनों के अनुकूल व्यवहार करने लगा ॥१ ॥

४०४७. तं सभा च समितिश्च सेना च सुरा चानुव्य चलन् ॥२ ॥

तब सभा, समिति, सैन्यशक्ति तथा सुरा (तीक्ष्णौषधि रस) या धनकोश उसकी अनुकूलता में रहने लगे ॥२ ॥

४०४८. सभायाश्च वै स समितेश्च सेनायाश्च सुरायाश्च प्रियं धाम भवति य एवं वेद ॥३ ॥

जो इस तथ्य के वेत्ता हैं, वे सभा, समिति, सैन्यशक्ति तथा तीक्ष्णौषधिरस (धन कोष) के प्रियधाम बनते हैं ॥३

[१०-अध्यात्म-प्रकरण सूक्त (दशम पर्याय)]

[**ऋषि-** अथर्वा । **देवता-** अध्यात्म अथवा व्रात्य । **छन्द-** १ द्विपदा साम्नी बृहती, २ त्रिपदार्ची पंक्ति, ३ द्विपदा प्राजापत्या पंक्ति, ४ त्रिपदा वर्धमाना गायत्री, ५ त्रिपदा साम्नी बृहती, ६, ८, १० द्विपदासुरी गायत्री, ७, ९ साम्नी उष्णिक् , ११ आसुरी बृहती ।]

४०४९. तद् यस्यैवं विद्वान् व्रात्यो राज्ञोऽतिथिर्गृहानागच्छेत् ॥१ ॥

४०५०. श्रेयांसमेनमात्मनो मानयेत् तथा क्षत्राय ना वृश्चते तथा राष्ट्राय ना वृश्चते ॥२ ॥

ऐसे ज्ञाननिष्ठ व्रात्य जिस अधिपति-राजा के गृह में आतिथ्य सत्कार हेतु प्रस्तुत हों, तो इसे अपना हितकारक मानकर राजा उसे सम्मानित करे, ऐसी क्रिया करने पर क्षात्रबल का क्षय नहीं होता तथा राष्ट्रीय गौरव को भी किसी प्रकार की क्षति नहीं पहुँचती ॥१-२ ॥

४०५१. अतो वै ब्रह्म च क्षत्रं चोदतिष्ठतां ते अब्रूतां कं प्र विशावेति ॥३ ॥

इसके बाद ज्ञान (ब्रह्मबल) और वीर्य (क्षात्रबल) की उत्पत्ति होती है, वे दोनों बल प्रश्न करते हैं कि हम किसमें प्रविष्ट होकर वास करें ? ॥३ ॥

४०५२. अतो वै बृहस्पतिमेव ब्रह्म प्रा विशत्विन्द्रं क्षत्रं तथा वा इति ॥४ ॥

ब्रह्मज्ञान को बृहस्पतिदेव और पराक्रमशक्ति (क्षात्रबल) को इन्द्रदेव में निःसन्देह प्रवेश करना चाहिए ॥४ ॥

४०५३. अतो वै बृहस्पतिमेव ब्रह्म प्राविशदिन्द्रं क्षत्रम् ॥५ ॥

तब ब्रह्मज्ञान में बृहस्पतिदेव और पराक्रम शक्ति ने इन्द्रदेव में प्रवेश किया ॥५ ॥

४०५४. इयं वा उ पृथिवी बृहस्पतिर्द्यौरेवेन्द्रः ॥६ ॥

(निश्चित रूप से) यह पृथ्वी ही बृहस्पतिदेव और द्युलोक ही इन्द्रदेव हैं ॥६ ॥

४०५५. अयं वा उ अग्निर्ब्रह्मासावादित्यः क्षत्रम् ॥७ ॥

(निश्चित रुप से) यह अग्नि ही ब्रह्मशक्ति और आदित्य (सूर्य) ही पराक्रम (क्षात्र-शौर्य) शक्ति है ॥७ ॥

४०५६. ऐनं ब्रह्म गच्छति ब्रह्मवर्चसी भवति ॥८ ॥

४०५७. यः पृथिवीं बृहस्पतिमग्निं ब्रह्म वेद ॥९ ॥

जो पृथ्वी को बृहस्पतिदेव तथा अग्नि को ब्रह्मस्वरूप जानते हैं, उन्हें ब्रह्मज्ञान तथा ब्रह्मतेज की प्राप्ति होती है ॥८-९ ॥

४०५८. ऐनमिन्द्रियं गच्छतीन्द्रियवान् भवति ॥१० ॥

४०५९. य आदित्यं क्षत्रं दिवमिन्द्रं वेद ॥११ ॥

जो आदित्य को क्षत्र (पराक्रम शक्ति) और द्युलोक को इन्द्रशक्ति के रूप में जानते हैं, उनके समीप इन्द्र की (इन्द्रियशक्ति) पराक्रम शक्ति आती है और वे इन्द्रियवान् (शौर्यवान्) हो जाते हैं ॥१०-११ ॥

[११- अध्यात्म -प्रकरण सूक्त (एकादश पर्याय)]

[**ऋषि**- अथर्वा । **देवता**- अध्यात्म अथवा व्रात्य । **छन्द**- निचृत् आर्ची बृहती, १ दैवी पंक्ति, २ द्विपदा पूर्वात्रिष्टुप् अतिशक्वरी, ७, ९ द्विपदा प्राजापत्या बृहती, १० भुरिक् आर्ची बृहती, ११ द्विपदा आर्ची अनुष्टुप्।]

४०६०. तद्यस्यैवं विद्वान् व्रात्योऽतिथिर्गृहानागच्छेत् ॥१ ॥

४०६१. स्वयमेनमभ्युदेत्य ब्रूयाद् व्रात्य क्वाऽवात्सीर्व्रात्योदकं व्रात्य तर्पयन्तु वात्य यथा ते प्रियं तथास्तु व्रात्य यथा ते वशस्तथास्तु व्रात्य यथा ते निकामस्तथास्त्विति ॥२ ॥

जिसके घर में ऐसा ज्ञानी व्रात्य आतिथ्य सत्कार हेतु उपस्थित हो, तब गृहपति स्वयं उनसे पूछे कि हे व्रात्य ! आपका निवास कहाँ है ? यह जल आपके निमित्त (प्रस्तुत) है । हमारे घर के सदस्य आपको तृप्ति प्रदान करें । जो आपको रुचे वही हो, जैसी आपकी इच्छा हो वही बने, जैसा आपका निकाम (अभिलाषा) हो, वैसा ही हो ॥१-२

४०६२. यदेनमाह व्रात्य क्वाऽवात्सीरिति पथ एव तेन देवयानानव रुन्द्धे ॥३ ॥

व्रात्य से यह पूछने पर कि आप कहाँ निवास करते हैं ? देवयान पथ अपने (प्रश्नकर्त्ता के) अधीन हो जाता है अर्थात् देवयान मार्ग खुल जाता है ॥३ ॥

४०६३ यदेनमाह व्रात्योदकमित्यप एव तेनाव रुन्द्धे ॥४ ॥

व्रात्य से यह कहने पर कि हे व्रात्य ! यह जल आपके लिए है,(स्वागतकर्त्ता को) पर्याप्त जल मिलता है ॥४ ।

४०६४. यदेनमाह व्रात्य तर्पयन्त्विति प्राणमेव तेन वर्षीयांसं कुरुते ॥५ ॥

ये जो कहते हैं कि हे व्रात्य ! ये हमारे परिवारी स्वजन आपको सेवा शुश्रूषा द्वारा संतुष्ट करें, इस वचन से वे अपनी प्राण ऊर्जा को ही बढ़ाते हैं ॥५ ॥

४०६५. यदेनमाह व्रात्य यथा ते प्रियं तथास्त्विति प्रियमेव तेनाव रुन्द्धे ॥६ ॥

जो ये कहते हैं कि हे व्रात्य ! जो आपके लिए प्रीतिप्रद हो, वही हो, तो इस कथन से वे अपने स्नेहयुक्त पदार्थों को ही उपलब्ध करने का मार्ग प्रशस्त करते हैं ॥६ ॥

४०६६. ऐनं प्रियं गच्छति प्रियः प्रियस्य भवति य एवं वेद ॥७ ॥

जो इस विषय के ज्ञाता हैं, वे प्रीतियुक्त (पुरुष) को उपलब्ध करते हैं तथा अपने प्रिय के भी प्रिय हो जाते हैं ॥

४०६७. यदेनमाह व्रात्य यथा ते वशस्तथास्त्विति वशमेव तेनाव रुन्द्धे ॥८ ॥

जो ये कहते हैं कि हे व्रात्य ! जैसी आपकी कामनाएँ हैं, वैसा ही हो, तो इस कथन से वे अपनी श्रेष्ठ कामनाओं की पूर्ति के द्वार को ही खोलते हैं ॥८ ॥

४०६८. ऐनं वशो गच्छति वशी वशिनां भवति य एवं वेद ॥९ ॥

जो (व्रात्य के सम्बन्ध में) जानते हैं , उन्हें सभी अभीष्ट फल (वश) उपलब्ध होते हैं तथा वे वशीभूत करने वालों को भी अपने वश में करने वाले होते हैं ॥९ ॥

४०६९. यदेनमाह व्रात्य यथा ते निकामस्तथास्त्विति निकाममेव तेनाव रुन्द्धे ॥१० ॥

जो ये कहते हैं कि हे व्रात्य ! आप अपनी अभिलाषाओं के अनुरूप उपलब्ध करें , तो इससे वे मानो अपने लिए अभिलाषाओं के द्वार को उद्घाटित करते (खोल देते) हैं ॥१० ॥

४०७०. ऐनं निकामो गच्छति निकामे निकामस्य भवति य एवं वेद ॥११ ॥

व्रात्य की अभिलाषाओं की पूर्ति होती है, जो इस विषय के मर्मज्ञ हैं, उन्हें निश्चित रूप से अभीष्ट प्राप्त होते हैं ॥११ ॥

[१२- अध्यात्म-प्रकरण सूक्त (द्वादश पर्याय)]

[**ऋषि-** अथर्वा । **देवता-** अध्यात्म अथवा व्रात्य । **छन्द-** आसुरी गायत्री, १ त्रिपदा गायत्री, २ प्राजापत्या बृहती , ३ भुरिक् प्राजापत्या अनुष्टुप् ४ भुरिक् साम्नी अनुष्टुप्, ७, ११ त्रिपदा प्राजापत्या त्रिष्टुप्, ८ विराट् गायत्री ।]

४०७१. तद् यस्यैवं विद्वान् व्रात्य उद्धृतेष्वग्निष्वधिश्रितेऽग्निहोत्रेऽतिथिर्गृहानागच्छेत् ॥

४०७२. स्वयमेनमभ्युदेत्य ब्रूयाद् व्रात्याति सृज होष्यामीति ॥२ ॥

अग्निहोत्र प्रारम्भ होने पर अग्नि प्रदीपन के समय यदि किसी अग्निहोत्री (याज्ञिक) के गृह पर ज्ञाननिष्ठ व्रात्य उपस्थित हों , तो ऐसी स्थिति में (याज्ञिक) स्वयं उसे आसन देकर कहे कि हे व्रात्य ! आप निर्देश दें, मैं यज्ञकर्म करने के लिए तत्पर होऊँगा ॥१- २ ॥

४०७३. स चातिसृजेज्जुहुयान्न चातिसृजेन्न जुहुयात् ॥३ ॥

यदि विद्वान् व्रात्य अनुमति प्रदान करें , तभी आहुतियाँ समर्पित करें, अनुमति न दें तो आहुतियाँ समर्पित न करें ॥३ ॥

४०७४. स य एवं विदुषा व्रात्येनातिसृष्टो जुहोति ॥४ ॥

४०७५. प्र पितृयाणं पन्थां जानाति प्र देवयानम् ॥५ ॥

यदि याज्ञिक विद्वान् व्रात्य के कथन के अनुसार आहुति प्रदान करता है , तो वह पितृयान मार्ग और देवयानमार्ग का ज्ञान उपलब्ध करता है ॥४-५ ॥

४०७६. न देवेष्वा वृश्चते हुतमस्य भवति ॥६ ॥

४०७७. पर्यस्यास्मिँल्लोक आयतनं शिष्यते य एवं विदुषा व्रात्येनातिसृष्टो जुहोति ॥७ ॥

ऐसे अग्निहोत्री द्वारा प्रदत्त आहुतियाँ देवत्व संवर्धक शक्तियों को ही प्राप्त होती हैं । देवशक्तियों में इसका किसी प्रकार का दोष नहीं माना जाता । इससे उसका आश्रयस्थल संसार में चतुर्दिक् सुरक्षित रहता है ॥६-७ ॥

४०७८. अथ य एवं विदुषा व्रात्येनानतिसृष्टो जुहोति ॥८ ॥

४०७९. न पितृयाणं पन्थां जानाति न देवयानम् ॥९ ॥

इसके विपरीत जो ज्ञानवान् व्रात्य के दिशा निर्देश न देने पर भी आहुतियाँ प्रदान करते हैं , वे इसके दोषस्वरूप पितृयान मार्ग और देवयान मार्ग दोनों के ही ज्ञान से वञ्चित रह जाते हैं ॥८-९ ॥

४०८०. आ देवेषु वृश्चते अहुतमस्य भवति ॥१० ॥

देवों के प्रति इस अपराध के साथ उसका यज्ञ भी निष्फल हो जाता है ॥१० ॥

४०८१. नास्यास्मिँल्लोक आयतनं शिष्यते य एवं विदुषा व्रात्येनानतिसृष्टो जुहोति ॥११

जो विद्वान् व्रात्य के दिशा निर्देश के बिना यज्ञ कार्य करते हैं, उनका इस विश्व में किसी प्रकार का आधार (आश्रय) नहीं रहता ॥११ ॥

[१३- अध्यात्म-प्रकरण सूक्त (त्रयोदश पर्याय)]

[**ऋषि-** अथर्वा । **देवता-** अध्यात्म अथवां व्रात्य । **छन्द-** १ साम्नी उष्णिक्, २, ६ प्राजापत्या अनुष्टुप्, ३, ५, ७ आसुरी गायत्री, ४, ८ साम्नी बृहती, ९ द्विपदा निचृत् गायत्री, १० द्विपदा विराट् गायत्री, ११ प्राजापत्या पंक्ति, १२ आसुरी जगती, १३ सत: पंक्ति, १४ अक्षर पंक्ति ।]

४०८२. तद् यस्यैवं विद्वान् व्रात्य एकां रात्रिमतिथिर्गृहे वसति ॥१ ॥

४०८३. ये पृथिव्यां पुण्या लोकास्तानेव तेनाव रुन्द्धे ॥२ ॥

जिसके गृह में ऐसे ज्ञानवान् व्रात्य का एक रात्रि के लिए अतिथिरूप में वास रहता है । वह गृहस्थ इसके पुण्यफल से पृथ्वी के सभी पुण्यलोकों को जीत लेता है ॥१-२ ॥

४०८४. तद् यस्यैवं विद्वान् व्रात्यो द्वितीयां रात्रिमतिथिर्गृहे वसति ॥३ ॥

४०८५. येऽन्तरिक्षे पुण्या लोकास्तानेव तेनाव रुन्द्धे ॥४ ॥

ऐसे ज्ञानी व्रात्य, जिसके गृह में आतिथ्य सत्कार हेतु दूसरी रात्रि भी रुकते हैं, उसके फलस्वरूप वह गृहस्थ अन्तरिक्ष के पुण्यदायी लोकों को उपलब्ध करता है ॥३-४ ॥

४०८६. तद् यस्यैवं विद्वान् व्रात्यस्तृतीयां रात्रिमतिथिर्गृहे वसति ॥५ ॥

४०८७. ये दिवि पुण्या लोकास्तानेव तेनाव रुन्द्धे ॥६ ॥

ऐसे ज्ञानसम्पन्न व्रात्य जिसके गृह में आतिथ्य सत्कार हेतु तीसरी रात्रि तक ठहरते हैं, उसके पुण्य फल स्वरूप वह गृहस्थ द्युलोक के पुण्यप्रद लोकों को प्राप्त करता है ॥५-६ ॥

४०८८. तद् यस्यैवं विद्वान् व्रात्यश्चतुर्थीं रात्रिमतिथिर्गृहे वसति ॥७ ॥

४०८९. ये पुण्यानां पुण्या लोकास्तानेव तेनाव रुन्द्धे ॥८ ॥

ऐसे ज्ञानवान् व्रात्य, जिसके घर में अतिथिक्रम में चतुर्थ रात्रि तक रुकते हैं, उससे उपलब्ध फल से वह गृहस्थ पुण्यात्माओं के पुनीत लोकों को प्राप्त करता है ॥७-८ ॥

४०९०. तद् यस्यैवं विद्वान् व्रात्योऽपरिमिता रात्रीरतिथिर्गृहे वसति ॥९ ॥

४०९१. य एवापरिमिताः पुण्या लोकास्तानेव तेनाव रुन्द्धे ॥१० ॥

ऐसे विद्वान् व्रात्य जिस सद्गृहस्थ के घर में अतिथिरूप में असंख्य रात्रियों तक निवास करते हैं, उसके फलस्वरूप वह गृहस्थ अपने लिए असंख्य पुण्यदायी लोकों को प्राप्त करता है ॥९-१० ॥

४०९२. अथ यस्याव्रात्यो व्रात्यब्रुवो नामबिभ्रत्यतिथिर्गृहानागच्छेत् ॥११ ॥

४०९३. कर्षेदेनं न चैनं कर्षेत् ॥१२ ॥

जिसके गृह में व्रात्य गुणों से हीन तथा स्वयं को विद्वान् व्रात्य प्रदर्शित करने वाला अव्रात्य अतिथि रूप में आगमन करे, तो क्या उसे अपने निवास से भगा दें ? नहीं उसका भी तिरस्कार न करें ॥११-१२ ॥

४०९४. अस्यै देवताया उदकं याचामीमां देवतां वासय इमामिमां
देवतां परि वेवेष्मीत्येनं परि वेविष्यात् ॥१३ ॥

सद्गृहस्थ कहे कि हम इस (व्रात्य अतिथि) देव के लिए जल की स्तुति (प्रार्थना) करते हैं। इस अतिथिदेव को गृह में निवास प्रदान करते हैं तथा देवस्वरूप समझकर इसे परोसते हैं ॥१३॥

४०९५. तस्यामेवास्य तद् देवतायां हुतं भवति य एवं वेद ॥१४॥

जो इस तत्त्वज्ञान का मर्मज्ञ है, उसी देवता में उस सद्गृहस्थ का अतिथि सत्कार रूप हवन होता है ॥१४॥

[१४- अध्यात्म-प्रकरण सूक्त (चतुर्दश पर्याय)]

[**ऋषि-** अथर्वा। **देवता-** अध्यात्म अथवा व्रात्य। **छन्द-** द्विपदासुरी गायत्री, १ त्रिपदानुष्टुप्, ३, ९ पुर उष्णिक्, ५ अनुष्टुप्, ७ प्रस्तार पंक्ति, ११ स्वराट् गायत्री, १२, १४, १६, १८ भुरिक् प्राजापत्या अनुष्टुप्, १३, १५, १७ आर्ची पंक्ति, १९ भुरिक् नागी गायत्री, २१ प्राजापत्या त्रिष्टुप्, २३ निचृत् आर्ची पंक्ति।]

४०९६. स यत् प्राचीं दिशमनु व्यचलन्मारुतं शर्धो भूत्वानुव्य चलन्मनोऽन्नादं कृत्वा ॥१॥

जब उसने पूर्वदिशा की ओर प्रस्थान किया, तब बलशाली होकर वायुदेव के अनुकूल चलते हुए, उसने अपने मन को अन्न भक्षण करने वाला बनाया ॥१॥

४०९७. मनसान्नादेनान्नमत्ति य एवं वेद ॥२॥

जो इस विषय का मर्मज्ञ है, वह अन्न भक्षण करने की मनोवृत्ति से अन्न सेवन करता है ॥२॥

४०९८. स यद् दक्षिणां दिशमनु व्यचलदिन्द्रो भूत्वानुव्य चलद् बलमन्नादं कृत्वा ॥३॥

जिस समय उसने दक्षिण दिशा में गमन किया, तब बल- सामर्थ्य को अन्नाद बनाकर और स्वयं को इन्द्र (पराक्रमशील) बनाते हुए वह गतिशील हुआ ॥३॥

४०९९. बलेनान्नादेनान्नमत्ति य एवं वेद ॥४॥

जो इस विषय के ज्ञाता हैं, वह अन्नाद (अन्न भक्षक) बल- सामर्थ्य से अन्न का भक्षण करता है ॥४॥

४१००. स यत् प्रतीचीं दिशमनु व्यचलद् वरुणो राजा भूत्वानुव्य चलदपो ऽन्नादीः कृत्वा ॥

जब उसने पश्चिम दिशा की ओर गमन किया, उस समय जल को अन्नाद (अन्न सेवन करने वाला) बनाते हुए स्वयं राजा वरुण बनकर चला ॥५॥

४१०१. अद्भिरन्नादिभिरन्नमत्ति य एवं वेद ॥६॥

जो इस बात का मर्मज्ञ है, वह अन्न-भक्षक जल के साथ अन्न का उपभोग करता है ॥६॥

४१०२. स यदुदीचीं दिशमनु व्यचलत् सोमो राजा भूत्वानुव्य
चलत् सप्तर्षिभिर्हुत आहुतिमन्नादीं कृत्वा ॥७॥

जब उसने उत्तर दिशा की ओर गमन किया, तब सप्तर्षियों द्वारा प्रदत्त आहुतियों को अन्न भक्षक आहुति बनाकर राजा सोम की अनुकूलता में चला ॥७॥

४१०३. आहुत्यान्नाद्यान्नमत्ति य एवं वेद ॥८॥

जो इस बात का ज्ञाता है, वह अन्नभक्षक आहुतियों द्वारा अन्न का उपभोग करता है ॥८॥

४१०४. स यद् ध्रुवां दिशमनु व्यचलद् विष्णुर्भूत्वानुव्य चलद् विराजमन्नादीं कृत्वा ॥९॥

जब वह ध्रुवदिशा की ओर प्रस्थान किया, तब विराट् पृथ्वीको अन्नमयी बनाकर विष्णुरूप बन संचरित हुआ

४१०५. विराजान्नाद्यान्नमत्ति य एवं वेद ॥१० ॥

जो इस विषय का ज्ञाता है, वह अन्नमयी विराट् पृथ्वी द्वारा अन्न का सेवन करता है ॥१० ॥

४१०६. स यत् पशूननु व्यचलद् रुद्रो भूत्वानुव्य चलदोषधीरन्नादीः कृत्वा ॥११ ॥

जब वह (व्रात्य) पशुओं (अज्ञानी प्राणियों) की ओर बढ़ा, तब ओषधियों को अन्न भक्षणरूप बनाते हुए स्वयं रुद्रदेव बनकर चला ॥११ ॥

४१०७. ओषधीभिरन्नादीभिरन्नमत्ति य एवं वेद ॥१२ ॥

जो इस विषय का ज्ञाता है, वह अन्न भक्षक ओषधियों द्वारा अन्न का उपभोग करता है ॥१२ ॥

४१०८. स यत् पितॄननु व्यचलद् यमो राजा भूत्वानुव्य चलत् स्वधाकारमन्नादं कृत्वा ॥१३

जब वह (व्रात्य) पितरजनों की ओर (उनके अनुकूल) चला, तो स्वधाकार को अन्नाद (अन्नभक्षक) बनाते हुए स्वयं यम राजा बनकर अनुकूल रीति से चला ॥१३ ॥

४१०९. स्वधाकारेणान्नादेनान्नमत्ति य एवं वेद ॥१४ ॥

जो इस तथ्य को जानता है, वह स्वधाकार द्वारा खाद्य सामग्री का सेवन करता है ॥१४ । ।

४११०. स यन्मनुष्या३ननु व्यचलदग्निर्भूत्वानुव्य चलत् स्वाहाकारमन्नादं कृत्वा ॥१५ ॥

जब वह मनुष्यों की ओर चला, तो स्वाहाकार को अन्न के सेवन योग्य बनाकर, स्वयं अग्निरूप होकर चला ।

४१११. स्वाहाकारेणान्नादेनान्नमत्ति य एवं वेद ॥१६ ॥

जो इस मर्म का ज्ञाता है, वह स्वाहाकार के माध्यम से खाद्य सामग्री का उपभोग करता है ॥१६ ॥

४११२.स यदूर्ध्वां दिशमनु व्यचलद् बृहस्पतिर्भूत्वानुव्य चलद् वषट्कारमन्नादं कृत्वा ॥१७

जब वह (व्रात्य) ऊर्ध्व दिशा की ओर गतिशील हुआ, तो वषट्कार को अन्न के सेवन योग्य बनाकर तथा स्वयं बृहस्पति बनकर अनुकूल रीति से चला ॥१७ ॥

४११३. वषट्कारेणान्नादेनान्नमत्ति य एवं वेद ॥१८ ॥

जो इस तथ्य का ज्ञाता है, वह वषट्कार के माध्यम से खाद्य सामग्री का उपभोग करता है ॥१८ ॥

४११४. स यद् देवाननु व्यचलदीशानो भूत्वानुव्य चलन्मन्युमन्नादं कृत्वा ॥१९ ॥

जब वही (व्रात्य) देवशक्तियों की अनुकूलता में गतिशील हुआ, तो वही मन्यु (उत्साह) को सेवित अन्न बनाकर तथा स्वयं ईशान बनकर देवताओं के अनुशासन में गतिमान् हुआ ॥१९ ॥

४११५. मन्युनान्नादेनान्नमत्ति य एवं वेद ॥२० ॥

जो इस तत्त्व ज्ञान का ज्ञाता है, वह उत्साह (मन्यु यज्ञ) से खाद्य सामग्री का उपभोग करता है ॥२० ॥

४११६. स यत् प्रजा अनु व्यचलत् प्रजापतिर्भूत्वानुव्य चलत् प्राणमन्नादं कृत्वा ॥२१ ॥

जब वही (व्रात्य) प्रजाजन अर्थात् जन- साधारण के लिए उपयोगी बनकर गतिशील हुआ, तो प्राणशक्ति को अन्न भक्षण योग्य बनाते हुए तथा स्वयं प्रजापतिरूप बनकर गतिमान् हुआ ॥२१ ॥

४११७. प्राणेनान्नादेनान्नमत्ति य एवं वेद ॥२२ ॥

जो इस तत्त्व का ज्ञाता है, वह प्राणतत्त्व (प्राणशक्ति) खाद्य सामग्री का सेवन करता है ॥२२ ॥

४११८. स यत् सर्वानन्तर्देशाननु व्यचलत् परमेष्ठी भूत्वानुव्यचलद् ब्रह्मान्नादं कृत्वा ।।२३

जब वही (व्रात्य) सभी अन्तर्देशों (दिशा के कोणों) के लिए उपयोगी बनकर चला, तो वही ब्रह्म को अन्न भक्षण योग्य बनाते हुए तथा स्वयं परमेष्ठी रूप बनकर विचरणशील हुआ ।।२३ ।।

४११९. ब्रह्मणान्नादेनान्नमत्ति य एवं वेद ।।२४ ।।

जो इस तथ्य को इस प्रकार जानता है, वह ब्रह्म (ब्रह्मज्ञान) द्वारा अन्न (खाद्य सामग्री) का सेवन करता है ।।२४ ।।

[१५- अध्यात्म-प्रकरण सूक्त (पंचदश पर्याय)]

[**ऋषि-** अथर्वा । **देवता-** अध्यात्म अथवा व्रात्य । **छन्द-** भुरिक् प्राजापत्या अनुष्टुप् , १ दैवी पंक्ति, २ आसुरी बृहती, ३ प्राजापत्या अनुष्टुप् , ५, ६ द्विपदा साम्नी बृहती, ९ विराट् गायत्री ।]

४१२०. तस्य व्रात्यस्य ।।१ ।।

४१२१. सप्त प्राणाः सप्तापानाः सप्त व्यानाः ।।२ ।।

उस व्रात्य (समूहपति) के सप्त प्राण, सप्त अपान और सप्त व्यान हैं ।।१-२ ।।

४१२२. तस्य व्रात्यस्य । योऽस्य प्रथमः प्राण ऊर्ध्वो नामायं सो अग्निः ।।३ ।।

इस व्रात्य का जो सर्वप्रथम प्राण है, उसे ऊर्ध्व नामक अग्नि से सम्बोधित किया गया है ।।३ ।।

४१२३. तस्य व्रात्यस्य । योऽस्य द्वितीयः प्राणः प्रौढो नामासौ स आदित्यः ।।४ ।।

इस व्रात्य का जो द्वितीय प्राण है, उसे प्रौढ़ नामक आदित्य कहा गया है ।।४ ।।

४१२४. तस्य व्रात्यस्य । योऽस्य तृतीयः प्राणो३भ्यूढो नामासौ स चन्द्रमाः ।।५ ।।

इस व्रात्य का जो तीसरा प्राण है, उसे अभ्यूढ़ नामक चन्द्रमा कहा गया है ।।५ ।।

४१२५. तस्य व्रात्यस्य । योऽस्य चतुर्थः प्राणो विभूर्नामायं स पवमानः ।।६ ।।

इस व्रात्य के विभू नामक चौथे प्राण को पवमान वायु की संज्ञा दी गई है ।।६ ।।

४१२६. तस्य व्रात्यस्य । योऽस्य पञ्चमः प्राणो योनिर्नाम ता इमा आपः ।।७ ।।

इसी व्रात्य के योनि नामक पाँचवें प्राण को अप् (जल) बताया गया है ।।७ ।।

४१२७. तस्य व्रात्यस्य । योऽस्य षष्ठः प्राणः प्रियो नाम त इमे पशवः ।।८ ।।

इस व्रात्य के प्रिय नामक छठें प्राण को पशु कहा गया है ।।८ ।।

४१२८. तस्य व्रात्यस्य । योऽस्य सप्तमः प्राणोऽपरिमितो नाम ता इमाः प्रजाः ।।९ ।।

इस व्रात्य का अपरिचित नामक जो सातवाँ प्राण है, वह प्रजा नाम से सम्बोधित है ।।९ ।।

[१६-अध्यात्म-प्रकरण सूक्त (षोडश पर्याय)]

[**ऋषि-** अथर्वा । **देवता-** अध्यात्म अथवा व्रात्य । **छन्द-** १, ३ साम्नी उष्णिक् (दैवी पंक्ति) , २, ४-५ प्राजापत्या उष्णिक् , ६ याजुषी त्रिष्टुप् , ७ आसुरी गायत्री ।]

४१२९. तस्य व्रात्यस्य । योऽस्य प्रथमोऽपानः सा पौर्णमासी ।।१ ।।

उस व्रात्य के प्रथम अपान को पौर्णमासी कहा गया है ।।१ ।।

४१३०. तस्य व्रात्यस्य । योऽस्य द्वितीयोऽपानः साष्टका ॥२ ॥

उस व्रात्य के दूसरे अपान को अष्टका कहा गया है ॥२ ॥

४१३१. तस्य व्रात्यस्य । योऽस्य तृतीयोऽपानः सामावास्या ॥३ ॥

उस व्रात्य के तृतीय अपान को अमावस्या कहा गया है ॥३ ॥

४१३२. तस्य व्रात्यस्य । योऽस्य चतुर्थोऽपानः सा श्रद्धा ॥४ ॥

उस व्रात्य के चौथे अपान को श्रद्धा कहा गया है ॥४ ॥

४१३३. तस्य व्रात्यस्य । योऽस्य पञ्चमोऽपानः सा दीक्षा ॥५ ॥

उस व्रात्य का जो पाँचवाँ अपान है, वह दीक्षा नाम से जाना जाता है ॥५ ॥

४१३४. तस्य व्रात्यस्य । योऽस्य षष्ठोऽपानः स यज्ञः ॥६ ॥

उस व्रात्य के छठे अपान को यज्ञ कहा गया है ॥६ ॥

४१३५. तस्य व्रात्यस्य । योऽस्य सप्तमोऽपानस्ता इमा दक्षिणाः ॥७ ॥

उस व्रात्य के सातवें अपान को दक्षिणा कहा गया है ॥७ ॥

[१७ - अध्यात्म-प्रकरण सूक्त (सप्तदश पर्याय)]

[**ऋषि-** अथर्वा । **देवता-** अध्यात्म अथवा व्रात्य । **छन्द-** १, ५ प्राजापत्या उष्णिक् (दैवी पंक्ति) २, ७ आसुरी अनुष्टुप्, ३ याजुषी पंक्ति, ४ साम्नी उष्णिक्, ६ याजुषी त्रिष्टुप्, ८ त्रिपदा प्रतिष्ठार्ची पंक्ति, ९ द्विपदा साम्नी त्रिष्टुप् , १० साम्नी अनुष्टुप् ।]

४१३६. तस्य व्रात्यस्य । योऽस्य प्रथमो व्यानः सेयं भूमिः ॥१ ॥

उस व्रात्य के प्रथम व्यान को "भूमि" कहा गया है ॥१ ॥

४१३७. तस्य व्रात्यस्य । योऽस्य द्वितीयो व्यानस्तदन्तरिक्षम् ॥२ ॥

उस व्रात्य के द्वितीय व्यान को अन्तरिक्ष कहा गया है ॥२ ॥

४१३८. तस्य व्रात्यस्य । योऽस्य तृतीयो व्यानः सा द्यौः ॥३ ॥

उस व्रात्य का तृतीय व्यान द्यौ संज्ञक है ॥३ ॥

४१३९. तस्य व्रात्यस्य । योऽस्य चतुर्थो व्यानस्तानि नक्षत्राणि ॥४ ॥

उस व्रात्य का चतुर्थ व्यान नक्षत्र संज्ञक है ॥४ ॥

४१४०. तस्य व्रात्यस्य । योऽस्य पञ्चमो व्यानस्त ऋतवः ॥५ ॥

उस व्रात्य के पञ्चम व्यान को ऋतुएँ कहा गया है ॥५ ॥

४१४१. तस्य व्रात्यस्य । योऽस्य षष्ठो व्यानस्त आर्तवाः ॥६ ॥

उस व्रात्य के छठे प्राण को (आर्तव) ऋतुओं में प्रकट होने वाला पदार्थ कहा गया है ॥६ ॥

४१४२. तस्य व्रात्यस्य । योऽस्य सप्तमो व्यानः स संवत्सरः ॥७ ॥

उस व्रात्य के सातवें व्यान को संवत्सर कहा गया है ॥७ ॥

४१४३. तस्य व्रात्यस्य । समानमर्थं परि यन्ति देवाः संवत्सरं वा
एतदृतवोऽनुपरियन्ति व्रात्यं च ॥८ ॥

देवशक्तियाँ उस व्रात्य के समान गुणों से युक्त अर्थ को ग्रहण करती हैं तथा संवत्सर और ऋतुएँ भी निश्चित रूप से उनका अनुसरण करती हैं ॥८ ॥

४१४४. तस्य व्रात्यस्य । यदादित्यमभिसंविशन्त्यमावास्यां चैव तत् पौर्णमासीं च ॥९ ॥

अमावास्या और पूर्णिमा के समय जो भाव आदित्य (सूर्य) में प्रविष्ट होते हैं, वे इस व्रात्य के भाव ही होते हैं ॥९ ॥

४१४५. तस्य व्रात्यस्य । एकं तदेषाममृत्वमित्याहुतिरेव ॥१० ॥

उस व्रात्य और इन (उक्त सभी) भावों का एक अमरत्व है, ऐसा कहा गया है ॥१० ॥

[१८- अध्यात्म-प्रकरण सूक्त (अष्टादश पर्याय)]

[**ऋषि-** अथर्वा । **देवता-** अध्यात्म अथवा व्रात्य । **छन्द-** दैवी पंक्ति, २, ३ आर्ची बृहती, ४ आर्ची अनुष्टुप् , ५ साम्नी उष्णिक् ।]

४१४६. तस्य व्रात्यस्य ॥१ ॥

४१४७. यदस्य दक्षिणमक्ष्यसौ स आदित्यो यदस्य सव्यमक्ष्यसौ स चन्द्रमाः ॥२ ॥

उस व्रात्य का दक्षिण नेत्र सूर्यरूप तथा बायाँ नेत्र चन्द्ररूप है ॥१-२ ॥

४१४८. योऽस्य दक्षिणः कर्णोऽयं सो अग्निर्योऽस्य सव्यः कर्णोऽयं स पवमानः ॥३ ॥

इसका दाहिना कान अग्निरूप और बायाँ कान पवमानरूप है ॥३ ॥

४१४९. अहोरात्रे नासिके दितिश्चादितिश्च शीर्षकपाले संवत्सरः शिरः ॥४ ॥

दिन-रात्रि उसकी नासिका, दिति और अदिति सिर के दोनों कपाल भाग तथा वर्ष उसका सिररूप है ॥४ ॥

४१५०. अह्ना प्रत्यङ् व्रात्यो रात्र्या प्राङ् नमो व्रात्याय ॥५ ॥

दिन में पूर्व की ओर तथा रात्रि में पश्चिम की ओर व्रात्य को हमारा नमन है ॥५ ॥
[इस मन्त्र के भाव से व्रात्य सम्बोधन सूर्य के लिए प्रयुक्त लगता है ।]

॥ इति पञ्चदशं काण्डं समाप्तम् ॥

॥ अथ षाडश काण्डम् ॥

[१ - दुःखमोचन सूक्त]

[**ऋषि-** अथर्वा । **देवता-** प्रजापति । **छन्द-** १, ३ द्विपदा साम्नी बृहती, २, १० याजुषी त्रिष्टुप्, ४ आसुरी गायत्री, ५ द्विपदा साम्नी पंक्ति, ६ साम्नी अनुष्टुप्, ७ निचृत् विराट् गायत्री, ८ साम्नी पंक्ति, ९ आसुरी पंक्ति, ११ साम्नी उष्णिक्, १२-१३ आर्ची अनुष्टुप् ।]

सूक्त के देवता प्रजापति हैं। इसमें सृष्टि के विभिन्न घटकों-अवयवों के अतिसृष्ट (अदिति अखण्ड प्रवाह या अखण्ड ब्रह्म में से मुक्त होकर प्रकट) होने का वर्णन है। सृष्टि उद्भव की वैदिक अवधारणा यही है कि उस अखण्ड ब्रह्म के संकल्प से उसी के अन्दर से कुछ मूल घटक या तत्त्व मुक्त होकर निकल पड़े, उन्हीं से सृष्टि के नाना रूपों और पदार्थों का निर्माण हुआ -

४१५१. अतिसृष्टो अपां वृषभोऽतिसृष्टा अग्नयो दिव्याः ॥१ ॥

वृषभ (बलशाली अथवा वर्षणशील) अप् (मूल सक्रिय द्रव्य) विमुक्त होकर प्रकट हुआ, (उसी से) दिव्य अग्निदेव भी प्रकट हुए ॥१ ॥

४१५२. रुजन् परिरुजन् मृणन् प्रमृणन् ॥२ ॥

४१५३. म्रोको मनोहा खनो निर्दाह आत्मदूषिस्तनूदूषिः ॥३ ॥

४१५४. इदं तमति सृजामि तं माभ्यवनिक्षि ॥४ ॥

४१५५. तेन तमभ्यतिसृजामो यो३स्मान् द्वेष्टि यं वयं द्विष्मः ॥५ ॥

(इन ब्रह्म द्वारा अतिसृष्ट तत्त्वों में से) तोड़ने-फोड़ने वाले, नष्ट-भ्रष्ट करने वाले, घातक खोदने वाले, दाह उत्पन्न करने वाले, दाह उत्पन्न करने वाले मन का भञ्जन करने वाले, आत्म दूषण उत्पन्न करने वाले, काया को दूषित करने वाले, इन सबको हम त्यागते हैं और उन्हें कभी प्राप्त न करें। जिनसे हमें द्वेष है एवं जिन्हें हमसे द्वेष है, उन्हीं के माध्यम से हम उन (घातक पदार्थों) को त्यागते हैं ॥२-५ ॥

४१५६. अपामग्रमसि समुद्रं वोऽभ्यवसृजामि ॥६ ॥

हे जल के भीतर के उत्तम अंश ! हम आपको समुद्र की ओर विसर्जित करते हैं ॥६ ॥

४१५७. यो३प्स्व१ग्निरति तं सृजामि म्रोकं खनिं तनूदूषिम् ॥७ ॥

जल के मध्य घातक, खादक और शरीर को दोषयुक्त करने वाले अग्नि को हम दोष मुक्त करते हैं ॥७ ॥

४१५८. यो व आपोऽग्निराविवेश स एष यद् वो घोरं तदेतत् ॥८ ॥

हे जल ! आपमें जिस अग्नि तत्त्व ने प्रवेश लिया है, उनमें आपके लिए भयंकर अंश यह है ॥८ ॥

४१५९. इन्द्रस्य व इन्द्रियेणाभि षिञ्चेत् ॥९ ॥

आपके परम वैभवयुक्त अंशों का इन्द्रिय शक्ति से अभिषेक करना चाहिए ॥९ ॥

४१६०. अरिप्रा आपो अप रिप्रमस्मत् ॥१० ॥

विकार रहित जल हमसे सभी प्रकार के पाप- विकारों को दूर हटाए ॥१० ॥

४१६१. प्रास्मदेनो वहन्तु प्रदुष्वप्न्यं वहन्तु ॥११ ॥

यह जल हमारे पाप- विकारों को प्रवाहित करके दूर ले जाए और दुःस्वप्नों के प्रभाव को भी दूर करे ॥११ ॥

४१६२. शिवेन मा चक्षुषा पश्यतापः शिवया तन्वोप स्पृशत त्वचं मे ॥१२ ॥

हे जल !आप हमें अनुग्रह- दृष्टि से देखें और अपने कल्याणकारक अंगों से हमारी त्वचा का स्पर्श करें ॥१२।

४१६३. शिवानग्नीनप्सुषदो हवामहे मयि क्षत्रं वर्च आ धत्त देवीः ॥१३ ॥

जल में संव्याप्त मंगलकारी अग्नियों को हम आमन्त्रित करते हैं, यह दिव्य जल हमारे अन्दर क्षात्रबल (पराक्रमशक्ति) और तेजस्विता प्रतिष्ठित करे ॥१३ ॥

[२ - दुःखमोचन सूक्त]

[**ऋषि-** अथर्वा । **देवता-** वाक् । **छन्द-** १ आसुरी अनुष्टुप्, २ आसुरी उष्णिक्, ३ साम्नी उष्णिक् , ४ त्रिपदा साम्नी बृहती, ५ आर्ची अनुष्टुप्, ६ निचृत् विराट् गायत्री ।]

४१६४. निर्दुरर्मण्य ऊर्जा मधुमती वाक् ॥१ ॥

हम विकारजनित नेत्र रोग (अर्म) से सर्वथा मुक्त रहें, हमारी वाणी मधुर और ओजस्वी हो ॥१ ॥

४१६५. मधुमती स्थ मधुमतीं वाचमुदेयम् ॥२ ॥

(हे ओषधियो !) आप मधुरता सम्पन्न हैं, अतएव हम भी मधुर वाणी का प्रयोग करें ॥२ ॥

४१६६. उपहूतो मे गोपा उपहूतो गोपीथः ॥३ ॥

हम इन्द्रियों के पालनकर्त्ता मन को बुलाते हैं और (सोमपान करने वाले) मुख को बुलाते हैं ॥३ ॥

४१६७. सुश्रुतौ कर्णौ भद्रश्रुतौ कर्णौ भद्रं श्लोकं श्रूयासम् ॥४ ॥

हमारे दोनों कान श्रेष्ठ ज्ञान, कल्याणकारी वचन और हितकारी वार्तालाप का ही श्रवण करें ॥४ ॥

४१६८. सुश्रुतिश्च मोपश्रुतिश्च मा हासिष्टां सौपर्णं चक्षुरजस्रं ज्योतिः ॥५ ॥

श्रेष्ठ श्रवणशक्ति और दूर से सुनने की क्षमता मेरा परित्याग कदापि न करे । हम सदैव गरुड़ के नेत्र के समान तेजस्वी दृष्टि से युक्त रहें ॥५ ॥

४१६९. ऋषीणां प्रस्तरोऽसि नमोऽस्तु दैवाय प्रस्तराय ॥६ ॥

आप ऋषियों के पाषाण हैं, देवरूप आप (पाषाण) को हमारा नमन है ॥६ ॥

[३ - दुःखमोचन सूक्त]

[**ऋषि-** ब्रह्मा । **देवता-** आदित्य । **छन्द-** १ आसुरी गायत्री, २-३ आर्ची अनुष्टुप्, ४ प्राजापत्या त्रिष्टुप्, ५ साम्नी उष्णिक्, ६ द्विपदा साम्नी त्रिष्टुप् ।]

४१७०. मूर्धाहं रयीणां मूर्धा समानानां भूयासम् ॥१ ॥

धन- सम्पदा की दृष्टि से हम मूर्धन्य बनें और समान स्पर्धी लोगों के अग्रणी बनें ॥१ ॥

४१७१. रुजश्च मा वेनश्च मा हासिष्टां मूर्धा च मा विधर्मा च मा हासिष्टाम् ॥२ ॥

तेजस्विता और कान्ति हमारा परित्याग न करे । मूर्धा (विचार) और धर्म भी हमारा परित्याग न करे ॥२ ॥

४१७२. उर्वश्च मा चमसश्च मा हासिष्टां धर्ता च मा धरुणश्च मा हासिष्टाम् ॥३ ॥

आचमन पात्र, चमसपात्र, धारक और आश्रय देने वाले भी कभी हमें परित्यक्त न करें ॥३ ॥

४१७३. विमोकश्च मार्द्रपविश्च मा हासिष्टामार्द्रदानुश्च मा मातरिश्वा च मा हासिष्टाम् ॥४ ॥

मुक्तिप्रद और आर्द्रशस्त्र हमें न छोड़ें ।आर्द्रता देने वाला जल और मातरिश्वा (प्राण) हमें छोड़कर न जाएँ ॥४ ॥

४१७४. बृहस्पतिर्म आत्मा नृमणा नाम हृद्यः ॥५ ॥

प्रसन्नता देने वाले, अनुकम्पा प्रदायक तथा मन को एकाग्र करने वाले बृहस्पतिदेव हमारी अन्तरात्मा हैं ॥५ ॥

४१७५. असंतापं मे हृदयमुर्वी गव्यूतिः समुद्रो अस्मि विधर्मणा ॥६ ॥

हमारे हृदय सन्तापरहित हों, विशाल गौ (पृथ्वी) हो ।धारण क्षमता के द्वारा हम समुद्र के समान हों ॥६ ॥

[४ - दुःखमोचन सूक्त]

[**ऋषि-** ब्रह्मा । **देवता-** आदित्य । **छन्द-** साम्नी अनुष्टुप् , २ साम्नी उष्णिक् , ४ त्रिपदा अनुष्टुप् , ५ आसुरी गायत्री, ६ आर्ची उंष्णिक् , ७ त्रिपदा विराड्गर्भा अनुष्टुप् ।]

४१७६. नाभिरहं रयीणां नाभिः समानानां भूयासम् ॥१ ॥

हम वैभव, सम्पदा और समान जातीय बन्धुओं दोनों के नाभि (केन्द्र) बनकर रहें ॥१ ॥

४१७७. स्वासदसि सूषा अमृतो मर्त्येष्वा ॥२ ॥

मरणधर्मा मनुष्यों में तेजस्वी उषा अमरत्व प्रदान करने वाली और उत्तम रीति से विराजमान होने वाली हो ॥

४१७८. मा मां प्राणो हासीन्मो अपानोऽवहाय परा गात् ॥३ ॥

जीवनतत्त्व, प्राण और अपान कभी भी हमें छोड़कर दूर न जाएँ ॥३ ॥

४१७९. सूर्यो माह्नः पात्वग्निः पृथिव्या वायुरन्तरिक्षाद् यमो
मनुष्येभ्यः सरस्वती पार्थिवेभ्यः ॥४ ॥

सूर्यदेव दिन से, अग्निदेव पृथ्वी से, वायुदेव अन्तरिक्ष से, यमदेव मनुष्यों से तथा देवी सरस्वती पृथ्वी से उत्पन्न हुए पदार्थों से हम सभी की सुरक्षा करें ॥४ ॥

४१८०. प्राणापानौ मा मा हासिष्टं मा जने प्र मेषि ॥५ ॥

जीवनतत्त्व प्राण और अपान हमारा परित्याग न करें, हमारा अस्तित्व बना रहे ॥५ ॥

४१८१. स्वस्त्य१द्योषसो दोषसश्च सर्व आपः सर्वगणो अशीय ॥६ ॥

आज (की प्रभातवेला) और रात्रि हमारे लिए कल्याणप्रद हो । हम सभी प्रकार के जल-समूह और सभी गणों से सम्पन्न होकर सुख का उपभोग करें ॥६ ॥

४१८२. शक्वरी स्थ पशवो मोप स्थेषुर्मित्रावरुणौ मे प्राणापानावग्निर्मे दक्षं दधातु ॥७॥

हे पशुओ ! आप सामर्थ्यवान् हों , हमारे समीप उपस्थित रहें । मित्र और वरुणदेव हमारे प्राण-अपान तत्त्व को परिपुष्ट करें तथा अग्निदेव हमारी सामर्थ्य को सुदृढ़ करें ॥७ ॥

[५ - दुःखमोचन सूक्त]

[**ऋषि-** यम । **देवता-** दुःस्वप्ननाशन । **छन्द-** १,४-६ (१) विराट् गायत्री, २, ४-७(२), ९ प्राजापत्या गायत्री, ३, ४-७ (३) , १० द्विपदा साम्नी बृहती, ७ (१) भुरिक् विराट् गायत्री, ८ स्वराट् विराट् गायत्री ।]

४१८३. विद्म ते स्वप्न जनित्रं ग्राह्याः पुत्रोऽसि यमस्य करणः ॥१ ॥

हे स्वप्न !हम तुम्हारी उत्पत्ति के ज्ञाता हैं, तुम ग्राह्यपिशाची (व्याधि) के पुत्र हो और यमदेव के उपकरण हो ॥

४१८४. अन्तकोऽसि मृत्युरसि ॥२ ॥

तुम अन्त करने वाले और मत्युरूप हो ॥२ ॥

४१८५. तं त्वा स्वप्न तथा सं विद्म स नः स्वप्न दुष्वप्न्यात् पाहि ॥३ ॥

हे स्वप्न ! हम तुम्हारे उस स्वरूप के ज्ञाता हैं, अतएव दु: स्वप्नों से तुम हमें बचाओ ॥३ ।।

४१८६. विद्म ते स्वप्न जनित्रं निर्ऋत्याः पुत्रोऽसि यमस्य करणः । अन्तकोऽसि
मृत्युरसि । तं त्वा स्वप्न तथा सं विद्म स नः स्वप्न दुष्वप्न्यात् पाहि ॥४ ॥

हे स्वप्न ! हम तुम्हारी उत्पत्ति के ज्ञाता हैं । तुम पाप देवी (निर्ऋति) के पुत्र और यमदेव के साधनभूत हो ॥४ ॥

४१८७. विद्म ते स्वप्न जनित्रमभूत्याः पुत्रोऽसि यमस्य करणः । अन्तकोऽसि
मृत्युरसि । तं त्वा स्वप्न तथा सं विद्म स नः स्वप्न दुष्वप्न्यात् पाहि ॥५ ॥

हे स्वप्न ! हम तुम्हारी उत्पत्ति को भली प्रकार जानते हैं । तुम अभूति के पुत्र और यमदेव के साधन भूत हो ।

४१८८. विद्म ते स्वप्न जनित्रं निर्भूत्याः पुत्रोऽसि यमस्य करणः । अन्तकोऽसि
मृत्युरसि । तं त्वा स्वप्न तथा सं विद्म स नः स्वप्न दुष्वप्न्यात् पाहि ॥६ ॥

हे स्वप्न ! हम तुम्हारे उद्‌भव के ज्ञाता हैं । तुम निर्भूति (निर्धनता) के पुत्र और मृत्युदेव के साधन हो ॥६ ॥

४१८९. विद्म ते स्वप्न जनित्रं पराभूत्याः पुत्रो ऽसि यमस्य करणः । अन्तकोऽसि
मृत्युरसि । तं त्वा स्वप्न तथा सं विद्म स नः स्वप्न दुष्वप्न्यात् पाहि ॥७ ॥

हे स्वप्न ! हम तुम्हारी उत्पत्ति के ज्ञाता हैं, तुम पराभव के पुत्र और मृत्यु की ओर ले जाने के साधन हो ॥७ ॥

४१९०. विद्म ते स्वप्न जनित्रं देवजामीनां पुत्रोऽसि यमस्य करणः ॥८ ॥

हे स्वप्न ! हम तुम्हारे ज्ञाता हैं, तुम इन्द्रिय विकारों के पुत्र और मृत्युदेव की ओर ले जाने के साधन हो ॥८ ॥

४१९१. अन्तकोऽसि मृत्युरसि ॥९ ॥

तुम जीवन को अन्त करने वाले और साक्षात् मृत्यु की प्रतिमूर्ति हो ॥९ ॥

४१९२. तं त्वा स्वप्न तथा सं विद्म स नः स्वप्न दुष्वप्न्यात् पाहि ॥१० ॥

हे स्वप्न ! हम तुम्हारे उस स्वरूप के ज्ञाता हैं । अतएव तुम हमें बुरे स्वप्न के प्रभाव से मुक्त रखो ॥१० ॥

[६ - दुःखमोचन सूक्त]

[**ऋषि**- यम । **देवता**- उषा, दुःस्वप्ननाशन । **छन्द**- प्राजापत्या अनुष्टुप् , ५ साम्नी पंक्ति, ६ निचृत् आर्ची बृहती, ७ द्विपदा साम्नी बृहती, ८ आसुरी जगती, ९ आसुरी बृहती, १० आर्ची उष्णिक् , ११ त्रिपदा यवमध्या गायत्री अथवा आर्ची अनुष्टुप् ।]

४१९३. अजैष्माद्यासनामाद्याभूमानागसो वयम् ॥१ ॥

हम विजय प्राप्त करें, भूमि उपलब्ध करें और पाप- तापों से मुक्त रहें ॥१ ॥

४१९४. उषो यस्माद् दुष्वप्न्यादभैष्माप तदुच्छतु ॥२ ॥

हे उष:काल ! जिस बुरे स्वप्न से हम भयभीत होते हैं, वह भय विनष्ट हो जाए ॥२ ॥

४१९५. द्विषते तत् परा वह शपते तत् परा वह ॥३ ॥

(हे देव !) आप इस भय को उनके समीप ले जाएँ, जो हमसे विद्वेष रखते हैं और जो हमारे निन्दक हैं ॥३ ॥

४१९६. यं द्विष्मो यश्च नो द्वेष्टि तस्मा एनद् गमयामः ॥४ ॥

जो हमारे प्रति द्वेष रखते हैं और हम जिनसे द्वेष रखते हैं, उनकी ओर हम इस भय को प्रेरित करते हैं ॥४ ॥

४१९७. उषा देवी वाचा संविदाना वाग् देव्यु१षसा संविदाना ॥५ ॥

देवी उषा वाणी के साथ और वाग्देवी उषा के साथ सम्मति रखती हुई मिलें ॥५ ॥

४१९८. उषस्पतिर्वाचस्पतिना संविदानो वाचस्पतिरुषस्पतिना संविदानः ॥६ ॥

उषा के पति वाचस्पति के साथ तथा वाचस्पति उषा के स्वामी के साथ सहमत होते हुए परस्पर मिलें ॥६ ॥

४१९९. ते३मुष्मै परा वहन्त्वरायान् दुर्णाम्नः सदान्वाः ॥७ ॥

४२००. कुम्भीका दूषीकाः पीयकान् ॥८ ॥

वे इस दुष्ट शत्रु के लिए दूषित नाम वाले दु:ख और अन्य आपदाओं, कुम्भ के समान बढ़ने वाले उदर रोगों, शरीरजन्य दूषित रोगों और प्राण घातक रोगों को प्रेरित करें ॥७-८ ॥

४२०१. जाग्रद्दुष्वप्न्यं स्वप्नेदुष्वप्न्यम् ॥९ ॥

४२०२. अनागमिष्यतो वरानवित्तेः संकल्पानमुच्या द्रुहः पाशान् ॥१० ॥

जाग्रत् अवस्था के समय बुरे स्वप्न से मिलने वाले फलों, सुषुप्त अवस्था में बुरे स्वप्न से प्राप्त होने वाले फलों, दरिद्रता के भूतकालीन संकल्पों, न प्राप्त होने वाले श्रेष्ठ पदार्थों और न मुक्त होने योग्य द्रोहजनित पाशों से हम आपको मुक्त करते हैं ॥९-१० ॥

४२०३. तदमुष्मा अग्ने देवाः परा वहन्तु वध्रिर्यथासद् विथुरो न साधुः ॥११ ॥

हे अग्निदेव ! उन सभी प्रकार की आपदाओं को शत्रु की ओर सम्पूर्ण देवगण ले जाएँ, जिससे वह शत्रु पौरुषहीन, व्यथायुक्त और सज्जनोचित गरिमा से रहित हो जाए ॥११ ॥

[७ - दु:खमोचन सूक्त]

[**ऋषि-** यम । **देवता-** दु:स्वप्ननाशन । **छन्द-** १ पंक्ति, २ साम्नी अनुष्टुप्, ३ आसुरी उष्णिक्, ४ प्राजापत्या गायत्री, ५ आर्ची उष्णिक्, ६, ९, ११ साम्नी बृहती, ७ याजुषी गायत्री, ८ प्राजापत्या बृहती, १० साम्नी गायत्री, १२ भुरिक् प्राजापत्या अनुष्टुप्, १३ आसुरी त्रिष्टुप् ।]

४२०४. तेनैनं विध्याम्यभूत्यैनं विध्यामि निर्भूत्यैनं विध्यामि पराभूत्यैनं
विध्यामि ग्राह्यैनं विध्यामि तमसैनं विध्यामि ॥१ ॥

हम इसे अभिचार क्रिया से, अभूति (दुर्गति) से, दारिद्र्य (निर्भूति) से, पराभूति (पराभव) से, ग्राह्य (रोग) से और अन्धकार (अज्ञान) से विदीर्ण करते हैं ॥१ ॥

४२०५. देवानामेनं घोरैः क्रूरैः प्रैषैरभिप्रेष्यामि ॥२ ॥

हम इसे देवशक्तियों के भयानक और क्रूरतापूर्ण निर्देशों के सामने उपस्थित करते हैं ॥२ ॥

४२०६. वैश्वानरस्यैनं दंष्ट्रयोरपि दधामि ॥३ ॥

हम इसे वैश्वानर अग्नि की दाढ़ों में स्थापित करते हैं ॥३ ॥

४२०७. एवानेवाव सा गरत् ॥४ ॥

वह आपदा इस शत्रु का इस रीति अथवा अन्य रीति से भक्षण करे ॥४ ॥

४२०८. यो३स्मान् द्वेष्टि तमात्मा द्वेष्टु यं वयं द्विष्मः स आत्मानं द्वेष्टु ॥५ ॥

जो हमसे द्वेष करते हैं, आत्मचेतना उससे द्वेष करे तथा जिसके प्रति हम द्वेषभाव रखते हैं, वह अपनी चेतना के प्रति द्वेष करे ॥५ ॥

४२०९. निर्द्विषन्तं दिवो निः पृथिव्या निरन्तरिक्षाद् भजाम ॥६ ॥

हम ईर्ष्या-द्वेष रखने वाले को द्युलोक, पृथ्वी और अन्तरिक्ष से दूर फेंकते हैं ॥६ ।।

४२१०. सुयामंश्चाक्षुष ॥७ ॥

४२११. इदमहमामुष्यायणे३मुष्याः पुत्रे दुष्वप्न्यं मृजे ॥८ ॥

हे श्रेष्ठ नियामक निरीक्षणकर्त्ता ! हम बुरे स्वप्नों से प्राप्त होने वाले फल को अमुक गोत्र में उत्पन्न, अमुक के पुत्र में प्रेषित करते हैं ॥७-८ ॥

४२१२. यददोअदो अभ्यगच्छन् यद् दोषा यत् पूर्वां रात्रिम् ॥९ ॥

४२१३. यज्जाग्रद् यत् सुप्तो यद् दिवा यन्नक्तम् ॥१० ॥

४२१४. यदहरहरभिगच्छामि तस्मादेनमव दये ॥११ ॥

पूर्वरात्रि में जिन अमुक कर्मों को हम प्राप्त कर चुके हैं, जो जाग्रत् स्थिति, सुषुप्त स्थिति, दिन में , रात्रि में अथवा नित्यप्रति हम पापजन्य दोषों को प्राप्त करते हैं, उन दोषों से हम इसे (शत्रु को) विनष्ट करते हैं ॥९-११ ॥

४२१५. तं जहि तेन मन्दस्व तस्य पृष्टीरपि शृणीहि ॥१२ ॥

हे देव ! आप उस शत्रु के साथ चलते हुए उसका संहार करें और उसकी पसलियों को भी भग्न करें ॥१२ ॥

४२१६. स मा जीवीत् तं प्राणो जहातु ॥१३ ॥

प्राणतत्त्व उसका परित्याग करें, वह जीवित न रहे ॥१३ ॥

[८ - दुःखमोचन सूक्त]

[**ऋषि**- यम । **देवता**- दुःस्वप्ननाशन । **छन्द**- १, ५- २९ (१) , ३० यजुर्ब्राह्मी एकपदा अनुष्टुप् , २, ५-२९ (२), ३१ त्रिपदा निचृत् गायत्री, ३ प्राजापत्या गायत्री, ४, ५-२९ (४), ३३ त्रिपदा प्राजापत्या त्रिष्टुप् , ५-७ (३), १२ (३), २० (३), २२ (३), २७ (३) आसुरी जगती, ८ (३), १०-११ (३), १३-१४ (३), १६ (३), २१ (३) आसुरी त्रिष्टुप् , ९ (३), १५ (३), १७-१९ (३), २३-२६ (३), ३२ आसुरी पंक्ति, २८-२९ (३) आसुरी बृहती।]

२१७. जितमस्माकमुद्भिन्नमस्माकमृतमस्माकं तेजोऽस्माकं ब्रह्मास्माकं स्वरस्माकं
यज्ञो३ऽस्माकं पशवोऽस्माकं प्रजा अस्माकं वीरा अस्माकम् ॥१ ॥

विजयश्री प्राप्त करके लाये गये और शत्रुओं को छिन्न-भिन्न करके लाये गये पदार्थ हमारे हैं । सत्य

तेजस्विता, सद्ज्ञान, स्वर्गीय सुख (आत्मज्ञान) , यज्ञीय सत्कर्म , गौ आदि दुधारू पशु, प्रजारूप सन्तति और शूरवीर हमारे गौरव को बढ़ाएँ ॥१ ॥

४२१८. तस्मादमुं निर्भजामोऽमुमामुष्यायणममुष्याः पुत्रमसौ यः ॥२ ॥

जो अमुक गोत्र में उत्पन्न, अमुक की सन्तान हमारी शत्रु है, उसे इस अपराध कर्म के फलस्वरूप, हम इस लोक से दूर भगाते हैं ॥२ ॥

४२१९. स ग्राह्याः पाशान्मा मोचि ॥३ ॥

वह शत्रु ग्राह्य (रोग) के बन्धन से मुक्त न हो ॥३ ॥

४२२०. तस्येदं वर्चस्तेजः प्राणमायुर्नि वेष्टयामीदमेनमधराञ्चं पादयामि ॥४ ॥

हम उसकी तेजस्विता, वर्चस्व, प्राणऊर्जा और आयुष्य को घेरकर उसे औंधे मुँह गिराते हैं ॥४ ॥

४२२१. जितमस्माकमुद्भिन्नमस्माकमृतमस्माकं तेजोऽस्माकं ब्रह्मास्माकं स्वरस्माकं
यज्ञो३ऽस्माकं पशवोऽस्माकं प्रजा अस्माकं वीरा अस्माकम् । तस्मादमुं
निर्भजामोऽमुमामुष्यायणममुष्याः पुत्रमसौ यः । स निर्ऋत्याः पाशान्मा मोचि ।
तस्येदं वर्चस्तेजः प्राणमायुर्नि वेष्टयामीदमेनमधराञ्चं पादयामि ॥५ ॥

विजय प्राप्ति से उपलब्ध पदार्थ शत्रुओं को छिन्न-भिन्न करने से प्राप्त पदार्थ, सत्यनिष्ठा, तेजस्विता, सद्ज्ञान, (ब्रह्म) , स्वर्गीय सुख (आत्मज्ञान) , यज्ञीय सत्कर्म, गौ आदि पशु, प्रजारूप सन्तति और वीर सन्तानें हमारे गौरव को बढ़ाएँ । अमुक गोत्र में उत्पन्न अमुक की सन्तान को हम इस लोक से दूर भगाते हैं । वह पाप देवता के पाश बन्धन से जकड़ा रहे । हम उसकी तेजस्विता वर्चस्व, प्राण और आयुष्य को क्षीण करके, उसे अधोगामी करते हुए धराशायी करते हैं ॥५ ॥

मन्त्र क्र. ५ से २९ तक मन्त्रों और उनके अर्थ में केवल एक छोटा - सा चरण (अमुक बन्धन में बाँधते हैं) भर भिन्न है, बाकी सब अंश एक ही जैसे हैं । अतः आगे भावार्थ में केवल भिन्नता वाले चरण का अर्थ लिखकर शेष भाग को यथावत् (.....) चिह्न लगाकर छोड़ दिया गया है-

४२२२. जितमस्माकमुद्भिन्नमस्माकमृतमस्माकं तेजोऽस्माकं ब्रह्मास्माकं स्वरस्माकं
यज्ञो३ऽस्माकं पशवोऽस्माकं प्रजा अस्माकं वीरा अस्माकम् । तस्मादमुं
निर्भजामोऽमुमामुष्यायणममुष्याः पुत्रमसौ यः । सोऽभूत्याः पाशान्मा मोचि ।
तस्येदं वर्चस्तेजः प्राणमायुर्नि वेष्टयामीदमेनमधराञ्चं पादयामि ॥६ ॥

विजय प्राप्ति से...... भगाते हैं । वह दरिद्रता के पाश से मुक्त न हो । हम उसको...... धराशायी करते हैं ॥६ ॥

४२२३. जितमस्माकमुद्भिन्नमस्माकमृतमस्माकं तेजोऽस्माकं ब्रह्मास्माकं स्वरस्माकं
यज्ञो३ऽस्माकं पशवोऽस्माकं प्रजा अस्माकं वीरा अस्माकम् । तस्मादमुं
निर्भजामोऽमुमामुष्यायणममुष्याः पुत्रमसौ यः । स निर्भूत्याः पाशान्मा मोचि ।
तस्येदं वर्चस्तेजः प्राणमायुर्नि वेष्टयामीदमेनमधराञ्चं पादयामि ॥७ ॥

विजय प्राप्ति से...... भगाते हैं । वह दुर्गतिजन्य दुर्दशा (निर्भूति) के पाश से विमुक्त न हो सके । हम उसको...... धराशायी करते हैं ॥७ ॥

४२२४. जितमस्माकमुद्भिन्नमस्माकमृतमस्माकं तेजोऽस्माकं ब्रह्मास्माकं स्वरस्माकं
यज्ञो३ऽस्माकं पशवोऽस्माकं प्रजा अस्माकं वीरा अस्माकम् । तस्मादमुं
निर्भजामोऽमुमामुष्यायणममुष्याः पुत्रमसौ यः । स पराभूत्याः पाशान्मा मोचि ।
तस्येदं वर्चस्तेजः प्राणमायुर्नि वेष्टयामीदमेनमधराञ्चं पादयामि ॥८ ॥

विजय प्राप्ति से...... भगाते हैं। वह पराभव (पराभूति) के बन्धन से मुक्त न होने पाए। हम उसको...... धराशायी करते हैं ॥८ ॥

४२२५. जितमस्माकमुद्भिन्नमस्माकमृतमस्माकं तेजोऽस्माकं ब्रह्मास्माकं स्वरस्माकं
यज्ञो३ऽस्माकं पशवोऽस्माकं प्रजा अस्माकं वीरा अस्माकम् । तस्मादमुं
निर्भजामोऽमुमामुष्यायणममुष्याः पुत्रमसौ यः । स देवजामीनां पाशान्मा मोचि ।
तस्येदं वर्चस्तेजः प्राणमायुर्नि वेष्टयामीदमेनमधराञ्चं पादयामि ॥९ ॥

विजय प्राप्ति से...... भगाते हैं। वह इन्द्रिय विकारों (देवजामि) के बन्धन से मुक्ति प्राप्त न कर सके। हम उसको...... धराशायी करते हैं ॥९ ॥

४२२६. जितमस्माकमुद्भिन्नमस्माकमृतमस्माकं तेजोऽस्माकं ब्रह्मास्माकं स्वरस्माकं
यज्ञो३ऽस्माकं पशवोऽस्माकं प्रजा अस्माकं वीरा अस्माकम् । तस्मादमुं
निर्भजामोऽमुमामुष्यायणममुष्याः पुत्रमसौ यः । स बृहस्पतेः पाशान्मा मोचि ।
तस्येदं वर्चस्तेजः प्राणमायुर्नि वेष्टयामीदमेनमधराञ्चं पादयामि ॥१० ॥

विजय प्राप्ति से...... भगाते हैं। वह बृहस्पतिदेव के बन्धन से मुक्त न हो सके। हम उसको...... धराशायी करते हैं ॥१० ॥

४२२७. जितमस्माकमुद्भिन्नमस्माकमृतमस्माकं तेजोऽस्माकं ब्रह्मास्माकं स्वरस्माकं
यज्ञो३ऽस्माकं पशवोऽस्माकं प्रजा अस्माकं वीरा अस्माकम् । तस्मादमुं
निर्भजामोऽमुमामुष्यायणममुष्याः पुत्रमसौ यः । स प्रजापतेः पाशान्मा मोचि ।
तस्येदं वर्चस्तेजः प्राणमायुर्नि वेष्टयामीदमेनमधराञ्चं पादयामि ॥११ ॥

विजय प्राप्ति से .... भगाते हैं। वह प्रजापतिदेव के पाश से न छूट पाए। हम उसको........ धराशायी करते हैं ॥११ ॥

४२२८. जितमस्माकमुद्भिन्नमस्माकमृतमस्माकं तेजोऽस्माकं ब्रह्मास्माकं स्वरस्माकं
यज्ञो३ऽस्माकं पशवोऽस्माकं प्रजा अस्माकं वीरा अस्माकम् । तस्मादमुं
निर्भजामोऽमुमामुष्यायणममुष्याः पुत्रमसौ यः । स ऋषीणां पाशान्मा मोचि ।
तस्येदं वर्चस्तेजः प्राणमायुर्नि वेष्टयामीदमेनमधराञ्चं पादयामि ॥१२ ॥

विजय प्राप्ति से...... भगाते हैं। वह ऋषियों के पाश से मुक्त न हो सके। हम उसको ...... धराशायी करते हैं ॥१२ ॥

४२२९. जितमस्माकमुद्भिन्नमस्माकमृतमस्माकं तेजोऽस्माकं ब्रह्मास्माकं स्वरस्माकं
यज्ञो३ऽस्माकं पशवोऽस्माकं प्रजा अस्माकं वीरा अस्माकम् । तस्मादमुं
निर्भजामोऽमुमामुष्यायणममुष्याः पुत्रमसौ यः । स आर्षेयाणां पाशान्मा मोचि ।
तस्येदं वर्चस्तेजः प्राणमायुर्नि वेष्टयामीदमेनमधराञ्चं पादयामि ॥१३ ॥

विजय प्राप्ति से ...... भगाते हैं । वह ऋषियों से उत्पन्न (आर्षेय) बन्धनों से न छूटे । हम उसको ...... धराशायी करते हैं ॥१३ ॥

४२३०. जितमस्माकमुद्भिन्नमस्माकमृतमस्माकं तेजोऽस्माकं ब्रह्मास्माकं स्वरस्माकं
यज्ञो३ऽस्माकं पशवोऽस्माकं प्रजा अस्माकं वीरा अस्माकम् । तस्मादमुं
निर्भजामोऽमुमामुष्यायणममुष्याः पुत्रमसौ यः । सोऽङ्गिरसां पाशान्मा मोचि ।
तस्येदं वर्चस्तेजः प्राणमायुर्नि वेष्टयामीदमेनमधराञ्चं पादयामि ॥१४ ॥

विजय प्राप्ति से .... भगाते हैं । वह अङ्गिराओं के बन्धन से विमुक्त न हो । हम उसको .... धराशायी करते हैं ॥१४ ॥

४२३१. जितमस्माकमुद्भिन्नमस्माकमृतमस्माकं तेजोऽस्माकं ब्रह्मास्माकं स्वरस्माकं
यज्ञो३ऽस्माकं पशवोऽस्माकं प्रजा अस्माकं वीरा अस्माकम् । तस्मादमुं
निर्भजामोऽमुमामुष्यायणममुष्याः पुत्रमसौ यः । स आङ्गिरसानां पाशान्मा मोचि ।
तस्येदं वर्चस्तेजः प्राणमायुर्नि वेष्टयामीदमेनमधराञ्चं पादयामि ॥१५ ॥

विजय प्राप्ति से .... भगाते हैं । वह आङ्गिरस के बन्धन से विमुक्त न हो । हम उसको .... धराशायी करते हैं ॥१५ ॥

४२३२. जितमस्माकमुद्भिन्नमस्माकमृतमस्माकं तेजोऽस्माकं ब्रह्मास्माकं स्वरस्माकं
यज्ञो३ऽस्माकं पशवोऽस्माकं प्रजा अस्माकं वीरा अस्माकम् । तस्मादमुं
निर्भजामोऽमुमामुष्यायणममुष्याः पुत्रमसौ यः । सोऽथर्वणां पाशान्मा मोचि ।
तस्येदं वर्चस्तेजः प्राणमायुर्नि वेष्टयामीदमेनमधराञ्चं पादयामि ॥१६ ॥

विजय प्राप्ति से .... भगाते हैं । वह अथर्वाओं के पाश से न छूटे । हम उसको .... धराशायी करते हैं ॥१६ ॥

४२३३. जितमस्माकमुद्भिन्नमस्माकमृतमस्माकं तेजोऽस्माकं ब्रह्मास्माकं स्वरस्माकं
यज्ञो३ऽस्माकं पशवोऽस्माकं प्रजा अस्माकं वीरा अस्माकम् । तस्मादमुं
निर्भजामोऽमुमामुष्यायणममुष्याः पुत्रमसौ यः । स आथर्वणानां पाशान्मा मोचि ।
तस्येदं वर्चस्तेजः प्राणमायुर्नि वेष्टयामीदमेनमधराञ्चं पादयामि ॥१७ ॥

विजय प्राप्ति से .... भगाते हैं । वह आथर्वणों के वचन से छूट न पाये । हम उसको .... धराशायी करते हैं ॥१७ ॥

**४२३४. जितमस्माकमुद्भिन्नमस्माकमृतमस्माकं तेजोऽस्माकं ब्रह्मास्माकं स्वरस्माकं
यज्ञो३ऽस्माकं पशवोऽस्माकं प्रजा अस्माकं वीरा अस्माकम् । तस्मादमुं
निर्भजामोऽमुमामुष्यायणममुष्याः पुत्रमसौ यः । स वनस्पतीनां पाशान्मा मोचि ।
तस्येदं वर्चस्तेजः प्राणमायुर्नि वेष्टयामीदमेनमधराञ्चं पादयामि ॥१८ ॥**

विजय प्राप्ति से ...... भगाते हैं । वह वनस्पतियों के पाश से छुटकारा न पा सके । हम उसको ...... धराशायी करते हैं ॥१८ ॥

**४२३५. जितमस्माकमुद्भिन्नमस्माकमृतमस्माकं तेजोऽस्माकं ब्रह्मास्माकं स्वरस्माकं
यज्ञो३ऽस्माकं पशवोऽस्माकं प्रजा अस्माकं वीरा अस्माकम् । तस्मादमुं
निर्भजामोऽमुमामुष्यायणममुष्याः पुत्रमसौ यः । स वानस्पत्यानां पाशान्मा
मोचि । तस्येदं वर्चस्तेजः प्राणमायुर्नि वेष्टयामीदमेनमधराञ्चं पादयामि ॥१९ ॥**

विजय प्राप्ति से .... भगाते हैं । वह वनस्पति से जन्य पाश में जकड़ा रहे । हम उसको .... धराशायी करते हैं ॥१९ ॥

**४२३६. जितमस्माकमुद्भिन्नमस्माकमृतमस्माकं तेजोऽस्माकं ब्रह्मास्माकं स्वरस्माकं
यज्ञो३ऽस्माकं पशवोऽस्माकं प्रजा अस्माकं वीरा अस्माकम् । तस्मादमुं
निर्भजामोऽमुमामुष्यायणममुष्याः पुत्रमसौ यः । स ऋतूनां पाशान्मा मोचि ।
तस्येदं वर्चस्तेजः प्राणमायुर्नि वेष्टयामीदमेनमधराञ्चं पादयामि ॥२० ॥**

विजय प्राप्ति से ...... भगाते हैं । वह ऋतुओं के पाश से न छूटे । हम उसको ...... उसे अधोगामी करते हुए धराशायी करते हैं ॥२० ॥

**४२३७. जितमस्माकमुद्भिन्नमस्माकमृतमस्माकं तेजोऽस्माकं ब्रह्मास्माकं स्वरस्माकं
यज्ञो३ऽस्माकं पशवोऽस्माकं प्रजा अस्माकं वीरा अस्माकम् । तस्मादमुं
निर्भजामोऽमुमामुष्यायणममुष्याः पुत्रमसौ यः । स आर्तवानां पाशान्मा मोचि ।
तस्येदं वर्चस्तेजः प्राणमायुर्नि वेष्टयामीदमेनमधराञ्चं पादयामि ॥२१ ॥**

विजय प्राप्ति से ...... भगाते हैं । वह (आर्तव) ऋतुओं में उत्पन्न होने वाले पदार्थों के बन्धन से जकड़ा रहे । हम उसको ...... धराशायी करते हैं ॥२१ ॥

**४२३८. जितमस्माकमुद्भिन्नमस्माकमृतमस्माकं तेजोऽस्माकं ब्रह्मास्माकं स्वरस्माकं
यज्ञो३ऽस्माकं पशवोऽस्माकं प्रजा अस्माकं वीरा अस्माकम् । तस्मादमुं
निर्भजामोऽमुमामुष्यायणममुष्याः पुत्रमसौ यः । स मासानां पाशान्मा मोचि ।
तस्येदं वर्चस्तेजः प्राणमायुर्नि वेष्टयामीदमेनमधराञ्चं पादयामि ॥२२ ॥**

विजय प्राप्ति से ...... भगाते हैं । वह मासों (महीनों) के बन्धन में आबद्ध रहे । हम उसको ...... धराशायी करते हैं ॥२२ ॥

४२३९. जितमस्माकमुद्भिन्नमस्माकमृतमस्माकं तेजोऽस्माकं ब्रह्मास्माकं स्वरस्माकं
यज्ञो३ऽस्माकं पशवोऽस्माकं प्रजा अस्माकं वीरा अस्माकम् । तस्मादमुं
निर्भजामोऽमुमामुष्यायणममुष्याः पुत्रमसौ यः । सोऽर्धमासानां पाशान्मा मोचि ।
तस्येदं वर्चस्तेजः प्राणमायुर्नि वेष्टयामीदमेनमधराञ्चं पादयामि ॥२३ ॥

विजय प्राप्ति से .... भगाते हैं । वह अर्ध मासों के बन्धन में बँधा रहे । हम उसको .... धराशायी करते हैं ॥२३ ॥

४२४०. जितमस्माकमुद्भिन्नमस्माकमृतमस्माकं तेजोऽस्माकं ब्रह्मास्माक स्वरस्माकं
यज्ञो३ऽस्माकं पशवोऽस्माकं प्रजा अस्माकं वीरा अस्माकम् । तस्मादमुं
निर्भजामोऽमुमामुष्यायणममुष्याः पुत्रमसौ यः । सोऽहोरात्रयोः पाशान्मा मोचि ।
तस्येदं वर्चस्तेजः प्राणमायुर्नि वेष्टयामीदमेनमधराञ्चं पादयामि ॥२४ ॥

विजय प्राप्ति से .... भगाते हैं । वह दिन और रात्रि के बन्धन में बँधा रहे । हम उसको .... धराशायी करते हैं ॥२४ ॥

४२४१. जितमस्माकमुद्भिन्नमस्माकमृतमस्माकं तेजोऽस्माकं ब्रह्मास्माकं स्वरस्माकं
यज्ञो३ऽस्माकं पशवोऽस्माकं प्रजा अस्माकं वीरा अस्माकम् । तस्मादमुं
निर्भजामोऽमुमामुष्यायणममुष्याः पुत्रमसौ यः । सोऽह्नोः संयतोः पाशान्मा
मोचि । तस्येदं वर्चस्तेजः प्राणमायुर्नि वेष्टयामीदमेनमधराञ्चं पादयामि ॥२५ ॥

विजय प्राप्ति से ......भगाते हैं । वह दिन- रात्रि के संपत भागों के पास से बँधा रहे । हम उसको ...... धराशायी करते हैं ॥२५ ॥

४२४२. जितमस्माकमुद्भिन्नमस्माकमृतमस्माकं तेजोऽस्माकं ब्रह्मास्माकं स्वरस्माकं
यज्ञो३ऽस्माकं पशवोऽस्माकं प्रजा अस्माकं वीरा अस्माकम् । तस्मादमुं
निर्भजामोऽमुमामुष्यायणममुष्याः पुत्रमसौ यः । स द्यावापृथिव्योः पाशान्मा
मोचि । तस्येदं वर्चस्तेजः प्राणमायुर्नि वेष्टयामीदमेनमधराञ्चं पादयामि ॥२६ ॥

विजय प्राप्ति से ...... भगाते हैं । वह द्युलोक और पृथ्वी के बन्धन से जकड़ा रहे । हम उसको ...... धराशायी करते हैं ॥२६ ॥

४२४३. जितमस्माकमुद्भिन्नमस्माकमृतमस्माकं तेजोऽस्माकं ब्रह्मास्माकं स्वरस्माकं
यज्ञो३ऽस्माकं पशवोऽस्माकं प्रजा अस्माकं वीरा अस्माकम् । तस्मादमुं
निर्भजामोऽमुमामुष्यायणममुष्याः पुत्रमसौ यः । स इन्द्राग्न्योः पाशान्मा मोचि ।
तस्येदं वर्चस्तेजः प्राणमायुर्नि वेष्टयामीदमेनमधराञ्चं पादयामि ॥२७ ॥

विजय प्राप्ति से ...... भगाते हैं । वह इन्द्र और अग्निदेव के पाशों से जकड़ा रहे । हम उसको ...... धराशायी करते हैं ॥१७ ॥

४२४४. जितमस्माकमुद्भिन्नमस्माकमृतमस्माकं तेजोऽस्माकं ब्रह्मास्माकं स्वरस्माकं
यज्ञो३ऽस्माकं पशवोऽस्माकं प्रजा अस्माकं वीरा अस्माकम् । तस्मादमुं
निर्भजामोऽमुमामुष्यायणममुष्याः पुत्रमसौ यः । स मित्रावरुणयोः पाशान्मा
मोचि । तस्येदं वर्चस्तेजः प्राणमायुर्नि वेष्टयामीदमेनमधराञ्चं पादयामि ॥२८ ॥

विजय प्राप्ति से ...... भगाते हैं । वह मित्र और वरुणदेव के बन्धन में बँधा रहे । हम उसको ...... धराशायी करते हैं ॥२८ ॥

४२४५. जितमस्माकमुद्भिन्नमस्माकमृतमस्माकं तेजोऽस्माकं ब्रह्मास्माकं स्वरस्माकं
यज्ञो३ऽस्माकं पशवोऽस्माकं प्रजा अस्माकं वीरा अस्माकम् । तस्मादमुं
निर्भजामोऽमुमामुष्यायणममुष्याः पुत्रमसौ यः । स राज्ञो वरुणस्य पाशान्मा
मोचि । तस्येदं वर्चस्तेजः प्राणमायुर्नि वेष्टयामीदमेनमधराञ्चं पादयामि ॥२९ ॥

विजय प्राप्ति से .... भगाते हैं । वह राजा, वरुण के पाश में जकड़ा रहे । हम उसको .... धराशायी करते हैं ॥२९ ॥

४२४६. जितमस्माकमुद्भिन्नमस्माकमृतमस्माकं तेजोऽस्माकं ब्रह्मास्माकं स्वरस्माकं
यज्ञो३ऽस्माकं पशवोऽस्माकं प्रजा अस्माकं वीरा अस्माकम् ॥३० ॥

विजयश्री से अर्जित पदार्थ, शत्रुओं को छिन्न-भिन्न (विदीर्ण) करने से प्राप्त पदार्थ, सत्यनिष्ठा, तेजस्विता, सद्ज्ञान (ब्रह्म), स्वर्गीय आनन्द (आत्मज्ञान), यज्ञीयसत्कर्म, गौ आदि पशु , प्रजारूप सन्तति और वीर सन्तानें हमारी गरिमा के अनुरूप हों ॥३० ॥

४२४७. तस्मादमुं निर्भजामोऽमुमामुष्यायणममुष्याः पुत्रमसौ यः ॥३१ ॥

अमुक गोत्र में उत्पन्न, अमुक की सन्तान को हम इस लोक से निष्कासित करते हैं ॥३१ ॥

४२४८. स मृत्योः पड्वीशात् पाशान्मा मोचि ॥३२ ॥

वह मृत्युदेव के पाश बन्धन से न छूटे ॥३२ ॥

४२४९. तस्येदं वर्चस्तेजः प्राणमायुर्नि वेष्टयामीदमेनमधराञ्चं पादयामि ॥३३ ॥

उसकी उस तेजस्विता, वर्चस्व (बल- सामर्थ्य) प्राणशक्ति और आयुष्य आदि का ह्रास करते हुए हम उसे अधोगामी करके गिराते हैं ॥३३ ॥

[९ - दुःखमोचन सूक्त]

[**ऋषि-** यम । **देवता-** १ प्रजापति, २ सोम, पूषा, ३-४ सूर्य । **छन्द-** १ आर्ची अनुष्टुप् , २ आर्ची उष्णिक् , ३ साम्नी पंक्ति, ४ परोष्णिक् ।]

४२५०. जितमस्माकमुद्भिन्नमस्माकमभ्यष्ठां विश्वाः पृतना अरातीः ॥१ ॥

विजयश्री से उपलब्ध पदार्थ और छिन्न - भिन्न उपार्जित किए (हथियाए) गये पदार्थ हमारे वर्चस्व को बढ़ाएँ , हम समस्त शत्रु सैन्य शक्ति पर प्रतिष्ठित रहें ॥१ ॥

४२५१. तदग्निराह तदु सोम आह पूषा मा धात् सुकृतस्य लोके ।।२ ।।

अग्निदेव और सोमदेव इसी आशय का अनुमोदन कर रहे हैं। पूषादेव हमें पुण्यलोक में अधिष्ठित (विराजमान) करें ।।२ ।।

४२५२. अगन्म स्व१: स्वरगन्म सं सूर्यस्य ज्योतिषागन्म ।।३ ।।

हम आत्मज्योति (स्वर्गलोक) को प्राप्त हों, हम अपनी तेजस्विता को प्राप्त करें । हम सूर्य की ज्योति से संयुक्त होकर भली प्रकार स्वर्गीय सुखों को प्राप्त करें ।।३ ।।

४२५३. वस्योभूयाय वसुमान् यज्ञो वसु वंशिषीय वसुमान् भूयासं वसु मयि धेहि ।।४ ।।

ऐश्वर्य- सम्पदा की वृद्धि के लिए हमें धन- सम्पदा का स्वामी बनाएँ। हे देव ! ऐश्वर्य भी यज्ञ स्वरूप है, अत: आप हममें वैभव- सम्पदा स्थापित करें ।।४ ।।

।। इति षोडशं काण्डं समाप्तम् ।।

॥ अथ सप्तदश काण्डम् ॥

[१ - अभ्युदयार्थप्रार्थना सूक्त]

[**ऋषि-** ब्रह्मा । **देवता-** आदित्य । **छन्द-** त्र्यवसाना षट्पदा अतिजगती, १त्र्यवसाना षट्पदा जगती, ६-७,१९ त्र्यवसाना सप्तपदात्यष्टि, ८, ११, १६ त्र्यवसाना सप्तपदातिधृति, ९, १४-१५ पञ्चपदा शक्वरी, १० त्र्यवसाना अष्टपदा धृति, १२ त्र्यवसाना सप्तपदा कृति, १३ त्र्यवसाना सप्तपदा प्रकृति, १७ पञ्चपदा विराट् अतिशक्वरी, १८ त्र्यवसाना सप्तपदा भुरिक् अष्टि, २० ककुप् उष्णिक् , २१ चतुष्पदा उपरिष्टात् बृहती, २२द्विपदा अनुष्टुप्, २३द्विपदा निचृद् बृहती, २४ विराडत्यष्टि, २५-२६ अनुष्टुप् , २७, ३० जगती, २८-२९ त्रिष्टुप् ।]

४२५४. विषासहिं सहमानं सासहानं सहीयांसम् । सहमानं सहोजितं स्वर्जितं
गोजितं संधनाजितम् । ईड्यं नाम ह्व इन्द्रमायुष्मान् भूयासम् ॥१ ॥

अतिसमर्थ, सहनशील, शत्रुहनन के सहज स्वभाव से युक्त, वैरी को दबा डालने में सक्षम, नित्य विजेता, महाबली, अपने पराक्रम से दिग्विजय करने में समर्थ, स्वर्ग के विजेता , गौ (भूमि, इन्द्रियों और गौओं) के विजयी, वैभव सम्पदा के विजेता, इन्द्ररूप सूर्यदेव को हम आवाहित करते हैं, उनकी अनुकम्पा से हम दीर्घायुष्य प्राप्त करें

४२५५. विषासहिं सहमानं सासहानं सहीयांसम् । सहमानं सहोजितं स्वर्जितं
गोजितं संधनाजितम् । ईड्यं नाम ह्व इन्द्रं प्रियो देवानां भूयासम् ॥२ ॥

अतिसमर्थ, सहिष्णुतायुक्त, शत्रुहनन के सहज स्वभाव से युक्त, वैरी पर दबाव डालने में सक्षम, नित्य विजेता, महाबलिष्ठ, अपने पराक्रम से दिग्विजय में सक्षम, स्वर्ग के विजेता, पृथ्वी, इन्द्रियों और गौओं के विजेता, ऐश्वर्यों को जीतने वाले, इन्द्ररूप सूर्यदेव को हम आवाहित करते हैं । उनकी अनुकम्पा से हम, देवशक्तियों के प्रियपात्र बनें ॥२

४२५६. विषासहिं सहमानं सासहानं सहीयांसम् । सहमानं सहोजितं स्वर्जितं
गोजितं संधनाजितम् । ईड्यं नाम ह्व इन्द्रं प्रियः प्रजानां भूयासम् ॥३ ॥

अति सक्षम, सहिष्णु, शत्रुओं के स्वाभाविक हन्ता, शत्रु को दबा डालने में समर्थ, नित्य विजेता, महाबलशाली, स्वसामर्थ्य से दिग्विजय में सक्षम, स्वर्ग को जीतने वाले, भूमि, इन्द्रियों और गौओं तथा ऐश्वर्यों के विजेता, इन्द्र-रूप सूर्य को हम आवाहित करते हैं । उनके अनुग्रह से हम प्रजाजनों के प्रिय पात्र बनें ॥३ ॥

४२५७. विषासहिं सहमानं सासहानं सहीयांसम् । सहमानं सहोजितं स्वर्जितं
गोजितं संधनाजितम् । ईड्यं नाम ह्व इन्द्रं प्रियः पशूनां भूयासम् ॥४ ॥

अति सक्षम, सहनशील, शत्रुओं के सहज हननकर्त्ता, वैरी को दबा डालने में समर्थ, महाबलिष्ठ, नित्य विजेता, स्वर्गीय सुखों, भूमि, इन्द्रियों और गौओं तथा वैभव सम्पदा के विजेता, इन्द्ररूप सूर्यदेव को हम आवाहित करते हैं । उनकी अनुकम्पा से हम पशुओं (गाय, भैंस, बकरी, भेड़, हाथी, घोड़े- ऊँट आदि) के प्रियपात्र बनें ॥४ ॥

४२५८. विषासहिं सहमानं सासहानं सहीयांसम् । सहमानं सहोजितं स्वर्जितं
गोजितं संधनाजितम् । ईड्यं नाम ह्व इन्द्रं प्रियः समानानां भूयासम् ॥५ ॥

अत्यन्त समर्थ, सहनशील, शत्रुओं के स्वाभाविक हन्ता, शत्रुओं को दबाने में सक्षम, महाबली, नित्य विजेता, स्वर्गीय सुखों, भूमि, इन्द्रियों, गौओं तथा धन- सम्पदा के विजेता, इन्द्ररूप सूर्यदेव को हम आवाहित करते हैं । उनकी कृपादृष्टि से हम समवयस्क मनुष्यों के प्रिय रहें ॥५ ॥

४२५९. उदिह्युदिहि सूर्य वर्चसा माभ्युदिहि। द्विषंश्च मह्यं रध्यतु मा चाहं
द्विषते रधं तवेद् विष्णो बहुधा वीर्याणि। त्वं नः पृणीहि
पशुभिर्विश्वरूपैः सुधायां मा धेहि परमे व्योमन्॥६॥

हे सूर्यदेव ! उदित हों, उदित होकर अपने वर्चस् से हमें प्रकाशित करें, हमसे द्वेष- भाव रखने वाले, हमारे वशीभूत हों ; परन्तु हम भूलकर भी विद्वेषी शत्रुओं के चंगुल में न आएँ। हे विष्णुरूप सूर्यदेव ! आपका असीम (अनन्त) पराक्रमी शौर्य (कार्य) है, आप हमें विभिन्न आकृतियों से युक्त, पशुओं से परिपूर्ण करें तथा अन्त में परमव्योम (स्वर्ग) में प्रतिष्ठित करें और सुधारस से परितृप्त करें ॥६॥

[मन्त्र क्र. ६ से १९ तक मन्त्रों और उनके अर्थ के अन्तिम चरण एक जैसे हैं। अतः आगे के भावार्थ में अन्तिम भाग को यथावत् (....) चिह्न लगाकर छोड़ दिया गया है।]

४२६०. उदिह्युदिहि सूर्य वर्चसा माभ्युदिहि। यांश्च पश्यामि यांश्च न
तेषु मा सुमतिं कृधि तवेद् विष्णो बहुधा वीर्याणि। त्वं नः पृणीहि
पशुभिर्विश्वरूपैः सुधायां मा धेहि परमे व्योमन्॥७॥

हे सूर्यदेव ! आप उदित हों, उदित होकर अपनी तेजस्विता से हमें प्रकाशित करें। जिन प्राणियों को हम देखते हैं तथा जिन्हें देखने में सक्षम नहीं हैं, उन दोनों के सम्बन्ध में हमें श्रेष्ठ विचारों से प्रेरित करें। हे विष्णुरूप !...... परितृप्त करें ॥७॥

४२६१. मा त्वा दभन्त्सलिले अप्स्व१न्तर्ये पाशिन उपतिष्ठन्त्यत्र।
हित्वाशस्तिं दिवमारुक्ष एतां स नो मृड सुमतौ ते स्याम तवेद्
विष्णो बहुधा वीर्याणि। त्वं नः पृणीहि पशुभिर्विश्वरूपैः सुधायां
मा धेहि परमे व्योमन्॥८॥

हे सूर्यदेव ! जल के बीच पाशधारी (प्रच्छन्नचारी) राक्षस आपको अन्तरिक्षीय जल में दबाने में समर्थ न हो सकें। हे सूर्यदेव ! आप निन्दा भाव त्यागकर द्युलोक में आरूढ़ हों और हमें सुख प्रदान करें। हम आपके अनुग्रहपूर्ण मार्गदर्शन में रहें। हे विष्णुरूप सूर्यदेव !..... परितृप्त करें ॥८॥

४२६२. त्वं न इन्द्र महते सौभगायादब्धेभिः परि पाह्यक्तुभिस्तवेद् विष्णो बहुधा
वीर्याणि। त्वं नः पृणीहि पशुभिर्विश्वरूपैः सुधायां मा धेहि परमे व्योमन्॥९॥

हे इन्द्रदेव ! सौभाग्य की प्राप्ति के लिए आप अदम्य प्रकाश से हमारा संरक्षण करें। हे विष्णुरूप सूर्यदेव !...... परितृप्त करें ॥९॥

४२६३. त्वं न इन्द्रोतिभिः शिवाभिः शंतमो भव। आरोहंस्त्रिदिवं दिवो गृणानः
सोमपीतये प्रियधामा स्वस्तये तवेद् विष्णो बहुधा वीर्याणि।
त्वं नः पृणीहि पशुभिर्विश्वरूपैः सुधायां मा धेहि परमे व्योमन्॥१०॥

हे इन्द्रदेव ! आप हमारा कल्याण करें, अपने संरक्षण साधनों से कल्याणप्रद हों। आप तृतीय स्थाऩ द्युलोक में आरूढ़ होकर सोमरस का पान करते हुए, प्रकाश प्रदान करते हुए और लोक कल्याण करते हुए हमारा संरक्षण करें। हे विष्णुरूप सूर्यदेव !...... परितृप्त करें ॥१०॥

४२६४. त्वमिन्द्रासि विश्वजित् सर्ववित् पुरुहूतस्त्वमिन्द्र। त्वमिन्द्रेमं सुहवं
स्तोममेरयस्व स नो मृड सुमतौ ते स्याम तवेद् विष्णो बहुधा वीर्याणि।
त्वं नः पृणीहि पशुभिर्विश्वरूपैः सुधायां मा धेहि परमे व्योमन्॥११॥

हे परम ऐश्वर्य सम्पन्न इन्द्ररूप सूर्य ! आप समस्त विश्व के विजेता, सर्वज्ञ और प्रशंसनीय हैं। आप उत्तम स्तोत्रों को प्रेरित करें, हमें सुख प्रदान करें, हम आपकी कृपाबुद्धि में स्थित रहें। हे विष्णुरूप सूर्यदेव !..... परितृप्त करें॥११॥

४२६५. अदब्धो दिवि पृथिव्यामुतासि न त आपुर्महिमानमन्तरिक्षे। अदब्धेन ब्रह्मणा
वावृधानः स त्वं न इन्द्र दिवि षञ्छर्म यच्छ तवेद् विष्णो बहुधा वीर्याणि।
त्वं नः पृणीहि पशुभिर्विश्वरूपैः सुधायां मा धेहि परमे व्योमन्॥१२॥

हे इन्द्रात्मक सूर्य ! आप द्युलोक, अन्तरिक्षलोक और पृथ्वी में अदम्य हैं; क्योंकि आप अजस्र शक्ति के स्रोत ब्रह्म द्वारा निरन्तर वृद्धि को प्राप्त होते रहते हैं। हे विष्णुरूप सूर्यदेव !..... परितृप्त करें॥१२॥

४२६६. या त इन्द्र तनूरप्सु या पृथिव्यां यान्तरग्नौ या त इन्द्र पवमाने स्वर्विदि।
ययेन्द्र तन्वा३न्तरिक्षं व्यापिथ तया न इन्द्र तन्वा३ शर्म यच्छ तवेद् विष्णो
बहुधा वीर्याणि। त्वं नः पृणीहि पशुभिर्विश्वरूपैः सुधायां मा धेहि परमे व्योमन्

हे इन्द्ररूप सूर्यदेव ! आप जल में स्थित ओषधि के सारभूत तत्त्वों से हमें सुख प्रदान करें। पृथ्वी और अग्नितत्त्व में जो सुख विद्यमान है, वह हमें प्रदान करें तथा अन्तरिक्ष में संव्याप्त अपने स्वरूप से आप हमारा कल्याण करें। हे विष्णुरूप सूर्यदेव !..... परितृप्त करें॥१३॥

४२६७. त्वामिन्द्र ब्रह्मणा वर्धयन्तः सत्रं नि षेदुर्ऋषयो नाधमानास्तवेद् विष्णो बहुधा
वीर्याणि। त्वं नः पृणीहि पशुभिर्विश्वरूपैः सुधायां मा धेहि परमे व्योमन्॥१४।

हे इन्द्रात्मक सूर्यदेव ! अभीष्ट फल की कामना से युक्त प्राचीन ऋषि आपको स्तोत्रों से प्रवृद्ध करते हुए सत्र नामक यज्ञ सम्पन्न करने के लिए अनुशासित होकर बैठते थे। हे विष्णुरूप सूर्यदेव !..... परितृप्त करें॥१४॥

४२६८. त्वं तृतं त्वं पर्येष्युत्सं सहस्रधारं विदथं स्वर्विदं तवेद् विष्णो बहुधा वीर्याणि।
त्वं नः पृणीहि पशुभिर्विश्वरूपैः सुधायां मा धेहि परमे व्योमन्॥१५॥

हे इन्द्रात्मक सूर्यदेव ! आप विस्तृत अन्तरिक्ष में संव्याप्त अनन्त धाराओं से युक्त मेघों को प्राप्त होते हैं। ये मेघ ओषधियों के संवर्धक और यज्ञ के साधनभूत होकर यज्ञ की प्रतिमूर्ति हैं। हे सर्वव्यापक सूर्यदेव !..... परितृप्त करें॥१५॥

४२६९. त्वं रक्षसे प्रदिशश्चतस्रस्त्वं शोचिषा नभसी वि भासि। त्वमिमा विश्वा
भुवनानु तिष्ठस ऋतस्य पन्थामन्वेषि विद्वांस्तवेद् विष्णो बहुधा वीर्याणि।
त्वं नः पृणीहि पशुभिर्विश्वरूपैः सुधायां मा धेहि परमे व्योमन्॥१६॥

हे सूर्यदेव ! आप चारों दिशाओं के संरक्षक हैं। आप अपनी तेजस्विता से द्युलोक और पृथ्वी को आलोकित करते हैं और इन सभी लोकों के अनुकूल होकर प्रतिष्ठित होते हैं। ऋत (यज्ञ-सत्य) को समझकर उसी मार्ग का अनुसरण करते हैं। हे सर्वव्यापक सूर्यदेव !..... परितृप्त करें॥१६॥

४२७०. पञ्चभिः पराङ् तपस्येकयार्वाङशस्तिमेषि सुदिने बाधमानस्तवेद् विष्णो
बहुधा वीर्याणि । त्वं नः पृणीहि पशुभिर्विश्वरूपैः सुधायां मा धेहि परमे व्योमन् ।

हे सूर्यदेव ! आप पाँच (किरणों) से ऊपर के लोकों को प्रकाशित करते हैं तथा एक (किरण) से नीचे की ओर प्रकाश फैलाते हैं । इस प्रकार (कुहरे, मेघ आदि से रहित) सुदिन की स्थिति में सभी लोगों द्वारा आप प्रार्थित होते हैं । हे विष्णुरूप सूर्यदेव !...... परितृप्त करें ॥१७ ॥

[अन्तरिक्ष (भुवः) में स्थित सूर्य ऊपर के पाँच लोकों (स्वः, महः, जनः, तपः और सत्यम्) को प्रकाशित करते हैं और नीचे के एक (भूः) लोक को प्रकाशित करते हैं- यही पाँच और एक किरण का तात्पर्य है ।]

४२७१. त्वमिन्द्रस्त्वं महेन्द्रस्त्वं लोकस्त्वं प्रजापतिः । तुभ्यं यज्ञो वि तायते तुभ्यं
जुह्वति जुह्वतस्तवेद् विष्णो बहुधा वीर्याणि । त्वं नः पृणीहि
पशुभिर्विश्वरूपैः सुधायां मा धेहि परमे व्योमन् ॥१८ ॥

हे सूर्यदेव ! आप ही स्वर्गलोक के अधिपति इन्द्र हैं, आप ही पुण्यात्माओं को प्राप्त होने वाले पुण्यलोक हैं । सम्पूर्ण प्रजा के उत्पादक (स्रष्टा) आप ही हैं । साधकगण आपके लिए ज्योतिष्टोम आदि यज्ञ सम्पन्न करते हैं । हे सर्वव्यापक देव !...... परितृप्त करें ॥१८ ॥

४२७२. असति सत् प्रतिष्ठितं सति भूतं प्रतिष्ठितम् । भूतं ह भव्य आहितं
भव्यं भूते प्रतिष्ठितं तवेद् विष्णो बहुधा वीर्याणि ।
त्वं नः पृणीहि पशुभिर्विश्वरूपैः सुधायां मा धेहि परमे व्योमन् ॥१९ ॥

असत् (प्राकृतिक) जगत् में सत् (चेतन तत्त्व) है और सत् तत्त्व (चेतन तत्त्व) में उत्पन्न हुआ यह जगत् प्रतिष्ठित है । भूत (अतीत) समूह भविष्यत् (आगे होने वाले भूत समूह) में विद्यमान रहता है और भविष्यत् विगत भूत समूह पर आश्रित रहता है । हे विष्णुरूप सूर्यदेव !...... परितृप्त करें ॥१९ ॥

४२७३. शुक्रोऽसि भ्राजोऽसि । स यथा त्वं भ्राजता
भ्राजोऽस्येवाहं भ्राजता भ्राज्यासम् ॥२० ॥

हे सूर्यदेव ! आप तेजस्वी होकर देदीप्यमान रहते हैं । हे देव ! जिस प्रकार आप सम्पूर्ण विश्व को अपनी तेजस्विता से प्रकाशित करते हैं, उसी प्रकार हम (उपासक) भी तेजोमय प्रकाश को प्राप्त करें ॥२० ॥

४२७४. रुचिरसि रोचोऽसि । स यथा त्वं रुच्या रोचोऽस्येवाहं
पशुभिश्च ब्राह्मणवर्चसेन च रुचिषीय ॥२१ ॥

हे सूर्यदेव ! आप दीप्तिरूप और देदीप्यमान रहने वाले हैं । जिस प्रकार आप विश्व की प्रकाशक दीप्ति से देदीप्यमान हैं, उसी प्रकार हम भी गौ, अश्वादि पशुओं और ब्रह्मतेजस् से प्रकाशमान रहें ॥२१ ॥

४२७५. उद्यते नम उदायते नम उदिताय नमः ।
विराजे नमः स्वराजे नमः सम्राजे नमः ॥२२ ॥

हे सूर्यदेव ! उदीयमान को नमस्कार है, ऊपर उठने वाले को नमस्कार है, उदय हो चुकने वाले को नमस्कार है, विशेष दीप्तिमान् को नमन है, स्वकीय तेजस्विता से जाज्वल्यमान को नमन है तथा उत्कृष्टरूप से प्रकाशमान को हमारा वन्दन है ॥ २२ ॥

४२७६. अस्तंयते नमोऽस्तमेष्यते नमोऽस्तमिताय नमः ।
विराजे नमः स्वराजे नमः सम्राजे नमः ॥२३ ॥

अस्त होने की स्थिति वाले, अर्द्धास्त हो चुकने वाले और सम्पूर्णरूप से अस्त हो चुकने वाले आदित्य को नमन है । विशेष तेजवान् , श्रेष्ठ प्रकाशमान तथा स्वकीय तेजस्विता से प्रकाशित होने वाले सूर्यदेव के निमित्त हमारा वन्दन है ॥२३ ॥

४२७७. उदगादयमादित्यो विश्वेन तपसा सह ।
सपत्नान् मह्यं रन्धयन् मा चाहं द्विषते रधं तवेद् विष्णो
बहुधा वीर्याणि । त्वं नः पृणीहि पशुभिर्विश्वरूपैः सुधायां
मा धेहि परमे व्योमन् ॥२४ ॥

अपने किरण समूह से सम्पूर्ण लोकों को भली प्रकार प्रकाशित करते हुए सूर्यदेव, हमारे आधि-व्याधि रूप शत्रुओं (विकारों) को दूर करते हुए उदित हो गये हैं । हे सूर्यदेव ! आपकी कृपादृष्टि से हम दुष्ट- विकारों के वशीभूत न हो सकें । हे व्यापक सूर्यदेव ! आपके अनन्त पराक्रम हैं, आप हमें विभिन्न आकारों से युक्त पशुओं से परिपूर्ण करें । देहत्याग के पश्चात् हमें परम व्योम में अधिष्ठित करें और अमृतरस से तृप्त करें ॥२४ ॥

४२७८. आदित्य नावमारुक्षः शतारित्रां स्वस्तये ।
अहर्मात्यपीपरो रात्रिं सत्राति पारय ॥२५ ॥

हे सूर्यदेव ! आप हमारे कल्याण के निमित्त सैकड़ों अरित्रों (डाँडों) से युक्त नाव पर आरोहण करें । आप दिन में और रात्रि के समय भी हमारे साथ रहकर हमें पार करें ॥२५ ॥

४२७९. सूर्य नावमारुक्षः शतारित्रां स्वस्तये ।
रात्रिं मात्यपीपरोऽहः सत्राति पारय ॥२६ ॥

हे सूर्यदेव ! आप (आकाश सागर से पार जाने के लिए) विश्व के मंगलार्थ (वायुरूपी) सैकड़ों पतवारों के साथ (रथरूपी) नाव पर आरूढ़ हुए हैं । आपने हमें सकुशल रात्रि के पार पहुँचा दिया है, इसी प्रकार आप हमें दिन के भी पार उतारें ॥२६ ॥

४२८०. प्रजापतेरावृतो ब्रह्मणा वर्मणाहं कश्यपस्य ज्योतिषा वर्चसा च ।
जरदष्टिः कृतवीर्यो विहायाः सहस्रायुः सुकृतश्चरेयम् ॥२७ ॥

प्रजापतिरूप सूर्य के ज्ञानरूप कवच से आच्छादित होते हुए हम कश्यप (सर्वदर्शक) के तेज और शक्ति से युक्त होकर वृद्धावस्था पर्यन्त नीरोग रहकर सुदृढ़ अंग- अवयवों से युक्त रहते हुए चिरकाल तक विभिन्न भोगों का उपभोग करें । हमारी गति कहीं अवरुद्ध न हो । हम दीर्घायु पाकर लौकिक और वैदिक सम्पूर्ण क्रियाकलापों को भली प्रकार सम्पन्न करके स्वयं को धन्य बनाएँ । हे सूर्यदेव ! हम आपके कृपापात्र रहें ॥२७ ॥

४२८१. परीवृतो ब्रह्मणा वर्मणाहं कश्यपस्य ज्योतिषा वर्चसा च ।
मा मा प्रापन्निषवो दैव्या या मा मानुषीरवसृष्टा वधाय ॥२८ ॥

हम कश्यप (द्रष्टा) आदित्यदेव के मन्त्ररूप कवच, उनके तेज और रश्मि प्रकाश से संरक्षित रहें । अतएव हमारे संहारार्थ देवों और मनुष्यों द्वारा भेजे गये बाण (आयुध) हमें प्रभावित न करें (अर्थात् हमारे संहार में समर्थ न हों) ॥२८ ॥

४२८२. ऋतेन गुप्त ऋतुभिश्च सर्वैर्भूतेन गुप्तो भव्येन चाहम्।
मा मा प्रापत् पाप्मा मोत मृत्युरन्तर्दधेऽहं सलिलेन वाचः ॥२९ ॥

हम सत्यनिष्ठा से वसन्तादि ऋतुओं से तथा पूर्वकाल और भविष्यत्काल में उत्पन्न होने वाले समस्त पदार्थों से संरक्षित रहें। नरक का निमित्त कारण पाप कर्म और मृत्यु हमें प्राप्त न हो। हम मन्त्ररूपी वाणी से स्वयं को रक्षित (परिष्कृत) करते हैं ॥२९ ॥

४२८३. अग्निर्मा गोप्ता परि पातु विश्वत उद्यन्त्सूर्यो नुदतां मृत्युपाशान्।
व्युच्छन्तीरुषसः पर्वता ध्रुवाः सहस्रं प्राणा मय्या यतन्ताम् ॥३० ॥

संरक्षक अग्निदेव सभी ओर से हमारी सुरक्षा करें, सूर्यदेव उदित होते समय मृत्यु के रूप में विस्तृत सर्प, अग्नि, व्याघ्र आदि के बन्धनों से मुक्त करें। प्रकाशयुक्त उषःकाल और स्थिर पर्वत मृत्यु के बन्धनों का निवारण करें। प्राणशक्ति विभिन्न प्रकार के क्रियाकलापों में सचेष्ट होता हुआ हमारी आयुष्य वृद्धि में संलग्न रहे, इन्द्रिय शक्तियाँ भी सतत हममें चेष्टाशील रहें ॥३० ॥

॥ इति सप्तदशं काण्डं समाप्तम् ॥

॥अथाष्टादशं काण्डम्॥

[१ - पितृमेध सूक्त]

[**ऋषि-** अथर्वा। **देवता-** यम, मन्त्रोक्त, ४० रुद्र, ४१-४३ सरस्वती, ४४-४६, ५१-५२ पितरगण। **छन्द-** त्रिष्टुप्, ८, १५ आर्षी पंक्ति, १४, ४९-५० भुरिक् त्रिष्टुप्, १८-२३ जगती, ३७-३८ परोष्णिक्, ५६-५७, ६१ अनुष्टुप्, ५९ पुरोबृहती।]

इस सूक्त के मंत्र क्रमांक १ से १६ तक ऋक् १०/१० की तरह यम-यमी प्रसंग है। ऋक् १०/१० में १४ मंत्र हैं, क्रमांक ६ अधिक है तथा क्रं. १४ एवं १५ में आधे-आधे चरण अतिरिक्त हैं, शेष मंत्र एक जैसे हैं। इस प्रसंग को स्पष्ट करने के लिए ऋक् १०/१० में पर्याप्त समीक्षात्मक टिप्पणी दी गई है। संक्षेप में पौराणिक सन्दर्भ से यम और यमी विवस्वान् के पुत्र-पुत्री हैं। यमी ने एक बार यम से प्रणय निवेदन किया, यम ने विवेक सम्मत तर्क देकर उसके आग्रह को टाल दिया। स्थूल सम्बन्धों में यदि एक पक्ष कमजोरी दिखाये, तो दूसरे को उसे सँभाल लेना चाहिए।

प्रकृति-सृष्टि के सन्दर्भ में 'विवस्वान्' परम व्योम में संव्याप्त दिव्य चेतना का प्रकाश या प्रवाह है। उसके विभाजन से नियानक शक्ति युक्त दो प्रकार उभरे- यम और यमी। यदि वे दोनों आपस में ही मिल जाएँ, तो पुनः वही एक रस तत्त्व 'विवस्वान्' बन जाएँ, इसलिए यम, यमी से आग्रह करते हैं कि हम अलग-अलग रहकर सृष्टि चक्र को आगे बढ़ाएँ। यह प्रक्रिया पदार्थ विज्ञान द्वारा स्थापित सृष्टि उद्भव के क्रम से भी मेल खाती है-

४२८४. ओ चित् सखायं सख्या ववृत्यां तिरः पुरू चिदर्णवं जगन्वान्।
पितुर्नपातमा दधीत वेधा अधि क्षमि प्रतरं दीध्यानः ॥१॥

(यमी ने कहा) हे यमदेव! विशाल समुद्र (व्योम) के एकान्त प्रदेश में सख्य भाव या मित्ररूप से आपसे मैं मिलना चाहती हूँ। विधाता की इच्छा है कि नौका के समान संसार-सागर में तैरने के लिए पिता के नाती सदृश श्रेष्ठ सन्तति को जन्म देने के लिए हम परस्पर संगत हों ॥१॥

४२८५. न ते सखा सख्यं वष्ट्येतत् सलक्ष्मा यद् विषुरूपा भवाति।
महस्पुत्रासो असुरस्य वीरा दिवो धर्तार उर्विया परि ख्यन् ॥२॥

(यम का कथन) हे यमी! आपका सहयोगी यम आपके साथ इस प्रकार के सम्पर्क की कामना से रहित है, क्योंकि आप सहोदरा बहिन हैं। हमें यह अभीष्ट नहीं। असुर (प्राणरक्षक, शक्ति-सम्पन्न व्यक्तियों या तत्त्वों) के वीर पुत्र, जो दिव्य लोकादि के धारणकर्त्ता हैं, वे सर्वत्र विचरण करते हैं (उनकी संगति ही अभीष्ट हो) ॥२॥

४२८६. उशन्ति घा ते अमृतास एतदेकस्य चित् त्यजसं मर्त्यस्य।
नि ते मनो मनसि धाय्यस्मे जन्युः पतिस्तन्व१मा विविश्याः ॥३॥

(यमी का कथन है) हे यम! यद्यपि मनुष्यों में ऐसा संयोग त्याज्य है, तो भी देवशक्तियाँ इस प्रकार के संसर्ग की इच्छुक होती हैं। मेरी इच्छा का अनुसरण आप भी करें। पतिरूप में आप ही हमारे लिए उपयुक्त हैं ॥३॥

४२८७. न यत् पुरा चकृमा कद्ध नूनमृतं वदन्तो अनृतं रपेम।
गन्धर्वो अप्स्वप्या च योषा सा नौ नाभिः परमं जामि तन्नौ ॥४॥

(यम का कथन) हे यमी! हमने पहले भी इस प्रकार का कृत्य नहीं किया। हम सत्यवादी हैं, असत्य वचन नहीं बोलते। अप् (सृष्टि का मूल तत्त्व) से ही गन्धर्व और अप् से ही योषा (नारी-माता) की उत्पत्ति हुई है, वे ही हम दोनों के उत्पादक हैं, यही हमारा विशिष्ट सम्बन्ध है (जिसे हमें निभाना चाहिए) ॥४॥

[अप् का सामान्य अर्थ जल लिया जाता है; किन्तु विद्वानों ने इसे मूल उत्पादक तत्त्व की क्रियात्मक अवस्था कहा है। वर्तमान भौतिक विज्ञान के सन्दर्भ में इसे पदार्थ की 'क्वान्टम' अवस्था कह सकते हैं। सायण ने भी लिखा है "आपो वै सर्वा देवताः"। गोपथ ब्राह्मण ने 'अपांगर्भः पुरुष' 'अप् का गर्भ ब्रह्म' कहा है। पौराणिक सन्दर्भ में गन्धर्व से सूर्य तथा योषा से सूर्य पत्नी सरण्यु का भाव लिया जाता है।]

४२८८. गर्भे नु नौ जनिता दम्पती कर्देवस्त्वष्टा सविता विश्वरूपः ।
नकिरस्य प्र मिनन्ति व्रतानि वेद नावस्य पृथिवी उत द्यौः ॥५ ॥

(यमी का कथन) हे यम ! सर्वप्रेरक और सर्वव्यापी उत्पादनकर्त्ता त्वष्टा (गढ़ने वाले) देव ने हमें गर्भ में ही (एक साथ रहकर) दम्पति के रूप में सम्बद्ध किया है। उस प्रजापालक परमेश्वर की इच्छा (विधि-व्यवस्था) को रोकने में कोई सक्षम नहीं, हमारे इस सम्बन्ध का पृथ्वी और द्युलोक को भी परिचय है ॥५ ॥

४२८९. को अद्य युङ्क्ते धुरि गा ऋतस्य शिमीवतो भामिनो दुर्हृणायून् ।
आसन्निषून् हृत्स्वसो मयोभून् य एषां भृत्यामृणधत् स जीवात् ॥६ ॥

सामर्थ्यवान् शत्रुओं पर क्रोध करने वाले, बाण धारण करके लक्ष्यभेद करने वाले, इन्द्रदेव के रथ, जिसकी धुरी ऋत (सत्य अथवा यज्ञ) है, उसके साथ अश्वों को आज कौन योजित कर सकता है ? वही (ऐसा करने वाला) जीवित (प्राणवान्) रहता है ॥६ ॥

[जीवन के शत्रुओं-दोषों को पराजित करने के लिए जो व्यक्ति ऊर्जा (शक्ति) को ऋत के साथ जोड़ने में समर्थ होता है, वही प्राणवान् होकर जीवित रहता है।]

४२९०. को अस्य वेद प्रथमस्याह्नः क ईं ददर्श क इह प्र वोचत् ।
बृहन्मित्रस्य वरुणस्य धाम कदु ब्रव आहनो वीच्या नृन् ॥७ ॥

हे यम ! इस प्रथम दिवस की बात से कौन परिचित है ? इसे कौन देखता है ?इस पारस्परिक सम्बन्ध को कौन बतलाने में समर्थ है ?मित्रावरुण देवों के इस महान् धाम में अध:पतन की बात आप किस प्रकार कहते हैं ? ॥

४२९१. यमस्य मा यम्यं[1] काम आगन्त्समाने योनौ सहशेय्याय ।
जायेव पत्ये तन्वं रिरिच्यां वि चिद् वृहेव रथ्येव चक्रा ॥८ ॥

पति के प्रति पत्नी के समर्पण के समान ही, तुम्हें अपने आपको सौंपती हूँ। एक ही स्थान पर साथ-साथ रहकर कर्म करने की कामना मुझे प्राप्त हुई है। हम रथ के दो पहियों की तरह समान कार्यों में प्रेरित हों ॥८ ॥

४२९२. न तिष्ठन्ति न नि मिषन्त्येते देवानां स्पश इह ये चरन्ति ।
अन्येन मदाहनो याहि तूयं तेन वि वृह रथ्येव चक्रा ॥९ ॥

(यम का कथन) हे यमी ! इस लोक में जो देवताओं के पार्षद हैं , वे रात-दिन विचरण करते हैं, वे कभी रुकते नहीं, उनकी दृष्टि से कुछ भी छिपा सकने की सामर्थ्य नही। हे आक्षेपकारिणि ! आप कृपया इस भावना से मेरे समीप से चली जाएँ और किसी दूसरे को पतिरूप में वरण करें ॥९ ॥

४२९३. रात्रीभिरस्मा अहभिर्दशस्येत् सूर्यस्य चक्षुर्मुहुरुन्मिमीयात् ।
दिवा पृथिव्या मिथुना सबन्धू यमीर्यमस्य विवृहादजामि ॥१० ॥

(यमी का कथन) हे यम ! रात्रि और दिवस दोनों ही हमारी कामनाओं को पूर्ण करें, सूर्य का तेज यम के लिए तेजस्विता प्रदान करे। द्युलोक और पृथ्वी के समान ही हमारा सम्बन्ध अभिन्न साथी का है; अतएव यमी, यम का साहचर्य प्राप्त करे, इसमें दोष नहीं है ॥१० ॥

४२९४. आ घा ता गच्छानुत्तरा युगानि यत्र जामयः कृणवन्नजामि ।
उप बर्बृहि वृषभाय बाहुमन्यमिच्छस्व सुभगे पतिं मत् ॥११ ॥

(यम का कथन) हे यमी ! ऐसा समय भविष्य में आ सकता है, जिसमें बहिनें बन्धुत्व भावरहित भाइयों को ही पतिरूप में स्वीकार करें; किन्तु हे सुभगे ! आप मुझसे पतित्व सम्बन्ध की अपेक्षा न रखें । आप किसी दूसरे से सन्तानोत्पत्ति की इच्छा करें ॥११ ॥

४२९५. किं भ्रातासद् यदनाथं भवाति किमु स्वसा यन्निर्ऋतिर्निगच्छात् ।
काममूता बह्वे३तद् रपामि तन्वा मे तन्वं१ सं पिपृग्धि ॥१२ ॥

(यमी का कथन) हे यम ! वह कैसा भाई जिसके रहते बहिन अनाथ फिरे ? वह कैसी बहिन; जो लाचार की तरह पलायन कर जाए ? काम भावना से प्रेरित होकर मेरे द्वारा बहुत बात कही जा रही है, इसीलिए परस्पर काया को संयुक्त करें ॥१२ ॥

४२९६. न ते नाथं यम्यत्राहमस्मि न ते तनूं तन्वा३ सं पपृच्याम् ।
अन्येन मत् प्रमुदः कल्पयस्व न ते भ्राता सुभगे वष्ट्येतत् ॥१३ ॥

हे यमी ! यहाँ मैं (यम) तुम्हारा स्वामी नहीं हूँ; अतएव तुम्हारे शरीर के साथ अपने शरीर को संयुक्त करना उपयुक्त नहीं; तुम मेरे प्रति इस अभिलाषा को त्यागकर अन्य पुरुष के साथ आनन्द का उपभोग करो । हे सौभाग्यवति ! आपका भाई यम इस प्रकार का (दाम्पत्य) सम्बन्ध तुम्हारे साथ स्थापित नहीं कर सकता ॥१३ ॥

४२९७. न वा उ ते तनूं तन्वा३ सं पपृच्यां पापमाहुर्यः स्वसारं निगच्छात् ।
असंयदेतन्मनसो हृदो मे भ्राता स्वसुः शयने यच्छयीय ॥१४ ॥

पूर्वोक्त कथन को सुदृढ़ता प्रदान करते हुए यम कहते हैं- हे यमी ! आपके साथ मैं अपने शरीर को किसी भी स्थिति में संयुक्त करने में सहमत नहीं । धर्मवेत्ता ज्ञानियों ने भाई- बहिन के पवित्र सम्बन्ध में इसे धर्म विरुद्ध, पापकर्म कहा है । मैं भाई होते हुए बहिन की शय्या पर शयन करूँ, यह भावना (हृदय) तथा बुद्धि (मन) दोनों दृष्टियों से असंगत है ॥१४ ॥

४२९८. बतो बतासि यम नैव ते मनो हृदयं चाविदाम ।
अन्या किल त्वां कक्ष्येव युक्तं परि ष्वजातै लिबुजेव वृक्षम् ॥१५ ॥

(यमी का कथन) अरे यम ! तुम बहुत दुर्बल हो । तुम्हारे मन और हृदय के भावों को समझने में मुझ से भूल हुई । क्या रस्सी द्वारा घोड़े को बाँधने के समान तथा लता द्वारा वृक्ष को आच्छादित करने के समान तुम्हें कोई अन्य स्त्री (नारी) स्पर्श कर सकती है (फिर मैं क्यों नहीं ?) ॥१५ ॥

४२९९. अन्यमू षु यम्यन्य उ त्वां परि ष्वजातै लिबुजेव वृक्षम् ।
तस्य वा त्वं मन इच्छा स वा तवाधा कृणुष्व संविदं सुभद्राम् ॥१६ ॥

(यम का कथन) हे यमी ! जब आप इस जानकारी से परिचित हैं, तो आप भी अन्य पुरुष का, वृक्ष की लता के समान आश्रय ग्रहण करें, अन्य पुरुष को पतिरूप में आप स्वीकार करें, परस्पर एक दूसरे की हार्दिक इच्छाओं के अनुरूप, आचरण करें तथा उसी से अपने मंगलकारी सुख को प्राप्त करें ॥१६ ॥

४३००. त्रीणि च्छन्दांसि कवयो वि येतिरे पुरुरूपं दर्शतं विश्वचक्षणम् ।
आपो वाता ओषधयस्तान्येकस्मिन् भुवन आर्पितानि ॥१७ ॥

ज्ञानियों ने इस संसार को आच्छादित करने वाले जल, वायु और प्राण तत्त्व को निर्वाह के लिए नाना प्रकार के कार्यों में संलग्न किया है । इन तीनों में प्रत्येक, अनेक रूपों से युक्त हैं । वह अद्‌भुत और सबके दर्शन योग्य है । इन जल, वायु और ओषधियों को देव शक्तियों ने भूगोल में निर्वाह हेतु स्थापित किया है ॥१७ ॥

४३०१. वृषा वृष्णे दुदुहे दोहसा दिवः पयांसि यह्वो अदितेरदाभ्यः ।
विश्वं स वेद वरुणो यथा धिया स यज्ञियो यजति यज्ञियाँ ऋतून् ॥१८ ॥

वर्षणशील, महिमायुक्त और अदम्य अग्निदेव ने अन्तरिक्षीय मेघों का दोहन करके यज्ञ-सम्पादक यजमानों के लिए जल बरसाया । जिस प्रकार वरुणदेव अन्तर्ज्ञान से सम्पूर्ण संसार के ज्ञाता हैं । यज्ञ में प्रयुक्त अग्निदेव की ऋचाओं के अनुरूप अर्चना करें ॥१८ ॥

४३०२. रपद् गन्धर्वीरप्या च योषणा नदस्य नादे परि पातु नो मनः ।
इष्टस्य मध्ये अदितिर्नि धातु नो भ्राता नो ज्येष्ठः प्रथमो वि वोचति ॥१९ ॥

अग्निदेव की महिमा का गान करने वाली गन्धर्व-पत्नी (वाणी) और जल द्वारा शुद्ध हुई हवियों ने अग्निदेव को सन्तुष्ट किया । एकाग्रतापूर्वक स्तोत्रगान करने वाले साधकों को अखण्ड अग्निदेव यज्ञीय सत्कर्मों की ओर प्रेरित करें । यजमानों में प्रमुख, हमारे ज्येष्ठ भ्राता के समान, यज्ञ संचालक इन अग्निदेव की प्रार्थना करते हैं ॥१९ ॥

४३०३. सो चिन्नु भद्रा क्षुमती यशस्वत्युषा उवास मनवे स्वर्वती ।
यदीमुशन्तमुशतामनु क्रतुमग्निं होतारं विदथाय जीजनन् ॥२० ॥

जब यश की कामना से साधकगण ब्राह्ममुहूर्त में यज्ञादि कर्म के लिए अग्निदेव को प्रकट करते हैं । निश्चित ही उसी समय सबका कल्याण करने वाली, पोषक तत्त्वों से सम्पन्न, सविता के तेज से देदीप्यमान, उषा प्रकाशित होती है ॥२० ॥

४३०४. अध त्यं द्रप्सं विभ्वं विचक्षणं विराभरदिषिरः श्येनो अध्वरे ।
यदी विशो वृणते दस्ममार्या अग्निं होतारमध धीरजायत ॥२१ ॥

इस (दिव्य उषा के आवरण) के बाद यज्ञ प्रेरित श्येन (सुपर्ण-सूर्य) द्वारा बलशाली, महिमामय, दर्शनीय सोम को समुचित मात्रा में लाया गया । जिस समय श्रेष्ठ जन, सम्मुख जाने योग्य, दर्शनीय तथा देवों के आवाहनकर्त्ता, अग्निदेव की स्तुति करते हैं; उसी (यज्ञ के) समय धी (बुद्धि अथवा धारण करने की क्षमता) उत्पन्न होती है ॥२१ ॥

४३०५. सदासि रण्वो यवसेव पुष्यते होत्राभिरग्ने मनुषः स्वध्वरः ।
विप्रस्य वा यच्छशमान उक्थ्यो३ वाजं ससवाँ उपयासि भूरिभिः ॥२२ ॥

हे अग्निदेव ! पशुओं के लिए जिस प्रकार घास आदि आहार विशेष रुचिकर होते हैं, उसी प्रकार आप सदैव रमणीय होकर श्रेष्ठ यज्ञों से मनुष्यों के लिए कल्याणप्रद हों । स्तोताओं के स्तोत्रगान से प्रशंसित होकर आप हविष्यान्न ग्रहण करते हुए विभिन्न देव शक्तियों के साथ हमारे यज्ञ को सफल बनाएँ ॥२२ ॥

४३०६. उदीरय पितरा जार आ भगमियक्षति हर्यतो हृत्त इष्यति ।
विवक्ति वह्निः स्वपस्यते मखस्तविष्यते असुरो वेपते मती ॥२३ ॥

हे अग्ने !सूर्यदेव अपने प्रकाशरूपी तेज से सर्वत्र फैलते हैं, वैसे आप भी अपने ज्वालारूपी तेज को माता-पिता (पृथ्वी-आकाश) में विस्तृत करें । सन्मार्गाभिलाषी यजमान अन्तःकरण से यज्ञ करने के इच्छुक हैं ।अग्निदेव स्तोत्रों को संवर्द्धित करते हैं तथा यज्ञकर्म में कोई त्रुटि न रह जाए, इसलिए सदैव जागरूक रहते हैं । है ॥२३ ॥

४३०७. यस्ते अग्ने सुमतिं मर्तो अख्यत् सहसः सूनो अति स प्र शृण्वे ।
इषं दधानो वहमानो अश्वैरा स द्युमाँ अमवान् भूषति द्यून् ॥२४ ॥

बल से उत्पन्न हे अग्निदेव ! जो मनुष्य आपकी सुमति को प्राप्त कर लेते हैं । वे विशेष ख्याति को प्राप्त होते हैं । अन्नादि से सम्पन्न, अश्वादि से युक्त, तेजस्-सम्पन्न और शक्तिशाली होकर वे मनुष्य दीर्घजीवन तथा सुख-सौभाग्य को प्राप्त करते हैं ॥२४ ॥

४३०८. श्रुधी नो अग्ने सदने सधस्थे युक्ष्वा रथममृतस्य द्रवित्नुम् ।
आ नो वह रोदसी देवपुत्रे माकिर्देवानामप भूरिह स्याः ॥२५ ॥

हे अग्निदेव ! इन सम्पूर्ण देवताओं से सम्पन्न यज्ञस्थल में रहते हुए आप हमारे द्वारा की गई प्रार्थनाओं के अभिप्राय को जानें । आप अपने अमृतवर्षक रथ को योजित करें । देव शक्तियों के माता-पिता रूप द्यावा-पृथिवी को हमारे यज्ञ में लेकर आएँ । कोई भी देव हमारे यज्ञ कर्म से असन्तुष्ट न हो , अतएव आप यहीं रहें । देवों के आतिथ्य से पृथक् न हों ॥२५ ॥

४३०९. यदग्न एषा समितिर्भवाति देवी देवेषु यजता यजत्र ।
रत्ना च यद् विभजासि स्वधावो भागं नो अत्र वसुमन्तं वीतात् ॥२६ ॥

हे स्वधायुक्त यज्ञीय अग्निदेव ! जिस अवसर पर, हम यजनीय देवताओं के लिए, प्रार्थना सम्पन्न करें तथा जिस समय आप विभिन्न प्रकार के रत्नादि द्रव्यों को यजमानों में वितरित करते हों, उस समय आप हमारे भी धन का हिस्सा हमें प्रदान करें ॥२६ ॥

४३१०. अन्वग्निरुषसामग्रमख्यदन्वहानि प्रथमो जातवेदाः ।
अनु सूर्य उषसो अनु रश्मीननु द्यावापृथिवी आ विवेश ॥२७ ॥

अग्निदेव सर्वप्रथम उषा और उसके बाद दिन को प्रकट करते हैं । वे ही सूर्यात्मक होकर उषा, किरण तथा द्यावा-पृथिवी में संव्याप्त हैं । सभी उत्पन्न पदार्थों के ज्ञाता अग्निदेव ही इन सबमें भिन्न-भिन्न रूपों में संव्याप्त हैं । वास्तव में सूर्य भी अग्नि तत्त्व से पृथक् नहीं ॥२७ ॥

४३११. प्रत्यग्निरुषसामग्रमख्यत् प्रत्यहानि प्रथमो जातवेदाः ।
प्रति सूर्यस्य पुरुधा च रश्मीन् प्रति द्यावापृथिवी आ ततान ॥२८ ॥

अग्निदेव नित्य उषःकाल में प्रकाशित होते हैं तथा वे ही दिन के साथ प्रत्यक्ष प्रकट होते हैं । श्रेष्ठ, जातवेदा अग्निदेव नाना रूपों में, सूर्य की रश्मियों में भी स्वयमेव प्रकाशित होते हैं तथा द्युलोक और पृथ्वीलोक में अपना आलोक फैलाते हैं ॥२८ ॥

४३१२. द्यावा ह क्षामा प्रथमे ऋतेनाभिश्रावे भवतः सत्यवाचा ।
देवो यन्मर्तान् यजथाय कृण्वन्त्सीदद्धोता प्रत्यङ् स्वमसुं यन् ॥२९ ॥

सत्य वचनों के द्वारा द्युलोक और पृथ्वी, यज्ञीय अवसर पर नियमानुसार अग्निदेव का आवाहन करें । तत्पश्चात् तेजस्-सम्पन्न अग्निदेव भी यज्ञीय कर्म की ओर मनुष्यों को प्रेरित करें । वे अपनी प्रज्वलित ज्योति से अग्नि में प्रतिष्ठित होकर देवों के आवाहन के लिए उद्यत हों ॥२९ ॥

४३१३. देवो देवान् परिभूर्ऋतेन वहा नो हव्यं प्रथमश्चिकित्वान् ।
धुमकेतुः समिधा भाऋजीको मन्द्रो होता नित्यो वाचा यजीयान् ॥३० ॥

दिव्यगुण-सम्पन्न, देवताओं में ऋत (यज्ञ या सत्य) के प्रमुख ज्ञाता, सर्वोत्तम अग्निदेव हमारे द्वारा प्रदत्त हविष्यान्न को देवताओं के समीप पहुँचाएँ। धूम्र-ध्वजा वाले, समिधाओं द्वारा ऊर्ध्वगामी, कान्ति द्वारा उज्ज्वल, प्रशंसनीय, देवों के आवाहक, नित्य अग्निदेव को प्रार्थनापूर्वक आहुतियाँ समर्पित की जाती हैं ॥३० ॥

४३१४. अर्चामि वां वर्धायापो घृतस्नू द्यावाभूमी शृणुतं रोदसी मे ।
अहा यद् देवा असुनीतिमायन् मध्वा नो अत्र पितरा शिशीताम् ॥३१ ॥

हे अग्निदेव ! आप हमारे यज्ञीय कर्मों को सम्पन्न करें । हे जलवर्षक द्यावापृथिवी ! हम आपकी स्तुति करते हैं । आप इस अभिप्राय को जानें । स्तोता जिस समय यज्ञ के अवसर पर आपकी प्रार्थना करते हैं, उसी समय माता-पिता रूपी पृथ्वी और द्युलोक यहाँ जल-वृष्टि करके हमारे लिए विशेष सहायक सिद्ध हों ॥३१ ॥

४३१५. स्वावृग् देवस्यामृतं यदी गोरतो जातासो धारयन्त उर्वी ।
विश्वे देवा अनु तत् ते यजुर्गुर्दुहे यदेनी दिव्यं घृतं वाः ॥३२ ॥

अग्निदेव द्वारा सुखों को प्रदान करने वाले जल का उत्पादन होता है, उससे उत्पादित ओषधियों का द्यावा-पृथिवी द्वारा पोषण किया जाता है । हे अग्निदेव ! आपकी दीप्तिमान् ज्वालाएँ, स्वर्गस्थ दिव्य पोषक रस के रूप में जल का दोहन करती हैं । सभी देवताओं द्वारा, आपके इस जल-वृष्टि रूपी अनुदान की महिमा का गान किया जाता है ॥३२ ॥

४३१६. किं स्विन्नो राजा जगृहे कदस्याति व्रतं चकृमा को वि वेद ।
मित्रश्चिद्धि ष्मा जुहुराणो देवाञ्छ्लोको न यातामपि वाजो अस्ति ॥३३ ॥

क्या प्रज्वलित अग्निदेव हमारी प्रार्थनाओं और हविष्यान्न को ग्रहण करेंगे ? क्या हमारे द्वारा उनके नियमों- व्रतों का उचित रीति से निर्वाह किया गया है ? इसे जानने में कौन समर्थ है ? श्रेष्ठ मित्रों को बुलाने के समान ही अग्निदेव भी हमारे आवाहन पर प्रकट होते हैं । हमारी ये प्रार्थनाएँ और हविष्यान्न देवताओं की ओर गमन करें ॥३३ ॥

४३१७. दुर्मन्त्वत्रामृतस्य नाम सलक्ष्मा यद् विषुरूपा भवाति ।
यमस्य यो मनवते सुमन्त्वग्ने तमृष्व पाह्यप्रयुच्छन् ॥३४ ॥

जल इस भूमि पर अमृतस्वरूप गुणों से सम्पन्न और नानाविध रूपों में संव्याप्त है, जो यमदेव के अपराधों को क्षमा करता है । हे महिमावान्, तेजस्वी अग्निदेव ! आप इस जल का संरक्षण करें ॥३४ ॥

४३१८. यस्मिन् देवा विदथे मादयन्ते विवस्वतः सदने धारयन्ते ।
सूर्ये ज्योतिरदधुर्मास्य१क्तून् परि द्योतनिं चरतो अजस्रा ॥३५ ॥

यमराज की यज्ञवेदी (पूजावेदी) पर प्रतिष्ठित होने वाले देवगण, अग्निदेव के सान्निध्य को प्राप्त करके हर्षित होते हैं । इनके द्वारा ही सूर्य में तेजस्विता (दिवस) तथा चन्द्रमा में रात्रि को स्थापित किया गया है । ये दोनों सूर्य और चन्द्र अनवरत तेजस्विता को धारण किये हुए हैं ॥३५ ॥

४३१९. यस्मिन् देवा मन्मनि संचरन्त्यपीच्ये३ न वयमस्य विद्म ।
मित्रो नो अत्रादितिरनागान्त्सविता देवो वरुणाय वोचत् ॥३६ ॥

जिन ज्ञान-सम्पन्न अग्निदेव की उपस्थिति में देव शक्तियाँ अपने कार्यों का निर्वाह करती हैं । हम उनके रहस्यमय स्वरूप को जानने में असमर्थ हैं ॥३६ ॥

४३२०. सखाय आ शिषामहे ब्रह्मेन्द्राय वज्रिणे। स्तुष ऊ षु नृतमाय धृष्णवे ॥३७ ॥

हे मित्रो ! स्तोत्रों से, वज्र धारण करने वाले इन्द्रदेव की स्तुति करते हुए, हम उनसे आशीर्वाद की याचना करते हैं। श्रेष्ठ वीर तथा शत्रुओं को पराजित करने वाले इन्द्रदेव की, आप सभी के कल्याण के लिए हम स्तुति करते हैं ॥३७ ॥

४३२१. शवसा ह्यसि श्रुतो वृत्रहत्येन वृत्रहा। मघैर्मघोनो अति शूर दाशसि ॥३८ ॥

हे मित्र याजको ! वज्र धारण करने वाले इन्द्रदेव के निमित्त हम स्तुति पाठ करते हैं। आप भी उन रिपुसंहारक तथा महान् नायक इन्द्रदेव की भली प्रकार से प्रार्थना करें ॥३८ ॥

४३२२. स्तेगो न क्षामत्येषि पृथिवीं मही नो वाता इह वान्तु भूमौ।
मित्रो नो अत्र वरुणो युज्यमानो अग्निर्वने न व्यसृष्ट शोकम् ॥३९ ॥

जिस प्रकार वर्षाकाल में मेढक पृथ्वी को छोड़कर जल में छलाँग लगाता है, उसी प्रकार आप भी विस्तृत भू-भाग को लाँघकर ऊपर की ओर गमन करें। वायुदेव, अग्नि के सहयोग से हमारे निमित्त सुखकारक बनकर बहें। प्राणि- समुदाय के सखारूप मित्रदेव और वरुणदेव अग्नि द्वारा घास को पूर्णरूप से भस्मसात् करने के समान ही हमारे दुःख और कष्टों को दूर करें ॥३९ ॥

४३२३. स्तुहि श्रुतं गर्तसदं जनानां राजानं भीममुपहत्नुमुग्रम्।
मृडा जरित्रे रुद्र स्तवानो अन्यमस्मत् ते नि वपन्तु सेन्यम् ॥४० ॥

हे स्तोताओ ! यशस्वी रथ में विराजमान तरुण सिंह के समान भय उत्पन्न करने वाले, शत्रुसंहारक, बलशाली रुद्रदेव की स्तुति करो। हे रुद्रदेव ! आप स्तोताओं को सुखी बनाएँ तथा आपकी सेना शत्रुओं का संहार करे ॥४० ।

४३२४. सरस्वतीं देवयन्तो हवन्ते सरस्वतीमध्वरे तायमाने।
सरस्वतीं सुकृतो हवन्ते सरस्वती दाशुषे वार्यं दात् ॥४१ ॥

दैवी गुणों के इच्छुक मनुष्य, देवी सरस्वती का आवाहन करते हैं। यज्ञ के विस्तारित होने पर वे देवी सरस्वती की ही स्तुति करते हैं। श्रेष्ठ पुण्यात्माओं द्वारा देवी सरस्वती के आवाहन किये जाने पर, वे दानियों की आकांक्षाओं को परिपूर्ण करती हैं ॥४१ ॥

४३२५ सरस्वतीं पितरो हवन्ते दक्षिणा यज्ञमभिनक्षमाणाः।
आसद्यास्मिन् बर्हिषि मादयध्वमनमीवा इष आ धेह्यस्मे ॥४२ ॥

हमारे आवाहन पर दक्षिण दिशा से आने वाले सभी पितर जिन माँ सरस्वती को पाकर संतुष्ट होते हैं। वे माता सरस्वती हमारे इस पितृयज्ञ में उपस्थित हों। हम उनका आवाहन करते हैं। वे प्रसन्नतापूर्वक हमें उत्तम स्वास्थ्य प्रदान करने वाला अन्न प्रदान करें ॥४२ ॥

४३२६. सरस्वति या सरथं ययाथोक्थैः स्वधाभिर्देवि पितृभिर्मदन्ती।
सहस्रार्घमिडो अत्र भागं रायस्पोषं यजमानाय धेहि ॥४३ ॥

हे सरस्वती देवि ! जो आप स्वधायुक्त अन्न द्वारा परितृप्त होती हुई पितरजनों के साथ एक ही रथ पर आगमन करती हैं। आप मनुष्यों को परितृप्त करने वाला अन्न भाग और वैभव-सम्पदा, हम साधकों को प्रदान करें ॥४३ ॥

४३२७. उदीरतामवर उत् परास उन्मध्यमाः पितरः सोम्यासः।
असुं य ईयुरवृका ऋतज्ञास्ते नोऽवन्तु पितरो हवेषु ॥४४ ॥

हमारे तीनों प्रकार (उत्तम, मध्यम और अधम) के पितर अनुग्रहपूर्वक इस यज्ञानुष्ठान में उपस्थित हैं । वे पुत्रों की प्राणरक्षा के उद्देश्य से यज्ञ में समर्पित हविष्यान्न ग्रहण करें तथा हमारी रक्षा करें ॥४४ ॥

४३२८. आहं पितृन्त्सुविदत्राँ अवित्सि नपातं च विक्रमणं च विष्णोः ।
बर्हिषदो ये स्वधया सुतस्य भजन्त पित्वस्त इहागमिष्ठाः ॥४५ ॥

हमने यज्ञानुष्ठान सम्पन्न करने का विधि-विधान अपने पितरों से ही सीखा है । वे इससे भली-भाँति परिचित हैं । सभी पितर यज्ञशाला में कुश-आसन पर प्रतिष्ठित होकर हविष्यान्न एवं सोमरस ग्रहण करें ॥४५ ॥

४३२९. इदं पितृभ्यो नमो अस्त्वद्य ये पूर्वासो ये अपरास ईयुः ।
ये पार्थिवे रजस्या निषत्ता ये वा नूनं सुवृजनासु दिक्षु ॥४६ ॥

जो पितामहादि पूर्वज या उसके पश्चात् मृत्यु को प्राप्त पितरगण हैं या जो पृथ्वी के राजसी भोगों का उपभोग करने के लिए उत्पन्न हुए हैं या जो सौभाग्यवान्, वैभव-सम्पन्न बांधवों के रूप में हैं, उन सभी को नमन है ॥४६ ॥

४३३०. मातली कव्यैर्यमो अङ्गिरोभिर्बृहस्पतिर्ऋक्वभिर्वावृधानः ।
यांश्च देवा वावृधुर्ये च देवांस्ते नोऽवन्तु पितरो हवेषु ॥४७ ॥

इन्द्रदेव कव्यों से, यमदेव अंगिरसों से तथा बृहस्पतिदेव ज्ञान से, पोषण प्राप्त करके संतुष्ट होते हैं । देवों को बढ़ाने वाले वे कव्य अंगिरस् आदि पितर हमारी रक्षा करें । हम उनका आवाहन करते हैं ॥४७ ॥

४३३१. स्वादुष्किलायं मधुमाँ उतायं तीव्रः किलायं रसवाँ उतायम् ।
उतो न्व१स्य पपिवांसमिन्द्रं न कश्चन सहत आहवेषु ॥४८ ॥

सोमरस तीक्ष्ण, मधुर एवं रुचिकर स्वाद वाला होता है । इस सोम के पीने वाले इन्द्रदेव को युद्ध में कोई जीत नहीं सकता ॥४८ ॥

४३३२. परेयिवांसं प्रवतो महीरिति बहुभ्यः पन्थामनुपस्पशानम् ।
वैवस्वतं संगमनं जनानां यमं राजानं हविषा सपर्यत ॥४९ ॥

विस्तृत पृथ्वी को पार करके अतिदूरस्थ लोक में ले जाने वाले, अनेक पितरजनों द्वारा चले गये मार्ग में जाने वाले विवस्वान् के पुत्र, राजा यम की हविष्यान्न समर्पित करते हुए अर्चना करें ॥४९ ॥

४३३३. यमो नो गातुं प्रथमो विवेद नैषा गव्यूतिरपभर्तवा उ ।
यत्रा नः पूर्वे पितरः परेता एना जज्ञानाः पथ्या३ अनु स्वाः ॥५० ॥

यमदेव ने हमारे गमन पथ को सर्वप्रथम जाना है । उसे कोई परिवर्तित करने में सक्षम नहीं है । जिस मार्ग से हमारे पूर्वकालीन पूर्वज गये हैं, उसी मार्ग से सभी मनुष्य भी स्व-स्व कर्मों के अनुसार लक्ष्य की ओर जाएँगे । हे सर्वोत्तम यमदेव ! आप सभी मनुष्यों के पापरूपी दुष्कर्म और पुण्यरूपी सत्कर्मों को जानने में समर्थ हैं ॥५० ॥

४३३४. बर्हिषदः पितर ऊत्य१र्वागिमा वो हव्या चकृमा जुषध्वम् ।
त आ गतावसा शंतमेनाधा नः शं योररपो दधात ॥५१ ॥

हे पितृगण ! हमारे आवाहन पर उपस्थित होकर कुश-आसन पर प्रतिष्ठित हों, इनको स्वीकार कर आप हमारा हर प्रकार से कल्याण करें । पाप से बचाकर रक्षा करें ॥५१ ॥

४३३५. आच्या जानु दक्षिणतो निषद्येदं नो हविरभि गृणन्तु विश्वे ।
मा हिंसिष्ट पितरः केन चिन्नो यद् व आगः पुरुषता कराम ॥५२ ॥

हे पितृगण !आप हमारी रक्षा के लिए पधारें । यज्ञशाला में दक्षिण की ओर घुटनों के बल विराजमान होकर यज्ञ में समर्पित हवियों को ग्रहण करें । हमसे मानवीय भूलों के कारण जो अपराध बन पड़े हैं, उनके कारण हमें पीड़ित न करें ॥५२ ॥

४३३६. त्वष्टा दुहित्रे वहतुं कृणोति तेनेदं विश्वं भुवनं समेति ।
यमस्य माता पर्युह्यमाना महो जाया विवस्वतो ननाश ॥५३ ॥

त्वष्टा (स्रष्टा) अपनी पुत्री (प्रकृति) को वहन करने योग्य अथवा विवाहित करते हैं । (इस प्रक्रिया में) समस्त विश्व के प्राणी सम्मिलित होते हैं । यम की माता (सरण्यू) का जब सम्बन्ध हुआ, उस समय विवस्वान् (सूर्य) की महिमामयी पत्नी लुप्त हुई ॥५३ ॥

[प्रसिद्ध है कि त्वष्टा की पुत्री अपनी छाया (प्रतिकृति-डुप्लीकेट) को सूर्य के साथ करके लुप्त हो गई थी । यम उसी प्रतिकृति से उत्पन्न हुए थे ।]

४३३७. प्रेहि प्रेहि पथिभिः पूर्याणैर्येना ते पूर्वे पितरः परेताः ।
उभा राजानौ स्वधया मदन्तौ यमं पश्यासि वरुणं च देवम् ॥५४ ॥

हे पिता ! जिन पुरातन मार्गों से हमारे पूर्वज पितरगण गये हैं, उन्हीं से आप भी गमन करें । वहाँ स्वधारूप अमृतान्न से तृप्त होकर राजा यम और वरुणदेवों के दर्शन करें ॥५४ ॥

४३३८. अपेत वीत वि च सर्पतातोऽस्मा एतं पितरो लोकमक्रन् ।
अहोभिरद्भिरक्तुभिर्व्यक्तं यमो ददात्यवसानमस्मै ॥५५ ॥

हे दुष्ट पिशाचो ! पितरगणों ने इस मृतात्मा के लिए यह स्थान निर्धारित किया है अर्थात् दाहस्थल निश्चित किया है । अत: आप इस स्थान को त्यागकर दूर चले जाएँ । यमदेव ने दिन-रात जल से सिञ्चित इस स्थल को मृत देहों के लिए प्रदान किया है ॥५५ ॥

४३३९. उशन्तस्त्वेधीमह्युशन्तः समिधीमहि ।
उशन्नुशत आ वह पितॄन् हविषे अत्तवे ॥५६ ॥

हे पवित्र यज्ञाग्ने ! हम श्रद्धापूर्वक यत्न करते हुए आपको प्रतिष्ठित करते हैं तथा अधिक प्रज्वलित करने का प्रयत्न करते हैं । जो देव एवं पितृगण यज्ञ की कामना करते हैं, आप उन तक समर्पित हव्य को पहुँचाते हैं ॥५६ ॥

४३४०. द्युमन्तस्त्वेधीमहि द्युमन्तः समिधीमहि ।
द्युमान् द्युमत आ वह पितॄन् हविषे अत्तवे ॥५७ ॥

हे अग्निदेव ! हम दीप्तिमान् होते हुए आपको आवाहित करते हैं, कान्तियुक्त होकर हम आपको भली प्रकार प्रज्वलित करते हैं । दीप्तिमान् होकर आप हविष्यान्न ग्रहण करने के लिए पितरगणों को साथ लेकर पधारें ॥५७ ॥

४३४१. अङ्गिरसो नः पितरो नवग्वा अथर्वाणो भृगवः सोम्यासः ।
तेषां वयं सुमतौ यज्ञियानामपि भद्रे सौमनसे स्याम ॥५८ ॥

अंगिरा, अथर्वा और भृगु आदि हमारे पितरगण अभी-अभी पधारे हैं । वे सभी सोम के इच्छुक हैं । उन पितरगणों की कृपादृष्टि हमें उपलब्ध हो, हम उनके अनुग्रह से कल्याणकारी मार्ग की ओर बढ़ें ॥५८ ॥

४३४२. अङ्गिरोभिर्यज्ञियैरा गहीह यम वैरूपैरिह मादयस्व ।
विवस्वन्तं हुवे यः पिता तेऽस्मिन् बर्हिष्या निषद्य ॥५९ ॥

हे यमदेव ! आप विरूप ऋषि के वंश में उत्पन्न हुए अंगिरादि पूजनीय पितरजनों (पूर्वजों) के साथ यहाँ पधारें और यज्ञ में परितृप्ति प्राप्त करें । आपके साथ पिता विवस्वान् को भी आवाहित करते हैं । वे भी इस यज्ञ में पहुँचकर फैलाये गये कुशा के आसन पर बैठें । आप दोनों हविष्यान्न को ग्रहण करके आनंदित हों ॥५९ ॥

४३४३. इमं यम प्रस्तरमा हि रोहाङ्गिरोभिः पितृभिः संविदानः ।
आ त्वा मन्त्राः कविशस्ता वहन्त्वेना राजन् हविषो मादयस्व ॥६० ॥

हे यमदेव ! अंगिरादि पितरजनों सहित आप हमारे इस उत्तम यज्ञ में आकर विराजमान हों । ज्ञानी ऋत्विजों के स्तोत्र आपको आमंत्रित करें । हे मृत्युपति यम ! इन आहुतियों से तृप्त होकर आप हमें आनन्दित करें ॥६० ॥

४३४४. इत एत उदारुहन् दिवस्पृष्ठान्यारुहन् । प्र भूर्जयो यथा पथा द्यामङ्गिरसो ययुः ॥

यहाँ से पितरगण ऊर्ध्वलोक की ओर प्रस्थान करते हैं । तत्पश्चात् उन्हें दिव्यलोक के उपभोग्य स्थानों पर प्रतिष्ठापित किया जाता है । जिस मार्ग से भूमि पर विजयश्री प्राप्त करने वाले आंगिरस आदि पूर्वज गये हैं, उसी मार्ग से अन्य पितर भी दिव्यलोक में पहुँचते हैं ॥६१ ॥

[२ - पितृमेध सूक्त]

[**ऋषि-** अथर्वा । **देवता-** यम, मन्त्रोक्त, ४, ३४ अग्नि, ५ जातवेदा, २९ पितरगण । **छन्द-** अनुष्टुप् , ४, ७, ९,
१३ जगती, ५, २६, ४९, ५७ भुरिक् त्रिष्टुप् , ८, १०-१२, २१, २७-२९, ३१-३३, ३५, ४७, ५३-५५,
५८-६० त्रिष्टुप् , १९ त्रिपदार्षी गायत्री, २४ त्रिपदा समविषमार्षी गायत्री, ३७ विराट् जगती, ३८-३९, ४१
आर्षी गायत्री, ४०, ४२-४४ भुरिक् आर्षी गायत्री, ४५ ककुम्मती अनुष्टुप् ।]

इस सूक्त में यम के अतिरिक्त पितर देवों का वर्णन है । 'पितर' सम्बोधन केवल मृतात्माओं - प्रेतात्माओं के लिए ही प्रयुक्त होने लगा है, लेकिन वेद में इसके प्रयोग अनेकार्थक हैं । शत० १३.४.३.६ के अनुसार वैवस्वत राजा यम की प्रजाएँ पितर हैं । शत० ब्रा० २.१.३.४ में मर्त्य मरणधर्मा को पितर कहा गया है । गो०ब्रा० २.१.२४ में देवों को पितर कहा है । इसी प्रकार शत० ब्रा० १३.८.१.२ में ओषधियों को तथा २.४.२.२४ में षड्ऋतुओं को पितर कहा गया है । मंत्रों के स्वाभाविक अर्थों के अनुसार पितरों की अवधारणा करना उचित है । जहाँ द्विवचनपरक 'पितरौ' सम्बोधन है, वहाँ माता-पिता का भाव लिया जाना ही उचित है-

४३४५. यमाय सोमः पवते यमाय क्रियते हविः । यमं ह यज्ञो गच्छत्यग्निदूतो अरंकृतः ।

(ऋषिगण) यम (देवता अथवा अनुशासन) के निमित्त (यज्ञ में) सोम का अभिषव करते हैं । आहुतियाँ वे यमदेव को समर्पित करते हैं । सोम और हवियों से अलंकृत अग्निदेव को दूत बनाकर यज्ञदेव यम की ओर (निकट) ही जाते हैं ॥१ ॥

४३४६. यमाय मधुमत्तमं जुहोता प्र च तिष्ठत ।
इदं नम ऋषिभ्यः पूर्वजेभ्यः पूर्वेभ्यः पथिकृद्भ्यः ॥२ ॥

हे ऋत्विजो ! आप यमदेव के निमित्त अति मधुर आहुतियाँ प्रदान करें और प्रतिष्ठा भी यम के लिए समर्पित करें । इस प्रकार पूर्वकालीन पितृलोक के मार्ग को विनिर्मित करने वाले मंत्रद्रष्टा ऋषियों को नमन करें ॥२ ॥

४३४७. यमाय घृतवत् पयो राज्ञे हविर्जुहोतन । स नो जीवेष्वा यमेद् दीर्घमायुः प्र जीवसे

हे ऋत्विजो ! यमराज के निमित्त घृतयुक्त खीर को हविरूप में समर्पित करें । वे हविष्यान्न को स्वीकार करके हमारे जीवन को संरक्षित करते हुए हमें शतायु प्रदान करें ॥३ ॥

४३४८. मैनमग्ने वि दहो माभि शूशुचो मास्य त्वचं चिक्षिपो मा शरीरम्।
शृतं यदा करसि जातवेदोऽथेमेनं प्र हिणुतात् पितॄँरुप ॥४ ॥

हे अग्ने ! इस मृतात्मा को पीड़ित किये बिना (अन्त्येष्टि) संस्कार सम्पन्न करें । इस मृतात्मा को छिन्न-भिन्न न करें । हे सर्वज्ञदेव !जब आपकी ज्वालाएँ इस देह को भस्मीभूत कर दें, तभी इसे पितरगणों के समीप भेज दें ।

४३४९. यदा शृतं कृणवो जातवेदोऽथेममेनं परि दत्तात् पितृभ्यः ।
यदो गच्छात्यसुनीतिमेतामथ देवानां वशनीर्भवाति ॥५ ॥

हे सर्वज्ञ अग्निदेव ! जब आप मृत शरीर को पूर्णरूप से दग्ध कर दें, तब इस मृतात्मा को पितरजनों को समर्पित करें । जब यह मृतात्मा पुन: प्राणधारी हो, तो देवाश्रय में ही रहे ॥५ ॥

४३५०. त्रिकद्रुकेभिः पवते षडुर्वीरेकमिद् बृहत् ।
त्रिष्टुब् गायत्री छन्दांसि सर्वा ता यम आर्पिता ॥६ ॥

एक यम ही त्रिकद्रुक (ज्योति, गौ और आयु) नामक यज्ञ में संव्याप्त हैं । वे यमदेव छह स्थानों (द्युलोक, भूलोक, जल, ओषधियों, ऋक् और सूनृत) में निवास करने वाले हैं । त्रिष्टुप् , गायत्री एवं दूसरे सभी छन्दों के माध्यम से हम उनका स्तुतिगान करते हैं ॥६ ॥

४३५१. सूर्यं चक्षुषा गच्छ वातमात्मना दिवं च गच्छ पृथिवीं च धर्मभिः ।
अपो वा गच्छ यदि तत्र ते हितमोषधीषु प्रति तिष्ठा शरीरैः ॥७ ॥

हे मृत मनुष्य ! आपके प्राण और नेत्र वायु और सूर्य से संयुक्त हों । आप अपने पुण्य कर्मों के फल की प्राप्ति के लिए स्वर्ग, पृथ्वी अथवा जल में निवास करें । यदि वृक्ष- वनस्पतियों में आपका कल्याण निहित है, तो सूक्ष्म शरीर से उन्हीं में आप प्रवेश करें ॥७ ॥

४३५२. अजो भागस्तपसस्तं तपस्व तं ते शोचिस्तपतु तं ते अर्चिः ।
यास्ते शिवास्तन्वो जातवेदस्ताभिर्वहैनं सुकृतामु लोकम् ॥८ ॥

हे अग्निदेव ! इस मृत पुरुष में जो अविनाशी ईश्वरीय अंश है, उसे आप अपने तेज से तपाएँ, प्रखर बनाएँ । आपकी ज्वालाएँ उसे सुदृढ़ बनाएँ । हे सर्वज्ञाता अग्निदेव ! आप अपनी कल्याणकारी विभूतियों से उन्हें पुण्यात्माओं के लोक में ले जाएँ ॥८ ॥

४३५३. यास्ते शोचयो रंहयो जातवेदो याभिरापृणासि दिवमन्तरिक्षम् ।
अजं यन्तमनु ताः समृण्वतामथेतराभिः शिवतमाभिः शृतं कृधि ॥९ ॥

हे सर्वज्ञ अग्निदेव ! आपकी जो पवित्र एवं तीव्रगामी ज्वालाएँ हैं, जिससे आप द्युलोक और अन्तरिक्ष लोक में संव्याप्त हो जाते हैं, उन ज्वालाओं से आप इस अज भाग (आत्मा) को प्राप्त हों । दूसरी मंगलमय ज्वालाओं से इस मृत देह को हवि के समान ही पूर्णतया भस्मीभूत करें ॥९ ॥

४३५४. अव सृज पुनरग्ने पितृभ्यो यस्त आहुतश्चरति स्वधावान् ।
आयुर्वसान उप यातु शेषः सं गच्छतां तन्वा सुवर्चाः ॥१० ॥

हे अग्निदेव ! जो मृतदेह आहुति रूप में आपको समर्पित की गयी है; जो हमारे द्वारा प्रदत्त स्वधान्न से युक्त होकर आपमें गतिशील है, उसे आप पुन: पितृलोक के लिए मुक्त करें । इसकी संतानें दीर्घायु प्राप्त करती हुईं गृह की ओर लौट जाएँ । यह श्रेष्ठ तेजस्विता युक्त और पितृलोक में आश्रय योग्य शरीर प्राप्त करें ॥१० ॥

४३५५. अति द्रव श्वानौ सारमेयौ चतुरक्षौ शबलौ साधुना पथा ।
अधा पितॄन्त्सुविदत्राँ अपीहि यमेन ये सधमादं मदन्ति ॥११ ॥

हे मृतात्मा ! चार नेत्रों वाले, अद्‌भुत स्वरूप वाले, जो ये दो सारमेय (सरमा के पुत्र अथवा साथ रमण करने वाले) श्वान हैं, इनके सान्निध्य में आप गमन करें । तदनन्तर जो पितरगण यम के साथ सदैव हर्षित रहते हैं, उन विशिष्ट ज्ञानी पितरों का सान्निध्य भी आप प्राप्त करें ॥११ ॥

[सारमेय श्वान का अर्थ यहाँ सरमा से उत्पन्न कुत्ते करना असंगत लगता है । साथ रमण करने वाले या शीघ्र गमनशील अर्थ यहाँ सटीक बैठता है । मनुष्य के साथ रहने वाले तथा लोकान्तरों तक साथ जाने वाले चित्रगुप्त के दो दूतों-गुप्त संस्कारों के रूप में इन्हें देखा जा सकता है । यह चार अक्षि-चार भाग (मन, बुद्धि, चित्त एवं अहंकार) वाले हैं ।]

४३५६. यौ ते श्वानौ यम रक्षितारौ चतुरक्षौ पथिषदी नृचक्षसा ।
ताभ्यां राजन् परि धेह्येनं स्वस्त्यस्मा अनमीवं च धेहि ॥१२ ॥

हे मृत्युदेव यम ! आपके गृहरक्षक, मार्गरक्षक तथा ऋषियों द्वारा ख्यातिप्राप्त चार नेत्रों वाले जो दो श्वास हैं, उनसे मृतात्मा को संरक्षित करें तथा इस मृतात्मा को कल्याण का भागी बनाकर पापकर्मों से मुक्त करे ॥१२ ॥

४३५७. उरूणसावसुतृपावुदुम्बलौ यमस्य दूतौ चरतो जनाँ अनु ।
तावस्मभ्यं दृशये सूर्याय पुनर्दातामसुमद्येह भद्रम् ॥१३ ॥

यमदेव के ये दो दूत (कुक्कुर) लम्बी नाक वाले, प्राणहन्ता और अति सामर्थ्यवान् हैं । ये मनुष्यों के प्राणहरण का लक्ष्य लेकर घूमते हैं । दोनों (यमदूत) हमें सूर्य दर्शन लाभ के लिए इस स्थान पर कल्याणकारी प्राणदान देने की कृपा करें ॥१३ ॥

४३५८. सोम एकेभ्यः पवते घृतमेक उपासते ।
येभ्यो मधु प्रधावति तांश्चिदेवापि गच्छतात् ॥१४ ॥

किन्हीं पितरजनों के निमित्त सोमरस उपलब्ध रहता है और कोई घृताहुति का सेवन करते हैं । हे प्रेतात्मन् ! जिनके लिए मधुर रस की धारा प्रवाहित होती है, आप उन्हीं के समीप पहुँचें ॥१४ ॥

४३५९. ये चित् पूर्व ऋतसाता ऋतजाता ऋतावृधः ।
ऋषीन् तपस्वतो यम तपोजाँ अपि गच्छतात् ॥१५ ॥

पूर्वकालीन जो पुरुष सत्य का पालन करने वाले और सत्यरूप यज्ञ के संवर्द्धक थे, तपः ऊर्जा से अनुप्राणित उन अतीन्द्रिय द्रष्टा ऋषियों के समीप ही यमदेव के अनुशासन से युक्त यह मृतात्मा भी पहुँचे ॥१५ ॥

४३६०. तपसा ये अनाधृष्यास्तपसा ये स्वर्ययुः ।
तपो ये चक्रिरे महस्तांश्चिदेवापि गच्छतात् ॥१६ ॥

जो तपश्चर्या के प्रभाव से किसी भी प्रकार पराभूत नहीं हो सकते, जो तपश्चर्या के कारण स्वर्ग को प्राप्त हुए हैं तथा जिन्होंने कठिन तप- साधना सम्पन्न की है; हे प्रेतात्मन् ! आप उन्हीं के समीप जाएँ ॥१६ ॥

४३६१. ये युध्यन्ते प्रधनेषु शूरासो ये तनूत्यजः ।
ये वा सहस्रदक्षिणास्तांश्चिदेवापि गच्छतात् ॥१७ ॥

हे प्रेत ! जो शूरवीर संग्राम में अपने प्राणों की आहुति देकर वीरगति को प्राप्त हुए हैं अथवा जो लोग अनेकों प्रकार के दान देकर अपनी कीर्ति से इस संसार में अमर हो गये हैं । आप उन लोगों के समीप पहुँचें ॥१७ ॥

४३६२. सहस्रणीथाः कवयो ये गोपायन्ति सूर्यम् ।
ऋषीन् तपस्वतो यम तपोजाँ अपि गच्छतात् ॥१८ ॥

जिन पूर्वज मनीषियों ने जीवन की हजारों श्रेष्ठ विधाओं को विकसित किया । जो सूर्य की शक्तियों के संरक्षक हैं और तप से उत्पन्न जिन पितरों ने तपस्वी जीवन जिया, हे मृतात्मन् ! आप उन्हीं के समीप पहुँचें ॥१८ ॥

४२६३. स्योनास्मै भव पृथिव्यनृक्षरा निवेशनी । यच्छास्मै शर्म सप्रथाः ॥१९ ॥

हे पृथिवी देवि ! आप इसके निमित्त सुखकारिणी, दुःख-कष्टों से रहित, प्रवेश करने योग्य और विस्तारयुक्त होकर शान्ति प्रदान करने वाली हों ॥१९ ॥

४३६४. असंबाधे पृथिव्या उरौ लोके नि धीयस्व ।
स्वधा याश्चकृषे जीवन् तास्ते सन्तु मधुश्चुतः ॥२० ॥

हे मुमूर्षो ! आपने यज्ञवेदी रूप विस्तृत दर्शनीय स्थल पर स्थित होकर सर्वप्रथम पितरों और देवों के लिए जिन स्वधायुक्त आहुतियों को समर्पित किया था, वे आपको मधु आदि रसों के प्रवाहरूप में उपलब्ध हों ॥२० ॥

४३६५. ह्वयामि ते मनसा मन इहेमान् गृहाँ उप जुजुषाण एहि ।
सं गच्छस्व पितृभिः सं यमेन स्योनास्त्वा वाता उप वान्तु शग्माः ॥२१ ॥

हे प्रेतपुरुष ! अपने मन से आपके मन को हम बुलाते हैं । (जहाँ पितृकर्म किया जाता है) आप उन गृहों में आगमन करें । (संस्कार क्रिया के पश्चात्) पिता, पितामह और प्रपितामह के साथ (सपिण्डीकरण के द्वारा) संयुक्त होकर यमराज के समीप प्रस्थान करें, सुखप्रद वायुदेव आपके लिए बहते रहें ॥२१ ॥

४३६६. उत् त्वा वहन्तु मरुत उदवाहा उदप्रुतः ।
अजेन कृण्वन्तः शीतं वर्षेणोक्षन्तु बालिति ॥२२ ॥

हे प्रेत पुरुष ! मरुद्गण आपको अन्तरिक्ष में धारण करें अथवा वायुदेव आपको ऊपरी लोक में पहुँचाएँ । जल के धारणकर्त्ता और वर्षक मेघ गर्जना करते हुए समीपस्थ अज के साथ तुम्हें वृष्टिजल से सिञ्चित करें ॥२२ ॥

४२६७. उदह्वमायुरायुषे क्रत्वे दक्षाय जीवसे ।
स्वान् गच्छतु ते मनो अधा पितॄँरुप द्रव ॥२३ ॥

(हे पितरो !) हम आपको दीर्घायु, प्राण, अपान तथा जीवन के लिए आमंत्रित करते हैं । तुम्हारा मन संस्कार क्रिया से प्रकट हुए नये शरीर को उपलब्ध करे । इसके बाद आप वसुरूप पितरगणों के समीप पहुँचें ॥२३ ॥

४३६८. मा ते मनो मासोर्माङ्गानां मा रसस्य ते । मा ते हास्त तन्व१ः किं चनेह ॥२४ ॥

(हे पितरो !) इस संसार में वास करते हुए तुम्हारा मन तुम्हें त्याग कर न जाए । तुम्हारे प्राण का कोई भी अंश क्षीण न हो और तुम्हारे हाथ- पैर आदि में कोई विकार उत्पन्न न हो । आपकी देह के रुधिर आदि रस भी किसी मात्रा में देह का परित्याग न करें । इस लोक में कोई भी शारीरिक अंग आपसे पृथक् न हों ॥२४ ॥

४३६९. मा त्वा वृक्षः सं बाधिष्ट मा देवी पृथिवी मही ।
लोकं पितृषु वित्त्वैधस्व यमराजसु ॥२५ ॥

(हे पितर पुरुष !) जिस पेड़ के नीचे आप आराम करें , वह पेड़ आपके लिए बाधक न हो । आप जिस दिव्य गुण सम्पन्न पृथ्वी का आश्रय लें, वह भी आपको व्यथित न करे । यमदेव जिनके राजा हैं , उन पितरजनों में स्थान प्राप्त करके आप वृद्धि को प्राप्त करें ॥२५ ॥

४३७०. यत् ते अङ्गमतिहितं पराचैरपानः प्राणो य उ वा ते परेतः ।
तत् ते संगत्य पितरः सनीडा घासाद् घासं पुनरा वेशयन्तु ॥२६ ॥

हे प्रेतात्मन् ! जो अंग आपके शरीर से पृथक् हो चुका है तथा जो अपान आदि सप्तप्राण दुबारा प्रवेश न करने के लिए शरीर से बाहर जा चुके हैं , उन सबको आपके साथ निवास करने वाले पितरगण घास से घास को बाँधने के समान दूसरे शरीर में प्रविष्ट कराएँ ॥२६ ॥

४३७१. अपेमं जीवा अरुधन् गृहेभ्यस्तं निर्वहत परि ग्रामादितः ।
मृत्युर्यमस्यासीद् दूतः प्रचेता असून् पितृभ्यो गमयां चकार ॥२७ ॥

हे प्राणधारी बन्धुगण ! इस प्रेतात्मा को घर से बाहर ले जाएँ । इस मृत देह को उठाकर ग्राम से बाहर ले जाएँ; क्योंकि श्रेष्ठ ज्ञान सम्पन्न, यमराज के दूत मृत्यु ने इस मृत पुरुष के प्राणों को पितरजनों में प्रविष्ट कराने के लिए प्राप्त कर लिया है ॥२७ ॥

४३७२. ये दस्यवः पितृषु प्रविष्टा ज्ञातिमुखा अहुतादश्चरन्ति ।
परापुरो निपुरो ये भरन्त्यग्निष्टानस्मात् प्र धमाति यज्ञात् ॥२८ ॥

जो दुष्ट प्रेतात्मा ज्ञानवानों के समान आकृति बनाकर पिता, पितामह और प्रपितामह आदि पितरों में घुसपैठ करते हैं और आहुति प्रदान करने पर छल से उस हविष्यान्न का सेवन करते हैं, जो पिण्डदान करने वाले पुत्र-पौत्रों को विनष्ट कर डालते हैं, हे अग्निदेव ! पितरों के लिए किये जाने वाले इस यज्ञ से प्रसन्न होकर आप उन छद्म-वेशधारी असुरों को बाहर करें ॥२८ ॥

४३७३. सं विशन्त्विह पितरः स्वा नः स्योनं कृण्वन्तः प्रतिरन्त आयुः ।
तेभ्यः शकेम हविषा नक्षमाणा ज्योग् जीवन्तः शरदः पुरूचीः ॥२९ ॥

इस यज्ञ में हमारे गोत्र में उत्पन्न पिता, पितामह, प्रपितामह आदि पितरगण, भली प्रकार प्रतिष्ठित हों, वे हमें सुख-समृद्धि के साथ दीर्घजीवन प्रदान करें । वृद्धि प्राप्त करते हुए हम उन पितरों को हविष्यान्न समर्पित करते हैं, वे हमें दीर्घायुष्य का सुख प्रदान करें ॥२९ ॥

४३७४. यां ते धेनुं निपृणामि यमु ते क्षीर ओदनम् ।
तेना जनस्यासो भर्ता योऽत्रासदजीवनः ॥३० ॥

हे मृतात्मन् ! हम आपके निमित्त जिस गौ का दान करते हैं तथा दूध मिश्रित जिस भात को समर्पित करते हैं , उस भाग द्वारा आप यमलोक में अपने जीवन को परिपुष्ट करें ॥३० ॥

४३७५. अश्वावतीं प्र तर या सशेवार्क्षाकं वा प्रतरं नवीयः ।
यस्त्वा जघान वध्यः सो अस्तु मा सो अन्यद् विदत भागधेयम् ॥३१ ॥

हे प्रेत पुरुष ! आप हमें अश्वावती नदी से पार उतारें; यह नदी हमारे लिए सुखप्रदायिनी हो । हम रीछ आदि हिंसक पशुओं से परिपूर्ण निर्जन वन- प्रदेश को पार करें । हे प्रेत ! जिसने तुम्हारा संहार किया है, वह पुरुष वध योग्य है । वह पापी पुरुष पूर्व में उपभोग किये गये पदार्थों के अतिरिक्त दूसरी उपभोग्य सामग्री को प्राप्त करने में सक्षम न हो ॥३१ ॥

४३७६. यमः परोऽवरो विवस्वान् ततः परं नाति पश्यामि किं चन ।
यमे अध्वरो अधि मे निविष्टो भुवो विवस्वानन्वाततान ॥३२ ॥

सूर्य के पुत्र यमदेव अपने पिता सूर्य से भी अधिक तेजस्वी हैं। हम किसी भी प्राणी को यमराज से उत्कृष्ट नहीं मानते। हमारे यज्ञादि श्रेष्ठ कर्मों की सफलता यमदेव के अनुग्रह पर ही आधारित है। यज्ञ की सफलता के लिए सूर्यदेव ने अपनी किरणों से भूमण्डल को प्रकाशित किया है ॥३२॥

४३७७. अपागूहन्नमृतां मर्त्येभ्यः कृत्वा सवर्णामदधुर्विवस्वते।
उताश्विनावभरद् यत् तदासीदजहादु द्वा मिथुना सरण्यूः ॥३३॥

मरणधर्मा मनुष्यों से देवों ने अपने अमरत्व को छिपा लिया। (उन्होंने) सूर्यदेव के लिए समान वर्णयुक्त स्त्री बनाकर प्रदान की। सरण्यू ने घोड़ी की आकृति धारण करके अश्विनीकुमारों का भरण- पोषण किया। त्वष्टा की कन्या सरण्यू ने सूर्यदेव के घर का त्याग करते समय स्त्री- पुरुष (यम-यमी) के जोड़े को वहीं पर छोड़ दिया था॥

४३७८. ये निखाता ये परोप्ता ये दग्धा ये चोद्धिताः।
सर्वांस्तानग्न आ वह पितॄन् हविषे अत्तवे ॥३४॥

हे अग्निदेव! आप उन सभी पितरजनों के हवि सेवनार्थ आएँ, जो भूमि में गाड़ने, खुली हवा या एकान्त स्थल में छोड़ देने अथवा अग्नि दहन द्वारा अन्त्येष्टि संस्कार के विधान से संस्कारित हुए हों तथा जो संस्कार क्रिया के पश्चात् ऊपरी पितृलोक में विराजमान हों ॥३४॥

४३७९. ये अग्निदग्धा ये अनग्निदग्धा मध्ये दिवः स्वधया मादयन्ते।
त्वं तान् वेत्थ यदि ते जातवेदः स्वधया यज्ञं स्वधितिं जुषन्ताम् ॥३५॥

अग्नि संस्कार अथवा अग्निरहित संस्कारयुक्त जो पितरगण स्वधा प्रक्रिया द्वारा द्युलोक में सुखपूर्वक स्थित हैं, हे सर्वज्ञाता अग्निदेव! आप उन सभी पितरों को उनकी सन्तानों द्वारा किये जाने वाले पितृयज्ञ में लेकर आएँ ॥३५॥

४३८०. शं तप माति तपो अग्ने मा तन्वं१ तपः।
वनेषु शुष्मो अस्तु ते पृथिव्यामस्तु यद्धरः ॥३६॥

हे अग्निदेव! प्रेतदेह को जिस प्रकार सुख प्राप्त हो, उसी प्रकार उसे भस्मीभूत करें। आपकी शोषण करने वाली लपटें वन की ओर प्रस्थान करें और आपका जो रस को हरने वाला तेज है, वह पृथ्वी में ही रहे ॥३६॥

४३८१. ददाम्यस्मा अवसानमेतद् य एष आगन् मम चेदभूदिह।
यमश्चिकित्वान् प्रत्येतदाह ममैष राय उप तिष्ठतामिह ॥३७॥

यम का कथन-यदि यह आने वाला पुरुष हमारी सेवा में संलग्न रहे, तो हम इसे आश्रय- स्थल प्रदान कर दें, क्योंकि यह पुरुष हमारे पास आया है; ऐसा मानने वाले यमदेव मृतात्मा से पुन: कहते हैं कि यह मृतपुरुष हमारी अर्चना करते हुए समीप रहे ॥३७॥

४३८२. इमां मात्रां मिमीमहे यथापरं न मासातै। शते शरत्सु नो पुरा ॥३८॥

हम इस (जीवन काल) की मात्रा इस प्रकार नापते (तय करते) हैं, जैसे पहले किसी अन्य ने इसे नहीं नापा हो। सौ शरद् ऋतुओं से पूर्व हमारी जीवन यात्रा समाप्त न हो ॥३८॥

४३८३. प्रेमां मात्रां मिमीमहे यथापरं न मासातै। शते शरत्सु नो पुरा ॥३९॥

हम इस (जीवनकाल) की मात्रा को भली प्रकार नापते हैं, जिससे सौ वर्ष से पूर्व बीच में दूसरा श्मशान कर्म हमें प्राप्त न हो ॥३९॥

४३८४. अपेमां मात्रां मिमीमहे यथापरं न मासातै। शते शरत्सु नो पुरा ॥४० ॥

हम इस (जीवन की) मात्रा का दोष हटाकर नापते हैं, जिससे हमें सौ वर्ष से पूर्व मध्य में दूसरा मृत कर्म न करना पड़े ॥४० ॥

४३८५. वी३मां मात्रां मिमीमहे यथापरं न मासातै। शते शरत्सु नो पुरा ॥४१ ॥

हम इस (जीवन की) मात्रा को विशेष प्रकार से नापते हैं, जिससे हमें सौ वर्ष से पूर्व दूसरा मृत कर्म न करना पड़े ॥४१ ॥

४३८६. निरिमां मात्रां मिमीमहे यथापरं न मासातै। शते शरत्सु नो पुरा ॥४२ ॥

हम इस (जीवन की) मात्रा को निश्चित रूप से नापते हैं, जिससे हमारे सामने सौ वर्षों के बीच कोई दूसरा श्मशान कर्म करने की स्थिति न आए ॥४२ ॥

४३८७. उदिमां मात्रां मिमीमहे यथापरं न मासातै। शते शरत्सु नो पुरा ॥४३ ॥

हम इस (जीवन) की मात्रा को उत्तम ढंग से नापते हैं, जिससे सौ वर्ष से पूर्व दूसरा श्मशान कर्म करने की स्थिति न बन सके ॥४३ ॥

४३८८. समिमां मात्रां मिमीमहे यथापरं न मासातै। शते शरत्सु नो पुरा ॥४४ ॥

हम इस (जीवन) की मात्रा को सम्यक् रूप से नापते हैं, जिससे सौ वर्ष से पहले दूसरे श्मशान कर्म करने की आवश्यकता न हो ॥४४ ॥

४३८९. अमासि मात्रां स्वरगामायुष्मान् भूयासम्।
यथापरं न मासातै शते शरत्सु नो पुरा ॥४५ ॥

हम इस (जीवन) की मात्रा को नापें, सुख प्राप्त करें और दीर्घायु बनें। हमने पूर्वोक्त विधि से श्मशान भूमि को नाप लिया, उस नाप के आधार पर हम इस मृतक को स्वर्ग भेज चुके हैं, उसी सत्कर्म के प्रभाव से हम सौ वर्ष की आयु से सम्पन्न हों। हमें सौ वर्ष से पूर्व श्मशान कर्म न करना पड़े ॥४५ ॥

४३९०. प्राणो अपानो व्यान आयुश्चक्षुर्दृशये सूर्याय।
अपरिपरेण पथा यमराज्ञः पितॄन् गच्छ ॥४६ ॥

प्राण, अपान, व्यान, आयु और नेत्र ये सभी सूर्य के दर्शनार्थ अर्थात् संसार में जीवन धारण करने के निमित्त हों। हे मनुष्यो ! आयु की पूर्णता पर देहावसान की अवस्था में आप यमराज के कुटिलतारहित सरल मार्ग से पितरों को प्राप्त करें ॥४६ ॥

४३९१. ये अग्रवः शशमानाः परेयुर्हित्वा द्वेषांस्यनपत्यवन्तः।
ते द्यामुदित्याविदन्त लोकं नाकस्य पृष्ठे अधि दीध्यानाः ॥४७ ॥

जो अग्रगामी, प्रशंसनीयं, सन्ततिरहित मनुष्य द्वेष भावों को त्याग करके दिवंगत हुए हैं; वे अन्तरिक्ष को लाँघकर, दु:खों से रहित, स्वर्ग के ऊपरी भाग को प्राप्त करते हुए पुण्यफलों का उपभोग करते हैं ॥४७ ॥

४३९२. उदन्वती द्यौरवमा पीलुमतीति मध्यमा।
तृतीया ह प्रद्यौरिति यस्यां पितर आसते ॥४८ ॥

उदन्वती (जलयुक्त) द्युलोक सबसे नीचे है, पीलुमती (नक्षत्र मण्डल वाला) मध्य में हैं, उससे ऊपर जो तीसरा प्रद्यौ नाम से प्रख्यात है, वहीं पितर निवास करते हैं ॥४८ ॥

४३९३. ये नः पितुः पितरो ये पितामहा य आविविशुरुर्व१न्तरिक्षम्।
य आक्षियन्ति पृथिवीमुत द्यां तेभ्यः पितृभ्यो नमसा विधेम ॥४९ ॥

हम अपने पिता के पितरों, पितामह आदि, विशाल अन्तरिक्ष, द्युलोक और पृथ्वी पर वास करने वाले सभी पितरों को स्वधापूर्वक हव्य प्रदान करते हैं । नमन करते हुए उनकी पूजा- अर्चना करते हैं ॥४९ ॥

४३९४. इदमिद् वा उ नापरं दिवि पश्यसि सूर्यम्।
माता पुत्रं यथा सिचाभ्ये नं भूम ऊर्णुहि ॥५० ॥

हे मृतात्मन् ! आप द्युलोक में जो सूर्य देखते हैं, वही आपका (स्थान) है, कोई अन्य नहीं । हे पृथ्वी देवि ! आप उसी प्रकार इस मृत पुरुष को अपने तेज से आच्छादित करें, जिस प्रकार माता अपने पुत्र को आच्छादित रखती है ॥५० ॥

४३९५. इदमिद् वा उ नापरं जरस्यन्यदितोऽपरम्।
जाया पतिमिव वाससाभ्ये नं भूम ऊर्णुहि ॥५१ ॥

वृद्धावस्था के बाद शरीर के लिए यही (अन्त्येष्टि) कार्य शेष रह जाता है, दूसरा अन्य कार्य नहीं । अतएव हे भूमे ! आप इस (शव) को ऐसे ढक लें, जिस प्रकार पत्नी अपने वस्त्र से मृतक पति के शरीर को ढक लेती है ॥५१ ॥

४३९६. अभि त्वोर्णोमि पृथिव्या मातुर्वस्त्रेण भद्रया ।
जीवेषु भद्रं तन्मयि स्वधा पितृषु सा त्वयि ॥५२ ॥

हे मृतक ! हम तुम्हें पृथ्वी माता के मंगलकारी वस्त्र से आच्छादित करते हैं । इस लोक में जो कल्याणमय है, उसे हम प्राप्त करें तथा पितृलोक में (परलोक में) जो स्वधान्न है, उसे आप (मृतात्मा) प्राप्त करें ॥५२ ॥

४३९७. अग्नीषोमा पथिकृता स्योनं देवेभ्यो रत्नं दधथुर्वि लोकम्।
उप प्रेष्यन्तं पूषणं यो वहात्यञ्जोयानैः पथिभिस्तत्र गच्छतम् ॥५३ ॥

हे अग्नि और सोम देवो ! आप पुण्यलोक में जाने के लिए मार्ग का निर्माण करने वाले हैं । देवताओं ने पुण्यात्माओं के लिए साधन- सम्पन्न स्वर्गलोक की रचना की है । जो लोक सूर्यदेव के समीपस्थ है, इस प्रेतात्मा को उसी लोक में सुगमतापूर्वक पहुँचाने का अनुग्रह करें ॥५३ ॥

४३९८. पूषा त्वेतश्च्यावयतु प्र विद्वाननष्टपशुर्भुवनस्य गोपाः ।
स त्वैतेभ्यः परि ददत् पितृभ्योऽग्निर्देवेभ्यः सुविदत्रियेभ्यः ॥५४ ॥

हे मृतात्मन् ! जगत् को प्रकाशित करने वाले, सभी को पोषण देने वाले, हमारे पशुओं को विनाश से बचाने वाले पूषा देवता तुम्हें पृथ्वी लोक से ऊर्ध्व लोक की ओर अन्य पितरों के समीप ले जाएँ । अग्निदेव तुम्हे ऐश्वर्यशाली देवताओं तक पहुँचाएँ ॥५४ ॥

४३९९. आयुर्विश्वायुः परि पातु त्वा पूषा त्वा पातु प्रपथे पुरस्तात्।
यत्रासते सुकृतो यत्र त ईयुस्तत्र त्वा देवः सविता दधातु ॥५५ ॥

हे प्रेतात्मन् ! जीवन के अधिष्ठाता देव 'आयु' आपके संरक्षक हों । पूषादेव पूर्व दिशा की ओर जाने वाले मार्ग में आपके संरक्षक हों । जहाँ पुण्यात्माएँ निवास करती हैं, उस पुण्यलोक के श्रेष्ठ भाग में सर्वप्रेरक सवितादेव आपको प्रतिष्ठित करें ॥५५ ॥

४४००. इमौ युनज्मि ते वह्नी असुनीताय वोढवे ।
ताभ्यां यमस्य सादनं समितीश्चाव गच्छतात् ॥५६ ॥

हे मृतात्मन् ! हम तुम्हारे प्राणरहित शरीर को ले जाने के लिए भार खींचने वाले दो बैलों को बैलगाड़ी में जोतते हैं । इन बैलों से आप भली प्रकार यमराज के गृह को प्राप्त करें ॥५६ ॥

[वैदिक मत से शव ले जाने के लिए गाड़ी का प्रयोग भी किया जा सकता है, कंधों पर ले जाना ही अनिवार्य नहीं है ।]

४४०१. एतत् त्वा वासः प्रथमं न्वागन्नपैतदूह यदिहाबिभः पुरा ।
इष्टापूर्तमनुसंक्राम विद्वान् यत्र ते दत्तं बहुधा विबन्धुषु ॥५७ ॥

हे मृत पुरुष ! जिस वस्त्र को आप पहले धारण किया करते थे, उस वस्त्र का परित्याग करके श्मशान के नवीन वस्त्र को धारण करें । जिन इच्छाओं की पूर्णता के लिए आपने सगे-सम्बंधियों को धन- सम्पदा प्रदान की थी, उसे जानते हुए उसके फल को प्राप्त करें ॥५७ ॥

[कायारूपी वस्त्र का त्याग करने के बाद जीवात्मा अपने कर्मों के अनुरूप देहरूप नये वस्त्र का ताना- बाना बुनता है ।]

४४०२. अग्नेर्वर्म परि गोभिर्व्ययस्व सं प्रोर्णुष्व मेदसा पीवसा च ।
नेत् त्वा धृष्णुर्हरसा जर्हृषाणो दधृग् विधक्षन् परीङ्खयातै ॥५८ ॥

हे मृतात्मन् ! आप गौ (वाणियों-वेदमंत्रों अथवा इन्द्रियों से प्रज्वलित) अग्नि से स्वयं को भली प्रकार आवृत कर लें । वह (अग्नि) तुम्हारे स्थूल मेद आदि को अच्छादित करे । इस प्रकार तेजोमय तथा हर्षित अग्निदेव (तुम्हारी काया को) दग्ध करते हुए उसे इधर-उधर बिखेरेंगे नहीं ॥५८ ॥

४४०३.दण्डं हस्तादाददानो गतासोः सह श्रोत्रेण वर्चसा बलेन ।
अत्रैव त्वमिह वयं सुवीरा विश्वा मृधो अभिमातीर्जयेम ॥५९ ॥

हे जीवात्मन् ! जो चला गया है, उसके हाथ से दण्ड , श्रवण- सामर्थ्य, वर्चस् तथा बल लेकर आप यहीं रहें । हम वहाँ भली प्रकार सुखी रहते हुए समस्त संग्रामों और अहंकारी शत्रुओं पर विजय प्राप्त करें ॥५९ ॥

४४०४. धनुर्हस्तादाददानो मृतस्य सह क्षत्रेण वर्चसा बलेन ।
समागृभाय वसु भूरि पुष्टमर्वाङ् त्वमेह्युप जीवलोकम् ॥६० ॥

मृत (राजा या क्षत्रिय) के हाथ से धनुष को धारण करते हुए क्षात्र धर्म की असाधारण तेजस्विता और सामर्थ्य-शक्ति से सम्पन्न बनें । प्रचुर धन- सम्पदा को हमारे पोषण के लिए आप ग्रहण करें । इस प्रकार सम्पदा से परिपूर्ण होकर जीवलोक में हमारे सम्मुख उपस्थित हों ॥६० ॥

[३ - पितृमेध सूक्त]

[**ऋषि-** अथर्वा । **देवता-** यम, मन्त्रोक्त, ५-६ अग्नि, ४४, ४६ पितरगण, ५० भूमि, ५४ इन्दु , ५६ आपः । **छन्द-** त्रिष्टुप् , ४, ८, ११, २३ सतः पंक्ति, ५ त्रिपदा निचृत् गायत्री, ६, ५६, ६८, ७०, ७२ अनुष्टुप्., १८, २५, २७, ४४, ४६ जगती, २६, २८ भुरिक् जगती, २९ विराट् जगती, ३० पञ्चपदातिजगती, ३१ विराट् शक्वरी, ३२-३५, ४७, ४९, ५२ भुरिक् त्रिष्टुप् , ३६ एकावसाना आसुरी अनुष्टुप् , ३७ एकावसाना आसुरी गायत्री, ३९ परात्रिष्टुप् पंक्ति, ५० प्रस्तार पंक्ति, ५४ पुरोऽनुष्टुप् त्रिष्टुप्,५८ विराट् त्रिष्टुप् , ६० त्र्यवसाना षट्पदा जगती, ६४ भुरिक्पथ्यापंक्ति अथवा भुरिक् आर्षी पंक्ति, ६७ पथ्या बृहती, ६९, ७१ उपरिष्टात् बृहती ।]

४४०५. इयं नारी पतिलोकं वृणाना नि पद्यत उप त्वा मर्त्य प्रेतम् ।
धर्मं पुराणमनुपालयन्ती तस्यै प्रजां द्रविणं चेह धेहि ॥१ ॥

हे मृत मनुष्य ! यह नारी पतिकुल (के हित) की अभिलाषा करती हुई स्वधर्म का निर्वाह करने हेतु आपके निकट आई है । धर्म में निरत इस नारी के लिए संसार में पुत्र, पौत्रादि श्रेष्ठ संतानें और धन-संपदा प्रदान करें ॥१ ॥

[पति के बाद पत्नी उसके कुल एवं सम्पदा की स्वामिनी मानी जाए, यह भाव मंत्र में व्यक्त हो रहा है ।]

४४०६. उदीर्ष्व नार्यभि जीवलोकं गतासुमेतमुप शेष एहि ।
हस्तग्राभस्य दिधिषोस्तवेदं पत्युर्जनित्वमभि सं बभूथ ॥२ ॥

हे नारी ! तू मृत पति के समीप ही सो रही है, यह उचित नहीं । इसे छोड़कर तुम इस संसार की ओर चलो । यहाँ पाणिग्रहण के बाद तुम्हारी सुरक्षा करने वाले पति के पुत्र-पौत्रादि स्वजन हैं, उनके समीप रहो ॥२ ॥

४४०७. अपश्यं युवतिं नीयमानां जीवां मृतेभ्यः परिणीयमानाम् ।
अन्धेन यत् तमसा प्रावृतासीत् प्राक्तो अपाचीमनयं तदेनाम् ॥३ ॥

मृतपुरुष के पीछे-पीछे श्मशान भूमि में जाती हुई तरुणी स्त्री को पुनः घर की ओर वापस होती हुई हमने देखा है । यह स्त्री शोक से उत्पन्न घने अँधेरे से आवृत थी । उस स्त्री को यहाँ सामने लेकर आये हैं ॥३ ॥

[उस समय पत्नी, पति की अन्त्येष्टि में भाग लेती थी, यह भाव स्पष्ट है । सतीप्रथा बाद में प्रचलित हुई प्रतीत होती है ।]

४४०८. प्रजानत्यघ्न्ये जीवलोकं देवानां पन्थामनुसंचरन्ती ।
अयं ते गोपतिस्तं जुषस्व स्वर्गं लोकमधि रोहयैनम् ॥४ ॥

हे अवध्य स्त्री ! तुम इस संसार को ठीक-ठीक जानकर देवत्व का मार्ग को अनुसरण करो । अपने उस पति से प्रीति करो । उसके सत्कर्मों में सहायिका बनकर उसे स्वर्गलोक का अधिकारी बनाओ ॥४ ॥

४४०९. उप द्यामुप वेतसमवत्तरो नदीनाम् । अग्ने पित्तमपामसि ॥५ ॥

नदियों का जल, काई (सिवार) और वेतस (नदी के किनारे उगने वाले नड़) में अत्यन्त संरक्षक सारभूत तत्त्व है । हे अग्निदेव ! आप जल और पित्त का शोधन करने वाले हैं ॥५ ॥

४४१०. यं त्वमग्ने समदहस्तमु निर्वापया पुनः ।
क्याम्बूरत्र रोहतु शाण्डदूर्वा व्यल्कशा ॥६ ॥

हे अग्निदेव ! जिस मृत पुरुष को आपने भस्म किया है, उसे भली प्रकार सुखी करें । इस दहन स्थल पर क्याम्बु (ओषधियुक्त जल) का सिञ्चन करें, ताकि विविध शाखाओं से युक्त दुःखनाशक दूर्वा (घास) उगे ॥६ ॥

४४११. इदं त एकं पर ऊ त एकं तृतीयेन ज्योतिषा सं विशस्व ।
संवेशने तन्वा३ चारुरेधि प्रियो देवानां परमे सधस्थे ॥७ ॥

हे प्रेतपुरुष ! तुम्हारे परलोक की ओर जाने के लिए यह (गार्हपत्य) अग्नि एक ज्योति के रूप में है । तुम (अन्वाहार्य पचन नामक) द्वितीय ज्योति तथा (आवाहनीय नामक) तृतीय ज्योति में भली प्रकार स्वयं को प्रविष्ट करो । इस प्रकार अग्नि संस्कार से उत्पन्न देवत्व प्रधान शरीर से शोभायुक्त होकर वृद्धि को प्राप्त करो ॥७ ॥

४४१२. उत्तिष्ठ प्रेहि प्र द्रवौकः कृणुष्व सलिले सधस्थे ।
तत्र त्वं पितृभिः संविदानः सं सोमेन मदस्व सं स्वधाभिः ॥८ ॥

हे प्रेत ! तुम इस स्थान से ऊपर उठो, उठने के बाद शीघ्रता से चलते हुए अन्तरिक्ष लोक में अपना आश्रय बनाओ । उस लोक में पितरजनों से मतैक्य (सामञ्जस्य) करके सोमपान से भली-प्रकार आनन्दित हो । श्राद्धकर्म के समय प्रदान किये गये स्वधान्न से तृप्त होकर आनन्द प्राप्त करो ॥८ ॥

४४१३. प्र च्यवस्व तन्वं१ सं भरस्व मा ते गात्रा वि हायि मो शरीरम्।
मनो निविष्टमनुसंविशस्व यत्र भूमेर्जुषसे तत्र गच्छ ॥९ ॥

हे प्रेतपुरुष ! तुम इस स्थान से आगे बढ़कर शरीर का भली प्रकार पोषण करो । तुम्हारे हाथ- पैर आदि अंग तुम्हें छोड़कर न जाएँ, तुम्हारा शरीर भी तुम्हें पृथक् न करे, तुम्हारा मन जिसे अपना ध्येय मान रहा है, उस स्वर्गादि लोक में प्रवेश करे । तुम जिस भू-भाग से स्नेह रखते हो, उस क्षेत्र को प्राप्त करो ॥९ ॥

४४१४. वर्चसा मां पितरः सोम्यासो अञ्जन्तु देवा मधुना घृतेन ।
चक्षुषे मा प्रतरं तारयन्तो जरसे मा जरदष्टिं वर्धन्तु ॥१० ॥

सोम सम्पादनशील पितृदेव हम याजकों को तेजस्विता से सम्पन्न करें । समस्त देवगण मधुरतायुक्त घृत से हमें सम्पन्न करें । हमें लम्बे समय तक दर्शन लाभ के लिए रोग इत्यादि से पृथक् करें । हमें वृद्धावस्था तक समर्थ-सक्रिय बनाते हुए दीर्घायु प्रदान करें ॥१० ॥

४४१५. वर्चसा मां समनक्त्वग्निर्मेधां मे विष्णुर्न्य नक्त्वासन्।
रयिं मे विश्वे नि यच्छन्तु देवाः स्योना मापः पवनैः पुनन्तु ॥११ ॥

अग्निदेव से हमें तेजस्विता की प्राप्ति हो । सर्वदेव, विष्णुदेव हमारे मस्तक में विवेक बुद्धि को भली प्रकार स्थापित करें । सम्पूर्ण देवशक्तियाँ कल्याणप्रद वैभव की हमें प्राप्ति कराएँ तथा जल अपने शुद्धतायुक्त वायु के अंशों से हमें पावन बनाएँ ॥११ ॥

४४१६. मित्रावरुणा परि मामधातामादित्या मा स्वरवो वर्धयन्तु ।
वर्चो म इन्द्रो न्यनक्तु हस्तयोर्जरदष्टिं मा सविता कृणोतु ॥१२ ॥

दिन और रात्रि के अधिष्ठाता देव एवं मित्रावरुण देव हमें वस्त्रादि से युक्त करें । अदिति के पुत्र आदित्यगण हमारे वैरियों को संताप देते हुए हमें बढ़ाएँ । ऐश्वर्यशाली इन्द्रदेव हमारे हाथों में शौर्य स्थापित करें । सर्वप्रेरक सवितादेव हमें दीर्घ- आयुष्य प्रदान करें ॥१२ ॥

४४१७. यो ममार प्रथमो मर्त्यानां यः प्रेयाय प्रथमो लोकमेतम्।
वैवस्वतं संगमनं जनानां यमं राजानं हविषा सपर्यत ॥१३ ॥

मनुष्यों में सर्वप्रथम विवस्वान् के पुत्र राजा यम को मृत्यु की प्राप्ति हुई, पश्चात् वे लोकान्तर को प्राप्त हुए । उसी सूर्य- पुत्र यम को सभी प्राणी प्राप्त करते हैं । हे ऋत्विजो ! सभी प्राणियों के पुण्य-पाप के अनुसार फल-प्रदाता राजा यम की आप सब अर्चना करें ॥१३ ॥

४४१८. परा यात पितर आ च यातायं वो यज्ञो मधुना समक्तः ।
दत्तो अस्मभ्यं द्रविणेह भद्रं रयिं च नः सर्ववीरं दधात ॥१४ ॥

हे पितरो ! हमारे द्वारा किये गये पितृयज्ञ रूपी कर्म से परितृप्त होकर आप अपने स्थान को वापस जाएँ, पुनः आवाहन करने पर आगमन की कृपा करें । हमने आपके लिए मधुर घृत से युक्त आहुतियाँ प्रदान की हैं, उन्हें ग्रहण करके आप हमारे लिए इस गृह में कल्याणकारी धन प्रतिष्ठित करें । पुत्र-पौत्रादि प्रजा तथा पशुधन से हमें सम्पन्न बनाएँ ॥१४ ॥

४४१९. कण्वः कक्षीवान् पुरुमीढो अगस्त्यः श्यावाश्वः सोभर्यर्चनानाः ।
विश्वामित्रोऽयं जमदग्निरत्रिरवन्तु नः कश्यपो वामदेवः ॥१५ ॥

कण्व, कक्षीवान् , पुरुमीढ, अगस्त्य, श्यावाश्व, सोभरि, विश्वामित्र, जमदग्नि, अत्रि, कश्यप और वामदेव आदि सभी पूजनीय ऋषि हमारी रक्षा करें ॥१५ ॥

४४२०. विश्वामित्र जमदग्ने वसिष्ठ भरद्वाज गोतम वामदेव ।
शर्दिर्नो अत्रिरग्रभीन्नमोभिः सुसंशासः पितरो मृडता नः ॥१६ ॥

विश्वामित्र, जमदग्नि, वसिष्ठ, भरद्वाज, गोतम, वामदेव आदि हे ऋषियो ! आप सभी हमें सुख प्रदान करें । अत्रि ऋषि ने हमारे गृह को संरक्षण हेतु स्वीकार किया है । हे स्वधान्न से स्तुति योग्य पितृगण ! आप सभी हमारे लिए सुखकारी हों ॥१६ ॥

४४२१. कस्ये मृजाना अति यन्ति रिप्रमायुर्दधानाः प्रतरं नवीयः ।
आप्यायमानाः प्रजया धनेनाध स्याम सुरभयो गृहेषु ॥१७ ॥

हम श्मशान स्थल में बन्धु की मृत्यु के शोक का परित्याग करते हुए शवस्पर्श से उत्पन्न पाप से विमुख होकर घर जाते हैं । इससे हम दुखों से रहित हों । पुत्र-पौत्रादि प्रजा, स्वर्ण, रजत, गौ, अश्वादि पशुधन से बढ़ें तथा घरों में श्रेष्ठ (कर्मों की) सुगन्ध भरी रहे ॥१७ ॥

४४२२. अञ्जते व्यञ्जते समञ्जते क्रतुं रिहन्ति मधुनाभ्यञ्जते ।
सिन्धोरुच्छ्वासे पतयन्तमुक्षणं हिरण्यपावाः पशुमासु गृह्णते ॥१८ ॥

(पितरों की तुष्टि-वृद्धि के लिए किये जाने वाले सोमनामक) यज्ञ में मधुर रस (आज्य अथवा सोमरस) का ही प्रयोग करते हैं । इस आज्य (रस) से यज्ञ को संयुक्त करते हैं, इसी से यज्ञ में आहुतियाँ देते हैं तथा इसी से यज्ञ का विस्तार करते हैं । इसी सोमरस (चन्द्रमा की रश्मियों) के संसर्ग से सुवर्ण आदि धन की रक्षा करने वाले सागर के जल में वृद्धि होती है । वही सोम (चन्द्रमा) सभी को अपनी धाराओं (शीतल रश्मियों) से अभिषिञ्चित करते हैं ॥१८ ॥

४४२३. यद् वो मुद्रं पितरः सोम्यं च तेनो सचध्वं स्वयशसो हि भूत ।
ते अर्वाणः कवय आ शृणोत सुविदत्रा विदथे हूयमानाः ॥१९ ॥

हे पितरगण ! हर्ष एवं सौम्यता को बढ़ाने वाले आपके जो कार्य हैं , उनसे आप हमें संयुक्त करें । आप निश्चित रूप से यशस्वी हैं , अतः अभीष्ट फल प्रदान करें । गतिशील, क्रान्तदर्शी तथा श्रेष्ठ धन-सम्पन्न आप यज्ञ में बुलाये जाने पर पधार कर हमारी उपर्युक्त प्रार्थनाएँ सुनें ॥१९ ॥

४४२४. ये अत्रयो अङ्गिरसो नवग्वा इष्टावन्तो रातिषाचो दधानाः ।
दक्षिणावन्तः सुकृतो य उ स्थासद्यास्मिन् बर्हिषि मादयध्वम् ॥२० ॥

हे पितरगण ! आप अत्रि और अंगिरा ऋषियों के गोत्र में उत्पन्न हुए हैं, नौ महीनों तक सत्रयज्ञ (नवग्व) करके स्वर्ग के अधिकारी बन चुके हैं तथा दर्श पूर्णमास आदि यज्ञ सम्पन्न कर चुके हैं । इसलिए आप बिछाये गये कुशा के आसनों पर विराजमान होकर हमारे द्वारा प्रदत्त आहुतियों से परितृप्त हों ॥२० ॥

४४२५. अधा यथा नः पितरः परासः प्रत्नासो अग्न ऋतमाशशानाः ।
शुचीदयन् दीध्यत उक्थशासः क्षामा भिन्दन्तो अरुणीरप व्रन् ॥२१ ॥

हमारे पूर्वजों ने श्रेष्ठ, प्राचीन और ऋतरूप यज्ञ कर्मों में नियत स्थान तथा ओज को प्राप्त किया । उन लोगों ने स्तोत्रों को उच्चारित करके तम को नष्ट किया तथा अरुण रंगवाली उषा को प्रकाशित किया ॥२१ ॥

४४२६. सुकर्माणः सुरुचो देवयन्तो अयो न देवा जनिमा धमन्तः ।
शुचन्तो अग्निं वावृधन्त इन्द्रमुर्वीं गव्यां परिषदं नो अक्रन् ॥२२ ॥

जिस प्रकार लोहार धौंकनी द्वारा लोहे को पवित्र बनाता है, उसी प्रकार श्रेष्ठ यज्ञादि कर्म में निरत तथा अभिलाषा करने वाले याजक यज्ञादि कर्म से मनुष्य जीवन को पवित्र बनाते हैं। वे अग्निदेव को प्रदीप्त करके इन्द्रदेव को समृद्ध करते हैं। चारों तरफ से घेर करके उन्होंने महान् गौओं (पोषक प्रवाहों) के झुण्ड को प्राप्त किया था ॥२२ ॥

४४२७. आ यूथेव क्षुमति पश्वो अख्यद् देवानां जनिमान्त्युग्रः ।
मर्तासश्चिदुर्वशीरकृप्रन् वृधे चिदर्य उपरस्यायोः ॥२३ ॥

हे तेजस्वी अग्निदेव ! जैसे अन्न से सम्पन्न घर में पशुओं के झुण्ड की सराहना की जाती है, उसी प्रकार जो लोग देवताओं के निकट उनकी प्रार्थना करते हैं, उनकी संतानें समर्थ होती हैं और उनके स्वामी पालन करने में सक्षम होते हैं ॥२३ ॥

४४२८. अकर्म ते स्वपसो अभूम ऋतमवस्रन्नुषसो विभातीः ।
विश्वं तद् भद्रं यदवन्ति देवा बृहद् वदेम विदथे सुवीराः ॥२४ ॥

हे पालनकर्त्ता अग्निदेव ! हम आपके सेवक हैं, आपकी तेजस्विता से हम श्रेष्ठ कर्मों से युक्त हों, प्रभातवेला हमारे यज्ञ, दानादि कर्मफल को सत्य सिद्ध करे। देवशक्तियाँ जिस शास्त्रोक्त कर्म की सुरक्षा करती हैं, वे सभी हमारे लिए कल्याणकारक हों। हम श्रेष्ठ संतति से युक्त यज्ञ में बृहत् स्तुतियाँ बोलें ॥२४ ॥

४४२९. इन्द्रो मा मरुत्वान् प्राच्या दिशः पातु बाहुच्युता पृथिवी द्यामिवोपरि ।
लोककृतः पथिकृतो यजामहे ये देवानां हुतभागा इह स्थ ॥२५ ॥

मरुद्गणों के साथ इन्द्रदेव हम संस्कारकर्त्ता मनुष्यों को पूर्वदिशा में संव्याप्त भय से सुरक्षित करें। पृथिवी जिस प्रकार द्युलोक को संरक्षण प्रदान करती है, उसी प्रकार आप हमारा संरक्षण करें। जिन देवों के निमित्त यज्ञभाग आहुति स्वरूप दिया गया है, जो देवमार्ग का निर्माण करने वाले तथा देवलोक तक ले जाने वाले हैं, उनकी हम अर्चना करते हैं ॥२५ ॥

४४३०. धाता मा निर्ऋत्या दक्षिणाया दिशः पातु बाहुच्युता पृथिवी द्यामिवोपरि ।
लोककृतः पथिकृतो यजामहे ये देवानां हुतभागा इह स्थ ॥२६ ॥

सबके धारणकर्त्ता धातादेव दक्षिण दिशा से आने वाली आपदाओं से हमारी सुरक्षा करें। पृथिवी जिस प्रकार द्युलोक को संरक्षण प्रदान करती है, उसी प्रकार आप हमारा संरक्षण करें। जिन देवों के निमित्त यज्ञ भाग आहुति स्वरूप दिया गया है, जो देवमार्ग का निर्माण करने वाले तथा देवलोक तक पहुँचाने वाले हैं, उनकी हम अर्चना करते हैं ॥२६ ॥

४४३१. अदितिर्मादित्यैः प्रतीच्या दिशः पातु बाहुच्युता पृथिवी द्यामिवोपरि ।
लोककृतः पथिकृतो यजामहे ये देवानां हुतभागा इह स्थ ॥२७ ॥

अपने पुत्रों के साथ देवमाता अदिति हमें पश्चिम दिशा की आसुरी वृत्तियों से संरक्षित करें। पृथिवी जिस प्रकार द्युलोक को संरक्षण प्रदान करती है, उसी प्रकार आप हमारा संरक्षण करें। जिन देवों के लिए यज्ञीय भाग दिया जा चुका है, जो देव मार्ग प्रवर्त्तक और स्वर्गलोक तक ले जाने वाले हैं, उनकी हम अर्चना करते हैं ॥२७ ॥

४४३२. सोमो मा विश्वैर्देवैरुदीच्या दिशः पातु बाहुच्युता पृथिवी द्यामिवोपरि ।
लोककृतः पथिकृतो यजामहे ये देवानां हुतभागा इह स्थ ॥२८ ॥

समस्त देवों के साथ सोमदेव उत्तर दिशा में स्थित श्मशान में रहने वाले असुरों के भय से हमें संरक्षित करें । पृथिवी जिस प्रकार द्युलोक को संरक्षण प्रदान करती है, उसी प्रकार आप हमारा संरक्षण करें । जिन देवों के लिए यह यज्ञीय भाग आहुत हो चुका है, उन स्वर्ग के मार्गदर्शक और स्वर्ग तक ले जाने वाले देवों की हम वन्दना करते हैं ॥२८ ॥

४४३३. धर्ता ह त्वा धरुणो धारयाता ऊर्ध्वं भानुं सविता द्यामिवोपरि ।
लोककृतः पथिकृतो यजामहे ये देवानां हुतभागा इह स्थ ॥२९ ॥

हे प्रेतपुरुष ! सम्पूर्ण विश्व के धारणकर्त्ता धरुणदेव ऊर्ध्वदिशा में जाने के लिए तुझे धारण करें, जिस प्रकार सर्वप्रेरक सूर्यदेव दीप्तिमान् द्युलोक को ऊपर ही धारण किये रहते हैं । पृथिवी जिस प्रकार द्युलोक का संरक्षण करती है, उसी प्रकार आप हमारा भी संरक्षण करें । जिन देवों के लिए यज्ञीय अंश दिया जा चुका है, उन स्वर्ग के मार्गदर्शक देवों का हम वन्दन करते हैं ॥२९ ॥

४४३४. प्राच्यां त्वा दिशि पुरा संवृतः स्वधायामा दधामि बाहुच्युता पृथिवी
द्यामिवोपरि । लोककृतः पथिकृतो यजामहे ये देवानां हुतभागा इह स्थ ॥३० ॥

दहन स्थल से पूर्व दिशा की ओर कम्बल आदि द्वारा आच्छादित हुए हे प्रेतपुरुष ! हम तुम्हें पितरों को परितृप्त करने वाली स्वधा में स्थापित करते हैं । पृथिवी जैसे द्युलोक को संरक्षण प्रदान करती है , वैसे भूमि तुम्हारी सुरक्षा करे । हे देवगण ! जिनके निमित्त यज्ञीय भाग दिया जा चुका है, उनकी हम अर्चना करते हैं ॥३० ॥

४४३५. दक्षिणायां त्वा दिशि पुरा संवृतः स्वधायामा दधामि बाहुच्युता पृथिवी
द्यामिवोपरि । लोककृतः पथिकृतो यजामहे ये देवानां हुतभागा इह स्थ ॥३१ ॥

हे प्रेतपुरुष ! दहन स्थल से दक्षिण दिशा की ओर कम्बल से आच्छादित तुम्हें, हम पितरों की तृप्तिप्रद स्वधा समर्पित करते हैं । पृथ्वी जिस प्रकार द्युलोक को संरक्षण प्रदान करती है, उसी प्रकार वह तुम्हारा भी संरक्षण करे । हे देवगण ! जिनके निमित्त यज्ञीय भाग निष्पन्न किया जा चुका है, उनकी हम अर्चना करते हैं ॥३१ ॥

४४३६. प्रतीच्यां त्वा दिशि पुरा संवृतः स्वधायामा दधामि बाहुच्युता पृथिवी
द्यामिवोपरि । लोककृतः पथिकृतो यजामहे ये देवानां हुतभागा इह स्थ ॥३२ ॥

दहन स्थल से पश्चिम की ओर वस्त्रादि से आच्छादित हुए हे प्रेतपुरुष ! हम तुम्हें पितरों के लिए तृप्तिदायक स्वधा में प्रतिष्ठित करते हैं । पृथिवी जिस प्रकार द्युलोक को संरक्षण प्रदान करती है, उसी प्रकार वह तुम्हारा भी संरक्षण करे । हे देवगण ! जिनके निमित्त यज्ञीय भाग आहुत हो चुका है, ऐसे स्वर्ग के मार्गदर्शक देवों की हम अर्चना करते हैं ॥३२ ॥

४४३७. उदीच्यां त्वा दिशि पुरा संवृतः स्वधायामा दधामि बाहुच्युता पृथिवी
द्यामिवोपरि । लोककृतः पथिकृतो यजामहे ये देवानां हुतभागा इह स्थ ॥३३ ॥

दहनस्थल से उत्तराभिमुख वस्त्रादि से आच्छादित हुए हे प्रेतपुरुष ! हम तुम्हें पितरजनों के लिए तृप्तिप्रद स्वधा में प्रतिष्ठित करते हैं । पृथिवी जिस प्रकार द्युलोक को संरक्षण प्रदान करती है, उसी प्रकार वह तुम्हारा भी संरक्षण करे । हे देवगण ! जिनके निमित्त हव्यभाग आहुत किया जा चुका है, ऐसे स्वर्ग के मार्गदर्शक देवों की हम अर्चना करते हैं ॥३३ ॥

४४३८. ध्रुवायां त्वा दिशि पुरा संवृतः स्वधायामा दधामि बाहुच्युता पृथिवी
द्यामिवोपरि। लोककृतः पथिकृतो यजामहे ये देवानां हुतभागा इह स्थ ॥३४ ॥

दहन दिशा से ध्रुव दिशा की ओर वस्त्रादि से ढके हुए हे प्रेतपुरुष ! पितरों को परितृप्त करने वाली स्वधा में हम तुम्हें प्रतिष्ठित करते हैं। पृथिवी जिस प्रकार द्युलोक को संरक्षण प्रदान करती है, उसी प्रकार वह तुम्हारा भी संरक्षण करे। जिनके निमित्त हव्यभाग दिया जा चुका है, ऐसे स्वर्ग के मार्गदर्शक देवगणों की हम अर्चना करते हैं ॥३४ ॥

४४३९. ऊर्ध्वायां त्वा दिशि पुरा संवृतः स्वधायामा दधामि बाहुच्युता पृथिवी
द्यामिवोपरि। लोककृतः पथिकृतो यजामहे ये देवानां हुतभागा इह स्थ ॥३५ ॥

दहन स्थल से ऊपरी (ऊर्ध्व) दिशा की ओर वस्त्रादि से ढके हुए हे प्रेतपुरुष ! पितरों को परितृप्त करने वाली स्वधाहुति में हम तुम्हें प्रतिष्ठित करते हैं। पृथिवी जिस प्रकार द्युलोक को संरक्षण प्रदान करती है, उसी प्रकार वह तुम्हारा भी संरक्षण करे, जिनके निमित्त हव्यभाग आहुत हो चुका है, ऐसे मार्गप्रेरक स्वर्ग प्राप्तिरूप देवों की हम अर्चना करते हैं ॥३५ ॥

४४४०. धर्तासि धरुणोऽसि वंसगोऽसि ॥३६ ॥

हे अग्निदेव ! आप सबके धारणकर्त्ता और सबके द्वारा धारण किये जाने वाले हैं। आप संभजनीय पदार्थों के प्राप्तिरूप हैं ॥३६ ॥

४४४१. उदपूरसि मधुपूरसि वातपूरसि ॥३७ ॥

हे अग्निदेव ! आप सम्पूर्ण विश्व में जल पहुँचाने वाले, मधुर गुणों से युक्त रसों को पहुँचाने वाले तथा प्राण वायु को प्रवाहित करने वाले हैं ॥३७ ॥

४४४२. इतश्च मामुतश्चावतां यमे इव यतमाने यदैतम् ।
प्र वां भरन् मानुषा देवयन्तो आ सीदतां स्वमु लोकं विदाने ॥३८ ॥

हे हविर्धाना (हविष्य को धारण करने वाली) द्यावापृथिवी ! इस पृथ्वी और स्वर्ग में विद्यमान सभी विपदाओं से हमारा संरक्षण करें। हे हविर्धाना ! आप दोनों जुड़वाँ उत्पन्न हुई सन्तति के समान विश्व को पोषण करने के लिए साथ-साथ प्रयत्नशील होकर विचरण करती हैं। देवशक्तियों के अनुग्रह के इच्छुक साधक जब आपके निमित्त हवि समर्पित करें, तब आप अपने उपयुक्त स्थान को जानकर आसन ग्रहण करें ॥३८ ॥

४४४३. स्वासस्थे भवतमिन्दवे नो युजे वां ब्रह्म पूर्व्यं नमोभिः ।
वि श्लोक एति पथ्येव सूरिः शृण्वन्तु विश्वे अमृतास एतत् ॥३९ ॥

हे हविर्धाना ! हमारी वैभव-सम्पन्नता हेतु आप दोनों श्रेष्ठ आसन पर विराजमान हों। जिस प्रकार विद्वान् सन्मार्ग पर चलकर अपने अभीष्ट लक्ष्य को प्राप्त करते हैं, उसी प्रकार हम आपको पुरातन स्तोत्रों सहित नमन करते हैं, ताकि ये स्तुतियाँ आप तक पहुँचती रहें। हमारी इन स्तुतियों को सभी अमरत्व प्राप्त देवगण सुनें ॥३९ ॥

४४४४. त्रीणि पदानि रुपो अन्वरोहच्चतुष्पदीमन्वैतद् व्रतेन ।
अक्षरेण प्रति मिमीते अर्कमृतस्य नाभावभि सं पुनाति ॥४० ॥

मोहमाया से ग्रस्त मृतात्मा इस संस्कार से अनुस्तरणी गौ को ध्यान में रखकर तीनों लोकों पर आरोहण करती है। वह इस नाशवान् देह को त्यागकर अविनाशी आत्मस्वरूप से स्वर्गादि पुण्य फल को प्राप्त करती है।

४४४५. देवेभ्यः कमवृणीत मृत्युं प्रजायै किममृतं नावृणीत।
बृहस्पतिर्यज्ञमतनुत ऋषिः प्रियां यमस्तन्व१मा रिरेच ॥४१ ॥

मृत्यु देवों का वरण क्यों नहीं करती ? देवों के अमरत्व के निमित्त बृहस्पतिदेव ने ऋषित्व पद को प्राप्त करके यज्ञ सम्पन्न किया, उसके फलस्वरूप देवों को अमरत्व पद की प्राप्ति हुई । मनुष्यादि प्रजाजनों के लिए विधाता ने अमरत्व का विधान नहीं बनाया, इसलिए वे 'मर्त्य' कहलाये । इसी कारण प्राणों के अपहरणकर्त्ता यमराज मनुष्यों की देह से प्राण को पृथक् करते हैं ॥४१ ॥

४४४६. त्वमग्न ईडितो जातवेदोऽवाड्ढव्यानि सुरभीणि कृत्वा।
प्रादाः पितृभ्यः स्वधया ते अक्षन्नद्धि त्वं देव प्रयता हवींषि ॥४२ ॥

हे जातवेदा अग्निदेव ! हम आपके प्रति स्तुति-प्रार्थना करते हैं । आप हमारी श्रेष्ठ- सुगन्धित आहुतियों को स्वीकार करके पितरगणों को प्रदान करें । पितरगण स्वधा द्वारा समर्पित आहुतियों को ग्रहण करें । हे अग्निदेव ! आप भी श्रद्धा-भावनापूर्वक समर्पित आहुतियों का सेवन करें ॥४२ ॥

४४४७. आसीनासो अरुणीनामुपस्थे रयिं धत्त दाशुषे मर्त्याय।
पुत्रेभ्यः पितरस्तस्य वस्वः प्र यच्छत त इहोर्जं दधात ॥४३ ॥

अरुणिम ज्वालाओं के सन्निकट बैठने वाले (यज्ञादि कर्म सम्पन्न करने वाले) यजमान को धन-धान्य प्रदान करें । हे पितरो ! आप यजमान के पुत्र-पौत्रों को भी धन- ऐश्वर्य प्रदान करें, जिससे वे यज्ञादि कर्मों के निमित्त धन नियोजित करते रहें ॥४३ ॥

४४४८. अग्निष्वात्ताः पितर एह गच्छत सदःसदः सदत सुप्रणीतयः।
अत्तो हवींषि प्रयतानि बर्हिषि रयिं च नः सर्ववीरं दधात ॥४४ ॥

हे अग्निष्वाता पितरो ! आप यहाँ आएँ और निर्धारित स्थानों में विराजमान हों । हे पूजनीय पितरो ! पात्रों में स्थित हविष्यान्न का सेवन करें तथा सन्तानादि से युक्त ऐश्वर्य एवं साधन हमें प्रदान करें ॥४४ ॥

४४४९. उपहूता नः पितरः सोम्यासो बर्हिष्येषु निधिषु प्रियेषु।
त आ गमन्तु त इह श्रुवन्त्वधि ब्रुवन्तु तेऽवन्त्वस्मान् ॥४५ ॥

अपने पितृगणों का आवाहन करते हैं । कुश- आसन पर विराजमान होकर प्रस्तुत सोमरस आदि हविष्यान्न का उपभोग करें । हमारी प्रार्थना को स्वीकार करके प्रसन्न होते हुए हमारी रक्षा करें ॥४५ ॥

४४५०. ये नः पितुः पितरो ये पितामहा अनूजहिरे सोमपीथं वसिष्ठाः।
तेभिर्यमः संरराणो हवींष्युशन्नुशद्भिः प्रतिकाममत्तु ॥४६ ॥

सोमरस तैयार करने वाले वसिष्ठ आदि (याजक) वैभव-सम्पन्न होकर सोमपायी पितरों को हविरूप सोम प्रदान करते हैं । पितरों के साथ पितृपति यम के हविष्य की कामना करते हैं, वे सभी उनका सेवन करें ॥४६ ॥

४४५१. ये तातृषुर्देवत्रा जेहमाना होत्राविदः स्तोमतष्टासो अर्कैः।
आग्ने याहि सहस्रं देववन्दैः सत्यैः कविभिर्ऋषिभिर्घर्मसद्भिः ॥४७ ॥

देवत्व को प्राप्त हुए, यज्ञों के विशेषज्ञ, स्तोत्रों के रचयिता, जो पितरजन पूजनीय स्तुतियों द्वारा इस संसार रूप सागर से पार हो गये हैं, उन हजारों बार देवों द्वारा स्तुत, वचनपालक, क्रान्तदर्शी ऋषियों एवं यज्ञ में विराजमान होने वाले पितरों के साथ हे अग्निदेव ! आप हमारे पास पधारें ॥४७ ॥

४४५२. ये सत्यासो हविरदो हविष्पा इन्द्रेण देवैः सरथं तुरेण ।
आग्ने याहि सुविदत्रेभिरर्वाङ् परैः पूर्वैर्ऋषिभिर्घर्मसद्भिः ॥४८ ॥

जो पितरगण वचनपालक, हवि की रक्षा करके उसे ग्रहण करने वाले तथा वेगसम्पन्न इन्द्रादि देवों के साथ रथारूढ़ होते हैं । उन कल्याणमयी विद्या वाले ऐसे प्राचीन व नवीन ऋषियों के साथ यज्ञ में बैठने वाले पितरगणों सहित हे अग्निदेव ! आप हमारे निमित्त पधारें ॥४८ ॥

४४५३. उप सर्प मातरं भूमिमेतामुरुव्यचसं पृथिवीं सुशेवाम् ।
ऊर्णम्रदाः पृथिवी दक्षिणावत एषा त्वा पातु प्रपथे पुरस्तात् ॥४९ ॥

हे मृतक ! आप इस मातृ- स्वरूपा, महिमामयी, सर्वव्यापिनी तथा सुखदायिनी धरतीमाता की गोद में विराजमान हों । यह धरतीमाता ऊन के समान कोमल स्पर्श वाली तथा दानी पुरुष की स्त्री के समान ही सभी ऐश्वर्यों की स्वामिनी है । यह (पृथ्वी माता) तुम्हारे प्रशस्त पथ की रक्षा करे ॥४९ ॥

४४५४. उच्छ्वञ्चस्व पृथिवि मा नि बाधथाः सूपायनास्मै भव सूपसर्पणा ।
माता पुत्रं यथा सिचाभ्येनं भूम ऊर्णुहि ॥५० ॥

हे धरतीमातः ! मृतक को पीड़ादायक सन्ताप से रक्षित करने के लिए आप इसे ऊपर उठाएँ । इसका भली प्रकार स्वागत-सत्कार करने वाली तथा सुख में साथ रहने वाली बनें । हे भूमातः ! जिस प्रकार माता पुत्र को अञ्चल से ढँकती है, उसी प्रकार आप भी इसे सभी ओर से आच्छादित करें ॥५० ॥

४४५५. उच्छ्वञ्चमाना पृथिवी सु तिष्ठतु सहस्त्रं मित उप हि श्रयन्ताम् ।
ते गृहासो घृतश्चुतः स्योना विश्वाहास्मै शरणाः सन्त्वत्र ॥५१ ॥

हे मृतक ! देह को आच्छादित करने वाली धरती माता भली प्रकार स्थित हों तथा हजारों प्रकार के धूलिकण इसके ऊपर समर्पित करें । यह धरती घृत की स्निग्धता के समान आश्रय प्रदान करने वाली होकर सुखदायी हो ॥

४४५६. उत्ते स्तभ्नामि पृथिवीं त्वत् परीमं लोगं निदधन्मो अहं रिषम् ।
एतां स्थूणां पितरो धारयन्ति ते तत्र यमः सादना ते कृणोतु ॥५२ ॥

हे अस्थि कुम्भ ! आपके ऊपर पृथ्वी (मिट्टी) को भली प्रकार स्थापित करते हैं, आप इस भार को वहन करें । यह आपको पीड़ा न पहुँचाए । आपके इस अवलम्बन को पितरगण धारण करें । यमदेव यहाँ आपके निमित्त निवास स्थल प्रदान करें ॥५२ ॥

४४५७. इममग्ने चमसं मा वि जिह्वरः प्रियो देवानामुत सोम्यानाम् ।
अयं यश्चमसो देवपानस्तस्मिन् देवा अमृता मादयन्ताम् ॥५३ ॥

हे अग्ने ! देवों और पितरगणों के प्रिय इस चमस पात्र को आप हिंसित न करें । यह चमसपात्र मात्र देवताओं के सोमपान के निमित्त ही सुरक्षित है । इसी से सम्पूर्ण अविनाशी देव तथा पितरगण आनन्दित होते हैं ॥५३ ॥

४४५८. अथर्वा पूर्णं चमसं यमिन्द्रायाबिभर्वाजिनीवते ।
तस्मिन् कृणोति सुकृतस्य भक्षं तस्मिन्निन्दुः पवते विश्वदानीम् ॥५४ ॥

अथर्वा (अविचल बुद्धिवाले) ऋषि ने हवि से परिपूर्ण जिस अन्नयुक्त चमस पात्र को इन्द्रदेव के निमित्त धारण किया था, उस चमस में ऋत्विग्गण भली प्रकार सम्पन्न किये गये यज्ञ में यज्ञावशिष्ट हवि का सेवन करते हैं । उसी अथर्वा द्वारा विनिर्मित चमस में रसरूप अमृत सदैव बहता रहता है ॥५४ ॥

४४५९. यत् ते कृष्णः शकुन आतुतोद पिपीलः सर्प उत वा श्वापदः ।
अग्निष्टद् विश्वादगदं कृणोतु सोमश्च यो ब्राह्मणाँ आविवेश ॥५५ ॥

हे मृत मनुष्य ! आपके शरीर (जिस अंग-अवयव) को कौए, चींटी, साँप अथवा किसी दूसरे हिंसक पशु ने व्यथित किया हो, तो सर्वभक्षक अग्निदेव उस अंग को पीड़ारहित करें । शरीर के अन्दर जो पोषण- रसरूप सोम विद्यमान है, वह भी उसे कष्टमुक्त करे ॥५५ ॥

४४६०. पयस्वतीरोषधयः पयस्वन्मामकं पयः ।
अपां पयसो यत् पयस्तेन मा सह शुम्भतु ॥५६ ॥

हमारे लिए ओषधियाँ सारयुक्त हों । हमारा सार ही सार सम्पन्न हो, जल इत्यादि रसों के साररूप सत्त्व अंश से जलाभिमानी वरुणदेव हमें शुद्ध करें ॥५६ ॥

४४६१. इमा नारीरविधवाः सुपत्नीराञ्जनेन सर्पिषा सं स्पृशन्ताम् ।
अनश्रवो अनमीवाः सुरत्ना आ रोहन्तु जनयो योनिमग्रे ॥५७ ॥

सधवा (सौभाग्यवती) और सुन्दर नारियाँ घृताञ्जन से शोभायमान होकर अपने घरों में प्रविष्ट हों । ये नारियाँ आँसुओं को रोककर मानसिक विकारों का त्याग करती हुई, आभूषणों से सुसज्जित होकर आदरपूर्वक आगे-आगे चलती हुई घरों में प्रविष्ट हों ॥५७ ॥

४४६२. सं गच्छस्व पितृभिः सं यमेनेष्टापूर्तेन परमे व्योमन् ।
हित्वावद्यं पुनरस्तमेहि सं गच्छतां तन्वा सुवर्चाः ॥५८ ॥

हे पिता ! आप उत्तम लोक स्वर्ग में यज्ञ आदि दान - पुण्य कर्मों के फलस्वरूप अपने पितरगणों के साथ संयुक्त हों । पाप कर्मों के प्रभाव से मुक्त होकर पुनः घर में प्रविष्ट हों तथा तेजस्वी देवरूप को प्राप्त करें ॥५८ ॥

४४६३. ये नः पितुः पितरो ये पितामहा य आविविशुरुर्व१न्तरिक्षम् ।
तेभ्यः स्वराडसुनीतिर्नो अद्य यथावशं तन्वः कल्पयाति ॥५९ ॥

पितामह, प्रपितामह तथा हमारे गोत्र में उत्पन्न हुए जिन पितरों ने विस्तृत अन्तरिक्षलोक में प्रवेश लिया है, उनके निमित्त स्वयं प्रकाशमान प्राणस्वरूप परमेश्वर हमारी देहों को इच्छानुरूप विनिर्मित करते हैं ॥५९ ॥

४४६४. शं ते नीहारो भवतु शं ते प्रुष्वाव शीयताम् । शीतिके शीतिकावति ह्लादिके
ह्लादिकावति । मण्डूक्य१प्सु शं भुव इमं स्व१ग्निं शमय ॥६० ॥

हे प्रेतपुरुष ! दहन से उत्पन्न तुम्हारी जलन को यह कुहरा शान्त करे । धीरे- धीरे बरसते हुए बादल तुम्हें सुख प्रदान करें । हे शीतिका ओषधि सम्पन्न और ह्लादिका ओषधियुक्त माता पृथिवि ! आप इस दग्ध हुए प्रेतात्मा के लिए मण्डूकपर्णी ओषधि से सुख प्रदान करें, आप इस दाहक अग्नि को अच्छी तरह शान्त कर दें ॥६० ॥

४४६५. विवस्वान् नो अभयं कृणोतु यः सुत्रामा जीरदानुः सुदानुः ।
इहेमे वीरा बहवो भवन्तु गोमदश्ववन्मय्यस्तु पुष्टम् ॥६१ ॥

सब प्रकार से संरक्षक , जीवनदाता सूर्यदेव हमें अभय प्रदान करें । इस संसार में हमारी पुत्र-पौत्रादि सन्तति की वृद्धि हो, हम गाय, अश्वादि पशुओं से परिपूर्ण रहें ॥६१ ॥

४४६६. विवस्वान् नो अमृतत्वे दधातु परैतु मृत्युरमृतं न ऐतु।
इमान् रक्षतु पुरुषाना जरिम्णो मो ष्वे षामसवो यमं गुः ॥६२॥

सूर्यदेव हमें अमरत्व प्रदान करें । उनकी कृपादृष्टि से मृत्यु का भय समाप्त हो । हम अमरत्व पद के अधिकारी बनें तथा वे वृद्धावस्था तक इन पुत्र-पौत्रादि की सुरक्षा करें । इनमें से किसी के प्राण वैवस्वत यम को प्राप्त न हों ॥

४४६७. यो दध्रे अन्तरिक्षे न मह्ना पितॄणां कविः प्रमतिर्मतीनाम्।
तमर्चत विश्वमित्रा हविर्भिः स नो यमः प्रतरं जीवसे धात् ॥६३॥

वे प्रखर प्रतिभा- सम्पन्न और क्रान्तदर्शी यमदेव मेधा- सम्पन्न पितरों को अपनी सामर्थ्य से अन्तरिक्षलोक में धारण किये हुए हैं । हे सम्पूर्ण विश्व के मित्ररूप मानवो ! आप यमराज की आहुतियों से अर्चना करें । वे पूजनीय यम हमारे जीवन को दीर्घायु प्रदान करें ॥६३॥

४४६८. आ रोहत दिवमुत्तमामृषयो मा बिभीतन।
सोमपाः सोमपायिन इदं वः क्रियते हविरगन्म ज्योतिरुत्तमम् ॥६४॥

हे मंत्रद्रष्टा ऋषिगण ! आप यज्ञीय सत्कर्मों के प्रभाव से श्रेष्ठ स्वर्गलोक में आरूढ़ हों, किसी प्रकार से भयभीत न हों । हे ऋषियो ! आप सोमपानकर्त्ता और अन्यों को सोमपान में सहयोग करने वाले हैं, आपके निमित्त हम हविष्यान्न समर्पित करते हैं, जिससे हम उत्तम ज्योति (अर्थात् चिरजीवन) प्राप्त करें ॥६४॥

४४६९. प्र केतुना बृहता भात्यग्निरा रोदसी वृषभो रोरवीति।
दिवश्चिदन्तादुपमामुदानडपामुपस्थे महिषो ववर्ध ॥६५॥

वे अग्निदेव धूम्ररूप विशाल पताका से युक्त होकर , द्युलोक और पृथ्वी में संव्याप्त होते हैं । वे देवों के आवाहन काल में वर्षणशील एवं शब्द करने वाले होते हैं । वे द्युलोक के समीपस्थ प्रदेश में व्याप्त होते हैं तथा जल के आश्रय- स्थान अन्तरिक्ष में विद्युत्‌रूप में संवर्द्धित होते हैं ॥६५॥

४४७०. नाके सुपर्णमुप यत् पतन्तं हृदा वेनन्तो अभ्यचक्षत त्वा।
हिरण्यपक्षं वरुणस्य दूतं यमस्य योनौ शकुनं भुरण्युम् ॥६६॥

पक्षी की तरह आकाश में गतिशील सुनहले पंख वाले, सबको पोषण देने वाले वरुण (वरणीय) के दूत हे वेनदेव ! आपको लोग हृदय से चाहते हैं । अग्नि के उत्पत्ति स्थल अन्तरिक्ष में आपको पक्षी की तरह विचरण करते हुए (द्रष्टागण) देखते हैं ॥६६॥

४४७१. इन्द्र क्रतुं न आ भर पिता पुत्रेभ्यो यथा।
शिक्षा णो अस्मिन् पुरुहूत यामनि जीवा ज्योतिरशीमहि ॥६७॥

हे इन्द्रदेव ! हमें उत्तम कर्मों (यज्ञों) का फल प्राप्त हो । जैसे पिता पुत्रों को धन आदि प्रदान करके उनका पोषण करता है, वैसे ही आप हमें पोषित करें । अनेकों द्वारा सहायता के लिए पुकारे गये हे इन्द्रदेव ! यज्ञ में आप हमें दिव्य तेजस् प्रदान करें ॥६७॥

४४७२. अपूपापिहितान् कुम्भान् यांस्ते देवा अधारयन्।
ते ते सन्तु स्वधावन्तो मधुमन्तो घृतश्चुतः ॥६८॥

हे प्रेतपुरुष ! जिन घृत, मधु आदि से निर्मित मालपुओं से परिपूर्ण घड़ों को आपके उपभोग के लिए देवों ने धारण किया है, वे घड़े आपके लिए स्वधायुक्त, मधुरतायुक्त तथा घृत से परिपूर्ण हों ॥६८॥

४४७३. यास्ते धाना अनुकिरामि तिलमिश्राः स्वधावतीः ।
तास्ते सन्तु विभ्वीः प्रभ्वीस्तास्ते यमो राजानु मन्यताम् ॥६९ ॥

हे प्रेतपुरुष ! तिल मिश्रित स्वधायुक्त जो जौ की खीलें हम समर्पित कर रहे हैं, वे आपको ऐश्वर्य गुणसम्पन्न और तृप्तिदायी हों । राजा यम आपको खीलों का उपयोग करने की अनुमति प्रदान करें ॥६९ ॥

४४७४.पुनर्देहि वनस्पते य एष निहितस्त्वयि ।
यथा यमस्य सादन आसातै विदथा वदन् ॥७० ॥

हे वनस्पतिदेव ! आपमें जिस अस्थिरूप पुरुष की स्थापना की गई थी, आप उसे हमें पुन: लौटाएँ, जिससे यमराज के घर में वह यज्ञीय कर्मों को प्रकाशमान करता हुआ विराजमान हो ॥७० ॥

४४७५. आ रभस्व जातवेदस्तेजस्वद्धरो अस्तु ते ।
शरीरमस्य सं दहाथैनं धेहि सुकृतामु लोके ॥७१ ॥

हे सर्वज्ञ अग्निदेव ! आप दहन कार्य के लिए तत्पर हों, आपका रस हरणशील तथा दहन ऊर्जा (लपटों) से युक्त हो । इस मृतदेह को आप अच्छी प्रकार से भस्मीभूत करें और पुण्यात्माओं के श्रेष्ठलोक स्वर्ग में प्रतिष्ठित करें ॥७१ ॥

४४७६. ये ते पूर्वे परागता अपरे पितरश्च ये ।
तेभ्यो घृतस्य कुल्यै तु शतधारा व्युन्दती ॥७२ ॥

पहले उत्पन्न होकर जो पितरजन परलोक सिधारे हैं और जो बाद में उत्पन्न हुए अर्वाचीन पितर परलोक वासी हुए हैं, उन सभी प्राचीन व अर्वाचीन पितरों के लिए घृत की नदी प्रवाहित हो । उसकी असंख्य धाराएँ आपको अभिषिञ्चित करती रहें ॥७२ ॥

४४७७. एतदा रोह वय उन्मृजानः स्वा इह बृहदु दीदयन्ते ।
अभि प्रेहि मध्यतो माप हास्थाः पितॄणां लोकं प्रथमो यो अत्र ॥७३ ॥

हे मृतात्मन् ! आप इस देह से निकलकर स्वयं को शुद्ध करके इस अन्तरिक्ष में आरोहण करें । इस लोक में आपके बन्धुगण वैभव- सम्पन्न होकर रहें । बान्धवों की आसक्ति को त्यागकर उच्चलोक को लक्षित करके आरोहण करें । द्युलोक में जो पितरों का प्रमुख लोक है, उसका परित्याग न करें ॥७३ ॥

[४ - पितृमेध सूक्त]

[**ऋषि-** अथर्वा । **देवता-** यम, मन्त्रोक्त, ८१-८७ पितरगण, ८८ अग्नि, ८९ चन्द्रमा । **छन्द-** त्रिष्टुप्, १,४,७,१४,३६,६० भुरिक् त्रिष्टुप्, २, ५, ११, २९, ५०-५१, ५८ जगती, ३ पञ्चपदा भुरिक् अतिजगती, ६ पञ्चपदा शक्वरी, १२ महाबृहती, १३ त्र्यवसाना पञ्चपदा शक्वरी, १६-२४ त्रिपदा भुरिक् महाबृहती, २५, ३१-३२, ३८, ४१-४२, ५५, ५७, ५९, ६१ अनुष्टुप्, २६ विराट् उपरिष्टाद् बृहती, २७ याजुषी गायत्री, ३३, ४३ उपरिष्टाद् बृहती, ३९ पुरोविराट् आस्तार पंक्ति, ४९अनुष्टुब्गर्भा त्रिष्टुप्, ५३ पुरोविराट् सतः पंक्ति, ५६ ककुम्मती अनुष्टुप्, ६२ भुरिक् आस्तार पंक्ति, ६३ स्वराट् आस्तार पंक्ति, ६६ त्रिपदा स्वराट् गायत्री, ६७ द्विपदा आर्ची अनुष्टुप्, ६८, ७१ आसुरी अनुष्टुप्, ७२- ७४, ७९ आसुरी पंक्ति, ७५ आसुरी गायत्री, ७६ आसुरी उष्णिक्, ७७ दैवी जगती, ७८ आसुरी त्रिष्टुप्, ८० आसुरी जगती, ८१ प्राजापत्या अनुष्टुप्, ८२ साम्नी बृहती, ८३, ८४ साम्नी त्रिष्टुप्, ८५ आसुरी बृहती, ८६चतुष्पदा ककुम्मती उष्णिक्, ८७ चतुष्पदा शङ्कुमती उष्णिक्, ८८ त्र्यवसाना पथ्यापंक्ति, ८९ पञ्चपदा पथ्यापंक्ति ।]

४४७८. आ रोहत जनित्रीं जातवेदसः पितृयाणैः सं व आ रोहयामि ।
अवाड्ढव्येषितो हव्यवाह ईजानं युक्ताः सुकृतां धत्त लोके ॥१ ॥

हे (जन्म से ही ज्ञानी) अग्नियो ! आप अपनी जन्मदात्री (वनस्पतियों , अन्तरिक्षीय धाराओं) तक पहुँचें । हम आपको पितृयान मार्ग द्वारा वहाँ भली प्रकार पहुँचाते हैं । प्रिय हव्यों के वहनकर्त्ता अग्निदेव हविष्यात्र को वहन करते हैं । हे अग्नियो ! आप परस्पर मिलकर यज्ञीय सत्कर्मों के निष्पन्नकर्त्ता यजमान को श्रेष्ठ पुण्यात्माओं के लोक में प्रतिष्ठित करें ॥१ ॥

[अग्निदेव जातवेदा (जन्म से ही ज्ञानी अथवा जन्म को जानने वाले) हैं ; क्योंकि हर प्राणी के जन्म में उनकी सुनिश्चित भूमिका होती है । वे अन्तरिक्षीय प्रवाहों एवं वनस्पतियों से उत्पन्न किए जा सकते हैं तथा यज्ञीय प्रयोगों द्वारा पुनः उर्वर संस्कारों के साथ उन्हें उन स्थानों तक पहुँचाया जा सकता है ।]

४४७९. देवा यज्ञमृतवः कल्पयन्ति हविः पुरोडाशं स्रुचो यज्ञायुधानि ।
तेभिर्याहि पथिभिर्देवयानैर्यैरीजानाः स्वर्गं यन्ति लोकम् ॥२ ॥

इन्द्रादि देवगण ऋतुओं के अनुसार यज्ञ की क्रिया करते हैं । हव्य सामग्री , घृत , पुरोडाश, स्रुवा आदि यज्ञ पात्र, जुहू आदि यज्ञीय आयुध भी यज्ञ को सम्पादित करते हैं । हे पुरुष ! आप देवयान मार्ग का अनुगमन करें । यज्ञ के निष्पन्नकर्त्ता मनुष्य जिन मार्गों से प्रस्थान करते हैं, उन्हीं देवत्व की प्राप्ति कराने वाले मार्गों से आप आगे बढ़ें ॥२ ॥

४४८०. ऋतस्य पन्थामनु पश्य साध्वङ्गिरसः सुकृतो येन यन्ति ।
तेभिर्याहि पथिभिः स्वर्गं यत्रादित्या मधु भक्षयन्ति तृतीये नाके अधि वि श्रयस्व।

हे पुरुष ! आप यज्ञ के सत्य मार्ग को भली प्रकार समझें । जिन यज्ञ से सम्बन्धित मार्गों से पुण्यकर्म करने वाले अङ्गिरस जाते हैं, उन्हीं मार्गों से आप स्वर्गलोक को जाएँ । जिस स्वर्ग में अदिति पुत्र देवगण मधुर अमृत का उपभोग करते हैं, उस दुःख- क्लेश रहित तृतीय स्वर्गलोक में जाकर आप विश्रान्ति ग्रहण करें ॥३ ॥

४४८१. त्रयः सुपर्णा उपरस्य मायू नाकस्य पृष्ठे अधि विष्टपि श्रिताः ।
स्वर्गा लोका अमृतेन विष्ठा इषमूर्जं यजमानाय दुह्राम् ॥४ ॥

उत्तम रीति से गमनशील अग्नि, वायु और सूर्य तथा मेघों से सम्बन्धित शब्दध्वनि करने वाले वायु और पर्जन्य, ये सम्पूर्ण देव स्वर्ग के ऊपर विराजमान हैं । स्वर्गलोक सुधारस से परिपूर्ण है । यह (लोक) यज्ञ के अनुष्ठानकर्त्ता याजकों को अभीष्ट अन्न और बल प्रदान करे ॥४ ॥

४४८२. जुहूर्दाधार द्यामुपभृदन्तरिक्षं ध्रुवा दाधार पृथिवीं प्रतिष्ठाम् ।
प्रतीमां लोका घृतपृष्ठाः स्वर्गाः कामंकामं यजमानाय दुह्राम् ॥५ ॥

जुहू (घृताहुति देने वाले पात्र या साधन) ने द्युलोक को धारण किया । उपभृत (पुनः भर देने वाले) पात्र अन्तरिक्ष को धारण किये हैं, ध्रुव (स्थिर स्वभाव वाले पात्र या संसाधन) ने आश्रयदाता पृथ्वी को धारण कर रखा है । इस ध्रुवा से धारित भूमि को लक्षित करके देदीप्यमान पृष्ठभागयुक्त स्वर्गलोक, यज्ञकर्त्ता यजमान की सम्पूर्ण अभिलाषाओं को पूर्ण करें ॥५ ॥

[ऋषि स्थूल यज्ञ के साथ प्रकृति में संचालित विराट् यज्ञ को भी देख रहे हैं । द्युलोक से घृत-तेजस्-सारतत्त्व की आहुति देने की क्षमता जुहू रूप है । अन्तरिक्ष उपभृत (पुनः भर देने वाले पात्र) के रूप में है । ध्रुवा (हव्य को स्थिरता से धारण करने वाले) पात्र की समता स्वाभाविक रूप से पृथ्वी से ही बैठती है । आहुति करने वाली, आपूर्ति करने वाली तथा स्थिरता से धारण करने वाली क्षमताएँ ही द्यु , अन्तरिक्ष एवं पृथ्वी के लिए आधार रूप हैं ।]

४४८३. ध्रुव आ रोह पृथिवीं विश्वभोजसमन्तरिक्षमुपभृदा क्रमस्व। जुहु द्यां गच्छ
यजमानेन साकं स्रुवेण वत्सेन दिशः प्रपीनाः सर्वा धुक्ष्वाहृणीयमानः ॥६ ॥

हे ध्रुवा (स्थिर रहकर धारण करने वाली क्षमता) ! सम्पूर्ण विश्व की पालनकर्त्री पृथ्वी पर यजमान के साथ आरोहण करके विराजमान हों। हे उपभृत ! आप यजमान के साथ अन्तरिक्ष लोक में आरोहण करें। हे जुहू ! आप द्युलोक में यजमान के साथ जाएँ। इस प्रकार से हे यजमान ! आप संकोच त्यागकर स्रुवा रूपी वत्स से भली प्रकार (दूध देने के लिए) तैयार की गई दिशा रूपी गौओं से अभिलषित पदार्थों को प्राप्त करें ॥६ ॥

[बछड़े के प्रभाव से गाय स्नेहपूर्वक दूध देने की स्थिति में आ जाती है। इसी प्रकार स्रुवा द्वारा दी गयी आहुतियों से प्रकृतिरूपी गौ अपने दिव्य पय प्रवाहित करने के लिए प्रेरित होती है।]

४४८४. तीर्थैस्तरन्ति प्रवतो महीरिति यज्ञकृतः सुकृतो येन यन्ति।
अत्रादधुर्यजमानाय लोकं दिशो भूतानि यदकल्पयन्त ॥७ ॥

तीर्थ और यज्ञ जैसे सत्कर्म सम्पन्न करने वाले सत्पुरुष बड़ी से बड़ी आपदाओं से छुटकारा पा जाते हैं, यह विचार करने वाले यज्ञकर्त्ता पुरुष जिस रास्ते से स्वर्ग में पहुँचते हैं, उस मार्ग की खोज करते हुए याज्ञिक, इस यजमान के लिए भी वह श्रेष्ठ पथ- प्रशस्त करें ॥७ ॥

४४८५. अङ्गिरसामयनं पूर्वो अग्निरादित्यानामयनं गार्हपत्यो दक्षिणानामयनं
दक्षिणाग्निः। महिमानमग्नेर्विहितस्य ब्रह्मणा समङ्गः सर्व उप याहि शग्मः ॥८

पूर्व दिशा में आहवनीय अग्नि, अङ्गिरसों का अयन नामक सत्र (यज्ञ) है। गार्हपत्य अग्नि, आदित्य देवों का अयन नामक सत्र यज्ञ है। दक्षिण दिशा में दक्षिणाग्नि, दक्षायन नामक सत्र है। हे पुरुष ! आप सुदृढ़तायुक्त एवं सम्पूर्ण अवयवों से युक्त होकर वेद मन्त्रों से यज्ञ में स्थापित की गई अग्नि की महत्ता को सुखपूर्वक प्राप्त करें ॥८ ॥

४४८६. पूर्वो अग्निष्ट्वा तपतु शं पुरस्ताच्छं पश्चात् तपतु गार्हपत्यः। दक्षिणाग्निष्टे तपतु
शर्म वर्मोत्तरतो मध्यतो अन्तरिक्षाद् दिशोदिशो अग्ने परि पाहि घोरात्। ।९ ॥

पूर्व दिशा की अग्नि आपको अग्रभाग से सुखपूर्वक तपाये। गार्हपत्य अग्नि पृष्ठ भाग से आपको सुखपूर्वक तपाये। दक्षिण दिशा में दक्षिणाग्नि (कवच) के समान चारों ओर से आपका रक्षण करती हुई आपको सुखपूर्वक तपाये। हे अग्निदेव ! आप उत्तर आदि समस्त दिशाओं से आने वाले क्रूर हिंसकों से इस समर्पित व्यक्ति की सुरक्षा करें ॥९ ॥

४४८७. यूयमग्ने शंतमाभिस्तनूभिरीजानमभि लोकं स्वर्गम्।
अश्वा भूत्वा पृष्टिवाहो वहाथ यत्र देवैः सधमादं मदन्ति ॥१० ॥

हे अग्निदेव ! भिन्न-भिन्न स्थलों पर प्रतिष्ठित हुए आप अपने आधानकर्त्ता को परम मंगलकारी अपने शरीरों से (घोड़ों के समान अपनी पीठ पर बैठाकर) स्वर्गलोक की ओर ले जाएँ। उस लोक में यज्ञकर्त्ता यजमान देवों के साथ आनंद का उपभोग करते हुए हर्ष को प्राप्त हों ॥१० ॥

४४८८. शमग्ने पश्चात् तप शं पुरस्ताच्छमुत्तराच्छमधरात् तपैनम्।
एकस्त्रेधा विहितो जातवेदः सम्यगेनं धेहि सुकृतामु लोके ॥११ ॥

हे अग्निदेव ! इस यज्ञकर्त्ता को पश्चिम भाग से, पूर्व भाग से, उत्तर और नीचे से सुखपूर्वक तपाएँ । हे उत्पन्न पदार्थों को जानने वाले जातवेदा अग्ने ! एक होते हुए भी आपको पूर्वाग्नि, गार्हपत्याग्नि और दक्षिणाग्नि इन तीन तरह से प्रतिष्ठित किया जाता है। ऐसे अग्निहोत्री को पुण्यात्माओं के लोक में भली प्रकार से स्थापित करें ॥११ ॥

४४८९. शमग्नयः समिद्धा आ रभन्तां प्राजापत्यं मेध्यं जातवेदसः ।
शृतं कृण्वन्त इह माव चिक्षिपन् ॥१२ ॥

समिधाओं से प्रदीप्त जातवेदा आदि अग्नियाँ इस प्रजापति के मेध्य (यजनीय पदार्थ, जीव या आत्मा) को यहाँ (यज्ञीय वातावरण में) प्रेरित करें, पतित या पथभ्रष्ट न होने दें ॥१२ ॥

४४९०. यज्ञ एति विततः कल्पमान ईजानमभि लोकं स्वर्गम् । तमग्नयः सर्वहुतं जुषन्तां
प्राजापत्यं मेध्यं जातवेदसः । शृतं कृण्वन्त इह माव चिक्षिपन् ॥१३ ॥

विशाल पितृमेधयज्ञ समुचित रूप से सम्पन्न होकर यज्ञकर्त्ता को स्वर्गीय सुखों को प्राप्त कराता है । अतएव जातवेदा आदि अग्नियाँ सर्वस्व होम करने वाले (यज्ञकर्त्ता) को भली प्रकार तृप्त-संतुष्ट करें ॥१३ ॥

४४९१. ईजानश्चितमारुक्षदग्निं नाकस्य पृष्ठाद् दिवमुत्पतिष्यन् ।
तस्मै प्र भाति नभसो ज्योतिषीमान्त्स्वर्गः पन्थाः सुकृते देवयानः ॥१४ ॥

स्वर्ग से ऊपरी द्युलोक की अभिलाषा से युक्त यह पुरुष, चयन की गई अग्नि को प्रदीप्त करता है । उस श्रेष्ठ याजक के निमित्त अन्तरिक्ष का प्रकाशमान देवयान मार्ग, उसके स्वर्ग में आरोहण करते हुए प्रकाशित हो ॥१४ ॥

[आगे के मन्त्रों का उपयोग अन्त्येष्टि के कृत्यों में किए जाने की परम्परा होने से कुछ आचार्यों ने इन मन्त्रों के अर्थ उन क्रियाओं के साथ जोड़कर, करने का प्रयास किया है । इस भाषानुवाद में यज्ञपरक स्वाभाविक अर्थ इस प्रकार किये गये हैं कि वे विशिष्ट प्रयोग के साथ-साथ व्यापक संदर्भों में भी फलित हों ।]

४४९२. अग्निर्होताध्वर्युष्टे बृहस्पतिरिन्द्रो ब्रह्मा दक्षिणतस्ते अस्तु ।
हुतोऽयं संस्थितो यज्ञ एति यत्र पूर्वमयनं हुतानाम् ॥१५ ॥

हे यज्ञनिष्ठ ! आपके यज्ञ में अग्निदेव 'होता', बृहस्पतिदेव 'अध्वर्यु' तथा इन्द्रदेव 'ब्रह्मा' बनकर दाहिनी ओर (शुभ दिशा में) स्थित हों । इस प्रकार से सम्पन्न यह यज्ञ उसी स्थान पर जाता है, जहाँ पूर्वकाल में आहुति स्वरूप दिये गये यज्ञ स्थित हैं ॥१५ ॥

४४९३. अपूपवान् क्षीरवांश्चरुरेह सीदतु ।
लोककृतः पथिकृतो यजामहे ये देवानां हुतभागा इह स्थ ॥१६ ॥

यहाँ इस यज्ञ में पुए (अन्न- घी में पकाकर बनाये गये) तथा क्षीर (दूध में अन्न पकाकर बनाये गये) आदि पकवान स्थित हों । हम श्रेष्ठ लोकों के तथा उनमें ले जाने वाले मार्गों के निर्माता उन देवों का यजन करते हैं, जो यहाँ इस यज्ञ में पधारे हैं ॥१६ ॥

४४९४. अपूपवान् दधिवांश्चरुरेह सीदतु ।
लोककृतः पथिकृतो यजामहे ये देवानां हुतभागा इह स्थ ॥१७ ॥

पुओं और दधियुक्त चरु यहाँ इस यज्ञ में स्थित हो । हम श्रेष्ठ लोकों तथा उनके मार्गों के निर्माता, उन देवों का यजन करते हैं, जो यहाँ इस यज्ञ में पधारे हैं ॥१७ ॥

४४९५. अपूपवान् द्रप्सवांश्चरुरेह सीदतु ।
लोककृतः पथिकृतो यजामहे ये देवानां हुतभागा इह स्थ ॥१८ ॥

पुओं तथा अन्य रसों से युक्त चरु यहाँ इस यज्ञ में स्थित हो । हम श्रेष्ठ लोकों तथा उनके मार्गों के निर्माता उन देवों का यजन करते हैं, जो इस यज्ञ में पधारे हैं ॥१८ ॥

४४९६. अपूपवान् घृतवांश्चरुरेह सीदतु ।
लोककृतः पथिकृतो यजामहे ये देवानां हुतभागा इह स्थ ॥१९ ॥

पुओं तथा घृत से युक्त चरु यहाँ इस यज्ञ में स्थित हो । हम श्रेष्ठ लोकों तथा उनके मार्गों के निर्माता उन देवों का यजन करते हैं , जो यहाँ इस यज्ञ में पधारे हैं ॥१९ ॥

४४९७. अपूपवान् मांसवांश्चरुरेह सीदतु ।
लोककृतः पथिकृतो यजामहे ये देवानां हुतभागा इह स्थ ॥२० ॥

अपूपों और गूदे से बना चरु इस यज्ञशाला में स्थित हो । हम श्रेष्ठ लोकों तथा उनके मार्गों के निर्माता उन देवों का यजन करते हैं , जो यहाँ इस यज्ञ में पधारे हैं ॥२० ॥

४४९८. अपूपवानन्नवांश्चरुरेह सीदतु ।
लोककृतः पथिकृतो यजामहे ये देवानां हुतभागा इह स्थ ॥२१ ॥

अपूपों और अन्न से युक्त चरु इस यज्ञ में स्थित हो । हम श्रेष्ठ लोकों तथा उनके मार्गों के निर्माता उन देवों का यजन करते हैं , जो यहाँ इस यज्ञ में पधारे हैं ॥२१ ॥

४४९९. अपूपवान् मधुमांश्चरुरेह सीदतु ।
लोककृतः पथिकृतो यजामहे ये देवानां हुतभागा इह स्थ ॥२२ ॥

अपूपों और मधु से युक्त चरु इस यज्ञ में स्थित हो । हम श्रेष्ठ लोकों तथा उनके मार्गों के निर्माता उन देवों का यजन करते हैं, जो यहाँ इस यज्ञ में पधारे हैं ॥२२ ॥

४५००. अपूपवान् रसवांश्चरुरेह सीदतु । लोककृतः पथिकृतो
यजामहे ये देवानां हुतभागा इह स्थ ॥२३ ॥

अपूपों और रसों से युक्त चरु इस यज्ञ में स्थित हो । हम श्रेष्ठ लोकों तथा उनके मार्गों के निर्माता उन देवों का यजन करते हैं, जो यहाँ इस यज्ञ में पधारें हैं ॥२३ ॥

४५०१. अपूपवानपवांश्चरुरेह सीदतु ।
लोककृतः पथिकृतो यजामहे ये देवानां हुतभागा इह स्थ ॥२४ ॥

अपूपों और जल से निर्मित चरु इस यज्ञ में स्थित हो । हम श्रेष्ठ लोकों तथा उनके मार्गों के निर्माता उन देवों का यजन करते हैं , जो यहाँ इस यज्ञ में पधारे हैं ॥२४ ॥

४५०२. अपूपापिहितान् कुम्भान् यांस्ते देवा अधारयन् ।
ते ते सन्तु स्वधावन्तो मधुमन्तो घृतश्चुतः ॥२५ ॥

जिन अपूपों (पुओं) से भरे हुए कलशों को आपके उपभोग हेतु देवों ने ग्रहण किया है, वे कलश आपके निमित्त स्वधायुक्त, मधुरतापूर्वक तथा घृतादि से सम्पन्न हों ॥२५ ॥

४५०३. यास्ते धाना अनुकिरामि तिलमिश्राः स्वधावतीः ।
तास्ते सन्तूद्भ्वीः प्रभ्वीस्तास्ते यमो राजानु मन्यताम् ॥२६ ॥

तिल मिश्रित जिन स्वधान्नयुक्त जौ की खीलों को हम समर्पित करते हैं, वे खीलें तुम्हारे परलोक प्रस्थान पर विस्तृत सत्परिणाम देने वाली हों । राजा यम आपको खीलों का उपभोग करने की आज्ञा प्रदान करें ॥२६ ॥

४५०४. अक्षितिं भूयसीम् ॥२७ ॥

बहुत समय तक के लिए (यमराज इन विस्तृत खीलों के उपभोग की अनुमति) प्रदान करें ॥२७ ॥

४५०५. द्रप्सश्चस्कन्द पृथिवीमनु द्यामिमं च योनिमनु यश्च पूर्वः ।
समानं योनिमनु संचरन्तं द्रप्सं जुहोम्यनु सप्त होत्राः ॥२८ ॥

सोमरस पृथ्वी पर ऋषियों तथा देवताओं के लिए अन्तरिक्षलोक से उत्पन्न हुआ है । जो हमारे प्रखर-तेजस्वी पूर्वज थे, उन्हें ही यह सोमरस उपलब्ध हुआ । हम सात याज्ञिक समानलोक में रहने वाले, उस दिव्य सोमरस को आहुतिरूप में समर्पित करते हैं ॥२८ ॥

४५०६. शतधारं वायुमर्कं स्वर्विदं नृचक्षसस्ते अभि चक्षते रयिम् ।
ये पृणन्ति प्र च यच्छन्ति सर्वदा ते दुह्रते दक्षिणां सप्तमातरम् ॥२९ ॥

सैंकड़ों मार्गों से प्रवाहित वायु के लिए, स्वर्ग को प्राप्त कराने वाले आदित्यगण के लिए, अन्य सभी मनुष्यों के लिए तथा कल्याणकारी देवों को ऐश्वर्य अर्पित करने के लिए वे यजमान तत्पर रहते हैं । जो लोग देवों को संतुष्ट करते तथा यज्ञादि में अन्न, द्रव्यादि का दान देते हैं, वे सात होताओं की दक्षिणा पाने के पात्र होते हैं ॥२९ ॥

४५०७. कोशं दुहन्ति कलशं चतुर्बिलमिडां धेनुं मधुमतीं स्वस्तये ।
ऊर्जं मदन्तीमदितिं जनेष्वग्ने मा हिंसीः परमे व्योमन् ॥३० ॥

मंगलकारी कार्यों के लिए धर्म, अर्थ, काम और मोक्षरूपी चार स्तनरूपी छिद्र वाली, नानाविध वस्तुओं के कोश (खजाने) से परिपूर्ण, मधुर अन्नप्रदात्री भूमिरूपी गाय को दुहते हैं । हे अग्निदेव ! जन समाज में अपने दूधरूपी अन्न से तृप्ति- प्रदात्री अखण्डनीय अदिति (न मारने योग्य गाय) देवी और बलप्रदायक अन्न को क्षति न पहुँचाए ॥३० ॥

[यज्ञों के प्रभाव से प्रकृति को प्रसन्न करके इच्छित मात्रा में पोषक- पदार्थ प्राप्ति का प्रयास करने वाले ऋषि प्रकृति का संतुलन न बिगड़ने देने के लिए जागरूक रहते थे ।]

४५०८. एतत् ते देवः सविता वासो ददाति भर्तवे ।
तत् त्वं यमस्य राज्ये वसानस्तार्प्यं चर ॥३१ ॥

हे पुरुष ! सब प्रकार सवितादेव आपके आच्छादन हेतु इस वस्त्र को देते हैं । तृप्तिप्रद इस वस्त्र को ओढ़कर आप यमराज के राज्य में विचरण करें ॥३१ ॥

[वह वस्त्र यज्ञीय ताने- बाने द्वारा तैयार होता है , जिसे ओढ़कर व्यक्ति यम के यहाँ निर्भय जा सकता है ।]

४५०९. धाना धेनुरभवद् वत्सो अस्यास्तिलोऽभवत् ।
तां वै यमस्य राज्ये अक्षितामुप जीवति ॥३२ ॥

हे प्रेतपुरुष ! आप वत्सरूप तिल और क्षयरहित धेनुरूपा खीलों से अपना जीवन व्यापार चलाएँ ; क्योंकि ये भुने हुए जौ की खीलें कामधेनु स्वरूपा और तिल ही इसके वत्स (बछड़े) रूप हैं ॥३२ ॥

४५१०. एतास्ते असौ धेनवः कामदुघा भवन्तु ।
एनीः श्येनीः सरूपा विरूपास्तिलवत्सा उप तिष्ठन्तु त्वात्र ॥३३ ॥

हे अमुक पुरुष ! ये लाल एवं श्वेत वर्ण वत्स के समान और उनसे भिन्न स्वरूपवाली तिलात्मक वत्सरूपा खीलें तुम्हारे लिए कामनाओं को पूर्ण करने वाली कामधेनु स्वरूप हों तथा इस यमगृह में अभीष्ट फल प्रदान करने के लिए तुम्हारे समीप विद्यमान रहें ॥३३ ॥

४५११. एनीर्धाना हरिणीः श्येनीरस्य कृष्णा धाना रोहिणीर्धेनवस्ते ।
तिलवत्सा ऊर्जमस्मै दुहाना विश्वाहा सन्त्वनपस्फुरन्तीः ॥३४ ॥

आपके हरितवर्ण धान, अरुण व श्वेत वर्णवाली गौएँ हों , कृष्ण वर्ण के धान, लालवर्ण की गौएँ हों, तिल वत्सा गौएँ कभी विनष्ट न हों और इसे सदैव ऊर्जाप्रदायक दुग्धरस प्रदान करती रहें ॥३४ ॥

४५१२. वैश्वानरे हविरिदं जुहोमि साहस्रं शतधारमुत्सम् ।
स बिभर्ति पितरं पितामहान् प्रपितामहान् बिभर्ति पिन्वमानः ॥३५ ॥

वैश्वानर अग्नि में हम इन हवियों को समर्पित करते हैं, जो हवियाँ नानाप्रकार के जल प्रवाहों से युक्त हैं, वे जलवर्षा के मेघ के समान सींचती हुई, अपने उपजीवी पितरजनों के लिए तृप्तिप्रद हों । इन हवियों से हर्षित होकर वैश्वानर अग्निदेव, पितर श्रेणी को प्राप्त हमारे पिता, दादा, परदादा इत्यादि सभी पूर्वजों का पोषण करें ॥३५ ॥

४५१३. सहस्रधारं शतधारमुत्समक्षितं व्यच्यमानं सलिलस्य पृष्ठे ।
ऊर्जं दुहानमनपस्फुरन्तमुपासते पितरः स्वधाभिः ॥३६ ॥

सैकड़ों-हजारों धाराओं के स्रोत से सम्पन्न, मेघों की तरह जल से परिपूर्ण, अन्तरिक्ष के ऊपरी भाग में व्याप्त, अन्न-बल प्रदाता, कभी चलायमान न होने वाले हविष्य को पितरजन स्वधारूप आहुति के साथ ग्रहण करते हैं ॥३६

४५१४. इदं कसाम्बु चयनेन चितं तत् सजाता अव पश्यतेत ।
मर्त्योऽयममृतत्वमेति तस्मै गृहान् कृणुत यावत्सबन्धु ॥३७ ॥

सञ्चयन प्रक्रिया द्वारा संगृहीत किये हुए इस जल से गीले अस्थि समूह को हे सजातीय बन्धुगण ! यहाँ आकर भली प्रकार देखें । यह मरणधर्मा प्रेतपुरुष (जिसका कि अस्थि सञ्चयन किया गया है) अमरत्व को प्राप्त कर रहा है । उपस्थित सभी सजातीय बन्धु इसके लिए आश्रय स्थानों का निर्माण करें ॥३७ ॥

४५१५. इहैवैधि धनसनिरिहचित्त इहक्रतुः ।
इहैधि वीर्यवत्तरो वयोधा अपराहतः ॥३८ ॥

हे मनुष्य ! आप यहीं पर रहते हुए वृद्धि को प्राप्त करें । यहीं पर ज्ञानवान् और कर्मशील होकर हमारे लिए धन- सम्पदा देने वाले बनें । यहीं पर अति बलशाली और शत्रुओं से अपराजेय होकर अन्न से दूसरों का परिपोषण करते हुए प्रबृद्ध हों ॥३८ ॥

४५१६. पुत्रं पौत्रमभितर्पयन्तीरापो मधुमतीरिमाः ।
स्वधां पितृभ्यो अमृतं दुहाना आपो देवीरुभयांस्तर्पयन्तु ॥३९ ॥

आचमन करने योग्य यह मधुरतापूर्ण जल पुत्र-पौत्रादि को परितृप्त करता है । इस पिण्ड पर जीवन को चलाने वाले पितरों के निमित्त अमृतरूप यह जल, स्वयं को प्रसन्नता देने वाली स्वधा को प्रदान करता है । ये दिव्य जल मातृवंश और पितृवंश के दोनों प्रकार के पितरों को परितृप्त करें ॥३९ ॥

४५१७. आपो अग्निं प्र हिणुत पितॄँरुपेमं यज्ञं पितरो मे जुषन्ताम् ।
आसीनामूर्जमुप ये सचन्ते ते नो रयिं सर्ववीरं नि यच्छान् ॥४० ॥

हे जलप्रवाहो ! आप इस अग्नि को पितरजनों के समीप भेजें । हमारे पितृगण इस यज्ञान्न का सेवन करें । जो पितर हमारे द्वारा प्रदत्त अन्न को ग्रहण करने हेतु समीप उपस्थित होते हैं, वे सभी पितर हमें पराक्रम- सम्पन्न वीर पुत्रोंसहित प्रचुर धन- सम्पदा प्रदान करें ॥४० ॥

४५१८. समिन्धते अमर्त्यं हव्यवाहं घृतप्रियम् ।
स वेद निहितान् निधीन् पितॄन् परावतो गतान् ॥४१ ॥

अविनाशी, घृतप्रिय, हवियों को ले जाने वाले अग्निदेव को कार्यकुशल पुरुष समिधाओं द्वारा प्रज्वलित करते हैं । यही अग्निदेव अदृश्य निधियों के समान अतिदूर- देश में विद्यमान पितरों को जानते हैं, अतएव वही पितरों को हविष्यान्न पहुँचाएँ , वही एहुँचा पाने में सक्षम भी हैं ॥४१ ॥

४५१९. यं ते मन्थं यमोदनं यन्मांसं निपृणामि ते ।
ते ते सन्तु स्वधावन्तो मधुमन्तो घृतश्चुतः ॥४२ ॥

हे पितरो ! जिस मंथन प्रक्रिया से प्राप्त पदार्थ मक्खन, भात और अन्न आदि को हम आपके लिए समर्पित करते हैं, वह आपके लिए स्वधायुक्त, मधुरता सम्पन्न और घृतादि से परिपूर्ण हो ॥४२ ॥

४५२०. यास्ते धाना अनुकिरामि तिलमिश्राः स्वधावतीः ।
तास्ते सन्तूद्भ्वीः प्रभ्वीस्तास्ते यमो राजानु मन्यताम् ॥४३ ॥

हे पितरो ! तुम्हारे निमित्त जिन काले तिलों से युक्त स्वधान्न तथा भूनकर तैयार की गई जौ की खीलों को हम समर्पित कर रहे हैं, वही खीलें परलोक गमन पर तुम्हें बृहद् आकार और बड़ी मात्रा में प्राप्त हों । इन खीलों को उपभोग करने की यमदेव तुम्हें आज्ञा प्रदान करें ॥४३ ॥

४५२१. इदं पूर्वमपरं नियानं येना ते पूर्वे पितरः परेताः ।
पुरोगवा ये अभिशाचो अस्य ते त्वा वहन्ति सुकृतामु लोकम् ॥४४ ॥

यह जो सामने शकट (संवाहक तंत्र-शरीर या यज्ञीय प्रवाह) है, वह प्राचीन के साथ नवीन भी है । इसी से तुम्हारे पूर्वज गये थे । इस समय योजित किये जाते इस शकट के दोनों तरफ जो दो वृषभ हैं, वे तुम्हें पुण्यात्माओं के लोक में लेकर जाएँ ॥४४ ॥

४५२२. सरस्वतीं देवयन्तो हवन्ते सरस्वतीमध्वरे तायमाने ।
सरस्वतीं सुकृतो हवन्ते सरस्वती दाशुषे वार्यं दात् ॥४५ ॥

देवत्व प्राप्त करने के लिए मनुष्य सरस्वती का आवाहन करते हैं । श्रेष्ठ कर्मशील मनुष्य भी वाणी की देवी सरस्वती को बुलाते हैं । देवी सरस्वती हविप्रदाता यजमान को वरण करने योग्य अभिलषित पदार्थ प्रदान करें ॥४५

४५२३. सरस्वतीं पितरो हवन्ते दक्षिणा यज्ञमभिनक्षमाणाः ।
आसद्यास्मिन् बर्हिषि मादयध्वमनमीवा इष आ धेह्यस्मे ॥४६ ॥

वेदी की दक्षिण दिशा में विराजमान पितर, सरस्वती का आवाहन करते हैं । हे पितृगण ! आप यज्ञ में पधारकर हर्षित हों । सरस्वती को परितृप्त करते हुए हमारे द्वारा प्रदत्त आहुतियों से स्वयं तृप्ति प्राप्त करें । हे सरस्वती देवि ! पितरों द्वारा आवाहित किये जाने पर आप आरोग्यप्रद अन्न प्रदान करके हमें कृतार्थ करें ॥४६ ॥

४५२४. सरस्वति या सरथं ययाथोक्थैः स्वधाभिर्देवि पितृभिर्मदन्ती ।
सहस्रार्घमिडो अत्र भागं रायस्पोषं यजमानाय धेहि ॥४७ ॥

हे सरस्वती देवि ! आप उक्थ, शस्त्र और स्वधान्न से परितृप्त होती हुई पितरजनों के साथ एक ही रथ पर आती हैं । आप इस यज्ञ में यजमान साधक के लिए हजारों (व्यक्तियों) द्वारा वन्दनीय अन्नभाग और धन को पुष्ट करें ॥४७ ॥

४५२५. पृथिवीं त्वा पृथिव्यामा वेशयामि देवो नो धाता प्र तिरात्यायुः ।
परापरैता वसुविद् वो अस्त्वधा मृताः पितृषु सं भवन्तु ॥४८ ॥

हे पृथिवि (पार्थिव काया) ! तुम्हें हम पृथ्वी तत्त्व में प्रविष्ट करते हैं । धाता देव हमें दीर्घायु बनाएँ । हे दूर चले गये (प्राणो) ! तुम्हारे लिए (धाता देव) आवास प्रदायक हों । मृतात्माएँ पितरों के साथ जा मिलें ॥४८ ॥

४५२६. आ प्र च्यवेथामप तन्मृजेथां यद् वामभिभा अत्रोचुः ।
अस्मादेतमघ्न्यौ तद् वशीयो दातुः पितृष्विहभोजनौ मम ॥४९ ॥

तुम दोनों (प्राण और अपान अथवा सूक्ष्म एवं कारण देह) इस शकट (धारक काया) से विलग हो जाओ । हे अहिंसनीय ! इस (नाशवान् काया) के कारण (तुमसे) जो निन्दनीय वचन कहे जाते हैं, उनसे मुक्त होकर शुद्ध हो जाओ । इस (पितृमेध) में प्रदत्त (आहुति अथवा दान दक्षिणा) हमारा पालन करने वाली हों ॥४९ ॥

४५२७. एयमगन् दक्षिणा भद्रतो नो अनेन दत्ता सुदुघा वयोधाः ।
यौवने जीवानुपपृञ्चती जरा पितृभ्य उपसंपराणयादिमान् ॥५० ॥

(इस पितृमेध में) श्रेष्ठ दुग्ध (पोषण) तथा बल देने वाली यह दक्षिणा हमें (याजकों) को कल्याणकारी (माध्यमों अथवा स्थानों) से प्राप्त हुई है, जिससे हमारा अमंगल नहीं होगा । जिस प्रकार युवावस्था के पश्चात् जीवों को जरावस्था निश्चित रूप से आती है, उसी प्रकार यह दक्षिणा इन प्राणियों (संस्कारित आत्माओं) को पितरों के समीप श्रेष्ठ रीति से अवश्य पहुँचाएगी ॥५० ॥

४५२८. इदं पितृभ्यः प्र भरामि बर्हिर्जीवं देवेभ्य उत्तरं स्तृणामि ।
तदा रोह पुरुष मेध्यो भवन् प्रति त्वा जानन्तु पितरः परेतम् ॥५१ ॥

इन कुशों को हम पितरजनों के निमित्त (आसनरूप में) बिछाते हैं और देवों के लिए जीवों से भिन्न या उच्चस्तर पर कुश के आसन बिछाते हैं । हे पुरुष ! पितृमेध के लिए उपयोगी बनकर, आप इन कुशाओं पर आरोहण करें; ताकि पितरजन आपको परलोक में प्रस्थान किया हुआ मानें ॥५१ ॥

४५२९. एदं बर्हिरसदो मेध्योऽभूः प्रति त्वा जानन्तु पितरः परेतम् ।
यथापरु तन्वं१ सं भरस्व गात्राणि ते ब्रह्मणा कल्पयामि ॥५२ ॥

हे पितरो ! इन बिछाये गये कुशों पर आप आरूढ़ हो गये हैं, पितृयज्ञ के निमित्त आप पवित्रता धारण कर चुके हैं । पितरजन आपको परे (उच्च लोकों में) गया हुआ जानें । अपनी सूक्ष्म देह के जोड़ों को (घटकों को) पूर्ण बनाएँ । हम आपके अंगों को ब्रह्मशक्ति के द्वारा (योग्य) स्वरूप प्रदान करते हैं ॥५२ । ।

४५३०. पर्णो राजापिधानं चरूणामूर्जो बलं सह ओजो न आगन् ।
आयुर्जीवेभ्यो वि दधद् दीर्घायुत्वाय शतशारदाय ॥५३ ॥

राजा (प्रकाशमान) पर्ण (पत्ता या पालनकर्त्ता) इस (दिव्य) चरु का आवरण है । वह (चरु) हमें अन्न, बलिष्ठता संघर्षशक्ति, ओजस् प्रदान करे एवं जीवों को सौ शरद ऋतुओं (वर्षों) की आयु धारण कराए ॥५३ ॥

४५३१. ऊर्जो भागो य इमं जजानाश्मान्नानामाधिपत्यं जगाम ।
तमर्चत विश्वमित्रा हविर्भिः स नो यमः प्रतरं जीवसे धात् ॥५४ ॥

(हे मित्रो !) अश्म (कूटने वाले पत्थरों) के द्वारा अन्न के स्वामी को जो (चरु) प्राप्त हुआ है, अन्न का विभाजन करने वाले जिस (यम) के द्वारा यह उत्पन्न हुआ है, हवियों द्वारा उनका अर्चन करो । वे हमें दीर्घायु प्रदान करें ॥५४ ॥

**४५३२. यथा यमाय हर्म्यमवपन् पञ्च मानवाः ।
एवा वपामि हर्म्यं यथा मे भूरयोऽसत ॥५५ ॥**

पाँच श्रेणी के जन समुदाय ने जैसे यमराज के लिए आश्रयस्थल बनाया है, वैसे ही पितरों के लिए इस पितृगृह को हम ऊँचा उठाते हैं । हे बन्धुगण ! इससे आप प्रचुर संख्या में निवास स्थान प्राप्त कर सकेंगे ॥५५ ॥

**४५३३. इदं हिरण्यं बिभृहि यत् ते पिताबिभः पुरा ।
स्वर्गं यतः पितुर्हस्तं निर्मृड्ढि दक्षिणम् ॥५६ ॥**

(हे पुरुष !) आप इस हिरण्य (स्वर्ण निर्मित आभूषण अथवा तेजस्वी आवरण) को धारण करें, जिसे आपके पिता ने भी पहले धारण किया था । इस प्रकार आप स्वर्ग की ओर जाते हुए पिता के दाहिने हाथ (अथवा दक्षिणा देने की प्रवृत्ति) की शोभा बढ़ाएँ ॥५६ ॥

**४५३४. ये च जीवा ये च मृता ये जाता ये च यज्ञियाः ।
तेभ्यो घृतस्य कुल्यैतु मधुधारा व्युन्दती ॥५७ ॥**

जीवित प्राणियों, दिवंगत हुए प्राणियों , उत्पन्न हुए प्राणियों तथा उत्पन्न होने वाले प्राणियों, ऐसे सभी श्रद्धास्पदों को मधु - प्रवाह से उमड़ती हुई घृत अथवा जल की नदी उपलब्ध हो ॥५७ ॥

**४५३५. वृषा मतीनां पवते विचक्षणः सूरो अह्नां प्रतरीतोषसां दिवः ।
प्राणः सिन्धूनां कलशाँ अचिक्रददिन्द्रस्य हार्दिमाविशन्मनीषया ॥५८ ॥**

स्तोताओं को अभीष्ट फलदायक, विशिष्ट- दर्शनीय, सोम पवित्र स्थिति में गमन करता है । यह सोमरूप सूर्य अहोरात्र का निष्पन्नकर्त्ता है । यही उषाकाल और द्युलोक की वृद्धि का निमित्त कारण है । वर्षा का कारण भूत होने से नदियों का प्राणरूप है । यह सोम कलशों को लक्षित करके (कलशों की ओर गमन करते हुए) भयंकर क्रन्दन करता है । यह तीनों प्रकार के सवनों में पूजनीय इन्द्रदेव के हृदय में (उदर में) प्रवेश करता है ॥५८ ॥

**४५३६. त्वेषस्ते धूम ऊर्णोतु दिवि षञ्छुक्र आततः ।
सूरो न हि द्युता त्वं कृपा पावक रोचसे ॥५९ ॥**

हे पवित्रकारक अग्ने ! प्रदीप्त होने के पश्चात् आपका धवल धूम्र अन्तरिक्ष में फैलकर दृष्टिगोचर होता है । हे पावन अग्निदेव ! स्तुति के प्रभाव से आप सूर्य की तरह प्रकाशित होते हैं ॥५९ ॥

**४५३७. प्र वा एतीन्दुरिन्द्रस्य निष्कृतिं सखा सख्युर्न प्र मिनाति संगिरः ।
मर्य इव योषाः समर्षसे सोमः कलशे शतयामना पथा ॥६० ॥**

यह अभिषुत सोमरस इन्द्रदेव के उदर में ही जाता है । मित्रवत् हितैषी सोम, अभिषवण और स्तोत्रादि से मित्ररूप यजमान की कामनाओं को निष्फल नहीं, अपितु पूर्ण करते हैं । पुरुष के स्त्री से संगत होने के समान ही सोम द्रोणकलश में हजारों-असंख्य धाराओं से भली प्रकार आता है ॥६० ॥

**४५३८. अक्षन्नमीमदन्त ह्यव प्रियाँ अधूषत ।
अस्तोषत स्वभानवो विप्रा यविष्ठा ईमहे ॥६१ ॥**

मेधावी पितरगण पिण्डों का सेवन करके तृप्ति को प्राप्त हुए , तृप्ति द्वारा वे अपनी प्रियदेह को कान्तिमान् बनाते हैं । ये पितर स्वयं प्रकाशमान होकर हमारी प्रशंसा करते हैं । पिण्डसेवन से संतुष्ट पितरों से हम युवापुरुष अपने अभीष्ट फलों की याचना करते हैं ॥६१ ॥

४५३९. आ यात पितरः सोम्यासो गम्भीरैः पथिभिः पितृयाणैः ।
आयुरस्मभ्यं दधतः प्रजां च रायश्च पोषैरभि नः सचध्वम् ॥६२ ॥

हे सोमपानकर्त्ता पितरो ! आप गम्भीर पितृयान मार्गों से आगमन करें तथा हमें आयुष्य, प्रजा (सन्तति) और धन-सम्पदा से भली प्रकार परिपुष्ट करें ॥६२ ॥

४५४०. परा यात पितरः सोम्यासो गम्भीरैः पथिभिः पूर्याणैः ।
अधा मासि पुनरा यात नो गृहान् हविरत्तुं सुप्रजसः सुवीराः ॥६३ ॥

हे सोमपानकर्त्ता पितृगण ! आप अपने पितृलोक के गम्भीर असाध्य पितृयान मार्गों से अपने लोक को जाएँ । मास की पूर्णता पर अमावस्या के दिन हविष्य का सेवन करने के लिए हमारे गृहों में आप पुनः आएँ । हे पितृगण ! आप ही हमें उत्तम प्रजा और श्रेष्ठ सन्तति प्रदान करने में सक्षम हैं ॥६३ ॥

४५४१. यद् वो अग्निरजहादेकमङ्गं पितृलोकं गमयञ्जातवेदाः ।
तद् व एतत् पुनरा प्याययामि साङ्गाः स्वर्गे पितरो मादयध्वम् ॥६४ ॥

हे पितरो ! आपको पितृलोक में ले जाते समय जातवेदा अग्नि ने आपके जिस एक भाग को चिताग्नि में भस्म नहीं किया है, आपके उस अंग को हम पुनः अग्नि को सौंपकर आपको अगली यात्रा के लिए तैयार करते हैं । अपने सभी अङ्ग-अवयवों से परिपूर्ण होकर हे पितृगण ! आप स्वर्गलोक में पहुँचकर आनन्दपूर्वक वास करें ॥

४५४२. अभूद् दूतः प्रहितो जातवेदाः सायं न्यह्न उपवन्द्यो नृभिः ।
प्रादाः पितृभ्यः स्वधया ते अक्षन्नद्धि त्वं देव प्रयता हवींषि ॥६५ ॥

मनुष्यों द्वारा प्रातः - सायं वन्दित अग्निदेव को हमने पितरजनों के समीप भेजा है । हे अग्निदेव ! आप हमारे द्वारा प्रदत्त हवियों को पितरों के लिए समर्पित करें । स्वधापूर्वक प्रदत्त आहुतियों को पितरजन ग्रहण करें, तदनंतर हे अग्निदेव ! आपके निमित्त दी गई आहुतियों को आप स्वयं भी ग्रहण करें ॥६५ ॥

४५४३. असौ हा इह ते मनः ककुत्सलमिव जामयः । अभ्ये नं भूम ऊर्णुहि ॥६६ ॥

हे अमुक नामवाले प्रेतपुरुष ! आपकी आसक्ति इन ईंटों द्वारा बनाये गये स्थान के प्रति है । हे श्मशान स्थल रूप भूमे ! आप उसी प्रकार इस स्थल पर स्थित प्रेत को आच्छादित करें, जिस प्रकार कुलीन स्त्रियाँ अपने कन्धे (सिर) को वस्त्र से ढक लेती हैं ॥६६ ॥

४५४४. शुम्भन्तां लोकाः पितृषदनाः पितृषदने त्वा लोक आ सादयामि ॥६७ ॥

हे प्रेतात्मा ! जिनमें पितरगण विराजमान होते हैं, वे लोक आपके लिए शोभायमान हों । हम आपको उसी लोक में प्रतिष्ठित करते हैं ॥६७ ॥

४५४५. ये३स्माकं पितरस्तेषां बर्हिरसि ॥६८ ॥

हे कुश से निर्मित बर्हि ! आप हमारे पूर्वपितरों के आसीन होने के स्थान बनें ॥६८ ॥

४५४६. उदुत्तमं वरुण पाशमस्मदवाधमं वि मध्यमं श्रथाय ।
अधा वयमादित्य व्रते तवानागसो अदितये स्याम ॥६९ ॥

हे वरुणदेव ! आप तीनों तापरूपी बंधनों से हमें मुक्त करें । आधिदैविक, आधिभौतिक और आध्यात्मिक पाश हमसे दूर हों तथा मध्य एवं नीचे के बन्धन हमसे अलग करें । हे सूर्यपुत्र ! पापों से रहित होकर आपके कर्मफल सिद्धांत में अनुशासित हम दयनीय स्थिति में न रहें ॥६९ ॥

४५४७. प्रास्मत् पाशान् वरुण मुञ्च सर्वान् यैः समामे बध्यते यैर्व्यामे ।
अधा जीवेम शरदं शतानि त्वया राजन् गुपिता रक्षमाणाः ॥७० ॥

हे वरुणदेव ! आप उन सभी प्रकार के पाश-बन्धनों से हमें भली प्रकार मुक्त करें, जिन बन्धनों से मनुष्य समाम अर्थात् जकड़ जाता है तथा व्याम अर्थात् उससे भी अधिक संकीर्ण बन्धन में जकड़ जाता है । तदनन्तर हे राजा वरुण ! आपके द्वारा संरक्षित हम शतायु प्राप्त करें ॥७० ॥

४५४८. अग्नये कव्यवाहनाय स्वधा नमः ॥७१ ॥

कव्य के वहनकर्त्ता (पितरों के लिए हवि पहुँचाने को 'कव्य' कहा गया है) अग्निदेव के लिए स्वधा उच्चारण से आहुति समर्पित हो और नमन स्वीकार हो ॥७१ ॥

४५४९. सोमाय पितृमते स्वधा नमः ॥७२ ॥

श्रेष्ठ पिता वाले सोमदेव के निमित्त यह स्वधान्न और नमन प्राप्त हो ॥७२ ॥

४५५०. पितृभ्यः सोमवद्भ्यः स्वधा नमः ॥७३ ॥

सोमयुक्त पितृगण के लिए यह स्वधाकार आहुति और वन्दन प्राप्त हो ॥७३ ॥

४५५१. यमाय पितृमते स्वधा नमः ॥७४ ॥

पितरों के अधिष्ठाता यमदेव को यह स्वधाकार आहुति और प्रणाम प्राप्त हो ॥७४ ॥

४५५२. एतत् ते प्रततामह स्वधा ये च त्वामनु ॥७५ ॥

हे प्रपितामह ! आपके निमित्त पिण्डरूप में प्रदत्त यह आहुति स्वधा से युक्त हो । धर्मपत्नी, पुत्रादि पितर जो आपके अनुगामी होकर रहते हैं, उन्हें भी यह स्वधान्न प्राप्त हो ॥७५ ॥

४५५३. एतत् ते ततामह स्वधा ये च त्वामनु ॥७६ ॥

हे पितामह ! आपके लिए यह पिण्डरूप में प्रदत्त स्वधाकार आहुति समर्पित है । धर्मपत्नी, पुत्रादि पितर जो आपके अनुगामी होकर रहते हैं, उन्हें भी यह स्वधान्न उपलब्ध हो ॥७६ ॥

४५५४. एतत् ते तत स्वधा ॥७७ ॥

हे पिता ! आपके लिए यह पिण्डादिरूप में स्वधाकार आहुति समर्पित हो ॥७७ ॥

४५५५. स्वधा पितृभ्यः पृथिविषद्भ्यः ॥७८ ॥

पृथ्वी पर वास करने वाले पितरों के निमित्त स्वधाकार से यह आहुति समर्पित हो ॥७८ ॥

४५५६. स्वधा पितृभ्यो अन्तरिक्षसद्भ्यः ॥७९ ॥

अन्तरिक्षवासी पितरगण के निमित्त यह आहुति स्वधारूप में समर्पित हो ॥७९ ॥

४५५७. स्वधा पितृभ्यो दिविषद्भ्यः ॥८० ॥

द्युलोकवासी पितरगण के निमित्त स्वधा रूप प्रदत्त यह आहुति समर्पित हो ॥८० ॥

४५५८. नमो वः पितर ऊर्जे नमो वः पितरो रसाय ॥८१ ॥

हे पितृगण ! आपके अन्न, बल और मधुरादि रस के लिए हमारा नमन है ॥८१ ॥

४५५९. नमो वः पितरो भामाय नमो वः पितरो मन्यवे ॥८२ ॥

हे पितृगण ! आपके क्रोध और मन्यु के लिए हमारा नमन हो ॥८२ ॥

४५६०. नमो वः पितरो यद् घोरं तस्मै नमो वः पितरो यत् क्रूरं तस्मै ॥८३ ॥

हे पितरो ! विध्वंसकारियों के लिए आपके विकरालरूप और क्रूर स्वरूप के लिए हमारा नमन हो ॥८३ ॥

४५६१. नमो वः पितरो यच्छिवं तस्मै नमो वः पितरो यत् स्योनं तस्मै ॥८४ ॥

हे पितरो ! आपके कल्याणप्रद और सुखकारी स्वरूप के लिए हमारा प्रणाम है ॥८४ ॥

४५६२. नमो वः पितरः स्वधा वः पितरः ॥८५ ॥

हे पितरो ! आपके निमित्त नमनपूर्वक यह स्वधाकार आहुति समर्पित हो ॥८५ ॥

४५६३. येऽत्र पितरः पितरो येऽत्र यूयं स्थ युष्माँस्तेऽनु यूयं तेषां श्रेष्ठा भूयास्थ ॥८६ ॥

हे पितरगण ! इस पितृयज्ञ में आप देवस्वरूप में विराजमान हों । अपने आश्रित अन्य पितरों से आप श्रेष्ठतर हों, वे आपके अनुगामी हों . आप उनके श्रेष्ठ अनुगमन के निमित्त बनें ॥८६ ॥

४५६४. य इह पितरो जीवा इह वयं स्मः । अस्माँस्तेऽनु वयं तेषां श्रेष्ठा भूयास्म ॥८७ ॥

हे पितरगण ! इस पितृयज्ञ में जो पितर पितृत्वगुण से युक्त हैं, उनमें आप श्रेष्ठतम बनें । इस भूलोक में पिण्डदानकर्त्ता हम लोग श्रेष्ठ जीवनयुक्त आयुष्य का उपभोग करें । हम समान आयु, वंश, विद्या और धन- सम्पदा से सम्पन्न लोगों में भी श्रेष्ठ हों ॥८७ ॥

४५६५. आ त्वाग्न इधीमहि द्युमन्तं देवाजरम् ।
यद् घ सा ते पनीयसी समिद् दीदयति द्यवि । इषं स्तोतृभ्य आ भर ॥८८ ॥

हे प्रकाशमान अग्निदेव ! आप देदीप्यमान और जीर्णतारहित हैं, हम अपने समक्ष आपको प्रज्वलित करते हैं । आपकी अभिनन्दनीय आभा अन्तरिक्ष में (सूर्य में) प्रकाशित होती है । हे जाज्वल्यमान अग्निदेव ! आप हम स्तोताओं को अभीष्ट अन्नरूप फल प्रदान करें ॥८८ ॥

४५६६. चन्द्रमा अप्स्व१न्तरा सुपर्णो धावते दिवि ।
न वो हिरण्यनेमयः पदं विन्दन्ति विद्युतो वित्तं मे अस्य रोदसी ॥८९ ॥

अन्तरिक्ष में चन्द्रमा तथा द्युलोक में सूर्य दौड़ रहे हैं । (हे विज्ञ पुरुषो !) तुम्हारा स्तर सुनहरी धारवाली विद्युत् को जानने योग्य नहीं है । हे द्युलोक एवं भूलोक ! आप हमारे भावों को समझें (हमें उनका बोध करने की सामर्थ्य प्रदान करें) ॥८९ ॥

[(क) वेद ने अन्तरिक्ष को अप्सु अन्तः जल क्षेत्र का अन्त कहा है । वर्तमान विज्ञान के अनुसार पृथ्वी के वायु मण्डल की सीमा तक जलवाष्प है, उसी के कारण आकाश नीला दिखता है । वायुमण्डल के बाहर निकलने पर आकाश नीला नहीं दिखता है । पृथ्वी का प्रभाव क्षेत्र वायुमण्डल तक ही है, उसके बाद अन्तरिक्ष प्रारम्भ होता है । इसीलिए अन्तरिक्ष को अप्सुअन्तः कहा गया है (ख) चन्द्रमा अन्तरिक्ष में है तथा सूर्य उससे ऊपर द्युलोक में है, यह तथ्य ऋषि देखते रहे हैं । (ग) द्युलोक एवं पृथ्वी से प्रार्थना की गयी है कि जिन सूक्ष्म प्रवाहों को हम नहीं जान पाते, उनका भी लाभ हमें प्रदान करें ।]

॥ इत्यष्टादशं काण्डं समाप्तम् ॥

॥ एकानावश काण्डम् ॥

[१ - यज्ञ सूक्त]

[**ऋषि-** ब्रह्मा । **देवता-** यज्ञ और चन्द्रमा । **छन्द-** पथ्याबृहती, ३ पंक्ति ।]

इस सूक्त में यज्ञ को प्रकृति में संव्याप्त व्यापक प्रकिया के रूप में प्रतिपादित किया गया है-

४५६७. सं सं स्रवन्तु नद्य१ः सं वाताः सं पतत्रिणः ।
यज्ञमिमं वर्धयता गिरः संस्राव्येण हविषा जुहोमि ॥१ ॥

नदियाँ सम्यक् रूप से प्रवहमान रहें । वायुदेव अनुकूल होकर प्रवाहित रहें । पक्षी भी स्वाभाविक रूप से उड़ते रहें । यज्ञों को हमारी स्तुतियाँ संवर्द्धित करें । सुख- सौभाग्य का संचार करने वाली आहुतियों से हम यजन करते हैं ॥१ ॥

४५६८. इमं होमा यज्ञमवतेमं संस्रावणा उत ।
यज्ञमिमं वर्धयता गिरः संस्राव्येण हविषा जुहोमि ॥२ ॥

हे होमे गये पदार्थो ! आप इस यज्ञ की सुरक्षा करें । हे सुखदायक प्रवाहो ! आप भी इस यज्ञ की रक्षा करें। हमारी स्तुतियाँ यज्ञ को संवर्द्धित करें। सुख- सौभाग्य को संचरित करने वाली आहुतियों से हम यजन करते हैं ॥२ ॥

४५६९. रूपंरूपं वयोवयः संरभ्यैनं परि ष्वजे ।
यज्ञमिमं चतस्रः प्रदिशो वर्धयन्तु संस्राव्येण हविषा जुहोमि ॥३ ॥

हम (याजक) विविध रूपों और विविध बलों से युक्त इस (यजमान अथवा यज्ञ) की सुरक्षा करते हैं । चारों दिशाएँ इस यज्ञ को संवर्द्धित करें । हम सुख- संचार करने वाली आहुतियों से यजन करते हैं ॥३ ॥

[२ - आपः सूक्त]

[**ऋषि-** सिन्धुद्वीप । **देवता-** आपः । **छन्द-** अनुष्टुप् ।]

४५७०. शं त आपो हैमवतीः शमु ते सन्तूत्स्याः ।
शं ते सनिष्यदा आपः शमु ते सन्तु वर्ष्याः ॥१ ॥

(हे साधको !) हिम से उत्पन्न जल- प्रवाह, स्रोत (झरने) से प्रवाहित होने वाले, अनवरत तीव्रवेग से बहने वाले तथा वर्षा द्वारा नदियों में आये जल- प्रवाह , ये सभी आपके लिए सुखदायक एवं कल्याणकारी हों ॥१ ॥

४५७१. शं त आपो धन्वन्या३ः शं ते सन्त्वनूप्याः ।
शं ते खनित्रिमा आपः शं याः कुम्भेभिराभृताः ॥२ ॥

हे यजमान ! मरुस्थल के जल, जल सम्पन्न भू-भाग में होने वाले जल, खोदकर प्राप्त किये गए (कुएँ, बावड़ी आदि के) जल तथा घड़ों में भरकर लाये गए जल , ये सभी प्रकार के जल आपके लिए कल्याणप्रद हों ॥२ ॥

४५७२. अनभ्रयः खनमाना विप्रा गम्भीरे अपसः ।
भिषग्भ्यो भिषक्तरा आपो अच्छा वदामसि ॥३ ॥

कुदाल आदि खनन उपकरणों के न रहते हुए भी जो दोनों ओर के तटों को गिराने में सक्षम हैं । जो स्वयं का जीवन- व्यापार चलाने वाले मनुष्यों की बौद्धिक सामर्थ्य को बढ़ाते हैं तथा जो अतिगहन स्थलों में रहते हैं, ऐसे वैद्यों (ओषधि विशेषज्ञों) से भी अधिक हितकारी जल की हम स्तुति करते हैं ॥३ ॥

४५७३. अपामह दिव्यानामपां स्रोतस्यानाम् । अपामह प्रणेजनेऽश्वा भवथ वाजिनः ॥४ ॥

हे ऋत्विजो ! वर्षा द्वारा आकाश मार्ग से प्राप्त होने वाले तथा स्रोतों से प्राप्त होने वाले जल के सदुपयोग के लिए अश्व की भाँति शीघ्रता करें ॥४ ॥

४५७४. ता अपः शिवा अपोऽयक्ष्मंकरणीरपः । यथैव तृप्यते मयस्तास्त आ दत्त भेषजीः ॥

हे ऋत्विजो ! आप मंगलकारी, हानिकारक रोगों के शमनकर्त्ता, ओषधिरूप जल को लेकर शीघ्र आएँ , जिससे सुखों की वृद्धि हो ॥५ ॥

[३ - जातवेदा सूक्त]

[**ऋषि-** अथर्वाङ्गिरा । **देवता-** अग्नि । **छन्द-** त्रिष्टुप् , २ भुरिक् त्रिष्टुप् ।]

४५७५. दिवस्पृथिव्याः पर्यन्तरिक्षाद् वनस्पतिभ्यो अध्योषधीभ्यः ।
यत्रयत्र विभृतो जातवेदास्तत स्तुतो जुषमाणो न एहि ॥१ ॥

हे सर्वज्ञ अग्निदेव ! आप पृथ्वी, द्युलोक, अन्तरिक्षलोक, वनस्पतियों और ओषधियों में जहाँ कहीं भी विशेष रूप से विद्यमान हों, प्रसन्नतापूर्वक हमारे अनुकूल होकर पधारें ॥१ ॥

४५७६. यस्ते अप्सु महिमा यो वनेषु य ओषधीषु पशुष्वप्स्व१न्तः ।
अग्ने सर्वास्तन्व१ः सं रभस्व ताभिर्न एहि द्रविणोदा अजस्रः ॥२ ॥

हे अग्निदेव ! आपकी महत्ता जो जल में (बड़वाग्निरूप में), जंगल में (दावानलरूप में), ओषधियों में (फल पाकरूप में), पशु आदि सभी प्राणियों में (वैश्वानररूप में) तथा अन्तरिक्षीय मेघों में (विद्युत् रूप में) विद्यमान है ।अपने उन सभी स्वरूपों के साथ आप पधारें और हमारे लिए अक्षय धन प्रदान करने वाले सिद्ध हों ॥

४५७७. यस्ते देवेषु महिमा स्वर्गो या ते तनूः पितृष्वाविवेश ।
पुष्टिर्या ते मनुष्येषु पप्रथेऽग्ने तया रयिमस्मासु धेहि ॥३ ॥

हे अग्निदेव ! देवों में स्वाहाकार हव्य को पहुँचाने वाले, पितरों में स्वधाकार कव्य को पहुँचाने वाले तथा मनुष्यों में आहार को पचाने वाले के रूप में आपकी महिमा है । इन सभी रूपों में आप अनुकूल होकर पधारें तथा हमें धन प्रदान करें ॥३ ॥

४५७८. श्रुत्कर्णाय कवये वेद्याय वचोभिर्वाकैरुप यामि रातिम् ।
यतो भयमभयं तन्नो अस्त्वव देवानां यज हेडो अग्ने ॥४ ॥

स्तुतियों को सुनने में समर्थ, अतीन्द्रिय क्षमतायुक्त, सबके जानने योग्य, अभीष्ट फलप्रदाता अग्निदेव की हम वन्दना करते हैं । हे अग्निदेव ! जिनसे हमें भय है, उनसे निर्भयता की प्राप्ति हो । आप हमारे प्रति देवों के क्रोध को शान्त करें ॥४ ॥

[४ - आकूति सूक्त]

[**ऋषि-** अथर्वाङ्गिरा । **देवता-** अग्नि, २ आकूति । **छन्द-** त्रिष्टुप् , १ पञ्चपदा विराडतिजगती, २ जगती ।]

४५७९. यामाहुतिं प्रथमामथर्वा या जाता या हव्यमकृणोज्जातवेदाः ।
तां त एतां प्रथमो जोहवीमि ताभिष्टुप्तो वहतु हव्यमग्निरग्नये स्वाहा ।।१ ।।

सर्वप्रथम अथर्वा ऋषि ने जो आहुति प्रदान की थी, जिस आहुति को जातवेदा अग्निदेव ने सबसे पहले देवों तक पहुँचाया था । हे अग्निदेव ! वही आहुति सभी यजमानों से पूर्व मैं आपको प्रदान करता हूँ । प्रसन्नतापूर्वक आप इसे वहन करें, यह आहुति आपको समर्पित है ।।१ ।।

४५८०. आकूतिं देवीं सुभगां पुरो दधे चित्तस्य माता सुहवा नो अस्तु ।
यामाशामेमि केवली सा मे अस्तु विदेयमेनां मनसि प्रविष्टाम् ।।२ ।।

सौभाग्य प्रदायिनी (सरस्वती) देवी को हम पहले स्थापित करते हैं । मातृवत् चित्तवृत्तियों को नियन्त्रित करने वाली ये देवी हमारे आवाहन पर अनुकूल हों । हमारी इच्छाएँ पूर्ण हों । मन में स्थित संकल्प पूर्ण हों ।।२ ।।

४५८१. आकूत्या नो बृहस्पत आकूत्या न उपा गहि ।
अथो भगस्य नो धेह्यथो नः सुहवो भव ।।३ ।।

हे बृहस्पतिदेव ! प्रबल इच्छाशक्ति के रूप में आप हमें प्राप्त हों । आप हमें ज्ञानरूप ऐश्वर्य प्रदान करें तथा हमारे लिए सुगम रीति से आवाहन योग्य हों ।।३ ।।

४५८२. बृहस्पतिर्म आकूतिमाङ्गिरसः प्रति जानातु वाचमेताम् ।
यस्य देवा देवताः संबभूवुः स सुप्रणीताः कामो अन्वेत्वस्मान् ।।४ ।।

आंगिरस कुल में उत्पन्न बृहस्पतिदेव हमारे निमित्त वाणी की अधिष्ठात्री शक्ति की स्तुति करें । देवशक्तियाँ जिनके नियंत्रण में रहती हैं, जो सभी के संगठक हैं; वे अभीष्ट फलों के प्रदाता बृहस्पतिदेव हमारे अनुकूल हों ।।४ ।।

[५ - जगद् - राजा सूक्त]

[**ऋषि-** अथर्वाङ्गिरा । देवता- इन्द्र । छन्द- त्रिष्टुप् ।]

४५८३. इन्द्रो राजा जगतश्चर्षणीनामधि क्षमि विषुरूपं यदस्ति ।
ततो ददाति दाशुषे वसूनि चोदद् राध उपस्तुतश्चिदर्वाक् ।।१ ।।

इन्द्रदेव समस्त स्थावर और जंगम जगत् के एकमात्र सर्वप्रथम राजा (शासक) हैं । हविप्रदाता को अनेक प्रकार का वैभव प्रदान करने वाले, वे हमारी स्तुतियों से प्रसन्न होकर हमें धन प्रदान करें ।।१ ।।

[६ - जगद्बीजपुरुष सूक्त]

[**ऋषि-** नारायण । देवता- पुरुष । छन्द- अनुष्टुप् ।]

यह सूक्त भी यजुर्वेद अध्याय ३१ की तरह १६ मन्त्रों वाला पुरुष सूक्त कहा गया है । १५ मन्त्र कुछ यथावत् तथा कुछ में थोड़ा पाठभेद है । १६ वाँ मन्त्र पूर्णतया भिन्न है । इनमें विराट् पुरुष से ही सृष्टि के उद्भव का भाव व्यक्त हुआ है -

४५८४.सहस्रबाहुः पुरुषः सहस्राक्षः सहस्रपात् ।
स भूमिं विश्वतो वृत्वात्यतिष्ठद् दशाङ्गुलम् ।।१ ।।

जो सहस्रों भुजाओं वाले, सहस्रों नेत्रों वाले और सहस्रों चरण वाले विराट् पुरुष हैं, वे सम्पूर्ण भूमि को आवृत करके भी दस अंगुल शेष रहते हैं ॥१ ॥

४५८५.त्रिभिः पद्भिर्द्यामरोहत् पादस्येहाभवत् पुनः । तथा व्य क्रामद् विष्वङशनानशने अनु

चार भागों वाले विराट् पुरुष के एक भाग में यह सारा संसार (जड़ और चेतन) विविध रूपों में समाहित है । इसके तीन भाग अनन्त अन्तरिक्ष में समाए हुए हैं ॥२ ॥

४५८६. तावन्तो अस्य महिमानस्ततो ज्यायांश्च पूरुषः ।
पादोऽस्य विश्वा भूतानि त्रिपादस्यामृतं दिवि ॥३ ॥

विराट् पुरुष की महिमा अति विस्तृत है । इस श्रेष्ठ पुरुष के एक चरण में सभी प्राणी समाए हैं । तीन भाग अनन्त अन्तरिक्ष में स्थित हैं ॥३ ॥

४५८७.पुरुष एवेदं सर्वं यद् भूतं यच्च भाव्यम् । उतामृतत्वस्येश्वरो यदन्येनाभवत् सह ॥४ ।

जो सृष्टि बन चुकी, जो बनने वाली है, यह सब विराट् पुरुष ही है । इस अमर जीव- जगत् के भी वही स्वामी हैं । जो अन्न द्वारा वृद्धि प्राप्त करते हैं, उनके भी वही स्वामी हैं ॥४ ॥

४५८८. यत् पुरुषं व्यदधुः कतिधा व्यकल्पयन् ।
मुखं किमस्य किं बाहू किमूरू पादा उच्येते ॥५ ॥

संकल्प द्वारा प्रकट हुए जिस विराट् पुरुष का ज्ञानीजन विविध प्रकार से वर्णन करते हैं । वे उसकी कितने प्रकार से कल्पना करते हैं ?उसका मुख क्या है ?भुजाएँ , जंघाएँ और पाँव कौन से हैं ?शरीर संरचना में वह पुरुष किस प्रकार पूर्ण बना ? ॥५ ॥

४५८९. ब्राह्मणो ऽस्य मुखमासीद् बाहू राजन्यो ऽभवत् ।
मध्यं तदस्य यद् वैश्यः पद्भ्यां शूद्रो अजायत ॥६ ॥

विराट् पुरुष के मुख (से) ज्ञानीजन ब्राह्मण (उत्पन्न) हुए । क्षत्रिय उसके बाहुओं से (समुद्भूत) हुए । वैश्य उसके मध्य भाग एवं सेवाधर्मी शूद्र उसके पैर (से प्रकट) हुए ॥६ ॥

४५९०.चन्द्रमा मनसो जातश्चक्षोः सूर्यो अजायत । मुखादिन्द्रश्चाग्निश्च प्राणाद् वायुरजायत ।

विराट् पुरुष परमात्मा के मन से चन्द्रमा, नेत्रों से सूर्य, मुख से इन्द्र और अग्नि तथा प्राण से वायु का प्रकटीकरण हुआ ॥७ ॥

४५९१. नाभ्या आसीदन्तरिक्षं शीर्ष्णो द्यौः समवर्तत ।
पद्भ्यां भूमिर्दिशः श्रोत्रात् तथा लोकाँ अकल्पयन् ॥८ ॥

विराट् पुरुष की नाभि से अन्तरिक्ष, सिर से द्युलोक, पाँवों से भूमि तथा कानों से दिशाएँ प्रकट हुईं । इसी प्रकार (उसके द्वारा अनेकानेक) लोकों को कल्पित किया (रचा) गया ॥८ ॥

४५९२. विराडग्रे समभवद् विराजो अधि पूरुषः ।
स जातो अत्यरिच्यत पश्चाद् भूमिमथो पुरः ॥९ ॥

उस विराट् पुरुष से यह ब्रह्माण्ड उत्पन्न हुआ । उसी विराट् से समष्टि जीव उत्पन्न हुए । वही देहधारी रूप में सबसे श्रेष्ठ हुआ, जिसने सबसे पहले पृथ्वी को, तत्पश्चात् शरीरधारियों को उत्पन्न किया ॥९ ॥

४५९३. यत् पुरुषेण हविषा देवा यज्ञमतन्वत ।
वसन्तो अस्यासीदाज्यं ग्रीष्म इध्मः शरद्धविः ॥१० ॥

जब देवों ने विराट् पुरुष को हवि मानकर यज्ञ का शुभारम्भ किया, तब घृत वसन्त ऋतु, ईंधन (समिधा) ग्रीष्म ऋतु एवं हवि शरद् ऋतु हुई ॥१० ॥

४५९४. तं यज्ञं प्रावृषा प्रौक्षन् पुरुषं जातमग्रशः । तेन देवा अयजन्त साध्या वसवश्च ये ।

देवताओं एवं प्राण तथा इन्द्रियों को वश में करने वाले साधकों ने सर्वप्रथम उत्पन्न होने वाले विराट् पुरुष का पवित्र जल से अभिषेक किया । उसी परम पुरुष से यज्ञ का प्रादुर्भाव हुआ ॥११ ॥

४५९५. तस्मादश्वा अजायन्त ये च के चोभयादतः ।
गावो ह जज्ञिरे तस्मात् तस्माज्जाता अजावयः ॥१२ ॥

उसी विराट् यज्ञ पुरुष से दोनों तरफ दाँतवाले घोड़े और उसी विराट् पुरुष से गौएँ, भेड़-बकरी आदि पशु उत्पन्न हुए ॥१२ ॥

४५९६. तस्माद् यज्ञात् सर्वहुत ऋचः सामानि जज्ञिरे ।
छन्दो ह जज्ञिरे तस्माद् यजुस्तस्मादजायत ॥१३ ॥

उस विराट् यज्ञ पुरुष से ऋग्वेद एवं सामवेद का प्रकटीकरण हुआ । उसी से यजुर्वेद एवं अथर्ववेद का प्रादुर्भाव हुआ ॥१३ ॥

४५९७. तस्माद् यज्ञात् सर्वहुतः संभृतं पृषदाज्यम् ।
पशूँस्तांश्चक्रे वायव्या नारण्या ग्राम्याश्च ये ॥१४ ॥

उस सर्वश्रेष्ठ विराट् प्रकृति यज्ञ से दधियुक्त घृत प्राप्त हुआ । उसी से वायु में रहने वाले (उड़ने वाले), वनों और ग्रामों में रहने वाले पशु उत्पन्न हुए ॥१४ ॥

४५९८. सप्तास्यासन् परिधयस्त्रिः सप्त समिधः कृताः ।
देवा यद् यज्ञं तन्वाना अबध्नन् पुरुषं पशुम् ॥१५ ॥

देवों ने जिस (सृष्टि विस्तारक) यज्ञ का विस्तार किया, उसकी सात परिधियाँ हुईं तथा त्रिसप्त (तीन प्रकार की सात-सात) समिधाएँ प्रयुक्त की गईं । उस यज्ञ में विराट् पुरुष को ही पशु (हव्य) के रूप में बाँधा (नियुक्त या अनुबन्धित किया) गया ॥१५ ॥

[तीनों लोकों में सात-सात विभाग हैं, शरीर में सप्त धातु हैं, ऊर्ध्व भाग (द्युलोक) , मध्य भाग (अन्तरिक्ष) तथा अधोभाग (भूलोक) में संचरित है । इन सभी को समिधा की तरह प्रयुक्त करने पर ब्रह्माग्नि-ब्रह्मविद्या विकसित होती है । ब्रह्मविद्या से उत्पन्न पदार्थों में ब्राह्मीचेतना की आहुतियों से ही सृष्टि में जीवन का संचार हुआ है । इस प्रकार समिधाओं को प्रज्वलित करने वाला तथा आहुति रूप में होमा जाने वाला वह विराट् पुरुष ही है ।]

४५९९. मूर्ध्नो देवस्य बृहतो अंशवः सप्त सप्ततीः । राज्ञः सोमस्याजायन्त जातस्य पुरुषादधि

यज्ञ पुरुष से निष्पन्न हुए राजा सोम के मस्तक से सात रंग वाली सत्तर बार (चार सौ नब्बे) महान् दीप्ति युक्त किरणें प्रकट हुईं ॥१६ ॥

[विराट् पुरुष के संकल्प से सृष्टि के मूल पोषक- प्रवाह को सोम कहा गया है । ऋषि के अनुसार इसमें ७ x ७० = ४९० किरणें या विभिन्न प्रवाह समाहित हैं । यह वैज्ञानिक स्तर पर शोध का विषय है ।]

[७-नक्षत्र सूक्त]

[ऋषि- गार्ग्य । देवता- नक्षत्रादि । छन्द- त्रिष्टुप्, ४ भुरिक् त्रिष्टुप् ।]

इस सूक्त में अभिजित् सहित सभी नक्षत्रों का वर्णन है । ज्योतिर्गणित में सवा दो नक्षत्रों की एक राशि मानी जाती है, इस प्रकार १२ x २.२५ =२७ नक्षत्रों का ही प्रयोग होता है; किन्तु अभिजित् भी २८ वाँ मान्य नक्षत्र है । राशि गणना 'मेष' से तदनुसार नक्षत्र गणना 'अश्विनी' से की जाती है । इस सूक्त में कृत्तिका नक्षत्र से वर्णन प्रारम्भ करके चक्र पूरा किया गया है । लोकमान्य बाल गंगाधर तिलक ने अपने प्रसिद्ध ग्रन्थ 'ओरायन' (सन् १८९३ ई०) की भूमिका में इसी 'कृत्तिका' नक्षत्र की प्रमुखता के आधार पर 'वेदों का काल निर्धारण' सुनिश्चित किया है । उनका मानना है कि जिन दिनों कृत्तिका नक्षत्र की प्रमुखता थी , कृत्तिका नक्षत्र से नक्षत्र चक्र प्रारम्भ होता था; उसी नक्षत्र को आधार मानकर दूसरे नक्षत्रों की गतिविधि तथा दिन-रात की गणना होती थी, वही ब्राह्मण काल था, संहिताकाल इससे भी पूर्व था, उसे 'मृगशिराकाल' कहते थे; क्योंकि उस समय 'मृगशिरा' नक्षत्र की प्रमुखता थी । उनके मतानुसार इस समय से भी पूर्व, जिसे अदितिकाल (६०००-४००० ई०पू०) कहते हैं, मन्त्रों का प्रादुर्भाव हो चुका था-

४६००. चित्राणि साकं दिवि रोचनानि सरीसृपाणि भुवने जवानि ।
तुर्मिशं सुमतिमिच्छमानो अहानि गीर्भिः सपर्यामि नाकम् ॥१ ॥

हम अनिष्ट निवारक श्रेष्ठ बुद्धि की कामना करते हुए, द्युलोक में विचित्र वर्णों से एक साथ चमकते हुए, नष्ट न होने वाले, तीव्र वेग से सतत गतिशील नक्षत्रों एवं स्वर्गलोक की अपनी वाणी से स्तुति करते हैं ॥१ ॥

४६०१. सुहवमग्ने कृत्तिका रोहिणी चास्तु भद्रं मृगशिरः शमार्द्रा ।
पुनर्वसू सूनृता चारु पुष्यो भानुराश्लेषा अयनं मघा मे ॥२ ॥

हे अग्निदेव ! कृत्तिका और रोहिणी नक्षत्र हमारे लिए सुखपूर्वक आवाहन करने योग्य हों । मृगशिरा नक्षत्र कल्याणप्रद हो ।आर्द्रा शान्तिकारक हो । पुनर्वसु श्रेष्ठ वक्तृत्व कला (वाक्शक्ति) देने वाला एवं उत्तम फलदायी हो । आश्लेषा प्रकाश देने वाला तथा मघा नक्षत्र हमारे लिए प्रगतिशील मार्ग प्रशस्त करने वाला हो ॥२ ॥

४६०२. पुण्यं पूर्वा फल्गुन्यौ चात्र हस्तश्चित्रा शिवा स्वाति सुखो मे अस्तु ।
राधे विशाखे सुहवानुराधा ज्येष्ठा सुनक्षत्रमरिष्ट मूलम् ॥३ ॥

पूर्वाफाल्गुनी नक्षत्र पुण्यदायी, हस्त और चित्रा नक्षत्र कल्याणकारी, स्वाति नक्षत्र सुखदायी, राधा-विशाखा नक्षत्र आवाहन योग्य तथा अनुराधा, ज्येष्ठा एवं मूल नक्षत्र मंगलप्रद हों ॥३ ॥

४६०३. अन्नं पूर्वा रासतां मे अषाढा ऊर्जं देव्युत्तरा आ वहन्तु ।
अभिजिन्मे रासतां पुण्यमेव श्रवणः श्रविष्ठाः कुर्वतां सुपुष्टिम् ॥४ ॥

पूर्वाषाढ़ा नक्षत्र हमारे लिए अन्नप्रद और उत्तराषाढ़ा बलदायक अन्नरस प्रदान करे । अभिजित् हमारे लिए पुण्यदायी, श्रवण और धनिष्ठा नक्षत्र हमारे लिए उत्तम रीति से पालन करने वाले हों ॥४ ॥

४६०४. आ मे महच्छतभिषग् वरीय आ मे द्वया प्रोष्ठपदा सुशर्म ।
आ रेवती चाश्वयुजौ भगं म आ मे रयिं भरण्य आ वहन्तु ॥५ ॥

शतभिषक् नक्षत्र महान् वैभव प्रदाता तथा दोनों श्रेष्ठपदा नक्षत्र हमें श्रेष्ठ सुख प्रदान करने वाले हों । रेवती और अश्वयुग (अश्विनी) नक्षत्र ऐश्वर्यदाता तथा भरणी नक्षत्र भी हमें वैभव प्रदान करने वाले हों ॥५ ॥

[८- नक्षत्र सूक्त]

[**ऋषि-** गार्ग्य । **देवता-** १-५, ७ नक्षत्र- समूह, ६ ब्रह्मणस्पति । **छन्द-** अनुष्टुप् , १ विराट् जगती, २
महाबृहती त्रिष्टुप् , ३ विराट्स्थाना त्रिष्टुप् , ७ द्विपदा निचृत् त्रिष्टुप् ।]

४६०५. यानि नक्षत्राणि दिव्य१न्तरिक्षे अप्सु भूमौ यानि नगेषु दिक्षु ।
प्रकल्पयंश्चन्द्रमा यान्येति सर्वाणि ममैतानि शिवानि सन्तु ॥१ ॥

जो नक्षत्र द्युलोक में, अन्तरिक्ष लोक में, जल में , पृथ्वी में, पर्वतश्रेणियों तथा दिशाओं में दिखाई देते हैं । चन्द्रमा जिनको प्रदीप्त करते हुए प्रादुर्भूत होते हैं , वे सभी नक्षत्र हमें सुख प्रदान करने वाले हों ॥१ ॥

४६०६. अष्टाविंशानि शिवानि शग्मानि सह योगं भजन्तु मे ।
योगं प्र पद्ये क्षेमं च क्षेमं प्र पद्ये योगं च नमोऽहोरात्राभ्यामस्तु ॥२ ॥

कृत्तिकादि कल्याणप्रद जो २८ नक्षत्र हैं, वे हमें अभीष्ट प्रदान करें । नक्षत्रों का सहयोग हमारे लिए लाभप्रद हो । हम प्राप्त वस्तु के संरक्षण में समर्थ हों । हम अहोरात्र के प्रति वन्दना करते रहें, हमें योग-क्षेम प्राप्त हो ॥२ ॥

४६०७. स्वस्तितं मे सुप्रातः सुसायं सुदिवं सुमृगं सुशकुनं मे अस्तु ।
सुहवमग्ने स्वस्त्य१मर्त्यं गत्वा पुनरायाभिनन्दन् ॥३ ॥

प्रातः- सायं हमारे लिए सुखप्रद हों । हम श्रेष्ठ प्रयोजन हेतु अनुकूल नक्षत्र में गमन करें , जिसमें हरिण आदि पशु-पक्षी शुभ संकेत वाले हों । हे अमर्त्य अग्ने ! आप हमारी प्रार्थना से प्रसन्न होकर यहाँ पधारें ॥३ ॥

४६०८.अनुहवं परिहवं परिवादं परिक्षवम् । सर्वैर्मे रिक्तकुम्भान् परा तान्त्सवितः सुव ॥४ ।

हे सवितादेव !स्पर्धा, संघर्ष, निन्दा, घृणा आदि दुर्गुणों को सारहीन खाली घड़े के समान हमसे दूर कर दें ।

४६०९. अपपापं परिक्षवं पुण्यं भक्षीमहि क्षवम् ।
शिवा ते पाप नासिकां पुण्यगश्चाभि मेहताम् ॥५ ॥

पापयुक्त त्याज्य अन्न को हमसे दूर करें तथा पुण्य से प्राप्त अन्न का हम सेवन करें । हे पाप पुरुष ! तेरी निर्लज्ज नाक पर श्रेष्ठ मार्गगामी स्त्री-पुरुष अपमान सूचक शब्द कहें ॥५ ॥

४६१०. इमा या ब्रह्मणस्पते विषूचीर्वात ईरते । सध्रीचीरिन्द्र ताः कृत्वा मह्यं शिवतमास्कृधि

हे ब्रह्मणस्पति इन्द्रदेव ! पूर्व आदि जिन दिशाओं में आँधी-तूफान के रूप में वायुदेव चलते हैं , उन्हें आप उपयुक्त मार्ग से चलने वाला बनाकर हमारे लिए मंगलमय बनाएँ ॥६ ॥

४६११. स्वस्ति नो अस्त्वभयं नो अस्तु नमोऽहोरात्राभ्यामस्तु ॥७ ॥

हमारा हर तरह से कल्याण हो, हमें निर्भयता की प्राप्ति हो । अहोरात्ररूप देव को हमारा नमस्कार है ॥७ ॥

[९ - शान्ति सूक्त]

[**ऋषि-** ब्रह्मा । **देवता-** शान्ति, मन्त्रोक्त । **छन्द-** अनुष्टुप् , १ विराट् उरोबृहती, ५ पञ्चपदा पथ्यापंक्ति, ९
पञ्चपदा ककुम्मती त्रिष्टुप् , १२ त्र्यवसाना सप्तपदाष्टि, १४ चतुष्पदा सङ्कृति ।]

४६१२. शान्ता द्यौः शान्ता पृथिवी शान्तमिदमुर्व१न्तरिक्षम् ।
शान्ता उदन्वतीरापः शान्ता नः सन्त्वोषधीः ॥१ ॥

द्युलोक, पृथ्वी, विस्तृत अन्तरिक्षलोक, समुद्री जल और ओषधियाँ ये सभी उत्पन्न होने वाले अनिष्टों का निवारण करके हमारे लिए सुख- शान्ति प्रदान करें ॥१ ॥

४६१३. शान्तानि पूर्वरूपाणि शान्तं नो अस्तु कृताकृतम् ।
शान्तं भूतं च भव्यं च सर्वमेव शमस्तु नः ॥२ ॥

पूर्वजन्म में किये गये कर्म हमारे लिए शान्ति प्रदायक हों । हमारे द्वारा सम्पन्न किये गये और न किये गये कार्य भी शान्ति प्रदान करें । भूत और भविष्यत् दोनों हमारे लिए शान्ति प्रदायक सिद्ध हों । सभी कर्म हमें शान्ति और सुख प्रदान करें ॥२ ॥

४६१४.इयं या परमेष्ठिनी वाग् देवी ब्रह्मसंशिता । ययैव ससृजे घोरं तयैव शान्तिरस्तु नः

परमपद पर विराजमान, तेजस्वी ज्ञान से देदीप्यमान जो वाणी की देवी सरस्वती हैं, वे हमारे द्वारा दूसरों के प्रति बोले गये अपशब्दों के दोष से हमें मुक्त करें तथा हमारे लिए शान्ति प्रदान करने वाली सिद्ध हों ॥३ ॥

४६१५.इदं यत् परमेष्ठिनं मनो वां ब्रह्मसंशितम् । येनैव ससृजे घोरं तेनैव शान्तिरस्तु नः ॥४

यह जो परम स्थान में विराजमान ज्ञान से देदीप्यमान इस जगत् का मूल कारण 'मन' है । यदि इसके द्वारा दुष्कर्म की उत्पत्ति हुई हो, तो यही हमारे द्वारा किये गये बुरे कर्मों के प्रभाव को शान्ति प्रदान करे ॥४ ॥

४६१६. इमानि यानि पञ्चेन्द्रियाणि मनःषष्ठानि मे हृदि ब्रह्मणा संशितानि ।
यैरेव ससृजे घोरं तैरेव शान्तिरस्तु नः ॥५ ॥

चेतना द्वारा संचालित मन के साथ जो पाँच ज्ञानेन्द्रियाँ हमारे हृदय में वास करती हैं, उनसे यदि अपराध कर्म बन पड़ा हो, तो उनके द्वारा रचित उस दुष्कर्म की हमारे प्रति शान्ति हो ॥५ ॥

४६१७. शं नो मित्रः शं वरुणः शं विष्णुः शं प्रजापतिः ।
शं न इन्द्रो बृहस्पतिः शं नो भवत्वर्यमा ॥६ ॥

दिन के अधिष्ठाता देवता सूर्य (मित्र) , रात्रि के अभिमानी देव वरुण, पालनकर्त्ता विष्णुदेव, प्रजा के पालक प्रजापति, परम वैभवयुक्त इन्द्रदेव, बृहस्पति तथा अर्यमादेव, ये सभी देवता हमें शान्ति प्रदान करने वाले हों ॥६ ॥

४६१८. शं नो मित्रः शं वरुणः शं विवस्वाञ्छमन्तकः ।
उत्पाताः पार्थिवान्तरिक्षाः शं नो दिविचरा ग्रहाः ॥७ ॥

मित्र, वरुण, अन्धकारनाशक विवस्वान् , सभी प्राणियों के संहारकर्त्ता अन्तकदेव, हमें सुख प्रदान करने वाले सिद्ध हों । पृथ्वी और अन्तरिक्षलोक में होने वाले उत्पात और द्युलोक में विचरणशील मंगल आदि ग्रह हमारे दोष का निवारण करके हमारे लिए शान्तिप्रद सिद्ध हों ॥७ ॥

४६१९. शं नो भूमिर्वेप्यमाना शमुल्का निर्हतं च यत् ।
शं गावो लोहितक्षीराः शं भूमिरव तीर्यतीः ॥८ ॥

कम्पायमान पृथ्वी हमारे लिए शान्तिदायक हो । उल्कापात भी शान्तिप्रद हो । लोहित दूध देने वाली गौएँ भी हमारे लिए सुखदायी हों तथा कटी हुई पृथ्वी भी हमारे लिए कल्याणमयी हो ॥८ ॥

[भूकम्प-उल्कापात जैसी भयजनक क्रियाओं को ऋषि प्रकृति के सहज प्रवाह के अंग के रूप में देखते हैं । उन्हें रोकने की प्रार्थना नहीं करते, बल्कि वे परिवर्तन, कल्याणकारी प्रभाव उत्पन्न करने वाले हों, ऐसी भावना करते हैं ।]

४६२०. नक्षत्रमुल्काभिहतं शमस्तु नः शं नोऽभिचाराः शमु सन्तु कृत्याः ।
शं नो निखाता वल्गाः शमुल्का देशोपसर्गाः शमु नो भवन्तु ॥९ ॥

उल्काओं से फेंका गया नक्षत्र हमें शान्ति प्रदान करने वाला हो । अभिचार क्रियाएँ तथा कृत्या प्रयोग भी हमारे लिए शान्तिप्रद हों । भूमि में खोदकर किये गए प्रयोग भी हमारे लिए घातक न हों । उल्काएँ शान्त हों । देश में होने वाले सभी प्रकार के विघ्न भी शान्त हो जाएँ ॥९ ॥

४६२१.शं नो ग्रहाश्चान्द्रमसाः शमादित्यश्च राहुणा । शं नो मृत्युर्धूमकेतुः शं रुद्रास्तिग्मतेजसः

चन्द्र मण्डल के मंगल आदि ग्रह, राहु से ग्रस्त आदित्य ग्रह, मारक धूमकेतु के अनिष्ट और रुद्र के तीखे सन्तापक उत्पात ये सभी शान्त हों ॥१० ॥

४६२२.शं रुद्राः शं वसवः शमादित्याः शमग्नयः । शं नो महर्षयो देवाः शं देवाः शं बृहस्पतिः

एकादश रुद्रगण, आठ वसुगण, बारह आदित्य, सभीप्रकार की अग्नियाँ , इन्द्रादि देव शक्तियाँ, सप्तर्षि और बृहस्पतिदेव ये सभी शान्ति प्रदान करते हुए हमारे लिए कल्याणकारी सिद्ध हों ॥११ ॥

४६२३. ब्रह्म प्रजापतिर्धाता लोका वेदाः सप्तऋषयोऽग्नयः ।
तैर्मे कृतं स्वस्त्ययनमिन्द्रो मे शर्म यच्छतु ब्रह्मा मे शर्म यच्छतु ।
विश्वे मे देवाः शर्म यच्छन्तु सर्वे मे देवाः शर्म यच्छन्तु ॥१२ ॥

परब्रह्म, धाता, प्रजापति, ब्रह्मा, सभी वेद, सात लोक, सात ऋषि और सभी अग्नियाँ - इन सबके द्वारा हमारे कल्याण का मार्ग प्रशस्त हुआ है । इन्द्र, ब्रह्मा, विश्वेदेवा और समस्त देव हमारे श्रेय के मार्ग को प्रशस्त करें ॥१२ ॥

४६२४. यानि कानि चिच्छान्तानि लोके सप्तऋषयो विदुः ।
सर्वाणि शं भवन्तु मे शं मे अस्त्वभयं मे अस्तु ॥१३ ॥

अतीन्द्रिय द्रष्टा सप्तर्षिगण शान्तिप्रद जितनी भी विद्याओं के ज्ञाता हैं, वे सभी युक्तियाँ हमारे लिए कल्याणकारी हों । हमें सभी ओर से सुख-शान्ति एवं निर्भयता की प्राप्ति हो ॥१३ । ।

४६२५. पृथिवी शान्तिरन्तरिक्षं शान्तिर्द्यौः शान्तिरापः शान्तिरोषधयः शान्तिर्वनस्पतयः
शान्तिर्विश्वे मे देवाः शान्तिः सर्वे मे देवाः शान्तिः शान्तिः शान्तिः शान्तिभिः ।
ताभिः शान्तिभिः सर्वशान्तिभिः शमयामोऽहं यदिह घोरं यदिह क्रूरं यदिह
पापं तच्छान्तं तच्छिवं सर्वमेव शमस्तु नः ॥१४ ॥

पृथ्वी, अन्तरिक्ष, द्युलोक, जल, ओषधियाँ, वनस्पतियाँ और समस्त देव हमारे लिए शान्तिप्रद हों । शान्ति से बढ़कर असीम शान्ति को हम प्राप्त करें । इन सभी प्रकार की शान्ति- प्रक्रियाओं द्वारा हम घोर कर्म, क्रूर-कर्मफल और पापपूर्ण फल को दूर हटाते हैं, वे शान्त होकर कल्याणप्रद हों । वे सभी हमारे लिए मंगलप्रद हों ॥

[१० - शान्ति सूक्त]

[ऋषि- ब्रह्मा । देवता- मन्त्रोक्त । छन्द- त्रिष्टुप् ।]

४६२६. शं न इन्द्राग्नी भवतामवोभिः शं न इन्द्रावरुणा रातहव्या ।
शमिन्द्रासोमा सुविताय शं योः शं न इन्द्रापूषणा वाजसातौ ॥१ ॥

हवि ग्रहण करके इन्द्र और अग्निदेव तथा इन्द्र और वरुणदेव हम सभी का कल्याण करें । इन्द्र और पूषादेव मंगलकारी अन्न और ऐश्वर्य प्रदान करें । इन्द्र और सोमदेव सुसन्तति प्राप्ति के लिए तथा रोगों के शमन और भय दूर करने के लिए , हमारे लिए मंगलमय हों ॥१ ॥

४६२७. शं नो भगः शमु नः शंसो अस्तु शं नः पुरंधिः शमु सन्तु रायः ।
शं नः सत्यस्य सुयमस्य शंसः शं नो अर्यमा पुरुजातो अस्तु ॥२ ॥

भग देवता हमें शान्ति प्रदान करें । यह शान्ति मनुष्यों द्वारा प्रशंसित हो । बुद्धि एवं धन हमें शान्ति प्रदान करे । श्रेष्ठ एवं शिष्ट बोले गये वचन हमें शान्ति देने वाले हों । अर्यमादेव हमें शान्ति देने वाले हों ॥२ ॥

४६२८. शं नो धाता शमु धर्ता नो अस्तु शं न उरूची भवतु स्वधाभिः ।
शं रोदसी बृहती शं नो अद्रिः शं नो देवानां सुहवानि सन्तु ॥३ ॥

धाता (आधार प्रदान करने वाले), धर्त्ता (धारण करने वाले), द्यावा-पृथिवी, पृथ्वी का अन्न, पर्वत तथा देवताओं की उपासना- ये सभी हम सबके लिए शान्तिदायक-कल्याणप्रद हों ॥३ ॥

४६२९. शं नो अग्निर्ज्योतिरनीको अस्तु शं नो मित्रावरुणावश्विना शम् ।
शं नः सुकृतां सुकृतानि सन्तु शं न इषिरो अभि वातु वातः ॥४ ॥

तेजस्वी अग्निदेव, मित्रावरुणदेव, सूर्यदेव, चन्द्रदेव, दोनों अश्विनीकुमार , सत्कर्मा एवं गमनशील वायुदेव हमें शान्ति प्रदान करें ॥४ ॥

४६३०. शं नो द्यावापृथिवी पूर्वहूतौ शमन्तरिक्षं दृशये नो अस्तु ।
शं न ओषधीर्वनिनो भवन्तु शं नो रजसस्पतिरस्तु जिष्णुः ॥५ ॥

द्यावा - पृथिवी हमें प्रथम बार प्रार्थना में शान्ति प्रदान करें । श्रेष्ठ दर्शन के निमित्त अन्तरिक्ष हमें शान्ति प्रदान करे । वनस्पति एवं ओषधियाँ हमें शान्ति प्रदान करें । विजयशील लोकपाल भी हमें शान्ति प्रदान करें ॥५ ॥

४६३१. शं न इन्द्रो वसुभिर्देवो अस्तु शमादित्येभिर्वरुणः सुशंसः ।
शं नो रुद्रो रुद्रेभिर्जलाषः शं नस्त्वष्टा ग्नाभिरिह शृणोतु ॥६ ॥

इन्द्र देवता वसुगणों सहित हमें शान्ति प्रदान करें । आदित्यों सहित वरुणदेव, रुद्रगणों सहित जलदेव हमें शान्ति प्रदान करें । त्वष्टादेव, देवपत्नियों सहित हमें शान्ति दें । (सभी देवगण) हमारी विनय सुनें ॥६ ॥

४६३२. शं नः सोमो भवतु ब्रह्म शं नः शं नो ग्रावाणः शमु सन्तु यज्ञाः ।
शं नः स्वरूणां मितयो भवन्तु शं नः प्रस्व१ः शम्वस्तु वेदिः ॥७ ॥

सोम एवं ग्रावा (सोम कूटने वाला पत्थर) हमें शान्ति दें । ब्रह्मा एवं यज्ञदेव हमें शान्ति प्रदान करें । यूपों का प्रमाण, ओषधियाँ, वेदिका आदि सभी हमें शान्ति प्रदान करें ॥७ ॥

४६३३. शं नः सूर्य उरुचक्षा उदेतु शं नो भवन्तु प्रदिशश्चतस्रः ।
शं नः पर्वता ध्रुवयो भवन्तु शं नः सिन्धवः शमु सन्त्वापः ॥८ ॥

विशाल तेजधारी सूर्यदेव हमें शान्ति प्रदान करने के लिए उदित हों । चारों दिशाएँ हमें शान्ति दें, स्थिर पर्वत, जल एवं समुद्र हमें शान्ति प्रदान करें ॥८ ॥

४६३४. शं नो अदितिर्भवतु व्रतेभिः शं नो भवन्तु मरुतः स्वर्काः ।
शं नो विष्णुः शमु पूषा नो अस्तु शं नो भवित्रं शम्वस्तु वायुः ॥९ ॥

अदिति अपने व्रतों द्वारा हमें शान्ति प्रदान करें । उत्तम तेजस्वी मरुद्गण हमें शान्ति प्रदान करें । विष्णुदेव, पूषादेव, अन्तरिक्ष एवं वायुदेव हमें शान्ति प्रदान करें ॥९ ॥

४६३५. शं नो देवः सविता त्रायमाणः शं नो भवन्तूषसो विभातीः ।
शं नः पर्जन्यो भवतु प्रजाभ्यः शं नः क्षेत्रस्य पतिरस्तु शंभुः ॥१० ॥

त्राण प्रदाता सवितादेव हमें शान्ति प्रदान करें । तेजस्वी उषाएँ हमें शान्ति प्रदान करें । पर्जन्य एवं क्षेत्रों के कल्याणकारी अधिपति हमारी प्रजा के लिए शान्ति प्रदायक-मंगलकारी हों ॥१० ॥

[११ - शान्ति सूक्त]

[**ऋषि-** ब्रह्मा । **देवता-** मन्त्रोक्त । **छन्द-** त्रिष्टुप् ।]

४६३६. शं नः सत्यस्य पतयो भवन्तु शं नो अर्वन्तः शमु सन्तु गावः ।
शं न ऋभवः सुकृतः सुहस्ताः शं नो भवन्तु पितरो हवेषु ॥१ ॥

सत्य के अधिपति, अश्व एवं गौएँ हमें सुख - शान्ति प्रदान करें । श्रेष्ठ कर्म करने वाले एवं श्रेष्ठ भुजाओ वाले ऋभुगण हमें शान्ति प्रदान करें । हमारे पितरगण हमारी प्रार्थना सुनकर हमें शान्ति प्रदान करें ॥१ ॥

४६३७. शं नो देवा विश्वदेवा भवन्तु शं सरस्वती सह धीभिरस्तु ।
शमभिषाचः शमु रातिषाचः शं नो दिव्याः पार्थिवाः शं नो अप्याः ॥२ ॥

विश्वदेव (समस्त देवगण) हमें शान्ति प्रदान करें । सद्बुद्धि देने वाली देवी सरस्वती हमें शान्ति प्रदान करें । यज्ञकर्त्ता, दानदाता, द्युलोक , पृथ्वी और जल के देवगण हमें शान्ति प्रदान करें ॥२ ॥

४६३८. शं नो अज एकपाद् देवो अस्तु शमहिर्बुध्न्य१ः शं समुद्रः ।
शं नो अपां नपात् पेरुरस्तु शं नः पृश्निर्भवतु देवगोपा ॥३ ॥

एक पाद अजदेव हमारा कल्याण करें । अहिर्बुध्न्य और समुद्रदेव हमें शान्ति प्रदान करें । अपांनपात् देव शान्ति दें । देवताओं से संरक्षित गौ (किरणें या प्रकृति) हमें शान्ति प्रदान करें ॥३ ॥

४६३९. आदित्या रुद्रा वसवो जुषन्तामिदं ब्रह्म क्रियमाणं नवीयः ।
शृण्वन्तु नो दिव्याः पार्थिवासो गोजाता उत ये यज्ञियासः ॥४ ॥

नवरचित स्तोत्रों को आदित्यगण, वसुगण एवं रुद्रगण ग्रहण करें । द्युलोक, पृथ्वी एवं स्वर्ग में उत्पन्न देवगण और भी जो यजनीय देव आदि हैं, वे सब हमारी स्तुति स्वीकार करें ॥४ ॥

४६४०. ये देवानामृत्विजो यज्ञियासो मनोर्यजत्रा अमृता ऋतज्ञाः ।
ते नो रासन्तामुरुगायमद्य यूयं पात स्वस्तिभिः सदा नः ॥५ ॥

यजनीय देवताओं के लिए भी जो पूज्य हैं एवं मनुष्य के लिए भी जो पूज्य हैं, ऐसे अमर, ऋतज्ञदेव आज प्रसन्न होकर हमें यशस्वी पुत्र दें तथा हमारा पालन एवं कल्याण करें ॥५ ॥

४६४१. तदस्तु मित्रावरुणा तदग्ने शं योरस्मभ्यमिदमस्तु शस्तम् ।
अशीमहि गाधमुत प्रतिष्ठां नमो दिवे बृहते सादनाय ॥६ ॥

हे मित्रावरुण और अग्निदेवो ! हमारे लिए सब कुछ शान्तिप्रद हो । आप हमारे दु:खों को दूर कर सुख का मार्ग प्रशस्त करें । हमें सांसारिक वैभव और प्रतिष्ठा प्राप्त हो । हम, सबके आश्रयभूत द्युलोक को नमन करते हैं ।

[१२ - सुवीर सूक्त]

[**ऋषि-** ब्रह्मा । **देवता-** मन्त्रोक्त । **छन्द-** त्रिष्टुप् ।]

४६४२. उषा अप स्वसुस्तमः सं वर्तयति वर्तनिं सुजातता ।
अया वाजं देवहितं सनेम मदेम शतहिमाः सुवीराः ॥१ ॥

रात्रि के अन्धकार को दूर कर भली प्रकार उत्पन्न होने वाली उषा सबको प्रगति का मार्ग दिखाती है । इससे हम देवत्व के विकास के लिए आवश्यक शक्ति प्राप्त करें । हम बलवान् सन्तानों से युक्त होकर सौ वर्ष (पूर्ण आयु) तक जीवित रहें ॥१ ॥

[१३ - एकवीर सूक्त]

[**ऋषि-** अप्रतिरथ । **देवता-** इन्द्र । **छन्द-** त्रिष्टुप् , ३-६, ११ भुरिक् त्रिष्टुप् ।]

४६४३. इन्द्रस्य बाहू स्थविरौ वृषाणौ चित्रा इमा वृषभौ पारयिष्णू ।
तौ योक्षे प्रथमो योग आगते याभ्यां जितमसुराणां स्व१र्यत् ॥१ ॥

इन्द्र के दृढ़, अभीष्ट (शक्ति या सुखों के) वर्षक, अद्‌भुत, बलशाली, (संकटों से) पार ले जाने वाले बाहुओं को हम अभिषिक्त करते हैं, समय आने पर जिनसे असुरों का स्वत्व जीता जाता है ॥१ ॥

४६४४. आशुः शिशानो वृषभो न भीमो घनाघनः क्षोभणश्चर्षणीनाम् ।
संक्रन्दनोऽनिमिष एकवीरः शतं सेना अजयत् साकमिन्द्रः ॥२ ॥

स्फूर्तिवान् , विकराल, वृषभ की तरह शत्रु को भयभीत करने वाले, दुष्टनाशक, शत्रुओं को रुलाने वाले, द्वेष करने वालों को क्षुब्ध करने वाले, आलस्यहीन वीर इन्द्रदेव सैकड़ों शत्रुओं को पराजित करके विजयी होते हैं ॥२ ॥

४६४५. संक्रन्दनेनानिमिषेण जिष्णुनाऽयोध्येन दुश्च्यवनेन धृष्णुना ।
तदिन्द्रेण जयत तत् सहध्वं युधो नर इषुहस्तेन वृष्णा ॥३ ॥

हे योद्धाओ ! शत्रुओं को रुलाने वाले, आलस्यरहित, विजयी, निपुण, अविचल तथा बाणधारी इन्द्रदेव की सहायता से युद्ध जीतकर शत्रुओं को भगाओ ॥३ ॥

४६४६. स इषुहस्तैः स निषङ्गिभिर्वशी संस्रष्टा स युध इन्द्रो गणेन ।
संसृष्टजित् सोमपा बाहुशर्ध्यु१ग्रधन्वा प्रतिहिताभिरस्ता ॥४ ॥

वे इन्द्रदेव बाण और तलवारधारी योद्धाओं के सहयोग से शत्रुओं को वश में करते हैं । वे युद्ध में अतिकुशल, विजेता, सोम पीने वाले, बाहु-बल सम्पन्न, धनुर्धारी तथा शत्रु - संहारक हैं ॥४ ॥

४६४७. बलविज्ञायः स्थविरः प्रवीरः सहस्वान् वाजी सहमान उग्रः ।
अभिवीरो अभिषत्वा सहोजिज्जैत्रमिन्द्र रथमा तिष्ठ गोविदन् ॥५ ॥

हे इन्द्रदेव ! आप सबके बलों के ज्ञाता, उत्तम वीर, शत्रु के आक्रमण को सहने वाले, बलवान्, शत्रु-विजेता, उग्र, महावीर, शक्तिशाली होकर भी जन्म लेने वाले, गौ-पालक तथा विजय रथ पर प्रतिष्ठित हों ॥५ ॥

४६४८. इमं वीरमनु हर्षध्वमुग्रमिन्द्रं सखायो अनु सं रभध्वम्।
ग्रामजितं गोजितं वज्रबाहुं जयन्तमज्म प्रमृणन्तमोजसा ॥६ ॥

हे समान कर्म और बुद्धिशाली वीरो ! आप इन उग्रवीर इन्द्र को प्रसन्न करके उनका अनुगमन करें । वे शत्रुओं के गाँवों, गौओं और युद्ध में भूमि के विजेता हैं । वे वज्रबाहु और वेगपूर्वक शत्रुओं का मर्दन करने वाले हैं ॥६ ॥

४६४९. अभि गोत्राणि सहसा गाहमानोऽदाय उग्रः शतमन्युरिन्द्रः ।
दुश्च्यवनः पृतनाषाडयोध्यो३स्माकं सेना अवतु प्रयुत्सु ॥७ ॥

बल से शत्रु के किलों को भेदने वाले पराक्रमी, शत्रुओं पर दया न करने वाले वीर, अविचल, शत्रु-विजेता, अद्वितीय योद्धा इन्द्रदेव हमारी सेना को संरक्षण प्रदान करें ॥७ ॥

४६५०. बृहस्पते परि दीया रथेन रक्षोहामित्राँ अपबाधमानः ।
प्रभञ्जञ्छत्रून् प्रमृणन्नमित्रानस्माकमेध्यविता तनूनाम् ॥८ ॥

हे सर्वपालक इन्द्रदेव ! राक्षसों को मारते हुए, शत्रुओं को त्रास देकर उन्हें कुचलते हुए और अमित्रों का ध्वंस करते हुए यहाँ आएँ । हमारे शरीरों की रक्षा करते हुए आप आगे बढ़ें ॥८ ॥

४६५१. इन्द्र एषां नेता बृहस्पतिर्दक्षिणा यज्ञः पुर एतु सोमः ।
देवसेनानामभिभञ्जतीनां जयन्तीनां मरुतो यन्तु मध्ये ॥९ ॥

हमारी सेनाओं के नेतृत्वकर्त्ता इन्द्रदेव हों ! बृहस्पतिदेव सबसे आगे- आगे चलें । दक्षिणा यज्ञ संचालक सोम भी आगे चले । शत्रु- नाशक मरुद्गण विजयी देवों की सेना के बीच में रहें ॥९ ॥

४६५२. इन्द्रस्य वृष्णो वरुणस्य राज्ञ आदित्यानां मरुतां शर्ध उग्रम् ।
महामनसां भुवनच्यवानां घोषो देवानां जयतामुदस्थात् ॥१० ॥

बलशाली इन्द्रदेव, राजा वरुण, आदित्यों और मरुतों का तीक्ष्ण बल हमारा सहायक हो । शत्रु- नगरों के विध्वंसक, विशालमना और विजयी देवों का जयघोष गुञ्जायमान हो ॥१० ॥

४६५३. अस्माकमिन्द्रः समृतेषु ध्वजेष्वस्माकं या इषवस्ता जयन्तु ।
अस्माकं वीरा उत्तरे भवन्त्वस्मान् देवासोऽवता हवेषु ॥११ ॥

(युद्ध में) ध्वज एकत्रित होने पर इन्द्रदेव हमें सुरक्षा प्रदान करें । हमारे बाण शत्रुओं पर विजय पाने वाले हों । हमारे वीर विजयी हों । हे देवो ! आप युद्ध में हमें सुरक्षा प्रदान करें ॥११ ॥

[१४ - अभय सूक्त]

[ऋषि- अथर्वा । देवता- द्यावापृथिवी । छन्द- त्रिष्टुप् ।]

४६५४. इदमुच्छ्रेयोऽवसानमागां शिवे मे द्यावापृथिवी अभूताम् ।
असपत्नाः प्रदिशो मे भवन्तु न वै त्वा द्विष्मो अभयं नो अस्तु ॥१ ॥

श्रेय के लक्ष्य तक हम पहुँच चुके हैं । द्युलोक और पृथ्वी हमारे लिए कल्याणकारी हों । समस्त दिशाएँ हमारे लिए शत्रुओं के उपद्रवों से रहित हों । हे शत्रुओ ! हम तुम्हारे प्रति द्वेष नहीं रखते, अतः हमें निर्भय करो ॥

[१५ - अभय सूक्त]

[**ऋषि-** अथर्वा । **देवता-** १-४ इन्द्र, ५-६ मन्त्रोक्त । **छन्द-** १ पथ्याबृहती, २, ५ चतुष्पदा जगती, ३ विराट् पथ्यापंक्ति, ४, ६ त्रिष्टुप् ।]

४६५५. यत इन्द्र भयामहे ततो नो अभयं कृधि ।
मघवञ्छग्धि तव त्वं न ऊतिभिर्वि द्विषो वि मृधो जहि ॥१ ॥

हे इन्द्रदेव ! हम भयभीत हैं, हमें भयरहित करें । हे धनवान् देव ! आप सर्वसामर्थ्यवान् हैं, अतः द्वेष वृत्तिवालों को जीतकर हमारा संरक्षण करें ॥१ ॥

४६५६. इन्द्रं वयमनूराधं हवामहेऽनु राध्यास्म द्विपदा चतुष्पदा ।
मा नः सेना अररुषीरुप गुर्विषूचीरिन्द्र द्रुहो वि नाशय ॥२ ॥

आराधना योग्य इन्द्रदेव को हम आवाहित करते हैं । हम द्विपाद मनुष्यों और चतुष्पाद (पशुओं) से भली प्रकार से समृद्ध हों । हे इन्द्रदेव ! अनुदार शत्रुसेना हमारे समीप न आ सके, विद्रोही शत्रुओं को सब प्रकार से विनष्ट करें ॥२ ॥

४६५७. इन्द्रस्त्रातोत वृत्रहा परस्फानो वरेण्यः ।
स रक्षिता चरमतः स मध्यतः स पश्चात् स पुरस्तान्नो अस्तु ॥३ ॥

वृत्रासुर के नाशक इन्द्रदेव हमारे संरक्षक हों । वरण करने योग्य इन्द्रदेव शत्रुओं के प्रभाव से हमें बचाएँ । वे इन्द्रदेव अन्त, मध्य, आगे और पीछे सभी ओर से हमें पूर्ण संरक्षण प्रदान करने वाले हों ॥३ ॥

४६५८. उरुं नो लोकमनु नेषि विद्वान्त्स्व१र्यज्ज्योतिरभयं स्वस्ति ।
उग्रा त इन्द्र स्थविरस्य बाहू उप क्षयेम शरणा बृहन्ता ॥४ ॥

हे इन्द्रदेव ! आप ज्ञानवान् हैं, सर्वज्ञ हैं, अतः आप हमें इस बड़े क्षेत्र की बाधाओं से निकालकर सरलतापूर्वक लक्ष्य तक पहुँचाएँ और निर्भय करें । युद्ध में दृढ़ रहने वाली आपकी दोनों भुजाएँ बहुत उग्र हैं । हम आपके विशाल आश्रय (संरक्षण) में रहें ॥४ ॥

४६५९. अभयं नः करत्यन्तरिक्षमभयं द्यावापृथिवी उभे इमे ।
अभयं पश्चादभयं पुरस्तादुत्तरादधरादभयं नो अस्तु ॥५ ॥

अन्तरिक्ष लोक, द्युलोक और पृथ्वी ये सभी हमें निर्भयता प्रदान करें । उत्तर, दक्षिण, पूर्व और पश्चिम ये चारों दिशाएँ भी हमारे लिए निर्भयतायुक्त हों ॥५ ॥

४६६०. अभयं मित्रादभयममित्रादभयं ज्ञातादभयं पुरो यः ।
अभयं नक्तमभयं दिवा नः सर्वा आशा मम मित्रं भवन्तु ॥६ ॥

मित्रों, शत्रुओं तथा प्रत्यक्ष और अप्रत्यक्ष अनिष्टों से हमें किसी प्रकार का भय न हो । हमें दिन और रात्रि से निर्भयता की प्राप्ति हो । हम अभय के आकांक्षियों के लिए सभी दिशाएँ मित्रवत् कल्याणकारी हों ॥६ ॥

[१६ - अभय सूक्त]

[**ऋषि-** अथर्वा । **देवता-** मन्त्रोक्त । **छन्द-** अनुष्टुप्, २ त्र्यवसाना सप्तपदा बृहतीगर्भा अतिशक्वरी ।]

४६६१. असपत्नं पुरस्तात् पश्चान्नो अभयं कृतम्।
सविता मा दक्षिणत उत्तरान्मा शचीपतिः ॥१ ॥

हमारे आगे (पूर्व दिशा में) शत्रु न रहें तथा पीछे (पश्चिम) से हम निर्भय रहें । दक्षिण की तरफ से सवितादेव और उत्तर की तरफ से इन्द्रदेव हमारा संरक्षण करें ॥१ ॥

४६६२.दिवो मादित्या रक्षन्तु भूम्या रक्षन्त्वग्नयः। इन्द्राग्नी रक्षतां मा पुरस्तादश्विना-
वभितः शर्म यच्छताम्। तिरश्चीनघ्न्या रक्षतु जातवेदा भूतकृतो मे सर्वतः सन्तु वर्म।

आदित्यदेव द्युलोक से हमारा संरक्षण करें । अग्नियाँ पृथ्वीलोक के अनिष्टों का निवारण करें । इन्द्राग्नि पूर्व दिशा में हमारे संरक्षक हों । अश्विनीकुमार चारों ओर से हमें सुख प्रदान करें । सब भूतों (पदार्थों) के निर्माता जातवेदा अग्निदेव चारों ओर से हमारे निमित्त अभेद्य कवच रूप हों ॥२ ॥

[१७ - सुरक्षा सूक्त]

[**ऋषि-** अथर्वा । **देवता-** मन्त्रोक्त । **छन्द-** १ उपजगती, २-४ , ८ जगती, ६ भुरिक् जगती, ५, ७,१० अतिजगती, ९ पञ्चपदा विराट् अतिशक्वरी ।]

४६६३. अग्निर्मा पातु वसुभिः पुरस्तात् तस्मिन् क्रमे तस्मिञ्छ्रये तां पुरं प्रैमि।
स मा रक्षतु स मा गोपायतु तस्मा आत्मानं परि ददे स्वाहा ॥१ ॥

अग्निदेव वसुगण के साथ पूर्व दिशा से हमें संरक्षण प्रदान करें । हम उनका अनुगमन करते हैं । हम उनका आश्रय ग्रहण करते हैं । हम उस नगर (या घर) में प्रवेश करते हैं । वे हमारी रक्षा करें, वे हमारा पालन करें, उनके निमित्त हम अपने आप को समर्पित करते हैं ॥१ ॥

४६६४. वायुर्मान्तरिक्षेणैतस्या दिशः पातु तस्मिन् क्रमे तस्मिञ्छ्रये तां पुरं प्रैमि।
स मा रक्षतु स मा गोपायतु तस्मा आत्मानं परि ददे स्वाहा ॥२ ॥

वायुदेव अन्तरिक्ष के साथ इस पूर्व दिशा में हमारा संरक्षण करें । हम उनका अनुगमन करते हैं । हम उनका आश्रय लेते हैं । हम उस नगर (या घर) में प्रवेश करते हैं । वे हमारी रक्षा करें, वे हमारा पालन करें, उनके निमित्त हम अपने आप को समर्पित करते हैं ॥२ ॥

४६६५. सोमो मा रुद्रैर्दक्षिणाया दिशः पातु तस्मिन् क्रमे तस्मिञ्छ्रये तां पुरं प्रैमि।
स मा रक्षतु स मा गोपायतु तस्मा आत्मानं परि ददे स्वाहा ॥३ ॥

सोमदेव रुद्रगण के साथ दक्षिण दिशा में हमारा संरक्षण करें । हम उनका अनुगमन करते हैं । हम उनका आश्रय लेते हैं । हम उस नगर (या घर) में प्रवेश करते हैं । वे हमारी रक्षा करें, वे हमारा पालन करें, उनके निमित्त हम अपने आप को समर्पित करते हैं ॥३ ॥

४६६६. वरुणो मादित्यैरेतस्या दिशः पातु तस्मिन् क्रमे तस्मिञ्छ्रये तां पुरं प्रैमि।
स मा रक्षतु स मा गोपायतु तस्मा आत्मानं परि ददे स्वाहा ॥४ ॥

वरुणदेव आदित्यों के साथ दक्षिण दिशा में हमारे संरक्षणकर्त्ता हों। हम उनका अनुगमन करते हैं। हम उनका आश्रय लेते हैं । हम उस नगर (या घर) में प्रवेश करते हैं। वे हमारी रक्षा करें, हमारा पालन करें, उनके निमित्त हम अपने आप को समर्पित करते हैं ॥४ ॥

४६६७. सूर्यो मा द्यावापृथिवीभ्यां प्रतीच्या दिशः पातु तस्मिन् क्रमे तस्मिञ्छ्रये
तां पुरं प्रैमि। स मा रक्षतु स मा गोपायतु तस्मा आत्मानं परि ददे स्वाहा। ॥५ ॥

सर्वप्रेरक सूर्यदेव द्यावा- पृथिवी सहित पश्चिम दिशा में हमारे संरक्षक हों। हम उनका अनुगमन करते हैं। हम उनका आश्रय लेते हैं। हम उस नगर (या घर) में प्रवेश करते हैं। वे हमारी रक्षा करें, हमारा पालन करें, उनके निमित्त हम अपने आपको समर्पित करते हैं ॥५ ॥

४६६८. आपो मौषधीमतीरेतस्या दिशः पान्तु तासु क्रमे तासु श्रये तां पुरं प्रैमि।
ता मा रक्षन्तु ता मा गोपायन्तु ताभ्य आत्मानं परि ददे स्वाहा ॥६ ॥

ओषधियुक्त जल इस दिशा से हमारा संरक्षण करे। हम उसका अनुगमन और आश्रय लेते हैं। हम उस नगर में प्रवेश करते हैं। वह हमारी रक्षा और पालन करे, उसके निमित्त हम अपने आपको समर्पित करते हैं ॥६ ॥

४६६९. विश्वकर्मा मा सप्तऋषिभिरुदीच्या दिशः पातु तस्मिन् क्रमे तस्मिञ्छ्रये तां पुरं
प्रैमि। स मा रक्षतु स मा गोपायतु तस्मा आत्मानं परि ददे स्वाहा ॥७ ॥

विश्व के स्रष्टा परमात्मा सप्तर्षियों के सहयोग से हमें उत्तर दिशा में संरक्षण प्रदान करें। हम उनका अनुगमन करते हैं। हम उनका आश्रय लेते हैं। हम उस नगर (या घर) में प्रवेश करते हैं, वे हमारी रक्षा करें, वे हमारा पालन करें। उनके निमित्त हम अपने आप को समर्पित करते हैं ॥७ ॥

४६७०. इन्द्रो मा मरुत्वानेतस्या दिशः पातु तस्मिन् क्रमे तस्मिञ्छ्रये तां पुरं प्रैमि।
स मा रक्षतु स मा गोपायतु तस्मा आत्मानं परि ददे स्वाहा ॥८ ॥

इन्द्रदेव मरुद्‌गण के सहयोग से इस दिशा में हमारे संरक्षक हों। हम उनका अनुगमन करते हैं। हम उनका आश्रय लेते हैं। हम उस नगर (या घर) में प्रवेश करते हैं। वे हमारी रक्षा करें, वे हमारा पालन करें, उनके निमित्त हम अपने आपको समर्पित करते हैं ॥८ ॥

४६७१. प्रजापतिर्मा प्रजननवान्त्सह प्रतिष्ठाया ध्रुवाया दिशः पातु तस्मिन् क्रमे तस्मिञ्छ्रये
तां पुरं प्रैमि। स मा रक्षतु स मा गोपायतु तस्मा आत्मानं परि ददे स्वाहा ॥९ ॥

सम्पूर्ण विश्व की उत्पत्ति के कारणभूत, प्रजनन क्षमता से युक्त प्रजापतिदेव ध्रुव दिशा में हमारे संरक्षक हों। हम उनका अनुगमन करते हैं और उनका आश्रय लेते हैं। हम उस नगर (या घर) में प्रवेश करते हैं। वे हमारी रक्षा करें, वे हमारा पालन करें, उनके निमित्त हम अपने आप को समर्पित करते हैं ॥९ ॥

४६७२. बृहस्पतिर्मा विश्वैर्देवैरूर्ध्वाया दिशः पातु तस्मिन् क्रमे तस्मिञ्छ्रये तां पुरं प्रैमि।
स मा रक्षतु स मा गोपायतु तस्मा आत्मानं परि ददे स्वाहा ॥१० ॥

देवशक्तियों के हितैषी बृहस्पतिदेव सम्पूर्ण देवों सहित ऊर्ध्व दिशा में हमारे संरक्षक रूप हों। हम उनका अनुगमन करते हैं और उनका आश्रय लेते हैं। हम उस नगर (या घर) में प्रवेश करते हैं। वे हमारी रक्षा करें, वे हमारा पालन करें, उनके निमित्त हम अपने आपको समर्पित करते हैं ॥१० ॥

[१८ - सुरक्षा सूक्त]

[**ऋषि-** अथर्वा । देवता- मन्त्रोक्त । **छन्द-** १, ८ साम्नी त्रिष्टुप्, २-४, ६ आर्ची अनुष्टुप्, ५ सम्राट् (स्वराट्) आर्ची अनुष्टुप्, ७, ९, १० प्राजापत्या त्रिष्टुप् ।]

४६७३. अग्निं ते वसुवन्तमृच्छन्तु । ये माघायवः प्राच्या दिशो ऽभिदासात् ॥१ ॥

जो पापी पूर्व दिशा से हमें पराधीन बनाने के आकांक्षी हैं, वे शत्रु वसुओं के साथ अग्नि में भस्म हो जाएँ ॥१ ॥

४६७४. वायुं तेऽन्तरिक्षवन्तमृच्छन्तु । ये माघायव एतस्या दिशो ऽभिदासात् ॥२ ॥

जो पापी शत्रु इस दिशा से हमें पराधीन बनाना चाहते हैं, वे अन्तरिक्षीय वायु को प्राप्त (नष्ट)हो जाएँ ॥२ ॥

४६७५. सोमं ते रुद्रवन्तमृच्छन्तु । ये माघायवो दक्षिणाया दिशो ऽभिदासात् ॥३ ॥

जो दुष्ट लोग दक्षिण दिशा से हमें हिंसित करना चाहते हैं, वे रुद्रदेवों के साथ सोम को प्राप्त (विनष्ट) हों ॥३ ॥

४६७६. वरुणं त आदित्यवन्तमृच्छन्तु । ये माघायव एतस्या दिशो ऽभिदासात् ॥४ ॥

जो दुष्ट शत्रु हमें इस दिशा में मारने के इच्छुक हैं, वे अदितिपुत्रों के साथ वरुणदेव के पाश में पड़ें ॥४ ॥

४६७७.सूर्यं ते द्यावापृथिवीवन्तमृच्छन्तु । ये माघायव प्रतीच्या दिशो ऽभिदासात् ॥५ ॥

जो पाप रूप शत्रु पश्चिम दिशा से आकर हमारा वध करना चाहते हैं, वे द्यावा - पृथिवी को अपने प्रकाश से विस्तृत करने वाले सूर्य को प्राप्त (विनष्ट) हों ॥५ ॥

४६७८. अपस्त ओषधीमतीर्ऋच्छन्तु । ये माघायव एतस्या दिशो ऽभिदासात् ॥६ ॥

जो शत्रु इस दिशा से आकर हमारा संहार करना चाहते हैं, वे ओषधियुक्त जल के वश में (विनष्ट) हों ॥६ ॥

४६७९. विश्वकर्माणं ते सप्तऋषिवन्तमृच्छन्तु । ये माघायव उदीच्या दिशो ऽभिदासात् ॥

जो शत्रु उत्तर दिशा से आकर हमारा वध करना चाहते हैं, वे सप्तर्षियों से युक्त विश्वकर्मा को प्राप्त हों ॥७ ॥

४६८०. इन्द्रं ते मरुत्वन्तमृच्छन्तु । ये माघायव एतस्या दिशो ऽभिदासात् ॥८ ॥

जो शत्रु इस दिशा से आकर हमारे संहारेच्छुक हों, वे शत्रु मरुत्वान् इन्द्रदेव को प्राप्त (विनष्ट) हो जाएँ ॥८ ॥

४६८१. प्रजापतिं ते प्रजननवन्तमृच्छन्तु । ये माघायवो ध्रुवाया दिशो ऽभिदासात् ॥९ ॥

जो पापी ध्रुव दिशा से हमारे वधाकांक्षी हैं, वे प्रजनन क्षमता से युक्त प्रजापति के वशीभूत (विनष्ट) हों ॥९ ॥

४६८२. बृहस्पतिं ते विश्वदेववन्तमृच्छन्तु । ये माघायव ऊर्ध्वाया दिशो ऽभिदासात् ॥१०

जो पापी ऊर्ध्व दिशा से आकर हमारे संहार के इच्छुक हैं, वे शत्रु समस्त देवताओं से युक्त बृहस्पतिदेव के वशीभूत (विनष्ट) हो जाएँ ॥१० ॥

[१९ - शर्म सूक्त]

[**ऋषि-** अथर्वा । देवता- चन्द्रमा, (मित्र) और मन्त्रोक्त । **छन्द-** अनुष्टुब्गर्भा पंक्ति, १, ३, ९ भुरिक् बृहती, १० स्वराट् पंक्ति ।]

इस सूक्त के मन्त्र क्र० १ से ११ तक केवल प्रथम चरणों में भिन्नता है । मन्त्रों के शेषांश का अर्थ एक जैसा है । अतः मन्त्र क्र० २ से ११ तक भावार्थ में केवल प्रथम चरण का अर्थ लिखकर शेष भाग के लिए यथावत् (..........) चिह्न लगाकर छोड़ दिया गया है-

४६८३. मित्रः पृथिव्योदक्रामत् तां पुरं प्र णयामि वः ।
तामा विशत तां प्र विशत सा वः शर्म च वर्म च यच्छतु ॥१ ॥

मित्र (अग्निदेव) पृथ्वी से (जिस स्थान के लिए) ऊर्ध्वगमन किया, उस पुर (नगर) में हम आपको प्रविष्ट करते हैं। आप उसमें प्रवेश करें, उसमें वास करें । यह नगरी आपको सुख तथा कवच की तरह संरक्षण दे ॥१ ॥

४६८४. वायुरन्तरिक्षेणोदक्रामत् तां पुरं प्र णयामि वः ।
तामा विशत तां प्र विशत सा वः शर्म च वर्म च यच्छतु ॥२ ॥

वायुदेव अपने आश्रय स्थान अन्तरिक्ष से (जिस स्थान के लिए) ऊर्ध्वगमन किया , उस पुर में...संरक्षण दे ।

४६८५. सूर्यो दिवोदक्रामत् तां पुरं प्र णयामि वः ।
तामा विशत तां प्र विशत सा वः शर्म च वर्म च यच्छतु ॥३ ॥

सूर्यदेव द्युलोक से (जिस स्थान के लिए) ऊर्ध्वगमन किया, उस पुर में ....संरक्षण दे ॥३ ॥

४६८६. चन्द्रमा नक्षत्रैरुदक्रामत् तां पुरं प्र णयामि वः ।
तामा विशत तां प्र विशत सा वः शर्म च वर्म च यच्छतु ॥४ ॥

चन्द्रदेव नक्षत्रों में से (जिस स्थान के लिए) ऊर्ध्वगमन किया, उस पुर में........संरक्षण दे ॥४ ॥

४६८७. सोम ओषधीभिरुदक्रामत् तां पुरं प्र णयामि वः ।
तामा विशत तां प्र विशत सा वः शर्म च वर्म च यच्छतु ॥५ ॥

सोम ओषधियों से (जिस स्थान के लिए) ऊर्ध्वगमन किया, उस पुर में......संरक्षण दे ॥५ ॥

४६८८. यज्ञो दक्षिणाभिरुदक्रामत् तां पुरं प्र णयामि वः ।
तामा विशत तां प्र विशत सा वः शर्म च वर्म च यच्छतु ॥६ ॥

यज्ञदेव दक्षिणाओं से (जिस स्थान के लिए) ऊर्ध्वगमन किया, उस पुर में......संरक्षण दे ॥६ ॥

४६८९. समुद्रो नदीभिरुदक्रामत् तां पुरं प्र णयामि वः ।
तामा विशत तां प्र विशत सा वः शर्म च वर्म च यच्छतु ॥७ ॥

सागर नदियों से (जिस स्थान के लिए) ऊर्ध्वगमन किया, उस पुर में......संरक्षण दे ॥७ ॥

४६९०. ब्रह्म ब्रह्मचारिभिरुदक्रामत् तां पुरं प्र णयामि वः ।
तामा विशत तां प्र विशत सा वः शर्म च वर्म च यच्छतु ॥८ ॥

ब्रह्म (परमात्म ज्ञान) ब्रह्मचारियों से (जिस स्थान के लिए) ऊर्ध्वगमन किया, उस पुर में......संरक्षण दे ॥८ ।

४६९१. इन्द्रो वीर्ये३णोदक्रामत् तां पुरं प्र णयामि वः ।
तामा विशत तां प्र विशत सा वः शर्म च वर्म च यच्छतु ॥९ ॥

इन्द्रदेव वीर्य (शौर्य) से (जिस स्थान के लिए) ऊर्ध्वगमन किया, उस पुर में......संरक्षण दे ॥९ ॥

४६९२. देवा अमृतेनोदक्रामंस्तां पुरं प्र णयामि वः ।
तामा विशत तां प्र विशत सा वः शर्म च वर्म च यच्छतु ॥१० ॥

देवगण अमृत रस से (जिस स्थान के लिए) ऊर्ध्वगमन किया, उस पुर में......संरक्षण दे ॥१० ॥

४६९३. प्रजापतिः प्रजाभिरुदक्रामत् तां पुरं प्र णयामि वः ।
तामा विशत तां प्र विशत सा वः शर्म च वर्म च यच्छतु ॥११ ॥

प्रजापतिदेव ने प्रजाजनों के साथ (जिस स्थान के लिए) ऊर्ध्वगमन किया है, उस पुर में......संरक्षण दे ॥११ ॥

[२० - सुरक्षा सूक्त]

[**ऋषि-** अथर्वा । **देवता-** (धाता), मन्त्रोक्त । **छन्द-** त्रिष्टुप्, २ जगती, ३ पुरस्तात् बृहती, ४ अनुष्टुप् ।]

४६९४. अप न्यधुः पौरुषेयं वधं यमिन्द्राग्नी धाता सविता बृहस्पतिः ।
सोमो राजा वरुणो अश्विना यमः पूषास्मान् परि पातु मृत्योः ॥१ ॥

शत्रुओं द्वारा गुप्तरीति से किये गये मारण प्रयोग से इन्द्र, अग्नि, धाता, सविता, बृहस्पति, सोम, वरुण दोनों अश्विनीकुमार, यम और पूषा आदि सभी देव शक्तियाँ हमारा संरक्षण करें ॥१ ॥

४६९५. यानि चकार भुवनस्य यस्पतिः प्रजापतिर्मातरिश्वा प्रजाभ्यः ।
प्रदिशो यानि वसते दिशश्च तानि मे वर्माणि बहुलानि सन्तु ॥२ ॥

प्रजापति ने प्रजाओं के संरक्षण हेतु जिस कवच की रचना की है, मातरिश्वा-वायु प्रजापति, दिशाएँ एवं प्रदिशाएँ जिन कवचों को धारण करती हैं, वे सुरक्षा कवच हमारे लिए प्रचुर मात्रा में (उपलब्ध) हों ॥२ ॥

४६९६. यत् ते तनूष्वनह्यन्त देवा द्युराजयो देहिनः । इन्द्रो यच्चक्रे वर्म तदस्मान् पातु विश्वतः

देवशक्तियों ने जिस कवच को अपनी देह पर धारण किया था और इन्द्रदेव ने भी जिसे धारण किया, वह रक्षाकवच चारों ओर से हमारा संरक्षण करने वाला हो ॥३ ॥

४६९७. वर्म मे द्यावापृथिवी वर्माहर्वर्म सूर्यः । वर्म मे विश्वे देवाः क्रन् मा मा प्रापत् प्रतीचिका

द्यावा- पृथिवी हमारे लिए हो । सूर्यदेव, विश्वेदेवा तथा दिन भी हमारे लिए कवच स्वरूप हों । विरोध करने वाले शत्रु हमें न मिलें ॥४ ॥

[२१ - छन्दांसि सूक्त]

[**ऋषि-** ब्रह्मा । **देवता-** छन्दांसि । **छन्द-** एकावसाना द्विपदा साम्नी बृहती ।]

४६९८. गायत्र्यु१ष्णिगनुष्टुब् बृहती पङ्क्तिस्त्रिष्टुब् जगत्यै ॥१ ॥

गायत्री, उष्णिक्, अनुष्टुप्, बृहती, पंक्ति, त्रिष्टुप् और जगती इन सभी छन्दों के लिए यह आहुति अर्पित हो ॥

[२२- ब्रह्मा सूक्त]

[**ऋषि-** अङ्गिरा । **देवता-** मन्त्रोक्त । **छन्द-** दैवी पंक्ति, १ साम्नी एकावसाना उष्णिक्, ३, १९ प्राजापत्या गायत्री, ४, ७, ११, १७ दैवी जगती, ५, १२-१३ दैवी त्रिष्टुप्, ८-१० आसुरी जगती, १८ आसुरी अनुष्टुप् (एकावसाना), २१ चतुष्पदा त्रिष्टुप् ।]

४६९९. आङ्गिरसानामाद्यैः पञ्चानुवाकैः स्वाहा ॥१ ॥ ४७००. षष्ठाय स्वाहा ॥२ ॥
४७०१. सप्तमाष्टमाभ्यां स्वाहा ॥३ ॥ **४७०२. नीलनखेभ्यः स्वाहा ॥४ ॥**
४७०३. हरितेभ्यः स्वाहा ॥५ ॥ **४७०४ क्षुद्रेभ्यः स्वाहा ॥६ ॥**

४७०५. पर्यायिकेभ्यः स्वाहा ॥७ ॥ ४७०६. प्रथमेभ्यः शङ्खेभ्यः स्वाहा ॥८ ॥
४७०७. द्वितीयेभ्यः शङ्खेभ्यः स्वाहा ॥९ ॥ ४७०८. तृतीयेभ्यः शङ्खेभ्यः स्वाहा ॥१० ॥
४७०९. उपोत्तमेभ्यः स्वाहा ॥११ ॥ ४७१०. उत्तमेभ्यः स्वाहा ॥१२ ॥
४७११. उत्तरेभ्यः स्वाहा ॥१३ ॥ ४७१२. ऋषिभ्यः स्वाहा ॥१४ ॥
४७१३. शिखिभ्यः स्वाहा ॥१५ ॥ ४७१४. गणेभ्यः स्वाहा ॥१६ ॥
४७१५. महागणेभ्यः स्वाहा ॥१७ ॥ ४७१६.सर्वेभ्योऽङ्गिरोभ्यो विदगणेभ्यः स्वाहा ।
४७१७. पृथक्सहस्राभ्यां स्वाहा ॥१९ ॥ ४७१८. ब्रह्मणे स्वाहा ॥२० ॥

आंगिरसों के प्रारम्भिक पाँच अनुवाकों से यह आहुति समर्पित है । छठे के लिए यह आहुति समर्पित है । सातवें और आठवें के लिए आहुति समर्पित है । नीलनखों के लिए आहुति समर्पित है । हरितों के लिए यह आहुति समर्पित है । क्षुद्रों के लिए आहुति समर्पित है । पर्याय वालों के लिए आहुति समर्पित है । प्रथम शंखों के लिए आहुति समर्पित है । द्वितीय शंखों के लिए श्रेष्ठ आहुति समर्पित है । तृतीय शंखों के लिए आहुति समर्पित है । उपोत्तमों के लिए आहुति समार्पित है । उत्तमों के निमित्त आहुति समर्पित है । उत्तरों (उच्चतरों) के निमित्त यह आहुति है । मन्त्रद्रष्टा ऋषियों के निमित्त आहुति समर्पित है । शिखियों (शिखा वालों) के निमित्त आहुति समर्पित है । गणों अर्थात् सोद्देश्य समूह के लिए आहुति समर्पित है । महागणों के निमित्त आहुति समर्पित है । गणों (समूह) के ज्ञाता सभी अंगिराओं के निमित्त आहुति समर्पित है । पृथक्-पृथक् सहस्रों के निमित्त आहुति समर्पित है । बीस काण्डों से युक्त वेदज्ञ ब्रह्मा नामक ऋषि के निमित्त आहुति समर्पित है ॥१-२० ॥

४७१९. ब्रह्मज्येष्ठा संभृता वीर्याणि ब्रह्माग्रे ज्येष्ठं दिवमा ततान ।
भूतानां ब्रह्मा प्रथमोत जज्ञे तेनार्हति ब्रह्मणा स्पर्धितुं कः ॥२१ ॥

इस वेद में ब्रह्मज्ञान तथा अन्य सामर्थ्यों का उल्लेख संगृहीत है । सृष्टि के आदिकाल में सर्वप्रथम ब्रह्म तत्त्व का प्रादुर्भाव हुआ । ब्रह्म ने द्युलोक को उत्पन्न किया । तत्पश्चात् ब्रह्मा (सृष्टि उत्पादनकर्त्ता) की उत्पत्ति हुई, जिन्होंने सृष्टि की रचना की । वे सर्वाधिक सामर्थ्यवान् थे, अत: उनसे स्पर्धा करने में कौन समर्थ हो सकता है ? ॥२१ ॥

[२३ - अथर्वाण सूक्त]

[**ऋषि-** अथर्वा । **देवता-** मन्त्रोक्त अथवा चन्द्रमा । **छन्द-** दैवी त्रिष्टुप् , १ आसुरी बृहती, ८, १०-१२, १४-१६ प्राजापत्या गायत्री, १७, १९, २१, २४-२५, २९ दैवी पंक्ति, ९, १३, १८, २२, २६, २८ दैवी जगती (एकावसाना) , ३० चतुष्पदा त्रिष्टुप् ।]

४७२०. आथर्वणानां चतुर्ऋचेभ्यः स्वाहा ॥१ ॥ ४७२१. पञ्चर्चेभ्यः स्वाहा ॥२ ॥
४७२२. षडृचेभ्यः स्वाहा ॥३ ॥ ४७२३. सप्तर्चेभ्यः स्वाहा ॥४ ॥
४७२४. अष्टर्चेभ्यः स्वाहा ॥५ ॥ ४७२५. नवर्चेभ्यः स्वाहा ॥६ ॥
४७२६. दशर्चेभ्यः स्वाहा ॥७ ॥ ४७२७. एकादशर्चेभ्यः स्वाहा ॥८ ॥
४७२८. द्वादशर्चेभ्यः स्वाहा ॥९ ॥ ४७२९. त्रयोदशर्चेभ्यः स्वाहा ॥१० ॥
४७३०. चतुर्दशर्चेभ्य स्वाहा ॥११ ॥ ४७३१. पञ्चदशर्चेभ्यः स्वाहा ॥१२ ॥

४७३२. षोडशर्चेभ्यः स्वाहा ॥१३ ॥ **४७३३. सप्तदशर्चेभ्यः स्वाहा ॥१४ ॥**
४७३४. अष्टादशर्चेभ्यः स्वाहा ॥१५ ॥ **४७३५. एकोनविंशतिः स्वाहा ॥१६ ॥**
४७३६. विंशतिः स्वाहा ॥१७ ॥ **४७३७. महत्काण्डाय स्वाहा ॥१८ ॥**
४७३८. तृचेभ्यः स्वाहा ॥१९ ॥ **४७३९. एकर्चेभ्यः स्वाहा ॥२० ॥**
४७४०. क्षुद्रेभ्यः स्वाहा ॥२१ ॥ **४७४१. एकानृचेभ्यः स्वाहा ॥२२ ॥**
४७४२. रोहितेभ्यः स्वाहा ॥२३ ॥ **४७४३. सूर्याभ्यां स्वाहा ॥२४ ॥**
४७४४. व्रात्याभ्यां स्वाहा ॥२५ ॥ **४७४५. प्राजापत्याभ्यां स्वाहा ॥२६ ॥**
४७४६. विषासह्यै स्वाहा ॥२७ ॥ **४७४७. मङ्गलिकेभ्यः स्वाहा ॥२८ ॥**
४७४८. ब्रह्मणे स्वाहा ॥२९ ॥

आथर्वणों (अथर्ववेदीय ऋषियों) की चार ऋचाओं के लिए आहुति समर्पित है । पाँच ऋचाओं के लिए आहुति समर्पित है । षड्ऋचाओं के निमित्त आहुति समर्पित है । सप्त ऋचाओं के लिए आहुति समर्पित है । आठ ऋचाओं के लिए आहुति समर्पित है । नौ ऋचाओं के निमित्त आहुति समर्पित है । दस ऋचाओं के लिए आहुति समर्पित है । ग्यारह ऋचाओं के लिए आहुति समर्पित है । बारह ऋचाओं के निमित्त आहुति समर्पित है । तेरह ऋचाओं के निमित्त आहुति समर्पित है । चौदह ऋचाओं के निमित्त आहुति समर्पित है । पन्द्रह ऋचाओं के निमित्त आहुति समर्पित है । सोलह ऋचाओं के लिए आहुति समर्पित है । सत्रह ऋचाओं के निमित्त यह आहुति समर्पित है । अठारह ऋचाओं के लिए आहुति समर्पित है । उन्नीस ऋचाओं के लिए आहुति समर्पित है । बीस ऋचाओं के लिए आहुति समर्पित है । बड़े काण्ड के निमित्त आहुति निवेदित है । तृचों (तीन ऋचा वालों) के लिए आहुति समर्पित है । एकर्चों (एक ऋचा वालों) के लिए आहुति समर्पित है । क्षुद्रों के लिए आहुति समर्पित है । एकानृचों (एक चरण की ऋचा, जिसे पूर्ण ऋचा नहीं कहा जा सकता) के लिए आहुति समर्पित है । रोहितों (हरों) के निमित्त आहुति समर्पित है । दो सूर्यों के निमित्त आहुति समर्पित है । व्रात्यों के लिए आहुति समर्पित है । प्राजापत्यों के लिए आहुति समर्पित है । विषासही के निमित्त आहुति समर्पित है । मांगलिकों के निमित्त आहुति समर्पित है । ब्रह्मा के लिए आहुति समर्पित है ॥१-२९ ॥

४७४९. ब्रह्मज्येष्ठा संभृता वीर्याणि ब्रह्माग्रे ज्येष्ठं दिवमा ततान ।
भूतानां ब्रह्मा प्रथमोत जज्ञे तेनार्हति ब्रह्मणा स्पर्धितुं कः ॥३० ॥

इस वेद (अथर्व) में ब्रह्मज्ञान तथा अन्य अनेक सामर्थ्यों का उल्लेख संगृहीत है । सृष्टि के आदि में सर्वप्रथम ब्रह्मतत्त्व का प्रादुर्भाव हुआ, उन्होंने द्युलोक को प्रकट किया । तत्पश्चात् ब्रह्मा (रचयिता) की उत्पत्ति हुई, जिन्होंने सृष्टि की रचना की । वे सबसे अधिक सामर्थ्यवान् थे, अत: उनसे स्पर्धा करने में कौन समर्थ हो सकता है ? ॥३० ॥

[२४ - राष्ट्रसूक्त]

[**ऋषि-** अथर्वा । **देवता-** मन्त्रोक्त अथवा ब्रह्मणस्पति । **छन्द-** अनुष्टुप् , ४-६, ८ त्रिष्टुप् , ७ त्रिपदार्षी गायत्री]

४७५०. येन देवं सवितारं परि देवा अधारयन् । तेनेमं ब्रह्मणस्पते परि राष्ट्राय धत्तन ॥

हे ब्रह्मणस्पते ! देवों ने जिस प्रकार सवितादेव को चारों ओर से धारण किया, उसी विधि से इस महान् शान्ति के अनुष्ठाता यजमान को राष्ट्र की सुरक्षा के लिए सन्नद्ध (तत्पर) करें ॥१ ॥

४७५१. परीममिन्द्रमायुषे महे क्षत्राय धत्तन। यथैनं जरसे नयां ज्योक् क्षत्रेऽधि जागरत्।

इन्द्रदेव इस साधक को आयुष्य और क्षात्र तेज की प्राप्ति के निमित्त प्रतिष्ठित करें। यह साधक वृद्धावस्था तक पहुँचे तथा जागरूकता के साथ क्षात्र धर्म में तत्पर रहे ॥२ ॥

४७५२. परीमं सोममायुषे महे श्रोत्राय धत्तन। यथैनं जरसे नयां ज्योक् श्रोत्रेऽधि जागरत्।

सोमदेव इस साधक को दीर्घ आयु, महान् ज्ञान, तेजस्विता अथवा यशस्विता के लिए परिपुष्ट करें। यह साधक वृद्धावस्था तक श्रोत्रादि इन्द्रियों की शक्ति से सम्पन्न हो ॥३ ॥

४७५३. परि धत्त धत्त नो वर्चसेमं जरामृत्युं कृणुत दीर्घमायुः।
बृहस्पतिः प्रायच्छद् वास एतत् सोमाय राज्ञे परिधातवा उ ॥४ ॥

देवगण इस (शिशु) को वह आवरण धारण कराएँ, हमारे इस बालक को तेजस्विता सम्पन्न कराएँ, इसके जीवन में वृद्धावस्था के बाद ही मृत्यु आए, इसी परिधान को बृहस्पतिदेव ने राजा सोम को भेंट किया था ॥४ ॥

४७५४. जरां सु गच्छ परि धत्स्व वासो भवा गृष्टीनामभिशस्तिपा उ।
शतं च जीव शरदः पुरूची रायश्च पोषमुपसंव्ययस्व ॥५ ॥

हे साधक! आप वृद्धावस्था तक सकुशल रहें। इस जीवनरूपी वस्त्र को धारण किये रहें और प्रजा को विनाश से बचाए रहें। सौ वर्ष तक जीवन जीते हुए धन-सम्पदा से युक्त होकर परिपुष्ट रहें ॥५ ॥

४७५५. परीदं वासो अधिथाः स्वस्तयेऽभूर्वापीनामभिशस्तिपा उ।
शतं च जीव शरदः पुरूचीर्वसूनि चारुर्वि भजासि जीवन् ॥६ ॥

हे साधक! आपने इस वस्त्र को कल्याणकारी भावना से धारण किया है, इससे आप गौओं को विनाश से बचाने वाले बन चुके हैं। सौ वर्ष की पूर्ण आयु का उपभोग करें, वस्त्र से युक्त रहते हुए श्रेष्ठ धन- सम्पदा को परिवारों, स्वजनों एवं मित्रों में बाँटते रहें ॥६ ॥

४७५६. योगेयोगे तवस्तरं वाजेवाजे हवामहे। सखाय इन्द्रमूतये ॥७ ॥

हम सभी मित्र, प्रत्येक उद्योग और प्रत्येक संग्राम में एकत्र होकर, बलशाली इन्द्रदेव को अपने संरक्षण के लिए आवाहित करते हैं ॥७ ॥

४७५७. हिरण्यवर्णो अजरः सुवीरो जरामृत्युः प्रजया सं विशस्व।
तदग्निराह तदु सोम आह बृहस्पतिः सविता तदिन्द्रः ॥८ ॥

हे साधक! आप स्वर्णिम कान्ति से युक्त रहते हुए बुढ़ापे से रहित श्रेष्ठ सन्तति से सम्पन्न, जरावस्था के बाद मृत्यु को प्राप्त करने वाले, पुत्र भृत्यादि के साथ इस घर में विश्राम करें। अग्निदेव, सोमदेव, बृहस्पतिदेव, सविता और इन्द्रदेव भी इस तथ्य का अनुमोदन करते हैं ॥८ ॥

[२५- अश्व सूक्त]

[ऋषि- गोपथ। देवता- वाजी। छन्द- अनुष्टुप्।]

४७५८.अश्रान्तस्य त्वा मनसा युनज्मि प्रथमस्य च। उत्कूलमुद्वहो भवोदुह्य प्रति धावतात्।

(हे देही!) हम आपको थकावटरहित मन से संयुक्त करते हैं। जैसे नदी का जल दोनों तटों के ऊपर चढ़कर प्रवाहित होता है। आप वैसे ही वेगवान् बनें, उठें और लक्ष्य की ओर दौड़ पड़ें ॥१ ॥

[२६ - हिरण्यधारण सूक्त]

[**ऋषि-** अथर्वा । **देवता-** अग्नि, हिरण्य । **छन्द-** त्रिष्टुप्, ३ अनुष्टुप्, ४ पथ्यापंक्ति ।]

४७५९. अग्नेः प्रजातं परि यद्धिरण्यममृतं दध्रे अधि मर्त्येषु ।
य एनद् वेद स इदेनमर्हति जरामृत्युर्भवति यो बिभर्ति ॥१ ॥

अग्नि से समुत्पन्न होने वाला जो हिरण्य (स्वर्ण या तेज) है, मनुष्यों में अमृत स्थापित करता है । इस तथ्य का ज्ञाता पुरुष निश्चित रूप से उसे धारण करने योग्य है । जो मनुष्य इस स्वर्ण को धारण करते हैं, वे वृद्धावस्था में ही मृत्यु को प्राप्त करते हैं अर्थात् उनकी अकाल मृत्यु नहीं होती ॥१ ॥

४७६०. यद्धिरण्यं सूर्येण सुवर्णं प्रजावन्तो मनवः पूर्व ईषिरे ।
तत् त्वा चन्द्रं वर्चसा सं सृजत्यायुष्मान् भवति यो बिभर्ति ॥२ ॥

जिस श्रेष्ठ वर्णयुक्त स्वर्ण या तेजस् को प्रजावान् मनुष्यों ने सृष्टि के प्रारम्भ में सूर्य से ग्रहण किया था, वह हर्षप्रद स्वर्ण आपको तेजस्विता प्रदान करे ।ऐसे स्वर्ण को धारण करने वाला मनुष्य दीर्घायुष्य को प्राप्त करता है ।

४७६१. आयुषे त्वा वर्चसे त्वौजसे च बलाय च ।
यथा हिरण्यतेजसा विभासासि जनाँ अनु ॥३ ॥

हे हिरण्यधारी पुरुष ! यह आह्लादप्रद स्वर्ण आपको दीर्घजीवन, तेजस्विता, ओजस्विता तथा शारीरिक बल से युक्त करे । आप मनुष्य समाज में उसी प्रकार देदीप्यमान हों, जिस प्रकार सोना अपने तेज से दमकता है ॥३ ॥

४७६२. यद् वेद राजा वरुणो वेद देवो बृहस्पतिः ।
इन्द्रो यद् वृत्रहा वेद तत् त आयुष्यं भुवत् तत् ते वर्चस्यं भुवत् ॥४ ॥

जिस स्वर्ण के ज्ञाता राजा वरुणदेव, बृहस्पतिदेव, वृत्रासुर के संहारक इन्द्रदेव हैं । हे स्वर्णधारी पुरुष ! वरुण आदि देवों से परिचित वह स्वर्ण आपके लिए आयुष्य और तेजस्विता की वृद्धि करने वाला हो ॥४ ॥

[२७ - सुरक्षा सूक्त]

[**ऋषि-** भृग्वङ्गिरा । **देवता-** त्रिवृत् अथवा चन्द्रमा । **छन्द-** अनुष्टुप्, ३, ९ त्रिष्टुप्, १० विराट्स्थाना त्रिष्टुप्, ११ एकावसाना आर्ची उष्णिक्, १२ एकावसाना आर्ची अनुष्टुप्, १३ एकावसाना साम्नी त्रिष्टुप्, १५ त्र्यवसाना सप्तपदा बृहतीगर्भातिशक्वरी ।]

इस सूक्त के देवता त्रिवृत् हैं । इन मंत्रों के साथ त्रिवृत् (स्वर्ण, चाँदी और लोहे से युक्त) मणि को धारण करने की परम्परा पूर्वकाल में रही होगी । इसीलिए सायणाचार्य आदि ने सूक्त के मन्त्रों के अर्थ त्रिवृत् मणि धारणकर्त्ता पर आरोपित किये हैं । यों इस सूक्त में द्युलोक, अंतरिक्ष एवं पृथ्वी सहित अनेक दिव्य प्रवाहों को तीन या त्रिवृत् (तीन आवृत्तियों वाला) कहा है । तीन गुणों या तीन आयामों से युक्त को त्रिवृत् कहा जाना युक्तिसंगत है । सृष्टि के सभी घटक त्रिवृत् हैं । उनके एकांगी उपयोग से पूर्ण लाभ प्राप्त नहीं हो सकता । उन्हें समग्र (त्रिवृत्) रूप में ही प्रयुक्त किया जाना ऋषियों की दृष्टि में समीचीन हो -

४७६३. गोभिष्ट्वा पात्वृषभो वृषा त्वा पातु वाजिभिः ।
वायुष्ट्वा ब्रह्मणा पात्विन्द्रस्त्वा पात्विन्द्रियैः ॥१ ॥

हे पुरुष ! वृषभ अपने गौ समूह के साथ आपका संरक्षण करे । प्रजनन - क्षमता युक्त अश्व तीव्रगामी अश्वों के साथ आपका संरक्षण करे । अन्तरिक्षीय वायु ब्रह्मज्ञान से आपका संरक्षण करे । इन्द्रदेव इन्द्रिय शक्तियों के साथ आपको संरक्षण प्रदान करें ॥१ ॥

४७६४. सोमस्त्वा पात्वोषधीभिर्नक्षत्रैः पातु सूर्यः ।
माद्भ्यस्त्वा चन्द्रो वृत्रहा वातः प्राणेन रक्षतु ॥२ ॥

ओषधियों के अधिपति सोम, ओषधियों के साथ आपके संरक्षणकर्त्ता हों । सूर्यदेव नक्षत्र ग्रहों के साथ, अंधकार रूप असुर के हन्ता, चन्द्रदेव मासों के साथ तथा वायुदेव प्राणवायु के साथ आपके संरक्षणकर्त्ता हों ॥२ ॥

४७६५. तिस्रो दिवस्तिस्रः पृथिवीस्त्रीण्यन्तरिक्षाणि चतुरः समुद्रान् ।
त्रिवृतं स्तोमं त्रिवृत आप आहुस्तास्त्वा रक्षन्तु त्रिवृता त्रिवृद्भिः ॥३ ॥

तीन द्युलोक, तीन भूलोक, तीन अन्तरिक्षलोक (पुण्यात्माओं के तीन प्रकार के गन्तव्य स्थल) , चार सागर, स्तोम और जल त्रिवृत् कहे गये हैं । ये सभी तीनों प्रकार (तीनों आयामों में) तीन गुणों (त्रिगुणों) से युक्त होकर आपकी रक्षा करें ॥३ ॥

४७६६. त्रीन्नाकांस्त्रीन् त्समुद्रांस्त्रीन् ब्रध्नांस्त्रीन् वैष्टपान् ।
त्रीन् मातरिश्वनस्त्रीन्त्सूर्यान् गोप्तॄन् कल्पयामि ते ॥४ ॥

हम तीन प्रकार के स्वर्ग लोकों को, तीन सागरों को, तीन भुवनों को, तीन वायु-प्रवाहों को, रश्मियों और उनके अधिष्ठाता भेद से तीन सूर्यों को आपके संरक्षणकर्त्ता के रूप में नियुक्त करते हैं ॥४ ॥

४७६७. घृतेन त्वा समुक्षाम्यग्न आज्येन वर्धयन् ।
अग्नेश्चन्द्रस्य सूर्यस्य मा प्राणं मायिनो दभन् ॥५ ॥

हे अग्निदेव ! यज्ञ के साधनभूत घी के द्वारा प्रवृद्ध करते हुए हम आपको भली प्रकार सींचते हैं । हे पुरुष ! अग्निदेव, चन्द्रमा और सूर्यदेव के अनुग्रह से आपके जीवन को मायावी लोग विनष्ट न कर सकें ॥५ ॥

४७६८. मा वः प्राणं मा वोऽपानं मा हरो मायिनो दभन् ।
भ्राजन्तो विश्ववेदसो देवा दैव्येन धावत ॥६ ॥

हे पुरुष ! मायावी असुर आपके प्राण- अपान को विनष्ट न कर सकें । हे समस्त देवशक्तियो ! अपनी सर्वज्ञता से दमकते हुए अपनी दिव्य सामर्थ्यों के साथ आप भी इनके सहयोग - संरक्षण हेतु पधारें ॥६ ॥

४७६९. प्राणेनाग्निं सं सृजति वातः प्राणेन संहितः ।
प्राणेन विश्वतोमुखं सूर्यं देवा अजनयन् ॥७ ॥

समिंधनकर्त्ता पुरुष प्राणवायु से अग्नि को संयुक्त करते हैं । बाहरी वायु मुख में स्थित प्राण के साथ जुड़ा रहता है । देवताओं ने सभी ओर प्रकाशित होने वाले सर्वतोमुखी सूर्यदेव को प्राण से ही उत्पन्न किया है ॥७ ॥

४७७०. आयुषायुः कृतां जीवायुष्मान् जीव मा मृथाः ।
प्राणेनात्मन्वतां जीव मा मृत्योरुदगा वशम् ॥८ ॥

आयु बढ़ाने वाले (पूर्वज ऋषियों) द्वारा प्रदत्त आयु से आप जीवित रहें । दीर्घ काल तक आप जीवित रहें । मृत्यु को प्राप्त न हों । प्राणवान् आत्मज्ञानी के सदृश आप जीवित रहें । मृत्यु के वश में न रहें ॥८ ॥

४७७१. देवानां निहितं निधिं यमिन्द्रोऽन्वविन्दत् पथिभिर्देवयानैः ।
आपो हिरण्यं जुगुपुस्त्रिवृद्भिस्तास्त्वा रक्षन्तु त्रिवृता त्रिवृद्भिः ॥९ ॥

देवताओं के जिस गुप्त कोष को इन्द्रदेव ने देवयान मार्ग से ढूँढ़कर प्राप्त किया था , उस हिरण्य की त्रिवृत् जल ने सुरक्षा की थी । वे (हिरण्य) तीनों आयामों तथा तीनों गुणों से युक्त होकर आपको संरक्षण प्रदान करें ॥९ ॥

४७७२. त्रयस्त्रिंशद् देवतास्त्रीणि च वीर्याणि प्रियायमाणा जुगुपुरप्स्व१न्तः ।
अस्मिंश्चन्द्रे अधि यद्धिरण्यं तेनायं कृणवद् वीर्याणि ॥१० ॥

तैंतीस प्रकार की देवशक्तियों ने तीन पराक्रमों से जिस प्रिय तेज को जल के अन्दर प्रतिष्ठित किया तथा आह्लादकारी चन्द्र में जो चमकने वाला तेजस् है, उसके प्रभाव से यह पुरुष वीरोचित कार्य सम्पन्न करे ॥१० ॥

४७७३. ये देवा दिव्येकादश स्थ ते देवासो हविरिदं जुषध्वम् ॥११ ॥

द्युलोक में जो ग्यारह दिव्य शक्तियाँ हैं , वे (दिव्यशक्तियाँ) इस हवि को ग्रहण करें ॥११ ॥

४७७४. ये देवा अन्तरिक्ष एकादश स्थ ते देवासो हविरिदं जुषध्वम् ॥१२ ॥

अन्तरिक्ष लोक में जो ग्यारह दिव्य शक्तियाँ हैं, वे (दिव्यशक्तियाँ) इस हवि को ग्रहण करें ॥१२ ॥

४७७५. ये देवाः पृथिव्यामेकादश स्थ ते देवासो हविरिदं जुषध्वम् ॥१३ ॥

भूलोक में जो ग्यारह दिव्य शक्तियाँ हैं, वे (दिव्यशक्तियाँ) इस हवि को ग्रहण करें ॥१३ ॥

४७७६.असपत्नं पुरस्तात् पश्चान्नो अभयं कृतम् । सविता मा दक्षिणत उत्तरान्मा शचीपतिः ।

हे सविता और शचीपति देवो ! आप हमें सामने की (पूर्व) दिशा और पीछे की (पश्चिम) दिशा से, दक्षिण दिशा से और उत्तर दिशा से हमें शत्रुभय से मुक्त करें ॥१४ ॥

४७७७. दिवो मादित्या रक्षन्तु भूम्या रक्षन्त्वग्नयः ।
इन्द्राग्नी रक्षतां मा पुरस्तादश्विनावभितः शर्म यच्छताम् ।
तिरश्चीनघ्न्या रक्षतु जातवेदा भूतकृतो मे सर्वतः सन्तु वर्म ॥१५ ॥

आदित्यदेव द्युलोक से और अग्निदेव पृथ्वी से हमारी सुरक्षा करें । इन्द्र और अग्निदेव आगे से और दोनों अश्विनीकुमार सभी दिशाओं से हमारा संरक्षण करें । तिरछे (टेढ़े) स्थानों से जातवेदा अग्निदेव और पञ्चभूतों के अधिष्ठाता देव हमें चारों ओर से सुरक्षा कवच प्रदान करें ॥१५ ॥

[२८ - दर्भमणि सूक्त]

[**ऋषि-** ब्रह्मा (सपत्नक्षयकाम) । **देवता-** दर्भमणि । **छन्द-** अनुष्टुप् ।]

सूक्त क्र० २८, २९ एवं ३० में देवता 'दर्भमणि' हैं । पूर्व प्रसङ्गों पें भी उल्लेख किया जा चुका है कि 'मणि' शब्द का प्रयोग ऋषियों ने 'गुण' या 'विशेषता' के सन्दर्भ में किया है । मन्त्र के व्यापक भावों का निर्वाह ऐसा ही मानने से होता है । दर्भ का सामान्य अर्थ 'कुश' नामक वनस्पति होता है; किन्तु कोश ग्रन्थों में दर्भ का अर्थ 'विदारक' होता है । कुश में भी विदारक पैनापन होता है, इसलिए उसे भी दर्भ विशेषण दिया गया है । दर्भ मणिरूप में दर्भ से तैयार कोई मणि भी प्रचलित रही होगी; किन्तु ऋषि द्वारा दर्भमणि कहने का भाव विदारक गुण या विदारक क्षमता-तेजस्वितापरक मानना अधिक युक्तिसंगत प्रतीत होता है । सुरक्षा के लिए प्रतिबद्ध तेजस्वी व्यक्तियों में ऋषि दुष्ट विदारक क्षमता की स्थापना करना चाहते हैं, यह भाव मणि बाँधने की परम्परागत प्रक्रिया के प्रतिकूल भी नहीं है । विज्ञजन इस भाव को ध्यान में रखेंगे, तो मन्त्रार्थों की अधिक गहराई पा सकेंगे-

४७७८.इमं बध्नामि ते मणिं दीर्घायुत्वाय तेजसे । दर्भं सपत्नदम्भनं द्विषतस्तपनं हृदः ॥१

हे पुरुष ! आपके दीर्घ जीवन और तेजस्विता के लिए हम इस दर्भमणि को तुम्हारे शरीर के साथ बाँधते हैं । यह दर्भमणि शत्रु संहारक और विद्वेषी शत्रुओं के हृदय को संतप्त करने वाली है ॥१ ॥

४७७९. द्विषतस्तापयन् हृदः शत्रूणां तापयन् मनः ।
दुर्हार्दः सर्वांस्त्वं दर्भ घर्म इवाभीन्त्संतापयन् ॥२ ॥

हे दर्भमणे (विदारक क्षमता) ! आप द्वेषी शत्रुओं के हृदय-क्षेत्र को तथा मन को संतप्त करें । उन शत्रुओं के (गृह, परिवार, पशु आदि) सभी को सूर्य के समान संतप्त करके विनष्ट करें ॥२ ॥

४७८०. घर्म इवाभितपन् दर्भ द्विषतो नितपन् मणे ।
हृदः सपत्नानां भिन्द्धीन्द्र इव विरुजं बलम् ॥३ ॥

हे दर्भमणे ! आप द्वेषी शत्रुओं को ग्रीष्म के समान सन्तप्त करते हुए नष्ट कर डालें । आप पराक्रमी इन्द्रदेव के समान आन्तरिक और बाह्य सामर्थ्य से शत्रुओं के हृदय क्षेत्र को छिन्न- भिन्न कर डालें ॥३ ॥

४७८१. भिन्द्धि दर्भ सपत्नानां हृदयं द्विषतां मणे ।
उद्यन् त्वचमिव भूम्याः शिर एषां वि पातय ॥४ ॥

हे दर्भमणे ! आप द्वेषभाव रखने वाले वैरियों के हृदय का भेदन करें । उनके सिरों को आप उसी प्रकार काटकर गिरा दें, जिस प्रकार भूमि के त्वचारूपी ऊपरी भाग को मनुष्य गृह निर्माण हेतु काटकर फेंक देते हैं ॥४ ॥

४७८२. भिन्द्धि दर्भ सपत्नान् मे भिन्द्धि मे पृतनायतः ।
भिन्द्धि मे सर्वान् दुर्हार्दो भिन्द्धि मे द्विषतो मणे ॥५ ॥

हे दर्भमणे ! आप हमारे वैरियों को और सैन्य दल का गठन करने वाले शत्रुओं को भी नष्ट कर दें । सभी दुष्ट शत्रुओं को विनष्ट करें तथा सभी विद्रोही शत्रुओं को छिन्न-भिन्न कर डालें । ।५ ॥

४७८३. छिन्द्धि दर्भ सपत्नान् मे छिन्द्धि मे पृतनायतः ।
छिन्द्धि मे सर्वान् दुर्हार्दान् छिन्द्धि मे द्विषतो मणे ॥६ ॥

हे दर्भमणे ! आप हमारे वैरियों और हमारे लिए सैन्यदल का गठन करने वाले शत्रुओं का छेदन करें । आप हमारे सभी दुष्ट शत्रुओं को समाप्त करें तथा द्वेषभाव रखने वाले शत्रुओं को छिन्न- भिन्न कर डालें ॥६ ॥

४७८४.वृश्च दर्भ सपत्नान् मे वृश्च मे पृतनायतः । वृश्च मे सर्वान् दुर्हार्दो वृश्च मे द्विषतो मणे ।

हे दर्भमणे ! हमारे शत्रुओं का कर्त्तन करें, हमारे लिए सैन्यशक्ति का गठन करने वाले शत्रुओं को काट डालें । आप हमारे सभी दुष्ट वैरियों का कर्त्तन करें तथा वैर भाव रखने वाले शत्रुओं को भी काट डालें ॥७ ॥

४७८५. कृन्त दर्भ सपत्नान् मे कृन्त मे पृतनायतः ।
कृन्त मे सर्वान् दुर्हार्दां कृन्त मे द्विषतो मणे ॥८ ॥

हे दर्भमणे ! आप हमारे वैरियों को तथा हमारे लिए सैन्यबल एकत्रित करने वाले शत्रुओं को छिन्न-भिन्न करें । हमारे सभी दुष्ट वैरियों को काट डालें तथा द्वेष रखने वाले शत्रुओं को तोड़-फोड़ डालें ॥८ ॥

४७८६. पिंश दर्भ सपत्नान् मे पिंश मे पृतनायतः ।
पिंश मे सर्वान् दुर्हार्दः पिंश मे द्विषतो मणे ॥९ ॥

हे दर्भमणे ! हमारे वैरियों को तथा हमारे लिए सैन्यशक्ति को संगृहीत करने वाले शत्रुओं को पीस डालें । हमारे दुष्ट वैरियों को एवं द्वेष-दुर्भाव रखने वाले सभी वैरियों को भी पीस डालें ॥९ ॥

४७८७ . विध्य दर्भ सपत्नान् मे विध्य मे पृतनायतः ।
विध्य मे सर्वान् दुर्हार्दो विध्य मे द्विषतो मणे ॥१० ॥

हे दर्भमणे ! आप हमारे शत्रुओं का बेधन करें (ताड़ना करें), हमारे निमित्त सैन्यशक्ति का गठन करने वाले शत्रुओं को ताड़ित करें । हमारे सभी दुष्ट शत्रुओं तथा हमसे द्वेष रखने वाले वैरियों को भी आप प्रताड़ित करें ॥

[२९ - दर्भमणि सूक्त]

[ऋषि- ब्रह्मा । देवता- दर्भमणि । छन्द- अनुष्टुप् ।]

४७८८. निक्ष दर्भ सपत्नान् मे निक्ष मे पृतनायतः ।
निक्ष मे सर्वान् दुर्हार्दो निक्ष मे द्विषतो मणे ॥१ ॥

हे दर्भमणे (विदारक शक्ति) ! आप हमारे शत्रुओं पर शस्त्र प्रहार करें । हमारे प्रति सैन्यबल गठित करने वाले विद्रोहियों को, दुष्टात्माओं को तथा हमसे द्वेष रखने वालों को भी आप शस्त्र प्रहार करके समाप्त करें ॥१ ॥

४७८९. तृन्धि दर्भ सपत्नान् मे तृन्धि मे पृतनायतः ।
तृन्धि मे सर्वान् दुर्हार्दस्तृन्धि मे द्विषतो मणे ॥२ ॥

हे दर्भमणे ! आप वैरियों का उच्छेदन करें । सैन्यबल एकत्र करने वाले विद्रोहियों, दुष्टों और द्वेष करने वालों को उच्छेदन करके उन्हें समाप्त करें ॥२ ॥

४७९०. रुन्धि दर्भ सपत्नान् मे रुन्धि मे पृतनायतः ।
रुन्धि मे सर्वान् दुर्हार्दो रुन्धि मे द्विषतो मणे ॥३ ॥

हे दर्भमणे ! आप हमारे वैरियों तथा हमारे प्रति सैन्यदल का गठन करने वालों को रूँध (रौंद) दें । दुष्टों और हमसे द्वेष रखने वाले वैरियों को भी आप रौंद डालें ॥३ ॥

४७९१.मृण दर्भ सपत्नान् मे मृण मे पृतनायतः । मृण मे सर्वान् दुर्हार्दो मृण मे द्विषतो मणे

हे दर्भमणे ! आप हमारे विरोधियों तथा सैन्यदल तैयार करने वाले वैरियों का संहार करें । आप दुष्टों और द्वेषभाव रखने वाले हमारे शत्रुओं का भी संहार करें ॥४ ॥

४७९२. मन्थ दर्भ सपत्नान् मे मन्थ मे पृतनायतः ।
मन्थ मे सर्वान् दुर्हार्दो मन्थ मे द्विषतो मणे ॥५ ॥

हे दर्भमणे ! आप हमारे विद्रोही शत्रुओं तथा सैन्यबल का गठन करने वाले शत्रुओं को भी मथ डालें । दुष्ट हृदयवालों और हमसे द्वेष रखने वाले शत्रुओं को भी मथ डालें ॥५ ॥

४७९३. पिण्ड्ढि दर्भ सपत्नान् मे पिण्ड्ढि मे पृतनायतः ।
पिण्ड्ढि मे सर्वान् दुर्हार्दः पिण्ड्ढि मे द्विषतो मणे ॥६ ॥

हे दर्भमणे ! आप हमारे शत्रुओं के अहंकार को तथा सैन्य शक्ति का गठन करने वाले शत्रुओं को भी चूर्ण करें । आप दुष्ट स्वभाव वालों और हमसे वैरभाव रखने वाले शत्रुओं के अहं भाव को चूर्ण करें ॥६ ॥

४७९४. ओष दर्भ सपत्नान् मे ओष मे पृतनायतः ।
ओष मे सर्वान् दुर्हार्द ओष मे द्विषतो मणे ॥७ ॥

हे दर्भमणे ! आप हमारे विद्रोहियों तथा सैन्यबल एकत्र करने वाले विद्रोहियों को भी भस्म करें । दुष्ट हृदय वालों और हमसे द्वेष रखने वाले शत्रुओं को भी आप भस्मासात् कर डालें ॥७ ॥

४७९५. दह दर्भ सपत्नान् मे दह मे पृतनायतः । दह मे सर्वान् दुर्हार्दो दह मे द्विषतो मणे ॥८ ।

हे दर्भमणे ! आप हमारे विरोधियों तथा सैन्य बल का गठन करने वाले शत्रुओं को दग्ध करें । संवेदना शून्य विरोधियों और द्वेष-दुर्भाव रखने वाले शत्रुओं को भी आप दग्ध करें ॥८ ॥

४७९६.जहि दर्भ सपत्नान् मे जहि मे पृतनायतः । जहि मे सर्वान् दुर्हार्दो जहि मे द्विषतो मणे।

हे दर्भमणे ! आप हमारे विद्रोहियों तथा सैन्य बल का गठन करने वाले विद्रोहियों को भी मार गिराएँ । संवेदनारहित सभी दुष्टों और हमसे विद्वेष रखने वाले शत्रुओं का भी आप संहार करें ॥९ ॥

[३० - दर्भमणि सूक्त]

[**ऋषि-** ब्रह्मा । **देवता-** दर्भमणि । **छन्द-** अनुष्टुप् ।]

४७९७.यत् ते दर्भ जरामृत्युः शतं वर्मसु वर्म ते । तेनेमं वर्मिणं कृत्वा सपत्नाञ्जहि वीर्यैः।

हे दर्भमणे ! आप में वृद्धावस्था के उपरान्त ही मृत्यु होने की शक्तियाँ सन्निहित हैं । जीर्णता और मृत्यु को दूर रखने वाला आपका जो कवच है, उससे इसे सुरक्षा प्रदान करें । अपनी सामर्थ्य से शत्रुओं का संहार करें ॥१ ॥

४७९८.शतं ते दर्भ वर्माणि सहस्रं वीर्याणि ते । तमस्मै विश्वे त्वां देवा जरसे भर्तवा अदुः।

हे दर्भमणे ! आपके सैकड़ों कवच और हजारों वीर्य (पराक्रम) हैं । समस्त देवों ने इस व्यक्ति की जरावस्था को दूर करने के निमित्त कवचरूप में और पोषण के लिए आपको ही नियुक्त किया है ॥२ ॥

४७९९. त्वामाहुर्देववर्म त्वां दर्भ ब्रह्मणस्पतिम् । त्वामिन्द्रस्याहुर्वर्म त्वं राष्ट्राणि रक्षसि ।

हे दर्भमणे ! आपको देवों का कवच कहा जाता है । आपको ही ब्रह्मणस्पति के नाम से पुकारा जाता है तथा आपको ही देवराज इन्द्रदेव का कवच भी कहा गया है । आप राष्ट्रों की रक्षा करें ॥३ ॥

[विकारों की उच्छेदक सामर्थ्य को ब्रह्मणस्पति रूप कहा गया है । ब्रह्मज्ञान का निर्वाह करने में जो बाधाएँ सामने आती हैं, उनके उच्छेदन की सामर्थ्य के बिना कोई साधक ज्ञान का अनुगमन नहीं कर सकता ।]

४८००. सपत्नक्षयणं दर्भ द्विषतस्तपनं हृदः । मणिं क्षत्रस्य वर्धनं तनूपानं कृणोमि ते ॥४।

हे दर्भ ! हम आपको शत्रुओं (विकारों) का नाश करने में समर्थ तथा विद्वेषियों के हृदय को सन्तप्त करने वाला मानते हैं । क्षात्रबल को समृद्ध करते हुए शारीरिक संरक्षक के रूप में आपको नियुक्त करते हैं ॥४ ॥

४८०१. यत् समुद्रो अभ्यक्रन्दत् पर्जन्यो विद्युता सह ।
ततो हिरण्ययो बिन्दुस्ततो दर्भो अजायत ॥५ ॥

जलवर्षक मेघ विद्युत् के साथ गर्जना करते हैं, उससे स्वर्णमय जल बिन्दु और उससे कुशा की उत्पत्ति हुई ॥

[३१ - औदुम्बरमणि सूक्त]

[**ऋषि-** सविता (पुष्टिकाम) । **देवता-** औदुम्बरमणि । **छन्द-** अनुष्टुप्, ५, १२ त्रिष्टुप्, ६ विराट् प्रस्तार पंक्ति, ११, १३ पञ्चपदा शक्वरी, १४ विराट् आस्तार पंक्ति ।]

४८०२. औदुम्बरेण मणिना पुष्टिकामाय वेधसा ।
पशूनां सर्वेषां स्फातिं गोष्ठे मे सविता करत् ॥१ ॥

ज्ञानी अथवा विधाता ने औदुम्बर मणि से सभी प्रकार की पुष्टि चाहने वालों के लिए एक प्रयोग किया था, जिससे सवितादेव हमारे गोष्ठ में सभी प्रकार के पशुओं को बढ़ाएँ ॥१ ॥

४८०३. यो नो अग्निर्गार्हपत्यः पशूनामधिपा असत्।
औदुम्बरो वृषा मणिः सं मा सृजतु पुष्ट्या ॥२ ॥

जो गार्हपत्य अग्नि हमारे पशुओं के अधिपति हैं , वे इस शक्ति-सम्पन्न औदुम्बर मणि को हमारी पुष्टि के लिए सृजित करें ॥२ ॥

४८०४.करीषिणीं फलवतीं स्वधामिरां च नो गृहे।
औदुम्बरस्य तेजसा धाता पुष्टिं दधातु मे ॥३ ॥

धातादेव औदुम्बर मणि की तेजस्विता से हमारे अन्दर परिपुष्टता को प्रतिष्ठित करें । गोबर की खाद से परिपूर्ण करने वाली गौ सन्तानों (बछड़ों) से युक्त होकर हमें अन्न और दुग्ध आदि पर्याप्त मात्रा में प्रदान करे ॥३ ॥

४८०५. यद् द्विपाच्च चतुष्पाच्च यान्यन्नानि ये रसाः।
गृह्णेऽहं त्वेषां भूमानं बिभ्रदौदुम्बरं मणिम् ॥४ ॥

औदुम्बर मणि को धारण करके हम द्विपाद मनुष्यों , चतुष्पाद पशुओं तथा अन्य अन्नों तथा विविध रसों को प्रचुर मात्रा में उपलब्ध करते हैं ॥४ ॥

४८०६. पुष्टिं पशूनां परि जग्रभाहं चतुष्पदां द्विपदां यच्च धान्यम्।
पयः पशूनां रसमोषधीनां बृहस्पतिः सविता मे नि यच्छात् ॥५ ॥

हम मनुष्यों, गौ आदि पशुओं तथा धान्यादि के लिए पोषक तत्त्व प्राप्त करें । सवितादेव और बृहस्पतिदेव पशुओं के सारभूत दूध और ओषधियों के रस हमें प्रदान करें ॥५ ॥

४८०७. अहं पशूनामधिपा असानि मयि पुष्टं पुष्टपतिर्दधातु।
मह्यमौदुम्बरो मणिर्द्रविणानि नि यच्छतु ॥६ ॥

हम पशुओं के अधिपति हों (स्वामी हों) । पुष्टि के अधिष्ठाता औदुम्बरमणि हमारे पशुओं की वृद्धि करे तथा हमें धन-सम्पदा प्रदान करे ॥६ ॥

४८०८.उप मौदुम्बरो मणिः प्रजया च धनेन च। इन्द्रेण जिन्वितो मणिरा मागन्त्सह वर्चसा।

औदुम्बर मणि प्रजा और वैभव के साथ हमें उपलब्ध हुई है । यह मणि इन्द्रदेव की प्रेरणा से तेजस्विता के साथ हमारे समीप आयी है ॥७ ॥

४८०९. देवो मणिः सपत्नहा धनसा धनसातये। पशोरन्नस्य भूमानं गवां स्फातिं नि यच्छतु।

देवसंज्ञक यह औदुम्बरमणि शत्रुओं की संहारक तथा अभीष्ट धन-सम्पदा की प्रदात्री है । यह मणि अन्य पशुओं के साथ हमारे गोधन की वृद्धि करे ॥८ ॥

४८१०. यथाग्रे त्वं वनस्पते पुष्ट्या सह जज्ञिषे। एवा धनस्य मे स्फातिमा दधातु सरस्वती ॥

हे वनस्पतियों की रक्षक, औदुम्बरमणे ! आप जिस प्रकार ओषधियों, वनस्पतियों के साथ उत्पन्न होकर पुष्टि और वृद्धि को प्राप्त हुई हैं, उसी प्रकार सरस्वती देवी हमारे निमित्त धन-वैभव की वृद्धि करें ॥९ ॥

४८११.आ मे धनं सरस्वती पयस्फातिं च धान्यम्। सिनीवाल्युपा वहादयं चौदुम्बरो मणिः।

सरस्वती, सिनीवाली और औदुम्बरमणि, धन-धान्य और दुग्धादि वैभव को लेकर हमारे समीप पधारें ॥१०

४८१२. त्वं मणीनामधिपा वृषासि त्वयि पुष्टं पुष्टपतिर्जजान। त्वयीमे वाजा
द्रविणानि सर्वौदुम्बरः स त्वमस्मत् सहस्वारादरातिममतिं क्षुधं च ॥११ ॥

आप सभी मणियों की अधिपति और बलवान् हैं। पुष्टिपति ब्रह्मा ने आप में सभी पोषक तत्त्वों को भर दिया है। विभिन्न प्रकार के अन्न और धन आपमें सन्निहित हैं, ऐसी हे औदुम्बरमणे ! आप कृपणता, दुर्बुद्धि और भूख को हमसे दूर हटाएँ ॥११ ॥

४८१३. ग्रामणीरसि ग्रामणीरुत्थायाभिषिक्तोऽभि मा सिञ्च वर्चसा ॥
तेजोऽसि तेजो मयि धारयाधि रयिरसि रयिं मे धेहि ॥१२ ॥

हे औदुम्बरमणे ! आप ग्राम की नेता हैं।आप समूह से उठकर अभिषिक्त हों और हमें भी अपने वर्चस् से अभिषिक्त करें। आप तेजरूपा हैं, हममें तेजस्विता स्थापित करें।आप धनरूपा हैं, हमें भी धन-धान्य प्रदान करें।

४८१४. पुष्टिरसि पुष्ट्या मा समङ्ग्धि गृहमेधी गृहपतिं मा कृणु। औदुम्बरः स
त्वमस्मासु धेहि रयिं च नः सर्ववीरं नि यच्छ रायस्पोषाय प्रति मुञ्चे अहं त्वाम्।

आप पुष्टिरूपा हैं, हमें भी पुष्ट बनाएँ। आप गृहमेधा हैं, हमें भी गृहपति की योग्यता प्रदान करें। ऐसी हे औदुम्बरमणे ! हममें ऐश्वर्य को प्रतिष्ठित करें, पुत्र-पौत्रादि प्रदान करें। हम आपको धन-सम्पदा की वृद्धि के लिए धारण करते हैं ॥१३ ॥

४८१५. अयमौदुम्बरो मणिर्वीरो वीराय बध्यते।
स नः सनिं मधुमतीं कृणोतु रयिं च नः सर्ववीरं नि यच्छात् ॥१४ ॥

यह औदुम्बर मणि स्वयं वीररूप है, इसीलिए वीरों को बाँधी जाती है। यह मणि हमें मधुर रसों के साथ धन-धान्यादि वैभव तथा वीर संतानें प्रदान करे ॥१४ ॥

[३२ - दर्भ सूक्त]

[**ऋषि-** भृगु (आयुष्काम)। **देवता-** दर्भ। **छन्द-** अनुष्टुप्, ८ पुरस्ताद् बृहती, ९ त्रिष्टुप्, १० जगती।]

४८१६. शतकाण्डो दुश्च्यवनः सहस्रपर्ण उत्तिरः। दर्भो य उग्र ओषधिस्तं ते बध्नाम्यायुषे।

हे मनुष्य ! जो असंख्य (गाँठों) काण्डों से युक्त, कठिनाई से (नष्ट करने) हटाने योग्य, हजारों पत्तों से युक्त, सभी ओषधियों से श्रेष्ठ, प्रचण्ड शक्तिसम्पन्न 'दर्भरूप' ओषधि है, उसे हम आपके दीर्घायु के निमित्त बाँधते हैं ॥

४८१७. नास्य केशान् प्र वपन्ति नोरसि ताडमा घ्नते।
यस्मा अच्छिन्नपर्णेन दर्भेण शर्म यच्छति ॥२ ॥

(जिस पुरुष के निमित्त) अखण्डित पत्तों वाला दर्भ सुख पहुँचाता है, उसके केशों को यमराज नहीं उखाड़ते। उसके वक्षस्थल को पीटते हुए उसे मारते भी नहीं हैं ॥२ ॥

४८१८. दिवि ते तूलमोषधे पृथिव्यामसि निष्ठितः। त्वया सहस्रकाण्डेनायुः प्र वर्धयामहे।

हे ओषधे ! आपका शिखा भाग आकाश में है और पृथ्वी पर आप स्थिर हैं। आपके असंख्य काण्डों द्वारा हम अपनी आयु को बढ़ाते हैं ॥३ ॥

४८१९. तिस्रो दिवो अत्यतृणत् तिस्र इमाः पृथिवीरुत।
त्वयाहं दुर्हार्दो जिह्वां नि तृणद्मि वचांसि ॥४॥

(हे दर्भ !) आप त्रिवृत् द्युलोक और त्रिवृत् पृथ्वी को चीरकर उनमें संव्याप्त हो रहे हैं। आपके द्वारा हम संवेदना शून्य शत्रुओं की जिह्वा और कटुभाषी वाणियों को नष्ट कर डालते हैं ॥४॥

४८२०. त्वमसि सहमानोऽहमस्मि सहस्वान्। उभौ सहस्वन्तौ भूत्वा सपत्नान्त्सहिषीवहि ॥

आप जीतने में सक्षम हैं, हम भी संघर्ष की सामर्थ्य से युक्त हैं। हम दोनों परस्पर मिलकर, सामर्थ्य से युक्त होकर अपने शत्रुओं का दमन कर देंगे ॥५॥

४८२१.सहस्व नो अभिमातिं सहस्व पृतनायतः। सहस्व सर्वान् दुर्हार्दः सुहार्दो मे बहून् कृधि

(हे दर्भ !) आप हमारे शत्रुओं को दबाएँ। सभी दुष्ट हृदय वाले शत्रुओं तथा सैन्यदल द्वारा आक्रमण करने वाले शत्रुओं को पराभूत करें तथा हमारे मित्रों की वृद्धि करें ॥६॥

४८२२. दर्भेण देवजातेन दिवि ष्टम्भेन शश्वदित्। तेनाहं शश्वतो जनाँ असनं सनवानि च

देवताओं के द्वारा उत्पन्न किये गये 'दर्भ' द्वारा और द्युलोक के स्तम्भरूप 'दर्भमणि' द्वारा हम दीर्घजीवी संतानों को प्राप्त करें ॥७॥

४८२३. प्रियं मा दर्भ कृणु ब्रह्मराजन्याभ्यां शूद्राय चार्याय च।
यस्मै च कामयामहे सर्वस्मै च विपश्यते ॥८॥

हे दर्भ ! ब्रह्मनिष्ठ ब्राह्मणों, क्षात्रतेज सम्पन्न क्षत्रियों, शूद्रों और आर्यश्रेष्ठों के लिए हम जिस प्रकार प्रियपात्र बन सकें, वैसा हमें बनाएँ। हम जिसके प्रति प्रेमपूर्ण व्यवहार करते हैं, उनके लिए आप भी हमें प्रियपात्र बनाएँ ॥८॥

४८२४. यो जायमानः पृथिवीमदृंहद् यो अस्तभ्नादन्तरिक्षं दिवं च।
यं बिभ्रतं ननु पाप्मा विवेद स नोऽयं दर्भो वरुणो दिवा कः ॥९॥

जिस 'दर्भ' ने उत्पन्न होते ही सम्पूर्ण पृथ्वी को सुदृढ़ कर दिया, जिसने अन्तरिक्ष और द्युलोक को स्थिर किया। जिसके धारणकर्त्ता को पाप संव्याप्त नहीं करता है। वह वरुणदेव की भाँति हमें प्रकाशित करे ॥९॥

४८२५. सपत्नहा शतकाण्डः सहस्वानोषधीनां प्रथमः सं बभूव।
स नोऽयं दर्भः परि पातु विश्वतस्तेन साक्षीय पृतनाः पृतन्यतः ॥१०॥

शत्रुसंहारक, शतकाण्डों से सम्पन्न, शक्तिमान् 'दर्भ' ओषधियों में प्रमुख बनकर प्रकट हुआ है। ऐसा 'दर्भ' चारों ओर से हमारी रक्षा करे। हम सैन्यशक्ति के अभिलाषी शत्रुओं पर विजय प्राप्त करें ॥१०॥

[३३ -दर्भ सूक्त]

[**ऋषि-** भृगु। देवता- मन्त्रोक्त। **छन्द-** जगती, २, ५ त्रिष्टुप्, ३ आर्षी पंक्ति, ४ आस्तार पंक्ति।]

४८२६. सहस्रार्घः शतकाण्डः पयस्वानपामग्निर्वीरुधां राजसूयम्।
स नोऽयं दर्भः परि पातु विश्वतो देवो मणिरायुषा सं सृजाति नः ॥१॥

अतिमूल्यवान्, सैकड़ों काण्डों से युक्त, दुग्धयुक्त जल, अग्नि, ओषधि एवं राजसूय यज्ञ की शक्ति एवं प्रभाव से सम्पन्न यह 'दर्भमणि' हमें सभी प्रकार से सुरक्षा प्रदान करे तथा दीर्घ आयुष्य प्रदान करे ॥१॥

४८२७. घृतादुल्लुप्तो मधुमान् पयस्वान् भूमिदृंहोऽच्युतश्च्यावयिष्णुः ।
नुदन्त्सपत्नानधरांश्च कृण्वन् दर्भा रोह महतामिन्द्रियेण ॥२ ॥

हे दर्भ ! आप घृत (तेज) से सिञ्चित, मधुमय दुग्ध से युक्त, अपनी जड़ों से पृथ्वी को सुदृढ़ करने वाले, क्षयरहित तथा शत्रुओं को च्युत करने वाले हैं । आप शत्रुओं को दूर हटाते हुए उन्हें पतित करें तथा इन्द्रियों की सामर्थ्य को बढ़ाएँ ॥२ ॥

४८२८. त्वं भूमिमत्येष्योजसा त्वं वेद्यां सीदसि चारुरध्वरे ।
त्वां पवित्रमृषयोऽभरन्त त्वं पुनीहि दुरितान्यस्मत् ॥३ ॥

(हे दर्भ !) आप अपनी शक्ति से भूमि को लाँघ जाते तथा यज्ञवेदी पर सुन्दरढंग से विराजमान होते हैं । ऋषियों ने स्वयं को पवित्र बनाने के लिए आपको धारण किया । आप पापों को दूर करके हमें भी पावन बनाएँ ॥३ ।

४८२९. तीक्ष्णो राजा विषासही रक्षोहा विश्वचर्षणिः ।
ओजो देवानां बलमुग्रमेतत् तं ते बध्नामि जरसे स्वस्तये ॥४ ॥

यह दर्भ तीक्ष्ण, राजा के तुल्य श्रेष्ठ, शत्रुओं को पराभूत करने वाला, असुर संहारक, सभी प्राणियों का द्रष्टा तथा इन्द्रादि देवों की ओजस्विता एवं उग्रबल का हेतु है । हम ऐसे दर्भ को वृद्धावस्था के कल्याण के लिए (आपके साथ) बाँधते हैं ॥४ ॥

४८३०. दर्भेण त्वं कृणवद् वीर्याणि दर्भं बिभ्रदात्मना मा व्यथिष्ठाः ।
अतिष्ठाया वर्चसाधान्यान्त्सूर्य इवा भाहि प्रदिशश्चतस्रः ॥५ ॥

हे वीर पुरुष ! आप 'दर्भ' की शक्ति से पराक्रमी कर्म करें । इसे धारण करके अपने मन में स्वयं दुखी न हों । अपनी सामर्थ्य से दूसरों को प्रभावित करते हुए सूर्य के समान ही चारों दिशाओं को प्रकाशित करें ॥५ ॥

[३४ - जङ्गिड़मणि सूक्त]

[**ऋषि-** अङ्गिरा । **देवता-** मन्त्रोक्त अथवा वनस्पति । **छन्द-** अनुष्टुप् ।]

४८३१. जङ्गिडोऽसि जङ्गिडो रक्षितासि जङ्गिडः । द्विपाच्चतुष्पादस्माकं सर्वं रक्षतु जङ्गिडः ॥

हे जङ्गिड़मणे ! आप सभी भय से हमें संरक्षण प्रदान करने वाली हैं । हमारे द्विपाद (मनुष्य समुदाय) और चतुष्पाद (गौ आदि पशुओं) की यह जङ्गिड़ मणि सुरक्षा करे ॥१ ॥

[जङ्गिड़ मणि का प्रसंग पहले भी आ चुका है । यह वनस्पति से उत्पन्न मणि रोगों एवं कष्टों की निवारक मानी गयी है ।]

४८३२. या गृत्स्यस्त्रिपञ्चाशीः शतं कृत्याकृतश्च ये ।
सर्वान् विनक्तु तेजसोऽरसाञ्जङ्गिडस्करत् ॥२ ॥

जो हिंसक कृत्याएँ एक सौ पचास की संख्या में हैं और जो सौ हिंसक कर्म करने वाले हैं; उन सभी को यह जङ्गिड़ मणि अपनी तेजस्विता से सत्त्वरहित करके उन्हें हमसे दूर करें ॥२ ॥

४८३३. अरसं कृत्रिमं नादमरसाः सप्त विस्रसः । अपेतो जङ्गिडामतिमिषुमस्तेव शातय ॥

(अभिचार कृत्य से प्रकट हुई) बनावटी ध्वनि को यह जङ्गिड़मणि सत्त्वहीन करे । हानिकारक सातों प्रवाह रसहीन हों । आप यहाँ से दुर्मति को उसी प्रकार दूर हटाएँ, जिस प्रकार बाण चलाने वाला शत्रुओं को दूर करता है ॥३ ॥

४८३४. कृत्यादूषण एवायमथो अरातिदूषणः ।
अथो सहस्वाञ्जङ्गिडः प्र ण आयूंषि तारिषत् ॥४ ॥

यह जङ्गिड़मणि हिंसक कृत्याओं को विनष्ट करने वाली है । यह शत्रुओं का विनाश करने वाली है । यह जङ्गिड़मणि सामर्थ्यशाली है । यह मणि हमारी आयु को बढ़ाए ॥४ ॥

४८३५. स जङ्गिडस्य महिमा परि णः पातु विश्वतः ।
विष्कन्धं येन सासह संस्कन्धमोज ओजसा ॥५ ॥

जङ्गिड़मणि अपनी महत्ता द्वारा सभी दिशाओं से हमारी रक्षा करे । अपने ओज से वात-व्याधि को समूल नष्ट करे । संस्कन्ध रोग को हम इसी मणि की शक्ति से दूर करते हैं ॥५ ॥

४८३६.त्रिष्ट्वा देवा अजनयन् निष्ठितं भूम्यामधि । तमु त्वाङ्गिरा इति ब्राह्मणाः पूर्व्या विदुः

पृथ्वी पर स्थायित्व प्रदान करने वाली (जङ्गिड़) तुम्हें देवताओं ने तीन बार के प्रयास से उत्पन्न किया है । इसके विषय में पूर्वकालीन ब्राह्मण और अंगिरा ऋषि भली प्रकार जानते हैं ॥६ ॥

४८३७. न त्वा पूर्वा ओषधयो न त्वा तरन्ति या नवाः ।
विबाध उग्रो जङ्गिडः परिपाणः सुमङ्गलः ॥७ ॥

हे जङ्गिड़मणे ! पूर्व में पैदा हुई ओषधियाँ और जो नूतन ओषधियाँ हैं , वे भी सामर्थ्य में आपको नहीं लाँघ सकती हैं । आप रोगों के लिए विशेष रूप से अवरोध पैदा करने वाली, उग्ररूप तथा हमारे लिए श्रेष्ठ मंगलकारी संरक्षक के समान हैं ॥७ ॥

४८३८. अथोपदान भगवो जङ्गिडामितवीर्य । पुरा त उग्रा ग्रसत उपेन्द्रो वीर्यं ददौ ॥८ ॥

भगवान् की शक्ति के प्रतिनिधि हे जङ्गिड़मणे ! पराक्रमी शत्रु आपको अपना ग्रास बनाकर समाप्त न करें, इसलिए देवराज इन्द्र ने आपमें प्रचण्ड शक्ति की स्थापना की है ॥८ ॥

४८३९. उग्र इत् ते वनस्पत इन्द्र ओज्मानमा दधौ ।
अमीवाः सर्वाश्चातयञ्जहि रक्षांस्योषधे ॥९ ॥

हे जङ्गिड़मणे ! इन्द्रदेव ने आपमें शक्ति की स्थापना की है । हे ओषधे ! आप सभी रोगों को विनष्ट करते हुए भय के मूल कारण असुरों का विनाश करें ॥९ ॥

४८४०. आशरीकं विशरीकं बलासं पृष्ट्यामयम् ।
तक्मानं विश्वशारदमरसां जङ्गिडस्करत् ॥१० ॥

शरीर को हानि पहुँचाकर उसको नष्ट करने वाले रोगों, खाँसी, पृष्ठ भाग के रोगों तथा शरद् ऋतु में प्रभावित करने वाले ज्वर आदि विभिन्न रोगों को यह जङ्गिड़मणि निस्सार करके नष्ट कर देती है ॥१० ॥

[३५ - जङ्गिड़ सूक्त]

[**ऋषि-** अङ्गिरा । **देवता-** मन्त्रोक्त अथवा वनस्पति । **छन्द-** अनुष्टुप् , ३ पथ्यापंक्ति, ४ निचृत् त्रिष्टुप् ।]

४८४१. इन्द्रस्य नाम गृह्णन्त ऋषयो जङ्गिडं ददुः ।
देवा यं चक्रुर्भेषजमग्रे विष्कन्धदूषणम् ॥१ ॥

जिस (जङ्गिड) को देवताओं ने सर्वप्रथम तैयार किया था। ऋषियों ने इन्द्रदेव की साक्षी में उस जङ्गिड़मणि को (रोगोपचार हेतु) प्रदान किया ॥१ ॥

४८४२. स नो रक्षतु जङ्गिडो धनपालो धनेव। देवा यं चक्रुर्ब्राह्मणाः परिपाणमरातिहम्।

जिस प्रकार कोषाध्यक्ष प्रयत्नपूर्वक धन की सुरक्षा करता है, उसी प्रकार यह जङ्गिड़मणि हमें संरक्षण प्रदान करे, जिसे देवों और ब्रह्मनिष्ठों ने संरक्षक और शत्रुनाशक के रूप में बनाया है ॥२ ॥

४८४३. दुर्हार्दः संघोरं चक्षुः पापकृत्वानमागमम्।
तांस्त्वं सहस्रचक्षो प्रतीबोधेन नाशय परिपाणोऽसि जङ्गिडः ॥३ ॥

सहस्र नेत्रों से युक्त हे जङ्गिड़मणे ! आप दुष्ट हृदय वाले शत्रु की क्रूर दृष्टि को, हिंसा आदि पापकर्म करने वाले को तथा विनाश की इच्छा से आये हुए व्यक्ति को अपनी सजगदृष्टि से विनष्ट करें; क्योंकि आप सबके संरक्षक रूप में विख्यात हैं ॥३ ॥

४८४४. परि मा दिवः परि मा पृथिव्याः पर्यन्तरिक्षात् परि मा वीरुद्भ्यः।
परि मा भूतात् परि मोत भव्याद् दिशोदिशो जङ्गिडः पात्वस्मान् ॥४ ॥

यह जङ्गिड़मणि दिव्यलोक, अन्तरिक्ष, पृथ्वीलोक, ओषधियों, भूतकाल में हो चुकी और भविष्यत् में होने वाली घटनाओं से, दिशाओं और उपदिशाओं से होने वाले सभी प्रकार के अनिष्टों से हमें संरक्षण प्रदान करे ॥४ ॥

४८४५. य ऋष्णवो देवकृता य उतो ववृतेऽन्यः। सर्वांस्तान् विश्वभेषजोऽरसां जङ्गिडस्करत्।

जो देवों द्वारा विनिर्मित हिंसक-कर्म और मनुष्यों से प्रेरित हिंसककृत्य हैं, उन सभी को सर्व- चिकित्सक जङ्गिड़मणि सारहीन करे ॥५ ॥

[३६ - शतवारमणि सूक्त]

[ऋषि- ब्रह्मा। देवता- शतवार। छन्द- अनुष्टुप्।]

४८४६. शतवारो अनीनशद् यक्ष्मान् रक्षांसि तेजसा।
आरोहन् वर्चसा सह मणिर्दुर्णामचातनः ॥१ ॥

(सैकड़ों रोगों की निवारक) शतवार नामक ओषधि (मणि) अपने प्रभाव से रोगों को विनष्ट करे। शरीर से बाँधे जाने पर कुत्सित नाम वाले त्वचा रोगों की निवारक यह मणि अपनी तेजस्विता से शरीर के विकारों को भी भस्मसात् करे ॥१ ॥

४८४७. शृङ्गाभ्यां रक्षो नुदते मूलेन यातुधान्यः। मध्येन यक्ष्मं बाधते नैनं पाप्माति तत्रति ॥२॥

यह शतवारमणि सींगों (अपने अग्रिम भागों) से आसुरीवृत्तियों को दूर करती है। मूलभाग से यातना देने वाले रोगों को दूर करती है तथा मध्य (काण्ड) भाग से समस्त रोगों का निवारण करती है। इसे कोई भी रोग (पाप) लाँघ (कर बढ़) नहीं सकता ॥२ ॥

४८४८. ये यक्ष्मासो अर्भका महान्तो ये च शब्दिनः।
सर्वान् दुर्णामहा मणिः शतवारो अनीनशत् ॥३ ॥

जो अविकसित सूक्ष्म बीजरूप (यक्ष्मा आदि) रोग हैं, जो वृद्धि को प्राप्त हुए रोग हैं तथा जो शब्द करने वाले असाध्य रोग हैं, उन सबको यह दुष्ट नाम वाले रोगों की संहारक शतवार मणि समूल नष्ट करे ॥३ ॥

४८४९. शतं वीरानजनयच्छतं यक्ष्मानपावपत्। दुर्णाम्नः सर्वान् हत्वाव रक्षांसि धूनुते ॥

यह (मणि) सौ (सैंकड़ों) वीरों (रोगनाशक शक्तियों) को जन्म देती है, सैकड़ों रोगों का निवारण करती है तथा सभी दुष्ट नाम वालों को नष्ट करके राक्षसों (रोगबीजों) या दुष्ट प्रवृत्तियों को कँपा देती है ॥४ ॥

४८५०.हिरण्यशृङ्ग ऋषभः शातवारो अयं मणिः। दुर्णाम्नः सर्वांस्तृड्ढ्वाव रक्षांस्यक्रमीत्

स्वर्ण की तरह चमकते हुए सींग (अगले भाग) वाली, सभी ओषधियों में शक्तिशाली यह शतवार मणि कुत्सित नाम वाले सभी रोगों को विनष्ट करके रोगाणुओं को दूर कर देती है ॥५ ॥

४८५१. शतमहं दुर्णाम्नीनां गन्धर्वाप्सरसां शतम्। शतं शश्वन्वतीनां शतवारेण वारये ॥

गन्धर्व और अप्सरस् नामक देवयोनि के सैकड़ों रोगों को तथा उपचार के बाद भी बार-बार पीड़ा पहुँचाने वाले सैकड़ों रोगों को मैं इस शतवार नामक ओषधि (मणि) के द्वारा दूर करता हूँ ॥६ ॥

[३७ - बलप्राप्ति सूक्त]

[**ऋषि-** अथर्वा। **देवता-** अग्नि। **छन्द-** त्रिष्टुप्, २ आस्तार पंक्ति, ३ त्रिपदा महाबृहती, ४ पुर उष्णिक् ।]

४८५२. इदं वर्चो अग्निना दत्तमागन् भर्गो यशः सह ओजो वयो बलम्।
त्रयस्त्रिंशद् यानि च वीर्याणि तान्यग्निः प्र ददातु मे ॥१ ॥

अग्निदेव हमें वर्चस्, तेजस्, यश, साहस, ओज, आयु (शारीरिक) बल प्रदान करते हैं। देवों के जो तैंतीस प्रकार के वीर्य (पराक्रम) हैं, अग्निदेव के अनुग्रह से हम उनके अधिकारी बनें। ।१ ॥

४८५३. वर्च आ धेहि मे तन्वां३ सह ओजो वयो बलम्।
इन्द्रियाय त्वा कर्मणे वीर्याय प्रति गृह्णामि शतशारदाय ॥२ ॥

हे अग्ने ! आप हमारे शरीर में तेजस्विता, ओजस्विता, सत्साहस, सामर्थ्य और पराक्रम की स्थापना करें। हम इन्द्रियों की सुदृढ़ता, यज्ञादि कर्मों की सिद्धि और सौ वर्ष की आयु प्राप्ति के लिए आपको धारण करते हैं ॥२

४८५४. ऊर्जे त्वा बलाय त्वौजसे सहसे त्वा।
अभिभूयाय त्वा राष्ट्रभृत्याय पर्यूहामि शतशारदाय ॥३ ॥

हम अन्न, बल, ओजस्विता और साहसिकता की वृद्धि के लिए, शत्रुओं को परास्त करने, राष्ट्र की सेवा करने तथा सौ वर्ष की दीर्घ आयु प्राप्त करने के लिए हम आपको (अग्नि की प्रेरणाओं को) धारण करते हैं ॥३ ॥

४८५५. ऋतुभ्यष्ट्वार्तवेभ्यो माद्भ्यः संवत्सरेभ्यः।
धात्रे विधात्रे समृधे भूतस्य पतये यजे ॥४ ॥

ग्रीष्म आदि ऋतुओं, ऋतु-सम्बन्धी देवों, महीनों, संवत्सरों, धातादेव, विधातादेव, समृद्धि के देवता तथा समस्त प्राणियों के अधिपति की प्रसन्नता के लिए हम यजन (यज्ञादि सत्कर्म) करते हैं ॥४ ॥

[३८ - यक्ष्मनाशन सूक्त]

[**ऋषि-** अथर्वा। **देवता-** गुल्गुलु। **छन्द-** अनुष्टुप्, २ चतुष्पदा उष्णिक्, ३ एकावसाना प्राजापत्या अनुष्टुप्।]

४८५६. न तं यक्ष्मा अरुन्धते नैनं शपथो अश्नुते।
यं भेषजस्य गुल्गुलोः सुरभिर्गन्धो अश्नुते ॥१ ॥

उस मनुष्य को कोई रोग पीड़ित नहीं करता, दूसरों के द्वारा दिये गये अभिशाप, उसे स्पर्श तक नहीं कर पाते हैं, जिसके पास ओषधिरूप गुग्गुल (गुल्गुलु) की श्रेष्ठ सुगन्धि संव्याप्त रहती है ॥१ ॥

४८५७. विष्वञ्चस्तस्माद् यक्ष्मा मृगा अश्वा इवेरते ।
यद् गुल्गुलु सैन्धवं यद् वाप्यासि समुद्रियम् ॥२ ॥

इस गुग्गुल की सुगन्धि से यक्ष्मा आदि रोग उसी प्रकार सभी दिशाओं को पलायन कर जाते हैं, जिस प्रकार शीघ्रगामी अश्व और मृग दौड़ जाते हैं । यह गुग्गुल (गुल्गुलु) नामक ओषधि नदी या समुद्र के तट पर उत्पन्न होती है ॥२ ॥

४८५८. उभयोरग्रभं नामास्मा अरिष्टतातये ॥३ ॥

हम इस रोगी के कल्याण के निमित्त गुग्गुल के दोनों स्वरूपों का वर्णन करते हैं ॥३ ॥

[३९ - कुष्ठनाशन सूक्त]

[**ऋषि-** भृग्वङ्गिरा । **देवता-** कुष्ठ । **छन्द-** अनुष्टुप् , २-३ त्र्यवसाना पथ्यापंक्ति, ४ षट्पदा जगती, ५ चतुरवसाना सप्तपदा शक्वरी, ६-८ चतुरवसाना अष्टपदाष्टि ।]

४८५९. ऐतु देवस्त्रायमाणः कुष्ठो हिमवतस्परि । तक्मानं सर्वं नाशय सर्वाश्च यातुधान्यः ।

कुष्ठ रोग को दूरकर संरक्षण प्रदान करने वाली दिव्य ओषधि हिमालय पर्वत से हमें प्राप्त हो । यह दिव्य ओषधि सभी प्रकार के विकारों का क्षय करते हुए पीड़ादायक रोगों को दूर करे ॥१ ॥

४८६०. त्रीणि ते कुष्ठ नामानि नद्यमारो नद्यारिषः ।
नद्यायं पुरुषो रिषत् । यस्मै परिब्रवीमि त्वा सायंप्रातरथो दिवा ॥२ ॥

हे ओषधे ! आपके रहस्यमय तीन नाम हैं, जो क्रमशः नद्यमार, नद्यारिष और नद्य कहलाते हैं । जिस पुरुष को हम प्रातः - सायं और दिन में (ओषधि प्रयोग) बतलाएँ , वह (रोग को) मिटाने में समर्थ हो ॥२ ॥

४८६१. जीवला नाम ते माता जीवन्तो नाम ते पिता ।
नद्यायं पुरुषो रिषत् । यस्मै परिब्रवीमि त्वा सायंप्रातरथो दिवा ॥३ ॥

हे ओषधे ! आपकी जन्मदात्री माता जीवला (प्राणयुक्त) और पिता जीवन्त (पोषण देने वाले) नाम से प्रख्यात हैं । जिस पुरुष को हम प्रातः- सायं और दिन में (ओषधि प्रयोग) बतलाएँ , वह (रोग को) मिटाने में समर्थ हो ॥

४८६२. उत्तमो अस्योषधीनामनड्वान् जगतामिव व्याघ्रः श्वपदामिव ।
नद्यायं पुरुषो रिषत् । यस्मै परिब्रवीमि त्वा सायंप्रातरथो दिवा ॥४ ॥

हे ओषधे !आप रोग निवारक ओषधियों में उसी प्रकार सर्वश्रेष्ठ हैं, जिस प्रकार (खुर वाले) पशुओं में भारवाहक बैल और (पंजे वाले पशुओं में) व्याघ्र सर्वश्रेष्ठ होता है । जिस पुरुष को हम प्रातः, सायं और दिन में (ओषधि प्रयोग) बतलाएँ , वह (रोग को) मिटाने में समर्थ हो ॥४ ॥

४८६३. त्रिः शाम्बुभ्यो अङ्गिरेभ्यस्त्रिरादित्येभ्यस्परि । त्रिर्जातो विश्वदेवेभ्यः ।
स कुष्ठो विश्वभेषजः साकं सोमेन तिष्ठति ।
तक्मानं सर्वं नाशय सर्वाश्च यातुधान्यः ॥५ ॥

समस्त रोगों की निवारक जिस ओषधि को अंगिरावंशज शाम्बुओं, आदित्यदेवों तथा विश्वेदेवों द्वारा तीन प्रकार से प्रकट किया गया है । सोमरस के साथ विद्यमान रहने वाली वह कुष्ठ ओषधि सभी रोगों का निवारण करती है । हे कूट ओषधे ! आप सभी प्रकार के कष्टदायी रोगों और सभी यातना देने वालों को नष्ट करें ॥५ ॥

४८६४. अश्वत्थो देवसदनस्तृतीयस्यामितो दिवि । तत्रामृतस्य चक्षणं ततः
कुष्ठो अजायत । स कुष्ठो विश्वभेषजः साकं सोमेन तिष्ठति ।
तक्मानं सर्वं नाशय सर्वाश्च यातुधान्यः ॥६ ॥

तृतीय लोक 'दिव्यलोक' में देवशक्तियों का निवास है, वहाँ अग्निदेव अश्वरूप में विद्यमान रहते हैं तथा वहीं अमृत का स्रोत भी है । यह कुष्ठ ओषधि पहले सोम (अमृत) के साथ दिव्यलोक में ही वास करती थी । हे ओषधे ! आप कष्टप्रद रोगों और यातनादायी सभी रोगाणुओं को विनष्ट करें ॥६ ॥

४८६५. हिरण्ययी नौरचरद्धिरण्यबन्धना दिवि । तत्रामृतस्य चक्षणं ततः
कुष्ठो अजायत । स कुष्ठो विश्वभेषजः साकं सोमेन तिष्ठति ।
तक्मानं सर्वं नाशय सर्वाश्च यातुधान्यः ॥७ ॥

स्वर्णनिर्मित और स्वर्णिम खूँटे से बँधी हुई नाव दिव्यलोक में सदा घूमती रहती है । वहीं अमृत की ज्योति है, जहाँ से कुष्ठ की उत्पत्ति हुई है । वह कुष्ठ ओषधि समस्त रोगों को दूर करती है । यही कुष्ठ पूर्वकाल में अमृतरूप सोम के साथ वास करती थी । हे कुष्ठ (कूट) ओषधे ! आप कष्टप्रद रोगों और यातनादायी सभी रोगाणुओं को विनष्ट करें ॥७ ॥

४८६६. यत्र नावप्रभ्रंशनं यत्र हिमवतः शिरः । तत्रामृतस्य चक्षणं ततः
कुष्ठो अजायत । स कुष्ठो विश्वभेषजः साकं सोमेन तिष्ठति ।
तक्मानं सर्वं नाशय सर्वाश्च यातुधान्यः ॥८

जिस (दिव्यलोक) से नीचे नहीं गिरना होता और जहाँ हिमयुक्त पर्वत का शिखर भाग है, जहाँ अमृत की ज्योति है, वहीं कूट ओषधि का प्राकट्य हुआ है । यही कूट सभी रोगों को दूर करती है । यह पहले दिव्यलोक में अमृतरूप सोम के साथ स्थित थी । हे ओषधे ! आप कष्टप्रद सभी रोगों तथा यातनादायी सभी रोगाणुओं को भी विनष्ट करें ॥८ ॥

४८६७. यं त्वा वेद पूर्व इक्ष्वाको यं वा त्वा कुष्ठ काम्यः ।
यं वा वसो यमात्स्यस्तेनासि विश्वभेषजः ॥९ ॥

हे कूट (कुष्ठ) ओषधे ! सभी रोगों का निवारण करने वाली अचूक ओषधिरूप में आपका परिचय सर्वप्रथम राजा इक्ष्वाकु तथा काम के पुत्र ने प्राप्त किया था । वसु ने भी इसी रूप में आपकी जानकारी प्राप्त की थी । इस प्रकार आप सभी रोगों की निवारक श्रेष्ठ ओषधि सिद्ध हों ॥९ ॥

४८६८. शीर्षलोकं तृतीयकं सदन्दिर्यश्च हायनः । तक्मानं विश्वधावीर्याधराञ्चं परा सुव ॥

हे कूट (कुष्ठ) ! तृतीय द्युलोक आपका शीर्षभाग है । आप आधि- व्याधियों की निवारक हैं । विभिन्न सामर्थ्यों से सम्पन्न हे ओषधे ! आप कष्टप्रद रोगों को अधोगामी करके सर्वथा दूर करें ॥१० ॥

[४० - मेधा सूक्त]

[**ऋषि**- ब्रह्मा । **देवता**- बृहस्पति अथवा विश्वेदेवा । **छन्द**- परानुष्टुप् त्रिष्टुप्, २ पुरः ककुम्मती उपरिष्टाद् बृहती, ३ बृहतीगर्भा अनुष्टुप्, ४ त्रिपदार्षी गायत्री ।]

४८६९. यन्मे छिद्रं मनसो यच्च वाचः सरस्वती मन्युमन्तं जगाम ।
विश्वैस्तद् देवैः सह संविदानः सं दधातु बृहस्पतिः ॥१ ॥

हमारे जो मानसिक छिद्र (दोष) हैं, जो वाणी के छिद्र (दोष) हैं तथा जो क्रोधजन्य दोष हैं, उन सब को समस्त देवशक्तियों के साथ मिलकर बृहस्पतिदेव दूर करें ॥१ ॥

४८७०. मा न आपो मेधां मा ब्रह्म प्र मथिष्टन ।
सुष्यदा यूयं स्यन्दध्वमुपहूतोऽहं सुमेधा वर्चस्वी ॥२ ॥

हे जलदेव ! आप हमारी मेधा को कलुषित न होने दें । हमारे वेदाभ्यास को क्षीण न होने दें । आप सुखपूर्वक प्रवाहित होते रहें । आपके द्वारा अनुगृहीत होकर हम मेधासम्पन्न और ब्रह्मबल से युक्त हों ॥२ ॥

४८७१. मा नो मेधां मा नो दीक्षां मा नो हिंसिष्टं यत् तपः ।
शिवा नः शं सन्त्वायुषे शिवा भवन्तु मातरः ॥३ ॥

(हे द्यावा-पृथिवी !) आप हमारी मेधा को विनष्ट न होने दें । हमारी दीक्षा को हानि न पहुँचने दें । हम जो तप: साधना कर रहे हैं, उसे भी विनष्ट न करें । (जल) हमारी आयु के लिए कल्याणकारी हो । मातृवत् प्रवाह हमारे लिए कल्याणप्रद हो ॥३ ॥

४८७२. या नः पीपरदश्विना ज्योतिष्मती तमस्तिरः । तामस्मे रासतामिषम् ॥४ ॥

हे अश्विनीदेवो ! ज्योतिर्मयी (मेधा, विद्या या रात्रि) हमें पूर्णता दे, अन्धकार से पार करे, हमें शक्ति प्रदान करे ।

[४१ - राष्ट्रबल सूक्त]

[**ऋषि**- ब्रह्मा । **देवता**- तप । **छन्द**- त्रिष्टुप् ।]

४८७३. भद्रमिच्छन्त ऋषयः स्वर्विदस्तपो दीक्षामुपनिषेदुरग्रे ।
ततो राष्ट्रं बलमोजश्च जातं तदस्मै देवा उपसंनमन्तु ॥१ ॥

सबके हितचिन्तक, आत्मज्ञानी ऋषि सृष्टि के प्रारम्भ में तप और दीक्षादि नियमों का पालन करने लगे । उसी से राष्ट्रीय भावना, बल और सामर्थ्य की उत्पत्ति हुई । अतएव ज्ञानी लोग उस (राष्ट्र) के समक्ष विनम्र हों (राष्ट्रसेवा करें) ॥१ ॥

[४२ - ब्रह्मयज्ञ सूक्त]

[**ऋषि**- ब्रह्मा । **देवता**- ब्रह्म । **छन्द**- अनुष्टुप्, २ त्र्यवसाना ककुम्मती पथ्यापंक्ति, ३ त्रिष्टुप्, ४ जगती ।]

४८७४. ब्रह्म होता ब्रह्म यज्ञा ब्रह्मणा स्वरवो मिताः ।
अध्वर्युर्ब्रह्मणो जातो ब्रह्मणोऽन्तर्हितं हविः ॥१ ॥

ब्रह्म ही यज्ञ का होता है । यज्ञ भी ब्रह्मस्वरूप ही है । ब्रह्म से ही सात स्वरों के ज्ञाता (उद्‌गातृगण)हुए हैं । अध्वर्युगण भी ब्रह्मशक्ति से ही उत्पन्न हुए हैं । ब्रह्मतत्त्व में ही यज्ञीय हवि भी अन्तर्निहित है ॥१ ॥

४८७५. ब्रह्म स्रुचो घृतवतीर्ब्रह्मणा वेदिरुद्धिता।
ब्रह्म यज्ञस्य तत्त्वं च ऋत्विजो ये हविष्कृतः। शमिताय स्वाहा ॥२ ॥

घी से भरे हुए स्रुक्पात्र, यज्ञवेदी, यज्ञ- प्रक्रिया तथा आहुतियाँ प्रदान करने वाले ऋत्विग्गण- ये सभी ब्रह्म (परमात्मतत्त्व) के ही स्वरूप हैं, शान्तिदायक ब्रह्म के लिए ही यह आहुति समर्पित है ॥२ ॥

४८७६. अंहोमुचे प्र भरे मनीषामा सुत्राव्णे सुमतिमावृणानः।
इममिन्द्र प्रति हव्यं गृभाय सत्याः सन्तु यजमानस्य कामाः ॥३ ॥

पापों से मुक्त कराने वाले, श्रेष्ठ रक्षक (इन्द्र) के प्रति हम अपनी बुद्धि समर्पित करते हैं और स्तुतियों का गान करते हैं। हे इन्द्रदेव ! यह हव्य स्वीकार करें, इस यजमान की कामनाएँ सत्य (पूर्ण) हों ॥३ ॥

४८७७. अंहोमुचं वृषभं यज्ञियानां विराजन्तं प्रथममध्वराणाम्।
अपां नपातमश्विना हुवे धिय इन्द्रियेण त इन्द्रियं दत्तमोजः ॥४ ॥

पापों से मुक्ति दिलाने वाले, यज्ञीय वर्षा करने वाले, यज्ञों में सर्वोत्तम पद पर विराजमान, जल को न गिरने देने वाले (अग्निदेव) और अश्विनीकुमारों का हम आवाहन करते हैं। वे हमें इन्द्रियशक्ति और बल प्रदान करें ॥४ ॥

[४३ - ब्रह्मा सूक्त]

[**ऋषि-** ब्रह्मा। **देवता-** मन्त्रोक्त अथवा ब्रह्म। **छन्द-** त्र्यवसाना शङ्कुमती पथ्यापंक्ति।]

४८७८. यत्र ब्रह्मविदो यान्ति दीक्षया तपसा सह।
अग्निर्मा तत्र नयत्वग्निर्मेधा दधातु मे। अग्नये स्वाहा ॥१ ॥

दीक्षा के अनुशासनों के पालनकर्त्ता और तप- साधना करने वाले ब्रह्मवेत्ता जिस परमपद को प्राप्त करते हैं, अग्निदेव हमें वहीं ले जाएँ। वे हमें मेधाशक्ति प्रदान करें। उन्हीं के निमित्त यह आहुति समर्पित है ॥१ ॥

४८७९. यत्र ब्रह्मविदो यान्ति दीक्षया तपसा सह।
वायुर्मा तत्र नयतु वायुः प्राणान् दधातु मे। वायवे स्वाहा ॥२ ॥

दीक्षा के अनुशासनों का पालन करने वाले और तप- साधना करने वाले ब्रह्मवेत्ता जिस परमपद को प्राप्त करते हैं, वायुदेव हमें वहीं ले जाएँ। वे पंचप्राणों को हममें प्रतिष्ठित करें।उन्हीं के निमित्त यह आहुति समर्पित है

४८८०. यत्र ब्रह्मविदो यान्ति दीक्षया तपसा सह।
सूर्यो मा तत्र नयतु चक्षुः सूर्यो दधातु मे। सूर्याय स्वाहा ॥३ ॥

दीक्षा के अनुशासनों का पालन करने वाले और तप- साधना करने वाले ब्रह्मवेत्ता जिस परमपद को प्राप्त करते हैं, सूर्यदेव हमें वहीं पहुँचाएँ। वे हममें दर्शनक्षमता स्थापित करें। यह श्रेष्ठ आहुति उन्हीं को समर्पित है ॥

४८८१. यत्र ब्रह्मविदो यान्ति दीक्षया तपसा सह।
चन्द्रो मा तत्र नयतु मनश्चन्द्रो दधातु मे। चन्द्राय स्वाहा ॥४ ॥

दीक्षा के अनुशासनों का पालन करने वाले और तप- साधना करने वाले ब्रह्मवेत्ता जिस परमपद को प्राप्त करते हैं, चन्द्रदेव हमें वही स्थान प्रदान करें।वे हममें श्रेष्ठ मन की स्थापना करें, उनके लिए यह आहुति अर्पित है

४८८२. यत्र ब्रह्मविदो यान्ति दीक्षया तपसा सह।
सोमो मा तत्र नयतु पयः सोमो दधातु मे। सोमाय स्वाहा ॥५ ॥

दीक्षा के अनुशासनों का पालन करने वाले और तप- साधना करने वाले ब्रह्मवेत्ता जिस परमपद को प्राप्त करते हैं, सोमदेव हमें भी उसी स्थान की प्राप्ति कराएँ और पोषक रस प्रदान करें ।उन्हीं को यह आहुति अर्पित है।

४८८३. यत्र ब्रह्मविदो यान्ति दीक्षया तपसा सह।
इन्द्रो मा तत्र नयतु बलमिन्द्रो दधातु मे। इन्द्राय स्वाहा ॥६ ॥

दीक्षा के अनुशासनों का पालन करने वाले और तप- साधना करने वाले ब्रह्मवेत्ता जिस परमपद को प्राप्त करते हैं, इन्द्रदेव हमें वही स्थान उपलब्ध कराएँ ।वे हमें शारीरिक पुष्टि प्रदान करें ।उन्हींको यह आहुति अर्पित है।

४८८४. यत्र ब्रह्मविदो यान्ति दीक्षया तपसा सह।
आपो मा तत्र नयन्त्वमृतं मोप तिष्ठतु। अद्भ्यः स्वाहा ॥७ ॥

दीक्षा के अनुशासनों का पालन करने वाले और तप- साधना करने वाले ब्रह्मवेत्ता जिस परमपद को प्राप्त करते हैं, आपो देव हमें वही स्थान प्राप्त कराएँ। वे हमें अमृतत्त्व भी प्रदान करें। उन्हीं के निमित्त यह आहुति समर्पित है ॥७ ॥

४८८५. यत्र ब्रह्मविदो यान्ति दीक्षया तपसा सह।
ब्रह्मा मा तत्र नयतु ब्रह्मा ब्रह्म दधातु मे। ब्रह्मणे स्वाहा ॥८ ॥

दीक्षा के अनुशासनों का पालन करने वाले और तप- साधना करने वाले ब्रह्मवेत्ता जिस परमपद को प्राप्त करते हैं, ब्रह्मा हमें वही स्थान प्राप्त कराएँ ।वे हमें ब्रह्मविद्या की प्रेरणा प्रदान करें ।उन्हीं को यह आहुति अर्पित है।

[४४ - भैषज्य सूक्त]

[**ऋषि-** भृगु। **देवता-** अञ्जन, ८-९ वरुण। **छन्द-** अनुष्टुप्, ४ चतुष्पदा शङ्कुमती उष्णिक्, ५ त्रिपदा निचृत् विषमा गायत्री।]

४८८६. आयुषोऽसि प्रतरणं विप्रं भेषजमुच्यसे।
तदाञ्जन त्वं शंताते शमापो अभयं कृतम् ॥१ ॥

हे आञ्जन ! आप मनुष्यों को सौ वर्ष की पूर्ण आयु प्रदान करने वाले हैं। चिकित्सकों के कथनानुसार आप विशेष स्फूर्तिवान् और कल्याणरूप हैं। आप हमें शान्ति और अभय प्रदान करें ॥१ ॥

४८८७. यो हरिमा जायान्योऽङ्गभेदो विसल्पकः।
सर्वं ते यक्ष्ममङ्गेभ्यो बहिर्निर्हन्त्वाञ्जनम् ॥२ ॥

हे पुरुष ! आपके शरीर में जो पाण्डु (पीलिया) नामक रोग, स्त्री सम्पर्क द्वारा होने वाला रोग, वातादि द्वारा उत्पन्न अंगभेद रोग अथवा विसर्पक (एग्जीमा-व्रण) आदि जो भी कष्टकारी रोग हों, उन सभी को यह आञ्जन (मणि) आपके शरीर से पृथक् करे ॥२ ॥

४८८८. आञ्जनं पृथिव्यां जातं भद्रं पुरुषजीवनम्। कृणोत्वप्रमायुकं रथजूतिमनागसम्।

पृथ्वी से उत्पन्न हुआ कल्याणप्रद और मनुष्यों को जीवनी शक्ति प्रदान करने वाला यह आञ्जन (मणि) हमें अमरत्व प्रदान करता है। यह हमें रथ के समान गतिशील और पापमुक्त बनाता है ॥३ ॥

४८८९. प्राण प्राणं त्रायस्वासो असवे मृड। निर्ऋते निर्ऋत्या नः पाशेभ्यो मुञ्च ॥४ ॥

हे (दिव्य) प्राण ! आप हमारे प्राण को संरक्षण प्रदान करें । हे दु:खरहित प्राण ! आप हमारे प्राण को सुख प्रदान करें । हे पापदेवते ! आप दुर्गति (दु:खदायिनी प्रकृति) के बन्धनों से हमें मुक्त कराएँ ॥४ ॥

४८९०. सिन्धोर्गर्भोऽसि विद्युतां पुष्पम्। वातः प्राणः सूर्यश्चक्षुर्दिवस्पयः ॥५ ॥

हे आञ्जन ! आप समुद्रीय जल के गर्भ तथा बिजलियों के पुष्प (वृष्टि जल के) रूप में जाने जाते हैं । वायु आपके प्राण, सूर्य नेत्र और दिव्यलोक की पोषक धाराएँ आपके लिए रसरूप हैं । ।५ ॥

४८९१. देवाञ्जन त्रैककुदं परि मा पाहि विश्वतः।
न त्वा तरन्त्योषधयो बाह्याः पर्वतीया उत ॥६ ॥

हे दिव्य आञ्जन ! आप त्रैककुद(तीनों लोकों में सर्वश्रेष्ठ) पर्वत पर उत्पन्न हुए हैं । आप हमारी चारों ओर से रक्षा करें । पर्वतों से भिन्न स्थानों पर उत्पन्न होने वाली ओषधियाँ आपकी अपेक्षा कम लाभप्रद होती हैं ॥६ ॥

४८९२. वी३दं मध्यमवासृपद् रक्षोहामीवचातनः।
अमीवाः सर्वाश्चातयन् नाशयदभिभा इतः ॥७ ॥

असुर संहारक और रोग विनाशक यह आञ्जन पर्वत शिखर से नीचे आकर प्रत्येक वस्तु में फैल जाता है । यह समस्त विकारों को विनष्ट कर देता है । यह आक्रामक रोगों का भी निवारण कर देता है ॥७ ॥

४८९३. बह्वी३दं राजन् वरुणानृतमाह पूरुषः। तस्मात् सहस्रवीर्य मुञ्च नः पर्यंहसः ॥८ ।

हे पापनिवारक राजा वरुण ! यह पुरुष प्रात:काल से लेकर शयन तक अतिशय मिथ्याभाषण कर चुका है । इसे दोष मुक्त करें । हजारों बलों से सम्पन्न हे आञ्जन ओषधे ! आप मिथ्या-भाषण के पाप से हमें मुक्त करें ॥८ ॥

४८९४. यदापो अघ्न्या इति वरुणेति यदूचिम। तस्मात् सहस्रवीर्य मुञ्च नः पर्यंहसः ॥

जल के अधिष्ठाता न मारने योग्य हे वरुणदेव ! जो हम कहते हैं, उसे आप साक्षीरूप में जानें । हे असीम शक्तियुक्त आञ्जन ! सभी पापकर्मों के कुप्रभाव से आप हमें मुक्त रखें ॥९ ॥

४८९५. मित्रश्च त्वा वरुणश्चानुप्रेयतुराञ्जन। तौ त्वानुगत्य दूरं भोगाय पुनरोहतुः ॥१० ।

हे आञ्जन ! मित्र और वरुणदेव दिव्यलोक से भूमि पर पहुँचे, पुन: लौटकर आपके पीछे-पीछे गये । आप सुखोपभोग के लिए उनको यहाँ लेकर आएँ ॥१० ॥

[४५ - आञ्जन सूक्त]

[**ऋषि-** भृगु । **देवता-** १-५ अञ्जन, (९ भग) मन्त्रोक्त । **छन्द-** अनुष्टुप्, ३-५ त्रिष्टुप्, ६ एकावसाना विराट् महाबृहती, ७-१० एकावसाना निचृत् महाबृहती ।]

४८९६. ऋणादृणमिव संनयन् कृत्यां कृत्याकृतो गृहम्।
चक्षुर्मन्त्रस्य दुर्हार्दः पृष्टीरपि शृणाञ्जन ॥१ ॥

हे आञ्जन ! जैसे ऋण लेने वाला पुरुष ऋण का बोझ ऋणदाता को सौंप देता है, वैसे ही घातक प्रयोग हेतु भेजी गई कृत्या को, भेजने वाले पुरुष पर ही लौटाते हुए आप दुष्ट हृदय वाले शत्रु की पसलियों को तोड़ दें ॥१ ॥

४८९७. यदस्मासु दुष्वप्न्यं यद् गोषु यच्च नो गृहे।
अनामगस्तं च दुर्हार्दः प्रियः प्रति मुञ्चताम् ॥२ ॥

हममें, हमारे पशुओं में तथा हमारे भवनों में जो भी दुःस्वप्न की भाँति भयंकर हो, वह सब दुष्ट हृदय वाले के समीप प्रिय वस्तु के समान पहुँचे ॥२ ॥

४८९८. अपामूर्ज ओजसो वावृधानमग्नेर्जातमधि जातवेदसः ।
चतुर्वीरं पर्वतीयं यदाञ्जनं दिशः प्रदिशः करदिच्छिवास्ते ॥३ ॥

जल की ऊर्जा और सामर्थ्य से वृद्धि को प्राप्त करने वाला, जातवेदा अग्नि से उत्पन्न होने वाला, अपनी सामर्थ्य से चारों दिशाओं में व्याप्त तथा पर्वत पर उत्पन्न होने वाला आञ्जन हमारे निमित्त दिशाओं और उपदिशाओं को मंगलप्रद करे ॥३ ॥

४८९९. चतुर्वीरं बध्यत आञ्जनं ते सर्वा दिशो अभयास्ते भवन्तु ।
ध्रुवस्तिष्ठासि सवितेव चार्य इमा विशो अभि हरन्तु ते बलिम् ॥४ ॥

हे श्रेष्ठ पुरुष ! चतुर्दिक् शक्ति का विस्तार करने वाली अञ्जनमणि को आपके शरीर पर बाँधते हैं । इसे धारण करने से आपको सभी दिशाओं से निर्भयता प्राप्त हो । आप सूर्य सदृश सभी को प्रकाशित करते हुए स्थिर रहें । सभी प्रजाजन श्रेष्ठ पदार्थों को उपहाररूप में आपके लिए समर्पित करते रहें ॥४ । ।

४९००. आक्ष्वैकं मणिमेकं कृणुष्व स्नाह्येकेना पिबैकमेषाम् ।
चतुर्वीरं नैर्ऋतेभ्यश्चतुर्भ्यो ग्राह्या बन्धेभ्यः परि पात्वस्मान् ॥५ ॥

हे पुरुष ! आप आञ्जन की एक मात्रा को आँखों में लगाएँ, दूसरे को मणिरूप बनाएँ । उसकी एक मात्रा को स्नान हेतु प्रयुक्त करें, एक मात्रा का पान करें । यह चार वीरों की सामर्थ्ययुक्त आञ्जन चार प्रकार के राक्षसी बन्धनों तथा अपने चंगुल में जकड़ने वाले रोगों से हमें संरक्षण प्रदान करे ॥५ ॥

४९०१. अग्निर्माग्निनावतु प्राणायापानायायुषे वर्चस
ओजसे तेजसे स्वस्तये सुभूतये स्वाहा ॥६ ॥

अग्रणी, गुणसम्पन्न अग्निदेव अपनी शत्रुसंतापक सामर्थ्य द्वारा हमारी रक्षा करें । प्राण, अपान, दीर्घजीवन, ब्रह्मवर्चस, सामर्थ्य, तेज, कल्याणकारी जीवन तथा श्रेष्ठ विभूतियों के लिए यह आहुति समर्पित करते हैं ॥६ ॥

४९०२. इन्द्रो मेन्द्रियेणावतु प्राणायापानायायुषे वर्चस
ओजसे तेजसे स्वस्तये सुभूतये स्वाहा ॥७ ॥

देवराज इन्द्र अपने पराक्रम द्वारा हमारी रक्षा करें । प्राण, अपान, दीर्घजीवन , ब्रह्मवर्चस, सामर्थ्य, तेज , कल्याणकारी जीवन तथा श्रेष्ठ विभूतियों के निमित्त यह आहुति समर्पित करते हैं ॥७ ॥

४९०३. सोमो मा सौम्येनावतु प्राणायापानायायुषे वर्चस
ओजसे तेजसे स्वस्तये सुभूतये स्वाहा ॥८ ॥

सोमदेव अपनी सौम्य सामर्थ्य द्वारा हमारी रक्षा करें । प्राण, अपान, दीर्घजीवन, ब्रह्मवर्चस ,ओज, तेज, कल्याणकारी जीवन तथा श्रेष्ठ विभूतियों के निमित्त यह आहुति समर्पित करते हैं ॥८ ॥

४९०४.भगो मा भगेनावतु प्राणायापानायायुषे वर्चस ओजसे तेजसे स्वस्तये सुभूतये स्वाहा।

भगदेव सौभाग्ययुक्त सामर्थ्य से हमारी रक्षा करें । प्राण, अपान, दीर्घजीवन, ब्रह्मवर्चस , ओज, तेज, मंगलकारी जीवन और उत्तम विभूतियों के निमित्त यह आहुति समर्पित करते हैं ॥९ ॥

४९०५. मरुतो मा गणैरवन्तु प्राणायापानायायुषे वर्चस
ओजसे तेजसे स्वस्तये सुभूतये स्वाहा ॥१० ॥

मरुद्गण अपने गणों की शक्ति द्वारा हमारी रक्षा करें । प्राण, अपान, आयु, तेज, ओज, ब्रह्मवर्चस, सुखी कल्याणकारी जीवन और उत्तम ऐश्वर्य प्राप्ति के निमित्त यह आहुति समर्पित करते हैं ॥१० ॥

[४६ - अस्तृतमणि सूक्त]

[**ऋषि-** प्रजापति । **देवता-** अस्तृतमणि ।**छन्द-** पञ्चपदा मध्येज्योतिष्मती त्रिष्टुप् , २ षट्पदा भुरिक् शक्वरी, ३, ७ पञ्चपदा पथ्यापंक्ति, ४ चतुष्पदा त्रिष्टुप् , ५ पञ्चपदा अतिजगती, ६ पञ्चपदा उष्णिग्गर्भा विराट् जगती ।]

४९०६. प्रजापतिष्ट्वा बध्नात् प्रथममस्तृतं वीर्याय कम् ।
तत् ते बध्नाम्यायुषे वर्चस ओजसे च बलाय चास्तृतस्त्वाभि रक्षतु ॥१ ॥

सर्वप्रथम प्रजापति ब्रह्मा ने शौर्य की आकांक्षा से अस्तृतमणि को धारण किया था ।हे मनुष्य !इस मणि को हम आयु , तेज, सामर्थ्य और बल की प्राप्ति हेतु (आपके शरीर में) बाँधते हैं ।यह आपको संरक्षण प्रदान करे ।

४९०७. ऊर्ध्वस्तिष्ठतु रक्षन्नप्रमादमस्तृतेमं मा त्वा दभन् पणयो यातुधानाः । इन्द्र इव
दस्यूनव धूनुष्व पृतन्यतः सर्वाञ्छत्रून् वि षहस्वास्तृतस्त्वाभि रक्षतु ॥२ ॥

हे मणे ! आप उच्च स्थान पर प्रतिष्ठित तथा जागरूक रहते हुए इसकी सुरक्षा करें । यातना देने वाले असुर आपकी सामर्थ्य का नाश न कर सकें । जिस प्रकार इन्द्रदेव शत्रुओं को विनष्ट करते हैं, उसी प्रकार आप सैन्यशक्ति द्वारा आक्रमण करने वाले शत्रुओं का नाश करें । हे पुरुष ! अस्तृतमणि आपको संरक्षण प्रदान करे ॥२ ॥

४९०८. शतं च न प्रहरन्तो निघ्नन्तो न तस्तिरे ।
तस्मिन्निन्द्रः पर्यदत्त चक्षुः प्राणमथो बलमस्तृतस्त्वाभि रक्षतु ॥३ ॥

घातक प्रहार और हिंसक आक्रमण किये जाते हुए भी इस मणि से पार नहीं पाया जा सकता । इन्द्रदेव ने शत्रुओं द्वारा अवध्य इस मणि के अन्दर दर्शन- शक्ति, प्राणशक्ति और सामर्थ्य को स्थापित किया है । यह मणि अपने धारण करने वाले पुरुष की सुरक्षा करे ॥३ ॥

४९०९. इन्द्रस्य त्वा वर्मणा परि धापयामो यो देवानामधिराजो बभूव ।
पुनस्त्वा देवाः प्र णयन्तु सर्वेऽस्तृतस्त्वाभि रक्षतु ॥४ ॥

हे अस्तृत मणे ! हम आपको इन्द्रदेव के कवच से आच्छादित करते हैं । सभी देव भी आपको प्रेरित करें । आप अपने धारककर्ता का संरक्षण करें ॥४ ॥

४९१०. अस्मिन् मणावेकशतं वीर्याणि सहस्रं प्राणा अस्मिन्नस्तृते । व्याघ्रः
शत्रूनभि तिष्ठ सर्वान् यस्त्वा पृतन्यादधरः सो अस्त्वस्तृतस्त्वाभि रक्षतु ॥५ ॥

इस अस्तृतमणि में एक सौ एक प्रकार की शक्तियाँ तथा असीम प्राणबल है । हे मणिधारक पुरुष ! आप शत्रुओं पर बाघ के समान प्रहार करें । जो आपके ऊपर सैन्यशक्ति द्वारा आक्रमण करने के इच्छुक हों, वे परास्त हों । यह अस्तृतमणि आपको पूर्ण संरक्षण प्रदान करे ॥५ ॥

४९११. घृतादुल्लुप्तो मधुमान् पयस्वान्त्सहस्रप्राणः शतयोनिर्वयोधाः ।
शंभूश्च मयोभूश्चोर्जस्वांश्च पयस्वांश्चास्तृतस्त्वाभि रक्षतु ॥६ ॥

घी, दूध और मधु से परिपूर्ण, समस्त देवशक्तियों से अनुप्राणित होने से असीम सामर्थ्ययुक्त, इन्द्रदेव के कवच से युक्त, दीर्घजीवन एवं कल्याणकारी, शारीरिक सुखों की प्रदाता, शक्ति और दिव्य रसों से परिपूर्ण यह अस्तृतमणि धारण करने वाले को संरक्षण प्रदान करे ॥६ ॥

४९१२. यथा त्वमुत्तरोऽसो असपत्नः सपत्नहा ।
सजातानामसद् वशी तथा त्वा सविता करदस्तृतस्त्वाभि रक्षतु ॥७ ॥

हे साधक मनुष्य ! जिस प्रकार से आप सबसे उत्कृष्ट, शत्रुरहित, सजातियों को अपने वशीभूत करने वाले बन सकें, सर्वप्रेरक सवितादेव आपको वैसा ही बनाएँ । यह अस्तृतमणि आपको संरक्षण प्रदान करे ॥७ ॥

[४७ - रात्रि सूक्त]

[**ऋषि-** गोपथ । **देवता-** रात्रि । **छन्द-** पथ्याबृहती, २ पञ्चपदा अनुष्टुब्गर्भा परातिजगती, ३-५, ८-९ अनुष्टुप्, ६ पुरस्ताद् बृहती, ७ त्र्यवसाना षट्पदा जगती ।]

४९१३. आ रात्रि पार्थिवं रजः पितुरप्रायि धामभिः ।
दिवः सदांसि बृहती वि तिष्ठस आ त्वेषं वर्तते तमः ॥१ ॥

हे रात्रे ! आपका अन्धकार पृथ्वीलोक और पितृलोक (द्युलोक) सभी स्थानों में संव्याप्त हो गया है । यह अन्धकार तीनों लोकों में संव्याप्त होकर विद्यमान है । पृथ्वी पर मात्र अन्धकार ही व्याप्त है ॥१ ॥

४९१४. न यस्याः पारं ददृशे न योयुवद् विश्वमस्यां नि विशते यदेजति ।
अरिष्टासस्त उर्वि तमस्वति रात्रि पारमशीमहि भद्रे पारमशीमहि ॥२ ॥

जिसका दूसरा छोर दिखाई नहीं देता, जिसमें सम्पूर्ण विश्व एक ही दिखाई देता है, प्रयत्नशील प्राणी भी इस रात्रि में सो जाते हैं । अन्धकारयुक्त हे रात्रे ! हम सभी विनाशरहित होकर आपसे पार हो जाएँ । हे कल्याणी ! आपके अन्धकार से हम मुक्ति पाएँ ॥२ ॥

४९१५. ये ते रात्रि नृचक्षसो द्रष्टारो नवतिर्नव । अशीतिः सन्त्यष्टा उतो ते सप्त सप्ततिः ।

हे रात्रे ! मनुष्यों के कर्माकर्म का निरीक्षण करने वाले आपके जो निन्यानबे, अट्ठासी और सतहत्तर गण (शक्ति धाराएँ) हैं, उन सबके द्वारा आप हमारा संरक्षण करें ॥३ ॥

४९१६. षष्टिश्च षट् च रेवति पञ्चाशत् पञ्च सुम्नयि ।
चत्वारश्चत्वारिंशच्च त्रयस्त्रिंशच्च वाजिनि ॥४ ॥

धन एवं सुख प्रदान करने वाली हे रात्रे ! आप अपने छासठ, पचपन, चौवालिस तथा तैंतीस दिव्य शक्तिधाराओं द्वारा हमें सुरक्षा प्रदान करें ॥४ ॥

४९१७. द्वौ च ते विंशतिश्च ते रात्र्येकादशावमाः । तेभिर्नो अद्य पायुभिर्नु पाहि दुहितर्दिवः ।

हे रात्रि ! आपके बाईस तथा कम से कम ग्यारह संरक्षक हैं । हे दिव्यलोक की कन्या रात्रे ! आप उन रक्षकों द्वारा इस समय हमें संरक्षण प्रदान करें ॥५ ॥

[मंत्र क्र. ३ से ५ तक रात्रि की शक्तिधाराओं की गणना में ११ का उलटा पहाड़ा (९९ से ११ तक) आया है ।]

४९१८. रक्षा माकिर्नो अघशंस ईशत मा नो दुःशंस ईशत ।
मा नो अद्य गवां स्तेनो मावीनां वृक ईशत ॥६ ॥

हे रात्रेदेवि ! आप हमारी रक्षा करें । पापी पुरुष या कुख्यात व्यक्ति हमारे ऊपर अधिकार न कर सकें । चोर हमारी गौओं पर अधिकार न कर सकें तथा भेड़िया हमारी भेड़ों को बलपूर्वक ले जाने में सफल न होने पाए ॥६ ॥

४९१९. माश्वानां भद्रे तस्करो मा नृणां यातुधान्यः । परमेभिः पथिभि स्तेनो
धावतु तस्करः । परेण दत्वती रज्जुः परेणाघायुरर्षतु ॥७ ॥

हे रात्रे ! घोड़ों के तस्कर और मनुष्यों को कष्ट पहुँचाने वाले हमारे लिए कष्टदायक न हों । धन को चुराने वाले चोर, दूर के मार्गों से पलायन करें । हमारे प्रति हिंसक भाव से प्रेरित दुष्ट पुरुष भी दूर चले जाएँ ॥७ ॥

४९२०.अध रात्रि तृष्टधूममशीर्षाणमहिं कृणु । हनू वृकस्य जम्भयास्तेन तं द्रुपदे जहि ॥८ ॥

हे रात्रे ! जहरीले धुएँ (श्वास) से पीड़ा पहुँचाने वाले सर्प को आप मस्तक रहित कर दें । भेड़िये जैसे हिंसक व्यक्ति के जबड़ों को तोड़ डालें और धन के अपहर्त्ता को आप खूँटे से बाँधकर दण्डित करें ॥८ ॥

४९२१.त्वयि रात्रि वसामसि स्वपिष्यामसि जागृहि । गोभ्यो नः शर्म यच्छाश्वेभ्यः पुरुषेभ्यः ।

हे रात्रे ! हम आपके आश्रय में निवास करते हैं । जब हम शयन करें, उस समय आप सजग रहें । आप हमारी गौओं, अश्वादि पशुओं तथा प्रजाजनों के लिए भी सुखमय आश्रय प्रदान करें ॥९ ॥

[४८- रात्रि सूक्त]

[**ऋषि-** गोपथ । देवता- रात्रि । छन्द- १ त्रिपदार्षी गायत्री, २ त्रिपदा विराट् अनुष्टुप्, ३ बृहतीगर्भा अनुष्टुप्, ४,६ अनुष्टुप्, ५ पथ्यापंक्ति ।]

४९२२. अथो यानि च यस्मा ह यानि चान्तः परीणहि । तानि ते परि दद्मसि ॥१ ॥

हे रात्रे ! जिन्हें हम जानते हैं, (ऐसी प्रकट वस्तुएँ) तथा जो बन्द मंजूषा में (अप्रकट या अज्ञात वस्तुएँ) हैं, उन प्रत्यक्ष और अप्रत्यक्ष सभी साधनों को हम आपके लिए समर्पित करते हैं ॥१ ॥

[रात्रि में मनुष्य के लिए निश्चिन्तता की नींद आवश्यक है । नींद में कोई अपने आश्रित व्यक्तियों या साधनों की रक्षा नहीं कर सकता । उनके लिए समुचित व्यवस्था व्यावहारिक स्तर पर करने के साथ ही उनके प्रति निश्चिन्त होना आवश्यक है । रात्रि में जिसने विश्राम की व्यवस्था बनाई है, उसी दिव्य चेतना को अपने दायित्व सौंपकर सोने से क्रमशः योग युक्त निद्रा का अभ्यास होने लगता है । यहाँ ऋषि ने उसी के सूत्र संकेत दिये हैं ।]

४९२३. रात्रि मातरुषसे नः परि देहि । उषा नो अह्ने परि ददात्वहस्तुभ्यं विभावरि ॥२ ॥

हे माता ! हे रात्रे ! आप अपने पश्चात् उषाकाल के आश्रय में हमें पहुँचा दें । उषा हमें दिन को समर्पित कर दे । दिन पुनः आपको ही सौंप दे ॥२ ॥

४९२४. यत् किं चेदं पतयति यत् किं चेदं सरीसृपम् ।
यत् किं च पर्वतायासत्वं तस्मात् त्वं रात्रि पाहि नः ॥३ ॥

हे रात्रे ! आकाश मार्ग में उड़ने वाले (बाज़ आदि पक्षी), भूमि पर रेंगकर चलने वाले (सर्पादि) तथा पर्वतीय जंगलों में घूमने वाले (बाघ आदि) हिंसक पशुओं से आप हमें संरक्षण प्रदान करें ॥३ ॥

४९२५. सा पश्चात् पाहि सा पुरः सोत्तरादधरादुत ।
गोपाय नो विभावरि स्तोतारस्त इह स्मसि ॥४ ॥

हे रात्रे ! आप आगे, पीछे, ऊपर तथा नीचे (पूर्व, पश्चिम, उत्तर, दक्षिण) चारों दिशाओं से हमारी सुरक्षा करें । हे तेजस्विनी रात्रे ! आप हमारी सुरक्षा अवश्य करें; क्योंकि हम आपकी स्तुति करते हैं ॥४ ॥

४९२६. ये रात्रिमनुतिष्ठन्ति ये च भूतेषु जाग्रति ।
पशून् ये सर्वान् रक्षन्ति ते न आत्मसु जाग्रति ते नः पशुषु जाग्रति ॥५ ॥

जो साधक रात्रि में जप-अनुष्ठान आदि करते हुए जागते रहते हैं । जो गौ आदि पशुओं तथा प्राणियों की सुरक्षा के लिए रात्रि में जागरण करते हैं ।वे ही हमारे प्रजाजनों तथा पशुओं की सुरक्षा के प्रति भी जागरूक रहें ॥५॥

४९२७. वेद वै रात्रि ते नाम घृताची नाम वा असि ।
तां त्वां भरद्वाजो वेद सा नो वित्तेऽधि जाग्रति ॥६ ॥

हे रात्रे ! हम आपके प्रभाव को भली- भाँति जानते हैं । दीप्तिमती (घृताची) के रूप में आपकी प्रसिद्धि है । भरद्वाज ऋषि आपको इसी नाम से जानते हैं । आप हमारे वैभव की रक्षा के प्रति जागरूक रहें ॥६ ॥

[४९ - रात्रि सूक्त]

[**ऋषि-** गोपथ, भरद्वाज । **देवता-** रात्रि । **छन्द-** त्रिष्टुप् , ६ आस्तार पंक्ति, ७ पथ्यापंक्ति, ९ अनुष्टुप् , १० त्र्यवसाना षट्पदा जगती ।]

४९२८. इषिरा योषा युवतिर्दमूना रात्री देवस्य सवितुर्भगस्य ।
अश्वक्षभा सुहवा संभृतश्रीरा पप्रौ द्यावापृथिवी महित्वा ॥१ ॥

अभीष्ट, चिरयुवा नारी सदृश, अपने को नियन्त्रण में रखने वाली, भगदेव एवं सवितादेव की शक्ति शीघ्रता से प्रवृत्त होने वाली, नेत्रों की अवहेलना करने वाली, यह रात्रि अपनी महत्ता से द्यावापृथिवी को पूर्ण कर देती है ॥१॥

४९२९. अति विश्वान्यरुहद् गम्भीरो वर्षिष्ठमरुहन्त श्रविष्ठाः ।
उशती रात्र्यनु सा भद्राभि तिष्ठते मित्र इव स्वधाभिः ॥२ ॥

गहन अन्धकार विश्व को आच्छादित करके विराजमान है । यह (रात्रि) विश्व समुदाय को हृदय से चाहती हुई आरोहित हुई है । जिस प्रकार मित्र (सूर्यदेव) विश्व में प्राण संचार करते हैं, उसी प्रकार यह कल्याणकारी रात्रि भी अपनी शक्तियों का संचार करती है ॥२ ॥

४९३०. वर्ये वन्दे सुभगे सुजात आजगन् रात्रि सुमना इह स्याम् ।
अस्मांस्त्रायस्व नर्याणि जाता अथो यानि गव्यानि पुष्ट्या ॥३ ॥

उत्तम, वरणीय, वन्दनीय, सौभाग्यवती हे रात्रे ! श्रेष्ठ गुणों के साथ आपका अवतरण हो रहा है । यहाँ श्रेष्ठ मनवाली होकर आप हमारा संरक्षण करें । मनुष्यों और गौ आदि पशुओं के कल्याण के निमित्त पैदा होने वाले पदार्थों की भी आप सुरक्षा करें ॥३ ॥

४९३१. सिंहस्य रात्र्युशती पींषस्य व्याघ्रस्य द्वीपिनो वर्च आ ददे ।
अश्वस्य ब्रध्नं पुरुषस्य मायुं पुरु रूपाणि कृणुषे विभाती ॥४ ॥

यह अभिलाषामयी रात्रि गजसमूह, सिंह, हरिन, गेंडा तथा बाघ आदि पशुओं की क्षमताओं को (तेजस्विता को) ग्रहण कर लेती है । अश्व की स्वाभाविक गति और मनुष्यों की वाक्शक्ति को भी अपने वश में करती है । इस प्रकार स्वयं विशेष रूप से चमकती हुई रात्रि विभिन्न स्वरूपों में दिखाई देती है ॥४ ॥

४९३२. शिवां रात्रिमनुसूर्यं च हिमस्य माता सुहवा नो अस्तु ।
अस्य स्तोमस्य सुभगे नि बोध येन त्वा वन्दे विश्वासु दिक्षु ॥५ ॥

मंगलकारिणी रात्रि तथा उसके स्वामी सूर्यदेव की हम वन्दना करते हैं । हिम (सर्दी) को उत्पन्न करने वाली रात्रि हमारे लिए स्तुति करने योग्य है । हे सौभाग्यवती रात्रे ! आप हमारी उस प्रार्थना को समझें , जिससे हम सभी दिशाओं में संव्याप्त आपकी वन्दना करते हैं ॥५ ॥

४९३३. स्तोमस्य नो विभावरि रात्रि राजेव जोषसे ।
आसाम सर्ववीरा भवाम सर्ववेदसो व्युच्छन्तीरनूषसः ॥६ ॥

हे तेजस्विनी रात्रे ! राजा द्वारा स्तोताओं की प्रार्थना को स्नेहपूर्वक सुनने के समान ही आप हमारी प्रार्थना से प्रसन्न हों । आप नित्यप्रति प्रकट होने वाले उषाकाल में हम साधकों को सदा वीर सन्तानों और समस्त वैभव-सम्पदा से युक्त करें ॥६ ॥

४९३४. शम्या ह नाम दधिषे मम दिप्सन्ति ये धना ।
रात्रीहि तानसुतपा य स्तेनो न विद्यते यत् पुनर्न विद्यते ॥७ ॥

हे रात्रे ! आप "शम्या" (विश्राम देने वाली) नाम से जानी जाती हैं । जो शत्रु हमारे धन- वैभव के अपहरणकर्त्ता हैं, उनके प्राणों को संतप्त करती हुई, आप आगमन करें । चोर- लुटेरे राष्ट्र में विद्यमान न रहें तथा उनकी पुन: उत्पन्न होने की सम्भावना भी न रहे ॥७ ॥

४९३५. भद्रासि रात्रि चमसो न विष्टो विष्वङ् गोरूपं युवतिर्बिभर्षि ।
चक्षुष्मती मे उशती वपूंषि प्रति त्वं दिव्या न क्षाममुक्थाः ॥८ ॥

हे रात्रे ! आप चमस पात्र के समान ही मंगलकारिणी हैं । अन्धकार के रूप में सर्वत्र व्याप्त हैं तथा गौ की भाँति पोषक रस प्रदान करती हैं । आप हमें परिपुष्ट करती हुई, नेत्र ज्योति प्रदान करें । नक्षत्रों से सुशोभित आकाश की भाँति आप पृथ्वी को भी सजाएँ ॥८ ॥

४९३६. यो अद्य स्तेन आयत्यघायुर्मर्त्यो रिपुः ।
रात्री तस्य प्रतीत्य प्र ग्रीवाः प्र शिरो हनत् ॥९ ॥

हे तेजस्विनी रात्रे ! चारों ओर हत्या की योजना से आ रहे दुष्टों को आप उल्टे पैर वापस भगा दें । आप उनकी गर्दन और सिर पर प्रहार करें ॥९ ॥

४९३७. प्र पादौ न यथायति प्र हस्तौ न यथाशिषत् । यो मलिम्लुरुपायति स
संपिष्टो अपायति । अपायति स्वपायति शुष्के स्थाणावपायति ॥१० ॥

हे रात्रे ! आप शत्रु के दोनों पैरों, दोनों हाथों को तोड़ डालें, जिससे वह पुन: हत्या का कुत्सित कार्य न कर सके । हमारे समीप आने वाले चोर या हत्यारे को कुचलकर वापस करें , जिससे वह निर्जन वन के सूखे वृक्ष का ही आश्रय प्राप्त करे ॥१० ॥

[५०- रात्रि सूक्त]

[**ऋषि-** गोपथ । **देवता-** रात्रि । **छन्द-** अनुष्टुप् ।]

४९३८. अध रात्रि तृष्टधूममशीर्षाणमहिं कृणु । अक्षौ वृकस्य निर्जह्यास्तेन तं द्रुपदे जहि

हे रात्रे ! जहरीली श्वास छोड़ने वाले साँप को आप छिन्न- मस्तक (सिर रहित) करें । भेड़िये की दोनों आँखों को दृष्टि विहीन करके उसे वृक्ष के नीचे समाप्त करें ॥१ ॥

४९३९.ये ते रात्र्यनड्वाहस्तीक्ष्णशृङ्गाः स्वाशवः । तेभिर्नो अद्य पारयाति दुर्गाणि विश्वहा

हे रात्रे ! तीव्रगामी, तीखे सींगों से युक्त भारवाहक आपके जो बैल हैं, उनसे हमें सभी संकटों से पार करें ॥२ ।

४९४०. रात्रिंरात्रिमरिष्यन्तस्तरेम तन्वा वयम् । गम्भीरमप्लवा इव न तरेयुररातयः ॥३ ॥

हे रात्रे !हम शरीरों से सुरक्षित प्रत्येक रात्रि से पार हों, शत्रु नौकारहित यात्रियों की तरह पार न हो सकें ॥३ ॥

४९४१. यथा शाम्याकः प्रपतन्नपवान् नानुविद्यते ।
एवा रात्रि प्र पातय यो अस्माँ अभ्यघायति ॥४ ॥

श्यामाक (साँवा) नामक अन्न के एक बार (जमीन पर) गिरने के बाद पुनः उसको ढूँढ़कर एकत्र कर पाना सम्भव नहीं होता ।हे रात्रे ! जो हमारे पास पाप की दुर्भावना से आ रहा है, उसे आप साँवा की भाँति नष्ट कर दें ॥४

४९४२.अप स्तेनं वासो गोअजमुत तस्करम् । अथो यो अर्वतः शिरोऽभिधाय निनीषति ॥५॥

हे रात्रे ! आप उन सभी प्रकार के अपहर्त्ताओं को, जो वस्त्र, गौ, बकरी के साथ-साथ घोड़ों को रस्सी से बाँधकर ले जाते हैं, उन्हें आप दूर हटाएँ ॥५ ॥

४९४३.यदद्या रात्रि सुभगे विभजन्त्ययो वसु । यदेतदस्मान् भोजय यथेदन्यानुपायसि ॥६॥

स्वर्ण आदि वैभव को बाँटने वाली हे सौभाग्यवती रात्रे ! आप अपना धन हमें प्रदान करें; हम उसका उपयोग कर सकें । वह धन हमारे शत्रुओं को न प्राप्त हो ॥६ ॥

४९४४. उषसे नः परि देहि सर्वान् रात्र्यनागसः । उषा नो अह्ने आ भजादहस्तुभ्यं विभावरि ॥

हे रात्रे ! हम निष्पाप स्तोताओं को आप उषा के नियन्त्रण में सौंप दें, उषा दिन को प्रदान कर दे, दिन हमें संरक्षण प्रदान करता हुआ पुनः आपको सौंप दे । हे तेजस्विनी रात्रे ! इस प्रकार आप हमारी सुरक्षा करें ॥७ ॥

[५१ - आत्मा सूक्त]

[**ऋषि-** ब्रह्मा । **देवता-** आत्मा, २ सविता । **छन्द-** एकावसाना एकपदा ब्राह्मी अनुष्टुप् , २ एकावसाना त्रिपदा यवमध्योष्णिक्]

४९४५. अयुतोऽहमयुतो म आत्मायुतं मे चक्षुरयुतं मे श्रोत्रमयुतो मे
प्राणोऽयुतो मेऽपानोऽयुतो मे व्यानोऽयुतोऽहं सर्वः ॥१ ॥

हम पूर्णतायुक्त हैं, हमारी आत्मा पूर्ण है, हमारे शरीर, शारीरिक अंग, नेत्र, कान, नासिका, प्राण, अपान, व्यान भी परिपूर्ण हैं । हम सभी इन्द्रियों की शक्ति से परिपूर्ण हैं ॥१ ॥

४९४६. देवस्य त्वा सवितुः प्रसवेऽश्विनोर्बाहुभ्यां पूष्णो हस्ताभ्यां प्रसूत आ रभे ॥२ ॥

सर्वप्रेरक सवितादेवता की प्रेरणा से, अश्विनीकुमारों की भुजाओं से और पूषादेव के हाथों से प्रेरित हम (साधक) मनुष्य इस कार्य का शुभारम्भ करते हैं ॥२ ॥

[५२ - काम सूक्त]

[**ऋषि-** ब्रह्मा । **देवता-** काम । **छन्द-** त्रिष्टुप् , ३ चतुष्पदा उष्णिक् ५ उपरिष्टात् बृहती ।]

४९४७. कामस्तदग्रे समवर्तत मनसो रेतः प्रथमं यदासीत् ।
स काम कामेन बृहता सयोनी रायस्पोषं यजमानाय धेहि ॥१ ॥

सर्वप्रथम काम की उत्पत्ति हुई । काम ही मन का प्रथम बीज हुआ । विराट् काम सृष्टि- उत्पादन की ईश्वरीय कामना का सहोदर है । यह यजमान को धन और पुष्टि प्रदान करे ॥१ ॥

४९४८. त्वं काम सहसासि प्रतिष्ठितो विभुर्विभावा सख आ सखीयते ।
त्वमुग्रः पृतनासु सासहिः सह ओजो यजमानाय धेहि ॥२ ॥

हे काम !आप सामर्थ्यवान् हैं ।आप सर्वव्यापक , तेजसम्पन्न और मित्रवत् व्यवहार करने वाले के साथ मित्र भाव रखते हैं । आप शत्रुओं को वश में करने वाले वीर हैं , आप यजमान को ओजस् और शक्तिसम्पन्न बनाएँ ॥२ ॥

४९४९.दूराच्चकमानाय प्रतिपाणायाक्षये । आस्मा अशृण्वन्नाशाः कामेनाजनयन्त्स्वः ॥३

सभी दिशाएँ दुर्लभ फल की कामना करने वाले याजक को अभिलषित फल प्रदान करने के लिए संकल्पित हैं । वे सभी प्रकार के सुख भी प्रदान करें ॥३ ॥

४९५०.कामेन मा काम आगन् हृदयाद् हृदयं परि । यदमीषामदो मनस्तदैतूप मामिह ॥४ ॥

हमारी ओर काम के द्वारा ही काम का आगमन हुआ है । हृदय द्वारा हृदय की ओर भी काम का आगमन हुआ है । उन श्रेष्ठ जनों का मन भी हमारे पास आए ॥४ ॥

४९५१. यत्काम कामयमाना इदं कृण्मसि ते हविः ।
तन्नः सर्वं समृध्यतामथैतस्य हविषो वीहि स्वाहा ॥५ ॥

हे काम ! जिस अभिलाषा की पूर्ति के लिए हम आपको हवि प्रदान करते हैं, हमारी वह इच्छा पूर्ण हो । यह हवि आपके लिए समर्पित है, आप इसे स्वीकार करें ॥५ ॥

[५३ - काल सूक्त]

[**ऋषि-** भृगु । **देवता-** काल । **छन्द-** त्रिष्टुप् , ५ निचृत् पुरस्ताद् बृहती, ६-१० अनुष्टुप् ।]

४९५२. कालो अश्वो वहति सप्तरश्मिः सहस्राक्षो अजरो भूरिरेताः ।
तमा रोहन्ति कवयो विपश्चितस्तस्य चक्रा भुवनानि विश्वा ॥१ ॥

काल स्वरूप अश्व विश्वरूपी रथ का वाहक है । वह सात किरणों और सहस्र आँखों वाला है ।वह जरारहित और प्रचुर पराक्रम सम्पन्न है, समस्त लोक उसके चक्र हैं ।उस (अश्व या रथ) पर बुद्धिमान् ही आरोहण करते हैं ॥१

[गतिशीलता अश्व का पर्याय है । काल सबको अपने साथ घसीटता हुआ चलता है । बुद्धिमान् व्यक्ति ही काल-समय पर आरूढ़ होकर चलते हैं । जैसे अश्वारूढ़ व्यक्ति अश्व को नियन्त्रित कर लेता है, वैसे ही बुद्धिमान् लोग अपने समय को सुनियोजित करके उसे सत्प्रयोजनों में नियोजित कर लेते हैं । शेष लोग समय के साथ घिसटते हुए किसी प्रकार अपना समय बिताते हैं ।]

४९५३. सप्त चक्रान् वहति काल एष सप्तास्य नाभीरमृतं न्वक्षः ।
स इमा विश्वा भुवनान्यञ्जत् कालः स ईयते प्रथमो नु देवः ॥२ ॥

वह काल सात चक्रों का वाहक है । (उन चक्रों की) सात नाभियाँ हैं तथा वह अक्ष (धुरा) अमृत-अनश्वर है । वह प्रथम देव 'काल' सभी भुवनों को प्रकट करता हुआ सतत गतिशील है ॥२ ॥

[विश्व ब्रह्माण्ड की ७ परिधियाँ कही गयी हैं, काल उन सभी को संचालित किये हुये है । समय विभाजन में ७ दिन मुख्य आधार हैं, सात के बाद वही चक्र पुनः दोहराया जाता है । काल चक्र विभाग में सात ऋतुओं का भी उल्लेख मिलता है ।]

४९५४. पूर्णः कुम्भोऽधि काल आहितस्तं वै पश्यामो बहुधा नु सन्तः ।
स इमा विश्वा भुवनानि प्रत्यङ् कालं तमाहुः परमे व्योमन् ॥३ ॥

विश्व ब्रह्माण्डरूप भरा हुआ कुम्भ, काल के ऊपर स्थापित है । संत- ज्ञानीजन उस काल को (दिवस-रात्रि आदि) विभिन्न रूपों में देखते हैं । वह काल इन दृश्यमान प्राणियों के सामने प्रकट होकर उन्हें अपने में समाहित कर लेता है । मनीषीगण उस काल को विकारों से रहित आकाश के समान (निर्लेप) बताते हैं ॥३ ॥

४९५५. स एव सं भुवनान्याभरत् स एव सं भुवनानि पर्यैत् ।
पिता सन्नभवत् पुत्र एषां तस्माद् वै नान्यत् परमस्ति तेजः ॥४ ॥

वह काल समस्त भुवनों का पोषण करने वाला तथा सभी में श्रेष्ठ रीति से संव्याप्त है । वही भूतकाल में इन (प्राणियों) का पिता और अगले जन्म में इनका पुत्र हो जाता है । इस काल से उत्तम कोई भी तेज नहीं है ॥४ ॥

४९५६. कालोऽमूं दिवमजनयत् काल इमाः पृथिवीरुत ।
काले ह भूतं भव्यं चेषितं ह वि तिष्ठते ॥५ ॥

काल ने ही इस दिव्यलोक को उत्पन्न किया और इसी ने सभी प्राणियों की आश्रयभूता भूमि को उत्पन्न किया है । भूत, भविष्यत् और वर्तमान सभी इस अविनाशी काल के आश्रित रहते हैं ॥५ ॥

४९५७. कालो भूतिमसृजत काले तपति सूर्यः । काले ह विश्वा भूतानि काले चक्षुर्वि पश्यति।

काल ने ही इस सृष्टि का सृजन किया है । काल की प्रेरणा से ही सूर्यदेव इस संसार को प्रकाशित करते हैं । इसी काल के आश्रित समस्त प्राणी हैं । नेत्र भी इसी काल के आश्रित होकर विविध पदार्थों को देखते हैं ॥६ ॥

४९५८काले मनः काले प्राणः काले नाम समाहितम् ।कालेन सर्वा नन्दन्त्यागतेन प्रजा इमाः।

काल में ही मन, काल में ही प्राण तथा काल में ही सभी नाम समाहित हैं , जो समयानुसार प्रकट होते रहते हैं । काल की अनुकूलता से ही समस्त प्रजाजन आनन्दित होते हैं ॥७ ॥

४९५९. काले तपः काले ज्येष्ठं काले ब्रह्म समाहितम् ।
कालो ह सर्वस्येश्वरो यः पितासीत् प्रजापतेः ॥८ ॥

तप:शक्ति, महानता (ज्येष्ठता) तथा ब्रह्मविद्या इसी काल में सन्निहित है । काल ही सभी (स्थावर- जङ्गम विश्व-ब्रह्माण्ड) का ईश्वर, समस्त प्रजा का पालक तथा सबका पिता है ॥८ ॥

४९६०.तेनेषितं तेन जातं तदु तस्मिन् प्रतिष्ठितम् । कालो ह ब्रह्म भूत्वा बिभर्ति परमेष्ठिनम् ।

यह संसार काल द्वारा प्रेरित, उसी के द्वारा उत्पन्न हुआ तथा उसी के आश्रय में प्रतिष्ठित भी है । काल ही अपनी ब्राह्मी चेतना को विस्तृत करके , परमेष्ठी (प्रजापति) को धारण करता है ॥९ ॥

४९६१. कालः प्रजा असृजत कालो अग्रे प्रजापतिम् ।
स्वयम्भूः कश्यपः कालात् तपः कालादजायत ॥१० ॥

सृष्टि के प्रारम्भ में काल ने सर्वप्रथम प्रजापति का सृजन किया, तत्पश्चात् प्रजाजनों की रचना की । काल स्वयंभू (स्वयं उत्पन्न) है । सबके द्रष्टा कश्यप काल से प्रादुर्भूत हुए तथा काल से ही तप:शक्ति उत्पन्न हुई ॥१० ॥

[५४ - काल सूक्त]

[**ऋषि**- भृगु । **देवता**- काल । **छन्द**- अनुष्टुप् , २ त्रिपदार्षी गायत्री, ५ त्र्यवसाना षट्पदा विराडष्टि ।]

४९६२. कालादापः समभवन् कालाद् ब्रह्म तपो दिशः ।
कालेनोदेति सूर्यः काले नि विशते पुनः ॥१ ॥

काल से आप:, ज्ञान तप:शक्ति तथा दिशाएँ उत्पन्न हुई हैं । काल की सामर्थ्य से सूर्य उदित होता है, पुन: उसी (काल) में प्रविष्ट भी हो जाता है ॥१ ॥

४९६३. कालेन वातः पवते कालेन पृथिवी मही । द्यौर्मही काल आहिता ॥२ ॥

काल की प्रेरणा से वायुदेव प्रवाहित होते हैं, काल से यह विशाल पृथ्वी गतिमान् हो रही है , विशाल दिव्यलोक भी काल के आश्रय में ही स्थित है ॥२ ॥

४९६४. कालो ह भूतं भव्यं च पुत्रो अजनयत् पुरा ।
कालादृचः समभवन् यजुः कालादजायत ॥३ ॥

काल के द्वारा पूर्व समय में भूत और भविष्य को उत्पन्न किया गया है । काल से ही ऋग्वेद की ऋचाएँ और यजुर्वेद के मन्त्र भी प्रकट हुए हैं ॥३ ॥

४९६५. कालो यज्ञं समैरयद्देवेभ्यो भागमक्षितम् ।
काले गन्धर्वाप्सरसः काले लोकाः प्रतिष्ठिताः ॥४ ॥

काल ने ही क्षयरहित यज्ञ-भाग को देवत्व संवर्द्धक शक्तियों के निमित्त प्रेरित किया है । काल से ही गन्धर्व और अप्सराओं का प्रादुर्भाव हुआ । समस्त लोक काल में ही प्रतिष्ठित हैं ॥४ ॥

४९६६.कालेऽयमङ्गिरा देवोऽथर्वा चाधि तिष्ठतः । इमं च लोकं परमं च लोकं पुण्यांश्च
लोकान् विधृतीश्च पुण्याः । सर्वाँल्लोकानभिजित्य ब्रह्मणा कालः स ईयते परमो नु देवः

अंगिरा और अथर्वा ऋषि अपने उत्पादनकर्त्ता इस काल में ही अधिष्ठित हैं । इहलोक, परलोक और पुण्यलोकों तथा पवित्र मर्यादाओं को जीतकर वह कालदेव ब्रह्म ज्ञान से युक्त होकर सर्वत्र व्याप्त हो जाता है ॥५ ॥

[५५ - रायस्पोष प्राप्ति सूक्त]

[**ऋषि-** भृगु । **देवता-** अग्नि । **छन्द-** त्रिष्टुप् , २ आस्तार पंक्ति , ५ त्र्यवसाना पञ्चपदा पुरस्ताज्ज्योतिष्मती त्रिष्टुप् , ६ निचृत् बृहती ।]

४९६७. रात्रिंरात्रिमप्रयातं भरन्तोऽश्वायेव तिष्ठते घासमस्मै ।
रायस्पोषेण समिषा मदन्तो मा ते अग्ने प्रतिवेशा रिषाम ॥१ ॥

जैसे प्रत्येक रात्रि में गमन न करने वाले घोड़े को घास प्रदान करते हैं, वैसे हे अग्ने ! हम आपको हवि प्रदान करते हैं ।आप धन, पुष्टि तथा अन्न प्रदान करें, जिससे प्रसन्न होकर आपके समीप रहते हुए कष्ट से मुक्त रहें ॥१ ॥

४९६८. या ते वसोर्वात इषुः सा त एषा तया नो मृड ।
रायस्पोषेण समिषा मदन्तो मा ते अग्ने प्रतिवेशा रिषाम ॥२ ॥

हे अग्निदेव ! आप आश्रय प्रदाता हैं । आप अपने वायुरूप बाण से हमें सुखी करें । हे अग्निदेव ! आपके समीप वास करने वाले हम कष्टरहित स्थिति में धन, पुष्टि तथा अभीष्ट अन्नादि से सदैव आनन्दित रहें ॥२ ॥

४९६९. सायंसायं गृहपतिर्नो अग्निः प्रातःप्रातः सौमनसस्य दाता ।
वसोर्वसोर्वसुदान एधि वयं त्वेन्धानास्तन्वं पुषेम ॥३ ॥

गार्हपत्य अग्निदेव प्रत्येक प्रात:-सायं हम सभी को श्रेष्ठ मन वाला बनाते हैं । हे अग्ने ! आप श्रेष्ठ सम्पदाएँ प्रदान करके हमारी वृद्धि करें । आपको हविष्यान्न से प्रदीप्त करते हुए हम शारीरिक परिपुष्टता प्राप्त करें ॥३ ॥

४९७०. प्रातःप्रातर्गृहपतिर्नो अग्निः सायंसायं सौमनसस्य दाता ।
वसोर्वसोर्वसुदान एधीन्धानास्त्वा शतंहिमा ऋधेम ॥४ ॥

गार्हपत्य अग्निदेव हमें प्रत्येक प्रातः - सायं श्रेष्ठ मन प्रदान करने वाले हैं । हे अग्निदेव ! आप श्रेष्ठ वैभव देते हुए हमारी वृद्धि करें । आपको हविष्यान्न से प्रदीप्त करते हुए हम सौ वर्ष का जीवन पूर्ण करें ॥४ ॥

४९७१. अपश्चादग्धान्नस्य भूयासम् । अन्नादायान्नपतये रुद्राय नमो अग्नये ।
सभ्य सभां मे पाहि ये च सभ्याः सभासदः ॥५ ॥

जले हुए अन्न भाग से हम मुक्त रहें ।अन्न के सेवनकर्त्ता अन्नपति रुद्ररूप अग्निदेव को नमस्कार है ।सभा में उपस्थित आप सभी इसकी सुरक्षा करें ।जो सभा में पधारने वाले सभासद् हैं, वे भी हमारी सभा का संरक्षण करें ।

४९७२. त्वमिन्द्रा पुरुहूत विश्वमायुर्व्य श्नवत् ।
अहरहर्बलिमित्ते हरन्तोऽश्वायेव तिष्ठते घासमग्ने ॥६ ॥

बहुतों द्वारा आवाहित ऐश्वर्ययुक्त (हे इन्द्राग्ने !) आपके उपासक हम सब अन्न का उपभोग सम्पूर्ण आयु तक कर सकें । जो साधक घोड़े को घास देने के समान ही प्रतिदिन आपके निमित्त बलिवैश्व यज्ञ करते हैं , उन्हें आप जीवन पर्यन्त प्रचुर अन्न प्रदान करें ॥६ ॥

[५६ - दुःस्वप्ननाशन सूक्त]

[**ऋषि**- यम । देवता- दुःस्वप्न । छन्द- त्रिष्टुप् ।]

स्वप्न व्यापक संदर्भों में प्रयुक्त होने वाला शब्द है । कोशग्रंथों में सोते समय मानसिक रूप से दिखने वाले दृश्यों के अतिरिक्त मानसिक कल्पनाएँ, दर्शन आदि संदर्भ में भी इस शब्द का प्रयोग हुआ है । सत्पुरुष भविष्य के लिए जो श्रेष्ठ वैचारिक ताना-बाना बुनते हैं, उन्हें भी स्वप्न कहा जाता है । ऐसे स्वप्नों को साकार करना , गौरव और सौभाग्य का विषय माना जाता है । विधाता ने भी सृष्टि संरचना का स्वप्न सँजोया था, ऐसा इस सूक्त के ऋषि का मत है । स्वप्न में बड़ी शक्ति है; किन्तु बहुधा वे दुःस्वप्न के रूप में भी प्रकट हो जाते हैं । जिसका निवारण बहुत आवश्यक हो जाता है । उनका उद्भव चित्त की गहराइयों से होता है, अतः उनका निवारण भी गहरे मानसिक संकल्पों के द्वारा ही संभव होता है । इस सूक्त का उपयोग दुःस्वप्नों के निवारणार्थ किए जाने का उल्लेख सूत्रग्रंथों में है-

४९७३. यमस्य लोकादध्या बभूविथ प्रमदा मर्त्यान् प्र युनक्षि धीरः ।
एकाकिना सरथं यासि विद्वान्त्स्वप्नं मिमानो असुरस्य योनौ ॥१ ॥

(हे दुःस्वप्न !) तुम यमलोक से पृथ्वी पर आए हो, निःसंकोच- निर्भय होकर तुम स्त्रियों और मरणधर्मा मनुष्यों के समीप पहुँच जाते हो । तुम प्राणधारी आत्माओं के हृदयस्थल में दुःस्वप्न का निर्माण कर देते हो और उनके रथ (मनोरथ) पर साथ ही बैठकर जाते हो ॥१ ॥

[स्वप्न यम के लोक से आते हैं । यम अनुशासन के देवता हैं । उनके प्रतिनिधि चित्रगुप्त (विचित्र और गुप्त रूप से) अवचेतन मस्तिष्क-चित्त में स्थित रहते हैं । जब स्थूल मस्तिष्क विश्राम करने लगता है, तभी अवचेतन में समाहित भले-बुरे विचार अपना रूप प्रकट करने लगते हैं । अपने ही कुसंस्कार दुःस्वप्न बनकर मनुष्य के मनोरथों के साथ जुड़ जाते हैं ।]

४९७४. बन्धस्त्वाग्रे विश्वचया अपश्यत् पुरा रात्र्या जनितोरेके अह्नि ।
ततः स्वप्नेदमध्या बभूविथ भिषग्भ्यो रूपमपगूहमानः ॥२ ॥

हे दुःस्वप्न ! सबके स्रष्टा (स्व-स्व कर्मानुसार) आबद्धकर्ता ने रात्रि के उद्भव से पूर्व एक दिन तुम्हें देखा था । उसी समय से तुम इस जगत् में संव्याप्त हो । वैद्यों से तुम अपने स्वरूप को छिपा लेते हो ॥२ ॥

[दुःस्वप्न कठिन रोग की तरह लोगों को दुखी करते हैं ; किन्तु काय चिकित्सक इस रोग का निदान नहीं कर पाते ।]

४९७५. बृहद्गावासुरेभ्योऽधि देवानुपावर्तत महिमानमिच्छन्।
तस्मै स्वप्नाय दधुराधिपत्यं त्रयस्त्रिंशासः स्व रानशानाः ॥३ ॥

तीव्र रूप से गतिशील, महत्त्वाकांक्षा से प्रेरित होकर स्वप्न असुरों के समीप से देवताओं के निकट पहुँचा। उस स्वप्न को तैंतीस देवों ने सामर्थ्य प्रदान की ॥३ ॥

[दुःस्वप्न आसुरी प्रवृत्तियों में से प्रकट होते हैं तथा मन के साथ जुड़कर शरीरस्थ देवशक्तियों मन, बुद्धि आदि के संयोग से सशक्त होकर प्रभावी होते हैं ।]

४९७६. नैतां विदुः पितरो नोत देवा येषां जल्पिश्चरत्यन्तरेदम्।
त्रिते स्वप्नमदधुराप्त्ये नर आदित्यासो वरुणेनानुशिष्टाः ॥४ ॥

इस स्वप्न में जिनका वार्तालाप चलता है, उन्हें न तो पितरगण जानते हैं और न देवगण। वरुणदेव द्वारा उपदिष्ट नेतृत्वकर्त्ता आदित्य इस स्वप्न के अप् तत्त्व (सृष्टि के मूल क्रियाशील तत्त्व) से उत्पन्न त्रित (त्रिगुणात्मक सृष्टि) में स्थापित करते हैं ॥४ ॥

[काया का वरण करने वाले जीवात्मा के अनुशासन में स्व प्रकाशित अन्तःकरण से उत्पन्न त्रित-मन, बुद्धि एवं चित्त में स्वप्न स्थापित होते हैं ।]

४९७७. यस्य क्रूरमभजन्त दुष्कृतोऽस्वप्नेन सुकृतः पुण्यमायुः ।
स्वर्मदसि परमेण बन्धुना तप्यमानस्य मनसोऽधि जज्ञिषे ॥५ ॥

जिस स्वप्न के प्रभाव से दुष्ट- दुराचारी भयंकर फल प्राप्त करते हैं और पुण्यात्मा पुण्यकर्मों के प्रभाव से दीर्घायु को भोगते हैं, ऐसे हे स्वप्न ! तुम परम बन्धु (परमात्मा या जीवात्मा) के साथ रहते हुए स्वर्गीय सुखों का आनन्द पाते हो तथा तपाये गये मन से उत्पन्न होते हो ॥५ ॥

[मन में जो भाव पककर अवचेतन तक पहुँच जाते हैं; वे ही स्वप्नों में प्रकट होते हैं। मानसिक संकल्पों के तपने-परिपाक होने से ही स्वप्न उपजते हैं। वे दुष्ट स्वभाव वालों के लिए भयंकर तथा सद्भाव वालों के लिए आनन्दप्रद होते हैं ।]

४९७८. विद्म ते सर्वाः परिजाः पुरस्ताद् विद्म स्वप्न यो अधिपा इहा ते।
यशस्विनो नो यशसेह पाह्याराद् द्विषेभिरप याहि दूरम् ॥६ ॥

हे स्वप्न ! तुम्हारे सभी साथी परिजनों को हम जानते हैं, तुम्हारे जो अधिपति हैं, उनसे भी हम परिचित हैं। हमारी यशस्विता (श्रेष्ठ कर्तृत्व) द्वारा दुःस्वप्नों से हमारी रक्षा करो और हमारे विद्वेषियों को हमसे दूर ले जाओ ॥६

[५७ - दुःस्वप्ननाशन सूक्त]

[**ऋषि-** यम । **देवता-** दुःस्वप्न । **छन्द-** अनुष्टुप् , २ त्रिपदा त्रिष्टुप्, ३ त्र्यवसाना चतुष्पदा त्रिष्टुप् , ४ षट्पदा उष्णिक् बृहतीगर्भा विराट् शक्वरी, ५ त्र्यवसाना पञ्चपदा परशाक्वरातिजगती ।]

४९७९. यथा कलां यथा शफं यथर्णं संनयन्ति। एवा दुष्वप्न्यं सर्वमप्रिये सं नयामसि ॥

'जिस प्रकार (चन्द्रमा की) कलाएँ (क्रमशः) बढ़ती-घटती हैं, जैसे (अश्व के) खुरों से (कदमों से क्रमशः) मार्ग तय किया जाता है तथा जिस प्रकार ऋण (क्रमशः) चुकाया जाता है; उसी प्रकार हम दुःस्वप्नजन्य सभी अनिष्टों को अप्रिय शत्रुओं पर फेंकते हैं ॥१ ॥

४९८०. सं राजानो अगुः समृणान्यगुः सं कुष्ठा अगुः सं कला अगुः ।
समस्मासु यद् दुष्वप्न्यं निर्द्विषते दुष्वप्न्यं सुवाम ॥२ ॥

जिस प्रकार राजा (युद्ध के लिए) संघबद्ध होते हैं, जैसे ऋणभार (थोड़ा-थोड़ा जुड़ते हुए) इकट्ठा हो जाता है, जैसे कुष्ठ आदि रोग (थोड़ा-थोड़ा करके) बढ़ जाते हैं तथा कलाएँ संयुक्त होकर (पूर्ण चन्द्र का) आकार बनाती हैं, उसो प्रकार दु:स्वप्न बढ़ते हैं । हम दु:स्वप्नों को द्वेष करने वालों की ओर धकेलते हैं ॥२ ॥

४९८१. देवानां पत्नीनां गर्भ यमस्य कर यो भद्रः स्वप्न । स मम यः पापस्तद्
द्विषते प्र हिण्मः । मा तृष्टानामसि कृष्णशकुनेर्मुखम् ॥३ ॥

हे देवपत्नियों के गर्भ (पुत्र) , यम के हाथ, स्वप्न !आप हमें अपना मंगलप्रद भाग प्रदान करें तथा आपके अनिष्ट भाग को हम शत्रुओं की ओर प्रेरित करते हैं ।हे स्वप्न: !आप काले पक्षी के मुख दर्शन के समान न हों ॥३

४९८२. तं त्वा स्वप्न तथा सं विद्म स त्वं स्वप्नाश्व इव कायमश्व इव नीनाहम् ।
अनास्माकं देवपीयुं पियारुं वप यदस्मासु दुष्वप्न्यं यद् गोषु यच्च नो गृहे ॥४ ॥

हे स्वप्न ! आपके सम्बन्ध में हम भली प्रकार जानते हैं । जिस प्रकार घोड़ा शरीर को झटककर धूलि को झाड़ देता है और काठी पर रखी वस्तु को गिरा देता है, उसी प्रकार गौओं तथा गृह से सम्बन्धित हमारे दु:स्वप्नों के प्रभाव को आप हमसे भिन्न देवत्व के विरोधी दुष्टों पर फेंक दें ॥४ ॥

४९८३. अनास्माकस्तद् देवपीयुः पियारुर्निष्कमिव प्रति मुञ्चताम् ।
नवारत्नीनपमया अस्माकं ततः परि । दुष्वप्न्यं सर्वं द्विषते निर्दयामसि ॥५ ।।

हे देव ! हमसे भिन्न जो देवों के निन्दक दुष्ट शत्रु हैं, वे दु:स्वप्न जन्य कुप्रभाव को आभूषण के समान धारण करें । दु:स्वप्न से उत्पन्न कुप्रभाव को आप हमसे नौ हाथ तक दूर हटाएँ । दु:स्वप्नजन्य दुष्प्रभाव को हम विद्वेषी शत्रुपक्ष की ओर प्रेरित करते हैं ॥५ ॥

[५८ - यज्ञ सूक्त]

[**ऋषि-** ब्रह्मा । **देवता-** यज्ञ अथवा मन्त्रोक्त । **छन्द-** त्रिष्टुप् , २ पुरोऽनुष्टुप् त्रिष्टुप् , ३ चतुष्पदा अतिशक्वरी,
५ भुरिक् त्रिष्टुप् , ६ जगती ।]

४९८४. घृतस्य जूतिः समना सदेवा संवत्सरं हविषा वर्धयन्ती ।
श्रोत्रं चक्षुः प्राणोच्छिन्नो नो अस्त्वच्छिन्ना वयमायुषो वर्चसः ॥१ ॥

दैवी शक्तियों के साथ मन लगाकर अविच्छिन्न गति से प्रदान की गई घृत (तेज) की आहुति से संवत्सर की वृद्धि होती है । हमारे प्राण, कान, नाक, तेज और आयु अविच्छिन्न रहें ॥१ ॥

४९८५. उपास्मान् प्राणो ह्वयतामुप वयं प्राणं हवामहे ।
वर्चो जग्राह पृथिव्य१न्तरिक्षं वर्चः सोमो बृहस्पतिर्विधत्ता ॥२ ॥

प्राण हमें चिरजीवी बनाएँ , हम प्राणों का आवाहन करते हैं । पृथ्वी, अन्तरिक्ष, सोम, बृहस्पति और विशिष्ट पुष्टिदाता सूर्यदेव ने हमारे लिए तेजस्विता को धारण किया है ॥२ ॥

४९८६. वर्चसो द्यावापृथिवी संग्रहणी बभूवथुर्वर्चो गृहीत्वा पृथिवीमनु सं चरेम ।
यशसं गावो गोपतिमुप तिष्ठन्त्यायतीर्यशो गृहीत्वा पृथिवीमनु सं चरेम ॥३ ॥

हे द्यावापृथिवी ! आप तेजस्विता संगृहीत करने वाली हैं ।उसे प्राप्त करके हम पृथ्वी पर संचरित करेंगे । यशस्विता के साथ हमें गौओं की प्राप्ति हो ।हम गौओं और कीर्ति को पाकर पृथ्वी पर विचरण योग्य बन सकें ॥

४९८७. व्रजं कृणुध्वं स हि वो नृपाणो वर्मा सीव्यध्वं बहुला पृथूनि ।
पुरः कृणुध्वमायसीरधृष्टा मा वः सुस्रोच्चमसो दृंहता तम् ॥४ ॥

(हे मनुष्यो !) आप गोशाला का निर्माण करें, वह निश्चित रूप से आपका पोषण करने में सक्षम है । आप बड़े-बड़े कवचों को सिलकर तैयार करें । अपनी सुरक्षा हेतु लोहे की सुदृढ़ नगरियों को इस प्रकार बनाएँ, जिससे शत्रुपक्ष आक्रमण न कर सके । आपके अन्न, जल आदि रखने के पात्र भी चुएँ नहीं, उन्हें सुदृढ़ बनाएँ ॥४ ॥

४९८८. यज्ञस्य चक्षुः प्रभृतिर्मुखं च वाचा श्रोत्रेण मनसा जुहोमि ।
इमं यज्ञं विततं विश्वकर्मणा देवा यन्तु सुमनस्यमानाः ॥५ ॥

यज्ञ के चक्षु और मुख (अग्नि) विशेष रूप से पोषण करने वाले हैं ।हम वाणी, श्रोत्र तथा मन को संयुक्त करके उन्हें आहुति अर्पित करते हैं । विश्वकर्मा द्वारा विस्तारित इस यज्ञ में श्रेष्ठ विचारों वाले सभी देव पधारें ॥५ ॥

४९८९. ये देवानामृत्विजो ये च यज्ञिया येभ्यो हव्यं क्रियते भागधेयम् ।
इमं यज्ञं सह पत्नीभिरेत्य यावन्तो देवास्तविषा मादयन्ताम् ॥६ ॥

जो देवों के ऋत्विज् एवं पूज्य हैं, जिनके निमित्त हविष्यान्न समर्पित करने का विधान है, ऐसे सभी देवगण अपनी शक्तियों के साथ इस यज्ञ में आकर हमारे द्वारा प्रदत्त हवि पाकर परितृप्त हों ॥६ ॥

[५९ - यज्ञ सूक्त]

[**ऋषि-** ब्रह्मा । **देवता-** अग्नि । **छन्द-** गायत्री, २ -३ त्रिष्टुप् ।]

४९९०. त्वमग्ने व्रतपा असि देव आ मर्त्येष्वा । त्वं यज्ञेष्वीड्यः ॥१ ॥

हे अग्निदेव ! आप मनुष्यों के बीच व्रतों के संरक्षक हैं और यज्ञों में स्तुति योग्य हैं ॥१ ॥

४९९१. यद् वो वयं प्रमिनाम व्रतानि विदुषां देवा अविदुष्टरासः ।
अग्निष्टद् विश्वादा पृणातु विद्वान्त्सोमस्य यो ब्राह्मणाँ आविवेश ॥२ ॥

हे देवगण ! आपके व्रत- अनुशासन से अनभिज्ञ हम लोग जो भी त्रुटियाँ करें, उन्हें यज्ञीय व्रतों के ज्ञाता अग्निदेव अवश्य पूर्ण करें । सोमपूजक ब्रह्मनिष्ठों के समान ही अग्निदेव उस स्थान पर विराजमान हैं ॥२ ॥

४९९२. आ देवानामपि पन्थामगन्म यच्छक्नवाम तदनुप्रवोढुम् ।
अग्निर्विद्वान्त्स यजात् स इद्धोता सोऽध्वरान्त्स ऋतून् कल्पयाति ॥३ ॥

हम देवत्व के मार्ग पर गतिमान् हों । हमारा वह कार्य अनुकूलतापूर्वक पूर्ण हो । वे ज्ञानी अग्निदेव निश्चित रूप से होता हैं । वे ऋतुओं और यज्ञों को समर्थ बनाएँ ॥३ ॥

[६० - अङ्ग सूक्त]

[**ऋषि-** ब्रह्मा । **देवता-** मन्त्रोक्त, वाक् । **छन्द-** पथ्याबृहती, २ ककुम्मती पुर उष्णिक्]

४९९३. वाङ् म आसन्नसोः प्राणश्चक्षुरक्ष्णोः श्रोत्रं कर्णयोः ।
अपलिताः केशा अशोणा दन्ता बहु बाह्वोर्बलम् ॥१ ॥

हमारे मुख में वाणी, नासिका में प्राण, नेत्रों में उत्तम दृष्टि, कानों में श्रवण शक्ति, श्वेत रंग से रहित केशों में सौन्दर्य रहे । हमारे दाँत अक्षुण्ण तथा भुजाएँ बलिष्ठ रहें ॥१ ॥

४९९४. ऊर्वोरोजो जङ्घयोर्जवः पादयोः। प्रतिष्ठा अरिष्टानि मे सर्वात्मानिभृष्टः ॥२ ॥

हमारे ऊरुओं (जंघाओं) में ओज, पिंडलियों में गतिशीलता और पैरों में स्थिर रहने की सामर्थ्य विद्यमान रहे । हमारे सभी शारीरिक अंग-अवयव नीरोग रहें तथा आत्मबल गिरे नहीं ॥२ ॥

[६१ - पूर्ण आयु सूक्त]

[**ऋषि-** ब्रह्मा । **देवता-** ब्रह्मणस्पति । **छन्द-** विराट् पथ्याबृहती ।]

४९९५.तनूस्तन्वा मे सहे दतः सर्वमायुरशीय। स्योनं मे सीद पुरुः पृणस्व पवमानः स्वर्गे।

हम शरीर के अंगों, दाँतों की स्वस्थता सहित पूर्ण आयुष्य प्राप्त करें । हे पवमान (अग्निदेव) ! आप सुखपूर्वक हमारे यहाँ प्रतिष्ठित रहें और स्वर्गलोग में हमें सुख से परिपूर्ण रखें ॥१ ॥

[६२ - सर्वप्रिय सूक्त]

[**ऋषि-** ब्रह्मा । **देवता-** ब्रह्मणस्पति । **छन्द-** अनुष्टुप्]

४९९६. प्रियं मा कृणु देवेषु प्रियं राजसु मा कृणु। प्रियं सर्वस्य पश्यत उत शूद्र उतार्ये।

हे अग्निदेव ! आप हमें देवताओं एवं राजाओं का प्रिय बनाएँ। शूद्रों, आर्यों आदि सभी दर्शकों का भी प्रिय पात्र बनाएँ ॥१ ॥

[६३- आयुवर्धन सूक्त]

[**ऋषि-** ब्रह्मा । **देवता-** ब्रह्मणस्पति । **छन्द-** विराट् उपरिष्टाद् बृहती]

४९९७. उत् तिष्ठ ब्रह्मणस्पते देवान् यज्ञेन बोधय।
आयुः प्राणं प्रजां पशून् कीर्तिं यजमानं च वर्धय ॥१ ॥

हे ज्ञान के स्वामी (ब्रह्मणस्पते) ! आप स्वयं उठकर देवशक्तियों को यज्ञीय प्रयोजनों के लिए प्रेरित करें । आप यजमान की आयुष्य, प्राण (जीवनीशक्ति), प्रजा, पशुधन तथा कीर्ति को भी बढ़ाएँ ॥१ ॥

[६४- दीर्घायु सूक्त]

[**ऋषि-** ब्रह्मा । **देवता-** अग्नि । **छन्द-** अनुष्टुप्]

४९९८.अग्ने समिधमाहार्षं बृहते जातवेदसे। स मे श्रद्धां च मेधां च जातवेदाः प्र यच्छतु।

जातवेदा अग्निदेव के लिए हम समिधा लेकर आये हैं। समिधाओं से प्रदीप्त हुए अग्निदेव हमें श्रद्धा और मेधा प्रदान करें ॥१ ॥

४९९९.इध्मेन त्वा जातवेदः समिधा वर्धयामसि। तथा त्वमस्मान् वर्धय प्रजया च धनेन च।

हे सर्वज्ञाता अग्निदेव ! जिस प्रकार हम आपको समिधाओं से प्रवृद्ध करते हैं, उसी प्रकार आप हमें सन्तानरूप प्रजा और धन सम्पदाओं से बढ़ाएँ- सम्पन्न बनाएँ ॥२ ॥

५०००.यदग्ने यानि कानि चिदा ते दारूणि दध्मसि। सर्वं तदस्तु मे शिवं तज्जुषस्व यविष्ठ्य।

हे अग्निदेव ! आपके निमित्त हम जो भी काष्ठ लाकर रखते हैं, वे सभी हमारे निमित्त कल्याणकारी हों। हे तरुण अग्निदेव ! आप इन समिधाओं का सेवन करें ॥३ ॥

५००१. एतास्ते अग्ने समिधस्त्वमिद्धः समिद् भव। आयुरस्मासु धेह्यमृतत्वमाचार्याय।

हे अग्निदेव ! आपके निमित्त ये समिधाएँ लाई गई हैं, इनसे आप प्रज्वलित हों । आप हम समिधाधानकर्त्ताओं को दीर्घ आयुष्य प्रदान करें । आप हमारे आचार्य को भी अमरता प्रदान करें ॥४ ॥

[६५- सूक्त]

[**ऋषि-** ब्रह्मा । **देवता-** जातवेदा, सूर्य । **छन्द-** जगती ।]

५००२. हरिः सुपर्णो दिवमारुहोऽर्चिषा ये त्वा दिप्सन्ति दिवमुत्पतन्तम् ।
अव तां जहि हरसा जातवेदोऽ बिभ्यदुग्रोऽर्चिषा दिवमा रोह सूर्य ॥१ ॥

हरि (दुःखहर्ता) सुपर्ण (सूर्यदेव) अपनी तेजस्विता से आकाश पर आरूढ़ होते हैं । हे जातवेदा सूर्यदेव ! आकाश में आरूढ़ होते समय जो अवरोधक आपको हानि पहुँचाते हैं , उन्हें आप अपने संहारक तेज से विनष्ट करें । निर्भय होकर आप अपने प्रचण्ड पराक्रम से द्युलोक पर आरोहण करें ॥१ ॥

[६६ - असुरक्षयणम् सूक्त]

[**ऋषि-** ब्रह्मा । **देवता-** जातवेदा , सूर्य, वज्र । **छन्द-** अतिजगती ।]

५००३. अयोजाला असुरा मायिनोऽयस्मयैः पाशैरङ्किनो ये चरन्ति ।
तांस्ते रन्धयामि हरसा जातवेदः सहस्रऋष्टिः सपत्नान् प्रमृणन् पाहि वज्रः ॥ १ ॥

हे जातवेदा ! जो मायावी राक्षस लौहपाश और लौहजाल हाथ में लेकर विचरण करते हैं, उन सभी को हम आपके तेज से नष्ट करते हैं ।आप हजारों नोकों (रश्मियों) वाले वज्र से शत्रुओं का संहार करके हमारी रक्षा करें ॥

[६७ - दीर्घायु सूक्त]

[**ऋषि-** ब्रह्मा । **देवता-** सूर्य । **छन्द-** प्राजापत्या गायत्री ।]

५००४. पश्येम शरदः शतम् ॥१ ॥
५००५. जीवेम शरदः शतम् ॥२ ॥
५००६. बुध्येम शरदः शतम् ॥३ ॥
५००७. रोहेम शरदः शतम् ॥४ ॥
५००८. पूषेम शरदः शतम् ॥५ ॥
५००९ भवेम शरदः शतम् ॥६ ॥
५०१०. भूयेम शरदः शतम् ॥७ ॥
५०११. भूयसीः शरदः शतात् ॥८ ॥

(हे सूर्यदेव !) हम सौ वर्षों तक देखें । हम सौ वर्ष तक जीवित रहें । हम सौ वर्ष तक ज्ञान- सम्पन्न रहें । हम सौ वर्ष तक निरंतर वृद्धि करते रहें । हम सौ वर्ष तक परिपुष्ट रहें । हम सौ वर्ष तक सन्तान आदि के प्रभाव से भली प्रकार सम्पन्न रहें । सौ वर्ष से भी अधिक समय तक हम जीवित रहें ॥१-८ ॥

[६८ - वेदोक्तकर्म सूक्त]

[**ऋषि-** ब्रह्मा । **देवता-** कर्म । **छन्द-** अनुष्टुप् ।]

५०१२. अव्यसश्च व्यचसश्च बिलं वि ष्यामि मायया ।
ताभ्यामुद्धृत्य वेदमथ कर्माणि कृण्महे ॥१ ॥

हम व्यापक और अव्यापक (प्राण तत्त्व) के बिल (मर्म या गुह्य आश्रय स्थल) में कुशलतापूर्वक प्रवेश करते हैं । उनके ज्ञान के उद्धरण द्वारा हम कर्मानुष्ठान करते हैं ॥१ ॥

[जो प्राण हमारे शरीरों में संव्याप्त हैं तथा जो व्याप्त नहीं हैं, उनका मर्म समझकर उनके सदुपयोग के ज्ञान के आधार पर कर्म का ताना-बाना बुनना अभीष्ट है ।]

[६९- आपः सूक्त]

[**ऋषि-** ब्रह्मा । **देवता-** आप: देव । **छन्द-** आसुरी अनुष्टुप्, २ साम्नी एकावसाना अनुष्टुप्, ३ आसुरी गायत्री, ४ साम्नी उष्णिक् ।]

५०१३. जीवा स्थ जीव्यासं सर्वमायुर्जीव्यासम् ॥१ ॥

(हे देवगण !) आप आयु सम्पन्न हैं । हम भी आयुष्मान् हों, हम पूर्ण आयु (१०० वर्ष) तक जीवित रहें ॥१ ॥

५०१४. उपजीवा स्थोप जीव्यासं सर्वमायुर्जीव्यासम् ॥२ ॥

आप दीर्घ आयु से युक्त हैं, हम भी दीर्घायु सम्पन्न हों, हम सम्पूर्ण आयु पर्यन्त जीवन धारण किये रहें ॥२ ॥

५०१५. संजीवा स्थ सं जीव्यासं सर्वमायुर्जीव्यासम् ॥३ ॥

आप श्रेष्ठ जीवनयापन करने वाले हैं, हम भी श्रेष्ठ जीवनयापन करें और सम्पूर्ण आयु तक जिएँ ॥३ ॥

५०१६. जीवला स्थ जीव्यासं सर्वमायुर्जीव्यासम् ॥४ ॥

हे देवगण ! आप जीवन युक्त हैं, हम भी जीवन सम्पन्न रहें, पूर्ण आयु तक जीवन धारण किये रहें ॥४ ॥

[७० - पूर्णायु सूक्त]

[**ऋषि-** ब्रह्मा । **देवता-** इन्द्र, सूर्य । **छन्द-** त्रिपदा गायत्री ।]

५०१७. इन्द्र जीव सूर्य जीव देवा जीवा जीव्यासमहम् । सर्वमायुर्जीव्यासम् ॥१ ॥

हे इन्द्रदेव ! आप जीवनयुक्त रहें । हे सूर्यदेव ! आप जीवन सम्पन्न रहें । हे देवशक्तियो ! आप भी जीवन्त रहें । हम भी चिरकाल तक जीवन धारण किये रहें ॥१ ॥

[७१-वेदमाता सूक्त]

[**ऋषि-** ब्रह्मा । **देवता-** गायत्री । **छन्द-** त्र्यवसाना पञ्चपदा अतिजगती ।]

५०१८. स्तुता मया वरदा वेदमाता प्र चोदयन्तां पावमानी द्विजानाम् । आयुः प्राणं
प्रजां पशुं कीर्तिं द्रविणं ब्रह्मवर्चसम् । मह्यं दत्त्वा व्रजत ब्रह्मलोकम् ॥१ ॥

हम साधकों द्वारा स्तुत (पूजित) हुई, अभीष्ट फल प्रदान करने वाली वेदमाता (गायत्री) द्विजों को पवित्रता और प्रेरणा प्रदान करने वाली हैं । आप हमें दीर्घ जीवन प्राणशक्ति, सुसन्तति, श्रेष्ठ पशु (धन), कीर्ति, धन- वैभव और ब्रह्मतेज प्रदान करके ब्रह्मलोक के लिए प्रस्थान करें ॥१ ॥

[७२ - परमात्मा सूक्त]

[**ऋषि-** भृग्वङ्गिरा ब्रह्मा । **देवता-** परमात्मा, समस्त देवगण । **छन्द-** त्रिष्टुप् ।]

५०१९. यस्मात् कोशादुदभराम वेदं तस्मिन्नन्तरव दध्म एनम् ।
कृतमिष्टं ब्रह्मणो वीर्येण तेन मा देवास्तपसावतेह ॥१ ॥

जिस कोश से हमने वेद को निकाला है, उसी स्थान में उसे (वेद को) पुन: प्रतिष्ठित करते हैं । ज्ञान की शक्ति (वीर्य) से जो अभीष्ट कर्म किया गया है, देव शक्तियाँ उस तप के द्वारा हमारा संरक्षण करें ॥१ ॥

॥ इत्येकोनविंशं काण्डं समाप्तम् ॥

॥ अथ विंशं काण्डम् ॥

[सूक्त-१]

[**ऋषि-** १-३ क्रमशः विश्वामित्र, गौतम, विरूप । **देवता-** १-३ क्रमशः इन्द्र, मरुद्गण, अग्नि । **छन्द-** गायत्री ।]

५०२०. इन्द्र त्वा वृषभं वयं सुते सोमे हवामहे । स पाहि मध्वो अन्धसः ॥१ ॥

हे परम बलशाली इन्द्रदेव ! अभिषुत सोम का पान करने के निमित्त हम आपका आवाहन करते हैं । आप मधुर सोम का पान करें ॥१ ॥

५०२१. मरुतो यस्य हि क्षये पाथा दिवो विमहसः । स सुगोपातमो जनः ॥२ ॥

दिव्यलोक के वासी, तेजस्विता- सम्पन्न हे मरुद्गण ! आप जिन यजमानों के यज्ञस्थल (घर) पर सोमपान करते हैं, वे निश्चित ही चिरकाल तक आपके द्वारा संरक्षित रहते हैं ॥२ ॥

५०२२. उक्षान्नाय वशान्नाय सोमपृष्ठाय वेधसे । स्तोमैर्विधेमाग्नये ॥३ ॥

बैलों द्वारा (कृषिकार्य से) उत्पन्न अन्न, गौओं द्वारा उत्पन्न दुग्ध, घृतादि रस तथा सोमरस को हवि के रूप में ग्रहण करने वाले अग्निदेव् का महान् स्तोत्रों के द्वारा हम पूजन करते हैं ॥३ ॥

[सूक्त-२]

[**ऋषि-** गृत्समद या मेधातिथि । **देवता-** मरुद्गण, २ अग्नि, ३ इन्द्र, ४ द्रविणोदा । **छन्द-** एकावसाना विराट् गायत्री, ३ एकावसाना आर्ची उष्णिक्, ४ एकावसाना साम्नी त्रिष्टुप् ।]

५०२३. मरुतः पोत्रात् सुष्टुभः स्वर्कादृतुना सोमं पिबतु ॥१ ॥

सोमरस को पवित्र करने वाले ऋत्विक् (पोता) द्वारा ऋतु के अनुरूप श्रेष्ठ स्तुतियों के साथ समर्पित सोमरस का वीर मरुद्गण पान करें ॥१ ॥

५०२४. अग्निराग्नीध्रात् सुष्टुभः स्वर्कादृतुना सोमं पिबतु ॥२ ॥

यज्ञाग्नि को प्रज्वलित रखने वाले ऋत्विक् (आग्नीध्र) द्वारा ऋतु के अनुरूप श्रेष्ठ स्तुतियों के साथ समर्पित सोमरस का अग्निदेव पान करें ॥२ ॥

५०२५. इन्द्रो ब्रह्मा ब्राह्मणात् सुष्टुभः स्वर्कादृतुना सोमं पिबतु ॥३ ॥

यज्ञ का संचालन करने वाले ऋत्विक् (ब्राह्मणाच्छंसी) द्वारा ऋतु के अनुरूप श्रेष्ठ स्तुतियों के साथ समर्पित सोमरस का यज्ञ के ब्रह्मा (संगठक) इन्द्रदेव पान करें ॥३ ॥

५०२६. देवो द्रविणोदाः पोत्रात् सुष्टुभः स्वर्कादृतुना सोमं पिबतु ॥४ ॥

सोमरस को पवित्र करने वाले ऋत्विक् (पोता) द्वारा पान ऋतु के अनुरूप श्रेष्ठ स्तुतियों के साथ समर्पित सोमरस का धनप्रदाता द्रविणोदा देवता करें ॥४ ॥

[सूक्त-३]

[**ऋषि**- इरिम्बिठि । **देवता**- इन्द्र । **छन्द**- गायत्री ।]

५०२७. आ याहि सुषुमा हि त इन्द्र सोमं पिबा इमम्। एदं बर्हिः सदो मम ॥१ ॥

हे इन्द्रदेव ! आप हमारे इस यज्ञ में पधारें । यह सोमरस आपको समर्पित है, इसका पान करके इस श्रेष्ठ आसन पर विराजमान हों ॥१ ॥

५०२८. आ त्वा ब्रह्मयुजा हरी वहतामिन्द्र केशिना । उप ब्रह्माणि नः शृणु ॥२ ॥

हे इन्द्रदेव ! मन्त्र सुनते ही (संकेत मात्र से) रथ में जुड़ जाने वाले श्रेष्ठ अश्वों के माध्यम से, आप निकट आकर हमारी प्रार्थनाओं पर ध्यान दें ॥२ ॥

५०२९. ब्रह्माणस्त्वा वयं युजा सोमपामिन्द्र सोमिनः । सुतावन्तो हवामहे ॥३ ॥

हे इन्द्रदेव ! हम ब्रह्मनिष्ठ सोम- यज्ञकर्त्ता साधक, सोमपान के लिए आपका आवाहन करते हैं ॥३ ॥

[सूक्त-४]

[**ऋषि**- इरिम्बिठि । **देवता**- इन्द्र । **छन्द**- गायत्री ।]

५०३०. आ नो याहि सुतावतोऽस्माकं सुष्टुतीरुप । पिबा सु शिप्रिन्नन्धसः ॥१ ॥

श्रेष्ठ मुकुट धारण करने वाले हे इन्द्रदेव ! सोमयज्ञ करने वाले हम याजकगण, अपनी श्रेष्ठ प्रार्थनाओं के द्वारा आपको अपने निकट बुलाते हैं । अतः आप यहाँ आकर सोमरस का पान करें । ।१ ॥

५०३१. आ ते सिञ्चामि कुक्ष्योरनु गात्रा वि धावतु । गृभाय जिह्वया मधु ॥२ ॥

हे इन्द्रदेव ! हम आपके उदर को सोमरस से पूर्ण करते हैं । वह रस आपके सम्पूर्ण शरीर में संचरित हो और आप इस मधुर सोमरस का जिह्वा द्वारा स्वादपूर्वक सेवन करें ॥२ ॥

५०३२. स्वादुष्टे अस्तु संसुदे मधुमान् तन्वे३ तव । सोमः शमस्तु ते हृदे ॥३ ॥

हे इन्द्रदेव ! मधुयुक्त सोम आपको सुस्वादिष्ट लगे । आपके शरीर, हृदय के लिए यह आनन्द उत्पन्न करे ॥३॥

[सूक्त- ५]

[**ऋषि**- इरिम्बिठि । **देवता**- इन्द्र । **छन्द**- गायत्री ।]

५०३३. अयमु त्वा विचर्षणे जनीरिवाभि संवृतः । प्र सोम इन्द्र सर्पतु ॥१ ॥

हे दूरदर्शी इन्द्रदेव ! जिस प्रकार श्वेत वस्त्र धारण करने वाली स्त्री सात्त्विकता की अभिव्यक्ति करती है, उसी प्रकार गोदुग्ध में मिला हुआ सोमरस तेजोयुक्त होकर आपको प्राप्त हो ॥१ ॥

५०३४. तुविग्रीवो वपोदरः सुबाहुरन्धसो मदे । इन्द्रो वृत्राणि जिघ्नते ॥२ ॥

सुन्दर ग्रीवा वाले, विशाल उदर वाले तथा सुदृढ़ भुजाओं वाले इन्द्रदेव, सोम रस-पान से प्राप्त उत्साह द्वारा शत्रुओं का वध करते हैं ॥२ ॥

५०३५. इन्द्र प्रेहि पुरस्त्वं विश्वस्येशान ओजसा । वृत्राणि वृत्रहञ्जहि ॥३ ॥

हे जगत् पर शासन करने वाले ओजस्वी इन्द्रदेव ! आप अग्रणी होकर गमन करें । हे वृत्रहन्ता इन्द्रदेव ! आप शत्रुओं का संहार करने वाले हैं ॥३ ॥

५०३६. दीर्घस्ते अस्त्वङ्कुशो येना वसु प्रयच्छसि । यजमानाय सुन्वते ॥४ ॥

हे इन्द्रदेव ! आप जिसके द्वारा सोमयाग करने वाले याजकों को ऐश्वर्य अथवा आवास प्रदान करते हैं, आपका वह अंकुश (आयुध) अत्यधिक विशाल है ॥४ ॥

[अंकुश या आयुध के द्वारा धन या आवास प्रदान करना आलंकारिक उक्ति है । अंकुश , संयम- अनुशासन का प्रतीक है । बिना अंकुश के वृत्तियाँ असंयत होकर अपना वैभव खो देती हैं । इन्द्र दैवी सम्पदा देते हैं , जो बिना संयम के धारण नहीं की जा सकती ।]

५०३७. अयं त इन्द्र सोमो निपूतो अधि बर्हिषि । एहीमस्य द्रवा पिब ॥५ ॥

हे इन्द्रदेव ! वेदिका पर सुशोभित, आसन पर स्थापित, शोधित सोमरस आपके लिए प्रस्तुत है । आप शीघ्र आकर इसका पान करें ॥५ ॥

५०३८. शाचिगो शाचिपूजनायं रणाय ते सुतः । आखण्डल प्र हूयसे ॥६ ॥

शक्तियुक्त गो (किरणों) वाले शत्रुनाशक, सामर्थ्यवान् , तेजस्वी हे पूज्य इन्द्रदेव ! आपके आनन्दवर्द्धन हेतु सोमरस तैयार किया गया है, (उसके पान हेतु) हम आपका आवाहन करते हैं । ।६ ॥

५०३९. यस्ते शृङ्गवृषो नपात् प्रणपात् कुण्डपाय्यः । न्य स्मिन् दध्र आ मनः ॥७ ॥

हे इन्द्रदेव ! आपका जो न गिरने वाला, न गिरने देने वाला शृंग के समान बल है, उसके लिए हम कुण्डपायी यज्ञ में अपना मन स्थिर करते हैं ॥७ ॥

[कुण्डपायी एक सोमयज्ञ था, जिसमें कुण्ड या बड़े पात्र से सोमपान करने का विधान था अथवा कुण्ड में ही सोमरस की आहुति प्रदान करने से यह कुण्डपायी यज्ञ कहा जाता था ।]

[सूक्त- ६]

[**ऋषि-** विश्वामित्र । देवता- इन्द्र । छन्द- गायत्री ।]

५०४०. इन्द्र त्वा वृषभं वयं सुते सोमे हवामहे । स पाहि मध्वो अन्धसः ॥१ ॥

हे इन्द्रदेव ! अभिषुत सोम का पान करने के निमित्त हम आपका आवाहन करते हैं । आप मधुर सोम का पान करें ॥१ ॥

५०४१. इन्द्र क्रतुविदं सुतं सोमं हर्य पुरुष्टुत । पिबा वृषस्व तातृपिम् ॥२ ॥

हे बहुतों द्वारा प्रशंसित इन्द्रदेव ! आप कर्म (या यज्ञ) के ज्ञाता हैं । इस अभिषुत सोम की कामना करें , इसका पान करें और बलवान् बनें ॥२ ॥

५०४२. इन्द्र प्र णो धितावानं यज्ञं विश्वेभिर्देवेभिः । तिर स्तवान विश्पते ॥३ ॥

हे स्तुत्य और प्रजापालक इन्द्रदेव ! आप समस्त पूजनीय देवों के साथ हमारे इस हव्यादि द्रव्यों से पूर्ण यज्ञ को संवर्द्धित करें ॥३ ॥

५०४३. इन्द्र सोमाः सुता इमे तव प्र यन्ति सत्पते । क्षयं चन्द्रास इन्दवः ॥४ ॥

हे सत्यव्रतियों के अधिपति इन्द्रदेव ! यह दीप्तियुक्त, आह्लादक और अभिषुत सोम आपके लिए प्रेषित है ।

५०४४. दधिष्वा जठरे सुतं सोममिन्द्र वरेण्यम् । तव द्युक्षास इन्दवः ॥५ ॥

हे इन्द्रदेव ! यह अभिषुत सोम आपके द्वारा वरण करने योग्य है; क्योंकि यह दीप्तिमान् और आपके पास स्वर्ग में रहने योग्य है । आप इसे अपने उदर में धारण करें ॥५ ॥

५०४५. गिर्वणः पाहि नः सुतं मधोर्धाराभिरज्यसे । इन्द्र त्वादातमिद् यशः ॥६ ॥

हे स्तुत्य इन्द्रदेव ! हमारे द्वारा शोधित सोमरस का आप पान करें; क्योंकि इस आनन्ददायी सोमरस की धाराओं से आप सिंचित होते हैं । हे इन्द्रदेव ! आपकी कृपा से ही हमें यश मिलता है ॥६ ॥

५०४६. अभि द्युम्नानि वनिन इन्द्रं सचन्ते अक्षिता । पीत्वी सोमस्य वावृधे ॥७ ॥

देवपूजक यजमान के द्वारा समर्पित दीप्तिमान् और अक्षय सोमादियुक्त हवियाँ इन्द्रदेव की ओर जाती हैं । इस सोम को पीकर इन्द्रदेव उत्फुल्ल होते हैं ॥७ ॥

५०४७. अर्वावतो न आ गहि परावतश्च वृत्रहन् । इमा जुषस्व नो गिरः ॥८ ॥

हे वृत्रहन्ता ! आप समीपस्थ स्थान से हमारे पास आएँ । दूरस्थ स्थान से भी हमारे पास आएँ । हमारे द्वारा समर्पित इन स्तुतियों को ग्रहण करें ॥८ ॥

४०४८. यदन्तरा परावतमर्वावतं च हूयसे । इन्द्रेह तत आ गहि ॥९ ॥

हे इन्द्रदेव ! आप दूरस्थ देश से, समीपस्थ देश से तथा मध्य के प्रदेशों से बुलाये जाते हैं, उन स्थानों से आप हमारे यज्ञ में आएँ ॥९ ॥

[सूक्त- ७]

[**ऋषि-** सुकक्ष, ४ विश्वामित्र । **देवता-** इन्द्र । **छन्द-** गायत्री ।]

५०४९. उद् घेदभि श्रुतामघं वृषभं नर्यापसम् । अस्तारमेषि सूर्य ॥१ ॥

जगद् विख्यात, ऐश्वर्य-सम्पन्न, शक्तिशाली, मानव मात्र के हितैषी और (दुष्टों पर) अस्त्रों से प्रहार करने वाले (इन्द्रदेव ही सूर्य रूप में) उदित होते हैं ॥१ ॥

५०५०. नव यो नवतिं पुरो बिभेद बाह्वोजसा । अहिं च वृत्रहावधीत् ॥२ ॥

अपने बाहुबल से शत्रु के निन्यानबे निवास केन्द्रों को विध्वंस करने वाले और वृत्रनामक दुष्ट का नाश करने वाले (इन्द्रदेव ने) अहि का भी वध किया ॥२ ॥

५०५१. स न इन्द्रः शिवः सखाश्वावद् गोमद् यवमत् । उरुधारेव दोहते ॥३ ॥

हमारे लिए कल्याणकारी, मित्ररूप इन्द्र, गौओं की असंख्य दुग्ध-धाराओं के समान हमें प्रचुर धन प्रदान करें ।

५०५२. इन्द्र क्रतुविदं सुतं सोमं हर्य पुरुष्टुत । पिबा वृषस्व तातृपिम् ॥४ ॥

हे बहुतों द्वारा प्रशंसित इन्द्रदेव ! आप कर्म (या यज्ञ) के ज्ञाता हैं । इस अभिषुत सोम की कामना करें, इसका पान करें और बलवान् बनें ॥४ ॥

[सूक्त- ८]

[**ऋषि-** १-३ क्रमशः भरद्वाज, कुत्स, विश्वामित्र । **देवता-** इन्द्र । **छन्द-** त्रिष्टुप् ।]

५०५३. एवा पाहि प्रत्नथा मन्दतु त्वा श्रुधि ब्रह्म वावृधस्वोत गीर्भिः ।
आविः सूर्यं कृणुहि पीपिहीषो जहि शत्रूँरभि गा इन्द्र तृन्धि ॥१ ॥

हे इन्द्रदेव ! आप स्तुति सुनकर हमारी वृद्धि करें । आपने जैसे पहले सोमपान किया था, वैसे ही सोमरस का पान करें । यह रस आपको पुष्ट करे । आप सूर्यदेव को प्रकट करके हमें अन्न प्रदान करें । पणियों द्वारा चुरायी गयी गौओं (किरणों) को बाहर निकालें एवं शत्रुओं का विनाश करें ॥१ ॥

५०५४. अर्वाङेहि सोमकामं त्वाहुरयं सुतस्तस्य पिबा मदाय।

उरुव्यचा जठर आ वृषस्व पितेव नः शृणुहि हूयमानः ॥२ ॥

हे सोमाभिलाषी इन्द्रदेव ! आप हमारे सम्मुख पधारें । यह अभिषुत सोम आपके निमित्त है । इसे अपने उदर में स्थापित करें तथा आवाहन किये जाने पर हमारी प्रार्थनाओं को पिता के समान ही सुनने की कृपा करें ॥२ ॥

५०५५. आपूर्णो अस्य कलशः स्वाहा सेक्तेव कोशं सिसिचे पिबध्यै।

समु प्रिया आववृत्रन् मदाय प्रदक्षिणिदभि सोमास इन्द्रम् ॥३ ॥

यह सोमरस से परिपूर्ण कलश इन्द्रदेव के पीने के लिए है । जैसे सिंचनकर्त्ता क्षेत्र को सिंचित करते हैं, वैसे ही हम इन्द्रदेव को सोमरस से सींचते हैं । प्रिय सोम इन्द्रदेव के मन को प्रमुदित करने के लिए प्रदक्षिणा गति करता हुआ उनके समीप पहुँचे ॥३ ॥

[सूक्त- ९]

[**ऋषि-** नोधा, ३-४ मेध्यातिथि । **देवता-** इन्द्र । **छन्द-** त्रिष्टुप् , ३-४ प्रगाथ (बृहती + सतोबृहती) ।]

५०५६. तं वो दस्ममृतीषहं वसोर्मन्दानमन्धसः।

अभि वत्सं न स्वसरेषु धेनव इन्द्रं गीर्भिर्नवामहे ॥१ ॥

हे ऋत्विजो ! शत्रुओं से रक्षा करने वाले, तेजस्वी सोमरस से तृप्त होने वाले इन्द्रदेव की हम उसी प्रकार स्तुति करते हैं, जैसे गोशाला में अपने बछड़ों के पास जाने के लिए गौएँ उल्लसित होकर रँभाती हैं ॥१ ॥

५०५७. द्युक्षं सुदानुं तविषीभिरावृतं गिरिं न पुरुभोजसम्।

क्षुमन्तं वाजं शतिनं सहस्रिणं मक्षू गोमन्तमीमहे ॥२ ॥

देवलोकवासी, उत्तम दानदाता, सामर्थ्यवान् , बहुत प्रकार के पोषण देने वाले पर्वत के समान अन्न और गौओं से सम्पन्न इन्द्रदेव से हम सैकड़ों-सहस्रों (सम्पत्तियाँ) माँगते हैं ॥२ ॥

५०५८. तत् त्वा यामि सुवीर्यं तद् ब्रह्म पूर्वचित्तये।

येना यतिभ्यो भृगवे धने हिते येन प्रस्कण्वमाविथ ॥३ ॥

हे इन्द्रदेव ! आपने जिस शक्ति से यतियों तथा भृगु ऋषि को धन प्रदान किया था तथा जिस ज्ञान से ज्ञानियों (प्रस्कण्व) की रक्षा की थी, उस ज्ञान तथा बल की प्राप्ति के लिए सबसे पहले हम आपसे प्रार्थना करते हैं ॥३ ॥

५०५९. येना समुद्रमसृजो महीरपस्तदिन्द्र वृष्णि ते शवः।

सद्यः सो अस्य महिमा न संनशे यं क्षोणीरनुचक्रदे ॥४ ॥

हे इन्द्रदेव ! जिस शक्ति से आपने समुद्र तथा विशाल नदियों का निर्माण किया है; वह शक्ति हमारे अभीष्ट को पूर्ण करने वाली है । आपकी जिस महिमा का अनुगमन द्यावा - पृथिवी करते हैं, उसका कोई पारावार नहीं ॥४ ॥

[सूक्त-१०]

[**ऋषि-** मेध्यातिथि । **देवता-** इन्द्र । **छन्द-** प्रगाथ (बृहती + सतोबहती) ।]

५०६०. उदु त्ये मधुमत्तमा गिर स्तोमास ईरते।

सत्राजितो धनसा अक्षितोतयो वाजयन्तो रथा इव ॥१ ॥

(जीवन-संग्राम में) वास्तविक विजय दिलाने वाले, ऐश्वर्य प्राप्ति के माध्यम, सतत रक्षा करने वाले मधुर स्तोत्र, युद्ध के उपकरण रथ के समान महत्त्वपूर्ण कहे जाते हैं ॥१ ॥

५०६१. कण्वा इव भृगवः सूर्या इव विश्वमिद् धीतमानशुः ।
इन्द्रं स्तोमेभिर्महयन्त आयवः प्रियमेधासो अस्वरन् ॥२ ॥

कण्व गोत्रोत्पन्न ऋषियों की भाँति स्तुति करते हुए भृगुगोत्रोत्पन्न ऋषियों ने इन्द्रदेव को चारों ओर से उसी प्रकार घेर लिया, जिस प्रकार सूर्य - रश्मियाँ इस संसार में चारों ओर फैल जाती हैं । प्रियमेध ने ऐसे महान् इन्द्रदेव की स्तुति करते हुए उनका पूजन किया ॥२ ॥

[सूक्त-११]

[ऋषि- विश्वामित्र । देवता- इन्द्र । छन्द- त्रिष्टुप् ।]

५०६२. इन्द्रः पूर्भिदातिरद् दासमर्कैर्विदद्वसुर्दयमानो वि शत्रून् ।
ब्रह्मजूतस्तन्वा वावृधानो भूरिदात्र आपृणद् रोदसी उभे ॥१ ॥

शत्रुओं के गढ़ को ध्वस्त करने वाले महिमावान्, धनवान् इन्द्रदेव ने शत्रुओं को मारते हुए अपनी तेजस्विता से उन्हें भस्म कर दिया । स्तुतियों से प्रेरित और शरीर से वर्द्धित होते हुए विविध अस्त्रधारक इन्द्रदेव ने द्यावा-पृथिवी दोनों को पूर्ण किया ॥१ ॥

५०६३. मखस्य ते तविषस्य प्र जूतिमियर्मि वाचममृताय भूषन् ।
इन्द्र क्षितीनामसि मानुषीणां विशां दैवीनामुत पूर्वयावा ॥२ ॥

हे इन्द्रदेव ! आप पूजनीय और बलशाली हैं । आपको विभूषित करते हुए हम अमरत्व प्राप्ति के लिए प्रेरक स्तोत्रों का उच्चारण करते हैं । आप हम मनुष्यों और देवों के अग्रगामी हों ॥२ ॥

५०६४. इन्द्रो वृत्रमवृणोच्छर्धनीतिः प्र मायिनाममिनाद् वर्पणीतिः ।
अहन् व्यं समुशधग् वनेष्वाविर्धेना अकृणोद् राम्याणाम् ॥३ ॥

प्रसिद्ध नीतिज्ञ इन्द्रदेव ने वृत्रासुर को रोका, शत्रुवध की इच्छा करके मायावी असुरों को मारा तथा वन में छिपे स्कन्धविहीन असुर को नष्ट करके अन्धकार में छिपायी गयी गौओं (किरणों) को प्रकट किया ॥३ ॥

५०६५. इन्द्रः स्वर्षा जनयन्नहानि जिगायोशिग्भिः पृतना अभिष्टिः ।
प्रारोचयन्मनवे केतुमह्नामविन्दज्ज्योतिर्बृहते रणाय ॥४ ॥

स्वर्ग-सुख-प्रेरक इन्द्रदेव ने दिवस को प्रकट करके युद्धाभिलाषी मरुतों के साथ शत्रु सेना का पराभव कर उन्हें जीता । तदनंतर मनुष्यों के लिए दिन के प्रज्ञापक (बोधक) सूर्यदेव को प्रकाशित किया तथा महान् युद्धों में विजय प्राप्ति के निमित्त दिव्य ज्योति (तेजस्विता) को प्राप्त किया ॥ ४ ॥

५०६६. इन्द्रस्तुजो बर्हणा आ विवेश नृवद् दधानो नर्या पुरूणि ।
अचेतयद् धिय इमा जरित्रे प्रेमं वर्णमतिरच्छुक्रमासाम् ॥५ ॥

विपुल सामर्थ्यशाली इन्द्रदेव ने नेतृत्वकर्त्ता की भाँति अवरोधक शत्रु- सेना में प्रविष्ट होकर उसे छिन्न -भिन्न किया, स्तुतिकर्त्ताओं के लिए उषा को चैतन्य किया और उनके शुभ्रवर्ण को और भी दीप्तिमान् किया ॥५ ॥

५०६७. महो महानि पनयन्त्यस्येन्द्रस्य कर्म सुकृता पुरूणि ।
वृजनेन वृजिनान्त्सं पिपेष मायाभिर्दस्यूँरभिभूत्योजाः ॥६ ॥

स्तोतागण महान् पराक्रमी इन्द्रदेव के श्रेष्ठ कर्मों का गुणगान करते हैं । वे इन्द्रदेव ने अपनी सामर्थ्यों से शत्रुओं के पराभवकर्त्ता हैं । उन्होंने अपनी माया द्वारा बलवान् दस्युओं को पूरी तरह से नष्ट किया ॥६ ॥

५०६८. युधेन्द्रो मह्ना वरिवश्चकार देवेभ्यः सत्पतिश्चर्षणिप्राः ।
विवस्वतः सदने अस्य तानि विप्रा उक्थेभिः कवयो गृणन्ति ॥७ ॥

सज्जनों के अधिपति और उनके मनोरथों की पूर्ति करने वाले इन्द्रदेव ने अपनी महत्ता से युद्धों में देवों की श्रेष्ठता प्रमाणित की । बुद्धिमान् स्तोतागण यजमान के घर में इन्द्रदेव के उन श्रेष्ठ कर्मों की प्रशंसा करते हैं ॥७ ॥

५०६९. सत्रासाहं वरेण्यं सहोदां ससवांसं स्वरपश्च देवीः ।
ससान यः पृथिवीं द्यामुतेमामिन्द्रं मदन्त्यनु धीरणासः ॥८ ॥

स्तोतागण शत्रु-विजेता, वरणीय, बलप्रदाता, स्वर्ग-सुख और दीप्तिमान् जल के अधिपति इन्द्रदेव की उत्तम स्तुतियों से वन्दना करते हैं, उन्होंने इस द्युलोक और पृथ्वी लोक को अपने ऐश्वर्यों के बल पर धारण किया ॥८ ॥

५०७०. ससानात्याँ उत सूर्यं ससानेन्द्रः ससान पुरुभोजसं गाम् ।
हिरण्ययमुतभोगं ससान हत्वी दस्यून् प्रार्यं वर्णमावत् ॥९ ॥

इन्द्रदेव ने अत्यों (लाँघ जाने वाले अश्वों या शक्ति प्रवाहों) का , सूर्य एवं पर्याप्त भोजन प्रदान करने वाली गौओं का, स्वर्णिम अलंकारों एवं भोग्य पदार्थों का दान किया तथा दस्युओं को मारकर आर्यों की रक्षा की (

५०७१. इन्द्र ओषधीरसनोदहानि वनस्पतींरसनोदन्तरिक्षम् ।
बिभेद वलं नुनुदे विवाचोऽथाभवद् दमिताभिक्रतूनाम् ॥१० ॥

इन्द्र ने प्राणियों के कल्याण के लिए ओषधियाँ , दिन (प्रकाश) का अनुदान तथा वनस्पति और अन्तरिक्ष प्रदान किया ।वलासुर का मर्दन किया, प्रतिवादियों को दूर किया और युद्धाभिमुख हुए शत्रुओं का दमन किया है।

५०७२. शुनं हुवेम मघवानमिन्द्रमस्मिन् भरे नृतमं वाजसातौ ।
शृण्वन्तमुग्रमूतये समत्सु घ्नन्तं वृत्राणि संजितं धनानाम् ॥११ ॥

हम अपने जीवन-संग्राम में संरक्षण प्राप्ति के लिए इन्द्रदेव का आवाहन करते हैं । वे इन्द्रदेव पवित्रकर्त्ता, मनुष्यों के नियन्ता, स्तुतियों के श्रवणकर्त्ता , उग्र, युद्धों में शत्रु- विनाशकर्त्ता, धन-विजेता और ऐश्वर्यवान् हैं ॥११ ॥

[सूक्त- १२]

[**ऋषि-** वसिष्ठ, ७ अत्रि । **देवता-** इन्द्र । **छन्द-** त्रिष्टुप् ।]

५०७३. उदु ब्रह्माण्यैरत श्रवस्येन्द्रं समर्ये महया वसिष्ठ ।
आ यो विश्वानि शवसा ततानोपश्रोता म ईवतो वचांसि ॥१ ॥

हे वसिष्ठ ! (साधना के बल पर विशिष्ट पद प्राप्त ऋषि) अन्न (पोषक आहार) प्राप्ति की कामना से किये जाने वाले यज्ञ में अपनी शक्ति से सम्पूर्ण भुवनों को विस्तृत करने वाले यश के संवर्द्धक, उपासकों की प्रार्थना सुनने वाले इन्द्रदेव की महिमा का वर्णन करें । उनके लिए उत्तम स्तोत्रों का पाठ करें ॥१ ॥

५०७४. अयामि घोष इन्द्र देवजामिरिरज्यन्त यच्छुरुधो विवाचि ।
नहि स्वमायुश्चिकिते जनेषु तानीदंहांस्यति पर्ष्यस्मान् ॥२ ॥

उस समय शोक को रोकने वाली (ओषधियाँ या शक्तियाँ) बढ़ती हैं, जिस समय देवों की स्तुति की जाती है । हे इन्द्र ! मनुष्यों में अपनी आयु को जानने वाला कोई नहीं है । आप हमें सारे पापों से पार ले जाएँ ॥२ ॥

५०७५. युजे रथं गवेषणं हरिभ्यामुप ब्रह्माणि जुजुषाणमस्थुः ।
वि बाधिष्ट स्य रोदसी महित्वेन्द्रो वृत्राण्यप्रती जघन्वान् ॥३ ॥

गौ (किरणों अथवा इन्द्रियों) के आविष्कर्त्ता इन्द्रदेव के रथ में हरितवर्ण के दोनों अश्वों को स्तोत्रों द्वारा हम (वसिष्ठ) नियोजित करते हैं । स्तोत्र उन इन्द्रदेव की सेवा करते हैं, जो हमारे उपास्य हैं । ये इन्द्रदेव अपनी महिमा से द्यावा-पृथिवी को व्याप्त किए हुए हैं । इन्द्रदेव ने अनुपम ढंग से वृत्र का वध किया ॥३ ॥

५०७६. आपश्चित् पिप्यु स्तर्यो३ न गावो नक्षन्नृतं जरितारस्त इन्द्र ।
याहि वायुर्न नियुतो नो अच्छा त्वं हि धीभिर्दयसे वि वाजान् ॥४ ॥

हे इन्द्रदेव ! आपकी कृपा से अप्रसूता (बन्ध्या) गौ की पुष्टि की तरह जल प्रवाह बढ़ते जाएँ। आपके स्तोतागण यज्ञ करते रहें । अश्व वायु के समान हमारे पास (आपको लेकर) आएँ । आप स्तोतागणों को बुद्धिबल और अन्न प्रदान करते हैं ॥४ ॥

५०७७. ते त्वा मदा इन्द्र मादयन्तु शुष्मिणं तुविराधसं जरित्रे ।
एको देवत्रा दयसे हि मर्तानस्मिञ्छूर सवने मादयस्व ॥५ ॥

हे इन्द्रदेव ! देवों में एकमात्र आप ही हम मानवों पर बड़ी दया करते हैं । आप इस यज्ञ में सोमरस पीकर आनन्दित हों । शूरवीर हे देव ! प्रचुर सम्पदा देने वाले आपको साधकों की स्तुतियाँ आनन्दित करें ॥५ ॥

५०७८. एवेदिन्द्रं वृषणं वज्रबाहुं वसिष्ठासो अभ्यर्चन्त्यर्कैः ।
स न स्तुतो वीरवद् धातु गोमद् यूयं पात स्वस्तिभिः सदा नः ॥६ ॥

वसिष्ठ गोत्रीय बलवान्, वज्रधारी इन्द्रदेव की स्तोत्रों द्वारा पूजा करते हैं । वे स्तुति द्वारा प्रसन्न होकर स्तोताओं को वीरों और गौओं सहित धन प्रदान करते हैं । वे कल्याणकारी साधनों से हमारी रक्षा करें ॥६ ॥

५०७९. ऋजीषी वज्री वृषभस्तुराषाट्छुष्मी राजा वृत्रहा सोमपावा ।
युक्त्वा हरिभ्यामुप यासदर्वाङ् माध्यंदिने सवने मत्सदिन्द्रः ॥७ ॥

इन्द्रदेव सोम-धारणकर्त्ता, वज्रधारी, अभीष्टवर्षक, शत्रु-संहारक, बलवान्, शासक , वृत्रहन्ता और सोमपान-कर्त्ता हैं ।वे अपने अश्वों को रथ से युक्त करके हमारे समीप आएँ और माध्यन्दिन सवन में सोमपान कर हर्षित हों।

[सूक्त- १३]

[**ऋषि-** १-४ क्रमशः वामदेव, गोतम, कुत्स, विश्वामित्र । **देवता-** १ इन्द्राबृहस्पती, २ मरुद्गण, ३-४ अग्नि । **छन्द-** जगती, ४ त्रिष्टुप् ।]

५०८०. इन्द्रश्च सोमं पिबतं बृहस्पतेऽस्मिन् यज्ञे मन्दसाना वृषण्वसू ।
आ वां विशन्त्विन्दवः स्वाभुवोऽस्मे रयिं सर्ववीरं नि यच्छतम् ॥१ ॥

हे बृहस्पतिदेव !आप तथा इन्द्रदेव इस यज्ञ में सोमपान से हर्षित होकर, याजकों को ऐश्वर्य प्रदान करें । सर्वत्र विद्यमान रहने वाला सोम आप दोनों के अन्दर प्रवेश करे ।आप हमें पराक्रमी सन्तान एवं ऐश्वर्य प्रदान करें ।

५०८१. आ वो वहन्तु सप्तयो रघुष्यदो रघुपत्वानः प्र जिगात बाहुभिः ।
सीदता बर्हिरुरु वः सदस्कृतं मादयध्वं मरुतो मध्वो अन्धसः ॥२ ॥

हे मरुद्‌गणो ! वेगवान् अश्व आपको इस यज्ञ स्थल पर ले आएँ । आप शीघ्रतापूर्वक दोनों हाथों में धन को धारण कर इधर आएँ । आपके निमित्त यहाँ बड़ा स्थान विनिर्मित किया गया है । यहाँ कुश के आसनों पर अधिष्ठित होकर, मधुर हविरूप अन्न का सेवन कर हर्षित हों ॥२ ॥

५०८२. इमं स्तोममर्हते जातवेदसे रथमिव सं महेमा मनीषया ।
भद्रा हि नः प्रमतिरस्य संसद्यग्ने सख्ये मा रिषामा वयं तव ॥३ ॥

पूजनीय जातवेदा (अग्नि) को यज्ञ में प्रकट करने के लिए, स्तुतियों को विचारपूर्वक रथ की तरह प्रयुक्त करते हैं । इस यज्ञाग्नि के सान्निध्य से हमारी बुद्धि कल्याणकारी बनती है । हे अग्निदेव ! हम आपकी मित्रता से सन्तापरहित रहें ॥३ ॥

[एक जैसी आकृति के मनुष्यों के संस्कार भिन्न-भिन्न प्रकार के होते हैं । इसी प्रकार अग्नि की ज्वालाएँ एक सी दिखने पर भी उनके ताप और संस्कारों में भिन्नता पाई जाती है । यज्ञीय संस्कार वाली अग्नि को प्रकट करने में श्रेष्ठ मनोभावों - युक्त आवाहन की आवश्यकता होती है । उस मनोयोगयुक्त आवाहन को ही मंत्र कहा जाता है । इसीलिए मन्त्रों को यज्ञाग्नि का रथ कहा गया है । गीता में भगवान् कृष्ण ने कहा है कि हे मनुष्यो ! तुम यज्ञ को बढ़ाना, यज्ञ तुम्हे बढ़ायेंगे । भावयुक्त विचार प्रवाह संस्कारित यज्ञाग्नि को प्रकट करते हैं और यज्ञाग्नि बुद्धि को संस्कारित करती है । इस प्रकार संस्कारयुक्त प्रक्रिया का अविरल चक्र चल पड़ता है ।]

५०८३. ऐभिरग्ने सरथं याह्यर्वाङ् नानारथं वा विभवो ह्यश्वाः ।
पत्नीवतस्त्रिंशतं त्रींश्च देवाननुष्वधमा वह मादयस्व ॥४ ॥

हे अग्ने ! आप उन सभी देवों के साथ एक ही रथ पर या विविध रथों से हमारे पास आएँ । आपके अश्व वहन करने में समर्थ हैं, तैंतीस देवों को उनकी पत्नियों सहित सोमपान के लिए लाएँ और इससे उन्हें प्रमुदित करें ।

[सूक्त- १४]

[**ऋषि-** सौभरि । **देवता-** इन्द्र । **छन्द-** प्रगाथ (विषमा ककुप् + समासतोबृहती) ।]

५०८४. वयमु त्वामपूर्व्य स्थूरं न कच्चिद् भरन्तोऽवस्यवः । वाजे चित्रं हवामहे ॥१ ॥

हे अद्वितीय इन्द्रदेव ! जिस प्रकार सांसारिक गुण-सम्पन्न, शक्तिशाली मनुष्यों को लोग बुलाते हैं, उसी प्रकार अपनी रक्षा की कामना से विशिष्ट सोमरस द्वारा तृप्त करते हुए , हम आपकी स्तुति करते हैं ॥१ ॥

५०८५. उप त्वा कर्मन्नूतये स नो युवोग्रश्चक्राम यो धृषत् ।
त्वामिद्ध्यवितारं ववृमहे सखाय इन्द्र सानसिम् ॥२ ॥

हे शत्रुसंहारक देवेन्द्र ! कर्मशील रहते हुए हम अपनी सहायता के लिए तरुण और शूरवीर रूप में विद्यमान आपका ही आश्रय लेते हैं । मित्रवत् सहायता के लिए हम आपका स्मरण करते हैं ॥२ ॥

५०८६. यो न इदमिदं पुरा प्र वस्य आनिनाय तमु व स्तुषे । सखाय इन्द्रमूतये ॥३ ॥

हे मित्रो ! पूर्वकाल से ही जो, धन - वैभव प्रदान करने वाले हैं, उन इन्द्रदेव की हम आपके कल्याण के लिए स्तुति करते हैं ॥३ ॥

५०८७. हर्यश्वं सत्पतिं चर्षणीसहं स हि ष्मा यो अमन्दत ।
आ तु नः स वयति गव्यमश्व्यं स्तोतृभ्यो मघवा शतम् ॥४ ॥

जो साधक, हरिसंज्ञक अश्वों वाले, भद्रजनों का पालन करने वाले तथा रिपुओं को परास्त करने वाले इन्द्रदेव की प्रार्थना करते हैं; उन्हें इन्द्रदेव सैकड़ों गौओं तथा अश्वों से भरपूर ऐश्वर्य प्रदान करें ॥४ ॥

[सूक्त- १५]

[**ऋषि**- गोतम । **देवता**- इन्द्र । **छन्द**- त्रिष्टुप् ।]

५०८८. प्र मंहिष्ठाय बृहते बृहद्रये सत्यशुष्माय तवसे मतिं भरे ।
अपामिव प्रवणे यस्य दुर्धरं राधो विश्वायु शवसे अपावृतम् ॥१ ॥

उदार दानी, महान् ऐश्वर्यशाली, सत्यस्वरूप, पराक्रमी इन्द्रदेव की हम बुद्धिपूर्वक स्तुति करते हैं । नीचे की ओर बहने वाले दुर्धर्ष जल-प्रवाहों के समान, विश्व के प्राणियों के लिए प्रवाहित, इनके शक्ति अनुदान प्रसिद्ध हैं ॥१ ॥

५०८९. अध ते विश्वमनु हासदिष्टय आपो निम्नेव सवना हविष्मतः ।
यत् पर्वते न समशीत हर्यत इन्द्रस्य वज्रः श्नथिता हिरण्ययः ॥२ ॥

हे इन्द्रदेव ! जब आपका स्वर्ण सदृश दीप्तिमान् मारक वज्र मेघों को विदीर्ण करने में तत्पर हुआ, तब हे इन्द्रदेव ! सारा जगत् आपके लिए यज्ञ-कर्मों में संलग्न हुआ । जल के नीचे की ओर प्रवाहित होने के समान याजकों के द्वारा समर्पित सोम आपकी ओर प्रवाहित हुआ ॥२ ॥

५०९०. अस्मै भीमाय नमसा समध्वर उषो न शुभ्र आ भरा पनीयसे ।
यस्य धाम श्रवसे नामेन्द्रियं ज्योतिरकारि हरितो नायसे ॥३ ॥

हे दीप्तिमती उषा देवि ! शत्रुओं के प्रति विकराल और प्रशंसनीय उन इन्द्रदेव के लिए नमस्कार के साथ यज्ञ सम्पादन करें, जिनका धाम (स्थान) अन्नादि दान के लिए अत्यन्त प्रसिद्ध है; जिनकी सामर्थ्य और कीर्ति, अश्व के सदृश सर्वत्र संचरित होती है ॥३ ॥

५०९१. इमे त इन्द्र ते वयं पुरुष्टुत ये त्वारभ्य चरामसि प्रभूवसो ।
नहि त्वदन्यो गिर्वणो गिरः सघत् क्षोणीरिव प्रति नो हर्य तद् वचः ॥४ ॥

हे सम्पत्तिवान् एवं बहु प्रशंसित इन्द्रदेव ! आपके संरक्षण में कार्य करते हुए, निष्ठापूर्वक रहते हुए, हम आपकी स्तुति करते हैं । सभी पदार्थों को स्वीकार करने वाली पृथ्वी के समान आप भी हमारे स्तोत्रों को स्वीकार करें । आपके अतिरिक्त कोई अन्य इस योग्य नहीं है ॥४ ॥

५०९२. भूरि त इन्द्र वीर्यं१ तव स्मस्यस्य स्तोतुर्मघवन् काममा पृण ।
अनु ते द्यौर्बृहती वीर्यं मम इयं च ते पृथिवी नेम ओजसे ॥५ ॥

हे ऐश्वर्यशाली इन्द्रदेव ! स्तुति करने वाले इन साधकों की कामनाएँ पूर्ण करें । आपका पराक्रम महान् है । यह महान् द्युलोक भी आपके बल पर ही स्थित है और यह पृथ्वी भी आपके बल के आगे झुकती है ॥५ ॥

५०९३. त्वं तमिन्द्र पर्वतं महामुरुं वज्रेण वज्रिन् पर्वशश्चकर्तिथ ।
अवासृजो निवृताः सर्तवा अपः सत्रा विश्वं दधिषे केवलं सहः ॥६ ॥

हे वज्रधारी इन्द्रदेव ! आपने महान् बलशाली मेघों को अपने वज्र से खण्ड-खण्ड किया और रुके जल-प्रवाहों को बहने के लिए मुक्त किया । केवल आप ही सब संघर्षक शक्तियों को धारण करते हैं ॥६ ॥

[सूक्त- १६]

[ऋषि- अयास्य । देवता- बृहस्पति । छन्द- त्रिष्टुप् ।]

इस सूक्त में बृहस्पतिदेव द्वारा किये गये इन्द्र के समतुल्य पराक्रम का वर्णन है । सूक्त के द्रष्टा ऋषि 'अयास्य' हैं, जिसका अर्थ होता है 'मुख से प्रकट प्राण-प्रवाह' अर्थात् ज्ञानयुक्त वाणी को प्रकट करने वाली वाक् । देवता 'बृहस्पति' हैं, जिसका भाव होता है 'बृहद् ज्ञान या वाक् के पालक या रक्षक' । इन्द्र जिस प्रकार शक्ति - कणों के संगठक कहे गये हैं, वैसे ही बृहस्पति 'ज्ञान-विचार कणों ' के संगठक- परिपाक करने वाले माने गये हैं । 'इन्द्र' पदार्थ से उत्पन्न किरणों (गौओं) को स्थूल अवरोधों (पर्वतों) को तोड़कर मुक्त करते हैं । बृहस्पति चेतना से उत्पन्न ज्ञान की किरणों (गौओं) को ज्ञान के अवरोधक अज्ञान रूप पर्वतों को तोड़कर बाहर निकालते हैं । इन्द्र का वज्र - प्रहार वृत्र (अवरोधक-आवरण) को तोड़ता है, तो बृहस्पति का प्रहार अवरोधक वृत्ति रूपी वृत्र को नष्ट करता है । जड़ता का जो बल पदार्थ कणों को संयुक्त होने से रोकता है, उस बल (असुर) को इन्द्र नष्ट करते हैं तथा वैचारिक जड़ता का जो बल ज्ञान को प्रकट होने से रोकता है, उसे बृहस्पति नष्ट करते हैं । इस प्रकार इन्द्र और बृहस्पति के पराक्रम समान स्तर के दिखाई देते हैं, उन्हीं का इस सूक्त में आलंकारिक वर्णन है-

५०९४. उदप्रुतो न वयो रक्षमाणा वावदतो अभ्रियस्येव घोषाः ।
गिरिभ्रजो नोर्मयो मदन्तो बृहस्पतिमभ्य१र्का अनावन् ॥१ ॥

पानी के समीप पक्षी (जल क्रीड़ा के समय) तथा रक्षक समुदाय जिस प्रकार निरन्तर शब्द करते हैं । जैसे मेघों का गर्जन बार- बार होता है, जैसे पर्वतों से गिरने वाले झरने तथा मेघों से गिरने वाली जल - धाराएँ शब्द करती हैं, उसी प्रकार ऋत्विग्गण बृहस्पतिदेव की निरन्तर स्तुति करते हैं ॥१ ॥

५०९५. सं गोभिराङ्गिरसो नक्षमाणो भग इवेदर्यमणं निनाय ।
जने मित्रो न दम्पती अनक्ति बृहस्पते वाजयाशूँरिवाजौ ॥२ ॥

अंगिरस् (बृहस्पति) ने गुप्त स्थान में रहने वाली गौओं (वाणियों या किरणों) को प्रकाशित किया । वे देव भग (ऐश्वर्य) की तरह अर्यमा (आदित्य या सृजेता) को लाकर प्रजाजनों में मित्र की तरह रहने वाले दम्पत्ती (नर-मादा) को सुसज्जित करते हैं । हे बृहस्पते ! आप हमें युद्ध के अश्वों की तरह शक्तिसम्पन्न बनाएँ ॥२ ॥

५०९६. साध्वर्या अतिथिनीरिषिरा स्पार्हाः सुवर्णा अनवद्यरूपाः ।
बृहस्पतिः पर्वतेभ्यो वितूर्या निर्गा ऊपे यवमिव स्थिविभ्यः ॥३ ॥

कल्याणकारी दूध देने वाली, निरन्तर गतिशील, काम्य स्पृहायुक्त, श्रेष्ठ वर्णयुक्त, निन्दारहित, रूपवती गौओं को बृहस्पतिदेव उसी प्रकार पर्वतों (गुप्त स्थानों) से शीघ्रतापूर्वक बाहर निकालें, जिस प्रकार कृषक संगृहीत धान्य से जौ को बाहर निकाल कर बोते हैं ॥३ ॥

[जौ आदि धान्य गुप्त स्थानों में संगृहीत-सुरक्षित रहता है, बोने के लिए उसे निकाला जाता है, उसी प्रकार गुप्त सूक्ष्म प्रवाहों को सृष्टि के पोषण के लिए, बढ़ाने तथा प्रयुक्त करने के लिए प्रकट किया जाता है । जो लोग उन्हें सृजन प्रयोगों के लिए नहीं, सिद्धि - चमत्कार जैसे कौतुकों के लिए प्रयुक्त करना चाहते हैं, उनके लिए वे प्रवाह प्रकट या फलित नहीं होते ।]

५०९७. आप्रुषायन् मधुन ऋतस्य योनिमवक्षिपन्नर्क उल्कामिव द्योः ।
बृहस्पतिरुद्धरन्नश्मनो गा भूम्या उद्नेव वि त्वचं बिभेद ॥४ ॥

जैसे आकाश में उल्काएँ प्रकट होती हैं, उसी प्रकार पूज्य बृहस्पतिदेव ऋत (सत्य या यज्ञ) के योनि (उद्भव स्थल) में मधुर रसों को गिराते हैं । उन्होंने मेघों से गौओं (किरणों) को मुक्त किया तथा पृथ्वी की त्वचा को इस प्रकार भेदा, जैसे वर्षा की बूँदें भेदती हैं ॥४ ॥

[वर्षा की बूँदें पृथ्वी को भेदती हैं; किन्तु इससे भूमि की शक्ति बढ़ती है । इसी प्रकार बृहस्पतिदेव दिव्य - प्रवाहों को पृथ्वी तल में या मनोभूमियों में समाहित करते हैं ।]

५०९८. अप ज्योतिषा तमो अन्तरिक्षादुद्नः शीपालमिव वात आजत् ।
बृहस्पतिरनुमृश्या वलस्याभ्रमिव वात आ चक्र आ गाः ॥५ ॥

जैसे वायु प्रवाह जल की पीठ पर स्थित शैवाल (काई) को दूर हटाते हैं, मेघों को दूर हटाते हैं, वैसे बृहस्पतिदेव ने विचारपूर्वक वलासुर (अज्ञान) के आवरण को हटाकर गौओं (ज्ञानयुक्त वाणियों) को बाहर निकाला ॥५ ॥

५०९९. यदा वलस्य पीयतो जसुं भेद् बृहस्पतिरग्नितपोभिरर्कैः ।
दद्भिर्न जिह्वा परिविष्टमाददाविर्निधीँरकृणोदुस्त्रियाणाम् ॥६ ॥

बृहस्पतिदेव के अग्नितुल्य, प्रतप्त और उज्ज्वल आयुधों ने, जिस समय 'वल' के अस्त्रों को छिन्न-भिन्न किया, उसी प्रकार उन्होंने उन गौओं (दिव्य वाणियों) को अपने अधिकार क्षेत्र में ले लिया । जैसे दाँतों द्वारा चबाये गये अन्न को जीभ प्राप्त करती है, वैसे ही पणियों का वध करके बृहस्पतिदेव ने गौओंको प्राप्त किया ॥६ ॥

५१००. बृहस्पतिरमत हि त्यदासां नाम स्वरीणां सदने गुहा यत् ।
आण्डेव भित्त्वा शकुनस्य गर्भमुदुस्त्रियाः पर्वतस्य त्मनाजत् ॥७ ॥

गुफा में छिपाकर रखी गई गौओं के रँभाने की आवाज को सुनकर बृहस्पतिदेव को गौओं की उपस्थिति का आभास हुआ । जिस प्रकार अण्डों को फोड़कर पक्षियों के बच्चे बाहर आते हैं, वैसे ही बृहस्पतिदेव पर्वत (मेघों-अवरोधों) को तोड़कर गौओं (किरणों) को बाहर निकाल लाए ॥७ ॥

[माँ के हृदय की गर्मी से जब अण्डों के अन्दर बच्चे अपना ठोस आकार प्राप्त कर लेते हैं, तब वे संकीर्ण घेरे को तोड़कर बाहर निकल आते हैं । इसी प्रकार देवगुरु बृहस्पति के अनुशासन में जब देवत्व परिपक्व हो जाता है, तो वह संकीर्ण स्वार्थपरता का घेरा तोड़कर प्रकट हो जाता है ।]

५१०१. अश्नापिनद्धं मधु पर्यपश्यन्मत्स्यं न दीन उदनि क्षियन्तम् ।
निष्टज्जभार चमसं न वृक्षाद् बृहस्पतिर्विरवेणा विकृत्य ॥८ ॥

बृहस्पतिदेव ने पर्वतीय गुफा में बँधी हुई सुन्दर गौओं को उसी दयनीय अवस्था में देखा, जिस प्रकार जल की अल्प मात्रा में मछलियाँ व्यथित होती हैं , जैसे वृक्ष से सोमपात्र के निर्माण हेतु काष्ठ निकाला जाता है ; वैसे ही बृहस्पतिदेव ने विभिन्न प्रकार के बन्धनों को तोड़कर गौओं को मुक्त किया ॥८ ॥

[मनुष्य में दिव्य ज्ञान के बीज स्वभावतः होते हैं । वे जब जीवन्त होने लगते हैं, तो संकीर्णता की मनोभूमि में अल्पजल में मीन की तरह कष्ट अनुभव करते हैं । गुरु रूप में बृहस्पतिदेव मनुष्य की देव प्रवृत्तियों - गौओं को बन्धन मुक्त करते हैं ।]

५१०२. सोषामविन्दत् स स्व१: सो अग्निं सो अर्केण वि बबाधे तमांसि ।
बृहस्पतिर्गोवपुषो वलस्य निर्मज्जानं न पर्वणो जभार ॥९ ॥

बृहस्पतिदेव ने गौओं की मुक्ति के लिए उषा को प्राप्त किया । उन्होंने सूर्य और अग्नि के माध्यम से अन्धकार को विनष्ट किया । जैसे अस्थि को भेदकर मज्जा प्राप्त की जाती है, वैसे ही वल (असुर) को भेदकर (बृहस्पतिदेव ने) गौओं (किरणों) को बाहर निकाला ॥९ ॥

५१०३. हिमेव पर्णा मुषिता वनानि बृहस्पतिनाकृपयद् वलो गाः ।
अनानुकृत्यमपुनश्चकार यात् सूर्यामासा मिथ उच्चरातः ॥१० ॥

जिस प्रकार हिमपात पद्मपत्रों का हरण (नाश) करता है, उसी प्रकार गौओं का वलासुर द्वारा अपहरण किया गया । बृहस्पतिदेव के द्वारा वलासुर से उनको मुक्त कराया गया । ऐसा कार्य किसी दूसरे द्वारा किया जाना सम्भव नहीं । सूर्य और चन्द्र दोनों ही इसका प्रमाण प्रस्तुत करते हैं ॥१० ॥

५१०४. अभि श्यावं न कृशनेभिरश्वं नक्षत्रेभिः पितरो द्यामपिंशन् ।
रात्र्यां तमो अदधुर्ज्योतिरहन् बृहस्पतिर्भिनदद्रिं विदद् गाः ॥११ ॥

जिस प्रकार कृष्णवर्ण घोड़े को स्वर्ण के आभूषणों से सुशोभित किया जाता है, वैसे ही देवताओं ने द्युलोक को नक्षत्रों से विभूषित किया है । उन्होंने रात्रिकाल में अन्धकार तथा दिवस में प्रकाश को स्थापित किया । उसी समय बृहस्पतिदेव ने पर्वत (मेघ) को तोड़कर गौओं (किरणों) को प्राप्त किया ॥११ ॥

५१०५. इदमकर्म नमो अभ्रियाय यः पूर्वीरन्वानोनवीति ।
बृहस्पतिः स हि गोभिः सो अश्वैः स वीरेभिः स नृभिर्नो वयो धात् ॥१२ ॥

आकाश में उत्पन्न हुए बृहस्पतिदेव के निमित्त ये स्तुतिगान किये गये हैं । हम उन्हें सादर प्रणाम करते हैं । जिनके लिए नानाविध चिरपुरातन ऋचाओं को बार-बार उच्चारित किया गया है, वे बृहस्पतिदेव हमें गौएँ, घोड़े, वीर सन्तानें तथा सेवकों सहित अन्नादि प्रदान करें ॥१२ ॥

[सूक्त- १७]

[ऋषि- कृष्ण । देवता- इन्द्र । छन्द- जगती, ११-१२ त्रिष्टुप् ।]

५१०६. अच्छा म इन्द्रं मतयः स्वर्विदः सध्रीचीर्विश्वा उशतीरनूषत ।
परि ष्वजन्ते जनयो यथा पतिं मर्यं न शुन्ध्युं मघवानमूतये ॥१ ॥

पवित्र, आत्मशक्ति की वृद्धि करने वाली, एक साथ रहने वाली तथा उन्नति की कामना करने वाली हमारी स्तुतियाँ इन्द्रदेव को वैसे ही आवृत करती हैं, जैसे स्त्रियाँ आश्रय पाने के लिए अपने पति का आलिंगन करती हैं ।

५१०७. न घा त्वद्रिगप वेति मे मनस्त्वे इत् कामं पुरुहूत शिश्रय ।
राजेव दस्म नि षदोऽधि बर्हिष्यस्मिन्त्सु सोमेवपानमस्तु ते ॥२ ॥

हे असंख्यों द्वारा स्तुतियोग्य इन्द्रदेव ! आपको त्यागकर हमारा मन दूसरी ओर नहीं जाता । आप में ही हम अपनी आकांक्षाओं को केन्द्रित करते हैं । जैसे राजा राजसिंहासन पर विराजमान होते हैं, वैसे ही आप कुशा के आसन पर प्रतिष्ठित हों । इस श्रेष्ठ सोमरस से आपके, पान करने की इच्छा की पूर्ति हो ॥२ ॥

५१०८. विषूवृदिन्द्रो अमतेरुत क्षुधः स इद्रायो मघवा वस्व ईशते ।
तस्येदिमे प्रवणे सप्त सिन्धवो वयो वर्धन्ति वृषभस्य शुष्मिणः ॥३ ॥

हमें दुर्दशायुक्त कुमति तथा अन्नाभाव से संरक्षण प्रदान करने के लिए इन्द्रदेव हमारे चारों ओर विराजमान रहें । ऐश्वर्यवान् इन्द्रदेव ही सभी सम्पदाओं और धनों के अधिपति हैं । अभीष्टवर्षक और तेजस्वी इन्द्रदेव के निर्देशन में ही सप्त सरिताएँ (स्थूल नदियाँ एवं सूक्ष्म धाराएँ) प्रवाहित होकर उस बलवान् उत्साही योद्धा (इन्द्र) की शक्ति को बढ़ाती हैं ॥३ ॥

५१०९. वयो न वृक्षं सुपलाशमासदन्त्सोमास इन्द्रं मन्दिनश्चमूषदः ।
प्रैषामनीकं शवसा दविद्युतद् विदत् स्व१र्मनवे ज्योतिरार्यम् ।।४ ।।

जिस प्रकार पक्षी सुन्दर पत्तेदार वृक्ष का अवलम्बन लेते हैं, उसी प्रकार पात्रों में विद्यमान हर्षदायक सोमरस इन्द्रदेव का आश्रय लेते हैं । सोमरस के प्रभाव एवं तेज से उनका मुख तेजोमय हो जाता है । वे अपनी सर्वोत्तम तेजस्विता मनुष्यों को प्रदान करें ।।४ ।।

५११०. कृतं न श्वघ्नी वि चिनोति देवने संवर्गं यन्मघवा सूर्यं जयत् ।
न तत् ते अन्यो अनु वीर्यं शकन्न पुराणो मघवन् नोत नूतनः ।।५ ।।

जैसे जुआरी जुए के अड्डे पर विजेता को खोजकर पराजित करता है, वैसे ही वैभवशाली इन्द्रदेव ने सूर्य को जीता (प्रेरित किया) । हे ऐश्वर्यवान् इन्द्रदेव ! कोई भी पुरातन या नवीन मनुष्य आपके पराक्रम की बराबरी करने में सक्षम नहीं है ।।५ ।।

५१११. विशंविशं मघवा पर्यशायत जनानां धेना अवचाकशद् वृषा ।
यस्याह शक्रः सवनेषु रण्यति स तीव्रैः सोमैः सहते पृतन्यतः ।।६ ।।

अभीष्टदाता इन्द्रदेव सभी मनुष्यों तक सहज पहुँच जाते हैं । वे स्तोताओं की स्तुतियों को ध्यानपूर्वक सुनते हैं । इन्द्रदेव जिस यजमान के सोमयाग में हर्षित होते हैं, वे यजमान तीक्ष्ण सोमरस द्वारा युद्धाभिलाषी रिपुओं को पराभूत करने में सक्षम होते हैं ।।६ ।।

५११२. आपो न सिन्धुमभि यत् समक्षरन्त्सोमास इन्द्रं कुल्या इव ह्रदम् ।
वर्धन्ति विप्रा महो अस्य सादने यवं न वृष्टिर्दिव्येन दानुना ।।७ ।।

जिस प्रकार नदियाँ सागर की ओर स्वाभाविक रूप में प्रवाहित होती हैं तथा छोटे-छोटे नाले सरोवर की ओर बहते हैं, वैसे ही सोमरस भी सहज क्रभ से इन्द्रदेव को ही प्राप्त होता है । जैसे दिव्य वृष्टि करने वाले पर्जन्य जौ की कृषि को संवर्द्धित करते हैं, वैसे ही इन्द्रदेव की महिमा को यज्ञस्थल में ज्ञानी लोग बढ़ाते हैं ।।७ ।।

५११३. वृषा न क्रुद्धः पतयद् रजः स्वा यो अर्यपत्नीरकृणोदिमा अपः ।
स सुन्वते मघवा जीरदानवेऽविन्दज्ज्योतिर्मनवे हविष्मते ।।८ ।।

जिस प्रकार क्रोधित बैल दूसरे बैल की ओर दौड़ता है, उसी प्रकार इन्द्रदेव क्रोधित होकर मेघ की ओर दौड़ते हैं । उसे तोड़कर जल को हमारे लिए विमुक्त करते हैं । वे ऐश्वर्यवान् इन्द्रदेव सोम-अभिषवणकर्त्ता, दानी और हविष्यान्न समर्पित करने वाले यजमानों को तेजस्विता प्रदान करते हैं ।।८ ।।

५११४. उज्जायतां परशुर्ज्योतिषा सह भूया ऋतस्य सुदुघा पुराणवत् ।
वि रोचतामरुषो भानुना शुचिः स्व१र्ण शुक्रं शुशुचीत सत्पतिः ।।९ ।।

इन्द्रदेव का वज्रास्त्र तेजस्विता के साथ प्रकट हो, पुरातनकाल के समान ही यज्ञ में स्तोत्रों का प्रादुर्भाव हो । स्वयं देदीप्यमान इन्द्रदेव तेजस्विता से शोभायुक्त और पवित्र हों । सज्जनों के पालक वे सूर्य के समान ही शुभ्रज्योति से प्रकाशमान हों ।।९ ।।

५११५. गोभिष्टरेमामतिं दुरेवां यवेन क्षुधं पुरुहूत विश्वाम् ।
वयं राजभिः प्रथमा धनान्यस्माकेन वृजनेना जयेम ।।१० ।।

हे अनेकों द्वारा आवाहनीय इन्द्रदेव ! आपकी कृपा दृष्टि से हम गोधन द्वारा दु:ख-दारिद्र्यों से निवृत्त हों । जौ आदि अन्नों से हम क्षुधा की आपूर्ति करें । शासनाध्यक्षों के अनुशासन में अपनी सामर्थ्य से विपुल सम्पदाओं को हम जीत सकें ॥१० ॥

५११६. बृहस्पतिर्नः परि पातु पश्चादुतोत्तरस्मादधरादघायोः ।
इन्द्रः पुरस्तादुत मध्यतो नः सखा सखिभ्यो वरिवः कृणोतु ॥११ ॥

दुष्कर्मी पापियों से बृहस्पतिदेव हमें पश्चिम से, उत्तर से तथा दक्षिण से संरक्षित करें । इन्द्रदेव पूर्व दिशा और मध्य भाग से आने वाले शत्रुओं से हमें बचाएँ । वे इन्द्रदेव सबके सखा हैं । हम भी उनके प्रति मित्रभावना को सुदृढ़ करें । वे इन्द्रदेव हमारे अभीष्टों को पूर्ण करें ॥११ ॥

५११७. बृहस्पते युवमिन्द्रश्च वस्वो दिव्यस्येशाथे उत पार्थिवस्य ।
धत्तं रयिं स्तुवते कीरये चिद्यूयं पात स्वस्तिभिः सदा नः ॥१२ ॥

हे बृहस्पति और इन्द्रदेव ! आप दोनों पृथ्वी और द्युलोक के ऐश्वर्य के स्वामी हैं, इसलिए स्तोताओं को ऐश्वर्य प्रदान करें तथा कल्याणकारी साधनों से हमारी सुरक्षा करें ॥१२ ॥

[सूक्त- १८]

[**ऋषि-** मेधातिथि, प्रियमेध, ४-६ वसिष्ठ । **देवता-** इन्द्र । **छन्द-** गायत्री ।]

५११८. वयमु त्वा तदिदर्था इन्द्र त्वायन्तः सखायः । कण्वा उक्थेभिर्जरन्ते ॥१ ॥

हे इन्द्रदेव ! आपसे मित्रता करने के इच्छुक हम याजकगण (आपके स्तोता) तथा सभी कण्ववंशीय साधक स्तोत्रों द्वारा आपकी स्तुति करते हैं ॥१ ॥

५११९. न घेमन्यदा पपन वज्रिन्नपसो नविष्टौ । तवेदु स्तोमं चिकेत ॥२ ॥

हे वज्रधारी इन्द्रदेव ! यज्ञ कर्म में आपकी स्तुति करने के अतिरिक्त हम अन्य दूसरे की स्तुति नहीं करेंगे । हम स्तोत्रों द्वारा आपकी ही स्तुति करना जानते हैं ॥२ ॥

५१२०. इच्छन्ति देवाः सुन्वन्तं न स्वप्नाय स्पृहयन्ति । यन्ति प्रमादमतन्द्राः ॥३ ॥

यज्ञ के निमित्त सदैव सोमरस तैयार करने वाले साधकों से देवगण प्रसन्न रहते हैं, उन्हीं की कामना करते हैं । आलस्यरहित देवगण आनन्द प्रदान करने वाले सोमरस का सदा पान करते हैं ॥३ ॥

५१२१. वयमिन्द्र त्वायवोऽभि प्र णोनुमो वृषन् । विद्धी त्व१स्य नो वसो ॥४ ॥

हे श्रेष्ठ वीर इन्द्रदेव ! हम आपकी कामना करते हुए बारम्बार नमन करते हैं । सबको आश्रय देने वाले आप हमारी प्रार्थनाएँ सुनें और उन पर ध्यान देने की कृपा करें ॥४ ॥

५१२२. मा नो निदे च वक्तवेऽर्यो रन्धीरराव्णे । त्वे अपि क्रतुर्मम ॥५ ॥

हे इन्द्रदेव ! आप हमारे स्वामी हैं । आपसे हम लोग प्रार्थना करते हैं कि हमें कटुभाषी, निंदक और कंजूस के वश में न रहना पड़े ॥५ ॥

५१२३. त्वं वर्मासि सप्रथः पुरोयोधश्च वृत्रहन् । त्वया प्रति ब्रुवे युजा ॥६ ॥

हे इन्द्रदेव ! युद्ध क्षेत्र में शत्रुओं के सम्मुख पहुँचकर उनका नाश करने के लिए आप विश्व-विख्यात हैं । आप कवच के समान रक्षा करने वाले हैं । आपकी सहायता पाकर हम शत्रुओं का वध करने में समर्थ होते हैं ॥६ ॥

[सूक्त- १९]

[**ऋषि-** विश्वामित्र । **देवता-** इन्द्र । **छन्द-** गायत्री ।]

५१२४. वार्त्रहत्याय शवसे पृतनाषाह्याय च । इन्द्र त्वा वर्तयामसि ॥१ ॥

हे इन्द्रदेव ! वृत्र नामक असुर का हनन करने के लिए तथा शत्रु सेना को पराजित करने की शक्ति प्राप्त करने के लिए हम आपका ध्यान अपनी ओर आकर्षित करते हैं ॥१ ॥

५१२५. अर्वाचीनं सु ते मन उत चक्षुः शतक्रतो । इन्द्र कृण्वन्तु वाघतः ॥२ ॥

सैकड़ों कर्म या यज्ञ सम्पन्न करने वाले हे इन्द्रदेव ! स्तोतागण स्तुति करते हुए आपकी प्रसन्नता, अनुग्रह और कृपा- दृष्टि को हमारी ओर प्रेरित करें ॥२ ॥

५१२६. नामानि ते शतक्रतो विश्वाभिर्गीर्भिरीमहे । इन्द्राभिमातिषाह्ये ॥३ ॥

हे शतकर्मा इन्द्रदेव ! युद्ध में विजय प्राप्ति के लिए हम आपके यश एवं वैभव का बखान करते हैं ॥३ ॥

५१२७. पुरुष्टुतस्य धामभिः शतेन महयामसि । इन्द्रस्य चर्षणीधृतः ॥४ ॥

बहुतों द्वारा स्तुत्य, महान् तेजस्वी, मनुष्यों को धारण करने वाले इन्द्रदेव की हम स्तुति करते हैं ॥४ ॥

५१२८. इन्द्रं वृत्राय हन्तवे पुरुहूतमुप ब्रुवे । भरेषु वाजसातये ॥५ ॥

बहुतों द्वारा आवाहनीय, वृत्र-हन्ता इन्द्रदेव को हम भरण-पोषण के लिए बुलाते हैं ॥५ ॥

५१२९. वाजेषु सासहिर्भव त्वामीमहे शतक्रतो । इन्द्र वृत्राय हन्तवे ॥६ ॥

हे शतकर्मा इन्द्रदेव ! आप युद्धों में शत्रुओं का विनाश करने वाले हैं । वृत्र का हनन करने के लिए हम आपसे प्रार्थना करते हैं ॥६ ॥

५१३०. द्युम्नेषु पृतनाज्ये पृत्सुतूर्षु श्रवःसु च । इन्द्र साक्ष्वाभिमातिषु ॥७ ॥

हे इन्द्रदेव ! धन प्राप्ति के समय, युद्ध में और शत्रु पराभव के समय, यश प्राप्ति तथा अवरोधों का सामना करते समय आप हमारे साथ रहें ॥७ ॥

[सूक्त- २०]

[**ऋषि-** विश्वामित्र, ५-७ गृत्समद । **देवता-** इन्द्र । **छन्द-** गायत्री, ४ अनुष्टुप् ।]

५१३१. शुष्मिन्तमं न ऊतये द्युम्निनं पाहि जागृविम् । इन्द्र सोमं शतक्रतो ॥१ ॥

हे शतकर्मा इन्द्रदेव ! हम याजकों को संरक्षण प्रदान करने के लिए आप अत्यन्त बल-प्रदायक , दीप्तिमान् चेतनता लाने वाले सोमरस का पान करें ॥१ ॥

५१३२. इन्द्रियाणि शतक्रतो या ते जनेषु पञ्चसु । इन्द्र तानि त आ वृणे ॥२ ॥

हे शतकर्मा इन्द्रदेव ! पाँच जनों (समाज के पाँचों वर्गों) में जो इन्द्रियाँ (विशेष सामर्थ्य) हैं, उन्हें आपकी शक्तियों के रूप में हम वरण करते हैं ॥२ ॥

५१३३. अगन्निन्द्र श्रवो बृहद् द्युम्नं दधिष्व दुष्टरम् । उत् ते शुष्मं तिरामसि ॥३ ॥

हे इन्द्रदेव ! यह महान् हविष्यान्न आपके पास जाए । आप शत्रुओं के लिए दुर्लभ, तेजस्वी सोमरस ग्रहण करें । हम आपके बल को प्रवृद्ध करते हैं ॥३ ॥

५१३४. अर्वावतो न आ गह्यथो शक्र परावतः । उ लोको यस्ते अद्रिव इन्द्रेह तत आ गहि।

हे वज्रधारक इन्द्रदेव ! आप समीपस्थ प्रदेश से हमारे पास आएँ । दूरस्थ देश से भी आएँ । आपका जो उत्कृष्ट लोक है, वहाँ से भी आप यहाँ पधारें ॥४ ॥

५१३५. इन्द्रो अङ्ग महद् भयमभी षदप चुच्यवत् । स हि स्थिरो विचर्षणिः ॥५ ॥

युद्ध में स्थिर रहने वाले विश्वद्रष्टा इन्द्रदेव महान् पराभवकारी तथा भय को शीघ्र ही दूर करते हैं ॥५ ॥

५१३६. इन्द्रश्च मृडयाति नो न नः पश्चादघं नशत् । भद्रं भवाति नः पुरः ॥६ ॥

यदि इन्द्रदेव हमें सुख प्रदान करें, तो पाप हमें नष्ट नहीं कर सकते, वे हर प्रकार से हमारा कल्याण ही करेंगे ॥६ ॥

५१३७. इन्द्र आशाभ्यस्परि सर्वाभ्यो अभयं करत् । जेता शत्रून् विचर्षणिः ॥७ ॥

शत्रु विजेता, प्रज्ञावान् इन्द्रदेव सभी दिशाओं से हमें निर्भय बनाएँ ॥७ ॥

[सूक्त- २१]

[**ऋषि**- सव्य । **देवता**- इन्द्र । **छन्द**- जगती, १०-११ त्रिष्टुप् ।]

५१३८. न्यू३षु वाचं प्र महे भरामहे गिर इन्द्राय सदने विवस्वतः ।
नू चिद्धि रत्नं ससतामिवाविदन्न दुष्टुतिर्द्रविणोदेषु शस्यते ॥१ ॥

हम विवस्वान् के यज्ञ में महान् इन्द्रदेव की उत्तम वचनों से स्तुति करते हैं । जिस प्रकार सोने वालों का धन चोर सहजता से ले जाते हैं, उसी प्रकार इन्द्रदेव ने (असुरों के) रत्नों को प्राप्त किया । धन दान करने वालों की निन्दा करना उचित नहीं है ॥१ ॥

५१३९. दुरो अश्वस्य दुर इन्द्र गोरसि दुरो यवस्य वसुन इनस्पतिः ।
शिक्षानरः प्रदिवो अकामकर्शनः सखा सखिभ्यस्तमिदं गृणीमसि ॥२ ॥

हे इन्द्रदेव ! आप अश्वों, गौओं तथा धन-धान्य के देने वाले हैं । आप सबका पालन-पोषण करते हुए उन्हें उत्तम कर्म की प्रेरणा प्रदान करने वाले तेजस्वी वीर हैं । आप संकल्पों को नष्ट न करने वाले तथा मित्रों के भी मित्र हैं । इस प्रकार हम आपकी स्तुति करते हैं ॥२ ॥

५१४०. शचीव इन्द्र पुरुकृद् द्युमत्तम तवेदिदमभितश्चेकिते वसु ।
अतः संगृभ्याभिभूत आ भर मा त्वायतो जरितुः काममूनयीः ॥३ ॥

शक्तिशाली, बहु-कर्मा, दीप्तिमान् हे इन्द्रदेव ! सम्पूर्ण धन आपका ही है- यह सर्वज्ञात है । हे विजेता ! उस धन को एकत्रित करके (उपयुक्त स्थानों पर) पहुँचा दें । आप अपने प्रशंसकों की कामना पूरी करने में कृपणता न करें ॥३ ॥

५१४१. एभिर्द्युभिः सुमना एभिरिन्दुभिर्निरुन्धानो अमतिं गोभिरश्विना ।
इन्द्रेण दस्युं दरयन्त इन्दुभिर्युतद्वेषसः समिषा रभेमहि ॥४ ॥

तेजस्वी हवियों और तेजस्वी सोमरस द्वारा तृप्त होकर हे इन्द्रदेव ! हमें गौओं और घोड़ों (पोषण और प्रगति) से युक्त धन को देकर हमारी दरिद्रता का निवारण करें । सोमरस से तृप्त होने वाले, उत्तम मन वाले इन्द्रदेव के द्वारा हम शत्रुओं को नष्ट करते हुए द्वेषरहित होकर अन्न से सम्यक् रूप से हर्षित हों ॥४ ॥

५१४२. समिन्द्र राया समिषा रभेमहि सं वाजेभिः पुरुश्चन्द्रैरभिद्युभिः ।
सं देव्या प्रमत्या वीरशुष्मया गोअग्रयाश्वावत्या रभेमहि ।।५ ।।

हे इन्द्रदेव ! हम धन-धान्य से सम्पन्न हों, बहुतों को हर्ष प्रदान करने वाली सम्पूर्ण तेजस्विता तथा बल से सम्पन्न हों । हम वीर पुत्रों, श्रेष्ठ गौओं एवं अश्वों को प्राप्त करने की उत्तम बुद्धि से युक्त हों ।।५ ।।

५१४३. ते त्वा मदा अमदन् तानि वृष्ण्या ते सोमासो वृत्रहत्येषु सत्पते ।
यत् कारवे दश वृत्राण्यप्रति बर्हिष्मते नि सहस्राणि बर्हयः ।।६ ।।

हे सज्जनों के पालक इन्द्रदेव ! वृत्र को मारने वाले संग्राम में आपने बलवर्द्धक सोमरस का पान करके आनन्द एवं उत्साह को प्राप्त किया और तब आपने याजकों के निमित्त दस हजार असुरों का संहार किया ।।६ ।।

५१४४. युधा युधमुप घेदेषि धृष्णुया पुरा पुरं समिदं हंस्योजसा ।
नम्या यदिन्द्र सख्या परावति निबर्हयो नमुचिं नाम मायिनम् ।।७ ।।

हे संघर्षशील शक्ति-सम्पन्न इन्द्रदेव ! आप शत्रु योद्धाओं से युद्ध करते रहे हैं । उनके अनेक नगरों को आपने अपने बल से ध्वस्त किया है । उन नमनशील, योग्य मित्र, मरुतों के सहयोग से आपने प्रपंची असुर 'नमुचि' (मुक्त न करने वाले) को मार दिया है ।।७ ।।

५१४५. त्वं करञ्जमुत पर्णयं वधीस्तेजिष्ठयातिथिग्वस्य वर्तनी ।
त्वं शता वङ्गृदस्याभिनत् पुरोऽनानुदः परिषूता ऋजिश्वना ।।८ ।।

हे इन्द्रदेव ! आपने 'अतिथिग्व' को प्रताड़ित करने वाले 'करंज' (कुत्सित स्वभावयुक्त) और 'पर्णय' (गतिशील) नामक असुरों का तेजस्वी अस्त्रों से वध किया । सहायकों के बिना ही 'वंगृद' (मर्यादा तोड़ने वाले) के सैकड़ों नगरों को गिराकर घिरे हुए 'ऋजिश्वा (ऋजु-सरल मार्ग का अनुसरण करने वालों) को मुक्त किया ।।८ ।।

५१४६. त्वमेतां जनराज्ञो द्विर्दशाबन्धुना सुश्रवसोपजग्मुषः ।
षष्टिं सहस्रा नवतिं नव श्रुतो नि चक्रेण रथ्या दुष्पदावृणक् ।।९ ।।

हे प्रसिद्ध इन्द्रदेव ! आपने बन्धुरहित 'सुश्रवस' (श्रेष्ठ कीर्ति वाले) राजा के सम्मुख लड़ने के लिए खड़े हुए बीस राजाओं को तथा उनके साठ हजार निन्यानबे सैनिकों को अपने दुष्प्राप्य चक्रव्यूह (अथवा गतिशील प्रक्रिया) द्वारा नष्ट कर दिया ।।९ ।।

५१४७. त्वमाविथ सुश्रवसं तवोतिभिस्तव त्रामभिरिन्द्र तूर्वयाणम् ।
त्वमस्मै कुत्समतिथिग्वमायुं महे राज्ञे यूने अरन्धनायः ।।१० ।।

हे इन्द्रदेव ! आपने अपने रक्षण-साधनों से 'सुश्रवस' की और पोषण साधनों से 'तूर्वयाण' की रक्षा की । आपने इस महान् तरुण राजा के लिए 'कुत्स', 'अतिथिग्व' और 'आयु' नामक राजाओं को वश में किया ।।१० ।।

५१४८. य उदृचीन्द्र देवगोपाः सखायस्ते शिवतमा असाम ।
त्वां स्तोषाम त्वया सुवीरा द्राघीय आयुः प्रतरं दधानाः ।।११ ।।

यज्ञ में स्तुत्य हे इन्द्रदेव ! देवों द्वारा रक्षित, हम आपके मित्र हैं । हम सर्वदा सुखी रहें । आपकी कृपा से हम उत्तम बल से युक्त, दीर्घायु को भली प्रकार धारण करते हैं तथा आपकी स्तुति करते हैं ।।११ ।।

[सूक्त- २२]

[**ऋषि-** त्रिशोक, ४-६ प्रियमेध । **देवता-** इन्द्र । **छन्द-** गायत्री ।]

५१४९. अभि त्वा वृषभा सुते सुतं सृजामि पीतये । तृम्पा व्य श्नुही मदम् ।।१ ।।

हे बलशाली इन्द्रदेव ! इस यज्ञ में आपके लिए सोमरस समर्पित है ।आप इस तृप्तिकारक रस का पान करें ।।

५१५०. मा त्वा मूरा अविष्यवो मोपहस्वान आ दभन् । माकीं ब्रह्मद्विषो वनः ।।२ ।।

हे इन्द्रदेव ! आपसे रक्षण की कामना करने वाले मूर्खों तथा उपहास करने वाले धूर्तों का आप पर कोई प्रभाव न पड़े । ज्ञान-द्वेषियों की आप कोई भी सहायता न करें ।।२ ।।

५१५१. इह त्वा गोपरीणसा महे मन्दन्तु राधसे । सरो गौरो यथा पिब ।।३ ।।

हे इन्द्रदेव ! गौ-दुग्ध मिश्रित सोमरस की हवि देकर होता ऐश्वर्य प्राप्ति के लिए आपकी प्रार्थना करते हैं । तालाब में जल पीने वाले मृग की भाँति आप सोमरस का पान करें ।।३ ।।

५१५२. अभि प्र गोपतिं गिरेन्द्रमर्च यथा विदे । सूनुं सत्यस्य सत्पतिम् ।।४ ।।

हे याजको ! गोपालक, सत्यनिष्ठ, सज्जनों के संरक्षक इन्द्रदेव की मन्त्रोच्चारण सहित प्रार्थना करें, जिससे उनकी शक्तियों का आभास हो सके ।।४ ।।

५१५३. आ हरयः ससृज्रिरेऽरुषीरधि बर्हिषि । यत्राभि संनवामहे ।।५ ।।

जिन इन्द्रदेव की हम अपने यज्ञ मण्डप में प्रार्थना करते हैं, उत्तम अश्व उनको यज्ञशाला में ले आएँ ।।५ ।।

५१५४. इन्द्राय गाव आशिरं दुदुह्रे वज्रिणे मधु । यत् सीमुपह्वरे विदत् ।।६ ।।

जब यज्ञस्थल के पास इन्द्रदेव मधुर रस का पान करते हैं, तब गौएँ उन्हें मधुर दुग्ध प्रदान करती हैं ।।६ ।।

[सूक्त- २३]

[**ऋषि-** विश्वामित्र । **देवता-** इन्द्र । **छन्द-** गायत्री ।]

५१५५. आ तू न इन्द्र मद्र्य ग्घुवानः सोमपीतये । हरिभ्यां याह्यद्रिवः ।।१ ।।

हे इन्द्रदेव ! सोमपान के लिए हम आपका आवाहन करते हैं, आप हरि संज्ञक अश्वों के साथ आएँ ।।१ ।।

५१५६. सत्तो होता न ऋत्वियस्तिस्तिरे बर्हिरानुषक् । अयुज्रन् प्रातरद्रयः ।।२ ।।

हमारे यज्ञ में ऋतु के अनुसार यज्ञकर्त्ता होता बैठे हैं । उन्होंने कुश के आसन बिछाएँ हैं और सोम-अभिषव के लिए पाषाण खण्ड को संयुक्त (तैयार) किया है । हे इन्द्रदेव ! आप सोमपान के निमित्त आएँ ।।२ ।।

५१५७. इमा ब्रह्म ब्रह्मवाहः क्रियन्त आ बर्हिः सीद । वीहि शूर पुरोळाशम् ।।३ ।।

हे शूरवीर इन्द्रदेव ! स्तोतागण इन स्तुतियों को सम्पादित करते हैं । अतएव आप इस आसन पर बैठें और पुरोडाश का सेवन करें ।।३ ।।

५१५८. रारन्धि सवनेषु ण एषु स्तोमेषु वृत्रहन् । उक्थेष्विन्द्र गिर्वणः ।।४ ।।

हे स्तुति-योग्य, वृत्रहन्ता इन्द्रदेव ! आप यज्ञ में तीनों सवनों में किये गये स्तोत्रों और मन्त्रों में रमण करें ।।४ ।।

५१५९. मतयः सोमपामुरुं रिहन्ति शवसस्पतिम् । इन्द्रं वत्सं न मातरः ।।५ ।।

हमारी ये स्तुतियाँ महान् सोमपायी और बलों के अधिपति इन्द्रदेव को उसी प्रकार प्राप्त होती हैं, जिस प्रकार गौएँ अपने बछड़ों को प्राप्त होती हैं ॥५ ॥

५१६०. स मन्दस्वा ह्यन्धसो राधसे तन्वा महे । न स्तोतारं निदे करः ॥६ ॥

हे इन्द्रदेव ! विपुल धनराशि दान देने के लिए आप सोमयुक्त हविष्यान्न से अपने शरीर को प्रसन्न करें । हम स्तोताओं को निन्दित न होने दें ॥६ ॥

५१६१. वयमिन्द्र त्वायवो हविष्मन्तो जरामहे । उत त्वमस्मयुर्वसो ॥७ ॥

हे सबके आश्रय प्रदाता इन्द्रदेव ! आपकी अभिलाषा करते हुए हम हवियों से युक्त होकर आपकी स्तुति करते हैं । आप हमारी रक्षा करें ॥७ ॥

५१६२. मारे अस्मद् वि मुमुचो हरिप्रियार्वाङ् याहि । इन्द्र स्वधावो मत्स्वेह ॥८ ॥

हे हरि संज्ञक अश्वों के प्रिय स्वामी इन्द्रदेव ! आप अपने घोड़ों को हमसे दूर जाकर न खोलें । हमारे पास आएँ । इस यज्ञ में आकर हर्षित हों ॥८ ॥

५१६३. अर्वाञ्चं त्वा सुखे रथे वहतामिन्द्र केशिना । घृतस्नू बर्हिरासदे ॥९ ॥

हे इन्द्रदेव ! दीप्तिमान् (स्निग्ध) केशवाले अश्व आपको सुखकर रथ द्वारा हमारे निकट ले आएँ । आप यहाँ यज्ञस्थल पर कुश के पवित्र आसन पर सुशोभित हों ॥९ ॥

[सूक्त-२४]

[**ऋषि-** विश्वामित्र । **देवता-** इन्द्र । **छन्द-** गायत्री ।]

५१६४. उप नः सुतमा गहि सोममिन्द्र गवाशिरम् । हरिभ्यां यस्ते अस्मयुः ॥१ ॥

हे इन्द्रदेव ! याजकों की अभिलाषा करते हुए आप अश्वों से योजित अपने रथ द्वारा हमारे पास आएँ । हमारे द्वारा अभिषुत गोदुग्धादि मिश्रित सोम का पान करें ॥१ ॥

५१६५. तमिन्द्र मदमा गहि बर्हिष्ठां ग्रावभिः सुतम् । कुविन्न्व स्य तृप्णवः ॥२ ॥

हे इन्द्रदेव ! आप पाषाणों से निष्पन्न कुश के आसन पर सुसज्जित तथा हर्षप्रदायक सोम के निकट आएँ । प्रचुर मात्रा में इसका पान करके तृप्त हों ॥२ ॥

५१६६. इन्द्रमित्था गिरो ममाच्छागुरिषिता इतः । आवृते सोमपीतये ॥३ ॥

इन्द्रदेव के आवाहन के लिए की गई स्तुतियाँ, उनको सोमपान के लिए इस यज्ञस्थल पर भली-भाँति लाएँ ॥३।

५१६७. इन्द्रं सोमस्य पीतये स्तोमैरिह हवामहे । उक्थेभिः कुविदागमत् ॥४ ॥

हम इन्द्रदेव को सोमपान करने के लिए यहाँ - इस यज्ञ में स्तुति गान करते हुए बुलाते हैं । स्तोत्रों द्वारा वे अनेक बार विभिन्न यज्ञों में आ चुके हैं ॥४ ॥

५१६८. इन्द्र सोमाः सुता इमे तान् दधिष्व शतक्रतो । जठरे वाजिनीवसो ॥५ ॥

हे अन्न-धन के अधीश्वर, शतकर्मा इन्द्रदेव ! आपके लिए अभिषुत सोम प्रस्तुत है, इसे उदरस्थ करें ॥५ ॥

५१६९. विद्मा हि त्वा धनंजयं वाजेषु दधृषं कवे । अधा ते सुम्नमीमहे ॥६ ॥

हे क्रान्तदर्शी इन्द्रदेव ! हम आपको शत्रुओं के पराभवकर्त्ता और धनों के विजेता के रूप में जानते हैं; अतएव हम आपसे धन की याचना करते हैं ॥६ ॥

५१७०. इममिन्द्र गवाशिरं यवाशिरं च नः पिब । आगत्या वृषभिः सुतम् ॥७ ॥

हे इन्द्र !आप अपने बलवान् अश्वों द्वारा आकर हमारे अभिषुत, गो-दुग्ध तथा जौ मिश्रित सोम का पान करें।

५१७१. तुभ्येदिन्द्र स्व ओक्ये३ सोमं चोदामि पीतये । एष रारन्तु ते हृदि ॥८ ॥

हे इन्द्रदेव ! हम यज्ञस्थल पर आपके निमित्त सोमरस प्रस्तुत करते हैं । यह सोम आपके हृदय में रमण करे ॥

५१७२. त्वां सुतस्य पीतये प्रत्नमिन्द्र हवामहे । कुशिकासो अवस्यवः ॥९ ॥

हे पुरातन इन्द्रदेव ! हम कुशिक वंशज आपकी संरक्षणकारी सामर्थ्यों की अभिलाषा करते हैं । सोमपान के लिए यज्ञस्थल पर हम आपका आवाहन करते हैं ॥९ ॥

[सूक्त- २५]

[**ऋषि-** गोतम, ७ अष्टक । **देवता-** इन्द्र । **छन्द-** जगती, ७ त्रिष्टुप् ।]

५१७३. अश्वावति प्रथमो गोषु गच्छति सुप्रावीरिन्द्र मर्त्यस्तवोतिभिः ।
तमित् पृणक्षि वसुना भवीयसा सिन्धुमापो यथाभितो विचेतसः ॥१ ॥

हे इन्द्रदेव ! आपकी सामर्थ्य से रक्षित हुआ आपका उपासक अश्वों और गौओं से युक्त धन को पाकर अग्रणी होता है । जैसे जल सब ओर से समुद्र को प्राप्त होता है, वैसे ही आपके सम्पूर्ण धन उस उपासक को पूर्ण करके उसे भली प्रकार सन्तुष्ट करते हैं ॥१ ॥

५१७४. आपो न देवीरुप यन्ति होत्रियमवः पश्यन्ति विततं यथा रजः ।
प्राचैर्देवासः प्र णयन्ति देवयुं ब्रह्मप्रियं जोषयन्ते वरा इव ॥२ ॥

होता (चमस पात्र) को जिस प्रकार जल धाराएँ प्राप्त होती हैं, उसी प्रकार देवगण अन्तरिक्ष से यज्ञ को देखकर अपने प्रिय स्तोताओं के निकट पहुँचकर उनकी मंत्रयुक्त प्रिय स्तुतियों को ग्रहण करते हैं । वे उन स्तोताओं को पूर्व की ओर श्रेष्ठ मार्गों से ले जाते हैं ॥२ ॥

५१७५. अधि द्वयोरदधा उक्थ्यं१ वचो यतस्रुचा मिथुना या सपर्यतः ।
असंयत्तो व्रते ते क्षेति पुष्यति भद्रा शक्तिर्यजमानाय सुन्वते ॥३ ॥

हे इन्द्रदेव ! परस्पर संयुक्त दो अन्न पात्र आपके निमित्त समर्पित हैं । आपने उन पात्रों को स्तुति वचनों के साथ स्वीकार किया है । जो स्तोता आपके नियमों के अनुसार रहता है, उसकी आप रक्षा करते हैं और पुष्टि प्रदान करते हैं । सोमयाग करने वाले यजमान को आप कल्याणकारी शक्ति देते हैं ॥३ ॥

५१७६. आदङ्गिराः प्रथमं दधिरे वय इद्धाग्नयः शम्या ये सुकृत्यया ।
सर्वं पणेः समविन्दन्त भोजनमश्वावन्तं गोमन्तमा पशुं नरः ॥४ ॥

हे इन्द्रदेव ! अंगिराओं ने अपने उत्तम कर्मों से अग्नि को प्रज्वलित करके सर्वप्रथम हविष्यान्न प्रदान किया है । अनन्तर उन श्रेष्ठ पुरुषों ने सभी अश्वों, गौओं से युक्त पशुरूप धन और भोज्य पदार्थों को प्राप्त किया ॥४ ॥

५१७७. यज्ञैरथर्वा प्रथमः पथस्तते ततः सूर्यो व्रतपा वेन आजनि ।
आ गा आजदुशना काव्यः सचा यमस्य जातममृतं यजामहे ॥५ ॥

सर्वप्रथम 'अथर्वा' ने 'यज्ञ' के सम्पूर्ण मार्गों को विस्तृत किया। तदनन्तर व्रतपालक सूर्यदेव का प्राकट्य हुआ। पुन: 'उशना' (तेजस्वी) ने समस्त गौओं (किरणों या वाणियों) को बाहर निकाला। हम सब इस जगत् के नियामक अविनाशी इन्द्रदेव की पूजा करते हैं ॥५ ॥

५१७८. बर्हिर्वा यत् स्वपत्याय वृज्यतेऽर्को वा श्लोकमाघोषते दिवि।
ग्रावा यत्र वदति कारुरुक्थ्य१स्तस्येदिन्द्रो अभिपित्वेषु रण्यति ॥६ ॥

जिसके घर में उत्तम यज्ञादि कर्मों के निमित्त कुश काटे जाते हैं। सूर्योदय के पश्चात् आकाश में जहाँ स्तोत्रपाठ गुंजरित होते हैं। जहाँ उक्थ (स्तोत्र) वचनों सहित सोम कूटने के पाषाणों का शब्द गूँजता है; इन्द्रदेव उनके यहाँ ही हविद्रव (सोमरस) का पान करके आनन्द पाते हैं ॥६ ॥

५१७९. प्रोग्रां पीतिं वृष्ण इयर्मि सत्यां प्रयै सुतस्य हर्यश्व तुभ्यम्।
इन्द्र धेनाभिरिह मादयस्व धीभिर्विश्वाभिः शच्या गृणानः ॥७ ॥

हरितवर्ण के अश्वाधिपति हे इन्द्रदेव ! आपके लिए सोम अभिषुत किया गया है। सुख- ऐश्वर्यों के वर्षक आप यज्ञ की ओर सुनिश्चित रूप से आयेंगे, ऐसा जानते हुए आपके पानार्थ सोम प्रस्तुत करते हैं। हे देव ! आप स्तोत्रों को सुन करके आनन्दित हों। आप सत्कर्म सम्पादित करें तथा नानाविध स्तोत्रों से परितृप्त हों ॥७ ॥

[सूक्त- २६]

[**ऋषि-** शुनः शेप , ४-६ मधुच्छन्दा। **देवता-** इन्द्र। **छन्द-** गायत्री।]

५१८०. योगेयोगे तवस्तरं वाजेवाजे हवामहे। सखाय इन्द्रमूतये ॥१ ॥

सत्कर्मों के शुभारम्भ में एवं हर प्रकार के संग्राम में बलशाली इन्द्रदेव का हम अपने संरक्षण के लिए मित्रवत् आवाहन करते हैं ॥१ ॥

५१८१. आ घा गमद् यदि श्रवत् सहस्रिणीभिरूतिभिः। वाजेभिरुप नो हवम् ॥२ ॥

वे इन्द्रदेव प्रार्थना से प्रसन्न होकर निश्चित ही सहस्रों रक्षा-साधनों तथा अन्न, ऐश्वर्य सहित हमारे पास आयेंगे ॥

५१८२. अनु प्रत्नस्यौकसो हुवे तुविप्रतिं नरम्। यं ते पूर्वं पिता हुवे ॥३ ॥

हम अपनी सहायता के लिए स्वर्गधाम के वासी, बहुतों के पास पहुँचकर, उन्हें नेतृत्व प्रदान करने वाले इन्द्रदेव का आवाहन करते हैं। हमारे पिता ने भी ऐसा ही किया था ॥३ ॥

५१८३. युञ्जन्ति ब्रध्नमरुषं चरन्तं परि तस्थुषः। रोचन्ते रोचना दिवि ॥४ ॥

वे (इन्द्रदेव) द्युलोक में आदित्य रूप में, भूमि पर अहिंसक अग्नि के रूप में, अन्तरिक्ष में सर्वत्र प्रसरणशील वायु के रूप में उपस्थित हैं। उन्हें उक्त तीनों लोकों के प्राणी अपने कार्यों में देवत्वरूप से सम्बद्ध मानते हैं। द्युलोक में प्रकाशित होने वाले नक्षत्र-ग्रह आदि उन्हीं (इन्द्रदेव) के ही स्वरूपांश हैं (अर्थात् तीनों लोकों की प्रकाशमयी, प्राणमयी शक्तियों के वे ही एक मात्र संगठक हैं) ॥४ ॥

५१८४. युञ्जन्त्यस्य काम्या हरी विपक्षसा रथे। शोणा धृष्णू नृवाहसा ॥५ ॥

इन्द्रदेव के रथ में दोनों ओर रक्तवर्ण, संघर्षशील, मनुष्यों को गति देने वाले दो घोड़े नियोजित रहते हैं ॥५ ॥

५१८५. केतुं कृण्वन्नकेतवे पेशो मर्या अपेशसे। समुषद्भिरजायथाः ॥६ ॥

हे मनुष्यो ! तुम रात्रि में निद्राभिभूत होकर, संज्ञा शून्य निश्चेष्ट होकर, प्रात: पुन: सचेत एवं सचेष्ट होकर मानो प्रतिदिन नवजीवन प्राप्त करते हो (प्रति- दिन जन्म लेते हो) ॥६ ॥

[सूक्त- २७]

[**ऋषि-** गोषूक्ति और अश्वसूक्ति । **देवता-** इन्द्र । **छन्द-** गायत्री ।]

५१८६. यदिन्द्राहं यथा त्वमीशीय वस्व एक इत्। स्तोता मे गोषखा स्यात् ॥१ ॥

हे इन्द्रदेव ! जिस प्रकार आप समस्त ऐश्वर्यों के स्वामी हैं, वैसा ही यदि मैं बन जाऊँ , तो मेरे स्तोता भी गौओं के साथी (वाणी का धनी अथवा इन्द्रियों का मित्र) हो जाएँ ॥१ ॥

[अनियन्त्रित इन्द्रियाँ या वाणी शत्रु का कार्य करती हैं । वही नियन्त्रित होने पर मित्र बन जाती हैं । इन्द्र जैसी नियंत्रण क्षमता प्राप्त करके साधक भी यह लाभ पा सकते हैं ।]

५१८७. शिक्षेयमस्मै दित्सेयं शचीपते मनीषिणे । यदहं गोपतिः स्याम् ॥२ ॥

हे इन्द्रदेव ! यदि मैं गौओं (वाणी या इन्द्रियों) का स्वामी बन जाऊँ, तो मनीषियों को दान देने वाला एवं उन्हें शिक्षा, सहायता देने वाला बनूँ ॥२ ॥

५१८८. धेनुष्ट इन्द्र सूनृता यजमानाय सुन्वते । गामश्वं पिप्युषी दुहे ॥३ ॥

हे इन्द्रदेव ! सोमयाजी (सोम यज्ञकर्त्ता) के लिए आपकी सत्यनिष्ठ धेनु (वाणी) पुष्टि प्रदायिनी है । वह गौ (पोषक प्रवाहों) तथा अश्वों (शक्ति प्रवाहों) का दोहन करती है ॥३ ॥

५१८९. न ते वर्तास्ति राधस इन्द्र देवो न मर्त्यः । यद् दित्ससि स्तुतो मघम् ॥४ ॥

हे इन्द्रदेव ! जब आप स्तुत्य होकर याजक को धन प्रदान करना चाहते हैं, तब आपको धन देने से देवता या मानव कोई रोक नहीं सकता ॥४ ॥

५१९०. यज्ञ इन्द्रमवर्धयद् यद् भूमिं व्यवर्तयत्। चक्राण ओपशं दिवि ॥५ ॥

जब यज्ञ ने इन्द्र (की शक्ति) को बढ़ाया, (तो) इन्द्रदेव ने द्युलोक में आवास बनाकर भूमि का विस्तार किया ।

[यज्ञ से प्रकृति की देव शक्तियों के संयोजक इन्द्र की शक्ति बढ़ती है, तो द्युलोक में से दिव्य प्रवाह उमड़कर भूमि को समृद्ध बनाता है ।]

५१९१. वावृधानस्य ते वयं विश्वा धनानि जिग्युषः । ऊतिमिन्द्रा वृणीमहे ॥६ ॥

हे इन्द्रदेव ! हम आपके उस दिव्य संरक्षण को प्राप्त करना चाहते हैं , जिससे हम समृद्ध हों तथा शत्रुओं के समस्त ऐश्वर्यों को जीत सकें ॥६ ॥

[सूक्त- २८]

[**ऋषि-** गोषूक्ति और अश्वसूक्ति । **देवता-** इन्द्र । **छन्द-** गायत्री ।]

५१९२. व्य१न्तरिक्षमतिरन्मदे सोमस्य रोचना । इन्द्रो यदभिनद् वलम् ॥१ ॥

सोमपान से उत्पन्न उमंग में जब इन्द्रदेव ने बलवान् मेघों को विदीर्ण किया, तो (प्रकारान्तर से) उन्होंने प्रकाशवान् आकाश का भी विस्तार किया ॥१ ॥

५१९३.उद्गा आजदङ्गिरोभ्य आविष्कृण्वन् गुहा सतीः । अर्वाञ्चं नुनुदे वलम् ॥२ ॥

सूर्यरूप हे इन्द्रदेव ! आपने गुफा में स्थित (अप्रकट) किरणों (गौओं) को प्रकटकर, उन्हें देहधारियों (अंगिराओं) तक पहुँचाया । उन्हें रोके रखने वाला असुर (बल) नीचा मुँह करके पलायन कर गया ॥२ ॥

५१९४. इन्द्रेण रोचना दिवो दृळ्हानि दृंहितानि च। स्थिराणि न पराणुदे ॥३ ॥

अन्तरिक्ष में स्थित सभी प्रकाशवान् नक्षत्रों को इन्द्रदेव ने सुदृढ़ तथा समृद्ध किया। उन नक्षत्रों को कोई भी उनके स्थान से च्युत नहीं कर सकता ॥३ ॥

५१९५. अपामूर्मिर्मदन्निव स्तोम इन्द्राजिरायते। वि ते मदा अराजिषुः ॥४ ॥

हे इन्द्रदेव ! जिस प्रकार समुद्र की लहरें उछलती चलती हैं, उसी प्रकार आपके लिए की गई प्रार्थनाएँ शीघ्रता से पहुँचकर, आपके उत्साह को बढ़ाती हैं ॥४ ॥

[सूक्त- २९]

[**ऋषि-** गोषूक्ति और अश्वसूक्ति। **देवता-** इन्द्र। **छन्द-** गायत्री।]

५१९६. त्वं हि स्तोमवर्धन इन्द्रास्युक्थवर्धनः। स्तोतॄणामुत भद्रकृत् ॥१ ॥

हे इन्द्रदेव ! आप स्तोत्रों तथा स्तुतियों से सन्तुष्ट, समृद्ध होते हैं। आप स्तुतिकर्त्ताओं के लिए हितकारी हैं

५१९७. इन्द्रमित् केशिना हरी सोमपेयाय वक्षतः। उप यज्ञं सुराधसम् ॥२ ॥

बालों से युक्त दोनों अश्व, श्रेष्ठ ऐश्वर्य सम्पन्न इन्द्रदेव को सोम पीने के लिए यज्ञ मण्डप के समीप ले जाते हैं

५१९८. अपां फेनेन नमुचेः शिर इन्द्रोदवर्तयः। विश्वा यदजय स्पृधः ॥३ ॥

इन्द्रदेव ने नमुचि (मुक्त न करने वाले असुर या आसुरी प्रवृत्ति) के सिर को अप् (जल या प्राण प्रवाह) के फेन (उफान-शक्ति) से नष्ट कर दिया ॥३ ॥

५१९९. मायाभिरुत्सिसृप्सत इन्द्र द्यामारुरुक्षतः। अव दस्यूँरधूनुथाः ॥४ ॥

हे इन्द्रदेव ! आप अपनी माया के द्वारा सर्वत्र विद्यमान हैं। आपने द्युलोक में बढ़ने वाले दस्युओं (वृत्र, अहि आदि) को नीचे धकेल दिया ॥४ ॥

५२००. असुन्वामिन्द्र संसदं विषूचीं व्य नाशयः। सोमपा उत्तरो भवन् ॥५ ॥

हे इन्द्रदेव ! आप सोमपान करने वाले तथा महान् हैं। सोमयज्ञ न करने वाले (स्वार्थी) मनुष्यों के संगठन को आपस में लड़ाकर, आपने विनष्ट कर दिया ॥५ ॥

[सूक्त- ३०]

[**ऋषि-** वरु अथवा सर्वहरि। **देवता-** हरि (इन्द्र)। **छन्द-** जगती।]

५२०१. प्र ते महे विदथे शंसिषं हरी प्र ते वन्वे वनुषो हर्यतं मदम्।
घृतं न यो हरिभिश्चारु सेचत आ त्वा विशन्तु हरिवर्पसं गिरः ॥१ ॥

हे इन्द्रदेव ! आपके दोनों घोड़ों की, इस महायज्ञ में हम अर्चना करते हैं। आपके सेवनीय, प्रशंसा- योग्य उत्साह की हम कामना करते हैं। जो हरि (हरणशील सूर्यादि) के माध्यम से घृत (तेज अथवा जल) सिंचित करते हैं, ऐसे मनोहारी इन्द्रदेव के समीप हमारे स्तोत्र पहुँचें ॥१ ॥

५२०२. हरिं हि योनिमभि ये समस्वरन् हिन्वन्तो हरी दिव्यं यथा सदः।
आ यं पृणन्ति हरिभिर्न धेनव इन्द्राय शूषं हरिवन्तमर्चत ॥२ ॥

हे ऋत्विग्गण ! जो अश्व द्रुतगति से इन्द्रदेव को दिव्य धामों में पहुँचाते हैं । इन्द्रदेव के उन दोनों अश्वों की स्तुति करें । अश्वों सहित इन्द्रदेव की कल्याणप्रद सामर्थ्य की स्तुति करें । जैसे गौएँ दूध देती हैं, उसी प्रकार आप भी हरिताभ सोम एवं स्तुतियों से इन्द्रदेव को तृप्त करें ॥२ ॥

५२०३. सो अस्य वज्रो हरितो य आयसो हरिर्निकामो हरिरा गभस्त्योः ।
द्युम्नी सुशिप्रो हरिमन्युसायक इन्द्रे नि रूपा हरिता मिमिक्षिरे ॥३ ॥

इन्द्रदेव का जो वज्र हरित (हरणशील) और लौह धातु का है, उस शत्रुनाशक वज्र को दोनों हाथों से धारण किया जाता है । इन्द्रदेव वैभवशाली, सुन्दर हनुयुक्त हैं और क्रोधित होकर दुष्टजनों को बाणों द्वारा विनष्ट करने वाले हैं । हरिताभ सोम द्वारा इन्द्रदेव को अभिषिंचित किया जा रहा है ॥३ ॥

५२०४. दिवि न केतुरधि धायि हर्यतो विव्यचद् वज्रो हरितो न रंह्या ।
तुददहिं हरिशिप्रो य आयसः सहस्रशोका अभवद्धरिंभरः ॥४ ॥

अन्तरिक्ष में सूर्य के सदृश कान्तिमान् वज्र, प्रशंसनीय होकर सबको संव्याप्त करता है, मानो उसने अपनी गति से रथ के वहनकर्त्ता अश्वों के सदृश ही सम्पूर्ण दिशाओं को संव्याप्त किया है । सुन्दर हनु से युक्त और सोमरस पानकर्त्ता इन्द्रदेव, लोहे से विनिर्मित वज्रास्त्र के द्वारा वृत्रासुर के हननकाल में असाधारण आभायुक्त हुए ॥४

५२०५. त्वंत्वमहर्यथा उपस्तुतः पूर्वेभिरिन्द्र हरिकेश यज्वभिः ।
त्वं हर्यसि तव विश्वमुक्थ्य१मसामि राधो हरिजात हर्यतम् ॥५ ॥

हे हरिकेश इन्द्रदेव ! पुरातन कालीन ऋषियों द्वारा आपकी ही यज्ञ में प्रार्थना की जाती थी तथा आप यज्ञ में उपस्थित होते थे । आप सबके लिए प्रशंसा योग्य हैं । हे इन्द्रदेव ! आपके सभी प्रकार के अन्न प्रशंसनीय हैं, आप कान्तिमान् और असाधारण विशेषताओं से सम्पन्न हैं ॥५ ॥

[सूक्त- ३१]

[**ऋषि-** वरु अथवा सर्वहरि । **देवता-** हरि (इन्द्र) । **छन्द-** जगती ।]

५२०६. ता वज्रिणं मन्दिनं स्तोम्यं मद इन्द्रं रथे वहतो हर्यता हरी ।
पुरूण्यस्मै सवनानि हर्यत इन्द्राय सोमा हरयो दधन्विरे ॥१ ॥

स्तुतियोग्य और वज्रधारी इन्द्रदेव जब सोमरस के पान हेतु हर्षित होकर सन्नद्ध होते हैं, तो उस समय दो सुन्दर हरितवर्ण घोड़े उनके रथ में जोते जाकर उनको वहन करते हैं । वहाँ (हमारे यज्ञस्थल में) सोम की कामना करने वाले इन्द्रदेव के निमित्त अनेक बार सोमरस का अभिषवण किया जाता है । ।१ ॥

५२०७. अरं कामाय हरयो दधन्विरे स्थिराय हिन्वन् हरयो हरी तुरा ।
अर्वद्भिर्यो हरिभिर्जोषमीयते सो अस्य कामं हरिवन्तमानशे ॥२ ॥

इन्द्रदेव के निमित्त यथोचित मात्रा में सोमरस रखा गया है, उसी सोमरस द्वारा इन्द्रदेव के अविचल घोड़ों को यज्ञ की ओर वेगशील किया जाता है । गतिशील घोड़े जिस रथ को युद्ध- भूमि की ओर वहन करते हैं, वही रथ इन्द्रदेव को कमनीय और सोमरस- सम्पन्न यज्ञ में प्रतिष्ठित करता है ॥२ ॥

५२०८. हरिश्मशारुर्हरिकेश आयसस्तुरस्पेये यो हरिपा अवर्धत ।
अर्वद्भिर्यो हरिभिर्वाजिनीवसुरति विश्वा दुरिता पारिषद्धरी ॥३ ॥

हरि (किरणों) को श्मश्रु (दाढ़ी-मूँछ) एवं केशों के समान धारणकर्त्ता, लोहे के समान सुदृढ़ शरीरधारी इन्द्रदेव, तीव्रता से हर्षित करने वाले सोमरस का पान करके उत्साहित होते हैं। वे गतिशील अश्वों से यज्ञों तक पहुँचते हैं। दोनों अश्वों को जोतकर वे हमारे सभी प्रकार के विघ्नों का निवारण करें ॥३ ॥

५२०९. स्रुवेव यस्य हरिणी विपेततुः शिप्रे वाजाय हरिणी दविध्वतः।
प्र यत् कृते चमसे मर्मृजद्धरी पीत्वा मदस्य हर्यतस्यान्धसः ॥४ ॥

बलशाली इन्द्रदेव के दो हरितवर्ण अथवा दीप्तिमान् नेत्र यज्ञवेदी में दो स्रुवों के समान ही विशिष्ट ढंग से सोमरस पर केन्द्रित रहते हैं। उनके हरणशील दोनों जबड़े सोमपान हेतु कम्पायमान होते हैं। शोधित चमस-पात्र में जो अति सुखप्रद, उज्ज्वल सोमरस था, उसे पीकर वे अपने दोनों अश्वों के शरीरों को परिमार्जित करते हैं ॥४ ॥

५२१०. उत स्म सद्म हर्यतस्य पस्त्योऽ३रत्यो न वाजं हरिवाँ अचिक्रदत्।
मही चिद्धि धिषणाहर्यदोजसा बृहद् वयो दधिषे हर्यतश्चिदा ॥५ ॥

कान्तिमान् इन्द्रदेव का आवास द्यावा-पृथिवी पर ही है। वे रथारूढ़ होकर घोड़े के समान ही अतिवेग से समरक्षेत्र में गमन करते हैं। हे इन्द्रदेव ! उत्कृष्ट स्तोत्र आपको प्रशंसित करते हैं। आप अपनी सामर्थ्यानुसार विपुल अन्न को धारण करते हैं ॥५ ॥

[सूक्त- ३२]

[**ऋषि-** वरु अथवा सर्वहरि। **देवता-** हरि (इन्द्र)। **छन्द-** जगती, २-३ त्रिष्टुप् ।]

५२११. आ रोदसी हर्यमाणो महित्वा नव्यंनव्यं हर्यसि मन्म नु प्रियम्।
प्र पस्त्यमसुर हर्यतं गोराविष्कृधि हरये सूर्याय ॥१ ॥

हे इन्द्रदेव ! आप अपनी महत्ता से द्यावा-पृथिवी को संव्याप्त करते हैं और नवीन प्रिय स्तोत्रों की कामना करते हैं। हे बल- सम्पन्न इन्द्रदेव ! आप गो (पृथ्वी) को हर्षित करने के लिए प्रेरक सूर्यदेव के लिए घर की तरह आकाश को प्रकट करते हैं ॥१ ॥

५२१२. आ त्वा हर्यन्तं प्रयुजो जनानां रथे वहन्तु हरिशिप्रमिन्द्र।
पिबा यथा प्रतिभृतस्य मध्वो हर्यन् यज्ञं सधमादे दशोणिम् ॥२ ॥

हे सुन्दर हनुयुक्त इन्द्रदेव ! आपके अश्व, रथ में जोते जाकर मनुष्यों द्वारा सम्पादित यज्ञ में आपको पहुँचाएँ। आपके निमित्त प्रेमपूर्वक तैयार किया गया मधुर सोमरस प्रस्तुत है, उसे आप पिएँ। दस अँगुलियों से अभिषवित सोमरस, जो यज्ञ का साधनरूप है, आप युद्ध में विजय हेतु उसे पीने की कामना करें ॥२ ॥

५२१३. अपाः पूर्वेषां हरिवः सुतानामथो इदं सवनं केवलं ते।
ममद्धि सोमं मधुमन्तमिन्द्र सत्रा वृषञ्जठर आ वृषस्व ॥३ ॥

हे अश्वयुक्त इन्द्रदेव ! पहले प्रातः सवन में सोमरस दिया गया है, उसको आपने ग्रहण किया। इस समय (माध्यन्दिन सवन में) जो सोम प्रस्तुत है, वह मात्र आपके निमित्त ही है। आप इस मीठे सोमरस से आनन्द प्राप्त करें। हे विपुल वृष्टिकर्त्ता इन्द्रदेव ! आप अपने उदर को सोमरस से परिपूर्ण करें ॥३ ॥

[सूक्त- ३३]

[**ऋषि-** अष्टक। **देवता-** हरि। **छन्द-** त्रिष्टुप् ।]

५२१४. अप्सु धूतस्य हरिवः पिबेह नृभिः सुतस्य जठरं पृणस्व।
मिमिक्षुर्यमद्रय इन्द्र तुभ्यं तेभिर्वर्धस्व मदमुक्थवाहः ॥१ ॥

अश्वों के अधिपति हे इन्द्रदेव ! जल में शोधित, इस यज्ञ में लाये गये सोमरस का पान करें। इससे अपनी उदरपूर्ति करें। हे प्रशंसनीय इन्द्रदेव ! पाषाणों द्वारा जिसका अभिषवण किया गया है, आप उसे पीकर उत्साहित होकर हमारी स्तुतियों को ग्रहण करें ॥१ ॥

५२१५. प्रोग्रां पीतिं वृष्ण इयर्मि सत्यां प्रयै सुतस्य हर्यश्व तुभ्यम्।
इन्द्र धेनाभिरिह मादयस्व धीभिर्विश्वाभिः शच्या गृणानः ॥२ ॥

हरिताश्वपति हे इन्द्र ! आपके लिए सोम अभिषवित किया गया है। सुख-ऐश्वर्यों के वर्षक आप यज्ञ की ओर सुनिश्चित रूप से आयेंगे, ऐसा जानते हुए आपके पानार्थ सोम प्रस्तुत करते हैं। हे देव ! आप स्तोत्रों को ग्रहण करके आनन्दित हों। आप समस्त बुद्धियों और शक्तियों के सहित स्तुत्य हैं ॥२ ॥

५२१६. ऊती शचीवस्तव वीर्येण वयो दधाना उशिज ऋतज्ञाः।
प्रजावदिन्द्र मनुषो दुरोणे तस्थुर्गृणन्तः सधमाद्यासः ॥३ ॥

हे इन्द्रदेव ! उशिज् वंशज यज्ञ कर्म के विशेषज्ञ हैं। वे आपके आश्रित होकर आपके प्रभाव से अन्न और सन्तान प्राप्त करके यजमान के यज्ञगृह में रहने लगे। वे सभी आनन्द विभोर होकर आपकी प्रार्थना करने लगे ॥३ ॥

[सूक्त- ३४]

[**ऋषि-** गृत्समद। देवता- इन्द्र । **छन्द-** त्रिष्टुप् ।]

५२१७. यो जात एव प्रथमो मनस्वान् देवो देवान् क्रतुना पर्यभूषत्।
यस्य शुष्माद् रोदसी अभ्यसेतां नृम्णस्य मह्ना स जनास इन्द्रः ॥१ ॥

हे मनुष्यो ! अपने पराक्रम के प्रभाव से ख्याति प्राप्त उन मनस्वी इन्द्रदेव ने उत्पन्न होते ही अपने श्रेष्ठ कर्मों से देवताओं को अलंकृत कर दिया था, जिनकी शक्ति से आकाश और पृथिवी दोनों लोक भयभीत हो गये ॥१ ॥

५२१८. यः पृथिवीं व्यथमानामदृंहद् यः पर्वतान् प्रकुपिताँ अरम्णात्।
यो अन्तरिक्षं विममे वरीयो यो द्यामस्तभ्नात् स जनास इन्द्रः ॥२ ॥

हे मनुष्यो ! उन इन्द्रदेव ने विशाल आकाश को मापा, द्युलोक को धारण किया तथा काँपती हुई पृथिवी को मजबूत आधार प्रदान करके क्रुद्ध पर्वतों को स्थिर किया ॥२ ॥

५२१९. यो हत्वाहिमरिणात् सप्त सिन्धून् यो गा उदाजदपधा वलस्य।
यो अश्मनोरन्तरग्निं जजान संवृक् समत्सु स जनास इन्द्रः ॥३ ॥

हे मनुष्यो ! जिन्होंने वृत्र राक्षस को मारकर (जल वृष्टि द्वारा) सात नदियों को प्रवाहित किया, जिन्होंने बल (राक्षस) द्वारा अपहृत की गयी गौओं को मुक्त कराया, जिन्होंने पाषाणों के बीच अग्निदेव को उत्पन्न किया, जिन्होंने शत्रुओं का संहार किया, वे ही इन्द्रदेव हैं ॥३ ॥

५२२०. येनेमा विश्वा च्यवना कृतानि यो दासं वर्णमधरं गुहाकः ।
श्वघ्नीव यो जिगीवाँल्लक्षमाददर्यः पुष्टानि स जनास इन्द्रः ॥४ ॥

हे मनुष्यो ! जिन्होंने समस्त गतिशील लोकों का निर्माण किया, जिन्होंने दास वर्ण (अमानवीय आचरण करने वालों) को निम्न स्थान प्रदान किया; जिन्होंने अपने लक्ष्य को प्राप्त कर लिया और व्याध द्वारा पशुओं के समान शत्रुओं की समृद्धि को अपने अधिकार में ले लिया, वे ही इन्द्रदेव हैं ॥४ ॥

५२२१. यं स्मा पृच्छन्ति कुह सेति घोरमुतेमाहुर्नैषो अस्तीत्येनम् ।
सो अर्यः पुष्टीर्विज इवा मिनाति श्रदस्मै धत्त स जनास इन्द्रः ॥५ ॥

जिन इन्द्रदेव के बारे में लोग पूछा करते हैं कि वे कहाँ हैं ? कुछ लोग कहते हैं कि वे हैं ही नहीं । इन्द्रदेव (उन न मानने वाले) शत्रुओं की पोषणकारी सम्पत्ति को वीरता के साथ नष्ट कर देते हैं । हे मनुष्यो ! इन इन्द्रदेव के प्रति श्रद्धा व्यक्त करो, ये सबसे महान् देव इन्द्र ही हैं ॥५ ॥

५२२२. यो रध्रस्य चोदिता यः कृशस्य यो ब्रह्मणो नाधमानस्य कीरेः ।
युक्तग्राव्णो यो ऽविता सुशिप्रः सुतसोमस्य स जनास इन्द्रः ॥६ ॥

हे मनुष्यो ! जो दरिद्रों, ज्ञानियों तथा स्तुति करने वालों को धन प्रदान करते हैं । सोमरस निकालने के लिए पत्थर रखकर (कूटने के लिए) जो यजमान तैयार हैं, उस यजमान की जो रक्षा करते हैं, वे ही इन्द्रदेव हैं ॥६ ॥

५२२३. यस्याश्वासः प्रदिशि यस्य गावो यस्य ग्रामा यस्य विश्वे रथासः ।
यः सूर्यं य उषसं जजान यो अपां नेता स जनास इन्द्रः ॥७ ॥

हे मनुष्यो ! जिनके अधीन समस्त ग्राम, घोड़े तथा रथ हैं, जिनने सूर्य तथा उषा को उत्पन्न किया, जो समस्त प्रकृति के संचालक हैं, वे ही इन्द्रदेव हैं ॥७ ॥

५२२४. यं क्रन्दसी संयती विह्वयेते परेऽवर उभया अमित्राः ।
समानं चिद्रथमातस्थिवांसा नाना हवेते स जनास इन्द्रः ॥८ ॥

हे मनुष्यो ! परस्पर साथ चलने वाले द्युलोक तथा पृथिवी लोक जिन्हें सहायता के लिए बुलाते हैं, महान् तथा निम्न स्तरीय शत्रु भी जिन्हें युद्ध में मदद के लिए बुलाते हैं, एकरथ पर आरूढ़ दो वीर साथ- साथ जिन्हें मदद के लिए बुलाते हैं, वे ही इन्द्रदेव हैं ॥८ ॥

५२२५. यस्मान्न ऋते विजयन्ते जनासो यं युध्यमाना अवसे हवन्ते ।
यो विश्वस्य प्रतिमानं बभूव या अच्युतच्युत् स जनास इन्द्रः ॥९ ॥

हे मनुष्यो ! जिनकी सहायता के बिना शूरवीर युद्ध में विजयी नहीं होते, युद्धरत वीर पुरुष अपने संरक्षण के लिए जिन्हें पुकारते हैं, जो समस्त संसार को यथाविधि जानते हुए अपरिमित शक्तिवाले शत्रुओं का संहार कर देते हैं, वे ही इन्द्रदेव हैं ॥९ ॥

५२२६. यः शश्वतो मह्येनो दधानानमन्यमानाञ्छर्वा जघान ।
यः शर्धते नानुददाति शृध्यां यो दस्योर्हन्ता स जनास इन्द्रः ॥१० ॥

हे मनुष्यो ! जिनने अपने वज्र से महान् पापी शत्रुओं का हनन किया, जो अहंकारी मनुष्यों का गर्व नष्ट कर देते हैं, जो दूसरे के पदार्थों का हरण करने वाले दुष्टों के नाशक हैं, वे ही इन्द्रदेव हैं ॥१० ॥

५२२७. यः शम्बरं पर्वतेषु क्षियन्तं चत्वारिंश्यां शरद्यन्वविन्दत्।
ओजायमानं यो अहिं जघान दानुं शयानं स जनास इन्द्रः ॥११ ॥

हे मनुष्यो ! जिनने चालीसवें वर्ष पर्वत में छिपे हुए शंबर राक्षस को ढूँढ़ निकाला, जिनने जल को रोककर रखने वाले सोये हुए असुर वृत्र को मारा, वे ही इन्द्रदेव हैं ॥११ ॥

५२२८. यः शम्बरं पर्यतरत् कसीभिर्योऽचारुकास्नापिबत् सुतस्य।
अन्तर्गिरौ यजमानं बहुं जनं यस्मिन्नामूर्छत् स जनास इन्द्रः ॥१२ ॥

हे मनुष्यो ! जिन्होंने अपने वज्र से मेघों को विदीर्ण किया, जो सुरुचिपूर्वक सोमरस का पान करते हैं , जो यज्ञादि श्रेष्ठ कर्म करने वालों को पर्वत शिखर की भाँति ऊँचा उठा देते हैं, वे ही इन्द्रदेव हैं ॥१२ ॥

५२२९. यः सप्तरश्मिर्वृषभस्तुविष्मानवासृजत् सर्तवे सप्त सिन्धून्।
यो रौहिणमस्फुरद् वज्रबाहुर्द्यामारोहन्तं स जनास इन्द्रः ॥१३ ॥

हे मनुष्यो ! जो सात किरणों वाले बलशाली और ओजस्वी देव सात नदियों (धाराओं) को प्रवाहित करते हैं । जिनने द्युलोक की ओर चढ़ती रोहिणी को अपने हाथ के वज्र से रोक लिया, वे ही इन्द्रदेव हैं ॥१३ ॥

५२३०. द्यावा चिदस्मै पृथिवी नमेते शुष्माच्चिदस्य पर्वता भयन्ते।
यः सोमपा निचितो वज्रबाहुर्यो वज्रहस्तः स जनास इन्द्रः ॥१४ ॥

हे मनुष्यो ! जिनके प्रति द्युलोक तथा पृथिवी लोक नमनशील हैं, जिनके बल से पर्वत भयभीत रहते हैं , जो सोमपान करने वाले, वज्र के समान भुजाओं वाले तथा शरीर से महान् बलशाली हैं, वे ही इन्द्रदेव हैं ॥१४ ॥

५२३१. यः सुन्वन्तमवति यः पचन्तं यः शंसन्तं यः शशमानमूती।
यस्य ब्रह्म वर्धनं यस्य सोमो यस्येदं राधः स जनास इन्द्रः ॥१५ ॥

हे मनुष्यो !जो सोम शोधित करने वालों तथा स्तुतियाँ करने वालों की रक्षा करते हैं । सोम जिनके बल को, ज्ञान जिनके यश को तथा आहुतियाँ जिनकी सामर्थ्य को बढ़ाती हैं, वे ही इन्द्रदेव हैं ॥१५ ॥

५२३२. जातो व्यख्यत् पित्रोरुपस्थे भुवो न वेद जनितुः परस्य।
स्तविष्यमाणो नो यो अस्मद् व्रता देवानां स जनास इन्द्रः ॥१६ ॥

हे मनुष्यो ! जो उत्पन्न होते ही द्युलोक की गोद में प्रकाशित हुए । जो मातृरूपा पृथ्वी तथा पितृरूप द्युलोक को भी नहीं जानते और जो हमारे द्वारा स्तुति किये जाने पर दिव्य व्रतों को पूर्ण करते हैं, वे ही इन्द्रदेव हैं ॥१६ ॥

५२३३. यः सोमकामो हर्यश्वः सूरिर्यस्माद् रेजन्ते भुवनानि विश्वा।
यो जघान शम्बरं यश्च शुष्णं य एकवीरः स जनास इन्द्रः ॥१७ ॥

हे मनुष्यो ! सोमरस की कामना करते हुए जो हरि नामक घोड़ों को अच्छी प्रकार चलाते हैं । जिनके द्वारा शम्बर और शुष्ण असुरों का संहार किया गया है । जो पराक्रमी कार्यों में असाधारण शौर्य दिखाते हैं, जिनसे सभी प्राणी भयभीत रहते हैं, वे ही इन्द्रदेव हैं ॥१७ ॥

५२३४. यः सुन्वते पचते दुध्र आ चिद् वाजं दर्दर्षि स किलासि सत्यः।
वयं त इन्द्र विश्वह प्रियासः सुवीरासो विदथमा वदेम ॥१८ ॥

जो सोमयज्ञ करने वाले तथा सोमरस को शोधित करने वाले याजकों को धन प्रदान करते हैं, वे निश्चित रूप से सत्यरूप इन्द्रदेव हैं। हे इन्द्रदेव ! हम सन्ततियुक्त प्रियजनों के साथ सदैव आपका यशोगान करें ॥१८ ॥

[सूक्त- ३५]

[**ऋषि**- नोधा। **देवता**- इन्द्र। **छन्द**- त्रिष्टुप् ।]

५२३५. अस्मा इदु प्र तवसे तुराय प्रयो न हर्मि स्तोमं माहिनाय।
ऋचीषमायाध्रिगव ओहमिन्द्राय ब्रह्माणि राततमा ॥१ ॥

शीघ्र कार्य करने वाले मंत्रों द्वारा वर्णनीय महान् कीर्ति वाले, अबाध गति वाले इन्द्रदेव के लिए हम प्रशंसात्मक मंत्रों का गान करते हुए हविष्यान्न अर्पित करते हैं ॥१ ॥

५२३६. अस्मा इदु प्रय इव प्र यंसि भराम्याङ्गूषं बाधे सुवृक्ति।
इन्द्राय हृदा मनसा मनीषा प्रत्नाय पत्ये धियो मर्जयन्त ॥२ ॥

हम उन इन्द्रदेव के निमित्त हविष्य के समान स्तोत्र अर्पित करते हैं ; उन शत्रुनाशक, इन्द्रदेव के लिए उत्तम स्तुति-गान करते हैं ।ऋषिगण उन पुरातन इन्द्रदेव के लिए हृदय, मन और बुद्धि के द्वारा पवित्र स्तुतियाँ करते हैं ॥

५२३७. अस्मा इदु त्यमुपमं स्वर्षां भराम्याङ्गूषमास्येन।
मंहिष्ठमच्छोक्तिभिर्मतीनां सुवृक्तिभिः सूरिं वावृधध्यै ॥३ ॥

हम महान् विद्वान् इन्द्रदेव को आकृष्ट करने वाली उनकी महिमा के अनुरूप उत्तम स्तुतियों को निर्मल बुद्धि से नादपूर्वक उच्चारित करते हैं ॥३ ॥

५२३८. अस्मा इदु स्तोमं सं हिनोमि रथं न तष्टेव तत्सिनाय।
गिरश्च गिर्वाहसे सुवृक्तीन्द्राय विश्वमिन्वं मेधिराय ॥४ ॥

जैसे त्वष्टादेव रथ का निर्माण करके इन्द्रदेव को प्रदान करते हैं, वैसे ही हम समस्त कामनाओं को सिद्ध करने वाले, स्तुत्य, मेधावी इन्द्रदेव के लिए अपनी वाणियों से सर्वप्रसिद्ध श्रेष्ठ स्तोत्रों का गान करते हैं ॥४ ॥

५२३९. अस्मा इदु सप्तिमिव श्रवस्येन्द्रायार्कं जुह्वा३ समञ्जे।
वीरं दानौकसं वन्दध्यै पुरां गूर्तश्रवसं दर्माणम् ॥५ ॥

अश्व को रथ से नियोजित करने के समान हम धन की कामना से इन्द्रदेव के निमित्त स्तोत्रों को वाणी से युक्त करते हैं। ये स्तोत्र हम उन वीर, दानशील, विपुल यशस्वी, शत्रु के नगरों को ध्वस्त करने वाले इन्द्रदेव की वन्दना के रूप में उच्चारित कर रहे हैं ॥५ ॥

५२४०. अस्मा इदु त्वष्टा तक्षद् वज्रं स्वपस्तमं स्वर्यं१ रणाय।
वृत्रस्य चिद् विदद् येन मर्म तुजन्नीशानस्तुजता कियेधाः ॥६ ॥

लक्ष्य को भली प्रकार बेधने वाले शक्तिशाली वज्र को त्वष्टादेव ने युद्ध के निमित्त इन्द्रदेव के लिए तैयार किया। उसी वज्र से शत्रुनाशक, अति बलवान् इन्द्रदेव ने वृत्र के मर्म स्थान पर प्रहार करके उसे मारा ॥६ ॥

५२४१. अस्येदु मातुः सवनेषु सद्यो महः पितुं पपिवाञ्चार्वन्ना।
मुषायद् विष्णुः पचतं सहीयान् विध्यद् वराहं तिरो अद्रिमस्ता ॥७ ॥

वृष्टि के द्वारा माता की भाँति जगत् का श्रेष्ठ निर्माण करने वाले महान् इन्द्रदेव ने यज्ञों में हवि का सेवन किया और सोम का शीघ्र पान किया। उन सर्वव्यापक इन्द्रदेव ने शत्रुओं के धन को जीता और वज्र का प्रहार करके मेघों का भेदन किया ॥७ ॥

५२४२. अस्मा इदु ग्नाश्चिद् देवपत्नीरिन्द्रायार्कमहिहत्य ऊवुः ।
परि द्यावापृथिवी जभ्र उर्वी नास्य ते महिमानं परि ष्टः ॥८ ॥

'अहि' (गतिहीनों) का हनन करने पर देव-पत्नियों ने इन्द्रदेव की स्तुतियाँ की। इन्द्रदेव ने फिर पृथ्वी लोक और द्युलोक को वश में किया। दोनों लोकों में उनकी सामर्थ्य के सामने कोई ठहर नहीं सकता ॥८ ॥

५२४३. अस्येदेव प्र रिरिचे महित्वं दिवस्पृथिव्याः पर्यन्तरिक्षात् ।
स्वरालिन्द्रो दम आ विश्वगूर्तः स्वरिरमत्रो ववक्षे रणाय ॥९ ॥

इन्द्रदेव की महत्ता आकाश, पृथ्वी और अन्तरिक्ष से भी विस्तृत है। स्वयं प्रकाशित, सर्वप्रिय, उत्तम योद्धा, असीमित बल वाले इन्द्रदेव युद्ध के लिए अपने वीरों को प्रेरित करते हैं ॥९ ॥

५२४४. अस्येदेव शवसा शुषन्तं वि वृश्चद् वज्रेण वृत्रमिन्द्रः ।
गा न व्राणा अवनीरमुञ्चदभि श्रवो दावने सचेताः ॥१० ॥

इन्द्रदेव ने अपने बल से शोषक वृत्र को वज्र से काट दिया और अपहृत गौओं के समान रोके हुए जल को मुक्त किया। हविदाताओं को अन्न से पूर्ण किया ॥१० ॥

५२४५. अस्येदु त्वेषसा रन्त सिन्धवः परि यद् वज्रेण सीमयच्छत् ।
ईशानकृद् दाशुषे दशस्यन् तुर्वीतये गाधं तुर्वणिः कः ॥११ ॥

इन्द्रदेव के बल से ही नदियाँ प्रवाहित हुईं ; क्योंकि इन्होंने ही वज्र से इन्हें नियन्त्रित कर दिया है। शत्रुओं को मारकर सभी पर शासन करने वाले इन्द्रदेव हविदाता को धन देते हुए 'तुर्वणि' (शत्रुओं) से मोर्चा लेने वाले की सहायता करते हैं ॥११ ॥

५२४६. अस्मा इदु प्र भरा तूतुजानो वृत्राय वज्रमीशानः कियेधाः ।
गोर्न पर्व वि रदा तिरश्चेष्यन्नर्णांस्यपां चरध्यै ॥१२ ॥

अति वेगवान्, सबके स्वामी महाबली हे इन्द्रदेव !आप इस वृत्र पर वज्र का प्रहार करें और इसके जोड़ों को (वज्र के) तिरछे प्रहार से भूमि के समान (समतल) काट दें। इस प्रकार जल को मुक्त करके प्रवाहित करें ॥१२ ॥

५२४७. अस्येदु प्र ब्रूहि पूर्व्याणि तुरस्य कर्माणि नव्य उक्थैः ।
युधे यदिष्णान आयुधान्यृघायमाणो निरिणाति शत्रून् ॥१३ ॥

हे मनुष्य ! इन स्फूर्तिवान् इन्द्रदेव के पुरातन कर्मों की प्रशंसा करें। वे स्तुति योग्य हैं। युद्ध में वे शीघ्रता से शस्त्रों का प्रहार करके समाज को हानि पहुँचाने वाले शत्रुओं को विनष्ट करते हैं ॥१३ ॥

५२४८. अस्येदु भिया गिरयश्च दृळहा द्यावा च भूमा जनुषस्तुजेते ।
उपो वेनस्य जोगुवान ओणिं सद्यो भुवद् वीर्याय नोधाः ॥१४ ॥

इन इन्द्रदेव के भय से दृढ़ पर्वत, आकाश, पृथ्वी और सभी प्राणी भी काँपते हैं। नोधा ऋषि इन्द्रदेव के श्रेष्ठ रक्षण सामर्थ्यों का वर्णन करते हुए उनके अनुग्रह से बलशाली हुए थे ॥१४ ॥

५२४९. अस्मा इदु त्यदनु दाय्येषामेको यद् वव्ने भूरेरीशानः ।
प्रैतशं सूर्ये पस्पृधानं सौवश्व्ये सुष्विमावदिन्द्रः ॥१५ ॥

अपार धन के एक मात्र स्वामी इन्द्रदेव जो इच्छा करते हैं, वही स्तोताओं के द्वारा अर्पित किया जाता है । इन्द्रदेव ने स्वश्व के पुत्र 'सूर्य' के साथ स्पर्धा करने वाले, सोमयाग करने वाले, 'एतश' ऋषि को सुरक्षा प्रदान की ॥१५ ॥

५२५०. एवा ते हारियोजना सुवृक्तीन्द्र ब्रह्माणि गोतमासो अक्रन् ।
ऐषु विश्वपेशसं धियं धाः प्रातर्मक्षू धियावसुर्जगम्यात् ॥१६ ॥

हरे रंग के अश्वों से योजित रथ वाले हे इन्द्रदेव ! गोतम वंशजों ने आपके निमित्त आकर्षक मन्त्रयुक्त स्तोत्रों का गान किया है । इन स्तोत्रों का आप ध्यानपूर्वक श्रवण करें । विचारपूर्वक अपार धन-वैभव प्रदान करने वाले इन्द्रदेव हमें प्रातः (यज्ञ में) शीघ्र प्राप्त हों ॥१६ ॥

[सूक्त- ३६]

[**ऋषि-** भरद्वाज । **देवता-** इन्द्र । **छन्द-** त्रिष्टुप् ।]

५२५१. य एक इद्धव्यश्चर्षणीनामिन्द्रं तं गीर्भिरभ्यर्च आभिः ।
यः पत्यते वृषभो वृष्ण्यावान्त्सत्यः सत्वा पुरुमायः सहस्वान् ॥१ ॥

एक इन्द्रदेव संकट काल में मनुष्यों द्वारा आवाहन करने योग्य हैं । वे स्तुतियाँ करने पर आते हैं । इच्छापूर्ति करने वाले पराक्रमी, ज्ञानी, सत्यवादी एवं शत्रुओं को पीड़ा देने वाले इन्द्रदेव की हम स्तुति करते हैं ॥१ ॥

५२५२. तमु नः पूर्वे पितरो नवग्वाः सप्त विप्रासो अभि वाजयन्तः ।
नक्षद्दाभं ततुरिं पर्वतेष्ठामद्रोघवाचं मतिभिः शविष्ठम् ॥२ ॥

अङ्गिरा आदि प्राचीन ऋषियों ने इन्द्रदेव को पराक्रमी और प्रवर्द्धमान बनाने के लिए नौ मासिक यज्ञानुष्ठान सम्पन्न किये तथा उनकी स्तुति की । वे इन्द्रदेव सभी के शासक, तीव्रगामी एवं शत्रुओं के संहारक हैं ॥२ ॥

५२५३. तमीमह इन्द्रमस्य रायः पुरुवीरस्य नृवतः पुरुक्षोः ।
यो अस्कृधोयुरजरः स्वर्वान् तमा भर हरिवो मादयध्यै ॥३ ॥

हे अश्वपति इन्द्रदेव ! हम पुत्र-पौत्रादि स्वजनों, सेवकों, पशुओं से युक्त प्रसन्नतादायक धन की आप से याचना करते हैं । आप क्षीण न होने वाला, स्थायी, सुखदायक धन प्रचुर मात्रा में हमें उल्लसित करने के लिए प्रदान करें ॥

५२५४. तन्नो वि वोचो यदि ते पुरा चिज्जरितार आनशुः सुम्नमिन्द्र ।
कस्ते भागः किं वयो दुध्र खिद्वः पुरुहूत पुरूवसोऽसुरघ्नः ॥४ ॥

हे शत्रुजयी, पराक्रमी, अनेकों द्वारा आहूत ऐश्वर्यवान् इन्द्रदेव ! आप दुष्ट असुरों का नाश करने की सामर्थ्य वाले हैं । आपको यज्ञ में कौन सा भाग मिला है ? हे इन्द्रदेव ! आप हमें वही सुख प्रदान करें, जो आपने पहले भी स्तोताओं को दिया है ॥४ ॥

५२५५. तं पृच्छन्ती वज्रहस्तं रथेष्ठामिन्द्रं वेपी वक्वरी यस्य नू गीः ।
तुविग्राभं तुविकूर्मिं रभोदां गातुमिषे नक्षते तुम्रमच्छ ॥५ ॥

वज्रधारी, रथारूढ़, बहुकर्मा, अनेक शत्रुओं को एक साथ पकड़ने वाले इन्द्रदेव की गुण-गाथा का गान करते हुए, जो यजमान यज्ञकर्म और स्तुति करता है, वह शत्रुओं को हराने वाला एवं सुख प्राप्त करने वाला होता है ॥५ ॥

५२५६. अया ह त्यं मायया वावृधानं मनोजुवा स्वतवः पर्वतेन ।
अच्युता चिद् वीलिता स्वोजो रुजो वि दृळ्हा धृषता विरप्शिन् ॥६ ॥

हे इन्द्रदेव ! आप स्वयं के बल से युक्त हैं । आपने अपने मनोवेगी वज्र से उस बढ़ते हुए मायावी वृत्रासुर का संहार किया है । हे तेजस्वी इन्द्रदेव ! आपने अचल, सुदृढ़ एवं शक्तिशाली पुरियों को नष्ट किया है ॥६ ॥

५२५७. तं वो धिया नव्यस्या शविष्ठं प्रत्नं प्रत्नवत् परितंसयध्यै ।
स नो वक्षदनिमानः सुवह्मेन्द्रो विश्वान्यति दुर्गहाणि ॥७ ॥

प्राचीन ऋषियों की तरह हम भी पुरातन पराक्रमी इन्द्रदेव को नवीन स्तोत्रों से प्रवर्धमान करते हैं । वे अनन्त महिमावान्, सुन्दर वाहन वाले इन्द्रदेव हमें विश्व के सभी संकटों से पार लगाएँ ॥७ ॥

५२५८. आ जनाय द्रुह्वणे पार्थिवानि दिव्यानि दीपयोऽन्तरिक्षा ।
तपा वृषन् विश्वतः शोचिषा तान् ब्रह्मद्विषे शोचय क्षामपश्च ॥८ ॥

हे इन्द्रदेव ! आप अभीष्ट की वर्षा करने वाले हैं । द्युलोक, पृथ्वी एवं अन्तरिक्ष में सर्वत्र व्याप्त होकर अपने तीव्र तेज से तप्त करके ब्रह्म विद्वेषियों (दुष्टों) को भस्म करें ॥८ ॥

५२५९. भुवो जनस्य दिव्यस्य राजा पार्थिवस्य जगतस्त्वेषसंदृक् ।
धिष्व वज्रं दक्षिण इन्द्र हस्ते विश्वा अजुर्य दयसे वि मायाः ॥९ ॥

हे तेजस्वी, अजर इन्द्रदेव ! आप देवलोकवासी एवं पृथ्वीवासी सभी लोगों के राजा हैं । आप दाहिने हाथ में वज्र को धारण करके विश्व के मायावियों का नाश करें ॥९ ॥

५२६०. आ संयतमिन्द्र णः स्वस्तिं शत्रुतूर्याय बृहतीममृध्राम् ।
यया दासान्यार्याणि वृत्रा करो वज्रिन्त्सुतुका नाहुषाणि ॥१० ॥

हे वज्रधारी इन्द्रदेव ! आप शत्रुओं का संहार करने के लिए अक्षुण्ण, संयमित एवं कल्याणकारी धन प्रचुर मात्रा में हमें प्रदान करें । जिससे दासों (इन्द्रियों के दास, कुमार्गगामियों) को आर्य (श्रेष्ठ मार्गगामी) बनाया जा सके और मनुष्य के शत्रुओं का नाश हो सके ॥१० ॥

५२६१. स नो नियुद्भिः पुरुहूत वेधो विश्ववाराभिरा गहि प्रयज्यो ।
न या अदेवो वरते न देव आभिर्याहि तूयमा मद्र्यद्रिक् ॥११ ॥

हे इन्द्र ! आप पूज्य एवं अनेकों द्वारा आहूत हैं । आप सभी लोगों द्वारा प्रशंसित घोड़ों से हमारे पास आएँ ।जिन अश्वों की गति को देवता एवं असुर भी नहीं रोक सकते हैं, उन अश्वों के साथ आप हमारे पास आएँ ॥११॥

[सूक्त -३७]

[**ऋषि**- वसिष्ठ । **देवता**- इन्द्र । **छन्द**- त्रिष्टुप् ।]

५२६२. यस्तिग्मशृङ्गो वृषभो न भीम एकः कृष्टीश्च्यावयति प्र विश्वाः ।
यः शश्वतो अदाशुषो गयस्य प्रयन्तासि सुष्वितराय वेदः ॥१ ॥

जो इन्द्रदेव तीक्ष्ण सींग वाले वृषभ के समान भयंकर हैं, वे अकेले ही शत्रुओं को अपने स्थान से पदच्युत कर देते हैं । यजन न करने वालों के निवास छीन लेने वाले हे इन्द्रदेव ! आप हम याजकों को ऐश्वर्य प्रदान करें ॥१ ॥

५२६३. त्वं ह त्यदिन्द्र कुत्समावः शुश्रूषमाणस्तन्वा समर्ये ।
दासं यच्छुष्णं कुयवं न्य स्मा अरन्धय आर्जुनेयाय शिक्षन् ॥२ ॥

हे इन्द्रदेव ! जब संग्राम काल में आपने 'कुत्स' की सुरक्षा, स्वयं शुश्रूषा करके की थी, तब अर्जुनी के पुत्र कुत्स को धन दिया था एवं दास 'शुष्ण' और 'कुयव' का संहार किया था ॥२ ॥

५२६४. त्वं धृष्णो धृषता वीतहव्यं प्रावो विश्वाभिरूतिभिः सुदासम् ।
प्र पौरुकुत्सिं त्रसदस्युमावः क्षेत्रसाता वृत्रहत्येषु पूरुम् ॥३ ॥

हे अदम्य इन्द्रदेव ! आप हवि पदार्थ अर्पित करने वाले राजा सुदास की सुरक्षा, अपनी रक्षण शक्ति सहित वज्र द्वारा करते हैं । आपने शत्रु का संहार करने के समय एवं भूमि के बँटवारे के समय, पुरुकुत्स के पुत्र त्रसदस्यु एवं पूरु का संरक्षण किया था ॥३ ॥

५२६५. त्वं नृभिर्नृमणो देववीतौ भूरीणि वृत्रा हर्यश्व हंसि ।
त्वं नि दस्युं चुमुरिं धुनिं चास्वापयो दभीतये सुहन्तु ॥४ ॥

मनुष्यों के हितैषी हे इन्द्र ! आपने युद्ध भूमि में मरुद्गणों की सहायता से उनके शत्रुओं का विनाश किया था । हे हरित वर्ण के अश्व वाले इन्द्रदेव ! आपने ही दभीति की सुरक्षा के लिए दस्यु चुमुरि एवं धुनि को मारा ॥४ ॥

५२६६. तव च्यौत्नानि वज्रहस्त तानि नव यत् पुरो नवतिं च सद्यः ।
निवेशने शततमाविवेषीरहं च वृत्रं नमुचिमुताहन् ॥५ ॥

हे वज्रधारी इन्द्रदेव ! आपने अपने प्रसिद्ध बल के द्वारा शत्रुओं के निन्यानबे नगरों को बहुत कम समय मे ही ध्वस्त कर दिया । अपने निवास के लिए सौवें नगर में प्रवेश कर आपने वृत्रासुर एवं नमुचि को मारा ॥५ ॥

५२६७. सना ता त इन्द्र भोजनानि रातहव्याय दाशुषे सुदासे ।
वृष्णे ते हरी वृषणा युनज्मि व्यन्तु ब्रह्माणि पुरुशाक वाजम् ॥६ ॥

हे इन्द्रदेव ! आपने हविदाता राजा सुदास के लिए सदा रहने वाली धन-सम्पदा प्रदान की । हे बहुकर्मा इन्द्रदेव ! आप कामनाओं की पूर्ति करने वाले हैं । हम आपके लिए दो बलशाली अश्वों को रथ में नियोजित करते हैं । आप बलवान् (इन्द्र) के पास हमारे स्तोत्र पहुँचें ॥६ ॥

५२६८. मा ते अस्यां सहसावन् परिष्टावघाय भूम हरिवः परादै ।
त्रायस्व नोऽवृकेभिर्वरूथैस्तव प्रियासः सूरिषु स्याम ॥७ ॥

हे इन्द्रदेव ! आप बलवान् हैं और अश्वों के स्वामी हैं । आपके इस यज्ञ में हम दूसरों से सहायता प्राप्त करने का पाप न करें । आप अपने रक्षण साधनों से हमारी रक्षा करें । हम आपकी स्तुति करने वाले आपके विशेष प्रिय पात्र बनें ॥७ ॥

५२६९. प्रियास इत् ते मघवन्नभिष्टौ नरो मदेम शरणे सखायः ।
नि तुर्वशं नि याद्वं शिशीह्यतिथिग्वाय शंस्यं करिष्यन् ॥८ ॥

हे धनपति इन्द्रदेव ! आपकी स्तुति करने वाले हम परस्पर प्रेमपूर्वक मित्रभाव से घर में प्रसन्न होकर रहें। आप अतिथि-सत्कार में निपुण सुदास को सुख प्रदान करते हुए, तुर्वश एवं यदुवंशी को परास्त करें ॥८ ॥

५२७०. सद्यश्चिन्नु ते मघवन्नभिष्टौ नरः शंसन्त्युक्थशास उक्था।
ये ते हवेभिर्वि पर्णीँरदाशन्नस्मान् वृणीष्व युज्याय तस्मै ॥९ ॥

हे धनवान् इन्द्रदेव ! आपके यज्ञ में हम स्तोता ही उक्थ (स्तोत्रों) का उच्चारण करते हैं। आपको हवि अर्पित करके, उक्थों के उच्चारण द्वारा पणियों (लोभियों) को भी धन दान करने की प्रेरणा दी। हम सबको आप मित्रवत् स्वीकार करें ॥९ ॥

५२७१. एते स्तोमा नरां नृतम तुभ्यमस्मद्र्यञ्चो ददतो मघानि।
तेषामिन्द्र वृत्रहत्ये शिवो भूः सखा च शूरोऽविता च नृणाम् ॥१० ॥

हे नेतृत्व करने वालों में श्रेष्ठ इन्द्रदेव ! स्तोत्रों और हवि द्वारा आपका यजन करने वालों ने आपको हम सबका हितैषी बना दिया है। आप युद्ध के समय इन्हीं स्तोताओं की रक्षा करें ॥१० ॥

५२७२. नू इन्द्र शूर स्तवमान ऊती ब्रह्मजूतस्तन्वा वावृधस्व।
उप नो वाजान् मिमीह्युप स्तीन् यूयं पात स्वस्तिभिः सदा नः ॥११ ॥

हे शूरवीर इन्द्रदेव ! स्तुत्य होकर और ज्ञान से प्रेरित होकर आपके शरीर और रक्षण शक्तियों में वृद्धि हो। हम सबको आप अपनी कल्याणकारी शक्तियों द्वारा सुरक्षित कर, अन्न एवं आवास (घर) प्रदान करें ॥११ ॥

[सूक्त-३८]

[**ऋषि-** इरिम्बिठि, ४-६ मधुच्छन्दा। **देवता-** इन्द्र। **छन्द-** गायत्री।]

५२७३. आ याहि सुषुमा हि त इन्द्र सोमं पिबा इमम्। एदं बर्हिः सदो मम ॥१ ॥

हे इन्द्रदेव ! आप हमारे इस यज्ञ में पधारें। तैयार किया गया सोमरस आपके लिए समर्पित है, उसका पान करके आप श्रेष्ठ आसन पर विराजमान हों ॥१ ॥

५२७४. आ त्वा ब्रह्मयुजा हरी वहतामिन्द्र केशिना। उप ब्रह्माणि नः शृणु ॥२ ॥

हे इन्द्रदेव ! मंत्र सुनते ही (संकेत मात्र से) रथ में जुड़ जाने वाले श्रेष्ठ अश्वों के माध्यम से, आप निकट आकर हमारी प्रार्थनाओं को सुनें ॥१ ॥

५२७५. ब्रह्माणस्त्वा वयं युजा सोमपामिन्द्र सोमिनः। सुतावन्तो हवामहे ॥३ ॥

हे सोमपायी इन्द्रदेव ! हम ब्रह्मनिष्ठ सोमयज्ञकर्त्ता साधक, सोमपान के लिए आपका आवाहन करते हैं ॥३ ॥

५२७६. इन्द्रमिद् गाथिनो बृहदिन्द्रमर्केभिरर्किणः। इन्द्रं वाणीरनूषत ॥४ ॥

सामगान के साधक गाये जाने योग्य बृहत् साम की स्तुतियों से देवराज इन्द्र को प्रसन्न करते हैं। इसी तरह याज्ञिक भी मन्त्रोच्चारण के द्वारा इन्द्र की ही स्तुति करते हैं ॥४ ॥

५२७७. इन्द्र इद्धर्योः सचा संमिश्ल आ वचोयुजा। इन्द्रो वज्री हिरण्ययः ॥५ ॥

वज्रधारी, स्वर्ण से आभूषित इन्द्रदेव, वचन के संकेत मात्र से जुड़ जाने वाले अश्वों के साथी हैं ॥५ ॥

['वीर्यं वा अश्वः !' के अनुसार पराक्रम ही अश्व है। जो पराक्रमी समय पर संकेत मात्र से संगठित हो जाएँ, इन्द्र देवता उनके साथी हैं, जो अहंकारवश बिखरे रहते हैं, वे इन्द्रदेव के प्रिय नहीं हैं।]

५२७८. इन्द्रो दीर्घाय चक्षस आ सूर्यं रोहयद् दिवि। वि गोभिरद्रिमैरयत् ॥६ ॥

(देवशक्तियों के संगठक) इन्द्रदेव ने विश्व को प्रकाशित करने के महान् उद्देश्य से सूर्यदेव को उच्चाकाश में स्थापित किया और सूर्यात्मक इन्द्र ने ही अपनी किरणों से मेघ-पर्वत आदि को दूर हटाया ॥६ ॥

[सूक्त-३९]

[**ऋषि**-मधुच्छन्दा,२-५ गोषूक्ति अश्वसूक्ति। **देवता**- इन्द्र। **छन्द**- गायत्री।]

५२७९. इन्द्रं वो विश्वतस्परि हवामहे जनेभ्यः। अस्माकमस्तु केवलः ॥१ ॥

हे ऋत्विजो ! सभी लोगों में उत्तम इन्द्र को, आप सब के कल्याण के लिए हम आमन्त्रित करते हैं, वे हमारे ऊपर विशेष कृपा करें ॥१ ॥

५२८०. व्य१न्तरिक्षमतिरन्मदे सोमस्य रोचना। इन्द्रो यदभिनद् वलम् ॥२ ॥

सोमपान से उत्पन्न उमंग में जब इन्द्रदेव ने बलवान् मेघों को विदीर्ण किया, तो (प्रकारान्तर से) उन्होंने प्रकाशवान् आकाश का भी विस्तार किया ॥२ ॥

५२८१.उद् गा आजदङ्गिरोभ्य आविष्कृण्वन् गुहा सतीः। अर्वाञ्चं नुनुदे वलम् ॥३ ॥

सूर्यरूप हे इन्द्रदेव ! आपने गुफा में स्थित (अप्रकट) किरणों (गौओं) को प्रकट कर उन्हें देहधारियों (अङ्गिराओं) तक पहुँचाया। उन्हें रोके रखने वाला असुर (बल) नीचा मुँह करके पलायन कर गया ॥३ ॥

५२८२. इन्द्रेण रोचना दिवो दृळहानि दृंहितानि च। स्थिराणि न पराणुदे ॥४ ॥

अन्तरिक्ष में स्थित सभी प्रकाशवान् नक्षत्रों को इन्द्रदेव ने सुदृढ़ तथा समृद्ध किया। उन नक्षत्रों को कोई भी उनके स्थान से च्युत नहीं कर सकता ॥४ ॥

५२८३. अपामूर्मिर्मदन्निव स्तोम इन्द्राजिरायते। वि ते मदा अराजिषुः ॥५ ॥

हे इन्द्रदेव ! जिस प्रकार समुद्र की लहरें उछलती चलती हैं, उसी प्रकार आपके लिए की गयी प्रार्थनाएँ शीघ्रता से पहुँचकर आपके उत्साह को बढ़ाती हैं ॥५ ॥

[सूक्त-४०]

[**ऋषि**- मधुच्छन्दा। **देवता**- १-२ इन्द्र, ३ मरुद्गण । **छन्द**- गायत्री।]

५२८४. इन्द्रेण सं हि दृक्षसे संजग्मानो अबिभ्युषा। मन्दू समानवर्चसा ॥१ ॥

सदा प्रसन्न रहने वाले, समान तेजवाले मरुद्गण, निर्भय रहने वाले इन्द्र के साथ (संगठित हुए) सुशोभित हैं।

[विभिन्न वर्गों के समान प्रतिभा सम्पन्न व्यक्ति परस्पर सहयोग करें, तो समाज सुखी होता है।]

५२८५. अनवद्यैरभिद्युभिर्मखः सहस्वदर्चति। गणैरिन्द्रस्य काम्यैः ॥२ ॥

अत्यन्त तेजस्वी और पापरहित इन्द्र की कामना करने वालों (मरुद्गणों) से यह यज्ञ सुशोभित होता है ॥

५२८६. आदह स्वधामनु पुनर्गर्भत्वमेरिरे। दधाना नाम यज्ञियम् ॥३ ॥

यज्ञीय नामवाले, धारण करने में समर्थ मरुत् वास्तव में अन्न की (वृद्धि की) कामना से बार-बार (मेघ आदि) गर्भ को प्राप्त होते हैं ॥३ ॥

[वायु के विभिन्न घटक (नाइट्रोजन, हाइड्रोजन आदि) उर्वर यौगिकों के रूप में बार-बार मेघों तथा वनस्पतियों के गर्भ में जाते हैं, इसी प्रक्रिया के आधार पर अन्नादि आहारों का उत्पादन बढ़ता है।]

[सूक्त-४१]

[ऋषि- गोतम । देवता- इन्द्र । छन्द- गायत्री ।]

५२८७. इन्द्रो दधीचो अस्थभिर्वृत्राण्यप्रतिष्कुतः । जघान नवतीर्नव ॥१ ॥

अपराजित इन्द्रदेव ने दधीचि की हड्डियों से (बने हुए वज्र से) निन्यानबे वृत्रों (राक्षसों) का संहार किया ॥१ ॥

५२८८. इच्छन्नश्वस्य यच्छिरः पर्वतेष्वपश्रितम् । तद् विदच्छर्यणावति ॥२ ॥

जब इन्द्रदेव ने इच्छा मात्र से यह जान लिया कि (उस) अश्व का सिर पर्वतों के पीछे शर्यणावत् सरोत्रर में है, तब (पूर्व मंत्रानुसार) उसका वज्र बनाकर असुरों का वध कर दिया ॥२ ॥

[आचार्य सायण के मतानुसार शाट्यायन लिखित (वेद) इतिहास में यह कथा है । दधीचि के प्रभाव से असुर पराभूत रहते थे । दधीचि के स्वर्ग गमन के पश्चात् वे उद्दण्ड हो उठे । इन्द्र उन्हें जीतने में असमर्थ रहे, तब उन्होंने दधीचि के किसी अवशेष की कामना की, बतलाया कि जिस अश्वमुख से दधीचि ने अश्विनीकुमारों को विद्या दी थी, वह शर्यणावत् सरोवर में है । इन्द्र ने उसे प्राप्त कर वज्र बनाकर असुरों पर विजय प्राप्त की ।]

५२८९. अत्राह गोरमन्वत नाम त्वष्टुरपीच्यम् । इत्था चन्द्रमसो गृहे ॥३ ॥

इस प्रकार मनीषियों ने त्वष्टा (संसार को तुष्ट करने वाले सूर्यदेव) का दिव्यतेज, गतिमान् चन्द्रमण्डल में विद्यमान अनुभव किया ॥३ ॥

[सूक्त-४२]

[ऋषि- कुरुस्तुति । देवता- इन्द्र । छन्द- गायत्री ।]

५२९०. वाचमष्टापदीमहं नवस्रक्तिमृतस्पृशम् । इन्द्रात् परि तन्वं ममे ॥१ ॥

हे इन्द्रदेव ! आपकी सत्य को बढ़ाने वाली, नवीन कल्पनाओं वाली तथा आठ पदों वाली वाणी को हमने धारण किया है ॥१ ॥

५२९१. अनु त्वा रोदसी उभे क्रक्षमाणमकृपेताम् । इन्द्र यद् दस्युहाभवः ॥२ ॥

शत्रुओं से प्रतिस्पर्धा का भाव रखने वाले हे इन्द्रदेव ! आपके द्वारा शत्रुओं का नाश किये जाने पर द्युलोक एवं पृथ्वीलोक दोनों ही कम्पायमानकिया ॥२ ॥

५२९२. उत्तिष्ठन्नोजसा सह पीत्वी शिप्रे अवेपयः । सोममिन्द्र चमू सुतम् ॥३ ॥

हे इन्द्रदेव ! पात्र में रखे हुए सोमरस को ग्रहण करके सामर्थ्यशाली होकर आप उठें और अपनी दोनों हनुओं को कम्पायमान किया ॥३ ॥

[सूक्त- ४३]

[ऋषि- त्रिशोक । देवता- इन्द्र । छन्द- गायत्री ।]

५२९३. भिन्धि विश्वा अप द्विषः परि बाधो जही मृधः । वसु स्पार्हं तदा भर ॥१ ॥

हे इन्द्र ! आप हमारे शत्रुओं का विनाश करके, उन्हें हमसे दूर हटाएँ तथा उनका ऐश्वर्य हमारे पास पहुँचाएँ ॥१॥

५२९४. यद् वीलाविन्द्र यत् स्थिरे यत् पर्शाने पराभृतम् । वसु स्पार्हं तदा भर ॥२ ॥

हे इन्द्रदेव ! आप हमें ऐसी सम्पत्ति प्रदान करें, जो पुष्ट और स्थिर भूमि में विद्यमान हो तथा जिसे किसी ने स्पर्श न किया हो ॥२ ॥

५२९५. यस्य ते विश्वमानुषो भूरेर्दत्तस्य वेदति। वसु स्पार्हं तदा भर ॥३ ॥

हे इन्द्र !आपके द्वारा प्रदत्त जिस वैभव को सभी उचित ढंग से जानते हैं, वह हमें पर्याप्त मात्रा में प्रदान करें ॥

[सूक्त- ४४]

[**ऋषि-** इरिम्बिठि । **देवता-** इन्द्र । **छन्द-** गायत्री ।]

५२९६. प्र सम्राजं चर्षणीनामिन्द्रं स्तोता नव्यं गीर्भिः। नरं नृषाहं मंहिष्ठम् ॥१ ॥

हे स्तोताओ ! आप , मनुष्यों में भली प्रकार प्रतिष्ठा प्राप्त, स्तुति किये जाने योग्य, शत्रुजयी नेतृत्व क्षमता सम्पन्न, महान् इन्द्रदेव की स्तुति करें ॥१ ॥

५२९७. यस्मिन्नुक्थानि रण्यन्ति विश्वानि च श्रवस्या। अपामवो न समुद्रे ॥२ ॥

जिस प्रकार समस्त जल-प्रवाह समुद्र में मिलकर उसकी शोभा बढ़ाते हैं, उसी प्रकार समस्त स्तुतियों तथा कीर्तियों से इन्द्रदेव सुशोभित होते हैं ॥२ ॥

५२९८. तं सुष्टुत्या विवासे ज्येष्ठराजं भरे कृत्नुम्। महो वाजिनं सनिभ्यः ॥३ ॥

हम महान् धन की प्राप्ति के लिए रणक्षेत्र में प्रबल पुरुषार्थ करने वाले, शक्तिशाली, महान् राजा इन्द्रदेव की श्रेष्ठ स्तुतियों द्वारा अभ्यर्थना करते हैं ॥३ ॥

[सूक्त-४५]

[**ऋषि-** शुनः शेप (देवरातापरनामा) । **देवता-** इन्द्र । **छन्द-** गायत्री ।]

५२९९. अयमु ते समतसि कपोत इव गर्भधिम्। वचस्तच्चिन्न ओहसे ॥१ ॥

हे इन्द्रदेव ! जिस स्नेह से कपोत गर्भ धारण की इच्छावाली कपोती के पास गमन करता है, उसी प्रकार स्नेहपूर्वक यह सोमरस आपके लिए प्रस्तुत है । आप इसे स्वीकार करें ॥१ ॥

५३००. स्तोत्रं राधानां पते गिर्वाहो वीर यस्य ते। विभूतिरस्तु सूनृता ॥२ ॥

हे धनाधिपति, स्तुत्य और वीर इन्द्रदेव ! वैभव सम्पन्न आपके विषय में ये स्तोत्र सत्यसिद्ध हों ॥२ ॥

५३०१. ऊर्ध्वस्तिष्ठा न ऊतयेऽस्मिन् वाजे शतक्रतो। समन्येषु ब्रवावहै ॥३ ॥

हे सैकड़ों (यज्ञादि) श्रेष्ठ कार्यों को सम्पन्न करने वाले इन्द्रदेव ! युद्ध (जीवन संग्राम) में हमारे संरक्षण के लिए आप सन्नद्ध रहें । अन्य देवों के उपस्थित रहने पर भी हम आपकी ही स्तुति करेंगे ॥३ ॥

[सूक्त- ४६]

[**ऋषि-** इरिम्बिठि । **देवता-** इन्द्र । **छन्द-** गायत्री ।]

५३०२. प्रणेतारं वस्यो अच्छा कर्तारं ज्योतिः समत्सु। सासह्वांसं युधामित्रान् ॥१ ॥

वे इन्द्रदेव धनवानों से ऐश्वर्य का दान कराने वाले, संग्राम में शौर्य दिखाने वाले तथा अपने अस्त्र-शस्त्रों द्वारा रिपुओं को परास्त करने वाले हैं ॥१ ॥

५३०३. स नः पप्रिः पारयाति स्वस्ति नावा पुरुहूतः। इन्द्रो विश्वा अति द्विषः ॥२ ॥

प्रतिपालक इन्द्रदेव अनेकों द्वारा आवाहित किये जाते हैं । वे रक्षण-साधनों रूपी अपनी नाव के द्वारा समस्त रिपुओं से हमें पार लगा दें (हमारी रक्षा करें) ॥२ ॥

५३०४. स त्वं न इन्द्र वाजेभिर्दशस्या च गातुया च । अच्छा च नः सुम्नं नेषि ॥३ ॥

हे इन्द्र !आप हमें शक्ति और धन-धान्य पूर्ण ऐश्वर्य प्रदान करें ।श्रेष्ठ मार्ग प्रदर्शित करते हुए हमें सुखी बनाएँ ।

[सूक्त- ४७]

[**ऋषि-** सुकक्ष, ४-६, १०-१२ मधुच्छन्दा, ७-९ इरिम्बिठि, १३-२१ प्रस्कण्व । **देवता**-१-१२इन्द्र, १३-२१ सूर्य । **छन्द**- गायत्री ।]

५३०५. तमिन्द्रं वाजयामसि महे वृत्राय हन्तवे । स वृषा वृषभो भुवत् ॥१ ॥

वृत्र के संहार के लिए हम इन्द्रदेव को स्तुतियों द्वारा प्रवृद्ध करते हैं । वे अभीष्टवर्षक इन्द्रदेव शक्ति-सम्पन्न एवं पराक्रमी वीर हों ॥१ ॥

५३०६. इन्द्रः स दामने कृत ओजिष्ठः स मदे हितः । द्युम्नी श्लोकी स सोम्यः ॥२ ॥

वे इन्द्रदेव दान देने के लिए प्रख्यात हैं । वे बलवान् बनने के लिए सोमपान करते हैं । प्रशंसनीय कार्य करने वाले वे देव सोम पिलाये जाने योग्य हैं ॥२ ॥

५३०७. गिरा वज्रो न संभृतः सबलो अनपच्युतः । ववक्ष ऋष्वो अस्तृतः ॥३ ॥

वज्रपाणि, स्तुतियों से प्रशंसित, तेजस्वी, वीर और अपराजेय इन्द्रदेव साधकों को ऐश्वर्य प्रदान करते हैं ॥३ ॥

५३०८. इन्द्रमिद् गाथिनो बृहदिन्द्रमर्केभिरर्किणः । इन्द्रं वाणीरनूषत ॥४ ॥

सामगान के साधक गाये जाने योग्य बृहत् साम की स्तुतियों (गाथा) से देवराज इन्द्र को प्रसन्न करते हैं । इसी तरह याज्ञिक भी मंत्रोच्चारण के द्वारा इन्द्रदेव की ही स्तुति करते हैं ॥४ ॥

[गाथा शब्द गान या पद्य के अर्थ में आया है, इसे मंत्र या ऋक् के स्तर का नहीं माना जा सकता ।]

५३०९. इन्द्र इद्धर्योः सचा संमिश्ल आ वचोयुजा । इन्द्रो वज्री हिरण्ययः ॥५ ॥

वज्रधारी, स्वर्ण वस्त्र मण्डित इन्द्रदेव, वचन के संकेत मात्र से जुड़ जाने वाले अश्वों के साथी हैं ॥५ ॥

['वीर्यं वा अश्वः,' के अनुसार पराक्रम ही अश्व है । जो पराक्रमी समय पर संकेत मात्र से संगठित हो जाएँ, इन्द्रदेव उनके साथी हैं, जो अहंकारवश बिखरे रहते हैं, वे इन्द्रदेव के प्रिय नहीं हैं ।]

५३१०. इन्द्रो दीर्घाय चक्षस आ सूर्यं रोहयद् दिवि । वि गोभिरद्रिमैरयत् ॥६ ॥

(देव शक्तियों के संगठक) इन्द्रदेव ने विश्व को प्रकाशित करने के महान् उद्देश्य से सूर्यदेव के उच्चाकाश में स्थापित किया और सूर्यात्मक इन्द्र ने ही अपनी किरणों से मेघ, पर्वत आदि को दूर हटाया ॥६ ॥

५३११. आ याहि सुषुमा हि त इन्द्र सोमं पिबा इमम् । एदं बर्हिः सदो मम ॥७ ॥

हे इन्द्रदेव ! आप हमारे इस यज्ञ में पधारें । तैयार किया गया सोमरस आपके लिए समर्पित है, उसका पान करके आप श्रेष्ठ आसन पर विराजमान हों ॥७ ॥

५३१२. आ त्वा ब्रह्मयुजा हरी वहतामिन्द्र केशिना । उप ब्रह्माणि नः शृणु ॥८ ॥

हे इन्द्रदेव ! मन्त्र सुनते ही (संकेत मात्र से) रथ में जुड़ जाने वाले श्रेष्ठ अश्वों के माध्यम से, आप निकट आकर हमारी प्रार्थनाओं को सुनें ॥८ ॥

५३१३. ब्रह्माणस्त्वा वयं युजा सोमपामिन्द्र सोमिनः । सुतावन्तो हवामहे ॥९ ॥

हे सोमपायी इन्द्रदेव ! हम ब्रह्मनिष्ठ सोम यज्ञकर्त्ता साधक, सोमपान के लिए आपका आवाहन करते हैं ॥९ ॥

५३१४. युञ्जन्ति ब्रध्नमरुषं चरन्तं परि तस्थुषः । रोचन्ते रोचना दिवि ॥१० ॥

ब्रध्न (बाँधकर रखने वाले) तेजस्वी (इन्द्र) स्थित रहते हुए भी चारों ओर घूमने वालों को जोड़कर रखते हैं । वे (इसी प्रकार) प्रकाशमान द्युलोक को प्रकाशित करते हैं ॥१० ॥

५३१५. युञ्जन्त्यस्य काम्या हरी विपक्षसा रथे । शोणा धृष्णू नृवाहसा ॥११ ॥

इन (इन्द्र) के रथ के दोनों पक्षों में कामना योग्य नेता (इन्द्र) का वहन करने वाले विचार एवं संघर्ष क्षमता युक्त दो हरि (गतिशील अश्व) जुड़े रहते हैं ॥११ ॥

[इन्द्र को ब्रध्न-बाँधकर रखने वाली संगठक सत्ता के रूप में वर्णित किया गया है । वे स्थिर रहकर चारों ओर घूमने वालों को जोड़े रखते हैं । यह प्रक्रिया परमाणुओं से लेकर सौर मण्डल तक सिद्ध होती है । वे न्यूक्लियस के चारों ओर घूमते हुए, केन्द्र से जुड़े रहते हैं, इसी प्रकार चलने वाले ग्रह-उपग्रह अपने केन्द्र से जुड़े रहते हैं । इन्द्र के रथ (इस प्रक्रिया) में दो घोड़े जुड़े हैं । एक शक्ति घूमने वालों को अपनी ओर खींचे रहती है तथा दूसरी उनके बीच की उचित दूरी विचारपूर्वक बनाए रखती है ।]

५३१६. केतुं कृण्वन्नकेतवे पेशो मर्या अपेशसे । समुषद्भिरजायथाः ॥१२ ॥

हे मनुष्यो ! तुम रात्रि में निद्राभिभूत होकर, संज्ञा शून्य निश्चेष्ट होकर, प्रातः पुनः सचेत एवं सचेष्ट होकर मानो प्रतिदिन नवजीवन प्राप्त करते हो (प्रतिदिन जन्म लेते हो) ॥१२ ॥

५३१७. उदु त्यं जातवेदसं देवं वहन्ति केतवः । दृशे विश्वाय सूर्यम् ॥१३ ॥

ये ज्योतिर्मयी रश्मियाँ सम्पूर्ण प्राणियों के ज्ञाता सूर्यदेव की एवं समस्त विश्व को दृष्टि प्रदान करने के लिए विशेष रूप से प्रकाशित होती हैं ॥१३ ॥

५३१८. अप त्ये तायवो यथा नक्षत्रा यन्त्यक्तुभिः । सूराय विश्वचक्षसे ॥१४ ॥

सबको प्रकाश देने वाले सूर्यदेव के उदित होते ही रात्रि के तारा मण्डल वैसे ही छिप जाते हैं, जैसे (दिन होने पर) चोर छिप जाते हैं ॥१४ ॥

५३१९. अदृश्रन्नस्य केतवो वि रश्मयो जनाँ अनु । भ्राजन्तो अग्नयो यथा ॥१५ ॥

प्रज्वलित हुई अग्नि की किरणों के समान सूर्यदेव की रश्मियाँ सम्पूर्ण जीव-जगत् को प्रकाशित करती हैं ।

५३२०. तरणिर्विश्वदर्शतो ज्योतिष्कृदसि सूर्य । विश्वमा भासि रोचन ॥१६ ॥

हे सूर्यदेव ! आप साधकों का उद्धार करने वाले हैं, समस्त संसार में एकमात्र दर्शनीय प्रकाशक हैं तथा आप ही विस्तृत अन्तरिक्ष को सभी ओर से प्रकाशित करते हैं ॥१६ ॥

५३२१. प्रत्यङ् देवानां विशः प्रत्यङ्ङुदेषि मानुषीः । प्रत्यङ् विश्वं स्वर्दृशे ॥१७ ॥

हे सूर्यदेव ! देवों और मनुष्यों के निमित्त आप नियमित रूप से उदित होते हैं । आप सम्पूर्ण विश्व को प्रकाशित करते हैं ॥१७ ॥

५३२२. येना पावक चक्षसा भुरण्यन्तं जनाँ अनु । त्वं वरुण पश्यसि ॥१८ ॥

हे पवित्रकारक देव ! जिस दृष्टि अर्थात् प्रकाश से आप प्राणियों के भरण- पोषण करने वाले मनुष्यों को देखते हैं (प्रकाशित करते हैं) , उसी से हमें भी देखें अर्थात् हमें भी प्रकाशित करें ॥१८ ॥

५३२३. वि द्यामेषि रजस्पृथ्वहर्मिमानो अक्तुभिः । पश्यञ्जन्मानि सूर्य ॥१९ ॥

हे सूर्यदेव ! आप दिन एवं रात में समय को विभाजित करते हुए अन्तरिक्ष एवं द्युलोक में भ्रमण करते हैं और सभी प्राणियों को देखते हैं ॥१९ ॥

५३२४. सप्त त्वा हरितो रथे वहन्ति देव सूर्य । शोचिष्केशं विचक्षणम् ॥२० ॥

हे सर्वद्रष्टा सूर्यदेव ! आप तेजस्वी ज्वालाओं से युक्त सप्तवर्णी किरणरूपी अश्वों के रथ में दिव्यतापूर्वक सुशोभित होते हैं ॥२० ॥

५३२५. अयुक्त सप्त शुन्ध्युवः सूरो रथस्य नप्त्यः । ताभिर्याति स्वयुक्तिभिः ॥२१ ॥

पवित्रता प्रदान करने वाले ज्ञान-सम्पन्न ऊर्ध्वगामी सूर्यदेव अपने सप्तवर्णी अश्वों से (किरणों से) सुशोभित रथ में अपनी युक्तियों से गमन करते हैं ॥२१ ॥

[**यहाँ सप्तवर्णी का तात्पर्य सात रंगों से है, जिसे विज्ञान ने बाद में 'वैनी आहपीनाला' के क्रम से दर्शाया ।**] .

[सूक्त- ४८]

[**ऋषि-** खिल, ४-६ सार्पराज्ञी । **देवता**-गौ, सूर्य । **छन्द**- गायत्री ।]

५३२६. अभि त्वा वर्चसा गिरः सिञ्चन्तीराचरण्यवः । अभि वत्सं न धेनवः ॥१ ॥

जिस प्रकार विचरणशील गौएँ अपने बछड़े के समीप बार-बार जाती हैं, उसी प्रकार स्तुतिरूप वाणियाँ तेज द्वारा आपका सिञ्चन करती हुईं आपके सामने प्रस्तुत होती हैं ॥१ ॥

५३२७. ता अर्षन्ति शुभ्रियः पृञ्चन्तीर्वर्चसा प्रियः । जातं जात्रीर्यथा हृदा ॥२ ॥

जिस नवजात शिशु को माताएँ (संरक्षणभाव से) हृदय से लगाती हैं, उसी प्रकार श्रेष्ठ भावना से युक्त स्तुतियाँ तेज से संयुक्त होती हुई इन्द्रदेव को सुशोभित करती हैं ॥२ ॥

५३२८. वज्रापवसाध्यः कीर्तिर्म्रियमाणमावहन् । मह्यमायुर्घृतं पयः ॥३ ॥

वज्र, असाध्य रोग या दुर्गुण आदि मरने वालों की ओर ले जाएँ , हमें आयुष्य, घृत (तेज) तथा पय (दुग्धादि पोषक रस) प्राप्त हों ॥३ ॥

५३२९. आयं गौः पृश्निरक्रमीदसदन्मातरं पुरः । पितरं च प्रयन्त्स्वः ॥४ ॥

गतिमान् तेजस्वी सूर्यदेव प्रकट हो गये हैं । सबसे पहले वे माता पृथ्वी को और फिर पिता स्वर्ग और अन्तरिक्ष को प्राप्त होते हैं ॥४ ॥

५३३०. अन्तश्चरति रोचना अस्य प्राणादपानतः । व्यख्यन्महिषः स्वः ॥५ ॥

इन (सूर्यदेव) का प्रकाश आकाश में संचरित होता है । ये (सूर्य रश्मियाँ) प्राण से अपान तक की प्रक्रिया सम्पन्न करती हैं । ये महान् सूर्यदेव द्युलोक को विशेष रूप से प्रकाशित करते हैं ॥५ ॥

५३३१. त्रिंशद् धामा वि राजति वाक् पतङ्गो अशिश्रियत् । प्रति वस्तोरहर्द्युभिः ॥६ ॥

सर्वप्रेरक सूर्यदेव दिन की तीस घटियों तक अपनी रश्मियों से प्रकाशित होते हैं । उनकी स्तुति के लिए हम वाणी का आश्रय ग्रहण करते (उनकी स्तुतियाँ करते) हैं ॥६ ॥

[सूक्त- ४९]

[**ऋषि-** खिल, ४-५ नोधा, ६-७ मेध्यातिथि । **देवता**- इन्द्र । **छन्द**- गायत्री, ४-७ प्रगाथ ।]

५३३२. यच्छक्रा वाचमारुहन्नन्तरिक्षं सिषासथः । सं देवा अमदन् वृषा ॥१ ॥

हे इन्द्रदेव ! जब अन्तरिक्ष के ऊपर विजय की अभिलाषा से स्तोतागण वाणी का प्रयोग करते हैं, तो देवशक्तियाँ हर्षित होती हैं ॥१ ॥

५३३३. शक्रो वाचमधृष्टायोरुवाचो अधृष्णुहि। मंहिष्ठ आ मदर्दिवि ॥२ ॥

हे शक्तिमान् इन्द्र ! आप शिष्ट मनुष्य पर कठोर वाणी का प्रयोग न करें। आप महिमामय दिव्यलोक में आनन्दमग्न हों ॥२ ॥

५३३४. शक्रो वाचमधृष्णुहि धामधर्मन् वि राजति। विमदन् बर्हिरासरन् ॥३ ॥

हे शक्र ! आप कठोरतापूर्वक वाणी का उच्चारण न करें। आप विशिष्ट आनन्द मग्न होकर कुशाओं पर आकर विराजमान होते हैं ॥३ ॥

५३३५. तं वो दस्ममृतीषहं वसोर्मन्दानमन्धसः।
अभि वत्सं न स्वसरेषु धेनव इन्द्रं गीर्भिर्नवामहे ॥४ ॥

हे ऋत्विजो ! शत्रुओं से रक्षा करने वाले, तेजस्वी सोमरस से तृप्त होने वाले इन्द्रदेव की हम उसी प्रकार स्तुति करते हैं, जैसे गोशाला में अपने बछड़ों के पास जाने के लिए गौएँ उल्लसित रहती हैं ॥४ ॥

५३३६. द्युक्षं सुदानुं तविषीभिरावृतं गिरिं न पुरुभोजसम्।
क्षुमन्तं वाजं शतिनं सहस्त्रिणं मक्षू गोमन्तमीमहे ॥५ ॥

देव लोकवासी, उत्तम दानदाता, सामर्थ्यवान् इन्द्रदेव से हम सब प्रकार के ऐश्वर्य, सैकड़ों गौएँ तथा पोषक अन्न की कामना करते हैं ॥५ ॥

५.३३७. तत् त्वा यामि सुवीर्यं तद् ब्रह्म पूर्वचित्तये।
येना यतिभ्यो भृगवे धने हिते येन प्रस्कण्वमाविथ ॥६ ॥

हे इन्द्रदेव ! आपने जिस शक्ति से यतियों तथा भृगु ऋषि को धन प्रदान किया था तथा जिस ज्ञान से ज्ञानियों (प्रस्कण्व) की रक्षा की थी, उस ज्ञान तथा बल की प्राप्ति के लिए सबसे पहले हम आपसे प्रार्थना करते हैं ॥६ ॥

५३३८. येना समुद्रमसृजो महीरपस्तदिन्द्र वृष्णि ते शवः।
सद्यः सो अस्य महिमा न संनशे यं क्षोणीरनुचक्रदे ॥७ ॥

हे इन्द्रदेव ! जिस शक्ति से आपने समुद्र तथा विशाल नदियों का निर्माण किया है; वह शक्ति हमारे अभीष्ट को पूर्ण करने वाली है ।आपकी जिस महिमा का अनुगमन द्यु तथा पृथ्वीलोक करते हैं, उसका कोई पारावार नहीं।

[सूक्त- ५०]

[**ऋषि**- मेध्यातिथि। **देवता**- इन्द्र। **छन्द**- प्रगाथ।]

५३३९. कन्नव्यो अतसीनां तुरो गृणीत मर्त्यः।
नही न्वस्य महिमानमिन्द्रियं स्वर्गृणन्त आनशुः ॥१ ॥

हे मनुष्यो ! चिर नवीन कोई भी आकार ग्रहण करने वाले बलवान् (इन्द्रदेव) की स्तुति करो। उनकी महिमा को पूरी तरह न गा सकने वाले स्तोता क्या स्वर्ग प्राप्त नहीं करते ?

५३४०. कदु स्तुवन्त ऋतयन्त देवत ऋषिः को विप्र ओहते।
कदा हवं मघवन्निन्द्र सुन्वतः कदु स्तुवत आ गमः ॥२ ॥

हे इन्द्रदेव ! ऐसे कौन से देव हैं, जो आपके निमित्त यज्ञ करते हैं तथा कौन से ऋषि ज्ञानी हैं, जो आपकी स्तुति करके कृपा प्राप्त करते हैं ? हे धनवान् इन्द्रदेव ! आप सोमरस अभिषुत करने वालों की स्तुति सुनकर उनके पास कब जाते हैं ? ॥२ ॥

[सूक्त- ५१]

[**ऋषि-** प्रस्कण्व, ३-४ पुष्टिगु । **देवता-** इन्द्र । **छन्द-** प्रगाथ ।]

५३४१. अभि प्र वः सुराधसमिन्द्रमर्च यथा विदे ।
यो जरितृभ्यो मघवा पुरूवसुः सहस्रेणेव शिक्षति ॥१ ॥

हे ऋत्विजो ! ऐश्वर्यवान् इन्द्रदेव स्तुति करने वालों को अनेक प्रकार के श्रेष्ठ धन से सम्पन्न बनाते हैं । अतः उत्तम धन की प्राप्ति के लिए जैसे भी संभव हो, उनकी (इन्द्रदेव की) अर्चना करो ॥१ ॥

५३४२. शतानीकेव प्र जिगाति धृष्णुया हन्ति वृत्राणि दाशुषे ।
गिरेरिव प्र रसा अस्य पिन्विरे दत्राणि पुरुभोजसः ॥२ ॥

जिस प्रकार सेनापति; शत्रु पर चढ़ाई करते समय अपनी सेना का संरक्षण करता है, उसी प्रकार श्रेष्ठ कार्यों में अपने साधन लगाने वालों का इन्द्रदेव संरक्षण करते हैं । ऐसे साधन, लोगों को तृप्तिदायक पर्वत के जल (झरने) के समान लाभदायक होते हैं ॥२ ॥

५३४३. प्र सु श्रुतं सुराधसमर्चा शक्रमभिष्टये ।
यः सुन्वते स्तुवते काम्यं वसु सहस्रेणेव मंहते ॥३ ॥

हे स्तोताओ ! जो इन्द्रदेव सोम यज्ञ करने वालों तथा स्तोताओं को सहस्रों प्रकार के इच्छित ऐश्वर्य प्रदान करते हैं, उन बलशाली तथा ऐश्वर्यशाली, यशस्वी इन्द्रदेव की; वाञ्छित सम्पत्ति प्राप्ति के निमित्त प्रार्थना करें ॥३ ॥

५३४४. शतानीका हेतयो अस्य दुष्टरा इन्द्रस्य समिषो महीः ।
गिरिर्न भुज्मा मघवत्सु पिन्वते यदीं सुता अमन्दिषुः ॥४ ॥

जब सुसंस्कृत सोमरस उन इन्द्रदेव को आनन्दित करता है, तब वे सम्पत्तिवानों को पर्वत के सदृश विशाल पदार्थों का भण्डार प्रदान करके, उन्हें तुष्ट करते हैं । उनके पास अडिग रहने वाले तथा भली प्रकार फेंके जाने वाले सैकड़ों अस्त्र-शस्त्र हैं ॥४ ॥

[सूक्त- ५२]

[**ऋषि-** मेध्यातिथि । **देवता-** इन्द्र । **छन्द-** बृहती ।]

५३४५. वयं घ त्वा सुतावन्त आपो न वृक्तबर्हिषः ।
पवित्रस्य प्रस्रवणेषु वृत्रहन् परि स्तोतार आसते ॥१ ॥

हे इन्द्रदेव !जैसे जल नीचे की ओर प्रवाहित होता है, उसी प्रकार शोधित सोमरस सहित हम आपको झुककर नमन करते हैं । पवित्र यज्ञ में कुश के आसन पर एक साथ बैठकर याजकगण आपकी उपासना करते हैं ॥१ ॥

५३४६. स्वरन्ति त्वा सुते नरो वसो निरेक उक्थिनः ।
कदा सुतं तृषाण ओक आ गम इन्द्र स्वब्दीव वंसगः ॥२ ॥

सभी को निवास देने वाले हे इन्द्रदेव ! सोमरस निकालकर याजकगण आपकी स्तुति करते हैं । सोमपान की इच्छा वाले आप, वृषभ जैसा नाद करते हुए कब हमारे यहाँ पधारेंगे ? ॥२ ॥

५३४७. कण्वेभिर्धृष्णवा धृषद् वाजं दर्षि सहस्त्रिणम् ।
पिशङ्गरूपं मघवन् विचर्षणे मक्षू गोमन्तमीमहे ॥३ ॥

धनवान् , ज्ञानी हे इन्द्रदेव ! हम आपसे शत्रुनाशक, सुवर्ण कान्तियुक्त, गौ के समान पवित्र धन पाने के इच्छुक हैं । हे शूरवीर इन्द्रदेव ! कण्ववंशियों (मेधावी पुरुषों) द्वारा स्तुति किये जाने के बाद आप उन्हें हजारों प्रकार के बल तथा ऐश्वर्य प्रदान करते हैं ॥३ ॥

[सूक्त- ५३]

[**ऋषि-** मेध्यातिथि । **देवता-** इन्द्र । **छन्द-** बृहती ।]

५३४८. क ईं वेद सुते सचा पिबन्तं कद् वयो दधे ।
अयं यः पुरो विभिनत्त्योजसा मन्दानः शिप्र्यन्धसः ॥१ ॥

सोमयज्ञ में एक ही स्थान पर विद्यमान होकर सोमपान करने वाले अत्यधिक वैभव सम्पन्न इन्द्रदेव को कौन नहीं जानता ? सोमपान से प्रमुदित, शिरस्त्राण धारण किये हुए इन्द्रदेव अपनी शक्ति से विरोधियों के नगरों को विनष्ट कर देते हैं ॥१ ॥

५३४९. दाना मृगो न वारणः पुरुत्रा चरथं दधे ।
नकिष्ट्वा नि यमदा सुते गमो महाश्चरस्योजसा ॥२ ॥

अपने ओज से विचरण करने वाले हमारे लिए सम्माननीय हे इन्द्रदेव ! आप इस सोमयज्ञ में पधारें । शत्रु की खोज में घूमने वाले, मतवाले हाथी के समान रथ द्वारा यज्ञ में जाने से आपको कोई रोक नहीं सकता ॥२ ॥

५३५०. य उग्रः सन्ननिष्टृत स्थिरो रणाय संस्कृतः ।
यदि स्तोतुर्मघवा शृणवद्धवं नेन्द्रो योषत्या गमत् ॥३ ॥

जो शस्त्रों से सुसज्जित युद्धभूमि में स्थिर रहने वाले हैं, ऐसे अपराजेय, पराक्रमी, वैभवशाली इन्द्रदेव हमारी स्तुतियों को सुनकर दूसरे स्थान पर न जाकर इस यज्ञ में ही पधारें ॥३ ॥

[सूक्त- ५४]

[**ऋषि-** रेभ । **देवता-** इन्द्र । **छन्द-** अतिजगती, २-३ उपरिष्टाद् बृहती ।]

५३५१. विश्वाः पृतना अभिभूतरं नरं सजूस्ततक्षुरिन्द्रं जजनुश्च राजसे ।
क्रत्वा वरिष्ठं वर आमुरिमुतोग्रमोजिष्ठं तवसं तरस्विनम् ॥१ ॥

(ऋषियों या देवों ने) सेनानायक, पराक्रमी, संगठित सेना से युक्त, शस्त्रास्त्र धारण करने वाले इन्द्रदेव को प्रकट किया । वे शत्रुहन्ता, उग्र, तीव्र गति से कार्य करने वाले इन्द्रदेव महिमामय हैं ॥१ ॥

५३५२. समीं रेभासो अस्वरन्निन्द्रं सोमस्य पीतये ।
स्वर्पतिं यदीं वृधे धृतव्रतो ह्योजसा समूतिभिः ॥२ ॥

रेभादि ऋषियों (याजकों) ने सोमपान के लिए इन्द्रदेव की स्तुति की । जब (स्तोतागण), देवलोक के स्वामी, बल एवं वैभव सम्पन्न इन्द्रदेव की वन्दना करते हैं, तो वे व्रतधारी ओज एवं संरक्षण - साधनों से युक्त हो जाते हैं ॥२ ॥

५३५३. नेमिं नमन्ति चक्षसा मेषं विप्रा अभिस्वरा ।
सुदीतयो वो अद्रुहोऽपि कर्णे तरस्विनः समृक्वभिः ॥३ ॥

नम्र स्वभाव वाले विद्वान् (रेभ आदि) नेत्रों एवं वाणी से इन्द्रदेव को नमस्कार करते हैं । किसी से द्रोह न करने वाले हे श्रेष्ठ, तेजस्वी स्तोताओ ! आप भी इन्द्रदेव के कानों को प्रिय लगने वाली ऋचाओं से उनकी स्तुति करें ॥३ ॥

[सूक्त- ५५]

[**ऋषि-** रेभ । **देवता-** इन्द्र । **छन्द-**१ अतिजगती, २-३ बृहती ।]

५३५४. तमिन्द्रं जोहवीमि मघवानमुग्रं सत्रा दधानमप्रतिष्कुतं शवांसि ।
मंहिष्ठो गीर्भिरा च यज्ञियो ववर्तद् राये नो विश्वा सुपथा कृणोतु वज्री ॥१ ॥

धनवान्, वीर, महाबलशाली, अपराजेय इन्द्रदेव को हम सहायतार्थ बुलाते हैं । सबसे महान्, यज्ञों में पूज्य इन्द्रदेव की स्तोत्रों द्वारा प्रार्थना करते हैं । वे वज्रधारी ऐश्वर्य प्राप्ति के लिए हमारे सभी मार्ग सुगम बनाएँ ॥१ ॥

५३५५. या इन्द्र भुज आभरः स्वर्वाँ असुरेभ्यः ।
स्तोतारमिन्मघवन्नस्य वर्धय ये च त्वे वृक्तबर्हिषः ॥२ ॥

आत्मशक्ति सम्पन्न हे इन्द्रदेव ! आप राक्षसों से जीतकर लाये गये धन से स्तोताओं का संरक्षण करें और जो आपका आवाहन करते हैं, उनकी वृद्धि करें ॥२ ॥

५३५६. यमिन्द्र दधिषे त्वमश्वं गां भागमव्ययम् ।
यजमाने सुन्वति दक्षिणावति तस्मिन् तं धेहि मा पणौ ॥३ ॥

हे इन्द्रदेव ! आपके पास जो गौएँ, अश्व तथा अविनाशी ऐश्वर्य विद्यमान है, उसे आप सोमयागी तथा दक्षिणा प्रदान करने वाले याजकों को प्रदान करें । आप उसे सम्पत्ति अर्जित करने वाले कृपण जमाखोरों को न दें ॥३ ॥

[सूक्त- ५६]

[**ऋषि-** गोतम । **देवता-** इन्द्र । **छन्द-** पंक्ति ।]

५३५७. इन्द्रो मदाय वावृधे शवसे वृत्रहा नृभिः ।
तमिन्महत्स्वाजिषूतेमर्भे हवामहे स वाजेषु प्र नोऽविषत् ॥१ ॥

हर्ष और उत्साहवर्धन की कामना से स्तोताओं द्वारा इन्द्रदेव के यश का विस्तार किया जाता है, अत: छोटे और बड़े सभी युद्धों में, हम रक्षक इन्द्रदेव का आवाहन करते हैं । वे इन्द्रदेव युद्धों में हमारी रक्षा करें ॥१ ॥

५३५८. असि हि वीर सेन्योऽसि भूरि परादिदः ।
असि दभ्रस्य चिद् वृधो यजमानाय शिक्षसि सुन्वते भूरि ते वसु ॥२ ॥

हे वीर इन्द्रदेव ! आप सैन्यबलों से युक्त हैं । आप अनुचरों की वृद्धि करने वाले और उन्हें विपुल धन देने वाले हैं । आप सोमयाग करने वाले यजमान के लिए विपुल धन- प्राप्ति की प्रेरणा देने वाले हैं ॥२ ॥

५३५९. यदुदीरत आजयो धृष्णवे धीयते धना।
युक्ष्वा मदच्युता हरी कं हनः कं वसौ दधोऽस्माँ इन्द्र वसौ दधः ॥३ ॥

युद्ध प्रारम्भ होने पर शत्रुजयी ही धन प्राप्त करते हैं । हे इन्द्रदेव ! युद्धारम्भ होने पर मद टपकाने वाले अश्वों को आप अपने रथ में जोड़ें । आप किसका वध करें, किसे धन दें ? यह आपके ऊपर निर्भर है । अत: हे इन्द्रदेव ! हमें ऐश्वर्यों से युक्त करें ॥३ ॥

५३६०. मदेमदे हि नो ददिर्यूथा गवामृजुक्रतुः ।
सं गृभाय पुरू शतोभयाहस्त्या वसु शिशीहि राय आ भर ॥४ ॥

हे इन्द्रदेव ! यज्ञ कार्यों में सोमरस से प्रफुल्लित होकर आप हमें गौएँ आदि विपुल धन देने वाले हैं । आप हमें दोनों हाथों से सैकड़ों प्रकार का वैभव प्रदान करें । हम वीरतापूर्वक यश के भागीदार बनें ॥४ ॥

५३६१. मादयस्व सुते सचा शवसे शूर राधसे ।
विद्मा हि त्वा पुरूवसुमुप कामान्ससृज्महेऽथा नोऽविता भव ॥५ ॥

हे इन्द्रदेव ! आप बल वृद्धि के लिए, हविष्यान्न ग्रहण करने के लिए और अभिषुत सोम का पान करने के लिए हमारे यज्ञस्थल में पधारें तथा सोमपान करके हर्षित हों । आप विपुल सम्पदाओं के स्वामी माने गये हैं । आप कामनाओं को पूरा करके हमारी रक्षा करने वाले हैं ॥५ ॥

५३६२. एते त इन्द्र जन्तवो विश्वं पुष्यन्ति वार्यम् ।
अन्तर्हि ख्यो जनानामर्यो वेदो अदाशुषां तेषां नो वेद आ भर ॥६ ॥

हे इन्द्रदेव ! ये सभी प्राणी आपके वरण करने योग्य पदार्थों की वृद्धि करने वाले हैं । हे स्वामी इन्द्रदेव ! आप कृपणों के गुप्त धन को जानते हैं, उस धन को प्राप्त कर हमें प्रदान करें ॥६ ॥

[लोभियों के द्वारा संचित धन अनुपयोगी स्थिति में पड़ा रहता है । वर्तमान अर्थशास्त्री भी इसे समाज के लिए हानिप्रद मानते हैं । ऋषि ऐसे रुके हुए अनुपयोगी धन को प्रवाह में लाने की प्रार्थना इन्द्रदेव से करते हैं ।]

[सूक्त- ५७]

[**ऋषि-** मधुच्छन्दा, ४-७ विश्वामित्र, ८-१० गृत्समद,११-१६ मेध्यातिथि । **देवता-** इन्द्र । **छन्द-** गायत्री, ७ अनुष्टुप्, ११-१६ बृहती ।]

५३६३. सुरूपकृत्नुमूतये सुदुघामिव गोदुहे । जुहूमसि द्यविद्यवि ॥१ ॥

(गो-दोहन करने वाले के द्वारा) जिस प्रकार प्रतिदिन मधुर दूध प्रदान करने वाली गाय को बुलाया जाता है, उसी प्रकार हम अपने संरक्षण के लिए सौन्दर्यपूर्ण यज्ञकर्म सम्पन्न करने वाले इन्द्रदेव का आवाहन करते हैं ॥१ ॥

५३६४. उप नः सवना गहि सोमस्य सोमपाः पिब । गोदा इद् रेवतो मदः ॥२ ॥

सोमरस का पान करने वाले हे इन्द्रदेव ! आप सोम ग्रहण करने हेतु हमारे सवन- यज्ञों में पधार कर, सोमरस पीने के बाद प्रसन्न होकर याजकों को यश, वैभव और गौएँ प्रदान करें ॥२ ॥

५३६५. अथा ते अन्तमानां विद्याम सुमतीनाम् । मा नो अति ख्य आ गहि ॥३ ॥

हे इन्द्रदेव ! सोमपान कर लेने के अनन्तर आपके समीपवर्ती श्रेष्ठ प्रज्ञावान् पुरुषों की उपस्थिति में रहकर हम आपके विषय में अधिक ज्ञान प्राप्त करें । आप भी हमारे अतिरिक्त अन्य किसी के समक्ष अपना स्वरूप प्रकट न करें ॥३ ॥

५३६६. शुष्मिन्तमं न ऊतये द्युम्निनं पाहि जागृविम्। इन्द्र सोमं शतक्रतो ॥४ ॥

हे शतकर्मा इन्द्रदेव ! हम याजकों को संरक्षण प्रदान करने के लिए आप अत्यन्त बल-प्रदायक दीप्तिमान्, चैतन्यता लाने वाले सोमरस का पान करें ॥४ ॥

५३६७. इन्द्रियाणि शतक्रतो या ते जनेषु पञ्चसु। इन्द्र तानि त आ वृणे ॥५ ॥

हे शतकर्मा इन्द्रदेव ! पाँच जनों (समाज के पाँचों वर्गों) में जो इन्द्रियाँ (विशेष सामर्थ्य) हैं, उन्हें आपकी शक्तियों के रूप में हम वरण करते हैं ॥५ ॥

५३६८. अगन्निन्द्र श्रवो बृहद् द्युम्नं दधिष्व दुष्टरम्। उत् ते शुष्मं तिरामसि ॥६ ॥

हे इन्द्रदेव ! यह महान् हविष्यान्न आपके पास जाए। आप शत्रुओं के लिए दुर्लभ तेज़स्वी सोमरस ग्रहण करें। हम आपके बल को प्रवृद्ध करते हैं ॥६ ॥

५३६९.अर्वावतो न आ गह्यथो शक्र परावतः। उ लोको यस्ते अद्रिव इन्द्रेह तत आ गहि।

हे वज्रधारक इन्द्रदेव ! आप समीपस्थ प्रदेश से हमारे पास आएँ। दूरस्थ देश से भी आएँ। आपका जो उत्कृष्ट लोक है, उस लोक से भी आप यहाँ आएँ ॥७ ॥

५३७०. इन्द्रो अङ्ग महद् भयमभी षदप चुच्यवत्। स हि स्थिरो विचर्षणिः ॥८ ॥

युद्ध में स्थिर रहने वाले विश्वद्रष्टा इन्द्रदेव महान् पराभवकारी भय को शीघ्र ही दूर करते हैं ॥८ ॥

५३७१. इन्द्रश्च मृळयाति नो न नः पश्चादघं नशत्। भद्रं भवाति नः पुरः ॥९ ॥

यदि बलशाली इन्द्रदेव हमारा संरक्षण करेंगे, तो हमें पाप नष्ट नहीं कर सकता। वे हर प्रकार से हमारा कल्याण ही करेंगे ॥९ ॥

५३७२. इन्द्र आशाभ्यस्परि सर्वाभ्यो अभयं करत्। जेता शत्रून् विचर्षणिः ॥१० ॥

शत्रुविजेता, प्रज्ञावान् इन्द्रदेव सभी दिशाओं से हमें निर्भय बनाएँ ॥१० ॥

५३७३. क ईं वेद सुते सचा पिबन्तं कद् वयो दधे।
अयं यः पुरो विभिनत्त्योजसा मन्दानः शिप्र्यन्धसः ॥११ ॥

सोमयज्ञ में एक ही स्थान पर विद्यमान होकर सोमपान करने वाले, अत्यधिक वैभव सम्पन्न इन्द्रदेव को कौन नहीं जानता ? सोमपान से प्रमुदित, शिरस्त्राण धारण किये हुए इन्द्रदेव अपनी शक्ति से विरोधियों के नगरों को विनष्ट कर देते हैं ॥११ ॥

५३७४. दाना मृगो न वारणः पुरुत्रा चरथं दधे।
नकिष्ट्वा नि यमदा सुते गमो महांश्चरस्योजसा ॥१२ ॥

अपने ओज से विचरण करने वाले हमारे लिए सम्माननीय हे इन्द्रदेव ! आप इस सोमयज्ञ में पधारें। शत्रु की खोज में घूमने वाले मतवाले हाथी के समान, रथ द्वारा यज्ञ में जाने से आपको कोई रोक नहीं सकता ॥१२ ॥

५३७५. य उग्रः सन्ननिष्टृतः स्थिरो रणाय संस्कृतः।
यदि स्तोतुर्मघवा शृणवद्धवं नेन्द्रो योषत्या गमत् ॥१३ ॥

जो शस्त्रों से सुसज्जित युद्धभूमि में स्थिर रहने वाले हैं, ऐसे अपराजेय, पराक्रमी वैभवशाली इन्द्रदेव हमारी स्तुतियों को सुनकर, दूसरे स्थान पर न जाकर इस यज्ञ में पधारें ॥१३ ॥

५३७६. वयं घ त्वा सुतावन्त आपो न वृक्तबर्हिषः ।
पवित्रस्य प्रस्रवणेषु वृत्रहन् परि स्तोतार आसते ॥१४ ॥

हे वृत्रहन्ता इन्द्रदेव ! जैसे जल नीचे की ओर प्रवाहित होता है, वैसे ही शोधित सोम सहित हम आपको झुककर नमन करते हैं । पवित्र यज्ञ में कुश के आसन पर एक साथ बैठकर याजकगण आपकी उपासना करते हैं ।

५३७७. स्वरन्ति त्वा सुते नरो वसो निरेक उक्थिनः ।
कदा सुतं तृषाण ओक आ गम इन्द्र स्वब्दीव वंसगः ॥१५ ॥

सभी को निवास देने वाले हे इन्द्रदेव ! सोमरस निकालकर याजकगण आपकी स्तुति करते हैं । सोमपान की इच्छा वाले आप, वृषभ जैसा नाद करते हुए कब हमारे यहाँ पधारेंगे ? ॥१५ ॥

५३७८. कण्वेभिर्धृष्णवा धृषद् वाजं दर्षि सहस्रिणम् ।
पिशङ्गरूपं मघवन् विचर्षणे मक्षू गोमन्तमीमहे ॥१६ ॥

धनवान् , ज्ञानी हे इन्द्रदेव ! हम आप से शत्रुनाशक, सुवर्ण कान्तियुक्त, गौ के समान पवित्र धन पाने के इच्छुक हैं । हे शूरवीर इन्द्रदेव ! कण्ववंशियों (मेधावी पुरुषों) द्वारा स्तुति किये जाने के बाद आप उन्हें हजारों प्रकार के बल तथा ऐश्वर्य प्रदान करते हैं ॥१६ ॥

[सूक्त- ५८]

[**ऋषि-** नृमेध, ३-४ भरद्वाज । **देवता-** १-२ इन्द्र, ३-४ सूर्य । **छन्द-** प्रगाथ ।]

५३७९. श्रायन्त इव सूर्यं विश्वेदिन्द्रस्य भक्षत ।
वसूनि जाते जनमान ओजसा प्रति भागं न दीधिम ॥१ ॥

जैसे किरणें सूर्य के आश्रय में रहती हैं, वैसे ही इन्द्रदेव सम्पूर्ण जगत् के आश्रयदाता हैं । इन्द्रदेव से हम अपने भाग की कामना करते हैं ; क्योंकि वे ही जन्म लिये हुए तथा जन्म लेने वालों को अपना-अपना भाग प्रदान करते हैं ॥१ ॥

५३८०. अनर्शरातिं वसुदामुप स्तुहि भद्रा इन्द्रस्य रातयः ।
सो अस्य कामं विधतो न रोषति मनो दानाय चोदयन् ॥२ ॥

हे स्तोताओ ! आप सत्पुरुषों को धनादि दान करने वाले इन्द्रदेव की स्तुति करें; क्योंकि इनके दान कल्याणकारी प्रेरणा प्रदान करने वाले हैं । जब इन्द्रदेव अपने मन के अनुरूप फल देने की प्रेरणा देते हैं, तो उपासक की कामना को नष्ट नहीं करते ॥२ ॥

५३८१. बण्महाँ असि सूर्य बडादित्य महाँ असि ।
महस्ते सतो महिमा पनस्यतेऽद्धा देव महाँ असि ॥३ ॥

प्रेरक, अदितिपुत्र हे इन्द्रदेव ! यह सुनिश्चित सत्य है कि आप महान् तेजस्वी हैं । हे देव ! आप महान् शक्तिशाली भी हैं, आपकी महानता का हम गुणगान करते हैं ॥३ ॥

५३८२. बट् सूर्य श्रवसा महाँ असि सत्रा देव महाँ असि ।
मह्ना देवानामसुर्यः पुरोहितो विभु ज्योतिरदाभ्यम् ॥४ ॥

हे सूर्यदेव ! आप अपने यश के कारण महान् हैं । देवों के बीच विशेष महत्त्व के कारण आप महान् हैं । आप तमिस्रा (अन्धकार) रूपी असुरों का नाश करने वाले हैं । पुरोहित के समान देवों का नेतृत्व करने वाले हैं । आपका तेज अदम्य, सर्वव्यापी और अविनाशी है ।।४ ।।

[सूक्त- ५९]

[**ऋषि-** मेध्यातिथि, ३-४ वसिष्ठ । **देवता-** इन्द्र । **छन्द-** प्रगाथ ।]

५३८३. उदु त्ये मधुमत्तमा गिर स्तोमास ईरते ।
सत्राजितो धनसा अक्षितोतयो वाजयन्तो रथा इव ।।१ ।।

मधुरतायुक्त श्रेष्ठ वाणियाँ (स्तुतियाँ) प्रकट हो रही हैं । विजय दिलाने वाले, ऐश्वर्य प्राप्ति के माध्यम, सतत रक्षा करने वाले मधुर स्तोत्र रथ के समान (देवों तक इच्छित भावों या हव्यों को) पहुँचाते हैं ।।१ ।।

५३८४. कण्वा इव भृगवः सूर्या इव विश्वमिद्धीतमानशुः ।
इन्द्रं स्तोमेभिर्महयन्त आयवः प्रियमेधासो अस्वरन् ।।२ ।।

कण्व गोत्रोत्पन्न ऋषियों की भाँति स्तुति करते हुए भृगु गोत्रोत्पन्न ऋषियों ने इन्द्रदेव को चारों ओर से उसी प्रकार घेर लिया, जिस प्रकार सूर्य रश्मियाँ इस संसार में चारों ओर फैल जाती हैं । प्रियमेध ने स्तुति करते हुए महान् इन्द्रदेव का पूजन किया ।।२ ।।

५३८५. उदिन्न्वस्य रिच्यतेंऽशो धनं न जिग्युषः ।
य इन्द्रो हरिवान्न दभन्ति तं रिपो दक्षं दधाति सोमिनि ।।३ ।।

जो यजमान हरि (अश्व) युक्त इन्द्रदेव के लिए सोमरस तैयार कर अर्पित करते हैं, वे इन्द्रदेव की कृपा से प्राप्त बल द्वारा शत्रु को जीतते हैं ।।३ ।।

५३८६. मन्त्रमखर्वं सुधितं सुपेशसं दधात यज्ञियेष्वा ।
पूर्वीश्चन प्रसितयस्तरन्ति तं य इन्द्रे कर्मणा भुवत् ।।४ ।।

(हे स्तोतागण !) यजनीय देवताओं के बीच इन्द्रदेव के लिए बड़े- सुगढ़ एवं सुन्दर- शोभनीय स्तोत्र अर्पित करो । जिसके स्तोत्रों को इन्द्रदेव मन से स्वीकार कर लेते हैं, उसे किसी प्रकार का बन्धन, कष्ट नहीं दे सकता ।।४ ।।

[सूक्त- ६०]

[**ऋषि-** सुतकक्ष अथवा सुकक्ष, ४-६ मधुच्छन्दा । **देवता-** इन्द्र । **छन्द-** गायत्री ।]

५३८७. एवा ह्यसि वीरयुरेवा शूर उत स्थिरः । एवा ते राध्यं मनः ।।१ ।।

हे बलवान् इन्द्रदेव ! रणक्षेत्र में शत्रुओं को पराजित करने वाले, युद्ध में अडिग रहने वाले आप शूरवीर हैं । आपका मन (संकल्पशील) प्रशंसा के योग्य है ।।१ ।।

५३८८. एवा रातिस्तुवीमघ विश्वेभिर्धायि धातृभिः । अधा चिदिन्द्र मे सचा ।।२ ।।

हे ऐश्वर्यवान् इन्द्रदेव ! आपके द्वारा प्रदत्त साधन सभी याजक प्राप्त करते हैं । आप हमें ऐश्वर्य प्रदान करें ।।२ ।

५३८९. मो षु ब्रह्मेव तन्द्रयुर्भुवो वाजानां पते । मत्स्वा सुतस्य गोमतः ।।३ ।।

अन्नाधिपति, बलवान् हे इन्द्रदेव ! आप गोदुग्ध में मिलाये गये मधुर सोमरस का पान कर आनन्दित हों । आलसी ब्राह्मण की भाँति निष्क्रिय न रहें ।।३ ।।

५३९०. एवा ह्यस्य सूनृता विरप्शी गोमती मही । पक्वा शाखा न दाशुषे ॥४ ॥

इन्द्रदेव की अति मधुर और सत्यवाणी उसी प्रकार सुख देती है, जिस प्रकार गोधन के दाता और पके फल वाली शाखाओं से युक्त वृक्ष यजमानों (हविदाताओं) को सुख देते हैं ॥४ ॥

५३९१. एवा हि ते विभूतय ऊतय इन्द्र मावते । सद्यश्चित् सन्ति दाशुषे ॥५ ॥

हे इन्द्रदेव ! आपकी इष्टदात्री और संरक्षण प्रदान करने वाली जो विभूतियाँ हैं; वे हमारे जैसे सभी दानदाताओं (अपने साधन श्रेष्ठ कार्य में नियोजन करने वालों) को तत्काल प्राप्त होती हैं ॥५ ॥

५३९२. एवा ह्यस्य काम्या स्तोम उक्थं च शंस्या । इन्द्राय सोमपीतये ॥६ ॥

दाता की स्तुतियाँ अति मनोरम एवं प्रशंसनीय हैं । ये सब सोमपान करने वाले इन्द्रदेव के लिए हैं ॥६ ॥

[सूक्त- ६१]

[**ऋषि-** गोषूक्तिअश्वसूक्ति । **देवता-** इन्द्र । **छन्द-** उष्णिक् ।]

५३९३. तं ते मदं गृणीमसि वृषणं पृत्सु सासहिम् । उ लोककृत्नुमद्रिवो हरिश्रियम् ॥

हे वज्रपाणि इन्द्रदेव ! शक्तिशाली, संग्राम में शत्रु को पराजित करने वाले, कल्याणकारक तथा अश्वों के लिए सेवनीय आपके उत्साह की हम प्रशंसा करते हैं ॥१ ॥

५३९४. येन ज्योतींष्यायवे मनवे च विवेदिथ । मन्दानो अस्य बर्हिषो वि राजसि ॥२ ॥

हे इन्द्रदेव ! आपने दीर्घजीवी मनुष्य के हित के लिए ज्योतिष्मान् (सूर्यादि नक्षत्र) प्रकाशित किये हैं । आप इस बर्हि (यज्ञ वेदिका) पर विराजमान होते हैं ॥२ ॥

५३९५. तदद्या चित्त उक्थिनोऽनु ष्टुवन्ति पूर्वथा । वृषपत्नीरपो जया दिवेदिवे ॥३ ॥

हे इन्द्रदेव ! सनातन स्तुतिकर्त्ता आज भी आपके बल की स्तुति करते हैं । पर्जन्य की वर्षा करने वाले जल को आप प्रतिदिन मुक्त करें अर्थात् समयानुसार वर्षा करते रहें ॥३ ॥

५३९६. तम्वभि प्र गायत पुरुहूतं पुरुष्टुतम् । इन्द्रं गीर्भिस्तविषमा विवासत ॥४ ॥

हे स्तोताओ ! अनेक यजमानों द्वारा स्तुतिपूर्वक आवाहन किये जाने वाले, प्रशंसा के योग्य उन महान् इन्द्रदेव की विभिन्न स्तोत्रों से स्तुति करो ॥४ ॥

५३९७. यस्य द्विबर्हसो बृहत् सहो दाधार रोदसी । गिरींरज्राँ अपः स्व वृषत्वना ॥५ ॥

वे इन्द्रदेव अपनी शक्ति से शीघ्रगामी बादलों तथा गतिमान् जल को धारण करते हैं । उनके महान् बल को द्युलोक और पृथ्वीलोक ग्रहण करते हैं ॥५ ॥

५३९८. स राजसि पुरुष्टुतँ एको वृत्राणि जिघ्नसे । इन्द्र जैत्रा श्रवस्या च यन्तवे ॥६ ॥

बहुप्रशंसित हे इन्द्रदेव ! आप अपनी दिव्य कान्ति से आलोकित होते हैं । ऐश्वर्य तथा कीर्ति को प्राप्त करने के निमित्त आप अकेले ही वृत्रासुर का वध करते हैं ॥६ ॥

[सूक्त-६२]

[**ऋषि-** सौभरि, ५-७ नृमेध, ८-१० गोषूक्तिअश्वसूक्ति । **देवता-** इन्द्र । **छन्द-** प्रगाथ, ५-१० उष्णिक् ।]

५३९९. वयमु त्वामपूर्व्य स्थूरं न कच्चिद् भरन्तोऽवस्यवः । वाजे चित्रं हवामहे ॥१ ॥

वज्रधारी, अनुपम हे इन्द्रदेव ! जिस प्रकार सांसारिक गुण-सम्पन्न, शक्तिशाली मनुष्यों को लोग बुलाते हैं; उसी प्रकार अपनी रक्षा की कामना से विशिष्ट सोमरस द्वारा तृप्त करते हुए, हम आपकी स्तुति करते हैं ॥१ ॥

५४००. उप त्वा कर्मन्नूतये स नो युवोग्रश्चक्राम यो धृषत् ।
त्वामिद्ध्यवितारं ववृमहे सखाय इन्द्र सानसिम् ॥२ ॥

हे शत्रु-संहारक देवेन्द्र ! कर्मशील रहते हुए हम अपनी सहायता के लिए तरुण और शूरवीर रूप में विद्यमान आपका ही आश्रय लेते हैं । मित्रवत् सहायता के लिए हम आपका स्मरण करते हैं ॥२ ॥

५४०१. यो न इदमिदं पुरा प्र वस्य आनिनाय तमु व स्तुषे । सखाय इन्द्रमूतये ॥३ ॥

हे मित्रो ! पूर्वकाल से ही जो, धन- वैभव प्रदान करने वाले हैं, उन इन्द्रदेव की हम आपके कल्याण के लिए स्तुति करते हैं ॥३ ॥

५४०२. हर्यश्वं सत्पतिं चर्षणीसहं स हि ष्मा यो अमन्दत ।
आ तु नः स वयति गव्यमश्व्यं स्तोतृभ्यो मघवा शतम् ॥४ ॥

हरित अश्वों वाले, भद्रजनों का पालन करने वाले, रिपुओं को परास्त करने वाले तथा स्तुतियों से प्रसन्न रहने वाले इन्द्रदेव की हम प्रार्थना करते हैं, वे हम स्तुतिकर्त्ताओं को सैकड़ों गौओं तथा अश्वों से भरपूर ऐश्वर्य प्रदान करें ॥४ ॥

५४०३. इन्द्राय साम गायत विप्राय बृहते बृहत् । धर्मकृते विपश्चिते पनस्यवे ॥५ ॥

हे उद्‌गाताओ ! विवेक-सम्पन्न, महान् , स्तुत्य, ज्ञानवान् इन्द्रदेव के निमित्त आप लोग बृहत्साम (नामक स्तोत्रों) का गायन करें ॥५ ॥

५४०४. त्वमिन्द्राभिभूरसि त्वं सूर्यमरोचयः । विश्वकर्मा विश्वदेवो महाँ असि ॥६ ॥

सूर्य को प्रकाशित करने वाले, दुष्ट - दुराचारियों को पराजित करने वाले हे इन्द्रदेव ! आप विश्वकर्मा हैं, विश्व के प्रकाश हैं, महान् हैं ॥६ ॥

५४०५. विभ्राजं ज्योतिषा स्व१रगच्छो रोचनं दिवः । देवास्त इन्द्र सख्याय येमिरे ॥७ ॥

अपने तेज का विस्तार करते हुए सूर्य को प्रकाशित करने वाले हे इन्द्रदेव ! आप पधारें । समस्त देवतागण आपसे मित्रतापूर्वक सम्पर्क स्थापित करना चाहते हैं ॥७ ॥

५४०६. तम्वभि प्र गायत पुरुहूतं पुरुष्टुतम् । इन्द्रं गीर्भिस्तविषमा विवासत ॥८ ॥

हे स्तोताओ ! अनेक यजमानों द्वारा स्तुतिपूर्वक आवाहन किये जाने वाले, प्रशंसा के योग्य उन महान् इन्द्रदेव की विभिन्न स्तोत्रों से स्तुति करो ॥८ ॥

५४०७. यस्य द्विबर्हसो बृहत् सहो दाधार रोदसी । गिरीँरज्राँ अपः स्ववृषत्वना ॥९ ॥

वे इन्द्रदेव अपनी शक्ति से शीघ्रगामी बादलों तथा गतिमान् जल को धारण करते हैं । उनके महान् बल को द्युलोक और पृथ्वीलोक ग्रहण करते हैं ॥९ ॥

५४०८. स राजसि पुरुष्टुतँ एको वृत्राणि जिघ्नसे । इन्द्र जैत्रा श्रवस्या च यन्तवे ॥१० ॥

बहुप्रशंसित हे इन्द्रदेव ! आप अपनी दिव्य कान्ति से आलोकित होते हैं । ऐश्वर्य तथा कीर्ति को प्राप्त करने के निमित्त आप अकेले ही वृत्रासुर का वध करते हैं ॥१० ॥

[सूक्त- ६३]

[**ऋषि-** १,२,३ (पूर्वार्द्ध) भुवन अथवा साधन, ३ (उत्तरार्द्ध) भरद्वाज, ४-६ गोतम , ७-९ पर्वत । **देवता-** इन्द्र । **छन्द-** त्रिष्टुप्, ४-९ उष्णिक् ।]

५४०९. इमा नु कं भुवना सीषधामेन्द्रश्च विश्वे च देवाः ।
यज्ञं च नस्तन्वं च प्रजां चादित्यैरिन्द्रः सह चीक्लृपाति ॥१ ॥

इन समस्त लोकों को हम शीघ्र ही प्राप्त करें । इन्द्रदेव और सभी देवगण हमारे लिए सुख- शान्ति की प्राप्ति में सहायक हों । इन्द्रदेव और आदित्यगण हमारे यज्ञ को सफल बनाएँ , शरीर को निरोग बनाएँ और हमारी संतानों को सद्व्यवहार के लिए प्रेरित करें ॥१ ॥

५४१०. आदित्यैरिन्द्रः सगणो मरुद्भिरस्माकं भूत्वविता तनूनाम् ।
हत्वाय देवा असुरान् यदायन् देवा देवत्वमभिरक्षमाणाः ॥२ ॥

इन्द्रदेव, आदित्यों और मरुद्गणों के साथ पधार कर हमारे शरीरों को सुरक्षा प्रदान करें । जिस समय देवगण वृत्रादि असुरों का संहार करके अपने स्थान की ओर लौटे , उस समय अमर देवत्व की सुरक्षा हो सकी ॥२ ॥

५४११. प्रत्यञ्चमर्कमनयञ्छचीभिरादित् स्वधामिषिरां पर्यपश्यन् ।
अया वाजं देवहितं सनेम मदेम शतहिमाः सुवीराः ॥३ ॥

स्तोताओं ने इन्द्रादि देवों के निमित्त श्रेष्ठ यज्ञादि कर्मों से युक्त स्तुतियाँ प्रस्तुत की । उसके पश्चात् सभी ने अन्तरिक्ष में बरसते हुए जल को देखा । हे इन्द्रदेव ! आप हम स्तोताओं को अन्नादि से युक्त करें । हम वीर पुत्र-पौत्रादि से युक्त होकर शतायु हों तथा सुखमय जीवनयापन करें ॥३ ॥

५४१२. य एक इद् विदयते वसु मर्ताय दाशुषे । ईशानो अप्रतिष्कुत इन्द्रो अङ्ग ॥४ ॥

हे प्रिय याजको ! दानशील होने के कारण मनुष्यों को धन देने वाले, प्रतिकार न किये जाने वाले, वे अकेले इन्द्रदेव ही सभी (प्राणियों) के अधिपति हैं ॥४ ॥

५४१३. कदा मर्तमराधसं पदा क्षुम्पमिव स्फुरत् । कदा नः शुश्रवद् गिर इन्द्रो अङ्ग ॥

वे इन्द्र हमारी स्तुतियाँ कब सुनेंगे ? और आराधना न करने वालों को क्षुद्र पौधे की भाँति कब नष्ट करेंगे ? ॥

[श्रेष्ठ किसान- माली, निराई करके उन पौधों को उखाड़ देते हैं ; जो फसल के स्तर के अनुरूप नहीं है । हीन मानस वाले व्यक्ति मनुष्यता को कलंकित न करें, इस हेतु इन्द्रदेव से क्षुद्रता के उन्मूलन की प्रार्थना की गई है ।]

५४१४. यश्चिद्धि त्वा बहुभ्य आ सुतावाँ आविवासति । उग्रं तत् पत्यते शव इन्द्रो अङ्ग ॥

असंख्यों में से जो यजमान सोमयज्ञ करके आपकी आराधना करता है, उसे हे इन्द्रदेव ! आप शीघ्र बल सम्पन्न बना देते हैं ॥६ ॥

[सोम पोषक तत्त्व है । उसे यज्ञीय भाव से सभी तक पहुँचाना सोमयज्ञ कहा जाता है । इस प्रकार के यज्ञीय कार्यों में अपनी क्षमता का नियोजन करने वालों को ही शक्ति अनुदान दिये जाते हैं ।]

५४१५. य इन्द्र सोमपातमो मदः शविष्ठ चेतति । येना हंसि न्य१त्रिणं तमीमहे ॥७ ॥

सोमपान करने वालों में श्रेष्ठ हे बलशाली इन्द्रदेव ! आप उल्लसित होकर कार्यों के प्रति जागरूक होते हैं । जिस बल से आप घातक असुरों (आसुरी वृत्तियों) को नष्ट करते हैं, हम आपसे वही सामर्थ्य माँगते हैं ॥७ ॥

५४१६. येना दशग्वमध्रिगुं वेपयन्तं स्वर्णरम्। येना समुद्रमाविथा तमीमहे ॥८ ॥

हे इन्द्रदेव ! जिस शक्ति से आपने 'अंगिरा वंशीय अध्रिगु' की, अंधेरे को नष्ट करने वाले सूर्य की तथा समुद्र या अन्तरिक्ष की रक्षा की थी, उसी शक्ति की हम आपसे याचना करते हैं ॥८ ॥

५४१७. येन सिन्धुं महीरपो रथाँ इव प्रचोदयः। पन्थामृतस्य यातवे तमीमहे ॥९ ॥

हे इन्द्रदेव ! आपने जिस बल से विशाल जल राशियों को रथ की भाँति समुद्र की ओर प्रेरित (गतिशील) किया, उसी बल को हम यज्ञीय पथ पर गमन करने के लिए आपसे माँगते हैं ॥९ ॥

[सूक्त- ६४]

[**ऋषि-** नृमेध, ४-६ विश्वमना । **देवता-** इन्द्र । **छन्द-** उष्णिक् ।]

५४१८. एन्द्र नो गधि प्रियः सत्राजिदगोह्यः। गिरिर्न विश्वतस्पृथुः पतिर्दिवः ॥१ ॥

सर्वप्रिय, सभी शत्रुओं को जीतने वाले, अपराजेय हे इन्द्रदेव ! पर्वत के सदृश सुविशाल, द्युलोक के अधिपति आप (अनुदान देने हेतु) हमारे पास पधारें ॥१ ॥

५४१९. अभि हि सत्य सोमपा उभे बभूथ रोदसी। इन्द्रासि सुन्वतो वृधः पतिर्दिवः ॥

सत्यपालक, सोमपायी हे इन्द्रदेव ! आप आकाश और पृथ्वी दोनों लोकों को अपने प्रभाव में लेने में समर्थ हैं। हे द्युलोक के स्वामी ! आप सोमयाग - कर्त्ताओं को उन्नति प्रदान करने वाले हैं ॥२ ॥

५४२०. त्वं हि शश्वतीनामिन्द्र दर्ता पुरामसि। हन्ता दस्योर्मनोर्वृधः पतिर्दिवः ॥३ ॥

हे इन्द्रदेव ! आप दुष्टों के अविनाशी पुरों का नाश करने वाले, अज्ञान मिटाने वाले, यज्ञकर्त्ता, मनुष्यों के मनोबल को बढ़ाने वाले तथा प्रकाशलोक के स्वामी है ॥३ ॥

५४२१. एदु मध्वो मदिन्तरं सिञ्च वाध्वर्यो अन्धसः। एवा हि वीर स्तवते सदावृधः ॥

हे ऋत्विग्गण ! मधुर सोमपान से आनन्दित होने वाले इन्द्रदेव को यह रस समर्पित करो। पराक्रमी और निरन्तर वृद्धि को प्राप्त होने वाले इन्द्रदेव ही स्तोताओं द्वारा सर्वदा प्रशंसित होते हैं ॥४ ॥

५४२२. इन्द्र स्थातर्हरीणां नकिष्टे पूर्व्यस्तुतिम्। उदानंश शवसा न भन्दना ॥५ ॥

हे अश्वपति इन्द्रदेव ! ऋषि प्रणीत आपकी स्तुतियों को अपनी सामर्थ्य एवं तेजस्विता से अन्य कोई भी प्राप्त नहीं कर सकते ॥५ ॥

५४२३. तं वो वाजानां पतिमहूमहि श्रवस्यवः। अप्रायुभिर्यज्ञेभिर्वावृधेन्यम् ॥६ ॥

ऐश्वर्य की कामना से हम उन वैभवशाली इन्द्रदेव का आवाहन करते हैं, जो प्रमादरहित होकर याजकों के यज्ञों (सत्कर्मों) से वृद्धि को (पोषण को) प्राप्त करते हैं ॥६ ॥

[सूक्त - ६५]

[**ऋषि-** विश्वमना । **देवता-** इन्द्र ।**छन्द-** उष्णिक् ।]

५४२४. एतो न्विन्द्रं स्तवाम सखाय स्तोम्यं नरम्। कृष्टीर्यो विश्वा अभ्यस्त्येक इत् ॥१ ।

हे मित्रो ! शीघ्र आओ ; हम उन स्तुत्य, वीर इन्द्रदेव की प्रार्थना करें, जो अकेले ही सभी शत्रुओं को परास्त करने में सक्षम हैं ॥१ ॥

५४२५. अगोरुधाय गविषे द्युक्षाय दस्म्यं वचः । घृतात् स्वादीयो मधुनश्च वोचत ।।२ ।।

हे याजको ! गौ (गाय, वाणी अथवा इन्द्रियों) का वध न करके उसको संरक्षित करने वाले तेजस्- सम्पन्न इन्द्रदेव के निमित्त घृत एवं शहद से भी अधिक सुस्वादयुक्त स्तुति वचनों का पाठ करें ।।२ ।।

५४२६. यस्यामितानि वीर्या३ न राधः पर्येतवे । ज्योतिर्न विश्वमभ्यस्ति दक्षिणा ।।३ ।।

वे इन्द्रदेव असीम शौर्य से सम्पन्न हैं । उनकी सम्पत्ति को कोई प्राप्त नहीं कर सकता । उनका दान , प्रकाश के समान सबके लिए उपलब्ध है ।।३ ।।

[सूक्त-६६]

[**ऋषि-** विश्वमना । **देवता-** इन्द्र । **छन्द-** उष्णिक् ।]

५४२७. स्तुहीन्द्रं व्यश्ववदनूर्मिं वाजिनं यमम् । अर्यो गयं मंहमानं वि दाशुषे ।।१ ।।

हे स्तोताओ ! वे इन्द्रदेव अहिंसित शक्ति- सम्पन्न तथा समस्त जगत् को नियमित करने वाले हैं । आप व्यश्व ऋषि के सदृश उनकी प्रार्थना करें । वे दानियों को सराहनीय ऐश्वर्य प्रदान करते हैं ।।१ ।।

५४२८. एवा नूनमुप स्तुहि वैयश्व दशमं नवम् । सुविद्वांसं चर्कृत्यं चरणीनाम् ।।२ ।।

हे विश्वमना वैयश्व ऋषे ! वे विद्वान् इन्द्रदेव मनुष्यों के अन्दर नौ प्राणों के अतिरिक्त दसवें प्राण (मुख्य प्राण) की तरह विद्यमान रहते हैं- ऐसे पूजनीय इन्द्रदेव की आप स्तुति करें ।।२ ।।

५४२९. वेत्था हि निर्ऋतीनां वज्रहस्त परिवृजम् । अहरहः शुन्ध्युः परिपदामिव ।।३ ।।

जिस प्रकार शोधनकर्त्ता (सूर्य, अग्नि आदि) सब ओर गतिशील (प्राणियों- पक्षियों) को जानते (उन्हें शुद्ध बनाते) हैं, उसी प्रकार हे वज्रपाणे ! आप निर्ऋतियों (राक्षसों- सभी लोकों) को नियंत्रित करना जानते हैं ।।३ ।।

[सूक्त - ६७]

[**ऋषि-** परुच्छेप, ४-७ गृत्समद । **देवता-** इन्द्र, २ , ४ मरुद्गण, ३, ५ अग्नि, ७ द्रविणोदा । **छन्द-** अत्यष्टि, ४-७ जगती ।]

५४३०. वनोति हि सुन्वन् क्षयं परीणसः सुन्वानो हि ष्मा यजत्यव द्विषो
देवानामव द्विषःसुन्वान इत् सिषासति सहस्रा वाज्यवृतः ।
सुन्वानायेन्द्रो ददात्याभुवं रयिं ददात्याभुवम् ।।१ ।।

सोमयाग करने वाले यजमान धनयुक्त आवास प्राप्त करते हैं । वे ही दुष्टों और देव- विरोधियों को दूर करते हैं । जो याजक अवरोधों से घेरे न जाकर सहस्रों प्रकार के दिव्य धन को जीतना चाहते हैं ; इन्द्रदेव उन्हें पर्याप्त धन देते हैं, पर्याप्त (दिव्य- सम्पदा) देते हैं ।।१ ।।

५४३१. मो षु वो अस्मदभि तानि पौंस्या सना भूवन् द्युम्नानि मोत जारिषुरस्मत्
पुरोत जारिषुः । यद् वश्चित्रं युगेयुगे नव्यं घोषादमर्त्यम् ।
अस्मासु तन्मरुतो यच्च दुष्टरं दिधृता यच्च दुष्टरम् ।।२ ।।

हे मरुद्गणो ! पुरातनकाल की आपकी पराक्रमी सामर्थ्यों को हम कभी विस्मृत न करें, उसी प्रकार हमारी कीर्ति सदैव अक्षुण्ण रहे तथा हमारे नगरों का विध्वंस न हो । आश्चर्यप्रद, स्तुतियोग्य और अमृतरूपी रस प्रदान

करने वाली गौओं से सम्बन्धित तथा मनुष्य मात्र के लिए जो धन सम्पदाएँ हैं, वे सभी युगों- युगों तक हमारे पास विद्यमान रहें । आप हमें कठिनाई से प्राप्त होने योग्य सम्पदाएँ भी प्रदान करें ॥२ ॥

५४३२. अग्निं होतारं मन्ये दास्वन्तं वसुं सूनुं सहसो जातवेदसं विप्रं न
जातवेदसम् । य ऊर्ध्वया स्वध्वरो देवो देवाच्या कृपा घृतस्य
विभ्राष्टिमनु वष्टि शोचिषाजुह्वानस्य सर्पिषः ॥३ ॥

दैवी गुणों से सम्पन्न, श्रेष्ठ कर्म के सम्पादक, जो अग्निदेव देवताओं के समीप जाने वाली ऊर्ध्वगामी ज्वालाओं से प्रदीप्त और विस्तारयुक्त होकर, अनवरत घृतपान की अभिलाषा करते हैं; उन देव - आवाहनकर्त्ता, दानकर्त्ता, सबके आश्रयभूत, अरणिमन्थन से उत्पन्न, शक्ति के पुत्र, सर्वज्ञान- सम्पन्न, शास्त्रज्ञाता और ब्रह्मनिष्ठ ज्ञानी के सदृश; अग्निदेव को हम स्वीकार करते हैं ॥३ ॥

५४३३. यज्ञैः संमिश्लाः पृषतीभिर्ऋष्टिभिर्यामञ्छुभ्रासो अञ्जिषु प्रिया उत ।
आसद्या बर्हिर्भरतस्य सूनवः पोत्रादा सोमं पिबता दिवो नरः ॥४ ॥

यज्ञीय कार्य में सहायक, भूमि को सिञ्चित करने वाले, शस्त्रों से सुशोभित, आभूषण प्रेमी, भरण-पोषण में समर्थ, देवपुत्र तथा नेतृत्व प्रदान करने वाले हे मरुद्गणो !आप यज्ञ में विराजमान होकर पवित्र सोम का पान करें।

५४३४. आ वक्षि देवाँ इह विप्र यक्षि चोशन् होतर्नि षदा योनिषु त्रिषु ।
प्रति वीहि प्रस्थितं सोम्यं मधु पिबाग्नीध्रात् तव भागस्य तृप्णुहि ॥५ ॥

हे मेधावी अग्निदेव ! हमारे इस यज्ञ में देवगणों को सत्कारपूर्वक बुलाएँ । हे होता अग्निदेव ! हमारे यज्ञ की कामना से आप तीनों लोकों में प्रतिष्ठित हों । शोधित सोमरस को स्वीकार करके इस यज्ञ में सोमपान करें, समर्पित किये गये भाग से आप तृप्त हों ॥५ ॥

५४३५. एष स्य ते तन्वो नृम्णवर्धनः सह ओजः प्रदिवि बाह्वोर्हितः ।
तुभ्यं सुतो मघवन् तुभ्यमाभृतस्त्वमस्य ब्राह्मणादा तृपत् पिब ॥६ ॥

हे इन्द्रदेव ! आप हमारे यज्ञ में आएँ । होतागण उत्तम स्तोत्रों से स्तुति करते हैं, अत: हमारे आवाहन को सुनकर यज्ञ में बैठकर सुशोभित हों । हे देवो ! याजकों द्वारा शोधित यह सोमरस दुग्ध मिश्रित है , जो शरीर के बल की वृद्धि करने वाला है ; अत: आप हमारे इस यज्ञ में आकर इस सोमरस का पान करें ॥६ ॥

५४३६. यमु पूर्वमहुवे तमिदं हुवे सेदु हव्यो ददिर्यो नाम पत्यते ।
अध्वर्युभिः प्रस्थितं सोम्यं मधु पोत्रात् सोमं द्रविणोदः पिब ऋतुभिः ॥७ ॥

जिन अग्निदेव को हमने पहले भी बुलाया था, उन्हें अब भी आवाहित करते हैं । ये अग्निदेव निश्चित ही याजकों को धन प्रदान करने वाले तथा सभी के स्वामी हैं, आवाहन के योग्य हैं । इन देव के लिए याजकों द्वारा सोमरस शोधित किया गया है । हे अग्निदेव ! इस पवित्र यज्ञ में ऋतु के अनुरूप सोमरस का पान करें ॥७ ॥

[सूक्त - ६८]

[ऋषि- मधुच्छन्दा । देवता- इन्द्र । छन्द- गायत्री ।]

५४३७. सुरूपकृत्नुमूतये सुदुघामिव गोदुहे । जुहूमसि द्यविद्यवि ॥१ ॥

गोदोहन करने वाले के द्वारा जिस प्रकार प्रतिदिन मधुर दूध प्रदान करने वाली गाय को बुलाया जाता है, उसी प्रकार हम अपने संरक्षण के लिये सौन्दर्य पूर्ण यज्ञकर्म सम्पन्न करने वाले इन्द्रदेव का आवाहन करते हैं ॥१ ॥

५४३८. उप नः सवना गहि सोमस्य सोमपाः पिब । गोदा इद् रेवतो मदः ॥२ ॥

सोमरस का पान करने वाले हे इन्द्रदेव ! आप सोम ग्रहण करने हेतु हमारे सवन- यज्ञों में पधार कर, सोमरस पीने के बाद प्रसन्न होकर याजकों को यश, वैभव और गौएँ प्रदान करें ॥२ ॥

५४३९. अथा ते अन्तमानां विद्याम सुमतीनाम् । मा नो अति ख्य आ गहि ॥३ ॥

सोमपान कर लेने के अनन्तर हे इन्द्रदेव ! हम आपके अत्यन्त समीपवर्ती श्रेष्ठ प्रज्ञावान् पुरुषों की उपस्थिति में रहकर आपके विषय में अधिक ज्ञान प्राप्त करें । आप भी हमारे अतिरिक्त अन्य किसी के समक्ष अपना स्वरूप प्रकट न करें ॥३ ॥

५४४०.परेहि विग्रमस्तृतमिन्द्रं पृच्छा विपश्चितम् । यस्ते सखिभ्य आ वरम् ॥४ ॥

हे ज्ञानवानो ! आप उन विशिष्ट बुद्धि वाले, अपराजेय इन्द्रदेव के पास जाकर मित्रों- बन्धुओं के लिए धन- ऐश्वर्य के निमित्त प्रार्थना करें ॥४ ॥

५४४१. उत ब्रुवन्तु नो निदो निरन्यतश्चिदारत । दधाना इन्द्र इद् दुवः ॥५ ॥

इन्द्रदेव की उपासना करने वाले उपासक उन (इन्द्रदेव) के निन्दकों को यहाँ से अन्यत्र निकल जाने को कहें; ताकि वे यहाँ से दूर हो जाएँ ॥५ ॥

५४४२. उत नः सुभगाँ अरिर्वोचेयुर्दस्म कृष्टयः । स्यामेदिन्द्रस्य शर्मणि ॥६ ॥

हे इन्द्रदेव ! हम आपके अनुग्रह से समस्त वैभव प्राप्त करें, जिससे देखने वाले सभी शत्रु और मित्र हमें सौभाग्यशाली समझें ॥६ ॥

५४४३. एमाशुमाशवे भर यज्ञश्रियं नृमादनम् । पतयन्मन्दयत् सखम् ॥७ ॥

(हे याजको !) यज्ञ को श्री - सम्पन्न बनाने वाले, प्रसन्नता प्रदान करने वाले, मित्रों को आनन्द देने वाले इस सोमरस को शीघ्रगामी इन्द्रदेव के लिए भरें (अर्पित करें) ॥७ ॥

५४४४. अस्य पीत्वा शतक्रतो घनो वृत्राणामभवः । प्रावो वाजेषु वाजिनम् ॥८ ॥

हे सैकड़ों यज्ञ सम्पन्न करने वाले इन्द्रदेव ! इस सोमरस को पीकर आप वृत्र आदि प्रमुख शत्रुओं के संहारक सिद्ध हुए हैं । आप समर भूमि में वीर योद्धाओं की रक्षा करें ॥८ ॥

५४४५. तं त्वा वाजेषु वाजिनं वाजयामः शतक्रतो । धनानामिन्द्र सातये ॥९ ॥

हे शतकर्मा इन्द्रदेव ! युद्धों में बल प्रदान करने वाले आपको हम धनप्राप्ति के लिए हवि अर्पित करते हैं ॥९ ।

५४४६. यो रायो३वनिर्महान्त्सुपारः सुन्वतः सखा । तस्मा इन्द्राय गायत ॥१० ॥

हे याजको ! जो धनों के महान् रक्षक, दुःखों को दूर करने वाले और सोमयाग करने वाले याज्ञिकों से मित्रवत् भाव रखते हैं , उन इन्द्रदेव के लिए आप स्तोत्रों का गान करें ॥१० ॥

५४४७. आ त्वेता नि षीदतेन्द्रमभि प्र गायत । सखाय स्तोमवाहसः ॥११ ॥

हे स्तोत्रगायक मित्रो ! इन्द्रदेव को प्रसन्न करने के लिए स्तुति हेतु शीघ्र आकर बैठो और हर प्रकार से उनका गुणगान करो ॥११ ॥

५४४८. पुरूतमं पुरूणामीशानं वार्याणाम्। इन्द्रं सोमे सचा सुते ॥१२॥

हे याजक मित्रो ! सोम के अभिषुत होने पर शत्रुओं को पराजित करने वाले और ऐश्वर्य के स्वामी इन्द्रदेव की संयुक्त रूप से स्तुति करें ॥१२॥

[सूक्त - ६९]

[**ऋषि**- मधुच्छन्दा। **देवता**- इन्द्र, १२ मरुद्गण। **छन्द**- गायत्री।]

५४४९. स घा नो योग आ भुवत् स राये स पुरंध्याम्। गमद् वाजेभिरा स नः ॥१॥

वे इन्द्रदेव हमारे पुरुषार्थ को प्रखर बनाने में सहायक, धन - धान्य से हमें परिपूर्ण करें तथा ज्ञान प्राप्ति का मार्ग प्रशस्त करते हुए पोषक अन्न सहित हमारे निकट आएँ ॥१॥

५४५०. यस्य संस्थे न वृण्वते हरी समत्सु शत्रवः। तस्मा इन्द्राय गायत ॥२॥

(हे स्तोताओ !) संग्राम में जिनके अश्वों से युक्त रथों के सम्मुख शत्रु टिक नहीं सकते, उन इन्द्रदेव के गुणों का आप गान करें ॥२॥

५४५१. सुतपाव्ने सुता इमे शुचयो यन्ति वीतये। सोमासो दध्याशिरः ॥३॥

यह निचोड़ा और शुद्ध किया हुआ दही मिश्रित सोमरस, सोमपान की इच्छा करने वाले इन्द्रदेव के भोग हेतु जाता है ॥३॥

५४५२. त्वं सुतस्य पीतये सद्यो वृद्धो अजायथाः। इन्द्र ज्यैष्ठ्याय सुक्रतो ॥४॥

हे उत्तम कर्मवाले इन्द्रदेव ! आप सोमरस पीने के लिए और देवताओं में सर्वश्रेष्ठ होने के लिए वृद्ध (बड़े) हो जाते हैं ॥४॥

५४५३. आ त्वा विशन्त्वाशवः सोमास इन्द्र गिर्वणः। शं ते सन्तु प्रचेतसे ॥५॥

हे इन्द्रदेव ! ये तीखे (तिक्त स्वाद वाले) सोम, आपके अन्दर प्रवेश करें और आप ज्ञानसम्पन्न देव के लिए कल्याण कारक हों ॥५॥

५४५४. त्वां स्तोमा अवीवृधन् त्वामुक्था शतक्रतो। त्वां वर्धन्तु नो गिरः ॥६॥

हे सैकड़ों यज्ञ करने वाले इन्द्रदेव ! स्तोत्र आपकी वृद्धि करें। यह उक्थ (स्तोत्र) वचन और हमारी वाणी आपकी महत्ता बढ़ाए ॥६॥

५४५५. अक्षितोतिः सनेदिमं वाजमिन्द्रः सहस्रिणम्। यस्मिन् विश्वानि पौंस्या ॥७॥

रक्षणीय की सर्वथा रक्षा करने वाले इन्द्रदेव बल- पराक्रम प्रदान करने वाले विविध रूपों में विद्यमान सोमरूप अन्न का सेवन करें ॥७॥

५४५६. मा नो मर्ता अभि द्रुहन् तनूनामिन्द्र गिर्वणः। ईशानो यवया वधम् ॥८॥

हे स्तुत्य इन्द्रदेव ! हमारे शरीर को कोई भी शत्रु क्षति न पहुँचाए। हमें कोई भी हिंसित न करे, आप हमारे संरक्षक रहें ॥८॥

५४५७. युञ्जन्ति ब्रध्नमरुषं चरन्तं परि तस्थुषः। रोचन्ते रोचना दिवि ॥९॥

ब्रध्न (बाँधकर रखने वाले) तेजस्वी (इन्द्र) स्थित रहते हुए भी चारों ओर घूमने वालों को जोड़कर रखते हैं। वे (इसी प्रकार) प्रकाशमान द्युलोक को प्रकाशित किए रहते हैं ॥९॥

५४५८. युञ्जन्त्यस्य काम्या हरी विपक्षसा रथे। शोणा धृष्णू नृवाहसा ॥१० ॥

इन (इन्द्र) के रथ के दोनों पक्षों में कामनायोग्य नेता (इन्द्र) का वहन करने वाले विचार एवं संघर्ष क्षमतायुक्त दो हरी (गतिशील-अश्व) जुड़े रहते हैं ॥१० ॥

[इन्द्र को ब्रध्न-बाँधकर रखने वाली-संगठक सत्ता के रूप में वर्णित किया गया है। वे स्थिर रहकर चारों और घूमने वालों जोड़े रखते हैं। यह प्रक्रिया परमाणुओं से लेकर न्यूक्लियस के चारों ओर घूमते हुए केन्द्र से जुड़े रहते हैं। इसी प्रकार चलने वाले ग्रह - उपग्रह अपने केन्द्र से जुड़े रहते हैं। इन्द्र के रथ (इस प्रक्रिया) में दो घोड़े जुड़े हैं। एक शक्ति घूमने वालों को अपनी ओर खींचे रहती है तथा दूसरी शक्ति उनके बीच की उचित दूरी विचारपूर्वक बनाए रखती है।]

५४५९. केतुं कृण्वन्नकेतवे पेशो मर्या अपेशसे। समुषद्भिरजायथाः ॥११ ॥

हे मनुष्यो ! तुम रात्रि में निद्राभिभूत होकर, संज्ञा शून्य निश्चेष्ट होकर, प्रातः पुनः सचेत एवं सचेष्ट होकर मानो प्रतिदिन नवजीवन प्राप्त करते हो (प्रतिदिन जन्म लेते हो)।

५४६०. आदह स्वधामनु पुनर्गर्भत्वमेरिरे। दधाना नाम यज्ञियम् ॥१२ ॥

यज्ञीय नाम वाले, धारण करने में समर्थ मरुत् वास्तव में अन्न की (वृद्धि की) कामना से बार-बार (मेघ आदि) गर्भ को प्राप्त होते हैं।

[यज्ञ में वायुभूत पदार्थ मेघ आदि के गर्भ में स्थापित होकर उर्वरता को बढ़ाते हैं।]

[सूक्त-७०]

[**ऋषि-** मधुच्छन्दा। **देवता-** इन्द्र , मरुद्गण, ३-५ मरुद्गण। **छन्द-** गायत्री।]

५४६१. वीलु चिदारुजत्नुभिर्गुहा चिदिन्द्र वह्निभिः। अविन्द उस्रिया अनु ॥१ ॥

हे इन्द्रदेव ! सुदृढ़ किलेबन्दी को ध्वस्त करने में समर्थ, तेजस्वी मरुद्गणों के सहयोग से आपने गुफा में अवरुद्ध गौओं (किरणों) को खोजकर प्राप्त किया ॥१ ॥

५४६२. देवयन्तो यथ मतिमच्छा विदद् वसुं गिरः। महामनूषत श्रुतम् ॥२ ॥

देवत्व प्राप्ति की कामना वाले ज्ञानी ऋत्विज्, यशस्वी, ऐश्वर्यवान् वीर इन्द्र की बुद्धिपूर्वक स्तुति करते हैं ॥२ ॥

५४६३. इन्द्रेण सं हि दृक्षसे संजग्मानो अबिभ्युषा। मन्दू समानवर्चसा ॥३ ॥

सदा प्रसन्न रहने वाले, समान तेज वाले मरुद्गण निर्भय रहने वाले इन्द्रदेव के साथ (संगठित हुए) सुशोभित होते हैं ॥३ ॥

[विभिन्न वर्गों के समान प्रतिभा- सम्पन्न व्यक्ति परस्पर सहयोग करें, तो समाज सुखी होता है।]

५४६४. अनवद्यैरभिद्युभिर्मखः सहस्वदर्चति। गणैरिन्द्रस्य काम्यैः ॥४ ॥

अत्यन्त तेजस्वी और पापरहित इन्द्रदेव की कामना करने वालों (मरुतों) से यह यज्ञ सुशोभित होता है ॥४।

५४६५. अतः परिज्मन्ना गहि दिवो वा रोचनादधि। समस्मिन्नृञ्जते गिरः ॥५ ॥

हे सर्वत्र गमनशील मरुद्गणो ! आप अन्तरिक्ष से, आकाश से अथवा प्रकाशमान द्युलोक से यहाँ पर आएँ; क्योंकि इस यज्ञ में हमारी वाणियाँ आपकी स्तुति कर रही हैं ॥५ ॥

५४६६. इतो वा सातिमीमहे दिवो वा पार्थिवादधि। इन्द्रं महो वा रजसः ॥६ ॥

इस पृथ्वी, अंतरिक्ष अथवा द्युलोक से- कहीं से भी प्रभूत धन प्राप्त करने के लिए, हम इन्द्रदेव की प्रार्थना करते हैं ॥६ ॥

५४६७. इन्द्रमिद् गाथिनो बृहदिन्द्रमर्केभिरर्किणः । इन्द्रं वाणीरनूषत ॥७ ॥

सामगान के साधक नये गाये जाने योग्य बहत्साम की स्तुतियों (गाथा) से देवराज इन्द्र को प्रसन्न करते हैं । इसी तरह याज्ञिक भी मन्त्रोच्चारण के द्वारा इन्द्रदेव की ही स्तुति करते हैं ॥७ ॥

५४६८. इन्द्र इद्धर्योः सचा संमिश्ल आ वचोयुजा । इन्द्रो वज्री हिरण्ययः ॥८ ॥

वज्रधारी, स्वर्ण वस्त्र मण्डित इन्द्रदेव, वचन के संकेत मात्र से जुड़ जान वाले अश्वों के साथी हैं ॥८ ॥

५४६९. इन्द्रो दीर्घाय चक्षस आ सूर्यं रोहयद् दिवि । वि गोभिरद्रिमैरयत् ॥९ ॥

(देवशक्तियों के संगठक) इन्द्रदेव ने विश्व को प्रकाशित करने के महान् उद्देश्य से सूर्यदेव को उच्चाकाश में स्था!पित किया और सूर्यात्मक इन्द्र ने ही अपनी किरणों से मेघ-पर्वत आदि को दूर हटाया ॥९ ॥

५४७०. इन्द्र वाजेषु नोऽव सहस्रप्रधनेषु च । उग्र उग्राभिरूतिभिः ॥१० ॥

हे वीर इन्द्रदेव ! आप सहस्रों प्रकार के लाभ वाले छोटे- बड़े संग्रामों में वीरतापूर्वक हमारी रक्षा करें ॥१० ॥

५४७१. इन्द्रं वयं महाधन इन्द्रमर्भे हवामहे । युजं वृत्रेषु वज्रिणम् ॥११ ॥

हम छोटे-बड़े सभी (जीवन) संग्रामों में वृत्रासुर के संहारक, वज्रपाणि इन्द्रदेव को सहायतार्थ बुलाते हैं ॥११ ।

५४७२. स नो वृषन्नमुं चरुं सत्रादावन्नपा वृधि । अस्मभ्यमप्रतिष्कुतः ॥१२ ॥

सतत दानशील, सदैव अपराजित हे इन्द्रदेव ! आप हमारे लिए मेघ से जल की वृष्टि करें ॥१२ ॥

५४७३. तुञ्जेतुञ्जे य उत्तरे स्तोमा इन्द्रस्य वज्रिणः । न विन्धे अस्य सुष्टुतिम् ॥१३ ॥

प्रत्येक दान के समय, वज्रधारी इन्द्रदेव के सदृश दानी की उपमा कहीं अन्यत्र नहीं मिलती । इन्द्रदेव की इससे अधिक उत्तम स्तुति करने में हम समर्थ नहीं हैं ॥१३ ॥

५४७४. वृषा यूथेव वंसगः कृष्टीरियर्त्योजसा । ईशानो अप्रतिष्कुतः ॥१४ ॥

सबके स्वामी, हमारे विरुद्ध कार्य न करने वाले, शक्तिमान् इन्द्रदेव अपनी सामर्थ्य के अनुसार अनुदान बाँटने के लिए मनुष्यों के पास उसी प्रकार जाते हैं, जिस प्रकार वृषभ गौओं के समूह में जाता है ॥१४ ॥

५४७५. य एकश्चर्षणीनां वसूनामिरज्यति । इन्द्रः पञ्च क्षितीनाम् ॥१५ ॥

इन्द्रदेव, पाँचों श्रेणियों के मनुष्यों (ब्राह्मण, क्षत्रिय, वैश्य, शूद्र और निषाद) और सब ऐश्वर्यो- सम्पदाओं के अद्वितीय स्वामी हैं ॥१५ ॥

५४७६. इन्द्रं वो विश्वतस्परि हवामहे जनेभ्यः । अस्माकमस्तु केवलः ॥१६ ॥

हे ऋत्विजो ! हे यजमानो ! सभी लोगों में उत्तम, इन्द्रदेव को, आप सबके कल्याण के लिए हम आमंत्रित करते हैं, वे हमारे ऊपर विशेष कृपा करें ॥१६ ॥

५४७७. एन्द्र सानसिं रयिं सजित्वानं सदासहम् । वर्षिष्ठमूतये भर ॥१७ ॥

हे इन्द्रदेव ! आप हमारी जीवन रक्षा तथा शत्रुओं को पराभूत करने के निमित्त हमें ऐश्वर्य से पूर्ण करें ॥१७ ॥

५४७८. नि येन मुष्टिहत्यया नि वृत्रा रुणधामहै । त्वोतासो न्यर्वता ॥१८ ॥

उस ऐश्वर्य के प्रभाव और आपके द्वारा रक्षित अश्वों के सहयोग से हम मुक्के का प्रहार करके (शक्ति प्रयोग द्वारा) शत्रुओं को भगा दें ॥१८ ॥

५४७९. इन्द्र त्वोतास आ वयं वज्रं घना ददीमहि । जयेम सं युधि स्पृधः ॥१९ ॥

हे इन्द्रदेव ! आपके द्वारा संरक्षित होकर तीक्ष्ण वज्रों को धारण कर हम युद्ध में स्पर्धा करने वाले शत्रुओं पर विजय प्राप्त करें ॥१९ ॥

५४८०. वयं शूरेभिरस्तृभिरिन्द्र त्वया युजा वयम् । सासह्याम पृतन्यतः ॥२० ॥

हे इन्द्रदेव ! आपके द्वारा संरक्षित कुशल शस्त्र चालक वीरों के साथ, हम अपने शत्रुओं को पराजित करें ॥२०।

[सूक्त-७१]

[**ऋषि**- मधुच्छन्दा । **देवता**- इन्द्र । **छन्द**- गायत्री ।]

५४८१. महाँ इन्द्रः परश्च नु महित्वमस्तु वज्रिणे । द्यौर्न प्रथिना शवः ॥१ ॥

इन्द्रदेव श्रेष्ठ और महान् हैं । वज्रधारी इन्द्रेव का यश द्युलोक के समान व्यापक होकर फैले तथा इनके बल की प्रशंसा चतुर्दिक् हो ॥१ ॥

५४८२. समोहे वा य आशत नरस्तोकस्य सनितौ । विप्रासो वा धियायवः ॥२ ॥

जो संग्राम में जुटते हैं, जो पुत्र की विजय हेतु संलग्न होते हैं और बुद्धिपूर्वक ज्ञान-प्राप्ति के लिए यत्न करते हैं, वे सब इन्द्रदेव की स्तुति से इष्टफल पाते हैं ॥२ ॥

५४८३. यः कुक्षिः सोमपातमः समुद्र इव पिन्वते । उर्वीरापो न काकुदः ॥३ ॥

अत्यधिक सोमपान करने वाले इन्द्रदेव का उदर समुद्र की तरह विशाल हो जाता है । वह (सोमरस) जीभ से प्रवाहित होने वाले रसों की तरह सतत द्रवित होता रहता है ॥३ ॥

५४८४. एवा ह्यस्य सूनृता विरप्शी गोमती मही । पक्वा शाखा न दाशुषे ॥४ ॥

इन्द्रदेव की मधुर और सत्यवाणी उसी प्रकार सुख देती है, जिस प्रकार गोधन के दाता और पके फल वाली शाखाओं से युक्त वृक्ष आदि (हविदाताओं) को सुख देते हैं ॥४ ॥

५४८५.एवा हि ते विभूतय ऊतय इन्द्र मावते । सद्यश्चित् सन्ति दाशुषे ॥५ ॥

हे इन्द्रदेव ! आपकी इष्टदात्री और संरक्षण प्रदान करने वाली विभूतियाँ हमारे जैसे सभी दानदाताओं (अपनी विभूतियाँ श्रेष्ठ कार्य में नियोजन करने वालों) को तत्काल प्राप्त होती हैं ॥५ ॥

५४८६. एवा ह्यस्य काम्या स्तोम उक्थं च शंस्या । इन्द्राय सोमपीतये ॥६ ॥

दाता की स्तुतियाँ और उक्थ वचन अति मनोरम एवं प्रशंसनीय हैं । ये सब सोमपान करने वाले इन्द्रदेव के लिये हैं ॥६ ॥

५४८७. इन्द्रेहि मत्स्यन्धसो विश्वेभिः सोमपर्वभिः । महाँ अभिष्टिरोजसा ॥७ ॥

हे इन्द्रदेव ! सोमरूपी अन्नों से आप प्रफुल्लित होते हैं । अपनी शक्ति से दुर्दान्त शत्रुओं पर विजय श्री वरण करने की क्षमता प्राप्त करने हेतु आप (यज्ञशाला में) पधारें ॥७ ॥

५४८८. एमेनं सृजता सुते मन्दिमिन्द्राय मन्दिने । चक्रिं विश्वानि चक्रये ॥८ ॥

(हे याजको !) प्रसन्नता देने वाले सोमरस को (निचोड़कर) तैयार करें तथा सम्पूर्ण कार्यों के सम्पादक इन्द्रदेव सामर्थ्य बढ़ाने वाले इस सोम को अर्पित करें ॥८ ॥

५४८९. मत्स्वा सुशिप्र मन्दिभि स्तोमेभिर्विश्वचर्षणे । सचैषु सवनेष्वा ।।९ ।।

हे उत्तम शस्त्रों से सुसज्जित (अथवा शोभन नासिका वाले), सर्वद्रष्टा इन्द्रदेव ! हमारे इन यज्ञों में आकर प्रफुल्लता प्रदान करने वाले स्तोत्रों से आप आनन्दित हों ।।९ ।।

५४९०. असृग्रमिन्द्र ते गिरः प्रतित्वामुदहासत । अजोषा वृषभं पतिम् ।।१० ।।

हे इन्द्रदेव ! आपकी स्तुति के लिए हमने स्तोत्रों की रचना की है । जैसे कामनायुक्त स्त्रियाँ समर्थ पति के पास पहुँचती है , वैसे ही हमारी स्तुतियाँ आपके पास पहुँचें ।।१० ।।

५४९१. सं चोदय चित्रमर्वाग् राध इन्द्र वरेण्यम् । असदित् ते विभु प्रभु ।।११ ।।

हे इन्द्रदेव ! आप ही विपुल ऐश्वर्यों के अधिपति हैं, अत: विविध प्रकार के ऐश्वर्यों को हमारे पास प्रेरित करें ।

५४९२. अस्मान्त्सु तत्र चोदयेन्द्र राये रभस्वतः । तुविद्युम्न यशस्वतः ।।१२ ।।

हे प्रभूत ऐश्वर्य सम्पन्न इन्द्रदेव ! आप वैभव की प्राप्ति के लिए हमें श्रेष्ठ कर्मों में प्रेरित करें, जिससे हम परिश्रमी और यशस्वी हो सकें ।।१२ ।।

५४९३. सं गोमदिन्द्र वाजवदस्मे पृथु श्रवो बृहत् । विश्वायुर्धेह्यक्षितम् ।।१३ ।।

हे इन्द्रदेव ! आप हमें गौओं, धन-धान्यों से युक्त अपार वैभव एवं अक्षय पूर्णायु प्रदान करें ।।१३ ।।

५४९४. अस्मे धेहि श्रवो बृहद् द्युम्नं सहस्रसातमम् । इन्द्र ता रथिनीरिषः ।।१४ ।।

हे इन्द्रदेव ! आप हमें प्रभूत यश एवं विपुल ऐश्वर्य तथा बहुत से रथों में भरकर अन्नादि प्रदान करें ।।१४ ।।

५४९५. वसोरिन्द्रं वसुपतिं गीर्भिर्गृणन्त ऋग्मियम् । होम गन्तारमूतये ।।१५ ।।

धनों के अधिपति, ऐश्वर्यों के स्वामी, ऋचाओं से स्तुत्य इन्द्रदेव का हम स्तुतिपूर्वक आवाहन करते हैं । वे हमारे यज्ञ में पधार कर हमारे ऐश्वर्य की रक्षा करें ।।१५ ।।

५४९६. सुतेसुते न्योकसे बृहद् बृहत एदरिः । इन्द्राय शूषमर्चति ।।१६ ।।

प्रत्येक सोमयज्ञ में सोम निचोड़ने के अवसर पर याजकगण इन्द्रदेव के पराक्रम की प्रशंसा करते हैं ।।१६ ।।

[सूक्त-७२]

[**ऋषि**- परुच्छेप । **देवता**- इन्द्र । **छन्द**- अत्यष्टि ।]

५४९७. विश्वेषु हि त्वा सवनेषु तुञ्जते समानमेकं वृषमण्यवः पृथक् स्वः
सनिष्यवः पृथक् । तं त्वा नावं न पर्षणिं शूषस्य धुरि धीमहि ।
इन्द्रं न यज्ञैश्चितयन्त आयव स्तोमेभिरिन्द्रमायवः ।।१ ।।

हे इन्द्रदेव ! सभी सोमयज्ञों में विभिन्न उद्देश्यों वाले याजक आपको हविष्यान्न प्रदान करते हैं । स्वर्ग की प्राप्ति के इच्छुक भी पृथक् रूप से आहुतियाँ देते हैं । मनुष्यों को सागर से पार ले जाने वाली नाव के समान ही इन्द्रदेव को जागरूक करके सेना के अग्रिम भाग में प्रतिष्ठित करते हैं । हम स्तोत्रों द्वारा आपकी स्तुति करते हैं ।।१।

५४९८. वि त्वा ततस्रे मिथुना अवस्यवो व्रजस्य साता गव्यस्य निःसृजः
सक्षन्त इन्द्र निःसृजः । यद् गव्यन्ता द्वा जना स्व१र्यन्ता समूहसि ।
आविष्करिक्रद् वृषणं सचाभुवं वज्रमिन्द्र सचाभुवम् ।।२ ।।

हे इन्द्रदेव ! संरक्षण के इच्छुक गृहस्थजन सपत्नीक स्वर्ग प्राप्ति एवं गौओं की प्राप्ति के लिए आपके सम्मुख प्रस्तुत होते हैं। ऐसे में हे इन्द्रदेव ! गौ समूह की प्राप्ति के लिए होने वाले संग्राम में आपको स्वयं ले जाकर प्रेरित करने वाले यजमान आपके लिए यज्ञ कर्म सम्पादित करते हैं। आपने ही अपने साथ रहने वाले वज्र को प्रकट (प्रयुक्त) किया है ॥२ ॥

५४९९. उतो नो अस्या उषसो जुषेत ह्य१र्कस्य बोधि हविषो हवीमभिः
स्वर्षाता हवीमभिः। यदिन्द्र हन्तवे मृधो वृषा वज्रिञ्चिकेतसि।
आ मे अस्य वेधसो नवीयसो मन्म श्रुधि नवीयसः ॥३ ॥

हे इन्द्रदेव ! आप हमारे प्रभातकालीन यज्ञादिकर्मों के समय उच्चारित स्तुतियों पर ध्यान दें और आहुतियों को ग्रहण करें। सुखों की प्राप्ति हेतु स्तुतियों के अभिप्राय को जानें। हे वज्रधारी इन्द्रदेव ! जिस प्रकार आप शत्रुनाशक कार्यों में सजग रहते हैं, उसी गम्भीरता से आप नवीन रचित स्तोत्रों और नये ज्ञानी स्तोताओं की प्रार्थनाओं पर ध्यान दें ॥३ ॥

[सूक्त-७३]

[**ऋषि-** वासिष्ठ, ४-६ वसुक्र। **देवता-** इन्द्र। **छन्द-** १ त्रिपदा विराट् अनुष्टुप्, ४-५ जगती, ६ अभिसारिणी त्रिष्टुप्।]

५५००. तुभ्येदिमा सवना शूर विश्वा तुभ्यं ब्रह्माणि वर्धना कृणोमि।
त्वं नृभिर्हव्यो विश्वधासि ॥१ ॥

हे इन्द्रदेव ! आपके लिए ये अनेक सवन हैं। ये स्तोत्र भी आपका यश बढ़ाने के लिए हैं। आप ही मनुष्यों के द्वारा हवि प्रदान करने योग हैं ॥१ ॥

५५०१. नू चिन्नु ते मन्यमानस्य दस्मोदश्नुवन्ति महिमानमुग्र। न वीर्यमिन्द्र ते न राधः ॥२ ॥

हे दर्शनीय इन्द्रदेव ! आपकी ऐसी सम्माननीय महिमा का कोई पार नहीं पा सकता है। हे शूरवीर ! आपके पराक्रम एवं धन का पार भी कोई नहीं पा सकता है ॥२ ॥

५५०२. प्र वो महे महिवृधे भरध्वं प्रचेतसे प्र सुमतिं कृणुध्वम्।
विशः पूर्वीः प्र चरा चर्षणिप्राः ॥३ ॥

हे मनुष्यो ! महान् कार्य सम्पन्न करने वाले, प्रख्यात इन्द्रदेव के लिए सोम प्रदान करते हुए श्रेष्ठ स्तोत्रों से उनकी स्तुति करो। हे इन्द्रदेव ! आप भी हविदाता प्रजाओं की कामना पूर्ण करते हुए उनका कल्याण करें ॥३ ॥

५५०३. यदा वज्रं हिरण्यमिदथा रथं हरी यमस्य वहतो वि सूरिभिः।
आ तिष्ठति मघवा सनश्रुत इन्द्रो वाजस्य दीर्घश्रवसस्पतिः ॥४ ॥

इन्द्रदेव जब अपने तेजस्वी स्वर्णिम वज्र को धारण कर अपने दो अश्वों से जोते गये रथ पर आरूढ़ होते हैं, तब वे विशेष रूप से सुशोभित होते हैं। इन्द्रदेव सभी के द्वारा जाने गये उत्तम अन्नों और ऐश्वर्य- सम्पदा के अधीश्वर हैं ॥४ ॥

५५०४. सो चिन्नु वृष्टिर्यूथ्या३ स्वा सचाँ इन्द्रः श्मश्रूणि हरिताभि प्रुष्णुते।
अव वेति सुक्षयं सुते मधूदिद्धूनोति वातो यथा वनम् ॥५ ॥

जिस प्रकार वर्षा के जल से पशु समूह भीगता है, उसी प्रकार इन्द्रदेव हरितवर्ण सोमरस से अपनी दाढ़ी-मूँछ को भिगोते हैं। तत्पश्चात् वे उत्तम यज्ञस्थल में जाकर प्रस्तुत मधुर सोमरस का पान करते हैं, तब जैसे वायु वन- वृक्षों को कम्पायमान करती है, वैसे ही वे रिपुओं को संत्रस्त करते हैं ॥५ ॥

५५०५. यो वाचा विवाचो मृध्रवाचः पुरू सहस्राशिवा जघान।
तत्तदिदस्य पौंस्यं गृणीमसि पितेव यस्तविषीं वावृधे शवः ॥६ ॥

अनेक प्रकार की उत्तेजक वाणी का प्रयोग करने वाले शत्रुओं को सामर्थ्यशाली इन्द्रदेव ने अपनी ललकार से शान्त किया और क्रोध से हजारों शत्रुओं का समूल नाश किया। पिता जिस प्रकार अन्नादि से पुत्रों का पोषण करता है, उसी प्रकार इन्द्रदेव मनुष्यों का पोषण करते हैं। हम उन बलवान् इन्द्रदेव की महिमा का गुणगान करते हैं ॥६ ॥

[सूक्त-७४]

[**ऋषि-** शुनः शेप। **देवता-** इन्द्र । **छन्द-** पंक्ति]

५५०६. यच्चिद्धि सत्य सोमपा अनाशस्ता इव स्मसि।
आ तू न इन्द्र शंसय गोष्वश्वेषु शुभ्रिषु सहस्रेषु तुवीमघ ॥१ ॥

हे सत्यस्वरूप सोमपायी इन्द्रदेव ! यद्यपि हम प्रशंसा पाने के पात्र तो नहीं हैं, तथापि आप हमें सहस्रों श्रेष्ठ गौएँ और घोड़े प्रदान करके सम्पन्न बनाएँ ॥१ ॥

५५०७. शिप्रिन् वाजानां पते शचीवस्तव दंसना।
आ तू न इन्द्र शंसय गोष्वश्वेषु शुभ्रिषु सहस्रेषु तुवीमघ ॥२ ॥

हे इन्द्रदेव ! आप शक्तिशाली, शिरस्त्राण धारण करने वाले, बलों के अधीश्वर और ऐश्वर्यशाली हैं। आपका सदैव हम पर अनुग्रह बना रहे। हमें सहस्रों श्रेष्ठ गौएँ और घोड़े प्रदान करके सम्पन्न बनाएँ ॥२ ॥

५५०८. नि ष्वापया मिथूदृशा सस्तामबुध्यमाने।
आ तू न इन्द्र शंसय गोष्वश्वेषु शुभ्रिषु सहस्रेषु तुवीमघ ॥३ ॥

हे इन्द्रदेव ! दोनों दुर्गतियाँ (विपत्ति और दरिद्रता) परस्पर एक दूसरे को देखती हुई सो जाएँ। वे कभी न जागें, वे अचेत पड़ी रहें। आप हमें सहस्रों श्रेष्ठ गौएँ और अश्व प्रदान करके सम्पन्न बनाएँ ॥३ ॥

५५०९. ससन्तु त्या अरातयो बोधन्तु शूर रातयः।
आ तू न इन्द्र शंसय गोष्वश्वेषु शुभ्रिषु सहस्रेषु तुवीमघ ॥४ ॥

हे इन्द्रदेव ! हमारे शत्रु सोते रहें और हमारे वीर दानी मित्र जागते रहें। आप हमें सहस्रों श्रेष्ठ गौएँ और अश्व प्रदान करके सम्पन्न बनाएँ ॥४ ॥

५५१०. समिन्द्र गर्दभं मृण नुवन्तं पापयामुया।
आ तू न इन्द्र शंसय गोष्वश्वेषु शुभ्रिषु सहस्रेषु तुवीमघ ॥५ ॥

हे इन्द्रदेव ! कपटपूर्ण वाणी बोलने वाले शत्रुरूप गधे को मार डालें। आप हमें सहस्रों पुष्ट गौएँ और अश्व देकर सम्पन्न बनाएँ ॥५ ॥

५५११. पताति कुण्डृणाच्या दूरं वातो वनादधि ।
आ तू न इन्द्र शंसय गोष्वश्वेषु शुभ्रिषु सहस्रेषु तुवीमघ ॥६ ॥

हे इन्द्रदेव ! दुष्ट शत्रु विध्वंसकारी बवण्डर की भाँति वनों से दूर जाकर गिरें । आप हमें सहस्रों पुष्ट गौएँ और अश्व देकर सम्पन्न बनाएँ ॥६ ॥

५५१२. सर्वं परिक्रोशं जहि जम्भया कृकदाश्वम् ।
आ तू न इन्द्र शंसय गोष्वश्वेषु शुभ्रिषु सहस्रेषु तुवीमघ ॥७ ॥

हे इन्द्रदेव ! हम पर आक्रोश करने वाले सब शत्रुओं को विनष्ट करें, हिंसकों का नाश करें । आप हमें सहस्रों पुष्ट गौएँ और अश्व देकर सम्पन्न बनाएँ ॥७ ॥

[सूक्त-७५]

[**ऋषि-** परुच्छेप । **देवता-** इन्द्र । **छन्द-** अत्यष्टि ।]

५५१३. वि त्वा ततस्रे मिथुना अवस्यवो व्रजस्य साता गव्यस्य निःसृजः
सक्षन्त इन्द्र निःसृजः । यद् गव्यन्ता द्वा जना स्व१र्यन्ता समूहसि ।
आविष्करिक्रद् वृषणं सचाभुवं वज्रमिन्द्र सचाभुवम् ॥१ ॥

हे इन्द्रदेव ! संरक्षण के इच्छुक गृहस्थजन सपत्नीक स्वर्ग प्राप्ति एवं गौओं की प्राप्ति के लिए आपके सम्मुख प्रस्तुत होते हैं । ऐसे में हे इन्द्रदेव ! गौ समूह की प्राप्ति के लिए होने वाले संग्राम में आपको स्वयं ले जाकर प्रेरित करने वाले यजमान आपके लिए यज्ञ कर्म सम्पादित करते हैं । आपने ही अपने साथ रहने वाले वज्र को प्रकट (प्रयुक्त) किया है ॥१ ॥

५५१४. विदुष्टे अस्य वीर्यस्य पूरवः पुरो यदिन्द्र शारदीरवातिरः
सासहानो अवातिरः । शासस्तमिन्द्र मर्त्यमयज्युं शवसस्पते ।
महीममुष्णाः पृथिवीमिमा अपो मन्दसान इमा अपः ॥२ ॥

हे इन्द्रदेव ! जब आपके द्वारा शत्रुओं की सामर्थ्य को पददलित तथा उनकी शरत्कालीन आवासीय नगरियों को विध्वंस किया गया, तब प्रजाजनों में आपकी शक्ति विख्यात हुई । हे शक्ति के प्रतिनिधि इन्द्रदेव ! आपने मनुष्यों के कल्याण के लिए यज्ञ विध्वंसक राक्षसों को दण्डित करके पृथ्वी एवं जल पर उनके प्रभुत्व को समाप्त किया ॥२ ॥

५५१५. आदित् ते अस्य वीर्यस्य चर्किरन्मदेषु वृषन्नुशिजो यदाविथ
सखीयतो यदाविथ । चकर्थ कारमेभ्यः पृतनासु प्रवन्तवे ।
ते अन्यामन्यां नद्यं सनिष्णत श्रवस्यन्तः सनिष्णत ॥३ ॥

हे शक्तिशाली इन्द्रदेव ! आनन्दित होते हुए आपने यजमानों तथा मित्र भाव रखने वालों का संरक्षण किया । उनके द्वारा आपकी शक्ति को चारों ओर विस्तारित किया गया । आपने ही धनादि वितरण से संग्रामों में वीरों को प्रोत्साहित किया । आपने एक-दूसरे के सहयोग से धन लाभ देते हुए अन्नादि के इच्छुकों को अन्न उपलब्ध कराया ॥३ ॥

[सूक्त-७६]

[**ऋषि-** वसुक्र । **देवता-** इन्द्र । **छन्द-** त्रिष्टुप् ।]

५५१६. वने न वा यो न्यधायि चाकञ्छुचिर्वां स्तोमो भुरणावजीगः ।
यस्येदिन्द्रः पुरुदिनेषु होता नृणां नर्यो नृतमः क्षपावान् ।।१ ।।

जिस प्रकार पक्षी फलाहार की इच्छा से अपने शिशु को वृक्ष के नीड़ में सावधानीपूर्वक रखते हैं, उसी प्रकार ये अति पवित्र स्तोत्र आपके निमित्त समर्पित हैं ।बहुत दिनों तक हम इन्हीं स्तोत्रों से इन्द्रदेव का आवाहन करते रहे, वे इन्द्रदेव नेतृत्व प्रदान करने वालों में सर्वश्रेष्ठ, पराक्रमशाली, नायक तथा रात्रिकाल में भी सोमपान करने वाले हैं ।।१ ।।

५५१७. प्र ते अस्या उषसः प्रापरस्या नृतौ स्याम नृतमस्य नृणाम् ।
अनु त्रिशोकः शतमावहन्नॄन् कुत्सेन रथो यो असत् ससवान् ।।२ ।।

हे मनुष्यों को नेतृत्व प्रदान करने वाले ! इन उषाओं और अन्य उषाकालों में आपकी अर्चना से हमारी भी श्रेष्ठता जाग्रत् हो । हे इन्द्रदेव ! त्रिशोक नामक ऋषि ने आपकी स्तुति- प्रार्थना द्वारा आपसे सौ मनुष्यों का सहयोग प्राप्त किया तथा कुत्स ऋषि जिस रथ पर आरूढ़ होते हैं, वह भी आपकी सहायता का परिणाम है ।।२ ।।

५५१७. कस्ते मद इन्द्र रन्त्यो भूद् दुरो गिरो अभ्यु१ग्रो वि धाव ।
कद् वाहो अर्वागुप मा मनीषा आ त्वा शक्यामुपमं राधो अन्नैः ।।३ ।।

हे इन्द्रदेव ! हमारी स्तोत्र वाणियों को सुनकर यज्ञस्थल के द्वार की ओर आप शीघ्रता से आएँ । किस प्रकार का हर्षदायक सोम आपको अति प्रसन्नताप्रद तथा रुचिकर है ? हमें कब श्रेष्ठ वाहन मिलेंगे ? हमारे मनोरथ कब पूर्ण होंगे ? हम (आपके स्तोता) अन्न-धन की प्राप्ति के लिए कौन सी साधना से आपको प्रसन्न कर सकेंगे ? ।।३ ।।

५५१९. कदु द्युम्नमिन्द्र त्वावतो नॄन् कया धिया करसे कन्न आगन् ।
मित्रो न सत्य उरुगाय भृत्या अन्ने समस्य यदसन्मनीषाः ।।४ ।।

हे इन्द्रदेव ! आप किस समय हमारे ध्यान में प्रकट होंगे और किस समय हमें साधना की सिद्धि मिलेगी ? किस प्रकार के स्तोत्रों और सत्कर्मों से आप हम मनुष्यों को अपने समान ही सामर्थ्यवान् बनायेंगे ? हे यशस्वी इन्द्रदेव ! आप तो सभी के सच्चे सखारूप हितैषी हैं, यह बात इससे सिद्ध होती है कि सभी साधकों का अन्न से पालन-पोषण करने की आपकी अभिलाषा रहती है ।।।।

५५२०. प्रेरय सूरो अर्थं न पारं ये अस्य कामं जनिधा इव ग्मन् ।
गिरश्च ये ते तुविजात पूर्वीर्नर इन्द्र प्रतिशिक्षन्त्यन्नैः ।।५ ।।

तेजस्वी आप: देवताओं के लिए भली प्रकार प्रवाहित हो । हे ऋत्विजो ! मित्र और वरुणदेव के लिए श्रेष्ठ अन्नरूप सोम संस्कारित करो तथा महावेगशाली इन्द्रदेव के लिए श्रेष्ठ रीति से स्तुतियों का उच्चारण करो ।।५ ।।

५५२१. मात्रे नु ते सुमिते इन्द्र पूर्वी द्यौर्मज्मना पृथिवी काव्येन ।
वराय ते घृतवन्तः सुतासः स्वाद्मन् भवन्तु पीतये मधूनि ।।६ ।।

हे इन्द्रदेव ! आपकी विशेष कृपा से प्राचीन समय में विनिर्मित ये जो द्युलोक और पृथ्वी लोक हैं, वही विविध लोकों के निर्माता हैं ।आपके लिए घृतयुक्त सोम प्रस्तुत किया जा रहा है, उस मधुर रस पीकर आप हर्षित हों ।।६ ।।

५५२२. आ मध्वो अस्मा असिचन्नमत्रमिन्द्राय पूर्णं स हि सत्यराधाः ।
स वावृधे वरिमन्ना पृथिव्या अभि क्रत्वा नर्यः पौंस्यैश्च ॥७ ॥

वे इन्द्रदेव निश्चित ही ऐश्वर्यदाता हैं, अतएव ऐसे देव के निमित्त मधुपर्क से परिपूर्ण सोम- पात्र को सादर समर्पित करें । वे मनुष्यों के हितकारी हैं तथा पृथ्वी के व्यापक क्षेत्र में अपने पराक्रम से, सभी प्रकार से उन्नतशील हैं ॥७ ॥

५५२३. व्यानळिन्द्रः पृतनाः स्वोजा आस्मै यतन्ते सख्याय पूर्वीः ।
आ स्मा रथं न पृतनासु तिष्ठ यं भद्रया सुमत्या चोदयासे ॥८ ॥

अतिशक्तिशाली इन्द्रदेव ने शत्रुसेना को घेर लिया, श्रेष्ठ शत्रु- सेनाएँ भी इन्द्रदेव से मैत्रीरूप सन्धि करने के लिए सदैव प्रयत्नशील रहती हैं । हे इन्द्रदेव ! जिस प्रकार संसार के हित के लिए सत्प्रेरणा से आप समर- क्षेत्र में रथारूढ़ होकर जाते हैं, उसी प्रकार इस समय भी रथ पर आरूढ़ होकर प्रस्थान करें ॥८ ॥

[सूक्त-७७]

[**ऋषि-** वामदेव । **देवता-** इन्द्र । **छन्द-** त्रिष्टुप् ।]

५५२४. आ सत्यो यातु मघवाँ ऋजीषी द्रवन्त्वस्य हरय उप नः ।
तस्मा इदन्धः सुषुमा सुदक्षमिहाभिपित्वं करते गृणानः ॥१ ॥

व्यवहार कुशल, सत्यनिष्ठ तथा धनवान् इन्द्रदेव हमारे समीप पधारें । दौड़ते हुए उनके अश्व (उन्हें साथ लेकर) हमारे समीप शीघ्र ही पहुँचें । उन इन्द्रदेव के निमित्त हम याजक अन्नरूप सोमरस अभिषुत करते हैं । तृप्त होकर वे हमारी कामनाओं को पूर्ण करें ॥१ ॥

५५२५. अव स्य शूराध्वनो नान्तेऽस्मिन् नो अद्य सवने मन्दध्यै ।
शंसात्युक्थमुशनेव वेधाश्चिकितुषे असुर्याय मन्म ॥२ ॥

हे शूरवीर इन्द्रदेव ! जिस प्रकार लक्ष्य पर पहुँचे हुए अश्वों को मुक्त करते हैं, उसी प्रकार आप हमें मुक्त करें; ताकि हम इस यज्ञ में आपको हर्षित करने के लिए भली-भाँति परिचर्या कर सकें । हे इन्द्रदेव ! आप सर्वज्ञाता तथा असुरों का संहार करने वाले हैं । याजकगण 'उशना' ऋषि के सदृश उत्तम स्तोत्रों को उच्चारित करते हैं ॥२ ॥

[इन्द्रदेव लक्ष्य पर पहुँचकर अपने अश्वों को मुक्त कर देते हैं, यह कथन एक सूक्ष्म वैज्ञानिक प्रक्रिया को स्पष्ट करता है । इन्द्रदेव संगठन (संयुक्त रखने) की सामर्थ्य के रूप में मान्य हैं । किसी भी ऊर्जा स्रोत से उभरने वाले ऊर्जा प्रवाह (अश्व) इन्द्रशक्ति के कारण अपने स्रोत से जुड़े रहते हैं । वे ऊर्जा प्रवाह जब किसी पदार्थ या प्राणी तक पहुँच जाते हैं, तो वे उन (पदार्थों- प्राणियों) के द्वारा धारण किये जाते हैं और उन्हीं के अंगों के तन्त्र बनने के लिए ऊर्जा स्रोत के बन्धन से मुक्त हो जाते हैं । जैसे सूर्य की हर किरण सूर्य से जुड़ी है, जब वह किसी वृक्ष की पत्ती पर पड़ जाती है, तो वह वृक्ष के (रस पकाने जैसे) प्राण चक्र का अङ्ग बन जाती है । सूर्य उसे मुक्त कर देता है ।]

५५२६ कविर्न निण्यं विदथानि साधन् वृषा यत् सेकं विपिपानो अर्चात् ।
दिव इत्था जीजनत् सप्त कारूनह्ना चिच्चक्रुर्वयुना गृणन्तः ॥३ ॥

जब यज्ञों को सम्पादित करते हुए तथा सोमपान ग्रहण करते हुए वे इन्द्रदेव पूजे जाते हैं, तब वे द्युलोक से सप्त रश्मियों को उत्पन्न करते हैं । जैसे विद्वान् गूढ़ अर्थों को जानते हैं, उसी प्रकार कामना की वर्षा करने वाले इन्द्रदेव समस्त कार्यों को जानते हैं । उनकी रश्मियों की सहायता से याजकगण अपने कर्म सम्पन्न करते हैं ॥३ ॥

५५२७. स्व१र्यद् वेदि सुदृशीकमर्कैर्महि ज्योती रुरुचुर्यद्ध वस्तोः ।
अन्धा तमांसि दुधिता विचक्षे नृभ्यश्चकार नृतमो अभिष्टौ ॥४ ॥

जब विस्तृत तथा तेजोयुक्त द्युलोक प्रकाशित होकर दर्शनीय बनता है, तब सभी के आवास भी आलोकित होते हैं । जगत् नायक सूर्यदेव ने उदित होकर मनुष्यों के देखने के लिए सघन तमिस्रा को विनष्ट कर दिया है ॥४॥

५५२८. ववक्ष इन्द्रो अमितमृजीष्यु१भे आ पप्रौ रोदसी महित्वा ।
अतश्चिदस्य महिमा वि रेच्यभि यो विश्वा भुवना बभूव ॥५ ॥

अपरिमित महिमा को धारण करने वाले इन्द्रदेव ने समस्त भुवनों पर अपना अधिकार कर लिया है । सोमरस पान करने वाले वे इन्द्रदेव अपनी महिमा के द्वारा द्यावा- पृथिवी दोनों को पूर्ण करते हैं । इसीलिए इनकी महानता की कोई तुलना नहीं की जा सकती ॥५ ॥

५५२९. विश्वानि शक्रो नर्याणि विद्वानपो रिरेच सखिभिर्निकामैः ।
अश्मानं चिद् ये बिभिदुर्वचोभिर्व्रजं गोमन्तमुशिजो वि वव्रुः ॥६ ॥

वे इद्रदेव मनुष्यों के समस्त कल्याणकारी कार्यों के ज्ञाता हैं । कामना करने वाले सखाभाव युक्त मरुतों के निमित्त उन्होंने जल वृष्टि की । जिन मरुतों ने अपनी ध्वनि के द्वारा मेघों को भी विदीर्ण कर दिया, उन आकांक्षा करने वाले मरुतों ने गौओं (किरणों) के भण्डार खोल दिये ॥६ ॥

५५३०. अपो वृत्रं वव्रिवांसं पराहन् प्रावत् ते वज्रं पृथिवी सचेताः ।
प्रार्णांसि समुद्रियाण्यैनोः पतिर्भवञ्छवसा शूर धृष्णो ॥७ ॥

हे इन्द्रदेव ! सुरक्षा करने वाले आपके वज्र ने जब पानी को अवरुद्ध करने वाले मेघ को विनष्ट किया, तब पानी बरसने से धरती चैतन्य हुई । हे रिपुओं के संहारक, पराक्रमी इन्द्रदेव ! आपने अपनी शक्ति से लोकपति होकर आकाश में स्थित जल को प्रेरित किया ॥७ ॥

५५३१. अपो यदद्रिं पुरुहूत दर्दराविर्भुवत् सरमा पूर्व्यं ते ।
स नो नेता वाजमा दर्षि भूरिं गोत्रा रुजन्नङ्गिरोभिर्गृणानः ॥८ ॥

बहुतों के द्वारा आहूत किये जाने वाले हे इन्द्रदेव ! जब 'सरमा' ने आपके निमित्त गौओं (प्रकाश किरणों) को प्रकट किया, तब आपने जल से परिपूर्ण मेघों को विदीर्ण किया । अंगिरा-वंशियों से स्तुत्य होकर आप हमें प्रचुर अन्न प्रदान करें ॥८ ॥

[सूक्त-७८]

[**ऋषि**- शंयु । **देवता**- इन्द्र । **छन्द**- गायत्री ।]

५५३२. तद् वो गाय सुते सचा पुरुहूताय सत्वने । शं यद् गवे न शाकिने ॥१ ॥

हे स्तुतिरत स्तोताओ ! आप शत्रुओं को जीतने वाले इन्द्रदेव का यशोगान करें । जैसे गाय उत्तम घास से प्रसन्न होती है, वैसे ही तैयार सोम सहित स्तुति से इन्द्रदेव सुख पाते हैं ॥१ ॥

५५३३. न घा वसुर्नि यमते दानं वाजस्य गोमतः । यत् सीमुप श्रवद् गिरः ॥२ ॥

सभी के आश्रयदाता वे इन्द्रदेव हमारी स्तुतियों को सुनने के बाद हमें धन-धान्य के रूप में अपार वैभव देने से नहीं रुकते हैं ॥२ ॥

५५३४. कुवित्सस्य प्र हि व्रजं गोमन्तं दस्युहा गमत्। शचीभिरप नो वरत् ॥३ ॥

हे इन्द्रदेव ! हिंसा करने वालों, गौशाला से गौएँ चुराने और उन्हें छिपा देने वालों को आप शीघ्रता से ढूँढ़कर दण्डित करें और गौओं को मुक्त कराएँ ॥३ ॥

[सूक्त-७९]

[**ऋषि-** शक्ति अथवा वसिष्ठ । **देवता-** इन्द्र । **छन्द-** प्रगाथ ।]

५५३५. इन्द्र क्रतुं न आ भर पिता पुत्रेभ्यो यथा ।
शिक्षा णो अस्मिन् पुरुहूत यामनि जीवा ज्योतिरशीमहि ॥१ ॥

हे इन्द्रदेव ! हमें उत्तम कर्मों (यज्ञों) का फल प्राप्त हो । जैसे पिता पुत्रों को धन आदि प्रदान करके उनका पोषण करता है, वैसे ही आप हमें पोषित करें । बहुतों द्वारा सहायता के लिए पुकारे गये हे इन्द्रदेव ! यज्ञ में आप हमें दिव्य तेज प्रदान करें ॥१ ॥

५५३६. मा नो अज्ञाता वृजना दुराध्यो३ माशिवासो अव क्रमुः ।
त्वया वयं प्रवतः शश्वतीरपोऽति शूर तरामसि ॥२ ॥

हे इन्द्रदेव ! अज्ञात, पापी, दुष्ट, कुटिल, अमंगलकारी लोग हम पर आक्रमण न करें । हे श्रेष्ठ वीर आपके संरक्षण में हम विघ्नों- अवरोधों के प्रवाहों से पार हों ॥२ ॥

[सूक्त-८०]

[**ऋषि-** शंयु । **देवता-** इन्द्र । **छन्द-**प्रगाथ ।]

५५३७. इन्द्र ज्येष्ठं न आ भरँ ओजिष्ठं पपुरि श्रवः ।
येनेमे चित्र वज्रहस्त रोदसी ओभे सुशिप्र प्राः ॥१ ॥

हे वज्रपाणि देवेन्द्र ! हमें ओज एवं बल प्रदान करने वाले अन्न (पोषक तत्त्व) प्रदान करें । जो पोषक अन्न द्युलोक एवं पृथ्वी दोनों को पोषण देते हैं, उन्हें हम अपने पास रखने की कामना करते हैं ॥१ ॥

५५३८. त्वामुग्रमवसे चर्षणीसहं राजन् देवेषु हूमहे ।
विश्वा सु नो विथुरा पिब्दना वसोऽमित्रान् सुषहान् कृधि ॥२ ॥

हे इन्द्रदेव ! हम अपनी रक्षा के लिए आपका आवाहन करते हैं । आप महाबलशाली और शत्रुओं के विजेता हैं । आप सभी असुरों से हमारी रक्षा करें । संग्राम में हम विजयी हो सकें, आप ऐसी कृपा करें ॥२ ॥

[सूक्त-८१]

[**ऋषि-** पुरुहन्मा । **देवता-** इन्द्र । **छन्द-** प्रगाथ ।]

५५३९. यद् द्याव इन्द्र ते शतं शतं भूमीरुत स्युः ।
न त्वा वज्रिन्त्सहस्रं सूर्या अनु न जातमष्ट रोदसी ॥१ ॥

हे इन्द्रदेव ! सैकड़ों देवलोक, सैकड़ों भूमियाँ तथा हजारों सूर्य भी यदि उत्पन्न हो जाएँ , तो भी आपकी समानता नहीं कर सकते । द्यावा- पृथिवी में (कोई भी) आपकी बराबरी करने वाला नहीं है ॥१ ॥

[यह कथन अतिशयोक्तिपूर्ण नहीं है । इन्द्र संगठक सत्ता के रूप में सक्रिय हैं । उस इन्द्रशक्ति के कारण ही नीहारिकाओं में पदार्थ घनीभूत होकर तारों, ग्रहों एवं उपग्रहों के रूप में स्थापित हैं । सिर्फ अपनी आकाश गंगा में अरबों सूर्य जैसे ज्योतिष्मान्

पिण्ड- तारे हैं। उनके ग्रहों-उपग्रहों की संख्या तो उनसे भी अनेक गुनी है, वे सब संगठक- इन्द्रशक्ति के प्रभाव से ही अपना रूप धारण किये हैं। ऋषि अपनी दिव्य दृष्टि से यह तथ्य देखते हैं इसलिए इन्द्र को अतुलनीय कहते हैं।]

५५४०. आ पप्राथ महिना वृष्ण्या वृषन् विश्वा शविष्ठ शवसा।
अस्माँ अव मघवन् गोमति व्रजे वज्रिञ्चित्राभिरूतिभिः ॥२ ॥

हे बलशाली इन्द्रदेव ! आप अपनी सामर्थ्य से सभी की इच्छा पूरी करते हैं। हे बलवान्, धनवान् वज्रधारी इन्द्रदेव ! आप हमें गौयुक्त (पोषण साधनों सहित) संरक्षण प्रदान करें ॥२ ॥

[सूक्त-८२]

[**ऋषि-** वशिष्ठ । **देवता-** इन्द्र । **छन्द-** प्रगाथ ।]

५५४१ यदिन्द्र यावतस्त्वमेतावदहमीशीय।
स्तोतारमिद् दिधिषेय रदावसो न पापत्वाय रासीय ॥१ ॥

हे सम्पत्तिशाली इन्द्रदेव ! हम आपके समान सम्पदाओं के अधिपति होने की कामना करते हैं। स्तोताओं को धन प्रदान करने की हमारी अभिलाषा है; परन्तु पापियों को नहीं ॥१ ॥

५५४२. शिक्षेयमिन्महयते दिवेदिवे राय आ कुहचिद्विदे।
नहि त्वदन्यन्मघवन् न आप्यं वस्यो अस्ति पिता चन ॥२ ॥

कहीं भी रहकर हम आपके यजन के लिए धन निकालते हैं। हे इन्द्रदेव ! मेरा तो आपके सिवाय और कोई भाई नहीं, कोई पिता तुल्य रक्षक भी नहीं है ॥२ ॥

[सूक्त-८३]

[**ऋषि-** शयु । **देवता-** इन्द्र । **छन्द-** प्रगाथ ।]

५५४३. इन्द्र त्रिधातु शरणं त्रिवरूथं स्वस्तिमत्।
छर्दिर्यच्छ मघवद्भ्यश्च मह्यं च यावया दिद्युमेभ्यः ॥१ ॥

हे इन्द्रदेव ! ऐश्वर्य-सम्पन्नों जैसा त्रिधातुयुक्त तीनों ऋतुओं में हितकारी आश्रय (घर या शरीर) हमें भी प्रदान करें। इससे चमक (भ्रामक चकाचौंध) दूर करें ॥१ ॥

५५४४. ये गव्यता मनसा शत्रुमादभुरभिप्रघ्नन्ति धृष्णुया।
अध स्मा नो मघवन्निन्द्र गिर्वणस्तनूपा अन्तमो भव ॥२ ॥

हे इन्द्रदेव ! जो शत्रु गौओं को छीनने के लिए आते हैं, उन पर आप घर्षण शक्ति से प्रहार करते हैं। हे धनवान् प्रशंसनीय इन्द्रदेव ! आप समीपवर्ती शत्रुओं से हमारी रक्षा करें। हमारे शरीर की रक्षा करें ॥२ ॥

[सूक्त-८४]

[**ऋषि-** मधुच्छन्दा । **देवता-** इन्द्र । **छन्द-** गायत्री ।]

५५४५. इन्द्रा याहि चित्रभानो सुता इमे त्वायवः। अण्वीभिस्तना पूतासः ॥१ ॥

हे अद्भुत दीप्तिमान् इन्द्रदेव ! अँगुलियों द्वारा स्रावित, श्रेष्ठ पवित्रतायुक्त यह सोमरस आपके निमित्त है। आप आएँ और सोम रस का पान करें ॥१ ॥

५५४६. इन्द्रा याहि धियेषितो विप्रजूतः सुतावतः । उप ब्रह्माणि वाघतः ॥२ ॥

हे इन्द्रदेव ! श्रेष्ठ बुद्धि द्वारा जानने योग्य आप, सोमरस प्रस्तुत करते हुए ऋत्विजों के द्वारा बुलाए गए हैं । उनकी स्तुति के आधार पर आप यज्ञशाला में पधारें ॥२ ॥

५५४७. इन्द्रा याहि तूतुजान उप ब्रह्माणि हरिवः । सुते दधिष्व नश्चनः ॥३ ॥

हे अश्वयुक्त इन्द्रदेव ! आप स्तवनों के श्रवणार्थ तथा इस यज्ञ में हमारे द्वारा प्रदत्त हवियों का सेवन करने के लिए यज्ञशाला में शीघ्र ही पधारें ॥३ ॥

[सूक्त-८५]

[**ऋषि-** प्रगाथ, ३-४मेध्यातिथि । **देवता-**इन्द्र । **छन्द-** प्रगाथ ।]

५५४८. मा चिदन्यद् वि शंसत सखायो मा रिषण्यत ।
इन्द्रमित् स्तोता वृषणं सचा सुते मुहुरुक्था च शंसत ॥१ ॥

हे मित्रो ! इन्द्रदेव को छोड़कर अन्य किसी देव की स्तुति उपादेय नहीं हैं । उसमें शक्ति नष्ट न करें । सोम शोधित करके, एकत्र होकर, संयुक्त रूप से बलशाली इन्द्रदेव की ही बार-बार प्रार्थना करें ॥१ ॥

५५४९. अवक्रक्षिणं वृषभं यथाजुरं गां न चर्षणीसहम् ।
विद्वेषणं संवननोभयंकरं मंहिष्ठमुभयाविनम् ॥२ ॥

(हे स्तोतागण ! आप) सशक्त वृषभ (साँड़) के सदृश संघर्षशील जरारहित, शत्रुओं का विरोध और उनका संहार करने वाले, महान् दैविक और भौतिक ऐश्वर्यों के दाता इन्द्रदेव का ही स्तवन करें ॥२ ॥

५५५०. यच्चिद्धि त्वा जना इमे नाना हवन्त ऊतये ।
अस्माकं ब्रह्मेदमिन्द्र भूतु तेहा विश्वा च वर्धनम् ॥३ ॥

हे इन्द्रदेव ! अपनी रक्षा के निमित्त यद्यपि सभी मनुष्य आपका आवाहन करते हैं, फिर भी हमारी स्तुतियाँ आपके गौरव को सतत बढ़ाती रहें ॥३ ॥

५५५१. वि तर्तूर्यन्ते मघवन् विपश्चितोऽर्यो विपो जनानाम् ।
उप क्रमस्व पुरुरूपमा भर वाजं नेदिष्ठमूतये ॥४ ॥

ऐश्वर्यवान्, ज्ञानी, श्रेष्ठ तथा मनुष्यों के पालक हे इन्द्रदेव ! आपकी अनुकम्पा से स्तोतागण समस्त विपत्तियों से बचे रहते हैं । आप हमारे निकट पधारें और पोषण के निमित्त विविध प्रकार के बल प्रदान करें ॥४ ॥

[सूक्त-८६]

[**ऋषि-** विश्वामित्र । **देवता-** इन्द्र । **छन्द-** त्रिष्टुप् ।]

५५५२. ब्रह्मणा ते ब्रह्मयुजा युनज्मि हरी सखाया सधमाद आशू ।
स्थिरं रथं सुखमिन्द्राधितिष्ठन् प्रजानन् विद्वाँ उप याहि सोमम् ॥१ ॥

हे इन्द्रदेव ! मंत्रों से नियोजित होने वाले, युद्धों में कीर्ति सम्पन्न, मित्र- भाव सम्पन्न हरि नामक दोनों अश्वों को हम मन्त्रों के लिए योजित करते हैं । हे इन्द्रदेव ! सुदृढ़ और सुखकारी रथ में अधिष्ठित होकर आप सोमयाग के समीप आएँ । आप सब यज्ञों को जानने वाले विद्वान् हैं ॥१ ॥

[सूक्त-८७]

[**ऋषि-** वसिष्ठ । **देवता-** इन्द्र , ७ इन्द्र, बृहस्पति । **छन्द-** त्रिष्टुप् ।]

५५५३. अध्वर्यवोऽरुणं दुग्धमंशुं जुहोतन वृषभाय क्षितीनाम्।
गौराद् वेदीयाँ अवपानमिन्द्रो विश्वाहेद्याति सुतसोममिच्छन् ॥१ ॥

हे अध्वर्युगण ! मानवों में श्रेष्ठ इन्द्रदेव के लिए निचोड़े हुए रक्ताभ सोमरस का हवन करें । पीने योग्य सोम को दूर से जानकर वे गौर मृग सदृश तीव्रगति से सोमयाग करने वाले यजमान के पास शीघ्र जाते हैं ॥१ ॥

५५५४ . यद् दधिषे प्रदिवि चार्वन्नं दिवेदिवे पीतिमिदस्य वक्षि ।
उत हृदोत मनसा जुषाण उशन्निन्द्र प्रस्थितान् पाहि सोमान् ॥२ ॥

हे इन्द्रदेव ! प्राचीनकाल में आप जिस सुन्दर अन्न (सोम) को उदर में धारण करते थे, वही सोम आप प्रतिदिन पीने की इच्छा करें । हृदय और मन से हमारे कल्याण की इच्छा करते हुए सोमरसों का पान करें ॥२ ॥

५५५५. जज्ञानः सोमं सहसे पपाथ प्र ते माता महिमानमुवाच ।
एन्द्र पप्राथोर्व१न्तरिक्षं युधा देवेभ्यो वरिवश्चकर्थ ॥३ ॥

हे इन्द्रदेव ! जन्म के समय से ही आपने शक्ति प्राप्ति के लिए सोमपान किया था । आपकी महिमा का वर्णन आपकी माता अदिति ने किया । आपने अपने वर्चस् से विस्तृत अंतरिक्ष को पूर्ण किया और युद्ध के माध्यम से देवों या स्तोताओं के लिए धन एकत्र किया ॥३ ॥

५५५६. यद् योधया महतो मन्यमानान् साक्षाम तान् बाहुभिः शाशदानान् ।
यद्वा नृभिर्वृत इन्द्राभियुध्यास्तं त्वयाजिं सौश्रवसं जयेम ॥४ ॥

हे इन्द्रदेव ! अहंकार पूर्ण, अपने को बड़ा मानने वाले शत्रुओं से जब हमारा युद्ध हो, तब हम अपनी बाहुओं से ही हिंसक शत्रुओं का दमन कर सकें । आप यदि स्वयं अन्न अथवा यश के लिए युद्ध करें, तब हम आपके साथ रहकर उस युद्ध को जीतें ॥४ ॥

५५५७. प्रेन्द्रस्य वोचं प्रथमा कृतानि प्र नूतना मघवा या चकार ।
यदेददेवीरसहिष्ट माया अथाभवत् केवलः सोमो अस्य ॥५ ॥

प्राचीन और अर्वाचीन काल में इन्द्रदेव द्वारा किये हुए पराक्रमों का हम वर्णन करते हैं । इन्द्रदेव ने जब से कुटिल- कपटी असुरों को परास्त किया, तब से सोम केवल इन्द्रदेव के लिए ही (सुरक्षित) है ॥५ ॥

[सोम - पोषक प्रवाह विधाता ने श्रेष्ठ उद्देश्यों के लिए उत्पन्न किये हैं । आसुरी तत्त्व उसका दुरुपयोग करते हैं । बाह्य जगत् में दुष्ट प्रवाहों तथा अन्तः दुष्प्रकृति को जब इन्द्र सत्ता परास्त कर देती है, तब पोषक सोम प्रवाह श्रेष्ठ उद्देश्यों के लिए सुरक्षित हो जाते हैं ।]

५५५८. तवेदं विश्वमभितः पशव्यं१ यत् पश्यसि चक्षसा सूर्यस्य ।
गवामसि गोपतिरेक इन्द्र भक्षीमहि ते प्रयतस्य वस्वः ॥६ ॥

हे इन्द्रदेव ! आप सूर्य के तेज (प्रकाश) से जिसे देखते हैं, वह पशुओं (प्राणियों) से युक्त विश्व आपका ही है । सभी गौओं (किरणों इन्द्रियों) के स्वामी आप ही हैं । आपके द्वारा दिये धन का हम भोग करते हैं ॥६ ॥

५५५९. बृहस्पते युवमिन्द्रश्च वस्वो दिव्यस्येशाथे उत पार्थिवस्य ।
धत्तं रयिं स्तुवते कीरये चिद् यूयं पात स्वस्तिभिः सदा नः ॥७ ॥

हे इन्द्र और बृहस्पतिदेव ! आप दोनों द्युलोक और पृथ्वी पर उत्पन्न धन के स्वामी हैं । आप दोनों स्तुति करने वाले स्तोता को धन प्रदान करें तथा कल्याणकारी साधनों से सदैव हमारी रक्षा करें ॥७ ॥

[इन्द्र स्थूल पदार्थकणों- शक्तिकणों के संगठक हैं तथा बृहस्पतिदेव विचारकणों (जिनके बारे में वर्तमान विज्ञान के 'माइण्डॉन्स' की अवधारणा बनायी है) के संगठक हैं । इन्हीं के प्रभाव से पदार्थशक्ति तथा मेधाशक्ति रूप सम्पत्तियाँ अस्तित्व में आती हैं ।]

[सूक्त-८८]

[**ऋषि-** वामदेव । **देवता-** बृहस्पति । **छन्द-** त्रिष्टुप् ।]

५५६०. यस्तस्तम्भ सहसा वि ज्मो अन्तान् बृहस्पतिस्त्रिषधस्थो रवेण ।
तं प्रत्नास ऋषयो दीध्यानाः पुरो विप्रा दधिरे मन्द्रजिह्वम् ॥१ ॥

तीनों लोकों में निवास करने वाले जिन बृहस्पतिदेव ने धरती की दशों दिशाओं को स्तम्भित किया, मीठी बोली बोलने वाले उन देव को पुरातन ऋषियों तथा तेजस्वी विद्वानों ने पुरोभाग में स्थापित किया ॥१ ॥

५५६१. धुनेतयः सुप्रकेतं मदन्तो बृहस्पते अभि ये नस्ततस्रे ।
पृषन्तं सृप्रमदब्धमूर्वं बृहस्पते रक्षतादस्य योनिम् ॥२ ॥

हे बृहस्पतिदेव ! जिनकी गति रिपुओं को प्रकम्पित करने वाली है, जो आपको आनन्दित करते हैं तथा आपकी प्रार्थना करते हैं ; उनके लिए आप फल प्रदान करने वाले, वृद्धि करने वाले तथा हिंसा न करने वाले होते हैं । आप उनके विस्तृत यज्ञ को सुरक्षा प्रदान करें ॥२ ॥

५५६२. बृहस्पते या परमा परावदत आ त ऋतस्पृशो नि षेदुः ।
तुभ्यं खाता अवता अद्रिदुग्धा मध्व श्चोतन्त्यभितो विरप्शम् ॥३ ॥

हे बृहस्पतिदेव ! दूरवर्ती प्रदेश में जो अत्यधिक श्रेष्ठ स्थान हैं, वहाँ से आपके अश्व यज्ञ में पधारते हैं । जिस प्रकार गहरे जलकुण्ड से जल स्रवित होता है, उसी प्रकार आपके चारों ओर प्रार्थनाओं के साथ पत्थरों द्वारा निचोड़ा गया मधुर सोम रस प्रवाहित होता है ॥३ ॥

५५६३. बृहस्पतिः प्रथमं जायमानो महो ज्योतिषः परमे व्योमन् ।
सप्तास्यस्तुविजातो रवेण वि सप्तरश्मिरधमत् तमांसि ॥४ ॥

सप्त छन्दोमय मुख वाले, बहुत प्रकार से पैदा होने वाले तथा सप्त रश्मियों वाले बृहस्पतिदेव, महान् सूर्यदेव के समान परम आकाश में सर्वप्रथम उत्पन्न होते हैं । वे अपनी ज्योति के द्वारा तमिस्रा को नष्ट करते हैं ॥४ ॥

५५६४. स सुष्टुभा स ऋक्वता गणेन वलं रुरोज फलिगं रवेण ।
बृहस्पतिरुस्रिया हव्यसूदः कनिक्रदद् वावशतीरुदाजत् ॥५ ॥

बृहस्पतिदेव ने अपनी तेजस्विता तथा प्रार्थना करने वाले ऋचा समूहों के साथ ध्वनि करते हुए (मेघ) वल नामक राक्षस का वध किया । उन्होंने हवि प्रेरित करने वाली तथा रँभाने वाली गौओं (वाणियों) को ध्वनि करते हुए बाहर निकाला ॥५ ॥

५५६५. एवा पित्रे विश्वदेवाय वृष्णे यज्ञैर्विधेम नमसा हविर्भिः ।
बृहस्पते सुप्रजा वीरवन्तो वयं स्याम पतयो रयीणाम् ॥६ ॥

इस प्रकार सबके पालनकर्त्ता समस्त देवों के स्वामी तथा बलशाली बृहस्पतिदेव की हम लोग यज्ञों, आहुतियों तथा प्रार्थनाओं के द्वारा सेवा करते हैं । हे बृहस्पतिदेव ! उनके प्रभाव से हम लोग श्रेष्ठ सन्तानों तथा पराक्रम से सम्पन्न ऐश्वर्य के स्वामी हों ॥६ ॥

[सूक्त-८९]

[**ऋषि**- कृष्ण । **देवता**- इन्द्र । **छन्द**-त्रिष्टुप् ।]

५५६६. अस्तेव सु प्रतरं लायमस्यन् भूषन्निव प्र भरा स्तोममस्मै ।
वाचा विप्रास्तरत वाचमर्यो नि रामय जरितः सोम इन्द्रम् ॥१ ॥

जिस प्रकार धनुर्धारी उत्तम रीति से लक्ष्यवेधी बाणों का प्रहार करते हैं तथा पुरुष आभूषणों से सुसज्जित होते हैं, वैसे ही इन्द्रदेव के लिए श्रेष्ठ स्तुतियों का प्रयोग करें, जिससे प्रतिस्पर्धा करने वाले पराजित हो जाएँ । हे स्तोताओ ! पराक्रमी इन्द्रदेव को सोमपान की ओर आकर्षित करें ॥१ ॥

५५६७. दोहेन गामुप शिक्षा सखायं प्र बोधय जरितर्जारमिन्द्रम् ।
कोशं न पूर्णं वसुना न्यृष्टमा च्यावय मघदेयाय शूरम् ॥२ ॥

हे स्तुतिकर्ताओ ! गौओं का दोहन करके अपना प्रयोजन पूर्ण करने के समान इन्द्रदेव से अपने अभीष्ट फल को प्राप्त करें तथा प्रशंसा योग्य इन्द्रदेव को जाग्रत् करें । जैसे अन्न से भरे हुए पात्र के मुख को नीचे की ओर करके उसके अन्न को निकालते हैं, वैसे ही शूर इन्द्रदेव को अभीष्ट सिद्धि के लिए अनुकूल बनाएँ ॥२ ॥

५५६८. किमङ्ग त्वा मघवन् भोजमाहुः शिशीहि मा शिशयं त्वा शृणोमि ।
अप्रस्वती मम धीरस्तु शक्र वसुविदं भगमिन्द्रा भरा नः ॥३ ॥

हे वैभवशाली इन्द्रदेव ! आपको ज्ञानी लोग कामना पूरक क्यों कहते हैं ? आप हमें धन से सम्पन्न बनाएँ । हे इन्द्रदेव ! हमारी विवेक- बुद्धि जाग्रत् करें , कार्य कुशलता प्रदान करें तथा श्रेष्ठ ऐश्वर्य- सम्पदा से सौभाग्ययुक्त करें ॥३ ॥

५५६९. त्वां जना ममसत्येष्विन्द्र संतस्थाना वि ह्वयन्ते समीके ।
अत्रा युजं कृणुते यो हविष्मान्नासुन्वता सख्यं वष्टि शूरः ॥४ ॥

हे इन्द्रदेव ! योद्धा लोग समर भूमि में जाते हुए सहयोगार्थ आपका स्मरण करते हैं ।जो हवि (सोम) समर्पित करता है, वीर इन्द्रदेव उसकी सहायता करते हैं । जो हवि (सोम) प्रस्तुत नहीं करते, वे उनकी मैत्री भावना से वञ्चित रहते हैं ॥४ ॥

५५७०. धनं न स्पन्द्रं बहुलं यो अस्मै तीव्रान्त्सोमाँ आसुनोति प्रयस्वान् ।
तस्मै शत्रून्त्सुतुकान् प्रातरह्नो नि स्वष्ट्रान् युवति हन्ति वृत्रम् ॥५ ॥

जो प्रयत्नशील साधक सरस सम्पदा के समान तीव्र सोमरस इन्द्रदेव को समर्पित करते हैं, इन्द्रदेव उनके लिए सामर्थ्यवान् एवं अनेक आयुधों से युक्त शत्रुओं को परास्त कर देते हैं तथा वृत्र (घेरने वाले) असुर का भी संहार करते हैं ॥५ ॥

५५७१. यस्मिन् वयं दधिमा शंसमिन्द्रे यः शिश्राय मघवा काममस्मे ।
आराच्चित् सन् भयतामस्य शत्रुर्न्यस्मै द्युम्ना जन्या नमन्ताम् ॥६ ॥

जिन ऐश्वर्यवान् इन्द्रदेव की हम स्तोत्रों से प्रार्थना करते हैं तथा जो हमें अभीष्ट वैभव प्रदान करते हैं, उनके सामने से शत्रु भयभीत होकर पलायन करें तथा शत्रु पक्ष की सम्पदा उन्हें प्राप्त हो ॥६ ॥

५५७२. आराच्छत्रुमप बाधस्व दूरमुग्रो यः शम्बः पुरुहूत तेन ।
अस्मे धेहि यवमद् गोमदिन्द्र कृधी धियं जरित्रे वाजरत्नाम् ॥७ ॥

प्रथम आवाहित हे इन्द्रदेव ! अपने तीक्ष्ण वज्र से आप हमारे समीपस्थ शत्रुओं को खदेड़कर दूर करें तथा हमें अन्न- जौ एवं गवादि से युक्त सम्पदा प्रदान करें । अपने स्तुतिकर्त्ता की प्रार्थना को अन्न- रत्नप्रसविनी बनाएँ ॥७॥

५५७३. प्र यमन्तर्वृषसवासो अग्मन् तीव्राः सोमा बहुलान्तास इन्द्रम् ।
नाह दामानं मघवा नि यंसन् नि सुन्वते वहति भूरि वामम् ॥८ ॥

तीक्ष्ण सोमरस, मधुरस के रूप में विभिन्न धाराओं से गिरता हुआ, जिस समय इन्द्रदेव की देह में प्रविष्ट होता है, उस समय वैभव- सम्पन्न इन्द्रदेव सोमरस प्रदाता यजमान का विरोध नहीं करते, अपितु (सोमरस के प्रस्तुतकर्त्ता को) प्रचुर मात्रा में (इच्छित) सम्पत्ति प्रदान करते हैं ॥८ ॥

५५७४. उत प्रहामतिदीवा जयति कृतमिव श्वघ्नी वि चिनोति काले ।
यो देवकामो न धनं रुणद्धि समित् तं रायः सृजति स्वधाभिः ॥९ ॥

जैसे पराजित जुआरी विजयी जुआरी को खोजकर अपनी पिछली पराजय का बदला, उसे पराजित करके लेता है, वैसे ही इन्द्रदेव भी अनिष्टकारी शत्रुओं के ऊपर पराक्रमी हमला करके उन्हें पराजित करते हैं । जो साधक देवपूजन (यज्ञादि) में कंजूसी नहीं दिखाते, ऐश्वर्यवान् इन्द्रदेव उन साधकों को धन- सम्पदा से सम्पन्न बनाते हैं ॥९ ॥

५५७५. गोभिष्टरेमामतिं दुरेवां यवेन वा क्षुधं पुरुहूत विश्वे ।
वयं राजसु प्रथमा धनान्यरिष्टासो वृजनीभिर्जयेम ॥१० ॥

बहुसंख्यकों द्वारा आवाहनीय हे इन्द्रदेव ! आपकी कृपा दृष्टि से हम गोधन द्वारा दुःख-दारिद्रयों से निवृत्त हो; जौ आदि अन्नों से क्षुधा को शान्त करें । हम शासनाध्यक्षों के साथ अग्रसर होते हुए अपनी सामर्थ्य (क्षमता) से शत्रुओं की विपुल सम्पदाओं को अपने (आधिपत्य) में ले सकें ॥१० ॥

५५७६. बृहस्पतिर्नः परि पातु पश्चादुतोत्तरस्मादधरादघायोः ।
इन्द्रः पुरस्तादुत मध्यतो नः सखा सखिभ्यो वरीयः कृणोतु ॥११ ॥

दुष्ट- पापी शत्रुओं से बृहस्पतिदेव हमें पश्चिम , उत्तर तथा दक्षिण से संरक्षित करें । इन्द्रदेव पूर्व दिशा और मध्यभाग से आने वाले शत्रुओं से हमें संरक्षित करें । वे इन्द्रदेव सबके मित्र तथा हम भी उनके प्रिय सखा हैं, वे हमारे अभीष्टों को सिद्ध करें ॥११ ॥

[सूक्त-९०]

[**ऋषि-** भरद्वाज । **देवता-** बृहस्पति । **छन्द-** त्रिष्टुप् ।]

५५७७. यो अद्रिभित् प्रथमजा ऋतावा बृहस्पतिराङ्गिरसो हविष्मान् ।
द्विबर्हज्मा प्राघर्मसत् पिता न आ रोदसी वृषभो रोरवीति ॥१ ॥

बृहस्पतिदेव सबसे प्रथम उत्पन्न हुए, उन्होंने पर्वतों को ध्वस्त किया । जो अङ्गिरसों के हविष्यान्न से युक्त हैं, जो स्वयं के तेज से तेजस्वी हैं, वे उत्तम गुणों से भूमि की सुरक्षा करने वाले, बलवान् , हमारे पालक बृहस्पतिदेव, द्युलोक और भूलोक में गर्जना करें ॥१ ॥

५५७८. जनाय चिद् य ईवत उ लोकं बृहस्पतिर्देवहूतौ चकार ।
घ्नन् वृत्राणि वि पुरो दर्दरीति जयञ्छत्रूंरमित्रान् पृत्सु साहन् ॥२ ॥

जो बृहस्पतिदेव स्तोताओं को स्थान देते हैं, जो शत्रुओं को मारने वाले और शत्रुजयी हैं । वे शत्रुओं को परास्त करके उनके नगरों को ध्वस्त करें ॥२ ॥

५५७९. बृहस्पतिः समजयद् वसूनि महो व्रजान् गोमतो देव एषः ।
अपः सिषासन्त्स्व१रप्रतीतो बृहस्पतिर्हन्त्यमित्रमर्कैः ॥३ ॥

बृहस्पतिदेव ने असुरों को परास्त करके गोधन जीता है । दिव्य प्रकाश एवं रसों को धारण करने वाले बृहस्पतिदेव स्वर्ग के शत्रुओं का मन्त्र द्वारा विनाश करते हैं ॥३ ॥

[सूक्त-९१]

[ऋषि- अयास्य । देवता- बृहस्पति । छन्द- त्रिष्टुप् ।]

५५८०. इमां धियं सप्तशीर्ष्णीं पिता न ऋतप्रजातां बृहतीमविन्दत् ।
तुरीयं स्विज्जनयद् विश्वजन्योऽयास्य उक्थमिन्द्राय शंसन् ॥१ ॥

हमारे पिता (सृजेता) ने ऋत से उत्पन्न सात शीर्ष वाली इस विशाल बुद्धि को प्राप्त किया । विश्वजन्य अयास्य ने इन्द्रदेव के लिए स्तोत्र बोलते हुए तुरीय (ईश्वर सान्निध्य) अवस्था का सृजन किया ॥१ ॥

५५८१. ऋतं शंसन्त ऋजु दीध्याना दिवस्पुत्रासो असुरस्य वीराः ।
विप्रं पदमङ्गिरसो दधाना यज्ञस्य धाम प्रथमं मनन्त ॥२ ॥

अंगिरा ऋषियों ने यज्ञ के श्रेष्ठ स्थल में जाने का निश्चय किया । वे सत्यव्रती, मनोभावों से सरल, दिव्य पुत्र, महाबलवान् तथा ज्ञानियों के समान आचरण निष्ठ हैं ॥२ ॥

५५८२. हंसैरिव सखिभिर्वावदद्भिरश्मन्मयानि नहना व्यस्यन् ।
बृहस्पतिरभिकनिक्रदद् गा उत प्रास्तौदुच्च विद्वाँ अगायत् ॥३ ॥

बृहस्पतिदेव के मित्रों (मरुतों) ने हंसों के समान स्वर निकाले । उनके सहयोग से बृहस्पतिदेव ने पत्थरों के बने द्वारों को खोल दिया । अन्दर अवरुद्ध गौएँ आवाज करने लगीं । वे ज्ञानी, देवजनों के प्रति श्रेष्ठ स्तोत्रों का उच्च स्वर से गान करने लगे ॥३ ॥

[' मरुतों ने स्वर निकाले' यह कथन विज्ञान सम्मत है । कण्ठ में वायु के संघात से ही स्वरों की उत्पत्ति होती है । बृहस्पतिदेव-बुद्धि के अधिष्ठाता की प्रेरणा से वायु प्रवाह उनके मित्रों की तरह यह कार्य करते हैं । बृहस्पतिदेव जब जड़तारूप पत्थरों को उठाते हैं, तो अन्दर स्थित भाव वाणी के साथ व्यक्त होने लगते हैं ।]

५५८३. अवो द्वाभ्यां पर एकया गा गुहा तिष्ठन्तीरनृतस्य सेतौ ।
बृहस्पतिस्तमसि ज्योतिरिच्छन्नुदुस्रा आकर्वि हि तिस्र आवः ॥४ ॥

असत् (अव्यक्त) गुह्यक्षेत्र में गौएँ (प्रकाश किरणें दिव्य वाणियाँ) छिपी हुई थीं । बृहस्पति (ज्ञान या वाणी

के अधिपति) देव ने अन्धकार से प्रकाश (अज्ञान से ज्ञान) की कामना करते हुए नीचे के दो (अन्तरिक्ष एवं पृथ्वी) तथा ऊपर का एक (द्युलोक), इस प्रकार तीनों द्वारों को खोलकर गौओं (किरणों या वाणियों) को प्रकट किया ॥४ ॥

५५८४. विभिद्या पुरं शयथेमपाचीं निस्त्रीणि साकमुदधेरकृन्तत् ।
बृहस्पतिरुषसं सूर्यं गामर्कं विवेद स्तनयन्निव द्यौः ॥५ ॥

गौओं के लिए अवरोधक बल के अधोमुख पुरों (संस्थानों) को भेदन करके बृहस्पतिदेव ने एक साथ तीनों बन्धन काट दिये । उन्होंने जलाशय (मेघों या अप् प्रवाहों) से उषा, सूर्य एवं गौओं (किरणों) को एक साथ प्रकट किया । वे (बृहस्पतिदेव) विद्युत् की तरह गर्जना करने वाले अर्क (प्राण के स्रोत) को जानते हैं ॥५ ॥

५५८५. इन्द्रो वलं रक्षितारं दुघानां करेणेव वि चकर्ता रवेण ।
स्वेदाञ्जिभिराशिरमिच्छमानोऽरोदयत् पणिमा गा अमुष्णात् ॥६ ॥

जिस वल (राक्षस) ने गौओं को छिपाया था, उसे इन्द्रदेव ने हिंसक हथियार के समान अपनी तीव्र हुंकार से छिन्न-भिन्न कर दिया । मरुद्गणों की सहायता के इच्छुक उन्होंने पणि (वल के अनुचर) को नष्ट किया और उस असुर द्वारा चुराई गई गौओं को मुक्त किया ॥६ ॥

५५८६. स ईं सत्येभिः सखिभिः शुचद्भिर्गोधायसं वि धनसैरदर्दः ।
ब्रह्मणस्पतिर्वृषभिर्वराहैर्घर्मस्वेदेभिर्द्रविणं व्यानट् ॥७ ॥

बृहस्पतिदेव ने सत्यस्वरूप, मित्ररूप, तेजस्वी और ऐश्वर्ययुक्त मरुद्गणों के सहयोग से गौओं के अवरोधक इस वल (राक्षस) को विनष्ट किया । उन्होंने वर्षणशील मेघों द्वारा प्रज्वलित एवं गतिशील मरुद्गणों के सहयोग से धन-धान्य को प्राप्त किया ॥७ ॥

५५८७. ते सत्येन मनसा गोपतिं गा इयानास इषणयन्त धीभिः ।
बृहस्पतिर्मिथोअवद्यपेभिरुदुस्रिया असृजत स्वयुग्भिः ॥८ ॥

गौओं (किरणों) से प्रीति रखने वाले मरुद्गण सत्यनिष्ठ मन एवं अपने श्रेष्ठ कर्मों से बृहस्पतिदेव को गौओं के अधिपति बनाने के लिए प्रेरित किया ।उन्होंने दुष्ट राक्षसों से गौओं के संरक्षणार्थ एकत्रित हुए मरुद्गणों के सहयोग से गौओं को विमुक्त किया ॥८ ॥

५५८८.तं वर्धयन्तो मतिभिः शिवाभिः सिंहमिव नानदतं सधस्थे ।
बृहस्पतिं वृषणं शूरसातौ भरेभरे अनु मदेम जिष्णुम् ॥९ ॥

अन्तरिक्ष में सिंह के समान बार-बार गर्जना करने वाले, कामनाओं के वर्षक और विजयशील उन बृहस्पतिदेव को प्रोत्साहित करने वाले हम, मरुत् वीरों के युद्ध में कल्याणकारी स्तुतियों से उनकी प्रार्थना करते हैं ॥९ ॥

५५८९. यदा वाजमसनद् विश्वरूपमा द्यामरुक्षदुत्तराणि सद्म ।
बृहस्पतिं वृषणं वर्धयन्तो नाना सन्तो बिभ्रतो ज्योतिरासा ॥१० ॥

जिस समय बृहस्पतिदेव सभी सांसारिक अन्नों का सेवन करते हैं तथा आकाश में ऊपर जाकर उत्तम लोकों में प्रतिष्ठित होते हैं, तब बलशाली बृहस्पतिदेव को देवगण मुख (वाणी) से प्रोत्साहित करते हैं, वे विभिन्न दिशाओं में रहते हुए उन्हें उन्नतिशील बनाते हैं ॥१० ॥

५५९०. सत्यामाशिषं कृणुता वयोधै कीरिं चिद्ध्यवथ स्वेभिरेवैः ।
पश्चा मृधो अप भवन्तु विश्वास्तद् रोदसी शृणुतं विश्वमिन्वे ॥११ ॥

हे देवगण ! अन्न प्राप्ति के निमित्त की गई हमारी प्रार्थनाओं को आप सफलता प्रदान करें । आप अपने आश्रय से हम साधकों का संरक्षण करें और हमारी सभी प्रकार की विपदाओं का निवारण करें । सम्पूर्ण विश्व को हर्षित करने वाली हे द्यावा- पृथिवी ! आप दोनों हमारे निवेदन के अभिप्राय को समझें ॥११ ॥

५५९१. इन्द्रो मह्ना महतो अर्णवस्य वि मूर्धानमभिनदर्बुदस्य ।
अहन्नहिमरिणात् सप्त सिन्धून् देवैर्द्यावापृथिवी प्रावतं नः ॥१२ ॥

सर्वप्रथम बृहस्पतिदेव ने विशाल जल भण्डार रूप मेघों के सिर को छिन्न- भिन्न किया । जल के अवरोधक शत्रुओं को विनष्ट किया ।सप्तधाराओं को प्रवाहित एवं संयुक्त किया । हे द्यावा- पृथिवी ! आप देवताओं के साथ आगमन करके हमारा संरक्षण करें ॥१२ ॥

[इस सूक्त में बृहस्पतिदेव द्वारा अवरोधों- असुरों का उच्छेदन करके गौओं को प्राप्त करने का वर्णन है । बृहस्पतिदेव प्रज्ञा, ज्ञान, वाणी के अधिपति हैं । मेधा प्रयोग से पदार्थों में छिपी प्रकाश किरणें अथवा प्रकृति में छिपे ज्ञान सूत्रों को प्रकट करने का आलंकारिक वर्णन इस सूक्त में है । बृहस्पतिदेव उच्चाकाश में, भूमण्डल में तथा मानवीय काया में सभी जगह प्रकारान्तर से क्रियाशील रहते हैं । वैदिक मन्त्र विभिन्न सन्दर्भों में प्रयुक्त होते हैं ।]

[सूक्त-९२]

[**ऋषि-** प्रियमेध, १-३ अयास्य, १६-२१ पुरुहन्मा । **देवता-** इन्द्र , ८ विश्वेदेवा, वरुण । **छन्द-** गायत्री, ४-७, ९-१२ अनुष्टुप् , ८, १३ पंक्ति, १४-१५ पथ्याबृहती, १६-२१ प्रगाथ ।]

५५९२. अभि प्र गोपतिं गिरेन्द्रमर्च यथा विदे । सूनुं सत्यस्य सत्पतिम् ॥१ ॥

हे याजको ! गोपालक, सत्यनिष्ठ, सज्जनों के संरक्षक इन्द्रदेव की मन्त्रोच्चारण सहित प्रार्थना करें, जिससे उनकी शक्तियों का आभास हो सके ॥१ ॥

५५९३.आ हरयः ससृज्रिरेऽरुषीरधि बर्हिषि । यत्राभि संनवामहे ॥

जिन इन्द्रदेव की हम अपने यज्ञ मण्डप में प्रार्थना करते हैं, उनको उत्तम अश्व, यज्ञशाला की ओर ले आएँ ॥२ ॥

५५९४.इन्द्राय गाव आशिरं दुदुह्रे वज्रिणे मधु । यत् सीमुपह्वरे विदत्

जब यज्ञस्थल के समीप ही इन्द्रदेव मधुर रस का पान करते हैं, तब गौएँ वज्रहस्त इन्द्रदेव के (पान करने के) लिए मधुर दुग्ध प्रदान करती हैं ॥३ ॥

५५९५. उद् यद् ब्रध्नस्य विष्टपं गृहमिन्द्रश्च गन्वहि ।
मध्वः पीत्वा सचेवहि त्रिः सप्त सख्युः पदे ॥४ ॥

जब हमने इन्द्रदेव के साथ सूर्यलोक में गमन किया, तब अपने सखा उन इन्द्रदेव के साथ मधुर सोमपान करके हम त्रिसप्त स्थानों पर उनसे संयुक्त हुए ।

[इस सूक्त के ऋषि प्रियमेध (इन्द्र को प्रिय मेधा या प्रिययज्ञ) हैं । इन्द्र पदार्थ कणों को तीनों आयामों या लोकों के सातों प्रवाहों में संगठित करते हैं । उन सभी के साथ मेधा या यज्ञीय भाव का संयोग होने से सृष्टिचक्र सुचारु रूप से चलता है ।]

५५९६.अर्चत प्रार्चत प्रियमेधासो अर्चत । अर्चन्तु पुत्रका उत पुरं न धृष्ण्वर्चत ॥५ ॥

हे प्रियमेध के वंशज मनुष्यो ! यज्ञ-प्रिय, सन्तान एवं साधकों की कामना को पूर्ण करने वाले तथा शत्रुओं को

पराजित करने वाले इन्द्रदेव का आप सभी (श्रद्धापूरित होकर) सम्मान करें ॥५ ॥

इस (अगली) ऋचा को अधिकांश टीकाकारों ने युद्ध पर घटित किया है; किन्तु इसका अर्थ प्रकृति पर भी बहुत सहज ही घटित होता है । यहाँ शब्दार्थ इस ढंग से करने का प्रयास किया गया है कि दोनों ही अर्थ सहज ही सिद्ध हो सकें-

५५९७.अव स्वराति गर्गरो गोधा परि सनिष्वणत् । पिङ्गा परि चनिष्कददिन्द्राय ब्रह्मोद्यतम् ।

गर्गर स्वर (रणवाद्यों अथवा मेघों से) उभर रहे हैं । गोधा (हस्तरक्षक आवरण अथवा किरणों के धारणकर्त्ता-अवरोधक) सब ओर शब्द कर रहे हैं । पिंगा (धनुष की प्रत्यंचा अथवा विद्युत्) की ध्वनि (टंकार अथवा कड़क) सब ओर सुनाई देती है । ऐसे में इन्द्रदेव (पराक्रमी संरक्षक अथवा वर्षा के देवता) के लिए स्तोत्र बोलें ॥६ ॥

५५९८.आ यत् पतन्त्येन्यः सुदुघा अनपस्फुरः । अपस्फुरं गृभायत सोममिन्द्राय पातवे ॥७ ।

जब उज्ज्वल जल से समृद्ध नदियाँ प्रवाहित होती हैं । उस समय इन्द्रदेव के पीने के लिए श्रेष्ठ गुणों से युक्त मधुर सोमरस लेकर उपस्थित हों ॥७ ॥

५५९९. अपादिन्द्रो अपादग्निर्विश्वे देवा अमत्सत ।
वरुण इदिह क्षयत् तमापो अभ्यनूषत वत्सं संशिश्वरीरिव ॥८ ॥

अग्नि, इन्द्र तथा विश्वेदेवा सोमपान करके हर्षित हुए । वरुणदेव भी यहाँ उपस्थित रहें । जिस प्रकार गौएँ अपने बच्चे को प्राप्त करने के लिए शब्द करती हैं, उसी प्रकार हमारे स्तोत्र उन वरुणदेव की प्रार्थना करते हैं ॥८ ॥

५६००.सुदेवो असि वरुण यस्य ते सप्त सिन्धवः । अनुक्षरन्ति काकुदं सूर्म्यं सुषिरामिव ॥

हे वरुणदेव ! जिस प्रकार किरणें सूर्य की ओर गमन करती हैं, उसी प्रकार आपके ओज से सातों सरिताएँ समुद्र की ओर प्रवाहित होती हैं ॥९ ॥

५६०१. यो व्यतीँरफाणयत् सुयुक्ताँ उप दाशुषे । तक्वो नेता तदिद् वपुरुपमा यो अमुच्यत ॥

जो इन्द्रदेव द्रुतगामी अश्वों को रथ में नियोजित करके हविप्रदाता यजमान के पास जाते हैं, वे विशाल शरीर वाले नायक इन्द्रदेव यज्ञशाला में प्रमुख स्थान प्राप्त करते हैं ॥१० ॥

५६०२. अतीदु शक्र ओहत इन्द्रो विश्वा अति द्विषः ।
भिनत् कनीन ओदनं पच्यमानं परो गिरा ॥११ ॥

समर्थ इन्द्रदेव सभी विद्वेषियों को दूर हटाते हैं । उन्होंने अपनी छोटी सी आवाज से बादलों को नष्ट कर दिया ॥११ ॥

५६०३. अर्भको न कुमारकोऽधि तिष्ठन्नवं रथम् ।
स पक्षन्महिषं मृगं पित्रे मात्रे विभुक्रतुम् ॥१२ ॥

ये इन्द्रदेव अपने विशाल शरीर से नूतन रथ पर सुशोभित होते हैं । वे विविध श्रेष्ठ कर्मों को सम्पन्न करते हुए बादलों को जल बरसाने के लिए प्रेरित करते हैं ॥१२ ॥

५६०४. आ तू सुशिप्र दंपते रथं तिष्ठा हिरण्ययम् ।
अध द्युक्षं सचेवहि सहस्रपादमरुषं स्वस्तिगामनेहसम् ॥१३ ॥

हे सुन्दर आकृति वाले दम्पते (इन्द्रदेव) ! सहस्रों रश्मियों से आलोकित, द्रुतगामी स्वर्णिम रथ पर आप भली प्रकार आरूढ़ हों (यहाँ आएँ) ; तब हम दोनों एक साथ मिलेंगे ॥१३ ॥

५६०५. तं घेमित्था नमस्विन उप स्वराजमासते ।
अर्थं चिदस्य सुधितं यदेतव आवर्तयन्ति दावने ॥१४ ॥

उन स्वप्रकाशित इन्द्रदेव की वन्दना करने वाले याजक साधना करते हैं । उसके बाद वे श्रेष्ठ सम्पत्ति तथा सद्बुद्धि ग्रहण करते हैं ॥१४ ॥

५६०६. अनु प्रत्नस्यौकसः प्रियमेधास एषाम् ।
पूर्वामनु प्रयतिं वृक्तबर्हिषो हितप्रयस आशत ॥१५ ॥

कुश- आसन फैलाने वाले तथा यज्ञों में हविष्यान्न प्रदान करने वाले 'प्रियमेध' ऋषि अथवा श्रेष्ठ बुद्धि या यज्ञ युक्त साधकों) ने पूर्वकाल के अनुरूप शाश्वत निवास स्थल (स्वर्ग) को प्राप्त किया ॥१५ ॥

५६०७. यो राजा चर्षणीनां याता रथेभिरध्रिगुः ।
विश्वासां तरुता पृतनानां ज्येष्ठो वो वृत्रहा गृणे ॥१६ ॥

मानवों के अधिपति, वेगवान्, शत्रुसेना के संहारक, वृत्रहन्ता, श्रेष्ठ इन्द्रदेव की हम स्तुति करते हैं ॥१६ ॥

५६०८. इन्द्रं तं शुम्भ पुरुहन्मन्नवसे यस्य द्विता विधर्तरि ।
हस्ताय वज्रः प्रति धायि दर्शतो महो दिवे न सूर्यः ॥१७ ॥

हे साधक ! अपनी रक्षा के लिए देवराज इन्द्र की उपासना करो । जिनके संरक्षण में (देवत्व की) रक्षा एवं (असुरता के) विनाश की दोहरी शक्ति है । वे इन्द्रदेव, सूर्य के समान तेजस्वी वज्र को हाथ में धारण करते हैं ॥१७ ॥

५६०९. नकिष्टं कर्मणा नशद् यश्चकार सदावृधम् ।
इन्द्रं न यज्ञैर्विश्वगूर्तमृभ्वसमधृष्टं धृष्ण्वो जसम् ॥१८ ॥

स्तुत्य, महाबलशाली, समृद्ध, अपराजित, शत्रुओं का दमन करने वाले इन्द्रदेव को जो साधक यज्ञादि कर्मों द्वारा अपना सहचर (अनुकूल) बना लेता है, उसके कर्मों को कोई नष्ट नहीं कर सकता ॥१८ ॥

५६१०. अषाळहमुग्रं पृतनासु सासहिं यस्मिन् महीरुरुज्रयः ।
सं धेनवो जायमाने अनोनवुर्द्यावः क्षामो अनोनवुः ॥१९ ॥

जिन इन्द्रदेव के प्राकट्‌य पर महान् वेगवाली गौएँ (किरणें) और पृथ्वी तथा आकाश भी उनके समक्ष झुककर अभिवादन करते हैं, उन उग्र, शत्रु विजेता और पराक्रमी इन्द्रदेव की हम स्तुति करते हैं ॥१९ ॥

५६११. यद् द्याव इन्द्र ते शतं शतं भूमीरुत स्युः ।
न त्वा वज्रिन्त्सहस्रं सूर्या अनु न जातमष्ट रोदसी ॥२० ॥

हे इन्द्रदेव ! पृथ्वी एवं द्युलोक सैकड़ों गुना विस्तार कर लें, सूर्य हजारों गुना विस्तार कर ले, तो भी आपकी समानता नहीं कर सकते । द्यावा- पृथिवी में (कोई भी) आपकी बराबरी करने वाला नहीं है ॥२० ॥

५६१२. आ पप्राथ महिना वृष्ण्या वृषन् विश्वा शविष्ठ शवसा ।
अस्माँ अव मघवन् गोमति व्रजे वज्रिञ्चित्राभिरूतिभिः ॥२१ ॥

हे बलशाली इन्द्रदेव ! आप अपनी सामर्थ्य से सभी की इच्छा पूरी करते हैं । हे बलवान्, धनवान्, वज्रधारी इन्द्रदेव ! आप गौयुक्त (पोषण साधनों सहित) हमें संरक्षण प्रदान करें ॥२१ ॥

[सूक्त-९३]

[**ऋषि**-प्रगाथ, ४-८ देवजामि इन्द्रमाता । **देवता**- इन्द्र । **छन्द**- गायत्री ।]

५६१३. उत् त्वा मन्दन्तु स्तोमाः कृणुष्व राधो अद्रिवः । अव ब्रह्मद्विषो जहि ॥१ ॥

हे इन्द्रदेव ! आपको ये स्तोत्र आनन्द प्रदान करने वाले हों । हे वज्रधारी इन्द्रदेव ! आप हमें ऐश्वर्य प्रदान करें तथा ज्ञान के साथ द्वेष रखने वालों का संहार करें ॥१ ॥

५६१४. पदा पणीँरराधसो नि बाधस्व महाँ असि । नहि त्वा कश्चन प्रति ॥२ ॥

हे इन्द्रदेव ! आप महान् हैं । आपके समान सामर्थ्य किसी में नहीं है । आप यज्ञादि कर्म न करने वाले कृपणों को पीड़ित करें ॥२ ॥

५६१५. त्वमीशिषे सुतानामिन्द्र त्वमसुतानाम् । त्वं राजा जनानाम् ॥३ ॥

हे इन्द्रदेव ! आप सिद्ध रसयुक्त (सोमरस) पदार्थों एवं निषिद्ध पदार्थों के स्वामी हैं । आप समस्त प्राणियों के शासक हैं ॥३ ॥

५६१६. ईङ्खयन्तीरपस्युव इन्द्रं जातमुपासते । भेजानासः सुवीर्यम् ॥४ ॥

इन्द्रदेव के समीप जाकर उनकी सेवा करने वाली, यज्ञादि सत्कर्म करने में संलग्न माताएँ उनकी ही उपासना-अर्चना करती हैं । उनसे सुखकारी श्रेष्ठ धन प्राप्त करती हैं ॥४ ॥

५६१७. त्वमिन्द्र बलादधि सहसो जात ओजसः । त्वं वृषन् वृषेदसि ॥५ ॥

हे बलवर्द्धक इन्द्रदेव ! आप शत्रुओं को पराजित करने वाली सामर्थ्य और धैर्य से प्रख्यात हुए हैं । आप सर्वाधिक सामर्थ्यशाली और साधकों की कामनाओं को पूर्ण करने वाले हैं ॥५ ।

५६१८. त्वमिन्द्रासि वृत्रहा व्य१न्तरिक्षमतिरः । उद् द्यामस्तभ्ना ओजसा ॥६ ॥

हे इन्द्रदेव ! आप वृत्रहन्ता और अन्तरिक्ष का विस्तार करने वाले हैं । आपने अपनी सामर्थ्य से द्युलोक (स्वर्गलोक) को स्थायित्व प्रदान किया है ॥६ ॥

५६१९. त्वमिन्द्र सजोषसमर्कं बिभर्षि बाह्वोः । वज्रं शिशान ओजसा ॥७ ॥

हे इन्द्रदेव ! अपने कार्यों में सहयोगी (सखा) सूर्य को आपने दोनों हाथों से अन्तरिक्ष में स्थापित किया है । आप अपनी सामर्थ्य से वज्र को तीक्ष्णता प्रदान करते हैं ॥७ ॥

५६२०. त्वमिन्द्राभिभूरसि विश्वा जातान्योजसा । स विश्वा भुव आभवः ॥८ ॥

हे इन्द्रदेव !आप अपनी शक्ति से सभी प्राणियों को वशीभूत करते हैं ।समस्त स्थानों पर आपका प्रभुत्व है ।

[सूक्त-९४]

[**ऋषि**- कृष्ण । **देवता**- इन्द्र । **छन्द**- त्रिष्टुप् , ४-९ जगती ।]

५६२१. आ यात्विन्द्रः स्वपतिर्मदाय यो धर्मणा तूतुजानस्तुविष्मान् ।
प्रत्वक्षाणो अति विश्वा सहांस्यपारेण महता वृष्ण्येन ॥१ ॥

जो शारीरिक दृष्टि से स्थूल हैं और जो अपनी विशाल तथा पराक्रमी सामर्थ्य से सम्पूर्ण शक्तिशाली पदार्थों को शक्तिहीन कर देते हैं, वे ऐश्वर्य-सम्पन्न इन्द्रदेव रथारूढ़ होकर, यहाँ आकर हर्ष को प्राप्त करें ॥१ ॥

५६२२. सुष्ठामा रथः सुयमा हरी ते मिम्यक्ष वज्रो नृपते गभस्तौ ।
शीभं राजन्त्सुपथा याह्यर्वाङ् वर्धाम ते पपुषो वृष्ण्यानि ॥२ ॥

हे मनुष्यो के पालक इन्द्रदेव ! आपका रथ उत्तम रीति से विनिर्मित है, आपके रथ के दोनों अश्व भली प्रकार से नियंत्रित हैं और आप हाथ में वज्र को धारण किये हुए हैं । हे अधिपति इन्द्रदेव ! ऐसे सुशोभित आप श्रेष्ठ मार्ग से शीघ्रतापूर्वक हमारे समीप आएँ । सोमरस पीने की इच्छा वाले आपकी वीरता का हम संवर्द्धन करेंगे ॥२ ॥

५६२३. एन्द्रवाहो नृपतिं वज्रबाहुमुग्रमुग्रासस्तविषास एनम् ।
प्रत्वक्षसं वृषभं सत्यशुष्ममेमस्मत्रा सधमादो वहन्तु ॥३ ॥

मनुष्यों के पालक, हाथ में वज्रधारणकर्त्ता, शत्रु सैन्यबल को क्षीण करने वाले, अभीष्टवर्षक तथा सत्यनिष्ठ वीर इन्द्रदेव के रथवाहक, उग्र, बलिष्ठ तथा अति उत्साहित अश्व उन्हें हमारे समीप लेकर आएँ ॥३ ॥

५६२४. एवा पतिं द्रोणसाचं सचेतसमूर्ज स्कम्भं धरुण आ वृषायसे ।
ओजः कृष्व सं गृभाय त्वे अप्यसो यथा केनिपानामिनो वृधे ॥४ ॥

हे इन्द्रदेव ! जिस सोमरस द्वारा शरीर परिपुष्ट होता है, जो कलश में मिश्रित होकर बल को संचारित करने वाला है, उसे आप अपने अन्दर समाहित करें तथा हमारी सामर्थ्य- शक्ति में वृद्धि करें । आप हमें अपना आत्मीय जन बना लें; क्योंकि आप ज्ञानशीलों की धन- सम्पदा को समृद्ध करने वाले हैं ॥४ ॥

५६२५. गमन्नस्मे वसून्या हि शंसिषं स्वाशिषं भरमा याहि सोमिनः ।
त्वमीशिषे सास्मिन्ना सत्सि बर्हिष्यनाधृष्या तव पात्राणि धर्मणा ॥५ ॥

हे इन्द्रदेव ! हम स्तोताओं को आप विपुल सम्पदा प्रदान करें, सोम से युक्त हमारे यज्ञ में शुभाशीर्वाद देते हुए आएँ, क्योंकि आप ही सबके स्वामी हैं । आप हमारे यज्ञ में कुशा के आसन पर विराजमान हों । आपके सेवनार्थ सज्जित सोमपात्र को बलपूर्वक छीनने की सामर्थ्य किसी में नहीं है ॥५ ॥

५६२६. पृथक् प्रायन् प्रथमा देवहूतयोऽकृण्वत श्रवस्यानि दुष्टरा ।
न ये शेकुर्यज्ञियां नावमारुहमीर्मैव ते न्यविशन्त केपयः ॥६ ॥

हे इन्द्रदेव ! जो श्रेष्ठ लोग पुरातनकाल से ही देवताओं को आमन्त्रित करते रहे हैं, उन्होंने यशस्वी तथा दुष्कर कार्यों को सम्पन्न करते हुए भिन्न-भिन्न देव लोकों को प्राप्त किया; परन्तु जो यज्ञ- उपासना रूपी नौका पर आरूढ़ न हो पाए, वे दुष्कृत्य रूपी पापों में फँसकर, ऋण-बोझ से दबकर दुर्गतिग्रस्त होकर पड़े रहते हैं ॥६ ॥

५६२७. एवैवापागपरे सन्तु दूढ्योऽ श्वा येषां दुर्युज आयुयुज्रे ।
इत्था ये प्रागुपरे सन्ति दावने पुरूणि यत्र वयुनानि भोजना ॥७ ॥

इस समय जो भी दुर्बुद्धिग्रस्त, यज्ञ विरोधी लोग हैं, जिनके (जीवन रूपी) रथ में पतन मार्ग में घसीटने वाले अश्व जोते गये हैं, वे अधोगामी होते हैं- नरकगामी होते हैं । जो मनुष्य पहले से ही देवताओं के निमित्त हविष्यान्न समर्पित करने में संलग्न हैं, वे वास्तव में स्वर्गधाम को प्राप्त करते हैं, जहाँ पर प्रचुर मात्रा में आश्चर्यप्रद उपभोग्य सामग्रियाँ उपलब्ध हैं ॥७ ॥

५६२८. गिरीँरज्रान् रेजमानाँ अधारयद् द्यौः क्रन्ददन्तरिक्षाणि कोपयत् ।
समीचीने धिषणे वि ष्कभायति वृष्णः पीत्वा मद उक्थानि शंसति ॥८ ॥

जिस समय इन्द्रदेव सोमपान करके आनन्दित होते हैं, उस समय वे सब जगह घूमने वाले और काँपते हुए बादलों को सुस्थिर करते हैं । वे आकाश को विचलित कर देते हैं, जिससे वह गर्जना करने लगता है । जो द्युलोक और पृथ्वी आपस में सम्बद्ध हैं, उन्हें उसी स्थिति में धारण करते हुए वे उत्तम वचन उच्चारित करते हैं ॥८ ॥

५६२९. इमं बिभर्मि सुकृतं ते अङ्कुशं येनारुजासि मघवञ्छफारुजः ।
अस्मिन्त्सु ते सवने अस्त्वोक्यं सुत इष्टौ मघवन् बोध्याभगः ॥९ ॥

हे ऐश्वर्यवान् इन्द्रदेव ! आपके इस श्रेष्ठ ढंग से बनाये गये अंकुश को हम धारण करते हैं, जिससे आप दुष्टजनों को दण्डित करते हैं । आप हमारे इस सोमयाग में पधार कर अपने स्थान पर प्रतिष्ठित हों । हे इन्द्रदेव ! आप श्रेष्ठ रीति से सम्पन्न किये गये सोमयज्ञ में हमारी प्रार्थनाओं पर ध्यान दें ॥९ ॥

५६३०. गोभिष्टरेमामतिं दुरेवां यवेन क्षुधं पुरुहूत विश्वाम् ।
वयं राजभिः प्रथमा धनान्यस्माकेन वृजनेना जयेम ॥१० ॥

हे बहुतों द्वारा आवाहनीय इन्द्रदेव ! आपकी कृपा दृष्टि से हम गोधन के द्वारा दुःख-दारिद्र्यों से निवृत्त हों तथा जौ आदि अन्नों से क्षुधा की पूर्ति करें । प्रशासकों के स्नेह पात्र बनकर अपनी क्षमता से विपुल सम्पदाओं को हम अपने अधिपत्य में ले सकें ॥१० ॥

५६३१. बृहस्पतिर्नः परि पातु पश्चादुतोत्तरस्मादधरादघायोः ।
इन्द्रः पुरस्तादुत मध्यतो नः सखा सखिभ्यो वरिवः कृणोतु ॥११ ॥

दुष्कर्मी पापियों से बृहस्पतिदेव हमें पश्चिम, उत्तर तथा दक्षिण से संरक्षित करें । इन्द्रदेव पूर्व दिशा और मध्य भाग के प्रहारक शत्रुओं से हमें बचाएँ । इन्द्रदेव हमारे सखा हैं । हम भी उनके मित्र हैं । वे हमारे अभीष्ट की पूर्ति में सहायक हों ॥११ ॥

[सूक्त-९५]

[**ऋषि-** गृत्समद, २-४ सुदा पैजवन । **देवता-** इन्द्र । **छन्द-** अष्टि, २-४ शक्वरी ।]

५६३२. त्रिकद्रुकेषु महिषो यवाशिरं तुविशुष्मस्तृपत् सोममपिबद्
विष्णुना सुतं यथावशत् । स ईं ममाद महि कर्म कर्तवे महामुरुं
सैनं सश्चद् देवो देवं सत्यमिन्द्रं सत्य इन्दुः ॥१ ॥

अत्यन्त बली, पूजनीय इन्द्रदेव ने तीनों लोकों में व्याप्त, तृप्तिदायक दिव्यसोम को जौ के सार भाग के साथ मिलाकर विष्णुदेव के साथ इच्छानुसार पान किया । उस (सोम) ने महान् इन्द्रदेव को श्रेष्ठ कार्य करने के लिए प्रेरित किया । उत्तम दिव्य गुणों से युक्त उस दिव्य सोमरस ने इन्द्रदेव को प्रसन्न किया ॥१ ॥

५६३३. प्रो ष्वस्मै पुरोरथमिन्द्राय शूषमर्चत । अभीके चिदु लोककृत् संगे समत्सु
वृत्रहास्माकं बोधि चोदिता नभन्तामन्यकेषां ज्याका अधि धन्वसु ॥२ ॥

हे स्तोताओ ! इन इन्द्रदेव के रथ के सम्मुख रहने वाले बल की उपासना करो । शत्रुसेना के आक्रमण के अवसर पर ये लोकपाल और शत्रुनाशक इन्द्रदेव ही प्रेरणा के आधार हैं, यह निश्चित जानें । शत्रुओं के धनुष की प्रत्यञ्चा टूट जाए, यही कामना करते हैं ॥२ ॥

५६३४. त्वं सिन्धूँरवासृजोऽधराचो अहन्नहिम्। अशत्रुरिन्द्र जज्ञिषे विश्वं पुष्यसि
वार्यं तं त्वा परि ष्वजामहे नभन्तामन्यकेषां ज्याका अधि धन्वसु ॥३ ॥

हे इन्द्रदेव ! आप नदियों के प्रवाहों में आये अवरोधों को तोड़ते हैं एवं मेघों को फोड़ते हैं । शत्रु विहीन हुए आप सभी वरणीय पदार्थों के पोषक हैं । हम आपको हविष्यान्न देकर हर्षित करते हैं । शत्रुओं के धनुष की प्रत्यञ्चा टूट जाए, ऐसी कामना करते हैं ॥३ ॥

५६३५. वि षु विश्वा अरातयोऽर्यो नशन्त नो धियः। अस्तासि शत्रवे वधं यो न इन्द्र
जिघांसति या ते रातिर्ददिर्वसु नभन्तामन्यकेषां ज्याका अधि धन्वसु। ।४ ॥

हम पर आक्रमण करने वाले शत्रु विनष्ट हो जाएँ । हे इन्द्रदेव ! हम पर घात करने वाले जघन्य दुष्टों को आप अपने शस्त्रों से मारते हैं । हमारी बुद्धि आपकी ओर प्रेरित हो । आपके धन आदि के दान हमें प्राप्त हों । हमारे शत्रुओं के धनुष की प्रत्यञ्चा टूट जाए, ऐसी कामना करते हैं ॥४ ॥

[सूक्त-९६]

[**ऋषि-** पूरण, ११-१६ रक्षोहा, १७-२३ ब्रह्मा, २४ प्रचेता । **देवता-** इन्द्र, ६-१० इद्राग्नी, यक्ष्मनाशन, ११-१६ गर्भसंस्राव प्रायश्चित्त, १७-२३यक्ष्मनाशन, २४ दुःस्वप्नघ्न । । **छन्द-** त्रिष्टुप्, ९ शक्वरीगर्भा जगती, १०-१८, २४ अनुष्टुप्, १९ ककुम्मती अनुष्टुप्, २० चतुष्पदा भुरिक् उष्णिक्, २१ उपरिष्टात् विराट् बृहती, २२उष्णिग्गर्भा निचृत् अनुष्टुप्, २३ पथ्यापंक्ति ।]

५६३६. तीव्रस्याभिवयसो अस्य पाहि सर्वरथा वि हरी इह मुञ्च।
इन्द्र मा त्वा यजमानासो अन्ये नि रीरमन् तुभ्यमिमे सुतासः ॥१ ॥

हे इन्द्रदेव ! आप तीव्र प्रभाव वाले इस सोमरस का सेवन करें । गतिशील रथ से योजित किये गये अश्वों को यहाँ आकर मुक्त कर दें । अन्य यजमान आपको हर्षित न कर सकें, हम स्वयं आपको सन्तुष्ट करेंगे । आपके निमित्त ही यह सोमाभिषव किया गया है ॥१ ॥

५६३७. तुभ्यं सुतास्तुभ्यमु सोत्वासस्त्वां गिरः श्वात्र्या आ ह्वयन्ति।
इन्द्रेदमद्य सवनं जुषाणो विश्वस्य विद्वाँ इह पाहि सोमम् ॥२ ॥

हे इन्द्र !आपके निमित्त ही सोम तैयार किया गया है, आगे भी आपके लिए ही प्रस्तुत होगा । ये सभी स्तुतियाँ आपका ही आवाहन करती हैं ।हे इन्द्रदेव ! शीघ्र ही उपस्थित होकर आप हमारे इस यज्ञ में सोमपान करें ॥२ ॥

५६३८. य उशता मनसा सोममस्मै सर्वहृदा देवकामः सुनोति।
न गा इन्द्रस्तस्य परा ददाति प्रशस्तमिच्चारुमस्मै कृणोति ॥३ ॥

जो साधक भावनापूर्वक इन्द्रदेव के लिए सोमरस अभिषुत करते हैं, इन्द्रदेव उनकी गौओं को भी क्षीण नहीं करते । उन्हें श्रेष्ठ और प्रशंसनीय ऐश्वर्य प्रदान करते हैं ॥३ ॥

५६३९. अनुस्पष्टो भवत्येषो अस्य यो अस्मै रेवान् न सुनोति सोमम्।
निररत्नौ मघवा तं दधाति ब्रह्मद्विषो हन्त्यनानुदिष्टः ॥४ ॥

जो धनवान् लोग इन्द्रदेव के निमित्त सोमरस प्रस्तुत करते हैं, उन्हें वे प्रत्यक्ष लाभ प्रदान करते हैं । इन्द्रदेव अपनी भुजाओं से उन्हें संरक्षण प्रदान करते हैं । उत्तम कर्मों से विद्वेष करने वालों को इन्द्रदेव बिना कहे ही नष्ट करते हैं ॥४ ॥

५६४०. अश्वायन्तो गव्यन्तो वाजयन्तो हवामहे त्वोपगन्तवा उ ।
आभूषन्तस्ते सुमतौ नवायां वयमिन्द्र त्वा शुनं हुवेम ॥५ ॥

सुखदाता हे इन्द्रदेव ! अश्वों, गौओं और ऐश्वर्य की अभिलाषा से प्रेरित होकर हम आपके आगमन की प्रार्थना करते हैं । आपके निमित्त नवीन और श्रेष्ठ स्तोत्रों की रचना करके आपका आवाहन करते हैं ॥५ ॥

५६४१. मुञ्चामि त्वा हविषा जीवनाय कमज्ञातयक्ष्मादुत राजयक्ष्मात् ।
ग्राहिर्जग्राह यद्येतदेनं तस्या इन्द्राग्नी प्र मुमुक्तमेनम् ॥६ ॥

हे रोगिन् ! यज्ञ के हविर्द्रव्य से हम आपको अज्ञात रोगों और राजयक्ष्मा से मुक्त करते हैं । जो घेर कर जकड़ लेने वाले (राक्षस या व्याधि विषाणु) हैं, उनसे इन्द्रदेव और अग्निदेव हमें मुक्ति दिलाएँ ॥६ ॥

[ऋषि ओषधि संयम और मंत्र के संयुक्त प्रयोग से असाध्य रोगों का भी उपचार पूरे विश्वास के साथ करने में समर्थ थे । अग्नि के सहयोग से यज्ञीय ऊर्जा तथा इन्द्र (आत्म- शक्ति) के सहयोग जीवनी शक्ति का समर्थन करते थे । इसीलिए अग्नि और इन्द्र से प्रार्थना की गयी है ।]

५६४२. यदि क्षितायुर्यदि वा परेतो यदि मृत्योरन्तिकं नी त एव ।
तमा हरामि निर्ऋतेरुपस्थादस्पार्शमेनं शतशारदाय ॥७ ॥

यदि रोगी की आयु क्षीण हो गयी है, यदि वह मृत्यु के समीप गया हुआ है, तो भी हम उसे (मृत्युदेव) निर्ऋति के समीप से वापस ला सकते हैं । (रोग निवारण विद्या के जानकार) हमने उसका स्पर्श किया है, जिससे वह सौ वर्ष तक जीवित रहेगा ॥७ ॥

५६४३. सहस्राक्षेण शतवीर्येण शतायुषा हविषाहार्षमेनम् ।
इन्द्रो यथैनं शरदो नयात्यति विश्वस्य दुरितस्य पारम् ॥८ ॥

सहस्र अक्ष (नेत्र या पहलुओं) वाली, शतवीर्य (प्राणवान् तत्त्व) वाली तथा शतायु बनाने वाली आहुतियाँ हमने प्रदान की हैं । उनसे जीवन को सुरक्षित किया है । सम्पूर्ण दु:खों का निवारण करके इन्द्रदेव इन्हें सौ वर्ष की आयु प्रदान करें ॥८ ॥

५६४४. शतं जीव शरदो वर्धमानः शतं हेमन्ताञ्छतमु वसन्तान् ।
शतं त इन्द्रो अग्निः सविता बृहस्पतिः शतायुषा हविषाहार्षमेनम् ॥९ ॥

हे रोगमुक्त मनुष्य ! नित्यमेव वृद्धिशील होते हुए आप एक सौ शरद, एक सौ हेमन्त और एक सौ वसन्त तक सुखपूर्वक जीवित रहें । इन्द्रदेव, अग्निदेव, सवितादेव और बृहस्पतिदेव हविष्यान्न द्वारा परितृप्त होकर आपको सौ वर्ष तक के लिए जीवनी शक्ति प्रदान करें ॥९ ॥

५६४५.आहार्षमविदं त्वा पुनरागाः पुनर्णवः । सर्वाङ्ग सर्वं ते चक्षुः सर्वमायुश्च तेऽविदम् ॥

हे रोगी मनुष्य ! हम आपको मृत्यु के पास से लौटाकर लाये हैं । यह आपका पुनर्जीवन है । हे सर्वाङ्ग स्वस्थ ! आपके लिए समर्थ नेत्रों और आयुष्य को हमने उपलब्ध किया है ॥१० ॥

५६४६. ब्रह्मणाग्निः संविदानो रक्षोहा बाधतामितः ।
अमीवा यस्ते गर्भं दुर्णामा योनिमाशये ॥११ ॥

हमारे स्तोत्रों से प्रसन्न होकर अग्निदेव शरीर की सभी बाधाओं (रोगों) का निवारण करें । हे नारी ! आपके शरीर में जो भी विकार (रोग) प्रत्यक्ष या गोपनीय रूप से विद्यमान हैं, उन सबको अग्निदेव दूर करें ॥११ ॥

५६४७. यस्ते गर्भममीवा दुर्णामा योनिमाशये ।
अग्निष्टं ब्रह्मणा सह निष्क्रव्यादमनीनशत् ॥१२ ॥

हे नारी ! जिन असुरों (रोगों) ने आपको पीड़ित किया है तथा आपकी सृजन एवं धारण करने की क्षमता को विनष्ट किया है; अग्निदेव उन सबको समाप्त करें, हम उनकी स्तुति करते हैं ॥१२ ॥

५६४८. यस्ते हन्ति पतयन्तं निषत्स्नुं यः सरीसृपम् ।
जातं यस्ते जिघांसति तमितो नाशयामसि ॥१३ ॥

हे स्त्री ! विभिन्न रोगों के रूप में जो भी पैशाचिक शक्तियाँ आपके गर्भ को पीड़ित करना चाहती हैं, जो आपकी सन्तानों को पीड़ा पहुँचाती हैं, उन सबको आपके पास से दूर करके नष्ट करते हैं ॥१३ ॥

५६४९.यस्त ऊरू विहरत्यन्तरा दम्पती शये । योनिं यो अन्तरारेळिह तमितो नाशयामसि।

हे नारी ! जो विकार (रोग) जाने-अनजाने तुम्हारे शरीर में प्रवेश कर गये हैं तथा जो तुम्हारी सन्तानों को नष्ट करना चाहते हैं, अग्निदेव की सहायता से हम उन सबका विनाश करते हैं ॥१४ ॥

५६५०. यस्त्वा भ्राता पतिर्भूत्वा जारो भूत्वा निपद्यते ।
प्रजां यस्ते जिघांसति तमितो नाशयामसि ॥१५ ॥

हे स्त्री ! जो रोग आपके पास छलपूर्वक भ्रातारूप से , पतिरूप से अथवा उपपति बनकर आता है और आपकी सन्तति को विनष्ट करने की कामना करता है, उसे हम यहाँ से दूर भगाते हैं ॥१५ ॥

[रोग या दुर्गुण हितैषियों जैसे, अपनों जैसे रूप बनाकर ही छलपूर्वक स्वभाव में या शरीर में प्रवेश करते हैं। उन्हें पहचानने और नष्ट करने की विद्या ऋषिगण जानते रहे हैं।]

५६५१.यस्त्वा स्वप्नेन तमसा मोहयित्वा निपद्यते ।प्रजां यस्ते जिघांसति तमितो नाशयामसि।

हे नारी ! जो रोग स्वप्नवेला और निद्रावस्था में आपको मोह- मुग्ध करके समीप आता है और जो आपकी सन्तति को विनष्ट करने की कामना करता है, उसे हम यहाँ से दूर करते हैं ॥१६ ॥

[स्वप्न एवं सम्मोहन की स्थिति में अक्चेतन अवस्था में विकार अपना जाल फैलाते हैं, उस गहराई तक उपचार किया जाना अभीष्ट है।]

५६५२. अक्षीभ्यां ते नासिकाभ्यां कर्णाभ्यां छुबुकादधि ।
यक्ष्मं शीर्षण्यं मस्तिष्काज्जिह्वाया वि वृहामि ते ॥१७ ॥

हे रोगिन् ! आपके दोनों नेत्रों, दोनों कानों, दोनों नासिका रन्ध्रों, ठोढ़ी, सिर, मस्तिष्क और जिह्वा से हम रोग को दूर करते हैं ॥१७ ॥

५६५३. ग्रीवाभ्यस्त उष्णिहाभ्यः कीकसाभ्यो अनूक्यात् ।
यक्ष्मं दोषण्य१मंसाभ्यां बाहुभ्यां वि वृहामि ते ॥१८ ॥

हे रोगिन् ! आपके गर्दन की नाड़ियों, ऊपरी-स्नायुओं, अस्थियों के संधि भागों, कन्धों, भुजाओं और अन्तर्भाग से यक्ष्मारोग का निवारण करते हैं ॥१८ ॥

५६५४. हृदयात् ते परि क्लोम्नो हलीक्ष्णात् पार्श्वाभ्याम् ।
यक्ष्मं मतस्नाभ्यां प्लीह्नो यक्नस्ते वि वृहामसि ॥१९ ॥

(हे मनुष्य !) हम आपके हृदय, फेफड़ों, क्लोम ग्रन्थि (पित्ताशय), दोनों पार्श्व (पसलियों) गुर्दों, तिल्ली, जिगर (लीवर) आदि से रोगों का निवारण करते हैं ॥१९ ॥

५६५५. आन्त्रेभ्यस्ते गुदाभ्यो वनिष्ठोरुदरादधि ।
यक्ष्मं कुक्षिभ्यां प्लाशेर्नाभ्या वि वृहामि ते ॥२० ॥

आपकी आँतो, गुदा, नाड़ियों, हृदयस्थान, मूत्राशय, यकृत् और अन्यान्य पाचन तन्त्र के अवयवों से हम रोगों का निवारण करते हैं ॥२० ॥

५६५६. ऊरुभ्यां ते अष्ठीवद्भ्यां पार्ष्णिभ्यां प्रपदाभ्याम् ।
यक्ष्मं भसद्यं१ श्रोणिभ्यां भासदं भंससो वि वृहामि ते ॥२१ ॥

हे रोगिन् ! आपकी दोनों जंघाओं, जानुओं, एड़ियों, पंजों, नितम्ब भागों, कटिभागों और गुदाद्वार से हम यक्ष्मा रोग का निवारण करते हैं ॥२१ ॥

५६५७. अस्थिभ्यस्ते मज्जभ्यः स्नावभ्यो धमनिभ्यः ।
यक्ष्मं पाणिभ्यामङ्गुलिभ्यो नखेभ्यो वि वृहामि ते ॥२२ ॥

हे रोगिन् ! आपकी अस्थियों, मज्जा, नाड़ियों और शरीर के प्रत्येक सन्धि भाग में जहाँ कहीं भी रोगों का निवास है, वहाँ से हम उन्हें दूर करते हैं ॥२२ ॥

५६५८. अङ्गे अङ्गे लोम्निलोम्नि यस्ते पर्वणिपर्वणि ।
यक्ष्मं त्वचस्यं ते वयं कश्यपस्य वीबर्हेण विष्वञ्चं वि वृहामसि ॥२३ ॥

शरीर के प्रत्येक अंग, रोमों (रोमकूपों) शरीर की सभी संधियों, जहाँ भी रोग का प्रभाव है, उन सभी स्थानों से हम उसका निवारण करते हैं ॥२३ ॥

[आज विज्ञान यह मानने लगा है कि गंभीर रोगों की जड़ें शरीर के तमाम कोशों, अंग - प्रत्यंगों में फैली होती हैं । ऋषि अपनी सूक्ष्म दृष्टि से प्राणवान् उपचार प्रक्रिया से रोगों के समूल उच्छेदन का एक सशक्त तंत्र बनाते हैं ।]

५६५९. अपेहि मनसस्पतेऽ प क्राम परश्चर । परो निर्ऋत्या आ चक्ष्व बहुधा जीवतो मनः ॥

हे दुःस्वप्न ! आपने हमारे मन को अपने अधीन कर लिया है । आप यहाँ से दूर भाग जाएँ । दूर देश में जाकर इच्छानुसार विचरण करें । निर्ऋति देवता जो यहाँ से दूर रहते हैं, उनसे जाकर कहें कि जीवित व्यक्तियों के मनोरथ विस्तृत होते हैं, अतएव वे मनोरथों के विनाशक दुःस्वप्न दर्शन को विनष्ट करें ॥२४ ॥

[सूक्त-९७]

[**ऋषि**- कलि । देवता-इन्द्र । छन्द- प्रगाथ, ३ बृहती ।]

५६६०. वयमेनमिदा ह्योपीपेमेह वज्रिणम् । तस्मा उ अद्य समना सुतं भरा नूनं भूषत श्रुते ।

हम याजकों ने इन्द्रदेव को कल सोमरस से तृप्त किया था, उन्हें आज के यज्ञ में भी सोमरस प्रदान करते हैं । हे याजको ! इस समय स्तोत्रों का गान करके इन्द्रदेव को अलंकृत करें ॥१ ॥

५६६१. वृकश्चिदस्य वारण उरामथिरा वयुनेषु भूषति ।
सेमं न स्तोमं जुजुषाण आ गहीन्द्र प्र चित्रया धिया ॥२ ॥

भेड़िये जैसे क्रूर शत्रु भी इन्द्रदेव के समक्ष अनुकूल हो जाते हैं । वे (इन्द्रदेव) हमारी प्रार्थनाओं को स्वीकार करते हुए हमें उत्कृष्ट चिन्तन, संयुक्त विवेक- बुद्धि प्रदान करें ॥२ ॥

५६६२. कदू न्व१स्याकृतमिन्द्रस्यास्ति पौंस्यम्।
केनो नु कं श्रोमतेन न शुश्रुवे जनुषः परि वृत्रहा ॥३ ॥

ऐसा कौन सा पुरुषार्थ है, जिसको इन्द्रदेव ने (प्रभावित) नहीं किया तथा उनकी वीरता की गाथाएँ किसने नहीं सुनी ? वृत्र का संहार करने वाले इन्द्रदेव बचपन से ही विख्यात हैं ॥३ ॥

[सूक्त-९८]

[ऋषि- शंयु । देवता- इन्द्र । छन्द- प्रगाथ ।]

५६६३. त्वामिद्धि हवामहे साता वाजस्य कारवः ।
त्वां वृत्रेष्विन्द्र सत्पतिं नरस्त्वां काष्ठास्वर्वतः ॥१ ॥

हे इन्द्रदेव ! हम स्तोतागण अन्न प्राप्ति की कामना से आपका आवाहन करते हैं । आप सज्जनों के रक्षक हैं । शत्रु को जीतने के निमित्त आपका आवाहन करते हैं ॥१ ॥

५६६४. स त्वं नश्चित्र वज्रहस्त धृष्णुया मह स्तवानो अद्रिवः ।
गामश्वं रथ्यमिन्द्र सं किर सत्रा वाजं न जिग्युषे ॥२ ॥

विपुल पराक्रमी, वज्रधारी, बलधारक हे इन्द्रदेव ! अपनी असुरजयी शक्ति से महान् हुए आप हमारी स्तुतियों से प्रसन्न होकर हम साधकों को पशुधन तथा ऐश्वर्य प्रदान करें ॥२ ॥

[सूक्त-९९]

[ऋषि- मेध्यातिथि । देवता- इन्द्र । छन्द- प्रगाथ ।]

५६६५. अभि त्वा पूर्वपीतय इन्द्र स्तोमेभिरायवः ।
समीचीनास ऋभवः समस्वरन् रुद्रा गृणन्त पूर्व्यम् ॥१ ॥

हे इन्द्रदेव ! प्राचीनकाल से ही ऋभुगणों तथा रुद्रों (उग्रवीरों) द्वारा आपकी स्तुति की जाती रही है । याजकगण स्तुति करते हुए सोमपान के लिए सर्वप्रथम आपको ही बुलाते हैं ॥१ ॥

५६६६. अस्येदिन्द्रो वावृधे वृष्ण्यं शवो मदे सुतस्य विष्णवि ।
अद्या तमस्य महिमानमायवोऽनु ष्टुवन्ति पूर्वथा ॥२ ॥

वे इन्द्रदेव सोमरस का सेवन करके अत्यधिक आनन्दित होकर यजमान के वीर्य और बल को बढ़ाते हैं, अतएव स्तोतागण आज भी उनकी महिमा का वर्णन करते हैं ॥२ ॥

[सूक्त-१००]

[ऋषि- नृमेध । देवता-इन्द्र । छन्द- उष्णिक्]

५६६७. अधा हीन्द्र गिर्वण उप त्वा कामान् महः ससृज्महे । उदेव यन्त उदभिः ॥१ ॥

स्तोत्रों से पूजित हे इन्द्रदेव ! आपके पास हम लोग बड़ी-बड़ी कामनाएँ लेकर उसी प्रकार आते हैं, जैसे जल स्वभावतः जल भण्डारों की ओर (नाले नदी की ओर तथा नदियाँ समुद्र की ओर) प्रवाहित होता है ॥१ ॥

५६६८. वार्ण त्वा यव्याभिर्वर्धन्ति शूर ब्रह्माणि । वावृध्वांसं चिदद्रिवो दिवेदिवे ।।२ ।।

वज्रधारी, शूरवीर हे इन्द्रदेव ! जैसे नदियों के जल से समुद्र की गरिमा बढ़ती है, उसी तरह हम अपनी स्तुतियों से आपकी गरिमा का विस्तार करते हैं ।।२ ।।

५६६९. युञ्जन्ति हरी इषिरस्य गाथयोरौ रथ उरुयुगे । इन्द्रवाहा वचोयुजा ।।३ ।।

गमनशील इन्द्रदेव के महान् रथ में संकेत मात्र से ही दो श्रेष्ठ घोड़े नियोजित हो जाते हैं । स्तोतागण उन्हें स्तोत्रों से नियोजित करते हैं ।।३ ।।

[सूक्त-१०१]

[**ऋषि-** मेध्यातिथि । **देवता-** अग्नि । **छन्द-** गायत्री ।]

५६७०. अग्निं दूतं वृणीमहे होतारं विश्ववेदसम् । अस्य यज्ञस्य सुक्रतुम् ।।१ ।।

हे सर्वज्ञाता अग्निदेव ! आप यज्ञ के विशेषज्ञ हैं, समस्त देवशक्तियों को तुष्ट करने की सामर्थ्य रखते हैं । आप यज्ञ की विधि-व्यवस्था के स्वामी हैं । ऐसे समर्थ आपको देवदूत रूप में हम स्वीकार करते हैं ।।१ ।।

५६७१. अग्निमग्निं हवीमभिः सदा हवन्त विश्पतिम् । हव्यवाहं पुरुप्रियम् ।।२ ।।

प्रजापालक, देवों तक हवि पहुँचाने वाले, परमप्रिय, कुशल नेतृत्व प्रदान करने वाले हे अग्निदेव ! हम याजकगण हवनीय मंत्रों से आपको सदा बुलाते हैं ।।२ ।।

५६७२. अग्ने देवाँ इहा वह जज्ञानो वृक्तबर्हिषे । असि होता न ईड्यः ।।३ ।।

हे स्तुत्य अग्निदेव ! आप अरणिमन्थन से उत्पन्न हुए हैं । विस्तृत कुशाओं पर बैठे हुए यजमान पर अनुग्रह करने हेतु आप (यज्ञ की) हवि ग्रहण करने वाले देवताओं को इस यज्ञ में बुलाएँ ।।३ ।।

[सूक्त-१०२]

[**ऋषि-** विश्वामित्र । **देवता-** अग्नि । **छन्द-** गायत्री ।]

५६७३. ईळेन्यो नमस्य स्तिरस्तमांसि दर्शतः । समग्निरिध्यते वृषा ।।१ ।।

स्तुत्य, प्रणम्य, अन्धकार नाशक, दर्शनीय और शक्तिशाली हे अग्निदेव ! आप आहुतियों द्वारा भली प्रकार प्रज्वलित तथा संवर्द्धित किये जाते हैं ।।१ ।।

५६७४. वृषो अग्निः समिध्यतेऽश्वो न देववाहनः । तं हविष्मन्त ईळते ।।२ ।।

बलशाली अश्व जैसे राजा के वाहन को खींचकर ले जाते हैं, उसी प्रकार अग्निदेव देवताओं तक हवि पहुँचाते हैं । उत्तम प्रकार से प्रदीप्त हुए अग्निदेव यजमान की स्तुतियों को प्राप्त करते हैं ।।२ ।।

५६७५. वृषणं त्वा वयं वृषन् वृषणः समिधीमहि । अग्ने दीद्यतं बृहत् ।।३ ।।

हे अग्ने ! घृतादियुक्त हवि प्रदान करने वाले हम, शक्तिशाली, तेजस्वी और महान् आपको प्रदीप्त करते हैं ।

[सूक्त-१०३]

[**ऋषि-** सुदीति और पुरुमीढ, २-३ भर्ग । **देवता-** अग्नि । **छन्द-** बृहती, २-३ प्रगाथ ।]

५६७६. अग्निमीळिष्वावसे गाथाभिः शीरशोचिषम् ।
अग्निं राये पुरुमीळ्ह श्रुतं नरोऽग्निं सुदीतये छर्दिः ।।१ ।।

हे स्तोताओ ! विस्तृत-विकराल ज्वालाओं वाले अग्निदेव की स्तुति करो । उद्‌गातागण उन प्रसिद्ध अग्निदेव से धन तथा श्रेष्ठ प्रकाशयुक्त आवास-प्राप्ति हेतु प्रार्थना करते हैं ॥१ ॥

५६७७. अग्न आ याह्यग्निभिर्होतारं त्वा वृणीमहे ।
आ त्वामनक्तु प्रयता हविष्मती यजिष्ठं बर्हिरासदे ॥२ ॥

हे अग्निदेव ! आप देवों को बुलाने वाले हैं, हमारी प्रार्थना सुनकर अपनी अग्नियों (विशिष्ट शक्तियों) सहित यहाँ पधारें । हे पूज्य अग्निदेव ! अध्वर्यु के द्वारा प्रदत्त आसन पर आपके प्रतिष्ठित होने पर, हम आपका पूजन करें ॥२ ॥

५६७८. अच्छा हि त्वा सहसः सूनो अङ्गिरः स्रुचश्चरन्त्यध्वरे ।
ऊर्जो नपातं घृतकेशमीमहेऽग्निं यज्ञेषु पूर्व्यम् ॥३ ॥

बल से उत्पन्न सर्वत्र गमनशील हे अग्निदेव ! आप तक हविष्यान्न पहुँचाने के लिए यह हवि पात्र सक्रिय है । शक्ति का ह्रास रोकने वाले अभीष्टदाता, तेजस्वी, ज्वालाओं से युक्त आपकी हम यज्ञस्थल पर प्रार्थना करते हैं ॥३ ॥

[सूक्त-१०४]

[**ऋषि**- मेध्यातिथि, ३-४ नृमेध । **देवता**- इन्द्र । **छन्द**- प्रगाथ ।]

५६७९. इमा उ त्वा पुरूवसो गिरो वर्धन्तु या मम ।
पावकवर्णाः शुचयो विपश्चितोऽभि स्तोमैरनूषत ॥१ ॥

हे ऐश्वर्यवान् इन्द्रदेव ! हमारी स्तुतियाँ आपकी कीर्ति को बढ़ाएँ । अग्नि के समान प्रखर पवित्रात्मा और विद्वान् साधक स्तोत्रों द्वारा आपकी प्रार्थना करते हैं ॥१ ॥

५६८०. अयं सहस्रमृषिभिः सहस्कृतः समुद्र इव पप्रथे ।
सत्यः सो अस्य महिमा गृणे शवो यज्ञेषु विप्रराज्ये ॥२ ॥

ये इन्द्रदेव हजारों ऋषियों के स्तुतिबल को पाकर प्रख्यात और समुद्र की तरह विस्तृत हुए हैं । इनकी सत्यनिष्ठा और शक्ति प्रसिद्ध है । यज्ञों में स्तोत्रगान करते हुए इनका सम्मान किया जाता है ॥२ ॥

५६८१. आ नो विश्वासु हव्य इन्द्रः समत्सु भूषतु ।
उप ब्रह्माणि सवनानि वृत्रहा परमज्या ऋचीषमः ॥३ ॥

संग्राम में रक्षा के लिए बुलाने योग्य, वृत्रहन्ता, धनुष की श्रेष्ठ प्रत्यंचा के समान, उत्तम मंत्रों से स्तुत्य हे इन्द्रदेव ! हमारे (तीनों) सवनों एवं स्तोत्रों को आप सुशोभित करें ॥३ ॥

५६८२. त्वं दाता प्रथमो राधसामस्यसि सत्य ईशानकृत् ।
तुविद्युम्नस्य युज्या वृणीमहे पुत्रस्य शवसो महः ॥४ ॥

हे इन्द्रदेव ! आप सर्वप्रथम धनदाता हैं । ऐश्वर्य प्रदान करने वाले हैं । आपसे हम पराक्रमी एवं श्रेष्ठ संतानों की कामना करते हैं ॥४ ॥

[सूक्त-१०५]

[**ऋषि-** नृमेध, ४-५ पुरुहन्मा । **देवता-**इन्द्र । **छन्द-** प्रगाथ, ३ बृहती ।]

५६८३. त्वमिन्द्र प्रतूर्तिष्वभि विश्वा असि स्पृधः ।
अशस्तिहा जनिता विश्वतूरसि त्वं तूर्य तरुष्यतः ॥१ ॥

हे इन्द्रदेव ! आप संग्राम में शत्रुओं को पराजित करने वाले हैं । सबके जन्मदाता आप, पालन न करने वालों एवं असुरों को नष्ट करने वाले हैं ॥१ ॥

५६८४. अनु ते शुष्मं तुरयन्तमीयतुः क्षोणी शिशुं न मातरा ।
विश्वास्ते स्पृधः श्नथयन्त मन्यवे वृत्रं यदिन्द्र तूर्वसि ॥२ ॥

हे इन्द्रदेव ! जिस प्रकार माता-पिता अपने शिशु की रक्षा में तत्पर रहते हैं । आकाश और पृथ्वी उसी प्रकार शत्रुसंहारक आपके बलों के संरक्षक होते हैं । जब आप वृत्रासुर का वध करते हैं, तब आपके क्रोध के समक्ष युद्ध के लिए तत्पर शत्रुपक्ष कमजोर पड़ जाता है ॥२ ॥

५६८५. इत ऊती वो अजरं प्रहेतारमप्रहितम् ।
आशुं जेतारं हेतारं रथीतममतूर्तं तुग्र्यावृधम् ॥३ ॥

हे साधको ! शत्रुसंहारक, सर्वप्रेरक, वेगवान्, यज्ञस्थल पर जाने वाले, उत्तम रथी, अहिंसनीय, जलवृष्टि करने वाले तथा अजर-अमर इन्द्रदेव का अपने संरक्षण के लिए आवाहन करो ॥३ ॥

५६८६. यो राजा चर्षणीनां याता रथेभिरध्रिगुः ।
विश्वासां तरुता पृतनानां ज्येष्ठो यो वृत्रहा गृणे ॥४ ॥

मानवों के अधिपति, वेगवान्, शत्रु-सेना के संहारक, वृत्रहन्ता, श्रेष्ठ इन्द्रदेव की हम स्तुति करते हैं ॥४ ॥

५६८७. इन्द्रं तं शुम्भ पुरुहन्मन्नवसे यस्य द्विता विधर्तरि ।
हस्ताय वज्रः प्रति धायि दर्शतो महो दिवे न सूर्यः ॥५ ॥

हे साधको ! अपनी रक्षा के लिए देवराज इन्द्र की उपासना करो । जिनके संरक्षण में (देवत्व की) रक्षा एवं (असुरता के) विनाश की दोहरी शक्ति है । वे इन्द्रदेव, सूर्य के समान तेजस्वी वज्र को हाथ में धारण करते हैं ॥५ ॥

[सूक्त-१०६]

[**ऋषि-** गोषूक्ति और अश्वसूक्ति । **देवता-** इन्द्र । **छन्द-** उष्णिक् ।]

५६८८. तव त्यदिन्द्रियं बृहत् तव शुष्ममुत क्रतुम् । वज्रं शिशाति धिषणा वरेण्यम् ॥

हे इन्द्र ! हमारी प्रार्थनाएँ आपके शौर्य, सामर्थ्य, कुशलता, पराक्रम और श्रेष्ठ वज्र को तेजस्वी बनाती हैं ॥

५६८९. तव द्यौरिन्द्र पौंस्यं पृथिवी वर्धति श्रवः । त्वामापः पर्वतासश्च हिन्विरे ॥२ ॥

हे इन्द्रदेव ! अन्तरिक्ष से आपकी शक्ति-सामर्थ्य का और पृथ्वी से आपके यशस्वी स्वरूप का विस्तार है । जल प्रवाह और पर्वत (मेघ) आपको अपना अधिपति मानकर आपके पास पहुँचते हैं ॥२ ॥

[इन्द्रादि देवों की सामर्थ्य का भण्डार आकाश में है, पृथ्वी पर उनका प्रत्यक्ष प्रयोग होने से यहाँ उनका यशस्वी स्वरूप प्रकट होता है । सामर्थ्य प्राप्ति के लिए अन्तरिक्षीय सूक्ष्म प्रवाहों को धारण करने तथा यशः प्राप्ति के लिए उनके प्रत्यक्ष सदुपयोग की विद्या मनुष्यों को भी अपने अन्दर विकसित करनी पड़ती है ।]

५६९०. त्वां विष्णुर्बृहन् क्षयो मित्रो गृणाति वरुणः । त्वां शर्धो मदत्यनु मारुतम् ॥३ ॥

हे इन्द्रदेव ! महान् आश्रयदाता मान करके विष्णु , मित्र और वरुणादि देवता आपका स्तुतिगान करते हैं । मरुद्गणों के बल से आप हर्षित होते हैं ॥३ ॥

[सूक्त-१०७]

[**ऋषि-** वत्स, ४-१२ बृहद्दिव और अथर्वा, १३-१४ ब्रह्मा, १५ कुत्स । **देवता-** इन्द्र , १३-१५ सूर्य । **छन्द-** गायत्री, ४-११, १४-१५ त्रिष्टुप् , १२ भुरिक् परातिजागता त्रिष्टुप् , १३ आर्षी पंक्ति ।]

५६९१. समस्य मन्यवे विशो विश्वा नमन्त कृष्टयः । समुद्रायेव सिन्धवः ॥१ ॥

समस्त प्रजाएँ उग्र इन्द्रदेव के प्रति नमनपूर्वक उसी प्रकार आकर्षित होती हैं, जैसे सभी नदियाँ समुद्र में मिलने के लिए वेग से जाती हैं ॥१ ॥

५६९२. ओजस्तदस्य तित्विष उभे यत् समवर्तयत् । इन्द्रश्चर्मेव रोदसी ॥२ ॥

इन्द्रदेव का वह ओजस् (बल) अत्यन्त प्रभावयुक्त है, जिससे वे द्युलोक से पृथ्वी लोक तक आवरण के समान फैलकर सुरक्षा करते हैं ॥२ ॥

५६९३. वि चिद् वृत्रस्य दोधतो वज्रेण शतपर्वणा । शिरो बिभेद वृष्णिना ॥३ ॥

संसार को भयभीत करने वाले (कम्पित करने वाले) वृत्रासुर के सिर को शक्ति-सम्पन्न इन्द्रदेव ने अपने तीक्ष्ण प्रहार वाले वज्र से अलग कर दिया ॥३ ॥

५६९४. तदिदास भुवनेषु ज्येष्ठं यतो जज्ञ उग्रस्त्वेषनृम्णः ।
सद्यो जज्ञानों नि रिणाति शत्रूननु यदेनं मदन्ति विश्व ऊमाः ॥४ ॥

संसार का कारणभूत ब्रह्म स्वयं ही सब लोकों में प्रकाशरूप में संव्याप्त हुआ, जिससे प्रचण्ड तेजस्वी बल से युक्त (इन्द्रदेव) देव का प्राकट्य हुआ । जिनके प्रकट होते ही शत्रु नष्ट हो जाते हैं । उन्हें देखकर सभी प्राणी हर्षित हो उठते हैं ॥४ ॥

५६९५. वावृधानः शवसा भूर्योजाः शत्रुर्दासाय भियसं दधाति ।
अव्यनच्च व्यनच्च सस्नि सं ते नवन्त प्रभृता मदेषु ॥५ ॥

अपनी सामर्थ्य से वृद्धि को प्राप्त हुए, अनन्त शक्तियों से युक्त, दुष्टों के शत्रु इन्द्रदेव शत्रुओं के अन्तःकरण में भय उत्पन्न करते हैं । वे सभी चर-अचर प्राणियों को संचालित करते हैं । ऐसे देव की हम (याजकगण) सम्मिलित रूप से, एक साथ स्तुति करके उन्हें तथा स्वयं को आनन्दित करते हैं ॥५ ॥

५६९६. त्वे क्रतुमपि पृञ्चन्ति भूरि द्विर्यदेते त्रिर्भवन्त्यूमाः ।
स्वादोः स्वादीयः स्वादुना सृजा समदः सु मधु मधुनाभि योधीः ॥६ ॥

हे इन्द्रदेव ! सभी यजमान आपके लिए ही अनुष्ठान करते हैं । जब यजमान विवाहोपरान्त दो तथा एक सन्तान के बाद तीन होते हैं , प्रिय लगने वाले (सन्तान) को प्रिय (धन या गुणों) से युक्त करें । बाद में इस प्रिय सन्तान को पुत्र- पौत्रादि की मधुरता से युक्त करें ॥६ ॥

५६९७. यदि चिन्नु त्वा धना जयन्तं रणेरणे अनुमदन्ति विप्राः ।
ओजीयः शुष्मिन्त्स्थिरमा तनुष्व मा त्वा दभन् दुरेवासः कशोकाः ॥७ ॥

कभी पराजित न होने वाले हे इन्द्रदेव ! युद्धों में आप सदैव अपने पराक्रम से धन-सम्पदाओं पर विजय प्राप्त करते हैं । ब्रह्मनिष्ठ साधक (याजक) ऐसे अवसरों पर आपकी स्तुति करते हैं । आप स्तोताओं को तेजस्विता प्रदान करें । दुस्साहसी असुर कभी आपको पराभूत न कर सकें ॥७ ॥

५६९८. त्वया वयं शाशद्महे रणेषु प्रपश्यन्तो युधेन्यानि भूरि ।
चोदयामि त आयुधा वचोभिः सं ते शिशामि ब्रह्मणा वयांसि ॥८ ॥

हे इन्द्रदेव ! आपके सहयोग से हम रणभूमि में दुष्ट शत्रुओं पर विजय प्राप्त करते हैं । युद्ध की इच्छा से प्रेरित अनेक शत्रुओं पर हम दृष्टि रखते हैं । आपके वज्रादि आयुधों को हम स्तोत्रों द्वारा प्रोत्साहित करते हैं । स्तुति मंत्रों से हम आपकी तेजस्विता को तीक्ष्ण करते हैं ॥८ ॥

५६९९. नि तद् दधिषेऽवरे परे च यस्मिन्नाविथावसा दुरोणे ।
आ स्थापयत मातरं जिगत्नुमत इन्वत कर्वराणि भूरि ॥९ ॥

हे इन्द्रदेव ! आप जिस यजमान के घर में हविरूप अन्न से परितृप्त होते हैं, उसे दिव्य और भौतिक सम्पदाएँ प्रदान करते हैं । समस्त प्राणियों के निर्माता, गतिशील द्युलोक और पृथ्वीलोक को आप ही सुस्थिर करते हैं । उस समय आपको अनेक कार्यों का निर्वाह करना पड़ता है ॥९ ॥

५७००. स्तुष्व वर्ष्मन् पुरुवर्त्मानं समृभ्वाणमिनतममाप्तमाप्त्यानाम् ।
आ दर्शति शवसा भूर्योजाः प्र सक्षति प्रतिमानं पृथिव्याः ॥१० ॥

स्तुत्य, विभिन्न स्वरूपों वाले, दीप्तिमान् , सर्वेश्वर और सर्वश्रेष्ठ इन्द्रदेव की हम स्तुति करते हैं । वे अपनी सामर्थ्य से आसुरी वृत्तियों का विनाश करें तथा पृथ्वी पर यज्ञीय प्रतिमानों को प्रतिष्ठित करें ॥१० ॥

५७०१. इमा ब्रह्म बृहद्दिवः कृणवदिन्द्राय शूषमग्रियः स्वर्षाः ।
महो गोत्रस्य क्षयति स्वराजा तुरश्चिद् विश्वमर्णवत् तपस्वान् ॥११ ॥

ऋषियों में श्रेष्ठ और स्वर्गलोक के आकांक्षी बृहद्दिव (बृहद् आकाश तक गति वाले) ऋषि इन्द्रदेव को सुख प्रदान करने के लिए ही इन वैदिक मन्त्रों का पाठ करते हैं । वे तेजस्वी, दीप्तिमान् इन्द्रदेव विशाल पर्वतों (अवरोध) को हटाते हैं तथा शत्रुपुरियों के सभी द्वारों के उद्घाटक हैं ॥११ ॥

['ऋचो अक्षरे परमे व्योमन्' के अनुसार वेद मंत्र परम व्योम अथवा बृहदाकाश में रहते हैं । ऋषि अपनी परिष्कृत चेतना द्वारा वहाँ से उन्हें अवतरित करते हैं । इसीलिए बृहद्दिव नाम या गुण वाले ऋषि द्वारा मंत्र पाठ की आशा की गयी है ।]

५७०२. एवा महान् बृहद्दिवो अथर्वावोचत् स्वां तन्व१मिन्द्रमेव ।
स्वसारौ मातरिभ्वरी अरिप्रे हिन्वन्ति चैने शवसा वर्धयन्ति च ॥१२ ॥

अथर्वा ऋषि के पुत्र महाप्राज्ञ बृहद्दिव ने इन्द्रदेव के लिए अपनी बृहद् स्तुतियों का उच्चारण किया । माता सदृश भूमि पर उत्पन्न पवित्र नदियाँ, पारस्परिक भगिनी तुल्य स्नेह से जल प्रवाहित करती हैं तथा अन्नबल से लोगों का कल्याण करती हैं ॥१२ ॥

५७०३. चित्रं देवानां केतुरनीकं ज्योतिष्मान् प्रदिशः सूर्य उद्यन् ।
दिवाकरोऽति द्युम्नैस्तमांसि विश्वातारीद् दुरितानि शुक्रः ॥१३ ॥

वीर पराक्रमी, पूजनीय, तेजस्वी प्रकाश किरणों से सम्पन्न, सभी दिशाओं को प्रकाशित करने वाले तथा अन्धकार को दूर करने वाले सूर्यदेव (इन्द्रदेव) समस्त पापों को विनष्ट कर डालते हैं ॥१३ ॥

५७०४. चित्रं देवानामुदगादनीकं चक्षुर्मित्रस्य वरुणस्याग्नेः ।
आप्राद् द्यावापृथिवी अन्तरिक्षं सूर्य आत्मा जगतस्तस्थुषश्च ॥१४ ॥

जंगम, स्थावर जगत् के आत्मारूप सूर्यदेव, दैवी शक्तियों के अद्भुत तेज के समूह सहित उदित हो गये हैं । मित्र, वरुण आदि के चक्षु रूप इन सूर्यदेव ने उदय होते ही द्युलोक, पृथ्वीलोक तथा अन्तरिक्ष को अपने तेज से भर दिया है ॥१४ ॥

५७०५. सूर्यो देवीमुषसं रोचमानां मर्यो न योषामभ्येति पश्चात् ।
यत्रा नरो देवयन्तो युगानि वितन्वते प्रति भद्राय भद्रम् ॥१५ ॥

प्रथम दीप्तिमान् और तेजस्विता युक्त देवी उषा के पीछे सूर्यदेव उसी प्रकार अनुगमन करते हैं, जिस प्रकार पुरुष नारी का अनुगमन करते हैं । जहाँ देवत्व के उच्च लक्ष्य को पाने के लिए साधक यज्ञादि श्रेष्ठ कर्म सम्पन्न करते हैं, वहाँ उन साधकों एवं कल्याणकारी यज्ञीय कर्मों को सूर्यदेव अपने प्रकाश से प्रकाशित करते हैं ॥१५ ॥

[सूक्त-१०८]

[**ऋषि-** नृमेध । **देवता-** इन्द्र । **छन्द-** गायत्री, २ ककुप् उष्णिक्, ३ पुर उष्णिक् ।]

५७०६. त्वं न इन्द्रा भरँ ओजो नृम्णं शतक्रतो विचर्षणे । आ वीरं पृतनाषहम् ॥१ ॥

अनेक कार्यों के सम्पादनकर्त्ता, ज्ञानी, हे इन्द्रदेव ! आप हमें शक्ति एवं ऐश्वर्य से परिपूर्ण करें तथा शत्रुओं को जीतने वाला पुत्र भी प्रदान करें ॥१ ॥

५७०७.त्वं हि नः पिता वसो त्वं माता शतक्रतो बभूविथ । अधा ते सुम्नमीमहे ॥२ ॥

सबको आश्रय देने वाले शतकर्मा हे इन्द्रदेव ! आप पिता तुल्य पालन करने वाले और माता तुल्य धारण करने वाले हैं । हम आपके पास सुख माँगने के लिए आते हैं ॥२ ॥

५७०८. त्वां शुष्मिन् पुरुहूत वाजयन्तमुप ब्रुवे शतक्रतो । स नो रास्व सुवीर्यम् ॥३ ॥

असंख्यों द्वारा स्तुत्य, बलवान्, प्रशंसित, शक्तिशाली हे इन्द्रदेव ! हम आपकी स्तुति करते हुए कामना करते हैं कि हमें उत्तम, तेजस्वी सामर्थ्य प्रदान करें ॥३ ॥

[सूक्त-१०९]

[**ऋषि-** गोतम । **देवता-** इन्द्र । **छन्द-** पथ्यापंक्ति ।]

५७०९. स्वादोरित्था विषूवतो मध्वः पिबन्ति गौर्यः ।
या इन्द्रेण सयावरीर्वृष्णा मदन्ति शोभसे वस्वीरनु स्वराज्यम् ॥१ ॥

भक्तों पर कृपावृष्टि करने वाले इन्द्र (सूर्य) देव के साथ गौएँ (किरणें) आनन्दपूर्वक शोभायमान हैं । वे भूमि पर स्वराज्य की मर्यादा के अनुरूप उत्पन्न सुस्वाद मधुर रस का पान करती हैं ॥१ ॥

५७१०. ता अस्य पृशनायुवः सोमं श्रीणन्ति पृश्नयः ।
प्रिया इन्द्रस्य धेनवो वज्रं हिन्वन्ति सायकं वस्वीरनु स्वराज्यम् ॥२ ॥

इन्द्रदेव (सूर्य) का स्पर्श करने वाली धवल गौएँ (किरणें) दूध (पोषण) प्रदान करती हैं तथा उनके वज्र को प्रेरणा देती हुई स्वराज्य में ही रहती हैं ॥२ ॥

५७११. ता अस्य नमसा सहः सपर्यन्ति प्रचेतसः ।
व्रतान्यस्य सश्चिरे पुरूणि पूर्वचित्तये वस्वीरनु स्वराज्यम् ॥३ ॥

ज्ञानयुक्त वे (किरणें) इन्द्रदेव के प्रभाव का पूजन करती हैं । पूर्व में हो चुके को समझने वाली वे किरणें इन्द्रदेव द्वारा पहले किये गये कार्यों का स्मरण दिलाती हैं और स्वराज्य के अनुशासन में ही रहती हैं ॥३ ॥

[इस सूक्त की उक्त तीन ऋचाओं में इन्द्र की किरणों (प्रतिभाओं) के लिए स्वराज्य (अपने राज्य) में मर्यादित तीन क्रियात्मक अनुशासनों का उल्लेख किया गया है ।

(१) स्वराज्य के अनुरूप मधुर रसों का पान करें, औसत नागरिकों के स्तर के अनुरूप ही निर्वाह के साधन स्वीकार करें ।

(२) इन्द्र (प्रशासन) को पुष्ट बनाते हुए अपराधियों के लिए दण्ड व्यवस्था को प्रभावपूर्ण बनाएँ ।

(३) व्यवस्थाओं की प्रशंसा करते हुए पूर्व की जा चुकी व्यवस्थाओं का स्मरण दिलाकर जन-जन को नैष्ठिक बनाएँ ।]

[सूक्त-११०]

[**ऋषि**- श्रुतकक्ष अथवा सुकक्ष । **देवता**- इन्द्र । **छन्द**- गायत्री ।]

५७१२. इन्द्राय मद्वने सुतं परि ष्टोभन्तु नो गिरः । अर्कमर्चन्तु कारवः ॥१ ॥

हम स्तोतागण स्तुतियों द्वारा, इन्द्रदेव के निमित्त निकाले गये आनन्दमयी प्रकृति वाले दिव्य सोमरस की प्रशंसा करते हैं ॥१ ॥

५७१३. यस्मिन् विश्वा अधि श्रियो रणन्ति सप्त संसदः । इन्द्रं सुते हवामहे ॥२ ॥

उन कान्तिमान् इन्द्रदेव का हम सोमयज्ञ में आवाहन करते हैं, जिनकी स्तुति यज्ञ के सातों ऋत्विज् करते हैं ॥

५७१४. त्रिकद्रुकेषु चेतनं देवासो यज्ञमत्नत तमिद् वर्धन्तु नो गिरः ॥३ ॥

प्रेरणादायी, उत्साह बढ़ाने वाले, तीन चरणों में सम्पन्न होने वाले यज्ञ का विस्तार देवगण करते हैं । साधकगण उस यज्ञ की प्रशंसा करते हैं ॥३ ॥

[यज्ञ के तीन चरण प्रयाज, याज और अनुयाज होते हैं । प्रयाज से साधना द्वारा यजन के लिए उपयुक्त वातावरण तथा व्यवस्था बनने का विधान है । यजन में भावना पूर्वक तप साधना युक्त आहुतियाँ दी जाती हैं । अनुयाज में यज्ञ से उत्पन्न ऊर्जा का जनहितार्थ सुनियोजन किया जाता है ।]

[सूक्त-१११]

[**ऋषि**-पर्वत । **देवता**- इन्द्र । **छन्द**- उष्णिक् ।]

५७१५. यत् सोममिन्द्र विष्णवि यद्वा घ त्रित आप्त्ये । यद्वा मरुत्सु मन्दसे समिन्दुभिः ॥

हे इन्द्रदेव ! यज्ञों में विष्णु के उपस्थित होने के बाद आपने सोमपान किया था । त्रितआप्त्य एवं मरुद्गणों के साथ सोमरस के सेवन से आनन्दित होने वाले आप हमारे यज्ञ में भी सोमपान करके आनन्दित हों ॥१ ॥

५७१६. यद्वा शक्र परावति समुद्रे अधि मन्दसे । अस्माकमित् सुते रणा समिन्दुभिः ॥

हे इन्द्रदेव ! जिस प्रकार सुदूर क्षेत्र में सोमरस पान करके आप हर्षित होते हैं, उसी प्रकार हमारे यज्ञ में भी सोमपान करके हर्षित हों ॥२ ॥

५७१७. यद्वासि सुन्वतो वृधो यजमानस्य सत्पते । उक्थे वा यस्य रण्यसि समिन्दुभिः ॥

हे सत्य के पालक इन्द्रदेव ! आप जिस याजक के यज्ञ में विधिवत् सोमपान करके आनन्दित होते हैं । उस याजक को आप बढ़ाते हैं ॥३ ॥

[सूक्त-११२]

[**ऋषि-** सुकक्ष । **देवता-** इन्द्र । **छन्द-** गायत्री ।]

५७१८. यदद्य कच्च वृत्रहन्नुदगा अभि सूर्य । सर्वं तदिन्द्र ते वशे ॥१ ॥

वृत्र संहारक हे इन्द्रदेव ! आपसे प्रकाशित होने वाला सब कुछ (सम्पूर्ण जगत्) आपके ही अधिकार में है ॥

५७१९. यद्वा प्रवृद्ध सत्पते न मरा इति मन्यसे । उतो तत् सत्यमित् तव ॥२ ॥

प्रगति करने वाले तथा सज्जनों का पालन करने वाले हे इन्द्रदेव ! आप स्वयं को अमर मानते हैं, आपका ऐसा मानना ही यथार्थ है ॥२ ॥

५७२०. ये सोमासः परावति ये अर्वावति सुन्विरे । सर्वांस्ताँ इन्द्र गच्छसि ॥३ ॥

हे इन्द्रदेव ! जो सोमरस दूर या निकट के स्थानों पर अभिषुत किया जाता है, आप उन समस्त स्थानों पर पधारते हैं ॥३ ॥

[सूक्त-११३]

[**ऋषि-** भर्ग । **देवता-** इन्द्र । **छन्द-** प्रगाथ ।]

५७२१. उभयं शृणवच्च न इन्द्रो अर्वागिदं वचः ।
सत्राच्या मघवा सोमपीतये धिया शविष्ठ आ गमत् ॥१ ॥

धनवान् और बलवान् हे इन्द्रदेव ! हमारी दोनों प्रकार की प्रार्थनाओं को समीप आकर सुनें । सामूहिक उपासना से प्रसन्न होकर आप सोमपान के लिए यहाँ पधारें ।

५७२२. तं हि स्वराजं वृषभं तमोजसे धिषणे निष्टतक्षतुः ।
उतोपमानां प्रथमो नि षीदसि सोमकामं हि ते मनः ॥२ ॥

आकाश और पृथ्वी ने वृष्टिकर्त्ता, समर्थ और तेजस्वी इन्द्रदेव को प्रकट या नियुक्त किया है । हे इन्द्रदेव ! आप उपमानों में सर्वश्रेष्ठ हैं । आप सोमपान की इच्छा से यज्ञवेदी पर विराजमान होते हैं ॥२ ॥

[सूक्त-११४]

[**ऋषि-** सौभरि । **देवता-** इन्द्र । **छन्द-** गायत्री ।]

५७२३. अभ्रातृव्यो अना त्वमनापिरिन्द्र जनुषा सनादसि । युधेदापित्वमिच्छसे ॥१ ॥

हे इन्द्रदेव ! आप जन्म से ही भ्रातृ संघर्ष से मुक्त हैं । आप पर शासन करने वाला कोई नहीं है और न ही सहायता करने वाला कोई मित्र । आप युद्ध (जन संरक्षण) द्वारा अपने सहयोगियों (मित्रों) और भक्तों को पाने की कामना करते हैं ॥१ ॥

५७२४. नकी रेवन्तं सख्याय विन्दसे पीयन्ति ते सुराश्वः ।
यदा कृणोषि नदनुं समूहस्यादित् पितेव हूयसे ॥२ ॥

हे इन्द्रदेव ! आप (यज्ञ , दान आदि से रहित) धनाभिमानी को मित्र नहीं बनाते हैं । सुरा पीकर मदान्ध (अमर्यादित लोग) आपको दुखी करते हैं । ज्ञान एवं गुण-सम्पन्नों को मित्र बनाकर आप उन्नति पथ पर चलाते हैं, जिससे आप पिता तुल्य सम्मान प्राप्त करते हैं ॥२ ॥

[सूक्त-११५]

[**ऋषि**- वत्स । **देवता**- इन्द्र । **छन्द**- गायत्री ।]

५७२५. अहमिद्धि पितुष्परि मेधामृतस्य जग्रभ । अहं सूर्य इवाजनि ॥१ ॥

हमने यज्ञरूप इन्द्र की बुद्धि को अपनी ओर आकर्षित कर लिया है, इससे सूर्य सदृश तेजोयुक्त हो गये हैं ।

५७२६ अहं प्रत्नेन मन्मना गिरः शुम्भामि कण्ववत् । येनेन्द्रः शुष्ममिद् दधे ॥२ ॥

कण्व ऋषि के सदृश हमने इन्द्र को उन स्तोत्रों से सुशोभित किया, जिनके प्रभाव से वे शक्तिसम्पन्न बनते हैं।

५७२७. ये त्वामिन्द्र न तुष्टुवुर्ऋषयो ये च तुष्टुवुः । ममेद् वर्धस्व सुष्टुतः ॥३ ॥

हे इन्द्रदेव ! आपकी स्तुति न करने वाले तथा आपके निमित्त स्तुति करने वाले ऋषिगणों के मध्य भी हमारे स्तोत्र प्रशंसनीय हैं । आप उन स्तोत्रों के प्रभाव से भली प्रकार परिपुष्ट हों ॥३ ॥

[सूक्त-११६]

[**ऋषि**- मेध्यातिथि । **देवता**- इन्द्र । **छन्द**- बृहती ।]

५७२८. मा भूम निष्ट्या इवेन्द्र त्वदरणा इव ।
वनानि न प्रजहितान्यद्रिवो दुरोषासो अमन्महि ॥१ ॥

हे इन्द्रदेव ! आपकी कृपा से हमारा पतन न हो और न ही हम दुःखी हों । पतझड़ में शाखाविहीन वृक्षों के समान हम सन्तानरहित न हों । हे इन्द्रदेव ! हम आपके घरों में सुरक्षित रहकर आपकी स्तुति करते हैं ॥१ ॥

५७२९. अमन्महीदनाशवोऽनुग्रासश्च वृत्रहन् ।
सुकृत् सु ते महता शूर राधसानु स्तोमं मुदीमहि ॥२ ॥

हे वृत्रहन्ता इन्द्रदेव ! हम हड़बड़ाहट तथा क्रोधरहित होकर आपका स्तवन करें । हे वीर इन्द्रदेव ! आपके निमित्त हम भले ही जीवन में एक बार ही यज्ञ करें, पर प्रचुर धन-धान्य से सम्पन्न होकर करें ॥२ ॥

[सूक्त-११७]

[**ऋषि**- वसिष्ठ । **देवता**-इन्द्र । **छन्द**- विराट् गायत्री ।]

५७३०. पिबा सोममिन्द्र मन्दतु त्वा यं ते सुषाव हर्यश्वाद्रिः । सोतुर्बाहुभ्यां सुयतो नार्वा ॥

हे भूरेवर्ण के अश्वों से युक्त इन्द्रदेव ! आप आनन्ददायक सोमरस का पान करें । संचालक के बाहुओं से सुनियंत्रित घोड़े के समान (यज्ञशाला में) सुरक्षित रखे गये पत्थर के द्वारा आपके लिए सोम निकाला जाता है ॥

५७३१. यस्ते मदो युज्यश्चारुरस्ति येन वृत्राणि हर्यश्व हंसि । स त्वामिन्द्र प्रभूवसो ममत्तु ।

हरि नामक अश्वों के स्वामी हे समृद्धिशाली इन्द्रदेव ! जिस सोमरस के उत्साह द्वारा आप वृत्रासुर (दुष्टों) का हनन करते हैं, वह श्रेष्ठ रस आपको आनंद प्रदान करे ॥२ ॥

५७३२. बोधा सु मे मघवन् वाचमेमां यां ते वसिष्ठो अर्चति प्रशस्तिम् ।
इमा ब्रह्म सधमादे जुषस्व ॥३ ॥

हे इन्द्रदेव ! विशिष्ट याजक (वसिष्ठ) गुणगान करते हुए , जिस श्रेष्ठ वाणी से आपकी अर्चना कर रहे हैं, उसे आप भली-भाँति विचारपूर्वक स्वीकार करें तथा यज्ञस्थल पर इस (ज्ञानयुक्त) हविष्य को ग्रहण करें ॥३ ॥

[सूक्त-११८]

[ऋषि-भर्ग, ३-४ मेध्यातिथि। देवता- इन्द्र । छन्द- प्रगाथ।]

५७३३. शग्ध्यू३ षु शचीपत इन्द्र विश्वाभिरूतिभिः।
भगं न हि त्वा यशसं वसुविदमनु शूर चरामसि ॥१ ॥

हे शचीपति, शूरवीर इन्द्रदेव ! सब प्रकार के रक्षा-साधनों के साथ आप हमें अभीष्ट फल प्रदान करें। सौभाग्ययुक्त धन प्रदान करने वाले आपकी हम आराधना करते हैं ॥१ ॥

५७३४. पौरो अश्वस्य पुरुकृद् गवामस्युत्सो देव हिरण्ययः।
नकिर्हि दानं परिमर्धिषत् त्वे यद्यद्यामि तदा भर ॥२ ॥

हे इन्द्रदेव ! आप गौओं (इन्द्रियों, पोषण-प्रवाहों) तथा अश्वों (पुरुषार्थ एवं शक्ति प्रवाहों) को बढ़ाने वाले हैं। आप स्वर्ण सम्पदा के स्रोत हैं। आपके अनुदानों को विस्मृत करने की सामर्थ्य किसी में नहीं है, आप हमें अभीष्ट फलों से परिपूर्ण करें ॥२ ॥

५७३५. इन्द्रमिद् देवतातय इन्द्रं प्रयत्य ध्वरे।
इन्द्रं समीके वनिनो हवामह इन्द्रं धनस्य सातये ॥३ ॥

दैवी प्रयोजनों के लिए किये गये यज्ञों में हम याजकगण जिस प्रकार यज्ञ के प्रारम्भ और उसकी समाप्ति के समय इन्द्रदेव का आवाहन करते हैं, वैसे ही धन प्राप्ति की कामना से भी बलशाली इन्द्रदेव को आवाहित करते हैं ॥३ ॥

५७३६. इन्द्रो मह्ना रोदसी पप्रथच्छव इन्द्रः सूर्यमरोचयत्।
इन्द्रे ह विश्वा भुवनानि येमिर इन्द्रे सुवानास इन्दवः ॥४ ॥

ऐश्वर्यशाली इन्द्रदेव ने अपनी सामर्थ्य से द्युलोक और पृथ्वी को विस्तृत किया। इन्द्रदेव ने ही सूर्यदेव को आलोकयुक्त किया। इन्द्रदेव ने ही सभी लोकों को आश्रय प्रदान किया। ऐसे इन्द्रदेव के लिए ही यह सोमरस समर्पित है ॥४ ॥

[सूक्त-११९]

[ऋषि- आयु , २ श्रुष्टिगु। देवता- इन्द्र । छन्द- प्रगाथ।]

५७३७. अस्तावि मन्म पूर्व्यं ब्रह्मेन्द्राय वोचत।
पूर्वीर्ऋतस्य बृहतीरनूषत स्तोतुर्मेधा असृक्षत ॥१ ॥

हे ऋत्विजो ! आपने पूर्व यज्ञों में बृहती छन्द में सामगान किया था। अब आप इन्द्रदेव के लिए सनातन कण्ठस्थ स्तोत्रों का पाठ करें। इससे स्तोताओं की मेधा में वृद्धि होती है ॥१ ॥

५७३८. तुरण्यवो मधुमन्तं घृतश्चुतं विप्रासो अर्कमानृचुः।
अस्मे रयिः पप्रथे वृष्ण्यं शवोऽस्मे सुवानास इन्दवः ॥२ ॥

शीघ्र कार्य करने वाले विप्रगण मधुर घृतसिक्त (भावयुक्त अथवा तेजस्वी) पूजनीय मन्त्रों का उच्चारण करते हैं। इससे हमारे लिए धन, वीर्य (पौरुष) तथा सोम की सिद्धि होती है ॥२ ॥

[सूक्त-१२०]

[ऋषि- देवातिथि । देवता- इन्द्र । छन्द- प्रगाथ ।]

५७३९. यदिन्द्र प्रागपागुदङ्न्य ग्वा हूयसे नृभिः ।
सिमा पुरू नृषूतो अस्यानवेऽसि प्रशर्ध तुर्वशे ॥१ ॥

हे इन्द्रदेव ! आप स्तोताओं द्वारा सहायता के लिए चारों ओर (पूर्व, पश्चिम, उत्तर और दक्षिण) से आवाहित किये जाते हैं । शत्रुनाशक हे इन्द्रदेव ! 'अनु' और 'तुर्वश' (अनुगामियों और दुष्टों को वश में रखने वालों) के लिए आपको प्रार्थनापूर्वक बुलाया जाता है ॥१ ॥

५७४०. यद्वा रुमे रुशमे श्यावके कृप इन्द्र मादयसे सचा ।
कण्वासस्त्वा ब्रह्मभि स्तोमवाहस इन्द्रा यच्छन्त्या गहि ॥२ ॥

हे इन्द्रदेव ! आप रुम, रुशम, श्यावक और कृप (ज्ञानियों, शूरों, धनिकों तथा श्रमशीलों) के लिए प्रसन्न किये जाते हैं । कण्ववंशीय ऋषिगण आपको विभिन्न स्तोत्रों से प्रभावित करने का प्रयास करते हैं । हे इन्द्रदेव ! आप यज्ञार्थ पधारें ॥२ ॥

[सूक्त-१२१]

[ऋषि- देवातिथि । देवता-इन्द्र । छन्द- प्रगाथ ।]

५७४१. अभि त्वा शूर नोनुमोऽदुग्धा इव धेनवः ।
ईशानमस्य जगतः स्वर्दृमीशानमिन्द्र तस्थुषः ॥१ ॥

हे शूरवीर इन्द्रदेव ! आप इस स्थावर एवं जंगम जगत् के स्वामी हैं । दिव्य दृष्टि-सम्पन्न आपके लिए हम उसी तरह लालायित रहते हैं, जैसे न दुही हुई गौएँ अपने बछड़े के पास जाने के लिए लालायित रहती हैं ॥१ ॥

५७४२. न त्वावाँ अन्यो दिव्यो न पार्थिवो न जातो न जनिष्यते ।
अश्वायन्तो मघवन्निन्द्र वाजिनो गव्यन्तस्त्वा हवामहे ॥२ ॥

हे ऐश्वर्यवान् इन्द्रदेव ! आपके समान इस पृथ्वीलोक या दिव्यलोक में न कोई है, न कभी हुआ है और न कभी होगा । हे देव ! अश्व, गौ तथा धन-धान्य की कामना वाले हम (स्तोतागण) आपका आवाहन करते हैं ॥२ ॥

[सूक्त-१२२]

[ऋषि- शुनःशेप । देवता- इन्द्र । छन्द- गायत्री ।]

५७४३. रेवतीर्नः सधमाद इन्द्रे सन्तु तुविवाजाः । क्षुमन्तो याभिर्मदेम ॥१ ॥

जिनकी स्तुति करके हम प्रफुल्लित होते हैं , उन इन्द्रदेव के लिए की गई हमारी प्रार्थनाएँ हमें प्रचुर धन-धान्य प्रदान करने की सामर्थ्य वाली हों ॥१ ॥

५७४४. आ घ त्वावान् त्मनाप्त स्तोतृभ्यो धृष्णवियानः । ऋणोरक्षं न चक्र्योः ॥२ ॥

हे धैर्यशाली इन्द्रदेव ! आप कल्याणकारी बुद्धि से स्तुति करने वाले स्तोताओं को अभीष्ट पदार्थ अवश्य प्रदान करें । आप स्तोताओं को धन देने के लिए रथ के चक्रों को मिलाने वाली धुरी के समान ही सहायक हैं ॥२ ॥

५७४५. आ यद् दुवः शतक्रतवा कामं जरितॄणाम्। ऋणोरक्षं न शचीभिः ॥३ ॥

हे इन्द्रदेव ! स्तोताओं द्वारा इच्छित धन उन्हें प्रदान करें। जिस प्रकार रथ की गति से उसके अक्ष (धुरे के आधार) को भी गति मिलती है, उसी प्रकार स्तुतिकर्त्ताओं को धन की प्राप्ति हो ॥३ ॥

[सूक्त-१२३]

[**ऋषि-** कुत्स। देवता-सूर्य । छन्द- त्रिष्टुप् ।]

५७४६. तत् सूर्यस्य देवत्वं तन्महित्वं मध्या कर्तोर्विततं सं जभार।
यदेदयुक्त हरितः सधस्थादाद्रात्री वासस्तनुते सिमस्मै ॥१ ॥

वे महान् कार्य ही सूर्यदेव के देवत्व के कारण हैं। जब वे सूर्यदेव अपनी हरणशील किरणों को आकाश से विलग कर केन्द्र में धारण करते हैं, तब रात्रि इस विश्व के ऊपर गहन तमिस्रा का आवरण डाल देती है ॥१ ॥

५७४७. तन्मित्रस्य वरुणस्याभिचक्षे सूर्यो रूपं कृणुते द्योरुपस्थे।
अनन्तमन्यद् रुशदस्य पाजः कृष्णमन्यद्धरितः सं भरन्ति ॥२ ॥

द्युलोक की गोद में स्थित सूर्यदेव, मित्र और वरुण देवों का वह रूप प्रकट करते हैं, जिससे वे मनुष्यों को सब ओर से देखते हैं। उनकी किरणें अनन्त विश्व में एक ओर प्रकाश और चेतना भर देती हैं, तो दूसरी ओर अन्धकार भर देती हैं ॥२ ॥

[सूर्य की किरणों में दृश्य प्रकाश के साथ-साथ अदृश्य चेतना का प्रभाव भी रहता है ।]

[सूक्त-१२४]

[**ऋषि-** वामदेव। देवता- इन्द्र। छन्द- गायत्री, ३ पाद निचृत् गायत्री, ४-६ त्रिष्टुप् ।]

५७४८. कया नश्चित्र आ भुवदूती सदावृधः सखा। कया शचिष्ठया वृता ॥१ ॥

निरन्तर प्रगतिशील हे इन्द्रदेव ! आप किन-किन तृप्तिकारक पदार्थों के भेंट करने से तथा किस तरह की पूजा- विधि से प्रसन्न होंगे ? आप किन दिव्य शक्तियों सहित हमारे सहयोगी बनेंगे ? ॥१ ॥

५७४९. कस्त्वा सत्यो मदानां मंहिष्ठो मत्सदन्धसः। दृळहा चिदारुजे वसु ॥२ ॥

सत्यनिष्ठों को आनन्द प्रदान करने वालों में सोम सर्वोपरि है; क्योंकि हे इन्द्रदेव ! यह आपको दुर्धर्ष शत्रुओं के ऐश्वर्य को नष्ट करने की प्रेरणा देता है ॥२ ॥

५७५०. अभी षु णः सखीनामविता जरितॄणाम्। शतं भवास्यूतिभिः ॥३ ॥

स्तुतियों से प्रसन्न करने वाले अपने मित्रों के रक्षक हे इन्द्रदेव ! हमारी हर प्रकार से रक्षा करने के लिए आप उच्चकोटि की तैयारी सहित प्रस्तुत हों ॥३ ॥

५७५१. इमा नु कं भुवना सीषधामेन्द्रश्च विश्वे च देवाः।
यज्ञं च नस्तन्वं च प्रजां चादित्यैरिन्द्रः सह चीक्लृपाति ॥४ ॥

हम इन समस्त लोकों को शीघ्र ही प्राप्त करें। इन्द्रदेव और सभी देवगण हमारे लिए सुख-शान्ति की प्राप्ति में सहायक हों। इन्द्रदेव और आदित्यगण हमारे यज्ञ को सफल बनाएँ, शरीर को नीरोग बनाएँ और हमारी सन्तानों को सद्व्यवहार के लिए प्रेरित करें ॥४ ॥

५७५२. आदित्यैरिन्द्रः सगणो मरुद्भिरस्माकं भूत्ववविता तनूनाम्।
हत्वाय देवा असुरान् यदायन् देवा देवत्वमभिरक्षमाणाः ॥५ ॥

इन्द्रदेव आदित्यों और मरुद्गणों के साथ पधारकर हमारे शरीरों को सुरक्षा प्रदान करें । जिस समय देवगण वृत्रादि असुरों का संहार करके अपने स्थान की ओर लौटे, उस समय अमर देवत्व की सुरक्षा हो सकी ॥५ ॥

५७५३. प्रत्यञ्चमर्कमनयञ्छचीभिरादित् स्वधामिषिरां पर्यपश्यन्।
अया वाजं देवहितं सनेम मदेम शतहिमाः सुवीराः ॥६ ॥

(इन्द्रदेव ने) शक्तियों सहित सूर्य को प्रकट किया, तब सबने स्वधा (वर्षा या तृप्तिदायक प्रक्रिया) को देखा । इस प्रकार देवों के हित में बल का अर्जन किया गया । (हम याजक) श्रेष्ठवीरों सहित सौ वर्षों तक हर्षित रहें ॥६ ॥

[सूक्त-१२५]

[**ऋषि**-सुकीर्ति । **देवता**- इन्द्र , ४-५ अश्विनीकुमार । **छन्द**- त्रिष्टुप् , ४ अनुष्टुप् ।]

५७५४. अपेन्द्र प्राचो मघवन्नमित्रानपापाचो अभिभूते नुदस्व।
अपोदीचो अप शूराधराच उरौ यथा तव शर्मन् मदेम ॥१ ॥

हे ऐश्वर्यवान् एवं शत्रुओं के पराभूतकर्त्ता इन्द्रदेव ! आप हमारे पूर्व, पश्चिम, उत्तर और दक्षिण से आने वाले शत्रुओं को दूर हटाएँ । हम आपके समीप सुखपूर्वक रह सकें ॥१ ॥

५७५५. कुविदङ्ग यवमन्तो यवं चिद् यथा दान्त्यनुपूर्वं वियूय।
इहेहैषां कृणुहि भोजनानि ये बर्हिषो नमोवृक्तिं न जग्मुः ॥२ ॥

हे इन्द्रदेव ! जिस प्रकार जौ की खेती करने वाले कृषक जौ को बा-बार काटते हैं, उसी प्रकार देवताओं के प्रिय आप दुष्टों का दमन करके श्रेष्ठजनों को पोषण प्रदान कर उनकी रक्षा करें ।२ ॥

५७५६. नहि स्थूर्यृतुथा यातमस्ति नोत श्रवो विविदे संगमेषु।
गव्यन्त इन्द्रं सख्याय विप्रा अश्वायन्तो वृषणं वाजयन्तः ॥३ ॥

एक चक्रवाली गाड़ी कभी भी समय पर नहीं पहुँचती ।युद्धकाल में उससे अन्नलाभ नहीं हो सकता ।अतः हम गौ, वृषभ, अश्व, अन्न तथा बल की कामना करते हुएइन्द्रदेव की मित्रता के लिए उनका भी आवाहन करते हैं ॥

[केवल पदार्थपरक सुविधाओं के सहारे जीवन लक्ष्य पा लेने की कामना एक पहिए की गाड़ी की तरह है । पदार्थों के साथ नियामक चेतना का भी आवाहन करना चाहिए ।]

५७५७. युवं सुराममश्विना नमुचावासुरे सचा। विपिपाना शुभस्पती इन्द्रं कर्मस्वावतम्।

हे अश्विनीकुमारो ! नमुचि नामक असुर के अधिकार में स्थित श्रेष्ठ- मधुर सोमरस भली प्रकार प्राप्त करके उसका पान करते हुए , आप दोनों ने नमुचि वध में इन्द्रदेव की सहायता की ॥४ ॥

५७५८. पुत्रमिव पितरावश्विनोभेन्द्रावथुः काव्यैर्दंसनाभिः।
यत् सुरामं व्यपिबः शचीभिः सरस्वती त्वा मघवन्नभिष्णक् ॥५ ॥

हे इन्द्रदेव ! राक्षसों के संसर्ग से अशुद्ध सोम का पान कर (स्वयं को संकट में डालकर) अश्विनीकुमारों ने आपकी उसी प्रकार की रक्षा की, जैसे पिता पुत्र की रक्षा करता है । आपने नमुचि का वध करके जब प्रसन्नता प्रदान करने वाले सोम का पान किया, तब देवी सरस्वती भी आपके अनुकूल हुईं ॥५ ॥

५७५९. इन्द्रः सुत्रामा स्ववाँ अवोभिः सुमृडीको भवतु विश्ववेदाः ।
बाधतां द्वेषो अभयं नः कृणोतु सुवीर्यस्य पतयः स्याम ॥६ ॥

भली प्रकार से संरक्षण प्रदान करने की सामर्थ्य से युक्त वे इन्द्रदेव हमारी सुरक्षा करें । वे सर्वज्ञ परमेश्वर हमारे शत्रुओं के संहारक हों । हममें निर्भीकता स्थापित करें, जिससे हम उत्तम बलों के स्वामी बनें ॥६ ॥

५७६०. स सुत्रामा स्ववाँ इन्द्रो अस्मदाराच्चिद् द्वेषः सनुतर्युयोतु ।
तस्य वयं सुमतौ यज्ञियस्यापि भद्रे सौमनसे स्याम ॥७ ॥

हम यज्ञीय पुरुष की श्रेष्ठ बुद्धि में वास करें तथा कल्याणकारी श्रेष्ठ मन से भी सम्पन्न हों । श्रेष्ठ, संरक्षक और ऐश्वर्यवान् वे इन्द्रदेव हमारे समीपस्थ और दूर छिपे हुए सभी शत्रुओं को सदा के लिए दूर करें ॥७ ॥

[सूक्त-१२६]

[**ऋषि-** इन्द्राणी और वृषाकपि । **देवता-** इन्द्र । **छन्द-** पंक्ति ।]

इस सूक्त में ऐन्द्र (इन्द्र के पुत्र या सहयोगी) वृषाकपि का वर्णन है । वे इन्द्रदेव को प्रिय हैं । इन्द्राणी उनसे रुष्ट हैं, तो इन्द्र और वृषाकपि उन्हें मनाते हैं । प्रत्येक मंत्र के अन्त में गति की टेक की तरह एक उक्ति आती है, विश्व में इन्द्रदेव ही सर्वश्रेष्ठ हैं । 'वृषा' का अर्थ होता है - वर्षणशील या बलशाली तथा 'कपि' का अर्थ होता है - कम्पनशील । वृषाकपि-सोमदेव की तरह दिव्याकश, अन्तरिक्ष, भूमि एवं प्राणियों के शरीरों में सक्रिय दीखते हैं । आकाश में वे शक्तिसम्पन्न, कम्पनशील 'आयन' के रूप में सक्रिय हैं, जो इन्द्रदेव (संगठक-पदार्थ संयोजक शक्ति) को प्रिय हैं । अन्तरिक्ष में मेघस्थ वे ही वर्षणशील होते हैं । पृथ्वी पर अग्नि के अन्दर यही कम्पनशील कणों की प्रतिक्रिया चलती है । शरीर में 'जीव' इन्द्रदेव के साथ, कामनाशक्ति वृषाकपि का ही रूप है । जीवन की पदार्थ प्राप्ति या विकास की कामना इन्द्रदेव के लिए उपयोगी हैं । वे विकारग्रस्त हों, तो हानि है; इसलिए इन्द्राणी उन पर क्रुद्ध होती हैं; किन्तु जीवन के यज्ञीय सन्दर्भों में वे इन्द्रदेव के प्रिय सहयोगी हैं । इन्हीं सन्दर्भों में मंत्रार्थों को देखा जाना उचित लगता है-

५७६१. वि हि सोतोरसृक्षत नेन्द्रं देवममंसत ।
यत्रामदद् वृषाकपिरर्यः पुष्टेषु मत्सखा विश्वस्मादिन्द्र उत्तरः ॥१ ॥

इन्द्रदेव ने स्तोताओं को सोम अभिषव या अन्य कार्य के लिए प्रेरित किया था, तथापि स्तुतिकर्त्ताओं ने इन्द्रदेव की प्रार्थना नहीं की (अपितु वृषाकपि की प्रार्थना की) । जहाँ सोमप्रवृद्ध यज्ञ में आर्य वृषाकपि (इन्द्रदेव के पुत्र) हमारे मित्र होकर सोमपान से हर्षित हुए, वहाँ भी इन्द्रदेव ही सर्वश्रेष्ठ हैं ॥१ ॥

५७६२. परा हीन्द्र धावसि वृषाकपेरति व्यथिः ।
नो अह प्र विन्दस्यन्यत्र सोमपीतये विश्वस्मादिन्द्र उत्तरः ॥२ ॥

(इन्द्राणी का कथन) हे इन्द्रदेव ! आप व्यथित होकर वृषाकपि के समीप दौड़ जाते हैं । आप दूसरे स्थान पर सोमपान हेतु नहीं जाते । निश्चय ही इन्द्रदेव सर्वश्रेष्ठ हैं ॥२ ॥

५७६३. किमयं त्वा वृषाकपिश्चकार हरितो मृगः ।
यस्मा इरस्यसीदु न्व१र्यो वा पुष्टिमद् वसु विश्वस्मादिन्द्र उत्तरः ॥३ ॥

(इन्द्राणी का कथन) हे इन्द्रदेव ! इस हरित (हरे या हरणशील) मृग (भूमिगामी) वृषकपि ने आपका क्या हित किया है, जिसके कारण आप उदारता के साथ उन्हें पुष्टिकर ऐश्वर्य प्रदान करते हैं ? इन्द्रदेव ही वास्तव में सर्वोत्तम हैं ॥३ ॥

५७६४. यमिमं त्वं वृषाकपिं प्रियमिन्द्राभिरक्षसि ।
श्वा न्वस्य जम्भिषदपि कर्णे वराहयुर्विश्वस्मादिन्द्र उत्तरः ॥४ ॥

(इन्द्राणी का कथन) हे इन्द्रदेव ! आप जिस प्रिय वृषाकपि को सुरक्षित करते हैं, वाराह पर आक्रमण करने वाला श्वान उसका कान काट ले । इन्द्रदेव ही वास्तव में सर्वेत्तम हैं ॥४ ॥

५७६५. प्रिया तष्टानि मे कपिर्व्यक्ता व्य दूदुषत् ।
शिरो न्वस्य राविषं न सुगं दुष्कृते भुवं विश्वस्मादिन्द्र उत्तरः ॥५ ॥

(इन्द्राणी का कथन) आपको तुष्ट करने वाले पदार्थों को वृषाकपि ने दूषित कर दिया । मेरी अभिलाषा है कि इसके मस्तक को काट डालूँ । इस दुष्कर्म में संलग्न (वृषाकपि) की कभी हितैषी नहीं बनूँगी । इन्द्रदेव सबसे श्रेष्ठ और महान् हैं ॥५ ॥

[इन्द्राणी शक्ति को तुष्ट करने वाले पदार्थों को वृषाकपि (कामना प्रवाह) दूषित करते हैं, तो वे उग्र होती हैं ।]

५७६६. न मत्स्त्री सुभसत्तरा न सुयाशुतरा भुवत् ।
न मत् प्रतिच्यवीयसी न सक्थ्युद्यमीयसी विश्वस्मादिन्द्र उत्तरः ॥६ ॥

(इन्द्राणी का कथन) कोई दूसरी स्त्री मुझसे बढ़कर सौभाग्यशालिनी नहीं और न कोई दूसरी अतिसुखी और सुसन्तति युक्त है । मुझसे अधिक कोई भी स्त्री अपने पति को सुख देने में सक्षम भी नहीं होगी । इन्द्रदेव ही वास्तव में सर्वश्रेष्ठ हैं ॥६ ॥

५७६७. उवे अम्ब सुलाभिके यथेवाङ्ग भविष्यति ।
भसन्मे अम्ब सक्थि मे शिरो मे वी व हृष्यति विश्वस्मादिन्द्र उत्तरः ॥७ ॥

(वृषाकपि का कथन) हे इन्द्राणी माता ! आप सभी सुखों का लाभ प्राप्त करने वाली हैं । आपके अंग, जंघा, मस्तक आदि आवश्यकतानुसार स्वरूप धारण करने या कार्य करने में सक्षम हैं । आप पिता इन्द्रदेव के लिए स्नेहसिक्त सुख-प्रदात्री हों । इन्द्रदेव ही सर्वोत्तम हैं ॥७ ॥

५७६८. किं सुबा हो स्वङ्गुरे पृथुष्टो पृथुजाघने ।
किं शूरपत्नि नस्त्वमभ्य मीषि वृषाकपिं विश्वस्मादिन्द्र उत्तरः ॥८ ॥

(इन्द्र का कथन) हे वीर पत्नी इन्द्राणी ! आप श्रेष्ठ भुजाओं से युक्त, सुन्दर अँगुलियों वाली, श्रेष्ठ केशवती तथा विशाल जंघाओं से युक्त हैं । आप वृषाकपि पर क्यों क्रोधित हो रही हैं ? इन्द्रदेव विश्व में सर्वोत्तम हैं ॥८ ॥

५७६९. अवीरामिव मामयं शरारुरभि मन्यते ।
उताहमस्मि वीरिणीन्द्रपत्नी मरुत्सखा विश्वस्मादिन्द्र उत्तरः ॥९ ॥

(इन्द्राणी का कथन) यह घातक वृषाकपि मुझे पति-पुत्रादि से रहित के समान ही मानता है ; परन्तु इन्द्रपत्नी सन्तानादि से सम्पन्न हैं तथा मरुद्गण उसके सहायक हैं । इन्द्रदेव विश्व में सर्वोत्तम हैं ॥९ ॥

[वृषाकपि द्वारा प्रत्यक्ष रूप से इन्द्रदेव के संयोजक कार्यों में विघ्न पैदा हो जाते हैं । वृषाकपि इन्द्राणी की अभ्यर्थना करते हैं, तो भी उन्हें उनके कार्यों में अपने अधीनस्थ प्राण-प्रवाहों की उपेक्षा दिखती है ।]

५७७०. संहोत्रं स्म पुरा नारी समनं वाव गच्छति ।
वेधा ऋतस्य वीरिणीन्द्रपत्नी महीयते विश्वस्मादिन्द्र उत्तरः ॥१० ॥

प्राचीन काल से ही नारी श्रेष्ठ यज्ञों और महोत्सवों में भाग लेती आई है । यज्ञ विधान सम्पन्न करने वाली और वीर पुत्रों की जन्म प्रदात्री होने से इन्द्रपत्नी (इन्द्राणी) की स्तुति सभी जगह होती है । इन्द्रदेव ही सर्वश्रेष्ठ हैं ॥१० ॥

५७७१. इन्द्राणीमासु नारिषु सुभगामहमश्रवम् ।
नह्य स्या अपरं चन जरसा मरते पतिर्विश्वस्मादिन्द्र उत्तरः ॥११ ॥

सभी स्त्रियों में इन्द्राणी को मैं सर्वाधिक सौभाग्यशालिनी मानता हूँ । दूसरी स्त्रियों के पति के समान इन्द्राणी के पति इन्द्र, वृद्धावस्था में मृत्यु को प्राप्त नहीं होते, (अपितु इन्द्र अमर हैं) इन्द्र ही वस्तुतः सर्वोत्तम हैं ॥११ ॥

५७७२. नाहमिन्द्राणि रारण सख्युर्वृषाकपेर्ऋते ।
यस्येदमप्यं हविः प्रियं देवेषु गच्छति विश्वस्मादिन्द्र उत्तरः ॥१२ ॥

हे इन्द्राणी ! हमारे मित्र (मरुद्‌गण) वृषाकपि के बिना हर्षित नहीं रहते । वृषाकपि का ही अति प्रीतियुक्त द्रव्य (हव्यादि) देवों के समीप पहुँचता है, इन्द्रदेव ही सर्वोत्तम हैं ॥१२ ॥

[मरुद्‌गण संचरणशील हैं, उन्हें वृषाकपि मेधा या अग्निरूप में सहयोग देते हैं । हव्य एवं पर्जन्य को प्रवाहित करते हैं ।]

५७७३. वृषाकपायि रेवति सुपुत्र आदु सुस्नुषे ।
घसत् त इन्द्र उक्षणः प्रियं काचित्करं हविर्विश्वस्मादिन्द्र उत्तरः ॥१३ ॥

हे वृषाकपायि !(वृषाकपि की माता या पत्नी) आप धनवती, श्रेष्ठ पुत्रवती और सुन्दर पुत्रवधू वाली हैं । आपके उक्षाओं का इन्द्रदेव शीघ्र सेवन करें । आपके प्रिय और सुखप्रद हविष्यान्न का भी वे सेवन करें । इन्द्रदेव ही वास्तव में सर्वोत्तम हैं ॥१३ ॥

[उक्षा का अर्थ वृषभ भी होता है, जो यहाँ युक्ति संगत नहीं ।'पुष्टिदायक ओषधि' तथा 'सेचन सामर्थ्य' यहाँ समीचीन हैं]

५७७४. उक्ष्णो हि मे पञ्चदश साकं पचन्ति विंशतिम् ।
उताहमद्मि पीव इदुभा कुक्षी पृणन्ति मे विश्वस्मादिन्द्र उत्तरः ॥१४ ॥

(इन्द्र का कथन) मेरे लिए (शची द्वारा प्रेरित) पन्द्रह-बीस उक्षा (सेचन सामर्थ्य, इन्द्रियों तथा प्राण-उपप्राण आदि) एक साथ परिपक्व होते हैं, उनका सेवन करके मैं पुष्ट होता हूँ । मेरे दोनों पार्श्व उससे भर जाते हैं । विश्व में इन्द्रदेव ही सर्वोपरि हैं ॥१४ ॥

५७७५. वृषभो न तिग्मशृङ्गोऽन्तर्यूथेषु रोरुवत् ।
मन्थस्त इन्द्र शं हृदे यं ते सुनोति भावयुर्विश्वस्मादिन्द्र उत्तरः ॥१५ ॥

(इन्द्राणी का कथन) तीखे सींगों से युक्त वृषभ जैसे गो-समूह में गर्जनशील होकर (रँभाते हुए) विचरते हैं, वैसे आप भी हमारे साथ रमण करें । हे इन्द्र ! आपके हृदय का भावमंथन कल्याणप्रद हों ।आपके निमित्त भावना पूर्वक आकांक्षी इन्द्राणी जिस सोम का अभिषव करती है, वह भी कल्याणकारी हो ।इन्द्रदेव विश्व में सर्वोत्तम हैं ॥

मन्त्र क्र०१६ में इन्द्राणी जो बात कह रही हैं, मन्त्र क्र० १७ में इन्द्र उससे विपरीत तथ्य कह रहे हैं । यह रहस्यमय कथन है, जो प्रकृति एवं जीव-जगत् में घटित होता है । कुछ आचार्यों ने इन मन्त्रों का अर्थ रतिकर्म परक किया है, किन्तु वह शब्दार्थों के साथ खींचतान जैसा लगता है । 'कपृत्' का अर्थ 'उपस्थेन्द्रिय' भी होता है, किन्तु उसका अर्थ 'कुख्याति का कारणभूत' भी होता है । यह अनेकार्थी शब्द है । 'रम्बते'का अर्थ-शब्दायमान है, उसे रकार-लकार की एकता मानकर 'लम्बते' करते उचित नहीं लगता । इसी प्रकार रोमशः शब्द रोमयुक्त, अंकुरयुक्त एवं विकिरण युक्त के लिए प्रयुक्त होता है, उसे पुरुष जननेन्द्रिय से जोड़ना एक तरह की जबरदस्ती है । यहाँ मन्त्रों के सहज स्वाभाविक भाषा एवं भाव सम्मत अर्थ करने का प्रयास किया गया है । वैसे ये मन्त्र शोध की अपेक्षा रखते हैं-

५७७६. न सेशे यस्य रम्बतेऽन्तरा सक्थ्या३ कपृत्।
सेदीशे यस्य रोमशं निषेदुषो विजृम्भते विश्वस्मादिन्द्र उत्तरः ॥१६ ॥

(प्राणिसंदर्भ में इन्द्राणी कहती हैं) जिसके सक्थ (भारवाहक दो अवयवों के बीच) कुख्याति प्रदायक (विकार) शब्द करते (अपनी अभिव्यक्ति करते) हैं । वे शासन करने में समर्थ नहीं होते । (वह विकार) जिसके रोमों से क्षरण का यत्न करते हैं, वह (विकारयुक्त होकर) शासन करने में समर्थ होता है । वास्तव में इन्द्रदेव ही सर्वश्रेष्ठ हैं ॥१६ ॥

५७७७. न सेशे यस्य रोमशं निषेदुषो विजृम्भते ।
सेदीशे यस्य रम्बतेऽन्तरा सक्थ्या३ कपृद् विश्वस्मादिन्द्र उत्तरः ॥१७ ॥

(प्रकृति के संदर्भ में इन्द्र कहते हैं) जिसके कुरूप-विस्तार वाले (मेघादि) दो धारक (आकाश एवं पृथ्वी के बीच) अंतरिक्ष में शब्दायमान होते हैं, वही शासन करता है । जिसके विकिरणयुक्त अंग (अथवा अंकुरों) से विकार प्रकट होते हैं, वह शासन नहीं करता । इन्द्रदेव ही सर्वश्रेष्ठ हैं ॥१७ ॥

५७७८. अयमिन्द्र वृषाकपिः परस्वन्तं हतं विदत्।
असिं सूनां नवं चरुमादेधस्यान आचितं विश्वस्मादिन्द्र उत्तरः ॥१८ ॥

हे इन्द्रदेव ! वृषाकपि दूरवर्ती, अलभ्य पदार्थ भी प्राप्त करें । खड्ग (विकारनाशक) , पाकस्थल, नये चरु और काष्ठों से परिपूर्ण यह शकट ग्रहण करें । इन्द्रदेव ही वास्तव में सर्वोत्तम है ॥१८ ॥

५७७९. अयमेमि विचाकशद् विचिन्वन् दासमार्यम्।
पिबामि पाकसुत्वनोऽभि धीरमचाकशं विश्वस्मादिन्द्र उत्तरः ॥१९ ॥

मैं (इन्द्र) यजमानों का निरीक्षण करते हुए, शत्रुओं को दूर करते हुए तथा आर्यों का अन्वेषण करते हुए यज्ञ में उपस्थित होता हूँ । सोम अभिषवणकर्त्ताओं और हविष्यान्न तैयार करने वालों द्वारा समर्पित किये गये सोम का सेवन करता हूँ । बुद्धिमान् यजमान की श्रेष्ठ रीति से रक्षा करता हूँ । इन्द्रदेव ही सर्वश्रेष्ठ हैं ॥१९ ॥

५७८०. धन्व च यत् कृन्तत्रं च कति स्वित् ता वि योजना ।
नेदीयसो वृषाकपेस्तमेहि गृहाँ उप विश्वस्मादिन्द्र उत्तरः ॥२० ॥

जल रहित मरुस्थल (उर्वरता रहित क्षेत्र) और काटने योग्य वन (जहाँ आवश्यकता से अधिक उत्पादन हो रहा हो) में कितना अन्तर है ?(दोनों को ठीक करना होगा) अतएव हे वृषाकपे ! आप समीप ही स्थित हमारे घर में आश्रय ग्रहण करें । इन्द्रदेव सर्वश्रेष्ठ हैं ॥२० ॥

५७८१. पुनरेहि वृषाकपे सुविता कल्पयावहै ।
य एष स्वप्ननंशनोऽस्तमेषि पथा पुनर्विश्वस्मादिन्द्र उत्तरः ॥२१ ॥

हे वृषाकपे ! आप पुनः वापस आएँ । आपके निमित्त हम (इन्द्र-इन्द्राणी) सुखदायी श्रेष्ठ कर्मों को सम्पादित करते हैं ।आप निद्रा एवं स्वप्ननाशक सूर्य के समान सुगम मार्ग से हमारे घर में पुनः आएँ ।इन्द्र ही सर्वोत्तम हैं ॥

[स्वप्नों में न भटक कर कामनाएँ तेजस्वी मार्ग से चलें, तो इन्द्र के सहयोग से फलित हो ।]

५७८२. यदुदञ्चो वृषाकपे गृहमिन्द्राजगन्तन ।
क्व१स्य पुल्वघो मृगः कमगं जनयोपनो विश्वस्मादिन्द्र उत्तरः ॥२२ ॥

हे वृषाकपि और इन्द्रदेव ! आप ऊपर से घूमकर हमारे घर में प्रविष्ट हों । बहुभोक्ता और लोगों के लिए आनन्ददायक विचरणशील आप कहाँ गये थे ? इन्द्रदेव ही वास्तव में सर्वश्रेष्ठ हैं ॥२२ ॥

५७८३. पर्शुर्ह नाम मानवी साकं ससूव विंशतिम् ।
भद्रं भल त्यस्या अभूद् यस्या उदरमामयद् विश्वस्मादिन्द्र उत्तरः ॥२३ ॥

मनु की पुत्री पर्शु (स्पर्श) नाम वाली हैं, जिनने बीस पुत्रों (दस इन्द्रियों, पाँच तन्मात्राओं और पंच प्राणों) को एक साथ जन्म दिया । जिन पर्शु का उदर विशाल हुआ था, उनका सदैव कल्याण हो ।इन्द्र ही सर्वश्रेष्ठ हैं ॥२३ ॥

[सूक्त-१२७]

बीसवें काण्ड के सूक्त क्र० १२७ से १३६ तक के सूक्तों को 'कुन्ताप' सूक्त कहा गया है । कुछ आचार्य 'कुन्ताप सूक्तों' को खिल (प्रक्षिप्त) मानते हैं । इन पर सायण भाष्य भी उपलब्ध नहीं है; किन्तु सूत्र ग्रन्थों और ब्राह्मण ग्रन्थों में इनका उल्लेख मिलता है । विद्वानों ने इन्हें मूल संहिता में मान्यता दे दी है तथा सूक्तों एवं मंत्रों की गणना में ये शामिल हैं ।

आहवनीय यज्ञों के १२ दिवसीय अनुष्ठानों में छठे दिन इनके पाठ का विधान मिलता है । इस आधार पर इन्हें 'पृष्ठ्य षडह' सूक्त भी कहा जाता है । कुन्ताप का अर्थ 'कुयान् तप्यते' (अर्थात् कुत्सित-पापों को तपाकर भस्म कर देने वाला) होता है । अर्थ की दृष्टि से इन्हें दुरूह माना जाता है, फिर भी पापों-अनिष्टों के निवारण के भाव से इनके पाठ का महत्त्व कहा गया है । 'कुन्ताप' के अंतर्गत विभिन्न मंत्र वर्गों के अनेक नाम कहे गये हैं । उनका तथा उनसे सम्बन्धित कथानकों के संकेत सहित मन्त्रार्थ करने का प्रयास किया गया है ।

२०/२७/१-३ मंत्रों को 'नाराशंस्य' कहा गया है, जिसका अर्थ होता है नर- नेतृत्व करने वाले की प्रशंसा अथवा प्रजा में वाणी की स्थापना-

५७८४. इदं जना उप श्रुत नराशंस स्तविष्यते ।
षष्टिं सहस्रा नवतिं च कौरम आ रुशमेषु दद्महे ॥१ ।

हे जनो-लोगो ! नरों (इन्द्रादि देवों) की प्रशंसा में स्तवन किये जाते हैं, उन्हें सुनो । हे कौरम (कर्मठ-नायक) ! हम ६०९० रुशमों (वीरों) को पाते या नियुक्त करते हैं ॥१ ॥

[भाष्यकार पं० जयदेव शर्मा ने ६०९० वीरों से चक्रव्यूह बनाये जाने का उल्लेख किया है । अन्य संदर्भों में यह अंक शोध की अपेक्षा रखता है ।]

५७८५. उष्ट्रा यस्य प्रवाहणो वधूमन्तो द्विर्दश ।
वर्ष्मा रथस्य नि जिहीडते दिव ईषमाणा उपस्पृशः ॥२ ॥

बीस ऊँट अपनी वधुओं (शक्तियों) सहित उस (नर) के रथ को खींचते हैं । उस रथ के सिर द्युलोक को स्पर्श करने की इच्छा के साथ चलते हैं ॥२ ॥

५७८६. एष इषाय मामहे शतं निष्कान् दश स्रजः ।
त्रीणि शतान्यर्वतां सहस्रा दश गोनाम् ॥३ ॥

इस (नर श्रेष्ठ ने) मामह ऋषि को सौ स्वर्ण मुद्राओं, दस हारों, तीन सौ अश्वों तथा दस हजार गौओं का दान दिया ॥३ ॥

मंत्र क्र० १२६/४-६ रेभ के लिए हैं । रेभ का अर्थ सूत्र ग्रन्थों के अनुसार शब्द या अग्नि माना गया है । मंत्रों में 'शब्द' का भाव ही अधिक संगत बैठता है-

५७८७. वच्यस्व रेभ वच्यस्व वृक्षे न पक्वे शकुनः ।
नष्टे जिह्वा चर्चरीति क्षुरो न भुरिजोरिव ॥४ ॥

हे स्तोता (रेभ) ! बोलो-पाठ करो । (पाठ के समय) ओष्ठ और जिह्वा जल्दी-जल्दी चलते हैं, जैसे पके फल वाले वृक्ष पर पक्षी (की चोंच) और कैंचियों के फल चलते हैं ॥४ ॥

५७८८. प्र रेभासो मनीषा वृषा गाव इवेरते । अमोतपुत्रका एषाममोत गा इवासते ॥५ ॥

स्तोता शक्तिसम्पन्न वृषभों के समान गतिमान् हो रहे हैं, इनके गृह, सुसन्तति एवं गवादि पशुओं से युक्त हैं ॥

५७८९. प्र रेभ धीं भरस्व गोविदं वसुविदम् । देवत्रेमां वाचं श्रीणीहीषुर्नावीरस्तारम् ॥

हे स्तोतागण ! आप गोधन उपलब्ध करने वाली और ऐश्वर्य सम्पदा की प्राप्तिभूत प्रेरक बुद्धि को धारण करें । जिस प्रकार बाण के संधानकर्त्ता मनुष्य का संरक्षण करते हैं, उसी प्रकार वाणी आपको संरक्षण प्रदान करे । देवताओं के समीप आप इन स्तोत्रों का गायन करें ॥६ ॥

मंत्र क्र० १२७/७-१० को पारिक्षित्य कहा गया है । परीक्षित को कसौटी पर खरे उतरने वाले शासक, अग्नि अथवा संवत्सर के रूप में लिया जाता है-

५७९०. राज्ञो विश्वजनीनस्य यो देवोऽमर्त्याँ अति ।
वैश्वानरस्य सुष्टुतिमा सुनोता परिक्षितः ॥७ ॥

सर्वहितकारी, सभी पर शासन करने वाले एवं भली प्रकार परीक्षित राजा की श्रेष्ठ स्तुतियों का श्रवण करें; क्योंकि मनुष्यों में श्रेष्ठ होने के कारण राजा देवतुल्य होता है ॥७ ॥

५७९१. परिच्छिन्नः क्षेममकरोत् तम आसनमाचरन् ।
कुलायन् कृण्वन् कौरव्यः पतिर्वदति जायया ॥८ ॥

कौरव (कर्मठ) पुत्र गृह निर्माण करते हुए अपनी पत्नी से कहते हैं कि शोभन राज सिंहासन पर आसीन होकर परीक्षित राजा (अथवा अग्नि) ने हमारा कल्याण किया ॥८ ॥

५७९२. कतरत् त आ हराणि दधि मन्थां परि श्रुतम् ।
जायाः पतिं वि पृच्छति राष्ट्रे राज्ञः परिक्षितः ॥९ ॥

परीक्षित (विश्वस्त राजा अथवा यज्ञाग्नि) राष्ट्र (क्षेत्र या प्रकाश) में स्त्री पति से पूछती है कि दही, मट्ठा या रस आदि में आपके लिए कौन सी वस्तु प्रस्तुत की जाए ? ॥९ ॥

[परीक्षित के प्रभाव से वांछित पदार्थों का उत्पादन प्रचुर मात्रा में होता है, यह भाव इस मंत्र से प्रकट होता है ।]

५७९३. अभीवस्वः प्र जिहीते यवः पक्वः पथो बिलम् ।
जनः स भद्रमेधति राष्ट्रे राज्ञः परिक्षितः ॥१० ॥

जिस प्रकार पक्व जौ उदररूपी स्थल में जाता है, उसी प्रकार परीक्षित के राज्य में सभी प्राणी कल्याण को प्राप्त होते हैं ॥१० ॥

मंत्र क्र० १२७/११-१४ को कारव्य नाम दिया गया है । कारव्य का अर्थ होता है , देवों या सत्पुरुषों द्वारा किये जाने वाले कल्याणकारी कार्य-

५७९४. इन्द्रः कारुमबूबुधदुत्तिष्ठ वि चरा जनम् ।
ममेदुग्रस्य चर्कृधि सर्व इत् ते पृणादरिः ॥११ ॥

इन्द्रदेव ने स्तोता को प्रेरित किया कि वे उठ खड़े हों, जन - जागरण हेतु समाज में विचरें, (अनीति के प्रति) उग्र स्वभाव वाले मुझ इन्द्र की स्तुति करें । सभी शत्रु तुम्हारे समीप आत्मसमर्पण करेंगे ॥११ ॥

५७९५. इह गावः प्रजायध्वमिहाश्वा इह पूरुषाः । इहो सहस्रदक्षिणोऽपि पूषा नि षीदति ।

यहाँ मनुष्य, सन्तति और अश्व प्रचुर संख्या में उत्पन्न हों, गौएँ अपने गोवंश को बढ़ाएँ । हजारों प्रकार के अनुदानों के दाता पूषादेव यहाँ प्रतिष्ठित हैं ॥१२ ॥

५७९६. नेमा इन्द्र गावो रिषन् मो आसां गोप रीरिषत् ।
मासाममित्रयुर्जन इन्द्र मा स्तेन ईशत ॥१३ ॥

हे इन्द्रदेव ! गौएँ यहाँ हानिरहित हों, गोपालक भी हानिरहित हों, शत्रु और चोर भी इनके स्वामी न बनें ॥१३ ।

५७९७. उप नो न रमसि सूक्तेन वचसा वयं भद्रेण वचसा वयम् ।
वनादधिध्वनो गिरो न रिष्येम कदा चन ॥१४ ॥

हे इन्द्रदेव ! हम आपको कल्याणकारी वाणी से हर्षित करते हैं, हम आपको सूक्त द्वारा भी हर्षित करते हैं । आप हमारे स्तोत्रों का (अन्तरिक्ष से) श्रवण करें, हम कभी विनष्ट न हों ॥१४ ॥

[सूक्त-१२८]

मंत्र क्र० १ से ५ तक के मंत्र 'दिशां क्लृप्तयः' कहे जाते हैं । ये नीतिपरक दिशा-निर्देश करने वाले मंत्र हैं-

५७९८. यः सभेयो विदथ्यः सुत्वा यज्वाथ पूरुषः ।
सूर्यं चामू रिशादसस्तद् देवाः प्रागकल्पयन् ॥१ ॥

जो सभासद हैं, जो विदथ (विद्वान् सभा) के सदस्य हैं, जो सोम निष्पादक पुरुष हैं, उन्हें तथा सूर्य को देवों ने अग्रगामी बनाया है ॥१ ॥

५७९९. यो जाम्या अप्रथयस्तद् यत् सखायं दुधूर्षति । ज्येष्ठो यदप्रचेतास्तदाहुरधरागिति ।

जो बहिन के साथ दुर्व्यवहार करते , मित्र को हानि पहुँचाते और ज्येष्ठ होने पर दुष्ट स्वभाव वाले होते हैं, ऐसे मनुष्य पतित कहलाते हैं ॥२ ॥

८००. यद् भद्रस्य पुरुषस्य पुत्रो भवति दाधृषिः ।
तद् विप्रो अब्रवीदु तद् गन्धर्वः काम्यं वचः ॥३ ॥

जिस भद्रपुरुष का पुत्र धर्षणशील (पराक्रमी) होता है, ऐसा विप्र अभीष्ट वाणी प्रयुक्त करने में सक्षम होता है, ऐसा गन्धर्व ने कहा है ॥३ ॥

५८०१. यश्च पणि रघुजिष्ठ्यो यश्च देवाँ अदाशुरिः । धीराणां शश्वतामहं तदपागिति शुश्रुम ।

जो वणिक् स्वयं उपभोग करने के साथ देवों के निमित्त हविष्यान्न देने की भावना से रहित होता है । वह समस्त धीर पुरुषों में निम्नकोटि का होता है, ऐसा हमने सुना है ॥४ ॥

५८०२.ये च देवा अयजन्ताथो ये च पराददिः । सूर्यो दिवमिव गत्वाय मघवा नो वि रप्शते ॥

जो स्तोतागण देवों का यजन करते हैं और दूसरों को दान देते हैं, वे सूर्य के समान स्वर्गलोक में जाते हैं और वे ऐश्वर्यवान् (अथवा इन्द्र) की तरह शोभा पाते हैं ॥५ ॥

मंत्र क्र० ६ से ११ 'जनकल्पाः' जनता का वर्गीकरण करने वाले कहे जाते हैं, ये भी भौतिक दिशापरक मंत्र हैं-

५८०३. योनाक्ताक्षो अनभ्यक्तो अमणि वो अहिरण्यवः ।
अब्रह्मा ब्रह्मणः पुत्रस्तोता कल्पेषु संमिता ॥६ ॥

अञ्जनरहित आँख, उबटनरहित शरीर, रत्न एवं स्वर्णरहित आभूषण तथा ब्रह्मज्ञानरहित ब्राह्मणपुत्र, ये सब एक जैसे (दोषपूर्ण) होते हैं ॥६ ॥

५८०४. य आक्ताक्षः सुभ्यक्तः सुमणिः सुहिरण्यवः ।
सुब्रह्मा ब्रह्मणः पुत्रस्तोता कल्पेषु संमिता ॥७ ॥

अञ्जनयुक्त आँख, उबटनयुक्त शरीर, श्रेष्ठ रत्न और सुन्दर सोने के आभूषण तथा ब्रह्म ज्ञान सम्पन्न विप्र पुत्र, ये सभी कल्पों में समान (श्रेष्ठ) माने गये हैं ॥७ ॥

५८०५. अप्रपाणा च वेशन्ता रेवाँ अप्रतिदिश्ययः ।
अयभ्या कन्या कल्याणी तोता कल्पेषु संमिता ॥८ ॥

जो तालाब पेयजल से रहित हैं, जो धनवान् होते हुए दानभाव से रहित हैं तथा रमणीय होने पर भी जो कन्याएँ गृहस्थ धर्म के आयोग्य हैं, वे सभी कल्पों में समान (दोषपूर्ण) माने जाते हैं ॥८ ॥

५८०६. सुप्रपाणा च वेशन्ता रेवान्त्सुप्रतिदिश्ययः ।
सुयभ्या कन्या कल्याणी तोता कल्पेषु संमिता ॥९ ॥

तालाबों का पेयजल से परिपूर्ण होना, धनवान् होने पर श्रेष्ठ दानकर्त्ता होना तथा सुन्दर कन्या होने के साथ गृहस्थ धर्म के निर्वाह योग्य होना, ये बातें सभी कल्पों में समान रूप से (श्रेष्ठ) मानी जाती हैं ॥९ ॥

५८०७.परिवृक्ता च महिषी स्वस्त्या च युधिंगमः । अनाशुरश्वायामी तोता कल्पेषु संमिता ।

महारानी का परित्याग करना, स्वस्थ होने पर संग्राम क्षेत्र में न जाना, तीव्रगति से रहित घोड़ा अथवा चलने वाला घोड़ा अथवा न चलने वाला घोड़ा, ये सभी बातें कल्पों में समान (दोषपूर्ण) मान्य हैं ॥१० ॥

५८०८. वावाता च महिषी स्वस्त्या च युधिंगमः । श्वाशुरश्वायामी तोता कल्पेषु संमिता ।

प्रिय राजमहिषी होना, स्वस्थ होने पर युद्ध क्षेत्र में गमन और श्रेष्ठ गतिशील घोड़े, ये बातें सभी कल्पों में एक सी (श्रेष्ठ) मान्य होती हैं ॥११ ॥

मन्त्र क्र० १२ से १६ को 'इन्द्रगाथा' नाम दिया गया है । इसमें इन्द्र की स्तुति के साथ शत्रुओं के पराभव का भाव है-

५८०९. यदिन्द्रादो दाशराज्ञे मानुषं वि गाहथाः ।
विरूपः सर्वस्मा आसीत् सह यक्षाय कल्पते ॥१२ ॥

हे इन्द्रदेव ! दाशराज के युद्ध में प्रवेश करके आपने मनुष्यों को मथ डाला । (इस पराक्रम से) आप सभी के लिए सम्माननीय हुए । आप यक्षों के साथ प्रकट हुए थे ॥१२ ॥

[पौराणिक सन्दर्भ में दाशराज के युद्ध में इन्द्र ने पराक्रम करके प्रतिष्ठा पाई थी । आध्यात्मिक सन्दर्भ में दश इन्द्रियाँ अपने विषयों के फन्दे में फँस जाती हैं । इन्द्र (नियामक सत्ता) द्वारा उसमें प्रवेश करके उन्हें अपने वश में कर लिया जाता है, तब उनकी प्रतिष्ठा बढ़ती है ।]

५८१०. त्वं वृषाक्षुं मघवन्नम्रं मर्याकरो रविः । त्वं रौहिणं व्या स्यो वि वृत्रस्याभिनच्छिरः ।

(हे इन्द्र !) आप विजयशील हैं । आपने मनुष्यों के लिए सूर्य को नम्र (नीचे की ओर संचरित) किया । आपने ही ऊपर चढ़ते हुए वृत्र के सिर को काट गिराया ॥१३ ॥

५८११. यः पर्वतान् व्यदधाद् यो अपो व्यगाहथाः ।
इन्द्रो यो वृत्रहान्महं तस्मादिन्द्र नमोऽस्तु ते ॥१४ ॥

जिन्होंने पर्वत शृंखलाओं को स्थापित किया है और जल को प्रवाहित किया है । जो महान् इन्द्रदेव वृत्रासुर के संहारक हैं, ऐसे हे इन्द्रदेव ! आपके लिए नमस्कार है ॥१४ ॥

५८१२. पृष्ठं धावन्तं हर्योरौच्चैः श्रवसमब्रुवन् । स्वस्त्यश्व जैत्रायेन्द्रमा वह सुस्रजम् ॥

अग्रगामी उच्चैःश्रवा घोड़ों से (याजकों ने) कहा- हे अश्व !आप जीतने के लिए मालाधारी इन्द्र को यहाँ लाएँ।

[उच्चैःश्रवा घोड़ा समुद्र मंथन से निकला था, जो इन्द्र को सौंपा गया था । यह घोड़ों की एक नस्ल भी होती है , जो ऊँचे कान वाले और तीव्रगामी होते हैं ।]

५८१३. ये त्वा श्वेता अजैश्रवसो हार्यो युञ्जन्ति दक्षिणम् ।
पूर्वा नमस्य देवानां बिभ्रदिन्द्र महीयते ॥१६ ॥

दक्षिण (अनुकूलता से) योजित अजश्रवा अश्वो ! प्रथम नमनीय इन्द्र को धारण करके आपकी शुभ्रता और महान् (श्रेष्ठ) हो जाती है ॥१६ ॥

[सूक्त-१२९]

सूक्त क्र० १२९ से १३२ तक के सूक्त 'एतश प्रलाप' के नाम से जाने जाते हैं। ऐतरेय ब्रह्मण (३०/७) में इस संदर्भ की कथा दी गयी है। एतश नामक ऋषि ने 'अग्नेरायुः' नामक मन्त्र समूह का साक्षात्कार किया तथा अपने पुत्रों एवं शिष्यों को समझाया कि तुम्हारी समझ में न आये , तो भी मेरे कथन को अनर्गल मत कहना; किन्तु वे २७ पदसमूह कह पाये, तब तक उन्हीं के पुत्र (अभ्याग्नि) ने उसे अनर्गल कहकर रोक दिया। ऐतश ऋषि ने पुत्र को बहिष्कृत किया तथा अपनी शक्ति व्यक्त की । एतश प्रलाप के पाठ को यज्ञों में बहुत महत्त्व देकर उसका पाठ करने की बात भी कही गयी है। उसे पूज्य और छन्दों में वेद का रस भी कहा है। इसका सम्बन्ध अर्थ की अपेक्षा आस्था के साथ अधिक जोड़ा जाता है। एतश प्रलाप तथा कुन्ताप सूक्त के अन्य (१२९ से १३६) सभी सूक्तों में पाठभेद भी मिलता है। उसकी समीक्षा होशियारपुर के विश्वेश्वरानन्द वैदिक शोधसंस्थान द्वारा सम्पादित अथर्ववेद संहिता में संदर्भों सहित दी गयी है। इस अनुवाद में संहिताओं में मान्यता प्राप्त पाठ को ही लिया गया है-

५८१४. एता अश्वा आ प्लवन्ते ॥१ ॥ ५८१५. प्रतीपं प्राति सुत्वनम् ॥२ ॥

यह अश्वाएँ (शक्तियाँ या प्रवृत्तियाँ) उमड़ रही हैं । प्रतिकूल (आत्मिक अनुशासन के विपरीत नश्वर) ऐश्वर्य प्राप्त कर रही हैं ॥१-२ ॥

५८१६. तासामेका हरिक्निका ॥३ ॥ ५८१७. हरिक्निके किमिच्छसि ॥४ ॥

उन (शक्तियों-प्रवृत्तियों) में एक हरि उन्मुख है ।हे हरिक्निके (चित्शक्ति) !तुम क्या चाहती हो ? ॥३-४ ॥

५८१८. साधुं पुत्रं हिरण्ययम् ॥५ ॥ ५८१९. क्वाहतं परास्यः ॥६ ॥

(हरिक्निका की ओर से कथन) मैं साधु (सज्जन) पुत्र हिरण्य (पदार्थ के पूर्व की स्थिति में तेजस् तत्त्व) को चाहती हूँ । (उससे पुनः प्रश्न) उसे तुमने कहाँ छोड़ा ? ॥५-६ ॥

[सृष्टि सृजन में चेतना से पदार्थ बनाने के क्रम में पदार्थ से पूर्व तेजोमय द्रव्य को हिरण्य कहा गया है । चित् शक्ति उसी के द्वारा विभिन्न सृजन कार्य करती है ।]

५८२०. यत्रामूस्तिस्रः शिंशपाः ॥७ ॥ ५८२१. परि त्रयः ॥८ ॥

जहाँ वे तीन छायाकार वृक्ष (तीन गुण या तीन संरक्षक माता-पिता एवं गुरु) हैं, उन्हीं तीन के आस-पास उन्हें छोड़ा है ॥७-८ ॥

[हिरण्य तत्त्व को जहाँ पदार्थ रूप में आकार दिया जा सकता है, चित्शक्ति उसे वहीं पहुँचाती है ।]

५८२२. पृदाकवः ॥९ ॥ ५८२३. शृङ्गं धमन्त आसते ॥१० ॥

पृदाकू (अजगर या विशाल सर्प अथवा त्रिदोष या वासना, तृष्णा, अहंतारूप दोष) शृंगी फूँकते विजय वाद्य बजाते हुए स्थित हैं ॥९-१० ॥

५८२४. अयन्महा ते अर्वाहः ॥११ ॥ ५८२५. स इच्छकं सघाघते ॥१२ ॥

यह तुम्हारा वहन करने वाला (अश्व) आ गया । यह इच्छा करने वालों की सहायता करता है ॥११-१२ ॥

५८२६. सघाघते गोमीद्या गोगतीरिति॥१३ ॥ ५८२७. पुमां कुस्ते निमिच्छसि ॥१४ ॥

गौ (वाणी) की शक्ति गौओं (इन्द्रियों) की गति की मदद करती है ।हे पुरुष !तुम कौन सी गति चाहते हो ?

[वाणी की प्रेरणाएँ तो सहज ही प्राप्त होती रहती हैं, मनुष्य की कामना के अनुरूप प्रेरणाएँ वह प्राप्त कर पाता है ।]

५८२८. पल्प बद्ध वयो इति ॥१५ ॥ ५८२९. बद्ध वो अघा इति ॥१६ ॥

सीमा में बद्ध आयु है । बँधा होना तुम्हारे लिए पाप है ॥१५-१६ ॥

५८३०. अजागार केविका ॥१७ ॥ ५८३१. अश्वस्य वारो गोशपद्यके ॥१८ ॥

अजा (प्रकृति) के इस गृह में (इन्द्रियाँ) सेविकाएँ हैं । तुम अश्व (शक्तियों) के सवार (नियन्त्रक) हो । गौओं (इन्द्रियों) के खुरों (चरणों) में पड़े हो ? ॥१७-१८ ॥

५८३२. श्येनीपती सा ॥१९ ॥ ५८३३. अनामयोपजिह्विका ॥२० ॥

वह (बुद्धि-प्रकृति) गतिशील शक्तियों (प्रवृत्तियों) की स्वामिनी है ।आरोग्य को उपजीविका देने वाली है ।

[सूक्त-१३०]

५८३४. को अर्य बहुलिमा इषूनि ॥१ ॥

कौन आर्य (श्रेष्ठ पुरुष) बहुत प्रकार के बाण रखता है ? ॥१ ॥

[संसार एक समर है, इसमें विजय पाने के लिए विचारों एवं शम, दम, नियमादि के बाणों का प्रयोग करना पड़ता है । ऋषि संभवतः उसी संदर्भ में प्रश्न कर रहे हैं ।]

५८३५. को असिद्याः पयः ॥२ ॥

५८३६. को अर्जुन्याः पयः ॥३ ॥ ५८३७. कः कार्ष्ण्याः पयः ॥४ ॥

असिद् (असित् अर्थात् सत् से भिन्न रजोगुणी प्रकृति) का पय (पोषक तत्त्व) क्या है ? अर्जुनी (सत् प्रकृति) का पय क्या है ? तथा कार्ष्णी (तमोगुणी प्रकृति) का पय क्या है ? ॥२-४ ॥

[इन तीनों प्रकृतियों के पय को जो जान ले , वह इन तीनों का लाभ उठा सकता है । इस त्रिगुणात्मक संसार में उनसे बचना कठिन है, उनके सदुपयोग का तंत्र बिठाना ही उचित है ।]

५८३८. एतं पृच्छ कुहं पृच्छ ॥५ ॥ ५८३९. कुहाकं पक्वकं पृच्छ ॥६ ॥

यह (जानते नहीं हो तो) पूछो । किसी चमत्कारी व्यक्ति से पूछो । किसी अद्‌भुत कौशलयुक्त तथा परिपक्व व्यक्ति से पूछो ॥५-६ ॥

[भाव यह है कि केवल शाब्दिक जानकारी देने वाले से काम नहीं चलता, ऐसे गूढ़ विषय उनसे पूछना चाहिए, जिनका अनुभव परिपक्व हो ।]

५८४०. यवानो यतिस्वभिः कुभिः ॥७ ॥ ५८४१. अकुप्यन्तः कुपायकुः ॥८ ॥

यत्न करने वालों तथा धन-धान्य युक्त भूमि से (जानो),(प्रकृतिका मर्म न जानने वालों से) भूरक्षक कुपित हुए !

[जो प्रकृति का मर्म नहीं जानते , वे प्रकृति का शोषण करके संतुलन बिगाड़ते हैं। इसलिए पृथ्वी के रक्षक देवों के कोप-भाजन बनते हैं।]

५८४२. आमणको मणत्सकः ॥९ ॥ ५८४३. देव त्वप्रतिसूर्य ॥१० ॥

हे आमणक ! हे मणत्सक देव ! आप सूर्य के प्रतिरूप हैं ॥९-१० ॥

५८४४. एनश्चिपङ्क्तिका हविः ॥११ ॥ ५८४५. प्रदुद्रुदो मघाप्रति ॥१२ ॥

यह पापनाशक हवि है। (यह) ऐश्वर्य के प्रति गति देने वाली हो ॥११-१२ ॥

५८४६. शृङ्ग उत्पन्न ॥१३ ॥ ५८४७. मा त्वाभि सखा नो विदन् ॥१४ ॥

हे प्रकट हुए शृंग (सींग अर्थात् पीड़ादायक-हिंसक उपकरण) ! हमारे मित्रों का तुमसे पाला न पड़े ॥१३-१४॥

५८४८. वशायाः पुत्रमा यन्ति ॥१५ ॥ ५८४९. इरावेदुमयं दत ॥१६ ॥

वशा (प्रकृति) के पुत्र को लाते हैं । ज्ञानमयी इरा (वाणी या भूमि) इसे दो ॥१५-१६ ॥

५८५०. अथो इयन्नियन्निति ॥१७ ॥ ५८५१. अथो इयन्निति ॥१८ ॥

अब (वह) चलने वाला हो , चलने वाला ही हो, अब चलने वाला ही हो ॥१७-१८ ॥

५८५२. अथो श्वा अस्थिरो भवन् ॥१९ ॥ ५८५३. उयं यकांशलोकका ॥२० ॥

अब (वह) श्वान (जैसे स्वभाव वाला) अस्थिर होकर निश्चय ही कष्टप्रद लोक वाला हो ॥१९-२० ॥

[सूक्त-१३१]

५८५४. आमिनोनिति भद्यते ॥१ ॥

५८५५. तस्य अनु निभञ्जनम् ॥२ ॥ ५८५६. वरुणो याति वस्वभिः ॥३ ॥

वह (परमतत्त्व) विभक्त हुआ ऐसा कहा गया है । उसका पुनः (सतत) विभाजन हुआ । वरुण (वरणशील देव) धन (सम्पत्तियों) के साथ चलते (गतिशील होते) हैं ॥१-२-३ ॥

[इन मन्त्रों में सृष्टि प्रारम्भ के समय हुए महा विस्फोट (बिग-बैंग) की प्रक्रिया व्यक्त की गयी प्रतीत होती है । उस परमात्म तत्त्व का विभाजन हुआ तथा वह विभाजन होता चला गया। तब वरुण (वरणशील) विभिन्न उपकरणों के संयोग से विभिन्न पदार्थों के रूप में सम्पत्ति बनाते हुए गतिशील हुए।]

५८५७. शतं वा भारती शवः ॥४ ॥ ५८५८. शतमाश्वा हिरण्ययाः ।
शतं रथ्या हिरण्ययाः । शतं कुथा हिरण्ययाः । शतं निष्का हिरण्ययाः ॥५ ॥

(इस प्रक्रिया में) सौ (सैकड़ों) भारती (विद्याओं) के बल (प्रवृत्त) हैं । (उस प्रक्रिया से) हिरण्य तेजस् तत्त्व के सौ (सैकड़ों) अश्व, सैकड़ों रथ, सैकड़ों गद्दे तथा सैकड़ों हिरण्ययुक्त हार (प्रकट होते) हैं ॥४-५ ॥

[सृष्टि निर्माण की प्रक्रिया में सैकड़ों विद्याएँ प्रयुक्त हुई हैं। परमात्म तत्त्व के विभाजन से हिरण्य तत्त्व की उत्पत्ति कही गयी है, इसीलिए उसे हिरण्यगर्भ कहा गया है। हिरण्य चेतन और पदार्थ के बीच के तेजस् तत्त्व को कहा गया है। उस हिरण्य से ही अश्व (शक्तिकण) रथ (संवाहक कण) , गद्दे (गतिशील कणों के आघातों को सँभालने वाले बीच के नरम पदार्थ) तथा हिरण्य के हार (उपकरणों की लम्बी शृंखला वाले पदार्थ) बने।]

५८५९. अहल कुश वर्त्तक ॥६ ॥ ५८६०. शफेन इव ओहते ॥७ ॥

वह (परमतत्त्व) बिना हल के ही कुश का वर्तन (प्रयोग) करने वाला है। खुर की तरह वह (अनायास) ही खोदता है ॥६-७ ॥

[‘कुश के साथ वर्तता है ’ यह वाक्य अनेकार्थी है । कुश-दर्भ की उत्पत्ति या उसे नष्ट करने के लिए वह परमात्म सत्ता हल का प्रयोग नहीं करती । पशु चलता है तो खुर के दबाव से भूमि खुदती या तृण उखड़ जाते हैं, इसी प्रकार उस देव की गतिशीलता के साथ वह कार्य सहज ही होते चलते हैं ।]

५८६१. आय वनेनती जनी ॥८ ॥

५८६२. वनिष्ठा नाव गृह्यन्ति ॥९ ॥ **५८६३. इदं मह्यं मदूरिति ॥१० ॥**

(हे परमसत्ता !) आप (बच्चों के लिए) झुकने वाली माता की तरह आएँ । निष्ठावान् (दायित्व को देखकर) रुकते नहीं । यह (ऊपर लिखे अनुसार किया जाना) हमारे लिए आनन्ददायक है ॥८-९-१० ॥

५८६४. ते वृक्षाः सह तिष्ठति ॥११ ॥ ५८६५. पाक बलिः ॥१२ ॥ ५८६६. शक बलिः ॥

(वे) वृक्षों (पेड़ों अथवा रक्षण या वरण करने वालों) के पास स्थित रहते हैं; (कौन ?) परिपक्व बलि (भोज्य पदार्थ) एवं समर्थ (शक्तियुक्त) बलि ॥११-१२-१३ ॥

[सूक्ष्म रूप में पोषक कण प्रकृति में सतत प्रवाहित हैं । वृक्ष उन्हें धारण करके परिपक्व करते हैं; तब वे प्राणियों के लिए उपयोगी बनते हैं । परिपक्व- शक्तियुक्त भोज्यपदार्थ उसी को लाभ पहुँचाते हैं, जो उनका रक्षण -वरण (पाचन) कर सकें]

५८६७.अश्वत्थ खदिरो धवः ॥१४ ॥ ५८६८.अरदुपरम ॥१५ ॥५८६९.शयो हत इव ॥१६।

अश्वत्थ (अश्व-इन्द्रियों पर आरूढ़ जो है वह) स्थिर दृढ़ स्वामी होता है । जो शौर्यहीन है, वह शयन (नींद) की स्थिति में मारे जाने वाले की तरह (दुर्गति पाता) है ॥१४-१५-१६ ॥

५८७०. व्याप पूरुषः ॥१७ ॥ **५८७१. अदूहमित्यां पूषकम् ॥१८ ॥**

(विश्व में) व्याप्त पुरुष (परमात्मा) बिना दुहे ही पोषण प्रदानकर्त्ता है ॥१७-१८ ॥

[प्रकृति भी प्राणियों के प्रति स्नेह के कारण दिव्य पय उत्पन्न करती है, किन्तु उसे दुहना पड़ता है । परम पुरुष बिना दुहे-अनायास ही पोषण देते हैं ।]

५८७२. अत्यर्धर्च परस्वतः ॥१९ ॥

अति स्तुत्य एवं पालक (उस परमात्मा) का अर्चन-पूजन करो ॥१९ ॥

५८७३. दौव हस्तिनो दृती ॥२० ॥

हाथी के दो दृति (चर्म या विदारण करने वाले दो दाँत) हैं ॥२० ॥

[सूक्त-१३२]

५८७४. आदलाबुकमेककम् ॥१ ॥ **५८७५.अलाबुकं निखातकम् ॥२ ॥**

५८७६. कर्करिको निखातकः ॥३ ॥ **५८७७. तद् वात उन्मथायति ॥४ ॥**

(यह) अलाबुक (न डूबने वाले पोले तुम्बे की तरह) एक ही है । यह एक निखात (खोदे गये गड्ढे) की तरह है । क्रियाशील (परमात्मा उस गर्त का) खोदने वाला है ।उस (तुम्बे) को वात (वायु या प्राण) हिलाता- डुलाता है ॥

[अलाबुक सम्बोधन इस पोले विश्व , ब्रह्माण्ड, जीव कोश, जीवात्मा के लिए प्रयुक्त किया जा सकता है ।]

५८७८. कुलायं कृणवादिति ॥५ ॥ **५८७९. उग्रं वनिषदाततम् ॥६ ॥**

५८८०. न वनिषदनाततम् ॥७ ॥ **५८८१. क एषां कर्करी लिखत् ॥८ ॥**

(वह जीव या ब्रह्म) अपना स्थान गढ़ लेता है । वह उग्र (तेजोयुक्त) और विस्तृत दिखता है । जो विस्तृत नहीं हुआ, वह नहीं दिखाई देता ॥५-८ ॥

५८८२. क एषां दुन्दुभिं हनत् ॥९ ॥ ५८८३. यदीयं हनत् कथं हनत् ॥१० ॥

किसने इस कर्करी (नीचे छिद्र वाले जलपात्र अर्थात् बादल) की रचना की ? कौन इस नगाड़े को बजाता (मेघ गर्जन करता) है ॥९-१० ॥

५८८४. देवी हनत् कुहनत् ॥११ ॥ ५८८५. पर्यागारं पुनः पुनः ॥१२ ॥

देवी (दिव्य चेतना उस नगाड़े को) बजाती है, (तो) कहाँ बजाती है ? सभी आवासों (स्थानों) के चारों ओर बार-बार बजाती है ॥११-१२ ॥

५८८६. त्रीण्युष्ट्रस्य नामानि ॥१३ ॥ ५८८७. हिरण्यं इत्येके अब्रवीत् ॥१४ ॥

उष्ट्र के तीन नाम हैं । इनमें से एक नाम हिरण्य कहा गया है ।

[कोष ग्रन्थों में उष्ट्र के अर्थ-वाहक रथ, बली तथा दीर्घगति (तीव्र गतिवाला) (कहे)बताये गये हैं । जो सूक्ष्म कणों (सब एटामिक पार्टिकल्स) के रूप में ब्रह्माण्ड में पदार्थ प्रवाहित हैं, उसका रथ-संवाहक (कैरियर) हिरण्य (तेजस्) ही है । उसके दूसरे दो नाम विचारणीय हैं ।]

५८८८. द्वौ वा ये शिशवः ॥१५ ॥ ५८८९. नीलशिखण्डवाहनः ॥१६ ॥

दो ही ये शिशु हैं, नील शिखण्ड (नीली शिखा वाला मोर या अग्नि) उनका वाहन है ॥१५-१६ ॥

[सूक्त-१३३]

इस सूक्त के मन्त्रों को प्रवल्हिका-पहेलियाँ कहा जाता है । प्रत्येक मन्त्र में एक स्थायी पद (टेक) है , जिसका अर्थ है "हे कुमारि ! यह सब ऐसा नहीं है, जैसा तुम मानती हो" । यह कुमारी मनुष्य की अयुक्त (परम तत्त्व से जो जुड़ नहीं पायी हो, ऐसी) बुद्धि हो सकती है । वह जैसा समझती है, वस्तुतः यह (परम पुरुष) वैसा नहीं है-

५८९०. विततौ किरणौ द्वौ तावा पिनष्टि पूरुषः । न वै कुमारि तत् तथा यथा कुमारि मन्यसे।

फैली हुई दो किरणों को यह पुरुष पीसता रहता है । हे कुमारि ! जैसा तुम मानती हो, वैसा यह नहीं है ॥१ ॥

[पदार्थ परक और चेतना परक दो प्रकार की किरणें निःसृत हो रही हैं । यह पुरुष उन्हें पीसकर, मिलाकर सृष्टि रचता है ।]

५८९१. मातुष्टे किरणौ द्वौ निवृत्तः पुरुषानृते । न वै कुमारि तत् तथा यथा कुमारि मन्यसे ॥२।

तुम्हारी माता से (यह) दोनों किरणें किसी पुरुष के बिना ही निवृत्त-निःसृत हुईं हैं । हे कुमारि ! जैसा तुम मानती हो, वैसा यह नहीं है ॥२ ॥

[मंत्र पाठ भेद में इसका उत्तर 'कोशबिल' माना जाता है । इसका अर्थ होता है कि बिल (गुप्त स्थान) में (रखा हुआ) कोश । किरणों का निस्सरण किसी कोश में रखे धन की तरह होता है ।]

५८९२.निगृह्य कर्णकौ द्वौ निरायच्छसि मध्यमे । न वै कुमारि तत् तथा यथा कुमारि मन्यसे।

हे मध्यमे (जड़ एवं चेतन को संयुक्त करने वाली सत्ता !) आप दोनों कर्णों (छोरों) को अपने वश में करके उन्हें नियोजित कर देती हैं । हे कुमारि ! जैसा तुम मानती हो, वैसा यह नहीं है ॥३ ॥

[यह क्रिया कैसे होती है ? इसका उत्तर दो रस्सियों में गाँठ लगाने की प्रक्रिया जैसा 'रज्जुनि ग्रन्थेर्दानम्' कहा गया है ।]

५८९३. उत्तानायै शयानायै तिष्ठन्ती वाव गूहसि ।
न वै कुमारि तत् तथा यथा कुमारि मन्यसे ॥४ ॥

(यह प्रकृति) खड़े हुए या सोये(लेटे) हुए (सभी) को ढककर स्थित है । हे कुमारि ! ..... नहीं है ॥४ ॥

[इस पहेली के उत्तर में जूते में पाँव 'उपानहि पादम्' की उपमा दी गयी है । वह पुरुष खड़ा है- उसका पैर जूते में लेटा है । 'पदभ्यां भूमिः ' के अनुसार यह विश्व उस विराट् पुरुष के पैर रूप में ही है । प्रकृति उसे जूते की तरह ढके है । उसे (पुरुष को) पहचानने के लिए प्रकृति के अन्दर झाँकना पड़ता है ।]

५८९४. श्लक्ष्णायां श्लक्ष्णिकायां श्लक्ष्णमेवाव गूहसि ।
न वै कुमारि तत् तथा यथा कुमारि मन्यसे ॥५ ॥

स्नेहयुक्त (यह प्रकृति) स्नेह करने वालों से अपने स्नेह को ढँक कर रखती है । हे कुमारि ! जैसा तुम मानती हो, वैसा यह नहीं है ॥५ ॥

५८९५. अवश्लक्ष्णमिव भ्रंशदन्तर्लोमममति ह्रदे ।
न वै कुमारि तत् तथा यथा कुमारि मन्यसे ॥६ ॥

उस तैलीय पदार्थ की तरह जो नीचे उतर कर लोमराशि के हृदय में समा जाता है । हे कुमारि ! जैसा तुम मानती हो, वैसा यह नहीं है ॥६ ॥

[सूक्त-१३४]

इस सूक्त के मंत्रों को 'प्रतिगर' अथवा आजिज्ञासेन्या: कहा गया है । हम मंत्र में 'यहाँ इस प्रकार' कहकर कुछ व्यवस्थाएँ बतलायी गई हैं । किस प्रकार यह जानने की जिज्ञासा उभरती है-

५८९६. इहेत्थ प्रागपागुदगधराग्-अरालागुदभर्त्सथ ॥१ ॥

यहाँ (संसार में) इस प्रकार पूर्व, पश्चिम, उत्तर एवं दक्षिण (दिशाओं में-सभी ओर) द्वेष की भर्त्सना करने वाला (आदिदेव) स्थित है ॥१ ॥

५८९७. इहेत्थ प्रागपागुदगधराग्-वत्सा: पुरुषन्त आसते ॥२ ॥

यहाँ इस प्रकार पूर्व, पश्चिम, उत्तर एवं दक्षिण में बच्चे पुरुषत्व के लिए स्थित हैं ॥२ ॥

५८९८. इहेत्थ प्रागपागुदगधराग्-स्थालीपाको वि लीयते ॥३ ॥

यहाँ इस प्रकार पूर्व, पश्चिम, उत्तर एवं दक्षिण में स्थालीपाक (थाली में स्थित पके पदार्थ) विलीन हो जाते हैं ।

५८९९. इहेत्थ प्रागपागुदगधराग्-स वै पृथु लीयते ॥४ ॥

यहाँ इस प्रकार पूर्व, पश्चिम, उत्तर एवं दक्षिण में वह (पके पदार्थ) बड़ी मात्रा में प्राप्त हो जाते हैं ॥४ ॥

५९००. इहेत्थ प्रागपागुदगधराग्-आष्टे लाहणि लीशाथी ॥५ ॥

यहाँ इस प्रकार पूर्व, पश्चिम, उत्तर एवं दक्षिण में प्रेरकशक्ति (या बुद्धि) विस्तार पाती है ॥५ ॥

५९०१. इहेत्थ प्रागपागुदगधराग्-अक्ष्लिली पुच्छिलीयते ॥६ ॥

यहाँ इस प्रकार पूर्व, पश्चिम, उत्तर एवं दक्षिण में व्यावहारिक (शक्ति या बुद्धि) पूछी जाती है ॥६ ॥

[सूक्त-१३५]

इस सूक्तके मन्त्र १ से ३ को प्रतिराधा, ४-५ को 'अतिवाद' कहा जाता है । प्रसिद्धि है कि प्रतिराधा से देवों द्वारा असुरों या आसुरी प्रवृत्तियों के मार्ग में रुकावट डाली गयी थी तथा अतिवाद से उन्हें खरी-खोटी सुनाकर हतप्रभ किया गया था-

५९०२. भुगित्यभिगत: शलित्यपक्रान्त: फलित्यभिष्ठित: ।
दुन्दुभिमाहननाभ्यां जरितरोऽथामो दैव ॥१ ॥

भुक् (भोक्ता) अभिगत (प्रत्यक्ष सामने रहने वाला) है । (गतिशील-जीव) अपक्रान्त (शरीर) को छोड़कर निकल जाने वाला) है तथा फल (कर्म फल) अभितिष्ठ (चारों ओर स्थिर रहने वाला) है । हे जरित: (स्तोता) ! दैव (नियन्ता) की दुन्दुभि बजाने (प्रतिष्ठा बढ़ाने) के लिए हम दो (वाणी और कर्म) के डंके उठाएँ ॥१ ॥

५९०३. कोशबिले रजनि ग्रन्थेर्धानमुपानहि पादम् ।
उत्तमां जनिमां जन्यानुत्तमां जनीन् वर्त्मन्यात् ॥२ ॥

कोश के बिल (खोह) में रखे धन की तरह, उत्तम जननी में, गाँठ में बँधे धन की तरह उत्पन्न होने वाले (मनुष्यों) में तथा जूते में पैर की तरह उत्पन्न पदार्थों में (वह दिव्य परमात्म चेतना स्थित) है ॥२ ॥

५९०४. अलाबूनि पृषातकान्यश्वत्थपलाशम् ।
पिपीलिकावटश्वसो विद्युत्स्वापर्णशफो गोशफो जरितरोऽथामो दैव ॥३ ॥

तुम्बी, घृतबिन्दु, पीपल और पलाश, चींटी, वट की कोंपलें, (जल में) बिजली एवं किरणें (आकाश में), गोखुर आदि (पृथ्वी पर जैसे ऊपर ही रहते हैं, वैसे ही) स्तोतागण (स्तोत्रों द्वारा) देव शक्तियों को उठाए रखते हैं ।

५९०५. वी मे देवा अक्रंसताध्वर्यो क्षिप्रं प्रचर । सुसत्यमिद् गवामस्यसि प्रखुदसि ॥४ । ।

(यज्ञ के समय) देवगण विशेष गतिशील (सक्रिय) हैं, हे अध्वर्यो ! शीघ्रता करो । तुम्हारी सुसत्य वाणियाँ (इन्हें या तुम्हें) आनन्द देने वाली हैं ॥४ ॥

५९०६. पत्नी यदृश्यते पत्नी यक्ष्यमाणा जरितरोऽथामो दैव ।
होता विष्टीमेन जरितरोऽथामो दैव ॥५ ॥

(इस समय) पत्नी (पालनकर्त्री प्रकृति) पत्नी (पोषिका) रूप में ही परिलक्षित हो रही है । हे स्तोताओ ! देवों को उठाओ, (परमात्मा) इनमें प्रविष्ट है, हे होता ! देवों को (आहुतियों और स्तोत्रों से) उन्नत करो ॥५ ॥

[अगले मंत्र वर्ग ६ से १० तक 'देवनीथ' कहलाते हैं । इस प्रसंग में कथा है कि आदित्यों और अंगिराओं में सोम यज्ञ हेतु स्पर्धा हुई । अग्नि नामक अंगिरा ने देवों की सहायता की । प्रसन्न होकर देवों ने उन्हें पृथ्वी दान में दी, उसे उन्होंने नहीं लिया तो उन्हें श्वेत अश्व प्रदान किया । अन्तिम मंत्र वर्ग ११ से १३ में 'भूतेच्छद:' नाम से इन्द्र की प्रशंसा है ।]

५९०७. आदित्या ह जरितरङ्गिरोभ्यो दक्षिणामनयन् ।
तां ह जरितः प्रत्यायंस्तामु ह जरितः प्रत्यायन् ॥६ ॥

आदित्यों ने ही स्तुति करने वाले अंगिराओं को दक्षिणा प्रदान की । उस दक्षिणा को स्तोताओं ने ही प्राप्त किया, उसे उन्होंने स्वीकार किया ॥६ ॥

[यहाँ आदित्य स्वप्रकाशित अखण्ड तेज के प्रतीक हैं तथा अंगिरा, शरीरों (अंगों) में स्थित उसी तेज के अंश हैं ।]

५९०८. तां ह जरितर्नः प्रत्यगृभ्णंस्तामु ह जरितर्नः प्रत्यगृभ्णः ।
अहानेतरसं न वि चेतनानि यज्ञानेतरसं न पुरोगवामः ॥७ ॥

उस (दक्षिणा) को जरिता (स्तोताओं) ने हमारे लिए पाया और स्वीकार किया । हम प्राप्त (पदार्थों) में बल संचार करने वाली तथा यज्ञ में बल संचार करने वाली चेतना को आगे बढ़कर स्वीकार करें ॥७ ॥

५९०९. उत श्वेत आशुपत्वा उतो पद्याभिर्यविष्ठः । उतेमाशु मानं पिपर्ति ॥८ ॥

यह श्वेत (तेजस्वी) बलवान् पदों से शीघ्र गमन करने वाला है । यह निश्चित रूप से शीघ्रतापूर्वक (कार्य या लक्ष्य की निर्धारित मात्रा) को पूरा करता है ॥८ ॥

५९१०. आदित्या रुद्रा वसवस्त्वेनु त इदं राधः प्रति गृभ्णीह्यङ्गिरः ।
इदं राधो विभु प्रभु इदं राधो बृहत् पृथु ॥९ ॥

हे अंगिरा ! आदित्य, वसु, रुद्र आदि आपको अनुदान देते हैं, आप इस धन को स्वीकार करें ।यह धन प्रभु (प्रभावयुक्त) विभु (विभूतियुक्त) बृहत् (बड़ा) और पृथु (विस्तार वाला) है ॥९ ॥

५९११. देवा ददत्वासुरं तद् वो अस्तु सुचेतनम् । युष्माँ अस्तु दिवेदिवे प्रत्येव गृभायत ॥१०॥

(हे अंगिराओ या मनुष्यो !) देवगण तुम्हें जो बल दें, वह सुचेतना सम्पन्न हो तथा तुम्हें प्रतिदिन प्राप्त हो । तुम उसे प्रत्यक्ष रूप से स्वीकार करो ॥१० ॥

५९१२. त्वमिन्द्र शर्मरिणा हव्यं पारावतेभ्यः । विप्राय स्तुवते वसुवनिं दुरश्रवसे वह ॥११ ॥

हे इन्द्रदेव ! आपने (प्राणियों के लिए) आश्रय और हव्य (आहार) पहुँचाया है । विप्रों (याजकों) एवं स्तोताओं के लिए भी धनादि का वहन करें ॥११ ॥

५९१३. त्वमिन्द्र कपोताय च्छिन्नपक्षाय वञ्चते ।
श्यामाकं पक्वं पीलु च वारस्मा अकृणोर्बहुः ॥१२ ॥

हे इन्द्रदेव ! आपने पंख से ही चलने वाले कपोत (कबूतर या सहनशीलों) के लिए भी अनेक बार दान, पक्व अन्न, फल, जल आदि बहुत बार (प्रकट या पैदा) किया है ॥१२ ॥

५९१४. अरंगरो वावदीति त्रेधा बद्धो वरत्रया । इरामह प्रशंसत्यनिरामप सेधति ॥१३ ॥

तीन प्रकार से तीन लड़ों (वाले पाश) से बँधे हुए अंगिरा बार-बार कहते हैं कि वे श्रेष्ठ अन्न की प्रशंसा करते हैं तथा निन्दित अन्न को परे (दूर) हटाते हैं ॥१३ ॥

[सूक्त-१३६]

यह सूक्त 'आहनस्य' नाम से जाना जाता है । इसमें प्रजा-उत्पत्ति का वर्णन माना जाता है । मन्त्र में 'अस्याः' सम्बोधन को 'योनि' के सन्दर्भ में लेने से 'पस' और मुष्क आदि के अर्थ भी गुप्तांग परक हो जाते हैं । 'अस्याः' को वेदिका या उर्वरा भूमि के रूप में लेने से व्यापक सृष्टि या राष्ट्र व्यवस्था का भाव बनता है । ' पस' का अर्थ पुरुषेन्द्रिय के अतिरिक्त 'पापनाशक' तथा राष्ट्र भी होता है । इसी प्रकार 'मुष्क' का अर्थ अण्डकोशों के अतिरिक्त 'गुच्छक' जटायुक्त तस्कर एवं विषनाशक भी होते हैं । मंत्र क्रमांक ५ से ११ तक महान् अग्नि का वर्णन आया है । वह सृष्टि उत्पादक पोषक अग्नि ही हो सकती है । इस आधार पर प्रारम्भिक मंत्र में 'अस्याः' सम्बोधन उत्पादक या पोषक वेदिका के सन्दर्भ में लिया जाना युक्तिसंगत लगता है-

५९१५.यदस्या अंहुभेद्याः कृधु स्थूलमुपातसत् ।मुष्काविदस्या एजतो गोशफे शकुलाविव।

जब इस (वेदिका या धरा) के सूक्ष्म, स्थूल (भाग) नष्ट किये जाते हैं, तो इसके मुष्कविद् (दोषनाशक विशेषज्ञ) गाय के खुर (जितने स्थल में) दो मछलियों की तरह कम्पित होते हैं ॥१ ॥

५९१६. यथा स्थूलेन पससाणौ मुष्का उपावधीत् ।
विष्वञ्चा वस्या वर्धतः सिकतास्वेव गर्दभौ ॥२ ॥

जब स्थूल पस (पापनाशक) द्वारा मुष्क (विषनाशक) अणुओं का प्रहार किया जाता है, तो धूलि भरे क्षेत्रों में गर्दभों की तरह इसकी दोनों प्रकार की सन्तति का विकास होता है ॥२ ॥

५९१७. यदल्पिकास्वल्पिका कर्कधूकेवषद्यते ।
वासन्तिकमिव तेजनं यन्त्यवाताय वित्पति ॥३ ॥

जब झरबेरी की तरह छोटे से छोटे (अति सूक्ष्म कण) गमन करते हैं, तो वे वायुरहित क्षेत्र के लिए वसन्त ऋतु जैसी तेजस्विता (उर्वरता) को प्राप्त करते हैं ॥३ ॥

५९१८ यद् देवासो ललामगुं प्रविष्टीमिनमाविषुः ।
सकुला देदिश्यते नारी सत्यस्याक्षिभुवो यथा ॥४ ॥

जब देवतुल्य प्रवाह, प्रधानतायुक्त उत्तम या कोमल क्षेत्र में प्रविष्ट होते हैं, तो नारी (स्त्री, वेदिका या धरा) आँखों देखे सत्य की तरह कुल सम्पन्न हो जाती है ॥४ ॥

५९१९. महानग्न्य तृप्नद्वि मोक्रददस्थानासरन् । शक्तिकानना स्वचमशकं सक्तु पद्यम ॥

महान् अग्नि स्थिर भाव से आकर दोनों (नर-नारी या पृथ्वी-आकाश) को तृप्त करें । हम शक्ति के कानन (उपवन) से अपने चमस आदि में खाद्य पदार्थ, सत्तू आदि प्राप्त करें ॥५ ॥

५९२०. महानग्न्यु लूखलमतिक्रामन्त्यब्रवीत् । यथा तव वनस्पते निरघ्नन्ति तथैवति ॥

महान् अग्नि ने उलूखल (हव्य कूटने वाली ओखली) का अतिक्रमण करते हुए कहा हे वनस्पते ! तुम्हें जिस लिए कूटा जाता है, वह (यज्ञ) ही सम्पन्न हो ॥६ ॥

५९२१. महानग्न्युप ब्रूते भ्रष्टोऽथाप्यभूभुवः । यथैव ते वनस्पते पिप्पति तथैवति ॥७ ॥

महान् अग्निदेव ने कहा हे वनस्पते ! तुम नष्ट होकर भी पुनः उत्पन्न हो जाती हो, अतः तुम्हें पीसते हैं, वह(यज्ञीय प्रयोग) वैसा ही हो ॥७ ॥

५९२२.महानग्न्युप ब्रूते भ्रष्टोऽथाप्यभूभुवः । यथा वयो विदाह्य स्वर्गे नमवदह्यते ॥८ ॥

महान् अग्नि ने कहा हे वनस्पते ! तुम नष्ट होकर भी पुनः उत्पन्न हो जाती हो । जैसे जीवन तापित होकर स्वर्ग को प्राप्त होता है, वैसे ही नमनपूर्वक (हविरूप में) तुम्हें होमा जाता है ॥८ ॥

५९२३. महानग्न्युप ब्रूते स्वसावेशितं पसः । इत्थं फलस्य वृक्षस्य शूर्पे शूर्पं भजेमहि ॥

महान् अग्नि ने कहा बहिन (विश्व या काया में संव्याप्त अग्नि) ने पस (पापनाशक) को आवेशित किया है । हम इस (प्रक्रिया में उत्पन्न) वृक्ष के फल का (सूपों द्वारा शोधित करके) सेवन करें ॥९ ॥

५९२४. महानग्नी कृकवाकं शम्यया परि धावति ।
अयं न विद्म यो मृगः शीर्ष्णा हरति धाणिकाम् ॥१० ॥

महान् अग्नि 'कृक' ध्वनि के साथ शमी से (अरणी से) दौड़ते हैं । यह पता नहीं कौन सा मृग (भूचर) अपने सिर पर धाणिका (अन्न के भंडार) का वहन करता है ॥१० ॥

५९२५.महानग्नी महानग्नं धावन्तमनु धावति । इमास्तदस्य गा रक्ष यभ मामद्ध्यौदनम् ॥

महान् अग्नि, दौड़ते हुए महान् अग्नि के पीछे दौड़ते हैं । आप इन गौओं (इन्द्रियों, भूमियों या वाणियों) की रक्षा करें । हे यम (नियमनकर्त्ता) ! हमें अन्न खिलाइए ॥११ ॥

५९२६. सुदेवस्त्वा महानग्नीर्बबाधते महतः साधु खोदनम् । कुसं पीवरो नवत् ॥१२ ॥

हे सुदेव ! आपको महान् अग्नि महत्त्वपूर्ण साधु (सराहनीय) ऐश्वर्य के लिए बाध्य करते हैं । वे कृशकाय और स्थूल सभी को झुका लेते हैं ॥१२ ॥

५९२७. वशा दग्धामिमाङ्गुरिं प्रसृजतोऽग्रतं परे । महान् वै भद्रो यभ मामद्ध्यौदनम् ॥१३ ॥

वशा (वश में की हुई जीवनी शक्ति) जली हुई अँगुली की तरह उग्रता को परे (दूर) हटा देती है । (यह) महान् कल्याणकारी यम रूप ही है, हमें ओदन (पका हुआ अन्न) खिलाएँ ॥१३ ॥

५९२८. विदेवस्त्वा महानग्नीर्विबाधते महतः साधु खोदनम्।
कुमारिका पिङ्गलिका कार्द भस्मा कु धावति ॥१४ ॥

हे विशिष्ट देवो ! आप को महान् अग्नि बड़े साधु (सराहनीय) ऐश्वर्य के लिए बाध्य करते हैं। कुमारी पिंगलिका सद्य (अग्नि), कार्द (कीचड़ आदि विकारों) को भस्म करती हुई पृथ्वी पर दौड़ती है ॥१४ ॥

५९२९. महान् वै भद्रो बिल्वो महान् भद्र उदुम्बरः।
महाँ अभिक्त बाधते महतः साधु खोदनम् ॥१५ ॥

कल्याणकारी बिल्व (वृक्ष या भेदक अग्नि) महान् है। कल्याणकारी उदुम्बर (वृक्ष या शक्ति शाली अग्नि) भी महान् है। यह महान् प्रतिष्ठा वाले बड़े साधु (सराहनीय) ऐश्वर्य के लिए बाध्य करते हैं ॥१५ ॥

५९३०.यः कुमारी पिङ्गलिका वसन्तं पीवरी लभेत्। तैलकुण्डमिमाङ्गुष्ठं रोदन्तं शुदमुद्धरेत्।

जो कुमारी पिंगलिका वसन्त (यौवन को) प्राप्त करे, वह तप्त तेलकुण्ड (व्यसनों) में पीड़ा पाती हुई शुद्धता का उद्धार करे ॥१६ ॥

[सूक्त-१३७]

[**ऋषि**-१-३ क्रमशः शिरिम्बिठि, बुध, वामदेव, ४-६ ययाति, ७-११ तिरश्चीराङ्गिरस अथवा द्युतान, १२-१४ सुकक्ष। **देवता**-अलक्ष्मीनाशन, २ वैश्वदेवी अथवा ऋत्विक्स्तुति, ३ दधिक्रा, ४-६ सोम पवमान, ७-८, १०-१४ इन्द्र, ८ (चतुर्थ पाद) मरुद्गण, ९ इन्द्राबृहस्पती। **छन्द**- अनुष्टुप्, २ जगती, ७-११ त्रिष्टुप्, १२-१४ गायत्री ।]

५९३१.यद्ध प्राचीरजगन्तोरो मण्डूरधाणिकीः। हता इन्द्रस्य शत्रवः सर्वे बुद्बुदयाशवः ॥१।

गोले धारण करने वाली जब तुम अग्रिम होकर आगे बढ़ती हो, तो वीर इन्द्रदेव के सभी शत्रु जल के बुद्बुदों के समान विनष्ट हो जाते हैं ॥१ ॥

[तोप की तरह भीषण आघात करने वाली किसी शक्ति या उपकरण का संकेत यहाँ है, जो शत्रुओं को पानी के बुलबुलों की तरह नष्ट करने में समर्थ हैं।]

५९३२. कपृन्नरः कपृथमुद् दधातन चोदयत खुदत वाजसातये।
निष्टिग्र्यः पुत्रमा च्यावयोतय इन्द्रं सबाध इह सोमपीतये ॥२ ॥

हे कर्मशील मनुष्यो ! इन्द्रदेव श्रेष्ठ सुखों के दाता हैं। उन सुखदायक इन्द्रदेव को अपने अन्तरंग में धारण करो और अन्न, बल, ऐश्वर्यादि लाभ के लिए उन्हें प्रेरित करो। उनकी प्रार्थना करो तथा उन्हें शान्ति प्रदान करो। इस भूलोक में संरक्षण, कष्टों के निवारण के लिए तथा सोमपान के निमित्त अदिति पुत्र इन्द्रदेव का आवाहन करो ॥

५९३३. दधिक्राव्णो अकारिषं जिष्णोरश्वस्य वाजिनः।
सुरभि नो मुखा करत् प्र ण आयूंषि तारिषत् ॥३ ॥

हम विजय से सम्पन्न, व्यापक तथा वेगवान् दधिक्रादेव की प्रार्थना करते हैं। वे हमारी मुख आदि इन्द्रियों को सुरभित (श्रेष्ठ) बनाएँ तथा आयु की वृद्धि करें ॥३ ॥

५९३४. सुतासो मधुमत्तमाः सोमा इन्द्राय मन्दिनः।
पवित्रवन्तो अक्षरन् देवान् गच्छन्तु वो मदाः ॥४ ॥

मधुर और हर्ष प्रदायक सोमरस पवित्र होकर इन्द्रदेव के लिए तैयार होता है । हे सोमदेव ! आपका यह आनन्ददायक रस देवगणों के पास पहुँचे ॥४ ॥

५९३५.इन्दुरिन्द्राय पवत इति देवासो अब्रुवन् । वाचस्पतिर्मखस्यते विश्वस्येशान ओजसा ।

इन्द्र के लिए शास्त्रों के अनुसार सोम शोधित होता है ।वह ज्ञानरक्षक, समर्थ सोम यज्ञ में प्रयुक्त होता है ॥५॥

५९३६.सहस्रधारः पवते समुद्रो वाचमीङ्खयः । सोमः पती रयीणां सखेन्द्रस्य दिवेदिवे ॥६॥

वाणी के प्रेरक, ऐश्वर्यवान्, इन्द्रदेव के मित्र, सोम प्रतिदिन सहस्रों धाराओं से कलश में शोधित होता है ॥६॥

५९३७. अव द्रप्सो अंशुमतीमतिष्ठदियानः कृष्णो दशभिः सहस्रैः ।
आवत् तमिन्द्रः शच्या धमन्तमपस्नेहितीर्नृमणा अधत्त ॥७ ॥

त्वरित गतिशील दस हजार सैनिकों सहित आक्रमण करने वाले, सम्पूर्ण संसार को दुःख देने वाले, 'अंशुमती' नदी (यमुना) के तटपर विद्यमान (सबको आकर्षित करके अपने चंगुल में फँसा लेने वाले) कृष्णासुर पर सर्वप्रिय इन्द्रदेव ने प्रत्याक्रमण करके सेनासहित उसे पराजित कर दिया ॥७ ॥

५९३८. द्रप्समपश्यं विषुणे चरन्तमुपह्वरे नद्यो अंशुमत्याः ।
नभो न कृष्णमवतस्थिवांसमिष्यामि वो वृषणो युध्यताजौ ॥८ ॥

इन्द्रदेव ने कहा 'अंशुमती' नदी के तट पर गुफाओं में घूमते हुए 'कृष्णासुर' को हमने सूर्य के सदृश देख लिया है । हे शक्तिशाली मरुतो ! हम आपके सहयोग की आकांक्षा करते हैं । आप संग्राम में उनका संहार करें ॥८॥

५९३९. अध द्रप्सो अंशुमत्या उपस्थेऽधारयत् तन्वं तित्विषाणः ।
विशो अदेवीरभ्या३चरन्तीर्बृहस्पतिना युजेन्द्रः ससाहे ॥९ ॥

'अंशुमती' नदी के तट पर शीघ्रगामी कृष्णासुर तेजसम्पन्न होकर निवास करता है । इन्द्रदेव ने बृहस्पतिदेव की सहायता से सभी ओर से आक्रमण के लिए बढ़ती हुई उसकी सेनाओं को परास्त किया ॥९ ॥

५९४०. त्वं ह त्यत् सप्तभ्यो जायमानोऽशत्रुभ्यो अभवः शत्रुरिन्द्र ।
गूळ्हे द्यावापृथिवी अन्वविन्दो विभुमद्भ्यो भुवनेभ्यो रणं धाः ॥१० ॥

अजातशत्रु हे इन्द्रदेव ! वृत्रासुर तथा सात राक्षसों के उत्पन्न होते ही आप उनके शत्रु हो गये । (राक्षसों द्वारा स्थापित किये गये) अंधकार से द्युलोक और पृथ्वी को (उद्धार करके) आपने प्रकाशित किया । अब आपने इनके लोकों को भली-भाँति स्थिर करके ऐश्वर्यवान् तथा सौन्दर्यशाली बना दिया ॥१० ॥

५९४१. त्वं ह त्यदप्रतिमानमोजो वज्रेण वज्रिन् धृषितो जघन्थ ।
त्वं शुष्णस्यावातिरो वधत्रैस्त्वं गा इन्द्र शच्येदविन्दः ॥११ ॥

वज्र धारण करने वाले हे इन्द्रदेव ! आप रिपुओं को दबाने वाले हैं । असीमित शक्ति वाले शुष्णासुर को आपने अपने वज्र से विनष्ट किया । राजर्षि 'कुत्स' के निमित्त आपने उसे (शुष्णासुर को) अपने हथियारों द्वारा काट डाला तथा अपने बल से गौओं (किरणों या जल धाराओं) को उत्पन्न किया ॥११ ॥

५९४२. तमिन्द्रं वाजयामसि महे वृत्राय हन्तवे । स वृषा वृषभो भुवत् ॥१२ ॥

जो वृत्रहन्ता हैं, हम उनकी प्रशंसा और स्तुति करते हैं। वे दानदाता इन्द्रदेव हमें धन-धान्य से परिपूर्ण करें ॥१२ ॥

५९४३.इन्द्रः स दामने कृत ओजिष्ठः स मदे हितः। द्युम्नी श्लोकी स सोम्यः ॥१३ ॥

दान देने के लिए ही उत्पन्न हुए इन्द्रदेव बलवान् बनने के लिए सोमपान करते हैं। प्रशंसनीय कार्य करने वाले वे देव, सोम पिलाये जाने योग्य हैं ॥१३ ॥

५९४४. गिरा वज्रो न संभृतः सबलो अनपच्युतः। ववक्ष ऋष्वो अस्तृतः ॥१४ ॥

वज्रपाणि, स्तुत्य, बलवान्, तेजस्वी और अपराजेय इन्द्रदेव साधकों को ऐश्वर्य देने की इच्छा रखते हैं ॥१४ ॥

[सूक्त-१३८]

[**ऋषि**- वत्स। **देवता**- इन्द्र । **छन्द**- गायत्री।]

५९४५. महाँ इन्द्रो य ओजसा पर्जन्यो वृष्टिमाँ इव। स्तोमैर्वत्सस्य वावृधे ॥१ ॥

जल की वृष्टि करने वाले मेघों के सदृश महान् और तेजस्वी वे यशस्वी इन्द्रदेव अपने प्रिय पात्रों की स्तुतियों से समृद्ध होकर व्यापक रूप ग्रहण करते हैं ॥१ ॥

५९४६. प्रजामृतस्य पिप्रतः प्र यद् भरन्त वह्नयः। विप्रा ऋतस्य वाहसा ॥२ ॥

जब आकाश मार्ग से गमन करने में सक्षम अश्व, यज्ञ में जाने के लिए तत्पर इन्द्रदेव को वेगपूर्वक (यज्ञस्थल पर) ले जाते हैं, तब उद्गातागण यज्ञ में प्रयुक्त होने वाले मंत्रों से उन इन्द्रदेव की स्तुति करते हैं ॥२ ॥

५९४७. कण्वा इन्द्रं यदक्रत स्तोमैर्यज्ञस्य साधनम्। जामि ब्रुवत आयुधम् ॥३ ॥

जब कण्व वंशीय ऋषिगण स्तुतियों के माध्यम से इन्द्रदेव को यज्ञ साधक (यज्ञ रक्षक) बना लेते हैं, तब (यज्ञ रक्षार्थ) शस्त्रों की आवश्यकता नहीं रह जाती, ऐसा कहा गया है ॥३ ॥

[सूक्त-१३९]

[**ऋषि**- शशकर्ण। **देवता**-अश्विनीकुमार । **छन्द**- बृहती, २-३ गायत्री, ५ ककुप् उष्णिक् ।]

५९४८. आ नूनमश्विना युवं वत्सस्य गन्तमवसे।
प्रास्मै यच्छतमवृकं पृथु च्छर्दिर्युयुतं या अरातयः ॥१ ॥

हे अश्विनीकुमारो ! आप दोनों वत्स ऋषि की सुरक्षा के निमित्त निश्चित रूप से पधारें। उन्हें क्रोधी मनुष्यों से सुरक्षित विशाल आवास प्रदान करें। तत्पश्चात् आप दोनों उनके रिपुओं को दूर भगाएँ ॥१ ॥

५९४९. यदन्तरिक्षे यद् दिवि यत् पञ्च मानुषाँ अनु। नृम्णं तद् धत्तमश्विना ॥२ ॥

हे अश्विनीकुमारो ! जो ऐश्वर्य अन्तरिक्ष, दिव्यलोक तथा (पृथ्वी पर) पाँच प्रकार के मनुष्यों के पास उपलब्ध रहता है, वही ऐश्वर्य हमें भी प्रदान करें ॥२ ॥

५९५०. ये वां दंसांस्यश्विना विप्रासः परिमामृशुः। एवेत् काण्वस्य बोधतम् ॥३ ॥

हे अश्विनीकुमारो ! कण्व पुत्रों ने तथा जिन विद्वान् पुरुषों ने अपनी प्रार्थनाओं के द्वारा आपके कर्मों को ज्ञात कर लिया है, आप उनकी जानकारी रखें अर्थात् उनकी रक्षा करें ॥३ ॥

५९५१. अयं वां घर्मो अश्विना स्तोमेन परि षिच्यते।
अयं सोमो मधुमान् वाजिनीवसू येन वृत्रं चिकेतथः ॥४ ॥

हे अश्विनीकुमारो ! आपके निमित्त यह घर्म (गर्मी या ऊर्जा उत्पादक-यज्ञ अथवा सोम) स्तोत्रों (मंत्रशक्ति)

द्वारा सिञ्चित किया जा रहा है । हे बलसम्पन्न देवो ! यही वह मधुर सोम है, जिससे आप वृत्र को देख लेते हैं ॥४ ।

[प्रकृति एवं शरीर में छद्मरूप से छिपे वृत्ररूप घातक जीवों तक अश्विनीकुमारों (आरोग्यदायक प्रवाहों) को प्रभावपूर्ण ढंग से पहुँचाने में मंत्रशक्ति का प्रयोग किया जाता रहा है ।]

५९५२. यदप्सु यद् वनस्पतौ यदोषधीषु पुरुदंससा कृतम् । तेन माविष्टमश्विना ॥५ ॥

हे अश्विनीकुमारो ! जिस शक्ति से आप दोनों ने ओषधियों, विशाल वृक्षों तथा जल को रक्षित किया, उसी बल से हमारी भी रक्षा करें ॥५ ॥

[सूक्त-१४०]

[**ऋषि-** शशकर्ण । **देवता-** अश्विनीकुमार । **छन्द-** बृहती, २-४ अनुष्टुप्, ५ त्रिष्टुप् ।]

५९५३. यन्नासत्या भुरण्यथो यद् वा देव भिषज्यथः ।
अयं वां वत्सो मतिभिर्न विन्धते हविष्मन्तं हि गच्छथः ॥१ ॥

हे अश्विनीकुमारो ! आप दोनों जगत् के पालनकर्त्ता तथा सभी को स्वस्थ रखने वाले हैं ।केवल ज्ञान के द्वारा ये स्तोतागण आपको नहीं प्राप्त कर सकते; क्योंकि आप तो हवि प्रदान करने वाले याजकों के निकट जाते हैं ॥१ ।

[केवल ज्ञान पर्याप्त नहीं, ज्ञान के अनुरूप यज्ञीय कर्मप्रयोगों से वाञ्छित लाभ मिलते हैं ।]

५९५४. आ नूनमश्विनोर्ऋषि स्तोमं चिकेत वामया । आ सोमं मधुमत्तमं घर्मं सिञ्चादथर्वणि ।

अश्विनीकुमारों की स्तुतियों को स्तोताओं ने अपनी श्रेष्ठ बुद्धि से सम्पन्न किया । उन्होंने मधुर सोमरस तथा घृत सिञ्चित हवि को समर्पित किया ॥२ ॥

५९५५. आ नूनं रघुवर्तनिं रथं तिष्ठाथो अश्विना । आ वां स्तोमा इमे मम नभो न चुच्यवीरत ।

हे अश्विनीकुमारो ! आप दोनों तेज चलने वाले रथ पर आरूढ़ होते हैं । नभ की तरह विस्तृत हमारी स्तुतियाँ आपको प्राप्त हों ॥३ ॥

५९५६. यदद्य वां नासत्योक्थैराचुच्युवीमहि ।
यद् वा वाणीभिरश्विनेवेत् काण्वस्य बोधतम् ॥४ ॥

हे सत्यनिष्ठ अश्विनीकुमारो ! आज जिस प्रकार शस्त्र वचनों (स्तुतियों) द्वारा आपको बुलाया गया है, उसी प्रकार मुझ कण्व ऋषि द्वारा स्तोत्रों के माध्यम से आपका आवाहन किया जाता है ॥४ ॥

५९५७. यद् वां कक्षीवाँ उत यद् व्यश्व ऋषिर्यद् वां दीर्घतमा जुहाव ।
पृथी यद् वां वैन्यः सादनेष्वेवेदतो अश्विना चेतयेथाम् ॥५ ॥

हे अश्विनीकुमारो ! जिस प्रकार आप दोनों का कक्षीवान्, व्यश्व, दीर्घतमा ने आवाहन किया । जिस प्रकार यज्ञ स्थल पर वेनपुत्र पृथी ने आवाहित किया था, उसी प्रकार हम आपका इस समय आवाहन करते हैं, आप इसे (हृद्गत भाव को) जानें ॥५ ॥

[सूक्त-१४१]

[**ऋषि-** शशकर्ण । **देवता-**अश्विनीकुमार । **छन्द-** विराट् अनुष्टुप्, २जगती, ३ अनुष्टुप्, ४-५ बृहती ।]

५९५८. यातं छर्दिष्पा उत नः परस्पा भूतं जगत्पा उत नस्तनूपा ।
वर्तिस्तोकाय तनयाय यातम् ॥१ ॥

सबके घरों की रक्षा करने वाले हे अश्विनीकुमारो ! आप हमारे तथा हमारे घर और समस्त संसार के पालक बनें। आप हमारे पुत्र-पौत्रों के कल्याण के लिए घर पर पधारें ॥१ ॥

५९५९. यदिन्द्रेण सरथं याथो अश्विना यद् वा वायुना भवथः समोकसा।
यदादित्येभिर्ऋभुभिः सजोषसा यद् वा विष्णोर्विक्रमणेषु तिष्ठथः ॥२ ॥

हे अश्विनीकुमारो ! यदि आप इन्द्रदेव के साथ उनके रथ पर आसीन होकर गमन करते हैं, वायुदेव के साथ एक जगह निवास करते हैं, अदिति पुत्रों अथवा ऋभु संज्ञक देवों के साथ प्रेमपूर्वक रहते हैं तथा विष्णु के विशिष्ट पदक्षेप के साथ तीनों लोकों में विराजते हैं, तो हमारे निकट भी पधारें ॥२ ॥

५९६०. यदद्याश्विनावहं हुवेय वाजसातये। यत् पृत्सु तुर्वणे सहस्तच्छ्रेष्ठमश्विनोरवः ॥३ ॥

अश्विनीकुमारों का संरक्षण उच्च कोटि का है। संग्राम में रिपुओं का विनाश करने में वे पूर्ण सक्षम हैं, अतः अपनी रक्षा के लिए यदि उन्हें हम पुकारें, तो वे निश्चित रूप से पधारेंगे ॥३ ।

५९६१. आ नूनं यातमश्विनेमा हव्यानि वां हिता।
इमे सोमासो अधि तुर्वशे यदाविमे कण्वेषु वामथ ॥४ ॥

यह सोमरस 'तुर्वश' और 'यदु' के घर पर विद्यमान है, यह कण्व पुत्रों को प्रदान किया गया था। हे अश्विनीकुमारो ! यह हव्यरूप सोमरस आपके लिए प्रस्तुत है, अतः आप (इसका पान करने के लिए) पधारें ॥४ ॥

५९६२. यन्नासत्या पराके अर्वाके अस्ति भेषजम्।
तेन नूनं विमदाय प्रचेतसा छर्दिर्वत्साय यच्छतम् ॥५ ॥

सत्यनिष्ठ हे अश्विनीकुमारो ! जो ओषधियाँ निकट तथा दूर प्रदेश में उपलब्ध हैं, उनसे संयुक्त रहने हेतु अहंकाररहित वत्स ऋषि के लिए श्रेष्ठ आवास प्रदान करें ॥५ ॥

[सूक्त-१४२]

[ऋषि-शशकर्ण। देवता- अश्विनीकुमार । छन्द- अनुष्टुप्, ५-६ गायत्री।]

५९६३. अभुत्स्यु प्र देव्या साकं वाचाहमश्विनोः। व्यावर्देव्या मतिं वि रातिं मर्त्येभ्यः ॥१ ॥

दोनों अश्विनीकुमारों की दिव्य वाणियों से हम चैतन्य हो गये हैं। हे उषा देवि ! आप अन्धकार को दूर करके सभी मनुष्यों को सद्बुद्धि तथा उपयुक्त ऐश्वर्य प्रदान करें ॥१ ॥

५९६४. प्र बोधयोषो अश्विना प्र देवि सूनृते महि। प्र यज्ञहोतरानुषक् प्र मदाय श्रवो बृहत्।

हे प्रकाशमान तथा महान् उषा देवि ! आप अश्विनीकुमारों को प्रेरित करें। हे याजको ! आप अश्विनीकुमारों को आनन्दप्रदायक प्रचुर हव्य प्रदान करें ॥२ ॥

५९६५. यदुषो यासि भानुना सं सूर्येण रोचसे। आ हायमश्विनो रथो वर्तिर्याति नृपाय्यम् ॥

हे उषादेवि ! जब आप स्वर्णिम किरणों से सम्पन्न होकर चलती हैं, सूर्य के तेज से प्रकाशित हो जाती हैं, उस समय अश्विनीकुमारों का रथ मनुष्यों को स्वास्थ्य लाभ प्रदान करने के लिए यज्ञ मण्डप में प्रवेश करता है ॥३ ॥

५९६६. यदापीतासो अंशवो गावो न दुह्र ऊधभिः। यद्वा वाणीरनूषत प्र देवयन्तो अश्विना।

हे अश्विनीकुमारो !जब पीतवर्ण की सोमलताएँ गौ के थन से दूध निकालने के समान निचोड़ी जाती हैं तथा जब हम देवत्व की कामना से अपने स्तुति वचनों द्वारा आपकी प्रार्थना करते हैं, तब आप हमारे संरक्षक हों ॥४ ॥

५९६७. प्र द्युम्नाय प्र शवसे प्र नृषाह्याय शर्मणे । प्र दक्षाय प्रचेतसा ॥५ ॥

श्रेष्ठ ज्ञान से सम्पन्न हे अश्विनीकुमारो ! आप हमें ऐसी प्रेरणा प्रदान करें, जिससे हम शक्ति, ऐश्वर्य, सहनशीलता तथा श्रेष्ठ कार्य करने का कौशल प्राप्त कर सकें ॥५ ॥

५९६८. यन्नूनं धीभिरश्विना पितुर्योना निषीदथः । यद्वा सुम्नेभिरुक्थ्या ॥६ ॥

प्रशंसा के योग्य हे अश्विनीकुमारो ! आप हमारे पिता तुल्य हैं । अतः जिस प्रकार पिता अपने पुत्रों के लिए प्रत्येक सुख-साधन उपलब्ध कराता है, उसी प्रकार आप हमें हर्ष प्रदान करें ॥६ ॥

[सूक्त-१४३]

[**ऋषि**-पुरुमीढ और अजमीढ, ८ (पूर्वार्द्ध) वामदेव, ८-९ मेध्यातिथि मेधातिथी । **देवता**-अश्विनीकुमार । **छन्द**- त्रिष्टुप् ।]

५९६९. तं वां रथं वयमद्या हुवेम पृथुज्रयमश्विना संगतिं गोः ।
यः सूर्यां वहति वन्धुरायुर्गिर्वाहसं पुरुतमं वसूयुम् ॥१ ॥

हे अश्विनीकुमारो ! आज हम आपके प्रसिद्ध वेग वाले तथा गौ प्रदान करने वाले रथ को आहूत करते हैं । काष्ठ स्तम्भयुक्त वह रथ सूर्या को भी धारण करता है । वह स्तुतियों को ढोने वाला, विशाल तथा ऐश्वर्यवान् है ॥

५९७०. युवं श्रियमश्विना देवता तां दिवो नपाता वनथः शचीभिः ।
युवोर्वपुरभि पृक्षः सचन्ते वहन्ति यत् ककुहासो रथे वाम् ॥२ ॥

हे द्युलोक (अथवा दिव्यता) का पतन न होने देने वाले अश्विनीकुमारो ! आप दोनों देवता हैं । आप दोनों उस श्रेष्ठता को अपने बल के द्वारा प्राप्त करते हैं । जब विशाल अश्वों वाले रथ आपको वहन करते हैं, तब आप दोनों के शरीर को सोमरस पुष्ट करता है ॥२ ॥

५९७१. को वामद्या करते रातहव्य ऊतये वा सुतपेयाय वार्कैः ।
ऋतस्य वा वनुषे पूर्व्याय नमो येमानो अश्विना ववर्तत् ॥३ ॥

कौन सोमरस प्रदाता आज अपनी सुरक्षा के लिए अथवा अभिषुत सोमरस को पीने के लिए आपकी प्रार्थना करते हैं ? नमन करने वाले कौन लोग आप दोनों को यज्ञ के लिए प्रवृत्त करते हैं ? ॥३ ॥

५९७२. हिरण्ययेन पुरुभू रथेनेमं यज्ञं नासत्योप यातम् ।
पिबाथ इन्मधुनः सोम्यस्य दधथो रत्नं विधते जनाय ॥४ ॥

अनेकों प्रकार से अपनी सत्ता को प्रकट करने वाले तथा सत्य का पालन करने वाले हे अश्विनीकुमारो ! आप दोनों इस यज्ञ में स्वर्णिम रथ द्वारा पधारें, मधुर सोमरस पिएँ तथा पुरुषार्थी मनुष्यों को मनोहर ऐश्वर्य प्रदान करें ॥४ ॥

५९७३. आ नो यातं दिवो अच्छा पृथिव्या हिरण्ययेन सुवृता रथेन ।
मा वामन्ये नि यमन् देवयन्तः सं यद् ददे नाभिः पूर्व्या वाम् ॥५ ॥

श्रेष्ठ स्वर्णिम रथ द्वारा आप दोनों द्युलोक या भूलोक से हमारी ओर पधारें । आपके अभिलाषी अन्य याजक आपको बीच में ही अवरुद्ध न कर सकें, क्योंकि पुरातनकाल से ही हमने आपके लिए स्तुतियाँ प्रस्तुत की हैं ॥५

५९७४. नू नो रयिं पुरुवीरं बृहन्तं दस्रा मिमाथामुभयेष्वस्मे ।
नरो यद् वामश्विना स्तोममावन्त्सधस्तुतिमाजमीळहासो अग्मन् ।।६ ।।

हे रिपुओं के संहारक अश्विनीकुमारो ! आप अनेक वीरों से सम्पन्न प्रचुर ऐश्वर्य हम दोनों के लिए प्रदान करें । हे अश्विनीकुमारो ! पुरुमीढ के स्तोताओं ने आपको स्तुति द्वारा प्राप्त किया है और अजमीढ के स्तोताओं की प्रशंसा भी उसी के साथ सम्मिलित है ।।६ ।।

५९७५. इहेह यद् वां समना पपृक्षे सेयमस्मे सुमतिर्वाजरत्ना ।
ऊरुष्यतं जरितारं युवं ह श्रितः कामो नासत्या युवद्रिक् ।।७ ।।

शक्तिरूपी अन्न को अपने समीप रखने वाले हे अश्विनीकुमारो ! समान विचारों वाले आप दोनों के लिए हम स्तुतियाँ समर्पित करते हैं । वे श्रेष्ठ स्तुतियाँ हम याजकों के लिए फल देने वाली हों । हे अश्विनीकुमारो ! आप दोनों हमारी सुरक्षा करें । हमारी कामनायें आपकी ओर गमन करती हैं ।।७ ।।

५९७६. मधुमतीरोषधीर्द्याव आपो मधुमन्नो भवत्वन्तरिक्षम् ।
क्षेत्रस्य पतिर्मधुमान्नो अस्त्वरिष्यन्तो अन्वेनं चरेम ।।८ ।।

वनौषधियाँ हमारे लिए मधुरता से पूर्ण हों तथा द्युलोक, अन्तरिक्ष और जल हमारे लिए मधुर हों । क्षेत्र के स्वामी हमारे लिए मधु-सम्पन्न हों । हम रिपुओं द्वारा अहिंसित होकर उनका अनुगमन करें ।।८ ।।

५९७७. पनाय्यं तदश्विना कृतं वां वृषभो दिवो रजसः पृथिव्याः ।
सहस्रं शंसा उत ये गविष्टौ सर्वाँ इत् ताँ उप याता पिबध्यै ।।९ ।।

हे अश्विनीकुमारो ! अन्तरिक्ष से पृथ्वी पर जल की वृष्टि करने वाला आपका कार्य अत्यन्त सराहनीय है । गौओं को खोजने जैसे सहस्रों पुण्य कार्यों के समय सोमरस पान करने के लिए आप यहाँ पधारें ।।९ ।।

।। इति विंशं काण्डं समाप्तम् ।।

।। इति अथर्ववेदसंहिता समाप्ता ।।

परिशिष्ट-१

अथर्ववेद भाग-२ के ऋषियों का संक्षिप्त परिचय

१. **अङ्गिरा (१९.२२, ३४-३५)** - द्र० अथर्व० भाग-१ ।

२. **अत्रि (२०.७, १२)** - सप्त ऋषियों में अत्रि ऋषि का नाम भी प्रख्यात है । इनका ऋषित्व ऋग्वेद, सामवेद एवं अथर्ववेद में कई स्थानों में दिखाई पड़ता है । ऋग्वेद के पंचम मण्डल के द्रष्टा के रूप में भी आपको ख्याति प्राप्त है । ऋग्वेद में आचार्य सायण ने इनके ऋषित्व को प्रमाणित किया है - **'संभानुना' इति पंचर्चं पंचमं सूक्तमत्रेरार्षं त्रैष्टुभमैन्द्रम्** (ऋ० ५.३७ सा० भा०)। अथर्ववेद में अत्रि का उल्लेख स्वतंत्र रूप से तथा अन्य ऋषियों के साथ मात्र दस बार हुआ है । अथर्व० १३.२.१२, ३६;१३.३.१५ में यह कहा गया है कि इन वंशों में अनवच्छिन्न रूप से ऋषि उत्पन्न होते रहे हैं । अत्रि रोहित (सूर्य) को द्यौ में धारण किये हैं । सूर्य रूप ज्योति को अत्रि ने प्राप्त किया था । रोहित सूक्त में रोहित को पुरुशाक अत्रि कहा है । अत्रि द्वारा सूर्य को जन्म देने, अपने नेत्र से उत्पन्न करने आदि के आख्यानों का मूल इन मंत्रों में स्पष्ट परिलक्षित होता है ।

३. **अथर्वा (११. २ - ५)** - द्र० अथर्व० भाग -१ ।

४. **अथर्वाङ्गिरा (१९.३ - ५)** - द्र० अथर्व० भाग -१ ।

५. **अथर्वाचार्य (१२. ५)** - द्र० अथर्व० भाग -१ ।

६. **अप्रतिरथ (१९.१३)** - इनका ऋषित्व चारों वेदों में दृष्टिगोचर होता है । ऐत० ब्रा० (१.८.१०) और शत० ब्रा० (९.२ ३.१-५) के अनुसार ऋग्वेद के दसवें मण्डल के १०३ वें सूक्त में इनका संयुक्त ऋषित्व प्रदर्शित किया गया है । आचार्य सायण ने अपने भाष्य में इनके ऋषित्व को इस प्रकार निरूपित किया है - **'आशुः शिशानः' इति त्रयोदशर्चं चतुर्थं सूक्तमिन्द्रपुत्रस्याप्रतिरथनाम्न आर्षम्** (ऋ० १०.१०३ सा० भा०) । उक्त सूक्त में अप्रतिरथ ने इन्द्रदेव की स्तुति की है । सामवेद एवं यजुर्वेद के भी कुछ मंत्रों के द्रष्टा होने का गौरव इन्हें प्राप्त है । यजुर्वेद में इनका स्वतंत्र ऋषित्व परिलक्षित होता है - **अप्रतिरथदृष्टा इन्द्रदेवत्या द्वादश त्रिष्टुभः** (महीं० भा० १७.३३) । ऋषि शौनक प्रणीत बृहद्देवता के अनुसार - इन्होंने युद्ध में विजय की आकांक्षा से इस सूक्त से स्तुति की है -**युध्यन् संख्ये जयं प्रेप्सुर् ऐन्द्रो ऽ प्रतिरथो जगौ** (बृह० ८.१३)। 'अप्रतिरथ' का शाब्दिक अर्थ होता है " जिसके रथ का प्रतिरोध न हो ।"

७. **अयास्य (२०. १६, ९१)** - अयास्य का ऋषित्व चारों वेदों में स्पष्टतया दृष्टिगोचर होता है । इनका नाम ऋग्वेद के दो परिच्छेदों में चित्रित है तथा अनुक्रमणी में कुछ सूक्तों (९.४४.६;१०.६७-६८) का इन्हें द्रष्टा भी कहा गया है । ऐत० ब्रा० (७.१६) के अनुसार ये राजसूय यज्ञ के उदगाता थे ,जिसमें शुनःशेप की बलि दी जाने वाली थी । बृह० उप० (१.३ .८,१९, २४) और कौषीतकि ब्रा० (३० .६) में इन्हें यज्ञीय व्यवस्था के प्रामाणिक अधिकारी के रूप में माना गया है । आचार्य सायण ने पवमान सोमदेवता के निमित्त ऋषि के रूप में इनको उल्लिखित किया गया है - ..... **सूक्तमांगिरसस्यायास्यस्यार्षं गायत्रं पवमानसोमदेवताकम्** - (ऋ० ९ .४४ सा० भा०) । अथर्ववेद में विश्वजन्य अयास्य द्वारा इन्द्र से कहकर तुरीय को प्रकट करने का वर्णन मिलता है- **विश्वजन्योऽयास्य उक्थमिन्द्राय शंसन्** (२० .९१ .१) । बृह० उ० (२ .६ .३;४ .६ .३ दोनों शाखाओं में) की वंश सूची में उन्हें आभूति त्वाष्ट्र का शिष्य बतलाया गया है ।

८. **अष्टक (२० . २५, ३३)** - अष्टक का ऋषित्व अथर्ववेद के २० वें काण्ड के २५ वें और ३३ वें सूक्त में दृष्टिगोचर होता है । ऐतरेय ब्राह्मण में विश्वामित्र के वरिष्ठ पुत्रों मधुच्छन्दा, ऋषभ, रेणु आदि के साथ अष्टक ऋषि का भी उल्लेख मिलता है - **मधुच्छन्दाः शृणोतन ऋषभो रेणुरष्टकः** (ऐत० ब्रा० ७ .१७) । श्रीमद् भागवत पुराण ९ .१६ .३६ में आपको दृषद्वती के गर्भ से उत्पन्न विश्वामित्र के पुत्र और साथ ही एक ऋषि के रूप में स्वीकृत किया गया है । ऋग्वेद (१० .१०४) में अष्टक वैश्वामित्र को द्रष्टा के रूप में स्वीकार किया गया है । यहाँ पर अपत्यार्थक पद 'वैश्वामित्र' का उल्लेख मिलता है । सायणाचार्य ने इनका परिचय इस प्रकार दिया है- **'असावि' इत्येकादशर्चं पंचमं सूक्तं वैश्वामित्रस्याष्टकस्यार्षं त्रैष्टुभमैन्द्रम्** (ऋ० १० .१०४ सा० भा०) ।

९. **आयु (२०.११९)** - ऋषि 'आयु' का ऋषित्व अथर्ववेद के २० वें काण्ड के ११९ वें सूक्त में द्रष्टव्य है । ऋग्वेद ८ .५२ के अनुसार ये कण्व गोत्रीय ऋषि हैं । इस सूक्त में भी इनको ऋषित्व प्राप्त है; किन्तु यहाँ पर यह उल्लेख मिलता है कि कण्व ऋषि के वंश में जन्म लेने से इनके नाम के साथ अपत्यवाचक पद 'काण्व' संयुक्त करके इन्हें 'आयु काण्व' के नाम से सम्बोधित किया गया है । अथर्ववेद में अपत्यवाचक पद अनुल्लिखित है । वहाँ पर 'आयु' ही द्रष्टव्य है । वैदिक कोश पृष्ठ ३८ के अनुसार 'आयु' नामक एक राजा भी हुए हैं, जो 'कुत्स' और अतिथिग्व से सम्बन्धित थे । 'पिशल' के अनुसार आयु 'पक्थों ' के राजा थे,

जिन्होंने इन्द्र की सहायता से 'वेश' पर विजय प्राप्त की थी। अथर्व० अनुक्रमणीकार ने आयु को इस प्रकार व्यक्त किया है - **आद्यायाः (१) आयु :** (अथर्व० बृ० स० २० .११९)। इनके सम्बन्ध में अन्यत्र कोई विशेष विवरण प्राप्त नहीं होता।

१०. इन्द्राणी (२०.१२६) - इन्द्रपत्नी इन्द्राणी का ऋषित्व अथर्ववेद के २० वें काण्ड के १२६ वें सूक्त में दृष्टिगोचर होता है। ऋग्वेद के सूक्त १०.१४५ और सूक्त १० ८६ की कुछ ऋचाओं में इन्द्राणी को मन्त्रद्रष्ट्री के रूप में स्वीकार किया गया है। **'यस्य वाक्यं स ऋषिः । या तेनोच्यते सा देवता'** सूत्रोक्ति के अनुसार इन्द्राणी को यहाँ ऋषिका के रूप में स्वीकार किया गया है। ऋग्वेद (१ . २२ . १५) में इन्द्राणी को इन्द्रपत्नी के रूप में कहा गया है। अथर्ववेद १.२७.४ में भी इन्हें इन्द्रपत्नी के रूप में माना गया है- ...... **इन्द्राण्येतु प्रथमाजीतामुषितापुरः** (अथर्व० १.२७.४)। अथर्व० (२० . १२६ .९) में वे स्वयं को वीरिणी, इन्द्रपत्नी और मरुत्सखा बतलाती हैं। अथर्व० (२० .१२६ .१०) में इनके सुभगा (सौभाग्यवती) होने का उल्लेख मिलता है। बृहद्देवताकार ने इन्द्राणी के ऋषित्व को इन शब्दों में प्रमाणित किया है - **इमां खनामीति सूक्तं इन्द्राणी यत्स्वयं जगौ** (बृह० ८ .५५)।

११. इरिम्बिठि (२०. ३-५) - इनको ऋग्वेद ८ .१६.१८, सामवेद (१०२,१४४,१९१) तथा अथर्ववेद (२० . ३-५, २८, ४४, ४६, ४७) के मंत्रद्रष्टा होने का महान् गौरव प्राप्त है। ये कण्व गोत्रीय ऋषि हैं। ये ऋग्वेद और सामवेद में अपत्यवाचक पद 'काण्व' के साथ संयुक्त होने से इरिम्बिठि काण्व के रूप में प्रसिद्ध हैं; किन्तु अथर्व० में इनका उल्लेख केवल इरिम्बिठि के रूप में ही मिलता है। आचार्य सायण ने इनके द्वारा दृष्ट सूक्त ऋ० के अष्टम मण्डल के १६ वें सूक्त का भाष्य इस प्रकार किया है ...... **सूक्तमिरिम्बिठिनाम्नः काण्वस्यार्षं गायत्रमैन्द्रम्** (ऋ० ८.१६ सा० भा०)। इनके सम्बन्ध में अन्यत्र और कोई विशेष विवरण नहीं मिलता। ऋग्वेद के सूक्तों में इरिम्बिठि शब्द की व्युत्पत्ति इस प्रकार की गई है - "इरिम्बिठि वह व्यक्ति है, जो कि पृथ्वी से उठकर अन्तरिक्ष की ओर चलता है। पार्थिव भोगों के साथ राग-द्वेष से ऊपर उठकर ज्ञान प्रधान जीवन व्यतीत करता है।"

१२. कलि (२०.९७) -इनका ऋषित्व ऋग्वेद के ८.६६.१५, सामवेद २३७, २७२ और अथर्ववेद के १०.१०.१३ तथा २०.९७ में स्पष्ट रूप से दृष्टिगोचर होता है। ऋग्वेद और सामवेद में प्रगाथ पुत्र होने के कारण प्रागाथ विशेषण से युक्त कलि प्रागाथ के रूप में इनका वर्णन मिलता है। ऋग्वेद में 'कलि' शब्द का प्रयोग विभिन्न स्थानों पर अश्विनीकुमारों की कृपा के पात्र एक व्यक्ति के लिए बहुवचन में होता है। अथर्ववेद में गन्धर्वों के साथ कलि के नाम का वर्णन प्राप्त होता है; किन्तु वहाँ कलि द्यूतक्रीड़ा से सम्बन्धित परिलक्षित होते हैं - **वशा समुद्रमध्याष्ठाद् गन्धर्वैः कलिभिः सह** (अथर्व० १०.१०.१३)। ऋग्वेद में आचार्य सायण ने अपने भाष्य में कलि के प्रगाथ-पुत्र होने की पुष्टि की है - **सप्तमं सूक्तं प्रगाथपुत्रस्य कलेरार्षम् ।........तरोभिः पंचोना कलिः प्रागाथः प्रागाथमंत्यानुष्टुबिति** - (ऋ० ८ .६६ सा० भा०)। ऋ० ८ .६६.१५ में इनके लिए बहुवचनान्त शब्द 'कलयः' का प्रयोग मिलता है -**सोम इद्धः सुतो अस्तु कलयो मा बिभीतन।**

१३. कश्यप (१२.४) - द्र० अथर्व० भाग-१।

१४. काङ्कायन (११.११) - द्र० अथर्व० भाग-१।

१५. कुत्स (२०.८, १३) - द्र० अथर्व० भाग-१।

१६. कुरुस्तुति (२०.४२) - वैदिक वाङ्मय में इनका ऋषित्व यत्र-तत्र ही मिलता है। वेदों में इन्हें यजुर्वेद के मात्र एक मंत्र (८.३९) तथा अथर्ववेद के एक सूक्त में ही इनका ऋषित्व वर्णित है। अथर्व० में केवल २०.४२ सूक्त का ऋषित्व इनके नाम से निरूपित किया गया है। यजु० में आचार्य महीधर ने 'कुरुस्तुति' के ऋषित्व को इस तरह से स्वीकृत किया है- **इन्द्रदेवत्या गायत्री कुरुस्तुतिदृष्टा यजुरन्ता** (यजु० ८.३९ मही० भा०)। ऋग्वेद और सामवेद में भी एक-दो सूक्तों में इनका ऋषित्व देखने को मिलता है। यहाँ इन्हें कुरुसुति के नाम से उल्लिखित किया गया है। आचार्य सायण ने इनके ऋषित्व की विवेचना अपने ऋग्वेद भाष्य में इस प्रकार की है- **कुरुसुतिर्नामकाण्व ऋषिः ।........'इमं नु द्वादश कुरुसुतिः काण्वः' इति** (ऋ० ८.७६ सा० भा०)।

१७. कृष्ण (२०.१७.८९) - कृष्ण का ऋषित्व तीन वेदों में वर्णित है। ऋक् और साम में अङ्गिरस् गोत्रीय होने के कारण इन्हें 'कृष्ण आङ्गिरस' के नाम से जाना जाता है। इनके ऋषित्व की पुष्टि करते हुए आचार्य सायण लिखते हैं- **'आ मे हवम्' इति नवर्चं पञ्चमं सूक्तम् । कृष्णो नामाङ्गिरस ऋषिः** (ऋ० ८.८५ सा० भा०)। अथर्व० २०.१७.८९ और ९४ सूक्त में कृष्ण का ऋषित्व स्वतंत्ररूप से दृष्टिगोचर होता है। यहाँ इनको केवल 'कृष्ण' शब्द से ही उल्लिखित किया है। कौषी० ब्रा० ३०.९ में भी इन्हें अङ्गिरस् गोत्रीय कृष्ण के रूप में प्रतिपादित किया गया है। इनके पुत्र विश्वक को अपत्यवाचक नाम 'कार्ष्णि' से सम्बोधित किया जाता है।

१८. कौरुपथि (११.१०) - द्र० अथर्व० भाग-१।

१९. गार्ग्य (१९.७,८) - द्र० अथर्व० भाग-१।

२०. गृत्समद (२०.३४) - गृत्समद का ऋषित्व चारों वेदों में दृष्टिगोचर होता है। इन्हें सर्वानुक्रमणी के अनुसार ऋ० के द्वितीय मण्डल का ऋषि माना गया है। इनके ऋषित्व का विवरण देते हुए सर्वानुक्रमणीकार ने लिखा है- **अयं वां गृत्समदो मैत्रावरुणीम्** ......(सर्वा० १.२६)। कौषीतकि ब्रा० २२.४ में इन्हें अपत्यार्थक पद भार्गव (भृगु-वंशीय) से संयुक्त किया गया है। ऋ० और

बृहद्देवताकार ने भी इन्हें शुनहोत्र के वंशज और पुर के रूप में विवेचित किया है, परन्तु अथर्व० में इन्हें गृत्समद के रूप में स्वतन्त्र ऋषित्व की मान्यता प्राप्त है। यास्क प्रणीत निरुक्त में स्तुतिकर्त्ता ऋषि के रूप में इनका उल्लेख नि० ९.१.४ में किया है। अथर्ववेद में २० वें काण्ड के पाँच सूक्तों (२०, ३४, ५६, ६७,९५) के अनेक मंत्रों के मंत्रद्रष्टा के रूप में इन्हें निरूपित किया गया है।

२१. गोतम (२०.१, १३, १५) - गोतम का ऋषित्व चारों वेदों में विवेचित है। गोतम के वंशज 'गौतमों' का भी उल्लेख ऋ० १.७८.१; १.६०.५; १.८८.४ में मिलता है। सप्तऋर्षियों में भी इनका नाम उल्लिखित है। आचार्य सायण ने ऋषि विषयक उल्लेख में इन्हें 'रहूगण-पुत्र' के रूप में उपन्यस्त किया है- **रहूगणनामा कश्चिदृषिः। तस्य पुत्रो गोतमोऽस्य सूक्तस्य ऋषिः** (ऋ० १.७४ सा० भा०)। शतपथ ब्रा० में इन्हें विदेहजनक एवं याज्ञवल्क्य के समकालीन कहा गया है- **तां हैतां गोतमो राहूगणो विदांचकार। स ह जनकं वैदेहं प्रत्युत्ससाद....**(शत० ब्रा० ११.४.३.२०)। यजु० और अथर्व० में इन्हें बहुशः 'गौतम' ही उल्लिखित किया गया है, यथा-यजु० (३.५१-५२), **अक्षन् द्वे गोतमऐन्द्र्यौ पंक्ती** (सर्वा० १.१५), यजु० ४.३७ (**या ते सौमीं त्रिष्टुभं गोतमः** - सर्वा० १.१८)। अथर्व० में यह उल्लेख मिलता है - **इन्द्र ब्रह्माणि गोतमासो अक्रन्। ऐषु विश्वपेशसंधियं धाः** (२०.३५.१६)।

२२. गोपथ (१९.२५, ४७-५०) - इनका ऋषित्व वैदिक साहित्य में अथर्ववेद के अतिरिक्त अन्यत्र दृष्टिगोचर नहीं होता। अथर्ववेद के (१९.२५, ४७-५०) मन्त्रों में इन्हें मन्त्रद्रष्टा होने का गौरव प्राप्त है। अथर्व० बृहत्सर्वानुक्रमणीकार ने इनके ऋषित्व का विवेचन इस प्रकार किया है- **इत्येकर्चम्... गोपथः** (बृह० सर्वा० १९.२५)। अथर्व० के अतिरिक्त अन्य तीनों वेदों में कहीं भी इनका वर्णन नहीं प्राप्त होता है। इनका वर्णन अथर्ववेद के प्रमुख ब्राह्मण, गोपथ ब्राह्मण में विशेषरूप से देखने को मिलता है।

२३. गोषूक्ति-अश्वसूक्ति (२०.२७, ६१) - इन दोनों ऋषियों का ऋषित्व ऋ० ८.१४-१५, सामवेद- १२१, १२२, २११ और ३८२ तथा अथर्ववेद २०.२७ एवं ६१ वें सूक्त में वर्णन मिलता है। इन दोनों ऋषियों का समुदित ऋषित्व प्राप्त होता है। पंचविंश ब्राह्मण १९.४९ में 'गौषूक्त' नाम के एक सामद्रष्टा का ऋषि के रूप में उल्लेख मिलता है। ताण्ड्य महाब्राह्मण (१९.४.१०) में गोषूक्त शब्द ऋषिनाम के रूप में वर्णित है। ऐसा प्रतीत होता है कि गोषूक्त के पुत्र अथवा वंशजों का नाम 'गोषूक्ति' है। इनके ऋषित्व को ऋ० में आचार्य सायण ने इस प्रकार प्रमाणित किया है - **तथा चानुक्रान्तम्- 'यदिन्द्र पञ्चोना गोषूक्त्यश्वसूक्तिनौ काण्वायनौ' इति** (ऋ० ८.१४ सा० भा०)। ता० म० ब्रा० में इनके ऋषित्व को इस प्रकार प्रमाणित किया गया है- **'गौषूक्तिश्चाश्वसूक्तिश्च बहु प्रतिगृह्य गरगिराव मन्येतां तावेते सामनी अपश्यतां ताभ्यां गरन्निरघ्नाताम्** (ता० म० ब्रा० १९.४.१०)।

२४. तिरश्चीराङ्गिरस (२०.१३७) - वैदिक साहित्य में ऋषियों के अंतर्गत तिरश्ची आङ्गिरस के नाम का भी उल्लेख मिलता है। इनका वर्णन ऋ० (८.९५-९६), साम० (३४६, ३४९, ३५०) और अथर्व० (२०.१३९) में किया गया है। वेदों में उल्लिखित उक्त सूक्तों के मंत्रद्रष्टा होने का गौरव इन्हें प्राप्त है। अथर्व० में इनके ऋषित्व से संबंधित जो मन्त्र उपलब्ध होते हैं, वे प्रायः इन्द्र से ही सम्बंधित हैं। अङ्गिरस् गोत्रीय होने के कारण 'तिरश्ची' को तिरश्चीराङ्गिरस के नाम से जाना जाता है। ऋ० के ८.९५ वें सूक्त का भाष्य करते हुए आचार्य सायण ने तिरश्चीराङ्गिरस स्पष्ट रूप से प्रमाणित ठहराया है- **तिरश्चीर्नामाङ्गिरस ऋषिः**। ऋ० ८.९६ सूक्त में तिरश्ची आङ्गिरस अथवा मरुतों के पुत्र द्युतान का ऋषित्व माना जाता है। आचार्य सायण ने अपने भाष्य में इनका स्पष्ट उल्लेख किया है- **द्युतानाख्यो मरुतां पुत्र ऋषिः तिरश्चीर्नामाङ्गिरसो वा** (ऋ० ८.९६ सा० भा०)।

२५. त्रिशोक (२०.२२.४३) - अथर्ववेदीय प्रमुख ऋषियों में त्रिशोक का ऋषित्व विवेचित है। ऋग्वेद और सामवेद में इनके नाम के साथ अपत्यवाचक विशेषण 'काण्व' संयुक्त मिलता है; किन्तु अथर्ववेद और यजुर्वेद में इनका उल्लेख 'त्रिशोक' के रूप में मिलता है। अथर्व० में इनका उल्लेख सूक्त ४.२९.६ तथा २०.४३ सूक्त में दृष्टिगोचर होता है। सामवेद १३१, १३३, १३४ में त्रिशोक काण्व के रूप में परिलक्षित होते हैं। इनका गोत्र सुस्पष्ट न होने के कारण यह प्रतीत होता है कि ये काण्व के शिष्य थे। कण्व वंशीय गोत्र की पुष्टि करते हुए आचार्य सायण ने ऋग्वेद में इस प्रकार भाष्य किया है-**'आ घ द्विचत्वारिंशत्त्रिशोक आद्याग्नेन्द्री'। अनुक्त गोत्रत्वात् काण्वस्त्रिशोक ऋषिः** (ऋ० ८.४५ सा० भा०)। शौनक प्रणीत बृहद्देवता में भी इनके ऋषित्व को वर्णित किया गया है-...... **त्रिशोकाय पुरन्दरः** (बृह० ६.८१)। ऋ० ८.४५.३० में यह उल्लेख मिलता है कि इन्द्र ने त्रिशोक के लिए अद्रि को चीरकर जल धारायें प्रवाहित की थी। ऋग्वेद १.११२.१२ से यह जानकारी मिलती है कि अश्विनीकुमारों ने असुरों के द्वारा अपहृत उनकी गौओं को वापस दिलाया था।

२६. देवजामि (२०.९३) - देवजामियों के ऋषित्व का उल्लेख प्रायः ऋग्वेद, सामवेद और अथर्ववेद में सम्यक्रूप से परिलक्षित होता है। साम और ऋ० में देवजामियों के साथ इन्द्रमातरः शब्द भी संयुक्तरूप से देखने को मिलता है, जिसे देवभगिनी के नाम से सम्बोधित किया गया है। देवजामियों को साम० १२०, १७५ और ऋ० १०.१५३ सूक्त में प्रयुक्त होने वाले मंत्रों की द्रष्ट्री कहा गया है। ऋ० १०.१५३ को उन ऋषिकाओं का सूक्त माना जाता है, जो देवताओं की बहिनें एवं इन्द्र की माताएँ हैं। यहाँ ऋषिकाओं का अनेकत्व, उनका देवस्यसृत्व तथा इन्द्रमातृत्व तीनों बातें विचारणीय हैं। ऋ० में सायणाचार्य जी ने ऋषि विषयक उल्लेख में उन्हें 'इन्द्र मातरः' के रूप में प्रतिपादित किया है- **इङ्खयन्तीर्देवजामय इन्द्रमातरो ......** (ऋ० १०.१५३ सा० भा०)। स्तुति

आदि के द्वारा इन्द्र को प्राप्त हुई, कर्मशील एवं पराक्रमवती देवियाँ प्रादुर्भूत इन्द्र की उपासना करती हैं- **"इङ्खयन्तीरपस्युव इन्द्रं जातम् उपासते"** (ऋ० १०.१५३.१)। सम्भवतः इस बहुवचनान्त '**ईङ्खयन्ती**' तथा '**इन्द्रं जातमं उपासते**' पदों के आधार पर यहाँ के ऋषि नाम के साथ बहुत्व एवं इन्द्र मातृत्व का सम्बंध जुड़ गया है। ऋषि शौनक प्रणीत बृहद्देवता में भी इन ऋषिकाओं का उल्लेख इस प्रकार वर्णित किया है- **इन्द्राणी चेन्द्रमाता च सरमा रोमशोर्वशी.** (बृह० २८३)।

२७. देवातिथि (२०.१२०) - वैदिक साहित्य के ऋषियों में अग्रणी ऋषि देवातिथि का नाम द्रष्टव्य है। अथर्ववेद में इन्हें २०.१२० का ऋषित्व प्राप्त है। कण्व- वंशीय होने के कारण इन्हें 'काण्व' की संज्ञा प्रदान की गई है। ऋग्वेद- और सामवेद में ये देवातिथि काण्व के नाम से प्रख्यात हैं। पञ्चविंश ब्राह्मण ९.२.१९ में इनका नाम साममन्त्रों के द्रष्टा के रूप में दृष्टिगोचर होता है। इन्हीं मंत्रों की अर्जित शक्ति से इनने कूष्माण्डों को गौओं के रूप में परिवर्तित कर दिया था, जिसके फलस्वरूप वे अपने पुत्र सहित रेगिस्तान में भी तृप्तिदायक भोज्य पदार्थ प्राप्त करने में समर्थ हुए थे, जहाँ उनके शत्रुओं ने डाल दिया था। ये अथर्ववेद के साथ ही ऋग्वेद और सामवेद के भी प्रतिष्ठित ऋषि हैं। ऋग्वेद में आचार्य सायण ने इनके ऋषित्व को इस प्रकार विवेच्वित किया है-**'यदिन्द्र:' इत्येकविंशत्यृचं चतुर्थं सूक्तं काण्वगोत्रस्य देवातिथेरार्षम्** (ऋ० ८.४ सा० भा०)।

२८. द्युतान (२०.१३६) - द्युतान का ऋषित्व ऋक्, यजु, साम और अथर्व चारों वेदों में दृष्टिगोचर होता है। ऋक् तथा साम में द्युतान को मरुतों का वंशज होने के कारण 'द्युतान मारुत' के रूप में उल्लिखित किया गया है; जबकि अथर्व० में अकेले द्युतान के नाम से ही वर्णित हैं। ऋ० तथा अथर्व० में द्युतान को वैकल्पिक ऋषि रूप में मान्यता प्राप्त है; जबकि इन दोनों वेदों की अनुक्रमणियों में इन्हें मंत्रों का स्वतंत्र ऋषि माना गया है। ऋ० ८.९६ के सम्बन्ध में द्युतान मारुत का वैकल्पिक ऋषित्व है। शतपथ ब्राह्मण ३.६.१.१६ में इन्हें वायु कहा गया है। तैत्ति० सं० ५.५.९.४ और काण्व संहिता ५.७ के अनुसार एक दैवी पुरुष का नाम द्युतान मारुत है। जबकि पंचविंश ब्रा० १७.१.७ में उन्हें एक साम मंत्र का रचयिता बताया गया है। यजु० में उवट ने अपने भाष्य में इस प्रकार प्रकट किया है-**द्युतानः त्वा। द्युतानो दीप्यमानः त्वां मारुतो वायुः मिनोतु** (यजु० ५.२७ उ० भा०)। ऋग्वेद में सायणाचार्य जी इनके ऋषित्व को प्रमाणित करते हुए तिरश्चीराङ्गिरस के साथ वैकल्पिक ऋषि के रूप में स्वीकार करते हैं- **द्युतानाख्यो मरुतां पुत्र ऋषिस्तिरश्चीर्नामाङ्गिरसो वा** (ऋ० ८.९६ सा० भा०)

२९.नारायण (१९.६) - द्र० अथर्व० भाग -१।

३०. नृमेध (२०.५८,६२) - वैदिक ऋषियों में नृमेध का ऋषित्व चारों वेदों में वर्णित है। ऋग्वेद के अधिकांश मंत्रों में प्रायः पुरुमेध के साथ इनका सम्मिलित ऋषित्ल दृष्टिगोचर होता है, कहीं केवल नृमेध द्वारा दृष्ट मंत्र प्राप्त होते हैं। ऋक् और साम में इनके नाम के साथ आङ्गिरस पद भी संयुक्त है। जबकि यजु० और अथर्व० में ये अकेले नृमेध के रूप में ही उल्लिखित हैं। सायणाचार्य जी के मतानुसार अनुक्त गोत्र होने के कारण इन्हें आङ्गिरस मान लिया गया है- **'बृहदिन्द्राय' इति सप्तर्चं नवमं सूक्तम्। नृमेधपुरुमेधावृषी। तौ चानुक्तत्वादाङ्गिरसौ** (ऋ० ८.८९ सा० भा०)। यजुर्वेद के भाष्यकार आचार्य महीधर ने इनका ऋषित्व इस प्रकार वर्णित किया है- **नृमेधदृष्टा बृहती** (यजु० ३३.४१ मही० भा०)। ऋग्वेद ८.९८,९९ केवल नृमेध द्वारा दृष्ट है।

३१. नोधा (२०.९, ३५) - नोधा ऋषि को चारों वेदों में ऋषित्व प्राप्त है। गोतम गोत्रीय होने के कारण यजु, साम और ऋक् में इनका ऋषित्व गौतम पद के साथ संयुक्त रूप से दृष्टिगोचर होता है; किन्तु अथर्व में यह अपत्यार्थक पद 'गौतम' अनुल्लिखित है। इनका उल्लेख अथर्ववेद २०.९.३५,४१ आदि स्थानों पर मिलता है। बृह० ३.१२८ में भरद्वाज, गृत्समद आदि ऋषियों के बीच इनका उल्लेख मिलता है। नवीन स्तोत्रों के द्रष्टा रूप में नोधा ऋषि का उल्लेख निरुक्तकार ने ४.२.१६ में किया है। ऋग्वेद में आचार्य सायण ने इनके ऋषित्व को इस प्रकार से प्रतिपादित किया है- **गौतमस्य नोधस् आर्षमाग्नेयम्** (ऋ० १.५८ सा० भा०)। यजुर्वेद में भी नोधा गोतम द्रष्टा रूप में विवेचित हैं- **इन्द्रदेवत्या पथ्याबृहती नोधागोतमदृष्टा** (यजु० २६.११ मही० भा०)।

३२. परुच्छेप (२०.६७,७२) - परुच्छेप का ऋषित्व चारों वेदों में स्पष्टतया देखने को मिलता है; किन्तु यजु० और अथर्व० में इनके नाम के साथ अपत्यवाचक शब्द 'दैवोदासि' संयुक्त नहीं है, जिसका आशय 'दिवोदास के वंशज' से है। ऐत० ब्रा० ५.१२-१३ में इनके द्वारा दृष्ट सूक्तों का वर्णन प्राप्त होता है। ऋग्वेद १.१२७-१३९ सूक्त भी इनके द्वारा दृष्ट हैं। यास्क प्रणीत निरुक्त ग्रन्थ में इन्हें मंत्रद्रष्टा के रूप में स्वीकार किया गया है-**तत्परुच्छेपस्य शीलम्। परुच्छेप ऋषिः** (नि० १०.४.४२)। आचार्य सायण ने इन्हें 'दिवोदास पुत्र' कहा है- **दिवोदासपुत्रस्य परुच्छेपस्यार्षमाग्नेयमात्यष्टम्** (ऋ० १.१२७ सा० भा०)।

३३.पर्वत (६३.१११) - इनके द्वारा दृष्ट मंत्र तीनों वेदों (ऋक्, साम और अथर्व) में प्रायः दृष्टिगोचर होते हैं। ये कण्व वंशीय ऋषि हैं। अपत्यार्थक पद के साथ इन्हें पर्वत काण्व भी कहा जाता है। इनका ऋषित्व प्रायः नारद के साथ संयुक्त रूप से मिलता है। ऋ० और साम० में पर्वत और नारद काण्व के रूप में इनका उल्लेख मिलता है। अथर्व में ऐसा कहीं देखने को नहीं मिलता। ऐतरेय ब्राह्मण (७.३४ और ८.२१) में भी इनका उल्लेख प्राप्त होता है। साम० (३८४, ३९४) और ऋ० (८.१२) में ही मात्र अकेले 'पर्वत' का ऋषित्व देखा जाता है। ऋ० ८.१२ में इन्द्र की स्तुति इन्हीं के द्वारा की गई है। आचार्य सायण अपने ऋग्वेद

भाष्य में इनके ऋषित्व को इस प्रकार विवेचित करते हैं- **य 'इन्द्र' इति त्रयस्त्रिंशदृचं सप्तमं सूक्तं कण्वगोत्रस्य पर्वताख्यस्यार्षमौष्णिहमैन्द्रम्** (ऋ० ८.१२ सा० भा०)।

३४. पुरुमीढ और अजमीढ (२०.१४३) - पुरुमीढ और अजमीढ का सम्मिलित ऋषित्व ऋ०, साम०, यजु० और अथर्व० चारों वेदों में मिलता है। ऋ० में इनके नाम के साथ अपत्यार्थक विशेषण सौहोत्र संयुक्त मिलता है। ऋ० ४.४३-४४ के ऋषि सुहोत्र के पुत्र अजमीढ- पुरुमीढ हैं, जबकि साम० और ऋ० में इनके साथ 'आङ्गिरस' अपत्यार्थक शब्द के संयुक्त रूप से देखने को मिलता है। ऋ० का ४४वाँ सूक्त पूरा का पूरा अथर्व २०.१४३.१-७ में संगृहीत है। यहाँ इन दोनों ऋषियों के साथ 'सौहोत्रौ' विशेषण संयुक्त रूप से सम्मिलित नहीं है। यजु० सर्वानुक्रम सूत्र में भी इनके ऋषि विषयक प्रमाणों की पुष्टि की गई है- **वायो शुक्रः पुरुमीढाजमीढो** (सर्वा० ३.९)। ऋ० के ४.४३ सूक्त में आचार्य सायण ने इनको इस प्रकार विवेचित किया है- **'क उ श्रवत्' इति सप्तर्चमेकादशं सूक्तम्। सुहोत्रपुत्रौ पुरुमीळ्हाजमीळ्हावृषी** (ऋ० ४.४३ सा० भा०)।

३५.पुरुहन्मा (२०.८१, ९२) - पुरुहन्मा का ऋषित्व ऋग्वेद, सामवेद और अथर्ववेद में दृष्टिगोचर होता है। ये अंगिरा गोत्रीय होने के कारण आङ्गिरस विशेषण के साथ उल्लिखित होते हैं, जबकि अथर्व० में ऐसा नहीं है। ऋग्वेद ८.७० में आचार्य सायण ने इनके ऋषित्व को प्रमाणित करते हुए इस प्रकार लिखा है- **यो राजा पंचोना पुरुहन्मा बार्हत... । पुरुहन्मा ऋषिः ।....इति परिभाषयाङ्गिरसः**(ऋ० ८.७० सा० भा०)। पञ्चविंश ब्राह्मण १४.९.२९ में पुरुहन्मा को वैखानस कहा गया है-**वैखानस पुरुहन्मन्**। इनके संदर्भ में अन्यत्र और कोई विशेष विवरण प्राप्त नहीं होता।

३६.पुष्टिगु (२०.५१) - पुष्टिगु को भी वैदिक ऋषि की प्रतिष्ठा प्राप्त है। इनका ऋषित्व ऋग्वेद और अथर्ववेद में परिलक्षित होता है। कण्व गोत्रीय होने के कारण ऋग्वेद में पुष्टिगु के साथ 'काण्व' अपत्यार्थक शब्द सम्मिलित रूप से दृष्टिगोचर होता है। इनके द्वारा दृष्ट सूक्त ऋ० ८.५० है, जो बालखिल्य सूक्त के नाम से प्रख्यात है। इसमें इन्होंने देवराज इन्द्र की स्तुति की है। ऋग्वेद सर्वानुक्रमणीकार ने इनका नाम '**पुष्टिगुःकाण्वः**' उल्लिखित किया है। इनके विषय में अन्यत्र कोई विवरण उपलब्ध नहीं होता। सामान्यतया पुष्टिगु का अर्थ है- 'पुष्टियुक्त हैं गौएँ (इन्द्रियाँ) जिसकी, वह व्यक्ति'। ऋग्वेद ८.५०.१० में इन्द्रियों के पुष्ट (श्री सम्पन्न एवं तेजस्वी) होने की कामना भी करते हैं-**मयि गोत्रं हरिश्रियम्** (ऋ० ८.५०.१०)

३७.पूरण (२०.९६) - इनको अथर्ववेद के दस मंत्रों २०.९६.१-१० के ऋषि होने का गौरव प्राप्त है। ऋग्वेद में भी दसवें मण्डल के १६० वें सूक्त का ऋषित्व इन्हें प्राप्त है; किन्तु यहाँ अपत्यार्थक शब्द साथ में उल्लिखित है, जबकि अथर्ववेद में यह पद अनुल्लिखित है। ऋ० में विश्वामित्र गोत्रीय होने के कारण इनके साथ वैश्वामित्र पद सम्मिलित है। ऐतरेय ब्रा० ७.१७ में विश्वामित्र के प्रमुख पुत्र देवरात, मधुच्छन्दा, ऋषभ, रेणु और अष्टक उल्लिखित है। पौराणिक सन्दर्भ (ब्रह्मा० पु० २.३२.११८ आदि) में इन्हें विश्वामित्र का ही पुत्र माना गया है, जो ऋषि कौशिक के नाम से जाने गये हैं। आचार्य सायण ने अपने भाष्य में इनके ऋषित्व को इस प्रकार से पुष्टि प्रदान की है- **'तीव्रस्य' इति पञ्चर्चं नवमं सूक्तं वैश्वामित्रस्य पूरणस्यार्षं त्रैष्टुभमैन्द्रम्**(ऋ० १०.१६० सा० भा०)। यजु० और साम० में इनका उल्लेख प्राप्त नहीं होता है।

३८. प्रगाथ (२०.८५, ९५) - प्रगाथ का ऋषित्व चारो वेदों में मिलता है। ऐत० आ० २.२.२ में ऋग्वेद के अष्टम मण्डल के ऋषियों को प्रगाथ कहा गया है; क्योंकि उन्होंने प्रगाथ (बृहती या ककुभ् तथा उसके बाद सतोबृहती छन्दों) की रचना की है। सामवेद में घोर काण्व आदि अन्य कई ऋषियों के समूह के साथ में इनका ऋषित्व परिलक्षित होता है, जबकि अथर्व० और यजु० में इन्हें अकेले ही मंत्रों के द्रष्टा होने का गौरव प्राप्त है। यजुर्वेद आचार्य महीधर ने इनके द्वारा दृष्ट मंत्रों का भाष्य इस प्रकार किया है- **...आद्या प्रगाथदृष्टा माहेन्द्र पुरोरुक्** (यजु० ३३.५० मही० भा०)। आचार्य सायण ने इनको घोर पुत्र के रूप में निरूपित किया है- **आद्यस्य द्वृचस्य तु घोरस्य पुत्रः स्वकीयभ्रातुः कण्वस्य पुत्रतां प्राप्तत्वात् काण्वः प्रगाथाख्य ऋषिः** (ऋ० ८.१ सा० भा०)।

३९.प्रचेता (२०.९६) - द्र० अथर्व० भाग -१।

४०.प्रजापति (१९.४६) - द्र० अथर्व० भाग १।

४१. प्रस्कण्व (२०.४६, ४७) - द्र० अथर्व० भाग १।

४२.प्रियमेध (२०.१८, २२) - प्रियमेध का ऋषित्व प्रायः चारों वेदों में दृष्टिगोचर होता है। अङ्गिरा गोत्रीय होने के कारण इन्हें आङ्गिरस की उपाधि से अलंकृत किया गया है। ऋ० ८.६८.६९ सूक्त इन्हीं के द्वारा दृष्ट हैं। आचार्य सायण ने अपने ऋग्वेद भाष्य में प्रियमेध को आंगिरस मानते हुए इस प्रकार प्रतिपादित किया है -**आ त्वैकोना प्रियमेध....... । आंगिरसः प्रियमेध ऋषिः** (ऋ० ८.८६ सा० भा०)। प्रियमेध ऋषि के नाम से मिलने वाला ऋ० ८.६९.९ का एक ही मंत्र दो बार यजु० (१२.५५ तथा १५.६०) में संगृहीत है तथा इनमें से १५.६० को ही अनुक्रमणी में अकेले 'प्रियमेध ऐन्द्र' के रूप में ऋषित्व प्राप्त हुआ है। यहाँ 'आंगिरसः' विशेषण नहीं है। इनकी विवेचना यहाँ इन्द्र के पुत्र के रूप में है, अतःइन्हें ऐन्द्र की उपाधि से विभूषित किया गया है- **इन्द्रपुत्रप्रियमेधदृष्टाब्देवत्यानुष्टुप्** (यजु० १२.५५ मही० भा०)।

४३. बुध (२०.१३७) - बुध का ऋषित्व अथर्व० २०.१३७ के अतिरिक्त अन्य तीनों वेदों में भी उपलब्ध है। अथर्व० २०.१३७.२ में ऋग्वेद के इस सूक्त का अंतिम (१२वाँ) मन्त्र पठित है, किन्तु वहाँ मन्त्र के ऋषि नाम बुध के साथ 'सौम्य' विशेषण नहीं है। सौम्य बुध के अतिरिक्त 'एक आत्रेय' बुध का भी उल्लेख ऋ० ५.१ तथा साम० १७.४६-४८ की अनुक्रमणी में ऋषि नाम के रूप में प्राप्त होता है। पञ्च० ब्रा० २४.१८.६ में भी एक आचार्य 'बुध सौमायन' का उल्लेख प्राप्त है; जो सम्भवतः यही हैं, क्योंकि सौमायन का आशय भी 'सोम के वंशज' से है। आचार्य सायण ने अपने ऋग्वेद भाष्य में इन्हें सोमपुत्र कहकर विवेचित किया है- **'उद्बुध्यध्वम्' इति द्वादशर्चं द्वितीयं सूक्तं सोमपुत्रस्य बुधस्यार्षम्** (ऋ० १०.१०१ सा० भा०)। यजु० में आचार्य महीधर ने भी सुस्पष्टतः इन्हें सोमपुत्र कहकर निरूपित किया है-**सीरदेवत्ये सोमपुत्रबुधदृष्टे द्वेगायत्री त्रिष्टुभौ** (यजु० १२.६७ मही० भा०)।

४४. बृहद्दिव (२०.१०७) - द्र० अथर्व० भाग -१।

४५. ब्रह्मा (११.१७, १३.१-९) - द्र० अथर्व० भाग -१।

४६. भरद्वाज (१९.४९, २०.२६) - द्र० अथर्व० भाग -१।

४७. भर्ग (२०.१०३, ११३) - वेदों में भर्ग शब्द तेजस् या किरण के अर्थ में कई बार प्रयुक्त हुआ है। इनका ऋषित्व ऋक्, साम और अथर्व० में दृष्टिगोचर होता है। ऋग्वेद और सामवेद में इनका उल्लेख 'प्रगाथ-पुत्र' होने के कारण भर्ग प्रागाथ के रूप में हुआ है, जबकि अथर्ववेद में ऐसा कहीं भी वर्णन नहीं मिलता। प्रमुख गायत्री मंत्र ऋ० ३.६२.१० में भी सविता के वरेण्य तेजस् या भर्ग को प्रज्ञा की प्रेरणा के लिए धारण करने की अभिलाषा व्यक्त की गई है- **तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि। धियो यो नः प्रचोदयात्** (ऋ० ३.६२.१०)। ब्राह्मण ग्रन्थों में भी भर्ग शब्द का उल्लेख मिलता है; परन्तु भर्ग ऋषि से भिन्न अर्थों में यथा- **'अयं वै लोका भर्गः'** (शत० ब्रा० १२.३.४.७)। **'पृथिव्येव भर्गः'** (गो० ब्रा० १.५.१५)। **'वीर्यं वै भर्ग एष विष्णुर्यज्ञः....'** (शत० ब्रा० ५.४.५.१)। सामवेद में इस नाम के छन्दों की संख्या पर्याप्त मात्रा में है। आचार्य सायण ने इनका ऋषित्व विवेचित करते हुए इन्हें प्रगाथ पुत्र कहा है- **......प्रथमं सूक्तं प्रगाथपुत्रस्य भर्गस्यार्षमाग्नेयम्** (ऋ० ८.६० सा० भा०)।

४८. भार्गव वैदर्भि (११.६) - द्र० अथर्व० भाग -१।

४९. भुवन साधन (२०.६३, १२४) - इनके ऋषित्व के दर्शन चारों वेदों में होते हैं। अथर्व० २०.६३.१ मंत्र के ऋषि भुवन अथवा साधन माने गये हैं। यहाँ भुवन तथा साधन के साथ 'आप्त्य' और 'भौवन' विशेषण निर्दिष्ट नहीं है, जबकि ऋ० में इसका स्पष्ट निर्देश है। ऋग्वेद १०.१५७ में आप्त्य भुवन अथवा इनके पुत्र साधन को ऋषि माना गया है। यहाँ सायण 'आप्त्य' का अर्थ० अप्त्य का पुत्र (**अप्त्यस्य-पुत्रस्य भुवनस्य**) करते हैं। ऋ० के इस सूक्त के पाँच मंत्र अथर्व० (२०.६३.१-३ तथा २०.१२४.४-६) में मिलते हैं। अथर्व० २०.६३.१-३ की अनुक्रमणी में तो भुवन तथा साधन का ऋषि विकल्प है; किन्तु २०.१२४.४-६ की अनुक्रमणी में इन मंत्रों के ऋषि केवल भुवन हैं। इन दोनों मंत्रों के ऋषि अथर्व० की अनुक्रमणी में भरद्वाज हैं, जबकि ऋ० १०.१५७ की अनुक्रमणी में इन सबके लिए भुवन तथा साधन का ऋषि विकल्प है। मंत्रद्रष्टा के रूप में इनका प्रायः उल्लेख प्राप्त होता है-**...पंचर्चं षष्ठं सूक्तमप्त्यपुत्रस्य भुवनस्यार्षं भुवनपुत्रस्य साधनसंज्ञस्य वा....** (ऋ० १०.१५७ सा० भा०)।

५०. भृगु (१२.२, १९.३२-३३) - द्र० अथर्व० भाग-१।

५१. भृग्वङ्गिरा (११.१२, १९.२७) - द्र० अथर्व० भाग -१।

५२. भृग्वङ्गिरा ब्रह्मा (१९.७२) - इनका सम्मिलित ऋषित्व केवल अथर्ववेद १९.७२ में ही प्रधानरूप से उल्लिखित है। अन्य तीन वेदों में इनके सम्मिलित स्वरूप के दर्शन नहीं होते। अथर्व० ३.११ तथा १९.७२ के सम्बन्ध में भृग्वंगिरा ब्रह्मा के सम्मिलित ऋषित्व का प्रमाण अथर्ववेदीय बृहत् सर्वानुक्रमणी में मिलता है- **ब्रह्मा यक्ष्मनाशनदेवत्यम् उत भृग्वङ्गिराश्च। उभौ मंत्रोक्तदेवान् अनेनाऽस्तुताम्** (अथर्व० बृ० सर्वा० पृ० २१-२२)। इस सूक्त की आरम्भिक चार ऋचाएँ ऋ० (१०.१६१.१-४) में उसी क्रम में उल्लिखित हैं। केवल तृतीय और चतुर्थ ऋचा में कुछ शब्दों का व्यतिक्रम है। यहाँ इन मंत्रों में '**प्राजापत्यः यक्ष्मनाशनः**' है, जबकि अथर्व० में 'यक्ष्मनाशनम्' को 'इन्द्राग्नी' तथा 'आयु' के साथ देवता मान लिया गया है। अथर्व० के इस सूक्त के शेष ४ मंत्र ऋग्वेद में प्राप्त नहीं होते। अतः स्पष्ट है कि इन चार मंत्रों के संयोजन के साथ इस सूक्त के ऋषि भृग्वङ्गिरा ब्रह्मा हुए।

५३. मधुच्छन्दा (२०.२६.४-६) - मधुच्छन्दा का ऋषित्व चारों वेदों में दृष्टिगोचर होता है। ऋ०, साम० और यजु० में अपत्यवाची पद 'वैश्वामित्र' के साथ संयुक्त रूप से इनका उल्लेख मिलता है, जबकि अथर्व० में ऐसा अनुल्लिखित है। ऐतरेय ब्रा० ७.१७.७; ७.१८.१ में इन्हें विश्वामित्र के ५१वें पुत्र के रूप में निरूपित किया गया है। शतपथ ब्राह्मण में इनके 'प्र उ ग' (प्रातः सवन सूक्त) का उल्लेख मिलता है- **प्रउगं माधुच्छन्दसं** (शत० ब्रा० १३.५.१.८)। कौषीतकि ब्रा० २८.२ में भी इनके ऋषि होने का प्रमाण मिलता है। यजुर्वेद में कहीं- कहीं पर इनका अपत्यार्थक पदरहित नाम भी उल्लिखित हुआ है- **पावका नो मधुच्छन्दाः सारस्वतीम्** (सर्वा० २.३९)। ऐतरेय आरण्यक में इनके नामकरण का कारण इनका मधु से विशेष सम्बन्ध होना बतलाया गया है- **मधुह स्म वा ऋषिभ्यो मधुच्छन्दाश्छन्दति तन्मधुच्छन्दसो मधुच्छन्दस्त्वम्** (ऐत० आ० १.१.३)।

५४. मेधातिथि (२०.१४३) - द्र० -अथर्व० भाग -१ ।

५५. मेध्यातिथि (२०.९.३-४) - इनका ऋषित्व ऋ० , साम० और अथर्व० में विवेचित है । यजुर्वेद में इनके द्वारा दृष्ट कोई भी मंत्र प्राप्त नहीं होता । 'काण्व' वंशीय होने के कारण ऋ० और साम० में अपत्यार्थक पद काण्व संयुक्त है, जबकि अथर्व० में ऐसा अनुल्लिखित है । अथर्व० २० .१४३.९ में मेधातिथि तथा मेध्यातिथि दोनों समुदित ऋषि माने गये हैं । अथर्व० का यह मंत्र ऋ० ८.५७.३ में विद्यमान है, जहाँ इस मंत्र के ऋषि मेध्यकाण्व माने गये हैं । अथर्व० में अन्य कोई मंत्र इन दोनों के नाम से नहीं मिलता । मेध्यातिथि को ऋ० ८.२.४० में स्पष्टतः 'काण्व' कहा गया है-**...काण्वं मेध्यातिथिम्** (ऋ० ८.२.४०) । ऋ० के खिल सूक्त (८.५१.१) में इनके नाम का उल्लेख मिलता है-**.....मघवन् मेध्यातिथौ पुष्टिगौ श्रुष्टिगौ सचा** (ऋ० ८.५१.१) । आचार्य सायण ने इनके सन्दर्भ में इस प्रकार कहा है-**धीवन्तं स्तुतिमन्तं काण्वं कण्वपुत्रं मेध्यातिथिं....**(ऋ० ८.२.४० सा० भा०)

५६. यम (१२.३.१६.५-९) - द्र० अथर्व० भाग -१ ।

५७. ययाति (२०.१३७) - ययाति का ऋषित्व ऋग्वेद और अथर्ववेद में दृष्टिगोचर होता है । ऋग्वेद में इन्हें ९.१०.४-६ तीन ऋचाओं का ऋषित्व प्राप्त है । ये नहुष पुत्र होने के कारण ऋ० में 'नाहुष' पद से संयुक्त हुए हैं । ययाति नाहुष को यज्ञकर्त्ता भी कहा गया है । अथर्ववेद में 'नाहुष' पद प्रायः अनुल्लिखित है । वहाँ ये 'ययाति' के नाम से ही उल्लिखित हैं । ययाति शब्द महर्षि दयानन्द के शब्दों में 'यती प्रयत्ने' से बनकर 'प्रयत्नशील पुरुष' का वाचक है । यह प्रयत्नशील इसलिए है कि कर्म ही मनुष्य को प्रयत-पवित्र बनाता है । राजा मनु के पुत्र का नाम नहुष था तथा नहुष के पुत्र का नाम ययाति था, जैसा कि भाष्यकार आचार्य सायण ने अपने ऋग्वेद भाष्य में प्रमाणित किया है- **द्वितीयस्य नहुषस्य राज्ञः पुत्रो ययातिर्नाम । तृतीयस्य मनोः पुत्रो नहुषो नाम राजर्षिः...... ययातिर्नाहुषो नहुषो मानवो** ....(ऋ० ९.१०१ सा० भा०) ।

५८. रक्षोहा (२०.९६.११-१६) - रक्षोहा के ऋषित्व का वर्णन अथर्ववेद और ऋग्वेद में मिलता है । ऋ० १०.१६२.१-६ तथा अथर्व० २०.९६ के ११-१६ ऋचाओं का ऋषित्व इन्हें स्पष्ट रूप से प्राप्त है । ऋ० में इनका ऋषित्व 'ब्राह्म' विशेषण के साथ संयुक्त है, जबकि अथर्व० में ऐसा अनुल्लिखित है । आचार्य सायण ने 'ब्राह्म' का अर्थ 'ब्रह्म पुत्र' किया है । अथर्व २०.९६ के एकादश मंत्रों में इनके नाम का वर्णन इस प्रकार मिलता है- **ब्रह्मणाग्निः संविदानो रक्षोहा बाधतामितः** (अथर्व० २०.९६.११) । इनके ब्रह्म पुत्र होने का संकेत भी प्राप्त होता है । रक्षोहा का शाब्दिक अर्थ 'रक्षसां हन्ता' (राक्षसों अथवा रोगों का विनाशक) किया जाता है । अग्नि को भी रक्षोहन् कहा गया है । आचार्य सायण ने रक्षोहा को ब्रह्म के पुत्ररूप में वर्णित किया है- **'ब्रह्मणाग्निः इति षड्चमेकादशं सूक्तमानुष्टुभम् । ब्रह्मपुत्रो रक्षोहा नामर्षिः** (ऋ० १०.१६२ सा० भा०) । ऋ० १०.८७ ने इसी रक्षोहन् अग्नि को देवता माना है । उक्त सूक्त के अनुसार रक्षोहा मानव ऋषि न होकर देवता विशेष हैं, जिनके नाम से इन मंत्रों का द्रष्टा ऋषि प्रसिद्ध हुआ ।

५९. रेभ (२०.५४-५५) - इनका ऋषित्व ऋग्वेद ८.९७, सामवेद-२५४, २६०, २६४, ३७०, ४६० तथा अथर्ववेद २०.५४-५५ में परिलक्षित होता है । ऋ० और साम० में कश्यप वंशीय होने के कारण रेभ काश्यप के नाम से ये विवेचित हैं, किन्तु अथर्व० २०.५४-५५ में ऋ० के ८.९७ सूक्त के ६ मंत्र संगृहीत हैं, यहाँ 'काश्यप' का उल्लेख नहीं है । रेभ सुनु के मंत्र भी अथर्व० में नहीं मिलते । रेभ को अश्विनों की विशेष कृपा प्राप्त है । इनकी अश्विनीकुमारों ने समय-२ पर विशेष सहायता की थी । इनके ऋषित्व का प्रमाण ऋग्वेद १.११२.५ में इस प्रकार है- **रेभमेतत्संज्ञमृषिम्** (ऋ० १.११२.५ सा० भा०) । ऋ० में इन्हें स्तुतिगान करने वाले कारु या गायक के रूप में भी निरूपित किया गया है ।

६०. वत्स (२०.१०७, ११५) - 'वत्स' कण्व वंश के द्वारा उत्पन्न वैदिक ऋषि हैं । इनका ऋषित्व चारों वेदों में दृष्टिगोचर होता है । ऋ० तथा साम० में वत्स के साथ 'काण्व' पद संयुक्त है, जबकि यजु० और अथर्व० में इनका ऋषित्व केवल 'वत्स' नाम से ही प्राप्त होता है । सामवेद ८, २०, १४६ के ऋषि वत्स काण्व हैं, जबकि सामवेद २६५ के ऋषि वत्स हैं । ऋ० १०.१८७ के ऋषि 'वत्स आग्नेय' हैं । ऋ० ८.६ तथा ८.११ के मंत्र ही यजु० ४.१६, ७.४०, २६.१५ तथा अथर्व० २०.१०७, ११५, १३८ में मिलते हैं ; किन्तु यहाँ (यजु० , अथर्व० में) ऋषि नाम के साथ केवल 'वत्स' शब्द ही उल्लिखित है । आचार्य सायण ऋग्वेद भाष्य में इनके ऋषित्व को इस प्रकार लिखते हैं -**'प्राग्नये' इति पञ्चर्चं षट्त्रिंशं सूक्तमग्नेः पुत्रस्य वत्सस्यार्षं गायत्रमाग्नेयम्** (ऋ० १०.१८७ सा० भा०) यजु० में भी उक्त तथ्य को इस प्रकार निरूपित किया गया है- **य ओजसा वत्सो गायत्रीम्** (सर्वा० १.२९) ।

६१. वरु (२०.३०) - वरु का ऋषित्व अथर्व० २०.३०-३२ में स्वतंत्र रूप से दृष्टिगोचर होता है । ऋग्वेद १०.९६ के वैकल्पिक ऋषि 'वरु ऐन्द्र अथवा सर्वहरि ऐन्द्र' हैं । अथर्व २० वें काण्ड के तीन सूक्तों (३०-३२) में भी ऋ० के इस सूक्त के सभी मंत्र संगृहीत हैं तथा वहाँ पर भी सर्वहरि वैकल्पिक ऋषि के रूप में विद्यमान हैं । पर वहाँ ऐन्द्र अथवा आङ्गिरस पद विशेषण के रूप में संयुक्त नहीं है । इन्द्र पुत्रों में जय, वरु, वसुक्र, विमद, वृषाकपि और सर्वहरि का ऋषित्व ऋग्वेद में निर्दिष्ट है । सम्भव है, वरु ने इन्द्र की स्तुति करने के कारण 'ऐन्द्र' पद प्राप्त किया है । ऋग्वेद में आचार्य सायण ने इन्हें इन्द्रपुत्र के रूप में निरूपित किया है- **बरुर्नामाङ्गिरस ऋषिः इन्द्रस्य पुत्रः सर्वहरिर्वा नाम** (ऋ० १०.९६ सा० भा०) ।

६२.वसिष्ठ (२०.१२.१८) - द्र० अथर्व० भाग -१ ।

६३. वसुक्र (२०.७३.४-६) - इनका ऋषित्व अथर्व० के अतिरिक्त साम० और ऋ० में भी प्राप्त होता है। ऋ० और साम० में वसुक्र के पुत्र होने के कारण ये अपत्यवाची शब्द 'वासुक्र' से सम्बद्ध किये गये हैं। वसुक्र के अन्य पुत्र 'वसुकृत वासुक्र' का ऋषित्व ऋ० १०.२०-२६ में निर्दिष्ट है। वसुक्र को 'इन्द्र -पुत्र' के रूप में उल्लिखित किया गया है। इन्हें ऋग्वेद के दो पूर्व सूक्त (१०.२७,२९) तथा सूक्त १०.२८ की कुछ ऋचाओं का ऋषित्व प्राप्त है। वसुक्र पत्नी इन्द्रस्नुषा को केवल एक ऋचा १०.२८.१ का ऋषित्व प्राप्त है। अथर्व० २०.७३.४-६ की अनुक्रमणी में वसुक्र ऋषि का उल्लेख मिलता है। अथर्व० के ये मंत्र ऋ० १०.२३.३-५ में पठित हैं,जहाँ इनके ऋषि इन्द्र अथवा प्रजापति का पुत्र विमद या वसुक्र के पुत्र वसुकृत हैं। ऋ० ९.९७.२८-३० के ऋषि भी वसुक्र हैं ; पर वे 'ऐन्द्र' न होकर वसिष्ठ-गोत्रीय हैं।

६४. वामदेव (२०.१३.१) - द्र० अथर्व० भाग -१ ।

६५. विरूप (२०.१.३) - विरूप का ऋषित्व चारों वेदों में वर्णित है।अंगिरस् गोत्रीय होने के कारण ऋ०,यजु० और सामवेद में इनका उल्लेख अपत्यार्थक शब्द आंगिरस से युक्त मिलता है,जबकि अथर्ववेद में ऐसा नहीं है। अथर्व० २०.१.३ के स्वतंत्र मंत्रद्रष्टा होने का गौरव इन्हें प्राप्त है। इनके पुत्र का नाम सध्रि वैरूप है,जिनके द्वारा ऋग्वेद का १०.११४ सूक्त दृष्ट है। यजु० में आचार्य महीधर ने भी इनके ऋषित्व को विवेचित किया है ,पर उनने पद नाम उल्लिखित नहीं किया है- **आग्नेयी गायत्री विरूपदृष्टा** (यजु० ११.७१ मही० भा०)। ऋग्वेद में आचार्य सायण ने इनको इस प्रकार वर्णित किया है- **त्रयस्त्रिंशदृचं प्रथमं सूक्तमाङ्गिरसस्य विरूपस्यार्षं गायत्रमग्निदेवताकम्** (ऋ० ८.४३ सा० भा०)।

६६. विश्वमना (२०.६५-६६) - विश्वमना का ऋषित्व चारों वेदों में प्राप्त होता है । ऋग्वेद और सामवेद में इनके नाम के साथ अपत्यवाची पद 'वैयश्व' भी संयुक्त है। अथर्ववेद और यजुर्वेद में ऐसा उल्लेख नहीं है। ऋ० ८.२६ के भी ऋषि विश्वमना ही माने गये हैं- **आंगिरसो व्यश्वो वैयश्वो विश्वमना वा ऋषिः** (ऋ० ८.२६ सा० भा०)। पंचविंश ब्राह्मण के १५.५.२० में भी इनके ऋषित्व का वर्णन करते हुए,इन्हें इन्द्र का मित्र कहा गया है। ऋ० अनुक्रमणी के अनुसार ये वैयश्व के वंशज और ऋ० ८.२३-२६ के मंत्रद्रष्टा भी हैं। इनका सम्बन्ध देवराज इन्द्र के साथ भी माना गया है- **विश्वानि विश्वमनसो धिया नो वृत्रहन्तम** (ऋ० ८.२४.७)। यजुर्वेद भाष्य में भी इनके ऋषित्व का उल्लेख किया गया है- **अग्निदेवत्या पथ्याबृहती विश्वमनोदृष्टा** (यजु० ११.४१ मही० भा०)।

६७. विश्वामित्र (२०.१,६ आदि) - द्र० अथर्व० भाग- १ ।

६८. वृषाकपि (२०.१२६) - अथर्ववेद २०.१२६ का ऋषित्व वृषाकपि को प्राप्त है। ऋ० १०.८६ में इन्द्र और इन्द्राणी के साथ वृषाकपि भी संबद्ध हैं। कुछ भाष्यकारों ने इन्हें इन्द्राणी का पुत्र माना है। इनकी सूर्य से संगति मानी गयी है। इनका उक्त सूक्त के मन्त्रद्रष्टा होने का उल्लेख भी मिलता है। निघण्टु- ५.६ और निरुक्त १२.२६ में भी इनका विवेचन वर्णित है। ऐतरेय और गोपथ ब्राह्मण में भी इनके नाम का उल्लेख द्रष्टव्य है,परन्तु वहाँ ऋषि रूप में नहीं है- '**आत्मा वै वृषाकपिः**' (ऐत० ब्रा० ६.२९)। अथर्व के ऋषि-विषयक उल्लेख में 'ऐन्द्र' विशेषण नहीं है। वृषाकपि का अर्थ विष्णु अथवा सूर्य भी किया गया है। ऋ० १०.८६ में इन्द्र,इन्द्राणी और इन्द्र-पुत्र वृषाकपि का संवाद वर्णित है। '**यस्य वाक्यं स ऋषिः**' सूत्र के अनुसार जिनका कथन है,उन्हें ही ऋषि माना गया है। सायण ने इनके ऋषित्व का उल्लेख इस प्रकार किया है - **वृषाकपिर्नामेन्द्रस्य पुत्रः** (ऋ० १०.८६ सा० भा०)।

६९. शंयु (२०.७८,८०) - शंयु का ऋषित्व चारों वेदों में प्राप्त है। ऋ० ६.४४-४६ तथा ४८ के ऋषि बार्हस्पत्य शंयु हैं। यजु० ३.४१-४३ तथा २७.३७-३८ और साम० के अनेक मंत्रों के सम्बन्ध में भी इन बार्हस्पत्य शंयु को ही ऋषि माना गया है; परन्तु यजु० २७.४२,४४ तथा अथर्व० (२०.७८,८०,८३,९८) के मंत्रों के ऋषि के रूप में केवल शंयु का ही नाम लिया जाता है। शंयु के ऋषित्व का वर्णन ब्राह्मण ग्रन्थों में भी मिलता है - **शंयुर्ह वै बार्हस्पत्यः सर्वान् यज्ञाञ्छमयांचकार** (कौषी० ब्रा० ३.९)। '**शंयुर्ह वै बार्हस्पत्योञ्जसा यज्ञस्य संस्थां विदांचकार स देवलोकमपीयाय**' (शत० त्रा० १.९.१.२४)। शंयु को बृहस्पति का पुत्र कहा गया है,अतएव बार्हस्पत्य शब्द वंशवाचक है। इस अपत्यवाची पद का उल्लेख अथर्व० में अनुल्लिखित है। यजुर्वेद में इनके ऋषित्व का विवेचन बार्हस्पत्य पदरहित किया है- **तिस्रोऽपि वास्तुदेवत्याः शंयुदृष्टाः** (यजु० ३.४१ मही० भा०)।

७०. शक्ति (२०.७९) - शक्ति का ऋषित्व ऋक्,साम० और अथर्व० में वर्णित है। वसिष्ठ के पुत्र होने के कारण ऋ० और साम० में अपत्यवाची शब्द वासिष्ठ भी जुड़ा है। जबकि अथर्व० में यह अनुल्लिखित है। शक्ति ऋषि के नाम से ऋ० ९.१०८.३,१४-१६ में भी मंत्र प्राप्त होते हैं । ऋ० के इस सूक्त के कुछ (५,३,१४) मंत्र क्रमशः साम० ५८३,९३८ का ऋषि भी शक्ति को माना गया है। जबकि ऋ० ९.१०८.५ में इस मंत्र के ऋषि उरु हैं। ऋषि शौनक प्रणीत बृहद्देवता ४.११२ में भी इनका उल्लेख प्राप्त होता है- .....**सुदासश्च महायज्ञे शक्तिना गाथिसूनवे** (बृह० ४.११२)।

७१. शन्ताति (११.६,८) - द्र० अथर्व० भाग -१ ।

७२. शशकर्ण (२०.१३९-१४२) - शशकर्ण का ऋषित्व ऋग्वेद और अथर्ववेद में परिलक्षित होता है। ये कण्व गोत्रीय ऋषि

हैं । ऋ० में इनका उल्लेख 'काण्व' पद के साथ संयुक्त है, जबकि अथर्व० में ऐसा उल्लेख नहीं मिलता । शशकर्ण का शाब्दिक अर्थ -**'शशः कर्णो यस्य' (शश् प्लुत गतौ)** अर्थात् प्लुत- गतियुक्त हैं कर्ण जिसके, ऐसे हैं ये शशकर्ण । ऋ० ८.९.२० में शशकर्ण के द्वारा उत्कृष्ट ज्योति,बल,मानवोचित सुख तथा वृद्धि के लिए अश्विनीकुमारों की प्रार्थना करने का वर्णन है- **'प्रद्युम्नाय प्रशवसे प्रनृषाह्याय शर्मणे । प्रदक्षाय प्रचेतसा'** (ऋ० ८.९.२०)। वस्तुतः इन सबकी प्राप्ति के लिए शशकर्ण बनना आवश्यक है । इनके कान अधिक सक्रिय हैं,अस्तु , ये बहुश्रुत हैं । इनके सम्बन्ध में अन्यत्र और कोई विशेष विवरण नहीं मिलता । ऋग्वेद में इनके ऋषित्व का इस प्रकार उल्लेख है- **आ नूनमित्येकविंशत्यृचं चतुर्थं सूक्तं शशकर्णस्यार्षमश्विदेवत्यम्** (ऋ० ८.९ सा० भा०)।

७३. शिरिम्बिठ (२०.१३७) - इनका ऋषित्व ऋग्वेद, यजुर्वेद में द्रष्टव्य है । इनकी ख्याति भरद्वाज-पुत्र के रूप में है । ऋ० में अपत्यार्थक पद भारद्वाज इनके नाम के साथ संयुक्त है । जबकि यजुर्वेद ३५.१८ तथा अथर्व० २०.१३७.१ में अपत्यवाची पद 'भारद्वाज' अनुल्लिखित है । यास्क प्रणीत निरुक्त ६.३० में इनका अर्थ 'बादल' लिखा है । ऋग्वेद में भी आचार्य सायण ने इनका शाब्दिक अर्थ 'मेघ' के रूप में लिया है- **शिरिम्बिठस्य । बिठमन्तरिक्षम् । शीर्यते बिठेऽन्तरिक्ष इति शिरिम्बिठो मेघः** (ऋ० १०.१५५.१ सा० भा०)। आचार्य सायण ने इनका विवेचन भरद्वाजपुत्र के रूप में भी किया है- **'अरायि' इति पञ्चर्चं चतुर्थं सूक्तं भरद्वाजपुत्रस्य शिरिम्बिठस्यार्षम्** (ऋ० १०.१५५ सा० भा०)।

७४.शुनःशेप (२०.२६.७४) - द्र० अथर्व० भाग -१ ।

७५. श्रुतकक्ष-सुकक्ष (२०.११०) - इनका ऋषित्व प्रायः चारों वेदों में उपलब्ध है । ऋ० ८.९२ के श्रुतकक्ष अथवा सुकक्ष ऋषि माने गये हैं- **तथानुक्रम्यते- पान्तं त्रयस्त्रिंशत् श्रुतकक्ष सुकक्षो वा ....** (ऋ० ८.९२ सा० भा०)। सूक्त ८.९३ में केवल सुकक्ष का ही ऋषित्व स्वीकार किया गया है । अथर्व० २०.११० में ऋ० ८.९२ के तीन मंत्र (१९-२१) पठित हैं तथा उसकी अनुक्रमणी में भी श्रुतकक्ष अथवा सुकक्ष को ऋषि माना गया है । इसी प्रकार इस सूक्त के तीन मंत्र (२८-३०) अथर्व० २०.६०.१-३ में संगृहीत हैं ; परन्तु उनकी अनुक्रमणी में सुकक्ष तथा सुतकक्ष का ऋषि विकल्प ही उसका भ्रष्ट पाठ है । ऋ० ८.९३.४ वाला मंत्र यजु० ३३.३५ तथा साम० १२४ में भी पठित है । ऋ० ८-९३ का ऋषि केवल सुकक्ष को माना गया है; परन्तु यजु० तथा साम० के उपर्युक्त स्थलों में सुकक्ष तथा श्रुतकक्ष दोनों को ही समुदित रूप में ऋषि माना गया है । यजुर्वेद ३३.३५ के ऋषि श्रुतकक्ष-सुकक्ष सम्मिलित रूप से माने गये हैं । आचार्य महीधर ने इनके ऋषित्व को अपने भाष्य में इस प्रकार प्रमाणित किया है- **श्रुतकक्ष -सुकक्ष दृष्टा गायत्री ऐन्द्राग्नपुरोरुक्** (यजु० ३३.३५ मही० भा०) ।

७६ . श्रुष्टिगु (२०.१११) - इनको अथर्ववेद २०.१११ के द्वितीय मंत्र का ऋषित्व प्राप्त है । इसके अतिरिक्त ऋ० और सामवेद में भी एकाध स्थान पर इनका ऋषित्व वर्णित है । 'कण्व' वंशीय होने के कारण ऋग्वेद और सामवेद में अपत्यवाची पद 'काण्व' संयुक्त है; किंतु अथर्ववेद में ऐसा उल्लेख नहीं मिलता । निरुक्त के अनुसार इनका शाब्दिक अर्थ इस प्रकार है- **'श्रुष्टि' इति क्षिप्रनाम** (नि० ६.१३)- अर्थात् शीघ्रतापूर्वक कार्य करने वाली हैं इन्द्रियाँ जिनकी,वे श्रुष्टिगु हैं । वैदिक ऋषियों में इनका वर्णन यत्र-तत्र ही मिलता है । इनको वैदिक ऋषियों में अधिक ख्याति प्राप्त नहीं हो सकी । ऋग्वेद का ८.५१ वाँ सूक्त,जो वालखिल्य सूक्त के अन्तर्गत आता है,उसके सातवें मंत्र के द्रष्टा के रूप में इनका उल्लेख हुआ है । ऋ० ८.५१.१ में इनके नाम का वर्णन मिलता है-**पुष्टिगौ श्रुष्टिगौ सचा** (ऋ० ८.५१.१)।

७७. सर्वहरि (२०.३०.३२) - द्र० -वरु अथर्व० भाग -१ ।

७८. सविता (१९.३१) - द्र० अथर्व० भाग -१ ।

७९. सव्य (२०.२१) - सव्य का ऋषित्व ऋ० ,साम० और अथर्ववेद में दृष्टिगोचर होता है । अंगिरस् गोत्रीय होने के कारण इन्हें सव्य आंगिरस भी कहा जाता है । ऋग्वेद और सामवेद में अपत्यवाची पद आंगिरस संयुक्त रूप से सम्मिलित है; किन्तु इसका प्रयोग अथर्ववेद में परिलक्षित नहीं होता, यहाँ पर 'सव्य' के नाम से ही वर्णन मिलता है । बृहद्देवताकार ने इन्हें ऐन्द्र (इन्द्ररूप) कहकर उपन्यस्त किया है- **ऐन्द्रः सव्यः शतर्चिषु** (बृह० ३.११४) । इसके अतिरिक्त आगे और संकेत मिलता है कि इन्द्र ही सव्य का रूप धारण करके अंगिरस् के पुत्र बने । सामवेद ३७३, ३७६ और ३७७ में इनके नाम का उल्लेख मिलता है । इन्हें अथर्व० २०.२१ के एक सूक्त का द्रष्टा होने का गौरव प्राप्त है ।

८०. सार्पराज्ञी (२०.४८) - सार्पराज्ञी का ऋषित्व चारों वेदों में दृष्टिगोचर होता है । इनके ऋषित्व को प्रतिपादित करते हुए आचार्य सायण अपने ऋग्वेद भाष्य में लिखते हैं-**....तृचमष्टात्रिंशं सूक्तं गायत्रम् । सार्पराज्ञी नामर्षिका** (ऋ० १०.१८९ सा० भा०)। ऋ० १०.१८९ वें सूक्त में तीन मंत्र उपलब्ध हैं ,यही तीनों मंत्र यजु० ३.६-८,सामवेद ६३०-६३२,१३७६-१३७८ तथा अथर्ववेद ६.३१.१-३,२०.४८.४-६ में बार- बार उद्धृत हुए हैं ; परन्तु अथर्व० ६.३१.१-३ में उपरिब्रभव नामक ऋषि का उल्लेख है । यजु० भाष्य एवं सर्वानुक्रम सूत्र में भी इनको ऋषिका के रूप में विवेचित किया गया है- **आयं गौरित्यादीनां.....सार्पराज्ञीति नामधेयम्** (यजु० ३.६ मही० भा०)। बृहद्देवताकार ने भी इनके नाम को विवेचित किया है- **श्रीर्लाक्षा सार्पराज्ञी वाक् श्रद्धा मेधा**

च दक्षिणा (बृह० २.८४)। ब्राह्मण - ग्रन्थों में भी इनके नाम का वर्णन प्राप्त होता है; परन्तु ऋषिका के रूप में नहीं- **'इयं (पृथिवी) वै सर्पराज्ञीयं हि सर्पतो राज्ञी'** (ऐत० ब्रा० ५.२३.१.२)।

८१. सिन्धुद्वीप (१९.२) - द्र० अथर्व० भाग -१।

८२. सुकीर्ति (२०.१२५) - सुकीर्ति का ऋषित्व ऋ० ,अथर्व० में निर्दिष्ट है। ये ऋक् के एक सूक्त १०.१३१,अथर्व० २०.१२५ तथा यजुर्वेद १०.३२ के मंत्रद्रष्टा ऋषि हैं । ऋक् और यजु० में कक्षीवत् के पुत्र होने के कारण 'काक्षीवत' पद के रूप में संयुक्त किये गये हैं । अथर्ववेद में यह अपत्यार्थक पद संगृहीत नहीं है। केवल 'सुकीर्ति' का ही उल्लेख प्राप्त होता है। ब्राह्मण ग्रन्थों में भी इनका उल्लेख मिलता है। ऐ० ब्रा० ५.१५.४,६.२९.१ और कौषी० ब्रा० ३०.५ में इनके ऋषित्व के प्रमाण प्राप्त होते हैं। ऋग्वेद १०.१३१ में सायणाचार्य जी ने इनको कक्षीवत् के पुत्र के रूप में वर्णित किया है- **'अप प्राच:' इति सप्तर्चं तृतीयं सूक्तं कक्षीवतः पुत्रस्य सुकीर्तेरार्षम्** (ऋ० १०.१३१ सा० भा०) ।

८३. सुत कक्ष-सुकक्ष (२०.६०) - द्र० श्रुत कक्ष-सुकक्ष।

८४. सुदीति पुरुमीढ (२०.१०३) - प्राचीन वैदिक ऋषियों में सुदीति पुरुमीढ का नाम भी प्रख्यात है। इनके ऋषित्व का उल्लेख ऋक् ,साम और अथर्ववेद में मिलता है। ऋक् और सामवेद में अंगिरस् गोत्रीय होने कारण प्रायः अपत्यवाची पद 'आंगिरस' से संयुक्त हैं,जबकि अथर्ववेद में ऐसा अनुल्लिखित है। इन दोनों का सम्मिलित ऋषित्व अथर्व० २०.१०३ में स्पष्टतया दृष्टिगोचर होता है। ऋ० ८.७१ के ऋषि सुदीति तथा पुरुमीढ का ऋषित्व प्रमाणित करते हुए आचार्य सायण अपने भाष्य में इनके नाम का उल्लेख इस प्रकार से करते हैं- **"त्वं नः सुदीतिपुरुमीळ्हौ तयोर्वाऽन्यतरः"** (ऋ० ८.७१ सा० भा०) । ऋ० के इस सूक्त के ४ मंत्र (१,१०,११,१४) साम० (६,४९,१५४,१५१५) में संकलित हैं। इन चारों स्थलों में मन्त्रों के ऋषि सुदीति तथा पुरुमीढ को आंगिरस कहा गया है। अथर्व० २०.१०३ में इसी सूक्त का १४ वाँ मंत्र संगृहीत है। यहाँ सुदीति तथा पुरुमीढ इसके ऋषि माने गये हैं।

८५. सूर्या- सावित्री (१४.१-२) - सूर्या-सावित्री का ऋषिका के रूप में अथर्व० १४.१- २ और ऋक् १०.८५ में उल्लेख मिलता है। सूर्या- सावित्री पुत्री होने के कारण अपत्यवाची पद 'सावित्री' से अलंकृत हुई हैं। सूर्य-पुत्री उषा को भी सूर्या कहा गया है। उक्त सूक्त में सूर्या के विवाह का भी उल्लेख है। यहाँ सविता सुता के रूप में आचार्य सायण ने अपने ऋ० १०.८५ के भाष्य में इस प्रकार लिखा है- **तत्र 'सत्येन' इति सप्तचत्वारिंशद् ऋचं प्रथमं सूक्तं सवितृसुतायाः सूर्याया आर्षम्** (ऋ० १०.८५ सा० भा०)। ऐसा माना जाता है कि ऋक् के इस सूक्त में तथा अथर्व० १४.१ के प्रथम पाँच मंत्रों में सूर्या ने अपने पति (वधूयु) सोम की महिमा का तथा अन्य (ऋ० १०.८५.६-१६) ११ मंत्रों में अपने विवाह का वर्णन किया है। ऐतरेय ब्राह्मण में प्रजापति की पुत्री के रूप में ये उल्लिखित हुई हैं- **प्रजापतिर्वै सोमाय राज्ञे दुहितरं प्रायच्छत् सूर्यां सावित्रीम्** (ऐत० ब्रा० ४.७)। इन्हें सोम अथवा अश्विनीकुमारों की पत्नी के रूप में भी विवेचित किया गया है। बृहद्देवताकार ऋषि शौनक ने उषस् के तीन रूपों में सूर्या को वर्णित किया है। बृह० ७.११९,१२१ के अनुसार -उषस् के तीन रूप सावित्री,सूर्या और वृषाकपायी हैं,यही विवस्वान् की पत्नी भी हैं। सूर्योदय के पूर्व उषस्,मध्याह्न में सूर्या और शाम के समय में वृषाकपायी बनकर वे नीचे चली आती हैं।

८६.सोभरि (२०. ६२) - सोभरि का ऋषित्व प्रायः चारों वेदों में दृष्टिगोचर होता है। 'कण्व' वंशीय होने के कारण ऋग्वेद और सामवेद में अपत्यवाची पद 'काण्व' से इन्हें सम्बोधित किया गया है; परन्तु अथर्व० में ऐसा उल्लेख नहीं मिलता । ऋग्वेद ८.१९ में आचार्य सायण ने इनके ऋषित्व को प्रमाणित करते हुए लिखा है- **सप्तमं सूक्तं काण्वस्य सोभरेरार्षम्** (ऋ० ८.१९ सा० भा०)। ऋ० ८.१०३ के कई मंत्र साम० ४७,५१,५८ आदि में संगृहीत हैं,पर वहाँ ऋषि नाम में 'सौभरि काण्व' उल्लिखित है। शौनक प्रणीत बृहद्देवता में भी इनके नाम का वर्णन मिलता है- **कण्वस्य सोभरेश्चैव यजतो वंशजैः सह** (बृह० ६.५८-५९) । अथर्ववेद में इनके ऋषित्व का उल्लेख २०.६२ के अतिरिक्त २०.१४ और २०.११४ के मन्त्रद्रष्टा रूप में प्राप्त होता है। यजुर्वेद में इनको सौभरि के पुत्र के रूप में विवेचित किया गया है। ऋ० १०.१२६ के ऋषि विषयक उल्लेख में सोभर कुशिक का नाम निर्दिष्ट है, जो सोभरि के पुत्र कहे गये हैं- **'रात्री' इत्यष्टर्चं पञ्चदशं सूक्तं सोभरिपुत्रस्य कुशिकस्यार्षम्** (ऋ० १०.१२७ सा० भा०)।

८७. सौभरि (२०.१४,११४) - द्र० - सोभरि।

◆

परिशिष्ट - २

अथर्ववेद भाग- २ के देवताओं का संक्षिप्त परिचय

१. **अग्नि** (१२. ३) - द्र० अथर्व० भाग -१ ।

२. **अध्यात्म** (११. १०) - द्र० अथर्व० भाग-१ ।

३. **अर्बुदि** (११. ११) - अथर्ववेदीय देवताओं में अर्बुदि का देवत्व प्रतिष्ठित है। इनके पिता अर्बुद 'काद्रवेय' सर्प ऋषि हैं। कद्रु के पुत्र होने के कारण उनके साथ अपत्यवाचक पद 'काद्रवेय' संयुक्त हुआ है। उन्हें मन्त्रकर्त्ता तथा कद्रुसुत विवेचित करते हुए ऐतरेय ब्राह्मणकार ने लिखा है- **अर्बुदः काद्रवेयः सर्प ऋषिर्मन्त्रकृत्** (ऐत० ब्रा० ६.१) । अर्बुद का ऋषित्व विवेचित करते हुए आचार्य सायण ने उन्हें सर्प जातीय भी निरूपित किया है- **'प्रैते' इति चतुर्दशर्चं चतुर्थं सूक्तं कद्र्वाः पुत्रस्य सर्पस्यार्बुदस्यार्षम्** (ऋ० १०.९४सा० भा०)। पंचविंश ब्राह्मण २५.१५ में अर्बुद को एक ग्रावस्तुत ऋत्विज् के रूप में विवेचित किया गया है। अर्बुद के दो पुत्र थे, अर्बुदि और न्यर्बुदि। अर्बुदि को देव और न्यर्बुदि को ईशान कहा गया है-**अर्बुदिर्नाम यो देव ईशानश्च न्यर्बुदिः** (अथर्व० ११.११.४)। समस्त अन्तरिक्ष और विशाल पृथिवी इन्हीं से आवृत है- **याभ्यामन्तरिक्षमावृतमियं च पृथिवी मही** (अथर्व० ११.११.४)। यों तो अर्बुदि ऋषि पुत्र हैं ; किन्तु अथर्व० ११.११ में इनकी स्तुति होने के कारण इन्हें देवत्व भी प्रदान किया गया है। इनका देवत्व प्रमाणित करते हुए सायणाचार्य ने अथर्ववेद भाष्य में लिखा है- **अर्बुदिरिति प्रसिद्धः सर्पात्मको यो देवः** (अथर्व० ११.११.५ सा० भा०)

४. **अश्विनीकुमार** (२०. १२५. ४-५) - द्र० अथर्व० भाग -१

५- **आकूति** (१९. ४. २) - आकूति का देवत्व ऋग्वेद, अथर्ववेद तथा वाजसनेयि संहिता में सम्प्राप्य है। आकूति शब्द अभिप्राय के अर्थ में प्रयुक्त हुआ है। आकूति को तात्पर्यरूप में विवेचित करते हुए , लौकिक और वैदिक सभी वाक्यों का प्रतिपादन करने वाली बताया है-**आकूतिम् तात्पर्यरूपाम्। लौकिकवैदिकसर्ववाक्य प्रतिपाद्याम् इत्यर्थः** (अथर्व० १९.४.२ सा० भा०)। आकूति का आवाहन बृहस्पति देवता के साथ किया गया है, साथ ही उनसे प्रार्थना की गई है कि वे वाक् देवता को हमारे अनुकूल करें- **आकूत्या नो बृहस्पत आकूत्या न उपा गहि। अथो... सुहवो भव** (अथर्व० १९.४.३)। एक मंत्र में आकूति को वाग्देवता निरूपित करते हुए उन्हें सुभगा और सुहवा विवेचित किया गया है- **आकूतिं देवीं सुभगां पुरो दधे चित्तस्य माता सुहवा नो अस्तु** (अथर्व० १९.४.२)।

६. **आत्मा** (१४. १) - द्र० अध्यात्म अथर्व० भाग - १ ।

७. **आदित्य** (१६. ३) - द्र० आदित्यगण अथर्व० भाग -१ ।

८. **आपः** (१८. ३. ५६) - द्र० अथर्व० भाग -१ ।

९. **इन्दु** (१८. ३. ५४) - इन्दु का देवत्व ऋग्वेद १.४.५,५१-५६ और अथर्ववेद १८.३.५४ में द्रष्टव्य है। इनका वर्णन वैदिक साहित्य में प्रायः सोम के अर्थ में प्रयुक्त हुआ है- **सोमो वा इन्दु** (शत० ब्रा०-२.२.३.२३)। **यजमानो वै सोमो राजेन्दुः** (जैमि० ब्रा० १.९०); **प्रजा वै पशव इन्दुः** (तैत्ति० सं० ३.४.१.२)। आचार्य सायण ने अपने ऋग्वेद भाष्य में इनके देवत्व को निम्न प्रकार से प्रमाणित किया है- **'प्र तद्वोचेयम्' इति षष्ठी इन्दुदेवत्या** (ऋ० १.१२९ सा० भा०)। ऋषि शौनक ने बृहद्देवता ग्रन्थ में इन्द्र से सम्बद्ध देव-समूह में इन्दु को परिगणित किया है- **विधातेन्दुरहिर्बुध्न्यः सोमोऽहिरथ चन्द्रमाः** (बृह० १.१२६)। आचार्य सायण ने अपने अथर्व० भाष्य में इसे रसात्मक अमृत के रूप में विवेचित किया है, जो सर्वदा स्रवित होता रहता है- **सर्वदा इन्दुः सोमः पवते अमृत रसात्मकः स्रवति** (अथर्व० १८.३.५४ सा० भा०)।

१०. **इन्द्र** (२०.१) - द्र० अथर्व० भाग-१ ।

११. **इन्द्राग्नी** (१९.२०.१) - द्र० अथर्व० भाग- १ ।

१२. **इन्द्राबृहस्पती** (२०.१३.१) - द्र० अथर्व० भाग-१ ।

१३. **उषा** (१६.६) - द्र० अथर्व० भाग-१ ।

१४. **काम** (१९.५२) - द्र० अथर्व० भाग-१ ।

१५. **काल (१९.५३.५४)** - वैदिक देवताओं में काल (समय) को अथर्व० १९.५३-५४ का देवत्व प्राप्त है। इन सूक्तों में काल का अर्थ कहीं-कहीं 'भाग्य' के अर्थ में भी प्रयुक्त हुआ है। यहाँ काल को परमेश्वर के समान सर्वशक्तिशाली माना गया है। इसे अश्व के समान गतिशील कहा गया है- **कालो अश्वो वहति-** (अथर्व० १९.५३.१)। इसे सभी भुवनों का पोषण करने वाला कहा गया है (अथर्व० १९.५२.४) । काल ने ही द्युलोक और पृथिवीलोक की रचना की है (अथर्व० १९.५३.५)। काल से ही यजुर्वेद की उत्पत्ति हुई है। इसमें पूर्णकुम्भ (ब्रह्माण्ड) रखा है। वह सर्वत्र संव्याप्त है, वह परम व्योम है। बृहद्देवता ग्रन्थ में श्यावी (रात्रि) तथा उषा (रात्रि का भाग) को काल की एक कला के रूप में वर्णित किया गया है- **श्याव्याग्नेयी हि कालस्य तस्यैवोषाः कलेव तु** (बृह० ३८)।

१६. **गायत्री (१९.७१)** - अथर्ववेद के सूक्त १९.७१ के देवता के रूप में गायत्री को स्वीकार किया गया है। इन्हें यहाँ वेदमाता के रूप में उपन्यस्त किया गया है- **ॐ स्तुता मया वरदा वेदमाता प्रचोदयन्ताम्**........(अथर्व० १९.७१.१)। निरुक्तकार ने गायत्री को निम्न प्रकार वर्णित किया है- **गायत्री गायतेः स्तुतिकर्मणः** (नि० ७.१२)। गायत्री अग्नि तथा प्राण रूप में भी मान्य है- **अग्निर्हि गायत्री** (जैमि० ब्रा० ३.१८४); गायत्री वै प्राणः (शत० ब्रा० १.३.५.१५)। सम्पूर्ण लोकों को भी गायत्री रूप माना गया है- **इमे वै लोका गायत्री** (ता० म० ब्रा० १५.१०.९)। आचार्य सायण ने इनके देवत्व को इस प्रकार प्रमाणित किया है- **वेदस्य ऋगादिरूपस्य माता सर्ववेदसारत्वेन मातृवत्प्रधानभूता सावित्री वेद एव वा माता** (अथर्व० १९.७१.१ सा० भा०)।

१७. **चन्द्रमा (१९.१)** - द्र०-अथर्व० भाग-१ ।

१८. **जातवेदा (९.६५)** - द्र०-अग्नि अथर्व० भाग-१ ।

१९. **त्रिषन्धि (११.१२)** - अथर्ववेदीय देवताओं में त्रिषन्धि को भी अथर्व० ११.१२ वें सूक्त का देवत्व प्रदान किया गया है। अथर्ववेदीय बृहत्सर्वानुक्रमणिका में भी इनके देवत्व को प्रमाणित किया गया है। त्रिषन्धि की अपनी निजी सेना है। कृत्या उनकी सहायता करती है (अथर्व० ११.१२७)। इन्द्रदेव त्रिषन्धि अमित्रों को तमस् से आवृत कर सकता है। इन्द्रदेव त्रिषन्धि (वज्र) के द्वारा प्रहार करते हैं। आचार्य सायण के अनुसार पृषदाज्य (दधिमिश्रित आज्य) के द्वारा देवगण त्रिषन्धि वज्र को उत्पन्न करते हैं। त्रिषन्धि वज्ररूप आयुध के देवता हैं।

२०. **दधिक्रा (२०.१३७.३)** - द्र० दधिक्रावा अथर्व० भाग-१ ।

२१. **द्यावापृथिवी (१९.१४)** - द्र० अथर्व० भाग- १ ।

२२. **द्रविणोदा (२०.२.४; २०.६७.७)** - द्र० अग्नि अथर्व० भाग-१ ।

२३. **देवगण (१४.२)** - द्र० अथर्व० भाग-१ ।

२४. **धाता (१९.२०.१)** - द्र० अथर्व० भाग-१ ।

२५. **परमात्मा सर्वदेवा (१९.७२)** - परमात्मा सर्वदेवा को अथर्ववेद के १९वें काण्ड के ७२वें सूक्त का देवता माना गया है। सभी देवों के रूप में परमात्मा को ही यहाँ देवत्व प्राप्त हुआ है। सर्वत्र संव्याप्त ब्रह्म तथा परम-पुरुष के रूप में भी 'परमात्मा' अभिप्रेत होते हैं। निरुक्तकार ने ब्रह्म को इस प्रकार वर्णित किया है- **ब्रह्म परिवृढं सर्वतः** (नि० ३८)। परम-पुरुष के रूप में ये इस प्रकार उपन्यस्त हैं- **यो विद्युति स परम पुरुषः** (जैमि० उ० १८.३.२)। अथर्ववेदीय बृहत्सर्वानुक्रमणिका में इनका देवत्व इस प्रकार प्रमाणित होता है- **इत्येकर्चं परमात्म˝दैवतं...... । अनेन सर्वान् देवान् स्वरक्षणकामः प्रार्थयत्** (सर्वा० अथर्व० १९.७२)।

२६. **पितरगण (१८.१.४४-४६)** - द्र० अथर्व० भाग-१ '

२७. **पुरुष (१९.६)** - द्र० अथर्व० भाग-१ ।

२८. **पूषा (१६.९.२)** - द्र० अथर्व० भाग-१ ।

२९. **प्रजापति (१६.१)** - द्र० अथर्व० भाग-१ ।

३०. **प्राण (११.६)** - द्र० अथर्व० भाग-१ ।

३१. **बृहस्पति (१९.४०)** - द्र० अथर्व० भाग-१ ।

३२. **ब्रह्म (१९.४२-४३)** - द्र० अथर्व० भाग-१ ।

३३. **ब्रह्मगवी (१२.५)** - द्र० अथर्व० भाग-१ ।

३४. **ब्रह्मचारी (११.७)** - अथर्ववेद के एक सूक्त ११.७ के देवता रूप में ब्रह्मचारी मान्य हैं। इस सूक्त में ब्रह्मचारी के गुण-धर्मों की विवेचना की गयी है; जैसे आचार्य के समीप आने के पश्चात् वह समिधाधान के साथ नियमित यज्ञ करता है, मौञ्जी मेखला पहनता है और नियमित श्रम एवं तप करता है (अथर्व० ११.७.४)। इसी सूक्त के छठे मंत्र में ब्रह्मचारी को 'ज्येष्ठ ब्रह्म' की संज्ञा प्राप्त है। ब्राह्मण ग्रन्थों में भी इनका उल्लेख है- **अथ हैतद्देवानां परिषूतं पद्ब्रह्मचारी** (गो० ब्रा० १.२.७) '

३५. **ब्रह्मणस्पति** (१९.८.६) - द्र० अथर्व० भाग-१ ।

३६. **ब्रह्मा** (१९.४३.८) - द्र० प्रजापति अथर्व० भाग-१ ।

३७. **भग** (१९.४५.९) - द्र० अथर्व० भाग-१ ।

३८. **भूमि** (१२.१) - द्र० पृथिवी अथर्व० भाग-१ ।

३९. **मन्त्रोक्त देवता** (११.४; १९.२२) - मन्त्रोक्त देवताओं का उल्लेख अथर्ववेद के कई सूक्तों में किया गया है; किन्तु यहाँ देवताओं का नामोल्लेख नहीं वर्णित है । मन्त्रोक्त का अर्थ है- मंत्र में कहे गये । जिन सूक्तों में ये देवता माने गये हैं, उनमें प्रायः कई देवताओं को विवेचित किया गया है । **'यस्य वाक्यं स ऋषिः । या तेनोच्यते सा देवता'** (ऋ० १०.१० सा० भा०), सूत्र के अनुसार जिन देवों का वर्णन मंत्रों में निर्दिष्ट है, उन्हें ही देवता माना गया है । सम्भवतः जहाँ अनेक देवता वर्णित हैं अथवा देवता का स्वरूप स्पष्ट दृष्टिगोचर नहीं होता अथवा जहाँ सैद्धांतिक तथ्य वर्णित हैं, वहाँ देवता रूप में मन्त्रोक्त देवता अभिप्रेत है ।

४०. **मरुद्गण** (१३.१.३) - द्र० अथर्व० भाग-१ ।

४१. **मित्र** (१९.१९.१) - द्र० अथर्व० भाग-१ ।

४२. **मृत्यु** (१२.१.२१-३३) - द्र० अथर्व० भाग-१ ।

४३. **यज्ञ** (१९.२१) - द्र० अथर्व० भाग-१ ।

४४. **यम** (१८.१.१-३९) - द्र० अथर्व० भाग-१ ।

४५. **रात्रि** (१९.४७) - द्र० अथर्व० भाग-१ ।

४६. **रुद्र** (११.२) - द्र० अथर्व० भाग-१ ।

४७. **रोहितादित्य** (१३.१.१-२, ४-२७, ३२-६०) - रोहितआदित्य अथर्ववेद के १३वें काण्ड में देवता रूप में अभिप्रेत हैं । इस काण्ड के प्रथम सूक्त में रोहित और द्वितीय सूक्त में आदित्य का उल्लेख मिलता है......**यो रोहितो विश्वमिदं जजान स त्वा राष्ट्राय सुभृतं बिभर्तु** (अथर्व० १३.१.१) ; **आदित्यस्य नृचक्षसो महिव्रतस्य मीढुषः** (अथर्व० १३.२.१) । अथर्ववेद में रोहितादित्य को सूर्य के पर्याय के रूप में वर्णित किया गया है । इसी वेद में रोहित शब्द रक्त वर्ण के अश्व के रूप में भी प्रयुक्त हुआ है । रोहित प्रगति और उद्यम के वर्चस्वी देवता हैं, जिनसे अग्नि, वरुण, मित्र, सूर्य, आदित्य और इन्द्र को भी सम्बद्ध किया गया है । द्यावा-पृथिवी को भी इनसे सम्बद्ध किया गया है- **रोहितो द्यावापृथिवी जजान** (अथर्व० १३.१.६) । यहाँ रोहित-आदित्य से अभिप्राय रक्त वर्ण के सूर्य (आदित्य) से ही होगा अथवा रोहित (रक्त वर्ण के अश्व) तथा आदित्य का संयुक्त नाम होगा, अथर्ववेद में एक स्थान पर रोहित अश्व आदित्यों को लेकर चलते हैं (अथर्व० १३.३.१७) । संभवतः रोहितादित्य के देवत्व से अभिप्राय रोहित वर्ण के अश्व तथा आदित्य के संयुक्त देवत्व से होगा । आचार्य सायण ने अपने भाष्य में इसी प्रकार का तथ्य उल्लिखित किया है- **रोहितः नाम कश्चिद्देवः । उद्यन् यः सूर्यः तदात्मक इति ज्ञेयम्** (अथर्व० १३.१ सा० भा०) ।

४८. **वरुण** (२०.९२) - द्र० अथर्व० भाग-१ ।

४९. **वाक्** (१९.६०) - द्र० अथर्व० भाग-१ ।

५०. **विश्वेदेवा** (१९.४०) - द्र० अथर्व० भाग-१ ।

५१. **सरस्वती** (१८.१.४२-४३) - द्र० तिस्रो देव्यः अथर्व० भाग-१ ।

५२. **सविता** (१९.५१.२) - द्र० सूर्य अथर्व० भाग-१ ।

५३. **सोम** (१४.१.१-५) - द्र० अथर्व० भाग-१ ।

५४. **सोम पवमान** (२०.१३७.४-६) - द्र० सोम अथर्व० भाग-१ ।

५५. **सोमार्कौ** (१४.१.२३) - अथर्ववेद के एक मंत्र १४.१.२३ में सोम (चन्द्रमा) और अर्क (सूर्य) का सम्मिलित देवत्व दृष्टिगोचर होता है । इस लोक (पृथिवी) के निकट सूर्य एवं चन्द्रमा का सम्बन्ध अन्यतम अथवा अन्योन्याश्रित है । इस मंत्र में वर्णित है कि यह सूर्य और चन्द्रमा बालक के समान क्रीड़ा करते हुए पूर्व-पश्चिम समुद्र में जाते हैं । इनमें से एक भुवनों को देखता है और दूसरा ऋतुओं को उत्पन्न करता हुआ नवीनरूप में प्रादुर्भूत होता है- **पूर्वापरं चरतो माययैतौ शिशु क्रीडन्तौ परि यातोर्णवम् । विश्वान्यो भुवना विचष्ट ऋतूँरन्यो विदधज्जायसे नवः** (अथर्व० १४.१.२३) ।

५६. **हरि** (२०.३०.३२) - अथर्ववेद के तीन सूक्तों २०.३०.३२ में हरि को देवता के रूप में स्वीकार किया गया है । अथर्व० के अतिरिक्त अन्य तीन वेदों में हरि का देवत्व अप्राप्य है । यहाँ हरि शब्द को इन्द्र के (हरित वर्ण के) दो अश्वों से सम्बद्ध किया गया है - **हरिं हि योनिमभि ये समस्वरन्**.......(अथर्व० २०.३०.२) । इन्हें हरित वर्ण के केशों से युक्त बताया गया है - **पूर्वेभिरिन्द्र हरिकेश यज्वभिः** (अथर्व० २०.३०.५) । ब्राह्मण ग्रन्थ में हरि को प्राण से सम्बद्ध किया गया है- **प्राणो वै हरिः । स हि हरति** (कौषी०

ब्रा० १७.१)। शतपथ ब्राह्मण में इन्हें तपनशील (सूर्य सदृश) वर्णित किया गया है- **एष वै वृषा हरिर्य एष तपति** (शत० ब्रा० १४.३.१.२६)। बृहद्देवता ग्रन्थ में इन्हें इन्द्र के अश्वों के रूप में उल्लिखित किया गया है- **इन्द्रस्य हरयो ह्यश्वा......** (बृह० ४.१४०)। निरुक्तकार ने हरि को इन शब्दों में वर्णित किया है- **हरयः सुपर्णा हरणा आदित्यरश्मयः ते यदाऽमुतोऽर्वाञ्चः पर्यावर्तन्ते सहस्थानादुदकस्यादित्यात्** (नि० ७.२४)।

अन्यदेव समुदाय- वैदिक मन्त्रों के सन्दर्भ में मान्यता है कि ऋचाओं की अनुभूति करने वाले को ऋषि और मन्त्रोक्त को देवता कहा जाता है। इस प्रसंग में वैदिक मंत्रों में प्रसिद्ध उद्‌भट विद्वान् आचार्य सायण का यह सूत्र अत्यन्त प्रसिद्ध है- **'यस्य वाक्यं स ऋषिः। या तेनोच्यते सा देवता'** (ऋ० १०.१० सा० भा०)। उक्त कहे गये सूत्रानुसार ही अथर्ववेद के ऋषि-देवताओं का उल्लेख किया गया है। वैदिक मन्त्रों में प्रचलित प्रमुख सविता, अग्नि, वायु, वरुण, इन्द्र आदि के अतिरिक्त स्थान विशेष, अचेतन, अमूर्त्त, द्रव्य-गुण विशेष, पात्र-उपकरण और पशु या प्राणी विशेष आदि के रूप में वर्णन मिलता है। इन सभी को गुण, धर्म और स्वभाव के आधार पर अलग-अलग वर्गों में विभक्त कर वर्णित किया गया है।

१. पशुवर्ग- गौ (गाय), वशा (वशानामक गौ-यज्ञ पशु), वाजी (अश्व) आदि।

२. उपकरण वर्ग- वज्र (आयुध)।

३. हव्य-पदार्थ वर्ग- ओदन (चावल), बार्हस्पत्यौदन, ब्रह्मौदन (ऋत्विज् हेतु पकाया गया भात) आदि।

४. वस्तु या द्रव्य वर्ग- अस्तृतमणि, औदुम्बरमणि, त्रिवृत् (मणि विशेष), दर्भमणि, शतवारमणि आदि।

५. ओषधि एवं वनस्पति वर्ग- आञ्जनम् (औषधि-पाण्डु, यक्ष्म, जायान्य आदि रोगों के लिए लेप करते हैं।), कुष्ठ (कुष्ठ नाम की ओषधि), गुग्गुल, दर्भ, वनस्पति आदि।

६. अमूर्त्त (भावात्मक) देववर्ग- अलक्ष्मीनाशन (अलक्ष्मी का विनाशक सूक्त), उच्छिष्ट अध्यात्म, ऋत्विक् स्तुति, कर्म, छन्दसमूह, तप, दम्पती-परिपन्थनाशिनी, दुःस्वप्न, दुःस्वप्नघ्न, दुःस्वप्ननाशन (दुःस्वप्न विनाशक सूक्त), नक्षत्रगण, दम्पती-यक्ष्मनाशन (यक्ष्मा का विनाशक सूक्त), वधूवास संस्पर्श मोचन, विवाह मंत्र आशीष, स्वर्ग, स्व विवाह आदि। अथर्ववेदीय मंत्रों में उपरोक्त सभी को देवता के रूप में मानकर स्तुति-वर्णन और गुणगान सम्पन्न हुआ है। अतः यहाँ इन सभी को मंत्रों में देवता के रूप में स्वीकार किया गया है।

परिशिष्ट - ३

अथर्ववेद भाग - २ में प्रयुक्त छन्दों का संक्षिप्त विवरण

क्र०	छन्द नाम	वर्ण संख्या	उदा० (अथर्व० सं०)
१.	**अतिजगती**	५२	१९.१७.७
	अतिजागतगर्भा परातिजागता विराट् अतिजगती	५०	११.१.१८
	अतिशाक्वरगर्भा अतिजगती	५२	१३.१.१३
	ककुम्मती परशाक्वरा भुरिक् पञ्चपदा अतिजगती	५३	१३.१.१८
	त्र्यवसाना उष्णिग्बृहतीगर्भा परात्रिष्टुप् षट्पदा अतिजगती	४९*	११.११.४
	त्र्यवसाना पञ्चपदा अतिजगती	५२	१९.७१.१
	त्र्यवसाना पञ्चपदा परशाक्वरा अतिजगती	४९*	१९.५७.५
	त्र्यवसाना षट्पदा अतिजगती	५२	१७.१.२-५
	त्र्यवसाना षट्पदा त्रिष्टुब्गर्भा अतिजगती	४९*	११.१२.२
	त्र्यवसाना षट्पदा त्रिष्टुब्बृहतीगर्भा अतिजगती	५२	१२.१.३४
	त्र्यवसाना षट्पदा विराट् अतिजगती	५३*	१२.१.२२
	पञ्चपदा अतिजगती	५२	१८.३.३०
	पञ्चपदा अनुष्टुब्गर्भा परातिजगती	५०	१२.१.५२
	पञ्चपदा उष्णिग्बृहतीगर्भा अतिजगती	४७*	१३.२.३०
	पञ्चपदा विराट् अतिजगती	५०	१२.१.२३
	परशाक्वरा विराट् अतिजगती	५०	१३.१.३७
	परातिजागता ककुम्मती पञ्चपदा अतिजगती	५०	१३.१.१९
	भुरिक् पञ्चपदा अतिजगती	५३	१८.४.३
	शाक्वरगर्भा चतुष्पदा विराट् अतिजगती	४९	११.७.१२
२.	**(अतिधृति)**		
	अनुष्टुब्गर्भा सप्तपदा चतुरवसाना अतिधृति	७५	१३.३.७
	निचृत् सप्तपदा चतुरवसाना अतिधृति	७५	१३.३.१५
	भुरिक् सप्तपदा चतुरवसाना अतिधृति	७७	१३.३.९-१२
	शंकुमती अतिजागतशाक्वरातिशाक्वरधार्त्यगर्भा सप्तपदा त्र्यवसाना अतिधृति	७४	१२.३.५५
	सप्तपदा त्र्यवसाना अतिधृति	७६	१७.१.८;११
३.	**(अतिशक्वरी)**		
	उष्णिगनुष्टुब्गर्भा षट्पदा परातिशक्वरी	५८	१२.१.४७
	चतुष्पदा अतिशक्वरी	६०	१९.५८.३
	त्रिष्टुबनुष्टुब्गर्भा षट्पदा त्र्यवसाना अतिशक्वरी	५७	१२.१.१८
	पञ्चपदा अतिशक्वरी	६०	११.२.२५
	पूर्वात्रिष्टुप् द्विपदा अतिशक्वरी	५७	१५.११.२
	बृहतीगर्भा सप्तपदा त्र्यवसाना अतिशक्वरी	६०	१९.१६.२
	विराट् पञ्चपदा अतिशक्वरी	५८	१७.१.१७
	षट्पदा त्र्यवसाना अतिशक्वरी	६०	१४.२.६९
४.	**अत्यष्टि**	६८	२०.६७.१-३
	विराट् षट्पदा त्र्यवसाना अत्यष्टि	६६	१४.२.९

	विराट् सप्तपदा अत्यष्टि	६६	१७.१.२४
	षट्पदा त्र्यवसाना अत्यष्टि	६८	१३.३.८;२०
	सप्तपदा त्र्यवसाना अत्यष्टि	६८	१७.१.६-७
५.	**अनुष्टुप्**	३२	११.२.४-५
	आर्ची अनुष्टुप्	२४	१५.४.२;८
	आर्षी अनुष्टुप्	३२	१२.१०.२
	आर्षी परानुष्टुप्	४४*	१५.२.१२
	आसुरी अनुष्टुप्	१३	११.३.९;१७-१८
	आसुरी (एकावसाना) अनुष्टुप्	१३	१९.२२.१८
	उष्णिग्गर्भा निचृत् अनुष्टुप्	३१	२०.९६.२२
	उष्णिग्बृहतीगर्भा अनुष्टुप्	३२	१२.४.३२
	एकपदा आर्ची अनुष्टुप्	२४	१२.६.३
	एकपदा आसुरी अनुष्टुप्	१३	११.४.१;४-६
	एकपदा भुरिक् आर्ची अनुष्टुप्	२५	१२.६.२
	एकपदा यजुर्ब्राह्मी अनुष्टुप्	४८	१५.१.३
	एकावसाना एकपदा ब्राह्मी अनुष्टुप्	४८	१९.५१.१
	एकावसाना प्राजापत्या अनुष्टुप्	१६	१९.३८.३
	एकावसानार्ची अनुष्टुप्	२४	१९.२७.१२
	एकावसानासुरी अनुष्टुप्	१३	१८.३.३६
	ककुम्मती अनुष्टुप्	३०	१८.२.४५
	ककुम्मती पराबृहती अनुष्टुप्	३०	१२.२.१६
	त्रिपदा अनुष्टुप्	३२	१६.४.४
	त्रिपदा विराट् अनुष्टुप्	३०	१९.४८.२
	त्रिपदा विराड्गर्भा अनुष्टुप्	३०	१६.४.७
	द्विपदा आर्ची अनुष्टुप्	२४	१५.११.११
	द्विपदा प्राजापत्या अनुष्टुप्	१६	१५.५.३
	निचृत् अनुष्टुप्	३१	११.६.१४
	पिपीलिकमध्या अनुष्टुप्	३२	१२.९.६
	पुरस्तात् ककुम्मती अनुष्टुप्	३०	१२.२.४०
	पुरोबार्हतानुष्टुप्	३२	१२.१.५३
	पुरोष्णिग् बार्हतपरा अनुष्टुप्	३२	११.९.६
	प्राजापत्या अनुष्टुप्	१६	११.३.७;१९-२२
	बार्हतगर्भा अनुष्टुप्	३२	१३.२.२९
	बृहतीगर्भा अनुष्टुप्	३३	११.६.२६
	भुरिक् अनुष्टुप्	३३	११.६.१५
	भुरिक् आर्ची अनुष्टुप्	२५	११.३.११
	भुरिक् प्राजापत्या अनुष्टुप्	१७	१५.१२.३-४
	भुरिक् साम्नी अनुष्टुप्	१७	१२.५.२
	याजुषी अनुष्टुप्	८	१२.९.२
	विराट् अनुष्टुप्	३०	११.१२.४
	शंकुमती अनुष्टुप्	२९	११.६.१
	साम्नी अनुष्टुप्	१६	११.३.४;८
	साम्नी एकावसाना अनुष्टुप्	१६	१९.६९.२
	स्वराट् अनुष्टुप्	३४	११.९.२१
	स्वराट् (सम्राट्) आर्ची अनुष्टुप्	२६	१९.१८.५
६.	**अष्टि**	६४	२०.९५.१
	चतुरवसाना अष्टि	६४	१९.३९.६-८
	त्र्यवसाना षट्पदा भुरिक् अष्टि	६५	१३.३.२
	त्र्यवसाना षट्पदा विराट् अष्टि	६२	१९.५४.५

त्र्यवसाना सप्तपदा अष्टि	६४	१९.९.१२
त्र्यवसाना सप्तपदा भुरिक् अष्टि	६५	१७.१.१८
षट्पदा त्र्यवसाना अष्टि	६४	१३.३.३
षट्पदा त्र्यवसाना विराट् अष्टि	६२	१२.१.८;११
७. (आकृति)		
चतुरवसाना अष्टपदा आकृति	८८	१३.३.१;१६
चतुरवसाना अष्टपदा भुरिक् आकृति	८९	१३.३.१९
८. उष्णिक्	२८	११.१.६
आर्ची उष्णिक्	२१	११.३.२६
आर्ची एकावसाना उष्णिक्	२१	११७.२५
आर्ची द्विपदा उष्णिक्	२१	१५.३.४
आसुरी उष्णिक्	१४	१२.११.१२
एकपदा उष्णिक्	२८	१२.६.४
ककुप् उष्णिक्	२८	११.१२.२५
ककुप् त्रिपदा उष्णिक्	२८	१५.५.६
ककुम्मती चतुष्पदा उष्णिक्	२६	११.१.३५
ककुम्मती पुर उष्णिक्	२६	१९.६०.२
चतुष्पदा उष्णिक्	२८	११.२.३०
चतुष्पदा भुरिक् उष्णिक्	२९	२०.९६.२०
चतुष्पदा शंकुमती उष्णिक्	२६	१८.४.८७
चतुष्पदा स्वराट् उष्णिक्	३०	११.२.३
परोष्णिक्	२८	१३.१.४४
परोष्णिक् विराट्	२६	१४.२.५२
पुर उष्णिक्	२८	१५.१४.३
पुरोबृहती त्रिपदा परोष्णिक्	२८	१४.१.३८
प्राजापत्या उष्णिक्	१२	१२.१०.८-९
प्राजापत्या उष्णिक् (दैवीपंक्ति)	१२	१५.१७.१,५
यवमध्या त्रिपदा एकावसाना उष्णिक्	२८	१९.५१.२
विराट् उष्णिक्	२६	१५७.३
विराट् पुर उष्णिक्	२६	१४.२.६८
साम्नी उष्णिक्	१४	११.३.५;१३
साम्नी उष्णिक् (दैवीपंक्ति)	१४	१५.१६.१,३
साम्नी एकावसाना उष्णिक्	१४	१९.२२.१
९. कृति	८०	१२.३.५९
चतुरवसाना सप्तपदा कृति	८०	१३.३.१७;२४
त्र्यवसाना सप्तपदा कृति	८०	१७.१.१२
विराट् कृति	७८	१२.३.५६
१०. गायत्री	२४	१२७.४
आर्ची गायत्री	१८	१३.६.२
आर्षी गायत्री	२४	११.२.६
आर्षी निचृद् गायत्री	२३	१३.१.२१
आसुरी गायत्री	१५	११.३.१;१४
एकपदा गायत्री	२४	१५७.४
एकपदा विराड् गायत्री	१८	१५.१.४
एकपदासुरी गायत्री	१५	१३.६.४
एकावसाना आसुरी गायत्री	१५	१८.३.३७
एकावसाना विराड् गायत्री	१८	२०.२.१-२
त्रिपदा एकावसाना भुरिगार्ची गायत्री	१९	१२.२.४२
त्रिपदा गायत्री	२४	११.११.१७

त्रिपदा निचृद् गायत्री	२३	१५.७.१
त्रिपदा निचृत् विषमा गायत्री	२३	१९.४४.५
त्रिपदा ब्राह्मी गायत्री	३६	१५.५.५ (१)
त्रिपदार्षी गायत्री	२४	१८.२.१९
त्रिपदा वर्धमाना गायत्री	२१	१५.१०.४
त्रिपदा समविषमा गायत्री	२४	११.३.२
त्रिपदा समविषमार्षी गायत्री	२४	१८.२.२४
त्रिपदा स्वराड् गायत्री	२६	१८.४.६६
द्विपदा निचृद् गायत्री	२३	१५.१३.९
द्विपदा ब्राह्मी गायत्री	३६	१५.२.४;१८;२४
द्विपदार्षी गायत्री	२४	१३.९.३
द्विपदा विराड् गायत्री	२०	१५.१३.१०
द्विपदासुरी गायत्री	१५	१५.१०.६;८
निचृत् विराड् गायत्री	१७	१६.१.७
पादनिचृद् गायत्री	२१	२०.१२४.३
पिपीलिकमध्या गायत्री	२४	१५.३.१
प्रतिष्ठा गायत्री	२१	१२८.११
प्राजापत्या गायत्री	८	११.४.७-८ (४)
भुरिगार्षी गायत्री	२५	१८.२.४०;४२-४४
भुरिग् गायत्री	२५	११.२.२०
भुरिग् विराड् गायत्री	२२	१६.५.७(१)
भुरिग् विषमा गायत्री	२५	१५.५.१०;१४
भुरिङ्नागी गायत्री	२५	१५.१४.१९
यवमध्या गायत्री	२४	१३८.२
याजुषी गायत्री	६	१८.४.२७
विराड् गायत्री	३३	११.१.८
विराड् विषमा गायत्री	२२	१२.७.१
साम्नी गायत्री	१२	११.३.२७
स्वराड् गायत्री	२६	१५.१४.११
स्वराड् विराड् गायत्री	२२	१६.५.८
११. जगती	४८	११.१.११
अतिजागतगर्भा जगती	४८	११.१.२७
अतिजागतगर्भा पराशाक्वरा चतुष्पदा भुरिग्जगती	४८	११.१.२०
अनुष्टुब्गर्भा पञ्चपदा विराड् जगती	४६	११.२.२
आर्ची जगती	३६	१५.४.६
आसुरी जगती	९	१५.३.९
उपजगती	४६	१९.१७.१
चतुष्पदा जगती	४८	१९.१५.२;५
चतुष्पदा पुरःशाक्वरा भुरिग्जगती	४९	१३.२.४४
चतुष्पदा शाक्वरगर्भा जगती	४८	११.१.३
त्र्यवसाना षट्पदा जगती	४८	१२.१.४-६
दैवी जगती	७	१५.४.१;१३
द्विपदा प्राजापत्या जगती	१६	१५.५.३;१२
द्विपदार्ची जगती	३६	१५.२.५;१३
पञ्चपदा अनुष्टुब्गर्भा जगती	४८	१२.१.२४
पञ्चपदा उष्णिग्गर्भा विराड् जगती	४६	१९.४६.६
पञ्चपदा बार्हतवैराजगर्भा जगती	४५	१२.२.४७
पञ्चपदा विराड्गर्भा जगती	४७	१३.२.३७
पञ्चपदा शाक्वरगर्भा ककुम्मती जगती	४८	१३.१.३१

परातिजागता विराड् जगती	४६	११.२.१
पुरोऽतिजगती विराड् जगती	४६	११.१.१०
पुरोऽतिजागता जगती	४८	१२.१.५७
पुरोऽतिजागता विराड् जगती	४६	११.७.८
पुरोद्व्यतिजागता भुरिग्जगती	४९	१३.२.२६
भुरिग् जगती	४९	१८.३.२६;२८
भुरिग् विराड् जगती	४६	११.१.२९
मध्येज्योति जगती	४४	११.६.२१
याजुषी जगती	१२	११.३.१२
शाक्वरीगर्भा जगती	४८	२०.९६.९
शाक्वरगर्भा चतुष्पदा जगती	४८	११.७.६
शाक्वरातिजागतगर्भा जगती	४८	११.१.९
षट्पदा जगती	४८	११.१२.१३
स्वराड् जगती	५०	१९.१७.५
१२. त्रिष्टुप्	४४	११.१.१७;१२
अनुष्टुब्गर्भा त्रिष्टुप्	४१	११.६.२०
आर्षी त्रिष्टुप्	४४	११.२.९
आसुरी त्रिष्टुप्	१०	१६.७.१३
एकावसाना द्विपदा साम्नी त्रिष्टुप्	२२	१२.२.४६
एकावसाना साम्नी त्रिष्टुप्	२२	१२.१.१६;२१
चतुष्पदा त्रिष्टुप्	४४	१९.२२.२१
त्रिपदा त्रिष्टुप्	३९*	१९.५७.२
त्रिपदा प्राजापत्या त्रिष्टुप्	२८	१५.२.८
त्र्यवसाना चतुष्पदा त्रिष्टुप्	४४	१९.५७.३
त्र्यवसाना पञ्चपदा विराट् उपरिष्टाज्ज्योति त्रिष्टुप्	४१	११.११.१६
त्र्यवसाना षट्पदा विपरीतपादलक्ष्मा त्रिष्टुप्	४४	११.२.३१
दैवी त्रिष्टुप्	६	११.४.११;१४
द्विपदा निचृत् त्रिष्टुप्	२०	१९.८.७
द्विपदार्षी भुरिक् त्रिष्टुप्	४५	१५.२.११
द्विपदा साम्नी त्रिष्टुप्	२२	१६.३.६
निचृत् त्रिष्टुप्	४३	१९.३५.४
पञ्चपदा पुरस्ताज्ज्योतिष्मती त्रिष्टुप्	४३	१९.५५.५
पञ्चपदा मध्येज्योतिष्मती त्रिष्टुप्	४३	१९.४६.१
परानुष्टुप् त्रिष्टुप्	४२	१२.१.९
पराबृहती त्रिष्टुप्	४२	१२.३.४४
पराविराट् त्रिष्टुप्	४३	१२.१.६२
पुरस्ताज्ज्योति त्रिष्टुप्	४१	११.७.१५
पुरोतिजागता विराड्गर्भा त्रिष्टुप्	४४	११.७.१
पुरोऽनुष्टुप् त्रिष्टुप्	४१	१२.१.४८
पुरोबार्हतातिजागतगर्भा त्रिष्टुप्	४३	११.७.२३
पुरोबार्हता त्रिष्टुप्	४२	१२.१.६१
पुरोबृहती त्रिष्टुप्	४१*	१४.२.३५
पुरोविराट् त्रिष्टुप्	४३	११.१.३६
पुरोविराट् पुरस्ताज्ज्योति त्रिष्टुप्	४२	११.१२.९
पुरःकृति त्रिपदा विराट् त्रिष्टुप्	४२	११.२.१०
प्राजापत्या त्रिष्टुप्	२८	१२.११.११
बृहतीगर्भा त्रिष्टुप्	४३	११.७.९
बृहतीगर्भा विराट् त्रिष्टुप्	४२	११.१.२;५
भुरिक् त्रिष्टुप्	४५	११.१.४;१५-१६

भुरिक् परातिजागता त्रिष्टुप्	४४	२०.१०७.१२
भुरिक् साम्नी त्रिपदा त्रिष्टुप्	२३	११.५.३
भुरिगार्ची त्रिष्टुप्	३३	१५.५.२
मध्येज्योति उष्णिग्गर्भा त्रिष्टुप्	४१	११७.२६
महाबृहती त्रिष्टुप्	४४	१९.८.२
याजुषी त्रिष्टुप्	२१	११.३.३०
विराड्गर्भा त्रिष्टुप्	४३	११७७
विराट्स्थाना त्रिष्टुप्	४१	१९.८.३
१३. (धृति)		
अतिशाक्वरगर्भा षट्पदा त्र्यवसाना धृति	७२	१३.३.४
अष्टपदा त्र्यवसाना धृति	७२	१७.१.१०
१४. पंक्ति	४०	१५७.५
अक्षर पंक्ति	२०	१५.१३.१४
अनुष्टुब्गर्भा पंक्ति	३९	१९.१९.२;४-८
अनुष्टुब्गर्भा भुरिक् पंक्ति	४२	११.१.१
अनुष्टुब्गर्भा विपरीतपादलक्ष्मा पंक्ति ४२	१२.२.९	
आर्ची निचृत् पंक्ति	२९	१२.६.५
आर्षी पंक्ति	४०	१३.२.३४
आसुरी पंक्ति	११	११.३.३६;२०
आस्तार पंक्ति	४०	१२.२.३
ककुम्मती आस्तार पंक्ति	३७	१३.२.२५
ककुम्मती बृहतीगर्भा पथ्यापंक्ति	४०	१३.१.५५
त्रिपदा प्रतिष्ठार्ची पंक्ति	३०	१५.१७.८
त्रिपदार्ची पंक्ति	३०	१५.१०.२
त्रिष्टुब्गर्भा पंक्ति	४०*	१४.२.४३
त्र्यवसाना ककुम्मती पथ्यापंक्ति	३८	१९.४२.२
त्र्यवसाना पथ्यापंक्ति	४०	१८.४.८८
त्र्यवसाना शंकुमती पथ्यापंक्ति	३७	१९.४३.१-८
दैवी पंक्ति	५	१५.१५.१
द्विपदा प्राजापत्या पंक्ति	२४	१५.१०.३
द्विपदार्ची पंक्ति	३०	१५.४.१५;१८
द्विपदार्षी पंक्ति	४०	१५.२.३
द्विपदा विराडार्षी पंक्ति	३८	१५.२.१७
द्विपदा साम्नी पंक्ति	२०	१६.१.५
निचृदार्ची पंक्ति	२९	१५.१४.२३
निचृदार्षी पंक्ति	३९	१५.२.२३
पञ्चपदा पथ्यापंक्ति	४०	११.१२.१२
पथ्यापंक्ति	४०	११.६.८
पदपंक्ति	२५	१५.२.१४;२७
परात्रिष्टुप् पंक्ति	४१	१८.३.३९
पुरः परशाक्वरा विपरीतपादलक्ष्मा त्रिपदा पंक्ति	३७	१३.१.१४
पुरोविराट् आस्तार पंक्ति	४०	१८.४.३९
पुरोविराट् सतः पंक्ति	४०	१८.४.५३
प्रस्तार पंक्ति	४०	११.१२.२६
प्राजापत्या पंक्ति	२४	१५.४.५
भुरिक् पथ्यापंक्ति	४१	१८.३.६४
भुरिगार्षी पंक्ति	४१	१२.२.६
भुरिगास्तार पंक्ति	४१	१८.४.६२
याजुषी पंक्ति	१०	११.३.३१

विपरीतपादलक्ष्मा पंक्ति	४०	१२.१.३६
विराट् आस्तार पंक्ति	३८	११.१२.३
विराट् पथ्यापंक्ति	३८	१९.१५.३
विराट् प्रस्तार पंक्ति	३८	१४.१.१४
सतः पंक्ति	४०	१४.२.४८
साम्नी पंक्ति	२०	१२.५.५
स्वराट् आर्षी पंक्ति	४२	१२.३.१३;१७
स्वराट् आस्तार पंक्ति	४२	१८.४.६३
स्वराट् पंक्ति	४२	१९.१९.१०
स्वराट् प्राजापत्या त्रिपदा पंक्ति	२६	१५.५.४
१५. (प्रकृति)		
शाक्वरऽतिशाक्वरगर्भा सप्तपदा चतुरवसाना प्रकृति	८४	१३.३.५-६
सप्तपदा त्र्यवसाना प्रकृति	८४	१७.१.१३
१६. प्रगाथ (बृहती + सतोबृहती)	७६	२०.९.३-४
प्रगाथ (विषमाककुप् + समा सतोबृहती)	६८	२०.१४.१-४
प्रगाथ (विषमा बृहती + समा सतोबृहती)	७६	२०.४९.४-५
१७. बृहती	३६	२०.५२.१-३
आर्ची बृहती	२७	१२.९.७
आसुरी बृहती	१२	११.३.१६;२३
उपरिष्टाद् निचृद् बृहती	३५	१४.२.५०
उपरिष्टाद् विराड् बृहती	३४	१२.२.५०
उरोबृहती	३६	११.७.३
एकपदा भुरिक् साम्नी बृहती	१९	११.४.१८ (२)
एकपदा विराड् बृहती	३४	१५.७.२
एकावसाना द्विपदार्ची बृहती	२७	१२.२.४४
एकावसाना द्विपदा साम्नी बृहती	१८	१९.२१.१
एकावसाना निचृत् महाबृहती	३५	१९.४५.७-१०
एकावसाना विराट् महाबृहती	३४	१९.४५.६
चतुष्पदा उपरिष्टाद् बृहती	३६	१७.१.२१
त्रिपदा प्राजापत्या बृहती	२०	११.३.२४
त्रिपदा भुरिक् महाबृहती	३७	१८.४.१६-२४
त्रिपदा महाबृहती	३६	१९.३७.३
त्रिपदा विषमपादलक्ष्मा महाबृहती	३६	११.२.२२
त्रिपदा साम्नी बृहती	१८	१५.१०.५
द्विपदा प्राजापत्या बृहती	२०	१५.११.७,९
द्विपदा भुरिक् साम्नी बृहती	१९	११.५.५
द्विपदा साम्नी बृहती	१८	१५.१०.१
निचृत् पुरस्ताद् बृहती	३५	१९.५३.५
निचृदार्ची बृहती	२६	१६.६.६
निचृद् बृहती	३५	१५.६.६;१२
निचृद् महाबृहती	३५	१३.१.३६
पथ्या बृहती	३६	१४.२.४७
पुरस्ताद् बृहती	३६	१२.१.५८
पुरोबृहती	३९*	१८.१.५९
पुरः ककुम्मती उपरिष्टाद् बृहती	३४	१९.४०.२
प्राजापत्या बृहती	२०	११.५.७
भुरिक् आर्ची बृहती	२८	१५.११.१०
भुरिक् साम्नी बृहती	१९	११.३.२९
भुरिग् बृहती	३७	१९.१९.१;३,९

महाबृहती	३६	११.२.८
विराट् उपरिष्टाद् बृहती	३४	१८.४.२६
विराट् उरोबृहती	३४	१२.१.२०
विराट् पथ्या बृहती	३४	११.९.२२
विराट् पुरस्ताद्बृहती	३४	११.१२.२२
विराड् बृहती	३४	१५.६.२६
विराड् महाबृहती	३४	१३.१.४३
साम्नी द्विपदा बृहती	१८	१५.१.२
साम्नी निचृद् बृहती	१७	१३.८.४
साम्नी बृहती	१८	११.३.२८
१८. (विकृति)		
चतुरवसाना अष्टपदा विकृति	९२	१३.३.२३;२५
१९. शक्वरी	५६	२०.९५.२-४
अनुष्टुब्गर्भा ककुम्मती षट्पदा त्र्यवसाना शक्वरी	५६	१२.१.५१
उष्णिगनुष्टुब्गर्भा सप्तपदा त्र्यवसाना शक्वरी	५६	१२.१.२५
उष्णिग्बृहतीगर्भा विराट् षट्पदा शक्वरी	५४	१९.५७.४
ककुम्मती अनुष्टुप्त्रिष्टुब्गर्भा षट्पदा त्र्यवसाना शक्वरी	५४	११.१२.१६
ककुम्मती षट्पदा त्र्यवसाना शक्वरी	५४	१२.१.४१
पञ्चपदा शक्वरी	५६	१२.१.१५
पञ्चपदा त्र्यवसाना शक्वरी	५६	१२.१.१२-१३
पराशक्वरी अनुष्टुब्गर्भा षट्पदा शक्वरी	५४	१२.१.४६
बृहतीगर्भा विराट् पञ्चपदा शक्वरी	५४	११.७.२
भुरिक् पञ्चपदा शक्वरी	५७	१८.४.९
भुरिक् षट्पदा शक्वरी	५७	१९.४६.२
विराट् शक्वरी	५४	१८.३.३१
विराट् जगतीगर्भा पञ्चपदा शक्वरी	५४	११.२.११
विराट् सप्तपदा त्र्यवसाना शक्वरी	५४	११.११.१
सप्तपदा चतुरवसाना शक्वरी	५६	१९.३९.५
सप्तपदा त्र्यवसाना शक्वरी	५६	११.११.२५
२०. (संकृति)		
चतुष्पदा संकृति	९६	१९.९.१४

*** मंत्रानुसार**

◆

परिशिष्ट - ४

अथर्ववेद भाग-२ मन्त्रानुक्रमणिका

अंहोमुचं वृषभ १९,४२,४
अंहोमुचे प्र भर १९,४२,३
अकर्म ते स्वपसो १८,३,२४
अकुप्यन्तः कुपा २०,१३०,८
अक्षन्नमीमदन्त ह्यव १८,४,६१
अक्षितिं भूयसीम् १८,४,२७
अक्षितोतिः सनेदिमं २०,६९,७
अक्षीभ्यां ते नासिकाभ्यां २०,९६,१७
अगन्निन्द्र श्रवो बृहद् २०,२०,३;५७,६
अगन्म स्वः स्वरगन्म १६,९,३
अगोरुधाय गविषे २०,६५,२
अग्न आयाह्यग्निभिः २०,१०३,२
अग्नये कव्यवाहनाय १८,४,७१
अग्निं होतारं मन्ये २०,६७,३
अग्निः क्रव्याद् भूत्वा १२,९,३
अग्निः पचन् रक्षतु १२,३,२४
अग्निं ते वसुवन्तं १९,१८,१
अग्निं दूतं वृणीमहे २०,१०१,१
अग्निमग्निं हवीमभिः २०,१०१,२
अग्निमीलिष्वावसे २०,१०३,१
अग्निं ब्रूमो वनस्पतीन् ११,६,१
अग्निराग्नीध्रात् सुष्टुभः २०,२,२
अग्निरेनं क्रव्यात् १२,११,११
अग्निर्दिव आ तपति १२,१,२०
अग्निर्भूम्यामोषधीषु १२,१,१९
अग्निर्मा गोप्ता परि १७,१,३०
अग्निर्माग्निनावतु १९,४५,६
अग्निर्मा पातु वसुभिः १९,१७,१
अग्निर्होताध्वर्युष्टे १८,४,१५
अग्निवासाः पृथिव्यसि १२,१,२१
अग्निष्वात्ताः पितरः १८,३,४४
अग्निहोत्रं च श्रद्धा ११,७,९
अग्नी रक्षस्तपतु १२,३,४३
अग्नीषोमा पथिकृता १८,२,५३
अग्नीषोमाभ्यां कामाय १२,४,२६
अग्ने अक्रव्यान्निः १२,२,४२
अग्नेः प्रजातं १९,२६,१
अग्ने चरुर्यज्ञिय ११,१,१६
अग्नेऽजनिष्ठा महते ११,१,३
अग्ने जायस्वादितिः ११,१,१
अग्ने देवाँ इहा वह २०,१०१,३
अग्नेर्वर्म परि १८,२,५८
अग्ने सपत्नानधरान् १३,१,३१
अग्ने समिधमाहार्षं १९,६४,१
अग्ने सहस्वानभि ११,१,६
अग्नौ तुषाना वप ११,१,२९
अग्नौ सूर्ये चन्द्रमसि ११,५,१३
अग्न्याधेयमथो ११,७,८
अघं पच्यमाना१२,८,५
अघविषा निपतन्ती १२,७,१५
अघशंसदुःशंसाभ्यां १२,२,२
अघोरचक्षुरपतिघ्नी १४,२,१७
अघ्न्ये पदवीर्भव १२,१०,१२
अघ्न्ये प्र शिरो जहि १२,१०,१४
अङ्गादङ्गाद् वयमस्या १४,२,६९
अङ्गिरसामयनं पूर्वो १८,४,८
अङ्गिरसो नः पितरो १८,१,५८
अङ्गिरोभिर्यज्ञियैः १८,१,५९
अङ्गेअङ्गे लोम्निलोम्नि २०,९६,२३
अङ्गेभ्यस्त उदराय ११,२,६
अच्छा म इन्द्रं मतयः २०,१७,१
अच्छा हि त्वा सह २०,१०३,३
अजागार केविका २०,१२९,१७
अजाता आसन्नृतवो ११,८,५
अजैष्माद्यासना १६,६,१
अजो भागस्तपसस्तं १८,२,८
अञ्जते व्यञ्जते १८,३,१८
अतः परिज्मन्ना गहि २०,७०,५
अतन्द्रो यास्यन् १३,२,२८
अति द्रव श्वानौ १८,२,११
अति विश्वान्यरुहद् १९,४९,२
अतिसृष्टो अपां १६,१,१
अतीदु शक्र ओहत २०,९२,११
अतो वै बृहस्पतिमेव १५,१०,४;५
अतो वै ब्रह्म च क्षत्रं १५,१०,३
अत्यर्धर्च परस्वतः २०,१३१,१९
अत्राह गोरमन्वत २०,४१,३
अथ य एवं विदुषा १५,१२,८
अथ यस्या व्रात्यो १५,१३,११
अथर्वा पूर्णं चमसं १८,३,५४
अथा ते अन्तमानां २०,५७,३;६८,३
अथो इयन्निति २०,१३०,१८
अथो इयन्नियन्निति २०,१३०,१७
अथोपदान भगवो १९,३४,८
अथो यानि च यस्मा १९,४८,१
अथो श्वा अस्थिरो २०,१३०,१९
अथो सर्वं श्वापदं ११,९,१०
अदब्धो दिवि पृथिव्यां १७,१,१२
अदितिर्मादित्यैः १८,३,२७
अदितेर्हस्तां स्रुचमेतां ११,१,२४
अदूहमित्यां पूषकं २०,१३१,१८
अदृश्रन्नस्य १३,२,१८;२०,४७,१५
अदेवृघ्न्यपतिघ्नी १४,२,१८
अदो यद् देवि प्रथमा १२,१,५५
अद्भिरन्नादिभिः १५,१४,६
अध ते विश्वमनु २०,१५,२
अध त्यं द्रप्सं विभ्वं १८,१,२१
अध द्रप्सो अंशुमत्या २०,१३७,९
अध रात्रि तृष्टधूमम् १९,४७,८;५०,१
अधा यथा नः १८,३,२१
अधा हीन्द्र गिर्वण २०,१००,१
अधि द्वयोरदधा २०,२५,३
अध्वर्यवोऽरुणं २०,८७,१
अनड्वाहं प्लवमन्वा १२,२,४८
अनपत्यमल्पपशुं १२,४,२५
अनभ्रयः स्वनमाना १९,२,३
अनर्शरातिं वसुदा २०,५८,२
अनवद्यैरभिद्युतिः २०,४०,२;७०,४
अनागमिष्यतो १६,६,१०
अनामयोपजिह्विका २०,१२९,२०
अनास्माकस्तद् १९,५७,५

अनुगच्छन्ती प्राणानुप १२,७,१६
अनु ते शुष्मं तुरयन्त २०,१०५,२
अनु त्वा रोदसी २०,४२,२
अनु प्रत्नस्यौकसः २०,२६,३;९२,१५
अनुव्रता रोहिणी १३,१,२२
अनुस्पष्टो भवत्येषो २०,९६,४
अनुहवं परिहवं १९,८,४
अनृक्षरा ऋजवः १४,१,३४
अन्तकोऽसि मृत्युरसि १६,५,२;९
अन्तर्गर्भश्चरति ११,४,२०
अन्तर्धिर्देवानां १२,२,४४
अन्तर्धेहि जातवेद ११,१०,४
अन्तश्चरति रोचना २०,४८,५
अन्नं पूर्वा रासतां १९,७,४
अन्नाद्येन यशसा १३,८,४;९,५
अन्यमू षु यम्यन्य १८,१,१६
अन्येभ्यस्त्वा पुरुषेभ्यो १२,२,१६
अन्वग्निरुषसामग्र० १८,१,२७
अप क्रामति सूनृता १२,५,६
अप ज्योतिषा तमो २०,१६,५
अप त्ये तायवो १३,२,१७;२०,४७,१४
अप न्यधुः पौरुषेयं १९,२०,१
अपपापं परिक्षवं १९,८,५
अपश्यं युवतिं १८,३,३
अपस्त ओषधीमतीः १९,१८,६
अप स्तेनं सवासो १९,५०,५
अपाः पूर्वेषां हरिवः २०,३२,३
अपागूहन्नमृतां १८,२,३३
अपादिन्द्रो अपादग्निः २०,९२,८
अपानति प्राणति ११,४,१४
अपामग्रमसि समुद्रं १६,१,६
अपामह दिव्यानां १९,२,४
अपामूर्ज ओजसो १९,४५,३
अपामूर्मिर्मदन्निव २०,२८,४;३९,५
अपां फेनेन नमुचेः २०,२९,३
अपावृत्य गार्हपत्यात् १२,२,३४
अपास्मत्तम उच्छतु १४,२,४८
अपूपवानन्नवांश्च १८,४,२१
अपूपवानपवांश्च १८,४,२४
अपूपवान् क्षीरवान् १८,४,१६
अपूपवान् घृतवान् १८,४,१९
अपूपवान् दधिवान् १८,४,१७
अपूपवान् द्रप्सवान् १८,४,१८
अपूपवान् मधुमान् १८,४,२२
अपूपवान् मांसवान् १८,४,२०
अपूपवान् रसवांश्च १८,४,२३
अपूपापिहितान् १८,३,६८;४,२५
अपेत वीत वि च १८,१,५५
अपेन्द्र प्राचो मघवन् २०,१२५,१
अपेमं जीवा १८,२,२७
अपेमां मात्रां १८,२,४०
अपेहि मनसस्पते २०,९६,२४
अपो यदद्रिं पुरुहूत २०,७७,८
अपो वृत्रं वव्रिवांसं २०,७७,७
अप्रपाण च वेशन्ता २०,१२८,८
अप्सरसः सधमादं १४,२,३४
अप्सु धूतस्य हरिवः २०,३३,१
अप्सु स्तीमासु वृद्धासु ११,८,३४
अबोध्यग्निः समिधा १३,२,४६
अभयं नः करत्यन्तरिक्षं १९,१५,५
अभयं मित्रादभयं १९,१५,६
अभिक्रन्दन् स्तनय० ११,५,१२
अभि गोत्राणि सहसा १९,१३,७
अभि त्वा पूर्वपीतये २०,९९,१
अभि त्वा वर्चसा गिरः २०,४८,१
अभि त्वा वृषभा सुते २०,२२,१
अभि त्वा शूर नोनुमो २०,१२१,१
अभि त्वोर्णोमि पृथिव्या १८,२,५२
अभि द्युम्नानि वनिन २०,६,७
अभि प्र गोपतिं २०,२२,४;९२,१
अभि प्र वः सुराधसं २०,५१,१
अभिवृष्टा ओषधयः ११,४,६
अभि श्यावं न कृशनेभिः २०,१६,११
अभि हि सत्य सोमपा २०,६४,२
अभी वस्वः प्र जिहीते २०,१२७,१०
अभी षु णः सखीनाम् २०,१२४,३
अभुत्स्यु प्र देव्या २०,१४२,१
अभूतिरुपह्रियमाणा १२,८,८
अभूद् दूतः प्रहितो १८,४,६५
अभ्यन्यदेति पर्यन्य १३,२,४३
अभ्यावर्तस्व पशुभिः ११,१,२२
अभ्रातृघ्नीं वरुणा १४,१,६२
अभ्रातृव्यो अना २०,११४,१
अमन्महीदनाशवो २०,११६,२
अमा घृतं कृणुते ११,५,१५
अमावास्या च पौर्णमासी १५,२ १४
अमासि मात्रां १८,२,४५
अमुत्र सन्निह वेत्थेतः १३,१ ,३९
अमोऽहमस्मि सा त्वं १४,२,७१
अम्भो अमो महः १३,८,५
अम्भो अरुणं १३,८,६
अयं वस्ते गर्भं १३,१,१६
अयं वा उ अग्निर्ब्रह्मा १५,१०,७
अयं वां घर्मो अश्विना २०,१३९,४
अयं स देवो अप्स्वन्त १३,३,१५
अयं सहस्रमृषिभिः २०,१०४,२
अयं ग्रावा पृथुबुध्नो १२,३,१४
अयज्ञियो हतवर्चा १२,२,३७
अयं त इन्द्र सोमो २०,५,५
अयन्महा ते अर्वाहः २०,१२९,११
अयमिन्द्र वृषाकपिः २०,१२६,१८
अयमु ते समतसि २०,४५,१
अयमु त्वा विचर्षणे २०,५,१
अयमेमि विचाकशद् २०,१२६,१९
अयमौदुम्बरो मणिर्वीरो १९,३१,१४
अयामि घोष इन्द्र २०,१२,२
अया ह त्यं मायया २०,३६,६
अयुक्त सप्त १३,२,२४;२०,४७,२१
अयुतोऽहमयुतो म १९,५१,१
अयोजाला असुरा १९,६६,१
अयोमुखाः सूचीमुखाः ११,१०,३
अरं कामाय हरयो २०,३१,२
अरंगरो वावदीति २०,१३५,१३
अरदुपरम २०,१३१,१५
अरसं कृत्रिमं नादं १९,३४,३
अरायान् ब्रूमो रक्षांसि११,६,१६
अरिप्रा आपो अप १६,१,१०
अर्चत प्रार्चत २०,९२,५
अर्चामि वां वर्धायापो १८,१,३१
अर्धमासाश्च मासाश्च ११,७,२०
अर्बुदिर्नाम यो देव ११,९,४
अर्बुदिश्च त्रिषंधिः ११,९,२३
अर्भको न कुमारको २०,९२,१२
अर्यमणं यजामहे १४,१,१७
अर्वागन्य इतो अन्यः ११,५,११
अर्वागन्यः परो अन्यो ११,५,१०
अर्वाङेहि सोमकामं २०,८,२
अर्वाङ् परस्तात् १३,२,३१
अर्वाचीनं सु ते २०,१९,२

अर्वाञ्चं त्वा सुखे २० ,२३,९
अर्वावतो २० ,६,८;२० ,४,५७,७
अलाबुकं निखातकम् २० ,१३२,२
अलाबूनि पृषातकानि २० ,१३५,३
अलिक्लवा जाष्कमदा ११,९,९
अवः परेण पर एना १३,१,४१
अवक्रक्षिणं वृषभं २० ,८५,२
अव द्रप्सो अंशुमतीं २० ,१३७,७
अवर्तिरश्यमाना १२,८,१०
अवश्लक्ष्णमिव २० ,१३३,६
अव सृज पुनरग्ने १८,२,१०
अव स्य शूराध्वनो २० ,७७,२
अव स्वराति गर्गरो २० ,९२,६
अवाचीनानव जहीन्द्र १३,१,३०
अवायन्तां पक्षिणो ११,१० ,८
अवास्तुमेनमस्वगम् १२,९,७
अविः कृष्णा भागधेयं १२,२,५३
अवीरामिव मामयं २० ,१२६,९
अवो द्वाभ्यां पर २० ,९१,४
अव्यसश्च व्यचसश्च १९,६८,१
अशिता लोकाच्छिनत्ति १२,८,११
अश्मापिनद्धं मधु २० ,१६,८
अश्मन्वती रीयते १२,२,२६
अश्रान्तस्य त्वा मनसा १९,२५,१
अश्लीला तनूर्भवति १४,१,२७
अश्व इव रजो १२,१,५७
अश्वत्थ खदिरो २० ,१३१,१४
अश्वत्थो देवसदनः १९,३९,६
अश्वस्य वारो २० ,१२९,१८
अश्वाः कणा गावः ११,३,५
अश्वायन्तो गव्यन्तो २० ,९६,५
अश्वावति प्रथमो २० ,२५,१
अश्वावतीं प्र तर १८,२,३१
अषाल्हमुग्रं पृतनासु २० ,९२,१९
अष्टधा युक्तो वहति १३,३,१९
अष्टर्चेभ्यः स्वाहा १९,२३,५
अष्टाचक्रं वर्तत ११,४,२२
अष्टादशर्चेभ्यः १९,२३,१५
अष्टाविंशानि शिवानि १९,८,२
असंज्ञा गन्धेन शुगु० १२,८,७
असति सत् प्रतिष्ठितं १७,१,१९
असंतापं मे हृदयमुर्वी १६,३,६
असपत्नं पुरस्तात् १९,१६,१; २७,१४
असंबाधं वध्यतो १२,१,२
असंबाधे पृथिव्या १८,२,२०
असि हि वीर सेन्यो २० ,५६,२
असुन्वामिन्द्र संसदं २० ,२९,५
असृग्रमिन्द्र ते गिरः २० ,७१,१०
असौ हा इह ते मनः १८,४,६६
अस्तंयते नमोऽस्त० १७,१,२३
अस्तावि मन्म पूर्व्यं २० ,११९,१
अस्तेव सु प्रतरं २० ,८९,१
अस्रा नीलशिखण्डेन ११,२,७
अस्थि कृत्वा समिधं ११,८,२९
अस्थिभ्यस्ते मज्जभ्यः २० ,९६,२२
अस्थीन्यस्य पीडय १२,११,९
अस्मा इदु ग्नाश्चिद् देवपत्नीः २० ,३५,८
अस्मा इदु त्यदनु २० ,३५,१५
अस्मा इदु त्यमुपमं २० ,३५,३
अस्मा इदु त्वष्टा २० ,३५,६
अस्मा इदु प्र तवसे २० ,३५,१
अस्मा इदु प्र भरा २० ,३५,१२
अस्मा इदु प्रय इव २० ,३५,२
अस्मा इदु सप्तिमिव २० ,३५,५
अस्मा इदु स्तोमं २० ,३५,४
अस्माकमिन्द्रः १९,१३,११
अस्मान्त्सु तत्र २० ,७१,१२
अस्मिन् मणावेकशतं १९,४६,५
अस्मिन् वयं संकसुके १९,२,१३
अस्मे धेहि श्रवो २० ,७१,१४
अस्मै भीमाय नमसा २० ,१५,३
अस्य पीत्वा शतक्रतो २० ,६८,८
अस्येदिन्द्रो वावृधे २० ,९९,२
अस्येदु त्वेषसा २० ,३५,११
अस्येदु प्र ब्रूहि २० ,३५,१३
अस्येदु भिया २० ,३५,१४
अस्येदु मातुः २० ,३५,७
अस्येदेव प्र रिरिचे २० ,३५,९
अस्येदेव शवसा २० ,३५,१०
अस्यै देवताया उदकं १५,१३,१३
अस्वगता परिह्णुता १२,५,४०
अहं वि ष्यामि मयि १४,१,५७
अहमस्मि सहमान १२,१,५४
अहमिद्धि पितुष्परि २० ,११५,१
अहं पचाम्यहं १२,३,४७
अहं पशूनामधिपा १९,३१,६
अहं प्रत्नेन मन्मना २० ,११५,२
अहल कुश वर्त्तक २० ,१३१,६
अहश्च रात्री च १५,२,२०
अहोरात्रे अन्वेषि १२,२,४९
अहोरात्रे इदं ब्रूमः ११,६,५
अहोरात्रे नासिके १५,१८,४
अहोरात्रैर्विमितं १३,३,८
अह्ना प्रत्यङ् व्रात्यो १५,१८,५
आकूतिं देवीं सुभगां १९,४,२
आकूत्या नो बृहस्पत १९,४,३
आक्ष्वैकं मणिमेकं १९,४५,५
आ गृह्णीतं सं बृहतं ११,९,११
आ घ त्वावान् त्मनाप्त २० ,१२२,२
आ घा गमद्यदि २० ,२६,२
आ घा ता गच्छानुत्तरा १८,१,११
आङ्गिरसानामाद्यैः १९,२२,१
आचार्य उपनयमानो ११,५,३
आचार्यस्ततक्ष ११,५,८
आचार्यो ब्रह्मचारी ११,५,१६
आचार्यो मृत्युर्वरुणः ११,५,१४
आच्छद्विधानैर्गुपितो १४,१,५
आच्या जानु दक्षिणतो १८,१,५२
आ जनाय द्रुह्वणे २० ,३६,८
आञ्जनं पृथिव्यां १९,४४,३
आ तू न इन्द्र मद्र्यग्घुवानः २० ,२३,१
आ तू सुशिप्र दंपते २० ,९२,१३
आ ते राष्ट्रमिह १३,१,५
आ ते सिञ्चामि २० ,४,२
आत्मन्वत्युर्वरा १४,२,१४
आ त्वाग्न इधीमहि १८,४,८८
आ त्वा ब्रह्मयुजा २० ,३,२;३८,२;४७,८
आ त्वा रुरोह १३,१,१५
आ त्वा विशन्त्वाशवः २० ,६९,५
आ त्वा हर्यन्तं २० ,३२,२
आ त्वेता नि षीदत २० ,६८,११
आथर्वणानां चतुः १९,२३,१
आथर्वणीराङ्गिरसीः ११,४,१६
आदङ्गिरा प्रथमं २० ,२५,४
आ दत्से जिनतां १२,१०,१०
आददानमाङ्गिरसि १२,१०,६
आदलाबुकमेककम् २० ,१३२,१
आदह स्वधामनु २० ,४० ,३,६९,१२
आदाय जीतं जीताय १२,१० ,११

आदित् ते अस्य २०,७५,३
आदित्य नावमारुक्षः १७,१,२५
आदित्या रुद्रा ११,६,१३; १९, ११, ४
आदित्या रुद्रा २०,१३५,९
आदित्या ह जरितः २०,१३५,६
आदित्येभ्यो अङ्गिरोभ्यो १२,३,४४
आदित्यैरिन्द्रःसगणो २०,६३,२;१२४,५
आ देवानामपि १९,५९,३
आ देवेषु वृश्चते १५,१२,१०
आनन्दा मोदाः प्रमुदो ११,७,२६;८,२४
आ नूनं यातमश्विना २०,१४१,४
आ नूनं रघुवर्तनिं २०,१४०,३
आ नूनमश्विना २०,१३९,१
आ नूनमश्विनोः २०,१४०,२
आ नो यातं दिवो २०,१४३,५
आ नो याहि सुतावतो २०,४,१
आ नो विश्वासु हव्य २०,१०४,३
आन्त्राणि जत्रवो ११,३,१०
आन्त्रेभ्यस्ते गुदाभ्यो २०,९६,२०
आ पप्राथ महिना २०,८१,२;९२,२१
आपश्चित् पिप्यु स्तर्यो २०,१२,४
आपस्पुत्रासो अभि १२,३,४
आपूर्णो अस्य कलशः २०,८,३
आपो अग्निं प्र हिणुत १८,४,४०
आपो न देवीरुप २०,२५,२
आपो न सिन्धुमभि २०,१७,७
आपो मौषधीमतीः १९,१७,६
आ प्र च्यवेथामप १८,४,४९
आप्रुषायन् मधुन २०,१६,४
आमणको मणत्सकः २०,१३०,९
आ मध्वो अस्मा २०,७६,७
आमिनोनिति भद्यते २०,१३१,१
आ मे धनं सरस्वती १९,३१,१०
आ मे महच्छतभिषग् १९,७,५
आयं गौः पृश्निरक्रमीद् २०,४८,४
आ यत् पतन्त्येन्यः २०,९२,७
आ यद् दुवः शतक्रतवा २०,१२२,३
आ यन्ति दिवः पृथिवीं १२,३,२६
आय वनेनती जनी २०,१३१,८
आ यात पितरः १८,४,६२
आ यात्विन्द्रः स्वपतिः २०,९४,१
आ याहि सुषुमा २०,३,१;३८,१;४७,७
आयुर्विश्वायुः परि १८,२,५५
आयुश्च रूपं च नाम १२,६,३
आयुषायुः कृतां १९,२७,८
आयुषे त्वा वर्चसे १९,२६,३
आयुषोऽसि प्रतरणं १९,४४,१
आ यूथेव क्षुमति १८,३,२३
आ रभस्व जातवेदो १८,३,७१
आराच्छत्रुमप बाधस्व २०,८९,७
आ रात्रि पार्थिवं रजः १९,४७,१
आ रोदसी हर्यमाणो २०,३२,१
आ रोह चर्मोप सीद १४,२,२४
आ रोहत जनित्रीं १८,४,१
आ रोहत दिवम् १८,३,६४
आ रोह तल्पं सुमनस्य १४,२,३१
आ रोहतायुर्जरसं १२,२,२४
आरोहञ्छुक्रो बृहती १३,२,४२
आरोहन् द्यामममृतः १३,१,४३
आ रोहोरुमुप धत्स्व १४,२,३९
आर्षेयेषु नि दधे ११,१,३३
आलापाश्च प्रलापाश्च ११,८,५
आ वक्षि देवाँ इह २०,६७,५
आ वामगन्त्सुमतिः १४,२,५
आ वां प्रजां जनयतु १४,२,४०
आविरात्मानं कृणुते १२,४,३०
आ वो वहन्तु सप्तयो २०,१३,२
आशरीकं विशरीकं १९,३४,१०
आशसनं विशसनम् १४,१,२८
आशासाना सौमनसं १४,१,४२
आशिषश्च प्रशिषश्च ११,८,२७
आशुः शिशानो वृषभो १९,१३,२
आ संयतमिन्द्र णः २०,३६,१०
आ सत्यो यातु मघवाँ २०,७७,१
आसीनासो अरुणीनाम् १८,३,४३
आस्तेयीश्च वा स्तेयीश्च ११,८,२८
आस्यै ब्राह्मणाः १४,१,३९
आहं पितॄन्सुविदत्राँ १८,१,४५
आ हरयः ससृज्रिरे २०,२२,५,९२,२
आहवनीयस्य च १५,६,१५
आहार्षमविदं २०,९६,१०
आहुत्यात्राद्यान्नमत्ति १५,१४,८
इच्छन्ति देवा सुन्वन्तं २०,१८,३
इच्छन्नश्वस्य यच्छिरः २०,४१,२
इत ऊती वो अजरं २०,१०५,३
इत एत उदारुहन् १८,१,६१
इतश्च मामुतश्चावतां १८,३,३८
इतिहासस्य च वै १५,६,१२
इतो वा सातिमीमहे २०,७०,६
इदं यत् परमेष्ठिनं १९,९,४
इदं वर्चो अग्निना १९,३७,१
इदं सदो रोहिणी १३,१,२३
इदं सु मे नरः शृणुत १४,२,९
इदं हिरण्यं बिभृहि १८,४,५६
इदं कसाम्बु चयनेन १८,४,३७
इदं जना उप श्रुत २०,१२७,१
इदं त एकं पर ऊ १८,३,७
इदं तद् रूपं यदवस्त १४,१,५६
इदं तमति सृजामि १६,१,४
इदमकर्म नमो २०,१६,१२
इदमहं रुशन्तं १४,१,३८
इदमहमामुष्यायणे १६,७,८
इदमिद् वा उ नापरं १८,२,५०;५१
इदमुच्छ्रेयोऽवसान १९,१४,१
इदं पितृभ्यः प्र भरामि १८,४,५१
इदं पितृभ्यो नमो १८,१,४६
इदं पूर्वमपरं नियानं १८,४,४४
इदं प्रापमुत्तमं काण्डं १२,३,४५
इदं मह्यं मदूरिति २०,१३१,१०
इदं मे ज्योतिरमृतं ११,१,२८
इध्मेन त्वा जातवेदाः १९,६४,२
इन्दुरिन्द्राय पवत २०,१३७,५
इन्द्र आशाभ्यस्परि २०,२०,७;५७,१०
इन्द्र इद्धर्योः २०,३८,५;४७,५;७०,८
इन्द्र एषां नेता १९,१३,९
इन्द्र ओषधीरसनो० २०,११,१०
इन्द्रं वयमनूराधं १९,१५,२
इन्द्रं वयं महाधन २०,७०,११
इन्द्रं वृत्राय हन्तवे २०,१९,५
इन्द्रं वो विश्वतस्परि २०,३९,१;७०,१६
इन्द्रं सोमस्य पीतये २०,२४,४
इन्द्रः कारुमबूबुधद् २०,१२७,११
इन्द्रः पूर्भिदातिरद् २०,११,१
इन्द्र क्रतुं न आ भर १८,३,६७;२०,७९,१
इन्द्र क्रतुविदं सुतं २०,६,२;७,४
इन्द्र जीव सूर्य जीव १९,७०,१
इन्द्र ज्येष्ठं न आ भरँ २०,८०,१
इन्द्र त्रिधातु शरणं २०,८३,१
इन्द्र त्वा वृषभं वयं २०,१,१,६,१

इन्द्र त्वोतास आ २०,७०,१९
इन्द्रं तं शुम्भ २०,९२,१७;१०५,५
इन्द्रं ते मरुत्वन्तम् १९,१८,८,
इन्द्र प्र णो धितावानं २०,६,३
इन्द्र प्रेहि पुरस्त्वं २०,५,३
इन्द्रमित् केशिना हरी २०,२९,२
इन्द्रमित्था गिरो २०,२४,३
इन्द्रमिद्गाथिनो२०,३८,४;४७,४;७०,७
इन्द्रमिद् देवतातय २०,११८,३
इन्द्र वाजेषु नोऽव २०,७०,१०
इन्द्रश्च मृलयाति नो २०,२०,६;५७,९
इन्द्रश्च सोमं पिबतं २०,१३,१
इन्द्र सोमाः सुता इमे २०,६,४;२४,५
इन्द्रस्तुजो बर्हणा २०,११,५
इन्द्रस्त्रातोत वृत्रहा १९,१५,३
इन्द्र स्थातर्हरीणां २०,६४,५
इन्द्रस्य त्वा वर्मणा १९,४६,४
इन्द्रस्य नाम गृह्णन्त १९,३५,१
इन्द्रस्य बाहू स्थविरौ १९,१३,१
इन्द्रस्य व इन्द्रिये १६,१,९
इन्द्रस्य वृष्णो वरुणस्य १९,१३,१०
इन्द्रः स दामने कृत २०,४७,२;१३७,१३
इन्द्रः सुत्रामा स्ववाँ २०,१२५,६
इन्द्रः स्वर्षा जनयन् २०,११,४
इन्द्राग्नी द्यावापृथिवी १४,१,५४
इन्द्राग्नी रक्षतां मा १९,१६,२
इन्द्राणीमासु नारिषु २०,१२६,११
इन्द्रादिन्द्रः सोमात् ११,१०,९
इन्द्राय गाव आशिरं २०,२२,६;९२,३
इन्द्राय मद्वने सुतं २०,११०,१
इन्द्राय साम गायत २०,६२,५
इन्द्रा याहि चित्रभानो २०,८४,१
इन्द्रा याहि तूतुजान २०,८४,३
इन्द्रा याहि धियोषितो २०, ८४,२
इन्द्रियाणि शतक्रतो २०,२०,२;५७,५
इन्द्रेण रोचना दिवो २०,२८,३;३९,४
इन्द्रेण सं हि दृक्षसे २०,४०,१;७०,३
इन्द्रेहि मत्स्यन्धसो २०,७१,७
इन्द्रो अङ्ग महद् भयं २०,२०,५;५७,८
इन्द्रो दधीची अस्थभिः २०,४१,१
इन्द्रो दीर्घाय २०,३८,६;४७,६;७०,९
इन्द्रो बलं रक्षितारं २०,९१,६
इन्द्रो ब्रह्मा ब्राह्मणात् २०,२,३
इन्द्रो मदाय वावृधे २०,५६,१
इन्द्रो मह्ना महतो २०,९१,१२
इन्द्रो मह्ना रोदसी २०,११८,४
इन्द्रो मा मरुत्वान् १८,३,२५;१९,१७,८
इन्द्रो मेन्द्रियेणावतु १९,४५,७
इन्द्रो राजा जगतः १९,५,१
इन्द्रो वीर्येणोदक्रामत् १९,१९,९
इन्द्रो वृत्रमवृणोत् २०,११,३
इमं यम प्रस्तरमा १८,१,६०
इमं वीरमनु हर्षध्वम् १९,१३,६
इमं स्तोममर्हते २०,१३,३
इमं होमा यज्ञमवतेमं १९,१,२
इमं क्रव्यादा विवेश १२,२,४३
इमं गावः प्रजया १४,१,३३
इमं जीवेभ्यः परिधिं १२,२,२३
इममग्ने चमसं मा १८,३,५३
इममिन्द्र गवाशिरं २०,२४,७
इममिन्द्र वह्निं १२,२,४७
इमं बध्नामि ते मणिं १९,२८,१
इमं बिभर्मि सुकृतं २०,९४,९
इमा उ त्वा पुरूवसो २०,१०४,१
इमा नारीः १२,२,३१;१८,३,५७
इमानि यानि पञ्च १९,९,५
इमा नु कं भुवना २०,६३,१;१२४,४
इमां धियं सप्तशीर्ष्णीं २०,९१,१
इमा ब्रह्म बृहद्दिवः २०,१०७,११
इमा ब्रह्म ब्रह्मवाहः २०,२३,३
इमां भूमिं पृथिवीं ११,७,९
इमां मात्रां मिमीमहे १८,२,३८
इमा या ब्रह्मणस्पते १९,८,६
इमे जीवा वि मृतैः १२,२,२२
इमे त इन्द्र ते वयं २०,१५,४
इमौ युनज्मि ते वह्नी १८,२,५६
इयं या परमेष्ठिनी १९,९,३
इयं वा उ पृथिवी १५,१०,६
इयं समित् पृथिवी ११,७,४
इयं ते धीतिरिदमु ११,१,११
इयं नारी पतिलोकं १८,३,१
इयं नार्युप ब्रूते १४,२,६३
इयमेव पृथिवी ११,३,११
इयं मही प्रति ११,१,८
इरा पुंश्चली हसो १५,२,१९
इरावेदुमयं दत २०,१३०,१६
इषिरा योषा युवतिः १९,४९,१
इषीकां जरतीमिष्ट्वा १२,२,५४
इह गावः प्रजायध्वम् २०,१२७,१२
इह त्वा गोपरीणसा २०,२२,३
इह प्रियं प्रजायै ते २४,१,२१
इहेत्थ प्रागपागुद० २०,१३४,१
इहेत्थ० अक्ष्लिली २०,१३४,६
इहेत्थ० आष्टेला २०,१३४,५
इहेत्थ० ......वत्साः २०,१३४,२
इहेत्थ० ...स वै पृथु २०,१३४,४
इहेत्थ० ...स्थालीपाको २०,१३४,३
इहेदसाथ न परो १४,१,३२
इहेमाविन्द्र सं नुद १४,२,६४
इहेह यद् वां समना २०,१४३,७
इहैव स्तं मा वि यौष्टं १४,१,२२
इहैवैधि धनसनिः १८,४,३८
ईङ्खयन्तीरपस्युव २०,९३,४
ईजानश्चितमारुक्ष १८,४,१४
ईलेन्यो नमस्य २०,१०२,१
ईशां वो मरुतो देव ११,११,२५
ईशां वो वेद राज्यं ११,१२,२
ईशान एनमिष्वासः १५,५,१५
उक्षान्नाय वशान्नाय २०,१,३
उक्ष्णो हि मे पञ्चदश २०,१२६,१४
उग्र इत् ते वनस्पत १९,३४,९
उग्र एनं देव इष्वास १५,५,९
उग्रं वनिषदाततम् २०,१३२,६
उच्चा पतन्तमरुणं १३,२,२६
उच्छिष्टे द्यावापृथिवी ११,९,२
उच्छिष्टे नाम रूपं ११,९,१
उच्छ्वञ्चमाना पृथिवि १८,३,५१
उच्छ्वञ्चस्व पृथिवि १८,३,५०
उज्जायतां परशुः २०,१७,९
उत नः सुभगाँ अरिः २०,६८,६
उत प्रहामतिदीवा २०,८९,९
उत ब्रुवन्तु नो निदो २०,६८,५
उत श्वेत आशुपत्वा २०,१३५,८
उत स्म सद्य हर्यतस्य २०,३१,५
उतेव प्रभ्वीरूत १२,३,२७
उतैनां भेदो नाददाद् १२,४,५०
उतो नो अस्या उषसो २०,७२,३
उत्कसन्तु हृदयानि ११,११,२१
उत्केतुना बृहता १३,२,९

उत्तमेभ्यः स्वाहा १९,२२,१२
उत्तमो अस्योषधीनां १९,३९,४
उत्तरेभ्यः स्वाहा १९,२२,१३
उत्तरं राष्ट्रं प्रजया १२,३,१०
उत्तानायै शयानायै २०,१३३,४
उत्तिष्ठतमा रभेथाम् ११,११,३
उत्तिष्ठत सं नह्याध्वं ११,११,२;१२,१
उत्तिष्ठता प्र तरता १२,२,२७
उत्तिष्ठ त्वं देवजना ११,११,५;१२,५
उत्तिष्ठन्नोजसा सह २०,४२,३
उत्तिष्ठ प्रेहि प्र १८,३,८
उत्तिष्ठ ब्रह्मणस्पते १९,६३,१
उत्तिष्ठेतः किमिच्छन्ती १४,२,१९
उत्तिष्ठेतो विश्वावसो १४,२,३३
उत्ते स्तभ्नामि पृथिवीं १८,३,५२
उत्त्वा मन्दन्तु स्तोमाः २०,९३,१
उत्त्वा यज्ञा ब्रह्मपूता १३,१,३६
उत्त्वा वहन्तु मरुत १८,२,२२
उत्थापय सीदतो १२,३,३०
उदगादयमादित्यो १७,१,२४
उदन्वती द्यौरवमा १८,२,४८
उदपूरसि मधुपूरसिं १८,३,३७
उदप्रुतो न वयो २०,१६,१
उदस्य केतवो १३,२,१
उदह्लमायुरायुषे क्रत्वे १८,२,२३
उदिन्वस्य रिच्यतेऽशो २०,५९,३
उदिमां मात्रां मिमीमहे १८,२,४३
उदिह्युदिहि सूर्यं १७,१,६,७
उदीचीनैः पथिभिः १२,२,२९
उदीच्यां त्वा दिशि १८,३,३३
उदीच्यै त्वा दिशे १२,३,५८
उदीरतामवर १८,१,४४
उदीरय पितरा १८,१,२३
उदीराणा उतासीना १२,१,२८
उदीर्ष्व नार्यभि जीवलोकं १८,३,२
उदुत्तमं वरुण पाशं १८,४,६९
उदु त्यं १३,२,१६;२०,४७,१३
उदु त्ये मधुमत्तमा २०,१०,१,५९,१
उदु ब्रह्माण्यैरत २०,१२,१
उदेहि वाजिन् यो १३,१,१
उदेहि वेदिं प्रजया ११,१,२१
उद्गा आजदङ्गिरोभ्य २०,२८,२;३९,३
उद्घेदभि श्रुतामघं २०,७,१
उद्यंस्त्वं देव सूर्य १३,१,३२
उद्यच्छध्वमप रक्षो १४,१,५९
उद्यते नम उदायते १७,१,२२
उद्यद् ब्रध्नस्य विष्टपं २०,९२,४
उद्यन् रश्मीना तनुषे १३,२,१०
उद्योधन्त्यभि वल्गन्ति १२,३,२९
उद्व ऊर्मिः शम्या १४,२,१६
उद्वाज आ गन्यो १३,१,२
उद्वेपय त्वमर्बुदे ११,११,१८
उद्वेपय सं विजन्ता ११,११,१२
उपजीवा स्थोप १९,६९,२
उप त्वा कर्मन्नूतये २०,१४,२;६२,२
उप द्यामुप वेतसम् १८,३,५
उप नः सवना गहि २०,५७,२;६८,२
उप नः सुतमा गहि २०,२४,१
उप नो न रमसि २०,१२७,१४
उप मौदुम्बरो मणिः १९,३१,७
उपश्वसे द्रुवये ११,१,१२
उप सर्प मातरं १८,३,४९
उपस्तृणीहि प्रथय १२,३,३७
उप स्तृणीहि बल्बजमधि १४,२,२३
उपस्थास्ते अनमीवा १२,१,६२
उपहव्यं विषूवन्तं ११,९,१५
उपहूता नः पितरः १८,३,४५
उपहूतो मे गोपा १६,२,३
उपास्तरीरकरो लोकम् १२,३,३८
उपास्मान् प्राणा १९,५८,२
उपो ते वध्वे बद्धानि १३,७,१७
उपोत्तमेभ्यः स्वाहा १९,२२,११
उभयं शृणवच्च न २०,११३,१
उभयोरग्रभं नामास्मा १९,३८,३
उभावन्तौ समर्षसि १३,२,१३
उभे नभसी उभयांश्च १२,३,६
उयं यकांशलोकका २०,१३०,२०
उरुः कोशो वसुधान० ११,२,११
उरुः पृथुः सुभूर्भुवः १३,९,१
उरुः प्रथस्व महता ११,१,१९
उरुं नो लोकमनु १९,१५,४
उरूणसावसुतृपा० १८,२,१३
उर्वश्च मा चमसश्च मा १६,३,३
उर्वीरासन् परिधयो १३,१,४६
उवे अम्बे सुलाभिके २०,१२६,७
उशती कन्यला इमाः १४,२,५२
उशन्तस्त्वेधीमह्युशन्तः १८,१,५६
उशन्ति घा ते अमृतास १८,१,३
उषसे नः परि देहि १९,५०,७
उषस्पतिर्वाचस्पतिना १६,६,६
उषा अप स्वसुस्तमः १९,१२,१
उषाः पुंश्चली मन्त्रो १५,२,१३
उषा देवी वाचा संविदाना १६,६,५
उषो यस्माद् दुष्वप्न्यादभैष्माप १६,६,२
उष्ट्रा यस्य प्रवाहणो २०,१२७,२
ऊती शचीवस्तव २०,३३,३
ऊरुभ्यां ते अष्ठीवद्भ्यां २०,९६,२१
ऊरू पादावष्ठीवन्तौ ११,१०,१४
ऊर्जे त्वा बलाय त्वा १९,३७,३
ऊर्जो भागो निहितो ११,१,१५
ऊर्जो भागो य इमं १८,४,५४
ऊर्ध्वः सुप्तेषु जागार ११,६,२५
ऊर्ध्वस्तिष्ठतु रक्षन्न० १९,४६,२
ऊर्ध्वस्तिष्ठा न ऊतये २०,४५,३
ऊर्ध्वायां त्वां दिशि १८,३,३५
ऊर्ध्वायै त्वा दिशे १२,३,६०
ऊर्ध्वो रोहितो अधि १३,१,११
ऊर्वोरोजो जङ्घयोर्जवः १९,६०,२
ऋक् साम यजुरुच्छिष्ट ११,९,५
ऋक्सामाभ्यामभिहितौ १४,१,११
ऋचः प्राञ्चस्तन्तवो १५,३,६
ऋचः सामानि च्छन्दांसि ११,९,२४
ऋचा कुम्भ्यधिहिता ११,३,१४
ऋचां च वै स साम्नां १५,६,९
ऋजीषी वज्री वृषभः २०,१२,७
ऋणादृणमिव संनयन् १९,४५,१
ऋतं शंसन्त ऋजु २०,९१,२
ऋतं सत्यं तपो राष्ट्र ११,९,१७
ऋतं हस्तावनेजनं ११,३,१३
ऋतवः पक्तार आर्तवाः ११,३,१७
ऋतस्य च वै स सत्यस्य १५,६,६
ऋतस्य पन्थामनु पश्य १८,४,३
ऋतुभिष्ट् वार्तवैरायुषे १९,३७,४
ऋतूनां च वै स आर्तवानां १५,६,१८
ऋतून् ब्रूम ऋतुपतीन् ११,८,१७
ऋतेन गुप्त ऋतुभिश्च १७,१,२९
ऋतेन तष्टा मनसा ११,१,२३
ऋषिभ्यः स्वाहा १९,२२,१४
ऋषीणां प्रस्तरोऽसि १६,२,६

तं वां रथं वयमद्या २०,१४३,१
तं विराडनु व्यचलत् १५,६,२३
तं वैरूपं च वैराजं १५,२,१६
तं वो दस्ममृतीषहं २०,९,१;४९,४
तं वो धिया नव्यस्या २०,३६,७
तं वो वाजानां पति० २०,६४,६
तं श्यैतं च नौधसं १५,२,२२
तं श्रद्धा च यज्ञश्च १५,७,४
तं सभा च समितिश्च १५,९,२
तं समाप्नोति जूतिभिः १३,२,१५
तं सुष्टुत्या विवासे २०,४४,३
तं हि स्वराज्यं वृषभं २०,११३,२
तं घेमित्था नमस्विन २०,९२,१४
तं जहि तेन मन्दस्व १६,७,१२
ततश्चैनमन्यया ११,४,५;१८
ततश्चैनमन्याभ्यां ११,४,२;३;१३-१७
ततश्चैनमन्येन ११,४,१;५;८-१२
ततश्चैनमन्यैः ११,४,६;७
तत्त्वा यामि सुवीर्यं २०,९,३;४९,६
तत्सूर्यस्य देवत्वं २०,१२३,१
तदग्निराह तदु १६,९,२
तदद्या चित्त उक्थिनो २०,६१,३
तदमुष्मा अग्ने १६,६,११
तदस्तु मित्रावरुणा १९,११,६
तदिदास भुवनेषु २०,१०७,४
तदेकमभवत् १५,१,३
तद्यस्यैवं विद्वान् व्रात्य उद्धृतेषु१५,१२,१
तदस्यैवं विद्वान् व्रात्य एकां १५,१३,१
तद्यस्यैवं विद्वान् व्रात्यश्चतुर्थी १५,१३,७
तद्यस्यैवं० व्रात्यस्तृतीयां १५,१३,५
तद्यस्यैवं ० व्रात्योऽतिथिः १५,११,१
तद्यस्यैवं ० व्रात्यो द्वितीयां १५,१३,३
तद्यस्यैवं ० व्रात्योऽपरि० १५,१३,९
तद्यस्यैवं ० व्रात्यो राज्ञो १५,१०,१
तद्वात उन्मथायति २०,१३२,४
तद्वो गाय सुते २०,७८,१
तनूस्तन्वा मे सहे १७,६१,१
तं ते मदं गृणीमसि २०,६१,१
तं त्वा वाजेषु वाजिनं २०,६८,९
तं त्वा स्वप्न तथा१६,५,३;१०;१९,५७,४
तं त्वौदनस्य पृच्छामि ११,३,२२
तं दितिश्चादितिश्च १५,६,२०
तन्नो वि वोचो यदि २०,३६,४
तन्मित्रस्य वरुणस्य २०,१२३,२
तन्वं स्वर्गो बहुधा १२,३,५४
तपश्चैवास्तां कर्म ११,१०,२;६
तपसा ये अनाधृष्याः १८,२,१६
तमाहवनीयस्य १५,६,१४
तमितिहासश्च १५,६,११
तमिदं निगतं सहः १३,५,७
तमिन्द्रं वाजयामसि२०,४७,१;१३७,१२
तमिन्द्रं जोहवीमि २०,५५,१
तमिन्द्र मदमा गहि २०,२४,२
तमीमह इन्द्रमस्य २०,३६,३
तमु नः पूर्वे पितरो २०,३६,२
तमृचश्च सामानि १५,६,८
तमृतं च सत्यं च १५,६,५
तमृतवश्चार्तवाश्च १५,६,१७
तं पृच्छन्ती वज्रहस्तं २०,३६,५
तं प्रजापतिश्च परमेष्ठी १५,६,२५;७,२
तं बृहच्च रथन्तरं १५,२,२
तं भूमिश्चाग्निश्च १५,६,२
तम्वभि प्र गायत २०,६१,४;६२,८
तयार्बुदे प्रणुत्तानाम् ११,११,२०
तरणिर्विश्वदर्शतो१३,२,१९;२०,४७,१६
तव चतस्रः प्रतिशः ११,२,१०
तव च्यौलानि वज्रहस्त २०,३७,५
तव त्यदिन्द्रियं २०,१०६,१
तव द्यौरिन्द्र पौंस्यं २०,१०६,२
तवेदं विश्वमभितः २०,८७,६
तस्मा उदीच्या दिशः १५,४,१०;५,८
तस्मा ऊर्ध्वाया दिशः १५,४,१६;५,१२
तस्मादमुं निर्भजा० १६,८,२;३१
तस्मादश्वा अजायन्त १९,६,१२
तस्माद् यज्ञात् सर्व० १९,६,१३;१४
तस्माद् वै ब्राह्मणानां १२,७,६
तस्माद् वै विद्वान् पुरुषं ११,१०,३२
तस्मै दक्षिणाया दिशः १५,४,४;५,४
तस्मै ध्रुवाया दिशः १५,४,१३;५,१०
तस्मै प्रतीच्या दिशः १५,४,७;५,६
तस्मै प्राच्यां दिशः १५,४,१;५,१
तस्मै व्रात्यायासन्दीं १५,३,३
तस्मै सर्वेभ्यो अन्त० १५,५,१९
तस्य अनु निभञ्जनम् २०,१३१,२
तस्य दक्षिणायां दिश्युषाः १५,२,१३
तस्य देवजनाः १५,३,१०
तस्य प्रतीच्यां दिशीरा १५,२,१९
तस्य प्राच्यां दिशि १५,२,५
तस्य व्रात्यस्य १५,१५,१;१८,१
तस्य व्रात्यस्य। एकं १५,१७,१०
तस्य व्रात्यस्य।यदादित्यम् १५,१७,९
तस्य० चतुर्थः प्राणः १५,१५,६
तस्य० चतुर्थोऽपानः १५,१६,४
तस्य० चतुर्थो व्यानः १५,१७,४
तस्य० तृतीयः प्राणः १५,१५,५
तस्य ० तृतीयोऽपानः १५,१६,३
तस्य० तृतीयो व्यानः १५,१७,३
तस्य० द्वितीयः प्राणः १५,१५,४
तस्य० द्वितीयोऽपानः १५,१५,२
तस्य० द्वितीयो व्यानः १५,१७,२
तस्य० पञ्चमः प्राणः १५,१५,७
तस्य० पञ्चमोऽपानः १५,१६,५
तस्य० पञ्चमो व्यानः १५,१७,५
तस्य० प्रथमः प्राणः १५,१५,३
तस्य० प्रथमोऽपानः १५,१६,१
तस्य० प्रथमो व्यानः १५,१७,१
तस्य० षष्ठः प्राणः १५,१५,८
तस्य० षष्ठोऽपानः १५,१६,६
तस्य० षष्ठो व्यानः १५,१७,६
तस्य० सप्तमः प्राणः १५,१५,९
तस्य० सप्तमोऽपानः १५,१६,७
तस्य० सप्तमो व्यानः १५,१७,७
तस्य व्रात्यस्य। समानमर्थं १५,१७,८
तस्या आहननं १२,९,१
तस्या ग्रीष्मश्च वसन्तश्च १५,३,४
तस्यामू सर्वा नक्षत्रा १३,६,७
तस्यामेवास्य तद् १५,१३,१४
तस्येदं वर्चस्तेजः १६,८,४;३३
तस्येमे नव कोशा १३,४,१०
तस्येमे सर्वे यातव १३,६,६
तस्यैष मारुतो गणः १३,४,८
तस्योदीच्यां दिशि १५,२,२५
तस्यौदनस्य बृहस्पतिः ११,३,१
ता अधरादुदीचीः १२,२,४१
ता अपः शिवा अपो १९,२,५
ता अर्षन्ति शुभ्रियः २०,४८,२
ता अस्य नमसा २०,१०९,३
ता अस्य पृतना २०,१०९,२
तां ह जरितर्नः २०,१३५,७

ता नः अजाः सं १२,१,१६
तानि कल्पद् ब्रह्मचारी ११,७,२६
तानि सर्वाण्यप १२,६,५
तां देवा अमीमां० १२,४,४२
तामाददानस्य १२,५,५
तामासन्दीं व्रात्य १५,३,९
तां पूषंछिवतमा १४,२,३८
ता वज्रिणं मन्दिनं २०,३१,१
तावद्वां चक्षुस्तति १२,३,२
तावन्तो अस्य महिमानः १९,६,३
तावांस्ते मघवन् १३,७,१६
तासामेका हरिक्निका २०,१२९,३
तिग्मो विभ्राजन् १३,२,३३
तिस्रो दिवस्तिस्रः १९,२७,३
तिस्रो दिवो अत्य० १९,३२,४
तीक्ष्णो राजा विषासहिः १९,३३,४
तीर्थैस्तरन्ति प्रवतो १८,४,७
तीव्रस्याभिवयसो २०,९६,१
तुञ्जेतुञ्जे य उत्तरे २०,७०,१३
तुभ्यं सुतास्तुभ्यं २०,९६,२
तुभ्यमग्रे पर्यवहन् १४,२,१
तुभ्यमारण्याः पशवो ११,२,२४
तुभ्येदिन्द्र स्व २०,२४,८
तुभ्येदिमा सवना २०,७३,१
तुरण्यवो मधुमन्तं २०,११९,२
तुविग्रीवो वपोदरः २०,५,२
तृचेभ्यः स्वाहा १९,२३,१९
तृतीयेभ्यः शङ्खेभ्यः १९,२२,१०
तृन्द्धि दर्भ सपत्नान् १९,२९,२
तृष्टमेतत् कटुक० १४,१,२९
ते त्वा मदा अमदन् २०,२१,६
ते त्वा मदा इन्द्र २०,१२,५
ते देवेभ्य आ १२,२,५०
तेन तमभ्यतिसृजामो १६,१,५
तेनेषितं तेन जातं १९,५३,९
तेनैनं विध्यामि १६,७,१
तेऽमुष्मै परा वह० १६,६,७
ते वृक्षाः सह तिष्ठति २०,१३१,११
तेषां सर्वेषामीशा० ११,९,२६
तेषां प्रज्ञानाय ११,५,४
ते सत्येन मनसा २०,९१,८
त्रपु मस्म हरितं ११,३,८
त्रयस्त्रिंशद् देवताः १९,२७,१०
त्रयः सुपर्णा उपरस्य १८,४,४
त्रयोदशर्चेभ्यः १९,२३,१०
त्रयो लोकाः संमिता १२,३,२०
त्रिंशद्धामा वि २०,४८,६
त्रिकद्रुकेभिः पवते १८,२,६
त्रिकद्रुकेषु चेतनं २०,११०,३
त्रिकद्रुकेषु महिषो २०,९५,१
त्रिभिः पद्भिर्द्याम् १९,६,२
त्रिः शाम्बुभ्यो १९,३९,५
त्रिषन्धे तमसा ११,१०,१९
त्रिष्ट्वा देवा अजनयन् १९,३४,६
त्रीणि च्छन्दांसि १८,१,१७
त्रीणि ते कुष्ठ नामानि १९,३९,२
त्रीणि पदानि रुपो १८,३,४०
त्रीणि वै वशाजातानि १२,४,४७
त्रीण्युष्ट्रस्य नामानि २०,१३२,१३
त्रीन् नाकांस्त्रीन् १९,२७,४
त्रेधा भागो निहितो ११,१,५
त्वं रक्षसे प्रदिशः १७,१,१६
त्वं वर्मासि सप्रथः २०,१८,६
त्वं वृषाक्षुं मघवन् २०,१२८,१३
त्वं सिन्धूँरवासृजो २०,९५,३
त्वं सुतस्य पीतये २०,६९,४
त्वं ह त्यत्सप्तभ्यो २०,१३७,१०
त्वं ह त्यदप्रतिमा० २०,१३७,११
त्वं ह त्यदिन्द्र कुत्सं २०,३७,२
त्वं हि नः पिता वसो २०,१०८,२
त्वं हि शश्वतीनां २०,६४,३
त्वं हि स्तोमवर्धनः २०,२९,१
त्वं करञ्जमुत २०,२१,८
त्वं काम सहसासि १९,५२,२
त्वज्जातास्त्वयि १२,१,१५
त्वं तमिन्द्र पर्वतं २०,१५,६
त्वं तृतं त्वं पर्येषु १७,१,१५
त्वं त्वमहर्यथा उप० २०,३०,५
त्वं दाता प्रथमो २०,१०४,४
त्वं धृष्णो धृषता २०,३७,३
त्वं न इन्द्र महते १७,१,९
त्वं न इन्द्रा भरँ २०,१०८,१
त्वं न इन्द्रोतिभिः १७,१,१०
त्वं नृभिर्नृमणो २०,३७,४
त्वमग्न ईडितो १८,३,४२
त्वमग्ने क्रतुभिः १३,३,२३
त्वमग्ने व्रतपा असि १९,५९,१
त्वमसि सहमानो १९,३२,५
त्वमस्यावपनी जनानां १२,१,६१
त्वमाविथ सुश्रवसं २०,२१,१०
त्वमिन्द्र कपोताय २०,१३५,१२
त्वमिन्द्र प्रतूर्तिषु २०,१०५,१
त्वमिन्द्र बलादधि २०,९३,५
त्वमिन्द्र शर्मरिणा २०,१३५,११
त्वमिन्द्र सजोषजं २०,९३,७
त्वमिन्द्रस्त्वं महेन्द्रः १७,१,१८
त्वमिन्द्रा पुरुहूत १९,५५,६
त्वमिन्द्राभिभूरसि २०,६२,६;९३,८
त्वमिन्द्रासि विश्वजित् १७,१,११
त्वमिन्द्रासि वृत्रहा २०,९३,६
त्वमीशिषे सुतानां २०,९३,३
त्वमेतां जनराज्ञो २०,२१,९
त्वमोदनं प्राशीः ११,३,२७
त्वं भूमिमत्येषु १९,३३,३
त्वं मणीनामधिपा १९,३१,११
त्वया प्रमूर्ण मृदित १२,१०,१५
त्वया वयं शाशद्महे २०,१०७,८
त्वयि रात्रि वसामसि १९,४७,९
त्वष्टा दुहित्रे वहतुं १८,१,५३
त्वष्टा वासो व्यदधात् १४,१,५३
त्वां विष्णुर्बृहन् क्षयो २०,१०६,३
त्वां शुष्मिन् पुरुहूत २०,१०८,३
त्वां सुतस्य पीतये २०,२४,९
त्वां स्तोमा अवीवृधन् २०,६९,६
त्वां जना ममसत्येषु २०,८९,४
त्वामाहुर्देववर्म १९,३०,३
त्वामिद्धि हवामहे २०,९८,१
त्वामिन्द्र ब्रह्मणा १७,१,१४
त्वामुग्रमवसे चर्षणी० २०,८०,२
त्वे क्रतुमपि पृञ्चन्ति २०,१०७,६
त्वेषस्ते धूम ऊर्णोतु १८,४,५९
दक्षिणां दिशमभि १२,३,८
दक्षिणायां त्वा दिशि १८,३,३१
दक्षिणायै त्वा दिशः १२,३,५६
दण्डं हस्तादाददानो १८,२,५९
ददामीत्येव ब्रूयाद् १२,४,१
ददाम्यस्मा अवसानं १८,२,३७
दधिक्राव्णो अकारिषं २०,१३७,३
दधिष्वा जठरे सुतं २०,६,५

दर्भेण त्वं कृणवद् १९,३३,५
दर्भेण देवजातेन १९,३२,७
दशर्चेभ्यः स्वाहा १९,२३,७
दश साकमजायन्त ११,८,३
दह दर्भ सपत्नान् १९,२९,८
दाना मृगो न वारणः २०,५३,२;५७,१२
दितिः शूर्पमदितिः ११,३,४
दितेश्च वै सोऽदितेः १५,६,२१
दिवं च रोह पृथिवीं १३,१,३४
दिवं ब्रूमो नक्षत्राणि ११,८,१०
दिवस्पृथिव्याः १९,३,१
दिवस्पृष्ठे धावमानं १३,२,३७
दिवि ते तूलमोषधे १९,३२,३
दिवि त्वात्रिरधारयत् १३,२,१२
दिवि न केतुरधि २०,३०,४
दिवो मादित्या रक्षन्तु १९,१६,२;२७,१५
दिशां प्रज्ञानां १३,२,२
दीर्घस्ते अस्त्वंकुशो २०,५,४
दुरदभ्नैनमा शये १२,४,१९
दुरो अश्वस्य दुरः २०,२१,२
दुर्मन्त्वत्रामृतस्य १८,१,३४
दुर्हार्दः संघोरं १९,३५,३
दूराच्चकमानाय १९,५२,३
दृढो दृंहस्थिरो ११,९,४
देव त्वप्रतिसूर्य २०,१३०,१०
देवयन्तो यथा २०,७०,२
देवस्ते सविता १४,१,४९
देवस्य त्वा सवितुः १९,५१,२
देवहेतिर्ह्रियमाणा १२,८,२
देवा अग्रे न्यपद्यन्त १४,२,३२
देवा अमृतेन १९,१९,१०
देवाः पितरो ११,९,२७
देवाञ्जन त्रैककुदं १९,४४,६
देवा ददत्वासुरं २०,१३५,१०
देवानां निहितं १९,२७,९
देवानामेतत् परिषू० ११,७,२३
देवानामेनं घोरैः १६,७,२
देवानां पत्नीनां १९,५७,३
देवा यज्ञमृतवः १८,४,२
देवा वशामयाचन् १२,४,२०;२४
देवा वशां पर्यवदन् १२,४,४९
देवी हनत् कुहनत् २०,१३२,११
देवेभ्यः कमवृणीत १८,३,४१
देवैर्दत्तं मनुना १४,२,४१
देवो अग्निः संकसुको १२,२,१२
देवो देवान् परिभूः १८,१,३०
देवो देवान् मर्चय० १३,१,४०
देवो द्रविणोदाः २०,२,४
देवो मणिः सपत्नहा १९,३१ ८
दोहेन गामुप २०,८९,२
दौव हस्तिनो २०,१३१,२०
द्यावा चिदस्मै पृथिवी २०,३४,१४
द्यावापृथिवी श्रोत्रे ११,३,२
द्यावा ह क्षामा १८,१,२९
द्युक्षं सुदानुं २०,९,२;४९,५
द्युमन्तस्त्वेधीमहि १८,१,५७
द्युम्नेषु पृतनाज्ये २०,१९,७
द्यौश्च मे इदं पृथिवी १२,१,५३
द्रप्समपश्यं विषुणे २०,१३७,८
द्रप्सश्चस्कन्द पृथिवीं १८,४,२८
द्वादशर्चेभ्यः स्वाहा १९,२३,९
द्वितीयेभ्यः शङ्खेभ्यः १९,२२,९
द्विभागधनमादाय १२,२,३५
द्विषतस्तापयन् १९,२८,२
द्विषते तत् परा वह १६,६,३
द्वे ते चक्रे सूर्ये १४,१,१६
द्वौ च ते विंशतिश्च १९,४७,५
द्वौ वा ये शिशवः २०,१३२,१५
धनं न स्पन्द्रं बहुलं २०,८९,५
धनुर्बिभर्षि हरितं ११,२,१२
धनुर्हस्तादाददानो १८,२,६०
धन्व च यत् कृन्तत्रं २०,१२६,२०
धर्ता ध्रियस्व धरुणे १२,३,३५
धर्तासि धरुणोऽसि १८,३,३६
धर्ता ह त्वा धरुणो १८,३,२९
धाता मा निर्ऋत्या १८,३,२६
धाना धेनुरभवद् १८,४,३२
धुनेतयः सुप्रकेतं २०,८८,२
धूमाक्षी सं पततु ११,१२,७
धेनुष्ट इन्द्र सूनृता २०,२७,३
ध्रुव आ रोह पृथिवीं १८,४,६
ध्रुवायां त्वा दिशि १८,३,३४
ध्रुवायै त्वा दिशे १२,३,५९
ध्रुवेयं विराण्नमो १२,३,११
न किल्बिषमत्र १२,३,४८
नकिष्टं कर्मणा २०,९२,१८
नकी रेवन्तं सख्याय २०,११४,२
नक्षत्रमुल्काभिहतं १९,९,९
न घा त्वद्रिगप वेति २०,१७,२
न घा वसुर्नि यमते २०,७८,२
न घेमन्यदा पपन २०,१८,२
न च प्राणं रुणद्धि ११,५,६
न च सर्वज्यानिं ११,५,७
नडमा रोह न १२,२,१
न तं यक्ष्मा अरुन्धते १९,३८,१
न तिष्ठन्ति न नि १८,१,९
न ते नाथं यम्यत्रा० १८,१,१३
न ते वर्तास्ति राधसः २०,२७,४
न ते सखा सख्यं १८,१,२
न त्वा पूर्वा ओष० १९,३४,७
न त्वावाँ अन्यो २०,१२१,२
न देवेष्वा वृश्चते १५,१२,६
न द्वितीयो न तृतीयः १३,५,३
न पञ्चमो न षष्ठः १३,५,४
न पितृयाणं पन्थां १५,१२,९
न मत्स्री सुभसत्तरा २०,१२६,६
नमस्ते अस्तु नार० १२,४,४५
नमस्ते अस्तु पश्यत १३,८,३;९,४
नमस्ते अस्त्वायते ११,२,१५;४,७
नमस्ते घोषिणीभ्यो ११,२,३१
नमस्ते प्राण क्रन्दाय ११,६,२
नमस्ते प्राण प्राणते ११,६,८
नमः सायं नमः ११,२,१६
नमो गन्धर्वस्य १४,२,३५
नमो वः पितर ऊर्जे १८,४,८१
नमो वः पितरः स्वधा १८,४,८५
नमो वः पितरो भामाय १८,४,८२
नमो वः पितरो यद्घोरं १८,४,८३
नमो वः पितरो यच्छिवं १८,४,८४
न यत् पुरा चकृमा १८,१,४
न यस्याः पारं १९,४७,२
नवं वसानः सुरभिः १४,२,४४
न वनिषदनाततम् २०,१३२,७
नव भूमीः समुद्रा ११,९,१४
नवं बर्हिरोदनाय १२,३,३२
नव यो नवतिं २०,७,२
नवर्चेभ्यः स्वाहा १९,२३,६
न वा उ ते तनूं १८,१,१४
नवोनवो भवसि १४,१,२४

न सेशे यस्य रम्बते २०,१२६,१६
न सेशे यस्य रोमशं २०,१२६,१७
नहि स्थूर्यृतुथा २०,१२५,३
नाके सुपर्णमुप १८,३,६६
नाभिरहं रयीणां १६,४,१
नाभ्या आसीद् १९,६,८
नामानि ते शतक्रतो २०,१९,३
नाल्प इति ब्रूया० ११,३,२४
नाष्टमो व नवमो १३,५,५
नास्य केशान् प्र १९,३२,२
नास्यपशून्१५,५,३,५;७,९;११;१३;१६
नास्यास्मिंल्लोक १५,१२,११
नाहमिन्द्राणि रारण २०,१२६,१२
निक्ष दर्भ सपत्लान् १९,२९,१
निगृह्य कर्णकौ द्वौ २०,१३३,३
नि तद् दधिषेऽवरे २०,१०७,९
निधिं निधिपा अभि १२,३,४२
निधिं बिभ्रती बहुधा १२,१,४४
निन्दाश्च वा अनिन्दाश्च ११,८,२२
निम्रुचस्तिस्रो व्युषो १३,३,२१
नि येन मुष्टिहत्यया २०,७०,१८
निरितो मृत्युं १२,२,३
निरिमां मात्रां १८,२,४२
निर्दुरर्मण्य ऊर्जा १६,२,१
निर्द्विषन्तं दिवो १६,७,६
नि ष्वापया मिथूदृशा २०,७४,३
नीलनखेभ्यः स्वाहा १९,२२,४
नीलमस्योदरं १५,१,७
नीललोहितं भवति १४,१,२६
नीलशिखण्डवाहनः २०,१३२,१६
नीलेनैवाप्रियं भ्रातृव्यं १५,१,८
नू इन्द्र शूर स्तवमान २०,३७,११
नू चिन्नु ते मन्य० २०,७३,२
नू नो रयिं पुरुवीरं २०,१४३,६
नेमा इन्द्र गावो २०,१२७,१३
नेमिं नमन्ति चक्षसा २०,५४,३
नैतां विदुः पितरो १९,५६,४
नैनं शर्वो न भवो १५,५,३;१६
नैवाहमोदनं न मां ११,३,३०
न्यूषु वाचं प्र महे २०,२१,१
पञ्चदशर्चेभ्यः स्वाहा १९,२३,१२
पञ्चभिः पराङ् तपसि १७,१,१७
पञ्च राज्यानि वीरुधां ११,६,१५
पञ्चर्चेभ्यः स्वाहा १९,२३,२
पताति कुण्डृणाच्या २०,७४,६
पत्नी यदृश्यते २०,१३५,५
पदा पणीँ रराधसो २०,९३,२
पदोरस्या अधि० १२,४,५
पनाय्यं तदश्विना २०,१४३,९
पयश्च रसश्चान्नं १२,६,४
पयस्वतीरोषधयः १८,३,५६
परं मृत्यो अनु परेहि १२,२,२१
पराञ्चं चैनं प्राशीः ११,३,२८
परा देहि शामुल्यं १४,१,२५
परा यात पितरः १८,३,१४;४,६३
परा हीन्द्र धावसि २०,१२६,२
परिच्छिन्नः क्षेमं २०,१२७,८
परि त्रयः २०,१२९,८
परि त्वा धात् सविता १३,१,२०
परि धत्त धत्त नो १९,२४,४
परि मा दिवः परि १९,३५,४
परिवृक्ता च महिषी २०,१२८,१०
परीदं वासो अधिथाः १९,२४,६
परीमं सोममायुषे १९,२४,३
परीममिन्द्रमायुषे १९,२४,२
परीवृतो ब्रह्मणा १७,१,२८
परेयिवांसं प्रवतो १८,१,४९
परेहि नारि पुनः ११,१,१३
परेहि विप्रमस्तृतं २०,६८,४
पर्णो राजापिधानं १८,४,५३
पर्यस्य महिमा १३,२,४५
पर्यस्यास्मिंल्लोक १५,१२,७
पर्यागारं पुनःपुनः २०,१३२,१२
पर्यायिकेभ्यः स्वाहा १९,२२,७
पर्शुर्ह नाम मानवी २०,१२६,२३
पल्प बद्ध वयो इति २०,१२९,१५
पशुपतिरेनमिष्वासः १५,५,७
पश्चात् प्राञ्च आ १३,४,७
पश्येम शरदः १९,६७,१
पाक बलिः २०,१३१,१२
पापाय वा भद्राय १३,७,१४
पाप्माधिधीयमाना १२,८,३
पार्थिवा दिव्याः ११,५,२१;६,८
पिंश दर्भ सपत्लान् १९,२८,९
पिण्ढि दर्भ सपत्लान् १९,२९,६
पिता जनितुरुच्छिष्टो ११,७,१६
पितृभ्यः सोमवद्भ्यः १८,४,७३
पितेव पुत्रानभि १२,३,१२
पिबा सोममिन्द्र २०,११७,१
पुण्यं पूर्वा फाल्गुन्यौ १९,७,३
पुत्रमिव पितरौ २०,१२५,५
पुत्रं पौत्रमधितर्प० १८,४,३९
पुनः पत्नीमग्निः १४,२,२
पुनरेहि वृषाकपे २०,१२६,२१
पुनर्देहि वनस्पते १८,३,७०
पुनस्त्वादित्या रुद्रा १२,२,६
पुमां कुस्ते निमि० २०,१२९,१४
पुमान् पुंसोऽधि तिष्ठ १२,३,१
पुरस्तात् ते नमः ११,२,४
पुरुष एवेदं सर्वं १९,६,४
पुरुष्टुतस्य धामभिः २०,१९,४
पुरूतमं पुरूणाम् २०,६८,१२
पुरोडाशवत्सा १२,४,३५
पुष्टिं पशूनां परि १९,३१,५
पुष्टिरसि पुष्ट्या मा १९,३१,१३
पूताः पवित्रैः पवन्ते १२,३,२५
पूर्णः कुम्भोऽधि १९,५३,३
पूर्वापरं चरतो १३,२,११;१४,१,२३
पूर्वो अग्निष्ट्वा तपतु १८,४,९
पूर्वो जातो ब्रह्मणो ११,७,५
पूषा त्वेतश्च्यावयतु १८,२,५४
पूषेम शरदः शतम् १९,६७,५
पृथक् प्रायन् प्रथमा २०,९४,६
पृथक् सर्वे प्राजापत्याः ११,७,२२
पृथक् सहस्राभ्यां १९,२२,१९
पृथग् रूपाणि बहुधा १२,३,२१
पृथिवीं त्वा १२,३,२२;१८,४,४८
पृथिवीप्रो महिषो १३,२,४४
पृथिवी शान्तिः १९,९,१४
पृदाकवः २०,१२९,९
पृष्ठं धावन्तं हर्यो० २०,१२८,१५
पौरो अश्वस्य पुरु० २०,११८,२
प्र केतुना बृहता १८,३,६५
प्र च्यवस्व तन्वं १८,३,९
प्रजया स वि क्रीणीते १२,४,२
प्रजानत्यघ्न्ये जीव० १८,३,४
प्रजापतिः प्रजाभिः १९,१९,११
प्रजापतिं ते प्रजन० १९,१८,९
प्रजापतिर्मा प्रजनन० १९,१७,९

प्रजापतिष्ट्वा बध्नात् १९,४६,१
प्रजापतेरावृतो १७,१,२७
प्रजापतेश्च वै स १५,६,२६
प्रजामृतस्य पिप्रतः २०,१३८,२
प्रणेतारं वस्यो: २०,४६,१
प्रतिघ्नानाश्रुमुखी ११,११,७
प्रतिघ्नानाः सं ११,११,१४
प्रति तिष्ठ विराडसि १४,२,१५
प्रतीची दिशामि० १२,३,९
प्रतीच्यां त्वा दिशि १८,३,३२
प्रतीच्यै त्वा दिशे १२,३,५७
प्रतीपं प्राति सुत्वनम् २०,१२९,२
प्रतीहारो निधनं ११,९,१२
प्र ते अस्या उषसः २०,७६,२
प्र ते महे विदथे २०,३०,१
प्रत्यग्निरुषसा० १८,१,२८
प्रत्यङ् देवानां १३,२,२०; २०,४७,१७
प्रत्यञ्चं चैनं प्राशीः ११,३,२९
प्रत्यञ्चमर्कमनयं २०,६३,३; १२४,६
प्रत्यञ्चमर्क प्रत्य० १२,२,५५
प्र त्वा मुञ्चामि १४,१,१९; ५८
प्रथमेन प्रमारेण ११,१०,३३
प्रथमेभ्यः शङ्खेभ्यः १९,२२,८
प्रथो वरो व्यचो १३,९,२
प्रदुद्रुदो मघाप्रति २०,१३०,१२
प्र द्युम्नाय प्र शवसे २०,१४२,५
प्र पादौ न यथायति १९,४९,१०
प्र पितृयाणं पन्थां १५,१२,५
प्र बुध्यस्व सुबुधा १४,२,७५
प्र बोधयोषो २०,१४२,२
प्रब्लीनो मृदितः ११,११,१९
प्र मंहिष्ठाय २०,१५,१
प्र यच्छ पर्शुं त्वरया १२,३,३१
प्र यमन्तर्वृषसवासो २०,८९,८
प्र रेभ धीं भरस्व २०,१२७,६
प्र रेभासो मनीषा २०,१२७,५
प्र वा एतीन्दुः १८,४,६०
प्रवीयमाना चरति १२,४,३७
प्र वो महे महिवृधे २०,७३,३
प्र सम्राजं चर्षणीनां २०,४४,१
प्र सु श्रुतं सुराधसं २०,५१,३
प्रस्कन्धान् प्र शिरो १२,११,६
प्राचींप्राचीं प्रदिशमा १२,३,७
प्राच्यां त्वा दिशि १८,३,३०
प्राच्यै त्वा दिशेऽग्नये १२,३,५५
प्राजापत्याभ्यां स्वाहा १९,२३,२६
प्राणः प्रजा अनु ११,६,१०
प्राण प्राणं त्रायस्व १९,४४,४
प्राण मा मत्पर्यावृतो ११,६,२६
प्राणमाहुर्मातरिश्वानं ११,६,१५
प्राणापानौ चक्षुः ११,९,२५; १०,४; २६
प्राणापानौ मा मा १६,४,५
प्राणापानौ व्रीहि० ११,६,१३
प्राणाय नमो यस्य ११,६,१
प्राणेनाग्निं सं १९,२७,७
प्राणेनान्नादेना० १५,१४,२२
प्राणो अपानो व्यानः १८,२,४६
प्राणो मृत्युः प्राणस्तक्मा ११,६,११
प्राणो विराट् प्राणो ११,६,१२
प्रातः प्रातर्गृहपतिः १९,५५,४
प्रास्मत् पाशान् वरुण १८,४,७०
प्रास्मदेनो वहन्तु १६,१,११
प्रियं पशूनां भवति १२,४,४०
प्रियं प्रियाणां कृणवाम १२,३,४९
प्रियं मा कृणु देवेषु १९,६२,१
प्रियं मा दर्भ कृणु १९,३२,८
प्रिया तष्टानि मे २०,१२६,५
प्रियास इत् ते मघव० २०,३७,८
प्रेतो मुञ्चामि नामुतः १४,१,१८
प्रेन्द्रस्य वोचं प्रथमा २०,८७,५
प्रेमां मात्रां मिमीमहे १८,२,३९
प्रेरय सूरो अर्थं २०,७६,५
प्रेव पिपतिषति १२,२,५२
प्रेहि प्रेहि पथिभिः १८,१,५४
प्रोग्रां पीतिं वृष्णः २०,२५,७; ३३,२
प्रो ष्वस्मै पुरोरथं २०,९५,२
बट् सूर्य श्रवसा २०,५८,४
बण्महाँ असि सूर्य १३,२,२९; २०,५८,३
बतो बतासि यम १८,१,१५
बद्ध वो अघा इति २०,१२९,१६
बन्धस्त्वाग्रो विश्वचया १९,५६,२
बभ्रेरक्षः समदमा ११,१,३२
बभ्रेरध्वर्यो मुखम् ११,१,३१
बर्हिर्वा यत् स्वपत्याय २०,२५,६
बर्हिषदः पितरः १८,१,५१
बलविज्ञायः स्थविरः १९,१३,५
बलेनान्नादेनान्नमत्ति १५,१४,४
बह्वीदं राजन् वरुणा० १९,४४,८
बुध्येम शरदः शतम् १९,६७,३
बृहच्च रथंतरं च १५,३,५
बृहतश्च वै स १५,२,४
बृहते च वै स १५,२,३
बृहदन्यतः पक्ष १३,३,१२
बृहदायवनं ११,३,१६
बृहदेनमनु वस्ते १३,३,११
बृहद्गावासुरेभ्यो १९,५६,३
बृहस्पतिः प्रथमं जाय० २०,८८,४
बृहस्पतिः प्रथमः सूर्यायाः १४,१,५५
बृहस्पतिना० । तेजो १४,२,५४
बृहस्पतिना० । पयो १४,२,५७
बृहस्पतिना० । भगो १४,२,५५
बृहस्पतिना० । यशो १४,२,५६
बृहस्पतिना० । रसो १४,२,५८
बृहस्पतिना० । वर्चो १४,२,५३
बृहस्पतिं ते विश्व० । १९,१८,१०
बृहस्पतिरमत हि २०,१६,७
बृहस्पतिराङ्गिरसः ११,१२,१०; १३
बृहस्पतिर्न२०,१७,११;८९,११,९४,११
बृहस्पतिर्म आकूतिं १९,४,४
बृहस्पतिर्म आत्मा १६,३,५
बृहस्पतिर्मा विश्वैः १९,१७,१०
बृहस्पतिः समज० २०,९०,३
बृहस्पते परि दीया १९,१३,८
बृहस्पते या परमा २०,८८,३
बृहस्पते युवमिन्द्रश्च २०,१७,१२; ८७,७
बोधा सु मे मघवन् २०,११७,३
ब्रध्नलोको भवति ११,५,२
ब्रह्म च क्षत्रं च १२,६,२
ब्रह्म च तपश्च १३,६,१
ब्रह्मचर्येण कन्या ११,७,१८
ब्रह्मचर्येण तपसा ११,७,१७; १९
ब्रह्मचारिणं पितरो ११,७,२
ब्रह्मचारी जनयन् ११,७,७
ब्रह्मचारी ब्रह्म ११,७,२४
ब्रह्मचारीष्णंश्चरति ११,७,१
ब्रह्मचार्येति समिधा ११,७,६
ब्रह्मज्यं देव्यघ्न्य आ १२,११,२
ब्रह्मज्येष्ठा संभृता १९,२२,२१; २३,३०
ब्रह्मणाग्निः संविदानो २०,९६,११

ब्रह्मणाग्नी वावृधानौ १३,१,४९
ब्रह्मणा ते ब्रह्मयुजा २०,८६,१
ब्रह्मणान्नादेना० १५,१४,२४
ब्रह्मणा परिगृहीता ११,३,१५
ब्रह्मणा शुद्धा उत ११,१,१८
ब्रह्मणे स्वाहा १९,२२,२०; २३,२९
ब्रह्म पदवायं १२,५,४
ब्रह्म प्रजापतिः १९,९,१२
ब्रह्म ब्रह्मचारिभिः १९,१९,८
ब्रह्मवादिनो वदन्ति ११,३,२६
ब्रह्म स्रुचो धृतवतीः १९,४२,२
ब्रह्म होता ब्रह्म १९,४२,१
ब्रह्मणस्त्वा वयं २०,३,३;३८,३;४७,९
ब्रह्मापरं युज्यतां १४,१,६४
ब्राह्मणोऽस्य मुखम् १९,६,६
ब्रूमो देवं सवितारं ११,८,३
ब्रूमो राजानं वरुणं ११,८,२
भगस्ततक्ष चतुरः १४,१,६०
भगस्ते हस्तमग्रहीत् १४,१,५१
भगस्त्वेतो नयतु १४,१,२०
भगो मा भगेन १९,४५,९
भद्रमिच्छन्त ऋषयः १९,४१,१
भद्रमिच्छन्त ऋषयः १९,४१,१
भद्रासि रात्रि चमसो १९,४९,८
भव एनमिष्वासः १५,५,२
भवद्वसुरिदद्वसुः १३,९,३
भव राजन् यजमानाय ११,२,२८
भवारुद्रौ सयुजा ११,२,१४
भवाशर्वाविदं ११,८,९
भवाशर्वौ मृडतं ११,२,१
भवेम शरदः शतम् १९,६७,६
भवो दिवो भव ११,२,२७
भिन्द्धि दर्भ सपत्नान् १९,२८,५
भिन्द्धि दर्भ सपत्नानां १९,२८,४
भिन्द्धि विश्वा अप द्विषः २०,४३,१
भुगित्यभिगतः २०,१३५,१
भुवो जनस्य दिव्यस्य २०,३६,९
भूतं च भविष्यच्च १५,२,६
भूतं च भव्यं च १३,६,२
भूतं ब्रूमो भूतपतिं ११,८,२१
भूतिश्च वा अभूतिश्च ११,१०,२१
भूमे मातर्नि धेहि १२,१,६३
भूमेश्च वै सोऽग्नेः १५,६,३
भूम्यां देवेभ्यो ददति १२,१,२२
भूयसीः शरदः शतम् १९,६७,८
भूयानरात्याः शच्याः १३,८,२
भूयानिन्द्रो नमु० १३,८,१
भूयेम शरदः शतम् १९,६७,७
भूरि त इन्द्र वीर्यं २०,१५,५
मखस्य ते तविषस्य २०,११,२
मङ्गलिकेभ्यः स्वाहा १९,२३,२८
मतयः सोमपामुरुं २०,२३,५
मत्स्वा सुशिप्र २०,७१,९
मदेमदे हि नो ददिः २०,५६,४
मधुमतीरोषधीः २०,१४३,८
मधुमती स्थ मधुमती १६,२,२
मनसान्नादेनान्नमत्ति १५,१४,२
मनसा सं कल्पयति १२,४,३१
मनो अस्या अन १४,१,१०
मन्त्रमखर्वं सुधितं २०,५९,४
मन्थ दर्भ सपत्नान् १९,२९,५
मन्युनान्नादेनान्नमत्ति १५,१४,२०
ममेयमस्तु पोष्या १४,१,५२
मरुतः पोत्रात् सुष्टुभः २०,२,१
मरुतो मा गणैरवन्तु १९,४५,१०
मरुतो यस्य हि क्षये २०,१,२
मर्माविधं रोरुवतं ११,१२,२६
मल्वं बिभ्रती गुरुभृद् १२,१,४८
महत्काण्डाय स्वाहा १९,२३,१८
महत्सधस्थं महती १२,१,१८
महदेषाव तपति १२,४,३९
महाँ इन्द्रः परश्च २०,७१,१
महाँ इन्द्रो य ओजसा २०,१३८,१
महागणेभ्यः स्वाहा १९,२२,१७
महादेव एनमिष्वासः १५,५,१३
महानग्नी कृकवाकं २०,१३६,१०
महानग्नी महानग्नं २०,१३६,११
महानग्न्यतृप्नद्वि २०,१३६,५
महानग्न्युप ब्रूते २०,१३६,७-९
महानग्न्युलूखलम् २०,१३६,६
महान् वै भद्रो बिल्वो २०,१३६,१५
महो महानि पतयन्ति २०,११,६
मांसान्यस्य शातय १२,११,८
मा चिदन्यद्वि २०,८५,१
मातरिश्वा च पवमानश्च १५,२,७;२७
मातली कव्यैर्यमो १८,१,४७
मातुष्टे किरणौ द्वौ २०,१३३,२
मा ते अस्यां सहसावन् २०,३७,७
मा ते मनो मासो० १८,२,२४
मात्रे नु ते सुमिते २०,७६,६
मा त्वा दभन्त्सलिले १७,१,८
मा त्वा दभन् परि० १३,२,५
मा त्वाभि सखा नो २०,१३०,१४
मा त्वा मूरा अविष्यवो २०,२२,२
मा त्वा वृक्षः सं १८,२,२५
मादयस्व सुते सचा २०,५६,५
मा न आपो मेधां १९,४०,२
मा नः पश्चान्मा १२,१,३२
मा नो अज्ञाता वृजना २०,७९,२
मा नो गोषु पुरुषेषु ११,२,२१
मा नो निदे च वक्तवे २०,१८,५
मा नोऽभि स्रा मत्यं ११,२,१९
मा नो मर्ता अभि २०,६९,८
मा नो महान्तमुत ११,२,२९
मा नो मेधां मा नो १९,४०,३
मा नो रुद्र तक्मना ११,२,२६
मा नो हिंसीरधि ११,२,२०
मा प्र गाम पथो १३,१,५९
मा भूम निष्ट्या इव २०,११६,१
मा मां प्राणो हासीन्मो १६,४,३
मायाभिरुत्सिसृप्सत २०,२९,४
मारे अस्मद्वि मुमुचो २०,२३,८
मा वः प्राणं मा वो १९,२७,६
मा विदन् परिपन्थिनो १४,२,११
माश्वानां भद्रे १९,४७,७
मा हिंसिष्टं कुमार्यं १४,१,६३
मित्रः पृथिव्योदक्रामत् १९,१९,१
मित्रश्च त्वा वरुणश्च १९,४४,१०
मित्रावरुणा परि १८,३,१२
मुखाय ते पशुपते ११,१,५
मुञ्चन्तु मा शपथ्यादहोरात्रे ११,६,७
मुञ्चामि त्वा हविषा २०,९६,६
मुहुर्गृध्यैः प्र वदति १२,२,३८
मुह्यन्त्वेषां बाहवः ११,११,१३
मूढा अमित्रा न्यर्बुदे ११,१२,२१
मूर्धाहं रयीणाम् १६,३,१
मूर्ध्नो देवस्य बृहतो १९,६,१६
मूलबर्हणी पर्या० १२,८,६
मृण दर्भ सपत्नान् १९,२९,४

मृत्युर्हिङ्कृण्वती १२,७,१०
मृत्योः पदं योपयन्त १२,२,३०
मेनिः शतवधा १२,७,५
मेनिः शरव्या १२,१०,१३
मेनिर्दुह्यमाना १२,७,१२
मैनमग्ने वि दहो १८,२,४
मो षु ब्रह्मेव तन्द्रयुः २०,६०,३
मो षु वो अस्मदभि २०,६७,२
म्रोको मनोहा खनो १६,१,३
य आक्ताक्षः सुभ्यक्ता २०,१२८,७
य आत्मदा बलदा १३,३,२४
य आदित्यं क्षत्रं १५,१०,११
यआर्षेयेभ्यो याचद्भ्यो १२,४,१२
य इन्द्र सोमपातमो २०,६३,७
य इमे द्यावापृथिवी १३,३,१
य इह पितरो जीवा १८,४,८७
य उग्रः सत्रनिष्टृत २०,५३,३,५७,१३
य उदृचीन्द्र देवगोपाः २०,२१,११
य उशता मनसा २०,९६,३
य ऋते चिदभि० १४,२,४७
य ऋष्णवो देव० १९,३५,५
य एक इद्धव्यः २०,३६,१
य एक इद्विदयते २०,६३,४
य एकश्चर्षणीनां २०,७०,१५
य एतं देवमेकवृतं १३,५,२,६,३
य एनां वनिमायन्ति १२,४,११
य एनामवशामाह १२,४,१७
य एवं विदुषे १२,४,२३
य एवं विदुषो १२,९,८
य एवापरिमिताः १५,१३,१०
यं वातः परि शुम्भति १३,१,५१
यं वां पिता पचति १२,३,५
यं स्मा पृच्छन्ति २०,३४,५
यः कुक्षिः सोमपातमः २०,७१,३
यः कुमारी पिङ्गलिका २०,१३६,१६
यः पर्वतान् व्यदधाद् २०,१२८,१४
यः पृथिवीं व्यथमानां २०,३४,२
यः पृथिवीं बृहस्पतिं १५,१०,९
यः प्राणेन द्यावापृथिवी १३,३,४
यः क्रन्दसी संयती २०,३४,८
यच्च प्राणति प्राणेन ११,९,२३
यच्च वर्चो अक्षेषु १४,१,३५
यच्चिद्धि त्वा जना २०,८५,३
यच्चिद्धि सत्य सोमपा २०,७४,१
यच्छक्रा वाचमा० २०,४९,१
यच्छयानः पर्या० १२,१,३४
यज्जाग्रद्यत् सुप्तो १६,७,१०
यज्जामयो यद्यु० १४,२,६१
यज्ञ इन्द्रमवर्धयद् २०,२७,५
यज्ञ एति विततः १८,४,१३
यज्ञं दुहानं सद० ११,१,३४
यज्ञं ब्रूमो यजमानं ११,८,१४
यज्ञस्य चक्षुः प्रभृतिः १९,५८,५
यज्ञायज्ञियस्य १५,२,१२
यज्ञायज्ञियाय १५,२,११
यज्ञैरथर्वा प्रथमः २०,२५,५
यज्ञैः संमिश्लाः पृषतीभिः २०,६७,४
यज्ञो दक्षिणाभिः १९,१९,६
यत इन्द्र भयामहे १९,१५,१
यत् काम कामय० १९,५२,५
यत् किं चेदं पतयति १९,४८,३
यत् कृषते यद्वनुते १२,२,३६
यत् तच्छरीरमश० ११,१०,१६
यत् ते अङ्गमतिहितं १८,२,२६
यत् ते कृष्णः शकुन १८,३,५५
यत् ते चन्द्रं कश्यप १३,३,१०
यत् ते तनूष्वनह्यन्त १९,२०,३
यत् ते दर्भ जरामृत्युः १९,३०,१
यत् ते प्रजायां पशुषु १४,२,६२
यत् ते भूमे विखनामि १२,१,३५
यत् ते मध्यं पृथिवि १२,१,१२
यत् त्वा क्रुद्धाः प्रचक्रुः १२,२,५
यत् त्वा सोम प्रपिबन्ति १४,१,४
यत् पुरुषं व्यदधुः १९,६,५
यत् पुरुषेण हविषा १९,६,१०
यत् प्राङ् प्रत्यङ् १३,२,१३
यत् प्राण ऋतावा० ११,६,४
यत् प्राण स्तनयित्नु० ११,६,३
यत्र नावप्रभ्रंशनं १९,३९,८
यत्र ब्रह्मविदो १९,४३,१
यत्र ब्रह्म० आपो १९,४३,७
यत्र ब्रह्म० इन्द्रो १९,४३,६
यत्र ब्रह्म० चन्द्रो १९,४३,४
यत्र ब्रह्म० ब्रह्मा १९,४३,८
यत्र ब्रह्म० वायुः १९,४३,२
यत्र ब्रह्म० सूर्यो १९,४३,३
यत्र ब्रह्म० सोमो १९,४३,५
यत्रामूस्तिस्रः शिंशपाः २०,१२९,७
यत् समुद्रमनु श्रितं १३,२,१४
यत् समुद्रो अभि १९,३०,५
यत् सोममिन्द्र विष्णवि २०,१११,१
यथा कलां यथा शफं १९,५७,१
यथाग्रे त्वं वनस्पते १९,३१,९
यथाज्यं प्रगृहीत० १२,४,३४
यथा त्वमुत्तरोऽसो १९,४६,७
यथा प्राण बलि० ११,६,१९
यथा यमाय हर्म्यं १८,४,५५
यथायाद्यमसाद० १२,११,३
यथा शाम्याकः १९,५०,४
यथा शेवधिर्निहितो १२,४,१४
यथा सिन्धुर्नदीनां १४,१,४३
यथाहान्यनुपूर्वं १२,२,२५
यदक्षेषु वदा १२,३,५२
यदग्न एषा समितिः १८,१,२६
यदग्ने यानि कानि १९,६४,३
यददोअदो अभि १६,७,९
यदद्य कच्च वृत्रहन् २०,११२,१
यदद्य वां नासत्या २०,१४०,४
यदद्या रात्रि सुभगे १९,५०,६
यदद्याश्विनावहं २०,१४१,३
यदन्तरा परावत० २०,६,९
यदन्तरिक्षे यद्दिवि २०,१३१,२
यदन्ये शतं याचेयुः १२,४,२२
यदप्सु यद्वनस्पतौ २०,१३९,५
यदयातं शुभस्पती १४,१,१५
यदल्पिका स्वल्पिका २०,१३६,३
यदश्विना पृच्छमानौ १४,१,१४
यदस्मासु दुष्वप्न्यं १९,४५,२
यदस्य दक्षिणम० १५,१८,२
यदस्या अंहुभेद्याः २०,१३६,१
यदस्याः कस्मै चिद् १२,४,७
यदस्याः पल्पूलनं १२,४,९
यदस्या गोपतौ १२,४,८
यदहरहरभि० १६,७,११
यदा केशानस्थि ११,१०,११
यदा गार्हपत्य० १४,२,२०
यदा त्वष्टा व्यतृणत् ११,१०,१८
यदापीतासो अंशवो २०,१४२,४
यदापो अघ्न्या इति १९,४४,९

यदा प्राणो अभ्य० ११,६,५;१७
यदा वज्रं हिरण्य० २०,७३,४
यदा वलस्य पीयतो २०,१६,६
यदा वाजमसनद् २०,९१,१०
यदा शृतं कृणवो १८,२,५
यदासन्द्यामुपधाने १४,२,६५
यदा स्थूलेन पससाणौ २०,१३६,२
यदि क्षितायुर्यदि २०,९६,७
यदि चिन्नु त्वा धना २०,१०७,७
यदिन्द्र प्रागदागुद० २०,१२०,१
यदिन्द्र यावतस्त्वं २०,८२,१
यदिन्द्रादो दाशराज्ञे २०,१२८,१२
यदिन्द्राहं यथा २०,२७,१
यदिन्द्रेण सरथं २०,१४१,२
यदि प्रेयुर्देवपुरा ११,१२,१७
यदि हुतां यदि १२,४,५३
यदीमे केशिनो जना १४,२,५९
यदीयं हनत् कथं २७,१३२,१०
यदीयं दुहिता तव १४,२,६०
यदुदञ्चो वृषाकपे २०,१२६,२२
यदुदीरत आजयो २०,५६,३
यदुषो यासि भानुना २०,१४२ ,३
यदेनमाह व्रात्य १५,११,३-६;८;१०
यद् दधिषे प्रदिवि २०,८७,२
यद् दुष्कृतं यच्छमलं १४,२,६६
यद् देवासो ललामगुं २०,१३६,४
यद् द्याव इन्द्र ते २०,८१,१;९२,२०
यद् द्विपाच्चतुष्पाच्च १२,३,११,४
यद्ध प्राचीरजग० २०,१३७,१
यद्धिरण्यं सूर्येण १९,२६,२
यद् भद्रस्य पुरुषस्य २०,१२८,३
यद्यग्निः क्रव्याद् १२,२,४
यद्यज्जाया पचति १२,३,३९
यद्यत् कृष्णः शकुन १२,३,१३
यद्योधया महतो २०,८७,४
यद् रिप्रं शमलं १२,२,४०
यद् वदामि मधु० १२,१,५८
यद् वां कक्षिवाँ उत २०,१४०,५
यद् वा कृणोष्योषधीः १३,७,१५
यद् वा प्रवृद्ध सत्पते २०,११२,२
यद् वा रुमे रुशमे २०,१२०,२
यद् वा शक्र परावति २०,१११,२
यद् वासि सुन्वतो २०,१११,३
यद् वीलाविन्द्र यत् २०,४३,२
यद् वेद राजा वरुणो १९,२६,४
यद् वो अग्निरज० १८,४,६४
यद् वो मुद्रं पितरः १८,३,१९
यद् वो वयं प्रमिनाम १९,५९,२
यं ते मन्थं यमोदनं १८,४,४२
यं त्वमग्ने समदह० १८,३,६
यं त्वा पृषती रथे १३,१,२१
यं त्वा वेद पूर्वं १९,३९,९
यं द्विष्मो यश्च नो १६,६,४
यन्नासत्या पराके २०,१४१,५
यन्नासत्या भुरण्यथो २०,१४०,१
यन्नूनं धीभिरश्विना २०,१४२,६
यन्मन्युर्जाया० ११,१०,१
यन्मातली रथ० ११,८,२३
यन्मे छिद्रं मनसो १९,४०,१
यमः परोऽवरो १८,२,३२
यमस्य मा यम्यं १८,१,८
यमस्य लोकादध्या १९,५६,१
यमाय घृतवत् पयो १८,२,३
यमाय पितृमते १८,४,७४
यमाय मधुमत्तमं १८,२,२
यमाय सोमः पवते १८,२,१
यमिन्द्र दधिषे २०,५५,३
यमिमं त्वं वृषाकपिं २०,१२६,४
यमु पूर्वमहुवे तमिदं २०,६७,७
यमो नो गातुं प्रथमो १८,१,५०
यं बल्वजं न्यस्यथ १४,२,२२
यं मे दत्तो ब्रह्म० १४,२,४२
यवानो यतिस्वभिः २०,१३०,७
यशा यासि प्रदिशो १३,१,३८
यश्च कवची यश्च ११,१२,२२
यश्च गां पदा १३,१,५६
यश्च पणि रघुजिष्ठ्यो २०,१२८,४
यश्चिद्धि त्वा बहुभ्यः २०,६३,६
यस्त ऊरू विहरति २०,९६,१४
यस्तस्तम्भ सहसा २०,८८,१
यस्तिग्मशृङ्गो वृषभो २०,३७,१
यस्ते अग्ने सुमतिं १८,१,२४
यस्ते अप्सु महिमा १९,३,२
यस्ते गन्धः पुरुषेषु १२,१,२५
यस्ते गन्धः पुष्करं १२,१,२४
यस्ते गन्धः पृथिवि १२,१,२३
यस्ते गर्भममीवा २०,९६,१२
यस्ते देवेषु महिमा १९,३,३
यस्ते प्राणेदं वेद ११,६,१८
यस्ते मदो युज्यश्चारुः २०,११७,२
यस्ते शृङ्गवृषो नपात् २०,५,७
यस्ते सर्पो वृश्चिकः १२,१,४६
यस्ते हन्ति पतयन्तं २०,९६,१३
यस्त्वा भ्राता पतिः २०,९६,१५
यस्त्वा स्वप्नेन तमसा २०,९६,१६
यस्मात् कोषादुद० १९,७२,१
यस्माद् वाता ऋतुथा १३,३,२
यस्मान्न ऋते विजयन्ते २०,३४,९
यस्मिन्त्समुद्रो ११,३,२०
यस्मिन् देवा अमृजत १२,२,१७
यस्मिन् देवा मन्मनि १८,१,३६
यस्मिन् देवा विदथे १८,१,३५
यस्मिन्नुक्थानि रण्यन्ति २०,४४,२
यस्मिन् वयं दधिमा २०,८९,६
यस्मिन् विराट् परमेष्ठी १३,३,५
यस्मिन् विश्वा अधि २०,११०,२
यस्मिन् षडूर्वीः पञ्च १३,३,६
यस्य क्रूरमभजन्त १९,५६,५
यस्य तक्मा कासिका ११,२,२२
यस्य ते विश्वमानुषो २०,४३,३
यस्य देवा अकल्पन्त ११,३,२१
यस्य द्विबर्हसो २०,६१,५;६२,९
यस्य संस्थे न वृण्वते २०,६९,२
यस्यां वृक्षा वानस्पत्या १२,१,२७
यस्यां वेदि परि० १२,१,१३
यस्यां सदोहविर्धाने १२,१,३८
यस्यां समुद्र उत १२,१,३
यस्यां कृष्णमरुणं १२,१,५२
यस्यां गायन्ति नृत्यन्ति १२,१,४१
यस्यामन्नं व्रीहियवौ १२,१,४२
यस्यामापः परिचराः १२,१,९
यस्यामितानि वीर्या २०,६५,३
यस्यां पूर्वे पूर्वजना १२,१,५
यस्यां पूर्वे भूतकृतः १२,१,३९
यस्याः पुरो देवकृताः १२,१,४३
यस्याश्चतस्रः प्रदिशः १२,१,४
यस्याश्वासः प्रदिशि २०,३४,७
यः शम्बरं पर्यतरत् २०,३४,१२
यः शम्बरं पर्वतेषु २०,३४,११

य: शश्वतो मह्येनो २०,३४,१०
य: सप्तरश्मिर्वृषभ: २०,३४,१३
य: सभेयो विदथ्य: २०,१२८,१
य: सुन्वते पचते २०,३४,१८
य: सुन्वन्तमवति २०,३४,१५
य: सोमकामो हर्यश्व: २०,३४,१७
या अकृन्तन्नव० १४,१,४५
या आपो याश्च ११,१०,३०
या इन्द्र भुज आभर: २०,५५,२
या ओषधयो या १४,२,७
यां रक्षन्त्य स्वप्ना १२,१,७
या गृत्स्यस्त्रिपञ्चाशी: १९,३४,२
यात इन्द्र तनूरप्सु १७,१,१३
यातं छर्दिष्पा उत २०,१४१,१
या ते प्राण प्रिया ११,६,९
या ते वसोर्वात इषु: १९,५५,२
या दुर्हार्दो युवतयो १४,२,२९
या देवी: पञ्च प्रदिशो ११,८,२२
या न: पीषरदश्विना १९,४०,४
यानि कानि चिच्छान्तानि १९,९,१३
यानि चकार भुवनस्य १९,२०,२
यानि नक्षत्राणि १९,८,१
यां ते धेनुं निपृणामि १८,२,३०
यां देवा अनुतिष्ठन्ति ११,१०,२७
यां द्विपाद: पक्षिण: १२,१,५१
याप सर्पं विजमाना १२,१,३७
यामन्वैच्छद्धविषा १२,१,६०
यामश्विनावमिमातां १२,१,१०
यामाहुतिं प्रथमा १९,४,१
यामिन्द्रेण संधां ११,१२,९
या मे प्रियतमा १४,२,५०
यार्णवेऽधि सलिलं १२,१,८
यावती: कृत्या उप० १४,२,४९
यावत् तेऽभि विपश्यामि १२,१,३३
यावदस्या गोपति: १२,४,२७
यावद् दाताभिमन० ११,३,२५
यावन्तो अस्या: पृथिवीं १२,३,४०
या वशा उदकल्पयन् १२,४,४१
यास्ते धाना १८,३,६९;४,२६;४३
यास्ते प्राची: प्रदिशो १२,१,३१
यास्ते रुह: प्ररुहो १३,१,९
यास्ते विशस्तपस: १३,१,१०
यास्ते शोचयो रंहयो १८,२,९
युजे रथं गवेषणं २०,१२,३
युञ्जन्ति ब्रध्नं २०,२६,४;४७,१०;६९,९
युञ्जन्ति हरी इषिरस्य २०,१००,३
युञ्जन्त्यस्य २०,२६,५;४७,११;६९,१०
युधा युधमुप घेदेपि २०,२१,७
युधेन्द्रो मह्ना वरिव: २०,११,७
युवं श्रियमश्विना २०,१४३,२
युवं सुराममश्विना २०,१२५,४
युवं भगं सं भरतं १४,१,३१
यूयमग्ने शंतमाभि: १८,४,१०
यूयमुग्रा मरुत: १३,१,३
ये अग्निदग्धा ये १८,२,३५
ये अग्रव: शशमाना: १८,२,४७
ये अत्रयो अङ्गिरसो १८,३,२०
ये अन्ता यावती: १४,२,५१
ये गन्धर्वा अप्सरसो १२,१,५०
ये गव्यता मनसा २०,८३,२
ये गोपतिं पराणी० १२,४,५२
ये ग्रामा यदरण्यं १२,१,५६
ये च जीवा ये च १८,४,५७
ये च देवा अयजन्त २०,१२८,५
ये च धीरा: ये चाधीरा: ११,११,२२
ये चित् पूर्व ऋतसाता १८,२,१५
ये त आरण्या: पशवो १२,१,४९
ये त आसन् दश ११,१०,१०
येत आसीद् भूमि: ११,१०,७
ये तातृषुर्देवत्रा १८,३,४७
ये ते पन्थानो १२,१,४७
ये ते पूर्वे परागता १८,३,७२
ये ते रात्रि नृचक्षसो १९,४७,३
ये ते रात्र्यनड्वाह: १९,५०,२
येऽत्र पितर: पितरो १८,४,८६
ये त्वामिन्द्र न २०,११५,३
ये त्वा श्वेता अजै० २०,१२८,१६
येदं पूर्वागन् रशना० १४,२,७४
ये दस्यव: पितृषु १८,२,२८
ये दिवि पुण्या लोका: १५,१३,६
ये देवा अन्तरिक्ष १९,२७,१२
ये देवा: पृथिव्यां १९,२७,१३
ये देवा दिविषदो ११,८,१२
ये देवा दिव्येकादश १९,२७,११
ये देवानामृत्विजो १९,११,५;५८,६
ये देवा राष्ट्रभृतो १३,१,३५
ये न: पितु: पितरो १८,२,४९;३,४६,५९
येन ज्योतींष्यायवे २०,६१,२
येन देवं सवितारं १९,२४,१
येन देवा ज्योतिषा ११,१,३७
येन महानघ्न्या १४,१,३६
येन सिन्धुं मही० २०,६३,९
येनाग्निरस्या भूम्या १४,१,४८
येना दशग्वमध्रिगुं २०,६३,८
येनादित्यान् हरि १३,३,१७
येना पावक १३,२,२१;२०,४७,१८
येना समुद्रमसृजो २०,९,४;४९,७
येनासौ गुप्त आदित्य: ११,१२,११
ये निखाता ये १८,२,३४
येनेमा विश्वा च्यवना २०,३४,४
येऽन्तरिक्षे पुण्या १५,१३,४
ये पितरो वधूदर्शा १४,२,७३
ये पुण्यानां पुण्या १५,१३,८
ये पृथिव्यां पुण्या १५,१३,२
ये बाहवो या इषवो ११,११,१
ये यक्ष्मासो अर्भका १९,३६,३
ये युध्यन्ते प्रधनेषु १८,२,१७,
ये रथिनो ये अरथा ११,१२,२४
ये रात्रिमनुतिष्ठन्ति १९,४८,५
ये वध्वश्चन्द्रं वहतुं १४,२,१०
ये वर्मिणो येऽवर्माणो ११,१२,२३
ये वशाया अदानाय १२,४,५१
ये वां दंसांस्यश्विना २०,१३९,३
ये श्रद्धा धनकाम्या १२,२,५१
ये सत्यासो हवि: १८,३,४८
ये सोमास: परावति २०,११२,३
येऽस्माकं पितर: १८,४,६८
यो अग्नि: क्रव्यात् १२,२,७
यो अद्य देव सूर्य १३,१,५८
यो अद्य स्तेन आयति १९,४९,९
यो अद्रिभित् प्रथमजा २०,९०,१
यो अनिध्मो दीदयद् १४,१,३७
यो अन्नादो अन्नपति: १३,३,७
यो अस्य विश्वजन्मन: ११,६,२३
यो अस्य सर्वजन्मन: ११,६,२४
यो अस्य स्याद् १२,४,१३
यो अस्या ऊधो १२,४,१८
यो अस्या ऋच: १२,४,२८
यो अस्या: कर्णा० १२,४,६

योगेयोगे तवस्तरं १९,२४,७;२०,२६,१
यो जात एव प्रथमो २०,३४,१
यो जाम्या अप्रथयः २०,१२८,२
यो जायमानः पृथिवीं १९,३२,९
यो दध्रे अन्तरिक्षे १८,३,६३
यो न इदमिदं २०,१४,३;६२,३
योऽनाक्ताक्षो अनभ्यक्तो २०,१२८,६
यो नो अग्निः पितरो १२,२,३३
यो नो अग्निर्गार्हपत्यः १९,३१,२
यो नो अश्वेषु वीरेषु १२,२,१५
यो नो द्वेषत् पृथिवि १२,१,१४
योऽन्तरिक्षे तिष्ठति ११,२,२३
योऽस्वग्निरति १६,१,७
योऽभियातो निलयते ११,२,१३
यो ममार प्रथमो १८,३,१३
यो माभिच्छायमत्येषि १३,१,५७
यो मारयति प्राणयति १३,३,३
यो यज्ञस्य प्रसा० १३,१,६०
यो रध्रस्य चोदिता २०,३४,६
यो राजा चर्षणीनां २०,९२,१६;१०५,४
यो रायोऽवनिर्महा० २०,६८,१०
यो रोहितो वृषभः १३,१,२५
यो व आपोऽग्निराविवेश १६,१,८
यो वाचा विवाचो २०,७३,६
यो विश्वचर्षणि० १३,२,२६
यो वेहतं मन्यमानो १२,४,३८
यो व्यतीरँफाणयत् २०,९२,१०
योऽस्मान् द्वेष्टि तं १६,७,५
योऽस्य दक्षिणः कर्णोऽयं १५,१८,३
यो हत्वाहिमरिणात् २०,३४,३
यो हरिमा जायान्यः १९,४४,२
यौ ते श्वानौ यम १८,२,१२
रक्षा माकिर्नो अघ० १९,४७,६
रपद् गन्धर्वीरप्या १८,१,१९
रश्मिभिर्नभ १३,४,२;९
राजसूयं वाजपेयं ११,९,७
राज्ञो विश्वजनीनस्य २०,१२७,७
रात्रिंरात्रिमप्रयातं १९,५५,१
रात्रिंरात्रिमरिष्यन्तः १९,५०,३
रात्रि मारुषसे नः १९,४८,२
रात्रीभिरस्मा अहभिः १८,१,१०
राद्धिः प्राप्तिः समाप्तिः ११,९,२२
राया वयं सुमनसः १४,२,३६
रुक्मप्रस्तरणं वह्यं १४,२,३०
रुचिरसि रोचोऽसि १७,१,२१
रुजन् परिरुजन १६,१,२
रुजश्च मा वेनश्च मा १६,३,२
रुद्र एनमिष्वासो १५,५,११
रुद्रस्यैलबकारेभ्यो ११,२,३०
रुन्द्धि दर्भ सपत्नान् १९,२९,३
रुहो रुरोह रोहित १३,१,४
रूपंरूपं वयोवयः १९,१,३
रेवतीर्नः सधमाद २०,१२२,१
रैभ्यासीदनुदेयी १४,१,७
रोचसे दिवि रोचसे १३,२,३०
रोहितः कालो अभवद् १३,२,३९
रोहिते द्यावापृथिवी १३,१,३७
रोहितेभ्यः स्वाहा १९,२३,२३
रोहितो दिवमारुहत् १३,१,२६;२,२५
रोहितो द्यावापृथिवी अदृंहत् १३,१,७
रोहितो द्यावापृथिवी जजान १३,१,६
रोहितो यज्ञं व्यदधाद् १३,१,१४
रोहितो यज्ञस्य जनिता १३,१,१३
रोहितो लोको अभवद् १३,२,४०
रोहेम शरदः शतम् १९,६७,४
लोमान्यस्य सं छिन्धि १२,११,७
वच्यस्व रेभ वच्यस्व २०,१२७,४
वज्रापवसाध्यः २०,४८,३
वज्रेण शतपर्वणा १२,११,५
वज्रो धावन्ती वैश्वानर १२,७,७
वत्सो विराजो वृषभो १३,१,३३
वनस्पतिः सह देवै० १२,३,१५
वनस्पतीन् वानस्पत्यान् ११,११,२४
वनस्पते स्तीर्णमा १२,३,३३
वनिष्ठा नाव गृह्यन्ति २०,१३१,९
वने न वा यो न्यधायि २०,७६,१
वनोति हि सुन्वन् २०,६७,१
वयं शूरेभिरस्तृभिः २०,७०,२०
वयं घ त्वा सुतावन्त २०,५२,१;५७,१४
वयमिन्द्र त्वायवो २०,१८,४;२३,७
वयमु त्वा तदिदर्था २०,१८,१
वयमु त्वामपूर्व्य २०,१४,१;६२,१
वयमेनमिदा २०,९७,१
वयो न वृक्षं सुपला० २०,१७,४
वरुणं त आदित्य० १९,१८,४
वरुणो मादित्यैः १९,१७,४
वरुणो याति वस्वभिः २०,१३१,३
वर्च आ धेहि मे १९,३७,२
वर्चसा मां समनक्तु १८,३,११
वर्चसा मां पितरः १८,३,१०
वर्चसो द्यावापृथिवी १९,५८,३
वर्म मे द्यावापृथिवी १९,२०,४
वर्ये वन्दे सुभगे १९,४९,३
वर्षं वनुष्वापि १२,३,५३
वर्षमाज्यं घ्रंसो १३,१,५३
ववक्ष इन्द्रो अमि० २०,७७,५
वशा चरन्ती बहुधा १२,४,२९
वशा दग्धामिमा० २०,१३६,१३
वशा माता राजन्यस्य १२,४,३३
वशायाः पुत्रमा २०,१३०,१५
वषट्कारेणान्ना० १५,१४,१८
वसोरिन्द्रं वसुपतिं २०,७१,१५
वसोर्या धारा मधुना १२,३,४१
वस्योभूयाय वसुमान् १६,९,४
वाङ्म आसन् नसोः १९,६०,१
वाचमष्टापदीमहं २०,४२,१
वाचस्पत ऋतवः १३,१,१८
वाचस्पते पृथिवी १३,१,१७
वाचस्पते सौमनसं १३,१,१९
वाजेषु सासहिर्भव २०,१९,६
वातं ब्रूमः पर्जन्यं ११,८,६
वायुं तेऽन्तरिक्ष० १९,१८,२
वायुरन्तरिक्षेण १९,१९,२
वायुरमित्राणाम् ११,१२,१६
वायुर्मान्तरिक्षेण १९,१७,२
वार्ण त्वा यव्याभिः २०,१००,२
वार्त्रहत्याय शवसे २०,१९,१
वार्षिकावेनं मासौ १५,४,९
वार्षिकौ मासौ गोप्तारौ १५,४,८
वावाता च महिषी २०,१२८,११
वावृधानः शवसा २०,१०७,५
वावृधानस्य ते वयं २०,२७,६
वासन्तावेनं मासौ १५,४,३
वासन्तौ मासौ गोप्तारौ १५,४,२
विंशतिः स्वाहा १९,२३,१७
वि चिद् वृत्रस्य दोधतो २०,१०७,३
विततौ किरणौ द्वौ २०,१३३,१
वि तर्तूर्यन्ते मघवन् २०,८५,४
वि तिष्ठन्तां मातुः १४,२,२५

वि त्वा ततस्ने मिथुना २०,७२,२;७५,१
विदुष्टे अस्य वीर्यस्य २०,७५,२
विदेवस्त्वा महान० २०,१३६,१४
विद्म ते सर्वाः परिजाः १९,५६,६
विद्म ते स्वप्न जनित्रं ग्राह्याः १६,५,१
विद्म ते स्वप्न जनित्रं देव० १६,५,८
विद्म ते स्वप्न जनित्रं निर्ऋत्याः १६,५,४
विद्म ते स्वप्न जनित्रं निर्भूत्या १६,५,६
विद्म ते स्वप्न जनित्रमभूत्याः १६,५,५
विद्म ते स्वप्न जनित्रं पराभूत्याः १६,५,७
विद्मा हि त्वा धनंजयं २०,२४,६
वि द्यामेषि रज० १३,२,२२;२०,४७,१९
विद्याश्च वा अविद्याश्च ११,१०,२३
विध्य दर्भ सपत्नान् १९,२८,१०
विपश्चितं तरणिं १३,२,४
विभिद्या पुरं शय० २०,९१,५
विभ्राजं ज्योतिषा २०,६२,७
वि मिमीष्व पयस्वतीं १३,१,२७
विमृग्वरीं पृथिवीं १२,१,२९
विमोकश्च मार्द्रपविश्च १६,३,४
वि य और्णोत् पृथिवीं १३,३,२२
विराजश्च वै स १५,६,२३
विराजान्नाद्यान्नमति १५,१४,१०
विराडग्रे समभवद् १९,६,९
वि रोहितो अमृशद् १३,१,८
विलिप्ती या बृहस्पते १२,४,४६
विलिप्त्या बृहस्पते १२,४,४४
विलोहितो अधि० १२,४,४
विवस्वान्नो अभयं १८,३,६१
विवस्वान्नो अमृतत्वे १८,३,६२
विवाहां ज्ञातीन्त्सर्वा १२,९,६
विशंविशं मघवा २०,१७,६
विशां च वै स १५,८,३
विश्वकर्माणं ते १९,१८,७
विश्वकर्मा मा सप्त० १९,१७,७
विश्वञ्चस्तस्माद्यक्ष्मा १९,३८,२
विश्वंभरा वसुधानी १२,१,६
विश्वव्यचा घृतपृष्ठो १२,३,१९
विश्वस्वं मातरं १२,१,१७
विश्वाः पृतना अभिभू० २०,५४,१
विश्वानि शक्रो नर्याणि २०,७७,६
विश्वान् देवानिदं ११,८,१९
विश्वान्येवास्य १५,३,११
विश्वामित्र जमदग्ने १८,३,१६
विश्वेषु हि त्वा सवनेषु २०,७२,१
विषं प्रयस्यन्ती १२,८,४
बिषासहिं सहमानं १७,१,१-५
विषासह्यै स्वाहा १९,२३,२७
वि षु विश्वा अरातयो २०,९५,४
विषूवृदिन्द्रो अमते० २०,१७,३
वि हि सोतोरसृक्षत २०,१२६,१
वीदं मध्यमवा० १९,४४,७
वीमां मात्रां मिमीमहे १८,२,४१
वीमे देवा अक्रंसत २०,१३५,४
वीलु चिदारुजत्नुभिः २०,७०,१
वृकश्चिदस्य वारणः २०,९७,२
वृश्च दर्भ सपत्नान् १९,२८,७
वृश्च प्र वृश्च सं १२,११,१
वृषणं त्वा वयं २०,१०२,३
वृषभो न तिग्मशृङ्गो २०,१२६,१५
वृषभोऽसि स्वर्ग ११,१,३५
वृषाकपायि रेवती २०,१२६,१३
वृषा न क्रुद्धः पतयद् २०,१७,८
वृषा मतीनां पवते १८,४,५८
वृषा यूथेव वंसगः २०,७०,१४
वृषा वृष्णे दुदुहे १८,१,१८
वृषो अग्निः समिध्यते २०,१०२,२
वेत्था हि निर्ऋतीनां २०,६६,३
वेद आस्तरणं ब्रह्म १५,३,७
वेद तत् ते अमर्त्य १३,१,४४
वेद वै रात्रि ते नाम १९,४८,६
वेदिं भूमिं कल्पयित्वा १३,१,५२
वैरं विकृत्यमाना १२,८,१
वैरूपस्य च वै स १५,२,१८
वैरूपाय च वै स १५,२,१७
वैश्वदेवीं वर्चस आ १२,२,२८
वैश्वदेवी ह्युच्यसे १२,१०,७
वैश्वानरस्यैनं दंष्ट्र्योः १६,७,३
वैश्वानरे हविरिदं १८,४,३५
व्यन्तरिक्षमति० २०,२८,१;३९,२
व्याकरोमि हविषा १२,२,३२
व्यानलिन्द्रः पृतनाः २०,७६,८
व्याप पूरुषः २०,१३१,१७
व्रजं कृणुध्वं स हि १९,५८,४
व्रात्य आसीदीय० १५,१,१
व्रात्याभ्यां स्वाहा १९,२३,२५
शं रुद्राः शं वसवः १९,९,११
शक बलिः २०,१३१,१३
शक्रो वाचम धृष्टा० २०,४९,२
शक्रो वाचमधृष्णुहि २०,४९,३
शक्करी स्थ पशवो १६,४,७
शग्ध्यू षु शचीपत २०,११८,१
शचीव इन्द्र पुरुकृद् २०,२१,३
शतं वा भारती शवः २०,१३१,४
शतं वीरानजनयः १९,३६,४
शतकाण्डो दुश्च्यवनः १९,३२,१
शतं च न प्रहरन्तो १९,४६,३
शतं जीव शरदो २०,१६,९
शतधारं वायुमर्क १८,४,२९
शतं ते दर्भ वर्माणि १९,३०,२
शतमहं दुर्णाम्नीनां १९,३६,६
शतमाश्वा हिरण्ययाः २०,१३१,५
शतवारो अनीनशद् १९,३६,१
शतानीका हेतयो २०,५१,४
शतानीके प्र जिगाति २०,५१,२
शं त आपो धन्वन्याः १९,२,२
शं त आपो हैमवतीः १९,२,१
शं तप माति तपो १८,२,३६
शन्तिवा सुरभिः स्योना १२,१,५९
शं ते नीहारो भवतु १८,३,६०
शं ते हिरण्यं शमु १४,१,४०
शं न इन्द्राग्नी भवतां १९,१०,१
शं न इन्द्रो वसुभिः १९,१०,६
शं नः सत्यस्य पतयो १९,११,१
शं नः सूर्य उरुचक्षा १९,१०,८
शं नः सोमो भवतु १९,१०,७
शं नो अग्निर्ज्योतिः १९,१०,४
शं नो अज एकपाद् १९,११,३
शं नो अदितिर्भवतु १९,१०,९
शं नो ग्रहाश्चान्द्रमसाः १९,९,१०
शं नो देवः सविता १९,१०,१०
शं नो देवा विश्वदेवा १९,११,२
शं नो द्यावापृथिवी १९,१०,५
शं नो धाता शमु १९,१०,३
शं नो भगः शमु नः १९,१०,२
शं नो भूमिर्वेप्यमाना १९,९,८
शं नो मित्रः शं वरुणः १९,९,६;७
शफेन इव ओहते २०,१३१,७
शमग्नयः समिद्धा १८,४,१२

शमग्ने पश्चात् तप शं १८,४,११
शम्या ह नाम दधिषे १९,४९,७
शयो हत इव २०,१३१,१७
शरव्या मुखेऽपि० १२,७,१४
शर्कराः सिकता अश्मानः ११,९,२१
शर्म वर्मैतदा हरास्यै १४,२,२१
शर्व एनमिष्वास १५,५,५
शर्व क्रुद्धः पिश्यमाना १२,८,९
शवसा ह्यसि श्रुतो १८,१,३८
शाचिगो शाचिपूजनायं २०,५,६
शान्ता द्यौः शान्ता पृथिवी १९,९,१
शान्तानि पूर्वरूपाणि १९,९,२
शारदावेनं मासौ १५,४,१२
शारदौ मासौ गोप्तारौ १५,४,११
शिंशुमारा अजगराः ११,२,२५
शिक्षेयमस्मै दित्सेयं २०,२७,२
शिक्षेयमिन्महयते २०,८२,८
शिखिभ्यः स्वाहा १९,२२,१५
शितिपदी सं द्यतु ११,१२,६
शितिपदी सं पततु ११,१२,२०
शिप्रिन् वाजानां पते २०,७४,२
शिरो हस्तावथो ११,१०,१५
शिला भूमिरश्मा.१२,१,२६
शिवां रात्रिमनुसूर्यं १९,४९,५
शिवानग्नीनप्सुषदो १६,१,१३
शिवा नारीयमस्त० १४,२,१३
शिवेन मा चक्षुषा १६,१,१२
शीर्षलोकं तृतीयकं १९,३९,१०
शुक्रं वहन्ति हरयो १३,३,१६
शुक्रोऽसि भ्राजोऽसि १७,१,२०
शुची ते चक्रे यात्या १४,१,१२
शुद्धाः पूता योषितो ११,१,१७;२७
शुद्धा न आपस्तन्वे १२,१,३०
शुनं हुवेम मघवानं २०,११,११
शुने क्रोष्ट्रे मा शरीराणि ११,२,२
शुम्भनी द्यावापृथिवी १४,२,४५
शुम्भन्तां लोकाः १८,४,६७
शुष्मिन्तमं न ऊतये २०,२०,१;५७,४
शृङ्ग उत्पन्न २०,१३०,१३
शृङ्गं धमन्त आसते २०,१२९,१०
शृङ्गाभ्यां रक्षो नुदते १९,३६,२
शृतं त्वा हव्यमुप ११,१,२५
शैशिरावेनं मासौ १५,४,१८
शैशिरौ मासौ गोप्तारौ १५,४,१७
श्याममयोऽस्य ११,३,७
श्यावाश्वं कृष्णमसितं ११,२,१८
श्येनीपती सा २०,१२९,१९
श्यैतस्य च वै स १५,२,२४
श्यैताय च वै स १५,२,२३
श्रद्धा पुंश्चली मित्रो १५,२,५
श्रमेण तपसा सृष्टा १२,५,१
श्राम्यतः पचतो विद्धि ११,१,३०
श्रायन्त इव सूर्य २०,५८,१
श्रुतं च विश्रुतं च १५,२,२६
श्रुत्कर्णाय कवये १९,३,४
श्रुधी नो अग्ने सदने १८,१,२५
श्रेयांसमेनमात्मनो १५,१०,२
श्लक्ष्णायां श्लक्ष्णिकायां २०,१३३,५
श्वन्तीरप्सरसो ११,११,१५
षळृचेभ्यः स्वाहा १९,२३,३
षष्टिश्च षट् च रेवती १९,४७,४
षष्ट्यां शरत्सु १२,३,३४
षष्ठाय स्वाहा १९,२२,२
षोडशर्चेभ्यः स्वाहा १९,२३,१३
स इच्छकं सघाघते २०,१२९,१२
स इत् तन् स्योनं हरति १४,१,३०
स इषुहस्तैः स निष० १९,१३,४
स ईं सत्येभिः सखिभिः २०,९१,७
स उत्तमां दिशमनु १५,६,७
स उदतिष्ठत् स १५,२,१,९;१५;२१
स ऊर्ध्वां दिशमनु १५,६,४
स एकव्रात्योऽभवत् १५,१,६
स एति सविता १३,४,१
स एव मृत्युः सोऽमृतं १३,६,४
स एव सं भुवनानि १९,५३,४
सं राजानो अगुः १९,५७,२
सं विशन्त्विह पितरः १८,२,२९
संसं स्रवन्तु नद्यः १९,१,१
संसिचो नाम ते देवा ११,१०,१३
संहोत्रं स्म पुरा नारी २०,१२६,१०
सखाय आ शिषामहे १८,१,३७
स ग्राह्याः पाशान्मा १६,८,३
सघाघते गोमीद्या २०,१२९,१३
स घा नो योग आ २०,६९,१
संकर्षन्ती करूकरं ११,११,८
संकसुको विकसुको १२,२,१४
सं काशयामि वहतुं १४,२,१२
संक्रन्दनेनानिमिषेण १९,१३,३
संख्याता स्तोकाः पृथिवीं १२,३,२८
सं गच्छस्व पितृभिः १८,३,५८
सं गोभिराङ्गिरसो २०,१६,२
सं गोमदिन्द्र वाजवद् २०,७१,१३
स चातिसृजेज्जुहुयान्न १५,१२,३
स जङ्गिडस्य महिमा १९,३४,५
सं चोदय चित्रमर्वाग् २०,७१,११
संजीवा स्थ सं जीव्यासं १९,६९,३
सत्तो होता न ऋत्वियः २०,२३,२
सत्यं बृहदृतमुग्रं १२,१,१
सत्यामाशिषं कृणुता २०,९१,११
सत्याय च तपसे १२,३,४६
सत्ये अन्यः समाहितो १३,१,५०
सत्येनावृता श्रिया १२,५,२
सत्येनोत्तभिता भूमिः १४,१,१
सत्रासाहं वरेण्यं २०,११,८
स त्वं न इन्द्र वाजेभिः २०,४६,३
स त्वं नश्चित्र वज्र० २०,९८,२
सदासि रण्वो यवसेव १८,१,२२
स दिशोऽनु व्यचलत् १५,६,२२
स देवानामीशां १५,१,५
सद्यश्चिन्नु ते मघवन् २०,३७,९
स धाता स विधर्ता १३,४,३
स ध्रुवां दिशमनु १५,६,१
स न इन्द्रः शिवः २०,७,३
स नः पप्रिः पारयाति २०,४६,२
सना ता त इन्द्र २०,३७,६
सन्नुच्छिष्टे असंक्षोभौ ११,९,३
स नो नियुद्भिः पुरुहूत २०,३६,११
स नो भवः परि वृणक्तु ११,२,८
स नो रक्षतु जङ्गिडो १९,३५,२
स नो वृषन्नमुं चरुं २०,७०,१२
सं त्वा नह्यामि पयसा १४,२,७०
सपत्नक्षयणं दर्भ १९,३०,४
सपत्नहा शतकाण्डः १९,३२,१०
स परमां दिशमनु १५,६,१३
सप्त चक्रान् वहति १९,५३,२
सप्त जातान् न्यर्बुद ११,११,६
सप्त त्वा हरितो १३,२,२३; २०,४७,२०
सप्तदशर्चेभ्यः स्वाहा १९,२३,१४
सप्त प्राणाः सप्तापानाः १५,१५,२

सप्तमाष्टमाभ्यां स्वाहा १९,२२,३
सप्त मेधान् पशवः १२,३,१६
सप्त युञ्जन्ति रथम् १३,३,१८
सप्तर्चेभ्यः स्वाहा १९,२३,४
सप्तर्षीन् वा इदं ब्रूमो ११,८,११
सप्त सूर्यो हरितो १३,२,८
सप्तास्यासन् परिधयः १९,६,१५
स प्रजापतिः सुवर्णं १५,१,२
स प्रजाभ्यो वि पश्यति १३,४,११
स बृहतीं दिशमनु १५,६,१०
सभायाश्च वै स समितेः १५,९,३
समग्नयो विदुरन्यो १२,३,५०
स मन्दस्वा ह्यन्धसो २०,२३,६
समस्मिंल्लोके समु १२,३,३
समस्य मन्यवे विशो २०,१०७,१
स महिमा सद्रुर्भूत्वान्तं १५,७,१
समाचिनुस्वानु० ११,१,३६
स मा जीवीत्तं प्राणो १६,७,१३
समिद्धो अग्न आहुत १२,२,१८
समिद्धो अग्निः समिधानो १३,१,२८
समिद्धो अग्ने समिधा ११,१,४
समिन्द्र गर्दभं मृण २०,७४,५
समिन्द्र राया समिषा २०,२१,५
समिन्धते अमर्त्यं १८,४,४१
समिन्धते संकसुकं १२,२,११
समिमां मात्रां मिमीमहे १८,२,४४
समीं रेभासो अस्वरन् २०,५४,२
समुद्रो नदीभिः १९,१९,७
स मृत्योः पड्वीशात् १६,८,३२
समृद्धिरोज आकूतिः ११,९,१८
समोहे वा य आशत २०,७१,२
सं पितरावृत्विये १४,२,३७
संभले मलं सादयित्वा १४,२,६७
सम्यञ्चं तन्तुं प्रदिशो १३,३,२०
सम्राज्ञ्येधि श्वशुरेषु १४,१,४४
स य एवं विदुष ११,५,५
स य एवं विदुषा १५,१२,४
स य ओदनस्य ११,३,२३
स यज्ञः प्रथमो भूतो १३,१,५५
स यज्ञस्तस्य यज्ञः १३,७,१२
स यत् पशूननु १५,१४,११
स यत् पितॄननु १५,१४,१३
स यत् प्रजा अनु १५,१४,२१
स यत् प्रतीचीं दिश० १५,१४,५
स यत् प्राचीं दिशमनु १५,१४,१
स यत् सर्वानन्तर्देशान् १५,१४,२३
स यदुदीचीं दिशमनु १५,१४,७
स यदूर्ध्वां दिशमनु १५,१४,१७
स यद् दक्षिणां दिशमनु १५,१४,३
स यद् देवाननु व्यचलद् १५,१४,१९
स यद् ध्रुवां दिशमनु १५,१४,९
स यन्मनुष्याननु १५,१४,१५
सरस्वति या सरथं १८,१,४३;४,४७
सरस्वतीं देवयन्तो १८,१,४१;४,४५
सरस्वतीं पितरो १८,१,४२;४,४६
स राजसि पुरुष्टुतँ २०,६१,६;६२,१०
स रुद्रो वसुवनिः १३,६,५
सर्वज्यानिः कर्णौ १२,७,११
सर्व परिक्रोशं जहि २०,७४,७
सर्वाण्यस्यां क्रूराणि १२,७,३
सर्वाण्यस्यां घोराणि १२,७,२
सर्वा दिशः समचरद् १३,२,४१
सर्वानग्ने सहमानः १२,२,४६
सर्वान् कामान् यम० १२,४,३६
सर्वान्त्समागा अभि० १२,३,३६
सर्वान् देवानिदं ११,८,२०
सर्वांल्लोकान्त्स० ११,१२,१२
सर्वास्याङ्गा पर्वा १२,९,४
सर्वास्याङ्गा पर्वाणि १२,११,१०
सर्वे अस्मिन् देवाः १३,५,८
सर्वे देवा अत्याय० ११,१२,१४;१५
सर्वे देवा उपाशिक्षन् ११,१०,१७
सर्वेभ्योऽङ्गिरोभ्यो १९,२२,१८
स वरुणः सायमग्निः १३,३,१३
स वा अग्नेरजायत १३,७,८
स वा अद्भ्योऽजायत १३,७,९
स वा अन्तरिक्षा० १३,७,३
स वा अह्नोऽजायत १३,७,१
स वा ऋग्भ्योऽजायत १३,७,१०
स विशः सबन्धूनन्नम० १५,८,२
स विशोऽनु व्यचलत् १५,९,१
स वै दिग्भ्योऽजायत १३,७,६
स वै दिवोऽजायत १३,७,५
स वै भूमेरजायत १३,७,७
स वै यज्ञादजायत १३,७,११
स वै रात्र्या अजायत १३,७,२
स वै वायोरजायत १३,७,४
स संवत्सरमूर्ध्वो० १५,३,१
ससन्तु त्या अरातयो २०,७४,४
स सर्वस्मै वि पश्यति १३,५,६
स सर्वानन्तर्देशाननु १५,६,२४
ससानात्याँ उत सूर्यं २०,११,९
स सुत्रामा स्ववाँ २०,१२५,७
स स्तनयति स वि १३,७,१३
सहस्रकुणपा शेता० ११,१२,२५
सहस्रणीथाः कवयो १८,२,१८
सहस्रधारं शतधारं १८,४,३६
सहस्रधारः पवते २०,१३७,६
सहस्रपृष्ठ शतधारो ११,१,२०
सहस्रबाहुः १९,६,१
सहस्रशृङ्गो वृषभो १३,१,१२
सहस्राक्षमतिपश्यं ११,२,१७
सहस्राक्षेरण २०,९६,८
सहस्रार्घः शतकाण्डः १९,३३,१
सहस्राह्ण्यं वियता १३,२,३८;३,१४
सहस्व नो अभिमातिं १९,३२,६
साकं सजातैः पयसा ११,१,७
साधुं पुत्रं हिरण्ययम् २०,१२९,५
साध्वर्या अतिथि० २०,१६,३
सा नो भूमिरा दिशतु १२,१,४०
सा पश्चात् पाहि सा १९,४८,४
सा ब्रह्मज्यं देवपीयुं १२,७,४
सा मन्दसाना मनसा १४,२,६
सामासाद उद्गीथो १५,३,८
सायंसायं गृहपतिः १९,५५,३
सिंहस्य रात्र्युशती १९,४९,४
सिन्धोर्गर्भोऽसि विद्युतां १९,४४,५
सीताः पर्शवः सिकता ११,३,१२
सीसे मलं सादयित्वा १२,२,२०
सीसे मृड्ढ्वं नडे १२,२,१९
सुकर्माणः सुरुचो १८,३,२२
सुकिंशुकं वहतुं १४,१,६१
सुखं सूर्य रथमंशु० १३,२,७
सुतपाव्ने सुना इमे २०,६९,३
सुतासो मधुमत्तमाः २०,१३७,४
सुतेसुते न्योकसे २०,७१,१६
सुदेवस्त्वा महानग्नी० २०,१३६,१२
सुदेवो असि वरुण २०,९२,९
सुप्रमाणा च वेशन्ता २०,१२८,९

सुमङ्गली प्रतरणी १४,२,२६
सुमङ्गलीरियं वधूः १४,२,२८
सुयामश्चाक्षुष १६,७,७
सुरूपकृत्नुमूतये २०,५७,१,६८,१
सुश्रुतिश्च मोपश्रुतिश्च १६,२,५
सुश्रुतौ कर्णौ भद्रश्रुतौ १६,२,४
सुष्ठामा रथः सुयमा २०,९४,२
सुहवमग्ने कृत्तिका १९,७,२
सूनृता संनतिः क्षेमः ११,९,१३
सूर्य एनं दिवः प्र १२,११,१२
सूर्यं चक्षुषा गच्छ १८,२,७
सूर्य नावमारुक्षः १७,१,२६
सूर्यं ते द्यावापृथिवी० १९,१८,५
सूर्यश्चक्षुर्वातः प्राणं ११,१०,३१
सूर्यस्याश्वा हरयः १३,१,२४
सूर्याभ्यां स्वाहा १९,२३,२४
सूर्याया वहतुः प्रागात् १४,१,१३
सूर्यो दिवोदक्रामत् १९,१९,३
सूर्यो देवीमुषसं २०,१०७,१५
सूर्यायै देवेभ्यो मित्राय १४,२,४६
सूर्यो द्यां सूर्यः १३,१,४५
सूर्यो सा द्यावापृथिवीभ्यां १९,१७,५
सूर्यो माह्नः पात्वग्निः १६,४,४
सेदिरुपतिष्ठन्ती १२,७,१३
सैषा भीमा ब्रह्मगवी १२,७,१
सो अग्निः स उ १३,४,५
सो अस्य वज्रो हरितो २०,३०,३
सो चिन्नु भद्रा क्षुमती १८,१,२०
सो चिन्नु वृष्टिर्यूथ्या २०,७३,५
सोऽनादिष्टां दिशमनु० १५,६,१६
सोऽनावृत्तां दिशमनु १५,६,१९
सोऽब्रवीदासन्दीं १५,३,२
सोम एकेभ्यः पबते १८,२,१४
सोम ओषधीभिः १९,१९,५
सोमं ते रुद्रवन्त० १९,१८,३
सोमं मन्यते पपि० १४,१,३
सोम राजन्त्संज्ञानमा ११,१,२६
सोमस्त्वा पात्वोषधीभिः १९,२७,२
सोमस्य जाया प्रथमं १४,२,३
सोमाय पितृमते १८,४,७२
सोमेनादित्या बलिनः १४,१,२
सोमो ददद् गन्धर्वाय १४,२,४
सोमो मा रुद्रैर्दक्षिणाया १९,१७,३
सोमो मा विश्वैर्देवैः १८,३,२८
सोमो मा सौम्येन १९,४५,८
सोमो वधूयुरभवद् १४,१,९
सोऽरज्यत ततो १५,८,१
सोऽर्यमा स वरुणः १३,४,४
सोऽवर्द्धत स महान० १५,१,४
सोषामविन्दत् स २०,१६,९
स्तुता मया वरदा १९,७१,१
स्तुष्व वर्ष्मन् पुरु० २०,१०७,१२
स्तुहि श्रुतं गर्तसदं १८,१,४०
स्तुहीन्द्रं व्यश्ववद० २०,६६,१
स्तेगो न क्षामत्येषि १८,१,३९
स्तेयं दुष्कृतं वृजिनं ११,१०,२०
स्तोत्रं राधानां पते २०,४५,२
स्तोमस्य नो विभावरि १९,४९,६
स्तोमा आसन् प्रतिधयः १४,१,८
स्योनं ध्रुवं प्रजायै १४,१,४७
स्योनाद्योनेरधि १४,२,४३
स्योना भव श्वशुरेभ्यः १४,२,२७
स्योनास्मै भव पृथिवि १८,२,१९
स्रुवेव यस्य हरिणी २०,३१,४
स्वधया परिहिता १२,५,३
स्वधाकारेण पितृभ्यो १२,४,३२
स्वधाकारेणान्ना० १५,१४,१४
स्वधा पितृभ्यः पृथिवि० १८,४,७८
स्वधा पितृभ्यो अन्त० १८,४,७९
स्वधा पितृभ्यो दिवि० १८,४,८०
स्वप्नो वै तन्द्रीर्निर्ऋतिि ११,१०,१९
स्वमेतदच्छायन्ति १२,४,१५
स्वयमेनमभ्युदेत्य १५,११,२;१२,२
स्वरन्ति त्वा सुते २०,५२,२,५७,१४
स्वर्गं लोकमभि नो १२,३,१७
स्वर्यद्वेदि सुदृशीकं २०,७७,४
स्वर्विदो रोहितस्य १३,१,४८
स्वस्तितं मे सुप्रातः १९,८,३
स्वस्ति ते सूर्य चरसे १३,२,६
स्वस्ति नो अस्त्वभयं १९,८,७
स्वस्त्यद्योषसो दोषसः १६,४,६
स्वादुष्किलायं मधुमाँ १८,१,४८
स्वादुष्टे अस्तु संसुदे २०,४,३
स्वादोरित्था विषूवतो २०,१०९,१
स्वावृग्देवस्यामृतं १८,१,३२
स्वासदसि सूषा १६,४,२
स्वासस्थे भवतमिन्दवे १८,३,३९
स्वाहाकारेणान्ना० १५,१४,१६
हंसैरिव सखिभिः २०,९१,३
हन्त्वेनान् प्र दहतु १३,१,२९
हरिं हि योनिमभि २०,३०,२
हरिक्रिके किमिच्छसि २०,१२९,४
हरितेभ्यः स्वाहा १९,२२,५
हरिश्मशारुर्हरिकेशः २०,३१,३
हरिः सुपर्णो दिवं १९,६५,१
हर्यश्वं सत्पतिं चर्षणी० २०,१४,४,६२,४
हिमं घ्रंसं चाधाय १३,१,४७
हिमेव पर्णा मुषिता २०,१६,१०
हिरण्य इत्येके अब्रवीत् २०,१३२,१४
हिरण्ययी नौरचरद् १९,३९,७
हिरण्ययेन पुरुभू २०,१४३,४
हिरण्यवर्णो अजरः १९,२४,८
हिरण्यशृङ्ग ऋषभः १९,३६,५
हृदयात् ते परि क्लोम्नो २०,९६,१९
हेडं पशूनां न्येति १२,४,२१
हेतिः शफानुत्खिदन्ती १२,७,८
हैमनावेनं मासौ १५,४,५
हैमनौ मासौ गोप्तारौ १४,४,१४
ह्वायामि ते मनसा १८,२,२१

*

3 1761 06232336 5

Digitized by the Internet Archive
in 2007 with funding from
Microsoft Corporation

http://www.archive.org/details/atharvavedasamhi02whituoft

99

150

THE

HARVARD ORIENTAL SERIES

HARVARD
ORIENTAL SERIES

EDITED
WITH THE COÖPERATION OF VARIOUS SCHOLARS
BY
CHARLES ROCKWELL LANMAN
Wales Professor of Sanskrit in Harvard University

Vol. VIII

CAMBRIDGE, MASSACHUSETTS
PUBLISHED BY HARVARD UNIVERSITY
1905

R. W. CORBI

ATHARVA-VEDA SAṀHITĀ

TRANSLATED
WITH A CRITICAL AND EXEGETICAL COMMENTARY
BY

WILLIAM DWIGHT WHITNEY

Late Professor of Sanskrit in Yale University, Knight of the Royal Prussian Order Pour le Mérite, Corresponding Member of the Imperial Russian Academy of Sciences, of the Institute of France, and of the Royal Prussian Academy of Sciences, Foreign Member of the Royal Academy dei Lincei of Rome, Honorary Member of the Asiatic Society of Bengal, of the Royal Asiatic Society of Great Britain and Ireland, and of the German Oriental Society, etc., Editor-in-Chief of The Century Dictionary, an Encyclopedic Lexicon of the English Language

REVISED AND BROUGHT NEARER TO COMPLETION AND EDITED
BY
CHARLES ROCKWELL LANMAN

SECOND HALF
BOOKS VIII TO XIX. INDEXES
Pages 471-1046

CAMBRIDGE, MASSACHUSETTS
PUBLISHED BY HARVARD UNIVERSITY
1905

PK
3406
A1E5
1905
v.2

CAMBRIDGE, MASS., U.S.A. . . . . . Publication Agent of Harvard University.
BOSTON, NEW YORK, CHICAGO, SAN FRANCISCO . . . . . Ginn & Company.

LONDON: GINN & COMPANY . . . . . 9 St. Martin's Street, Leicester Square.
LEIPZIG: OTTO HARRASSOWITZ . . . . Querstrasse 14.

⁂ Volumes VII. and VIII. are not sold separately. A copy of the two volumes, postage paid, may be obtained directly anywhere within the limits of the Universal Postal Union, by sending a Postal Order for the price as given below, to *The Publication Agent of Harvard University, Cambridge, Massachusetts, United States of America.*

The price of this work (being the two volumes VII. and VIII. of the Harvard Oriental Series, taken together) is five dollars ($5.00). According to the conversion-tables used in the United States money-order system as the basis of international money-orders, five dollars ($5.00) = 20 shillings and 7 pence = 20 marks and 92 pfennigs = 25 francs or lire and 75 centimes = 18 kroner and 59 öre = 12 florins and 35 cents, Netherlandish.

COPYRIGHT, 1904
BY HARVARD UNIVERSITY

LIBRARY
JAN 22 1974

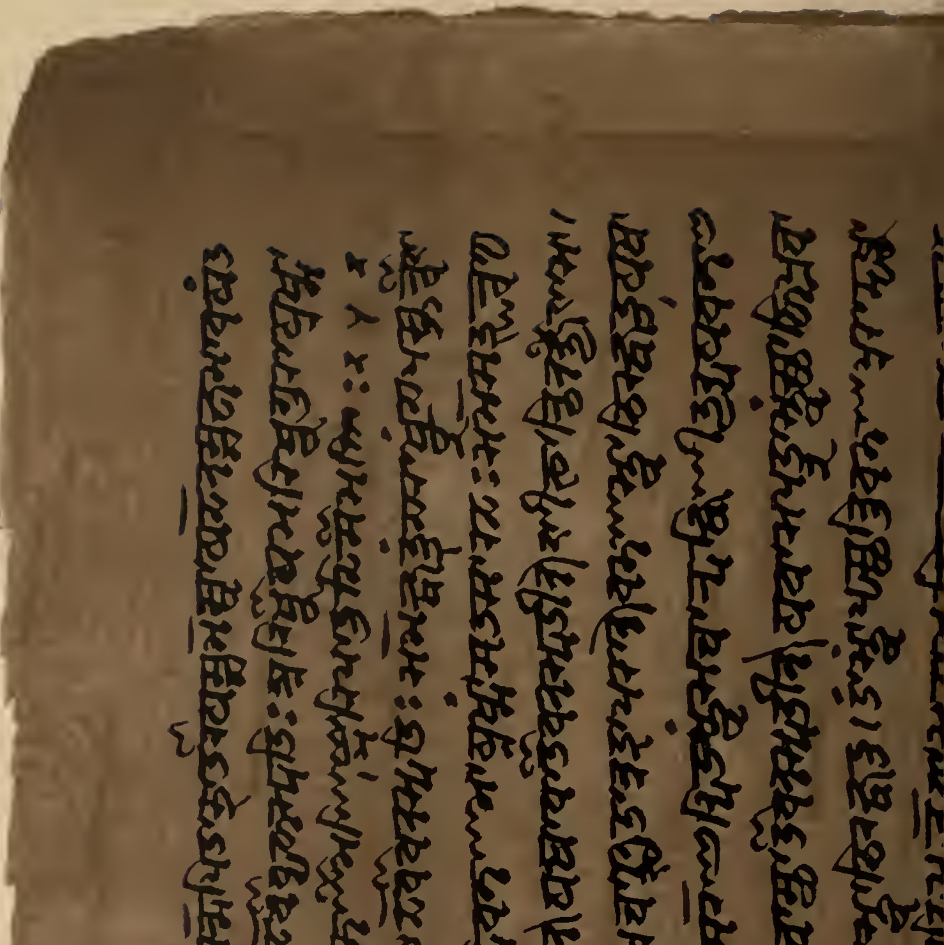

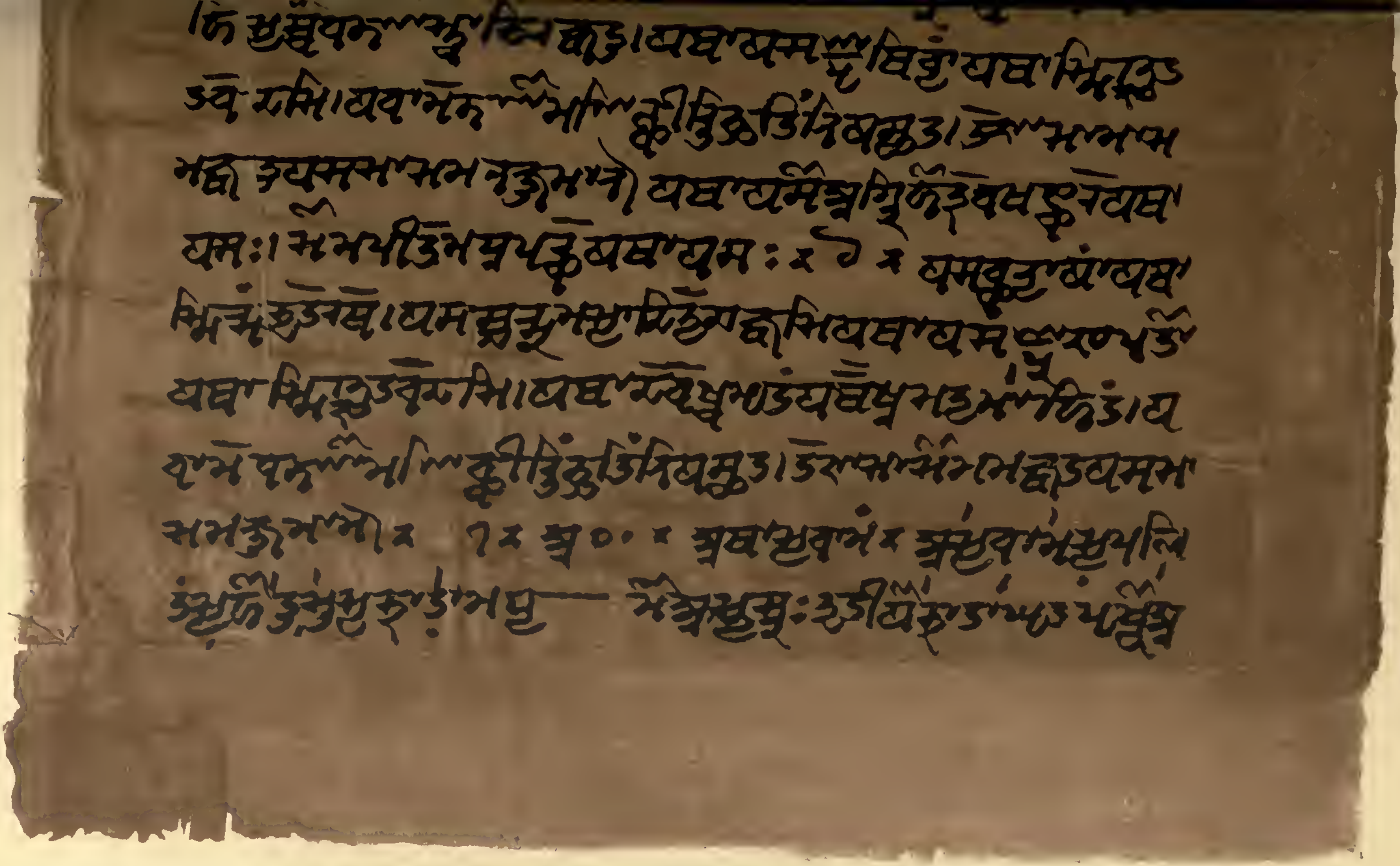

Codex Cashmiriensis, Fol. 187a.

Book VIII.

⌊The second grand division of the Atharvan collection comprehends books viii.–xii. It consists wholly of hymns of more than twenty verses, and contains all the hymns of that length except such as for especial reasons were placed in the later books. Leaving out of account the later books, there are forty-five such hymns; and these have been divided into five books, of which the first four, books viii., ix., x., and xi., have ten hymns each, while the remaining five hymns make up the twelfth book. Disregarding ix. 6 and xi. 3 (*paryāya*-hymns), it may be noted that books viii.–xi. contain all the hymns of from twenty to fifty verses to be found in the first two grand divisions, and that book xii. contains all of more than that number in the same divisions. "Of any other principle of arrangement dependent on the length of the different hymns, no trace is to be observed," says Whitney. For the divisions of book viii., see below. The whole book has been translated by Victor Henry, *Les livres VIII et IX de l'Atharva-véda traduits et commentés*, Paris, 1894. The commentary ("of Sāyaṇa") breaks off at the end of hymn 6 and we have no more of it till the beginning of book xi. But in lieu of the missing introductions, Shankar Pandurang Pandit gives introductions of his own, modelled on those of the *bhāṣya*, and drawn from the same sources, the Kāuçika, the Keçavī, etc.⌋

⌊The Major Anukramaṇī, at the beginning of § 2 of its treatment of book viii., says that, 'up to the end of book xi., the *artha-sūktas* constitute the norm and the *paryāyas*, beginning with *virāḍ vā* (viii. 10. 1), the exception': *yāvad ekādaçakāṇḍāntam artha-sūkta-prakṛtis, tāvad vihāya paryāyān virāḍvā-prabhṛtīn iti.* And in fact, all through books viii.–xii., and even to the end of book xviii., every *arthasūkta* is by one ms. or another designated as an *arthasūkta* (xviii. 2 is an exception, solitary and doubtless casual). — In this place it may be well to enumerate the *paryāya*-hymns (including those also of the next division) and to print an account of the way in which the mss. present them. The account (barring slight changes) is by Mr. Whitney, and is written on a loose slip of paper found in his Collation-book at viii. 10. 1.⌋

⌊The **paryāya-hymns** are eight in number and are scattered over seven different books. Specifically, and with the number of *paryāyas* in each, they are as follows: viii. 10 (with 6 *paryāyas*); ix. 6 (with 6); ix. 7 (with 1); xi. 3 (with 3); xii. 5 (with 7); xiii. 4 (with 6); book xv. (18 *paryāyas*); book xvi. (9 *paryāyas*).⌋

They are called *paryāya-sūktas* in distinction from those among which they occur and which are named *artha-sūktas.* The separate portions of which they are composed are called each a *paryāya* ⌊or also *paryāya-sūkta*⌋. Each ⌊*paryāya* taken separately⌋ is in the mss. numbered as to its verses separately; but they ⌊the *paryāyas* of a given group taken together⌋ so evidently constitute each a whole, as shown by the sense and likewise by the manner in which the Anukramaṇīs treat them, that we ⌊R. and W.⌋ regarded it as beyond question that they should be numbered continuously, to save a citation by more than three numbers. ⌊In this connection should be consulted SPP's "Critical Notice," prefixed to vol. i., p. 19 ff.⌋ ⌊See pages cxxxiii–vii.⌋

Each *paryāya* has its own summing up at the end: if a numbered division corresponding to an *ṛc* is composed of more than one divided portion, it is called a *gaṇa*, and its subdivisions *avasāna-rcas* or *gaṇā 'vasāna-rcas.* Thus the first division ⌊of viii. 10⌋ is summed up as follows: *paryāyaḥ* 1, *gaṇāḥ* 6, *gaṇāvasānarcaḥ* 13; and it is by the latter number that the Anukr. treats it. Similarly the third *paryāya* ⌊of viii. 10⌋ is summed up as *paryāya-sūktam* 1, *gaṇāḥ* 4, *gaṇāvasānarcaḥ* 8. ⌊Cf. the summation at the end of viii. 10.⌋

In xii. 5 the divisions are called *vacanāni* or *vacanā 'vasāna-rcas.* In *paryāyas* 5 and 6 of xiii. 4 a distinction is made between *avasānarcaḥ* and *gaṇāvasānarcaḥ*, those which have the refrain receiving the latter designation.

The divisions of books xv. and xvi. are likewise *paryāyas*, and their subdivisions are styled *avasānarcaḥ* or *gaṇāvasānarcaḥ* in the same manner.

⌊The *anuvāka*-division of each of the ten-hymned books viii.–xi. is into five *anuvākas* of two hymns each; and that of book xii. (consisting of five long hymns) is also into five *anuvākas*, but these are of one hymn each, so that here the *anuvāka*-division and the hymn-division coincide. The comm. divides the *anuvākas* into hymns in a manner nearly like that described for book vii. (see p. 388): that is, his "hymns" are mechanical decads of verses, with an overplus or shortage in the last "decad" when the total for the *hymn* (not — as in book vii. — for the *anuvāka*) is not an exact multiple of ten. A tabular conspectus for book viii. follows:

Anuvākas	1		2		3		4		5	
Hymns	1	2	3	4	5	6	7	8	9	10
Verses	21	28	26	25	22	26	28	24	26	33 ¶
Decad-div.	10 + 11	10 + 10 + 8	10 + 10 + 6	10 + 10 + 5	10 + 12	10 + 10 + 6	10 + 10 + 8	10 + 14	10 + 10 + 6	6 P

Here ¶ means "paragraph of a *paryāya*" (such as is numbered as a "verse" in the Berlin edition) and P means "*paryāya*." The last line shows the "decad"-division. These divisions are shown also in the Berlin edition. Of these "decads," *anuvākas* 1, 2, 3, and 4 contain respectively 5, 6, 5, and 5 (in all, 21 "decads"); while *anuvāka* 5 has 3 "decads" and 6 *paryāyas*. The sum is 24 "decad"-*sūktas* and 6 *paryāya-sūktas* or 30 *sūktas*. Cf. again the summation at the end of hymn 10.⌋

1. For some one's continued life.

[*Brahman.* — *ekaviṅçakam. ārṣy (ārtvy?) āyuṣyam. trāiṣṭubham: 1. purobṛhatī triṣṭubh; 2, 3, 17–21. anuṣṭubh; 4, 9, 15, 16. prastārapañkti; 7. 3-p. virāḍ gāyatrī; 8. virāṭ pathyābṛhatī; 12. 3-av. 5-p. jagatī; 13. 3-p. bhuriñ mahābṛhatī; 14. 1-av. 2-p. sāmnī bhurig bṛhatī.*]

Found also in Pāipp. xvi., with verse 17 after 20. ⌊Partly prose, "verse" 14.⌋

⌊Hymns 1 and 2 together are used with others in Kāuç. in the *upanayana* (55. 17) with touching the student's navel, and again with others in rites for long life (58. 3, 11).

The comm. cites them from Nakṣ. K. 23 in a *mahāçānti.* They are reckoned by Kāuç. to the *āyuṣya gaṇa* (note to 54. 11). For vs. 10, see below.⌋

Translated: Muir, v. 444; Ludwig, p. 495; Henry, 1, 35; Griffith, i. 385; Bloomfield, 53, 569.

1. To the ender Death [be] homage. Let thy breaths, expirations, rest here. Let this man be here with his life (*ásu*), in the portion of the sun, in the world of the immortal.

Ppp. puts our second pāda last.

2. Up hath Bhaga taken him, up Soma rich in shoots ⌊hath taken⌋ him, up the heavenly Maruts ⌊have taken⌋ him, up have Indra-and-Agni, for his welfare.

Or *añçumant* means 'rich in rays,' Soma having its secondary sense of 'moon': both were probably in the author's mind.

3. Here [be] thy life, here breath, here life-time, here thy mind; we bear thee up from the fetters of perdition with divine speech.

4. Step up from here, O man, fall not down, loosening down the fetter (*páḍbīça*) of death; be not severed from this world, from the sight (*saṁdṛ́ç*) of fire, of the sun.

The mss., as usual, vary between *páḍvīçam* and *páḍb-*, and SPP. adopts the former; the comm. has the latter.

5. Let the wind, Mātariçvan, be cleansing for thee; for thee let the waters rain immortal things; may the sun burn weal for thy body; let death compassionate thee; do not thou perish.

Pavatām 'be cleansing' might properly enough be rendered simply 'blow.'

6. Up-going [be] thine, O man, not down-going; length of life (*jīvā́tu*), ability, I make for thee; for do thou ascend this immortal easy-running chariot, then shalt thou in advanced age (?*jírvi*) speak to the council (*vidátha*).

Both here and at xiv. 1. 21, our mss. on the whole read decidedly *jírvis* (only P.M. have *jivrís*, Bp. *jívis*, here); and SPP. reports all his authorities without exception as giving it, so that it is without question the true AV. reading (as against RV. *jívri*); the comm. reads *ajirvis*, and glosses it with *ajīrṇas*, and Ludwig renders 'lebenskräftig.'

7. Let not thy mind go thither; let it not be lost (*tiró-bhū*); do not neglect (*pra-mad*) the living, go not after the Fathers; let all the gods defend thee here.

8. Do not regard (*ā-dhī*) the departed, who lead [one] to the distance; ascend out of darkness, come to light; we take hold on thy hands.

Ppp. begins c with *ud ā roha*, which makes the pāda a good *triṣṭubh;* the omission of *e 'hi* would rectify it to an *anuṣṭubh.* The comm. omits *e 'hi.* Ppp. also reads *hastam* in d. ⌊With b, cf. v. 30. 12 b.⌋

9. Let not the dark and the brindled one, sent forth, [seize] thee, that are Yama's dogs, road-defenders; come thou hitherward; do not hesitate; stand not there with mind averted.

Ppp. reads *mā 'va* for *mā vi* in **c**. The comm. omits *préṣitāu* in **a**; he ⌊twice⌋ supplies *bādhatām* as the missing verb in **a**.

10. Do not follow that road; that is a frightful one — the one thou hast not gone before, that I speak of; to that darkness, O man, do not go forth; [there is] fear in the distance, safety for thee hitherward.

⌊Kāuç. reckons the vs. to the *abhaya gaṇa*, note to 16. 8.⌋ Ppp. mutilates *tamas* in **c** to *tam*. The comm. reads *purastāt* in **d**. ⌊For *iyátha*, see *Gram.* § 801 d.⌋

11. Let the fires that are within the waters defend thee; let that defend thee which human beings kindle; let Vāiçvānara, Jātavedas defend [thee]; let not [the fire] of heaven consume thee along with the lightning.

Our text should read in **d** *mā́ prá dhāk;* the omission of *prá* is an error of the press. Ppp. reads *mā pra dahāt.*

12. Let not the flesh-eating [fire] plot against thee; move far from the destroying (*sáṁkasuka*) one; let heaven defend, let earth defend thee; let both sun and moon defend thee; let the atmosphere defend from the gods' missile.

Most of the mss. (not our Bp.P.M.I.) read *rákṣatām* in **d**, which SPP. accordingly (following all his authorities) retains, though the accent is not defensible. ⌊I can find no note to the effect that P.M.I. leave *rakṣatām* unaccented.⌋ Ppp. puts pādas **a**, **b** after **c**, **d**. The comm. reads *saṁkusukāt* in **b**.

13. Let both the knower and the attender defend thee; let both the sleepless one and the unslumbering one defend thee; let both the guardian and the wakeful one protect thee.

In *bodhá* and *pratībodhá*, in **a**, the radical sense is perhaps more that of 'wake.' The comm. understands six rishis bearing these several appellations to be intended. ⌊Cf. the closely related v. 30. 10, above; also MGS. ii. 15. 1 a, b, c, d, and the Index to their *pratīkas*.⌋ A similar formula is found also in K. xxxvii. 10; compare further PGS. iii. 4. 17. Ppp. reads *anavadrāṇiç ca* in **b**. ⌊In **b**, the first *ca* might be dropped, without hurting the meter.⌋

14. Let these defend thee; let these guard thee; to these [be] homage! to these hail!

After *gopāyantu*, Ppp. inserts *te tvāṁ hasassāyatu.*

15. Let Vāyu, Indra, Dhātar, the preserving Savitar, assign thee unto converse with the living; let not breath, strength, leave thee; we call after thy life.

The *pada*-text has *sam°úde* in **a**, and the translation follows this (cf. *vy°úṣi* from root *vas*), as being on the whole probably the understanding of the text-makers; if they had seen in the word anything of the root *mud*, they would have divided *sa∘múde;* and yet it is very likely that it is a corruption for *saṁ∘múde;* the comm. glosses it with *sammodāya*, as if the reading were *sammúde.* No variant from Ppp. is noted.

The comm. divides our 15–17 into two long verses, ending 15 with *kathā́ syāḥ.* His intention seems to be to make just twenty verses of the hymn.

16. Let not the jaw-snapping (?) grinder (*jambhá*), let not the darkness find thee, let not the tongue-wrencher (?); how shouldst thou be one that perisheth? up let the Ādityas, the Vasus bear thee, up let Indra-and-Agni, for thy welfare.

The translation implies a bold emendation of the unintelligible *jihvā́ ā́ barhís* to *jihvābarhás*, formed like *muṣkābarhás* ⌊at iii. 9. 2⌋; Ludwig has a kindred conjecture, *ā́ barhīs* (aor.). The comm. thinks of a demon's tongue stretched to the size of a *barhis.* The rendering of *saṁhanu* agrees with that of the Petersburg Lexicon, and with the comm's first gloss, *saṁhatadanta;* he adds as an alternative *saṁhatahanur jambho 'sthūladantaḥ.* ⌊But cf. v. 28. 13 and note.⌋ Ppp. reads, for **b**, *mā jihvacaryaḥ prasuyuṣ kathāsya.*

17. Up hath heaven, up hath earth, up hath Prajāpati caught thee; up out of death have the herbs, with Soma for their king, made thee pass.

Put after vs. 20 in Ppp., as noted above.

18. Be this man just here, O gods; let him not go yonder from hence; him by what is of thousand-fold might do we make pass up out of death.

19. I have made thee pass up out of death; let the vigor-givers blow together; let not the women of disheveled locks, let not the evil-wailers, wail for thee.

The 'evil-wailers,' perhaps professional lamenters of death or other misfortune, appear again at xi. 2. 11. The comm., in **a**, has *apīparan*, which SPP., without sufficient reason, is inclined to regard as the original reading. For the fuller use of 'blow together,' see 2. 4 below. ⌊For *agha-rúd*, see Bloomfield, AJP. xi. 339; Caland, *Todtengebräuche*, Note 106*. See also his note 517.⌋

20. I have taken, I have found thee; thou hast come back renewed; whole-limbed one! I have found thy whole sight, and thy whole life-time.

The verse is RV. x. 161. 5, which has another *tvā* after *ā́ 'hārṣam* in **a**, and the voc. *punarnava* ⌊with unlingualized *n*⌋ at end of **b**, with both of which variants the comm. agrees, while Ppp. also gives the former. ⌊For the lingualized *ṇ*, see Prāt. iii. 82.⌋

21. It hath shone out for thee; it hath become light; darkness hath departed from thee; away from thee we set down death [and] perdition, away the *yákṣma.*

The comm. also recognizes *vy avāt* as coming from root *vas* 'shine,' glossing it with *vyāucchat:* compare *tasmāi vyāuchat* PB. xvi. 1. 1. ⌊For the form, cf. *Gram.* § 890 a and § 167.⌋

⌊The first *artha-sūkta*, so called (see above, p. 472, top), ends here. The quoted Anukr. says *ekavin̄çakam ihā "dyam ucyate.* It adds, further, *sūktaçaç ca gaṇanā pravartate.*⌋ ⌊See p. cxl.⌋

2. To prolong some one's life.

[*Brahman.* — *aṣṭāvinçakam. ārṣy* (*ārtvy ?*) *āyuṣyam. trāiṣṭubham* *: *1, 2, 7. bhurij; 3. āstārapañkti; 4. prastārapañkti; 6. pathyāpañkti; 8. purastāj jyotiṣmatī jagatī; 9. 5-p. jagatī; 11. viṣṭārapañkti; 12. purastādbṛhatī; 14. 3-av. 6-p. jagatī; 15. pathyāpañkti; 19. upariṣṭādbṛhatī; 21. satahpañkti; 26. āstārapañkti; 22, 28. purastādbṛhatī; 5, 10, 16–18, 20, 23–25, 27. anuṣṭubh* (*17. tripāt*).]

Found also in Pāipp. xvi., all but the last verse, and with 9 before 8. *⌊Verse 13 appears to be the one upon the strength of which the Anukr. declares the hymn to be *trāiṣṭubham* (its remaining 27 vss. being exceptions !); and even this is no real *triṣṭubh*. It counts indeed 44 (8 + 12 : 12 + 12) and might be called *purastāj jyotiṣmatī*.⌋

⌊Vāit. uses only vs. 16: see under 16. — The uses by Kāuç. are many. For the uses of this hymn with h. 1, see introd. to h. 1. Further, in the name-giving ceremony, it is used (58. 14) with pouring a continuous stream of water on the youth's right hand; and this is followed (58. 15) by the binding on of an amulet of deodar (see note to vs. 28 below); and the use of vs. 16 is especially prescribed (58. 17: the text of the sūtra in the comm. differs from that of Bl.) to accompany the putting a new garment upon him. Vss. 12–13 are prescribed (97. 3) in case of family quarrels (see also note to vs. 9 below); vs. 14 (comm., 14–15) is used in the tonsure ceremony (54. 17); and again vs. 14 (comm., 14–15), on the child's first going out of the house (58. 18). Vs. 17 was previously prescribed for the same tonsure ceremony (53. 19: the comm. reads *kṣuram abhyukṣya triḥ pramārṣṭi*) on sprinkling and wiping the razor; and the same vs. is substituted for vi. 68. 3 by the Daça Karmāṇi in the same ceremony (53. 17 note); furthermore, it is used at the beginning of the ceremony of the reception of the Vedic student (55. 3). Vs. 18 (comm., 18–19) is used on the first feeding of the child (with rice and barley: 58. 19); and vss. 20 and 22 on his "committal" (58. 20, 21) respectively "to day and night" and "to the seasons." — Bloomfield (note to 58. 17) cites a passage describing the four "committals": 1. to heaven and earth, with vss. 14–15; 2. to rice and barley, with vss. 18–19; 3. to day and night, with vs. 20; 4. to the seasons, with vs. 22. — Finally, the comm. regards vs. 15 as intended, with v. 1. 7 etc., at Kāuç. 46. 1–3, in the rite against false accusation.⌋

Translated: Muir, v. 447; Ludwig, p. 496; Henry, 4, 39; Griffith, i. 388; Bloomfield, 55, 573.

1. Take thou hold on this bundle (?) of immortality; unsevered length of life be thine; I bring back thy life, [thy] life-time; go not to the welkin (*rájas*), to darkness; do not perish.

SPP. with all his authorities save one (which has *snú-*) reads *çnúṣṭim* in **a**, and this must doubtless be regarded as the true AV. text: compare iii. 17. 2. The comm. glosses it here with *prasnuti* 'a dripping forth,' and then explains *amṛtasya çnuṣṭi* as the stream of water which, according to one direction in Kāuç. (58. 14), is to be poured out while the hymn is recited. He glosses *rajas* with *rāga*, and explains it and *tamas* as the two familiar *guṇas* so called: it is, indeed, a little startling to find the two names here side by side.

2. Come thou hitherward unto the light of the living; I take thee in order to life for a hundred autumns; loosening down the fetters of death, imprecation, I set for thee further a longer life-time.

Some of SPP's mss. accent falsely *abhyèhi* in a. Ppp. transposes the order of c and d, and reads *lokam* for *arvāñ* in a.

3. From the wind have I found thy breath, from the sun I thy sight; what is thy mind, that I maintain in thee; be in concord with thy limbs; speak with thy tongue, not babbling.

The comm. reads in d *viçvāñgāis* and *ālapan*.

4. I blow together upon thee with the breath of bipeds [and] quadrupeds as upon [new-] born fire; homage, O death, to thy sight, homage to thy breath have I made.

5. Let this man live; let him not die; him we send together; I make a remedy for him; death, do not slay the man.

The majority of the mss. (including all ours save Bp.O.) leave *mṛtyo* in d accentless. ⌊Both editions read *mŕtyo.*⌋

6. The lively, by-no-means-harming, living herb, the preserving, overpowering, powerful, do I call hither, for this man's freedom from harm.

⌊Pādas a and b are repeated at viii. 7. 6.⌋ The accent of the two participles *jīvantī́m* and *trāyamāṇā́m* seems to mark them as appellatives rather than proper participles. *Naghāriṣā́*, like *naghamārā́*, seems a fusion of the phrase *na ghā* (or *gha*) *riṣyati* etc.; the *pada*-mss. chance mostly to agree in the frequent error of reading *ṛ* for *ri* (*nagha*∘*ṛṣā́m;* Bp. ∘*riṣā́m*); the comm. reads and explains *nagharuṣām*, taking *-gha-* as representing root *han: yasyāḥ kopo 'pi na ghātakaḥ;* he regards the plant intended as the *pāṭhā* (*Clypea hernandifolia*). Ppp. reads *naghāriṣaṁ*, adds *arundhatīm* after *sahasvatīm* in d, and has *hvaye* for *huve.* The long *ī* in *óṣadhīm* is expressly taught by Prāt. iii. 6; *naghāriṣām* is mentioned in the introduction to the fourth chapter (add. note 4, at II. 7).

7. Bless thou [him]; do not take hold; let him loose; even being thine, let him be one of completed years (?) here; O Bhava-and-Çarva, be ye gracious; yield protection; driving away difficulty, bestow ye life-time.

The obscure *-hāyas* in b is translated here as if akin with *hāyana* ⌊cf. vs. 8 d⌋; the comm. glosses *sarvahāyas* with *sarvagati;* the Petersburg Lexicons conjecture 'having complete liveliness or power.' For *sán*, the comm. reads *sam* ⌊and joins it with *sṛjá*, supplying *prāṇāis*⌋.

8. Bless thou this man, O death; pity him; let him go up from here; unharmed, whole-limbed, well-hearing, hundred-yeared by old age, let him attain enjoyment with himself.

Ppp. reads *him* for *'yam* in b, and combines in d–e *-hāyanā "tm-*. The comm. paraphrases *ātmánā* in d with *ananyāpekṣaḥ san.* ⌊Read as 8 + 11 : 8 + 8 + 8.⌋

9. Let the missile of the gods avoid thee; I make thee pass from the welkin (*rájas*); I have made thee pass up out of death; removing afar the flesh-eating Agni, I set for thee an enclosure in order to living.

The comm. reads in c *nirāuham;* SPP. follows grammatical rule and reads *-haṅ jīv-* this time ⌊cf. note to i. 19. 4⌋ because all his *saṁhitā*-mss. happen to agree in doing so; some of ours, however, do not. The comm. explains *rájasas* in b as *mūrchālakṣaṇād āvaraṇāt.* ⌊At 97. 6, Kāuç. gives in full, for use in case of a family quarrel (cf. above, introd.), a verse whose first half agrees entirely with the second half of this.⌋

10. The down-going in the welkin, not to be ventured down upon, which is thine, O death — from that road defending this man, we make *bráhman* a covering (*várman*) for him.

The comm. reads in b *anavadhṛṣyam;* root *dhṛṣ* + *ava* is found only in these two derivatives. For *rajasám* ⌊cf. *Gram.* § 1209 b⌋ Ppp. has *rajasas;* the comm. simply paraphrases the former by *rajomayam.* One or two of the *pada*-mss. (including our Bp.) leave *mṛtyo* unaccented in b; Ppp. elides *'nav-* after it; and, in c, combines *pathāi 'maṁ* (satisfying the meter).

11. I make for thee breath-and-expiration, old age as [mode of] death, long life-time, welfare; all the messengers of Yama, sent forth by Vivasvant's son, moving about, I drive away.

Ppp. reads in b *jarāmṛtyum*, and, in d, *caratā "rān* (i.e. *carata ārād?*) *apa.*

12. Afar niggardliness, perdition, away seizure (*gráhi*), the flesh-eating *piçācás*, every demon that is of evil nature — that we smite away, as it were into darkness.

Or 'like darkness.' The comm. reads in b *purogrāhim*, and, in d, *eva* for *iva.* Ppp. has *tavāi 'va* for *tat tama iva.* 'Afar' and 'away' in a, b anticipate as it were the 'we smite away' of d.

13. Thy breath I win from immortal Agni, from long-lived Jātavedas, that thou mayest take no harm, mayest be immortal in alliance [with him]: that I make for thee; let that prove successful for thee.

A number of the mss. (including our Bp.E.D.) read *ṛṣyās* in c. Ppp. has *vanave* for *vanve* in b, and *yatrā* at beginning of c.

14. Let heaven-and-earth be propitious to thee, not distressing, conferring fortune (? *abhiçrī*); let the sun burn weal unto thee; let the wind blow weal to thy heart; let the heavenly waters, rich in fatness (*páyas*), flow propitious upon thee.

Ppp. combines *sūryā "tapatu* in c, reads *kṣaranti* in e, and adds further at the end *çivās te santv oṣadhīḥ.* The comm. gives *adhiçriyāu* in b, glossing it with *prāptaçrīke çrīprade.*

15. Propitious to thee be the herbs; I have caught thee up from the lower unto the upper earth; there let both the Ādityas, sun and moon, defend thee.

Ppp. reads *ā 'hāriṣam* in b, and *ati* for *abhi* in c, and combines *-masā ubhā* at the end.

16. What enveloping (*paridhā́na*) garment thou hast, what inner wrap (*nīvī́*) thou makest for thyself, that we make propitious unto thy body; be it not harsh to thy touch.

SPP. reads, "with all his authorities," *ádrūkṣṇam* in **d**. Our mss. might doubtless all be understood in the same way, but some of them look more like *-ḍū-* or *-dū-*; *-rū-*, which our text unfortunately gives, is not found in any; neither *rūkṣṇa* nor *drūkṣṇa* appears to be met with elsewhere; the comm. glosses with *arūkṣam;* he also reads *açnute* for *astu te* at the end. Ppp. has *'dukṣaṇam.* ⌊Vait. (10.6) employs the vs. in the *paçubandha* on draping the sacrificial post.⌋

17. In that with a dangerous (? *marcáyant*) very sharp (*sutejás*) razor thou, a hair-dresser, shearest hair and beard, adorning the face, do not thou steal away our life-time.

The translation given implies in **c** the reading *çúmbhan*, which, it can hardly be questioned, is the true one, although it is read by only one ms. (our W.) and by Ppp.; the rest of our mss. all have, and our edition with them, *çúmbhaṁ*. SPP. accepts the unintelligible *çúbham*, with the comm., and with, as he reports, the majority of his authorities, the rest reading, like ours, *çúmbhaṁ;* the comm. explains *çubham* with *dīptaṁ tejasvi* and has to supply after it *kuru* to make any sense. Ppp. further reads *-çmaçrū* in **b**, and *māi 'nam* for *mā nas* in **c**. According to the distinct direction of the Prāt. (ii. 76), we ought to read *ā́yuṣ prá* in **d**, and its authority is sufficient to establish that as the true text, against both the editions; half SPP's authorities give it, though only one of ours (R.); on such a point the mss. are often at odds, and their evidence of little weight. The verse occurs also in several Gṛhya-Sūtras, AGS. (i. 17. 16); PGS. (ii. 1. 19), and HGS. (i. 9. 16); all read *supeçasā* in **a**; in **b**, HGS. has *vaptar*, PGS. *vapati*, AGS. and PGS. *keçān;* in **c**, the two latter have *çunddhi çiras*, HGS. *varcayā mukham;* in **d**, AGS. and PGS. give *asya* for *nas;* all have *āyuḥ pra.* ⌊Found also MP. ii. 1. 7: see also MGS. i. 21. 7 and p. 153.⌋ ⌊Cf. Oldenberg, IFA. vi. 184.⌋

18. Propitious to thee be rice and barley, free from *balā́sa*, causing no burning (?); these drive off the *yákṣma;* these free from distress.

Compare Grohmann in *Ind. Stud.* ix. 399. The comm. does not connect *abalāsāú* with *balā́sa*, but regards it as *a-bala-asa*, and glosses it with *çārīrabalasyā 'kṣeptārāu.* *Adomadhāú* (cf. *adomadám*, vi. 63. 1, and note) is very obscure; Ppp. reads instead *adhomadhāu;* the comm. *adomadhū*, glossing it with *upayogānantaram madhurāu.* Ppp. reads *yatas* for *etāu* in both **c** and **d**, and follows it in **d** by *muñcata mā 'ṅhasaḥ.*

19. What thou eatest (*aç*), what thou drinkest, of grain, milk of the plowing — what should be eaten, what should not be eaten — all food I make for thee poisonless.

The comm. reads strangely *kṛchrāt* instead of *kṛṣyās* in **b**.

20. Both to day and to night, to them both we commit thee. Defend ye this man for me from the *arā́yas* that seek to devour [him].

Some of SPP's authorities, also the comm. and Ppp., read *dadhmasi* at end of **b**. Ppp. further has *rāyebhyas* at beginning of **c**, and *nas* (for *me*) in **d**. The comm. explains *arāyebhyas* as = *adhanebhyo dhanāpahartṛbhyo vā.*

21. A hundred, a myriad years, two periods (*yugá*), three, four, we make for thee; let Indra-and-Agni, let all the gods, approve thee, not showing enmity.

The second half-verse is i. 35. 4 c, d. The 'periods' here are not at all likely to be those of the later chronology, though the comm. naturally thinks them so. ⌊Alternatively, he makes *yugé* = 'generations.'⌋ Ppp. has *santu* for *kṛṇmas* in b, and omits *te* in c. The *pada*-mss. read *té : ánu* instead of *te : ánu :* compare under i. 35. 4. ⌊We had a "*satahpañkti*" at vi. 20. 3.⌋

22. Unto autumn, unto winter, unto spring, unto summer, we commit thee; [be] the rains pleasant to thee, in which the herbs grow.

Ppp. has again *dadhmasi* in b.

23. Death is master of bipeds; death is master of quadrupeds; from that death, lord of kine, I bear thee up; ⌊so⌋ do thou not be afraid.

Ppp. reads for d *ud dharāmi sa mā mṛta* ⌊intending *mṛthās?*⌋.

24. Thou, unharmed one, shalt not die; thou shalt not die, be not afraid; [men] die not there, nor go to lowest darkness.

Ppp. gives in c *pra mīyante*—a better reading, as rectifying the meter. ⌊Pāda b occurs as vs. 1 a of a *khila* to RV. i. 191, with the two clauses inverted.⌋

25. Every one, verily, lives there—ox, horse, man, beast—where this charm (*bráhman*) is performed, a defense (*paridhí*) unto living.

The verse has a correspondent in TA. (vi. 11. 12), but with a different first pāda: TA. makes it *ná vāí tátra prá mīyate* (nearly as our 24 c in Ppp.).

26. Let it protect thee from thy fellows, from witchcraft, from thy kinsmen; be thou undying, immortal, surviving; let not thy life-breaths (*ásu*) leave thy body.

Ppp. reads *sugantubhyas* at end of b.

27. The deaths that are a hundred and one, the perditions (*nāṣṭrá*) that are to be over-passed—from that let the gods free thee, from Agni Vāiçvānara.

Ppp. reads in b *nāṣṭrātta* (*-tu*?) *jīvyāḥ*. ⌊See note to iii. 11. 5 for "101 deaths."⌋

28. Agni's body art thou, successful (*pārayiṣṇú*); demon-slayer art thou, rival-slayer, likewise expeller of disease, a remedy *pūtúdru* by name.

Pūtúdru is (OB.) *Acacia catechu* or *Pinus deodora;* the comm. reads *pūtadru* and does not attempt ⌊on p. 587⌋ to identify it.* The mss. vary between *-ṇú* and *-ṇús* at end of a; our edition reads *-ṇús* (with our P.M.E.s.m.); SPP. adopts *-ṇú*, with the great majority of his authorities; the comm. has *-ṇus;* Ppp., as noticed above, lacks this verse. There is little to choose in point of acceptability between the two readings. *⌊As noted in the introd., the use of the hymn is followed in Kāuç. 58. 15 by the binding on of *pūtu-dāru* (so Bl's text, with the variant *pūta-*; in citing the text, at p. 568, comm. has *pūti-*). This is explained by Daç. Kar. as an "amulet of deodar," *devadāru-maṇi;* and so Dār. and Keç. to 8. 15, and comm. p. 567 end.⌋

⌊The first *anuvāka*, 2 hymns and 49 verses, ends here. The quoted Anukr. (cf. end of h. 1) says *ādyasahitam.*⌋

3. To Agni: against sorcerers and demons.

[*Cātana.—ṣaḍvinçam. āgneyam. trāiṣṭubham: 7, 12, 14, 15, 17, 21. bhurij; 25. 5-p. bṛhatīgarbhā jagatī; 22, 23. anuṣṭubh; 26. gāyatrī.*]

Found also in Pāipp. xvi. (in the verse-order 1–4, 6, 5, 7–14, 18, 15, 17, 16, 19–22, 24, 26, 25, 23). The first 23 verses are (in slightly different order*) vss. 1–23 of RV. x. 87, and most of them are found in no other text. ⌊Cf. Oldenberg, *Die Hymnen des RV.* i. 246.⌋ *⌊Namely, with 4 after 6, with 17 and 18 inverted, and with 12 between 21 and 22.⌋

⌊Kāuç. reckons the hymn to the *cātana* hymns (8. 25). The comm. says (p. 587, l. 18 ff.) that the whole *anuvāka*, that is hymn 4 as well as 3, is to be used in a variety of practices, which he details. In the *vaçāçamana* ceremony (44. 16), after the victim's "breath has been stopped" with ii. 34. 5, the performer takes his place at her right and mutters this hymn. Vs. 22 (not 21) is identical with vii. 71. 1, which was prescribed at 2. 10 for use in the *parvan* sacrifices, to accompany the carrying of fire thrice about the offering. Moreover, verses of this hymn are used in four expiatory rites as follows: vss. 15–18 accompany an oblation (112. 1) made when the cows give bloody milk; vs. 26 is used with vi. 63. 4 if spontaneous combustion occurs (46. 23); and the same vs. is used (130. 3) when there appears a bright glow without any fire; and yet again (131. 3), when the fire puffs (*çvasati*). Finally, the same vs. is used by Vāit. (6. 11) in the *agnyādheya* (with vi. 19. 2 etc.) with an offering to Agni Çuci.⌋

Translated: Henry, 7, 43; Griffith, i. 392.

1. I pour ghee upon (*ā-ghṛ*) the vigorous (*vājín*) demon-slayer; I go for broadest protection to the friend; Agni, sharpened, [is] kindled with acts of skill (? *krátu*); let him by day, let him by night, protect us from harm.

This verse is found further in TS. (i. 2. 14^6); neither RV. nor TS. offers a variant reading.

2. Do thou, of iron tusks, O Jātavedas, kindled, touch the sorcerers with thy flame (*arcís*); take hold of the false-worshipers with thy tongue; cutting off (?) the flesh-eaters, shut them in thy mouth.

The comm. reads *dhṛṣṭvā* in **d**, paraphrasing it only with *dharṣitvā*. RV. has *vṛktví*, which is most probably to be referred to root *vṛj*. Ppp. has *datsvā* (for *dhatsva*).

3. Apply both thy tusks, thou that hast them in both jaws (*ubhayāvín*), the lower one and the upper, being harmful, sharpened; also in the atmosphere go about, O Agni; put together thy grinders upon the sorcerers.

RV. reads *dáṅṣṭrā* at end of **a**, and *rājan* for *agne* at end of **c**. Ppp. has *dehy* ⌊in **a**, apparently⌋ and *api* for *abhi* in **d**.

4. O Agni, split the skin of the sorcerer; let the harmful thunderbolt smite him with flame (*háras*); crush his joints, O Jātavedas; let the flesh-eating, flesh-craving ⌊one⌋ divide him.

RV. (vs. 5; its vs. 4 is our 6) reads *vṛkṇám* for *enam* at the end. The comm. understands 'a wolf or the like' in **d**, and takes *vi-ci* as 'scatter about, dragging him to and fro to eat him.' It more probably refers to the flesh-eating Agni.

5. Wherever now, O Jātavedas, thou seest a sorcerer standing, O Agni, or also moving, also flying in the atmosphere, him [as] archer, pierce with a shaft, being sharpened.

RV. (vs. 6) has a quite different **c**, *yád vā 'ntárikṣe pathíbhiḥ pátantam.* Ppp. (vs. 6) reads in **d** *viddhi çarvā.* Many mss. (including our Bp.W.E.O.T.) have *sárvā* in **d**.

6. By sacrifices, O Agni, straightening (*sam-nam*) thine arrows, by speech smearing their tips with thunderbolts — with them pierce in the heart the sorcerers; break back (*pratīcás*) their arms.

'By sacrifices,' 'by speech' — i.e. in virtue of our offerings and praise. RV. (vs. 4) offers no variant; Ppp. (vs. 5) reads *çalyam* in **b**.

7. Both those that are seized do thou win (*spṛ*), O Jātavedas, and also the sorcerers that have seized with spears; do thou, O Agni, first, greatly gleaming, smite [him] down; let the variegated raw-flesh-eating *kṣvíñkās* eat him.

This verse differs somewhat, and inconsistently, from RV., which has *ā́labdham* in **a**, and, without *utá*, *ālebhānā́t . . . yātudhā́nāt* in **b**, giving the clear sense 'win away him that is seized from the sorcerer that has seized him,' and agreeing with the sing. *tám* in **d**. The AV. version yields no acceptable meaning; and most of the *saṁhitā*-mss. read *ā́rabdhāṁ* in **a** (including our P.M.W.I.: some of the others not noted), as if the word were after all a singular. The comm. reads *kṣvañkās* in **d**, and explains it simply as *pakṣiviçeṣās.* He gives a most absurd version of **a**, **b**: 'protect (us) who have begun (to praise thee) and (slay) with spears the sorcerers who have made a noise'! ⌊Comm. seems to read *rebhāṇān* and to take it from root *ribh:* cf. note to vs. 21.⌋ Ppp. has our version of **a**, **b**, except that it reads *utā "lab-* in **a**, and omits *uta* in **b** ⌊i.e., if I understand R., it appears to begin **b** with *ārebhāṇāṅ*⌋.

8. Proclaim thou here which that [is], O Agni — the sorcerer that is doing this; him take hold of with the fuel, O youngest [god]; subject him to the eye of the men-watcher.

RV. inserts another *yás* at beginning of **b**, and Ppp. has the same. The comm. reads *kṛṇoṣi* (explaining it ⌊alternatively⌋ as = *kṛṇoti*) at end of **b**, and *yaviṣṭhya* at end of **c**. ⌊Better, perhaps, in **a**, 'Proclaim which one he [is]' etc.⌋

9. With sharp eye, O Agni, defend thou the sacrifice; conduct it forward to the Vasus, O forethoughtful one; thee that art harmful, greatly gleaming against the demons, let not the sorcerers injure, O men-watcher.

Ppp. reads *hiṅsrā* at beginning of c. The comm. appears to regard *abhiçoçucānam* as a compound.

10. A men-watcher, do thou look around for the demon among the people (*vikṣú*); crush back his three points (*ágra*); crush, O Agni, his ribs with flame (*háras*); cut up threefold the root of the sorcerer.

The comm. attempts no explanation of the 'three points,' but simply glosses *agra* with *uparibhāga*.

11. Let the sorcerer thrice come within thy reach (?*prásiti*), who, O Agni, slays truth (*ṛtá*) with untruth; roaring [at] him with thy flame (*arcís*), O Jātavedas, do thou put him down (*ni-yuj*) before the eyes of the singer.

Our *ní yuñdhi* at the end is a weakened corruption of RV. *ní vṛñdhi*, which is read also by Ppp., the comm., and one of SPP's authorities. SPP. reads *yuñgdhi*, not heeding the rule of the Prāt. (ii. 20) to the contrary. ⌊Cf. his *bhañgdhi* in vs. 6. And in his "Corrections" to vol. ii., he is at pains thrice to correct *vṛñdhi* of p. 71–2 to *vṛñgdhi*.⌋ The majority of the mss. (including all ours save D.R.p.m.K.) accent *ágne* in b; both editions, of course, emend to *agne*. The comm. paraphrases *prásitim* with *jvālām;* he does not deign to add any explanation to *sphūrjáyan*. The occurrence of *enam* in d seems to require us to regard *tám* as object of *sphūrjáyan*.

12. What, O Agni, the pair utter in curses today, what harshness (*tṛṣṭá*) of speech the reciters (*rebhá*) produce: the shaft that is born of fury of the mind — with that pierce thou the sorcerers in the heart.

'That' in d is fem., as if referring to the 'shaft' alone; and the comm. regards a and b as describing faults caused by the sorcerers, which Agni is to requite — which is doubtless the true connection. *Mithunā* is explained as = *strīpuṅsāu*, and *çapātas* as = *parasparaṁ ākroçatas*. The verse is RV. vs. 13, its vs. 12 being found much further on, as our vs. 21. Ppp. again reads *viddhi* for *vidhya* in d.

13. Crush away the sorcerers with heat; crush away, O Agni, the demon with flame (*háras*); crush away with burning (*arcís*) the false-worshipers; crush away the greatly gleaming ones that feed on lives (? *asutṛ́p*).

RV. (vs. 14) is quite different in d: *párā 'sutṛ́po abhí çóçucānaḥ*. The comm. paraphrases *asutṛpas* with *paraprāṇāir ātmānaṁ tarpayantaḥ*.

14. Let the gods crush away today the wicked one (*vṛjiná*); let [his] curses sent forth go back upon him; let shafts strike (*ṛch*) in the vitals him who steals by [magic] speech; let the sorcerer come within every one's reach.

RV. (vs. 15) reads *tṛṣṭā́s* (for *sṛṣṭā́s*) at end of b, and the comm. and one of SPP's authorities have the same. The comm. this time paraphrases *prásitim* with *prakarṣeṇa abhibhavitrīṁ hetim*, adding as alternative *agner jvālām*.

15. The sorcerer that smears himself (*sam-añj*) with the flesh of men, who with that of horses, with cattle, who bears [off] the milk of the inviolable [cow], O Agni — their heads cut thou into with flame.

Ppp. reads *bharata* in c. ⌊The *áçveyena* of Aufrecht's RV.^{2} seems to be a misprint.⌋

16. Let the sorcerers bear [off] poison of the kine; let them of evil courses fall under the wrath of Aditi; let god Savitar abandon them; let them lose their share of the herbs.

'Lose': lit. 'have it conquered from them.' RV. (vs. 18: RV. inverts the order of our vss. 16 and 17) reads *pibantu* for *bharantām* (with Ppp.) in **a**, has the proper passive form *vṛçcyantām* in **b** (Ppp. has *mṛddhyantām*), and leaves *enān* unlingualized in **c**; the lingualization in our text is by Prāt. iii. 80, where the commentary quotes this passage.

17. Yearly [is] the milk of the ruddy [cow]; of that let not the sorcerer partake (*aç*), O men-watcher; whatever one [of them], O Agni, would fain enjoy (*tṛp*) the beestings, him do thou pierce back in the vitals with thy burning (*arcís*).

Our *pada*-text divides wrongly *mā́ : āçīt* in **b**; RV. has the true reading, *mā́ : açīt*. RV. also has *márman* at the end, making the *triṣṭubh* verse regular. Ppp. once more reads *vidhi* (not *viddhi* this time) for *vidhya* in **d**, and *marman* after it.

18. From of old, O Agni, thou killest the sorcerers; the demons have not conquered thee in fights; burn up the flesh-eaters together with their dupes (? *mūrá*); let them not be freed from thy heavenly missile.

We had this verse above, as v. 29. 11. The only variant in the version of RV. (vs. 19) is that, in **c**, *sahámūrān* is put after *ánu daha;* ⌊so also SV. i. 80, which has besides *kayā́das* for *kravyā́das*⌋. The comm. regards *-mūrān* as for *-mūlān*, and renders it *mūlasahitān* 'together with their roots,' and it is perhaps one of the cases contemplated by Prāt. i. 66 — at least, the commentary there quotes this passage as one of the instances of substitution of *r* for *l*; and it is very likely that the tradition is right.

19. Do thou, O Agni, from below, from above, do thou defend us from behind and from in front; let those [flames] of thine, unaging, extremely hot, greatly paining, burn against the evil-plotter.

RV. (vs. 20) reads *údaktāt* at end of **a**, and *té* for *tyé* in **c**; in the latter case, the comm. does the same; he supplies *sphuliñgās* as the missing noun in **c**, **d**. An accent-mark has dropped out in our edition under the *-du-* of *paçcā́d utá* in **b**.

20. From behind, in front, below, and above, do thou, O Agni, a poet, protect us about with poesy; [as] friend a friend, [as] unaging in order to old age, [as] an immortal mortals, do thou [protect] us, O Agni.

RV. (vs. 21) reads again *údaktāt* for *utó 'ttarā́t* in **a**, also *rājan* for *agne* at end of **b**, and *sákhe* at beginning of **c**; and it combines *-mṇé 'gne* between **c** and **d**. The comm. has *martyān* in **d**.

21. Set thou in the reciter, O Agni, that eye with which thou seest the hoof-breaking sorcerers; Atharvan-like, with brightness of the gods, scorch (*uṣ*) down the truth-damaging fool (*acít*).

The obscure epithet in **b** is divided in *pada*-text *çapha°ārújaḥ* (RV. *-jam*, and later *yātudhā́nam*). The comm. is in part obscure: *çaphārujaḥ çaphavat çaphāḥ : nakhā ity arthaḥ;* but he adds as alternative *atha vā paçurūpadhāriṇāṁ çaphā apī* *sambhavanti: tāir ārujantī'ti çaphārujaḥ:* i.e. 'breaking things with their hoofs.' The irregularity of meter allows us to suspect the tradition of the word. The comm. also strangely explains *rebhe* as *çabdaṁ kurvate rakṣase!* ⌊Root *ribh:* cf. note to vs. 7.⌋ Ppp. reads in **d** *aditi* for *acitam.*

The verse is RV. vs. 12, where it is decidedly better in place.

22. Thee the devout, O Agni, powerful one, would we fain put about us [as] a stronghold, [thee] of daring color, day by day, slayer of the destructive one.

We have had this verse above, as vii. 71. 1; for its different correspondences and variants, see the note at that place; ⌊but Ppp. here ends with *bhañgurāvatām*⌋. The comm., though he notes it as 'explained above,' goes on to give a new explanation, curiously accordant with and yet not a little different from the other; the most important point of difference is that, in explaining *pari dhīmahi*, he there gave us our choice between *parito dhārayāmaḥ* and *paridhiṁ kurmaḥ*, while here he gives us our choice between the latter and *dhyāyemahi.* The real reason of the repetition probably is that he this time reads at the end *bhañgurāvatām*, with RV. ⌊and Ppp.⌋, while before he had no variant from our AV. text. ⌊Here and in vs. 23, W. queries his version of *bhañg-* as he did at vii. 71, which see.⌋

23. With poison smite thou back the destructive ones, the demoniacs, O Agni, with keen brightness (*çocís*), with heat-pointed flames (*arcí*).

RV. in **b** lingualizes the particle to *ṣma*, and reads *daha* for *jahi;* and it ends **d** with *ṛṣṭíbhis* instead of the anomalous *arcíbhis.* Ppp. has in **c** *çukreṇa* instead of *tigména.*

The RV. hymn ends with four *anuṣṭubh* verses, of which only the first two find place thus in our text.

24. With great light Agni shineth out; he maketh all things manifest by his greatness; he forceth away the ill-conditioned ungodly wiles; he sharpeneth his two horns to gore the demons.

All the authorities read at the end *viníkṣve*, and even the comm. is with them, calling the *v* a Vedic accretion (*vakāropajanaç chāndasaḥ*). RV., in the corresponding verse (v. 2. 9: repeated without variant in TS. i. 2. 14^7), has *viníkṣe*, which our edition reads by emendation, SPP. retaining the totally inadmissible *v*, which seems to have blundered into the word out of *ví nikṣva* in the following verse. RV. (and TS.) has before it *rákṣase* (sing.).

25. The two horns that thou hast, O Jātavedas, unaging, of keen thrust, sharpened by devotion (*bráhmaṇ*) — with them do thou gore, O Jātavedas, the attacking enemy (*durhā́rd*), the advancing *kimīdín* with thy flame (*arcís*).

At the end of this verse, *nikṣva* seems to have been taken for a 2d sing. middle; but it is doubtless a corruption* for *nikṣa*, the root showing an *a*-stem elsewhere. Ppp. avoids the error by reading *nṛcakṣaḥ;* and also *yātudhānam* for *arciṣā* before it, which gets rid of yet another difficulty of construction, though it makes the irregular meter yet worse. In our edition, in **d**, the accent-mark which should stand under the *do* of *jātavedo* has slipped out of place to the left, under *ve.* *⌊We must assume that the corruption is an old one if the *v* of *viníkṣve* is to be ascribed to it. Since the forms from stem *nikṣa-* are so few (in 3 AV. verses), perhaps we might after all assume that this is a root-class imperative, *nikṣ-ṣva.*⌋

26. Agni drives off the demons, he of bright brightness, immortal, bright, purifying, laudable.

This verse is RV. vii. 15. 10, and is found also in TB. (ii. 4. 1⁶) and MS. (iv. 11. 5); the text is the same in all. ⌊Ritual uses, above.⌋

⌊Here ends the third *artha-sūkta* and the quoted Anukr. says *tṛtīyaṁ tu.*⌋

4. Against sorcerers and demons: to Indra and Soma.

[*Cātana.—pañcaviṅçakam. mantroktadevatyam. jāgatam: 8–14, 16, 17, 19, 22, 24. triṣṭubh; 20, 23. bhurij; 25. anuṣṭubh.*]

Found also in Pāipp. xvi. (with exchange of order between 4 and 5, and between 19 and 20). It is, with no change of order of verses, and with only few and insignificant variants, RV. vii. 104; not a verse occurs further in any other text, so far as known.

⌊No ritual use of the hymn is prescribed either by Kāuç. or by Vāit. But the comm. regards this hymn as used with the preceding one in a variety of practices: see h. 3.⌋

Translated: by the RV. translators; and as AV. hymn by Henry, 10, 47; Griffith, i. 396.

1. O Indra-and-Soma, burn the demon, oppress (*ubj*) [him]; put (*arpay-*) down, ye two bulls, them that thrive in darkness; crush away, scorch down the fools (*acít*); slay, push, pin (*çā*) down the devourers.

Tamovṛ́dh may be (so Ludwig) 'increaser of darkness.' The comm. has nothing better than *hiṅs* to suggest for *ubj.*

2. O Indra-and-Soma, against ⌊*abhí*⌋ the evil-plotter, the evil, let heat boil all up ⌊*sam-yas*⌋ like a fiery pot; assign unavoidable hate unto the brahman-hating, flesh-eating *kimīdín* of terrible aspect.

The construction and meaning of the first half-verse are doubtful; the comm. glosses *yayastu* with simple *gacchatu.* RV. has *agnivā́n* instead of *-mā́n* in **b**. In our edition, the accent-sign which should stand under *gni* in this word has slipped to the right, under *mān.* ⌊Here W. seems to take *sam* as intensive and to render its force by "all up." Neither in BR. nor in the *Index* is it joined with *yas:* but cf. *saṁ-yāsa.*⌋

3. O Indra-and-Soma, pierce ye the evil-doers within their hiding-place (*vavrá*), in untenable darkness, whence there shall not come up again any one soever of them; be that your furious might unto overpowering.

RV. reads at beginning of **c** *yáthā nā́ 'taḥ pún-.* In our edition read *duṣkṛ́to* in **a**.

4. O Indra-and-Soma, cause to roll (*vṛt*) from the sky the deadly weapon, from the earth also, a shattering for the evil-plotter; shape out from the mountains (*párvata*) the noisy one, wherewith ye burn down the increasing demon.

The comm. glosses *svaryà* with *svaraṇārha.* Ppp. has the easier reading *pra harataṁ* for *vartayatam* in **a**.

5. O Indra-and-Soma, cause [it] to roll forth from the sky; with fire-heated, stone-smiting, unaging heat-weapons do ye pierce the devourers in the abyss; let them go to silence.

Ppp. reads *divas* for *yuvam* in **b**; the comm. has in **d** *niḥsvaram*, which would be a good reading, but is against the *pada*-texts of both RV. and AV. (*ni°svarám*).

6. O Indra-and-Soma, be there about you on all sides this prayer (*matí*), as a girth [about] two vigorous (*vājín*) horses, the invocation (*hótrā*) that I send forth to you with wisdom; these acts of worship (*bráhman*) quicken ye like two lords of men.

RV. reads in **d** *nṛpátī ’va*, as the meter demands, and so do our P.M.W.R.T.K. and part of SPP's authorities, also the comm., and Ppp., and this is, almost beyond question, the true text; but SPP. adopts in his edition *nṛpátī iva*, with the remainder (a majority) of his *saṁhitā* authorities. The *pada*-reading is probably *nṛpátī ivé ’ti nṛpátī°iva*, as all the *pada*-mss. except our Bp. (both copies) appear to read, and as the RV. *pada* reads; but we should altogether expect *nṛpátī ’vé ’ti nṛpátī°iva*, as Bp. reads. The anomaly of the addition of *íti* after *iva* instead of after *nṛpátī* (first time) is noted in Prāt. i. 82 c; the Prāt. takes no notice of the exceptional combination *nṛpatī ’va* — which is, to be sure, an argument against its right to stand in the *saṁhitā*-text: see note to Prāt. iii. 33. The retention of dental *n* in *hinómi* after *pari* is prescribed by Prat. iii. 88. Ppp. reads instead *pra hiṇomi.* ⌊Cf. Geldner, *Ved. Stud.* ii. 134.⌋

7. Remember ye with [your] rapid courses; smite the haters, the destructive demoniacs; O Indra-and-Soma, let there not be ease (*sugá*) for the evil-doer, the hater that at any time vexes me.

RV. reads, in **d**, *nas* for *mā*, and *druhā́* for *druhús*. Ppp. ends with (for *abhi* . . .) *api kā cid ud ūhuḥ*. The retention of dental *s* in *práti smar-* is by Prāt. ii. 102; the passage is there quoted in the commentary. Our comm. glosses *tujayadbhis* with *balavadbhis*, and attenuates the difficult *prati smarethām* to *prati gacchatam*.

8. Whoever reviles with untrue speeches me walking with simple mind — like waters grasped with the fist, let the speaker of what is not be [himself] non-existent, O Indra.

The comm. glosses *abhicáṣṭe* with *abhiçāpaṁ karoti.* The long initial vowel of *ā́satas* (p. *ásataḥ*) is by Prāt. iii. 21, iv. 90; the passage is there quoted.

9. They who distract (*vi-hṛ*) with [their] courses him of simple intent, or who spoil at their will (*svadhā́bhis*) what is excellent — let Soma either deliver them up to the serpent, or let him set them in the lap of perdition.

The comm. declares *svadhā* in **b** an *annanāma*, and renders *svadhābhis* by *annāir nimittabhūtāiḥ*, 'for food'! An accent-mark is wanting in our text over the *ya* of *dūṣáyanti* in **b**.

10. Whoever, O Agni, tries to harm our taste of drink, of horses, of kine, whoever of our bodies — let the enemy, the thief, the theft-committer, go to want (*dabhrá*); let him be degraded with self and with posterity.

RV. reads in **b** *yó áçvānām̐ yó gávām*, and the comm. does the same. ⌊But SPP. reports that Sāyaṇa's text reads **b** thus: *ye aç. ye g. yas t.*⌋ A number of our mss. (P.M.W.R.K.) read *ví* for *ní* at beginning of **d**, but SPP. reports no such variant among his authorities. The form *ṣá* after *ní* here is not quoted in the Prāt. commentary. ⌊Join *nas* rather with the genitives of **a** and **b**?⌋

11. Be he far away, with self and with posterity, be he beneath all the three earths, let his glory dry up, ye gods, who by day and who by night tries to harm me.

RV. reads in **d** *nas* instead of *mā*.

12. It is easy of understanding for a knowing man (*jána*) [that] true and untrue words (*vácas*) are at variance; of them what is true, whichever is more right, that Soma verily favors; he smites the untrue.

Ppp. reads *pasprçāte* at end of **b**.

13. Soma by no means furthers the wicked [man], nor the *kshatríya* who maintains [anything] falsely; he smites the demon; he smites the speaker of untruth; both lie within reach of Indra.

14. If I am one of false gods, or if I put upon (? *api-ūh*) the gods what is vain, O Agni — why art thou angry with us, O Jātavedas? let them of hateful speech obtain (*sac*) misery of thee.

RV. reads *ā́sa* instead of *ásmi* at end of **a**. The comm. renders *te* in **d** as if it were *té;* for the difficult *apy-ūhé* he gives simply *vahāmi* (*mogham̐ vyartham̐ devān stotavyān yaṣṭavyāñç ca apyūhe vahāmi*).

15. May I die today if I am a sorcerer, or if I have burnt (*tap*) a man's lifetime; then let him be divided from ten heroes who vainly says to me "thou sorcerer."

The comm. glosses *vīrāis* with *putrāis*, which is probably its virtual meaning: 'may he lose ten heroic sons.' Our *pada*-text differs from that of RV. by dividing *daçá°bhiḥ* in **c**. Ppp. reads *pāuruṣasya* in **b**.

16. Whoever to me that am no sorcerer (*áyātu*) says "thou sorcerer," or whatever demoniac says "I am pure (*çúci*)" — let Indra smite him with a great deadly weapon; may he fall lowest of every creature.

Ā́yātu doubtless literally 'that have no *yātú* or familiar demon' (though the proper accent in such case would be *ayātú*), opposite of *yātumánt* 'possessing such a *yātú*,' or *yātudhā́na* 'holding or containing such.'

17. She who goes forth in the night like an owl (?), hateful, hiding herself away — may she fall down into an endless hole (*vavrá*); let the [pressing-] stones smite the demoniacs with [their] noises.

RV. again (as in 7 **d**) reads *druhā́* for *druhús* in **b**; also *vavrā́n anantā́n áva* in **c**. Ppp. reads *dūhas* in **b**; and the comm. has *upa* instead of *apa*. He glosses *khargálā* with *ulūkī*.

18. Scatter yourselves, O Maruts, among the people (*vikṣú*); seek, seize, crush (*sam-piṣ*) the demoniacs, who, becoming birds, fly in the nights, or who have put defilements (*rípas*) on the heavenly sacrifice.

RV. has *bhūtvī́* in **c**. SPP. reads *ī́3cchata* in **a**, because the great majority of his authorities give it. This is contrary to the established usage of both RV. and AV. (but in accordance with that of SV.), although in nearly every such case a part of the mss. lengthen the vowel; part of ours do the same here, as elsewhere. The comm. glosses *ripas* with *hiṅsās;* and *dadhire* with *dhārayanti!*

19. Cause the stone to roll forth from the sky, O Indra; [it,] sharpened by Soma, do thou wholly sharpen, O liberal one; from before, from away, from below, from above, do thou smite upon the demoniacs with a mountain.

RV. reads in **a** *áçm-* after *divó*, and some of SPP's authorities do the same. RV. has also *prā́ktād ápāktād* and *údaktād* in **c**; the directions admit also of being understood as from east, west, south, and north.

20. Here fly these dog-sorcerers (*çvā́yātu*); Indra the unharmable they the harm-seeking seek to harm; the mighty one (*çakrá*) sharpens his deadly weapon for the treacherous ones (*píçuna*); now may he let fly (*sṛj*) the thunderbolt at the sorcerers (*yātumánt*).

The epithets like *çvā́yātu* in this verse and below in vs. 22 seem by their accent (and by comparison with *yātumánt* and *yātudhā́na*) to signify strictly 'one having a dog (etc.) for his familiar demon.' The comm. glosses with *çvarūpadhāriṇaḥ çvasahitā* [*vā*]. Ppp. combines at end of **b** *-vo adābhyam.*

21. Indra was the crusher-away of the familiar demons (*yātú*), of the oblation-disturbers, of them who strive to win upon [it]; let the mighty one (*çakrá*) attack them that are demoniacs as an ax the woods, splitting [them] like vessels.

RV. reads *eti* in **d**, and no small share of the AV. mss. (the majority of SPP's) do the same (including our P.s.m.I.D.R.p.m.Kp.); both editions give *etu.* The AV. *pada*-text, like the RV., divides and accents in **b** *abhí : ā°vívāsatām.* The Petersburg Lexicons treat the *abhi* as if in direct combination with the participle; and they translate 'approach with hostile intent,' which is highly arbitrary. The comm. gives no aid, rendering simply *abhimukhaṁ gacchatām.* Ppp. reads in **b** *-matīnām.* ⌊W. would probably have changed "crusher-away" to "demolisher" on the revision.⌋

22. The owl-sorcerer, the owlet-(?)sorcerer smite thou, the dog-sorcerer and the cuckoo-sorcerer, the eagle-(? *suparṇá*-)sorcerer and the vulture-sorcerer — do thou destroy (*pra-mṛṇ*) the demon, O Indra, as if with a mill-stone.

As to the renderings of these various names for sorcerers, see under vs. 20. For *çuçulūka-* Ppp. has *çulūka-*, the comm. *çiçulūka-*. The translation of it is a mere guess, to avoid transferring the word.

23. Let not the sorcerous demon reach us; let the *kimīdíns* that are paired fade away; let the earth protect us from earthly distress, let the atmosphere protect us from heavenly.

RV. reads, in a, b, *yātumā́vatām ápo 'chatu mithunā́ yā́ kimīdínā.* Ppp. has *kimīdinām.* The comm. glosses *apo 'chantu* with simple *apa gacchantu.* The *pada*-division of *yāt-* in a is *yātu○mā́vat* both in AV. and in RV.; the word is the subject of Prāt. iv. 8.

24. O Indra, smite the man sorcerer, likewise the woman ⌊who is⌋ prevailing with magic (*māyā́*); let the neckless false-worshipers vanish (? *ṛd*); let them not see the sun moving upward.

The obscure *ṛdantu* in c is glossed by the comm. with *naçyantu;* Ppp. reads *rujanta* instead. *Çā́çadānām* the comm. explains as = *hiñsatīm.*

25. Look thou on; look abroad; O Soma, Indra also, watch ye; hurl ye the deadly weapon at the demons, the thunderbolt at the sorcerers (*yātumánt*).

⌊Here ends the second *anuvāka,* with 2 hymns and 51 verses. The quoted Anukr. says *turīyam āhur iha pañcaviñçakam.*⌋

5. Against witchcraft etc.: with an amulet.

[*Çukra.—dvāviñçam. kṛtyādūṣaṇadevatyam uta mantroktadevatyam. ānuṣṭubham: 1. upariṣṭādbṛhatī; 2. 3-p. virāḍgāyatrī; 3. 4-p. bhurigjagatī; 5. saṁstārapañkti bhurij; 6. upariṣṭādbṛhatī; 7, 8. kakummatī; 9. 4-p. puraskṛti jagatī; 10. triṣṭubh; 11. pathyāpañkti; 14. 3-av. 6-p. jagatī; 15. purastādbṛhatī; 19. jagatīgarbhā triṣṭubh; 20. virāḍgarbhā* prastārapañkti; 21. parāvirāṭ triṣṭubh; 22. 3-av. 7-p. virāḍgarbhā bhurik çakvarī.*]

Found also (except vs. 18) in Pāipp. xvi. *⌊The Berlin ms. reads *-garbhā "stāra-*, which is more nearly right.⌋

⌊Kāuç. uses the hymn, with iii. 5 etc., to accompany the binding on of an amulet in a rite (19. 22) for general prosperity; and again, with ii. 11 etc., in a rite (39. 7) against witchcraft. It is reckoned (note to 19. 1) to the *puṣṭika mantras.* To the *svastyayana gaṇa* (note to 25. 36) are reckoned vs. 18 (not 15: and probably not xix. 20. 4, which has the same *pratīka* as 18) and its fellow vs. 19; and to the *abhaya gaṇa* (note to 16. 8), vs. 22. The comm. cites from Nakṣ. Kalpa (19) the use of the hymn in a *mahāçānti* called *rāudrī.* Vāit. passes the hymn unnoticed.⌋

Translated: Henry, 14, 50; Griffith, i. 400; Bloomfield, 79, 575.

1. This reverting amulet, a hero, is bound on a hero; heroic, rival-slaying, true hero, a very propitious protection.

The comm. calls the amulet *tilakavṛkṣanirmita,* thus ⌊cf. comm. to vss. 4, 8⌋ identifying *tilaka* and *srāktya.* Ppp. omits our b and the first words of our c, reading as its b *sapatnahas suvīraḥ:* then *paripāṇaḥ* etc.

2. This amulet, rival-slaying, having excellent heroes, powerful, vigorous, overpowering, formidable, a hero, goes to meet the witchcrafts, spoiling [them].

Ppp. reads *etu* in c.

3. With this amulet Indra smote Vritra; with this he, being filled with wisdom, ruined the Asuras; with this he conquered both, heaven-and-earth here; with this he conquered the four directions.

Ppp. reads, for c, *anena dyāvāpṛthivī ubhe ajayat.*

4. This amulet of *sraktyá*, back-turning, reverting, forcible, remover of scorners, controlling — let it protect us on all sides.

Ppp. reads *maṇis* again for *vaçī* in c; also *viçvatas* at the end.

5. This Agni says, this also Soma says, this Brihaspati, Savitar, Indra; let these gods, my representatives (*puróhita*), drive the witchcrafts backward with the reverters.

In this verse and the next, Ppp. has the better reading *pratisareṇa* for *-rāis* in d. The first half-verse is found again below as xix. 24. 8 c, d. ⌊Cf. also MS. i. 5. 3. The first pāda recurs at xvi. 9. 2.⌋

6. I interpose heaven-and-earth, also the day, also the sun; let these gods, my representatives, drive the witchcrafts backward with the reverters.

'Interpose' — i.e. between me and what I dread. Ppp. *pratisareṇa* in d, as noted above; also, for b, *utāi 'va brahmaṇaspatim;* and, at beginning of c, *te te devāṣ pu-.*

7. The people who make the amulet of *sraktyá* their defenses — like the sun ascending the sky, it, controlling, drives away the witchcrafts.

Ppp. puts *iva* after *divam* in c.

8. By the amulet of *sraktyá*, as by a seer (*ṛ́ṣi*) full of wisdom, I have conquered all fighters; I smite away the scorners, the demoniacs.

9. The witchcrafts that are of the Añgirases, the witchcrafts that are of the Asuras, the witchcrafts that are self-made, and those that are brought by others — let these, of both kinds, go away to the distances, across ninety navigable [streams].

'Self-made' (*svayaṁkṛta*), doubtless 'made by ourselves'; the comm. so understands. 'Navigable' — i.e. not to be crossed without the help of a boat. SPP's mss. do not punctuate between b and c, but the comm. does so, like our edition. Ppp. combines *kṛtyā "ñgirasīr*, has for b *yāḥ kṛtyā "surīr uta* (the addition rectifying the meter), and combines in f *nāvyā 'ti;* and in c it puts *yās* after *kṛtyās.*

10. On this man let the gods bind the amulet [as] defense: [namely,] Indra, Vishṇu, Savitar, Rudra, Agni, Prajāpati, Parameshṭhin, Virāj, Vāiçvānara, and all the seers.

⌊For a somewhat similar combination of names, cf. iv. 11. 7.⌋

11. Thou art the chief (*uttamá*) of herbs, as the ox of moving creatures (*jágat*), as the tiger of wild beasts (*çvápad*); whom we sought, him have we found, a watcher near at hand (?).

The mark of division in this verse is badly placed in our edition; it should be after *çvápadām iva*, as in the mss. ⌊and SPP's edition⌋. SPP. reads at the end, with all the mss., *ántitam;* the comm. this time (cf. the note to vi. 4. 2) gives us our choice between taking it as one word (= *atyantasaṁnihitam*) or two (= *tam eva antike*); Ppp. avoids the difficulty by reading instead *adhruvam.* To me the emendation to *ánti tám* seems unacceptable. The comm. reads before it *pratispāçinam.* Prāt. iii. 10 notes the double form *çvápad* and *çvā́pad.* The first three pādas are found again below as xix. 39. 4 **a**, **b**, **c**; the irregular *uttamás* instead of *uttamā́* seems due to the influence of the two masculine nouns in the double comparison.

12. He verily becomes a tiger, likewise a lion, likewise a bull, likewise a lessener of rivals, who bears this amulet.

'Lessener'—lit'ly 'one who makes lean'; but, though all the mss. and both editions have *-kárçana*, it can hardly be otherwise than a misreading for *-kárṣaṇa*, which the comm. gives. Ppp. has a wholly different **c**, *sarvā diço vi rājati* (as our 13 **c**), and so deprives us of its witness.

13. Not Apsarases smite him, not Gandharvas, not mortals; he reigns over (*vi-rāj*) all the quarters who bears this amulet.

14. Kaçyapa created thee; Kaçyapa collected thee; Indra bore thee in human wise (?); bearing [thee], he conquered in the conflict (?); the amulet, of thousand-fold might, the gods made their defense.

The obscure *mā́nuṣe*, in **c**, the comm. explains as ⌊a collective⌋ = *mānuṣeṣu madhye;* he reads in **d** *saṁçreṣaṇe*, which is much more acceptable; one is inclined also to conjecture *saṁçreṣiṇo 'jayat.* Ppp. brings no help, only reading *abadhnata* for *akṛṇvata* at the end.

⌊The comm. reckons our **e**, **f** as a separate verse, the 5th of his "decad," thus making this "decad" come out with 13 vss. (instead of 22 – 10 = 12, as in the Berlin ed.).⌋

15. Whoever with witchcrafts, whoever with consecrations, whoever with sacrifices desires to slay thee—him do thou, O Indra, smite back with the hundred-jointed thunderbolt.

The omission of the second *yás tvā* would rectify the meter of **a**.

16. Let this back-turning, forcible, all-conquering amulet verily defend [our] progeny and riches, a very propitious protection.

Ppp. reads *sahasvān* instead of *ojasvān* in **b**. Our text should, for consistency, read *ójasvānt s-*.

17. Freedom from rivals for us below, freedom from rivals for us above, freedom from rivals for us behind, O Indra, light in front make thou, O hero.

Or the directions may be understood as south, north, west, and east. Ppp. has, for **c**, *indra piçācaṁ naṣ paçcāt.*

18. A defense for me [be] heaven-and-earth, a defense the day, a defense the sun, a defense for me both Indra and Agni; a defense let Dhātar assign (*dhā*) to me.

Compare AÇS. i. 2. 1 ⌊and ĀpÇS. xiv. 26. 1⌋ with **a**, **b**; both substitute *agnis* for *ahar*. The verse, as noted above, is wanting in Ppp. The comm. omits *me* in **c**. The first half-verse occurs again as xix. 20. 4 **a**, **b**.

19. Indra-and-Agni's abundant formidable defense, which not all the gods together pierce through — let that, being great, save my body on all sides, that I may be long-lived, attaining old age.

With **d** compare VS. xxxiv. 52 **d**, which differs from it only by reading at the end the irregular form *ásam*. Ppp. has *te* for *me* in **c**, and *asat* in **d** ⌊though the pronoun calls for *asas*⌋.

20. The divine amulet hath ascended me, in order to great unharmedness; enter ye together unto this post (*? methí*), body-protecting, thrice-defending, in order to vigor (*ójas*).

Ppp. reads *tvā* instead of *mā* in **a**, and *enyam* instead of *methim* in **c**. The comm. questions whether *mahyāi* in **b** means *mahatyāi* or *mahyam!* The difficult and doubtful second half-verse puzzles him (as us) greatly: first he regards 'men' as addressed (*he narāḥ*), and takes *methi* as 'a stirrer-up, a destroyer of enemies,' or alternatively as a post in a threshing floor (*methī khale yatho 'cchirā vartata evam ayam apī 'ti;* or, secondly, the gods are addressed, and *methi* means an amulet representing such a post (*methīsthānīyam maṇim*).

21. In this let Indra deposit manliness; this, O gods, enter ye together unto, in order to long life-time of a hundred autumns; that he may be long-lived, attaining old age.

⌊With **d**, cf. MP. ii. 1. 3 **d**.⌋

22. Giver of welfare, lord of the people, Vritra-slayer, masterful remover of scorners, let Indra bind ⌊for thee⌋ the amulet, [he] that has conquered, is unconquered, soma-drinking, fearless-making bull; let him defend thee on all sides, by day and by night on all sides.

The majority of mss. (nearly all SPP's) put no pause at the end of **d** (after *aparājitaḥ*). The first two pādas are nearly the same with i. 21. 1 **a**, **b**, above (and with other texts: see the note to that verse). Ppp. omits **a**, **b**, and reads (better) *sarvadā* instead of *sarvatas* at end of **f**. ⌊An accent-mark is lacking under the *so* of *somapāḥ*.⌋

⌊Here ends the fifth *artha-sūkta*. The quoted Anukr. says *pañcame*.⌋

⌊Here also ends the eighteenth *prapāṭhaka*.⌋

6. To guard a pregnant woman from demons.

[*Mātṛnāman.—ṣaḍviñçam. mātṛnāmādevatyam uta mantroktadevatyam. ānuṣṭubham: 2. purastādbṛhatī; 10. 3-av. 6-p. jagatī; 11, 12, 14, 16. pathyāpañkti; 15. 3-av. 7-p. çakvarī brāhmaṇaspatyā; 17. tathā jagatī.*]

Found also in Pāipp. xvi., ⌊but with vs. 8 before 7, vs. 15 between 11 and 12, and vs. 24 between 13 and 14⌋.

⌊The hymn is reckoned by Kāuç. (8. 24), with ii. 2 (which see) and vi. 111, to the *mātṛnāmāni*. It is employed in the *sīmanta* rite (35. 20) in the eighth month of a woman's pregnancy with binding on an amulet "as specified in the text" (cf. vs. 20):

Dār. and Keç. and comm. (p. 636¹, p. 648⁸) say an amulet of white and yellow mustard; the Ath. Paddh. seems to prescribe a "talisman in the form of a doll made of red and yellow mustard plants" (?) and reaching from the woman's neck to her navel. In Dārila's note on the same passage (35.20), vs. 18 is specially cited for the same rite. The hymn is not noticed by Vāit.⌋

Translated: Weber, *Ind. Stud.* v. 251; Ludwig, p. 523; Henry, 17, 54; Griffith, i. 403.

1. The two spouse-finders which thy mother rubbed up for thee when born (fem.) — for them ⌊*tátra*⌋ let not the ill-named one be greedy, the *alíṅça* nor the *vatsápa* (calf-drinker *or* -protector?).

Weber (and Zimmer after him: p. 321) conjectures that the two 'winners of a husband' are the breasts, and that the reference is to the ceremonious washing of the young child. The numerous names of evil beings in the hymn are in good part unknown elsewhere and untranslatable; of some of them tentative versions can be added in parenthesis. The comm. reads *alīças* in d, and explains it as *ali* + *īça* ⌊taking *ali* as diseases (or deities representing them) that fly about like bees⌋.

2. *Palāla* (straw) and *anupalāla* (after-straw), *çárku*, *kóka* (cuckoo), *malimlucá* (robber), *palī́jaka*, the entwiner (*āçréṣa*), the wrap-garmented, the bear-necked, the winking one.

Ppp. reads *çulkam* for *çarkum* in **a**; in **b**, *malīmṛtaṁ palītakam;* in **c**, *açleṣam*, and adds ⌊cf. vss. 5, 23⌋ at the end *muṣkayor apa hanmasi* 'we smite away in the *pudenda*,' which gives a construction to the accusatives of which our text is alone made up. The comm. gives in **b** *palīcakam;* he supplies *nāçayāmi* to govern the accusatives.

3. Approach (*sam-vṛt*) thou not; creep thou not on; creep not down between the thighs; I make for her a remedy, the *bajá*, expeller of the ill-named.

Ppp. reads *javam* instead of *bajam* in **d**. The comm. identifies *baja* with the white mustard (*çvetasarṣapa*) ⌊see introd.⌋.

4. Both the ill-named and the well-named — both seek approach (*saṁvṛ́t*); the niggards (*arā́ya*) we smite away; let the well-named seek what is woman's (*strāíṇa*).

Ppp. reads *icchatām* at end of **b**, and omits the second half-verse. The comm. explains *strāiṇam* as *striyāḥ sambandhy aṅgaṁ strīsamūhaṁ vā;* he takes *-nāman* from root *nam*. The *ṇ* of *durṇāman* is prescribed by Prāt. iii. 84.

5. The *ásura* that is black, hairy, tuft-born, also snouted (*túṇḍika*) — the niggards we smite away from her pudenda, from her buttocks (*bháṅsas*).

Ppp. reads, in **c**, **d**, *asyā bhaṅsaso muṣkayor apa* ⌊cf. vss. 2, 23⌋.

6. The after-snuffling, fore-feeling, and the much-licking flesh-eater, the niggards, the dog-*kiṣkins*, hath the brown *bajá* made to disappear.

Ppp. reads, for **c**, *rāyaç çukaskiṇaṁ;* the comm. has *ca kiṣkiṇas* (for *çvakiṣ-*); and he explains *kiṣkin* to mean either 'uttering the sound *kiṣ kiṣ*,' or 'constantly injuring' (from the root *kiṣk*).

7. He who lies with (*ni-pad*) thee in sleep, having become [like] a brother and like a father — them, eunuch-formed, tiara-decked (*tirīṭín*), let the *bajá* force (*sah*) from here.

Tirīṭin = 'womanish,' as wearing a distinctive woman's head-dress; the comm., however, paraphrases the word with *antardhānenā 'ṭataḥ*, as if from *tiraḥ-aṭin!* Ppp. puts the verse after vs. 8, and reads *suptām̐* for *svapne* in **a**, and, in **c**, **d**, *vajas tam̐ . . . klībarūpam̐ kirīṭinam.* ⌊Cf. RV. x. 162. 5–6 with our vss. 7–8.⌋

8. He who surprises (*tsar*) thee sleeping, who tries to harm thee waking — them the circling (*pari-kram*) sun hath made to vanish away like a shadow.

Both translators understand the second half-verse to mean 'them hath the *baja* made to vanish, as the sun the shadow,' and the comm. takes it in the same way; but, though that may be the virtual sense, it is not what the line actually says. Ppp. reads, in **a**, *suptām̐ chinatti*, with *ca* for *tvā* in **b**. The comm. has *carati* instead of *tsarati* in **a**. Nearly all our mss. (all save D.R.) read *jā̆gratim* at end of **b**, but SPP. strangely reports no such variant from any of his authorities.

9. Whoever makes this woman one having a dead child (*-vatsá*), or a miscarriage, him, O herb, do thou make disappear, lustful ⌊accusative⌋ for her, slippery.

The last pāda is very obscure and doubtful, and quite otherwise understood by the translators; the version given follows the Petersburg Lexicon. The comm. interprets *kamalam* by *garbhadvāram*, and *añjivam* by *abhivyaktimad mlakṣaṇopetam̐ vā*, and supplies to them *kuru.* Ppp. reads instead *kamalavam̐ dyuvam;* it also reverses the order of *mṛtávatsām* and *ávatokām* in **a**, **b**. *Añjivám* (p. *añji॰vám*) is quoted under Prāt. iv. 18 as an example of a word made with a *taddhita*-suffix beginning with *v.*

10. They who dance around the dwellings (*çā́lā*) in the evening, making donkey-noises — they that [are] *kusū́las* (granaries) and *kukṣilás* (paunchy), exalted (*kakubhá*), *karúmas, srímas* — these, O herb, with thy smell do thou make to disappear scattered.

One or two of our mss. (as of SPP's) read *strīmāḥ* (I.) or *sṛ́māḥ* (W.) at end of **d**, or omit the *visarga* before it (M.s.m.W.O.). Ppp. reads, for **c**, **d**, *kuçūlā yaç ca kukṣulā kakubhā svarasā* (*-ramā?*) *sumā;* the comm., for the last two words, has *kharumāḥ çrumāḥ;* he interprets *kusūlās* as *kusūlākṛtayas*, *kukṣilās* as *bṛhatkukṣayas*, and *kakubhās* as *arjunavṛkṣavad bhayam̐karākṛtayas.* ⌊Over "exalted" W. has interlined "humped?" As for *srīma*, cf. *sṛ́ma* in OB.⌋

11. The *kukúndhas*, the *kukū́rabhas*, that bear skins (*kṛ́tti*), pelts (? *dūrçá*), dancing on like impotent men, that make a noise in the forest — them we make disappear from here.

Ppp. reads *kakundhāṣ karūrabhāṣ kṛtyāir duriçāni bibhrati: klīvāi 'va pr. ghoṣām̐ ye kurvate vane.* The comm. has *kṛkandhāḥ kukūravāḥ kṛtyāir dūṣyāṇi.*

12. They who do not endure yonder sun, burning down from the sky, the niggards, buck-clothed, ill-smelling, red-mouthed, the *mákakas*, we make to disappear.

Ppp. reads in c *rāyāṁ vastavāsino*, and, in e, *mṛṣakān* for *makakān*. In *bastavāsin*, Weber understands *-vāsin* as 'smelling,' the Petersburg Lexicons (also Ludwig alternatively) as 'bleating' (for *-vāçin*); the comm. *avicarmavasanān*. ⌊For the verse-sequence in Ppp., see above.⌋

13. They who, putting their excessive self on the shoulder, carry [it], thrusters-forth of women's hips — O Indra, make the demons disappear.

The comm. has several different explanations of the first half-verse, the translators as many more; a literal rendering seems admissible enough. Ppp. reads for b *ahiṁ mādhāya bibhrati.*

14. They who go before a woman, bearing horns (pl.) in the hand, stayers in the oven, laughing out, who make light in the tuft — them we make to disappear from here.

All our mss., and nearly all those of SPP., read *badhvàs* in a, and our edition follows them. SPP. gives in his text *vadhvàs*, with the commentator. In c, he adopts *āpākeṣṭhā́s*, with a small minority of his mss., and directly against Prāt. ii. 94, which prescribes *-sthā́s*. One would like to emend to *apāk-* 'standing aloof.'

15. Of whom the front-feet are behind, the heels in front, the faces in front, who are threshing-floor-born, dung-smoke-born, who are *úruṇḍas* and *maṭmaṭás*, pot-testicled, *ayāçús* (impotent ?) — these from her, O Brahmaṇaspati, do thou make to disappear by attention (? *pratībodhá*).

Ppp. reads in c *çākadh-*, in d *ye ca mayyajā*, and in e combines *-ṣkā 'yāç-*. Some of our mss. (Bp.P.M.W.), as of SPP's, read *múkhāḥ* at end of b. The comm. has, for d, *aruṇḍā ye ca muṭmuṭāḥ;* he explains *ayāçavas* by *ayo vāyur vāyuvad āçugāminaḥ.*

16. With eyes cast about, not looking forward (? *ápracaṅkaça*), womenless be the eunuchs; make to fall down, O remedy, him who, not her husband, tries to approach this woman that has a husband.

The comm. reads in a *pracaṅkaçās*, and strangely explains it ⌊alternatively⌋ as =*prakṣīṇorupradeçās;* for *paṇḍagās* in b he has *pannagās* (*pādena na gacchantaḥ*); for *pādaya* in c, *pātaya*. Ppp. gives in e *svapati.*

17. The bristling, hermit-haired, grinding up, much handling one, hastening up, copper-colored, snouted (? *tuṇḍéla*) and *çáluḍa*, pierce thou forth with the foot, with the heel, as a kicking cow a pot.

Doubtless the concluding word should be *spandanā́*, as given by SPP., in accordance, as he claims, with all but two of his authorities. The mss. are always so careless and untrustworthy in their distinction of *sp* and *sy* that it must be the sense rather than their testimony that decides in any case which is the true reading. Ppp. appears to have *syandanā*. The combination *upéṣantam* (p. *upa॰éṣantam:* Ppp. *upeçantam*) is according to Prāt. iii. 52; the passage is quoted in the commentary to that rule; the comm. ⌊and his text⌋ read here *upāiṣ-*. The comm. also has *çālaḍam* (Ppp. *çālūḍham*) in d, and takes *prá vidhya* (Ppp. *pravṛddhi*) in e as *pravídhya*, gerund. Further, he has *prāsyāt* instead of *pārṣṇyā*, and, at the end, *spandanāt*. His verse-division is different from ours, as he reckons e, f to vs. 18. He explains *marīmṛçam* in b as =*punaḥpunar mṛçantam*. Ppp. has, for *udumbalaṁ tuṇḍelam*, *adaraṁ sulatuṇḍenam.*

18. Whoever shall handle thy embryo, or shall make it born dead — let the brown one, with formidable bow, make him pierced to the heart.

The comm. explains *prati mṛçāt* by *pīḍayet*. The *ā* of *hṛdayāvídham*, and its non-division in *pada*-text, are the subject of Prāt. iii. 3, iv. 68. ⌊Delete the accent mark under *tu* in d.⌋

19. They who suddenly make die those that are born, [who] lie by the bearing [women] — the Gandharvas, woman-seekers (?), let the brown one drive, as the wind a cloud.

Ppp. begins *ye sto j-*, and ends *abhrāi vātāi 'va rājatu*. The comm. explains *amnojātān* as = *ardhotpannān*. The Prāt., ii. 52, expressly prescribes that the final of *amnáḥ* is not ⌊convertible into⌋ *r* — which seems a plain acknowledgment that at a later period the word was treated as being *amnár*.

20. Let [her] maintain what is left (?); what is set, let not that fall down; let the two formidable remedies, to be borne in the under garment, defend thine embryo.

Parisṛṣṭam in **a** is very hard to deal with, both on account of the meaning and because combinations of root *sṛj* with *pari* are hardly met with; the Pet. Lexicon suggests emendation to *-çriṣṭam*; as both Ppp. and the comm. have *-çiṣṭam*, I have taken the liberty of so translating. The comm. paraphrases it by *homādiviniyogāvaçiṣṭaṁ sarṣapadvayam* ⌊see the introduction⌋ and makes it the object of *dhārayatu*. Ppp. also reads *yujyatam* for *yad dhitam* in **b**, and, at the end, *nivabhāryayāu*. ⌊Whitney queries for **a**: 'Let what is wreathed about (*pari-sṛj*) maintain.' This might refer to bandages swathed around, to support the abdomen. In **b**, *hitám* would refer to the embryo (cf. *dhātā dadhātu* etc.), and *áva pādi* to untimely delivery (cf. i. 11. 4–6).⌋

21. From the rim-nosed, the *tañgalvà*, the shady (? *cháyaka*) and naked, from the *kimīdín*, let the brown one protect thee about for progeny, for husband.

Or *chāyaka* may come from root *chā*, and so signify 'tearing' or the like; the comm. reads instead *sāyakāt*. Ppp. has at the beginning *pavāinasā tañ-*.

22. From the two-mouthed, the four-eyed, the five-footed, the fingerless one, from the much twining twiner (*vṛ́nta*) that creeps forth upon [one], do thou protect [her] about.

All the *pada*-mss. most absurdly divide *anam◦guréḥ* at end of **b**; SPP. properly emends to *anañguréḥ*, but why "with Sāyaṇa" is not evident; Ppp. reads *anañguleḥ;* and further has, in **c**, *vṛddhād adhi pra-*. SPP. seems to regard the comm. as reading *abhiprasarpataḥ*.

23. They who eat raw meat, and who the flesh of men, the hairy ones [that] devour embryos — them we make to disappear from here.

Ppp. combines at the beginning *yā "mam*, and has in place of our **d** *'rāyān* ⌊combined *keçavārāyān*⌋ *asyā bhañsaso muṣkayor apa hanmasi* (as in its version of our 5 **c**, **d** — cf. 2). The *pada*-reading *keça◦vā́ḥ* is quoted in the commentary to Prāt. iv. 18.

24. They that creep away from the sun, as a daughter-in-law away from her father-in-law — let both *bajá* and *piñgá* pierce in into their heart.

Pari in **a**, though compounded with the verb, has the value of a strengthener of the ablative sense of *sū́ryāt*, as *ádhi* in **b** of that of *çváçurāt*. ⌊Cf. Geldner, *Ved. Stud.* i. 270.⌋

25. *Piñgá*, defend thou [the child] in process of birth; let them not make the male female; let not the egg-eaters injure the embryos; drive thou the *kimīdíns* from here.

In **b**, lit'ly 'not make the man a woman.' Ppp. puts the *mā* after *pumāñsam*.

26. Childlessness, still-birth, also crying, guilt (*aghá*), barrenness (? *āvayá*) — that do thou attach to [our] enemy (*ápriya*), as if having made a garland from a tree.

Ppp. reads, in **a**, **b**, *mārtavatsam āmābhrogham agham ānayam*. The comm. has, for *agham āvayam*, *aghavāvayam*, and paraphrases it with *aghānām pāpānāṁ tatphalabhūtānāṁ duḥkhānāṁ vā 'sakṛd vayanam*. It is curious that both *ā-vayam* and *mārta-vatsam* are quoted in the commentary to Prāt. iv. 18, as if their second member were 'a *taddhita* beginning with *v*.' — ⌊Cf. MB. i. 1. 14; MP. i. 4. 11.⌋

⌊Here ends the third *anuvāka*, with 2 hymns and 48 verses. It is also the end of the sixth *artha-sūkta*, which begins with *yāú te*. The quoted Anukr. says *yāu te*.⌋

From this point on, the commentary is wanting until the beginning of book xi.

7. To the plants: for some one's restoration to health.

[*Atharvan. — aṣṭāviñçakam.** *bhāiṣajyāyuṣyam uta mantroktāuṣadhidevatākam. ānuṣṭubham: 2. upariṣṭād bhurig bṛhatī; 3. purauṣṇih; 4. 5-p. parānuṣṭub atijagatī; 5, 6. pathyāpañkti (6. virādgarbhā bhurij); 9. 2-p. ārcī bhurig anuṣṭubh; 10. pathyāpañkti; 12. 5-p. virāḍ atiçakvarī; 14. upariṣṭān nicṛd bṛhatī;* † *25. pathyāpañkti; 26. nicṛt; 28. bhurij.*]

Found also in Pāipp. xvi. ⌊with verses 16–19 in the order 16, 18, 19, 17⌋. *⌊The mss. have *sāṣṭāviñçakam*.⌋ †⌊The Anukr. omits the definition of vss. 15 (*triṣṭubh*) and 24 (*6-p. jagatī*).⌋

⌊Used by Kāuç. in a remedial rite (26. 33, 40, note), "with a gilt and lacquered amulet made [cf. introd. to AV. ii. 9] of splinters of ten kinds of trees" (Keç., p. 327^{22}), against all diseases. In the *puṁsavana*, vs. 27 accompanies (note to 35. 6) the giving of food to the pregnant woman. Vāit. prescribes the hymn for use in the *sāutrāmaṇī* rite (30. 6) when the priest mixes herbs with the *surā*.⌋

Translated: Ludwig, p. 504; Henry, 20, 58; Griffith, i. 408; Bloomfield, 41, 578.

1. Those that are brown, and that are bright (*çukrá*), the red and the spotted, the swarthy, the black herbs — all [of them] do we address (*acha-ā-vad*).

2. Let them save (*trā*) this man from the *yákṣma* sent by the gods — the plants of which heaven has been the father, earth the mother, ocean the root.

The second half-verse was found above, as iii. 23. 6 **a**, **b**. This time it is also in Ppp. In **c**, *dyāúṣ* is read by W.I.R.T. We should expect *pū́ruṣam* in **a**.

3. Waters [were] the beginning, heavenly herbs; they have made disappear from every limb thy sinful (*enasyà*) *yákṣma.*

The first pāda is a fragment, in meter and in construction; the omission of *ágram* would fairly rectify both. As in sundry other like cases, most of the mss. read at the end *anīnaçam* (or *-çaṁ*); only P.M.W. have *-çan.*

4. The spreading, the bushy, the one-spathed, the extending herbs do I address; those rich in shoots, jointed (*kāṇḍín*), that have spreading branches (*víçākha*); I call for thee the plants that belong to all the gods, formidable, giving life to men.

Víçākha might also signify 'branchless.' Ppp. reads in **a–b** *ekaçṛṅgāṣ pradhanvatīr.*

5. What power [is] yours, ye powerful ones, [what] heroism and what strength [is] yours, therewith, O herbs, free ye this man from this *yákṣma;* now (*átho*) do I make a remedy.

The last pāda is wanting in Ppp.

6. The lively, by-no-means-harming, living herb, the non-obstructing, up-guiding, flourishing (*? puṣyá*) one, rich in sweets, do I call hither, for this man's freedom from harm.

Compare 2.6, with which this agrees in the first two pādas and in most of the last two. The mss. again are much at variance as to the reading of *naghāriṣā́m;* Bp.P. M.p.m.E.p.m.O. read ⌊Bp. with *-ghă-*⌋ *naghārṣā́m.* ⌊Ppp. reads *naghāriṣām* (as does Berlin ed.) and omits *iha* and pāda **e.**⌋ The omission of the obscure *puṣyā́m* would rectify the meter; the Pet. Lexx. regard the word as proper name of a plant.

7. Let the forethoughtful ones come hither, allies (*medín*) of my spell (*vácas*), that we may make this man pass forth out of difficulty.

Read *medínīr* in **b** (two accent-signs slipped out of place leftward).

8. Food of fire, embryo of the waters, they that grow up renewed, fixed, thousand-named — be they remedial [when] brought.

9. Wrapped in *ávakā,* water-natured, let the herbs, sharp-horned, thrust away difficulty.

Literally, 'having the *avakā* as fœtal envelop.'

10. Releasing, free from Varuṇa, formidable, that are poison-spoiling, also *balā́sa*-dispelling, and that are witchcraft-spoiling — let those herbs come hither.

'Free from Varuṇa': i.e., doubtless, 'freeing from the bonds of Varuṇa,' with which he visits guilt on the guilty. Ppp. reads in **c–d** *balāsanāçinī rakṣonāçanīṣ kṛtyād-.* Read in our text *kṛtyādū́ṣaṇīç* (for *-yad-*) in **d.**

11. Let the purchased, very powerful plants that are praised save in this village cow, horse, man, beast.

Ppp. prefixes an additional pāda to each half-verse: *çivās te santv oṣadhir apak-*; and *apā sarasvatī jyeṣṭhaṁ trāy-.*

12. Rich in sweets the root, rich in sweets the tip of them, rich in sweets was the middle of the plants; rich in sweets the leaf, rich in sweets the flower of them; partaking of sweet, a drink of nectar (*amṛ́ta*), let them milk out ghee, food, with milk (*gó-*) as chief (*-purogavá*).

The mss. (except D. and R.s.m.?) agree in the unmotived accent *babhū́va* at end of b. Ppp. has instead *balena;* also, for *sambhaktās*, *sambhūtās* 'originated,' which is easier.

13. However many [may be] these herbs upon the earth, let them, thousand-leafed, free me from death, from distress.

All the mss. leave *oṣadhīs* unaccented at end of b; and most (all save P.M.D.R.T.) accent *-parṇyás* at end of c. ⌊Cf. Caland, KZ. xxxi. 265.⌋

14. Let the tigerish amulet of plants, saving, protecting from imprecation, smite far away from us diseases [and] all demons.

The *pada*-text reads *sárvā* (not *sárvāḥ*) in c, and the translation follows it. Ppp. has *vyāghro* in a, and *asmāt* at the end. *Adhi* in d is redundant in respect both to sense and to meter.

15. As at the roaring of a lion do they quake; as at fire do they tremble at [the herbs when] brought; let the *yákṣma* of kine, of men, go driven by the plants beyond navigable streams.

The usual expression is 'beyond ninety-nine' such streams. Ppp. reads *oṣadhīnām* for *saṁ vijante* in a. ⌊Over "quake" W. interlines "shrink with fear." He would probably have changed it to "they are all in a tremble," as in v. 21. 4, 6.⌋

16. The herbs, becoming freed from Agni Vāiçvānara — go ye stretching over the earth, [ye] whose king is the forest-tree.

We should expect vocatives instead of nominatives in the first line.

17. They who, belonging to the Añgirases, grow on mountains and on plains — let those herbs, rich in milk, propitious, be weal to our heart.

In Ppp. this verse follows our vs. 19. ⌊Ppp. inserts after b *vīrudho viçvabheṣajīs*, and continues *tā no mayasvatīç çivāḥ : o. s. ç. h.*⌋

18. Both what plants I know, and what I see with the eye, the unknown and what we are acquainted with, and those in which we know what is brought together —

That is, probably, their collected or concentrated virtue. Ppp. reads in c *janīmasi* for *jānīmaç ca*. ⌊We might render *ájñātās* by 'what we are not acquainted with,' to correspond with W's version of *jānīmás.*⌋

19. Let all the entire herbs note (*budh*) my spell (*vácas*), that we may make this man pass forth out of difficulty.

Ppp. omits the second half-verse; it is identical with 7 c, d, above.

20. The *açvatthá*, the *darbhá*, *sóma* king of plants, immortal oblation — rice and barley [are] remedial, immortal sons of heaven.

Ppp. reads *yavasya bheṣajo* in c.

21. Ye rise up (*ud-hā*); it thunders, it roars at [you], O herbs! when, O ye children of the spotted one, Parjanya favors you with seed.

With the second half-verse is to be compared RV. v. 83. 4 **c**, **d**. *Pṛçnimātṛ* is elsewhere epithet only of the Maruts. The accent *abhikrándati* is unmotived ⌊unless, indeed, with Henry, we bring it, with *standáyati*, under the domain of *yadā́*⌋.

22. Of this *amṛ́ta* we make this man to drink the strength; now do I make a remedy, that he may be one of a hundred years (*-hāyaná*).

W. and O.s.m. read *pārayāmasi* at end of **b**; Ppp. has *phalayāmasi*.

23. The boar knows the plant; the mongoos knows the remedial [herb]; what ones the serpents, the Gandharvas know, those I call to aid for him.

One or two of our mss. (Bp.M. ⌊only one, Bp., if I understand W's Collation-book⌋) read *vīrúdhām* at end of **a**. Ppp. puts *sarpās* after *gandharvās* in **c**, and has for **d** *tā ihā "yantv oṣadhīḥ*.

24. What [herbs] of the Añgirases the eagles [know], what heavenly ones the *ragháṭs* know, what ones the birds, the swans know, and what all the winged ones, what herbs the wild beasts know — those I call to aid for him.

Raghát̤ (which *divyā́s* 'heavenly' might also qualify) is elsewhere unknown; Ppp. reads instead *vagh-*; the major Pet. Lex. suggests emendation ⌊apparently withdrawn in the minor: see *raghát̤*⌋ to *raghávas* 'swift'; Ludwig conjectures 'bees.' Ppp. also combines *suparṇā "ñg-* in **a**. ⌊Render *haṅsā́s* by the prosaic 'geese,' since the poetic tone of the AV. is not so elevated as to make that version intolerable. Cf. JAOS. xix., 2d half, p. 154.⌋

25. Of how many herbs the inviolable kine partake (*pra-aç*), of how many the goats and sheep, let so many herbs, being brought, extend protection to thee.

Ppp. exchanges the second halves of vss. 25 and 26, and makes *ābhṛtās* and *oṣadhīs* change places.

26. In how many ⌊herbs⌋ human physicians (*bhiṣáj*) know a remedy, so many, all-remedial, do I bring unto thee.

Ppp. ⌊see under vs. 25⌋ reads at the end *iti* for *abhi*.

27. Rich in flowers, rich in shoots (*prasū́-*), rich in fruits, also those lacking fruits — like joint mothers, let them milk unto this man in order to his freedom from harm.

Ppp. combines *saṁmātarāi 'va* in **c**. The first pāda is nearly identical with RV. x. 97. 3 **b**.

28. I have taken thee up out of what has five *çalas*, and also out of what has ten *çalas*, also out of Yama's fetter, out of all offense against the gods.

The Pet. Lexx. explain *-çala* as 'a certain measure of distance,' but that sense does not in the least suit the connection, either here or in TB. i. 5. 10^1. Ppp. reads *ahāriṣam* in **a**, ⌊*ut tvā* for *atho* in **c**,⌋ and, for **d**, *oṣadhībhir apīparam*. The second half-verse is identical with vi. 96. 2 **c**, **d**, above ⌊and nearly identical with RV. x. 97. 16 **c**, **d**⌋.

⌊Here ends the seventh *artha-sūkta*, with 28 verses. The quoted Anukr. says *sa saptamaṁ vṛddhiviṅçatim ṛco 'ṣṭa cā 'parāḥ* (unclear).⌋

8. To conquer enemies.

[*Bhṛgvaṅgiras.—caturviṅçam. āindram uta vānaspatyam. parasenāhananam. ānuṣṭubham: 2, 3. bṛhatī (2. upariṣṭāt; 3. virāj); 4. bṛhatīpurastātprastārapañkti; 6. āstārapañkti; 7. viparītapādalakṣmā 4-p. atijagatī; 8–10. upariṣṭādbṛhatī; 11. pathyābṛhatī; 12. bhurij; 19, 20. purastādbṛhatī (19. virāj; 20. nicṛt); 21. triṣṭubh; 22. 4-p. çakvarī; 23. upariṣṭādbṛhatī; 24. 3-av. triṣṭubuṣṇiggarbhā parāçakvarī 5-p. jagatī.*]

Found also in Pāipp. xvi.; ⌊but the order of vss. 3 and 4 is inverted; likewise that of vss. 6 and 7⌋. ⌊"Verses" 22–24 are prose, in Brāhmaṇa style.—Whitney's treatment of this hymn is doubtless only a rough first draft, which he would have revised thoroughly had his life been spared. The understanding of this hymn is so peculiarly dependent upon an understanding of the ritual that I have felt obliged to present the latter with exceptional fulness—without attempting, however, to revise W's version into entire accordance therewith.⌋

⌊Vāit. does not notice the hymn. Its principal use by Kāuç. is in the army rites of the 16th *kaṇḍikā*. In the previous one (15. 11), vs. 22 is used with v. 2. 6 etc. when the king mounts a new chariot. And at 73. 5, among the citations for the morning and evening oblations, is one that bears a marked resemblance to our vs. 14.⌋

⌊The text of the "army rites" (16. 9–20), cites expressly vss. 1, 2, and parts of 24, and is indeed largely made up of the names of the objects mentioned in the hymn (see below). Not only Dārila, but also Keçava (Bl., p. $314^{28\text{ ff.}}$), and the introd. which SPP. gives (p. 658–9) in lieu of the lost comm., all present instructive details.⌋

⌊With vs. 1, the sorcerer twirls a fire-drill (16. 9) made of *açvattha* and *badhaka* sticks (16. 11: cf. vss. 3, 4). Thereupon, while reciting the first half of vs. 2, he lays down some "old rope" (*jīrṇa-rajju*, Dār.: apparently to serve as tinder?) "in the place where the sparks [from the fire-drill] fall" (so Dār. and Keç.). When the smoke appears, he exorcises it with the words

dhūmám parādṛ́çyā 'mítrā hṛtsú ā́ dadhatām bhayám.

This is the second half of our verse 2, with *agním* left out. When the flame breaks out (*agniṁ jātam*), he addresses it with

agním parādṛ́çyā 'mítrā hṛtsú ā́ dadhatām bhayám.

This is the same half-verse, with *dhūmám* left out. See Keç., p. $314^{31\text{ ff.}}$, SPP., p. 658^{18-19}.—This now is the fire for the "army rites."⌋

⌊Upon it, with use of h. 8, is placed successively (16. 14) fuel of *açvattha*, *badhaka*, *tājad-bhañga* ('castor-oil plant'), *āhva* ('*palāça*'), *khadira*, and *çara* ('reeds'). These things are all mentioned in vss. 3–4; Dārila's list (n. to 48. 1) agrees entirely with this: cf. also Bl., p. xliv.—Next follows the bestrewing of the tracks of the hostile army with various symbolical objects, to wit: first (16. 15), "the fetters aforesaid" (at 14. 28) of hemp and of muñja-grass smeared with *iñgiḍa*; then (16. 16–17), "traps [? *kū́ṭa*: see n. to vs. 16] of *açvattha*," "hempen nets," and "stakes of *badhaka*." Various expressions in the hymn may be taken either as allusions to these objects or else as suggesting their use: such are the "fetters" of vss. 10, 16; the "trap" of vs. 16; the "net" of vss. 4–8 and 18; the "net-stakes" of vss. 5, 12.⌋

⌊Finally, with "hail to these" (*svā́hāi 'bhyás* of vs. 24), the sorcerer makes, with his right hand, for his friends (16. 18) an oblation in the fire kindled with the drill of *badhaka;* and with "wail to those" (*durā́hā 'mī́bhyas* of vs. 24), he makes, with his left, in the same fire an oblation of the uncanny *iñgiḍa* for the destruction of the army of his enemies (16. 19). Then, setting up a branch of red *açvattha* to the north of his fire, he winds it with threads of blue and red with the last pāda of vs. 24, and moves it to the south (16. 20).⌋

⌊In counter-sorcery, *iñgiḍa* is the regular surrogate for ghee (Kāuç. 47.3). In the rites accompanying iii. 6 (the hymn is notably affiliated with ours in respect of substance and expression: cf. "fetters," *açvattha, khadira;* cf. also viii. 8. 3 **a** with iii. 6. 2 **a**; 10 **a**, **b** with 5 **a**, **b**; 19 **c** with 7 **c**), it is used (48.4) for smearing the threads or symbolical fetters; similarly at 14. 28, above; and again (with vi. 75: Kāuç. 48. 31) with a leaf of red *açvattha.*⌋

⌊A most interesting critical result is won from the study of the ritual use of our hymn, to wit: that here (vs. 2 **c**) we have an instance in which both alternatives (*dhūmám* and *agnī́m*) of an *ūha* have been adopted into the received text. This has given it a semblance of metrical blemish (Henry, Bloomfield, and Whitney all suggest the excision of *amī́trāḥ*), the true meaning of which has been missed by the Occidental exegetes. SPP. (as above) understands Keçava's introd. to Kāuç. 14 aright and explains it clearly, p. 658^{18}.—It may be noted that Ppp. unintelligently, with its *agniṁ dhāmaṁ* (intending *dhūmaṁ*), has both alternatives, but in the wrong order.⌋

Translated: Muir, v. 88 (vss. 5–8); Ludwig, p. 527; Henry, 23, 61; Griffith, i. 412; Bloomfield, 117, 582.

1. Let Indra the shaker shake (*math*) [them], he the mighty hero, stronghold-splitter, in order that we may slay by thousands the armies of our enemies.

Quoted in Kāuç. 16. 9 ⌊see introd.⌋.

2. Let the putrid rope, breathing on [it], make yonder army putrid; seeing afar smoke, fire, let our enemies set fear in their hearts.

Ppp. reads *agniṁ dhāmaṁ* in **c**. The different parts of the verse are quoted in Kāuç. 16. 10, 12, 13, where the 'putrid rope' appears to be understood as an actual rope which is burnt, and of which the 'smoke' and 'fire' are to frighten the foe. It is perhaps quite as likely that the ceremony is founded on a crass misinterpretation of the verse, and that the 'rope' is a poisonous serpent (as conjectured by Ludwig). The omission of *amī́trās* in **d** would rectify the meter. ⌊With regard to the last and to the whole verse, see the introd.⌋

3. Crush yonder men out, O *açvatthá;* devour (*khād*) them speedily, O *khadirá;* let them be suddenly ⌊*tājád*⌋ broken ⌊*bhañj*⌋ like hemp ⌊*bháñga*⌋; let the slayer (*vádhaka*) slay (*han*) them with deadly weapons (*vadhá*).

The translation implies the emendation (which is made in our text) of *ajiram* (p. *khadira∘ajiram !*) to *-rám*,* and the treatment of *tāját* and *bháñgas* (p. *tājádbháñgaḥ∘iva !*) as two separate words. Ppp. reads in **b** *khadirā 'ciram*, and in **c** combines

-*bhañgāi 'va;* for d it has *bṛhajjālena saṁcitāḥ* ⌊cf. our 4 d⌋. Kāuç. (16. 14) takes *tājadbhañga* as a single word, and its comm. explains it as the castor-oil plant (*eraṇḍa*). ⌊In *çṛṇīhi* I see an allusion to the sorcerer's favorite "reeds" (*çará*) of vs. 4. Griffith notes the power of the *açvattha* to rend asunder the masonry etc. in whose crevices its seed has germinated. The other word-plays, including that on *vádhaka badhaka* (cf. *bādhaka* and root *bādh*), are evident. See also introd.⌋ *⌊So also SPP. with several of his authorities.⌋

4. Let the rough-called one make yonder men rough (*paruṣá*); let the slayer slay them with deadly weapons; let them be broken quickly like a reed (*çará*), tied together with a great net.

Ppp. combines *çare 'va* in c,* and has at the end (as in 3 d) *saṁcitās;* it puts the verse before our vs. 3. The Pet. Lexx. conjecture *paruṣāhvá* to be 'a kind of reed.' ⌊For the materials of the sorcery, and the "net," cf. introd.⌋ *⌊As the meter requires; why then does not the Anukr. call the vs. a *purastādbṛhatī* and have done with it?⌋

5. The atmosphere was the net; the great quarters [were] the net-stakes; therewith encircling [them], the mighty one (*çakrá*) scattered away the army of the barbarians (*dásyu*).

Ppp. has an easier but virtually equivalent version of c, d: *tenā 'bhidhāya senām indro dasyūn apā 'vapat.* Vss. 5–8 are translated by Muir (v. 88). ⌊"Net-stakes": cf. introd. — For "encircling" W. first had "girding"; *abhi-dhā* carries the idea of bridling, curbing, or restraining: cf. vss. 7, 8, 9 and note to iii. 11. 8.⌋

6. Since great [is] the net of the great mighty one, the vigorous (*vājínīvant*) — therewith do thou crowd (*ubj*) down upon all [our] foes, that no one soever of them may be released.

Ppp. adds to our first half-verse (with *rocanāvatas* for *vāj-* in b) the second half-verse of our 7 (omitting *nyarbudaṁ* and reading at the end *senām*), then putting the whole after 7. All the mss. accent *múcyātāi*, which, though supported by the usage of sundry Vedic texts (including even RV.), was emended in our edition to agree with the Atharvan accentuation elsewhere. ⌊Henry would read *móci*, of which he holds *mucyā́tāi* to be a gloss.⌋

7. Great, O Indra, hero (*çūra*), is the net of thee that art great, that art worth a thousand, that hast hundred-fold heroism; therewith encircling the army of the barbarians, the mighty one slew a hundred, a thousand, ten thousand, a hundred million.

The translation follows Ppp. (see under the preceding verse) in reading *senām* at the end. Instead of our c, d, Ppp. has *tena ny ubja maghavann amitrāñ çaçvatībhyaḥ.*

8. This great world was the net of the great mighty one; by that net of Indra do I encircle all yon men with darkness.

9. Debility, formidable ill-success, and mishap that is not to be exorcised away (*an-apavācaná*), toil, and weariness, and confusion — with these do I encircle all yon men.

10. To death do I deliver those yonder; with fetters of death [are] they bound (*sā*); the sad messengers that are death's — them I lead them to meet, having bound (*bandh*) [them].

Ppp. reads *khālās* for *aghalās* in **c**, and at the end *baddhān*. All our mss. agree in giving the abbreviated form *badhvā́*. ⌊"Fetters": cf. introd.⌋

11. Lead ye them, O messengers of death; O messengers of Yama, restrain (*apa-umbh*) [them]; be they slain to more than thousands; let Bhava's club (? *matyà*) shatter them.

Ppp. reads for **a** *mṛtyudūtā amuṁ nayata;* **d** is corrupt, but apparently is the same with our **d**.

12. The Perfectibles (*sādhyá*) go lifting with force one net-stake, the Rudras one, the Vasus one; by the Ādityas one is lifted.

Ppp. has for second half-verse: *rudrā dvitīyaṁ vasavas tṛtīyam ādityāir ekā udyatā.*

13. Let all the gods from above go crowding with force; let the Añgirases go slaying midway the great army.

Ppp. has at the end *vadhāis* instead of *mahīm.*

14. The forest trees, them of the forest trees, the herbs and the plants, what is biped, what is quadruped I despatch (*iṣ*), that they may slay yonder army.

'Them of the forest trees,' *vānaspatyān*, acc. pl. masc.; the lexicographers explain the word to mean 'fruit tree with conspicuous flowers.' At the end both of this verse and of the next, Ppp. reads *hatām*. Bp. reads *dvi∘pát* in **c**. ⌊For the citation in Kāuç. 73. 5, see introd.⌋

15. The Gandharvas and Apsarases, the serpents, the gods, the pure-folks, the Fathers, those seen, those unseen I despatch, that they may slay yonder army.

Ppp. makes *devān* and *sarpān* change places ⌊and reads *hatāṁ* again at the end⌋. ⌊Muir, v. 296, cites MBh. ii. 11. 45 = 461, where the Fathers are divided into seven troops, four of embodied and three of bodiless.⌋

16. Here are spread the fetters of death, which stepping into thou art not released; let this horn (*kū́ṭa*) slay of yonder army by thousands.

Ppp. gives for **a** *mṛtyupaçā yama* ⌊that is, *ime?*⌋ *yuktā*. Kāuç. (16. 16) speaks of '*kūṭas* of *açvattha*[-wood] and nets of hemp.' ⌊Geldner, *Ved. Stud.* i. 139, renders the vs. and takes *kū́ṭa* as "trap"; SPP., p. 659^{13}, says *niṣādānām prāṇibandhanam;* Bl., p. 119 (see esp. p. 585), "hammer."⌋

17. The hot drink (*gharmá*) [is] kindled with fire, this thousand-slaying oblation (*hóma*); both Bhava and the spotted-armed one — O Çarva, slay ye (two) yonder army.

All the mss. read *bhávas* at beginning of **c**; our edition emends to *bhavás*. The common construction *bhaváç ca . . . çárva . . . hatam* (cf. the next verse) is much disturbed by the addition of *pṛ́çnibāhus*, which the second *ca* forbids to take as a mere epithet. Ppp. reads *sahasraçaḥ* and *hatām* at the end of the two lines respectively.

18. Let them go unto death's burning (?), unto hunger, debility, the deadly weapon, fear; by snare (*ákṣu*) and net, O Çarva, [do thou] and Indra slay yonder army.

Only P. and R.s.m. have *óṣam*, all the rest *ā́ṣam*, which must accordingly be regarded as the traditional text, though unintelligible. Further emendation to *oṣám* 'quickly' is hardly advisable. Ppp. has *oṣam*. Ppp. also differs much in **c**, **d**: *indrasyā 'kṣamālābhyāṁ sarva senām amūṁ hatām*. Part of our mss. also (W.O.D.T.) read *sárva* in **d**. ⌊Geldner discusses *ákṣu*, *Ved. Stud.* i. 136.⌋

19. Flee (*tras*) forth, O enemies, being conquered; run, ⌊being⌋ thrust by the charm (*bráhman*); of them yonder, thrust forth by Brihaspati, let none soever be freed.

The second half-verse is nearly repeated as xi. 10. 19 **c**, **d**, below. The *pada*-mss. absurdly read *nuttā́* (not *nuttā́ḥ*) in **b**. *Amitrās* is metrically redundant in **a**. ⌊Rather 11 + 8 : 8 + 8.⌋ The *pada*-reading of *bṛ́haspáti∘pranuttānām* ⌊cf. iii. 6. 7⌋ is by Prāt. iii. 76, iv. 77, the commentary quoting it under each rule.

20. Let their weapons (*ā́yudha*) fall down; let them not be able to fit the arrow; then, of them fearing much let arrows strike in the vitals.

Ppp. reads *çiṣaṁ* for *çakan* in **d**.

21. Together let heaven-and-earth yell at them; together let the atmosphere, along with the deities; let them not find a knower, nor a foundation; mutually destroying one another let them go unto death.

The second half-verse is identical with vi. 32. 3 **c**, **d**, above. Ppp. puts *enāṅ* before *kroçatām*, and adds *ubhe* at the end of **a**.

22. The four quarters [are] the she-mules of the god-chariot; the sacrificial cakes [are] the hoofs, the atmosphere the seat (? *uddhí*), heaven-and-earth the two sides, the seasons the reins, the intermediate directions the attendants, speech the rim (? *párirathya*).

Ppp. reads *çaphā 'ntarikṣa buddhiḥ* and omits the clause *antardeçāḥ kiṁkarāḥ*. The verse is quoted in Kāuç. 15. 11 ⌊see introd.⌋.

23. The year (*saṁvatsará*) is the chariot, the complete year (*parivatsará*) the chariot-lap, *virā́j* the pole (*īṣā́*), Agni the chariot-mouth, Indra the left-stander, the moon the charioteer.

Ppp. reads, for the first part of the paragraph, *ahorātre cakre māma ārāt saṁvatsaro adhiṣṭhānam: virāḍ* etc. *Savyaṣṭhā́s* (p. *savya∘sthā́ḥ*) is a subject of Prāt. ii. 95. ⌊As for the "years," see n. to vi. 55. 3.⌋

24. On this side conquer thou; on this side conquer away, conquer completely, conquer; hail! let these here conquer, let those yonder be

conquered; hail ⌊*svā́hā*⌋ to these! wail (*durā́hā*) to those! with the blue-red one I stretch down upon them yonder.

That is, probably, with Çiva's aid I bring the net down upon them. ⌊Ppp. omits all after the first *svā́hā*.⌋ Parts of the verse are quoted in Kāuç. 16. 18–20: 'with "hail to these" he makes a libation for his friends; with "wail to those" [he pours] with the left hand *iñgiḍa* on the [staff] of *badhaka;* having stuck in a branch of red *açvattha* north of the fire, having surrounded it with two blue and red threads, he pulls it up toward the right with "with the blue-red one"': evidently artificial adaptations of ceremonies to the words of the text. ⌊For the whole matter, see introd.⌋

⌊Here ends the fourth *anuvāka*, with 2 hymns and 52 verses. Here also ends the eighth *artha-sūkta*, which begins with *indro manthatu*. The quoted Anukr. says *indro manthatu.*⌋

9. Mystic: extolling the virā́j.

[*Atharvan.—ṣaḍvin̄çam. kā́çyapeyam uta sarvārṣaṁ chāndasam. trāiṣṭubham: 2, 3. pan̄kti (3. āstārapan̄kti); 4, 5, 23, 25,* [*26*]. *anuṣṭubh; 8, 11, 12, 22. jagatī; 9. bhurij; 14. 4-p. atijagatī.*]

Found also (except vss. 19, 20) in Pāipp. xvi. ⌊with vs. 23 after vs. 24⌋. The Kāuç. takes no notice of the hymn; ⌊but the Vāit. (33. 8) allows the use of 21 vss. (from vs. 6 to the end) in the *sattra* sacrifice at the celebrant's option⌋.

Translated: Ludwig, p. 439; Henry, 26, 65; Griffith, i. 416.—See also Muir, v. 370.

1. Whence [were] those two born? which side (*árdha*) was that? out of what world? out of which earth? the two young (*vatsá*) of the *virā́j* rose out of the sea (*salilá*); of those I ask thee: by whether [of them was] she milked?

The 'which' is both times *katama*, implying the existence of more than two; but Ppp. has instead *katarasyāḥ pṛthivyāḥ*.

2. He who caused the sea to resound (*krand*) with greatness, making a threefold lair (*yóni*) as he lay, the desire-milking young of the *virā́j;* he made his bodies secret (*gúhā*) in the distance.

Ppp. combines *yo 'krand-* at the beginning, and reads in **b** *tyabhijaṁ çayānaṁ*.

3. What three great ones (*bṛhát*, n.) there are, the fourth of which [one] disjoins [as] speech—the priest (*brahmán*) may know it by penance, the inspired one, in which one (*ékam*) is joined, in which one [is joined].

Ppp. reads *catvāri* instead of *trīṇi* in **a**. *Caturthám* 'fourth' might also be subject of 'disjoins.' Compare ix. 10. 27 (RV. i. 164. 45).

4. Forth out of *bṛhát* [as] sixth five sāmans [were] fashioned; *bṛhát* was fashioned out of *bṛhatī́;* out of what was *bṛhatī́* made?

Ppp. reads *ṣaṣṭhaḥ* instead of *-ṭhā́t*.

5. *Bṛhatī́* the measure (*mā́trā*) was fashioned forth out of measure [as] a mother; illusion (*māyā́*) was born from illusion, Mātalī out of illusion.

The desire to play upon the root *mā* 'measure, fashion,' is the leading motive in the making of this verse. The *pada*-text gives the absurd reading *māyā́ḥ* at beginning of **c**; Ppp. reads after it *hi* instead of *ha*.

6. Vāiçvānara's counterpart [is] the sky above, as far as Agni forced (*bādh*) apart the two firmaments; from that sixth yonder come the *stómas;* up from here they go unto the sixth of the day.

For *ā́ 'múto*, in **c**, Ppp. reads *āmico*. The remainder of the hymn, from this verse on, is by Vāit. 33. 8 allowed to be introduced at pleasure in the *navarātra* ceremony.

7. We these six seers ask thee, O Kaçyapa, for thou didst join what is joined and what is to be joined; they call (*ah*) *virā́j* the father of the *bráhman;* distribute (? *vi-dhā*) it to us [thy] friends according to [our] numbers.

Ppp. reads *pṛchāmi ṛṣ-* in **a**.

8. After whom, when removed, the sacrifices remove (*pra-cyu*), [whom], when attending, they attend on (*upa-sthā*), in whose course (*vratá*) ⌊and ?⌋ impulse the monster (? *yakṣá*) stirs — that, O seers, is the *virā́j* in the highest firmament.

9. Breathless, she goes by the breath of breathing ones (f.); *virā́j* goes unto *svarā́j* from behind; *virā́j* that touches, that is adapted to, everything — some see her, some see her not.

No ms. ⌊of ours⌋ inserts *t* between *-rā́ṭ* and *sva-* in **b** ⌊but four of SPP's do so⌋, as required by Prāt. ii. 8 (under which this is one of the passages quoted). In **d** we ought properly to have emended to *tve . . . tve* (accentless); all the mss. accent the two words, against the uniform usage elsewhere; and the *pada*-mss. commit the further blunder of giving both times *tvé íti*, as if the word were the Vedic locative of the 2d pers. pronoun (as in v. 2. 3).

10. Who understandeth (*pra-vid*) the pair-ness of *virā́j?* who the seasons, who the ordering (*kálpa*) of her? who her steps (*kráma*), how many times milked out (*vi-duh*)? who her abode (*dhā́man*), how many times dawnings (*vyùṣṭi*)?

The version is much more literal than intelligent, especially at the end, where we expect rather *vyùṣṭam* than *-ṭīs*. 'Pair-ness,' *mithunatvám*, means especially the condition of being a pair of opposite sexes.

11. This same is she that first shone forth; among these other ones (f.) she goes about having entered; great mightinesses [are] within her; the woman, the new-going generatrix, hath conquered.

This verse occurred above, as iii. 10. 4. It is found also in other texts in connection with the four verses which follow it here. Ppp. has ⌊in **a**, **b**⌋ the same readings as in iii. 10. ⌊4 **a**, **b**⌋; ⌊and, here also, it inverts the order of **c** and **d**⌋.

12. The two meter-winged dawns, greatly adorning themselves, move on together toward the same lair (*yóni*); spouses of the sun, they move on together, understanding, having ensigns, unaging, having abundant seed.

The Pet. Lexx. give the first word in the form *chándaspakṣa*, although Prāt. ii. 62 expressly requires *-aḥpa-*, and all the mss. read it except Bp., which has *-aṣpa-*. The verse is found also in TS. iv. 3. 11[1], MS. ii. 13. 10, K. xxxix. 10. Both TS. and MS. have at the beginning *chándasvatī;* MS. reads *uṣásāu*, and at the end *-retasāu;* at end of b, MS. gives *anusáṁcarete* and TS. *ánu saṁcárantī;* both have *ví* for *sám* in c, and TS. *ketúṁ kṛṇvāné* for *ketumátī* in d. Ppp. reads *carati* in c.

13. Three (f.) have come along the road of righteousness; three heats (*gharmá*) have come after the seed; one (f.) enlivens the progeny, one the refreshment (*ū́rj*); one defends the realm of the godly ones.

The verse follows the preceding in the other three texts also. TS.MS. rectify the meter of b by reading *gharmā́sas*, and for *rétas* MS. has *rétasā* and TS. *jyótiṣā;* TS. gives *rákṣati* for *jínvati* in c; and for *rāṣṭrám* in d TS. has *vratám* and MS. *kṣatrám*.

14. She that was fourth set Agni-and-Soma; the seers arranging the (two) wings of the sacrifice — *gāyatrī́, triṣṭúbh, jágatī, anuṣṭúbh, bṛhadarkī́*, bringing heaven (*svàr*) for the sacrificer.

The meter-names in the second half-verse are all in the accusative, possibly as coördinate with 'wings' in b; but comparison with the other texts indicates that the verse is very corrupt. The translation implies emendation of *adadhus* to *adadhāt* in a; it would not be absolutely impossible to take 'the seers' as subject in a, and 'her that was fourth' as joint object with 'Agni-and-Soma.' Of the other texts (as above), TS. begins with *catuṣṭomó abhavad*, and MS. with *catuṣṭomám adadhād;* both rectify the meter of a by omitting *ā́sīt;* in b both have *ṛṣayas* as vocative, and after it *bhávantī*, and MS. has *pakṣā́* (for *-ṣāú*) before it; in c, MS. has *virā́jam* for *anuṣṭúbham;* in d, TS. begins with *bṛhád arkám*, MS. with *arkám* alone; and both follow it with *yuñjānā́ḥ svàr* (TS., of course, *súvar*) *ā́ 'bharann idám*. Ppp's only variant is *bṛhadarkīr* in d.

15. Five milkings after five dawnings; five seasons after the five-named cow; five quarters arranged by the fifteenth — those (f.) [are] one-headed toward one world.

'The fifteenth' (masc. or neut. sing.) might mean also 'fifteen-fold, of fifteen parts,' etc. The verse is found in the three other texts (as above), but in TS.MS. (also in K.?) separated at some distance from those that here precede; also in PGS. iii. 3. 5: all read *samānámūrdhnīs* instead of *ékamū-* in d.

16. Six [are] born the beings first-born of righteousness; six *sā́mans* carry the six-day (?) [sacrifice]; after the six-yoked plough (*sīra*) severally a *sā́man;* six they call (*ah*) the heavens and earths, six the wide [spaces].

The translation implies in b the reading *ṣaḍahám;* this is given in our text, against the authority of our *pada*-mss. ⌊which have *ṣáṭ : ahám*⌋; the *saṁhitā*-mss. (except O.p.m.) have *ṣaḍ-*. All the latter read in a *-já ṛtásya* (p. *prathama○jā́ : ṛtásya* ⌊cf. JAOS. x. 451⌋.

17. Six they call the cold, and six the hot months; tell ye us the season, which one [is] in excess (*átirikta*); seven eagles (*suparṇá*), poets, sat down; seven meters after seven consecrations.

None of the mss. read *çītā́nṭ ṣáḍ* in **a**, as demanded by Prāt. ii. 9. In **d** the construction of the two nouns is reversible.

18. Seven [are] the offerings (*hóma*), the fuels seven, the sweet things (*mádhu*, n.) seven, the seasons seven; seven sacrificial butters (*ā́jya*) went about the existent thing (*bhūtá*); those (f.) are seven-vultured, so have we heard.

The version is as literal as possible; to modify it would imply an understanding of it. The nearest fem. word for 'those' in **d** to relate to is 'fuels' in **a**. All the *saṁhitā*-mss. combine *saptá rtávo* in **b**. Ppp. reads in **b** *nu* for *ha*, and has instead of our **c**, **d**: *sapta jyāyāṁ paruhūta gāyaṁ saptahotā ṛtudayajetitās sapta gṛdhrā iti çuçravā 'haṁ*. Nearly all the mss. (all of ours save E.) read *āyam* (the *saṁhitā*-mss. *-aṁ*) at end of **c**.

19. Seven [are] the meters increasing (*-úttara*) by four, the one set upon the other: how do the praises (*stóma*) stand firm in them? how are they set in the praises?

The gender of *anyás* at beginning of **b** speaks strongly for a compound like the later *anyo 'nya;* but the double accent and the *pada*-reading (*anyáḥ : anyásmin*) are against it. The *pada*-text divides *ā́rpitāni* (*ā∘árp-*) at end of **b**, but not at end of **d**. The verse is wanting in Ppp.

20. How did *gāyatrī́* permeate (*vi-āp*) the triple [*stóma*]? how is *triṣṭúbh* adapted to that of fifteen? how *jágatī* to that of thirty-three? how [is] *anuṣṭúbh* that of twenty-one?

This verse, like the preceding, is wanting in Ppp.; and they are in a manner interruptions of the progress of the hymn.

21. Eight [are] born the beings first-born of righteousness; eight, O Indra, are the priests (*ṛtvíj*) who are of the gods; Aditi has eight wombs (*yóni*), eight sons; the oblation (*havyám*) goes unto the eighth night.

With **a** compare 16 **a** above; here as there all the *saṁhitā*-mss. combine *-já rtásya*, as in **b** all combine *indra rtv-*. Ppp. reads from the beginning: *aṣṭāu dhāmāni prathamajaṁ tasyā 'ṣṭe 'ndra ṛtv-*; and, in **d**, *api* for *abhi*.

22. Thus thinking what is better have I come hither; in your friendship I am auspicious (*çéva*); being of the same birth, your skill is propitious; it (m.), understanding, goes about to you all (f.).

The adjectives in **a**, **b** are fem., seeming to indicate that the *virāj* is regarded as speaking. Ppp. has *ā 'gaṁ* at end of **a**, and *nas* for *vas* both times in **c**, **d**. 'It' in **d** apparently refers to 'skill.'

23. Eight of Indra, six of Yama, seven of the seers, seven-fold; waters, men (*manuṣyà*), herbs — them five followed (*sac*) after.

The nouns in **c** are accusatives, and are apparently summed up in 'them' (*tā́n*). All the mss. this time read with our text *yamásya ṛ́ṣ-* in **a**–**b**. Ppp. puts the verse after our 24.

24. Since the heifer milked solely (*kévalī*) for Indra [his] will (*váça*), the beestings, [when] first milked, then [she] gratified in four ways the four — gods, men, Asuras, and seers.

Ppp. reads at the end *atha ṛṣīn;* all our mss. save O. make the combination *utá ṛ́ṣīn* as in the printed text.

25. What now [is] the ox (*gó*), who the sole seer, what the abode (*dhā́man*), what the blessings (*āçís*)? the monster on the earth [is] simple (*ekavṛ́t*); the sole season — which now is that?

Ppp. reads *sāma* for *dhāma* in b. All our mss. combine *ekarṣís* in a, but all *ekartús* (also Ppp.) in d. It is necessary here and in the next verse to render *gāús* 'ox,' because the accompanying adjectives are masculine. 'Which' in d is the superlative *katamá*. ⌊Over "simple" W. has interlined "single."⌋

26. One [is] the ox, one the sole seer, one the abode, singly the blessings; the monster on the earth [is] single; the sole season is not in excess.

Again Ppp. reads *sāma* for *dhāma*, and all the mss. (with Ppp.) have *ekarṣís* but *ekartús*.

⌊Here ends the ninth *artha-sūkta*. It begins with *kū́taḥ*. The quoted Anukr. here says *kutaḥ*.⌋

10. Extolling the virā́j.

[*Atharvācārya. — ṣaṭ paryāyā virāḍdevatyās.*]

This curious piece of prose is (with the exception of paragraphs here and there) found also in Pāipp. xvi. ⌊Pāipp. has the order 22, 24, 23, 26, 25.⌋ ⌊This is the first of the *paryāya-sūktas*. For the *paryāya*-hymns in general, see introduction to book viii., pages 471–2, above.⌋

⌊Neither Kāuç. nor Vāit. makes use of the hymn; but one of the "committals" in the *upanayana* (Kāuç. 56. 13) is to *mārtyum̐jaya mārtyava:* cf. vs. 23.⌋

Translated: Henry, 29, 71; Griffith, i. 421. — See also Muir, v. 370.

[**Paryāya I.** — *trayodaçakam. 1. 3-p. ārcī pañkti;* a *of 2–7. yājuṣī jagatī;* b *of 2, 5. sā́mny anuṣṭubh;* b *of 3. ārcy anuṣṭubh;* b *of 4, 7. virāḍgāyatrī;* b *of 6. sāmnī bṛhatī.*]

1. *Virā́j* verily was this [universe] in the beginning; of her when born everything was afraid, [thinking] "this one indeed will become this [universe]."

Ppp. reads *'jāyata* for *āsīt*, and, after *tasyās*, *jātāyā 'bibhed eka sarvam: yam eve 'dam bhaviṣyati na vayam iti.*

2. She ascended (*ut-kram*); she descended (*ni-kram*) in the householder's fire (*gā́rhapatya*); house-sacrificing (*gṛhamedhín*) house-holder ⌊*gṛhápati*⌋ becometh he who knoweth thus.

This paragraph and the one following are wanting in Ppp.

3. She ascended; she descended in the fire of offering (*āhavanī́ya*): to his god-invocation the gods go, dear to the gods becometh he who knoweth thus.

The introductory clause *só 'd akrāmat*, which belongs to the paragraphs from here on to 29 inclusive (8–17 counting in this respect as a single paragraph), is omitted by the mss., according to their custom, almost without exception, until the last paragraph, 29, where all give it; it is restored throughout in our edition. R. alone gives it in this paragraph.

4. She ascended; she descended in the southern ⌊*dákṣiṇa*⌋ fire: justified (? *-ṛtá*) by the offering, fit for sacrificial gifts ⌊*dakṣiṇī́ya*⌋, fit for refuge (*vā́sateya*) becometh he who knoweth thus.

Our *pada*-mss. divide *yajñártas* into *yajña°ṛ́taḥ*, which is evidently wrong, for *yajñá° ṛtaḥ* ⌊as indeed two of SPP's read⌋; and the quotation of the word under Prāt. iii. 64 also indicates that the latter is the true accent. Ppp. reads instead *yajñāntas*, and omits after it *dakṣiṇīyas*.

5. She ascended; she descended in the assembly (*sabhā́*): [men] go to his assembly, fit for the assembly becometh he who knoweth thus.

6. She ascended; she descended in the gathering (*sámiti*): [men] go to his gathering, fit for gatherings becometh he who knoweth thus.

This superfluous equivalent of § 5 is wanting in Ppp.

7. She ascended; she descended in address (? *āmántraṇa*); [men] go to his address, fit for address becometh he who knoweth thus.

By the connection, *āmántraṇa* ought to involve the idea of a locality. Instead of ⌊line 2?⌋, Ppp. repeats *yajñānto vāsateyo bhavati* etc. from § 4.

[**Paryāya II.** — *daçakam. 8, 16. sāmny anuṣṭubh* (*8. 3-p.*); *9. uṣṇiggarbhā 4-p. upariṣṭādvirāḍ bṛhatī; 10. 1-p. yājuṣī gāyatrī; 11* [?], *14. sāmnī pañkti* (*11. 1-p.*); *12. virāḍ gāyatrī; 13. ārcy anuṣṭubh; 15. āsurī gāyatrī; 17. sāmnī bṛhatī.*]

8. She ascended; she stood striding (? *víkrāntā*) fourfold in the atmosphere.

The phrase 'she ascended' is prefixed by only one or two of the mss. (P.s.m.R.), but is implied in the metrical description of the Anukr.

9. Of her gods and men said: "she verily knoweth that upon which we of both classes may subsist; let us call to her."

Ppp. reads at the end *hvayāmahi* (without *iti*).

10. They called to her:

11. "O refreshment, come! O *svadhā́*, come! O pleasantness, come! O thou rich in cheer (*írā*), come!"

Ppp. combines *svadhe 'hi* and *sūnṛte 'hi*, and omits *iti* at the end (as in § 9).

12. Of her Indra was the young (*vatsá*), *gāyatrī́* the halter, cloud the udder;

Ppp. begins *tasyā 'gnir vat-*. Accent in our text, with all the mss., *ā́sīt*.

13. Both *bṛhát* and *rathantará* were two teats; both *yajñāyajñíya* and *vāmadevyá* [were] two.

Ppp. prefixes a *tasyās* at the beginning. Accent again in our text *ā́stām*, with all the mss.

14. Herbs did the gods milk [from her] by *rathantará*, expansion (*vyácas*) by *bṛhát;*

15. Waters by *vāmadevyá*, the sacrifice by *yajñāyajñíya.*

16. Herbs doth *rathantará* milk, expansion doth *bṛhát*,

17. Waters doth *vāmadevyá*, the sacrifice doth *yajñāyajñíya*, for him who knoweth thus.

For the last two paragraphs, Ppp. reads: *te vāi virājāḥ kāmadhuga stanā kāmaṁ-kāmaṁ yajamānan maha yaḥ.*

[Paryāya III.—*aṣṭāu.* a *of 18. 4-p. virāḍ anuṣṭubh;* b *of 18. ārcī triṣṭubh;* a *of 19–21. 4-p. prājāpatyā pañkti;* b *of 19–21. ārcī bṛhatī.*]

18. She ascended; she came to the forest trees; the forest trees slew her; she in a year came into being; therefore what is cut of the forest trees grows over in a year; cut off (*vraçc*) is his unfriendly foe (*bhrā́tṛvya*) who knoweth thus.

Only P.s.m. and R. give here the first phrase, and only R. in the three following paragraphs. Ppp. puts *vanaspatīnām* after *saṁvatsare.* ⌊For *vṛçcáte*, see note to vi. 136. 3.⌋

19. She ascended; she came to the Fathers; the Fathers slew her; she in a month came into being; therefore to the Fathers they give in a month the monthly [oblation]; he understandeth the road that goes to the Fathers who knoweth thus.

Again Ppp. puts *pitṛbhyas* after *māsi* ⌊R's collation, *masi*⌋, and then reads *dadhatas svadhāvān pitṛṣu bhavati pitṛyāṇaṁ* etc. O.R. accent *jānā́ti.*

20. She ascended; she came to the gods; the gods slew her; she in a half-month came into being; therefore for the gods they make *váṣaṭ* in a half-month: he understandeth the road that goes to the gods who knoweth thus.

Ppp. reads *tasmād ardhamāse devebhyo juhoti: juhoty agnihotraṁ pra devay-.* O.R. again accent *jānā́ti.*

21. She ascended; she came to men (*manuṣyà*); men slew her; she at once (*sadyás*) came into being; therefore on both days they present (*upa-hṛ*) to men; in his house do they present who knoweth thus.

'Present,' i.e. 'food'; 'on both days' is a queer expression for 'every day.' Ppp. is corrupt, but perhaps means *ahar-ahar manuṣyāṇām upa h-.*

[**Paryāyas IV. and V.** —*dve ṣoḍaçake.* a *of 22, 23, 26, 29. 4-p. sāmnī jagatī;* b *of 22–24, 28, 29. sāmnī bṛhatī;* c *of 22, 26. sāmny uṣṇih;* d *of 22, 23, 26, 29. ārcy anuṣṭubh;* c *of 23. āsurī gāyatrī;* a *of 24, 25, 28. 4-p. uṣṇih;* c *of 24. prājāpatyā 'nuṣṭubh;* d *of 24, 25, 27. ārcī triṣṭubh;* b *of 25, 26. sāmny uṣṇih;* c *of 25, 27, 28. virāḍ gāyatrī;* a *of 27. 4-p. prājāpatyā jagatī;* b *of 27. sāmnī triṣṭubh;* d *of 28. 3-p. brāhmī bhurig gāyatrī;* c *of 29. sāmny anuṣṭubh.*]

22. She ascended; she came to the Asuras; the Asuras called to her: O illusion (*māyā́*), come! of her Virochana son of Prahrāda was young (*vatsá*), the metal-(*áyas-*)vessel [was] vessel; her Dvimūrdhan son of Ṛitu milked; from her he milked illusion; that illusion the Asuras subsist upon; one to be subsisted on becometh he who knoweth thus.

R. alone gives the first phrase in §§ 22–28. In this and the following paragraphs to 29 inclusive, the text should accent *ā́sīt*, with all the mss. Ppp. reads *vāirocanas* instead of *vir-*. Single points in these paragraphs find correspondences in MS. iv. (p. 21, l. 14 ff.; p. 36, l. 8 ff.) and in TB. ii. 2.9^6 ff. ⌊cf. i. 5.9^1⌋.

23. She ascended; she came to the Fathers; the Fathers called to her: O *svadhā́*, come! of her king Yama was young, the silver-vessel [was] vessel; her Antaka son of Mṛityu milked; from her he milked *svadhā́;* that *svadhā́* the Fathers subsist upon: one to be subsisted upon becometh he who knoweth thus.

The *saṁhitā*-mss. vary a good deal over *mārtyavò 'dhok:* P.M. read *mārtvyò*, R. *mārtvyó*, E.O.K. *mārtyavó*, T. *mārtyávo;* ⌊cf. introd.⌋. Ppp. has instead *ādityo;* and it omits *rājā* after *yamas;* it puts the paragraph after our 24.

24. She ascended; she came to men (*manuṣyà*); men called to her: O rich in cheer, come! of her Manu son of Vivasvant was young, earth [was] vessel; her Pṛithī son of Vena milked; from her he milked both cultivation (*kṛṣí*) and grain; upon those two, both cultivation and grain, men subsist; successful by what is cultivated (*kṛṣṭá-*), one to be subsisted upon, becometh he who knoweth thus.

Té at beginning of d is rendered in accordance with the paragraphs that precede and follow; but the *pada*-text reads *té* simply (not *té íti*), as if it qualified *manuṣyàs*. Ppp. reads *pṛthus* for *pṛthī*. An accent-mark has dropped out in our edition under the *va* of *irāvaty* in a.

25. She ascended; she came to the seven seers; the seven seers called to her: O rich in *bráhman*, come! of her king Soma was young, meter [was] vessel; her Brihaspati son of Añgiras milked; from her he milked both *bráhman* and penance; upon that, both *bráhman* and penance, the seven seers subsist; possessed of *bráhman*-splendor, one to be subsisted upon, becometh he who knoweth thus.

Ppp. puts this paragraph after our 26, and omits *rājā* after *somas* in b.

26. She ascended; she came to the gods; the gods called to her: O refreshment, come! of her Indra was young, the bowl [was] vessel;

her god Savitar milked; from her he milked refreshment; upon that refreshment the gods subsist; one to be subsisted upon becometh he who knoweth thus.

Ppp. reads *dārupātram* instead of *camasas* in **b**, and omits *devas* in **c**.

27. She ascended; she came to the Gandharvas and Apsarases; the Gandharvas and Apsarases called to her: O thou of sweet (*púṇya*) odor, come! of her Chitraratha son of Sūryavarchas was young, the blue-lotus leaf [was] vessel; her Vasuruchi son of Sūryavarchas milked; from her he milked sweet odor; upon that sweet odor the Gandharvas and Apsarases subsist; of sweet odor, one to be subsisted upon, becometh he who knoweth thus.

Ppp. has *kāuvero vāiçravaṇo* ⌊cf. our 28 **b**⌋ and *dārupātraṁ* in **b**, and *rājatanābhiḥ kāuverako* ⌊cf. our 28 **c**⌋ in **c**. Restore in our text the lost accent-mark under the *ti* of *jīvanti* in **d**.

28. She ascended; she came to the other-folks; the other-folks called to her: O concealment (*tirodhā́*), come! of her Kubera son of Viçravaṇa was young, the raw vessel [was] vessel; her Rajatanābhi son of Kubera milked; from her he milked concealment; upon that concealment the other-folks subsist: he concealeth all evil, becometh one to be subsisted upon, who knoweth thus.

Ppp. gives everywhere *puṇyajana* instead of *itarajana* ⌊twice: third occurrence not noted⌋, and reads in **b** *vasuruciḥ sūryavarcaso* and *puṣkaraparṇaṁ* ⌊cf. our 27 **b**⌋. P.p.m. and K. read *kúveras* in **b**, and Bp.K. read *kāverakás* in **c**.

29. She ascended; she came to the serpents; the serpents called to her: O poisonous one, come! of her Takshaka descendant of Viçāla was young, the gourd-vessel [was] vessel; her Dhṛitarāshṭra son of Irāvant milked; from her he milked poison; upon that poison the serpents subsist; one to be subsisted upon becometh he who knoweth thus.

All the mss. give the first phrase in this verse, where it is for the last time repeated. *Āirā∘vatáḥ* is quoted under Prāt. iv. 55 as an example of a word divided in the *pada*-text notwithstanding its secondary formation with initial *vṛddhi*. Ppp. reads *viṣābhayas* for *vāiçāleyas* in **b**, and combines *-rāṣṭrāi "rāv-* in **c** ⌊R's collation has *-rā́ṣṭrāirāv-*⌋.

[**Paryāya VI.** — *catuṣkas. 30. 2-p. virāḍ gāyatrī; 31. 2-p. sāmnī triṣṭubh; 32. 2-p. prājāpatyā 'nuṣṭubh; 33. 2-p. ārcy uṣṇih.*]

30. Then for whomsoever that knoweth thus one shall pour out with a gourd, he should reject [it].

A gourd, apparently, being a too simple vessel to be respectful. ⌊The connection of the gourd with serpents (vss. 29, 32, 33), would seem to be the reason for rejection, as Dr. Ryder suggests.⌋ The readings of Ppp. in this division of the hymn are "confused but apparently essentially accordant" with those of our text. Read *tád* for *yád* at the beginning in our text.

31. Should he not reject [it], he should reject [it] by [thinking]: with the mind I reject thee.

32. In that he rejects [it], he thus rejects poison.

33. Poison is poured out after the unfriendly foe of him who knoweth thus.

⌊The quotations from the Old Anukr. for the *paryāya-sūkta* are given piecemeal at the end of each *paryāya*. For brevity they may here be given together: I. *trayodaça;* II. *daça;* III. *aṣṭāu ca;* IV. *tataḥ ṣoḍaça;* V. *ṣoḍaça;* VI. *catuṣkas.*⌋

⌊SPP., "Critical Notice," vol. i., p. 19, prints them in full in their metrical form:

trayodaça daçā 'ṣṭāu ca tataḥ ṣoḍaça ṣoḍaça:
virāḍvāyām̐ catuṣkas tu; ṣaṭ paryāyās tu niççitāḥ:

'In the [hymn beginning] "*virāḍ vā*" (*vāi*), [the last *paryāya* is] one of four [*avasāna-rcas*]; while the *paryāyas* count six.'⌋

⌊The summations of *gaṇas* and (*gaṇa-*)*avasāna-rcas* are as follows: I. *g.*, 6; *av.*, 13; II. *av.*, 10; III. *g.*, 4; *av.*, 8; IV. *g.*, 4; *av.*, 16; V. *g.*, 4; *av.*, 16; VI. *av.*, 4.—Total of *av.*, 67.⌋

⌊Here ends the fifth *anuvāka*, with 2 hymns and 59 verses: that is 1 *artha-sūkta* of 26 verses and 1 *paryāya-sūkta* with 6 *paryāyas* and 33 verses.⌋

⌊Some mss. sum up the hymns and verses correctly. Thus D. reckons 30 *sūktas* (that is 24 of the decad-divisions of our hymns 1–9, plus 6 *paryāya-sūktas* of our h. 10) with 226 verses (i.e. in our hymns 1–9) plus 67 *avasāna-rcas.* Similarly ms. I. makes 30 hymns; but 259 verses (i.e. 226, plus the 33 of our h. 10).⌋

⌊Here ends the nineteenth *prapāṭhaka.*⌋

Book IX.

⌊This ninth book is the second of the second grand division of the Atharvan collection. For a general statement as to the make-up of the books of this division, see page 471. The Old Anukramaṇī describes the length of hymns 1, 3, and 5 by stating in each case the excess over 20 verses — perhaps assuming 20 as the normal length. The whole book has been translated by Victor Henry, *Les livres VIII et IX de l'Atharva-véda traduits et commentés*, Paris, 1894. The *bhāṣya* is lacking for this book.⌋

⌊**Paryāya-hymns**: for details respecting them, see pages 471–2. The *paryāya*-hymns of this book are hymn 6 (with 6 *paryāyas*) and hymn 7 (with 1 *paryāya*).⌋

⌊The *anuvāka*-division of the book (as is explained on page 472 also) is into five *anuvākas* of two hymns each. The "decad"-division likewise is as described on page 472. A tabular conspectus for book ix. follows:

Anuvākas	1		2		3		4		5	
Hymns	1	2	3	4	5	6	7	8	9	10
Verses	24	25	31	24	38	62¶	26¶	22	22	28
Decad-div.	10 + 14	10 + 10 + 5	10 + 10 + 11	10 + 14	10 + 10 + 10 + 8	6P	1P	10 + 12	10 + 12	10 + 10 + 8

Here ¶ means "paragraph of a *paryāya*" (such as is numbered as a "verse" in the Berlin edition) and P means "*paryāya*." The last line shows the "decad"-division. These divisions are shown also in both editions. Of these "decads," *anuvākas* 1, 2, 3, 4, and 5 contain respectively 5, 5, 4, 2, and 5 (in all, 21 "decads"); while *anuvākas* 3 and 4 have respectively 6 *paryāyas* and 1. The sum is 21 "decad"-*sūktas* and 7 *paryāya-sūktas* or 28 *sūktas*.⌋

1. To the honey-whip etc.

[*Atharvan. — caturviñçarcam. madhudevatyam; āçvinam. trāiṣṭubham: 2. triṣṭubgarbhā pañkti; 3. parānuṣṭubh; 6, 7. mahābṛhatī (6. atiçākvaragarbhā; 7. atijāgatagarbhā); 8. bṛhatīgarbhā saṁstārapañkti; 9. parābṛhatī prastārapañkti; 10. paroṣṇik pañkti; 11–13, 15, 16, 18, 19. anuṣṭubh; 14. purauṣṇih; 17. upariṣṭādvirāḍ bṛhatī; 20. bhurig viṣṭārapañkti; 21. 1-av. 2-p. ārcy anuṣṭubh; 22. 3-p. brāhmī purauṣṇih; 23. 2-p. ārcī pañkti; 24. 3-av. 6-p. aṣṭi.*]

⌊Partly prose — 14 **a** and 21 to the end.⌋ Found also ⌊with vs. 3 before 2, vs. 7 before 6, and vs. 18 before 16⌋ in Pāipp. xvi.; ⌊but according to a note in W's Collation-book, vss. 1–24 occur in Pāipp. at folios 226 a, 108 a, 69 b, i.e. in several different *kāṇḍas!*⌋. The hymn is called the *madhusūkta* 'honey-hymn' in Vāit. 16. 12, and is prescribed to be recited to accompany the mixing of soma with milk in a part of the *agniṣṭoma* ceremony. It is reckoned to the *varcasya gaṇa* (see note to Kāuç. 12. 10); and (always in company with iii. 16; vi. 69) is directed in Kāuç. 10. 24*; 12. 15; 13. 6 to be recited in various ceremonies. ⌊See also notes to vss. 13, 18.⌋ *⌊vi. 125. 2 and ix. 1. 1 and xix. 3. 1 have the same *pratīka* (*divaspṛthivyās*). SPP. understands the comm. at iii. 16 and at vi. 69 as intending ix. 1 by *divaspṛthivyās;* but the comm. at xix. 3 understands xix. 3 as intended (cf. Whitney's introduction to xix. 3). — The "honeyed whip," *mádhumatī káçā*, of the Açvins is mentioned in the RV. (i. 22. 3; 157. 4). Oldenberg, *Rel. des Veda*, p. 209, thinks it refers to the morning dew. Cf. Macdonell, *Ved. Mythol.*, p. 49, 54.⌋

Translated: Henry, 81, 115; Griffith, i. 427; Bloomfield, 229, 587.

1. Verily from sky, from earth, from atmosphere, from ocean, from fire, from wind was born the honey-whip; noting (*cāy*) it, [as] putting on immortality, all creatures (*prajā́*) rejoice to meet it with their hearts.

The irregularities of meter in **a** and **c** may be rectified ⌊very unsatisfactorily⌋ by combining *pṛthivyā́ 'nt-* (as Ppp. actually reads) and resolving *cāyitu-ā́*. *Divás p-* is prescribed by Prāt. ii. 68.

2. Great, all-formed [is] the milk of it; also they call thee the seed of ocean; whence the granting honey-whip cometh, thither breath, thither immortality (*amṛ́ta*) hath entered in.

Ppp. puts *payas* in **a** after *viçvarūpam* ⌊and combines *payo 'syās*⌋ and puts *tvā* in **b** after *uta;* and it reads at the end *diviṣṭaṁ*. It also gives the verse after our vs. 3. The metrical definition of the Anukr. is wrong, since a fair *triṣṭubh* is restorable by a little resolution (*viçu-a*, *pr-āṇas*).

3. Men, manifoldly meditating (*mīmāṅs-*) severally see its movement (*caritá*) on the earth; verily from fire, from wind was born the honey-whip, the formidable daughter (*naptí*) of the Maruts.

Pāda **c** is identical with 1 **b**, pādas **c**, **d** with 10 **c**, **d**. Ppp. reads at end of **a** *pṛthivyāṣ;* at end of **d**, *ugrā anapatiḥ* (also in vs. 10).

4. Mother of the Ādityas, daughter of the Vasus, breath of creatures (*prajā́*), navel of immortality (*amṛ́ta*), gold-colored, dripping with ghee (*ghṛtā́cī*), the honey-whip moves among mortals [as] a great brightness (*bhárga*).

Bp.p.m.,Bp.²T. read *gárbhas* in **d**, and our edition follows them, doubtless erroneously. ⌊All of SPP's authorities give *bhárgas.*⌋ With **a**, **b** compare RV. viii. 101 (90). 15 **a**, **b** ⌊and MB. ii. 8. 15 **a**, **b**⌋. The Anukr. does not heed the redundant syllable in **c**. ⌊Correct *gárbhaç* to *bhárgaç.*⌋

5. The gods generated the whip of honey; of it there came to be an all-formed embryo; this, when born [and] tender, its mother fills; it, [when] born, looks abroad on all existences.

Ppp. has at the end *bhuvanā 'bhi vaste.*

6. Who knows (*pra-vid*) that, who understands (*cit*) that which [is] the unexhausted soma-holding vessel of the heart of it? The priest (*brahmán*) of excellent wisdom — he may revel in it.

'Of it' (**b**) is fem., and so relates to the 'honey-whip'; 'in it,' at the end, relates to the 'vessel.' *Akṣitas* (Ppp. *akṣatas*) at the end of **b** is plainly an intrusive addition to the pāda; the Anukr., wrongly reckoning the initial *a* of *asyās* as unelided, counts 15 syllables in the pāda, and calls both this and the next verse by the unusual and indefinite name *mahābṛhatī.*

7. He knows those two, he understands them that [are] its two unexhausted, thousand-streaming breasts; they milk out refreshment (*ū́rj*), unresisting.

'Its,' i.e. of the 'honey-whip.' Ppp. reads again *akṣatāu* in **b**, and it puts this verse before our vs. 6.

8. She that, crying much, great, vigor-bestowing, loud-noised, goes unto her course (?*vratá*), bellowing at three *gharmás* — she lows a lowing, she abounds (*pī*) with milk (*páyas*).

'Crying loudly,' lit. 'making to excess the sound *hiṅg*'; 'abounds with milk,' perhaps rather 'gives milk in streams.' The verse is very obscure; it is in part identical with 10. 6 below (= RV. i. 164. 28). Its irregular meter (11 + 10 [11?]: 9 + 11 = 41 syllables) is very ill defined by the Anukr. ⌊which seems to scan as 11 + 9 : 9 + 11⌋.

9. Whom, when fattened, the waters wait upon, the mighty (*çākvará*) bulls that are self-ruling, they rain, they cause to rain, for him who knows this, his desire, refreshment, waters.

'Whom' is fem.; 'they' (**c**) is masc., = the bulls. Parts of this verse and the following one are lost in Ppp. The Anukr. ⌊seems to scan as 11 + 11 : 9 + 9⌋.

10. Thunder [is] thy voice, O Prajāpati; a bull, thou castest (*kṣip*) vehemence (?*çúṣma*) over the earth; verily from fire, from wind was born the honey-whip, the formidable daughter of the Maruts.

The latter half-verse we had above, as 3 **c**, **d**; the former half-verse is repeated below, as 20 **a**, **b** ⌊with *divi* for *ádhi* at the end⌋. ⌊Bloomfield thinks *çuṣma* is 'lightning': ZDMG. xlviii. 566.⌋ O. reads at the beginning *stanayitnúṣ ṭe.* The metrical description of the Anukr. means only that the syllables are 40 in all (10 + 12 : 11 + 7), and that one pāda contains seven.

11. As at the early pressing soma is loved (*priyá*) of the Açvins, so, O Açvins, let splendor be maintained in my self.

12. As at the second pressing soma is loved of Indra-and-Agni, so, O Indra-and-Agni, let splendor be maintained in my self.

13. As at the third pressing soma is loved of the Ṛibhus, so, O Ṛibhus, let splendor be maintained in my self.

This group of three verses is specially quoted at Vāit. 21. 7 to accompany an offering of *ājya*. It is one of the passages forming the *varcasya gaṇa* (see note to Kāuç. 13. 1);

and at Kāuç. 139. 15 it is prescribed to be used, with many others, in the ceremony of initiation of a Vedic student. The verses are not metrical, though the Anukr. calls them *anuṣṭubh* (as having 31 and 32 syllables). In 12 **a** the accent-mark under *ye* has dropped out.

14. May I generate honey; may I win honey; rich in milk, O Agni, have I come; unite me here with splendor.

The second part of the verse we have had above as vii. 89. 1 **c**, **d**. The edition reads, with all the mss., *vañçiṣīya*, but it should be emended to *vaṅsiṣīya* (root *van*); cf. the similar misreading at xvi. 9. 4. Ppp. reads *madhu janiṣī manu mambikīyaḥ;* and it combines *agnā "gamam.* By reckoning the first part of the passage as metrical (which it is not) the Anukr. counts out a good *purauṣṇih.*

15. Unite me, O Agni, with splendor, with progeny, with life-time; may the gods know me as such; may Indra know, together with the seers.

We had the verse above, as vii. 89. 2.

16. As the honey-makers bring together honey upon honey, so, O Açvins, let splendor be maintained in my self.

Ppp. reads, for the second half-verse, *evā me 'çvinā balam ojaç ca dhriyatām :* cf. our 17 **c**, **d**. The line is, like the corresponding parts of 11–13, not metrical as it stands.

17. As the flies (*mákṣā*) smear down here honey upon honey, so, O Açvins, let my splendor, brilliancy, strength, and force be maintained.

In **a**, delete the superfluous accent-mark under *dhu.* Ppp. has quite another version of **a**, **b**: *yathā makṣā mayuntyujaṁ dakṣiṇām adhi:* and it omits *balam ojas* in **d**. The omission of any one of the three nouns in our **d** would rectify the meter.

18. What honey on hills (*girí*), on mountains, what in kine, in horses, in strong drink (*súrā*) as poured out, what honey [is] there, [be] that in me.

With this verse and the next are to be compared vi. 69. 1, 2 ⌊where the use by Vāit. is given⌋. Ppp. has only *yadi giriṣyavipāṁ citviṣī* in place of this verse, and puts it before our 16.

19. O ye Açvins, lords of beauty! anoint me with the honey of bees (*sāraghá*), that I may speak splendid words among the people.

This verse differs only by one word from vi. 69. 2.

20. Thunder [is] thy voice, O Prajāpati; a bull, thou castest vehemence on the earth, on the sky; upon that live all cattle; with this it lavishes (*pṛ*) food (*íṣ*) [and] refreshment.

The first half-verse is the same with 10 **a**, **b**, saving *diví* for *ádhi* at the end. 'That' in **c** is fem. (*tā́m*), and might refer either to 'voice' or to 'earth'; 'this' is masc. (or neut., *téna*), and might refer either to 'vehemence' or to 'sky'; while 'it' is again fem. The obscurity of the verse baffles interpretation. The Pet. Lex. suggests 'seed' as a possible rendering of *çúṣma* ('vehemence'). The metrical description of the

Anukr. is, as usual in such an irregular case (10 + 12 : 11 + 9 [11?] = 42), quite worthless. Ppp. omits the first pāda, reads *divas* for *divi* at the end of the second, and goes on thus: *madhoṣ kaçayoṣ pṛthivīm anakṣi tāṁ dātāraṁ paçava upa jīvanti: sarve tena vo çeṣaṁ ūrjaṁ bibharti.*

21. Earth [is] the staff, atmosphere the embryo, sky the whip, lightning the snapper (?*prakaçá*), of gold the globule (*bindú*).

The Pet. Lex. conjectures "Peitschenriemen" for *prakaçá*. Ppp. leaves the initial of *antarikṣam* unelided, and for *prakaças* has *prakāçā madhokaçā ci ghṛtācī.*

22. He who knows the seven honeys of the whip becomes rich in honey: the Brahman, and the king, and the milch-cow, and the draft-ox, and rice, and barley; honey the seventh.

One does not see why the Anukr. calls the passage *brāhmī purauṣṇih* ⌊that is $\frac{6}{4}$ of 12 : 8 + 8 = 18 : 12 + 12 = 42⌋ rather than simply *brāhmī uṣṇih* ⌊$\frac{6}{4}$ of 8 + 8 : 12 = 12 + 12 : 18 = 42⌋; it is the only example of either name in the treatise. ⌊The not very sufficient reason for the preference would seem to be the position of the *avasāna*, which divides the "vs." as 18 : 24 and not as 24 : 18.⌋ ⌊Ppp. has in a *madhukaçāyās* for *kaç-* and *sapta madhumatīm* for *madhumān bhavati;* then follows *madhumato lokāṅ jayati* (cf. vs. 23).⌋

23. Rich in honey he becomes; rich in honey becomes his provision (*āhāryà*); worlds rich in honey he conquers, who knows thus.

24. When it thunders in a clear sky, that is Prajāpati himself becoming manifest to his creatures; therefore I stand with the sacred cord over the right shoulder, saying: O Prajāpati, take notice (*anu-budh*) of me: creatures [take notice], Prajāpati takes notice of him who knows thus.

In order to make an *aṣṭi* (64 syll.) of this piece of prose, we have to restore *ánu* and separate *íti* in d, and to resolve *ánu enam* in e; and to make six pādas the last line has to be violently divided; the *pada*-text intimates a division after the second *ánu*. ⌊Ppp. in a–b has a *tat* also before *prajāpatis* and in e it reads *prajā budhyante* for *prajāp- budhyate.*⌋

⌊The hymn begins with *divás* and the quoted Anukr. says "*divaç*" *ca catur-uttarāḥ* (referring to a plus of 4 over the normal 20).⌋

2. To Kāma: for various blessings.

[*Atharvan.—pañcaviṅçakam. kāmadevatyam. trāiṣṭubham: 5. atijagatī; 7. jagatī; 8. 2-p. ārcī pañkti; 11, 20, 23. bhurij; 12. anuṣṭubh; 13. 2-p. ārcy anuṣṭubh; 14, 15, 17, 18, 21, 22. jagatī; 16. 4-p. çakvarīgarbhā parājagatī.*]

⌊Partly prose—"vs." 13.⌋ Found also (except vs. 4) in Pāipp. xvi. ⌊with vs. 16 before 12 and vs. 24 before 20⌋. The hymn (vs. 1) is prescribed in Vāit. 24. 10 to be recited, with homage to Kāma, in a part of the Agniṣṭoma ceremony; and in Kāuç. 49. 1 it (vs. 1) accompanies the release of a bull in a witchcraft ceremony.

Translated: Muir, v. 404 (nearly all); Ludwig, p. 519; Scherman, *Philosophische Hymnen*, p. 76 (part); Henry, 84, 118; Griffith, i. 430; Bloomfield, 220, 591.—Cf. Hillebrandt, *Veda-Chrestomathie*, p. 40.

1. The rival-slaying bull Kāma do I desire to aid (?*çikṣ*) with ghee, with oblation, with sacrificial butter; do thou, praised with great heroism, make my rivals to fall downward.

Kāma, lit. ‘desire, love,’ is so thoroughly personified throughout the hymn that the word is better transferred than translated.

2. What of my mind or my sight is not agreeable (*priyá*), what of me gnaws, does not enjoy (*abhi-nand*), that evil-dreaming do I fasten on my rival; praising Kāma, may I shoot up.

The sense of **a**, **b** is very doubtful; without **b** added, **a** would naturally mean ‘what is not agreeable to my mind or sight’; the Pet. Lex. proposes to help the difficulty rather by emending **b** to *yasmād bībhatse yac ca nā ’bhinande.* This verse and the following one are included in the *duḥsvapnanāçana gaṇa:* see note to Kāuç. 46. 9. There is an irregularity in every pāda, but the Anukr. does not heed them. Ppp. has, for **b**, *yan me hṛdaye nā ’bhinandanti;* and, for **d**, *kāmaṁ juṣṭa hānudaṁ bhideyam* — thus giving us no help. ⌊Pischel treats the vs., *Ved. Stud.* ii. 61. Aufrecht, KZ. xxxiv. 459, sees here a root *bhas* ‘verdriessen, taedere.’⌋

3. Evil-dreaming, O Kāma, and difficulty, O Kāma, want of progeny, homelessness, ruin do thou, formidable, masterful, fasten on him who shall seek to devise (*cikits-*) distresses for us.

Ppp. combines *yo ’smabhyam* in **d**.

4. Thrust, O Kāma; thrust forth, O Kāma; let them who are my rivals go to ruin; of them, thrust to lowest darknesses, do thou, O Agni, burn out the abodes (*vástu*).

The Anukr. takes no notice of the deficiency of two syllables in **d**, which in 9 **d** is made up by the addition of *anu.* In Vāit. 4. 5 the verse is strangely used to accompany the separation of two sacrificial ladles; in Kāuç. 48. 5 it accompanies the driving away of something with a branch.

5. That daughter of thine, O Kāma, is called a milch-cow, what utterance (*vác*) the poets name *viráj;* with that do thou avoid them that are my rivals; let breath, cattle, life avoid them.

Or **a** might be ‘that milch-cow is called thy daughter.’ O. reads *páry eṇān* in **d**; but the passage is quoted under Prāt. iii. 80 as one in which the lingualization of *n* does not take place.

6. With the strength of Kāma, of Indra, of king Varuṇa, of Vishṇu, with the impulse of Savitar (‘the impeller’), with the priestship (*hotrá*) of Agni I thrust forth my rivals, as a skilful pole-man (?*çambín*) a boat on the waters (*udaká*).

Çambín occurs nowhere else, and the meaning of *çámba* is doubtful. Ppp. reads in **c** *piçācān* instead of *sapatnān.*

7. Let Kāma, my valiant (*vājín*) formidable overseer, make for me freedom from rivals; let the all-gods be my refuge; let all the gods come to this call of mine.

'All' is *viçve* in c, and *sárve* in d. The verse is called *jagatī* by the Anukr., though only d is a *jagatī* pāda ⌊and that only by count⌋. Ppp. combines at the end of d *māi 'mam* ⌊and thus suggests the true metrical rendering of d as a *triṣṭubh:* similarly at ix. 3. 15⌋.

8. Enjoying this sacrificial butter rich in ghee, do ye, with Kāma as chief (*-jyéṣṭha*), revel here, making for me freedom from rivals.

Ppp. reads *ghṛtam id* in a, and *kṛṇvantu* in c. The verse is a perfectly good *virāṇnāmagāyatrī*, but the Anukr. calls it an *ārcī pañkti*, as if it had 30 syllables.

9. Becoming, O Kāma, in alliance (*sarátham*) with Indra-and-Agni, may ye make my rivals to fall downward; of them, fallen to lowest darknesses, do thou, O Agni, burn along out the abodes.

With c, d compare 4 c, d above. The first half-verse presents various anomalies: *sarátham* demands an instrumental case; we should expect rather a plural verb (but compare vi. 104. 3 a, b); and it should be accented after *hí*. Emending *indrāgní* to *índreṇa*, and reading *pādáyāthas*, would make everything right.

10. Slay thou, O Kāma, those that are my rivals; make them fall down to blind darknesses; be they all senseless (*?nírindriya*), sapless; let them not live any day soever.

Ppp. combines *sapatnā 'ndhā* in a–b, combines and reads *nirindriyā 'ravāḥ* in c, and has for d *yathā nu jīvāt katamac* ⌊*-maç?*⌋ *cane 'ṣāṁ.*

11. Kāma hath slain (*vadh*) them that are my rivals; he hath made for me wide space, prosperity; let the four directions bow to me; let the six wide ones ⌊fem.⌋ bring ghee to me.

The third pāda was found above as v. 3. 1 c. It is unusual for the Anukr. to note as *bhurij* a *triṣṭubh* containing a *jagatī*-pāda. ⌊Cf. Bergaigne, *Rel. Véd.* ii. 122.⌋

12. Let them float away downward, like a boat severed from its mooring; of them, thrust forth by missiles, there is no return again.

The verse is nearly identical with iii. 6. 7 above. ⌊Ppp. reads in c *sāyakaṣ pra-*.⌋

13. Agni [is] a repeller (*?yáva*), Indra a repeller, Soma a repeller; let the repelling (*?yavayā́van*) gods repel (*yu*) him.

⌊Prose.⌋ This translation is altogether questionable. Perhaps the verse accompanies a ceremony in which barley (*yáva*) is used, a play on words being intended between *yáva* 'barley' and the root *yu* 'repel'; *yavayā́van* would then be 'going in barley.' Ppp. has for second half *yavayanty amum āmuṣyāyaṇam amuṣyāṣ putraṁ jīvalokaṁ mṛtalokaṁ katā 'mum.* It is strange that the Anukr. does not note the paragraph as *dvyavasānā.*

14. With his heroes not safe ⌊*á-sarvavīra*⌋ let him go on, thrust forth, to be hated of friends, to be avoided of his own kin; on earth also stay (*ava-sā*) thunderbolts; may the formidable god massacre your rivals.

The sense of c is obscure; *vidyútas* might also be object of the verb: 'they let loose thunderbolts.' Ppp. puts *dveṣyas* after *mitrāṇām* in b. The Anukr. calls the verse a *jagatī*, although it is a *triṣṭubh* with one *jagatī*-pāda (like 11). ⌊W. usually renders *sárvavīra* by 'with all [his, our, etc.] heroes.'⌋

15. This great [earth], both stirred and unstirred, bears the lightning and all the thunders; let the Āditya, arising with property, with brilliancy, thrust downward my rivals, he the powerful one.

The first half-verse is wholly obscure, and the version given commits the grammatical solecism of taking *vidyút* as neut. accus. But for the last *ca*, *vidyut* might be taken as subject of the sentence. The verse has a *triṣṭubh*-pāda (a), of which the Anukr. makes no account.

16. What sufficient (*udbhú*) triply-guarding defense thou hast, O Kāma, worship (*bráhman*) as extended protection (*várman*), made unpierceable, with that do thou avoid them that are my rivals; let breath, cattle, life avoid them.

The last half-verse is ⌊nearly⌋ identical with 5 c, d above, and O. again reads *eṇān* in d. Ppp. puts the verse next before our 12. The description of the meter by the Anukr. is unintelligible, since we have (12 + 14 : 12 + 14) 52 syllables, or an *atijagatī;* perhaps *parājagatī* is a misreading for this.

17. Wherewith the gods thrust forth the Asuras, wherewith Indra conducted the barbarians (*dásyu*) to lowest darkness, therewith do thou, O Kāma, thrust forth far from this world those who are my rivals.

Ppp. reads at end of b *tamo 'pabādhe*, and at end of d *sarvān* for *dūram*. The verse (11 + 13 : 11 + 11 = 46) is a queer sort of "*jagatī*."

18. As the gods thrust forth the Asuras, as Indra drove (*bādh*) the barbarians to lowest darkness, so do thou, O Kāma, thrust forth far from this world those who are my rivals.

Ppp. has again *tamo 'pabādhe*, but this time *dūram*. The "*jagatī*" meter is like that of vs. 17.

19. Kāma was first born; not the gods, the Fathers, nor mortals attained (*āp*) him; to them art thou superior (*jyā́yāṅs*), always great; to thee as such, O Kāma, do I pay homage.

Ppp. reads in a, b *prathamo nā 'nyat puro nāi 'naṁ devāsaṣ pitaro no 'ta martyāḥ;* and it combines in d *namāi 't*. The verse (9⌊10?⌋ + 10 : 12 + 11 = 42) is a queer "*triṣṭubh*."

20. How great in width are heaven-and-earth; how far the waters flowed, how far fire — to them art thou etc. etc.

With a is identical iv. 6. 2 a. Some *saṁhitā*-mss. read *sisyadúr* in b (O.s.m.R.). ⌊I find no note of R.⌋ The meter is described by the Anukr. in accordance with that of vs. 11.

21. How great are the divergent (*víṣvañc*) quarters [and] directions; how great the regions (*ā́çā*), on-lookers of the sky — to them art thou etc. etc.

The verse lacks two syllables of being a real *jagatī*.

22. How many the humble-bees (*bhṛ́ñga*), the bats, the *kurū́rus;* how many have been the *vághās*, the tree-creepers — to them art thou etc. etc.

The verse is a *jagatī* in number of syllables (12 + 13 : 12 + 11 = 48). Bp. accents *jatváḥ* in **a**.

23. Superior art thou to him that winks, that stands; superior to the ocean art thou, O Kāma, fury — to them art thou etc. etc.

24. Verily no wind soever attains (*āp*) Kāma, not fire, sun, also not moon; to them art thou etc. etc.

Ppp. puts this verse before our 20, and reads for **c**, **d** *na vāpaç cana kāmam āpur nā 'horātrāṇi nihatāni yan̄ti na vāi puṇyajāç* ⌊intending *puṇyajanāç?*⌋ *cana kāmam āpur na gandharvāpsaraso na sárpāḥ*. The Anukr. accounts the verse simply a *triṣṭubh* ⌊perhaps counting **b** as 10 and balancing it with the 12 of **c**⌋.

25. What propitious excellent bodies thou hast, O Kāma, with which what thou choosest becometh real, with them do thou enter wholly into us; make evil devices (*dhī́*) enter away elsewhere.

The combination *tā́bhiṣ ṭvám* is an example under Prāt. ii. 84, and is quoted in the commentary there. Ppp. reads *vṛṇīte* at end of **b**, *upa-* for *abhi-* in **c**, and *upa* for *apa* in **d**. The Anukr. pays no heed to the extra syllable in **d**. The verse is quoted in Kāuç. 24. 29 in the *āgrahāyaṇī* ceremony, to accompany the act of lying down (apparently merely on account of the occurrence of *-saṁ-viç* in **c**).

⌊The quoted Anukr. here says *kāmasūktaḥ*.⌋

⌊Here ends the first *anuvāka*, with 2 hymns and 49 verses.⌋

3. To accompany the releasing of a house.

[*Bhṛgvañgiras. — ekatrin̄çatkam. çā́lādevatyam. ānuṣṭubham: 6. pathyāpañkti; 7. paroṣṇih; 15. 3-av. 5-p. atiçakvarī; 17. prastārapañkti; 21. āstārapañkti; 25, 31. 3-p. prājāpatyā bṛhatī; 26. sāmnī triṣṭubh; 27–30. pratiṣṭhānāmagāyatrī; 25–31. 1-av. 3-p.*]

⌊Partly prose — 25 to end.⌋ Found also in Pāipp. xvi. (in the verse-order 1–3, 5, 4, 6–10, 14, 16, 11, 12, 13, 15, 17, 21, 18, 20, 19, 24, 23, 22, 25–31). The hymn is not noticed in Vāit.; but several verses (1, 15, 18, 22, 24) are quoted in Kāuç. 66. 22–30, in connection with an inauguration-ceremony (*savayajña*) in which a house (a toy house?) is an object given.

Translated: Ludwig, p. 464; Zimmer, p. 151 (vss. 1–24); Grill, 60, 188 (vss. 1–24); Henry, 87, 121; Griffith, i. 434; Bloomfield, 193, 595. — Cf. also Oldenberg, IFA. vi. 179.

1. Of the props (*upamít*), of the supports (*pratimít*), and also of the connectors (?*parimít*) of the dwelling (*çā́lā*) that possesses all choice things, we unfasten the tied (*naddhá*) [parts].

Ppp. reads *upamitaṣ pratimito 'tho parimitaç ca yaç çālāyā viçvavārāyā te naddhān vi cṛtāmasi*.

2. What of thee is tied, O thou that possessest all choice things, what fetter and knot is made, that with a spell (*vā́c*) I make fall apart, as Brihaspati [did] Bala.

All the mss. read *balám* (not *valám*) in **c**, as also Ppp. (*bṛhaspatiṁ vahaṁ balam*). Our Bp. has in **d** *srañçayāmi : tvát.* The Anukr. seems to imply the abbreviation of *iva* to *'va* in **c**.

3. He stretched (*ā-yam*), he combined (*sam-bṛh*), he made thy knots firm (*dṛḍhá*); with Indra we unfasten [them], as a knowing slaughterer the joints.

4. Of thy beams (*vaṅçá*), ties (*náhana*), and binding (*prāṇāhá*) grass, of thy sides (*pakṣá*), O thou that possessest all choice things, we unfasten the tied [parts].

Vaṅçá is properly a bamboo beam. *Prāṇāhá* (unchanged in *pada*-text) seems to occur only here, nor is root *nah* elsewhere combined with *pra;* I have ventured to render it as an adj., as *tṛ́ṇa* appears to call for a descriptive epithet. Ppp. reads *naddhān vi* in **d**.

5. Of the clamps (*saṁdaṅçá*), of the *paladás*, and of the embracer (*páriṣvañjalya*) — now of the mistress of the building do we unfasten the tied [parts].

Ppp. reads, in **a**, **b**, *palidānāṁ pariṣvañcanadasya ca;* and, for **c**, *sarvā mānasya patni te;* it also puts the verse before our 4.

6. What hanging vessels (?*çikyà*) they bound on to thee within for enjoyment, those we unfasten for thee; be thou, [when] set up, O mistress of the building, propitious to our self (*tanū́*).

Çikyà may be an ornamental hanging appendage of some kind.* All the mss. read *mā́nasya patni* in **d**; our edition emends to *mān-*. The *pada*-text has *úddhitā*, undivided, in **e** (as at xviii. 2. 34, and *uddhiḥ* at viii. 8. 22); the case ought to fall under Prāt. iv. 62, but root *dhā* is not mentioned there, though we find *han* superfluously included. Ppp. reads *yāni te antaç cikyāny āmedho 'ntyāya kaṁ;* and, for **d**, *sarvā mānasya patnyā.*

*⌊As to decorations of this kind, see John Griffiths, *The Paintings in the Buddhist Cave-Temples of Ajantâ*, London, 1896, plates 6, 10, and 13; cf. also Karpūra-mañjarī, iii. 27, ed. Konow, and my note thereon at p. 289. W. has interlined "slings" as an alternative rendering of *çikyà*.⌋

7. Oblation-holder (*havirdhā́na*), fire-place (*agniçā́la*), wives' site [and] seat; seat of the gods art thou, O heavenly dwelling.

The *paroṣṇih* is regular, save for the common variant of a *triṣṭubh* instead of a *jagatī*-pāda at the end.

8. The thousand-eyed net (*ákṣu*), stretched out as *opaçá* on the division-line (*viṣūvánt*), tied down, put on, do we with worship (*bráhman*) unfasten.

Abhihita in **c** doubtless contains the suggestion of *abhidhānī* 'a halter.' Geldner (*Ved. Stud.* i. 136) wants to make of *akṣu* a 'stake' or 'pillar.' *Viṣūvant* probably means the 'parting of the hair, crown' (so Zimmer), here the ridge of the roof. Ppp. begins with *yakṣmopiçam*, and has in **c** the easier reading *apinaddham apihitam.*

9. He who, O dwelling, accepts thee, and he by whom thou art built — let both those, O mistress of the building, live to attain old age.

The *mā́nasya* of the mss. in **c** is again emended in our edition to *mān-*. Ppp. rectifies the meter of **a** by reading *yaç citrā* (*ca tvā?*) *pr-*. The Anukr. pays no heed to the irregularity of the verse (9 + 8 : 8 + 7).

10. Do thou, made firm, tied, adorned (*pari-kṛ*), go to him yonder — thou whose every limb, whose every joint we unfasten.

O. reads in **a** *amútrāi 'nam*. *Páriṣkṛtā* is unaltered in the *pada*-text, as prescribed by Prāt. iv. 58. *Enam* probably indicates the "acceptor" (9 **a**, 15). Ppp. reads in **b** *tridhā* for *dṛḍhā*, and begins **c** with *tasyās*. ⌊As to *amútra*, cf. Oldenberg, IFA. vi. 179.⌋

11. He who fixed (*ni-mi*) thee, O dwelling, [who] brought together the forest trees — unto progeny, O dwelling, he, [as a] most exalted Prajāpati, made thee.

Ppp. reads *pūrvas* for *çāle* in **a**.

12. Homage to him, homage to the giver, and to the lord of the dwelling we pay; homage to the forth-moving (*pra-car*) fire, and to thy spirit (?*púruṣa*) [be] homage.

Ppp. reads in **b** *kṛṇmasi*.

13. Homage to kine, to horses, whatever is born (*vi-jā*) in the dwelling; thou rich in births (*vijā-*), rich in progeny, we unfasten thy fetters.

Ppp. lacks, probably by an oversight, the second half-verse.

14. Thou coverest within the fire, the men together with the cattle (*paçú*); thou rich in births, rich in progeny, we unfasten thy fetters.

15. Between both heaven and earth what expanse [there is], therewith do I accept this dwelling of thine; the atmosphere that pervades (*vimā́na*) space (*rájas*), that do I make a paunch (*udára*) for treasures; therewith I accept the house for this man.

This verse in Kāuç. 66. 28 accompanies the "acceptance" of the house in question. The Anukr. calls it an *atiçakvarī*, though it contains only 57 syllables (12 + 12 : 11 + 11 : 11) instead of 60. Ppp. reads at end of **b** *tāi 'mām* (an abbreviation which is here acceptable, as making a good *triṣṭubh*-pāda ⌊such was the case at ix. 2. 7 also⌋), and in **e** *yac chālām* for *tena ç-*.

16. Rich in refreshment, rich in milk, fixed (*ni-mi*), built upon the earth, bearing all food, O dwelling, do not thou injure those accepting [thee].

17. Wrapped (*ā-vṛ*) with grass, clothing itself in *paladás*, the dwelling, place of rest (*nivéçanī*) of living creatures, like the night — built on the earth thou standest, like a she-elephant, having feet.

That is, apparently, heavy and big on the four corner posts, like an elephant (female because 'dwelling' is feminine) on its feet. With **b** compare xii. 1. 6 **b**. The verse as a *prastārapañkti* (11 + 12 : 8 + 8) has no irregularity which the Anukr. is wont to heed.

18. Of thy rush-work (*íṭa*) I unfasten what was tied on, uncovering; [thee] pressed together by Varuṇa let Mitra in the morning open out.

The verse in Kāuç. 66. 24 accompanies the letting down (*ava-sṛ*) of the door. ⌊Bergaigne has a note on the vs., *Rel. Véd.* iii. 122.⌋

19. The dwelling fixed with worship (*bráhman*), fixed, built by the poets — let Indra-and-Agni, immortal, defend the dwelling, the seat for soma (*somyá*).

P. reads *nírmitām* in **b**, and *sāumyám* in **d**. Ppp. has a quite different version: *catussraktiṁ paricakrāṁ* for **a**; *viçvāna bibhratī çālām* (cf. our 16 **c**) *amṛto sāumyaṁ sadaḥ* for **c**, **d**.

20. A nest (*kulā́ya*) upon a nest, a vessel (*kóça*) pressed together in a vessel — there a mortal is born (*vi-jā*), from whom all is generated (*pra-jā*).

Ppp. has *martyas* in **c**.

21. [The dwelling] which is fixed with two sides, with four sides, which with six sides — the eight-sided, the ten-sided dwelling, the mistress of the building, Agni lies in like an embryo.

The *pada*-text reads *aṣṭā∘pakṣām* in **c**, by Prāt. iii. 2; iv. 94. ⌊As to *pakṣa*, cf. iii. 7. 3.⌋ The verse is a good *pañkti*, involving only the resolution *mā́nasi-a* in **d**, but the Anukr. absurdly treats it as of four pādas; and, in accordance with this, the *pada*-mss. mark a pāda division after *çā́lām*.

22. I go forward, O dwelling, turned toward thee, uninjuring, that art turned toward me; for within [are] fire and waters, the first door of right (*ṛtá*).

Ppp. reads at the end *prathamobhā*. The mss. all have *ca ṛtásya* in **c–d**. The verse is quoted in Kāuç. 66. 25, accompanying the action of 'going forward with (*ādāya*) water-pot [and] fire.'

23. I bring forward these waters, free from *yákṣma*, dispellers of *yákṣma;* I set forth unto the houses, together with immortal fire.

We had this verse above, as iii. 12. 9. Ppp. (which omitted it as part of that hymn) reads in **a** *harāmi*, and in **c** *abhi* (for *upa*).

24. Fasten thou not on us the fetter; a heavy burden, become thou light; like a woman (*vadhū́*), O dwelling, we carry thee where we will.

Quoted in Kāuç. 66. 30. ⌊Cf. again Oldenberg, IFA. vi. 179. — Over "woman" W. interlines "bride?"⌋

25. From the eastern quarter, homage to the greatness of the dwelling! hail to the gods that are to be hailed!

⌊Ppp. puts *svāhā devebhyaḥ svāhyebhyaḥ* before *prācyāḥ:* and has a similar order in the following vss.⌋

26. From the southern quarter, homage etc. etc.
27. From the western quarter, homage etc. etc.
28. From the northern quarter, homage etc. etc.
29. From the firm quarter, homage etc. etc.
30. From the upward quarter, homage etc. etc.
31. From every quarter, homage etc. etc.

In the last verse *diçódiçaḥ* should have been printed without space before the repetition, as is our usage elsewhere.

⌊After this hymn, which exceeds the norm by 11 verses, the quotation from the Old Anukr. is *ekādaçāi 'vo "'pamitām" iti syuḥ.*⌋

4. Accompanying the gift of a bull.

[*Brahman.—caturviñçakam. ārṣabham. trāiṣṭubham: 8. bhurij; 6, 10, 24. jagatī; 11–17, 19, 20, 23. anuṣṭubh; 18. upariṣṭād bṛhatī; 21. āstārapañkti.*]

Found also in Pāipp. xvi. (in the verse-order 1–3, 5, 4, 6, 8, 7, 9, 10–13, 15, 14, 16–22, 24, 23). Not noticed in Vāit., and not in Kāuç. in a way to cast any light whatever upon it; the hymn is quoted in Kāuç. 24. 19 (with vi. 111) in the ceremony of turning a bull loose, and vs. 24 separately in the same ceremony in Kāuç. 24. 21; also vs. 1 in 66. 18 in connection with a bull; the hymn is reckoned (see note to Kāuç. 19. 1) among the *puṣṭika mantras.*

Translated: Henry, 90, 128; Griffith, i. 438.—For some of the vss. the reader may consult Hillebrandt, *Ved. Myth.* i. 330, 516, 382, 358, 525.

1. The bright bull of a thousand, rich in milk, bearing all forms in his bellies, desiring to accomplish (?*çikṣ*) what is excellent for his giver, the sacrificer—he, the ruddy one of Brihaspati, hath stretched ⌊*ā-tan*⌋ the line (*tántu*).

That is, doubtless, 'has extended *or* performed the sacrifice.'

2. He who in the beginning became the counterpart (*pratimā́*) of the waters, prevailing (*prabhū́*) for everything, like the divine earth, father of young (*vatsá*), lord of the inviolable [kine]—let him set (*kṛ*) us in thousandfold prosperity.

3. A male (*púmāñs*), [yet] pregnant, big (*sthávira*), rich in milk, the bull bears a trunk (*kábandha*) of good (*vásu*); him, sacrificed to Indra, let Agni Jātavedas carry by the roads traveled by the gods.

W. reads in b *vásoṣ ká-*.

4. Father of calves, lord of the inviolable [kine], also father of great gulfs (*gárgara*); calf, afterbirth, fresh milk, beestings, curd, ghee—that [is] his seed.

The verse occurs also in TS. (iii. 3. 9^{2}), MS. (ii. 5. 10), and K. (xiii. 9). In b, MS. reads *utā́ 'yám* for *átho;* for d, TS. has *āmíkṣā mástu ghṛtám asya rétaḥ*, and MS. the same, save *yóniḥ* for *rétaḥ*.

5. The gods' portion [was] that load, the sap of waters, of plants, of ghee; the mighty one (*çakrá*) chose a drink of soma; a great stone became what [was his] body.

This verse also is found in TS. and MS. (as above), in both texts preceding our vs. 4 (in MS. one other verse intervenes, our xviii. 4. 28). Both have, for a, *devā́nām eṣá upanāhá āsīt;* for b, TS. has *apā́ṁ gárbha óṣadhīṣu nyàktaḥ*, and MS. *apā́m pátir vṛṣabhá óṣadhīnām;* in c, both have *drapsám* for *bhakṣám* and *pūṣā́* for *çakráḥ;* in d, after *abhavat*, MS. has *yát tád ā́sīt*, and TS. *tád eṣām.*

6. Thou bearest a vessel filled with soma, shaper (*tváṣṭṛ*) of forms, generator of cattle; propitious to thee be these pudenda (?*prajanū́*) that are here; to us, O ax, confirm those that are yonder.

Ppp. reads at the beginning *somasya;* its second half-verse is unintelligible. The verse is with no propriety called a *jagatī* (11 + 11 : 13 + 12 = 47).

7. Sacrificial butter he bears; ghee [is] his seed; thousandfold prosperity — that they call the sacrifice; the bull, clothing himself in Indra's form — let him, O gods, come propitious to us, being given.

Ppp. reads in b *sahasrapoṣas*, and in d *'smā* and *çivāi "tu.*

8. Indra's force, Varuṇa's two arms, the Açvins' two shoulders, of the Maruts this hump; they who are wise, poets, who are skilful (*manīṣín*), call him Brihaspati brought together.

The verse has two *jagatī*-pādas, though called by the Anukr. simply *bhurij.* Read at the end of b *kakút.*

9. Rich in milk, thou stretchest unto the people (*víç*) of the gods; thee they call Indra, thee Sarasvant; he gives a thousand [kine] with one face who makes offering (*ā-hu*) of a bull to a Brahman.

⌊Cf. Oldenberg, IFA. vi. 183.⌋

10. Brihaspati, Savitar bestowed on thee vigor (*váyas*); from Tvashṭar, from Vāyu was brought forth thy soul (*ātmán*); with mind in the atmosphere I make offering (*hu*) of thee; let heaven-and-earth both be thy *barhís.*

Ppp. reads *manas* for *vayas* in a. The Anukr. calls the verse *jagatī*, though two of its pādas are *triṣṭubh.*

11. He who goes speaking out greatly among the kine, like Indra among the gods — of that bull let the worshiper (*brahmán*) praise together the members excellently.

All our mss. (save O.) read, like the edition, *tásya ṛṣa-* in c, although the passage is quoted as example under the Prāt. rule (iii. 46) that *a* or *ā* + *ṛ* make *ar.* Ppp. reads in a *āindrī 'va.* The *paddhati* (note to Kāuç. 24. 19) has the verse whispered in the right ear of the released bull.

12. His sides were Anumati's; his flanks (?*anūvṛ́j*) were Bhaga's; of his knees (*aṣṭhīvánt*) Mitra said: those are wholly mine.

All the nouns are duals. The Anukr. takes no notice of the redundant syllable in c. ⌊Henry would emend thus: *-vántābrav-*, i.e. *-vántā abrav-*.⌋ Ppp. reads at the beginning *pārçvay āstām*.

13. His rump was the Ādityas'; his two thighs were Brihaspati's; his tail [was] the heavenly wind's; therewith he shakes the herbs.

Ppp. reads in b *çroṇīy āstām*.

14. His intestines (*gúdā*) were Sinīvālī's; they called his skin Sūryā's; they called his feet (pl.) the upstander's (*utthātṛ́*), when they prepared (*kalpay-*) the bull.

The *pada*-text reads, like the *saṁhitā*, *utthātúḥ*, by Prāt. iv. 62. Ppp. combines *gudā "saṁ*; it also makes our 14 c, d and 15 c, d exchange places. ⌊Ppp. puts *yat* before *ṛṣabham*, and for *akalpayan* it has *vika* . . . (gap).⌋

15. His breast (*kroḍá*) was Jāmiçaṅsa's; his vessel [was] maintained as Soma's, when all the gods, coming together, distributed (*vi-kalpay-*) the bull.

We had *jāmiçaṅsa* above (ii. 10. 1) as 'imprecation of sisters'; the word does not occur elsewhere. What part of the bull is his 'vessel' is obscure. The first pāda has a redundant syllable.

16. Those dew-claws (*kúṣṭhikā*) [were] Saramā's; they assigned the hoofs to the tortoises (*kūrmá*); the content of his bowels they maintained for the worms, the *çavartás*.

The mss. are divided between *çavarta* (P.s.m.I.O.R.p.m.T.D.Kp.) and *çvavarta* (Bp.E.R.s.m.); while M. and P.p.m. have *çvaçavarta*, and W. *çaçavarta*. The occurrence of *çavartá* in TS. (v. 7. 23^1: also in connection with *ū́badhya*) determined the reading of our text. But our *pada*-text divides the word (Bp. *çva°vartá;* D.Kp. *ça°v-*), which favors the reading *çva-*, since it implies a combination of the two recognizably independent words *çvan* and *varta*, 'occurring in dogs,' or something of the sort. Ppp. apparently has *çivaratrebhyo*. ⌊Roth suggests that *çavarta* may be for *çavavarta* 'Aaswurm, Made.'⌋

17. With his horns he pushes the demon; with his eye he slays ruin; with his ears he hears what is excellent — he who is the inviolable lord of kine.

Ppp. reads in a, b *rakṣa riṣad rātī*. The Prāt. (ii. 70) notes that the reading in d is not *yás pát-*. Some of the mss. (Bp.I.K.) accent *aghnyàs*.

18. With a hundred-fold sacrifice he sacrifices; the fires burn him not; all the gods quicken him, who makes offering of a bull to a Brahman.

The last pāda is the same with 9 d. Ppp. has *sarve* instead of *viçve* in c.

19. Having given a bull to Brahmans, one makes his mind wider; he beholds (*ava-paç*) prosperity of the inviolable [kine] in his own stall.

Ppp. reads in **a** *brāhmaṇāya vṛṣabhaṁ*, and in **d** *vi paçyatu.* In **a**, we have to combine (as not very rarely elsewhere) *-bhya rṣ-*.

20. Let there be kine, let there be progeny, also let there be own strength; let the gods approve all that for the giver of a bull.

Ppp. puts *tat* after *sarvam* in **c**.

21. Let this burly (*pípāna*) one, a very Indra, bestow conspicuous wealth; let this one [bestow] a well-milking cow, constantly with calf; let him yield (*duh*) inspired will beyond the sky.

Ppp. has very different readings, which in part are less unacceptable than those of our text: for **a**, **b**, *ayaṁ pipānā indriyaṁ gayāṁ bibharti tejanī:* in **d**, *vipaçyataṁ puro divaḥ.* ⌊For *pípāna*, cf. Bloomfield, AJP. xii. 443.⌋

22. Of reddish form, clouded (?*nabhasá*), vigor-giving, vehemence of Indra, all-formed, he hath come to us, assigning to us life-time and progeny; and with abundances of wealth let him attach himself to (*abhi-sac*) us.

The last half-verse agrees nearly with xviii. 4. 62 **c**, **d**, where *dádhatas* and *sacadhvam* make better meter. It is not impossible to resolve *asmábhi-am* in **c**, but *sacantām*, which some of the mss. read (P.p.m.W.D.), is forbidden by the sense. Ppp. has a wholly different line: *prajām asmabhyaṁ dadhato rayiṁ ca dīrghāyutvāya çataçāradāya.* ⌊Bloomfield translates the verse at ZDMG. xlviii. 566, but overlooks the accent of *nabhasó:* cf. *támas-ā* and *tamasā́* (*saṁhitā*-form at xi. 9. 22).⌋

23. Here in this stall, O closeness (*upapárcana*), be thou close unto us; unto [us] what seed the bull has; unto [us], O Indra, thy heroism.

This is a variant of RV. vi. 28. 8 (with which TB. ii. 8. 8^{12} and LÇS. iii. 3. 4 precisely agree); RV. has, for **a**, **b**, *úpe 'dáṁ upapárcanam āsú góṣū́ 'pa pṛcyatām*, with *rétasi* for *yád rétas* in **c**, and *vīryè* at the end: a very different sense; the Pet. Lexx. understand *upa-pṛc* as signifying here sexual union. We have to combine irregularly *goṣṭho 'pa* in order to rectify the meter of **b**; the Anukr. does not heed the irregularity.

24. This young male we set toward you here; with him go ye (fem.) playing according to your wills; abandon us not with birth, ye well-portioned ones; and with abundances of wealth attach yourselves to us.

The last pāda is the same with xviii. 4. 62 **d**. The verse is found, in much more acceptable form, in TS. (iii. 3. 9^{1}, followed, after one intervening verse, by our vss. 5, 4 above) and PGS. (iii. 9. 6, disagreeing with TS. in only one word); they read, for **a**, *etáṁ yúvānam pári* (but PGS. *patiṁ*) *vo dadāmi* (omitting *atra*); in **b**, *priyéṇa* for *váçāṅ ánu;* in **c**, *çāpta* for *hāsiṣṭa;* and, for **d**, *rāyás póṣeṇa sám iṣā́ madema* (nearly our iii. 15. 8 **c**). Ppp. agrees with our text, only combining *dadhmo 'tra* in **a**. But for the accent of *janúṣā* (in TS. also), we might render, with Stenzler, 'ye who are by birth well-portioned.' Bp.R.p.m. have at end of **c** *subhagās.* The Anukr. weakly calls the verse (12 + 12 : 11 + 11) a *jagatī*, in spite of the *triṣṭubh* cadence of its first pāda. It is quoted in Kāuç. 24. 21, to accompany the sending away of an older bull and the release of a new one. ⌊See also note to Kāuç. 25. 24.⌋

⌊Here ends the second *anuvāka* with 2 hymns and 55 verses. The quoted Anukr. says "*sāhasre.*"⌋

5. With the offering of a goat and five rice-dishes.

[*Bhṛgu.* — *aṣṭātriṅçat. mantroktājam pañcāudanadevatyam. trāiṣṭubham: 3. 4-p. purotiçakvarī jagatī; 4, 10. jagatī; 14, 17, 27–30. anuṣṭubh (30. kakummatī); 16. 3-p. anuṣṭubh; 18, 37. 3-p. virāḍ gāyatrī; 23. purauṣṇih; 24. 5-p. anuṣṭubuṣṇiggarbho 'pariṣṭādbārhatā virāḍ jagatī; 20–22. ?; 26. 5-p. anuṣṭubuṣṇiggarbho 'pariṣṭādbārhatā bhurij; 31. 7-p. aṣṭi; 32–35. 10-p. prakṛti; 36. 10-p. ākṛti; 38. 1-av. 2-p. sāmnī triṣṭubh.*]

⌊Partly prose — "vss." 16, 20–22, 31–36; also considerable parts of 23–30.⌋ Found for the most part also in Pāipp., but not all together, nor even all in the same book; the greater part of the vss. (1, 3–6, 8, 7, 11, 9, 12, 10, 13–15, 19–21, 23, 24, 2) occur in xvi.; vss. 16, 17, 37 (part) in iii.; vss. 27, 28 in viii.; vss. 24–26, 31–36 are represented by similar, but briefer and very corrupt material, in xvi.; vss. 18, 22, 37 (part), 38 are wanting ⌊apparently also 29–30⌋. Three of the verses are quoted in Vāit., and more in Kāuç.: see under the verses.

Translated: Muir, v. 304–6 (parts); Ludwig, p. 435; Henry, 93, 133; Griffith, i. 442.

1. Conduct him hither; take hold; let him go, foreknowing, unto the world of the well-doing; crossing the great darknesses variously, let the goat step unto the third firmament (*nā́ka*).

Ppp. has, in **c**, *vipaçyaṁ* for *mahānti:* cf. our 3 **c**. The first six verses of the hymn are quoted in their order in Kāuç. 64. 6–16 (vs. 1 also in 64. 27) in connection with the bringing in, slaughtering, and cooking of a goat; vss. 1 and 2 also in Vāit. 10. 14, 15, in connection with the sacrifice of an animal. This verse is called by the Anukr. simply a *triṣṭubh*, although its first half is very irregular (8 + 13).

2. I lead thee about as portion for Indra, as patron (*sūrí*) for the sacrificer at this sacrifice; whoever hate us, them take hold after; innocent (*ánāgas*) [are] the sacrificer's heroes.

The verse in Ppp. (as noted above) follows what corresponds to our vs. 24, and has, for **a**, **b**, *ind. bh. çamitā kṛṇotvaṁ yajña yajñapatiç ca sūriḥ;* and, for **d**, *ariṣṭā vīrā yajamānāç ca sarve.*

3. Away from his foot wash thou down the evil walk that he walked (*car*); with cleansed hoofs let him step on, foreknowing; crossing the darknesses, variously looking abroad let the goat step unto the third firmament.

Or *padás* in **a** may be accus. pl.; the redundancy of the pāda, in sense and meter, is an indication of intrusion; but the mode of its reduction to proper shape is not obvious, and Ppp. gives no help. Ppp. has, instead of our **c**, **d**, *te jyotiṣmantaṁ sukṛtāl lokam īpsan tṛtīye nāke adhi vikramasva.*

4. Cut along this skin with the dark [metal], O slaughterer, joint by joint with the knife (*así*); do not plot against [him]; do not be hostile to [him]; prepare him joint-wise; set him up apart in the third firmament.

Ppp. has, for **d**, *sukṛtām madhye adhi vi çraye 'mam.* The Anukr. weakly calls the verse a *jagatī*, although it is a *triṣṭubh* with three redundant syllables (doubtless *çyāména* or *viçastar*) in **a**. The *pada*-text divides *paru°çaḥ*, by Prāt. iv. 19.

5. With a verse I set the kettle upon the fire; pour thou on the water; set him down; set [him] about with fire, ye quellers; when cooked, let him go where is the world of the well-doing.

Ppp. has instead, for **a**, *bhūmyāṁ bhūmim adhi dhārayāmi;* and, in **b**, *abhi* for *ava.* The successive parts of the verse are quoted in Kāuç. 64. 11-15, to accompany corresponding acts. The Anukr. does not heed the redundant syllable in **d**.

6. Step up from here, if thou hast been completely heated, from the heated pot on to the third firmament; thou, a fire, hast come into being out of fire; conquer [thy way] unto that world of light.

The translation of **a** implies the emendation to *átapthās*, which seems very probable; nearly all the mss. read *ataptās* (only E. *áta-*, P.M. *ataptas*), which the edition has altered to *átaptas.* Of the reading in Ppp. I have no note; Ppp. reads for **d** *jyotiṣmo acha sukṛtāṁ yatra lokaḥ;* our **d** is found (nearly) as its 8 **d**.

7. The goat [is] Agni, and they call the goat light; they say that the goat is to be given by one living to a priest (*brahmán*); the goat, given in this world by one having faith, smites far away the darknesses.

For the first two words Ppp. reads *ajam evā 'gnim;* in **b**, it puts *jīvatā* after *brahmaṇe.* The redundant syllable in **b** is not noticed by the Anukr. ⌊See note under 8.⌋

8. Having five rice-dishes, let him step out five-fold, about to step unto the three lights; go thou forth to the midst of the well-doing that have made offerings; spread out (*vi-çri*) upon the third firmament.

The last pāda is the same with xviii. 4. 3 e; Ppp. has instead *jyotiṣmantam abhi lokaṁ jayā 'smāi*, with which compare our 6 **d**. The Anukr. passes in silence the irregularities of the second pāda. ⌊Cf. Oldenberg, ZDMG. l. 449.⌋

9. Ascend, O goat, to where is the world of the well-doing; like an expelled *çarabhá* mayest thou move (*eṣ*) across difficult places; given, with five rice-dishes, to a priest (*brahmán*), he shall rejoice the giver with rejoicing.

Ppp. reads *kramasva* instead of *roha* in **a**, and reads *çalabhas* 'locust,' which is more sensible, in **b**; our **d** is its 10 **d**, with *dhātāram* instead of *dā-*. The Anukr. treats the second pāda as regular, and it can, indeed, be read by violence into 11 syllables.

10. The goat sets him that has given it on the three-firmamented, three-heavened, three-backed back of the firmament; being given with five rice-dishes to a priest, thou art a single milch-cow, all-formed, wish-yielding.

Ppp. reads in **b** *sukṛtāṁ loke* for *nākasya pṛṣṭhe;* and our **d** is its 9 **d**, with the intrusive *dhenus* left out. The verse, in spite of its irregularity, is by the Anukr. reckoned simply a *jagatī* (11 + 12 : 11 + 12[13?]).

11. This third light of yours, O Fathers, the goat with five rice-dishes one gives to a priest; the goat, given in this world by one having faith, smites far away the darknesses.

The second half-verse is identical with 7 c, d above. Ppp. has, for d, *pañcodano brahmaṇe dīyamānaḥ* (our 9 c, 10 c).

12. Desiring to obtain the world of the well-doing that have made offerings, one gives to a priest a goat with five rice-dishes; do thou conquer complete attainment (*vyā̀pti*) unto that world; be he, accepted, propitious to us.

Ppp. begins *pra jyotiṣmantaṁ sukṛtāṁ lok-*; and reads c, d thus: *sa vyāpo neṅṣ abhi lokaṁ jayā 'sme çivo 'smabhyaṁ pratigṛhyate 'dhi.*

13. The goat verily was born from the heat of the fire, wise, of the wise (*vípra*), of power, he the inspired one; what is offered, is bestowed, is conferred (*abhípūrta*), accompanied with *váṣaṭ* — that let the gods prepare in due season (*ṛtuçás*).

The first pāda is identical with iv. 14. 1 a. Ludwig (also p. 370) proposes to emend in c to *gūrtam abhigūrtam.* Part of the mss. blunderingly accent *ṛtuçàs* in d. Ppp. has in b *vayodhā* instead of *vipaçcit*, and in c puts *pūrtam* before *iṣṭam.* The last two pādas are irregular, but the Anukr. takes no notice of it. ⌊Pāda c is a good *jagatī;* and d, a good *triṣṭubh*, if we read *devā́sas*, or (with Henry) *tád íd.*⌋

14. A home-woven garment he may give, also gold as sacrificial gift; so he fully obtains the worlds that are heavenly and that are earthly.

15. Unto thee, O goat, let these streams of soma (*somyá*) go, divine, ghee-backed, honey-dripping; establish thou earth and sky, upon the seven-rayed back of the firmament.

The mss. in general (not P.M.) accent *ája* in a. They are rather evenly divided between *ádhi* and *'dhi* in d (W.I.O.R.T.K. have *'dhi*). Compare with a, b the refrain to iv. 34. 5–7. Ppp. reads for a: *etās tvā dadhārā 'cchamayanti viçvatās somyaṁ;* ⌊*somyaṁ* would seem to be the beginning of Ppp's b;⌋ in c, d, for *uta . . . pṛṣṭhe*, it gives *divaṁ sadasva nāke tiṣṭhāsy.* Pādas b, c are metrically irregular, but the Anukr. does not heed it.

16. A goat art thou; O goat, heaven-going (*svar-gá*) art thou; by thee the Añgirases foreknew [their] world; that pure (*púṇya*) world would I fain foreknow.

⌊Prose.⌋ The translation of a is according to the accent of the vocative *ája;* there may be a play on words between *ajá* 'goat' and *ajá* 'unborn': 'unborn art thou, O goat' (emending to *aja*). Ppp. reads for c *taṁ lokam anu pra jñeṣma.* ⌊This vs. and the next are in its iii.⌋ The definition of the meter by the Anukr. seems senseless (7 [8 ?] + 11 : 8 = 26). The third pāda is VS. xx. 25 c.

17. Wherewith thou carriest a thousand; wherewith, O Agni, [the offering of] one's whole possession — therewith carry thou this our offering to go to heaven (*svàr*) among the gods.

The verse is found also in VS. (xv. 55), TS. (iv. 7. 13^4; v. 7. 7^3), MS. (ii. 12. 4), and K. (xl. 12 ⌊but Schroeder under the MS. passage refers to K. xviii. 18⌋). VS. and MS. put *sahásram* after *váhasi* in a, and VS. reads ⌊*yéna* in a, and⌋ *naya* for *vaha* in c;

TS. has in iv. for d *devayā́no yá uttamáḥ* (in v. it agrees throughout with our text). Ppp. begins with *yena vā sah-*. Vāit. quotes the verse in 29. 9, 23. ⌊MS. has *yéna.*⌋

18. The cooked goat, having five rice-dishes, driving off perdition, sets [one] in the heavenly (*svargá*) world; with it may we conquer worlds that possess suns.

As noted above, the verse is wanting in Ppp.

19. [The goat] which one deposited with the Brahman, and which among the people (*vikṣú*); what scattered drops (*viprúṣ*) [there are] of the rice-dishes, of the goat — all that of ours, O Agni, do thou later know in the world of the well-done, at the meeting of the ways.

20. The goat verily strode out here (*idám*) in the beginning; this [earth] became its breast, the sky its back, the atmosphere its middle, the quarters its (two) sides, the (two) oceans its paunches;

⌊Prose — 20, 21, and 22.⌋

21. Both truth and right its eyes, all truth [and] faith its breath, the *virā́j* its head; this verily is an unlimited offering, namely (*yát*) the goat with five rice-dishes.

The second *satyam* in vs. 21 is doubtless a corrupt reading, and the Ppp. version indicates that we should have instead *rūpám* ('the universe its form,' instead of 'all truth'). Ppp. reads, for the two verses: *ajaṣ pañcāudano vy akramata tasyo 'ra iyam abhavad udaram antarikṣam: dyāuṣ ṭe pṛṣṭhaṁ diçaṣ pārçve: diçaç cā 'tidiçaç ca çṛñge satyaṁ ca ṛtaṁ ca cakṣuṣī viçvarūpaṁ çraddhā* etc. All the *saṁhitā*-mss. read *ca rtáṁ* (instead of *ca ṛtáṁ*) near the beginning of vs. 21. The text of the Anukr. is apparently defective, leaving out the metrical definition of vss. 20–22 and vs. 25.

22. An unlimited offering does he obtain, an unlimited world does he take possession of (*ava-rudh*), who gives a goat with five rice-dishes, with the light of sacrificial gifts.

Wanting in Ppp., as noted above.

23. He should not split its bones; he should not suck out its marrow; taking it all together, he should cause it to enter here and here.

Or, 'should cause this and this to enter'; the sense is obscure. Ppp. reads in c *sarvāṇi* for *sarvam enam*. By calling the verse a *purauṣṇih*, the Anukr. intends that its first two pādas be read as one, of 12 syllables. The Kāuç. quotes (66. 31, 32; next after quotations of verses from hymn 3) both halves of the verse, the latter to accompany the act of piercing an object and scattering it into a pit filled with water.

24. This and this verily becomes its form; therewith one makes it come together; food, greatness, refreshment it yields (*duh*) to him who gives a goat with five rice-dishes, with the light of sacrificial gifts.

Ppp. reads for the second half-verse *svadhām ūrjam akṣatiṁ maho 'smāi duhe: ya evaṁ viduṣo 'jaṁ pañcāudanaṁ dadāti;* and, as above noted, our vs. 2 then follows. The metrical description of the Anukr. (closely accordant with that of vs. 26, though the real construction of the verses is very different) implies the artificial division of the refrain (as in vs. 28 and other verses below) into two pādas, of 7 and 9 syllables, and counts 46 syllables in all; the natural number is 45 (12 + 8 : 10 + 15 = 45).

25. Five gold ornaments (*rukmá*), five new garments, five milch-cows milking his desire come to be his who gives a goat with etc. etc.

This verse, of which at least the first pāda is metrical (11 + 13 : 15 = 39) is left undescribed in the Anukr. It (or vs. 26, both having the same *pratīka*) is quoted in Kāuç. 64. 25. ⌊More nearly, 'Five milch-cows become wish-milking for him who,' that is, 'yield or grant to him his wishes who' etc.⌋

26. Five gold ornaments become light for him; his garments become a defense for his body, he attains the heavenly (*svargá*) world, who gives a goat with etc. etc.

Here are plainly four pādas, of which the first three are metrical, with the refrain added (11 + 11 : 8 + 15); the definition of the Anukr. seems to imply 11 + 10 : 8 + 7 + 9 = 45 syllables, or a *bhurik triṣṭubh*.

27. Whoever (fem.) having gained a former husband, then gains another later one — if (*ca*) they (dual) shall give a goat with five rice-dishes, they shall not be separated.

The mss., as usual in such cases, read *vitvā́* in **a**; and all but Bp. strangely accent *anyàm* in **b**. Ppp. reads *pacatas* for *dadātas* in **d**. ⌊This vs. and the next are in Ppp's viii.⌋

28. Her later husband comes to have the same world with his remarried spouse who (masc.) gives a goat with five rice-dishes, with the light of sacrificial gifts.

The Anukr. treats the prose refrain of vss. 22, 24–26 as a half *anuṣṭubh* in the second line of this verse. Ppp. reads instead *ajaṁ ca pañcāudanaṁ dadat.*

29. A milch-cow having one calf after another, a draft-ox, a pillow, a garment, gold, having given, those go to the highest heaven (*dív*).

The Anukr. takes no notice of the redundant syllable in **b**. ⌊Perhaps it balances the redundancy of **b** with the deficiency of **c**.⌋

30. Self, father, son, grandson, grandfather, wife, generatrix, mother, those who are dear — them I call upon.

Nor does the Anukr. heed the deficient syllables in **b** of this verse. ⌊We might render *jánitrīṁ mātáram* by 'the mother that bore [me].'⌋

31. Whoever knows the season "torrid" (*nāídāgha*) by name — that verily is the season "torrid" by name, namely (*yát*) the goat with five rice-dishes; he indeed burns out the fortune of his unfriendly foe (*bhrā́tṛvya*), he thrives (*bhū*) by himself, who gives a goat with five rice-dishes, with the light of sacrificial gifts.

In this and the following verses the mss. read *nā́ma rtúm* etc. throughout. The natural division is into four pādas instead of seven, and ⌊the paragraph, read as prose, has⌋ only 61 syllables instead of 64 (=*aṣṭi*); but the three missing syllables can easily be made out by resolutions. One would expect *ní dahati*, to correspond with *nāídāgha*. Read in b *yád ajáḥ* (an accent-sign slipped out of place).

32. Whoever knows the season "making" by name, each making fortune of his unfriendly foe he takes to himself; that verily is the season "making" by name, namely the goat with five rice-dishes; he indeed etc. etc.

33. Whoever knows the season "gathering" by name, each gathering fortune of his unfriendly foe he takes to himself; that verily is the season "gathering" by name, namely the goat etc. etc.

34. Whoever knows the season "fattening" by name, each fattening fortune of his unfriendly foe he takes to himself; that verily is the season "fattening" by name, namely the goat etc. etc.

35. Whoever knows the season "up-going" by name, each up-going fortune of his unfriendly foe he takes to himself; that verily is the season "up-going" by name, namely the goat etc. etc.

These four verses agree in number of syllables, and the name given them by the Anukr. (*prakṛti*) demands 84; this number it is possible to make out by resolutions of *saṁdhi*, though the natural reading gives only 80 (10 + 20 : 15 : 20 + 15 = 80). *Saṁyatī́m°saṁyatīm* in vs. 33 **b** is quoted by the commentary under Prāt. iv. 44, as an example of a repeated separable word which gives up in *pada*-text its individual separation in favor of that between the repetitions. Read in 32 **c** *yád ajáḥ* (an accent-sign gone), and supply an omitted mark of punctuation after *datte* in 33.

36. Whoever knows the season "overcoming" (*abhibhū́*) by name, each overcoming fortune of his unfriendly foe he takes to himself; that verily is the season "overcoming" by name, namely the goat etc. etc.

This verse has six more syllables than the preceding ones, and the Anukr. gives it a name (*ākṛti*) applying properly to 88 syllables. In c read *eṣá* for *eṣā́*.

37. Cook ye the goat and the five rice-dishes; let all the quarters, like-minded, united (*sadhryàñc*), with the intermediate directions, accept that of thee.

All the mss. (except D.) read at the end *tá* (*pada*-text *té*) before *etám;* our edition emends to *ta;* the word could better be spared altogether. Ppp. has (in iii.) only the first pāda. The Anukr. describes the verse as if this pāda as well as the other two were metrical.

38. Let them defend this of thine for thee; to them I offer (*hu*) sacrificial butter, this oblation.

'Them' is fem., designating the 'quarters' of vs. 37. The translation omits a *te;* it may be regarded as an ethical dative, anticipating the distincter *túbhyam* 'for thee' that follows.

⌊This hymn begins with *ā́ naya;* and, with its 38 vss., exceeds the norm by 18. The quoted Anukr. says *aṣṭādaçā* " "*naya.*"⌋

⌊The twentieth *prapāṭhaka* ends here. As in the cases of the tenth and eighteenth (ending at v. 7 and viii. 5), the *prapāṭhaka*-division here fails to coincide with the *anuvāka*-division.⌋

6. Exalting the entertainment of guests.

[*Brahman.* — *ṣaṭ paryāyāḥ. ātithyā uta vidyādevatyāḥ.*]

This whole prose hymn is found in Pāipp. xvi., except a few verses, as noted below. It is not quoted by either Kāuç. or Vāit. In the Prāt., on the other hand, it has more than its fair share of notice. ⌊With regard to the *paryāya*-hymns in general, see pp. 471–2.⌋

Translated: Henry, 98, 137; Griffith, i. 448.

[**Paryāya I.** — *saptadaçarcaḥ. 1. 3-p. gāyatrī; 2. 3-p. ārṣī gāyatrī; 3, 7. sāmnī triṣṭubh; 4, 9. ārcy anuṣṭubh; 5. āsurī gāyatrī; 6. 3-p. sāmnī jagatī; 8. yājuṣī triṣṭubh; 10. sāmnī bhurig bṛhatī; 11, 14–16. sāmny anuṣṭubh; 12. virāḍ gāyatrī; 13. sāmnī nicṛt pañkti; 17. 3-p. virāḍ bhurig gāyatrī.*]

1. Whoever may know the obvious (*pratyákṣa*) *bráhman*, whose joints are the preparations (*sambhārá*), whose spine the verses (*ṛ́c*);

Ppp. reads, instead of our **a**, as follows: *yo vā ekaṁ brahmā 'nuṣṭhā vidyāt sadya mahadvate*, making an *anuṣṭubh* of the verse. The Anukr. is corrupt at this point, one ms. appearing to call the verse *nāgī nāma tripād gāyatrī;* one sees no reason why.

2. Whose hairs the chants (*sā́man*), [whose] heart the sacrificial formula (*yájus*) is called, [whose] litter (*paristáraṇa*) the oblation.

Ppp. reads *chandāṅsi* for *sāmāni* in **a**, and puts **c** before **b**. The unlingualized *st* of *paristáraṇam* is noted under Prāt. ii. 105. The 'obvious *bráhman*,' or '*bráhman* in visible presence,' thus wondrously made up, is doubtless the guest, all attentions to whom the hymn proceeds to glorify by identifying them with sacred acts.

3. When in truth the lord of guests meets with his eyes the guests, he looks at a sacrificing to the gods.

Ppp. reads at the beginning *yad atithipatiḥ preṣyate.* The verse has one syllable too many for a regular *sāmnī triṣṭubh;* but the system of nomenclature affords no ⌊simple⌋ name for one of 23 syllables.

4. When he greets them, he enters upon consecration; when he offers (*yāc*) water, he brings forward the [sacrificial] waters.

Prá ṇayati is quoted as an example under Prāt. iii. 79. We have to read *yā́cati apáḥ* to make out the defined meter.

5. Just what waters are brought in at the sacrifice, those are the very ones.

Praṇīyánte also is quoted under Prāt. iii. 79.

6. When they fetch a gratification (*tárpaṇa*) — that is just the same as an animal for Agni-and-Soma that is bound [for sacrifice].

Ppp. adds after this verse *yat khātam āharanti puroḍāçā eva te.*

7. In that they prepare lodgings, they so prepare the seat (*sádas*) and oblation-holders (*havirdhā́na*).

8. In that they strew [a couch], that is a *barhís.*

Ppp. omits the second clause of vs. 7, and reads *pari-* for *upa-* in 8; it omits 9 here: see under 10, below.

9. In that they fetch a coverlet (? *upariçayaná*), thereby one gains possession of the heavenly (*svargá*) world.

Upariçayaná, lit. 'above-lying,' occurs only here; ⌊but cf. *upariçaya*, OB. iv. 296 c⌋. The minor Pet. Lex. renders it 'an elevated couch.' The verse lacks a syllable.

10. In that they fetch mattress and pillow, those are the enclosures (*paridhí*).

That is, the sticks laid about the altar-fire to shut it in. In this verse, the extra syllable is noted by the Anukr. Ppp. reads *-barhaṇāni* and *paridhe 'va te;* and it adds its version of 9: *yat parṣeṇam* (*pariçayanam?*) *āharanti svar-* etc.

11. In that they fetch ointment and unguent, that is sacrificial butter.

The *pada*-reading *āñjana∘abhyañjaná* is quoted under Prāt. iv. 42, as example of words that lose their own individual division in favor of separation from each other. Ppp. omits *āñjana.* The Anukr. reads 16 syllables, which may be obtained in more than one way (most probably *-ranti āj-*).

12. In that they fetch a morsel (*khādá*) before the serving-up (*pariveṣá*), that is the two sacrificial cakes.

Khādá is perhaps a special bit or bite, anticipatory of the proper meal. The verse is wanting in Ppp.

13. In that they call the food-maker (*açanakṛ́t*), they so call the maker of oblations.

Some of the mss. read *haviḥkṛ́tam.*

14. The grains of rice, of barley, that are scattered out — those are soma-shoots (*aṅçú*).

The Anukr. requires *-yante aṅç-* to be read, although the passage is quoted under Prāt. i. 69 as an example of the elision of initial *a* with the transfer of its nasalization to the eliding *e*. Ppp. reads at the end *aṅçava eva te 'nūpyante.*

15. The mortar and pestles — those are the pressing-stones.

The Anukr. expects us to read *yā́ni ul-*. Ppp. omits *yāni* and reads *-musalam*, which is easier; it also omits *eva te* at the end.

16. The sieve ⌊*çū́rpa*⌋ is the soma-strainer (*pavítra*); the chaff is the pomace (*ṛjīṣá*); the waters are those of pressing.

That is, ⌊the waters are⌋ those used in facilitating the pressing of the Soma. ⌊Is not *çū́rpa* rather 'winnowing-basket'?⌋ The 'pomace' is the refuse stalks from which the soma has been pressed. ⌊All of SPP's and of W's *pada*-mss. seem to agree in reading *ṛjīṣā́* as fem.⌋ Ppp. reads *rajīṣaḥ.* It omits *abhiṣavaṇīr āpaḥ* here: but see vs. 17.

17. The spoon is the sacrificial spoon, the stirring-stick the spit (? *nékṣaṇa*), the kettles the wooden vessels, the drinking-vessels those of Vāyu, this [earth] itself the black antelope's skin.

Ppp. reads *-kalaças kumbhīm eva kṛṣṇājinaṁ vāyavyāni pātrāṇi;* and it also has *abhiṣavaṇīr āpaḥ* in this verse, after *āyavanam*, instead of in vs. 16. The Anukr. defines the verse as if it were metrical, and intends us to read it as 10 + 16 + 8 = 34 syllables.

[**Paryāya II.** — *trayodaça. 18. virāṭ purastādbṛhatī; 19, 29. sāmnī triṣṭubh; 20. āsury anuṣṭubh; 21. sāmny uṣṇih; 22, 28. sāmnī bṛhatī* (*28. bhurij*)*; 23. ārcy anuṣṭubh; 24. 3-p. svarāḍ anuṣṭubh;** *25. āsurī gāyatrī;*† *26. sāmny anuṣṭubh; 27. 3-p. ārcī triṣṭubh; 30. 3-p. ārcī pañkti.*] *⌊Berlin ms.: *5-p. virāṭ purastādbṛhatī.*⌋ †⌊Berlin ms.: *sāmny anuṣṭubh.*⌋

18. The lord of guests verily makes for himself a sacrificer's *brā́hmaṇa* in that he looks at the [portions] to be partaken of, saying "is this larger, or this?"

Several of the mss. (O.R.D.) accent at the end *bhū́yā́s* (D. *bhū́yā́ḥ* 3), which is the far preferable reading; *bhū́yās* (read by I.) could be borne, since in RV. and AV. the usage does not seem yet established that the protracted final syllable is acute, in addition to whatever accent the word may have on other syllables ⌊*Skt. Gram.* § 78⌋; but *bhūyā́s*, as our edition reads, in accordance with nearly all the mss. compared up to the time of its publication, is nothing but a blunder. The protracted words are quoted in Prāt. i. 105. The verse counts naturally 18 + 8 + 8 = 34 syllables (the second and third pādas being really metrical). ⌊Scan rather 10 + 8 + 8 + 8 with the Anukr.⌋ Ppp. reads *kṛṇute* and *avekṣata*.

19. In that he says "take up the larger one," he thereby makes his breath longer (*várṣīyāṅs*).

Ppp. has a quite different text: *yad āha bhūyo 'ddhara te prajāṁ cāi 'va paçūṅç ca vardhayate . . .* (?) *prāṇaṁ kṛṇute : yat saṁpṛchati kāmam eva tenā 'va rundhe : kāmo ha pṛṣṭo yājāti : yad udakam upasiñcaty apa eva tenā 'va rundhe.* ⌊Then follows 20.⌋

20. [In that] he presents [it], he brings libations near.

21. Of them, brought near, the guest makes libations in himself; —

22. With his hand as sacrificial spoon, at his breath as stake, with the sound of swallowing as utterance of *váṣaṭ*.

'The sound of swallowing,' lit. the sound *sruk*. Ppp. reads in 21 *ātmani j-* for *ātmán j-* and has in 22 *çulkāreṇa vaṣaṭkāreṇa srucā hastena.*

23. These same guests, both loved (*priyá*) and unloved, [as] priests (*ṛtvíj*), make [one] go to the heavenly world.

This verse is wanting here in Ppp.; but it is inserted below, just before our vs. 49 ⌊and without variant except *cārtvijas*, which may be a slip of Roth's pen for *cartvijas*⌋.

24. He who, knowing thus, shall partake, not hating, he shall not partake the food of one hating, not of one that is doubted, nor of one doubting (?).

We must emend at the end either to *mīmāṅsamānasya* or to *mīmāṅsyámānasya;* the translation assumes the former. Bp.[1] reads *vidyā́t* for *vidvā́n*, and it would be a welcome improvement; the same reads the first time *açnīyā́t*, which seems necessary if *vidvā́n* and not *vidyā́t* is read, and which is implied in the translation. Ppp. has instead *tasmān na dviṣann adyān na dviṣato 'nnam adyān na mīm-.* The two mss. of the Anukr. describe the verse differently but equivalently, both requiring 34 syllables (which implies restoration of *'nnam* to *ánnam*).

25. Verily every such one has his sin devoured, whose food they partake of.

26. Verily every such one has his sin undevoured whose food they partake not of.

'Devoured,' doubtless 'destroyed, removed' by the eating of the guests. Ppp. reads for vs. 26 *sarvā upaço jagdhapāpmānaṁ yasyā 'nnam açnāti.* One of the Anukr. mss. (but doubtless by a misreading ⌊?⌋) calls 25 as well as 26 a *sāmny anuṣṭubh* ⌊16 syllables⌋. ⌊Vss. 25 and 26 have each 15 (*āsurī gāyatrī*).⌋ Read in 25 *jagdhá-* (an accent-sign slipped out).

27. Verily he who presents [the food] hath always his pressing-stones harnessed, his cleanser wet, his sacrifice extended, his ceremony of offering assumed.

Ppp. reads *sutasomas* instead of *yuktagrāvā*, and puts *vitatādhvaras* as last of the four epithets; it also sets the whole paragraph after our 28.

28. To Prajāpati, verily, is his offering extended who presents.

29. He who presents verily strides Prajāpati's strides after [him].

This verse is wanting in Ppp.

30. [The fire] that is the guests', that is the fire of libations (*āhavanī́ya*); the one in the dwelling (*véçman*), that is the householder's fire (*gā́rhapatya*); the one in which they cook, that is the southern fire (*dakṣiṇāgní*).

Ppp. reads *sā "havanīyo yo 'nnakaraṇasya* ⌊intending *-karaṇas sa?*⌋ *dakṣiṇāgnir yo veç- sa gār-.* The metrical definition of the Anukr. requires us to restore at the beginning *yó átith-.*

[**Paryāya III.** —*navakaḥ. 31–36, 39. 3-p. pipīlikamadhyā gāyatrī; 37. sāmnī bṛhatī; 38. pipīlikamadhyo 'ṣṇih.*]

31. Verily both what is sacrificed and what is bestowed of the houses doth he partake of who partakes before a guest.

That is, doubtless, 'doth he eat up, devour, destroy.' Ppp. omits *gṛhāṇām*, and puts next vss. 34 and 33, omitting 35 and 39 ⌊and 32 and 36 also⌋. The Anukr. describes the paragraphs as if they were metrical, and defines them as if the text read *pū́rvo átither.*

32. Verily both the milk and the sap of the houses doth he etc. etc.

33. Verily both the refreshment and the fatness of the houses doth he etc. etc.

Ppp. reads *payas* instead of *sphātim.*

34. Verily both the progeny and the cattle of the houses doth he etc. etc.

35. Verily both the fame and the glory of the houses doth he etc. etc.

36. Verily both the fortune (*çrī́*) and the alliance (?*saṁvíd*) of the houses doth he etc. etc.

The Pet. Lexx. interpret *saṁvid* as 'possessions.'

37. He verily is a guest, namely (*yát*) one versed in sacred learning (*çrótriya*); before him one should not partake.

The meaning intended ought to be that a guest is the equivalent of such a sage; but the literal sense is as translated. The verse lacks one syllable (unless we read *ná açnīyāt*) of being full measure.

38. When the guest hath partaken he should partake, in order to the soulfulness of the sacrifice, in order to the integrity of the sacrifice; that is the [proper] course.

The verse is an *uṣṇih* only as containing (if we resolve *açitā́vati át-*) 28 syllables (11 + 14 + 3). The *pada*-text reads *açitá○vati*. Ppp. has *açitāvaty açnīyāt tad vrataṁ yajñasyā 'vichedāya yajñasya guptaye yajñasya sātmatvāya.* ⌊Cf. Oldenberg, IFA. vi. 184: also *Skt. Gram.* § 960.⌋

39. That verily is specially sweet which comes from the cow (*adhigavá*), either milk (*kṣīrá*) or flesh; that he should not partake of.

That is, doubtless, he should leave it for his guest. The verse is wanting in Ppp. The so-called *gāyatrī* is to be thus divided: 7 + 11 + 6 = 24.

[**Paryāya IV.** — *daçakaḥ.* a *of 40–43. prājāpatyā 'nuṣṭubh;* a *of 44. bhurij;* b *of 40–43. 3-p. gāyatrī;* b *of 44. 4-p. prastārapañkti.*]

40. He who, thus knowing, pouring out milk, presents [it] — as much as, having sacrificed with a very successful *agniṣṭomá*, one gets possession of, of so much thereby does he get possession.

The mss. are divided between reckoning ten verses (with the Anukr. ⌊cf. the quotations etc. at the end of the hymn⌋) in this section, or only five, with two parts to each; the latter method was adopted in our edition as the better. The second part in the first five verses, though doubtless meant only as prose, divides into three subdivisions of eight syllables each, like a real *gāyatrī.* Ppp. begins all the verses with *yat*, instead of *sa ya evaṁ vidvān*, and reads in 40 b *yā. ag. saprṣṭhene 'ṣṭvā 'varundhe.*

41. He who, thus knowing, pouring out butter (*sarpís*), presents [it] — as much as, having sacrificed with a very successful *atirātrá*, one gets etc. etc.

Ppp. reads in b *āhnena samṛddhena* for *atirātreṇa.*

42. He who, thus knowing, pouring out honey, offers [it] — as much as, having sacrificed with a very successful session-sitting, one gets etc. etc.

Ppp. reads in b *rātreṇa samṛddhena.* The Anukr. expects, of course, the resolution *mádhu up-*.

vidvā́n and not *vidyā́t* is read, and which is implied in the translation. Ppp. has instead *tasmān na dviṣann adyān na dviṣato 'nnam adyān na mīm-*. The two mss. of the Anukr. describe the verse differently but equivalently, both requiring 34 syllables (which implies restoration of *'nnam* to *ánnam*).

25. Verily every such one has his sin devoured, whose food they partake of.

26. Verily every such one has his sin undevoured whose food they partake not of.

'Devoured,' doubtless 'destroyed, removed' by the eating of the guests. Ppp. reads for vs. 26 *sarvā upaço jagdhapāpmānaṁ yasyā 'nnam açnāti*. One of the Anukr. mss. (but doubtless by a misreading ⌊?⌋) calls 25 as well as 26 a *sāmny anuṣṭubh* ⌊16 syllables⌋. ⌊Vss. 25 and 26 have each 15 (*āsurī gāyatrī*).⌋ Read in 25 *jagdhá-* (an accent-sign slipped out).

27. Verily he who presents [the food] hath always his pressing-stones harnessed, his cleanser wet, his sacrifice extended, his ceremony of offering assumed.

Ppp. reads *sutasomas* instead of *yuktagrāvā*, and puts *vitatādhvaras* as last of the four epithets; it also sets the whole paragraph after our 28.

28. To Prajāpati, verily, is his offering extended who presents.

29. He who presents verily strides Prajāpati's strides after [him].

This verse is wanting in Ppp.

30. [The fire] that is the guests', that is the fire of libations (*āhavanīya*); the one in the dwelling (*véçman*), that is the householder's fire (*gā́rhapatya*); the one in which they cook, that is the southern fire (*dakṣiṇāgní*).

Ppp. reads *sā "havanīyo yo 'nnakaraṇasya* ⌊intending *-karaṇas sa?*⌋ *dakṣiṇāgnir yo veç- sa gār-*. The metrical definition of the Anukr. requires us to restore at the beginning *yó átith-*.

[**Paryāya III.** —*navakaḥ. 31–36, 39. 3-p. pipīlikamadhyā gāyatrī; 37. sāmnī bṛhatī; 38. pipīlikamadhyo 'ṣṇih.*]

31. Verily both what is sacrificed and what is bestowed of the houses doth he partake of who partakes before a guest.

That is, doubtless, 'doth he eat up, devour, destroy.' Ppp. omits *gṛhāṇām*, and puts next vss. 34 and 33, omitting 35 and 39 ⌊and 32 and 36 also⌋. The Anukr. describes the paragraphs as if they were metrical, and defines them as if the text read *pū́rvo átither*.

32. Verily both the milk and the sap of the houses doth he etc. etc.

33. Verily both the refreshment and the fatness of the houses doth he etc. etc.

Ppp. reads *payas* instead of *sphātim*.

34. Verily both the progeny and the cattle of the houses doth he etc. etc.

35. Verily both the fame and the glory of the houses doth he etc. etc.

36. Verily both the fortune (*çrí*) and the alliance (?*saṁvíd*) of the houses doth he etc. etc.

The Pet. Lexx. interpret *saṁvíd* as 'possessions.'

37. He verily is a guest, namely (*yát*) one versed in sacred learning (*çrótriya*); before him one should not partake.

The meaning intended ought to be that a guest is the equivalent of such a sage; but the literal sense is as translated. The verse lacks one syllable (unless we read *ná açnīyāt*) of being full measure.

38. When the guest hath partaken he should partake, in order to the soulfulness of the sacrifice, in order to the integrity of the sacrifice; that is the [proper] course.

The verse is an *uṣṇih* only as containing (if we resolve *açitā́vati át-*) 28 syllables (11 + 14 + 3). The *pada*-text reads *açitá○vati*. Ppp. has *açitāvaty açnīyāt tad vrataṁ yajñasyā 'vichedāya yajñasya guptaye yajñasya sātmatvāya.* ⌊Cf. Oldenberg, IFA. vi. 184: also *Skt. Gram.* § 960.⌋

39. That verily is specially sweet which comes from the cow (*adhigavá*), either milk (*kṣīrá*) or flesh; that he should not partake of.

That is, doubtless, he should leave it for his guest. The verse is wanting in Ppp. The so-called *gāyatrī* is to be thus divided: 7 + 11 + 6 = 24.

[**Paryāya IV.** — *daçakaḥ.* a *of 40–43. prājāpatyā 'nuṣṭubh;* a *of 44. bhurij;* b *of 40–43. 3-p. gāyatrī;* b *of 44. 4-p. prastārapañkti.*]

40. He who, thus knowing, pouring out milk, presents [it] — as much as, having sacrificed with a very successful *agniṣṭomá*, one gets possession of, of so much thereby does he get possession.

The mss. are divided between reckoning ten verses (with the Anukr. ⌊cf. the quotations etc. at the end of the hymn⌋) in this section, or only five, with two parts to each; the latter method was adopted in our edition as the better. The second part in the first five verses, though doubtless meant only as prose, divides into three subdivisions of eight syllables each, like a real *gāyatrī*. Ppp. begins all the verses with *yat*, instead of *sa ya evaṁ vidvān*, and reads in 40 **b** *yā. ag. saprṣṭhene 'ṣṭvā 'varundhe.*

41. He who, thus knowing, pouring out butter (*sarpís*), presents [it] — as much as, having sacrificed with a very successful *atirātrá*, one gets etc. etc.

Ppp. reads in **b** *āhnena samṛddhena* for *atirātreṇa.*

42. He who, thus knowing, pouring out honey, offers [it] — as much as, having sacrificed with a very successful session-sitting, one gets etc. etc.

Ppp. reads in **b** *rātreṇa samṛddhena.* The Anukr. expects, of course, the resolution *mádhu up-*.

55. He ⌊the guest?⌋, being invited (*úpahūta*), feeds (*bhakṣay-*) on the earth; in him ⌊locative⌋, invited ⌊nominative⌋, [he ⌊the host?⌋ feeds on] what of every form [there is] on the earth.

⌊Whitney's first "on" is intended as a rendering of the locative relation of "earth"; his second "on" goes with "feeds." He has tried to indicate this by putting the first after the parenthesis and the second within the brackets. The inherent ambiguity of the English combination is such that I do not know how to remove it for the non-Sanskritist save by an express statement.⌋

The sense of this and the following verses is very obscure; it is here translated as if the guest were the subject of the first *bhakṣayati*, and the entertainer (in recompense for the entertainment given) of the second ⌊*bhakṣayati* (supplied)⌋. Ppp. adds *pṛthivyāṁ tat pṛthivyām ā bhāti svargo loko bhavati ya evaṁ veda.* Only vs. 56 has the full number of syllables (27) belonging to an *ārcī bṛhatī;* 55, 58, 59 have only 26 syllables (a number for which the system affords no separate name), and 57 has only 24.

56. He, being invited, feeds in the atmosphere; in him, invited, [he feeds on] what of every form [there is] in the atmosphere.

Ppp. adds *antarikṣe patanty antarikṣā "bhāti* ⌊*svargo* etc.⌋.

57. He, being invited, feeds in the sky (*dív*); in him, invited, [he feeds on] what of every form [there is] in the sky.

Ppp. adds *divi tapati divy ā bhāti* ⌊*svargo* etc.⌋.

58. He, being invited, feeds among the gods; in him, invited, [he feeds on] what of every form [there is] among the gods.

Ppp. adds *deveṣu patati* ⌊intending *tapati?*⌋ *deveṣu bhāti* ⌊*svargo* etc.⌋.

59. He, being invited, feeds in the worlds; in him, invited, [he feeds on] what of every form [there is] in the worlds.

Ppp. adds *lokeṣu patati lokeṣu bhāti* ⌊*svargo loko bhavati ya evaṁ veda*⌋.

60. He, whoever invited, —

61. Obtains this world, obtains yon [world].

The translation implies emendation in 60 to *úpahūta-upahūtaḥ* (as repeated word); it seems impossible to give the verse a meaning as it stands. Vss. 60–62 are wanting in Ppp. The metrical definition of 61 demands the resolution *-ti amúm.*

62. Worlds rich in light conquereth he who knoweth thus.

⌊The quotations from the Old Anukr. for the six *paryāyas* may here be given together: I. *yo vidyāyāṁ daça sapta ca pūrvaḥ syāt;* II. *dvitīyaḥ syāt trayodaça;* III. *tṛtīyo navako dṛṣṭaḥ;* IV. and V. *tasmād dvāu daçakāu parāu;* VI. *ṣaṣṭhaṁ tu caturdaçakam āhuḥ.* — Cf. SPP's "Critical Notice," vol. i., p. 20, where they are printed in metrical form.⌋

⌊The summations of *gaṇas* and (*gaṇa-*) *avasānarcas* may be given as follows: I. *av.*, 17; II. *av.*, 13; III. *av.*, 9; IV. *g.*, 5; *av.*, 10*; V. [*g.*, 4;] *av.* 10†; VI. *av.* 14. — Total of *av.*, 73.⌋ *⌊Cf. note to vs. 40.⌋ †⌊Cf. note to vs. 45.⌋

⌊Here ends the third *anuvāka*, with 2 hymns and 100 verses: that is 1 *artha-sūkta* of 38 verses and 1 *paryāya-sūkta* with 6 *paryāyas* and 62 verses.⌋

7. Extolling the ox.

[*Brahman.—ekaḥ* [*paryā́yaḥ*]. *ṣaḍvin̄çaḥ. gavyaḥ.*]

⌊Prose.⌋ Found for the most part (for details, see under the verses) in Pāipp. xvi. also. Not noticed in Vāit., but quoted (vs. 1) in Kāuç. 66. 19, next after hymn 4 of this book. ⌊For the *paryāya*-hymns in general, see pages 471–2.⌋

Translated: Henry, 103, 139; Griffith, i. 453.

[**Paryāya I.**—*ṣaḍvin̄çaḥ. 1. ārcī bṛhatī; 2. ārcy uṣṇih; 3, 5. ārcy anuṣṭubh; 4, 14, 15, 16. sāmnī bṛhatī; 6, 8. āsurī gāyatrī; 7. 3-p. pipīlikamadhyā nicṛd gāyatrī; 9, 13. sāmnī gāyatrī; 10. purauṣṇih; 11, 12, 17, 25. sāmny uṣṇih; 18, 22. 1-p. āsurī jagatī; 19. 1-p. āsurī pan̄kti; 20. yājuṣī jagatī; 21. āsury anuṣṭubh; 23. 1-p. āsurī bṛhatī; 24. sāmnī bhurig bṛhatī; 26. sāmnī triṣṭubh.* (*ihā 'nuktapādā* ⌊*7, 18, 19, 22, 23*⌋ *dvipadāḥ*.)] ⌊☞ See p. 1045.⌋

1. Prajāpati and the most exalted one are his two horns, Indra his head, Agni his forehead, Yama his neck-joint.

The copula and the possessive, wherever read, are supplied in the translation. Ppp. omits *yamaḥ kṛkāṭam*. The verse has only 26 syllables (instead of 27).

2. King Soma his brain, the sky his upper jaw, the earth his lower jaw.

Ppp. inserts, after *mastiṣkas*, *satyaṁ cakṣur ṛtaṁ çrotre prāṇāpānāu nāmivate*, and reads *adharā* for *-rahanuḥ*, adding after it *agnir āsyaṁ*. We are required to resolve *pṛthivī adh-*.

3. Lightning his tongue, the Maruts his teeth, the Revatīs his neck, the Kṛittikās his shoulders (*skandhā́s*), the hot drink (*gharmá*) his withers (*váha*).

Váha is properly the "carrying" part, that on which the yoke rests. The Revatīs and Kṛttikās, two asterisms, in Pisces and Taurus respectively; their connection with the parts to which they are assigned is, as in nearly all the other cases in this hymn, of the most purely imaginary and meaningless kind. Ppp. has only as far as *dantā́ṣ*, following it with *pavamānaṣ prāṇaḥ*. Read in our text *grīvā́ḥ* (*visarga*-sign omitted). The *pada*-text has *kṛ́ttikāḥ*, and some of the mss., as usual, retain the *ḥ* before the following *sk*. The verse has but 23 syllables (unless we analyze *jihu-ā́*).

4. Vāyu his all (*víçvam*), the heavenly world his *kṛṣṇadrá*, the whirlwind (?*niveṣyà*) his separator (?*vidhā́raṇī*).

The words here in part (and in the last clause the distinction of subject and predicate) are wholly obscure. The *pada*-text divides *kṛṣṇa॰drám* ('black-runner'?). Many of the mss. (E.O.D.R.T.K.) accent *niveṣyáḥ*. Ppp. reads *viçvaṁ vāyuṣ kaṇṭhas svargo lokaṣ kṛṣṇadra vyadriṇī vivaçvaḥ;* and then it adds the omitted part of our vs. 3 except *vahaḥ* at the end.

5. The falcon his breast (*kroḍá*), the atmosphere his belly (?*pājasyà*), Brihaspati his hump, the *bṛhatī́s* his vertebræ.

The sense of *bṛhatī* here is doubtful. Ppp. reads *pājasyaṁ* and inserts our vs. 7 after it ⌊continuing with *bṛhasp-*⌋. The required number of 24 syllables is made out by reading *kroḍó ant-* and *pājast-am*.

6. The spouses of the gods his side-bones (*pṛṣṭí*), the attendants (*upasád*) his ribs (*párçu*).

The distinction between *pṛṣṭí* and *párçu* is not clear.

7. Both Mitra and Varuṇa his (two) shoulders (*áṅsa*), both Tvashṭar and Aryaman his (two) shanks (*doṣán*), the great god his fore-legs.

By Ppp. the verse is inserted in our vs. 5, as there noted. The verse has 23 syllables, but is not 'ant-waisted,' as it divides 8 + 9 + 6.

8. Indrāṇī his buttock, Vāyu his tail (*púcha*), the purifying [soma] his whisk (*vā́lās*).

Some of the mss. (Bp.² s.m.E.I.O.D.R.T.Kp.) read *bā́lāḥ*, which is preferable, since all the other passages have it. Ppp. omits, making our vs. 9 follow our 6.

9. Both the Brahman-caste (*bráhman*) and the Kshatriya-caste (*kṣatrá*) his (two) hips, force his (two) thighs.

10. Both Dhātar and Savitar his (two) knee-joints (*aṣṭhīvánt*), the Gandharvas his calves (*jáṅghā*), the Apsarases his dew-claws (*kúṣṭhikā*), Aditi his hoofs.

Ppp. combines *gandharvā 'ps-*. The so-called *purauṣṇih* divides 10 + 12 + 5 = 27 syllables.

11. Thought (*cétas*) his heart, wisdom his liver, ceremony (*vratá*) his *purītát*.

The *pada*-text divides *puri°tát*, but one can only wonder why. After *medhā*, Ppp. inserts *harimā cittam*.

12. Hunger his paunch, cheer (*írā*) his rectum (?*vaniṣṭhú*), the mountains his *plāçís*.

Ppp. reads at the end *prāça*, for *plāçayaḥ*, and adds next vss. 16, 17.

13. Anger his kidneys, fury his testicles, progeny his virile member.

The verse follows our vs. 17 in Ppp.

14. The stream (*nadī́*) his birth-giver (?*sūtrī́*), the lords of rain his teats, thunder his udder.

Ppp. prefixes *samudro vastir*, and puts *varṣasya patayas stanās* after *ūdhas*, then adding 15 without interpunction.

15. The all-expansive his hide, the herbs his hairs, the asterisms his form.

Ppp. reads *carma oṣadhayo romāṇi*, and follows with our vs. 18.

16. The god-folks his intestines, human beings his entrails, eaters (?*atrá*) his belly (*udára*).

Ppp. reads *manuṣyā "ntrāṇy ātrā ud-*, putting the verse after our 12. In order to make out 18 syllables, we have to resolve *-ṣt-ā āntrā́ṇi at-*.

17. The demons his blood, the other-folks the contents of his bowels.

Ppp. inverts the order of the two clauses, and reads *ūvadhyam*.

18. The cloud his fat, the conclusion (?*nidhána*) his marrow.

In Ppp. this verse follows our 15, and there is added *bhūtyāṣ prajāyāṣ paçūnāṁ bhavati ya evaṁ veda.*

19. [He is] Agni when sitting, the two Açvins when arisen;

This verse is wanting in Ppp. The metrical definition requires restoration of the *a* of *açvínā.*

20. Indra when standing eastward, Yama when standing southward;

21. Dhātar when standing westward, Savitar when standing northward;

The metrical definition requires the resolution *dhātā́ 'údañ.* Read *savitā́* (an accent-sign slipped out of place).

22. King Soma when having obtained grass;

The *pada*-mss. have the false accent *pra○ā́ptaḥ* (for *prá○āptaḥ*). ⌊Ppp. reads *tṛṇān prāptas somo rājā.*⌋

23. Mitra when looking, delight (*ānandá*) when turned this way;

Ppp. unites this verse with the preceding, and inverts the order of the two clauses of this verse, reading *rājā "nṛtā "nandaḥ īkṣamāṇo mitrāvaruṇo.*

24. Belonging to all the gods when being yoked, Prajāpati when yoked, everything (*sárvam*) when released.

Ppp. reads *vāiçvānaras* instead of *vāiçvadevas.*

25. That verily is all-formed, of every form, of kine-form.

Ppp. reads *vorūpam* for *viçvárūpam;* ⌊it seems to omit *sarvarūpaṁ gorūpam*⌋.

26. Cattle all-formed, of every form come unto (*upa-sthā*) him who knoweth thus.

Ppp. reads *upāi 'naṁ rūpaṁṇvataṣ paçavaḥ* ⌊intending *rūpavantaṣ*⌋.

⌊The quoted Anukr. says *ṣaḍviñço brāhmaṇo gavaḥ.* The *avasānarcas* are summed up as 26.⌋

8. Against various diseases.

[*Bhṛgvañgiras.—dvāviñçakam.* ⌊*anena*⌋ *sarvaçīrṣāmayādyāmayam* ⌊*apākarot*⌋. *ānuṣṭubham: 12. anuṣṭubgarbhā kakummatī 4-p. uṣṇih; 15. virāḍ anuṣṭubh; 21. virāṭ pathyābṛhatī; 22. pathyāpañkti.*]

Found also (except vs. 4) in Pāipp. xvi. Not noticed in Vāit., but quoted (vs. 1) in Kāuç. 32. 18, in a remedial ceremony. ⌊The last two verses are specified (32. 19) as used "with worship of the sun."⌋.

Translated: Zimmer, p. 378; Henry, 105, 141; Griffith, i. 455; Bloomfield, 45, 600.

1. Headache, head-ailment, earache, anæmia (?*vilohitá*), every head-disease of thine, do we expel out [of thee] by incantation (*nir-mantray-*).

Ppp. reads in **a** *çīrṣaktyaṁ*, and in **b** *tṛtīyakam* for *vilohitam.* ⌊For *çīrṣaktí*, see references under i. 12. 3.⌋

2. From thy (two) ears, from thy *káñkūṣas*, the earache, the *visálpaka*, every head-disease etc. etc.

As to *visalpakam*, instead of the *visalyakam* of the edition, see under vi. 127. 1. For the obscure *kañkūṣa* Ppp. has *kaṅkukha*, and for **b** it reads *çuktivalçaṁ vilohitam*.

3. For reason of which the *yákṣma* removes from ears, from mouth — every head-disease etc. etc.

Ppp. reads in **b** *nāsatā* "*syata* ⌊intending *-tas* *-tas*⌋.

4. Whatever one makes a man dumb (?*pramóta*), makes [him] blind — every head-disease etc. etc.

'Dumb' for *pramóta* is Zimmer's conjecture; the word is wholly obscure, and form, accent, and meter make it suspicious; one is tempted to conjecture *prámohitam;* but *muh* with prefix *pra* is not a Vedic combination. The Anukr. takes no notice of the defective pāda.

5. Limb-splitting, limb-wasting, and *visálpaka* of all the limbs — every head-disease etc. etc.

Ppp. reads instead, for **a**, **b**, *çīrṣarogam añgarogaṁ viçvāñgīnaṁ viçalyakam.* ⌊As to *visálp-*, see under vi. 127. 1.⌋ With **a** is to be compared v. 30. 9 **a**.

6. Of whom the fearful aspect makes a man tremble — the *takmán* of every autumn we expel out [of thee] by incantation.

Ppp. reads *pāuruṣam* in **b**, and, for **c**, **d**, *takmānaṁ çītaṁ rūraṁ ca taṁ tve nir man-*: cf. v. 22. 10, 13.

7. The *yákṣma* that creeps along the thighs, that goes also to the groins, from thy limbs within we expel etc. etc.

Ppp. reads in **c** *balāsam* for *yakṣmaṁ te* ⌊cf. our 8 **c** and under 9⌋.

8. If it is born out of desire, of aversion, of the heart — the *balása* from thy heart, thy limbs we expel etc. etc.

9. Yellowness from thy limbs, *apvā́* from thy belly within, the *yákṣma*-maker from thy self within we expel etc. etc.

The *pada*-text reads in **c** *yakṣmaḥ°dhā́m.* The Prāt. takes no notice of the irregular form of the first member of the compound, as it does, superfluously (ii. 56), of the contrary treatment of *çepas* in *çepa°harṣaṇīm.* In Ppp. our third pāda becomes the second, and for third we have nearly our 7 **c**: *yakṣmaṁ te sarvam añgebhyo.*

10. Let the *balása* become ash, let it become sickening urine; the poison of all *yákṣmas* have I exorcised from thee.

11. Forth at the orifice let it run out, the *káhābāha*, from thy belly; the poison of all etc. etc.

⌊Literally 'to the orifice'; Henry "vers le trou," i.e. "par l'anus."⌋ The Pet. Lexx. plausibly conjecture *kāhābāha* to be an imitative term for rumbling in the bowels; it may also possibly be understood as used adverbially, like *bāl* in i. 3. Ppp. has a quite different reading for **b**: *kahāvalaṁ tvaṅdarā.*

12. Out of thy belly, lung, navel, heart, the poison of all etc. etc.

Ppp. rectifies the meter of **a** by inserting *pari* before *klomnas*, and makes **c**, **d** agree with our 9 **c**, **d**. The Anukr. brings out an *uṣṇih* (28 syll.) by unnaturally refusing to make the resolutions *nābhi-ās* and *tu-at* ⌊and scanning as 6 + 7 : 8 + 7⌋.

13. They that break apart the crown, rushers against the head (*mūrdhán*) — not injuring, free from disease, let them run out, out at the orifice.

The 'they' in this and the following verses (13–18) is fem. The Pet. Lexx. take *arṣaṇī* in **b** as an independent noun (it is found only here), and conjecture it to mean 'pricking pains.'

14. They that rush unto the heart, that stretch along the vertebræ — not injuring etc. etc.

Prāt. iii. 47 prescribes the form *uparṣánti* (instead of *upārṣánti*: p. *upa◦ṛṣánti*) in this and the two following verses. Ppp. reads every time *upadiçanti*.

15. They that rush unto the two sides, that stab (*nikṣ*) along the ribs — not injuring etc. etc.

The Anukr. intends *pārçvé* to be read unresolved.

16. They that rush on crosswise, rushers in thy belly (*vakṣáṇā*) — not injuring etc. etc.

Ppp. reads in **b** *vakṣaṇābhyaḥ*, and omits the following *te*.

17. They that creep along the intestines, and confound the entrails — not injuring etc. etc.

Ppp. reads in **b** *yāpayanti* for *mohayanti*. ⌊Roth most ingeniously suggests that the Ppp. reading may mean *āntrā ni-y-āmayanti*. Or is *yāpayanti* to be taken in a sense quite like our English 'cause (the bowels) to move,' i.e. 'produce diarrhœa'?⌋

18. They that suck out the marrow, and break apart the joints — not injuring etc. etc.

Ppp. reads in **a** *anusarpanti* for *nirdhayanti*. We are to resolve *maj-jñ-o* to fill out the measure.

19. They that intoxicate (*maday-*) the limbs, the *yákṣmas*, thy gripers — the poison of all *yákṣmas* have I exorcised from thee.

Ppp. reads in **b** *ropaṇā saha*. Some of our mss. (P.M.O.p.m.) read *yé 'ñgāni*.

20. Of the *visalpá*, of the *vidradhá*, or of the *vātīkārá*, of the *alají* — the poison etc. etc.

Ppp. again reads *viçalyasya* ⌊cf. under vi. 127. 1⌋; also, in **b**, *vātīkālasya*.

21. Forth from thy feet, knees, hips, buttock, spine, nape the pangs, from thy head the disease have I made disappear.

Ppp. reads, after *te*, *gulphābhyāṁ jañghābhyāṁ jānubhyām ūrubhyāṁ çro. p. bh.*; it reads *ānūkyāt* in **c**, and inserts before *çīrṣṇas*, *grīvābhyas skandhebhyas*. It is apparently the intrusion of *arṣaṇīs* that spoils the meter in our **c**.

22. Together the bones (*kapā́la*) of thy head, and the discussor (*vidhú*) of thy heart — arising, O Āditya, thou with thy rays hast made disappear the disease of the head, hast pacified the limb-splitter.

The first two pādas seem independent; an unfinished construction. The *pada*-text reads *vi°dhúḥ* in **b**, as if it recognized in the word the root *dhū + vi;* this is not implausible, and the translation follows it (the simple "beat" of the Pet. Lexx. seems quite unacceptable; it might be 'palpitation'). But Ppp. reads instead *vidus*, and so do a part of our mss., namely, W.O.s.m.D.Kp. ⌊W. interlines a query over "discussor," which word he coins and uses in the sense 'shaker asunder.' "Discuss" in this sense is "obsolete except in surgical use."⌋ Ppp. further has, for our **c** etc.: *udyat sūryādityo an̄gāni roma nakhāni sarvāṇi sadanāni nīnaçat.*

⌊The fourth *anuvāka*, with 2 hymns and 48 verses, ends here. The quoted Anukr. says *navadaçā 'pare ca.*⌋

9. Mystic.

[*Brahman. — dvāvin̄çakam. vāmīyam ādityadevatyam adhyātmakaram. trāiṣṭubham: 12, 14, 16, 18. jagatī.*]

This hymn and the following (except a few verses of the latter) are one Rig-Veda hymn, namely, i. 164, and but a small part of them occur in any other Vedic text. Both are found in Pāipp. xvi., in somewhat changed verse-order, as will be noted under the different verses below. Vāit. takes no notice of this hymn; in Kāuç. it (vs. 1) is quoted in 18. 25, with various others, in a ceremony for prosperity; and the *gaṇamālā* (see note to Kāuç. 18. 25) reckons it as belonging to the *salila gaṇa.*

Translated: as RV. hymn, by Ludwig, no. 951; and Grassmann, ii. p. 456–460; also by M. Haug, under the title, *Vedische Räthselfragen und Räthselsprüche, Sb. der philos.-philol. Classe der k. bairischen Ak. der Wiss.*, Bd. II., Heft 3, für 1875, München, 1876 (the essay, says Whitney, "casts extremely little light upon its labored obscurities"); further, with an elaborate comment touching the significance of its philosophic content, by Deussen, *Geschichte*, i. 1. 105–119; parts also by Muir, v. (see Index, p. 484), and Hillebrandt, *Ved. Mythol.*, i. (see Index, p. 542); and under the title, *Zwei Sprüche über Leib und Seele*, ZDMG. xlvi. 759 f., Roth explains two verses answering to our ix. 10. 8 and 16. Under the title, *Das Räthsel vom Jahre*, ZDMG. xlviii. 353, E. Windisch discusses the RV. verse answering to our vs. 12.

Translated, moreover, as AV. hymn, by Henry, 107, 143; Griffith, i. 458. The critical remarks of Oldenberg, IFA. vi. 180–183, may also be consulted. — Further, von Schroeder, *Der Rigveda bei den Kaṭhas*, WZKM. xii. 282, reports variants for certain vss. of the RV. hymn which correspond to our vss. ix. 9. 9, 12, 17, 22 and ix. 10. 16. — Finally, A. Wünsche's essay, *Das Rätsel vom Jahr und seinen Zeitabschnitten in der Weltlitteratur*, may be cited in this connection; it is found in *Zeitschrift für vergl. Litteraturgeschichte*, N.F., ix. 425–456.

1. Of this pleasant (*vāmá*) hoary invoker — of him the brother is the midmost stone (? *áçna*); his third brother [is] ghee-backed; there I saw the lord of the people who hath seven sons.

The three brothers are explained as the three forms of Agni, in heaven, in the atmosphere (lightning), and on earth (sacrificial fire); the 'seven sons' are most probably his many flames. ⌊The collocation of *madhyamó* with *bhrā́tā* would seem more natural, considering the phrase *tṛ́tīyo bhrā́tā.*⌋

2. Seven harness (*yuj*) a one-wheeled chariot; one horse, having seven names, draws (*vah*) [it]; of three naves [is] the wheel, unwasting, unassailed, whereon stand all these existences.

Doubtless the sun. The verse is repeated as xiii. 3. 18. It occurs also in TA. iii. 11. 8, with *anarvāṁ yene ’mā v. bhuvanāni t.* in **c**, **d** (the accent of the verse is too corrupt to heed).

3. The seven that stand on this chariot — seven horses draw it, seven-wheeled; seven sisters shout at [it] together, where are set down the seven names of the kine.

RV. reads *navante* in **c**, and *nā́ma* in **d**.

4. Who saw it first in process of birth, as the boneless one bears (*bhṛ*) him that has bones? where forsooth the earth's life (*ásu*), blood, soul? who shall go to ask that of him who knows?

‘Bears,’ not in the sense of ‘gives birth to,’ but of ‘carries’ or ‘supports’ or the like.

5. Let him who truly knows ⌊here⌋ tell (*brū*) the set-down track of this pleasant bird; the kine extract (*duh*) milk from his head; clothing themselves in a wrap, they have drunk water with the foot.

Explained as relating to the clouds and the sun. The verse is vs. 7 in RV., and also in Ppp.; the latter reads *çīrṣṇā* in **c**.

6. Simple, not discerning (*vi-jñā*) with the mind, I ask about the thus set-down tracks of the gods; over the yearling (? *baṣkáya*) calf have the poets stretched out seven lines (*tántu*) for weaving.

7. I, not understanding (*cit*), ask here the understanding poets, I unknowing (*vid*), them that know; he who propped asunder these six spaces (*rájas*), in the form of the goat (? *ajá*) — was that also alone?

The sense of the last pāda is utterly obscure, and the version given only tentative; *ajá* is perhaps here really the ‘unborn one,’ as the translators render it. RV. reads in **a** *ácikitvāñ cik-*, and, in **b**, *vidmáne*, for which our *vidvánas* is apparently a mere corruption.

8. The mother portioned the father in righteousness, for with meditation (*dhītí*), with mind, came together in the beginning she, repugnant, womb-sapped, pierced; paying homage, verily, they went unto encouragement.

The version is in part only mechanical. Ppp. combines *ṛtā ’’babh-* in **a**, and reads *jajñe* at end of **b**.

9. The mother was yoked to the pole of the sacrificial gift; the embryo stood among the wiles (? *vṛjanī́*); the calf bleated, looked after the cow of all forms, in the three distances (*yójana*).

⌊Kaṭha variants, WZKM. xii. 282, *vṛjanéṣv antáḥ* and *yojáneṣu*. — Cf. IFA. vi. 180, as noted above.⌋

10. The one, bearing three mothers [and] three fathers, stood upright; verily they do not exhaust him; on the back of yon sky the all-knowing ones talk a speech not found by all.

RV. reads *glāpayanti* at end of b ⌊and the translation follows that reading⌋, and, for d, *viçvavídaṁ vā́cam ávíçvaminvām.* The *pada*-text reads *glapayanta;* Prāt. iv. 93 notes the case. Ppp. agrees with RV. in *glāpayanti* and *viçvavidam.*

11. On the five-spoked circumvolving wheel on which stood all existences — its axle, much-burdened, is not heated; even from of old it is not severed with the nave.

RV. and Ppp. count this verse as 13, our version inverting the order of 11–13. In b, RV. reads *tásminn ā́ tasthur bh. v.*, and Ppp. *samārohanti bh. v.;* and RV. has *çīryate* for *chidyate* in d.

12. The five-footed father, of twelve shapes (*-ā́kṛti*), they call rich in ground (*purīṣín*) in the far (*pára*) half of the sky; then these others call [him] set (*árpita*) in the lower outlook that is seven-wheeled, six-spoked.

RV. and Ppp. have the easier and better reading *vicakṣaṇám* in c, and Ppp. reads before it *upari.* ⌊The Kaṭha reading also is *úpari*, WZKM. xii. 282.⌋ Read in b *páre* (an accent sign slipped out of place). ⌊See Roth, KZ. xxvi. 66, and Windisch as cited in the introduction; cf. also IFA. vi. 181, as noted above.⌋

13. The twelve-spoked wheel — for that is not to be worn out — revolves greatly about the sky of righteousness; there, O Agni, stood the sons, paired, seven hundred and twenty.

Here the 'twelve' and the 'seven hundred and twenty' are plainly the months, and the days and nights, of the year of 360 days. The verse, as noted above, is vs. 11 in RV. and Ppp. The more proper reading in b would be *várvartti.*

14. The unwasting wheel, with rim, rolls about; ten harnessed ones draw upon the outstretched one (fem.); the sun's eye goes surrounded with the welkin (*rájas*), in which stood all existences.

Ppp. has *vrajanti* for *vahanti* in b, and, for d *yasminn ārpitā bhuvanāny ārpitā;* RV. has *tásminn ā́rpitā* for our *yásminn ātasthúḥ.* The Anukr. calls the verse simply a *jagatī*, though only two of its pādas have 12 syllables.

15. Them, being women, they declared (*ah*) to me to be men; he who hath eyes may see, [but] the blind will not distinguish (*vi-cit*); the son that is a poet, he verily understood (*ā-cit*); whoever knows those things apart, he shall be [his] father's father.

RV. and Ppp. put this verse after our vs. 16. It is found also in TA. i. 11.4, with *tā́ u* in a, *imā́s* in c for *īm ā́*, and *savitúḥ p-* in d. Some of our mss. (P.s.m.O.K.T.) read *pitúḥ p-* in d; we had the phrase once before, at ii. 1.2, and the combination falls under Prāt. ii. 73. We might expect, in d, *tā́ḥ*, referring to *strī́yaḥ*, but the *pada*-texts have *tā́*, as neuter pl.

16. Of those born together the seventh they call sole-born; six, they say, are twins, god-born seers; the sacrifices (? *iṣṭá*) of them, distributed according to their abodes, quake in their station, being altered (*vi-kṛ*) in respect to form.

Iṣṭā́ni in c might equally mean 'things desired.' *Sthātré* in d is most probably loc. of *-trá*, since, if from *sthātṛ́*, we should expect instead the ablative. ⌊The vs. recurs at TA. i. 3. 1 with *udyamā́s* for *íd yamā́s.*⌋

17. Below the distant (*pára*), thus beyond the lower, bearing (*bhṛ*) her calf with her foot, the cow hath stood up; whitherwards, to what quarter (*árdha*) hath she forsooth gone away? where giveth she birth? for [it is] not in this herd.

The Anukr. takes no notice of the redundant syllable in a; we may suppose *pará enā́-* to be combined to *parā́t 'nā́-*. ⌊The verse is repeated below as xiii. 1. 41. RV. ends with *antáḥ* for *asmín*. The Kaṭha variant *párākāt* for *párāgāt* (WZKM. xii. 282) shows an exchange of surd and sonant, the reverse of that noted at ii. 13. 3.⌋

18. Below the distant whoever knows his father, below the distant, thus beyond the lower — who, playing the poet, shall proclaim [him] here? from whence [is] heavenly mind produced?

RV. and Ppp. read, in a, b, *yó asyā 'nuvéda pará enā́-*, rectifying the meter and lightening the construction. Only the first two pādas have any "*jagatī*" character, and they are very irregular. But by giving this name the Anukr. shows that it reads our version; in RV. and Ppp. the verse is a pure *triṣṭubh*. Read in d *kúto* (for *kṛ́to*).

19. Them that are hitherward they call off-ward; them, again, that are off-ward they call hitherward; what things, O Soma, thou and Indra have done, those they draw, harnessed as it were with the pole of the welkin.

The verse is found also in JB. i. 279, with no various readings that are not evident corruptions. The 'them' of a, b is masc., probably the same with the 'they' of d (*yuktā́ḥ*, p.). Ppp. reads *niyuktā* instead of *na yuktā*.

20. Two eagles (*suparṇá*), joint companions, embrace the same tree; of them the one eats the sweet berry; the other looks on all the time, not partaking.

Ppp. reads in a *suyujā*. Here and in the next verse, as everywhere else, some of our mss. read *piṣpalam*. ⌊The vs. plays a rôle in the Upanishads: cf. Çvet. iv. 6; Muṇḍ. iii. 1. 1. Hillebrandt, *Ved. Mythol.*, i. 466, 399, treats this and the following vss.⌋

21. On what tree the honey-eating eagles all settle and give birth — what they call the sweet berry in the top of it, that cannot he attain who knoweth not [his] father.

RV. has *íd āhuḥ* instead of *yád āhúḥ* in c, and so also Ppp. (but *āhúṣ*). In RV. this verse follows after our vs. 22. There is a redundant syllable in c of which the Anukr. takes no notice (and the pāda is also capable of being crowded together into eleven syllables).

22. Where the eagles, with counsel (*vidátha*), sound incessantly (*ánimeṣam*) unto the draught of *amṛ́ta*, — thus the shepherd of all existence, he the wise one entered there into me that am simple.

RV. reads *bhāgám* for *bhakṣám* in **a**. For *enā́* in **c**, RV. has *inás*, and Ppp. *yo no;* ⌊Ppp's *yo no* seems to be an attempt to make sense out of the rare and probably unintelligible *inó*⌋. ⌊The Kaṭha variant (WZKM. xii. 282) is *ánimiṣam.*⌋

⌊The quoted Anukr. says *navadaçe ca.*⌋

10. Mystic.

[*Brahman. — aṣṭāviṅçakam. govirāḍadhyātmadāivatyam* (*23. māitrāvaruṇī*). *trāiṣṭubham : 1, 7, 14, 17, 18. jagatī ; 21. 5-p. atiçakvarī ; 24. 4-p. puraskṛtir bhurig atijagatī ; 2, 26, 27. bhurij.*]

This hymn is in RV. a continuation of the preceding; but our vss. 9 and 23 are not found in the RV. with the rest (9 is RV. x. 55. 5 and 23 is RV. i. 152. 3); ⌊while of 19, only **d** is found in RV., making, with the odd fifth pāda of our vs. 21, the first half of RV. i. 164. 42 (42 **a**, **b** = 21 **e** + 19 **d**); and our 24 (prose) does not occur in the RV. at all⌋. The first 23 verses are found also in Pāipp. xvi. The hymn is not quoted in Kāuç. (except as vs. 20 is also vii. 73. 11); but a few verses (9, 13, 14) are cited in Vāit.

Translated: as AV. hymn, by Henry, 110, 150; Griffith, i. 464. — For other translations etc. see the introduction to hymn 9.

1. That the *gāyatrī́*-verse is set (*ā-dhā*) in the *gāyatrī́*-verse, or that they fashioned the *triṣṭúbh*-verse out of the *triṣṭúbh*-verse, or that the *jágatī* step is set in the *jágatī* (*jágat*) — whoever know that, they have attained immortality.

RV. ⌊vs. 23⌋ and Ppp. read in **b** *trāiṣṭubhād vā trāiṣṭubhaṁ.*

2. By the *gāyatrī́*-verse he measures off the song (*arká*), by the song the chant (*sā́man*), by the *triṣṭúbh*-verse the hymn (*vāká*), by the hymn of two feet [or] of four feet the hymn; by the syllable they measure the seven tunes (*vā́ṇi*).

The words 'song,' 'hymn,' 'tune' are used rather loosely in rendering here.

3. By the *jágatī* he established (*skabh*) the river in the sky; in the *rathaṁtará* he beheld (*pari-paç*) the sun; they call the three kindlers (*samídh*) the *gāyatrī́*-verse's; it was superior to them by bulk, by greatness.

The translation of the last pāda is not without uncertainties; *tátas* is here understood as *quasi*-object of *prá ririce*. RV. ⌊vs. 25⌋ reads in **a** *astabhāyat.*

4. I invite that well-milking milch-cow; a skilful-handed milker also shall milk her; may the impeller impel us the best impulse; the hot drink is kindled about: that may he kindly proclaim.

We had this verse above as vii. 73. 7. The only variant in RV. ⌊vs. 26⌋ is the better *vocam* at the end. ⌊Oldenberg discusses verses 4–7, IFA. vi. 182.⌋

5. Lowing, mistress of good things, seeking her calf with her mind, hath she çome unto [it]; let this inviolable one yield milk for the Açvins; let her increase unto great good-fortune.

This verse, again, is vii. 73. 8, above, excepting that the latter reads *nyā́gan* at end of **b**. Our *pada*-text has here *abhi∘ā́gāt*, while that of RV. ⌊vs. 27⌋ gives *abhí : ā́ : agāt;* both yield the same *saṁhitā*-reading.

6. The cow lowed toward the winking calf; she uttered *hiṅg* at [its] head, in order to lowing; bellowing the mouth (? *sṛ́kvan*) unto the hot drink, she lows a lowing, she abounds with milk.

Compare 1. 8, above; the second line is nearly identical in the two verses. It is quite differently rendered by the translators at one and another point, being very obscure. For *abhí* in **a**, RV. reads *ánu*, Ppp. *apa*.

7. This one here twangs, by whom the cow is surrounded; she lows a lowing, being set (*çritá*) on the sparkler (*dhvasáni*); since she put down mortals by her thoughts (*cítti*), becoming the lightning, she threw (*ūh*) back the wrap.

Both RV. ⌊vs. 29⌋ and Ppp. read *mártyam* in **c**.

8. Breathing lies the swift moving thing, living, stirring, fixed, in the midst of the abodes (*pastyā̀*); the living one moves at the will (? *svadhā́bhis*) of the dead one; the immortal one [is] of like source with the mortal.

The verse is excessively obscure, and Hillebrandt's translation of the second half, and reference to the moon (*Ved. Mythol.*, pp. 336, 498), very forced and implausible. The verse lacks a syllable in **a** (and the *pada*-text sets its mark of pāda-division after *éjat*); perhaps we are to resolve *-ga-ātu*. Ppp. puts the verse after our vs. 9. ⌊RV., vs. 30, shows no variant. Roth's most interesting interpretation (ZDMG. xlvi. 759) makes of the verse a riddle whose answer is "the body and the soul." He emends to *ánanac* in **a**. Böhtlingk, *Berichte der sächsischen Gesell.*, 1893, xlv. 88, reviews Roth's interpretation.⌋

9. The shaker-apart (? *vidhú*) that runs on the back of the sea, being young, the hoary one swallowed; see thou the poesy of the heavenly one with greatness; today he died, yesterday he received breath (*sam-an*).

This verse is RV. x. 55. 5; also SV. i. 325 etc.; TA. iv. 20. 1; MS. iv. 9. 12. All alike read *sámane bahūnā́m* for *salilásya pṛṣṭhé* (MS., except in its *pada*-text, has other slight differences which are palpable blunders). *Vidhú* is (as at 8. 22, above) divided in *pada*-text *vi∘dhú*. It doubtless designates here the moon, however it may have won the right to do so. Ludwig and Hillebrandt (*Ved. Mythol.* i. 465) translate **d** 'today (he died yesterday) he has come to life'; but this is in the highest degree forced, and may be pronounced even inadmissible. Ppp. reads *vidyudūdrāṇā* at the beginning. ⌊See *Kaṭha-hss.*, p. 82.⌋ The verse is quoted in Vāit. 40. 7; 41. 12.

10. He who made him knows not of him; [he is] verily out of sight now of him who saw him; he, enveloped within his mother's womb, with his much progeny, entered into perdition (*nírṛti*).

The translation follows the RV. reading, *nírṛtim*, in d, since the nom. *-tis* seems unconstruable. Both RV. ⌊vs. 32⌋ and Ppp. put the verse after our vs. 11, and the latter reads *so 'sya* in a. Haug interprets the lightning to be intended.

11. I saw the shepherd, not lying down, moving both hither and thither upon his roads; he, clothing himself in the collecting, he in the dispersing ones, rolls greatly on among existences.

Doubtless the sun. The verse ⌊RV. vs. 31⌋ is found a second time in RV. as x. 177. 3; and also at VS. xxxvii. 17; TA. iv. 7. 1; MS. iv. 9. 6; AA. ii. 1. 6^{6-10} — all accenting in a *ánipadyamānam*, which is alone acceptable. ⌊Our d recurs, with *sá* prefixed, at x. 2. 7 c. If we read *varīvartti* there, we ought also to do so here.⌋ ⌊Cf. *Kaṭha-hss.*, p. 101.⌋

12. The heaven our father, generator, navel here; this great earth our connection, mother; the womb (*yóni*) within the (two) outstretched cups (*camū́*); here the father hath set (*ā-dhā*) the daughter's embryo.

'Navel,' i.e. 'central point, place of union.' RV. ⌊vs. 33⌋ reads *me* for *nas* in a and b.

13. I ask of thee the extreme (*pára*) end of the earth; I ask the seed of the male (*vṛ́ṣan*) horse; I ask the navel of all existence; I ask the highest (*paramá*) firmament (*vyòman*) of speech.

RV. ⌊vs. 34⌋ exchanges the place of b and c, and rectifies the meter by inserting another *tvā* before *vṛ́ṣṇo*, and reading *pṛchā́mi yátra bhúvanasya nā́bhiḥ*. Ppp. follows RV. in the former case, but in the latter has *pṛchāmi tvāṁ bh. n.;* it makes ⌊as between b and c⌋ the same inversion of order as RV.; and it begins d with *vācaṣ pṛchāmi*. The Anukr. takes no notice of the irregularity of our meter. The verse, with the following one, is found also in other texts: VS. xxiii. 61, 62; TS. vii. 4. 18^2; LÇS. ix. 10. 13, 14. VS. reads in both verses precisely as RV., and LÇS. differs from it only by having *pṛchāmas* instead of *-mi* four times in vs. 13. TS. has for 13 b *pṛchā́mi tvā bhúvanasya nā́bhim*. The two verses are quoted in Vāit. 37. 3.

14. This sacrificial hearth is the extreme end of the earth; this soma is the seed of the male horse; this sacrifice is the navel of all existence; this priest (*brahmán*) is the highest firmament of speech.

RV. ⌊vs. 35⌋ (also VS. LÇS.: see above) and Ppp. read for b, c: *ayáṁ yajñó bhúv. nā́.: ayáṁ sómo* etc. (our b). TS. has *védim āhuḥ páram ántam pṛthivyā́ yajñám āhur bhúvanasya nā́bhim: sómam āhur vṛ́. áç. ré. brahmā́ 'vá vācáḥ* etc. The Anukr. absurdly calls the verse a *jagatī* on account of the two redundant syllables in the AV. version of c.

15. I do not distinguish what this is that I am; I go secret, fastened together with mind; when the first-born of righteousness hath come to me, then indeed I attain a share of this speech.

Ppp. agrees with RV. ⌊vs. 37⌋ in putting this verse ⌊and the next⌋ after our vs. 17. The RV. *pada*-text has in c *ā́ : ágan* ⌊so Müller's five editions and Aufrecht's first: Aufrecht's second, *ā́ : agan*⌋; our *ā○ágan* is better. Ppp. reads *balinā* for *manasā* in b.

16. Offward, forward goes, seized by *svadhā́*, the immortal one, of like source with the mortal; the two, constantly going separate apart — the one they noted, the other they noted not.

Haug and Hillebrandt (*Ved. Mythol.*, i. 336, note) both understand *svadhā* here as meaning the offering to the manes, but their conjectural interpretations of the verse are totally discordant. ⌊The vs. is RV. vs. 38 without variant. See the interpretations of Roth and of Böhtlingk as cited under vs. 8 above. — The Kaṭha variant (WZKM. xii. 282) is *áprān̄* for *ápān̄*. — The vs. is found at AA. ii. 1. 8.⌋

17. Seven half-embryos, the seed of existence, stand in front (? *pradíçā*), in Vishṇu's distribution; they, by thoughts (*dhītí*), by mind, they, inspired, surround on all sides the surrounders.

Or, 'being surrounders.' As noted above, the verse in RV. ⌊vs. 36⌋ and Ppp. stands before our vs. 15. Both 17 and 18 are defective as *jagatīs*. ⌊Cf. Oldenberg, IFA. vi. 184; also Henry, *Actes du dixième Congrès intern. des Orientalistes*, Section I, Inde, p. 45–50, "Cruelle énigme."⌋

18. In the syllable of the verse (*ṛ́c*) in the highest firmament, on which all the gods sat down: he who knoweth not that, what will he do with the verse? they who know that sit together yonder.

RV. ⌊vs. 39⌋ reads *imé* instead of *amī́* in **d**. O. combines *vidúṣ ṭé* just before it. The verse is found also in TB. iii. 10. 9^{14} and TA. ii. 11. 1 — in both, with the RV. reading. Its *pratīka* occurs also in GB. i. 22. Read *véda* in **c**.

19. Shaping (*kalpay-*) with measure the step of the verse, they shaped by the half-verse all that stirs; the *bráhman* of three feet, many-formed, spread out (*vi-sthā*); by that do the four quarters live.

The comm. to the Prāt. (ii. 93) quotes *ví taṣṭhe* at end of **c** as an example of the *s* of *sthā* lingualized after *ví* even though the reduplication intervenes; and that establishes *ví taṣṭhe* as the true reading. The majority of the *saṁhitā*-mss. have it; but W.E.O. give *caṣṭe;* Ppp. also has *parirūpaṁ vi caṣṭe.* Only the fourth pāda is found in RV., being i. 164. 42 **b** (we have 42 **a** as our 21 **e**); the same occurs below as xi. 5. 12 **d**.

20. Mayest thou be well-portioned, feeding in excellent meadows; so also may we be well-portioned; eat thou grass, O inviolable one, at all times; drink clear water, moving hither.

We had this verse ⌊RV. vs. 40⌋ above, as vii. 73. 11.

21. The cow verily lowed, fashioning the seas; one-footed, two-footed [is] she, four-footed; having become eight-footed, nine-footed, thousand-syllabled, a series (*pan̄tí*) of existence; out from her flow apart the oceans.

The five pādas are vs. 41, and 42 **a**, of the RV. hymn; which, however, reads *gāurī́s* for *gāúr íd* in **a**, and *paramé vyòman* for *bhúvanasya pan̄tíḥ* in **d**. The RV. vs. 41 occurs also in TB. ii. 4. 6^{11} ⌊and it is there followed by the RV. vs. 42 entire⌋ and TA. i. 9. 4, with the RV. readings, excepting *gāurī́* at the beginning ⌊and *tásyām* in TB. for *tásyās*⌋. Our pādas **b–e**, again, are repeated as xiii. 1. 42 below. The verse (12 + 12 : 12 + 11 + 11 = 58) lacks two syllables of being a proper *atiçakvarī* (60 syllables).

22. Black the descent, the yellow eagles, clothing themselves in waters, fly up to the sky; they have come hither from the seat of righteousness; then, forsooth, with ghee they deluged the earth.

The verse occurs also above as vi. 22. 1, and pādas **a–c** below in xiii. 3. 9. For parallel passages etc. see the note to vi. 22. 1. It is RV. i. 164. 47, the last verse of the RV. hymn that is included in the AV. text here (RV. vss. 43–46 are our 25–28 below), although of the remaining five RV. vss. all but one (51) are found in other parts of our text.

23. She that is footless goes first of them (fem.) that have feet: who understood (*ā-cit*) that of you, O Mitra and Varuṇa? the embryo brings (*ā-bhṛ*) the burden of her; she (?) fills (? *pṛ*) truth, protects (*ni-pā*) untruth.

The last pāda is especially obscure: he? or she? or it? and which root *pṛ*, 'fill' or 'pass'? The verse is RV. i. 152. 3, where we read *tārīt* instead of *pāti* at the end, and *asya* for *asyās* at end of **c**. Ppp. also has *tārīt*, but, instead of *ā̦́ cid asyāḥ* (or *asya*), it reads *ād ṛtasya*.

24. *Virā́j* [is] speech, *virā́j* earth, *virā́j* atmosphere, *virā́j* Prajāpati; *virā́j* became death, the over-king of the perfectibles (*sādhyá*); in his control are what was, what is to be; let him put in my control what was, what is to be.

⌊Prose.⌋ This verse, with all that follows it, is wanting in Ppp. The Anukr. reckons the whole first part to the pause as one pāda (20 syllables, a *kṛti*-pāda); the *pada*-text understands it as two, dividing after *pṛthivī.*

25. The dung-made smoke I saw from far, with the dividing one, thus beyond the lower; the heroes cooked a spotted ox (*ukṣán*); those were the first ordinances.

The construction and sense of **b** are very obscure. The verse is 43 of RV. i. 164, and the remaining three follow in order. ⌊Henry, *Mém. de la Soc. de linguistique*, ix. 247, cites the vs.⌋

26. Three hairy ones look out seasonably; in the (a?) year one of them shears itself; another looks upon all with might (*çácībhis*); of one is seen the rush, not the form.

The RV. version ⌊vs. 44⌋ has in **c** *víçvam éko abhí caṣṭe;* our *abhicáṣṭe* is a regular case of antithetical accent. The RV. *pada*-text does not divide *saṁvatsare.* Haug interprets the verse of the three forms of Agni; Hillebrandt (*Ved. Mythol.*, i. p. 472), of the moon (!?), sun, and wind.

27. Speech [is] four measured out quarters (*padá*); those are known by Brahmans who are skilful; three, deposited in secret, they do not set in motion (*ĩñgay-*); a fourth of speech human beings speak.

This verse is found, without variant, in TB. (ii. 8. 8⁵) and ÇB. (iv. 1. 3¹⁷), as well as in RV. ⌊vs. 45⌋. Our Bp.²D.Kp. read *ná : ĩñgayanti* in **c**.

28. They call [him] Indra, Mitra, Varuṇa, Agni; likewise he [is] the heavenly winged eagle; what is one the sages (*vípra*) name (*vad*) variously; they call [him] Agni, Yama, Mātariçvan.

Our *pada*-text differs from that of RV. ⌊vs. 46⌋ by dividing *bahu॰dhā́*.

⌊The fifth *anuvāka*, with 2 hymns and 50 verses, ends here.⌋

⌊One of our mss., P., sums up the book as of 8 *artha-sūktas* [their vss. number 214] and 7 *paryāya-sūktas* [hymns 6 and 7: their ¶'s number 62 + 26 = 88] or "15 *sūktas* of both kinds" reckoned together. Cf. the introduction, p. 517. The same ms., P., sums up the *avasānarcas* [of hymns 6 and 7] as 99 [73 + 26] and the "verses of both kinds" as 313 [that is 214 + 99]; but codex I. gives 302 [that is 214 + 88].⌋

⌊The twenty-first *prapāṭhaka* ends here.⌋

Book X.

⌊This tenth book is the third of the second grand division of the Atharvan collection. For a general statement as to the make-up of the books of this division, reference should again be made to page 471. The Old Anukramaṇī describes the length of hymns 1, 2, 5, 6, 7, 8, and 10 by giving the overplus of each hymn over 30 verses. The assumed normal length in the case of book ix. seems to be 20 verses. The whole book has been translated by Victor Henry, *Les livres X, XI, et XII de l'Atharva-véda traduits et commentés*, Paris, 1896. The *bhāṣya* again is lacking. There are no *paryāya*-hymns in this book.⌋

⌊The *anuvāka*-division of the book (as noted above, page 472) is into five *anuvākas* of two hymns each. The "decad"-division likewise is as described on page 472. A tabular conspectus for this book also may be acceptable:

Anuvākas	1		2		3		4		5	
Hymns	1	2	3	4	5	6	7	8	9	10
Verses	32	33	25	26	50	35	44	44	27	34
Decad-div.	10+10+12	10+10+13	10+10+5	10+10+6	5 tens	3 tens+5	3 tens+14	3 tens+14	10+10+7	10+10+14

Sum of verses, 350. The sum of "decad"-*sūktas* is 35. In this book, therefore, the average length of the "decad"-*sūktas* is precisely 10 verses.⌋

---

1. Against witchcraft and its practisers.

[*Pratyan̄girasa.—dvātrin̄çat. kṛtyādūṣaṇadevatyam. ānuṣṭubham: 1. mahābṛhatī; 2. virāṇ nāma gāyatrī; 9. pathyāpan̄kti; 12. pan̄kti; 13. urobṛhatī; 15. 4-p. virāḍ jagatī; 17, 20, 24. prastārapan̄kti (20. virāj); 16, 18. triṣṭubh; 19. 4-p. jagatī; 22. 1-av. 2-p. ārcy uṣṇih; 23. 3-p. bhurig viṣamā gāyatrī; 28. 3-p. gāyatrī; 29. madhyejyotiṣmatī jagatī; 32. dvyanuṣṭubgarbhā 5-p. atijagatī.*]

Found also in Pāipp. xvi. The hymn (vs. 1) is quoted in Kāuç. 39. 7, with several others, in a ceremony against witchcraft, and several of its verses or parts of verses elsewhere. The Vāit. uses only one half-verse (21 c, d).

Translated: Ludwig, p. 520; Henry, 1, 39; Griffith, ii. 1; Bloomfield, 72, 602.

1. She whom the adepts (*cikitsú*) prepare, all-formed, hand-made, like a bride at a wedding — let her go far off; we push her away.

'She,' because *kṛtyā* 'witchcraft' is feminine. The name, *mahābṛhatī*, given to the verse, is improperly applied, ⌊if we understand it as defined by RV. Prāt. xvi. 48: here is meant rather that defined as of three *jāgata* pādas (12 + 12 : 11) at *Ind. Stud.* viii. 243⌋.

2. Having a head, having a nose, having ears, put together, all-formed, by the witchcraft-maker — let her go far off; we push her away.

The addition of a *ca* at the end of **a** would rectify the meter, and justify the Anukr. The *pada*-reading *çīrṣaṇ°vátī* is by Prāt. iv. 99, and the word is quoted there in the comment as an example. Ppp. puts the adjectives in the accus., and reads, instead of our **c**: *pratyak pra hiṇmasi yaç cakāra tuṁ ṛcchatu:* cf. vs. 5 **c** and v. 14. 11 **c**.

3. Çūdra-made, king-made, woman-made, made by Brahmans (*brahmán*), like a wife expelled (*nuttá*) by her husband, let her go to her maker, as connection.

Either 'as her' or 'as his connection'; Ppp. decides for the former, reading *bandhum* ⌊for our *bándhu*⌋. ⌊W's alternative seems to be: *bándhum* must be in apposition with *kartā́ram;* but *bándhv* (p. *bándhu*) must be a neuter (as at v. 13. 7) and so in apposition with the subject-nominative, *kṛtyā́* understood.⌋

4. With this herb have I spoiled all witchcrafts — what one they have made in the field, what in the kine, or what in thy men.

This is a repetition of iv. 18. 5, above. The Anukr. here, as there, takes no notice of the defective last pāda.

5. Let evil be to the evil-doer, a curse to the curser; backward we send [her] forth back, that she may slay the witchcraft-maker.

Ppp. reads for **a** *kṛtyās santu kṛtyākṛte*, and, for **c**, **d** *pratyak pratipravartaya yaç cakāra tuṁ ṛcchatu.* To read in our **c** *hiṇmasi* (as Ppp. in vs. 2 **c**) would rectify the meter, of whose irregularity the Anukr. takes no notice. The *pada*-reading *prati°prahiṇmaḥ* is by Prāt. iv. 95; the word is quoted there in the comment as example.

6. Opposed [is] the Āñgirasa, our appointed (*puróhita*) overseer; do thou, having turned the witchcrafts in the opposite direction, slay yonder witchcraft-makers.

Ppp. is corrupt, mixing up our verses 6 and 7. It combines *pratīcīnā "ñgi-* in 6 **a**.

7. He who said to thee "go forth," against the current, up-stream, him, O witchcraft, do thou return against; seek not us who are innocent.

Of this verse is legible in Ppp. *udāyyam* in **b**; as for our mss., they cannot be relied upon in the least to distinguish *pya* and *yya*, but the majority rather favor *udāyyàm*, while P. reads *-āryyàm*, D. *-ājyàm* (?), W. *-āhyam.* Neither word has been found anywhere else, but doubtless *udāpyàm* is the true form.

8. He who put together thy joints, as an *ṛbhú* [those] of a chariot with skill (*dhī́*), unto him go thou; there is thy going; this person is unknown to thee.

All the *saṁhitā*-mss. read *-va rbhur* in **b**.

9. They who, having made, took hold of thee, cunning sorcerers — this is a healthful (*çambhú*) spoiler of witchcraft, counteracting, reverting; therewith do we bathe thee.

The address changes, as often elsewhere, from the witchcraft to the bewitched person. Ppp. reads, in c, *vidma* for *çambhu*, and, in d, *pratisaram*. Our text ought to read in c *çambhv ìdám*, although all the mss. happen to agree here in lengthening the *i*.

10. In that we have come upon the ill-portioned one (fem.), bathed forth, whose young (*-vatsá*) is dead — let all ill (*pāpá*) go away from me; let property come unto (*upa-sthā*) me.

The *pada*-mss. have in b *upa∘eyimá*, and combination to *upeyimá* falls under the rule Prāt. iii. 38, although the *ā* contained in *eyimá* (= *ā-īyimá*) does not appear ⌊as *ā*⌋ in the *pada*-text. ⌊Ppp. ends a corruptly with *pṛṣṇipathāṁ*.⌋

11. In that they have taken (*grah*) the name of thee giving to the Fathers, or at the sacrifice — let these plants free thee from all ill that is designed (? *saṁdeçyà*).

It might be also (in a, b) 'those giving to the Fathers have taken the name of thee' (Ludwig, 'thy Fathers'). *Saṁdeçyà* is very obscure. The first half-verse is wholly corrupt in Ppp.

12. From sin against the gods, against the Fathers, from name-taking, that is designed, that is devised against [any one], let the plants free thee by their energy (*vīryà*), with spell (*bráhman*), with verses, with milk of the seers.

'Milk' (*páyas*) in the last pāda looks like a corrupt reading, but Ppp. appears to have the same; Bp.E. accent *payasā́*. ⌊As for the combinations of *-ā ṛ-*, see note to Prāt. iii. 46.⌋ Several mss. (Bp.O.p.m.R.T.K.) read *pitryàt* in a. The verse, which ought to be called an *anuṣṭubgarbhā triṣṭubh* (11 + 8 : 11 + 11 = 41), is very foolishly described by the Anukr. as a *pañkti*, because it contains nearly (and can easily be reduced to precisely) 40 syllables.

13. As the wind sets in motion the dust from the earth and the cloud (*abhrá*) from the atmosphere, so from me may everything of evil nature go away, pushed by the spell (*bráhman*).

14. Step away, making much noise, like an unfastened she-ass; attain thy makers, pushed hence by an energetic spell.

Some of the mss. (O.p.m.K.) read *kartrén* in c, as in other such cases.

15. Saying "this is the road, O witchcraft," we conduct thee; thee that wast sent forth against [us] we send forth back again; by that [road] go against [them], breaking, like a draft-cow with a cart, all-formed, wearing a wreath (? *kurūṭín*).

The last word is found only here, and has to be rendered conjecturally (with the Pet. Lexx.). All the *saṁhitā*-mss. ⌊or rather, most of them: see also note to Prāt. iii. 35⌋ combine *kṛtyé 'ti* ⌊and thus indeed the meter requires us to pronounce⌋; but our edition restores the more correct reading ⌊*kṛtya íti*⌋, since the Prāt. does not countenance the irregularity; we should expect to find it with *vandane 'va* (in ii. 56). Ppp. reads at the beginning *ayaṁ panthā 'pinayāmi tvā kṛtye prahitāṁ prati* etc.; in c ⌊or rather c–d⌋, *tuñjaty anasvinī 'va*. In the Anukr. it seems as if *catuṣpadā* must be a misreading for *pañcapadā* (11 + 11 : 8 + 8 + 8 = 46): but compare vs. 19.

16. Offward is light for thee, hitherward is no road for thee; make thy goings elsewhere than [toward] us; go thou by a distant [road] beyond ninety difficult navigable streams; do not wound thyself; go away.

One would like to emend *kṣaṇiṣṭhās* in **d**, perhaps to *kṣamiṣṭhās* 'be patient' i.e. 'linger'; Ppp. has instead *ghāniṣṭhās*, which unfortunately gives no help. Ppp. also combines *nāvyā 'ti* in **c**; and the description of the Anukr. appears to sanction it.

17. As the wind the trees, do thou crush (*mṛ*) down, cause to fall; do not leave of them cow, horse, man; turning back, O witchcraft, from here to thy makers, awaken them unto childlessness.

Here, in **c**, even a majority of the mss. (W.I.O.D.T.K.) read *kartrén*. Ppp. combines at the beginning *vāte 'va*, as the meter demands, and as the Anukr. assumes; *úchiṣāi 'ṣām* is doubtless also the real reading in **b**.

18. What [witchcraft] they buried for thee in the *barhís*, what in the cemetery, [what] witchcraft or secret spell (*valagá*) in the field, or practised against thee in the householders' fire — they, being wiser, [against thee] who art simple, innocent.

Ppp. helps both meter and sense by inserting *cakrus* before *barhiṣi* in **a**; it also arranges *kṛtyāṁ kṣetre* in **b**, combines *dhīratarā 'nāg-* at the end, and adds, to complete the verse, *tam* ⌊so Roth's Collation! for *tām?*⌋ *ito nāçayāmasi.* The Anukr. notices neither the deficiency in **a** nor the redundancy in **d**.

19. We have found out (*anu-vid*) the hostile sneaking magic (? *kártra*) that was applied, perceived (? *anu-budh*), buried: let that go whence it was brought; there let it roll about like a horse; let it slay the progeny of the witchcraft-maker.

Ppp. reads in **c** *āgatam* for *ābhṛtam*, and combines in **d** *açve 'va*, as called for by the meter. The Anukr. is as bad in its treatment of this verse as of 15.

20. There are knives of good metal in our house; we know thy joints, O witchcraft, how many they are; just stand up; go away from here; unknown one, what seekest thou here?

That is, 'thou who art no acquaintance of ours.' The Anukr. is much more scrupulous than usual in calling the verse (12 + 11 : 8 + 8 = 39) *virāj* ⌊scanning **a** perhaps as 11⌋. Ppp. begins with *svayasā.* The third pāda is quoted in Kāuç. 39. 19.

21. Thy neck-bones (*grīvā́*), O witchcraft, and thy (two) feet I will cut up; run thou out; let Indra-and-Agni defend us, they who are of progeny rich in progeny.

Prajā́vatī at the end looks like a corruption of *prajā́patī*, which Ppp. reads ⌊R's collation has *prajapatī*⌋. Ppp. also has in **c** *enāṁ vṛçcatā.* But Kāuç., which quotes the last half-verse in full in 5. 2, reads *prajāvatī.* The same half-verse appears also by *pratīka* in Vāit. 8. 6 (unless Vāit. takes it rather from Kāuç.).

22. King Soma [is] our over-ruler and favorer (*mṛḍitṛ́*); let the lords of being favor us.

The verse properly contains 22 syllables (11 + 11), and should therefore be called a *sāmnī triṣṭubh.* Ppp. reads in b *ṛtasya naṣ.*

23. Let Bhava-and-Çarva hurl (*as*) at the evil-doer, the witchcraft-maker, the ill-doer, the missile of the gods, the lightning.

Ppp. reads in a *pāpakṛtvane* ⌊which is metrically much better⌋. The definition of the verse by the Anukr. is very stupid; it is plainly two *triṣṭubh* pādas, with an intruded word of three syllables (either *duṣkṛ́te* or *vidyútam;* either could be spared). The mss. insert a cesura-mark after *kṛtyākṛ́te.*

24. If thou camest [as] biped, as quadruped, put together by the witchcraft-maker, all-formed, do thou, becoming octoped, go away again from here, O misfortune!

The verse has the same structure as 20. The *pada*-text here and in vs. 28 reads *ā○iyátha.*

25. Anointed, smeared, well-adorned, bearing all difficulty, go thou away; recognize (*jñā*), O witchcraft, thy maker, as a daughter her own father.

The definition of this verse appears to be omitted in the Anukr., as we can hardly be meant to take it for an *anuṣṭubh.* The first pāda is capable of being crowded together into 8 syllables, or expanded into 12 (either procedure being about equally strained), making the verse either an *urobṛhatī* or a *prastārapañkti.* It is quoted in Kāuç. 39. 18.

26. Go away, O witchcraft; stand not; lead, as it were, the track of one pierced; it is a deer, thou a deer-hunter; it is unable to put thee down.

'Lead,' in b, appears to be used in the sense of 'follow'; the 'track' is doubtless that of the maker: ⌊cf. note to xi. 2. 13⌋. The *pada*-text divides *mṛga○yúḥ:* cf. Prāt. iii. 18.

27. Also the after one (*ápara*) slays with an arrow, fitting it (?), the one shooting (*-āsin*) in front; also of the front one, smiting down, the after one smites down in return.

This obscure and probably corrupt verse gets no help from Ppp., which merely reads *uto* for *uta* in c. The Pet. Lex. suggests emendation of *-dā́ya* to *-dhā́ya* in b, and the translation implies the change.

28. Hear thou, verily, these words of mine; then go whence thou camest, to meet him who made thee.

Ppp. reads at the end *punaḥ* for *prati.*

29. The slaying of an innocent person is indeed fearful, O witchcraft; slay thou not our cow, horse, man; wheresoever thou art set down, from there we make thee stand up; become thou lighter than a leaf.

The *pada*-text has in d *út : sthāp-* ; the example of the omitted *s* is quoted under Prāt. ii. 18. The verse (10 + 10 : 8 + 8 + 8 = 44) is very badly defined by the Anukr. Ppp. reads in a *-hatyam* and *bhīmam*.

30. If ye are covered (*ā-vṛ*) with darkness, like those who are girt (*abhi-dhā*) with a net — having torn up (*sam-lup*) all witchcrafts from here, we send them forth again to the maker.

The *pada*-text strangely reads *ā́°vṛtā* in a, instead of *-tāḥ*.

31. The progeny of the witchcraft-maker, of him of secret spells, of him that devises against [others], O witchcraft, do thou kill; do not leave [them alive]; slay yonder witchcraft-makers.

Ppp. uses the singular in d.

32. As the sun is freed out of darkness, [and] quits the night and the ensigns of the dawn, so do I quit all evil-natured magic made by the witchcraft-maker, as an elephant the difficult haze (?*rájas*).

Ppp. puts *tamasas* before *mucyate* in a, reads *ketum* at end of b, and omits d altogether. The verse (12 + 11 : 8 + 8 + 11 = 50) lacks two syllables of being a full *atijagatī* (52). The *pratīka* (*yathā sūrya*) is quoted in Kāuç. 39. 26 ; but the comm. regards vii. 13. 1, and not this, as the verse intended.

⌊The quoted Anukr. says *dve* (i.e. 2 above the norm of 30).⌋

2. The wonderful structure of man.

[*Nārāyaṇa. — trayastrin̄çat. pārṣṇisūktam ; pāuruṣam ; brahmaprakāçisūktam (31, 32. sākṣātparabrahmaprakāçinyāu). ānuṣṭubham : 1–4, 7, 8. triṣṭubh ; 6, 11. jagatī ; 28. bhurig bṛhatī.*]

Found also (except vss. 8, 18, 23, 28) in Pāipp. xvi. (in the verse-order 1–7, 26, 27, 9–12, 17, 15, 13, 14, 16, 22, 19, 24, 25, 20, 21, 30, 29, 31, 32, 33). Quoted (vs. 1) in Vāit. 37. 19, together with the other *puruṣasūkta* (xix. 6), in the *puruṣamedha* or human sacrifice ; not noticed in Kāuç.

Translated : Muir, v. 375 (nearly all) ; Ludwig, p. 398 ; Scherman, *Philosophische Hymnen*, p. 41 (nearly all) ; Deussen, *Geschichte*, i. 1. 265 ; Henry, 5, 45 ; Griffith, ii. 6.

1. By whom were brought the two heels of a man (*púruṣa*)? by whom was his flesh put together? by whom his two ankle-joints (*gulphá*)? by whom his cunning (*péçana*) fingers? by whom his apertures? by whom his (two) *uchlakhás* in the midst? who [put together] his footing (*pratiṣṭhā́*)?

The *pada*-text divides *ut°çlakhāú*, as if there were such a word as *çlakha*. Ppp. reads, instead of *keno 'chlakhāu, keno 'cchinaṁ ko ;* also, in a, *pārṣṇīy ābhṛte pāuruṣasya ;* and, in c, *peçinīṣ*. *Péçana* is more literally 'arranging, adorning.'

2. From what, now, did they make a man's two ankle-joints below, his two knee-joints above? separating (?*nir-ṛ*) his two back-thighs (*jáṅghā*), where, forsooth, did they set them in? the two joints of his knees — who indeed understands (*cit*) that?

Nirṛ́tya is a difficult and doubtful expression here. Ppp. reads *nirṛtijan̄ghe ni dadhuḥ;* also, in **d**, *saṁdhīm ū ca jānā.* In **b** it has again *pāuruṣasya.*

3. There is joined, fourfold (*cátuṣṭaya*), with closed (*sáṁhita-*) ends, above the two knees, the pliant (*çithirá*) trunk; what the hips are, the thighs — who indeed produced (*jan*) that, by which the body (*kúsindha*) became very firm?

Ppp. reads *saṁhatantaṁ* in **a**, and *sudhṛtam* in **d**.

4. How many gods [and] which were they, who gathered (*ci*) the breast, the neck-bones of man? how many disposed the two teats? who the two collar-bones (? *kaphoḍá*)? how many gathered the shoulder-bones (pl.)? how many the ribs?

Ppp. has again *pāuruṣasya* in **b**. In **c** it reads *ni dadhuṣ kaṣ kapolāu.* The mss. are extremely discordant as to the form of the word which our edition gives as *kaphāuḍāú;* that is the reading of Bp.W.D.; P.M.R.s.m. have *kapheḍāú*, I. *kaphāujhāú*, E.O.R.p.m.T.K. *kaphoḍāú* (which accordingly has the most authority in its favor ⌊all SPP's mss. read so⌋); several *saṁhitā*-mss. (P.M.T.O.p.m.R.s.m.) have *káṣ* before it. The meaning given is, of course, conjectural only; 'collar-bone' is Ludwig's guess, and seems to suit the connection (though that is a rather weak ground of preference) better than the '*perhaps* elbow' of the Pet. Lexx. The Anukr. takes no notice of the lacking syllable in **a**.

5. Who brought together his two arms, saying "he must perform heroism"? what god then set on his two shoulders upon the body (*kúsindha*)?

⌊Ppp. has *kṛṇavān* for *karavāt* in **b**, and, for **d**, *kvasindhād adhādadhi.*⌋

6. Who bored out the seven apertures in his head — these ears, the nostrils, the eyes, the mouth? in the might of whose conquest (*vijayá*) in many places quadrupeds [and] bipeds go their way.

Bp. reads at the end *yā́man.* Ppp. puts *nāsike* after *cakṣaṇī*, and reads in **c** *vijāyasya mahamani*, and at the end *yomūn.* The Anukr. does not heed that **d** is a *triṣṭubh* pāda.

7. Since in his jaws he put his ample (*purūcī́*) tongue, then attached (*adhi-çri*) [to it] great voice; he rolls greatly on among existences, clothing himself in the waters: who indeed understands that?

With **c** is to be compared ix. 10. 11 **d**; the irregularity of the pāda is not noticed by the Anukr. Ppp. reads instead of **c**: *sa ā varīvarti mahinā vyomaṁ : avasānaṣ kata cit pra veda.* Our text ought to read *varīvartti.*

8. Which was that god who [produced] his brain, his forehead, his hindhead (? *kakā́ṭikā*), who first his skull, who, having gathered a gathering in man's jaws, ascended to heaven?

D. reads *cityám* in **c**; all the mss. agree in *ruroha*, although *ruróha* is obviously required. ⌊Otherwise Henry.⌋ The verse, as noted above, is wanting in Ppp.

9. Numerous things dear and not dear, sleep, oppressions and wearinesses, delights and pleasures — from where does formidable man bring (*vah*) them?

Ppp. reads in b *-tandriyaḥ*, and in d again *pāur-*.

10. Whence now in man [come] mishap, ruin, perdition, misery, accomplishment, success, non-failure? whence thought (*matí*), uprisings (*úditi*)?

The minor Pet. Lex. suggests for *úditi* 'end, disappearance.' Ppp. reads in b *kuto 'dhi pur-*. *Vyṛddhis* instead of *ávy-* would improve both sense and meter.

11. Who disposed in him waters, moving apart, much moving, produced for river-running, strong (*tīvrá*), ruddy, red, dark and turbid, upward, downward, crosswise in man?

Ppp. reads in a *āpo dadhāt*, and in c combines (as the meter requires us to read) *tīvrā 'ruṇā*. The verse (8 + 8 + 7 : 11 + 11 = 45) is very stupidly defined as *jagatī* by the Anukr.

12. Who set form in him? who both bulk (*mahmán*) and name? who [set] in him progress (*gātú*)? who display (*ketú*)? who [set] behaviors (*carítra*) in man?

Ppp. again *pāuruṣe* at the end.

13. Who wove in him breath? who expiration and respiration (*vyāná*)? what god attached (*adhi-çri*) conspiration (*samāná*) to man here?

Ppp. reads *adadhāt* for *avayat* in a, and again *pāuruṣe*.

14. What one god set sacrifice in man here? who [set] in him truth? who untruth? whence [comes] death? whence the immortal?

Ppp. reads, for b etc., *eko 'gre adhi pāuruṣe : ko anṛtaṁ ko mṛtyuṁ ko amṛtaṁ dadhāu.*

15. Who put about him clothing (*vā́sas*)? who prepared (*kalpay-*) his life-time? who extended to him strength? who prepared his swiftness?

Ppp. reads for a *ko vāsasā pari dadhāt*, and elides *ko 'syā-* in d.

16. With what did he stretch the waters along? with what did he make the day to shine? with what did he kindle (*anu-idh*) the dawn? with what did he give the coming-on of evening?

The *pada*-text reads *ā́paḥ* (as in 11 a) in a. Ppp. elides '*nv* after it. ⌊For *āindha*, cf. *Gram.* § 684 c.⌋

17. Who put in him seed, saying "let his line be extended"? who conveyed into him wisdom? who gave (*dhā*) [him] music? who dances?

Ppp. has, for a, *ko 'smin reto 'dadhāt;* at end of b, *itaḥ;* for d, *ko vāçāṁ ko anṛtaṁ dadhāu.*

18. With what did he cover this earth? with what did he surround the sky? by what is man a match for (*abhí*) mountains in greatness? by what, for deeds?

This verse, as noted above, is wanting in Ppp.

19. With what does he go after Parjanya? with what [after] the out-looking Soma? with what [after] both sacrifice and faith? by whom was mind put in him?

Ppp. reads *āpnoti* for *anv eti,* and has for **c**, **d** our 20 **c**, **d** (but *puruṣaḥ* in **c**).

20. Wherewith does he obtain one learned in revelation (*çrótriya*)? wherewith this most exalted one? wherewith does man [obtain] this Agni? wherewith did he measure (make?) the year?

Ppp. has for **b** our 19 **b** again; also *puruṣaḥ* in **c**.

21. The *bráhman* obtains one learned in revelation, the *bráhman* this most exalted one; the *bráhman* [as] man this Agni; the *bráhman* measured the year.

Here and in vss. 23 and 25 an instrumental is distinctly and strongly called for, instead of the nominative *bráhma;* yet to call *bráhma* an instr., and translate it as such, does not seem possible. ⌊Cf. Caland, KZ. xxxi. 261.⌋ Ppp. reads, for **c**, **d**, *brahma yajñasya çraddhā ca brahmā 'smi ca hataṁ manaḥ.*

22. Wherewith does he dwell upon (?*anu-kṣi*) the gods? wherewith [upon] the people of the god-folk? wherewith this other asterism? whereby is authority (*kṣatrá*) called real (*sát*)?

The sense here is very obscure, and the rendering mechanical. ⌊Griffith suggests that the point may lie in using *nakṣatram* as if it were *na kṣatram,* 'non-power,' in opposition to *kṣatram* in **d**.⌋ Ppp. has, for **b**, *kena devīr ajanayad diçaḥ.* The meter requires in **a** *kṣyati,* as the forms are written in some texts. The Anukr. takes no notice of the irregularity.

23. The *bráhman* dwells upon the gods, the *bráhman* [upon] the people of the god-folk; the *bráhman* this other asterism; the *bráhman* is called real authority.

This verse is wanting in Ppp.

24. By whom is this earth disposed? by whom the sky set above? by whom this atmosphere, the expanse, set aloft and across?

Ppp. reads, for **a**, *kene 'daṁ bhūmir nihataḥ.*

25. By the *bráhman* is the earth disposed; the *bráhman* [is] the sky set above, the *bráhman* this atmosphere, the expanse, set aloft and across.

Ppp. reads, for **a**, **b**, *brahmaṇā bhūmir niyatā brahma dyām uttarāṁ dadhāu,* thus relieving in **b** the difficulty as to the construction of *brahma.* ⌊Cf. note to vs. 21.⌋

26. Atharvan, having sewed together his head, and also (*yát*) his heart — aloft from the brain the purifying one sent [them] forth, out of the head.

'The purifying one' (*pávamāna*) is soma; it is perhaps identified here with Atharvan; but the whole sense is extremely obscure. Ppp. reads at the end *çīrṣṇaḥ.*

27. Verily that head of Atharvan [is] a god-vessel, pressed together; breath defends that, the head, food, also mind.

For *samubjita*, as said of a *koça*, compare ix. 3. 20 above. Ppp. reads *prāṇo 'bhi* in c, and *çrīm* for *çiras* in d. The three nouns in d might be nom. instead of accus.

28. Was he now created upward (*ūrdhvá*)? [or] was he now created crosswise? did man grow unto (*ā-bhū*) all the quarters? — he who knoweth the *bráhman's* stronghold, from which man is [so] called.

The meaning of the protracted final syllables here is unquestionable, although it has been overlooked by both Muir and Ludwig. The cases of protraction call out much treatment from the Prāt.: see the rules i. 70, 97, 105; iv. 6, 120, 121, and the notes upon them. The mss. differ in regard to accenting or leaving unaccented the final syllable of b; nor is the usage of either RV. or AV. sufficiently settled to determine which reading ought to be preferred. *Puruṣa* in this verse and the sequel seems to approach its later meaning of 'supernal Person or Spirit.' There is no apparent connection between the two halves of the verse: for the second, see vs. 30. The whole verse is wanting in Ppp. The Anukr. should have called it a *prastārapañkti; bhurig bṛhatī* is purely mechanical (10 + 11 : 8 + 8 = 37).

29. Whoever indeed knoweth that *bráhman's* stronghold, covered with *amṛ́ta* — unto him both the *bráhman* and the Brahmans have given sight, breath, progeny.

The verse is found also in TA. (i. 27. 3), which reads *purīm* at end of b, *brahmā* for *brāhmāç* in b, and *āyuḥ kīrtim* for *cakṣuḥ prāṇam* in d (the accentuation is corrupt and worthless through the whole verse). Ppp. has also in d *āyuṣ* for *cakṣuḥ*, and at the end *dadhuḥ.*

30. Him verily sight doth not desert, nor breath, before old age, who knoweth the *bráhman's* stronghold (*púr*), from which man (*púruṣa*) is [so] called.

The latter half-verse is identical with 28 c, d. Ppp. reads *puraḥ* at end of b, and *yasmāt* in d.

31. Eight-wheeled, nine-doored, is the impregnable stronghold of the gods; in that is a golden vessel, heaven-going (*svargá*), covered with light.

The verse is found also in TA. (i. 27. 2-3), which reads *hiraṇmayas* in c, and inserts *lokás* after *svargás* in d. ⌊Reminiscences of this verse are seen in x. 8. 43 a, b.⌋

32. In that golden vessel, three-spoked, having three supports — what soul-possessing monster (*yakṣá*) there is in it, that verily the knowers of the *bráhman* know.

Ppp. reads in b *tridive* for *tryare*, and, in c, *antar* for *yakṣam*. ⌊Pādas c, d recur at x. 8. 43 c, d.⌋

33. The *bráhman* entered into the resplendent, yellow, golden, unconquered stronghold, that was all surrounded with glory.

The verse is found also in TA. (i. 27. 3–4), which again reads *hiraṇmayīm*, and *brahmā́ vivéça* ⌊so both ed's⌋ (the accent has no authority, as it is full of faults in this vicinity; but the comm. explains *brahmā́* as = *prajāpatiḥ:* which also does not go for much). ⌊TA. has further *vi-* for *pra-* at the beginning and ends with *-jitā* (which the comm. explains as *-jitām*).⌋ Ppp. likewise has *hiraṇmayīm;* and further, in **d** *viveçā ca parājitaḥ.*

⌊The quoted Anukr. says for this second hymn *tisraḥ* (i.e. 3 above the norm of 30). — Here ends the first *anuvāka*, with 2 hymns and 65 verses.⌋

3. With an amulet of varaṇá.

[*Atharvan. — pañcaviṅçakam. mantroktavaraṇadevatyam uta vānaspatyaṁ; cāndramasam. ānuṣṭubham: 2, 3, 6. bhurik triṣṭubh; 8, 13, 14. pathyāpaṅkti; 11, 16. bhurij; 15, 17–25. 6-p. jagatī.*]

Found also in Pāipp. xvi. (in the verse-order 1–7, 9, 8, 10–13, 15, 14, 16, 17, 19, 22, 21, 20, 18, 24; 23 and 25 are wanting). Quoted (vs. 1) in Kāuç. 19. 22, with three other hymns, in connection with the binding on of amulets for welfare. Not noticed in Vāit.

Translated: Zimmer, p. 60 (17 vss.); Henry, 9, 53; Griffith, ii. 11; Bloomfield, 81, 605.

1. This *varaṇá* [is] my rival-destroying, virile (*vṛ́ṣan*) amulet; with it do thou take hold of thy foes, slaughter thy injurers (*durasy-*).

The *varaṇa* is a tree, the *Cratæva Roxburghii* found throughout India. The name comes doubtless from the root *vṛ* 'cover, protect, ward off'; and the hymn is full of allusions to a connection with that root; ⌊cf. the play in iv. 7. 1 and vi. 85. 1⌋. Ppp. reads throughout *varuṇa*, which is also in later Skt. recognized as a form of the tree-name.

2. Crush them, slaughter, take hold; be the amulet thy forerunner in front; the gods by the *varaṇá* warded off the hostile practice (*abhyācārá*) of the Asuras from one morrow to another.

The comm. to Prāt. iii. 80 quotes the beginning of the verse as example of *eṇa* after *pra.* It is unnecessary to view, with the Anukr., the verse as redundant. Ppp. combines *te 'stu* in **b**.

3. This amulet, the *varaṇá*, all-healing, thousand-eyed, yellow, golden — it shall make thy foes go downward; do thou, in front, damage them that hate thee.

Ppp. reads *hiraṇmayaḥ* at end of **b**, and *yas* for *sa* at beginning of **c**. The verse is rather *svarāj* than *bhurij.*

4. This *varaṇá* [shall ward off] the witchcraft extended for thee; this shall shield thee against fear arising from men, this against all evil.

Ppp. preserves unity of construction through the verse, by reading, for **b**, **c**: *pāuruṣeyam ayaṁ vadham: ayaṁ te sarvaṁ pāpmānaṁ.*

5. The *varaṇá*, this divine forest-tree, shall ward off; the *yákṣma* that has entered into this man — that have the gods warded off.

We had this verse above, as vi. 85. 1. The Anukr. takes no notice in either place of the deficient syllable in **a**. Ppp. reads here, for **b**, *idaṁ devo bṛhaspatiḥ;* and, for **c**, *yakṣmā pratiṣṭhā yo 'smin;* ⌊and then *taṁ u* etc.⌋.

6. If, having slept, thou shalt see an evil dream; if a wild beast (*mṛgá*) shall run a disagreeable course — from overmuch (*? pari-*) sneezing, from the evil utterance of a bird (*çakúni*), this amulet, the *varaṇá*, shall shield thee.

The translation implies in **b** emendation of *yáti* to *yádi*, which seems unavoidable. Ppp., however, appears to have *yati;* it reads further in **b** *mṛgaçrutaṁ* and *ajuṣṭaṁ*, in **c** *paricchavā*, ⌊and in **d** *vārayātāi*⌋. The verse is included in the *duḥsvapnanāçana gaṇa:* see note to Kāuç. 46. 9.

7. From the niggard, from perdition, from sorcery, also from fear, from the more violent deadly weapon of death, the *varaṇá* shall shield thee.

Ppp. reads, for **d**, *tvaṁ varuṇo vāraya.*

8. What sin my mother, what my father, and what my own brothers, what we ourselves have done, from that shall this divine forest-tree shield us.

Ppp. reads *tasmāt* for *tatas* in **d**, and, for **e**, *idaṁ deva bṛhaspatiḥ:* compare its version of 5 **b**.

9. Driven (*vyath*) forth by the *varaṇá*, my enemies (*bhrā́tṛvya*) [who are my] kinsmen have gone unto unlighted (*? asū́rta*) space (*rájas*); let them go to lowest darkness.

⌊Bloomfield discusses *asū́rta*, JAOS. xvi., p. clxii = PAOS. Dec. 1894.⌋

10. Unharmed [am] I, with unharmed kine, long-lived, having all my men; let this amulet, the *varaṇá*, protect me, being such, from every quarter.

Ppp. reads in **b** *-pāuruṣaḥ* (as usual, where *pūr-* and not *pur-* is meant).

11. This *varaṇá* on my breast, king, divine forest-tree — let it drive (*bādh*) away my foes, as Indra the barbarians, the Asuras.

The verse is quoted in the schol. to Kāuç. 10. 2. Ppp. combines *varuṇo 'rasi*, as the meter requires, but as the Anukr. takes pains not to authorize. Ppp. also exchanges the second halves of vss. 11 and 12.

12. I bear this *varaṇá* being long-lived, one of a hundred autumns; may it assign to me both kingdom and authority, to me cattle and force.

Ppp., as noted above, reads for the second half of this verse our 11 **c**, **d**, and *vice versa*.

13. As the wind breaks with force the trees, the forest-trees, so do thou break my rivals, those born before and after; let the *varaṇá* defend thee.

Ppp. reads *jīrṇān* for *vṛkṣān* in **b**; and, in **c**, *-tnāñs tvaṁ bhañdhi.* ⌊With **d**, cf. the Ppp. vs. cited under iii. 6. 2.⌋

14. As both wind and fire devour (*psā*) the trees, the forest-trees, so do thou devour my rivals, those born etc. etc.

Ppp. again relieves the redundancy of expression by reading *sarvān* instead of *vṛkṣān* in **b**; also it has in **c** *-tnāñs tvam* for *-tnān me.*

15. As, destroyed by the wind, the trees lie prostrate (*nyàrpita*), so do thou destroy, prostrate my rivals, those born etc. etc.

Ppp. is quite corrupt in this verse, but does not appear to offer any variant. *Prá kṣiṇīhi* properly ought to be divided in our text.

16. Them, O *varaṇá*, do thou cut off (*pra-chid*), before what is appointed (*diṣṭá*), before [the end of] their life-time — them who strive to damage him in respect to cattle, and who are intent to damage his kingdom.

Ppp. reads, for **b**, *purā dṛṣṭān parā "yuṣaḥ.* ⌊In **c**, pronounce *yāī 'nam.*⌋

17. As the sun shines exceedingly, as in it brilliancy is set, so let the *varaṇá* amulet fix (*ni-yam*) in me fame [and] growth; let it sprinkle me with brilliancy; let it anoint me with glory.

Part of the mss. (P.M.D.) accent *asmín* in **b**. Ppp. reads, for **c** etc., *evā sapatnāñs tvaṁ sarvān ati bhāhi syaçvo varuṇas tvā 'bhi rakṣatu.* ⌊Either Mr. Whitney took *me* as locative (*Gram.* § 492 a); or else his 'in me' is an inadvertence for 'for me.'⌋

18. As glory [is] in the moon, and in the men-beholding Āditya, so let the *varaṇá* amulet etc. etc.

From here on, Ppp. has the same refrain ⌊as the Berlin text⌋, only reading at the end *mām.*

19. As glory [is] in the earth, as in this Jātavedas, so let the *varaṇá* amulet etc. etc.

20. As glory [is] in the maiden, as in this constructed (*sáṁbhṛta*) chariot, so let the *varaṇá* amulet etc. etc.

21. As glory [is] in Soma-drink, as in honey-mixture [is] glory, so let the *varaṇá* amulet etc. etc.

22. As glory [is] in the *agnihotrá*, as in the *váṣaṭ*-utterance [is] glory, so let the *varaṇá* amulet etc. etc.

All the mss. save P.M.O. have *yaço 'gnihotre* in **a**, and this is accordingly the better-supported reading.

23. As glory [is] set in the sacrificer, as in this sacrifice, so let the *varaṇá* amulet etc. etc.

Wanting in Ppp., as above noted.

24. As glory [is] in Prajāpati, as in this most exalted one, so let the *varaṇá* amulet etc. etc.

Ppp. reads *jātavedasi* instead of *parameṣṭhini.*

25. As in the gods [is] immortality (*amṛ́ta*), as in them is set truth, so let the *varaṇá* amulet etc. etc.

⌊The quoted Anukr. seems to say "*varaṇāu*" (intending *varaṇo?*).⌋

4. Against snakes and their poison.

[*Garutman.—ṣaḍvinçati. takṣakadāivatam. ānuṣṭubham: 1. pathyāpañkti; 2. 3-p. yavamadhyā gāyatrī; 3, 4. pathyābṛhatī; 8. uṣṇiggarbhā parātriṣṭubh; 12. bhurig gāyatrī; 16. 3-p. pratiṣṭhā gāyatrī; 21. kakummatī; 23. triṣṭubh; 26. 3-av. 6-p. bṛhatīgarbhā kakummatī bhurik triṣṭubh.*]

Found also in Pāipp. xvi. (with one or two changes of order: see below). Not noticed in Vāit. Quoted (vs. 1), as addressed to Takṣaka (king of the serpent-divinities), in Kāuç. 32. 20, and also 139. 8, in the ceremonies of beginning Vedic study (see further under vss. 25, 26).

Translated: Ludwig, p. 502; Henry, 11, 56; Griffith, ii. 14; Bloomfield, 152, 605.

1. Indra's [was] the first chariot, the gods' the after chariot, Varuna's the third one; the snakes' chariot, the furthest one (?), hath run against the pillar: then may it come to harm (?).

There are very questionable points here; the translation of **d** implies emendation of *apamā́* (p. *apa॰mā́*) to *apamás;* yet *apa-mā́* might perhaps be understood adverbially (like *upamā́*, p. *upa॰mā́:* twice in RV.). Ppp. reads *upamā* here. The translation of the last clause implies the reading *áthā riṣat*, which is given by several mss. (P.M.I.K.) and by Ppp., and which the meter favors; but such variants as *ariṣat* for *arṣat* are found elsewhere, and the ms. authority is decidedly in favor of *arṣat*, as the *pada*-texts read (but Kp. *ardvyat*, by a curious blunder)—if only we knew what to make of it. No indicative form not an aorist can be coördinated with *ārat.*

2. *Darbhá*-grass, brightness, young shoot (?*tarū́ṇaka*); horse's tail-tuft, rough-one's tail-tuft; chariot's seat (?*bándhura*).

The translation, of course, is only mechanical. ⌊Henry, *Mém. de la Soc. de Ling.*, ix. 238, corrects an error of his version.⌋ We should have expected the Anukr. at least to add *bhurij* to its definition of the verse as a *gāyatrī* (8 + 11 : 6 = 25). O. (and E. in margin) read *puruṣasya* in **b**.

3. Smite down, O white one, with the foot, both the fore and the hind; like water-floated wood, sapless [is] the snakes' poison, fierce water (*vā́r*).

Ppp. puts the verse after our 4, and reads at the end *vār id ugram.* Part of our mss. (T.D.K.) read *vā́r*, accented, in both verses, and that seems most likely to be the true reading; the translation adopts it. ⌊Pischel takes it as "halte auf," *Ved. Stud.*,

ii. 75.⌋ The first half-verse is read in several *gṛhya-sūtras* (AGS. ii. 3. 3; PGS. ii. 14. 4; ÇGS. iv. 18; HGS. ii. 16. 8), as part of a verse in a charm against serpents; they all begin with *apa* instead of *ava*. ⌊Cf. also MGS. ii. 7. 1 a.⌋ The verse (8 + 8 : 8 + 8 + 3) would be more properly called *upariṣṭād bṛhatī*. ⌊Cf. xviii. 1. 32 n.⌋

4. The *araṁghuṣá*, having immerged, having emerged, said again: like water-floated wood, sapless is the snake's poison, fierce water.

The *pada*-text divides *aram°ghuṣáḥ* in **a**, and the Pet. Lexx. conjecture the meaning accordingly to be 'loud-sounding.' ⌊Pischel discusses the vs., *Ved. Stud.*, ii. 74.⌋ Ppp. is corrupt at the beginning, but seems to read *udañghojyonmajya punar* etc.; ⌊again it ends with *vār id ugram*⌋.

5. Pāidva slays the *kasarṇī́la* (snake), Pāidva the whitish and the black; Pāidva hath split altogether the head of the *ratharvī́*, of the *pṛdākū́*.

Pāidva 'of Pedu' is the white snake-destroying horse given by the Açvins to Pedu (RV. i. 117–119). ⌊Cf. Bergaigne, *Rel. Véd.* ii. 451.⌋ For *kasarṇīlam* Ppp. reads *kvaṣarṣṇīlam*, and, for *ratharvyās*, *rathavrihā*. The exceptional accent of *pṛdākvā́ḥ* is noted in the comm. to Prāt. iii. 60. The *pada*-text divides neither *kasarṇī́la* nor *ratharvī́*.

6. Go forth first, O Pāidva; we come after thee; cast thou out the snakes from the road by which we come.

7. Here was Pāidva born; this [is] his going-away; these [are] the tracks of the snake-slaying vigorous steed.

⌊For the difficult and debatable form *ahighnyo*, BR. and W. assume a stem *ahighnī́*. This is probably to be considered, not as a feminine formation (cf. my *Noun-Inflection*, JAOS. x., p. 384), but rather as a masculine, like the masc. proper names *Tiraçcī́* (l.c., p. 367 end), or, better, like the masculines *ahī́*, *āpathī́*, *prāvī́*, *starī́* etc. (about a dozen of them, l.c., p. 369, middle: genitive *ahyò* etc.). In the latter case we might regard the printed accent *ahighnyó*, when contrasted with the *ahyò* of the RV., as characteristic of the AV. (cf. l.c., p. 369 top): but both W's and SPP's authorities are here uncertain as to the accent: the majority have *ahighnyó*, p. *ahi°ghnyáḥ;* K. and three of SPP's have *ahighnyò;* while W's D. and SPP's P.^{2} have *áhi°ghnyaḥ*. — Or have we, after all, to assume a stem *ahighnī́* (cf. *sahasraghnī́*, xi. 2. 12), of which this would be a genitive like *ary-ás?* — One wonders why the reading is not simply *ahighnó;* but not a ms., either of W's or of SPP's, gives that reading. — Cf. *atighnyàs*, xi. 7. 16.⌋

8. What is shut together may it not open; what is opened may it not shut together; in this field [are] two snakes, both a female and a male; those [are] both sapless.

The first half-verse we had above as vi. 56. 1 **c**, **d** ⌊see note for suggested emendation⌋, also applied to a snake. The curiously irregular verse (7 + 7 : 8 [7?] + 11 = 33) is strangely defined by the Anukr.

9. Sapless here [are] the snakes, they that are near and they that are far; with a club (*ghaná*) I slay the stinger (*vṛ́çcika*), with a staff the snake that has come.

The second half-verse is found in a suppl. to RV. i. 191; see Aufrecht's RV.^{2}, p. 672; instead of *ahim* is there read *aham.* Ppp. reads *ye 'nti te ca* in **b**; and all our mss. ⌊save D., which has *áti*⌋ leave *anti* unaccented (it is emended to *ánti* in our text), as if by some carelessness *yé 'nti* had been changed to *yé anti;* it is one of the strangest of the many strange blunders of the AV. text. ⌊One might think that this vs. or one much like it was had in mind by Karṇa in his address to Çalya, MBh. viii. 40. 33 = 1848.⌋

10. This is the remedy of both, of the ill-horse (*aghāçvá*) and of the constrictor; the mischievous (*aghāy-*) snake hath Indra, the snake hath Pāidva put in my power (*randhay-*).

The Anukr. takes no notice of any deficiency in **b**; it can only be supplied by the violent resolution *su-dj-*. Ppp. rectifies the meter by the better reading *vṛçcikasya ca* ⌊cf. our 15 **c**, **d**, below⌋.

11. We reverence Pāidva, the staunch one, of staunch abode (*-dhā́man*); here behind sit *pṛ́dākus*, plotting forth.

Ppp. combines at the end *-dhyatā ''sate.* The Anukr. treats **b** as regular, thus sanctioning the resolution *-dhā-ma-naḥ.*

12. Of lost lives, of lost poison [are they], slain by the thunderbolt-bearing Indra; Indra hath slain, we have slain.

13. Slain [are] the cross-lined ones, crushed down the *pṛ́dākus;* slay thou the whitish [snake] that makes a great hood, the black snake, in the *darbhá*-grasses.

'Hood,' *dárvi*, lit. 'spoon.' Ppp. reads in **c** *kanikradam.* ⌊The first half recurs as the second of vs. 20.⌋

14. The little girl of the Kirātas, she the little one, digs a remedy, with golden shovels, upon the ridges (*sā́nu*) of the mountains.

15. Hither hath come the young physician, slayer of the spotted ones, unconquered; he verily is a grinder-up of both, the constrictor and the stinger.

16. Indra hath put the snake in my power, [also] both Mitra and Varuṇa, and Vāta ('wind') and Parjanya, both of them.

The name given by the Anukr. to the verse is of uncertain value; it is possible to read the last pāda either as 8 or as 6 syllables. Ppp. reads in **a** *me 'hīn ajambhayat.* Many of our mss. (P.I.O.R.T.K.) ⌊and the majority of SPP's⌋ read in **c** *-janyò 'bhā́*, but it is contrary to all rule and analogy; ⌊and W's Bp. and SPP's *pada*-text give *-janyà ubhā́*⌋.

17. Indra hath put the snake in my power, the *pṛ́dāku* and the she-*pṛdākū́*, the constrictor, the cross-lined one, the *kasarṇīla*, the *dáçonasi.*

The accent *pṛdākvám* (instead of *-kvàm*) is read by all the mss., and hence by our text; but it is incontestably wrong. The Anukr. takes no notice of the lacking syllable in **c**. Ppp. reads ⌊for **a**⌋ *pāidvo me 'hīn ajambhayat*, and ⌊for **d**⌋ *kuçirṇīlaṁ naçonaçīṁ.*

18. Indra hath slain first thy progenitor, O snake; of them, being shattered, what forsooth can be their sap?

Ppp. reads *vas* instead of *u* in c.

19. Since I have grasped together their heads, as a fisherman the *kárvara;* having gone away to the middle of the river, I have washed out the snake's poison.

The mss. do not in general distinguish *ṣṭ* and *ṣṭh*, and *pāuñjiṣṭa* would be equally correct here. Ppp. reads *pāuñjiṣṭhī 'va.*

20. The poison of all snakes let the rivers carry away; slain [are] the cross-lined ones, crushed down the *pṛ́dākus.*

21. I choose as it were the filaments of herbs successfully; I conduct as it were mares; O snake, let thy poison come out.

Apparently processes analogous to that of extracting the poison are referred to. The *pada*-division *sādhu°yā́* is prescribed by Prāt. iv. 30. There seems to be no reason why the Anukr. should call the verse *kakummatī.*

22. What poison is in fire, in the sun, what in the earth, in herbs, *kāndā*-poison, *kanáknaka* — let thy poison come out; let it come.

Ppp. has *karikradam* ⌊cf. vs. 13⌋ instead of *kanaknakam*, and at the end *vahī* ⌊intending *ahe?*⌋ instead of *viṣam;* and it puts next our vs. 25.

23. Whichever of the snakes [are] fire-born, herb-born, whichever came hither (*ā-bhū*) [as] water-born lightnings; those of which the kinds are variously great — to those serpents would we pay worship with reverence.

Ppp. reads, for b etc., *ye abhrajā vidyutā "babhūvuḥ : tāsām̐ jātāni bahudhā bahūni tebhyaḥ sarvebhyo* etc.

24. Thou art a girl, *tāúdī* by name; verily thou art by name ghee-like (*ghṛtā́cī*); I take beneath thy poison-spoiling track.

That is, possibly, 'I put it beneath me, walk in it.' The obscure *tāudī* (ultimately from *tud* 'thrust'?) is read also by Ppp., which combines *vā 'si* in b, and has the easier reading *pados* for *padam* in c.

25. Remove thou [it] from every limb; make [it] avoid the heart; then, what keenness (*téjas*) the poison has, let that go downward for thee.

Ppp. reads *hṛdayo* in b, and combines *tejo av-* in c, d. The verse is quoted in Kāuç. 32. 23.

26. He (it?) hath come to be afar; he hath obstructed the poison; he hath mixed poison in poison; Agni hath put out the snake's poison; Soma hath conducted [it] out; the poison hath gone after the biter; the snake hath died.

Ppp. reads (corruptly) *āre 'bhūd viṣam aro viṣe viṣam aprayāg api : agnir aher nir adhād viṣam̐ somo anṛnāiḥ dviṣam ahīr amṛtaḥ.* Kāuç. prescribes the use of the verse in 32. 24. ⌊With the ideas of **b** and **e**, cf. vii. 88. 1. With reference to the auto-toxic action of snake-venoms, see note to v. 13. 4.⌋

⌊Here ends the second *anuvāka*, with 2 hymns and 51 verses. The quoted Anukr. says "*indrasya prathamaḥ*" (see vs. 1).⌋

5. Preparation and use of water-thunderbolts.

⌊The hymn is mingled prose and verse: 22–24, 42–43, 45–50, and parts of 7–14 and 36–41 are metrical. Cf. Whitney, *Index*, p. 5.⌋ This hymn, which by the mss. is given and numbered as one,* without any intimation of a subdivision, is by the Anukr. divided into four † parts, which are even ascribed to different authors. ⌊Part A = verses 1–24; B = 25–35; C = 37–41; D = 42–50.⌋ Verses 1–41, or the first three divisions, are found also in Pāipp. xvi.; part of the last division (vss. 45, 42 **c**, **d**, 43, 44, in this order), in Pāipp. i. — ⌊"Water-thunderbolts" appears to me to be nothing more than a highfalutin name, well befitting the black magic of this hymn, for handfuls of water hurled with much hocus-pocus.⌋

*⌊Bp. does indeed begin anew at vs. 41 (not vs. 42 !) to number the verses as 1 etc.⌋

†⌊Just where vs. 36 belongs — if it does not form a division by itself — is not clear; it goes well as an ending to the group of vss. 25–35 and is cited with them (Keçava, p. 352^{31}: *iti dvādaçabhiḥ*). On the other hand, the Anukr. expressly defines division B as *ekādaça;* and the corrupt *mārtvī* or *mārtvi* of the Anukr. seems to contain an ascription of authorship for vs. 36. Dr. Ryder suggests that *Mārīca* may be intended (cf. vii. 62, 63; x. 10). See my arrangement of the Anukr. extracts just before vs. 25.⌋

⌊A carefully digested report of the ritual uses of this hymn, even now that Caland has done so much to elucidate them, would require more detailed study than I can at present give to it. Vāit. takes no notice of the hymn. The principal uses are treated in Kāuç. 49. I give them, following Caland, *Altindisches Zauberritual*, p. 171 f. — With the first halves of vss. 1–6 the performer washes the jar for the water; with the second halves of vss. 1–6 he begins to make use of (*yunakti*) the water (49. 3, 4). With vss. 7–14 he heats a part of it (see Keçava, p. 352^{19}); and with the seven vss. 15–21 and with vs. 42 and vs. 50 he hurls "water-bolts" (49. 13). This last is done seven times (Caland, p. 172, n. 6): namely, to the east, with vss. 15, 42, 50; to the south, with vss. 16, 42, 50; to the west, with vss. 17, 42, 50; and so on, to the north, nadir, center, and zenith. — With vss. 25–36 he makes his Viṣṇu-strides (49. 14) against the foe. — Other citations under the verses.⌋

Translated: Henry, 14, 62; Griffith, ii. 18.

[A. (vss. 1–24). *Sindhudvīpa. — caturvinçati. āpyam uta cāndramasam. ānuṣṭubham: 1–5. 3-p. puro'bhikṛti kakummatīgarbhā pañkti; 6. 4-p. jagatīgarbhā jagatī; 7–14. 3-av. 5-p. viparītapādalakṣmī bṛhatī (11, 14. pathyāpañkti); 15–21. 4-av. 10-p. trāiṣṭubhagarbhā 'tidhṛti (19, 20. kṛti); 24. 3-p. virāḍ gāyatrī.*]

1. Indra's force are ye; Indra's power are ye; Indra's strength are ye; Indra's heroism are ye; Indra's manliness are ye; unto a conquering junction (*yóga*) with *brahman*-junctions I join you.

The *pada*-text marks a pāda-division after each *stha;* but the Anukr. lumps all ⌊up to the *avasāna*-mark⌋ together as an *abhikṛti*-pāda (25 syll.), and reckons the whole verse (25 : 6 + 8 = 39) mechanically as a *pañkti*, because it contains nearly 40 syllables. Ppp. has in succession *balam*, *nṛmṇam*, *çuklam*, *vīryam*, and in **c**, *indrayogāis*.

⌊Render: 'for a use conducive to victory, with uses of incantation [*or* with masterly uses] [*or* with Brahman uses] I use you.' In *brahma-* I am inclined to see a triple *çleṣa*, the second sense being like that in the title *Brahma-jāla-sutta* (of the Dīgha-nikāya), 'the boss-net, the master-net.' In the first and second senses, *brahma-* is pertinent: not so in the sense of Brahman, in which last, however, it serves well enough for a point of departure for *kṣatram*, considering what black magic this is.⌋

2. Indra's force etc. etc.; unto a conquering junction, with *kṣatrá-*junctions I join you.

The connection of vss. 1 and 2 indicates that *bráhman* and *kṣatrá*, as often elsewhere, typify the Brahman and Kshatriya classes or castes.

3. Indra's force etc. etc.; unto a conquering junction, with Indra-junctions I join you.

Ppp. reads in c *annayogāis*.

4. Indra's force etc. etc.; unto a conquering junction, with Soma-junctions I join you.

Ppp. has this time *brahmayogāis*.

5. Indra's force etc. etc.; unto a conquering junction, with water-junctions I join you.

Ppp. reads *apāṁ yogāis*.

6. Indra's force etc. etc.; unto a conquering junction; let all existences wait upon (*upa-sthā*) me; joined to me are ye, O waters.

The Anukr. quotes this verse by the first words that are peculiar to it, viz. *viçvāni mā*, but its description applies to the whole (25:6+11+6=48); probably *jagatīgarbhā* is an oversight for *triṣṭubgarbhā*. The Kāuç. quotes the common *pratīka* of the six verses at 49. 3, in a witchcraft-ceremony; and their common second part (*jiṣṇave yogāya*) at 49. 4, to accompany the 'joining of waters' (*ity apo yunakti*). According to the editor of Kāuç., vss. 6 and 7 are quoted also in 49. 24, 25; but it does not appear why the 'sixth' and 'seventh' verses of this hymn should be intended. ⌊Caland, p. 173, in fact understands xiii. 3. 6, 7 as intended.⌋ According to the comm. to Kāuç. 47. 31, these verses, with vss. 15–21, 42, 50, accompany the hurling of 'water-thunderbolts' (*udavajra:* cf. vs. 50 below), whatever those may be; it is perhaps their preparation that is the subject of these verses; in Kāuç. 49. 13, only vss. 15–21, 42, 50 are quoted together, in connection with the same ⌊cf. the introduction⌋. ⌊See above, p. lxxvi.⌋

7. Agni's portion are ye, sperm (? *çukrám*) of the waters, O heavenly waters; put ye splendor in us; with the ordinance (*dhā́man*) of Prajāpati I set you for this world.

Ppp. reads *devīr āpo*.

8. Indra's portion are ye, sperm of the etc. etc.

9. Soma's portion are ye, sperm of the etc. etc.

10. Varuṇa's portion are ye, sperm of the etc. etc.

11. Mitra-and-Varuṇa's portion are ye, sperm of the etc. etc.

12. Yama's portion are ye, sperm of the etc. etc.

13. The Fathers' portion are ye, sperm of the etc. etc.

14. God Savitar's portion are ye, sperm of the etc. etc.

In these verses, Pāipp. makes 9 and 10, also 11 and 12, change places. After our 13 it inserts two more verses, beginning *bṛhaspater* and *prajāpater;* and in our 14 it omits *devasya*, and reads *çuklaṁ devīr āpo.* To read *dhattana* for *dhatta* ⌊and pronounce *dhā́manā*⌋ would make a regular *anuṣṭubh* of the refrain. The Anukr., as usual, gives no real description of the agglomeration, but calls 11 and 14 *pañkti* because they count up 40 syllables (9:8 + 7:8 + 8 = 40), and the others *bṛhatī* because they have nearly 36 syllables. As to the alleged quotation of vs. 7 in Kāuç. 49. 25, see above, note to vs. 6.

15. What of you, O waters, is the portion of waters within the waters, of the nature of sacrificial formula, sacrificing to the gods, that now I let go; that let me not wash down against myself; that do we let go against him who hates us, whom we hate; him may I slay (*vadh*), him may I lay low, with this spell (*bráhman*), with this act, with this weapon (*mení*).

⌊Render **c**: 'therewith (i.e. *apām bhāgena* = *udavajreṇa*) do we let fly against (*abhy-ati-sṛj*) him *or* do we shoot against him who' etc.; i.e. *ati-sṛj* is used intransitively and "him" is governed by the *abhi-*.⌋ ⌊Pādas **b**, **c** are repeated below as xvi. 1. 4, 5.⌋ At the beginning of **c** read *téna* (accent-sign slipped out of place).

16. What of you, O waters, is the wave of the waters within the waters, etc. etc.

17. What of you, O waters, is the young (*vatsá*) of the waters within the waters, etc. etc.

18. What of you, O waters, is the bull of the waters within the waters etc. etc.

19. What of you, O waters, is the golden embryo of the waters within the waters, etc. etc.

20. What of you, O waters, is the heavenly spotted stone of the waters within the waters, etc. etc.

21. What of you, O waters, are the fires of the waters within the waters, of the nature of sacrificial formula, sacrificing to the gods, them now I let go; them let me not wash down against myself; them we let go against him who hates us, etc. etc.

⌊For **c**: 'with them do we let fly against him who' etc., as in vs. 15.⌋ In vss. 17–21, after *apām*, Ppp. reads *bindur*, *vego*, *vatso*, *gāvo*, *garbho* respectively. For the quotations in Kāuç. of the common *pratīka* of vss. 15–21, together with those of vss. 42 and 50, ⌊see the introduction⌋. In all the verses it is possible only by violence to make out the structure called for by the Anukramaṇī. ⌊Delete the accent-mark over *agnáyo.*⌋

22. What untruth soever we have spoken since a three years' period, —let the waters protect me from all that difficulty, from distress.

We had the second half-verse as vii. 64. 1 **c**, **d**; and Ppp. has again the same variants as there; it also reads in **a** *āikahāyanāt.* The word *trāihāyaṇā́t* (p. *trāihāyanā́t*) is noted in Prāt. iv. 83. The verse is quoted in Kāuç. 46. 50 in a *prāyaçcitta* ceremony ⌊Keç.: for lying or cheating⌋; and it is reckoned (see note to Kāuç. 32. 27) as belonging to the *aṅholiñga gaṇa.* The Anukr. does not heed the redundant syllable in **a**.

23. I send you forth to the ocean; go ye unto your own lair; uninjured, of completed years (?); and let nothing whatever ail (*am*) us.

The third pāda apparently belongs to 'us,' though out of construction. ⌊As to *-hāyas*, cf. viii. 2. 7, note, and Bergaigne, *Rel. Véd.*, iii. 287.⌋ The last pāda occurred above, as vi. 57. 3 **b**. The first two pādas, with the first word of the third, are found also in several sūtras: ÇÇS. iv. 11. 6; LÇS. ii. 1. 7; PGS. i. 3. 14; AÇS. iii. 11. 6; Āp. xiii. 18. 1; iv. 14. 4; the first three read in **b** *abhi gacchata*, the others *api gacchata* (and Āp. iv. 14. 4 has *acchidraḥ* instead of *ariṣṭāḥ*); the end of the verse is entirely different from ours, and more or less discordant in the various works. ⌊See also MGS. ii. 11. 18 and the Index, p. 157.⌋ Kāuç. quotes the verse at 6. 17, in a *parvan* ceremony; and with vs. 24, at 136. 6. Ppp. reads in **a** *vo 'pasṛjāmi* ⌊and inverts the order of vss. 23 and 24⌋.

24. Free from defilement (*-riprá*) [are] the waters; [let them carry] away from us defilement, forth from us sin, mishap (*duritá*), they of good aspect; let them carry forth evil dreaming, forth filth.

The verse is in part repeated below, as xvi. 1. 10, 11.

[B^1. (vss. 25–35). *Kāuçika. — ekādaça. viṣṇukramadevatyā uta pratimantroktadevatyāḥ. 25–35. 3-av. 6-p. yathākṣaraṁ çakvaryatiçakvarī.*]

[B^2. (vs. 36). *Mārtvī (?). — 5-p. atiçākvarātijāgatagarbhā 'ṣṭi.* See introduction.]

25. Vishṇu's stride art thou, rival-slaying, earth-sharpened (*-sáṁçita*), Agni-brightened; after earth I stride out; from earth we disportion him who hates us, whom we hate; let him not live; him let breath quit.

The Pāipp. version of sections B. and C. agrees with that of our text with only trifling differences; the details are not furnished. It is not difficult to read this and the following verses of B. into *çakvarī* and *atiçakvarī* verses, as required by the Anukr. (this, for example, as 10 + 10 : 9 + 8 : 9 + 10 = 56). The whole section, apparently, is quoted by its common *pratīka* in Kāuç. 6. 14, to accompany the taking of the Viṣṇu strides in a *parvan* ceremony; and again in 49. 14 ⌊after hurling the water-bolts: cf. introd.⌋. ⌊Cf. vii. 31. 1 **d**.⌋

26. Vishṇu's stride art thou, rival-slaying, atmosphere-sharpened, Vāyu-brightened; after atmosphere I stride out; from atmosphere we disportion him who etc. etc.

27. Vishṇu's stride art thou, rival-slaying, sky-sharpened, sun-brightened; after the sky I stride out; from the sky we disportion him who etc. etc.

A single ms. (R.) reads *dyāúḥsaṁçitaḥ.*

28. Vishṇu's stride art thou, rival-slaying, quarter-sharpened, mind-brightened; after the quarters I stride out; from the quarters we disportion him who etc. etc.

29. Vishṇu's stride art thou, rival-slaying, region-sharpened, wind-brightened; after the regions I stride out; from the regions we disportion him who etc. etc.

30. Vishṇu's stride art thou, rival-slaying, verse-(*ṛ́c*-)sharpened, chant-(*sā́man*-)brightened; after the verses I stride out; from the verses we disportion him who etc. etc.

Some of the mss. (E.s.m.R.K.) read in a *-hā ṛks-*.

31. Vishṇu's stride art thou, rival-slaying, sacrifice-sharpened, *bráhman*-brightened; after the sacrifice I stride out; from the sacrifice we disportion him who etc. etc.

32. Vishṇu's stride art thou, rival-slaying, herb-sharpened, *sóma*-brightened; after the herbs I stride out; from the herbs we disportion him who etc. etc.

Read in b *krame* (an accent-sign slipped out of place).

33. Vishṇu's stride art thou, rival-slaying, water-sharpened, Varuṇa-brightened; after the waters I stride out; from the waters we disportion him who etc. etc.

Read *apó* at beginning of b (an accent-sign slipped out of place).

34. Vishṇu's stride art thou, rival-slaying, plowing-sharpened, food-brightened; after plowing I stride out; from plowing we disportion him who etc. etc.

35. Vishṇu's stride art thou, rival-slaying, breath-sharpened, man-(*púruṣa*-)brightened; after breath I stride out; from breath we disportion him who etc. etc.

⌊Correct the edition: read *-saṁçitaḥ* for *-saçitaḥ.*⌋

36. Ours [is] what is conquered, ours what has shot up; I have withstood (*abhi-sthā*) all fighters, niggards; now do I involve (*ni-veṣṭ*) the splendor, brightness, breath, life-time of him of such-and-such lineage, son of such-and-such mother; now do I make him fall (*pad*) downward.

⌊As to the place of this vs. in the general divisions of the hymn and its possible ascription to Mārīca, see the introd. and the Anukr. excerpts above.⌋ With this vs. compare xvi. 8. 1; ⌊also the *mantra* cited at Kāuç. 47. 22⌋. The vs. reads naturally as 62 syllables (11 + 11 : 15 + 13 + 12 = 62), but can be brought by forced resolutions up to a full *aṣṭi* (64 syll.). *Abhy aṣṭhām* is by Prāt. ii. 92.

[C. (vss. 37–41). *Brahman. — pañca. pratimantroktadevatyāḥ. 37. virāṭ purastādbṛhatī; 38. purauṣṇih; 39, 41. ārṣī gāyatrī; 40. virāḍ viṣamā gāyatrī.*]

37. I turn after the sun's turn (*āvṛ́t*), after his turn to the right; let it yield (*yam*) me property; [let] it [yield] me Brahman-splendor.

The verse is quoted in Kāuç. 6. 15, in a *parvan* ceremony, accompanying a turn to the right (vss. 25–35 were quoted in the next preceding rule). ⌊Cf. also MB. i. 6. 19, where the comm. cites also GGS. ii. 10. 27.⌋

38. I turn toward the quarters full of light; let them yield me property, let them etc. etc.

The metrical description of the Anukr. does not fit the verse (11 : 8 + 8) quite accurately. The resolution *abhi-ā́v-* is implied in all these verses.

39. I turn toward the seven seers; let them yield etc. etc.

40. I turn toward the *bráhman;* let it yield etc. etc.

41. I turn toward the Brahmans; let them yield etc. etc.

[D. (vss. 42–50). *Vihavya.—navarcam. prājāpatyam. ānuṣṭubham: 44. 3-p. gāyatragarbhā 'nuṣṭubh (?); 50. triṣṭubh.*]

42. Whom we hunt, him will we lay low with deadly weapons; by our spell (*bráhman*) have we made him fall (*pad*) into the opened mouth of the most exalted one.

Only the latter half-verse is found in Ppp. ⌊namely, in i.⌋. The *pada*-text in **d** reads *bráhmaṇā : ā́ : apīp-*. The quotation of the verse, with vss. 15–21, 50, in Kāuç. was noted above, ⌊see introd.⌋.

43. The missile hath closed upon him with the two tusks of Vāiçvānara; let this offering (*ā́huti*) devour him, the very powerful divine fuel.

Ppp. reads *saṁvatsarasya* instead of *vāiçvānarasya*.

44. King Varuṇa's bond art thou; do thou bind so-and-so, of such-and-such lineage, son of such-and-such mother, in food, in breath.

There is apparently something wrong, perhaps an omission, in the text of the Anukr. at this point; it reads *tripād gāyatragarbhā st anuṣṭubh*, and then passes to vs. 50, taking no notice of vss. 48, 49 (which are redundant *triṣṭubhs:* but see the note to vs. 49), ⌊nor of vs. 47⌋. Our present verse (prose) reads most naturally as 10 : 12 + 7 = 29 syllables.

45. What food of thine, O Lord of earth (*bhū́*), dwells upon the earth (*pṛthivī́*)—of that, O lord of earth, do thou furnish unto us, O Prajāpati.

The Anukr. implies the contraction of *kṣiyati* in **b** to *kṣyati* (cf. above, 2. 22, 23). Ppp. ⌊in i.⌋ puts this verse before our vs. 42.

46. The heavenly waters have I honored; with sap have we been mingled; rich in milk, O Agni, have I come; unite me here with splendor.

47. Unite me, O Agni, with splendor, with progeny, with life-time; may the gods know me as such; may Indra know, together with the seers.

These two verses we had above, as vii. 89. 1, 2. Neither they nor the two that follow are found in Ppp. here.

48. What, O Agni, the pair utter in curses today, what harshness of speech the reciters produce: the shaft that is born of fury of the mind—with that pierce thou the sorcerers in the heart.

49. Crush away the sorcerers with heat; crush away, O Agni, the demon with flame; crush away with burning the false worshipers; crush away the greatly gleaming ones that feed on lives.

These two verses are viii. 3. 12, 13. As usual in such a case, only the first words are given here in the mss. (both *pada* and *saṁhitā*): thus, *yád agna íti dvé.* Unfortunately it was overlooked by us that *yád agne* begins not only viii. 3. 12, but also vii. 61. 1; and, though both passages fit about equally ill into the connection here, yet the meter of vii. 61. 1, 2, being *anuṣṭubh*, implies a less oversight on the part of the Anukr., and, on the whole, the chance is in favor of the latter passage (vii. 61. 1, 2) being the one here intended. If in any one of the mss. accessible to us since the publication of the text there occurs anything to settle the question, it has been overlooked by us. ⌊SPP. fills out the *pratīka* with viii. 3. 12, 13; but herein he may merely have followed the Berlin edition.⌋

50. I, knowing, hurl at this man, to split his head, the four-pointed (*-bhṛṣṭí*) thunderbolt of the waters; let it crush all his limbs: to this on my part let all the gods assent.

The Anukr., strictly understood, implies the resolution *va-jr-am* in **a**. For the quotations of the verse, with other verses of the hymn, by Kāuç., see above ⌊introduction⌋. ⌊The hymn exceeds the norm by 20 verses and the quoted Anukr. says *viṅçatiḥ.*⌋ ⌊Here ends the twenty-second *prapāṭhaka.*⌋

6. With an amulet.

[*Bṛhaspati. — pañcatriṅçat. mantroktaphālamaṇidevatyam uta vānaspatyam.* ⌊*3. āpyā.*⌋ *ānuṣṭubham: 1, 4, 21. gāyatrī; 5. 6-p. jagatī; 6. 7-p. virāṭ çakvarī; 7–10. 3-av. 8-p. aṣṭi (10. 9-p. dhṛti); 11, 20, 23–27. pathyāpañkti; 12–17. 3-av. 7-p. çakvarī; 31. 3-av. 6-p. jagatī; 35. 5-p. tryanuṣṭubgarbhā jagatī.*]

Found also in great part (not vss. 18, 19, 23, 24, 26, 27, 29, 30, 33, 35) in Pāipp. xvi. A number of verses and parts of verses are prescribed in Kāuç. 19 ⌊and its schol.⌋ to be used in various acts of a ceremony for prosperity, and a few in other connections. Verses 1 and 3 are also used in Vāit. ⌊For details, see under the several verses.⌋

Translated: Henry, 18, 65; Griffith, ii. 21; Bloomfield, 84, 608.

1. The head of the niggardly (*arātīyú*) cousin, of the evil-hearted hater, I cut off with force.

The hymn (vs. 1) is quoted in Kāuç. 19.22, with 3 and a couple of yet earlier hymns. At 8. 12, also, the verse is used in connection with the preparation of the *darbha*-sickle. Further, it is reckoned (note to Kāuç. 19. 1) as a *puṣṭika mantra.* In Vāit. 10. 2, it accompanies the cutting of a sacrificial post.

2. This amulet, born of the plow-share, shall make defense (*várman*) for me; it hath come to me filled with stir-about, with sap, together with splendor.

Ppp. reads *tṛptas* instead of *pūrṇas* in **c**. ⌊Pāda **b** is cited with vss. 1, 4 **c**, 6 **b** in the schol. to Kāuç. 19. 23.⌋

3. In that the skilful smith (*tákṣan*) hath smitten thee away with the hand by a knife, from that let the lively, bright (*çúci*) waters purify thee, that art bright.

Ppp. has in **b** *vāçyā*, which is the more proper form of the word. But *vāsyā* is read also in the Āp. (vii. 9. 9) version of the verse, which further has *te* for *tvā* in **a**, and, for **c**, **d**, *āpas tat sarvaṁ jīvalāḥ çundhantu çucayaḥ çucim*. In Kāuç. 8. 13 and Vāit. 10. 3, the verse is used to accompany the washing off of an instrument or post.

4. Let this golden-garlanded amulet, bestowing (*dhā*) faith, sacrifice, greatness, dwell a guest in our house.

⌊For Dārila's citation of **c**, see under vs. 2.⌋

5. To it we distribute (*kṣad*) ghee, strong drink, honey, food after food; for us, as a father for his sons, let it provide (*cikits-*) what is better and better, more and more, morrow after morrow — the amulet, coming from the gods.

Ppp. omits the fifth pāda. By a curious blunder, most of our mss. (all save I.O.D.) leave *surām* in **a** unaccented; ⌊and so do four of SPP's⌋.

6. What amulet, plow-share, ghee-dripping, the formidable *khadirá*, Brihaspati bound on, in order to force — that Agni fastened on; it yields (*duh*) to him sacrificial butter, more and more, morrow after morrow; with that do thou slay thy haters.

The series of epithets in **b**, **c** is an obscure one; perhaps 'made of *khadira*-wood and shaped like a plow-share,' is meant; the comm. to Kāuç. 19. 23 says *khādiryāç cibukāyāḥ kartavyaḥ*. Ppp. reads after **d** *ājyāya rasāya kam: so 'smā ājyaṁ duhe*. There is no reason why the Anukr. should call the verse *virāj*.

7. What amulet etc. etc. — that Indra fastened on, in order to force, to heroism; it yields to him strength, more and more etc. etc.

8. What amulet etc. etc. — that Soma fastened on, in order to great hearing (*çrótra*) [and] sight (*cákṣas*); it yields to him splendor, more and more etc. etc.

9. What amulet etc. etc. — that the sun fastened on; therewith he conquered these quarters; it yields to him growth (*bhū́ti*), more and more etc. etc.

Ppp. has Soma in this verse, and the sun in the preceding one; and here it reads *varcas* for *bhūtim*; for 8 **e** it has *draviṇāya rasāya kam*; and, for *varcas*, *mahit* (?).

10. What amulet etc. etc. — bearing that amulet, the moon conquered the strongholds of the Asuras, the golden [strongholds] of the Dānavas; it yields to him fortune, more and more etc. etc.

Ppp. reads *tejas* for *çriyam*.

11. What amulet Brihaspati bound on for the swift wind, that yields him vigor (*vā́jina*), more and more etc. etc.

A number of our mss. (I.O.R.D.) read *vājínam* in c. ⌊So do the great majority of SPP's, and he adopts it in his text. But four of his read *vā́jinam.*⌋ In this batch of verses (11–17) Ppp. has sundry unimportant exchanges and variants; the details are not given.

12. What amulet Brihaspati bound on for the swift wind, with that amulet the Açvins defend this plowing (*kṛṣí*); it yields for the two physicians greatness, more and more etc. etc.

13. What amulet Brihaspati bound on for the swift wind, Savitar, bearing that amulet, conquered with it this heaven (*svàr*); it yields to him pleasantness (*sūnṛ́tā*), more and more etc. etc.

14. What amulet Brihaspati bound on for the swift wind, bearing that amulet the waters run always unexhausted; it yields to them immortality (*amṛ́ta*), more and more etc. etc.

15. What amulet Brihaspati bound on for the swift wind, that healthful amulet king Varuṇa fastened on; it yields to him truth, more and more etc. etc.

16. What amulet Brihaspati bound on for the swift wind, bearing that amulet, the gods conquered by fight all worlds; it yields to them conquest, more and more etc. etc.

The *pada*-text resolves *yudhā́jayan* erroneously into *yudhā́ ā́jayan* (instead of *aj-*).

17. What amulet Brihaspati bound on for the swift wind, that healthful amulet here the deities fastened on; it yields to them everything, more and more etc. etc.

Part of our mss. (Bp.P.W.I.D.K.) ⌊and a great majority of SPP's⌋ read *amuñcata* in d. ⌊The error has doubtless crept in by confusion with the oft repeated *abadhnata* below and perhaps with the *amuñcata* of vs. 15. Cf. my note to vi. 74. 2.⌋

18. The seasons bound it on; they of the seasons bound it on; the year, having bound it on, defends all existence.

As noted above, this verse and the one following are wanting in Ppp.

19. The intermediate quarters bound on; the directions bound it on; the amulet created by Prajāpati hath made my haters beneath me (*ádhara*).

20. The Atharvans bound on; the descendants of Atharvan bound on; allied (*medín*) with them, the Añgirases split the strongholds of the barbarians; with it do thou slay thy haters.

21. Dhātar fastened it on; he disposed (*vi-kḷp*) [all] existence; with it do thou slay thy haters.

Ppp. reads in b *subhūtāny akalpayat.*

22. What [amulet] Brihaspati bound on for the gods, a destruction of Asuras — that amulet hath come here to me, together with sap, with splendor.

Ppp. reads in **b** *-kṣatim*, and substitutes for **c**, **d** our 23 **c**, **d** (23, 24, 26, 27, 29, 30, 33, 35 being wanting in Ppp.).

23. What [amulet] etc. etc., together with kine, with goats and sheep, together with food, with progeny.

24. What [amulet] etc. etc., together with rice and barley, together with greatness, growth.

25. What [amulet] etc. etc., with a stream of honey, of ghee, together with sweet drink — the amulet.

26. What [amulet] etc. etc., together with refreshment, with milk, together with property, with fortune.

27. What [amulet] etc. etc., together with brightness, with brilliance, together with glory, with fame.

The mss. vary greatly as to the accent of *kīrtyā*, only D. having the correct *kīrtyā́;* P.M.T. have *kī́rtyā*, the rest *kīrtyā̀*. ⌊Cf. JAOS. x. 381. Correct the Berlin edition, and also that of SPP., who has *kīrtyā̀*, against the majority of his authorities.⌋

28. What [amulet] etc. etc., together with all growths.

Ppp. reads *ojasā tejasā saha.*

29. This amulet here let the deities give to me in order to prosperity — the overpowering, dominion-increasing, rival-damaging amulet.

This verse and the one following are quoted in Kāuç. 19. 25, in connection with earlier quotations from this same hymn; ⌊the second pāda of this verse further in the schol. to 19. 22⌋.

30. Together with *bráhman*, with brightness, I fasten on myself the propitious one; free from rivals, rival-slaying, it hath made my rivals beneath me.

Besides the quotation in Kāuç. 19. 25 (see just above), this verse is used in the comm. to Kāuç. 26. 40. *Muñcāsi* in **b** is a misprint for *muñcāmi.*

31. Let this god-born amulet make me superior to my hater; whose milked-out milk these three worlds worship, let that amulet mount here upon me, in order to supremacy, at the head.

That is, probably, 'mount upon my head.' According to Prāt. ii. 65, we ought to read *maṇīṣ kṛ-*; ⌊this is the reading of three of SPP's mss., but of none of W's so far as noted: both texts give *maṇīḥ*⌋. The pāda *sa mā 'yam adhi rohatu* (31 **e**, 32 **c**) is quoted in the comm. to Kāuç. 19. 25. The Anukr. takes no notice of the redundant syllable in **a**. Ppp. reads, for **e**, *sa tvā 'yam abhi rakṣatu.*

32. What gods, Fathers, men, always subsist upon, let that amulet mount here upon me, in order to supremacy, at the head.

The Anukr. passes without notice the redundant syllable in **a**.

33. As seed in a cultivated field (*urvárā*) grows up in what is dragged with the plow-share, so in me let progeny, cattle, food upon food, grow up.

The Anukr. seems to read **c**, **d** as 9 + 7 syllables.

34. On whom, O sacrifice-increasing amulet, I have fastened thee, propitious, him do thou quicken unto supremacy, O amulet of a hundred sacrificial gifts.

⌊Cf. Bloomfield, AJP. xvii. 409.⌋

35. This fuel, laid on together, do thou, O Agni, enjoying, welcome with oblations; in him may we find favor, welfare, progeny, sight, cattle — in Jātavedas kindled with worship (*bráhman*).

Some of our mss. (R.T.p.m.D.) read *agne* without accent, and this is decidedly preferable, since a pāda-division before *juṣāṇás* gives an *anuṣṭubh* pāda followed by a *triṣṭubh*, while one after the same word gives a *triṣṭubh* followed by an irregular combination of syllables. The *pada*-text puts its mark of pāda-division after *juṣāṇas*, to correspond with its accentuation of *ágne*. ⌊Of SPP's authorities, only four have *agne* against nine with *ágne*, and his text adopts the latter reading.⌋ The concluding division is hopelessly unmetrical. The Anukr. intends us to divide 8 + 11 (or 11 + 8) : 8 + 8 + 11 = 46, a *virāḍ jagatī*. The verse is thrice quoted in Kāuç. (2.41; 19.24; 137.30) to accompany the piling of fuel on the fire. It is wanting in Ppp.

⌊The quoted Anukr. says for this sixth hymn *pañca* (i.e. 5 over 30). — Here ends the third *anuvāka*, with 2 hymns and 85 verses.⌋

7. Mystic: on the skambhá or frame of creation.

[*Atharvan* (*kṣudra*). — *catuçcatvāriṅçat. mantroktaskambhādhyātmadevatyam. trāiṣṭubham**: *1. virāḍ jagatī; 2, 8. bhurij; 7, 13. paroṣṇih; 10, 14, 16, 18, 19. upariṣṭād bṛhatī; 11, 12, 15, 20, 22, 39. upariṣṭājjyotirjagatī; 17. 3-av. 6-p. jagatī; 21. bṛhatīgarbhā 'nuṣṭubh; 23–30, 37, 40. anuṣṭubh; 31. madhyejyotirjagatī; 32, 34, 36. upariṣṭādvirāḍ bṛhatī; 33. paravirāḍ anuṣṭubh; 35. 4-p. jagatī; 38, 42, 43. triṣṭubh**; *41. ārṣī 3-p. gāyatrī; 44. ārcy anuṣṭubh* (?) †.]

Found also (except vss. 13, 42–44) in Pāipp. xvii. (with slight differences of order, noted under the verses). Neither Kāuç. nor Vāit. takes any notice of the hymn. — *⌊If the hymn is *trāiṣṭubham*, why are these verses specified? see note to 38.⌋ †⌊As to the Anukr's description of this verse, see under the verse.⌋

Translated: Muir, v. 380–384 (vss. 1–41); Ludwig, p. 400; Scherman, p. 50 (vss. 1–41: with comment); Deussen, *Geschichte*, i. 1. 310 (sympathetic interpretation and useful introduction); Henry, 22, 68; Griffith, ii. 26. — As to the appearance of Brahm as a new conception, as a *Wunderding* (*yakṣá*: vs. 38), cf. the Kena Upanishad, § 3, vss. 14–25, and Deussen's introduction, *Sechzig Upanishad's*, p. 204. — The hymn is nearly related to the following one (8), and, with many a riddle and paradox, they both lead up to the fundamental conception of the Upanishads (see last verse of hymn 8), the idea of the Ātman. — In the new volume of the *Ved. Stud.*, iii. 126 ff., Geldner discusses *yakṣá* at length.

1. In what member of him is penance situated? in what member of him is right (*ṛtá*) deposited? where is situated [his] vow (*vratá*), where his faith? in what member of him is truth established?

Ppp. combines in **a** *tapo 'sya*. In **b**, the *pada*-text reads *asya : ádhi : ā́°hitam*. There is no reason for calling the verse *virāj*.

2. From what member of him flames Agni? from what member blows (*pū*) Mātariçvan? from what member doth the moon measure out, measuring the member of great Skambha?

Skambha, lit. 'prop, support, pillar,' strangely used in this hymn as frame of the universe or half-personified as its soul. Ppp. reads in **d** *skambhasya mahan mim-.* ⌊Read *vimimāno* in **d**?⌋

3. In what member of him is situated the earth? in what member is situated the atmosphere? in what member is the sky set? in what member is situated what is beyond the sky?

This is one of the five verses (3-6, 9) which are left by the Anukr. to fall under the general description of the hymn as *trāiṣṭubham.* All of them are more or less redundant; this, for example, is as much *bhurij* as vs. 2, which was so described. Ppp. puts the verse before our 2.

4. Whither desiring to attain does Agni flame aloft? whither desiring to attain blows Mātariçvan? whither desiring to attain, the turns (*āvṛ́t*) go, that Skambha tell [me]: which forsooth is he?

Here we have two syllables in excess, unnoticed by the Anukr. Many of the mss. accent *svit* in **d**.

5. Whither go the half-months, whither the months, in concord with the year? whither the seasons go, whither they of the seasons, that Skambha tell [me]: which forsooth is he?

Again two unnoticed redundant syllables.

6. Whither desiring to attain run in concord the two maidens (*yuvatí*) of diverse form, day-and-night? whither desiring to attain, the waters go, that Skambha tell [me]: which forsooth is he?

Here it is only the last pāda that is one syllable in excess. Ppp. puts the verse before our 5.

7. In what, having established [them], Prajāpati maintained all the worlds, that Skambha tell [me]: which forsooth is he?

Many of our mss. appear to read *stabdhā́* in **a**, but it is doubtless only carelessness in writing. Here again, as above and in the verses below where the refrain is written out, part of the mss. accent *svit.*

8. What that was highest, lowest, and what that was midmost Prajāpati created, of all forms — by how much did Skambha enter there? what did not enter, how much was that?

Or (in **d**) 'what he did not enter.' The Anukr. this time notices the redundant syllable (in **a**).

9. By how much did Skambha enter the existent? how much of him lies along that which will exist? what one member he made thousandfold, by how much did Skambha enter there?

The Anukr. again passes without notice the redundant syllable in **c**.

10. Where men know both worlds and receptacles (*kóça*), waters, *bráhman*, within which [are] both the non-existent and the existent — that Skambha tell [me]: which forsooth is he?

A part of this verse has disappeared in Ppp. ⌊The *pada* reads *ā́paḥ* and *antáḥ.*⌋

11. Where penance, striding forth, maintains the higher vow (*vratá*), where both right and faith, waters, *bráhman*, are set together, that Skambha etc. etc.

The verse (8 + 8 : 8 + 8 + 12 = 44) is, with those that agree with it, strangely named by the Anukr. ⌊Ppp. exchanges the places of *vratam* and *ṛtam* in **b**, **c**, and of *āpas* and *brahma* in **d.**⌋

12. In whom earth, atmosphere, in whom sky is set, where fire, moon, sun, wind stand fixed (*ā́rpita*), that Skambha etc. etc.

⌊The *pada*-text has *ā́rpitāḥ*, which SPP., with many of his *saṁhitā*-mss., adopts as *saṁhitā*-reading also; Ppp. has *-tā.*⌋

13. In whose member all the thirty-three gods are set together, that Skambha etc. etc.

Wanting in Ppp., as noted above.

14. Where the first-born seers, the verses, the chant, the sacrificial formula, the great one (*mahī́*); in whom the sole seer is fixed — that Skambha etc. etc.

Mahī́ usually designates the earth; what in this connection it should be meant to apply to is doubtful. All the *saṁhitā*-mss. combine *ekarṣír* (Ppp. *eka ṛṣir*), but most of them, with the Anukr., *yátra ṛ́ṣ-* in **a**. Ppp. reads *bhūtakṛtas* for *prathamajās.*

15. Where both immortality (*amṛ́ta*) and death are set together in man (*púruṣa*), of whom the ocean, the veins (*nāḍī́*) are set together in man, that Skambha etc. etc.

Ppp. reads, for **b**, *puruṣaç ca samāhitāḥ*, and puts the verse after our 16. Read in **a** *mṛtyúç ca* (an accent-sign slipped out of place).

16. Of whom the four directions are (*sthā*) the teeming (?*prapyasá*) veins, where the sacrifice hath strode forth, that Skambha etc. etc.

Prathamā́s at end of **b** in our edition seems to be a misprint for *prathasā́s*, intended as a correction of *prapyasā́s*, which last, however, is distinctly read by all our mss.* (p. *pra∘pyasā́ḥ*); for the formation, compare *-bhyasa* from root *bhī* (through a secondary root *bhyas*). *⌊Except P., which has *prathasā́s;* SPP. puts *-mā́s* into his text against his fifteen authorities, which give *prapyasā́s.*⌋

17. Whoever know the *bráhman* in man, they know the most exalted one; whoever knows the most exalted one, and whoever knows Prajāpati, whoever know the chief *bráhmaṇa*, they know also accordingly (*anu-saṁvid*) the Skambha.

For both **b** and **f**, Ppp. reads *te skambham arasaṁ viduḥ* (intending *anusaṁviduḥ ?*).

18. Whose head [was] Vāiçvānara, [whose] eye the Añgirases were, whose members the familiar demons (*yātú*) — that Skambha tell [me]: which forsooth is he?

19. Of whom they call *bráhman* the mouth, the honey-whip the tongue also, of whom they call *virā́j* the udder — that Skambha etc. etc.

Ppp. reads for c *virājaṁ yasyo ''dhā ''hus.*

20. From whom they fashioned off the verses, from whom they scraped off the sacrificial formula, of whom the chants [are] the hairs (*lóman*), the Atharvans-and-Añgirases the mouth — that Skambha etc. etc.

⌊Ppp. combines *ṛco 'pāt-* in a, and has *chandāṅsy asya* for *sāmāni yasya* in c.⌋

21. The branch of the non-existent, standing forth, people know as in a manner the highest thing; also the lower ones who worship (*upa-ās*) thy branch think [it?] the existent thing.

The translation of this highly obscure verse is only mechanical, and as literal as possible. Ppp. has only the first half. The definition of the Anukr. is a strange one; the verse is only a *bhurig anuṣṭubh* (in virtue of the *iva*, which properly is to be reduced to *va*, making a regular *anuṣṭubh*).

22. Where both the Ādityas and the Rudras and the Vasus are set together; where both what is and what is to be, [and] all the worlds are established — that Skambha tell [me]: which forsooth is he?

23. Of whom the thirty-three gods always defend the treasure (*nidhí*): that treasure, which, O gods, ye defend, who at present knoweth?

24. Where the *bráhman*-knowing gods worship the chief *bráhman* — whoso verily knoweth them eye to eye (*pratyákṣam*), he may be a Brahman (*brahmán*), a knower.

Perhaps an acceptable emendation in d would be *bráhma*: i.e. 'he may be (may be regarded as) one knowing the *bráhman*': cf. ÇB. xiv. 6. 9¹¹. Ppp. reads, for c, d, *yo vāi tad brahmaṇo veda taṁ vāi brahmavido viduḥ.* Read in a *devā́* (an accent-sign dropped out).

25. Great (*bṛhánt*) by name [are] those gods who were born out of the non-existent; that one member of Skambha people call non-existent beyond.

The second half-verse is capable of other interpretations; Ludwig emends *parás* to *purā́*; Muir, tacitly, to *páram*; Scherman translates it 'afterwards' (*nachher*); Ppp. reads instead *puras.* One of our mss. reads in b *'satas p-*; ⌊and so does SPP. without report of variant⌋.

26. Where the *skambhá*, generating forth, rolled out the ancient one, that one member of the *skambhá* they know also accordingly [as] the ancient one.

Or, 'know etc. that ancient one as one member of the *skambha*.' Ppp. again (as in 17 b, f) *arasaṁ viduḥ* in d. Read in our edition *prajanáyan* in a.

27. In whose member the thirty-three gods shared severally the limbs (*gā́tra*) — those thirty-three gods verily only (*éka*) the *bráhman*-knowers know.

Or (so Muir), 'some *bráhman*-knowers.' Ppp. reads in b *gātrāṇi bhejire.*

28. People know the golden-embryo [as] highest, not to be overcrowed (*anatyudyá*); the *skambhá* in the beginning poured forth that gold within the world.

Ppp. puts this verse after our 30.

29. In the *skambhá* the worlds, in the *skambhá* penance, in the *skambhá* right is set; thee, O *skambhá*, I know plainly [as] set all together in Indra.

The mss. are much at variance in regard to *skámbha* in c; all save W. (the poorest and least trustworthy of all) end the word with *m*, and O.s.m.D. accent *skambhám*. That *skámbha* is really intended can hardly admit of question; Ppp. appears to read it.

30. In Indra the worlds, in Indra penance, in Indra right is set; thee, O Indra, I know plainly [as] all established in the *skambhá*.

The translation implies emendation in c of *índram* to *índra*. Of course, it is possible to render *índram* here, and *skambhám* in 29 c, but where the whole sense is so mystically obscure alterations help little.

31. Name with name he calls aloud, before the sun, before the dawn; as first the goat (? *ajá*) came into being, he went unto that autocracy beyond which there is nothing else existent.

Ppp. reads *johavīmi* in a, and *jagāma* (for *iyāya*) in d. The translators all understand *ajás* here as 'the unborn one,' and with more reason than in most places elsewhere. The description given by the Anukr. of the very irregular verse (8 + 8 : 10 + 10 + 11 = 47) is altogether ill-fitting.

32. Of whom earth is model (*pramā́*) and atmosphere belly; who made the sky his head — to that chief *bráhman* be homage.

In this and the two following verses and vs. 36 we have the anomaly that *bráhman*, neuter, is apparently referred to by the masculine relative *yás* (in accordance with which the genitive *yásya* is also doubtless to be understood as masculine); perhaps we ought to render the last pāda thus: 'to him, [who is] the chief *bráhman*,' etc. ⌊Cf. Deussen, p. 312.⌋ The verse is shorter by two syllables than verses 34 and 36, with which the Anukr. reckons it, and, on the other hand, agrees with 33, to which the Anukr. gives a different name.

33. Of whom the sun is eye, and the moon that grows new again; who made Agni his mouth — to that chief *bráhman* be homage.

Ppp. combines *cakrā "syaṁ* in c. As to the meter, see the note to vs. 32. ⌊The Anukr. seems to mean that this is an *anuṣṭubh* of which the last pāda is one of 10 syllables (*virāj*).⌋

34. Of whom the wind [was] breath-and-expiration, [of whom] the Añgirases were the eye; who made the quarters fore-knowing (?*prajñána*) — to that chief *bráhman* be homage.

Ppp. gets rid of the obscure *prajñānīs* by reading for c *divaṁ yaç cakre mūrdhānaṁ*. The Anukr. describes correctly vss. 34 and 36.

35. The *skambhá* sustains both heaven-and-earth here; the *skambhá* sustains the wide atmosphere; the *skambhá* sustains the six wide directions; into the *skambhá* hath entered this whole existence (*bhúvana*).

The *pada*-text has (as translated) *skambhé* in d. Ppp. puts the verse after our 36, and reads in a *pṛthivīṁ dyām utā 'mūṁ*, and in d combines *skambhāi 'daṁ*. The Anukr. takes no notice of the irregularity of the verse (14 + 11 : 11 + 13 = 49). ⌊Bergaigne, *Rel. Véd.*, ii. 122, would separate *pradiças* from *urvīs.*⌋

36. Who, born from toil, from penance, completely attained all worlds; who made soma all his own — to that chief *bráhman* be homage.

The sense of 'own' in c is given by the middle verb-form.

37. How does the wind not cease (*il*)? how does the mind not rest (*ram*)? why (*kím*) do the waters, seeking to attain truth, at no time soever cease?

Ppp. reads for d *pra cakramati sarvadā.* ⌊Scherman, p. 54: 'warum kommen fürwahr die strebenden Wasser niemals zur Ruhe?'⌋

38. A great monster (*yakṣá*) in the midst of the creation (*bhúvana*), strode (?*krāntá*) in penance on the back of the sea — in it are set (*çri*) whatever gods there are, like the branches of a tree roundabout the trunk.

The first pāda is repeated below, as 8. 15 c. Ppp. combines in d to *paritāi 'va.* Notwithstanding the lack of a syllable in a, the Anukr. ⌊balancing a with redundant d?⌋ calls the verse simply a *triṣṭubh;* the hymn is so long that it has apparently been forgotten that the whole was called *trāiṣṭubha*, and that therefore no *triṣṭubh* needs a further specification. Since there are more regular *anuṣṭubh*-verses than *triṣṭubh* also, we should expect rather the designation *ānuṣṭubham* for the hymn. Read at end of a *mádhye* (an accent-sign dropped out). ⌊With regard to Brahm as a "wonder" (*yakṣá*), see introduction.⌋

39. Unto which with the two hands, with the two feet, with speech, with hearing, with sight; unto which the gods continually render (*prayam*) tribute, unmeasured in the measured out — that *skambhá* tell [me]: which forsooth is he?

Notwithstanding the discordance of case, *vímite* is perhaps coördinate with *yásmāi.* Ppp. omits the first two pādas. The dual and the repetition of *yásmāi* make it probable that we have to supply in them 'one renders tribute,' or the like. The Anukr. takes no notice of the redundant syllable in d.

40. Smitten away is his darkness; he is separated from evil; in him are all the three lights that are in Prajāpati.

41. He who knows the golden reed (*vetasá*) standing in the sea — he verily is in secret Prajāpati.

All the mss. have in **c** *gúhya pr-*; perhaps *gúhā* was the original reading; our text has emended to *gúhyaḥ*.

The remaining verses are wanting in Ppp.; they appear to constitute no original part of the hymn. They are also not translated by Muir and Scherman.

42. A certain pair of maidens, of diverse form, weave, betaking themselves to it, the six-pegged web; the one draws forth the threads (*tántu*), the other sets [them]; they wrest not off (*apa-vṛj*), they go not to an end.

Ápa vṛñjāte perhaps means only 'break off, finish.' ⌊*Ná gamāto*, 'they shall not go' etc.⌋ A nearly related verse is found in TB. (ii. 5. 5^3): *dvé svásārāu vayatas tántram etát sanātánaṁ vítataṁ ṣáṇmayūkham: ávā 'nyā́ṅs tántūn kiráto dhattó anyā́n nā́ 'pa vṛjyā́te* (? both text and comm. have in the Calc. ed. *nā́ṣapṛjyā́te* ⌊and in the Poona ed. *nā́vapṛjyā́te*⌋) *ná gamāte ántam;* this is a preferable version especially of **c**. We have to resolve *taṇ-tṛ-am* in order to make a full *triṣṭubh*. ⌊The TB. comment makes the verse refer to day and night: cf. RV. i. 113. 3.⌋

43. Of them, as of two women dancing about, I do not distinguish (*vi-jñā*) which is beyond; a man (*púmāṅs*), weaves it, ties [it] up; a man hath borne it about upon the firmament (*nā́ka*).

The last two pādas, with 44, correspond to RV. x. 130. 2, which reads: *púmāṅ enaṁ tanuta út kṛṇatti púmān ví tatne ádhi nā́ke asmín: imé mayū́khā úpa sedur ū sádaḥ sā́māni cakrus tásarāṇy ótave.* Our *úd gṛṇatti* is only a corruption, but simulates a form from root *grath*, and is rendered accordingly. ⌊For the exchange of surd and sonant, cf. Roth, ZDMG. xlviii. 110 and note to ii. 13. 3.⌋ The true scanning in **a** is doubtless *-yanti-or 'va;* ⌊better *-tior iva*, with *jagatī* cadence?⌋.

44. These pegs propped up the sky; the chants they made shuttles for weaving.

See the note to the preceding verse. Both here and in 42 **b** some of the mss. read *mayūṣa*. Bp. reads at the end *yā́tave*. The Anukr. says of the verse *ime mayūkhā ity ekāvasānā pañcapadā nicṛt padapañktir* ⌊i.e. $5 + 5 + 5 + 5 + 4 = 24$⌋ *ārcy anuṣṭub dvipadā vā* ⌊i.e. $12 + 12 = 24$⌋ *pañcapadā nicṛt padapañktir iti.* ⌊The last three or four words seem to be mere repetition.⌋

⌊The quoted Anukr. says *caturdaça* (i.e. 14 over 30).⌋

8. Mystic.

[*Kutsa. — catuçcatvāriñçat. adhyātmadevatyam. trāiṣṭubham: 1. upariṣṭādvirāḍ bṛhatī; 2. bṛhatīgarbhā 'nuṣṭubh; 5. bhurig anuṣṭubh; 6, 14, 19–21, 23, 25, 29, 31–34, 37, 38, 41, 43. anuṣṭubh; 7. parābṛhatī; 10. anuṣṭubgarbhā; 11. jagatī; 12. purobṛhatī triṣṭubgarbhā "rṣī pañkti; 15, 27. bhurig bṛhatī; 22. purauṣṇih; 26. dvyuṣṇiggarbhā 'nuṣṭubh; 30. bhurij; 39. bṛhatīgarbhā; 42. virāḍ gāyatrī.*]

Found in greater part (not vss. 1, 7, 15, 18, 30–44) in Pāipp. xvi. (in the verse-order 2, 8, 5, 9, 3, 4, 12, 6, 14, 29, 13, 11, 10, 16, 19–28, 17). Not noticed in Kāuç., and only one verse (42) used in Vāit.

Translated: Muir, v. 368 n., 386 (parts); Ludwig, p. 395; Scherman, p. 60 (parts); Deussen, *Geschichte*, i. 1. 318 (cf. 310); Henry, 27, 75; Griffith, ii. 34. — Deussen's interpretation should on no account be overlooked. — Cf. the introduction to hymn 7.

1. He who is set over both what is and what is to be and everything, and whose alone is the heaven — to that chief *bráhman* be homage.

The concluding pāda is that of some of the verses of the preceding hymn (see vs. 32, above, and note).

2. By the *skambhá* these two stand fixed apart, both sky and earth; in the *skambhá* [is] all this that has soul, what [is] breathing and what winking.

The Anukr. is scrupulous enough not to sanction the irregular combination *skambhé 'dám* in **c**; why it calls the verse *bṛhatīgarbhā*, instead of simply *bhurij* (like vs. 5), it were hard to say.

3. Three offspring (*prajā́*) went an over-going; others settled (*ni-viç*) about the sun (?*arká*); great stood the traverser (*vimā́na*) of space (*rájas*); the yellow one (m.) entered into the yellow ones (f.).

The verse is RV. viii. 90 (101). 14, which reads, for **a**, *prajā́ ha tisró atyā́yam īyur;* at end of **b**, *viviçre;* for **c**, **d**, *bṛhád dha tasthāu bhúvaneṣv antáḥ pávamāno harita ā́ viveça* (the last pāda is our 40 **d** below). AA. (ii. 1. 14) has the same version as RV. JB. (ii. 224) has a version agreeing in the main with RV., but beginning like ours, *tisro ha prajā*, ending **b** with *viviçyur*, beginning **c** with *bṛhan* (but *bṛhad* in a following brief exposition); in **c**, again, with our text, *rajaso vimānāi 'va* (in the exposition simply *vimāne*); in **d** as RV. The Anukr. takes no notice of the defective fourth pāda. Ppp. reads *na* (for *ha*) and *vimānaṁ* in **c**, and combines *prajā 'ty-*, and *anyā 'rkam*.

4. Twelve fellies, one wheel, three naves — who understands that? therein are inserted (*ā́hata*) three hundred and sixty pins (*çaṅkú*), pegs (?*khī́la*) that are immovable.

The verse is also RV. i. 164. 48, which, however, has a very different second half: *tásmin sākáṁ triçatā́ ná çaṅkávo 'rpitā́ḥ ṣaṣṭír ná calācalā́saḥ*. The 'pins' or 'pegs' must be the equivalents of spokes. The three naves are probably seasons ⌊Hot, Wet, and Cold: cf. Bühler, *Epigraphia Indica*, ii. 262⌋, though the number is unusual. Ppp. reads *kelās* for *khīlās* in **d**. The Anukr. does not heed that **c** is a *jagatī* pāda. ⌊Kaṭha-reading *nā́bhyāni*, WZKM. xii. 282.⌋

5. This, O Savitar, do thou distinguish: six [are] twins, one [is] sole-born; they seek participation (*apitvá*) in him who of them is the sole sole-born.

The usual twelve months, two to a season, and the thirteenth occasional intercalary one, are doubtless meant. Ppp. reads in **b** *yomokas* (for *yamā ekas*). ⌊The *pada*-mss. of both W. and SPP. have *api°tvám;* but in the *Index* W. assumes that *āpitvám* is the word. Both are well authenticated in BR.; but *apitvám* seems to fit best here (cf. ÇB. iv. 1. 3^{11}).⌋

6. Being manifest (*āvís*), [it is] deposited in secret; the great track (*padá*), "aged" (*járat*) by name; there is set (*ā́rpita*) this all, [there is] established what stirs, what breathes.

7. One-wheeled it rolls, one-rimmed, thousand-syllabled, forth in front, down behind; with a half it has generated all existence; what its [other] half is — what has become of that?

This agrees nearly with xi. 4. 22 below, and Ppp. has it there, though not here. The sun is evidently meant, with half his course lost to view.

8. One carrying five carries the summit (*ágra*) of them; side-horses, harnessed, carry also along; what is not gone of it was seen, not what is gone; the higher thing [is] closer, the lower more distant.

⌊Or (c) 'of him' (*asya*).⌋ The sense is wholly obscure, and the version a mechanical one. *Pañcavāhī́* may be either fem. (of *-vāhá:* so *çatavāhī́* v. 17. 12) or masc. (of *-vāhín*); Pet. Lexx. say 'mit Fünfen bespannt.' Some of the mss. read *pṛ́ṣṭhayas* in b, as often in such cases. Ppp. has *asya* instead of *eṣām* at end of a.

9. A bowl (*camasá*) with orifice sideways, bottom-side up — in it is deposited glory of all forms; there sit together the seven seers, who have become the keepers of it, the great one.

The verse has a correspondent in ÇB. xiv. 5. 24 (BAU. ii. 2. 4). This reads at the beginning *arvā́gbilas;* in c, *tásya . . . tī́re* for *tát . . . sākám;* and, for d, *vā́g aṣṭamī́ bráhmaṇā saṁvidānā́.* The Brāhmaṇa itself explains the head as intended, the seven seers being the seven *prāṇas* or senses (the seven orifices of the head); this is extremely implausible. Ppp. reads at beginning of c *atrā ''sata.*

10. The one which is applied (*yuj*) in front and which behind, which is applied in all cases and which in every case, by which the sacrifice is extended forward — that I ask of thee: which one of the verses is it?

The verse is quoted by *pratīka* in GB. i. 1. 22. All our *saṁhitā*-mss. save one (R.) ⌊and the great majority of SPP's⌋ read at the end *sá rcā́m* (Ppp. the same), and the words are quoted under Prāt. iii. 49 as example of that combination ⌊p. *sá ṛcā́m*⌋. The Anukr. does not heed that b is a *jagatī* pāda. Ppp. reads twice *yo 'ta* for *yā ca.*

11. What stirs, flies, and what stands, and what is breathing, not breathing, winking — that, all-formed, sustains the earth; that, combining, becomes one only.

One may conjecture *apānát* for *áprāṇat* in b. The Anukr. does not heed that two of the pādas are *triṣṭubh.* Ppp. reads at end of b *ca tiṣṭhat*, and, in c, *dyām utā 'muṁ* ⌊at 7. 35 it was fem.⌋ for *viçvarūpam.*

12. What is endless, stretched out on many sides; what is endless, and what has an end, ending together — these (two) the lord of the firmament keeps (*car*) separating (*vi-ci*), knowing what is and what shall be of it.

Ppp. reads *samakte* at end of b, *prajānan* at end of c, and *yadi* for *uta* in d. Probably earth and heaven are intended. The metrical definition of the Anukr. fits the verse (9 + 10 : 11 + 10 = 40) fairly.

13. Prajāpati goes about (*car*) within the womb; not being seen, he is manifoldly born (*vi-jā*); with a half he has generated all existence; what his [other] half is — which sign is that?

The third pāda is the same with 7 c above; the second half-verse is found below as xi. 4. 22 c, d; to the first half-verse corresponds VS. xxxi. 19 a, b and TA. iii. 13. 1^3 a, b: both reading *ájāyamānas* at beginning of b; ⌊so *Kaṭha-hss.*, p. 84⌋. Ppp. reads in b *prajāyate*, and, for c, d, *ardhene 'daṁ pari babhūva viçvam etasyā 'rdhaṁ kim u taj jajāna.* The Anukr. takes no notice of the *jagatī* pāda b.

14. Him bearing water aloft, as a water-bearer (f.) with a vessel (*kumbhá*), all see with the eye, not all know with the mind.

Some mss. (P.M.I.) accent *vidúḥ* at the end.

15. In the distance it dwells with the full one, in the distance it is abandoned by the deficient one — the great monster (*yakṣá*) in the midst of existence; to it the kingdom-bearers bear tribute.

The verse, as noted above, is wanting in Ppp. ⌊Pāda c occurs as x. 7. 38 a: see note thereon and introd. to hymn 7.⌋

16. Whence the sun arises, and where he goes to rest — that same I think the chief (*jyeṣṭhá*); that nothing whatever surpasses.

The Kaṭha Up. ⌊iv. 9⌋ has a nearly corresponding verse: *yataç co 'd eti sūryo 'staṁ yatra ca gacchati: taṁ devāḥ sarve 'rpitās tad u nā 'ty eti kaç cana;* and the first half of this occurs also in ÇB. xiv. 4. 3^{34} (BAU. i. 5. 23). The Anukr. omits to define the meter (*anuṣṭubh*) of the verse.

17. They who hitherward, in the middle, or also anciently, speak round about him who knows the Veda, they all speak around the sun (*ādityá*), Agni [as] second, and the threefold swan (*haṅsá*).

The verse is found also in TA. (ii. 15^8), which omits *mádhye* and reads *purāṇé* in a, and *tṛtī́yam* (for *trivṛ́tam*) in d. ⌊Cf. *Kaṭha-hss.*, p. 63.⌋ Our *pada*-text ⌊as also SPP's⌋ reads near the beginning *arvā́ñ*, which is doubtless an error for *arvā́k* (though TA. reads *arvā́ñ utá*). Perhaps *védam* in b is to be rendered simply 'knowledge.' The Anukr. takes no notice of the two redundant syllables in c.

18. A thousand days' journey [are] expanded (*vi-yam*) the wings of him, of the yellow swan flying to heaven (*svargá*); he, putting all the gods in his breast, goes, viewing together all existences.

The verse is found again below as xiii. 2. 38; 3. 14. It is, as noted above, wanting here in Ppp.

19. By truth he burns aloft; by *bráhman* he looks abroad hitherward, by breath he breathes crosswise — he on whom rests (*çritá*) the chief thing.

20. Whoever indeed knows those two churning-sticks, with which is churned out what is good (*vásu*), he may think himself to know the chief thing; he may know the great *bráhmaṇa* ⌊neut.⌋.

21. Footless came he into being in the beginning; he in the beginning brought the heaven (*svàr*); having become four-footed, enjoyable, he took to himself all enjoyment (*bhójana*).

Ppp. reads, for b, *so 'gre asurā 'bhavat.*

22. Enjoyable shall he become, likewise shall he eat much food, who shall worship (*upa-ās*) the everlasting god who gives superiority (*uttarávant*).

⌊After *bhógyo bhavat*, for which there are no variants, Bp. has a mark of pāda-division; but the Anukr. evidently scans as 12 : 8 + 8, eliding the *a* of *ánnam* after a *pragṛhya.*⌋ *Bhā́gyo* at the beginning is a misprint for *bhógyo*.

23. Everlasting they call him, also may he be at present ever-renewed; day and night are generated (*pra-jā*) in each other's forms.

The *pada*-text reads *anyáḥ : anyásya* in **d**, although the masc. *anyás* shows that the two words are virtually a compound, as later.

24. A hundred, a thousand, a myriad, a hundred million, an innumerable [number], is his own entered into him; that of him they slay, even as he looks on; therefore this god shines (*ruc*) thus.

Instead of *eṣa etat* at the end, Ppp. reads what appears to be *agha bhavat.* The version is as literal (and as unintelligent) as possible. The Anukr. takes no notice of the irregularity of the meter; it is possible, by violence, to count only 44 syllables in the verse.

25. One thing is more minute (*áṇu*) than a child (*bā́la*), also one is hardly (*né 'va*) seen; than that a more embracing deity, is she dear to me.

Ppp. reads, for **a**, *ārāgramātraṁ dadṛçe*, and begins **c** with *ataṣ pa-*, thus doing nothing to help our comprehension of the wholly obscure verse.

26. This beautiful one (f.) [is] unaging, an immortal in the house of a mortal; for whom she [was] made, he lies; he who made [her] grew old.

Ppp. reads *tasmāi* for *yasmāi* in **c**. ⌊The natural reading of **b** would be *mártyasya amṛ́tā gṛhé;* but⌋ the definition of the Anukr. forbids us to make ⌊it. Can a *sā́* have dropped out before *çáye sá?* Cf. note to iv. 5. 5.⌋

27. Thou art woman, thou [art] man, thou boy, or also girl; thou, when aged, totterest (*vañc*) with a staff; thou, when born, becomest facing all ways.

Ppp. politely puts *kumārī* first and *kumāras* second in **b**, and reads *jātam* in **d**. The verse is found, without variant, in Çvet. Up. iv. 3. It is so far correctly described by the Anukr. that it counts 37 syllables (7 + 10 : 9 + 11 = 37).

28. Both their father, or also their son; both the chief or also the meanest (*kaniṣṭhá*) of them; the one god, who has entered into the mind, born the first, and he within the womb.

The verse is also found, quoted as a *çloka*, in JUB. 85 (iii. 10. 12): *utāi 'ṣāṁ jāiṣṭha uta vā kaniṣṭha utāi 'ṣāṁ putra uta vā pitāi 'ṣām: eko ha devo manasi praviṣṭaḥ pūrvo ha jajñe sa u garbhe 'ntaḥ.* Ppp. reads, for **a**, **b**, *ute 'va jyeṣṭho 'ta vā kaniṣṭho 'tāi 'ṣa bhrāto 'ta vā pitāi 'ṣaḥ;* and, in **d**, *pūrvo jātaḥ.*

29. The full from the full he bends up (*ud-ac*); the full is poured with the full; also that may we know today, whence that is poured out.

This verse is akin with ⌊the oft-repeated⌋ one in ÇB. xiv. 8. 1 (BAU. v. 1): *pūrṇám adáḥ pūrṇám idám pūrṇā́t pūrṇám úd acyate* etc. What follows of the hymn is (as noted above) wanting in Ppp.

30. She, everlasting, born indeed of old, she, ancient, encompassed (*pari-bhū*) all; the great goddess of the dawn, shining forth, she looks forth by every one who winks.

The Anukr. calls the verse *bhurij* on account of the redundant syllable in **b**, not heeding the corresponding deficiency in **c**.

31. The deity, Avi by name, sits enveloped with right; by her form these trees [are] green, green-garlanded.

Or, 'by the form of her, the green-garlanded one' (so Ludwig). *Ávi* means 'sheep,' but is possibly here a derivative from the root *av* 'favor, aid.' All the *saṁhitā*-mss. combine in **a**, **b** -*ta ṛténa*.

32. Him that is near by he (?) deserts not; him that is near by he (?) sees not; see the wisdom (*kā́vya*) of the god: he died not, he grows not old.

There is nothing to determine the subject of the verbs in **a**, **b**; Ludwig renders 'she.'

33. The voices sent forth by the unpreceded one — they speak as they should (*yathāyathám*); where they go speaking, that [people] call the great *bráhmaṇa* ⌊n.⌋.

34. Where both gods and men (*manuṣyà*) are set (*çritá*) as spokes in a nave — I ask thee of the flower (*púṣpa*) of the waters, where that by magic was placed.

The Anukr. takes no notice of the redundant syllable ⌊perhaps the first *ca?*⌋ in **a**.

35. They by whom the wind sent forth blows on, who give the five quarters together (*sadhryàñc*), the gods who thought themselves above (*ati-man*) the offering (*ā́huti*), conductors of the waters — which were they?

The first half-verse is found also in Ppp. ⌊xvi.⌋, but not in connection with the rest of the hymn. The Anukr. does not heed that **a** is defective by one syllable. Read in **b**, with all ⌊W's and SPP's⌋ mss., *dádante;* the form is from the same secondary root *dad* as the sing. *dadate* in 36 **c**. ⌊JUB. (i. 34) has this verse, putting it in the mouth of Pṛthu Vāinya, and its answer (vs. 36), with appended Brāhmaṇa-comment. It reads *samīcīḥ* for *sadhrīcīḥ* of our 35 **b**, and *āhutīs* in **c**.⌋

36. One of them clothes himself in this earth; one encompassed the atmosphere; he of them who is disposer (*vidhartṛ́*) gives the sky; some defend respectively all regions (*áçā*).

⌊JUB. (see under vs. 35) has *ekas* for *eṣām* of our **c** and *anye* for *eke* of our **d**.⌋

37. Whoso may know the stretched-out string in which these offspring (*prajā́*) are woven in, whoso may know the string of the string, he may know the great *bráhmaṇa*.

38. I know the stretched-out string in which these offspring are woven in; the string of the string I know, likewise the great *bráhmaṇa.*

39. As between heaven-and-earth Agni went, burning on, all-consuming, where stood beyond they (f.) of one husband — where perchance was Mātariçvan then?

The *bṛhatī* of the Anukr. ⌊scanning 11 + 9 : 11 + 11⌋ is the second pāda, read with *ālt* included as a part (the *pada*-text so marks the division) — which is, of course, artificial and wrong. ⌊Read as 12 + 8 : 11 + 11, pronouncing *-dāvías* and *kúe 'vā "sīn.*⌋ Ludwig's 'spouses of the only one' for *ékapatnīs* is against the accent.

40. Mātariçvan was entered into the waters; the gods were entered into the seas; great stood the traverser of space; the purifying one entered into the green ones.

The third pāda is identical with 3 c above, and the fourth with RV. viii. 90 (101). 14 d. 'The purifying one' is probably here the wind.

41. Higher, as it were, than the *gāyatrī́,* upon the immortal (*amṛ́ta*) he strode out; they who know completely chant with chant — where then was seen the goat?

Or, 'the unborn one' (*ajá:* so Ludwig); the verse is too utterly obscure to let us choose between them.

42. The reposer, the assembler of good things, like god Savitar, of true ordinances (*-dhárman*), he stood like Indra in the conflict for riches.

The verse corresponds with pādas **a, c, d** of RV. x. 139. 3 and of VS. xii. 66, TS. iv. 2. 5^{4}, MS. ii. 7. 12. RV. reads at the beginning *rāyó budhnáḥ* (for *nivéçanaḥ*); the other texts have at the end *pathīnā́m.* The verse is quoted in Vāit. 28. 28.

43. The lotus-flower of nine doors, covered with three strands (*guṇá*) — what soulful prodigy (*yakṣá*) is within it, that the *bráhman*-knowers know.

The 'nine doors' indicate that the human body with its nine orifices is intended; the three *guṇas* are probably the three temperaments familiar under that name later. The second half-verse was found above as 2. 32 c, d ⌊cf. vs. 31⌋. ⌊☞ See p. 1045.⌋

44. Free from desire, wise (*dhī́ra*), immortal, self-existent, satisfied with sap, not deficient in any respect — knowing that wise, unaging, young soul, one is not afraid of death.

⌊See Deussen, *Geschichte*, i. 1. 334: "die erste und älteste Stelle, die wir kennen, in der rückhaltlos der Ātman als Weltprincip proklamiert wird, AV. x. 8. 44." Cf. also p. 312, end. Muir, *Metrical Translations from Sanskrit Writers*, p. 1, gives a metrical paraphrase of the verse.⌋

⌊The quoted Anukr. says *caturdaça* (i.e. 14 above 30). The fourth *anuvāka*, with 2 hymns and 88 verses, ends here.⌋

9. With the offering of a cow and a hundred rice-dishes.

[*Atharvan.— saptaviṅçati. mantroktaçatāudanadevatyam. ānuṣṭubham: 1. triṣṭubh; 12. pathyāpañkti; 25. dvyuṣṇiggarbhā 'nuṣṭubh; 26. 5-p. bṛhatyanuṣṭubuṣṇiggarbhā jagatī; 27. 5-p. atijāgatānuṣṭubgarbhā çakvarī.*]

Found also in Pāipp. xvi. The hymn (vs. 1) is quoted in Kāuç. 65. 1 to accompany the closing of the mouth of a victim, and some of the verses (1–3, 26, 27) in other neighboring parts of the sūtra. In Vāit. is used a single verse (26).

Translated: Ludwig, p. 270 (in great part); Henry, 32, 83; Griffith, ii. 42.

1. Fasten thou up the mouths of the mischief-making ⌊ones⌋; bring (*arpay-*) this thunderbolt upon our rivals; given by Indra, first, with a hundred rice-dishes, cousin-slaying, the success (*gātú*) of the sacrificer.

It is a cow (f.) accompanied by a whole hundred of *odanas* or offerings of boiled rice, that is here the subject; we had in various places above a goat (m.) with five such additions. Ppp. reads in **d** *yajamānāya*. The Anukr. does not heed that the third pāda is *jagatī*.

2. Be thy skin the sacrificial hearth, [be] the hairs which [are] thine the *barhís;* this rein (*raçanā́*) hath seized thee; let this pressing-stone dance over thee.

The parts of this and the preceding verse are prescribed in Kāuc. 65. 1–3 to be used to accompany certain sacrificial acts to which they are adapted.

3. Be thy tail-tuft the sprinklers; let thy tongue do the cleansing, O inviolable one; do thou, having become clean, fit for sacrifice, go on to heaven, O thou of the hundred rice-dishes.

The form *bā́lās* (which Ppp. also reads) ⌊as against *vā́lās*⌋ is vouched for ⌊incidentally⌋ by the comm. to Prāt. i. 66 ⌊in its discussion of the exchange of *r* and *l*⌋. The verse is quoted in Kāuç. 65. 9. *Sam mārṣṭu* = 'serve as *sammārjana*.'

4. Whoso cooks her of the hundred rice-dishes, he is adapted to the fulfilment of wishes; for all his priests (*ṛtvíj*), being gratified, go as they should.

All the *saṁhitā*-mss. read in **c** *asya rtv-*.

5. He ascends the heavenly road (*svargá*), where is yon triple heaven of the heaven (*dív*), who, making [her] cake-naveled, gives her of the hundred rice-dishes.

The meaning and connection of **c** are not very clear. Ludwig renders "and makes her the middle point of the *apū́pa*," which is against the accent; probably 'adding cakes numerous enough to cover her.' ⌊Is it not virtually equivalent to 'putting a cake on her navel,' as preparatory to sacrificing her?⌋ Ppp. has *hiraṇyajyotiṣam* instead of *apūpanābhim* (cf. the next verse). The resolution *kṛtu-ā́*, necessary to make the verse a regular *anuṣṭubh*, is rather harsh.

6. He obtains those worlds, [those] which are heavenly and ⌊those⌋ which are earthly, who, having made [her] lighted with gold, gives her of the hundred rice-dishes.

Ppp. reads for b *yeṣa devās samāsate*, and has *apūpanābhim* here in c, instead of in 5 c.

7. What people are thy quellers, O heavenly one ⌊f.⌋, and what thy cookers, they shall all guard thee: be not afraid of them, thou of the hundred rice-dishes.

Ppp. puts this verse before our 5.

8. The Vasus shall guard thee on the right, thee the Maruts on the left (*uttarā́t*), the Ādityas behind; do thou run beyond the Agnishṭoma.

That is, probably, exceed or surpass even this important ceremony.

9. The gods, the Fathers, men (*manuṣyà*), and they that are Gandharvas-and-Apsarases — they shall all guard thee; do thou run beyond the over-night sacrifice (*atirātrá*).

Ppp. reads *gandharvāpsaraso devā rudrāñgirasas tvā*. ⌊Cf. note to vs. 8.⌋

10. He obtains the atmosphere, the sky, the earth, the Ādityas, the Maruts, the quarters, all worlds, who gives her of the hundred rice-dishes.

11. Sprinkling forth ghee, well-portioned, the divine one will go to the gods; hurt not him who cooks thee, O inviolable one; go on to heaven, O thou of the hundred rice-dishes.

Ppp. reads in b *devāñ devī*.

12. The gods that are stationed (*-sad*) in the sky, and that are stationed in the atmosphere, and these that are upon the earth — to them do thou always yield (*duh*) milk, butter, also honey.

Several of the mss., with a carelessness common in such cases, read *dhukṣa* in d. We have to resolve *deva-ā* in a, in order to make a normal pāda. Ppp. rectifies the meter of a by reading instead *pitaras* for *devās*. ⌊Ppp. combines *-ṣado 'ntar-* in a–b.⌋

13. What head is thine, what mouth is thine, what ears and what jaws are thine — let them yield to thy giver curd, milk, butter, also honey.

Ppp. reads *ye te çṛñge* for second half of a, and so for second part of b *yāu ca te akṣāu* ⌊cf. vs. 14⌋.

14. What lips are thine, what nostrils, what horns, and what thine eyes — let them yield etc. etc.

Ppp. reads instead *yat te mukhaṁ yā te jihvā ye dantā yā ca te hanū*.

15. What lungs are thine, what heart, the *purītát* with the throat — let them yield etc. etc.

Yás at the beginning is emended from *yát*, which all the mss. ⌊both W's and SPP's⌋ read.

16. What liver is thine, what two *mátasnās*, what entrail, and what thine intestines — let them yield etc. etc.

Ppp. reads in b *yā ''ntrāṇi.*

17. What *plāçí* is thine, what rectum (?*vaniṣṭhú*), what (two) paunches, and what thy skin — let them yield etc. etc.

18. What marrow is thine, what bone, what flesh, and what blood — let them yield etc. etc.

Ppp. reads in a *yāny asthīni*, thus rectifying the meter. The Anukr. does not notice the lacking syllable in the pāda. *Yás* at the beginning is again emendation for the *yát* of all the mss. ⌊both W's and SPP's⌋.

19. What fore-legs (*bāhú*) are thine, what shanks (*doṣán*), what shoulders ⌊*áṅsa*⌋, and what thy hump — let them yield etc. etc.

Ppp. reads, after *bāhū*, *yāu te aṅsāu dūhanaṁ yā ca* etc.

20. What neck-bones (*grīvā́*) are thine, what shoulder-bones ⌊*skandhā́*⌋, what side-bones (*pṛṣṭí*), and what ribs (*párçu*) — let them yield etc. etc.

The Anukr. does not notice the lacking syllable in a.

21. What thighs are thine, knee-joints, what hips, and what thy rump — let them yield etc. etc.

22. What tail is thine, what thy tail-tuft, what udder, and what thy teats — let them yield etc. etc.

23. What hind-thighs are thine, what dew-claws, [what] pasterns (*ṛchára*), and what thy hoofs — let them yield etc. etc.

One of our mss. (O.) reads in b *ṛtsárās*, and Ppp. supports it by giving *kṛtsarās*. ⌊The reading *ṛtsárās* seems to be supported by E. as well as by O. and Ppp. Its phonetic relation to *ṛcchárās* resembles that of Pāli *ucchādana*, *jighacchā*, *bībhaccha* to Skt. *utsādana*, *jighatsā*, *bībhatsa* (Kuhn, *Pāli-gram.*, p. 52, gives *kucchā* = *kutsā*, *vaccha* = *vatsa*). Unless I err, our vulgate text here shows a Prākritism such as we have good right to assume also at iii. 12. 4, in case of the much-discussed *ucchántu*, which may be a mere vernacularized rendering of *ukṣántu* (cf. *tacchaka* = *takṣaka*, Kuhn, l.c.).⌋

24. What hide is thine, O thou of the hundred rice-dishes, what hairs, O inviolable one — let them yield etc. etc.

25. Let thy two breasts (*kroḍā́*) be sacrificial cakes, smeared over with sacrificial butter; having made them wings, O divine one, do thou carry him who cooks thee to heaven (*dív*).

The Anukr. very strangely ignores the two resolutions in b and c, and reckons the pādas as 7 syllables each.

26. What in the mortar, on the pestle, and on the hide, or what rice-grain, [what] kernel in the winnowing-basket, or what the wind, Mātariçvan, blowing (*pū*), shook (*math*) — let Agni as *hótar* make that well-offered.

It is very much out of place to reckon five pādas (12 + 9 : 8 + 7 + 11 = 47) in this verse; but the *pada*-ms. supports the Anukr., by making a mark of pāda-division after *mātaríçvā;* evidently either this word or *pávamānas* (rather the former) is an intrusion in **c**. ⌊The last pāda we had as vi. 71. 1 **d**.⌋ The verse is quoted in Vāit. 4. 9; also (with vi. 122, 123) in Kāuç. 63. 29, to accompany the closing libations. Ppp. reads in **b** *ye vā çūrpe taṇḍulāṣ kaṇāḥ.*

27. The heavenly waters, rich in honey, dripping with ghee, I seat in separate succession in the hands of the priests (*brahmán*); with what desire I now pour you on, let all that fall to my lot; may we be lords of wealth.

Ppp. begins **a** with *imā āpo madh-*, and **c** with *yatkāme 'dam.* Compare the verses vi. 122. 5 and xi. 1. 27, which are in part coincident with this; ⌊also MGS. i. 5. 4 and Index under *devīr āpo*⌋. The verse (rather than i. 4. 3, which has the same *pratīka*) is quoted in Kāuç. 65. 8, to accompany the setting of water pots. The metrical definition of the Anukr. suits well enough.

⌊The quoted Anukr. says "*aghāyatām*": cf. vs. 1.⌋

10. Extolling the cow (vaçā́).

[*Kaçyapa.—catustriṅçat. mantroktavaçādevatyam. ānuṣṭubham: 1. kakummatī; 5. skandhogrīvābṛhatī; 6, 8, 10. virāj; 23. bṛhatī; 24. upariṣṭādbṛhatī; 26. āstārapañkti; 27. çañkumatī; 29. 3-p. virāḍ gāyatrī; 31. uṣṇiggarbhā; 32. virāṭ pathyābṛhatī.*]

Found also in Pāipp. xvi. ⌊with the verse-sequence 15 **a**, **b**, 14 **c**, **d**, 13, 14 **a**, **b**, 15 **c**, **d**, 17, 16, 18; vs. 3 is lacking⌋. Not noticed in Vāit., and only once in Kāuç., at 66. 20, where vs. 1 (or the hymn ⌊rather the hymn⌋) is used, with xii. 4, to accompany the sprinkling of an offered cow.

Translated: Ludwig, p. 534; Deussen, *Geschichte*, i. 1. 234 (cf. p. 230 f., 233 f.); Henry, 35, 85; Griffith, ii. 45.

1. Homage to thee while being born, homage also to thee when born; to thy tail-tuft, hoofs, form, O inviolable one, be homage.

The Anukr. chooses to reject the common resolution *-bhi-as* (twice) in **c**.

2. Whoso may know the seven advances (?*pravát*), [and] may know the seven distances, whoso may know the head of the sacrifice—he may accept the cow (*vaçā́*).

Ppp. reads in **b** *veda* instead of *vidyāt.* The verse is quoted by *pratīka* in GB. i. 2. 16.

3. I know the seven advances, I know the seven distances; I know the head of the sacrifice, and the outlooking soma in her.

This verse, with a part of the preceding one, is wanting in Ppp. ⌊*Asyām*, sc. *vaçā́yām.*⌋

4. By whom the sky, by whom the earth, by whom these waters are guarded—the cow, of a thousand streams (*-dhā́rā*), we address with worship (*bráhman*).

We need to resolve *-dhāra-ām* in **c** in order to make out the full pāda which the Anukr. assumes.

5. A hundred metal dishes (*kaṅsá*), a hundred milkers, a hundred guardians, upon the back of her; the gods that breathe in her, they know the cow singly.

The verse (9 + 11 : 8 + 8 = 36) is a *bṛhatī* in number of syllables only.

6. Having the sacrifice for feet, cheer (*írā-*) for milk, *svadhā́* for breath, being *mahī́lukā*, the cow, having Parjanya for spouse, goes unto the gods with worship (*bráhman*).

Ppp. reads for **a**, **b** *yajñapatir ākṣīrāt svadhāprāṇā mahilokāḥ*, which does not solve the problem of the obscure word *mahī́lukā* (found nowhere else). There is no need of calling the verse *virāj*.

7. After thee entered Agni, after thee Soma, O cow; thine udder, O excellent one, is Parjanya; the lightnings are thy teats, O cow.

8. The waters thou yieldest (*duh*) first, the cultivated fields after, O cow; thou yieldest kingdom third, food, milk, O cow.

The permissible resolution *rāṣ-ṭr-ám* in **c** would obviate the necessity of reckoning the verse as *virāj*. Ppp. combines in **b** *urvarā ʼparā*.

9. When, called by the Ādityas, thou didst approach, O righteous one, Indra made thee drink a thousand vessels (*pā́tra*) of soma, O cow.

By a notable inconsistency, the Anukr. reckons this verse as a complete *anuṣṭubh*, although it requires, to make it such, precisely the same resolution (*pā́-tr-ān*) as vs. 8.

10. When thou didst go following (*anváñc*) Indra, then the bull called thee; therefore the Vṛitra-slayer, angry, took thy milk (*páyas*), milk (*kṣīrá*), O cow.

All the *saṁhitā*-mss. accent in **b** *-bhó ʻhvayat*, and one *pada*-ms. (D.) has accordingly *áhvayat*. In like manner, all save R.p.m. have *kruddhó ʻhar-* in **d**. In both cases our edition emends to *ʼ*. In this verse also (as in 6, 8) the designation *virāj* is uncalled-for. Ppp. reads *uvūcī* in **a**, and *ād vṛṣabho* in **b**.

11. When the lord of riches, angry, took thy milk, O cow, then this the firmament (*nā́ka*) now keeps (*rakṣ*) in three vessels.

Ppp. reads, in **a–b**, *-patiḥ kṣīraṁ dehi bharad vaçe*.

12. In three vessels the heavenly cow took that soma, where Atharvan, consecrated, sat on a golden *barhís*.

Ppp. reads *hitaṁ* for *tam* in **a**, and *ādyevy abharad* in **b**.

13. Since she has united (*sam-gam*) with soma, and with all that has feet, the cow has stood upon the ocean, together with the Gandharvas, the *kalís*.

Before this verse, Ppp. sets one made up of our 15 **a**, **b** and 14 **c**, **d**. *Pada*-text in **c** *ádhi : asthāt*. ⌊As to *kali*, cf. Bergaigne, *Rel. Véd.* ii. 482.⌋ ⌊For *ágata*, see *Gram.* § 834 **b**.⌋

14. Since she has united with the wind, and with all winged ones, the cow danced forth in the ocean, bearing the verses, the chants.

Ppp. combines (as above noted) our 15 **a**, **b** and 14 **c**, **d**, and then again our 14 **a**, **b** and 15 **c**, **d**, without other variant.

15. Since she has united with the sun, and with all sight, the cow has overlooked the ocean, bearing excellent lights.

Some of the mss. (P.M.E.) read in **c** *aty akṣad* (K. *akṣyad*).

16. As, O righteous one, thou didst stand decked (*abhi-vṛ*) with gold, the ocean, having become a horse, mounted (*adhi-skand*) thee, O cow.

Ppp. puts this verse after our 17.

17. There the excellent ones united, the cow, the directress, also the *svadhā́*, where Atharvan, consecrated, sat on a golden *barhís*.

The second half-verse is identical with 12 **c**, **d** above. Ppp. reads in **a** *gachantt.*

18. The cow is mother of the noble (*rājanyà*), the cow thy mother, O *svadhā́;* from the cow was born the weapon; from it was born intent (*cittá*).

The translation implies the obvious emendation of *yajñé* in **c** to *jajñé*, as at iv. 24. 6 ⌊see note thereto⌋.

19. The globule (*bindú*) went (*car*) up aloft, out of the summit (*kákuda*) of the *bráhman;* thence wast thou born, O cow; thence was the invoker born.

20. From thy mouth came (*bhū*) the songs (*gā́thā*), from thy nape-bones, O cow, [came] force; from thy belly (?*pājasyà*) was born the sacrifice, from thy teats the rays.

Ppp. reads in **a** *bhavanti* for *abhavan.*

21. From thy (two) fore-legs (*īrmá*) motion (*áyana*) was born, and from thy thighs (*sákthi*), O cow; from thine entrails were born eaters (*attrá*), out from thy belly (*udára*) the plants.

Ppp. reads at the beginning *ayurmābhyām*, and in **c** *yatrā jajñire.* ⌊For *atrā́s*, cf. note to i. 7. 3.⌋

22. When (*yát*), O cow, thou didst enter along the belly of Varuṇa, thence the priest (*brahmán*) called thee up; for he knew thy guidance (*netrá*).

23. All trembled at the embryo, while being born, of her who gives not birth (?*asūsū́*); for "the cow hath given birth," they say of her; shaped (m.) by charms (*bráhman*); for it is her connection.

Much here is obscure and doubtful. *Asūsū́* (not divided in p.) ought, by its accent, to be *asū-sū* 'giving birth to one who does not herself give birth' ⌊*Gram.* § 1147 c⌋. The connection of *kḷptás* with *vaçā́* is strange; the former belongs probably to *gárbhas* understood. The accent of *āhús* indicates that *hí* belongs with it, and not with *sasū́va*. The name *vaçā́* used for the cow throughout the hymn implies non-pregnancy. Ppp. reads at the end *brahmaṇā kḷpta* ⌊R's Collation spells it *klipta*⌋ *uta bandhur asyāt.* ⌊The verse may be counted as 36 syllables; but the nearest approach to a natural scansion would seem to be 8 + 8 : 11 (*taām*) + 11.⌋ ⌊I will not attempt to revise W's treatment of this verse. Griffith and the other translators may be consulted.⌋

24. One combines (*sam-sṛj*) the fighters who alone is in control (*vaçín*) of her; the sacrifices became energies (? *táras*); the cow became the eye of energies.

The Anukr. should have qualified the name of this *bṛhatī* by adding *virāj.* Ppp. combines at the beginning *yudhe 'kas s-*.

25. The cow accepted the sacrifice; the cow sustained the sun; within the cow entered the rice-dish together with the priest (*brahmán*).

Ppp. reads *yajñam* instead of *sūryam* in **b**. All the mss. have *brahmáṇā.*

26. The cow they call immortality (*amṛ́ta*); the cow they worship (*upa-ās*) as death; the cow became this all — gods, men, Asuras, Fathers, seers.

Ppp. reads *āhur amṛtaṁ* in **a**. The definition of the meter by the Anukr. is bad; it ⌊seems to be 8 + 8 : 8 + 14⌋.

27. Whoso knoweth thus, he may accept the cow; for so doth the all-footed sacrifice yield milk (*duh*) to the giver, unresisting.

28. Three tongues glisten (*dīdī*) within the mouth of Varuṇa; of these, the one that shines (*rāj*) in the middle is the cow, hard of acceptance.

The mss., as is usual in such cases, are divided between *duḥpr-* and *duṣpr-* in **d**.

29. The seed of the cow was quartered: the waters a quarter, the *amṛ́ta* a quarter, the sacrifice a quarter, the domestic animals a quarter.

30. The cow [is] the sky, the cow the earth, the cow Vishṇu, Prajāpati; the yield (*dugdhá*) of the cow did the Perfectibles (*sādhyá*) and they who are Vasus drink.

31. Having drunk the yield of the cow, the Perfectibles and they who are Vasus — they verily worship the milk (*páyas*) of her at the summit of the ruddy one.

Ppp. reads *ime* instead of *te vāi* at beginning of **c**. The definition of the meter by the Anukr. is bad, the verse being, by usual and easy resolutions, a regular *anuṣṭubh.*

32. Some milk her for soma; some worship ghee; they who gave the cow to the one knowing thus are gone to the triple heaven of the heaven.

The *pada*-mss., by an absurd blunder, read *yá* before *evám* into *yáḥ* instead of *yé.* It is apparently the intrusion of *vaçā́m* into **c** that makes the meter irregular. ⌊Pādas **a**, **b** are a reminiscence of RV. x. 154. 1 (= AV. xviii. 2. 14).⌋

33. Having given the cow to the Brahmans, one attains all worlds; for righteousness is set in her, also *bráhman*, likewise penance.

Ppp. reads in **a** *vaçā dattvā brāh-*, and in **c** *āhitam* instead of *ārpitam.*

34. On the cow the gods subsist; on the cow, men also; the cow became this all, so far as the sun looks abroad.

The Anukr. takes no notice of the redundant syllable in **a** (read, by irregular combination, *devó 'pa*).

⌊Here ends the fifth *anuvāka*, with 2 hymns and 61 verses. The quoted Anukr. says, referring to this last hymn, *catasraḥ* (i.e. 4 over 30).⌋

⌊One ms. (P.) sums up the verses aright as 350.⌋

⌊Here ends the twenty-third *prapāṭhaka.*⌋

Book XI.

⌊This eleventh book is the fourth book of the second grand division of the Atharvan collection. As to the general make-up of the books of this division, see page 471. The Old Anukramaṇī describes the length of hymns 6 and 8 by stating the excess of each over 20 verses. All of the book except hymns 3 and 8 has been translated by Bloomfield in *Sacred Books of the East*, vol. xlii.; and all of it by Victor Henry, *Les Livres X, XI et XII de l'Atharva-véda traduits et commentés*, Paris, 1896. Here again we have the *bhāṣya* for the entire book.⌋

⌊The ritual uses of this book are confined for the most part to the first hymn, nearly every verse of which is quoted in Kāuçika 60–63 and 65 in connection with the details of the *sava* sacrifice. Of the other nine hymns only sporadic citations are made by Kāuçika; and in the Vāitāna, only a single quotation (of 2.1) is made out of the whole book.⌋

⌊**Paryāya-hymns**: for details respecting them, see pages 471–2. The *paryāya*-hymn of this book is hymn 3, with 3 *paryāyas*.⌋

⌊**Discrepancies of hymn-numeration**, as between the two editions, in so far as they are occasioned by the counting of each *paryāya* as a separate hymn by the Bombay edition. The matter is discussed at this place because it is in this book, page 625, that Whitney has condemned the procedure of the Bombay edition. The facts are as follows:⌋ ⌊☞ See p. cxxxiv and p. 1013.⌋

⌊In book viii., the Bombay edition, counting separately each of the 6 *paryāyas* of our last hymn (h. 10), makes for that book a total of 15 hymns; but, since the discrepancy is confined to our last hymn, the plus of 5 does not affect the numeration of the preceding 9.⌋

⌊In book ix., the Bombay edition, counting separately each of the 6 *paryāyas* of our hymn 6 (its 6–11), has a plus of 5 for our h. 7 (its 12) and the following. Our h. 7 is also a *paryāya*-hymn; but since it has but 1 *paryāya*, the plus remains a constant from our h. 7 to the end. The total is again 15.⌋

⌊In book x. there is no *paryāya*-hymn to affect the numeration.⌋

⌊In book xi., the Bombay edition, counting the 3 *paryāyas* of our hymn 3 as its 3 and 4 and 5, has a plus of 2 for our 4 (its 6) and the following. Its total is therefore 12.⌋

⌊In book xii., the Bombay edition, counting separately each of the 7 *paryāyas* of our last hymn (h. 5), makes for that book a total of 11 hymns; but, since the discrepancy is confined to our last hymn, the plus of 6 does not affect the numeration of the preceding 4.⌋

⌊In book xiii., the Bombay edition, counting separately each of the 6 *paryāyas* of our last hymn (h. 4), makes for that book a total of 9 hymns; but the discrepancy is confined to our last hymn (as in books viii. and xii.), and the plus of 5 does not affect the numeration of the preceding 3.⌋

⌊Book xiv. contains no *paryāya*-hymn. Books xv. and xvi. consist wholly of *paryāyas*, the former of 18 and the latter of 9, and there is accordingly no practical discrepancy between the two editions.⌋

⌊In his Critical Notice (prefixed to vol. i.), pages 19–23, S. P. Pandit rests his procedure in this matter of numeration upon the authority of the Major Anukr. and of the Minor or Old Anukr. (*Pañcapaṭalikā*): see especially his page 23, end. His citations undoubtedly prove the right of each *paryāya* to be presented separately, and they are so presented in the Berlin edition. But the mss., in numbering the verses of each *paryāya*, begin anew each time with 1; perhaps this is required by the prescription of the Old Anukr. (Critical Notice, p. 23), *paryāyeṣv avasānānām ṛgbhis tulyo vidhir bhavet.* Accordingly, R. and W. may be wrong in numbering the verses of a group of *paryāyas* continuously (see above, p. 472, top). But I am not sure that independent verse-numbering for each *paryāya* forbids the grouping of several related *paryāyas* into one *sūkta.* This is the real point at issue between the two editions and I will not try to decide it.⌋

⌊I will say, however, that the uniformity of structure in books viii.–xi. as books of ten hymns each (see p. 471), which uniformity results from counting the *paryāyas* in groups, seems to support the procedure of R. and W. Moreover, as W. says (p. 472, top), the *paryāyas* of a given group taken together do "evidently constitute each ⌊group⌋ a whole"; and he is borne out by the comm. (at vol. iii., p. 56^{22}), who speaks of the "rice-dish-triad," our xi. 3, as constituting one "subject-matter-hymn" (*artha-sūkta:* but not in its narrower technical sense). — It may be added that the Major Anukr., at the end of its 7th *paṭala* and of its treatment of our book xi., says *evaṁ ṣaṭtriṅçad arthasūktāni:* that is right; for books viii.–xi. have, according to the Berlin count, (4 × 10 hymns =) 40 hymns, of which 4 hymns (our viii. 10, ix. 6, ix. 7, and xi. 3) are *paryāya-sūktas*, leaving 36 *artha-sūktas.* But this does not prove that our 4 *paryāya-sūktas* should not be counted as 16 (cf. p. 471, end).⌋

⌊The *anuvāka*-division of the book (as is explained on page 472) is into five *anuvākas* of two hymns each. The "decad"-division likewise is as described on page 472. A tabular conspectus for book xi. follows:

Anuvākas	1		2		3		4		5	
Hymns	1	2	3	4	5	6	7	8	9	10
Verses	37	31	56¶	26	26	23	27	34	26	27
Decad-div.	10+10+10+7	10+10+11	3P	10+10+6	10+10+6	10+13	10+10+7	10+10+14	10+10+6	10+10+7

Here ¶ means "paragraph of a *paryāya*" (such as is numbered as a "verse" in the Berlin edition) and P means "*paryāya*." The last line shows the "decad"-division. Of these "decads," *anuvākas* 1, 2, 3, 4, and 5 contain respectively 7, 3, 5, 6, and 6 (in all, 27 "decads"); while *anuvāka* 2 has 3 *paryāyas*. The sum is 27 "decad"-*sūktas* and 3 *paryāya-sūktas* or 30 *sūktas.*⌋

1. Accompanying a rice-dish offering.

[*Brahman.*—*saptatriṅçat. brāhmāudanikam. trāiṣṭubham : 1. anuṣṭubgarbhā bhurik pañkti ; 2. bṛhatīgarbhā virāj ; 3. 4-p. çākvaragarbhā jagatī ; 4. bhurij ; 5. bṛhatīgarbhā virāj ; 6. uṣṇih ; 8. virāḍgāyatrī ; 9. çākvarātijāgatagarbhā jagatī ; 10. virāṭ purotijagatī virāḍjagatī ; 11. jagatī ; 15, 16. bhurij ; 17. virāḍ jagatī ; 18. atijāgatagarbhā parātijāgatā virāḍ atijagatī ; 20. atijāgatagarbhā paraçākvarā 4-p. bhurig jagatī ; 21, 24–26, 29. virāḍjagatī (29. bhurij) ; 27. atijāgatagarbhā jagatī ; 31. bhurij ; 35. 4-p. kakummaty uṣṇih ; 36. puroviräḍ vyāghrādiṣv avagantavyā* ; 37. virāḍ jagatī.*]

⌊Verse 35 is prose.⌋ Found also in Pāipp. xvi. (in the verse-order 1–10, 12, 11, 13–18, 22, 19, 20, 21, 23–37). Nearly every verse of the hymn is quoted in Kāuç. 60–63 and 65 in connection with the description of the *sava* offerings ; ⌊see Bloomfield, page 610 and the following for details so far as they are helpful⌋. ⌊Citations in other parts of Kāuç. are noted under the verses. The hymn is not noticed by Vāit. : see page 610.⌋ *⌊This curious addition to the Anukr., *vyāghrādiṣv avagantavyā*, recurs in the Anukr's treatment of xiv. 1.60 and of the **c** of xv. 5. 1–7. See note to xv. 5. 7.⌋

Translated : Henry, 97, 133 ; Griffith, ii. 51 ; Bloomfield, 179, 610.

1. O Agni, be thou born ; Aditi here, suppliant, cooks a *brahmán*-rice-dish, desiring sons ; the seven seers, being-makers — let them churn thee here together with progeny.

Aditi's cooking of a rice-dish in order to obtain progeny is repeatedly referred to in the Brāhmaṇas — probably by way of echo of this verse : compare TS. vi. 5. 6[1] ; TB. i. 1. 9[1] ; K. vii. 15 ; MS. i. 6. 12 ; ⌊ii. 1. 12 and references⌋ ; ⌊also AV. vi. 81. 3⌋ ; the comm. quotes the TS. passage in his explanation of the verse. He defines a *brahmāudana* as *brahmaṇe jagatsraṣṭre svāhākāreṇa deya odanaḥ*, and then adds : *yad vā brahmāudanasavākhye 'smin karmaṇi brāhmaṇānām bhojanāya bhāgatvena kalpita odano brahmāudanaḥ.*

2. Make ye smoke, O ye bulls, companions, ye that are aided by the unhateful (?), unto speech ; this Agni [is] fight-overpowering, having good heroes, by whom the gods overpowered the barbarians.

The second pāda is mechanically rendered, being quite corrupt, as appears ⌊from the meter and⌋ by comparison with the corresponding RV. verse (iii. 29. 9), which reads instead *ásredhanta itana vā́jam ácha.* The comm. explains *ádrogh-* as *adrohakāriṇāṁ sucaritrāṇāṁ yajamānānām avitā rakṣitā*, as if the *pada*-reading were *-avitā* instead of *-avitāḥ.* ⌊W's Collation-book gives *-avitāḥ* as *pada*-reading without note of variant ; and this is the reading also of two or three of SPP's mss. : but he admits *-avitā* into his *pada*-text, following one or two mss.⌋ RV. begins also *kṛṇóta*, and has *vṛ́ṣaṇam* for *vṛṣaṇas* in **a** ; also *devā́sas* (rectifying the meter) in **d**. All the mss. ⌊save one or two⌋ read *asahanta*, unaccented, in **d**, but both editions make the necessary emendation to *ásahanta* — which, of course, RV. has. Ppp. is corrupt in **d**, reading *devā 'santa* ;* after it *çatrūn.* *⌊A most interesting instance of haplography on the part of the AV. : cf. note to iv. 5. 5. Note the fourfold occurrence of the sound-combination *ā̆s* within the RV. pāda ; and that three of these are reduced by Ppp. to one.⌋

3. O Agni, thou hast been born unto great heroism, unto the cooking of the *brahmán*-rice-dish, O Jātavedas ; the seven seers, being-makers —

they have given thee birth; do thou confirm to this woman wealth with all heroes.

Ppp. reads *paktaye* in **b**, combines *saptarṣ-* in **c**, and has in **d** *asme* and *ni yachatām*.

4. Kindled, O Agni, be thou kindled with kindling (*samídh*); mayest thou bring hither, knowing, the worshipful gods; for them cooking (*çrā*) the oblation, O Jātavedas, make thou this man to ascend to the highest firmament (*nā́ka*).

Ppp. reads in **b** *viçvā devān*. In **a**, the comm. has *samiddhaḥ sa* for *sám idhyasva*. ⌊For **d**, cf. i. 9. 2, 4; vi. 63. 3.⌋

5. Threefold is set down the share that is yours of old — of gods, of Fathers, of mortals; know ye the portions (*áṅça*); I share them out to you; that one that is the gods' shall set this woman across.

That is (at the end), as the comm. paraphrases it, *iṣṭaphalasya pāraṁ gamayati* 'bring her to the further shore (the completion) of desired result.' Ppp. reads *jātavedas* in **a** for *yaḥ purā vaḥ*, inserts *uta* before *martyānām* in **b**, and has in **d** *sāi 'vaṁ* for *sa imām*.

6. O Agni, powerful, overcoming, thou overcomest; put down (*ni-ubj*) [our] hating rivals; let this measure (*mā́trā*), being measured, and measured, make [thy] fellows tribute-bringers to thee.

The comm. does not try to give *ny ubja* a more distinctive meaning than *adhomukhān pātaya;* the obscure *mā́trā* he simply glosses by *nirmātrā* ⌊as instrumental sing. masc. (supplying *iyaṁ çālā* as subject); but the three translators take it as nom.⌋.

7. In company with thy fellows, be thou united with milk; urge her up unto great heroism; ascend aloft to the summit (*viṣṭáp*) of the firmament (*nā́ka*), which they call by the name heavenly world.

Addressed, according to the comm., to the sacrificer; the Kāuç. (61. 20) makes it accompany the pouring of rice into the mortar. The comm. explains *ud ubja* as *ud gamaya unnataçiraskāṁ kuru*. Ppp. reads *sujātāiṣ* in **a**, and *viṣṭapas* in **c**.

8. Let this great one (*mahī́*) accept the hide, the divine earth, with favoring mind; then may we go to the world of the well-done.

This accompanies, as is plain, the spreading-out of the ox-hide upon the ground (so Kāuç. 60. 30). Ppp. reads in **b** *pṛthivyāi*, and, at the end, *sukṛtām u lokam*. The last pāda is the same with vi. 121. 1 **d**; vii. 83. 4 **d**.

9. Join thou on the hide these two allied stones; split apart the shoots (*aṅçú*) successfully for the sacrificer; smiting down, smite them that would fight her; bearing up thy progeny aloft, lift up.

The feminine participles in **c**, **d** indicate that the verse is addressed to the wife of the sacrificer, though the comm. understands the first half as for the priest. *Aṅçu* he regards as applied by a figure to the rice, as *grāvāṇāu* 'soma-pressing-stones,' means mortar and pestle. 'Smite down' and 'lift up' are the alternate movements of the pestle, each viewed as symbolical. *Imām* is redundant in **c** as regards both meter and sense;

perhaps it has blundered in here out of 11 c. Ppp. is corrupt in c and d, but can be seen to read *uddharantī* in d. The verse and its parts are quoted in Kāuç. 61. 18, 22, 24.

10. Seize in thy hand, O hero, the two joint-acting (*sakŕ̥t*) stones; the worshipful gods have come to thy sacrifice; three boons, whichsoever thou choosest — those successes do I here make successful for thee.

The comm. and one or two of SPP's authorities read *sukŕ̥tāu* in a (Ppp. *sayujā*); *sakŕ̥t* is not elsewhere found used as an adjective. Ppp. further combines *hasta ā* into *hastā* in a–b, and reads *yajñeyā* and *ayus* in b. The comm. renders *te* in b as if it were *té*. ⌊The definition of the Anukr. may perhaps mean 'a *jagatī* of elevens (*virāḍ-jagatī*), which possesses a thirteen at the beginning, (and which is) deficient-by-two (*virāṭ*).'⌋

11. This [is] thy thought (? *dhītí*) and this thy place of birth; let Aditi, of hero-sons, seize thee; cleanse away them that would fight her; confirm to her wealth with all heroes.

Said, according to Kāuç. (61. 23), in connection with taking up the winnowing fan (*çūrpa*). The comm. explains *dhīti* as = *pāna*, taking it from the root *dhā* 'suck.' One would like to derive it from *dhā* 'put,' as 'place' or something similar. Ppp. reads at the end *ni yachāt*.

12. Sit ye in the wooden blower (? *upaçvasá*); be ye winnowed, worshipful ones, from the husks. By fortune (*çrī́*) may we surpass all [our] equals; I make [our] haters to fall under foot.

⌊The second half-verse recurs below, vs. 21.⌋ The majority of SPP's authorities, and some of ours (P.M.W.O.s.m.R.T.) read *dhruvdye* ⌊Ppp. *druye*⌋ in a; also the comm., who explains it as = *dhruvāya sthirāya satyaphalāya karmaṇe; upaçvasé* ⌊Ppp. *upasvade*⌋ he absurdly takes for a verb: (*he taṇḍulā yuṣmān*) *upa samīpa āçvāsayāmi prabhūtān karomi!* ⌊The meaning '*das Blasen*, *Luftzug*,' is assigned to it in OB. iii. 257 b.⌋ ⌊Ppp. reads *pādayema* at the end of d.⌋ The verse accompanies (so Kāuç. 61. 29) the operation of winnowing. The comm. treats *yajñiyāsas* in b as nominative.

13. Go away, woman; come back quickly; the stall (*goṣṭhá*) of the waters hath ascended thee for bearing; seize then of them ⌊f.⌋ whichever shall be worshipful; having shared [them] out wisely, then leave the others.

The comm. explains *goṣṭha* by *jalarāçi;* it is rather, doubtless, the vessel in which the water is brought, on the shoulder or head (*adhi-ruh:* comm. *çirasi ā-ruh*). ⌊Cf. OB. iii. 261 b.⌋ The comm. reads *āsan* at end of c. Ppp. combines *yajñiā 'san* in c, and in d reads *vibhajya*, and *hvayīta* for *jahītāt.* SPP. reads in b *goṣṭhó 'dhy*, with the majority of his authorities.

14. These maidens (*yoṣít*) have come, adorning themselves; stand up, woman, take hold of the mighty one; well-spoused with husband, progeny-possessing with progeny; to thee hath come the sacrifice; receive thou the vessel (*kumbhá*).

The comm. explains the 'maidens' as the 'water-bringing women,' but they are evidently the waters (fem.) themselves: compare vss. 17, 27 below. The comm. reads *tava sam*, two separate words, in **b**; ⌊Roth, in his Notes, adds that Ppp. reads *tavas saṁ bharasva*⌋; the 'mighty one' is the 'vessel' of **d**. Verses 13–15 are quoted in Kāuç. (60. 25–29), but not in natural sequence with the verses that precede and follow.

15. The portion of refreshment (*ū́rj*) [is] set down which [is] yours of old; do thou, instructed by the seer, bring these waters; let this sacrifice be for you progress-gaining (*gātu-víd*), refuge-gaining, progeny-gaining, formidable, cattle-gaining, hero-gaining.

'Thou' in **b** is fem., the water-bearer, doubtless, of vs. 13. The 'yours' of **a** and the 'you' of **d** refer probably to those interested in the ceremony, though the comm. understands the former of the waters. Ppp. reads *nihatas* in **a**, combines and reads *-ṣṭā 'pā 'harāi 'tāḥ* in **b**, puts *nāthavid* before *gātuvid* in **c**, and elides *vo 'stu* in **d**.

16. O Agni, the worshipful pot hath ascended thee; bright (*çúci*), very hot, do thou heat it with heat; let those of the seers, those of the gods, gathering unto their share, very hot, heat this with the seasons.

The comm. understands the epithets in **b** as belonging to *carús*, which is doubtless wrong; those in **c** he understands of 'Brahmans' and 'attendants on Indra and the other gods'; without much question, the flames of Agni are intended. Ppp. reads in **c** *devā 'bhisaṁhatya*. The verse plainly accompanies the setting of the vessel for boiling on the fire: so Kāuç. 61. 31; also 2. 7.

17. Let these cleansed, purified, worshipful maidens, the waters, beauteous ones, creep down to the pot; they have given us abundant progeny, cattle; let the cooker of the rice-dish go to the world of the well-doers.

⌊Pāda **a** is identical with vs. 27 **a** and vi. 122. 5 **a**.⌋ The mss. are about equally divided in **c** between *bahulā́m* and *bahulā́n* (our I.T.K.Kp. have the latter; O. has *-lāṁn*); SPP. accepts the latter, we the former; the comm. has *-lān*; and he reads *pakvā* for *paktā* in **d** ⌊or **c**⌋. Ppp. has *dadat* for *adus* in **c**, and *eti* for *etu* in **d**. The verse concerns the pouring in of the water: so Kāuç. 61. 34–5, and 2. 8.—⌊If we read *bahulā́ṅç ca* in **c**, and in **d** *pakvāúdanasya* as a compound (against the *pada*-division, which reckons *paktā́* to **c**, and against the double accent) and *u* for *etu*, we get most acceptable sense and meter: *lokám* would be construed as coördinate with *paçū́n* and *pakvāúdanasya* as coördinate with *nas* (cf. xi. 8. 10 **c** and Speyer, *Vedische Syntax*, § 71, end). The heroic surgery implies no worse corruptions than we have often seen. But this is all mere suggestion.⌋

18. Cleansed with prayer (*bráhman*) and purified with ghee, shoots of Soma [are] these worshipful rice-grains; enter ye the waters; let the pot receive you; having cooked this, go ye to the world of the well-doers.

A few mss. (including our O.) read *etu* for *eta* in **d**. Ppp. has instead *eti;* further, in **a**, *utpūtās*, and, in **c**, *apa praviçyatu*. The verse accompanies the pouring of the rice-grains into the water: so Kāuç. 61. 36, and 2. 9. ⌊Read *somāṅçávas?*⌋ ⌊The Anukr. seems to scan as 12 + 13 : 12 + 13 = 50; but the mark of pāda-division is after *carur*, not before it.⌋

19. Spread thyself broad, with great greatness, thousand-backed, in the world of the well-done: grandfathers, fathers, progeny, descendants (*upajā́*): I am thy fifteen-fold cooker.

Fifteen-fold ⌊cf. *Skt. Gram.* § 488⌋, probably, as representing so many generations, or degrees of kindred. The verse accompanies the boiling ⌊Kāuç. 61. 37: employed also in connection with other verses at 68. 27⌋, and alludes apparently to the swelling of the mess in the process. Ppp. combines *te 'smi* at the end. The mss. vary between *paktā́* and *paktvā́* in d (our T.K.Kp. have *-tā́*); SPP. gives *paktā́*, with the large majority of his authorities, and it is doubtless the true reading. The comm. has again *pakvā.* ⌊Correct the Berlin ed. to *paktā́.*⌋

20. Thousand-backed, hundred-streamed, unexhausted, [is] the *brahmán*-rice-dish, god-traveled, heaven-going; them yonder I assign to thee; lessen (?) thou them with progeny; be gracious then to me [as] bringer of tribute.

Kāuç. makes no use of this parenthetical verse of praise, prayer, and imprecation. The comm. and two of SPP's authorities read *reçaya* in c, and the comment to Prāt. iii. 94 (though reading *reṣayāi 'nān*) quotes it as an example of a palatal or lingual or dental mute interposed between *r* and *n*, which would seem to imply *recaya.** The comm. glosses his *reçaya* with *leçaya alpīkuru*, and, as the expression looks as if meant for the opposite to that in vs. 21 a, the translation has been made accordingly. ⌊Ppp. reads *akṣato* at end of a.⌋ ⌊Where the Anukr. finds a pāda of 13 syllables I know not. —The one of 14 must be c: does *para* mean simply the second half-verse?⌋ *⌊That is, it implies the mute (*c*) rather than the sibilant (*ç*), the intervention of which was treated in the preceding rule, iii. 93.⌋

21. Go thou up to the sacrificial hearth; increase her with progeny; push [away] the demon; set her further forward; by fortune may we surpass all [our] equals; I make [our] haters to fall under foot.

The last half-verse is the same with vs. 12 c, d above. The whole evidently accompanies the bringing of the cooked dish to the place of offering: according to Kāuç. 61. 41, its removal from the fire. Ppp. reads *enam* at end of a, *pratiraṁ dhehy enam* at end of b, *paçyā* for *çriyā* in c, and *pādayema* ⌊cf. vs. 12⌋ at end of d.

22. Turn thou toward her together with cattle; be opposite to her together with the divinities; let not curse attain thee, nor witchcraft (*abhicārá*); bear rule (*vi-rāj*) in thine own field (*kṣétra*), free from disease.

The comm. reads *enān* in both a and b. ⌊All⌋ the *pada*-mss. read *anamīvā́ḥ* in d ⌊save SPP's J. *prima manu:* W's translation and the comm. imply *-vā́*, and this SPP. has adopted as his *pada*-reading⌋. Ppp. has in a *prajayā sahāi 'naṁ*, and, for c, d, a very different (and corrupt) text: *svargo lokam abhi saṁvihīnam ādityo deva parame vyoma;* ⌊its b is corrupt⌋. According to Kāuç. 61. 42, with this verse the vessel is made to take a turn to the right. In b the duplication of *n̄* before *enām* is overlooked in nearly all the mss., and SPP. admits in his text the ungrammatical combination.

23. Fashioned by righteousness (*ṛtá*), set by mind, this was ordained in the beginning the sacrificial hearth of the *brahmán*-rice-dish; apply,

O woman, the cleansed shoulder-bearer (?); on that set the rice-dish of them of the gods.

SPP. reads in **c** *aṅsadrī́m*, with rather the larger number of authorities (of our mss. Bp.P.M.W.I.K.Kp.), though only *-dhrīm* seems to offer any etymology, and that an unsatisfactory one. The comm. has *aṅçadhrīm* 'portion-holder,' which is perhaps the true reading. The *pada*-text leaves the word undivided. The mss. of Kāuç. (61.44), it may be noted, also vary between *aṅsadhrīm* and *-drīm* in quoting the *pratīka* of the second half-verse. *Dāivyānām* would rectify the meter of **d**, but no ms. reads it, though two of SPP's, and the comm., give *devānām*. Ppp. reads in **a** *manaso hite 'yaṁ*, in **b** *nihaṅtā* for *vihitā*, in **c** *açadhriyaṁ*, emended by another hand to *-ddhiyaṁ*.

24. Aditi's hand, this second ladle (*srúc*), which the seven seers, being-makers, made — let that spoon, knowing the members of the rice-dish, collect it upon the sacrificial hearth.

The comm. reads in **a** *hastam* and *dvitīyam*, indicating that he regards the adjective as qualifying *hastām* rather than *srucam* — which may well be the case. Ppp. ⌊has *hastāṁ* and⌋ combines *saptarṣayas*.

25. Let them of the gods sit by thee, a cooked (*çṛtá*) oblation; having crept out of the fire, sit thou forward again to them; purified by soma, sit thou in the belly of the worshipers (*brahmán*); let not them of the seers, partakers (*prāçitṛ́*) of thee, suffer harm.

Ppp. begins *çrutaṁ tvā havir*, has for **b** *anusṛpyā 'gne punar enaṁ pra sṛpyas* (without any *avasāna*), reads in **c–d** *brāhmaṇā ārṣeyās*, and reads and combines *ma rṣaṁ* in **d**. The comm. ⌊with two of SPP's authorities⌋ reads *devās* at end of **a**, and treats *te* in **d** as *té*. Accompanies, according to Kāuç. 63. 3, the seating of 'four *ārṣeyas*, who know the *bhṛgvaṅgiras*' by the offering.

26. O king Soma, strew harmony for them, for whatsoever good Brahmans shall sit by thee; with good call, I call loudly to the *brahmán*-rice-dish the seers, them of the seers, born from penance (*tápas*).

In **a–b**, for *-bhyaḥ súbrāhmaṇās*, Ppp. reads *-bhyo brāhm-* ⌊intending perhaps *ábrāhmaṇās?* cf. vs. 32⌋; in **c** it has *ṛṣīṇām ṛṣayas tap-*, and *jātā* (so also the comm.) for *-tān;* ⌊and begins **d** with *brāhmāudane*⌋. The comm. understands *suhavā* in **d** as fem., and makes the sacrificer's wife the speaker. The verse is not quoted in Kāuç.; ⌊but Keçava cites it just before vs. 25 in 63. 3⌋.

27. These cleansed purified worshipful maidens I seat in separate succession in the hands of the priests (*brahmán*); with what desire I now pour you on, may Indra here with the Maruts grant me that.

⌊Pāda **a** = vs. 17 **a**.⌋ Nearly identical with vi. 122. 5, and slightly different from x. 9. 27. The verse is quoted by Kāuç. 63. 4; ⌊so the comm.: under vi. 122. 5 he made the sūtra apply to that verse⌋. Ppp. has a wholly different **a**: *iyam āpo madhumatī ghṛtaçcyuto;* ⌊it reads *brāhmaṇā* at beginning of **b**⌋; and combines *yatkāme 'dam* in **c**.

28. This my light (*jyótis*), immortal gold, cooked (*pakvá*) from the field, this my desire-milker; this riches I deposit in the Brahmans; I make a road to the Fathers that is heaven-going.

The construction of the nominatives in a, b is left undetermined in the translation, as it is in the text. ⌊Cf. Griffith's version and note, p. 55.⌋ Ppp. has *hiraṇmayaṁ* in a, and *yat svargāiḥ* at the end of d. The verse is quoted by Kāuç. at 62. 22 and 68. 27; and at 63. 5 Kāuç. cites b ⌊comm. b and c⌋ as accompanying a removal of something (*ity apakarṣati:* it is not clear what; ⌊the comm. thinks the rice-dish and reads *upa-* for *apa-*⌋).

29. Strew thou the husks in the fire, in Jātavedas; wipe off far away the chaff (?*kambū́kān*); this we have heard to be the share of the house-king; also we know the portion (*bhāgadhéya*) of Perdition (*nírṛti*).

Ppp. reads *upa mṛḍhvayetām* for *apa mṛḍḍhi dūram* in b. The comm. explains *kambūkān* as = *phalīkaraṇān*, and follows Kāuç. (63. 7) in regarding the 'wiping away' as done with the foot.

30. Know thou the toiling, cooking, soma-pressing one; make him to ascend the heaven-going road, by which he may ascend, arriving at the vigor that is beyond, to the highest firmament, to the furthest vault (*vyòman*).

'Know,' i.e. take note or be mindful of. The comm. takes the three participles in a as accus. pl. instead of gen. sing.; ⌊and reads accordingly *enān* at end of b⌋. Ppp. has, for b, *svargaṁ lokaṁ adhi rohaye 'nam*, and omits d. The quotation in Kāuç. 63. 20 casts no light on the verse.

31. Wipe off, O serving priest (*adhvaryú*), this face of the bearing one (?*babhrí*); make thou, understanding it, room for the sacrificial butter; wipe off with ghee along all [its] members; I make a road to the Fathers that is heaven-going.

The real sense of the epithet *babhri* applied to the *odana* or rice-dish is obscure; the comm. explains it here with *bharaṇaçīlasya poṣakasya pakvasya odanasya*, 'supporting' or 'nourishing.' The comm. appears to read *vidvān* instead of *pravidvān* in b; Ppp. has *prajānan*. Ppp. has *yat* for *yas* in d. According to Kāuç. 62. 15, the verse accompanies the making of an *āpāna* (? the mss. vary as to the word) above (*upari*); which the comm. explains by *odanasyo 'pari gartaṁ kuryāt*, glossing *lokam* in b with *sthānaṁ gartarūpam;* what is meant is obscure.

32. O bearing one, [as] a demon, strew discord for them, for whatsoever non-Brahmans shall sit by thee; rich in ground (?*purīṣín*), spreading themselves forward, let not them of the seers, partakers of thee, suffer harm.

With the first half-verse compare vs. 26 a, b, above; the last pāda is the same with 25 d. The construction of *rákṣas* in a is doubtful; it might be vocative; the comm. combines it into a compound with *samadam;* and he treats *te*, as before, as if it were *té*. Ppp. reads at beginning of b, as our text in vs. 26, *subrāhmaṇās*. The verse is not quoted in Kāuç.

33. I set thee down, O rice-dish, among them of the seers; for them that are not of the seers there is no portion here; let Agni my guardian, and all the Maruts, let all the gods defend the cooked [offering].

'Is no portion for,' lit'ly 'is not also (*api*) of' — a common form of expression in the Brāhmaṇas. Ppp. reads *rakṣanti* in **d**. The verse is quoted with vs. 25 **c** in Kāuç. 65. 12.

34. The offering, yielding milk (*duh*), constantly full (*prápīna*), a male (*púmāṅs*) milch-cow, seat of wealth, immortality through offspring, and a long life-time — and may we sit by thee with abundance (pl.) of wealth.

The construction of the third pāda is very indeterminate; the words may be either nominative or accusative; they express in some way what the offering is to procure. To illustrate *prajāmṛtatvam*, the comm. quotes, quite appositely, TB. i. 5. 5^6 and RV. v. 4. 10, 'by progeny, O Agni, may I obtain immortality.' *Prapīnam* he explains as = *pravṛddhodhaskam*, which is doubtless its true meaning. Ppp. reads in **d** *poṣam* for *poṣāis*. Neither this nor the following verse, nor vs. 37, is quoted in Kāuç. ⌊Cf. Henry's version, p. 102; and, for the awkward *ca*, his note, p. 139.⌋

35. Thou art a heaven-going bull; go to the seers, to them of the seers; sit in the world of the well-doing; there is there preparation (*saṁskṛtá*) for us both.

⌊Prose.⌋ Ppp. reads *ṛṣabhas* at the beginning, and *lokaṁ* for *loke* in **c**. With the second half-verse is to be compared TS. i. 4. 43^2, and MS. i. 3. 37 (end) and iv. 8. 2 (end), which read: *sukṛ́tāṁ loké sīdata tā́n naḥ saṁskṛtā́m;* and VS. iv. 34 has the last pāda, reading *tā́n* for *tátra*. The *pada*-texts do not divide *saṁskṛtam;* the case falls under rule iv. 58 of the AV. Prāt.

36. Gather thou together unto, go thou together forth after; O Agni, make ready (*kalpay-*) the roads traveled by the gods; by them, well-made, may we go after the offering, that stands upon the seven-rayed firmament.

All the mss. ⌊save one or two of SPP's⌋ leave *agne* unaccented, as if it belonged to **a**, and Bp. puts the double division-mark after it accordingly; SPP. reads with the ⌊majority of his⌋ mss.; we have made the necessary emendation to *ágne*. Ppp. reads at the beginning *samātanuṣva;* for **c** it has *yebhis sukṛtāir anu prajñeṣṭhaṅs sa yajñe.* The comm. regards **a** as addressed to the rice-dish, which is to 'gather up' all its members. The verse is quoted in Kāuç. 63. 9, but not in a way to cast any light upon it. TS. iv. 7. 13^4 and MS. ii. 12. 4 are to be compared with the first half-verse, but they vary much from it and from one another.

37. With what light the gods went up to the sky, having cooked the *brahmán*-rice-dish, to the world of the well-done, with that may we go to the world of the well-done, ascending the heaven, unto the highest firmament.

The second half-verse is identical with iv. 14. 6 **c**, **d**, above ⌊see my note⌋. The comm. reads *jeṣma* in **c**, explaining it by *jayema* ⌊= *prāpnuyāma*⌋. Ppp. has, instead of this repetition, a new half-verse: *taṁ tvā pacāmi jyotiṣāṁ jyotir uttamaṁ sa nas tad dhehi sukṛtām u loke.*

⌊The quoted Anukr. here says *saptā 'nupūrveṇa çeṣāḥ syus triṅçateḥ parāḥ.*⌋

2. To Rudra, especially as Bhava and Çarva.

[*Atharvan. — ekatriṅçat. mantroktarudradāivatam. trāiṣṭubham.* 1. parātijāgatā virāḍ jagatī; 2. anuṣṭubgarbhā 5-p. pathyājagatī; 3. 4-p. svarāḍ uṣṇih; 4, 5, 7, 13, 15, 16, 21. anuṣṭubh; 6. ārṣī gāyatrī; 8. mahābṛhatī; 9. ārṣī; 10. puro'kṛti 3-p. virāj; 11. 5-p. virāḍ jagatīgarbhā çakvarī; 12. bhurij; 14, 17, 18, 19, 23, 26, 27. virāḍ gāyatrī; 20. bhurig gāyatrī; 22. viṣamapādalakṣmyā 3-p. mahābṛhatī; 24, 29. jagatī; 25. 5-p. atiçakvarī; 30. 4-p. uṣṇih; 31. 3-av. viparītapādalakṣmyā 6-p. ⌊jagatī?⌋.*]

Found also in Pāipp. xvi. — *⌊Verses 9 and 28 are *triṣṭubh*, the remaining 29 being exceptions!⌋

⌊The *pratīka* coincides with that of xi. 6. 9, *bhavāçarvā́v idám brūmaḥ*, and that of iv. 28, *bhávāçarvāu manvé vām*: see introduction to the latter. The only quotation in Vāit. is at 29. 10, where the hymn accompanies an offering to Rudra: and it is accordingly reckoned to the *rāudra gaṇa* (note to Kāuç. 50. 13). Verse 31 is reckoned to the *abhaya gaṇa* (note to Kāuç. 16. 8). Further citations in Kāuç. are as follows: the hymn is used (129. 3) with an oblation in deprecating an evil omen; Dārila understands it as meant at 28. 8 (see introd. to iv. 28); Keçava and the comm. hold that it is to be used with a dozen other hymns in a rite (50. 13–14) for safety on a business journey; Keçava (not the comm.) takes it to be intended with v. 6 at 51. 7 in a rite for the safety of the cattle. — According to Caland's interpretation of *yuktayos* at 50. 17, it is to be used (with vi. 128) in the rite there prescribed for keeping snakes etc. from house and field; but perhaps iii. 26 and 27 are rather intended (see my introduction to iii. 26).⌋

Translated: Muir, iv. 334; Ludwig, p. 549; Henry, 103, 139; Griffith, ii. 57; Bloomfield, 155, 618. — Cf. also Bergaigne-Henry, *Manuel*, p. 157; and von Schroeder, *Tübinger Kaṭha-hss.*, p. 14–15, where the text corresponding to our verses 1–9 and 13 and 16 is given.

1. O Bhava-and-Çarva, be gracious; do not go against [us]; ye lords of beings, lords of cattle, homage to you! [the arrow] that is fitted, that is drawn, do not let fly; do not harm our bipeds nor quadrupeds.

The comm. first explains *mā́* in a as if it were *mā*, object of *abhí yātam*, and then, alternatively, in its proper sense. ⌊For *ā́yata*, see note to vi. 65. 1.⌋

2. Make ye not bodies for the dog, the jackal, for the buzzards (?*alíklava*), the vultures, and them that are black [and] greedy (*aviṣyú*); let thy flies, lord of cattle, let thy birds not find themselves at food.

'Bodies' (*çarīra*) must be taken here in the sense of 'dead bodies.' The accent of *kártam* is, though rather strange, not indefensible, as in the former of two parallel clauses; the comm. reads instead *kartum*. *Alíklava* is found only here and in 9. 9, and is rendered purely conjecturally; the comm. reads instead *aviklabebhyas*, and Ppp. *ariklavebhyas*. All the *pada*-mss. separate *mā́vidanta* at the end into *mā́ : avidanta*; SPP., in his *pada*-text, makes, with the comm., the necessary emendation to *vid-*. The construction and sense of d are obscure and doubtful; Ppp. has a wholly different reading: *viçase mā viçyantu*.

3. Unto thy noise (?*kránda*), [thy] breath, and what pangs (?*rópi*) are thine, O Bhava — homage we pay to thee that art thousand-eyed, O Rudra, immortal one.

The comm. glosses *krandāya* with *krandanāya çabdāya*, and *ropayas* with *ropayitryo mohayitryas tanvaḥ;* he reads at the end *amartyas*, explaining it as used for a dative.

4. We pay thee homage in front, above, also below; forth from the sphere of the sky, homage [be] to thine atmosphere.

The comm. explains *abhīvargá* as = *avakāçātmaka ākāçaḥ*. The verse is mostly wanting in Ppp.

5. To thy face, O lord of cattle; the eyes that thou hast, O Bhava; to [thy] skin, form, aspect, to thee standing opposite [be] homage.

Or 'to thy mouth,' instead of 'face.' The comm. paraphrases *pratīcīnāya* with *pratyagātmarūpiṇe.*

6. To thy members, belly, tongue, thy mouth, to thy teeth, smell, [be] homage.

Ppp. (omitting the first *te*) combines *añgebhyo 'darāya* and *jihvāyā "syāya* ⌊and reads *ca* for *te* at end of b⌋.

7. With the blue-locked archer, the thousand-eyed, vigorous, with Rudra, the half-smiter (?) — with him may we not come into collision (*sam-ṛ*).

Ardhaka-ghātin, in c, is met with only here, and is of obscure meaning; the comm. says *senāyā ardhaṁ hantuṁ çīlam asya*, i.e. 'able to destroy half an army at once.' No variant is reported from Ppp. ⌊in the Collation: but in his Notes, Roth does report *adhvaga-*⌋; the minor Pet. Lex. says "Ppp. *adhvaga-*," and itself conjectures *andhaka-*. ⌊Cf. the notes of Henry, Griffith, Bloomfield. The Kaṭha reading, however, should now be taken into account; and that has in fact *adhvaga-*: see *Kaṭha-hss.*, p. 155.⌋ Ppp. has at the end *samarāmasi.*

8. Let this Bhava avoid us on every side; as fire the waters, let Bhava avoid us; let him not plot against us; homage be to him.

Ppp. reads *āpāi 'vā 'gniṣ pari* in b, and combines *no abhi* in c. The comm. has in c the regular form *maṅsta;* but long *ā* in this tense occurs a couple of times in other texts also.

9. Four times ⌊*catúś*⌋ homage, eight times, to Bhava; ten times, O lord of cattle, be homage to thee; thine are shared out these five creatures (*paçú*) — cows, horses, men, sheep and goats.

All the mss. agree in the inconsistent readings *aṣṭakṛ́tvas* and *dáça kṛ́tvas* (cf. Prāt. iv. 27); SPP. regards the comm. as having *daçakṛtvas* as a compound, but I do not see on what ground. Ppp. reads in d *gāvo 'çvāṣ puruṣāṅd aj-*.

10. Thine are the four directions, thine the heaven, thine the earth, thine, O formidable one, this wide atmosphere, thine is all this that has life (*ātmán*), that is breathing upon (*ánu*) the earth.

Ppp. omits *tava pṛthivī*, thus rectifying the meter; and it has for d *yad ejad adhi bhūmyām.*

11. This wide vessel, holder of good things, is thine, within which are all these beings; do thou be gracious to us, O lord of cattle; homage to thee; away let the jackals, the portents (*abhibhā́*), the dogs go, away the weepers of evil with disheveled hair.

The comm. identifies the vessel (*koça*) with the *aṇḍakaṭāha*, the shell of the world-egg. He takes *abhibhā́s* as = *abhibhavitāras*, and epithet of *kroṣṭāras*, and *agharudas* as = *amañgalaṁ yathā bhavati tathā rodanaṁ kurvatyaḥ;* ⌊but see viii. 1. 19 and references⌋. ⌊The meter of **b** would be rectified by reading *víçvāni* in place of *imā́ víçvā.*⌋

12. Thou bearest a yellow golden bow, a thousand-slaying, hundred-weaponed, O tufted one; Rudra's arrow goes, a god-missile; to that be homage, in whichever direction from here.

SPP. reads in **b** *sahasraghnī́*, with the majority of his authorities; none of ours have it, but P.M.W. have *-ghnyám*, with two of SPP's mss., and with the comm. ⌊cf. note to x. 4. 7 and Henry's note⌋; Ppp. gives *-ghni.* The comm. has *çikhaṇḍi* at end of **b**.

13. He who, attacked (*abhi-yā*), hides himself, [who] tries to put thee down, O Rudra, him from behind thou pursuest, like the tracker (*? padanī́*) of one that is pierced.

With the last pāda compare x. 1. 26 **b**; the expression is apparently a familiar or proverbial one: ⌊cf. Manu viii. 44, 'as the hunter follows the track (*padaṁ nayati*) of a deer by the drops of blood'; also Dhammapada, vss. 179, 180⌋. Ppp. reads *ugra* instead of *rudra* in **b**.

14. Bhava-and-Rudra, allied, in concord, both go about, formidable, unto heroism; to them be homage, in whichever direction from here.

Ppp., instead of repeating vs. 12 **d**, reads *tayor bhūmim antarikṣaṁ svar dyāus tābhyāṁ namo bhavamatyāya* ⌊cf. vs. 19 **a**?⌋ *kṛṇva.* The comm. explains *vīryāya* ⌊alternatively⌋ by *svavīryaprakaṭanārtham*, which is doubtless correct.

15. Homage be to thee coming, homage be [to thee] going away; homage to thee, O Rudra, standing; to thee sitting also [be] homage.

SPP's text has in **a** *te 'stv*, with about half of his authorities. The verse is repeated as 4. 7, below, with *prāṇa* for *rudra* in **c**; Ppp. reads *prāṇa* in both places. The first half-verse is found in AÇS. i. 12. 34 and Āp. ix. 2. 9, in both with *rudra* for *astu* in **b**.

16. Homage in the evening, homage in the morning, homage by night, homage by day; to Bhava and to Çarva, to both have I paid homage.

17. With the thousand-eyed one, seeing across in front, with Rudra, hurling in many places, inspired one, may we not come in collision, as he goes about (*ī́ya-*) with the tongue.

The comm. paraphrases *atipaçyám* with *atiçayenā 'tikramya vā paçyati* (the word is omitted in both Pet. Lexx.), and connects *purastāt* either with it or with *asyantam; jihváyé 'yamānam* he explains as *jihvāgreṇa kṛtsnaṁ jagad vyāpnuvantam bhakṣaṇārthaṁ lihantam*, which is rather absurd; perhaps *jihvayā* (so Ludwig) belongs rather to 'we': 'we, by what we say.'

18. We go forward (*pū́rva*) to meet him of dark horses, black, swarthy, killing, fearful, making to fall the chariot of the hairy one (*keçín*); homage be to him.

The comm. understands the connection as here given, making *keçín* the name of an Asura; Ludwig takes *ratham* as object of *pratī 'mas* and the other words as its epithets. ⌊Ppp. reads *çyāvāsyaṁ* at the beginning, and has, in b, *bhīmo* and *pārayantam.*⌋

19. Do not let fly at us the club (? *matyà*), the god-missile; be not angry at us, O lord of cattle; homage to thee; elsewhere than [over] us shake out the heavenly bough.

The bough, namely (so it would seem), from which the portents that fall from the sky appear to be shaken by a hostile divinity. The comm. reads *martyam* instead of *matyam* in a. He recognizes that *srās* (i.e. *srā*[*kṣ*]*s*) is from root *sṛj* ("= *vi sṛja*"). Ppp. has *srā m. devahitam* in a.

20. Do not harm us; bless us; avoid us; be not angry; let us not come into collision with thee.

Ppp. omits *nas* before *brūhi* in a, and has at the end *arāmasi* (as in vs. 7).

21. [Be] not [greedy] for our kine, our men; be not greedy for our goats and sheep; elsewhere, O formidable one, roll forth [thy missile]; smite the progeny of the mockers (*píyāru*).

The insertion in c seems unavoidable; the comm. ⌊in a passage restored by SPP.?⌋ supplies *tava hetim;* Ludwig, *deinen Pfeil.* ⌊Ppp. inserts *'çveṣu* before *goṣu.*⌋

22. Of whom the *takmán*, the *kā́sikā*, goes as one weapon, like the noise of a stallion horse, to him, leading out in succession, be homage.

The verse is very obscure, and the translation mechanical; Ppp. reads, in a–b, *ekā 'çvasya*, and this reading is followed; the comm. supplies, to *ekam*, *apakāriṇam puruṣam*, and makes it object of *eti* = *prāpnoti*. Ludwig understands *nirṇayate* as 'extracting arrows from the quiver.' ⌊As for *vṛṣaṇas*, cf. JAOS. x. 534, 524.⌋

23. He who stands propped up in the atmosphere, killing the non-sacrificing, the god-mockers — to him be homage with the ten clever ones (*çákvarī*).

The 'ten clever ones' are probably the fingers: cf. v. 28. 11; the comm. glosses the word with *aṅgulibhis*, as = *karmasu çaktābhiḥ*. Ppp. begins *yas tiṣṭhàti viçvabhṛto antarikṣe 'yajvanaṣ pra-*.

24. To thee are assigned the forest animals ⌊*paçú*⌋, the wild beasts in the woods, the geese (*haṅsá*), eagles, hawks, birds; thine, O lord of cattle, is the monster (? *yakṣá*) within the waters; for thine increase flow the waters of the heaven.

Ppp. reads, for b, *tubhyaṁ vayāṅsi çakunāṣ patatriṇaḥ*, elides the *a* of *apsu* in c, and combines *divyā 'po* in d. The comm. has *mṛdhe* at the end, explaining it as = *undanāya*. He takes *yakṣam* as = *pūjyaṁ svarūpam*, but does not give any reason why, etymological or other. ⌊Our **a** is nearly xii. 1. 49 **a** (with the same redundancy of a dissyllable), and **b** is precisely xii. 1. 51 **b**: for *paçavas*, cf. also iii. 31. 3, xi. 5. 21, and iii. 10. 6 note.⌋

25. The dolphins (*çiñçumā́ra*), boas (*ajagará*), *purīkáyas*, *jashás*, fishes, *rajasás*, at which thou hurlest: there is no distance for thee nor hindrance for thee, O Bhava; at once thou lookest over the whole earth; from the eastern thou smitest in the northern ocean.

Ppp. begins *siçumārā 'jagarāḥ purīṣayā jagā mat-*. The comm. has *pulīkayās* (like MS.); he takes *rajasā́* (p. *-sā́ḥ*) as if it were the instr. sing. *rájasā;* he passes *jaṣā́s* and *mátsyās* without mention, but defines *çiñçumāra* as 'a kind of crocodile (*nakra*)' and *ajagara* as 'a kind of serpent.' For *jaṣā́s*, some of the mss. (including our Bp.P.M.W.) have *jakhā́s*, one or two (including our I.) have *jaghā́s*, and one of SPP's *jhaṣā́s;* doubtless it is the sea-monster called later *jhaṣa*. Nearly all the mss. have *sárvān* in **d** (only our B. ⌊and D.Kp.?⌋ and two of SPP's *sárvāṁ*), and SPP's text accordingly admits it, though it seems an evident error, and the comm. reads *-vām*. Most of the *pada*-mss. resolve *pariṣṭhā́sti* into *-sthā́ : ásti* (instead of *asti*). We are surprised to find a 'northern' ocean spoken of, and set over against the 'eastern' one ⌊cf. xi. 5. 6⌋, but *úttara* cannot well mean anything else. Consistency requires the reading *-smint sam-* in **e**, but the *t* is accidentally omitted in our text, and SPP's also leaves it out.

26. Do not, O Rudra, unite (*sam-sṛj*) us with the *takmán*, not with poison, not with the fire of heaven; elsewhere than [on] us make that lightning fall.

The comm. again correctly paraphrases *saṁ srāḥ* with *saṁ sṛja*.

27. Bhava is master (*īç*) of the heaven, Bhava of the earth; Bhava has filled the wide atmosphere; to him be homage, in whichever direction from here.

All our mss., and nearly all SPP's, strangely read *tásyāi* at beginning of **c**, as if governed by the example of vs. 12 **d**. SPP. emends to *tásmāi* in his text, with the comm. and less than a quarter of his authorities; ⌊and the translation implies the change⌋. Ppp. has a different **c**: *tasya vā* (with *nā* written over it) *prāpad duchunā kā cane 'ha;* it also combines *bhavā "papra* ⌊*urv*⌋ in **b**.

28. O king Bhava, be gracious to the sacrificer, for thou hast become cattle-lord of cattle; whoever has faith, saying "the gods are," be thou gracious to his bipeds [and] quadrupeds.

29. Not our great one, and not our small, not our carrying one, and not those that will carry, not our father and mother do thou harm; our own self (*tanū́*), O Rudra, do not injure.

The verse occurs also as RV. i. 114. 7; VS. xvi. 15; TS. iv. 5. 10^2; TA. x. 52, with *úkṣantam* and *ukṣitám* for *váhantam* and *vakṣyatás* in **b**; *vadhīs* for *hiṅsīs* and *mó 'tá mātáram* for *mātáraṁ ca* in **c**; and, for **d**, *mā́ naḥ priyā́s* (TS.TA. *priyā́ mā́ nas*) *tanvò rudra rīriṣaḥ*. The comm. has *vakṣatas* in **b**. ⌊Ppp. has, for **b**, *mā na kṣīyanta uta mā no akṣata.*⌋

30. To Rudra's howl-making, unhymned-swallowing (?), great-mouthed dogs I have paid this homage.

The obscure *asaṁsūktagilá* (Ppp. *-girebhyas*) is paraphrased by the comm. with *asamīcīnam açobhanavacanaṁ gṛṇanti bhāṣante.* How *asaṁsūkta* should come to mean 'unmasticated,' as given in the Pet. Lexx., does not appear. The translation given conjectures 'not having a hymn with it.' The comm. reads *elavak-* in **a**.

31. Homage to thy noisy ones, homage to thy hairy ones, homage to those to whom homage is paid, homage to the jointly-enjoying — homage, [namely], O god, to thine armies; welfare [be] to us, and fearlessness to us.

The adjectives are fem., as belonging to *senābhyas.* Ppp. disagrees with our text in the last two thirds of the verse, but is corrupt. The comm. reads *cana* at the end. ⌊The vs., as noted above, is quoted in the first *abhaya gaṇa* (note to 16.8).⌋

⌊Here ends the first *anuvāka*, with 2 hymns and 68 verses. The quoted Anukr. says *tathāi 'va rāudre 'pi parās tu viṅçateḥ*, designating the hymn as a "Rudra-hymn."⌋

3. Extolling the rice-dish (odaná).

[*Atharvan.* — *trayaḥ paryāyāḥ.*]

⌊Prose, except vss. 19–22.⌋ A corresponding passage is found in Pāipp. xvi., but so different in detail that it would require to be given in full for comparison; and this has not been done.

SPP., without any good reason,* counts the three *paryāyas* or divisions of this hymn as so many independent hymns, thus not only defacing the structure of the book, but defeating all the references that had been made to it in lexicons and elsewhere.

*⌊Whether Whitney's condemnation of SPP's procedure is justified or not may be decided when all the facts are before us. Some of them have been put together by me, above, pages 610, 611, which see.⌋

⌊The hymn is not cited by Vāit.; nor in the text of Kāuç., unless vs. 31 is meant at 62.8: but Keçava (p. 353^1) cites it for use in witchcraft practices (so the comm.), and also (p. 365^2) for use in the *bṛhaspati sava* (so comm.).⌋

Translated: Henry, 106, 145; Griffith, ii. 61. — Cf. especially Henry's introduction, p. 145. The rice-dish, hot and yellow and nourishing, is a symbol of the sun (cf. vs. 50); its ingredients and the utensils used in making it are identified with all sorts of things in the most grotesque manner of the Brāhmaṇas.

[**Paryāya I.** — *ekatriṅçat. bārhaspatyāudanadevatyam. 1, 14. āsurī gāyatrī; 2. 3-p. samaviṣamā gāyatrī; 3, 6, 10. āsurī pañkti; 4, 8. sāmny anuṣṭubh; 5, 13, 15, 25. sāmny uṣṇih; 7, 19–22. prājāpatyā 'nuṣṭubh; 9, 17, 18. āsury anuṣṭubh; 11. bhurig ārcy anuṣṭubh; 12. yājuṣī jagatī; 16, 23. āsurī bṛhatī; 24. 3-p. prājāpatyā bṛhatī; 26. ārcy uṣṇih; 27. . . . . ;* [*28, 29.*] *sāmnī bṛhatī (29. bhurij); 30. yājuṣī triṣṭubh; 31. alpaçaḥ (?) pañktir uta yājuṣī.*]

1. Of this rice-dish Brihaspati is the head, Brahman the mouth (*múkha*).

The comm. combines in part two or three verses of the first *paryāya* together in giving his explanations.

2. Heaven-and-earth are the ears, sun-and-moon the eyes, the seven seers the breaths-and-expirations.

3. Sight (*cákṣus*) the pestle, desire (*kā́ma*) the mortar.

4. Diti the winnowing basket, Aditi the basket-holder; the wind winnowed (*apa-vic*).

5. Horses the corns (*káṇa*), kine the grains (*taṇḍulá*), flies the husks.

6. *Kábru* the hulls, the cloud the stalk (*çára*).

The comm. reads *kabhru*, and gives a forced etymology, from *ka* 'head' and *bhrū* 'brow'; he also has *çīras* for *çáras*, and this reading is found in some of the mss. (including our B.p.m.,E.s.m.,O.p.m. ⌊and some of SPP's⌋).

7. Dark metal its flesh, red its blood (*lóhita*).

That is, doubtless, iron and copper respectively.

8. Tin [its] ash, greens (? *háritam*) [its] color, blue lotus (*púṣkara*) its smell.

The comm. glosses *hárita* with *heman* 'gold.' ⌊Over "greens" W. has interlined "gold? (so BR.)." He rendered *hárita* by "the yellow one" at v. 28. 5, 9.⌋

9. The threshing-floor [its] receptacle, the two splints (*sphyá*) [its] shoulders, the two poles (*ī́ṣā́*) [its] spines (*anūkyā̀*).

The comm. reads *sphāu*, and defines as *pravṛddhāu dhānyādhārasya çakaṭasyā 'vayavāu;* and he defines *anūkyè* as *aṅsayor madhyadehasya ca saṁdhī.* Bp. reads *īçé* for *īṣé*.

10. Entrails [its] neck-ropes (? *jatrú*), intestines [its] straps.

Jatrú is rendered with the commentary, who explains it as *anaḍudgrīvāṇāṁ çakaṭayojanārthā rajjavaḥ.*

11. This very earth is the vessel (*kumbhī́*) of the finishing (*rādh*) rice-dish, heaven the cover.

⌊W. interlines a query over "finishing." The comm. renders *rādh-* by *pacyamānasya.*⌋

12. The furrows [its] ribs, gravel the content of [its] bowels.

The comm. reads *ūvadhyam.*

13. Righteousness (*ṛtá*) [its] hand-washing, the brook (*kulyā̀*) [its] pouring-on.

In order to force a parallelism into it, the comm. explains *ṛta* as a 'name for water,' and as signifying 'all the water that is found in the world.' The Pet. Lex., on the other hand, conjectures 'family custom' for *kulyā̀;* it is translated above as if = *kulyā́*, as the comm. takes it.

14. With sacred verse (*ṛ́c*) is the vessel put on, with priesthood sent forth;

15. With sacredness (*bráhman*) seized about, with sacred chant (*sā́man*) carried about.

For the sake of the parallelism again, the comm. makes 'priesthood' indicate the Yajur-Veda, and 'sacredness' the Brahma-Veda of the Atharvans.

16. *Bṛhát* the stirring-stick, *rathaṁtará* the spoon.

The comm. paraphrases *āyavana* with *udake prakṣiptānāṁ taṇḍulānām miçraṇasādhanaṁ kāṣṭham.*

17. The seasons the cooks; they of the seasons kindle fire.

18. Heat (*gharmá*) burns upon the pot of five openings, the boiler (*ukhá*).

19. By the rice-dish of him who hath an offering (?) all worlds are to be obtained together.

The translation implies emendation of the unintelligible *yajñavacás* to *yajñavatas*, the Ppp. reading, as reported in the minor Pet. Lex. ⌊and Roth's notes⌋. The comm. explains the word as = *yajñāir agniṣṭomādibhiḥ prāptavyatveno 'cyamānaḥ.*

20. In which ⌊rice-dish⌋ are set (*çritá*), one below the other, the three, sea, sky, earth.

21. In the remnant (*úchiṣṭa*) of which took shape six times eighty gods.

The comm. paraphrases *akalpanta* by *samarthā vīryavanto 'bhavan.*

22. Thee here I ask of the rice-dish, what is its great greatness.

23. He who may know the greatness of the rice-dish —

24. May not say "[it is] little," not "[it is] without onpouring," nor "[it is] this thing soever."

Upasecana is explained by the comm. as 'milk, butter, curd, or the like, that is poured on' — we might render by 'sauce.'

25. As much as the giver may set his mind upon, that one should not overbid (*ati-vad*).

26. The theologues (*brahmavādín*) say: hast thou eaten (*pra-aç*) the rice-dish as it was retiring (*párāñc*), or as it was coming on (*pratyáñc*)?

The *pluta*- or protracted syllables in this and the next verse are quoted in Prāt. i. 105, but nothing is said as to their accentuation, from which it seems most plausible to infer that the protraction made no difference in the accent; and though in the Brāhmaṇas a protracted syllable is always accented ⌊see *Gram.* § 78 a⌋, that is not the invariable rule in the Vedic texts (thus, only once among the three instances occurring in RV.). Here the mss. are greatly at variance. ⌊SPP's V. (a then living *çrotriya*) read *prā́çī3ḥ;* and by his ms. Dc the reading *prā́çīḥ3* is given *secunda manu.* Among our mss., O.R.Kp. (and E.?) give *prā́çīḥ3*. SPP. reports that 16 of his authorities agree in giving *pratyáñcā́3m;* and (apart from the presence or position of the *3*) this seems to be the reading of many of W's mss.⌋ SPP's text gives an accent to the protracted syllable in both cases in both vs. 26 and vs. 27. — ⌊SPP's *pada*-reading in vs. 26 is *prá : āçī3ḥ*, and in 27 it is *prá : ā́çī3ḥ*. An accented *ā́* in *āçī3ḥ* would require *pra∘ā́çī3ḥ* (cf. vs. 28); but one does not see why the *ā* should be accented.⌋

27. Hast thou eaten the rice-dish, or the rice-dish thee?

The mss. again disagree as to the accent of *prāçī3s*, the majority (including our Bp.P.M.) having *prā́çī3s;* as *odaná* happens to have its natural accent on the final, there is no discordance as to *odanā́3ḥ*.

28. If thou hast eaten it retiring, thy breaths (*prāṇá*) will quit thee: so one says to him.

29. If thou hast eaten it coming on, thine expirations (*apāná*) will quit thee: so one says to him.

30. Not I, indeed, [have eaten] the rice-dish, nor the rice-dish me.

31. The rice-dish itself hath eaten the rice-dish.

[**Paryāya II.** —*dvāsaptati. mantroktadevatyam.* **a** *of 32, 38, 41,* **g** *of 32–49. sāmnī triṣṭubh;* **b** *of 32, 35, 42,* **c** *of 32–49,* **e** *of 33, 34, 44–48. 1-p. āsurī gāyatrī;* **d** *of 32, 41, 43, 47. dāivī jagatī;* **b** *of 38, 44, 46,* **e** *of 32, 35–43, 49. 1-p. āsury anuṣṭubh;* **f** *of 32–49. sāmny anuṣṭubh;* **a** *of 33–49.* ārcy anuṣṭubh;* **a** *of 37. sāmnī pañkti;* **b** *of 33, 36, 40, 47, 48. āsurī jagatī;* **b** *of 34, 37, 41, 43, 45. āsurī pañkti;* **d** *of 34. āsurī triṣṭubh;* **d** *of 35, 46, 48. yājuṣī gāyatrī;* **d** *of 36, 37, 40. dāivī pañkti;* **d** *of 38, 39. prājāpatyā gāyatrī;* **b** *of 39. āsury uṣṇih;* **d** *of 42, 45, 49. dāivī triṣṭubh;* **b** *of 49. 1-p. bhurik sāmnī bṛhatī.*†]

*⌊The text of the Anukr. reads *enam anyābhyāṁ çrotrābhyām* (= **a** of 33) *ity āditaḥ saptadaçā "rcyanuṣṭubhaḥ.* The definition applies (perhaps with occasional forcing) to 14 of the 17 first *avasānas* of vss. 33–49. As for the other 3, the **a** of 38 and the **a** of 41 are accurately defined above, in the first line of the Anukr. excerpts for this *paryāya;* and the **a** of 37, in the definition next following the asterisk.⌋

†⌊The definition of 33 **d**, 44 **d** (9 syllables) is omitted by the Anukr.⌋

The second *paryāya* of this hymn is reckoned in the Anukr. as of 72 divisions in 18 *gaṇas* or paragraphs; but the actual division in the mss. is into 126 such divisions (7 to each *gaṇa*), as given in both editions; and the metrical description of the Anukr. (as reported above) is also on that basis.

⌊**The division of this paryāya into 72 avasānas.** — In his Critical Notice, p. 20–21, at the beginning of his first volume, SPP. treats of this matter; and just after the end (p. 356) of the text of his third volume, he prints again this *paryāya*, but divided into 72 *avasānas* "according to the instructions contained in the Sarvānukramaṇikā" which he had printed in the Critical Notice, l.c.⌋

⌊The Major Anukr. calls the 18 main divisions of this *paryāya* (answering to the "verses" of the Berlin ed.) by the name of *daṇḍakas.* Since the *daṇḍakas* are all subdivided, they are also (see p. 472) called *gaṇas.* Each *daṇḍaka* falls into 7 subdivisions or *avasānas*, which may be designated as **a**, **b**, **c**, **d**, **e**, **f**, **g**. Each of these 7 is written out and counted for the first and last *daṇḍaka* (vss. 32 and 49, Berlin).⌋

⌊Similarly, in a sequence of refrains or *anuṣañgas*, the refrain is given and counted as an *avasāna* only for its first and last occurrence in that sequence. The third subdivision (or **c**: beginning *taṁ vā aham*) of each *daṇḍaka*, being unvaried throughout the *paryāya*, constitutes a sequence of 18 and is given and counted independently only for vss. 32 and 49; while for the 16 vss., 33–48, it is given (see SPP. in vol. iii.) and counted as one with **b**, thus making the *avasāna* to consist of **b–c**. — In like manner, the sixth subdivision (or **f**: beginning *eṣa vā odanaḥ*) and the seventh subdivision (or **g**: beginning *sarvāñga eva*), being unvaried throughout, constitute a sequence of 18 and are given and counted independently only for vss. 32 and 49; while for the other 16 vss. they are counted as one with **e**, thus making the *avasāna* to consist of **e–g**.⌋

⌊Furthermore, and on the other hand, subdivision **e** varies as to its beginning between *tenāi 'nam, tayāi 'nam,* and *tāir enam,* and *tābhyām enam:* but we find no unvaried sequences of more than two except *tenāi 'nam* etc. in the 5 vss., 39–43, and *tābhyām* *enam* etc. in the 5 vss., 44–48. For vss. 40, 41, 42, accordingly, and for vss. 45, 46, 47, as well, not only is **f–g** reckoned to **e**, but also **e–f–g** is reckoned as an *anuṣaṅga* to **d**, thus making the *avasāna* to consist of **d–g**.⌋

⌊For these six verses, therefore, arranged and counted as 3 *avasānas* (**a**, **b–c**, **d–g**), we have the reckoning 6 × 3 = 18. — For verses 32 and 49 (counted as **a**, **b**, **c**, **d**, **e**, **f**, **g**, as above noted), we have the reckoning 2 × 7 = 14. — And for the remaining ten verses, we have the arrangement and count, **a**, **b–c**, **d**, **e–g**, or 10 × 4 = 40. This gives us (18 + 14 + 40 =) 72, which is the count, not only of the Major Anukr., but of the Old Anukr. or *Pañcapaṭalikā* as well.⌋

32. If ⌊*ca*⌋ thou hast eaten it with another head than that (*tátas*) with which the ancient seers ate this, thy progeny, from the oldest down, will die: so one says to him; it verily I [have] not [eaten] coming hither (*arvā́ñc*), nor retiring, nor coming on; with Brihaspati [as] head, therewith have I eaten it, therewith have I made it go; this rice-dish, verily, is whole-limbed, whole-jointed, whole-bodied; whole-limbed, whole-jointed, whole-bodied becometh he who knoweth thus.

The *pada*-reading of *prā́çīs* in **a** is *pra∘ā́çīḥ*.

33. If thou hast eaten it with other ears than those ⌊*tátas*⌋ with which the ancient seers ate this, thou wilt become deaf: thus one says to him; it verily [have] I not [eaten] coming hither, nor retiring, nor coming on; with heaven-and-earth as ears, with them have I eaten it, with them have I made it go etc. etc.

34. If thou hast eaten it with other eyes than those with which the ancient seers ate this, thou wilt become blind: thus one says to him; it verily [have] I not [eaten] coming hither, nor retiring, nor coming on; with sun-and-moon as eyes, with them have I eaten it, with them etc. etc.

All the mss. read *sūryācandramasā́bhyām*, which SPP. has very properly retained in his text; ours was altered to agree with vi. 128. 3, but the alteration should have been the other way.

35. If thou hast eaten it with another mouth (*múkha*) than that with which the ancient seers ate this, thy progeny will die from in front (*mukhatás*): thus one says to him; it verily [have] I not [eaten] coming hither, nor retiring, nor coming on; with *bráhman* as mouth, therewith have I etc. etc.

36. If thou hast eaten it with another tongue than that with which the ancient seers ate this, thy tongue will die: thus one says to him; it verily [have] I not [eaten] coming hither, nor retiring, nor coming on; with Agni's tongue, therewith have I etc. etc.

37. If thou hast eaten it with other teeth than those with which the ancient seers ate this, thy teeth will fall out (*çad*): thus one says to him; it verily [have] I not [eaten] coming hither, nor retiring, nor coming on; with the seasons as teeth, therewith have I etc. etc.

The comm. reads *satsyanti* for *çatsyanti*.

38. If thou hast eaten it with other breaths-and-expirations than those with which the ancient seers ate this, breaths-and-expirations will quit thee: thus one says to him; it verily [have] I not [eaten] coming hither, nor retiring, nor coming on; with the seven seers as breaths-and-expirations, therewith have I etc. etc.

The mss., as usual, are divided between *saptarṣibhis* and *saptarṣi-* in this verse; SPP. adopts the former.

39. If thou hast eaten it with another bulk (*vyácas*) than that with which the ancient seers ate this, the king-*yákshma* will slay thee: thus one says to him; it verily [have] I not [eaten] coming hither, nor retiring, nor coming on; with the atmosphere as bulk, therewith have I etc. etc.

The comm. explains *vyacasā* by *vyāptimatā rūpeṇa*.

40. If thou hast eaten it with another back than that with which the ancient seers ate this, the lightning will slay thee: thus one says to him; it verily [have] I not [eaten] coming hither, nor retiring, nor coming on; with the sky as back, therewith have I etc. etc.

41. If thou hast eaten it with another breast than that with which the ancient seers ate this, thou wilt not prosper with plowing: thus one says to him; it verily [have] I not [eaten] coming hither, nor retiring, nor coming on; with the earth as breast, therewith have I etc. etc.

42. If thou hast eaten it with another belly than that with which the ancient seers ate this, the colic (? *udaradārá*) will slay thee: thus one says to him; it verily [have] I not [eaten] coming hither, nor retiring, nor coming on; with truth as belly, therewith have I etc. etc.

The comm. explains *udaradāra* as *udarasya daraṇātmako 'tīsārākhyo rogaḥ*, or diarrhœa.

43. If thou hast eaten it with another bladder than that with which the ancient seers ate this, thou wilt die in the waters: thus one says to him; it verily [have] I not [eaten] coming hither, nor retiring, nor coming on; with the ocean as bladder, therewith have I etc. etc.

44. If thou hast eaten it with other thighs than those with which the ancient seers ate this, thy thighs will die: thus one says to him; it verily [have] I not [eaten] coming hither, nor retiring, nor coming on; with the thighs of Mitra-and-Varuṇa, therewith have I etc. etc.

45. If thou hast eaten it with other knees (*aṣṭhīvánt*) than those with which the ancient seers ate this, thou wilt become lame: thus one says to him; it verily [have] I not [eaten] coming hither, nor retiring, nor coming on; with Tvashṭar's knees, therewith have I etc. etc.

46. If thou hast eaten it with other feet than those with which the ancient seers ate this, thou wilt be much-wandering: thus one says to

him; it verily [have] I not [eaten] coming hither, nor retiring, nor coming on; with the feet of the two Açvins, therewith have I etc. etc.

47. If thou hast eaten it with other front-feet than those with which the ancient seers ate this, a serpent will slay thee: thus one says to him; it verily [have] I not [eaten] coming hither, nor retiring, nor coming on; with Savitar's front-feet, therewith have I etc. etc.

Read in our text *savitúḥ* in **d** (an accent-mark slipped out of place).

48. If thou hast eaten it with other hands than those with which the ancient seers ate this, thou wilt slay a Brahman: thus one says to him; it verily [have] I not [eaten] coming hither, nor retiring, nor coming on; with the hands of righteousness (*ṛtá*), therewith have I etc. etc.

49. If thou hast eaten it with another firm standing (*pratiṣṭhā́*) than that with which the ancient seers ate this, without firm standing, without support (*āyátana*) wilt thou die: thus one says to him; it verily [have] I not [eaten] coming hither, nor retiring, nor coming on; standing firm in truth, therewith have I etc. etc.

All our *saṁhitā*-mss., and the majority of SPP's, have the false accent *apratiṣṭhānò 'nāy-* in **b**; both editions emend to *-ṣṭhānò*. Some of our mss. (B.P.M.) read *pratiṣṭhā́yā* in **d**, as if aiming at *pratiṣṭháyā*.

[**Paryāya III.** — *saptakaḥ. mantroktadevatyam. 50. āsury anuṣṭubh; 51. ārcy uṣṇih; 52. 3-p. bhurik sāmnī triṣṭubh; 53. āsurī bṛhatī; 54. 2-p. bhurik sāmnī bṛhatī; 55. sāmny uṣṇih; 56. prājāpatyā bṛhatī.*]

50. This — namely, the rice-dish — is indeed the summit (*viṣṭápa*) of the ruddy one (*bradhná*).

The comm. explains *bradhna* as *sūryamaṇḍalamadhyavartī "çvaraḥ*, and *viṣṭapa* as *viyati viṣṭabdham maṇḍalam.*

51. He cometh to have the ruddy one for his world, he resorteth (*çri*) to the summit of the ruddy one, who knoweth thus.

52. Out of this rice-dish Prajāpati verily fashioned thirty-three worlds.

53. In order to the knowledge (*prajñā́na*) of them he created the sacrifice.

54. He who becomes the on-looker (*upadraṣṭṛ́*) of one knowing thus stops [his own] breath.

Upadraṣṭṛ ought to have here some special and offensive sense; but what? All the mss. leave *bhavati* unaccented, and SPP's text follows them; ours makes the necessary emendation to *bhávati*. We might expect *runddhe*, middle, but the following verses show whose breath is meant.

55. If he does not stop [his own] breath, he is scathed a complete scathing.

The comm. explains *sarvajyāním* by *prajāpaçvādirūpasya sarvasyā 'bhimatasya vastunaḥ . . . hānir yathā bhavati tathā.* ⌊Cf. GB. i. 3. 13, p. 52^{18}; LÇS. x. 17. 7.⌋

56. If he is not scathed a complete scathing, before old age breath quits him.

⌊The quotations from the Old Anukr. for the *paryāya-sūkta* are given piecemeal at the end of each *paryāya*. They may here be given together in their metrical form:

ekatriṅçad bhavet pūrvas tasmād dvāsaptatiḥ paraḥ:
tṛtīyaḥ saptako dṛṣṭo "bṛhaspatiḥ çirasy" api:

'In the [hymn beginning] "*bṛhaspatiḥ çiraḥ*"' etc. — The summations of *gaṇas* and (*gaṇa-*)*avasāna-ṛcas* are as follows: I. *g.*, 0; *av.*, 31; II. *g.*, 18; *av.*, 72; III. *g.*, 0; *av.*, 7. Total of *av.*, 110. — The second *paryāya-sūkta* is called also a *gaṇa-sūkta.*⌋

4. Extolling the breath (prāṇá).

[*Bhārgava Vāidarbhi.* — *ṣaḍviṅçakam. mantroktaprāṇadevatyam. ānuṣṭubham: 1. çaṅkumatī; 8. pathyāpaṅkti; 14. nicṛt; 15. bhurij; 20. anuṣṭubgarbhātriṣṭubh; 21. madhyejyotir jagatī; 22. triṣṭubh; 26. bṛhatīgarbhā.*]

Found also in Pāipp. xvi. The whole hymn (together with a considerable number of others) is quoted by its opening words in Kāuç. 55. 17; 58. 3, 11, but not in a way to cast the least light upon its meaning and value. ⌊The hymn is reckoned to the *āyuṣya gaṇa* (note to Kāuç. 54. 11); the comm. quotes further uses from Nakṣatrakalpa 19, Çāntikalpa 15, and a Pariçiṣṭa.⌋

Translated: Muir, v. 394 (the greater part); Scherman, p. 69 (nearly all); Deussen, *Geschichte*, i. 1. 301 (with a general introduction); Henry, 111, 147; Griffith, ii. 64; Bloomfield, 218, 622. — The hymn to Prāṇa, introduced into the second *praçna* of the Praçna Upanishad, contains reminiscences of this hymn: cf. vs. 19, and Deussen, *Upanishads*, p. 562.

1. Homage to breath (*prāṇá*) in whose control is this All, who hath been lord of all, in whom all stands firm.

2. Homage, O breath, to thy roaring, homage to thy thunder; homage, O breath, to thy lightning, homage to thee raining, O breath.

Ppp. reads in **c** '*stu* for *prāṇa.*

3. When breath with thunder roars at the herbs, they are impregnated (*pra-vī*), they receive embryos, then they are born many.

Ppp. makes up the material of our vss. 3 and 4 differently, giving first 4 **a**, **b** and 3 **c**, **d**, and then 3 **a**, **b** and 4 **c**, **d**. It reads *garbhaṁ* in **c**, and *vi jāyate* in **d**. The comm. paraphrases *pra vīyante* with *garbhaṁ gṛhṇanti* ⌊cf. xii. 4. 37⌋. ⌊For "many" one might better say 'in great numbers.'⌋

4. When, the season having come, breath roars at the herbs, then all is delighted, whatever is upon the earth.

In **d** in our text, *kiṁ* is a misprint for *kíṁ*. With **c**, **d** is to be compared the similar half-verse RV. v. 83. 9 **c**, **d**.

5. When breath hath rained with rain upon the great earth, then the cattle are delighted: "verily there will be greatness for us."

⌊Cf. vs. 17 below.⌋ Ppp. has, for **a**, **b**: *yadā prāṇo abhyakrandīd varṣeṇa stanayitnunā.* ⌊Pāda **d** doubtless means precisely the same thing as the English slang, 'that'll be great for us!'⌋

6. The herbs, being rained on, have talked with breath: "verily thou hast extended our life-time; thou hast made us all fragrant."

Ppp. reads in b *avāciraṁ*, and in c *acīcarat.*

7. Homage be to thee coming, homage be to [thee] going away; homage to thee, O breath, standing; to thee sitting also [be] homage.

Compare 2. 15 above, which differs only in the vocative used. Ppp. puts the verse after our 8, and reads *te 'stu* in a, and *namo 'stu* in b; a few of SPP's authorities make the same combinations.

8. Homage to thee breathing, O breath; homage be to [thee] making expiration; homage to thee turned away, homage to thee turned toward [us]; to the whole of thee [be] this homage.

Ppp. reads in b *namo 'stu*, and makes *parācīnāya* and *pratīcīnāya* change places in c, d.

9. The dear body that is thine, O breath, and the dearer one that is thine, O breath, likewise what remedy is thine, assign thou of it to us in order to life (*jīvás*).

For *yó* in b (to be read *yā́ u*) the comm. has *yāu*, regarding it as dual.

10. Breath clothes (*anu-vas*) human beings (*prajā́*), as a father a dear son; breath is lord of all, both what breathes and what does not.

Ppp. combines *prajā 'nu* in a, and in d reads twice *yas* for *yat. Prāṇáti* in d remains undivided in *pada*-text by Prāt. iv. 57.

11. Breath [is] death, breath *takmán;* breath the gods worship (*upa-ās*); breath may set the truth-speaker in the highest world.

Ppp. has for a *prāṇo mṛtyuṣ prāṇo amṛtaṁ* ⌊cf. RV. x. 121. 2⌋, which is less devoid of sense; at the end it reads *lokaṁ dadhat.*

12. Breath is *virā́j*, breath the directress; breath all worship; breath is the sun, the moon; breath they call Prajāpati.

Ppp. reads *prāṇo sarvam* ⌊sandhi!⌋ for *prāṇaṁ sarve* in b, and its c is *prāṇo 'gniç candramās sūryaṣ.* The comm. explains *deṣṭrī* as = *svasvavyāpāreṣu sarveṣām prerayitrī paradevatā.*

13. Breath-and-expiration are rice-and-barley; breath is called the draft-ox; breath is set in barley; expiration is called rice.

Ppp. combines *prāṇā "hito* in c. Our P.M.W. read *yávena* for *yáve ha* in c.

14. A man breathes out (*ápānati*), breathes (*prā́ṇati*) within the womb; when, O breath, thou quickenest, then he is born again.

Ppp. reads, in b and beyond: *garbhe antaḥ: yā vā tvaṁ prāṇa jinvaḥ sa damba vāyase tvat.* The comm. has *atho* in d.

15. Breath they call Mātariçvan; breath is called the wind; in breath what has been and what will be, in breath is all established (*prátiṣṭhita*).

Ppp. has at the end *samāhitāḥ.*

16. They of the Atharvans, they of the Añgirases, they of the gods, also those born of men — the herbs are generated (*pra-jā*), when thou, O breath, quickenest.

Ppp. has *ca yās* instead of *uta* at end of b, and, for c, *sarvā pra modanty oṣadhīḥ.* The adjectives are feminine, denoting the herbs.

17. When breath hath rained with rain on the great earth, the herbs are generated, likewise whatever plants [there are].

Compare vs. 5 above, of which this is an imitation; Ppp. makes it yet closer, by reading *modante* for *jāyante* in c. Some of the *saṁhitā*-mss. read *jāyante 'tho* (losing the accent of *átho*) in c–d.

18. He who knoweth this of thee, O breath, and in whom thou art established — to him shall all bring tribute in yon highest world.

Ppp. separates *prāṇa idaṁ* in a.

19. As, O breath, all these human beings (*prajā́*) are tribute-bearers to thee, so shall they bring tribute to him who shall hear thee, O thou of good report (*suçrávas*).

Ppp. has for d *yas tvā çuçrāva çuçruvaḥ;* and the comm. also reads *çuçruvaḥ.* ⌊With this vs., cf. Praçna Upanishad, ii. 7.⌋

20. He moves, an embryo, within the divinities; having come into being (*?ábhūta*), having been (*bhūtá*), he is born again; he, having been, entered with might (*çácībhis*) what is to be, what will be, [as] a father a son.

The understanding of this very obscure verse is not helped by the comm., and Ppp. offers no variants. The comm. reads *bhūtam* instead of *bhavyam* in c. A part of the mss. read *viveça* (not *-çā*) in d.

21. The swan (*haṅsá*), ascending, does not extract (*ut-khid*) one foot from the sea; verily, if he should extract that, there would not be today nor tomorrow; there would not be night nor day; at no time soever would it dawn (*vi-vas*).

Ppp. reads *utpapadam* at end of b, and goes on thus: *imaṁ sa tum utkhide ahnāivācya naḥ çyo na rātrī nna ha syā hnaṣ prajñā tu ki cana.* The comm. explains the verse first as relating to the sun, for which it appears to be really intended, and then as applied to breath, to which it may be conceived to belong as being for the microcosm what the sun is to the macrocosm. ⌊Cf. my note to viii. 7. 24. Here one would indeed be reluctant to translate *haṅsa* by 'goose.'⌋

22. The eight-wheeled [thing, neut.] rolls, having one rim, thousand-syllabled, forth in front, down behind; with a half it has generated all existence; what its [other] half [is] — which sign is that?

This verse also evidently belongs to the sun; with its mystic ascriptions are to be compared those of the partly corresponding verses x. 8. 7, 13. Ppp. ends instead with *kim u tasya ketuḥ;* it also combines *vartate 'kanemi* in a. The comm. reads *paçcāt* at end of **b**, and two or three of the mss. (including our O.) do the same. 'In front' and 'behind' are, of course, = 'in the east' and 'in the west.' The *ā* of *aṣṭā́cakra*, and its retention in the *pada*-text (*aṣṭā́∘cakram*) are by Prāt. iii. 2 and iv. 94.

23. He who is lord of this that has every (*víçva*) [kind of] birth, of every stirring thing — to thee being such, O breath, having a quick bow among the unexhausted (?*ányа*), be homage.

The very rare *ánya* is rendered, at a venture, with the Pet. Lexx. ⌊see BR. under *ányā*, and OB. i. 66 a, end⌋; ⌊and the parallelism of the next vs., with its *átandra*, favors this rendering⌋. The wholly obscure pāda in which it occurs is explained by the comm. to mean *prāṇiçarīreṣu kṣipraṁ gacchate vyāpnuvate:* he takes *ánya* from the root *an* 'breathe,' and *-dhanvan* from *dhav* 'go.' Ppp. has no variants to help us.

24. He who is lord of this that has all (*sárva*) [kinds of] birth, of all that stirs, unwearied, wise by *bráhman* — let breath go after (*anu-sthā*) me.

Ppp. has at the end the easier reading *mām abhi rakṣatu.* ⌊W. interlines "attend" as a rendering of *anu-sthā.*⌋

25. Upright among the sleeping he wakes; by no means (*nanú*) does he fall down horizontal (*tiryáñ*); no one soever has heard of his sleeping among the sleeping.

The comm. reads in **a** *jāgara* and understands it as impv. 2d sing. Ppp. has in **c** ⌊? or in **a**?⌋ *svapneṣu.* The combination of *suptám* and *asya* seems to make it necessary to take the former in the sense of *svapna*, or of *svāpa*, as the comm. glosses it. The activity of the breath while the other powers and senses of the body are asleep is a theme of wonder elsewhere also. For *suptéṣú* in **a**, read *suptéṣu* (an accent-mark slipped over the wrong syllable).

26. O breath, turn not about from me; not another than I shalt thou be; like the embryo of the waters, in order to life (*jīvás*), I bind thee to me, O breath.

The obscure second pāda is by the comm. explained to mean *mayā saha tādātmyāpanna eva vartase.* Some mss. (including our O.) accent *mát* both times, and SPP. follows them in his text: compare xii. 3. 46.

⌊The quoted Anukr. says "*prāṇāya.*"⌋

⌊Here ends the second *anuvāka*, with 2 hymns and 82 verses, according to the count of the Berlin edition: that is 1 *paryāya-sūkta* with 3 *paryāyas* and 56 verses and 1 *artha-sūkta* with 26 verses. But some mss. sum up the *anuvāka* as containing 136 "verses of both sorts," that is the 110 *avasāna-rcas* of our h. 3 (see p. 632, top, and p. 629, top) and the 26 *ṛcas* of our h. 4.⌋

⌊The following quotation from the Old Anukr. seems to be put after the end of h. 4 as pertaining to the *anuvāka: trayas* "*tasyāu 'dano*" *bhavet.* Does this mean that we have no right to count the "*tasyāudana*" as less than 3 hymns? Cf. p. 611, ¶ 4.⌋

5. Extolling the Vedic student (brahmacārín).

[*Brahman.* — *ṣaḍviṅçakam. mantroktabrahmacārīdevatyam. trāiṣṭubham: 1. puro'tijāgata-virāḍgarbhā; 2. 5-p. bṛhatīgarbhā virāṭ çakvarī*; 6. çākvaragarbhā 4-p. jagatī; 7. virāḍ-garbhā; 8. puro'tijāgatā virāḍ jagatī; 9. bṛhatīgarbhā; 10. bhurij; 11. jagatī; 12. çākvaragarbhā 4-p. virāḍ atijagatī; 13. jagatī; 15. purastājjyotis; 14, 16–22. anuṣṭubh; 23. purobārhatātijāgatagarbhā; 25. 1-av. ārcy uṣṇih; 26. madhyejyotir uṣṇiggarbhā.*]
*⌊The words *virāṭ çakvarī* are lacking in the London ms. and are supplied from the Berlin ms. The latter adds *parā urobṛhatī:* but vs. 3 is hardly metrical, and at any rate no *urobṛhatī.*⌋

Found also in Pāipp. xvi. (with slight differences of order, which will be pointed out under the verses). Not quoted either in the Kāuçika or in the Vāitāna Sūtra; ⌊but the schol. to Kāuç. 55. 18 prescribe vs. 3 for use in the *upanayana*⌋. ⌊It is cited also at the beginning of GB. (i. 2. 1–8), the chapter on the *brahmacārin.*⌋

Translated: Muir, v. 400 (18 vss.); Ludwig, p. 452; Scherman, p. 84 (19 vss.); Deussen, *Geschichte*, i. 1. 277; Henry, 114, 150; Griffith, ii. 68; Bloomfield, 214, 626. — Cf. also Bergaigne-Henry, *Manuel*, p. 161; Hillebrandt, *Ved. Mythol.*, i. 471. Henry, p. ix of his preface to Books X–XII, cites this hymn in his discussion of *bráhman*, which he connects with root *bhrāj;* and Oldenberg reviews the matter in IFA. viii. 40–41. Deussen entitles the hymn "The Brahman-pupil as incarnation of Brahm," and gives a general interpretation of its content by way of introduction. This should be consulted. The rendering "Vedic-studentship" is too rigid to fit everywhere: cf. vs. 18, note.

1. The Vedic student goes on setting in motion (*iṣ*) both firmaments; in him the gods become like-minded; he maintains earth and heaven; he fills his teacher with fervor (*tápas*).

Ppp. has *yasmin* for *tasmin* in **b**; it rectifies the meter of **c** by reading at the end *dyām utā 'mūm;* it combines *sā "cāryam*, and ends the verse with *bibharti.* The comm. explains *piparti* with *pālayati* both here and in vs. 2.

2. The Fathers, the god-folk, all the gods individually assemble after the Vedic student; the Gandharvas went after him, thirty-three, three hundred, six thousand; he fills all the gods with fervor.

Ppp. puts the verse after 3, and reads, after *pitaras* in **a**, *manuṣyā devajanā gandharvā 'nusaṁyantu sarve: trayastriṅçataṁ triçataṁ ṣaṭsahasrān sarvān sa devāṅs tapasā bibharti.* None of the mss., nor either edition, reads *ṣaṭtsahasrāḥ*, as required by Prāt. ii. 8.

3. The teacher, taking [him] in charge (*upa-nī*), makes the Vedic student an embryo within; he bears him in his belly three nights; the gods gather unto him to see him when born.

Upa-nī probably already a technical term for 'receive as pupil, initiate.' ⌊Prescribed in the schol. to Kāuç. 55. 18, as noted above.⌋ ⌊The first line seems to be prose: see at end of Anukr.-extracts.⌋

4. This piece of fuel [is] earth, sky the second; also the atmosphere he fills with fuel; the Vedic student fills the worlds with fuel, girdle, toil, fervor.

Ppp. reads *mekhalāvī* for *-layā*, and at the end again ⌊for the third time⌋ *bibharti.* ⌊We have the converse variant at xiii. 1. 1.⌋

5. Prior born of the *bráhman*, the Vedic student, clothing himself with heat (*gharmá*), stood up with fervor; from him [was] born the *bráhmaṇa*, the chief *bráhman*, and all the gods, together with immortality (*amṛ́ta*).

Ppp. reads *tapaso 'dhi tiṣṭhat* at end of **b**. Of **a** the meaning may probably be 'was born before the *bráhman*' (so the translators).

6. The Vedic student goes kindled with fuel, clothing himself in the black-antelope-skin, consecrated, long-bearded; he goes at once from the eastern to the northern ocean, having grasped the worlds, again and again violently shaping (?*ācarikṛ*) [them].

Ppp. reads in **b** *kārṣṇiṁ*, and in **c** *sadyet pūrvād.* The comm. has in **d** *saṁgṛhya;* he explains *muhur ācarikrat* by *atyartham ābhimukhyena karoti.* ⌊'Northern ocean': cf. note to xi. 2. 25.⌋

7. The Vedic student, generating the *bráhman*, the waters, the world, Prajāpati, the most exalted one, the *virā́j*, having become an embryo in the womb of immortality; having become Indra, he has shattered (*tṛh*) the Asuras.

Ppp. reads in **d** *amṛtān* instead of *asurān.* More than half of SPP's authorities read *bhūtvā amṛt-* uncombined in **c**.

8. The teacher fabricated both these envelops (*nábhas*), the wide, profound, [namely] earth and sky; them the Vedic student defends by fervor; in him the gods become like-minded.

The last pāda is identical with 1 **b** above. Ppp. is more original, reading for **c**, **d**: *tāu brahmacārī tapasā 'bhi rakṣati tayor devās sadamādam madanti;* it also omits *ime* in **a**; and it puts the verse after our vs. 9. The comm. ⌊and two of SPP's authorities⌋ read *tam* for *te* at beginning of **c**.

9. This broad (*pṛthivī́*) earth, and the sky, the Vedic student first brought [as] alms (*bhikṣā́*); having made them [both] fuel, he worships; in them are set (*ā́rpita*) all beings.

Ppp. omits the meter-disturbing *ā́* in **b**, and reads for **c**, *te brahma kṛtvā samidhā upāsata.* 'Worships': i.e., as the comm. explains, 'tends the fire with them.'

10. The one this side, the other beyond, the back of the sky, in secret [are] deposited ⌊*ni-dhā*⌋ the two treasures (*nidhí*) of the *bráhmaṇa;* them the Vedic student defends by fervor; the whole of that he, knowing, makes *bráhman* for himself.

The construction and sense of the last pāda are very doubtful. For **c**, Ppp. has its version of our 8 **c** over again: *tāu brahmacārī tapasā 'bhi rakṣati;* it also combines *parā 'nyo* in **a**. ⌊To bring out the play of the original, one might render *nidhí* by 'deposits.'⌋

11. The one this side, the other hence, from earth, the two fires come together between these two envelops; upon them are set (*çri*) the firm rays; these the Vedic student stands upon by fervor.

For our obscure first pāda Ppp. substitutes a more translatable version: *arvāg anyo divas pṛṣṭhād ito 'nyaṣ pṛthivyāḥ;* and it reads *ati* for *'dhi* in **c**; and the comm. has also *ati*, combining it with the following to *atidṛḍhās.* ⌊The comm. also has *tām* (misprinted *tā:* see "Corrections") for *tān* in **d**.⌋

12. Roaring on, thundering, the ruddy white-goer has introduced (?*anu-bhṛ*) in the earth a great virile member; the Vedic student pours seed upon the surface (*sā́nu*), on the earth; by that live the four directions.

Extremely obscure, and there are no valuable variants. Ppp. has at the beginning *abhikrandann iruṇac chatiñgo;* the comm. reads *varuṇaḥ çyatiñgo*, explaining the latter word by *çyetavarṇaṁ jalapūrṇam megham prāptaḥ.* The last pāda is found elsewhere, as ix. 10. 19 **d**, RV. i. 164. 42 **b**.

⌊For consistency, the Berlin ed. should have *abhikrándant.*⌋ ⌊The Anukr. defines the vs. as of 50 syllables and appears to scan it as 13 + 11 : 11 + 14 = 49. The ms. puts the mark of pāda-division before *pṛthivyā́m.* This last is a most palpable gloss of *sā́nāu.* If we reject it, pādas **b**, **c**, **d** are good *triṣṭubhs.*⌋

13. In the fire, in the sun, in the moon, in Mātariçvan, in the waters, the Vedic student puts fuel; their gleams (*arcís*) go about separately in the cloud; their sacrificial butter (*ā́jya*) is man, rain, waters.

Ludwig conjectures "*purīṣam* fog" in **d** for *puruṣas.* Ppp. is too corrupt in **c**, **d** to be of service. 'Their' in **c**, **d** is *tā́sām* fem., apparently relating to *samidhas* 'sticks of fuel,' though we had only the singular in **b**; but the comm. regards it as 'of fire etc.,' the fem. being used because the last of the series (⌊the meter-disturbing⌋ *apsu* 'waters') was feminine — which is possible.

14. The teacher [was] death, Varuṇa, Soma, the herbs, milk; the thunder-clouds were warriors; by them [was] this heaven (*svàr*) brought.

This verse stands in Ppp. before our vs. 13; it reads at the beginning *parjanyas* instead of *ācāryas*, reads in **c** *jīmūtā "san*, and in **d** *svar ābharam.* The comm., in order to put some sense into the identification of the teacher with death and Varuṇa, regards it as alluding to the instruction of Naciketas by Death (Kaṭha Upanishad, etc.) and of Bhṛgu by Varuṇa ⌊TA. ix. 1, etc.⌋. ⌊For **c**, **d**, Roth compares ÇB. xi. 8. 1².⌋

15. Varuṇa, having become teacher, makes his own (?*amā́*) the entire ghee; whatever he sought of Prajāpati, that the Vedic student furnished, a friend (*mitrá*) from his own self.

The translation implies *svā́t* as the proper *pada*-reading in **d**, and the comm. also understands this; but all the *pada*-mss. read *svā́n*, as if accus. pl. The end of this verse and the beginning of the next are unfortunately wanting in Ppp.; it reads at the beginning *amād idaṁ kṛṇ-*. The mss. put the *avasāna* after *prajā́patāu* instead of after *váruṇaḥ*, and SPP. divides accordingly ⌊see his note⌋; our division is changed in obedience to the requirements of the sense. Ludwig understands *mitrás* as signifying the god Mitra.

16. The teacher [is] the Vedic student; the Vedic student [is] Prajāpati; Prajāpati bears rule (*vi-rāj*); the *virā́j* became the controlling Indra.

17. By Vedic-studentship, by fervor, a king defends his kingdom; a teacher by Vedic-studentship (*brahmacárya*) seeks a Vedic student.

Ppp. reads *rakṣate* in b, and *ichati* in d.

18. By Vedic-studentship a girl wins (*vid*) a young husband; by Vedic-studentship a draft-ox, a horse strives to gain (*ji*) food.

Instead of *jigīṣati* at the end, SPP. reads *jigīrṣati* 'strives to swallow,' finding it in the comm., and in less than a quarter (four out of seventeen) of his authorities; none of ours give it, so far as noted. Ppp. suggests yet another and a better reading, namely *jihīrṣati* — if, as seems probable, that underlies its corruption *jāhiruṣati*. As between *jigīṣati* and *jigīrṣati*, the former seems preferable. ⌊These verses will seem much less inept if we give a less rigid interpretation to *brahmacarya:* see Deussen, p. 281, p. 278.⌋

19. By Vedic-studentship, by fervor, the gods smote away death; Indra by Vedic-studentship brought heaven (*svàr*) for the gods.

Ppp. reads *apā 'jayan* at end of b ⌊and *amṛtaṁ* for *devebhyaḥ* in d⌋.

20. The herbs, past and future, day and night, the forest tree, the year together with the seasons — they are born of the Vedic student.

All the *saṁhitā*-mss. chance to agree in c in reading *sahá ṛtúbhis*, which SPP. accordingly gives in his text. Ppp. also has it; and further *bhūtābhavyam* in a, and *brahmacāriṇā* at the end.

21. The earthly, the heavenly cattle, they of the forest, and they that are of the village, the wingless and they that are winged — they are born of the Vedic student.

Ppp. again reads at the end *-cāriṇā*. ⌊For *paçavas*, cf. xi. 2. 24 note.⌋

22. Individually do all that are of Prajāpati bear breaths in their bodies (*ātmán*); all these the *bráhman* defends, brought in the Vedic student.

Ppp. reads at end of b *bibhrate;* one would like to emend to *bíbhratas*. ⌊But cf. Deussen's interpretation, p. 282.⌋ Ppp. also has in c *sarvāṅs tān*.

23. That, sent forth (?*pariṣūtá*) of the gods, not mounted onto, goes about shining; from that [was] born the *brā́hmaṇa*, the chief *bráhman*, and all the gods, together with immortality.

The translation of the first half-verse is merely mechanical. The second is identical with 5 c, d, above. Ppp. puts the verse after our vs. 24, reads *puruhūtam* instead of the obscure *pariṣūtam* in a, and gives the verse a last half of its own: *tasmin sarve paçavas tatra yajñās tasminn annaṁ saha devatābhiḥ;* and this version of the second half-verse is given in GB. i. 2. 7. The comm. explains *pariṣūtam* as *parigṛhītam; ātmatayā sākṣātkṛtam*.

24. The Vedic student bears a shining *bráhman;* in that [are] woven together all the gods; [he] generating breath-and-expiration, then outbreathing (*vyāná*), speech, mind, heart, *bráhman*, wisdom.

Ppp. reads in **b** *asmin* for *tasmin;* its verse has for second half our 26 **c**, **d**, and our 24 **c**, **d** is added at the end of our 23, which, as above noticed, comes second of the two verses; it reads for **d** *cakṣuç çrotraṁ janayan brahma medhām.* ⌊The sequence is, therefore, 24 **a**, **b**, 26 **c**, **d**, 23, 24 **c**, **d**.⌋ The GB. cites *prāṇāpānāu janayan* as a *pratīka* at i. 2. 8.

25. Sight, hearing, glory put thou in us; food, seed, blood (*lóhita*), belly.

Ppp. begins differently: *vācaṁ çreṣṭhāṁ yaço 'smāsu.* ⌊Deussen renders *udáram* by 'Leibessegen.'⌋

26. Shaping (?) these things, the Vedic student stood performing penance (*tapas tapya-*) on the back of the sea (*salilá*), in the ocean; he, bathed, brown, ruddy (*piñgalá*), shines much on the earth.

The comm. explains 25 and 26 together, as if one verse. The translation implies the emendation, apparently unavoidable, of *kálpat* to *kálpan;* the comm. makes no scruple of glossing it with *kalpayan.*

⌊The quoted Anukr. says "*brahmacārī*" *ca.*⌋

⌊Here ends the twenty-fourth *prapāṭhaka.*⌋

6. To many different gods: for relief.

[*Çaṁtāti.—trayoviñçakam. cāndramasam uta mantroktadevatyam. ānuṣṭubham**: *23. bṛhatīgarbhā.*] *⌊The Anukr. omits the definition of 18 as *pathyāpañkti.*⌋

Found also (except vss. 3, 20, 23) in Pāipp. xv. (in considerably altered verse-order: 1, 2, 4, 6, 5, 7, 15, 8, 9, 14, 17, 10, 11, 19, 13, 12, 18, 16, 22, 21).

⌊The hymn is included by Kāuç. 9. 2, 4 in the *çānti gaṇas*, major and minor; and all of the hymn except vss. 7, 9, 22, 23 (those in which the word *aṅhas* is missing) is reckoned to the *aṅholiñga gaṇa* (note to 32. 27). The last verse is cited separately at 58. 25 in a rite for long life. The same verse is variously cited by the subordinate works and the schol.: see note to 9. 2; 42. 13 (student's return); 53. 8 (*godāna*); 55. 1 (*upanayana*); Keç. to 44. 5 (*vaçāçamana*). Verse 9 is reckoned to the *rāudra gaṇa*, note to 50. 13.⌋

Translated: Henry, 117, 155; Griffith, ii. 72; Bloomfield, 160, 628.

1. We address (*brū*) Agni, the forest trees, the herbs and the plants, Indra, Brihaspati, the sun: let them free us from distress.

The comm. questions whether to render *brūmas* by *stumas* or by *iṣṭaphalaṁ yācāmahe.*

2. We address king Varuṇa, Mitra, Vishṇu, likewise Bhaga; Añça, Vivasvant we address: let them free us from distress.

3. We address god Savitar, Dhātar and Pūshan; we address Tvashṭar at the head (*agriyá*): let them free us from distress.

MS. has nearly the same verse in ii. 7. 13, but with **a** like our 2 **a**.

4. The Gandharvas-and-Apsarases we address, the (two) Açvins, Brahmaṇaspati, the god that is Aryaman by name: let them free us from distress.

5. Day-and-night now we address, sun-and-moon both; all the Ādityas we address: let them free us from distress.

Ppp. combines, in b, *-masā ubhā*, and reads in c *ādityān sarvān.*

6. The wind we address, Parjanya, the atmosphere, also the quarters, and all regions we address: let them free us from distress.

7. Let day-and-night, likewise dawn, free me from what comes from a curse; let god Soma free me, whom they call the moon.

Ppp. reads at end of b *vṛṣā* for *uṣāḥ*, and in c *ādityas* for *devas.* ⌊Cf. Hillebrandt, *Ved. Mythol.*, i. 270.⌋

8. The earthly, the heavenly cattle, also the beasts (*mṛgá*) that are of the forest; we address the hawks (*çakúnta*), the birds (*pakṣín*): let them free us from distress.

Or, 'the winged hawks.' Ppp. has a better and more independent a (ours = 5. 21 a, above): *ye grāmyās sapta paçavaḥ* ⌊cf. iii. 10. 6 note⌋.

9. Bhava-and-Çarva now we address, Rudra and him that is lord of cattle; the arrows of them which we well know (*saṁ-vid*) — let those be ever propitious to us.

Ppp. reads in b *ugras* for *rudram*, and, instead of d, the refrain *te no muñcantv aṅhasaḥ.* The comm. has *vidmas* for *-ma* in c. ⌊Pāda d is nearly repeated at vs. 22 d.⌋

10. We address the sky, the asterisms, the earth, the *yakṣás*, the mountains; the oceans, the rivers, the pools — let them free us from distress.

Ppp. reads in b *bhāumam.* The comm. explains *yakṣāṇi* as *pūjyāni tatratyāni puṇyakṣetrāṇi.* MS. has the verse in ii. 7. 13, but reads *samudrā́n* and *veçantā́n* in c.

11. The seven seers now we address, the heavenly waters, Prajāpati; the Fathers with Yama as their chief (*çréṣṭha*) we address: let them free us from distress.

Most of the mss. (including all of ours that are noted) read *saptarṣī́n* in a, and SPP. gives it in his text; the comm. has *saptarṣīn.*

12. The gods that are seated in the sky, and that are seated in the atmosphere, the mighty ones (*çakrá*) that are set (*çri*) on the earth — let them free us from distress.

⌊We had a, b above at x. 9. 12. In a read *devā́so?*⌋

13. The Ādityas, the Rudras, the Vasus, the gods in heaven, the Atharvans, the Aṅgirases full of wisdom — let them free us from distress.

Perhaps b is rather 'the divine Atharvans in heaven'; Ppp. reads *devā dāivā atharvaṇaḥ.*

14. We address the sacrifice, the sacrificer, the verses (*ṛ́c*), the chants (*sā́man*), the remedies; the sacred formulas (*yájus*), the invocations we address: let them free us from distress.

Bheṣajā, which probably refers to material like that included in the Atharva-Veda, is explained by the comm. as *çāntikarāṇi vāmadevyādīni;* no hymns in our collection receive any such title in the Kāuçika.

15. The five kingdoms of plants, having Soma as their chief (*çréṣṭha*), we address; the *darbhá*, hemp, barley, *sáha* — let them free us from distress.

Ppp. rectifies the meter of **b** by reading *brūmasi;* in **c** it puts *bhañgas* before *darbhas*. The mss., as usual, differ as to the accent of *rājya;* several (including our O.) read *rā́jyāni*, and our R.s.m. has *rājyà̄ni*. The comm. calls *saha* simply 'a kind of herb.'

16. The niggards we address, the demons, the serpents, the pure-folk, the Fathers; the hundred-and-one deaths we address: let them free us from distress.

⌊With **b**, cf. viii. 8. 15, and 9. 24 below. Cf. note to iii. 11. 5 for the "hundred-and-one deaths." Cf. also Chāndogya Up., viii. 7^3, 9^3, 10^3, where Indra passes three thirty-two-year terms of studentship with Prajāpati and is then bidden (viii. 11^3) to pass five years more, to make out the full tale of 101 years.⌋

17. The seasons we address, the lords of the seasons, the year-divisions and the winters, the summers, the years, the months: let them free us from distress.

The verse nearly agrees with iii. 10. 9. The comm. quotes from Tāitt. Brāh. ii. 6. 19 in explanation of what gods are lords of the several seasons. *Ārtavān* he defines as *tattadṛtuviçeṣasambandhinaḥ padārthān;* *hāyana* and *samā* are to him simply other names for 'year.'

18. Come, ye gods, from the south; from the west come up eastward; from the east, from the north, mighty, all the gods, coming together: let them free us from distress.

Ppp. rectifies the meter of **b** by adding *nas* at the end.

19. All the gods now we address, of true agreements, increasers of righteousness, together with all their spouses: let them free us from distress.

20. The collective gods now we address, of true agreements, increasers of righteousness, together with their collective spouses: let them free us from distress.

This verse (omitted in Ppp.) differs from the preceding only by twice reading *sarva* instead of *viçva*. The epithet *ṛtāvṛ́dh* may also signify 'increasing by righteousness.'

21. Existence we address, the lord of existences, and who is controller of existences; all existences, assembling — let them free us from distress.

Bhūtám at the beginning may be adjective, 'him who is.' Ppp. reads *patis* for *vaçī* at end of **b**, and, for **c**, *bhūtāni sarvā brūmas*.

22. They that are the five divine directions, that are the twelve divine seasons, that are the fangs of the year — let them be ever propitious to us.

All the *saṁhitā*-mss. happen to read together in **b** *dvā́daça rtávaḥ*, which SPP. adopts; Ppp. makes the same combination. ⌊Pāda **d** is nearly 9 **d** above.⌋

23. The immortal remedy, chariot-bought, which Mātalī knows — that Indra made enter into the waters; that remedy, O waters, give ye.

The *pada*-text reads *mā́talī* also. ⌊Concerning Mātalī, see Weber, *Sb.* 1895, p. 837.⌋ All the mss. accent *ā́po* in **d**, and it accordingly is read by both editions; but the sense requires the emendation to *āpo*, as translated; ⌊so the comm.: *he āpaḥ*⌋. The verse is so discordant with the rest of the hymn as to seem an addition made to it; ⌊it is not found in Ppp.⌋.

The comm. ⌊p. 123⌋ regards the verse as referred to in Vāit. 3. 13, quoting the whole *sūtra*, but with *mātalyā* instead of *pātrāṇy* at the beginning; the mss. of Vāit. read *mātalyā* or *mārttalyā*.

⌊Here ends the third *anuvāka*, with 2 hymns and 49 verses. The quoted Anukr. says *agnim-brūmake tisraḥ:* i.e. 'in the hymn *agnim brūmaḥ*, there are three [over twenty].'⌋

7. Extolling the remnant (úcchiṣṭa) of the offering.

[*Atharvan. — saptavin̄çati. mantroktochiṣṭādhyātmadāivatam. ānuṣṭubham* *: *6. puroṣṇigbārhataparā; 21. svarāj; 22. virāṭ pathyābṛhatī.*] *⌊The Anukr. omits the definition of vs. 11 as *pathyāpañkti.*⌋

Found also (except vs. 25) in Pāipp. xvi. ⌊The hymn is not cited in the text of Kāuç. nor of Vāit.⌋

Translated: Muir, v. 397 (part); Scherman, p. 87 (part); Deussen, *Geschichte*, i. 1. 305–310; Henry, 120, 156; Griffith, ii. 75; Bloomfield, 226, 629. — See Deussen's valuable introduction. He does not believe that *ucchiṣṭa* means 'remnant of the offering' in this hymn, but rather 'residuum in general,' the remainder that we get after subtracting from the universe all the forms of the world of phenomena.

1. In the remnant [are set] name and form, in the remnant [is] set the world; within the remnant both Indra and Agni, everything is set together.

The comm. connects the hymn with hymn 3, above, making the *ucchiṣṭa* the remnant of Aditi's rice-dish; he quotes Tāitt. Brāh. i. 1. 9¹, where it says "they gave her what remained" (*ucchesana*) etc. Ppp. reads *rūpāṇi* for *rūpaṁ ca* in **b**.

2. In the remnant heaven-and-earth, all existence is set together; in the remnant the waters, the ocean, the moon, the wind is set.

Ppp. combines at the end *vātā "hitaḥ.*

3. In the remnant [are] the being one and the non-being one, both, death, vigor, Prajāpati; they of the world (*lāukyá*) are supported (*ā-yat*) on the remnant, both *vrá* and *drá;* also fortune (*çrī́*) in me.

Ppp. reads *'sañç* ⌊for *asañç*⌋ in **a**; in **d**, where we should welcome its aid in making sense, it is corrupt, reading *pṛçcadṛçcāvṛçcīr mayi;* it also combines *ucchiṣṭā "yattās* in **c**. The comm. has *āhitās* again instead of *āyattās* in **c**; he supplies *prajās* to *lāukyās;* and he explains *vras* as *vārako varuṇaḥ* and *dras* as *drāvako 'mṛtamayaḥ somaḥ*, and the last clause by *tatprasādāc chrīḥ sampad mayi viduṣy āhitā "sthitā bhavatu.*

4. Being fixed, fix thou, being stanch, *nyá*, the *bráhman*, the ten all-creators; as the wheel on all sides of the nave, the divinities [are] set (*çritá*) in the remnant.

Ppp. gives no variant in **a**; at the end it has *devatā hitāḥ* (i.e. *"hitāḥ?*). SPP., against the authority of all the *pada*-mss., combines *dṛṅhasthiras* into one word, merely because the comm. so explains it (*dṛṅhaṇena sthirīkṛto lokaḥ*) — which is no reason at all for such an absurdity. *Nyas* the comm. glosses with *netāras tatratyāḥ prāṇinaḥ*, which gives us no help.

5. The verse (*ṛ́c*), the chant (*sā́man*), the formula (*yájus*) [are] in the remnant, [also] the song (*udgīthá*), the introductory praise (*prástuta*), the praise (*stutá*); the sound *hing* [is] in the remnant, the tone (*svára*), and the ring (*? meḍí*) of the chant; that in me.

The comm. gives alternative explanations of *svára* and *meḍí*, showing that their technical meaning was doubtful to him, as to us. Ppp. has for **b** *udgītaṣ prastutaṁ sthitam;* in **d** it has *mīḍhus* for *meḍis.* ⌊To the last clause the comm. supplies *bhavatu:* cf. vss. 12, 14.⌋

6. That relating to Indra-and-Agni, that to the purifying [Soma] (*pāvamānā́*), the great-named ones (f., *mahā́nāmnīs*), the great ceremony (*mahāvratá*) — within the remnant are [all] the members of the sacrifice, like an embryo within a mother.

The *āindrāgna* and *pāvamāna* are explained by the comm. as two *sāmans;* for the *mahānāmnīs* he refers to Āit. Ār. iv. 1.

7. The *rājasūya* (royal consecration), the *vājapéya* (vigor-drinking), the *agniṣṭomá* (fire-praise), then the sacrifice (*adhvará*), the *arká* and *açvamedhá* (horse-sacrifice) [are] in the remnant, the one having a living *barhís*, most intoxicating.

Ppp. has in **b** the preferable reading *tato 'dhvaraḥ.*

8. The establishing of a fire, also the consecration, the desire-fulfiller, together with the meter (*chándas*); the removed (*? útsanna*) sacrifices, the sacrificial sessions (*sattrá*), are set together in the remnant.

All the *pada*-mss. read in **b** *kāma∘práḥ : chándasā:*, but no *saṁhitā*-ms. gives correspondingly *kāmapráç chán-*; they vary between *-prá chán-* (thus the majority) and *-práḥ chán-* (including our I.K.); both editions emend to *-práç chán-*; the comm. understands the two words as one compound. He also reads *utsannayajñās* as a compound in **c**, and takes it to mean sacrifices that have gone out of use and knowledge.

9. Both the fire-offering (*agnihotrá*) and faith, the *váshaṭ*-exclamation, the vow (*vratá*), penance, the sacrificial gift (*dákṣiṇā*), what is offered (*iṣṭá*) and what is bestowed (*pūrtá*) — are set together in the remnant.

Ppp. reads *'ti* instead of *'dhi* in **d**. The comm. explains *iṣṭá* as *çrutivihitaṁ yāgahomādi karma*, and *pūrtá* as *smṛtipurāṇābhihitaṁ vāpīkūpataṭākadevāyatanārāmādinirmāṇam.*

10. The one-night [sacrifice], the two-night, the same-day-purchase (*sadyaḥkrī́*), the purchasable (*? prakrī́*), the praiseworthy (*ukthyà*) — [it] is woven, deposited, in the remnant; the minute things of the sacrifice, by wisdom.

Ppp. betters the grammar of the last half-verse by reading for **d** *yajñasyā 'no nu vidyayā.* The comm. reads in **b** *sadyaskrīḥ; sadyaḥkrī* is especially prescribed by Prāt. ii. 62.

11. The four-night [sacrifice], the five-night, and the six-night, of both kinds, together, the one of sixteen (*ṣoḍaçín*), and the seven-night — from the remnant were born all the sacrifices that are put in immortality.

Ppp. combines *yajñā 'mṛte* near the end. The comm. understands by *ubhayas* in **b** the doubles of the numbers of nights given. *Ṣoḍaçin* is the subject of Prāt. iv. 51, and *catūrātra* (p. *catuḥ∘rātraḥ*) of Prāt. iv. 80.

12. The response (*pratīhārá*), the conclusion (*nidhána*), both the all-conquering and the on-conquering (*abhijít*) one, the same-day and over-night ones [are] in the remnant, the twelve-day one: also that in me.

Ppp. has at the beginning *pratihāro.* ⌊The comm. joins the "also" to what precedes and says that "that in me" (supply *bhavatu*) is to be understood as a prayer: cf. vss. 5, 14.⌋

13. Pleasantness, compliance (*sáṁnati*), comfort (*kṣéma*), custom (*? svadhā́*), refreshment, immortality, power — in the remnant all occurring (*pratyáñc*) desires are satisfied with desire.

Ppp. reads at the end *tṛmpanti.* Most of the *pada*-mss. and many of the *saṁhitā*-mss. read simply *kṣéma* in **a** (including our Bp.O.D.R.K.Kp.).

14. The nine earths, oceans, skies, are set (*çritá*) in the remnant; the sun shines in the remnant; day-and-night: also that in me.

The *pada*-mss. in general read simply *çritā́* (or *çṛtā́*) in **b**. Two or three mss. (including our O.) read *'pi* in **d**. Ppp. reads in **a**, **b** *bhūmyāṁ samudrasyo 'chiṣṭe*, and has *ca* for *api* in **d**. ⌊The comm. treats the last words of the vs. as under vs. 12.⌋

15. The added oblation (*upahávya*), the dividing [day], and the sacrifices that are put in secret, the remnant bears, bearer of all, father of the generator.

Ppp. reads *divi çrutaḥ* ⌊intending *çritāḥ ?*⌋ for *guhā hitāḥ* in **b**. The mss. are divided between *upahávyam* and *upahavyám;* the latter is read by our B.W.O.s.m. D.R.T.; and K. has *-havyàm.*

16. The remnant, father of the generator, of breath (*ásu*) the grandson, grandfather — he dwells, ruler of all, an overpowering (*? atighnyà*) bull upon the earth.

Ppp. reads in **b** *'sāu putraç ca*, which, without the *ca*, is an acceptable improvement.

17. Righteousness, truth, penance, kingship, toil, and virtue (*dhárma*) and deed (*kárman*), being (*bhūtá*), what will be, [is] in the remnant; heroism, fortune (*lakṣmī́*), strength in strength.

Ppp. has *dīkṣā* for *rāṣṭram* in **a**: a better reading. The comm. explains *ṛta* here by *manasā yathārthasaṁkalpanam* 'right conception'; *bale* at the end he makes = *balavati tasminn ucchiṣṭe*.

18. Success, force, design, dominion, kingship, the six wide [quarters], the year [is] in the remnant, *íḍā*, the orders (*prāiṣá*), the dips (*gráha*), the oblation.

Ppp. combines *ojā ’kūtiḥ* in **a**. ⌊W. interlines 'potions' as an alternative for 'dips.'⌋

19. The four-priest (*cátur-hotṛ*) [sacrifices], the *āprī́s*, the seasonal [oblations], the *nivíds* — in the remnant [are] the sacrifices, the invocations, the victim-offerings (*paçubandhá*), then the offerings (*íṣṭi*).

Tádiṣṭayaḥ at the end in our edition is a misprint for *tád íṣṭayaḥ*.

20. Both the half-months and the months, the year-divisions (*ārtavá*) with the seasons; in the remnant [are] the noisy waters, the thunder, the great sound (? *çrúti*).

The comm. reads *çuci* in **d**, so we lack his conjecture as to the meaning of *çruti*.

21. Pebbles, gravel, stones, herbs, plants, grasses, clouds, lightnings, rain — in the remnant [are they] set together, set.

Ppp. combines *sikatā ’çm-* in **a**. ⌊Read *oṣadhīr?*⌋

22. Success (*ṛ́ddhi*), attainment, obtainment, permeation, greatness, prosperity ⌊*edhatú*⌋ — in the remnant over-attainment and growth (*bhū́ti*) [is] put in, put down, put.

Several of our mss. (P.M.W.I.O.) accent *vyā́pti* in **b**. All the mss. save one or two (including our B.) leave *edhatuḥ* unaccented, as if it were taken for a 3d dual perfect; both editions read *edhatúḥ*. The comm. strangely reads at the end *hitāḥ;* ⌊but the *pada*-text makes all three words of **d** singular⌋.

23. Both what breathes with breath and what sees with sight: from the remnant were born all the gods in heaven, heaven-resorters.

24. The verses (*ṛ́c*), the chants, the meters, the ancient (*purāṇá*), together with the formula (*yájus*): from the remnant were born etc. etc.

Ppp. reads, for *ṛcaḥ sāmāni*, *ṛgyajussāmāni*, and also prefixes to the verse our 27 **a**, **b** (combining *devāṣ pit-*).

25. Breath-and-expiration, sight, hearing, indestructibleness and destruction: from the remnant etc. etc.

The first half-verse is found below as 8. 4 **a**, **b**, 26 **a**, **b**. The verse, as noted above, is wanting in Ppp.

26. Delights, joys, enjoyments, and they that enjoy enjoyments — from the remnant etc. etc.

⌊The first half-verse recurs as 8. 24 **a**, **b**.⌋ ⌊In the Berlin ed., there should be a space between *módāḥ* and *pra-*.⌋

27. The gods, the Fathers, human beings, and they that are Gandharvas-and-Apsarases: from the remnant etc. etc.

⌊The quoted Anukr. says "*uchiṣṭe*."⌋

8. Mystic: especially on the constitution of man.

[*Kāurupathi.—catustriṅçat. adhyātmamanyudāivatam. ānuṣṭubham: 33. pathyāpaṅkti.*]

Found also (except vss. 33, 34) in Pāipp. xvi. (in the verse-order 1–6, 8–10, 7, 12, 11, 13, 15, 14, 16–32). ⌊The hymn is noticed neither by Kāuç. nor by Vāit.⌋

Translated: Ludwig, p. 402; Scherman, p. 67 (8 vss.); Deussen, *Geschichte*, i. 1. 270–277 (with introduction and interpretation); Henry, 123, 160; Griffith, ii. 80.

1. When fury (*manyú*) brought his wife away from the house of contrivance (*saṁkalpá*), who were the groomsmen (*jánya*)? who the wooers (*vará*)? who also was chief wooer?

Ppp. combines in **c** *kā "san*. ⌊Its **c**, **d** = our 6 **c**, **d**.⌋

2. Penance and also action were within the great sea (*arṇavá*); those were the groomsmen, those the wooers; the *bráhman* was chief wooer.

The *pada*-mss. (save one of SPP's) divide *evā́stām* in **a** into *evá : ā́stām*, and the accent of the verb is perfectly defensible, though SPP. alters to *āstā́m*. Some of the mss. (including our Bp.P.M.E.) leave *mahati* unaccented: cf. vs. 6 **b**, and iii. 6. 3.

3. Ten gods were born together from gods of old; whoever may know them plainly, he verily may talk big to-day.

'May teach the unlimited *brahman*' is the comm's understanding of the last clause.

4. Breath-and-expiration, sight, hearing, indestructibleness and destruction, out-breathing and up-breathing, speech, mind — they verily brought design (*ā́kūti*).

The first half-verse occurs also as 7. 25 **a**, **b** above, and the first three pādas as vs. 26 **a**, **b**, **c** below. Ppp. combines *vā "kūtim* in **d**.

5. Unborn were the seasons, likewise Dhātar, Brihaspati, Indra-and-Agni, the two Açvins, at that time: whom did they worship (*upa-ās*) [as] chief?

The comm. reads at the end *āsate*.

6. Both penance, namely, and action were within the great sea; penance was born from action; that did they worship as chief.

The comm. again has *āsate* at the end. SPP. reads *āstām* in *pada*-text, this time with two of his mss. Some mss. again (cf. vs. 2) read *mahati* (so our Bp.E.; P.M. *mahaty árṇavé*).

7. The earth that was previous to this one (*itás*), which the sages (*addhātí*) indeed knew — whoever may know that by name, he may think himself knowing in ancient things.

The translation implies emendation of *tā́n* in **c** to *tā́ṁ*, which SPP. gives in his text, with about half of his mss. Ppp's version is quite different; it reads for **a** *ye 'to bhūmiṣ pūrvā "sīt;* and, for **c**, **d**, *ke tasyan devā "sate kasmin sā 'dhi çrutaḥ* ⌊intending *tasyām* and *çritā ?*⌋.

8. Whence was Indra, whence Soma, whence Agni born? whence did Tvashṭar come into being? whence was Dhātar born?

Ppp. has for **d** *dhātā sam abhavat kutaḥ.*

9. From Indra Indra, from Soma Soma, from Agni Agni was born; Tvashṭar was born from Tvashṭar; from Dhātar Dhātar was born.

Ppp. arranges in **d** *dhātā dhātur.*

10. The ten gods that were of old, born from gods — having given the world to [their] sons, in what world sit they?

Ppp. combines *tā "san* in **a**, and reads *puraḥ* for *purā* in **b**. ⌊For consistency, the Berlin ed. should have *dattvā́.*⌋

11. When he brought hair, bone, sinew, flesh, marrow, having made a body with feet, what world did he afterward enter?

The comm. reads *sam abharat* in **b**.

12. Whence brought he the hair, whence the sinew, whence the bones? the limbs, the joints, the marrow, the flesh who brought from whence?

Ppp. combines at the end *kutā "bharat.* The comm. appears again to read *sam abharat* at end of **b**. A few mss. (including our Bp.R.) read *snā́vaḥ* in **a**.

13. Pourers-together namely are those gods who brought together the bringings-together; having poured together the whole mortal, the gods entered man.

Ppp. reads *çaṅsatas* for *saṁsicas* in **a**, and *saṁsṛjya* for *saṁsicya* in **c**.

14. Thighs, feet, knee-joints, head, hands, also face, ribs, nipples (? *barjahyà*), sides: what seer put that together?

The comm. has nothing to say for *barjahyè* except 'the parts so called.' Ppp. reads instead *majjahye;* and it has *çroṇī* for *çiras* in **b**. It also makes our 14 **c**, **d** and 15 **c**, **d** exchange places.

15. Head, hands, also face, tongue and neck, vertebræ — all that, having enveloped with skin, the great putting-together put together.

Ppp. reads ⌊*bāhu* for *mukham* in **a** and has⌋ in **c** *tat sarvam.* The comm. paraphrases *saṁdhā* in **d** with *saṁdhānakartrī devatā.*

16. The great body which lay there, put together by the putting-together — who brought into it the color with which it shines (*ruc*) here today?

Ppp. reads *adadhat* for *açayat* in **a**, *mayi* for *mahat* in **b**, and *ko 'smin* in **d**. SPP. reports all his *pada*-mss. as having at the end *ā॰ábharat*, which he emends to *ā́ : abharat;* our *pada*-mss. give the latter.

17. All the gods assisted (?*upa-çikṣ*); that she who was a woman knew; she who was wife of control (?*váça*), mistress (*īçā́*), brought color into it.

Ppp. reads in **a** *upāsikṣan*, and *viṣasya* for *vaçasya* in **c**; the comm. (with two or three of SPP's mss.) has instead of the latter *viçvasya*. There are, failing help from sense, various questionable points in the construction.

18. When Tvashṭar bored through [him?] who [was] the superior father of Tvashṭar, having made the mortal a house, the gods entered into man.

Probably **c** is adjunct of *devā́s;* whether **b** is object of the verb in **a** is more doubtful. Ppp. gives no help. The comm. makes **b** define Tvaṣṭar himself, and understands the 'boring' of the openings for the senses, the eyes and ears etc. ⌊Ludwig renders **c**: "machten die götter den sterblichen zu [ihrem] hause."⌋

19. Sleep, weariness, misery (*nírṛti*), the deities named evils, old age; baldness, hoariness, entered the body afterward (*ánu*).

The comm. reads *tandrī* in **a**, and *khālityam* in **c**. *Anu* perhaps rather 'one after another.'

20. Theft, ill-doing, wrong, truth, sacrifice, great glory, both strength, dominion, and force, entered the body afterward.

Ppp. has the better reading *sahas* for *bṛhat* in **b**.

21. Both growth (*bhū́ti*) and diminution, generosities and niggardlinesses, both hungerings and all thirstings, entered the body afterward.

Ppp. combines *vā 'bhūtiç* in **a**.

22. Both revilings and non-revilings, both what [says] "come on" (*hánta*) and "no," faith, the sacrificial fee, and non-faith, entered the body afterward.

Ppp. combines *vā 'nindāç* in **a**. The majority of mss. (including our Bp.B.P.M.E. T.R.K.) read *dakṣiṇā́* in **c**; ⌊if I understand W's Collation Book, only Bp.T.K. among his mss. are noted as so reading;⌋ both editions give *dákṣiṇā*. The comm. explains the word as meaning *dhanasamṛddhi*. ⌊Cf. Oldenberg, ZDMG. l. 449.⌋

23. Both knowledges and ignorances, and what else is to be taught (*upa-diç*); the *bráhman* entered the body; the verses, the chant, also the formula.

Ppp. combines *vā 'vidyāç* in **a**, and reads for **c** *çarīraṁ sarve prā 'viçan* ⌊= our 25 **c**⌋. *Bráhman* perhaps is here the 'charm,' representing the Atharvan hymns.

24. Delights, joys, enjoyments, and they that enjoy enjoyments, laughter, sport, dances, entered the body afterward.

Ppp. reads for a *ānandā nandāṣ pramado.* The comm. reads *nur iṣṭās* in c ⌊see SPP's note, p. 163⌋. The first half-verse is identical with 7. 26 a, b above.

25. Both appeals (*ālāpá*) and pratings (*pralāpá*), and they who utter (*-lap*) addresses (*abhīlāpa-*) — all entered the body, joiners-on (*āyúj*), joiners-forth (*prayúj*), joiners.

Ppp. reads *prāyujas* in d. The comm. explains the last words as = *āyojanāni, prayojanāni,* and *yojanāni.* The first half-verse is as it were a change rung on 24 a, b.

26. Breath-and-expiration, sight, hearing, indestructibleness and destruction, out-breathing and up-breathing, speech, mind — they go about (*īya-*) with the body.

The first three pādas are the same with 4 a, b, c, above.

27. Both blessings (*āçís*) and precepts (*praçís*), demands (*saṁçís*) and explanations (*viçís*), thoughts, all devisings, entered the body afterward.

The comm. explains the difficult compounds of *-çis* as mechanically as those of *-yuj* in vs. 25: *āçāsanāni, praçāsanāni, saṁçāsanāni, vividhāni çāsanāni.*

28. Both those of the blood and those of the bladder, the hasting and those that are pitiable, the secret, the clear, the thick waters — those they caused to settle in the repugnant one.

That is, apparently, in the body that was loth to receive them. SPP. reads unaccountably at the beginning *ā́steyīs,* against the great majority of his mss., the comm., and the sense. The reading has not been noted at all among our mss., but *sn* and *st* are very imperfectly distinguished in general by the scribes, and the latter may possibly have been intended by some among them. The comm. derives the word from *ā* + *snā,* instead of from *asan;* the form in which he gives it is *āsneyyas.* The second word he reads *vāsneyyas,* and derives it from *vā* 'or' + *snā!* Then he adds another derivation for both words, from *āsana* 'sitting,' and *vasna* 'price' respectively. He reads then *āpas* in c. Ppp. reads *çukriyā* in c.

29. Having made bone [their] fuel, then they caused eight waters to settle; having made seed [their] sacrificial butter, the gods entered man.

The first part of the verse is spoiled in Ppp. The comm. has the more regular accus. pl. *apas* in b (the *pada*-text *aṣṭá : ā́paḥ,* as required by the accent; the comm. in general pays no heed to accent). He acutely refers to Tāitt. Brāh. i. 1. 9^4, where bone is identified with fuel, and seed with sacrificial butter.

30. What waters [there are], and what deities, what *virā́j,* with *bráhman; bráhman* entered the body; on (*ádhi*) the body [is] Prajāpati.

31. The sun, the wind, shared [respectively] the eye, the breath of man; then his other self the gods bestowed (*pra-yam*) on Agni.

'Shared' (*ví bhejire,* pl.) is ungrammatical as taken with the subject (which is only two-fold) given in the text. The comm. understands that the other 'senses' with their deities are viewed as included with these two. Ppp. reads *tathā* instead of *atha* in c.

32. Therefore, indeed, one who knows man ⌊*púruṣa*⌋ thinks "this is *bráhman*"; for all deities are seated in him, as cows in a cow-stall.

Our text should read at the end *ivā́ "sate* with SPP. and nearly all the mss. (our Bp.B. *ivā "sate*). Ppp. has a less naïve **d**: *çarīre 'dhi samāhitāḥ.*

33. By the first dying, it goes apart dividing threefold: yonder goes it with one [part]; yonder goes it with one; here with one it dwells (? *ni-sev*).

This verse and the one following are (as above noted) wanting in Ppp. The comm. reads *ni* for *vi* in **b**. He regards the two 'yonders' as pointing respectively to heaven and hell, and paraphrases *ni ṣevate* by *nitarāṁ sukhaduḥkhātmakān bhogān sevate.* ⌊He makes *jīvātmā* the subject: and a masculine subject seems required by *víṣvañ*, unless we read *ní* just after it.⌋

34. Within waters that are sluggish (? *stīmá*), old, is the body placed; within that is might (? *çáva, çávas ?*); thence is it called might.

There is perhaps in **c**, **d** a play upon the word *çávas*, which may mean either 'might' (as neut.) or (as masc.) 'corpse.' The comm. paraphrases it both times with *balātmakaḥ sūtrātmā* ⌊i.e. the *parameçvara*⌋. He explains *stīmāsu* as *anārdraṁ sarvaṁ jagad ārdraṁ kurvatīṣu.*

⌊Here ends the fourth *anuvāka*, with 2 hymns and 61 verses. The quoted Anukr. says with reference to this eighth hymn "*yan manyur*" *ity atra caturdaça ca*: that is 14 over 20.⌋

9. To conquer enemies: to Arbudi.

[*Kāñkāyana.—ṣaḍvinçakam. mantroktārbudidevatyam. ānuṣṭubham: 1. 7-p. virāṭ çakvarī 3-av.; 3. paroṣṇih; 4. 3-av. uṣṇigbṛhatīgarbhā parātriṣṭup 6-p. atijagatī; 9, 11, 14, 23, 26. pathyāpañkti; 15, 22, 24, 25. 3-av. 7-p. çakvarī; 16. 3-av. 5-p. virāḍ upariṣṭājjyotis triṣṭubh; 17. 3-p. gāyatrī.*]

This and the following hymn are wanting in Pāipp., although bits of vss. 15–17 of this one are to be found in Pāipp. xvii. The opening words of the two are quoted together in Kāuç. 16. 21, in connection with rites for insuring success in war. ⌊The use of the two hymns forms a sequel to the rites described in the introduction to viii. 8, which see; and cf. under viii. 8. 24.⌋

Translated: Ludwig, p. 530; Henry, 126, 164; Griffith, ii. 84; Bloomfield, 123, 631.

1. What arms (*bāhú*) [there are], what arrows, and the powers (*vīryà*) of bows, swords (*así*), axes (*paraçú*), weapon, and what thought-and-design in the heart — all that, O Arbudi, do thou make our enemies to see; and do thou show forth specters (*udārá*).

The comm. refers to AB. vi. 1, where Arbuda is named and called a serpent-sage, and declares Arbudi and Nyarbudi to be his two sons. *Udārān* he explains as *udgatān antarikṣacarān rakṣaḥpiçācādīn mantrasāmarthyodbhāvitān*, or also as *sūryaraçmiprabhavā ulkādaya āntarikṣyā utpātāḥ*, specters or portents. ⌊Pāda **d**, below, vs. 13 **b**.⌋

2. Stand up, equip ye yourselves (*sam-nah*), O friends, god-folk; beheld, concealed of you be [those] who are our friends, O Arbudi.

The occurrence of *mitrās* m. and *mitrāṇi* n. in the same verse is puzzling, also the conjunction of *saṁdṛṣṭa* and *gupta*, and of *vas* with the singular *arbude*. The comm. reads *saṁdṛṣṭās* and *guptās* in **c**. Our Bp. reads *yā́ḥ* in **d**. ⌊Pāda **a** = 26 **b** and 10. 1 **a**.⌋ ⌊W. interlines "protected?" over "concealed."⌋

3. Stand ye (two) up, take ye hold; with tying up, with tying together, gird ye the armies of our enemies, O Arbudi.

The dual verbs doubtless imply, as the comm. also points out, the inclusion of Nyarbudi in the address to Arbudi ⌊cf. vs. 11⌋. The comm. reads *senām* in **c**.

4. The God that is Arbudi by name, and the lord (*īçāna*) Nyarbudi, by whom the atmosphere is involved (*ā-vṛ*), and this great earth — by those (two) who are allied with Indra, I go after what is conquered with an army.

Probably 'I follow up with my army what is already conquered by them.' The two last pādas are by the comm. reckoned as the first line of the next verse.

5. Stand thou up, O god-folk, Arbudi, with the army; breaking (*bhañj*) the army of our enemies, envelop it with [thy] coils (*bhogá*).

The comm. explains *bhogébhis* as *ātmīyāiḥ sarpaçarīrāiḥ*.

6. Presenting to view, O Nyarbudi, the seven kinds of specters, with them all do thou stand up, when the butter is offered, with the army.

The *pada*-text reads in **a** *jātā́n : ni◦arbude;* but the reading is plainly false, and should be either *jātā́ : ni◦arbude*, or *jātā́ni : arbude;* either of these, considering that to the scribes *nya* and *nnya* are entirely equivalent and exchangeable (see my *Skt. Gr.* §§ 229, 232), would correctly represent the *saṁhitā*-reading. ⌊Cf. the reading of the comm. at 10. 21.⌋

7. Smiting herself, tear-faced, and crop-eared(?), let her yell, with disheveled hair, when the man is slain, bitten (?*rad*), O Arbudi, of thee.

'Her' — namely, the wife or sister or the like; more distinctly pointed to in the next verse. *Radita* ought to mean rather 'scraped' or 'scratched'; there seems to be no other example of it in the sense 'bitten': perhaps as a mere scratch from the fang of a serpent is enough to kill. The comm. takes *radita* as a noun (like *ruta*, *smita*, *citta*, etc.), = *dantāir vilekhane khādane sati*. Of *kṛdhukarṇī* the comm. says: *kṛdhv iti hrasvanāma : karṇābharaṇaparityāgena hrasvakarṇī*. The verse is translated (also vs. 14, and 10. 7) by Bloomfield, in AJP. xi. 340.

8. Drawing in her *karū́kara*, seeking with her mind her son, husband, brother, also her people (*svá*) — in case of thy bite, O Arbudi.

The ending is the same with that of vs. 7, understood as the comm. takes it; we might also supply '[he being] bitten' etc. The Pet. Lex. renders *karūkara* 'vertebræ of the neck and spine': rather (in ÇB. xii. 2. 4^{10}, ^{14}), perhaps, 'a point or spinous process of a vertebra.' The comm. explains *karu* as an imitative word, and *karūkara* as meaning anything that makes the sound *karu*, and so designating *hastapādādyavayavagataṁ saṁdhimad asthijātam;* and he goes on *loke hi bhayavaçād ubhayor hastayoḥ parasparāñgulinipīḍanena tādṛçaṁ çabdam utpādayanti*. This is far from relieving satisfactorily the obscurity. Most of our mss. accent *svā̀n* in **c**.

9. Let the buzzards, *jāṣkamadás*, vultures, falcons, winged ones, let the crows, the birds (*çakúni*), satisfy themselves — exhibiting among the enemies — in case of thy bite, O Arbudi.

We have here two refrain-phrases, neither of which stands in any grammatical connection with its surroundings (the pple. 'exhibiting' being nom. sing. masc.). The comm. reads in **a** *aliklabāḥ* and *yāḥ klamadāḥ;* and some of the mss. have *jāḥkam-* (so our B.O.s.m.).

10. Then let all wild beasts, let the fly, let the worm satisfy itself upon the carrion of men, bitten, O Arbudi, of thee.

Here the refrain stands again in grammatical connection.

11. Take ye (two) hold, tear out (*sam-bṛh*) [their] breath-and-expiration, O Nyarbudi; let groaning (?*nivāçá*) noises assemble — exhibiting among the enemies — in case of thy bite, O Arbudi.

Again (as in vs. 3) the other serpent-deity is included in **a** in the invocation ⌊this time of Nyarbudi⌋. The comm. reads *vṛhatam* in **a**. He explains *nivāçās* as *nīcīnaṁ vāçyamānā ābhāṣyamāṇāḥ.*

12. Make thou [them] tremble; let them quake together; unite our enemies with fear; with broad-gripping arm-hooks pierce thou our enemies, O Nyarbudi.

The comm. reads in **c** *ūrugrāhāis* (which is not bad) and *bāhuvañkāis*, explaining the latter by *bāhunā vakrabandhanāiḥ*. Our P.M.W. read at the end *amītrāṇy arbude:* compare 6 **a**, above.

13. Let their arms be confounded, and what thought-and-design is in their heart; let not anything of them be left — in case of thy bite, O Arbudi.

The second pāda is the same with vs. 1 **d**, above.

14. Smiting themselves let them (f.) run together, smiting on the breast, the thighs (?*paṭāurá*), not anointing, with disheveled hair, wailing when the man is slain, bitten, O Arbudi, of thee.

Translated by Bloomfield, ib. (see vs. 7). I follow both translators in rendering *paṭāurá* by 'thigh,' although it is not too acceptable, considering the familiarity of *ūru* as name for 'thigh.' SPP. reads instead *paṭūrāú*, with a very small minority of his mss. (of ours, only B.s.m. has it), and with the comm. The latter defines it simply as *tat-* (i.e. *uraḥ*) *pradeçāu.* He makes *aghārin* from *agha* and root *ṛ: aghena bhartṛviyogajanitena duḥkhenā "rtāḥ!*

15. Dog-accompanied Apsarases, she-jackals (?*rūpakā*) also, O Arbudi, the *riçá*, licking much in the inner vessel, seeking what is ill-deposited — all these (f.), O Arbudi, do thou make our enemies to see, and do thou show forth specters; —

The conclusion is nearly the same with vs. 1 **e**, **f**, **g**, above, and is also repeated below ⌊vss. 22, 24⌋. The accent of *çvànvatīs* seems certainly wrong, but it is read by all the mss., and avouched by the commentary to Prāt. iii. 73. The translation of *rūpakā* is that of the minor Pet. Lex., apparently founded solely on an Avestan analogue; the comm. defines it as *māyāvaçāt kevalaṁ rūpamātreṇo 'palabhyamānāḥ senārūpakāḥ.* He reads *antaḥ* and *pātre* as two independent words, according to his custom of caring nothing for accent. For *riçām* ("tearing one, as designating some small animal," minor Pet. Lex.) he reads *vaçām* 'cow,' so that we lose any light he might have cast on the obscure description. Bp. reads *riṣā́m.* Prāt. iii. 75 and iv. 77 prescribe the *pada*-reading *durnihita-*.

16. Her that strides upon the *khaḍū́ra,* mutilated, wearing what is mutilated(?); the specters that are concealed, and what Gandharvas-and-Apsarases [there are], serpents, other-folk, demons;—

The comm. reads at the beginning *khadūre*, and explains it as *ākāçe dūradeçe;* our Bp.Kp. have *ṣaḍū́re.* Again neglecting the accent, he takes *adhi* and *cañkramām* as two independent words. He also reads *-vāçinīm* in b; *-vāsin* might be 'dwelling' (so understood by the Pet. Lexx. and Ludwig). Finally, he reckons the last (irregular) pāda to the following verse. ⌊Pāda e = 10. 1 c.⌋

17. The four-tusked ones, the black-toothed, the pot-testicled, the blood-faced; they that are self-frighting and frighting.

The first four epithets are accus. pl. masc.; probably, like the accus. fem. at beginning of vs. 16, objects of *prá darçaya* 'show forth' in vs. 15. The comm. explains *svabhyasās* and *udbhy-* by *svāyattabhītayo rākṣasāḥ* and *udgatabhītayaḥ.*

18. Do thou, O Arbudi, make to tremble yonder lines (*sic*) of our enemies; let both the conquering one and the conqueror, allied with Indra, conquer our enemies.

SPP. reads in his *saṁhitā*-text *jáyāñç ca* in c, with the large majority of his mss., and with part of ours (E.O.s.m.K.). The prolongation being so anomalous, and unsupported by the Prāt., I think *jáyañç ca* decidedly the more acceptable reading. The comm. gives it. He also has *çucas* for *sicas* in b. Read *amitrāṅ* at end of c, with *anusvāra*-sign, not *anunāsika.* ⌊Pāda b = 10. 20 b.⌋

19. Let our enemy lie squelched, crushed, slain, O Nyarbudi; let tongues of fire, tufts of smoke, go conquering with the army.

The comm. reads in a *pravlīnas*, in accordance with the more usual form.

20. Of our enemies, pushed forth by it, O Arbudi, let Indra, lord of might (*çácīpáti*), slay each best man (*vára*); let no one soever of them be freed.

'By it'—i.e. by the army; the comm. reads instead *tvayā* 'by thee.' With a, b compare vi. 67. 2 c, d. ⌊Our d occurs several times: see note to iii. 19. 8.⌋

21. Let their hearts burst open (*ut-kas*), their breath pass up aloft; let dryness of mouth follow after our enemies, ⌊and⌋ not those who are friendly.

The comm. renders *ut kasantu* by *çarīrād udgacchantu*, and *ud īṣatu* equivalently.

22. Both they who are wise (*dhīra*) and they who are unwise, those going away and they who are deaf, they of darkness and they who are

hornless (*tūpará*), likewise those that smell of (?) the goat — all those (m.), O Arbudi, do thou make our enemies to see, and do thou show forth specters.

The meaning of *-abhivāsin* is wholly uncertain ⌊cf. Pāli *vāsita*⌋; the Pet. Lex. conjectures instead *-abhivāçin*, and the comm. reads *bastāvivāçin*, as from *basta* + *avi* + *vāçin*. He also, in defiance of *pada*-text and accent, renders *tamasā́s* as *támasā*. ⌊Cf. *nabhasá-s* (not *nábhas-as*), ix. 4. 22.⌋

23. Let both Arbudi and Trishandhi pierce through our enemies, in order that, O Indra, Vṛitra-slayer, lord of might, we may slay of them, of our enemies, by thousands.

Triṣandhi, lit. 'of three joints,' is conspicuous especially in the next hymn. The comm. explains it here as *kaçcit senāmohako devaḥ saṁdhitrayopetavajrāyudhābhimānī vā.*

24. The forest-trees, them of the forest-trees, herbs and plants, Gandharvas-and-Apsarases, serpents, gods, pure-folk (*puṇyajaná*), Fathers — all those, O Arbudi, do thou make our enemies to see, and do thou show forth specters.

The comm. identifies the 'pure-folk' with the *yakṣas*. ⌊With **c**, **d**, cf. viii. 8. 15, above.⌋ ⌊Cf. Kāuç. 73. 5.⌋

25. Mastery over you have the Maruts [gained], the heavenly Āditya, Brahmaṇaspati; mastery over you have both Indra and Agni, Dhātar, Mitra, Prajāpati; mastery over you have the seers gained (*kṛ*) — exhibiting among the enemies — in case of thy bite, O Arbudi.

One would like to emend *devás* to *devā́s* in **a**.

26. Masters (*īçāna*) of them all, stand ye up, equip yourselves, ye friends, god-folks; having wholly conquered in this conflict, scatter ye to your several worlds.

The mss. set the *avasāna* in this verse after *yūyám*, and SPP. very properly does the same. ⌊Our **b**, **c** = 2 **a**, **b**: **b** = 10. 1 **a**.⌋

⌊The quoted Anukr. says "*ye bāhavaḥ*" : see vs. 1.⌋

10. To conquer enemies: to Trishandhi.

[*Bhṛgvañgiras. — saptaviñçati. mantroktatriṣandhidevatyam. ānuṣṭubham: 1. virāṭ pathyābṛhatī; 2. 3-av. 6-p. triṣṭubgarbhā 'tijagatī; 3. virāḍ āstārapañkti; 4. virāj; 8. virāṭ triṣṭubh; 9. purovirāṭ purastājjyotis triṣṭubh; 12. 5-p. pathyāpañkti; 13. 6-p. jagatī; 16. 3-av. 6-p. kakummaty anuṣṭuptriṣṭubgarbhā çakvarī; 17. pathyāpañkti; 21. 3-p. gāyatrī; 22. virāṭ purastādbṛhatī; 25. kakubh; 26. prastārapañkti.*]

Not found in Pāipp. ⌊For its use by Kāuç. in connection with hymn 9, see introduction to hymn 9.⌋

Translated: Ludwig, p. 531; Henry, 129, 169; Griffith, ii. 88; Bloomfield, 126, 637.

1. Stand ye up, equip yourselves, ye specters, together with ensigns; ye serpents, other-folks, demons, run after our enemies.

⌊Pāda **a** = 9. 2 **a**, 26 **b**; **c** = 9. 16 **e**.⌋

2. Your mastery I know, [your] kingdom, O Trishandhi, together with red ensigns; what in the atmosphere, what in the sky, and what men (*mānavá*) [are] on the earth, let those ill-named ones sit (?*upa-ās*) in the mind (*cétas*) of Trishandhi.

The translation implies *veda rā́jyam* in **a**, while all the *pada*-mss. treat the word as a compound (*veda°rā́jyam*). The comm. takes *veda* as an independent word, but renders it as a 3d sing., with *triṣandhis* supplied as subject; and he understands the enemies as addressed by *vas* in **a**. He supplies *ketavas* to the three *ye*'s in **c**, **d**, regarding *mānavās* as adj., 'human.' And he cuts off the last two pādas, adding them instead to vs. 3, and reading at the beginning *trisandhe tve* (" = *tava* "); explaining *upāsatām* by *sambhajantām*, and making the following nouns its subject. For *durṇāmānas* he has *-nam* (as also our B.O.).

3. Iron-(*áyas*-)mouthed, needle-mouthed, likewise thorn-tree-(*vikan̄kaṭī*-)mouthed, let the flesh-eaters, of wind-swiftness, fasten on our enemies with the three-jointed (*tríṣandhi*) thunderbolt.

The comm. regards the epithets as signifying flesh-eating birds, and supplies ⌊alternatively⌋ 'sent forth' (*preritās*) to the concluding instrumentals.

4. O Jātavedas, Āditya, put thou between much human flesh; let this army of Trishandhi be well-placed in my control.

Most of SPP's *pada*-mss. give *sénāḥ* in **c**; no such reading has been noted among our mss. One would like to improve meter and sense together by emending *tríṣandhes* to *-dhinā*, understanding the 'army' to be the enemy's. *Antár dhehi* at the beginning may also mean 'hide'; and the comm. juggles the line into signifying, 'O Jātavedas, make the corpses of our enemies hide the sun'!

5. Stand thou up, O god-folk, O Arbudi, with the army; this tribute is offered (*ā-hu*) to you ⌊pl.⌋; the offering [is] dear to Trishandhi.

The comm. reads *āhutis* (for *-tas*) in **c**, and *āhutipriyā* as compound in **d**. ⌊In some copies the *i* of *priyā* is broken.⌋

6. Let the white-footed one tie together, this shaft (*çaravyā̀*), four-footed; O witchcraft, be thou for our enemies, together with the army of Trishandhi.

The comm. reads for *dyatu*, in **a**, *patatu :* cf. vs. 7 **a**. By *çitipadī* he understands a white-footed cow, called a *çaravyā̀* as being a *çarūṇām bāṇānāṁ samūhaḥ*.

7. Let the smoke-eyed (f.) one fall together, and the crop-eared one (f.) yell; it being conquered by the army of Trishandhi, let the ensigns be red.

The comm. supplies *parakīye bale* to *jité;* the *pada*-reading (simply *jité*) forbids us to regard the word as fem. dual. He takes the epithets in the first half-verse first as applying to the enemy's army, and then to the *kṛtyā* which is invoked against it. The verse is translated by Bloomfield, as noted above (see 9. 7), at AJP. xi. 340.

8. Let the winged ones descend, the birds, they that go about in the atmosphere, in the sky; let the wild beasts, the flies, take hold together; let the raw-flesh-eating vultures scratch at the human carrion.

The comm. explains *radantām* by *svatuṇḍāiḥ pādāiç ca vilikhantu.* ⌊Read *diví ca yé?*⌋

9. The agreement (*saṁdhā́*) which thou hast agreed on with Indra and with the *bráhman,* O Brihaspati, by that Indra-agreement do I call hither all the gods: conquer ye on this side, not on that!

The comm. (with two or three of SPP's authorities) reads *-adhattās* in **a**; and he treats *indra-saṁdhayā* as two independent words in **c**. *Saṁdhā́m* in **a** is clearly proved an intrusion by the meter.

10. Brihaspati of the Añgiras race, the seers sharpened by the *bráhman,* set up (*ā-çri*) in the sky the Asura-destroying weapon, Trishandhi.

One would like to emend *āñgirasás* to *áñgirasas* (as Ludwig translates). The comm. renders *ā́ 'çrayan* by *asevanta,* as if it were *ā́ 'çrayanta.*

11. By whom yonder sun, and Indra, both stand protected — Trishandhi the gods shared, in order to both force and strength.

12. All worlds did the gods completely conquer by means of that offering (*ā́huti*) — the thunderbolt which Brihaspati of the Añgiras race poured, an Asura-destroying weapon.

'Poured,' i.e. 'cast': a term used also elsewhere of the thunderbolt (BR. vii. 980).

13. The thunderbolt which Brihaspati of the Añgiras race poured, an Asura-destroying weapon — therewith do I blot out (*ni-lip*) yon army, O Brihaspati; I slay the enemies with force.

The comm. renders *ni limpāmi* by *nitarāṁ chinadmi.* He also has the strange reading *amūs* for *amūm* before *sénām.*

14. All the gods come over hither, who partake of [the offering] made with *váṣat;* enjoy ye this offering; conquer ye on this side, not on that!

15. Let all the gods come over hither; the offering [is] dear to Trishandhi; defend ye the great agreement by which in the beginning the Asuras were conquered.

The comm. appears to read in **a** *-yanti,* as in vs. 14 **a**, but he interprets it as an imperative this time.

16. Let Vāyu bend up the arrow-points of the enemies; let Indra break back their arms; let them not be able to set the arrow; let Āditya make their missile weapon (*astrá*) disappear; let the moon put (*yu*) them on the track of what is not gone.

The last clause is very doubtful and difficult; the comm. gives no aid, explaining with *aprāptasyā "jigamiṣataḥ çatroḥ . . . panthānam asmatprāptyupāyabhūtam mārgaṁ yutāṁ tataḥ pṛthakkurutām* (taking *yutām* from *yu* 'separate,' and adding) *tādṛçam mārgaṁ çatrur na paçyatv ity arthaḥ.* He divides the verse into two, making the second begin with *ādityá eṣām.*

17. If they have gone forward to the gods' strongholds, have made the *bráhman* their defenses; if (? *yát*) they have encouraged (? *upa-vàc*) themselves, making a body-protection, a complete protection — all that do thou make sapless.

The verse occurred above as v. 8. 6, and the comm. declines to repeat his explanation there given — which, however, is not in our hands.

18. Causing to follow the *puróhita* with the flesh-eating [fire] and with death, O Trishandhi, go forth with the army; conquer the enemies; go forward.

The last pāda is identical with iii. 19. 8 **c**.

19. O Trishandhi, do thou envelop our enemies with darkness; of them yonder, thrust forth by the speckled butter, let none soever be freed.

The last half-verse is nearly identical with viii. 8. 19 **c**, **d**. ⌊For the stock-phrase **d**, see iii. 19. 8, note.⌋

20. Let the white-footed one (f.) fall upon (? *sam-pat*) yonder lines of our enemies; let yonder armies of our enemies be confounded today, O Nyarbudi.

The second pāda is identical with 9. 18 **b**; to be put in any connection with it, the words of the first pāda require to be rendered otherwise than in 6 **a**, 7 **a**, above. The comm. again reads *çucas* for *sicas*, as in the other passage ⌊9. 18: comm. p. 181^{17}⌋.

21. Confounded [be] our enemies, O Nyarbudi; slay thou of them each best man (*vára*); slay [them] with this army.

The comm. strangely reads *amitrān* beside *mūḍhās*. ⌊The rationale of his variant is perhaps as in 9. 6 above (*nnya* = *nya*). The *pada*-text has *amítrāḥ*. But the comm. also takes *mūḍhāḥ* as = *mūḍhān*.⌋

22. Whoever is mailed, and who without mail, and what enemy is in march (? *ájman*); by bowstring-fetters, by mail-fetters, smitten by the march let him lie.

The mss. are in good part awkward about the combination *jm* (in *ajmani*, *ajmanā*), writing what looks like a *tm* or *pm*, but there is no real variant. The comm. explains *ájman* as *ajati gacchaty anene 'ty ajma rathādi yānam*. He gives *abhihitas*, a preferable reading, in **d**.

23. Who have defenses, who have no defenses, and the enemies who have defenses — all those, O Arbudi, being slain, let dogs eat on the ground.

The accent *yé 'varmāṇaḥ*, though read by all the mss. ⌊save R.⌋, is wholly inadmissible, and should be emended to *yè 'v-*.

24. Who have chariots, who have no chariots, those without seats and they who have seats (*sādá*) — all those, being slain, let vultures, falcons, birds (*patatrín*) eat.

We may fairly question whether 'seat' means here 'seat on horseback.' The comm. explains *asādās* by *açvādiyānarahitāḥ padātayaḥ*, and *sādinas* by *açvārūḍhāḥ* 'mounted on horses.'

25. Let the army of our enemies lie with thousand corpses (*-kúṇapa*) in the conflict of weapons, pierced through, cut to pieces (?).

The obscure *kakajā́kṛtā* at the end is guessed by the comm. to mean *kutsitajananā vilolajananā vā kṛtā;* he attempts no etymology, but evidently sees in it the root *jā*. In **a** he has the strange reading *senām* for *çetām*.

26. Let the eagles (*suparṇá*) eat him, pierced to the vitals, crying loudly, lying crushed, the evil-minded one — what enemy of ours wishes to fight against this opposing offering.

The translation implies the emendation (which Ludwig's version also makes) of *suparṇāís* to *suparṇā́s* in **a**. The comm. takes it as qualifying *çarāis* understood and adjunct of *marmāvídham:* 'pierced etc. by well-feathered arrows.' In the irregular meter of the first line, the division is perhaps best made before *adantu;* a small minority of SPP's mss. so regard it, and accent *adántu* accordingly, and he follows them in his text; our Bp. puts its pāda-division after *adantu*, and, with one other ms., leaves the word without accent. ⌊See Henry's elaborate conjectures, p. 172: *marmāvídho róruvataḥ suparṇā́ gaṇāír adantu mṛditám̐ çáyānam.* The other versions imply *mármaviddham*, and Bloomfield expressly conjectures *marmaviddhám*, overlooking the accent; but the comm. to Prāt. iv. 68 quotes *marmāvídham* as an instance of non-separation in *pada*-text.⌋

27. [The offering] which the gods follow (*anu-sthā*), of which there is no failure — with that let Indra, Vṛitra-slayer, slay, with the three-jointed thunderbolt.

⌊Here ends the fifth *anuvāka*, with 2 hymns and 53 verses. The quoted Anukr. says, referring to this last hymn, *antyo vin̄çatiḥ sapta cā 'parāḥ.*⌋

⌊The sum of the verses for hymns 1–2 and 4–10 is (68 + 189 =) 257. Reckoning hymn 3 (with the Berlin ed.) as of 56 vss., we get for the book (257 + 56 =) 313: and this is the summation given by codex I. On the other hand, reckoning hymn 3 as of (31 + 72 + 7 =) 110 vss. (see pp. 632, 628), we get for the book (257 + 110 =) 367. But the summation given by four of W's mss. (including P.W.B.) is 365. How to account for the discrepancy I do not see. One ms. sums up the last *anuvāka* as 51 (i.e. 26 + 25? — instead of 26 + 27 = 53) verses, and 10. 17 is indeed a *galita*-verse; but the Old Anukr. reckons hymn 10 as 27, not 25.⌋

⌊Three or four mss. sum up the *sūktas* "of both kinds" as 12.⌋

⌊Here ends the twenty-fifth *prapāṭhaka.*⌋

Book XII.

⌊This twelfth book is the fifth and last of the second grand division of the Atharvan collection. For a general statement as to the make-up of the books of this division, page 471 may again be consulted. The Old Anukramaṇī describes the length of the *artha-sūktas*, hymns 1, 2, 3, and 4, by giving the overplus of each hymn over 60 verses. The assumed normal lengths in the case of books ix., x., xi., and xii. seem to be respectively 20, 30, 20, and 60 verses. The whole book has been translated by Victor Henry, *Les livres X, XI et XII de l'Atharva-véda traduits et commentés*, Paris, 1896. The *bhāṣya* is again lacking. The fifth or last hymn is made up of 7 *paryāyas* (see pages 471–2), which, if they be counted separately, make the hymns number 11 instead of 5: see page 611, top.⌋

⌊The *anuvāka*-division of the book (as noted above, page 472) is into five *anuvākas* of one hymn each. The "decad"-division likewise is as described on page 472. A tabular conspectus for this book also may be added:

Anuvākas	1	2	3	4	5
Hymns	1	2	3	4	5
Verses	63	55	60	53	73¶
Decad-div.	5 tens + 13	5 tens + 5	6 tens	4 tens + 13	7 P

Here, as before, ¶ means "paragraph of a *paryāya*" (such as is numbered as a "verse" in the Berlin edition) and P means "*paryāya*." The last line shows the "decad"-division. Of these "decads," *anuvākas* 1, 2, 3, and 4 contain respectively 6, 6, 6, and 5 (in all, 23 "decads"); while *anuvāka* 5 has 7 *paryāyas*. The sum is 23 "decad"-*sūktas* and 7 *paryāya-sūktas* or 30 *sūktas*. Cf. the summation at the end of hymn 5.⌋

---

1. To the earth.

[*Atharvan.—triṣaṣṭiḥ. bhāumam. trāiṣṭubham: 2. bhurij; 4–6, 10, 38. 3-av. 6-p. jagatī; 7. prastārapañkti; 8, 11. 3-av. 6-p. virāḍ aṣṭi; 9. parānuṣṭubh; 12, 13, 15. 5-p. çakvarī (12, 13. 3-av.); 14. mahābṛhatī; 16, 21. 1-av. sāmnī triṣṭubh; 18. 3-av. 6-p. triṣṭubanuṣṭubgarbhā 'tiçakvarī; 19, 20. urobṛhatī (20. virāj); 22. 3-av. 6-p. virāḍ atijagatī; 23. 5-p. virāḍ atijagatī; 24. 5-p. anuṣṭubgarbhā jagatī; 25. 3-av. 7-p. uṣṇiganuṣṭubgarbhā çakvarī; 26–28, 33, 35, 39, 40, 50, 53, 54, 56, 59, 63. anuṣṭubh (53. purobārhatā); 30. virāḍ gāyatrī; 32. purastājjyotis; 34. 3-av. 6-p. triṣṭubbṛhatīgarbhā 'tijagatī; 36. viparītapādalakṣmī pañkti; 37. 3-av. 5-p. çakvarī; 41. 3-av. 6-p. kakummatī çakvarī; 42. svarāḍ anuṣṭubh; 43. virāḍ āstārapañkti; 44, 45, 49. jagatī; 46. 6-p. anuṣṭubgarbhā parāçakvarī; 47. 6-p. uṣṇiganuṣṭubgarbhā parātiçakvarī; 48. puro'nuṣṭubh; 51. 3-av. 6-p. anuṣṭubgarbhā kakummatī çakvarī; 52. 5-p. anuṣṭubgarbhā parātijagatī; 57. puro'tijāgatā jagatī; 58. purastādbṛhatī; 61. purobārhatā; 62. parāvirāj.*]

Found also in Pāipp. xvii. (excepting vss. 62, 63). Many of the verses are used by the Kāuç., as also the whole hymn (which is also by itself an *anuvāka*), under the name *bhāuma*, '[hymn] to earth': so at 38. 12, 16, in a ceremony for giving firmness to buildings; at 98. 3 (with vi. 87, 88), for safety from earthquake; and in 8. 23 it is (with iii. 12, vi. 73, 93) reckoned a *vāstoṣpatya* hymn. The first 7 verses (Kāuç. 24. 27) and the first 9 (? 24. 31, 35) are used in the *āgrahāyaṇī* ceremony. ⌊Further, cf. Keç. to 70. 8, 9.⌋ In Vāit., vss. 1, 13, 27, 30, and others are quoted. ⌊The whole hymn is prescribed in Nakṣ. Kalpa, 18, in a *mahāçānti* called *pārthivī:* see SPP. iii. 2025.⌋

Translated: by Charles Bruce, *Journal of the Royal Asiatic Society*, Old Series, xix. 321 ff. (with comparisons from Greek writers); Ludwig, p. 544; Henry, 179, 215; Griffith, ii. 93; Bloomfield, 199, 639.

1. Great (*bṛhánt*) truth, formidable right, consecration, penance, *bráhman*, sacrifice sustain the earth; let her for us, mistress of what is and what is to be — let the earth make for us wide room (*loká*); —

Found also in MS. (iv. 14. 11), which reads *yajñā́s* in **b**, and *bhúvanasya* (for *bhávyasya*) in **c**. The Anukr. does not heed that pāda **a** is *jagatī*. The verse (unless more of the hymn is meant to be included with it) is, according to Vāit. 12. 6, to be repeated by one who relieves on the ground the needs of nature. It is quoted by Kāuç. 24. 24 in the *āgrahāyaṇī* ceremony; also in the comm. to 24. 35 (cf. above); and it, with vs. 38, is reckoned (see note to Kāuç. 19. 1) among the *puṣṭika mantras*.

2. Unoppressedness in the midst of men (*mānavá*). Whose are the ascents (*udvát*), the advances (*pravát*), the much plain (*samá*); who bears the herbs of various virtue (*nā́nāvīrya*) — let the earth be spread out for us, be prosperous for us.

The mss. vary in **a** between *badhyatás* and *madhyatás* (Bp.P.M.I. have *ba-*), but only the latter can be right, and the translation adopts it; the former (which Ppp. also has, and *mānaveṣu*) seems to have come in under the influence of *-bādham*. ⌊Correct the edition.⌋ As the text stands, pāda **a** can only be an adjunct to vs. 1, and so Ppp. reckons it, and begins our **b** with *asyās*. But MS. (iv. 14. 11) reads *asambādhā́ yā́ madhyató mānavébhyo;* it also has *mahát* for *bahú* at end of **b**, and *nā́nārūpās* and *bibhárti* in **c**. This time the Anukr. notices that **b** has 12 syllables. Kāuç. 137. 16 quotes the verse ⌊in the preparation of the *vedi*⌋.

3. On whom [are] the ocean and the river (*síndhu*), the waters; on whom food, plowings, came into being; on whom quickens this that breathes, that stirs — let that earth (*bhū́mi*) set us in first drinking.

That is, doubtless, give us precedence over others (but MS. reads *pūrvapéyam:* see note to vs. 5). Ppp. reads for **b** *yasyāṁ devā 'mṛtam anvavindan;* and for second half-verse it has our 4 **c**, **d**, giving our 3 **c**, **d** as second half of vs. 5, with the easier reading *jīvati*, ⌊followed by⌋ *viçvam ejāt* in **c**. We should expect *kṛṣáyas* in **b**.

4. Whose, the earth's, [are] the four quarters; on whom food, plowings, came into being; who bears manifoldly what breathes, what stirs — let that earth (*bhū́mi*) set us among kine, also in inexhaustibleness (? *ánya*).

Ppp. reads in **a** *yasyām* and *pṛthivyām*, and in **b** *gṛṣṭayas* ⌊cf. note to ii. 13. 3⌋. As second half-verse it has our 5 **c**, **d**, giving our 4 **c**, **d** as 3 **c**, **d**, reading (after *bahudhā*) *prāṇine jāñgano bhūmir goṣv açveṣu pinve kṛṇotu*, thus relieving us of the difficult *ánye.* Kāuç. (137. 17) uses the verse next after vs. 2, in connection with making the sacrificial hearth four-cornered. The description given by the Anukr. of this and the two following verses is so wholly wrong that we cannot help suspecting a corrupt text. This verse is, if we make no resolutions in **d**, a regular *triṣṭubh.*

5. On whom the people of eld (*pūrvajaná*) formerly spread themselves (?*vi-kṛ*); on whom the gods overcame the Asuras; the station (? *viṣṭhā́*) of kine, of horses, of birds (*váyas*) — let the earth assign us fortune (*bhága*), splendor.

Ppp. reads in **a** *nicakrire*, and in **b** *atyavartayan;* also in **c** (found as ⌊its⌋ 4 **c**) *vayasayya* ⌊?⌋. MS. has a verse made up of our 5 **a**, **b** (without variant), 4 **c** (accenting *bibhárti*), and 3 **d** (with *pūrvapéyam*). The verse is mixed *triṣṭubh* and *jagatī.* ⌊In Ppp. this verse precedes our 4. — The sequence of the half-verses of the Vulgate as they stand in Ppp. seems therefore to be as follows: 3 **a**, **b**, 4 **c**, **d**, 5 **a**, **b**, 3 **c**, **d**, 4 **a**, **b**, 5 **c**, **d**.⌋

6. All-bearing, good-holding, firm-standing, gold-backed (*-vákṣas*), reposer of moving things (*jágat*), bearing the universal (*vāiçvānará*) fire, let the earth (*bhū́mi*), whose bull is Indra, set us in property.

The verse is found also in MS. (iv. 14. 11), which reads, in **a**–**b**, *purukṣúd dhíraṇyavarṇā jágataḥ pratiṣṭhā́;* and in **d** *drávinam* (the editor also admits in his text the bad reading *índra ṛṣabhā́*). It is quoted in Kāuç. 137. 28. ⌊I do not see why W. has preferred 'gold-backed' to 'gold-breasted' here and in vs. 26.⌋ ⌊By 'reposer' he means 'bringer-to-rest.'⌋

7. She the earth (*bhū́mi pṛthivī́*), whom the gods, sleepless, defend all the time without failure — let her yield (*duh*) to us honey, what is dear; then let her sprinkle us with splendor.

The verse is found also in MS. (iv. 14. 11), which reads in **c** *ghṛtám* instead of *priyám.*

8. She who in the beginning was sea (*salilá*) upon the ocean (*arṇavá*); whom the skilful (*manīṣín*) moved after with their devices (*māyā́*); the earth whose immortal heart covered with truth is in the highest firmament (*vyòman*) — let that earth (*bhū́mi*) assign to us brilliancy, strength, in highest royalty.

The verse is properly 11 + 12 : 11 + 11 : 8 + 8 = 61 syllables, and not very well described by the Anukr. The last two clauses perhaps have independent construction: '[assign] to us brilliancy [and] strength, [and] set [us] in highest royalty.'

9. On whom the circulating waters flow the same, night and day, without failure — let that earth (*bhū́mi*), of many streams (*-dhārā*) yield (*duh*) us milk; then let her sprinkle [us] with splendor.

The Anukr. does not heed that **c** is a *jagatī* pāda. ⌊In Ppp., this verse precedes our 7.⌋

10. Whom the Açvins measured; on whom Vishṇu strode out; whom Indra, lord of might (*çácī-*), made free from enemies for himself — let that earth (*bhū́mi*) to us, a mother to a son, release (*vi-sṛj*) milk ⌊to me⌋.

Some of the mss. read in **d** *-trā́ṅ chácī-*, and Bp. has accordingly *-trā́n*. Ppp. also has *cakrā "tmane 'namitrāṅ cchacī-*; and, at the end, *naṣ payaḥ*. ⌊Ppp's repetition of *nas* is more tolerable than the harsh change from pl. to sing. which W. seems to have overlooked.⌋

11. Let thy hills (*girí*) [and] snowy mountains (*párvata*), let thy forest-land (*áraṇya*), O earth, be pleasant (*syoná*); upon the brown, black, red, all-formed, fixed (*dhruvá*) earth (*bhū́mi*), the earth guarded by Indra — I, unharassed, unsmitten, unwounded, have stood upon the earth.

Ppp. reads in **b** *āraṇyaṁ* corrected to *ar-*, and *naḥ* after *astu;* also in **c** *lohinīṁ*, and in **f** *adhi ṣṭhāṁ*, which is better. ⌊Roth's Collation has in fact *addhi.*⌋ The verse (11 + 11 : 11 + 11 : 8 + 8 = 60) should be called *atiçakvarī* rather than *virāḍ aṣṭi*. Verses 11 and 12 are reckoned to the *svastyayana gaṇa* (see note to Kāuç. 25. 36).

12. What is thy middle, O earth, and what thy navel, what refreshments (*ū́rj*) arose (*sam-bhū*) out of thy body — in them do thou set us; be purifying (*pū*) toward us; earth (*bhū́mi*) is mother, I am earth's son; Parjanya is father — let him save (fill? *pṛ*) us.

Ppp. reads at end of **a** *yaç ca nādyā*.

13. On what earth (*bhū́mi*) they enclose the sacrificial hearth; on what [earth] men of all works extend the sacrifice; on what earth are set up (*mi*) the sacrificial posts, erect, bright, before the oblation — let that earth (*bhū́mi*), increasing, make us increase.

Ppp. reads in **b** *viçvakarmaṇaḥ*, and in **d** reads and combines *çukrā "hutyā pur-*. All the mss. accent at the end *vardhamānā́*. In Vāit. 15. 8, the verse is used to accompany the enclosing of the sacrificial hearth. In virtue of one *jagatī* pāda (**b**), the verse is a full *çakvarī* (56 syll.).

14. Whoso shall hate us, O earth; whoso shall fight [us]; whoso shall vex [us] with mind, who with deadly weapon — him, O prior-acting earth (*bhū́mi*), do thou put in our power.

'Prior-acting,' i.e., apparently, 'getting the start of him'; we should expect a nom. rather than a vocative case. Ppp. reads instead *pūrvakṛtvane;* also, in **b**, *'bhimanyā tāindanamā dhanena*. Read in our text *pṛtanyā́d yò* (an accent-sign omitted); one of our mss. ⌊and five of SPP's authorities, and his text!⌋, however, read *yó*. According to the usual nomenclature of the Anukr., the verse is a *virāḍ gāyatrī* (11 + 11 : 12 = 34, hence *bhurij*). ⌊Dr. Ryder suggests that the *mahābṛhatī* here intended is one of 3 *jāgata* pādas (see *Ind. Stud.* viii. 243-4). Both this vs. and 17 may be scanned as 12 + 12 : 12 — cf. under vs. 17.⌋

15. Born from thee, mortals go about upon thee; thou bearest bipeds, thou quadrupeds; thine, O earth, are these five [races] of men, for whom, mortals, the rising sun extends with his rays immortal light.

Ppp. reads in **b** *ca* instead of the second *tvam*.

16. Let those creatures, without exception (*samagrá*), together yield fruit (*duh*) to us; the honey of speech, O earth, do thou assign unto me.

Té for *tā́s* at the beginning, allowing us to regard *prajā́s* as accus., would be a welcome emendation.

17. The all-producing (*-sū́*) mother of herbs, the fixed earth (*bhū́mi*), the earth maintained by ordinance, the auspicious, the pleasant, may we go about over always.

This verse (10 ⌊properly 11⌋ + 12 : 12 = 34 syll.) is overlooked by the Anukr.; it nearly accords in structure with vs. 14, above. ⌊Dr. Ryder observes that the dual (*mahābṛhatyāu*) of the Anukr.-text suggests the possible falling out of the *pratīka* of this verse. See under vs. 14.⌋ ⌊There is a play of words in *dhármaṇā dhṛtā́m* which cannot easily be reproduced in translation.⌋.

18. Thou hast become great, a great station (*sadhástha*); great is thy trembling, stirring, quaking; great Indra defends thee unremittingly. Do thou, O earth (*bhū́mi*), make us to shine forth as in the aspect (*saṁdṛ́ç*) of gold; let no one soever hate us.

Ppp. reads *vīryeṇa* for *apramādam* in c, and from e ⌊*saṁdṛçi*⌋ passes directly on to our 19 c (*agnir antaṣ pur-* etc.): probably an accidental omission. The verse (12 + 11 : 11 : 8 + 8 + 8 = 58) lacks two syllables of a full *atiçakvarī*.

19. Agni is in the earth (*bhū́mi*), in the herbs; the waters bear Agni; Agni [is] in the stones (*áçman*); Agni is within men; in kine, in horses are Agnis.

This and the two following verses are quite out of connection here, and seem to be an intrusion. They are quoted together in Kāuç. 2. 41 as accompanying the feeding of the fire with fuel; in 120. 5, in a ceremony against the cleaving open of the ground; and in 137. 30 (each singly) to accompany the strewing of the sacrificial hearth in the *ājyatantra*. The first part of the verse (as noted above) is wanting in Ppp.

20. Agni sends heat from the sky; the wide atmosphere is god Agni's; mortals kindle Agni [as] oblation-bearer, ghee-lover.

Ppp. combines in a *divā ”tapaty*.

21. Let the earth, fire-clad, black-kneed, make me sharpened, brilliant (*tvíṣīmant*).

This verse is quoted by *pratīka* in GB. i. 2. 9. As to the ritual uses of it and of vs. 20, see the note to vs. 19. Ppp. reads *tviṣīvantaṁ* in b.

22. On the earth (*bhū́mi*) they give to the gods the sacrifice, the oblation, duly prepared; on the earth (*bhū́mi*) mortal men (*manuṣyà*) live by *svadhā́*, by food; let that earth (*bhū́mi*) assign us breath, life-time; let earth make me one who attains old age.

The verse (8 + 8 : 8 + 8 : 11 + 11 = 54) should be called by the Anukr. *svarāj* instead of *virāj*. Ppp. reads in a *juhvati* instead of *dadati*.

23. What odor of thine, O earth, came into being, which the herbs, which the waters bear, which the Gandharvas and Apsarases shared — with that do thou make me odorous; let no one soever hate us.

Ppp. adds, after *bhejire*, *yas te gāṁ açvaṁ arhati;* and it reads for our **d** *tenā 'smān surabhīṣ kṛṇu*, and, in our **e**, *dvakṣata*. The verse (11 + 11 : 12 : 8 + 8 = 50) is as well described by the Anukr. as the latter's system admits. Verses 23–25 ⌊so the schol.⌋ are called in Kāuç. 13. 12 and 54. 5 *gandhapravādās* (likewise in the comm. to 24. 24); they are also reckoned as belonging to the second *varcasya gaṇa* (see note to Kāuç. 12. 10).

24. What odor of thine entered into the blue lotus; which they brought together at Sūryā's wedding — the immortals, O earth, [what] odor in the beginning — with that do thou make me odorous; let no one soever hate us.

Ppp. has again *tenā 'smān surabhīṣ kṛṇu*, and *dvakṣata*. ⌊To the definition of the⌋ verse (11 + 11 : 11 + 8 + 8 = 49) ⌊should be added "*bhurij*"⌋.

25. What odor of thine is in human beings (*púruṣa*); in women, in men, [what] portion, pleasure; what in horses, in heroes, what in wild animals and in elephants; what splendor, O earth (*bhū́mi*), in a maiden — with that do thou unite us also; let no one soever hate us.

Or, in **d**, *mṛgeṣu hastiṣu* may mean simply 'elephants' (lit. 'wild beasts having a hand'). Ppp. reads *yas te bhāume puruṣeṣu . . . rucir yo vadhūṣu : yo goṣv açveṣu yo mṛgeṣu : . . . yad bhāume abhi saṁ sṛja;* and in **g** *dvakṣata*. If the verse contains an *uṣṇih* pāda (namely **c**, the resolution *aç-u-eṣu* being rejected), it is *nicṛt* as a *çakvarī*.

26. Rock [is?] earth (*bhū́mi*), stone, dust; this earth (*bhū́mi*) [is] held together, held; to that earth, gold-backed (*-vákṣas*) have I paid homage.

Ppp. reads, in **a–b**, *pāṅsv aryā bhūmi stṛtā dhṛtā*, and omits **c**, **d**. ⌊Cf. note to vs. 6.⌋

27. On whom stand always fixed the trees, the forest trees (*vānaspatyá*), the all-supporting earth that is held [together] do we address.

Ppp. reads for **d** *bhūmyāi hiraṇyavakṣasi dhṛtam acchāv-*. Vāit. 2. 8 quotes the verse to accompany the laying down of the enclosing sticks.

28. Arising (*ud-īr*), also sitting, standing, striding forth, with right and left feet, let us not stagger upon the earth.

The Anukr. seems to assume the resolution *-kṛ-ā-* in **b**. This verse and 33 below are quoted in Kāuç. 24. 33 to accompany the taking of three steps, while looking around, in the *āgrahāyaṇī* ceremony.

29. The cleansing (*vimṛ́gvan*) earth do I address, the patient (*kṣamá*) earth (*bhū́mi*), increasing by worship (*bráhman*); may we sit down, O earth (*bhū́mi*), upon thee, that bearest refreshment, prosperity (*puṣṭá*), food-portion, ghee.

Ppp. reads at the beginning *vimargvāya*, in **b** *vāvṛdhānaḥ*, in **c** *puṣṭiṁ*, in **d** *bhāume*. The verse is quoted four times in Kāuç.: in 3. 8; 24. 28; 137. 40, to accompany a sitting down in different ceremonies; and in 90. 15, when causing a guest to stand upon a cushion.

30. Let cleansed (*çuddhá*) waters flow for our body; what mucus (? *syédu*) is ours, that we deposit on him we love not (*ápriya*); with a purifier (*pavítra*), O earth, do I purify myself.

Part of the *pada*-mss. (Bp. ⌊and one of SPP's⌋) accent *mā́* in **c**. Ppp. has *mā* for *nas* in **a**; and, in **b**, *yo me sehnur.* The verse is quoted in Kāuç. 58. 7 (and at second hand under 24. 24) in connection with rinsing the mouth after spitting; also in Vāit. 12. 6 in connection with easing nature.

31. What forward directions are thine, what upward, what are thine, O earth (*bhū́mi*), downward, and what behind, let those be pleasant to me going about; let me not fall down [when] supported (*çri*) on creation (*bhúvana*).

The verse is found also in MS. (iv. 14. 11), which reads, for **b**, *yā́ç ca bhūmy adharā́g yā́ç ca paçcā́;* also *çivā́s* for *syonā́s* in **c**. Ppp. has in **b** *bhāume 'dharād*, and in **d** *çuçriyāṇe.* This and the following verse are reckoned to the *svastyayana gaṇa:* see note to Kāuç. 25. 36.

32. Do not push (*nud*) us behind, nor in front, nor above and below; become thou welfare for us, O earth (*bhū́mi*); let not the waylayers find [us]; keep very far off the deadly weapon.

The directions 'forward' etc., in this and the preceding verse, are also equivalent, as elsewhere, to 'eastern' etc. Pāda **d** occurs below as xiv. 2. 11 **a**; **e** was found above as i. 20. 3 **d** etc. Ppp. reads *mā* for *nas* in **a**, omits **b**, reads in **c** *bhāume me kṛṇu*, and makes **d** and **e** change places, reading also *vāyas* for *varīyas* ⌊and *vidhan* for *vidan*⌋. The verse (11 + 8 : 8 + 8 + 8 = 43) is curiously defined by the Anukr.

33. How much of thee I look forth upon, O earth (*bhū́mi*), with the sun for ally (*medín*), so far let my sight not fail (*mī*), from one year (*sámā*) to another.

Ppp. has again *bhāume* in **b**. For the use of the verse in Kāuç., see note to vs. 28. It is quoted also in Vāit. 27. 7 as used by one gazing at the earth after mounting the sacrificial post. ⌊Pāda **d** we had at iii. 10. 1; 17. 4.⌋

34. In that, lying, I turn myself about upon the right [or] the left side, O earth (*bhū́mi*); in that we with our ribs lie stretched out upon thee that meetest us — do not in that case injure us, O earth (*bhū́mi*), thou underlier of everything.

'Underlier,' lit. 'counter-lier, one whose lying answers to that of another.' In **a**, **b**, perhaps rather 'in that I turn over toward [thee] the one or the other side' ⌊cf. vii. 100. 1⌋. Our Bp. puts its sign of pāda-division between **c** and **d** before instead of after *yát*, and the Anukr. supports it by counting a *bṛhatī* element in the verse (which is properly 8 + 11 : 8 + 8 : 8 + 8 = 51). The verse is prescribed in Kāuç. 24. 30, to accompany the act of turning over while lying down, in the *āgrahāyaṇī* ceremony. All the mss., with the edition, ⌊likewise SPP's mss. and ed.,⌋ accent *paryā́varte;* it should be *paryāvárte.* Ppp. puts the verse after 35, and reads *api* for *abhi* in **b**; and, for **d**, *pṛṣṭvā yad ṛdva çemahe;* and *bhāume* both times for *bhūme*.

35. What of thee, O earth (*bhū́mi*), I dig out, let that quickly grow over; let me not hit (*arpay-*) thy vitals nor thy heart, O cleansing one.

‘Grow over,’ i.e. heal up, like a wound. Ppp. has again *bhāume* in **a**; also *oṣaṁ* for *kṣipram* in **b**, and *arpitam* in **d**; this time (cf. vs. 29) it agrees with our text in the peculiar epithet *vimṛgvari*, lit. ‘wiping off.’ Kāuç. (46. 51) quotes the verse to accompany an act of digging in a *prāyaçcitta* ceremony; and again similarly at 137. 12.

36. Let thy hot season, O earth (*bhū́mi*), rainy season, autumn, winter, cool season, spring — let thine arranged seasons, years, let day-and-night, O earth, yield milk (*duh*) to us.

One would expect in **c** *hāyanā́s* ‘belonging to or constituting the year’; and Ppp., combining *hāyanā 'hor-*, favors that reading. Ppp. has also again *bhāume* in **a**. The irregularity of the verse (8 + 11 : 10 + 11 = 40) indicates corruption; it is a *pañkti*, of course, only by the sum of syllables. It is quoted in Kāuç. 137. 9, as one approaches to measure out the sacrificial hearth. ⌊Cf. 137. 4, note.⌋

37. She who, cleansing one, trembling away the serpent; on whom were the fires that are within the waters, abandoning the god-insulting barbarians, choosing, she the earth, Indra [and] not Vṛitra, kept herself (*dhṛ*) for the mighty one (*çakrá*), the virile bull.

The first pāda is extremely obscure; it is here translated mechanically, as closely as possible to the text. Bruce understands at the beginning *yā́ : ā́pa* (instead of the *yā́ : ápa* of the *pada*-text); and that would be a natural and easy emendation, if only the resulting sense were more acceptable. Ludwig renders as if we read *sárpāt* (‘trembling at the serpent’). The totally different reading of Ppp., *ya āpas sarpan yatamānā vimṛgvari*, indicates that the text is corrupt. Ppp. further reads in **b** *agnayo 'psv*, and stops the verse at *dadatī*, then adding our vs. 40. Our verse (12 + 11 : 11 + 11 : 11 = 56) adds up as a true *çakvarī*.

38. On whom are the seat and oblation-holder; on whom the sacrificial post (*yū́pa*) is planted; on whom worshipers (*brahmán*) praise (*arc*) with verses, with the chant, knowing the sacrificial formulas; on whom are joined the priests (*ṛtvíj*), for Indra to drink the soma; —

Ppp. reads in **e** *yujyante 'syām ṛtyavas s-*. The verse is quoted in Kāuç. 24. 37 to accompany an oblation ⌊and by Dārila to 24. 24, in the *āgrahāyaṇī* ceremony⌋. It is also reckoned with vs. 1 among the *puṣṭika mantras* (see note to Kāuç. 19. 1). In Vāit. 15. 4, this verse and the two following are prescribed to accompany the *subrahmaṇyā* recitation; in 10. 8, it is used at the setting up of the sacrificial post.

39. On whom the former being-making seers sang out (*ud-arc*) the kine — the seven pious ones (*vedhás*), by their session, together with sacrifice [and] penance; —

Ppp. reads *udānāt* for *udānṛcus* in **b**; all our mss. accent *úd ānṛcús*, but the edited text has emended to *udān-*. Vāit. 22. 1 gives the verse as prescribed by a certain authority to be used instead of iii. 14. 2, in driving out the kine from the place of sacrifice.

40. Let that earth (*bhū́mi*) appoint unto us what riches we desire; let Bhaga join on after; let Indra go [as our] forerunner.

For consistency, our text should read in **c** *-yuñtām*, as called for by Prāt. ii. 20 (see the note). As noticed above, this verse is in Ppp. joined on to 37 as a part of it; in its place, as conclusion of 39, is given here *sā naṣ paçūn viçvarūpān dadhātu jaradaṣṭiṁ mā pṛthivī kṛṇotu.* ⌊In **d** of our vs. 40, Ppp. reads *indro yātu.*⌋

41. On whom, the earth (*bhū́mi*), mortals sing [and] dance with loud noises (? *vyā̀ilaba*); on whom they fight; on whom speaks the shout (*ākrandá*), the drum — let that earth (*bhū́mi*) push forth our rivals; let earth make me free from rivals.

Yudhyánte should be emended to *yúdhyante.* The verse (8 + 8 : 8 + 8 : 11 + 11 = 54) has no *kakubh* element in it, but as *çakvarī* it is *virāj.* Ppp. puts the verse after our vs. 42, and reads for **b**: *janā martyā dvāilavā;* ⌊in **c** *yudhyante 'syām;*⌋ and, for **e**, **f**, *sā no bhūmiṣ pra dadhatāṁ sapatnān: yo no dveṣṭy adharaṁ taṁ kṛṇotu.*

42. On whom is food, rice-and-barley; whose are these five races (*kṛṣṭí*) — to the earth, whose spouse is Parjanya, fattened (*-médas*) by the rain, be homage.

With the irregular, but not infrequent, combination *yásye 'mā́ḥ* in **b**, the verse is a regular *anuṣṭubh;* for the epithet *svarāj* of the Anukr. there is no ⌊sufficient⌋ reason. Ppp. reads for **b** *yatre 'māṣ pañca gṛṣṭayaḥ*, and ends with *-medhase.* Kāuç. uses the verse at 24. 38 (next after vs. 38), and at 137. 24, with homage to the ⌊earth (*bhūmi*)⌋.

43. Whose are the god-made strongholds; in whose field [men] fall out (? *vi-kṛ*) — the earth, womb of everything, let Prajāpati make pleasant (*ráṇya*) to us, spot by spot.

⌊BR. render *viçvágarbha* by ‘Alles im Schoosse tragend.’⌋ Ppp. reads *yasyāṁ* both times for *yasyāḥ;* also, at the end, *niṣ ṭaṇotu.* The Anukr. is more than usually scrupulous in calling the verse *virāj.* Read in **b** *vikurváte.*

44. Bearing treasure [and] good in many places hiddenly, let the earth give me jewel (*maṇí*), gold; giver of good, bestowing good things on us, let the divine one assign [them to us] with favoring mind.

Ppp. ⌊puts the verse after our 30, and⌋ reads at end of **b** *dadhātu naḥ.* Kāuç. quotes the verse at 24. 39, as used by one who desires jewels or gold. ⌊So Keç., p. 322: also SPP. (*maṇihiraṇyādikāmaḥ*) at p. 201^{18}; but at 201^{26} he cites the sūtra with Bl's reading (*maṇiṁ hir-*); cf. Caland, p. 66.⌋

45. Let the earth, bearing in many places people of different speech, of diverse customs (*-dhárman*), according to their homes, yield (*duh*) me a thousand streams of property, like a steady (*dhruvá*) unresisting milch-cow.

Ppp. reads in **a** *janaṁ yaṁ bibhratī bahuvācasaṁ*, and in **c** *nas* for *me.* The Anukr. does not heed that the last pāda in this verse, and the last two in vs. 44, are *triṣṭubh.* ⌊Keç., p. 322^{31}, couples this vs. with the preceding: cf. note to vs. 44.⌋

46. What stinging (*vṛ́çcika*) harsh-biting serpent of thine lies in secret, winter-harmed, torpid (? *bhṛmalá*); whatever worm, O earth, becoming lively, stirs in the early rainy season — let that, crawling, not crawl upon us; be thou gracious to us with that which is propitious.

Ppp. reads in **a** *vṛçcakas*, and for **b** ff. *hemantalabdho bhramalo* (*!*) *kṛmir lisaṁ pṛthivyāi prāvṛṣī yad ejati*. The treatment of *krímis* in **c** as neuter is very strange. ⌊Is it a collective neuter like *Gewürm?* cf. *Noun-Inflection*, JAOS. x. 570.⌋ In the description of the verse (11 + 12 : 7 + 8 + 8 + 8 = 54) by the Anukr. there is perhaps something omitted (or we are to read *virāṭ çakvarī* for *parāç-*). The verse is used according to Kāuç. 50. 17 (with ⌊iii. 26 (see introduction thereto) and 27 and⌋ vi. 56. 1) in the removal of vermin; also, according to 139. 8, with a number of other verses about serpents and the like; and it is reckoned to the *rāudra gaṇa* (note to Kāuç. 50. 13). In Vāit. 29. 10 it accompanies a libation to Rudra.

47. What many roads thou hast, for people to go upon, a track (*vártman*) for the chariot, and for the going of the cart, by which (pl.) men of both kinds, excellent and evil, go about — that road, free from enemies, free from robbers, may we conquer; be thou gracious to us with that which is propitious.

Ppp. reads *bahudhā* (for *bahavas*) in **a**, *yebhiç car-* at beginning of **c**, and *panthām* in **d**; and it omits the last pāda ⌊repeated from vs. 46⌋. The *pratīka* (*ye te panthānaḥ*), quoted in Kāuç. 50. 1, might refer either to this verse or to vii. 55. 1; the comm. to vii. 55 declares the latter to be intended.

48. Bearing the fool, bearer of what is heavy, enduring (*titikṣú*) the death (? *nidhána*) of the excellent and of the evil, the earth, in concord with the boar, opens itself to the wild (*mṛgá*) hog.

Ludwig understands *gurubhṛ́t* in **a** as 'bearer of the wise' (*guru* as antithesis of *malva*); the Pet. Lexx. translate *nidhána* as 'residence' (and so Bruce, 'abode'). Ppp. has at the beginning a very different text: *sarpaṁ bibhratī surabhir;* and it reads *sūkareṇa* in **c** and *varāhāya* in **d**.

49. What forest animals of thine, wild beasts set in the woods, lions, tigers, go about man-eating — the jackal (? *ulá*), the wolf, O earth, misfortune, the *ṛkṣīkā*, the demon, do thou force (*bādh*) away from us here.

The translation here given agrees with its predecessors in assuming emendation of *té* in **a** to *te*. Some of our mss. read in **c–d** *itá rakṣīkām;* and Bp. has after it *ṛ́kṣaḥ*. Ppp. gives *eta rakṣīkāṁ rakṣo 'pa bādhā mat;* and, at the beginning, *yatāraṇyāṣ paç-*; ⌊and *ulaṁ* in **c** like our text⌋. With **a** compare the nearly identical xi. 2. 24 **a**; in spite of their agreement, one can hardly help regarding *mṛgās* as an intruded word. The Anukr. apparently accepts the two redundant syllables as making up for the deficiency in **b** and **d**, since 14 + 11 : 12 + 11 = 48 syllables. ⌊As to the "man-eaters," cf. note to xv. 5. 7.⌋

50. What Gandharvas, Apsarases [there are], and what *aráyas*, *kimīdíns:* the *piçācás*, all demons — them do thou keep away from us, O earth (*bhū́mi*).

Ppp. combines in **a** *gandharvā 'ps-*, and has at the end *bhāume yāvayaḥ*.

51. She to whom two-footed winged-ones fly together, swans, eagles, hawks, birds; on whom the wind, Mātariçvan, goes about, making clouds of dust (? *rájas*) and setting in motion the trees — flame (*arcís*) blows after the forth-blowing, the toward-blowing, of the wind.

The second pāda is identical with xi. 2. 24 **b**. *Upavā́m* is metrically an intrusion into **e**: with the pāda is to be compared RV. i. 148. 4 **c** (which, however, casts little light upon it). Ppp. reads in **c–d** *vātayate mātariçvā raj-*; and, in **e**, it omits *upavām*, and has at the end *arciṣe*. The Anukr. appears to divide the last redundant pāda into two, an *anuṣṭubh* (8) and a *kakubh* (6); the whole makes two syllables more than a proper *çakvarī* (11 + 11 : 11 + 11 : 8 + 6 = 58). ⌊Hopkins, JAOS. xx.² 217, thinks that fire caused by the friction of branches is here alluded to, and cites parallels. We may add *Indische Sprüche*, 3759, which is very clear.⌋

52. On whom the black and the ruddy, combined, [namely] day-and-night, [are] disposed upon the earth (*bhū́mi*); the broad (*pṛthivī́*) earth (*bhū́mi*), wrapped [and] covered with rain — let her kindly (*bhadráyā*) set us in each loved abode.

Ppp. reads *gṛṣṭam* for *kṛṣṇam* in **a**, reads and combines *saṁbhṛte 'horātre* in **a–b**, and reads *vṛtāvṛdhā* in **c**, and *dhāmnidhāmni* in **e**. In **c** is to be understood, with the *pada*-text, *vṛtā́ : ā́०vṛtā*. An accent-mark under the final *tā* is needed in order to indicate the acute of *sā́* in the next line. The verse (11 + 12 : 12 + 8 + 8 = 51) is not well described by the Anukr. ⌊A *ca* with syllabic value, inserted after *kṛṣṇám*, would be an effective, albeit cheap, means of improving the meter of **a**.⌋ The verse is quoted in Kāuç. 24. 41 (next after various of the preceding verses), as accompanying a mouth-rinsing and head-splashing with rainwater; and pāda **c**, again, in 137. 23, with a sprinkling with water.

53. Both heaven and earth and atmosphere [have given] me this expanse; fire, sun, waters, and all the gods have together given me wisdom (*medhā́*).

The translation of **a**, **b** is doubtful; *vyácas* may be in apposition with *antárikṣam*, and the gift as in the second line. The Anukr. takes no notice of the irregular combination *me 'dam* in **a**, which is needed to make the verse a simple *anuṣṭubh*. Ppp. combines *māi 'daṁ*, and it has at the end *saṁ dadhāu*. Not this verse, but vi. 53. 1 (according to the comm. on the latter), is quoted in Kāuç. 10. 20, in a ceremony for wisdom; ⌊but Dārila understands our verse as the one intended⌋.

54. I am overpowering, superior by name on the earth (*bhū́mi*); I am subduing, all-overpowering, vanquishing in every region.

The treatment of the compounds of *sah* (p. also *abhīṣā́ṭ*, *viçvāṣā́ṭ*) is the subject of several rules in the Prāt. (ii. 82; iii. 1; iv. 70). ⌊Cf. above, iii. 18. 5.⌋ The verse is by Kāuç. 38. 30 prescribed to be repeated as one goes to an assembly (*pariṣad*).

55. When yonder, O divine one, spreading thyself forward, told by the gods, thou didst expand (*vi-sṛp*) to greatness, then entered into thee well-being; thou didst make fit the four directions.

Ppp. at the beginning puts *yat* before *adas;* it has in **b** *sṛṣṭā* instead of *uktā*, and *mahitvā* (which is better); and in **c** *ā vāmabhūtam av-*. The Anukr. does not heed the redundant syllable in **a**.

56. What villages, what forest, what assemblies, [are] upon the earth (*bhū́mi*), what hosts, gatherings — in them may we speak what is pleasant (*cā́ru*) to thee.

With the first half-verse may be compared VS. iii. 45 **a**, **b**. Ppp. reads for **a** *ye grāmyā yāny araṇyāni*, and for **c**, **d** *teṣv ahaṁ devi pṛthvi vibhyāsaṁ mayu satva ca.*

57. As a horse the dust, she has shaken apart those people who dwelt upon the earth since (*yā́t*) she was born — pleasing, going at the head, keeper of creation (*bhúvana*), container of forest trees, of herbs.

Ppp. reads at the beginning *açvī 'va*, and is corrupt throughout; ⌊but it reads *gṛbhir* like our text⌋. The Anukr. calls the first pāda an *atijagatī* rather than admit the abbreviated form *'va* for *iva.*

58. What I speak, rich in honey I speak it; what I view, that they win (? *van*) me; brilliant am I, possessed of swiftness; I smite down others that are violent (? *dódhat*).

The sense of **b** is obscure. Ppp. reads *vadantu* (for *vananti*); Bp. has *vadanti*, and O.s.m. (p.m.?) *vahanti*. Ppp. has at the end *dodhata.* Kāuç. quotes the verse at 24. 14 and 38. 29, each time adding *mantroktam* 'as expressed in the verse.' ⌊Ppp. puts this verse before our 57.⌋

59. Tranquil, fragrant, pleasant, with sweet drink in her udder, rich in milk, let earth (*bhū́mi*) bless me, earth together with milk.

Ppp. reads at the beginning *santivā* ⌊cf. iii. 30. 2, note⌋, and in **c** *no 'dhi* (in place of *adhi*). The verse is quoted in Kāuç. 24. 31, among many other verses from this hymn; ⌊further, by Dārila to 3. 4, and by Keç. to 70. 8, 9⌋.

60. Whom Viçvakarman sought after with oblation within the ocean, when she was entered into the mist (? *rájas*); an enjoyable vessel that was deposited in secret became manifest in enjoyment (*bhóga*) for them that have mothers.

Ppp. reads for **b** *yasyām āsann ugrayo* ⌊intending *agnayo?*⌋ *'psv antaḥ;* and, in **c**, **d**, *guhā çāir āvir bhor abhavan mātṛmadbhiḥ:* which casts no light on the strange and obscure meaning.

61. Thou art the scatterer (? *āvápana*) of people, [art] a wish-fulfilling (*kāmadúgha*) Aditi, spreading out; what of thee is deficient, may Prajāpati, first-born of righteousness, fill that up for thee.

The word *āvápana* seems to mean sometimes, and perhaps here, a (wide, shallow?) receptacle onto which things are strewn or scattered. Ppp. has at the beginning *vim* for *tvam*, and in **b** *viçvarūpā* for *paprathānā;* for **c**, **d** it reads *yat tāu "naṁ tat tāpūrayāti prajāpatiḥ prajābhis saṁvidānām;* and it ends the hymn here. The Anukr. refuses to admit two familiar resolutions in **a**, and gratuitously calls the pāda a *bārhata*

(9 syll.). The second half-verse is twice quoted in Kāuç. (46. 52; 137. 13) in connection with filling up a hole that has been dug (*iti saṁvapati*); and the verse, in 137. 14, with removing elsewhither the dirt taken out.

62. Let standers upon thee, free from disease, free from *yákṣma*, be produced (*prásūta*) for us, O earth; awakening to meet our long lifetime, may we be tribute-bearers to thee.

The sense of *upasthā́s* (p. *upa◦sthā́ḥ*) in **a** is doubtful; Ludwig renders 'laps,' as if *upásthās*; ⌊and so Bloomfield⌋; Bruce 'that shall dwell in thee.' The verse is quoted in Kāuç. 50. 10, in a ceremony for success. The description of the Anukr. is unintelligible, as the verse is a perfectly regular *triṣṭubh*.

63. O mother earth (*bhū́mi*), do thou kindly set me down well established; in concord with the heaven, O sage (*kávi*), do thou set me in fortune, in prosperity (*bhū́ti*).

The verse is used by Kāuç. (24. 27) in connection with vss. 1–7; also by the comm. to 58. 19 in the *annaprāçana* ceremony. Vāit. 27. 8 prescribes it on descending from the sacrificial post (cf. note to vs. 33). ⌊For *çriyā́m*, the only form of its kind in the AV., see JAOS. x. 389.⌋

⌊Here ends the first *anuvāka*, of 1 hymn and 63 verses. The quoted Anukr. says *bhāumas tryadhikā ṣaṣṭiḥ*.⌋

2. The flesh-eating and the householder's fires.

[*Bhṛgu.—pañcapañcāçat. āgneyam uta mantroktadevatyam; 21–33. mārtvyaḥ. trāiṣṭubham; 2, 5, 12–20, 34–36, 38–41, 43, 51, 54. anuṣṭubh (16. kakummatī parābṛhatī; 18. nicṛt; 40. purastātkakummatī); 3. āstārapañkti; 6. bhurig ārṣī pañkti; 7, 45. jagatī; 8, 48, 49. bhurij; 9. anuṣṭubgarbhā viparītapādalakṣmī pañkti; 37. purastādbṛhatī; 42. 3-p. 1-av. bhurig ārcī gāyatrī; 44. 1-av. 2-p. ārcī bṛhatī; 46. 1-av. 2-p. sāmnī triṣṭubh; 47. 5-p. bārhatavāirājagarbhā jagatī; 50. upariṣṭādvirāḍ bṛhatī; 52. purastādvirāḍ bṛhatī; 55. bṛhatīgarbhā.*]

⌊Partly prose—vss. 42, 44.⌋ Found also (except vss. 36, 52) in Pāipp. xvii., with slight differences of order, pointed out under the verses. The whole hymn (which is also an *anuvāka*) is quoted in Kāuç. 69. 7 (with vii. 62 and the *mahā́çānti* hymns), in the ceremony of preparing the house-fire; and a large proportion of the verses in this and other ceremonies; a few also are used in the Vāit.; ⌊and the hymn is cited by Dārila on Kāuç. 43. 5⌋.

Translated: Ludwig, p. 479 (omitting here vss. 21–26, 30–31); Henry, 188, 227; Griffith, ii. 102.—The RV. correspondents of a number of the verses (7, 8, 21–25, 26, 30, 31) are discussed in my *Skt. Reader*, pages 380 ff., 388.

1. Ascend the reeds (*naḍá*); no place for thee is here; this lead is thy portion; come! what *yákṣma* is in kine, [what] *yákṣma* in men, in company with that do thou go forth downward.

This and vss. 11, 54, and 55 are quoted together in Kāuç. 71. 5, when putting fuel on the flesh-eating (*kravyād*) fire; also, in 71. 8, vss. 1–4, 42, 43, 15, 16 (with iii. 21. 8), with quenching it. Ppp. combines *te 'tra* in **a**.

2. By evil-plotter and ill-plotter, by actor and helper, both all *yákṣma* and death do we thereby drive out from here.

Ppp. reads in **c**, **d** *mṛtyūn̄ç ca sarvāṅs tene 'to yakṣmān̄ç ca nir* etc. The first half-verse is like a half-verse in MS. iv. 14. 17; TA. ii. 4^7: *duḥçaṅsānuçaṅsábhyāṁ ghanénā 'nughanéna ca* ⌊cf. *Kaṭha-hss.*, p. 72⌋.

3. Out from here do we drive death, perdition, out the niggard; whoso hates us, him, O non-flesh-eating Agni, do thou eat; whomso we hate, him do we impel to thee.

The *pada*-text has in **c**, *ádhi;* and most of the *saṁhitā*-mss. *ádhy agne*, in accordance with it, though one or two (Bs.E.) have *áddhy agne*, which is no various reading, but only an allowed equivalent. The case is like those in i. 22. 1 and v. 20. 12 above; the abbreviated reading *adhy* has been mistaken for *adhi* instead of *addhi*, and then accented accordingly. Bp. accents also *akravya∘át.* Our text emends to *addhy àgne akravyāt*, but should read instead *agne*, since there is no reason whatever for the accentuation *addhí.* A better reading would seem also to be *kravyāt.* Ppp. has *adhy agne kravyād;* but that, of course, might mean '*kravyāt.*' Ppp. also has simply *aṁ* for *yam u* in **d**, omits the second *u*, and ends with *suvāmaḥ.* ⌊Ppp. reads *yakṣmas* for *dviṣmas* in **d**. So the Ppp. reading is *adhy agne kravyād aṁ yakṣmas taṁ te pra suvāmaḥ.*⌋

4. If the flesh-eating Agni, or if the tiger-like, hath entered this stall (*goṣṭhá*), being not at home (?), him, having made him to have beans for sacrificial butter, I send far forth; let him go unto the Agnis that have seat in the waters.

Part of the mss. (E.I.O.R.T.K.) have *vyāghrás* in **a**, and that is perhaps the true reading, since *-ghrya* seems to be found nowhere else. Ppp. reads in **b** *anyokā viveça*, and in **c** *tan mā-*. The Anukr. takes no notice of the redundant (*tám* intruded?) syllable in **c**. In Kāuç. 71. 6 the verse is used (with vss. 7 and 53) in making a libation of crushed beans with mother-of-pearl (? *çukti*) to the flesh-eating fire which is to be banished. ⌊The verse contains reminiscences of 7 and 8 below.⌋

5. If angry men put thee forth (*pra-kṛ*), with fury, a man having died, that, O Agni, is easy to be arranged by thee; we make thee flame up again.

Ppp. reads *kṛtvā* for *kruddhās* in **a**, *mite* for *mṛte* in **b**, and *ca* for *tat* in **c**. The Anukr. appears to sanction the resolution *cakṛ-ur* in **a**. The verse is quoted in Kāuç. 70. 6; also in Vāit. 5. 13, to accompany the removal of fire from the householder's to the other two fires.

6. The Ādityas, the Rudras, the Vasus [have set] thee again; again, O Agni, the priest (*brahmán*), conductor of good; Brahmaṇaspati hath set thee again, in order to length of life-time to a hundred autumns.

With the first half-verse is to be compared that of VS. xii. 44 (also in TS. iv. 2. 3^5; MS. i. 7. 1), which inserts *sám indhatām* after *vásavas*, and reads, for **b**, *púnar brahmā́ṇo* (Ppp. also *brahmāṇo*) *vasunītha* (MS. *vasudhīte*) *yajñāḥ* ⌊MS. *agne*⌋. ⌊But see also WZKM. xi. 120.⌋ The verse (10 + 10 : 10 + 11 = 41; but **c** has really 11 syll.) is artificially described by the Anukr. It is made in Vāit. 28. 22 to accompany the laying of fuel in the *ukhya*.

7. If the flesh-eating Agni hath entered our house, seeing this other Jātavedas, him I take afar for the Fathers' sacrifice; let him kindle the hot drink (*gharmá*) in the highest station.

The verse is also RV. x. 16. 10, where is read *vas* for *nas* in **a**, *devám* for *dūrám* in **c**, and *invāt* for *indhām* in **d**. It is used in Kāuç. 71. 6 with vs. 4 (see note to latter).

8. I send far forth the flesh-eating Agni; let him go, carrying evil (*riprá-*), to Yama's subjects; here let this other Jātavedas carry the oblation, a god to the gods, foreknowing.

The verse is also RV. x. 16. 9 (and VS. xxxv. 19 ⌊with *yamarā́jyam*⌋): our text defaces the meter of **c**, **d** by omitting *evá* after *ihá* and inserting *devás*. ⌊Cf. MGS. ii. 1. 8 and p. 149.⌋ This and the two following verses are used in Kāuç. 71. 12 to accompany the removed fire. ⌊The same three vss. are quoted by the comm. to 81. 33.⌋

9. I, being sent, take the flesh-eating Agni, a death, making people fixed with the thunderbolt; I, knowing, separate (? *ni-çās*) him from the householder's fire; also in the world of the Fathers be he [their] portion.

Ppp. reads *iṣitaṁ* in **a**, and, in **d**, *lokaṁ paramo yotu*. The sense of **b** is so strange that we cannot but suspect a corrupt text. ⌊Roth would read *tṛṅhantam*, ZDMG. xlviii. 107.⌋ In **d**, nearly all the *saṁhitā*-mss. (all save Bs.E.) read *loké 'pi*, which is therefore probably the true text. The description by the Anukr. of this fairly regular *triṣṭubh* is very strange.

10. The flesh-eating Agni, active, praiseworthy, I send forth by the roads that the Fathers go; come thou not back by those that the gods go; be thou just there (*átra*); watch thou over the Fathers.

Ppp. reads, in **c–d**, *mā devayānāiṣ pathibhir ā gā 'trāi 'va*, which does not help the defective meter; of this the Anukr. takes no notice.

11. They kindle the devouring one (*sáṁkasuka*) in order to well-being, becoming cleansed, bright, purifying; he abandons evil (*riprá*), passes over sin; Agni, kindled, purifies with a good purifier.

Ppp. combines *ene 'ti* in **c**. The Anukr. does not heed that the first pāda is properly *jagatī*. The verse is quoted in Kāuç. 71. 5 (see note to vs. 1). ⌊Caland, WZKM. viii. 368, thinks that this verse (not xviii. 4. 41) is intended at Kāuç. 86. 18.⌋ ⌊Over "devouring," as rendering of *sáṁkasuka* (which occurs in vss. 11–14, 19, 40), W. has interlined 'crushing' in three instances.⌋

12. God Agni the devouring hath ascended the backs of the sky; being released out of sin, he hath released us from imprecation.

Some of our mss. (P.M.W.E.) read *nír éṇaso* in **c**. Ppp. reads, here and below, *saṁkusika-*.

13. On this devouring Agni do we wipe off evils; we have become fit for sacrifice, cleansed; may he prolong our life-times.

The verse is found also in Āp. ix. 3. 22 (following a verse resembling our vs. 14), which reads *saṁkusuke 'gnāu* in **a–b**. Our mss., as often in such cases, vary between *tāriṣat* and *tārṣat* at the end (Bs.E.D.R.K. have *tārṣat*). The verse is quoted (with vss. 19, 40) in Kāuç. 71. 16 and 86. 19, to accompany the act of washing off (*ity abhyavanejayati*).

14. The crushing ⌊*sáṁkasuka*⌋, the bursting (*víkasuka*), the destroying (*nirṛthá*) and the noiseless (? *nisvará*) — they, of like possessions (? *sávedas*), have made from far thy *yákṣma* to disappear afar.

The translation implies emendation at the end to *anīnaçan*, which seems altogether necessary. Yet MS. (iv. 14. 17) and TA. (ii. 45) strangely have instead of it *acīcatam* (not *-tan*). ⌊But see *Kaṭha-hss.*, p. 72, where the Berlin ms. is reported as reading *cīcatan*. The TA. comm. renders *acīcatam* by *cātayantu*.⌋ In **b**, TA. reads *nisvanáḥ*, and MS. *nírṛto* and *nísvanaḥ;* in **c**, MS. has *'smad* (not *'smád!*) for *te*, and TA. *té ye 'smád* (but the *ye* perhaps a blunder of the edition *); both *ánāgasas* instead of *sávedasas* (which looks like a mere blunder, intended to have the sense of *saṁvidānā́s*). Then TA. has *sáṁkus-*, *víkus-*, in **a**, and with it agrees Āp. (ix. 3. 22, **a** and **b** only, with *vikiro yaç ca viṣkiraḥ* for **b**). Moreover, both MS. and TA. accent *yakṣmám*.* Some of our mss. (Bp.I.K.) read *nirrathás* in **b**, but this is only an example of the frequent confusion of *ṛ* and *ra*. Ppp. has ⌊*vikasukas* in **a**, like our text⌋, *savedhasas* in **c**, and *ucidyavo* (for *anīnaçam*) at the end. *⌊The Poona ed., p. 126, gives *té 'smád*, but notes one ms. as having *te ye 'smad;* and it accents *yákṣmam*.⌋

15. The flesh-eating one that is in our horses, heroes, that is in our kine, goats-and-sheep, do we thrust out — the fire that obstructs the people.

Ppp. combines in **a** *no 'çv-*, and reads for **b** *yo goṣu yo 'jāviṣu;* ⌊and puts the verse after 16⌋. This verse and the one following are quoted with others (see note to vs. 1) in Kāuç. 71. 8.

16. Thee from inexhaustible (? *ánya*) men, kine, horses, thee the flesh-eating one do we thrust out — the fire that obstructs life.

Ludwig gets rid of the difficulty of *ánya* by taking it as *anyá* and the nouns in **a**, **b** as datives. Ppp. reads *ajñānā* for *anyebhyas tvā;* in **c** it puts *nis* after *kravyādam*. Some of our mss. (Bs.I.) combine *niṣ kṛ-* (*níḥ* and *kṛ-* should be separated in our edition). The Anukr. very unnecessarily scans the verse as 8 + 6 : 8 + 9, while it is easily read into a regular *anuṣṭubh*.

17. On what the gods wiped off, on what human beings (*manuṣyà*) also — on that having wiped off the drops of ghee (?), O Agni, do thou mount the sky.

All our mss. have *amṛjata* unaccented save one (E.), which has *ásṛjata*. ⌊All of SPP's have *amṛjata* save his J., which has, s.m., *ámṛjata*.⌋ *Ghṛtastā́vas* in **c** is translated after the Pet. Lexx., but the rendering is in the highest degree doubtful, on account both of form and of sense. Probably the reading is corrupt. Ppp. gives no help, as most of vss. 17, 18 is lost out of the ms.; ⌊but their order appears to be inverted⌋. Our mss. seem to read *-stā́-* very plainly ⌊and SPP. reports no variant⌋, but that need not prevent our understanding instead *-snā́-*, if more acceptable.

18. Being kindled, O Agni, thou to whom oblations are made, go (*kram*) thou not away against us; shine just here by day, and that [we] long see the sun.

Or *dyavi*, in c, 'in the sky' (so Ludwig). The last pāda is also i. 6. 3 d. ⌊Cf. also note to vi. 19. 2.⌋ There is no good reason for calling the verse *nicṛt*.

19. Wipe ye off on the lead; wipe ye off on the reeds; and what on the consuming fire; likewise on the dark (*rāmá*) ewe; headache on the pillow.

The rendering is very literal, and does not disguise the obscurity of the connection. Ppp. reads for b *agnis saṁkusikaç ca yaḥ*, which is more manageable: 'and on [that] which [is] the consuming fire': i.e. 'on the fire.' ⌊Caland, KZ. xxxiv. 457, comparing Avestan locutions, says that *agnāu saṁkasuke ca yat* is locative to *agniḥ saṁkasukaç ca yaḥ:* cf. vs. 40 and i. 30. 1.⌋ The verse is quoted in Kāuç. 71. 16; 86. 19, with vss. 13 and 40: see above, under vs. 13. The mss. in general, according to their wont, read in a *mṛḍhvam* (but Bs. *mṛḍhḍham*). ⌊For *çīrṣakti*, see ref's under i. 12. 3.⌋

20. Having settled what is foul upon the lead [and] headache upon the pillow, having wiped off on the black ewe, be ye cleansed, fit for sacrifice.

Compare xiv. 2. 67. ⌊Cf. MGS. ii. 1. 10.⌋

21. Go away, O death, along a distant road which is thine here, other than that the gods go upon; I speak to thee having sight, hearing; let these many heroes be here.

The verse (except d) is RV. x. 18. 1, and found also in VS. (xxxv. 7), TB. (iii. 7. 14^5), and TA. (iii. 15. 2 : vi. 7. 3). RV. has *svás* for our *eṣás* in b, and, for d, *mā́ naḥ prajā́ṁ rīriṣo mó 'tá vīrā́n*, and the other texts agree with it, save that VS. has *anyás* for *svás* in b. Ppp. omits *iha* in d. ⌊Cf. MB. i. 1. 15; also MGS. ii. 18. 2 m.⌋ The verse is used several times in Kāuç.: at 71. 11, 21; 72. 13; 86. 24.

22. These living ones have turned away from the dead; our invocation of the gods hath been auspicious (*bhadrá*) today; we have gone forward unto dancing, unto laughter; may we, rich in heroes, address counsel.

The verse (again with exception of d) is RV. x. 18. 3, and found also in TA. (vi. 10. 2). The last pāda in the other texts is *drā́ghīya ā́yuḥ pratarā́ṁ* (TA. *-rā́ṁ*) *dádhānāḥ ;* our d is identical with RV. i. 117. 25 d. TA.* has *ā́ 'vavartin* in a, and *agāmā* in c. ⌊With b cf. RV. x. 53. 3 d.⌋ The verse is used (with vs. 29) in Kāuç. 71. 18 and 86. 21. ⌊At vs. 30, W. wrote "speak to the counsel," and then interlined suggestion of "council."⌋
*⌊TA. has also *prā́ñjo* for *prā́ñco*.⌋

23. I set this enclosure for the living; let not another of them now go to that goal; living a hundred numerous autumns, let them set an obstacle to death with a mountain.

The verse is RV. x. 18. 4, and found also in VS. (xxxv. 15), TB. (iii. 7. 11^3), TA. (vi. 10. 2), and Āp. (ix. 12. 4; xiv. 22. 3). RV. differs from our text only by reading *jīvantu* in c, and *antár* (for *tirás*) in d. VS. agrees throughout with RV.; TB. differs only by having (like AV.) *tirás* in d (*eṣā́n nu* in b is doubtless a misprint, as *mátyám* in d is a misprint for *mṛtyúm :* see the comm. ⌊the Poona ed., p. 1137, corrects them both⌋), and *árdham* in b. TA. reads *mā́ nó 'nu gād* and *árdham* in b, and *tirás* and *dadmahe* in d. Āp. agrees exactly with TB. the first time; but the second time it has *no nu* (or *'nu*) in b, and *dadhmahe* in d. ⌊Cf. MP. ii. 22. 24.⌋ Ppp. gives, in c, *jyok* for *çatam*, and combines *çaradaṣ pu-*. In Kāuç. 72. 17 the verse accompanies the setting down (of a stone) in the door; in 72. 2 the last pāda is recited while stepping over the stone.

24. Mount, choosing old age for life-time, pressing on, one after another, as many as ye be; you here let Tvashṭar, him of good births, in accord [with you], lead on to living your whole life-time.

The verse is (once more with exception of the last pāda) RV. x. 18. 6, and found also in TA. (vi. 10. 1). RV. reads *ṣṭhá* after *yáti* in **b**, and *ihá* for *tā́n vas* in **c**, and its **d** is *dīrghám ā́yuḥ karati jīváse vaḥ*. TA. differs from RV. by having *gṛṇānā́s* in **a**, *surátnas* (for *sajóṣās*) in **c**, and *karatu* in **d**. Ppp. puts the verse after our 25, and combines in **a–b** *vṛṇānā 'nu*. The verse is used in Kāuç. 72. 13 with vss. 21, 32, 44, 55, and others from elsewhere.

25. As days take place (*bhū*) one after another, as seasons go along with seasons, as an after one does not desert (*hā*) a preceding — so, O creator (*dhā́tṛ*), arrange their life-times.

This verse is RV. x. 18. 5, found also in TA. (vi. 10. 1). For *sākám*, at end of **b**, RV. reads *sādhú*, and TA. *kḷptā́ḥ*.

26. The stony one flows (*rī*); take ye hold together; play the hero, pass over, O friends; quit here them that are of evil courses; may we pass up unto powers (? *vā́ja*) that are free from disease.

The verse is RV. x. 53. 8, and found also in VS. (xxxv. 10) and TA. (vi. 3. 2). RV. has *út tiṣṭhata* for *vīráyadhvam* in **b**, *jahāma* and (for *durévās*) *áçevās* in **c**, and *çivā́n vayám* (for *anamīvā́n*) in **d**. ⌊VS. agrees with RV. save that it accents *sákhāyaḥ* in **b** and reads, for **c**, *átra jahīmó 'çivā yé ásan.*⌋ TA. agrees in general with RV., but has *revatīs* ⌊unaccented⌋ for *rīyate* in **a**, and in **d** puts *út tarema* after *abhí vā́jān*. Vss. 26 and 27 are quoted in Kāuç. 71. 24 and 86. 27 to accompany the symbolical act of crossing over northward; and in Vāit. 12. 11 to accompany (at any time) the crossing of streams.

27. Stand up, pass over, O friends; the stony river here runs (*syand*); quit ye here them that are unpropitious; may we pass up unto propitious pleasant powers.

This variation of vs. 26 gives part of the RV. variants to that vs. ⌊For a discussion of the RV. verse, see notes to my *Skt. Reader*, p. 388.⌋ Ppp. makes **b** identical with 26 **a**. The use by Kāuç. was stated in the preceding note.

28. Take ye hold on that of all the gods in order to splendor, becoming cleansed, clear, purifying; stepping over difficult tracks, may we revel a hundred winters with all our heroes.

The first half-verse is identical with vi. 62. 3 **a**, **b**, save that the latter begins with *vāiçvānarī́m*. We have doubtless to supply *nā́vam* 'boat.' But Ppp. has *sūnṛtām* for *varcase* in **a**; and the comm. to Nirukta vi. 12 quotes the *pratīka* in this form, explaining *sūnṛtām* by *vācam* (Roth). According to Kāuç. 72. 6, it is a young heifer (*vatsatarī*) that is caused to be laid hold on.

29. By upward roads, full of wind, by distant (*pára*) ones, stepping over those that are lower (*ávara*), thrice seven times did the departed (*páreta*) seers bear back death with the track-obstructor.

Ppp. reads for **b** *apakrāmanto duritaṁ parehi.* In Kāuç. 71. 18 and 86. 21, this verse is quoted with vs. 22 'for the purpose expressed in the texts' (*mantroktam*); and in 71. 19 and in 86. 22 the second half-verse is quoted to accompany 'the effacement (*lup*) of the tracks to the streams.' ⌊W's "(*lup*)" was intended to express his doubt as to the warrantableness of Bloomfield's change of *lup* to *yup*. Caland expresses the same doubt, WZKM. viii. 369: cf. his *Todtengebräuche*, p. 120.⌋

30. Come ye, obstructing the track of death, assuming further on a longer life-time; sitting in your station, thrust ye [away] death; then may we, living, speak to the council.

The first half-verse is RV. x. 18. 2 **a**, **b**, and is found also in TA. (vi. 10. 2); for our *é 'ta*, RV. reads *yád āíta*, TA. *yád āima* (*āima* unaccented, unless there is a misprint ⌊Poona ed. rightly *āíma*, p. 444⌋); and TA. has *pratarā́m* in **b**. ⌊Cf. MGS. ii. 1. 13 and p. 153.⌋ The verse is quoted in Kāuç. 71. 20 and 86. 23 in connection with doing something to (symbolical) boats; and the second half-verse in Kāuç. 72. 10. Ppp. reads *pratiram* in **b**, and *jīvās* in **d**, thus in the latter pāda rectifying the meter. The Anukr. takes no notice of the irregularities in **a** and **d**, perhaps because they balance each other. ⌊As to *vidáthan*, cf. note to vs. 22, and Bloomfield in JAOS. xix.² 14.⌋

31. Let these women, not widows, well-spoused, touch themselves with ointment, with butter; tearless, without disease, with good treasures (*-rátna*), let the wives ascend first to the place of union (*yóni*).

This verse is repeated below, as xviii. 3. 57. It is RV. x. 18. 7, and found also in TA. (vi. 10. 2). RV. has *viçantu*, and TA. *mṛçantām*, for our *spṛçantām* in **b**, and TA. *suçévās* for *surátnās* in **c**; RV. also combines *anaçrávo 'nam-* in **c**. Ppp. reads *saṁ viçanta* in **b**; and it adds another corresponding verse for the men: *ime vīrar avidhavās sujānayā narā "ñjanena sarpiṣā* etc. (**d**) *syonād yoner adhi talpaṁ vṛheyuḥ* ⌊intending *ruheyuḥ*⌋. With our verse, in Kāuç. 72. 11, grass shoots dipped in butter are handed to the women; and 72. 12 appears to quote the Ppp. verse (the *pratīka* is given as *ime jīvā avidhavāḥ sujāmayaḥ*) to accompany a similar act to the men.

32. I separate (*vy-ā-kṛ*) these two by oblation; I shape them apart with a spell (*bráhman*); I make for the Fathers unwasting *svadhā́*; I unite these with a long life-time.

Ppp. reads for **c** *sudhāṁ pitṛbhyo amṛtaṁ duhānā.* From Vāit. 6. 2 the separation would appear to be that of the other two fires when taken from the householder's fire; but Kāuç. 70. 10 has it repeated while one looks upon the householder's and the flesh-eating fires; the latter is most likely to be its true application. It is also quoted in Kāuç. 72. 13 with several other verses, from this hymn and elsewhere, as noted under vs. 24.

33. What Agni, O Fathers, hath entered into our hearts, an immortal into mortals, that god do I enclose in me; let him not hate us, nor let us [hate] him.

Ppp. reads in **b** *amartyas* for *amṛtas*, and, in **c**, *mahyaṁ taṁ prati gṛh-*. The verse is found also in TS. (v. 7. 9^{1}) and MS. (i. 6. 1); both read, for **b**, *ámartyo mártyāṅ āvivéça;* for **c**, **d**, TS. has *tám ātmán pári gṛhṇīmahe vayám mā́ só asmā́ṅ avahā́ya párā gāt*, and MS. *tám ātmáni pári gṛhṇīmasī 'há néd eṣó asmā́n avahā́ya parā́yat.* The verse is quoted in Kāuç. 70. 15 for recitation while the hearts are touched.

34. Having turned away from the householder's fire, go ye forth to the right with the flesh-eating one; do ye what is dear to the Fathers, to self, what is dear to the priests (*brahmán*).

Ppp. reads, for **a**, **b**, *apāvartyā 'gniṁ gārhapatyaṁ kravyādā 'py etu dakṣiṇā;* and, in **d**, *kṛṇuta* (not *-tā*). Kāuç. 71.4 quotes the verse, to accompany a corresponding action. ⌊Caland, *Todtengebräuche*, Note 417, would read *krávyādaḥ*, as voc.⌋

35. The flesh-eating Agni that is unremoved (*á-nir-ā-hita*), taking to himself the double-portioned riches of the oldest son, destroys [him] with ruin.

Ppp. begins with *vibhā-*; it omits our vs. 36.

36. What one plows, what one wins (*van*), and what one gains (*vid*) by pay (*vasná*) — all that is not a mortal's, if the flesh-eating one be unremoved.

As usual in such cases, in most of the mss. it is wholly doubtful whether *vastena* or *-sne-* or *-sre-* is intended in **b**; the true reading is *vasnéna*. The verse, as noted above, is wanting in Ppp. Bp. reads *ásti* at end of **c**.

37. He becomes unfit for sacrifice, of smitten splendor; not by him is the oblation to be eaten; [him] the flesh-eating one cuts off from plowing, kine, riches, whom it pursues.

Ppp. reads, in **a**, *ye agnayo* for *ayajñiyó;* and, in **c**, *kṛṣṭiṁ gāṁ dhanaṁ*. Bp. has in **b** *ná : énena*. The *bhavati* which spoils the meter of **a** is doubtless an intrusion ⌊although Ppp. also has it⌋.

38. A mortal, going down to mishap, speaks forth repeatedly with greedy ones (? *gṛ́dhya*); whom (pl.) the flesh-eating Agni, from near by, after-knowing, follows (? *vi-tāv*).

The translation is purely mechanical, the sense being wholly obscure. Nothing corresponding to *vitā́vati* is found anywhere else; the Pet. Lex. suggests emendation to *vidhāvati;* Ludwig, alternatively, to *vitāmyati* or *vitāmati*. Yet **c**, **d** are repeated below as 52 **c**, **d** (that verse is wanting in Ppp., which, however, has these two pādas in vs. 50). The much corrupted version of Ppp. gives no help as to the verse in general: *bahu krudhīṣ pra vadanty anti tarmato 'nveti ca : kravyādam agnir* ⌊intending *kravyād yam ag-?*⌋ *anuvidvān vibhāvati* (*vitāvati?*).

39. The houses are united with seizure (*grā́hi*) when a woman's husband dies; a knowing priest (*brahmán*) is to be sought, who shall remove the flesh-eating one.

Ppp. reads in **b** *yat strīyāṁ mriyate*. 'United' (in **a**), i.e. 'caused to be affected.'

40. What evil (*riprá*), pollution we have committed, and what ill-doing, from that let the waters cleanse me, and from the crushing Agni what.

The last clause seems a false construction, the true one being something like the version of Ppp.: *agnis saṁkusikaç ca yaḥ;* but Ludwig fills it out to "and [from that] which [arises] from Agni Saṁkasuka." ⌊As to the construction, see Caland as cited under vs. 19.⌋ ⌊As to *saṁkasuka*, cf. note to vs. 11.⌋ Ppp. further reads *duritaṁ* (for *çamalam*) in **a**; and it has *çundhantu* in **c** ⌊cf. note to vi. 115. 3 and the VS. variant there⌋. The Anukr. understands the verse as 6 + 8 : 8 + 8 = 30 syllables; but the *pada*-mss., less acceptably, mark the pāda division as occurring after *cakṛmá*. The verse is quoted in Kāuç. 71. 16 and 86. 19 in company with others, as noted under vs. 13.

41. These fore-knowing ones (f.) have turned hither upward from below by roads that the gods go upon; upon the back of the virile (*vṛṣabhá*) mountain the ancient streams (*sarít*) go about new.

'Waters' (*ā́pas*) is doubtless to be supplied with the adjectives in **a**, **b**. Ppp. combines *tā 'dharād* at the beginning, and reads *ṛṣabhasya* in **c**. It is doubtless by a blunder (*catasras* for *tisras*) that the Anukr. appears to reckon this regular *triṣṭubh* to the *anuṣṭubhs* of the hymn. The verse is quoted in Kāuç. 72. 3.

42. O non-flesh-eating Agni, push out the flesh-eating one; bring the god-sacrificing one.

The Anukr. scans this verse as 5 + 6 + 8 = 19 syllables, acknowledging the unelided *a* of *akravyāt*, and separating *nuda ā́ dev-*. The prose *yajus* (as it really is) is quoted in Kāuç. 69. 8 as accompanying the bringing of a light from the frying-pan (*bhraṣṭra*), and in 71. 8 with other verses, as noted under vs. 1 above. ⌊The first half-verse is defaced in Ppp.⌋

43. The flesh-eating one entered into this man; he has gone after the flesh-eating one; having made two tigers severally, I take him, who is other than propitious.

Ppp. reads *pra viveça* in **a**, and *nānā 'haṁ* in **c**. The verse is quoted, with others (see note to vs. 1), in Kāuç. 71. 8.

44. Concealment of the gods, defense (*paridhí*) of men (*manuṣyà*), the householder's fire is set (*çritá*) between both classes.

In accordance with the Anukr., the mss. interpose no stroke of interpunction in this verse, which plainly is not metrical, though the last 8 syllables read like an *anuṣṭubh* pāda. It is quoted, with others (see note to vs. 24), in Kāuç. 72. 13. Ppp. reads *ubhayād* in **c**. ⌊The medial *avasāna* is lacking in SPP. and should be deleted from the Berlin ed.⌋

45. Lengthen thou out, O Agni, the life-time of the living; let them who are dead go unto the world of the Fathers; do thou, a good householder's fire, burning away the niggard, assign to this man an ever better dawn.

Ppp. reads, for **a**, *jīvānām agneṣ pratar dīrgham āyuṣ*, and, in **c**, **d**, *arātīr uṣām-uṣāṁ çrayaṁ çrayasi dadhat.* Kāuç. and Vāit. quote as *pratīka* only the beginning of **c**;

this looks rather as if they made one verse of our 45 **c**, **d** and 46. In Kāuç. (71. 2) it accompanies setting down fuel on the householder's fire; in Vāit. (4. 8) it is used with one of the offerings of the sacrificer's wife. It (11 + 13 : 11 + 11 = 46) is very ill defined as simply a *jagatī.*

46. Overcoming, O Agni, all [our] rivals, do thou assign to us their refreshment [and] wealth.

The Anukr. agrees with the mss. in reckoning these two *triṣṭubh* pādas as a whole verse.

47. Take ye hold after this saving (*pápri*) carrier (*váhni*) Indra; he shall carry you out of difficulty [and] reproach; by him smite away the on-flying shaft; by him ward off (*pari-pā*) Rudra's hurled [missile].

Ppp. reads, for **b**, *sa yo vidvān vijahāti mṛtyum;* ⌊and its **d** is like ours⌋. The verse (13 + 11 : 11 + 11 = 46) is unintelligibly ill described by the Anukr. One of the four dissyllabic words in **a** is apparently an intrusion — perhaps most probably *indram*, since one does not see why Indra should make his appearance in this Agni hymn (but see vs. 54), and the epithet *vahni* belongs especially to Agni. In Kāuç. 72. 7 the verse is used (next after vs. 28) to accompany laying hold on a bull ⌊cf. introd. to iv. 22⌋.

48. Lay ye hold after the draft-ox [as] float (*plavá*); he shall carry you out of difficulty [and] reproach; mount this boat of Savitar; may we cross over misery by the six wide [directions].

This and the remaining verses of the hymn are given by Ppp. in the order 49–51, 54, 53, 55, 48 (52 being wanting). ⌊Cf. MGS. ii. 1. 14 and p. 146.⌋ In Kāuç. 72. 8, this verse and the next are used (next after vss. 28, 47) in laying hold on a couch (*talpa*); the third pāda in 71. 23 and 86. 26, in causing some one to embark on a (symbolical) boat containing gold and barley. There is no good reason for calling the verse *bhurij.*

49. Day-and-night thou goest after, bearing, standing comfortable (*kṣemyá*), prolonging [life], having good heroes; bearing, O couch, healthful (*ánātura*), well-minded ones (m.), do thou long be for us smelling of men (*púruṣagandhi*).

The description of the Anukr. seems to require us to resolve *-ra-ā-tre* in **a**. The use by Kāuç. was noticed under the preceding verse.

50. They fall under the wrath of the gods, they live always evilly, after whom the flesh-eating fire, from near by, like a horse, scatters reeds.

Ppp. reads in **a** *deveṣu*, and this is the usual and regular construction with *ā-vraç*. Further, for **d** it has our 38 **d** and 52 **d**. The Anukr. gives *iva* two syllables in **d**. Our Bp. reads *antikā́n* (instead of *-kā́t*) here and in 38 **c** and 52 **c**. ⌊One could easily scan **d** as an *anuṣṭubh* pāda, *áçvevānvápate naḍám* (*Gram.* § 233 a), if it were worth scanning.⌋

51. Whoever, without faith, from desire of riches then sit together with the flesh-eating one, they verily feed the fire (*ā-dhā*) about the pot (*kumbhī́*) of others ⌊always⌋.

That is, doubtless, never have a fire of their own. The *pada*-text in **a–b** is *dhana°-kāmyā́ : ā́t : kravya°ádā;* Ppp. has a different reading, *-kāmyāṣ krav-*, thus getting rid of the difficult *ā́t.* ⌊The mark of pāda division is after *ā́t;* it should be before it.⌋ The Anukr. seems to authorize the resolution *ṣa-ām* in **c**.

52. He desires, as it were, to fly forth with his mind; repeatedly he returns again — they whom the flesh-eating Agni, from near by, after-knowing follows.

We had the obscure second half-verse above as 38 **c**, **d**. The verse is wanting in Ppp., as already noted. The substitution of *patati* for *pipatiṣati* would rectify the meter of **a**. ⌊Pāda **b** seems clearly to refer to rebirth: cf. Praçna Upanishad, i. 9.⌋

53. A black ewe [is] of cattle [thy] portion; lead, too, they call thy gold (? *candrá*), O flesh-eating one; ground beans ⌊are⌋ thy portion [as] oblation; seek (*sac*) thou the thicket of the forest-spirit (*araṇyānī́*).

Ppp. reads (better) *uta* for *api* in **b**. The verse is quoted in Kāuç. 71. 6 (with vss. 4 and 7: see note to vs. 4), and again in 71. 14, in connection with setting down the light (*dīpa*).

54. Having made offering of withered (? *járat*) cane (*iṣīkā*), of *tilpíñja*, of *dáṇḍana*, of reeds; having made fuel of this, Indra removed Yama's fire.

Various kinds of reed or cane are doubtless named in **a**, **b**. *Jarant* is lit. 'aged.' Ppp. reads in **c** *tān indre 'dhmaṁ.* The Anukr. does not note **c** as defective; we may resolve either *índṛ-a* or *kṛtu-ā́.* The verse is quoted (with vss. 1, 11, 55: see note to vs. 1) in Kāuç. 71. 5, to accompany the feeding of the flesh-eating fire.

55. Having sent in opposition an opposing (*pratyáñc*) song (*arká*), I, foreknowing, have entered abroad on the road; I have directed away the lifebreaths of them yonder; these here I unite with long life-time.

The first half-verse is difficult and doubtful. The use made of the verse by Kāuç. gives no help; it is quoted in 71. 5 as noted above, under vs. 54; and in 72. 13 with several other verses, as noted under vs. 24. Ppp. reads *ācakāra* at end of **b**. ⌊W. has overlooked the *hí* and the accent of the two perfects: perhaps, 'since I have entered [and] have directed . . . , [accordingly] I unite' etc. Henry, p. 238, inserts another *hí* after *amī́ṣām.*⌋

⌊Here ends the second *anuvāka*, with 1 hymn and 55 verses. The quoted Anukr. says "*naḍas*" *tu pañconā.*⌋

3. Cremation as a sacrifice.

[*Yama.— ṣaṣṭiḥ. mantroktasvargāudanāgnidevatyam. trāiṣṭubham: 1, 42, 43, 47. bhurij; 8, 12, 21, 22, 24. jagatī; 13. ? ; 17. svarāḍ ārṣī pañkti; 34. virāḍgarbhā; 39. anuṣṭub-garbhā; 44. parābṛhatī; 55–60. 3-av. 7-p. çañkumaty atijāgataçākvarātiçākvaradhārtya-garbhā 'tidhṛti (55, 57–60. kṛti; 56. virāṭ kṛti).*]

⌊Partly prose — namely parts of vss. 55–60.⌋ Found also ⌊except vs. 28⌋ in Pāipp. xvii. (with slight differences of verse-order, noted under the verses). Nearly all the verses of the hymn are used, according to Kāuç. 60–63, and on the whole in their natural order, and combined especially with xi. 1 (often a verse from each hymn being quoted in the same rule), in the *sava* ceremony; very few verses anywhere else. Vāit. quotes only 4 verses.

Translated: Henry, 195, 238; Griffith, ii. 110; Bloomfield, 185, 645.

1. Stand, a man (*púmāṅs*), upon men; go to the hide; call thither her who is dear to thee; of what age (? *yā́vant*) ye two first came together in the beginning, let that be your same age in Yama's realm.

Ppp. combines *puṅso adhi* and omits *ihi* in **a**. Kāuç. 60. 31 has the verse used when the sacrificer is made to stand upon the ox-hide which is to be his station during the ceremony. The various antecedents have been prepared to the accompaniment of the first verses of xi. 1.

2. So much [be] your sight, so many your powers (*vīryà*), so great your brilliancy (*téjas*), so many-fold your energies (*vā́jina*); Agni fastens on (*sac*) the body when [it is his] fuel (?); then, O paired ones (*mithuná*), shall ye come into being from what is cooked (*pakvá*).

The *pada*-text has *yadā́ : édhaḥ* in **c**, as translated. Ppp. reads before it *agniṁ çarīraṁ sajate*, and after it *atha;* and in **a**, **b** it makes *cakṣus* and *tejas* change places. ⌊In OB. v. 258, *pakvá* is defined as 'the charred remains and ashes of a corpse.' Pāda **d** recurs in vs. 9.⌋ ⌊W. makes a query on the margin: "the husband and wife burnt together?? and born anew and alike out of the cremation?"⌋

3. Together in this world, together on the [road] the gods travel, together also unite ye (du.) in the realms of Yama; purified by purifiers, call ye to yourselves whatever seed (*rétas*) came into being from you.

All the mss. agree in the unaccented *asmin* in **a**. The verse appears to be quoted (as 'third verse') in Kāuç. 60. 33, to accompany a calling upon their offspring (*apatya*).

4. Enter together, ye sons, into the waters, coming together, ye rich in life, unto this living one (m.); of them (f.) share ye the one which (m.) they call immortal, the rice-dish which your (du.) generatrix cooks.

The meaning and connection are very obscure. 'Of them' seems to refer to the waters (f.). Ppp. removes one difficulty by reading *vas* instead of *vām* in **d**; it has in **b** ⌊*-dhanyāt*⌋ *sametā* ⌊cf. vs. 25⌋. In Kāuç. 60. 35 the verse is used when the pair lie down together, accompanied by their offspring, after a vessel of water has been set on the hide.

5. What one your (du.) father cooks, and what one [your] mother, in order to release from evil (*ripré*) and from pollution of speech — that hundred-streamed, heaven-going rice-dish hath permeated (*vi-āp*) with greatness both firmaments (*nábhas*).

Ppp. reads at the beginning *yaṁ vaṣ pitā*.

6. Both firmaments, and worlds of both kinds, what heaven-going ones are conquered of the sacrificers — which one of them is chiefly (? *ágre*) full of light, full of honey, in that combine ye (du.) with your sons in old age.

Ppp. combines in **c** *yo 'gre*, and part of our mss. (P.M.W.T.) read the same.

7. Take ye (du.) hold upon each forward direction; to this world they that have faith attach themselves (*sac*); what of you that is cooked is served up in the fire, combine ye, O husband-and-wife, in order to its guarding.

The verse is nearly accordant with vi. 122. 3. 'Forward' (*prā́ñc*) is also 'eastern.' ⌊Note here again the sequence of the cardinal points (*pradakṣiṇa*), and cf. end of introd. to iii. 26.⌋ The Anukr. passes the irregularity of the second half-verse (11 + 11 : 10 + 12 = 44) without notice. Kāuç. 61. 1 quotes this verse alone; and 61. 2 quotes 7-10 as used while they follow around the vessel of water. Ppp. reads, for **c**, **d**, as follows: *mimāthāṁ pātṛ tad vāṁ pūrṇam astu çivāṁ pakvaṣ pitryāyaṇe 'ty ('bhy ?) āmayat.*

8. Attaining unto the southern quarter, turn ye (du.) about unto this vessel; in it shall Yama, in concord with the Fathers, assure abundant protection unto your cooked [offering].

'In it': i.e., as the gender shows, in the vessel. Some of our mss. make very bad work with *vām* in **c**, reading *vāyám* (P.M.W.), *vayám* (Bs.s.m.), *varā́m* (R.), *vāṁ yam* (T.). It is absurd of the Anukr. to reckon the verse (11 + 11 : 12 + 11 = 45) a *jagatī.*

9. This western of the quarters verily is a thing to be preferred, in which Soma is over-ruler and favorer; to it resort (*çri*) ye (du.); attach yourselves to the well-doers; then, O paired ones, shall ye come into being from what is cooked.

The last pāda is identical with 2 **d** above. But Ppp. reads instead *adhā pakvena saha saṁ bhavema*, which is nearly identical with vi. 119. 2 **d** and the concluding pāda of 55-60 below. The Anukr. takes no notice of the deficiency of the first pāda.

10. A superior realm, having superiority by progeny, may the northern of the quarters make our (pl.) apex (? *ágra*); a five-fold (*pā́ñta*) meter hath the man become; may we come into being together with all, having all their limbs.

Ppp. reads *pañktiç chandaṣ* at the beginning of **c**. We have to resolve *pa-āñ-* in order to make a full pāda.

11. This fixed [quarter] is *virā́j;* homage be to it; let it be propitious to [my] sons and to me; do thou, O goddess Aditi, having all choice things, like an active herdsman defend our cooked [offering].

The verse is quoted in Kāuç. 61. 3, next after the four preceding ones.

12. Do thou embrace us, as a father his sons; let propitious winds blow here for us on the earth; what rice-dish the two deities cook here, let that know our penance and also truth.

Ppp. reads *çagdā* for *bhūmāu* in **b**, and *vittam* for *vettu* at the end. 'That' (*tát*) in **d** is neuter, and so not correlative to 'what' (*yám* m.) in **c**. P.M.W. read *svaja naḥ* at end of **a**. The verse lacks two syllables of being a good *jagatī.* ⌊The verse is quoted at Kāuç. 61. 4.⌋

13. Whenever the black bird, coming hither, hath sat upon the orifice, surprising (*tsar*) what is resolved (*vi-sañj*), or when the barbarian woman (*dāsī́*) with wet hands smears over — cleanse, ye waters, the mortar [and] pestle.

Ppp. combines in **a** *çakune ’ha*, and reads in **c** *dāsī vā yad*, and in **d** ⌊cf. vss. 21 and 26 and note to vi. 115. 3⌋ *çundhatā ’’paḥ*. Kāuç. quotes the verse in 8. 14, and the comm. also under 2. 6, but they cast no light on the obscure first half-verse. The verse is a good *triṣṭubh*, yet the Anukr. attempts to give it some special description, of which the text is corrupt and unintelligible (*yad-yat kṛṣṇa ity āthā*).

14. Let this pressing-stone, broad-based, vigor-bestowing, purified by purifiers, smite away the demon; mount thou the hide; yield great protection; let not the husband-and-wife fall into evil proceeding from sons (*pāútra*).

Ppp. has at the end *gāthām*, with which, of course, *dampatī* would have to be understood as vocative, unaccented. Expressions like that in **d** are found in several of the Sūtras: in AGS. i. 13. 7, *mā ’ham pāutram aghaṁ ni yām* (should be *gām*, probably); in PGS. i. 5. 11, *yathe ’yaṁ strī pāutram aghaṁ na rodāt;* and the same in HGS. i. 19. 7, with *pāutram ānandam* as antithesis to it. The verse is quoted in Kāuç. 61. 18 (in connection with xi. 1. 9), to accompany the setting of mortar, pestle, and winnowing basket, after sprinkling, upon the hide.

15. The forest tree hath come to us together with the gods, forcing off the demon, the *piçācás;* he shall rise up (*ut-çri*), shall speak forth his voice; with him may we conquer all worlds.

Ppp. reads and combines *sāu ’cchrāyātāi* in **c**, and reads *api* for *abhi* in **d**. According to Kāuç. 61. 21, one sets up the pestle with this verse; in 125. 3 the verse is used with reference to the sacrificial post ⌊in case it puts forth fresh shoots⌋; and similarly in Vāit. 10. 8 ⌊in the *paçubandha*⌋.

16. Seven sacrifices (*médha*) the cattle enclosed — which ⌊*the relative pronoun*⌋ of them was full of light, and which was pining; to them thirty deities attach themselves; do thou (m.) conduct us (pl.) unto the heavenly (*svargá*) world.

Our Bp. reads *tā́m* in **c**, and a few of the *saṁhitā*-mss. (P.M.W.E.) agree with it; *tā́m* is certainly wrong, but *tám* would be an acceptable improvement. Ppp. has *medhasvān* instead of *jyotiṣmān* (and the latter must be taken as having the sense of the former); also *cakarṣa* in **b**, and *neṣi* in **d**. ⌊For *neṣa*, see *Gram.* § 896.⌋ The verse is quoted in Kāuç. 61. 13, to accompany the handling or stroking of something by the two spouses ⌊with their offspring⌋. Pāda **b** has a redundant syllable, unnoticed by the Anukr., unless we contract to *yāi ’ṣām*.

17. Unto the heavenly world shalt thou conduct us (pl.); may we be united with wife, with sons; I grasp [her (?)] hand; let her (?) come here after me; let not destruction pass us, nor the niggard.

The last pāda is nearly the same with vi. 124. 3 **d**; cf. also ii. 7. 4 **c**, **d**. Ppp. ends **d** with *no ’rātiḥ*. The verse is a good *triṣṭubh*, and its description by the Anukr. is absurd. Kāuç. 61. 14 uses the latter half-verse, not in a way to cast light on its meaning.

18. The seizure (*gráhi*), evil (*pāpmán*)—may we go beyond them (pl.); dissipate thou the darkness; mayest thou speak forth what is agreeable; made of forest tree, uplifted, do not injure; do not crush to pieces ⌊*vi-çṛ*⌋ the god-loving rice-grain.

Jihiṅsīr in c is a misprint for *jíhiṅsīr*, which all the ⌊i.e. W's⌋ mss. read. ⌊So read 9 of SPP's authorities: and 4 have *jáhiṅsīs;* but SPP. prints *jihiṅsīs*, accentless, with 3 of his mss. Perhaps the accent is to be regarded as antithetical.⌋ A part of our mss. (O.T.K.D.R.p.m.) read *çarīs* in d; Ppp. has *çarāis* ⌊see the references under vi. 32. 2⌋. The verse (with xi. 1. 9 b) accompanies in Kāuç. 61. 22 the pounding with the pestle.

19. About to become all-expanded, ghee-backed, go thou, of like origin (*sáyoni*), unto that world; hand thou (*upa-yam*) the rain-increased sieve; let that winnow away the husk, the chaff.

The first half-verse is identical with 53 c, d below. Some mss. (I.O.D.K.: also half of the Kāuç. mss.) read *palā́vām* in d. Ppp. has *vidvān* instead of *etam* in b. With c, according to Kāuç. 61. 23, the *çūrpa* is grasped; with a (or the whole verse?), according to 24, it is raised; with d, according to 25, the sifting is done. The third pāda lacks a syllable, unless we may resolve *çu-úrpam.* ⌊For "sieve," here and in vs. 20, read rather "winnowing-basket"?⌋

20. The three worlds are commensurate with the *bráhmaṇa:* yon heaven, namely, earth, atmosphere; having seized the [soma-]stalks, take ye (du.) hold after; let them swell up (*ā-pyā*); let them come again to the sieve.

All our mss. (except D.) read *asāu*, unaccented, in b; emendation to *asāú* was plainly necessary. All the *saṁhitā*-mss. (except E.) separate in c *gṛbhītvā́ anv-*, which, accordingly, might perhaps as well have been left, though the Prāt. does not recognize the case of irregular hiatus. Ppp. seems to combine the two words in the usual fashion; but it has *-rabhetām*; also, in b, *pṛthivyām ant-*. The verse is quoted in Kāuç. 61. 27 in connection with touching the winnowed grains (?); and, in 28, the last words of d (*punar* etc.), with scattering them, apparently, again on the sieve.

21. Manifoldly separate [are] the forms of cattle; thou becomest one-formed together with success; that red skin—that thrust thou [away]; the pressing-stone shall cleanse like a fuller (? *malagá*) the garments.

Or b may be 'thou comest into being one-formed with success.' *Malagá* occurs nowhere else; its use with *iva* makes it impossible to tell whether the *pada*-text would divide *mala॰gaḥ.* Ppp. reads *bhavati* in b and *malagāi 'va* in d. ⌊Again, as in vss. 13 and 26, it reads *çundhāti* for *çumbhāti:* cf. note to vi. 115. 3.⌋ The quotation in Kāuç. 61. 26 casts no light on the meaning. Our text ought to read *sámṛddhyā* at end of b. The verse is very ill named *jagatī* by the Anukr.; the treatment of *iva* in d as only one syllable makes a regular *triṣṭubh* of it.

22. Thee that art earth I make enter into earth; this like body of thee [is] separated; whatever of thee is burnt (? *dyuttá*), [or] scratched by driving (*árpaṇa*); with that do not leak; I cover that over by a spell (*bráhman*).

Ppp. reads, for **a**, *bhūmyāṁ bhūmim adhi dhārayāmi;* in **c**, *arpaṇaṁ ca;* in **d**, *çuçror apa tad*, thus restoring the meter. The verse (12 + 11 : 11 + 13 = 47) is very ill defined simply as a *jagatī*. In Kāuç. 61. 30, the verse accompanies the smearing of a vessel (*kumbhī*); in Vāit. 28. 12, the fashioning of a kettle.

23. Mayest thou welcome as a mother a son; I unite (*sam-dhā*) thee that art earth with the earth; a kettle, a vessel, do not stagger upon the sacrificial hearth, overhung by the implements of offering [and] by sacrificial butter.

The first pāda is apparently addressed to the earth, differently from the others. Ppp. puts the verse before our vs. 22, and reads in **c** *kumbhīr vedyāṁ saṁ carantāṁ*. One or two of our mss. (Bs.O.) read *uṣā́* in **c**.

24. Let Agni, cooking, defend thee on the east; let Indra, with the Maruts, defend on the south; may Varuṇa fix thee in the maintenance (*dharúṇa*) of the western [quarter]; on the north may Soma give thee together.

Ppp. corrects the meter of **b** by reading *rakṣāt;* and that of **d** by having *varuṇas* instead of *somas*. The verse is irregular, but by no means a *jagatī*. ⌊If we make *varuṇas* and *somas* exchange places, as suggested by Ppp., and read *rakṣāt* with Ppp., the vs. becomes a good *triṣṭubh*.⌋ In Kāuç. 61. 32 it is used when arranging the fire about the kettle.

25. Purified with purifiers, they purify themselves from the cloud; they go both to heaven and to earth [as their] worlds; them, lively, rich in life, firm-standing, poured into the vessel (*pā́tra*), let the fire kindle about.

Ppp. puts the verse after our vs. 26, and reads at end of **b** *dharmaṇā* (cf. RV. x. 16. 3 **b**), and in **c**, **d** *jīvadhānyāt sametā* ⌊cf. vs. 4⌋ *pā́trā ’siktāt*. The verse is defective by a syllable in **a**, but the Anukr. passes this without notice. Kāuç. 61. 34 quotes the verse to accompany putting into the strainer.

26. They come from the sky, they fasten on (*sac*) the earth; from the earth they fasten upon the atmosphere; being cleansed, they just cleanse themselves; let them conduct us to the heavenly world.

The accent of *çúmbhante* in **c** is unmotived. Ppp. reads ⌊cf. vss. 13 and 21 and note to vi. 115. 3⌋ *çundhanti*, which (or *çumbhanti*) is decidedly preferable. That the reading in **a** is *diváḥ p-* is noted in the comm. to Prāt. ii. 68.

27. Both as it were prevailing (*prabhú*) and also commensurate, also bright and clean, immortal — as such do ye, O waters, directed, helping, cook the rich-dish for the two spouses, ye of good refuge.

The translation implies in **d** emendation of *āpaḥ‿çíkṣantīḥ* to *ā́paḥ çíkṣ-*, the former seeming wholly unacceptable. Ppp. combines and reads *praçiṣṭā ’pas sīkṣ-*. Our text reads with the mss.

28. The numbered drops (*stoká*) fasten on the earth, being commensurate with breaths-and-expirations, with herbs; being scattered on, unnumbered, of good color, the clean ones have obtained all cleanness.

This verse, as noted above, is wanting in Ppp. It is quoted in Kāuç. 61. 36 to accompany the scattering in of the rice-grains after washing.

29. They struggle up (*ud-yudh*), they dance on, being heated; they hurl foam and abundant drops (*bindú*); like a woman that is in her season, seeing her husband, unite yourselves, O waters, with these rice-grains.

The translation assumes the emendation, made in our edited text, of *ṛ́tviyā yā́*, for the *ṛ́tviyāya* of all the mss. ⌊See SPP's note on this matter, p. 231. He says *ṛtviya* = *māithuna.*⌋ Ppp. reads *ṛtviyāvāis tāis taṇḍ-*. In Kāuç. 61. 37 the verse accompanies the making of the water to boil.

30. Make thou them stand up, as they sit on the bottom; let them touch themselves all over with the waters; I have measured with vessels (*pā́tra*) the water that is here; measured are the rice-grains that are these directions.

The last pāda is translated as if *yádīmā́ḥ* (p. *yádi imā́ḥ*) were meant as equivalent to *yád imā́ḥ*, corresponding to the *yád etát* of **c**. Ppp. has *sṛjantām* at end of **b**.

⌊Here, at the end of a decad-division, ends the twenty-sixth *prapāṭhaka.*⌋

31. Reach thou forth the sickle (*párçu*), hasten, take [it] quickly; let them, not harming, cut (*dā*) the herbs at the joint; they of whom Soma compassed the kingship — let the plants be without wrath toward us.

One or two of our mss. read in **a** *páraçum* (M.W.; O. *párárçum*); and, as usual, some (O.D.R.) accent *rā́jyam* in **c**. Ppp. has *harantu* for *harāu 'ṣam* in **a**; and, in **c**, *somo yāsām*. *Amanyutāḥ* is undivided in the *pada*-text. In Kāuç. 61. 38 the first pāda is used with handing over the sickle for gathering the *darbha*-grass; the second pāda,* in 61. 39, with cutting it above the joints; and in 1. 24, 25 both for a similar purpose; so also the first pāda (or the verse) in 8. 11; and yet again both in the comm. to 137. 4. *⌊Quoted as *oṣadhīr dāntu parvan* at i. 25 and 61. 39. According to Daç. Kar. (note to 137. 4), the quotation *pra yacha parçum* covers a pāda and a half, that is, it includes the *ahiṅsantas* which is omitted in the quotation of **b**.⌋

32. Strew ye a new *barhís* for the rice-dish; be it dear to the heart, agreeable to the eye; on it let the gods [and] the divine ones (f.) settle (*viç*) together; sitting down (*ni-sad*), let them partake of this with the seasons.

The mss. read in **b** *priyā́m*, but our text makes the unavoidable emendation to *-yám*. Some of the mss. also are bothered over the unusual combination *lgva* in **b**: ⌊thus Bs. has *vaglàv astu;*⌋ R. *valgáv astu;* T. *valgvustu*. And again, in **d**, Bs. reads *-çnan ṝt-*, and O.s.m.R. *-çnanty ṛt-*. The verse accompanies in Kāuç. 61. 40 the strewing of the *barhis*.

33. O forest tree, sit on the strewn *barhís*, being commensurate with the Agni-praises (*agniṣṭomá*), with the deities; like a form well made by an artisan (*tváṣṭṛ*) with a knife, so (*enā́*) let the eager ones be seen round about in the vessel (*pā́tra*).

Bp. and Bs.s.m. read *svádhiyā* at end of **c**. The anomalous hiatus *enā́* (p. *enā́*) *ehā́ḥ* is noted in Prāt. iii. 34. Ppp. reads *svadhityāināhyāṣ pari pātre dadṛçyām*, which is welcome as ridding us of the wholly unsupported form *dadṛçrām;* ⌊cf. *Gram.* § 813⌋. In Kāuç. 61. 43, the verse accompanies the setting of a vessel (*pātrī*) upon the *barhis;* in Vāit. 10. 7, the laying of the sacrificial post upon the same (the editor of Kāuç. regards it as quoted also in 15. 11, but the verse there intended must be rather vi. 125. 1).

34. In sixty autumns may he (?) seek unto the treasure-keepers; may he attain unto the sky with the cooked [offering]; may both fathers [and] sons live upon him; make thou this one to go unto the heaven-going end of the fire.

The last pāda admits of various other constructions. Both here and in vs. 41 (where pāda **a** is repeated) Bp. reads at the beginning *çaṣṭhyā́m.* In **c**, O.p.m.R. accent *jīvā́n.* Ppp. puts the verse after our vs. 35, and reads, for **a**, *ṣaṣṭyāṁ çaradbhyaṣ paridadhma enam;* for **c**, *upāi 'naṁ putrān pitaraç ca sīdām;* in **d**, *imam* for *etam.* There is no reason why the Anukr. should regard the verse as anything but a regular *triṣṭubh.* In Kāuç. 62. 9 it accompanies the setting down of the rice-dish westward from the fire.

35. A maintainer, maintain thyself in the maintenance of the earth; thee that art unmoved let the deities make to move (*cyu*); thee shall the two spouses, living, having living sons, cause to remove (*ud-vas*) out of the fire-holder.

Ppp. combines *-vyā 'cyutam* in **a–b**, omits the meter-disturbing (and probably intrusive) *tvā* of **c**, reads in **c** *-putrā*, and in **d** *ud vāsayāthaṣ p-*. The Anukr. takes no notice of the redundant syllable in our **c**. In Kāuç. 61. 41, the verse accompanies the removal of the vessel; in Vāit. 10. 9, the insertion of the end of the sacrificial post in the ground.

36. Thou hast come together unto all the worlds, having conquered; however many [be] the desires, thou hast made them wholly satisfied; plunge ye (du.) in — both the stirring-stick [and] the spoon; take thou him up upon one vessel.

This obscure verse wins no light from Kāuç. (62. 1), which says simply *iti mantroktam*, connecting it with xi. 1. 24. Some of our mss. (P.M.W.T.) read *abhí* for *ádhi* in **d**. We should expect in **c** *gāhetām*, as the nouns are not vocative. Ppp. reads in **a** *samāgān abhicikya*, and in **b** *kāmān samitāu purastāt.* ⌊See p. lxxxviii.⌋

37. Strew thou on, spread forward, smear over with ghee this vessel; as a lowing cow (*usrā́*) [toward] a young [calf] desiring the teat, do ye, O gods, utter the sound *hing* toward this one.

'Strew on': i.e., specifically, make an *upastaraṇa* or covering of butter. In Ppp. the second half-verse is wholly corrupt. The verse is quoted in Kāuç. 61. 45, as accompanying the operation described, and the next verse is added in 61. 46 when the operation is completed.

38. Thou hast strewn on, hast made that world; let the broad unequalled heavenly world (*svargá*) spread itself out; to it shall resort (*çri*) the mighty eagle; the gods shall reach him forth to the deities.

Ppp. begins with *apāskārāir*, and makes *çrayātāi* and *suparṇas* change places in **c**.

39. What in any case thy wife cooks beyond thee, or thy husband, O wife, in secret from thee, that do ye unite; that be yours together; agreeing (? *sampāday-*) together upon one world.

Kāuç. 62. 11 quotes the verse (*iti mantroktam*), but casts no light upon it. ⌊Has a second *pácati* fallen out after *jāye?*⌋

40. How many of her fasten on (*sac*) the earth, what sons came forth into being from us (pl.) — all those do ye (du.) call to you in the vessel; knowing the navel, the young ones (*çíçu*) shall come together.

The mss. (excepting R.D.) leave *sacante* in **a** unaccented. Ppp. reads after it *'smat.* The verse, especially the first pāda, is obscure. 'Navel' = 'central point, place of union.' The Anukr. does not heed the deficiency of a syllable in **c**; it means us, perhaps, to resolve *ta-ā́n.*

41. What streams (*dhā́rā*) of good (*vásu*) [there are], fattened with honey, mixed with ghee, navels of immortality — all those doth the heaven-goer (? *svargá*) take possession of; in sixty autumns may he seek unto the treasure-keepers.

The last and obscurest pāda is identical with 34 **a**. The Anukr. perhaps accepts the redundant syllable of **b** and the deficient of **c** as balancing each other. The verse is used, with 44 below, in Kāuç. 62. 18, to accompany the further pouring in of juices. Ppp. reads *samaktās* for *prapīnās* in **a**, and *dhāmayas* at end of **b**, and combines *-pā 'bh-* in **d**.

42. He shall seek unto it, [as] treasure-keepers unto a treasure; let those who are others be not lords (*ánīçvara*) about; given by us, deposited, heaven-going, with three divisions it has ascended to three heavens (*svargá*).

Ppp. again combines in **a** *-pā 'bhy.* Kāuç. 62. 10 makes the verse accompany the division of the rice-dish into three parts. There is no reason for calling it *bhurij*, as the Anukr. does.

43. Let Agni burn the demon that is godless; let the flesh-eating *piçācá* not have a draught here; we thrust him, we bar him away from us; let the Ādityas, the Añgirases, fasten on him.

Doubtless we should emend to *rundhmas* in **c**. Ppp. reads in **d** *ādityā no añg-*, thus rectifying the meter. The Anukr. notices this time the redundance of the pāda. Doubtless, as often elsewhere, we are to contract to *ādityāt 'nam.* In Kāuç. 62. 14 the verse is made to accompany the carrying of fire around the offering. ⌊BR. render the force of *pra* by defining *pra-pā* as 'sich an's Trinken machen.'⌋

44. To the Ādityas, the Añgirases, I announce this honey mingled with ghee; with cleansed hands, not smiting down [anything of] the Brahman's, go ye (du.), O well-doers, unto this heavenly world (*svargá*).

The description by the Anukr. is quite wrong. The use by Kāuç. 62. 18 was noted above, under vs. 41. ⌊For the use of the genitive, W. has noted a reference to Delbrück's *Altindische Syntax*, p. 161.⌋

45. I have obtained this highest division of it, from which world the most exalted one obtained [it] completely; pour thou on the butter (*sarpís*); anoint with ghee; this is the portion of our Aṅgiras here.

Ppp. has in **a** a different order of words: *idaṁ kāṇḍam uttamaṁ prāpam asya.* The verse (with xi. 1. 31: the first half of each) is quoted in Kāuç. 62. 15, and again (the second half of each) in 62. 17, in connection with anointing the vessel with butter.

46. Unto truth, unto penance, and unto the deities, we deliver this deposit (*nidhí*), [this] treasure (*çevadhí*); let it not be lost (*ava-gā*) in our play, nor in the meeting; do not ye release it to another in preference to (*purā́*) me.

One or two of our mss. (R.D.) accent at the end *mā́t;* and the word is not found without accent unless here and at xi. 4. 26. ⌊SPP. reads *mā́t* with 8 of his authorities, against 7 that have *mat.*⌋ Ppp. reads in **b** *dadhmas.* This and the two following verses are quoted, with a number of others, in Kāuç. 68. 27, at a later point in the rice-dish ceremony. ⌊With **c**, cf. 52 **a.**⌋

47. I cook; I give; verily upon my action [and] deed (? *karúṇa*) the wife; a virgin (? *kāúmāra*) world hath been born, a son; take ye (du.) hold after vigor (*váyas*) that hath what is superior.

The translation here is purely mechanical. Ppp. puts the verse after our vs. 48, and reads in **a**, for *dadāmi*, *ud vadāmi* ⌊thus suggesting the probably correct restoration of the pāda (*aham u dadāmi*)⌋, and in **c** *putrās.* The verse (10 + 11 : 11 + 11 = 43) is very ill described by the Anukr.

48. No offense is here, nor support (? *ādhārá*), nor that one goes agreeing (*sam-am*) with friends; this vessel of ours is set down not empty; the cooked [dish] shall enter again him that cooked it.

This verse is little more intelligible than the preceding. Ppp. puts **c** after **d**, and reads at the end of **c** *astu* instead of *etat.* ⌊It is hardly worth while to discuss the accent of *ásti.*⌋

49. May we do what is dear to them that are dear; whosoever hate [us], let them go to darkness; milch-cow, draft-ox, each coming vigor (*váyas*) — let them thrust away the death that comes from men.

Or, 'that concerns, comes upon, men' (*pāúruṣeya*). The Anukr. seems to accept the two redundant syllables of **c** (*evá* an intrusion) as compensating for the deficiency in **a.** According to Kāuç. 62. 19, the verse is used of 'the milch-cow etc.' north of the fire.

50. The fires are in concord, one with another — he that fastens on the herbs, and he that [fastens on] the rivers; as many gods as send heat (*ā-tap*) in the sky — gold hath become the light of him that cooks.

Ppp. reads *sindhum* in **b**, and *dadhatu** (for *pacatas*) in **d.** In Kāuç. 62. 22, the verse (with xi. 1. 28) is made to accompany the laying on of a piece of gold; it is also quoted in 68. 27, with vss. 46–48, etc.: see note to vs. 46. The Anukr. does not notice the lack of a syllable in **a.** *⌊Intending *dadhato ?*⌋

51. This one of skins (*tvác*) hath come into being on man; not naked are all the animals (*paçú*) that are other; ye (du.) cause to wrap (*paridhā*) yourselves (*ātmán*) with authority (*kṣatrá*), a home-woven garment, the mouth of the rice-dish.

The translation is as literal as possible; but other constructions may be made in the second half-verse. Ppp. leaves the hiatus between **a** and **b**, *babhūva an-*; it combines *-gnās sarve* in **b**; and it reads in **c** *dhāpayeta*, with a division-line after it. Kāuç. 62. 23 makes the verse accompany the depositing of such a garment, with gold. ⌊Has the vs. anything to do with the legend, cited under ii. 13. 3, about the cow and her skin, which the gods took from man and gave to the cow?⌋

52. What [untruth] thou shalt speak at the dice, what at the meeting, or what untruth thou shalt speak from desire of gain — clothing yourselves (du.) in the same web (*tántu*), ye shall settle in it all pollution.

Ppp. rectifies the meter of **a** by reading *vadasi ;* in **b** it has *dhane* instead of *vadās ;* in **c** it gives *saha* for *abhi*. The Anukr. does not notice the deficiency in **a**. The verse is quoted in Kāuç. 63. 1 (next after vs. 51), with the explanation 'the two become dressed in the same garment.' ⌊With **a**, cf. 46 **c**.⌋

53. Win thou rain; go unto the gods; thou shalt make smoke fly up out of the skin; about to become all-expanded, ghee-backed, go thou, of like origin, unto that world.

The second half-verse is identical with 19 **a**, **b** above. Ppp. begins **b** with *tatas* instead of *tvacas ;* and it has a different second half: *viçvavyacā viçvakarmā svargas sayoniṁ lokam upa yāhy ekam*, which seems less unintelligible. In Kāuç. 63. 5 the verse is quoted (together with xi. 1. 28 **b**) with the direction 'he draws off [the garment?].'

54. The heaven-goer hath variously changed his body, as he finds (? *vidé*) in himself one of another color; he hath conquered off the black one, purifying a shining one (*rúçat*); the one that is red, that I offer (*hu*) to thee in the fire.

The adjectives here are all fem., relating to 'body' (*tanū́*). The defective meter of **b** helps to make the isolated ⌊or rather, unusual?⌋ *vidé* ⌊see *Gram.* § 613⌋ suspicious; the Anukr. takes no notice of the deficiency. The first half-verse is corrupt in Ppp., so that the comparison gives us no help. In Kāuç. 63. 8 the verse accompanies the scattering on of other husks (*phalīkaraṇān*). ⌊For the form *ajāit*, see the references under vi. 32. 2.⌋

55. To the eastern quarter, to Agni as overlord, to the black [serpent] as defender, to Āditya having arrows, we commit thee here; guard ye him for us until our coming; may he lead on our appointed [life-time] here unto old age; let old age commit us unto death; then may we be united with the cooked [offering].

⌊Vss. 55–60 are partly unmetrical.⌋ We are surprised to find the pause before instead of after the phrase *etám pári dadmaḥ*. With the items in the first division of these verses are to be compared the corresponding ones in iii. 27. 1–6. The concluding pāda of the metrical refrain is identical with vi. 119. 2 d. The *pada*-reading at the end of the prose is *ā́ : asmā́kam : ā́°etoḥ*. In every verse, Ppp. omits *tvā* before *diçé* (an improvement) and reads *dadhmas* for *dadmas*. In the refrain ⌊of every verse, apparently⌋, it has *dadhātv adhā* for *dadātv atha*. In this verse it combines *diçe agnaye*. The metrical description of the Anukr. is very puzzling; the part common to all the verses is 6 + 10 : 11 + 11 + 11 = 49 syllables; then the varying parts range ⌊with some resolutions⌋ from 25 to 31 syllables: all together, from 74 to 80 syllables; and *atidhṛti* is regularly 76, and *kṛti* 80; but the Anukr., after calling all *atidhṛti*, appears to call all but one *kṛti*. The verses are quoted in Kāuç. 63. 22, in connection with the rest of the hymn.

56. To the southern quarter, to Indra as overlord, to the cross-lined [serpent] as defender, to Yama having arrows, we commit thee here; guard ye etc. etc.

57. To the western quarter, to Varuṇa as overlord, to the *pṛ́dāku* as defender, to food having arrows, we commit thee here; guard ye etc. etc.

58. To the northern quarter, to Soma as overlord, to the constrictor as defender, to the thunderbolt having arrows, we commit thee here; guard ye etc. etc.

Our edition follows all the mss. in accenting *rakṣitré 'çányāi;* it should be, of course, *-trè*.

59. To the fixed quarter, to Vishṇu as overlord, to the spotted-necked [serpent] as defender, to the herbs having arrows, we commit thee here; guard ye etc. etc.

Ppp. reads *vīrudbhyas* for *oṣadhībhyas*.

60. To the upward quarter, to Brihaspati as overlord, to the white [serpent] as defender, to rain having arrows, we commit thee here; guard ye etc. etc.

⌊Here ends the third *anuvāka*, with 1 hymn and 60 verses. The quoted Anukr. says *svargaḥ ṣaṣṭiḥ*, i.e., 'the *svarga*[-hymn] is sixty.' The stem *svarga*, in one form or another, occurs a dozen times in the hymn.⌋

4. The cow (vaçā́) as belonging exclusively to the Brahmans.

[*Kaçyapa. — tripañcāçat. mantroktavaçādevatyam. ānuṣṭubham: 7. bhurij; 20. virāj; 32. uṣṇigbṛhatīgarbhā; 42. bṛhatīgarbhā.*]

Found also in Pāipp. xvii. (with slight differences of verse-order ⌊4, 6, 5, 8, 7, 9 and 17, 19, 18, 20⌋). Not noticed at all in Vāit., and in Kāuç. only once, in 66. 20, where, with x. 10, it (or the first verse) is to be spoken by the giver of a cow, after sprinkling etc.

Translated: Ludwig, p. 448; Henry, 203, 248; Griffith, ii. 120; Bloomfield, 174, 656.

1. I give [her] — thus should he say, if they have noticed (? *anu-budh*) her — [I give] the cow (*vaçā́*) to the priests (*brahmán*) that ask for her; that brings progeny, descendants.

Perhaps *ánu ábhutsata* is rather 'have recognized': i.e., have made her out to be the kind of cow that is called *vaçā́;* or there may be in it something of the meaning of *anu-jñā:* 'have approved, or taken a liking to.' ⌊Cf. MGS. i. 8. 6 and p. 150.⌋

2. He bargains away his progeny and becomes exhausted of cattle who is not willing to give the cow (*gó*) of the gods to the sons of seers that ask for her.

⌊Pādas **c**, **d** recur as 12 **a**, **b**.⌋

3. By a hornless one they are crushed for him; by a lame one he falls (? *ard*) into a pit; by a crippled one his houses are burned; by a one-eyed one his possessions are taken away (?).

The adjectives are feminine, and the sense doubtless is that as the result of giving such defective cows the thing threatened will happen. In **a**, probably the subject to be understood is *gṛhā́s*, as in **c**; **b** and **c** have perhaps become transposed — and, in that case, *svám* might be the subject also of *árdati*. ⌊Ppp. has *kāṭam*, like the Vulgate.⌋ The translation of **d** implies emendation (which seems advisable ⌊cf. W. in AJP. xiii. 302⌋) of *kāṇáyā* to *kāṇáyā́*: i.e. *kāṇáyā : ā́ : dīyate*. Ppp. has *jīyate* 'is harmed,' which would remove the difficulty. ⌊On *kūṭá*, see von Bradke, KZ. xxxiv. 157.⌋

4. Anæmia (*vilohitá*) from the station of the dung visits (*vid*) the master of kine; so is the agreement (?) of the cow; for door-damaging (?) art thou called.

Nearly everything in the second half-verse is doubtful. The majority of our mss. read *sáṁvidyam* (p. *sáṁ°vidyam*), but *sā́ṁ-* instead is given by M.s.m.O.s.m. and D.; and in R. *sā́ṁ-* is emended to *sāṁ-*. *Sā́ṁvidya* seems a much more probable form of stem. The Pet. Lexx. render 'possession,' which is very unsatisfactory. *Duradabhnā́* (also in vs. 19) seems pretty clearly the reading of nearly all our mss. in **c**, though it might, as usual in such cases, be *-bhrā́* in most; Bp. has (both times) apparently *-bhdnā*, and O. ⌊in vs. 4⌋ *-bdnā* or *-b-h-nā* (the *b* and *h* separate letters, as again below in xiii. 1. 25 **c**). The word is not divided in the *pada*-text. The translation given is ⌊suggested by⌋ that of the Pet. Lexx.; Ludwig renders here 'unbetrieglich' (undeceivable), but leaves the word untranslated in vs. 19. The second person *ucyáse* is quite unexpected; ⌊most of our⌋ *saṁhitā*-mss. read *hy ù3cyáse;* ⌊and SPP's are much at variance⌋. ⌊As alternative rendering in **a**, **b**, W. notes 'from standing on her dung.'⌋ Ppp. reads, in **c**, **d**, *svāṁ vidyuṁ duritagrāhy uccase.*

5. From the station of the two feet of her, soaking (? *viklíndu*) namely visits [him]; unexpectedly (?) are they crushed who snuff at her with the mouth.

Here, too, much is obscure and doubtful. The first part might be: 'From the station of her ⌊or 'from standing on her,' as W. queries⌋, soaking of the feet visits [him],' as it is hard to see what two feet have to do with a cow. And in **d** *yā́s* can be either subject or object, and *jíghrati* either sing. or pl. I take *anāmanā́t* from root *man;* Ludwig renders it 'without becoming ill'; the Pet. Lexx. explain the word as meaning a kind of disease. Ppp. reads, in **a**, **b**, *asyā 'dhiṣṭhānād vikulaṁ dvin nāma.*

6. Whoever punches (*ā-sku*) the two ears of her, he falls under the wrath of the gods; if he thinks "I am making a mark," he makes his possessions less.

Ppp. begins *yo 'syāṣ karṇāv āskanoty*, and reads in **c** *lakṣmīṣ kurvīta.* ⌊Pāda **b** recurs as 12 **c**. For the construction, cf. 26 **d**, 47 **d**: and, *per contra*, 12 **d**, 34 **d**, and

51 c.⌋ We are to make the combination *kurve 'ti.* ⌊As to the marking of cattle's ears, cf. vi. 141. 2 and note, and Zimmer, p. 234. In a marginal note, W. compares MS. iv. 2. 9 (p. 315). The MS. passage and this vs. and the root *akṣ* are discussed by Delbrück, *Gurupūjākaumudī*, p. 48–49. — Ppp. puts the vs. between 4 and 5.⌋

7. If, for any one's advantage, any one cuts off the tail-tuft of her, then his colts die, and the wolf slays his calves.

Or (in **a**), 'for any advantage *or* use.' Ppp. makes 7 **c**, **d** and 8 **c**, **d** change places. It reads also *vālān* in **b**.

8. If of her, while being with her master, a crow hath vexed (*hīḍ*) the hair, then his boys die, [and] the *yákṣma* visits him unexpectedly (?).

As to *anāmanā́t*, see note to vs. 5. The first pāda apparently means 'in presence of her master,' and so, 'without his interference for her protection.' ⌊Ppp. combines *tataṣ k-* in **c**.⌋

9. If the lye, the dung of her a barbarian woman flings together, then is born what is deformed, what will not escape from that sin.

All our mss. appear to read distinctly *palpūl-* in **a**, yet they are never to be trusted to make the distinction between *lp* and *ly*. Apparently the word is used here for 'urine,' and the meaning is 'if such precious stuff is carelessly treated by a slave-woman (*dāsī*).' Ppp. reads *'pirūpaṁ* in **c**. We have to resolve *as-i-āḥ* to fill out the meter of **a**.

10. When being born, the cow (*vaçā́*) is born for (*abhí*) the gods together with the Brahmans; therefore she is to be given to the priests (*brahmán*); that people call the guarding (*gópana*) of one's possessions.

The *pada*-text makes the extraordinary division *gó°panam* ⌊for the sake of the play upon *go* 'cow'?⌋, as if the word were not a simple derivative from root *gup!* 'For' (*abhí*): more literally 'unto, into the possession of.'

11. They who come to the winning (*vaní*) of her, theirs is the god-made cow ⌊*vaçā́*⌋; they called it *bráhman*-scathing, if anyone keeps her to himself.

Pāda **b** seems to mean virtually 'she is by the gods made theirs.' Ppp. reads at the end (as also in vss. 21, 25) *nu priyāyate*, and *nipr-* is certainly very questionable, since no *nipriya* nor even root *prī + ni* occurs. The minor Pet. Lex. gives the word two totally different explanations, under *nipriyāy* and *priyāy* respectively.

12. Whoever is not willing to give the cow (*gó*) of the gods to the sons of seers that ask for her, he falls under the wrath of the gods and the fury of the Brahmans.

Ppp. reads, for **a**, **b**, *ya enāṁ yācadbhya ārṣeyebhyo nirucchati.* ⌊We had **a**, **b** above as 2 **c**, **d**, and **c** as 6 **b**.⌋

13. Whatever may be his use for the cow (*vaçā́-*), he should then seek another [cow]; she, ungiven, harms a man, if he is not willing to give her when asked for.

Ppp. has a quite different version of **a–c**: *yasyā 'nya syād vaçābhogo 'nyām icchetu barhiṣaḥ: hiṅsrā ṇi dhatsva gopatiṁ.* We should expect *pū́ruṣam* at end of **c**, as elsewhere in such a position.

14. As a deposited treasure (*çevadhí*), so of the Brahmans is the cow (*vaçā́*); accordingly ⌊*etát*⌋ they come unto her, in whosesoever possession she is born.

15. They come thus unto their own property, namely the Brahmans unto the cow; as one might scathe them in any other respect (?), so is the keeping back of her.

The third pāda is unclear, and the bad meter makes the reading suspicious; yet Ppp. has the same, and varies only in combining *brāhmaṇā 'bhi* in **b**, and combining and reading *'syā 'dhirohaṇaṁ* in **d**. Most of our mss. (all except D. and R.s.m.) have the false accent *brā́hmaṇās* in **b**; our text emends. The Anukr. takes no notice of the redundant syllable in **c**.

16. She may go about until ⌊*ā́*⌋ the space of three years, being of unrecognized (*vi-jñā*) speech (*-gada*); should he know the cow, O Nārada, then the Brahmans are to be sought.

This is obscure, but appears to mean that the cow may not betray herself as a *vaçā* for as much as three years; but, as soon as she is recognized as such, she must be delivered over to the Brahmans. The *pada*-text has in **a**, of course, *evá : ā́ : tr-*.

17. Whoever declares her to be not the cow, the deposited deposit of the gods, at him Bhava-and-Çarva, both, striding about, hurl the arrow.

18. Whoever knows not the udder of her, and likewise the teats of her, to him she yields milk with both, if he has been able to give the cow.

That is, probably, if her owner has sought no profit from her (cf. Ludwig). The first pāda is quoted under Prāt. ii. 52, as an example of *ūdho* (not *ūdhar*) before a sonant. A number of our mss. read *veda*, without accent.

19. Door-damaging (?) lies she on him, if he is not willing to give her when asked for; he does not succeed in the desires which, without having given her, he would fain accomplish (*cikīrṣa-*).

The translation implies the obviously necessary emendation of *yā́m* to *yā́n* in **d** ⌊so Ludwig⌋. As to *duradabhnā́* at the beginning, see the note to vs. 4. That the conjectural rendering is extremely unsatisfactory is plain. Ppp. has instead, for **a**, *duritavīnapāçaye;* and, in **c**, **d**, apparently *kāmas sam ṛdhyate yam ad-*, thus supporting our emendation. ⌊In Ppp. this verse precedes our 18.⌋

20. The gods asked for the cow, having made the Brahman their mouth; the wrath (*héḍa*) of them all incurs (*ni-i*) the man (*mā́nuṣa*) who gives not.

The translation implies emendation in **b** to *brāhmaṇám.* Ppp. reads in **a** *yācanti*, which does not rectify the meter. ⌊Read *devā́so?*⌋

21. He incurs the wrath of cattle (*paçú*) who gives not the cow to the Brahmans — if a mortal keeps to himself the deposited portion of the gods.

The *saṁhitā*-mss. accent in **b** *brāhmaṇébhyo dadat*, and the *pada* correspondingly *adadat* (instead of *ádadat*). Our text makes the necessary emendation. Ppp. gives for **d** *ṛtāse nu priyāyate.* ⌊See note to 11, above.⌋

22. If a hundred other Brahmans should ask the cow of its master, yet (*átha*) the gods said of her: the cow is his who knoweth thus.

All our mss. save two (I. and [?] E.s.m.) read *etām* (without accent) in **c**; our text follows the two.

23. Whoever, not having given her to one who knoweth thus, then shall give the cow to others, hard to go upon for him in his station is the earth with its deity.

In **b** the *pada*-text has *anyébhyaḥ : adadat*, and the *saṁhitā*-mss. correspondingly *-bhyo dadad v-*; this is emended in our text to *-bhyó 'd-* (as if *ádadat*, as in vs. 21); but a decidedly better emendation would be to *-bhyo dádat*, as translated. Ppp. reads *anyasmāi d-*, which favors this understanding of the pāda; it also combines *tasmā 'dh-* in **c**.

24. The gods asked the cow [of him] in whose possession she was first (*ágre*) born; that same one may Nārada know; together with the gods he drove her away.

The connection of **c**, **d** is obscure, and tempts to conjectural emendations; Ludwig suggests *vidvā́n* for *vidyāt:* 'knowing her to be such, Nārada together with the gods drove her away (as theirs)'; this is quite acceptable. Ppp. reads at the end *udājitā.* One or two of our mss. (D.R.p.m.) accent *nāradáḥ*. The Anukr. takes no notice of the lack of a syllable in **a**. ⌊Read *devā́so* as in 20?⌋

25. The cow makes a man (*pū́ruṣa*) destitute of descendants, poor in cattle, if, when she is asked for by the Brahmans, then he keeps her to himself.

Ppp. reads in **b** *pāuruṣam*, and in **d** *nu priyāyata*. The Anukr. takes no notice of any deficiency in **c**; we may best resolve *bṛ-āh-*. ⌊Read *brāhmaṇébhiç ?*⌋

26. For Agni-and-Soma, for Love (*kā́ma*), for Mitra and for Varuṇa — for these the Brahmans ask her; under their wrath falls he who gives not.

27. So long as the master of her should not himself overhear the verses (*ṛ́c*), so long may she go about among his kine (*gó*); she may not abide in his house after he has heard.

The translation implies the evidently necessary emendation of *vaçet* at the end to *vaset;* R., indeed, has the latter; ⌊and so have 8 of SPP's authorities, against 7 with *vaçet;*⌋ Ppp. is corrupt: *nā 'sya çrutā gṛhe sya.* The Anukr. takes no notice of any redundancy in **b**; but it can hardly expect us to make a pāda-division between *no* and *'paçṛṇuyāt*. The 'verses' are doubtless those with which the Brahmans come to claim their rightful property.

28. If any one, having overheard the verses of her, has then made her go about among his kine (*gó*), both the life-time and the growth of him do the gods, made wrathful, cut off (*vraçc*).

Nearly all our mss. (E. has *ácī-*) ⌊and all of SPP's⌋ leave *acīcarat* in **b** unaccented; and then, as if by way of compensation, they mostly (except Bs.s.m.D.R.) accent *vṝçcanti.*

29. The cow, going about variously, the deposited deposit of the gods, manifests her forms, when she desires to go (?) to her station (*sthā́man*).

That is, her rightful and appointed place. The translation implies in **b** the reading *kṛṇute* instead of *kṛṇuṣva*, although the former is found only in O.p.m.D.T. (*-uti*). ⌊Three of SPP's *pada*-mss. have *kṛṇute.*⌋ The comm. to Prāt. ii. 63 quotes *āviṣ kṛṇute rūpāṇi*, which is not found in the text unless here. The translation also implies at the end *jigāṅsati.* The Prāt. (i. 86) seems to imply the occurrence in the text of such forms, and the sense obviously calls for them here and in the next verse; see the note to Prāt. i. 86. Ppp. reads in **d** *yathā* for *yadā.*

30. She manifests herself when she desires to go to her station; then the cow ⌊*vaçā́*⌋ makes up her mind for the asking of the priests (*brahmán*).

That is, prepares herself to be asked for by them; *brahmábhyas*, dat. by attraction. ⌊Read again *jigāṅsati:* see note to vs. 29.⌋ Read in **d** *yācñyā́ya*, though the mss. mostly have *-ñcy-*, as they often blunder over such an unusual consonant-group. Ppp. reads *uto* for *atho* in **c**.

31. She plans (*sam-kḷp*) [it] with her mind; then she goes unto the gods; thence the priests (*brahmán*) go on to ask for the cow.

32. By offering of *svadhā́* to the Fathers, by sacrifice to the deities, by giving of the cow, the noble (*rājanyà*) does not incur (*gam*) the mother's wrath.

Ppp. reads *devebhyaḥ* at end of **b**. The description of the Anukr. very unnecessarily forbids us to resolve *-bhi-aḥ* in **b**.

33. The cow is mother of the noble; so came it (n.) into being in the beginning; they call it a non-abandonment (? *ánarpaṇa*) of her that she is presented to the priests (*brahmán*).

The Pet. Lexx. render the difficult *ánarpaṇa* by 'a not giving away'; Ludwig, by 'no restitution.' Ppp. combines *tasyā ’’hur* in **c**.

34. As one might snatch (? *ā-lup*) from the spoon sacrificial butter held forth for the fire, so he who gives not the cow ⌊*vaçā́*⌋ ⌊to the priests⌋ falls under the wrath of Agni.

Perhaps, 'as [the fire] might snatch,' etc. — seizing on the butter before it is duly offered. Ppp. reads for **a** *yad ājyaṁ pratijagrāha*, and in **d** omits *ā*, thus rectifying the meter. The Anukr. takes no notice of the redundant syllable in our text; we are doubtless to get rid of it by contracting to *agnáy' ā́.* ⌊Were emendation necessary, one might be tempted to suggest *agnā́v ā́:* but cf. note to vs. 6 **b**.⌋

35. With the sacrificial cake as calf, milking well, she draws near to him in the world; she yields (*duh*) to him all his desires — [namely,] the cow ⌊*vaçā́*⌋ to him who has presented her.

Ppp. reads, in **b**, *loke 'syo 'pa;* and, for **c**, *sahasmāi sarvān kāmān mahe.* The Anukr. takes no notice of the irregular meter in pādas **a** and **c**. All the *saṁhitā*-mss. accent *loké 'smā* in **b**; our text emends to *lokè.*

36. All his desires, in Yama's realm, does the cow ⌊*vaçā́*⌋ yield to him who has presented her; likewise they call hell the world of him who keeps her back when asked for.

The *pada*-text reads *nárakam*, and the difference of the two texts is noted in Prāt. iii. 21; iv. 90. Ppp. reads *tathā* for *atha* in **c**.

37. Being impregnated, the cow ⌊*vaçā́*⌋ goes about angry at her master: thinking me barren, let him be bound in the fetters of death.

38. And he who, thinking her barren, cooks the cow ⌊*vaçā́*⌋ at home (*amā́*)—his sons and sons' sons also does Brihaspati cause to be asked for.

Ppp. reads in **b**, for *amā ca*, the equivalent *gṛheṣu;* further, in **c**, **d**, *asya svaputrān pāutrāç cātayate bṛh-.* ⌊Over "at home" W. interlines "in private": see vs. 53.⌋

39. She sends down great heat, going about a cow (*gó*) among kine; further, to the master who has not given her the cow (*vaçā́*) milks poison.

In **b**, apparently, 'being treated as an ordinary cow.' The 'milks' in **d** does not necessarily mean that she gives actual milk. Ppp. reads *tato* in **c**, for *atho ha*, thus rectifying the meter; the Anukr. takes no notice of the redundancy of the pāda, caused by the apparently intrusive *ha*.

40. It is a thing dear to the cattle that she is presented to the priests (*brahmán*); further, that is a thing dear to the cow ⌊*vaçā́*⌋, that she be an oblation to the gods.

Lit. 'among the gods' (p. *deva°trā́*).

41. What cows the gods shaped out (*ut-kḷp*), rising up from the sacrifice, of them Nārada selected for himself the fearful *viliptī́.*

The root *kḷp* (*kalpay-*) with *ud* occurs nowhere else. In **c**, P.M.W.I.E.p.m.R. read *viliptī́m*, which would be the more normal accus. of *-tī́*, but the meter is against it. But the accent *-tyám* is entirely inadmissible; it must be emended to *-tyàm*; ⌊cf. JAOS. x. 379, 369⌋. What sort of a cow (*vaçā́*) is intended by *viliptī́* (which ought to signify 'smeared over') is altogether obscure. Ppp. reads instead *vilapatiṁ.*

42. The gods questioned (*mīmāṅs-*) about her: is this a cow ⌊*vaçā́*⌋, or not a cow? Of her Nārada said: she is of cows the most truly cow (*vaçā́tama*).

The more proper reading in **b** would seem to be *ávaçā́3iti;* but all the *saṁhitā*-mss. read *ávaçé 'ti*, as in our text, although the *pada* gives the sign of protraction (*3*) also after *avaçā*, as it should be. But the Prāt. (i. 97) requires *-çé 'ti* simply: see the rules i. 97 and 105, and the notes to them. The verse (8 + 8 : 7 + 10) is very ill described by the Anukr. Ppp. reads in a *devā 'mīm-*; for b, *vaçe 'yāṁ ntavaçe 'ti*; and it omits *iti* at the end. ⌊For the use of the superlative in d, cf. the punning lampoon on the name of Gotama, *Indische Sprüche*^{2}, 4875.⌋

43. How many, pray (*nú*), Nārada, are the cows which thou knowest, born among men (*manuṣyà-*)? those I ask of thee who knowest; of which may a non-Brahman not partake (*aç*)?

Ppp. reads, for c, *katimā "sāṁ bhīmatamā* (like our vs. 45 c).

44. The *viliptí*, O Brihaspati, and the cow ⌊*vaçā́*⌋ that has given birth to [such] a cow — of that one a non-Brahman who should hope for prosperity (*bhū́ti*) may not partake.

The translation implies at the beginning emendation to *viliptí yā́* (as in vs. 46); the proper reading might also be *viliptyàs*, nom. pl.; *-tyā́s* seems inadmissible; Ppp. reads *vilaptyā* (for *-ās*?). Ppp. has further *tāsāṁ* for *tasyās* in c. *Sūtávaçā* is rendered according to the requirement of the accent; the Pet. Lexx. define as 'a cow remaining barren after the birth of one calf'; and the legends told in explanation of the name in TS. vi. 1. 3^6 and MS. ii. 5. 4 support that understanding. ⌊Cf. Henry's translation, p. 208, and note, p. 256.⌋ Pāda c is redundant in this verse, as are also 46 c and 43 d; the Anukr. heeds none of these cases.

45. Homage be to thee, O Nārada; [be] the cow to him who at once knows it. Which one of them is the most fearful, not having given which, one would perish?

Ppp. reads in a *te 'stu*, and in b *vaçām*, which is easier (Ludwig translates ⌊as if the text were *vaçā́ḥ*⌋). In d, our text might better read *ádattvā*.

46. She that is *viliptí*, O Brihaspati, further the cow that has given birth to [such] a cow — of that one a non-Brahman who should hope for prosperity may not partake.

Ppp. reads at the beginning *viluptiṁ bṛhaspataye yā ca sū-*, and in c again (as in vs. 44) *tāsāṁ*.

47. Three verily are the kinds of cow: the *viliptí*, she that has given birth to [such] a cow, the [simple] cow ⌊*vaçā́*⌋; these one should present to the priests (*brahmán*), [then] he falls not under the wrath of Prajāpati.

Ppp. once more reads *viluptīs sū-* in b; it is easier to conjecture a meaning for *viluptī* than for *viliptī*. Most of our *saṁhitā*-mss. accent *só 'nāv-* in d; our text makes the necessary correction to *sò*. The irregularities of b and c are unnoticed in the Anukr.; ⌊or rather, it lets them balance each the other⌋.

48. This, O Brahmans, is your oblation — so, when asked ⌊therefor⌋, should he think, if they should ask of him the cow, which in the house of him who has not given her is fearful.

49. The gods talked about the cow in wrath, saying: he hath not given it to us; with these verses (*ṛ́c*) [they talked about] Bheda; therefore indeed he perished.

Ppp. reads *upa* for *pari* in **a**, and, for **b**, *sa no rājata heḍitā* ; and in **c** it rectifies the meter by giving *bhedasya*. The Anukr. does not heed the deficiency in our verse.

50. And Bheda gave her not, when asked by Indra for the cow ⌊*vaçā́*⌋; for that offense the gods cut him off in the contest for superiority.

Some of our mss. (Bp.E.D.K.) read *etām* (unaccented) in **a**; nearly all (not Bs.s.m.D.) accent *āgasó 'vṛçcan* in **d**. Ppp. has at the beginning *utāi 'tāṁ bh-*; its second half-verse is corrupt.

51. They who, wheedling, advise (*vad*) to the non-giving of the cow ⌊*vaçā́*⌋, the villains fall under the fury of Indra through ignorance.

Ppp. combines in **a** *vaçāyā 'dā-*, and in **c–d** *jālmā "vṛç-*.

52. They who, leading away her master, then say: do not give — they, through ignorance, go to meet the hurled missile of Rudra.

Pari yanti is rendered as if *prati y-*, for which it is perhaps a misreading. Ppp. reads *cetasas* for *acittyā*. Part of our mss. (Bp.R.K.) leave *āhus* unaccented, and all have *te* instead of *té* in **c**.

53. If as offered (*hu*) and if as unoffered one cooks the cow ⌊*vaçā́*⌋ in private (*amā́*), coming into collision with the gods accompanied by the Brahmans, he goes supine (*jihmá*) out of the world.

All the *saṁhitā*-mss. curiously read in **c** *sábrāhmaṇānn* (O. *-ṇāṁn*) *ṛtvā́* ; the *pada*-text has *sá॰brāhmaṇān : ṛtvā́*. ⌊For *amā́*, cf. vs. 38.⌋

⌊Here ends the fourth *anuvāka*, with 1 hymn and 53 verses. The quoted Anukr. says *saptabhir ūnā tu* "*vaçāḥ*," i.e. 'the cows[-hymn] is a [sixty] deficient by seven.'⌋

5. The Brahman's cow.

[*Atharvācārya.* — sapta paryāyāḥ. brahmagavīdevatāḥ.*]

⌊Partly metrical: vss. 15–17, 47–53, 55–70 are so reckoned by W. in the *Index*, p. 6.⌋ Found also in the main in Pāipp. xvi., but in the central parts with omissions and disorder of which the details are not given; ⌊vss. 58, 60, 64–73 are wanting⌋. Not quoted at all by Vāit., nor probably by Kāuç., since 'the two Brahman-cow hymns' mentioned in Kāuç. 48. 13 are doubtless v. 18, 19; although the comm. ⌊Dārila: cf. Keçava, p. 351^{20}⌋ declares these ⌊v. 18, 19⌋ to constitute one of the 'two,' and xii. 5 the other. *⌊The Berlin ms. reads *prāguktarṣibrahmagavīdevatāḥ*: so also SPP's citation, Critical Notice, p. 21. This seems to mean that Kaçyapa is the *ṛṣi*; h. 4 clearly has the same "deity" as this.⌋

Translated: Muir, i^2. 288 (vss. 4–15); Ludwig, p. 529 (vss. 47–73); Henry, 209, 257; Griffith, ii. 127.

[**Paryāya I.** — *ṣaṭ. 1. prājāpatyā 'nuṣṭubh ; 2. bhurik sāmny anuṣṭubh ; 3. 4-p. svarāḍ uṣṇih ; 4. āsury anuṣṭubh ; 5. sāmnī pan̄kti.* ⌊For 6, see under that verse.⌋]

1. By toil, by penance [is she] created, acquired by *bráhman*, supported (*çritá*) on righteousness.

All our *saṁhitā*-mss. combine *vittá ṛté.* The appearance of meter in the verse (8 + 8) is perhaps not accidental; but there is no metrical structure elsewhere in the section.

2. Covered with truth, enclosed with fortune, enveloped with glory.

Why the verse is called *sāmnī* rather than *prājāpatyā*, like its predecessor, cannot be told. The *pada*-text does not divide *prā́vṛtā*, although, in the apparently parallel case, it divides *pári॰vṛtā.*

3. Set about with *svadhā́*, surrounded with faith, guarded by consecration, standing firm in the offering, the world her post (*nidhā́na*).

The *pada*-mss. absurdly write *práti॰sthitāḥ* (instead of *-tā*). The metrical description of the Anukr. is not less absurd; to make the required 30 syllables, we have to resolve *pári-ūḍhā.*

4. *Bráhman* her guide, the Brahman her over-lord.

Ppp. combines *brāhmaṇo adh-*. The *á-* needs to be restored in order to make the 13 syllables required by the definition of the Anukr.

5. Of the Kshatriya who takes to himself that Brahman-cow, who scathes the Brahman, —

6. There departs the happiness (*sūnṛ́tā*), the heroism, the good luck.

⌊The London Anukr. text reads *prathamā bhāu prājāpatyānuṣṭu pakrāmatīti* (vs. 6) *satyena* (etc., vs. 2): may be the *pratīka* of vs. 6 is misplaced and should be put before [*u*]*bhāu* (vs. 6 can be stretched to 16 syllables), or else the definition of 6 is fallen out.⌋ Ppp. reads *puṇyalakṣmī.*

[**Paryāya II.**—*pañca. 7. sāmnī triṣṭubh; 8,9. ārcy anuṣṭubh* (*8. bhurij*)*; 10. uṣṇih;* ⌊*7–10. 1-p.:* see under vs. 11;⌋ *11. ārcī nicṛt pañkti.*]

7. Both force, and brilliancy, and power, and strength, and speech, and sense (*indriyá*), and fortune, and virtue (*dhárma*), —

8. And holiness (*bráhman*), and dominion ⌊*kṣatrám*⌋, and kingdom, and subjects (*víças*), and brightness (*tvíṣi*), and glory, and honor, and property, —

9. And life-time, and form, and name, and fame, and breath, and expiration, and sight, and hearing, —

10. And milk, and sap, and food, and food-eating, and righteousness, and truth, and sacrifice (*iṣṭá*), and bestowal (*pūrtá*), and progeny, and cattle: —

11. All these depart from the Kshatriya who takes to himself the Brahman-cow, who scathes the Brahman.

Lit. 'all these of the K.,' 'that belong to him.' Ppp. omits vs. 10, and abbreviates vs. 9 to *āyuç ca çrotraṁ ca*, and vs. 11 to *tāni sarvāṇy apa krāmanti kṣatriyasya.* All our *saṁhitā*-mss. read in vs. 10 *ca ṛtám.* The Anukr. says of vss. 7–10, *etāç catasraḥ punaḥ punaḥ pādāntareṇa padābhyāsād ekapadāḥ:* ⌊that is, they are *1-p.* because repeatedly or in each case the groups ending with *ca* have to be recited with a pāda-interval, i.e. (as Dr. Ryder suggests) because there is in each verse no main cesura⌋.

[**Paryāya III.** — *ṣoḍaça. 12. virā́ḍ viṣamā́ gā́yatrī; 13. āsury anuṣṭubh; 14, 26. sā́mny uṣṇih; 15. gā́yatrī; 16, 17, 19, 20. prājā́patyā́ 'nuṣṭubh; 18. yā́juṣī jagatī; 21, 25. sāmny anuṣṭubh; 22. sāmnī bṛhatī; 23. yājuṣī triṣṭubh; 24. āsurī gāyatrī; 27. ā́rcy uṣṇih.*]

12. This same Brahman-cow [is] fearful, having deadly poison, witchcraft incarnate (*sākṣā́t*), *kū́lbaja* when covered.

Kū́lbaja occurs only here and in vs. 53 below; in the latter verse, Ppp. reads instead *pūlyājām*.

13. In her are all terrible things and all deaths.

14. In her are all cruel things, all men-killers (*puruṣavadhá*).

15. This Brahman-cow, when taken to oneself, binds the Brahman-scather, the god-reviler, in the shackle of death.

Several of the *saṁhitā*-mss. (Bs.P.M.W.E.) read *-gavy à3dīyá-*, curiously enough. All our mss. have *páḍv-*, and one or two *-vīn̄ç-* or *-vin̄ç-*. The verse admits of being read as a *gāyatrī*, probably not by accident, and might better have been printed as such.

16. Verily (*hí*) a hundred-killing weapon (*mení*) is she; verily the destruction of the Brahman-scather is she.

17. Therefore indeed is the cow of the Brahmans hard to be dared against by one who understands (*vi-jñā*).

18. [She is] a thunderbolt when running, Vāiçvānara when driven up (*údvīta*).

19. A missile when extracting (*ut-khid*) her hoofs, the great god when looking away.

20. Keen-edged (*kṣurápavi*) when looking; when bellowing, she thunders at one.

Bp. reads *vā́sya-*. Vss. 19 and 20 were perhaps intended as metrical (8 + 8). ⌊As to *mení*, vs. 16, cf. Geldner, *Festgruss an Böhtlingk*, p. 32.⌋

21. Death when uttering *hing;* the formidable god when slinging about her tail.

All the *saṁhitā*-mss. read *-tyù3gró* ⌊K. *ùg-*⌋. This verse also has 16 syllables, divisible into 8 + 8, but evidently only by accident.

22. Total scathing when twisting about her ears; king-*yákṣma* when urinating.

The Anukr. does not heed that the verse has one syllable too many for a regular *sāmnī bṛhatī.*

23. A weapon (*mení*) when being milked; headache when milked.

24. Debility when approaching (*upa-sthā*); mutual strife when felt of.

Párāmṛṣṭā might also come from root *mṛj* and mean 'rubbed off.'

25. A shaft when her mouth is being fastened up; mishap (*ṛ́ti*) when being slain.

The *pada*-text has *api°nahyámāne*, and two or three of our *saṁhitā*-mss. (P.M. O.p.m.K.R.) retain the *e* before *ṛ́tir*.

26. Deadly poisonous when falling down; darkness when fallen down.

27. Going after him, the Brahman-cow exhausts the breaths of the Brahman-scather.

[**Paryāya IV.** —*ekādaça. 28. āsurī gāyatrī; 29,37. āsury anuṣṭubh; 30. sāmny anuṣṭubh; 31. yājuṣī triṣṭubh; 32. sāmnī gāyatrī; 33,34. sāmnī bṛhatī; 35. bhurik sāmny anuṣṭubh; 36. sāmny uṣṇih; 38. pratiṣṭhā gāyatrī.*]

28. [She is] hostility when being cut up, the eating of one's children when being shared out.

Two of the *pada*-texts (D.Kp.) read *pāútra°ādyam.* It is so difficult in most mss. to distinguish *dy* and *gh*, that the reading *pāútrāgham* (cf. *pāútram aghám*, xii. 3. 14), which Pet. Lex. conjectures as an emendation, might possibly be intended here.

29. A gods' missile when being taken, failure when taken.

The participles, especially the present passive ones, in these verses, are very much bungled over by the mss. For *hriyámāṇā* here are read *hriy-*, *hrīy-*, *hṛy-*, *hiy-*; and Bp. has *ṛtā́* for *hṛtā́*. It is necessary to make the awkward renderings with 'being,' to distinguish present participle from past. The definition of the Anukr. implies the resolution *vi-ṛd-*.

30. Evil when being set on, harshness when being set down.

31. Poison when heating (?*pra-yas*), *takmán* when heated.

All the mss. read *práyastā*, but Bp. has *pra°yáñchantī*, Bs. *-yachantī*, emended to *-yasy-*, P.M.W. *-yásyañchantī* (M. emended to *-yasy-* ⌊?⌋).

32. Evil (*aghá*) when being cooked, bad dreaming when cooked.

The description of the Anukr. implies the resolution *-pni-am.*

33. Uprooting when being turned about (? *pari-ā-kṛ*), destruction when turned about.

The participles are rendered according to the Pet. Lexx. The Anukr. expects us to resolve *pari-ā-* once, but not both times. Bp. reads *-ākrīyá-*.

34. Discord by smell; pain (*çúc*) when being taken up, a poison-snake when taken up.

The *pada*-text leaves both participles undivided, as prescribed by Prāt. iv. 62. 'Taken up,' doubtless in preparation for being served up as food. Bp. reads *udhrīyá-*.

35. Non-prosperity when being served up, disaster when served up.

The mss. again fluctuate between *-hriyá-*, *-hrīyá-*, *-hiyá-*, and, at the end, between *-hṛtā*, *-hatā* (P.M.p.m.W.), and *-hūtā* (D.). The Anukr. notices this time that the verse is *bhurij.*

36. Çarva angered when being dressed (*piç*), Çimidā when dressed.

37. Ruin when being partaken of, perdition when partaken of.

38. When partaken of, the Brahman-cow cuts off the Brahman-scather from the world, from both this one and the one yonder.

Bp. appears to read *lokā́n*, and M.R.T. correspondingly *-ā́ṅ ch-*; O. ⌊D.Kp.⌋ have *-ā́t ch-*; the rest *-ā́ ch-*, which means *-ā́c ch-*, since *ch* and *cch* are equivalent and exchangeable. The metrical definition of the Anukr. is ambiguous.

[**Paryāya V.** —*aṣṭa. 39. sāmnī pañkti; 40. yājuṣy anuṣṭubh; 41, 46. bhurik sāmny anuṣṭubh; 42. āsurī bṛhatī; 43. sāmnī bṛhatī; 44. pipīlikamadhyā 'nuṣṭubh; 45. ārcī bṛhatī.*]

39. The slaying of her is witchcraft, her cutting up (*āçásana*) is a weapon (*mení*), the contents of her bowels a secret charm.

All of these, of course, understood as directed against the offender. Ppp. combines *tasyā "han-*.

40. [She is] homelessness when hidden (?*pari-hnu*).

The Pet. Lexx. conjecture *pari-hnu* (not found elsewhere) to mean 'disavow, disown.'

41. The Brahman-cow, having become the flesh-eating Agni, entering into the Brahman-scather, eats him.

42. All his limbs, joints, roots, she cuts off (*vraçc*).

43. She severs (*chid*) his paternal connection, makes perish his maternal connection.

44. All the marriages, acquaintances of the Brahman-scather does the Brahman-cow scorch (?*api-kṣā*), when not given back by a Kshatriya.

Some of our mss. (O.D.T.R.) accent *-dīyámānā*, although part of them (O.T.R.) have accented *-trīyeṇā́ 'pun-*. The description of the passage (7 + 6 : 8 + 10 = 31) by the Anukr. is very strange, and valueless.

45. Without abode, without home, without progeny, she makes him; he becomes without succession (?); he is destroyed :—

The translation of *aparā॰paraṇá* (so the *pada*-text) is according to the conjecture of the Pet. Lexx. The metrical definition of the Anukr. implies reading *karoti ap-*.

46. Whatever Kshatriya takes to himself the cow of a Brahman who knoweth thus.

[**Paryāya VI.** —*pañcadaça. 47, 49, 51–53, 57–59, 61 (?). prājāpatyā 'nuṣṭubh; 48. ārṣy anuṣṭubh; 50. sāmnī bṛhatī; 54, 55. prājāpatyo 'ṣṇih; 56. āsurī gāyatrī; 60. gāyatrī.*]

47. Quickly, indeed, at his killing the vultures make a din (*āilabá*).

Ppp. reads at the end *kurvatāi 'lavaṁ*. The text of the Anukr. seems defective here. All that is said about the nine verses of 16 syllables is as follows: *ādyā skandhogrīvīs tvayā pramūrṇam* ⌊vs. 61⌋ *prājāpatyānuṣṭubhaḥ*. All the verses not of this measure are regularly described. Ludwig translates this whole section ⌊and the next⌋, p. 529.

48. Quickly, indeed, about his place of burning dance the long-haired women, beating on the breast with the hand, making an evil din.

The mss. write no *avasāna*-mark between the two halves of the verse. Ppp. again reads *āilavaṁ.* Prāt. iii. 92 notes the non-lingualization of *nṛt* after *pari.* ⌊Bloomfield discusses the vs., AJP. xi. 339 or JAOS. xv., p. xlv.⌋

49. Quickly, indeed, in his abodes do the wolves make a din.

Ppp. reads, after *vāstuṣu, gañgānaṁ kurvate 'pa vṛṣāt.*

50. Quickly, indeed, they ask about him: what that was, is this now that?

We should expect rather *kíṁ tád āsī́3t* ⌊instead of *yát tád* etc.⌋, since without a question there is no good reason for the protracted *ī.* Ludwig translates as if that were the reading. O.D.R. accent *ā́sī́3d,* as is the rule in the Brāhmaṇas. Ppp. reads, after *pṛchanti, etad āsīd ataṁ nu dā.*

51. Cut thou, cut on, cut forth, scorch, burn (*kṣā*).

52. O daughter of Añgiras, exhaust thou the Brahman-scather, that takes to himself [the cow].

Ppp. reads *ādadhānaṁ.*

53. For thou art called belonging to all the gods, witchcraft, *kū́lbaja* when covered.

Cf. vs. 12 above. Ppp. reads (as there noted) *pūlyājām.*

54. Burning (*uṣ*), consuming, thunderbolt of the *bráhman.*

55. Having become a keen-edged death, run thou out.

Ppp. reads *vibhāvasuḥ* instead of *vi dhāva tvam;* the latter reading probably carries on the figure implied in *kṣurapavi,* which applies especially to the armed wheels of a battle-chariot.

56. Thou takest to thyself the honor of the scathers, their sacrifice and bestowal, their expectations.

Iṣṭám pūrtáṁ ca: i.e., as later, the fruits of these good works. The Anukr. would have done much better to accept the resolution *ca āç-,* and reckon the verse as 16 syllables.

57. Taking to thyself what is scathed for him who is scathed, thou presentest [it to him] in yonder world.

58. O inviolable one, become thou the guide of the Brahman out of imprecation.

The translation implies emendation of *abhíçastyā* to *-tyāḥ.* The verse is wanting in Ppp.

59. Become thou a weapon (*mení*), a shaft; become thou deadly poisonous from evil (*aghá*).

60. O inviolable one, smite forth the head of the Brahman-scather that has committed offense, of the god-reviler, the ungenerous.

This verse also is wanting in Ppp. ⌊Pādas **b**, **c** recur below, vs. 65.⌋

61. Let Agni burn the malevolent one, slaughtered, crushed (*mṛd*) by thee.

Ppp. reads *tayā pravṛkṇo rucitam agnir dahatu duṣkṛtam.*

[**Paryāya VII.** — *dvādaçakaḥ. 62–64, 66, 68–70. prājāpatyā 'nuṣṭubh; 65. gāyatrī; 67. prājāpatyā gāyatrī; 71. āsurī pañkti; 72. prājāpatyā triṣṭubh; 73. āsury uṣṇih.*]

62. Cut (*vraçc*) thou, cut off, cut up; burn thou, burn off, burn up.

63. The Brahman-scather, O divine inviolable one, do thou burn up all the way from the root.

Or 'to the root.' Bs.P.M. read *mū́lān.* In Ppp., ⌊vss. 62–63 are somewhat altered and⌋ the remaining vss. are wanting.

64. That he may go from Yama's seat to evil worlds, to the distances.

65. So do thou, O divine inviolable one, of the Brahman-scather that has committed offense, of the god-reviler, the ungenerous, —

66. With a thunderbolt hundred-jointed, sharp, razor-pronged, —

67. Smite forth the shoulder-bones, forth the head.

68. His hairs (*lóman*) do thou cut up (*sam-chid*); his skin strip off; —

69. His flesh cut in pieces; his sinews wrench off; —

70. His bones distress (*pīḍ*); his marrow smite out; —

71. All his limbs, [his] joints unloosen.

72. Let the flesh-eating Agni thrust him from the earth, burn (*uṣ*) up; let Vāyu [do so] from the atmosphere, the great expanse (*varimán*); —

73. Let the sun thrust him forth from the sky, burn him down.

The Anukr. accepts the resolution *ni oṣatu.*

⌊The quotations from the Old Anukr. for the seven *paryāyas* may here be given together: I. *vacanāni ca ṣaṭ;* II. *pañca;* III. *ṣoḍaça;* IV. *ekādaça;* V. *aṣṭa ca;* VI. *brahmagavyām pañcadaça;* VII. *tasmād dvādaçakaḥ paraḥ.* The sum is 73. — As is readily seen, these quotations together make an *anuṣṭubh çloka;* and they are printed in metrical form by SPP., vol. i., p. 21 (Critical Notice). For *vacanāni*, see above, p. 472.⌋

⌊Here ends the fifth *anuvāka*, with 1 hymn (or 7 *paryāyas*) and 73 *vacanas* or *vacana-avasānarcas.*⌋

⌊By some mss. the book is summed up as of 4 *artha-sūktas* [their vss. number 231] and 7 *paryāya-sūktas* [73 "verses"], or as of "11 *sūktas* of both kinds," with a total of 304 verses.⌋

⌊The twenty-seventh *prapāṭhaka* ends here.⌋

Book XIII.

⌊Hymns to the Ruddy Sun or Rohita.⌋

⌊We come now to the third grand division of the text, books xiii.–xviii. In the first division (books i.–vii.) we had the short hymns of miscellaneous subjects, and in the second (books viii.–xii.) we had the long hymns of miscellaneous subjects. In the third, the principle governing the arrangement and division of the material is in the main clearly that of unity of subject (compare the General Introduction and the Table of Contents): thus book xiii. consists of hymns to the Ruddy Sun or Rohita; xiv. consists of wedding verses; xv. is the book about the Vrātya; and xviii. consists of hymns for the dead. Accordingly, it is perhaps worthy of note that the Old Anukramaṇī does not describe the length of any hymn in book xiii. by reference to a certain length assumed as a norm. The whole book has been translated by Victor Henry, *Les hymnes Rohitas. Livre XIII de l'Atharva-véda traduit et commenté*, Paris, 1891. Henry's work was made the subject of a detailed review by Bloomfield in the *American Journal of Philology* (xii. 429–443) for 1891. Then, at Paris in 1892, appeared *Le mythe de Rohita, traduction raisonnée du 13e livre de l'Atharva-véda*, by Paul Regnaud. As appears below, Ludwig's translation covers the first three of the four hymns of the book; Deussen's, the first and third; and Bloomfield's, the first. For books xii.–xvi. inclusive, the *bhāṣya* is wanting.⌋

⌊**Paryāya-hymns:** for details respecting them, see pages 471–2. The fourth or last hymn of this book is a *paryāya-sūkta* with 6 *paryāyas*. For the discrepancy of numeration as between the two editions, see page 611.⌋

⌊The *anuvāka*-division of the book is into four *anuvākas* of one hymn each, and is thus (like the *anuvāka*-division of book xii.) coincident with the hymn-division. A conspectus for book xiii. follows:

Anuvākas	1	2	3	4
Hymns	1	2	3	4
Verses	60	46	26	56¶
Decad-division	6 tens	4 tens + 6	2 tens + 6	6 P

Here ¶ means "paragraph of a *paryāya*" (such as is numbered as a "verse" in the Berlin edition) and P means "*paryāya*." Of the "decads," *anuvākas* 1, 2, and 3 contain respectively 6, 5, and 3 (in all, 14 "decads"); while *anuvāka* 4 has 6 *paryāyas*. The sum is 14 "decad"-*sūktas* and 6 *paryāya-sūktas* or 20 *sūktas* (cf. p. 737).⌋

---

1. To Rohita (the sun, as ruddy one).

[*Brahman.—ādhyātmam ; rohitādityadevatyam (3. mārutī ; 28–31. āgneyyaḥ ; 31. bahudevatyā). trāiṣṭubham : 3–5, 9, 12, 15. jagatī (15. atijāgatagarbhā) ; 8. bhurij ;* [*16. ? ;*] *17. 5-p. kakummatī jagatī ; 13. atiçākvaragarbhā 'tijagatī* ; 14. 3-p. puraḥparaçākvarā viparītapādalakṣmyā pañkti ; 18, 19. 5-p. kakummaty atijagatī (18. paraçākvarā bhurij ; 19. parātijāgatā) ; 21. ārṣī nicṛd gāyatrī ; 22, 23, 27. prākṛtā ; 26. virāṭ paroṣṇih ; 28–30 (28. bhurij), 32, 39, 40, 45–50 and 51–56* [*and 57–58*]. *anuṣṭubh (52, 55. pathyāpañkti ; 55. kakummatī bṛhatīgarbhā ; 57. kakummatī)* † *; 31. 5-p. kakummatī çākvaragarbhā jagatī ; 35. upariṣṭādbṛhatī ; 36. nicṛn mahābṛhatī ; 37. paraçākvarā virāḍ atijagatī ; 42. virāḍ jagatī ; 43. virāṇ mahābṛhatī ; 44. paroṣṇih ; 59, 60. gāyatrī.*]

Found also in Pāipp. xviii. ⌊with vs. 30 after 31 ; vss. 56–57, 59–60 are lacking; vs. 58 is lacking in Pāipp. xviii., but is found in Pāipp. xx.⌋. A number of the verses are used in various parts of Kāuç., and several (four) in Vāit. *⌊So the Berlin ms. (against *jagatī* of the London ms.) : and *atijagatī* more nearly fits the vs.⌋ †⌊Here the Anukr. text looks as if in disorder : it seems as if *yaṁ vāta* (vs. 51) *iti ṣaḍ anuṣṭubhaḥ* ought to refer to the 6 vss. 51, 53–54, 56–58.⌋

Translated : Muir, v. 395 (parts) ; Ludwig, p. 536 ; Scherman, p. 73 (parts) ; Henry, 1, 21 ; Deussen, *Geschichte*, i. 1. 218 (cf. his introduction, p. 212 ff.) ; Griffith, ii. 133 ; Bloomfield, 207, 661.—Furthermore, Bloomfield, in his review (AJP. xii. 429–443) of Henry, discusses a considerable number of passages from this hymn. These discussions will be briefly cited by reference to "AJP. xii." He considers that the hymn is secondarily "an allegorical exaltation of a king and his queen."

1. Rise up, O powerful one (?*vājín*) that [art] within the waters, enter into this kingdom [that is] full of pleasantness ; the ruddy one (*róhita*) that generated this all—let him bear thee, well-borne, unto kingdom.

Róhita is evidently a name or form of the sun ; and the *vājin* (Henry, 'conqueror of booty') addressed is also the sun. The verse ⌊with faulty accents⌋ is found also in TB. (ii. 5. 2^1), which reads ⌊*asi* after *yó* in **a**⌋, *ā́ viça* in **b**, and, for **d**, *sá no rāṣṭréṣu súdhitāṁ dadhātu*, which seems better, as removing the difficulty of the sun establishing the sun. Ppp. reads *viçvabhṛtaṁ* for *viçvaṁ idam* in **c** ; and it has *pipartu* for *bibhartu* at the end ; ⌊we had the converse at xi. 5. 4⌋. The resolution *ud-ā́-ihi* is required to fill out the meter of **a**. All the four hymns of the book (under the name *rohitās*) are prescribed in Kāuç. 99. 4 to be used in case of a darkening (eclipse) of the sun. The first half-verse is, according to Kāuç. 49. 18, to be used in the witchcraft ceremony of the 'water-thunderbolts' (see x. 5) 'when the boat sinks.' ⌊Cf. AJP. xii. 431.⌋

2. Up hath arisen the power (?*vā́ja*) that is within the waters ; mount (*ā-ruh*) thou the clans (*víç*) that are sprung from thee (*tvádyoni*) ; assuming (*dhā*) the soma, the waters, the herbs, the kine, make thou the four-footed, the two-footed ones to enter here.

In **b** begins the play of words upon the root *ruh* 'ascend, mount, grow,' and its compounds and derivatives; this play is suggested by the at least apparent relationship between *ruh* and *rohita*, ⌊and is found with considerable elaboration throughout⌋ these hymns. Here it doubtless signifies 'have supremacy over.' Ppp. combines in **b** *viçā "roha*, in **c** *dadhānā 'po 'ṣadh-*, and in **d** *dvipadā "veç-*; and this last we have to accept in order to make a *triṣṭubh* pāda. In **a** the resolution of *ā́ agan*, and in **b** that of *tuád-*, make the meter right. The Anukr. takes no notice of any irregularity in the verse.

3. Do ye [who are] formidable, O Maruts, sons of the spotted mother, with Indra as ally, slaughter our foes; the ruddy one shall listen to you, ye liberal ones (*sudā́nu*), ye thrice seven Maruts that enjoy sweets together.

The first half-verse occurred above as v. 21. 11 **a**, **b**. We can hardly help emending *triṣaptā́so* to *tríṣaptāso*. Ppp. reads instead *triṣaptā*. The verse is found also in TB. (ii. 5. 2^3), which reads in **a** *ugrā* (which is better), in **b** *sayújā prá ṇī́tha* (corrupt), in **c** *açṛṇod abhidyavaḥ*, and in **d** (with the desired accent) *trísaptāso*. The verse lacks a syllable (in **b**) of being a proper *jagatī*.

4. The ruddy one ascended (*ruh*), mounted the ascents (*rúh*); [he,] the embryo of the wives, [mounted] the lap of births; him, taken hold of by them (f.), the six wide [spaces] discovered; seeing in advance the track, he hath brought (*ā-hṛ*) hither the kingdom.

The verse is found also in TB. (ii. 5. 2^1), which reads in **a** (much better) *róhaṁ-rohaṁ* (for *rúho ruroha*), at the beginning of **b** *prajā́bhir vṛ́ddhim*, and in **c** *sáṁrabdho avidat*. Such variations are of interest especially as showing how little connected sense was recognized in these verses by those who established the texts. This verse has no right to the name of *jagatī*, since all its pādas have a trochaic close; the two redundant syllables in **a** and **c** are removed by the TB. readings. ⌊For *ā́hāḥ*, see Prāt. ii. 46.⌋ ⌊With regard to the transition-sound between *-dan* and *ṣáḍ*, see Prāt. ii. 9, note.⌋

5. The ruddy one hath brought hither thy kingdom; the scorners have scattered; fearlessness hath become thine; unto thee, being such, let heaven-and-earth, by the *revátīs*, yield (*duh*) here thy desire by the *çákvarīs*.

Our mss. are divided in **d** between *duhāthām* and *-tām*: the majority give *-thām* (so Bs.s.m.Bp.O.D.R.T.K.); while P.M.W.E.p.m. have *-tām*; ⌊and so has Ppp.⌋. Kp. reads *āsthat* in **b**, the other *pada*-mss. *-an*; if *-at* is accepted, it will mean 'he has scattered the scorners'; the form may best be viewed, probably, as coming from *sthā*, like *ādat* from *dā* and *ādhat* from *dhā* ⌊see *Skt. Gram.* § 847⌋; a root *asth* is extremely improbable; ⌊it is discussed at AJP. xii. 439 and IF. v. 388, where references to previous discussions are given; to these add KZ. xxxii. 435; cf. also note to vii. 76. 3 above⌋. The verse occurs also in TB. (ii. 5. 2^1), which has very different readings: *ā́hārṣīd rāṣṭrám ihá róhito mṛdho vy àsthad ábhayaṁ no astu: asmábhyaṁ dyāvāpṛthivī çákvarībhī rāṣṭráṁ duhāthām ihá revátībhiḥ*. The verse is no *jagatī;* by the frequent and permissible contraction to *-pṛthvī* in **c** it becomes a fairly good *triṣṭubh* (badly constructed in **a**). It is reckoned as belonging to the *abhaya gaṇa:* see note to Kāuç. 16. 8. ⌊Ppp., like TB., puts *mṛdho* before *vy ā-* in **b**.⌋ ⌊For vss. 4–5, see AJP. xii. 432.⌋

6. The ruddy one generated heaven-and-earth; there the most exalted one stretched the line (*tántu*); there was supported (*çri*) the one-footed goat (?*ajá*); by strength he made firm (*dṛh*) heaven-and-earth.

Ppp. reads in c *ekapād yo.* The verse occurs in TB. (ii. 5. 2^3), with only slight variants: *tásmin* for *tátra* in b and c, and *ékapāt* in c. ⌊Cf. AJP. xii. 443.⌋

7. The ruddy one made firm heaven-and-earth; by him was established the sky (*svàr*), by him the firmament (*nā́ka*); by him the atmosphere, the spaces (*rájas*) were measured out; by him the gods discovered immortality (*amṛ́ta*).

The verse is found in TB. (ib.), the second half-verse reading quite differently: *só antárikṣe rájaso vimā́nas téna devā́ḥ súvar ánv avindan.* Ppp. combines and reads in d *devā 'mṛtatvam.*

8. The ruddy one examined (*vi-mṛç*) the all-formed, collecting to himself the fore-ascents and the ascents; having ascended the sky with great greatness, let him anoint (*sam-añj*) thy kingdom with milk, with ghee.

The TB. version (ii. 5. 2^2) has, for a, *ví mamarça róhito viçvárūpaḥ;* in b, *samācakrāṇáḥ;* in c, *gatvā́ya* (for *rūḍhvā́* ⌊improving the meter⌋); for d, *ví no rāṣṭrám unattu páyasā svéna.* Ppp. combines in a *-to 'mṛçat,* and reads in b *samākṛṇvānaṣ.*

9. What ascents, fore-ascents thou hast, what on-ascents (*ārúh*) thou hast, with which thou fillest the sky, the atmosphere, with the *bráhman*, with the milk of them increasing, do thou watch over the people (*víç*) in the kingdom of the ruddy one.

Though the first three pādas count 12 syllables each, only a is *jagatī* in structure. With a, b compare xviii. 2. 9 a, b. ⌊For vss. 8–9, see AJP. xii. 433.⌋

10. What clans (*víç*) of thine came into being out of ardor (*tápas*), those have come hither after the young (*vatsá*), the *gāyatrī́;* let them enter (*ā-viç*) into thee with propitious mind; let the ruddy young with its mother go against [them].

Or (in a) 'what clans came into being out of thy heat.' In b, the *pada*-text has *ihá : ā́ : aguḥ.* In d, *sáṁmātā* means more probably 'having a common mother,' but the sense is too obscure to allow of much confidence in any translation. The TB. version (ii. 5. 2^2) reads in a *tápasā* (better); for b, *gāyatráṁ vatsám ánu tā́s ta ā́ 'guḥ;* in c, *máhasā svéna;* in d, *putró* (for *vatsó*). The Anukr. does not heed that the last pāda is *jagatī.* Ppp. combines in d *vatso 'bhy.*

11. The ruddy one hath stood aloft upon the firmament (*nā́ka*), generating all forms, [he,] young, poet; Agni shineth forth with keen light; in the third space (*rájas*) he hath done dear things.

Ppp. reads *bhāsi* in c. The Anukr. again passes without notice the *jagatī* pāda b. ⌊W. suggests by interlineation as alternative, 'hath made for himself dear forms.'⌋

12. The thousand-horned bull Jātavedas, offered to with ghee, soma-backed, having good heroes — let him not abandon me; let me not, a

suppliant, abandon thee *; assign thou to me both prosperity in kine and prosperity in heroes.

The verse is found also in TB. (iii. 7. 27), K. (xxxv. 18), and Āp. ⌊ix. 3. 1⌋. TB. (with which Āp. ⌊substantially⌋ agrees throughout) has, for b, *stómapṛṣṭho ghṛtávānt suprátīkaḥ;* and, for c, d, *mā́ no hāsīn metthitó nét tvā jáhāma gopoṣám̐ no vīrapoṣám̐ ca yaccha.* Ppp. reads in b *ghṛtāhutis so-*. The irregular verse (12 + 11 : 12 + 12, but with *triṣṭubh* cadences throughout) is very ill described by the Anukr. as simply a *jagatī.* *⌊All the translators, with W., seem to overlook the accent of *jáhāni: nét* can hardly mean aught else than 'lest.'⌋

13. The ruddy one is generator and mouth of the sacrifice; to the ruddy one I make oblation with speech, with hearing, with mind; to the ruddy one go the gods with favoring mind; let him cause me to ascend with ascensions (*róha*) of meeting (*sāmityá*).

The *pada*-texts read blunderingly in d *sām°ityāt* (instead of *-yāḥ*). Henry emends to *samityāt* 'in order to union with him'; but *sámiti* has the well-established sense of 'meeting, gathering, assembly'; hence Ludwig (for *rohāiḥ s-*) 'with abundant success in the *samiti*.' ⌊See AJP. xii. 434.⌋ Ppp. reads at the end *rohayāti.* The verse is kindred with ii. 35. 5 in general expression. Its metrical structure (12 + 15 : 13 + 11 = 51) is wholly irregular; the definition of the Anukr. ⌊52 syllables⌋ ⌊nearly⌋ fits it mechanically.

14. The ruddy one disposed the sacrifice for Viçvakarman; therefrom have these brilliancies come unto me; may I speak thy navel (*nā́bhi*) upon the range (*majmán*) of existence.

The last pāda is repeated below as vs. 37 d. Ppp. reads in a *vi dadhāt.* The metrical definition implies the resolution *vi ad-*, and two resolutions in b (*-si úpa* and *mā im-*, doubtless), to make a *paṅkti* (14 + 12 : 14 = 40).

15. Unto thee ascended *bṛhatī́* and *paṅktí*, unto [thee], O Jātavedas, *kakúbh* with honor; unto thee ascended the *uṣṇíhā* syllable, the *váṣaṭ*-utterance; unto thee ascended the ruddy one along with seed.

Or *uṣṇihā°akṣaráḥ* (so p.) is, in spite of its accent, an adjective to *vaṣaṭkāraḥ* (so Henry). Read in a *bṛhaty ùtá;* though all our mss. except ⌊O.⌋ K. happen to agree here in lengthening the *ù*. *Saha* at the end is, of course, a misprint for *sahá.* Ppp. reads *at* for *uta* in a, and *viçvavedaḥ* in b. ⌊The Anukr. appears to count the syllables as 11 + 10 : 13 + 13 = 47.⌋ The metrical irregularities in this book exceed the ordinary measure. ⌊For vss. 15, 17–20, cf. AJP. xii. 434.⌋

16. This one clothes himself in the embryo (womb?) of the earth; this one clothes himself in the sky, the atmosphere; this one, on the summit of the reddish one, has penetrated the heaven (*svàr*), the worlds.

Ppp. reads *viṣṭapas sv-* in c–d, and *sam ānaçe* in d. The verse (9 + 9 : 8 + 8 = 34) seems to be overlooked in the Anukr., or its definition has dropped out of the mss. Verses 16–20 are prescribed in Kāuç. 54. 10 to accompany, in the *godāna*-ceremony, the dressing of the child in a new garment. They are much better suited to that use than to their surroundings here.

17. O lord of speech, [be] earth pleasant to us; [be] the lair (*yóni*) pleasant, [be] our couch very propitious; just here be breath in our companionship; thee here, O most exalted one, let Agni surround with life-time, with honor.

Henry understands *sakhyé* as dat. of *sákhi*, against the accent. The Anukr. apparently views the verse as ⌊10 + 10 : 10 + 12 + 6 = 48⌋. The verse (with the two following?) is included among the *vācaspatiliñgās*, used in Kāuç. 41. 15 in a ceremony for good luck. Ppp. reads at the end *-ṣṭhi pary ahaṁ varcasā dadhāmi.*

18. O lord of speech, the five seasons that are ours, that came forth into being as Viçvakarman's — just here be breath in our companionship; thee here, O most exalted one, let the ruddy one surround with life-time, with honor.

The mss. read in **a** *yé nāu* (but I.R. *yó nāu* ⌊*yónāu*⌋); ⌊SPP's text and most of his authorities have *yé nāu:* but two have *yónāu;*⌋ the edition makes the apparently necessary correction to *yé no.* ⌊The Anukr. seems to scan as 11 + 12 : 10 + 14 + 6 = 53.⌋ Ppp. omits *ye nāu* (or *no*) in **a**, and *sam-* in **b**, and *āyuṣā* near the end.

19. O lord of speech, [generate] well-willing and mind; generate kine in our stall (*goṣṭhá*), progeny in our wombs (*yóni*); just here be breath in our companionship; thee here, O most exalted one, I surround with life-time, with honor.

Ppp. reads in **b** *prajām*, and in **d** *avahaṁ* (for *aham*), omitting, as before, *āyuṣā*, ⌊and having again *dadhātu* at the end, repeated unintelligently from the preceding⌋.

20. May Savitar, god Agni, surround thee [with honor]; with honor may Mitra-and-Varuṇa deck (*abhi*[+ *dhā*]) thee; striding down all niggards come thou; thou hast made this kingdom full of pleasantness.

The shift from *pári* in **a** to *abhí* in **b** makes a mixed and difficult construction. Ppp. combines *devo 'gnir* in **a** and *sarvā 'rātīr* in **c**, and reads (better) *kṛṇuhi* in **d**.

21. Thou whom the spotted one (f.), the side-horse, draws (*vah*) in the chariot, O ruddy one, thou goest with brightness (*çúbh*), making flow the waters.

This verse corresponds to RV. viii. 7. 28, which, however, has considerable variants: for **a**, *yád eṣām pṛ́ṣatī* (p. *-tīḥ*) *ráthe;* in **b**, *róhitaḥ;* in **c**, *yā́nti çubhrā́* (p. *-rā́ḥ*). As is usual in such cases, some of our mss. read *pṛ́ṣṭis* in **b**, and *ṛṇán* in **c**. And most read *rohitaḥ* ⌊unaccented⌋ at end of **b** (only Bs.R.K. *-ta*), as if under influence of the RV. version. ⌊SPP. adopts in his text *rohita*, but reports six of his mss. as giving *rohitaḥ*, without accent.⌋ Ppp. adds at the end *tene 'maṁ brahmaṇaspate ruhaṁ rohayo 'ttamam.* The verse is quoted in a ceremony for prosperity by Kāuç. (24. 42), which volunteers the added explanation *dyāuḥ pṛṣaty ādityo rohitaḥ;* and it is also included among the *puṣṭika mantras:* see note to Kāuç. 19. 1. Kāuç. 24. 43 states further that a spotted cow is given (as sacrificial fee); and the comm. appears to direct that vss. 21–26 accompany the gift.

22. She that is ruddy (*róhiṇī*) is submissive to the ruddy one, being liberal (*sūrí*), of beautiful color, vast (*bṛhatī́*), very splendid; by her may we conquer booty (?*vā́jān*) of all forms; by her may we overcome all fighters.

Róhiṇī, doubtless the dawn. Our *pada*-mss. read in c *-rūpām*, by a blundering misapprehension of the assimilated nasal in the combination *-pāñ ja-* ⌊Prāt. ii. 11⌋. M.p.m. ⌊and SPP's C.⌋ read at end *syāma;* the passage is quoted as an instance of *sy-* in the comm. to Prāt. ii. 107. Ppp. reads *sūryas suv-* in b, and combines *pṛtanā 'bhi* in d. In the Anukr. (by an exceptional usage hardly met with elsewhere) this verse and the next, and a little later vs. 27, are specified as *prākṛta* ⌊mss. *prakṛta*⌋: i.e., as following the established norm of the hymn, which is *triṣṭubh.*

23. Here the seat (*sádas*), she that is ruddy, of the ruddy one; yonder the road by which the spotted one (f.) goes; her the Gandharvas, the Kaçyapas, lead up; her the poets defend unremittingly.

All the mss. except O.D. (and these differ perhaps only by accident) read in c *gandharvāḥ*, as if vocative.

24. The sun's yellow (*hári*) bright (*ketumánt*) horses, immortal, constantly draw the easy-running chariot; the ghee-drinking ruddy one, shining (*bhrā́j*), the god, entered the spotted sky.

Bs.E. combine in b *amṛtās su-*. The Anukr. does not heed the *jagatī* pāda b.

25. The ruddy one, the sharp-horned bull, who encompassed Agni, the sun, who props asunder (*vi-stabh*) the earth and the heaven — out of him do the gods create creations.

Ppp. begins with *ayaṁ roh-*. The curious reading of O. in c, *ṣṭab-h-nāti* (the *b* and *h* two different letters), was noted above, under xii. 4. 4. ⌊"Encompassed": Bloomfield, "became superior to," AJP. xii. 443.⌋ Kāuç. 18. 25 gives the verse, in company with several others, as to be used in the so-called *citrākarman* (ceremony concerning the asterism *citrā*) to accompany the partaking of a milk rice-dish; and the Paddhati includes both it and the following verse in the *salila gaṇa.*

26. The ruddy one mounted the sky, out of the great sea (*arṇavá*); the ruddy one ascended all ascents.

That the verse is reckoned as belonging to the *salila gaṇa* was noted under the preceding verse.

27. Measure thou out (*vi-mā*) the milk-giving, ghee-dripping (*ghṛtā́ñc*) [cow]; this is the unresisting milch-cow of the gods. Let Indra drink the soma; let there be comfort (*kṣéma*); let Agni commence praising; do thou thrust away the scorners.

Ppp. reads *eṣām* at end of b. With the verse is to be compared Āp. xi. 4. 14: *vi mime tvā payasvatīṁ devānāṁ dhenuṁ sudughām anapasphurantīm: indraḥ somam pibatu kṣemo astu naḥ*, which accompanies the measuring out of a *vedi* in shape of a cow. In Vāit. 15. 7; 28. 23, it is used in a like manner; and so also in Kāuç. 137. 10, in preparing for the *ājyatantra;* ⌊cf. also note to 137. 4⌋.

28. Agni, kindled, being kindled, increased with ghee, offered to with ghee — let the overpowering, all-overpowering Agni slay them who are my rivals.

This verse (though there are others having the same *pratīka*) is doubtless the one quoted (next after vs. 1) in Kāuç. 49. 19, to accompany the laying of bonds upon the "boat" there treated of; ⌊rather, the laying of sticks with strings on them upon the fire: Caland, p. 173⌋. The description of the Anukr. strangely forbids us to make the elision *-dho 'gnīḥ* in **a**.

29. Let him slay them, burn [them] away, — the enemy (*ári*) who fights us; by the flesh-eating fire do we burn away our rivals.

Ppp. reads in **a** *enāṁ;* we require *enaṁ*, as antecedent to **b**, which, as the verse now stands, seems to describe the subject of the verbs in **a**. Ppp. has also *agnis* for *aris* in **b**.

30. Do thou, O Indra, having arms, smite them down downward with the thunderbolt; then my rivals have I taken to myself with Agni's brightnesses (*téjas*).

Ppp. puts the verse after our 31, and reads at the end *ā dadhe.* ⌊Or *ā́diṣi* may be referred to *dā* 'cut' + *ā:* so W. in a ms. note to his *Index*, and so BR. But BR's forms from vi. 104 are referred by W. to *dā* 'tie.'⌋

31. O Agni, make our rivals fall below us; stagger the truculent (*utpípāna*) fellow, O Brihaspati; O Indra-and-Agni, O Mitra-and-Varuṇa, let them fall below [us], impotent in their fury.

Lit. 'not making their fury effective against' us. The Anukr. apparently understands the structure of the verse as 12 + 14 : 8 + 6 + 8 = 48; but there is no good reason for dividing the last redundant pāda into two. Ppp. reads *utapidānaṁ* (for *utpipānam* ⌊discussed AJP. xii. 441⌋) in **b**.

32. Do thou, O heavenly sun, arising, smite down my rivals; smite them down with the stone; let them go to lowest darkness.

Ppp. appears to read *avāi 'nāṁ raçmibhir jahi rātrīṇāṁ tamasā vadhīs taṁ hantv adhamaṁ tamaḥ.* ⌊We had our **d** at x. 3. 9 **d**.⌋

33. The young (*vatsá*) of the *virā́j*, the bull of prayers (*matí*), mounted, bright-backed, the atmosphere; with ghee they sing (*arc*) the song (*arká*) unto the young; him, being *bráhman*, they increase with *bráhman*.

Ppp. combines in **b** *-pṛṣṭho ant-*. TB. (ii. 8. 8^9) has a corresponding verse, but with numerous variants: *pitā́ virā́jām ṛṣabhó rayīṇā́m antárikṣaṁ viçvárūpa ā́ viveça: tám arkāír abhy àrcanti vatsám bráhma sántam bráhmaṇā vardháyantaḥ.* ⌊Bloomfield, AJP. xii. 441, would emend *arkám* to *aktám;* but the TB. variant is very much against it.⌋ Our verse is quoted in Kāuç. 12. 4, at the end of a charm for securing one's wishes.

34. Both ascend thou to heaven and ascend to earth; both ascend to kingdom and ascend to property; both ascend to progeny and ascend to immortality; make thyself contiguous with the ruddy one.

The verse is quoted in Vāit. 13. 5 to accompany the leading up of the cow that is to be exchanged for the soma-plant.

35. The kingdom-bearing gods who go to surround (*abhítas*) the sun — in concord with them let the ruddy one, with favoring mind, assign kingdom to thee.

The combination *tā́ṅṣ ṭe* is quoted as example under Prāt. ii. 84. The verse (7 + 8 : 9 + 11 : or 8 in **a**, if we resolve *deva-ā́* or *rāṣṭr-a-*) is far too irregular to be defined simply as an *upariṣṭādbṛhatī.*

36. Sacrifices purified by *bráhman* carry thee up; yellow (*hári*) roadsters draw (*vah*) thee; thou shinest over (*ati-ruc*) across the ocean, the sea.

The verse might better be called *virāj* than *nicṛt* (11 + 11 : 12). Ppp. reads in **b** *abhyaktuṁ* (for *adhvagato*); and in **c** *-se arṇavam*, as do some of our mss. (O.R.T.K.). ⌊Pādas **a** and **b** recur below, vs. 43.⌋

37. On the ruddy one are set (*çritá*) heaven-and-earth, on the goods-conquering, kine-conquering, booty-conquering one, of whom the births are a thousand and seven; may I speak thy navel on the range of existence.

Ppp. reads for **b** *vasujid gojit saṁdhanājiti*, and in **c** *draviṇāni saptatir.* The obscure last pāda is identical with vs. 14 **c**.

38. Glorious thou goest to the directions and quarters, glorious of cattle and of people (*carṣaṇí*); glorious in the lap of earth, of Aditi, may I become pleasant (*cā́ru*) like Savitar.

Ppp. reads *nu* instead of *ca* in **a**, and *asmi* instead of *bhūyāsam* in **d**; and it combines *pṛthivyā 'di-* in **c**. There is a deficiency of a syllable, unnoticed in the Anukr., in **a**, unless we resolve *ya-āsi.*

39. Being yonder, thou knowest here; being on this side, thou seest those things; from this side they see the shining space (*rócana*), the inspired sun in the sky.

Ppp. begins **c** with *yataṣ paç-*.

40. Thou, a god, molestest (*mṛc*) the gods; thou goest about within the sea (*arṇavá*); they kindle the same fire; it the high (*pára*) poets know.

'It,' i.e. 'the fire' (*tám*). Ppp. reads *marcayati* and *carati.* ⌊Bloomfield, AJP. xii. 437, emends to *devám arcayasi;* but Ppp., and the antithesis of **a** and **b**, admirably suggested by Deussen's *dennoch*, are in favor of *marc-*.⌋

41. Below the distant, thus beyond the lower, bearing her calf with her foot, the cow hath stood up; whitherwards, to what quarter, hath she forsooth gone away? where giveth she birth? for [it is] not in this herd.

This is a repetition of ix. 9. 17, and, as there are two successive verses beginning with *aváḥ páreṇa*, this one is quoted here in the mss. with the unusual expression *aváḥ* *páreṇé 'ti pū́rvā.* ⌊The Anukr. doubtless balances the extra syllable in **a** by counting *kúa* as one syllable in **d**.⌋

42. One-footed, two-footed [is] she, four-footed; having become eight-footed, nine-footed, thousand-syllabled, a series of existence; out from her flow apart the oceans.

This verse is the pādas **b–e** of ix. 10. 21 (RV. i. 164. 41 **b–d**, 42 **a**) ⌊see under ix. 10. 21 for variants⌋. It and the preceding are very little in place in our hymn. ⌊With **d** cf. 3. 2 **b**, below.⌋

43. Mounting the sky, immortal, do thou favor my words; sacrifices purified by *bráhman* carry thee up; yellow roadsters draw thee.

Pādas **b** and **c** are identical with 36 **a**, **b**. Instead of *adhvagatas*, Ppp. reads *ghṛtaṁ pibantaṁ*. Bp. accents *prá : áva*.

44. I know that of thine, O immortal one, namely (*yát*) thy climb (*ākrámaṇa*) in the sky, thy station (*sadhástha*) in the highest firmament.

Vyòmani would make a more regular *paroṣṇih*, but the Anukr. takes no notice of the deficiency.

45. The sun overlooks (*ati-paç*) the sky, the sun the earth, the sun the waters; the sun, the one eye of what exists, hath mounted the great sky.

The verse is made in Vāit. 16. 11 to accompany the *antaryāmahoma* after sunrise.

46. The wide ones (*urvī́*) were the enclosures; the earth took shape as sacrificial hearth; there the ruddy one set (*ā-dhā*) these two fires, cold and heat.

47. Having set cold and heat, having made the mountains sacrificial posts (*yū́pa*), having rain as sacrificial butter, the two fires of the sky-finding ruddy one performed sacrifice (*yaj*).

The Anukr. appears to ratify the resolution *kṛtu-ā́* in **b**. Ppp., in this verse as later, combines *agnī ''jāte.* ⌊For 46, Hillebrandt, *Ved. Mythol.* i. 179, cites ÇB. i. 2. 57.⌋

48. The fire of the sky-finding ruddy one is kindled with *bráhman;* therefrom heat, therefrom cold, therefrom the sacrifice was born.

The majority of mss. read correctly *yajñò 'jāy-* at the end; the rest vary between *-ñó aj-* and *-ñò aj-*. Ppp. reads *-ño aj-*; and, in **b**, *samāhitaḥ* for *sam idhyate.*

49. The two fires [are] increasing by *bráhman*, increased with *bráhman*, offered to with *bráhman:* kindled with *bráhman*, the two fires of the sky-finding ruddy one performed sacrifice.

Ppp. reads for **a** *brahmaṇā 'gnis saṁvidāno*, and in **b** *-ddho, -hutaḥ*, and again combines in **c** *agnī ''jāte.* With **b** compare vs. 28 **b**.

50. The one is all set in truth, the other is kindled in the waters: kindled with etc. etc.

Ppp. reads in **b** *samāhitas* ⌊again: cf. 48⌋ for *sam idhyate*, and adds another pāda: *satye adbhis samāhitaḥ*.

51. What one the wind adorns about, or what one Indra, Brahmaṇaspati: kindled with etc. etc.

Ppp. omits *vā* in **b**.

52. Having shaped (*kl̥p*) the earth as sacrificial hearth, having made the sky sacrificial fee, then having made heat his fire, the ruddy one made all that has soul, with rain as sacrificial butter.

53. Rain as sacrificial butter, heat as fire, earth as sacrificial hearth took shape; there, with songs (*gír*), the fire shaped these mountains aloft.

Ppp. reads *'gnir* in **a**, and some of our mss. (P.M.p.m.W.) give the same. P.M.W. also have in common the blunder *bhū́mipr ak-* in **b**. It is doubtless by a loss of part of its text that the Anukr. does not define vss. ⌊57–58⌋ as *anuṣṭubh*, although it describes a minor feature of vs. 57, taken as an *anuṣṭubh*. ⌊With 52, cf. vs. 46.⌋

54. Having shaped [them] aloft by songs, the ruddy one said to the earth: in thee let this all be born, what is (*bhūtá*) or what is to be.

Ppp. reads at the end *bhavyam*.

55. That first sacrifice was born [as] the one that is, that is to be; from that was born this all, whatsoever shines out (*vi-ruc*) here, brought (*ā-bhr̥*) by the ruddy one [as] seer.

Ppp. ends the hymn with this verse, although vs. 58 is found in another place. It combines *jajñe 'daṁ*, as we are doubtless to read, though not with the sanction of the Anukr., which calls the pāda *br̥hatī*. ⌊Cf. iv. 23. 7.⌋

56. Whoever both kicks a cow with the foot and urinates in face of the sun — of such a one I hew off (*vraçc*) thy root; thou shalt not further cast (*kr̥*) shadow.

⌊Cf. the note on the vs. concerning posture in urination at vii. 102: and add that Buddhaghosa, in his comment on the description of the Acelakas, at Dīgha Nikāya, viii. 14 (as reported by Davids, Translation, p. 227), speaks of the standing posture as wrong. — As to making water with face towards the sun, cf. MBh. xiii. 104. 75 (5029), and note to Manu iv. 48 in my *Reader*, p. 349, and the references there given, especially the reference to Jolly's Viṣṇu, SBE. vii. 194 f. — As for the loss of the shadow, cf. the Peter Schlemihl story; also Jātaka, i. 102^{9}; vi. 337^{11}.⌋

The character of this and the following verses shows that Ppp. has reason for not making them a part of the hymn. This verse makes its appearance in Kāuç. 49. 26, at the conclusion of a series of witchcraft ceremonies. ⌊For the theoretical *k* of *pratyáñk*, see note to vi. 51. 1.⌋

57. Thou that goest past me shading me, and between me and the fire, I hew off thy root; thou shalt not further cast shadow.

The connection appears to demand this pregnant rendering of *abhichāyáṁ* 'so as to cast thy shadow on' (so also Ludwig). It is easy to read **b** as a regular *anuṣṭubh* pāda, though the Anukr. allows it only six syllables.

58. Whoso this day, O heavenly sun, shall go between both thee and me — on him we wipe off evil-dreaming, pollution, and difficulties.

This verse is found in Ppp. xx., which reads for **c** *tasmin duṣvapnyaṁ sarvaṁ.*

59. Let us not go forth from the road, nor, O Indra, from the sacrifice with soma; let not the niggards stand between us.

That is, between us and something else, so as to cut us off from our desire or object. The verse is, without variant, RV. x. 57. 1, and found also in JB. iii. 168. It is used once in Vāit. (18. 8), and several times in Kāuç. (54. 18; 82. 6; 89. 11; also by the schol. under 42. 15; 58. 17).

60. What line, accomplisher of the sacrifice, is stretched clear to the gods, that, sacrificed unto, may we attain.

The verse is RV. x. 57. 2, which reads at the end *naçīmahi.* It is used by the schol. to Kāuç. 58. 17, with vs. 59, in the ceremony of name-giving.

⌊Here ends the first *anuvāka,* 1 hymn and 60 verses. The quoted Anukr. says *ṣaṣṭiḥ.*⌋

2. To the sun.

[(*Brahman. — ādhyātmam; rohitādityadevatyam. trāiṣṭubham:*) *1, 12–15, 39–41. anuṣṭubh; 2, 3, 8, 43. jagatī; 10. āstārapañkti; 11. bṛhatīgarbhā; 16–24. ārṣī gāyatrī; 25. kakummaty āstārapañkti; 26. purodvyatijāgatā bhurig jagatī; 27. virāḍ jagatī; 29. bārhatagarbhā 'nuṣṭubh; 30. 5-p. uṣṇigbṛhatīgarbhā 'tijagatī; 34. ārṣī pañkti; 37. 5-p. virāḍgarbhā jagatī; 44, 45. jagatī (44. 4-p. purahçākvarā bhurij; 45. atijāgatagarbhā*).]

Found also in Pāipp. xviii. Only twice (vs. 1) quoted in Kāuç., but several times (eight different verses) by Vāit.

Translated: Ludwig, p. 540; Henry, 8, 36; Griffith, ii. 143. — In this hymn, the sun is mentioned by the name *róhita* only in vss. 25 and 39–41. Verses 39–41 are translated also by Muir, v. 396; Scherman, p. 75 (with vss. 25–26); Deussen, *Geschichte,* i. 1. 213 (also vss. 25–26 at p. 226). — The verses 16–24, which are RV. i. 50. 1–9, are translated by the RV. translators, and are commented and in part translated by me in *Skt. Reader,* p. 362–3.

1. The bright (*çukrá*) shining lights (*ketú*) of him go up in the sky — of the men-watching Āditya, him of great courses (*-vratá*), liberal (*mīḍhváṅs*).

Ppp. reads in **d** *mahīvr-.* Kāuç. 58. 22 prescribes the use apparently of the whole hymn (with xvi. 3 and xvii.) in an act of worship to the rising sun, in a ceremony for long life; also (with the same and other hymns, and xiii. 1. 25) in 18. 25, in the *citrākarman:* see the note to 1. 25 above. Vāit. 9. 16 uses it in the *cāturmāsya* ceremony when turning toward the sun in the east.

2. [Him,] shining (*svar*) with the brightness (*arcís*) of the foreknowing quarters, well-winged, flying swift in the ocean (*arṇavá*) — we would praise the sun, the shepherd of existence, who with his rays shines unto all the quarters.

The Pet. Lex. (followed by Henry) emends *prajñā́nām* to *prajñā́nam,* with much plausibility; yet it is opposed by x. 7. 34, *díço yáç cakré prajñā́nīḥ.* Ppp. reads *prajñānaṁ svadayanto arc-.*; and it combines in **d** *diçā "bhāti.* The verse lacks two syllables of being a proper *jagatī.*

3. In that thou goest swiftly eastward, westward, at will (*svadháyā*), makest by magic (*māyā́*) the two days of diverse form — that, O Āditya, [is] great, that thy great fame (*çrávas*), that thou alone art born about the whole world (*bhū́man*).

'The two days,' i.e. 'day and night.' The first pāda is *triṣṭubh.*

4. The inspired, hasting (*taráṇi*), shining one, whom seven numerous (*bahú*) yellow steeds (*harít*) draw, whom out of the liquid (?*srutá*) Atri conducted up the sky — thee here they see going around upon thy race.

Half of our mss. appear plainly to read *stutā́t* in **c**, but the apparent distinction is of no value; *sr* and *st* are virtually one in ms. use. Ppp. helps to establish *sru-*, by reading, for **c**, **d**, *çrutād divam atri divam anyanāya taṁ tvā paçyema paryantim ājim.* GB. i. 2. 17 has **c** (the published text reads *stutād*), with vs. 12 **a**, **b**, as if a verse. ⌊As for the Atri story, cf. my essay on RV. v. 40 in *Festgruss an Roth*, p. 187. For the construction of *ājím*, see *Ved. Stud.* ii. 261.⌋

5. Let them not damage thee going around upon thy race; happily do thou cross the difficulties quickly; when, O sun, thou goest to both sky and divine earth, measuring out day-and-night.

Or, 'sky' and 'earth' may be joint objects of 'measuring' (so Henry, and apparently Ludwig). Ppp. reads *paryantam* in **a**, and *sugena durgam* in **b**. We have to make the, in its situation, awkward resolution *tu-ā* in **a** in order to fill out the meter; ⌊or *-yāantam* ?⌋.

6. Well-being, O sun, [be] to thy chariot for its moving, wherewith thou goest at once about both borders (*ánta*) — which thy yellow steeds, of excellent draught, draw: a hundred horses, or else seven, numerous.

'At once' (*sadyás*), doubtless 'on one and the same day'; 'borders,' i.e. 'horizons.' Half the mss. read *báhiṣṭhās*, both in this and in the next verse. Ppp. has in **a** *carato rathāsi*, and in **b** *paryāsi*;* and for **d**, instead of repeating 7 **d**, it gives *tam ā roha sukham āsy açvam.* ⌊"Numerous" is fem.; and we may think of "horses" as fem.⌋ *⌊For the relation of *pariyāsi* to *paryāsi*, cf. that of *-āni yasya* to *-āṅsy asya*, above, x. 7. 20, and see *Gram.* § 233 a.⌋

7. Mount (*adhi-sthā*), O sun, thine easy-running chariot, rich in rays, pleasant, well-horsed, powerful (?*vājín*), which thy yellow steeds, of excellent draught, draw: a hundred horses, or else seven, numerous.

All our mss. accent *sū́rya* in **a**; our edition emends to *sūrya.* Ppp. has in **b** *syonosyavahnim.* The Anukr. perhaps regards the redundant syllable in **b** as balanced by the deficiency in **a**. ⌊Cf. 6 **c**, **d**.⌋

8. The sun hath yoked in his chariot, in order to go, his seven great yellow steeds, golden-skinned; the bright one hath been freed from the dimness (?*rájas*) in the distance; shaking away the darkness, the god hath mounted the sky.

Ppp. reads *çūras* for *sūryas* in a, and *çakras* for *çukras* in c, and apparently *ayuñkta* in b. The verse is very ill defined as simple *jagatī;* the true reading in b would seem to be *hiraṇyatvacas.*

9. The god hath come up with great show (*ketú*); he hath wasted away the darkness, hath set up (*abhi-çri*) the light; that hero, heavenly eagle, son of Aditi, hath looked abroad unto all beings.

Abhi-çri, more literally, 'affix, fasten on' (to the sky). ⌊For the form *açrāit*, see *Gram.* § 889 a, and note to vi. 32. 2. For *avṛk*, *Gram.* § 832 a.⌋ Ppp. reads in c *sthaviras* for *sa vīras*, and has a curious d: *ādityāṣ putraṁ nāthagām abhayām atītā.*

10. Rising, thou extendest thy rays; thou adornest thyself with all forms; thou illuminest (*vi-bhā*) with might (?*krátu*) both oceans, encompassing all worlds, shining.

Ppp. has an altogether different b: *prajās sarvā vi paçyasi.* ⌊It may be that "adornest" is a slip on W's part. Cf. Henry's note, p. 37–38.⌋

11. They two move on one after the other by magic; two playing young ones go about the ocean; the one looks abroad upon all beings; yellow steeds draw the other with golden [trappings?].

The first three pādas are identical with vii. 81. 1 a–c (repeated at xiv. 1. 23), and are found in other texts: see the note to that verse; the last pāda is peculiar, and, as applying only to the sun, spoils the description of the pair of luminaries, sun and moon, which the verse sets out to make. Henry regards the daily and the nightly sun as intended, and the *hāiraṇyas* as the stars, by means of which the latter finds his way back to the eastern horizon. It would have been better to read *yāto 'rṇavám* here, as in vii. 81. 1, since the majority of our *saṁhitā*-mss. (all save Bs.E.) give it in this place also.

12. Atri maintained thee in the sky, O sun, to make the month; thou goest well-maintained, heating, looking down upon all things that exist.

All our mss. read in b *sū́ryā*, as if we had here the compound *sūryāmāsá;* the *pada*-mss. have *sū́ryā : mā́sāya;* the correction to *sū́rya* seems unavoidable. GB., which has the first two pādas (see note to vs. 4), also gives *sūryā-*; Ppp. also has it; and, for d, *svar bhūtā viçākaçat* ⌊so Roth: perhaps a slip for *vicāk-*⌋.

13. Thou rushest alike (?*sam-ṛṣ*) to both borders, as a calf to two joint mothers; surely (*nanú*), that *bráhman* yon gods have long known.

A naïve extension of the usual naïve figure of the calf: as if he had two mothers, to each of which he showed equal attachment. *Bráhman*, apparently 'sacred mystery' (so Henry). In d, lit. 'know of old from now.'

14. What is set (*çritá*) along the ocean, that the sun desires to gain (*san*); great is stretched out his road, which is both eastern and western.

The *pada*-text has in b *sisāsati* ⌊misprinted and corrected by SPP.⌋, and the passage is quoted as an example under Prāt. ii. 91; iv. 29, 82. Ppp. reads *adhi* for *anu* in a.

15. That one he attains completely (*sam-āp*) with his swiftnesses; that he desires not to neglect (?*apa-cikits*); by that [men] do not appropriate the gods' draught of immortality (*amṛ́ta*).

Apa-cikits, lit. 'desire to think away from,' with abl.; the expression is found only here. The logic of **d** is not obvious; Henry supplies 'the demons' as subject of *áva rundhate;* Ludwig renders it as a singular. Ppp. reads *jigitsati* in **b**; and, in **c** etc., *bhakṣaṇaṁ devānān naṁ va ru-*; *bhakṣaṇam* is an improvement; the meter of **c** halts badly without it.

16. This heavenly Jātavedas the lights (*ketú*) draw (*vah*) up, for every one to see the sun.

Or *sū́ryam* may be in apposition with *jātávedasam.* 'Draw,' i.e. as horses do. This verse, with the eight that follow, constitute RV. i. 50. 1–9, in the same order of verses, and with few variants; they are also all found in one or more other Vedic texts: this one in SV. (i. 31), VS. (7. 41; 8. 41; 33. 31), TS. (i. 2. 8^2; 4. 43^1), and MS. (i. 3. 37) — in all, without a variant. The whole hymn ⌊i.e. vss. 16–24⌋ is repeated further in xx. 47. 13–21. This verse is used three times in Vāit.: at 21. 23; at 33. 5 (with the following five verses); and at 39. 16 (with the following two verses). ⌊The *pratīka* is cited at MGS. i. 2. 4. The frequency of the citation or occurrence of the verse may be judged by consulting MGS. Index, p. 148.⌋

17. Away go, like thieves, these asterisms with their rays (*aktú*), for the all-beholding sun.

Or **c** may possibly mean 'for all to behold the sun.' The remaining verses (17–24) of the RV. hymn ⌊i.e. i. 50. 1–9⌋ are found in SV. only in the Nāigeya appendix to the first book; this one (i. 634) has no variant. Henry renders *aktúbhis* 'with the night.'

18. The lights (*ketú*), the rays of him have been seen abroad among the peoples, like shining fires.

Of the other texts, only VS. (viii. 40) follows RV. in reading at the beginning *ádṛçram;* the others (SV. i. 635; MS. i. 3. 33) agree with our text.

19. Speedy, conspicuous to all, light-making art thou, O sun; thou shinest unto everything, O bright space (*rocaná*).

All our mss. read at the end *rocana*, save Bs., which has *rocanam*, and M., *rocanám*, and the translation follows them, although the word is a senseless variant of *rocanám*, which is given by RV., and by all the other texts: SV. (i. 636), VS. (xxxiii. 36), TS. (i. 4. 31^1), TA. (iii. 16. 1), and MS. (iv. 10. 6). Ppp. has *rocanā.*

20. In front of the clans of the gods, in front of those of men thou risest; in front of every one, for seeing the sky (*svàr*).

RV. reads at end of **b** *mā́nuṣān*, and SV. (i. 637) has the same.

21. With whom [as] eye thou, O purifying Varuṇa, seest him that busies himself among the people (*jánān*).

SV. (i. 638) reads at the beginning *yéna;* VS. (xxxiii. 32) agrees with RV. and our text.

22. Thou goest through the sky, the broad welkin (*rájas*), fashioning (*mā*) the day with [thy] rays, seeing the generations (*jánman*), O sun.

RV. reads *áhā* in **b**. SV. (i. 639) has the same, and also *úd* for *ví* at the beginning, and *rájaḥ p-*. Henry again renders *aktúbhis* 'with the night.'

23. Seven yellow steeds, O heavenly sun, draw in the chariot thee the flame-haired, the out-looking.

RV. reads at the end *vicakṣaṇa*, and SV. (i. 641) and TS. (ii. 4. 14^4) agree with it. MS. (iv. 10. 6) has instead *purupriya*, and, in the preceding word, *çocíṣk-*.

24. The sun hath yoked the seven neat (*çundhyú*) daughters of the chariot; with them, [who are] self-yoked, he goeth.

SV. (i. 640) reads in **b** *naptryàḥ*, and TB. (ii. 4. 5^4), according to its commentary, has ⌊*naptriyaḥ*⌋, although *ná príyaḥ* is printed instead in the text ⌊of Calcutta, and *naptríyaḥ* in the Poona text, p. 518⌋. So also in **c**, ⌊in the Calc. ed.⌋ the printed text has *yāsi*, but the comm. *yāti;* ⌊while in the Poona ed. both text and comm. give *yāti*⌋.

25. The ruddy one hath mounted the sky with penance, [he] rich in penance; he comes to the womb (*yóni*), he is born again; he hath become over-lord of the gods.

Ppp. reads in **a** *ā 'kramīt.* The Anukr. regards the verse as one of four pādas (8 + 6 : 12 + 11); but the first two are plainly one *triṣṭubh* pāda, with *tápasā* intruded into it. *Rohita* appears here for the first time in this second hymn, instead of simply the sun; nor do we meet him elsewhere, save in vss. 39–41.

26. He who belongs to all men (*-carṣaṇí*) and has faces on all sides, who has hands on all sides and palms on all sides — he brings together with his (two) arms, together with his wings (pl.), generating heaven-and-earth, sole god.

The verse is, with considerable variations, RV. x. 81. 3, found also in VS. (xvii. 19: same text as RV.), TS. (iv. 6. 2^4), TA. (x. 1. 3), and MS. (ii. 10. 2). None of the other texts has *yás* in **b**, and only MS. in **a**; they begin *viçvátaçcakṣur* (but MS. *yó viçvá-cakṣur*); in **b**, RV.VS. begin with *viçvátobāhur*, TS.TA.MS. *-hasta*, and all end with *viçvátaspāt;* in **c**, for *bhárati*, RV. (and VS.) has *dhámati*, TS.TA. *námati*, MS. *ádhamat;* in **d**, RV.VS.MS. give *dyā́vābhū́mī.* Ppp. agrees with RV. in **b–d**. The meter, fairly regular in RV., is distorted greatly in our text (13 + 13 : 11 + 12 = 49); the Anukr. gives an acceptable definition of it. The sense also is much defaced in the first line as we have it. Vāit. 29. 14 uses the verse to accompany a certain *graha* in the building of the fire-altar.

27. The one-footed strode out more than the two-footed; the two-footed falls upon (*abhi-i*) the three-footed from behind; the two-footed strode out more than the six-footed; they sit together [about] the body of the one-footed.

Sam-ās has no good right to an accusative object; and one of our mss. (D.) reads *tanvàm*, loc., which would be grammatically an acceptable emendation; as regards the sense, that is too obscure for us to derive any help from it. Pādas **b** and **c** are wanting in Ppp., probably by accident. The first half-verse nearly agrees with RV. x. 117. 8 **a**, **b**, which (whole) verse corresponds to ⌊the first half of⌋ our 3. 25 below: see the note there. It is only here and in 3. 25 that we find the accentuation *dvípāt* and *trípāt*. ⌊The *pratīka* is quoted by GB. ii. 9, p. 28, l. 19.⌋ The description of the Anukr. implies an unfounded rejection of one of the resolutions *abhí eti* or *tanú-am*.

28. When, about to go unwearied, he hath approached (*ā-sthā*) his yellow steeds, he, shining (*ruc*), makes for himself two forms; rising rich in lights (*ketú-*), overpowering the dim spaces (*rájas*), thou illuminest (*vi-bhā*), O Āditya, all the advances.

Ppp. has for **b** *divi rūpaṁ* ⌊*kṛṇuṣe;* it further combines *viçvā "ditya* in **d**⌋. ⌊Pāda **b** is identical with 42 **b**.⌋ ⌊Pischel translates the vs., *Ved. Stud.* ii. 76.⌋

29. Verily (*báṭ*), great art thou, O sun; verily, O Āditya, great art thou; great is the greatness of thee the great one; thou, O Āditya, art great.

This verse is RV. viii. 90 (or 101). 11, and is found also in VS. (xxxiii. 39) and SV. (i. 276; ii. 1138), while its *pratīka* is given by TB. (i. 4. 5^3: very strange, since the whole verse occurs in no Tāittirīya text). RV. and VS. read, for **c**, **d**, *mahás te sató mahimā́ panasyate 'ddhā́ deva mahā́ṅ asi;* ⌊the vs. is repeated in RV. form at xx. 58. 3;⌋ and SV. the same, except *paniṣṭama mahnā́* for *panasyate 'ddhā́*.

30. Thou shinest (*ruc*) in the sky, thou shinest in the atmosphere, O flying one; on the earth thou shinest, thou shinest within the waters; both oceans thou hast penetrated (*vi-āp*) with thy sheen (*rúci*); a god, O god, art thou, a heaven-conquering bull (*mahiṣá*).

Ppp. reads at the end *svarvit*. The Anukr. understands the structure of the verse as 12 + 9 + 7 : 12 + 11 = 51; but it is plainly a mixed *triṣṭubh-jagatī*, rather, with *patañga* intruded at the end of **a**, and possibly one *rócase* in **b**. All the mss. accent *pátañga*, because they reckon it, with the Anukr., as first word in a pāda; it should properly be *patañga*.

31. Hitherward from afar, extended (*pra-yam*) in mid-route, swift, inspired, flying, he the flying one, perceived (?*vícitta*) [as] Vishṇu, surpassing (*adhi-sthā*) with strength — he overpowers with his show (*ketú*) all that stirs.

Ppp. reads at the beginning *arvāk*. ⌊'Perceived as Viṣṇu': cf. note to xiii. 4. 46.⌋

32. Wondrous, understanding (*cikitvā́ṅs*), a bull (*mahiṣá*), an eagle, making to shine the two firmaments (*ródasī*), the atmosphere — day-and-night, clothing themselves about with the sun, lengthen out all his heroisms.

The adjectives in **a**, **b** are nom. masc. sing., and the shift of construction in the second half-verse is a notable one. Ppp. combines *suparṇā "roc-*, and reads *rodasīm* in **b**. The verse is used in Vāit. 33. 8 in a sacrificial session, with the remaining verses to the end of the hymn. Ppp. puts our vs. 33 before this. ⌊The first pāda is nearly the same as 42 **c**.⌋ ⌊Henry discusses the vs. in *Mém. de la Soc. de linguistique*, x. 86.⌋

33. Keen (*tigmá*), shining out (*vi-bhrāj*), sharpening himself, granting the helpful (?*araṁgamá*) advances, a winged one full of light, a vigor-bestowing bull (*mahiṣá*), he hath approached (*ā-sthā*) all the directions, arranging (*kḷp*).

Ppp. reads in **a–b** *tanvaç çiçāno 'raṁgamāsun dhravato rarāṇāḥ*, and in **d** combines *viçvā "sthāt*. ⌊Pischel translates the vs., *Ved. Stud.* ii. 75–6.⌋ ⌊See my discussion of accusatives pl. fem. in *-āsas* and of this passage in *Noun-Inflection*, p. 363.⌋

34. Wondrous front [and] show (*ketú*) of the gods, the sun, full of light, going up the directions (*pradíç*), the day-maker, bright (*çukrá*), hath overpassed with brightnesses (*dyumná*) the glooms (*támas*) [and] all difficulties.

This verse and the next are repeated as xx. 107. 13, 14. The definition of this one by the Anukr. ⌊as 40 syllables is right from its point of view; but the verse⌋ is evidently meant for a *triṣṭubh*, and can easily be read into a respectable one, according to the low standard of AV. *triṣṭubhs*, by a few judicious resolutions. The harshness and obscurity of the constructions in **a**, **b** are indications of a corrupted text; Henry renders *pradíças* by 'toward the celestial regions,' Ludwig by 'from the horizon'; the translation above simply adheres to the usual sense of the word. Verses 34–36 are directed in Vāit. 39. 16 to be used alternatively in the praise of the sun; in 21. 23, the *pratīka*, namely *citraṁ devānām* (quoted with vs. 16), might apply either to this verse or to the next.

35. The wondrous front of the gods hath arisen, the eye of Mitra, of Varuṇa, of Agni; he hath filled heaven-and-earth, the atmosphere; the sun is the soul of the moving creation (*jágat*) and of the stationary (*tasthivā́ṅs*).

The verse is RV. i. 115. 1 (only variant *ā́ : aprāḥ* in **c**), and it is found almost everywhere else: thus, in SV. (i. 630: Nāigeya appendix), VS. (vii. 42; xiii. 46), TS. (i. 4. 43^1; ii. 4. 14^4), TB. (ii. 8. 7^3), TA. (i. 7. 6; ii. 13. 1), MS. (i. 3. 37), AA. (iii. 2. 3); all have the same text as RV.; and so, apparently, has Ppp., ⌊combining, however, *āprādyā-*⌋. ⌊Deussen, *Geschichte*, i. 1. 213, interprets the vs.⌋ The quotation in Vāit. 33. 6 evidently applies to the verse as AV. xx. 107. 14. ⌊In **d**, *jágas tas-* is a misprint for *jágatas tas-*: an interesting instance of most modern haplography.⌋

36. Flying on high (*uccā́*), the red eagle, in the midst of the sky hasting, shining — may we see thee, whom men call the impeller (*savitṛ́*), the unfailing light which Atri found.

Ppp. has the better reading *paçyema* in **c**. ⌊Restore the lost accent-mark under the *ṇim* of *tará̱ṇim*.⌋

37. To the eagle running on the back of the sky, to the son of Aditi, I, frightened, approach (*upa-yā*), desiring refuge; do thou, O sun, lengthen out for us a long life-time; may we take no harm; may we be in thy favor.

The verse is obviously a regular *triṣṭubh*, with *nāthákāmas* intruded in **b**: its description by the Anukr. ⌊gives the verse 48 syllables; but how *pañcapadā virāḍgarbhā* is to be understood is not clear⌋. ⌊The verse is quoted in Vāit. 18. 7, in the *agniṣṭoma*.⌋

38. A thousand days' journey are expanded the wings of him, of the yellow swan flying to heaven; he, putting all the gods in his breast, goes viewing together all existences.

We had the verse above as x. 8. 18, and it is repeated again below as 3. 14. Ppp. reads in **c** *sa viçvān devān.*

39. The ruddy one became time, the ruddy one in the beginning Prajāpati; the ruddy one [is] face (mouth?) of the sacrifices; the ruddy one brought the bright sky (*svàr*).

Ppp. reads in **a** *loko 'bhavat* (our 40 **a**), and, for **d**, *rohito jyotir ucyate.*

40. The ruddy one became the world; the ruddy one overheated the sky; the ruddy one with his rays goes about over the earth, the ocean.

Or (**b**) 'went heating across the sky' (so Henry). Ppp. reads in **a** *bhūto 'bhavat*, omits **b**, and has *bhūmyaṁ* in **c** ⌊cf. its *nāryaṁ* for *nārīm*, xiv. 1. 59, note⌋.

41. All the quarters did the ruddy one, over-lord of the sky, go about upon; the sky, the ocean, also the earth — all that exists doth he defend.

Ppp. has in **a** (better) *saṁ carati;* in **b** it combines *rohito adh-*; in **c** it has again *bhūmyaṁ;* in **d**, *sarvalokān vi.*

42. He, mounting, glowing [and] unwearied, the great [spaces], makes for himself, shining (*ruc*), two forms; wondrous, understanding, ⌊bull,⌋ wind-going (??), when he shines out (*vi-bhā*) upon as many worlds [as there are].

That is, 'upon all existing worlds.' The second pāda is 28 **b** above; the third, nearly 32 **a**. The rendering of *vātamāyās* (p. *vā́tam○āyāḥ*) in **c** is purely to fill up the text. Henry emends to *vā́tam ā́pas;* Ludwig renders 'possessing wind-magic.' The Anukr. passes without notice the redundant syllable in **c**. Ppp. has a quite different version of much of the verse: *ārohaṅ chakro vṛhatīr yuṁktor amartyāṣ kṛṇuṣe vīryāṇi: divyas suparṇo muhiṣaṁ vātaraṅhāya: sarvāṅl lokāṅ abhi* etc. This would suggest *vātaraṅhās* 'wind-swift' as emendation of *vātamāyās.*

43. The one he falls upon (*abhi-i*), the other he casts about — the bull, arranging with day-and-night; we, imploring, call upon the track-finding sun, dwelling in the welkin (*rájas*).

In the very obscure first half-verse, the two *anyat's* may be subjects instead (so Ludwig and Henry), *asyate* being taken as passive — which would seem more natural, save that then the nominative in **b** is left without construction. Ppp. reads in **a**–**b** *eti sadyo 'yaṁ vasāvam aho-*, and in **d** *nāthamānāḥ.* The verse (12 + 12 : 11 + 12 = 47) is a very irregular "*jagatī.*"

44. The earth-filling bull (*mahiṣá*), track of the implorer, of undamaged sight, hath encompassed the all; beholding (*sam-paç*) the all, beneficent, reverend, let him hear this which I say.

'Track' (in **b**), i.e. facilitation or facilitator of progress. *Mahiṣas* is an evident intrusion, and the verse is strictly a *triṣṭubh* with redundant syllables. Ppp. reads in **a** *pṛthivipro m. bādhamānasya;* for **b**, *adbhutacakṣuṣ pari saṁ babhūva;* and, for **d**, *çivāyā nas tanvā çarma yacchāt*, which is found nowhere in our text. All our mss. ⌊except D.⌋ agree in accenting *babhū̂va*, for no discoverable reason. ⌊Five of SPP's authorities (as well as W's D.) read *babhūva* without accent.⌋

45. The greatness of him exceeds (*pári*) the earth, the ocean; shining abroad with light, it exceeds (*pári*) the sky, the atmosphere; beholding the all, beneficent, reverend, let him hear this which I say.

Ppp. again objects to our second half-verse, and gives instead: *ahorātrābhyāṁ saha saṁvasānā uṣā nīyus pratarād aviṣṭam.* The "*jagatī*" is again a very rough one ⌊as the Anukr. in part admits⌋. ⌊W. interlines "encompasses" as an alternative to "exceeds."⌋

46. Agni hath been awakened by the kindling of men to meet the dawn coming like a milch-cow; like young (*yahvá*) [birds?] rising forth to a branch, the lights (*bhānú*) go forth unto the firmament (*nā́ka*).

Ppp. reads in **d** *sasṛje.* The verse is RV. v. 1. 1, and is found also in other texts: SV. (i. 73; ii. 1096), VS. (xv. 24), TS. (iv. 4. 4^1), and MS. (ii. 13. 7), everywhere without a variant. ⌊SV. (both occurrences) reads *sasrate* in **d**; TS. accents *achá* at the end.⌋ It is quoted in Vāit. 29. 8, apparently in connection with the verses that follow it in RV. (*iti trāiṣṭubhīḥ*).

⌊Here ends the second *anuvāka*, with 1 hymn and 46 verses. The quoted Anukr. says *ṣaṭ catvāriṅçat.*⌋

3. To the sun (with imprecation on the evil-doer).

[(*Brahman.—ādhyātmam; rohitādityadevatyam. trāiṣṭubham.) 1. 4-av. 8-p. ākṛti; 2–4. 3-av. 6-p. (2, 3. aṣṭi, 2. bhurij; 4. atiçākvaragarbhā dhṛti); 5–7. 4-av. 7-p. (5, 6. çākvarātiçākvaragarbhā prakṛti; 7. anuṣṭubgarbhā 'tidhṛti); 8. 3-av. 6-p. atyaṣṭi; 9–19. 4-av. (9–12, 15, 17. 7-p. bhurig atidhṛti, 15. nicṛt, 17. kṛti; 13, 14, 16, 18, 19. 8-p., 13, 14. vikṛti, 16, 18, 19. ākṛti, 19. bhurij); 20, 22. 3-av. 6-p. atyaṣṭi; 21, 23–25. 4-av. 8-p. (24. 7-p. kṛti; 21. ākṛti; 23, 25. vikṛti*).] *

Of this hymn only one verse is found in Pāipp., namely vs. 10 in iv. Vāit. makes use of no part of it; and Kāuç. ⌊49. 19⌋ only of the first verse. ⌊Caland, p. 173, understands the whole hymn to be intended at 49. 19; and takes 49. 24 and 25 as referring to vss. 6 and 7 of this hymn.⌋ * ⌊The definition of vs. 26 (*anuṣṭubh*) appears to be omitted.—The individual pādas of this hymn are largely of genuine *triṣṭubh* measure and cadence, occasionally *jagatī;* and this is possibly the intention of the "*trāiṣṭubham*" of the Anukr. (for not a single verse foots up as 44 syllables): then, again, if to the verse proper in each case we add the refrain and reckon up the totals, we get the *ākṛtis* etc. of the Anukr.⌋

Translated: Ludwig, p. 543; Henry, 14, 45; Deussen, *Geschichte*, i. 1. 226; Griffith, ii. 150.

1. He who generated these two, heaven-and-earth; who clothes himself in existences, making them a garment (*drā́pi*); in whom abide the six wide directions, toward which he, the flying one, looks all abroad—against that god, angered, [is] this offense (*ā́gas*); whoso scathes a Brahman that knows thus, do thou, O ruddy one, make him quake, destroy him; fasten on the fetters of the Brahman-scather.

All the mss. agree in the accent of *drā́pi* (RV. always *drāpí*). As is their habit, they give of the refrain only the single word *tásya* except in vss. 1 and 25; and there they set the *avasāna* not before *tásya*, but after *devásya:* in our edition this perversion of the natural division is corrected. The refrain, if we contract *yá evám* to *yāt 'vám*, is a regular *triṣṭubh;* its addition to a preceding verse makes this hymn one of especially long meters; the first verse, 8 pādas of 11 syllables each, is an exact *ākṛti*. The verse ⌊or the hymn: see introduction⌋ is (though v. 12. 9 has the same *pratīka*) doubtless the one quoted in Kāuç. 49. 19, with xiii. 1. 28 and xvi. 6. 1, to accompany the laying on of fetters; and Bloomfield suggests that the whole hymn (or *anuvāka*) is intended also in 63. 21, one does not see why.

2. From whom the winds in their season go purifying (*pū*), out of whom the oceans flow forth — against that god etc. etc.

With **b** compare 1. 42 **d**. The verse (10 + 11 : 44 = 65) has one more syllable than a regular *aṣṭi*, as the Anukr. notices. ⌊The longer grammatical equivalent of *vā́tās* would improve the rhythm.⌋

3. Who causes to die [and] causes to breathe; from whom all existences breathe — against that god etc. etc.

An exact *aṣṭi* (9 + 11 : 44 = 64).

4. Who gratifies heaven-and-earth with breath; who fills the belly of the ocean with respiration — against that god etc. etc.

The meter is correctly enough described by the Anukr. The omission of either *apānena* or *samudrasya* would rectify the meter of **b**.

5. In whom is set (*çritá*) Virāj, the most exalted one, Prajāpati, Agni Vāiçvānara with the series (*paṅktí*); who took to himself the breath of the lofty one, the brilliancy of the loftiest one — against that god etc. etc.

We had nearly the same combination of divine personages above in viii. 5. 10 **c**, **d**; and the *paṅkti* here perhaps corresponds to the 'all the seers' there. The verse, of very irregular meter (12 + 12 : 15 : 44 = 83), is very nearly a *prakṛti* (84 syll.).

6. Upon whom are set (*çritá*) the six wide [spaces], the five quarters, the four waters, the three syllables (? *akṣára*) of the sacrifice; who, angered, looked with his eye between the two firmaments (*ródasī*) — against that god etc. etc.

All our mss. read at end of **b** *akṣárā* (not *-rāḥ*), doubtless under the influence of the ordinary use of *akṣára* as neuter. The omission in **c** of *cákṣuṣā* would better both sense and meter. The verse as best read (12 + 12 : 14 : 44 = 82) lacks two syllables of a full *prakṛti*, but could easily be filled up by resolution. ⌊For the transition *-t* after *yásmin*, cf. Prāt. ii. 9 note.⌋ ⌊Caland, p. 173, understands this vs. and the following to be intended at Kāuç. 49. 24, 25, for use in the ceremony of the "water-thunderbolts": cf. introd. to x. 5.⌋

7. Who became food-eater, lord of food, and also Brahmaṇaspati (lord of worship); who is and shall be lord of existence — against that god etc. etc.

The translation implies *bhaviṣyán* instead of *-yát* in **c**; either this emendation or that of *bhūtás* to *bhūtám* (which Ludwig and Henry assume in their versions) seems unavoidable. Our *saṁhitā*-mss. are divided between *-dó ánnapatir* and *-dó 'nna-* in **a**. The verse (11 + 8 : 12 : 44 = 75) is very near a regular *atidhṛti* (76 syll.). ⌊Cf. note to vs. 6 for use by Kāuç.⌋

8. He who measures out the thirteenth month, fabricated (*vi-mā*) of days-and-nights, having thirty members — against that god etc. etc.

The verse (6 × 11 = 66) lacks two syllables of a full *atyaṣṭi* (68 syll.).

9. Black the descent, the yellow eagles, clothing themselves in waters, fly up to the sky; they have come hither from the seat of righteousness — against that god etc. etc.

The first three pādas are RV. i. 164. 47 **a–c**, found also twice above, as vi. 22. 1; ix. 10. 22. The verse (7 × 11 = 77) is accurately described by the Anukr. It, with a good part of those that follow (11–16, 18–21, 23, 25), appears to have nothing to do with the refrain.

10. What of thee, O Kaçyapa, is bright (*candrá*), full of shining (*rocanávant*), what that is combined (*saṁhitá*), splendid (*puṣkalá*), of wondrous light, in which seven suns are set (*árpita*) together — against that god etc. etc.

One of our mss. (T.: ⌊and perhaps also M.⌋) ⌊and one of SPP's⌋ accent *púṣkalam* (like *púṣkara*) in **b**. All ⌊of W's and of SPP's⌋ agree in the anomalous and probably incorrect accent *saṁhitám*. ⌊Cf., however, *Gram.* § 1085 b. Perhaps the case of *saṁskṛtám* at xi. 1. 35 is not parallel.⌋ Ppp. has (as noticed above) this verse, reading in **a** *kaçyapo ro-*, combining in **c** *sūryā "rpitās sapta*, and ⌊without *avasāna* after *sākam*⌋ having, as was to be expected, a wholly different apodosis: *tasmin rājānam adhi vi çraye 'mam* (cf. our ix. 5. 4. **d**), for which the refrain of this hymn is a senseless substitute. The verse is found also in K. xxxvii. 9. Our Bp. omits, by accident, the division-sign of *rocanā○vat* in **a**.

11. The *bṛhát* dresses itself in him in front; the *rathaṁtará* accepts [him] behind: [both] clothing themselves always in light unremittingly — against that god etc. etc.

12. The *bṛhát* was his wing on the one side, *rathaṁtará* on the other, [both] of like strength, of like motion (*?sadhryàñc*), when the gods generated the ruddy one — against that god etc. etc.

This verse counts 77 syllables, as required, but is irregular (9 + 13 : 11 : 44).

13. This Agni becomes Varuṇa in the evening; in the morning, rising, he becomes Mitra; he, having become Savitar, goes through the atmosphere; he, having become Indra, burns (*tap*) through the midst of the sky. — Against that god etc. etc.

Or (**a**) 'he becomes Varuṇa at evening [and] Agni' (so Henry: cf. Ludwig). The verse is very irregular, but can be made to count a *vikṛti* (92 syll.).

14. A thousand days' journey are expanded the wings of him, of the yellow swan flying to heaven; he, putting all the gods in his breast, goes viewing together all existences. — Against that god etc. etc.

The verse proper here is a repetition of x. 8. 18 and xiii. 2. 38; it is written in full in all the mss., because they have no other way of indicating the attachment here of the refrain. It is properly an *ākṛti* (8 × 11 = 88 syll.).

15. This is that god within the waters, the thousand-rooted, many-powered (?) Atri; he who generated all this existence — against that god etc. etc.

Henry makes in **b** the naturally-suggested emendation to *puruçā́khas*, 'many-branched'; ⌊cf. Bloomfield, AJP. xii. 436, and, *per contra*, Deussen, p. 228, note⌋. The verse is most naturally read as (9 + 11 : 11 : 44 = 75) a *nicṛd atidhṛti*, in accordance with the description of the Anukr.

16. Swift-running yellow [horses] draw the bright one (*çukrá*), the god shining with splendor in the sky, whose lofty bodies heat the sky; hitherward with well-colored gleams (?*paṭará*) he shines forth. — Against that god etc. etc.

Our edition ought to give in **c** *tanvàs*, since that is the *pada*-reading, and it is only by accident that nearly all the *saṁhitā*-mss. (all save R.K.) unite in protracting the *à* to *ā̀*. The verse reads most naturally as a *bhurig ākṛti* (12 + 11 : 11 + 11 : 44 = 89).

17. By whom the yellow steeds draw the Ādityas together; by what sacrifice go many foreknowing; which, sole light, shines forth variously — against that god etc. etc.

Yajñéna 'sacrifice' in **b** looks as if it needed emendation, and the irregularity of the pāda suggests corruption. Our mss. read at the end *ví bhāti* and the *pada*-text has *ví○bhāti**; our text makes a change of accent to *vibhā́ti*. The verse (11 + 14 : 11 : 44 = 80) counts up a precise *kṛti*.

*⌊A similar *pada*-reading, impossible with the accentless verb-form, we met at vi. 74. 2 (see the note thereto) and at vi. 114. 2 (see note). And here, as at vi. 74. 2, a suspicion arises that an error has come in from confusion with a similar form near by, here with the ending of vs. 16 proper, where *ví bhāti* is called for. All SPP's authorities have *ví bhāti*, except his P², which has *vi○bhā́ti*. This reading he also adopts. — The rationale of the blunder at xiv. 2. 59 (see note) appears to be similar. Cf. also the accent of *sarvé* at xiii. 4. 21, and note.⌋

18. Seven harness a one-wheeled chariot; one horse, having seven names, draws [it]; of three naves [is] the wheel, unwasting, unassailed, whereon stand all these existences. — Against that god etc. etc.

We had the verse (which is RV. i. 164. 2) above as ix. 9. 2. The mss. all give it in full here (as in the case of vs. 14 above).

19. Harnessed eight-fold draws the formidable draft-horse (*váhni*), father of gods, generator of prayers (*matí*); measuring with the mind the line of righteousness, Mātariçvan goes cleansing (*pū*) to all the quarters. — Against that god etc. etc.

Or perhaps 'he goes as Mātariçvan,' identifying the action of sun and of wind. *Mimānas* in c should be emended to *mímānas*, which is read only by D. The Anukr. notices this time the redundant syllable in **a**.

20. A united (*samyáñc*) line along all the directions, within the *gāyatrī*, the womb (embryo?) of the immortal. — Against that god etc. etc.

'Line' here is accus., as taking up and carrying on the idea of 19 c. The verse lacks two syllables of being a full *atyaṣṭi* (68 syll.).

21. Three settings, dawnings also three; three welkins, skies verily three: we know, O Agni, the birth-place of thee threefold; threefold the births of the gods we know. — Against that god etc. etc.

The verse is regular if *tredhā́* in c (not in d) is made, as often elsewhere, trisyllabic.

22. He who in birth (*jā́yamāna*) opened out the earth, [who] set the ocean in the atmosphere — against that god etc. etc.

The meter is the same as that of vs. 20.

23. Thou, O Agni, impelled by powers (*krátu*), by lights (*ketú*), didst shine up, a kindled song (?*arká*) in the sky; unto what did the Maruts, having the spotted one for mother, sing, when the gods generated the ruddy one? — Against that god etc. etc.

Pischel (*Ved. Stud.* i. 26) takes *arká* as 'sun'; the connection with *abhy ārcan* in c is strongly opposed to this. The last pāda is the same with 12 c above. The verse (12 + 12 : 12 + 11 : 44) counts properly 91 syllables, one short of a full *vikṛti.*

24. He who is self-giving, strength-giving, of whom all, of whom [even] the gods wait upon the direction, who is master of these bipeds, who of quadrupeds — against that god etc. etc.

The verse proper is identical with the first three pādas of iv. 2. 1 (found also in other texts: see the notes to that hymn). Bp. here reads (doubtless by accident) *asya* in c. Two more syllables are needed to make a full *kṛti* (80 syll.).

25. The one-footed strode out more than the two-footed; the two-footed falls upon the three-footed from behind; the four-footed acted within the call of the two-footed ones, beholding the series (*paṅtí*), drawing near (*upa-sthā*). — Against that god etc. etc.

The first two pādas are identical with 2. 27 a, b, and the whole verse corresponds to RV. x. 117. 8. RV. reads in a *bhū́yo dvipádo*, in b *dvipā́t tripā́dam*, in c *eti* (for *cakre*) *dvipā́dām*, in d *paṅktī́r up-*. The accentuation *dvípāt* and *trípāt* (only in these verses) was noticed under 2. 27. Here we lack two syllables of a full *vikṛti.*

26. The white son of the black [mother], the young of night, was born; he ascends upon the sky; the ruddy one ascended the ascents.

⌊Here ends the third *anuvāka*, with 1 hymn and 26 verses. The quoted Anukr. says *ṣaḍviñçat* (*ṣaḍviñça*?).⌋

4. Extolling the sun.

[(*Brahman.* — *ādhyātmam ; rohitādityadevatyam. trāiṣṭubham.**) *ṣaṭ paryāyāḥ. mantrokta devatyāḥ.*]

⌊Partly prose, and vss. 14–15, 22–26, and 46–56 are so designated in W's Index, p. 6.⌋ This hymn is not found in Pāipp., nor noticed either in Kāuç. or in Vāit. *⌊Here, indeed (but cf. introd. to hymn 3), the general definition for the whole *kāṇḍa* as "*trāiṣṭubham*" does not seem to apply.⌋

Translated: Henry, 17, 51; Griffith, ii. 154.

[**Paryāya I.** — *trayodaça. 1–11. prājāpatyā 'nuṣṭubh ; 12. virāḍ gāyatrī ; 13. āsury uṣṇih.*]

1. He goes [as] impeller (Savitar) to the heaven (*svàr*), looking down upon the back of the sky.

2. To the cloud-mass (*nábhas*) brought by rays he goes [as] great Indra, covered.

3. He [is] the Creator (*dhātṛ́*), he the disposer, he Vāyu, the upraised (*ut-çri*) cloud-mass.

A syllable is lacking, unless we make harsh resolution, in **a**.

4. He [is] Aryaman, he Varuṇa, he Rudra, he the great god.

5. He [is] Agni, he also the Sun, he indeed great Yama.

Parts of this verse are quoted as examples under Prāt. ii. 21, 24; iii. 35, 36; iv. 116.

6. On him wait (*upa-sthā*) young ones (*vatsá*), ten, united, having one head.

Henry acutely suggests emendation in **b** to *-no 'yútā dáça* 'ten myriads' — i.e. of rays, all heading in the sun itself. It seems probable that the original text had *ékaçīrṣās :* cf. *dáçaçīrṣas*, iv. 6. 1; the verse as it stands is redundant.

7. From behind they stretch on forward; when he rises, he shines forth.

Vibhā́sati would seem a better reading at the end.

8. His is this troop of Maruts; he goes sling-made.

That is (?), 'as if hung in slings' ⌊OB. 'an Schnüre gehängt'⌋. Henry makes a venturesome and unacceptable emendation, and regards the adjective as referring to the 'troop' — which is not impossible.

9. To the cloud-mass brought by rays he goes [as] great Indra, covered.

This is a repetition of vs. 2; all the mss. give it in full.

10. His are these nine vessels (*kóça*), the props set nine-fold.

The *pada*-text reads *viṣṭambhā́ḥ*, undivided.

11. He looks abroad for living creatures (*prajā́*), both what breathes and what does not.

Cf. vs. 19, below: 'for,' apparently 'for the advantage of.'

12. Into him is entered (*ni-gam*) this power; he himself is one, single (*ekavṛt*), one only.

The verse lacks four syllables of the *gāyatrī* number, instead of two, as the Anukr. counts.

13. These gods in him become single.

The Anukr. counts fourteen syllables in the verse; one does not see where it finds more than thirteen.

[**Paryāya II.**—*aṣṭāu. 14. bhurik sāmnī triṣṭubh; 15. āsurī pañkti; 16, 19. prājāpatyā 'nuṣṭubh; 17, 18. āsurī gāyatrī.*]

14. Both fame and glory and water (?*ámbhas*) and cloud-mass and Brahman-splendor and food and food-eating.

The Pet. Lex. regards *nábhaç ca* as intruded here, and *ámbhas* as having the sense of 'might.'

15. He who knows this single god—

16. Not second, not third, also not fourth is he called.

17. Not fifth, not sixth, also not seventh is he called.

18. Not eighth, not ninth, also not tenth is he called.

19. He looks abroad for everything, both what breathes and what does not.

20. Into him is entered this power; he himself is one, single, one only.

21. All the gods in him become single.

The last three verses are nearly identical with 11–13 above. Of the last two the Anukr. does not define the meter, perhaps by an omission in the ms. (or else because they were defined just above). All our mss. save one (D.) ⌊and all SPP's authorities, except P^2⌋ accent *sarvé* in 21, as if because of *eté* in 13. ⌊Both editions emend to *sárve.*⌋

[**Paryāya III.**—*sapta. 22. bhurik prājāpatyā triṣṭubh; 23. ārcī gāyatrī; 25. 1-p. āsurī gāyatrī; 26. ārcy anuṣṭubh; 27, 28. prājāpatyā 'nuṣṭubh.*]

22. Both worship (*bráhman*) and penance and fame and glory and water and cloud-mass and Brahman-splendor and food and food-eating—

This is vs. 14 over again, with two more items prefixed.

23. And what is and what shall be and faith and sheen and heaven (*svargá*) and *svadhá.*

The mss. vary between *bhavyàm* (Bp.), *bhávyam* (Bs.p.m.D.), and *bhavyám* (Bs.s.m., and all the rest). ⌊SPP's authorities show a similar disagreement. He reads *bhávyam;* and the same reading⌋ in our text is evidently called for.

24. He who knows this single god—

This verse is identical with vs. 15 above, and is accordingly not separately described by the Anukr.

25. He verily [is] death, he immortality (*amṛ́ta*), he the monster (*abhvà*), he the demon.

The verse is probably quoted under Prāt. iii. 65 (see the note there). In order to make out the fifteen syllables of the Anukr., we have to read *só amṛ́taṁ só abhvàm.*

26. He [is] Rudra, winner of good, in the giving of good; in the expression of homage, [he is] the utterance *váṣaṭ*, put together after.

The connection here is very doubtful. Henry understands it as above; Muir (iv. 338) quite differently. The verse is very peculiarly treated by the Anukr.; first it is quoted in its proper place thus: *sa rudra ity ārṣī* (so the Berlin ms., but the London ms. has *āsurī*) *gāyatrī;* and then, after the definition of vss. 27, 28, the London ms. says again *sa rudro vasuvanir ārcy anuṣṭup.* The descriptions *ārṣī gāyatrī* and *ārcy anuṣṭubh* (each implying 24 syllables) both apply equally well, if we restore *-kāró ánu.*

27. All these familiar demons (*yātú*) wait upon his direction (*praçís*).

28. In his control are all yon asterisms, together with the moon.

[**Paryāya IV.**—*saptadaça. 29, 33, 39, 40, 45. āsurī gāyatrī; 30, 32, 35, 36, 42. prājāpatyā 'nuṣṭubh; 31. virāḍ gāyatrī; 34, 37, 38. sāmny uṣṇih; 41. sāmnī bṛhatī; 43. ārṣī gāyatrī; 44. sāmny anuṣṭubh.*]

29. He verily was born of the day; of him the day was born.

The Anukr. unaccountably ratifies the elision *áhno 'j-*, instead of restoring *aj-* and recognizing the pāda for what it is, eight syllables.

30. He verily was born of the night; of him the night was born.

31. He verily was born of the atmosphere; of him the atmosphere was born.

The verse lacks four syllables, instead of two, of the twenty-four that make a *gāyatrī.*

32. He verily was born of Vāyu (wind); of him Vāyu was born.

33. He verily was born of the sky; out of him the sky was born.

Here again the Anukr. requires us to read *divò 'j-.*

34. He verily was born of the quarters; of him the quarters were born.

Here we are to make both elisions, in **a** and **b**.

35. He verily was born of the earth; of him the earth was born.

Nearly all our mss. (all save Bp.D.R.) accent *bhūmés* and *bhūmís.*

36. He verily was born of fire; of him fire was born.

37. He verily was born of the waters; of him the waters were born.

The metrical description is the same as that of vs. 34, and with the same lack of good reason (the mss. read *sa vā adbhya ṛgbhyaḥ sāmnyuṣṇiganuṣṭubhāu*, which is senseless, and should doubtless be emended to *-uṣṇihāu*).

38. He verily was born of the verses (*ṛ́c*); of him the verses were born.

As to the meter, see the note to the preceding verse.

39. He verily was born of the sacrifice; of him the sacrifice was born.

The Anukr., as above, forces the elision *yajñò 'j-*.

40. He is the sacrifice; his is the sacrifice; he [is] made the head of the sacrifice.

41. He thunders; he lightens; he indeed hurls the stone.

That is, the thunderbolt. The second pāda is one of the examples under Prāt. iii. 36.

42. Either for the evil [man] or for the excellent; for man or for Asura.

'For,' i.e. 'at,' ⌊taking the verse as a continuation of 41⌋.

43. Either when thou makest the herbs, or when thou rainest excellently, or when thou hast increased him of the people (?*janyá*).

This appears to be the only example known of the accent *janyá* instead of *jánya*, and how little authoritative it is may be inferred from the fact that all our mss. leave *avīvṛdhas* unaccented after it. Our text makes the necessary emendation to *áv-*. ⌊All SPP's authorities, however, agree in reading not only *janyám* but also *avīvṛdhas*. The latter he also emends to *áv-*.⌋

44. Such, O bountiful one, is thy greatness; and thine, too (*úpa*), are a hundred bodies.

There is no difficulty in counting the verse into 16 syllables, as required by the Anukr. ⌊It reads naturally as 9 + 8.⌋

45. Thine, too, are two billions, [many] billions (?); or else thou art a hundred million.

The translation implies the readings *bádve bádvāni*, which, on account of the accent, seem probably meant by the mss., which vary between *bádhv-*, *báddh-*, *báddhv-*; K. reads *baddhve vádvāni*, D. *báddhe baddhā́ni*. ⌊SPP's authorities also exhibit very wide disagreements, which reflect a corresponding uncertainty of the tradition.⌋ The word is just such a one as the mss. might be expected to boggle and blunder over, both they and we being left without help from the sense. Henry, who accepts the same emendation, understands *bádve* as locative, which is perhaps better, and at any rate favored by the fact that the *pada*-text does not read *bádve íti*.

[**Paryāya V.** — *ṣaṭ. 46. āsurī gāyatrī; 47. yavamadhyā gāyatrī; 48. sāmny uṣṇih; 49. nicṛt sāmnī bṛhatī; 50. prājāpatyā 'nuṣṭubh; 51. virāḍ gāyatrī.*]

46. More is Indra than non-dying (??); more art thou, O Indra, than the deaths.

'Non-dying' is the conjecture of the Pet. Lexx. for *namurá*, which occurs nowhere else; it is adopted here, simply for lack of anything better, although in itself of a high degree of implausibility. ⌊Henry also adopts it; but see his note, p. 54.⌋ It is surprising to find Indra brought in here at the end for address, instead of the sun; there is nothing to show that the two remaining *paryāyas* are not for him. ⌊Note, however, the praise of the sun under the names of Indra and Viṣṇu, so prominent in book xvii., below: see page 805. Perhaps we have here a similar identification.⌋

47. More than the niggard, lord of strength (*çácī*) art thou, O Indra; as called mighty, prevailing, do we worship (*upa-ās*) thee.

Prāt. ii. 71 expressly forbids the combination *çácyās p-*, which we should have expected here. The verse (9 + 8 : 8 = 25) is strangely defined by the Anukr.

48. Homage be to thee, O conspicuous one (*paçyata*); see ⌊*páçya*⌋ me, O conspicuous one.

Paçyata is an anomalous and forced substitute for *darçata*, made in this passage only, for assonance with *paçya*. The Anukr. ratifies the combination *te astu*.

49. With food-eating, with glory, with brilliancy (*tḗjas*), with Brahman-splendor;

50. As called water (?*ámbhas*), force (*áma*), greatness, power, do we worship thee.

The Anukr. ratifies the combination *ámbho ámo*. By a usage that is rare, all the mss. omit in this verse ⌊what follows⌋ after *iti*, although the repetition is not of the end of the next preceding verse, but of vs. 47. Then, of course, the following verses are written in the same curtailed way until vs. 54, which is filled out to the end.

51. As called water (*ámbhas*), red, silvery (*rajatá*), welkin (*rájas*), power, do we worship thee.

Again ⌊as at vs. 31⌋ we have a verse called *virāḍ gāyatrī* which lacks four syllables of being 24.

[**Paryāya VI.** —*pañca. 52, 53. prājāpatyā 'nuṣṭubh; 54. 2-p. ārṣī gāyatrī.*]

52. As called wide, broad, happy (*subhū́*), earths (?*bhúvas*), do we worship thee.

Bhúvas is here rendered literally, in the only sense which the word has elsewhere in AV. If it is a first appearance of the *vyāhṛti* common later, its meaning is wholly obscure in this connection. ⌊Aufrecht, KZ. xxxiv. 458, makes some observations about the relations of the noun-forms and adjective-forms in vss. 52–53.⌋

53. As called breadth, width, expanse, world, do we worship thee.

54. As called one of arising good, of increasing (??) good, of gathering good, of coming good, do we worship thee.

The translation implies the heroic substitution of *vṛdhádvasu* for the wholly senseless *idádvasu*. The Pet. Lexx., to be sure, conjecture for the latter the meaning 'rich in this and that' (which Henry follows); but, besides the fact that *idát* = *idám* is not less heroic than *idát* = *vṛdhát*, the signification given does not belong rightly to the compound, nor has it any application here. Our rendering has at least concinnity — unless, indeed, in a text of this character, that be an argument against its acceptance. All the compounds are evidently possessive.

55. Homage be to thee, O conspicuous one; see me, O conspicuous one.

56. With food-eating, with glory, with brilliancy, with Brahman-splendor.

These two verses are identical with vss. 48, 49, above ⌊and are therefore not defined by the Anukr.⌋.

⌊The quotations from the Old Anukr., given piecemeal for this *paryāya-sūkta* at the end of each *paryāya*, may here be given together: I. *trayodaça;* II. *aṣṭāu ca;* III. *tataḥ paraḥ sapta;* IV. *saptadaça;* V. *ṣaṭ ca bodhyāḥ;* VI. *ṣaṣṭhaḥ pañcaka ucyate.*— They are given by SPP. in his "Critical Notice," vol. i., p. 21, with the introductory words, *caturthasyā 'vasānāni vakṣyamāṇāni tāni çṛṇu.*⌋

⌊In *paryāya* V., vss. 47, 50, and 51 have the refrain; and in VI., vss. 52, 53, and 54 have it: these verses are styled *gaṇāvasānarcaḥ*, and the rest *avasānarcaḥ* (as was already noted above, p. 472). But since none of the former is divided in two by an *avasāna*-mark, the distinction does not affect the sums of the "*ṛcaḥ* of both kinds," which are (as just stated) 3 + 3 for V. and 3 + 2 for VI.⌋

⌊Here ends the fourth *anuvāka*, consisting of 1 *paryāya-sūkta* with 6 *paryāyas* and 56 verses.⌋

⌊Some mss. reckon up the hymns as 20 (that is 14 of the decad-divisions of our hymns 1-3, plus 6 *paryāyas* of our hymn 4) and the verses as 188.⌋

⌊Here ends the twenty-eighth *prapāṭhaka.*⌋

Book XIV.

⌊Nuptial Hymns.⌋

⌊Nuptial ceremonies. — This fourteenth book is the second of the six books (xiii.–xviii.) that form the third grand division of the Atharvan collection, and shows very clearly that unity of subject which is the distinguishing characteristic of the books of that division. The book has been translated by Weber, *Indische Studien*, vol. v. (1862), pages 178–217; and the parts peculiar to our text by Ludwig in his *Der Rigveda*, vol. iii. (*Die Mantralitteratur*), pages 470–476. The *bhāṣya* is again lacking.⌋

⌊The subject of the book has been often treated: thus, by that great scholar, Colebrooke, in 1801, in vol. vii. of the *Asiatic Researches* (the paper is reprinted in Cowell's edition of H. T. Colebrooke's *Essays*, vol. i., pages 217–238); by E. Haas, in the volume of Weber's *Studien*, just cited, pages 267–412, *Die Heirathsgebräuche der alten Inder, nach den Gṛihyasūtra;* and latterly by Dr. M. Winternitz, in the *Denkschriften* of the Vienna Academy for 1892, vol. xl., *Das altindische Hochzeitsrituell nach dem Āpastambīya-gṛihyasūtra* etc., with a detailed comparison of the nuptial ceremonies prevailing among the other Indo-European peoples. Then, some five years later (in 1897), in the *Anecdota Oxoniensia*, Dr. Winternitz published *The Mantra-pāṭha or the Prayer Book of the Āpastambins*, which contains very many of the *mantras* cited in the editor's *Hochzeitsrituell;* and for this reason the citations of those *mantras* are given below in duplicate, in order that they may be easily found in either work. — Here may be mentioned also the elaborate comments given in my *Sanskrit Reader*, pages 398–401, upon chapters 5, 7, and 8 of Āçvalāyana's Gṛhyasūtra, book i., which treat of the wedding customs and the wedding-service.⌋

⌊**Division into anuvākas.** — This book is divided into two *anuvākas*, the first with 64 verses, and the second with 75. This division is confirmed by the Old Anukr. or *Pañcapaṭalikā* (as quoted at the end of each *anuvāka*), which says *ādyaḥ sāuryaç catuḥṣaṣṭiḥ* and *pañcasaptatir uttaraḥ*. Here *ādyaḥ* and *uttaraḥ* doubtless refer to *anuvākaḥ* understood. It is also confirmed by AV. xix. 23. 24.⌋

⌊**The decad-division** is shown in the mss. as usual: thus hymn 1 is divided into 6 "decad"-*sūktas* (5 tens and 1 "decad" of 14 vss.), and hymn 2 is divided into 8 "decad"-*sūktas* (7 tens and 1 "decad" of 5 vss.). The sum is 14 "decad"-*sūktas*.⌋

⌊**Division into hymns.** — This seems to be a matter more or less questionable. By the Berlin edition, and also by that of SPP., the book is in fact divided into two hymns, each of which coincides with an *anuvāka*, as is the case with books xii. and xiii. The Old Anukr. seems to offer no evidence either for or against the division into hymns.⌋

⌊The mss. seem to support the division of the book into two hymns: thus, at the end of *anuvāka* 1, several mss. say *anuvāke arthasūkta 1; ṛcā* (!) *64;* [supply presumably *daçatayaḥ*] *6.* And, at the end of the second, they say *anuvāke arthasūkta 1; ṛcā 75.* Moreover, as noted on page 768, some mss. sum up the book as of two hymns.⌋

⌊The Major Anukr., on the other hand, seems rather to indicate that the book should not be divided into two hymns: 1. by its mingling the verses of the whole book together (see the next paragraph, which is by Mr. Whitney) in its metrical and other definitions; and 2. by its expression *çatatamyā* [*ṛcā*] 'hundredth verse,' which implies a continuous counting from the beginning of the book beyond the limits of the first *anuvāka* (or hymn?), which contains only 64 verses. *Per contra*, this method of designating a verse by any ordinal higher than the first few ordinals is very unusual, and (so far as I have noted) unexampled, save by the expression *trayoviñçatikayā* in the next clause and by the ordinals of Kāuç. 49. 24, 25 (see note to x. 5. 6).⌋

The descriptions of meter etc. are ⌊by the Major Anukr.⌋ given together for the whole book; they are here separated for the two recognized divisions (*anuvākas*, treated as hymns) in accordance with the method elsewhere followed. The order of verses is so much disregarded in the metrical etc. descriptions as to make one wonder whether the arrangement contemplated by the Anukr. was the same with that which we have ⌊cf. p. 740, top⌋; yet minor deviations from the order are not very rare elsewhere. Other special points are mentioned in the notes to the verses.

⌊The Major Anukr. begins its treatment of the book as follows: *satyene 'ti* (xiv. 1. 1) *sāikonacatvāriñçachataṁ dvayānuvākakāṇḍam. Sāvitrī Sūryā. ātmadāivatam. ānuṣṭubham. prathamābhiḥ pañcabhiḥ* (xiv. 1. 1–5) *somam astāut; parābhiḥ* (xiv. 1. 6–?) *svavivāham; çatatamyā* [?] (xiv. 2. 36) *devān; trayoviñçatikayā* (xiv. 1. 23) *somārkāu; parayā* (xiv. 1. 24) *candramasam.*⌋

⌊That is to say: 'The double-*anuvāka*-book (the expression *dvaya* is a little strange: the phrase would fit also books xv. and xvi.) that begins with *satyena* has [verses] a-hundred-and-forty-save-one (64 + 75 = 139). [The seer is] Sūryā,[1] daughter of Savitar (cf. AV. vi. 82. 2; xiv. 2. 30; Bergaigne, *Rel. Véd.* ii. 486 f.). The deity is the same. The meter, *anuṣṭubh.* With the first five verses she praised (or mentioned, *laudavit:* see note to i. 7. 1) Soma; with the next verses (does this mean the verses from 6 to the end of the book? or to the end of the Sūryā-hymn proper, vss. 6–16?), her own wedding; with the hundredth verse (100 = 64 [vss. of h. 1] + 36 [vss. of h. 2]: hence xiv. 2. 36), the gods[2]; with the twenty-third verse (xiv. 1. 23), moon and sun; with the next (xiv. 1. 24), the moon.'⌋

[1] ⌊The RV. Anukr. also ascribes the corresponding RV. hymn (x. 85) to Sūryā Sāvitrī.⌋

[2] ⌊This statement does not fit xiv. 2. 36. On the other hand, Dr. Ryder points out that it does fit xiv. 2. 46 and that the RV. Anukr. makes *devāḥ* the deity of RV. x. 85. 17 (which = AV. xiv. 2. 46): and he accordingly offers the suggestion that *çatatamyā* may be a text-error for *daça-çatatamyā.*⌋

⌊The Major Anukr. continues: *parā* [?] (xiv. 1. 25–?) *nṛṇāṁ vivāhamantrāçiṣaḥ. parā dehy* (xiv. 1. 25) *açlīlā tanūr* (xiv. 1. 27) *iti dve vadhūvāsaḥsaṁsparçamocanyāu. ye vadhva* (xiv. 2. 10) *iti yakṣmanāçanī. parā* (xiv. 2. 11) *dampatyoḥ paripanthināçanī.*⌋

⌊The statements of the RV. Anukr. as to "deity" correspond quite closely with those just given, but with some differences: thus it says *-nindā* for *-mocanyāu*; etc. In particular, the description *nṛṇāṁ vivāhamantrā āçiṣaç ca* is applied by the RV. Anukr. to RV. x. 85. 20–28. All these 9 RV. verses have more or less close correspondents in AV. xiv.: they are, respectively, AV. xiv. 1. 61; 2. 33 (cf. RV. vss. 21 and 22); 1. 34; 1. 19, 18, 20, 21, 26. All this, it seems, fails to square with the *parāḥ* of the text of our Anukr., and reinforces Mr. Whitney's suspicion (above, p. 739) that the arrangement of the verses contemplated by that text may have been different from that which appears in the Berlin edition. — In connection with this suspicion should be considered also the fact that the Anukr. adds at the end the *pratīkas* iii. 30. 1, ii. 36. 1, and xx. 126. 1: see below, p. 768.⌋

⌊In the Major Anukr., moreover, a curious addition is inserted after the definition of xiv. 1. 60, as follows: (the text of its beginning is uncertain: *ity?* or *parāviny?*) *edhiṣīmahīti vyāghrādiṣv avagantavyaḥ.* Cf. the introduction to xi. 1 and especially the note to xv. 5. 7.⌋

1. Marriage ceremonies.

[*Sāvitrī Sūryā.* — *ātmadāivatam* (*1–5. somam astāut*; *6–*⌊?⌋. *svavivāham*; *23. somārkāu*; *24. candramasam*; — *25*⌊?⌋–[?]. *nṛṇāṁ vivāhamantrāçiṣaḥ*; *25, 27. vadhūvāsaḥsaṁsparçamocanyāu*). ⌊As to the foregoing, see above, p. 739.⌋ *ānuṣṭubham*: *14. virāṭ prastārapañkti*; *15. āstārapañkti*; *19, 20, 23, 24, 31–33, 37, 39, 40, 45, 47, 49, 50, 53, 56, 57,* [*58, 59, 61*]. *triṣṭubh* (*23, 31, 45. bṛhatīgarbhā*); *21, 46, 54, 64. jagatī* (*54, 64. bhurik triṣṭubh*); *29, 55. purastādbṛhatī*; *34. prastārapañkti*; *38. purobṛhatī 3-p. paroṣṇih*; [*48. pathyāpañkti*;] *60. parānuṣṭubh.*]

The hymn (except vss. 4, 62, which are wanting altogether, and 41, 42, which occur in other books) is found also in Pāipp. xviii., with petty differences of order, noted under the verses. A large part of the *anuvāka* or hymn corresponds to the wedding hymn (x. 85) in the Rig-Veda. The Vāit. does not treat the marriage ceremony, and only four or five of the verses of the book are quoted by it; but a large part of them are used in the sections (75–79) of the Kāuç. which deal with the subject.

Translated: in so far as it corresponds to RV. verses, by the RV. translators; further, the parts that are peculiar to our text, by Ludwig, p. 470; and, as AV. hymn, all of it, by Weber, *Ind. Stud.* v. 195–204 (see 178 ff.); Griffith, ii. 159. — A large part of the wedding-hymn is given in my *Sanskrit Reader*, pages 89–90: the notes thereon (at pages 389–390) may be consulted, and also the notes at pages 398–401.

1. By truth is the earth established (*ut-stabh*); by the sun is the sky established; by righteousness the Ādityas stand; Soma is set (*çritá*) upon the sky.

The verse is RV. x. 85. 1, without variant. The *pada*-text also reads *úttabhitā*, by Prāt. iv. 62, the *s* being omitted by ii. 18. Kāuç. directs vss. 1 and 23 to be used in preparing the sacrificial fire, at the beginning of the chapter on the marriage-rites (75. 6: according to the comm., vss. 1–16 are meant, and 23–24); and again, near the end of the chapter (79. 16), the whole book is directed to be so used. ⌊Ppp. has *satvena* for *satyena* at the beginning.⌋ ⌊Cf. MP. i. 6. 1, and Wint., p. 66.⌋

2. By Soma are the Ādityas strong; by Soma is the earth great; likewise in the lap of these asterisms is Soma placed (*ā-dhā*).

Is RV. x. 85. 2, without variant. ⌊Cf. MP. i. 9. 2; Wint., p. 74; MGS. i. 14. 8 and p. 157.⌋

3. One thinks himself to have drunk Soma when they crush up an herb; what Soma the priests (*brahmán*) know, of that no earthly man partakes.

RV. (x. 85. 3) reads at the end *kā́ç caná* for *pā́rthivas*. In **b**, Bs.P.M.W.T. read *-piṣanti*, D. *-pīṣanti*; Ppp. has *-piçanti*. The *pratīka* is quoted in GB. i. 2. 9 ⌊printed 8⌋.

4. When, O Soma, they drink thee ⌊up⌋, then thou fillest thyself up again; Vāyu is Soma's defender; the month is norm (*ā́kṛti*) of the years (*sámā*).

RV. (x. 85. 5) reads *deva* for *soma* in **a**. The verse (as noted above) is wanting in Ppp.

5. Guarded by covering-arrangements, defended by watchmen (??*bā́rhata*), O Soma, thou standest hearing the pressing-stones; no earthly one partakes of thee.

Is RV. x. 85. 4, without variant. All this talk about the moon as identical with Soma at the beginning of the *Sūryā*-hymn seems very meaningless unless Sūryā is really the moon, who every month "goes to" her spouse the sun.

6. Intention (*cítti*) was the pillow, sight was the ointment, heaven [and] earth were the coffer (*kóça*), when Sūryā went to her husband.

Is RV. x. 85. 7, without variant.

7. The *rāíbhī* was the parting [song] (??*anudéyī*), the *nārāçaṅsī́* was the welcoming one (?*nyócanī*); Sūryā's garment verily was excellent; she goes adorned with song (*gā́thā*).

Is RV. x. 85. 6, which reads at the end *páriṣkṛtam* (p. *pári॰kṛtam*) for *páriṣkṛtā* (which our p. and s. both have). The translation given ventures new conjectures for *anudéyī* (lit. 'to be given after') and *nyócanī* (lit. 'making wonted *or* at home'); the Pet. Lexx. say 'dowry' ⌊so BR. iii. 569, OB. i. 52: but cf. BR. i. 205 and v. 987⌋ and 'ornament'; Ludwig 'vom Hause mitgegeben' and '[ins neue Haus] einführend'; Weber, 'train' and 'hand-maid.'

8. The laudations (*stóma*) were the cross-pieces (??*pratidhí*); meter was the *kurī́ra*, the *opaçá*; of Sūryā the Açvins were the wooers, Agni was the forerunner.

Is RV. x. 85. 8, without variant. For *kurī́ra* and *opaçá*, women's head-dresses or parts of such, compare vi. 138. In this connection the commentators' explanation of *pratidhí* "cross-pieces on the chariot-pole" is extremely unlikely; it must rather be some article of a woman's dress. Ppp. reads and combines *paridhayaṣ k-*.

9. Soma was the bride-seeker; both Açvins were wooers, when Savitar gave to her husband Sūryā, praising (*çaṅs*) with her mind.

Is RV. x. 85. 9, without variant, save that our *pada*-mss. falsely leave *adadāt* unaccented. 'Praising,' apparently 'assenting gladly.' Ppp. reads at end *'dadhāt*.

10. Mind was her cart; heaven also was [its] canopy; the two draft-oxen were white (*çukrá*), when Sūryā went to her husband.

RV. (x. 85. 10) has at end *gṛhám* instead of *pátim*.

11. Haltered with verse (*ṛ́c*) and chant (*sā́man*), thy two oxen went peaceful (?*sāmaná*); ears were thy (two) wheels; in the sky the wandering track.

Abhihita seems to be the correlative to *abhidhānī́*. Our 'ears' (p. *çrótre íti*) is a bad variant to RV. (x. 85. 11) *çrótram*, 'hearing.' RV. also has in **b** *itas* for *āitām*. We have to gain in **c** a syllable by harsh resolution in order to make a full pāda. Ppp. reads in **a** *upahitāu*.

12. Clean were the (two) wheels of thee as thou wentest; out-breathing (*vyāná*) was the inserted axle; a cart made of mind did Sūryā ascend when going forth to her husband.

Is RV. x. 85. 12, without variant. The *pada*-reading *manasmayam* in **c** is by Prāt. iv. 24. ⌊Here Roth's Collation says "*çacī* wie Vulgata"!⌋

13. The bridal (*vahatú*) of Sūryā, which Savitar sent off (*ava-sṛj*), has gone forth; in the Maghās are slain the kine; in the Phalgunīs is the wedding.

RV. (x. 85. 13) reads in **c** *aghā́su* * ⌊Ppp. has the same⌋, and *hanyante* without the antithetical accent which all our mss. give, and which our text ought to read, and, for **d**, *árjunyoḥ páry uhyate*. The Maghā stars are what we call the Sickle, in the neck of Leo; the Phalgunī stars are the rectangle β, θ, δ, 93 Leonis; *arjunī = phalgunī;* the moon is in the latter either one or two days after it is in the former.† From such utterly indefinite data the attempt to extract a date is wasted labor. 'Is the wedding': *vy ùhyate* is the verb corresponding to *vivāha* 'wedding,' lit. 'driving away'; Ppp. reads instead *vi havyate*. The second half-verse is quoted in Kāuç. 75. 5, in the general definition of the time for wedding. ⌊With reference to this much-discussed verse, see: Weber, in *Abh. der Berliner Ak.* for 1861 (Nakṣatra-essay), p. 364, and in *Sb.* for 1894, p. 804; Jacobi, *Festgruss an Roth*, p. 69; Wint., p. 32.⌋

*⌊Weber discusses the readings *aghā́su* and *maghā́su*, and deems the RV. reading to be in this case the secondary one: *Sb.* 1894, p. 807.⌋ †⌊Concerning these asterisms (no's 10, and 11, 12) see Whitney, JAOS. vi. 332–4, or *Oriental and Linguistic Studies*, ii. 352–3. It is not impertinent to note that the regents of the Phalgunīs are Bhaga and Aryaman, and that those of the Maghās are the Manes. For the latter, cf. TB. iii. 1. 4^{8}: *só 'tra juhoti: pitṛ́bhyaḥ svā́hā, maghā́bhyaḥ svā́hā, 'naghā́bhyaḥ svā́hā, gadā́bhyaḥ svā́hā, 'rundhatī́bhyaḥ svā́he, 'ti;* but better TS. iv. 4. 10.⌋

14. When, O Açvins, ye went asking, with your three-wheeled [chariot], to Sūryā's bridal, where was one wheel of yours? where stood ye for pointing out?

The verse corresponds, without variant, to RV. x. 85. 14 **a**, **b** and 15 **c**, **d**. The sense of the questions is wholly obscure.

15. When ye went, O lords of beauty, unto the wooing of Sūryā, all the gods assented to that [deed] of yours; Pūshan as son chose a father.

This verse, again, corresponds to parts of two in the RV., namely x. 85. 15 **a**, **b** and 14 **c**, **d**; the only variant is that RV. reads *pitárāu* for *-ram* in **d**, and Ppp. *pitarā 'vṛ-*, which doubtless means the same. Metrically the verse is as much *virāj* as vs. 14.

16. The two wheels of thee, O Sūryā, the priests (*brahmán*) know seasonably; further, the one wheel that is in secret — that, verily, the enlightened (*addhātí*) know.

Is RV. x. 85. 16. All our mss. accent in **a** *sū́rye* and in **d** ⌊all save D.⌋ *vidúḥ;* our edition corrects both words to accordance with RV. Close correspondence with RV. x. 85 ceases with vs. 16, at the end of the Sūryā-hymn proper. ⌊SPP. reads *sū́rye* with all his authorities, and *vidúḥ* with nearly all. He adds: "the correction to *viduḥ* is not inevitable." But I do not see how the accented form is to be rendered.⌋

17. We make offering to Aryaman of good connections, husband-finder; like a gourd from its bond, from here I release, not from yonder.

This verse is found as RV. vii. 59. 12, a late and ungenuine appendage to that hymn, and having no *pada*-text; its reading is very different, namely: *tryàmbakaṁ yajāmahe sugándhim puṣṭivárdhanam : urvārukám iva bándhanān mṛtyór mukṣīya mā́ 'mṛ́tāt;* and with this agree TS. (i. 8. 6^2) and MS. (i. 10. 4), except that they accent *sugandhím* in **b**; VS. (iii. 60) has *tryàmbakam* in **a**; for **b**, *sugandhím pativédanam;* for **d**, *itó mukṣīya mā́ 'mútaḥ.* Ppp. has at end *muñca mā 'mutaḥ.* Vāit. 9. 19 quotes the RV. verse in the *cāturmāsya* ceremony, giving the text in full; Kāuç. 75. 22 makes our verse accompany an oblation offered when the wooer comes in. The Anukr. takes no notice of the redundant syllable in **c** (read *-kám 'va*). ⌊For 17, 18, cf. MP. i. 5. 7, and Wint., p. 56.⌋

18. I release [her] from here, not from yonder; I make her well-bound yonder, that she, O gracious Indra, may be rich in sons, well-portioned.

Is RV. x. 85. 25, without variant ⌊save that our text does not give *muñcāmi* the antithetical accent⌋. Prāt. ii. 65 teaches the combination *-tas karam.* Ppp. begins *pre 'to muñcata mā 'mutaḥ.* The *mantrapāṭha* ⌊MP. i. 4. 5⌋ of the Āpastamba Gṛhya-Sūtra (see Winternitz, *Altind. Hochzeitsrituell* etc., p. 54) has a varying version, reading in **a** *muñcā́ti mā́* ⌊Oxford text *ná*⌋, and in **b** *karat.*

19. I release thee from Varuṇa's fetter, with which the very propitious Savitar bound thee; in the lair (*yóni*) of righteousness, in the world of the well-done, be it pleasant for thee accompanied by the wooer (*-sambhalá*).

The first three pādas are the same with RV. x. 85. 24 **a**–**c**, the only RV. variant being *suçévaḥ* at end of **b**; for **d**, RV. has *áriṣṭāṁ tvā sahá pátyā dadhāmi.* TS. (i. 1. 10^2; iii. 5. 6^1) has a nearly corresponding verse: *imáṁ ví ṣyāmi váruṇasya pā́çaṁ yám ábadhnīta savitā́ sukétaḥ : dhātúç ca yónāu sukṛtásya loké syonám me sahá pátyā karomi.* Our first half-verse is repeated below as 58 **a**, **b**; and the *pratīka* quoted in Vāit. 4. 11 doubtless belongs to the latter, and not to this verse as assigned by the editor. On the other hand, the *pratīka* quoted in Kāuç. 75. 23, used in connection with loosing the scarf (*veṣṭa*) tied about the bride, doubtless belongs here. The Āpastamba-text (Winternitz, p. 63) gives two slightly differing versions of the verse ⌊MP. i. 5. 16⌋.

Ppp. puts the verse next after our vs. 16; ⌊but further it makes our 19 c, d change place with our 58 c, d, reading, however, *'stu sahapatnī vadhū* for our *astu sahásambhalāyāi*⌋.

20. Let Bhaga lead thee hence, grasping thy hand; let the Açvins carry thee forth by a chariot; go to the houses, that thou mayest be housewife; thou, having control, shalt speak unto the council.

RV. (x. 85. 26) begins with *pūṣā́* instead of *bhágas*. In Kāuç. (76. 10) the verse accompanies the leading of the bride out of her house.

21. Let what is dear succeed (*sam-ṛdh*) here for thy progeny; watch thou over this house in order to housewife-ship; mingle thy self (*tanū́*) with this husband; then shalt thou in advanced age speak to the council.

RV. (x. 85. 27) reads in a *prajáyā* (as does also Ppp.), and in c–d *sṛjasvā́ 'dhā jívrī vidátham ā́ vadāthaḥ*. Our d is the same with viii. 1. 6 d above, and our mss. here also read *jírvis* (except Bs.I., *jívis*), which ought to have been adopted in our text. The Āpastamba text (Winternitz, p. 74 ⌊MP. i. 9. 4⌋) has *jīvrī*. The verse, with several others, is quoted in Kāuç. 77. 20 in connection with the bride's entering her new abode. The verse lacks two syllables of being a full *jagatī*. ⌊Vs. discussed by Bloomfield, JAOS. xix.² 14; cf. Baunack, KZ. xxxv. 495, 499.⌋

22. Be ye (two) just here; be not separated; attain your whole lifetime, sporting with sons [and] grandsons, rejoicing, well-homed.

RV. (x. 85. 42) reads *své gṛhé* instead of *svastakāú*, and Ppp. has the same. Ppp. also has *dīrgham* for *viçvam* in b. ⌊Cf. MP. 1. 8. 8 and note.⌋

23. These two move on one after the other by magic; two sporting young ones go about the ocean; the one looks abroad upon all beings; thou, the other, disposing the seasons art born new.

24. Ever new art thou, being born; sign of the days, thou goest to the apex of the dawns; thou disposest to the gods their share as thou comest; thou extendest, O moon, a long life-time.

These two verses are repeated here from vii. 81. 1, 2; ⌊see the notes to those verses: also the Anukr. extracts at p. 739, ¶ 4, which refer vs. 23 to sun and moon and vs. 24 to the moon⌋. Most of verse 23 we had also as xiii. 2. 11. In order to make sure that the two right ones are reproduced, all our mss. read here *pūrvāparám návonavaḥ* (instead of, as usual, *pūrvāparám íti dvé*). They are RV. x. 85. 18, 19, and are found also in other texts, as to which and the various readings see the notes to vii. 81. 1, 2. Ppp. has in 23 d (with RV.) *jāyate punaḥ*, and in 24 (also with RV.) *bhavati*, *eti*, and *dadhāti* (but apparently *tirase*). In Kāuç. 75. 6, vs. 23 (according to the comm., both 23 and 24) is used with vs. 1; in 79. 28, vs. 64 is allowed instead of vs. 24, in case the latter is not known.

25. Give thou away the *çāmulyà;* share out goods to the priests (*brahmán*); it, becoming a walking (*padvánt*) witchcraft, enters the husband [as] a wife.

RV. (x. 85. 29) differs only by reading *bhūtví* in c; our *pada*-text has *bhūtvā́ : ā́ : j-*. According to Kāuç. 79. 20, the verse accompanies the giving away of the bride's undergarment, which is regarded as extremely ill-omened if not so disposed of and expiated by gifts to the Brahmans. ⌊Cf. the Anukr. extracts, p. 739, end.⌋ *Çāmulyà* is defined in the Pet. Lexx. as "a woolen shirt," as identical with *çāmūla*, which is so defined by the comm. to LÇS. ix. 4. 7. The Āpastamba text (Winternitz, p. 100 ⌊MP. i. 17. 7⌋) reads instead *çābalyà*.

26. It becomes blue-red; [as] witchcraft, infection, it is driven away (?); her relations (*jñātí*) thrive; her husband is bound in bonds.

Is RV. x. 85. 28, without variant. *Vy àjyate* is translated as coming from root *aj* instead of *añj*, 'is smeared.' Pāda **a** perhaps refers to the bloody discoloration of the garment; **d** to its ill effects if not duly expiated. The Āp.-text (Wint., p. 67 ⌊MP. i. 6. 8⌋) has for **a** *nīlalohité bhavataḥ*, as if the garments were two. RV. and AV. *pada*-texts have *āsaktíḥ* undivided.

27. Unlovely becomes [his] body, glistening in that evil way, when the husband wraps his own member with the bride's garment.

RV. (x. 85. 30) reads at the beginning *açrīrā́*, and at the end *-dhītsate*; Ppp. also has *açrīrā;* ⌊and *tanus* for *tanū́s*⌋. Most of our mss. (all save P.M.W.) give *vā́sasas* in **c**, and this is accordingly more probably to be regarded as the AV. reading. ⌊So SPP. with all his authorities.⌋ ⌊The Berlin ed. has *vā́sasā*, to accord with the RV.⌋ *Áñga* might mean 'body' (so the translators). ⌊For vss. 27, 28, 29, cf. respectively MP. i. 17. 8, 10, 9, and see Wint., p. 100.⌋

28. Carving on, carving open, also cutting over apart; see the forms of Sūryā; them also the priest (*brahmán*) cleans (*çumbh*).

RV. (x. 85. 35) reads at the end *tú çundhati* ⌊cf. BR. vii. 261, top⌋. Weber ⌊p. 190⌋ sees in the verse a comparison of the blood on the bride's garment with that from the sacrificial victim when dismembered, the priest having power to cleanse both stains away.

29. Harsh is that, sharp, barbed, poisoned; that is not to be eaten; what priest (*brahmán*) knows Sūryā, he indeed deserves the bride's [garment].

RV. (x. 85. 34) inserts another *etát* after *kátukam*, and reads *vidyā́t* for *véda* in **c**. The omission of *kátukam* (with, in RV., *etát*) would rectify the meter of **a**; as it stands, it is an extremely poor "*bṛhatī*" pāda. *Áttave* 'to be eaten' is very strange here. Sūryā in **c** is generally understood to mean 'the Sūryā-hymn.'

The following four verses are found in no other text.

30. That priest verily takes this garment, pleasant, well-omened, who goes over the expiation, by whom the wife takes no harm.

The *pada*-text reads *prā́yaçcittim*, undivided; if we had *-ttam*, *yéna* would apply to it, instead of to *brahmā́*. Ppp. reads, for **a**, **b**: *sa vāi taṁ syono harati brahma vāsas sumañgalan*.

31. Do ye (two) bring together a successful (*sámṛddha*) portion, speaking right in right-speakings; O Brahmaṇaspati, make the husband shine (*ruc*) for her; let the wooer (*sambhalá*) speak this speech agreeably (*cā́ru*).

According to Kāuç. 75. 8, 9, this verse is addressed to the wooer and his companion, when they are sent out to win the bride; the second half-verse to the priest (who is one of them?). 'Make shine,' doubtless 'set in a favorable light.' The verse ⌊scanned by the Anukr. as 11 + 9 : 12 + 12 = 44⌋ may best be read as 11 + 11 : 12 + 12; ⌊but **d** has a bad cadence⌋. Ppp. reads *mṛtyodyena* at end of **b**, and *sumbhalo* in **d**.

32. May ye be just here; may ye not go away; may ye, O kine, increase this man with progeny; going in beauty, ruddy, with soma-splendor — may all the gods turn (*kṛ*) your minds hither.

In Kāuç. 79. 17 this verse (according to the commentators, this and the next) seems to be directed to accompany the paying (in kine) the price demanded for the bride; but surely that cannot have been its original sense. The first pāda is identical with iii. 8. 4 **a**; **c** has a redundant syllable. The *pada*-text writes *çúbham : yatīḥ*, but the expression is, so far as accent is concerned, treated as if a compound: compare 2. 52 below. No reason is discoverable for the accent of *krán* in **d**.

33. May ye, O kine, enter this man together with progeny; this man minisheth (*mī*) not the share of the gods; for this man shall Pūshan, and all the Maruts, for this man shall Dhātar, Savitar quicken (*sū*) you.

Ppp. reads *viçadhvam* at end of **a**. This verse indicates distinctly that the preceding one is meant as a wish for prosperity in respect to kine.

34. Free from thorns, straight, let the roads be by which [our] comrades go a-wooing for us; together with Bhaga, together with Aryaman — let Dhātar unite [us] with splendor.

The first half-verse is RV. x. 85. 23 **a**, **b**, which, however, reads ⌊with MP.⌋ *pánthās* for ⌊our metrically bad⌋ *-thānas*; the second half goes on: *sám aryamā́ sám bhágo no ninīyāt* etc. ⌊cf. MP. i. 1. 2⌋; our text is a foolish and inconsistent substitute. Kāuç. 77. 3 gives the verse, with 2. 11, as to be used when the bridal train starts off home; in 75. 12 it ⌊according to Daça Kar., only the first half-verse⌋ is made to accompany the sending out of a guard for the bride. ⌊Cf. Wint., p. 40.⌋

35. Both what splendor is placed in dice, and what in strong drink — what splendor, O Açvins, is in kine, with that splendor favor (*av*) ye this woman.

All our mss. accent *açvínā* in **c**; our edition makes the necessary correction to *açvinā*. ⌊SPP. adopts and defends the reading *açvínā*.⌋ Ppp. puts the verse after our vs. 36. The Anukr. does not heed that the first pāda lacks a syllable. According to Kāuç. 75. 27, this verse, with 43 below, is used in connection with pouring of water on the bride; and again, in 139. 15, this and the next, with several others from different books, accompany a libation ⌊in the fire⌋ in the ceremony of initiation into Vedic study; both also (35, 36) are reckoned as belonging to the *varcasya gaṇa* (see note to Kāuç. 13. 1). ⌊Cf. ix. 1. 18; vi. 69. 1.⌋

36. With what [splendor] the backsides of the courtezan (*mahānagnī*), O Açvins, or with what the strong drink, with what the dice were flooded (*abhi-sic*), with that splendor favor ye this woman.

That is, apparently, give her all the attractions which these various seductive things are known to possess. 'Courtezan,' lit. 'great naked woman,' emending to *-nagnyā́s:* ⌊but all authorities, both SPP's and W's, have *-naghnyā́s*⌋. The verse has a distant likeness to one in PGS. ii. 6. 12. The *ṣ* of *aṣicyanta* is by Prāt. ii. 92, where this example is quoted in the commentary. The redundant syllable in the first pāda passes unheeded by the Anukr. For the use of the verse in Kāuç. see the note to the preceding verse. Ppp. puts the verse before our 35 as noted above, and the ms. reads for **a**: *yan mā nagnā jaghnam.*

37. He who shines (*dī*) without fuel within the waters, whom the devout (*vípra*) praise at the sacrifices (*adhvará*) — O child of the waters, mayest thou give waters rich in honey, with which Indra increased, full of heroism.

The verse is RV. x. 30. 4, which accents *dī́dayat*, and reads at the end *vīryā̀ya.* Ppp. combines in **a** *yo 'nidhmo.* Kāuç. 75. 14 makes the verse accompany the piercing (*pra-vyadh*) of a stick of wood (*loga*) in the water.

38. Now do I remove (*apa-ūh*) the glistening seizer (*grābhá*), body-spoiling; what sheen is excellent, that I draw up (*ud-ac*).

Ppp. reads in the first half-verse *tanūdūṣim athi nudāmi.* For its second half it has *yaç çivo bhadro rocanas tena tvām api nudāmi*, making a fair half-*anuṣṭubh.* According to Kāuç. 75. 15, 16, the thing (the pierced piece of wood) is removed with the first two pādas; and with the third water is drawn up (*anvīpam* 'in the direction of the current') and is then presented with vs. 39. The verse (9 + 8 : 11 = 28) is described by the Anukr. with mechanical correctness.

39. Let the Brahmans take for her [water] for bathing; let them draw up (?) waters that slay not a hero; let her go about the fire of Aryaman, O Pūshan; father-in-law and brother-in-law are looking on (*prati-īkṣ*).

The translation implies the obvious emendation of *ajantu* to *acantu* in **b**. ⌊Cf. the MP. reading *acantu*, and also xi. 1. 2, where *vā́cam* answers to the RV. reading *vā́jam.*⌋ There is also something wrong about **d**, where a plural verb is made to agree with two singular subjects. The Āpast. *mantra*-text (Wint., p. 43 ⌊MP. i. 1. 7–8⌋) has in both pādas (as well as in other respects) better readings: *ā́ 'syāi brāhmaṇā́ḥ snápanaṁ harantu: ávīraghnīr úd acantv ā́paḥ*: aryamṇó agním pári yantu kṣiprám prátī "kṣantāṁ çvaçrúvo devárāç ca.* Ppp. reads in **a**–**b** *ā 'smāi harantu snapanaṁ brahmaṇā 'vīr-*; and in **c**, *'gniṁ pary eti kṣipraṁ.* ⌊The *kṣipram* of Ppp. and MP. suggests that⌋ our *pūṣan* in **c** may be a corruption for *oṣám;* ⌊cf. also vii. 73. 6 **a**⌋. The use of the verse by Kāuç. 75. 17 was noticed in the preceding note; in 76. 20, the second half-verse accompanies the leading of the bride thrice about the fire (in Āpast. the laying of a ring of *darbha*-grass upon her head). The Anukr. does not heed the lack of a syllable in **b**. *⌊Oxford text *āpaḥ:* misprint?⌋

40. Weal be to thee gold, and weal be waters; weal be the post (*methí*), weal the perforation (*tárdman*) of the yoke; weal be for thee the waters having a hundred cleansers (*-pavítra*); for weal, too, mingle thyself with thy husband.

Ppp. is much corrupted in this verse, but can be seen to read *metis* for *methis* in **b**; in **c** it combines *tā "paḥ*, and in **d** it omits *u*. In Kāuç. 76. 12, the verse is muttered (according to the *paddhati*, it and the following verse) while the bride is bound to the right yoke-pole and the left yoke-hole, and a piece of gold is fastened to her forehead. Purification by the yoke-hole (apparently growing out of the occurrence of the next verse in RV.) plays a part in various versions of the marriage-rites; ⌊cf. note to vs. 41⌋. Āpast. (Wint., p. 44 ⌊MP. i. 1. 10⌋) has this same verse with unimportant variations (*medhī* in **b**, etc). ⌊Cf. Wint., p. 46.⌋ The verse (11 + 12 : 11 + 11 = 45) is slightly irregular ⌊but has *triṣṭubh*-cadences throughout⌋.

41. In the hole of the chariot, in the hole of the cart, in the hole of the yoke, O thou of a hundred activities, having thrice purified Apālā, O Indra, thou didst make her sun-skinned.

The verse is RV. viii. 80 (91). 7, which has for sole variant *pūtvī́* in **c**. Prāt. ii. 64 prescribes the combination *triṣ p-*, but part of our mss. (O.R.K.) read *triḥ*. The Āpast. version (Wint., p. 43 ⌊MP. i. 1. 9⌋) is quite corrupt. ⌊Cf. MGS. i. 8. 11 and p. 149.⌋ In Ppp. the verse is not found among the marriage verses, but in book iv., ⌊and without variant⌋. ⌊For a careful treatment of the Apālā story, see H. Oertel, in JAOS. xviii.[1] 26.⌋ ⌊The MP. version of this verse furnishes Böhtlingk occasion for some interesting general critical remarks, *Berichte der sächsischen Gesellschaft*, Feb. 5, 1898, p. 4.⌋

42. Hoping for well-willing, offspring, good-fortune, wealth, becoming obedient (*ánuvrata*) to thy husband, gird thyself in order to immortality.

This verse also is found in Ppp. away from the rest, in book xx., and with much difference of text: thus, **b–d**, *praco bahur atho balam : indrāṇy anuvratā san nahye amṛtāya kam*. In Kāuç. 76. 7, the verse is used, with 2. 70, when the bride is girded with a bond, a yoke-rope (*yoktra*). The Āpast. version (Wint., p. 45 ⌊MP. i. 2. 7⌋) has *tanū́m* for *rayīm* in **b**, *agnér* for *pátyur* in **c**, and, for **d**, *sáṁ nahye sukṛtā́ya kám*. Vāit. 2. 6, again, makes it accompany the girding of the sacrificer's wife at the sacrifice. ⌊In the Berlin ed., correct *kam* to *kám*.⌋

43. As the ⌊mighty (?*vṛ́ṣā*)⌋ river (*síndhu*) won (?*sū*) the supremacy of the streams (*nadī́*), so be thou supreme (*samrā́jñī*), having gone away to thy husband's home.

Perhaps *síndhu* should be rendered 'Indus' (so Zimmer, p. 317; Weber, p. 199). *Suṣuve*, lit. 'impelled for one's self,' is employed here in an unusual sense; the word is quoted as example under Prāt. ii. 91; iv. 82. Ppp. reads *sūṣuve vṛkāt*. By Kāuç. 75. 27, the verse accompanies the emergence of the bride from the bath (with vs. 35, above).

44. Be thou supreme among fathers-in-law, supreme also among brothers-in-law; be thou supreme over sister-in-law, supreme also over mother-in-law.

The verse is RV. x. 85. 46, which, however, reads for **a**, *s. çvácure bhava;* for **b**, *s. çvaçrvā́m bhava;* for **c**, *nánāndari s. bhava;* for **d**, *s. ádhi devṛ́ṣu;* and MB. (i. 2. 20) agrees throughout with RV. (*çvaçryām* in **b** must be a blunder). ⌊MP. i. 6. 6 follows RV., but with *çvaçruvā́m* in **b**: cf. Wint., p. 66.⌋

45. They (f.) who spun, wove, and who stretched [the web], what divine ones (f.) gave the ends about, let them wrap thee in order to old age; [as] one long-lived put about thee this garment.

Ppp. combines in **a** *yā 'kṛntan.* The verse is found also in PGS. (i. 4. 13), HGS. (i. 4. 2), MB. (i. 1. 5). All end **a** with *yā atanvata;* in **b**, all insert *ca* after *yās;* and PGS. reads *tantūn abhito* tatantha*, and MB. *devyo antān abhito tatantha;* for **c**, they have *tās tvā devīr* (MB. *devyo*) *jarasā* (PGS. *-se*) *saṁvyayantv* (PGS. *-yasva*); in **d**, only HGS. has *āyuṣmān.* ⌊Cf. MP. ii. 2. 5, and Wint., p. 47, and MGS. i. 10. 8 and p. 154.⌋ The verse has an extra syllable in **a** which the Anukr. does not notice. In Kāuç. 76. 4, this and vs. 53 accompany the putting of a hitherto unused garment upon the bride. ⌊The same two vss. are referred to by the name *paridhāpanīye* at 79. 13: so the schol.⌋ *⌊This sandhi is of course not to be laid at the door of the accurate Stenzler: it is doubtless the true reading of PGS., and occurs (not only in MB., but also) in Bhavadeva's Paddhati, as Stenzler observes in his Transl., p. 12.⌋

⌊The corruption of *abhito 'dadanta* (so AV.) to *abhito tatantha* (PGS. MB. Bhavadeva) is of peculiar text-critical interest, not merely because it is a senseless and unintelligent perversion, but because it is revealed as a corruption by the ignorant failure of the persons responsible for it to change their sandhi in such a way (*abhitas tatantha*) as to fit their blunder. — This interest is heightened by the fact that we can see the probable occasion of the perversion, to wit, the occurrence in the preceding pāda of the words for 'spun,' 'wove,' 'stretched web' (root *tan*). These technical terms of cloth-making lend a semblance of appropriateness to the introduction of *tantūn tan* 'stretch the warp' in pāda **b**. — Roth had already booked *tatantha* among the cases of exchange between sonants and surds at ZDMG. xlviii. 108.⌋

46. They bewail the living one (m.); they lead away the sacrifice (*adhvará*); the men sent their thoughts after ⌊root *dhī* . . . *ánu*⌋ a long reach (*prásiti*); what is lovely (*vāmá*) for the Fathers who came together here; joy to the husbands for embracing the wife.

This is a literal version of this extremely obscure verse. RV. (x. 40. 10) reads in **a** *ví mayante adhvaré;* in **b**, the equivalent *dīdhiyus* ⌊so also Ppp.⌋; in **c**, the equivalent *sameriré;* in **d**, *jánayas* (for our *janáye*, which might better have been emended in the edition to *jánaye*); ⌊Ppp. reads and combines *janayaṣ*⌋. The Āpast. text (Wint., p. 42 ⌊MP. i. 1. 6⌋) reads at the beginning *jīvām.* The verse is used, with 2. 59, in Kāuç. 79. 30, simply to accompany a libation, at the very close of the marriage rites. In two Sūtras (AGS. ⌊i. 8. 4⌋ and ÇGS. ⌊i. 15. 2⌋) it is directed to be used when the bride, on the journey to her new home, wails or cries; this is plainly only on account of the word 'bewail' (*rudanti*) at the beginning. ⌊Cf. Lanman's *Skt. Reader*, p. 387; Winternitz, p. 42; and Bloomfield, who devotes 9 pages to the stanza in AJP. xxi. 411–9.⌋

47. I maintain for thee, in order to progeny, a pleasant, firm (*dhruvá*) stone in the lap of the divine earth; stand thou on that, one to be exulted after, of excellent glory; let Savitar make for thee a long life-time.

Ppp. puts *syonam* after *dhruvam* in **a**, reads *pṛthivyām* in **b**, and *tam ā rohā 'numadyā suvīrā* for **c**, and *tvā* for *te* in **d** ⌊i.e., it has *tvāyus* for *ta āyus*⌋. In Kāuç. 76. 15, the first half-verse accompanies the setting of a stone in a lump of dung, and in 76. 16 the second accompanies the stepping of the bride upon it: this at the bride's home; and the same is repeated (Kāuç. 77. 17, 19) in the new home of the pair after their arrival there. Pāda **a** has 12 syllables, unnoticed by the Anukr.

48. Wherewith Agni grasped the right hand of this earth, therewith grasp I thy hand; do not stagger in company with me, with both progeny and riches.

The last pāda ⌊*prajayā* etc.⌋ is wanting in Ppp., ⌊which puts the vs. after 50⌋. The verse accompanies in Kāuç. 76. 19 the seizing of the bride's hand to lead her about the fire. The Anukr. seems to overlook the vs.; though, if the last pāda were omitted, it would fall under the general definition of the hymn, as an *anuṣṭubh.* ⌊As to vss. 48–51, cf. Wint., p. 48 f. For the *pāṇigrahaṇa*, he cites Rāmāyaṇa, i. 75 (Gorresio: or i. 73 Schlegel).⌋

49. Let god Savitar grasp thy hand; let king Soma make thee to have good offspring; let Agni, Jātavedas, make the spouse well-portioned, long-lived, for her husband.

Ppp. has this verse next after our vs. 47, by removing ⌊as noted⌋ 48 to after 50. The Anukr. takes no notice of the deficiency of two syllables in **c**.

50. I grasp thy hand in order to good-fortune, that with me as husband thou mayest be long-lived; Bhaga, Aryaman, Savitar, Purandhi ⌊*púraṁdhi*⌋ — the gods have given thee to me in order to housewifeship.

The verse is RV. x. 85. 36, which varies only by reading at the beginning *gṛbhṇā́mi.* MB. (i. 2. 16) has precisely the RV. form of the verse; HGS. (i. 20. 1) and Āpast. (Wint., p. 49 ⌊MP. i. 3. 3⌋) read in **a** *suprajāstvāya*, and HGS. has also *gṛhṇāmi* and (at end of **b**) *asat.* ⌊Cf. MGS. i. 10. 15 a, and p. 150.⌋ ⌊As to *puraṁdhi*, cf. WZKM. iii. 268; and Pischel, *Ved. Stud.* i. 202–216.⌋

51. Bhaga hath grasped thy hand; Savitar hath grasped thy hand; thou art [my] spouse by ordinance (*dhárman*), I thy house-lord.

Ppp. reads *dhātā* for *bhagas* in **a**, inserts *te* before *hastam* in **b**, and adds after **b** two pādas: *bhagas te h. a.* and *aryamā te h. a.*, ⌊then finishing with our **c**, **d**⌋. One of the subsidiary treatises (see note to Kāuç. 76. 10) substitutes the verse for vs. 20 above (see note there).

52. Be this woman mine, bringing prosperity (*póṣya*); Brihaspati hath given thee to me; in company with me ⌊as husband⌋ do thou live, rich in offspring, a hundred autumns.

Bp. and Bs.p.m. give in **c** (as does Ppp.) *prajā́vatī*, and I.K. *prajā́vati; prajā́vatī* is evidently the preferable reading; ⌊and is implied in the translation⌋. ⌊Of SPP's authorities, 4 have *prajā́vatī* against 6 with *prajāvati* (which latter he adopts): but not less than 7 have (like W's I.K.) the impossible *prajā́vati*, which supports both readings or neither!⌋ The verse is found also in PGS. i. 8. 19, and in a *khila* to RV. x. 85 (Aufrecht², p. 682); both have *prajāvatī;* in **a**, both have *dhruvā́i 'dhi poṣye* (RV. *-ṣyā*) *mayi.* ⌊See also MP. i. 8. 9: that also has *prajā́vatī.*⌋

53. Tvashṭar disposed (*vi-dhā*) the garment for beauty, by direction of Brihaspati, of the poets; therewith let Savitar and Bhaga envelop this woman, like Sūryā, with progeny.

In Kāuç. 76. 4, this verse is used with vs. 45, above ⌊which see⌋, with dressing the bride in a new garment ⌊cf. Wint., p. 47⌋; and the same is repeated in Kāuç. 79. 13 at another point in the ceremonies. The full number of syllables is to be obtained in **b** only by a harsh resolution. Ppp. has in **c** *nāryaṁ* ⌊cf. note to vs. 59⌋, and at the end the decidedly better reading *prajāyāi.*

54. Let Indra-and-Agni, heaven-and-earth, Mātariçvan, Mitra-and-Varuṇa, Bhaga, both Açvins, Brihaspati, the Maruts, the *bráhman*, Soma, increase this woman with progeny.

Ppp. has again *nāryaṁ* in **d**. Only **a** is a real *jagatī* pāda, even by number of syllables (and doubtless we are to read *-pṛthvī́*); the second definition of it in the Anukr. notices this.

55. Brihaspati first prepared (*kḷp*) the hairs on the head of Sūryā; with this, O Açvins, do we thoroughly adorn (*çubh*) this woman for her husband.

It looks as if *prathamás* were an intrusion in **a**. ⌊In **c**, Ppp. has for a third time *nāryaṁ.*⌋ In Kāuç. 79. 14 the verse is made to accompany the parting of the bride's hair with a blade of *darbha*-grass; according to the *paddhati*, this verse and the next are used together for the purpose.

56. This [is] that form in which the young woman (*yóṣā*) dressed herself; I desire to know with [my] mind the wife (*jāyā́*) moving about; I will go after her with nine-fold (?*návagva*) comrades: who, knowing, unloosened (*vi-cṛt*) these fetters?

This obscure verse gets no light from Ppp., the other texts, or the *sūtras.* The *pada*-text reads in **c** *ánu : artiṣye;* doubtless it is only a contraction for *ánu vartiṣye.*

57. I loosen (*vi-sā*) in me the form of her; he verily shall know, seeing the nest of mind; I eat not stolenly; I was freed (*ud-muc*) by mind, myself untying (*çrath*) the fetters of Varuṇa.

Ppp. reads at the end *pāçam.* This verse and doubtless the next (its *pratīka*, which is *pra tvā muñcāmi*, would also designate vs. 19 above) are used, with vii. 78. 1, by Vāit. 4. 11, to accompany the ungirding of the sacrificer's wife. Both are used also by Kāuç. 76. 28 with the ungirding of the bride.

58. I release thee from Varuṇa's fetter, with which the very propitious Savitar bound thee; wide space (*loká*), an easy road here, do I make for thee, O bride (*vadhū́*), with thy husband.

The first half-verse is identical with vs. 19 **a**, **b**, and corresponds with RV. x. 85. 24 **a**, **b** (which reads at end *suçévaḥ*). Ppp. reads for **a–b** *imāṁ vi ṣyāmi varuṇasya pāçaṁ tena tvā* etc.; ⌊cf. the TS. version of our 19 **a**⌋. ⌊As noted under vs. 19, Ppp. makes our 58 **c**, **d** change place with our 19 **c**, **d**, reading, however, *sūgam itra* for our *sugám átra* and *sahapatnī vadhūḥ* for our *sahápatnyāi vadhu.*⌋ Vss. 58, 59, 61 appear to be overlooked by the Anukr., probably by a loss of something out of the text: this (11 + 11 : 10 + 12 = 44) is an irregular *triṣṭubh;* ⌊the longer form *pánthānam* would relieve the difficulty: cf. vs. 34, where, as between the longer and shorter equivalent forms, our text is most clearly at fault⌋.

59. Raise ye [your weapons]; may ye smite away the demon; set this woman in what is well done; inspired Dhātar found for her a husband; let king Bhaga go in front, foreknowing.

⌊Ppp. combines **a**–**b** thus: *hanāthe imāṁ;* and that is followed by⌋ *nāryaṁ* ⌊for *nārīm*, as in 53, 54, 55*⌋ in **b**. Kāuç. 76. 32 uses vss. 59, 60, 62 at the setting out of the bride for her new home. This verse also is an irregular *triṣṭubh* (11 + 10 : 12 + 11 = 44). *⌊Cf. the Ppp. variant *bhūmyaṁ* for *bhū́mim*, xiii. 2. 40, 41.⌋

60. Bhaga fashioned the four feet; Bhaga fashioned the four frame-pieces (*? úṣyala*); Tvashṭar adorned (*piç*) the straps (*? várdhra*) along in the middle; let her be to us of excellent omen.

Kāuç. uses the verse not only as stated in the preceding note, but also (76. 25), more properly, with 2. 31, when the bride mounts the couch (*talpa*). Ppp. reads in **a** *padas;* in **b**, *catvāry aṣpadāni;* in **c**, *madhyato varadhrāṁ.* ⌊For *úṣyala*, cf. note to vi. 139. 3.⌋ ⌊For the addition to the Anukr. at this point, see above, p. 740, ¶ 2, and especially the note to xv. 5. 7.⌋

61. The well-flowered (*sukiṅçuká*), all-formed bridal-car (*vahatú*), golden-colored, well-rolling, well-wheeled, do thou mount, O Sūryā, to the world of the immortal; make thou a bridal-car pleasant to husbands.

The verse is RV. x. 85. 20, which reads *çalmalī́m* in **a** for *vahatúm*, and in **d** *pátye* for *pátibhyas*, and *kṛṇuṣva* for *kṛṇu tvám.* MB. (i. 3. 11) also has *çalmalim*, *patye*, and *kṛṇuṣva*, but further in **b** *suvarṇavarṇaṁ sukṛtam*, and in **c** *nābhim* for *lokam.* ⌊Cf. MP. i. 6. 4; MGS. i. 13. 6 and p. 157.⌋ Kāuç. 77. 1 combines it with 2. 30, as used when the bride is made to mount the vehicle that takes her to her new home. Ppp. has in **c** *sukṛtasya loke.* The verse is a good *triṣṭubh.*

62. Her, not brother-slaying, O Varuṇa; not cattle-slaying, O Brihaspati; not husband-slaying, possessing sons, O Indra — bring [her] for us, O Savitar.

The Āpast. text (Wint., p. 41 ⌊MP. i. 1. 3⌋) has a corresponding but quite different verse: reading *ápatighnīm* in **b**, and, for **c**, **d**, *índrā́ 'putraghnīṁ lakṣmyàṁ tā́m asyāi savitaḥ suva.* The Anukr. does not heed the deficiency of a syllable in **a**. For the use of the verse in Kāuç. (76. 32), see the note to vs. 59. It is wanting (as above noticed) in Ppp.

63. Injure ye not the maiden (*kumārī́*), ye (two) pillars, on the god-made road; the door of the divine house we make pleasant, a road for the bride.

Or, 'we make a pleasant road' etc. In Kāuç. 77. 20, the verses 2. 26; 1. 21, 63, 64, in this order, are used to accompany the bride's stepping forward into the house. ⌊Cf. Wint., p. 72, top.⌋

64. Let the *bráhman* be yoked after, the *bráhman* before, the *bráhman* at the end, in the middle, the *bráhman* everywhere; going forward to an impenetrable stronghold of the gods, do thou (f.), propitious, pleasant, bear rule in thy husband's world.

Besides the use of the verse in Kāuç. 77. 20, as noticed just above, it is quoted, with 2. 8, in 77. 2, when the bride sets out, with a Brahman in front. In 79. 28, it is allowed to be substituted for vs. 23; and in that case (? 79. 32) the ceremony is called *brāhmya* instead of *sāurya*.

⌊Here ends the first *anuvāka*, with 1 hymn (but see page 739, top) and 64 verses. The quoted Anukr. says *ādyaḥ sāuryaç catuḥṣaṣṭiḥ* (see p. 738).⌋

2. Marriage ceremonies (continued).

[*Sāvitrī Sūryā.* — *ātmadāivatam* (*10. yakṣmanāçanī; 11. dampatyoḥ paripanthināçanī; 36* ⌊*?*⌋. *devān astāut*). ⌊As to the foregoing statements, see above, page 739, ¶'s 8, 4, 5.⌋ *ānuṣṭubham: 5, 6, 12, 31, 37, 39, 40. jagatī* (*37, 39. bhurik triṣṭubh*); *9. 3-av. 6-p. virāḍ atyaṣṭi; 13, 14, 17–19,* [*34, 36, 38,*] *41, 42, 49, 61, 70, 74, 75. triṣṭubh; 15, 51. bhurij; 20. purastādbṛhatī; 13* ⌊*!*⌋, *24, 25, 32, 33* ⌊*!*⌋. *purobṛhatī;* [*26. 3-p. virāṇ nāma gāyatrī;*] *33. virāḍ āstārapañkti; 35. purobṛhatī triṣṭubh; 43. triṣṭubgarbhā pañkti; 44. prastārapañkti;* [*47. pathyābṛhatī;*] *48. satahpañkti* ⌊see under the verse⌋; [*50. upariṣṭādbṛhatī nicṛt;*] *52. virāṭ paroṣṇih; 59, 60, 62. pathyāpañkti;* [*68. pura-uṣṇih;*] *69. 3-av. 6-p. atiçakvarī; 71. bṛhatī.*]

The Anukramaṇī, as we have it, omits the description of several of the verses (26, 34, 36, 38, 47, 50, 68); ⌊and, on the other hand, it defines verses 13 and 33 each twice, each once right and once wrong;⌋ and it mixes the order of others ⌊compare Whitney's remarks, above, page 739, ¶ 3, and mine, page 740, top⌋.

The verses (except 50, 58) of this *anuvāka* or hymn are found also in Pāipp. xviii. (for slight differences of order, see under the verses). ⌊About a dozen verses of this *anuvāka* or hymn also occur in the RV. wedding-hymn, x. 85.⌋ Only one verse (47) is used by Vāit., but nearly all by Kāuç.

Translated: parts, of course, by the RV. translators; and the parts peculiar to our text by Ludwig, p. 472; and, as AV. hymn, by Weber (as above), *Ind. Stud.* v. 204–217. For vss. 59–62, see Bloomfield, AJP. xi. 336–341, or JAOS. xv., p. xliv, = PAOS. for Oct. 1890.

1. For thee in the beginning they carried about Sūryā, together with the bridal-car; mayest thou, O Agni, give to us husbands the wife, together with progeny.

The verse is RV. x. 85. 38, RV. reading *púnaḥ* for *sá naḥ* in c. All our mss. accent in d *ágne*, but it has been emended to *agne* in our edition. Ppp. agrees with RV. in having in c *punaṣ pat-*. ⌊Cf. PGS. i. 7. 3; MP. i. 5. 3; MGS. i. 11. 12 b, and p. 150.⌋ Kāuç. 78. 10 quotes this verse with 45 below, both preceded by vi. 78. 1, and followed by a long prose-passage, when the pair approach the priest to receive a sort of baptism.

2. Agni hath given back the spouse, together with life-time, with splendor; of long life-time, may he who is the husband of her live a hundred autumns.

Is RV. x. 85. 39, without variant. ⌊Cf. MP. i. 5. 4; MGS. i. 11. 12 c, and p. 152.⌋ The combination *yáḥ pátiḥ* in c is assured by Prāt. ii. 70.

3. Soma's wife first; the Gandharva thy next husband; Agni thy third husband; thy fourth, one of human birth.

The verse is RV. x. 85. 40, which, however, has for **a**, **b** *sómaḥ prathamó vivide gandharvó vivida úttaraḥ.* It is found also in PGS. (i. 4. 16) and HGS. (i. 20. 2); the former agrees entirely with RV.; the latter deviates from it only in **d**, where it gives *turīyo 'ham man-*: Ppp. combines in **b** *aparaṣ p-*. ⌊Cf. MP. i. 3. 1.⌋

4. Soma gave to the Gandharva; the Gandharva gave to Agni; both wealth and sons hath Agni given to me, likewise this woman.

Is RV. x. 85. 41, without variant. Found also in MB. (i. 1. 7) and HGS. (i. 20. 2): in the latter, with very different readings: *somo 'dadād gandharvāya gandharvo 'gnaye 'dadāt: paçūn̄ç ca mahyam putrān̄ç cā 'gnir dadāty atho tvām.* ⌊Cf. MP. i. 3. 2; MGS. i. 10. 10 a, and p. 157; also Wint., p. 48.⌋

5. Your favor hath come, O ye (two) of abundant good things (?*vājínīvasu*); [our] desires have rested in [your] hearts, O Açvins; ye have been twin keepers, O lords of beauty; may we, being dear, attain favorers (*aryamán*) of our homes (?*dúrya*).

The verse is RV. x. 40. 12, RV., however, reading *ayan̄sata* at end of **b**. ⌊MP. i. 7. 11 follows the RV. text, but with *kāmān̄* for *kāmās:* cf. Wint., p. 70.⌋ More points than one in the translation are doubtful.

6. Do thou (f.), rejoicing with propitious mind, assign wealth having all heroes, to be extolled; an easy crossing (*tīrthá*), well provided with drink, O lords (du.) of beauty; do ye smite away the pillar standing in the road, [namely] disfavor.

This verse is altered from RV. x. 40. 13 in a strange and senseless manner. RV. reads for **a**, **b** *tā́ mandasānā́ mánuṣo duroṇá ā́ dhattáṁ rayíṁ sahávīraṁ vacasyáve*, thus making the verse concern the Açvins throughout; who is our 'thou' (*sā́*) does not appear. In **c** the sense is destroyed by altering the RV. verb *kṛtám* (as if it were misunderstood for a participle) to *sugám;* and in **d** *patheṣṭhā́m* (p. *pathe∘sthā́m*) is turned to *páthiṣṭhām* (p. *páthi∘sthām*) and accented as if it were a superlative; ⌊cf. the confusion at vi. 28. 1⌋. The verse is used also in the Āpast. sūtra (Wint., p. 68 ⌊MP. i. 6. 12⌋), with *daçavīram* in **b** as its only variant from RV. Ppp. appears to read with our text. The verse lacks two syllables of being a real *jagatī*. In Kāuç. 77. 8 the verse is directed to be used on arriving at a ford or river-crossing on the bridal journey.

7. What herbs [there are], what streams, what fields, what forests — let these, O bride, defend from the demon thee, possessing progeny, for thy husband.

The Āpast. text (Wint., p. 70 ⌊MP. i. 7. 9⌋) has the same verse, but with different readings: for **b**, *yā́ni dhánvāni yé vánāḥ* ⌊Oxford text *vánā*⌋; in **c**, *té* for *tā́s;* for **d**, *prá tvé muñcantv áṅhasaḥ.* Kāuç. 77. 11 uses it on the bridal journey 'under the circumstances mentioned in the verse.'

8. We have mounted this road, easy, bringing welfare, on which a hero takes no harm, [but] finds others' goods.

The Āpast. text (Wint., p. 67 ⌊MP. i. 6. 11⌋) has the same verse, but with *sugám pánthānam ā́ 'rukṣam áriṣṭaṁ svas-* in **a**, **b**. Kāuç. uses it in 77. 2, with 1. 64: see the note to 1. 64. ⌊For *yásmin* in **c** Ppp. has the sense-equivalent *yatra:* cf. its *oṣam* for our *kṣiprám* at xii. 1. 35; etc.⌋

9. Pray hear ye now of me, O men, by what blessing (*āçís*) the two spouses attain what is agreeable (*vāmá*): what Gandharvas [there are] and heavenly Apsarases, who stand upon these forest trees (*vānaspatyá*), let them be pleasant unto this bride; let them not injure the bridal-car as it is driven.

The last four pādas form a verse also in the Āpast. text (Wint., p. 70 ⌊MP. i. 7. 8⌋), where for our **d** is read *eṣú vṛkṣéṣu vānaspatyéṣv ā́sate*, further *çivā́s* (for *syonā́s*) and *vadhvāi* in **e**, and *ūhyámānām* in **f**. In TS. iii. 2. 8^{4} is found the phrase *yám āçīrā dámpatī vāmám açnutáḥ*, and *āçīrdāyā́ dámpatī vāmám açnutām*. The verse is to be used, according to Kāuç. 77. 9, when the bridal train passes great trees. The Anukr. ⌊appears to scan as 9 + 12 : 11 + 12 : 11 + 11 = 66; but pāda **a** is essentially defective⌋. All our mss. ⌊and SPP's authorities⌋ read in **e** *te*, which our edition emends to *té;* ⌊but SPP. reads *te*, construing **a**–**d** together, and **e**–**f** separately: 'unto thee, the bride here'; which seems hard⌋. Ppp. combines in **c** *gandharvā 'ps-*.

10. What *yákṣmas* go to the bride's brilliant (*candrá*) car among the people, let the worshipful gods conduct those back whence they came.

The verse is RV. x. 85. 31; RV. reads in **b** *jánād ánu*. The Āpast. text (Wint., p. 67 ⌊MP. i. 6. 9⌋) has the same verse. ⌊The Anukr. calls the vs. *yakṣmanāçanī.*⌋

11. Let not the waylayers who pursue (*ā-sad*) [them] find the two spouses; let them go over what is difficult by an easy [road]; let the niggards run away.

Is RV. x. 85. 32, whose only variant is *sugébhis* in **c**. We had **a** as xii. 1. 32 **d**, and **d** as vi. 129. 1–3 **d**. MB. (i. 3. 12) and Āpast. (Wint., p. 67 ⌊MP. i. 6. 10⌋) have the RV. reading. The verse is used (Kāuç. 77. 3), with 1. 34, when the bridal train starts. ⌊The Anukr. calls the vs. *dampatyoḥ paripanthināçanī.*⌋

12. I cause the bridal-car to be viewed by the houses with worship (*bráhman*), with a friendly, not terrible eye; what of all forms is fastened on about, let Savitar make that pleasant for the husbands.

Ppp. reads at the end *kṛṇotu tat*. According to Kāuç. 77. 14, the verse is uttered when the train comes in sight of the house. Āpast. vi. 6 (Wint., p. 70 ⌊MP. i. 7. 10⌋) has the same verse, with the variants *māitreṇa* in **b**, *asyā́m* for *ásti* in **c**, and (like Ppp.) *kṛṇotu tát* at the end. The comm. to Āpast. understands **c** of the ornaments worn by the bride, as indicated by the reading *asyā́m*. The verse (13 + 11 : 11 + 12 = 47) is but a poor *jagatī*.

13. Propitious hath this woman come to the home; Dhātar appointed this world (sphere) to her; her let Aryaman, Bhaga, both Açvins, Prajāpati, increase with progeny.

The Anukr. takes no notice of the irregularities of the meter (9 + 11 : 10 + 11 = 41). ⌊It defines the verse twice, first as *triṣṭubh*, then as *purobṛhatī* (cf. vi. 126. 3). Pādas **b** and **d** are good *triṣṭubh* pādas; and **a** and **c** will pass if we resolve *naārī iyam* and *taām.*⌋

14. [As] a soulful cultivated field hath this woman come; in her here, O men, scatter ye seed; she shall give birth to progeny for you from her belly (*vakṣáṇās*), bearing the exuded (*dugdhá*) sperm of the male (*ṛṣabhá*).

A couple of our mss. (⌊E.⌋D.) read *asyā́m* in c. The first pāda is capable of being compressed into 11 syllables, but with violence. Ppp. has for b *yasyān naro vapanta bījam asyāḥ*, and in c *janayāt*.

⌊The likening of the woman to the field is very familiar later: cf. Manu ix. 33 f. Cf. also the *ματρὸς ἄρουραν* of Aeschylus (Septem, 753); Sophocles' *ἀρώσιμοι γὰρ χἀτέρων εἰσὶν γύαι* (Ant., 569); Eurip. Phoen. 18; etc. My colleague, Professor George F. Moore, calls my attention to Koran ii. 22, "Your women are your plow-land," in Arabic, *ḥarth.* — Griffith's (not very close) version suggests a different interpretation: hė takes *dugdhám* as 'milk' of the maternal breast. Perhaps after all we should (with W.) join it with *rétas*, and in the sense of 'milked'; but with this difference, that it refers to the *rétas* which is "milked" as a result of the action implied in *páso ní galgalīti dhā́rakā* at VS. xxiii. 22. Mahīdhara says *vīryam̐ kṣarati* (cf. *kṣīram*). — This interpretation is fortified by the use of *dhayati* at RV. i. 179. 4, '*Lópāmudrā vṛ́ṣaṇam̐ (nadám̐) dhayati çvasántam.*⌋

15. Stand firm; *virā́j* art thou; as it were, Vishṇu here, O Sarasvatī; O Sinīvālī, let her have progeny; may she be in the favor of Bhaga.

Kāuç. 76. 33 uses the verse to accompany the act of making the bride stand firm after rising from the couch. The Anukr. forbids us to abbreviate to *'va* in b. In Ppp. a considerable part of the verse is lost. The second half-verse appears again below as 21 c, d.

16. Let your wave smite up the pegs; O waters, release the yoke-ropes (*yóktra*); let not the two inviolable [kine], not evil-doing, free from guilt, come upon what is unpropitious (?*áçuna*).

The verse is RV. iii. 33. 13, which, however, reads *çū́nam* for *áçunam* in d, and *vyènasā* for *-sāu* in d; and Ppp. agrees with RV. ⌊W's "[kine]" seems to overlook the gender of *aghnyā́u:* see Griffith's note, p. 174.⌋ Kāuç. 77. 15 makes the verse accompany the sprinkling of the car and unyoking of the oxen at the end of the bridal journey.

17. With an eye not terrible, not husband-slaying, pleasant, helpful (*çagmá*), very propitious, of easy control (*suyáma*) for the houses, hero-bearing, loving brothers-in-law (?), with favoring mind — may we thrive together with thee.

The concluding word is here rendered as the text gives it, but there is little question that it ought to be emended (with Ppp.) to *-mānāḥ*, as qualifying 'we.' This verse and the next are a sort of duplication and variation of RV. x. 85. 44; our a here is nearly the same with the first pāda of that verse, which, however, reads *edhi* for our *syonā.* Ppp. makes our 17 c, d and 18 c, d change places, reading for the former *vīrasūr devakāmā syonām̐ tvedhiṣīmahi sumanasyamānāḥ.* Our mss. are divided in c between *devṛ́kāmā* and *devák-*, the majority (not Bp.Bs.p.m.E.O.D.) having, with RV. and Ppp., the latter, which is therefore more probably the true reading. Ppp. has in a (like RV.) *edhi* but with *syonā* after it ⌊a "blend-reading" such as the Vulgate shows at vs. 18?⌋; and, in b, *sūyamā gṛheṣu.* ⌊Cf. MP. i. 1. 4; MGS. i. 10. 6, and

p. 146.⌋ The verse accompanies in Kāuç. 77. 22 the leading of the bride thrice about the fire. PGS. i. 4. 16 and HGS. i. 20. 2 have it in its RV. form, with slight variants in HGS. Our verse (11 + 11 : 7 + 13 = 42) is metrically much too irregular to be set down as simply a *triṣṭubh.*

18. Not brother-in-law-slaying, not husband-slaying be thou here, propitious to the cattle, of easy control, very splendid, having progeny, hero-bearing, loving brothers-in-law(?), pleasant, do thou worship (*sapary*) this householder's fire.

Our mss. differ, as in the preceding verse, between *devṛ́kāmā* and *devák-* in **c**. The first three pādas agree nearly with RV. x. 85. 44 **a–c**, but the latter begins **a** with *ághora-cakṣus* (like our 17 **a**) ⌊and omits *ihá*⌋, reads *sumánās* instead of *suyámā* in **b**, and in **c** omits *prajā́vatī* and gives *devákāmā;* its fourth pāda is the commonplace phrase *çáṁ no bhava dvipáde çáṁ cátuṣpade.* Ppp. reads for **a**, **b**: *adevaraghni patiraghny edhi syonaṣ paçubhyas sumanas suvīraḥ;* and, for **c**, **d** (given, as noted above, as second half of the preceding verse): *prajāvatī vīrasūr devṛkāme 'mam agn-* etc.; it thus gets rid of the *syonā* whose apparent intrusion spoils the *triṣṭubh*-character of our **c**, **d**. ⌊The ms. reckons *syonā́* to **d** (by placing the mark of pāda-division before it); but the integrity of *imám* etc. as a pāda (without *syonā́*) is palpable. Likely our text represents a blend of two readings: *vīrasū́ur devákāmā sionā́* (RV.), and *prajā́vatī vīrasū́r devṛ́kāmā* (Ppp.): cf. under vs. 17. — Perhaps the corruption at xviii. 1. 39 below is in part due to a confused blending of two readings.⌋

19. Stand up from here; desiring what hast thou (f.) come hither? I [am] thine overcomer, O Iḍā, out of [my] own house; thou that hast come hither, O perdition, seeking the empty — stand up, O niggard; fly forth; rest not here.

This exorcism accompanies, according to Kāuç. 77. 16, a complete sprinkling of her new home by the bride. All our mss. ⌊and all SPP's authorities⌋ have at end of **c** *ājagándha;* our edition ⌊not SPP's⌋ makes the, as it seems, necessary emendation to *-ntha*, which Ppp. also appears to have. ⌊See Roth, ZDMG. xlviii. 108.⌋ Ppp. further reads in **a** *-ṭhā 'daṣ kim*, combines *ā 'gā 'haṁ*, and begins **c** with *açūnyeṣī.* In **b** the translation assumes the *pada*-reading *iḍe* — not *īḍe*, as previous translators prefer to understand; it is hard to tell which word is more out of place. The verse is once more a very poor sort of *triṣṭubh.* ⌊It may be counted as 44 syllables. Pādas **a**, **b**, **c** scan easily as 11 + 12 : 11; but the good *triṣṭubh* cadence of **d** casts suspicion on the integrity of its prior part.⌋

20. When this bride hath worshiped the householder's, the former (*pū́rva*) fire, then, O woman, do thou pay homage to Sarasvatī and to the Fathers.

Ppp. (which not rarely substitutes *āi* for *ī*) seems to agree with all our mss. in reading *asaparyāit* ⌊see the note to vi. 32. 2⌋. Prāt. ii. 65 prescribes the combination *námas k-* in **d**. The first pāda (10 syll.) is both irregular and defective. By Kāuç. 77. 23, the verse, with vs. 46 below, is to accompany the homage paid by the bride to the deities mentioned.

21. Take this protection, defense, to spread under this woman; O Sinīvālī, let her have progeny; may she be in the favor of Bhaga.

The second half-verse is the same with 15 c, d above. The rendering implies ⌊after *nā́ryāi* in b⌋ an emendation to *upastíre* (infinitive), which is the reading of Ppp. The Āpast. text (Wint., p. 71 ⌊MP. i. 8. 1⌋) also has it; further, in a it has *idám ā́ bhara*, and, in d, *iyám* inserted before *bhágasya*. In Kāuç. 78. 1, the verse is directed to be uttered while he (the bridegroom?) brings the hide of a red ox.

22. What rushes (*bálbaja*) ye cast down, and [what] hide ye spread under, that let the girl (*kanyā̀*) of good progeny mount, who finds a husband.

Balbaja is the *Eleusine indica*, a coarse rush-like grass. In Ppp., the parts of vss. 22 and 23, and of 24 and 25, are more or less exchanged. In Kāuç. 78, the second pāda is first quoted (in 2), after our vs. 21; then follows (in 3) a, then (in 4) the first part of vs. 23, then (in 5) our c, then (in 6) the second half of vs. 23, all accompanying the corresponding acts of preparing a seat for the bride, that she may take a Brahman-boy into her lap, to encourage the obtainment of male progeny. It may be that Ppp. follows with its changed order the succession of the acts as given in Kāuç.

23. Spread under the rushes upon the red hide; sitting down upon it, of good progeny, let her worship this fire.

Bp.E. ⌊and SPP's C.⌋ read at the end *saparyata*. For the use in Kāuç., see the preceding note. The second half-verse is used again in 79. 5, when the bride sits down on the nuptial bed.

24. Mount the hide; sit by the fire; this god slays all the demons; here give birth to progeny for this husband; may this son of thine be of good primogeniture.

The last pāda is used by Kāuç. 78. 8 as the boy is seated in the bride's lap, though unsuited to the purpose unless forced out of its natural meaning. ⌊Cf. Wint., p. 75.⌋ There must be some error in the Anukr. text relating to this verse and vs. 25 (which are *triṣṭubh*) and vs. 32 (see below).

25. Let there come forth (*vi-sthā*) from the lap of this mother animals (*paçú*) of various forms, being born; as one of excellent omen, sit thou by this fire; with thy husband (*sámpatnī*), be thou serviceable to the gods here.

In Kāuç. 78. 9 this verse accompanies the removal of the boy again from the bride's lap. The verse is a pure *triṣṭubh*. ⌊W. pencils the note "cf. K. xxxix. 10."⌋

26. Of excellent omen, extender (*pratáraṇa*) of the houses, very propitious to thy husband, wealful to thy father-in-law, pleasant to thy mother-in-law, do thou enter these houses.

The comm. to Prāt. iii. 60 notes the accent of *çvaçrvā́t*. The verse seems to be overlooked altogether in the Anukr. as we have it; it should be called a *3-p. virāṇ nāma gāyatrī* (11 + 11 : 11 = 33). It is used in Kāuç. 77. 20 as the bride enters her new abode.

27. Be thou pleasant to fathers-in-law, pleasant to husband, to houses, pleasant to all this clan; pleasant unto their prosperity (*puṣṭá*) be thou.

Ppp. puts this verse at the end of the book.

28. Of excellent omen is this bride; come together, see her; having given unto her good-fortune, go asunder and away with ill-fortunes.

The verse is RV. x. 85. 33, which, however, has a different ending: *asyāi dattvā́yā 'thā́ 'staṁ ví páre 'tana;* and this is read also by PGS. (i. 8. 9) and MB. (i. 2. 14). ⌊Cf. MP. i. 9. 5; Wint., p. 74; MGS. i. 12. 1, and p. 157.⌋ According to Kāuç. 77. 10, it is to be addressed to women who come to look at the bride on her journey. Ppp. reads in **d** *dāurbhāgyena par-*. Our edition should read *dattvā́*.

29. What evil-hearted young women, and likewise what old ones, [are] here — do ye all ⌊*sám*⌋ now give splendor to her; then go asunder and away home.

The last pāda is nearly identical with RV. x. 85. 33 **d**: see the preceding note. All our mss. ⌊and SPP's⌋ read in **b** *jaratīs*, as if vocative; our edition ⌊not SPP's⌋ emends to *jár-*, as seems unavoidable.

30. The gold-cushioned (*?-prastaraṇa*) vehicle, bearing all forms, did Sūryā, Savitar's daughter, mount, in order to great good-fortune.

⌊Nearly⌋ all our mss. ⌊and four of SPP's⌋ accent *rukmáprást-* (p. *rukmá°prást-*) in **a**; our edition emends to *rukmápra-*. ⌊SPP., with 13 of his authorities, reads *rukmaprá-*.⌋ The verse is used with 1. 61 (Kāuç. 77. 1), when the bride mounts the car. ⌊Note *bíbhratam* joined with *vahyám*, neuter! is the case like those of *cakrám āçúm*, *rátnam bṛhántam*, *gotráṁ hariçríyam* of RV.? cf. my *Noun-inflection*, p. 600, *s.v. Genders.*⌋

31. Mount the couch with favoring mind; here give birth to progeny for this husband; like Indrāṇī, waking with good awakening, mayest thou watch to meet dawns tipped with light.

Ppp. reads in **c** *suptā* for *subúdhā*, of which the stem and sense are questionable (it occurs elsewhere only in vs. 75, below); at the end it has *cākaraḥ* (for *jāgaraḥ*). ⌊Cf. Wint., p. 92.⌋ The excess of syllables in **d** is a very poor reason for calling the verse (11 + 11 : 11 + 13 = 46) a *jagatī*. In Kāuç. 76. 25 the verse is used, with 1. 60, when the bride mounts the couch; and again, 79. 4, when she ascends the nuptial bed (vs. 23 immediately follows: see above).

32. The gods in the beginning lay with (*ni-pad*) their spouses; they embraced (*sam-spṛç*) bodies with bodies; like Sūryā, O woman, all-formed, with greatness, having progeny, unite (*sam-bhū*) here with thy husband.

Ppp. combines at the beginning *devā 'gre*. The verse (11 + 11 : 12 + 11 = 45) is almost a good *triṣṭubh*, in spite of the Anukr. ⌊It would be a perfect *triṣṭubh* in cadence and otherwise if we had the right to excise *nāri*, the intrusive character of which is very likely.⌋ It is used in Kāuç. 79. 6 when the bride enters the nuptial bed; and also, in 75. 11, vss. 32–36 are strangely made to accompany the strewing of grasses by the wooers who have gone out to arrange for the bridal.

33. Stand up from here, O Viçvāvasu; with homage do we praise thee; seek thou a sister (*jāmí*) sitting among the Fathers, inserted (*?nyàktām*); that is thy portion by right of birth; know thou that.

This verse corresponds to RV. x. 85. 22 **a**, **b** and 21 **c**, **d**; but RV. reads at the beginning *úd īrṣvā́ 'to viç-*; and in **c** *anyā́m* for *jāmím*, and *vyàktām* for *nyàktām*, which seems a mere ignorant substitution for it. Our mss. are divided between *nyàktam* and *-tām;* I.E.p.m.O.s.m.R.T.D.K. give *-tām*, which ending is doubtless to be accepted as the true reading. Ppp. reads with RV. at the beginning, but goes on independently: *ud īrṣvā 'taṣ patī hy eṣāṁ viçvāvasuṁ namasā gīrbhir īḍe.* The Āpast. text (Wint., p. 89 ⌊MP. i. 10. 1–2⌋) reads *vittām* for *vyaktām*. Compare Hillebrandt also in ZDMG. xl. 711; he renders *vyàktām* simply by 'bride,' one does not see why. ⌊Cf. also *Ved. Mythol.* i. 435.⌋ ⌊For the metrical definitions of the Anukr., see above.⌋

34. The Apsarases revel a joint reveling, between the oblation-holder and the sun; they are thy birthplace; go away to them; homage I pay thee with the Gandharva-season.

The first half-verse is identical with vii. 109. 3 **a**, **b**. The verse, a fairly good *triṣṭubh*, appears, with vss. 36 and 38, to be passed over by the ⌊London⌋ Anukr. ⌊The Berlin ms. gives the three *pratīkas*, followed, without *iti*, by *agastatakṣe* (!).⌋ Ppp. begins the verse with *yā 'psarasas s-* (for *yā́ aps-*), and in **b** puts *antara* (for *-rā*) before *havirdhānam*.

35. Homage to the Gandharva's mind (?), and homage to his terrible (*bhā́ma*) eye we pay; O Viçvāvasu, homage [be] to thee with worship (*bráhman*); go away unto thy wives, the Apsarases.

The translation implies the naturally suggested emendation in **a** of *námase* to *mánase*, which Ppp. supports, reading *manaso*. Ppp. has further *bhāsāya* for *bhāmāya* in **b**; and, for **c**, *viçvāvaso namo brahmaṇā te kṛṇomi*, and, in **d**, combines *jāyā 'ps-*. The addition of *'stu* at the end of our **c** would rectify the meter of the pāda and make the definition of the Anukr. exact.

36. With wealth may we be well-willing; we have made the Gandharva go (*vṛt*) up from here; that god hath gone to the highest station (*sadhástha*); we have gone where they lengthen out [their] life-time.

The prefix *ā́* in **b** seems out of place. The last pāda appears twice in RV. (i. 113. 16 **d**; viii. 48. 11 **d**). The definition of the verse (as noted under vs. 34) appears to be omitted in the Anukr. For the application made in Kāuç. of this and the preceding verses, see under vs. 32; it does not seem at all suitable. Ppp. has in **d** for *yatra* the variant *vayam* ⌊implying, perhaps, that the Kashmir Vāidikas understood *pratiránta* (p. *pra॰tiránte*) as *pratirántas*⌋. ⌊With regard to an Anukr. statement that seems to concern this verse, see above, p. 739, ¶'s 4, 5, 7.⌋ ⌊Cf. xviii. 2. 29 n.⌋

37. Unite (*sam-sṛj*), O ye (two) parents (*pitṛ́*), the (two) things that are seasonable; ye shall be mother and father of seed; as a male (*márya*) a female (*yóṣā*), do thou mount her; make ye (two) progeny; here enjoy (*puṣ*) wealth.

⌊For "mount her," W. suggests in pencil "make her mount"; but I suspect that the full expression would be *ádhi rohaya çépa enām.*⌋ In **a**, *ṛ́tviye* is regarded by the *pada*-text as dual, and is translated accordingly; it probably means the respective contributions of the two to the embryo. Ppp. reads instead (*-rā*) *vṛddhaye*, a welcome emendation. Further, in **b**, it puts *pitā* before *mātā* and has *ja* for *ca* and ends **b** with *bhavātha;* ⌊and it makes our 37 **d** and 39 **c** change place, but with *puṣyatu no* for our *puṣyatam*⌋. ⌊Pronounce *máryeva* in **c**: the verse then scans easily as 11 + 11 : 11 + 12, if we accept the resolution *ṛ́tuiye* in **a**.⌋ According to Kāuç. 79. 8, it is used in the act of coition. ⌊Concerning the matter as an essential element of the ritual, see Winternitz, p. 92.⌋ Ppp. arranges this and the following six verses in the order 37, 40, 38, 39, 42, 41, 43.

38. Send, O Pūshan, her, most propitious, in whom men scatter seed (*bī́ja*); who, eager, shall part our thighs; in whom we, eager, may insert the member.

The verse is RV. x. 85. 37, which, however, reads at end of **c** (with Ppp.) *-çrayāte* ⌊'who, eager, shall part her thighs for us'⌋, and of **d** *-hárāma çépam*. All our mss. accent *pū́ṣan* in **a**; Bp. begins **c** with *yā́ḥ : naḥ*. The same verse is found in HGS. i. 20. 2, with *nas* after *tām* in **a**, *visrayātāi* in **c**, and *-harema çepam* in **d**. PGS. (i. 4. 16) has a corresponding, but quite different, text: *sā naḥ pūṣā çivatamām e"raya sā na ūrū uçatī vi hara : yasyām uçantaḥ praharāma çepaṁ yasyām u kāmā bahavo niviṣṭyāi.* The Āpast. text (Wint., p. 90 ⌊MP. i. 11. 6⌋) has the RV. version, except *-çráyātāi* at end of **c**. ⌊Barring the bad cesura in **a**, the verse is a good *triṣṭubh;* but the definition (as noted under vs. 34) is omitted by the Anukr.⌋

39. Mount thou the thigh; apply the hand; embrace thy wife with well-willing mind; make ye (two) progeny here, enjoying; let Savitar make for you a long life-time.

The first half-verse is found also in the Āpast. text (Wint., p. 90 ⌊MP. i. 11. 7⌋), with the variant (after *ūrúm*) *úpa barhasva bāhúm*. ⌊Ppp., as just noted, makes our 37 **d** change place with our 39 **c**, reading, however, *rodamānāu* for *mod-*; and in its **d** it has *tu* for *vām*, combining *tv āyus sav-*.⌋ The verse is ill defined as a *jagatī* or *bhurik triṣṭubh;* it is properly a *svarāṭ triṣṭubh*.

40. Let Prajāpati generate progeny for you (two); let Aryaman unite (*sam-añj*) [you] with days-and-nights; not ill-omened, enter thou this world of thy husband; be weal to our bipeds, weal to [our] quadrupeds.

The verse is RV. x. 85. 43, which, however, begins **a** with *ā́ naḥ pr-*, **b** with *ājarasā́ya*, and **c** with *ádurmañgalīḥ p-*. Ppp. also reads the latter (*-līṣ p-*); and, in **d**, *astu* for *bhava*. RV. further omits *imám* in **c**. ⌊MB. at i. 2. 18 follows RV.⌋ The Āpast. text (Wint., p. 90 ⌊MP. i. 11. 5⌋) has precisely the RV. version. MS. (ii. 13. 23) has pāda **a** only. The verse is almost a good *jagatī*, only a little damaged by the intrusion of *imam* in **c**; ⌊and a perfect *jagatī*, if (with RV. MB. MP.) we omit *imam*⌋.

41. This bridal garment and bride's dress, given by the gods together with Manu, whoso gives to a knowing (*cikitvā́ṅs*) priest (*brahmán*), he verily slays the demons of the couch (?).

The translation implies at the end the emendation (suggested also by Weber, p. 211) of *tálpāni* to *tálpyāni*, as required by both sense and meter, and supported by the Ppp. reading *tṛpyāni*. For **b**, Ppp. gives *vādhūyaṁ baddho* (*vadhvo?*) *vāso 'syāḥ*, which, though metrically awkward, is not redundant in expression. In Kāuç. 79. 21, the verse accompanies the priest's acceptance of the bridal garment, given him with i. 25. The verse is a good *triṣṭubh*, if emended as proposed in **d**. ⌊Cf. vii. 37. 1 n.⌋

42. What priest's portion they (dual) give to me the bride-seeker (*vadhūyú*), the bridal garment and bride's dress, do ye, O Brihaspati and Indra, assenting, together give it to the priest (*brahmán*).

The anomalous accent *dattám* at the end is read by all our ⌊and SPP's⌋ authorities. Ppp. varies considerably: *yan no 'diti brahmabhāgaṁ vadhūyor vāso vadhvaç ca vastram;* and *dhattām* at the end.

43. Awaking out of a pleasant lair (*yóni*), mightily enjoying yourselves, merry, having good kine, good sons, good houses, may ye, living, pass the outshining dawns.

Ppp. reads in **c**, **d** *subhāu suputrāu sukṛtāu carātāu jīvā uṣ-*; our P.M.W. have *carātho*. To accent *tárāthas*, counting it to **d** instead of **c**, would be an improvement. The verse (which scans 11 + 11 : 8 + 11 or 11 + 8 = 41) is very ill described by the Anukr. According to Kāuç. 79. 12, it accompanies the rising from the nuptial bed.

44. Clothing myself anew, fragrant, well-dressed, I have risen alive unto the outshining dawns; as a bird from the egg, I have been released out of all sin.

Ppp. combines **a–b** *suvāso 'dā-*. According to Kāuç. 79. 27, the verse is used when the priest comes back after washing the bridal garment.

45. Beautiful [are] heaven-and-earth, pleasant near by, of great courses; seven divine waters have flowed; let them free us from distress.

This verse is a repetition of vii. 112. 1. Ppp. reads in **b** *yantusumne*, and, for **c**, *āpas sapta sravantīs* (*tā* etc.). The redundant syllable in **c** is not noticed by the Anukr. here, although it was so at the other occurrence. The verse is used by Kāuç. 78. 10 with vs. 1 (see the note to that verse), and again in 78. 13 it accompanies the pouring of water into the folded hands of the pair; and yet again, in 79. 25, the pouring of water on the bridal garment; this use is evidently the one which gives the verse its place here.

46. Unto Sūryā, unto the gods, unto Mitra and Varuṇa, unto them who are forethoughtful of that which exists, have I paid this homage.

The verse is RV. x. 85. 17, with a differently ordered **d**, *idáṁ tébhyo 'karaṁ námaḥ*, by which is avoided the redundancy of a syllable — which the Anukr. passes unheeded. ⌊Ppp. avoids it in yet another way by reading *tebhyo 'ham akaraṁ namaḥ.*⌋ Kāuç. uses it twice in 77; once in 5, on the wedding-journey; and again in 23, on arrival at the new home. ⌊As to the "deity," of the verse, see above, p. 739, ¶'s 4, 5, 7.⌋

47. He who, without a clamp (?*abhiçríṣ*), before the piercing of the neck-ropes (?*jatrú*), combines (*sam-dhā*) a combination — he the bountiful, the one of much good — removes again what is spoiled (*víhruta*).

⌊Or 'joins a joining' and 'mends again what is damaged,' as W. suggests in pencil.⌋ This obscure verse is RV. viii. 1. 12, and is found also in several other texts, as SV. (i. 244), MS. (iv. 9. 12), TA. (iv. 20. 1), PB. (ix. 10. 1), KÇS. xxv. 5. 30. The RV. text differs from ours only by having in **d** *íṣkartā* for *níṣk-*; KÇS. alone agrees with RV. in this; SV. is throughout as AV.; PB. begins *yakṣate cid*, and has *vihṛtam* in **d**; TA.

begins *yád ṛté*, has *jartṝ́bhyas* in **b**, *purovásus* in **c**, ⌊and *vihṛtam* in **d** in the Calcutta ed.: the Poona ed., p. 327, prints it *vihrutam*, with a *virāma* after the *h* !⌋. MS. has a very corrupt text for **a**, **b** (*jári cétid* etc.), and *saṁdhis* and *puruv-* in **c**; and the Āpast. text (Wint., p. 69 ⌊MP. i. 7. 1⌋) agrees throughout with TA. Ppp. writes *āṛdaḥ* for *ātṛdaḥ*. The needed description of the verse as a *pathyābṛhatī* is omitted by our Anukr. Vāit. 12. 7 has the verse used as expiation when anything is broken during the sacrifice; Kāuç. 77. 7, when anything on the bridal car needs mending; and also, 57. 7, when a student's staff is broken.

48. Away from us let the darkness shine (*vas*), that is deep blue, brown (*piçáñga*), also red; she who is consuming, spotted, her I fasten (*ā-saj*) on this pillar.

The latter half-verse is corrupt in Ppp. beyond intelligibility. ⌊The definition *sataḥpañkti* (cf. my note to vi. 20. 3 and *Ind. Stud.* viii. 45) presumably means 9 + 11 : 9 + 11. If we could dispense with the *yā́* in **c**, the verse would be excellent so far as rhythm and cadence go (8 + 11 : 8 + 11).⌋ It is used in Kāuç. 79. 22 in connection with taking away the bridal garment to cleanse it. The 'she' is perhaps the female demon supposed to belong to the defiled article.

49. How many witchcrafts in the outer garment (?*upavā́sana*), how many fetters of king Varuṇa, what failures, what non-successes — them I cause to sit upon this pillar.

Ppp. has *paççācāne* in **a** for *upavāsane;* and, for **d**, *asmin tā stāno muñcāmi sarvām*. Our P.M.W. read in **d** *tā́ṁ sth-*; the rest, *tā́ḥ sth-*. In Kāuç. 79. 23 the verse is used immediately after the preceding. The lack of a syllable in **a** is disregarded by the Anukr.

50. What is my dearest self (*tanū́*), that of me is afraid of the garment; of it do thou, O forest-lord, make first (*ágre*) for thyself an inner wrap (*nīví*); let us not suffer harm.

This verse is used in Kāuç. 79. 24 next after the two preceding, the person who has the garment in charge wrapping a tree with it. The Anukr. contains no definition of the meter (8 + 8 : 8 + 11 = 35). The verse, as noted above, is wanting in Ppp.

51. What ends [there are], how many edges (*sic*), what webs, and what lines; what garment woven by the spouses — may that touch us pleasantly.

More lit., '[as] a pleasant one.' With this verse, according to Kāuç. 79. 26, the new possessor of the garment puts it on, then coming back with vs. 44. The Anukr. notices this time the redundant syllable in **b** (we are doubtless to contract to *yāú 'tavo*). Ppp. reads, for **c**, **d**, *vāso yat patnībhṛtaṁ tanvā syonam upa spṛçaḥ*.

52. Eager, these young girls, going to a husband from the father's world, have let go the consecration: hail!

All our mss. ⌊and SPP's authorities⌋ leave *yatīḥ* in **b** unaccented, as in 1. 32 **c**, as if *pátiṁ yatīḥ* were a sort of compound word, ⌊although the *pada*-text treats them as separate words!⌋. ⌊Cf. MP. i. 4. 4, and Wint., p. 54, vs. 4, p. 55 n. 1.⌋ The Anukr. counts in *svā́hā* at the end as a metrical part of the verse. According to Kāuç. 75. 24, this verse is uttered as the bride lays fuel on the fire; then ⌊75. 25⌋, with seven verses, (apparently, this and the six that follow ⌊so schol.⌋), the prepared water is heated, and with vs. 65 below, the bride is bathed.

53. Her, let go by Brihaspati, all the gods maintained; what splendor is entered into the kine, with that do we unite this woman.

⌊Cf. Böhtlingk, ZDMG. liv. 614.⌋ Besides the use of vss. 53–58 made by Kāuç. 75. 25, as noticed in the preceding note, they are again applied in 76. 31, when at the end of the wedding ceremony the bride is sprinkled with fragrant powders. The connection of *ávasr̥ṣṭām* with *ávā 'sr̥kṣata* in vs. 52 c, suggests *dīkṣām* as the word to be supplied in the first lines of these verses; and so Ludwig translates.

54. Her, let go etc. etc.; what brilliancy (*téjas*) is entered etc. etc.

55. Her, let go etc. etc.; what fortune (*bhága*) is entered etc. etc.

56. Her, let go etc. etc.; what glory is entered etc. etc.

57. Her, let go etc. etc.; what milk (*páyas*) is entered etc. etc.

58. Her, let go etc. etc.; what sap is entered etc. etc.

Of these six verses, differing from one another only in one word, Ppp. omits one (58), and puts 55 after 56.

59. If these hairy people have danced together in thy house, doing evil with wailing — from that sin let Agni and Savitar release thee.

This and the three following verses are discussed by Bloomfield in AJP. xi. 336 ff. ⌊or JAOS. xv., p. xliv. = PAOS. for Oct. 1890⌋. They evidently have no connection originally with marriage ceremonies, but rather with wailings for the dead, which are regarded as ill-omened and requiring expiation.* ⌊Cf. the following verses.⌋ Kāuç. quotes only this one (79. 30), and for no definite purpose, combining it with 1. 46 (see note to the latter). Ppp. reads in a *yad amī* for *yadī 'me*, and in c *kr̥ṇvatīs*. The false accent *kr̥ṇvantás* (which our edition has not corrected) is read by all our mss. save one (D.).

⌊The case is nearly the same with the authorities of SPP., who says, "This reading [*kr̥ṇvantó*] appears ancient, traditional, and general." A note in my copy of AV. suggests that the blunder may have crept in from vs. 61; and I find my surmise confirmed not only by SPP. (who, however, attributes the wrong accent and *kampa* to vs. 60; see his note), but also by the fact of similar occurrences elsewhere: cf., for example, the curious *avagraha* of *sám°jñapayāmi* at vi. 74. 2 (and my note); the impossible *ví°bhāti* at xiii. 3. 17, and note; etc.⌋

*⌊Cf. Francis James Child, *The English and Scottish Popular Ballads*, part x., p. 498, under the heading "Tears destroy the peace of the dead," and the citation from MBh. xi. 1. 42–43 given on p. 294 of the same part: "For they [the tears], like sparks, 'tis said, do burn those men [for whom they're shed]."⌋ ⌊See Lüders, ZDMG. lviii. 507.⌋

60. If this daughter of thine has wailed with loosened hair (*vikeçá*) in thy house, doing evil with wailing — from that sin etc. etc.

Ppp. has a very different text: *yad āsāu* ⌊! *yadā 'sāu ?*⌋ *duhitā tava vikreṣv arujat: bahu rodhena kr̥ṇvaty agham.*

61. If (*yád*) sisters (*jāmí*), if young women, have danced together in thy house, doing evil with wailing — from that sin etc. etc.

Because of the redundant syllable ⌊the second *yád*, intrusion?⌋ in a, the Anukr. absurdly separates this verse from the others here, and calls it a *triṣṭubh*.

62. If in thy progeny, in thy cattle, or in thy houses is settled (*ni-sthā*) any evil done by the evil-doers — from that sin etc. etc.

63. This woman, scattering shrivelled grains (*pū́lya*) appeals: be my husband long-lived; may he live a hundred autumns.

Ppp. reads in b *pūlpāni* ⌊instead of our *pū́lyāni*. For the distinction between *lpa* and *lya* (note to vi. 127. 1), *nāgarī* mss. are of course not to be trusted. All but one of SPP's read *pū́lpāni* and his two then living *çrotriyas* recited *pū́lpāni*. But in view of the Prākrit *pulla* etc. he reads *pū́lyāni.*⌋ Instead of our d, Ppp. reads *edhantāṁ pitaro mama.* The same verse is found in several Sūtras: PGS. (i. 6. 2), HGS. (i. 20. 4), MB. (i. 2. 2), and the Āpast. text (Wint., p. 56 ⌊MP. i. 5. 2⌋); but with sundry various readings in b and d: for *pūlyāni*, the Āpast. text has *gúlpāni* ⌊Oxford ed. *kúlpāni*⌋, and PGS. *lājān*, while HGS. and MB. give for the whole pāda *gnāu lājān āvapantī;* in d the Āpast. text reads *jīvātu*, and the other three (nearly agreeing with Ppp.) for the whole pāda *edhantāṁ jñātayo mama;* MB., moreover, inserts between c and d *çataṁ varṣāṇi jīvatu.* ⌊PGS. has in c *āyuṣmān* for *dīrghā́yus.*⌋ ⌊Cf. MGS. i. 11. 12 d, and p. 148.⌋ According to Kāuç. 76. 17, the verse is repeated while the bride stands firm upon the stone and scatters the grains. ⌊For *āvapantikā́*, cf. ii. 3. 1; iv. 37. 10; v. 13. 9 and notes.⌋

64. Here, O Indra, do thou push together these two spouses like two *cakravākás;* let them, with [their] progeny, well-homed, live out all their life-time.

Ppp. has in c the better reading *prajāvantāu sv-*, and, in d, *dīrgham* for *viçvam*. Some of our mss. (Bp.E.T.K.) ⌊and three of SPP's⌋ read at the end *-nutam*. The Kāuç. (79. 9), on account of the verb *sam-nud*, has the verse used to accompany the act of coition.

65. What is done on the chair (*āsandī́*), on the cushion (*upadhā́na*), or what on the covering (*upavā́sana*); what witchcraft they have made at the wedding (*vivāhá*) — that do we deposit in the bath.

Ppp. reads in a *āsandhyā up-*. By Kāuç. 75. 26, the verse is used at the bride's bath, next after vss. 52–58, and before 1. 35, 43. ⌊Griffith would seem to take *yád* as virtually equivalent to *yā́ṁ kṛtyā́m.*⌋

⌊The *āsandī́* appears to be now a throne (cf. AB. viii. 5, 6, 12), and now something between a lounging chair and a bed, 'a long reclining chair' such as Anglo-Indians use today with more comfort than elegance. That it was usable also as a bier carried by four bearers appears from Dīgha Nikāya, ii. 23, and Buddhaghosa's scholion. Compare also the description below, AV. xv. 3. 3 ff. — In Hāla's Saptaçataka, *āsandiā* is glossed by *khaṭvā* (no. 112, ed. 1870) or *paryañkikā* (no. 700, ed. 1881).⌋

66. What ill deed, what pollution at the wedding, and what on the bridal car — that difficulty do we wipe off on the dress (*kambalá*) of the wooer.

Ppp. reads in **c** *sambharasya.* Kāuç. 76. 1 makes the verse accompany the rubbing of the bride dry after the bath with a garment, which is then carried to the woods and fastened to a tree.

67. Having settled the defilement on the wooer, the difficulty on the dress, we have become worshipful, cleansed (*çudh*); may he extend our life-times.

Ppp. also has this time *sambhale* in **a**; in **d**, it combines *nā "yūṅṣi* and reads *tāriṣam.* ⌊Here, as at iv. 10. 6 and ii. 4. 6: see notes,⌋ part of our mss. (Bs.E.O.D.) read *tārṣat.* With the verse compare xii. 2. 20 above. The Anukr. passes without notice the extra syllable in **a**.

68. The artificial hundred-toothed comb (?) that is here shall scratch away the defilement of the hair of her, away that of her head.

The majority of our mss. (all but Bs.s.m.P.R.) read *káṇṭakas* 'thorn' in **a**. Ppp. has *kañkadas.* The Kāuç. text, 76. 5, with the subsidiary texts (see note to that rule), gives *kañkata,* with our edition. There is little to choose between the two readings. Ppp. reads in **b** *apā 'syāt k-.* The verse, which is a *purauṣṇih,* is not defined by the Anukr. Kāuç. 76. 5 makes it accompany the combing of the bride's hair after she has been bathed and (with 1. 45, 53) clothed in a new garment.

69. Away from every limb of her do we deposit the *yákṣma;* let that not attain (*pra-āp*) the earth nor the gods; let it not attain the heaven, the wide atmosphere; let that defilement not attain the waters, O Agni; let it not attain Yama and all the Fathers.

Ppp. reads in **a**, **b** *yo 'yam asyām upa yakṣmaṁ ni dhatta naḥ.* Kāuç. 76. 14 uses the verse to accompany the purifying of the bride. The metrical structure (8 + 8 : 11 + 11 : 11 + 11 = 60) is described as well as the Anukr. knows how.

70. I gird thee with the milk of the earth; I gird thee with the milk of the herbs; I gird thee with progeny, with riches; do thou, being girded, win (*ā-san*) this strength (?*vā́ja*).

TS. (iii. 5. 6^{1}) has a corresponding verse, of which this seems an artificial variation: *sáṁ tvā nahyāmi páyasā ghṛténa s. t. n. apá óṣadhībhiḥ: s. t. n. prajáyā 'hám adyá sā́ dīkṣitā́ sanavo vā́jam asmé.* ⌊Cf. MGS. i. 11. 6 (with *adbhís* for *apás*), and p. 156.⌋ Kāuç. 76. 7 uses the verse (with 1. 42) at the girding of the bride.

71. He am I, she thou; chant am I, verse thou; heaven I, earth thou; let us (two) come together here; let us generate progeny.

The verse (8 + 8 + 8 : 7 + 8 = 39) is strangely called a *bṛhatī* by the Anukr. It is found, with more or less variation, in a host of other texts: AB. (viii. 27. 4), TB. (iii. 7. 19), K. (xxxv. 18), ÇB. (xiv. 9. 4^{19}), AGS. (i. 7. 6), PGS. (i. 6. 3), HGS. (i. 20. 2), Āp. (ix. 2. 3). In the first pāda, TB. (with which HGS. and Āp. agree throughout) has the unintelligent reading *ámūhám;* AB. has *sa* for *sā*, which seems also a mere blunder. After this, AB.ÇB.AGS.PGS. add the same, inverted: *sā́* (AB. *sa* again) *tvám asy ámo 'hám* (ÇB. PGS. *ahám*). As regards our third pāda, there is no variant in reading, but AB.TB.AGS.HGS.Āp. put it before our second. In our second pāda, the same texts omit the *asmi;* the whole pāda is wanting in Ppp. For our **d**, AB. has *tāv eha saṁ vahāvahāi,* and ends there; TB. etc. give as ending to the verse *tā́v é 'hi sám bhavāva* *sahá réto dadhāvahāi puṁsé putrā́ya véttavāi;* ÇB. nearly the same, but with *saṁrabhā́vahāi*, *dadhā́vahāi*, and *víttaye;* AGS. instead *tāv e 'hi vi vahāvahāi prajām pra janayāvahāi;* PGS. spins out the longest ending: *tāv e 'hi vi vahāvahāi saha reto dadhāvahāi prajām pra janayāvahāi putrān vindāvahāi bahūn te santu jaradaṣṭayaḥ.* ⌊Cf. MP. i. 3. 14, and Wint., p. 52; also MGS. i. 10. 15 d, and p. 146, and i. 10. 15 e, and p. 150, s.v. *tā;* also GB. ii. 3. 20; JUB. i. 54.⌋ Kāuç. 79. 10 uses the verse, with i. 34. 1, after the consummation of the union.

72. The unmarried of us seek a wife, the liberal seek a son; may we (two), with uninjured life-breath, be companions (*sac*), in order to what is great, to winning of strength (?*vā́ja-*).

'Of us' in **a** is dual (*nāu*) in the text, but requires, doubtless, emendation to *nas* or to *nú*. The corresponding half-verse in RV. (vii. 96. 4 **a**, **b**) has *nú;* it reads *janīyánto nv ágravaḥ putrīyántaḥ s-*. That our denominatives have a right to their short *i* is further vouched for by their quotation as examples for it under Prāt. iii. 18. Whether one should emend in **d** to *bṛhatyāi*, or translate as is done above, may be made a question; it seems most likely to be a mixed construction, meaning virtually 'in order to the gaining of great *vāja*.' *Vā́jasātaye* is never joined with an adjective in RV. Ppp. reads with our text throughout.

73. What bride-beholding Fathers have come to this bridal-car, let them bestow on this bride, with her husband, protection accompanied with progeny.

The *pada*-text has the bad reading *ā́ : agaman*, instead of *ā○ágaman*. Part of our mss. (Bp.P.M.W.O.) read in **c** *sámpatyāi*, but doubtless only by the scribes' oversight. According to Kāuç. 77. 12, the verse is to be used when the bridal train passes by a burial-place.

74. She who hath come hither before, girdling herself (?), having given to this woman here progeny and property — her let them carry along the road of what is not gone; this one, a *virā́j*, having good progeny, hath conquered.

This obscure verse is not made clear by Kāuç. 77. 4; though the latter perhaps means it to be used if another bridal procession goes athwart the track at a cross-roads. The *pada*-text in **a** divides without any reason *raçanā○yámānā*. Perhaps, too, we ought to resolve *pū́rvā́gan* into *pū́rvā : ā○ágan*, instead of *pū́rvā : ágan*, as the p. does. The third pāda is perhaps a mere ill-wish with contempt: 'she may go to grass.' Ppp. reads in **b** *dhattām*, in **c** *abhi* for *anu*, and combines in **d** *suprajā 'ty-*. ⌊For consistency, the Berlin text should have *dattvā́*.⌋

75. Continue thou awake, waking with good awakening, unto length of life of a hundred autumns; go to the houses that thou mayest be house-mistress; let Savitar make for thee a long life-time.

Ppp. reads for **c** *gṛhān pre 'hi sumanasyamānā*, and combines in **d** *tā "yus sav-*. We had ⌊part of **a**, above, in 31 **c**⌋; **c** above as 1. 20 **c**; and **d** as 1. 47 **d** ⌊nearly =⌋ 2. 39 **d**. According to Kāuç. 77. 13, the verse is to be used if the bride falls asleep on the road.

The Anukr. is not content with this length of hymn, but adds three more pieces from other parts of the Veda to fill up the "wedding of Sūryā": *sahṛdayam* (iii. 30. 1) *ity atharvā sāumyam* ⌊*sāṁmanasyam?*⌋ *ānuṣṭubham ā no agna* (ii. 36. 1) *iti pativedanaḥ sāumyaṁ trāiṣṭubhaṁ vi hī* (xx. 126. 1) *'ti tryadhikāi "ndro* ⌊*tryadhikam āindro?*⌋ *vṛṣākapir indrāṇī 'ndraç ca* (mss. *-drasya*) *samūdire pāñktam ity eṣa sāuryavivāha iti.*

⌊Here ends the second *anuvāka*, with 1 hymn (but see pages 738–9) and 75 verses. The quoted Anukr. says *pañcasaptatir uttaraḥ* (see p. 738).⌋

⌊Some mss. sum up the book as of 2 hymns and 139 verses (see p. 739).⌋

⌊Here ends the twenty-ninth *prapāṭhaka.*⌋

Book XV.

⌊The Vrātya.⌋

⌊This fifteenth book is the third book of the third grand division (books xiii.–xviii.) of the Atharvan collection; and (like books xiii. and xiv.) it clearly shows that unity of subject which is the distinguishing characteristic of the books of the division. Books xv. and xvi. are unlike all the others in that they consist exclusively of *paryāya-sūktas*, the former of 18, and the latter of 9. The book has, I believe, the distinction of being the first book of the Atharva-veda ever translated into an Occidental language: not only a translation of it, but also the original text, was published by Theodor Aufrecht, in the very first part of the first volume of the *Indische Studien*, pages 121–140, in August, 1849 (title-page, 1850: but see ZDMG. iii., pages 484, 482), some five or six years before the first part of the Berlin edition, the provisional preface of which is dated February, 1855. The *bhāṣya* is again lacking.⌋

⌊The word *vrātya* is defined by BR. as 'belonging to a roving band (*vrâta*), vagrant; member of a fellowship that stood without the Brahmanical pale.' It is further applied to the son of an uninitiated man (Bāudhāyana, i. [8.] 16^{16}: cf. Manu, x. 20), or also to one who has let the proper time for the sacrament of initiation slip by (Manu, ii. 39). And the MBh., at v. 35.46 = 1227, classes the *vrātya* with the offscourings of society, such as incendiaries, poisoners, pimps, adulterers, abortionists, drunkards, and so on.— In the St. Petersburg Lexicon, vi. 1503, BR. express the opinion that the praise of the *vrātya* in this book is an idealization of the pious vagrant or wandering religious mendicant. In this connection, Weber's *History of Indian Lit.*, p. 112, may be consulted; also Bloomfield's more recent paragraph in his contribution to Bühler-Kielhorn's *Grundriss*, entitled *The Atharvaveda*, p. 94.⌋

⌊The Anukr., in its statements as to the "deity" of the book, says *adhyātmakam* (see p. 773); and the Cūlikā Upanishad (see Deussen's *Upanishads*, pages 637, 640) reckons the *vrātya* as one among the many forms in which Bráhman is celebrated in the AV., mentioning in the same verse with *vrātya* (celebrated in AV. xv.) also the *brahmacārin* and the *skambha* and the *palita* (celebrated respectively at AV. xi. 5 and x. 7, 8 and ix. 9), etc.—And this view accords well with the penultimate verse of the fifth *prapāṭhaka* of the Chāndogya Upanishad (v. 24. 4), where it is said of the sacrificial remnant that, if it be offered even to an outcaste, it is as good as if offered to the omnipresent All-soul, provided only it be done with the right knowledge. And a similar idea is perhaps meant to be expressed by our text here, AV. xv. 13. 8, 9.⌋

⌊In spite of its puerility and surface-obscurity, the book is not unworthy of a searching investigation. That investigation should be one of much wider scope than I can now make; but I presume that the principal passages of the literature which would here come into consideration are those that treat of the *vrātya-stomas* (ceremonies by which *vrātyas* gain admission to the Brahmanical order), namely the seventeenth *adhyāya* of the PB. (parts 1–4) and the eighth *prapāṭhaka* of LÇS. (part 6). — Excerpts from these passages were given by Weber (1849), *Ind. Stud.* i. 33, 52; and, more recently, the main points were reported by Hillebrandt, *Ritual-litteratur*, p. 139. And the whole matter has been made the subject of an article by Rājārām Rāmkrishṇa Bhāgavat, in the *Journal of the Bombay Branch of the RAS.*, vol. xix., pages 357–364. He regards the *vrātyas* as non-Aryans. It is noteworthy that a number of the articles of the outfit of a *vrātya* as rehearsed by these two texts are found also in our AV. text: so, for example, the turban, the goad, the *vipatha.*⌋

⌊**The divisions of the book.** — To begin with, the division into two *anuvākas* or 'lessons,' the first of 7 and the second of 11 *paryāyas*, is clearly avouched by the Old Anukr. (see next ¶ but one); and it is also proved by AV. xix. 23. 25, where the *vrā́tya*-book is mentioned as a dual, the text reading *vrātyā́bhyāṁ* [accent!: sc. *anuvākā́bhyām ?*] *svā́hā*, 'to the *anuvākas* about the *vrā́tya* hail!' — The decad-division is wanting.⌋

⌊In the foregoing books, the Berlin edition has grouped together for the purposes of numeration the combinable *paryāyas* (see pages 471–2) so as to form the groups which it numbers as viii. 10 (with 6 *paryāyas*); ix. 6 (with 6); [ix. 7 has but 1;] xi. 3 (with 3); xii. 5 (with 7); and xiii. 4 (with 6). For theoretical consistency, the same procedure should have been followed in this book and the next: but the practical difference would have amounted to little (we should have had to cite, for example, xv. 1. 18^1 instead of xv. 18. 1, or xvi. 1. 9^1 instead of xvi. 9. 1); moreover, the procedure of the Berlin edition is questionable and has not been followed by the Bombay edition. For an account of the discrepancies thus arising, see pages 610–611; and for SPP's detailed defense of his procedure, see the Critical Notice in his first volume, pages 21–22, where he prints the pertinent text of the Old Anukr. in full and that of the Major Anukr. in large part. — A comparison of the two texts shows that the later work has quoted the precise words of its predecessor throughout.⌋

⌊The quotations from the Old Anukr. are given piecemeal at the end of the *anuvāka* or *paryāya* or group of *paryāyas* to which they severally refer. They may here be given in metrical form. Of the first line, the prior half refers to the first *anuvāka* as a whole, and the latter half to the second. Lines 2–4 refer to the *paryāyas* of the first *anuvāka;* and lines 5–10 refer to those of the second. The numbers in parentheses refer to the *paryāyas* as counted from the beginning of the *anuvāka;* and those in brackets refer to the *paryāyas* as counted from the beginning of the book.

vrātyādyāḥ sapta paryāyā ekādaça paro bhavet:
aṣṭāu (i. 1) *dvyūnā tatas trin̄çad* (i. 2) *ekādaça paro bhavet* (i. 3).
dvyūnā tu vin̄çatis turyaḥ (i. 4) *pañcamaḥ ṣoḍaça smṛtaḥ* (i. 5):
vin̄çatiḥ ṣaṭ ca ṣaṣṭhaç ca (i. 6) *saptamaḥ pañcaka ucyate* (i. 7).

ekādaçakās trayo 'tra bodhyā (ii. 3, 4, 5) [10, 11, 12]
dvāv ādyāv atha niçcitāu trikāu tāu (ii. 1, 2): [8, 9]
ṣaṣṭhaṁ [*tu*] *caturdaçā 'tra vidyād* (ii. 6) [13]
daça daçamaṁ (ii. 10) *navamas tu saptakaḥ syāt* (ii. 9). [17, 16]
catvāri viṅçatiç cāi 'va saptamo vacanāni tu (ii. 7): [14]
aṣṭamaṁ navakaṁ vidyāt (ii. 8) *pañcako daçamāt paraḥ* (ii. 11). [15, 18]⌋

⌊A conspectus of the divisions in tabular form follows. In each of the two tables, the first line gives the number of the *anuvāka*, and that of the *paryāya* as counted from the beginning of the *anuvāka*; the second line gives the number of the *paryāya* as counted from the beginning of the book; the third gives the number of such divisions (*gaṇas*: p. 472) of a *paryāya* as show minor subdivisions; and these subdivisions are shown in the fourth line of the first table and in the fourth and fifth lines of the second table (the subdivisions of the fourteenth *paryāya* being called *vacanāni*: p. 472). In each table, the last line gives the number of divisions of a *paryāya* which are not further subdivided. — Observe that the statements of the two tables are all contained in the text of the Old Anukr., excepting those concerning the number of *gaṇas* (the third line in each table), which statements are taken from the summations noted by some mss. at the end of the *gaṇa-paryāyas*, and excepting the "sums" in the last column, and excepting the distribution of the *avasānarcas* of *paryāyas* 13 and 11 into 2 categories (as explained in the fourth paragraph of the next page).

Pary.-nº in anuv.	i. 1	i. 2	i. 3	i. 4	i. 5	i. 6	i. 7	Sums
" " book	1	2	3	4	5	6	7	
Gaṇas		4		6	7	9		
Gaṇāvasānarcas		28		18	16	26		88
Paryāyāvasānarcas	8		11				5	24
								112

Pary.-nº in anuv.	ii. 1	ii. 2	ii. 3	ii. 4	ii. 5	ii. 6	ii. 7	ii. 8	ii. 9	ii. 10	ii. 11	
" " book	8	9	10	11	12	13	14	15	16	17	18	
Gaṇas				3		5	12					
Gaṇāvasānarcas				6		10						16
Vacanāni							24					24
Paryāyāvasānarcas	3	3	11	5	11	4		9	7	10	5	68
												108

Note that the "fourteen" and "eleven" assigned respectively to *paryāyas* ii. 6 (or 13) and ii. 4 (or 11) represent non-coördinate divisions, as explained below, p. 772. — Some mss. sum up the *avasānarcas* of the first *anuvāka* as 112. This agrees with the Old Anukr. (and the table). At the end of the second, we find the summation: *gaṇas*, 20; *gaṇa-avasānarcas*, 16; *vacana-avasānarcas*, 24; *paryāya-avasānarcas*, 71; in all, 16 + 24 + 71 = 111. This agrees with the table except in the last item, 71, which exceeds the 68 of the table by 3; and the sum for the whole book, (112 + 111 =) 223, shows the same excess.⌋ ⌊See pp. clxi, cxxx end, cxxxvii top, clx.⌋

⌊**Differences between the two editions in the divisions of the paryāyas.** There are no differences between them in the *paryāyas* proper (as distinguished from the *gaṇa-paryāyas*), i.e. in those eleven *paryāyas* which have no subdivided divisions, to wit, *paryāyas* 1, 3, 7, 8, 9, 10, 12, 15, 16, 17, 18. But for 15 and 16 and 17, this statement needs to be modified by rehearsal of the fact that SPP. prefixes to the *yò 'sya* of each of the *avasānarcas* of the Berlin ed. from 15. 3 to 17. 7, and also to the 3 remaining *avasānarcas* of 17, the words *tásya vrā́tyasya* with an *avasāna*-mark, but nevertheless makes his numbering as does the Berlin ed.⌋

⌊The differences accordingly are confined to the remaining seven *paryāyas* (those which have subdivided divisions), that is, to the *gaṇa-paryāyas* 2, 4, 5, 6, 11, 13, 14. — In *paryāya* 14, each of the 12 numbered divisions of the Berlin ed. is really a *gaṇa* and is subdivided (alike in both editions, by a mark just after *kṛtvā́*) into 2 *vacanas:* but the *vacanas* are numbered as 24 only by SPP. — A similar statement applies to *paryāya* 4, save that here the subdivision is each time into 3: thus the 6 divisions of the Berlin ed. become 18 with SPP. — We should expect the case of *paryāya* 6 to be just like that of 4: namely that the 9 *gaṇas* of the Berlin ed. would become (9 × 3 =) 27 *gaṇa-avasānarcas* in the Bombay ed.; but in fact the mss. divide one *gaṇa* (the eighth: see note thereon) into only 2 subdivisions; so that the sum is only 26. Note here especially that the anomalous division is supported by the Old Anukr. and that the two editions do not differ in the marking of the subdivisions, but only in the numbering.⌋

⌊With *paryāyas* 5 and 2, the case is as explained on pages 628–629: in a sequence of refrains or *anuṣan̄gas*, the refrain is given in full and counted as a separate *avasāna* only for its first and last occurrence in that sequence. — In *paryāya* 5 (see note), there are 7 *gaṇas*, each with 3 subdivisions (the first ending with *akurvan* and the second with *īçānaḥ*): therefore we have 2 *gaṇas* (the first and last), each with 3 subdivisions, making 6; and the remaining 5, each with 2 (**a** and **b–c**), making 10; and so, in all, 16. — In *paryāya* 2 (for minor differences, see notes), we have the first and last, each with 8 subdivisions, making 16; and the remaining 2, each with 6 (**a**, **b**, **c**, **d**, **e**, and **f–h**), making 12; and so, in all, 28.⌋

⌊Finally, in the case of *paryāyas* 13 and 11, we have divisions which are not coördinate. In 13, each of the first 5 divisions as numbered in the Berlin ed. is really a *gaṇa* with 2 subdivisions (the prior one ending with *vásati*); and each of the remaining 4 is undivided: SPP. therefore numbers them as (5 × 2 =) 10 *gaṇa-avasānarcas* and 4 *paryāya-avasānarcas*, thus making "14 *avasānarcas* of both kinds," as required by the Old Anukr. — In the case of *paryāya* 11, the Old Anukr. requires the division into 11 *avasānarcas*, and this is the division of both editions. The requirement of the non-coördinate subdivisions, namely into 5 + (3 × 2 =) 6 = 11, is made only by the summations of the mss., and only by some of them, not all. This division, if made at all, is doubtless to be made by taking the first 5 as *paryāya-avasānarcas* and the last 6 as *gaṇa-avasānarcas* (3 *gaṇas* of 2 each).⌋

⌊Of this book we find in Pāipp. (in xviii.) only the first *paryāya* and a phrase from the second.* Moreover, neither Kāuç. nor Vāit. make any citations from the book; but it may be noted that xv. 5. 1 is reckoned to the *rāudra gaṇa* by the schol. to Kāuç. 50. 13. In respect of contents and style, the book is quite like the Brāhmaṇas, and it is all in prose. Occasional sequences of words are rhythmical (so the first phrase of 17. 8 and the relative clauses of 15 and 16 and 17); but these are doubtless mere casual lapses into meter (cf. p. 869).⌋

*⌊See p. 1016.⌋

⌊Whitney's ms. appears to indicate that he intended to give to each *paryāya-sūkta* a heading (in **Clarendon type,** as before); and I have thought it well, for the sake of convenience and typographical clearness, to carry out his apparent intent. — Moreover, to facilitate reference to the Bombay edition, I have added, in ell-brackets (⌊ ⌋), the numbers of SPP's minor divisions, wherever the latter differ from those of the Berlin edition.⌋

⌊The excerpts from the Major Anukr. which concern the *kāṇḍa* as a whole may first be given.⌋

[*aṣṭādaça paryāyāḥ. adhyātmakam; mantroktadevatyā uta vrātyadāivatam.*]

---

1. Paryāya the first.

[*aṣṭāu. 1. sāmnī pañkti; 2. 2-p. sāmnī bṛhatī; 3. 1-p. yajurbrāhmy anuṣṭubh; 4. 1-p. virāḍ gāyatrī; 5. sāmny anuṣṭubh; 6. 3-p. prājāpatyā bṛhatī; 7. āsurī pañkti; 8. 3-p. anuṣṭubh.*]

Translated: Aufrecht, *Ind. Stud.* i. 130; Griffith, ii. 185.

1. A Vrātya there was, just going about; he stirred up Prajāpati.

Ppp. reads: *vrātyo vā ida agra āsīt.* The verse lacks one syllable of a full *sāmnī pañkti* (20 syll.).

2. He, Prajāpati, saw in himself gold (*suvárṇa*); he generated that.

For *suvarṇam ātmann*, Ppp. reads: *ātmanas suparṇam.*

3. That became one; that became star-marked (*lalā́ma*); that became great; that became chief; that became *bráhman;* that became fervor; that became truth; therewith he had progeny.

Ppp. has the same text with slight differences of order. The verse counts the required 48 syllables if we restore the elided *a* in *tápo abhavat.*

4. He increased; he became great; he became the great god (*mahādevá*).

In this verse both elided initial *a*'s have to be restored, making 19 syllables.

5. He compassed the lordship of the gods; he became the Lord (*īçāna*).

We need to read *pári āit* and *-no abhavat* to make 16 syllables. ⌊Of this verse, Ppp. has only the last three words.⌋

6. He became the sole Vrātya; he took to himself a bow; that was Indra's bow.

Ppp. inserts *devānām* before *ekavr-*, and reads *tad indradhanur abhavat.* To read *abhavat,* again, fills out the 20 syllables.

7. Blue its belly, red [its] back.

That is, apparently, of the bow (the rainbow); though 'its' (*asya*) might equally well be 'his.'

8. With the blue he envelops (*pra-vṛ*) a hostile cousin, with the red he pierces one hating him [— he who knows thus]: so say the theologians (*brahmavādín*).

If we read *-ti íti*, the syllables are 32; but to call the passage an *anuṣṭubh* is absurd. It can hardly be questioned that the addition in brackets is called for by the sense.

2. Paryāya the second.

[*dvyūnā triṅçat.* **a** *of 1–4, 1* **f**, *4* **f**. *sāmny anuṣṭubh ;* **b** *of 1,3,4. sāmnī triṣṭubh ; 1* **c**. *2-p. ārṣī paṅkti ;* **d** *of 1,3,4. 2-p. brāhmī gāyatrī ;* **e** *of 1–4. 2-p. ārcī jagatī ; 2* **f**. *sāmnī paṅkti ; 3* **f**. *āsurī gāyatrī ;* **g** *of 1–4. padapaṅkti ;* **h** *of 1–4. 3-p. prājāpatyā triṣṭubh ; 2* **b**. *1-p. uṣṇih ; 2* **c**. *2-p. ārṣī bhurik triṣṭubh ; 2* **d**. *ārṣī parānuṣṭubh ; 3* **c**. *2-p. virāḍ ārṣī paṅkti ; 4* **c**. *nicṛd ārṣī paṅkti.*]

The Anukr. professes to count 28 divisions in this *paryāya ;* but its metrical definitions are of 32 divisions, 8 in each ; in the translation they are marked by introduced letters. ⌊The reckoning is explained above, at page 772, ¶ 3.⌋

Translated : Aufrecht, *Ind. Stud.* i. 130 ; Griffith, ii. 186.

1. **a**. ⌊1.⌋ He arose ; he moved out (*vi-cal*) toward the eastern quarter ; **b**. ⌊2.⌋ after him moved out both the *bṛhát* and the *rathaṁtará* and the Ādityas and all the gods ; **c**. ⌊3.⌋ against both the *bṛhát* and the *rathaṁtará* and the Ādityas and all the gods doth he offend (*ā-vraçc*) who reviIeth a thus-knowing Vrātya ; **d**. ⌊4.⌋ of both the *bṛhát* and the *rathaṁtará* and of the Ādityas and of all the gods doth he become the dear abode (*dhā́man*) [who knoweth thus]. Of him in the eastern quarter **e**. ⌊5.⌋ faith is the harlot, Mitrá the *māgadhá* (bard?), discernment the garment, day the turban, night the hair, yellow the two *pravartás*, *kalmalí* the jewel (*maṇí*), **f**. ⌊6.⌋ both what is and what is to be the two footmen (*pariṣkandá*), mind the rough vehicle (*vipathá*), **g**. ⌊7.⌋ Mātariçvan and Pavamāna (the 'cleansing' wind) the two drawers (*-vāhá*) of the rough vehicle, the wind the charioteer, the whirlwind the goad, **h**. ⌊8.⌋ both fame and glory the two forerunners : to him cometh fame, cometh glory, who knoweth thus.

The natural division of the matter of this and the following verses is in the latter half strangely violated by the tradition. Division **d** should most certainly have at its end *yá eváṁ véda*, as is shown by the requirements of the sense and by the occurrence of these words in the same connection in 6. 1–9, 8. 3, and 9. 3 ; but the phrase is wanting in all the mss. ; we have introduced it in our text, and the translation gives it (in brackets). Then the mss. most senselessly reckon to **d** the words which really introduce **e–h**, or the second half of the verse ; i.e., they set no *avasāna* before *tásya*, but have one after *diçí ;* and the Anukr. follows the same method ; it is corrected in our text ⌊although the division by letters in the translation follows the mss.⌋ ; the analogy of the verses of hymns 4 and 5 is a sufficient justification for so doing. In the second half, the only natural division is after *puraḥsarāú ;* very strangely, however, the mss. and Anukr. set no *avasāna* here, but one, altogether out of place, after *pratodás*, and two that are uncalled for after *maṇís* and *vipathám* respectively ; of these two we have retained only that after *maṇís* (as it denoted a certain change of subject), while we have shifted forward to its proper place the one after *pratodás*. The metrical definitions of the Anukr. are evidently applicable, with the usual degree of exactness, to the divisions as made by the mss.

The translation follows the mss. in reading in **e** *mitró* (but all save Bs.s.m.D.R. accent *mítro*) *māgadhó*. ⌊Correct the Berlin ed. from *mántro* to *mitró*.⌋ The Pet.

Lex. conjectures *pravarta* to signify a rounded ornament. ⌊As for turban, goad, etc., see p. 770, ¶ 2.⌋ .⌊Ppp. has *sa prācīṁ diçam anuvyacalat;* the remainder of the book is wanting.⌋

2. a. ⌊9.⌋ He arose; he moved out toward the southern quarter; b. ⌊10.⌋ after him moved out both the *yajñāyajñíya* and the *vāmadevyá* and the sacrifice and the sacrificer and the cattle; c. ⌊11.⌋ against both the *yajñāyajñíya* and the *vāmadevyá* and the sacrifice and the sacrificer and the cattle doth he offend who revileth a thus-knowing Vrātya; d. ⌊12.⌋ of both the *yajñāyajñíya* and the *vāmadevyá* and the sacrifice and the sacrificer and the cattle doth he become the dear abode [who knoweth thus]. Of him in the southern quarter e. ⌊13.⌋ dawn is the harlot, the *mántra* the *māgadhá*, discernment the garment, day the turban, night the hair, yellow the two *pravartás*, *kalmalí* the jewel, f. ⌊14.⌋ both new moon and full moon the two footmen, mind the etc. etc.

All the mss. have in e *mántro;* ⌊so also SPP.: correct the Berlin ed.⌋; in our text it and the *mitró* of 1 e have been made to change places, for the sake of better adaptation to the surroundings. Why 2 d (44 syllables) should be called by the Anukr. an *ārṣī parānuṣṭubh* is obscure; perhaps *triṣṭubh* is to be added (or implied from the next preceding definition). ⌊For *paçavas*, perhaps 'victims' would suit the connection better than 'cattle,' here and below.⌋

3. a. ⌊15.⌋ He arose; he moved out toward the western quarter; b. ⌊16.⌋ after him moved out both the *vāirūpá* and the *vāirājá* and the waters and king Varuṇa; c. ⌊17.⌋ against both the *vāirūpá* and the *vāirājá* and the waters and king Varuṇa doth he offend who revileth a thus-knowing Vrātya; d. ⌊18.⌋ of both the *vāirūpá* and the *vāirājá* and the waters and king Varuṇa doth he become the dear abode [who knoweth thus]. Of him in the western quarter e. ⌊19.⌋ cheer is the harlot, laughter the *māgadhá*, discernment the garment, day the turban, night the hair, yellow the two *pravartás*, *kalmalí* the jewel, f. ⌊20.⌋ both day and night the two footmen, mind the etc. etc.

All our earlier mss. accent *irā́* in e, and our edition followed them, but some of the later ones (O.D.R.s.m.K.) have correctly *írā*, and the text should be emended accordingly. ⌊SPP., p. 322, maintains that the mss. showing *írā* are influenced by the RV. accentuation of the word, and holds that *irā́* is the true AV. reading.⌋ Some mss. (Bs.R.s.m.D.) accent *hasás.*

4. a. ⌊21.⌋ He arose; he moved out toward the northern quarter; b. ⌊22.⌋ after him moved out both the *çyāitá* and the *nāudhasá* and the seven seers and king Soma; c. ⌊23.⌋ against both the *çyāitá* and the *nāudhasá* and the seven seers and king Soma doth he offend who revileth a thus-knowing Vrātya; d. ⌊24.⌋ of both the *çyāitá* and the *nāudhasá* and the seven seers and king Soma doth he become the dear abode [who knoweth thus]. Of him in the northern quarter e. ⌊25.⌋ lightning is the

harlot, thunder the *māgadhá*, discernment the garment, day the turban, night the hair, yellow the two *pravartás*, *kalmalí* the jewel, f. ⌊26.⌋ both what is heard and what is heard abroad the two footmen, mind the ⌊rough vehicle, g. 27. Mātariçvan and Pavamāna the two drawers of the rough vehicle, the wind the charioteer, the whirlwind the goad, h. 28. both fame and glory the two forerunners: to him cometh fame, cometh glory, who knoweth thus.⌋

The majority of our mss. read *çāitá* in b, c, d; *çyāitá* is given by I.O.D.R.K. In b, I.O.K. have *saptarṣ-*; in c, d they agree with the rest in *saptarṣ-*. ⌊The *çyāita* and *nāudhasa* are mentioned together at KBU. i. 5.⌋

3. Paryāya the third.

[*ekādaça. 1. pipīlikamadhyā gāyatrī; 2. sāmny uṣṇih; 3. yājuṣī jagatī; 4. 2-p. ārcy uṣṇih; 5. ārcī bṛhatī; 6. āsury anuṣṭubh; 7. sāmnī gāyatrī; 8. āsurī pañkti; 9. āsurī jagatī; 10. prājāpatyā triṣṭubh; 11. virāḍ gāyatrī.*]

Translated: Aufrecht, *Ind. Stud.* i. 131; Griffith, ii. 188.—In part also by Zimmer, p. 155.

1. He stood a year erect; the gods said to him: Vrātya, why now standest thou?

One ms. (O.) accents *ūrdhvó 't-*. The Anukr. apparently reads *-vó at-* and scans as 10 + 6 + 8 = 24.

2. He said: Let them bring together a settle ⌊*āsandí*⌋ for me.

The Anukr. implies *só ab-* and *-tu íti*.

3. For that Vrātya they brought together a settle.

The Anukr. implies *-yāya ās-*. With the description that follows compare that of a similar structure in KBU. i. 5, and JB. ii. 24, ⌊AB. viii. 12, and my note to xiv. 2. 65⌋.

4. Of it, both summer and spring were two feet, both autumn and the rains [were] two.

5. Both *bṛhát* and *rathaṁtará* were the two length-wise [pieces], both *yajñāyajñíya* and *vāmadevyá* the two cross[-pieces].

Nearly all our mss. (not Bp., which has *-cye íti*) give *anūcyè;* ⌊and SPP. so reads without note of variant⌋. At the end, the majority have *tiraçcé* or else *-çcè* (E.O.K. have *-çcè*: but Bp. has *-çce íti*); and this accent ⌊the *svarita*⌋ points distinctly toward *tiraçcyè*, which is doubtless the true reading; it is given by R.T., and I. has *-çcyé*, with wrong accent; our text is to be emended accordingly to *tiraçcyè* (cf. *adharācyà*, *anūcyà*, *apīcyà*, *udīcyà*, *pratīcyà*, *prācyà*). ⌊SPP. reads *tiraçcyè* with no less than six of his authorities; and these are supported, *pro tanto*, by nine others that read *-çcè.*⌋

6. The verses (*ṛ́c*) the forward cords (*tántu*), the sacrificial formulas (*yájus*) the cross ones.

The descriptions in KBU. and JB. have *ātāna* instead of *tantu*.

7. The Veda the cushion (*āstáraṇa*), the *bráhman* the pillow (*upabárhaṇa*).

8. The chant (*sā́man*) the seat, the *udgīthá* the support (?).

The translation implies that *udgīthò 'paçrayáḥ* at the end (p. *-tháḥ : apa∘çrayáḥ*) is a corruption for *-thá upaçrayáḥ*, this being favored by *udgītha upaçrīḥ* ⌊so the Poona ed., p. "114–13," top⌋ in KBU.; the Pet. Lexx. conjecture 'cushion' (*Polster*) for *apaçrayá*, but one does not see how the word should get any such sense; Aufrecht conjectures 'coverlet,' as does M. Müller ⌊SBE. i. 278⌋ for *upaçrī:* but the latter should be something that leans against or is leaned against.

9. That settle the Vrātya ascended.

10. Of him the god-folk were the footmen, resolves (*saṁkalpá*) the messengers (*prahāyyà*), all beings the waiters (*upasád*).

The mss. vary considerably in their readings of *prahāyyàs;* Bp.O. ⌊and five of SPP's authorities⌋ have *-āryy-*, R.p.m. *-āry-*, R.s.m. *-āy-*, E. *-āyyà v-*, P.M.W. *-āyyàn.* ⌊SPP. reads *prahāyyàḥ* with twelve of his authorities.⌋

11. All beings become his waiters who knoweth thus.

R. is the only ms. that has the last two words.

4. Paryāya the fourth.

[*dvyūnā viṅçati.* a *of 1, 5, 6. dāivī jagatī;* a *of 2, 3, 4. prājāpatyā gāyatrī; 1* b, *3* b. *ārcy anuṣṭubh; 1* c, *4* c. *2-p. prājāpatyā jagatī; 2* b. *prājāpatyā pañkti; 2* c. *ārcī jagatī; 3* c. *bhāumārcī* ⌊*?*⌋ *triṣṭubh; 4* b. *sāmnī triṣṭubh; 5* b. *prājāpatyā bṛhatī; 5* c, *6* c. *2-p. ārcī pañkti; 6* b. *ārcy uṣṇih.*]

Translated: Aufrecht, *Ind. Stud.* i. 131; Griffith, ii. 188.—For a table of the seasons and months, see the Introduction to my translation of the *Karpūra-mañjarī* (ed. Konow), p. 214.

1. ⌊1.⌋ For him, from the eastern quarter, ⌊2.⌋ they made the two spring months guardians, and *bṛhát* and *rathaṁtará* attendants. ⌊3.⌋ The two spring months guard from the eastern quarter, and *bṛhát* and *rathaṁtará* attend (*anu-sthā*), him who knoweth thus.

The subdivisions of verses ⌊see page 772, ¶ 2 above⌋ acknowledged by the Anukr. in this hymn are those marked by the mss. and edition; 1 a has one syllable less than belongs to it by the definition (and so also 1 b, but there is no name* for a division containing 23 syllables). In b is to be read in all the verses *ákurvan*, with the mss. The Pet. Lexx. render *anuṣṭhātṛ́* by 'accomplisher,' which does not suit well with *anu-sthā* in c. *⌊That is, no express name: *gāyatrī nicṛt* is a description by reference to another metrical unity.⌋

2. ⌊4.⌋ For him, from the southern quarter, ⌊5.⌋ they made the two summer months guardians, and *yajñāyajñíya* and *vāmadevyá* attendants. ⌊6.⌋ The two summer months guard from the southern quarter, and *yajñāyajñíya* and *vāmadevyá* attend, him who knoweth thus.

3. ⌊7.⌋ For him, from the western quarter, ⌊8.⌋ they made the two rainy months guardians, and *vāirūpá* and *vāirājá* attendants. ⌊9.⌋ The

two rainy months guard from the western quarter, and *vāirūpá* and *vāirājá* attend, him who knoweth thus.

The Anukr. implies in **a** *pratīci-ās.* For **c**, the definition *bhāumārcī* ⌊so the Berlin ms. and SPP's excerpts in his Critical Notice, p. 224⌋ is elsewhere unknown, and appears to be equivalent to simple *ārcī.*

4. ⌊10.⌋ For him, from the northern quarter, ⌊11.⌋ they made the two autumn months guardians, and *çyāitá* and *nāudhasá* attendants. ⌊12.⌋ The two autumn months guard from the northern quarter, and *çyāitá* and *nāudhasá* attend, him who knoweth thus.

Here again (as in 2. 4), the mss. vary between *çyāitá* and *çāitá* in **b** and **c**, but Bp. this time has *çyāi-*.

5. ⌊13.⌋ For him, from the fixed quarter, ⌊14.⌋ they made the two winter months guardians, and earth and fire attendants. ⌊15.⌋ The two winter months guard from the fixed quarter, and earth and fire attend, him who knoweth thus.

6. ⌊16.⌋ For him, from the upward quarter, ⌊17.⌋ they made the two cool months guardians, and heaven and Āditya attendants. ⌊18.⌋ The two cool months guard from the upward quarter, and heaven and Āditya attend, him who knoweth thus.

5. Paryāya the fifth.

[*ṣoḍaça. mantroktarudradevatyāḥ. 1* **a.** *3-p. samaviṣamā gāyatrī; 1* **b.** *3-p. bhurig ārcī triṣṭubh;* **c** *of 1–7. 2-p. prājāpatyā 'nuṣṭubh; 2* **a.** *3-p. svarāṭ prājāpatyā pañkti;* **b** *of 2–4, 6. 3-p. brāhmī gāyatrī;* **a** *of 3, 4, 6. 3-p. kakubh;* **a** *of 5, 7. bhurig viṣamā gāyatrī; 5* **b.** *nicṛd brāhmī gāyatrī; 7* **b.** *virāj.*]

In this hymn, again, the division made by the mss. and the Anukr. is very strange and obviously opposed to the sense. Sixteen subdivisions ⌊the reckoning is explained above at p. 772, ¶ 3⌋ are made by reckoning the last 16 syllables ⌊following *ī́çānaḥ* and⌋ (beginning with *nā́ 'sya*) as belonging only to verses 1 and 7; and the mss. set no *avasāna*-mark after *tiṣṭhati*, where alone it has reason, but, in vss. 1, 7, introduce it after *ī́çānaḥ*, in the middle of a sentence. Rather than put it in so out of place, we have omitted it in our text. One ms. (R.), it may be noticed, fills out to *tiṣṭhati° : nā́ 'sya paçū́n ná sa-°*, showing that it understands vss. 2–6 to be carried out in full, like 1 and 7; the other mss. stop at *diçáḥ*, ⌊but at *anuṣṭhātā́* in vs. 6⌋.

Translated: Aufrecht, *Ind. Stud.* i. 132; Muir, iv.^{2} 338; Griffith, ii. 189.

1. ⌊1.⌋ For him, from the intermediate direction of the eastern quarter, they made the archer (*iṣvāsá*) Bhava attendant. ⌊2.⌋ The archer Bhava attends him [as] attendant from the intermediate direction of the eastern quarter; not Çarva, not Bhava, not Īçāna ('the lord') ⌊3.⌋ injures him nor his cattle nor his fellows who knoweth thus.

A resolution is needed in **a** to make 24 syllables (10 + 6 + 8), also in **b** to make the meter *bhurij.* ⌊This paragraph is reckoned to the *rāudra gaṇa;* see note to Kāuç. 50. 13.⌋ ⌊The word "him" after "injures" is part of the second *avasāna.*⌋

2. ⌊4.⌋ For him, from the intermediate direction of the southern quarter, they made the archer Çarva attendant. ⌊5.⌋ The archer Çarva attends him as attendant from the intermediate direction of the southern quarter; not Çarva etc. etc.

3. ⌊6.⌋ For him, from the intermediate direction of the western quarter, they made the archer Paçupati ('lord of cattle') attendant. ⌊7.⌋ The archer Paçupati attends him as attendant from the intermediate direction of the western quarter; not Çarva etc. etc.

4. ⌊8.⌋ For him, from the intermediate direction of the northern quarter, they made the archer, the formidable god, attendant. ⌊9.⌋ The archer, the formidable god, attends him as attendant from the intermediate direction of the northern quarter; not Çarva etc. etc.

At the beginning, read in our text *tásmā* for *tásmāi.*

5. ⌊10.⌋ For him, from the intermediate direction of the fixed quarter, they made the archer Rudra attendant. ⌊11.⌋ The archer Rudra attends him as attendant from the intermediate direction of the fixed quarter; not Çarva etc. etc.

6. ⌊12.⌋ For him, from the intermediate direction of the upward quarter, they made the archer Mahādeva ('great god') attendant. ⌊13.⌋ The archer Mahādeva attends him as attendant from the intermediate direction of the upward quarter; not Çarva etc. etc.

7. ⌊14.⌋ For him, from all the intermediate directions, they made the archer Īçāna attendant. ⌊15.⌋ The archer Īçāna as attendant attends him from all the intermediate directions; not Çarva, ⌊not Bhava, not Īçāna, 16. injures him nor his cattle nor his fellows who knoweth thus⌋.

The mss. vary in **a** and **b** between *sárvebhyo ant-* and *-bhyo 'nt-*; in **a**, only P.M.W.E. have *-bhyo 'nt-*; in **b**, ⌊at least two, E. and⌋ Bs. Probably our text ought to give in both places *-bhyo ant-*; ⌊so SPP. with all but two of his authorities⌋.

After the definition of the **c** of 1–7 the Anukr. adds: *hinasti vyāghrādiṣv avagantavyaḥ;* which apparently means that in 2–6 is to be understood the verb *hinasti*, which is expressed only in 1 **c** and 7 **c**; *vyāghrādiṣu* is probably a corruption.

⌊After its metrical definition of xi. 1. 36, the Anukr. inserts the words *vyāghrādiṣv avagantavyā;* and after that of xiv. 1. 60 occur the words (see p. 740) *ity,* or *parāviny, edhiṣīmahīti vyāghrādiṣv avagantavyaḥ.* — One ritual use of xiv. 1. 60 is as a prayer for the safety of the bride as she sets out for her new home. In that connection, a specification of the safety as "in respect of tigers and so forth" would be entirely appropriate. And it is also appropriate here, at xv. 5. — The verse xi. 1. 36 is used in the ritual (Kāuç. 63. 9) with iv. 14. 5 in the *sava* offering: the former, as a prayer for safety on the road to heaven (*ágne patháḥ kalpaya devayā́nān*); the latter, somewhat similarly (*svàr yantu yájamānāḥ svastí*). Although tigers more frequently accelerate than retard a Hindu's transit to heaven, the verses may nevertheless be conceived as used secondarily for safety on terrestrial paths. — Accordingly the remark of the Anukr is perhaps intended as exegetical, but it is at any rate most unexpected. — The vs. AV. xii. 1. 49 furnishes testimony (quite superfluous) to the familiarity of the ancient Hindus with "man-eaters."⌋

6. Paryāya the sixth.

[*ṣaḍviṅçati.* *1* a, *2* a. *āsurī pañkti;* a *of 3–6, 9. āsurī bṛhatī; 8* a. *paroṣṇih;* *1* b, *6* b. *ārcī pañkti; 7* a. *ārcy uṣṇih;* *2* b, *4* b. *sāmnī triṣṭubh; 3* b. *sāmnī pañkti; 5* b, *8* b. *ārcī triṣṭubh; 7* b. *sāmny anuṣṭubh; 9* b. *ārcy anuṣṭubh;* *1* c. *ārṣī pañkti; 2* c, *4* c. *nicṛd bṛhatī; 3* c. *prājāpatyā triṣṭubh; 5* c, *6* c. *virāḍ jagatī; 7* c. *ārcī bṛhatī; 9* c. *virāḍ bṛhatī.*]

In this *paryāya*, the division of the Anukr. and of the mss. suits (except in vs. 8, which see) the sense, and has therefore been retained unchanged in our text.

Translated: Aufrecht, *Ind. Stud.* i. 132; Griffith, ii. 190.

1. ⌊1.⌋ He moved out toward the fixed quarter; ⌊2.⌋ after him moved out both earth and fire and herbs and forest trees and they of forest trees and plants. ⌊3.⌋ Verily both of earth and of fire and of herbs and of forest trees and of them of forest trees and of plants doth he become the dear abode who knoweth thus.

To make the metrical descriptions fit closely the subdivisions, we need to read *ví-acal-* in **a** and **b**, and *só ag-* in **c**: and so more or less throughout the hymn.

2. ⌊4.⌋ He moved out toward the upward quarter; ⌊5.⌋ after him moved out both right and truth and sun and moon and asterisms. ⌊6.⌋ Verily both of right and of truth and of sun and of moon and of asterisms doth he become the dear abode who knoweth thus.

In **c**, *ca* is to be inserted after *ṛtásya*.

3. ⌊7.⌋ He moved out toward the highest quarter; ⌊8.⌋ after him moved out both the verses and the chants and the sacrificial formulas and the *bráhman*. ⌊9.⌋ Verily both of the verses and of the chants and of the sacrificial formulas and of the *bráhman* doth he become the dear abode who knoweth thus.

4. ⌊10.⌋ He moved out toward the great quarter; ⌊11.⌋ after him moved out both the *itihāsá* ('narrative') and the *purāṇá* ('story of eld') and the *gā́thās* ('songs') and the *nārāçaṅsī́s* ('eulogies'). ⌊12.⌋ Verily both of the *itihāsá* and of the *purāṇá* and of the *gā́thās* and of the *nārāçaṅsī́s* doth he become the dear abode who knoweth thus.

5. ⌊13.⌋ He moved out toward the most distant quarter; ⌊14.⌋ after him moved out both the fire of offering and the householder's fire and the southern fire and the sacrifice and the sacrificer and the cattle. ⌊15.⌋ Verily both of the fire of offering and of the householder's fire and of the southern fire and of the sacrifice and of the sacrificer and of the cattle doth he become the dear abode who knoweth thus.

6. ⌊16.⌋ He moved out toward an unindicated quarter; ⌊17.⌋ after him moved out both the seasons and they of the seasons and the worlds and they of the worlds and the months and the half-months and day-and-night. ⌊18.⌋ Verily both of the seasons and of them of the seasons and of the worlds and of them of the worlds and of the months and of the half-months and of day-and-night doth he become the dear abode who knoweth thus.

Most of the mss. accent *lóka* in both b and c (R.s.m.K.D. have *lokā́s;* only R.s.m. has *lokā́nām*); our text makes the needed correction. ⌊With the almost unanimous support of his authorities, SPP. prints *lókās*, *lókānām*, which accentuation (albeit so isolated) he takes in this case to be "the genuine Atharvan accent": see his notes, p. 330 f.⌋

7. ⌊19.⌋ He moved out toward an unreturned quarter; from it he thought not that he should return; ⌊20.⌋ after him moved out both Diti and Aditi and Iḍā and Indrāṇī. ⌊21.⌋ Verily both of Diti and of Aditi and of Iḍā and of Indrāṇī doth he become the dear abode who knoweth thus.

Ánāvṛtta in a is obscure: the Pet. Lexx. render 'untrodden,' and Aufrecht, 'unvisited'; but both against the analogy of *nā́ "vartsyán* (also of *ánāvṛt* and *anāvartin;* perhaps the true reading is *anāvṛtyā́m* 'not to be returned from.' Bp. reads *avartsyán*, the other *pada*-mss. *ā°vartsyán*. I. accents *indrāṇyā̀ç*.

8. ⌊22.⌋ He moved out toward the quarters; ⌊no *avasāna!*⌋ after him moved out the *virā́j* and all the gods and all the deities. ⌊23.⌋ Verily both of *virā́j* and of all the gods and of all the deities doth he become the dear abode who knoweth thus.

There seems to be no good reason why this verse should not be divided, like all the rest, into three parts; but the Anukr. does not so prescribe, nor do the mss. set an *avasāna*-mark after the first *vy àcalat:* ⌊compare above, p. 772, ¶ 2⌋. The mss. all agree in accenting the second *ánu*.

9. ⌊24.⌋ He moved out toward all the intermediate directions; ⌊25.⌋ after him moved out both Prajāpati and the most exalted one and the father and the grandfather. ⌊26.⌋ Verily both of Prajāpati and of the most exalted one and of the father and of the grandfather doth he become the dear abode who knoweth thus.

7. Paryāya the seventh.

[*pañcaka. 1. 3-p. nicṛd gāyatrī; 2. 1-p. virāḍ bṛhatī; 3. virāḍ uṣṇih; 4. 1-p. gāyatrī; 5. pañkti.*]

Translated: Aufrecht, *Ind. Stud.* i. 133; Griffith, ii. 191.

1. That greatness, becoming sessile (?*sádru*), went to the end of the earth; it became ocean.

⌊Or, 'He, becoming a sessile greatness, went' etc.: so W. suggests in a pencilled note.⌋ Aufrecht and the Pet. Lexx. suspect a play of words between *sádru* and *samudrá*, but the likeness is too slight to make the matter certain. Aufrecht renders *sádrur bhūtvā́* by "setting itself in motion," as if *sa* + *dru*, and the Pet. Lexx. seem to favor the same etymology as had in view by the writer, but it is hardly to be credited. Aufrecht reads in the third pāda *sa samudro;* I have noted *sá* only as inserted *sec. manu* in one ms. (O.); if read, it would make the verse answer better the metrical description. ⌊SPP. does in fact read *sá samudró*, with the support of all his authorities.⌋*

2. After it, turned out both Prajāpati and the most exalted one and the father and the grandfather and the waters and faith, becoming rain.

3. To him come waters, to him cometh faith, to him cometh rain, who knoweth thus.

All our mss. read *gachati* after *ā́pas;* ⌊and so all of SPP's authorities⌋.

4. Unto it turned about both faith and sacrifice and world and food and food-eating, coming into being (*bhūtvā́*).

5. To him cometh faith, to him cometh sacrifice, to him cometh a world, to him cometh food, to him cometh food-eating, who knoweth thus.

⌊Here ends the first *anuvāka* with 7 *paryāyas:* see above, p. 770, end. For the summation of *avasānarcas* (112), see p. 771, near end.⌋

8. Paryāya the eighth.

[*trika. 1. sāmny uṣṇih; 2. prājāpatyā 'nuṣṭubh; 3. ārcī pañkti.*]

Translated: Aufrecht, *Ind. Stud.* i. 134; Griffith, ii. 192.

1. He became impassioned (*raj*); thence was born the noble (*rājanyà*).

Both elided initial *a*'s need to be restored in order to fill out the metrical description of the Anukr.

2. He arose toward (*abhi°*) the tribes (*viç*), the kinsmen, food, food-eating.

Half the mss. (Bp.Bs.p.m.E.O.D.K.) omit *ánnam;* the metrical definition of the Anukr. implies its presence.

3. Verily both of the tribes and of the kinsmen and of food and of food-eating doth he become the dear abode who knoweth thus.

---

*⌊Upon the margin of his ms., opposite this passage, Whitney has pencilled the memorandum "? Ask Weber and Rost and Roth." He evidently intended to ask them to examine upon this point the Berlin and London and Tübingen mss. respectively and to tell him whether any of them did in fact read *sa samudro.* In the brief interval since that query was noted, all those three distinguished men of learning have passed away, and likewise he who would have asked them. Meantime, the question has been cleared up (*vyākṛta*) by the edition of that admirable Hindu scholar, S. P. Pandit, and he too, alas, is no more here!

praṣṭavyāḥ praṣṭukāmaç ca te sarve svargam āsthitāḥ |
āihikānityatām paçya na vyākartā 'pi jīvati ||⌋

9. Paryāya the ninth.

[*trika. 1. āsurī jagatī; 2. ārcī gāyatrī; 3. ārcī pañkti.*]

Translated: Aufrecht, *Ind. Stud.* i. 134; Griffith, ii. 192. — Cf. Zimmer, p. 194.

1. He moved out toward the tribes.

2. After him moved out both the assembly and the gathering and the army and strong drink.

3. Verily both of the assembly and of the gathering and of the army and of strong drink doth he become the dear abode who knoweth thus.

10. Paryāya the tenth.

[*ekādaçaka. 1. 2-p. sāmnī bṛhatī; 2. 3-p. ārcī pañkti; 3. 2-p. prājāpatyā pañkti; 4. 3-p. vardhamānā gāyatrī; 5. 3-p. sāmnī bṛhatī; 6, 8, 10. 2-p. āsurī gāyatrī; 7, 9. sāmny uṣṇih; 11. āsurī bṛhatī.*]

Translated: Aufrecht, *Ind. Stud.* i. 134; Griffith, ii. 192.

1. So then, to the houses of whatever king a thus-knowing Vrātya may come as guest, —

2. He should esteem him better than himself; so does he not offend (*ā-vraçc*) against dominion; so does he not offend against royalty.

⌊That is, 'he [the king] should esteem him [the Vrātya] better,' etc.⌋ The Berlin mss. read, as the sense requires, *mānayet táthā*, nor was any deviation from this noted in the mss. collated before publication; those compared later, however, all give *mānaye táthā;* ⌊and so do all of SPP's authorities, including his then living reciters, but excepting his ms. C^{p}, which has *mānayet táthā*, secunda manu, and *mānaye t-*, prima manu. — Compare the case of *yame dīrgham*, *yamed dīrgham*, at xviii. 2. 3.⌋

3. Thence verily arose both sanctity (*bráhman*) and dominion; they said: Whom shall we enter?

'Thence' (*átas*) Aufrecht understands to mean "out of him (the Vrātya)" — which is possible, but doubtful: compare *átas* in vs. 5.

4. Let sanctity enter Brihaspati [and] dominion Indra; thus verily: it was said (*íti*).

Or the *iti* means 'he (the Vrātya) said'; Aufrecht so understands it. The mss. make very bad work over the verb in this verse: Bp. reads *pra∘viçatu*, Bs.P.M.O.T.K. *prāviçatu*, all without accent; E. has *prā́ viçatu*, R. *prāviçátu*, D. *pra∘viçátu*. The true reading is doubtless *praviçátu*, and our text should be emended to this; the situation is one in which an accent on the verb-form is called for. There is no reason for understanding *pra-ā*, and the prolongation of simple *pra* to *prā* is wholly unsuited to this book. ⌊SPP's authorities show a fairly bewildering variety of differences, in respect to *bráhma praviçátu:* see his note, p. 334.⌋ The metrical definition of the Anukr. ⌊6 + 7 + 8: *Ind. Stud.* viii. 129⌋ does not fit at all.

5. Thence (*átas*) verily sanctity entered Brihaspati [and] dominion Indra.

For *prā́viçat* the *pada*-text has *prá : aviçat;* doubtless it should be *pra∘áviçat*.

6. This earth verily is Prajāpati, the sky is Indra.

7. This fire verily is sanctity, yonder Āditya is dominion.

8. To him comes sanctity, he becomes possessed of the splendor of sanctity (*brahmavarcasín*), —

9. Who knows earth as Brihaspati, fire as sanctity.

10. To him comes Indra's quality, he becomes possessed of Indra's quality, —

11. Who knows Āditya as dominion, the sky as Indra.

11. Paryāya the eleventh.

[*ekādaçaka. 1. dāivī pañkti; 2. 2-p. pūrvātriṣṭub atiçakvarī; 3–6, 8, 10. 3-p. ārcī bṛhatī (10. bhurij); 7, 9. 2-p. prājāpatyā bṛhatī; 11. 2-p. ārcy anuṣṭubh.*]

⌊As for the minor divisions of this *paryāya*, see page 772, ¶ 4, above.⌋

Translated: Aufrecht, *Ind. Stud.* i. 134; Griffith, ii. 193. — Griffith here cites most appositely the parallel passages of the Āpastambīya Dharma-sūtra; and I have thought it good to give them in the sequel.

⌊For convenience of comparison, the passage from Āp. Dharma-sūtra, ii. 3. 7, parallel to our vss. 1–2, may here be given: *āhitāgniṁ ced atithir abhyāgacchet, svayam enam abhyudetya brūyāt: vrātya kvā 'vātsīr iti: vrātya udakam iti: vrātya tarpayantv* (!) *iti.* 13. *purā 'gnihotrasya homād upāñçu japet: vrātya yathā te manas tathā 'stv iti: vrātya yathā te vaças tathā 'stv iti: vrātya yathā te priyaṁ tathā 'stv iti: vrātya yathā te nikāmas tathā 'stv iti.* 14.⌋

1. So then, to whosesoever houses a thus-knowing Vrātya may come as guest, —

All that the mss. give for this verse is the two words *vrā́tyó 'tithiḥ*. But this is obviously in virtue of their usual abbreviation in case of repeated matter; the verse is the same with 10. 1 except for the omission of *rā́jñas* between *vrā́tyas* and *átithis*. The abbreviation is continued in 12. 1 and in 13. 1–4, and then 13. 5 reads in full *tád yásyāi 'váṁ vidvā́n vrā́tyaḥ*, because it is the last case of occurrence of the phrase. All this admits of no real question, and the verses are all thus filled up by Aufrecht in his translation, although he leaves the Sanskrit text in its abbreviated form; it is worth so many words here only because the Anukr. commits the blunder of regarding *vrā́tyó 'tithiḥ* as the whole verse, and defines it as one of five syllables (restoring the elided *a*). He has never committed the same blunder in the numerous, but less striking, cases of the same kind that we have had hitherto.

2. Himself coming up toward him, he should say: Vrātya, where hast thou abode (*vas*)? Vrātya, [here is] water; Vrātya, let them gratify [thee]; Vrātya, be it so as is dear to thee; Vrātya, be it so as is thy will (*váça*); Vrātya, be it so as is thy desire (*nikāmá*).

3. In that he says to him: Vrātya, where hast thou abode? he thereby gains possession of the roads that the gods travel.

4. In that he says to him: Vrātya, [here is] water, he thereby gains possession of the waters.

R. is the only ms. that writes out at the beginning of this verse and the next *yád enam ā́ha*. It seems a blunder of the Anukr. to include this verse with 3, 5, 6, 8, 10 in one definition, as it is shorter than they by some six syllables; one of the mss. does in fact omit it here, but gives no definition of it elsewhere. ⌊At AB. viii. 24 is a passage bearing some similarity to this.⌋

5. In that he says to him: Vrātya, let them gratify [thee], he thereby makes his breath (*prāṇá*) longer.

⌊We had the last clause above at ix. 6. 19.⌋

6. In that he says to him: Vrātya, be it so as is dear to thee, he thereby gains possession of what is dear.

7. To him cometh what is dear, he becometh dear to his dear one (m.), who knoweth thus.

8. In that he says to him: Vrātya, be it so as is thy will, he thereby gains possession of [his] will.

Here again all the mss. save one (R.) omit the first four or five words, because they occur again in vs. 10. The majority of mss. (except E.D.R.s.m.K.) accent *vaçám*, though all have *váças*. ⌊Eight or nine of SPP's have *vaçám*.⌋

9. Unto him cometh [his] will, a will-possessor of will-possessors becometh he who knoweth thus.

Most of the mss. (except D.R.s.m.) again accent *vaçás*; ⌊and so twelve of SPP's, but not his *çrotriyas*⌋; O. has *vaçínām*. Read at the beginning in our text *āí 'nam* (an accent-sign slipped out of place).

10. In that he says to him: Vrātya, be it so as is thy desire, he thereby gains possession of [his] desire.

11. To him cometh [his] desire, he cometh to be (*bhū*) in the desire of desire, who knoweth thus.

One would like to emend *nikāmé* to *-mí*.

12. Paryāya the twelfth.

[*ekādaçaka. 1. 3-p. gāyatrī; 2. prājāpatyā bṛhatī; 3, 4. bhurik prājāpatyā 'nuṣṭubh (4. sāmnī); 5, 6, 9, 10. āsurī gāyatrī; 8. virāḍ gāyatrī; 7, 11. 3-p. prājāpatyā triṣṭubh.*]

Translated: Aufrecht, *Ind. Stud.* i. 135; Griffith, ii. 194.

⌊The passage from Āp. Dharma-sūtra, ii. 3. 7 (see introd. to *paryāya* 11), parallel to our vss. 1–3, may here be given: *yasyo 'ddhṛteṣv ahuteṣv agniṣv atithir abhyāgacchet svayam enam abhyudetya brūyāt: vrātya atisṛja hoṣyāmi: ity atisṛṣṭena hotavyam: anatisṛṣṭaç cej juhuyād doṣam brāhmaṇam āha.* 15.⌋

1. Now then, to whosesoever houses a thus-knowing Vrātya may come as guest when the fires are taken up and the fire-offering (*agnihotrá*) set on, —

Not one of the mss. writes the first four words of the verse, they being viewed as repeated from 10. 1; and here also (compare note to 11. 1) the Anukr. reckons them as not belonging to the verse. Bp.O.Kp. write *údhṛteṣu* (the compound being inseparable by Prāt. iv. 62). Bp. further has *ádhi∘çṛte.*

2. Himself coming up toward him, he should say: Vrātya, give permission; I am about to make oblation.

3. If he should permit, he may make oblation; if he should not permit, he may not make oblation.

4. He who, being permitted by a thus-knowing Vrātya, makes oblation,—

Prājāpatyā and *sāmny anuṣṭubh* are each of sixteen syllables; what the Anukr. means by its use of both terms in regard to this verse and not in regard to vs. 3 is difficult to see. ⌊His words are . . . *iti dve prājāpatyānuṣṭubhāu; dvitīyā sāmnī; tatho 'bhe bhurijāu.* He appears to set up a class of two vss. (3 and 4) of 17 syllables (16 + 1) each: from which he then proceeds to except one vs. (4) by saying that it is *sāmnī* or has only 16. He might have expressed himself much less awkwardly by writing (instead of the last two clauses) *pūrvā bhurik.*⌋

5. He foreknows the road that the Fathers go, the road that the gods go.

A couple of the mss. (D.R.) accent *jānā́ti*, which is better; ⌊and so do seven or eight of SPP's authorities⌋.

6. He does not offend against the gods; his oblation is [duly] made.

7. There is left over in this world a support (*āyátana*) for him who, being permitted by a thus-knowing Vrātya, makes oblation.

8. Now then, he who, being unpermitted by a thus-knowing Vrātya, makes oblation, —

9. He knows not the road that the Fathers go, nor the road that the gods go.

The same mss. accent *jānā́ti* here as in vs. 5.

10. He offends against the gods; his oblation is not [duly] made.

The majority of mss. (except Bs.E.) read *vṛçcate ah-*, which is therefore probably the true text; ⌊and so SPP. reads with all but two of his authorities⌋. The accent *ahutám* (for *áhutam*) is probably an error.

11. There is left in this world no support for him who, being unpermitted by a thus-knowing Vrātya, makes oblation.

13. Paryāya the thirteenth.

[*caturdaça. 1* a. *sāmny uṣṇih; 1* b, *3* b. *prājāpatyā 'nuṣṭubh;* a *of 2–4. āsurī gāyatrī; 2* b, *4* b. *sāmnī bṛhatī; 5* a. *3-p. nicṛd gāyatrī; 5* b. *2-p. virāḍ gāyatrī; 6. prājāpatyā pañkti; 7. āsurī jagatī; 8. satahpañkti; 9. akṣarapañkti.*]

⌊As to the minor divisions of this *paryāya*, see page 772, ¶ 4, above.⌋
Translated: Aufrecht, *Ind. Stud.* i. 135; Griffith, ii. 195.

⌊The passage from Āp. Dharma-sūtra, ii. 3. 7 (see introd. to *paryāya* 11), parallel to our vss. 1–5, may here be given: *ekarātraṁ ced atithīn vāsayet pārthivāṅl lokān abhijayati, dvitīyayā 'ntarikṣyāṅs, tṛtīyayā divyāṅç, caturthyā parāvato lokān, aparimitābhir aparimitāṅl lokān abhijayatī 'ti vijñāyate.* 16.⌋

1. ⌊1.⌋ Now in whosesoever house a thus-knowing Vrātya abides one night as guest, ⌊2.⌋ he thereby gains possession of those pure (*púṇya*) worlds that are on the earth.

Here again, and in the following verses through 4, the Anukr. fails to make any account of the first four words, *tád yásyāi 'vám vidvā́n*, omitted by the mss. on account of repetition (see note to 11. 1); they are restored in our text.

2. ⌊3.⌋ Now in whosesoever house a thus-knowing Vrātya abides a second night as guest, ⌊4.⌋ he thereby gains possession of those pure worlds that are in the atmosphere.

Part of the mss. (I.O.R.T.), ⌊with nine of SPP's authorities⌋, read *yé ant-* at beginning of **b**.

3. ⌊5.⌋ Now in whosesoever house a thus-knowing Vrātya abides a third night as guest, ⌊6.⌋ he thereby gains possession of those pure worlds that are in the sky.

4. ⌊7.⌋ Now in whosesoever house a thus-knowing Vrātya abides a fourth night as guest, ⌊8.⌋ he thereby gains possession of those worlds that are pure of the pure.

That is, doubtless, that are especially pure. In **a**, read *vidvā́n* (an accent-mark slipped out of place).

5. ⌊9.⌋ Now in whosesoever house a thus-knowing Vrātya abides unlimited nights as guest, ⌊10.⌋ he thereby gains possession of those pure worlds that are unlimited.

In **a**, read again *vidvā́n* (same error). ⌊Instead of the *tripadā* of our mss. of the Anukr. in the description of 5 **a**, SPP. prints *dvipadā*, Critical Notice, p. 22^{17}.⌋

6. ⌊11.⌋ Now to whosesoever houses may come as guest a non-Vrātya, calling himself a Vrātya, bearing the name [only], —

Nāma∘bibhratī́ (so in p.) is so anomalous a formation that we can hardly regard it as otherwise than corrupt, perhaps for *nā́ma bíbhrat* or *nāmabibhrát*.

7. ⌊12.⌋ He may draw him, and he may not draw him.

That is, apparently, whether he invite him urgently or not. But the Pet. Lex. takes the verb as meaning 'treat with violence, punish' — which is unacceptable, as the entertainer is not supposed to be certain whether his guest is a real Vrātya or not. Aufrecht leaves the verse untranslated. There is ⌊with this interpretation⌋ no perceptible reason why the second *kárṣet* should be accented. Another interpretation, however, may be suggested as possible: that *kárṣed enam* is apodosis to the preceding verse: 'he may tousle (maltreat) him'; and the rest, protasis to vs. 8: 'if he do not tousle him' (because he is not sufficiently certain of his real character), then he may pay him honors under protest, as stated in vs. 8. But then we should expect vs. 7 to be divided into two pādas, which is done neither by the *pada*-mss. nor by the Anukr.

8. ⌊13.⌋ For this deity I ask water; this deity I cause to abide; this, this deity I wait upon — with this thought he should wait upon him.

That is, my attentions are meant for the deity whom a Vrātya represents, and not for this particular individual. ⌊See above, p. 770, top.⌋ The repetition *imā́m imā́m* is very strange, and seems unmotived. The *pada*-text sets its *avasāna*-mark, as if denoting a *pāda*-division, both times between *imā́m* and *devátām*, in palpable violation of the sense.

9. ⌊14.⌋ In that deity doth that become [duly] offered of him who knoweth thus.

14. Paryāya the fourteenth.

[*catvāri viñçatiç ca* ⌊sc. *vacanāni*⌋. *1* a. *3-p. anuṣṭubh ;* b *of 1–12. 2-p. āsurī gāyatrī* (b *of 6–9. bhurik prājāpatyā 'nuṣṭubh*); *2* a, *5* a. *purauṣṇih ; 3* a. *anuṣṭubh ; 4* a. *prastārapañkti ; 6* a. *svarāḍ gāyatrī ; 7* a, *8* a. *ārcī pañkti ; 10* a. *bhuriñ nāgī gāyatrī ; 11* a. *prājāpatyā triṣṭubh.*]

⌊Respecting the subdivisions of the *paryāya*, see page 772, top.⌋
Translated: Aufrecht, *Ind. Stud.* i. 136; Griffith, ii. 195.

1. ⌊1.⌋ As he moved out toward the eastern quarter, the troop (*çárdhas*) of Maruts, coming into being (*bhūtvā́*), moved out after, making mind [their] food-eater; ⌊2.⌋ with mind as food-eater doth he eat food who knoweth thus.

Aufrecht understands the meaning to be as just given, and takes it correspondingly in the verses below. But it would be admissible also to render thus: 'when he moved out toward the eastern quarter, he moved out toward [it] after becoming the troop of Maruts' — and correspondingly in all the other verses. It is possible, by due resolution, to read the first subdivision as 32 syllables and the second as 15 — and so in general in the other verses; no remark will be made upon them unless the cases are especially difficult.

2. ⌊3.⌋ As he moved out toward the southern quarter, Indra, coming into being, moved out after, making strength [his] food-eater; ⌊4.⌋ with strength as food-eater doth he eat food who knoweth thus.

3. ⌊5.⌋ As he moved out toward the western quarter, king Varuṇa, coming into being, moved out after, making the waters [his] food-eaters; ⌊6.⌋ with the waters as food-eaters doth he eat food who knoweth thus.

Most of the mss. accent *apó 'nnādī́ḥ* (but Bs. has *-ò*). One or two (I.K.) combine *-dī́ṣ kṛtvā́*.

4. ⌊7.⌋ As he moved out toward the northern quarter, king Soma, coming into being, moved out after, making the offering (*ā́huti*) in what is offered by the seven seers [his] food-eater; ⌊8.⌋ with the offering as food-eater doth he eat food who knoweth thus.

5. ⌊9.⌋ As he moved out toward the fixed quarter, Vishṇu, coming into being, moved out after, making *virā́j* [his] food-eater; ⌊10.⌋ with *virā́j* as food-eater doth he eat food who knoweth thus.

6. ⌊11.⌋ As he moved out toward the cattle, Rudra, coming into being, moved out after, making the herbs [his] food-eaters; ⌊12.⌋ with the herbs as food-eaters doth he eat food who knoweth thus.

7. ⌊13.⌋ As he moved out toward the Fathers, king Yama, coming into being, moved out after, making the call *svadhā́* [his] food-eater; ⌊14.⌋ with the call *svadhā́* as food-eater doth he eat food who knoweth thus.

8. ⌊15.⌋ As he moved out toward men (*manuṣyà*), Agni, coming into being, moved out after, making the cry *svā́hā* ('hail') [his] food-eater; ⌊16.⌋ with the cry *svā́hā* as food-eater doth he eat food who knoweth thus.

9. ⌊17.⌋ As he moved out toward the upward quarter, Brihaspati, coming into being, moved out after, making the cry *váṣaṭ* [his] food-eater; ⌊18.⌋ with the cry *váṣaṭ* as food-eater doth he eat food who knoweth thus.

The first pāda is not metrically defined by the Anukr.

10. ⌊19.⌋ As he moved out toward the gods, Īçāna ('the lord'), coming into being, moved out after, making fury [his] food-eater; ⌊20.⌋ with fury as food-eater doth he eat food who knoweth thus.

If *nāgī gāyatrī* means 9 + 9 + 6 (Colebrooke, *Miscellaneous Essays*, ii. 136, as cited by BR.), the first subdivision here comes so near it as to be capable of being read as 9 + 9 + 7 (being *bhurij*).

11. ⌊21.⌋ As he moved out toward progeny, Prajāpati ('lord of progeny'), coming into being, moved out after, making breath [his] food-eater; ⌊22.⌋ with breath as food-eater doth he eat food who knoweth thus.

12. ⌊23.⌋ As he moved out toward all the intermediate directions, the most exalted one, coming into being, moved out after, making the *bráhman* [his] food-eater; ⌊24.⌋ with the *bráhman* as food-eater doth he eat food who knoweth thus.

The metrical definition of the first subdivision is wanting in the Anukr.

15. Paryāya the fifteenth.

[*navaka. 1. dāivī pañkti; 2. āsurī bṛhatī; 3, 4, 7, 8. prājāpatyā 'nuṣṭubh* (*4, 7, 8. bhurij*)*;
5, 6. 2-p. sāmnī bṛhatī; 9. virāḍ gāyatrī.]

*⌊The Anukr. counts *'sya* as *asya* in vss. 3, 4, 7, and 8, and thus makes them count as 16, 17, 17, and 17 syllables respectively. The text says simply *tisro bhurijas;* but vss. 4, 7, and 8 must be meant.⌋

Translated: Aufrecht, *Ind. Stud.* i. 137; Griffith, ii. 197.

1. Of that Vrātya —

Bp. combines this verse and the following into one, reckoning only eight verses in the hymn. And one ms. (R.) regards every verse* in hymns 15, 16, 17 as beginning with *tásya vrā́tyasya* ⌊followed by an *avasāna*-mark, as, in fact, SPP. prints them: see my statement at page 771, end⌋; this, which is opposed to the Anukr., seems also quite uncalled for and wrong. ⌊But, for our vss. 3 and 4 at least, SPP. notes that his procedure is in accord with all his authorities.⌋ *⌊Except 15. 2, which, however, ought properly to form one verse with 15. 1, as it does in fact in Bp.⌋

2. [There are] seven breaths, seven expirations (*apānā́*), seven out-breathings (*vyānā́*).

3. His breath that is first, upward by name, that is this fire.

4. His breath that is second, preferred (?*prāū́ḍha*) by name, that is yon sun (*ādityá*).

The *pada*-mss. accent, doubtless falsely, *pra∘ū́ḍhaḥ* (instead of *prá∘ūḍhaḥ*); Bs. and O.p.m. read *próḍh-*: see Prāt. iii. 45, note.

5. His breath that is third, inferred (?*abhyū̀ḍha*) by name, that is yon moon.

Some mss. ⌊of W's and of SPP's also⌋ accent *'bhyū́ḍho*, and Bp. has accordingly *abhi∘ū́ḍhaḥ* (but D. *abhí∘ū-*); our text makes the necessary correction to *abhyū̀-*; ⌊and so SPP.⌋.

6. His breath that is fourth, mighty (*vibhū́*) by name, that is this cleansing one (*pávamāna*).

That is, doubtless, the wind, and not soma.

7. His breath that is fifth, womb (?*yóni*) by name, that is these waters.

8. His breath that is sixth, dear by name, that is these cattle.

9. His breath that is seventh, unlimited by name, that is these creatures (*prajā́*).

16. Paryāya the sixteenth.

[*saptaka. 1, 3. sāmny uṣṇih; 2, 4, 5. prājāpatyo 'ṣṇih; 6. yājuṣī triṣṭubh; 7. āsurī gāyatrī.*]

⌊The metrical definitions of the Anukr. imply in every verse the inclusion of the words *yo 'sya* (pronounced as *yo asya*), and the reading of *apānaḥ* as 3 syllables. — As noted at p. 771, end, SPP. puts each time before *yo 'sya* the words *tásya vrā́tyasya* with an *avasāna*-mark.⌋

In this hymn, the mss. in general omit at the beginning both *yó* and *asya*, while in 15 and 17 they omit only *yó*. Some, however, have *asya* here also (so K.; R. *yó asya* throughout).

Translated: Aufrecht, *Ind. Stud.* i. 137; Griffith, ii. 198.

1. His expiration that is first, that is the day of full moon.

2. His expiration that is second, that is the day of the moon's quarter (*áṣṭakā*).

3. His expiration that is third, that is the day of new moon.

4. His expiration that is fourth, that is faith.

5. His expiration that is fifth, that is consecration.

6. His expiration that is sixth, that is sacrifice.

7. His expiration that is seventh, that is these sacrificial gifts.

⌊Bloomfield, AJP. xvii. 411, makes some observations on the word *çraddhā*, vs. 4.⌋

17. Paryāya the seventeenth.

[*daça. 1,5. prājāpatyo 'ṣṇih ; 2,7. āsury anuṣṭubh ; 3. yājuṣī pañkti ; 4. sāmny uṣṇih ; 6. yājuṣī triṣṭubh ; 8. 3-p. pratiṣṭhā "rcī pañkti ; 9. 2-p. sāmnī triṣṭubh ; 10: sāmny anuṣṭubh.*]

Translated: Aufrecht, *Ind. Stud.* i. 137 ; Griffith, ii. 198.

1. His out-breathing that is first, that is this earth.

2. His out-breathing that is second, that is the atmosphere.

3. His out-breathing that is third, that is the sky.

4. His out-breathing that is fourth, that is the asterisms.

5. His out-breathing that is fifth, that is the seasons.

6. His out-breathing that is sixth, that is they of the seasons.

7. His out-breathing that is seventh, that is the year.

8. The gods go about the same purpose (*ártha*) ; thus (*etát*) verily the seasons go about after the year and the Vrātya.

One ms. (R.) prefixes *tásya vrā́tyasya* also to this and the two following verses. ⌊In the Bombay ed., each verse begins with *tásya vrā́tyasya* and an *avasāna*-mark : see p. 771, end.⌋ The sense of the three is obscure ; Aufrecht leaves them untranslated.

9. As they enter together into the sun (*ādityá*), just so [do they] also into new-moon day and full-moon day.

The great majority of the mss. (all save Bs.D.K.) accent *amāvāsyā́m.*

10. One [is] that immortality of theirs : to this effect (*íti*) [is] the offering.

Except two (D.R.), all the mss. accent *éṣām.*

18. Paryāya the eighteenth.

[*pañcaka. 1. dāivī pañkti ; 2,3. ārcī bṛhatī ; 4. ārcy anuṣṭubh ; 5. sāmny uṣṇih.*]

Translated: Aufrecht, *Ind. Stud.* i. 138 ; Griffith, ii. 199.

1. Of that Vrātya —

2. As for (*yát*) his right eye, that is yonder sun (*ādityá*) ; as for his left eye, that is yonder moon.

3. As for his right ear, that is this fire ; as for his left ear, that is this cleansing one ('wind').

4. Day-and-night [are his] two nostrils ; Diti and Aditi [his] two skull-halves ; the year [his] head.

5. With the day [is] the Vrātya westward, with the night eastward : homage to the Vrātya.

⌊Here ends the second *anuvāka*, with 11 *paryāyas :* see above, p. 770. For the summations of *avasānarcas* (questionable), see p. 771.⌋

⌊Here ends the thirtieth *prapāṭhaka.*⌋

Book XVI.

⌊Unity of subject not apparent.⌋

⌊This is the fourth book of the third grand division (books xiii.–xviii.) of the Atharvan collection. By what warrant it has found a place among the books whose distinctive feature is their unity of subject it is hard to say; and the same is in a measure true of the next book, book xvii.: but see Whitney's General Introduction; also Bloomfield's contribution to the Bühler-Kielhorn *Grundriss*, p. 94. The study of the ritual applications of the book distinctly fails, in my opinion, to reveal any pervading concinnity of purpose or of use.⌋

⌊In the *Indische Studien*, xiii. 185, Weber has suggested that parts of the book are evening prayers, to be recited before going to rest, and especially for the warding off of evil dreams (see 1. 11; 5; 6; 7. 8–11); and 9. 3–4, at the end of the book, may well be taken as the words of them "that watch [have watched] for the morning" and as expressing the "joy" that "cometh in the morning," and are accordingly placed, as is usual and appropriate, at the end of the *mantras* concerned, in order to indicate the successful accomplishment of the purpose of those *mantras*. One is half tempted to give to the book the title "Against the 'terror by night'?"⌋

⌊Laying apart book vi., which has received great attention from the translators (see p. 281), it may be noted that this is the first book of the Atharvan *saṁhitā* of which no translation has as yet been published by the translators of single books. Here again the *bhāṣya* is lacking.⌋ ⌊☞ For "Paritta" as title of book, see p. 1045.⌋

The ⌊Major⌋ Anukr. calls the whole book *prājāpatya: prājāpatyasya nava paryāyāḥ;* and both of its two *anuvākas* are evidently called by the same name ⌊*prājāpatyābhyām*⌋ in xix. 23. 26; whether this means to ascribe the authorship of the book to Prajāpati is not certain.—⌊On the other hand, the Old Anukr. seems rather to imply by its

prājāpatyo ha catuṣkaḥ; pañcaparyāya uttaraḥ

that the name *prājāpatya* pertains only to the first *anuvāka*, 'the one of four *paryāyas*.' It may, however, be added that the *prājāpatyasya* in the first line of the printed extract below may mean the whole book or else only the first *anuvāka*.⌋

⌊Quotations from the Old Anukr. are given piecemeal through the mss. of the book. They may here be given in connected form as printed by SPP. in his Critical Notice, p. 23.—Line 1 refers to the 'prior' and the 'last' (that is the 'latter') of the two *anuvākas* of the 'prājāpatyan' book: unless indeed the relation of the first two words is appositive ('of the prior, the prājāpatyan' [*anuvāka*]: see the preceding paragraph). — At the end of the first *anuvāka*, 8 of W's mss. say *prājāpatyo ha catuṣkaḥ;* and at the end of the second is read *pañcaparyāya uttaraḥ:* the two quotations make a half-çloka which we may expect to find in the text of the Old Anukr., standing between lines 1 and 2 of our extract. — Line 2 refers to the *paryāyas* of the first *anuvāka;* and lines 3–6 refer to those of the second. — The numbers in parentheses refer to the *paryāyas* as counted from the beginning of the *anuvāka;* and those in brackets refer to the *paryāyas* as counted from the beginning of the book.

prājāpatyasya pūrvasya paramasya punaḥ çṛṇu:
trayodaçā "dyaṁ (i. 1) *vijānīyād, dvāu* (i. 2, 3) *ṣaṭkāu, saptakaḥ paraḥ* (i. 4).

ādyaṁ (ii. 1) *daçakaṁ, hy* (?) *ekādaçakaṁ* (ii. 2) [5, 6]
tasmāc ca paraṁ (ii. 3) *dvyadhikaṁ vihitam:* [7]
ekādaça vāi triguṇāny aparaç (ii. 4) [8]
catvāri vāi vacanāni paraḥ (ii. 5). [9]

The quoted bit of the Old Anukr. at the end of *paryāya* 6 (or ii. 2) is *hyekādaçakam* (or *hyāu-*): the fact that the verse is so divided by piecemeal quotation as to bring *hi* at the beginning of its fragment seems to oppugn the correctness of the reading *hi;* and the word, as noted below, is not incorporated into the Major Anukr., the Berlin ms. of which, moreover, boggles at this point. — A comparison of the text of the Old Anukr. (above) with that of the Major Anukr. shows that the later text has quoted every word of lines 2–6 of the older, excepting *tasmāc ca param* and *aparaḥ* and the questionable *hi.*⌋

⌊A conspectus of the divisions of the book in tabular form follows. The explanations given on page 771 (which see: in book xv.), apply for the most part also to this table.

Pary.-no in anuv.	i. 1	i. 2	i. 3	i. 4	ii. 1	ii. 2	ii. 3	ii. 4	ii. 5	Sums
" " book	1	2	3	4	5	6	7	8	9	
Gaṇas					2			2		
Gaṇāvasānarcas					6			8		14
Vacanāni									4	4
Paryāyāvasānarcas	13	6	6	7	4	11	13	25		53

Note that the "ten" (6 + 4) and the "thrice eleven" (8 + 25) assigned by the Old Anukr. to *paryāyas* 5 (or ii. 1) and 8 (or ii. 4) represent non-coördinate divisions, as noticed and explained above, p. 771, and p. 772, ¶ 4. — Some mss. sum up the *avasānarcas* of the first *anuvāka* as 32 (correctly). Those of the second are summed up as follows: *paryāya-avasānarcas*, 53 (correctly); *gaṇa-avasānarcas*, 14 (correctly); *avasānarcas* "of both kinds," 68 (! but by D. correctly as 67). The 67 with the 4 *vacanas* make 71 (so Bs. correctly). And 71 + 32 make 103 for the whole book, and so one ms. at least sums them up.⌋

⌊Since the book consists wholly of *paryāya-sūktas*, there is no difference between the two editions in respect to the hymn-numbers: compare pages 611 and 770. — The division into decads is wanting.⌋ ⌊See pp. clxi, cxxx end, cxxxvii top, clx.⌋

⌊**Differences between the two editions in the division of the paryāyas.** The differences occur (as above, p. 771) only in the *gaṇa-paryāyas* 5 (or ii. 1) and 8 (or ii. 4). In these, SPP. has, as the Old Anukr. requires, 10 and 33 divisions respectively (as against 6 and 27 of the Berlin edition). The explanation is as on pages 628–629 and on page 772: namely, that, in a sequence of refrains, the refrain is given in full and counted as a separate *avasāna* only for its first and last occurrence in that sequence. — In *paryāya* 5 there are properly 6 *gaṇas*, each with 3 subdivisions: therefore we have 2 *gaṇas* (the first and last), each with 3 subdivisions, making 6; while in each of the remaining 4, the refrains (**b**, **c**) are counted as one with **a** (thus **a–b–c**), making 4; and so, in all, we have 10. — In like manner, in *paryāya* 8, there are properly 27 *gaṇas*, each with 4 subdivisions: therefore we have 2 *gaṇas* (the first and last), each with 4 subdivisions, making 8; and (27—2=) 25, each counted as one (**a–b–c–d**), making 25; and so, in all, we have 33.⌋

⌊The book is mainly prose: Whitney, *Index*, p. 5, excepts verses 1. 10, 12, 13; 4. 2, 6; 6. 1–4, 11; 9. 1, 2.⌋

In Pāipp. (xviii.) are found only fragments of the book, namely 1. 1–3; 4. 7 (beginning with *mo 'pa*), the first words of 5. 1, then 8. 1, and finally 9. 4, the concluding verse. This looks as if the whole book were acknowledged as part of the text, but its complete presentation deliberately declined for some reason. ⌊The fragments in question follow immediately the fragment of book xv. cited in the note to xv. 2. 1.⌋ ⌊☞ See pages 1015–6.⌋

⌊In the Vāit., the book is noticed only twice: see under 2. 6 and 9. 3. And in the Kāuç., it is noticed only about a dozen times: see under 1. 1; 2. 1, 6; 3. 1; 4. 1; 5. 1; 6. 1; 9. 3, 4.⌋

---

1. Paryāya the first.

[*Prajāpati* (?). — *trayodaça. 1, 3. 2-p. sāmnī bṛhatī; 2, 10. yājuṣī triṣṭubh; 4. āsurī gāyatrī; 5, 8. sāmnī pañkti (5. 2-p.); 6. sāmny anuṣṭubh; 7. nicṛd virāḍgāyatrī; 9. āsurī pañkti; 11. sāmny uṣṇih; 12, 13. ārcy anuṣṭubh.*]

Translated: Griffith, ii. 201.

1. Let go [is] the bull of the waters; let go [are] the heavenly fires.

The verse, or the hymn (*paryāya*), is quoted in Kāuç. 9. 9, in the process of preparing holy water (*çāntyudaka*); with it one "lets go the waters," and then follow question and answer respecting the preparation. In Ppp. the initial *a* of *atisṛṣṭās* is not elided.

2. Breaking, breaking about, killing, slaughtering; —

3. Dimming ⌊*mroká*⌋, mind-slaying, digging, out-burning, self-spoiling, body-spoiling.

All these epithets are nom. sing. masc.; as *mroká* and *nirdāhá* are found together in v. 31. 9 as epithets of the flesh-eating fire, they are probably names of the fires mentioned in vs. 1: cf. also vs. 7, below; Ppp. combines *-dāhā "tma-*. ⌊Weber (*Ind. Stud.* xiii. 185), discussing *mroká* as it occurs above at ii. 24. 3 in the long string of epithets, takes our *paryāya* here as an evening prayer (see p. 792), and notes the names of the ten Agnis here rehearsed in vss. 2, 3.⌋

4. That one now I let go; that one let me not wash down against myself; —

5. That one do we let go against him who hates us, whom we hate.

These two verses form a part of vss. 15–21 in the water-thunderbolt (*udavajra*) hymn, above, x. 5 ⌊see my note⌋; and fragments of the same hymn are found further on in this *paryāya* and in 7. 6, 13, indicating some connection of application with that hymn, though Kāuç. suggests such connection only for xvi. 2. 1.

6. Thou art tip (*ágra*) of the waters; I let you go down unto the ocean.

With the second part compare the opening words of x. 5. 23.

7. The fire that is in the waters, it do I let go, the dimming, digging, body-spoiling one.

With this verse compare PGS. ii. 6. 10, used in the ceremonies commemorating the end of Vedic study. ⌊The definition of the Anukr. seems to be wide of the mark.⌋

8. The fire that entered into you, O waters, this is that; what of you is terrible, this is that.

9. May [it] pour upon you with Indra's Indra-power (*indriyá*).

10. Free from defilement (*-riprá*) [are] the waters; let them [carry] away from us defilement; —

11. Let them carry forth from us sin; let them carry forth evil-dreaming.

With the last two verses compare parts of x. 5. 24.

12. With propitious eye look at me, O waters; with propitious body touch my skin.

We had this verse above as i. 33. 4 **a**, **b**.

13. We call the propitious fires that sit in the waters. Put in me dominion [and] splendor, O divine [waters].

2. Paryāya the second.

[*ṣaṭka. vāgdevatya. 1. āsury anuṣṭubh; 2. āsury uṣṇih; 3. sāmny uṣṇih; 4. 3-p. sāmnī bṛhatī; 5. ārcy anuṣṭubh; 6. nicṛd virāḍgāyatrī.*]

Translated: Griffith, ii. 202.

1. Out of evil-eating (?) with refreshment [comes] speech rich in honey.

The translation implies the change of *durarmaṇyàs* to *duradmanyàs*, as proposed by the Pet. Lexx. (add TB. iii. 3. 9^9 as a reference for *duradmaní*). The reading of the mss. is, however, assured by its quotation in the Prāt. (4. II. 16 ⌊i.e. Add'l Note, p. 592⌋), and three times in the Kāuç.: namely, in 49. 27, at the very end of the chapter of witchcraft ceremonies, after use of x. 5. 6, 7 and xiii. 1. 56, with the direction *iti saṁdhāvyā 'bhimṛçati;* and again, twice (58. 6, 12) in the ceremony for long life after initiation to Vedic study, once with the direction *iti saṁdhāvya*, and once with a smearing with fragrant powders. The word *ūrjá* in our text might also be nominative, and 'comes' is of course doubtful. The metrical definition implies the resolution *-ṇl-a*.

2. Rich in honey are ye; may I speak speech rich in honey.

'Ye': i.e., the waters, the adjective being feminine. ⌊We had a phrase like to our second clause at iii. 20. 10: cf. *Gram.* § 738 a.⌋

3. Invoked of me [is] the guardian (*gopā́*); invoked [is] guardianship.

The different metrical designation of these two 14-syllabled verses is apparently wholly arbitrary.

4. Well-hearing ears, ears hearing what is excellent; may I hear excellent encomium (*çlóka*).

'Ears' is both times dual; we might fill out to 'well-hearing are my ears' etc.

5. Let both well-hearing and listening (*úpaçruti*) not desert me — eagle-like sight, unfailing light.

⌊For the *mā . . . mā́*, cf. below, 3. 2, etc.⌋

6. Spread (*prastará*) of the seers art thou; homage be to the spread of the divine ones (*dāíva*).

The verse is used twice in Kāuç. (2. 18; 137. 33), and once in Vāit. (2. 9). In the former, it accompanies the taking up of part of the *darbha*-grass provided, and making a seat for the *brahman*-priest south of the fire, once at the *parvan* sacrifice and once in the *ājyatantra* ceremony. In the latter, it accompanies the making of such a spread in the *parvan* ceremonies. In all the three cases, it is evidently taken because of its specific meaning, and not because of any connection of those ceremonies with the one implied here.

3. Paryāya the third.

[*Brahman. — ṣaṭka. ādityadevatya. 1. āsurī gāyatrī; 2, 3. ārcy anuṣṭubh; 4. prājāpatyā triṣṭubh; 5. sāmny uṣṇih; 6. 2-p. sāmnī triṣṭubh.*]

Translated: Griffith, ii. 202.

1. May I be the head (*mūrdhán*) of riches, the head of my equals.

Or, perhaps, 'I am the head of the one, may I be so of the other.' The verse (or the *paryāya*) is quoted twice in Kāuç., once (18. 25) in the *citrā* ceremony, together with a whole series of other hymns or verses, in partaking of a milk-rice-dish; and once (58. 22), in the ceremony of giving food to a young child (*annaprāçana*), with a part of the same hymns.

2. Let both breaking (?*rujá*) and longing (*vená*) not desert me; let both the head (*mūrdhán*) and the distributer (?*vídharman*) not desert me.

The nouns in this and the following verses are in part of obscure meaning and reference.

3. Let both the kettle (?) and the cup (*camasá*) not desert me; let both the maintainer (*dhartṛ́*) and the supporter (*dharúṇa*) not desert me.

The translation follows the suggestion of the Pet. Lexx., to emend *urvá* at the beginning to *ukhá*.

4. Let both the releaser (*vimoká*) and the wet-rimmed one not desert me; let both him of wet drops (*-dā́nu*) and Mātariçvan not desert me.

5. Brihaspati my soul, manly-minded by name, hearty (*hṛ́dya*).

6. Free from torment my heart, a wide pasture, an ocean am I by extent (*vídharman*).

4. Paryāya the fourth.

[*Brahman. — saptaka. ādityadevatya. 1, 3. sāmny anuṣṭubh; 2. sāmny uṣṇih; 4. 3-p. anuṣṭubh; 5. āsurī gāyatrī; 6. ārcy uṣṇih; 7. 3-p. virāḍgarbhā 'nuṣṭubh.*]

Translated: Griffith, ii. 203.

1. May I be the navel of riches, the navel of my equals.

The scholiast (*pariçiṣṭa*) adds this verse (or *paryāya*) to 3. 1 under Kāuç. 18. 25. ⌊Cf. note to 3. 1.⌋

2. Of good seat (*?svāsát*) art thou, of good dawns, an immortal among mortals.

The adjectives are sing. masculine. The *pada*-text reads *su○āsát* and *su○uṣā́ḥ*.

3. Let not breath quit me; nor let expiration, deserting me, go away.

⌊For 'deserting me' one might perhaps say 'leaving me low.' For the combination with *párā gā*, cf. TS. v. 7. 9^1.⌋ Most of our mss. (all except D.R.) leave *mā́m* unaccented; ⌊the curious blunder is made also by nine of SPP's mss., as against five mss. and two reciters that gave *mā́m*⌋. All our mss. save one (R.) combine *apānó 'va-* ⌊instead of *-nò*⌋. The verse is ⌊almost⌋ identical with vii. 53. 4 **a**, **b** ⌊which has *me 'mā́m* for *mā́ mā́m*⌋.

4. Let the sun protect me from the sky, Agni from the earth, Vāyu from the atmosphere, Yama from men (*manuṣyà*), Sarasvatī from them of the earth.

The verse can be read into 32 syllables, but the metrical definition of the Anukr. is altogether absurd. ⌊Griffith gives *ahnás* its usual meaning: possibly W's "sky" is not intentional, but a mere slip. Cf., however, 7. 6, below.⌋

5. O breath-and-expiration, do not desert me; let me not perish (*pra-mī*) among the people (*jána*).

6. With well-being today, O waters, may I, whole [and] with my whole train (*-gaṇá*), attain dawns and evenings.

The verse is really composed of two *triṣṭubh* pādas.

7. Puissant (*çákvarī*) are ye; may cattle approach me; let Mitra-and-Varuṇa [assign] me breath-and-expiration; let Agni assign me dexterity.

Nearly all our mss. (not T.s.m.R.) give *stheṣu* instead of *stheṣus;* ⌊and so do three of SPP's⌋. ⌊For the form, see *Gram.* § 894 c.⌋

⌊Here ends the first *anuvāka*, with 4 *paryāyas* and 32 *avasānarcas:* see the summations at page 793, above. The piece here quoted from the Old Anukr. is *prājāpatyo ha catuṣkaḥ:* see p. 792.⌋

5. Paryāya the fifth.

[*Yama.—daçaka. duḥsvapnanāçanadevatya.* a *of 1–6. virāḍ gāyatrī* (*5* a. *bhurij; 6* a. *svarāj*); *1* b, *6* b. *prājāpatyā gāyatrī; 1* c, *6* c. *2-p. sāmnī bṛhatī.*]

⌊Both the Anukramaṇīs reckon the *paryāya* as of 10 *avasānas:* that is, they count the *anuṣañgas* (b–c) only in their first and last occurrences, as explained at p. 793, end (cf. pages 628–9, 772).⌋ One or two of the mss. (W.R.) indicate by fragments of b and c given also with verses 2–5 that they regard all the six verses ⌊or *gaṇas*, rather⌋ as of equal length. ⌊It is true that the summations (see p. 793 and table) number the *gaṇas* as 2 and call the *avasānarcas* of the remaining 4 by the name of *paryāya-avasānarcas;* but it is not apparent why the *gaṇas* should not be counted as 6, just as those of the second *paryāya* of xi. 3 are counted as 18 (p. 632, top, p. 628, ¶ 10).—The numbers of the *avasānas* as given by SPP. in accord with the Anukr. are added by me in ell-brackets.⌋

Translated: Ludwig, p. 468; Griffith, ii. 203.

1. ⌊1.⌋ We know thy place of birth (*janítra*), O sleep; thou art son of seizure (*gráhi*), agent of Yama; ⌊2.⌋ ender art thou, death art thou; ⌊3.⌋ so, O sleep, do we comprehend thee here; do thou, O sleep, protect us from evil-dreaming.

The verses of this hymn are nearly ⌊vs. 6 exactly⌋ identical with vi. 46. 2; and whether they or it are quoted in Kāuç. 46. 9, 13, it is impossible, and wholly unimportant, to determine ⌊cf. introd. to vi. 46⌋.

2. ⌊4.⌋ We know thy place of birth, O sleep; thou art son of perdition, agent etc. etc.

3. ⌊5.⌋ We know thy place of birth, O sleep; thou art son of ill-success (*ábhūti*), agent etc. etc.

4. ⌊6.⌋ We know thy place of birth, O sleep; thou art son of extermination (*nírbhūti*), agent etc. etc.

5. ⌊7.⌋ We know thy place of birth, O sleep; thou art son of calamity (*párābhūti*), agent etc. etc.

6. ⌊8.⌋ We know thy place of birth, O sleep; thou art son of the wives (*-jāmí*) of the gods, agent of Yama; ⌊9.⌋ ender art thou, death art thou; ⌊10.⌋ so, O sleep, do we comprehend thee here; do thou, O sleep, protect us from evil-dreaming.

This verse agrees ⌊precisely⌋ with vi. 46. 2, and the ⌊words *dévānām patnīnām garbha yámasya kara* (the readings are not quite certain)⌋ appear in xix. 57. 3; the other verses are therefore most probably varied repetitions of this one.

6. Paryāya the sixth.

[*Yama.—ekādaça. duḥsvapnanāçanadevatya; uṣodevatya. 1–4. prājāpatyā 'nuṣṭubh; 5. sāmnī pañkti; 6. nicṛd ārcī bṛhatī; 7. 2-p. sāmnī bṛhatī; 8. āsurī jagatī; 9. āsurī bṛhatī; 10. ārcy uṣṇih; 11. 3-p. yavamadhyā gāyatrī vā "rcy anuṣṭubh* (see under vs. 11).]

Translated: Griffith, ii. 204.

1. We have conquered today, we have won today; we have become guiltless.

The verse corresponds to the first two pādas of RV. viii. 47. 18, which differ only by reading *ca* in place of the second *adyá*. It and its two successors (or also vs. 4) are really metrical, half *anuṣṭubhs*. The verse, or the *paryāya*, is used in Kāuç. 49. 19, nearly at the end of the *abhicāra* or witchcraft chapter, with xiii. 1. 28 and 3. 1, to accompany the putting on of *adhipāças* (conjectured 'gag' in the minor Pet. Lex.).

2. O dawn, of what evil-dreaming we have been afraid, let that fade away (*apa-vas*).

The verse ⌊cf. note to vs. 1⌋ is, without variant, RV. viii. 47. 18 c, d.

3. Carry that away to him that hates; carry that away to him that curses.

4. Whom we hate, and who hates us, to him we make it go.

Our *yás* (in *yáç ca no*) is an emendation for *yát*, which all the mss. read. ⌊SPP. reads *yát* with all his authorities.⌋

5. Heavenly dawn, in concord with speech; heavenly speech, in concord with dawn; —

Part of the mss. read in b *devy ū̀ṣásā*.

6. The lord of dawn, in concord with the lord of speech; the lord of speech, in concord with the lord of dawn :—

The Anukr. mss. read *ārṣī* instead of *ārcī* in their definition of the meter of this verse.

7. Let them carry away for yon man the niggards (*arā́ya*), the ill-named ones, the *sadā́nvās*, —

8. The *kumbhīkās*, the spoilers (*dūṣīkā*), the revilers (*pī́yaka*), —

9. Waking evil-dreaming, sleeping evil-dreaming.

Literally 'of one waking' and 'in sleep.' The *pada*-text reads ∘*dusvapnyám* both times. The Anukr. twice resolves *-ni-am*.

10. Boons that will not come, plans of non-acquisition, fetters of hatred that does not release : —

That is, probably, plans or desires that issue in failure. ⌊Griffith takes *drúh* here and at ii. 10 as a female fiend.⌋

11. That, O Agni, let the gods carry away for yon man, that he may be impotent (*vádhri*), faltering, not good (*sādhú*).

'For him,' here and in vs. 7, is plainly equivalent to 'to him,' or that they may be his. All the mss. accent *vī́thuras;* ⌊so SPP. reads with all his authorities⌋. As *gāyatrī* and *ārcy anuṣṭubh* both imply 24 syllables, the Anukr. seems willing to give us our choice between them.

⌊Perhaps we should understand the definition *3-p. yavamadhyā gāyatrīvārcy anuṣṭup* as an '*anuṣṭubh* of 24 syllables, like (*iva:* not *vā*) a *3-p. yavamadhyā gāyatrī*'

(7 + 10 + 7 : *Ind. Stud.* viii. 129) : only this one divides rather as 8 + 10 + 6. — One is tempted to deem *agne* an intrusion and to regard the verse as a couple of simple *triṣṭubh* pādas: and the temptation is strengthened by the fact that the sole mark of pāda-division in W's Collation Book comes after *vahantu.*⌋

7. Paryāya the seventh.

[*Yama. — dvyadhikaṁ vihitam. duḥsvapnanāçanadevatya. 1. pañkti; 2. sāmny anuṣṭubh; 3. āsury uṣṇih; 4. prājāpatyā gāyatrī; 5. ārcy uṣṇih; 6, 9, 11. sāmnī bṛhatī; 7. yājuṣī gāyatrī; 8. prājāpatyā bṛhatī; 10. sāmnī gāyatrī; 12. bhurik prājāpatyā 'nuṣṭubh; 13. āsurī triṣṭubh.*]

The definition of number of verses in the *paryāya* is taken by the Anukr. verbatim from the Old Anukr. (cf. p. 793, line 12), and appears to mean that the number of verses exceeds by two that of the preceding *paryāya.*

Translated: Griffith, ii. 205.

1. With that I pierce him; with ill-success I pierce him; with extermination I pierce him; with calamity I pierce him; with seizure I pierce him; with darkness I pierce him.

The 'that' of the first clause doubtless refers to 6. 11.

2. I demand against him with the terrible, cruel demands (*prāiṣá*) of the gods.

The word *prāiṣá* seems here to be used, not in its ritual sense which is common later, but rather in a sense suggested by its etymology.

3. I set him in the two tusks of Vāiçvānara.

⌊This seems to be an unmetrical version of iv. 36. 2 **c**, **d.**⌋

4. So, not so, may she swallow down.

The *pada*-text reads *evá : áneva : áva*, and the translation follows it. The text is probably corrupt; the 'she' (*sā́*) seems unmotived. Neither Pet. Lex. contains *áneva* ⌊in its main part; but the word is given in a supplement to the minor Lex., iii. 250 c⌋.

5. Whoso hates us, him let [his] self (*ātmán*) hate; whomso we hate, let him hate [his] self.

6. Let us disportion our hater from heaven, from earth, from atmosphere.

Compare x. 5. 25 etc.; we should expect *bhajāmas* here as there.

7. O thou of good ways (*suyāman*), of sight (*cākṣuṣá*).

Both the words may be proper names. Our P.M. read *cākṣuṣaḥ*, accentless.

8. Now (*idám*) do I wipe off evil-dreaming on him of such-and-such lineage, son of such-and-such a mother.

9. What I went at on such-and-such an occasion, what at evening, what in early night; —

The translation follows our emendation, *abhyágacham;* all the mss. read *-chan* (one or two in *pada* perhaps *-chat*); the true sense is very doubtful. ⌊SPP. reads *-chan* with all his authorities: see his note, vol. iii., p. 352.⌋

10. What when awake, what when asleep, what by day, what by night; —

11. What day by day I go at, from that do I cut him off (*ava-day*).

12. Him do thou smite, with him amuse thyself (?*mand*), his ribs do thou crush in.

13. Let him not live; him let breath quit.

This verse also forms a part of x. 5. 25 etc.

8. Paryāya the eighth.

[*ekādaça vāi triguṇāni.* a *of 1–27. 1-p. yajur brāhmy anuṣṭubh ;* b *of 1–27. 3-p. nicṛd gāyatrī ; 1* c. *prājāpatyā gāyatrī ;* d *of 1–27. 3-p. prājāpatyā triṣṭubh ;* c *of 2–4, 9, 17, 19, 24. āsurī jagatī ;* c *of 5, 7, 8, 10, 11, 13, 18. āsurī triṣṭubh ;* c *of 6, 12, 14–16, 20–23, 27. āsurī pan̄kti ;* c *of 25, 26. āsurī bṛhatī.*]

⌊The discrepancy in the numeration of the subdivisions of the *paryāya*, as between the Bombay edition (which follows the Old Anukr.) and the Berlin edition, is of the same kind as in *paryāya* 5, above, and the explanation given above (p. 794, top) may be consulted. The numbers of the *avasānas* as given by SPP. are added by me in ell-brackets.⌋

Translated: Griffith, ii. 206.

1. ⌊1.⌋ Ours [is] what is conquered, ours what has shot up, ours right (*ṛtá*), ours brilliancy, ours *bráhman*, ours heaven (*svàr*), ours the sacrifice, ours cattle, ours progeny, ours heroes. ⌊2.⌋ From that we disportion him yonder: so-and-so, of such-and-such lineage, son of such-and-such mother, who is yonder; ⌊3.⌋ let him not be released from the fetter of seizure. ⌊4.⌋ Of him now (*idám*) I involve the splendor, brilliancy, breath, life-time; now I make him fall downward.

Here is again a partial correspondence with x. 5. 36. Compare also Āpast. iv. 15. 3. The addition *yajus* to the name *brāhmy anuṣṭubh* (48 syllables) in the Anukr. seems, ⌊in the light of the corresponding expression at xvii. 1. 22, 23, intended to inform us that subdivision a is a *yajus;* but it is not apparent why the author should give this bit of information, which is (of its kind) so isolated: cf. third note to xv. 5. 7⌋.

2. ⌊5.⌋ Ours is etc. etc.; let him not be released from the fetter of perdition. Of him now etc. etc.

3. ⌊6.⌋ Ours is etc. etc.; let him not be released from the fetter of ill-success. Of him now etc. etc.

4. ⌊7.⌋ Ours is etc. etc.; let him not be released from the fetter of extermination. Of him now etc. etc.

5. ⌊8.⌋ Ours is etc. etc.; let him not be released from the fetter of calamity. Of him now etc. etc.

6. ⌊9.⌋ Ours is etc. etc.; let him not be released from the fetter of the wives of the gods. Of him now etc. etc.

7. ⌊10.⌋ Ours is etc. etc.; let him not be released from the fetter of Brihaspati. Of him now etc. etc.

8. ⌊11.⌋ Ours is etc. etc.; let him not be released from the fetter of Prajāpati. Of him now etc. etc.

9. ⌊12.⌋ Ours is etc. etc.; let him not be released from the fetter of the seers. Of him now etc. etc.

All our mss. except one (D.) accent *ṛṣīṇā́m;* our text emends to *ṛ́ṣīṇām*. ⌊In like manner, SPP. reads *ṛ́ṣīṇām* with four or three of his authorities, against twelve or thirteen that have *ṛṣīṇā́m.*⌋

10. ⌊13.⌋ Ours is etc. etc.; let him not be released from the fetter of them of the seers. Of him now etc. etc.

11. ⌊14.⌋ Ours is etc. etc.; let him not be released from the fetter of the Angirases. Of him now etc. etc.

12. ⌊15.⌋ Ours is etc. etc.; let him not be released from the fetter of them of the Angirases. Of him now etc. etc.

13. ⌊16.⌋ Ours is etc. etc.; let him not be released from the fetter of the Atharvans. Of him now etc. etc.

14. ⌊17.⌋ Ours is etc. etc.; let him not be released from the fetter of them of the Atharvans. Of him now etc. etc.

15. ⌊18.⌋ Ours is etc. etc.; let him not be released from the fetter of the forest trees. Of him now etc. etc.

16. ⌊19.⌋ Ours is etc. etc.; let him not be released from the fetter of them of the forest trees. Of him now etc. etc.

17. ⌊20.⌋ Ours is etc. etc.; let him not be released from the fetter of the seasons. Of him now etc. etc.

18. ⌊21.⌋ Ours is etc. etc.; let him not be released from the fetter of them of the seasons. Of him now etc. etc.

19. ⌊22.⌋ Ours is etc. etc.; let him not be released from the fetter of the months. Of him now etc. etc.

20. ⌊23.⌋ Ours is etc. etc.; let him not be released from the fetter of the half-months. Of him now etc. etc.

21. ⌊24.⌋ Ours is etc. etc.; let him not be released from the fetter of day-and-night. Of him now etc. etc.

22. ⌊25.⌋ Ours is etc. etc.; let him not be released from the fetter of the two congruent (*sam-yánt*) days. Of him now etc. etc.

There is nothing elsewhere in the text to show what these two days are. Perhaps they are day and night over again, viewed as each a form or aspect of a day. ⌊The use of the obscure *saṁyánt* (with *ṛtú* and *çrī́*) at ix. 5. 33 should here be noted.⌋

23. ⌊26.⌋ Ours is etc. etc.; let him not be released from the fetter of heaven-and-earth. Of him now etc. etc.

24. ⌊27.⌋ Ours is etc. etc.; let him not be released from the fetter of Indra-and-Agni. Of him now etc. etc.

25. ⌊28.⌋ Ours is etc. etc.; let him not be released from the fetter of Mitra-and-Varuṇa. Of him now etc. etc.

26. ⌊29.⌋ Ours is etc. etc.; let him not be released from the fetter of king Varuṇa. Of him now etc. etc.

27. ⌊30.⌋ Ours [is] what is conquered, ours what has shot up, ours right, ours brilliancy, ours *bráhman*, ours heaven, ours the sacrifice, ours cattle, ours progeny, ours heroes. ⌊31.⌋ From that we disportion him yonder: so-and-so, of such-and-such lineage, son of such-and-such mother, who is yonder; ⌊32.⌋ let him not be released from the fetter, the shackle of death. ⌊33.⌋ Of him now I involve the splendor, brilliancy, breath, life-time; now I make him fall downward.

Some of the mss. read *páḍviṅçāt* or *páḍvīṅçāt*. ⌊There should be an *avasāna*-mark in vs. 26 of the Berlin ed. after the second circle indicating omission.⌋

9. Paryāya the ninth.

[*catvāri vāi vacanāni. 1. prājāpatyā; 2. mantroktabahudevatyā; 3, 4. sāurye. 1. ārcy anuṣṭubh; 2. ārcy uṣṇih; 3. sāmnī pañkti; 4. paroṣṇih.*]

Translated: Griffith, ii. 208.

1. Ours [is] what is conquered, ours what has shot up; I have withstood all fighters, niggards.

The verse is identical with the first part of x. 5. 36; and its second part, with vs. 2, is found in MS. i. 5. 3 (reading *abhy àsthām*).

2. That Agni says; that, too, Soma says: may Pūshan set me in the world of the well-done.

The two pādas are second and fourth pādas of a verse in MS. i. 5. 3 (which rectifies the meter by reading *na ā́ dhāt* in place of *mā dhāt*: our own text probably ought to read *mā́*, i.e. *mā ā́*). With either of these readings, we have two faultless *triṣṭubh* pādas; but the Anukr. sanctions only 21 syllables. The first pāda is also found as viii. 5. 5 **a** and xix. 24. 8 **c**.

3. We have gone to heaven (*svàr*); to heaven have we gone; we have united (*sam-gam*) with the sun's light; —

The first half is the beginning also of TS. i. 6. 6. In Kāuç. 6. 16, the verse is used in the *parvan* ceremonies, while one looks at the sun; but according to Dārila, this verse with the next is to be so used: ⌊and his view is accepted by SPP. (iii. 350^{16}) and is supported by the suspension of the sense (see note to vs. 4)⌋. In Vāit. 24. 5, it is used, together with a RV. verse, to accompany the coming up from the bath in the *agniṣṭoma* ceremony. ⌊For the general import of this vs., see p. 792, ¶ 2.⌋

4. In order to becoming better (*vásyas-*). Rich in good (*vásu-*) [is] the sacrifice; good may I win (*van*); rich in good may I be; good put thou in me.

The first word seems to belong in sense rather to the preceding verse; ⌊see note thereon⌋. All the mss. read *vañçiṣīya*, and the edition follows them; but we ought unquestionably to have emended to *vañsiṣīya*. There is even probably a play on words intended between *vásu* and *vañs-*. ⌊Yet SPP. reads *vañçiṣīya* without note of variant: as to the form, see *Gram.* § 914 b.⌋ ⌊For use by Kāuç., see under vs. 3.⌋

⌊Here ends the second *anuvāka*, with 5 *paryāyas* and 71 *avasānarcas:* but see the summations at p. 793 and cf. p. 798 and p. 801. The piece here quoted from the Old Anukr. is *pañcaparyāya uttaraḥ:* see p. 792.⌋

⌊Here ends the thirty-first *prapāṭhaka.*⌋

Book XVII.

⌊Prayer to the Sun, identified with Indra and with Vishṇu.⌋

⌊This is the fifth book of the third grand division (books xiii.–xviii.) of the Atharvan collection, and its unity of subject (as indicated by the title, above, which is slightly modified from Whitney's, p. 806) is sufficiently apparent. It is the only book of the entire collection that consists of a single *anuvāka.* At xix. 23. 27, it is called the Viṣāsahi (*viṣāsahyāí svā́hā:* note the singular number); and the Old Anukr., as noted below at page 812, gives it the same designation. As was true of the preceding book (see page 792), no translation of this book has been published by the translators of single books; but from here on to the end of xx. 37 we have the *bhāṣya.*⌋

⌊The Atharvaṇīya-paddhati, in a chapter on *veda-vratas* (note to Kāuç. 57. 32), nominates a *viṣāsahi-vrata;* and the same *vrata* is mentioned by Keçava, in his note to Kāuç. 42. 12, p. 344^{24}, together with the *çiro-vrata*, which latter is known as a necessary preliminary to the study of the "Shaveling Upanishad" (see Muṇḍaka, iii. 2. 10). "Doubtless this hymn figured prominently in it" [the *viṣāsahi-vrata*], says Bloomfield, in his part of the *Grundriss*, p. 95.⌋

⌊The hymn consists of just 30 verses: and so again we find the decad-division, — here into three precise decads. This, however, is a mechanical division. Structurally, the hymn is composed of five parts, as follows.⌋

⌊**Part I., verses 1–5.** — This is a sequence of 5 verses of 6 pādas each and of the scheme 8 + 8 : 8 + 12 : 8 + 8 = 52. All 5 verses are identical in the first 5 pādas, which are made up mostly of words containing the roots *sah* 'overpower' and *ji* 'win by conquest'; and they differ only in the sixth pāda, which is characterized by the phrase 'may I be' (*bhūyāsam*), with an *ūha* which makes vs. 1 fall short of the full tale of syllables and makes an overplus for vs. 5.⌋

⌊**Part II., verses 6–19.** — This is a sequence of 14 verses characterized by the refrain 'Thine, O Vishṇu' (*távéd viṣṇo*). It is a curious fact that the mss. do not separate this refrain from the stock of the verse by an *avasāna*-mark; and herein they are supported by the Anukr. (see below), which describes verses [1–8: that is, 1–5 of Part I. and] 6–8, 10–13, 16, 18–19, and 24 as *try-avasāna.* In all the *taved viṣṇo* verses (6–19, and 24), the Bombay ed. follows the mss.: the Berlin ed., on the other hand, inserts an *avasāna*-mark before the *taved;* and, so far as the sense and structure go, it is imperatively demanded. — All the vss. of this part are of 7 pādas except 9, 14–15, and 17, which are of 5 each, and except 10, which is of 8.⌋

⌊**Part III., verses 20–23.** — This consists of 4 bits of prose. The verses contain: praise and prayer to the Sun (20–21: 'brilliant art thou; may I be brilliant'); and homage to the Sun, rising, setting, etc. (22–23: *namas*).⌋

⌊**Part IV., verses 24–26.** — These are 3 perfectly regular *anuṣṭubh* verses, to the first of which is added the *anuṣañga* that is characteristic of Part II. The 3 verses are closely related and are addressed to the Sun as Āditya or Sūrya, the first and last being appropriate for use at sunrise, and the second for use at sundown. — It may be noted that of the Pāli *paritta* verses (Jātaka, ii. p. 33–35) cited in the introduction to iii. 26, one set is used at sunrise and the other at sundown.⌋

⌊**Part V., verses 27–30.** — These (if we disregard the palpably intrusive *bráhmaṇā* of 27 **a**) are 4 perfectly regular stanzas, of which all the pādas are *triṣṭubh* except 30 **a** and 30 **c**, which are *jagatī* in count and cadence. We might call them *paritta*-verses, charms for defense and protection; they show various derivatives of the roots *vṛ* and *gup*, and references to Kaçyapa (see note to iv. 20. 7).⌋

---

1. Prayer and praise to Indra and the Sun.

[*Brahman. — ṛcas triñçat.*[1] *ādityadevatyās. 1. jagatī; 1–8. try-avasāna;*[4] *1–4 ⌊intending 2–5?⌋. atijagatī;*[2] *6, 7, 19. atyaṣṭi;*[3] *8, 11, 16. atidhṛti; 9. 5-p. çakvarī; 10–13, 16, 18–19, 24. try-avasāna;*[4] *10. 8-p. dhṛti; 12. kṛti; 13. prakṛti; 14–15. 5-p. çakvarī; 17. 5-p. virāḍ atiçakvarī; 18. bhurig aṣṭi; 24. virāḍ atyaṣṭi; 1–8 ⌊intending 1–5?⌋. 6-p.; ⌊6–8,⌋ 11–13, 16, 18–19, 24. 7-p.*[5] *20. kakubh; 21. 4-p. upariṣṭādbṛhatī; 22. anuṣṭubh; 23. nicṛd bṛhatī (22–23. yajuṣī dve;*[6] *2-p.); 25, 26. anuṣṭubh; 27, 30. jagatī; 28, 29. triṣṭubh.*]

The Anukr. has some bad readings and confusions in its account of the book, but they do not concern things of much consequence. ⌊So Whitney, in a note to vs. 5, which note I have transposed hither. He had altered (as often, for brevity) the order of his excerpts from the Anukr.: but I have restored them in this case to the order of the original. Moreover, there are several trifling items which he has omitted or misapprehended: and these I have added or tried to set right without marking them with the usual ell-brackets.⌋

⌊**Notes to the Anukramaṇī-excerpts.**⌋ [1] ⌊The text begins, *viṣāsahir ṛcas triñçat*, which is taken from the Old Anukr.: see p. 812.⌋ [2] ⌊As to the structure and count of vss. 1–5, see page 805, ¶ 4.⌋ [3] ⌊Text reads simply *udihīti dve asati sad atyaṣṭayaḥ:* read *ity aṣṭayaḥ?* or, perhaps, *ity atyaṣṭayaḥ?* but see note to verse 7.⌋ [4] ⌊The statements concerning the *try-avasāna* verses are given in two instalments and are entirely correct, although the Berlin edition makes them seem partially incorrect: vss. 1–5 are 3-*av.* in both ed's; 6–8 and 10–13, 16, 18–19, 24 are 3-*av.* in the mss. and the Bombay ed. and are 4-*av.* in the Berlin ed.: see page 805, ¶ 5, above.⌋ [5] ⌊The text says *aṣṭāu* [should be *pañca*] *ṣaṭpadāḥ, çeṣāḥ saptapadāḥ:* 'the rest' (*çeṣāḥ*) are those that remain after taking out from the verses thus far discussed those verses (1–8[5], 9–10, 14–15, 17) the number of whose pādas has been already stated: and the Anukr. therefore means (after emending *aṣṭāu* to *pañca*), 'verses 1–5 are of 6 pādas, while the rest, — namely verses [6–8,] 11–13, 16, 18–19, 24, — are of 7 pādas'; and this is quite correct.⌋ [6] ⌊See note to vs. 22 and cf. note to xvi. 8. 1.⌋

⌊Partly prose — verses 20–23: see ¶ 1, on this page.⌋

The hymn, or *anuvāka*, or book, occurs (except vss. 13, 14, 24) also in Pāipp. xviii., following immediately upon what represents our xvi.

A few of the later verses (18, 21–23) are used in Vāit. The hymn (or the first verses of it) is reckoned to the *salila gaṇa*, according to Kāuç. (18. 25); and the Pariçiṣṭa ⌊given under Kāuç. 54. 11⌋ reckons it also to an *āyuṣya gaṇa.* It is used (with i. 30; iii. 8; etc.) in the ceremony of reception of a Vedic student (Kāuç. 55. 17); and (with iii. 31; iv. 13; etc.) in the following ceremony for long life (58. 3, 11); and in the *annaprāçana* rite (58. 22); further, in a solar eclipse (the whole hymn or *sūkta:* 99. 3; and Keçava, in his note to 100. 3, p. 372^5, adds it also for use in a lunar eclipse). ⌊Vss. 1–5 are quoted by the schol. to Kāuç. 7. 21. As to the use of the hymn in the *viṣāsahivrata*, see above, p. 805, ¶ 2.⌋

Translated: Griffith, ii. 209. — Perhaps the Sun is elsewhere variously identified: thus at xiii. 4. 46 (see note) with Indra; and at xiii. 2. 31 with Viṣṇu.

1. Indra of mighty power, overpowering, having overpowered, very powerful, overpowering, power-winning (*saho-jít*), heaven-winning, kine-winning, booty-winning, to be praised (*īḍ*), by name, do I call: may I be long-lived.

2. Indra of mighty power etc. etc. do I call: may I be dear to the gods.

3. Indra of mighty power etc. etc. do I call: may I be dear to living beings (*prajā́*).

4. Indra of mighty power etc. etc. do I call: may I be dear to cattle.

5. Indra of mighty power etc. etc. do I call: may I be dear to my equals (*samānā́*).

Ppp. reads ⌊in the above 5 verses⌋ every time *viṣāsahyam;* and, for **c–f**, *s. s. viçvajitaṁ svarjitam abhijitaṁ vasujitaṁ gojitaṁ saṁjitaṁ saṁdhanājitam: īḍyaṁ nāma bhūyā indram āyuṣmān priyā bhūyāsam;* in the repetitions, *hūya* (in place of its previous *bhūyā*), and *indra devānāṁ priyo bhūyāsam.* Here, and everywhere else in the hymn, the comm. insists that by *indra* is intended the sun, and not Indra, quoting in proof of it TS. i. 7. 6^3: *asāú vā ādityá índraḥ.* ⌊For the structure and count of the vss., see above, p. 805, ¶ 4.⌋

6. Arise, arise, O sun; arise upon me with splendor; both let my hater be subject to me, and let not me be subject to my hater. — Thine, O Vishṇu, are heroisms manifold; do thou fill us with cattle of all forms; set me in comfort in the highest firmament (*vyòman*).

Ppp. reads in the concluding pāda of the refrain *svadhāyāṁ no dh-*; the comm. also has *svadhāyām.* The mss. commit the absurdity throughout of setting no *avasāna* between the verse proper and the refrain; we have, as required by the sense, introduced it in our text; ⌊the matter is further discussed above, p. 805, ¶ 5⌋. The refrain is, as usual, represented in vss. 7–18 only by the word *táva* in the mss. (except in R., which fills it out a little further). ⌊With reference to the main stock of the verse, the comm. cites most appositely TB. iii. 7. 6^{23}, *úd agād ayám ādityó víçvena sáhasā sahá: dviṣántam máma randháyan mó ahám dviṣató radham*, although it does not appear why he did not cite rather our verse 24 **a–d**, below, which see.⌋

⌊The refrain seems to count as 11 : 12 + 11 = 34 syllables with the Anukr.; but the true *triṣṭubh* cadences (*viçvárūpāiḥ, víoman*) of its second and third pādas suggest the suspicion of metrical disorder in the prior part of each of those pādas. One is tempted to think of *pṛṇīhi* as an ill-considered modernization of *pūrdhi;* and to wish that *mā* (before *dhehi*) might be excised, as superfluous in meter and in sense and as making a harsh change from plural (*nas*) to singular. — The change from singular to plural as between the main stock and the refrain, considering the looseness of their connection, is not to be called harsh.⌋

7. Arise, arise, O sun; arise upon me with splendor; both those whom I see and those whom I do not — among them make thou favor for me. Thine, O Vishṇu etc. etc.

We should expect *me* for *mā* in **d**; and the comm., on account of *mā*, takes *sumatím* as an adjective (= *çobhanabuddhiyuktam*) — which is not grammatically impossible, but against all Vedic usage. Verses 6 and 7, ⌊if the main stock of each verse be read rhythmically,⌋ are undoubtedly to be counted as 66 syllables, two less than a true *atyaṣṭi* (68), ⌊but also, on the other hand, two more than a true *aṣṭi* (64); but the **a** and the **b** of each can be read as 7 so as to make totals of just 64: see above, page 806, ¶ 6, note 3⌋. ⌊Concerning the refrain, see notes to vs. 6.⌋

8. Let them not damage thee in the sea, within the waters — they who approach there having fetters; quitting imprecation, thou hast ascended that sky; be thou then gracious to us; may we be in thy favor. — Thine, O Vishṇu etc. etc.

Ppp. reads in **b** *pāçinam*, and in **c** *ā ruha etān.* The verse counts most naturally 78 syllables (11 × 4: 34); a proper *atidhṛti* has 76. Bp. reads in **d** *ā́ : rukṣaḥ;* D.Kp. and all SPP's authorities have *ā́ : ar-*, which is doubtless the true *pada*-text.

9. Do thou, O Indra, in order to great good-fortune, protect us about with unharmed rays. — Thine, O Vishṇu etc. etc.

The comm. takes *aktúbhis* in its sense of 'night.' Ppp. reads *adabdhāiṣ pari* in **b**.

10. Do thou, O Indra, with propitious aids, be most wealful to us — ascending to the triple heaven of the heaven (*dív*), besung unto soma-drinking, having a dear abode (*-dhā́man*) unto well-being. — Thine, O Vishṇu etc. etc.

Ppp. reads in **a** *indro adbhiç* (*ç-*). The comm. gives us our choice between *-sthāna* and *-tejas* as meanings of *-dhāman* in **e**. The verse has two syllables too many for a regular *dhṛti* (72); ⌊it reads properly as 5 × 8 and 34; but pāda **a** may be read as 6⌋.

11. Thou, O Indra, art all-conquering, all-gaining (*sarva-víd*); much invoked [art] thou, O Indra; do thou, O Indra, send onward this well-invoking praise; be thou gracious to us; may we be in thy favor. — Thine, O Vishṇu etc. etc.

Ppp. reads in **a** *viçvavit;* and instead of our **d** (= 8 **d**) it has *çivābhis tanubhir abhi nas sajasva.* The verse is a true *atidhṛti* by number of syllables, but very irregular in structure (8 + 10 : 13 + 11 : 34 = 76).

12. Unharmed in the heaven (*dív*), also on earth, art thou; they have not attained thy greatness in the atmosphere; increasing with unharmed

worship (*bráhman*), do thou there, O Indra, being in the heaven (*dív*), bestow protection (*çárman*) on us. — Thine, O Vishṇu etc. etc.

Ppp. reads *divaṣ p-* in **a**. ⌊In d, all of SPP's authorities give *ṣáṅ* or *sáṅ :* and W's Collation Book notes nothing to the contrary; but⌋ the comm. omits the word, as the meter plainly requires. The verse (11 + 12 : 11 + 12 : 34 = 80) is by number of syllables an exact *kṛti*.

13. What body of thine, O Indra, is in the waters, what on the earth, what within the fire; what of thine, O Indra, is in the heaven-gaining (*svarvíd*) purifying one (*pávamāna*); with what body, O Indra, thou didst permeate (*vi-āp*) the atmosphere — with that body, O Indra, bestow thou protection upon us. — Thine, O Vishṇu etc. etc.

In nearly all our mss. (all save D. and R.p.m.) *vyāpitha* (p. *vi°āpitha*) is most strangely left unaccented, and the reading was in our text emended to *vyā́pitha*, in accordance with the invariable accentuation of such forms in RV. and AV. elsewhere. But a minority of SPP's authorities are reported by him as accenting *vyāpithá*, and he accordingly prints *vyāpithá* in his edition (our D.R.p.m. have the same). The 'purifying one' is doubtless here the wind (*vāyu :* so comm.). The verse (12 + 16 : 12 + 12 : 34 = 86) counts two more syllables than a proper *prakṛti*.

14. Increasing thee, O Indra, with worship (*bráhman*), the imploring seers have sat down [for] the session (*sattrá*). — Thine, O Vishṇu etc. etc.

The verse (11 + 12 : 34 = 57) has one more syllable than a regular *çakvarī*. ⌊Verses 13 and 14, as was noted above, are wanting in Ppp.⌋

15. Thou goest about Tṛita (?), thou about the fountain of a thousand streams, the heaven-gaining council. — Thine, O Vishṇu etc. etc.

All the mss., and hence both editions, read *tṛtám* in **a**; but the ms. of the comm. has *tritam*, and we cannot well believe that the latter is not the true reading; though the sense of the whole verse is extremely obscure. The comm. explains *tritam* mysteriously, as either *vistīrṇam antarikṣam* or *meghāir āvṛtam udakam*. *Vidatha*, he says, = *yajña*. The verse is capable of being read as 56 syllables. Ppp. puts it after our verse 17.

16. Thou defendest the four directions; thou shinest abroad with brightness (*çocís*) unto the two firmaments (*nábhas*); thou pursuest (*anu-sthā*) all these beings; thou, knowing, followest (*anu-i*) the way of righteousness. — Thine, O Vishṇu etc. etc.

The *saṁhitā*-mss. read *vidvā́ṅs távé 'd* between verse and refrain. The whole (11 + 11 : 12 + 11 : 34 = 79) reads naturally as three more syllables than belong to an *atidhṛti*.

17. With five thou heatest upward (*párāṅ*), with one hitherward; thou goest driving off the imprecation in good weather (*sudína*). — Thine, O Vishṇu etc. etc.

The comm. supplies, as is natural, *dīdhiti* or *marīci* 'ray' for the missing noun, and explains the five as required in order to illuminate so many worlds beyond the sun.

But Ppp. reads instead *saptabhiṣ p-* 'with seven.' ⌊With reference to the rays, Griffith (note to xi. 1. 36) cites Mahīdhara as quoted by Eggeling on ÇB. i. 9. 3^{16}.⌋ The comm. has the bad reading *nādhamānas* for *bādh-*. We have to resolve a *saṁdhi* in **a** in order to make 58 syllables in the verse.

18. Thou art Indra, thou great Indra, thou the world, thou Prajāpati; for thee the sacrifice is extended; to thee the offerers make oblation.— Thine, O Vishṇu etc. etc.

Ppp. reads *viṣṇus* for *lokas* in **b**, and, in **c**, *yajāyate* for *vi tāyate*. Our Bp.P.M.W. T.R.p.m. also have *jāyate* for *tāyate*. To make the verse only *bhurig aṣṭi* (65 syll.), we have to read the first pāda as seven syllables, though it easily makes eight. In Vāit. 3. 3 the verse, with vi. 5. 2, is made to accompany a *sāṁnāyya* offering to Indra, in the *darçapūrṇamāsa* ceremony. In our edition, the *ṁ* of *tváṁ* before *lokás* is lost in printing.

19. In the non-existent is the existent made firm; in the existent is being (*bhūtá*) made firm; being is set in what is to be; what is to be is made firm in being. Thine, O Vishṇu etc. etc.

Ppp. combines *bhavyā "hitam* ⌊double sandhi after *-e* as at ix. 1. 14⌋ in **c**, and has *samāhitam* for *pratiṣṭhitam* in **d**. The verse, like 6 and 7, lacks two syllables of a full *atyaṣṭi;* ⌊but see note to vs. 7 and p. 806, ¶ 6, note 3, above⌋.

20. Brilliant (*çukrá*) art thou; shiny art thou; as thou art shiny by the shining one (*bhrā́jant*), so may I by the shining one shine.

The Ppp. text of this verse is in confusion. Our P.M.I.T. combine (second time) *bhrājò 'si*, as if we had here, as the first time, *asi* (instead of *ási*). The first pāda is the same with the beginning of ii. 11. 5. MS. iv. 9. 5 has passages resembling this verse and the next. This prose bit is a queer *kakubh:* ⌊the *kakubh* calls for 8 + 12 + 8 = 28; and this may be read as 8 + 11 + 9⌋.

21. Brightness art thou, bright art thou; as thou by brightness art bright, so may I by both cattle and Brahman-splendor be bright (*ruc*).

Our P.M.T. have again (second time) *rocò 'si;* ⌊and one of SPP's *pada*-mss. has correspondingly *asi* without accent⌋. The MS. version is in some respects better: *rucír asi rucò* (or *rocyò*) *'si sá yáthā tváṁ rucyā́ rócasa evám ahám rucyā́ rociṣīya.* Ppp. also gives *rociṣīya.* ⌊For *ruciṣīya* or *roc-*, see *Gram.* § 907.⌋ The metrical definition of the Anukr. is absurd, the "verse" being prose, and having only three possible divisions; it can be made 36 syllables by reading *roco asi* either in **a** or in **b**. It is used in Vāit. 14. 2, in the *agniṣṭoma* ceremony.

22. To the rising one be obeisance; to the one coming up be obeisance; to the arisen one be obeisance; to the wide ruler (*virā́j*) be obeisance; to the self-ruler (*svarā́j*) be obeisance; to the universal ruler (*samrā́j*) be obeisance.

We should expect, by the analogy of the next verse, *udeṣyaté* for *udāyaté*. The comm. explains the latter by *ūrdhvam īṣad gacchate*. In Vāit. 11. 16, the verse accompanies worship of the rising sun in the *agniṣṭoma* ceremony. It is so far an *anuṣṭubh* that it contains 32 syllables. ⌊The Anukr. informs us that this verse is a *yajus;* and so of the next. A similarly isolated bit of information we had concerning xvi. 8. 1 **a**.⌋

23. To the setting one be obeisance; to the one about to set be obeisance; to the one that has set be obeisance; to the wide ruler be obeisance; to the self-ruler be obeisance; to the universal ruler be obeisance.

In Vāit. 11. 13, the verse accompanies worship of the setting sun in the *agniṣṭoma* ceremony. The Anukr. restores both the elided initial *a*'s in the first half-verse, thus counting 35 syllables.

24. This Āditya hath arisen, together with all ardor (*tápas*), making subject to me my rivals; and let me not be subject to my hater. — Thine, O Vishṇu etc. etc.

We have repeated here once more the refrain of vss. 6–19. The verse is wanting in Ppp. Pādas c, d are nearly identical with our 6 c, d above. ⌊The main stock of the vs., without the refrain, corresponds to⌋ RV. i. 50. 13, which reads *sáhasā* in b, and *dviṣántam* (for *sapátnān*) in c; also *mó* for *mā́ ca* in d; ⌊and it is also TB. iii. 7. 6^{23}, quoted above in full under vs. 6, which reads like RV., save that it has *máma* for *máhyam* in c, and *dviṣató* for *dviṣaté* in d.—In the Calcutta ed. of TB., *sáhasā* is misprinted *máhasā* in the text, but is given aright in the comm. (p. 504), and aright in the Poona ed., p. 1105.⌋

25. O Āditya, thou hast ascended a boat of a hundred oars in order to well-being; thou hast made me to pass over the day, make thou me likewise (*satrā́*) to pass over the night.

The comm. explains *satrā́* by *sahāi 'va, ahnā saha;* he gives also as admissible alternative explanation " I have ascended thee as a boat" etc., understanding the second person to be used as a first! Ppp. reads, in fact, *ā 'ruham;* and, in c, *ahar ṇo 'ty*.

26. O sun, thou hast ascended a boat of a hundred oars in order to well-being; thou hast made me to pass over the night, make thou me likewise to pass over the day.

Passages analogous and in part accordant with the two preceding verses are found in MB. ii. 5. 13, 14. Ppp. reads in a *ā 'rikṣam;* and, in c, *rātrī ṇo 'ty*.

27. With Prajāpati's worship (*bráhman*) [as] defense am I covered, with Kaçyapa's light and splendor; long-lived, of finished heroism, vigorous (? *víhāyas*), having a thousand life-times, well-made, may I go about.

⌊Or, to bring out the connection between *varman* and *āvṛta*, one may render, 'with P's defense am I defended,' 'with P's covering am I covered.'⌋ It is plain that *bráhmaṇā*, which is metrically redundant, has slipped in here out of 28 a; but it appears to be found also in Ppp., as in the text of the comm. The latter explains *víhāyās* by *vividhagamanaḥ, sarvatrā 'pratibaddhagatiḥ;* ⌊cf. Bergaigne, *Rel. Véd.* iii. 287⌋. The verse (14 + 11 : 11 + 10[or 11?] = 46) has nothing of a *jagatī* character; ⌊but, if we excise *bráhmaṇā*, it is a perfectly good *triṣṭubh*⌋.

28. Encompassed with worship [as] defense am I, with Kaçyapa's light and splendor; let not the arrows that are the gods' attain me, nor those of men, let loose in order to slay (*vadhā́ya*).

SPP. reports his *pada*-mss. as reading *yā́* instead of *yā́ḥ* at end of **c**; I have not observed the blunder in ours. All, both his and ours, give *áva°sṛṣṭā* instead of *-ṭāḥ* in **d**. The comm. adds the *visarga* in both words. A part of the verse is wanting in Ppp.

29. Guarded by righteousness and by all the seasons, guarded by what is and by what is to be am I; let not evil attain me, nor death; I interpose with a sea of speech.

That is, I set my uttered charms like a sea between me and them.

30. Let Agni [as] guardian protect me all about; let the sun, rising, thrust [away] the fetters of death; out-shining dawns, firm mountains — let a thousand breaths abide (*ā-yat*) in me.

Ppp. reads in **a** *gopaṣ pari*, transposes pādas **b** and **c** (corrupting to *vicchantīr*, and combining *uṣasaṣ p-*), and ends **d** with *mayu te ramantām;* and it then adds our xviii. 4. 49. The connection of our **c** is obscure; the comm. understands *mṛtyupāçān nudantām* or else *mām anugṛhṇantu:* the former is possible. ⌊The verse is to be read as 12 + 11 : 12 + 11.⌋

⌊Here ends the first and sole *anuvāka*, with 1 hymn and 30 verses. The words *prathamo 'nuvākaḥ* are not printed here in either edition, but are found in several of W's mss. The quotation from the Old Anukr. is *ity etat samanukrāntam ṛcas triṅçad* "*viṣāsahiḥ.*"⌋

⌊Here ends also the thirty-second *prapāṭhaka.*⌋

Book XVIII.

⌊Funeral verses.⌋

⌊Funeral ceremonies. — This eighteenth book is the sixth and last book of the third grand division (books xiii.–xviii.) of the Atharvan collection, and shows very clearly that general unity of subject which is the distinguishing characteristic of the books of that division. In particular, however, the verses of the book do not show an orderliness of arrangement corresponding with that unity of subject. In large part, the verses of this book appear also in the Rigveda and in book vi. of the Tāittirīya Āraṇyaka, and the readings of these two texts are wont to agree together rather than with those of the Atharvaveda. As appears from the excerpts below, p. 814, the *Pañcapaṭalikā* seems to have a special name for this book, 'The Yamas' or 'Yama-hymns.' The book has been translated by Weber in the *Sitzungsberichte der königlich Preussischen Akademie der Wissenschaften zu Berlin* (cited below as "*Sb.*") for 1895 and 1896. The *bhāṣya* is not wanting.⌋

⌊The funeral ceremonies of the ancient Hindus (like their nuptial ceremonies — see p. 738) have been often treated: thus, as early as 1801, by Colebrooke, in vol. vii. of the *Asiatic Researches* (the paper is reprinted by Cowell in his edition of H. T. Colebrooke's *Essays*, vol. i.: see pages 172–206); by H. H. Wilson, *Works*, ii. 270 f.; by R. Roth, ZDMG. viii. 467–475; by Max Müller, ZDMG. ix., appendix, pages i–lxxxii; by Monier-Williams in his *Religious Thought and Life in India*, chapter xi.; and by H. Oldenberg, *Religion des Veda*, pages 570–591. Closely akin in subject is Whitney's essay on *The Vedic doctrine of a future life*, reprinted in his *Oriental and Linguistic Studies*, i. 46–63. — See also my notes upon the customs and ritual of cremation and burial (AGS. iv. 1–6) in my *Sanskrit Reader*, pages 401–405, and my notes on RV. x. 18 etc., *Reader*, pages 382–386: in both places I have given many pertinent bibliographical references. — The sixth *prapāṭhaka* of the Tāittirīya Āraṇyaka is devoted to the funeral rites, and contains much of the material of this book of the AV. Rājendralāla Mitra's analysis of the *prapāṭhaka* (pages 41–48 of the "Contents" prefixed to his text-edition) may well be consulted, and also pages 33–58 of his Introduction. — The most comprehensive treatment of the subject has been given by Dr. W. Caland, under the title *Die Altindischen Todten- und Bestattungsgebräuche mit Benutzung handschriftlicher Quellen dargestellt*, Verhandelingen der Koninklijke Akademie van Wetenschappen te Amsterdam, Afdeeling Letterkunde, Deel I. N° 6, Amsterdam, 1896, pages xiv + 193.⌋

⌊Hymns (or *anuvākas*) 1 and 2 are treated by Weber (as above) in the *Sitzungsberichte* for 1895, pages 815–866; and hymns (or *anuvākas*) 3 and 4, in the *Sitzungsberichte* for 1896, pages 253–294. — Weber's essays give first a general introduction for the whole book (*Sb.*, 1895, pages 815–819); and then, for each *anuvāka*, a special introduction followed by a translation with running comment. Each special introduction treats of the ritual uses of the *anuvāka* concerned and of the provenience of the various verses or groups of verses which enter into its composition and also of some general matters relating to that *anuvāka.*⌋

⌊**Divisions of the book.** — The material of this book is divided by our text into 4 *anuvākas* and this division coincides with the division into 4 hymns. (Compare the *anuvāka*-division of books xii. and xiii. and xiv.) A conspectus for book xviii. follows:

Anuvākas	1	2	3	4
Hymns	1	2	3	4
Verses	61	60	73	89
Decad-division	5 tens + 11	6 tens	6 tens + 13	8 tens + 9

Of the "decads," *anuvākas* 1, 2, 3, and 4 contain respectively 6, 6, 7, and 9. The sum is 28 "decad"-*sūktas*. These 4 *anuvākas* and 28 *sūktas* are recognized by the Major Anukr., as noted below, next ¶. The sum of verses is 283, as is also stated by the same treatise, if we disregard an apparent misreading, *ibidem.*⌋

⌊**The Major Anukr.** begins its treatment of the book thus: *o cit sakhāyam* (xviii. 1. 1) *iti caturanuvākam aṣṭāviṅçatisūktakaṁ tryaçītidviçatanavatyarcaṁ* (? read *-dviçatarcam*) *yamadevatyaṁ trāiṣṭubhaṁ kāṇḍam atharvā mantroktabahudevatyaṁ ca.*⌋

⌊That is to say: 'The book that begins with *o cit sakhāyam* has four *anuvākas* and twenty-eight *sūktas* and two-hundred-and-eighty-three verses and is in *triṣṭubh* meter; the seer is Atharvan; and the deities are Yama and many others mentioned in its *mantras*.'⌋

⌊**The Pañcapaṭalikā.** — The excerpts from the Old Anukr. are given piecemeal at the end of each *anuvāka* and may here be reconstructed into a metrical couplet:

ekaṣaṣṭiç ca ṣaṣṭiç ca saptatis tryadhikā paraḥ:
ekonanavatiç cāi 'va yameṣu vihitā ṛcaḥ.

That is to say: 'Sixty-one; and sixty; the next [*anuvāka*] three-over-seventy; and ninety-less-one: are the verses disposed among the Yama-hymns.' These excerpts are quoted in part and verbatim by the Major Anukr.⌋

⌊It would thus appear from the Old Anukr. that the division into *anuvākas* is indeed of considerable antiquity. On the other hand, we cannot claim much intrinsic significance for the coincident division into hymns: at all events, the fact that a ritual sequence runs over the division-line between hymns 1 and 2 (see my note to 1. 49) makes against such significance; and my suggestion (p. 848) as to a possible misdivision between hymns 3 and 4 points the same way.⌋ ⌊See p. clx, near end.⌋

The whole book is wanting in Pāipp., although a very few of the verses (namely, 1. 46; 2. 13, 17; 3. 56; 4. 49) are found here and there in its text. In the Vāit., which has no chapter devoted to funeral rites, only fifteen scattered passages ⌊covering about a score of verses⌋ are used; but in the Kāuç., most of the verses from 1. 40 on to the end of the book are quoted, solely in the chapter (*adhyāya* xi.: sections or *kaṇḍikās* 80–89) which deals with funeral rites and rites to the Fathers or Manes. ⌊See p. 1016.⌋

1. ⌊Funeral verses.⌋

[*Atharvan.*—*ekaṣaṣṭi. yamadevatyam mantroktabahudevatyaṁ ca* (*41–43. sarasvatīdevatyās; 40. rāudrī; 44–46. mantroktapitṛdevatyās; 51, 52. pitrye*). *trāiṣṭubham: 8, 15. ārṣī pañkti; 14, 49, 50. bhurij; 18–20, 21–23. jagatī; 37, 38. paroṣṇih; 56, 57, 61. anuṣṭubh; 59. purābṛhatī.*]

⌊Only one verse (46) is found in Pāipp., and that in book ii. Only four *sūtras* of the Vāit. cite verses from this hymn, and those verses are 44–46, 51, and 55. In the Kāuç., as already noted by Whitney, p. 814, nearly all the verses from 1.40 to the end of the book have their uses in the ritual. That Parts I. and II. and III. of the hymn as divided below are utterly impertinent to the proper subject of the book and therefore without ritual application, is a fact on which Weber, *Sb.* 1895, p. 819, has already animadverted.⌋

⌊A clear synoptic statement of the provenience of the different groups of verses, or of the single verses, that enter into the composition of this hymn appears so desirable for the critical study thereof, that I subjoin the following:

Part I., verses 1–16.—This is the hymn of Yama and Yamī, RV. x. 10, of 14 vss., but covering 16 in our text by reason of the strange insertion of RV. i. 84. 16 between the RV. vss. 5 and 6 (our 5 and 7) and the expansion of the RV. vs. 12 to two (our 13 and 14).—See Weber, *Sb.* 1895, p. 819.

Part II., verses 17–26.—This is the Agni-hymn, RV. x. 11, of 9 vss. The order of the last two is inverted, and to the whole part is prefixed a vs. (our 17) not found in other texts.—See Weber, *Sb.* 1895, p. 828.

Part III., verses 27–36.—This is the Agni-hymn, RV. x. 12, of 9 vss., with the order of vss. 3 and 4 inverted and with its last vs., 9, which we had above as our vs. 25, not repeated. To the whole is prefixed (as our 27, 28) a repetition of the Agni-vss., AV. vii. 82. 4, 5: perhaps vs. 5 (our 28: of which all four pādas begin with *práti*) is put here as a parallel to our 29 (on account of its *pratyáñ*); in that case, vs. 4 (our 27) might be regarded as a mere variation of vs. 5, with *ánu* four times for *práti*, etc.—See Weber, *Sb.* 1895, p. 830.

Part IV., verses 37, 38.—To Indra, RV. viii. 24. 1, 2. See Weber, l.c., p. 819 n.

Part V., verse 39.—Corresponds to RV. x. 31. 9.

Part VI., verse 40.—Here begin the vss. used in the ritual.—To Rudra, RV. ii. 33. 11.

Part VII., verses 41–43.—To Sarasvatī with the Fathers, RV. x. 17. 7–9.

Part VIII., verses 44–46.—To the Fathers, RV. x. 15. 1, 3, 2.

Part IX., verse 47.—To the Fathers, RV. x. 14. 3.

Part X., verse 48.—To Soma, RV. vi. 47. 1.

Part XI., verses 49, 50.—To Yama, RV. x. 14. 1, 2.

Part XII., verses 51, 52.—To the Fathers, RV. x. 15. 4, 6.

Part XIII., verse 53.—*Tvaṣṭā duhitre* etc., RV. x. 17. 1.

Part XIV. a, verse 54.—To the dead man, RV. x. 14. 7.

Part XIV. b, verse 55.—Averruncatio, RV. x. 14. 9.

Part XV., verses 56, 57.—Fire-kindling, RV. x. 16. 12 and variation.

Part XVI., verses 58–60.—To Yama and the Fathers, RV. x. 14. 6, 5, 4.

Part XVII., verse 61.—To the Fathers (?), SV. i. 92.⌋

⌊It thus appears that every verse of our hymn has its correspondent in the RV. save four (or five, if one wishes to count vs. 57): to wit, vs. 17, which is not found to my knowledge in any other text; vss. 27, 28, repeated from AV. vii. (see above); and vs. 61, found in SV.⌋

Translated: as AV. hymn, by Weber, as already noted, *Sb.* 1895, pages 825–842; Griffith, ii. 215. — Translated, furthermore, in so far as it corresponds to RV. material (see above), by the RV. translators, Wilson, Ludwig, Grassmann; 8 of the 14 verses 47 to 60 are from RV. x. 14, which has been translated by Geldner, *Siebenzig Lieder des Rigveda*, p. 146. In particular, Part I. (RV. x. 10), "Yama and Yamī," has been rendered by Muir, v. 288–291; Geldner, l.c., p. 142; Ludwig, in his *Rigveda*, vol. ii., no. 989, with comment in vol. v., p. 510. With reference to this same Part I., J. Ehni, *Die ursprüngliche Gottheit des vedischen Yama*, Leipzig, 1896, pages 139–141, may be consulted. Most important is Geldner's article in the *Gurupūjākaumudī*, pages 19–22, in which he subjects his older views concerning RV. x. 10 to a critical revision in the light of Sāyaṇa's interpretation.

1. Unto a friend would I turn with friendship; having gone through much ocean, may the pious one take a grandson of [his] father, considering further onward upon the earth (*kṣám*).

That is, 'making thoughtful provision for the future.' The verse is, without variant, RV. x. 10. 1. Our Bs.E. have *purú* in *saṁhitā*. The verse is also SV. i. 340, which has a considerably different text: for a, *ā́ tvā sákhāyaḥ sakhyā́ vavṛtyus;* in b, *arṇavā́ṅ jagamyāḥ;* for d, *asmín kṣáye pratarā́ṁ dī́dyānaḥ*. The comm. takes *vavṛtyām* as of causative value, = *vartayāmi: dīdhyānas* he explains first (as if it were *dīdyānas*) by *dīpyamānas*, 'becoming illustrious over the whole earth'; but also, alternatively, by "thinking [upon a means of impregnating me]." — The word *sakhyā́* he takes as instr. of *sakhyá* 'friendship' ⌊so Lanman, *Noun-Inflection*, JAOS. x. 336⌋, and renders by *sakhitvena;* but also alternatively as instr. of *sakhī*, 'by means of a female friend,' a go-between!

⌊An oxytone feminine stem *sakhī́* corresponding (cf. JAOS. x. 368) to a barytone masculine *sákhi* should accent its instr. *sakhyā̀* (JAOS. x. 368, top, 381), not *sakhyā́*.⌋ ⌊Aufrecht, *Festgruss an Böhtlingk*, 1888, page 1, took *sakhyā́* as a dative of *sakhyá;* and Pischel, *Ved. Stud.* i. 65 (title-page dated 1889), made a cogent and interesting argument against my view and came (independently, without doubt) to the same conclusion as Aufrecht. — For Geldner's interpretation of the whole verse, see *Gurupūjākaumudī*, p. 19–20.⌋

2. Thy friend wants (*vaç*) not that friendship of thine, that she of like sign should become of diverse form; the sons of the great Asura, heroes, sustainers of the sky (*dív*), look widely about.

That is, Varuṇa's spies are on the watch against such unpermitted acts. Our Bp.Bs. read in b *sálakṣmyā*. The comm. understands *salakṣmā* as *ekodaratvalakṣaṇaṁ yasyāḥ* 'marked as from the same womb,' and *viṣurūpā* as "changing from sister to wife." The same expression occurs below in 1. 34, and variations of it in TS. i. 3. 10^1 (quoted further at vi. 3. 11^2) and MS. i. 2. 17 (a passage corresponding to, but different from, that in TS.); also VS. vi. 20 b (do.). It seems to have a kind of proverbial currency, as applied to things that change from one character to another. The comm. renders *pari khyan* by *pari vadanti* or *nirākariṣyanti*. The verse is RV. x. 10. 2.

3. Truly those immortals want that — posterity (?*tyajás*) of the one mortal; may thy mind be set in our mind; mayest thou enter [as] husband a wife's body.

The verse shows no variant from RV. x. 10. 3. Bs.E. read in d *tanvàm*. The comm. explains *tyajásam* by *tyāgam*, *garbhān nirgamanam*, *utpattim*. ⌊Cf. Weber, *Sb.*, p. 824.⌋

4. What we (pl.) did not do formerly, why [do that] now? speaking righteousness, should we prate unrighteousness? The Gandharva in the waters and the watery woman (*yóṣā*) — that is our (du.) union (*nā́bhi*), that our ⌊du.⌋ highest relation (*jāmí*).

RV. x. 10. 4 reads *ṛtā́* in b, and *sā́ no n-* in d, but *nāu* at the end. ⌊The inconcinnity of number as between *no* and *nāu* tempts one to think that here at least the text of the AV. has scored a point against that of the RV.⌋ *Ánṛta* seems to be used hère, as hardly elsewhere, in the directly opposed sense to *ṛtá*. The comm. explains *rapema* by *spaṣṭam brūmaḥ*. ⌊Cf. Weber, *Sb.*, p. 825.⌋

5. Verily, the generator made us (du.) in the womb man and spouse — god Tvashṭar, Savitar of all forms; none overthrow (*pra-mī*) his ordinances (*vratá*); earth knows us ⌊two⌋ as such, also heaven.

RV. x. 10. 5 has no variants. The treatment of *pṛthivī́* in d as *pragṛhya* is noticed in Prāt. iii. 34 c. ⌊Presumably, W's literal version of d would be 'earth is cognizant of that [fact] of us two, also heaven.'⌋

6. Who yokes to the pole today the kine of righteousness, the diligent, the bright, the slow to wrath (?*durhṛṇāyú*), that have arrows in the mouth, that shoot at the heart, amiable ones? whoso shall prosper their burden, he shall live.

This strangely intruded verse ⌊cf. Weber, *Sb.* 1895, p. 819 n.⌋ is RV. i. 84. 16 (also found in TS. iv. 2. 11³; MS. iii. 16. 4), without variant ⌊save that TS. accents *dúrhṛṇāyūn*⌋. SV. has it at i. 341 (next after our verse 1), with the bad variants *āsánn eṣām apsuvā́haḥ* in c. ⌊Cf. Aufrecht's *Rigveda*², vol. i., preface, p. xliv.⌋ The comm. understands *bhṛtyā́m ṛṇádhat* in d as here translated; also *durhṛṇāyū́n* ⌊alternatively⌋ in b.

7. Who knows of that first day? who saw it? who shall proclaim it here? Great is the ordinance (*dhā́man*) of Mitra, of Varuṇa; why, O lustful one, wilt thou speak to men with deceit (?*vī́ci*)?

RV. x. 10. 6 has no variants. The comm. blunderingly attributes the verse to Yamī; he also takes *vī́cyā* ⌊p. *vī́cyā*⌋ as for *vī́cyās*, an adj. meaning *vividham añcanto gacchantaḥ saṁcarantaḥ*, and qualifying *nṝ́n*, which is used as nominative, = *narās!* ⌊See Geldner, *Gurupūjākaumudī*, p. 21–22.⌋

8. Desire of Yama hath come unto me Yamī, in order to lying together in the same lair (*yóni*); I would fain yield (*ric*) my body, as wife to husband; may we whirl off, like two chariot wheels.

That is, probably, like the wheels of two chariots interlocked with each other in battle. RV. x. 10. 7 has no variants from our text. The comm. makes *ví vṛheva* mean *saṁçleṣaṁ karavāva*, adding *itaretarayoḥ saṁçleṣo vivarhā;* and his first explanation of *rathyā* is as = *rathyayā* 'on the carriage road'! Our P.M.I. accent *vṛhéva*. The metrical definition of the Anukr. as *pañkti* is very strange, though the verse can be reduced to 40 syllables by refusing to make ordinary resolutions.

9. They stand not, they wink not, those spies of the gods who go about here; with another than me, O lustful one, go quickly; with him whirl off like two chariot wheels.

The verse is RV. x. 10. 8, without variant. The comm. reads *eke* at end of **a**; he explains *tū́yam* in **c** by *tūrṇam*, and supplies *ramasva*: 'hasten to enjoy thyself.'

10. By nights, by days one may pay reverence (*daçasy*) to him; the sun's eye may open (*?ún mimīyāt*) for a moment; with heaven, with earth paired, of near connection; — Yamī must bear the unbrotherly (*ájāmi*) [conduct] of Yama.

RV. x. 10. 9 differs from our text only by reading in **d** *bibhṛyāt;* and this reading the translation implies, *vivṛhāt* seeming unexplainable save as a corruption, suggested by the forms of *vi-vṛh* in the two preceding verses. The connection of the verse is very loose, and the sense of **b** especially doubtful. One is tempted to emend to *mimīlyāt;* but *ā́ mimīyāt* is found in TB. iii. 6. 13 ⌊2d *prāiṣa*⌋, explained by its commentary as meaning *āgatya praviçeyuḥ*. Our comm. explains *ún m-* as *ūrdhvaṁ gacchet* (the RV. comm. as *ud etu*). Our comm. further reads at the end *ajāmis*, and understands it of Yamī. The adjectives in **c** are dual; the comm. supplies "earth with heaven and heaven with earth." ⌊Cf. Weber, *Sb*., p. 823.⌋

11. Verily there shall come those later ages (*yugá*) in which next of kin (*jāmí*) shall do what is unkinly ⌊*ájāmi*⌋. Put thine arm underneath a hero (*vṛṣabhá*); seek, O fortunate one, another husband than me.

The verse is, without variant, RV. x. 10. 10. *Upa barbṛhi* in **c** means 'make an *upabárhaṇa* (cushion, pillow) of.' Our comm. regards the anomalous *barbṛhi* ⌊*Gram.* § 1011 a⌋ as *barbṛ* + *hi*, *-bṛ-* being for *-bṛh-* by Vedic license.

12. What should brother be when there is no protector? or what sister, when destruction impends (*ni-gam*)? Impelled by desire, I prate thus much; mingle thou thy body with my body.

The first half-verse apparently means that the matter of near kindred is overborne in importance by the consideration of her loneliness and of the necessity for continuing their race. The verse agrees throughout with RV. x. 10. 11. The comm. renders *-mūtā* in **c** by *mūrchitā*.

13. I am not thy protector here, O Yamī; I may not mingle my body with thy body; with another than me do thou prepare enjoyments; thy brother wants not that, O fortunate one.

All our mss. save Op.K. accent *yámi* in **a**; SPP. reports only one of his as doing so. RV. x. 10. 12 is in our text expanded into two verses, its second half being our **c**, **d**, without variant. The comm. reads *nūnam* for *tanūm* in **b**; he explains *nāthám* in **a** by *abhimatārthasampādakas*.

14. Verily, I may not mingle my body with thy body; they call him wicked (*pāpá*) who should approach his sister. That is not consonant

(?*asaṁyát*) with my mind [and] heart, that I, a brother, should lie in a sister's bed (*çáyana*).

The first half-verse ⌊cf. vs. 13⌋ is RV. x. 10. 12 **a**, **b**, which latter, however, reads in **a** *te tanvā̀ tanvàṁ sám.* All the mss. leave *çayīya* at the end unaccented, and both editions read accordingly; we ought in ours to have made the necessary emendation to *çáyīya.* The mss. vary in **c** between *ásaṁyat*, *asaṁyát*, *ásaṁyát*, and *asaṁyat;* SPP. gives in his text *ásaṁyat*, which is better than our *asaṁyát;* the *pada*-text divides *asam°yat.* The comm. reads instead *asuṁ yat*, and supplies a verb, *apaharet*, to govern *asum.*

15. A weakling (?*batá*), alas, art thou, O Yama; we have not found mind and heart thine; verily, another woman shall embrace thee, as a girth a harnessed [horse], as a twining plant (*líbujā*) a tree.

RV. x. 10. 13 varies from this only by reading (as also our Bp.) in **d** *ṣvajāte.* The translation given of *kakṣyè 'va yuktám* agrees with the comm. (also the comm. to RV.), which renders *yuktam* by *svasambaddham açvam.* Pāda **b** evidently alludes to 14 **c**, where Yama talks of his mind and heart. If *batás* is a genuine word (the metrical disarray intimates corruption), it looks like being the noun of which the common exclamation *bata* is by origin the vocative. The RV. Anukr. takes no notice of the defective meter; ours requires the verse to be read as only 40 syllables, which is possible ($10+9:10+11=40$); ⌊**c** and **d** are good *triṣṭubh* pādas and **b** has a *triṣṭubh* cadence⌋.

16. Another man, truly, O Yamī, another man shall embrace thee, as a twining plant a tree; either do thou seek his mind or he thine; then make for thyself very excellent concord (*saṁvíd*).

RV. x. 10. 14 has for **a** the much better version *anyám ū ṣú tváṁ yamy anyá u tvā̆m*, and in **b** again *ṣvajāte.* Our D., and a single ms. of SPP's (with the comm.), also have *anyam* ⌊at the beginning⌋, and SPP. accordingly admits *anyám* into his text, in spite of the absence of *tvám.* But the comment on the Prāt. three times (under ii. 97; iii. 4; iv. 98) reads *anya ū ṣu*, and it cannot well be questioned that this is the true text of our AV. Our P.M.E. accent again *yámi.* The Anukr. takes no notice of the lacking syllable in **a**; ⌊perhaps it balances **c** against **a**⌋.

17. Three meters the poets extended (?*vi-yat*) — the many-formed one, the admirable, the all-beholding; waters, winds, herbs — these are set (*árpita*) in one being (*bhúvana*).

The verse is extremely obscure, in meaning and in connection. The mss. vary much as regards the accent of *pururūpam;* two of ours (O.D.) and several of SPP's accent *-rū́p-*, which, as it is found in other texts, the latter has very properly admitted in his edition. The comm. renders *ví yetire* by *yatnaṁ kṛtavantaḥ.* The Anukr. takes no notice of the irregularity of the meter. ⌊Concerning this *prakṣipta*-verse, "glossenartige Parallelstelle," see Weber, *Sb.* 1895, p. 819 note, and p. 828.⌋

18. The bull yieldeth (*duh*) milks for the bull with the milking of the sky (*dív*), he the unharmable son (?*yahvá*) of Aditi; everything knoweth he, like Varuṇa, by thought (*dhī́*); he, sharing the sacrifice (*yajñíya*), sacrificeth to the seasons that share the sacrifice.

The verse is RV. x. 11. 1, whose only variant is *yajatu* for *-ti* in **d**. The comm. explains *vṛ́ṣā* as Agni, and *vṛ́ṣṇe* as the sacrificer, *dóhasā* as = *dohanasādhanena yajñādinā*, *yahvás* as *mahān* and qualifying *vṛ́ṣā* together with *ádābhyas*, while *ádites* means "indivisible" and qualifies *divás*, which is ablative: the general sense being that the god procures rain for his worshiper. His understanding of **c** agrees with the translation given above. Compare Pischel's version of the verse and general explanation of the RV. hymn in *Ved. Stud.* i. 183 ff.; his exposition is excessively ingenious and extremely unsatisfactory.

19. Prateth the Gandharvī and watery woman; in the noise of the noisy one (*nadá*) let [her] protect our mind; let Aditi set us in the midst of what is desired (? *iṣṭá*); our oldest brother shall first speak out.

RV. x. 11. 2 has for sole variant *me* for *nas* in **b**. The comm. to the first half-verse appears to be defective; but it certainly understands the goddesses Bhāratī and Sarasvatī to be intended in **a**; *iṣṭasya* is either *phalasya* or *yāgasya*; the "brother" is Agni. ⌊Pischel discusses the RV. verse at *Ved. Stud.* i. 183.⌋

20. She now, the excellent, rich in food, full of glory — the dawn hath shone for man (*mánu*), full of light (*svàr-*); since they have generated for the council [as] *hótṛ* Agni, the eager one, after the will (*krátu*) of the eager ones.

This is RV. x. 11. 3, without variant. The comm. renders *kṣumátī* in **a** by *mantrarūpaçabdavatī*, and *vidáthāya* (of course) by *yajñāya*, and understands *ánu krátum* as "for each several ceremony."

21. Then that mighty (*vibhū́*) conspicuous drop did the bird, the lively falcon, bring at the sacrifice; if the Aryan tribes (*víç*) choose the wondrous one, Agni, [as] *hótṛ*, then prayer (*dhī́*) was born.

RV. x. 11. 4 differs only by reading *iṣitás* in **b**. The comm. makes a couple of references, to TB. iii. 2. 1¹ and TS. vi. 1. 6¹, where the legends of the bringing of soma from heaven by the falcon are given. Prāt. iii. 25 notes the short final of *ádha* in **a** and **d**.

22. Ever art thou pleasant (*raṇvá*), as pastures to him that enjoys (*puṣ*) them, being, O Agni, well sacrificed to with the offerings of man (*mánus*); or when, active, praiseworthy, having won the strength (*vā́ja*) of the inspired one (*vípra*), thou approachest with very many.

RV. x. 11. 5 differs only by reading *ukthyàm* at end of **c**. The construction and meaning of the second half-verse are difficult and obscure. The comm. explains *çaçamānas* by *çaṅsan yajamānam praçaṅsan* (similarly the comm. to RV.); and *bhūribhis* as "accompanied by many desires or else by many gods" (RV. comm. only the latter).

23. Send thou up the (two) fathers, [as] a lover, unto enjoyment (*bhága*). The welcome one (*haryatá*) desires to sacrifice; he sends from the heart; the bearer (*váhni*) speaks out; the merry one (? *makhá*) does a good work; the Asura shows might (*taviṣy*); he trembles with purpose (? *matī́*).

The verse is RV. x. 11. 6, without variant. It is extremely obscure, and the general sense, as well as the meaning of several words, is in a high degree doubtful; the translation given is no more than mechanical. ⌊Cf. Weber, p. 829.⌋ The 'two fathers' (parents) are declared by the comm., probably rightly, to be heaven and earth; *jāras* is explained as *ādityas*, and *ā* as = *iva*. Or, alternatively, *jāras* is "praiser," coming from *jarā* "praise," and to *ā* is to be supplied *hvayati*. The *iṣyati* is made = *icchati; vahni* is Agni; *makhas* is *makhasādhano maṅhanīyo vā; taviṣyate* is *vardhiṣyate*. All this is of interest only as showing that no help is to be obtained from the native exegetes.

24. Whatever mortal hath seen thy favor, O Agni, son of power, he is renowned exceedingly; acquiring (*dhā*) food (*íṣ*), borne by horses, he, lightful, vigorous, passes (*?ā-bhūṣ*) the days (*dív*).

RV. x. 11. 7 reads in **a** *ákṣat*, of which our *ákhyat* is doubtless only a corruption. Our Bp. and one of SPP's authorities have *akṣat*. The comm. renders *ā bhūṣati* by *ābhavati;* ⌊he adds alternatively: *bhūṣati* = *bubhūṣati*, *dyumān* . . . *bhavitum icchati*⌋. In **b** he reads *abhi* instead of *ati*.

25. Hear us, O Agni, in thy seat, thy station; harness the speedy chariot of the immortal (*amṛ́ta*); bring to us the two firmaments (*ródasī*), parents of the gods; be thou of the gods never (*mā́kis*) away; mayest thou be here.

The verse is RV. x. 11. 9 (and 12. 9), without variant. The comm. comfortably supplies *saṁghe* in **d** to govern the genitive *devānām*. Then, as alternative explanation, he understands *bhūs* and *syās* as third persons, and *mā́kis* as "no one."

26. That, O Agni, this meeting may take place (*bhū*), divine, among the gods, worshipful, thou reverend one, and that thou mayest share out treasures, O self-ruling one, do thou enjoy here our portion filled with good things.

The verse is, without variant, RV. x. 11. 8 (also found in MS. iv. 14. 15).

27. Agni hath looked after the apex of the dawns, after the days, [he] first, Jātavedas; a sun, after the dawns, after the rays; after heaven-and-earth he entered.

28. Agni hath looked forth to meet the apex of the dawns, to meet the days, [he] first, Jātavedas, and to meet the rays of the sun in many places; to meet heaven-and-earth he stretched out.

These two verses we had above as vii. 82. 4, 5. They are here again written out in full by two of our mss. (O.R.). ⌊Cf. my introduction, above, p. 815.⌋

29. Heaven and earth, first by right, truth-speaking, are within hearing, when the god, making mortals to sacrifice, sits as *hótṛ*, going to meet his own being (*ásu*).

The verse is RV. x. 12. 1, without variant. Some of our mss. (Bp.Bs.Op.) read *abhisrāvé* in **b**. The comm. explains the word by *stotuḥ çravaṇayogye*.

30. A god, encompassing the gods with right, carry thou first our offering, understanding [it]; smoke-bannered by the fuel, light-beaming, a pleasant, constant *hótṛ*, skilled sacrificer with speech.

The verse is RV. x. 12. 2, without variant. The majority of SPP's mss., with one of ours (Op.), read *bhā́rcīko* in **c**. Neither our Anukr. nor that of the RV. notes the deficiency of a syllable in **a**.

31. I praise (*arc*) your (du.) work unto increase, ye ghee-surfaced ones; O heaven-and-earth, hear me, ye two firmaments (*ródasī*); when days, O gods, went to the other life (*ásunīti*), let the two parents (*pitárā*) sharpen us here with honey.

The rendering is only mechanical, the obscurity of the verse being unresolved. It is RV. x. 12. 4, which, however, reads for **c** *áhā yád dyā́vó 'sunītim áyan.* Our mss. and the authorities of SPP. vary in **c** between *devā́s*, *dévās*, and *devās;* SPP. reads *devā́s*, with ⌊at least⌋ two of his; our *dévās* is not defensible; the translation implies *devās.* The comm. makes the word the subject of *ā́yan*, taking *áhā* (p. *áhā*) as for *ahaḥsu;* he explains *devās* by *stotāras* or *ṛtvijas.* Our Bp. is the only *pada*-ms. that reads (with the RV. *pada*) *ápaḥ* in **a**; the others have *ā́paḥ;* but, as the comm. gives the former, SPP. adopts it in his text. A majority of SPP's mss. accent *ghṛtásnū*, but only one of ours (O.) does so.

32. If the god's immortality (*amṛ́ta*) is easy to appropriate for the cow, thence those who are born maintain themselves on the broad [earth]; all the gods go after that sacrificial formula of thine, when the hind yields (*duh*) the ghee, heavenly liquor (*vā́r*).

The verse is RV. x. 12. 3, without variant. It is all extremely obscure, especially the first pāda, which admits of being rendered in half-a-dozen different ways; the translation given is purely tentative. The comm. gives little help. The *pada*-text does not divide or otherwise change *svā́vṛk*, which indicates that its makers did not see in the word the formation *su-ā-vṛj*, which is plausibly seen in it by western scholars and by our comm. The latter takes *urvī́* (p. *urvī́ íti*) as dual, but in the Prāt. it is quoted by the comment (to i. 74) as example of a locative in *ī*, which it doubtless is. Our comm. derives *yájus* first from root *yuj* and makes it = *karman; devās* is again, as above (vs. 31), *stotāras*, *ṛtvijas.* ⌊With the expression *divyáṁ vā́ḥ*, applied to ghee, compare the expression at x. 4. 3, *vā́r ugrám*, applied to snake-venom, which may well be called a 'terrible fluid': but see note to x. 4. 3.⌋

33. Why forsooth hath the king seized (*grah*) us? what have we done in transgression of (*áti*) his ordinance (*vratá*)? who discerns [it]? for even Mitra, swerving the gods, like a song of praise (*çlóka*), is the might also of them that go.

The verse is RV. x. 12. 5, without variant. The second half-verse, especially the last pāda, is bafflingly obscure. The accent of *ásti*, as well as the absence of other construction for *mitrás*, strongly indicates that the whole of the second half-verse forms one sentence; in which case *vā́jas* is perhaps most probably a corruption. The comm. understands *rā́jā* in **a** as Yama, and *jagṛhe* as signifying his "acceptance" of offerings — which is very ill guessed; doubtless it is Varuṇa (so Ludwig; the RV. comm. makes it

Agni). He then renders *juhurāṇás* most absurdly by *āhvayan*, ⌊saying that "the root *hvṛ* 'crook' is here used in the sense of root *hū* 'call'"⌋. He reads in **d** (as do some of the mss., including our O.Op.R.) *yātān*, as accus. of the pple *yāta*, qualifying *devān* understood, rendering *devān abhigacchato no 'smān rakṣitum!* and so on. The version of the line given above is of course mechanical only.

34. Hard to reverence (?*durmántu*) here is the name of the immortal, that she of like sign should become of diverse form; whoso shall reverence Yama with proper reverence (?*sumántu*), him, O Agni, exalted one, do thou protect, unremitting.

This verse is found also as RV. x. 12. 6, without variant, but the RV. comm. passes it without notice, as if recognizing it as not genuine. It is very strange to find repeated here as **b** vs. 2 **b**, above, as the connection this time does not explain the feminine words in it. The comm. first explains (like Grassmann) the pāda as quoted from the other verse; but goes on to add other interpretations. He defines *durmántu* by *durmananaṁ durvacam.*

35. In whom the gods revel at the council, maintain themselves in Vivasvant's seat — they placed light in the sun, rays in the moon: the two, unfailing, wait upon (*pari-car*) the brightness (*dyotaní*).

The verse is x. 12. 7, without variant. The comm. separates *yásmin* from *vidáthe*, supplying *agnāu* for the former to qualify (the RV. comm. does the same); perhaps rather *manmani* is to be inferred from the following verse. ⌊W. suggests by a note to his ms. as an alternative for **a**, 'In what council the gods revel.'⌋ Our comm. also explains, in **d**, *dyotanīm* by *dyotamānam agnim*, and it reads *ajasram*, understanding it adverbially; *aktūn* in **c** is either *raçmīn* or *rātrīs*. ⌊This vs. and the next are discussed by Foy, KZ. xxxiv. 228.⌋

36. In what secret (*apīcyà*) devotion (*mánman*) the gods go about (*sam-car*) — we know it not; may Mitra, may Aditi, may god Savitar declare us here guiltless to Varuṇa.

The verse is RV. x. 12. 8, without variant. Our comm. explains *mánmani* by *mantavye sthāne varuṇākhye.*

37. O companions, we would supplicate (*ā-çās*) worship (*bráhman*) for Indra, possessor of the thunderbolt, to praise, indeed, the most manly, the daring.

The verse is RV. viii. 24. 1 (also SV. i. 390), which reads in **a** *çiṣāmahi* (SV. *-he*), and inserts in **c** *vas* after *ū ṣú*, as required by the meter. The comm's text (but not his exposition) also has the *vas*. Our Anukr. takes no notice of the lack of a syllable in the pāda. The comm. explains *ā́ çiṣāmahe* by *āçāsmahe*, and supplies *kartum;* he renders *stuṣé* by either *stāumi* or *stotum*. The particles *ū ṣú* are included in the prescriptions of Prāt. ii. 97; iii. 4; iv. 98. ⌊Weber, *Sb.* 1895, p. 819 n., can assign no reason why vss. 37–38 should appear here.⌋

38. For thou art famed for might (*çávas*), for Vṛitra-slaying, a Vṛitra-slayer; thou out-bestowest the bounteous with thy bounties, O hero.

The verse is RV. viii. 24. 2, and without variant, if, with SPP., we read *çrutás* at end of **a**. Our text has *çritás*, with a part of the mss.; they vary between *çrutás* (our

O.Op.D.R., and half of SPP's; also the comm.), *çritás* (our P.M.T., and two of SPP's), and *çṛtás* (our Bp.Bs.E.I.K.Kp., and three or four of SPP's authorities) — which last is doubtless only a careless variant of *çritás*. The translation given above implies *çrutás*. The comm. perhaps reads in **b** *vṛtrahatye 'va*.

39. Thou goest over the earth as a *ṣtegá* over the ground; let winds blow here on the great earth (*bhū́mi*) for us; Mitra for us there (*átra*), Varuṇa, being joined, hath let loose heat (*çóka*), as fire does in the forest.

RV. x. 31. 9 corresponds, but has very considerable differences of reading: in **a**, *eti pṛthvī́m;* for **b**, *mīḷhaṁ ná vā́to ví ha vāti bhū́ma;* in **c**, *yátra* (for *no átra*) and *ajyámānas* (for *yuj-*); in **d**, *'gnír v-*. Part of the AV. mss. also have *'gnír v-* (our O.R., and nearly half of SPP's), which accordingly might well be adopted in the text; but SPP., like our edition, reads *agnír v-*. One or two of our mss. (Op.R.s.m.) read in **d** *asṛṣṭa* (*vyàs-*), and so do a minority of SPP's; and the latter gives in his *saṁhitā*-text *vyásṛṣṭa*, but (apparently by an oversight) in his *pada*-text *ví : asṛṣṭa;* one sees no reason at all for the accentuation of the verb ⌊in the AV. text, with its *átra*⌋.* Our text is plainly an unintelligent corruption of an unintelligible verse. The RV. comm. guesses *raçmisaṁghāty ādityaḥ* to be the meaning of the ⌊very rare⌋ *stegá*, but only on the ground of a worthless etymology. Our comm. is defective here, but the lacuna is filled up by the editor, who makes it signify "a frog"! ⌊a meaning possibly suggested by the passage at TS. v. 7. 11 (which is parallel to VS. xxv. 1)⌋. Ludwig conjectures "a plowshare" ⌊and Weber follows him⌋. Our *pada*-text reads in **b** *mahī́ íti*, and the case is quoted under Prāt. i. 74 as that of a locative in *ī;* our comm. renders it ⌊alternatively⌋ by *mahatīm;* he also renders *vyásṛṣṭa* by *nāçayatu!* The *ṁ* of *pṛthivī́ṁ* is ⌊almost or quite illegible⌋ in our text. The Anukr. takes no notice of the metrical irregularities of the verse (10 + 11 : 12 + 11 = 44).

*⌊The RV. reads *vy ásṛṣṭa*, and has the difficult *pada*-reading *ví : ásṛṣṭa :* here the RV's accentuation of *ásṛṣṭa* is accounted for by the RV's *yátra;* and the accent of *ví* is to be put with the remarkable cases (some thirty) mentioned by W., *Gram.* § 1084 a, whether we regard it as a blunder helped by the wavering tradition as to *átra*, *yátra*, or not. (Cf. what is said about "blend-readings" under xiv. 2. 18 and, just below, under xviii. 1. 42.) Whitney's Bp. follows the RV. in giving *ví : ásṛṣṭa* and his Bs. has *vyásṛṣṭa :* cf. the *ví : ádadhus* of xix. 6. 5 a.⌋

40. Praise thou the famed sitter on the hollow of men (*jána*), the terrible king, formidable assailant (?*upahatnú*); being praised, O Rudra, be gracious to the singer; let thine army (?*sényа*) lay low (*ni-vap*) another than us.

The verse corresponds to RV. ii. 33. 11 (also found in TS. iv. 5. 10^{3}, without variant from RV.), which reads in **a–b** *-sádaṁ yúvānam mṛgáṁ ná bh-*, and, for **d**, *'nyáṁ te asmán ní vapantu sénāḥ*. The substitution in our text of *sényam* for *sénās* at the end throws into confusion sense and construction. The comm. first takes it as = *senās*, and then as accus. qualifying *anyám* and signifying *tava senārham*, in the latter case supplying *senās* as subject of the verb. *Gartasádam* he takes first in the Nirukta sense of *çmaçānasaṁcaya*, and then in its "ordinary" (*prasiddha*) meaning, adding *tasyā 'raṇye saṁcārād gartasadanaṁ yujyate.* The Kāuç. (85. 19) uses the verse in connection with the digging of a hollow (*garta*) in the middle of the measured space at the *piṇḍapitṛyajña*, and the scattering into it of a number of heterogeneous substances.

Our comm., by some rare and strange oversight, makes no mention of this *viniyoga*, and so does not take it into account in the explanation of the verse. Apparently it is only the occurrence of *gartasad* in the verse that suggests the use; of real applicability to the situation there is none.

41. On Sarasvatī do the pious call; on Sarasvatī, while the sacrifice is being extended; on Sarasvatī do the well-doers call: may Sarasvatī give what is desirable to the worshiper (*dāçvā́ṅs*).

RV. x. 17. 7 is the same verse, but makes better meter by having *ahvayanta* for *havante* in **c**; and the comm. agrees with it. Verses 41-43, with others to Sarasvatī (vii. 68. 1-2; also xviii. 3. 25), are used by Kāuç. (81. 39) in the *pitṛmedha* ceremony, accompanying offerings to Sarasvatī. ⌊And they recur below, as noted under vs. 43.⌋ The Anukr. takes no notice of the deficiency of a syllable in 41 **c**, and 42 **a**, nor of the excess of two syllables in 43 **a**.

42. On Sarasvatī do the Fathers call, arriving at the sacrifice on the south; sitting on this *barhís* do ye revel; assign thou to us food (*íṣas*) free from disease.

Here again the RV. version (x. 17. 9 **a**, **b**, 8 **c**, **d**) makes the meter good by inserting ⌊or rather (cf. vs. 59), by not omitting⌋ *yā́m* in **a** before *pitáras* (and hence accenting *hávante* *); it also accents *dakṣiṇā́* in **b**, as other texts do; two of our mss. (O.s.m.Op.) do the same, with the majority of SPP's, whence the latter adopts *dakṣiṇā́* in his edition; it is undoubtedly the correct reading ⌊as is explicitly stated also by the comm. to xix. 13. 9, page 325^{21}⌋. RV. also avoids the change of subject in the second line by reading *mādayasva* in **c**. *⌊It is interesting to note that SPP's C^p accents *hávante*, as if the missing *yā́m* were not missing: cf. my note about "blend-readings" under xiv. 2. 18, and the end of my note under xviii. 1. 39; also note to 4. 57.⌋

43. O Sarasvatī, that wentest in company (*sarátham*) with the songs (*ukthá*), with the *svadhā́s*, O goddess, reveling with the Fathers, assign thou to the sacrificer here a portion of refreshment (*íḍ*) of thousandfold value, abundance of wealth.

Here, once more, the AV. disturbs the meter by the intrusion into **a** of *ukthāís*, which is wanting in the RV. version (x. 17. 8 **a**, **b**, 9 **c**, **d**). ⌊RV. reads *yájamāneṣu* in **d**.⌋ The three Sarasvatī verses are repeated below as xviii. 4. 45-47. The comm. gives *annasya* as equivalent of *iḍā́s*.

44. Let the lower, let the higher, let the midmost Fathers, the soma-drinking (?*somyá*), go up; they who went to life (*ásu*), unharmed (*avṛká*), right-knowing — let those Fathers aid us at our calls.

The verse is found, without variant, as RV. x. 15. 1, VS. xix. 49, and in TS. ii. 6. 12^3, MS. iv. 10. 6. It is used twice by Kāuç. in the funeral book: once (80. 43) at the piling of the funeral pile, and once (87. 14), in the *piṇḍapitṛyajña*, at the digging of a pit for receiving certain offerings. Verses 44-46 appear together (87. 29) in the latter ceremony with the bringing in of certain water-pots ⌊i.e. the pouring in (of their contents)?⌋. In Vāit. (30. 14), vss. 44 and 45, with 51, and 3. 44, 45, are prescribed to be repeated after the pouring of *surā* into a perforated vessel, in the *sāutrāmaṇī* ceremony; and again, vss. 44-46 accompany (37. 23) the binding of a victim to the sacrificial post in the *puruṣamedha*.

45. I have won hither (*ā-vid*) the beneficent Fathers, both the grandson and the wide-striding of Vishṇu; they who, sitting on the *barhís*, partake of the pressed drink with *svadhā́* — they come especially hither.

The verse is, without variant, RV. x. 15. 3, VS. xix. 56, and found in TS. ii. 6. 12^3 and MS. iv. 10. 6 (MS. puts *yé* after *svadháyā* in c). Our comm. is uncertain from which root *vid* to make *avitsi*, and casts no light on the obscure second pāda; he renders *āgamiṣṭhās* either by *āgamaya* or *āgacchantu*. The abbreviated form *barhiṣádas* (p. *barhi∘sádaḥ*) is one of those quoted by the Prāt. comment as aimed at by rules ii. 59; iv. 100. For the use of the verse by Kāuç. and Vāit., see under vs. 44.

46. Be this homage today to the Fathers, who went first, who went after, who are seated in the space (*rájas*) of earth, or who are now in regions (*díç*) having good abodes (*suvṛjána*).

The verse is RV. x. 15. 2, which, however, reads in b *úparāsas*, and in d *vikṣú;* and with it in both respects read the corresponding verses in TS. ii. 6. 12^4 and MS. iv. 10. 6; also VS. xix. 68 (but this, with our E., has *námo 'stu* in a). Ppp. also gives the verse in book ii., reading in b *ye parāsaṣ pareyuḥ*, and in d *suvṛjināsu vikṣu.* Some of our mss. (P.M.I.R.T.), and one of SPP's, agree with RV. in reading *úparāsas;* the comm. divides *u parāsas;* and our E. has *vikṣú*, while P.M. give *divikṣú*, and I. *prikṣú.* For the use of the verse in Kāuç. and Vāit. with vss. 44–45, see under 44; it also (or else, more probably, 4. 51 : see under that verse) is prescribed alone (80. 51) to accompany the scattering of *darbha*-grass in preparing the funeral pile.

47. Mātalī with the *kavyás*, Yama with the Añgirases, Brihaspati increasing with the *ṛ́kvans* ('praisers'); both they whom the gods increased and who [increased] the gods — let those Fathers aid us at our calls.

RV. x. 14. 3 has the first three pādas, but, instead of repeating our 44 d, reads for the fourth *svā́hā 'nyé svadháyā 'nyé madanti;* and TS. (ii. 6. 12^5) and MS. (iv. 14. 16) agree with it in so doing.

48. Sweet verily is this [*sóma*], and full of honey is this; strong (*tīvrá*) verily is this, and full of sap is this; and no one soever overpowers in conflicts (*āhavá*) Indra, having now drunk of it.

The verse is RV. vi. 47. 1, without real variant; its applicability in the funeral book is not apparent, and neither Kāuç. nor Vāit. uses it. Part of our mss. (O.R.K.), with nearly all SPP's, combine at the beginning *svādúṣ k-*, which RV. also has; and SPP., with good reason, adopts this in his text.

49. Him that went away to the advances called great, spying out the road for many, Vivasvant's son, gatherer of people, king Yama, honor (*sapary*) ye with oblation.

The verse is RV. x. 14. 1, which, however, reads *ánu* for *íti* at end of a, and *duvasya* for *saparyata* in d. A verse in MS. iv. 14. 16 has the RV. version throughout. TA. (in vi. 1. 1) gives at the end the genuine variant *duvasyata*, but also in a and b the incredible blunders *pare yuvā́nsam* and *anapaspaçānám;* ⌊so even the Poona ed., p. 405⌋. With the first half-verse is to be compared our vi. 28. 3 a, b. The *íti* of our version, at end of **a**, seems a worthless corruption (SPP. thinks it certainly "a mistake for *áti*"; but that is not very plausible, though our I., doubtless by an accidental slip, has *áti*, and P.M. have *ata*); the comm. reads *anu*, with the other texts. ⌊With this vs. and the next, cf. 3. 13 below: the second half of 3. 13 is identical with the second half of this vs.⌋ In Kāuç. (81.34), recital of the verse accompanies offerings to Yama at the lighting of the funeral pile. Metrically, it is *svarāj* (12 + 11 : 11 + 12 = 46) rather than *bhurij*.

⌊Caland, *Todtengebräuche*, p. 65, observes that "Kāuç. 81. 34–36 [meaning 34–37] form one single whole." They indicate the eleven verses (translated by C., p. 64) that are to be used to accompany the eleven oblations to Yama (*yāmān homān*), offered in the *pitṛmedha*, after the lighting of the fire. The vss. are: xviii. 1. 49, 50, for the first two oblations; xviii. 1. 58, 59, 60, 61 (the last vs. of the hymn) and xviii. 2. 1, 2, 3, for the next seven; and xviii. 3. 13 and 2. 49, for the last two: in all, eleven, *ity ekādaça*. Whereupon follow the oblations to Sarasvatī. — It should be noted that the group 1. 58 to 2. 3 (Kāuç.: *iti saṁhitāḥ sapta*) disregards the existing division of the book into *anuvāka*-hymns.⌋

50. Yama first found for us a track (*gātú*); that is not a pasture to be borne away; where our former Fathers went forth, there (*enā́*) [go] those born [of them], along their own roads.

The corresponding RV. verse (x. 14. 2) reads *pareyús* at end of **c**, and MS. (in iv. 14. 16) agrees with it. The comm. has *yena* instead of *enā* in **d**. The verse (with vs. 51?) is used by Kāuç. (81. 35) next after the preceding one, in the same ceremony.

51. Ye *barhís*-seated Fathers, hitherward with aid! these offerings have we made for you; enjoy [them]! do ye come with most wealful aid; then assign to us weal [and] profit, free from evil.

The corresponding RV. verse (x. 15. 4) has *áthā* at beginning of **d**. VS. (xix. 55) agrees throughout with RV.; TS. (in ii. 6. 12^2) spoils the meter of **d** by changing *nas* to *asmábhyam*; MS. (in iv. 10. 6) has at the end *dadhātana*; ⌊so has W's Op.⌋. The comm. also reads *atha*. The verse is used by Kāuç. (87. 27), along with 3. 44–46 and 4. 68, to accompany the untying and strewing of the *barhis* in the *piṇḍapitṛyajña*. In Vāit. 30. 14, it appears with 1. 44, 45 etc. (see under 1. 44); and again (9. 8), in the *cāturmāsya* sacrifice, accompanying (with 3. 44, 45 and 4. 71) a libation to Soma and the Fathers.

52. Bending the knee, sitting down on the right, let all assent to (*abhi-gṛ*) this libation of ours; injure us not, O Fathers, by reason of any offense (*ágas*) which we may do to you through humanity.

That is, through human frailty. The corresponding RV. verse (x. 15. 6) reads for **b** *imáṁ yajñám abhí gṛṇīta víçve;* and VS. (xix. 62) agrees with RV.; the comm., too, so far as to have *gṛṇīta*. In Kāuç. (83. 28), the verse accompanies the arranging of the bone relics of the deceased at their place of burial (repeated, with two other verses, in the *piṇḍapitṛyajña*, 87. 28). The Anukr. takes no notice of the redundant syllable in **b**.

53. Tvashṭar makes a wedding-car for his daughter; by reason of this, all this creation comes together; the mother of Yama, wife of great Vivasvant, being drawn about, disappeared.

The corresponding RV. verse (x. 17. 1) has *íti* for *téna* at beginning of **b**; and the comm. also reads *iti*. With the first half-verse compare iii. 31. 5 **a**, **b**, which is a sort of travesty of it. The second verse of the curious and obscure and much discussed (see Bloomfield in JAOS. xv. 172 ff.) bit of legend is found below, as 2. 33, as much out of all connection with its surroundings as this one here. Neither of the two is used by Kāuç. or Vāit. The comm. quotes a passage of eight verses from the Bṛhaddevatā in explanation of the legend.

54. Go thou forth, go forth by roads that go to the stronghold (*pūryā́ṇa*), as (*yénā*) thy Fathers of old went forth; both kings, reveling with *svadhā́*, shalt thou see, Yama and god Varuṇa.

Or *svadhā́yā* may be 'at their pleasure' or 'according to their wont.' The corresponding RV. verse (x. 14. 7) has in **a–b** *pathíbhiḥ pūrvyébhir yátrā naḥ pū́rve pitáraḥ pareyúḥ*, and, in **c**, *rā́jānā* and *mádantā;* and MS. (in iv. 14. 16) agrees with it except in reading, with our text, *páretās* ⌊in **b**, and in having *pūrvébhis* in **a**⌋. Our comm. reads *rājānā* in **c**. Prāt. iii. 83 prescribes the *ṇ* in *pūryā́ṇāis* (p. *pūḥ○yā́ṇāiḥ*); the comm. absurdly explains the word as = *pumāṅso yena . . . yānti!* for the *pūr*, compare x. 2. 28 ff.; xix. 17 and 19. The Anukr. takes no notice of the metrical irregularity in the verse. ⌊It is due to the displacement of *pūrviébhis* by *pūryā́ṇāis:* the secondary character of the latter (occurring elsewhere only at 4. 63 below) is palpable in more ways than one.⌋ Kāuç. does not quote the verse; but our comm. declares it to accompany the laying of the dead body on the cart (for transportation to the funeral pile).

55. Go ye away, go asunder, and creep apart from here; for this man the Fathers have made this world; adorned with days, with waters, with rays (*aktú*), a rest (*avasā́na*) Yama gives to him.

The verse is RV. x. 14. 9, without variant; and TA. (in i. 27. 5; vi. 6. 1) has the first, third, and fourth pādas; while VS. (xii. 45) and TS. (in iv. 2. 4¹), TB. (i. 2. 1¹⁶), and MS. (ii. 7. 11), have only the first (agreeing with TA. in the second). TA., however, reads *dadātv av-* in **d**, and that is found also in our P.M.I. The comm. has for **b** the pāda of the other texts: *ye 'tra stha purāṇā ye ca nūtanāḥ.* ⌊My discussion of the verse in *Skt. Reader*, p. 378, may be consulted.⌋ The verse, with 2. 37, accompanies in Kāuç. (80. 42) the sprinkling of the place of cremation with holy water; in Vāit. (28. 24), the sweeping of the site for the householder's fire, in the *agnicayana* ceremony. ⌊Weber, *Sb.* 1895, p. 839, takes the verse as a call, addressed to all creatures (whether animals or demons) that may infest the resting-place of the dead man, to quit the same (averruncatio).⌋

⌊Böhtlingk, in his paper *Ueber esha lokaḥ*, discusses this verse at *Ber. der sächsischen Gesell.* for 1893, xlv. 131. — He would read *vī́ta*, not *vī̀ta*, referring to Whitney's *Grammar*² § 128, and suggesting that *divī̀va* is perhaps the only example for the circumflex; but I have noted *vī̀ndra*, RV. x. 32. 2, *vī̀va*, vii. 55. 2, *nī̀ta*, AV. iii. 11. 2, and *bhindhī̀dám*, vii. 18. 1, and suspect that Whitney has collected all the *prāçliṣṭa svaritas* from AV. (nearly a score) in his note to the Prāt. iii. 56.⌋

56. Eager (*uçánt*) would we light thee, eager would we kindle; do thou, eager, bring the eager Fathers to eat the oblation.

The corresponding verse in RV. (x. 16. 12; also VS. xix. 70) has *ní dhīmahi* for *idh-* in **a**; TS. (in ii. 6. 12¹) and MS. (in i. 10. 18) read instead *havāmahe*, and with these our comm. agrees. Used in Kāuç. (87. 19: the comm. says, with vs. 57 also) to accompany, in the *piṇḍapitṛyajña*, the lighting of two pieces of wood. ⌊The next vs. is a variation of this.⌋

57. Lightful (*dyumánt*) would we light thee, lightful would we kindle; do thou, lightful, bring the lightful Fathers to eat the oblation.

More than half the mss. (including all ours except O.Op.T.K. ⌊which have *dyumatá*, p. *dyu°matáḥ*⌋) read *dyumantás* in c, which we accordingly adopted in our text, though the form is of course ungrammatical; SPP. reads correctly *dyumatás*. ⌊Cf. my *Noun-Inflection*, p. 521.⌋ ⌊This vs. is a mere variation of the preceding, with *dyumánt*-forms in place of *uçánt*-forms. Perhaps in this connection the fact is noteworthy that W's codex I. does not accent the vs. Here again the comm. reads *havāmahe* for *idhīmahi*.⌋

58. The Añgirases, our *návagva* Fathers, the Atharvans, the Bhṛigus, soma-drinkers (*somyá*) — may we be in the favor of those worshipful ones, likewise in their excellent well-willing.

The verse is RV. x. 14. 6, also VS. xix. 50, and in TS. ii. 6. 12^6, all without variant; the second half is met with further at AV. vi. 55. 3 ⌊reading as here⌋; and in other verses of RV. and AV.: ⌊namely, RV. iii. 1. 21; vi. 47. 13; x. 131. 7; AV. vii. 92. 1: but with *tásya yajñíyasya* instead of our plural⌋. It is used by Kāuç. (81. 36) in the cremation service ⌊with vss. 59–61 and 2. 1–3: see note to vs. 49⌋.

59. Come thou hither with the worshipful Añgirases; revel here, O Yama, with the Vāirūpas — I call Vivasvant, who is thy father — sitting down upon this *barhís*.

The verse is found as RV. x. 14. 5, and in TS. ii. 6. 12^6 and MS. iv. 14. 16. All these rectify the meter by inserting ⌊or rather (cf. vs. 42), by not omitting⌋ *yajñé* after *asmín* in d, and they have in a the equivalent reading *áñgirobhir á gahi yajñíyebhiḥ*. The AV. version is *bṛhatī* ⌊possibly because one can count its d as 9 syllables: *purā-bṛhatī* does not seem to occur elsewhere and perhaps it is wrong⌋.

60. Ascend thou, O Yama, this cushion (*prastará*), in concord with the Añgiras Fathers; let the sacred utterances (*mántra*) made in praise by the poets bring thee; then (*ená*), O king, revel thou in the oblation.

This verse also is found as RV. x. 14. 4, and in TS. ii. 6. 12^6 and MS. iv. 14. 16, all of which have *sída* for *róha* in a, and *havíṣā* for *-ṣas* in d. The comm., too, reads *sīda*. The only one of our mss. that accents *róha* is Op., and our reading the word with an accent was an emendation; SPP. gives the same, on the authority of most of his mss. ⌊The comm. calls *hí* an expletive.⌋ Kāuç. 84. 2 uses the verse with an offering to Yama in the ceremony of interment of the bones; and the comment appears to quote the same rule under 45. 14, in the *vaçāçamana* rite.

61. These ascended up from here; they ascended the backs of the sky (*dív*); the Añgirases have gone forth to heaven (*dív*), like *bhūrjís*, by the road.

The verse is found in SV. (i. 92), which combines in b *diváḥ pṛ-*, accents *bhūrjáyas* in c, and inserts *úd* before *dyám* and leaves *yayus* unaccented in d. It also accents *udā́ruhan* in **a**, as does our edition; but the mss. decidedly favor *úd ā́ 'ruhan* (p. *út : ā́ : aruhan*), and SPP. rightly adopts this reading. The comm. reads *etad* instead of *ete* in **a**; it makes *bhūrjáyas* (p. *bhūḥ○jáyaḥ;* SV. p. *bhūḥ : jáyaḥ*, this *pada*-text dividing compound words without any hyphen or its equivalent between the parts) an epithet of the Añgirases, rendering it by *bharaṇavanto bhuvaṁ jitavanto vā*, and justifies the accent of *yayús* by treating *yáthā* as = *yādṛçena* "by what road the *bhūrjis* went" etc. SPP. accents *bhūrjáyas* on the authority of a single one of his mss.; all ours leave it without accent (in our text the accent-mark under its final syllable has become lost in printing); both Pet. Lexx. ignore the word entirely; its real meaning is wholly obscure, as it seems to have been to the makers of the *pada*-text; for their suggested etymology is plainly valueless. The verse is used by Kāuç. (80. 35), with 2. 48, 53; 3. 8, 9; 4. 44, in preparing for taking the body of the deceased person to the funeral pile; the six verses are called *hariṇīs*, and are repeatedly employed in other parts of the funeral and ancestral rites (82. 31; 83. 20, 23; 84. 13); also by Vāit. (37. 24), in a like connection.

⌊Here ends the first *anuvāka*, with 1 hymn and 61 verses. The quoted Anukr. says *ekaṣaṣṭiç ca.*⌋

2. ⌊Funeral verses.⌋

[*Atharvan.—ṣaṣṭi. yamadevatyam mantroktabahudevatyaṁ ca* (*4, 34. āgneyyāu; 5. jātavedasī; 29. pitryā*). *trāiṣṭubham : 1–3, 6, 14–18, 20, 22, 23, 25, 30, 34, 36, 46, 48, 50–52, 56. anuṣṭubh;* [*4,*] *7, 9, 13. jagatī; 5, 26, 49, 57. bhurij; 19. 3-p. ārṣī gāyatrī; 24. 3-p. samaviṣamā "rṣī gāyatrī; 37. virāḍ jagatī; 38–44. ārṣī gāyatrī* (*40, 42–44. bhurij*)*; 45. kakummaty anuṣṭubh.*]

⌊Of the eight "measuring-verses," 38–45, the first (vs. 38) is a true *gāyatrī;* the next six (39–44) are mere repetitions of vs. 38, with an *ūha* in the first pāda which sometimes spoils the meter; and the last (vs. 45) agrees in its last two pādas with the rest, but has a prior half which is true prose.⌋

⌊Of this hymn, only vs. 13 **a**, **b** and vs. 17 are found in Pāipp., in books xix. and xx. respectively. The ritual uses by Vāit. are naturally very meagre: namely, we find vss. 19–20 used once, and that in the *puruṣamedha*. On the contrary, all but about 18 of the 60 vss. are cited by Kāuç. (see under the verses). Bloomfield's Index may be corrected on page 410 by the insertion of vss. 1–3 (see under vs. 1). Verses 1–3 and 49 constitute, with verses from hymns 1 and 3, parts of an important ritual sequence of 11 verses, as noted under 1. 49. And verses 4–18, the *anuṣṭhānīs*, constitute (with the exception of vs. 10) another such sequence.⌋

⌊**The provenience of the material of this hymn.**— Whereas nearly all of the preceding hymn (all but 4 or 5 out of 61 verses) is found also in the RV., of this hymn, on the other hand, but little more than a third part (hardly 25 vss. out of 60) is RV. material. As elsewhere noted, the hymn begins with 3 vss. which form part of a ritual sequence (of 11 vss.) continuous with the last verses of the preceding hymn.

Part I., verses 1–13.— These are two groups of verses from RV. x. 14 (to wit: our vss. 1–3, which sub-group we may call **I. a**, and which equals RV. x. 14. 13, 15, 14; and our vss. 11–13, which sub-group we may call **I. b**, and which equals RV. x. 14. 10, 11, 12), between which are interposed the first 5 vss. of RV. x. 16, our vss. 4–5 and 7–8 and 10, which sub-group we may call **I. c**.— Again, between the second and third verses of **I. c** (our vss. 5 and 7) is interposed the single verse, RV. x. 14. 16 (our 6); and between the fourth and fifth verses of **I. c** (our vss. 8 and 10) is interposed a single verse (our 9) which appears to be a parallel to our 8, but is not found in other texts to my knowledge, though its prior half resembles that of xiii. 1. 9.

Part II., verses 14–18. — The Yama-verses of RV. x. 154, in the order 1, 4, 2, 3, 5.
The "measuring-verses," 38–45, form a sequence by themselves, and do not recur elsewhere, so far as I know. Compare Caland's *Todtengebräuche*, p. 145.
For the rest, RV. verses occur only sporadically:

our 19 = RV. i. 22. 15
our 33 = RV. x. 17. 2
our 35 **ab** = RV. x. 15. 14 **ab**
our 35 **cd** = RV. x. 15. 13 **cd**
our 50 **cd** = RV. x. 18. 11 **cd**
our 54 = RV. x. 17. 3
our 55 = RV. x. 17. 4
our 58 = RV. x. 16. 7
our 59 **cd** = RV. x. 18. 9 **cd**
our 60 **ab** = RV. x. 18. 9 **ab**

It may be added that a considerable part of the material of the hymn is naturally found in the *pitṛmedhaprapāṭhaka* (vi.) of the TA.: that is to say, all the RV. verses of Part I. or all of it save our vs. 9; and 3 verses of Part II., our 14, 17, 16 = RV. verses 1, 3, 2; and, besides, our vs. 25 and about 8 of the last 11 verses. Of the verses last mentioned, vs. 25 and vss. 56 and 57 seem to be peculiar to AV. and TA. — Finally, several fragments (9 **ab**, 26 **ab**, 49 **ab**) recur elsewhere in the AV.; and 33 is properly inseparable from 1. 53. — The TA. readings correspond more nearly with those of RV. than with those of AV. — Verse 51 is a variation of 50: compare the relation of 1. 57 and 56.⌋

Translated: by Weber, *Sb.* 1895, pages 842–866; Griffith, ii. 227; — verses 9 and 20–59, by Ludwig, pages 482–484 (for vss. 32–33, see p. 332); a considerable number also by Muir, v. 293–296, 304; and the RV. verses, of course, by the RV. translators. — For an analysis of the hymn with reference to its contents, see Weber, p. 843.

1. For Yama the soma purifies itself; for Yama is made the oblation; to Yama goes the sacrifice, messengered by Agni, made satisfactory.

The verse corresponds to RV. x. 14. 13, which, however, in **a** reads *sómaṁ sunuta*, and in **b** *juhutā* (for *kriyate*). TA. (vi. 5. 1) agrees with RV. in both points, but has *gachatu* in **c**. The comm. reads at the end *alaṁkṛtas*.

⌊Verses 1, 2, and 3 of this hymn are used (Kāuç. 81. 36) in one continuous sequence with the last four of the preceding hymn (*iti saṁhitāḥ sapta !*), to accompany the oblations to Yama in the cremation ceremony: for details, see my note to xviii. 1. 49.⌋

2. Offer ye to Yama what is most honeyed, and stand forth; this homage to the former-born, the former, the path-making seers.

This verse and the next correspond to RV. x. 14. 15 and 14, save that RV. makes our 2 **b** and 3 **b** change places* and they become respectively its 14 **b** and 15 **b**, the double inversion thus leaving our 2 **b** and 3 **b** in the same relative position in both texts. TA. (in vi. 5. 1) agrees throughout with RV., both in this verse and the next. Our 2 **b** agrees also with RV. i. 15. 9 **b**. But RV. in both places has, like TA., *juhóta* for our *juhótā*.

*⌊The case is interesting as showing how easily the component elements of many of these verses may be shuffled about without detriment to what we may, out of politeness to the Rishis, call the "sequence of thought." The result of the transpositions is best shown by parallel columns, thus:

RV. x. 14. 14 **ab**.	AV. xviii. 2. 3 **ab**.
yamā́ya ghṛtávad dhavír *juhóta prá ca tiṣṭhata.*	*yamā́ya ghṛtávat páyo* *rā́jñe havír juhotana.*
RV. x. 14. 15 **ab**.	AV. xviii. 2. 2 **ab**.
yamā́ya mádhumattamaṁ *rā́jñe havyáṁ juhotana.*	*yamā́ya mádhumattamaṁ* *juhótā prá ca tiṣṭhata.*

Roth has beautifully illustrated the matter by shuffling together verses from Schiller's Riddles ("Von Perlen baut sich eine Brücke" and "Es steht ein gross' geräumig Haus"): see ZDMG. xxxvii. 109. — Cf. notes to xviii. 2. 35; 3. 47.⌋

3. Unto Yama the king offer ye an oblation, milk rich in ghee; he furnishes (*ā-yam*) to us among the living a long life-time, for living on.

The verse is RV. x. 14. 14 (found also in TA. vi. 5. 1), except that **b** is 15 **b**: ⌊see note to the preceding verse⌋. ⌊TA. agrees with RV.⌋ For *páyas* in **a**, RV. reads *havís;* for *havís* in **b**, *havyám;* and in **c**, **d**, it has *devéṣv ā́ yamad dīr-*. SPP. reads in **c–d** *yamed dīr-* ⌊so also Caland, *Todtengebräuche*, note 243⌋, which is certainly better than *yame dīr-*: half his authorities give the former; but of our mss. only Op. has *yamet*, while D. has *yamat*, like RV. ⌊TA. and the comm.⌋. ⌊The case is strikingly like that of *mānaye tathā, mānayet tathā*, at xv. 10. 2.⌋ — The Prāt. (ii. 76) distinctly requires *ā́yuṣ prá* to be read in **d**, but of our mss. only O.s.m. (in margin) gives it; nearly half of SPP's *saṁhitā*-mss., however, have it, and it ought to be received as the true AV. text, though both editions read *ā́yuḥ*. These three verses make no appearance in Kāuç. ⌊This last statement now appears to be wrong: see note to vs. 1.⌋

⌊Considering the exaggerated nicety of the theory of the Hindus respecting consonant groups (cf. Whitney, AV. Prāt., p. 584–90), and in particular their doctrine of the *varṇa-krama* ("At the end of a word, a consonant is pronounced double," *padānte vyañjanaṁ dviḥ*, Prāt. iii. 26), it is strange that the mss. sometimes fail to come up even to the simple requirements of orthography as set by grammar and sense. On the other hand, it can hardly be said that the mss. in the cases of these shortcomings are a less truthful representation of the actual connected utterance of the text than would be for instance the graphical representation of the English *some more* by the words *some ore.* — I have thought it worth while to assemble a few notable cases where the one of two needed double letters is omitted. Thus besides *yame[d] dīrghám* and *mānaye[t] táthā*, just mentioned, we have: at xviii. 3. 3, *jīvā́m [m]ṛtébhyas* (a most striking example: there is abundant ms. authority for the false *ṛtébhyas*, which is yet shown beyond all peradventure to be a blunder by the *mṛtā́ya jīvā́m* of TA.); at xviii. 4. 40, *juṣantām | ā́sīnām ū́rjam úpa yé sácante*, shown to be a gross corruption by HGS., which reads *juṣantām | māsī 'mām ūrjam* etc.; at xix. 31. 2, *sá[m] mā sṛjatu puṣṭyā́*, where Ppp. has in fact *sam mā*, and where *sám* is supported by the parallelism of our vi. 5. 2; and, at xix. 7. 3, *áriṣṭa[m] mū́lam*, where all authorities agree in omitting the *-m*. — On the other hand, a superfluous double is sometimes written. Thus we find: at xix. 42. 3, *sumatím [m]āvṛṇānáḥ*, where the *pada*-text reveals its modernity and lack of insight by reading unaccented *mā* and *vṛṇānáḥ* instead of *ā°vṛṇānáḥ;* and at xix. 58. 4, *púraḥ kṛṇudhvam [m]ā́yasīḥ*. At xix. 46. 6, the *ghṛtā́d dúrluptas* or *úrluptas* of some authorities, instead of *-ā́d úllup-*, is a blunder of similar origin. Cf. *sā́danā[t] te*, xviii. 3. 52, note. The well-known *sám [m]ahema* of RV. i. 94. 1, as taken by BR. at vii. 1609, i. 567, would belong in this category; but Grassmann manages to refer it to root *mah*.⌋

4. Do not, O Agni, burn him up; do not be hot upon (*abhi-çuc*) him; do not warp (*kṣip*) his skin, nor his body; when thou shalt make him done, O Jātavedas, then send him forward unto the Fathers.

This verse and the next are RV. x. 16. 1 and 2, but RV. makes our 4 **c** and 5 **a** change places (cf. note to our vs. 2). RV., however, reads *çocas* for *çūçucas* in **a**, and at the end *pitṛ́bhyas* ⌊as in our 5 b⌋ for *pitṝ́n úpa.* In d, SPP. reads, with RV., *áthe "m enam*, alleging for his reading three out of eight authorities, as against two or three that have *imám.* The comm. appears to read *īm.* Of our mss., all save O.Op.R. give *áthe 'mám enam* (and O. is corrected once to this, but the correction struck out again), as our edition reads; this is so bad a corruption that the authority for the other should be regarded as sufficient. TA. (in vi. 1.4) agrees with RV. except in having *karávas* in its c ⌊our 5 a⌋. The text of the comm. agrees with RV. and TA. in having *pitṛbhyas* for *pitṝn upa*, while the comm. quotes *pitṛbhyas* and then adds and explains *upa* ⌊constructively a blend-reading⌋. Our Bp. appears to give in a *çuçucaḥ*, as it ⌊apparently⌋ ought to do according to Prāt. iv. 86, though the example is not quoted in the comment on that rule; but the other *pada*-mss. ⌊and SPP.⌋ have *çūçucaḥ.* The Anukr. is questionable in its reading as to the verse, whether *triṣṭubh* or *jagatī:* the RV. version is pure *triṣṭubh;* the AV. one is mixed (12 + 11 : 11 + 12). Kāuç. (81. 33) prescribes this verse to be used, with 2. 36; 3. 71, and ii. 34. 5, when the youngest son lights the funeral pile, some of the schol. declaring vss. 4–7 to be intended instead ⌊cf. the comm., page 86^{20}⌋; then, in 81. 44, vss. 4–9 and 11–18 are called *anuṣṭhānīs*, and are to be repeated by the *anuṣṭhātṛ* during the cremation. ⌊Root *kṣip* properly means 'warp' in its obsolete sense 'cast *or* throw.' If, as I think, W. is right in rendering the causative here by 'warp' = 'twist out of shape, contort,' the cases present an interesting semantic parallel. BR. render by 'platzen machen.' Different is the sense of *ava-kṣip* at 4. 12: see my note.⌋

5. When thou shalt make him done, O Jātavedas, then commit him to the Fathers; when he shall go to that other life (*ásunīti*), then shall he become a controller (?*vaçanī́*) of the gods.

The verse is RV. x. 16. 2, but RV. makes our 5 a and 4 c change places: see note to vs. 4. RV. has *yadā́* ⌊for our *yadó* = *yadā́ u*⌋ at beginning of c, and *áthā* at beginning of d. TA. (in vi. 1. 4) agrees throughout with RV. save in accenting *karási* in a. Both, of course, read *áthe "m enam* in b; but this time the AV. mss. are as good as unanimous in the corruption of *īm* to *imám*, and both the published texts are compelled to read it; the Anukr., too, seems to ratify it, by calling the verse *bhurij;* the comm. has instead *idam*, and one or two of SPP's authorities follow it. The comm. explains *asunīti* by *asūn prāṇān nayati lokāntaram*, and hence *prāṇāpahartrī devatā;* and *devānām* by *svakīyānām indriyāṇām;* while *vaçanīs* is (*cakṣurādīndriyāṇāṁ*) *sūryādidevatāprāpakaḥ!* ⌊Weber deems the idea of getting the gods under your control to be an indication of lateness or possibly of Buddhistic influence: *Sb.* 1895, p. 845, and 1897, p. 597.⌋

6. With the *tríkadrukas* it purifies itself; six wide ones, verily one great one; *triṣṭúbh*, *gāyatrī́*, the meters: all those [are] set in Yama.

RV. x. 14. 16, the corresponding verse, has in a *patati*, and at the end *ā́hitā;* TA. (in vi. 5. 3) agrees with it, but transposes *triṣṭúbh* and *gāyatrī́* in c. The sense of the verse is wholly obscure. According to our comm., the *trikadrukas* are the *jyotiṣṭoma*, *goṣṭoma*, and *āyuṣṭoma;* the "six wide ones" (f.) are heaven and earth and day and night and waters and herbs; "the great one" (n.) is taken ⌊alternatively⌋ as applying to Yama (m.): *mahāntaṁ yamaṁ uddiçyāi 'va pravartante!* The commentator's ignorance is as great as our own; only he has no mind to acknowledge it. ⌊Hillebrandt cites passages akin with this, *Ved. Mythol.* i. 500.⌋

7. Go thou to the sun with thine eye, to the wind with thy soul (*ātmán*); go both to heaven and to earth with [their] due shares (?*dhárman*); or go to the waters, if there it is acceptable (*hitá*) to thee; in the herbs stand firm with thy bodies.

In the corresponding RV. verse (x. 16. 3) is read in **a** *cákṣur gachatu* and *ātmā́;* in **b**, *dyā́m* and *dhármaṇā;* TA. (vi. 1. 4: cf. 9. 2) has the same, but also inserts *te* in **a** after *sū́ryam*, and accents *gácha*, Brāhmaṇa-wise, in **b**—as does also SPP. in his text, with a minority of his authorities (and our Op.): there is the same reason (but no authority) for *gácha* in **a** also, but none in **c**, where, nevertheless, our Op. and R.s.m. have *gácha*. The verse lacks a syllable of being a full *jagatī*. ⌊Cf. the note to this vs. in my *Reader*, p. 379.⌋

8. The goat is the share of the heat (*tápas*); heat thou that; that let thine ardor (*çocís*) heat, that thy flame (*arcís*); what propitious bodies (*tanū́*) are thine, O Jātavedas, with them carry him to the world of the well-doing.

The RV. version of this verse has (x. 16. 4) *tápasā* in **a**; in this case, as seldom, the AV. reading is better. TA. (in vi. 1. 4) also gives *tápasā*, and it ends differently: *vahe 'mám sukṛ́tāṁ yátra lokā́ḥ;* ⌊and it reads *ajó 'bhāgás*, which is explained by its comm. as *bhāgarahitaḥ*⌋. The comm. also has *tapasā*. Kāuç. (81. 29) directs the verse, with 2. 22 (some mss. say, with 2. 57), to be repeated while "binding a goat on the south," the *anustaraṇī* (as which, nevertheless, the goat is here meant) having been already laid, as a cow, on the body to be burned. ⌊But see Weber's treatment of the vs., *Sb.* 1895, p. 847.⌋

9. What ardors (*çocí*), swiftnesses (*ráṅhi*) are thine, O Jātavedas, with which thou fillest the sky, the atmosphere, let them collect (*sam-ṛ*) after the goat as he goes; then with other most propitious ones make him propitious.

With the first half-verse is to be compared xiii. 1. 9 **a**, **b**. SPP. reads in **d** *çṛtám* for *çivám*, with the decided majority of his authorities; of our mss., only O.Op.R.K. have *çṛtám*. The comm. has *çṛtam;* and further, in **b**, *prīṇāsi*, rendering it by either *pūrayasi* or *tarpayasi*. He takes *raṅháyas* as an adj., = *vegavatyas*, which is not unacceptable. The verse is no proper *jagatī*, either in movement or in number of syllables (12 + 12 : 11 + 14 = 49). ⌊The comm. has *çivatarābhiḥ* in **d**.⌋

10. Release again, O Agni, to the Fathers him who goes (*car*) offered to thee, with *svadhā́;* clothing himself in life (*ā́yus*), let him go unto [his] posterity (?*çéṣas*); let him be united with a body, very splendid.

The corresponding verse in RV. (x. 16. 5) reads at end of **b** *svadhā́bhis*, in **c** *vetu* for *yātu*, and at end *jātavedaḥ* (for *suvárcāḥ*); TA. (in vi. 4. 2) also has *svadhā́bhis* and *jātavedas*, but in **c** gives *úpa yātu çéṣam*. ⌊The last pāda, **d**, recurs below at 3. 58.⌋ The third pāda is of doubtful meaning, but perhaps relates to the return of the deceased, after due installation among the Manes, to receive the ancestral offerings. The comm. explains *çéṣas* ⌊which he takes as *çeṣa-s*, masc.⌋ simply as *apatyanāman*. ⌊Kāuç. 81. 44 excepts this verse from the sequence of 14 *anuṣṭhānī* verses (4–18): see under vs. 4.⌋ In Kāuç. (82. 28) the verse is used in the ceremonies of the third day after cremation, in connection with sprinkling and collecting the bones. The Anukr. takes no notice of the deficiency of a syllable in d. ⌊As to *çeṣas*, see my note on this vs., *Reader*, p. 379–380: W's interpretation seems to me much better than either of those there noted.⌋

11. Run thou past the two four-eyed, brindled dogs of Saramā, by a happy (*sādhú*) road; then go unto the beneficent Fathers, who revel in common revelry with Yama.

The corresponding verse in RV. is x. 14. 10. RV. puts *sārameyāú* before *çvā́nāu*: ⌊and with this order (but not with that of AV.), the resolution to *çuā́nāu* is effective in giving a normal rhythm⌋. RV. reads in c *áthā* for *ádhā*, and *úpa* for *ápi;* TA. (in vi. 3. 1) has *ápī 'hi*, but agrees otherwise with RV. The comm. gives instead *ape 'hi;* and it explains this difficult reading by either taking *apa* as used in the sense of *upa*, or else understanding it to mean "go away [from the dogs]"! The Anukr. pays no attention to the redundant syllable in b, ⌊unless it assumes a deficiency in a to balance it⌋. The verse (according to the comm., vss. 11–13) is used (Kāuç. 81. 22) when the two kidneys of the accompanying sacrificed animal are (by way of a "sop to Cerberus") put into the hands of the dead man on the funeral pile. Then verses 11–18 are (Kāuç. 80. 35) mentioned and used with the *hariṇīs* (see under 1. 61); and by the schol. ⌊see note to Kāuç. 82. 31⌋ and the comm. they are reckoned themselves as *hariṇīs*. The comm. further prescribes them as accompanying the transfer of the dead body to the place of cremation.

12. What two defending dogs thou hast, O Yama, four-eyed, sitting by the road, men-watching, with them, O king, do thou surround him; assign to him well-being and freedom from disease.

The verse is RV. x. 14. 11, which in b reads *pathirákṣī nṛcákṣasāu*, and for c *tā́bhyām enam pári dehi rājan* (our *dhehi* is a corruption), and in d inserts *ca* after *svasti.* TA. (in vi. 3. 1) agrees with RV. except in having *-cákṣasā*, and in placing *rājan* and *enam* in c as does AV. The comm. makes a compound of *yamarakṣitārāu* in a; and it declares *pari dhehi* in c to = *paridehi.*

13. Broad-nosed, feeding on lives (?*asutṛ́p*), copper-colored, Yama's two messengers go about after men (*jána*); let them give us back here today excellent life (*ásu*), to see the sun.

The corresponding verse in RV. (x. 14. 12) differs only by combining in a *-tṛ́pā ud-* (p. *-tṛ́pāu : ud-*). TA. has the verse in vi. 3. 2: it reads in a *-pāv ulumbalāú* ⌊which seems to answer phonetically to a form beginning *uḍum-* and is glossed by *prabhūta-balayuktāu*, as if *ulum-** were = *urum-*?⌋; in b, instead of *jánāṅ*, it reads *'váçāṅ* ⌊i.e. *avdçān :* glossed by *asvādhīnān prāṇinaḥ*⌋; and in d, for *dātām*, it has *dattāv* ⌊accent-less, and glossed by *prayacchatām !*⌋. Ppp. has the first half-verse, in book xix., reading *udumbarāu* and *caratāu*. *⌊For the confusion between the sounds of *ḍ* and *ḷ* and *d* and *l*, see Kuhn's *Pāli-gram.*, p. 37, and cf. below, at 3. 1, *-pāláyantī*, *-pād-*.⌋

14. Soma purifies itself for some; some wait upon (*upa-ās*) ghee; for whom honey runs forward (?), unto them do thou go.

The 'go' in these verses is *gachatāt*, imperative of remoter or after action. The translation implies restoration in c of the RV. (x. 154. 1) reading *pradhā́vati*, of which our *pradhā́v* (p. *pra∘dhā́ū*) *ádhi* seems only a blundering and unintelligible corruption. Some of our mss. (and one of SPP's) accent *pradhā́vadhi.* The comm. agrees with RV., and SPP. is not to be blamed for adopting, though against all the authorities save the comm., *pradhā́vati* in his text. TA. (which has our vss. 14, 17, and 16 following immediately after our 11–13, little as the two sets appear to have to do with each other) reads (in vi. 3. 2) with RV. ⌊See p. xcii.⌋

15. They who of old were won by right, born of right, increasers of right — to the seers rich in fervor (*tápas-*), born of fervor, O Yama, do thou go.

The corresponding RV. verse (x. 154. 4) reads in **a**, **b** *pū́rva ṛtasā́pa ṛtā́vānaḥ*, in **c** *pitṝ́n*, in **d** *tā́ñç cid evá* (as in our vss. 14, 16, 17). The comm. explains *yama* here to mean *yamavan niyata*, or *yamena nīyamāna preta*, which is probably not far from correct; it is the deceased person who is addressed.

16. They who by fervor are unassailable, who by fervor have gone to heaven (*svàr*), who made fervor their greatness, unto them do thou go.

The corresponding RV. verse (x. 154. 2) has no variant; in TA. (vi. 3. 2), however, we find *gatā́s* for *yayús* in **b**, and *mahát* for *máhas* in **c**: this latter reading the comm. appears to have in mind when he explains *mahas* as signifying *mahat.*

17. They who fight in the contests (*pradhána*), who are self-sacrificing (*tanūtyáj*) heroes, or who give thousand-fold sacrificial gifts, unto them do thou go.

The corresponding RV. verse (x. 154. 3) has no variant; TA. (in vi. 3. 2) has *tanuty-* in **b**. Ppp. has the verse, in book xx., and reads for **c**, *tās tvaṁ sahasradakṣiṇāḥ*, and in **d** *gachatām.*

18. Poets (*kaví*) of a thousand lays (*-nīthá*), who guard the sun — to the seers rich in fervor, born of fervor, O Yama, do thou go.

The verse is RV. x. 154. 5, without variant. The comm. adds this time to its explanation of *yama* (cf. under vs. 15) *niyata çakaṭe baddha vā.*

19. Be pleasant to him, O earth, a thornless resting-place; furnish him broad refuge.

RV. has a corresponding verse (i. 22. 15), but reads for **a** *syonā́ pṛthivi bhava ;* and in **c** it reads *nas* for *asmāi*, and *sapráthas* for *-thās* ⌊see my *Noun-Inflection*, p. 560⌋; VS. (xxxv. 21) has nearly the same, but inserts *nas* after *pṛthivi*, and ends with *-thās*, like our text; MB. (ii. 2. 7) agrees with VS. except in having *-thas*, like RV.; it also adds a fourth pāda. ⌊MP. ii. 15. 2 agrees with RV. save that it combines *naç çárma* and ends with *-thās.* Cf. the *pratīka* in MGS. i. 10. 5, and the Index, p. 158.⌋ The comm. explains *anṛkṣarā* by *anādhikā.* In Kāuç. (80. 3) this verse (according to the comm., vss. 19–21) is to be used when the man threatened with death is laid on the floor on *darbha*-grass; and again (80. 38), when the dead body is taken down from the cart at the funeral pile; and once more (82. 33), when the jar containing the bones is deposited in (or on) the earth. In Vāit. 37. 25, vss. 19 and 20 accompany the knocking-down of the animal-victim in the *puruṣamedha* sacrifice.

20. In the unoppressive wide space (*loká*) of earth be thou deposited; what *svadhā́s* thou didst make when living, be they dripping with honey for thee.

Most of the *pada*-texts (except our Op. and one of SPP's) read *svadhā́* instead of *svadhā́ḥ* in **c**. ⌊SPP. gives as *pada*-reading *svadhā́ḥ*, and so the comm. interprets.⌋ At end of **c**, the authorities are bothered by a confusion of *jī́van* and *jīvám*. The *pada*-mss. read *jīván* (two of SPP's ⌊P. and P.^{2}, which are unaccented in this book⌋ have *jīvan*): the *saṁhitā*-mss. have either *jīváṅs t-* (most of our mss.), or else *jīváṁ t-* (our O. and most of SPP's authorities), or else *jīvā́n t-* (one or two of SPP's). SPP. reads in his text *jī́van t-*, and says "the emendation is mine," not noticing that we had made it (the necessity of it being perfectly obvious) before him. The comm., too, has *jīvan*. The comm., with four or two of SPP's mss., makes the common blunder of reading at the end *-çcyutaḥ*. In Kāuç. (82. 21) the second half-verse is quoted in full to accompany the pouring a pot-offering into the fire on the second day after cremation (here, too, only one ms. reads *jīvaṅs t-*, and most of the rest *jīvaṁ t-*).

21. I call thy mind hither with mind; come unto these houses, enjoying [them]; unite thyself with the Fathers, with Yama; let pleasant, helpful (?*çagmá*) winds blow thee unto [them].

Excepting K., all our mss. read *imā́m* (or *imā́ṁ*) in **b**; SPP. records the reading as given only by two of his *pada*-mss. ⌊Pāda **c** is RV. x. 14. 8 **a**.⌋ The comm. glosses *çagmās* with *sukhakarās*. The Anukr. does not heed the redundant syllable in **b**.

22. Let the water-carrying, water-floating Maruts carry thee up, making [thee] cool by the goat, let them sprinkle [thee] with rain, splash!

Some of the authorities (our O.Op.R.D., and near half of SPP's, with the comm.) have in **b** *udaplútas*. For the use of the verse by Kāuç., see under vs. 8 above. ⌊Cf. the use of *bā́l* in i. 3. 1.⌋

23. I have called up life-time unto life-time, unto ability (*krátu*), unto dexterity, unto life; let thy mind go to its own ⌊pl.⌋; then run unto the Fathers.

The majority of our mss. (except Bs.s.m.R.Op.K. ⌊which have *svā́n*⌋; T. has *svā́ṁn*), and two of SPP's, read *svā́m* at beginning of **c**, as does also the comm., which supplies *tanum* for it to qualify. SPP. gives in **c–d** *máno ádhā*, and claims that all his authorities without exception read thus; our Bs. has *'dhā*, and if any of the other *saṁhitā*-mss. ⌊except O., which has *máno ádhā*⌋ do not agree with this, I have failed to note it.

24. Let nothing whatever of thy mind, nor of thy life (*ásu*), nor of thy members, nor of thy sap, nor of thy body, be left here.

The translation implies emendation of *mánas* to *mánasas*, as called for by the connection and by the meter. The Anukr. scans the verse as 6 + 8 : 10 = 24. Bs.E. have *tanvā̀ḥ* in **c**. This verse, with 26 below, is used by Kāuç. (82. 29) in connection with gathering up the bones after cremation; with the same, and further with 3. 25–37, in connection (85. 26) with their interment. ⌊For its general purport, see Weber, *Sb.* 1894, p. 775, note 2.⌋

25. Let not the tree oppress thee, nor the great divine earth; having found a place (*loká*) among the Fathers, thrive (*edh*) thou among those whose king is Yama.

Only about half the mss. have at the end the true reading *yamárājasu* (which both editions give, as was proper); some of our *saṁhitā*-mss. (P.M.T.) accent *yamarā́jasu*, and most of the *pada*-mss. have correspondingly, as two independent words, *yama : rā́ja○su* (namely Bp.D.Kp., and two of SPP's); one (I.) has *yamárā́j-*. One or two (including our O.) give *bādhiṣṭhe* in **a**. TA. (in vi. 7. 2) has two corresponding verses: *mā́ tvā vṛkṣāú sám bādhiṣṭām mā́ mātā́ pṛthivi tvám : pitṝ́n hy átra gácchāsy édhāsaṁ yamarā́jye*, and *mā́ tvā vṛkṣāú sám bādhethām mā́ mātā́ pṛthivī́ mahī́ : vāivasvatáṁ hí gácchāsi yamarā́jye ví rājasi :* both are partly corrupt. According to Kāuç. (82. 32), the verse accompanies the deposit of the collected bone-relics "at the root of a tree." ⌊Baunack, ZDMG. l. 281, 284, understands *vánaspáti* at RV. v. 78. 5 and AV. xviii. 3. 70, as meaning, like *vṛkṣá* here, a tree used after the manner of a coffin. Curiously enough, *peṭikā* (Sāyaṇa's gloss for *vanaspati*) usually means κόφινος.⌋ ⌊For consistency, the Berlin ed. should read *vittvāt-*.⌋

26. What limb of thine is put over at a distance, and what expiration [or] breath has gone forth upon the wind (?), let the associated (*sánīḍa*) Fathers, assembling, make that enter thee again, bit (*ghāsá*) from bit.

With the first half-verse is to be compared vii. 53. 3 **a**, **b**. All the *saṁhitā*-mss. in **b** accent *vā́te*, save one of SPP's, *sec. manu;* and all our *pada*-mss. divide *vā́ : te*, as if, after all, they thought *vā : te* intended. SPP's *pada*-mss. also divide *vā́ : te* (only one of them is accented); he adopts *vā te*, on the authority of the one altered ms. ⌊and the comm.⌋. To me *vā́te* seems rather the preferable reading, though there is not much to choose between the two. Our O. and two or three of SPP's authorities give *páretāḥ* ⌊plural: but no *pada*-ms. has *yé* to correspond⌋. Several of our mss., and the decided majority of SPP's authorities (except the *pada*-authorities: which, as he fails to report them, presumably have *-ḍāḥ*) read *sánīḍād gh-*; but of our *pada*-mss., all but one ⌊Op.s.m.⌋ give *sá○nīḍāḥ*, and this SPP. adopts in his text, as do we. The comm. has *sanīlās;* in **b**, he reads *ye . . . paretāḥ*. The use of the verse with vs. 24 in Kāuç. was stated under vs. 24.

27. The living have excluded this man from their houses; carry ye him out, forth from this village; death was the kindly messenger of Yama; he made his life-breaths (*ásu*) go to the Fathers.

The verse is used in Kāuç. (80. 18) with an oblation to the fires, when preparing the body of the deceased for cremation. ⌊Note that the "messengers" or "men" of death or of Yama play a rôle in the Buddhist literature: see Aṅguttara Nikāya, iii. 4 (35: p. 138), Devadūta Vagga; Jātaka, i., p. 138^{24}, and scholion; Journal of the Pāli Text Society, 1885, p. 62.⌋

28. What barbarians (*dásyu*), having entered among the Fathers, having faces of acquaintances, go about, eating what is not sacrificed, who bear *parāpúr* [and] *nipúr*—Agni shall blast (*dham*) them forth from this sacrifice.

Similar verses are found in VS. (ii. 30), ÇÇS. (iv. 4. 2), AÇS. (ii. 6. 2), MB. (ii. 3. 4), and Āp. (three varying versions at i. 8. 7). Āp. has in its first version for a, b *apa yantv asurāḥ pitṛrūpā ye rūpāṇi pratimucyā "caranti*, a close analogue to our first half-verse; the rest ⌊including of Āp. only the second version⌋ have, without variant, *yé rūpā́ṇi pratimuñcámānā ásurāḥ sántaḥ svadháyā cáranti*, which is not quite so near. ⌊The third version in Āp. is *ye jñātīnām pratirūpāḥ pitṝn māyayā 'surāḥ praviṣṭāḥ.*⌋ In c, all the texts ⌊including the three versions in Āp.⌋ agree with ours. For d, all the texts ⌊including the first two versions in Āp.⌋ have *agníṣ ṭā́ṅ lokā́t prá ṇudāty* (AÇS. *-dātv*, MB. *-datv*) *asmā́t;* ⌊while the third version in Āp. reads *agne tān asmāt praṇudasva lokāt*⌋. The comm. to VS. explains *parāpúras* as *sthūladehān* and *nipúras* as *sūkṣmadehān*, which is, of course, the purest nonsense; that to MB. divides *parā puro ni puro ye bharanti*, and connects the prepositions with the verb, rendering the first *puras* by "our enemies' houses" and the second by "our kindred's houses"—quite as bad. Our comm., finally, explains *parāpúras* (through *parā pṛṇanti*) as *piṇḍadātāraḥ putrāḥ*, and *nipúras* (through *nipṛṇanti* ⌊cf. his remark about *ni-pṛ* reported at the end of note to vs. 30⌋) as *pāutrāḥ*—if possible, worse than either of the others. All we can see clearly is that the native exegetes are quite as much in the dark as we with regard to the value of these obscure words. Except O.R., all our mss. have the false accent *dasyávas* in a; of SPP's, only two do so. Of the mss. in our hands at the time of printing of the text, only I. accented *jñātimukhās* at all (two of SPP's also leave it accentless), and we accordingly emended to *jñātímukhās*, according to the usual rule for such a compound; but I.O.Op.R.K., with the majority of SPP's authorities, read *jñātimukhā́s*, which SPP. has therefore properly adopted in his edition. By Kāuç. (87. 30) the verse is prescribed to be repeated while a lighted brand is carried three times about and then flung away.

29. Let there enter together (*sam-viç*) here our own Fathers, doing what is pleasant, lengthening [our] life-time; may we be able to reach them with oblation, living long for numerous autumns.

The translation implies in a the *pada*-reading *svā́ḥ : naḥ*, which SPP. gives by emendation, all the *pada*-mss. save Bp. (which has *svā́ : naḥ*) having *svā́naḥ;* again, it implies in b *pra°tirántaḥ*, while all read *pra°tiránte* ⌊or *-ate*⌋; here also SPP. emends to *-ntaḥ*. The comm. reads *-nte*, and glosses it by *pravardhayantu!* ⌊A similar uncertainty (as between the Vulgate and Ppp.) concerning the understanding of the combination *pratiranta āyuḥ* was noted by me under xiv. 2. 36.⌋ The verse is used, according to Kāuç. (83. 29), next after the use of 1. 52, in arranging the bones for burial; and it is repeated, like the latter, in the *piṇḍapitṛyajña* (87. 28); *sam-viç*, as here applied, perhaps has its secondary sense of 'turn in, lie down.' The comm. reads *dakṣamāṇās* in c, explaining it by *vardhamānās*. The Anukr. does not notice the redundant syllable in c ⌊or perhaps assumes a deficiency in d to balance it. The word *nakṣ-* demands an accusative: so that both meter and syntax combine to cast suspicion on *tebhyas*⌋.

30. What milch-cow I set down (*ni-pṛ*) for thee, and what rice-dish for thee in milk (*kṣīrá*)—with that mayest thou be the supporter of the person (*jána*) who is there (*átra*) without a living.

That is, 'without the means of sustaining life.' Our Bp.E. read *ajīvanas*, unaccented; the normal accent would be *ajīvanás*. The comm. remarks that *ni-pṛ* is used distinctively of a gift for the Fathers (*pitrye dāne vartate*).

31. Pass forward [over a stream] rich in horses, which is very propitious, or, further on, an *ṛkṣā́ka,* more new; he who slew thee, be he one to be killed; let him not find any other portion.

The first half-verse is extremely obscure, and its translation only mechanical; we may conjecture that its text is corrupt. Such a combination as *-vā : ṛkṣ-* (so all the *pada*-texts read) into *-vā ṛkṣ-* is contrary to grammatical rule, unauthorized by the Prāt., and unsupported, so far as I know, by any second case. Part of our *saṁhitā*-mss. (P.M.E.I.) have *-vā ṛkṣ-*, but that is equally abnormal; SPP. makes no mention of any such reading among his authorities. "Stream" is supplied to *açvāvatīm* because Kāuç. (82. 10) prescribes the verse to be used, in the ceremonies of the first day after cremation, on crossing a stream, and *prá tara* naturally suggests it. *Ā́çvāvatīm* is unquestionably the AV. text; it is quoted as an example of long *ā* in such a position under Prāt. iii. 17. One may conjecture as a plausible emendation *áçmanvatīm prá tarayā suçévām* (cf. for *áçmanvatī* xii. 2. 26, 27; and our comm. reads here *taraya* for *tara yā́*). Then *ṛkṣā́ka* might possibly be a region or road ⌊beyond the river⌋ 'infested by bears' (*ṛ́kṣa :* so the comm.); the word *ṛkṣā́ka* is ignored by both Pet. Lexx. ⌊save in so far as this vs. is cited by the Major Lex. under *ṛkṣīkā*⌋. ⌊Weber takes it as 'the milky way': *Festgruss an Roth*, p. 138.⌋ But it is of little use to speculate in such a case. SPP. reads in **c** *vadhyas*, with (as he reports) all his authorities save two; we also have both *va-* and *ba-* among our mss., but I cannot specify all that favor the one reading or the other. The lacking syllable in **b**, not noticed by the Anukr., helps in its degree to indicate corruption of text.

32. Yama beyond, below Vivasvant — beyond that do I see nothing whatever; into Yama has entered my sacrifice; Vivasvant stretched after the worlds (*bhū́*).

SPP. accents *páras* in **a**, and *vívasvān* in **a** and **d**, though the majority of his authorities have *parás*, and, in **a**, *vivásvān;* of our mss., only Op. has *páras* and in **a** *vívasvān;* but O.Op.R.T.K. have *vívasvān* in **d**. The Anukr. takes no notice of the metrical irregularities (10 + 12 : 11 + 11 = 44).

33. They hid away the immortal one (f.) from mortals; having made one of like color, they gave her to Vivasvant; what that was carried also the two Açvins; and Saraṇyū deserted two twins.

Whether 'two pairs of twins' is meant is not altogether certain; but that would be strictly *dvé mithuné;* ⌊but see BR. v. 777, line 3⌋. The verb *abharat* does not mean 'bore,' in the sense of 'gave birth to,' though it might mean 'carried [in her womb],' and so might have a nearly equivalent value; our comm. renders it by *samabharat* or *udapādayat.* The third pāda means 'that substitute, whatever it really was,' though the usual version "when that was" (for *yát tád ā́sīt*) is not altogether impossible. The verse is RV. x. 17. 2, which differs only by reading in **b** *kṛtvī́* and *adadus* (for which our *-dhus* is a common corruption). It is properly inseparable from 1. 53 above; ⌊for bibliographical references, see under that vs.⌋. Kāuç. and Vāit. pass it unused, as they did 1. 53. ⌊The comm., with one or two of SPP's mss., reads *amṛtān* in **a**.⌋

34. They that are buried, and they that are scattered (*vap*) away, they that are burned and they that are set up (*úddhita*) — all those Fathers, O Agni, bring thou to eat the oblation.

Āp. (in i. 8. 7) has a verse analogous with this; the divisions there are ⌊*ye garbhe mamrus,*⌋ *parāstās*, *uddhatās*, and *nikhātās*. The comm. explains *paroptās* by *dūradeçe kāṣṭhavat parityaktāḥ;* but *uddhitās* by *saṁskārottarakālam ūrdhvadeçe pitṛloke sthitāḥ!* it evidently refers to exposure on something elevated, such as is practised by many peoples. The *pada*-text reads *úddhitāḥ*, undivided, by Prāt. iv. 63. The verse (according to Kāuç. 87. 22) is used, with 3. 47, 48 and 4. 41, in the *piṇḍapitṛyajña* ceremony, to accompany the setting up of one of two lighted sticks (cf. under 1. 56) and piling fuel around it.

35. They who, burned with fire, [and] who, not burned with fire, revel on *svadhā́* in the midst of heaven — them thou knowest, if thine, O Jātavedas; let them enjoy with *svadhā́* the sacrifice, the *svádhiti.*

The verse corresponds to RV. x. 15. 14 **a**, **b** and 13 **c**, **d** (and to VS. xix. 60 **a**, **b** and 67 **c**, **d**). In the first half, AV. and RV. agree (two of our mss., O.R., combine *yé 'nag-*); VS. has *-ṣvāttās* both times for *-dagdhās*. For **c**, RV. and VS. read *tvám vettha yáti té jāt-* 'thou knowest how many they are,' and of this our text is doubtless a corruption. Nearly half the mss. have *te* (both editions, with the remaining mss., including our O.R.T.K., *té*); the translation implies *te*. HGS. (ii. 11. 1) has *agne tān vettha yadi te jātavedaḥ*. For **d**, RV. and VS. have *svadhā́bhir yajñáṁ súkṛtaṁ juṣasva;* and here again our text seems only a corruption; *svádhitim* (p. *svá∘dhitim*) must be meant as *nomen actionis* to *svadhā́*, I think, = 'the giving of *svadhā́*' — a false formation. The comm. reads *svadhāyās* and *svadhitam*, explaining the latter as *svadhā saṁjātā yasya.* According to the comm., this verse and the preceding are used in the *piṇḍapitṛyajña* "on laying two pieces of fuel."

36. Burn (*tap*) thou propitiously (*çám*); do not burn overmuch; O Agni, do not burn the body; be thy vehemence (*çúṣma*) in the woods; on the earth be what is thy violence (*háras*).

Two of our mss. (R.s.m.Op.), and one of SPP's reciters, leave *tapas* at end of **b** unaccented; and this is, of course, more correct. For the application of the verse according to Kāuç., see under 2. 4, with which it is closely akin in sense. ⌊The comm. reads *tanvas* in **b**.⌋

37. I give this release to him who hath thus come and hath become mine here — thus replies the knowing Yama — let this one approach (*upa-sthā*) my wealth here.

The translation implies that *rāyá* before *úpa* in **d** means *rāyás* (accus. pl.), and not *rāyé*, as understood by the *pada*-text; the comm. understands *rāyas*. Also, that *céd* in **b** admits of being taken as *ca íd* ⌊the *pada*-text always reads *ca : ít*, even when the meaning is 'if'⌋ with individual meaning, and not as the compound particle, = 'if.' ⌊There is a gap in the commentary just after the explanation of *etat:* but the commentator's text of the AV.⌋ reads *yát* for *yás* at beginning of **b**. For the Kāuç. use of the verse with 1. 55, see under the latter. This verse also accompanies (with 3. 73: Kāuç. 85. 24) the deposition of the bones in the hole in the ceremony of interment.

38. This measure do we measure, so that one may not measure further; in a hundred autumns, not before.

That is, that there be no more such measuring for any of us till his hundred years of life are full. The comm. understands *yáthā ná mā́sātāi* ⌊*Gram.* § 893 a⌋ as *yathā mā*

⌊= *mām*⌋ *nā "sātāi, nā "sīta, na prāpnuyāt!* Kāuç. uses the verse twice (85. 3, 12 — unless in the *ce 'mām* of sūtra three is disguised the beginning of vs. 39 or 41) in connection with the elaborate measuring out of the place of interment of the bone-relics. ⌊See Caland, *Todtengebräuche*, p. 145 and note 534.⌋

39. This measure do we measure forth, so that etc. etc.
40. This measure do we measure off, so that etc. etc.
41. This measure do we measure apart, so that etc. etc.
42. This measure do we measure out, so that etc. etc.
43. This measure do we measure up, so that etc. etc.
44. This measure do we measure together, so that etc. etc.

The comm. regards all these *paryāya*-variations of vs. 38 as to be used with it where it is prescribed; the Kāuç. says nothing of this. The comm. also gives artificial and absurd interpretations of the altered prepositions at the beginnings of the verses. ⌊Some of the alterations spoil the meter (p. 830, ¶ 4).⌋

45. I have measured the measure, I have gone to heaven (*svàr*); may I be long-lived; so that etc. etc.

⌊The prior half of the verse appears to be prose.⌋ The Anukr. scans 8 + 6 : 8 + 8 = 30 syllables. This verse (according to the comm., vss. 45–47) follows the process of measurement (Kāuç. 85. 17).

46. Breath, expiration, through-breathing (*vyānā́*), life-time, an eye to see the sun: by a road not beset with enemies (*-pára*) go thou to the Fathers whose king is Yama.

The comm. explains: *mukhanāsikābhyām bahir niḥsaran vāyuḥ prāṇaḥ: antargacchann apānaḥ: madhyasthaḥ sann açitapītādikaṁ vividham āniti kṛtsnadehaṁ vyāpayatī 'ti vyānaḥ.* It foolishly understands *yamárājñas* in **d** as gen. sing.: (the road) "of king Yama." The Pet. Lexx. render *áparipara* by 'not roundabout,' as if the final *para* were somehow also a *pari;* the comm. understands the word nearly as above translated; ⌊and the translation is supported by VS. iv. 34⌋. The Prāt. (iv. 39 c) notes the division *vi°ānáḥ* in *pada*-text, while *prāṇá* and *apāná* are always undivided.

47. They that departed unmarried [but] assiduous, abandoning hatreds, having no progeny — they, going up to heaven (*dív*), have found a place (*loká*), ⌊they,⌋ shining (?*dī́dhyāna*) upon the back of the firmament.

The comm. commits the absurdity of glossing *agru* by *agragāmin*, and *çaçamāná* ('assiduous': i.e. having faithfully performed their religious duties) by *çaṅsamāna* or else (from root *çaç* 'leap') *plutagamanaçīla!* It seems hardly possible to avoid taking *dīdhyāna* in **d** as meant for *dīdyāna;* the comm. renders by *dīpyamāna.* The mss. vary between *agrávas* and *ágravas*, none of ours that were collated before publication having the latter, which is the true accent ⌊correct the Berlin ed.⌋, and is adopted by SPP. on the authority of a majority of his authorities (with which our O.Op.R.T. agree).

48. Watery is the lowest heaven (*dív*), full of stars (?*pīlu-*) is called the midmost; the third is called the fore-heaven (*pradív*), in which the Fathers sit.

Rather than leave *pīlu-* in b untranslated, we set in our version the comm's worthless etymological guess (*pālayantī 'ti pīlavaḥ : grahanakṣatrādayaḥ*). SPP. has at the beginning the better accent *udanvátī*, as read by half his authorities (and by our O.Op.R. among those collated after publication). Our Bp.D. accent also *pīlumatī́;* O. reads *pītúmatī*, doubtless an accidental blunder, yet suggesting the emendation *pitumátī* 'rich in nourishment.' For the use of the verse prescribed by Kāuç., see under 1. 61; the comm. says simply that with this verse and another one (*iti dvābhyām*) the body is raised in order to being laid on the cart or litter (for transportation to the funeral pile); a schol. (note to Kāuç. 82. 31) uses it also in connection with the interment of the bone-relics.

49. They that are our father's fathers, that are [his] grandfathers, that entered the wide atmosphere, they that dwell upon earth and heaven (*dív*) — to those Fathers would we pay worship with homage.

The first half-verse is found again below as 3. 59 a, b. The verse is used (Kāuç. 81. 37) ⌊as the last one of eleven verses (see my note to xviii. 1. 49) which accompany the oblations offered to Yama and poured upon the corpse (comm., vol. iv., p. 115^{17}: he says *iti dvābhyām*) in the cremation ceremony after the fire is lighted⌋.

50. This time, verily, not further (*áparam*), seest thou the sun in the heaven (*dív*); as a mother her son with her hem (*síc*), do thou cover him, O earth.

The last half-verse is RV. x. 18. 11 c, d, without variant (TA., in vi. 7. 1, has at the end *bhūmi vṛṇu*), and is also found below as 3. 50 c, d. Kāuç. (86. 10) applies the verse, with 3. 49 and 4. 66, in raising a pile over the interred bones; according to the comm. ⌊vol. iv., p. 115⌋, the pile is of an uneven number of sticks (*çalākā*) or bricks, and vss. 50–52 are to be used. ⌊Over "hem" W. interlines "skirt." "Border of the garment" says our comm., *celāñcalena.*⌋ ⌊As to this beautiful verse, see Weber, *Sb.* 1895, p. 861, and cf. the epilogue to the Īçā Upanishad, especially vss. 15, 16.⌋

51. This time, verily; not further; in old age another further than this; as a wife her husband with her garment, do thou cover him, O earth (*bhū́mi*).

The first half-verse is very obscure, and the second pāda perhaps corrupt. The comm. takes *jarási* with the first pāda, and explains that "what food etc. has been enjoyed in old age, this verily, left over, not anything else [further], is to be enjoyed"; and then "than this place of interment, any other place is not found for him": all of which is simply silly. The Anukr. pays no attention to the redundant syllable (unless we pronounce *patim 'va*) in c.

52. I cover thee excellently with the garment of mother earth; what is excellent among the living, that with me; *svadhā́* among the Fathers, that with thee.

The comm. does not scruple to take *bhadráyā* as used for *bhadrāyās*, and qualifying *pṛthivyā́s.* ⌊He treats *tā́n máyi* etc. as at xi. 7. 5, 12, 14: cf. note to xi. 7. 12. Weber thinks this vs. is spoken by the heir of the dead man.⌋

53. O Agni-and-Soma, makers of roads, ye have distributed (*vi-dhā*) to the gods a pleasant treasure [and] world; send ye unto [us] Pūshan, who shall carry by goat-traveled roads him that goes thither.

The translation implies emendation at the end of *gachatam* to *gáchantam*, which seems necessary in order to make sense; the corruption to the former may have been made because it better suits the meter. — ⌊The translation also implies the reading *préṣyatam*, which is given in the Berlin text and is supported by⌋ our Op. (*prá : iṣyatam*), by SPP's ⌊Cp. (*prá : īṣyatam*) and by his⌋ Dc. secunda manu: all the rest read *préṣyantam* (p. *prá : iṣ-* or *prá : īṣ-*), which SPP. accordingly adopts in his *saṁhitā*-text; ⌊but in his *pada*-text he prints *prá : íṣyantam*, and he mentions the accent in his note⌋. The comm. glosses *preṣyantam* with *pragacchantam* in his usual loose and easy way. — Nearly all our mss. also have *ajoyā́nāis* (p. *ajaḥ॰oy-*) in **d**; we followed Bs. in giving *ajay-* (which the translation implies). ⌊Weber also accepts the reading *ajay-* and interprets it as 'traveled by man's unborn (*a-ja*) or immortal part, i.e. his spirit': *Festgruss an Roth*, p. 138 and note 5.⌋ On the authority of a single ms., SPP. accepts as his reading *añjoyā́nāis;* ⌊as to this matter, see my note marked with a * in the next paragraph⌋. The reading *añjoyā́nāis* had already been conjectured by the Pet. Lexx.; ⌊so BR. v. 959, with the meaning 'leading straight to the goal': cf. OB. i. 18 b⌋. The reading *añjay-* is given by two or three of SPP's mss.; among them is that of the comm., who explains by *añjasā, ārjavena yānti . . . ebhiḥ*. The "goat-traveled" roads, of course, are those to which Pūṣan's team of goats are wonted. — Two of SPP's authorities give *dadhatus* in **b**; the comm. reads *dadhatus* in one of two alternative explanations, and *-thus* in the other. — Possibly *ví* before *lokám* is to be taken as belonging to this word alone: 'ye have assigned to the gods a pleasant treasure.' ⌊I do not see what W. means by the last sentence.⌋ — For the use of the verse by Kāuç. etc., see under 1. 61 and 2. 48; the comm. includes with it vss. 54 and 55. It exceeds a proper *triṣṭubh* by two syllables.

* ⌊In reading *añjoyā́nāis*, SPP. is supported in fact by three or four of his mss. (B.C.R.Dc.p.m.) and presumably also by at least three of his *pada*-mss., since he reports nothing to the contrary. Moreover, he thinks that further support is given him by the reading *añjāy-* of two of his authorities (Dc. sec. manu, and the reciter V.), which reading, as he says, may represent an ill-corrected reading *añjoy-*; and perhaps the *ajāuy-* of the reciter K. points in the same direction, to *añjoy-*. As between the readings *añjoy-* and *ajay-*, even Whitney's mss. point decidedly to *añjoy-*. — Leaving the mss. of this passage out of account, however, the word *añjoyā́na* is well supported by its exact synonym *añjasā́yana*, p. *añjasā॰ayana*, used four times of the paths (*srutí*) by which one goes to the heavenly world (TS. vii. 2. 1^{2}; 3. 5^{3}; 4. 1^{3}: also AB. iv. 17, here as the exact opposite of a 'roundabout road' *mahāpathaḥ paryāṇaḥ*), and also by the doubtless precisely equivalent *añjaṣínām* (*srutím*) of the Rigveda (x. 32. 7). — This last phrase Sāyaṇa explains alternatively by *ṛjum akuṭilam mārgam;* cf. his similar explanation of *pathó devatrā́ 'ñjase 'va yā́nān* at x. 73. 7; cf. also *añjasāyano*, used in the Dīgha Nikāya, xiii. 4 ff., as a synonym of *uju-maggo:* all of which is in most perfect accord with the above-mentioned *ārjavena* etc. of our comm., whose testimony therefore is decidedly in favor of the reading *añjoyā́nāis*. — If *añjoy-* is the true reading and *ajay-* the corrupt one, the corruption is a very natural one, considering that Pūṣan's team (see RV. vi. 55. 6, 4; 57. 3; x. 26. 8; and the occurrences of *ajā́çva*) consists of goats.⌋

54. Let Pūshan, knowing, urge thee forth from here — he, the shepherd of creation (*bhúvana*) who loses no cattle; may he commit thee to those Fathers, [and] Agni to the beneficent gods.

The RV. has a corresponding verse (x. 17. 3), without variant. TA. (in vi. 1. 1) has in c *dadāt* (as has our comm.), and at the end *suvidátrebhyas*. The mss. are somewhat equally divided in c–d between *-bhyo 'gnír* and *-bhyo agnír;* our text adopts the latter; SPP., better, the former, with RV. and TA.

55. May life-time, having all life-time, protect thee about; let Pūshan protect thee in front on the forward road; where sit the well-doers, whither they have gone, there let god Savitar set thee.

RV., in the corresponding verse (x. 17. 4), reads *pāsati* in a, and *té yayús* at end of c, ⌊thus rectifying the meter in both places⌋; and TA. (in vi. 1. 2) agrees with it both times; the comm. also has *pāsati.* The verse is metrically irregular (10 + 11 : 12 + 11 = 44); ⌊but perfectly good in its RV. form (11 + 11 : 12 + 11)⌋.

56. I yoke for thee these two conveyers ⌊*váhni*⌋, to convey (*vah*) thee to the other life; with them to Yama's seat and to the assemblies go thou down (*áva*).

Ava, in d, is so strange that we can only regard it as a corruption for *ápi*, which TA. reads in the corresponding verse (in vi. 1. 1). TA. also has the better reading *-nīthāya* in b ⌊so both editions⌋, as has also the comm., though its explanation seems rather to imply *-nītāya*. TA. further has the bad accent *vahní* in a, and gives in c *yā́bhyām*, and in d (for *sámitīs*) *sukṛ́tām*. The comm. has *sam iti*, taking *sam* as joint prefix with *ava*, and *iti* as *anena prakāreṇa;* our Bp.E. read *sámitī ca;* possibly the comm's error is akin with this. According to Kāuç. (80. 34), the verse is used when two draft-oxen, or two men, are harnessed to draw the body to the funeral pile.

57. This garment hath now come first to thee; remove (*apa-ūh*) that one which thou didst wear here before; knowing, do thou follow along with what is offered and bestowed, where it is given thee variously among them of various connection (?*víbandhu*).

TA. (in vi. 1. 1) has a corresponding verse, but with sundry variants: at the beginning, *idáṁ* (which is better) *tvā vástram;* in c, d, *ánu sám paçya dákṣiṇāṁ yáthā te.* *Te dattám* is perhaps better 'given by thee' — thy former deeds of religion and charity, now to be enjoyed in their fruit; and *víbandhu* 'to those not thine own connections.' The Pet. Lexx. explain *víbandhuṣu* as 'destitute of connections or relatives.' The comm., with its customary regardlessness of accent, understands the word as two words, *vi bandhuṣu*, and connects *vi* (= *viçeṣeṇa*) with *dattam*. According to Kāuç. 80. 17, the verse is used, with 4. 31, in connection with dressing the body for cremation; in 81. 29, some of the mss. substitute it for vs. 22 above. Some of the schol. (note to Kāuç. 80. 52) use it and 4. 31 when the body is laid on the funeral pile. The verse, as a *triṣṭubh*, is rather *svarāj* than *bhurij* (11 + 12 : 11 + 12 = 46).

58. Wrap about thee of kine a protection from the fire; cover thyself up with grease and fatness, lest the bold one, exulting with violence (*háras*), shake thee strongly (*dadṛ́h*) about, intending to consume thee.

The corresponding RV. verse is x. 16. 7; in **b** it transposes *médasā* and *pī́vasā*, and in **d** it has *vidhakṣyán paryan̄khdyāte*, which is decidedly better. TA. (in vi. 1. 4) reads *dádhad vidhakṣyán paryan̄khdyātāi.* Our *vidhakṣán*, though read by both editions, is only another example of the not infrequent careless omission of *y* after a *ṣ* or *ç;* only one of our mss. (Op.) reads *-kṣyán*, but five of SPP's authorities give *-kṣyan* (as against six with *-kṣan*), and it is much to be wondered at that he has not adopted it in his text; the comm. seems to read *-kṣan*, but explains as if *-kṣyan* (*viçeṣeṇa dagdhum icchan*). At the end we ought to read *parīn̄khdyātāi*, and SPP. gives that, with the majority of his mss., the rest having, with our text, *párīn̄khay-*; of our mss., only two of the later collated ones (O.Op.) have the proper accent; Bp. has *pári°īn̄khayātāi*, which is absurd *; the comm. treats *pari* as an independent word (as if the reading were *párī ”n̄khdyātāi*). The comm. glosses *dadhṛ́k* by *pragalbhas;* ⌊cf. my *Noun-Inflection*, JAOS. x. 498⌋. By Kāuç. (81. 25) the verse is taught to be used when the dead man's face is covered with the omentum of the *anustaraṇī* cow (hence 'of kine') on the pile; the omentum is to be pierced with seven holes. *⌊Cf. the impossible *pada*-reading *vi°bhāti* at xiii. 3. 17, and the other similar ones cited in the note to that verse.⌋

59. Taking the staff from the hand of the deceased man (*gatā́su*), together with hearing, splendor, strength — thou just there, here may we, rich in heroes, conquer all scorners [and] evil plotters.

60. Taking the bow from the hand of the dead man, together with authority (*kṣatrá*), splendor, strength — take thou hold upon much prosperous good; come thou hitherward unto the world of the living.

The two verses together correspond to RV. x. 18. 9, our 60 **a**, **b** most nearly to 9 **a**, **b**, and our 59 **c**, **d** to 9 **c**, **d**. But RV. has for its **b** *asmé kṣatrā́ya várcase bálāya*, and in its **d** *spṛ́dhas* for *mṛ́dhas*. TA. (in vi. 1. 3) has three verses, with **a–b** respectively as follows: *suvárṇaṁ hástād ādádānā mṛtásya çriyāi bráhmaṇe téjase bálāya; dhánur hástād ādádānā mṛtásya çriyāi kṣatrā́yāú 'jase bálāya;* and *máṇiṁ hástād ādádānā mṛtásya çriyāi viçé púṣṭyāi bálāya;* their common second half agrees with RV. except in having *suçévās* for *suvī́rās;* they are addressed to Brahman, Kshatriya and Vāiçya respectively, as our two are addressed to Brahman and Kshatriya, and that of RV. to Kshatriya only. 'Hearing' in our 59 **b** has a special meaning, the hearing or inspired reception of the sacred word ⌊cf. i. 1. 2, and note⌋. Kāuç. 80. 48, 49 explains the two verses as uttered while staff or bow is taken from the dead hand, as the body lies on the pile ready for cremation; and 80. 50 implies a third verse addressed to a Vāiçya, on taking from him a goad (*aṣṭrām*). Our 60 **c**, **d** is evidently addressed to the person (the son) who removes the article. The comm. reads in 59 **c** (with TA.) *suçevās*.

⌊Here ends the second *anuvāka*, with 1 hymn and 60 verses. The quoted Anukr. says *ṣaṣṭiç ca:* cf. page 814, ¶ 5.⌋

⌊Here ends also the thirty-third *prapāṭhaka.*⌋

3. ⌊Funeral verses.⌋

[*Atharvan.* — *saptatis tryadhikā. yamadevatyam mantroktabahudevatyaṁ ca* (*5, 6. āgneyyāu; 44, 46. mantroktadevatye; 50. bhāumī; 54. āindavī; 56. āpyā*). *trāiṣṭubham: 4, 8, 11, 23. satahpan̄kti; 5. 3-p. nicṛd gāyatrī; 6, 56, 68, 70, 72. anuṣṭubh; 18, 25–29, 44, 46. jagatī* (*18. bhurij; 29. virāj*)*; *30. 5-p. atijagatī; 31. virāṭ çakvarī; 32–35, 47, 49, 52. bhurij; 36. 1-av. āsury anuṣṭubh; 37. 1-av. āsurī gāyatrī; 39. parātriṣṭup pan̄kti; 50. prastārapan̄kti; 54. puro'nuṣṭubh; 58. virāj; 60. 3-av. 6-p. jagatī; 64. bhurik pathyāpan̄kty ārṣī; 67. pathyā bṛhatī; 69, 71. upariṣṭādbṛhatī.*]

*⌊The Anukr. (the text of which is perhaps in disorder at this point) reads *añjate vyañjata* (vs. 18) *indro mā marutvān iti pañca* (vss. 25–29) *jagatyas: tatrāi 'kādhikā* (?) *bhurig antyā* (vs. 29) *virāṭ*. See under vss. 18 and 29.⌋

⌊The prose parts are the first pādas (the *ūha*-pādas) of vss. 25–28 and 30–35, and the *yajurmantras*, vss. 36–37: see Part III., below.⌋

⌊In Pāipp. (in xx.) is found of this hymn only verse 56.⌋

⌊Ritual uses. — Only eight verses (2, 5, 18, 25, 38, 39, 44, 45: the last two together twice, and both times in the order 45, 44) are used in Vāit., and, of course, in rites other than funeral rites: see under the verses. In Kāuç., about three quarters of the hymn (all but 21 vss.) are used, and used in the chapter (xi.: as noted by Whitney, page 814) on funeral rites: see under the verses. It is of critical interest that two blocks of verses (Parts II. and IV., as divided below, where see) which find no use in the funeral ritual, form each a nearly corresponding block in RV.⌋

⌊**The provenience of the material of this hymn.** — In this hymn, as compared with hymn 2 (see p. 830), the proportional part of material recurring in the RV. rises again, and is about 33 verses out of 73, or nearly one half. — The "Parts" into which the hymn is here divided are primarily for the convenience of the discussion, although some of them (as II., III., IV., V., VI.) have also a critical significance.

Part I., verses 1–20. — This part contains only 3 verses (2, 6, 13) from the funeral hymns of the RV., and only 2 others (7, 18) from other parts thereof, parts widely separated. Of the last 7 vss. of this part, only vss. 17 and 18 find use in the Kāuçikan ritual.

Part II., verses 21–24. — This block of verses corresponds, without changes of order, to the last *varga* of the second Vāmadeva hymn, more precisely to RV. iv. 2. 16, 17, 18, and 19 **a**, **b**, to which is then appended the last half-verse of RV. ii. 23, with the Gṛtsamada refrain. Neither ritual makes any use whatever of any verse or pāda of this part.

Part III., verses 25–37. — This part consists of two six-membered sequences, **a** and **b** (**a** = the five verses, 25–29: **b** = the six verses, 30–35), each sequence with one member for each of the "six directions" (E., S., W., N., fixed, and upward); the whole followed by two *yajurmantras* (vss. 36–37: comm., p. 158^4). — All the 11 verses of sequences **a** and **b** have the refrain *lokakṛtas* etc. (a *jagatī-triṣṭubh* half-verse) in common. Moreover, all those 11 verses (except one, namely vs. 29) have as their second pāda the obscure *jagatī*-pāda, *bāhucyútā pṛthivī́ dyā́m ivo 'pári;* and for their first pāda an *ūha*-pāda applying in turn to one or another of the six directions. — In the excepted verse (vs. 29: see my note below), it would seem as if two directions had been crowded into one verse, the 'fixed' into pāda **a** and the 'upward' into pāda **b**: if so, it is this condensation that has reduced sequence **a** from 6 verses to 5, and effected the displacement of the pāda *bāhucyútā* etc. — Thus the refrains of this part are all metrical (smooth *jagatī* or *triṣṭubh* pādas), as is also the first half of vs. 29; while the *ūha*-pādas are prose, as are also the *yajurmantras*. — Parts III. **a** and III. **b** look to me like antiphonal sequences (cf. the introduction to ii. 5), the verses of **a** containing the prayers that are worded as if uttered by the suppliant dead man, and the verses of **b** containing the responses* of his helper, very likely the dead man's eldest son (see my note to vs. 25: but just how they were used, of course, I cannot say). If I am right, vs. 34, reinforced by the first two clauses of 36, would answer to 29 **a**; and vs. 35 would answer to 29 **b**. But against my view is the fact that we have *tvā* in 29 **a** where we should expect *mā*. — *[After writing the above, I find that Weber, *Sb.* p. 265, had expressed a similar view as to the responsive structure, and had proposed to emend *tvā* to *mā*.]

Part IV., verses 38–41. — This again is a real unity in the RV., being the entire hymn RV. x. 13 except its last verse, the fifth, and except its vs. 1 **d**. The verses of this part, again like those of part II., find no use in the funeral ritual (although, indeed, Vāit. uses two of them in the *agniṣṭoma*). For the curious dislocation and misdivision of the material by AV., see p. 858, ¶ 10, and cf. ¶ 8 of this page.

Part V., verses 42–48. — Verses from the principal RV. hymn to the Fathers, x. 15, namely its vss. 12, 7, 11, 5, 8, 9, and 10, with much derangement of the RV. order.

Part VI., verses 49–52. — Burial-verses from RV. x. 18, to wit, vss. 10, 11, 12, 13, in strict RV. sequence.

Part VII., verses 53–60. — Eight verses, of which seven are from five of the RV. funeral hymns, x. 14, 15, 16, 17, 18 (represented in the order 16, 16, 17, 18 : 14, 15, 16), and of which the remaining one (our vs. 54) is without ritual use and plainly intrusive and doubtless put after our 53 on account of its striking surface-resemblances to our 53. Our vs. 60 is widely separated from its fellow, our vs. 6, as is noted under the verses.

Part VIII., verses 61–64. — Verses not elsewhere found, save, in part, in AV.ÇÇS.MB.

Part IX., verses 65–67. — Found in RV. outside the limits, x. 10 and x. 18, between which the funeral verses are massed, to wit, as RV. x. 8. 1 ; x. 123. 6 ; and vii. 32. 26.

Part X., verses 68–72. — This is an *anuṣṭubh* sequence, peculiar to our AV. text, and with only a couple of longer pādas (namely 69 **d**, *jagatī;* 71 **d**, *triṣṭubh*).

Part XI., verse 73. — This is a *triṣṭubh* which looks as if it had been put here on account of superficial likenesses to its next following companion, vs. 1 of hymn 4. If this surmise is correct, we are to assume here a misdivision of their material by the makers of the *anuvāka*-divisions somewhat similar to that seen at RV. vii. 55. 1. Cf. the cases at AV. i. 20 (vs. 4) and 21, vi. 63 (vs. 4) and 64 : also at iv. 15. 11 and 12.⌋

Translated : Weber, *Sb.* 1896, pages 253–277 (with analysis, etc.) ; Griffith, ii. 236 ; verses not taken from the RV. are rendered by Ludwig, pages 484–487. — The RV. verses are translated, of course, by the RV. translators : the verses from RV. x. 18, in particular, by Whitney, *Oriental and Linguistic Studies*, i. 54, 53 (vs. 44 at p. 60 : and so on) ; RV. x. 18 also by Roth, in *Siebenzig Lieder des RV.*, p. 150.

1. This woman, choosing her husband's world, lies down (*ni-pad*) by thee that art departed, O mortal, continuing to keep [her] ancient duty (*dhárma*) ; to her assign thou here progeny and property.

Verses 1–4 are translated and interpreted (I think, incorrectly) by Hillebrandt in ZDMG. xl. 708 ff. Kāuç. (80. 44) and the comm. declare that with this verse the wife is made to lie down beside her dead husband on the funeral pile. The comm. glosses *dharmam* with *sukṛtam*, and understands the sense of the pāda as it is translated above. The sense of **d** alone seems to indicate that the woman's action is nothing more than a show, expected to be followed by that of the next verse, since "progeny and property" are rewards for this life, not for the other. The comm. says it is meant for her next birth. TA. also has the verse (in vi. 1. 3), but reads for **c** *viçvam purāṇám ánu pāláyantī* — a very inferior text. Some of our mss. (O.Op.D.R.K.), and even the majority of SPP's, have in **c** *-pādáyantī*, but SPP. rightly accepts *-pālá-* ; ⌊cf. the phonetic relation of *udumbara* and *ulumbala*, above, 2. 13⌋.

2. Go up, O woman, to the world of the living ; thou liest by (*upa-çī*) this one who is deceased : come ! to him who grasps thy hand, thy second spouse (*didhiṣú*), thou hast now entered into the relation of wife to husband.

The verse is RV. x. 18. 8, whose text differs only by reading in c *didhiṣós*, and this is given also by two of our mss. (R.D.) and the majority of SPP's, so that it certainly ought to be accepted as the true reading, *dadh-* being only a corruption. TA. (in vi. 1. 3) has *didhiṣós*, but after it *tvám etát*, and in b *itā́sum*, in neither case making any important change in the sense. ⌊TA., both text and comm. in both ed's, reads *abhí sámbabhūva :* the comm. renders by *ābhimukhyena samyak prāpnuhi !* which procedure gives a shock even to one who is wonted to the Hindu laxity of ideas about *vāiyadhikaraṇya.*⌋ The meaning given to *abhí sám-bhū* in the translation is decidedly the only admissible one; nor need one hesitate to render *didhiṣú* according to its later accepted meaning. The woman cannot be left free and independent; she can only be relieved of her former wifehood by taking up a new one (even if this be, as is probable enough, nominal only); he who grasps her hand to lead her down from the pile becomes, at least for the nonce, her husband. The direction of Kāuç. (80. 45) in connection with the verse is simply "one makes her rise"; the comm. ⌊vol. iv., p. 129, end⌋ specifies that this is done "if she desires to live in this world again"; neither tells who is to take her hand — as, for example, Āçvalāyana does (AGS. iv. 2. 18): "her husband's brother, a representative of her husband, a pupil [of her husband], or an aged servant." ⌊Whether the *levir* and the "representative" are the same person or two different ones does not appear from the translation nor from the original of AGS.⌋ Vāit. (38. 3) uses the verse in the *puruṣamedha.*

3. I saw the maiden being led, being led about, alive, for the dead; as she was enclosed with blind darkness, then I led her off-ward (*ápācī*) from in front (*prāktás*).

The translation of b implies, ⌊not the *jīvā́m ṛtébhyas* of the Berlin text, but rather⌋ the reading *jīvā́m mṛtébhyas :* this is accepted by SPP. and is supported by the majority of his authorities ⌊including two reciters⌋ and by the comm. and by some of our mss. collated later (O.Op.R.T.), ⌊and especially by the variant of TA., below⌋. ⌊Compare the cases of *yame dīrgham*, etc., discussed in the note to xviii. 2. 3.⌋ The version in TA. (vi. 12. 1) is better than ours in a, b: *ápaçyāma yuvatím ācárantīm mṛtā́ya jīvā́m pariṇīyámānām ;* but not so good in c, d: *andhéna yā́ támasā prā́vṛtā́ 'si prā́cīm ávācīm áva yánn áriṣṭyāi.* According to Kāuç. (81. 20), vss. 3 and 4 are used as the cow (to serve as *anustaraṇī*) is led, at the funeral pile, around (the fires) leftwise; the comm. gives a corresponding explanation; and the comment to TA. also understands it of such a cow (*rājagavī*); ⌊cf. Caland, *Todtengebräuche*, p. 40⌋. It is very difficult to believe that this was the original meaning of the verse, and that it did not rather refer to some rescue from immolation of a young wife. The comm. paraphrases pāda d by *enāṁ gām pūrvadeçāt çavasamīpād apāñmukhīṁ çavāt parāñmukhīm asmadabhimukhīm prāpayāmi :* this is of no authority. Pāda a can be made full only by the unacceptable resolution *ápaçiam ;* the TA. reading of the word would remove the difficulty.

4. Foreknowing, O inviolable one, the world of the living, moving together [with him] upon the road of the gods — this is thy herdsman (*gópati*); enjoy him; make him ascend to the heavenly (*svargá*) world.

There is no difficulty in understanding this of the *anustaraṇī* cow, with the *sūtras* and commentaries, although we should expect rather *pitṛlokám* in a, and *joṣaya* in c. ⌊By "*sūtras*" I suppose W. means *sūtra* 20 of Kāuç. 81 (cited under vs. 3) and *sūtra* 37 of Kāuç. 80 (cited under this vs.); and by "commentaries," the AV. comm. to vss. 3-4 (vol. iv., p. 131³) and the comm. to the TA. correspondent in vi. 12. 1 (Poona ed., p. 449) of our vs. 3.⌋ Besides the use of the verse with the one preceding, as explained under the latter, it again (Kāuç. 80. 37) accompanies the leading of a cow around fuel and fire; and the schol. (note to 81. 33) employ it further at the kindling of the pile. The verse lacks only one syllable of being a regular *triṣṭubh* (11 + 11 : 10 + 11 = 43).

5. Unto sky (*dív*), unto reed, more helpful of streams; O Agni, gall of the waters art thou.

The translation of **a** and **b** is purely mechanical. Other texts have a quite different version of them. VS. (xvii. 6 **a–c**) reads *úpa jmánn úpa vetasé 'vatara nadíṣv ā́;* MS. (in ii. 10. 1; but p. *ávataram*) the same (and the editor reports K. and Kap.S. as agreeing); TS. (in iv. 6. 1^2) the same except *ávattaram;* VS. and MS. admit a much more intelligible rendering ('close to earth, close to reeds, descend thou in the streams'). In all the other texts, the verse is preceded by our vi. 106. 3 **a**, **b** and other similar addresses to Agni, in the *agnicayana* ceremony; and so also in Vāit. (29. 13), where the verses accompany the drawing of a frog, of the water-plant *avakā*, and of reeds, across the fire-site in all directions. In Kāuç. (82. 26), this verse and 3. 60 are used in the ceremony of gathering the bone-relics on the third day after cremation, with the direction *iti mantroktāny avadāya.* ⌊The authorities differ as to the day: Caland, *Todtengebräuche*, p. 99.⌋ The comm. explains ⌊vol. iv., p. 132^{15}, p. 169^{20}⌋ that vss. 5 and 6 ⌊(cf. Ath. Paddhati cited in note to Kāuç. 82. 26)⌋ ⌊and 60⌋ are addressed to the plants mentioned in those verses ⌊and gives a list of plants: cf. SPP's note with extract from Keçava, and Bloomfield's note to 82. 26⌋. The comm. adds that the plants are used by the performer in besprinkling a Brahman's bones with milk. Under this verse the comm. makes *dyām* mean *avakām*, because this rises above the water without touching earth! The verse does not need to be scanned as *nicṛt.*

6. Whom thou, O Agni, didst consume, him do thou extinguish again; let there grow here the *kyā́mbū*, the *çāṇḍadūrvā́*, the *vyàlkaçā.*

RV. (x. 16. 13) has the same verse, but calls two of the plants *kiyā́mbu* and *pākadūrvā́*. *Vyàlkaçā* (p. *vi॰alkaçā*) might well be an adjective, 'free from *alkaça*' or the like, if we only knew what *alkaça* meant. ⌊W's Op.R. accent *vyalkaçā́:* and so five of SPP's authorities, against four with *vyàl-*.⌋ TA. disagrees with both AV. and RV. in reading at vi. 4. 1 *kyāmbū́s* ⌊both ed's⌋, but agrees with RV. in having *pākadūrvā́*, ⌊and with both ed's of AV. in accenting *vyàlkaçā*⌋; it reads *jāyatām* for *rohatu* in **c**, and *tvám* for *tám* in **b**. — The comm. explains *çāṇḍadūrvā* as *dūrvā* ('millet') that springs up near water, having egg-shaped roots, or that has long joints, and adds that it is called "big millet" (*bṛhaddūrvā*); but this is probably without authority. With as little reason he glosses *alka* by *çākhā* 'branch,' and declares *vyalkaça* to mean "furnished with various (*vividha*) branches"; ⌊so also the comm. on RV. and on TA.⌋. The verse is not directly quoted by Kāuç., but (as was pointed out above) it is regarded by the comm. ⌊and the Paddhati⌋ as included with vss. 5 and 60 in 82. 26, and probably with justice. — This verse and its successor in RV. and TA. (strangely removed to be 3. 60 in AV.) are both plainly intended as remedial and expiatory for the cruel office of Agni in burning a corpse; the fire is not only to be extinguished, but to be followed by its antithesis, the growth of water-plants and the appearance of their attendant frogs: compare Bloomfield in AJP. xi. 342–350 ⌊or JAOS. xv., p. xxxix⌋. ⌊This expiatory and remedial rite is avouched for antiquity by MBh. viii. 20. 50 = 819: *Pāṇḍyaḥ . . . svadhām* (= *pretaçarīrarūpam̐ haviḥ*) *ivā 'pya jvalanaḥ pitṛpriyas* (= *çmaçānāgniḥ*).

tataḥ praçāntaḥ salilapravāhataḥ; and a note to the P. C. Roy version of this passage, p. 65, says that it persists even to this day in India.⌋

7. Here is one for thee, beyond is one for thee; enter thou into union with the third light; at entrance be thou fair (*cā́ru*) with [thy] body, loved of the gods in the highest station.

The verse is RV. x. 56. 1, which reads in **c** *tanvàs*, and in **d** *janítre* (for *sadhásthe*). It is also found in SV. (i. 65), TB. (in iii. 7. 13), TA. (vi. 3. 1; 4. 2), and Āp. (ix. 1. 17); in **a**, TB.Āp. have *u* (for *ū* before *te*); in **c**, all have *saṁvéçanas*, while SV. gives *tanvè* and the others *tanúvāi;* in **d**, TB.Āp. read *priyé*, and SV.TB.Āp. agree with RV. in *janítre*. According to Kāuç. (80. 36), the verse accompanies the carrying of the fire at the head of the procession to the funeral pile; as the comm. states it, carrying the three fires, in the case of one who has established sacrificial fires. The three "lights" are thus understood to be the three sacrificial fires; but they are probably, in the original meaning of the verse, rather three regions of light, to the highest of which the deceased is to be translated.

8. Rise thou, go forth, run forth; make thee a home (*ókas*) in the sea [as] station; there do thou, in concord with the Fathers, revel with soma, with the *svadhā́s*.

The first half-verse is found also in TA. (in vi. 4. 2) which has the easier ending *paramé vyòman;* the second half of the TA. verse is our vi. 63. 3 **c**, **d**. The majority of our *saṁhitā*-mss. combine *dravó 'kaḥ* in **a–b**, but SPP. reports nothing of the kind from his authorities. The verse can be forced down to forty syllables (as a *pañkti*) by violence in **c**; ⌊its natural scansion is as 8 + 11 : 11 + 11⌋. It is one of the *utthāpanī* or 'uplifting' verses, which, with the *hariṇīs* or 'taking' verses, are used more than once in Kāuç., and are cited in Vāit. (37. 23–24) and elsewhere, in connection with lifting and moving the corpse etc. This one accompanies (Kāuç. 80. 31) the raising of the corpse to carry it to the funeral pile, and later (80. 35), with 1. 61 and 3. 9 and others, the lifting on to the cart and removing; and yet later (82. 31) the gathering up and carrying away the bone-relics.

9. Start (*cyu*) forward, collect (*sam-bhṛ*) thy body; let not thy limbs (*gā́tra*) nor thy frame (*çárīra*) be left out; enter together after thy mind that has entered; wherever in the world thou enjoyest, thither go.

The first half-verse and the last pāda are found also, as parts of different verses, in TA. vi. 4. 2; which, however, reads *út tiṣṭhā́ 'tas tanúvaṁ sám bharasva mé 'há gā́tram áva hā mā́ çárīram*, and *yátra bhū́myāi vṛṇáse tátra gaccha*. Some of our mss. (P.M.O.R.T.K.) accent *ánu* in **c**; and some (all except O.Op.R.K., also two of SPP's) have *bhū́me* in **d**; the comm. reads *bhū́māu*. According to Kāuç. (80. 32), the dead body, after being raised (*utthāpay-*) with the preceding verse, is made three times to set forth (? *saṁhāpay-*; *sam-hā* means usually simply 'get up': it is added, "as many times as it is raised") with this one; and this verse is used again, with the preceding verse (under which see) and others, in 80. 35 and 82. 31.

10. Let the soma-drinking (*somyá*) Fathers anoint me with splendor, the gods with honey, with ghee; making me pass further on unto sight, let them increase me, attaining old age, unto old age.

Some of the mss. (including our D.R.p.m.T.) read *ájantu* in **b**; possibly it is their way of emending the false accent of *áñjantu;* doubtless we ought to change this to *añjántu* rather than to admit the modulated stem *áñja.* The *pratīka* (*varcasā mām*) applies either to this verse or to the next, or probably is used to include both; whatever it applies to is used, according to Kāuç. (81.47; 87.4), in connection with rinsing the mouth at the end of the cremation ceremony and at the beginning of the *piṇḍapitṛyajña;* and also (86. 17), with 3. 61–67, in the ceremony of interring the bones, in connection with supporting the *dhruvanas** on the north-west of the fire. The comm. takes notice of only the first of these three applications. *⌊Caland, WZKM. viii. 369, would read *dhuvanāny upayachante* at 86. 16: I suppose he would render, 'they offer fannings [to the relics].' But are we sure that 86. 17 goes with 86. 16 and forms a part of the *dhuvana* ceremony? — Cf. my note to vs. 17 below. — The non-lingualization of the first *n* gives the strongest possible support for *dhuvanāni* as against *dhru-*.⌋

11. Let Agni anoint me completely with splendor; let Vishṇu anoint wisdom into my mouth; let all the gods fix wealth upon me; let pleasant waters purify me with purifiers.

The verse is, with resolution of *mā́-am*, a regular *triṣṭubh*, and no *paṅkti.* As to its ritual application, see under the preceding verse; the comm. regards it as sharing with that verse.

12. Mitra-and-Varuṇa have enclosed (*pari-dhā*) me; let the sacrificial posts of Aditi increase me; let Indra anoint splendor into my hands; let Savitar make me one attaining old age.

Most of our mss. (all except Op.R.), and half of SPP's, read at the beginning *mitrā-varuṇā* (Bp. *-ṇāu*), vocative, which might stand if we altered *adhātām* to *-thām;* both editions give *mitrā́váruṇā*, ours by emendation. A variant for *svā́ravas* in **b** would be very welcome; the comm. gets rid of the difficulty in its characteristic way, by making the word an adjective to *ādityās*, and signifying either "making a pleasant sound" or "making a distress directed at our enemies"! The third pāda, if properly read, has a redundant syllable; but the Anukr. would apparently have us read *nyanaktu* in three syllables, as written. The Kāuç. uses the verse with washing the hands, at the end of the cremation ceremony (81.46), and at the beginning of the *piṇḍapitṛyajña* (87. 3); the comm. notices only the latter of the two uses.

13. Him who died first of mortals, who went forth first to that world, Vivasvant's son, assembler of people, king Yama honor ye with oblation.

The second half-verse is identical with 1. 49 **c**, **d**, and the first half is analogous with the same, **a**, **b** (= RV. x. 14. 1 etc.: see under 1. 49). The verse is redundant by a syllable in ⌊the perfectly good *jagatī* pāda⌋ **d**. For its use by Kāuç., with 2. 49, see under the latter; ⌊and especially my note to i. 49⌋. ⌊The verse is discussed by Hillebrandt, *Ved. Mythol.* i. 491.⌋

14. Go away, ye Fathers, and come; this sacrifice is all anointed with honey for you; both give to us here excellent property, and assign to us wealth having all heroes.

The second half-verse is found also in AÇS. (ii. 7. 9) and MB. (ii. 3. 5); both read at the end *ni yacchata*, and at the beginning MB. has *dattā 'sm-*, and AÇS. strangely *dattāyā 'sm-.* ⌊Our *pada*-texts read *dattó* (= *dattá u*) *íti:* see Prāt. i. 80.⌋ The translation implies that *drávine 'há* is for *dráviṇam ihá* (p. *dráviṇā : ihá*); the comm. glosses *dráviṇā* by *draviṇam;* ⌊cf. my *Noun-Inflection*, p. 331, ¶ 4⌋. The comm. also understands the first pāda to signify that the Fathers are to go to their own world, and then to return when invoked to their own sacrifice; and this is probably the sense.

15. Let Kaṇva, Kakshīvant, Purumīḍha, Agastya, Çyāvāçva, Sobharī, Archanānas, Viçvāmitra, Jamadagni here, Atri, Kaçyapa, Vāmadeva, aid us.

The comm. amuses himself with giving etymologies for all these names, only passing over Agastya and Sobharī as "evident" (*prasiddha*).

16. O Viçvāmitra, Jamadagni, Vasishṭha, Bharadvāja, Gotama, Vāmadeva — Atri hath taken (*grabh*) our *çardís* with obeisances; ye Fathers of good report, be gracious to us.

The translation implies in **d** emendation of *sú-saṁçāsas* to *suçaṅsasas* ⌊so W's ms.! it must certainly be a double slip for *súçaṅsāsas*⌋, for which it seems most probably a corruption, and which is read by the comm. ⌊he reads in fact *suçaṅsāsas*, and understands it as W. does⌋; the only variants in the mss. are *súçaṅçāsas* ⌊with palatal *ç* twice⌋ in some of ours (P.M.I.) and one (C.) of SPP's, and the accentuation on the second syllable, *-sáṁç-*, in a few (including our O.R.T.).* *Pítaras* in **b** ought properly to be without accent. ⌊As to what precedes, see the next ¶.⌋ Some of the mss. read *çárdir* or *çárdír*. The comm. first identifies the word with *chardis*, and pronounces it a name for 'house'; then, as alternative, he gets it from root *çard* and makes *çardayati* signify *balayati;* ⌊and, as a final alternative, he regards the word as the name of a Rishi⌋. Neither Kāuç. nor Vāit. makes any use of these two verses. ⌊Weber, *Episches im vedischen Ritual*, *Sb.* 1891, p. 787, suggests a special connection of this book xviii. with the Kāuçikan Viçvāmitras.⌋

*⌊The decision here lies between the well-authenticated *su-çáṅsa* ('of good wishes, kindly': root *çaṅs*) and the doubtful *su-saṁçās* ('kindly admonishing,' presumably oxytone: root *çās* with *sam*). The former occurs five times in RV. and also at AV. xix. 10. 6. The latter occurs nowhere, unless here, nor does it seem to be apposite in meaning: yet the authority of the mss. and of the *çrotriya* V. is decidedly in favor of it. No ms. soever actually gives *súçaṅsāsas;* but the mss. that have the impossible *súçaṅçāsas* may well be regarded as intending *súçaṅsāsas.* — Moreover, if the two vocatives stood in the order *pítaraḥ su-*, I should leave the second one unaccented (*Gram.* § 314 d), as W. suggests; but with the order *sú- pít-*, the second seems distinctly more independent of the first (*Gram.* § 314 e) and may properly be accented. I would therefore read *súçaṅsāsaḥ pítaraḥ*, and render 'O ye kindly ones, ye Fathers!' As for the meaning of *suçáṅsa:* note that *çáṅsa* means 'a wish, good *or* evil,' i.e. not only 'curse,' but also 'blessing,' and is used in these two opposite senses in two contiguous RV. verses, vii. 25. 2, 3; and that, in its good sense, it is pertinent to the Fathers, as at RV. x. 78. 3, *pitṝṇā́ṁ ná çáṅsāḥ surātáyaḥ.* Note further that 'kindly' accords well with the character of the Fathers as described in RV. x. 15: they bless and help (vss. 5 **d**, 4 **c**), and are harmless (1 **c**, 6 **c**) and gracious (3 **a**, 9 **c**). — That, in such a "pestilent congregation of" sibilants as *súçaṅsāsas*, a blunder of the tradition is rather to be expected than not, is my opinion: whoso doubts it, let him attempt "with moderate haste" to repeat aloud three times the simple English sentence "she sells sea-shells."⌋

17. They overpass defilement (*riprá*), wiping [it] off in the metal bowl (? *kasyá*), assuming further on newer life-time, filling themselves up with progeny and riches; then may we be of good odor in the houses.

⌊Pāda c = RV. x. 18. 2 c.⌋ The translation boldly assumes that *kasyá* is a corruption of, or equivalent to, *kaṅsá;* the Pet. Lexx. pass the word without notice; the comm. says that *kasa* means *kīkasa* 'vertebra,' the *kī* being dropped by Vedic license (!), and that *kasya*, as an adjective derived from it, means "the place of cremation"! All authorities read *kasyé* without variation, ⌊save that SPP's *çrotriya* K., whose memory of this book was not perfect, recited *kásye*⌋. ⌊See note *, below.⌋ The authorities are divided, however, between *mṛjā́nās* and *mṛ́jānās* (among those having the latter are our O.R.); both editions give the former, though it is an isolated accentuation; *mṛjānā́* is regular (and occurs in RV.), while *mṛ́jāna* is supported (*Gram.* § 619 d) by the analogy of several other such participles; ⌊cf. note to vs. 73⌋. Two of our three *pada*-mss. (Bp.Kp.) have *āyuḥ°dádhānās* in b as compound, and most of our *saṁhitā*-mss. (all save O.R.) accent accordingly *ā́yur d-*; but SPP. acknowledges the reading in only a single ms. (*pada*), and of course gives in his text (as we in ours by emendation) *ā́yur d-*. The comm. regards *surabhdyas* in d as figurative, for *çlāghyaguṇayuktās*. In Kāuç. (84. 10) the verse is directed to be used as the women go three times round (the relics of the funeral pile) leftwise, with disheveled hair and beating the right thigh.

*⌊According to Caland, WZKM. viii. 369, the passage in Kāuç. 84. 8–11 describes the curious rite named *dhuvana* or 'fanning' of the bone-relics: see his *Todtengebräuche*, pages 138–9, and cf. my note to vs. 10, above. The *dhuvana* is part of the procedure called *nidhāna* or 'laying to rest' (ibidem, p. 129). According to the *sūtra* next preceding 84. 10, an empty pot, *rikta-kumbha*, is set down, and beaten with an old shoe. According to our AV. comm. (p. 143^{17}: but see SPP's note 5), our verse is repeated by the one who breaks the empty jar, *rikta-kalaça*, on the night of the day of cremation, that is, at a time a good deal earlier than the *nidhāna!*—However that may be, it does seem as if our *kasyé* might well mean the same thing as the *kumbha* or *kalaça* of the ritual authorities.⌋

18. They anoint, they anoint out (*ví*), they anoint together (*sám*); they lick the rite (? *krátu*), they smear (*abhi-añj*) with honey; the bull (*ukṣán*) flying in the upheaving of the river, the victim (*paçú*) do the gold-purifiers seize (*gṛh*) in them ⌊f.⌋.

The verse is RV. ix. 86. 43, the only variant in which is *gṛbhṇate* at the end (and our I. also has this; also the comm.). SV. (i. 564; ii. 964) has it also and agrees with RV. in this word, but also has before it *apsú* instead of *āsu*, and in b *mádhvā*. The comm. understands *sthālīṣu* to be intended by the pronoun *āsu*. The verse is one of the wild utterances of the soma-purifiers in RV., and seems to be introduced here without any proper connection with the funeral ceremonies, simply because there is so much "anoint" in it. In Kāuç. (88. 16), it accompanies an anointing in the *piṇḍapitṛyajña;* and in Vāit. (10. 4), a smearing of the sacrificial post with butter in the *paçubandha.* ⌊Pādas b, c, d are good *jagatī:* but a has no *jagatī* character whatever, and by count it is *virāj* rather than *bhurij;* but perhaps the Anukr. (see note to the excerpts from Anukr.) does not mean to call it *bhurij.*⌋

19. What of you is joyous, O Fathers, and delectable (*somyá*), therewith be at hand (*sac*), for ye are of own splendor; do ye, rapid (? *árvan*) poets, listen, beneficent, invoked at the council.

Nearly all our mss. (save Op.R.s.m.) accent *pitáras* in **a**; SPP. reports only a single *pada*-ms. as doing so, and of course reads *pitaras*, as does our text by emendation. Nearly all the authorities, again, give *bhūtám* at end of **b**; ⌊but Whitney's Op. has *bhūtā́;* and his⌋ K. has *bhūtá*, as have three of SPP's, who reads *bhūtá.* ⌊The word itself is lost from the comm., but glossed by *bhavatha.*⌋ We ought to have emended to *bhūtá.* Once more, all the authorities without exception accent *suvidatrā́s*, which SPP. accordingly retains, while we have made the necessary emendation to *-dátrās.* One is tempted to change *arvāṇas* in **c** to *arvāñcas.* The extra syllable in **b** suggests corruption; ⌊and so, perhaps, does the fact that in O.R. the *avasāna* is before *bhūtám*, not after it⌋.

20. Ye who are Atris, Añgirases, Navagvas, having sacrificed, attached to giving (? *rātiṣác*), bestowers (*dádhāna*), and who are rich in sacrificial fees, well-doing — do ye revel, sitting on this *barhís.*

The meaning of some of these epithets is not altogether clear. No use is made of the verse in the *sūtras.*

21. So then as our distant Fathers, the ancient ones, O Agni, sharpening the rite: they went to the bright, they shone,* ⌊*should be* shining⌋, praising with song; splitting the ground, they uncovered the ruddy ones.

The verse corresponds to RV. iv. 2. 16, found also in VS. (xix. 69) and TS. (in ii. 6. 12^4) which read precisely with RV. The variants of our text are no better than corruptions; the others have at end of **b** *āçuṣāṇā́s* ⌊p. *āçuṣāṇā́ḥ*⌋, and in **c** *dī́dhitim.* The translation follows our text.* The comm. takes *āçaçānā́s* (p. *ā°çaç-*) from root *aç*, and glosses it with *vyāpnuvantas!* The "ruddy ones" are in its opinion the dawns ⌊or else the stolen cows which the Añgirases got back from the Paṇis⌋. — *⌊Whitney's ms. reads "they shone": this is probably an oversight and should be "shining"; his Bp., to be sure, but Bp. alone, has *dī́dhyata*, not *-taḥ.*⌋

22. Of good actions, well-shining, pious, heavenly ones (*devá*), forging the generations as [smiths forge] metal, brightening Agni, increasing Indra, they have made for us a wide conclave (*pariṣád*), rich in kine.

The corresponding verse in RV. (iv. 2. 17) combines in **a–b** *devayántó 'yo*, has in **c** *vavṛdh-*, and for **d** *ūrváṁ gávyam pariṣádanto agman;* its *pada*-text in **b** reads ⌊*jánima* like ours⌋. ⌊Weber, *Sb.* 1896, p. 263–64, takes *devā́* (*jánimā*) as = *devā́nām* and the whole verse as a parallel to vs. 23, where the phrase *devā́nāṁ jánimā* occurs in full.⌋

23. As herds at food (*kṣúm*), the formidable one hath looked over ⌊*áti*⌋ the cattle, the births of the gods, near by; mortals have lamented the *urváçīs*, unto the increase of the pious, of the next man.

The translation is purely mechanical, and sundry of the words in it are extremely questionable. The verse corresponds to RV. iv. 2. 18, which, however, reads in **a** *kṣumáti* as one word (p. *kṣu°máti;* our p. *kṣúm : áti*), makes good meter in **b** by inserting *yát* after *devā́nām*, and reads in **c** *mártānām.* SPP. reads, with RV. and with the comm., *kṣumáti;* this is against nearly all his and our authorities; ⌊they have *kṣúm áti*⌋; but our O.R. have *kṣumáti* and Op. has ⌊the impossible⌋ *kṣum : áti* ⌊with accentless *kṣum*⌋. The translation implies at the end of **b** *ugrás*, which SPP. reads, with about half his authorities and the comm.; of ours, most of the later ones have it also

(Op.D. *ugráḥ;* O.R.K. *ugraḥ* ⌊accentless!⌋). The comm. renders **a**, **b** thus: "the mighty one, Agni, looks near by upon the birth of the gods, Indra etc., as in a noisy (*kṣumati* = *çabdavati*) herd (*yūthā* being = *yūthe*) of kine a master sees his own cattle (*paçvas*)": or, he says, it is the consuming fire that is addressed: "O Agni, this sacrificer who is being consumed by thee, mighty by thy favor, in a noisy cattle-crowd, looks upon the birth of the gods as upon herds of cattle (*paçvas*); the sense being that the gods come to light in the neighborhood of him who has gone to the world of the gods." This is the kind of help that the commentator gives in a difficult passage. *Urváçīs* is to him the Apsarases, Urvaçī etc.; and *akṛpran* = *akalpayan*, which means *upabhoktuṁ samarthā bhavanti. Aryás* = *svāmī.* The verse can be forced into the compass of forty syllables (11 + 8 : 10 + 11 = 40), as the Anukr. estimates it.

*⌊The RV. verse has been discussed by Bloomfield, JAOS. xx.^{1}, p. 183. He renders **c**, **d** thus: "Even for mortal men Urvaçīs were fashioned for the production of the noble lower Āyu." He takes *akṛpran* as 'there were formed,' aor. pass. of *kṛp* = *kḷp:* cf. the *akalpayan* of our comm. and the *kḷptās* of Sāyaṇa on RV. He explains: Just as Urvaçī, the goddess Cloud, produces the celestial fire, so the fire-drills (called *urváçīs*) produce for mortals the terrestrial sacrificial fire (*úpara āyú*).⌋

24. We have made [sacrifices] for thee; we have been very active; the illuminating (*vi-bhā*) dawns have shone upon [our] rite (*ṛtá*); all that is excellent which the gods favor; may we talk big at the council, having good heroes.

The first half-verse is, without variant, RV. iv. 2. 19 **a**, **b**; the second half is, also without variant, RV. ii. 23. 19 **c**, **d** (and VS. xxxiv. 58 **c**, **d**). Many of the mss., however, (including our Bs.O.K.) combine in **a–b** to *abhūma ṛtám.* The comm. has in **b** the strange reading *avasvan* (voc.: = *avanavan* or *pālaka*).

25. Let Indra with the Maruts protect me from the eastern quarter; arm-moved [is] the earth, as it were to the sky above; to the world-makers, the road-makers, do we sacrifice, whoever of you are here, sharing in the oblation of the gods.

⌊As for this whole passage, vss. 25–37, see my introductory notes, p. 847, ¶ 8, and Caland's orientation of it in his *Todtengebräuche*, p. 154.⌋ This is a very curious and obscure refrain (its last two pādas occur again as refrain of 4. 16–24). In **b**, *bāhucyútā* (which ought to mean 'by a mover, or a moving, of arms') is rendered as if it were *bāhúcyutā;* ⌊Weber proposes to emend to *-tām;*⌋ the comm. also takes *-cyutā* as past pass. pple., glossing it by *vinirgatā*, or, in an alternative explanation, by *prāptā:* either "proceeded out from the arms of the givers" or "arrived in the arms of the receivers"; the allusion being to the giving of land to Brahmans: "as land given protects in the future (*upári*) the heavenly world which is to be enjoyed by both parties"! The use by the *sūtras* casts no light upon the meaning. Vāit. (22. 3) prescribes the verse for use with an offering to the Maruts in the *agniṣṭoma* ceremony ⌊doubtless on account of the word *marutvān*⌋. In Kāuç. (81. 39), this verse alone, so far as appears ⌊but the comm., p. 152^5, says vss. 25–29⌋, is combined with 1. 41–43 etc. to accompany the offerings to Sarasvatī at the funeral pile; again (85. 26), vss. 25–37 (the comm. says, 25–35) are used with 2. 24, 26, etc. in connection with the interment of the bone-relics.

⌊This last use does indeed perhaps cast light on the passage. The previous *sūtra*, 85. 25, with Caland's emendation (l.c., p. 154), reads: *edam barhir* [xviii. 4. 52] *ity* *asthitas tanuṁ yathāparu saṁcinoti.* I think his emendation receives support from the AV. comm., who says, at vol. iv., p. 224^6, *edam barhir ity ṛcā kule jyeṣṭho 'sthīni yathāparu saṁcinuyāt.* If we take *sam-ci* in the sense of 'assemble' as used in the phrase 'assemble the interchangeable parts of a bicycle or a Waltham watch,' our *sūtra* would then mean, 'while repeating xviii. 4. 52, he (the dead man's eldest son) assembles a human figure (*tanum*), limb by limb, from the bones (*asthi-tas*), *i.e.* he makes such a figure out of the bones by assembling them.' — If this be right, then we probably have to infer from the AV. text and from the next *sūtra*, 85. 26, that the eldest son addresses the deities with vss. 25–29, and does so as spokesman of his dead father, represented by the prostrate figure of bones; and that, while uttering vss. 30–35, he addresses his dead father, but does so as speaking for himself. — As to forming a human figure (*puruṣākṛti*) with the bones, cf. further Bāudhāyana's *Pitṛmedhasūtra*, i. 10, especially lines 5, 7, 10, 13 of p. 15, ed. Caland.⌋

26. Let Dhātar protect me from perdition from the southern quarter; arm-moved etc. etc.

27. Let Aditi with the Ādityas protect me from the western quarter; arm-moved etc. etc.

28. Let Soma with all the gods protect me from the northern quarter; arm-moved etc. etc.

29. Dhartar the maintainer shall maintain thee aloft, as Savitar the light (*bhānú*) to the sky above; to the world-makers etc. etc.

The translation follows the comm. in connecting *ūrdhvám* with what precedes, instead of (as the meter suggests, and as is perhaps rather to be preferred) with what follows it.* The definition by the Anukr. of the meter of these five verses is not very acceptable; the refrain of 25–28 has 35 syllables (12 : 12 + 11); the prefixed variable part varies from 12 to 14; 28 has 46 syllables (11 + 12 : 12 + 11). ⌊Cf. note to excerpts from Anukr., above, p. 847, top.⌋

*⌊There is a clear play of words in *dhartā dharuṇo dhārayātāi*, not without conscious reminiscence, perhaps, of the familiar plays in *varaṇo vārayātāi* at x. 3. 5 and vi. 85. 1, and in *vār idaṁ vārayātāi varaṇāvatyām adhi* at iv. 7. 1.† Moreover, I think that these derivatives of root *dhṛ* make clear reference to *dhruvā diç*, the 'fixed direction' or 'steadfast region,' and that *ūrdhvam* makes similar reference to the 'upward region.' Render perhaps: 'Let the Steadier, steadying, steady thee [in the steadfast region], as aloft [that is, in the upward region] Savitar [steadieth *or* maintaineth] the light, the sky above.' Cf. my note, p. 847, ¶ 8. — † Cf. xix. 36. 6 d.⌋

30. In the eastern quarter, away from approach (?), do I set thee in *svadhā́*; arm-moved etc. etc.

The phrase *purā́ saṁvṛtaḥ* is very doubtful; perhaps it means rather, with the more literal sense of *purā́* and taking *-vṛt* as from root *vṛ*, 'before covering up' ⌊so Caland takes it: *Todtengebräuche*, p. 154–5⌋; the comm., with his ordinary heedlessness of accent, makes it a pple. (as if *sáṁvṛtas*), rendering it "formerly covered up" (*pūrvaṁ saṁchāditaḥ*); or else, he says, *purā́* is instr. of *pur* = *çarīra* 'body,' and it means "along with thy body" (*saçarīra eva san*). Kāuç. (80. 53) uses the verse (doubtless with the five that follow it) in fixing the body in place on the funeral pile; but he adds in the next rule that Uparibabhrava prohibits it. The comm. takes no notice of any such application.

31. In the southern quarter, away etc. etc.
32. In the western quarter, away etc. etc.
33. In the northern quarter, away etc. etc.
34. In the fixed quarter, away etc. etc.
35. In the upward quarter, away etc. etc.

These six verses, 30–35, have the same refrain of 35 syllables as vss. 25–28; and the prefixed part, variable only in its first word, ranges from 17 to 19 syllables; the definition of the Anukr. is approximately accurate.

36. Dhartar ('maintainer') art thou; maintaining art thou; bull (*váṅsaga*) art thou.

37. Water-purifying art thou; honey-purifying art thou; wind-purifying art thou.

The comm. regards both these prose verses (*yajurmantra*) as addressed to Agni, quoting RV. iv. 58. 3 and vi. 16. 39 to prove the applicability to him of the epithets in 36. The *sūtras* make no use of them save by their inclusion in the series 25–37 in Kāuç. 85. 26: see above, under vs. 25. The Anukr., in counting the syllables of 36, restores both the elided initial *a*'s.

⌊Verses 38 and 39 are addressed to the oblation-carts. The rearrangement of the RV. pādas in the AV. text is of such critical interest that it is worth a little space to exhibit the method to the eye.—The *yuje vām* etc. of the RV. seems to be clearly prefatory, and probably few will deny that the RV. order is the more nearly original, and that the AV. order and readings are secondary.

RV. x. 13. 1 and 2.	AV. xviii. 3. 38 and 39.
yujé vām bráhma pūrvyáṁ námobhir	
ví çlóka etu pathyèva sūréḥ | ☟	
çṛṇvántu víçve amṛ́tasya putrā́	
ā́ yé dhā́māni divyā́ni tasthúḥ ‖[1]	*itáç ca mā amútaç cāvatām* [*mā?*]
yamé iva yátamāne yád āitam	*yamé iva yátamāne yád āitám* |
prá vām bharan mā́nuṣā devayántaḥ |	*prá vām bharan mā́nuṣā devayánta*
ā́ sīdataṁ svám u lokáṁ vídāne	*ā́ sīdataṁ svám u lokáṁ vídāne* ‖38
svāsasthé bhavatam índave naḥ ‖[2]	*svā́sasthe bhavatam índave no*
	☝ *yujé vām bráhma pūrvyáṁ námobhiḥ* |
	ví çlóka eti pathyèva sūríḥ
	çṛṇvántu víçve amṛ́tāsa etát ‖39⌋

38. Both from here and from yonder let them (du.) aid me.

As ye (du.) ⌊neut.⌋ went pressing on (root *yat*) like two twins, god-loving men (*mā́nuṣa*) bring you forward; sit ye, [each] on thine own place, knowing [it];—

⌊See my added note just preceding the translation of verse 38.⌋

In this and the three following verses we have the ⌊entire⌋ RV. hymn x. 13, ⌊except its last verse, the fifth, and⌋ except its vs. 1 d. ⌊See introduction, page 848, top.⌋ This verse is its 2 **a**, **b**, **c** ⌊its **d** follows at the beginning of our next verse⌋, with a pāda prefixed as our **a** that forms no part of the RV. hymn. The first two verses are addressed to the two *havirdhānas*, or vehicles or vessels in which the soma-stalks are brought to the place of pressing; ⌊cf. our comm., p. 158, and Sāyaṇa on RV.⌋. The reason of the introduction of the hymn here is altogether obscure (unless it be the occurrence of the word *yama* in 38 **b**), and Kāuç. has no use for it. In **a**, our mss., so far as noted, accent *mā́*, but SPP. mentions ⌊only one⌋ among his ⌊as reading *mā́*⌋; and both editions give *mā*, as is undoubtedly correct. RV., in **b**, accents *ā́ttam*, which, of course, is alone grammatically possible; but both AV. editions have *āitám*, with all the mss. TA. (in vi. 5. 1) also has the verse, and differs from RV. only in having *étam:* ⌊so, indeed, the Calc. ed., text and comm.! *étam* (not *etám*, pron.) can only be an imperative: but the Poona ed., text and comm., has *ā́ttam*, like RV.⌋. Our text has *sī́datam* in **d**, with RV. and a part of our mss. (not O.Op.R.D.K. ⌊which read badly *-tām*⌋); but SPP. admits *-tām*, in spite of its inappropriateness, because ⌊*-tam* is supported by⌋ only one of his authorities and the comm. ⌊Is the consentaneousness of the mss. in the blundering *-tām* possibly due to a reminiscence of the correct *ā́sīdatām* of the immediately preceding context in TA.? cf. the case at x. 6. 17, and note.⌋ *Vīdāne* might be from *vid* 'find'; the comm. glosses it with *jānatī*. One might conjecture that *ā́ttam* in **b** is for *ā◦ā́ttam* 'came,' but neither *pada*-text views it in that way. The verse cannot be made a full *triṣṭubh* without violent resolutions in the first pāda — which is, of course, properly prose. ⌊Considering the textual inaccuracies in the tradition of this passage, perhaps it is not too bold to suggest the query whether a *mā* has been lost: *itáç ca mā amútaç cāvatām mā* would be a perfect *triṣṭubh* pāda.⌋ Vāit. (15. 11) makes vss. 38 and 39 accompany in the *agniṣṭoma* ceremony the driving up of the two *havirdhānas*.

39. Be ye comfortable (? *svā́sastha*) for our soma.
I yoke for you ancient worship (*bráhman*) with obeisances; the song (*çlóka*) goes forth like a patron (*sūrí*) on his road; let all the immortals hear that.

⌊See my added note just preceding the translation of verse 38.⌋

The verse is pāda **d** of the RV. vs. x. 13. 2 ⌊of which pādas **a**, **b**, **c** immediately precede in our AV. text⌋, followed by pādas **a**, **b**, **c** of the RV. vs. 1. RV. accents in **a** *svāsasthé;* ⌊the AV. accent seems wrong;⌋ both *pada*-texts divide *su◦ās-*. RV. further reads in ⌊its **b**, our⌋ **c**, *etu* and *sūrés*, and at the end *amṛ́tasya putrā́ḥ*. The RV. verse is found also in VS. (xi. 5) and MS. (in ii. 7. 1) with the same readings throughout as in RV.; and in TS. (iv. 1. 1²), which reads for our **c** *ví çlókā yanti pathyè 'va sū́rāḥ*, and in **d** varies from RV. etc. only by having *çṛṇvánti*. The comm. glosses *svā́sasthe* with *sukhāsanasthe;* he takes *yujé* as 1st sing., as it is translated above; the form might, of course, be 3d sing., like *duhé*, *çáye*, etc. ⌊In **d**, *çṛṇváttu* is a misprint for *çṛṇvántu*.⌋

40. Three steps the form (?) ascended, it went (?) after the four-footed one (f.) with its course (*vratá*); it matches the song (*arká*) with the syllable; in the navel of right it purifies.

The translation is purely mechanical, the verse being highly obscure, and its AV. version evidently corrupt. RV. (x. 13. 3) reads in **a** *páñca* (for *tríṇi*) and *aroham*, in **b** *emi* for the absurd *āitat* (apparently a blundering extension * of *āit*), at end of **c** *mima etā́m*, and in **d** *ádhi* (our *abhí* has to be omitted in translation) *sám punāmi*. It also has in **a** *rupás*, which SPP. admits in his text on the authority of the majority of his mss. and of the comm. (the latter takes it from root *rup*, and makes it mean *mṛtaḥ* *puruṣaḥ*); some of our later mss. (O.Op.R.D.) also give it, and it is to be regarded as the preferable reading, if there is such a thing in this case. In **b**, SPP. strangely reads in his *saṁhitā*-text *āitad vr-* and in his *pada*-text *etat*, his *pada*-mss. having *etat* or *āit* — both, doubtless, by accidental misreadings*; the comm., however, gives *etat*, and makes it qualify *vratena*, being itself = *etena !* For *nābhāu* in **d** the comm. has *yonāu*.

*⌊If *āitat* is a "blundering extension of *āit*," one does not see why W. calls the *pada*-reading *āit* "an accidental misreading." — Meantime, in Oertel's edition of JUB., published in JAOS. xvi., we find (i. 48, p. 125–6) *sa hāi 'vaṁ ṣoḍaçadhā "tmānaṁ vikṛtya, sārdhaṁ samāit. tad yat sārdhaṁ samāitat, tat sāmnas sāmatvam;* and (iii. 38, p. 197) *tā ṛcaç çarīreṇa mṛtyur anvāitat. tad yat* etc. On p. 234, Oertel suggests that we might regard *samāitat* and *anvāitat* as due to dittography of the following *tat*, "were it not for AV. xviii. 3. 40, *anvāitat*, which is protected by the meter." Cf. also Henry, *Revue Critique*, 1894, no's 39–40, p. 146. — See also SPP's full critical notes upon the verse, p. 160. It may be added that W's O. gives *-padīmáṁnvāltád*, and his Op. *ánu : āitát.*⌋

41. For the gods he chose death; for his progeny did he not choose immortality (*amṛ́ta*)? Brihaspati [as] seer extended the sacrifice; Yama left (*ā-ric*) his dear self (?).

Or, 'the dear body (*tanū́*).' Here too the variations from the RV. version (x. 13. 4) seem to be corruptions only. RV. has *kám* in **b**, correlative to that in **a**; for **c** it gives *bṛ́haspátiṁ yajñám akṛṇvata ṛ́ṣim*, and at the end *prá̄ 'rirecīt*. The comm. explains *ā rireca* by *samantād riktaṁ niḥsāram mṛtaṁ kṛtavān.* ⌊See Ludwig's discussion of the verse, *Ueber die kritik des RV.-textes*, Abh. der k. böhmischen Gesellschaft der Wiss., 1889, no. 5, p. 46.⌋

42. Thou, O Agni, Jātavedas, being praised, hast carried the offerings, having made them fragrant; thou hast given to the Fathers; they have eaten after their wont (? *svadháyā*); eat thou, O god, the presented oblations.

The verse corresponds to RV. x. 15. 12, found also in VS. (xix. 66) and TS. (in ii. 6. 12^5). ⌊Disregarding *īḻitó*,⌋ RV. differs only by reading *kṛtvī́* at end of **b**; and VS. agrees with it in this, but has *kavyavāhana* for *jātavedas* in **a**; ⌊TS. agrees with AV. throughout⌋. Āp. (in i. 10. 14) and MB. (ii. 3. 17) have a verse that agrees with this in **b** and **c**, save that MB. has *prā 'dāt* for *prā 'dās* in **c**: but their **a** is *abhūn no dūto haviṣo jātavedāḥ;* and for **d**, Āp. has *prajānann agne punar apy ehi devān*, while MB. reads *p. a. p. ehi yonim.* The second half-verse occurs again below as 4. 65 **c**, **d**. Kāuç. (89. 13) makes the verse, with 4. 88, and with two verses not found elsewhere, accompany the feeding of the fire at the end of the *piṇḍapitṛyajña*. ⌊The forms *ávāṭ* and *akṣan* are treated, *Gram.* § 890 a and § 833 a. As for the sandhi *ḍhḍh* of the mss., see note to Prāt. i. 94.⌋

43. Sitting in the lap of the ruddy ones (f.), assign ye wealth to your mortal worshiper (*dāçváṅs*); of that good, O Fathers, present ye to your sons; do ye bestow (*dhā*) refreshment here.

The verse is found, without variant, as RV. x. 15. 7 and VS. xix. 63. The comm. glosses *aruṇīnām* in **a** as *aruṇavarṇānām mātṝṇām*, without further explanation. Kāuç. does not quote the verse.

44. Ye fire-sweetened Fathers, come hither; sit on each seat, well-conducting ones; eat on the *barhís* the presented oblations, and assign to us wealth having all heroes.

The verse is RV. x. 15. 11 through three pādas, RV. having for **d**: *áthā rayím sárvavīraṁ dadhātana;* it also reads *attā́* ⌊p. *attá*⌋ in **c**; and three other texts (VS. xix. 59; TS. in ii. 6. 12^2; MS. in iv. 10. 6) agree throughout with it. The comm., too, gives *atta* and *dadhātana.* The Anukr. does not heed that we need at the end *dadhātana* to make a full *jagatī.* For the use of the verse by Kāuç., with 45 and 46 and other verses, see under 1. 51; for its use by Vāit., with 45 and other verses, see under 1. 44 and 51.

45. Called unto [are] our delectable (*somyá*) Fathers, to dear deposits on the *barhís;* let them come; let them listen here; let them bless, let them aid us.

The verse is RV. x. 15. 5, which differs only by omitting the meter-disturbing *nas* in **a**. Other texts (VS. xix. 57; TS. ii. 6. 12^3; MS. iv. 10. 6) agree with RV.; but TS. combines *té avantu* in **d**. ⌊Our **d** recurs at TB. ii. 6. 16^2.⌋ The use of the verse in Kāuç. and Vāit. is the same as that of vs. 44. The comm. glosses *nidhiṣu* by *nidhīyamāneṣu haviḥṣu.*

46. They who, our father's fathers, who [his] grandfathers, followed after (? *anu-hā*) the soma-drinking, best ones — with them let Yama, sharing his gift of oblations, he eager with them eager, eat at pleasure.

The verse is RV. x. 15. 8 (and VS. xix. 51, which has the same text with RV.); this, however, reads for **a**: *yé naḥ pū́rve pitáraḥ somyā́saḥ.* In **b** our text gives, with RV. VS. *anūhiré* (RV. p. *anu°ūhiré*), but it is by emendation, for all our mss. have *anujahiré* or *anūjahiré*, p. *anu°jahiré;* ⌊the actual details seem to be as follows: *anujahiré* is given by Bp.P.D., while O.Op.R. have *anujahīré;* and *anūjahiré* is given by Bs.M.T., while K. has *anūjahīré.*⌋ ⌊SPP's authorities show the same four varying forms of the word:⌋ he reads *anūjahiré*, p. *anu°jahiré*, although the majority ⌊five⌋ of his *saṁhitā*-authorities and the comm. have the preferable *anujah-* ⌊as against three with *anūjah-*⌋. Our translation implies the manuscript reading, though it is plainly a corruption of what RV. gives. ⌊Whether we read *anujahiré* (from *anu-hā*) or *anūhiré* (from *anu-vah:* Sāyaṇa, *ānupūrvyeṇa . . . dattavantaḥ;* Mahīdhara, *anuvahanti;* Weber, 'welche nachgezogen sind'), in either case the sense is about the same.⌋ The comm. treats the word as if it came from root *hṛ: anukrameṇa haranty ātmasāt kurvanti.* It looks a little as if the text-makers had in mind the root *jeh*, found in the next verse. The use of the verse with its two predecessors in Kāuç. was noted under vs. 44. It is very unsuitably reckoned by the Anukr. a *jagatī*, having only one real *jagatī* pāda; ⌊it scans perfectly as 12 + 11 : 11 + 11; the corruption *anujahire* gives **b** 12 syllables, but no true *jagatī* character⌋. ⌊W's version of **c** accords with Geldner's at *Ved. Stud.* i. 170 note.⌋

47. They who thirsted panting among the gods, knowers of offering, praise-fashioned, with songs (*arká*) — come, O Agni, with the thousand god-revering true poets, seers sitting at the *gharmá.*

⌊This verse and the next correspond to RV. x. 15. 9 and 10; but AV. makes the third pāda of 9 change place with the third pāda of 10: cf. the shuffling at xviii. 2. 2 and note.⌋ The RV. verse occurs also in TB. ii. 6. 16^2 and MS. iv. 10. 6. All these read in **d** *kavyāḥ pitṛ́bhis* after *satyā́s;* and TB. has in **a** *tātṛpús*, and in **b** *hotrāvṛ́dhas.* Nearly all our mss., but, according to his account, only one of SPP's, accent *ṛṣíbhis* in **d**.* The comm. glosses *jéhamānās* with *prayatamānās;* his explanation of the strange compound *stómataṣṭa* is in part lost; he understands by *gharma* the *pravargya* soma-offering; and he paraphrases *sahasram* by *aparimitaṁ dhanaṁ yathā bhavati.* This verse and the next are used by Kāuç. (87. 22) as explained under 2. 34. *⌊SPP. plausibly suggests that the *madhyodātta* of *ṛṣíbhis* in this vs. and the next is to be accounted for by the *madhyodātta* of the corresponding word in RV., to wit, *pitṛ́bhis.* If he is right, the case is very probably similar to that of *ṛṣíbhyas* at xix. 22. 14 (cf. the *çiṣíbhyas* of many mss. in the next vs.!) and to those noted under xiv. 2. 59: other cases at xix. 22. 9, 10; 38. 1 **d**.⌋

48. The true, oblation-eating, oblation-drinking ⌊ones⌋, that [go] in alliance (*saráthaṁ*) with the gods, with strong (*turá*) Indra — come hitherward, O Agni, with the beneficent, exalted (*pára*), ancient seers, sitting at the *gharmá*.

The RV., in the corresponding verse (x. 15. 10 **a**, **b**, **d**, 9 **c**) ⌊see under our vs. 47⌋, reads *dádhānās* in **b** for *turéṇa*, and *pitṛ́bhis* in **d** for *ṛṣibhis* — which again all our mss. save one (Op.), but of SPP's only one, accent *ṛṣíbhis* (as in 47 **d**) ⌊see my note marked with a * under 47⌋. In **c** (see under vs. 47), MS. reads *arvā́k* (but its *pada*-ms. *arvā́ñ*), ⌊while TB. (ii. 6. 16^2) reads as AV. RV.⌋. The verse is used in Kāuç. only with its predecessor, which see.

49. Approach (*upa-sṛp*) thou this mother earth (*bhū́mi*), the wide-expanded earth (*pṛthivī́*), the very propitious; the earth (*pṛthivī́*) [is] soft as wool to him who has sacrificial gifts; let her protect thee on the forward road in front.

The RV., in the corresponding verse (x. 18. 10), reads *yuvatís* for the repetitious *pṛthivī́* in **c**, and, at the end of **d**, *nírṛter upásthāt;* and TA. (in vi. 7. 1) agrees in general with RV., but substitutes the ⌊modernized⌋ equivalent form *nírṛtyās;* it also has the real variants *dákṣiṇāvatī* in **c** ⌊and *upásthe* in **d**⌋. SPP. makes no remark on *ū́rṇamradās*, but three of our *pada*-mss. ⌊Bp.D.Kp.⌋ have the blundering division *ū́rṇam∘mradāḥ*, and nearly all our *saṁhitā*-mss. (not R.) correspondingly *ū́rṇaṁmradās:* the blunder grows, of course, out of the equivalence in grammatical theory of *mr* and *mmr.* The verse (according to the comm., vss. 49–51) is used ⌊Kāuç. 86. 10⌋ with 2. 50 (see under that verse) in covering the bones.

50. Swell thou up, O earth; do not press down; be to him easy of access, easy of approach; as a mother her son with her skirt (*sic*), do thou, O earth (*bhū́mi*), cover him.

The corresponding verse in RV. (x. 18. 11) has at end of **b** *sūpavañcanā́.* TA. (in vi. 7. 1) has in **a** *úchmañcasva* and *ví bādhithās*, in **b** *-vañcanā́*, and at end of **d** *bhūmi vṛṇu.* We had the latter half-verse above, as 2. 50 **c**, **d**. The comm. paraphrases *uchvàñcasva* with *ucchūnāvayavā pulakitā bhava.* ⌊W. appears to follow the comm. in rendering *úc chvañcasva* by 'swell thou up.' I do not see why he quit his old version, 'open thyself.' In my *Reader*, p. 385, I said "Note the meaning of *çvañc* ['open itself; receive in open arms (as a maid her lover)'] and its concinnity with the metaphor of *yuvatí*" [of the vs. which precedes alike in RV. and AV.]. At RV. x. 142. 6, Ludwig renders *úc chv-* by 'gäne empor': cf. Eggeling's version of *ucchvañka* and the context at ÇB. v. 4. 19. In neither RV. passage does Sāyaṇa seem convincing.⌋

51. Let the earth kindly remain swelling up, for let a thousand props support (*upa-çri*) it; let these houses, dripping with ghee, pleasant, be forever a refuge for him there (*átra*).

⌊As to *uchváñc-*, see note to vs. 50.⌋ The verse is RV. x. 18. 12, which in **c** reads *bhavantu* for *syonā́s*. TA. (in vi. 7. 1) has in **a** *úchmáñc-* ⌊so Calc. ed.: Poona has *ucchmáñc-*⌋ and *hí* ⌊*tíṣṭhasi*⌋ for *sú* ⌊*tiṣṭhatu*⌋; in **b** it leaves *çrayantām* unaccented (if it be not a misprint); ⌊so Calc.: Poona has it rightly *çráy-*;⌋ in **c** it ⌊has *madhu-çcúto* for *ghṛtaçcúto*, and⌋ omits *syonā́s* (or *bhavantu*); ⌊and begins **d** with *víçvā́hā*: so accented in both ed's, as if it were two words, as in RV. i. 52. 11; 130. 2 (*áhā víçvā*); iii. 54. 22⌋. The comm. reads in **b** *mithas*, but explains it as if *mitas* (*mīyamānā oṣadhayaḥ*). The Anukr. takes no notice of the extra syllable in **a**.

52. I brace up (*ut-stabh*) the earth from about thee; setting down this clod (? *logá*), let me take no harm; this pillar do the Fathers maintain for thee; let Yama there make seats for thee.

The corresponding RV. verse (x. 18. 13) reads in **c–d** *dhārayantu té 'trā* ⌊p. *te átra*⌋, and ends with *minotu*. The TA. (in vi. 7. 1) reads *tabhnomi* in **a** ⌊despite the interposition of *te*: an interesting variant; cf. *Gram.* § 185 c, *aty aṣṭhāt* etc.⌋; in **b**, it substitutes, as do two or three mss. (including our O.) and the comm., *lokám* ⌊surd⌋ for *logám* ⌊sonant: cf. note to ii. 13. 3⌋; at the juncture of **c** and **d** it agrees with RV. ⌊*-yantu té 'trā*⌋; and ends with *sā́danāt te minotu*. ⌊As to *sā́danāt te*, cf. the contrary blunders at xv. 10. 2; xviii. 2. 3, note.⌋ Nearly all the mss. (all save our R. and one of SPP's) have *riṣan* at end of **b**; but both editions emend to *riṣam* ⌊as RV. reads⌋. Our mss. vary in accent between *sthūṇā́m* and *sthū́ṇām*; in explanation of *etāṁ sthūṇām*, the comm. says *etām prasiddhāṁ sthūṇāṁ tava gṛhanirmāṇāya*. As a *triṣṭubh*, the verse has really three syllables in excess instead of one. Kāuç. quotes it (86. 8) in the ceremony of interment of the bones, with the direction *logān yathāparu*, doubtless '[laying] clods for each several joint'; the comm. does not notice this.

53. This bowl, O Agni, do not warp (*vi-hvṛ*); [it is] dear to the gods and the delectable [Fathers]; this bowl here for the gods to drink from — in it let the immortal gods revel.

The RV. has in the corresponding verse (x. 16. 8) *eṣá* for *ayám* in **c**, and at the end *mādayante*; TA. (in vi. 1. 4) reads in **a** *jīhvaras*, and, like RV., *eṣá* in **c**. The Kāuç. (81. 9) makes it accompany the laying of the *iḍā*-bowl on the head of the corpse on the funeral pile, when the deceased's sacrificial implements are disposed about him to be burned with him. The irregularity of the verse (12 + 11 : 10 + 11 = 44) is unnoticed by the Anukr.

54. The bowl that Atharvan bore full to Indra the vigorous, in that he makes a draught of what is well done; in that, soma (*indu*) ever purifies itself.

The comm. supplies *yajñasya* to *sukṛtasya*, and, as subject of *kṛṇoti*, *ṛtvijāṁ gaṇaḥ*. ⌊The verse scans as 8 + 12 : 11 + 11.⌋—⌊See my note on Part VII., above, p. 848.⌋

55. What of thee the black bird (*çakuná*) thrust at, the ant, the serpent, or also the beast of prey (*çvā́pada*), let the all-eating ⌊*viçva-ád*⌋ Agni make that free from disease, and the soma that hath entered the Brahmans.

The verse is RV. x. 16. 6 without variant. TA. has it also, in vi. 4. 2. TA. reads in **c** ⌊for *viçvā́d* ('all-consuming') *agadám*, the curiously perverted⌋ *víçvād* ('from every') *anṛṇám* ⌊which is glossed by *sarvasmād upadravād ṛṇarahitam upadravarahitam*⌋. In **d** it has *brāhmaṇám* (also, in the printed ⌊Calc.⌋ text, *āvivíçeṣa;* but its comm. ⌊Calc.⌋ explains *brāhmaṇe* and *āviveça*); ⌊in the Poona ed. the comm. seems to show an alternative reading, either *brāhmaṇe* or *brāhmaṇam*, glossed by *etadīye brāhmaṇaçarīre;* and it reads of course *āviveça*⌋. ⌊Our *pratīka* is cited by Keçava, p. 368^{10}, as *yat te kṛṣṇaḥ çakunīty ṛcā:* is *çakunī* a blunder? cf. *idáṁ yát kṛṣṇáḥ çakúnis*, vii. 64. 1, 2.⌋

In Kāuç. the verse is used (80. 5) in the very introduction of the *adhyāya*, before the handling of the corpse begins; and Keçava says it is in case the man dies of the bite of a crow or ant or the like; the comm. makes the same condition, and adds that the wounded place is to be burned with fire; this is then probably the meaning of Kāuçika's direction *ity avadīpayati.* The verse appears again (83. 20) in connection with the strewing and covering of the bone-relics.

56. Rich in milk are the herbs; rich in milk is my milk; what is the milk of the milk of the waters, therewith let one beautify (*çubh*) me.

⌊The translation implies (instead of the *çumbhantu* of the Berlin text) the reading *çumbhatu*, which is read by most of SPP's authorities and some of W's and adopted by SPP. Two or three of SPP's, and W's Op., have *çumbhata* (a blend of AV. *çumbhatu* and RV. *çundhata?*). For the misuse of *çumbh* for *çundh*, see note to vi. 115. 3.⌋ The corresponding verse in RV. is x. 17. 14, which has *vácas* instead of *páyas* at end of **b**; for **c**, the less repetitious *apā́m páyasvad ít páyaḥ*, and at the end *çundhata.* TS. (in i. 5. 10^2) and TB. (in iii. 7. 4^7) have again a quite different version: namely, for **b**, *páyasvad vīrúdhām páyaḥ;* for **c**, our **c**; for **d**, *téna mā́m indra sáṁ sṛja.* Ppp. also has the verse ⌊in xx.⌋ with *vacas* in **b**. Its former half appeared above, as iii. 24. 1 **a**, **b**, likewise with *vácas.* In Kāuç. (82. 9), it is used in the ceremonies of the first day after cremation, with strewing tufts of *kuça*-grass; the comm., however, says instead that it accompanies a bath taken immediately after the cremation of the dead body. The comm. supplies Varuṇa, as god of the waters, for subject of the concluding verb.

57. Let these women, not widows, well-spoused, touch themselves with ointment, with butter; tearless, without disease, with good treasures, let the wives ascend first to the place of union.

This verse (= RV. x. 18. 7; TA. vi. 10. 2) was found above, as xii. 2. 31, where see: it is not used by Kāuç. in the book of funeral and ancestral ceremonies.

58. Unite thyself (*sam-gam*) with the Fathers, with Yama, with thy sacred and charitable works in the highest firmament; abandoning what is reproachful, come again home; — let him unite himself with a body, very splendid.

The corresponding verse in RV. (x. 14. 8) reads in **c** *hitvā́ya*, and in **d** *gachasva*, continuing the general construction of the verse. The first half is found also in TA. (in vi. 4. 2), which has *svadhā́bhis* for *yaména*, and adds after it another *sám*. We had the last pāda above, as 2. 10 **d**. The mss. are divided between *ávadyam* and *avadyám* in **c**; both editions give *avadyám* ⌊with RV.⌋.

59. They that are our father's fathers, that are [his] grandfathers, that entered the wide atmosphere — for them may the autocratic (*svarā́j*) second life today shape our bodies as he will.

The first half-verse we had above as 2. 49 **a**, **b** ⌊and its prior pāda also at 3. 46⌋; the second half-verse corresponds to the second half of RV. x. 15. 14 (and VS. xix. 60), but is much corrupted, even to unintelligibility, so that the translation is only mechanical. RV. reads *tébhiḥ svarā́ḍ ásunītim etā́ṁ yathāvaçáṁ tanvàṁ kalpayasva;* VS. has *tébhyas* and *kalpayāti*, but the rest like RV. The last pāda is identical with vii. 104. 1 **d** above.

60. Let the mist be weal for thee; let the frost fall down [as] weal for thee; O cool one, possessing cool ones; O refreshing one, possessing refreshing ones; mayest thou be with weal a she-frog in the waters; kindly pacify thou this fire.

Or, 'this Agni.' — Of the ritual use of this verse, the comm. simply says that with it one is to sprinkle the bones of a Brahman with the plants referred to, dipped in water and milk; Kāuç. (82. 26) combines it with 3. 5 ⌊doubtless rather 3. 5 and 6: see under 3. 5⌋, in the manner explained under that verse. ⌊Partly because W. overlooked some TA. variants, it seemed necessary for me to rewrite the next paragraph; but I could not easily indicate my changes and additions by the usual ell-brackets.⌋

The main stock of this verse (pādas **c–f**) is RV. x. 16. 14 and is the third verse of TA. vi. 4. 1: in both these texts it stands next after the verse which corresponds to our 3. 6 above, namely after RV. x. 16. 13 = TA. vi. 4. 1^2: see note to 3. 6. Considering how closely it is connected with our 3. 6 in sense and in position in those texts, it is strange that it should be so removed from 3. 6 in AV. — In **d** part of the mss. (including our Bp.P.M.I.: also the comm.) read *hlā́dake hlā́dak-*; TA. has *hlā́duke hlā́duk-*. For **e**, RV. has *maṇḍūkyà sú sáṁ gamaḥ* (of which our version, p. *maṇḍūkī́ : ap°sú : çám : bhuvaḥ*, is no better than a corruption), and TA., again differently, *maṇḍūkyàsu* (as an adjective, supplying *apsu*) *saṁgamáya;* and the comm., finally, *maṇḍūkyā 'sya çam bhava:* moreover, for the *çám* of both ed's, some of our mss. (O.Op.R.) and one of SPP's have *sám*. In **e**, at the end, RV. has *harṣaya* and TA. *çamáya:* our *çamaya* is better than either. — To the main stock of the AV. verse are prefixed two pādas which agree nearly with the second half of the next verse but one in TA. (vs. 5: interposed as vs. 4 is matter that corresponds to our i. 6. 4 and xix. 2. 1, 2): but for our *bhavatu* the TA. has *varṣatu;* and for our *çáṁ te pruṣvā́*, it has *çám u pṛ́ṣṭhā* (so Calc.: the Poona ed. accepts *pṛ́ṣvā* but gives *pṛṣṭhā* as variant): the comm. glosses *pṛṣvā* with *jalabinduḥ*. — For Bloomfield's discussion, see under vs. 6. Bergaigne comments on the verse, *Rel. Véd.* i. 84, note, ii. 472.

61. Let Vivasvant make for us freedom from fear, he who is well-preserving, quick-giving (? *-dā́nu*), well-giving; let these heroes be many here; let there be in me prosperity (*puṣṭá*) rich in kine, rich in horses.

About half of SPP's mss., and one of ours (Op.), accent at the beginning *vívasvān*. The comm. explains *jīrádānus* alternatively by *jīvanasya kartā* and *vayohāner* (as if from *jṛ* 'waste away') *dātā*. ⌊Pāda **a** is found (with metrical rectification) as noted under vs. 62.⌋ The third pāda is identical with xii. 2. 21 **d**. By Kāuç. 81. 48 the verse is used at the end of the cremation ceremony with an oblation on the north; and again (82. 36), vss. 61 and 62 accompany each ⌊separately: see the comm., p. 176^{13}⌋ a *sthālīpāka* offering to Vivasvant at the gathering of the bone-relics, while a third offering is made with them both together ⌊82. 37⌋. And further (86. 17), vss. 61–67 are used with 3. 10 in the interment of the bones (see under the latter verse); the comm. describes it thus: "in the ceremony of gathering at the cemetery, the manager and all the relatives, standing in the western part of the cemetery, should approach the departed." The comm. adds one or two more minor applications. ⌊Verses 61 and 62 are translated by Hillebrandt, *Ved. Mythol.* i. 489.⌋

62. Let Vivasvant set us in immortality; let death go away; let what is immortal come to us; let [him] defend these men until old age; let not their life-breaths (*ásu*) go to Yama.

In ÇÇS. iv. 16. 5, and MB. i. 1. 15 are found as the first two pādas of a verse our 62 **b** and 61 **a**. ⌊For the *na āitu* of our 62 **b**, both texts have *ma ā gāt* (the *me* is incongruent with the following *nas*); and for the *vivasvān* of our 61 **a**, both have *vāivasvato*,⌋ thus rectifying the meter. The mss. accent *vivasvān* as in 61 **a**. We need to resolve *mó* to *mā́ u* in **d** to make a good *triṣṭubh* pāda; but the Anukr. would apparently read *mo* and balance the lack of a syllable by the redundancy of one in **c**. Possibly *ā́* is intrusive in **c**, and the meaning was 'defend from growing old.' The ritual use of the verse was explained above, under vs. 61.

63. He who maintains himself by his might, like [birds?] in the atmosphere, poet of the Fathers, favorer (? *prámati*) of prayers (*matí*)—him praise ye, all-befriended, with oblations; may that Yama give (*dhā*) us to live further on.

The reading in the first pāda is doubtful; our text has *antárikṣeṇa*, but the other edition *-kṣe ná*. Bp. and Op. read *antárikṣe : ná*, and so, apparently, SPP's *pada*-mss.; but our D.K. have *-kṣeṇa*, and with it agree our P.M.I., while O.R.T., though they give *na*, do not accent it; SPP's mss. are somewhat similarly at variance. The commentator's interpretation is an interpretation of *antarikṣeṇa;* but his text (according to SPP.) reads *-kṣe na*. Only the sense can decide, and that is quite doubtful; the translation ventured above implies *-kṣe ná*. The second half-verse occurs again below as 4. 54 **c**, **d**. One is tempted to understand *viçvámitrās* ⌊so accented in both ed's with all the authorities⌋ in **c** as 'O Viçvāmitras'; but this is so decidedly opposed by the accent and by the short vowel of the second syllable (which is authenticated by the *pada*-reading *viçvá°mitrāḥ*, while *viçvā́mitra* is never divided: see Prāt. iii. 9 and note) that I have not dared to assume it; ⌊but the comm., ignoring these considerations, takes it as voc. For the verse in general,⌋ the comm., as usual in a trying case, gives no help whatever; he glosses *pramati* with *prakṛṣṭabuddhi*, and *mati* with *mantṛ* or *stotṛ*, in apposition with *pitṝṇām;* and he makes *antarikṣeṇa dadhre* mean (*pitṝn*) *antarā kṣāntena lokena dhārayati*.

64. Ascend ye to the highest heaven; O seers, be not afraid; ye soma-drinkers, soma-drenchers, this oblation is made to you; we have gone to the highest light.

Encouraged by the comm. (*anyān api yajamānān somam pāyayanti*), the translation mends the repetition in c by violently taking *-pāyin* as causative to *-pā*.

65. Agni shines forth with great show (*ketú*); the bull roars loudly unto the two firmaments (*ródasī*); ⌊even⌋ from the end of heaven he hath attained unto me (?); in the lap of the waters the buffalo increased.

The verse corresponds to RV. x. 8. 1, and is also found as SV. i. 71 and in TA. vi. 3. 1. RV. and SV. read in **a** *yāti;* in **b** ⌊which occurs again as RV. vi. 73. 1 **d** also⌋, TA. has *āvír víçvāni* (for *ā́ ródasī*); in **c**, RV. has the far more acceptable reading *ántāñ upamā́ñ*, while SV. gives *ántād upamā́m* and TA. *ántād úpa mā́m;* ⌊moreover, TA. accents *udā́naḍ*⌋. The AV. mss. are at variance in **c**; all read *ántāt* save our K., which gives *ántām;* the *saṁhitā*-mss. generally have *upamā́m* (K. *-mā́n*), and Bp. *upa°mā́m;* but some (Op.D., also T.) and two of SPP's *pada*-mss. have *úpa : mā́m*, with TA., and with the comm.; and this last is implied by the translation, though both editions adopt *upamā́m*, with SV. ⌊Pischel, *Göttingische Gelehrte Anzeigen*, 1897, p. 811, renders the verse.⌋

66. As, longing with the heart, they looked upon thee, flying up* [as] an eagle in the firmament (*nā́ka*), golden-winged messenger of Varuṇa, busy (*bhuraṇyú*) bird (*çakuná*) in the lair of Yama.

The RV. has the verse (x. 123. 6), and it is found also in SV. (i. 320 and ii. 1196), TB. (in ii. 5. 8^5), and TA. (vi. 3. 1); all read alike throughout, save that the RV. (not the SV.) *pada*-text has the bad division and accent *abhí : ácakṣata*. Our P.M.O. have at the end *bhuraṇyám*. It is noteworthy that vss. 65 and 66, which have no apparent connection with funeral rites, and are not used by Kāuç. save in the group 61–67, are found almost together (separated only by our 3. 7) also in the funeral collection of TA. *⌊W's "up" for *úpa* may be an oversight: render perhaps 'they looked upon thee, flying onward (*úpa*) [as] an eagle'? Our comm., taking 'thee' as the dead man, construes, 'flying unto the eagle'; but is not the verse addressed rather to Agni? cf. Griffith and comm. on TA. — Sāyaṇa, commenting on the RV. vs., says *he vena;* but in his comm. on TB. he says *he pravargyasvāmin:* an interesting diversity of opinion! Perhaps RV. ix. 85. 11 may throw light on our verse.⌋

67. O Indra, bring us ability (*krátu*), as a father to his sons; help (*çikṣ*) us in this course (*yā́man*), O much-invoked one; may we, living, attain to light.

The verse is RV. vii. 32. 26, found also as SV. i. 259; ii. 806, and TS. vii. 5. 7^4; the only variant anywhere is that TS. has *no as-*, unlingualized, in **c**. The comm. glosses *yā́mani* with *saṁsāragamane*, and *çíkṣa* by *anuçādhi*.

68. What vessels covered (*api-dhā*) with cakes the gods maintained for thee, be they for thee rich in *svadhā́*, rich in honey, dripping with ghee.

The verse is repeated below as 4. 25. Only one of our mss. and one of SPP's accent *ádhārayan;* ⌊but one of SPP's at 4. 25 also accents *ádhā-*⌋.

69. What grains I scatter along for thee, mixed with sesame, rich in *svadhā́*, be they for thee abundant (*vibhú*), prevailing; them let king Yama approve for thee.

According to the comm., the grains are roasted barley; and *anu manyatām* means 'assent to thine enjoying'; ⌊at 4. 26 he says *tā dhānās tava bhogāya . . . anujānātu.* It depends on Yama's favor, says Weber, *Sb.*, 1896, p. 276, whether the dead man may have the benefit of his viaticum, or not.⌋ The verse is nearly identical with 4. 26, and is precisely identical with 4. 43. Its meter is (9 + 8 : 8 + 10 = 35) rather irregular, and lacks a syllable of being full measure. ⌊With an easy double sandhi in **a** (*dhānānu-*) and the resolutions *taās* and *rājā anu* in **d**, it scans very well as 8 + 8 : 8 + 12.⌋ Kāuç. (85. 27) directs that grains be scattered 'with verses that have the sign (*saliṅga*)'; and Keçava states these verses to be the two that begin *yās te dhānās* (doubtless 3. 69 ⌊= 4. 43⌋ and 4. 26, since 3. 70 is evidently not *saliṅga*), also 4. 32 and 33, and another not found in the text; the comm. says that such grains are to be put upon the bones with the two vss. that begin with *yās te dhānās*, ⌊by which he seems to mean 3. 69 (= 4. 43) and 4. 26 rather than 3. 69 and 70: at any rate, he immediately cites 3. 70 for another use⌋.

⌊It is hardly doubtful that the black variety of sesame (*kṛṣṇatila*) is meant here, and that it is used, like the black rice and black victim, on account of its color: Pischel, GGA., 1897, p. 813. Pischel's view is confirmed by the fact that, if an offering to the Manes is performed apropos of some joyful occurrence in the family, barley is substituted for sesame: so Çrāddhakalpa, iv. 5, as cited by Caland, *Totenverehrung*, p. 37.⌋

70. Give back, O forest tree, him who is deposited here with thee, that in Yama's seat he may sit speaking counsels.

Two of our *pada*-mss. (Bp.Kp.) read *vidátha* in **d**. The verse is repeated, according to Kāuç. (83. 19), when the bone-relics are removed from the root of a tree, at which they had been for some time deposited: the comm. adds "provided they have been previously so deposited." It reads more as if it were originally addressed to the (hollowed) tree in which a corpse is buried (in which case, *tváyi* ought to be rendered 'in thee'). ⌊With regard to *vanaspate*, see my note to 2. 25, above: and as to *vidáthā*, see Geldner, ZDMG. lii. 735.⌋

71. Take hold, O Jātavedas; let thy seizure (*háras*) be with sharpness (*téjas-*); his body do thou consume; then set him in the world of the well-doing.

Or (in **b**) 'let thy flame be brilliant.' The verse is used ⌊Kāuç. 81. 33⌋ with 2. 4 and others (see under 2. 4) at the lighting of the funeral pile.

72. What Fathers of thine went away earlier and what later, for them let there go a brook of ghee, hundred-streamed, overflowing.

The second half of the verse is nearly identical with 4. 57 **c**, **d** below. The mss. are not agreed about *kulyā̀ 'tu* ⌊so both ed's⌋: some (including our R. and ⌊one or⌋ two of SPP's) read *kulyè 'tu.* Our Bp. has *kulyà : etu;* but Op. accents *-yā́*, and Kp. has *kulya∘etu.* The noun is elsewhere accented *kulyā́*, and hence our text ought doubtless to be *kulyāt 'tu* ⌊so SPP's B.⌋. The verse is twice used with 4. 57 in Kāuç.: once (86. 2) in the ceremony of interment of the bones, on filling a dish (*caru*) with butter and honey and depositing it by the head ⌊see note to 4. 16⌋; and again (88. 17), in the *piṇḍapitṛyajña*, on smearing the *piṇḍas* with sacrificial butter.

73. Ascend thou this, gaining (*ud-mṛj*) vigor (*váyas*); thine own [people] shine here greatly; go forth, unto [them], — be not left behind midway — unto the world of the Fathers that is first there.

Nearly all the mss. (all save our I.O.R., and one or two of SPP's) accent in a *unmṛjā́nas*, which our edition accordingly reads; SPP. makes the proper emendation to *-jānás* (cf. *mṛjānās*, vs. 17, note). The comm. glosses *vā́yas* with *antarikṣam*, because *viyanti gacchanty asmin!* and then of course makes it the object of *ā roha*, explaining *unmṛjānas* as *çarīrād utkramaṇena svātmānaṁ çodhayan*. For the use of the verse in Kāuç. 85. 24, with 2. 37, see under the latter. ⌊Cf. p. 848, ¶ 8.⌋

⌊Here ends the third *anuvāka*, with 1 hymn and 73 verses. The quoted Anukr. says *saptatis tryadhikā paraḥ:* cf. page 814.⌋

4. ⌊Funeral verses.⌋

[*Atharvan.—ekonanavati.*[1] *yamadevatyam mantroktabahudevatyaṁ ca* (*81. pitṛdevatyam;*[2] *88. āgneyī; 89. cāndramasī*). *trāiṣṭubham: 1, 4, 7, 14, 36, 60. bhurij; 2, 5, 11, 29, 50, 51, 58. jagatī; 3. 5-p. bhurig atijagatī; 6, 9, 13. 5-p. çakvarī* (*9. bhurij; 13. 3-av.*)*; 8. 5-p. atiçakvarī; 12. mahābṛhatī; 16–24. 3-p. bhuriñ mahābṛhatī; 26, 33,* [*43*]*. upariṣṭādbṛhatī*[3] (*26. virāj*)*; 27. yājuṣī gāyatrī;* [*25*]*, 31, 32, 38, 41, 42, 55–57, 59, 61. anuṣṭubh*[3] (*56. kakummatī*)*; 39, 62, 63. āstārapañkti* (*39. purovirāj; 62. bhurij; 63. svarāj*)*; 49. anuṣṭubgarbhā triṣṭubh; 53. purovirāṭ satahpañkti; 66. 3-p. svarāḍ gāyatrī; 67. 2-p. ārcy anuṣṭubh; 68, 71. āsury anuṣṭubh; 72–74, 79. āsurī pañkti; 75. āsurī gāyatrī; 76. āsury uṣṇih; 77. dāivī jagatī; 78. āsurī triṣṭubh; 80. āsurī jagatī; 81. prājāpatyā 'nuṣṭubh; 82. sāmnī bṛhatī; 83, 84. sāmnī triṣṭubh; 85. āsurī bṛhatī* (*67–68, 71–86. 1-av.*)[4]*; 86, 87. 4-p. uṣṇih* (*86. kakummatī; 87. çañkumatī*)*; 88. 3-av. pathyāpañkti; 89. 5-p. pathyāpañkti.*]

⌊**Notes to the Anukramaṇī-excerpts.**⌋ [1]⌊In giving this item, the Anukr. repeats the half-çloka from the Old Anukr., given at p. 814.⌋ [2]⌊The mss. read *namo vaḥ pitara iti pitṛdevatyam: ādyā* (vs. 81) *prājāpatyānuṣṭup* etc. By using the neuter *-devatyam*, perhaps the Anukr. means the whole decad-*sūkta* (the 28th), except vss. 88 and 89.⌋ [3]⌊Verses 43 and 25 were defined by the Anukr. under 3. 69 and 3. 68, and the definitions are not repeated here.⌋ [4]⌊In stating that vss. 71–86 are *1-av.*, the Anukr. uses the . . . *itiprabhṛti* . . . *ityātas* that appears at Kāuç. 81. 44: cf. 85. 26 and 86. 17, where also we have the strange *ityātas*.⌋

⌊Parts of the hymn are **prose**: vss. 27, 67–68, 71–74, and 76–87: so Whitney, Index, p. 6. As to vs. 75, it is hard to say whether the fact that it scans easily is significant or not. Perhaps we have here a mere casual lapse into meter (cf. p. 772, ¶ 5); or it may be that the *mantra*, as the first of the sequence to which it belongs, is intentionally metrical, while the *ūhas* of vss. 76 and 77 destroy the rhythm of those vss. The comm., p. 240[20], lumps the whole decad-*sūkta*, vss. 71–80, together, and says *etat sūktaṁ sarvaṁ yajurmantrātmakam*.⌋

⌊Only one verse (49) is found in Pāipp. As to the significance of the occurrence, see under vs. 49.⌋

⌊**Ritual uses.** — The Vāitāna naturally makes few citations from this hymn: vs. 59 is used in the *agnyādheya;* and vss. 28 and 75–77 in the *agniṣṭoma*. But in the *sākamedha*, particularly in the offering to the manes (Vāit. 9. 8) in one of the seasonal sacrifices, vs. 71 finds application; as also, I suspect, vss. 72 and 73, though the latter are not so recognized by Garbe. Something like two thirds of the verses find use in Kāuç., and those uses are all in the eleventh *adhyāya*, the *pitṛmedha* and *piṇḍapitṛyajña*, as noted above, p. 814, end. Verse 48 constitutes no real exception. For all ritual uses, see under the verses.⌋

⌊**The provenience of the material of this hymn.** — Whereas in the preceding three hymns a very large or a large part of the verses are found also in RV., in this hymn only a small part, to wit 12 verses out of 89, are so found. However much or little weight is to be laid on the fact that these 89 verses are called a "hymn," the hymn is, at any rate, the longest in the AV. In general, the collection looks as if it were made of after-gleanings from the stock material of tradition (cf. Weber, *Sb.* 1896, p. 278); although indeed some parts of it appear to be the reflex of what we may well regard as very ancient elements in the ritual: such are the giving of the viaticum to the dead (vss. 16 ff.) and the invocation of the ancestors (vss. 75–77) and so on. The relation of the order of occurrence in the AV. text to the order of use in the ritual is obscure and in part indeterminable. But a reason for the arrangement is sometimes to be found: thus the practices that go with vss. 51 and 52 are separated in the ritual; but the vss. are set together in the text because of several notable surface-resemblances between them. — The RV. verses are as follows:

our 28 = RV. x. 17. 11
our 29 = RV. x. 107. 4
our 45 = RV. x. 17. 7
our 46 = RV. x. 17. 9 **ab** 8 **cd**
our 47 = RV. x. 17. 8 **ab** 9 **cd**
our 58 = RV. ix. 86. 19
our 59 = RV. vi. 2. 6
our 60 = RV. ix. 86. 16
our 61 = RV. i. 82. 2
our 69 = RV. i. 24. 15
our 88 = RV. v. 6. 4
our 89 = RV. i. 105. 1

The verses that recur in the sixth *prapāṭhaka* of the TA. (if we count those in TA. vi. 8 as five: see note to vs. 16) also number about a dozen: to wit, 16 ff., 28, 30, 34, 35, 51, 55, 57.⌋

⌊For the purpose of the following discussion, the hymn may be divided into Parts; of which only some, not all, are of critical significance.

Part I., verses 1–15. — Refers in general to the *ignis rogalis* and its belongings and is treated as a ritual unit by Kāuç. 81. 45.

Part II., verses 16–27, and 28. — Offering of the viaticum for the dead: cakes, with milk, etc. etc.; then sesame. — The unity of vss. 16–24 is sufficiently marked by their external form alone. Verse 28 seems to me to belong to this part, and to be appended for use as an expiation in case of any spilling of the liquids of the foregoing libations: cf. TA. comm., *vikṣarantaṁ abhimantrayate* etc.

Part III., verses 29–44. — This seems to me to be in general essentially a continuation of Part II., but with certain disturbing elements. The water poured on the bones (29–30, but also 36), the garment (31), the black sesame (32–34, but also 43), and the *vānyā* cow's milk (35) may well be taken as parts of the dead man's viaticum. If vs. 42 be part of the *dhuvana* (Caland), it is not far in time from the viaticum ceremony, I suppose. But the ritual use of 44 (corpse on cart) certainly precedes the cremation; while that of vss. 38–41, if rightly reckoned to the *piṇḍa* ceremony (so comm.), may well follow it by a long interval. As for vs. 37, see under the verse.

Part IV., verses 45–47. — To Sarasvatī with the Fathers, RV. x. 17. 7–9, recurring as Part VII. of hymn 1. The *tṛca* is a ritual unit, used (so comm.) immediately after the cremation.

Part V., verses 48–70. — Verse 48 and the group 58–60 and vs. 67 and vs. 70 find no use in Kāuç. The comm. assigns a use to 48, but only by a blunder; and the group he perhaps considers as a part of the *pitṛmedha* ritual; and in reporting the use of 66, he groups with it 67. — Vss. 49 and 50 stand side by side in Kāuç.: with 49 the liturge takes the two bullocks that drew the hearse, and with 50 he accepts his fee. Vs. 51 goes with the strewing of *darbha* on the pyre: and 52 would seem (see under 52) to belong with it, but is put to a use quite different and later in natural order, the forming of a human figure with the bones (Kāuç. 85. 25). If the latter use be the correct one, then the acts that go with vss. 53 and 54 (covering bones with *palāça* and stones) form a reasonable sequel to it; although, to be sure, they also form a sequel to vs. 36 (besprinkling of the bones), both naturally and in the text of Kāuç. If I am right in understanding vs. 55 to accompany the patting of the grave-mound (see under 55), then the piling thereof (with vss. 66 and 67) must intervene between 54 and 55. Vs. 56, a symbolical taking of his hereditament by the oldest son, must belong to an earlier stage of the proceedings. One use of 57 is in the viaticum ceremony (described under vs. 16); the other is in the much later *piṇḍa* or cake ceremony. Here too, if anywhere (but see under 58), belongs the group 58–60; and the group 61–65, with 68, seems to belong also to the same cake ceremony (61, cake-sprinkling; 68, strewing the *barhis* to receive the cakes; 62, strewing of sesame on that *barhis;* 63, dismissal of the Fathers; 64, offering of grains with the pot-offering noticed below under Part VI.; 65, the "withdrawal of the fires," apparently the ultimate act in this connection). Vss. 66 and 67 (mound-piling) were mentioned above; and so was 68, which clearly suits the action immediately preceding that of 62. Vs. 69 accompanies a much earlier act, the expiatory bath taken just after the cremation. Vs. 70, which has no use in Kāuç., seems to me to be put here because, like 69, it contains a prayer for release from the bonds of Varuṇa.

Part VI., verses 71–87. — All this passage of unbroken prose (but see p. 869, ¶ 5) belongs to the *piṇḍapitṛyajña*. The comm., p. 2419, aptly notes that offerings to the gods are announced with *svā́hā* and *váṣaṭ* and those to the Fathers with *svadhā́* and *námas*. This Part falls naturally into 5 subdivisions, each with its own manifest unity:

subdivision 1 = verses 71, 72, 73, 74; subdivision 2 = verses 75, 76, 77;
subdivision 3 = verses 78, 79, 80; subdivision 4 = verses 81, 82, 83, 84, 85;
subdivision 5 = verses 86, 87.

Subdivisions 1 and 3 accompany the ceremony of strewing three handfuls [of grain? *trīn adhomuṣṭīn*, Keç.], and they dovetail each into the other in such wise that they are used (Kāuç. 87. 8) thus: 71, with 78; 72, with 73 or 79; 74, with 80. Thus the second handful is strewn while the liturge repeats *idaṁ* "*somāya pitṛmate svadhā*" (72) either with *pitṛbhyaḥ somavadbhyaḥ* (73) or else with *pitṛbhyo antarikṣasadbhyaḥ* (79). The appropriateness of the linkage in each of the three cases is palpable. The second use of the *mantras* of subdivisions 1 and 3 is with the pot-offering (Kāuç. 88. 1–4). — Then comes (88. 11) the offering of the cakes with subdivision 2 (*piṇḍapradānamantrā evaṁ āmnāyante:* comm.). These first three subdivisions are clearly triplets; and their symmetry is marred only by vs. 73, which is simply an alternative of vs. 79, awkwardly interjected after vs. 72 for lack of a better place. — Subdivision 4 consists of doublets (5 in all): to wit, 8 ascriptions of homage to the Fathers' various attributes, 4 expressed by nouns and 4 by substantival relative clauses, and a final doublet (85) with *námas* and *svadhā́*. — Subdivision 5 consists of 2 entirely symmetrical 4-membered *mantras*, the prior one relating to yonder world, the latter to this.

Part VII., verses 88 and 89. — Verse 88 accompanies the laying on of fuel just before the final withdrawal of the fires (explained under 65). Why the Tritaverse, 89, should be here, is, as Whitney observes, very obscure.⌋

Translated: as AV. hymn, by Ludwig, pages 488–493; Weber, *Sb.* 1896, pages 277–294; Griffith, ii. 247–258; also the occasional RV. verses by the RV. translators. — Weber's analysis etc., p. 277–8, may be consulted.

1. Ascend to [your] generatrix, ye Jātavedases; by [roads] that the Fathers travel I make you ascend together; the offering-carrier, sent out, hath carried the offerings; united (*yuktá*), set ye him who hath sacrificed in the world of the well-doing.

The translation implies emendation in **a** to *jātavedasas*, though all the mss., and hence both editions, read *jātáv-*; all, also, accent in **c** *havyavā́has*, and SPP. has that in his text; our edition makes the obviously necessary emendation to *-vāhás* ⌊cf. the opposite error in vs. 10⌋. All our *saṁhitā*-mss. ⌊see Prāt. i. 94, note⌋ make in **c** the false combination *ávāḍh ḍh-*; SPP. says nothing of his, and both editions have correctly *ávāḍ ḍh-*. Our O.Op.R., and one of SPP's mss., read in **c** *iṣitā́;* the comm. also has it, explaining it with *iṣitāny iṣṭāni.* The comm. also understands *jātavedasas* as vocative (probably, after his manner, simply disregarding the accent); he explains *janitrīm* as *svotpādikām araṇim;* and the Kāuç. (80. 23) takes the same view: *iti pṛthag araṇīṣv agnīn samāropayanti;* but its correctness as original sense of the verse may be strongly questioned. The comm. explains *ā rohata* by *çaktyātmanā praviçata;* and describes the *samāropaṇa* as taking place "because of the absence of any further ceremonies to be performed by him, being now dead, by help of the fires." In the comm's *viniyoga* he says simply *araṇidvayam agnāu pratāpayet.* All this is in the case of a person who has died away from home. But vss. 1–15 are also used nearly at the end of the cremation ceremony (Kāuç. 81. 45), with the direction *ity āhitāgnim* (Keç. adds *upatiṣṭhate*), ⌊and the comm. fills out the direction thus: *citistham āhitāgnim pretam upatiṣṭheta*⌋. The verse, as a *triṣṭubh*, is redundant by a syllable ⌊in **a**, which is thus a good *jagatī*-pāda: and also by one in **d**, which, however, by reason of its *triṣṭubh* cadence, is neither one thing nor the other⌋.

2. The gods, the seasons, arrange the sacrifice, the oblation, the sacrificial cake, the ladles (*srúc*), the implements (*-ā́yudha*) of sacrifice; with them go thou by roads that the gods travel, by which they that have sacrificed go to the heavenly (*svargá*) world.

The word *srucás* in **b** is shown by the meter to be probably an intrusion, and it is superfluous as regards the sense. ⌊The excision of *havís* would give a better cesura.⌋ The verse is, of course, in no way a real *jagatī.* Kāuç. (81. 10) directs it to be used as a sacrificial cake is laid on the breast of the corpse on the funeral pile; the comm. takes no notice of this.

3. Look thou happily (*sādhú*) along the road of righteousness, by which go the Añgirases, well-doers; by those roads go thou to heaven (*svargá*), where the Ādityas feed on honey; spread thou out upon the third firmament.

The last pāda we had above as ix. 5. 8 **d**. Our O.Op.R., and one or two of SPP's mss., read *tébhyas* at beginning of **c**. The comm. explains *víçrayasva* in **e** by *viçritaḥ pratiṣṭhito bhava.* The metrical description of the Anukr. fits the verse, if we ⌊decline to make two of the three easy resolutions (in **c** and **d**) by which the verse reads as five good *triṣṭubh* pādas⌋.

4. Three eagles (*suparṇá*) . . . upon the back of the firmament (*nā́ka*), at the summit (? *viṣṭáp*) are set (*çritá*); let the heavenly (*svargá*) worlds, filled (?) with *amṛ́ta*, yield (*duh*) food, refreshment to the sacrificer.

The *pada*-text reads in a *māyū́ íti*, which is, I presume, intended to mark the word as a locative: see Prāt. i. 74 and note upon it. The comm., however, understands it as dual, and explains it as meaning *māyumantāu çabdakāriṇāu vāyuparjanyāu*, because Vāyu and Parjanya are noisy in connection with clouds; for *upara*, by Nirukta 2. 21, means 'a cloud'; and the three eagles are Agni, Sūrya, and Soma! the general sense being that Vāyu and Parjanya are set over the world of the atmosphere, and the other three over the heavenly world! In c, the translation follows the comm. ⌊and Whitney's P.M.I. and one of SPP's mss.⌋ in reading *viṣṭā́s* instead of *viṣṭhā́s* (p. *vi°sthā́ḥ*); it is glossed with *vyāptāḥ pūrṇāḥ*. Neither this verse nor the preceding is quoted by Kāuç., nor has either a *viniyoga* indicated in the comm.

5. The sacrificial spoon (*juhū́*) sustains the sky, the offering spoon (*upabhṛ́t*) the atmosphere; the ladle (*dhruvā́*) sustains ⌊*dhṛ*⌋ the earth, the support (*pratiṣṭhā́*); unto me (?) let the worlds, ghee-backed, heavenly (*svargá*), yield every desire for the sacrificer.

The reading and sense at the beginning of c are very doubtful; the *pada*-mss. all give *prati°mā́m*, as if it were accusative of *pratimā́;* most of the *saṁhitā*-mss. have *pratīmā́m* (our Bs. has *pratī́mā́m* ⌊!⌋, and P.M. *pratimā́m;* T. has *pratīmám*), and it is quoted in the comment to the Prāt. (ii. 35: so the ms.) as the same ⌊that is, I presume, in the form *pratīmām*⌋. SPP. emends to *práti 'mā́m*, since, with his usual disregard of the accent, the comm. so reads, explaining *imām* as referring to *pṛthivīm;* our edition has *pratimā́m*, with the majority of our earlier mss. The translation implies *práti mā́m*, simply on account of superior intelligibility; doubtless the true AV. reading is *pratīmā́m*. Simply *práti* would rectify the meter, and give a yet better sense. The verse (13 + 11 : 12 (11?) + 11 = 47) is, of course, no proper *jagatī*. This and the verse next following are used, according to Kāuç. 81. 7, as the sacrificial utensils are laid about and upon the body, to be burned with it.

6. O ladle, ascend the all-nourishing earth; stride, O offering spoon, unto the atmosphere; O sacrificial spoon, go to the sky (*dív*) in company with the sacrificer; with the little spoon (*sruvá*) [as] calf, milk thou all the teeming, unirritated quarters.

The mss. in general strangely accent the two vocatives in a and b on the final syllable; all ours (save Op.s.m.), and all but one or two of SPP's, have *dhruvé* (*-vá* in *saṁhitā*); all ours (save Op.), and nearly all SPP's, have *upabhṛ́t;* all ours ⌊save Bs.⌋ and most of SPP's, however, accent *júhu* correctly in c (but P.I. have *jū́hū*, and M. has *júhū*); both editions make the necessary corrections. At the end, SPP. gives in his text *áhṛṇīyamānaḥ*, with the great majority of his authorities, and with the comm.* Of our mss., only O.s.m.Op.D.R.p.m. give *-naḥ*, while O.p.m.R.s.m. have *-nāḥ;* the reading *-nāḥ* is, in my opinion, decidedly the preferable one; it is the quarters that kindly make no resistance to being milked. According to the comm., the *adhvaryu*, at time of sacrifice, holds the *upabhṛt* in his left hand, and makes oblation with the *juhū* in his right. The verse (13 + 11 : 12 + 11 + 9 = 56) counts as the Anukr. describes it. Its ritual use was given under the preceding verse. *⌊The comm. assumes a very harsh change to the direct address and applies *ahṛṇ-* to the sacrificer: *atha pratyakṣavad uktiḥ: evaṁ srugbhir lokatrayam prāpito yajamānas tvam ahṛṇīyamānaḥ.*⌋

7. By fords they cross the advances (*pravát*) called the great ones, by what [road] the sacrifice-makers, the well-doers, go; there did they set a

world for the sacrificer, when they arranged the quarters, the creatures (*bhūtá*).

⌊Or, 'By crossings (*tīrthá*) they cross (*tṛ*).'⌋ The comm. explains *praváto mahī́r íti* by *prakṛṣṭā mahatīr āpadaḥ . . . evam;* it also makes *díças* and *bhūtā́ni* in **d** the joint subject of *ákalpayanta*, having before taken *adadhus* as an imperative (*vidadhatu*)! Though the verse is obscure, the probabilities are doubtless in favor of the translation as given. ⌊Pāda **a** seems to be a reminiscence of 1. 49, above, or RV. x. 14. 1. Pischel renders the vs., *Ved. Stud.* ii. 74.⌋

8. The track (*áyana*) of the Añgirases is the eastern fire; the Ādityas' track is the householder's fire; the track of the sacrificial gifts is the southern fire; do thou, with thy limbs, whole (*sárva*), powerful (?*çagmá*), go unto the greatness of Agni [as] disposed by *bráhman*.

Both in this verse and in the next, most of our mss. accent falsely *dákṣiṇāgnis;* SPP. reports it of only one of his, and only in vs. 9. The comm. glosses *çagma* with *sukhita*. The verse (11 + 11 + 11 : 13 + 11 = 57) counts short of what the Anukr. describes it (*atiçakvarī* = 60 syll.).

9. Let the eastern fire burn (*tap*) thee happily (*çám*) in front; let the householder's fire burn happily behind; let the southern fire burn refuge, defense for thee; from the north, from the midst, from the atmosphere, from each quarter, O Agni, protect him round about from what is terrible.

⌊Cf. vs. 11.⌋ As to the accent of *dakṣiṇāgnis* in **c**, see under vs. 8. The funeral pile is separately, but simultaneously, kindled from each of the sacrificial fires. To make the verse *bhurij*, we have to commit the violence of scanning *agne* instead of *'gne* in the last pāda (so 12 + 10 : 12 + 11 + 12 = 57). ⌊The *a* of *agnís* in **a** and that of *agne* in **e** are of course to be elided. The insertion of another *tvā* in **b** after *çám paçcā́t* rectifies the meter. In **c** we have perhaps to tolerate 5 pre-cesural syllables; but with this reservation and the rectification in **b**, all 5 pādas are faultless *triṣṭubhs*.⌋

10. Ye, O Agni, having become back-carrying (?*pṛṣṭiváh*) horses, shall with most healthful forms (*tanū́*) carry him that has sacrificed unto the heavenly (*svargá*) world, where they revel in common revelry with the gods.

The doubtful word in this verse is *pṛṣṭivā́has* (as both editions read). All our mss. save one (Op.), and the majority of SPP's, accent *pṛṣṭivāhás*, as if nom. sing. of *-vāhá*, apparently by an error the opposite of that committed in vs. 1. Two of our later collated mss. (Op.R.), and one of SPP's by correction ⌊as if to correspond with *-vāhás*⌋, have *áçvas* before it; and the comm. also reads *açvas*, with *praṣṭivāhas*, explaining that *praṣṭi* is a chariot of the gods, harnessed with three horses, of which one is in front and two behind; and a *praṣṭivāha* horse is, of course, one that draws such a chariot. ⌊Cf. vi. 102. 2 and note.⌋ ⌊Four⌋ of our mss. ⌊Bs.M.I.T.⌋, but only one of SPP's, leave *madanti* unaccented at the end; ⌊Whitney's Bp.O.Op.R.K. accent it, as it should be⌋; the comm. reads instead *madema*. The Anukr. passes without notice the deficiency of a syllable in **b**.

11. Burn (*tap*), O Agni, happily behind, happily in front; burn him happily above, happily below; being one, O Jātavedas, triply disposed, set him collectedly (*samyák*) in the world of the well-doers.

⌊Cf. vs. 9.⌋ The adverbs translated 'behind' etc. might with at least equal propriety be rendered 'on the west,' 'on the east,' 'on the north,' and 'on the south.' Nearly all our mss. (not Bs.I.), and half of SPP's ⌊have the impossible⌋ accent *jātávedas* in **c**; and a few (including our O.R.) have at the end *lokám*. ⌊Although *samyág enaṁ* must pass for the true AV. reading, one cannot forbear to query whether it has not displaced an original *samyák táṁ*.⌋

12. Let the fires, kindled, take hold happily; let the Jātavedases, making done (*çṛtá*) here him that is Prajāpati's [and] sacrificial, not throw him down.

The verse (11 + 12 : 12) lacks a syllable of counting as a full *bṛhatī*. Two of our mss. (O.R.) read in **b** *jātavedaḥ* (without accent). The comm. reads *sam* instead of *çam* at the beginning. ⌊Cf. vs. 13.⌋

⌊The verse reminds us strongly of 2. 4 (which see), where *cikṣipas* without *ava* has quite a different meaning. Here, *cikṣipan* with *ava* means 'let them [the fires, not] throw [any part of the dead man] down'; that is, Agni (in his kindly forms, *çivā́s tanvàs*) is to treat the dead man kindly and not let a foot, the head, or a hand fall off from the funeral pile, but is to consume him completely: cf. the comm., who aptly says, *yathā niravaçeṣaṁ dahyate tathā*. The importance, in Hindu belief, of having every member of the body carried by Agni to the other world for use in the next life is abundantly shown by the hymns: see especially AV. xviii. 3. 9 **ab**; 2. 24 **c**; 4. 64; iv. 34. 2: and Whitney, *Oriental and Linguistic Studies*, i. 56–57.—When, as often happens, the pile of wood is too short for the corpse, the feet will naturally overhang and drop off from the pyre. In my journal of a visit at Benares, under date of Feb. 25, 1889, I find the following: "Saw a cremation, at the Burning Ghat. One foot of the corpse fell off the pyre (which was none too long), and a man tried to put it back on the fire with a bamboo. But failing, he took it by the toe with thumb and fingers and chucked it back." An allusion to an occurrence of this kind is clearly made by the Chāndogya Upanishad at vii. 15. 3: *atha yady apy enān utkrāntaprāṇāñ cchūlena* [cf. the bamboo, above] *samāsaṁ vyatisaṁdahet: nāi 'vāi 'nam brūyuḥ pitṛhā 'sī 'ti* etc.⌋

13. The sacrifice goes, extended, adapting itself (*?kḷp*), [taking] him who hath sacrificed, unto the heavenly (*svargá*) world; let the fires enjoy it, made a whole oblation; let the Jātavedases, making done here him that is Prajāpati's [and] sacrificial, not throw him down.

⌊Cf. vs. 12.⌋ 'Sacrifice' and 'whole oblation' ⌊and 'it,' that is *táṁ* in **c**,⌋ all refer, of course, to the deceased himself. ⌊Cf. Whitney, *Oriental and Linguistic Studies*, i. 56: "To burn the body of a deceased person was accordingly an act of solemn sacrifice, which made Agni its bearer to the other world, the future dwelling of its former possessor."—Cf. also Caland's most apposite citation from Bāudhāyana, *jātasaṁskāreṇe 'maṁ lokam abhijayati; mṛtasaṁskāreṇā 'muṁ lokam*, in his *Todtengebräuche*, pages 174, 178.⌋ The defective meter and incomplete construction of **b** make it altogether probable that the text is corrupt: *ījānā́nām* would help both. The comm. makes no difficulty of taking *abhi . . eti* causatively, = *abhigamayati*. He paraphrases *kalpamānas* by *iṣṭam pradeçam prāpayituṁ samarthaḥ*. The mss. vary between *kalpámānas*, *kálpamānas*, and *kalpamā́nas*; all of ours that were collated before printing had *kalpá-*, which we accordingly admitted in our text; but we ought to have emended to *kálpa-*, which SPP. reads. Two of our mss. (O.R.), and one of SPP's, also have *jātavedasaḥ* at end of **d**. The verse counts just a full *atiçakvarī* (11 + 10 : 11 + 12 : 12 = 56).

14. He that hath sacrificed hath ascended the piled fire, about to fly up to heaven (*dív*) from the back of the firmament (*nā́ka*); for him, the well-doer, shines forth from the welkin (*nábhas*), full of light, the heavenly road, traveled by the gods.

The mss. vary in **a** between *citám* and *cittám;* our text reads the latter; SPP's the former, which is doubtless correct, and which is implied by the translation. The comm. notes that *agni* is used to mean *iṣṭakacitaḥ pradeçaḥ*, quoting Āpast. 25. 4 as authority. According to Kāuç. (80. 52), the verse (the comm. says, vss. 14–15) accompanies the laying of the body supine on the pile; it comes next after 1. 46.

15. Agni thine invoker, Brihaspati thine officiating priest, be Indra on the right thy supervising priest (*brahmán*); this offered sacrifice, being completed (*sáṁsthita*), goeth where is the ancient track of those offered.

Both editions read in **c**, with nearly all the mss. (all ours save R.s.m., and half of SPP's), *hutó 'yám*, but both are wrong, the emendation to *hutò 'yám* being a matter of simple necessity (see note to Prāt. iii. 55). The verse is the last of the long passage that is used (by Kāuç. 81. 45) at the end of the cremation ceremony (see under vs. 1). It is far from being a regular *triṣṭubh;* ⌊after resolving *hotā adh-* in **a** and restoring in **c** the elided vowel, pādas **a** and **b** and **c** scan with smooth cadences as 12 + 11 : 11; there remains pāda **d**, with one syllable missing before the cesura: it would be a faultless *triṣṭubh* if we dared to insert *ásti* (*yátrā́sti*): the comm. understands the equivalent *vidyate*⌋.

16. Rich in cakes, rich in milk (*kṣīrá-*) let the dish (*carú*) take seat here; to the world-makers, the road-makers, do we sacrifice, whoever of you are here, sharing in the oblation of the gods.

⌊The definition of verses 16–24 as 14 : 12 + 11 = 37 is right by mechanical count; but the metrical character of what precedes the first *avasāna* is wholly misprized by the Anukr.: *carúr ā́ ihá sīdatu* is doubtless an *anuṣṭubh* pāda; and I am strongly tempted to suspect the loss (by haplography again: cf. iv. 5. 5, note) of a *ca* before *caru*, poor as the resulting cadence may be, so that instead of 14 we should have 8 + 8.⌋

We had the same refrain above, in 3. 25–35. ⌊Cf. my introduction to hymn 3, p. 847, ¶ 8.⌋ According to Kāuç. (86. 3), the verses beginning with *apūpavān* (16–24) are used as, in each case, what is specified in the verse (*mantroktam*) is deposited in the quarters and intermediate quarters (*dikṣv aṣṭamadeçeṣu*); this is in the ceremony of interment of the bone-relics, next after the use of 4. 57 and 3. 72 (see under the latter). ⌊At this point Whitney compares TA. vi. 8 and cites part of it. The TA. leaves out the depositions in the intermediate directions, SE. etc., and so has only 5 deposition-*mantras* instead of 9. The matter is treated more fully just below.⌋ According to the comm., *caru* means specifically the contents of the dish here: *kumbhyām pakva odanaḥ;* and *ihá* signifies: *asmin saṅcayanakarmaṇy asthnāṁ samīpe paçcimadigbhāge;* the others are set in the remaining half-directions, and one in the middle. ⌊Observe that the AV. begins the depositions with the west (so the comm., at p. 197^8, and at 201^{16} just cited), while the TA. begins, as noted below, with the east.⌋

⌊As part of the requisites for performing the *pitṛnidhāna*, Kāuç. (83. 2) prescribes eleven dishes (*carūn*). According to Kāuç. 86. 2, two dishes (*carū* *) are to be deposited, with our 4. 57 and 3. 72, near the head of the human figure formed with the bones (note to 3. 25); next, eight more (Kāuç. 86. 3) in the eight directions, with 8 vss. of our present sequence, that is, 4. 16–23; and then the eleventh and last dish in the center with our 4. 24, according to Kāuç. 86. 4, where we are to read (see under vs. 24) *madhye 'pavantam* (for *pacantam*), 'in the center [a dish] with water.'⌋ *⌊So we must read, with three of Bloomfield's mss., as Caland suggests, *Todtengebräuche*, p. 152, and as the AV. comm. makes plain at 224^{19} (*carudvayam*), though not at 176^{23}.⌋

⌊TA. vi. 8 reads thus: *apūpávān ghṛtávāṅç carúr é 'há sīdatū 'ttabhnuván pṛthivíṁ dyā́ṁ utó 'pári: yonikṛ́taḥ pathikṛ́taḥ saparyata yé devā́nāṁ ghṛtábhāgā ihá sthá: eṣā́ te yamasā́dane svadhā́ ní dhīyate gṛhè 'sāu: dáçākṣarā* [:] *tā́ṁ rakṣasva* etc. etc.—This set of *mantras* is metrical as far as *gṛhé* inclusive, 7 (8?) + 8 + 12 : 12 + 11 : 8 + 8; then prose. It accompanies the deposition of the cakes with a dish of ghee to the east of the bone-relics, and is followed by four other sets, which are not given in full in TA., but may, with the help of Sāyaṇa, be reconstructed as *ūhas* of this set. The order of deposition is (strangely) *pradakṣiṇa*, that is, from E. to S. to W. to N. and center. In the first set (used at the east) the words to be replaced are *ghṛtávān*, *ghṛtábhāgās*, and *dáçākṣarā;* and they are replaced in the second set (south) by *çṛtávān*, *çṛtábhāgās*, and *çatā́kṣarā* respectively; in the third set (west), by *kṣīrávān*, *kṣīrábhāgās*, and *sahásrākṣarā;* in the fourth set (north), by *dádhivān*, *dádhibhāgās*, and *ayútākṣarā;* and in the fifth set (center), by *mádhumān*, *mádhubhāgās*, and *ácyutākṣarā*. Thus the *mantra* of the last set would begin *apūpávān mádhumān* etc., for the deposition of cakes is common to that of all the dishes (so AV. comm., p. 202^{5}: *apūpasāhityaṁ sarveṣāṁ carūṇāṁ sādhāraṇam*).⌋

17. Rich in cakes, rich in curds (*dádhi-*), let the dish etc. etc.

18. Rich in cakes, rich in drops (*drapsá-*), let the dish etc. etc.

Our O. reads *drápsa-*, ⌊and so does one of SPP's mss.⌋. According to the comm., *drapsa* signifies "particles of curds" (*dadhikaṇās*).

19. Rich in cakes, rich in ghee, let the dish etc. etc.

20. Rich in cakes, rich in flesh (*mā̃nsá-*), let the dish etc. etc.

21. Rich in cakes, rich in food, let the dish etc. etc.

22. Rich in cakes, rich in honey, let the dish etc. etc.

23. Rich in cakes, rich in sap, let the dish etc. etc.

24. Rich in cakes, rich in water (*ápa-*), let the dish etc. etc.

Instead of *apavant* in this verse, the comm. has a second time *apūpavant*, explaining that it means cakes of a different material. In the five dishes of TA. (vi. 8) are contained respectively (besides the cakes), ghee, boiled flesh (*çṛtá*), milk, curds, and honey. ⌊Caland's suggestion of *'pavantam* for *pacantam* at Kāuç. 86. 4 (see WZKM. viii. 369) brings the text of Kāuç. into harmony with *ápavāṅs* of this vs.: cf. ¶ 3 of the notes to vs. 16.⌋

25. What vessels covered with cakes the gods maintained for thee, be they for thee rich in *svadhá*, rich in honey, dripping with ghee.

This is a ⌊precise⌋ repetition of 3. 68 above. While most of the mss. quote it, as usual, by the first words with *íty ékā* added, two (O.R.) write it in full. According to the comm., the verse follows the deposition of the nine dishes; and it adds: "one should put on mixed grains"; the Kāuç. makes no mention of it.

26. What grains I scatter along for thee, mixed with sesame, rich in *svadhā́*, be they for thee uprising (*udbhú*), prevailing; them let king Yama approve for thee.

This verse, differing from 3. 69 and 4. 43 by a single word (*udbhvī́s* instead of *vibhvī́s*), is written out in full by all the mss. The comm. has, instead of *udbhvīs*, *abhvīs*, glossing it with *mahatyas*. ⌊For a possible ritual use of the verse, see under 3. 69.⌋

27. A more abundant inexhaustibleness.

The comm. adds this to the preceding verse as a part of it; but the Anukr. and the mss. reckon it as an independent verse.

28. The drop leaped (*skand*) toward the earth, the sky (*dív*), toward both this lair (*yóni*) and the one that was of old; of the drop that goes about toward the same lair do I make oblation, after seven invocations (*hótrā*).

The verse is RV. x. 17. 11, and found also in several other texts: VS. (xiii. 5), TS. (iv. 2. 8^2, 9^5), TA. (vi. 6. 1), MS. (ii. 5. 10), ÇB. (vii. 4. 1^{20}). RV. differs from our text by reading in **a** *prathamā́ṅ ánu dyū́n;* all the rest agree throughout with AV., save that TS.TA. have *tṛtī́yam* for *samānám* in **c**. ⌊In MS. this verse stands between our ix. 4. 5 and 4. 4, as already noted under ix. 4. 5.⌋ Kāuç. does not apply the verse, but it is found (as above) in the funeral ceremony of TA., next after our 4. 35 below, being addressed to any overflow of the offered dish of curds and honey. The comm. explains *drapsa* by *somarasasthitodakakaṇa*, and teaches that such a drop, or the soma itself, is here praised, in view of the enjoyment of the fruit of their soma-sacrifices by the Fathers in heaven; it also points out that in ÇB. (vii. 4. 1^{20}) this drop is praised as the sun (*āditya*). In Vāit. (16. 17) the verse (with RV. x. 17. 12, 13 and one or two others) is used in the *agniṣṭoma* ceremony, with offerings to the soma-drops (*vāipruṣa*), on occasion of the overflow of soma.

29. A hundred-streamed Vāyu, a heaven-finding sun (?*arká*), wealth, do those men-beholders look upon; whoso bestow (*pṛ*) and present (*prayam*) always, they milk a sacrificial gift having seven mothers.

The verse corresponds to RV. x. 107. 4, which differs by reading *havís* at end of **b**, ⌊and *saṁgamé* at end of **c**⌋; it also reads *duhate* in **d** and puts the word after *dákṣiṇām;* the RV. hymn is one in praise of generous givers. *Nṛcákṣasas* in **b** might of course be gen. sing. (so Grassmann); both translators ⌊Grassmann and Ludwig⌋ take *saptámātaram* as 'mother of seven,' which is against the accent; the comm. takes it properly as possessive, but gives three different guesses at its value. The comm. takes *té* in **b** as 'for thy sake,' against the accent. Kāuç. does not quote the verse; the comm. says that it and the next are used together on watering the bone-relics with water falling from a vessel with a hundred holes; and these hundred holes it regards as referred to by the first word of the verse.

30. They milk a receptacle (*kóça*), a jar with four orifices, *íḍā* [as] milch-cow rich in honey, in order to well-being; reveling refreshment, Aditi among the people, injure thou not, O Agni, in the highest firmament (*vyòman*).

The first half-verse is found also in TB. iii. 7. 4^{16} and Āp. i. 13. 1, both of which read *útsam* for *kóçam*, *devī́m* for *dhenúm*, and *suvarvídam* for *svastáye*. The second half occurs in VS. (xiii. 49 **c**, **d**), TS. (in iv. 2. 10^2), ⌊MS., in ii. 7. 17, page 102^{15}⌋, and TA. (in vi. 6. 1); they all agree in reading for **c** *ghṛtám̐ dúhānām áditim̐ jánāya*, for which our text is a corruption, capable of only mechanical translation. The comm., in **a**, still thinks of four of the holes in the hundred-holed vessel; *íḍā* is either the earth or the name of a certain cow. In the funeral ceremony of TA. (as above), our **c**, **d**, with ⌊the correspondent of⌋ our 36 **a**, **b** below as first half, is used next after our vs. 28, and for the same purpose. The Anukr. does not heed that the first two pādas are *jagatī*.

31. This garment god Savitar gives thee to wear (*bhṛ*); putting on that, which is *tārpyà*, do thou go about in Yama's realm.

Some of the mss. (including our O.Op.R.) read *dadātu* in **b**. Our Op. accents *tā́rpyam*, and the word is variously accented by half of SPP's authorities. The comm. first explains the word as *tarpaṇārham prītikaram*, and then adds: 'or, made of a kind of grass called *tṛpā*, [and] anointed with ghee.' For the ritual use of the verse, in company with 2. 57, see under the latter verse. The comm. says only that it is addressed to the garment when the dead man is wrapped up.

32. The grains became a milch-cow; the sesame became her calf; upon her, unexhausted, one lives in Yama's realm.

The mss. are a little at variance as to the accent of *tilo 'bhavat;* but the majority give *tilò*, which is accepted in both editions. The comm. reads at the end *jīvāti*. The ritual application of this verse and its successor was given with that of 3. 69 above; the comm. says here that with vss. 32–34 grains mingled with sesame are put upon the bones. The first pāda is one syllable short.

33. Be these, O so-and-so, thy milch-kine that yield what is desired; variegated, white, of like form, of different form, with sesame as calf, let them wait upon (*upa-sthā*) thee there.

One of our mss. (Op.), and three or four of SPP's authorities, accent *tílavatsās* in **d**. The comm. has *bhavanti* in **b**. The verse (8 + 7 : 11 + 11 = 37) is not at all an *upariṣṭādbṛhatī*, but rather an irregular *āstārapañkti*.

34. Grains variegated, yellow, white, grains black, red, [be] thy milch-kine here; with sesame as calf, yielding (*duh*) him refreshment, be they ever unresisting.

The verse is found also in TA. (in vi. 7. 1), with its first half abbreviated to *éṇīr dhānā́ háriṇīr árjunīḥ santu dhenávaḥ;* and it accents *tíla-* in **c** (with our Op. and one or two of SPP's mss.). Our O. ⌊and apparently also P.I.⌋, with ⌊one or⌋ two of SPP's mss., also accent *enī́s*. Only a minority of the mss. (including our Bs.p.m. and Op.) have at the end *-ntīḥ*, the rest *-ntī*. Here and in vs. 36, most of the mss. accent *anapasphúr-*, and accordingly both edited texts accept it; but the readings ought unquestionably to be emended to *ánapasphur-* (which is given here by ⌊TA., Poona ed.,⌋ our O.R., ⌊and one or two of SPP's mss.⌋; in 36, by none); the accentuation in this part of the text is more than usually faulty. The comm. stupidly declares *apasphuraṇa* = *nāça*, and the participle therefore = ⌊*avinaçvaryaḥ* or⌋ *akṣīṇāḥ*. ⌊As alternative rendering, W. suggests 'not refractory.'⌋ ⌊W's 'here' seems to be meant as (the hardly licit) version of the accentless *asya:* Weber notices the wild incongruity (absent in the TA. version) between *asya* in **a**, *te* in **b**, and *asmāi* in **c**.⌋

35. In Vāiçvānara I offer this oblation, a thousand-fold, hundred-streamed fountain (*útsa*); it supports (*bhṛ*) [our] father, grandfathers; [our] great-grandfathers it supports, swelling.

That is, with fatness or abundance (*pinv*). The verse is found also at the beginning of TA. vi. 6; but this rectifies the meter of **b** by reading *sāhasrám útsaṁ çatádhāram etám;* and its **c**, **d** are not less different: *tásminn eṣá pitáram pitāmahám prápitāmaham bibharat pínvamāne.* One of our mss. (Op.) also accents *prápitāmahān.* In TA. (as noticed above) the verse is next followed by our 4. 28, in the relic-interment ceremony; according to Kāuç. (82. 22), it is used on the second day after cremation, with an oblation on the back of a *vānyavatsā** cow, after causing her to be milked on the site of the funeral pile. The comm. ⌊p. 209^{18}⌋ calls the cow *anyavatsā* (only by an error of the editor?). ⌊If error, it is an easy one, for the comm's words as combined are *dahanasthānasaṁnidhāv anyavatsāyāḥ:* but *anyavatsā* occurs in the comm. to AB. vii. 2, mentioned below.⌋ The verse (11 + 9 : 11 + 12 = 43) is hardly fit to be reckoned a *triṣṭubh.*

*⌊Primarily, *vānyà*, *abhivānyà*, *apivānyà*, *nivānyà*, as gerundives of *van*, mean 'to be won over to *or* wonted to': *abhivānyavatsá* is 'a calf that has to be wonted to' its new or adoptive mother. Such a word as the last, with *bahuvrīhi* accent, means '(a cow) possessing such a calf,' and by inference, 'a cow that has lost her own calf': so *abhivānyàvatsā*, AB. vii. 2, and Hiraṇyakeçi-sūtra, in Caland's Pitṛmedha-sūtras, p. 58^8; *apivānyàvatsā*, Kāuç., twice?, see below; *nivānyàvatsā*, ÇB. xii. 5. 1^4.— These possessives are then abbreviated, and we find *abhivānyà* at TB. i. 6. 8^4 and four times in the Pitṛmedhasūtras (see Caland's Index), and *nivānyà* at ÇB. ii. 6. 1^6, both words with the same meaning as *abhivānyàvatsā*, but coming to it secondarily; and also *vānyà* at TB. ii. 6. 16^2, p. 676 Poona, glossed by *mṛtavatsā dhenuḥ*, and ĀpÇS. viii. 15. 17, as equivalent of the not quotable *vānyàvatsā.*—After putting to paper the explanations just given I find them confirmed by Nārāyaṇa, to whom I was brought by Aufrecht's valuable note upon his excerpt from Sāyaṇa's comment on AB. vii. 2 (p. 377): Nārāyaṇa, in his comm. on AÇS. iii. 10. 17 says *abhivānyavatsā nāmā 'nyavatsena dohanīyā: abhivānyo vatso yasyāḥ sā 'bhivānyavatsā: abhivānyo 'bhivananīya ity arthaḥ.*—In Kāuç. 82. 22 there can be little doubt (cf. BR. i. 347) that we have to read *apivānyavatsām* after *ādahane ca;* and in like manner, at 80. 25, *apivānyavatsāyās:* with the latter passage is to be compared ÇB. ii. 6. 1^6, which describes the same ceremony; see also Caland, *Todtengebräuche*, p. 151. The use of the milk of a cow whose calf is dead is in keeping with the use of cows that are old, ugly, barren, etc.: cf. ÇB. xii. 5. 1^4 (dead man's *agnihotra*) and Caland, l.c., p. 173, p. 20.⌋

36. A thousand-streamed, hundred-streamed fountain, unexhausted, expanded upon the back of the sea, yielding refreshment, unresisting, do the Fathers wait on at their will (? *svadhábhis*).

The first half-verse stands in VS. ⌊xiii. 49⌋ TS. ⌊iv. 2. 10^2⌋ TA. ⌊vi. 6. 1⌋ MS. ⌊ii. 7. 17, p. 102^{14}⌋ as the first two pādas of a verse of which our 30 **c**, **d** above is second half; in all, the first word is *imám* followed in VS.MS. by *sāhasrám*, in TS.TA. by *samudrám*, before *çatádh-*; all of course omit the evidently intruded *ákṣitam**, and end **b** with *mádhye*, VS. having before it *sarirásya*, and TS.TA. *bhúvanasya.* Some of the mss. (including our O.⌊?⌋Op.R.K.) have in **d** the false accent *upā́sate*. The verse exceeds the proper measure of a *triṣṭubh* by the amount of *ákṣitam* in **a**. By Kāuç. (86. 5), it accompanies a sprinkling with water; ⌊Keç. says that it is the bones that are so sprinkled; so also the comm., who adds that it is done with a very leaky old dish (*sahasracchidra-pātra*): cf. Caland, l.c., p. 173. The sprinkling is part of the *dhuvana* ceremony, l.c., p. 137.⌋ *⌊The rationale of the intrusion becomes clear, I think, if we compare with our **a**, **b** the first pāda of iv. 27. 2, *útsam ákṣitaṁ viáçanti yé sádā.*⌋

37. This funeral pile (?*kásāmbu*) [is] piled with piling; come, ye [his] fellows, look down at it; this mortal goeth to immortality; make ye houses for him according to his kindred.

A number of the mss. (including our P.M.I.) read in **a** *cittám*, as in 14 **a** above. The *pada*-text at end of **b** is *paçyata : ā́ : ita.* Some of the mss. make a blundering insertion of signs of *kampa* in *mártyo 'yám* in **c**. O. has at the end -*sámbudham*. The comm. shows its usual skill in explaining *kasāmbu;* it means *kasāç cā 'mbūni ca*, *kasa* being by abbreviation from *kīkasa*, and = *asthi!* Kāuç. (86. 1) has the verse accompany the viewing of the bone-relics ⌊which are now in the trench, says Keç.⌋ by the 'fellows' of the deceased; the comm. says that either the relatives or all are to look at them as deposited in the hollow, while the manager recites the verse. The meter of the last pāda is redundant, and suggests emendation of the closing word. ⌊The vs., with its *cayanena citam* and *gṛhān* (cf. ÇB. as cited below under vs. 55), seems clearly to refer to a grave-mound; but the ritual use, with its trench, is in flat contradiction with such reference.⌋

38. Be thou just here, winning riches, with thought here, with ability here; be thou here, very heroic, vigor-bestowing, not smitten away.

The comm. understands *iha citta.iha kratuḥ* as four independent words. According to Kāuç. (87. 21), the verse is made to accompany the taking of one of two lighted sticks of wood (see under 1. 56), and setting it up in the dirt (see under 2. 34). That this was its original office may be questioned; perhaps it is rather an invocation of the ancestor for help to his descendants.

39. These waters, rich in honey, satisfying (*abhi-tṛp*) son [and] grandson, yielding to the Fathers *svadhā́* [and] *amṛ́ta* — let the heavenly waters gratify both sides.

That is, the Fathers on the one side, and their living descendants on the other. Some of the mss. (including our O.R.) accent *abhí* in **a**. The *abhi* could extremely well be spared, and its omission would make the verse a good *āstārapañkti* ⌊with *triṣṭubh* close in **c** and **d**⌋. According to Kāuç., the next verse is used in the *piṇḍapitṛyajña* while pouring water on the fire (88. 23), after the presentation of the *piṇḍas*, and this one while then rinsing the mouth (88. 24).

⌊As to vs. 40, see p. xcvii, note.⌋

40. O waters, send forth (*pra-hi*) Agni unto the Fathers; this sacrifice of mine let the Fathers enjoy; they who attach themselves unto a sitting refreshment, may they confirm to us wealth having all heroes.

A corresponding verse is found in HGS. (in ii. 10. 6), reading thus: *āpo devīḥ pra hiṇutā 'gnim etaṁ yajñam pitaro no juṣantām : māsī 'mām ūrjam uta ye bhajante te* *no rayiṁ sarvavīraṁ ni yacchantu;* and the comparison appears to convict our unintelligible third pāda of being a very gross corruption. ⌊Observe that the word preceding *āsīnām* ends in *m*, and cf. the cases assembled under xviii. 2. 3.⌋ The comm. has no difficulty in explaining 'a sitting refreshment' as "a *piṇḍa* set upon the *barhis*." Both editions read at the end *yachān*, but all the mss. save one of SPP's read *yachāt;* the comm. has *-ān*. The Anukr. does not heed that the first pāda is *jagatī*. For the ritual application, see under the preceding verse. ⌊With **a**, cf. 2. 4 **d**, above.⌋

41. They kindle the immortal one, oblation-carrying, ghee-loving; he knoweth the deposited deposits, the Fathers that are gone away to the distances.

The comm., with his usual disregard of the accent, takes *ghṛtapríyam* as from *ghṛtá* + *priyá* ⌊*prītikaram ājyaṁ yasya*⌋. For the ritual use as prescribed by Kāuç. 87. 22, see under 2. 34, one of the verses that accompanies it. But the verse is used also, by Kāuç. 86. 18, at the end of the ceremony of interment on "making the devouring (*saṁkasuka*) fire blaze up"; this the comm. does not report in his statement of *viniyoga*. ⌊Caland appears to be right in thinking that the *pratīka samindhate* means *samindhate saṁkasukam*, xii. 2. 11, and not our verse here. See under xii. 2. 11 and note the free use of vss. from xii. 2. in the *sūtras* immediately following 86. 18.⌋

42. What stirabout for thee, what rice-dish, what flesh I offer (*ni-pṛ*) to thee, be they for thee rich in *svadhā́*, rich in honey, dripping with ghee.

The second half-verse is identical with 3. 68 **c**, **d**, above. Nearly all the mss. (of ours, all save Op.) accent *mánthan* in **a**; both editions read *manthám*. The comm. again ⌊see under 2. 30⌋ notes the technical sense of *ni-pṛ : niparaṇaṁ nāma pitryopavītinā parācīnapāṇinā pitrarthaṁ coditadravyasya prakṣepaḥ*. By Kāuç. 84. 6, the verse accompanies an offering of the articles mentioned, in the hut (*vimita*) in the preparation for interment of the relics; the comm. overlooks this. ⌊For the ceremony, cf. Caland, *Todtengebräuche*, p. 137.⌋

43. What grains I scatter along for thee, mixed with sesame, rich in *svadhā́*, be they for thee abundant, prevailing; them let king Yama approve for thee.

This is a repetition of 3. 69, being distinguished as such (and not of 4. 26) by the words *íti pū́rvā*, instead of *íty ékā*, after the *pratīka* in most of the mss. Nevertheless, the two *saṁhitā*-mss. of ours (O.R.) which give it in full, read *udbhvī́s* in **c**, the word in 4. 26, instead of *vibhvī́s*, that in 3. 69; and the comm. also states the repetition to be of 4. 26; and SPP's text reads accordingly. ⌊For the ritual, see under 3. 69.⌋

44. This [is] the former, the after down-track, by which thy former Fathers went away; they who are the forerunners, the followers (? *abhiṣác*) of it, they carry thee to the world of the well-doing.

Our reading *abhiṣā́cas* is an emendation, almost every ms. giving *abhiçā́cas* (our Op. has *abhi°sā́caḥ*, and also one ⌊or two⌋ of SPP's authorities); *-ṣā́c-* is of course intended, and the comm. gives it. SPP's text follows the mss. The comm. explains *niyāna* as the wagon (*çakaṭa*) on which the corpse is carried to the funeral pile; and the 'forerunners' and 'followers' as the oxen that draw it, in front and on all sides: which is doubtless not at all the true sense; he also reads *vahantu* in **d**. The verse is one of the *harinīs* ⌊Kāuç. 80.35; 82.31 note⌋: see under i.61. It lacks (in **a**) a syllable of being a full *triṣṭubh*. Its second pāda is identical with i.54 **b**.

45. On Sarasvatī do the pious call; on Sarasvatī, while the sacrifice is being extended; on Sarasvatī do the well-doers call; may Sarasvatī give what is desirable to the worshiper.

46. On Sarasvatī do the Fathers call, arriving at the sacrifice on the south; sitting on this *barhís*, do ye revel; assign thou to us food free from disease.

47. O Sarasvatī, that wentest in company with the songs, with the *svadhā́s*, O goddess, reveling with the Fathers, assign thou to the sacrificer here a portion of refreshment of thousand-fold value, abundance of wealth.

These three verses are a repetition of i.41–43 ⌊see notes thereon⌋, quoted by *íti tisráḥ* in most mss., but written out by our O.R. (both accenting *dakṣiṇā́* in 46 **b**).

48. Thee, being earth, I make enter into earth; may god Dhātar lengthen out our life-time; let him that goeth very far away be a finder of good for you; then may the dead (pl.) come to be (*sam-bhū*) among the Fathers.

The first pāda is identical with that of xii. 3. 22, and hence the comm. here makes the blunder of reporting this verse as quoted by Kāuç. 61.30,* whereas it is evidently the other; and he explains the meaning to be that earth is smeared upon the vessel ⌊porridge-pot⌋, which is entirely out of place in this connection, the analogy being with our own phrase "earth to earth." The problematic *párāparāitā* ⌊p. *párā॰parāitā*⌋ in **c** is rendered strictly according to its form, as if composed of *párā-parā + etṛ;* the Pet. Lexx. render it as "one who departs after another or in due order"; but I cannot see how this meaning is arrived at. The comm. reads *parāparetās* (our O. gives *-retas*), and explains it as *dūradeçam parāñmukham ito gatāḥ*. The comm. also, against *pada*-text and accent, understands *adhā 'mṛtās* in **d**. *⌊Cf. p. 869, ¶ 7.⌋

49. Start ye (du.) forward hither, wipe off that which the portents (?*abhibhā́*) have said there of you; from that come ye, inviolable ones, to this which is better, being bestowers here on me, a giver to the Fathers.

This is highly obscure, and the second half-verse, especially, is rendered only mechanically, and even then with substitution of *vásīyas* where nearly all the mss. have *váçīyas* or *vaçīyas* (our M.I.D., and one of SPP's, *vaçāyas*, which our text, quite unsuccessfully, emends to *vaçā́ya*); SPP. admits *váçīyas* in his text; the comm. has *vásīyas*. According to Kāuç. (82.40), the verse is addressed to the two kine (the comm. says, the two that have drawn the hearse): the direction is *iti gāvāv upayachati;* it is perhaps intended as a purification of them after the ill-omened service which they have performed. In **c** the vocative, *aghnyāu*, is an emendation, SPP. reading with the mss. *aghnyā́u;* but the accentuation of the mss. is here very unauthoritative; the comm. also takes the word as vocative. Nearly all our mss. (all save O.Op.R.) leave *ūcus* in **b** without accent. The comm. is not ashamed to derive *abhibhās* formally from *abhi-bhū*, and to explain it by *abhibhāvakās* or *dūṣakās;* his general explication of the pāda, as intimating a reproach brought against the pair for having been engaged in such business, is doubtless good. The defective meter suggests a corruption of the text. The comm. takes *iha* and *bhojanāu* in d as two independent words, and renders *bhojanāu* by *bhojayitārāu* or *pālayitārāu*. Two of SPP's mss. also accent the words separately. ⌊On his margin Whitney pencilled the memorandum, "Recast this note."⌋ ⌊In Ppp., immediately after our xvii. 1. 30, comes this verse. Its appearance in that place is possibly to be interpreted as a hint at the existence in Ppp. of our book xviii., of which, however, there are no other traces in Ppp. save the straggling verses 1. 46 (in ii.), 2. 13 (in xix.), 2. 17 and 3. 56 (in xx.).⌋ ⌊☞ Last addition misplaced: see p. 1016.⌋

50. This sacrificial gift hath come excellently to us, given by him, well-milking, vigor-bestowing; old age, coming close to (?*upa-pṛc*) them living in youth, shall lead these away together unto the Fathers.

According to Kāuç. (82. 41, the next rule to that which quotes the preceding verse), the verse accompanies the giving ⌊or receiving: comm.⌋ of a *dakṣiṇā* or sacrificial gift of at least ten kine ⌊the comm. says one⌋, at the close of the after-cremation ceremonies. But this gives no clew to the meaning of the second half-verse, whose connection with the first remains very obscure. The two editions agree in their text throughout, but *upapṛ́ñcatī* is obviously an inadmissible accentuation, requiring emendation to *upa-pṛñcatī́;* and it is against all rule to accent any but the last of two or more prefixes to the same verb: hence *upasampárāṇayāt*—which accent is given by ⌊two or⌋ three of SPP's authorities, and which he therefore had good reason for adopting (it is also given by our O.Op.R., all collated after our publication). ⌊If I understand the Collation Book, O.R. accent *upasám párā-*.⌋ Three of our *pada*-mss. (Bp.Kp.D., but D. not accented) make the anomalous division *upa○sám : parānayāt;* the other (Op.) has *upa○sampárānayāt*, which is the regular and proper form: see Prāt. iv. 2 and note, and iv. 7. In c, our Bp.D. (but D. without accent) have the strange reading *yāú : váne*, and Op. *yāuváneṣu;* while Bs. ⌊O.K.⌋ also accent *yāú váne*, as do two of SPP's mss. (three others *yāuváne*, and only two, with our M.T.R.s.m., *yāúvane*).

51. This *barhís* I bring forward for the Fathers; a living, higher one I strew for the gods; that do thou ascend, O man, becoming sacrificial; let the Fathers acknowledge thee who art departed.

A corresponding verse is found in TA. (in vi. 7. 2), which reads in a *bharema*, for b *devébhyo jī́vanta úttaram bharema*, for c, d *táttvaṁ ārohā́so médhyo bháva* ⌊Poona ed. *bhávam**⌋ *yaména tváṁ yamyā̀ saṁvidānáḥ :* its text is plainly in part corrupt. *Bhávan* in c is an emendation, all our mss. save one (Op.), and the majority of SPP's, reading *bhavan*, as if mixing the word up with *bhava*, imperative. The comm. reads in b *jīvan*. Neither this verse nor its predecessor is to be called with any reason a *jagatī;* ⌊but 50 c, d and 51 c have *jagatī* cadences⌋. This has the same *pratīka*, so far as concerns the first two words, as 1. 46, and it is impossible to tell which of the two verses is quoted by Kāuç.; but the comm. declares the first half of this one to be used as *darbha*-grass is strewn upon the wood of the funeral pile, and the second half as the corpse is laid supine upon the grass thus strewn: that is to say, this verse is intended in Kāuç. 80. 51; ⌊so also Caland, WZKM. viii. 368⌋. *⌊The mss. vary between *bhavaṁ* and *bhava* and the TA. comm. understands *bhava*.⌋

52. Thou hast sat upon this *barhís*, thou hast become sacrificial; let the Fathers acknowledge thee who art departed; collect thy body according to its joints; I arrange thy members with *bráhman*.

The reading *yathāparú* in c is an emendation, made alike by both editions;* the comm. has it, but all the mss. give *yathāpurú* — which is perhaps not altogether untranslatable: 'according to its muchness.' We should expect in **b** rather *jā́nan* than another *jānantu* (51 **d**). The verse evidently belongs with its predecessor ⌊used at 80. 51⌋, but is entirely separated from it in ritual use, accompanying, according to Kāuç. 85. 25, ⌊the assembling of the bones so as to form a human figure, as explained under 3. 25⌋; next after it are quoted 2. 24, 26 and 3. 25–37. Pāda **b** has an extra syllable. ⌊With regard to the place of the vs., see p. 870, ¶ 1, and p. 870, end.⌋

*⌊In support of the emendation, SPP. adduces ix. 5. 4, with its *yathāparú* and *paruçás*. I think that *yathāparú* (as against *yathāpurú*) is strongly supported by the sense (much less so by the mss.) of the two Kāuçikan passages which give the ritual for ix. 5. 4 and for this vs. respectively, to wit, 64. 10 and 85. 25. In the latter passage the mss. have *yathāparuḥ saṁcinoti* (one, *-puru*), and Keçava says *yathāparu*, and Bloomfield emends to *yathāparu;* but I am not quite sure that it is necessary, for *yathāparus* may not be bad Sanskrit.⌋

53. King leaf is the cover of the dishes; the strength of refreshment, the power, vigor, hath come to us, dispensing (*vi-dhā*) life-time to the living (pl.), in order to length of life for a hundred autumns.

The comm. reads in **a**, against the *pada*-text and the metrical requirement, the later abbreviated *pidhānam*. It understands by *parṇa* ('leaf') the tree so called, or the *palāça*-tree; and this may be correct; this tree, it says, owing to its sacrificial quality, is the overlord of trees. ⌊Cf. the synonyms *brahmapādapa* (in Hemacandra) and *yājñika*, *viprapriyā* (in Rājanighaṇṭu): cf. also *brahma vāi palāçaḥ*, ÇB. xiii. 8. 4^1.⌋ It takes *ūrjás* as a nominative, which makes a decidedly easier reading, but is unsupported by Vedic usage elsewhere. Only two or three mss. (including our Op.) read in **c** *vidádhat*, the rest *vídadhat* (and the *pada*-mss. *ví°dadhat*, which is absurd ⌊cf. note to xiii. 3. 17⌋, but rather indicates that the word was correctly viewed as a participle); and SPP. accepts *vídadhat*, p. *ví°dadhat*, because the comm. supports the majority of the mss. by understanding *ví dadhat*. The true reading is, beyond all reasonable question, *vidádhat*, as our text gives it. The meter seems to be viewed by the Anukr. as 10 + 11 : 8 + 11 = 40; it is rather too irregular to merit a name. Its use* in Kāuç. (86. 6) follows that of vs. 36 above; it accompanies the laying of middle-foliage (? *madhyamapalāçās*) down upon the offering dishes: the comm. says, more explicitly, upon the nine dishes spoken of in vss. 16–24, and also upon the perforated plates (*madhyapalāçapatrāir ācchādayet*); Keçava's explanation corresponds closely with this.

*⌊The *palāça* has ternate leaves, from 8 to 16 inches long: Roxburgh, *Flora Indica*, p. 540, Calc. ed. 1874. By *madhyama parṇa* or *palāça* is meant the middle one of any of these ternate groups; the middle one is especially fit for holy use by reason of its likeness to a sacrificial ladle: TB. i. 6. 10^3, *madhyaména parṇéna juhoti: srúg ghy èṣā́:* cf. also Sāyaṇa on TS. i. 8. 6, p. 1167, Poona. I am indebted to Caland's excellent paragraphs on this subject, ZDMG. liii. 212.—The "nine dishes" are the last nine of the eleven whose deposition is explained above, under vs. 16. The "plates" are the leaky old dishes noticed above under vs. 36.⌋

54. The share of refreshment that generated this man; — the stone attained (*gam*) the overlordship of the foods; — him praise ye, all-befriended, with oblations; may that Yama make (*dhā*) us to live further.

The second half-verse is identical with 3. 63 **c**, **d** above. The translation of the first half is purely mechanical, the sense being wholly obscure. The comm. renders *bhāgás* by *sambhaktā*, and *ūrjás* by *annasyā 'sthisamīpasthāpitacarulakṣaṇasya*, *yamas* being the implied subject; then the 'stone' is the one used to cover the same *annāni* or *caravas*. A couple of our mss. (O.R.) and one of SPP's read in **b** *áçvā́ 'nnām;* several (including our O.Op.R.) have *ádhipatyam*. Some of ours (O.R.K.) and three of SPP's leave *jagāma* without an accent, which seems better, and is implied in the translation. One of SPP's gives *bhāgám* in **a**. In Kāuç. (86. 7) the verse is used next after 53, and accompanies the covering of the same dishes with stones — or, the comm. adds, with bricks. ⌊Cf. Caland, *Todtengebräuche*, p. 157.⌋ It lacks a syllable in **a**. Our edition leaves *viçvamitrās* in this verse without accent, on the authority of two of our mss. (Bp.M.); all SPP's give *viçvámitrās*, p. *viçvá°mitrāḥ*, as in 3. 63, and he accepts this in his text. The two verses ought of course to be made to agree, but there is little reason for preferring either nominative or vocative ⌊the comm. takes the doubtful word as voc.⌋. ⌊If the Viçvāmitras be not meant here and at 3. 63, then Weber's observations reported under 3. 16 lose some of their basis.⌋

55. As the five clans (*mānavá*) scattered (*vap*) a dwelling (*harmyá*) for Yama, so do I scatter a dwelling, that there may be many of me (?).

A corresponding verse is found in TA. (in vi. 6. 2); it reads *hārmyám* in **a** and **c**, and *evám* in **c**; and for **d** *yáthā́ 'sāma jīvaloké bhū́rayas*, which, however unmetrical, is at least capable of being translated, while this can hardly be claimed for our **d**. All the mss. read at the end *ásatas*, save one of SPP's, which follows the comm. in giving *ásata*, as is read in both editions — in ours, purely as an emendation. The comm. makes no difficulty of taking *ásata* as = *syāta*, and explaining "that ye my relatives may be numerous"; but that would be *ásatha;* and *ásata* has no grammatical standing of any kind, and hence is to be rejected. The comparison with TA. at least shows that the pāda is corrupt. The comm. foolishly divides *evā́vapāmi* in **c** into *eva āvapāmi*. Three of our *pada*-mss. (not Op.) most absurdly divide *áva-pan* in **b**; it is strange that SPP. reports nothing of the kind from his authorities. By Kāuç. (86. 11) the verse is used next after 2. 50 etc., with the direction *iti saṁçritya* ('on finishing the pile'?); the comm. says that with it they are to divide (*kuṭṭay*) leftwise, with sticks or bricks, the part of the cemetery on which the pile stood: in TA. it accompanies the "placing in the jar [of relics] the drugs called *sarvāuṣadhi*" (hence, perhaps, the use of *vap* in the verse, as they are strewn in); ⌊but cf. Caland, *Todtengebräuche*, p. 149⌋.

⌊On *saṁçritya* (?) and *kuṭṭayeyus.* — Kāuç. 86. 10 reads: *idam id vā u na* (xviii. 2. 50) *upa sarpa* (3. 49) *asāu hā* (4. 66) *iti cinvanti.* Sūtra 11 continues: *yathā yamāya* (4. 55) *iti saṁçritya.* Upon 10, Keç. says: *çilābhir* (? *çalākābhir* ?) *viṣamābhir iṣṭakābhir vā prasavyaṁ cinvanti çmaçānam.* And the AV. comm., in giving the ritual for 2. 50 (p. 115) and 3. 49 (p. 161) and 4. 66 (p. 233), says: *çmaçānadeçaṁ viṣamasaṁkhyākābhiḥ çalākābhir iṣṭakābhir vā prasavyaṁ cinuyāt*, using the very same words in all three passages, save that he leaves out the second word in the second passage. Then, for 4. 55 (p. 224) he says: *çalākābhir iṣṭakābhir vā prasavyaṁ citaṁ çmaçānapradeçaṁ kuṭṭayeyuḥ.* — In all these passages, *çmaçāna* or *çmaçāna-deça* or *-pradeça* must mean the mound which they heap (*ci*) over the buried bones: cf. ÇB. xiii. 8. 1^{1} *athā 'smāi çmaçānaṁ kurvanti, gṛhān vā prajñānaṁ vā* ('or as a monument'), and Harisvāmin's comment, p. 1017^{15}, *çmaçānam prasiddham asthi-saṁrakṣa-vāstu;* the mound is, as with us, not quite knee-high, ÇB. xiii. 8. 3^{12}, *adhojānu.* — The meaning of our comm. on 4. 55, accordingly, seems to be: 'after the mound has been heaped up (*citam*), they should pat (*kuṭṭay*) it with splints of wood or with bricks, [going around it, as they pat it,] to the left.' — If this be right and if *kuṭṭay* is the comm's version of the word after *iti* in *sūtra* 11, then I suspect that Bloomfield has not hit the right reading in the printed text. Whitney's 'on finishing the pile' would call for *saṁsthāpya;* but *saṁçnathya* is much nearer to the meaning of *kuṭṭay* and also to the probable intention of Bl's mss., and I would accordingly read *saṁçnathya* in place of the printed *saṁçritya.* Root *çnath* means 'thrust, push,' in their ordinary and in their obscene senses, and here, with *sam*, 'to make [the mound] compact or firm by striking or beating or patting,' as a modern gravemaker pats the mound with his spade to give it shape and firmness.⌋

56. Wear (*bhṛ*) thou this gold, which thy father wore before; of thy father, going to heaven (*svargá*), do thou wipe off the right hand.

The majority of mss. read *pitur* in **c**, some *pītur*, and hardly any (of ours, only Op.) *pitúr.* Many of ours have *mṛḍhḍhi* in **d**: see Prāt. i. 94 and note. The comm. strangely gives *piprhi* ⌊cf. xiii. 1. 1, note⌋ in **a** (though *abibhar* in **b**!). According to Kāuç. 80. 46, 47, the first half-verse is used as the manager takes with the right hand some gold worn by the deceased, smears it with ghee, and passes it to the eldest son; the second half-verse, as he makes him wipe off his (of course, the father's) right hand; the comm. states it thus: "with the first half he makes the oldest son heat (*ādīpayet:* as if the comm. read in Kāuç. *ādīpayati* instead of *ādāp-*) in the fire gold found in the hand of the deceased; with the other half the son should wipe the deceased's hand."

57. Both those who are living and those who are dead; those who are born and those who are worshipful — for them let there go a brook of ghee, honey-streamed, overflowing.

We had the second half-verse above as 3. 72 **c**, **d**, only with *çatádhārā* instead of *mádhudhārā.* The mss. are again at variance as to the accent of *kulyā;* and the majority also accent *madhúdhārā*, as if they had *çatádh-* in mind ⌊cf. end of note to 1. 42 above⌋. *Yajñīya* is a queer antithesis to *jātá*, and the comm. reads instead *jajñiyās*, explaining it as *jajñim utpattiṁ yānti gacchanti:* that is, *jajñi* + root *yā!* The comm. also understands in **d** *madhudhārās*, as object of *vyundatī.* A corresponding verse is found in TA. (in vi. 12): it omits the first *ca* in **a**; has at end of **b** the almost acceptable reading *jántyās* (it ought to be *jántvās*); offers in **c** the curious corruption *dhārayitum* for *kulyāi 'tu;* ⌊and accents *mádhudhārā* in **d**⌋. The schol. add the verse to 56, as used by Kāuç. 80. 46; the Kāuç. uses it twice with 3. 72: see under that verse; in TA. it has an utterly different application, in the ceremony of turning loose the cow that was led with the corpse to the funeral pile.

58. There purifies itself the conspicuous bull of the prayers, the sun of days, lengthener out of dawns, of the sky (*dív*); the breath of the rivers hath made the jars to resound loudly; entering Indra's heart with skill.

This is a verse out of one of the most formidable hymns of the RV. soma-book (RV. ix. 86. 19), and occurring also twice in SV. (i. 559; ii. 171). In **b**, RV. reads *sómo áhnaḥ pratarītó 'ṣáso diváḥ;* in **c**, *krāṇā́* and *avīvaçat;* in **d**, *hā́rdi* and *manīṣíbhis;* with this SV. in general agrees, but has, with AV., *áhnām* and *uṣásām* in **b**, and *acikradat* in **c**; it is peculiar in reading *prāṇā́* (p. *pra○āṇā́*) at beginning of **c**; a corruption, doubtless, which is carried out to greater intelligibility in our *prāṇás.* The

AV. corruption, of both sense and meter, in **b**, *pratárītā uṣ-*, supported by the *pada*-reading *pra°tárītāḥ*, is very strange; of our mss., only three (O,R., supported by Op. *-tā : uṣ-*) have the correct *-to 'ṣ-*; of SPP's, according to his account, about half support *-to 'ṣ-*, and he accordingly admits that reading into his text; we ought to have done the same by emendation. ⌊For *hā́rdim āviçán* (p. *ā°viçán*) *man-*, the comm. reads *hārdima . . . aviçat . . . man-*.⌋ What right the verse has here (or vs. 60, coming from the same RV. hymn) does not appear; neither Kāuç. nor the comm. uses it in the ritual; but the latter says, as if by way of excuse, that, as the Fathers enjoy the fruit of the soma-sacrifices which they have offered, soma is praised in the ceremonies for the Fathers. He explains the 'rivers' in **c** as the *vasatīvarī* waters. ⌊He says, p. 224^{23}, *vṛṣā matīnām ityādīnāṁ tisṛṇām* (vss. 58, 59, 60) *pitṛmedha eva kāṇḍokto viniyogo 'nusaṁdheyaḥ*, which is not clear to me: should it be *pitṛmedhakāṇḍa evokto?*⌋

59. Let thy sparkling (? *tveṣá*) smoke cover, being in the sky, extended bright; for thou, O purifier, shinest like the sun with luster, with beauty (*kṛpā́*).

The verse is RV. vi. 2. 6 and SV. i. 83; both read *ṛṇvati* in **a**; ⌊in **b**, SV. combines *diví sáñ ch-*: cf. *diví ṣáñ ch-* at xvii. 1. 12⌋. The comm. explains *kṛpā* as = *kṛpayā* or *stutyā*. Vāit. (6. 11) uses the verse, with others, in the ceremony of establishing the fires.

60. Soma (*índu*) verily goes forward to Indra's rendezvous; the comrade does not violate (*pra-mī*) the comrade's agreements; thou rushest to join, as a male after females — soma, in the jar, by a road of a hundred tracks.

The verse corresponds to RV. ix. 86. 16, which has, however, important variants: in **a**, *pró ayāsīd índur* and *niṣkṛtám;* in **b**, *saṁgíram;* in **c**, *yuvatíbhis* and *arṣati;* in **d**, *çatáyāmnā;* SV. (i. 557; ii. 502) agrees with RV. except in the last item, having, like our text, *-yāmanā*. ⌊The meter shows that it is to be pronounced *-yāmanā*, whichever way it is written: cf. JAOS. x. 532.⌋ Our *níṣkṛtim* is hardly better than a corruption of the RV. reading; but the comm. understands it as Indra's "belly" (*jaṭharalakṣaṇaṁ sthānam*), and supports his opinion by quoting RV. iii. 35. 6. *Saṁgirás*, in **b**, is understood in the translation as *saṁgíras* (which is read by two or three mss., including our O.), the former being unintelligible; the comm. gives two explanations, both implying the accent *-gír-*, one from *sam-gṛ* 'agree,' the other from *sam-gṛ* or *-gil* 'swallow down,' thus finding in the verse another "belly" (*saṁgiras = saṁgiram = udaram*). Our text of **c** spoils both the meter and the connection, making the line render very lamely; the comm. reads *yóṣā*, and takes it as an instrumental (like *yuvatíbhis*); in **d** he has the RV.SV. reading. The metrical definition of the Anukr. is worthless. ⌊The RV. verse is a good *jagatī*, and so is this, barring **c**, where the corruptions have spoiled meter as well as sense.⌋

61. They have eaten; they have revelled ⌊surely⌋; they have shaken off (*áva*) those that are dear; having own brightness (*svábhānu*), they have praised; inspired, youngest, we implore.

The verse corresponds to RV. i. 82. 2 **a–d**, and is found also in other texts: SV. i. 415; VS. iii. 51; TS. in i. 8. 5^{2}; MS. in i. 10. 3. All these agree in reading in **c** *priyā́s* for *priyā́n*, and, for **d**, *víprā náviṣṭhayā matī́;* and they add a fifth pāda, a refrain, having nothing to do with the meaning of the verse. A majority of the AV.

mss. (including our M.O.Op.R.K.D.) read *ávā 'priyān̄* (p. *áva : apriyān̄*), and this is perhaps the true Atharvan text (though the accent, in that case, should be *ávā́ 'priyān*), and defensible on the ground of sense; our last pāda is nothing but a senseless corruption. In Kāuç. (88. 27) the verse is used, next after vss. 81 ff.,* in the *piṇḍapitṛyajña*, with the direction *ity uttarasicam avadhūya;* the comm. paraphrases this to mean that one is to perform an additional sprinkling (? *uttarapariṣeka*) next after the worship (*upasthāna*) of the *piṇḍas*. For the application of the verse to the Fathers, compare TB. ii. 6. 3^2, *ákṣan pitáraḥ : ámīmadanta pitáraḥ*, etc.; ⌊also Sāyaṇa's comm. on TS. i. 8. 5^2, Poona ed., p. 1159⌋. *⌊It is to be noted that in the *piṇḍapitṛyajña* of the VS. (ii. 31), *amīmadanta pitaraḥ* etc. comes just before the verses corresponding to our vss. 81–85.⌋ ⌊ÇGS., i. 15, prescribes the RV. verse for use when the bride greases the axle of the wedding-car: is this because of the resemblance of *akṣam* ('axle') to *akṣan* (root *ghas*)?!⌋ ⌊See p. lxxix.⌋

62. Come ye, O Fathers, delectable, by profound roads that the Fathers travel, assigning to us lifetime and progeny; and do ye attach yourselves to us with abundances of wealth.

The last pāda was found above as ix. 4. 24 **d**. Corresponding verses are found in HGS. ii. 10. 5 and MB. ii. 3. 5. For **a**, **b**, MB. reads *eta pitaraḥ somyāso gambhīrebhiḥ pathibhiḥ pūrviṇebhiḥ;* and as second half-verse it has our 3. 14 **c**, **d**. HGS. has *ā yāta pitaraḥ somyā gambhīraḥ* (misprint for *-rāiḥ?*) *pathibhiḥ pūrvyāiḥ*, with an altogether different **c**, **d**. We should prefer *somyāsas* unaccented, both in this verse and in the next, but no ms. so reads. The comm. has in **c** *dadhata*, which he pronounces the same as *dhatta*. In Kāuç., in the *pitṛnidhāna* ceremony, the verse accompanies (83. 27) the bringing of the bone-relics, before sunset ⌊into the hut: Keç.⌋; and it is followed (83. 28, 29) by 1. 52 and 2. 29; then, in the *piṇḍapitṛyajña* (87. 28), the three are repeated; the comm. notices only the latter use, stating that with this verse one is to scatter sesame on the *barhis* spread for the purpose of giving the *piṇḍas*. In number of syllables, the verse answers to the description of the Anukr. (9 + 10 : 11 + 11 = 41). ⌊The MB. reading makes a rectification of the meter at the beginning of **b**.⌋

63. Go away, O Fathers, delectable, by profound roads that go to the stronghold (*pūryáṇa*); then, in a month, come ye again to our houses to eat the oblation, with good progeny, with good heroes.

All the *pada*-mss. commit the strange blunder of dividing *ā́yāta* in **c** into *ā́ : ayāta;* both editions make the necessary correction; the comm. also understands *ā yāta*. In **d**, some of the mss. make great difficulty over *áttum*, reading also ⌊*annum*,⌋ *atnum*, *antum*, *atnūn*, and the comm. gives as a compound *haviratnūn;* but our O.R.D., and the majority of SPP's authorities, have the correct reading; as does also HGS. in its corresponding verse ⌊ii. 13. 2⌋. HGS. ⌊spoils the meter of **a** by modernizing *somyā́sas* to⌋ *somyās;* reads in **b** *pūrvyāis;* ⌊and begins **c** with *atha*⌋. The first half-verse occurs also in MS. i. 10. 3 and AÇS. ii. 7. 9. MS. makes nearly good meter of it, reading *páre 'tana pitaraḥ somyāso gambhīrébhiḥ pathíbhiḥ pūrvébhiḥ* (which should evidently be emended to *pūrvyébhis*); AÇS. differs from this only by having at the end *pūrviṇebhis* (with K. and Kap.S., as pointed out by Schröder). Prāt. iii. 83 quotes the word *pūryāṇa*. Kāuç. uses the verse in the *piṇḍapitṛyajña* (88. 28), next after vs. 61, in dismissing the Fathers after their feast of *piṇḍas*. The metrical description of the Anukr. is very poor: ⌊it is probable that the verse originally was 11 + 11 : 12 + 11; but its **b** is spoiled metrically⌋.

64. What one limb of you Agni Jātavedas left when making you go to the Fathers' world, that same for you I fill up again; revel ye, O Fathers, in heaven (*svargá*) with [all] your limbs.

HGS. has (in ii. 11. 1) an analogous but quite different verse: *yad vaḥ kravyād añgam adahal lokān ayam praṇayañ jātavedāḥ: tad vo 'ham punar ā veçayāmy ariṣṭāḥ sarvāir añgāiḥ sam bhavata pitaraḥ.* Most of our mss. (all except O.Op.R.), but, by his account, only one of SPP's, leave *ajahāt* in **a** unaccented; on the other hand, all without exception accent in **d** *pitáras*, which SPP. accordingly admits into his text; but our emendation to *pitaras* is plainly necessary. What the comm. says is here unknown, because the manuscript shows a considerable lacuna, involving the latter half of the explanation of this verse, with the text of the next and the larger part of its exposition. Kāuç. uses the verse (88. 5) in the *piṇḍapitṛyajña*, next after vss. 74, 78, to accompany an offering of rice-grains with the stirring-stick (*sāyavana* ⌊that is, *sa-āyavana:* SPP's *sāṁyavana*, p. 233^4, does not seem right⌋). ⌊As to completeness of limbs in the other world, see my note to 4. 12, above. This verse was translated metrically by Whitney, *O. and L. S.*, i. 57.⌋

65. Jātavedas has been the messenger sent forth, at evening, at close of day to be honored by men;—thou hast given to the Fathers; they have eaten after their wont; eat thou, O god, the presented oblations.

We had the second half-verse above as 3. 42 **c, d**. Part of our mss. (O.Op.R.D.), with, so far as appears, the majority of SPP's, read in **b** *upavándyas*, and the latter accordingly adopts it in his text; the root *vand* does not appear to be anywhere else combined with *upa*. The line reads like a kind of echo of RV. iv. 54. 1 ⌊TB. iii. 7. 13^4⌋. The verse is the last one quoted in the *piṇḍapitṛyajña* by Kāuç. (89. 14), to accompany the withdrawal of the "extended" fires. ⌊By "extended" I suppose W. means the technical *praṇīta* (cf. comm., p. 233^6). The words of Kāuç. are *agnim pratyānayati:* the ceremony seems to be the same as that prescribed by ÇB. at ii. 4. 2^{24}, *punar ulmukam api sṛjati*, and by ÇÇS. at iv. 5. 9, *ulmukam agnāu kṛtvā.*⌋

66. Thou yonder, ho! hither thy mind! as sisters (*jāmí*) a *kákutsala*, do thou cover him, O earth.

The translation implies the evidently necessary emendation to *ásāu* in **a**; both editions give *asāú*, because this is read by all the mss.; the comm. understands the word as a vocative; it also reads the interjection as *hā*, while the *pada*-text gives *hāl.* It further glosses *jāmayas* ⌊alternatively⌋ with *bhaginyas*, and reads *kakutsthalam*, explaining it as *pradhānāvayavapradeçam*, and paraphrasing with *putrādīnāṁ çiraḥ-prabhṛtīny añgāṇi çītātapavātanivāraṇāya.* The Pet. Lexx. conjecture *kakutsala* to be a pet word for a little child. We had the third pāda above as 2. 50 **d**, 51 **d**, and 3. 50 **d**. Kāuç. uses the verse (86. 10) with 2. 50 and 3. 49 in the ceremony over the bone-relics. The comm. includes with it vs. 67.

67. Let the worlds where the Fathers sit adorn themselves (*çumbh*); I make thee to sit in the world where the Fathers sit.

The first phrase is VS. v. 26 f, which, however, reads *çúndhantām;* Āp. vii. 9. 10 has *çundhatāṁ lokaḥ pitṛṣadanaḥ.* ⌊For variants as between *çundh* and *çumbh*, cf. notes to vi. 115. 3; xii. 2. 40; 3. 13, 21, 26; xviii. 3. 56.⌋

68. Thou art the *barhís* of them that are our Fathers.

The metrical description of the Anukr. implies the reading *yé asm-*. In Kāuç. (87. 27) the verse is used with 1. 51 etc. (see under 1. 51) in connection with the strewing of *barhis*.

69. Loosen up the uppermost fetter from us, O Varuṇa, [loosen] down the lowest, off the midmost; then may we in thy sphere, O Āditya, be guiltless unto Aditi.

The verse ⌊which is RV. i. 24. 15, etc.⌋ occurred above as vii. 83. 3 ⌊which see⌋; among our mss., only O.R. write it out in full. The comm. notices the repetition, yet goes on to give a full explication. In Kāuç. (82. 8), it is used in the ceremony of the first day after cremation (next before 3. 56), with the direction *iti jyeṣṭhaḥ*, apparently implying that "the oldest" son of the deceased pours water on the attendants; the comm. says that with this verse, immediately after the cremation, all the Brahmans should take a bath (*snānaṁ kuryuḥ*).

70. Release from us all fetters, O Varuṇa, with which one is bound crosswise, with which lengthwise; so may we live hundreds of autumns, by thee, O king, guarded, defended.

The rendering of *samāmé* and *vyāmé* in b is far from certain: cf. iv. 16. 8. The comm. explains: *samāmo nāma vyāmasaṁjñitapradeçāt saṁkucitapramāṇako deçaḥ: saṁnihite pradeçe dūre pradeçe ce 'ti yāvat.* Two of our mss. (O.R.) and one of SPP's read *samāné;* and two or three of the latter have *badhyate*, without accent. Nearly all, again, read *çarádam* in c (our O.R.p.m. ⌊and one of SPP's⌋ *-das*), and SPP. admits *çarádam* into his text; our *-dām* is an emendation, and a necessary one, unless we take instead *-das*, as in apposition with *çatā́ni.* The comm. makes no difficulty of reading *-dam*, understanding it, according to one of his convenient rules of interpretation, as a sing. used in place of a plural. Most of our mss., again (except P.O.Op.R.), but only one of SPP's, accent *rā́jan.* The comm. points out that *rákṣamāṇās* is for *rákṣya-*, which is altogether probable, considering how easily a *y* is lost after *ṣ* or *ç*. The first pāda is identical with vii. 83. 4 a. All the *pada*-mss. except one of SPP's read *gupitā́* instead of *-tā́ḥ.* The comm. directs the verse to be recited for good fortune evening and morning at the end of the *daçarātra* in the *pitṛmedha.*

71. To Agni, carrier of the *kavyás*, [be] *svadhā́* [and] homage.

72. To Soma with the Fathers [be] *svadhā́* [and] homage.

⌊Verses 71–87 are prose, except vs. 75, with regard to which see p. 869, ¶ 5.⌋ These verses ⌊71, 72⌋ are found, in reversed order, in AÇS. ii. 6. 12. In VS. ii. 29 a, b, are found both, but with *svā́hā* in place of *svadhā́ námaḥ*, and the same in ÇÇS. iv. 4. 1 and GGS. iv. 2. 39, except that in the latter *svāhā* precedes the datives. VS. accents *pitṛmáte.* ⌊See also under vs. 74.⌋ In Kāuç. 87. 8, vss. 71–74 are combined in alternation with vss. 78–80 to accompany in the *piṇḍapitṛyajña* the scattering downward of three handfuls of offering; and ⌊are used⌋ again, later (88. 2, 3, 4) in the same ceremony, with oblations. ⌊Verse 71 is employed by Vāit. (9. 8) in the *sākamedha*, and I suspect (see p. 869, ¶ 7) that the *sūtra* intends vss. 72 and 73 also to be thus used: cf. also ĀpÇS. viii. 13. 15, 16.⌋

73. To the Fathers with Soma, *svadhā́* [and] homage.

74. To Yama with the Fathers, *svadhā́* [and] homage.

For the ritual use of these verses see the preceding note. ⌊Parallels of our vss. 72 and 74 and 71, and in that order, recur at MGS. ii. 9. 13: cf. the *pratīkas* in Knauer's Index, and also under *pitṛbhyas*, p. 152.⌋

75. Here is *svadhā́* for thee, O great-grandfather, and for them that are after (*ánu*) thee.

76. Here is *svadhā́* for thee, O grandfather, and for them that are after thee.

77. Here is *svadhā́* for thee, O father.

Passages analogous with these three verses are found in a number of other texts: TS. i. 8. 5^1; AÇS. ii. 6. 15; Āp. i. 9. 1 (cf. also viii. 16. 6; xiii. 12. 9); ÇÇS. iv. 4. 2; GGS. iv. 2. 35; ÇB. ii. 4. 2^{19} forbids the use of *yé ca tvā́m ánu*, and KÇS. iv. 1. 12 is of the same opinion. ⌊Opposite vs. 75, W. notes K. ix. 6.⌋ In 77 all our mss. save one (Op.) read *tátas* instead of *tata;* half of SPP's do the same. In Kāuç. 88. 11 the three verses (doubtless: only the *pratīka* of 75 is quoted; the comm. says the three) are used on setting down three combined (*saṁhata*) *piṇḍas* on the *barhis;* and Vāit. (22. 22) employs them similarly in the *agniṣṭoma*. Though 75 is easily read as two *anuṣṭubh* pādas, the Anukr. allows it only 15 syllables, refusing to resolve *tu-ā́m* here, as it also refuses in 76. ⌊As to vs. 75, see p. 869, ¶ 5.⌋ ⌊Apropos of *tata* and *tāta*, the comm. cites AA. i. 3. 3; and Sāyaṇa, in his comment on that passage, gives two little tales about Prajāpati's early linguistic ventures which remind us somewhat of the beautiful βεκός story as told by Herodotus in the beginning of Euterpe.⌋

78. *Svadhā́* to the Fathers that sit upon the earth.

79. *Svadhā́* to the Fathers that sit in the atmosphere.

80. *Svadhā́* to the Fathers that sit in the sky (*dív*).

These verses are found also in Āp. i. 9. 6, and in GGS. iv. 3. 10. GGS. has *pṛthivīṣadbhyas* ⌊and *antarīkṣasadbhyas*⌋; both combine *pitṛbhyo 'ntar-*; and our O.R.K., with half of SPP's authorities, do the same; the Anukr. implies *-bhyo antar-*, but that proves nothing. For the ritual use, see under vss. 71, 72 above. Both Āp. and GGS. prescribe the verses for the case that the names of the Fathers intended are not known.

81. Homage, O Fathers, to your refreshment (*ū́rj*); homage, O Fathers, to your sap.

82. Homage, O Fathers, to your terror* (*bhā́ma*); homage, O Fathers, to your fury.

83. Homage, O Fathers, to that of yours which is terrible; homage, O Fathers, to that of yours which is cruel.

84. Homage, O Fathers, to that of yours which is propitious; homage, O Fathers, to that of yours which is pleasant.

85. Homage to you, O Fathers; *svadhā́* to you, O Fathers.

For a wonder, these formulas are written by all the mss. without variation and without error. Corresponding passages are to be found in many other texts: VS. ii. 32; TB. i. 3. 10^8; MS. i. 10. 3; K. ix. 6; ÇÇS. iv. 5. 1; AÇS. ii. 7. 7; Āp. i. 10. 2 and xiii. 12. 10; GGS. iv. 3. 18–21; MB. ii. 3. 8–11; none of them agree closely with our text; but the details of accordance and of difference are not worth giving. In Kāuç. (88. 26) they accompany in the *piṇḍapitṛyajña* the reverence (*upasthāna*) paid to the Fathers, being then followed by vss. 61 and 63. [*]⌊That is, 'to your terror-inspiring fury.'⌋

86. They who are there, O Fathers — Fathers there are ye — [be] they after you; may ye be the best of them.

87. They who are here, O Fathers — alive here are we — [be] they after us; may we be the best of them.

The translation here implies certain emendations of the text: *pitaras* ⌊accentless⌋ in 87 and the first time in 86, and the omission of *yé* after the second *pitáras* in 86: the latter is made also in our text, while SPP. reads, with the mss., *yé 'tra pitáraḥ pitáro yé 'tra yūyáṁ sthá.* As to the accent of the *pitaraḥ pitaro* in 86, the mss. are wildly discordant, presenting every possible variation, and, considering the many accentual blunders which they commit in this part of the text, the details are not worth reporting, nor need we feel any hesitation in amending to what seems to make the best sense. The omission of *yé* is much more serious, but seems demanded by the sense, and by the analogy of 87. Similar passages are found in ⌊TS. iii. 2. 5^{6},⌋ TB. i. 3. 10^{8-9} ⌊like TS.⌋, and ÇÇS. iv. 5. 1 (the latter nearest like our text: *ye 'tra pitaraḥ pitaraḥ stha yūyaṁ teṣāṁ çreṣṭhā bhūyāstha: ya iha pitaro manuṣyā vayaṁ teṣāṁ çreṣṭhā bhūyāsma*); compare also MS. i. 10. 3 and AÇS. ii. 7. 7.[*] All our mss. save one (Op.), and most of SPP's, leave *stha* in 86 unaccented; this non-accentuation, so far as it goes, favors the omission of *yé.* *Bhūyāstha* is a grammatically impossible form, and should be emended to *-sta*, which is read by ⌊TS. and⌋ TB. in the corresponding passage; ÇÇS., as has been seen, gives *-stha.* One of SPP's mss. has *bhūyāsta.* In 87, most of the mss. insert an *avasāna* after *smaḥ*, and SPP. follows them; it is of course senseless, unless we use one also after *stha* in 86[†]; nor does the Anukr. appear to acknowledge it, since it notes no difference of division as between the two verses; but our ⌊printed⌋ text at any rate blunders in not reading either *smo asmā́n* or *smo 'smā́n* since it has omitted the *avasāna*-mark. The metrical definitions of the Anukr. are worthless, as there is no trace of meter in the two passages; they can by violence be read into the number of syllables called for.

[*] ⌊In the second and third paragraphs below are given these passages from TB., MS., and AÇS. The TS. passage agrees with the TB. passage, save that TS. has *yè 'smíṅ loké* for the very bad *yè 'smiṅ loké* of TB.⌋

[†] ⌊We ought, I think, in fact to read with SPP. an *avasāna*-mark after *smaḥ* in vs. 87, not only as being abundantly supported by the mss. of both editions, but also as called for by the sense and the general (quadripartite) structure of the verse. And the same applies to the reading of an *avasāna*-mark after *stha* in vs. 86; it is printed in neither edition, but appears to be well warranted by the authorities of both.⌋

⌊The TB. passage, at i. 3. 10^{8-9}, with the *avasānas* as printed in the Poona ed., is: *yá etásmiṅ loké sthá* (8) *yuṣmā́ṅs té 'nu | yè 'smiṅ loké | mā́ṁ té 'nu | yá etásmiṅ loké sthá | yūyáṁ téṣāṁ vásiṣṭhā bhūyāsta | yè 'smiṅ loké | aháṁ téṣāṁ vásiṣṭho bhūyāsam.*— This passage and its analogues have been discussed in two papers by Böhtlingk, *Berichte der sächsischen Gesell.*, sessions of July 8, 1893, and May 2, 1896. In the first, having the TB. passage before him, he proposed to read, in place of the first *sthá*, the word *syús*, and to begin the first apodosis with it, and to delete the second *sthá.* In the second, having our AV. verses before him, he ascribes the false ending of *bhūyāstha* of 86 to the correct preceding *stha;* and, on the other hand, the false *sma* of 87 to the correct ending of *bhūyāsma.* The false *sma*, however, is — as we have seen — to be printed *smo* or *smaḥ* (cf. *Index*, p. 41 b). Moreover, he suspects that the second *pitaras* of 86 may be a corruption of *páretās* ('mortui istic vos estis'): this would be an easy corruption in *nāgarī*, but I do not feel that *páretās* offers a better antithesis to the *jīvā́s* of 87 (ÇÇS. *manuṣyās*) than does the word *pitaras* itself; and the latter are distinctly enough other-world beings: cf. 2. 48 (but also 49), and 1. 50, 54 above, also x. 6. 32. — Apropos of the blunder *bhūyāstha:* reading Dīgha Nikāya on the day of writing the above note, I observed at ix. 7, line 5, the phrase *saññā uppajjanti* etc., 'ideas arise,' and then in the very next sentence, *ekā saññā uppajjanti*, 'a single idea arise,' with plural verb-ending, albeit the *ekā* makes the breach of common concord most manifest and some mss. indeed read *uppajjati*. For the like error, see xv. 7. 3: cf. also notes xiv. 2. 59; xviii. 3. 47.⌋

⌊The MS. passage, p. 143^6, is: *eṣā́ yuṣmā́kam pitaraḥ: imā́ asmā́kam: jīvā́ vo jīvanta[ḥ] ihá sántaḥ syāma.* — The AÇS., p. 125 end, reads: *etā yuṣmākam pitaraḥ: imā asmākam: jīvā vo jīvanta iha santaḥ syāma.* To this, Gārgya, in his *vṛtti*, adds: *itikārādhyāhāreṇa sūtracchedaḥ: santaḥ syāmeti mantraḥ paṭhitavyo vaḥkāraṁ varjayitvā.* — The *etās* and *imās* seem to refer to *svadhā́s* (cf. ÇÇS. as above: *yā atra pitaraḥ svadhā, yuṣmākaṁ sā: ya iha pitara edhatur, asmākaṁ saḥ*); and the *eṣā́* of MS. appears to require correction to *etā́* p. *etā́ḥ.*⌋

88. Thee, O Agni, would we kindle, full of light (*dyumánt*), O god, unwasting; as that very wondrous fuel of thine shall shine in the sky (*dív*), bring thou food for thy praisers.

The verse is RV. v. 6. 4, and occurs also as SV. i. 419 and ii. 372, and in TS. iv. 4. 4^6 and MS. ii. 13. 7. All these agree together throughout, reading in **a** *te agna idh-* for *tvā 'gna idh-*, and in **c** *syā́* for *sā́*. SPP. reads in **c**, with the comm., *yád gha*, and makes no note upon it, implying that his mss. have the same; ours, however, give *yád dha* (p. *yát : ha*), in accordance with the other texts. All the mss. put an *avasāna* between **d** and **e** ⌊i.e. after *dyávi*⌋, and the Anukr. supports it, whence SPP. has it in his edition; we left it out as being uncalled for, and wanting in the parallel texts. For the use of the verse in Kāuç. with 3. 42, see the note to the latter: cf. p. 871, ¶ 3.

89. The moon among the waters runs, an eagle in the sky (*dív*); they find not your track, O golden-rimmed lightnings: know me as such, O firmaments (*ródasī*).

The verse is RV. i. 105. 1 and also SV. i. 417 ⌊Trāita Sāman⌋; and its first two pādas are VS. xxxiii. 90 **a**, **b**; it is quoted by *pratīka* in GB. i. 2. 9; ⌊pāda **e** is refrain all through the RV. hymn, save in the last, the 19th, verse⌋. Both RV. and SV. read in **d** *vidyutas*, as vocative, and the AV. mss. are divided between that and *vidyútas;* SPP. has the former, which is to be preferred. The comm. repeats the story of Trita and his two brothers, as "told by the Çāṭyāyanins," in almost precisely the same words as those in which it is given in the commentator's introduction to RV. i. 105. ⌊Oertel gives a summary thereof, and also the corresponding passage, JB. i. 184, text and version, JAOS. xviii.^{1} p. 18–20.⌋ ⌊The comm. quotes the verse as applied in a *mahāçānti* called *vāruṇī* in the Nakṣatra Kalpa, 18.⌋ Why the verse should be found as conclusion of this book of funeral hymns is very obscure. ⌊☞ See p. 1016.⌋

⌊Here ends the fourth *anuvāka*, with 1 hymn and 89 verses. The quoted Anukr. says *ekonanavatiç cāi 'va yameṣu vihitā ṛcaḥ:* cf. pages 814 and 869, ¶ 4, note 1.⌋

⌊Here also ends the thirty-fourth *prapāṭhaka.*⌋

Book XIX.

⌊Supplementary hymns.⌋

⌊This nineteenth book forms a supplement to the three grand divisions of the Atharvan collection, and is shown to be a later addition by a considerable variety of cumulative evidence. The evidence concerns in part the contents of the book; in part, the character of its tradition as respects both text and division and extent; and in part, the relation of its text to the ancillary Vedic treatises, the Pada-pāṭha and the Pañcapaṭalikā and the Prātiçākhya, and to the Kāuçika and Vāitāna sūtras.⌋

⌊**The contents** of book xix. resemble in large measure those of the earlier books, and wear (as W. says: see the General Introduction) the aspect of after-gleanings: cf. hymn 1 with i. 15; h. 18 with iv. 40; h. 34 with ii. 4, and especially 34. 4 with ii. 4. 6; h. 39 with v. 4; h. 44 with iv. 9; h. 57 with vi. 46. Had these hymns of book xix. been parts of the original collection, we should have expected (as W. intimates) to find them in their respective places with those of the earlier books. But more conclusive evidence could hardly be wished than is offered by hymn 23 of book xix., which hymn, under the form of "Homage to parts of the AV.," is incidentally also in some sort a table of contents to the preceding eighteen books, and presupposes their existence as a collection, and in an arrangement substantially accordant with that which they show in our text: cf. the introduction to h. 23.⌋

⌊**The general character of the tradition** in this book is strikingly inferior to that of the preceding eighteen. Such a statement can be duly verified only by a detailed study of the verses of the book, with reference to their intelligibility as they stand, and to the multiplicity or wildness of the variants presented; but a casual glance at the footnotes on pages 478, 484–5, and 539 of the Bombay edition will give some idea of their multiplicity. Many of them (like *trī́n nā́kaṅs* at 27. 4: see W's note) "are of the superficial variety of discordant readings which swarm in this book and have no real importance." Others are blunders of the grossest sort, as to which there is substantial agreement among the authorities or even complete harmony: such for example is the impossible *yásmāi . . . yacchati* at 32. 2, where not a single one has the absolutely necessary *yácchati:* cf. W's note to 45. 5. Especially noteworthy is vs. 4 of h. 40 as illustrating "what this nineteenth book can do in the way of corruption even of a text that is intelligibly handed down elsewhere" (so Whitney: the AV. version is so utterly corrupt that he is forced to translate from the RV. version, RV. i. 46. 6). If degrees of corruption and badness are to be distinguished, perhaps we may set down 49. 2 as the worst in book xix., or possibly in books i.–xix.; in the latter case, vi. 22. 3 is surely a close second. The uncertainties of the tradition of this book as to the precise amount of material to be included in it, and as to its division and the numeration of the parts, are rehearsed in the sequel: cf. the references at p. 898, end of ¶ 2.⌋

⌊**Relation of the text of book xix. to the ancillary Vedic treatises.** — **First**, the Pada-pāṭha appears to be very modern, as it is certainly very blundering and untrustworthy:

see SPP's notes on pages 410 and 460 and especially 543, and W's note on hymn 68, and observe, for example, the wild resolution of *vármā sīvyadhvám* as *várma : asi : vi°adhvám* at 58. 4. The corruptness of the text made Whitney doubt (in 1862: see his Prāt., p. 581) the existence of a *pada-pāṭha.* — **Second,** book xix. is entirely ignored by the Pañcapaṭalikā or Old Anukr., as is stated also by SPP. in his Critical Notice, vol. i., p. 24. — **Third,** "to the apprehension of the Prātiçākhya the Atharva-Veda comprehended only the first eighteen books of the present collection": so Whitney, Prāt., p. 581; cf. his Index of passages referred to by the AV. Prāt., p. 600 c, and especially his notes to Prāt. ii. 67 c and ii. 22.⌋

⌊**Relation of book xix. to Kāuçika.** — The sūtra-citations do not imply recognition of the text of book xix. as an integral part of the *saṁhitā.* — Bloomfield has made a critical separation of the more original *vidhāna*-matter from the *gṛhya*-matter in the text of Kāuçika, and styles the former "Atharva-sūtra" or "Vidhāna-sūtra": see his Introd. to Kāuç., p. xxviii., and his essay in *Göttingische gelehrte Anzeigen*, 1902, p. 489. His Vidhāna-sūtra comprehends the text of Kāuç. from the beginning of kaṇḍikā 7 to the end of kaṇḍikā 52, excepting perhaps most of the matter (42. 19 to 43. 20) just preceding the *vaçāçamana*, and excepting the *vaçāçamana* itself (43. 21 to 45. 19): that is, his Vidhāna-sūtra runs from 7. 1 to 42. 18 and from 46. 1 to 52. 21.* — Now it is in the first place to be noted that no verse whatever is cited in the text of the "Vidhāna-sūtra" (whether by *pratīka* or by technical designation or in *sakalapāṭha*) which is also to be found in book xix., with the single exception of *prā́ṇa prāṇám.*† In the second place, disregarding the verses cited by technical designation (the "*jīvās*-verses": see below) and those which are cited in full and by *pratīka* besides (33. 3; 52. 5; 72. 1: see below), it appears that there are in the entire text of Kāuçika only six *pratīkas* which might seem at first blush to imply the recognition of book xix. as part of the Atharvan text by Kāuçika. The six *pratīkas* cover some eleven verses. Including with them a seventh *pratīka*, *devásya tvā*, I give them in tabular form:

6. 37	*tvám agne vratapā́ asi*	(xix. 59. 1–3)	[Dārila, in full; RV.MS.TS.VS.]
	kā́mas tád ágre	(xix. 52. 1 ‡)	[RV.TB.TA.]
45. 17	*kā́mas tád ágre*		
68. 29	*kā́mas tád*		
57. 26	*ágne samídham ā́hārṣam*	(xix. 64. 1–4)	[Daç. Kar., in full; AGS.PGS. ÇGS.HGS.GGS.MB.]
66. 1	*vā́ñ ma āsán*	(xix. 60. 1)	[TS.TA.PGS.]
91. 3	*áyuto 'hám*	(xix. 51. 1)	[?]
	devásya tvā savitús	(xix. 51. 2)	[Passim.]
139. 10	*ávyacasaç ca*	(xix. 68. 1)	[Daç. Kar.; Ath. Paddh.; Keçavī.]

The place of citation in Kāuçika is given at the left; the place of occurrence in AV. is given in parentheses; and the texts, other than AV., in which the mantras occur, are noted at the right in square brackets.⌋ *⌊This delimitation of the Vidhāna-sūtra differs slightly from Bloomfield's as given in the places just cited: it has been revised with the help of a friendly note from him.⌋ †⌊The verse *prā́ṇa prāṇám* (xix. 44. 4) is cited at 47. 16, which is a part of Bloomfield's "Vidhāna-sūtra," and seems to have been overlooked by him at p. xxxi.⌋ ‡⌊Keçava (on 6. 37) and Dārila (on 45. 17) understand the whole AV. hymn of five verses as intended by *kā́mas tád.*⌋

⌊**Citations by pratīka.** — The three phrases, (1) *devásya tvā savitúḥ prasavé* and (2) *açvínor bāhúbhyām* and (3) *pūṣṇó hástābhyām*, are unvaried as between the AV. text and the citations by Kāuç. (in full at 2. 1 and 2. 21 and 137. 18: the citation at 91. 3 is by *pratīka* with *áyuto 'hám*) and by Vāit. (in full at 3. 9): what follows *hástābhyām* is, at Kāuç. 2. 1, *agnáye júṣṭaṁ nír vapāmi* (as at TS. i. 1. 4^2); at 2. 21 and in Vāit., it is *prasūtaḥ praçiṣā paristṛṇāmi* (Vāit. *pratigṛhṇāmi*); and at 137. 18 it is *ā́ dade* (as at TS. i. 3. 1^1 and very often); while AV. xix. differs from all these in adding *prásūta ā́ rabhe.* The phrases are of such extremely frequent occurrence (see introd. to h. 51) that they may be called a commonplace of the *sūtra*-literature; and, as W. intimates, the *pratīka*-citation by Kāuç. is not to be regarded as having any special reference to our book xix., — much less the citations in full by Kāuç. and Vāit. The case is a typical and striking one. Of the same type are the hymns *tvám agne vratapā́ asi* and *ágne samídham ā́ḥārṣam*, both of which, besides, are given by the scholia in *sakalapāṭha.* For the rest, so far as any necessary connection with book xix. is concerned, *vā́ñ ma āsán* and *kā́mas tád* and *ávyacasaç ca* may fairly be regarded as *kalpajā mantrās.* Only for *áyuto 'hám* am I unable to point out occurrences elsewhere than in book xix.; but it may be noted that the comm., at p. 499^4, takes *áyuto 'hám* and the immediately following *devásya tvā* as one *sūkta* of sacrificial formulas, *yajurmantrātmakaṁ sūktam.*⌋

⌊**Citations by technical designation.** — Thrice in the text of Kāuç. (at 3. 4; 58. 7; 90. 22), as also once in Vāit. (at 1. 19), we meet the prescription *jīvābhir ācamya.* The "*jīvā́s*-verses," says Dārila (on 3. 4), mean "four verses beginning with *jīvā́ stha.*" They are associated, both at Kāuç. 3. 4 and at Vāit. 1. 18, 19 as well, with other *sūtra*-material, and in particular also with the five *prapads* (which are called in Vāit. *prapadanas* and which Dārila characterizes as *kalpaja*): considering this fact, the citation may well be viewed as containing no distinct reference to our book xix., albeit indeed the verses are found there as 69. 1–4; and the entire absence of *sakalapāṭha* both in text and in scholia, if taken in connection with the mode of citation (by a technical name and so without *iti*), does not appear to be inconsistent with this view.⌋

⌊**Citations in sakalapāṭha.** — The most conclusive evidence to show that book xix. was not recognized by Kāuç. is afforded by the five verses which, although occurring in our xix., are yet cited by Kāuç. in full (*sakalapāṭha*): these are 59. 3; 33. 3 and 44. 4; and 52. 5 and 72. 1. As to the first of the five, *ā́ devā́nām ápi pánthām aganma*, cited at 5. 12, Bloomfield has already remarked in his note that the *sakalapāṭha* shows that it is regarded as coming from some other source than our book xix., and it is in fact not infrequent elsewhere (RV.MS.TS.ÇB.); moreover, it is a part of the same group as *tvám agne vratapā́ asi*, of which group, as already noted, Dārila (on 6. 37) gives the *sakalapāṭha.* The verses *tvám bhū́mim* (cited in full at 2. 1: a later citation, at 137. 32, is naturally by *pratīka*) and *prā́ṇa prāṇám* (cited in full at 47. 16) have not been found, so far as I know, except at xix. 33. 3 and 44. 4; but of the former Dārila expressly says that it is *kalpaja.* Finally, there remain the cases of *yát kāma* and *yásmāt kóçāt.* These are peculiar in that they are cited at 92. 30 and 139. 25 by *pratīka*, and immediately thereafter (at 92. 31 and 139. 26) in *sakalapāṭha*: cf. Bloomfield's Introduction, p. xxix. The verse *yát kāma* is found at xix. 52. 5, and *yásmāt kóçāt* at the end of the book, and neither elsewhere.⌋

⌊**Relation of book xix. to Vāitāna.** — Still less than Kāuçika, does Vāitāna imply by its citations a recognition of the text of book xix. as an integral part of the *saṁhitā.* — In all Vāitāna there are only seven sūtras (Garbe gives five) that cite passages occurring in book xix.: they are Vāit. 1. 18 and 19, citing the *apratiratha* hymn and the "*jīvā́s*-verses"; 3. 5 and 19. 12, citing *ā́ devā́nām;* 3. 9, citing *devásya tvā;* 28. 14, citing *yád agne yā́ni kā́ni cit;* and 37. 19, citing *sahásrabāhus.* Of these, the *devásya tvā*, the "*jīvā́s*-verses," and the *ā́ devā́nām* are cited also by Kāuç. and have already been sufficiently discussed. Of the remaining three: the *puruṣa* hymn (*sahásrabāhus*: xix. 6) appears also in RV.VS.TA.SV.; and the verse *yád agne yā́ni kā́ni cit* (xix. 64. 3) is common to RV., and to the Yajus texts, MS.K.Kap.TS.VS.; while the *apratiratha* hymn (*āçúḥ çíçānaḥ*: xix. 13. 2 ff.) is found in RV. and the Yajus texts just named and in SV. also.⌋

⌊**Divisions of the book.** — The *prapāṭhaka*-division is not found in this book, having ended with book xviii.; nor does any decad-division appear. The following statements refer to the hymns as printed, divided, and numbered in the Berlin edition. The book numbers 72 hymns, with 456 verses, and is divided into seven *anuvākas*. If the verses numbered 455, a precisely even division would give 65 to each *anuvāka*, and it appears that the division aims in general to make each *anuvāka* as nearly of that length as may be without breaking hymns: but hymn 20 is put into *anuvāka* 2 rather than 3, because it forms a subject-group with hymns 17–19; for a like reason the limit of *anuvāka* 4 is set after hymn 33 and not before it; and that of *anuvāka* 5, after hymn 45 and not before it. A tabular conspectus follows:

Anuvākas	1	2	3	4	5	6	7
Hymns	9	11	6	7	12	9	18
Verses	59	72	65	68	74	63	55

Sum, 456 verses. Several mss. sum up the verses as 457. Uncertainty of verse numeration affects hymns 16, 27, 38, 47, 54, 55, 57, and 67 (see notes to the hymns). The comm. omits hymns 60–63 and reckons 69 and 70 as one hymn (see introd. to h. 60); and some mss. insert RV. i. 99 between our 65 and 66.⌋

---

1. With an oblation for confluence.

[*Brahman.* — ⌊*tṛcam.*⌋ *yā́jñikam; cā́ndramasam. ā́nuṣṭubham: 1, 2. pathyābṛhatyā́u; 3. pañkti.*]

The hymn is found also in Pāipp. xix. (the order of vss. 2 and 3 being inverted). It resembles i. 15, and, as it has the same *pratīka* of the first verse, the comm. maintains that it may be used along with or instead of that hymn where the latter is quoted (Kāuç. 19. 4, and Nakṣ. K. 20). ⌊Cf. also note to Kāuç. 19. 1.⌋

Translated: Griffith, ii. 259.

1. Together, together let the rivers flow, together the winds, together the birds; increase ye this sacrifice, O songs (*gír*); I make offering with an oblation of confluence.

The first half-verse is nearly identical with i. 15. 1 **a, b**; the third pāda, nearly with i. 15. 2 **c**; the last pāda, with i. 15. 1 **d**; ii. 26. 3 **d**. The translation implies *giras*, voc., in this verse and the next; it is read by the mss. almost without exception, and so by SPP's text; also in i. 15. 2. Ppp. reads in **a** *sravanti sindhavaḥ*.

2. This sacrifice do ye aid, O offerings (*hóma*); this one, ye also that flow together: increase ye this sacrifice, O songs; I make offering with an oblation of confluence.

SPP. reads in **a** *hómās*, with all the mss., but our emendation to *homās* is evidently demanded by the sense; the comm. also understands the word as vocative. Ppp. reads *homā yajña pacate idaṁ*, and uses the last half of vs. 3 as refrain, instead of that of vs. 1.

3. Form by form, vigor (*váyas*) by vigor — taking hold together I embrace him : let the four quarters increase this sacrifice; I make offering with an oblation of confluence.

The comm. understands the sacrificer by *enam* in **b**. ⌊In **c**, *cátasraḥ* is metrically and otherwise superfluous.⌋

The metrical definitions given by the Anukr. for this hymn are of no value; the first two are inexact even as regards a mechanical count of syllables.

2. Praise and prayer to the waters.

[*Sindhudvīpa.—pañcarcam. āpyam. ānuṣṭubham.*]

Found also in Pāipp. viii. The comm. finds it used in Nakṣ. K. 20, in addressing waters brought from streams etc. for a ceremony of appeasement.

Translated: Griffith, ii. 259.

1. Weal to thee [be] the waters from the snowy mountains (*hāimavatá*), and weal be to thee those from the fountains; weal to thee the running waters, and weal to thee be those of the rain.

Our *saniṣyadā́s* in **c** is an emendation, and called for ⌊see *Skt. Gram.* § 1148. 4. k., near the end⌋; all the mss., and SPP., accent *saniṣyádās*. Many of the mss. accent *té* in **d**. The comm. omits *u* in **b**. The *pada*-mss. make the absurd division *sani॰syádāḥ*. Ppp. makes the combinations *çaṁ tā "po* and *-ṣyadā "paç ç-*.

2. Weal to thee [be] the waters of the wastes, weal be to thee those of the marshes; weal to thee the waters of the canals (*khanitríma*), weal those brought with vessels.

Ppp. has again *çaṁ tā "po dh-*; ⌊also *-trimā "paç ç-*⌋. TA. (in vi. 4. 1) has a verse and a half similar to these two, and in part accordant with them (reading corruptly *anū́kyās*): ⌊Poona ed., p. 420, rightly *anūkyā̀s*⌋. Our i. 6. 4 above is still more closely analogous.

3. Digging for themselves without shovels, keen (*vípra*), working in the deep (*gambhīrá*), more healing than the healers (*bhiṣáj*), the waters we address.

The mss. and SPP. with them, read in **b** *gambhīré apásaḥ*, which is good enough to be exempt from emendation; the comm. seems to make a compound, *gambhīreapasaḥ*. The mss. and SPP. also have in **d** *áchā vad-* (p. *ácha : vad-*); it was altered in our text to *achā́vad-* (= *acha॰ā́vad-*) because the Atharvan everywhere else ⌊except iii. 20. 2⌋ reads the latter and not the former. Ppp. reads and combines *gambhīrepsā bhiṣagbhyo bhiṣaktarā "po a-*.

4. Of the waters indeed from the sky, of the waters from the streams (*srotasyā̀*) — in the forth-washing indeed of the waters, ye become vigorous (*vājín*) horses.

The last pāda is very literally rendered; anything else would require some alteration of the text; it is identical with i. 4. 4 **c**. SPP. reads in **a** *divyā̀nām*, with very nearly all the mss.; the emendation of accent ⌊*divyā́-*, as in the Berlin text⌋ is unquestionably to be made. ⌊Error due to *srotasyā̀nām?*⌋

5. Weal [be] to thee the waters, propitious the waters, effecting freedom from *yákṣma* the waters; just as joy to one who thirsts, [be] they for thee healers of dislocation.

The translation follows our text, which has numerous emendations. At the beginning, the mss. and SPP. read *tā́s* for *çáṁ te* (*çāntā́s* might be better); the latter was intended to fill up both sense and meter (the Anukr. says nothing of a defective *pāda;* but this is of very little account). Then they have thrice *apás* in **a**, **b**, instead of *ā́pas;* but the comm. has *āpas* both times in **a**. In **c** they all give *tṛpyate;* Ppp. has *athāi 'va dṛçyate mayas.* For **d**, SPP. reads *tā́s ta ā́ datta bheṣajī́ḥ*, with the comm. ⌊who understands the second word as *té* or also as *te*⌋; the mss. mostly have *ād uta* (p. *āt : uta*), but they vary to *ādutta*, *ādata*, ⌊*ādatta*, *ādruta*,⌋ *āhuta*, with various accentuation. The verse is so corrupt throughout that it offers a free field for conjectural emendation. SPP. combines in **b** *apó 'yakṣmaṁkár-*, which is inadmissible, though found in the mss.; we must change to *apò 'y-*, if not to *ā́po 'y-*. Ppp. makes in **a** its usual combinations, *tā "paç çivā "po 'y-*, and reads for **d** *tvābhyatva bheṣajīḥ.*

3. Praise to Agni.

[*Atharvāñgiras. — caturṛcam. āgneyam. trāiṣṭubham: 2. bhurij.*]

The hymn occurs also in Pāipp. xx., but only in fragments, not intelligible beyond the first half-verse. The comm. notices that the hymn has the same *pratīka* as ix. 1, and labors to point out that it ⌊xix. 3⌋ and its successor have features adapting them to the same use as the two parts of ix. 1; and that hence they may also be regarded as quoted (Kāuç. 10. 24; 12. 15; etc.) by that *pratīka:* this is, of course, a worthless bit of special pleading. Vāit. (16. 12), wishing to quote ix. 1 only, adds the specification *madhusūktena.*

Translated: Griffith, ii. 260.

1. Forth from the sky, from the earth, from the atmosphere, out of the forest trees, the herbs — whithersoever borne, O Jātavedas, come thou, enjoying, thence to us.

The translation implies emendation to *jātavedas*, voc., in **c**. SPP. reads in **d** *táta stutó j-*, with nearly all the mss.; one or two read *tátas-tato j-*; ⌊this report coincides virtually with the *Index*, p. 124 b: but, if I understand the Collation Book, P. and M., which Whitney here intends, read *tátas tató j-*, which is neither one thing nor the other, but a confusion between the *āmreḍita* and *tátas + stutó;*⌋ and the comm. has *tatas-tataḥ.* The mss. also, almost without exception, give *bíbhṛtas* or *bíbhratas* in **c**; here SPP's text agrees with ours, and with the comm. Ppp. has for **b** *vātā paçubhyo ay oṣadhībhyaḥ*, evidently intending the text which TB. has in a corresponding verse (in i. 2. 1^{22}), *vā́tāt paçúbhyo ádhy óṣadhībhyaḥ.* For **c**, **d** TB. has *yátra-yatra jātavedaḥ sambabhū́va* ⌊so Calc. ed., text, p. 32, comm., p. 91; but Poona ed. has aright *sambabhū́tha*, text and comm., p. 83⌋ *táto no agne juṣámāṇa é 'hi;* Āp. (in v. 13. 4) agrees with TB. ⌊precisely: reading *sambabhūtha*⌋.

2. What thy greatness is in the waters, what in the woods, what in the herbs, in the cattle, within the waters — all thy bodies (*tanū́*), O Agni, grasp together; with them come to us, a giver of property, unfailing.

Two or three of our mss., ⌊and (six) half⌋ of SPP's, read *tanvā̀ḥ* in c, and some of ours have *bharasva* instead of *rabhasva*, probably as an only accidental variation, though *bharasva* would be a very good reading. A little emendation would rid us of the otiose repetition of *apsú* in the first line. ⌊In d we have to pronounce *nā́i 'hi*, with double sandhi (as often in Ppp.).⌋

3. What thy heavenly (*svargá*) greatness is, among the gods, what body of thine entered into the Fathers, what prosperity of thine was spread among men (*manuṣyà*) — therewith, O Agni, assign wealth to us.

The translation implies at end of a *svargás* ⌊so SPP.⌋; our text has *-gé* on the authority of only a single ms., and against the comm. ⌊*svargaḥ*⌋ and the parallel texts ⌊*suvargā́ḥ*⌋ as found in TB. (in i. 2. 1^{21-2}) and Āp. (in v. 13. 4). Both these read further, for b, *yás ta ātmā́ paçúṣu prá́viṣṭaḥ*, and, for d, *táyā no agne juṣámāṇa é'hi;* while TB. has in c *prathé* for *paprathé* ⌊so Calc. ed., text and comm.: but Poona aright, *paprathé*⌋. The Anukr. takes no notice of the redundant syllable in c.

4. To him of hearing ears, the poet, worthy to be known, I apply for gifts (*rātí*) with words, with speeches; whence [there is] fear, be there no fear for us; pacify (*ava-yaj*), O Agni, the wrath (*héḍas*) of the gods.

The verse is found also in Āp. xiv. 17. 1, but with very different b: *namobhir nākam upa yāmi çañsan;* with *tat kṛdhī naḥ* at end of c; and, for d, *'gne devānām ava heḍa iyakṣva:* cf. also Āp. v. 5. 8, which is far more different. ⌊In c, *asty* is a misprint for *astv.*⌋

4. To various divinities.

[*Atharvā́ñgiras. — caturṛcam. ā́gneyam* ⌊*2. mantroktadevatyā́*⌋. *trāiṣṭubham: 1. 5-p. virā́ḍ atijagatī; 2. jagatī.*]

The second, third, and fourth verses are found in Pāipp. xix.
Translated: Griffith, ii. 261.

1. What oblation (*ā́huti*) Atharvan sacrificed first, with what one Jātavedas made an offering, that same do I first call loudly for thee; gratified with that, let Agni carry the offering: hail to Agni.

This version represents neither of the edited texts, nor the mss., nor the comm., but is a pure make-shift. SPP. reads in a–b *átharvā yā́ jātā́ yā́ h-*, and at beginning of d *tā́bhi ṣṭuptó v-* (p. *tā́bhiḥ : stuptáḥ;* so all the *pada*-mss. ⌊but Op. and L. have *sruptáḥ*⌋; what *stuptáḥ* ⌊or *sruptáḥ*, for that matter⌋ should be supposed to be is a complete mystery). The comm. reads in a–b *atharvā yā jātāya havyām*, and in d *tābhi stutaḥ;* he explains that Atharvan means the *paramātman*, who at the beginning of creation made an oblation to please the gods whom he had created; pāda b signifies this: "what (*yā* being used instead of *yām*) oblation, given by Atharvan, Jātavedas made worthy to be offered for his progeny ⌊the progeny of Atharvan in the rôle of *paramātman?*⌋: that is, for the crowd of gods made manifest by him." Our *āyejé* in a is indefensible, but the translation implies *ejé* (*ā-ījé*) or something equivalent; in d it implies *táyā tṛptó v-*; all the mss. have *-pto*, except one of ours s.m., which favors the comm. *Johavīmi* possibly comes from root *hu* (so BR.) instead of *hū*. We ought to have in a *ā́kūtim*, as in the following verses, but it is not easy to reconstruct the verse so as to match that emendation.

2. Heavenly fortunate design (*ā́kūti*) do I put forward (*puro-dhā*); let the mother of intent (*cittá*) be easy of invocation for us; to what expectation I go, be it entirely mine; may I find it entered into [my] mind.

Half the mss. accent in b *cíttasya;* in c and d, all have *emi* and ⌊nearly all⌋ *vídeyam*, which SPP. accordingly admits into his text; our *émi* and *vidéyam* are necessary emendations: in such a condition of text as is offered in this book, it is useless to be governed by the tradition when it is certainly and palpably wrong. The verse is found also in TB. (in ii. 5.3^{2}), which reads in a *mánasas* for *subhágām*, in b ⌊*yajñásya* for *cittásya* and⌋ *me* for *nas*, and for c, d *yád icchā́mi mánasā sákāmo vidéyam enad dhṛ́daye níviṣṭam.* Ppp. reads *devyām* in a, and *me 'stu* in b ⌊? or c?⌋. The first pāda is the only *jagatī* element in the verse.

3. With design to us, O Brihaspati, with design come thou unto us; then assign to us of fortune (*bhága*); then be easy of invocation for us.

The comm. has in c *dehi.* The definition of the verse as an *anuṣṭubh* has apparently dropped out of the Anukr. Ppp. reads in d *subhagas.*

4. Let Brihaspati acknowledge my design, the son of Añgiras this [my] speech; of whom the gods, the deities, came into being, let that desire (*kā́ma*), well-conducting, go after us.

Kā́mas in d is shown both by meter and by sense to be intrusive; also the omission of *vā́cam* in b would improve the verse in both respects, making it easier to understand *āñgirasás* as simply epithet of Bṛhaspati. The mss. differ in their accent of *sambabhūvus*; ⌊of SPP's authorities, about seven accent *sám-*, and four accent *-vúḥ*⌋. All read in d *supráṇītās*, which SPP. accepts in his text. Ppp. gives *tasya devā devatā saṁbabhūva çiçupraṇīha*, which is too corrupt to give any help. Ppp. also combines in a *mā "kūtiṁ*. The comm. has *abhy etu* in d. The omission of metrical definition by the Anukr. seems due to a lacuna. ⌊If the suspicions resting on *vācam* and *kāmas* are justified, the vs. would scan smoothly as 8 + 11 : 11 + 11.⌋

5. Praise and prayer to Indra.

[*Atharvāñgiras* (?). — *ekarcam. āindram. trāiṣṭubham.*]

The verse is RV. vii. 27. 3, without variation, and is found also, with the same text, in Pāipp. xx. The comm. gives as its *viniyoga* that one who desires riches may worship Indra with it.

Translated: Griffith, ii. 261; also by the RV. translators.

1. Indra [is] king of the moving creation (*jágat*), of human beings (*carṣaṇí*), whatever of various form is upon the earth (*kṣám*); thence he gives good things to his worshiper (*dāçvā́ṅs*); may he, whenever praised, urge (*cud*) hitherward bestowal (*rā́dhas*).

6. Purusha and his sacrifice.

[*Nārāyaṇa.* — *ṣoḍaçarcam. puruṣadevatyam. ānuṣṭubham.*]

This is the familiar *puruṣa*-hymn of the Rig-Veda ⌊x. 90⌋ with considerable variation in the order of the verses, but comparatively little in the readings. The RV. verses are found here in the following order: 1, 4, 3, 2, 11–14, 5–7, 10, 9, 8, 15. The same hymn occurs in VS. xxxi. (in the order of RV. verses 1–5, 8–10, 7, 11–14, 6, 15) and in TA. iii. 12 (in the order of RV. verses 1–6, 15, 7–14); also the first five RV. verses in the 7th or Nāigeya chapter of SV. ⌊Nāigeya 33–37 = SV. i. 618–622⌋ (in the order of RV. verses 1, 4, 2ab3cd, 3ab2cd, 5). The verses (except our 7 and 8) occur also in Pāipp. ix. In Vāit. (37. 19), the hymn is cited, with x. 2, in the *puruṣamedha*, accompanying the release of the human victim; and the comm. finds it used in the Çāntikalpa xv., and in Pariçiṣṭa x. 1. — ⌊The Bombay ed. makes two hymns of this hymn: see note at end of the *anuvāka*, p. 915.⌋

⌊In the WZKM., xii. 277–280, von Schroeder reports the existence of the Purusha hymn in two recensions in the *ṛcaka* of the Kaṭhas, and observes that the passage may come from a Kaṭha Brāhmaṇa or Āraṇyaka. The first recension accords with that of RV.: the second also agrees in general with that of RV., except for the variants which I have reported below under verses 1, 2, 3, 5, 7 (the most important), 9, 12, 14; and, further, it agrees with RV. in the order of the verses from 1 to 15. For brevity, I refer to the source of these variants as the KaṭhaB.⌋

Translated: Griffith, ii. 262–265; and, as RV. hymn, very often: so by Colebrooke (1798), in *Misc. Essays* ^{2}, i. 183; by Burnouf (1840), in the Preface to his great folio ed. of the Bhāgavata Purāṇa (see pages cxiv to cxxiv); by Muir, v. 367; Ludwig, *Der Rigveda*, ii., p. 574, notes in v., p. 437; Grassmann, *Rig-Veda*, ii., p. 486; Zimmer, p. 217; Scherman, *Philosophische Hymnen*, pages 11–23 (with ample notes); Henry W. Wallis, *Cosmology of the RV.*, p. 87; P. Peterson, *Hymns from the RV.*, p. 289; Deussen, *Geschichte*, i. 1. 150–158 (repeated in his *Sechzig Upanishads*, p. 830). — Finally, as VS. hymn, it was translated by Weber (apropos of Anquetil du Perron's Upanishads), in *Indische Studien*, ix. 5, with instructive notes and introduction and a tabular view (p. 4) of the sequence of the verses in RV., TA., VS., and AV.; and also by Griffith, in *The Texts of the White Yajurveda*, p. 260. — It may be added that the text of the hymn with Sāyaṇa's comment was published as a separate work as no. 3 of the Ānanda Āçrama Series. — Burnouf cited and translated the hymn for the purpose of comparison with the corresponding passage in the Purāṇa, ii. 5. 35–6. 29, pages 235–241. Note the multum-in-parvo half of vs. 35, *sahasro-"rv-an̄ghri-bāhv-akṣaḥ sahasrā-"nana-çīrṣavān.* — Especial attention is called to Deussen's elaborate introduction to his translation in his *Geschichte*, as cited above, p. 150–156.

1. Thousand-armed is Purusha, thousand-eyed, thousand-footed; he, covering the earth entirely, exceeded it by ten fingers' breadth.

⌊The verse is RV. x. 90. 1; VS. xxxi. 1; SV. i. 618; TA. iii. 12. 1.⌋ All the other texts begin with *sahásraçīrṣā* (SV. *-rṣā́ḥ*); SV.VS. ⌊KaṭhaB.⌋ have in c *sarvátas*, and VS. after it *spṛtvā́;* ⌊von Schroeder reports the KaṭhaB. reading as *smṛtvā́:* but perhaps the intention of his mss. is rather *spṛtvā́*⌋. The comm. gives very long expositions of most of the verses, but casts no light upon them. ⌊Deussen, p. 150, calls the substitution of *-bāhuḥ* for *-çīrṣā* a "rationalizing variant: because, if Purusha has 1000 eyes, he ought to have only 500 heads"! But even the AV. comm. glosses *sahasrākṣaḥ* by *bahubhir akṣibhir upetaḥ.*⌋

2. With three feet he ascended the sky; a foot of him, again, was here; so he strode out asunder, after eating and non-eating.

⌊RV. x. 90. 4; VS. xxxi. 4; SV. i. 619; TA. iii. 12. 2.⌋ RV. has a quite different text: *tripā́d ūrdhvá úd āit púruṣaḥ pā́do 'sye 'hā́ 'bhavat púnaḥ: táto víṣvan̄ vy*

àkrāmat sā́çanānaçané abhí; VS. agrees with this throughout; ⌊and so does KaṭhaB., except that it has *bhū́mim* for *víṣvañ*⌋; TA. differs only by reading in b *'hā́ "bhavāt* ⌊i.e. *'há : ā́ : bhavāt?*⌋ (doubtless, however, a misprint); ⌊but *ā́bhavāt* is read by both Calc. and Poona ed's in the text; while both ed's have *ābhavat* in the comm.⌋; SV. differs (and agrees with AV.) by *táthā* in c and *açan-* in d. The comm. has in a *ā 'rohat*, and in b (with RV. etc.) *pā́do 'sya;* two or three of SPP's authorities agree with the comm. in both points. The *pada*-mss. give in b *pā́dasya;* ⌊but SPP. accepts *pā́t : asya* in his *pada*-text⌋. No *saṁhitā*-ms. has *víṣvaññ a-*, and accordingly SPP., against all rule and usage, admits *víṣvañ a-* in his text; but he accents *açanānaçané* with us, though almost all the mss. have *açanā́naçané.* The comm. gives an absurd array of discordant explanations of this compound: *açanā* is "men, animals, etc.," and *anaçanā* "gods, trees, etc."; then (*adhyātmapakṣe*), the two are "the immovable and movable creation," or else "the intelligent (*cetana*) and unintelligent creation."

3. So many are his greatnesses; and Purusha is superior (*jyā́yān*) to that; a foot of him is all beings (*bhūtá*); three feet of him are what is immortal in the sky.

⌊RV. x. 90. 3; VS. xxxi. 3; SV. i. 621; TA. iii. 12. 1; ChU. iii. 12. 6.⌋ RV. reads in a, b: *etā́vān asya mahimā́ 'to jy-*; VS.TA. agree with RV. (but TA. ⌊in the Calc. ed. only⌋ shortens the *ū* of *pū́ruṣaḥ* in b). ⌊SV. makes up its vss. 620 and 621 thus: 620 = RV. 2 a, b (our 4 a, b) + RV. 3 c, d (our 3 c, d); 621 = RV. 3 a, b (our 3 a, b) + RV. 2 c, d (our 4 c, d); that is, between the two halves of our vs. 4, it interjects the two halves of our vs. 3 in inverted order.⌋ SV. has for our a, b, *tā́vān asya mahimā́ táto jy-* etc.; and, for the *víçvā* of our c, it has *sárvā;* ⌊and so has KaṭhaB.⌋. Ppp. omits *asya* in a and has *pād asya* in c. 'Foot,' of course, in this and in the next verse, = 'quarter.' ⌊ChU. agrees with SV., except that it does not dislocate the two halves of our vs. As to the vs. in ChU., cf. Böhtlingk, *Berichte der sächs. Gesell.*, July 10, 1897, p. 82; in his edition, he emends the vs. to conformity with the RV. readings.⌋

4. Purusha is just this all, what is and what is to be; also [is he] lord (*īçvará*) of immortality, which was together with another.

⌊RV. x. 90. 2; VS. xxxi. 2; SV. i. 620; TA. iii. 12. 1.⌋ The wholly obscure last pāda is doubtless a mere corruption, all the other texts reading instead *yád ánnenā 'tiróhati* (which is itself obscure enough). In c, all of them give *ī́çānas;* and in b, RV.TA. ⌊and Ppp. and KaṭhaB.⌋ have *bhávyam*, SV. *bhā́vyam*, VS. *bhāvyàm;* this last should be the reading of our text also, as all the mss. have it; ⌊rather: all of W's and seven of SPP's ten authorities;⌋ SPP. accepts it; the comm. has *bhavyam*, and, in d, *annena.* Some of the mss. accent *ányena;* ⌊that is, they have the spelling of *anyéna* and the accent of *ánnena*⌋. ⌊Pāda b is nearly = xiii. 1. 54 d.⌋

5. When they separated (*vi-dhā*) Purusha, in how many parts did they distribute (*vi-kḷp*) him? what was his face? what his (two) arms? what are called his (two) thighs [and] feet?

⌊RV. x. 90. 11; VS. xxxi. 10; TA. iii. 12. 5.⌋ The mss. vary between *vyádadhus* and *vy àdadhus;* the *pada*-mss., between *ví : ad-* and *ví : ád-*: the latter is (without any good reason: cf. my *Skt. Gr.*^{2} § 1084 a) ⌊and note to xviii. 1. 39⌋ the reading of the RV. *pada*-text. ⌊In b, KaṭhaB. has *enam* for our *ví.*⌋ In c, d, VS. agrees with our text, save that it wantonly defaces the meter by intruding an unnecessary *āsīt* after *asya;*

RV.TA. have for *kím* (except the first time) *kā́ú;* and RV. combines *kā́ ū-* and *pā́dā uc-* ⌊AV. and RV. *pada*-texts, *pā́dāu*⌋, while TA. has *kā́v* and *pā́dāv;* Ppp. has *pādāv ucyate:* cf. Prāt. ii. 22 and note; ⌊also my *Noun-Inflection*, p. 341⌋. ⌊KaṭhaB. agrees with VS. in showing the intrusive *āsīt*, and with Ppp. in reading the ungrammatical *ucyate.*⌋

6. The Brahman was his face; the Kshatriya (*rājanyà*) became his (two) arms; the Vāiçya [was] his middle; from his (two) feet was born the Çūdra.

⌊RV. x. 90. 12; VS. xxxi. 11; TA. iii. 12. 5.⌋ The other three texts read in **b** *rājanyàḥ kṛtáḥ*, and in **c** *ūrū́* (for *mádhyam*).

7. The moon [is] born from his mind; from his eye the sun was born; from his mouth both Indra and Agni; from his breath Vāyu was born.

⌊RV. x. 90. 13; VS. xxxi. 12; TA. iii. 12. 6.⌋ RV.TA. have no variant from our text; VS. reads for the second line *çrótrād vāyúç ca prāṇáç ca múkhād agnír ajāyata.* ⌊KaṭhaB. has for **b** the much better *cákṣuṣor ádhi sū́ryaḥ* (avoiding the undesirable *cákṣos:* see *Noun-Inflection*, p. 569 top, p. 410 top); and in **c**, **d** it agrees with VS., except that it substitutes *násor* for *çrótrād.*⌋

8. From his navel was the atmosphere; from his head the sky came into being (*sam-vṛt*); from his (two) feet the earth, the quarters from his ear (*çrótra*): so shaped they the worlds.

⌊RV. x. 90. 14; VS. xxxi. 13; TA. iii. 12. 6.⌋ The three other texts agree with ours throughout.

9. Virāj in the beginning came into being (*sam-bhū*); out of Virāj, Purusha; it, when born, exceeded the earth behind, also in front.

⌊RV. x. 90. 5; VS. xxxi. 5; SV. i. 622; TA. iii. 12. 2.⌋ RV.TA. read, for **a**, *tásmād virā́ḍ ajāyata;* SV.VS. ⌊and KaṭhaB. read⌋ the same, save *tátas* for *tásmāt.* Ppp. reads in **b** *pāuruṣāt*, and in **d** *purā.* ⌊For *puraḥ* in the Berlin ed., read *puráḥ.*⌋

10. When, with Purusha as oblation, the gods extended the sacrifice, spring was its sacrificial butter, summer its fuel, autumn its oblation.

⌊RV. x. 90. 6; VS. xxxi. 14; TA. iii. 12. 3.⌋ ⌊The first half-verse is our vii. 5. 4 **a**, **b**, where, however, *devā́s* follows *yajñám.*⌋ Of the other three texts, the only variant is *vasantò 'sy-* in VS.

11. They sprinkled with the early rain (*prāvṛṣ*) that sacrifice, Purusha, born in the beginning; therewith the gods sacrificed, the Perfectibles (*sādhyá*) and they that are Vasus.

⌊RV. x. 90. 7; VS. xxxi. 9; TA. iii. 12. 3.⌋ The other three texts agree in reading in **a** *barhíṣi* (for *prāvṛ́ṣā*), in **b** *agratás*, in **d** *ṛ́ṣayas* (for *vásavas*). Ppp. has in **d** *sādhyā ca.* One or two of our mss. give *agratás* (like RV. etc.); about half SPP's authorities accent *áyajanta* ⌊as does also TA.⌋.

12. From that were born horses, and whatever [animals] have teeth in both jaws; kine were born from that; from that [are] born goats and sheep.

⌊RV. x. 90. 10; VS. xxxi. 8; TA. iii. 12. 5.⌋ The other three texts ⌊but not KaṭhaB.⌋ omit *ca* after *yé* in b.

13. From that all-sacrificing sacrifice were born the verses (*ṛ́c*), the chants (*sā́man*); meter ⌊sic!⌋ were born from that; sacrificial formula was born from that.

⌊RV. x. 90. 9; VS. xxxi. 7; TA. iii. 12. 4.⌋ The other texts have at beginning of **c** *chándāṅsi*, and our edition gives the same; but the mss., except one of ours p. m. and two of SPP's, read instead *chándo ha*, and SPP. follows them; this, though an ungrammatical corruption (as shown in the translation), has the best right to figure as Atharvan text. ⌊See p. xcvii.⌋

14. From that all-sacrificing sacrifice was collected the speckled butter (*pṛṣadājyá*); it made those cattle belonging to Vāyu — those that are of the forest and of the village.

That is, the wild and the tame. ⌊The verse is RV. x. 90. 8; VS. xxxi. 6; TA. iii. 12. 4.⌋ RV. alone combines in **c** *paçū́n tā́-*; in **d**, RV. and TA. read *āraṇyā́n*. SPP. unaccountably accents at end of **b** *pṛṣadājyàm*, against the majority of his mss., all of ours, and the usage everywhere else. The mss. vary between *vāyavyā́n* and *vāyavyā̀n*. Ppp. has in **c** *cakrire;* ⌊and so has KaṭhaB.⌋.

15. Seven were made its enclosing sticks (*paridhí*), thrice seven its pieces of fuel, when the gods, extending the sacrifice, bound Purusha as victim.

⌊RV. x. 90. 15; VS. xxxi. 15; TA. iii. 12. 3.⌋ The other three texts offer no variant. In connection with the 'seven,' the comm. of course thinks of the meters; of the 'twenty-one' he gives more than one explanation, sufficient to show that he is merely guessing.

16. Seven times seventy rays (*aṅçú*) were born from the head of the great god, of king Soma, when born out of Purusha.

This verse is found nowhere else. The RV. has also a 16th verse, an appendage to the hymn in a different meter, which was earlier found as RV. i. 164. 50, and is our vii. 5. 1, besides occurring in a number of other texts — in VS. ⌊xxxi. 16⌋ and TA. ⌊iii. 12. 7⌋, in connection with the rest of the Purusha-hymn. The comm. refers to the double character of soma, as plant and as moon, and notes that, while the sun's rays are a thousand, those of the moon are four hundred and ninety.

7. To the lunar asterisms: for blessings.

[*Gārgya.—pañca. mantroktanakṣatradevatyam. trāiṣṭubham: 4. bhurij.*]

The hymn is wanting in Pāipp. The comm. finds it used three times (in 1, 6, and 12) in the Nakṣatra Kalpa.

⌊Regarding the asterisms in general, the reader may consult Whitney's *Oriental and Linguistic Studies*, ii., pages 351–356, 377, and 421 and the chart following it, or else Whitney in JAOS., vi. 414, 468, and chart; further, Weber's essays, *Die vedischen Nachrichten von den naxatra*, *Abh. der Berliner Ak.*, 1860 and 1861.* A list of the asterisms is given in my translation of the Karpūra-mañjarī, appended to Konow's ed.,

p. 214. Especially important are the *nakṣatra*-passages, TS. iv. 4. 10 and TB. i. 5. 2 and iii. 1. 1–2: cf. references to asterisms in AV. vi. 110 and notes, ii. 8, xiv. 1. 13, etc. — Note, on the one hand, that our series begins, as does that in TS., with the old beginning in Taurus, to wit, with the Kṛttikās or Pleiades, and not (as later: see Whitney, *O. and L. S.*, ii. 421), two asterisms further to the west, in Aries, with *açvayujāu* or *açvinī* (β and γ Arietis). Note also, on the other hand, that our series, unlike the series in TS., by including *abhijit* or Vega, far to the north of the ecliptic, comprises 28 asterisms, as is expressly stated below, at 8. 2 **a**: but whether 28 or 27 is the original Hindu number is a moot point carefully discussed by Whitney, l.c., pages 409–411. — The names of the asterisms in our hymn differ from those in TS. in a number of minor and major points: most notable among the latter is the TS. name *tisyà* for the 6th (or 8th) asterism, our *puṣyá;* and TS. has *çroṇā́* for the 21st (or 23d), our *çrávaṇa.* — Bloomfield, in his part of the *Grundriss*, p. 35, observes that this hymn and the next are repeated in full in Nakṣatra Kalpa 10 and 26; and he infers that the date of the incorporation of these hymns into the text of the Vulgata is posterior to the time of the Nakṣatra Kalpa, because, in the contrary case, they would have been quoted by their *pratīkas.*⌋ *⌊See especially the second essay, pages 300, 303, 315: at p. 300, Weber gives the deities of the several asterisms.⌋

Translated: Griffith, ii. 265.

1. Seeking favor of the twenty-eight-fold (?) wondrous ones, shining in the sky together, ever-moving, hasting in the creation (*bhúvana*), I worship (*sapary*) with songs the days, the firmament (*nā́ka*).

The translation implies our conjectural emendation of *turmíçam* ⌊two of W's mss., *-mich-*⌋ in **c** to *aṣṭāviñçám* (or *-çā́*). ⌊This is supported by the textually unimpeachable *aṣṭāviñçā́ni* of 8. 2 **a**, and the fact that the series in this hymn is actually of 28 members, as noted in the introduction.⌋ The comm. has *turmiçām*, and gives for it a double etymology and explanation: either it is *turmi* + *çā*, or it is *tur* + *miçā;* in the former case, *turmi* is from root *turv*, and means "injuring" (*hiṅsaka*), and *çā* is the root *çā* 'sharpen,' hence "make thin"; in the latter case, *tur* is ⌊a root-stem from⌋ root *turv*, and *miçā* is by Vedic license for *miṣā*, from root *miṣ* "contend" (*spardhāyām*); in either case, the compound means "putting down oppressors," and is adjective qualifying *sumatím!* All the mss. accent *saparyā́mi*, and SPP. admits it in his text; the accent is defensible, and would be required by Brāhmaṇa usage. Our emendation in **c** helps the meter as well as the sense; but no stress can be laid upon the circumstance that the Anukr. appears to regard the verse as a full *triṣṭubh.*

2. Easy of invocation for me [be] the Kṛittikās and Rohiṇī; be Mṛigaçiras excellent, [and] Ārdrā healthful (*çám*); be the two Punarvasus pleasantness, Pushya what is agreeable, the Āçleshās light (*bhānú*), the Maghās progress (*áyana*) ⌊for me⌋.

The translation again implies in **a** the emendation *me* for *agne*, made in our text, for the improvement both of sense and of meter; SPP. reads *agne;* and the comm. points out that Agni is invoked here because he is the deity of Kṛttikās, and that the deities also of the other asterisms are to be regarded as included in their invocations — which is quite ingenious. The mss. in **b** are divided between *çám* and *sám;* in **c**, between *púṣyas* and *puṣyàs;* SPP. gives *púṣyas*, with, as he reports, nearly all his authorities; and this is doubtless the better supported reading. There seems to be no good reason for imagining that *áyana* in d contains any hidden reference to the solstice (in later astronomical language, *ayana*, by abbreviation for *ayanānta* 'end of a [northern or southern] progress of the sun') as occurring in Maghās.

3. Be the former Phalgunīs and Hasta here auspicious (*púṇyam*); be Chitrā propitious, and Svāti easy (*sukhá*) for me; be the two Viçākhās bestowal (*rā́dhas*), Anurādhā easy of invocation, Jyeshṭhā a good asterism, Mūla uninjured.

There are sundry difficulties in this verse, in part attempted to be removed by emendation in our edition. It is very strange to find in a the former Phalgunīs distinctly mentioned, and the latter (*uttara*) as distinctly left out; it would be easy to put the *dvayā́* of 5 b in place of *pū́rvā* here;* or one wonders whether *uttara* is not somehow hidden in the awkwardly redundant *átra*. All the mss. (both *saṁh.* and *pada*) agree in the ungrammatical ⌊ending *-ti* of⌋ *svāti*, and SPP. accordingly admits *svāti* into his text: ours emends to *svātis: svātī́* would have been equally acceptable, and is supported by two of SPP's çrotriyas ⌊V. and K.⌋ and by the comm. The masc. *sukhás* (p. *su°kháḥ*) can hardly be tolerated; we ought to have *sukhám*, or else, with the comm., *sukhā́*. All the mss. read in c *rā́dhe*, as if there were an adjective *rā́dha;* SPP. and the comm. read *rā́dhe*, the latter explaining it as another name for *viçākhe* (not a word defining the expected blessing!): this involves an anachronism,† and would be in the highest degree improbable even if it did not: *rā́dho* is a very easy and plausible improvement. Finally, all the mss. have in d *áriṣṭa mū́lam* ⌊cf. note to xviii. 2. 3⌋, which SPP. adopts, in spite of its utter ungrammaticalness; the comm., with his usual disregard of *pada*-text and accent, appears to understand *ariṣṭamūlam*, a compound.

*⌊Or rather to put *dvayé?* The comm. renders *pū́rvā* by *pūrve*, for which *pū́rvā* is a bad reading or a worse solecism. But the position of *ca*, too, is very suspicious.⌋

†⌊I suppose Whitney's implication is that *rādhā*, as a name for the 14th (or 16th) asterism *viçākhā*, is a later one, based on a misunderstanding of the name of the 15th (or 17th) asterism, *anurādhā*, which word simply means 'success' (cf. *ánv eṣām arātsmé 'ti: tád anūrādhā́ḥ*, TB. i. 5. 2^8), but was thought of as meaning the one 'after (*anu*) or following *rādhā*.'⌋

4. Let the former Ashāḍhās give me food; let the latter ones bring refreshment; let Abhijit give me what is auspicious; let Çravaṇa [and] the Çravishṭhās make good prosperity.

Here are more bad readings: in a, the mss. give *pū́rvā rāsatām*, and SPP. accepts the reading, as if *rāsatām* could be 3d du. act., which, in view of all the circumstances, is absurd; our emendation to *-ntām* is unavoidable.* In b, the mss. vary between *dehy útt-* ⌊all of Whitney's and most of SPP's⌋ and *devy útt-*, and SPP. adopts the latter, because the comm. has it; but then the comm. makes no difficulty of understanding it as = *devyas;* it is merely, in his opinion, a Vedic substitution of sing. for pl.; and it is to be hoped that no modern scholar would follow him in that. The emendation of our text to *yé hy úttare*,† considering that all our mss. (and all but two of SPP's authorities) have *úttare* (p. *út°tare*), was a naturally suggested and easy one; but we need instead *yā́ hy úttarā ā́*, feminine words, like the *pū́rvās* ⌊the *pada*-mss. and the Anukr. read *pū́rvā*⌋ in a; SPP. reads *úttarās*, with the comm. and two of his reciters. The meter of d would be better if we had *çróṇas* for *çrávaṇas;* but the Anukr. acknowledges the redundancy of the verse.

*⌊SPP. seems rather to view *rāsatām* in **a** as of the plural number, 3d person imperative middle, = *dadatu* (the ms. of the comm. has in fact *dadātu*, singular): and plural 3d it might be (from the *s*-aorist tense-stem *rās*, used as a secondary root: *Gram.* § 896), thus conforming in number with *vahantu*. On the other hand, we cannot take *rāsatām* in **c** otherwise than as of the singular number, 3d person imperative middle of the *a*-conjugation, present-stem *rāsa*: and the identical form in **a** ought, one would think, to be of the same value. If we take it as singular, and read *aṣāḍhā́* as fem. and sing. so as to conform with *pū́rvā* (p. *pū́rvā*), then pāda **b** is intolerably out of congruity with **a** in the matters of gender and number. —I offer the following suggestions for what they may be worth. First, in spite of the (unauthoritative) *pada*-reading *út°tare*, I would take the *úttarā ā́* of the living reciters K.V. as representing a correct metrical utterance of *úttarā́* (= *út°tarā : ā́*). Secondly, for *vahantu* I would read *vahātu* (cf. *svadātu*, *nudātu*, *muñcātu*): this seems to me better than a possible *vahāti*, and does as little violence to the tradition as the *rāsantām* and *yé hy úttare* suggested above. If our *vahantu* is a corruption, it may well be a faulty assimilation (cf. end of ¶ 4 of note on xviii. 4. 87) of *vahātu* to the ending of vs. 5 **d**. — My text then would be as follows: *ánnam pū́rvā* (p. *-vā*) *rāsatām* (as 3d sing.) *me aṣāḍhórjam* (p. *-ḍhā́ : ū́r-*) *devy úttarā́ vahātu* (p. *devī́ : úttarā : ā́ : vahātu*): 'may the Former Ashāḍhā give me food; may the Latter, the divine one, bring refreshment.'⌋ †⌊It appears from the Collation Book that RW. meant in fact to print *yé hy úttа-*: but the Berlin ed. has actually *yé hy ùtta-*, an accent-mark having perhaps slipped to the left, over *hyu* from over *tta*.⌋

5. Let Çatabhishaj [bring] to me what is great widely; let the double Proshṭhapadās [bring] to me good protection (*suçárman*); let Revatī and the two Açvayuj [bring] fortune to me; let the Bharaṇīs bring to me wealth.

There are no difficulties or variants in this verse.

8. For well-being: to the asterisms etc.

[*Gārgya.—sapta. mantroktanakṣatradevatyam (6. brāhmaṇaspatyā). trāiṣṭubham: 1. virāḍ jagatī; 6. 3-av. 6-p. atijagatī.*]

Verses 4–6 are found in Pāipp. xx. The same *viniyoga* is pointed out by the comm. for this as for the preceding hymn.

⌊As to the asterisms, and as to the inclusion of the full text of this hymn in the Nakṣatra Kalpa, see introduction to hymn 7.⌋

Translated: Griffith, ii. 267.

1. What asterisms are in the sky, in the atmosphere, in the waters, on the earth, what ones in the mountains, in the quarters, what ones the moon goes on preparing (*pra-kḷp*), let all those be propitious to me.

The mss., and so SPP., have the incorrect accent *prákalpayan* in **c**; it is emended in our text. It is possible, but not natural, to count in the verse 46 syllables, with the Anukr.

2. Let them of the series of twenty-eight, propitious, helpful, together allot to me acquisition (*yóga*); I go forward to acquisition and possession (*kṣéma*); I go forward to possession and acquisition; homage be to day-and-night.

In **b**, the comm. reads *sahá yógam* as a compound, *sahayogam.* He explains, after the usual fashion, *yoga* as *alabdhavastuprāpti* (his ms., *alabhya-*), and *kṣema* as *labdhavastuparipālana*, and the translation follows him. The verse (11 + 8 : 8 + 8 + 8 = 43) is quite improperly let pass as simply a *triṣṭubh.* ⌊As for the twenty-eight, see introduction to hymn 7.⌋

3. Be it for me well at sunset (?), well in early morning, well at evening, well by day; be it for me well with beasts, well with birds; with easy invocation, O Agni, having gone with well-being to a mortal, come thou again enjoying.

In **a** the translation follows our conjectural emendation of *svástitam* (or *svastí tám*, or *svastítam*, as some of the mss. variously read; the *pada*-texts have *svastí : tám* or *svástitam;* ⌊one ms. and two çrotriyas of SPP. and⌋ the comm. give *svastí tát*) to *svastamitám*, which is bold, but not implausible. For *sudivám* the comm. has the better supported *sudinam.* The mss. ⌊except D. and L., which read *suçakunám*⌋ and SPP. accent *suçakúnam*, which may be correct. The translation of the second half-verse is only a makeshift; the line appears to be thoroughly corrupt; implied is the reading *svastyā́ mártyaṁ gatvā́;* SPP. reads, with nearly all the mss., *svasty àmártyaṁ gatvā́*, against the proper accent *ámartyam.* SPP's *pada*-mss. read at the end *ā́ya : abhi°nándan* (one has *ā́yā*); both our mss. are imperfect, one reading simply *ā́*, the other perhaps *ā́yā* with the *y* erased; if the word is to be accepted at all, it should apparently be *ā́ : aya.* The repetition of *martya* in our text is doubtless too daring, considering how unsatisfactory a result it yields after all.

4. Detraction, evil gossip, reproach, sneezing about (?)—them, O Savitar, drive (*suva*) away for me empty-handed (?), with all.

The translation implies the text of the mss., which is also read by SPP., in the second half-verse: *sárvāir me riktakumbhā́n párā* ⌊most mss. *parā* or *yarā*⌋ *tā́nt savitaḥ suva;* we might alter *sárvāis* to *sarvátas*, so as to fill out the meter and give a much better sense; the comm. understands it to mean "allied with all the deities of the asterisms"; *riktakumbha* he simply glosses with *çūnyakalaça*, adding no further explanation; the Pet. Lexx. conjecture "perhaps idle talk (lit. emptypottedness)"; the translation implies their going away 'with empty vessels'—that is, carrying off no result or advantage. The comm. explains *anuhavá* as a calling out ⌊inauspiciously⌋ to a person from behind, and *parihavá* as the same from both sides; *parivādá* is "harsh talk" (*paruṣabhāṣaṇa*); *parikṣavá* is ⌊alternatively⌋ *sarvataḥ kṣutam.* Some of the mss. read *parichavám* in **b** ⌊cf. note * and vs. 5⌋. Ppp. has for **b** *parīvādaṁ parikṣayam;* and for **c**, **d**, *savyāimaviriktakumbhyāṁ parā tāṁ savitus savaḥ.* The comm. appears to read *suvaḥ* at the end, but glosses it with *parākuru*, as if *suva.*

⌊The AV. comm. begins his remarks on this vs. virtually as follows: If a man sets out on business under a lucky asterism, and some one from behind him calls his name or does something of that sort [probably scolding, sneezing, and coughing are meant], those things are of ill-omen as tending to thwart the business in hand; and this verse contains a prayer for warding off the ill effects of those omens. (In this connection, we may note the cries and slaps by which the woodpecker deters the hunter just as he sets out, Jātaka, ii. 153^{22}, 154^{3}.)—It almost seems as if our comm. were acquainted with ĀpGS. 9. 2, which prescribes an expiation in case some one sneezes or coughs near one who is setting out on business: *arthaprādhvasya parikṣave parikāsane cāpa upaspṛçyo 'ttare yathāliñgaṁ japet* (cf. ed. of Winternitz, p. 12 and p. 61). Winternitz, *Hoch-*

zeitsrituell, p. 95 (cf. p. 26), gives the verses that are to be repeated: I give them as he has printed them at MP. i. 13. 5–6: *anuhavám parihavám parīvādám parikṣapám : dúsvapnaṁ* (should be *-niaṁ*) *dúruditaṁ tád dviṣádbhyo diçāmy ahám : ánuhūtam párihūtaṁ çakúnāir yád açākunám : mṛgásya sṛtám akṣṇáyā tád* etc. This passage and AV. x. 3. 6 stand in close rapport with our vss. 3–4 here.⌋

*⌊As for the readings *parichavam* and *chavam* as against *parikṣavam* and *kṣavam* (4 **b**, 5 **a**, **b**), the former are avouched by a large minority of SPP's authorities and they prevail also in the mss. first collated by Whitney: and so Ppp. has *paricchava* for *parikṣava* of our x. 3. 6. The forms with *ch* appear to be allowable Prākritisms, like *uchantu* = *ukṣantu* at iii. 12. 4: cf. *ṛchara* = *ṛtsara* at x. 9. 23 and my note; and *uccase* = *ucyase* at xii. 4. 4. — For sneezing as an omen, see Henry C. Warren, On superstitious customs connected with sneezing, JAOS. xiii. = PAOS. May, 1885, p. xvii–xx. He quotes Jātaka, ii., p. 15 ff. etc., and Whitney adds JB. ii. 155.⌋

5. [Drive] away evil sneezing about; may we enjoy (*bhaj*) propitious (*púṇya*) sneezing; let the evil-nosed jackal and the *púṇyaga* urinate upon [it] for thee.

Part of the mss. read in **a**, **b** *parichavam* and *chavam:* ⌊see note * to vs. 4⌋. All the mss., and so SPP., have at the beginning *apapāpám;* the comm., with us, *ápa pāpám*. Again, all the mss. and SPP. accent *bhakṣīmáhi*. Ppp. reads *āpa māpa parikṣapaṁ puṇyaṁ bhakṣīmahi kṣapam*, which gives no help. For **c**, **d**, SPP. reads *çivā́ te pāpa nā́sikām púṇyagaç cā 'bhí mehatām* (the *pada* being *púṇya○gaḥ : ca : abhí : me : hatām*); the comm., *çivā te pāpanāçikā paṇḍakaç cā 'bhi medhatām*. The comm. explains *çivā* as a name for jackal (so adopted in the translation above); *pāpanāçikā* is, of course, destroying evil; *abhi medhatām* = *protsāhayatu:* the general sense being that, whereas the sight or hearing of a jackal, or the sight of a eunuch, is a bad omen, they are in virtue of the spell of this verse to have a totally opposite influence. How SPP. would render his text ⌊of **a**, in particular?⌋ it is impossible to see. The version given here lays no claim to being of any value. Ppp. reads *çivā te pāpanāçakā* (in this word favoring the comm.) *ṣaṇṇagasyā 'bhimehataḥ*, which does not seem to help us. The reading of the line in our edition is not to be praised.

6. These (fem.), O Brahmaṇaspati, that go dispersing upon the wind — do thou, O Indra, making them come together, make them most propitious for me.

The *pada*-mss. give in **b** *vā́taḥ* instead of *vā́te*, which latter is evidently the true reading. The comm. also understands *vātas*, which compels him to take *īrate* as = *īrte*, and to translate it as if causative. The comm. understands the quarters (*diças*) as intended, and points it out as well-known that in a violent wind these are confounded, one of them being taken for another. This is hardly better than silly; but what is really the subject of the verse is very hard to see. The Anukr. omits any definition of these three *anuṣṭubh* verses*; and, what is much more strange, although it describes the hymn as of seven verses, and the mss. and the comm. so number, it combines 6 and 7 together into one verse as 8 + 8 : 8 + 8 : 11 + 9 = 52. ⌊Ppp. has, for **b**, *viṣūcer vāca īyate*, and at end of **d** *-tamáṣ kṛdhi.*⌋

*⌊No: see p. 912, line 9.⌋

7. Let well-being be ours; let fearlessness be ours; homage be to day-and-night.

The verse is wanting in Ppp.

9. For appeasement and weal: to various divinities.

[*Brahman* (*çāntikāmaḥ*).—*caturdaça. sāumyam. trāiṣṭubham: 1. virāḍ urobṛhatī; 5. 5-p. pathyāpañkti; 9. 5-p. kakummatī; 12. 3-av. 7-p. aṣṭi; 14. 4-p. saṁkṛti.*] ⌊The Anukr. adds: *çeṣāḥ* (that is vss. 2–4, 6–8, 10–11, 13) *kāṇḍapratīkatvenā* * *'nuṣṭubhaḥ.* There thus remains not a single vs. that is not excepted from the definition *trāiṣṭubham!*—The Berlin ms., in its treatment of hymns 9–12, after *ekarcam* (h. 12), adds: *vāsiṣṭhaṁ vāiçvadevaṁ çantātīyaṁ trāiṣṭubham* (these four words apply well to hymns 10–11) *ādyam* (hymn 9) *mantroktabahudevatyam.* W. follows the London ms.⌋ *⌊At the beginning of its treatment of the *kāṇḍa*, the Anukr. says *brahmakāṇḍam ānuṣṭubham.*⌋

The hymn is not found in Pāipp. The comm. finds it used in Pariçiṣṭa 4. 5 ("muttering this, one should conduct a king to his dwelling-house") and 6. 5 (in the *piṣṭarātrikalpa*), and in Nakṣ. K. 18, as a hymn belonging to the *çānti gaṇa* (cf. note to Kāuç. 9. 7). Translated: Griffith, ii. 268.

1. Appeased (*çāntá*) be heaven (*dyú*), appeased be earth, appeased be this wide atmosphere, appeased the waters rich in moisture (*udanvánt*), appeased be the herbs for us.

⌊With a, b, cf. AGS. ii. 4. 14; PGS. iii. 3. 6; MGS. ii. 8. 6 b.⌋

2. Appeased be the foretokens, appeased for us be the-done-and-undone, appeased both what is and what is to be: be just everything weal for us.

The comm. explains *pūrvarūpāṇi* first as *kāryāpekṣayā kāraṇāvasthāpannāni vastūni*, and again as "former births, the fruit of evil deeds." Instead of *nas* in b it reads *me;* and it points out that 'the done' means what is done that should not be done, and 'the undone' what was left undone that should have been done—which is far from necessary or certain.

3. This speech that is most exalted, divine, sharpened by *bráhman*, by which is produced (*sṛj*) what is terrible—by that be there appeasement for us.

4. Or (?) this mind that is most exalted, sharpened by *bráhman*, by which is produced what is terrible—by that be there appeasement for us.

All the mss. read in b *vām* instead of *vā*, and SPP's text follows them. The comm. makes no mention of either in its exposition of the verse; but its text (so SPP. reports) reads *vā*, as does ours by emendation.

5. These five senses, with mind as sixth, that are in my heart, sharpened by *bráhman*, by which is produced what is terrible—by them be there appeasement for us.

The mss. read *mánaḥ ṣaṣṭhā́ni* (p. *mánaḥ : ṣaṣṭhā́ni*), but SPP., as well as our text, emends to *-ṭhā́ni*, and this the comm. also understands. In all the verses 3–5, some of the mss. leave *sasṛje* unaccented. This verse (10 + 8 + 7 : 8 + 8 = 41) is ill defined by the Anukr.

6. Weal for us be Mitra, weal Varuṇa, weal Vishṇu, weal Prajāpati, weal for us Indra, Bṛihaspati, weal for us be Aryaman.

This verse corresponds nearly to RV. i. 90. 9 and VS. xxxvi. 9; both these, however, put the pādas in the order **a**, **d**, **c**, **b**, and they read for our **b** *çáṁ no víṣṇur urukramáḥ*.

7. Weal for us be Mitra, weal Varuṇa, weal Vivasvant, weal the destroyer (*ántaka*), [weal] the portents from earth and from atmosphere, weal for us the planets (?) moving in the sky.

The mss. vary between *utpā́tās* and *utpātā́s*, the great majority favoring the former. SPP. reads *pā́rthivā "ntárikṣās*, giving in *pada*-text *-vā : ānt-*, while the *pada*-mss. read *-vā : ant-*; but his reading is palpably wrong and impossible, while a very slight emendation would have given *pārthivāntarikṣā́s* (implying the *pada*-text *pārthiva°āntarikṣā́ḥ*), which is implied in the translation above. The comm. explains as if he had *pārthivās* and *āntarikṣās* as two separate words; but, according to SPP., his text reads *pārthivāntarikṣāḥ*. Half the *saṁhitā*-mss. or more combine *-ikṣāchám no*, as if the word had ended in *-kṣāt;* and, as these included all known to us down to the time of printing, our text reflects them. The comm. of course makes no question of explaining *grahās* at the end as "Mars and the rest"; and perhaps there is no sufficient reason for questioning that interpretation. The Anukr. does not remark the redundancy of a syllable in 7 **c**.

8. Weal for us be the quaking (*vip*) earth, and weal what is meteor-smitten; weal be the red-milked kine, weal the earth when cleaving down.

All the mss. accent *vepyamāná* in **a**, and nearly all (including the *pada*-mss.) end it as a nom. pl. *-mānā́ḥ;* SPP. emends by dropping the blundering *visarga*, but does not venture to alter the equally blundering accent; of course, it must be made *vepyámānā*, as pres. pass. pple of the causative, unless we emend further to *vépamānā*, as our text reads, and as is decidedly better. The comm. reads *vepyamānā*, and explains it once by *kampamānā* and once by *kampyamānā*. ⌊Most⌋ mss., and SPP., read in **b** *ulkā́ nírh-*; ⌊but Whitney's I. and three of SPP's authorities give *ni-* for *nir-*⌋; the comm. ⌊reads *-ni-* and⌋ understands the two words to form a compound, as it is made to be in our text by simply removing the accent of *-nir-*; one does not see the applicability of the prefix *nis-*. In **c**, some of the mss. read *lóhitaḥ*, and some accent *kṣīrā́ḥ;* 'red-milked' would be with equal propriety rendered 'bloody-milked'; and the two things are of course equivalent. In **d**, the comm. has *avadīryatī*, glossing it with *avadīryamāṇā*, and this reading has been gratefully adopted in the translation. All the mss. give *ávatīryatī́s*, and all the *pada*-mss. divide it *ávatīḥ : yatī́ḥ;* SPP. emends to *áva tīryatī́ḥ*, by which nothing at all is gained; we emended to *avatī́ryatī*, which is at least grammatical, though hardly intelligible; *avadīryatī* is both; ⌊one of SPP's reciters gives *áva dīryatī́*⌋.

9. Be the meteor-smitten asterism weal for us; weal for us the enchantments and weal be the witchcrafts; weal for us the buried spells (*valagá*), weal the meteors; and weal be for us the land-plagues.

Literally, 'the afflictions (*upasarga*) of a region.' All the mss. read in **a** *ulkā́bhíh-* (p. *ulkā́ : abhí°h-*), which SPP. accordingly adopts; the comm. again (as in 8 **b**) regards it as a compound, which it is unquestionably meant to be, and which our text gives by emendation; the prefix *abhi* suits the situation, as *nir* (8 **b**) did not. In **c**, SPP. has the better accent *níkhātās*, with a large minority of his mss.; none of ours give it, and we accepted *nikhātā́s*, since it is not without support elsewhere. Our *valagā́s* was an emendation for *valgā́s;* but our two *pada*-mss. ⌊D.s.m. L.⌋ compared later, have *valagā́ḥ*, as does one of SPP's; the latter, however, adopts *valgā́s*, against meter and sense, and against the comm. The *pada*-mss. all have *ulkā́* in **c**, an evident blunder for *-kā́ḥ*, which SPP. this time ventures to read by emendation: it is extremely difficult to understand his selection of the cases where he is willing to emend. The metrical definition of the verse (really 12 + 11 : 11 + 11 = 45) by the Anukr. is as bad as possible.

10. Weal for us be the planets belonging to the moon, and weal the sun (*ādityá*) with Rāhu; weal for us smoke-bannered death, weal the Rudras of keen brightness.

The translation follows in **b** the text of the comm. *ādityaç ca rāhuṇā*, as is read also by SPP., who follows the comm. and three or four authorities. Most of the mss. have *-tyaḥ çarāhuṇā* (p. also *çarāhuṇā*), but two or three *çaṁ rāhuṇā*. Those that accent *-rāhuṇā* or *rāhuṇā* at all accent it on the final, *-huṇā́*, and this accent SPP. has not dared to change, although it is against all rule and practice. In connection with *dhūmaketu* the comm. quotes Kāuç. 127. 1, where the word is used; it seems to me extremely unlikely that it signifies a comet; ⌊does it not refer rather to the smoke that rises from the pyre?⌋.

11. Weal [for us be] the Rudras, weal the Vasus, weal the Ādityas, weal the fires; weal for us the divine great seers, weal the gods, weal Bṛihaspati.

In **c**, SPP. reads *maharṣáyas*, against most of his authorities (although he gives *saptarṣáyas* in the two following verses). Some of the mss. leave *devās* in **c** unaccented; and two of SPP's treat the word in the same manner in **d**. Our emendation in **d** to *devī́s* is probably too venturesome, although it seems strange to have 'the gods' mentioned as a body in connection with the mention of so many of them separately.

12. The *bráhman*, Prajāpati, Dhātar, the worlds, the Vedas, the seven seers, the fires — by them happy progress (*svastyáyana*) is made for me: let Indra grant (*yam*) me refuge; let Brahmán grant me refuge; let all the gods grant me refuge; let the gods all grant me refuge.

The Anukr., the comm., and a better connection are here followed, by adding to this verse the two pādas which in our edition are printed as 13 **a**, **b**, in accordance with the numbering of our mss. (8 + 10 : 8 + 8 + 8 : 10 + 10 = 62, two syllables short of a full *aṣṭi*); SPP. makes the same division. Some of SPP's mss. read in **b** *devā́s* instead of *vedā́s*: the accent *vedā́s* seems to be modeled on *devā́s*, for 'the Vedas' should be *védās*, and the word ought doubtless to be so emended; ⌊O.D. actually have *védās*, and the comm. says the four Vedas are intended⌋. We should expect at the beginning *brahmā́*. ⌊With **c**, cf. 16. 1 **b**.⌋

13. Whatsoever things that are appeased in the world the seven seers know, be they all weal for me; let weal be mine, let fearlessness be mine.

Many of the mss. accent in **b** *lóke* and *saptárṣayo*. ⌊In **d** *asty* is a misprint for *astv*.⌋

14. [Be] earth appeasement, atmosphere appeasement, sky appeasement, waters appeasement, herbs appeasement, forest trees appeasement; [be] all the gods appeasement for me, the gods all appeasement for me,

appeasement with appeasements; by those appeasements all-appeasing do I appease what here is terrible, what here is cruel, what here is evil; [be] that appeased, [be] that propitious; be just everything weal for us.

With a large minority of his authorities, and with the comm., SPP. adds one more *çāntiḥ* before *çā́ntibhis* at the end of the first division; in the second division, he follows the mss. slavishly in reading *sárva çā́ntibhiḥ;* the comm. apparently (it is defective here) agrees with our emendation to *sarvaçāntíbhis.* After this word, the mss. all have *çamayāmoham*, accenting either *çámayā́mohám* or *çámayāmohám;* the *pada*-mss. divide it absurdly *çámaya : mohám;* the comm. understands it as *çamayāmo 'ham*, with substitution of *aham* for *vayam* by Vedic license (a mere exchange of plural and singular); SPP. unaccountably gives *çámayāmohám* with the *pada*-text *çám : ayāmaḥ : ahám;* our emendation to *çamayāmy ahám* is evidently necessary. Similar passages occur in VS. xxxvi. 17; TA. iv. 42 (28); MS. iv. 9. 27 ⌊p. 138^{12}⌋; but it is not worth while to quote them in detail; TA. (29) contains the compound *sarvaçāntí* and MS. has *sárvaçānti.* The "verse" is the only one in the whole work that is called a *saṁkṛti* (96 syllables); it counts naturally 94 syllables.

⌊Here ends the first *anuvāka*, with 9 hymns and 59 verses. The comm. (not SPP.) divides the Purusha-*sūkta* (our hymn 6) into two hymns, so that our vss. 1–5 make his hymn 6 and our vss. 6–16 make his hymn 7: thus his first *anuvāka* consists of 10 hymns. — There are of course no further quotations from the Old Anukr. or *Pañcapaṭalikā:* cf. p. 896, line 4.⌋

10. For well-being.

[*Brahman* (*çāntikāmaḥ*). — *daça. sāumyam. trāiṣṭubham.*]

This hymn and the one following it are together RV. vii. 35, this one being vss. 1–10 of the latter, in unchanged order, and without a variant except in 8 **b**. Both are found together in Pāipp. xiii. ⌊For the quotation of the hymn in the *çānti gaṇa*, see note to Kāuç. 9. 7.⌋

Translated: Griffith, ii. 270; and also, of course, by the RV. translators.

1. Weal for us be Indra-and-Agni, with their aids; weal for us Indra-and-Varuṇa, on whom offerings are bestowed; weal Indra-and-Soma, for welfare, weal [and] profit (*yós*); weal for us Indra-and-Pūshan in booty-winning.

This verse is found also in VS. xxxvi. 11, which inverts the order of pādas **c** and **d**. The comm. takes *indrāgnī* in **a** as vocative ⌊and says so expressly; but⌋ apparently out of mere carelessness, as he does not make any change in the 3d du. verb *bhavatām.*

2. Weal for us be Bhaga, and weal for us Çaṅsa; weal for us Purandhi, and weal be wealths; weal for us the tribute (*çáṅsa*) of well-ordered (*suyáma*) truth; weal for us be the much-born Aryaman.

About half the mss. read in **c** *suyámaṣ tu* (p. *su°yámastu*). Pādas **b** and **c** have dropped out of Ppp. The comm. takes *çaṅsas* in **a** to be by abbreviation for *narāçaṅsas.*

3. Weal for us be Dhātar, and weal for us Dhartar; weal for us be the wide-spreading one (*urūcī́*) with her powers (?*svadhā́*); weal the two

great firmaments (*ródasī*), weal for us the rock (*ádri*); weal for us be the successful invocations of the gods.

The mss. write in b *urūcī́*, *urucī́*, and *ūrūcī́;* the comm. explains it as the earth, *dhartṛ* as Varuṇa, separator (*vidhārayitṛ*) of the good and bad, and *svadhā* as *anna;* *adri* he simply glosses by *parvata.*

4. Weal for us be Agni with front of light, weal for us Mitra-and-Varuṇa, weal the two Açvins; weal for us be the things well done of the well-doers; weal let the lively (*iṣirá*) wind blow upon us.

Ppp. has in b *-ṇā açvinā.*

5. Weal for us be heaven-and-earth in our early invocation; the atmosphere be weal for us to see; weal for us be the herbs, the trees (*vanín*), weal for us be the conquering lord of the welkin (*rájas*).

The comm. regards Indra as intended in the last pāda.

6. Weal for us be god Indra with the Vasus; weal Varuṇa of excellent praise ⌊*su-çáṅsa*⌋ with the Ādityas; weal for us healing (*jálāṣa*) Rudra with the Rudras; unto weal for us let Tvashṭar listen here with his spouses (*gnā́*).

The comm. declares *jalāṣa* a *sukhanāman.* All the *pada*-mss. have in d *tvā́ṣṭā: agnā́bhiḥ!* SPP. emends to *gnā́bhiḥ;* the comm. of course has *gnābhis* and glosses it with *devapatnībhis.* ⌊As to *suçáṅsa*, cf. note to xviii. 3. 16.⌋

7. Weal for us be soma, weal for us the *bráhman;* weal for us the pressing-stones, and weal be the sacrifices; weal for us be the settings of the sacrificial posts; weal for us the sprouts (*prasū́*), and weal be the sacrificial hearth (*védi*).

The sprouts, namely, of sacrificial grass. The comm. declares *svaru* used in the sense of *yūpa* as the thing possessed for the possessor. ⌊The last pāda has dropped out of Ppp.⌋

8. With weal for us let the wide-looking sun arise; weal for us be the four directions; weal for us be the firm mountains; weal for us the rivers, and weal be the waters.

The RV. order of words in b ⌊cf. introd.⌋ is this: *çáṁ naç cátasraḥ pradíço bhavantu.* ⌊The first pāda has dropped out of Ppp.⌋

9. Weal for us be Aditi with her courses (*vratá*); weal for us be the tuneful (*svarká*) Maruts; weal for us Vishṇu, and weal be for us Pūshan; weal for us the place of being (?*bhavítra*), and weal be Vāyu.

The comm. glosses *vratebhis* with *karmabhiḥ sārdham*, and *bhavitram* by *bhuvanam udakam antarikṣaṁ vā.* ⌊Ppp. also reads *bhavitram.*⌋

10. Weal for us be the rescuing god Savitar; weal for us be the outshining dawns; weal for us be Parjanya for our progeny; weal for us be the wealful lord of the field (*kṣétra*).

The comm. quotes a verse to the effect that some regard Rudra, and some Agni, as 'lord of the field.'

11. For well-being.

[*Brahman* (*çāntikāmaḥ*). — *ṣaṭ. sāumyam. trāiṣṭubham.*]

The hymn is made up of the remaining verses of RV. vii. 35, ⌊vss. 11–15,⌋ with another RV. verse (v. 47. 7) added. Among the former the differences of order and reading are very slight. ⌊The hymn is found, as noted under hymn 10, in Pāipp. xiii.⌋ Translated: Griffith, ii. 272; and also, of course, by the RV. translators.

1. Weal for us be the lords of truth; weal for us the coursers and weal be the kine; weal for us the Ṛibhus, well-doers, having good hands; weal for us be the Fathers at our invocations.

This verse and the following one are found in RV. in inverted order (as vss. 12 and 11). The comm. quotes sundry RV. verses illustrating the character of the Ṛibhus, and is uncertain whether *háva* at the end comes from root *hū* or from *hu*.

2. Weal for us be the gods, the all-gods; weal be Sarasvatī with the prayers (*dhī́*); weal the followers (?*abhiṣác*) and weal the gift-following (?*rātiṣác*); weal for us they of the sky, they of the earth, weal for us they of the waters.

This verse is found, without variant, also in TB. ii. 8. 6³ and MS. iv. 14. 11. The comm. declares *devā́ viçvádevās* to mean *bahustotrakā indrādayaḥ; abhiṣā́cas*, *yajñam abhitaḥ samavayanto devāḥ;* and *rātiṣā́cas*, *dānārthaṁ saṁgacchamānā devāḥ* — these two epithets belonging to the *viçve devāḥ.* Ppp. reads at the end *āpyāḥ.*

3. Weal for us be the divine (*devá*) one-footed goat (*ajá ékapad*), weal the bottom snake (*áhi budhnyà*), weal the ocean; weal for us be Peru, grandson of the waters (*apā́ṁ nápāt*); weal for us be the spotted one (*pṛ́çni*), guarded by the gods.

The RV. version reads in **b** *çáṁ nó 'hir b-*, and at the end *-gopāḥ* ⌊Müller's 2d quarto ed. and Aufrecht's 2d ed. have *-gopā:* as for the form, see my *Noun-Inflection*, p. 445⌋; Ppp. agrees with RV. in **b**, and has *-gopāḥ* at the end. The comm. explains *perús* as *pārayitā duḥkhebhyaḥ*, and *pṛçni* as mother of the Maruts. The omission of *nas* in our **b** makes the meter defective, but the Anukr. takes no notice of it.

4. Let the Ādityas, the Rudras, the Vasus enjoy this very new worship (*bráhman*) as it is performed; let there hear us them of the sky, them of the earth, also the kine-born, who are worshipful.

The RV. version ⌊vs. 14⌋ reads at end of **a** *juṣanta.* The comm. explains *gojātās* as the Maruts, born of Pṛçni.

5. They who are the worshipful priests (*ṛtvíj*) of the gods, to be worshiped of man (*mánu*), immortal, right-knowing — let them bestow on us today wide passage (*urugāyá*): do ye protect us ever with blessings.

RV. reads in **a** *devā́nāṁ yajñíyā yajñíyānām.* The comm. apparently takes *-gāya* as from *gā* 'sing,' as he glosses *urugāyám* with *prabhūtāṁ kīrtim*, and does not even, as is his wont in such cases, give an alternative explanation implying *gā* 'go.'

6. Be it so, O Mitra-and-Varuṇa, so, O Agni: weal [and] profit for us be this praise (*çastá*); may we reach sounding (*gādhá*) and firm standing; homage to the great sky, [our] seat.

The verse is found, without variant, as RV. v. 47. 7. The comm. takes *çastam* in **b** as adjective to *çaṁ yos*, which is perhaps better; also it connects *bṛhate* with *sādanāya*, and understands by this the earth. Ppp. reads in **c** *gātum* for *gādham*, and in **d** *sādhanāya*.

12. For success and long life.

[*Brahman* (*çāntikāmaḥ*). — *ekarcam. sāumyam. trāiṣṭubham.*]

The hymn, or verse, is wanting in Pāipp. Its first half is identical with RV. x. 172. 4; its second half, with RV. vi. 17. 15 (also SV. i. 454). It is reckoned as a *çānti*-hymn, and used as such in company with the hymns that precede it ⌊see note to Kāuç. 9. 7⌋.

Translated: Griffith, ii. 273; and by the RV. translators.

1. The dawn, with nobleness, makes the darkness roll together [and] away on her sister's track; therewith may we win the prize (*vā́ja*) set by the gods; may we revel, living a hundred winters, rich in heroes.

The sense of the first half-verse is difficult and doubtful. *Ā́pa* in **a** is really an emendation ⌊following RV.⌋, all our mss. ⌊save B., which has *áṣaḥ*⌋, and very nearly all SPP's (only one has *ápa* ⌊and one, *apá*⌋) reading instead *ápaḥ;* the comm. has *apa*. Half ⌊of SPP's authorities, and one or two of W's⌋ give in **b** *suyātátā*. The comm. amuses himself with etymologizing *svasṛ* as *svayam eva sāriṇī*.

13. For success in war: ⌊Apratiratha hymn⌋.

[*Apratiratha.* — *ekādaça. āindram. trāiṣṭubham: 3–6, 11. bhurij.*]

The hymn is, with slight variations, identical for the most part with the familiar Apratiratha hymn of the Rig-Veda (x. 103), found also in other texts: VS. xvii. 33 ff.; SV. ii. 1199 ff.; TS. iv. 6. 4; MS. ii. 10. 4. ⌊The readings of VS. and SV. agree with those of RV., as noted under vs. 2.⌋ Our first verse is peculiar, being found elsewhere only in SV. (ii. 1219); and vss. 10, 12, 13 of the RV. hymn are here wanting. ⌊The RV. vss. here occur in the order 1–3, 5–7, 4, 8–9, 11.⌋ The hymn occurs also in Pāipp. vii. In Vāit. 1. 18, the selected brahman-priest is directed to recite the Apratiratha hymn; this probably means our hymn; GB. (ii. 1. 18) quotes the *pratīka* of our vs. 1 as the *apratiratha*. ⌊Varāhamihira's Yogayātrā (8. 6) prescribes the hymn for use by a king just about to march forth to war: *Ind. Stud.* xv. 170.⌋

Translated: Griffith, ii. 273; and by the RV. translators. — Cf. also Oldenberg, *Die Hymnen des RV.*, i. 247.

1. Indra's two arms [are] stout, virile (*vṛ́ṣan*), these two wondrous successful bulls; them will I first yoke when the conjuncture (*yóga*) arrives — they by which was conquered the heaven (*svàr*) that is the Asuras'.

The SV. text (ii. 1219) is considerably different: in **a**, **b**, *yúvānāv anādhṛṣyāú supratīkā́v asahyāú;* in **c**, *tāú yuñjīta prathamāú;* at the end, *sáho mahát*. *Vṛ́ṣāṇāu* (instead of the regular *vṛ́ṣaṇāu*) is read also by Ppp., and the meter demands it ⌊cf. *Noun-Inflection*, p. 537, 523⌋. The combination *citrā́ imā́ vṛṣ-*, if representing, as the sense clearly requires, *citrāú : imāú : vṛṣ-*, is anomalous in AV., though regular for some of the other Vedic texts (cf. Prāt. ii. 22 note); and the *pada*-text shows a sense of this, by reading *citrā́ḥ : imā́ : vṛṣ-*. SPP. gives as his *pada*-text *citrā́ : imā́*, which leaves the *saṁhitā* reading unaccounted for; the comm. assumes *citrāu* and *imā*. In **c**, all the mss. (whence also SPP.) read *yokṣe*, for which our *yokṣye* is an emendation, plainly demanded by both sense and meter; it is one of the common cases of a *y* lost after *ṣ*; Ppp., too, has *yokṣye* (before it, *ta* for *tāu*); the comm. has the senseless *yakṣe*. All the mss., again, read *prathamás* (*-mó yó-*), and the comm. likewise, with, of course, SPP.; our emendation to *-māú* (with SV.) is an improvement, but not a necessity. The comm. foolishly declares *āgate* = *kṣeme*, in order to bring about the ordinary combination of *yoga* and *kṣema*, here quite out of place. He also takes *svàr yát*, against accent and *pada*-text, as one word ⌊cf. 15. 4, note⌋, and explains *-yat* as a participle, = *gacchat!* Ppp. reads and combines in **c** *prathamayogā "gate*.

2. Swift, sharp, terrible like a bull, greatly smiting, disturber of men (*carṣaṇí*), roaring, unwinking, sole hero, Indra conquered a hundred armies together.

This verse ⌊RV. vs. 1⌋ agrees throughout with the RV. text; SV. and VS. show no variants from RV. through the whole hymn; TS.MS. read here in **a** *yudhmás* for *bhīmás*, and MS. has also *kṣóbhanas*. The mss. also vary in this last word between *-ṇas* and *-nas*; SPP. adopts *-ṇas*, as does our text.

3. With the roaring, unwinking, conquering, invincible, immovable, bold one — with Indra thus conquer, thus overpower the fighters, O men, with the arrow-armed bull (*vṛ́ṣan*).

RV. ⌊vs. 2⌋ begins **b** with *yutkāréṇa*, and all the other texts agree with it. The comm. carelessly reads *yodhyena* instead of *ay-*, explaining it by *yuddhasaṁsaktena*; he takes *yúdhas* in **d** as vocative = *yoddhāras*; with *tát* (twice) in **c** he supplies *jetavyam* ⌊and *abhibhavanīyam*⌋.

4. He with the arrow-armed, he with the quiver-hung, [is] controller; he, Indra with his train, brings together the fighters — [he,] conquering those brought together, soma-drinker, defiant with his arms, of formidable bow, shooting with fitted [arrows].

⌊Vs. 3 in RV.⌋ TS.MS. read in **d** *ūrdhvádhanvā*; and MS. has a very different **b**, *sáṁsṛṣṭāsu yutsv índro gaṇéṣu*. Many of the mss. (as often in such words) read in **b** *sáṁsṛṣṭā*; some (as also elsewhere) lengthen the *u* in *kampa* at beginning of **d**; all have at the end *ástāt* — which, however, even SPP. emends to *ástā*, with the comm. The *pada*-mss. give in **c** *soma॰pā́* (RV. *-pā́ḥ*). ⌊The comm. notes as an alternative that *yudhas* in **b** (both ed's, *yúdhas*) may be taken as *yudhás*, oxytone and abl. sing. (he cites Pāṇini, vi. 1. 168) — which is a regard for the accent (cf. note to vs. 9) that is unusual with him.⌋ ⌊For *prátihitā* used pregnantly of an arrow, cf. the citations under vi. 65. 1.⌋

5. To be known by his strength, stout, foremost hero, powerful, vigorous (*vājín*), overpowering, formidable, excelling heroes, excelling warriors, conquering with power — mount, O Indra, the victorious kine-winning chariot.

The fourth verse of the RV. hymn is transposed ⌊in the AV. text so as⌋ to follow our vs. 7, and vs. 5 AV. is vs. 5 RV. The other texts ⌊RV. etc.⌋ all read at the end *govít;* and all except MS. have in c *sahojā́s*. SPP. retains in a the *visarga* before *stháv-*, with the majority of the mss.; he also accepts in c *abhíṣatvā*, with half the mss., but against all the parallel texts, apparently because the comm. has *ṣ*. Ppp. reads for d *jāitrāyāi ā ratham ā tiṣṭha kovidam.* ⌊The *govídam* of the Berlin text seems to be an emendation. Nearly all the authorities of W. and of SPP., and SPP's text as well, and the comm., have *govídan;* but one or two have *govít*, with RV. etc.⌋

6. Be ye excited after this formidable hero; take hold, O companions, after Indra, the troop-conqueror, kine-conqueror, thunderbolt-armed, conquering in the race, slaughtering with force.

We had this verse ⌊which is RV. vs. 6⌋ above, as vi. 97. 3; the reversal in the other texts of the order of the two lines, and the other variants, were there noticed. TS. and MS. alter a little the order of verses: RV. 4 is followed in TS. by RV. 6, 5, 7, and in MS. by RV. 7, 5, 6. The Anukr. reckons vss. 3–6 alike as *bhurij*, although 3 is redundant by two syllables. ⌊Ppp. reads *satvānas* for *sakhāyas* in b.⌋

7. Plunging with power into the cow-stalls, Indra, pitiless, formidable, of hundred-fold fury, immovable, overpowering fighters, invincible — let him favor our armies in the fights.

The stalls, namely, in which the kine are shut up by the Asuras. All the *saṁhitā*-mss. read *'dāyá ugráḥ* at beginning of b, but all the *pada*-mss. (except one of SPP's) give *adayáḥ*, and one of ours puts after it the sign that is wont to be used when a word shows an anomalous change in *saṁhitā*. RV.⌊vs. 7⌋SV.VS. (also K.Kap.: see Schröder's note to MS.) read *adayás*, and our text follows their authority; but TS. has *adāyás* (of which the Pet. Lexx. take no notice), and MS. has *ādāyás;* the comm. reads *adāyas*, but explains it by *nirdayas*, as if it were *adayás*. *Adāyás* is doubtless the established AV. reading. All the other texts have after it *vīrás* instead of *ugrás*. In c, all the others except MS. have *ayudhyás*. Most of the *pada*-mss. accent *ayodhyàḥ*, ⌊and so the *pada*-reading of MS.⌋. The first pāda is *bhurij* ⌊read *gotrā́* ?⌋.

8. O Bṛihaspati, fly about with thy chariot, demon-slaying, forcing away our enemies; breaking up our foes, slaughtering our enemies, be thou the helper of ourselves.

Or, 'of our bodies (*tanū́*).' This verse corresponds to vs. 4 of all the other texts; and they read in concert for c *prabhañjánt sénāḥ pramṛṇó yudhā́ jáyann*, and at the end *ráthānām.* The *pada*-mss. commit the blunder of reading *mítrān* ⌊or *mitrā́n*⌋ in b; SPP. emends to *amítrān*, which the comm. also gives. A number of SPP's *saṁhitā*-mss. have (after the fashion of MS.) *-mitráṅ* or *-mítraṅ;* ⌊cf. note to 27. 4, below⌋.

9. Indra [be] their leader; let Bṛihaspati, the sacrificial gift, the sacrifice, soma, go in front; in the midst of the smashing conquering armies of the gods let the Maruts go.

⌊RV. vs. 8.⌋ The text of MS. agrees throughout with ours; the others read *āsām* in a, and *ágram* (for *mádhye*) in d ⌊but TS. *ágre*⌋. The comm. does here a thing which is hardly paralleled elsewhere in his work: he points out that some explain *dakṣiṇā* in b as meaning "on the south," but that, as the word would in that case have to be accented *dakṣiṇā́*, as shown by xviii. 1. 42, it must signify here rather 'sacrificial gift' (*yajñe dīyamānā gorūpā dakṣiṇā*). A like attention to the element of accent elsewhere would notably improve the character of his lucubrations. ⌊Cf. note to vs. 4.⌋

10. Of Indra the bull (*vṛ́ṣan*), of king Varuṇa, of the Ādityas, of the Maruts, the spirit (*çárdhas*) [is] formidable; the noise of the great-minded, creation-stirring, conquering gods hath arisen.

⌊RV. vs. 9.⌋ All the other texts agree with ours throughout.

11. Indra [is] ours when the banners meet [in conflict]; let the arrows that are ours conquer; let our heroes be superior; us, O gods, aid ye at the invocations.

All the other texts read in **d** *asmā́n̐ u devās;* and MS. has the peculiar ending *bháreṣv ā́*. The verse is vs. 11 of the RV. hymn, RV. vs. 10 being omitted in the Atharvan (save as it is found in part as iii. 19. 6); RV. vs. 10 is omitted also by MS., which ends its hymn with 11; in TS., RV. vs. 10 is put after 11, and 13 follows, only 12 being omitted; in the Atharvan, RV. vs. 12 occurs as iii. 2. 5, and 13 in part at iii. 19. 7.

14. For safety.

[*Atharvan. — ekarcam. dyāvāpṛthivīyam. trāiṣṭubham.*]

This hymn is not found in Pāipp. It and the one following are included in the *abhaya gaṇa* (note to Kāuç. 16. 8).

Translated: Griffith, ii. 274. Griffith calls it a "hymn after victory" and refers *tvā* to the conquered enemy.

1. Here have I come up to a better stop (*avasā́na*); heaven-and-earth have been propitious to me; let the directions be for me free from rivals; we verily hate thee not; be there fearlessness for us.

The mss. read in **a** *uchréyas* (p. *ut○çréyaḥ*); very possibly the true reading would be *u çréyas*. The *pada*-mss. fail to divide *avasā́nam* (it should be *ava○sā́nam*, and this SPP. reads by emendation). Some mss. read *te* for *me* in **b**. Some of ours combine at the end *no 'stu*. Āp. vi. 29. 1 has a corresponding passage: *idaṁ çreyo 'vasānaṁ yad āgāṁ syone me dyāvāpṛthivī abhūtām: anamīvāḥ pradiçaḥ santu mahyam: gomad . . . svāhe 'ty avasite juhoti:* cf. also Āp. xiii. 25. 3.

15. For safety and success.

[*Atharvan. — ṣaḍṛcam. 1–4. āindram; 5, 6. mantroktabahudevatyam. 1. pathyābṛhatī; 2, 5. 4-p. jagatī; 3. virāṭ pathyāpañkti; 4, 6. triṣṭubh.*]

The hymn is found also in Pāipp. iii. As noted under the preceding, it belongs to the *abhaya gaṇa;* and the comm. points out sundry uses of the *gaṇa* (Çānti K. 16; Nakṣ. K. 18; Pariçiṣṭa 5. 3).

Translated: Ludwig, p. 513; Griffith, ii. 275.

1. What we fear, O Indra, make thou fearlessness for us of it; O bounteous one, help (*çak*) that for us by thy aids; smite away haters, away scorners.

The verse is RV. viii. 50 (61). 13, without variant; also SV. i. 274; ii. 671, which reads *ūtáye* in **c**. Most of the mss. give *tvám* instead of *tát* in **c**, but two of ours (P.M.) have *tán na ū-*, and on the authority of these and of RV.SV. our text gives the same; SPP. reads *tvám*, and so does the comm., and it is probably to be regarded as the true Atharvan version.

2. Indra the success-giver do we invoke; may we be successful with biped, with quadruped; let not the niggardly armies come upon us; make the haters (*drúh*) disperse and disappear.

The translation is defective in making no account of the prefix *anu* (twice), which ought to have an appreciable value, although it is very difficult to see what; the comm. paraphrases *anurādham* by *anukrameṇa pūjanīyam*, and he quotes RV. iv. 25. 8 in illustration of how various classes in succession invoke Indra. Ppp. preserves the *a* of *anu* in **b**. SPP. reads in **d**, with all the mss., *druhás;* there was no good reason for its alteration in our text to *drúhas*.

3. Indra [is] rescuer and Vṛitra-slayer, our desirable far-and-wide protector (?); be he our defender at the extremities, he in the middle, he behind, he in front.

In **b** the translation follows the comm., who explains *paraspā* (*-pāḥ*) *no v-*; all the mss. (save one or two s.m.)* have *parasphā́no v-* (p. *parasphā́naḥ*, without division), and this is doubtless the true Atharvan text, though an unintelligible corruption, of which our *gayasphāna* is an only partially successful emendation. *⌊In fact, W's O. and three of SPP's mss. have *-sphā-*, p.m., and *-spā-*, s.m.; and SPP's reciter K. gave *-sphā-*, while his reciter V. gave *-spā-*.⌋ Ppp. reads *parampāno* (*paraspā no ?*). The *pada*-mss. unintelligently divide *ca : ramatáḥ* in **c**; some of our mss. have *-matá sá*. The verse (8 + 8 : 12 + 10 = 38) is poorly described by the Anukr.

4. Do thou, knowing, lead us toward broad space (*loká*), light that is heavenly (*svàr*), fearlessness, well-being; may we dwell under the formidable arms of thee the stout one, O Indra, [those two] great refuges.

The verse is RV. vi. 47. 8, found also in TB. (in ii. 7. 13^3); both these texts read in **b** *svàrvaj jy-*, at beginning of **c** *ṛṣvā́*, and in **d** *stheyāma*. The comm. gives *svaryat*, but explains the *-yat* as *-gacchat* (as above, 13. 1); Ppp. agrees with RV.TB. ⌊in reading *svàrvaj*⌋; ⌊Ppp. abbreviates the consonant group *-j jy-* to *-jy-*; and so does TB., ed. Calc., reading *súvarva jy-*⌋. In **d**, the comm. has the better reading *kṣiyema*.

5. May the atmosphere make for us fearlessness; fearlessness both heaven-and-earth here; fearlessness from behind, fearlessness from in front; from above, from below be there fearlessness for us.

The comm. prefers to take the words of direction in **c**, **d** in their other admissible sense of points of compass, pointing out that *adhara* gets the value 'south' by antithesis to *uttara* 'north.' The verse (11 + 12 : 11 + 11 [?] = 45) is no sort of a *jagatī*.

6. Fearlessness from friend, fearlessness from enemy, fearlessness from one known, fearlessness [from one] that is away; fearlessness for us by night, fearlessness by day; be all places my friend.

At the beginning of **b**, all the mss. read *ábhaye*, but even SPP. emends to *-yam*, having the comm. with him. At the end of the same pāda, all ⌊so also Ppp.⌋ give *puró yáḥ* (p. *puráḥ : yáḥ*), which SPP. retains; the comm. reads *paro yaḥ*, but understands it as if *páro yáḥ*, explaining as *jñātād anyaḥ* or *aparijñātaḥ*. Our emendation to *parókṣāt* is defensible; but the translation implies *paró yáḥ*, as a less alteration. ⌊In **d**, Ppp. combines *sarvā "çā* and omits *máma*.⌋ ⌊"Save me from my friends:" cf. ii. 28. 1 **d** and note; also RV. iv. 55. 5, where the antithesis between *jányam áṅhas* and *mitríyam áṅhas* is most instructive.⌋

16. For safety and protection.

[*Atharvan.—tṛcam.* mantroktabahudevatyam. 1. anuṣṭubh; 2. 3-av. 7-p. bṛhatīgarbhā 'tiçakvarī.*] *⌊So the London ms.; the Berlin ms. says in fact *dvyṛcam:* see under vs. 2.⌋

This and the following hymns, to 23 inclusive, are wanting in Pāipp. The comm. has 16–19 used in the night, in a ceremony to be performed by the *purohita*, on the entrance of a king into his sleeping-house (according to Pariçiṣṭa iv. 5). The hymn is repeated below as 27. 14, 15.

Translated: Griffith, ii. 276.

1. Freedom from rivals in front, behind us [is] fearlessness made; Savitar [protect] me on the south, the lord of Çachī me on the north.

The comm. takes *kṛtám* in **b** as 2d du. impv., = *kurutam*, in spite of the accent, trying to find a dual subject in the two gods mentioned in **c**, **d**; and SPP., in obedience to this, even reads *kṛtam*, although twelve of his thirteen authorities (with all of ours) have *kṛtám*, the thirteenth evidently disagreeing with the rest purely by the accidental omission of an accent-mark.* It would not be impossible to take *mā* in **c** and **d** as object of *dakṣiṇatás* and *uttarā́t*. *⌊For the use of *kṛtám* (the participle), cf. *tā́ír me kṛtáṁ svastyáyanam*, above, 9. 12 c. — In his Collation Book, W. refers to RV. *khila*, 3. 4, which reads *asapatnám purástān naḥ çiváṁ dakṣíṇataḥ kṛdhi: abhávyaṁ sátatam paçcā́d bhadrám uttarató gṛhé.*⌋

2. From the sky let the Ādityas defend me; from the earth let the fires defend; let Indra-and-Agni defend me in front; let the Açvins yield (*yam*) refuge round about; crosswise let the inviolable [cow], let Jātavedas, defend [me]; let the being-makers be my defense (*várman*) on all sides.

In **e** the mss. all read *tiraçcínaghnyā́*, which the *pada*-text resolves into *tiraçcín : aghnyā́*, and this SPP. retains, though *tiraçcín* is not a possible word. Our emendation to *-cínā 'ghnyā́* is a very simple one (implying *-cínā : aghnyā́*); the translation is founded on it; but a more radical alteration of the pāda would be acceptable: something like, for instance, *tiryák cā 'gnī́ rakṣatu jātávedāḥ;* the *jātávedās* leads naturally to the suspicion that *agnís* is somehow hidden in the *'ghnyā́;* the comm. indeed reads *tiraçcīn agnī r-*; but he is able to regard *tiraçcīn* as a masc. accus., implying *asmān;* or else as by Vedic license for *-cīs*, and this for *-cībhyas*, implying *digbhyas* (!); and such assumptions are forbidden us. The *pada*-mss. all read *rakṣantu* in **e**.

The Anukr. in its metrical definition treats this all as one verse, and the same treatment is implied by the summation at the end of the *anuvāka* (see p. 928); but the comm. and one of our mss. make what follows the second *avasāna* into a separate or third verse; ⌊a like contradiction obtains as between the Anukr. and the comm. in the repeated passage, below, 27. 14, 15 (see the note); here, moreover, as noted above, the mss. of the Anukr. are at variance as to whether the hymn is to be reckoned as of 2 vss. or of 3⌋. The addition of *bṛhatīgarbhā* to the metrical definition is quite uncalled-for; ⌊doubtless because pāda **b** scans better as 8 syllables than as 9: no less uncalled-for is the addition of *saptapadā*, unless, dividing what follows the second *avasāna* into 3 pādas, we begin the seventh with an enclitic⌋.

⌊I suspect that our text consists of 6 pādas (8 + 8 : 11 + 11 : 11 + 11 = 60, "*atiçakvarī*"), call them 1 vs. or 2, as you will. Pādas **c** and **e** and **f** have good *triṣṭubh* cadences: **c** is good *triṣṭubh* if we resolve *indraagnī;* so is **e**, with W's *tiryák cā 'gnī́ r-*; the presence of *me* in **f** is all that spoils **f**; and the absence of *me* after *yachatām* is all that spoils the cadence of **d**, if, substituting the grammatical equivalent, we pronounce *açvínā 'bhítaḥ* at the beginning.⌋

17. For protection: to various gods.

[*Atharvan.—daçakam. pratyṛcam mantroktadevatyam. jāgatam: 5, 7, 10. atijagatī; 6. bhurij; 9. 5-p. atiçakvarī.*]

⌊Prose.⌋ ⌊Not found in Pāipp.⌋ This hymn and the next are used, the comm. points out, in the same ceremony as 16, with other hymns, as detailed in Pariçiṣṭa 4. 4; both are also prescribed in Par. 19. 1 (see note to Kāuç. 140. 9), in a ceremony against danger from the various quarters. ⌊See introd. to next hymn.⌋ ⌊Note that the vss. of this hymn group themselves in 5 dyads (comm., *paryāya-dvayas*), one for each cardinal point and a fifth for the 'fixed and upward points'; and that those of h. 18 do likewise and are so grouped by the comm. also.⌋

Translated: Griffith, ii. 276.

1. Let Agni with the Vasus protect me on the east: in him I step, in him I take refuge (*çri*), to that stronghold I go forward; let him defend me, let him guard me; to him I commit myself: hail!

The comm. first understands and explains *krame* and *çraye* as nouns in the locative, qualified by *tasmin!* then he again makes them verbs, quoting from vs. 6 *tāsu krame tāsu çraye*, to support this understanding of them; no one less superficial and blundering could possibly suggest the former explanation, against the accent and the sense.

2. Let Vāyu with the atmosphere protect me from that quarter: in him I etc. etc.

3. Let Soma with the Rudras protect me from the southern quarter: in him I etc. etc.

4. Let Varuṇa with the Ādityas protect me from that quarter: in him I etc. etc.

The comm. quotes AÇS. ii. 11. 12 to show that elsewhere also Soma is associated with the Rudras and Varuṇa with the Ādityas.

5. Let the sun with heaven-and-earth protect me from the western quarter: in him I etc. etc.

6. Let the waters with (*-mant*) the herbs protect me from that quarter: in them I . . . ; let them defend . . . ; to them I etc. etc.

7. Let Viçvakarman with the seven seers protect me from the northern quarter: in him I etc. etc.

8. Let Indra with (*-vant*) the Maruts protect me from that quarter: in him I etc. etc.

The comm. quotes Bhagavad-Gītā x. 6 (rather futilely) to support the association of the seven seers with Viçvakarman as highest self (*paramātman*), and (most superfluously) RV. viii. 85 (96). 7 and AB. iii. 20. 1 (part) to show that Indra and the Maruts go together.

9. Let Prajāpati, possessing generative powers (*prajánanavant*), together with firm support (*pratiṣṭhā́*), protect me from the fixed quarter: in him I etc. etc.

Many of the mss. give various other accents to *prajánanavān;* all read *pratiṣṭhā́yā* (p. *°sthā́yāḥ*), which SPP. accordingly retains,* although it is a palpable corruption; the comm. makes no difficulty of it, viewing it simply as a case of the substitution of genitive for instrumental; he adds, however, another interpretation, supplying *prajananena* for *sahá* to govern, and making *pratiṣṭhā́yās* an adjective qualifying *diçás*. *⌊W's B. and all of SPP's authorities appear to accent *pratíṣṭhāyā*, p. *pratí°sthāyāḥ*, and this is in fact the accentuation and reading in SPP's text, although I do not see what is to be made of it.⌋

10. Let Bṛihaspati with all the gods protect me from the upward quarter: in him I etc. etc.

The comm. calls these prose "verses" and those of the next hymn *paryāyas;* and the metrical definitions of the Anukr. are of course worthless, although it is possible to read out something like the numbers of syllables required by that treatise.

18. For protection: to various gods.

[*Atharvan.—daçakam. pratyṛcam mantroktadevatyam. dvāipadam: 1, 8. sāmnī triṣṭubh; 2–6. ārcy anuṣṭubh (5. samrāj* ⌊intending *svarāj?*⌋); *7, 9, 10. prājāpatyā triṣṭubh.*]

⌊Prose.⌋ ⌊Not found in Pāipp.⌋ See note to the preceding hymn ⌊for ritual uses⌋. The gods etc. are throughout the same as in that hymn. ⌊The two hymns are closely accordant in general and special peculiarities of structure.⌋ ⌊A similar passage is found at MS. i. 5. 4, p. 71^{9-15}, as W. notes in the Collation Book: he also says "cf. K. vii. 2." AV. v. 10 presents some analogies with our hymn, and iv. 40 still more.⌋

Translated: Griffith, ii. 277.

1. Let those malignants (*aghāyú*) who shall attack (*abhi-dās*) me from the eastern quarter come upon (*ṛch*) Agni with (*-vant*) the Vasus.

The comm. has the more regular *vasumantam*. All the mss., and the comm., have at the end of all the verses *'bhidā́sāt*, which SPP. accordingly retains; our edition makes the absolutely necessary emendation to *-sān*. ⌊Is *-dā́sāt* a faulty reminiscence of AV. v. 10?⌋ Most of the *saṁhitā*-mss. also accent *diçó 'bhi-*. Some of the mss. leave *té* unaccented. 'With' is represented throughout the hymn by *-vant* or *-mant*, not by the instrumental case. As usual, *ṛch* signifies a coming into hostile or detrimental contact or collision. ⌊W. interlines "run against" as alternative for "come upon."⌋

2. Let those malignants who shall attack me from that quarter come upon Vāyu with the atmosphere.

3. Let those malignants who shall attack me from the southern quarter come upon Soma with the Rudras.

4. Let those malignants who shall attack me from that quarter come upon Varuṇa with the Ādityas.

The Anukr. ought properly to call this verse *bhurij.*

5. Let those malignants who shall attack me from the western quarter come upon the sun with heaven-and-earth.

⌊The accent of *dyā́vā-* is noted by W., *Skt. Gram.* § 94 b.⌋

6. Let those malignants who shall attack me from that quarter come upon the waters with the herbs.

7. Let those malignants who shall attack me from the northern quarter come upon Viçvakarman with the seven seers.

In our text there has dropped out an accent-sign under *va* before *údīcyā.*

8. Let those malignants who shall attack me from that quarter come upon Indra with the Maruts.

9. Let those malignants who shall attack me from the fixed quarter come upon Prajāpati with generative qualities.

10. Let those malignants who shall attack me from the upward quarter come upon Bṛihaspati with all the gods.

Verse 8 is properly *bhurij* (23 syllables). Verses 9 and 10 are each properly of 27 syllables; but by restoring elided initial *a* here and there (with regard to which the Anukr. appears to acknowledge no rule) the meters as defined can be made out.

19. For protection by various gods.

[*Atharvan.—ekādaçakam. cāndramasam uta mantroktadevatyam. pāñktam: 1, 3, 9. bhurig bṛhatī; 10. svarāj; 2, 4–8, 11. anuṣṭubgarbhā.*]

⌊Prose.⌋ ⌊Not found in Pāipp.⌋ The comm. says that, besides the uses stated in connection with preceding hymns, the *purohita* is to accompany with this the entrance of the king in the night into his sleeping-house; and that it also appears in the ceremony of a king's entrance into his city.

Translated: Griffith, ii. 278.

1. Mitra ascended with the earth: to that stronghold I lead you forward; that enter ye into; that enter ye; let that yield (*yam*) you both refuge and defense.

The comm. declares that Mitra here means Agni.

2. Vāyu ascended with the atmosphere: to that stronghold etc. etc.

3. The sun ascended with the sky: to that stronghold etc. etc.

4. The moon ascended with the asterisms: to that stronghold etc. etc.

5. Soma ascended with the herbs: to that stronghold etc. etc.

6. The sacrifice ascended with the sacrificial gifts: to that stronghold etc. etc.

7. The ocean ascended with the streams: to that stronghold etc. etc.

8. The *bráhman* ascended with the Vedic students: to that stronghold etc. etc.

The comm. says that *bráhman* here means the Veda with the *an̄gas.*

9. Indra ascended with heroism: to that stronghold etc. etc.

10. The gods ascended with the immortal (*amṛ́ta*): to that stronghold etc. etc.

11. Prajāpati ascended with progeny: to that stronghold etc. etc.

The comm. explains *ud akrāmat* by *yām puraṁ rakṣitum utkrāntavān*, as antecedent of *tām puram* etc. The metrical definitions of the Anukr. are not worth comparing in detail.

20. For protection by various gods.

[*Atharvan.—bahudevatyam. trāiṣṭubham: 2. jagatī; 3. purastādbṛhatī; 4. anuṣṭubh.*]

⌊Not found in Pāipp.⌋ The comm. says, purely on his own authority, that with this hymn the *purohita* arms with a breastplate a king going to battle. ⌊For the reference to vs. 4 in Kāuç. 25. 36 note, see above, introd. to viii. 5.⌋

Translated: Griffith, ii. 279. ⌊In Anukr. we miss *caturṛcam.*⌋

1. Have set down apart the human deadly weapon Indra-and-Agni, Dhātar, Savitar, Bṛihaspati, king Soma, Varuṇa, the Açvins, Yama; let Pūshan protect us round about from death.

It is quite as likely that ‘Soma’ etc. in the second half-verse should be viewed as coördinate with Pūshan. The translation omits *yám* in **a**; it seems probable that **a** is deeply corrupt. ⌊Caland, KZ. xxxiv. 456, citing Avestan usage, takes *pāúruṣeyaṁ vadháṁ yám* as accusative of the crystallized combination *pāúruṣeyo vadhó yáḥ* which we had at i. 30. 1: see note to xii. 2. 19. But W's suspicion is weighty.⌋ All the mss. accent *nyádhus* (the *pada*-mss. having, against all rule and practice, *nyádhuḥ*, instead of *ni◦ádhuḥ* or *nì : adhuḥ*), and SPP. follows them (in p. also); our *nyàdhus* is an emendation, apparently a necessary one—unless we can construe, with the comm., **b–d** as together constituting the apodosis: ‘what means of death for men [our enemies] have fixed in secret—from [that] death let Indra-and-Agni etc. etc. protect us.’ ⌊Griffith: ‘May Soma etc. guard us from Mṛityu—death caused by men, which Indra etc. appointed.’⌋ The verse is far too irregular (11 + 12 : 12 + 9 = 44) to be called simply a *triṣṭubh.*

2. What [defenses] he who is lord of creation, Prajāpati, Mātariçvan, made for his creatures (*prajā́*), what ones the directions and the quarters put on (*vas*)—let those defenses (*várman*) be abundant (*bahulá*) for me.

The mss. accent *vasaté* ⌊except several that have *vasate*⌋; our emendation to *vasáte* is unquestionably called for, even though there are a few cases in RV. of such accent as *vasaté* ⌊*Gram.* § 613⌋. The comm. etymologizes *mātariçvan* as *antarikṣe çvasitī* *'ti.* ⌊The verse is properly 12 + 11 : 11 + 11 : for **d** has *triṣṭubh* cadence, and there are three possibilities of excising a syllable from its prior half.⌋

3. What [defense] those gods fastened on themselves, when fighting for overlordship, what defense Indra made for himself, let that protect us on all sides.

Pāda **b** is altogether corrupt; the translation implies the reading *ā́dhirājyāya yodhínaḥ*, which differs a little from the emendation in our text, but which the Pet. Lex. assumes under *ādhirājya*. The mss. give (*devā́*) *'dhirājayódhehinaḥ*, which the *pada*-text analyzes into (*deva :*) *ádhi∘rāja : yáḥ : dhehi : naḥ* (SPP. reports his *pada*-mss. as giving at the beginning *devā*, apparently by an oversight, as *devā* is no form*). The comm. has (*devāḥ*) *dyurājayo* (implying p. *dyu∘r-*) *dehinaḥ*, and this SPP. accepts, despite its unsatisfactory character; the comm. explains *dyurājayas* as *divi dyuloke rājamānās*, which is absurd, and adds that, since the wearing of armor implies a body (*deha*), the gods were embodied (*dehinas*), which is silly. The *pada*-mss. (and one of SPP's *saṁhitā*-mss.) strangely read *sarvátas* at the end instead of *viçvátas;* the comm. and both editions accept the latter; ⌊and since W. notes nothing to the contrary, his D. presumably has *viçvátaḥ*⌋. The text, with **b** as translated, and with *ca-kṛ-e* in **c** ⌊making 11 + 8 : 8 + 8⌋, answers excellently to the definition of the Anukr. *⌊W. means, I take it, no form which is usable in this connection.⌋

4. Defense for me may heaven-and-earth, defense may day, defense may the sun, defense for me may all the gods make; let not the affrontress (?*pratīcikā́*) reach me.

Some of the mss. leave *pratīcikā* accentless, and nearly all accent *krán;* both editions have *kran* and *-kā́*. The comm. seems to read *agnis* instead of *áhas* in **b**, and *mo* for *mā́* in **d**. The comm. paraphrases *pratīcikā* as *çatrusenā 'jñātapratikūlāñcanā* (*ka* being added to *pratīcī* "*ajñātārthe*"); the ⌊minor⌋ Pet. Lex. conjectures 'discomfort' (*Ungemach*); the translation above is of course only tentative. To be compared with the verse is viii. 5. 18 above; found also in AÇS. i. 2. 1, which has our **a**, **b** (but reading *agnis* with our comm.), and, for third pāda, *varma me santu tiraçcikāḥ;* and in Āp. xiv. 26. 1, with *agnis* in **b**, and, for **c**, **d**, *varma me brahmaṇaspatir mā mā prāpad ato bhayam.*

⌊Here ends the second *anuvāka*, with 11 hymns and 72 verses. If we counted hymn 16 as of 3 verses, there would be 73. Some mss. sum up the verses as 72, and thus support the numeration of hymn 16 as given by both editions (see p. 923).⌋

21. The meters.

[*Brahman.—ekarcam. chāndasam. 1-av. 2-p. sā́mnī bṛhatī.*]

⌊Prose.⌋ ⌊Not found in Pāipp.⌋ The comm. finds the verse quoted by the appellation *chandogaṇa* in Nakṣatra Kalpa 18.—⌊The Anukr. says: *idam Brahmā chandonukrāntivijñānāyā 'paçyat.*—The meters are arranged, according to the number of their syllables, in an arithmetical progression ascending by a difference of 4. In VS. xxiii. 33, all these and *kakúbh* are mentioned.⌋

Translated: Griffith, ii. 279.

1. Gāyatrī, uṣṇih, anuṣṭubh, bṛhatī, pañkti, triṣṭubh-and-jagatī.

The mss. are at variance as to the use of any *kampa*-sign between the first two words. ⌊The metrical definition (18 syllables) calls for the resolution *gāyatrī uṣ-*.⌋

SPP's authorities appear all (except one *pada*-ms., *-tī*) to read at the end *jágatyāi;* ours vary between *-tī*, *-tye*, *-tyāi*, and *-tyāu*. The text of the comm. reads *pañkti* (instead of *-tis*), and, either with reason or on account of his usual disregard of accent, he takes the whole verse as a single compound word in the dative case, explaining it to mean *gāyatryāi svāhā*, *uṣṇihe svāhā*, etc., and declaring it thus to contain seven *mantras;* and SPP. thinks this to be "doubtless" the original character of the line; it would be safer to say "perhaps," or "possibly," since the separate accentuation, the nominative form *pañktís*, and the division by the Anukr. into two pādas (in the *pada*-mss., after *anuṣṭúp*) all speak against it. The mss. accent *triṣṭúb jágatyāi.*

22. Homage to parts of the Atharva-Veda.

[*Añgiras.—ekaviṅçati. mantroktadevatyam. 1. sāmny uṣṇih; 3, 19. prājāpatyā gāyatrī; 4, 7, 11, 17. dāivī jagatī; 5, 12, 13. dāivī triṣṭubh; 2, 6, 14–16, 20. dāivī pañkti; 8–10. āsurī jagatī; 18. āsury anuṣṭubh (1–20. 1-av.); 21. 4-p. triṣṭubh.*]

⌊Verses 1–20, prose.⌋ ⌊Not found in Pāipp.⌋ The comm. quotes from Nakṣatra Kalpa, 17, 18, to the effect that this hymn and the following (together called *samāsa*) are to be used in the great appeasement-ceremony called *āñgirasī*, by one who seeks success as practising or suffering witchcraft. ⌊Cf. introd. to next hymn.⌋

Translated: Griffith, ii. 279; vs. 21 also by Ludwig, p. 219.

1. With the first five *anuvākás* of the Āñgirasas, hail!

It is very strange that the instrumental case is used here, instead of the dative, which is used everywhere else through this hymn and the next. ⌊Conversely, note the use of the abl.-dat. form *mādbhyás*, below, 27. 2 c, where we expect the instrumental, as in the other pādas.⌋

2. To the sixth, hail!
3. To the seventh-and-eighth, hail!
4. To the black claws, hail!
5. To the green ones, hail!

Two of our mss. (O.D.) accent with our text *háritebhyas;* SPP. reads *haritébhyas*, with (apparently) all his authorities and nearly all of ours.

6. To the petty ones, hail!
7. To them of the *paryāyas*, hail!
8. To the first conchs, hail!
9. To the second conchs, hail!
10. To the third conchs, hail!

In 9 and 10, SPP. accents, with all the mss., *dvitīyébhyas* and *tṛtīyébhyas;* we have not hesitated to make the necessary emendations to *-tī́ye-*. ⌊The false accent is perhaps a blundering assimilation to that of *prathamébhyas:* cf. notes to vss. 13 and 14, and especially to xviii. 3. 47.—Two of W's later collated mss., D.L., have rightly *-tī́ye-*.⌋

11. To the next to the last ones, hail!
12. To the last ones, hail!
13. To the further ones, hail!

SPP. again follows the mss. in accenting *uttarébhyas;* ⌊again a blundering assimilation to the accent of *uttamébhyas*, vs. 12⌋.

14. To the seers, hail!

Here also we emended the accent ⌊to *ṛ́ṣibhyas*, which W's D.L. indeed give⌋; but SPP. has, with the mss., *ṛṣíbhyas*. ⌊For the rationale of the blunder (due to *çiṣíbhyas*, vs. 15), cf. notes to vss. 10 and 13 and note to xviii. 3. 47.⌋

15. To the peaked ones (? *çikhín*), hail!

Here the mss. vary between *çikhíbhyas* and *çiṣíbhyas*.

16. To the *gaṇás*, hail!

17. To the great *gaṇás*, hail!

18. To all the *gaṇá*-knowing (??) Añgirases, hail!

It is altogether likely that *vidagaṇá* either never meant anything or is a corrupt reading; the translation is given merely in order not to leave the word untranslated.

19. To the two thousands severally, hail!

20. To the *bráhman* (?), hail!

SPP. reads *brahmáṇe*, and mentions no disagreement among his authorities; all but one or two of ours have the same, and our text might probably have been better left to read so; but the accentuation of the mss. is wholly unauthoritative, and the distinction here also of no manner of importance. The comm. understands *brahmáṇe*. ⌊I think *bráhmaṇe* is to be preferred for the reason given at p. 932, line 7.⌋ The numbers of syllables in the verses agree throughout with those demanded by the definitions of the Anukr.

It is a great disappointment to find that the designations given in this hymn to the various parts or elements of the Atharvan text are just as much a puzzle to the commentator as they are to us, so that he does not even venture to conjecture a meaning for them. He understands the authors rather than the *mantras* to be meant as the recipients of the homage. His whole comment follows: *atra viṅçatikāṇḍātmikāyām asyāṁ çākhāyāṁ vidyamānānuvākasūktagaṇaviçeṣādisaṁjñārūpāiḥ çabdāir anuvākādidraṣṭāra etannāmāna ṛṣayaḥ pratipādyante: nīlanakhādisūktaviçeṣāṇām prasiddhatvāt tāni viçeṣato na pradarçitāni:* **brahmaṇe svāhe** *'ti brahmaçabdena viṅçatikāṇḍātmakavedavācakena tasya draṣṭā brahmākhya ṛṣiḥ pratipādyate: anyat sarvaṁ nigadavyākhyātam.* It sounds like a bad joke that he calls *nīlanakha* etc. 'familiarly known.' That *anuvāka* is used in vs. 1 in the same sense as in the present division of the text seems very unlikely.

21. Heroisms [were] gathered with the *bráhman* as chief; the *bráhman* as chief in the beginning stretched the sky; the Brahmán was born as first of creatures; therefore (*téna*) who is fit to contend with the Brahmán?

Or (in d) 'with that (*téna*) Brahmán.' SPP's text of the verse agrees with ours save that he accents in d *bráhmaṇā* with the mss., and has in c *prathamó 'tá* (p. *-máḥ : utá*, though the *pada*-mss. read *-mā́ : utá*); the text of the comm. has *-mo 'ta* here, but *-mo 'tha* in the verse repeated as 23. 30; the emendation in our text to *-mó ha* is plainly the easiest way out of the difficulty. The *pada*-mss. divide at the beginning, with remarkable absence of intelligence, *bráhma : jyeṣṭhā*, or *jyeṣṭhā́;* half the *saṁhitā*-mss. also accent *jyeṣṭhā́;* finally, the *pada*-mss., with incredible folly, divide at the end *spárddhi : tuṁkáḥ!* SPP. holds that the verse must have originally had *brahmán* throughout (four times), and gives in his note a text of it in that form (but with *prathamó 'tha* in c); but it is far from improbable that *bráhman* was used in the first half-verse and *brahmán* in the second, as in our text. Indeed, in a corresponding verse in TB. (ii. 4. 7^{10}), *bráhman* ⌊more appropriately, it would seem, if I am right in supposing that vss. 29 and 30 of hymn 23 refer to the Brahmaveda: cf. p. 932, l. 3⌋ is used every time: *bráhmajyeṣṭhā* (its commentary takes this as vocative) *vīryà sámbhṛtāni bráhmā́ 'gre jyéṣṭhaṁ dívam ā́ tatāna: ṛtásya bráhma prathamó 'tá* (! its comment paraphrases by simply *prathamám*) *jajñe ténā 'rhati bráhmaṇā spárdhituṁ káḥ*. Our comm. gives a second explanation of *brahmajyeṣṭhā* as = *brahmaṇā jyeṣṭhena*, the case-ending of the former word being omitted, as well as the *in* part of that of the second!

23. Homage to parts of the Atharva-Veda.

[*Atharvan.—triṅçat. mantroktadevatyam uta cāndramasam. 1. āsurī bṛhatī; 2–7, 20, 23, 27. dāivī triṣṭubh; 8, 10–12, 14–16. prājāpatyā gāyatrī; 17, 19, 21, 24, 25, 29. dāivī pañkti; 9, 13, 18, 22, 26, 28. dāivī jagatī;* (*1–29. 1-av.*).]

⌊Verses 1–29, prose.⌋ ⌊Not found in Pāipp.⌋ The application of the hymn, as defined by the comm., was given with the one preceding.

As in the case of the preceding hymn, the comm. to all the verses is given together at the end. Its main parts are given below under the separate verses. It further declares that by the words *ekarca* to *daçarca* are designated the *ṛṣis* named Atharvan, and by those from *ekādaçarca* to *viṅçati* are designated the *ārṣeyas* named Ātharvaṇa; and it quotes as authority the beginning of i. 1. 5 of the Gopatha Brāhmaṇa.

⌊With regard to this hymn in general, and leaving books xix. and xx. out of account in the statements that follow: in the **first** place it is clear that the books of the **third grand division** of the AV., books xiii.–xviii. (see p. 708), are intended by verses 23–28 respectively (see under the verses below and see the introductions to the several books).⌋

⌊In the **second** place it is clear that the hymns of the books (but not the books themselves severally) of the **first grand division** of the AV., books i.–vii. (see p. 388), are intended to be covered by verses 1–15 and 19 and 20 (between 19 and 20 we miss the *dvyṛcebhyaḥ* which the commentator's text has). In this connection it is significant that vs. 1 begins with homage "to them of four verses," which is the norm of our first book, and not with homage "to them of one verse"—see the first table on p. 388. Moreover, as appears from the table on p. cxliv, the first grand division contains a hymn or hymns of every number of verses from 4 verses to 18 verses (mostly in books i.–v.) and from 1 verse to 3 verses (exclusively in books vi. and vii.). Again, while there is in the first grand division (and only there) one hymn or more of every number of verses from 1 verse to 18 verses, it is interesting to note that there is, in the whole AV. (books i.–xviii. or even i.–xix.), not one hymn of 19 verses, nor yet one of 20 verses (cf. p. 471 top): and of this fact account seems to be taken in so far as the form of our verses 16 and 17 differs from that of the 15 preceding.⌋

⌊**Thirdly**, the books of the **second grand division** of the AV. (books viii.–xii.) consist of hymns of over 20 verses (p. 471, top). There is, therefore, in all our present hymn, no special reference to this division, unless it be in verse 18, which may accordingly mean 'To the division (*kāṇḍa*) of great (*mahant*) [hymns], hail,' and refer to books viii.–xii. It is not impossible that a Hindu might use *kāṇḍa* to signify a 'division' comprising several books and tantamount to one of our so-called "grand divisions" (see my note to vs. 18). Against my view, I might well object that *dīrgha* would be a more appropriate adjective than *mahant* for the 'long' individual hymns of which the division consists; but, per contra, if the difference between *mahadguṇa* and *mahāguṇa* be a valid parallel, the text ought, if it means 'great book,' to read *mahākāṇḍāya*. A graver objection to my view, perhaps, is the position of vs. 18, which, if I were or am right, ought to come between verse 20 and verse 23.⌋

⌊**Fourthly**, verses 29 and 30 doubtless refer to this Veda as a whole, to the Brahmaveda, or to the incantations (*bráhman*) which form its subject-matter. After writing this, I note that Bloomfield in the *Grundriss*, p. 40, note 7, expresses an opinion similar, but much less specific. If I am right, *bráhman* is to be preferred to *brahmán* in these two verses, as also in vss. 20–21 of the preceding hymn: cf. the TB. vs. cited under 21. 21. On the other hand, I ought not to pass in silence the fact that the Anukr., at the beginning of its treatment of book xix., seems to call book xix. the *brahmakāṇḍa.*⌋

⌊**Finally**, therefore, aside from verse 18, just discussed, and assuming that verses 16 and 17 were added (in genuine Hindu fashion) merely for schematic completeness, we have only to note that all the verses of the hymn are reasonably accounted for, save only verses 21 and 22.⌋ ⌊☞See pages cl, clvii, clix.⌋

Translated: Griffith, ii. 280.

1. To them of four verses of the Ātharvaṇas, hail!
2. To them of five verses, hail!
3. To them of six verses, hail!

All the *saṁhitā*-mss. read *ṣaḍarc-*, and two of SPP's *pada*-mss. *ṣaḍd°ṛc-;* both editions *ṣaḍṛc-*, with the comm. and three *pada*-mss. The Gop.Br. has *ṣaḍarc-* in i. 1. 5.

4. To them of seven verses, hail!
5. To them of eight verses, hail!
6. To them of nine verses, hail!
7. To them of ten verses, hail!
8. To them of eleven verses, hail!
9. To them of twelve verses, hail!
10. To them of thirteen verses, hail!
11. To them of fourteen verses, hail!
12. To them of fifteen verses, hail!
13. To them of sixteen verses, hail!
14. To them of seventeen verses, hail!
15. To them of eighteen verses, hail!
16. Nineteen: hail!
17. Twenty: hail!

In these two verses, some of the mss. read *-çati sv-*; the text of the comm. has *-çatyāi*, which would be an improvement; and two of SPP's reciters give the same. ⌊But cf. p. 931, ¶ 6, end.⌋

18. To the great book (*mahat-kāṇḍá*), hail!

⌊All of W's and of SPP's mss., and the reciters as well, give *mahat-*, not *mahā-*; but the comm. appears to read *mahā-*, and to say that it means the 'entire Veda of twenty books': *mahākāṇḍāye 'ti çabdena viṅçatikāṇḍātmakakṛtsnavedavācinā;* and this seems to support my suggestion that a Hindu might use *kāṇḍa* of a group of *kāṇḍas:* cf. ¶ 5 of introduction, above. Weber suggested at *Ind. Stud.* iv. 433 that *mahatkāṇḍa* might mean book xx.; but in a later volume (xviii. 154), that book v. might be intended.⌋ ⌊See pages clvii–viii.⌋

19. To them of three verses, hail!

Between this verse and the next, the commentator's text inserts *dvyṛcebhyaḥ svāhā.*

20. To them of one verse, hail!
21. To the petty ones, hail! ⌊See page clviii top.⌋

This is a repetition of 22. 6 above, and after it the commentator's text adds 22. 7.

22. To them of a half-verse, hail!

All the mss., and the comm., have here *ekānṛcébhyas* (p. *eka°anṛc-*), and SPP. follows them. Our *ekadvyṛcébhyas* (misprinted *ekadvṛc-*) was meant as an emendation, but is hardly successful. What *ekānṛc-* should mean does not appear; the translation simply follows the comm., for lack of anything better.

23. To the ruddy ones (*rohita*), hail!

The mss. ⌊except W's O.D., which have *róh-*⌋, and hence also SPP., accent here *rohitébhyas.* The comm. remarks that in this and the following verses the books intended are clear. This, of course, means book xiii. ⌊which is designated by *rohitāis* at Kāuç. 99. 4⌋.

24. To the two Sūryās, hail!

That is, to the two parts (*anuvākas*) of the book beginning with the Sūryā-hymn (xiv.).

25. To the two Vrātyas, hail!

Again the two *anuvākas* of the Vrātya-book (xv.). ⌊Both ed's read *vrātyā́bhyām*, with all the authorities, save W's D.L., which have *vrā́tyā-*. The minor Pet. Lex., vi. 189, notes *vrātyá* as an adj. to *vrā́tya:* hence, rather, 'To the two [*anuvākas*] about the *vrā́tya*, hail!' See my note, p. 770, ¶ 3.⌋

26. To the two of Prajāpati, hail!

The two *anuvākas* of book xvi. are evidently intended, though why they are called *prājāpatya* is difficult to say. ⌊The Major Anukr. calls the whole book *prājāpatya*, as noted p. 792, ¶ 4.⌋ The Old Anukr. quoted in the endings says at the end of xvi. 4 *prājāpatyo ha catuṣkaḥ,* ⌊· · · ⌋ *saptakaḥ paraḥ:* i.e. 'the [first] Prajāpati-*anuvāka* has four hymns ⌊or *paryāyas*⌋; the [*paryāya*] next after [2 and 3: i.e. *paryāya* 4] is one of seven verses.' ⌊For the probable relative position and the significance of these extracts, see p. 792 (¶ 5) –793.⌋

27. To the *viṣāsahí*, hail!

The seventeenth book begins with the word *viṣāsahím;* and this time the comm. takes the trouble to specify that "the seventeenth *kāṇḍa*" is intended. ⌊Cf. p. 805, ¶ 1.⌋

28. To them of good omen (*mañgaliká*), hail!

This, from its position, ought to signify book xviii.; the comm. says nothing about it; his text reads *māñg-*. ⌊That the funeral book is held to be most inauspicious appears from SPP's preface to his ed., vol. i., p. 4, p. 5, and especially p. 2. To call the book auspicious is a euphemism such as is familiar in the case of the dreadful god Çiva.⌋

One of our mss. (I.) inserts after this verse five others which do not appear to occur elsewhere, as SPP. does not mention them: *nákṣatrakalpāya svā́hā.* 29. *vāitānakalpāya svā́hā.* 30. *çāntikalpāya svā́hā.* 31. *añgirasakalpāya svā́hā.* 32. *sā́ṁhitāvidhaye* *svā́hāṁ.* 33. Our 29 then follows, in the form *tulibrahmáṇe svā́hā*, and our 30 as given in all the mss.: *bráhmajyeṣṭhé 'ty ékā.* ⌊The foregoing are the readings of the Collation Book: apart from the accents, they require correction, I suppose, to *āñgirasa-* and *saṁhitā-*.⌋

29. To the *bráhman*, hail!

See above, 22. 20, with which this is identical. This time, two of our mss. ⌊and three of SPP's⌋ have *bráhmaṇe;* the others, and SPP's text, read *brahmáṇe.* ⌊As to the meaning, see introduction, p. 932, ¶ 2.⌋

30. Heroisms were gathered with the *bráhman* as chief; the *bráhman* as chief in the beginning stretched the sky; the Brahmán was born as first of creatures; therefore who is fit to contend with the Brahmán?

This is a repetition of 22. 21 above; the commentator's text apparently gives it in full, as SPP. notes that (doubtless only by an accident) it reads this time in c *prathamo 'tha.*

24. For prosperity: with a certain garment.

[*Atharvan.—aṣṭāu. mantroktabahudevatyam uta brāhmaṇaspatyam. ānuṣṭubham: 4–6, 8. triṣṭubh; 7. 3-p. ārṣī gāyatrī.*]

The hymn, except vs. 2, is found also in Pāipp. xv. The comm. points out that it is prescribed by Nakṣatra Kalpa 17–18 to be used in a *mahāçānti* ceremony called *tvāṣṭrī*, on occasion of the loss (*kṣaya*) of a garment.

Translated: Ludwig, p. 458; Griffith, ii. 281.

1. With what [garment] the gods caused to wrap god Savitar, with that, O Brahmaṇaspati, do ye wrap this man in order to royalty.

The translation implies emendation in b of *ádhārayan* to *ádhāpayan;* this, obviously suggested by the whole sense of the hymn (and proposed in the Pet. Lex.), is supported by the Ppp. text, which reads *devā 'diyāpayan.* The comm. reads *-dhār-*, but explains it as if it were *-dhāp-*: *paritaḥ sarvata ācchādayan.* Many of the mss. have *adhārayan*, unaccented. The comm. quotes TS. vi. 1. 14, to the effect that "this same garment belongs to all the gods," to explain why the verb in the second half-verse is plural.

2. Wrap ye this man [as] Indra in order to life-time, to great dominion, that [it] may conduct him unto old age; may he long watch over dominion.

All the mss., both here and in the next verse, read at end of c *nayā́m*, which SPP. therefore accepts, although both form and accent are indefensible; the comm. has both times *naya;* the translation implies our emendation to *náyāt*, the propriety of which can hardly be questioned, especially as it is supported by a corresponding verse three times repeated, with variations, in HGS. i. 4. 8: *parī 'mam indra brahmaṇe mahe çrotrāya* (or *rāṣṭrāya*, or *poṣāya*) *dadhmasi: athāi 'naṁ jarimā ṇayej jyok çrotre* (or *rāṣṭre*, or *poṣe*) *adhi jāgarat:* of these three forms, the first is intended for a Brahman, the second for a Kṣatriya, the third for a Vāiçya: compare our next verse. The comm., ⌊in 2 a and 3 a, appears to have had before him *indramāyuṣe* and *somamāyuṣe*, whatever his accentuation and *pada*-text may have been: this he understands as *indra mā* *"yuṣe* and *soma mā "yuṣe*, his vocative *indra*⌋ agreeing with HGS. and giving an easier and better text; ⌊his *mā* goes easily as an appositive with *imám*, but the following *enam* is quite out of joint with it⌋.

3. Wrap ye this man [as] Soma in order to life-time, to great instruction (*çrótra*), that [it] may conduct him unto old age; may he long watch over instruction.

It is perhaps only by an accident that vs. 2 is omitted in Ppp.; at any rate, this verse shows what would have been read for verse 2 by it: it has *somam*, not *soma*, in **a**;* and *naya*, with the comm., in **c**; further, in **a** it gives *pare 'maṁ*. *⌊Strictly speaking, it has *somamāyuṣe*, with a possibility for the same objectionable division as appears under vs. 2, which see.⌋

4. Wrap, set ye him for us with splendor; make him one to die of old age; [make] long life-time; Bṛihaspati furnished (*pra-yam*) this garment to king Soma for wrapping himself.

This is a repetition of ii. 13. 2, above. The comm. mentions that the verse has been already explained where it first occurred, but adds: "the sense, however, is compendiously this," and proceeds to give the same exposition over again, word for word (unless, indeed, the editor is responsible for the repetition). For the parallel passages etc., see the note to ii. 13. 2.

5. Go thou safely (*sú*) unto old age; wrap thyself in the garment; become thou protector of the people (?) against imprecation; and live thou a hundred numerous autumns; and wrap further about (*upa-sam-vyā*) thee abundance of wealth.

⌊The verse is found in PGS. (i. 4. 12), HGS. (i. 4. 2), and MP. (ii. 2. 7). In **a**, PGS. omits *sú*, while HGS.MP. have *jarā́ṁ gacchāsi;* in **b**, all three texts read *kṛṣṭīnā́m* and *abhiçastipā́vā;* all three end **c** with *suvarcās;* and PGS. has for **d** *rayiṁ ca putrān anu saṁvyayasva*, adding *āyuṣmatī 'dam paridhatsva vāsaḥ.*⌋ In **b**, the translation follows Ppp. ⌊and the three texts just cited⌋ in reading *kṛṣṭīnā́m* 'people' instead of the absurd *gṛṣṭīnā́m* 'heifers,' which is given by all the mss. and the comm., both here and in the nearly accordant verse ii. 13. 3: see note to ii. 13. 3 ⌊and cf. Roth, ZDMG. xlviii. 110⌋. The comm. is driven by the reading *gṛṣ-* into taking *abhiçasti-* from *ças* 'cut': *abhito viçasanaṁ hiṅsā.* ⌊Our *abhiçastipā́ u*, at the end of **b** in vss. 5 and 6, would seem, in view of the *-pā́vā* of the other texts, to be a faulty assimilation to the end of **d** in vs. 4, *páridhātavā́ u*, such as may be found elsewhere.⌋

6. Thou hast wrapped thyself in this garment in order to well-being; thou hast become protector of thine allies (?) against imprecation; and live thou a hundred numerous autumns; living, pleasant (*cā́ru*), thou shalt share out good things.

The translation implies in **b** *ábhūr āpīnā́m* ⌊see below⌋, or else an analysis of the ms. reading *vāpīnā́m* ⌊misprinted *vap-* in foot-note of Berlin ed.⌋ into *u* and *āpīnā́m* (the *pada*-mss. have *ábhūḥ : vāpīnā́m*). The *vaçā́nām* of our text* is a conjecture provoked by the *gṛṣṭīnā́m* of vs. 5; as that is got rid of, this naturally falls away also. The comm. has again *gṛṣṭīnām*, and this time interprets *abhiçasti-* as a fear on the part of the 'heifers' of losing their skins (*tvagādānabhīti* ⌊cf. note to ii. 13. 3⌋)! The Ppp.

text appears to give us no variants. The HGS. has a corresponding verse (in i. 4. 3), reading in **a**, **b** *adhi dhāḥ* ⌊one ms. correctly *'dhithāḥ*⌋ *svastaye 'bhūr āpīṇām*† *abhiçastipāvā:* and, for **d**, *vasūni cāyyo vi bhajā sa jīvan;* the variant to *cā́rus*, taken in connection with the small appropriateness of *cā́rus*, makes its genuineness suspicious. ⌊MP., at ii. 2. 8, also has *āpīnā́m;* and it agrees otherwise with HGS., save that it has *dhā* for *dhāḥ*, *cāryó* for *cāyyo*, and *ví bhajāsi* (agreeing with AV.). Kirste, in his note to HGS., p. 8, mentions as further variants *cāyo* and *cārye*. MB., at i. 1. 6, has **c**, ending with *suvarcās*, and **d**, reading *cārye.*⌋ *⌊Misprinted *vaçānā́m.*⌋ †⌊One ms. correctly *āpīnām.*⌋ ⌊See page xxxvi, note.⌋

7. We, companions, call to aid Indra the very mighty at every conjuncture, in every contest (? *vā́ja*).

This verse is, without variant, RV. i. 30. 7; also found in SV. (i. 163; ii. 93), VS. (xi. 14), TS. (in iv. 1. 2^1), MS. (in ii. 7. 2), ⌊MP. i. 6. 3⌋. *Sákhāyas*, in **c**, which might be either nominative or vocative, the comm. prefers to take as nominative.

8. Of golden color, unaging, of excellent heroes, having old age as death, do thou enter into union (*sam-viç*) with progeny: this Agni says, and this Soma says, this Bṛihaspati, Savitar, Indra.

The second half-verse we had above as viii. 5. 5 **a**, **b** ⌊which see; and pāda **c** occurred at xvi. 9. 2⌋; the comm. does not notice the repetition. He explains *saṁ viça* as used in the sense of *nirviça* 'enjoy'; or else, he says, of *praviça* = *svagṛham adhitiṣṭha*. Ppp. reads in **a** *ajayas suv-*.

25. To a horse.

[*Gopatha.—ekarcam. vājidevatyam. ānuṣṭubham.*]

The verse is not found in Pāipp. The comm. finds it quoted in Nakṣ. K. 17–18, in a *mahāçānti* ceremony called *gāndharvī*, on occasion of the loss (*kṣaya*) of a horse.

Translated: Griffith, ii. 282.

1. I harness (*yuj*) thee with the mind of one that is unwearied and that is first; be thou an up-carrier uphill; having carried up, then run thou back.

The real sense of the hymn is very obscure; neither the *viniyoga* nor the comm. casts any light upon it. ⌊SPP. regards the comm. as taking *utkūlamudvaho* as one word;⌋ the comm. reads *bhavas* for *bhava:* and he explains the phrase simply by *atidṛpto bhava*. Instead of *uduhya*, the comm. has *duhīya* (= *çatrujayalakṣaṇāni phalāni labheya*). SPP. accents *útkūlam*, with all the mss.; our alteration to *utkū́lam* is not sufficiently motived; the minor Pet. Lex. has *utkūlám*, which is more in accordance with general analogies. Fully half the mss. accent *úduhya*. In our text, *bháva* (in **c**) is a misprint for *bhava* (an accent-mark fallen out).

26. For long life etc.: with something golden.

[*Atharvan.—caturṛcam. āgneyam; hāiraṇyam. trāiṣṭubham: 3. anuṣṭubh; 4. pathyāpañkti.*]

Of this hymn only vs. 4 is found in Pāipp. (in xx.). The comm. finds it used in Nakṣ. K. 17, 19, in a *mahāçānti* ceremony called *āgneyī*, on occasion of danger from fire, with the insertion of a golden earring; further, in Pariç. 11. 1, in a *tulāpuruṣa* ceremony.

Translated: Grill, 49, 192; Griffith, ii. 283; Bloomfield, 63, 668.

1. The gold that, born out of the fire, immortal, maintains itself over mortals — whoso knows it, he verily merits (*arh*) it; one that dies of old age becomes he who wears (*bhṛ*) it.

SPP. accents at the end *bibhárti*, with the great majority of the mss. (the same also in 2 d); our preference for *bíbharti* was because only this accent is found elsewhere in AV. Most of the mss. accent *énad* in c. The masculine *enam* in c is surprising, as no hint of anything masculine is met with elsewhere in the hymn; the comm. explains it as *anvādiṣṭaṁ hiraṇyarūpam padārtham*. In a corresponding verse (6) found in a *khila* of the RV. (to x. 128) is read instead *enad* (one ms. *vedam*), which is more likely to be the true text. The same has in b *jajñe* for *dadhre*. The Anukr. takes no notice of the redundant syllable in c.

2. The gold, of beauteous color by the sun, that men (*mánu*) of old with their progeny sought — that, shining (*candrá*), shall unite thee with splendor; of long life becomes he who wears it.

Very nearly all the mss. read *iṣiré* at end of b; but both editions, and the comm., give *īṣiré*. The majority of mss. also accent *pūrvé*. SPP. reads at end of c *sṛjati*, with all the authorities (save his P., which has *sṛjāti*)*; both sense and meter so plainly call for *sṛjāti* that we adopted it as an emendation in our text; the comm. reads *sṛjatu*. As to *bibharti* at the end, see note to vs. 1. *⌊W's P.M. have *sṛjasvā* "*yu-*.⌋

3. For life-time thee, for splendor thee, and for force and for strength — that with brilliancy of gold thou mayest shine out among the people.

The comm. reads in c *hiraṇyaṁ tej-*. The comm. supplies in a, b *saṁ sṛjatu* to each noun, as if they were in the instrumental case, which is plainly wrong. Probably the 'thee' of the first line is different from the 'thou' of the second, being addressed to the article of gold itself.

⌊The comm. (as noted) and the text of the comm. have *hiraṇyaṁ tejasā;* but all the other authorities are agreed as to the accentuation *hiraṇyatéjasā;* which, however, is inherently improbable (*Gram.* § 1267 b), if, with the *pada*-text, we take the combination as one compound word. Both mss. and comm. and accent all point the other way, and we have doubtless to assume as *pada*-reading *hiraṇya : téjasā*, as two words, of which the first is vocative; and, but for our blundering *pada-kāra*, this is just what our *saṁhitā*-reading would naturally be taken to mean. The comm. understands 'thee' as referring to the man who wears the gold amulet; but the whole verse gains in concinnity, if we refer 'thee' (with W.) to the amulet itself, and supply with the first half the verb *badhnāmi* (as at i. 35. 1 c; iv. 10. 7 c; xix. 46. 1 c, d), and take the second half also as addressed to the amulet.⌋

4. What king Varuṇa knows, [what] divine Bṛihaspati knows, what Indra the Vṛitra-slayer knows, — may that be for thee life-giving, may that be for thee splendor-giving.

Next after the verse already quoted (under vs. 1) from the RV. *khila*, occurs another corresponding to this, but having for b *yad u devī sarasvatī*, and for d *tan me varcasa āyuṣe*, and lacking a fifth pāda. Ppp. has in b *yad u divo bṛh-*, puts *yad* before *indras* in c, and has for d, and for end of the verse, *tac cittaṁ cittam arhaṇam*.

⌊Here ends the third *anuvāka*, with 6 hymns and 65 verses.⌋

27. For protection etc.: with a triple amulet.

[*Bhṛgvañgiras.—pañcadaçakam. trivṛddevatyam uta cāndramasam. ānuṣṭubham: 3, 9. triṣṭubh; 10. jagatī* ⌊? see under the verse⌋; *11. ārcy uṣṇih; 12. ārcy anuṣṭubh; 13. sāmnī triṣṭubh (11–13. 1-av.).*]

Found (except verses 12 and 13) also in Pāipp. x. The comm. quotes from the Nakṣ. K. (17, 19) its use, in a *mahāçānti* called *prājāpatyā*, by one desiring progeny and cattle, and in case of the loss of progeny, with the binding on of an amulet made of three metals, gold and silver and copper.

Translated: Griffith, ii. 283.

1. Let the bull (*ṛṣabhá*) protect thee with the kine; let the virile one (*vṛ́ṣan*) protect thee with the vigorous ones (*vājín*); let Vāyu protect thee with *bráhman*; let Indra protect thee with Indra's powers (? *indriyá*).

The comm. reads in **a** *vṛṣabhas*.* In **b**, he naturally understands horses as intended, and connects *vājin* with the root *vij* (*vājibhir vejanavadbhiḥ çīghragatibhir açvāiḥ*). Of *bráhman* he gives three different and equally worthless explanations. To *indriya* he says *indriyāṇy atre 'ndrasṛṣṭānī 'ndrajuṣṭāni vā*, which gives us no help. *⌊But the text of the comm. has *pātv ṛṣabhas.*⌋

2. Let Soma protect thee with the herbs; let the sun protect with the asterisms; [let] the moon, Vṛitra-slayer, [protect] ⌊thee⌋ from the months; let the wind defend with breath.

All the mss. without exception read in **c** *mādbhyás*, instead of the *mādbhís* which we should have expected, and which the comm. has. It seems like a blundering confusion of the two cases (the reverse of that in 22. 1, above). The comm. makes *nakṣatra* here refer to the planets, most unnecessarily; he reads in **d** *rakṣati*, but glosses it with *rakṣatu*.

3. They call the heavens (*dív*) three, the earths three, the atmospheres three, the oceans four, the song of praise (*stóma*) triple, the waters triple: let these triple ones defend thee with the triple ones.

In Ppp., **b** and **c** have apparently dropped out, and **d** is made to end with *trivṛtās trivṛttibhiḥ*. The mss. vary between *trivṛ́tā* (which both editions read), *trivṛ́tās*, and *trivṛ́tāt;* the translation implies *trivṛ́tas*, which the comm. has, and which is pretty evidently the intent of the verse; ⌊cf. vs. 9 **d**, below⌋. The mss. to a great extent read *tṛv-* instead of *triv-*, as in other like cases. In **a** in our text, emend to *tisráḥ*. We need to combine *trivṛtā "pa ā-* in **c** to make a good *triṣṭubh*. ⌊I doubt if it is a *triṣṭubh*. To reckon *trī́ṇi* to pāda **a** is very harsh. I suspect we have to pronounce *pṛthvī́s* in **a**, and to read and pronounce *trī́ṇy antárikṣā* in **b**. Thus the verse scans as 8 + 11 : 11 + 11.⌋

4. The three firmaments (*nā́ka*), the three oceans, the three bright ones (*bradhná*), the three at the summit (? *vāiṣṭapá*), the three Mātariçvans, the three suns, do I arrange (*kḷp*) as thy guardians.

Nearly all the mss. read in **a** *nā́kaṅs*, and a part also *bradhnā́ṅs*.* The comm. has *badhnān*, and ⌊some of⌋ our mss. also *badh-*, although SPP. strangely appears to find no *badh-* among his authorities. The *pada*-mss. give *nā́kam* and ⌊some of them⌋ *bradhnā́n*.

Some mss. accent *mātáriç-* in **c**, and read *goptrī́n* in **d**. All these are of the superficial variety of discordant readings which swarm in this book, and have no real importance. The comm. explains his *badhnān* thus: *trīn badhnān badhnaḥ sarvasya bandha ādhārabhūta ādityaḥ*, in which he shows himself equal to the occasion after precisely his own fashion. The Anukr. takes no notice of the metrical irregularity (7 + 7 : 9 + 7 = 30). ⌊Roth notes expressly that Ppp. reads *vāiṣṭapān.*⌋ *⌊Cf. note to 13. 8 above, and to 28. 2; also Müller's 1st quarto ed. of RV., vol. i., preface, p. xii; and Pischel, *Gram. der Prakrit-sprachen*, § 83.⌋

5. With ghee do I sprinkle thee all over, O Agni, increasing thee with sacrificial butter; of fire, of moon, of sun, let not the wily ones damage the breath.

The comm. takes the liberty of filling out **c**, **d** so as to mean "by the favor of the fire etc. . . . thy breath, O man that wearest the threefold amulet." Some of SPP's mss. read in **a** *ukhyāmi* and *ukṣyāmi.*

6. Let not the wily ones damage your breath, nor your expiration nor flame (? *háras*); shining, all-possessing, run ye, O gods, with what is of the gods.

The translation implies emendation of *devā́s* in **d** to *dévās;* the comm. understands *dévās*, but doubtless only by his customary disregard of the accent. He understands *vas* in **a** ⌊alternatively⌋ as *plur. majest.* of the king on whom the amulet is bound, and *haras* in **b** as *çatrubalāpahārakaṁ tejas*. To *dāivyena* in **d** he supplies *rathādinā sādhanena vegena vā*. We are tempted to emend at the end to *dāívyenā́ ''dhāvata;* Ppp. reads *māvata* for *dhāvata*.

7. One unites Agni with breath; the wind is combined with breath; with breath the gods generated the sun that faces all ways. ⌊See p. xxxvi, n.⌋

All the mss. (save one of SPP's, which has *-jāti*) read *sṛjati* in **a**, and, as the meter favors it, it might better stand (our text emended to *-anti*). Ppp. gives for **a** *prāṇenā 'gniṁ saṁ dadhata*, and ⌊reads and⌋ combines at the end ⌊*suryaṁ*⌋ *devā 'janayan.*

8. Live thou with the life-time of the life-time-makers; live as one long-lived; do not die; live with the breath of the soulful (*ātmanvánt*); do not come under the control of death.

Nearly all the mss. read in **a** *āyuḥkṛ́tām*, and SPP. follows them, although the comm. gives *-uṣk-*. In **c**, both the editions emend to *ātmanvátām*, all the mss. having *ātmatvátām* (p. *ātma◦tvátām !*); the comm. appears to imply *-nvatām* in his explanation, though (according to SPP.) his text also has *-tvatām.* Nearly all ⌊SPP's authorities⌋ accent after it *jīvá;* both editions read *jīva*, ⌊SPP.⌋ on very slender authority. Our *úpa gās* in **d** is an emendation, for the *úd agās* of the mss., SPP., and the comm.; the change was demanded by the requirements both of grammar and of the sense; and Ppp. supports it, reading *upa gā v-*.

9. The treasured (*ni-dhā*) treasure of the gods that Indra discovered by roads that the gods travel — the gold did the waters guard with triple ones; let those triple ones defend thee with the triple ones.

The last pāda is a repetition of 3 d, and has the same readings as there in mss.,* editions, and comm. Instead of *índro 'nv-* in a, b the mss. give *indrā 'nv-* (p. *indra : anu-*); but this time SPP. also, as well as we, emends to the former reading, which is that of the comm. ⌊*Nidhíṁ devā́nāṁ níhitaṁ yáṁ índraḥ* would be good rhythm.⌋ *⌊Or nearly so: but *trivṛ́tā* of 3 is here *tṛvátā*.⌋

10. Thirty-three deities and three heroisms guarded [it] within the waters, holding [it] dear; what gold there is upon this shining one (?*candrá*), therewith shall this man do heroisms.

All the mss. read in b *priyā́yamā́ṇā* (p. *priyā́ya : mā́ṇā !*); but here again SPP. has the courage to follow us in emending to *priyāyámāṇās* (p. *priya॰yámāṇāḥ*), since the comm. so understands it; it is only a question whether in *pada*-text *-māṇā* should not rather be read, as agreeing with the nearer of the two nouns; the comm. takes it as fem. (*priyam ivā "carantyaḥ*). The Anukr. is curiously confused here; after correctly defining the verse *devānāṁ nihitaṁ nidhim* as a *triṣṭubh*, it proceeds to define *āpo hiraṇyaṁ jugupuḥ* as a *jagatī*, and takes no note of *trayastriṅçad devatāḥ* as a *pratīka*. Probably there is a *quid pro quo* here, by a slip of memory; but one does not see how this highly irregular* verse (13 + 11 : 10 + 11 = 45) should be called simply a *jagatī*. ⌊With a, cf. 37. 1 c, below.⌋ *⌊Possibly we have to substitute the older grammatical equivalent in a, *trí ca vīryà* (cf. 3 b); a *'sti* before *ádhi* would mend c.⌋

11. Ye, O gods, that are eleven in the sky, do ye, O gods, enjoy this oblation.

12. Ye, O gods, that are eleven in the atmosphere, do ye, O gods, enjoy this oblation.

13. Ye, O gods, that are eleven on the earth, do ye, O gods, enjoy this oblation.

With these three verses corresponds RV. i. 139. 11: *yé devāso divy ékādaça sthá pṛthivyā́m ádhy ékādaça sthá : apsukṣíto mahinā́ 'kādaça sthá té devāso yajñám imáṁ juṣadhvam;* VS. vii. 19 precisely agrees with this; MS. (in i. 3. 13) reads *devās* in a; TS. (in i. 4. 10) reads *devās* in both a and d ⌊and *apsuṣádo* in c⌋. The comm's text inserts in vs. 11 *divyās* after *devās*.

14. Freedom from rivals in front, behind us [is] fearlessness made; Savitar [protect] me on the south, the lord of Çachī me on the north.

15. From the sky let the Ādityas defend me, from the earth let the fires defend; let Indra-and-Agni defend me in front; let the Açvins yield refuge round about; crosswise let the inviolable [cow], let Jātavedas, defend [me]; let the being-makers be my defense on all sides.

These two verses are a repetition of 16. 1, 2 above, and in our mss., as usual, are read simply thus: *asapatnám purástād íti dvé*. The Anukr. does not repeat its definition of their meter; inasmuch as it reckons the hymn as of fifteen verses, it plainly takes the addition here as of two verses only; the comm., however, again counts three, making of ⌊our 15 a, b⌋ a separate verse*; ⌊cf. notes to 16. 2⌋. In general, the comm. does not comment for the second time a repeated passage; here, however, he gives a full explanation, as if it were the first appearance of the verses; and in 14 b (perhaps merely by an oversight?) he reads *me* instead of *nas*. *⌊The comm. in fact takes our vss. 11–13 as one vs., his 11; our 14 as his 12; our 15 **ab** as his 13; and our 15 **c–f** as his 14. Or, he says, we may take our 14 with 15 **ab** as one *mantra*. He reads *agnis* again in our **e** as in 16. 2 **e**.⌋

28. For various blessings: with an amulet of darbhá.

[*Brahman* (*sapatnakṣayakāmaḥ*). — *daçakam*. *mantroktadarbhamaṇidevatyam*. *ānuṣṭubham*.]

The hymn is found also in Pāipp. xiii., with very few variants. The comm. finds it ⌊or rather the whole triad of hymns, 28, 29, 30⌋ used by the Nakṣ. K. ⌊17, 19⌋ in a *mahāçānti* ceremony called *āindrī*, with binding on of a *darbha* amulet, by one desiring victory and the like.

Translated: Griffith, ii. 285.

1. I bind for thee this amulet, in order to long life, to brilliancy — the *darbhá*, damager of rivals, burner (*tápana*) of the heart of the hater.

Nearly all the mss. accent *dárbham*. Ppp. reads in **b** *varcase*, and in **c** *-jambhanā*.

2. Burner of the heart of the hater, causing to burn the mind of foes, do thou, O *darbhá*, burn together like heat (*gharmá*) against all the evil-hearted.

The mss., and hence SPP., read for **a** *dviṣatás tāpáyan hṛdáḥ*, as if *hṛdás* could be an accus. sing.; and the comm. has the same, and glosses *hṛdas* with *hṛdayam*. ⌊By some oversight, SPP. says on p. 384, note 3, that the text of the comm. reads *sarvaṅs tvaṁ;* and on p. 385, note 1, "Sāyaṇa's text too has *sarvaṁ*."⌋ The comm. explains as if the ⌊questionable⌋ word were simply *sarvam*, 'the evil-hearted one's everything.' In **d**, the mss. and SPP. read *ivā 'bhīnt saṁtāpáyan* (one of ours *abhīt*, another *abhāút:* mere accidental variations), the *pada*-text presenting *abhīn : sam°*; the comm. has the same, and explains thus: *abhīn abhayān saṁtāpayan bhinddhi* ⌊*iti sambandhaḥ* : connecting the phrase with the *bhinddhi* of vss. 3, 4, 5⌋. Our *abhisáṁtāpaya* is heroic surgery, but very plausible; *abhī́'t s-* (i.e. *abhí : ít : s-*) would save a little more of the original, and *ít* is elsewhere added to reinforce *abhí:* cf. viii. 4. 21; xi. 1. 6; Ppp. has very nearly this reading, namely, *gharme 'vā 'bhī 't saṁtāpayaṁ*. The comm. glosses *gharmas* first with *ādityas*, then (on authority of TA. v. 1. 5) with *pravargyas*. The Anukr. takes no notice of the redundancies caused in 2 **d** and 3 **a** and **d** and 4 **c** if *iva* is not abbreviated to *'va;* in at least two of the cases, 2 **d** and 3 **d**, Ppp. combines to suit the meter, *gharme 'va*, *indrāi 'va*. ⌊The first pāda is wanting in Ppp.⌋

3. Burning against ⌊them⌋ like heat, O *darbhá*, burning down the haters, O amulet, split thou our rivals to the heart, like Indra breaking apart Vala.

The translation implies emendation in **d** to *valám*, as made in our edition; SPP. follows the mss. and comm. in accepting *balám*, in spite of its false accent. Nearly all the mss. read *virujám* (p. *vi°rujám*), but the comm. *-jan*, which, of course, is alone admissible; SPP. very strangely compromises by reading *virujáṁ* in *saṁhitā*, but *vi°ruján* in *pada!* In **c**, SPP. gives, with ⌊five of his authorities⌋, *-dáḥ sapátnānām bhinddhi;* even the *pada*-mss. vary between *sa°pátnān : ā́ : bh-* and *sa°pátnānām : bh-*; the comm. has *-nānām*, and so has Ppp.; the translation above implies *-nān ā́*,* in spite of the separation of *ā́* from *hṛdás*. ⌊Ppp. gives *indrāi 'va* in **d**, as noted under vs. 2.⌋

* ⌊This reading is given by eight of SPP's mss. and one of W's. In *sapátnānām* we may have a case of faulty assimilation from 4 **a**: SPP's Dc., which is usually carefully corrected, here carries the blunder half way prima manu, giving *sapátnānā́m* (accents ! so perhaps also W's O.D.L.), and completes it secunda manu, giving *sapátnānām*.⌋

4. Split, O *darbhá*, the heart of our rivals, of our haters, O amulet; make their head fly apart, as the rising [sun] does the skin of the earth.

The comm. reads and explains *ni pātaya* in **d** (though the ms. gives *vi p-*). The obscure and perhaps corrupt third pāda is thus explained: *udyann ūrdhvaṁ gacchan bhujādipradeçam adhitiṣṭhan tvam bhūmyās tvacam* [*iva*] *tṛṇagulmāuṣadhyādyadhiṣṭhānabhūtāṁ yathā takṣaṇena nipātayati gṛhādinirmāṇārthaṁ loke.*

5. Split, O *darbhá*, my rivals; split those that fight against me; split all my enemies (*durhā́rd*); split my haters, O amulet.

In the following fourteen verses, of this hymn and the one that follows it, only the verb in each pāda is changed. In **c**, Ppp. blunderingly reads *chindhi*, anticipating the next verse.

6. Sever, O *darbhá*, my rivals; sever those etc. etc.

7. Hew down (*vraçc*), O *darbhá*, my rivals; hew down those etc. etc.

8. Cut, O *darbhá*, my rivals; cut those etc. etc.

In verses 6, 8, 9, 10 of this hymn, also in 29. 2 below, a part of the mss. read *durhā́rdān* instead of *-das* in **c**; and SPP. strangely follows them in 28. 6, 8.

9. Carve (?), O *darbhá*, my rivals; carve those etc. etc.

The Pet. Lex. (under root *piṣ*) proposes to emend in this verse *piṅçá* to *piṅṣá*. As, however, we have root *piṣ* below in 29. 6, there seems to be no sufficient reason for substituting it here. One of SPP's mss. reads here *pīṅṣá* p.m. ⌊*piṅçá* s.m.⌋.

10. Pierce, O *darbhá*, my rivals; pierce those etc. etc.

The mss. vary here between *vídhya* and *vidhyá*. ⌊Ppp. reads *viddhi.*⌋

29. Continuation of the foregoing.

[*As 28. navakam.*]

This is a mere continuation of the preceding hymn, and it is hard to see why they are divided. They are found together in Pāipp. xiii. ⌊Ritual use under 28.⌋

Translated: Griffith, ii. 286.

1. Gore, O *darbhá*, my rivals; gore those that fight against me; gore all my enemies; gore my haters, O amulet.

Half the mss. accent in this verse *nikṣá*. The comm. follows the *dhātupāṭha* in interpreting it to mean *cumba* 'kiss'! ⌊He intends rather the root *cumb* 'harm,' *hiṅsāyām*, not *cumb*, *vaktrasaṁyoge.*⌋

2. Bore, O *darbhá*, my rivals; bore those etc. etc.

The comm. glosses the verb with *nāçaya*.

3. Obstruct, O *darbhá*, my rivals; obstruct those etc. etc.

The comm. glosses the verb (after the *dhātupāṭha*) with *āvṛṇu nirodhaṁ kuru.* The Pet. Lex. ⌊s.v. 3 *ru* 'zerschlagen'⌋ suggests reading instead *rudhí* "according to mss."; but *rudhí* is found in only one ms., in **a**, while the same ms. has *rundhí* in **b**, **c**, **d**; *rudhí* is accordingly only a careless misreading. Ppp. has *bhaṅkti.*

4. Kill, O *darbhá*, my rivals; kill those etc. etc.
5. Grind, O *darbhá*, my rivals; grind those etc. etc.

About half the mss. accent *manthá*. The comm. gives, as if from the *dhātupāṭha*, *mantha loḍane* (Westergaard and Böhtlingk *viloḍane*).

6. Crush (*piṣ*), O *darbhá*, my rivals; crush those etc. etc.

Ppp. reads *piṇḍi.*

7. Scorch (*uṣ*), O *darbhá*, my rivals; scorch those etc. etc.

The majority of mss. combine in **a–b** *me óṣa*, and SPP. follows them.

8. Burn, O *darbhá*, my rivals; burn those etc. etc.

The decided majority of mss. accent *dahá*.

9. Slay, O *darbhá*, my rivals; slay those etc. etc.

30. For protection etc.: with an amulet of darbhá.

[*As 28. pañcakam.*]

Found also in Pāipp. xiii., with the two preceding, and, according to the comm., associated with them in use.

Translated: Griffith, ii. 287. ⌊☞ See p. 1045.⌋

1. What thou hast that brings death in old age, O *darbhá*, that has hundred-fold defense, good defense, therewith having made this man defended (*varmín*), smite thou my rivals by thy heroisms.

The translation implies *jarā̂mṛtyu çatávarma suvárma te*, which is the text of neither edition, nor of the mss., nor of the comm., but simply what makes best sense with least departure from the mss. The mss. all give *-tyuḥ çatáṁ vármasu* ⌊W's B. *varmasu*⌋ (p. *vármaₒsu*) *várma te;* the comm. has *jarāmṛtyuçatam marmasu* (explaining *jarasām mṛtyūnāṁ ca çataṁ granthiṣu!*). The *te* in **b** had to be omitted in translating.

2. A hundred are thy defenses, O *darbhá*, a thousand thy heroisms; as such, all the gods have given thee to this man to wear, in order to [attain] old age.

Ppp. has at the end *dadus.* The comm. (with two of SPP's mss.) again reads in **a** *marmāṇi.* The decided majority of mss. have *tvám* at beginning of **c**; none of ours collated before publication had *tám*, which is doubtless the true text, and is read ⌊by W's O. and⌋ by SPP. and by the comm.

3. Thee they call the gods' defense, thee, O *darbhá*, Brahmaṇaspati; thee they call Indra's defense; thou defendest kingdoms.

The majority of mss. leave *devavarma* unaccented. We are tempted to emend to *-páteḥ* in **b**. Ppp. reads ⌊presumably in **c**⌋ *tvām indrād devavarmā "hus.*

4. A destroyer of our rivals, O *darbhá*, burner of the heart of our hater — an amulet, increaser of dominion, protector of thy body, I make for thee.

Emendation to *darbhám* in **a** would relieve the anacoluthon of the verse. The comm., to get rid of it, first explains *te* as = *tvā;* but then secondly connects the whole verse into one sentence leaving *darbha* out. ⌊I am not quite clear as to whether he means to leave it out. He says: *atha vā rakṣākāmaḥ puruṣaḥ sambodhyate: he rājan darbhamaṇiṁ sapatnakṣayaṇādisāmarthyopetaṁ te tubhyaṁ kṣatrasya vardhanaṁ tanūpānaṁ ca kṛṇomī 'ti sambandhanīyam.*⌋

5. What the ocean roared (*krand*) against, [and] Parjanya with the lightning, therefrom was born the golden drop (*bindú*), therefrom the *darbhá*.

Our edition emends in **a** to *samudré*, which is doubtless an improvement, but not necessary. ⌊The translation follows the mss., SPP., and comm., which have *samudró:* Ppp. *samudro 'bhya-*.⌋ The comm. derives the word (as many times elsewhere) from *sam-ud-dravanti*, and makes it an epithet of *parjanyas*, which he explains as meaning *meghas*. Most of the mss. accent *bíndus*. The comm. makes the second *tatas* refer to *bindu*, but gives no opinion as to the meaning of the latter. ⌊Ppp. reads *vindus* in **c**.⌋ ⌊Cf. Pischel, ZDMG. xxxvi. 135, who thinks the "drop" refers to pearl: cf. introduction to iv. 10.⌋

31. For various blessings: with an amulet of udumbára.

[*Savitṛ (puṣṭikāmaḥ).—caturdaça. mantroktāudumbaramaṇidevatyam. ānuṣṭubham: 5, 12. triṣṭubh; 6. virāṭ prastārapañkti; 11, 13. 5-p. çakvarī; 14. virāḍ āstārapañkti.*]

⌊Partly prose, vs. 12 (?).⌋ Found also in Pāipp. x. The comm. finds it used in Nakṣ. K. 17, 19, by one desiring wealth, or in the case of loss of wealth, in a *mahāçānti* ceremony called *kāuberī*, with binding on of an amulet of *udumbara*.

Translated: Griffith, ii. 287.

1. With an amulet of *udumbára*, for the pious one desiring prosperity: may Savitar make in my cow-stall fatness (*sphātí*) of all cattle.

The translation implies in **b** emendation to *vedháse*, which seems hardly avoidable. The comm. gives two explanations of *vedhasā: vidhātrā purā prayogaḥ kṛtaḥ;* and *puṣṭyādividhātrā kartrā maṇinā.* Nearly all the mss. accent *paçū́nām* (one of ours has *-çūnā́m*), and SPP. passes the anomaly without remark.

2. Whatever householder's fire of ours may be overlord of cattle: let the virile (*vṛ́ṣan*) amulet of *udumbára* unite me with prosperity.

The connection of the parts of the verse is obscure. The comm. makes **b** apodosis to **a**, supplying *asti* in **a**, and taking *ásat* optatively — which is extremely implausible. In **d** the mss. read *sá mā* (p. *sáḥ : mā*); the comm. divides *sam ā*, with his usual disregard of accent (*ā = sarvataḥ*); our *sám mā* is an obvious and unquestionable emendation, and is also read by Ppp. ⌊See my note to xviii. 2. 3, where this case and similar ones are put together, and cf. vi. 5. 2.⌋ The mss. further vary between *púṣṭyā* and *puṣṭyā́*, the decided majority having the latter.

3. Rich in manure, rich in fruit, *svadhā́* and cheer (*írā*) in our house — prosperity let Dhātar assign to me through the keenness (*téjas*) of the [amulet] of *udumbára*.

A few of the mss. again accent *púṣṭim*. Ppp. reads in **a** *karīṣiṇaṁ phalāvatīṁ*. The comm. explains *irā* first as = *bhūmi*, and then as = *ilā gāuḥ* = *gāvaḥ*.

4. Both what [is] two-footed and what four-footed, what foods [there are], what savors (*rása*) — I seize (*grah*) the abundance of them, wearing the amulet of *udumbára*.

Some of the mss. read *rásā* at end of **b**. In **c**, our *téṣām* is an obviously called-for emendation; most mss. read *tvéṣām* or *tveṣām* (p. *tú : éṣām* or *tú : eṣām*); SPP. strangely gives *tvéṣām* in *saṁhitā* and *tú : eṣām* in *pada*, the two not agreeing together; the comm. either reads *eṣām* simply or overlooks the *tu* in his exposition. Ppp. gives *gṛhṇīyāṁ teṣāṁ bhāumānaṁ*.

5. I have seized all (*pári-*) the prosperity of cattle, of quadrupeds, of bipeds, and what grain [there is]; the milk of cattle, the sap (*rása*) of herbs, may Bṛihaspati, may Savitar confirm to me.

Nearly all the mss. accent this time *puṣṭím*.

6. Let me be the over-ruler of cattle; let the lord of prosperity (*puṣṭá-*) assign to me prosperity; let the amulet of *udumbára* confirm to me possessions (*dráviṇa*).

SPP. leaves *asāni* in **a** unaccented, though every ms. but one (doubtless an accidental exception) accents it, and defensibly, on the ground of antithesis.

7. Unto me the amulet of *udumbára*, with both progeny and riches: the amulet quickened by Indra hath come to me together with splendor.

Either Ppp. lacks 6 **d** and 7 **a–c**, or so much of its text is lost in the manuscript. Our *jinvitás* in **c** was an emendation, all the mss. (SPP's as well as ours) giving *jinvátas*, and Ppp. likewise; but the comm. has *jinvitas*, and SPP. accordingly adopts it also in his text. Some of the mss. leave *upa* at the beginning unaccented.

8. The heavenly amulet, rival-slaying, riches-winning, in order to the winning of riches: let it confirm [to me] abundance of cattle, of food, [and] fatness of kine.

Nearly all the mss. read in **d** *sphā́tir ni;* ⌊disregarding the accent, five of SPP's authorities show *sphātim*⌋; SPP's text agrees with ours ⌊*sphātím*⌋, the comm. having the same. Ppp. again has *bhāumānaṁ* in **c**.

9. As in the beginning thou, O forest tree, wast born together with prosperity, so let Sarasvatī assign to me fatness of riches.

Some of the mss. accent *púṣṭyā*, and all ⌊but four⌋ leave *jajñiṣe* unaccented. The majority accent *sphā́tim* in **c**. Ppp. reads in **d** *ā dadāti* ⌊*sarasvatīm* (or *-tī*?)⌋.

10. Riches, fatness of milk, and grain shall Sarasvatī, shall Sinīvālī, and this amulet of *udumbára* bring to me.

Both our *pada*-mss. divide in **b** *páyaḥ°phātim*, but SPP. reports no such reading among his three, and gives correctly *páyaḥ°sph-* (the accent is probably false). Our text emends, perhaps unnecessarily, to *gáy-*. In **c**, the *pada*-mss. make the blundering analysis of *úpāvahāt* into *úpa : avahāt ;* SPP. gives, by emendation, *úpa : vahāt ;* our text emends further to *upā́vahāt* (i.e. *upa°ā́vahāt*); it is uncertain which the comm. favors, but probably the latter: the sole ms. has ⌊twice *upāvahāt* and once⌋ *upa vahāt* (probably misreading for *upāvahāt*) *upāvahatu.* Ppp. has *upāvahat ;* in **b**, it agrees with the mss. in reading *payasph-*.

11. Thou art the virile (*vṛ́ṣan*) over-ruler of amulets; in thee the lord of prosperity generated prosperity; in thee [are] these powers (*vā́ja*), [are] all possessions; do thou here, O [amulet] of *udumbára*, force (*sah*) far away from us the niggard, misery, and hunger.

In **a** the comm. reads *adhipas.* In **b** Ppp. gives *puṣṭipatis.* At beginning of **c**, the comm. has *tvayā me*, which is not bad. In **c**, the *pada*-mss. have *vājā.* At beginning of **d**, all the mss. present *āúdumbaras*, and SPP. does not emend to *-ra* with us, although the comm. has it and the sense demands it. But in **e**, where all the mss. read *amṛ́tam*, he ventures to follow the comm. in substituting *ámatim*, which is better than our conjecture *ávartim* (misprinted *avártim*). ⌊Ppp. has, for **e**, *ārād arātim abhitikṣayaṁ ca.*⌋ The verse scans naturally as 5 × 11 = 55: it is easy, but needless, to make up the full count of a *çakvarī*, 56, by resolution.

12. Troop-leader art thou, arising a troop-leader; being anointed (*abhi-sic*), do thou anoint me with splendor; brilliancy art thou, brilliancy maintain thou upon me; wealth art thou, wealth assign thou to me.

The reading of **a** is probably corrupt; for *utthā́ya*, which both editions give (with two or three mss.), the mss. in general have *ukthyāya* or *utthyāya* or *ucchyāya*, with *à* or *ā́*. According to SPP., the comm's text has *grāmaṇī chāyā*, and Ppp. strangely gives the same; what he attempts to explain is very doubtful: *ato 'smākam api grāmaṇīr bhava . . . atha vā mām api çreṣṭhaṁ kuru.* SPP. divides *grāma°ṇī́ḥ* in his *pada*-text, but without authority from the mss., and against his practice in iii. 5. 7. In **b**, some of the mss. read *ṣiñca.* On the ground of meter, SPP. suggests that *rayís* in **d** may be for *ádhi-rayis*, one of the two successive *adhi*'s being lost; this would be more acceptable if the word *adhirayi*, or anything closely analogous with it, anywhere occurred. The comm. makes an *adhirayis* (explaining it as *adhigatarayis* or *prāptadhanas*) by stealing for it the *ádhi* of **c**, with his usual disregard of *pada*-division and accent (neither of which, to be sure, is of much account in this book). ⌊The *Index* calls this vs. prose; but with *ádhi* at the end of **c** and *ádhirayis* in **d** it might scan as 11 + 12 : 11 + 11.⌋

13. Prosperity art thou, with prosperity anoint (*añj*) thou me completely; being house-sacrificer, make thou me householder; O [amulet] of *udumbára*, do thou here put in us and confirm to us wealth having all heroes; I fasten thee on in order to abundance of wealth.

The comm., against the Anukr. and the natural division, adds **e** to verse 14. Part of the mss. again accent *púṣṭi* in **a**. Some, including all the *pada*-mss., have *indhi* for *añdhi ;* Ppp. *agdhi.* SPP. again fails to follow us, the comm., Ppp., and one of our mss., in reading *āúdumbara* (instead of *-ras*) in **c**; some of his mss. leave *tvam* without accent. ⌊The non-elision of *a* in *ahám* justifies the count as *çakvarī*, but hurts the meter, which is none too good if we scan the vs. as 5 × 11.⌋

14. This amulet of *udumbára* is bound, a hero, to a hero; let it make for us a winning rich in honey, and may it confirm to us wealth having all heroes.

Some of the mss. accent *sánim* in **c**. Ppp. reads *ucyate* for *badhyate* in **b**.

32. For long life etc.: with an amulet of darbhá.

[*Bhṛgu (sarvakāmaḥ. āyuṣe).—daçakam. mantroktadevatyam. ānuṣṭubham: 8. purastād-bṛhatī; 9. triṣṭubh; 10. jagatī.*]

Found also in Pāipp. xii. The comm. finds the hymn quoted in Nakṣ. K. 19, as used in a *mahāçānti* ceremony called *yāmī*, with the binding on of an amulet of *darbha*, in case of fear of Yama (*yamabhaye*).

Translated: Griffith, ii. 289; vs. 8 also by Zimmer, p. 205, with comment.

1. Hundred-jointed, hard to be stirred, thousand-leaved, uplifting (?) —the *darbhá* that is a formidable herb, that I bind on thee in order to [prolonged] life-time.

Some of the mss., as usual, read *duçcav-* in **a**. Very nearly all read *uttirás* in **b** (p. *ut◦tiráḥ*), and SPP. follows them; and this the translation implies, since it is acceptable enough ⌊cf., for the formation, *uttudás*, iii. 25. 1, and, for the meaning, *uttirán*, vi. 36. 2⌋, and appears in Ppp. (with *-ṛṇam* before it); but the comm. has *úttaras*, as our text by conjectural emendation. Some mss. have *tát* for *tám* in **d**; the comm., *tena* for *taṁ te*. ⌊Ppp. combines *yograoṣadhis* in **c**, which is susceptible of more than one interpretation.⌋ ⌊The gender of *ugrás* would seem to call for some remark.⌋

2. His hair they scatter not forth, they smite not blows on their breast [for him], to whom one yields refuge by the *darbhá* of uncut leaves.

The expression in **a** is a good example for the real identity of roots *vap* 'strew' and *vap* 'shear.' Many of the mss. accent *urási* in **b**. All the mss. leave *yachati* in **d** unaccented, and both editions commit the error of refraining from emendation to *yáchati*, which is of course necessary. Ppp. has at end of **b** *ghnatī*, and combines in **c** *yasmā 'cch-*. Bloomfield translates and comments on the verse in AJP. xi. 339 ⌊or JAOS. xv., p. xlv⌋. The comm. supplies in the first line as subject *mṛtyudūtā rakṣaḥpiçācādyā vā*, renders *pra vapanti* by *ākarṣanti*, and combines *urasitāḍam* into a compound—all very bad.

3. In the sky is thy tuft, O herb; in the earth art thou set (*ni-sthā*); with thee, that hast a thousand joints, do we increase further our life-time.

The translation follows the mss., the comm., SPP., and Ppp., all of which read *tū́lam* in **a**. ⌊Cf. ii. 7. 3, which perhaps suggested the wrong emendation of the Berlin text.⌋ In **b**, the comm. has *viṣṭhitas* ⌊and Ppp. *niṣṭhitā*⌋.

4. Thou didst bore through the three skies, also these three earths; by thee do I bore into my enemy's (*durhā́rd*) tongue [and] utterances (*vácas*).

In **a**, SPP. reads more correctly *divás*, with nearly all the mss. The comm. reads *atṛṇas;* he explains *aty atṛṇas* by *atikramya gatavān asi* or *veṣṭitavān asi*, and *ni tṛṇadmi* by *veṣṭayāmi*, both very unsuitably. The meter clearly calls for *ca* at the end, and Ppp. has it; whether the comm. means to acknowledge it as part of the text is doubtful; his text, according to SPP., does not present it. ⌊None of the other authorities has *ca*, but the Berlin ed. gives *ca* by emendation.⌋ Ppp. reads in **b** *tisro dyāṁ pṛth-*.

5. Thou art overpowering; I am full of power; may we, both of us, becoming full of power, overpower our rivals.

The comm. reads in **a** *sahamānā;* Ppp. in **a–b**, *-no aham.* To be compared is iii. 18. 5 (RV. x. 145. 5), which ends grammatically with a dual, *sahāvahāi.* Our *sahiṣīvahi* ⌊*Skt. Gram.* § 907⌋ was an emendation, but is given also by Ppp.; the mss., SPP., and the comm., have *-mahi.*

6. Do thou overpower our hostile plotter, overpower those that fight us; overpower all enemies (*durhárd*); make for me many friends (*suhárd*).

Most of the mss. read in **d** *bahúm;* Ppp. and the comm. and two of SPP's authorities and one of ours have *bahūn.* Ppp. combines and reads in **a**, **b** *no 'bhimātihaṁ sahasvā pṛ-.*

7. With the *darbhá*, god-born, constantly sky-propping — with it I have constantly won and shall win men (*jána*).

In **a** most of the mss. read *devajāténa;* SPP. with us. In **b**, SPP. follows the mss. in giving *diví ṣṭambhéna* (p. *diví : stambhéna*); our emendation to *diviṣṭambhéna* is obviously required, and is assumed by the comm. In **c**, our *jánāṅ* was an emendation for the *jánās* of the mss.; but two of SPP's mss. read *jánāṅ*, and it is accepted also in SPP's text. The comm. supports it by giving *janān;* ⌊and his text has *janān asanam*⌋. ⌊Ppp. also has *janān*, as noted below.⌋ In **d**, nearly all the authorities read *ásanām* (three of them have *ásanānt s-*), but SPP. finds among his, two that agree with the ⌊text of the⌋ comm. in presenting *ásanam*, which he adopts, and which is undoubtedly the true text; the aorist is the tense that best suits the connection. ⌊This remark seems to involve the implication that *asanām* might be an imperfect of the *nā*-class; but that can hardly have been Whitney's intention.⌋ Ppp. reads *janān asanāṁ*, ⌊and, in **b**, *divaṣṭambhena*⌋.

8. Make me, O *darbhá*, dear to Brahman-and-Kshatriya, both to Çūdra and to Āryan, and to whomsoever we desire, and to every one that looks abroad.

That is, 'every one that has eyes to see.' ⌊Cf. 62. 1, below, and VS. xviii. 48.⌋ A few authorities have the more proper accent *-nyā́bhyām*, but VS. xxvi. 2 (which has this and the following four words together) likewise accents *-nyà-*, as does SPP. Our *çūdrā́ya* was an emendation, all our mss. ⌊collated at time of publication⌋ having *sūryā́ya*, as do nearly all SPP's; but one of our later ones, with two or three of SPP's, the comm., and Ppp., give *çūdrā́ya.* All the mss. mis-accent *vipáçyate*, most having *vipaçyaté*, others *vípaçyate* or *vipaçyate;* SPP. this time ventures to follow us in emending to ⌊*vipáçyate*⌋ the true reading. The Anukr. regards *brahmarājanyā̀bhyām* as belonging to the first pāda, and does not heed that the pāda has 13 syllables, one too many for a *purastādbṛhatī.*

9. He that, being born, made firm the earth, that propped (*stabh*) the atmosphere and the sky, whose wearer evil hath not found out — that *darbhá* here [is] our supporter [and] blessing.

Or, ‘be our supporter.’ Here at the end, the translation follows the very acceptable reading of Ppp., *dharuṇo ’dhivākaḥ*. All the mss. give *váruṇo* ⌊one, *váruṇó!*⌋ *divā́ kaḥ* (the comm. *divā ’kaḥ*), which was plainly corrupt, but which SPP. (justifiably, from his point of view) retains without question. Roth's emendation, as read in our text, to *várаṇo ’dhivākáḥ* hit very near the mark. All the mss. (except, doubtless by accident, one of ours) have in **c** *viveda*, without accent, and this SPP. admits in his text, though emendation (to *vivéda*, as made in our edition) is as obviously necessary as in vs. 8. All the mss. ⌊but O. *tanú*⌋, and Ppp., read in **c** *nanú;* ⌊and so does SPP.;⌋ our emendation to *nā́ ’nu* is acceptable, but not necessary. The comm. explains quite prosaically the plant's ‘making firm the earth’; its roots keep the ground from being dissolved by water! The last words he understands thus: *varuṇa* (as coming from *vṛ*) means a keeper off (*nivāraka*) of darkness; and *divā ’kaḥ* signifies *prakāçaṁ karotu.* ⌊Ppp. begins **b** with *so ’stabh-.*⌋

10. Rival-slaying, hundred-jointed, powerful, came into being the first of plants; let that *darbhá* here protect us all about; by it may I overpower fighters, them that fight [against me].

In **a–b** the mss. read *sáhasvanāú ’ṣadh-* (p. *-svanā : óṣ-*), but SPP. emends, as we had done, to *-vān óṣadh-*, as is read ⌊by one of his *pada*-mss., p.m.,⌋ by the comm., and also by Ppp. It is a naturally suggested conjecture that at some time *-āno-* as written in the Bengālī fashion may have been misread into *-anāu-*, and SPP. puts this forward; the lateness and unscholarly character of the *pada*-text to this book make the assumption of such an error far from implausible; we are surprised only at finding the comm's text antecedent to it. In **d** a few of the mss. accent *pṛtanyátas.* The verse is *jagatī* only in its second half. ⌊Pāda **c** is identical with 33. 1 **c.**⌋

33. For various blessings: with an amulet of darbhá.

[*As 32.—pañcakam. 1. jagatī; 2, 5. triṣṭubh; 3. ārṣī pañkti; 4. āstārapañkti.*]

Found in Pāipp. xii., following our hymn 32. Used with the latter in the same ceremony, according to the comm. ⌊For citations by Kāuç., see under vs. 3.⌋

Translated: Griffith, ii. 290.

1. Of thousand-fold worth, hundred-jointed, rich in milk, fire of the waters, consecration (*rājasū́ya*) of plants — let this *darbhá* here protect us all about; may the divine amulet unite us with [prolonged] life-time.

SPP. accents in **a** *sahasrārghás*, with the minority of mss.; Ppp. has *-ghyas.* The comm. reads *sahasvān* (for *pay-*), and renders *sahasrārghas* by *bahumūlyas.* Ppp. reads in **d** *dāivas* and *sṛjātu.** The verse is a *jagatī* only in the second half. ⌊Pāda **c** is identical with 32. 10 **c.**⌋ *⌊Other forms like *sṛjātu* under 7. 4.⌋

2. Snatched out of ghee, rich in honey, rich in milk, earth-establishing, unstirred, stirring [other things], thrusting away and putting down rivals — ascend thou, O *darbhá,* with the energy (*indriyá*) of the great ones.

There are no variants in this verse except of a few mss. on one and another point of no consequence. Ppp. has at the end *mahatā mahendriyeṇa*. The verse is a sort of variation of v. 28. 14, above; ⌊and **a** recurs below, 46. 6 **a**⌋.

3. Thou goest across the earth with force; thou sittest beauteous (*cā́ru*) on the sacrificial hearth at the sacrifice; the seers bore thee [as] purifier; do thou purify us from difficulties.

Literally, 'purify (remove, strain out) difficulties from us.' ⌊As to **a**, Griffith notes appositely that "the [darbha] grass spreads with great rapidity, re-rooting itself continually."⌋ In **c**, the translation follows the text of SPP., who emends *bhárantas* of all the mss. ⌊save one⌋ and of our edition to *abharanta* on the authority of the comm. alone. Ppp. reads *bhūmig ady esy oj-*. The comm. quotes TB. i. 3. 7^1 to prove that *darbha* is properly called a 'purifier' or 'strainer.' There is not a bit of *pan̄kti*-character in the verse; ⌊with the ordinary resolutions, and that of *bhuumim* besides, it scans easily as 12 + 12 : 11 + 11;⌋ of course it can be scanned down to 40 syllables by neglecting easy and natural resolutions. ⌊The verse is quoted by Kāuç. in full at 2. 1 and by *pratīka* at 137. 32: cf. p. 897, ¶ 3, and see Bloomfield's notes to the passages of Kāuç.⌋

4. A keen (*tīkṣṇá*) king, of mighty power, demon-slaying, belonging to all men (*-carṣaṇí*), force of the gods, formidable strength [is] that; I bind it on thee in order to old age, to well-being.

Ppp. reads in **c** *tejas* for *ojas*, and in **d** *tat* for *tam*.

5. With the *darbhá* thou shalt do heroic deeds; wearing the *darbhá*, do thou not stagger by thyself; excelling (*ati-sthā*) over others with splendor, shine thou like the sun unto the four quarters.

Our *kṛṇávas* is an emendation; all the mss., and SPP., give *kṛṇávat* or *kṛṇavat*, which the comm. also reads ⌊and renders by *kuryās*⌋ (without spending a word of explanation on the grammatical anomaly; it simply falls under his general rule that in the Veda one form may be used in place of another); Ppp. has *kṛṇu*. In **c** SPP. reads, with the comm. ⌊but the ms. *atha*⌋, *ádha* instead of our *ádhi* (*várcasā́ 'dhā 'nyā́nt s-*); the mss. have *várcasāidhyányām̐* (also *-sāin̐dhyá-*, *-sāidhá-*, *-sāin̐dhá-*, *-sīdha-*; and the comm's text *-sāudha-*), in *pada*-text *várcasā : āidhi* (or *eddhi*) *: ányām* (or *anyā́m*), or (in our *pada*-mss., and one of SPP's s.m.) *várcasā : edhányām*. Our emendation affords better sense, and accounts for the *y* * that appears in the majority of mss. after *dh*. Ppp. also supports it, reading *atiṣṭhāpo varcase 'dhy anyā sūryāi 'vā bhāhi*. ⌊In **b**, Ppp. reads *bibhratā "tmanā*.⌋ ⌊The comm. has *adhiṣṭhāya* in **c**.⌋ *⌊But SPP. points out that *dhya* and *dhā* look very much alike in most old mss.⌋

⌊Here ends the fourth *anuvāka*, with 7 hymns and 68 verses. If you reckoned 27. 14–15 as 3 verses, the sum would be 69.⌋

34. With a jan̄giḍá-amulet: for protection etc.

[*Añgiras.—daçakam. mantroktadevatyam uta vānaspatyam. ānuṣṭubham.*]

Found also in Pāipp. xi. The comm. quotes it as used by Nakṣ. K. 19, in a *mahāçānti* ceremony called *vāyavyā*, with the binding on of an amulet from the *jan̄giḍa* tree. Hymn 35 is used in company with it.

Translated: Bloomfield, 38, 669; Griffith, ii. 291; verses 1 and 7 ab also by Grohmann, *Ind. Stud.* ix. 417–18.

1. *Jañgiḍá* art thou, *jañgiḍá;* defender art thou, *jañgiḍá;* what of ours is two-footed, four-footed — let *jañgiḍá* defend it all.

Our emendation at the beginning to *áñgirā asi* ⌊suggested by vs. 6?⌋ is to be disapproved and withdrawn; it is not even necessary to change to vocative the *jañgiḍás* at the end of **a** and **b** (though in the translation they may be understood as either nom. or voc.); but the comm. reads *jañgiḍa* at end of **b**; ⌊the text of the comm. has *jañgiḍo 'si jañgiḍo rakṣitā 'si jañgiḍa*⌋. Compare iv. 12. 1; ix. 5. 16; RV. i. 191. 1 for similar repetitions, in part of nominatives where we should think it more natural to change in part to vocative. SPP. reads ⌊in **a** and **b**⌋, with all the mss., *jañgiḍás* three times. Ppp. has at the beginning the corrupt *jañgiḍisi*, but in both other instances ⌊in **a** and **b**⌋ *-ḍas*. Compare the hymn ii. 4, where alone this plant appears further. The comm. amuses himself (and us) with a number of his ludicrous derivations for *jañgiḍa* — from roots *jā* or *jan* or *ji* with *gir* 'swallow'; or from *jañgam*, intensive.

2. The witchcrafts that are thrice fifty, and the witchcraft-makers that are a hundred — may the *jañgiḍá* make them all of vanished brilliancy (*-téjas*) [and] sapless.

The first pāda is corrupt in the mss., and very doubtful; the translation implies *yā́ḥ kṛtyā́ḥ*, which is most naturally suggested by the connection, and takes *tripañcāçī́s* as an indefinite large number (like *tisráḥ pañcāçátaḥ*, RV. i. 133. 4), and as formed like *triṣaptá*, *triṇavá*, etc., in spite of the important objection that none of these make a fem. in *ī*, and that the word most naturally means 'fifty-three, composed of fifty-three,' or the like. ⌊W's conjecture, *yā́ḥ kṛtyā́ḥ*, nearly coincides with that of Geldner (KZ. xxvii. 218), *yā́ç ca kṛtyā́ḥ*. Geldner's is metrically better; and he takes *trip-* as an indefinitely large number (cardinal), as does W.⌋ It was this word *tripañcāçá*, applied to the set of dice in RV. ⌊x. 34. 8⌋ (but perhaps meaning 'thrice fifty'), that suggested the not very happy emendation in our edition to *akṣa-kṛtyā́s*. The mss. read mostly *jāgṛtsyas tr-* (with various accent, most often on *-syás:* p. *jāgṛtsyáḥ : tripañca° açī́ḥ !*), also *jyā-*, *yyā-*, and (two of SPP's) *yāgṛtsyás;* this last the comm. also has, and understands it as *yā(ḥ) gṛtsyas*, explaining the latter as = *gardhanaçīlās* ⌊SPP's *pada*-text accordingly, *yā́ḥ : gṛ́tsyaḥ*⌋, and *tripañcāçīs* as *tryadhikapañcāçatsaṁkhyākās*, both as epithets of *kṛtyās* (understood). ⌊With this reading, we can take *gṛ́tsyas* as nom. pl. fem. to *gṛ́tsa* and render 'what fifty-three clever *or* sly [witchcrafts there are]'; but *gṛ́tsa*, in such an application and with such sinister meaning, has rather slender support, to wit, VS. xvi. 25, as cited by BR. ii. 778.⌋ Ppp. gives *yā kṛcchrā tripañcāçīç ch-*, which, while it is itself (emended to *yāḥ kṛcchrās*) not wholly unacceptable, also favors our *yā́ḥ kṛtyā́s;* there is insufficient reason for the feminine words if *kṛtyās* be not expressed. ⌊I cannot here attach much value to the evidence of Ppp.: on the one hand, it confuses surd and sonant very often (*kovidam* for *govidam*, xix. 13. 5: cf. xi. 5. 4, note); and, on the other, the relation of its *cch* to *ts* may be somewhat like that discussed under x. 9. 23 (*ṛchára*, *ṛtsára*, etc.). The mss. are decidedly in favor of *gṛtsyas* as against *kṛtyās;* but Whitney's objection as to the omission of *kṛtyās* seems to me a weighty argument in favor of his conjecture.⌋ Our *vínaṣṭatejasas* in **c** was an emendation, which, now that the comm. also reads it, may be regarded as sufficiently established; the mss. mostly *vinaktatéjasas* (also *vinaktu t-*, *viniṣṭat-*, *bhanakti t-*, *minaktu t-* ⌊etc.⌋: *pada*-readings, *vinaktu* [as independent word or as compounded with *téjasaḥ*] or also *vinakta°t-*). SPP. strangely contents himself with *vinaktu téjasas*, which certainly he would be unable to translate into anything even simulating sense.

Ppp. is corrupt, and brings no help; it has *sarva vyunaktu tej-*. ⌊Did not SPP. understand his reading thus: 'Let the amulet separate them all from their *téjas* (ablative)'? The instrum. *téjasā*, which good authorities give, would also be a proper construction with root *vic:* 'Let the amulet part them all with their efficiency (*téjas*),' i.e. rob the wizards of their power to make their witchcrafts efficacious against us. Whitney's reading and rendering are wholly satisfactory in themselves: but *vinaktu téjasas* or *-sā* seems to me no less so; and it has much stronger support (directly or indirectly) from the mss., and even from Ppp., than has RW's *vínaṣṭatejasas*. — After writing the above, I notice that Bloomfield, p. 672, interprets SPP's reading quite differently: the way in which he construes *vic* does not seem to me admissible.⌋

3. Sapless the artificial noise, sapless the seven that fall apart; away from here, O *jañgiḍá*, make fall (*çat*) misery, as an archer (*ástṛ*) an arrow.

The first half-verse is perhaps corrupt, as it is certainly unintelligible. The *pada*-text makes in **a** the astonishing division *kṛtrím : anna∘adám;* many of the *saṁhitā*-mss. read *kṛtṛ́m-*. All the mss. accent *vísrasas*, and SPP. with them; our text emends to *visrásas*. The minor Pet. Lex. suggests that the *saptá visrúhas* of RV. vi. 7. 6 may be meant: ingenious, but not comforting, as no one has any idea what the latter signifies. The comm's guess is this: *mūrdhaniṣṭheṣu . . . saptasu cchidreṣv abhicarato 'tpāditāḥ sapta niṣyandāḥ*. In **a**, **b**, the reading of Ppp. is *rasaṁ kṛtrimaṁ nāḍam arasas s-*. In **c** the mss. have much unimportant variation of accent. At the end, Ppp. gives *sādhayā*. The translation gives to *çātaya* the meaning ascribed to it by the Hindu grammarians, since it suits the connection; the comm. renders the word by *tanūkuru*, of which it is hard to see the reason or sense.

4. A spoiler of witchcraft verily is this, likewise a spoiler of niggardry; likewise may the powerful *jañgiḍá* lengthen out our life-times.

The majority of mss. leave *ayám* in **a** unaccented; and they divide pretty evenly between *tāriṣat* and *tārṣat* at the end; ⌊cf. under iv. 10. 6⌋. Ppp. reads *kṛtyādūṣaṇa vāyam atho 'rāt-*. With the verse compare ii. 4. 6, which is nearly the same.

5. Let that greatness of the *jañgiḍá* protect us all about, wherewith [it] overpowered the *víṣkandha* with force, [being] a counteracting force (?).

Sáṁskandha occurs nowhere else, and is in the translation assumed to be a word made as the opposite and contrary of *víṣkandha;* it may, of course, be only a variation of the latter, another evil of the same sort, as understood by the Pet. Lexx. and the comm. (*yena rogeṇa skandhaḥ saṁnataḥ saṁlagno bhavati sa rogaḥ saṁskandhaḥ*). The majority of the mss. read in **c** *sāsáha* (p. *sasaha* ⌊with various accent⌋); but *sāsahé* (as in our text) is in accordance with the nearly invariable use of the root in AV. as middle, ⌊and is read by one of SPP's mss.⌋. Ppp. reads *sāsahā*, and combines in **d** *ojo 'jasā*. The comm. reads and explains in **c** *viṣkandham ojasā saha* (favoring *sāsaha*).

6. Thrice the gods generated thee that art settled (*ni-sthā*) upon the earth; and Brahmans of old know thee thus as Añgiras by name.

All the mss. read at the beginning *tṛṣṭvā́* (p. the same); but even SPP. emends to *trís ṭvā*, as we had done; the comm. has the latter. Ppp. gives *niṣ ṭvā*. The comm. reads *tiṣṭhantam* in **b** instead of *niṣṭhitam*. Some of the mss. are discordant as to the accent of *añgirās* in **c**.

7. Not the former herbs surpass thee, not thee the recent; a formidable dispeller [is] the *jan̄giḍá*, a protector round about, of good omen.

Some of SPP's mss. read *návā* at end of b. The comm. has *jan̄giḍa* in c; ⌊in both text and comment of the comm., the *ḍa*-sound is, naturally enough, spelled with a *la*⌋. Our *pada*-mss. read in d *paripā́ṇaḥ*, without division.

8. So then when thou didst come into being, O *jan̄giḍá*, ⌊O thou⌋ of unmeasured heroism, Indra of old, O formidable one, ⌊in the beginning (*agratás*)⌋, gave unto thee heroism.

The translation follows our text, which, however, is more thoroughly altered from that of the mss. than in any instance thus far; and, of course, in a manner open to question. At the beginning, all the *saṁhitā*-mss. give *áthopadā́nábhagavo* ⌊one, *bhá-*⌋, which the *pada*-mss. divide thus: *átho íti : padā́ : ná : bhagavaḥ* ⌊one, *-váḥ*⌋; but the comm. understands it as *átho 'padāna bh-*, and SPP. follows him (p. *átha : upadāna : bh-*); the comm. explains *upadāna* by *upādīyate svīkriyate kṛtyānirharaṇādivyāpāreṣu* — which is utterly implausible. Ppp. gives no help, giving *açvayopadāni bh-*. For c, the mss. read *purā́ ta ugrā́ grasata* (*úp-*), p. *purā́ : te : ugrā́ : grasate : úpa :* etc.; and SPP. emends only by changing *ugrā́* to *ugrā́ḥ* ⌊in p.⌋, as the comm. understands. The latter explains it to mean: "Indra, perceiving that formidable creatures will devour (*purā grasate = bhakṣayiṣyanti!*) thee, O *jan̄giḍa*, gave" etc. Ppp. has a text for c–d that would make good sense: *purā ta ugrāya sato 'pendro* (i.e., by the usual double combination, *sate : upa*) 'to thee, being before formidable, Indra added further heroic quality.'

9. To thee, O forest tree, the formidable Indra imparted (*ā-dhā*) formidableness; expelling all diseases (*ámīvā*), do thou smite the demons, O herb.

With the first half-verse compare iv. 19. 8 d. For this verse there are no variants of any consequence, and the two editions agree throughout with one another and with the comm. Ppp. reads in a–b *vanaspataya indro 'j-*, and, for c, *amīvās sarvā rakṣān̄si.*

10. The crusher, the burster, the *balā́sa*, the side-ache, the *takmán* of every autumn, may the *jan̄giḍá* make sapless.

The two names in a are found nowhere else; the comm. regards them as names of specific diseases, the one meaning 'wholly injurious,' the other 'especially injurious.' The root *çṛ* has not been found with *ā* as prefix ⌊except, as noted by OB. vi. 209, at GB. i. 2. 18⌋. The words might of course also be epithets. The only variants concern the accent of *pṛṣṭyāmayam;* the majority of mss. agree with the editions; some have *pṛṣṭyā̀mayam*. Ppp. reads at the beginning *āçarīraṁ*, and in d *arasaṁ*.

35. The same.

[*As 34.—pañcakam. 3. pathyā́pan̄kti; 4. nicṛt triṣṭubh.*]

This hymn is found with the preceding in Pāipp. (in xi.), and it has the same *viniyoga*. Translated: Grohmann, *Ind. Stud.* ix. 419; Zimmer, p. 65; Bloomfield, 39, 674; Griffith, ii. 293.

1. Taking (*grah*) the name of Indra, the seers gave the *jan̄giḍá*, which the gods in the beginning made a remedy, spoiler of the *víṣkandha*.

The comm. (apparently by an oversight) explains at the end *viṣkandhabheṣajam*, while his text, according to SPP., agrees with ours.

2. Let that *jan̄giḍá* defend us, as a protector of riches his riches; which ⌊*jan̄giḍá*⌋ the gods, the Brahmans, made a protector round about, slayer of niggards.

The *pada*-mss. read at end of **b** *dhána॰iva;* ⌊SPP. emends to *dhánā॰iva*, which the translation implies;⌋ Ppp. gives *dhanāi 'va.*

3. The enemy of terrible aspect (*-cákṣus*), the evil-doer that has come — them do thou, O thousand-eyed one, make to vanish by thy watchfulness (?*pratībodhá*); thou art *jan̄giḍá* that protects round about.

The translation implies in **a** emendation to *durhā́rdaṁ ghorácakṣuṣam*, which is venturesome, but something has to be done to make sense. SPP. reads, with ⌊most of⌋ the mss. and the comm., *durhā́rdaḥ sáṁghoraṁ* (= *atyantakrūram*, comm.) *cákṣus;* the comm. ⌊joins *cakṣus* with⌋ *nāçaya.* Ppp. gives no help; its text (*dūhārda saṁghora cakṣuṁ*) apparently is meant for the same with ours. In **b** is implied, instead of the *ā́ 'gamam* of the mss. and both editions, *ā́gatam*, which may be confidently accepted on the authority of both Ppp. and the comm. ⌊But *ā́dabhan* is read by W's O., by two of SPP's mss., and by a third,* s.m.⌋ Our text emends at the end to *jan̄giḍa;* as all the authorities, including Ppp., give *-ḍaḥ*, this is retained in the translation. In **d** the comm. appears to have *pratib-*, but it is very probably an oversight of the ms. The Anukr. takes no notice of the deficiency of a syllable in **c**. *⌊The carefully corrected Dc.⌋

4. Me from the sky, me from the earth, from the atmosphere, me from the plants, me from what is, and me from what is to be — from every direction let the *jan̄giḍá* protect us about.

The majority of mss. accent in **c** *mó 'tá bhavyā́t.* One of the mss. of the Anukr. calls the verse a *jagatī;* for this there is no ground, but also as little for calling it *nicṛt* as a *triṣṭubh.*

5. What [witchcraft-]workers are made by the gods, and also what from mortals — all those may the all-healing *jan̄giḍá* make sapless.

The translation follows our text, which deviates widely from that of the mss. in **a**, **b**. All these have, without exception, *yáḥ kṛṣṇávo;* all further *devakṛtā* (p. *deva॰kṛtāḥ*), but with differences of accent; ⌊of SPP's authorities, 6 give correctly *-vá-*, and 8 give *-tā́ḥ;*⌋ then they vary in **b** between *yá* and *ya* (all the *pada*-mss. *yáḥ*); all have *utó* (p. *utó íti*); ⌊but W's B. seems to read *yátó;*⌋ finally, they vary between *vabhṛtenyàḥ* (the majority), *-tenyáḥ*, *-thenyàḥ*, *-tyenyàḥ* (the *pada*-mss., *vabhṛtenyàḥ*, or *-tényaḥ*). SPP's text has *yá* (p. *yé*) *ṛṣṇávo devákṛtā* (p. *-tāḥ*) *yá* (p. *yáḥ*) *utó vavṛté 'nyáḥ* (p. *vavṛté : anyáḥ :* but this would give for *saṁhitā*-text *vavṛtè 'nyáḥ*), which, apart from the added accents, is the text of the comm., as SPP. reports; the comm., however, assumes in his explanation *ye . . . anye* in **b** instead of *yáḥ . . . anyáḥ*, and declares *vavṛte = vavṛtire.* Ppp., finally, gives *ye ṛṣṇavo devakṛtā yo co bibhṛthebhyā.* The case is evidently a rather desperate one. The word *ṛṣṇavas*, found in both Ppp. and comm., occurs nowhere else; the comm. gives for it one of his usual artificial and wholly worthless explanations, *gantāro hiṅsakāḥ puruṣāḥ;* **b** he makes to mean "also what other oppressors (*bādhakās*) go about."

36. With a çatávāra-amulet: for protection etc.

[*Brahman.* — *ṣaḍṛcam. çatavāradāivatam. ānuṣṭubham.*]

Found also ⌊except 4 c, d, 5 a, b⌋ in Pāipp. ii. The comm. quotes its use from Nakṣ.K. 19, in the *mahāçānti* ceremony called *saṁtati*, performed for a failure of family, with the *çatavāra* amulet.

Translated: Griffith, ii. 294.

1. The *çatávāra* hath by its keenness (*téjas*) made to vanish the *yákṣmas*, the demons, mounting together with splendor, an amulet that expels the ill-named.

Our *maṇís* in **d** was an emendation, all the mss. having *maṇím;* SPP. also has *-ís*, on the authority of the comm.; Ppp. reads *-ṇiṁ* and *-çātanam.* What *çatávāra* really means is very questionable; the Pet. Lexx. conjecture "consisting of a hundred hairs," which does not seem probable; the comm. says "having a hundred roots, or awns"; and he further adds, on the authority of vs. 6, where the accordance with *vāraya-* is played upon, "warding off a hundred diseases"; moreover, there is no reason apparent why it should not signify 'bringing a hundred choice things' (cf. *viçvávāra*). The comm. declares 'ill-named' to denote a skin-disease. ⌊"Mounting": i.e. being raised up to the neck of the person on whom it is "bound" — so Griffith.⌋

2. With its two horns it thrusts away the demon, with its root the sorceresses; with its middle it drives off (*bādh*) the *yákṣma;* no evil overpasses it.

All the mss., the comm., and Ppp., read at the end *tatrati*, which we emended to *tarati*, as the other seems an inconceivable 3d sing.; the comm. glosses it with *atikrāmati*, and explains the form by *çluḥ çaç ce 'ti vikaraṇadvayam.* The comm. explains the 'two horns' as "the two parts of its apex, set on like horns." The mention of a "root" is, of course, an indication (though not a certain one) that a plant is intended.

3. The *yákṣmas* that are petty, and they that are great, noisy — all of them the *çatávāra* amulet, slayer of the ill-named, hath made vanish.

Ppp. reads in **b** *çapathinas.* The Anukr. takes no notice of the deficiency of a syllable in **a**.

4. A hundred heroes it generated; a hundred *yákṣmas* it scattered away; having slain all the ill-named ones, it shakes down the demons.

The mss. (both s. and p.) vary in **a** between *vīrā́s* and *vīrā́n*, the decided majority of SPP's giving the latter; of ours, none save one or two of those collated since publication; SPP. reads *vīrān aj-.* Ppp. has *çatam vīrāṇi janayac ch-*, which, with emendation to *vīryāṇi janayañ*, is perhaps the true reading. About half, indeed, of the mss. read *-nayan*, which also makes a possible text (*çatáṁ vīrā́ ajanayan*).

5. A golden-horned bull [is] this amulet of *çatávāra;* having shattered (*tṛh*) all the ill-named ones, it hath trodden down the demons.

A few of the authorities ⌊some confusing the primary with the *vṛ́ddhi*-derivative⌋ read in **b** *çatávāras* or *çatavārás* or *çātávāras.* In **c**, all the mss. ⌊save perhaps W's B.⌋ read *tṛḍhvā́*, which SPP. mistakenly emends to *tṛḍḍhvā́* (as if one were to emend the *ḍhvā* of *rūḍhvā* and *līḍhvā* to *-ḍḍhvā*). Ppp. is corrupt, giving *durṇās tris sarvās triḍhvā apa rakṣāṅsy apa kramīm.* The second half of vs. 4 and the first half of vs. 5 are wanting in Ppp.

6. With the *çatávāra* I ward off (*vāraya-*) a hundred of the ill-named ones (f.), a hundred of the Gandharvas-and-Apsarases, and a hundred of the doglike ones (f.).

Some of the mss. accent in **b** *gandharvā́psarásām.* All ⌊save W's B.⌋ have in **c** *çatáṁ çaçvanvátīnām* (varying to *çaçcatv-*: p. *çaçvan°vátīnām*); our *çatáṁ ca çvánva-* is an emendation, and, as it seems, an easy and necessary one, supported by Ppp., which reads *çataṁ ca çunvatīnāṁ* ⌊Griffith renders by 'dog-mated nymphs,' referring it to the Apsarases, and citing most appositely xi. 9. 15 and iv. 37. 11⌋. The comm. reads with the mss., and furnishes one of his characteristic absurd explanations: the word comes from *çaçvat* 'constantly,' with *n* substituted for *d* in the combination, and means *muhur-muhuḥ pīḍārtham āgantryo grahāpasmārādyā vyādhayaḥ!* He declares the fem. *durṇāmnī* to be used in **a** ⌊with reference to⌋ *vyādhi*, forgetting that *vyādhi* is masculine. ⌊For the play in **d**, cf. my note to xviii. 3. 29.⌋

37. With an amulet: for various blessings.

[*Atharvan. — caturṛcam. āgneyam. trāiṣṭubham: 2. āstārapañkti; 3. 3-p. mahābṛhatī; 4. purauṣṇih.*]

Not found in Pāipp. The comm. neither quotes nor devises a *viniyoga*, but SPP. finds it used in Nakṣ.K. 19, in the *mahāçānti* ceremony called *tvāṣṭrī*, with a threefold amulet, on occasion of the loss of a garment.

Translated: Griffith, ii. 295.

1. This splendor hath come, given by Agni, brightness (*bhárga*), glory, power, force, vigor (*váyas*), strength; and the heroisms that are thirty-three — those let Agni give forth to me.

Most of the mss. accent *balám* at end of **b**. The first half-verse corresponds to a first half-verse in TB. (ii. 5. 7^1), MS. (ii. 3. 4), and AÇS. (vi. 12. 2); all these read at end of **a** *ā́ 'gāt*, and AÇS. has *rādhas* instead of *várcas;* then, in **b**, TB. and AÇS. give *yáço bhárgaḥ sáha ójo bálaṁ ca*, MS. *máhi rā́dhaḥ sáha ójo bálaṁ yát*, all making a good *triṣṭubh* pāda; the verse is too irregular to be called simply a *triṣṭubh.* ⌊With **c**, cf. 27. 10 **a**, above.⌋

2. Splendor set thou in my body (*tanū́*), power, force, vigor, strength; unto Indra-like action, unto heroism, unto [life] of a hundred autumns, do I accept thee.

The majority of mss. again accent *balám*. In **a**, SPP. has the better reading *tanvàm*, with the comm. and a single ms. (accidental?). ⌊The transition-form ought probably to be oxytone, *tanvā́m:* see my *Noun-Inflection*, p. 412, near top.⌋ ⌊With our second half-verse cf. the second half of the verse just cited from TB.MS.AÇS.: apart from two or three misprints, it reads *dīrghāyutvā́ya çatáçāradāya práti gṛhṇāmi* (MS. *gṛbhṇāmi:* AÇS. *gṛbhnāmi*, cf. *Grammar* § 195 a) *mahaté vīryàya* (MS. *-tá indriyā́ya*) — a confused blending of tags: cf. xi. 1. 3, 7, and so on.⌋ ⌊The comm. takes **a**, **b** as addressed to Agni.⌋ Under 2 c, d and vss. 3 and 4, he speaks of the thing addressed simply as a *padārtha*, 'a substance,' not presuming to define what it is: an unusual restraint on his part.

3. Unto refreshment thee, unto strength thee, unto force, unto power thee, unto superiority thee do I carry about, unto the wearing of royalty for a hundred autumns.

Very likely the last word is best rendered as a noun; the comm. so takes it. The mss. all accent *rāṣṭrábhṛt-*, which SPP. retains; our text makes the necessary emendation to *-ṭrabhṛ́t-* ⌊cf. *Gram.* § 1213 c⌋. ⌊Even though *3-p. mahābṛhatī* be taken (*Ind. Stud.* viii. 243) as 12 : 12 : 12,⌋ the definition of the Anukr. is bad: the verse is just as much an *āstārapañkti* as vs. 2; ⌊both are doubtless to be scanned as 8 + 8 : 11 + 11⌋.

4. Thee with the seasons, with them of the seasons; thee unto lifetime, unto splendor; with the brilliancy of the year — with that we make [thee] cheek by jowl.

⌊All the mss. give here *ṛtúbhiṣ ṭvé 'ty ékā* (= v. 28. 13), except W's O. and SPP's careful Dc., which have, disregarding the accents, *ṛtubhyaṣ ṭve 'ty ekā* (= iii. 10. 10). The metrical definition of the Anukr. as *purauṣṇih*, coinciding with its definition of v. 28. 13 (not with that of iii. 10. 10), supports the mss. in the implication that a repetition of v. 28. 13 is here intended; and so does the *pratīka* given by the Anukr., which is *ṛtubhaṣ ṭvā "rtavāiḥ* (not the *"rtavebhyaḥ* of iii. 10. 10). The Berlin ed., accordingly, here repeats v. 28. 13: SPP., on the other hand, repeats iii. 10. 10;⌋ in this he follows the comm., who gives at this point, curiously, iii. 10. 10 in full, and makes an entirely new commentary upon it, taking no notice of its having occurred before. The mss. appear to have confounded the two *pratīkas* in a measure: ⌊and this probably accounts for the false lingualization of *-bhyaṣ ṭvā* — see note to iii. 10. 10, and observe that both mss. of the Anukr. here have *ṛtubhaṣ ṭv-*, which is neither one thing nor the other!⌋ ⌊For *sáṁhanu*, W's 'cheek by jowl' is perhaps a better version than the one which he gave at v. 28. 13, 'of closed jaw, free from involuntary opening of the jaws.' A third version is given by Griffith: 'we fasten thee [the amulet] about the neck.' Dīgha Nikāya, ii. 61, suggests still a fourth interpretation, 'affected with lock-jaw,' not applicable here: cf. viii. 1. 16.⌋

38. With gúggulu: against disease.

[*Atharvan.* — *tṛcam. mantroktagulguludevatākam. ānuṣṭubham. 2* a–d. *4-p. uṣṇih; 2* e–f. *1-av. prājāpatyā 'nuṣṭubh.*]

Found also in Pāipp. xix. Used, according to the comm. (together with hymn 39), by Pariç. 4. 4, in the ceremony of a king's entrance into his sleeping-house, to the accompaniment of incense of *kuṣṭha* and *guggulu*.

⌊With regard to the name of the latter substance, there is a question as to its spelling, whether with *-lg-* or with *-gg-*; and a second as to its accent, whether on the first syllable or on the last. As to the first question, the mss. are here, as elsewhere, quite at variance: see below. As to the second, the proper accent seems to be proparoxytone: so TS. at vi. 2. 8⁶, *gúlgulu*, nominative; and above, at ii. 36. 7, where the word is nom., both W's and SPP's authorities agree in accenting the first syllable. In this hymn, however, all of W's and of SPP's authorities agree in vs. 1 in accenting the last syllable,

-gulós, and so both editions print: in vs. 2, again, all (save W's P.M.W., *-ló*) agree in having *-lú;* and the Bombay ed. has *-lú* (as nom.), while the Berlin ed. and the *Index* have *guggulu* (as voc.); whether the comm. intends *guggulo* (voc.) or *guggulus* (nom., with the later gender), I am not sure. If we read *guggulu* (as voc.), it may be noted that no other voc. sing. neuter from stems in *u* or *i* is registered in my *Noun-Inflection* (see p. 413, 390).⌋

Translated: Grill, 39, 193; Bloomfield, 40, 675; Griffith, ii. 295.

1. *Yákṣmas* obstruct him not, a curse attains him not, whom the agreeable odor of the healing *gúggulu* attains.

All the mss., and SPP., read in **a** *árundhate*, which our text emends to *ar-*; but the form is obviously false; *ā́ rundhate* would be the simplest and easiest change. Ppp. has *yakṣmā ru-* ⌊i.e. *yakṣmāru-*: which may of course mean *yakṣmās ā ru-* as well⌋; and, at end of **b**, *-tho 'çnute.* As everywhere, the mss. vary between *gugg-* and *gulg-* in **c**; SPP. adopts the latter; the comm. agrees with our text in giving the former; Ppp. has always *gulg-*. At the end of **d**, all the mss. have *açnute*, but this time SPP. follows us in making the necessary emendation to *açnuté.* ⌊Again, as often (cf. note to xviii. 3. 47), the accent-blunder is due to a faulty assimilation,—in this case, with the accent of *açnute* at the end of the preceding half-verse.⌋

2. From him the *yákṣmas* scatter away, like antelopes from a wild beast. If, O *gúggulu*, thou art from the river, or if also from the ocean, the name of both have I taken (*grah*), that this man may be uninjured.

There is discordance among the authorities as to the division and numbering of the verses of this hymn. The Anukr. makes three verses, reckoning the last two pādas as third verse, and SPP. follows it, although this division is wholly opposed to the sense, as breaking a sentence in two. The comm. reckons only the first of the three lines as vs. 2, noting that it may also be explained as belonging to vs. 1, being connected in sense with that; the other two lines he makes vs. 3. Our division followed the majority of our mss., with which agree the minority of SPP's. The choice between the three modes of division is difficult, and fortunately the matter is of no importance. ⌊Grill, p. 193, suggests that 1 **a**, **b** is the foreign element, a prefixed fragment about *yakṣma.* That leaves 1 **c**, **d** and 2 **a**, **b** for our first vs., and 2 **c–f** for our second.⌋ The mss. all read in **b** *mṛgā́ áçvā iva,** which is obviously wrong and unintelligible, though the comm., after his fashion, gives two equally worthless interpretations, once taking *áçvās* as an adjective (= *āçugāminas*) to *mṛgā́s*, and once supplying a second *iva:* "like deer [or] like horses." The translation follows our emendation, which is certainly plausible to an acceptable degree. Ppp. is corrupt: *yakṣmād mṛgāyaṣāya vedhase.* The *pada*-mss. blunderingly read *irate* at end of **a**; even SPP. allows himself to emend to *īrate.* In **c** he again gives *gulgulú* ⌊not *gugg-*⌋, with the majority of his mss.: our *guggulu* is in respect to accent ⌊as voc.⌋ an emendation (our mss. read *-lú* or *-ló*), but one called for by the following *ási;* ⌊this reason does not seem to me cogent: reading the nom. *-lú* (with SPP.: see introd.), we may render, 'whether thou art *guggulú* from the river or [*guggulú*] from the ocean'⌋. In **d**, the mss. give either *yádvāpyā́si* or *yádvā́pyā́si* (p. *yát : vā : ápi : ā°ási*); SPP. accepts in his *saṁhitā*-text *vā́ 'py ā́si*, but in his *pada*-text changes *ā°ási* to *ási*, thus making the two texts discordant; if he had courage for the latter alteration, he should also have had it for emending *ā́si* in *saṁhitā* to *ási*, as we had done, and as is plainly required. ⌊The text of the comm. has *'py asi.*⌋ *⌊But W's P.M.W., *mṛgā́ṁ.*⌋

39. With kúṣṭha: against diseases.

[*Bhṛgvañgiras.—daçakam. mantroktakuṣṭhadevatyam. ānuṣṭubham: 2, 3. pathyāpañkti; 4. 6-p. jagatī (2–4. 3-av.); 5. 7-p. çakvarī; 6–8. aṣṭi (5–8. 4-av.).*]

Found also in Pāipp. vii. The *viniyoga* is the same with that of the preceding hymn. ⌊Whitney, note to Prāt. ii. 67, speaks of the critical bearing of the fact that vs. 1 is cited by the comm. to the Prāt.: see above, p. 896, ¶ 1.⌋

Translated: Grohmann, *Ind. Stud.* ix. 392, 420–422 (parts); Ludwig, p. 198; Bloomfield, 5, 676; Griffith, ii. 295.—Hillebrandt, *Ved. Mythol.*, i. 65–66, discussing the connection of *kuṣṭha* and *soma*, cites part of the hymn. Cf. v. 4 and vi. 95.

1. Let the heavenly rescuing *kúṣṭha* come hither from off the snowy [mountain]; do thou make vanish all *takmán* and all the sorceresses.

Of course, *himávant* may also be rendered 'Himālaya.' ⌊For *-tas pari*, cf. note to Prāt. ii. 67.⌋ Emendation in **c** to *nāçáyan* is suggested as acceptable; ⌊and *nāçayaṁ* is the reading of Ppp., both here and in 5 **f**⌋. Some of the mss. read at the beginning *étu;* the *pada*-mss. have blunderingly *ā́itu* instead of *ā́ : etu;* SPP. emends to the latter.

2. Three names are thine, O *kúṣṭha:* by-no-means-killing, by-no-means-harming:—by no means may this man take harm, for whom I bespeak (*pari-brū*) thee, at evening and in the morning, likewise by day.

In **a**, part of the mss. accent *kúṣṭha.* In **b**, **c**, SPP. reads *nadyamāró nadyā́riṣaḥ : nádyā 'yám* etc. There is hardly any ms. that distinguishes *dya* and *gha* in such a manner that confidence can be placed in its testimony as between the two; so that, although SPP. reports *nadya-* from all his mss., it is really of no account. But the comm. shows that he reads *nadya-* by his explanation: *nadya*, he says, means "being in a stream (*nadī*)," and by "stream" is meant the waters (*udakāni*) in a stream; and the virtual sense is "diseases that originate in faults of water": or else, he sagely adds (betraying that his expositions are, as usual, the merest guesses of a skilless etymologist), *nadya* means *nadanīya* or *çabdanīya:* i.e., *atyantaduṣpariharatvena çabdyamāna;* and the two epithets mean "killing" or "harming" such *nadyas;* while the third name is *nadya* simply, since a killer (*māraka*) of *nadyas* is himself called *nadya.* We had the second of the two epithets above, at viii. 2. 6 and 7. 6, and in the former passage the comm. explained (falsely) and read *nagha-*. It seems hardly doubtful that our readings ⌊with *gh*, not *dy*⌋ and the translation founded on them are the true ones here, though that implies that the comm. worked from mss. only, and not from oral representatives of the text. ⌊Weber, *Sb.* 1896, p. 681, discusses *na gha.*⌋ Ppp. agrees precisely with our text in **b** and **c** (in **d** it has *asmāi* and in **e** *divaḥ*). In **b**, all the mss. read (assuming, here and later, that the character is *dya*, and not *gha*) *nadyá mā́ro* (p. *nadyá : mā́raḥ*); nearly all follow it with *nadyā́yuṣo* or *-ṣaḥ* (p. *nadyá : ā́yuṣaḥ*); but two of SPP's, and two others p.m., give *nadyā́riṣo* ⌊the comm. *nadyariṣo*⌋. In **c** the general reading is *nadyā́yámpúruṣoriṣat*, but one or two fail to accent *'yam*, and a few have *-ṣo rṣat* (all the *pada*-mss. *ṛṣat*). The comm. treats *nadya* in **c** as a vocative, and SPP. accordingly changes the accent to *nádyā 'yám;* in **b** he alters the *pada*-text to *nadya°mārā́ḥ : nadyá°riṣaḥ.* The Anukr. pronounces this verse, as well as the two following, *tryavasāna*, but nearly all the mss. omit here the sign of interpunction before *na ghā 'yam puruṣo riṣat*, although they introduce it both times later; in this verse, our edition follows the mss., but SPP's the Anukr. In **d**, all the mss. give *pári bra-*; SPP. follows us in emending the accent to *paribrávīmi.* The comm. repeats *nadyā 'yam puruṣo riṣat* a second time.

3. "Lively" by name is thy mother; "living" by name is thy father: — by no means may etc. etc.

All the mss., the comm., and Ppp., read in **b** *jīvantás,* and so of course SPP.; there was doubtless no sufficient reason for altering to *jīvalás* in our text. Ppp. adds further, after *pitā, mārṣa nāma te svasā.* With **a**, **b** compare i. 24. 3 **a**, **b**.

4. Thou art the highest (*uttamá*) of herbs, as the draft-ox of moving creatures (*jágat*), as the tiger of beasts of prey: — by no means may etc. etc.

⌊Pādas **a–c** are repeated from viii. 5. 11: see note.⌋ Ppp. combines *uttamo 'sy oṣ-.* It repeats in the refrain its readings *asmāi* and *divaḥ* (see note to vs. 2).

5. Thrice from the Çāmbus, from the Añgirases, thrice from the Ādityas, thrice from the All-Gods art thou born; this all-healing *kúṣṭha* stands along with soma; do thou make vanish all the *takmán* and all the sorceresses.

All the authorities ⌊save Ppp.⌋ agree in *çā́mbubhyas,* and our alteration to *bhṛ́gubhyas* is not to be approved. All our *saṁhitā*-mss., and the majority of SPP's *saṁhitā*-authorities, with the text of the comm., read after it *áñgireyebhyas* (one or two *-raye-*), and the comm. takes the word as adjective (= *añgirasām apatyabhūtebhyaḥ*) qualifying *çā́mbubhyas.* SPP. adopts *áñgirebhyas,* with the rest of the mss.; our emendation to *-robhyas* is a very simple and plausible one, when dealing with a text in the condition of this. Ppp. is very corrupt: *tiṣyāmividyogirayebhyas;* in **d**, further, it has *-bheṣaja,* in **e** *tiṣṭhasi,* in **f** *nāçayaṁ* (as in 1 **c**). SPP., probably by an oversight, inserts a stroke of interpunction between **d** and **e**; it is against the Anukr., and our mss. do not have it.

6. The *açvatthá,* seat of the gods, in the third heaven from here: there [is] the sight (*cákṣaṇa*) of immortality; thence was born the *kúṣṭha.*

This verse and the next correspond nearly with v. 4. 3, 4 (repeated as vi. 95. 1, 2). Most of the mss. accent in **d** *kuṣṭhás.* SPP. adds to this verse and the next the last four pādas of vs. 5, as a refrain continued from that verse; and this is evidently the understanding of the Anukr., and the comm. ratifies it. Whether SPP. makes the addition on the authority of these two alone, or whether some of his mss. also intimate it, he does not state; not one of our mss. gives any sign of it. ⌊Ppp. has *jayatāt saḥ:* presumably answering to the end of pāda **d** of the Berlin ed.; but Roth's Collation is not quite clear.⌋

7. A golden ship, of golden tackle, moved about in the sky; there [is] the sight etc. etc.

As to the correspondence and the extent of this verse, see the note to vs. 6. Ppp. reads *hiraṇyena nāur* ⌊and omits **c**, **d**⌋.

8. Where there is no falling downward (?), where the head of the snowy [mountain], there is the sight of immortality; thence was born the *kúṣṭha:* — this all-healing *kúṣṭha* etc. etc. (as vs. 5).

The mss. all ⌊save SPP's D., which has *nā́vaḥ :* cf. the *navaṣ* of Ppp.⌋ read in **a** *nā́ 'va prabhráñçanam* (p. *ná : áva : pra∘bhr-*), and the comm. so understands it (*yatra dyuloke tatrasthānāṁ sukṛtinām avāñmukhaprabhrañço nā 'sti*); and considering this (if there were such a place-name, it is just the sort of thing that we might fairly expect the comm. to know and report), and that *nāva* nowhere appears as combination-form of *nāu*, and that *pra-bhrañç* is not used of the sliding down of a boat or ship on a mountain, and appears wholly unadapted to that use, it must be pronounced an excessively daring and not less questionable proceeding to emend to *nāvaprabhráñçanam*, translate it by the "descent of the ship," and connect it with the more modern Brāhmaṇa-legend of Manu's flood — as is done in our text, by Weber in his notes to *Die Fluthsage* (*Ind. Streifen* i. 11), and by others elsewhere ⌊cf. Griffith's note⌋. Ppp. reads ⌊*sa*⌋ *yatra navaṣ paribhraçanaṁ*.

9. Thou whom Ikshvāku of old knew, or thou whom Kushṭhakāmya [knew], whom Vāyasa, whom Mātsya — thereby art thou all-healing.

There is almost nothing here that is not very questionable. Only the comm. has *ikṣvākus* in **a**; the majority of mss. give *iṣvākas*, but some (which SPP. follows) *ikṣvākas*. In **b** the *pada*-mss. divide *kuṣṭha : kāmyàḥ*, and the comm. so understands it (*kāmya = kāmaputra*); SPP. follows them; though here our emendation to *kuṣṭha-kāmyàs* seems plainly called for. In **c**, the mss. have *yáṁ vā váso* (or *vā́so:* SPP. *váso*) *yám ā́tsyas t-*; the text of the comm., *yaṁ vā vaso yamāsyas* (explained as "having a mouth like Yama's"!); here emendation is a rather desperate undertaking; the translation follows the conjectures of our text ⌊but with *ikṣvākur* in **a**⌋. Ppp. reads, in **a–c**, *pūrvakṣvāko yaṁ vā tvā kuṣṭikāç ca ahiçyāvaso anusāricchas tenā-* etc. — too corrupt to give any help.

10. The head-paining, the tertian, ⌊and⌋ that which is constant, is hibernal — the *takmán*, O thou of power in every direction, do thou impel (*sū*) away downward.

The last half-verse is identical with v. 22. 3 **c**, **d**, above. The mss. read in **a** *çīrṣa-lokám* (p. *-ṣa∘lo-*); and the comm. understands it as two words, *çīrṣa lokam*, translating "they call thy head the third world (i.e. the sky, which is third world in respect to earth)"! Ppp. has *çīrṣālākaṁ*. The comm. reads in **c** *-vīryam*, with his customary disregard of accent; ⌊some mss. accent *viçvádhā*, thus suggesting *viçvádhāvīryam* (epithet of *takmā́nam*) as a possible, if inferior, variant⌋. Only two or three of the mss. give the accent *tṛ́tīyakam*, found elsewhere in the text (i. 25. 4 : v. 22. 13), and SPP. follows the majority and adopts *tṛtī́-*. SPP. is also inconsistent in writing in *pada*-text *sadam∘dī́ḥ* but in *saṁhitā*-text *sadandī́r;* Ppp. has instead *sadantī*.

40. To various divinities: for various blessings.

[*Brahman.— caturṛcam. bārhaspatyam uta vāiçvadevam. ānuṣṭubham: 1. parānuṣṭup triṣṭubh; 2. puraḥkakummaty upariṣṭādbṛhatī; 3. bṛhatīgarbhā; 4. 3-p. ārṣī gāyatrī.*]

Of this hymn only the first verse occurs in Pāipp. (in xix.). The comm. reports no *viniyoga*, but SPP. supplies one, finding it quoted in Pariç. 37. 4, in a ceremony of expiation for the loss (*nāça*) of a strainer; ⌊and again, in 37. 14, for use in case a certain earthen vessel (*upayāma*) falls from the hand⌋.

Translated: Griffith, ii. 297.

1. What that is defective (*chidrá*) of my mind, and what of my voice hath found (?*jagā́ma*) Sarasvatī enraged, let Bṛihaspati, in concord with all the gods, mend (*sam-dhā*) that.

The meaning of **b** is extremely doubtful. SPP. reads *sárasvatī* against the large majority of his authorities and all of ours, which have *-tīm*. Our *hárasvantam* was a conjecture, and perhaps not a particularly successful one. The translation given (tentatively) above implies *-tīm manyumatī́m*, while all the mss., the comm., and SPP., have *-mántam*. Ppp. reads *sarasvatī : manvavittaṁ jagāma*. Hardly a ms. gives an accent to *jagāma* (one of SPP's, probably by accident, and another, p.m.). Ppp. reads in **d** *sandadātu*. There are corresponding verses in VS. (xxxvi. 2) and Āp. (xiv. 16. 1), but they cast no light on **b**: VS. reads *yán me chidráṁ cákṣuṣo hṛ́dayasya mánaso vā́ 'titṛṇṇam bṛ́haspátir me tád dadhātu ;* and Āp., *yan me manasaç chidraṁ yad vāco yac ca me hṛdaḥ : ayaṁ devo bṛhaspatiḥ saṁ tat siñcatu rādhasā.*

2. Do not ye, O waters, devastate (*pra-math*) our wisdom nor our *bráhman;* come ye flowing with easy flow, being invoked ; [be] I of good wisdom, having splendor.

All the mss. accent *ā́pas* in **a**, and SPP. refuses to follow us in the obvious emendation to *āpas*, although the comm. also takes the word as vocative. At the end of **b**, the comm., followed by three of SPP's authorities, has *mathiṣṭa naḥ*. In **c**, the mss. read *çuṣyadā́* (p. the same), and the comm. understands it as *çuṣyat : ā ;* SPP. emends by conjecture to *suṣyadā́s* (p. *su∘syadā́ḥ*), which is decidedly more successful than our *çuṣmadā́s*. The translation, however, ventures to emend yet further, to *suṣyádā́* (p. *su∘syádā : ā́*). Most of the mss. give *syannadhvam ;* ⌊W's O. and SPP's carefully corrected Dc., s.m.,⌋ join with the comm. in *syanda-*, which stands in both printed texts. The translation, finally, implies our reading *úpahūtās*, against the mss., SPP., and the comm., which give *-tas* (*-to 'ham*); against, also, the Anukr.,* but making much better meter than if **c** is ended with *syandadhvam*. The mss. and SPP. have *sumédhās* (the *p*.-mss. wrongly *su∘médhā*); ⌊in the edition⌋ we ⌊should have⌋ rectified the accent ⌊so as to read⌋ *sumedhā́s*. *⌊The Anukr. would scan as 6 + 8 : 8 + 12 ; the Berlin text as 6 + 8 : 12 + 8.⌋

3. Do not ye injure our wisdom, nor our consecration, nor what ardor (*tápas*) is ours ; be they propitious to us in order to [prolonged] life-time ; let them become [our] propitious mothers.

The mss. have in **b** *hiṅsiṣṭam*, and SPP. does not follow our obviously acceptable emendation to *-ṣṭa*. The comm., too, has *-ṣṭam*, and explains it by calling ⌊into service⌋ that everlasting pair *dyāvāpṛthivī ;* but, as alternative, he apparently goes on to anticipate the pair of Açvins from vs. 4 ; there is, however, a lacuna in the sole manuscript, cutting off this explanation almost at the beginning. In **c**, the mss. all have *sáṁsvanta ā́y-* (p. *sáṁ∘svantaḥ !*), but the comm. *çaṅsantu*, explaining it as = *stuvantu ;* ⌊SPP. reports that the text of the comm. is *çaṁsantu* and that the sole ms. of the commentary has actually *santu ;*⌋ SPP. takes this, and alters it to *çáṁ santu ;* our emendation to simple *santu*, suiting both sense and meter, is obviously to be accepted. The *pada*-mss. in general give *çivā́* in **c** ; ⌊but one of W's and one of SPP's, each s.m., have *çivā́ḥ ;*⌋ they all ⌊except perhaps W's L.⌋ have *çivā́ḥ* in **d**. There is no good reason why the Anukr. should call the verse *bṛhatīgarbhā*, since **c** can be read as eight syllables in either form.

4. That food (?*íṣ*), O Açvins, which, full of light, shall make us pass through the darkness, may ye give (*rā*) to us.

The verse corresponds to RV. i. 46. 6, and is translated from the RV. text, the AV. version being utterly corrupt, and offering a very noteworthy measure of what this nineteenth book can do in the way of corruption even of a text that is intelligibly handed down elsewhere. The ms. reading is *mā́ naḥ píparid açvinā jyótiṣmatī támas tiráḥ: tā́m asmāí rāsatām íṣum.* Our text differs from that of RV. only by reading *píparid* (which is an oversight for the *píparad* ⌊*Grammar* § 869 c⌋ of the RV.) and *rāsathām* (which is bad); ⌊RV. has *rāsāthām*, to be taken as augmentless *s*-aorist, 2d person dual middle⌋. The comm. differs from RV. by giving *mā́* at the beginning; ⌊his text, furthermore, has *rāsātām;* but his comment has *rāsāthām*, like RV.⌋; he understands *açvinā* correctly as vocative. SPP. clings to *rāsatām*, and thinks to make it answer by accenting *açvínā* (on the authority, ⌊probably⌋ accidental, of a single ms.). ⌊I suppose Whitney means to imply that, if SPP. intends to make *rāsatām* a 3d person dual imperative middle of the *s*-aorist, but from an *a*-stem, as explained at *Grammar* § 896, the form ought to be *rāsetām*, corresponding to the 3d singular *rāsatām* there noticed.⌋ There is really no way but to adopt the RV. text throughout; any attempt at compromise simply spoils the verse. The comm. takes *mā pīparat* as *pāram mā gamayatu*, and **b** as its antithesis, supplying *karotu* to *tiras;* and he refers at the end to *yā* as read *çākhāntare* (i.e., in RV.).

41. For some one's welfare.

[*Brahman.—ekarcam. mantroktatapodevatyam. trāiṣṭubham.*]

Not found in Pāipp. No *viniyoga.*
Translated: Griffith, ii. 298.

1. Desiring what is excellent, the heaven-finding seers in the beginning sat down in attendance upon (*upa-ni-sad*) ardor [and] consecration; thence [is] born royalty, strength, and force; let the gods make that submissive to this man.

Asmé 'to us' would be an acceptable emendation in **d**; ⌊but TS. has *asmāí*⌋. The comm. glosses *upaniṣedus* simply by *prāptās;* in his explanation of **c**, **d** there is a considerable lacuna. A corresponding verse is found in TS. (in v. 7. 4³; repeated without variation in TA. iii. 11. 9): *bhadrám páçyanta úpa sedur ágre tápo dīkṣā́m ṛ́ṣayaḥ suvarvídaḥ: tátaḥ kṣatrám bálam ójaç ca jātám tád asmāí devā́ abhí sám namantu.*

42. Extolling the bráhman etc.

[*Brahman.—catasras. mantroktabrahmadevatyam. 1. anuṣṭubh; 2. 3-av. kakummatī pathyāpañkti; 3. triṣṭubh; 4. jagatī.*]

Only fragments of this hymn are found in Pāipp.; ⌊Roth's Collation says that the hymn probably stood somewhere near the beginning⌋. No *viniyoga* is given.
Translated: Griffith, ii. 298.

1. The *bráhman* is invoker (*hótṛ*); the *bráhman* is the sacrifice; by the *bráhman* the sacrificial posts are set up; the officiating priest (*adhvaryú*) is born from the *bráhman;* within the *bráhman* is put the oblation.

In a all the authorities ⌊and so SPP.⌋ read *yajñā́s*, which might better have been left unchanged. In b the authorities have mostly *sváravāmitā́* (also *svàravāmitā́*, and *sár-* or *sàravāmitā́*), *pada*-text *svàḥ : avāmitā́ ;* the comm., *svaragāmitā*, for which he gives a labored and worthless explanation; *sváravo mitā́ḥ* was our emendation, which is made certain by its occurrence in TB. ii. 4. 7^{10} (in a verse otherwise corresponding with our vs. 2); and even SPP. follows it. In d the comm. has *brahmaṇi*, which suits better with *ántar;* but the same sense is perhaps possible with *-ṇas*,* which is the universal reading. Then the mss. give *antárhite* (p. *antáḥ°hite*); our edition emends to *antár hitám ;* SPP. agrees so far as to give *antárhitam ;* the comm. has either the one or the other (the absence of accent makes it impossible to say which); if *bráhmaṇas* is not altered to *-ṇi*, *antárhitam* is as good as necessary; otherwise, each is about equally acceptable. *⌊W. seems to have in mind such a construction as *tád antár asya sárvasya*, at Içā Upanishad, vs. 5. If so, I do not see why he says that, if we read *bráhmaṇas*, we must also read *antárhitaṃ.*⌋

2. The *bráhman* is the sacrificial spoons filled with ghee; by the *bráhman* is the sacrificial hearth set up (*ud-dhā*); and the *bráhman* is the essence (*tattvá*) of the sacrifice — the priests that are oblation-makers: ⌊to the slaughtered [victim] hail!⌋

To the verse corresponds one in TB. ii. 4. 7^{10}, which, however, has for b our 1 b (as noted above), and in c *yajñásya tántavaḥ*, and lacks the addition after d. In our text is left in a inadvertently *srucás*, which most of the mss. give ; SPP. has the correct *srúcas* (so TB.). In b, our *pada*-mss. have *út°hitā*, ⌊a word-division⌋ which is contrary to Prāt. iv. 63 and to the usage of the AV. hitherto; SPP. reads in his *pada*-text *úddhitā*, and makes no note upon the matter; ⌊he had in fact a note stating that his P.P.^{2}J. also read *út°hitā :* but, as appears from his "Corrections" to vol. iv., p. 446, his note was disordered in printing;⌋ the comm. has instead *uddhṛtā*. In c all the authorities give *yajñásya táttvaṁ ca* ⌊but W's P. *tánvaṁ*⌋, and SPP. retains *táttvaṁ*, without even making the necessary emendation of accent to *tattvám ;* the comm. also supports it, and it is implied in the translation given above; our alteration to *yajñáç ca sattráṁ ca* is probably more venturesome than is called for. ⌊The place of the accent in the ms.-reading *táttvaṁ ca*, the Paris reading *tán-*, the un-Vedic look of *tattvam*, the *ṛ́caḥ prā́ñcas tántavas* of AV. xv. 3. 6, and the TB. parallel, all join in suggesting that the true reading is *yajñásya tántavas.*⌋ In the appendix to the verse, the comm. reads *sammitāya.*

3. To him who frees from distress I bring forward my devotion (*manīṣā́*), unto him who rescues well, choosing to myself his favor; accept, O Indra, this oblation; let the desires of the sacrificer be realized.

Or (at the end) 'come true.' A corresponding verse is found in TS. (in i. 6. 12^3) and in MS. (in iv. 12. 3). In a both read *bharemā* ⌊p. *-ma*⌋ *manīṣā́m*, thus rectifying the meter; and Ppp. does the same; for b, TS. gives *oṣiṣṭhadā́vne sumatī́ṁ gṛṇānā́ḥ* ⌊good grammar (plural *-nā́s*) and good meter⌋; MS. *bhūyiṣṭhadā́vne sumatīm āvṛṇānáḥ* ⌊bad in both respects⌋. Very nearly all the AV. authorities give in b *-tīm mā vṛṇānáḥ;* ⌊per contra, cf. note to xviii. 2. 3⌋. One would like to get rid of the superfluous *ā́* at the beginning of b by emending to *āçutrā́vṇe* ⌊*āçu-* would accord closely in sense with the *oṣiṣṭha-* of TS.⌋. ⌊Our *bhare* is evidently a corruption due to haplography, which has brought in its train the further corruption of *āvṛṇānā́ḥ* to *-náḥ.*⌋ In c, d, TS.MS.

agree throughout* with AV. ⌊save that MS. has *juṣasva* for *gṛbhāya*⌋. In c, Ppp. has *havyā;* only parts of the verse are left in its text; ⌊Roth says the first word is lost⌋. The comm. reads *sutrāmṇe* in a, *-tiṁ gṛṇānaḥ* (like TS.) in b, and *havyā* (like Ppp.) in c. *⌊In c, the *idám* of the Berlin text is an emendation, since all the mss. collated by W. before publication have *imám;* and it is confirmed by TS.MS., which give *idám*, and by W's subsequently collated O., and apparently also by his L. But SPP. prints *imám* without note of variant; and the comm. has *imam*, which he makes = *idam* in the sense of *idānīm!*⌋

4. Him who frees from distress, the bull of the worshipful, him that shines forth (*vi-rāj*), the first of the sacrifices (*adhvará*), the child of the waters, O Açvins, I call with prayer (*dhī́*); do ye with Indra give me Indra-like force.

A corresponding verse in TS. (in i. 6. 12^{3}) reads thus: *prá samrā́jam prathamám adhvarā́ṇām aṅhomúcaṁ vṛṣabháṁ yajñíyānām: apā́ṁ nápātam açvinā háyantam asmín nara indriyáṁ dhattam ójaḥ.* It helps us least in the critical part of our verse, where the mss. all read *açvínā huvé* ⌊*huve, havé*⌋ *dhíya* (p. *dhíyaḥ*) *indriyéṇa ta* (p. *te*) *indr-.* The translation follows our emendation (*açvinā*, with TS.; *dhiyé 'ndreṇa ma indr-*). SPP. follows the mss. Ppp. nearly agrees with them: *açvināu huve dhiya indriyeṇa na indriyaṁ dhattam ojaḥ.* The comm. has *dhiyam* and *dhattām* (but his text, according to SPP., reads *dhattam*).

43. To various gods: for attaining heaven.

[*Brahman.—aṣṭāu. bahudevatyam uta brahmadevatyam. 1–8. 3-av. çaṅkumatī pathyāpaṅkti.*]

Not found in Pāipp. No *viniyoga.*
Translated: Griffith, ii. 299.

1. Whither the *brahman*-knowers go, along with consecration, with ardor—thither let Agni conduct me; let Agni impart (*dhā*) to me wisdom: to Agni hail!

SPP. strangely prefers to read *medhā́ da-* in d, with a mere majority of his authorities, but with the comm. ⌊who gives *medhās*⌋; our mss. also are divided between *-dhā́* and *-dhā́ṁ.* In the *pada*-text, SPP. emends to *-dhā́ḥ;* the *pada*-mss. have *-dhā́* or *-dhā́m.*

2. Whither the etc. etc.—thither let Vāyu conduct me; let Vāyu impart to me breaths: to Vāyu hail!

3. Whither the etc. etc.—thither let the sun conduct me; let the sun impart to me sight: to the sun hail!

4. Whither the etc. etc.—thither let the moon (*candrá*) conduct me; let the moon impart to me mind: to the moon hail!

5. Whither the etc. etc.—thither let Soma conduct me; let Soma impart to me milk: to Soma hail!

The comm. has a *lacuna* including all the explanations of verse 4, and part of the text of verse 4 and of this.

6. Whither the etc. etc. — thither let Indra conduct me; let Indra impart to me strength: to Indra hail!

7. Whither the etc. etc. — thither let the waters conduct me; let immortality (*amṛ́ta*) approach (*upa-sthā*) me: to the waters hail!

Our *nayantu* in c is the obviously necessary emendation of *nayatu* of all the mss., which SPP., after his manner, retains. The comm. does not have occasion to quote the word; but his text also, according to SPP., reads *nayatu.* ⌊The faulty assimilation of the original *nayantu* to the *nayatu* which obtains throughout all the other verses of the sequence, is precisely paralleled by the *gachati* (so all authorities) after *ā́pas* at xv. 7. 3.⌋

8. Whither the etc. etc. — thither let Brahmán conduct me; let Brahmán impart to me *bráhman:* to Brahmán hail!

The comm. explains *brahmán* by *jagatsraṣṭā hiraṇyagarbhaḥ*, and *bráhman* by *svasvarūpabhūtaṁ çrutādhyayanajanyaṁ tejo vā.*

44. With an ointment: against diseases etc.

[*Bhṛgu.—daça. mantroktāñjanadevatyam.* (*8, 9. vāruṇe.*) *ānuṣṭubham: 4. 4-p. çaṅkumaty uṣṇih; 5. 3-p. nicṛd viṣamā gāyatrī.*]

⌊Partly prose: verses 4 and 5.⌋ Found also in Pāipp. xv. Used, according to the comm., with an ointment amulet, by Nakṣ.K. 19, in a *mahāçānti* ceremony called *nāirṛtī*, when one is seized by *nirṛti* (destruction). ⌊Verse 4 is quoted in *sakalapāṭha* by Kāuç. at 47. 16, to accompany the taking of a staff in a witchcraft ceremony.⌋

Translated: Griffith, ii. 300. — He very pertinently notes that this hymn closely resembles in parts iv. 9. See W's notes thereon.

1. Thou art an extender of life-time; all-healing art thou called; so, O ointment, do thou [make] wealfulness; make, O ye waters, weal [and] fearlessness.

The translation follows our text, which is variously emended. In b, the mss. and comm. and SPP. read *vípram bheṣajám;* the comm. explains *vipram* as *prīṇayitṛ* (as if it were somehow *priyam*) *vipravac chuddhaṁ vā.* Ppp. gives *vipre.* In c, all have *çaṁtāte*, glossed by the comm. with *çaṁrūpa* ⌊the ms. of the comm. actually has *-pam*⌋. In d, all accent *ā́pas*, and also (with one accidental exception) *kṛtám;* but one of our mss. (probably also by accident) gives *kṛtá*, which we adopted, with emendation to *kṛta;* ⌊if I understand W's Collation Book, his B. has *kṛta*, without accent;⌋ SPP. is satisfied with emending to *kṛtam*, as if *āñjana* and *āpas* could somehow be construed together as a dual subject. Part of the mss. have *ucyate* at end of b. The *pada*-mss. read *çaṁtāte* without division. Ppp. has for second half-verse *yad āñjani draṁ çaṁtāte açināyo bhavaṁ kṛtam*, which is too corrupt to be of any assistance.

2. What the jaundice is, the *jāyā́nya*, the limb-splitter, the *visálpaka* — all *yákṣma* from thy limbs let the ointment expel (*nir-han*) out.

The mss. make very bad work with the last pāda, nearly all (the variations are of no account) giving *barhír nírahantv* (p. *barhíḥ : níḥ : ahantu*); SPP. makes the same emendation that we had made; and ⌊it is confirmed by⌋ Ppp. and the comm., ⌊which⌋ have the same. ⌊Three or four of SPP's authorities, including two reciters, gave *bahís.*⌋

In a, the comm. strangely reads and explains *jyāyān yaḥ;* Ppp. presents *jāyāṁyo.* For *visalpakas* (which SPP. reads here also, as in vi. 127 and ix. 8), the comm. gives *visarpakas*, explaining it as *vividhaṁ saraṇaçīlo vraṇaviçeṣaḥ;* Ppp. has *viçalyakas.*

3. The ointment, born on the earth, excellent, giving life to men — let it make [me] unperishing, of chariot-swiftness, free from offense.

Ppp. reads in d *rathajūtam.* The comm. thinks the word may mean either *rathavadvegagāminam* or *rathavantaṁ.*

4. O breath, rescue thou breath; O life-breath (*ásu*), be gracious to life-breath; O destruction, free us from the fetters of destruction.

⌊Prose.⌋ The comm. follows a different division in verses 4–7, making of them but three verses,* and of the whole hymn but nine. The method of the mss. and the Anukr. is plainly decidedly preferable; it is followed also by SPP. One does not see any justification for the division by the Anukr. of the last five words of this verse into two pādas, with five syllables (*çañku-*) in the closing one. ⌊It counts 7 + 7 : 7 + 5.⌋ Ppp. reads *trāyasva aso 'save.* The comm. has *mām* instead of *nas.* About half the authorities give at the beginning *prā́ṇas.* ⌊For the citation of the vs. by Kāuç., see introd. to this hymn, and cf. especially p. 897, ¶ 3.⌋ *⌊Our 4,5ab = his 4; our 5cd,6ab = his 5; our 6cd,7 = his 6.⌋

5. Embryo of the river art thou, flower of the lightnings; the wind [thy] breath, the sun [thine] eye, from the sky [thy] milk.

⌊Prose.⌋ SPP. and the comm. read *púṣpam*, and all the mss. probably are to be regarded as having it; *ṣpa* and *ṣya* are practically indistinguishable in the mss. Ppp. also gives *puṣpam.* At the beginning all the mss. have *síndho* (p. *síndho íti*); even SPP. emends to *síndhos*, the comm. giving it. The comm. curiously explains *vidyutām puṣpam* by *vṛṣṭyudakam:* one can hardly help suspecting a misreading. The Anukr. scans the "verse" (restoring the *a* of *asi*) as 6 + 5 : 12 = 23; its definition is far from acceptable. ⌊Bloomfield discusses the vs., AJP. xvii. 405.⌋

6. O divine ointment, thou from the three-peaked [mountain], do thou protect me all about; the herbs do not surpass (*tṛ*) thee — those from abroad and those from the mountains.

All the mss. ⌊save one of SPP's⌋ read *dévāñjanam* (p. *déva○āñj-*) *trāíkakudam;* SPP. emends the former to *-na*, but not the latter to *-da*, although this is as indisputably vocative as the other; the comm. ⌊with one of SPP's mss.⌋ makes the same difference, though he regards *trāikakudam* as vocative (*he trāik-*). Ppp. reads *devāñjani trāikakuda.* ⌊As to the rarity of neuter vocatives, see my *Noun-Inflection*, p. 339.⌋ The great majority of mss. accent *bāhyā́s;* SPP. reads *bā́hyās.* The comm. understands the word as meaning "from other localities than the mountains." Our emendation to *bāṭyā́s*, supported by an article ⌊2. *vāṭyá* 'cultivated'⌋ in the major Pet. Lex. ⌊vi. 903⌋ is withdrawn by the omission of that article in the minor Lex. Ppp. reads corruptly *bāhyaṁ parvatyā.*

7. The demon-slayer, disease-expeller, hath crept down over the middle here, expelling all diseases, making portents vanish from here.

The change to masculine here in b is obscure and questionable; emendation to *-cā́tanam* is desirable; it would allow *idám* to be understood as 'this [ointment],' which is easier and more natural. Ppp., too, has *-cātanaṁ*, which gives the emendation sufficient support.* Ppp. has for a *vīraṁ madhyam avāsṛjat.* The *pada*-mss. commit the egregious inconsistency of reading *cātáyan : nāçáyat* in c, d; SPP. emends in *pada*-text to *cātáyat.** Ppp. has in d *nāçayatam ivāhitā.* ⌊In c of the Berlin ed., correct *sárvaç* to *sárvāç.*⌋

*⌊Both editions print *rakṣohā́mīvacā́tanaḥ*, and the *pada*-reading is *rakṣaḥ∘hā́ : amīva∘cā́tanaḥ.* Whitney, doubtless by oversight, neglects to say how he would emend *rakṣohā́* to make a corresponding neuter of it, and the question is a very troublesome one (for details, see *Noun-Inflection*, p. 478 end, p. 479). The neuter form would properly be *-hă′;* but none such is quotable, so far as I know, unless here. May it be that we have here that very form, *-hă′* (neuter), concealed in the combination *-hā́mīva-*, and that the misunderstanding of it as *-hā́* (masculine) *amīva-* led to a corruption of an original *-cā́tanam* into *-cā́tanaḥ* and also of an original *pada*-reading *cātáyat* into *cātáyan?* If so, all would be in harmony.⌋

8. Much untruth, O king Varuṇa, doth man (*pū́ruṣa*) say here; from that sin (*áṅhas*) do thou free us, O thou of thousand-fold heroism.

The mss. vary between *rā́jan* and *rājan*, and between *ánṛtam*, *anṛ́tam*, and *ánṛ́tam.* The great majority accent at the end *páryaṅhasaḥ*, and all the *pada*-mss. have *pári∘ aṅhasaḥ.* SPP. reads at the beginning *bahv ìdám*, after the manner of the Sāma-Veda; we emended to *ìdám*, because that is the Atharvan practice (cf. note to Prāt. iii. 65, p. 499), against which the concurrence even of all the mss. ⌊save W's I.⌋, as here, ought not to count. Ppp. reads in b *puruṣaḥ.*

9. In that we have said O waters, O inviolable [kine], O Varuṇa, from that sin do thou free us, O thou of thousand-fold heroism.

That is, if we have called these divinities to witness an untruth: cf. the nearly equivalent vii. 83. 2 c–e. The translation implies emendation to *ághnyās; váruṇa*, which can be only vocative, proves each of its predecessors such; the comm. understands all the three as vocative, and paraphrases [*he*] *āpo yūyaṁ jānīdhve, he aghnyā yūyam mama cittaṁ jānīdhve*, etc. Ppp. reads in b *varuṇena yad.* Our mss. read again *páryaṅh-* (p. *pári∘aṅhasaḥ*), and so apparently do SPP's, although he does not distinctly say so; ⌊his note to vs. 8 (note 2, p. 455) perhaps makes such an implication⌋.

10. Both Mitra and Varuṇa went forth after thee, O ointment; they, having gone far after thee, brought thee back for enjoyment (*bhogá*).

All the authorities ⌊save W's E. and one of SPP's reciters⌋, and Ppp. also, give at the end *púnar ohatu;* but the *pada*-mss. give *púnaḥ : rohatu*, which is a blunder, since the corresponding *saṁhitā* would be *púnā rohatu* ⌊which W's E. in fact has⌋. SPP. emends to *púnar ó "hatuḥ* (p. *púnaḥ : ā́ : ūhatuḥ*), and the translation follows this, rather than our own nearly equivalent and equally acceptable emendation to *púnar ó "hatām.* ⌊Whitney here overlooks the lack of accent on the *oh-*: the Berlin text, the text of W's Collation Book, and his *Index*, under 1 *ūh*, all give *ohatām* without accent. Root 1 *ūh* does not appear to be quotable with *ā́*, and it would seem that SPP's emendation (root *vah* with *ā́*) must of need be preferred.⌋ The comm., ⌊with his text, and with SPP's reciter V., who accented *púnar āhatuḥ*,⌋ gives *punar āhatuḥ* (= *punar āgantavyam ity ūcatuḥ!*). ⌊We might better render *bhogāya* by 'for our use.'⌋ Half the mss. accent with us *ánu préy-* in b; SPP. gives *anu*, with the *pada*-text (*anu∘préyatuḥ*).

45. With an ointment etc.: for various objects.

[Bhṛgu. — daça. 1–5. āñjanadevatyam; 6–10. mantroktadevatyam. 1, 2. anuṣṭubh; 3–5. triṣṭubh; 6–10. 1-av. mahābṛhatī (6. virāj; 7–10. nicṛt).]

⌊Prose in part, vss. 6–10.⌋ Found (except vs. 9) also in Pāipp. xv., next after our 44. The practical use is, according to the comm., the same with that of 44.

Translated: Griffith, ii. 301.

1. Bringing together witchcraft to the house of the witchcraft-maker, as it were debt from debt, do thou, O ointment, crush in the ribs of the hostile eye-conjurer.

With the second half-verse compare ii. 7. 5 **c**, **d**. The first half seems to mean "paying back or returning . . . as debt upon debt, or repeated debt"; this is, except for the sense given to the ablative *ṛṇāt* (which he explains by *ṛṇāt . . . bhītaḥ*, or, alternatively, *ṛṇadātur uttamarṇāt:* both wrongly), the understanding of the comm. ⌊Griffith says: "*As debt from debt:* as a man returns to his creditor a part of what he owes him."⌋ Many of the authorities give *riṇā́d riṇám* (Ppp. has *ṛṇ-*); and some accent the first syllable, *ri-* or *ṛ-*. At the end of **a**, nearly all have *saṁnayáṁ* (p. *sam°nayám*), but the comm. *saṁnayan*, which SPP. adopts (*saṁnáyan*) and which is followed in the translation above, as being a smaller alteration of the original than our emendation *sáṁ naya*, and at least equally acceptable in point of sense. In **c** the comm. has the bad reading *cakṣur mitrasya*. Ppp. ends **d** with *āñjanam*.

2. What evil-dreaming [is] in us, what in [our] kine, and what in our house, also the . . . of one hostile, let him that is unfriendly take upon himself (*prati-muc*).

Both sense and meter require the emendation in **d** of *priyás* to *ápriyas*, and the comm. has the latter, but all the authorities,* and Ppp. (*durhārdaṣ priya pra-*), and SPP. give the former. In **c**, the general reading of the mss. is *ánāmagas tvám* (p. *ánāmagaḥ : tvám*); for *tváṁ ca* is found *tvā́ṁ ca*, *táṁ ca*, *táṁta*, ⌊*tvác ca*, *tá ca*, *tac ca*⌋. SPP. accepts *ánāmagas tám*, but what sense he can possibly attach to the words does not appear. Ppp. gives *māmagatasya dur-*. The comm. reads *anāmakas tac ca*, which is equally impossible; and he makes a senseless explanation of *anāmakas: īdṛṅnāmā tādṛṅnāme ’ty evaṁ nāmarahitaḥ;* and he falsely regards *durhārdas* as a nom. sing. qualified by *anāmakas*. Our conjecture, *anāmayatváṁ ca d-*, is very unsatisfactory, in regard both to meter and to sense; *anāgastvám* 'guiltlessness' would make a good *anuṣṭubh* pāda, and be very near to the reading of the mss.; but it would be, equally with *anāmayatvam*, discordant with *duṣvápnyam*, and would require *priyás* in **d**. ⌊Ppp. reads *muñcatā* at the end.⌋

*⌊The reciter V., curiously, has as an alternative, *durhā́rdo ’priyás*, which (the accent being wrong) is neither one thing nor the other, but may well be taken as supporting the comm's reading *ápriyas*, as against *priyás;* the true *saṁhitā*-reading would then be *durhā́rdó ’priyaḥ*.⌋

⌊The solution of this desperate passage seems to me to be suggested by 57. 5 below, of which the first part is identical with our **a**, **b** here, and of which the second part begins with *anāsmākás tád* and ends (nearly like v. 14. 3 **d**) with *niṣkám iva* (pronounce *niṣkéva*) *práti muñcatām*. In our **c**, **d** I would read *anāsmākás tád durhā́rdó ’priyaḥ práti muñcatām* (*pada*-reading *duḥ°hā́rdaḥ : ápriyaḥ*), and render 'that let him who is not of us, the evil-hearted, the unfriendly, put upon himself.' The *tád* is supported by the comm., and in a measure by SPP's D.V. and C^s.; the *ápriyas*, by the comm. and V. (as above) and the meter; and *anāsmākás* comes near to the ms.-readings, and, indeed, considering the *ánāmakas* of the living reciter V. and of the comm., is not ill supported.⌋

⌊It remains to note that no valid objection can be taken against making a nom. sing. of *durhā́rda-s:* its use as such is a natural way of avoiding the form from the consonantal stem (which was as much of a stumbling-block to the ancient Hindu as it is to the modern tyro in Sanskrit), and is entirely analogous to the use of *hṛ́dayam* rather than *hṛ́d* (cf. my *Noun-Inflection*, p. 471). The comm. is accordingly right in saying here *durhārdo duṣṭacittaḥ*, as he was also in glossing the *suhā́rt* of ii. 7. 5 by *çobhanahārdaḥ sumanaskaḥ*. The nom. *durhā́rda-s* is a form of transition to the *a*-declension, with *durhā́rd-am* (so viii. 3. 25) as its point of departure (cf. *durhā́rdān* of the mss. at xix. 28. 8); just so the later *pā́da-s* (from *pā́d-am*) replaces the older *pā́t* (*Noun-Inflection*, p. 471).⌋

⌊Of the older nom. sing. masc. or fem., however, the true form is *suhā́r*, p. *su○hā́ḥ*, of which traces, albeit scanty, are found in the Veda: one is at MS. iv. 2. 5, p. 26^{19}, *priyā́ naḥ suhā́r ṇaḥ;* and another is at AV. ii. 7. 5, where both ed's read *yáḥ suhā́rt téna naḥ sahā́*. Here the *saṁhitā*-authorities taken together are divided between *suhā́rt téna* (so 11) and *suhā́t téna* (so 6); but the *pada*-authorities (7 out of 8) give *su○hā́t*, the notable exception being the *çrotriya* K., who recited the true form *su○hā́ḥ*. The *saṁhitā*-form for this ought to be *suhā́s* (*téna*), and possibly this form is concealed in the reading *suhā́tténa* of S^m. etc. If not, then (since *rtt = rt: Gram.* § 232) we may regard the combination *suhā́rt t-* as representing *suhā́r t-*, nom. *suhā́r*, with breach of the rule of sandhi requiring the change of *suhā́r* to *suhā́s* before *t-*. The motive for this breach was perhaps to avoid disguising still further the form *suhā́r*, itself extremely rare and none too easily recognized; and the motive is perhaps as clear as it is in the case of *aves avet*, *ajāis ajāit*, etc., cited by W., *Gram.* § 555 a.—The nom. *suhā́rt* seems to be grammatical and not intolerable in the texts, and to be unparalleled (cf. *Noun-Inflection*, p. 472).⌋ ⌊☞ See p. 1046.⌋

3. Increasing from the force of the refreshment of the waters, born out of Agni Jātavedas—may the ointment that is four-heroed, that is of the mountains, make the quarters, the directions, propitious to thee.

In **a**, *ūrjás* might, of course, be ablative, coördinate with *ójasas;* the whole expression is too obscure to help the construction by the sense. The comm. reads *ūrjam;* Ppp. combines *ūrjo 'jaso*, and has in **c** *parvataṁ*. The Anukr. does not heed the redundant syllable in **c**.

4. The four-heroed ointment is bound to thee; be all the quarters free from fear for thee; firm shalt thou stand, like Savitar desirable; let these people (*víças*) render thee tribute.

In **a**, **b** Ppp. combines *badhyatā ''ñj-*, *diço ‘bhayās*. In **c**, the mss. ⌊with one or two exceptions⌋ read *cāryà i-* (p. *ca : āryàḥ*); SPP. alters the accent to *cā́rya* (p. *ca : ā́ryaḥ*); our emendation to *vā́ryas* ⌊W's B. has *vāryà i-*⌋ is not absolutely necessary, yet certainly a plausible improvement; and it is in a certain measure supported by Ppp., which gives *vāri ịmā;* the translation above implies it. The comm. understands *arya*, vocative, rendering it by *svāmin*. In **d** all the mss. have *víças* ⌊but W's E. seems to have *díças*⌋, and our substitution of *díças* was hardly called for; but Ppp. favors it, reading *diço bhriyante.* The comm. gives two explanations for the strange epithet *caturvīra*, showing that he is merely guessing what its sense might possibly be. We have in **d** again an extra syllable of which the Anukr. takes no notice.

5. Use thou one as ointment; make one an amulet; bathe with one; drink one of them; let the four-heroed one protect us about from the four destructive bonds of seizure (*grā́hi*).

All the mss.* have at the beginning *ā́kṣva*, which the *pada*-text leaves undivided; SPP. goes so far as to emend the latter to *ā́ : akṣva*, but is unwilling to follow us in reading *ā́ 'ñkṣva*, although *akṣva* is no possible form, and the comm. agrees with our emendation. Ppp. reads *ākṣakaṁ maṇ-*. In **b** the mss. give *ékenā́pivālkam*, and the *pada*-mss. resolve it into *ékena : ápi : vā : ékam*. Our emendation to *ékena píbāi 'kam* is evidently just what is required; but SPP. chooses to retain *ékenā́*, and so reads ⌊in *pada*-text⌋ *ékena : ā́ : piba*, remarking that "if RW. had discerned the *ā́* after *ékena*, their very correct emendation would have been free from the defect of unnecessarily changing the ancient accent of the *saṁhitā*-text." This reads like a joke, considering how the text of book xix. (not to speak of previous books) abounds in gross errors of accentuation, and how often we and he have been compelled to emend it — for example, in the preceding verse, where the "ancient accent" *cāryà* was changed by him to *cā́rya*. ⌊Apart from this passage,⌋ the compound *ā + pā* does not occur in the Atharvan, and, although it is not unknown, it would be distinctly out of place here. The version of the pāda in Ppp. is totally corrupt: *çvāçīkenapavīkam eṣām.* The comm. reads *ekenā 'vivekam eṣām*, and labors, with his usual ill-success, to devise an explanation of *avivekam.* To *ekam* etc. he supplies *āñjanam;* as his reading gets rid of the fourth, he connects the first three with the "three-peaked mountain" from which the ointment is derived: *triṣu parvatakakutsū 'tpannāni!* Apparently the fourfold-ness is related in some way or other to the "four-heroed"-ness. In **d**, the comm. commits the extraordinary blunder of taking *grāhyās* as gerundive: *grahītavyā āñjanamayā oṣadhayaḥ!* and this compels him to change *pātu* to *pāntu.* The *pada*-mss. (except one of SPP's, p.m.) have *grā́hyā*, they also failing to recognize the not uncommon noun *grā́hi;* SPP. makes the necessary emendation to *-hyāḥ.* *⌊But SPP's S^{m}., *ākṣvā́ikam.*⌋

6. Let Agni favor (*av*) me with fire (? *agní*), in order to breath, to expiration, to life-time, to splendor, to force, to brilliancy, to well-being, to welfare: hail!

The comm. is uncertain whether by the second *agni* (*agninā*) is meant *agnītvadharmeṇa*, or *pāvakādiguṇakena svamūrtyantareṇā 'gninā sahitaḥ.* All the mss. accent *subhūtáye* here, ⌊but *súbhūtyā* at iii. 14. 1 (cf. *Grammar* § 1288 e): SPP. accents here *-táye*, with the mss.; but the Berlin text *sú-* here, in conformity with both editions and the mss. at iii. 14. 1⌋. Ppp. reads *mā agninā.*

7. Let Indra favor me with what is Indra's (*indriyá*), in order to breath etc. etc.

The comm. gives a double interpretation of *indriya.* Ppp. again has *mā indriy-.*

8. Let Soma favor me with what is Soma's (*sāúmya*), in order to breath etc. etc.

The comm. explains *sāúmyena* as *somatvasampādakena dharmeṇa jagadāpyāyanakāritvādidharmeṇa.*

9. Let Bhaga favor me with fortune (*bhága*), in order to breath etc. etc.

The comm. has here a lacuna, embracing the commentary to this verse and the text of the next. ⌊The verse is wanting in Ppp., as noted above.⌋

10. Let the Maruts favor me with troops, in order to breath etc. etc.

Ppp. reads this time *suprabhūtaye.* It is possible to make out of these prose "verses" the number of syllables demanded by the Anukr. Perhaps the modification *nicṛt* belongs only to vss. 7–9 (the manuscripts are discordant and unclear).

⌊Here ends the fifth *anuvāka*, with 12 hymns and 74 verses.⌋

46. With and to an amulet called ástṛta 'unsubdued.'

[*Prajāpati.—saptakam. astṛtamaṇiddāivatam. trāiṣṭubham: 1. 5-p. madhyejyotiṣmatī triṣṭubh; 2. 6-p. bhurik çakvarī; 3, 7. 5-p. pathyāpañktị; 4. 4-p.**; *5. 5-p. atijagatī; 6. 5-p. uṣṇiggarbhā virāḍ jagatī.*] *⌊The Anukr. says: *indrāya tvā* (vs. 4) *catuṣpadā: asmin maṇāv* (vs. 5) *iti pañcapadā jagatī* (Berlin ms., *atijagatī*)*:* most unsatisfactory; and why should vs. 4 be defined as *4-p.?*⌋

Found also in Pāipp. iv. (in the verse-order 1, 2, 6, 5, 3, 4, 7). Used, according to the comm., by one desiring strength, in a *mahāçānti* ceremony called *mārudgaṇī*, with a threefold amulet named *astṛta*, being so prescribed by Nakṣ.K. 19.

Translated: Ludwig, p. 462; Griffith, ii. 302. — See also Bergaigne-Henry, *Manuel*, p. 165.

1. Prajāpati bound thee first [as] unsubdued (*ástṛta*), in order to heroism; it do I bind for thee in order to life-time, to splendor, and to force and to strength: let the unsubdued one defend thee.

Astṛta is literally 'not laid low.' In the two occurrences above (i. 20. 4: v. 9. 7) it is accented on the final; but, as *ástṛta* would be the normal accent, it is left here unchanged in our text, as well as in SPP's. The *pada*-texts read in **a** *badhnāt*, but that is no reason why we should not understand it as *abadhnāt*, and our text (not SPP's) so prints it. Our text further emends at the beginning of **c** the *tát* of the mss. to *táṁ*, as required by the gender of *astṛtas.* The omission of *badhnāt* in **a**, and of *várcase* in the second half-verse, would make an *anuṣṭubh* (apart from the refrain); but the meter throughout the hymn is unusually careless of regularity, and Ppp. has both words, reading in **a**, **b** *badhnātu prathama saṁbhṛtaṁ*, and in **d**, **e** combining *varcaso 'jase* and *ca astṛtas.* ⌊With **c**, **d**, cf. iv. 10. 7 **c**, **d**.⌋

2. Standing upright, defend thou this man unremittingly, O unsubdued one; let not the Paṇis, the sorcerers, damage thee; as Indra the barbarians, [so] do thou shake down them that fight [us]; overpower and scatter (*ví*) all our rivals: let the unsubdued one defend thee.

All the mss. ⌊with unimportant variants⌋ read in **a** *tiṣṭhanta;* SPP. emends to *tiṣṭhatu*, because the comm. reads the latter; our *tíṣṭhan* suits the connection decidedly better. ⌊The vocative *astṛta* and the *tvā* are⌋ perhaps sufficient reasons for our altering the *rákṣann* of the mss. (also of the comm. and Ppp.) into *rakṣa*, and the translation follows ⌊the printed text of Berlin⌋. To humor his *tiṣṭhatu*, SPP. changes the following *ástṛta* (mss. *ástṛte 'mám;* p. *ástṛta : imám*) to *ástṛtas* ⌊but only in the *pada*-text, so that his *saṁhitā* does not agree therewith⌋; our text simply emends to *astṛta* ⌊accentless⌋; the comm. also regards the word as vocative. Ppp. has instead *saṁbhṛta*, ⌊and, if I understand Roth's Collation, combines it with a following corrupt *imanu*, so as to read *saṁbhṛte 'manu*⌋; and, in **c**, Ppp. has *indrī 'va.* The majority of mss. accent *pṛtanyátas.* The Anukr. apparently means us to scan thus: 11 + 4 + 11 : 15 + 8 + 8 = 57.

3. Whom even a hundred, hurling (*pra-hṛ*), smiting down, have not subdued (*stṛ*), to him Indra committed sight, breath, also strength: let the unsubdued one defend thee.

In **a**, the *pada*-mss. wrongly divide *ca : ná*, and SPP. follows them. In **b**, about a third of SPP's authorities read *vighnántas;* Ppp. has *bhijanto.* The *yám* that follows it is our emendation, plainly suggested by the meter, the requirement of the sense, and the accent of the verb; but the comm. and Ppp. agree with the mss. in lacking it. At the end of **b** our *tastriré* is an emendation (now supported by Ppp., which has the same reading) for the *tastiré* of the mss. (one or two have *tasthiré*), the comm. ⌊but the ms. has *nirastire*⌋, and SPP.; the comm. explains it as = *tastarire*, with Vedic omission of part of the ending: this is of his usual degree of insight; what SPP. would do with his *tastiré* is hard to see; the emendation to *tastriré* is obvious and unquestionable. For *tásmin* in **c** Ppp. gives *yasmin.* The mss. in general read *páryadanta* (p. *pári : adanta*), but two or three of ours, with the comm's text (SPP.), *-ntaḥ cá-*; our emendation to *páry adatta*, now ratified by Ppp., is accepted by SPP. The comm's explanation implies *pari yad antaç ca-*; and he takes the *yat* as a form of root *i* (*pari yat paryagamayat paripūritavān*)! With the insertion of *yám* in **b**, the verse is a good *pañkti*, as defined by the Anukr.

4. With Indra's defense (*várman*) we surround thee, who became over-king of the gods; let all the gods lead thee forward again; let the unsubdued one defend thee.

A part of the verse ⌊pāda **b**, it would seem?⌋ has fallen out in Ppp.; ⌊this has *dhāmāi* for *dhāpayāmo*⌋. The meter is insufficiently defined by the Anukr. (13 + 11 : 11 + 8 = 43): ⌊see introduction, above⌋.

5. In this amulet [are] a hundred and one heroisms; a thousand breaths in this unsubdued one; a tiger, do thou attack (*abhi-sthā*) all [our] rivals; whoso shall fight against thee, be he inferior (*ádhara*): let the unsubdued one defend thee.

SPP. reads in **b** *asmin;* our *asmín* is given by a small minority of the mss.; the majority have *ásmin*, some *asmin*, one *asmìn.* ⌊The vs. (11 + 10 : 11 + 11 + 8 = 51) is a *triṣṭubh* (defective in **b**), with the refrain added: see introd.⌋

6. Snatched out of ghee, rich in honey, rich in milk, thousand-breathed, hundred-wombed (?*-yóni*), vigor-imparting, both wealful and delightful, both rich in refreshment and rich in milk — let the unsubdued one defend thee.

⌊We had **a** at 33. 2 **a**, above: cf. v. 28. 14.⌋ Ppp. reads at the beginning *ullabdhas;* one or two of SPP's mss. have *dúrluptas* ⌊cf. note to xviii. 2. 3⌋, *úrluptas.* In **b**, all the authorities (save one or two) give *sahásram prāṇás* or *sahásra prāṇáḥ*

(p. *sahásram : prāṇáḥ*);* but the comm. implies (perhaps only by his usual neglect of accent) *sahásraprāṇas*, and SPP. reports one of his mss. as giving the same; and he accordingly follows us in adopting it; Ppp. reads with the mss. ⌊*sahasraṁ prāṇaḥ*⌋. The comm. gives an extraordinary explanation of *-yoni* in **b**: *yoniçabdena çatrusaṁgamananimittaṁ çatruviyojanasādhanaṁ vā balaṁ vivakṣyate:* that is, without any regard to the established meanings of *yoni*, he takes it here as a mere representative of the radical sense of the root *yu* 'unite' or of the root *yu* 'separate'—he does not venture to decide which! The metrical description of the Anukr. is fairly correct (11 + 12: 7 + 8 + 8 = 46). *⌊These corruptions of the true *sahásraprāṇas* are noteworthy as examples of faulty half-way assimilation of a reading to something similar in the immediate context: here the cause of the confusion is plainly the *sahásram prāṇā́ḥ* of vs. 5 **b**.⌋

7. That thou mayest be superior, free from rivals, rival-slaying—mayest be controler of thy fellows—so may Savitar make thee: let the unsubdued one defend thee.

The mss., and SPP., read in **a** *uttarás* (p. *ut°taráḥ*); our text makes the necessary emendation to *úttaras*. In **c**, the same read *asat;* we emended to *asas*, and ought to have gone a step further and accented *ásas*, since the following *táthā* shows that the three preceding pādas are all alike under the government of *yáthā;* Ppp. has in **c**, with us, *asas*. Ppp. further combines *'so 'sapatnaḥ* in **a–b**, and reads *tvā abhi* in **e**.

47. To night: for protection.

[*Gopatha.—navakam. mantroktarātridevatyam. ānuṣṭubham: 1. pathyābṛhatī; 2. 5-p. anuṣṭubgarbhā parātijagatī; 6. purastādbṛhatī; 7. 3-av. 6-p. jagatī.*]

Found also in Pāipp. vi. According to the comm., hymns 47 and 48 form a single "sense-hymn" (*arthasūkta*), and 49 and 50 another; and their use is prescribed in Pariç. 4. 3–5, as of two hymns, in a ceremony of worship of night.

Translated: Ludwig, p. 467; Zimmer, p. 179; Griffith, ii. 303.

1. O night, the earthly space (*rájas*) hath been filled with the father's orderings (*dhā́man*); great, thou spreadest thyself (*vi-sthā*) to the seats of the sky; bright darkness comes on (*ā-vṛt*).

The verse is VS. xxxiv. 32, and is also found as first verse of a *khila* (Aufr., p. 682) to RV. x. 127, in both places without variant. ⌊It is quoted in Nirukta, Dāivatakāṇḍa iii. 29.⌋ Ppp. reads in **b** *pitaraṣ prāyu dh-*, and in **c** *sudhāṅsi*. The comm. holds 'the father' in **b** to designate the "skyey world" (*dyuloka*), quoting the commonplace *dyāuḥ pitā pṛthivī mātā* in support of it; *dhāmabhis* he glosses with *sthānāiḥ saha*, and *tveṣam* with *dīpyamānam*. ⌊For *dhā́mabhis* we might perhaps better say 'by *or* in accordance with the orderings'; but Griffith understands it as 'wondrous works.'⌋

2. She of whom the further limit is not seen, nor what separates; in her everything that stirs goes to rest (*ni-viç*); uninjured may we, O wide darksome night, attain thy further limit—may we, O excellent one, attain thy further limit.

In **a**, SPP. accents *dádṛçe*, without adding any note as to ms.-readings; it is perhaps merely an oversight, as all our mss. save one have plainly *dadṛçé*, and this is the Atharvan accent (cf. x. 8. 8), against RV. *dádṛçe*, which is wholly anomalous. Ppp. reads *yoyavad*, and, in b, *ni miṣate rejati;* its c is wholly corrupt. The comm. connects *na yoyuvat* with what follows, and explains it thus: *na vibhajamānaṁ vibhaktaṁ nā 'sīt kiṁ tu viçvam ekākāram evā 'bhūt.* The RV. *khila*, in vs. 4, has pāda e, twice repeated.

3. The men-watching lookers that are thine, O night, ninety [and] nine — eighty are they [and] eight, also seven [and] seventy of thine; —

In b, SPP's *pada*-mss. have *navatī́ḥ.* In c, the decided majority accent *açī́tis*, and all *santi*, which SPP. emends to *sánti*, thus changing "the ancient accent," and without sufficient reason, since *santi* is defensible, 3 c to 5 b inclusive being of the nature of a parenthesis, extending the *navatī́r náva* of 3 b. The *khila* ⌊vs. 2⌋ to RV. x. 127 has a corresponding verse ⌊as also has ÇÇS. at ix. 28. 10⌋, with *yuktā́sas* for *draṣṭā́ras*, with *santu* in c, and ⌊so the *khila*, at least⌋ the accent *saptá* in d. The Atharvan mss. vary between *sápta* and *saptá;* our text gives the former, SPP. the latter, which is better, as being the usual Atharvan accent, and having ⌊about⌋ half the mss. in its favor. The comm. explains the *draṣṭā́ras* as "troop-gods" (*gaṇadevās*), and does not so much as hint at any connection with the stars, which nevertheless we cannot well question to be meant, in their various and manifold groupings. A *ca* after *aṣṭāú* in c would be a welcome addition to both meter and sense.

4. And sixty and six, O wealthy one; fifty [and] five, O pleasant one; four and forty, three and thirty, O mighty (*vājín*) one; —

Ppp. has in b *naçaṁnihi*, in d *vādini.*

5. And two of thine and twenty of thine, O night; eleven the least (*avamá*) — with those protectors today do thou protect us, O daughter of the sky.

At beginning of d all the authorities ⌊with one unimportant variant⌋ read *ná*, which seems impossible. We emended it to *nī* (cf. *nī pāti* in ix. 10. 23); SPP., following that blind guide the comm., reads *nú;* this is entirely unacceptable, both on account of the sense, and because *nú* cannot stand at the beginning of a pāda: cf. note to v. 6. 5. The authorities are much at odds as to the accent of *duhitar divas*, the majority having *duhitár divás.* Ppp. reads in b *rātrī ek-.*

6. Let no demon, [no] mischief-plotter master us; let no evil-plotter master us; let no thief today master our kine, nor a wolf our sheep; —

The mss. have at the beginning *rákṣā* (p. *rákṣa*), as 2d sing. imperative, and pāda d of RV. vi. 71. 3 (the verse is found also in VS. ⌊xxxiii. 69⌋ TS. ⌊i. 4. 24¹⌋ TB. ⌊ii. 4. 4⁷⌋ MS. ⌊i. 3. 27⌋) gives the same, ⌊as does RV. vi. 75. 10 d⌋. The translation follows our conjectured emendation, which, in view of the implausibility of the impv. *rákṣa* standing so alone, has a right to consideration. Ppp. reads *mākir ṇo a-.*

The comm. reckons our 6 a, b as a whole verse ⌊his 6⌋; our 6 c, d and 7 a, b as his vs. 7; our 7 c, d and 8 a, b as his vs. 8; our 8 c, d and 9 a, b as his vs. 9; and our 9 c, d and 10 as his vs. 10; thus making the sixth verse instead of the tenth to consist of two pādas only, while yet counting ten verses in the hymn. SPP., on the other hand ⌊see his Critical Notice in vol. i., p. 24⌋, counts vs. 6 as our edition does, but adds our 8 a, b to our vs. 7 to form his vs. 7, thus making it of six pādas; and then counts our 8 c, d and 9 a, b as his vs. 8, and our 9 c, d and 10 as his vs. 9. This is in accordance with the Anukr. ⌊in that it gives six pādas to vs. 7 and makes a total of 9 vss.⌋, and is a decidedly preferable division to that in our text, which was founded on the numbering of our first mss., and it will be followed in translating here. The sense, however, would be still better suited by making vs. 6 of three lines, instead of vs. 7. ⌊In what follows, I give first the numeration of the Berlin edition, and then, in parenthesis, SPP's numeration.⌋

7, 8 **a, b**. (7.) Nor a robber our horses, O excellent one; nor the sorceresses our men.

By the most distant roads let the thief, the robber, run; by a distant one let the toothed rope, by a distant one let the malignant hasten (*ṛṣ*).

As to the division, see under the preceding verse. In the fourth pāda, part of the mss. accent *taskarás*. In the first, there is discordance among them as to the accent of *bhadre*. The 'rope with teeth' is of course the snake, as the comm. also has sense to see (*rajjuvad āyataḥ sarpādiḥ*). Our 8 **a, b** is identical with iv. 3. 2 **c, d**; and our 7 **c, d** resembles **a, b** of the same verse. ⌊For *yātudhānyàs* the comm. reads the masculine, *-nās*.⌋

8 **c, d**, 9 **a, b**. (8.) Do thou, O night, make the snake blind, harsh-smoked(?), headless; grind up the two jaws of the wolf; cast (*ā-han*) the thief into the snare.

⌊Apart from the variation in **c**, the verse is identical with 50. 1, below: see note thereon.⌋ All the mss. (except, by accident, one of SPP's) at the beginning have *ándha;* SPP. reads *ádha*, with one ms. and the comm.; but *ádha* is plainly out of place, and *andham*, as emended in our text (it should have been accented *andhám;* ⌊correct the misprint⌋), a very plausible correction. Our rendering of *tṛṣṭadhūma* is mechanically accurate; probably the word is corrupt; Ppp. reads the pāda *andho rātri tiṣṭadhūmam*. The comm. explains as *ārtikārī dhūmo viṣajvālādhūmo ni-* (ms. *vi-*) *çvāsadhūmo vā yasya;* the translators understand *-dhūma* as "breath" or "odor"; ⌊Griffith renders 'with pungent breath'⌋. In **c, d** the mss. have *jambhdyāsténa tám̐ drupadé jahi* (but many of them have *-bhā́-*). SPP. follows them and prints *jambhdyās téna tám̐ dr-*: from this our text makes a bold departure * ⌊implying as its *pada*-reading *jambhaya : ā́ : stenám : drupadé : jahi*⌋; but something had to be done to make sense; any one is invited to do better if he can. The comm. reads with the mss., and forces through a meaningless version. Ppp. has a different and corrupt text: *hano vṛkasya jambhayādvāinam̐ nṛpate jahi* ⌊cf. end of note to 50. 1⌋.

*⌊The assumption of an *ā́* (*ā́ . . . jahi*) after *jambhaya* is supported by *nirjahyāsténa . . . jahi* at 50. 1 **c, d**, below, where the collocation is almost unequivocal (see the note); for although *jahyās* (as given by the *pada*-mss.) is a good optative of *hā*, the combination of *hā* with *nis* is hardly Vedic, and we must there assume the division *nir jahy ā ste-*, the locative *drupadé* fitting well with *ā jahi* (cf. i. 11. 4; x. 8. 4 **c**). The rationale of the corruption here is not hard to see: the hiatus between **c** and **d** being once covered by the fusion of the final of *jambhaya* with the *ā́* of *ā́ stenám*, nothing was easier than to see a form *jambhayās* in the first part of the combination, and then to substitute *téna* for the vastly less common *stenám* or for the meaningless *tenám* (which might be read out of the combination: see Prāt. ii. 40 note); the exigency of the meter occasioned by the blunder with *jambhayās* then made the insertion of *tám* easy. With the Berlin solution of the corruption, the meter is in perfect order. The interesting parallel from the Avesta, *hām zanva zembayadhwem*, Yasht i. 27, adduced by Geldner, KZ. xxx. 514, may here be noted.⌋

9 c, d, 10. (9.) With thee, O night, we stay; we shall sleep, do thou watch; yield refuge to our kine, horses, men (*púruṣa*).

'Stay' (*vas*) means specifically 'spend the night.' In b the *pada*-mss. commit the incredible blunder of dividing *svapiṣyā́m : ási* (or *asi*); some of the *saṁhitā*-mss. accent *svápiṣyā́-*; and all either *jāgṛhi* or *jā́gṛhi;* SPP. follows us in violating the "ancient accent" and emending to *jāgṛhí.* In c, Ppp. has *yachād aç-*.

48. To night: for protection.

[*As 47. — ṣaṭ. ānuṣṭubham: 1. 3-p. ārṣī gāyatrī; 2. 3-p. virāḍ anuṣṭubh; 3. bṛhatīgarbhā; 5. pathyāpañkti.*]

Found also in Pāipp. vi., in connection with hymn 47, with which it also shares its liturgical application.

Translated: Griffith, ii. 305.

1. Now then what things we note, or what things are within the box, those things we commit to thee.

The first pāda here differs widely from the traditional text, which instead of *cáyāmahe* has *ca yásmā* (p. *yásmāi*) *āha*, or (a minority) *yásmāha;* the comm's text (according to SPP.) gives *ca yasmā ha*, but his explanation implies instead *yasmāi* (explained as *=yasya*); and SPP. accordingly reads in *saṁhitā*-text *ca yásmā ha*, and in *pada*-text *ca : yásmāi : ha*, which is altogether to be condemned, since the two texts must correspond, and *yásmā* is also no word. SPP. in a note proposes further emendation of our *cáyāmahe* to *ca yā́mahe* (= *īmahe* or *yācāmahe*), which seems entirely unacceptable, as regards both form and sense. The whole verse is so obscure in meaning that we get little help from this element in reconstruction of the text; yet it is plain that we do not commit to another that which we do not possess, but are only wishing for. Ppp. also fails us; its reading of a, b is *atho yāni tamassahe yāni cā 'ntaṣ pareṇihi.* The *yā́nivāntáḥ* of b is by the *pada*-mss. strangely resolved into *yā́n°iva : antáḥ* (but one of SPP's has p.m. *yā́ni : vā : antáḥ*). It is also strange that SPP. emends to *cā 'ntáḥ*, on the sole authority of the comm., though as regards the sense there is nothing to choose between *ca* and *vā*. All the mss. accent *párīṇahi* (except our *pada*-mss., which have *pariṇáhi;* and one of SPP's has s.m. *pári : ṇahi*); but SPP. follows our emendation *parīṇáhi.* Nearly half the mss. have at the end *dadhmasi*, and Ppp. agrees with them. The comm. in his explanation connects the verse closely with 47. 9: there one's ⌊domestic⌋ animals were spoken of, here one's very numerous house-articles (*bahiṣṭhāni gṛhavartīni . . . vastūni*); and in two classes: those out in open sight (*anāvṛtadeçe*), and those inside an enclosed house or the like (*parito naddhe pariçrite gṛhādāu*).

2. O night! mother! commit thou us to the dawn; let the dawn commit us to the day, the day to thee, O shining one (*vibhāvarī*).

Compare 50. 7, below*; also MB. i. 5. 15, where more such commitments are given. The comm. reckons the first division of the verse to vs. 1. The metrical definition of the Anukr. is mere arithmetic (12 + 10 + 8 = 30). The *pada*-text, both here and below, leaves *vibhāvari* undivided (RV. *vibhā°vari*). *⌊Also vi. 107. 1–4.⌋

3. Whatsoever flies here, whatsoever that is crawling (*sarīsṛpá*) is here, whatsoever creature is on the mountain — from that do thou, O night, protect us.

The third pāda is wholly corrupt. All the mss. read *parvatāyāsatvam* (p. *párvatāya : sáḥ : tvám*), with some differences of accent (*-yāsátvam*, or *-yāsátvám*, or *-yā́sátvám*); and the comm. and SPP. (in *saṁhitā*) follow them (SPP. *-yāsátvam;* but in p., by emendation, *-tāya : asátvam*, since the comm. so understands). Our text emends to *párvaṇy ā́saktam* 'what has fastened on the joint,' which seems extremely unsatisfactory. The translation above is perhaps hardly better, but it implies a text much closer to the mss.—*párvata* (i.e. *-te*, hence *-tay*) *ā́ sattvám;* and so it may pass for what it is worth; it is by no means proposed as a definite solution of the difficulty. Ppp. has *padvad āsunvan*, which gives no help. Ppp. also reads *yadi kim* three times.

4. Do thou protect behind, thou in front, thou from above and from below; do thou guard us, O shining one; here we are, thy praisers.

5. They who follow (*anu-sthā*) the night, and who watch over beings, who defend all cattle—they watch over our selves (*ātmán*), they watch over our cattle.

The mss. accent *jā́grati** in **d** and **e**, and in **d** the accent might well enough be retained, on the principle of antithesis; SPP. gives *jāgrati*, like us. Emendation to *jāgratu* would be decidedly welcome in both pādas. Ppp. has considerable variations: for **b**, *yeṣu bhūteṣu jāgrabhi*,† and, for **d**, **e**, *tenā tvam asi jāgratu te naṣ paçubhir jāgratu:* corrupt, but supporting our proposed *jāgratu*. *⌊It is very reasonable to suppose that in *jā́grati* at end of **d** and **e** we have two cases of assimilation of an original *jāgratu* to the *jā́grati* which stands correctly at the end of **b** (cf. note to xix. 43. 7), each case being doubly faulty, in respect, namely, of accent and of ending.⌋ †⌊In Roth's Collation there is a note which perhaps means that Ppp. reads *jāgrati* for *rákṣanti* at end of **c**; but I am not at all sure.⌋

6. Verily I know thy name, O night; thou art "ghee-dripping" (*ghṛtā́cī*) by name; as such Bharadvāja knows thee; do thou watch over our property.

In **b**, Ppp. combines *vā 'si;* in **c** and **d** it reads, with our edition, *tvā* and *jāgṛhi*, while SPP. gives *tvā́m* and *jāgrati*, the latter for *jā́grati*, as all the mss. ⌊save one⌋ read; our emendation was a perfectly obvious one, and should have been followed by SPP. The comm., to be sure, reads *-rati*, but, by the simple application of his general rule, that any verb-form can be used for any other, he is able to declare it = *jāgartu*—which SPP. has too much knowledge and conscience to do. The *pada*-mss. have *tvā́m*, *tvām*, and *tvám;* our *tvā* was an emendation, called for after *tā́m*. More than half of the mss. accent *bharadvājás*. In our text, the accent-sign printed over *jā* in **d** should be shifted to over *dhi:* it is a misprint.

49. Praise and prayer to night.

[*As 47.*—daçakam. ānuṣṭubham: 1–5, 8. triṣṭubh; 6. āstārapañkti; 7. pathyāpañkti; 10. 3-av. 6-p. jagatī.*] *⌊The Anukr. adds *bharadvājaç ca* (or *bhārad-*), apparently meaning that Gopatha and Bharadvāja were jointly the seers in the case of this hymn.⌋

This hymn and the following occur together also in Pāipp. xiv. Their *viniyoga* is the same with that of the two preceding hymns (see under hymn 47). They are translated together (but in reversed order) by Ludwig.

Translated: Ludwig, p. 466; Griffith, ii. 306.

1. The lively woman, household maiden, night, of god Savitar, of Bhaga, all-expanded, of easy invocation, of assembled fortune (?-*çrī́*), hath filled heaven-and-earth with greatness.

In **a**, the *pada*-mss. read *dámūnā;* SPP. emends to *-nāḥ*. In **c**, all the mss., with the comm. and SPP., read *açvakṣabhā́* (p. *açva°kṣabhā́*), which, as being unintelligible, our edition emends at a venture to *viçvávyacās*, and the translation follows the latter, for lack of anything better. The comm. gives two explanations: *açu* (*= āçu*) + *akṣa* + *bhā* (*= abhibhavati* or *tiraskaroti*), meaning *çīghrapravṛtticakṣurādinirodhikā;* or, alternatively, by analogy with vs. 4 **c**, *açvakṣā* (*= açvān kṣāyati* or *kṣapayati*) *bhā* (*= dīptiḥ*) *yasyāḥ sā:* both as absurd as possible. Ppp. reads *açvakṣarā*. Many of the mss. read *sámbhṛtaḥçrīr*, and the *pada*-mss. divide falsely *sám°bhṛtaçrīḥ* instead of *sámbhṛta°çrīḥ;* SPP. follows them. Ppp. reads *saṁbhṛtaḥçīr ā*.

2. The profound one hath surmounted all things; the most mighty one hath ascended to the loftiest sky; the eager night spreads toward me like a friend with excellent *svadhā́s*.

The translation follows our text of the verse, which, however, is full of emendations, and by no means satisfactory. Nearly every ms. reads at the beginning *ávi* (one *áviṁ*, and one authority ⌊SPP's reciter V., with impossible accent⌋ *ábhi*), while Ppp. has *abhi*, which is also, except for the accent, an easier emendation for *ávi*. The comm. has *ati*. Nearly all authorities, again, have for verb in **a** *áruhat* (the accent is perfectly defensible as an antithetical one, and might well have been left in our text); but the reciter V. gives (*ábhi*) *árhat*, thus agreeing in part with the (*ati*) *arhat* of the text of the comm.; ⌊and one of W's mss. has *ásahat*⌋. The explanation of the comm. reads *atyarhati*, which he glosses by *atikramya vyāpya vartate*, which is wholly without authority, since even the Dhātupāṭha gives only *pūjāyām* as the sense of *arh*. Ppp. has *aruhat*. SPP. goes half way with the comm., adopting *áti . . . aruhat* (unnecessarily abandoning the "ancient accent" of the verb). All authorities have *víçvāni* (but Ppp. only *viçvā ar-*); and all ⌊save Ppp. again⌋ have *gambhīró*, p. *-ráḥ*, ⌊but one of W's *pada*-mss. gives *-rā*, p.m.⌋, although the comm., against his own text (according to SPP.), explains *gambhīrā*. Here perhaps Ppp. brings help, reading *gabhīro 'd varṣ-*; this is better than our *-rā́ = rā́ : ā́*. ⌊The *gabhīrā́* of the Berlin ed. seems to be a misprint for *gambhīrā́*, if we judge by the Collation Book and the Index Verborum: but it may be intended as an emendation, as it certainly is a metrical improvement.⌋ SPP. reads *gambhīró vá-*, although *gambhīrás* is simply unusable, and the change to *-rā́* as easy as possible. Nearly all, including Ppp., read *várṣiṣṭham*, ⌊save three of SPP's authorities and one of W's, which have *-ṣiṣṭam*⌋. Then follows in nearly all *aruhántas*, p. *aruhántaḥ;* but *-háta* is found in one, *-hánta* in two, and *arháti* is given by a reciter, with the comm.; the comm. has *arhati*, and explains it precisely as he did his *ati . . . arhati* above; SPP. emends to *aruhanta;* our ⌊*ā́ . . .*⌋ *dyā́m aruhat* is very bold, but the case was a desperate one. Ppp. reads *aruhad açraviṣṭhā*, and this, with emendation to *áçramiṣṭhā* (cf. RV. iv. 4. 12), makes acceptable sense. One of SPP's mss. has *çramiṣṭhā́*, but doubtless only by accident; all the other authorities, including the comm., have ⌊apart from some unimportant details⌋ *çraviṣṭhā́*, which SPP. emends to *çráviṣṭhāḥ*. There was probably no sufficient reason for our changing *çrav-* to *çáv-* in our text. The fairly acceptable and least altered version of the line would be this: *abhí víçvāny áruhad gambhīró 'd várṣiṣṭham aruhad áçramiṣṭhā*. The third pāda is in equally bad condition. All the authorities ⌊with unimportant variants⌋, including

Ppp., have at the beginning *uçatī́ rā́try* (*a-*), but the *pada*-mss. give *rā́tri* instead of *rā́trī*, as they should give, and as SPP's *pada*-text reads by emendation. What follows it the *pada*-mss. offer as *ánu॰sāma : drā́him* (or *drāhím*); in the *sam̐hitā*-mss. the first word appears as *ánusāma* (once *ánusama*) or (accentless, and so making one word with *-drā́him* or *-drā́hi*) *anusāma-* or *am̐nusāma-*; and the second appears as *-drā́him*, *-drā́hi*, *drā́him*, *drā́hím*, *drāhí*, *drā́vi*, *prā́him*. The rest of the half-verse, *tiṣṭhate mitrá iva svadhā́bhiḥ*, is the same in all, including the comm. and Ppp. SPP. emends to *ánu sā́ bhadrā́ 'bhí ti-*, which appears to be modeled on our *ánu mā bhadrā́bhir ví ti-*, but is defective both in sense and in meter. The comm. gives *anukṣaṇam̐ vi ti-*, cutting loose entirely from the ms.-reading; his own text, according to SPP., has *anusāmadrā vi ti-*. Ppp., finally, has *avasāna bhadrād vi ti-*, which suggests the emendation *uçatī́ rā́try ávasā no bhadrā́ ví tiṣṭhate* etc. Our *ví tiṣṭhate*, at any rate, is by the support of Ppp. and the comm. put nearly beyond question.

⌊I have made some modifications in the above paragraph which I could not well indicate by the ell-brackets. — For those who do not have the Bombay ed., it may be well to give SPP's reconstructions of the verse: first, the text of the comm.: *ati viçvāny arhad gambhīro varṣiṣṭham arhati çraviṣṭhā : uçatī rātry anusāmadrā vi tiṣṭhate mitra iva svadhābhiḥ;* second, the text which the comm. actually explains: *ati viçvāny arhati gambhīrā varṣiṣṭham arhati çraviṣṭhā : uçatī rātry anukṣaṇam̐ vi tiṣṭhate mitra iva svadhābhiḥ;* third, SPP's reading: *áti víçvāny aruhad gambhīró várṣiṣṭham aruhanta çráviṣṭhāḥ : uçatī́ rā́try* (p. *rā́trī*) *ánu sā́ bhadrā́ 'bhí tiṣṭhate mitrá iva svadhā́bhiḥ.*⌋

3. O desirable, welcome, well-portioned, well-born one! thou didst come, O night; mayest thou be well-willing here; save thou for us the things that are produced (*jātá*) for men, likewise what [are] for cattle, by prosperity ⌊*puṣṭyā́*⌋.

⌊Or, '[and] prosperous,' if we read *puṣṭā́.*⌋ The mss. all read in **a** *várye*, which we need not have altered to *vā́rye*, as *várya* is found elsewhere as early as TB.; Ppp. has *niryāi.* Three of SPP's authorities and one of ours have *vándye*, ⌊one has *véde*⌋, the rest with Ppp., *vánde;* the comm. *vade* (= *sarvāir abhiṣṭūyamāne*). Ppp. has *svajātā.* In **b**, most of the mss. begin with *ā́jā́gan* (one *ájā́gan;* p. *ā́ : jā́ : agan*), and the true reading is in all probability *ā́ 'jāgan*, impf. intensive of *gam;* or, if left as "pluperfect," as in our edition, it should at any rate be *ā́ 'jagan*, as SPP., with the comm., reads. *Rātri* is our (evidently called-for) emendation for *rā́tri* of the mss., which SPP. follows. *Syās*, at the end of **b**, is also for *syām* of the mss., the comm., and SPP.; it is an obvious improvement, though not quite necessary ⌊and receiving no support from Ppp.: see below⌋. Ppp. has a peculiar (and corrupt) version: *ā* (if *svajātā*, as quoted above, is for *svajāta ā*) *cāgni rātri sumanā hy asyām.* In **c**, the translation implies emendation of *asmā́ñs* to *asmé*, against all the authorities, including Ppp. and the comm. The *pada*-mss. read *jātā́ḥ*, their natural inference from the rare and anomalous combination *jātā́ átho;* SPP. emends to *jātā́.* In **d**, Ppp. reads *çriyā* instead of *atho*, and at the end *puṣṭyā*, with all the mss. (they vary only as to its accent), and with SPP.; our conjectural emendation *puṣṭā́* is supported only by the comm. ⌊text and explanation⌋.

4. The eager night has taken to herself the splendor of the lion, of the stag, of the tiger, of the leopard, the horse's bottom, man's (*púruṣa*) roar (? *māyú*); many forms thou makest for thyself, shining out.

The *sam̐hitā*-mss. accent *rātry uçatī́* (p. *rātri : uçatī́*); SPP. emends, with us, to *rā́try ùçatī́;* the comm. also understands *rā́trī.* The mss. all ⌊with trifling variations⌋

read *pīṣásya* or *pīn̄ṣásya* (or *ṣīṣásya*); SPP. accepts *pīn̄ṣásya;* the comm. gives *piṣasya*, which is doubtless only a bad spelling of our *piçásya;* ⌊lion and stag are mentioned by these names together at RV. i. 64. 8;⌋ Ppp. has *nipasya;* and, at end of b, *varcādhe.* In c, all the authorities, including Ppp. ⌊but not the comm.⌋, offer *bradhnám;* the translation implies correction to *budhnám*,* which is the reading of the commentator (he explains it as = *mūlam*) ⌊and adds, *açvavīryasya vego hi mūlam*⌋; in vi. 38. 4 we had the horse's *vā́ja* and man's *māyú* combined; and TB. (ii. 7. 7¹) in the corresponding passage reads *krándye* for *vā́je.* The comm. explains *māyúm* as *çabdam āhvānādilakṣaṇam.* Ppp. has *kṛṇuṣī* for *-ṣe.* ⌊The majority of the authorities read *vibhātíḥ* at the end.⌋ *⌊Cf. *áçvabudhna*, RV. x. 8. 3; and Aufrecht on *áçvabudhya*, ZDMG. xxiv. 206.⌋

5. Propitious to me [be] night and [the time] after sunrise; be the mother of cold (*himá*) easy of invocation for us; notice, O well-portioned one, this song of praise, with which I greet thee in all the quarters.

The translation implies in a a new conjectural reading: *çivā́ me rā́try anūtsūryáṁ ca;* an accusative is opposed by the connection, and the meter needs another syllable. *Anūtsūryá* is venturesome, but we had *otsūryám*, p. *ā°utsūryám*, above, at iv. 5. 7. At any rate, neither our text nor that of SPP. (*çivā́ṁ rā́trim anusū́ryaṁ ca*) seems to give any sense. Ppp. supports the mss.: *çivāṁ rātrim ahni sūryaṁ ca;* the majority of the *saṁhitā*-mss. have *çivā́ṁ rā́trim ahi sū́-*, others *anu* for *ahi* (p. *çivā́m : rā́trim : anu°sū́ryam : ca*); the comm. has *rātrimahi*, and understands it as *rātri* (voc.) *mahi* (= *mahāntam*, and qualifying *sūryam!*). ⌊SPP. suggests *çivā́ rā́trī mahī́ sū́ryaç ca.*⌋ In b, Ppp. has *yamasya.* In c, nearly all the mss. read *açvá* (or *áçva*) for *asyá;* and the *pada*-mss. treat it as an independent word; SPP. has *asyá*, with us. In d, a few mss. have *vándye* or *vádye.* Ppp. reads at the end *vikṣu.*

6. Our song of praise, O shining (*vibhávan*) night, like a king thou enjoyest; may we be having all heroes, may we become having all possessions, through (*ánu*) the out-shining dawns.

The mss. read at the end *anūṣásaḥ* (p. *anu°uṣásaḥ*); SPP. emends as we had done. Ppp., in b, c, d, has *joṣasī yathā nas sarvavīrā bh-.* The verse is very ill described by the Anukr.; it is a good *pan̄kti* with one syllable wanting in c.

7. Pleasant names thou assumest: — whoso desire to damage my riches, them, O night, do thou burn continually, so that no thief be found, so that he be not found again.

The translation follows our text, which is considerably altered from that of the mss. All of them, with the comm. and SPP., have at the beginning *çámyā*, for which our *rāmyā́* is, so far as the written form is concerned, a very easy emendation. The comm. explains: "thou wearest the name *çamyā = çatruçamanasamarthā*": one of his usual absurdities. Ppp. reads for a, b *çramyā ha nāma taruṣe vimṛcchantī yo janān̄.* There seems to be no good reason why *dadhiṣé* should be accented. Nearly all the mss. give *dhánāḥ* at end of b; the comm. understands *dhanā*, and SPP. reads it. For c the *pada*-text is *rā́trī : hitā́* ⌊or *hi : tā́*⌋ *: naḥ : suta°pā́!* The comm. understands instead *rā́trī 'hī tā́n asutapā́*, and SPP. follows him, making a new *pada*-text to correspond (*rā́tri : ihī : tā́n : asu°tapā́*). The comm. explains *asutapā* as either "burning their life-breaths" (*asu-tapa*) or "badly burning" (*a-su-tapa*). Ppp. gives no help, reading ⌊for our c,

d, **e**: it is not clear just how much of the reading is to be assigned to **c**⌋ *rātri hīrcāna sadamātasteno anvavidyate.* Our emendation is fairly acceptable; but the *hí* ⌊which, with the imperative, hardly needs a separate word in translation⌋ requires that we accent *anutápa.* For our *yáthā*, in **d** and **e**, the mss. and SPP. give the first time *yás* and the second time *yát;* the comm. both times *yas;* the meter and sense alike call for our emendation. Ppp. has for both pādas only *ta steno anv avidyate*, ⌊which might (see above) be understood as *atas steno* etc.⌋.

8. Excellent art thou, O night, like a decorated bowl; thou bearest [as] maiden the whole form of kine; full of eyes, eager, [thou showest] me wondrous forms; thou hast put on (*prati-muc*) the stars of heaven (*divyá*).

Of this verse also the translation is a make-shift, following in part the mss. and in part our conjectural emendations. In **a** the only point of question is the last word, which the mss. read as *ṣiṣṭás* (so the majority) or *çiṣṭás* or *viṣṭás* ⌊etc.⌋; the comm. has *viṣṭas* (= *bhojanārtham pariviṣṭas*). Ppp. gives the whole pāda as *bhadrā 'si rātris tapaso nu viṣṭo.* In **b**, nearly all the mss. give *víçvaṁ górūpaṁ yuvatír* ⌊several have *-tím*⌋ *bibharṣi* (one has *bíbh-*), and this the translation follows, alterations not seeming to supply a better sense. SPP., however, follows the comm. in offering *víṣvañ* for *víçvam* (in *saṁhitā* he prints it incorrectly *víṣvaṁ gó-*, as if there were an assimilated final in the case); ⌊but in his Corrections at the end of vol. iv. he duly notes the error;⌋ he would hardly accept the comm's interpretation, = *viṣūcī* (one gender for another); but how he would render it, it is hard to see. Ppp. reads *viçvaṁ gorūpaṁ yuvatid vibharṣi*, but another hand has written above *-tir bibha-*. In **c**, nearly all the mss. (including the comm's text, as stated by SPP.) leave *me* unchanged before *uçatí*, and SPP. accepts it in his text, though against all rule and practice; two of our mss. have *ma.* ⌊All the authorities give *cákṣuṣmatī*, and this is followed by the comm. and SPP., and also by W. in the translation, therein departing from the emendation ('to me having eyes') of the Berlin ed.⌋ Ppp. has for the pāda *cakṣuṣmatī ve yuvatī 'va rūpaḥ.* The translation supplies a verb, as seems necessary unless the text be still further altered. For **d** the general ms.-reading is *práti tyā́ṁ divyā́ tákmā amukthāḥ* (also *tvám* and *tvā́* for *tyā́m*, and *takmā́:* p. *takmā̀ḥ* or *-mā́ḥ*); but the comm. offers *práti tváṁ divyā́ ná kṣā́m amukthāḥ*, and this SPP. accepts ⌊accenting thus⌋ and prints. Ppp. has *pratyāṁ dityāṁ divyām arukṣam amugdhaḥ.* The comm's version of the text is senseless, and his attempt to put meaning into it very absurd; it might suggest *práti tváṁ divyā́ nákṣatrāṇy amukthāḥ.* Our text ought to accent *tā́rakā am-*, if the reading is admitted.

9. What thief shall come today, [what] malicious mortal villain, may night, going to meet him, smite away the neck, ⌊away⌋ the head of him; —

The two following pādas ⌊10 **a**, **b**⌋ evidently belong to this verse rather than to verse 10; but our division is that of the mss. and the Anukr., and so is adopted also by SPP. The comm. inserts another line after our 9 **a**, **b**: *yo mama rātri surūpa āyati sa sampiṣṭo apāyati;* and then he divides the four lines that follow into two verses of four pādas each, giving eleven verses to the whole hymn. The majority of mss. accent *martyás* in **b**. The comm. reads *harat* for *hanat* at the end. Ppp. has *yu dya stenā yutv aghāyu mṛtyo ripuḥ;* and, in **d**, *pra gīyasva pra.* Pāda **a** is the **a** of iv. 3. 5, ⌊of which the **b** recurs here as the second pāda of the comm's inserted line and also as the fourth pāda of our vs. 10⌋.

10. ⌊Away⌋ his feet, that he may not go; ⌊away⌋ his hands, that he may not harm.

What marauder shall approach, may he go away all crushed; may he go away, may he go well away; may he go away in a dry place (?).

At the end of b, the majority of mss. read *yáthā́çiṣaḥ*, which all the *pada*-mss. resolve into *yáthā : áçiṣaḥ;* ⌊most of⌋ the rest, and SPP., give *yáthā́ 'çiṣat;* the comm. *yathā "çliṣat* (= *saṁçleṣayet*). Ppp. offers *pra pādāu na yat āhataṣ pra hastāu na yanāçiṣat.* In e, the *pada*-mss. compound *su॰ápāyati*, doubtless wrongly; ⌊read as *pada*-text *sú : ápa : ayati*⌋. All the mss., the comm., and SPP., give in f *sthāṇāú*, and the comm. explains it as = *çākhopaçākhārahitavṛkṣamūla āçraye.* After it, the mss. have *apā́yataḥ* (p. *apa॰áyataḥ*), but the comm. agrees with us in *ápā 'yati*, and SPP. accordingly also adopts it. The translation follows throughout the emendations of our text; perhaps, in f, *sthā́ne* would be better than *sthalé*, as more closely resembling the ms.-reading. We are deprived of the help of Ppp. upon the point, as it skips from *apāyati* in e to *tṛṣṭadhūmam* in 50. 1 a; for c, d, it had *yo mulalaṁ sulapāyati sa saṁpiṣṭyo upāyati.* We had d above as iv. 3. 5 b; ⌊cf. the end of the note to vs. 9⌋.

50. To night: for protection.

[*As 47.* — *saptakam.*]

Follows also in Pāipp. xiv. our hymn 49. Has the same liturgical use as hymn 49. Translated: Ludwig, p. 465; Griffith, ii. 307.

1. Do thou, O night, make the snake blind, harsh-smoked, headless; smite out the eyes of the wolf; cast the thief into the snare.

This verse is nearly identical with that translated as 47. 8 above (8 c, d and 9 a, b of the printed text). As there, the mss. have at the beginning *ándha*, which SPP., with the comm., changes to *ádha;* and all, in c, d, have *nír jahyās téna* táṁ* ⌊or *tváṁ*⌋ *drupadé jahi* in a manner analogous with the reading there. ⌊The translation implies the division *nír jahy ā́ . . . jahi:* cf. my note to 47. 8.⌋ ⌊Apart from some less important variants,⌋ the mss. are divided, as often in such cases, between *akṣāú* and *akṣyāú*, and SPP. chooses the worse, *akṣāú;* our *akṣyāú* is alone defensible. Ppp. omits (see note to 49. 10) the first two words, and reads, as at 47. 8, *tiṣṭadhūmam;* ⌊it begins the second line with *hano vṛkasya* and ends it (as above) with *nṛpate jahi;* what the intervening words are is not clear from Roth's Collation⌋. ⌊Meantime Bloomfield kindly informs me that Ppp. reads the line thus: *hano vṛkasya nir jahy ā tvāinaṁ nṛpate jahi:* this gives no support for a *jahyās* (see note to 47. 8); but the *tvāinaṁ* obviously stands in some relation to the *dvāinaṁ* of the Ppp. reading at 47. 8, which is *jambhayādvāinaṁ.*⌋ *⌊The *pada*-reading is *níḥ : jahyāḥ : téna.*⌋

2. What draft-oxen thou hast, O night, sharp-horned, very swift, with them do thou today pass us always (*viçváhā*) over difficulties.

SPP. follows the mss. in the false accent *tī́kṣṇa-* in b. In c, d, he reads *pārayā́ 'ti* with us and with the comm. (also with Ppp.), ⌊but against the mss., most of which⌋ have *pārayaty áti.* In b, Ppp. gives *-çṛn̄gyāçvāsavaḥ.*

3. May we pass (*tṛ*) night after night receiving no harm with ourselves (*tanvà*); may the niggards fail to pass [it], as men without boats a deep [water].

Or *tanvā* belongs to *tarema.* The comm., against the accent and the sense, takes *dríṣyantas* as a future participle (=*gamiṣyantas*)! Ppp. reads in c, d *apravāyuṣaṁ na tarehur ar-*.

4. As the millet-seed, flying forth, blowing away, is not found, so, O night, make him fly forth who is malicious against us.

The mss. read in a mostly *çāmyā́kas* (so the comm. and SPP.), also *çyāmyā́kas* and *çyāmā́kas;* and have *prapátan* or *prápatan*, with other chance variations; and in b, *apavā́n* (p. *apa॰vā́n*) or *-vā́ṁ;* in respect to this word, the translation ⌊taking it as present participle of *apa-vā*⌋ follows them rather than our emendation *aparám.* None of the mss. accent *na*, but SPP. ventures ⌊with the Berlin ed.⌋ to emend the reading. At the beginning of c, the mss. all have *etā́v ā́* ⌊several *ā*⌋ (p. *etāú : ā́*); the comm. and SPP. (also Ppp.) agree with our *evā́.* The majority of mss. have at the end *-yánti.* Ppp. has in a, b *sānyākaṣ prapatante divāṁ nā 'nu-*; in d it combines *yo 'smāñ.*

5. Thou didst make the thief stay away, and the kine-driving robber, also him who, haltering the courser's head, tries to lead it [away].

The *pada*-mss. strangely read at the beginning *apáḥ;* the rest ⌊save one of SPP's, p.m., which has *ápa*⌋ accent *apá;* SPP., as well as our text, emends to *ápa*, which the comm. also understands. All the mss. have *vā́sas*, and the comm., and SPP.; our *avāsayas* is a bold emendation, but makes both good meter and good sense. Ppp. gives no help: *apa stedaṁ vāsamathaṁ.* In b, SPP. follows the comm. in reading *goajám;* most of the mss. give *gór ájam*, but a part *górájas* (p. *górájaḥ!* but one ms. *gó 'jaḥ* ⌊or *gó॰jaḥ:* that is *gó* and *jaḥ* with *avagraha*-sign between⌋, corrected to *gódájaḥ*). ⌊Ppp. reads *gotham.*⌋ The comm. absurdly takes *goajám* as a copulative compound, =*gā ajāñç ca*, and makes it and *vā́sas* objects of *nínīṣati.* The translation implies rather SPP's text than ours ⌊that is *goajám* rather than *gór ájam*, I suppose⌋. ⌊At the end, the *nínesati* of the Berlin text is doubtless to be corrected to *nínīṣati* (cf. the stems in W's *Roots*, *Verb-forms*, etc., p. 233–4): *nínīṣati* is read by Ppp., by W's O.D.I., and (since he reports nothing to the contrary) by all of SPP's authorities. From the *Index Verborum* and from the *Roots* (p. 91) it would appear that W's later judgment rejected the *nínesati* of the text and some mss., though he has overlooked the matter here. The desiderative⌋ so distinctly calls for a prefix that one is tempted further to emend *átho* in c to *ápa.*

6. When, O well-portioned night, thou comest today, sharing out what is good, ⌊then⌋ make us to enjoy that, that it go not away.

The translation follows our text, which is very different from that of the mss. and SPP. Our *adyā́* in a implies *adyá ā́* (*ā́ . . . áyas*), which all the *pada*-mss. have, while SPP., with the comm., treats it as only *adyá* with the final lengthened by the usual Vedic license. In b all the mss. accent *ví bhajanti* ⌊p. *ví : bhajanti*⌋; SPP. emends to *vi-bhájanti*, while our text means *vibhájantī.* The comm. understands *-nti* ⌊supplying *çatravas* as subject⌋, and takes *áyas* after it as the noun, 'metal' (*ayomayaṁ vastu*); to us *áyas* is verb. ⌊Ppp. has *vasuḥ* at end of b.⌋ In c the mss., the comm., and SPP., begin with *yád;* we have emended it to *tád.* For d, most mss. have *yáthe 'dáṁ nā́ 'nupāyási* (p. *anu॰pāyási*); but one *-yáti*, one *-dányā́nu-*; SPP. follows the comm. and prints *yáthé 'd anyā́n upā́yasi* (p. *upa॰áyasi*), but in a note conjectures *yáthé 'd anyā́n nó 'pā́yati* 'that it go not unto others,' which is very acceptable, as giving a good sense with less alteration of the original text than our version requires. Ppp. is wholly corrupt: *yathed yasmā nitājaya yathed anyān upāyatī;* but the last pāda favors SPP's conjecture.

7. Unto the dawn, O night, do thou commit us all, free from guilt; may the dawn bestow (*ā-bhaj*) us on the day, the day on thee, O shining one.

The comm., two of SPP's reciters, and Ppp., read in c *bhajat.* Compare the verse 48. 2, above ⌊and MB. i. 5. 15, there cited⌋.

51. Accompanying acceptance (?).

[*Brahman.—dve. 1. ātmadevatyā; 2. sāvitrī. 1. 1-p. brāhmy anuṣṭubh; 2. 3-p. yavamadhyo 'ṣṇih (1, 2. 1-av.).*]

⌊Prose.⌋ Both the "verses" of this hymn are quoted in Kāuç. 91. 3, in the *madhuparka* ceremony, accompanying acceptance (*prati-grah*) of the offering. The second verse contains a formula very often used in the liturgical literature,* and this formula, as far as *hastābhyām*, occurs several times in Kāuç., given in full, and not to be regarded as having anything to do with the verse here; the same is the case with the use of the formula in Vāit. 3. 9. There is nothing to correspond to the hymn in Pāipp. *⌊An idea of its frequency may be gained from the array of citations (fourscore or more) given by Knauer in his Index to MGS., p. 151 a. See the table on p. 896, and cf. p. 896, end.⌋

Translated: Griffith, ii. 308.

1. Unrepelled (?*áyuta*) am I, unrepelled my soul, unrepelled my sight, unrepelled my hearing, unrepelled my breath, unrepelled my expiration, unrepelled my out-breathing, unrepelled the whole of me.

We unfortunately lack the comm's interpretation of *áyuta*, there being a lacuna in the ms. at this point; SPP. supplies *sampūrṇa*, it does not appear on what authority, but certainly without the least particle of plausibility. ⌊The count of the Anukr. (48 syllables) implies restoration of all the elided *a*'s.⌋

2. In the impulse of the heavenly impeller (*savitṛ*), with the arms of the Açvins, with the hands of Pūshan, I, impelled, take hold of thee.

To render (in the first clause) 'of god Savitar' would hide the word-play between *prasava* and *savitṛ*. The syllables (if the *a* of *açvinos* is restored) count 10 + 11 + 6 = 27: a pretty poor *uṣṇih.*

52. Of and to desire (kā́ma).

[*Brahman.—pañcakam. mantroktakāmadāivatam. trāiṣṭubham. 3. 4-p. uṣṇih; 5. upariṣṭādbṛhatī.*]

Found also in Pāipp. i. Used* in Kāuç. 6. 37, with xix. 59, at the very end of the sections on the *parvan*-ceremony (hence perhaps a later addition?), to appease the fuel, in case there has been an omission of the due ceremony; again, in 45. 17 (with iii. 29. 7; vi. 71; vii. 67), after the end of the *vaçāçamana* ceremony (also here a later addition?), to accompany the acceptance of something; once more, in 68. 29, in the *savayajñas*, with the acceptance of the sacrificial gifts (?*sadakṣiṇam*); and the Paddhati (note to

Kāuç. 79. 28) adds it at the end of the chapter of marriage ceremonies. The comm. notes the Kāuç. uses, but not the Paddh. one; and he adds one application, from Pariç. 10. 1, of this hymn with the two following and xix. 6 (the *puruṣasūkta*), in the rite of presenting a golden image of the earth. *⌊See table on p. 896.⌋

Translated: Griffith, ii. 309. — Cf. ix. 2, above.

1. Desire here came into being (*sam-vṛt*) in the beginning, which was the first seed of mind; O desire, being of one origin with great desire, do thou impart abundance of wealth to the sacrificer.

The first half-verse is nearly identical with RV. x. 129. 4 **a**, **b** ⌊TB. ii. 4. 1^{10}; 8. 9^{4}; TA. i. 23. 1⌋, which differ only by adding *ádhi* at end of **a**; the word is missed in our verse both for sense and for meter. Our text omits * at beginning of **c** a *sá* (*sá kāma*) that is in both these respects superfluous; it is found, however, also in Ppp. The comm. explains *kā́mena bṛhatā́* to mean *mahatā deçakālavastuparicchedarahitena kāmayitrā parameçvareṇa*. The last pāda is xviii. 1. 43 **d**. *⌊And so accents *kā́ma*.⌋

2. Thou, O desire, art set firm with power, mighty, shining (*vibhā́van*), companion for him who seeks a companion; do thou, formidable, overpowering in fights, impart power [and] force to the sacrificer.

The second pāda nearly corresponds with RV. x. 91. 1 **d**, which, however, reads *suṣákhā sakhīyaté*. The authorities give *sakha ā́ sakhīyaté* (or *-te*); and the *pada*-mss. make the very blundering division *vi°bhā́u : ā°sakhe : ā́ : sakh-*. ⌊The comm. understands *sakhīyate* (not as dative pple, but) as finite verb-form (3d sing., which would have to be accentless: he says *bhavacchabdādhyāhāreṇa prathamapuruṣaḥ*.⌋ SPP. follows the comm. in reading *vibhā́vā sakha ā́* ⌊SPP's *pada*-text is *vibhā́°vā : sakhe : ā́*⌋; but he disagrees with the comm. by ⌊making a participle of⌋ *sakhīyaté*, which he accents. The translation implies *sákhā́*, i.e. *sákhā ā́*. ⌊We have *ā́* with the denominative *çravasyāt* at RV. v. 37. 3; but with the pple, *ā́* seems very strange; nor do I see how W. meant to take it. One is tempted to fall back on the RV. reading *suṣákhā*: the more so, inasmuch as⌋ Ppp. presents the RV. reading *suṣakhā*. In **d**, Ppp. has *soho 'jo yaj-*.

3. To him that desired from afar, that trembled on at the inexhaustible — the places (*ā́çā*) listen to him; by desire they generated heaven.

It is of no consequence how this verse, especially the first half, is rendered; it is nothing but corrupt nonsense. The degree of its corruption may be seen by comparing it with the corresponding verse in TA. iii. 15. 1: *sadyáç cakamānā́ya pravepanā́ya* ⌊Poona ed., *-vepān-*⌋ *mṛtyáve : prā́ 'smā ā́çā açṛṇvan kā́menā 'janayan púnaḥ;* neither version is translatable. The majority of authorities read in **b** *pravipāṇā́yākṣayé* ⌊or *-ā́kṣaye*⌋ (the *pada*-readings are, for the first part, *pravi°pāṇā́ya*, and, for the second, *ā°kṣayé* or *ā́°kṣaye* or *ā°kṣaye*); but some have *pratipāṇā́ya* ⌊the lingual *ṇ* of which seems to betray the *ti* as a corruption for *vi*⌋ and *prāripāṇā́ya*. The comm. understands *pratipāṇāya* and *akṣaye*, and SPP. follows him, accenting *pratipāṇā́ya* and *ákṣaye*, and reading in *pada*-text *prati°pāṇā́ya* (as if that would or could become in *saṁhitā*-text *-pāṇ-*!); with his usual carelessness, the comm. takes *-pāṇāya*, in spite of its *ṇ*, from root *pā* (= *sarvatorakṣaṇāyā 'bhimataphalaprāpaṇāya*: the latter equivalent looks as if he also saw something of *pra-āp* in it!). Ppp. has in **b** *pratipāṇāyākṣe*, in **c** *āsmā 'çṛṇvann*, and in **d** *-janayat saha*. The translation implies in **b** *pravipāṇā́yā́ 'kṣaye*. The Anukr. apparently scans the verse as 7 + 7 : 7 + 7 = 28.

4. By desire hath desire come to me, out of heart to heart; the mind that is theirs yonder, let that come unto me here.

In TA. (iii. 15. 2) a corresponding verse follows the one quoted under vs. 3: *kā́mena me kā́ma ā́ 'gād dhṛ́dayād dhṛ́dayam mṛtyóḥ: yád amī́ṣām adáḥ priyáṁ tád āí 'tū́ 'pa mā́m abhí.* SPP. has the same text as we, both deviating in **d** from the mss., which leave *upa* unaccented (p. *upa॰mā́m*); ⌊but SPP's R. has *úpa mā́m* and the comm. also takes *upa mām* as two words⌋. Ppp. combines *kāmā "gan* in **a**.

5. Desiring what, O desire, we make to thee this oblation, let that all succeed with us; then eat (*vī*) thou of this oblation: hail!

The verse is found, ⌊cited by *pratīka* at Kāuç. 92. 30, and⌋ written in full ⌊*sakalapāṭha*⌋ at 92. 31, prescribed for use at the end of the *madhuparka* ceremony.* SPP. gives the same text as we; the mss. leave *kṛṇmási* unaccented in **b**, and most of them accent *té* after it. At the beginning, all the *pada*-mss. ⌊except possibly L., of which no note is made⌋ very strangely read *yát॰kāmaḥ*, though no *saṁhitā*-mss. have *kāmaḥ*; ⌊with the support of the latter, as also of the comm. and of Ppp., both ed's read *yát kāma*⌋. *⌊See p. 897, ¶ 3.⌋

53. Praise of time (kālá).

[*Bhṛgu.—daçakam. mantroktasarvātmakakāladevatyam. ānuṣṭubham: 1–4. triṣṭubh; 5. nicṛt purastādbṛhatī.*]

This hymn and the following, which (as even the Anukr. ⌊cf. introd. to h. 56⌋ points out) are only two divided parts of one hymn, occur also in Pāipp. xiv. and xii. (53. 1–6 in xiv.; 53. 7 to 54. 6 in xii.). They are translated together by Muir, Ludwig, Scherman, and Bloomfield. As *kālasūkta*, they are used by Pariç. 10. 1 in connection with the preceding hymn (*kāmasūkta*): see under that hymn.

Translated: Muir, v. 407; Ludwig, p. 191; Scherman, *Philosophische Hymnen*, p. 78; Grill, 73, 193; Deussen, *Geschichte*, i. 1. 210; Griffith, ii. 309; Bloomfield, 224, 681.—Cf. also Monier-Williams, *Indian Wisdom* 3, p. 25; Hillebrandt, *Veda-Chrestomathie*, p. 41.—The epic *kāla*-verses are in rather a different vein: cf. Böhtlingk, *Ind. Sprüche*, 1688–1709, 3193–6; Hopkins, in AJP. xx. 25, etc.

1. Time (*kālá*) drives (*vah*) [as] a horse with seven reins, thousand-eyed, unaging, possessing much seed; him the inspired poets mount; his wheels are all beings (*bhúvana*).

The 'wheels' in **d** show that the 'mounting' in **c** is not on the back of the horse, but on the chariot drawn by him. Ppp. combines in **a** *kālo 'çvo v-*, and reads in **b** *akṣaras*, and in **c** *vipaçyatas.* There is nothing at all noteworthy in the exposition of the comm. ⌊In **d**, read *cakrā́ṇi?*⌋

2. Seven wheels doth this time drive; seven [are] his naves, immortality (*amṛ́ta*) forsooth [his] axle; he, time, including (?) all these beings, goes on as first god.

The principal difficulty is here in the third pāda, where our *arvā́ñ* (though accepted by all the translators without any heed to the ms.-readings given at the foot of the page) is a very bold and questionable emendation, most of the mss. (with the comm. ⌊the ms. has *añjan**⌋ and SPP.) giving instead *añjat*, a few *añját*, and some of ours *anyat* or *ayat* (evidently accidental and unimportant variations); Ppp. has *aṅjaṅ* ⌊i.e. *bhuvanānyaṅjaṅ*⌋; *arvā́ñ* is not to be accepted as at all satisfactory, much less authoritative; it is no proper antithesis to *pratyáñ* † in 3 c, nor construable with the accusative. The translation, for a venture, implies *bhúvanā nyañján*, evolving a sense for *nyañján* out of *nyàkta* 'inherent'; it may pass for what it is worth. All the mss., and SPP., read in a *cakrā́n* ⌊and so does Ppp.⌋; the comm. has *cakrā 'nu vahati.* The redundancy of syllables in d could be easily remedied either by omitting the superfluous *sá* (left out in the translation) or by reading *īrte* for *īyate* ⌊or by reading *sé "yate* with double *saṁdhi* as Ppp. suggests⌋. Ppp. reads *kāle sāiyyate.* The comm. has in b *amṛtaṁ tanv akṣaḥ.* ⌊For the *nú* of d, the ms. of the comm. has in fact *u.*⌋ *⌊The comm. has in one place *añjat*, explained as *añjan;* and, in another, the ms. of the comm. has (as noted) *añjan*, which SPP. prints as *añjat = prerayan!*⌋

†⌊It is a curious fact that Whitney here anticipates and parries the very argument in favor of the Roth-Whitney emendation *arvā́ñ* which Bloomfield later adduces, SBE. xlii. 684. W. may have written this in 1893 or thereabouts. Bl's translation appeared in 1897.⌋

3. A full vessel is set upon time; we indeed see it, being now manifoldly; it [is] in front of all these beings; it call they time in the highest firmament (*vyòman*).

⌊For '[is] in front of' W. interlines the alternative 'faces toward.'⌋ All the mss. ⌊save W's P.: *santúḥ*⌋ read at end of b *santás*, and SPP. retains it, without even changing its false accent; the comm. glosses it with *satpuruṣās*, or, in an alternative explanation, with *sadrūpabrahmopāsakās.* Our emendation to *sántam* is supported by Ppp., which gives *ni santaṁ.* We also emend the *páçyāmas* of the mss. (and SPP.) to *paçy-*. Ppp. combines in a to *adhi kālā "hitas*, and reads in c *pratyaṁ.* The highly obscure 'full vessel' is thus illuminated (?) by the comm.: *pūrṇaḥ sarvatra vyāptaḥ kumbhaḥ kumbhavat kumbho 'horātramāsartusaṁvatsarādirūpo 'vacchinno janyaḥ kālaḥ.*

4. He indeed together brought beings; he indeed together went about (*pari-i*) beings; being father, he became son of them; than him verily there is no other brilliancy that is higher (*pára*).

The position of *sám* in a and in b is so strange that we are tempted to emend both times to *sán* 'being';* one *pada*-ms. reads *sán* in a, but this can count for nothing. The comm's exposition omits *sám* in a ⌊there seems to be a gap in the ms.⌋, but duly treats it (*samyak parigacchati*) in b. Ppp. reads in b *sa yava saṁ parīyāiḥ.* ⌊With c (*pitā́ . . . putrás*), cf. the note to 54. 3 a.⌋ The Anukr. takes no notice of the metrical irregularities. *⌊In that case, perhaps we might render *sá evá* by 'the same.'⌋

5. Time generated yonder sky, time also these earths; what is and what is to be stands out sent forth by time.

SPP. reads in a *amū́m* with a small minority of the authorities, and with the comm.; Ppp. also has it, ⌊combining '*mūm*⌋. For b, Ppp. gives *kālāi 'māṁ pṛthivīm uta.* In c, our *kāléna* was an emendation, for the *kālé ha** of the mss. (which SPP. follows); we find the former now supported by Ppp. In d, the mss. have *havís* (p. *havíḥ*) for *ha ví;* the text of SPP. follows us in emending to the latter, which the comm. also gives; Ppp. reads (*ca*) *eṣataṁ ha vi ti-*. The metrical definition of the Anukr. is not to be approved. *⌊Probably a faulty assimilation to the reading of vs. 6 c.⌋

6. Time created the earth; in time burns (*tap*) the sun; in time [are] all existences; in time the eye looks abroad.

Our *bhūmim* in **a** is an emendation for the *bhūtīm* of the mss.: SPP. accepts *bhūtīm;* the comm. explains it as = *bhavanavaj jagat.* Ppp. reads *bhūtam asṛjat;* it also omits *ha* in **c**.

7. In time is mind, in time is breath, in time is name collected (*sam-ā-dhā*); by time, when arrived, all these creatures (*prajā́*) are glad (*nand*).

This and the remaining three verses of the hymn are found in Ppp. xii., with the following hymn, without any ⌊real⌋ variants in the four verses.

8. In time is fervor, in time is what is chief, in time is the *bráhman* collected; time is the lord (*īçvará*) of all, who was father of Prajāpati.

All the *pada*-mss. except one, resolve *pitā́sīt* in **d** into *pitā́ : āsīt;* SPP. reads *ā́sīt.* In spite of the repetition of *kālé* between, *jyéṣṭham* and *bráhma* may be conjectured to belong together: cf. x. 7. 24, 32–34; xi. 5. 5, 23. ⌊Note that the usual RV. accent is *jyéṣṭha*, and that the usual AV. accent is *jyeṣṭhá;* and that AV. has the RV. accent only in books xix. and xx. and in a RV. passage, at v. 2. 1.⌋

9. Sent by it, born by it, in it is this (*tát*) set firm; time, becoming the *bráhman*, bears the most exalted one.

We should expect *janitam* 'generated' in **a**. The comm. understands *iṣitam* as *iṣṭam* or *kāmitam.*

10. Time generated progeny, time in the beginning Prajāpati; the self-existent Kaçyapa from time, fervor from time was born.

The comm. identifies *Kaçyapa* with the eighth sun as taught in TA. i. 7. 1. ⌊Cf. Bloomfield's remarks, at AJP. xvii. 403, on the *kaçyapaḥ paçyako bhavati* of TA. i. 8. 8.⌋ Ppp. combines in **b** *kālo 'gre.*

54. Praise of time.

[*Bhṛgu etc.* (*as 53*). — *pañcakam.* 2. *3-p. ārṣī gāyatrī;* 5 ⌊*5 and 6 of the Berlin ed.*⌋. *3-av. 6-p. virāḍ aṣṭi.*]

Properly a part of the same hymn with the preceding, and found with vss. 7–10 of the latter in Pāipp. xii. See under hymn 53.

Translated: Muir, v. 409; Ludwig, p. 191; Scherman, *Philosophische Hymnen*, p. 80; Deussen, *Geschichte*, i. 1. 212; Griffith, ii. 311; Bloomfield, 225, 687. — As to the verse-division, see under vss. 2 and 5, and SPP's Critical Notice, vol. i., p. 24.

1. From time came into being the waters; from time [came] the *bráhman*, fervor, the quarters; by time the sun rises; in time he goes to rest (*ni-viç*) again.

All the mss. save two ⌊of SPP's⌋ read *abhavat* at end of **a**; SPP. also ⌊as well as the Berlin ed.⌋ gives *-an*, with the comm., and with Ppp. In **b**, the comm. reads *vrata-tapas* for *bráhma tápas.*

2. ⌊Comm's 2 **a**, **b**, **c**.⌋ By time the wind cleanses (*pavate*); by time the earth [is] great; the great sky in time [is] set.

A part of the verse is lost in Ppp. The comm. adds the first two pādas of our vs. 3 to this one, and makes then the three remaining verses of four pādas each. This makes a decidedly better division, so far as the sense is concerned; but the mss., the Anukr., and SPP. agree in the division given in our text (except as regards vs. 6), and it is accordingly retained here.

3. ⌊Comm's 2 d, e.⌋ Time, [their] son, generated of old what is and what is to be. ⌊Comm's 3 a, b.⌋ From time the verses (*ṛ́c*) came into being; the sacrificial formula (*yájus*) was born from time; —

In the first half-verse, the translation follows the mss. ⌊they read *kāló* and *putró*⌋, rather than our emendations ⌊*kālé** and *mántro*⌋, which seem more venturesome than there is reason for; and departs from them only in assuming at the end *purā́*, instead of *púras*, as the mss. in general read (*purā́* is accepted by both editions, and is supported apparently by Ppp., and to a certain degree by one of SPP's mss. which has *púrā*). Perhaps *púnaḥ* ⌊which Whitney's I. actually has⌋ is a yet more plausible substitute for *púraḥ*. Ppp. has *kālena bhūtaṁ janayat:* ⌊so Roth's Collation: I take it to mean "*kālena bhūtaṁ* in a and *'janayat* in b"⌋; and the comm. also has at the beginning *kālena* ⌊which he glosses with *pitrā prerakeṇa*: cf. his *putras* in b, and cf. 53. 4 c⌋; and at the end of b he seems to have read *puras* ⌊the word does not actually appear⌋, since he gives *purastāt* for explanation. In c, part of the mss. have *abhavat*. *⌊As *kāló* is given by all the mss. collated by W. before publication, *kālé* was indeed an emendation; but some of SPP's authorities do have *kālé.*⌋

4. ⌊Comm's 3 c, d.⌋ Time set in motion (*sam-īr*) the sacrifice, an unexhausted portion for the gods. ⌊Comm's 4 a, b.⌋ In time are set firm the Gandharvas-and-Apsarases; in time the worlds; —

In a, the translation implies *kālás*, with all the authorities, but *āirayat*, against nearly all of them; the comm. gives *āirayat* and SPP. accepts it; ⌊and it is supported by his ms. P. (which has *āirayan*, p.m., corrected to *āirayat*) and by Ppp's *īrayat*⌋. Ppp. reads *kālo yajño sam īrayat*, and has at the end *samāhitāḥ*.

⌊5 and 6 of Berlin ed. = 5 of Bombay ed.⌋ ⌊Comm's 4 c, d.⌋ Upon time stand this heavenly Aṅgiras and Atharvan. ⌊Comm's 5 a, b.⌋ Both this world and the highest world, and the pure (*púṇya*) worlds and the pure separations — ⌊6 of Berlin ed.: Comm's 5 c, d.⌋ all worlds by the *bráhman* having conquered, this time goes on as highest god.

Verses 5 and 6 of our edition are here combined into one, on the authority of the Anukr. and part of the mss., and in accordance with SPP. Of the mss. compared by us before printing, all made a sixth verse of the last two pādas. In a, the mss. read *kālèyám* ⌊W's O. has *kāleyám*⌋ (p. *kāleyám* or *kālèyam*) ⌊SPP's *pada*-ms. Cp., here unaccented, has *kāleyam*⌋; SPP. emends the *pada*-text to *kālé : ayám*, but strangely presents a *saṁhitā*-text inconsistent with this, namely *kālé 'yám*, instead of *kālè 'yám*, as our edition reads. All the mss. read *divó 'th-* in a–b (p. *diváḥ*), but SPP., on authority of the comm., emends to *devó 'th-*, and the translation follows this; Ppp. also reads *devo 'th-*. ⌊At the end of b, the comm. reads *tiṣṭhati.*⌋ In d a number of the mss. give *vidhṛtīn̄ç ca;* the obscure word is passed over lightly by the comm., who simply glosses it with *lokadhārakān*. The last pāda is identical with 53. 2 d, ⌊save that it has *paramó* where 53. 2 d has *prathamó*⌋, and Ppp. combines, as there, *sāiyyate*. The most natural count of syllables (8 + 8 : 11 + 11 : 11 + 12 = 61) comes three short of a full *aṣṭi*: ⌊the *jagatī* cadence of e suggests that something is missing (read *sárvāñç ca lo-?*) in that pāda; and f is to be read (like 53. 2 d, with Ppp. double *saṁdhi*) as 11 syllables⌋.

⌊Here ends the sixth *anuvāka*, with 9 hymns, and with 63 verses as they are numbered by the Berlin text and summed up by certain mss.; but the Anukr. counts 9 and 5 verses (instead of 10 and 6) in hymns 47 and 54 respectively, which makes the sum 61 instead of 63.⌋

55. To Agni.

[*Bhṛgu.—ṣaḍṛcam. āgneyam. trāiṣṭubham: 2. āstārapañkti; 5* ⌊*i.e. 5 and 6* a, b *of the Berlin ed.*⌋. *3-av. 5-p. purastājjyotiṣmatī.*] ⌊*Of 6* (= *6* c, d, *7* a, b *of Berlin ed.*), *the definition is lacking: see my note to vs. 6.*⌋

Only the first verse is found in Pāipp. (in xx.). The comm. points out that the hymn is plainly meant to be used in the early morning worship of Agni, but quotes no authority. ⌊As to a seventh verse, see SPP's Critical Notice, vol. i., p. 24, and see under vss. 5 and 7.⌋

Translated: Ludwig, p. 363; Griffith, ii. 312.

1. Night after night bringing to him without mixture, as fodder to a horse that stands, let not us, O Agni, thy neighbors, receive harm, reveling with abundance of wealth, with food (*íṣ*).

The verse corresponds nearly with VS. xi. 75, also with a verse in TS. iv. 1. 10^1 and MS. ii. 7. 7. VS. begins a with *áhar-ahar* (but ÇB. vi. 6. 4^1 ⌊like KÇS. xvi. 6. 2⌋ gives a *pratīka* with *rā́trīṁ-rātrīm* instead), TS. reads with us, and MS. has *rā́trīṁ-rātrīm* ⌊and repeats the *pratīka* at iii. 1. 9, p. 12^{12}⌋. At end of b, all have *asmāi* unaccented. In d, all put *ágne* at the beginning, *'gne mā́ te práti-*. In a, all the authorities have *áprayātam* ⌊an isolated *-tum* counts for nothing⌋, and so has the text of the comm., according to SPP., who prints *áprayātam*. But the comm. in his explanation has *aprayāvam*, which he glosses by *apracchidya* or *sāṁtatyena* ⌊which harmonizes well with the *sádam ít* of iii. 15. 8 a⌋; ⌊the six Yajus texts just cited (both verses and *pratīkas*) all read *áprayāvam*, on which the Berlin emendation* rests⌋. ⌊Weber, *Ind. Stud.* xvii. 251, cites K. xvi. 7 as reading *rātrīṁ-rātrīm*, with the rest as in VS.; and Knauer, Index to MGS., p. 155, adds K. xix. 10 and Kap. S. xxx. 8.⌋ The second half of our iii. 15. 8 above agrees precisely with our c, d here; the first half differs a good deal, ⌊having for a *viçvā́hā te sádam íd bharema*, and ending b with *jātavedaḥ* instead of *ghāsám asmā́i*⌋. Ppp. has in a *aprayāmaṁ*, at end of b *agne* for *asmāi* (as in our vs. 7), and in d *'gnāi mā te pr-* (intending the same as the Yajus texts).

*⌊Griffith's version of *áprayāvam* is 'with care unceasing' (AV.VS.); and Eggeling's is 'unremittingly' (ÇB.); so also W. at iii. 5. 1 (see the note); and in his *Roots* he connects *-yāvam* only with root *yu* 'separate'; one does not see why he departs from that here: nevertheless, the sense 'mix' is well avouched for the root *yu* 'unite' with *pra* by JUB. i. 8, *yathā madhunā lājān prayuyād evam* (see JAOS. xvi. 88 and 228).—I may add in the proof that even the Anukr. reads *aprayātam*, but that the Yajus readings, and the *sádam ít* (W. 'constantly') of iii. 15. 8, seem to place the Berlin emendation beyond doubt: and that the Ppp. reading *aprayucchan* at iii. 5. 1 helps to establish for the Vulgate not only the form *áprayāvam* as gerund, but also the meaning 'without being careless' or 'unremittingly' as against 'without mixing.'⌋

2. Of thee that art good what arrow [is] in the wind, this is that of thine; therewith be gracious to us. Let not us, O Agni, thy neighbors, receive harm, reveling with abundance of wealth, with food.

The translation follows the text of the mss. rather than our emendations, as the latter afford no more satisfactory sense than does the former. Several authorities, however, read *yā́ta* instead of *vā́ta* (one has *vā́ca;* one *ī́ṣuḥ*, two *éṣuḥ*; ⌊and so on⌋): the *pada*-mss. divide *vā́taḥ : íṣuḥ : sā́.* The comm's text has *iṣa;* but how his explanation is related to the text is hard to see: *he agne vāsakasya tava yā 'nugrahabuddhir anna-pradasya yā cā 'nugrahabuddhis tayā 'smān sukhaya;* that is all.

3. Evening after evening [is] Agni our house-lord; morning after morning [is he] giver of well-willing; be thou giver of good to us of every kind; may we, kindling thee, adorn (*puṣ*) ourselves.

The third pāda is literally 'of good thing after good thing be thou giver of good.' The *pada*-mss. divide *vasu∘dā́naḥ : edhi* instead of *vasu∘dā́ḥ : naḥ : edhi*, as is implied by our text; the meter makes us suspect that the true original reading was *vasudā́no na edhi.* The fourth pāda is v. 3. 1 **b** etc. (see under that verse). ⌊Cf. vs. 4.⌋

4. Morning after morning [is] Agni our house-lord; evening after evening [is he] giver of well-willing; be thou giver of good to us of every kind; kindling thee, may we thrive (*ṛdh*) a hundred winters.

In **d** the mss. read *çatáṁhimās* (p. *çatám∘himāḥ*); the comm. takes it as two words, *çataṁ himās*, ⌊ignoring the accent⌋. ⌊With pāda **d**, cf. RV. i. 64. 14 **d.**⌋ ⌊Cf. vs. 3.⌋

5. May I be one not falling short of food; to the food-eating lord of food, to Agni [as] Rudra be homage.

Here also there is discordance as to the verse-division; the Anukr. ⌊and comm.⌋ further add to vs. 5 what in our edition is 6 **a**, **b**, and then make one verse of what remains of the hymn; and SPP. follows them. The translation adheres to our text (which represents all the mss. till that time known to us), especially because its division seems better suited to the sense. At the beginning, all the authorities, and SPP., have *ápaçcādagdhā́nnasya*, divided by the *pada*-text into *ápaçcā : dagdhá∘annasya* (or *-gdha∘án-*); ⌊but Whitney's W. has *daghānt-*; his M. has *dagdhvānn-*; and his P. has *dagghvānt-* or possibly *dagdhvānt-*, it is not clear which: at any rate, in P. and M. there is a *v* before the *ā;*⌋ the comm. understands *apaçcādagdhā 'nnasya*, and solemnly explains it as meaning: *annasyā 'paçcā[dagdhā] paçcādbhāge 'dagdhā sthālīpṛṣṭhabhāge dagdhānnarahitaḥ!* The correctness of our conjectural emendation to *ápaçcādaghvā́ 'nnasya* is put beyond question by the occurrence of a corresponding phrase, *ápaçcāddaghvā́ 'nnam bhūyāsam*, in MS. iii. 9. 4, p. 120^{17}, and also in Āp. vii. 28. 2.* Part of the mss. accent *bhūyāsám.* In **b**, all SPP's authorities ⌊save one⌋, and most of ours, give *annādayo 'nn-* (variously accented: p. *anna∘adáyaḥ*), apparently a case of misunderstanding of *āyā* as *yo* after the Bengālī method of writing *o;* † but two of our mss., P.M., have *annādā́yā́ 'nn-*, which is the reading of our text; the comm. likewise understands *-dāya*, and SPP. also accepts it in his text.

---

*⌊The phrase *á-paçcād-daghvane náre* occurs at RV. vi. 42. 1; TB. iii. 7. 10^6; Āp. xiv. 29. 2; compare *apaçcā-daghvane naraḥ* at SV. i. 352, ii. 790. It may be worth noting that the comm. to TB. brings the epithet into connection with food, explaining the phrase as 'a man devoid of brightness (i.e. dull) after his meal, unable to digest what he has

eaten,' *paçcād bhakṣottarakālaṁ dīptirahitāya, bhakṣitaṁ jarayitum asamarthāya.* He seems to connect *a- . . -daghvan* (=*dīptirahita*) with *dah;* but BR. and W., with Sāyaṇa on RV., derive it from *dagh:* cf. RV. i. 123. 5 **c**; vii. 56. 21 **b.**⌋ †⌊Cf. SPP's notes to xviii. 4. 48; xix. 32. 10; 48. 1; 56. 3.⌋

6. O thou of the assembly, protect my assembly (*sabhā́*), and [them] who are of the assembly, sitters in the assembly; having much invoked thee, O Indra, may they attain their whole life-time.

The translation is to be taken simply for what it is worth, as it does not follow the mss., nor either printed text. At the beginning, the mss. ⌊except several of W's, which have the impossible *sabhyá*⌋, SPP., and the comm., read *sabhyás*, which might well enough have been left by us unchanged, save for accent (viii. 10. 5 *sábhyas*). But the mss. read *sabhyás* again later ⌊save two of W's, which have *sabhyā́s*⌋; this time SPP. emends to *sabhyā́s* (should be *sábhyās*, with us?), since the comm. has this. In **c**, the mss. in general give *tvám indrā* (or *índrā*) *puruhūtya* (p. *puru∘hūtya*); the comm's text offers *tvām* ⌊his exposition: *tvam*⌋ *indra puruhūta;* and SPP. adopts *tvám indrā* (p. *indra*) *puruhūta;* our conjecture, *tváyé 'd gā́ḥ puruhūta*, seems too violent, and the translation implies *tvā́m indra puruhū́ya*, with *açnavan* at the end, while the mss., and SPP., have *açnavat* (the comm. has the same, unblushingly explaining it as =*prāpaya*, a mere substitution of one person for another!), and our text emended to *-vam*, an ungrammatical but not wholly unprecedented form. ⌊The London ms. of the Anukr. adds as the *pratīka* of its vs. 6 *tvam indrā puruhūtye 'ti* (our 6 **c**: note the reading), but gives no metrical definition: the Berlin ms. does not even give the *pratīka.*⌋

7. Day after day taking tribute to thee, O Agni, as fodder to a horse that stands [, let not us, O Agni, thy neighbors, receive harm, reveling with abundance of wealth, with food (*íṣ*)].

None of the mss. have the second half-verse; it was added because it seemed called for by the first half, as in vss. 1 and 2. That the comm. and part of the mss., and so also SPP., in agreement with the Anukr., make only six verses in the hymn, was explained above under vs. 5. A majority of the mss. accent *bálim* in **a** (including all those used by us before publication), and so the error has got into our text; SPP. has correctly *balím;* some leave *hárantas* without accent; the comm. and a ms. or two have *ítye* for *ít te* (=*prāptavye gṛhe vartamānāyā 'gnaye*, comm.). All the mss. have in **b** *jātám* instead of *ghāsám;* but the comm. has the latter, and it is therefore read in SPP's text as well as in ours.

56. To sleep (or dream).

[*Yama.—ṣaṭkam. dāuṣvapnyam. trāiṣṭubham.*]

Found also in Pāipp. iii. The comm. quotes no authority as to the *viniyoga*, but points out that the hymn is shown by its content to belong to the ceremony for getting rid of *duḥsvapna* 'evil-dreaming.' He holds, namely, throughout the hymn, that *svápna* means *duḥsvapna* (in the Atharvan always *duṣvápnya*); and the language is too obscure to show clearly whether he is right or not; the probability is certainly against him, because elsewhere (e.g. in the next hymn), when evil-dreaming is intended, its own name is freely used, and in xvi. 5 *svapna* is contrasted with *duṣvapnya.* ⌊As in the case of hymns 53 and 54, the Anukr. suggests that the hymns 56 and 57 are only two divided parts of one group of 11 verses; and the suggestion is reinforced by the juxtaposition in the RV. text (viii. 47. 15 and 17) of matter corresponding to our 56. 4 and 57. 1 (see under those verses); and hymns 56 and 57 are translated together by Ludwig.⌋

Translated: Ludwig, p. 467; Griffith, ii. 313.

1. Out of Yama's world hast thou come hither (*ā-bhū*); with mirth (?) dost thou, wise, make use of (*pra-yuj*) mortals; knowing, thou goest in alliance (*sarátham*) with the solitary one, fashioning (*mā*) sleep in the lair (*yóni*) of the Asura.

If *prámadā* (p. *prá∘madā*) is to be rendered as above, it must have its accent changed to *pramádā;* the comm., against the *pada*-text, understands it as *pramadās = striyas*, joint object with *mártyān* of *prá yunakṣi.* One or two mss. read *mártān* in **b**. The comm. renders *dhīras* by *dhṛṣṭas.* ⌊Apart from W's P.M.W., which have *svā́pnam*,⌋ all the mss., the comm., and SPP., read *svápnam* in **d**, and the translation follows this rather than our *svápna*, willing, in so obscure a matter, to stick as closely to the authorities as possible. Ppp., to be sure, gives *svapna mi-*, but this counts for very little. The comm. understands the verse to be addressed to the demon of ill-dreaming (*he duḥsvapnābhimānin krūra piçāca*); but his explanations through the whole hymn are worthless, being only the etymologizing guesses of one to whom the real sense is precisely as obscure as it is to us: *asura* is *prāṇavant ātman;* the 'lonely one' is the man who is dying of the effect of evil-dreaming, having abandoned son, wife, relatives, etc.; *yāsi* means *yamalokam prāpayasi;* and so on, and so on. ⌊Griffith cites "Death and his brother Sleep" of Shelley's Queen Mab (it is found also at Iliad xiv. 231) and "the twins, Sleep and Death," Il. xvi. 682.⌋

2. The all-vigorous bond saw thee in the beginning, in the one day before the birth of night; from thence, O sleep, didst thou come (*ā-bhū*) hither, hiding thy form from the physicians.

In this verse also, for the reason given above, the translation follows the mss. more closely than does our text. Nearly all authorities have at the beginning *bandhás;* a couple ⌊the reciters, K. and V.⌋, with the comm., *bandhús* (wrong accent ⌊as in vs. 5⌋); Ppp. reads *baṁbhas.* All have *viçvácayās* (p. *viçvá∘cayāḥ*), though in some of them the *c* could be read as *v;* the comm. is able to make a sense for it: *sarvasya cetā, saṁcetā, sraṣṭā;* the translation implies *viçvávayās*, as the smallest possible intelligible change; Ppp. presents *viçvavathāv* ⌊and *apaçyan*⌋. The *pada*-mss. divide in **b** *rā́tryā : jánitaḥ : réke;* the comm. understands, with us, *rā́tryāḥ : jánitoḥ : éke;* and SPP. substitutes this in his *pada*-text. *Eke ahni* ⌊which Ppp. combines to *eke 'hni*⌋ might, of course, also be understood as locative absolute. Our *tátas* at beginning of **c** was an emendation for *yáva* of the mss.; the comm. has it (also Ppp.), and SPP. accordingly also adopts it in his text. The whole pāda reads in Ppp.: *tatas svapnena madhyā ca bhāyatha.* In **d** all the mss. have *bhiṣágbhya r-*, and the *pada*-mss. *bhiṣágbhya∘rūpam* (!); only one or two give an accent to *rūpám;* the comm. understands *bhiṣágbhyo rūpám*, and SPP. reads this; the translation follows it. There is much discordance as to the accent of *apagūhamānas.* Ppp. reads *bhiṣajña rūpam apigūh-.* The comm. is a grammarian of such sort that he does not accept *éke* as used here for the more regular *ékasmin;* but he does accept *ahni* as used, by the ordinary license to put one case in place of another, for *ahnas*, coördinate in construction with *rātryās;* and *eke* means *mānasaprajāpatyādayas*, and is subject of *apaçyan* understood! The evil-dreaming hid itself away from the medicine-men, says the comm., lest they should meet it with an efficacious remedy; and something like that is possibly the real meaning.

3. He of great kine (?) turned unto the gods away from the Asuras, seeking greatness; to that sleep the three-and-thirty ones, having attained the sky, imparted over-lordship.

At the beginning, the *saṁhitā*-mss. in general read *bṛhád gā́vā* (p. *bṛhát : gā́vā* or *grā́vā*); Ppp. has *vṛhaṁgrāvā* ⌊combining *-vāsurebhyo*⌋; the comm. gives *bṛhadgāvā*, as nom. of *-gāvan*, deriving it from *gā* 'go'; and SPP. accepts this (*bṛhadgā́vā*, p. *bṛhat○gā́vā*), while at the same time suggesting that *-gavó* may be meant, by such a confusion of the two modes of writing *o* as we have already more than once ⌊cf. 55. 5 **b** and the note⌋ had occasion to conjecture. Ppp. reads *'bhi* instead of *'dhi*. There is discordance among the mss. as to the accent of *upā 'vartata*. Ppp. reads at end of **b** *ṛcchan*. The majority of mss. have in **d** *tráyastriñçā́sá sv-*; and part of the *pada*-mss. divide *tráyaḥ○triñçā́ḥ : sáḥ : sv-;* SPP. gives *trayastriñçā́saḥ sv-*, as do we.

4. Not the Fathers, and not the gods, know it, whose (pl.) murmur goes about within here; in Trita Āptya did the men (*nṛ́*), the Ādityas, taught by Varuṇa, set sleep.

The mss. read at the beginning *nāí 'tā́m* ⌊and so SPP.⌋, the *etā́m* 'it' apparently being viewed as relating to *jálpis;* the comm. makes the relation plainer by giving in **b** *yāi 'ṣām;* but this latter SPP. rejects. At end of **b**, the mss. vary between *antarétám* and *antaré 'dám* (p. *antarā́ : idám*); the comm. gives the latter, and SPP. accepts it; Ppp. also has it; ⌊and it is implied in the translation⌋. The mss., as always, vary between *tṛté* and *trité;* the great majority here give the former. *Váruṇena* in **d** was our emendation for *ár-*; it is read also by the comm., and by one of SPP's mss., and is found in Ppp.; SPP. also adopts it in his text. The mss. all accent *ā́dityāsas*, and SPP. does not emend, as we do, to *ādityā́sas*. Ppp. reads in **b** *jalpyaç c-*, and has for **c** *trite svapnam arididṛhā prate narā* (*ādit-*). With **c**, compare RV. viii. 47. 13–17 and especially 15 **c**, **d**. The comm. tells a tale of how *duḥsvapna*, having received overlordship from the gods, waxed topping, and seized on the Ādityas; the latter applied for relief to Varuṇa, and, duly instructed by him, put off the *duḥsvapna* upon the great seer (*maharṣi*) Trita, son of the waters: this is pretty plainly no tradition, but an account devised by the comm. to fit the immediate case.

5. Of whom the evil-doers shared ⌊*bhaj*⌋ the cruelty, the well-doers, by non-sleep, [shared] the pure (*púṇya*) life-time — thou revelest in the sky (*svàr*) with the highest relative; thou wast born out of the mind of one practising fervor.

The translation is a merely literal rendering, and does not pretend to be an intelligent one. It implies in **a**, with SPP., a majority of his mss., and the comm., *ábhajanta* (the other readings are *apacanta*, *abhacanta*, *aṣacanta;* and there are varieties of accent); in **b**, all the *saṁhitā*-mss. combine *duṣkṛ́to sv-*, implying *asvápnena;* but ⌊SPP's⌋ *pada*-mss. ⌊and W's *pada*-ms. D., p.m.⌋ read *svápnena;* ⌊W's D. seems to be corrected to *asváp-* and his L. also seems to have *asváp-*;⌋ SPP. accepts *asváp-*, with the comm. Ppp. gives no help; its text is *vy asya krūram abhijanta duṣkṛṇe sv-*; and *āpuḥ* for *āyuḥ* at the end of **b**. In **c**, *bandhúnā* (read by both editions, with the mss.) ought to have been emended ⌊cf. vs. 2 **a**⌋ to *bándhunā*, as both texts emend to *tapyá-* from *tápya-*, which appears in most of the mss. At the end, SPP. has the correct *jajñiṣe*, with about ⌊half of his authorities, including the carefully corrected Dc.⌋ (and with one of our later ones); our *jajñiṣé* represents the rest, but has no reason. Ppp. has in **c** *svarasajasi*.

The comm. renders *abhajanta* by *prāpnuvanti*, and *asvapnena* by *duḥsvapnadarçanābhāvena;* he regards *duḥsvapna* as addressed in the second half-verse, and explains *svàr* as equivalent to a locative (as rendered above) ⌊cf. *Noun-Inflection*, p. 488⌋, and *bandhunā* (cf. 2 a) as *sṛṣṭeḥ prākkāle tvāṁ dṛṣṭavatā vidhātrā saha.*

6. We know all thine attendants (?) in front; we know, O sleep, who is thine over-ruler here; protect us here with the glory of the glorious one; go thou away far off with poisons.

In b, the *pada*-mss. give blunderingly *svapna॰yáḥ.* Ppp. reads *yo 'dhipā hyo te.* Of course, *yaçasvinas* in c may be accus. pl., 'us who are glorious'; the comm. takes it so, and explains that the glory comes from our wonderful knowledge as set forth in the first half-verse. ⌊Ppp. reads *yaçaso hi* for *yáçase 'há.*⌋ In d, the *saṁhitā*-mss. (also Ppp.) give *ārā́dviṣ-*, which is equivalent to *ārā́ddviṣ-*; and the *pada*-mss. assume the latter, dividing *ārā́t : dviṣébhiḥ.;* since a derivative *dviṣá* is as good as unknown, and of a very unusual formation, we preferred to read *viṣébhis;* ⌊the comm., text and exposition, has *dviṣobhis;*⌋ SPP. has *dviṣébhis.* In a the translation of *parijā́s* is that of the comm. (=*parijanān*), which seems more probable than the conjecture of the Pet. Lexx., "perhaps places of origin."

57. Against evil-dreaming.

[*Yama.—pañcakam. dāuṣvapnyam. trāiṣṭubham: 1. anuṣṭubh; 3* ⌊of Anukr.: = *3 and 4* a (to *mukham*) of Berlin ed'n⌋. *3-av. 4-p. triṣṭubh; 4* ⌊of Anukr.: = *4* b *to 5* b of Berlin ed'n, that is *taṁ tvā svapna* to *gṛhe*⌋. *6-p. uṣṇigbṛhatīgarbhā virāṭçakvarī; 5* ⌊of Anukr.: = *5* c *to 6* of Berlin ed'n, that is *anāsmākas tad* to end of hymn⌋. *3-av. 5-p. paraçākvarā 'tijagatī.*]

⌊Partly prose — verses 2, 3, 4, and 6.⌋ Pāipp. has only the first verse (in ii.). The comm. quotes from a Pariçiṣṭa (SPP. is unable to identify the passage) a direction for using it (with vi. 45, 46) to a king who sees bad dreams. ⌊As to the connection of the material of this hymn with that of h. 56, see introd. to h. 56.⌋ ⌊As to the differences of division, see under vss. 3, 4, and 5, and cf. SPP's Critical Notice, vol. i., p. 24.⌋

Translated: Ludwig, p. 468; Griffith, ii. 314.

1. As a sixteenth, as an eighth, as a [whole] debt they bring together, so do we bring together all evil-dreaming on one who is offensive (*ápriya*).

The verse is nearly identical with vi. 46. 3, differing only by substituting *ápriye* in d for *dviṣaté. Apriye* comes near to the *āptyé* of RV. viii. 47. 17, with which both verses correspond: see note to vi. 46. 3. The comm., in fact, reads *āptye.*

2. Kings have gathered (*sam-gā*), debts have gathered, *kuṣṭhás* have gathered, sixteenths have gathered; all evil-dreaming that is in us — let us impel away evil-dreaming to him that hates us.

The *pada*-mss. read *sáḥ : mṛṇā́ni* for *sám : ṛṇā́ni*, and *sáḥ : kalā́ḥ* (the *saṁhitā*-mss. also *sá kalā́ ag-*) for *sám : kalā́ḥ;* SPP. follows us in emending in both places to *sám*, which the comm. also has. At the beginning of the second division, we have emended *sám* of the mss. and comm. (which SPP. follows) to *sárvam.* For *yát* (after *asmā́su*) the *saṁhitā*-mss. read *yáta*, and the *pada*-mss. *yátaḥ;* our *yát* is supported by the comm., and SPP. adopts it. The comm. says that *kuṣṭha* is a skin-disease, symptomatic of various maladies; and, when one of these remains unhealed, boils and sores etc. (*?piṭakavraṇādīni*) show themselves. Also, that *kalās* are *anupādeyāvayavopalakṣaṇa*, and worthless parts of cattle etc. are collected in old pits. And in like manner collected ill-dreaming is made over to an enemy. That is his idea, and a wholly unacceptable one, of the general meaning of the verse. ⌊The verse is prose, no *triṣṭubh;* but may be stretched so as to count as 43 syllables.⌋

3. Embryo of the wives of the gods, instrument of Yama, excellent dream; the evil [dream] that is mine, that do we send forth to him that hates us.

The mss. all read *devā́nām pátnīnāṁ gárbha* (one *pada*-ms. *-bham*) *yamásya kárayo bhadrásvapnaḥ;* the translation implies no further emendation than to *gárbho* and *káraṇo;* ⌊the minor Pet. Lex., iv. 249, accepts *bhadrásvapna* as a descriptive compound, although the accent (*Gram.* § 1280 c) is very exceptional;⌋ SPP., following the comm., changes to *dévānām patnīnāṁ garbha yámasya kara yó bhadráḥ svapna.* Our *devápatnīnām* and *káraṇas* were suggested especially by the *devajāmīnā́m* and *káraṇas* of vi. 46. 2 and xvi. 5. 6, of which neither the comm. nor SPP. take any notice. In the second division of the verse the two editions agree, save that ours emends *tát* of the mss. (which SPP. follows) to *tám;* and the latter is supported by our P.M., and by the comm. But the mss. have at the beginning *samámayaḥ*, and the *pada*-mss. resolve it into *samám : ayaḥ.* The Anukr. and comm. and SPP. add to this verse what in our text is the first division of vs. 4; our division is that of our first mss., and is preferable on the ground of the sense. ⌊The prose verse, according to the division of the Anukr., may be made to count (8 + 10 : 13 : 13 ?) as 44 syllables.⌋

4. Thee that art "harsh" by name, mouth of the black bird (*-çakúni*) — thee, O sleep, we thus know completely; do thou, O sleep, as a horse a halter, as a horse a girth, scatter him who is not of us, the god-reviler, the mocker.

⌊Prose.⌋ The translation here is of no authority, including various venturesome emendations of the text; it follows our text except at the end, where, instead of *badhāna*, it implies the (unsatisfactory) *vapa* of the comm. and SPP.; all the mss. read *vápus* ⌊or *vápu*⌋. At the beginning, the *pada*-mss. give *mā́tṛṣṭā : nāma : asi : kṛṣṇa∘çakune : múkham;* and the *saṁhitā*-mss. agree with them, with worthless variations of accent ⌊and some slight differences besides⌋, and with *-kuner* in one or two. SPP. reads, however, *mā́ tṛṣṭā́nām asi kṛṣṇaçakunér múkham*, won, as he claims, by adding accents to the comm's text; but this differs from the mss. only by ⌊the word-division and⌋ by *-nāmasi* and *-ner;* how the comm. divides and understands *mātṛṣṭānāmasi* is unknown, as his explanation of the words is wanting (though SPP. notes no lacuna). So much (to *múkham*) is, as was noted above, added to vs. 3 by Anukr., comm., and SPP. In the next division of the verse, for *kakṣyàm*, the mss., the comm., and SPP., give *kāyám*, which might mean 'body'; the comm. is apparently imperfect here, reading *açvo yathā svakīyaṁ rajodhūsaraṁ* [*kāyaṁ*] *dhunoti yathā cā 'çvo nīnāham palyāṇakavacādikam avakirati:* with *kāyam* is perhaps omitted also *çarīram*, its gloss. Our mss. end vs. 4 with *nīnāhám*, and it was our emendation to add the next clause; but this the comm. does also, ending with *vapa*, while SPP. goes on to *gṛhe* without making a verse-division; the sense (so far as we can be said to understand it) favors our division and the comm's. The latter reads *avā 'smākam*, finding thus an *ava . . . vapa*, which he explains by *tiraskuru.* All the mss. give *pīpārum̐* ⌊P.M.: *pīy-*⌋ *vápur* ⌊or *vápu*⌋ *yád* etc., with not even a pāda-division after *vápus;* such a division was due in our text, however, after *nīnāhám.* ⌊The Anukr. seems to intend to count the verse (*taṁ tvā* to *gṛhe*) as 9 + 9 + 7 + 13 (reading *vapa*): 8 + 8 = 54.⌋

5. What evil-dreaming is in us, what in our kine, and what in our house, that let him who is not of us, the god-reviler, the mocker, put on like a necklace (*niṣká*).

⌊Pādas **a** and **b** are identical with 45. 2 **a**, **b**, above; and the rest of the verse seems to throw much light on 45. 2 **c**, **d**: see my note to that verse. In his Collation-Book, Whitney here made a note of this important parallel, but seems to have overlooked his note when working out his commentary.⌋ The mss. again all read *pīpārus* ⌊P.M.: *pīy-*⌋; and the comm. again *avā 'smākam*, supplying a *gamaya* to the *ava* in his explanation. The omission of *devapīyús* would make a fair *anuṣṭubh* of this verse ⌊and a faultless one, if we pronounce *niṣkéva*⌋; it is evidently metrical, and a verse by itself ⌊cf. 45. 2⌋ as it stands in our text; the Anukr. and SPP., with part of the mss., end vs. 4 with *gṛhé*, and throw all the rest of the hymn together as vs. 5; the comm. agrees with us as to vss. 5 and 6. ⌊The Anukr. seems to intend to count its verse 5 (*anāsmākás tád* to end of hymn) as 12 + 9 : 9 + 7 [:] 14 = 51, and to put its second *avasāna*, with some of the mss., after *pári*, as does SPP.⌋

6. Having measured off nine cubits, forth from that do we divide off to him who hates us all our evil-dreaming.

⌊Prose.⌋ Instead of our *apamā́ya*, the mss., the comm., and SPP. read *ápamayā* (p. *ápa○mayāḥ*); how the comm. (or SPP.) would explain it does not appear, as he gives only the general sense of the expression: *asmākaṁ sambandhi duṣvapnyaṁ navāratniparyantam apasāraya.* He reads at the end *apriye saṁ nayāmasi* (= 1 **d**).

58. For various blessings.

[*Brahman.—ṣaḍṛcam. mantroktabahudevatyam uta yājñikam. trāiṣṭubham: 2. puro'nuṣṭubh; 3. 4-p. atiçakvarī; 5. bhurij.*]

The first four verses occur also in Pāipp. i.; ⌊Roth's Collation, strictly interpreted, means that the whole hymn is found there⌋. The comm. quotes vs. 5 as used in Kāuç. 3. 16; but the verse there intended is evidently ii. 35. 5, of which vs. 5 here is a repetition. At the beginning of his exposition of vs. 1 he says: *asmin sūkte manasā nirvartyo yajñaḥ stūyate.*

Translated: Griffith, ii. 315.

1. The swiftness of ghee evenly always increasing the year with oblation — be our hearing, sight, breath unsevered; unsevered be we from life-time, from splendor.

The translation implies in a *samanā́ sadā́t 'vá.* ⌊This last may be a slip for *sádāivá*, p. *sádā : evá;* the Berlin text and the *Index* imply *sádeva*, p. *sádā○iva.*⌋ Five authorities give *samanā́* (so in p.); five or six, *samanā́ḥ;* the rest *samanāḥ* or *sámanāḥ*, or else *samānā́ḥ* or *samānā́* or finally *sámanā;* SPP. accepts the last, from only two mss.; the comm. reads *samanāḥ*, and explains it as *samānamanaskā.* After it the mss. read *sádevāḥ* (p. *sá○devāḥ*), but the comm. and his text *sadevā*, and SPP. follows these, accenting *sádevā.* Ppp. has *yūtis sumanās sudevās* (*s-*). The comm. says that, since all words signifying 'motion' also signify 'knowledge,' *jūti* here means *sarvatra prasṛtaṁ jñānam!* Ppp. combines in **c** *prāṇa ach-*. In **d**, the *pada*-mss. read *áchinnā* instead of *-nāḥ*. The connection of the two half-verses is perhaps this: it is prayed that the prospering flow of the libations of sacred butter be uninterrupted, carrying as a consequence the continuance of physical blessings.

2. Let breath call unto us; we call unto breath; the earth, the atmosphere hath seized (*grah*) splendor; splendor [also] Soma, Bṛihaspati, the maintainer.

Some mss. (including most of the *pada*-mss.) begin **b** with *úpa hvayám*. In **c**, one of SPP's mss. and Ppp. combine *pṛthivy ānt-*. At the end, the *pada*-mss. have correctly *dhartā́;* the *saṁhitā*-mss. vary between this and *dhattā́*, *dhattā́m*, and *dhattā́t;* and the reciter K. gave *vidhartā́*. The comm's text (SPP.) has *vidhattām*, but his explanation reads *vidhattā* (misreading for *-arttā?*) *viçeṣeṇa dhartā 'gniḥ sūryo vā;* and SPP. most strangely adopts the senseless *vidhattā́* (it is read also by one ms.). Ppp. gives instead *bibhartu*, which is not bad. Furthermore, Ppp. begins **a** with *apa*, but **b** with *upa*. The seizing of splendor by these various divinities is, according to the comm., for the purpose of giving it to us. Pādas **b** and **d** lack each a syllable. ⌊A similar antithesis with *upahū* occurred at i. 1. 4, and others were pointed out there.⌋

3. Heaven-and-earth have become joint-seizers of splendor; seizing splendor may we go about upon the earth; with glory the kine, coming, wait upon (*upa-sthā*) the lord of kine; seizing glory may we go about upon the earth.

⌊The verse is by no means one of 4 pādas, but rather one of 6 (**a**–**f**: so designated below): in fact, it is a regular *anuṣṭubh*, to each half of which is added in prose an *ūha*-refrain (*varco* etc., *yaço* etc.) of 14 syllables.⌋ The mss. read in **b** *babhūváthus*, accenting also *dyā́vāpṛthivī́;* the translation implies the simpler and more probable emendation to *-vatus;* ⌊and of course the retention of the ms.-accentuation of *dyā́vāpṛthivī́:* correct the Berlin ed. accordingly;⌋ SPP. leaves both words unchanged, without heeding their irreconcilable character; that the comm. takes *dyā́vāpṛthivī́* as vocative is simply in accord with his usual disregard of the accent. In **c** and **f**, the mss. vary between *ánu-sam* ⌊so most⌋, *anu-sám*, and *ánu sám* (the *pada*-mss. have *anu∘sáṁcarema:* but one has *ánu∘saṁcarema!*); SPP. adopts *ánu sám* ⌊cf. note to Prāt. iv. 3⌋, against our *anu-sám;* there is little choice between the two. In **d**, the mss. in general begin with *yaçásām* ⌊some with *yáçasām*⌋, two or three having *yáçasam* or *yaçásam;* SPP. adopts the last, we *yáçasā;* here, again, there is little to choose; the comm. explains *yaçasā*, though his text (SPP.) gives *yaçasām*. The comm. foolishly takes *āyatī́s* in **e** as, jointly with *yáças*, object of *gṛhītvā́* in **f**, supplying *dhenū́s* for it to qualify. The verse counts (16 + 14 : 16 + 14 = 60) as a full *atiçakvarī;* ⌊but see beginning of this paragraph⌋.

4. Make ye a pen (*vrajá*), for that is men-protecting for you; sew ye coats-of-mail (*várman*), abundant, broad; make ye strongholds of metal, unattackable (*ádhṛṣṭā*); let not your bowl leak (*sru*); make it strong.

The verse is RV. x. 101. 8, with slight variation: RV. has *várma* in *saṁhitā* as well as in *pada* in **b**; the mss., too, leave *dṛ́ṅhatā* in **d** without accent, and SPP. does not correct their error. ⌊Roth notes that Ppp. reads *varmā:* cf. *Noun-Inflection*, p. 540 top, 539 end.⌋ But the *pada*-text exhibits its skill in blundering: in **b** it reads *várma : asi : vi°adhvám* (and nearly all the *saṁhitā*-mss. accent *sīvyadhvám*), and in **c** *kṛṇudhvam : mā́ : ā́yasīḥ* (or *ayasīḥ*) *: ádhṛṣṭā* (and the *saṁhitā*-mss. accordingly read *-dhvaṁmāy-*). The comm. gives three distinct interpretations of the verse: as concerned respectively with the senses, with officiating priests, and with soldiers (*indriyaparatvena ṛtvikparatvena yoddhṛparatvena*). ⌊As to *-dhvam mā-*, cf. note to xviii. 2. 3.⌋

5. Of the sacrifice the eye, beginning, and face; with voice, with hearing, with mind do I make oblation; to this sacrifice, extended by the all-working one, let the gods come ⌊*ā-i*⌋, with favoring minds.

We had this verse above, as ii. 35. 5 ⌊see note thereon⌋. Our mss. cite it by the whole first pāda: *yajñásya cákṣuḥ prábhṛtir múkhaṁ cé 'ty ékā.* ⌊The Anukr. does not ignore the *ā́* at the beginning of **d**.⌋

6. They that are priests (*ṛtvíj*) of the gods, and that are worshipful, for whom the oblation (*havyá*) is made the portion — coming to this sacrifice together with their spouses, let the gods, as many as they are (*yā́vant*), revel on the oblation.

In **b**, the mss. have also *kriyate*, *kṛyate*, ⌊*kṛyáte*,⌋ and *kṛṇute.* In **c**, the *pada*-mss. read *sahá°patnībhiḥ*, and nearly all the *saṁhitā*-mss. agree with them; SPP. also emends to *pát-*. In **d**, all the mss. have *tavíṣā* or *táviṣā* (p. *-ṣā*); SPP. reads, with the comm., *taviṣā́s* (= *mahāntaḥ*, comm.); the translation implies *havíṣā*, instead of our emendation *sám iṣā́*. The verse ⌊12 + 11 : 11 + 12⌋ has two more syllables than a regular *triṣṭubh;* ⌊the cadences of **a**, **b**, **c** accord with the number of syllables: but **d**, with 12, has a *triṣṭubh* cadence; this casts still further suspicion on *taviṣā*, in place of which we should expect only two syllables⌋.

59. For successful sacrifice.

[*Brahman.—tṛcam. āgneyam. trāiṣṭubham: 1. gāyatrī.*]

Hymns 59–64 are not found in Pāipp. For the practical use of 59 with 52, see under the latter. ⌊Other uses under vs. 3.⌋ Verses 1 and 2, it will be noticed, are put together also in TS., and vs. 3 is not far off ⌊preceding 1 and 2⌋. In MS., on the other hand, vss. 2 and 3 have the same sequence as here; ⌊but in RV. their sequence is inverted⌋. ⌊As for the ritual use, cf. p. 896 and the table.⌋

Translated: Griffith, ii. 317.

1. Thou, O Agni, art protector of vows among gods (?), among mortals; thou art to be praised at the sacrifices.

The verse is RV. viii. 11. 1, and found also in VS. iv. 16; TS. i. 1. 14[4]; 2. 3[1], and MS. i. 2. 3, everywhere without variant, except as the AV. mss. in general read in **b** *devā́ ā́ m-* ⌊three have *devā́ ām-*⌋; ⌊Whitney's P. and M. and SPP's S^{m}. and his D^{c}., p.m., have *devá ā́ m-*;⌋ the *pada*-mss. give *devā́ḥ* (two of SPP's, after it, *ā°mártyeṣu*). The RV. *pada*-text has *deváḥ;* ⌊so also TS. *pada*-text: see Weber's note in his ed., p. 13;⌋ the translation implies *devé*, in the sense of *devéṣu.* The comm. understands *devás*, and SPP. also reads it by emendation.

⌊Roth, *Ueber gewisse Kürzungen des Wortendes im Veda*, p. 3, treats the RV. verse, with report of the comm. on RV.VS.TS.: he assumes *devé : ā́* as *pada*-reading and understands *devé* as = *devéṣu.* Cf. *daça* (= *daçabhis*) *dvādaçabhir vā 'pi*, MBh. xii. 307 (or 306). 10 = xii. 11377, as cited by Hopkins, JAOS. xxiii. 111; cf. also English *inside and out* (*out = outside*); Goethe's *Jeden Nachklang fühlt mein Herz froh-* (*= froher*) *und trüber Zeit;* etc.⌋

2. If we, O gods, detract from (*pra-mī*) your [ordained] courses — we that are very unknowing, of you that are knowing — let Agni the all-devouring fill that up, knowing, and the soma that has entered the Brahmans.

The first three pādas are RV. x. 2. 4 **a–c**, found also in TS. i. 1. 14^4 and MS. iv. 10. 2. All these read in **c** *víçvam ā́ pṛṇāti;* our *viçvā́d* (p. *viçva∘ádt*) can only be regarded as a corruption; the translation, however, follows it, as being the real Atharvan reading; SPP. adopts it in his text, against the comm., who reads and explains *viçvam.* The comm. agrees with RV. etc. further in giving *pṛṇāti.* As for the last pāda, we had it above as **d** of xviii. 3. 55; it is also a RV. phrase, and found elsewhere: see under that verse.

3. We have come unto the road of the gods, to convey (*vah*) along forward what we may be able; Agni [is] knowing; he shall make offering; he verily is *hótar;* he shall arrange the sacrifices (*adhvará*), he the seasons.

The verse is RV. x. 2. 3, and found also in TS. i. 1. 14^3, MS. iv. 10. 2, and ÇB. xii. 4. 4^1. These texts read in **c, d** *sé 'd u hótā só adhv-*, and all save ÇB. accent *ánu* in **b**. The comm's text also has the RV. reading *se 'd u hotā.* The verse, with the Atharvan readings in **c, d**, is found in full in Kāuç. 5. 12, in the *parvan*-ceremonies. In the same ceremonies it accompanies in Vāit. 3. 5 an offering to Agni *sviṣṭakṛt;* and again, in Vāit. 19. 12, an after-offering to various gods. ⌊As for the critical significance of the citation of the vs. in *sakalapāṭha*, see p. 897, ¶ 3.⌋

60. For physical abilities.

[*Brahman.—dvyṛcam. mantroktavāgādidāivatam. 1. pathyābṛhatī; 2. kakummatī purauṣṇih.*]

⌊Prose.⌋ As was noticed above, the hymn is wanting in Pāipp. Hymns 60–63, both text and explication, are lacking in the comm. The comm., at p. 517^5, assigns only fourteen hymns to this the final *anuvāka;* ⌊but at p. 552^9 he numbers the last hymn as the thirteenth, having combined hymns 69 and 70 of the Berlin ed. into one of 5 vss. (*pañcamantrātmakaṁ sūktam*, p. 548^1): both numbers are at variance with the⌋ eighteen of the mss. ⌊in general: but see under h. 65⌋ and of the Anukr. The hymn is quoted in Kāuç. 66. 1 in the *savayajña* chapter ⌊see table on p. 896⌋; the mss. of Kāuç. read *āsyan* ⌊like the AV. mss.⌋.

Translated: Griffith, ii. 317.

1. Speech in my mouth, breath in my nostrils, sight in my eyes, hearing in my ears, my hair not gray, my teeth not broken, much strength in my arms.

A similar enumeration is found in TS. (in v. 5. 9^2), TA. (x. 72, in supplement: ⌊p. 887 of Poona ed.⌋), and PGS. (in i. 3. 25): *vā́ñ ma āsán* (PGS. *āsye*) *nasóḥ prāṇò 'kṣyóç cákṣuḥ kárṇayoḥ çrótram bāhuvór bálam ūruvór ójó 'riṣṭā víçvāny áṅgāni* (PGS. *'riṣṭāni me 'ṅgāni*) *tanū́s tanúvā me sahá;* it covers both verses of our hymn and the beginning of the next. ⌊MGS. i. 4. 4 may be compared.⌋ Nearly all the *saṁhitā*-mss. read *āsyán* ⌊like those of Kāuç.⌋ *násoḥ;* ⌊and the *pada*-reading is *āsyám : násoḥ*⌋. Further on, the mss. read *akṣóḥ* or *akṣyóḥ* (one of ours and one of SPP's give *akṣṇóḥ;* our text gives *akṣṇóḥ*, but it should be *akṣyóḥ*, as everywhere else in the Atharvan, and as in the parallel texts); yet further, *ápalitā kéçā* ⌊or *keçā́*⌋ *çóṇaditā báha* (or *váha*) *bā́hvor bálam.* SPP. follows our emendations (even *akṣṇós*) throughout; except that he very properly corrects our *bāhvòs* to *bāhvós.* Instead of *áçoṇā dántāḥ* the minor Pet. Lex. suggests *áçīrṇā d-*, which is decidedly preferable, and is implied in the translation.

2. Force in my thighs, speed in my calves, firm standing in my feet, all things of mine uninjured, myself not down-fallen.

⌊Passing in silence some minor details of variation,⌋ the mss. read *ója* instead of *ójas* ⌊but *ójaḥ* is found in two or three *pada*-mss.⌋; ⌊about ten authorities⌋ leave *jañghayos* unaccented; they accent *jávas* or *javás*, and *pā́dayos* or *pādáyos;* some insert a blundering *avasāna* between *pā́dayoḥ* and *pratiṣṭhā́;* ⌊all accent *ariṣṭā́ni* instead of *ár-*;⌋ and end with *sárvān mā́ 'tipṛṣṭhāḥ* or *-ṣṭhā* (p. *áti°pṛṣṭhā* or *-āḥ*). SPP. follows our emendations quite closely : but he corrects to *jáñghayos;* accents *javás* (which is rather to be preferred *); ⌊accents correctly *pā́dayos:* the accent of the Berlin ed. should be amended accordingly;⌋ leaves the *avasāna* after *pā́dayoḥ;* and forgets in *saṁhitā*-text to combine *pratiṣṭhā́* and *áriṣṭāni* into *pratiṣṭhā́ 'riṣ-*; the mss., however, commit the same oversight, although the *pada*-text reads *prati°sthā́* (not *-ā́ḥ*). The blunder arises possibly from the transference of the *avasāna*-sign from its proper place after *pratiṣṭhā́* (to which our text restores it) to the place before that word. The metrical definitions of the Anukr. for these two bits of prose are naturally worthless, and the extensive emendations in our text make them still more inapplicable. *⌊In RV. the masc. *javá* is oxytone, and the neuter *jávas* is paroxytone; but at iii. 50. 2 and iv. 27. 1 we have the adjective stem *javás:* cf. *Gram.* § 1151. 2. e.⌋

61. For length of life etc.

[*Brahman.—ekarcam. brāhmaṇaspatyam. virāṭ pathyābṛhatī.*]

Wanting, as already pointed out, in the comm. and in Pāipp.
Translated: Griffith, ii. 317.

1. A body together with my body. ⌊. . .⌋ May I attain all my life-time. Sit thou on what is pleasant; fill thyself full, cleansing thyself in heaven (*svargá*).

The verse is utterly obscure and disconnected, and we might long for the comm., if we had found that he ever gave any help in such a case. The first clause is translated as corresponding with that in TS. etc. (see under 60. 1); what is inserted between it and the following clause is omitted as unintelligible. The mss. read *sahe* (with varying accent), and *dántāḥ* (so all the *pada*-mss. and some others) or *datáḥ*, or *rádátāḥ* ⌊or *radántāḥ*⌋; SPP. adopts *sahe datáḥ*, to which he might be puzzled to give any meaning. In the second division, SPP. reads with the mss. *syonáṁ me s-*, and *purúḥ pṛ-*.

62. For popularity.

[*Brahman* (*etc.*, *as 61*). — *anuṣṭubh.*]

Wanting in Pāipp. and in the comm.
Translated: Zimmer, p. 205; Griffith, ii. 318.

1. Make thou me dear to the gods, make me dear to kings, dear to everything that sees, both to Çūdra and to Āryan.

A nearly corresponding verse is found in the supplement to RV. x. 128 (Aufr.^{2}, p. 685), and in HGS. i. 10. 6, ⌊and in *Kaṭha-hss.*, p. 36⌋. In the first half-verse, RV. differs only by reading both times *kuru;* its **c** is *priyaṁ viçveṣu gotreṣu*, and its **d** entirely different from ours. HGS. also has *kuru*, with *mā brahmaṇi* for *rājasu mā* in **b**, and the second half-verse reads *priyaṁ viçyeṣu çūdreṣu* ⌊cf. *rúcaṁ víçyeṣu çūdréṣu*, VS. xviii. 48⌋ *priyam mā kuru rājasu.* The mss. read in **c–d** ⌊with varying accent⌋ *paçyato 'ta* (p. *paçyata : uta*); ⌊but one of SPP's *pada*-mss. has *paçyatáḥ*, p.m.⌋; and a part of the mss. (including ⌊so far as noted⌋ all the *pada*-mss.) have *çūdrám* in **d**. SPP's text agrees throughout with ours. ⌊With this verse Zimmer compares 32. 8, above, and VS. xviii. 48 etc. With the **d** of the Berlin text, cf. the **d** of iv. 20. 4 and 8. Zimmer rightly notes that the "gods" of **a** are the Brahmans, and aptly cites ÇB. ii. 2. 2^6, with 32. 8 etc. as just mentioned.⌋

63. To Bṛihaspati: for sundry blessings.

[*Brahman* (*etc.*, *as 61*). — *virāḍ upariṣṭādbṛhatī.*]

Wanting in Pāipp. and in the comm.
Translated: Griffith, ii. 318.

1. Arise, O Brahmaṇaspati; awaken the gods with the sacrifice; increase [his] life-time, breath, progeny, cattle, fame, and the sacrificer [himself].

The mss. vary between *paçúm* and *paçū́n* in the second half-verse. *Kīrtím* is pretty evidently intruded, spoiling the ⌊otherwise good *anuṣṭubh*⌋ meter; the Anukr. reckons it to the fourth pāda. The *paddhati* uses the verse (see note to Kāuç. 6. 21) in the course of the *darçapūrṇamāsa* ceremony.

64. To Agni: with fuel.

[*Brahman.* — *caturṛcam.* *āgneyam.* *ānuṣṭubham.*]

Not found in Pāipp. Used in Kāuç. (57. 26) in the ceremony of initiation of a Vedic student, to accompany the laying of four sticks of fuel on the fire — the schol. say, one at each verse. ⌊With regard to the ritual use, see the table on p. 896, and p. 897, l. 9.⌋
Translated: Griffith, ii. 318; vs. 1 also by Ludwig, p. 265.

1. O Agni, I have taken fuel for the great Jātavedas; let that Jātavedas extend to me both faith and wisdom.

The whole verse is found in ÇGS. ii. 10, the only variant being *agnaye* at the beginning; ⌊Oldenberg's text (cf. his note, p. 139) should read *āhārṣam*, with his codex F.⌋; the first half-verse occurs in several other Sūtras (AGS. i. 21. 1; PGS. ii. 4. 3; HGS.

i. 7. 2; MB. i. 6. 32), with a very different latter half, but all reading *agnaye;* ⌊and we find *agnáye* at MP. ii. 6. 2; and again at GGS. ii. 10. 46, where the *pratīka* is cited⌋. The comm. also has *agnaye*, with one of SPP's reciters. The Atharvan reading is plainly *ágne*, apparently a metrical emendation, and the translation follows it, rather than our unnecessary conjecture, *ágre*. ⌊In this case, as the meter clearly shows, we must allow that the AV. has the better reading *ágne* as against the *agnaye* of a whole series of Sūtra-texts. Their inferior reading is of course not to be changed; but still less should the AV. be changed to *agnáye*, as Oldenberg, note to ÇGS., p. 139, overlooking the meter, suggests.⌋

2. With firing, O Jātavedas, with fuel do we increase thee; so do thou increase us, both with progeny and with riches.

The ⌊text and explanation of the⌋ comm. add ⌊as does the Daça Karmāṇi: see Kāuç. 57. 26 note⌋ the further pāda *dīrgham āyuḥ kṛṇotu me*, and two or three of SPP's authorities give it or have traces of it.

3. In that, O Agni, we put on for thee any pieces of wood whatever, be all that propitious to me; enjoy thou that, O youngest one.

The first two pādas and the fourth are RV. viii. 91 (or 102). 20, which reads *kā́ni kā́ni cid* in **a** ⌊and *tā́* for the *tád* of our **d**⌋. The Yajus-texts, VS. xi. 73, MS. (in ii. 7. 7), TS. (in iv. 1. 10[1]), all have the inserted pāda **c**: VS.MS. end it with *te ghṛtám* instead of our *me çivám*, while TS. makes it read *tád astu túbhyam íd ghṛtám*. VS. reads **a** as does RV., but TS.MS. have *yā́ni kā́ni ca*. Nearly all the authorities have *dā́ruṇi* ⌊only W's P.M. have *dā́rūṇi*⌋; and all have *dadhmasi*, without accent: SPP. emends both words to accordance with RV., as we had done. Part of the mss. ⌊and the comm.⌋ have in **d** *yaviṣṭha*. The verse is used by Vāit. (28. 14) in the *agnicayana* ceremony. ⌊Cf. p. 898, line 1.⌋

4. These pieces of fuel are for thee, O Agni; with them, O burning one, become thou united; put in us [long] life-time; put immortality in the Āryan.

The second and fourth pādas are wholly corrupt; the translation follows in part our emended text. ⌊For **b**, the translation implies *tā́bhir dhakṣo* (cf. RV. x. 115. 4; ii. 4. 4, where the *saṁhitā* has *dákṣoḥ;* RV. Prāt. iv. 41 end) *sám íd bhava;*⌋ and for **d**, it implies *amṛtatvám̐ cā́ ''rye*. For **b**, the general reading of the authorities is *tvā́m íd dhaṅsó* (p. *haṅsáḥ*) *samíd* (p. *sam˚ít*) *bhava;* one or two have *dhaso* or *vāṅso*, one *tvā́v íd dhaṅsó*, three *bhavaḥ*. SPP. conjectures that the original reading may have been *tā́bhir vaso samíd bhava;* he adopts as his text, from the comm., *tvám iddháḥ samíd bhava*. In **c**, the *ā́* before *dhehi* is not found in the mss.; a less correction, with better meter, would have been *dhehy ā́*. For **d**, the mss., the comm., and SPP., give *amṛtatvám ācāryā̀ya* (p. *amṛta˚tvám : ā˚cāryā̀ya*).

⌊The Daç. Kar., as reported by Bloomfield on Kāuç. 57. 26, also gives *ācāryāya;* moreover, the passage in PGS. (ii. 4. 3), which treats of the ceremony of initiation to which (see introd., above) these verses belong, contains in fact a prayer of the student on behalf of his teacher or initiator: *jīvaputro mamā ''cāryo medhāvy aham asāni* etc.; and the AV. comm. explains *ācāryāya* accordingly by *upanayanakartre gāyatrīpradātre* etc. This all makes against W's *cā́ ''rye* and in favor of the ms.-reading *ācāryā̀ya:* this dative, no less than the locative *asmā́su*, goes easily with *dhehy ā́*⌋.

65. Praise of the sun.

[*Brahman.—ekarcam. jātavedasam; sāuryam. jāgatam.*]

Found also in Pāipp. xvi. The comm. says that hymns 65–67 are shown by their contents to belong to the worship of Sūrya.

Translated: Griffith, ii. 319.

1. A yellow eagle, thou hast ascended unto heaven (*dív*) with radiance (*arcís*); whoso (pl.) would injure thee flying up to heaven, them smite thou down with flame (*háras*), O Jātavedas, unfearing; ascend unto heaven, O sun, formidable, with radiance.

By metrical evidence, *jātavedas* in **c** is an intrusion ⌊although obviously older than the Anukr.⌋, besides being at least superfluous in sense. The mss. read *bíbhyad ugro 'rc-* (p. *bíbhyat : ugraḥ*); but SPP. emends to *ábibhyat : ugráḥ*, as we had done ⌊but neglects the necessary *abhinihita svarita*⌋; the comm. so understands the words. Ppp. reads *ugro arciṣā* in **d**.

After this hymn, three of our mss. (P.M.W.) insert as next hymn, numbering it 66, the one-versed RV. i. 99, without variant.

66. To Agni: for aid.

[*Brahman.—ekarcam. jātavedasam; sāuryam; vajradevatyam. atijāgatam.*]

Found also in Pāipp. xvi. The comm. connects it in use with the preceding hymn.

Translated: Griffith, ii. 319.

1. The trickish Asuras that go about, having metal nets, hooking with fetters of metal, them I make subject to thee with flame, O Jātavedas; go thou, a thousand-barbed thunderbolt, slaughtering our rivals.

Ppp. combines in **a** *-jālā 'surā*, and reads in **b** *ayasmāi p-*; in **c** it seems to give *harase*, which would be an acceptable emendation. Our *sahásrabhṛṣṭis* in **d** is for the *-hṛṣṭis* (the majority) or *-dṛṣṭis* ⌊two⌋ or *-hraṣṭis* ⌊two or three⌋ or ⌊*-haṣṭis* or *-hraṣṭi* or⌋ *-hruṣṭis* or *-riṣṭis* or *-bhṛṣṭis* (all these, one each) of the authorities; SPP. reads, with the comm., *-ṛṣṭis*. SPP. also follows the comm. in adopting *pāhi*, against the majority of his authorities (though in such a case their reading, whether *pā-* or *yā-*, is extremely doubtful); ⌊here the testimony of his oral reciters is of especial weight, and they (his K. and V.) gave *yāhi*⌋.

67. For long life and prosperity.

[*Brahman.—aṣṭāu. sāuryam. prājāpatyā gāyatrī.*]

Not found in Pāipp. According to the comm., it is used in the same manner as the two preceding hymns. ⌊Cf. *khila* to RV. i. 50.⌋

Translated: Griffith, ii. 319.

1. May we see a hundred autumns.

2. May we live a hundred autumns.

3. May we wake a hundred autumns.

4. May we ascend (*ruh*) a hundred autumns.
5. May we prosper a hundred autumns.
6. May we be a hundred autumns.
7. May we adorn a hundred autumns.
8. More autumns than a hundred.

The comm.* reckons the hymn as only one verse; the Anukr. and all the mss. ⌊see SPP's ed., p. 543, note 1⌋ count eight verses, and SPP. also adopts this. The first two verses are the last two pādas of RV. vii. 66. 16; they are found also in GGS. iii. 8. 5; a third verse, with *çṛṇuyāma*, is added in PGS. i. 6. 3; ⌊MS., at iv. 9. 20, has four pādas, with *çṛṇuyā́ma* pushed to the fourth place by the insertion of *prábravāma* (ed. *prábruv-*) in the third;⌋ and the series is carried further in VS. xxxvi. 24, which, beginning as does PGS., has five pādas, ⌊with *prábravāma* in the fourth, and *ádīnāḥ syāma* in the fifth, and⌋ with the added ending *bhū́yaç ca çarádaḥ çatā́t*, which needs emendation. ⌊MGS., at i. 22. 11, agrees with VS.⌋ In TA. iv. 42. 5 and in HGS. i. 7. 10 ⌊the series is carried to eight pādas⌋: these agree from 1 to 7 ⌊with *páçyema*, *jī́vema*, *nándāma*, *módāma*, *bhávāma*, *çṛṇávāma*, *prábravāma*⌋, and differ only in the eighth, where TA. has *ájītāḥ syāma* against *ajitāḥ syāma* of HGS.; and both have the added ending *jyók ca sū́ryaṁ dṛçé*. In none of the other versions is there anything to help us with the doubtful forms in the Atharvan. In vs. 3, most of the mss. read *búddhema* (some *búdhema*); our emendation *búdhyema* is given also by the comm., and SPP. adopts it. In vs. 5, on the other hand, the mss., the comm., and SPP., give the wholly anomalous *pū́ṣema* (=*puṣṭiṁ labhemahi*, comm.); SPP. ought to have emended to *púṣyema*, as we had done. *Bhū́yema* (= *bhūyāsma*, comm.) in vs. 7 is another impossibility retained by SPP. In vs. 8 all the mss. have *bhū́yasī* ⌊or *-āsī*⌋; but the comm. has *-sīs*, and so SPP. has the courage to adopt and read it, as we had done before. *⌊At p. 543^{9}.⌋

68. With ceremonial performance.

[*Brahman.—ekarcam. mantroktakarmamātradevatyam. ānuṣṭubham.*]

Found in Pāipp. xix. Quoted once in the text of Kāuç. (139. 10), in the ceremony of introduction to Vedic study, as to be murmured prior to pronouncing, by pādas, the Gāyatrī (RV. iii. 62. 10), and the Atharvan verses iv. 1. 1 and i. 1. 1 (or 1–4). But the various schol. (the Paddhati, Daç. Kar., Keçavī) make frequent mention and use of it: thus (see note to Kāuç. 25. 36), it is reckoned to a *svastivācana;* it is used in the *sīmantonnayana* (to 35. 20) and *godāna* (to 53. 2) ceremonies; it is added (note to 57. 22) to vii. 33. 1 in the ceremony of restoring lost fire, in the initiation of a Vedic student; it is used in the *vedavratāni* (to 57. 32), in the *annaprāçana* (to 58. 19), and the preparation for the marriage ceremonies (to 75. 1), and for the *ājyatantra* (to 137. 4), and in the introduction to the *rājakarmāṇi* of § 14 (p. 315, l. 2). In all this is very probably to be seen only the influence of the occurrence of *védam* and of *kármāṇi kṛṇmahe* in the second half-verse; it need not imply any real comprehension of the obscure verse, with recognition of its appropriateness to all these various situations. ⌊As to the critical bearing of the uses of the vs. in the ritual, cf. the table on p. 896, and see p. 897, line 12.⌋

Translated: Griffith, ii. 319.

1. Of non-expansion and of expansion do I untie the aperture with magic; by those two having taken up the Veda, we then perform acts.

That is, doubtless, 'conduct sacred ceremonies.' All the mss.* have at the beginning *ávyasas* (p. *ávi॰asaḥ*), and so have Ppp., the Anukr., Kāuç. and all its scholiasts, and the comm.; whence of course also SPP.; it is unquestionably the Atharvan reading. Yet even the comm. can only say for it that it is the same as *avyacasas*, a syllable being omitted by Vedic license; and the analysis of the *pada*-text appears to be one of those wild and senseless guesses of which in this book it presents not a few examples. ⌊The important thing to observe in the pāda *avya[ca]saç ca vyacasaç ca* is the recurrence of so many confusingly similar syllables: the corruption is a case of haplography (cf. note to iv. 5. 5, and Bloomfield in AJP. xvii. 418); but one would expect *avyacaso vyacasaç ca.*⌋ The *pada*-mss. ⌊save SPP's J.⌋ have *vísyāmi* in **b** as an integral word; but the comm. understands *ví : syāmi*, and SPP., as well as our text, so reads; many of the mss. have *bí* instead of *ví.* One accents in **c** *vedám*, ⌊and one has *vedam*, without accent; Griffith's 'bunch of grass' implies the reading *vedám* here and at 72. 1⌋; we might conjecture *védim* as a better reading; *véda* is not to be expected in the Atharvan. ⌊The *Index* gives for books i.–xviii. three occurrences of *véda*, namely at iv. 35. 6; x. 8. 17; xv. 3. 7: at x. 8. 17 W. suggests that it is perhaps to be rendered simply by 'knowledge'; but in iv. and xv. it can hardly be aught else than 'Veda.'⌋ Some of the mss. accent *kṛṇmáhe.* There was no sufficient reason for altering the accent of *vyácasas* in our text to *vyacásas;* SPP. reads *vyác-* with the majority of his authorities. The comm. has no notion of what the verse really means: he gives two different expositions — one explaining *ávyacas* and *vyácas* to mean the two varieties of breathing, *prāṇa* and *vyāna*, the *bila* to be the *mūlādhāra*, and *veda* 'the Veda' (*akṣarātmakamantrasaṁgha*); the other taking the first two to be the *paramātman* and *jīvātman*, the *bila* the heart, and *veda* 'knowledge' (*cikīrṣitakarmaviṣayaṁ jñānam*). *⌊If I understand the Collation Book, W's P. actually begins with *avyacásaç cá vyácasáç ca*, which, apart from the wild accents, is worth noting.⌋

In Ppp., this hymn is immediately followed by our hymn 72.

69. To the waters: for long life.

[*Brahman.—catasraḥ. mantroktābdevatyāḥ. 1. āsury anuṣṭubh; 2. sāmny anuṣṭubh; 3. āsurī gāyatrī; 4. sāmny uṣṇih (1–4. 1-av.).*]

⌊Prose.⌋ Found also in Pāipp. xix. The four verses of this hymn are called in Kāuç. and Vāit. *jīvās*, and are prescribed to accompany the rinsing of the mouth with water in the *parvan* ceremony (Kāuç. 3. 4; Vāit. 1. 19, misunderstood by the editor), in a rite for long life at the reception of a Vedic student (Kāuç. 58. 7), and in the *madhuparka* ceremony (Kāuç. 90. 22); of these the comm. takes notice only of Kāuç. 58. 7. With this use is doubtless connected the attribution of the hymn in the Anukr. to the waters as divinity. ⌊As to the citation by technical designation, and especially as to the ritual uses, see p. 897, ¶ 2.⌋

Translated: Griffith, ii. 320.

1. Living are ye; may I live; may I live my whole life-time.

2. Living on are ye; may I live on; may I live my whole life-time.

3. Living together are ye; may I live together; may I live my whole life-time.

4. Lively are ye; may I live; may I live my whole life-time.

The comm. adds our hymn 70 as fifth verse to this hymn, and then commits the blunder of understanding Indra etc., there spoken of, as addressed with "living are ye" etc.; it is, of course, the waters that are meant, as the liturgical use plainly shows. In vs. 2 all authorities give *úpa jīvā́ stha* (p. *úpa : jīvā́ḥ : stha*); ⌊both editions give *upajīvā́s*⌋. In vs. 3 they have *saṁjīvā́s* (though with considerable variety of accent); most, too, accent *saṁjīvyā́sam.* The comm. reads *upajīvyās* and *saṁjīvyās*, which make the decidedly easier sense, 'fit to be lived on and with'; then the following clauses would mean 'may I live on you and with you.' Ppp. reads throughout *stu* instead of *stha.*

70. For long life.

[*Brahman.—ekarcam. sāuryam. 3-p. gāyatrī.*]

⌊Prose.⌋ Not found in Pāipp. ⌊See note to 69. 4.⌋
Translated: Griffith, ii. 320.

1. Live, O Indra; live, O Sūrya; live ye, O gods; may I live; may I live my whole life-time.

The mss. read *jī́vās* after *dévās,* and SPP. retains it, false accent and all. The comm. explains it by adding a *bhavata.*

71. For various blessings.

[*Brahman.—ekarcam. gāyatrīdāivatam. 3-av. 5-p. atijagatī.*]

Wanting in Pāipp. The comm. is unable to quote any authority as to its use; but he declares it to belong to the worship of the Veda that one has studied, or of the *gāyatrī.*
Translated: Zimmer, p. 204; Griffith, ii. 320.

1. Praised by me [is] the boon-giving Veda-mother. Let them urge on the soma-hymn of the twice-born. Having given to me life-time, breath, progeny, cattle, fame, property, Vedic splendor, go ye to the *brahma*-world.

A corresponding verse is found in the supplement (p. 915 of the Calc. ed.) ⌊p. 855 of the Poona ed.⌋ to TA. x. 36, reading thus: *stuto mayā varadā vedamātā pracodayantī pavane dvijātā: āyuḥ pṛthivyāṁ draviṇam brahmavarcasam mahyaṁ datvā prajātum brahmalokam* (the accentuation is only partial, and worthless); its variants hardly help the interpretation of our verse. The translation given above makes no pretense to being an intelligent one; it merely endeavors to make what sense it can, with least divergence from the manuscript readings. For **a** it implies *stutā́ máyā varadā́ vedamātā́*, which agrees throughout with the mss., save that they accent *vedamātā* in several different ways; the *pada*-mss. give *varadā* without division. For **b** is implied *prá codayantām pāvamānī́ṁ dvijā́nām* (with our edition); the mss. accent *pracodáyantām;* and ⌊excepting W's P.M.W., which give *pāvamānī́m*⌋ they read *pāvamānī́*, which SPP. adopts. In the second division, SPP. reads *paçúm*, with ⌊about⌋ half the authorities, and with the comm.; the remaining authorities favor our *paçū́n*, giving that or *paçū́ṁ.* The comm. explains *varadā* by *iṣṭakāmapradātrī*, and *vedamātā* by *vedasya rgādirūpasya mātā*, signifying the *sāvitrī*, and standing as subject to *pra codayantām*, which is *pluralis majestaticus*, as is also *vrajata.* ⌊Weber discusses *varadā* and the TA. passage at *Ind. Stud.* ii. 194 (as Whitney notes in the margin), and resolves *stuto* into *stutā u.*⌋

72. For the favor of the gods.

[*Bhṛgvañgiras Brahman.—ekarcam. paramātmadāivatam. trāiṣṭubham.*]

Follows in Pāipp. directly after hymn 68. It is given in full* in the Kāuç. text (139. 26), at the end of the ceremony of commencement of Vedic study; ⌊and the *pratīka* is cited at 139. 25;⌋ and the scholiasts add its use at the end of the *parvan* ceremonies (Keç. to section 6; p. 310, l. 5), and of the *piṇḍapitṛyajña* (Keç. to 89. 17; p. 371, l. 12), and to the *snānavrata* (note to 42. 18). *⌊As to the citation in *sakalapāṭha*, cf. p. 897, ¶ 3.⌋

Translated: Griffith, ii. 320.

1. Out of what receptacle we bore up the Veda, within that do we set it down; what is performed [and] sacrificed by the heroic might of the *bráhman*, with that fervor, O gods, favor ye me here.

Some of the mss. accent variously *abharāma* and *vedam;* ⌊Griffith renders by 'bunch of grass,' again (as at 68. 1) implying the accent *vedám:* but this accent is given only by SPP's S^{m}.;⌋ two or three of SPP's have *ṛtám* instead of *kṛtám* in **c**; the version in Kāuç. 139. 26 gives in place of either *adhītam.* Ppp. reads in **a**, **b** *udbharāmi veda tasminn antar va dudhmay enam.*

⌊Here ends the seventh and last *anuvāka*, with 18 hymns (or 14 or 13: see introd. to hymn 60, above); and with 55 verses, if we count them as they are numbered in the Berlin text. They are summed up as 55 verses by certain mss.—No mention of the ending of a *prapāṭhaka* is made in the colophon.⌋

⌊Pāippalāda excerpts concerning book xx.⌋

⌊Roth, at the end of his Collation, adds the Ppp. variants for verses 12 and 16 and 17 of AV. xx. 34; the hymn appears in Ppp. xiii. and corresponds to the *sá janāsa índraḥ* hymn, RV. ii. 12.⌋

⌊Verse 12. In **a**, Ppp. has *paryacarakṣac* instead of *paribhávaṁ;* its **b** is *yo vārgakasya vāpibat sutam;* its **c** reads *yajamānaṁ bahuṁ janaṁ;* and in **d**, it has *āmorucakṣat* for *ámūrchat.*⌋

⌊Verse 16. In **a**, Ppp. has *vyakṣat putror up-* for *vyàktaḥ pitrór up-*; its **b** is simply *bhuvana veda janitaḥ;* its **c** is *parasyā bhaviṣyamāṇo hrojokṣad.*⌋

⌊Verse 17. In **a**, Ppp. has *haryasyaçur* for *háryaçva āsutér.*⌋

⌊Then follows a note to the effect that nothing of the Kuntāpa hymns appears in Ppp.⌋

⌊Roth's Collation closes with the words:

"explicit feliciter 25. Juni 1884."⌋

INDEXES AND OTHER AUXILIARY MATTER

1. List of Non-metrical Passages of the Atharvan Saṁhitā

⌊Whitney gives a compact list of the prose passages in his *Index Verborum*, p. 5. It may be repeated here in different form and with slight revision. It is to be understood that the whole hymn is prose, except when otherwise specified, as by the giving of the verses.⌋

i. none
ii. 11; 16–24
iii. 26; 27; 29. 7
iv. 39. 1–8
v. 6. 4e, 9–14; 9; 10; 14. 8a; 16; 21. 11cd, 12; 24; 26 (parts); 27 (do.); 28. 1cd
vi. 10; 16. 4; 44. 3; 46. 1–2; 48; 79. 3; 83. 4; 99. 3; 123. 3–4
vii. 81. 4–5; 88; 89. 4; 97. 5–8
viii. 1. 14; 8. 22–24; 10
ix. 1. 14a, 21–24; 2. 13; 3. 25–31; 5. 16, 20–22, 23–30 (parts), 31–36; 6 (except verses 1–2); 7; 10. 24
x. 5 (except verses 22–24, 42–43, 45–50, and parts of 7–14, 36–41)
xi. 1. 35; 3 (except verses 19–22)
xii. 2. 42, 44; 3. 55–60 (parts); 5 (except verses 15–17, 47–53, 55–70)
xiii. 4. 14–15, 22–26, 46–56
xiv. none
xv. all
xvi. all (except 1. 10, 12, 13; 4. 2, 6; 6. 1–4, 11; 9. 1–2)
xvii. 1. 20–23
xviii. 2. 45ab; 3. 25–28 (parts), 30–35 (do.), 36–37; 4. 27, 67–68, 71–74, 76–87
xix. 9. 14; 17–19; 21; 22 (all but last verse); 23 (do.); 31. 12?; 44. 4–5; 45. 6–10; 51; 57. 2–4, 6; 60; 61; 69; 70

2. List of Hymns ignored by the Kāuçika-Sūtra

⌊In his copy of the Kāuçika, Whitney has noted the hymns in question. I have modified his list; but it can hardly be drawn with entire precision and certainty. Thus if we accept the statements of the scholiasts as to what hymns or verses are included in certain *gaṇas* or meant by certain terms (like *brahmagavyāu* at 48. 13 or *vṛṣaliñgāḥ* at 29. 15) or *pratīkas*, all the hymns under book v. and some others (like vi. 95) may be struck from the list. At 36. 13, *rathajitām* should mean vi. 130; but Dārila and Keçava both understand 130–132 to be intended. For some hymns as to which the reader, seeing an asterisk or a blank in Bloomfield's Index, might be in doubt, a few words may be said: iv. 4 is textually cited at 40. 14, and so is ix. 9 at 18. 25; for ii. 20–23, see introd. to ii. 19; and for iv. 7, see introd. to iv. 7. Hymns iii. 26–27 are really cited under the name *digyukte* at 14. 25; iv. 23–29, as the *mṛgāra*-hymns, at 27. 34; and vi. 35–36 as the *vāiçvānarīye* at 31. 5. Hymn vii. 81 is cited as the *dārçī*-verses at 24. 18. Certain pairs have the same *pratīka* and so give rise to questions: thus vii. 59. 1 and vi. 37. 3; vii. 73. 11 and ix. 10. 20; vii. 75. 1 and iv. 21. 7; xvi. 5. 1 and vi. 46. 2. Hymns vi. 94, vii. 92, and vii. 93 are perhaps doubtful. As to book xix., see p. 896. The table follows according to the three grand divisions.⌋

i. none
ii. none
iii. none
iv. none
v. 4, 5, 16, 18, 19
vi. 47, 95, 120, 131, 132
vii. 5, 23, 27, 28, 40, 47–49, 58, 59, 94

viii. 4, 9, 10
ix. 6, 10
x. 2, 7, 8
xi. 3, 5, 7, 8
xii. 5

xiii. 4
xiv. none
xv. all
xvi. P's 4, 5, 7, 8
xvii. none
xviii. none
xix. all but 51, 52, 59, 60, 64, 68
xx. all

3. Concordance of two Methods of citing the Kāuçika-Sūtra

⌊The references to this treatise in the commentary as printed in the Bombay edition are made by *adhyāya*, and by *kaṇḍikā* as numbered from the beginning of each *adhyāya*, but without giving the individual *sūtra*. Bloomfield and Whitney cite by *kaṇḍikā* as numbered from the beginning of the treatise, and by *sūtra*. The addition of the *sūtra* makes the reference more precise and convenient; but both methods are at fault. The citations should be by *adhyāya*, by *kaṇḍikā* as numbered from the beginning of the *adhyāya*, and by *sūtra*. For the convenience of those who wish to study the Kāuçika as cited by the comm., the following concordance is given. The Roman numerals with the smaller Arabic figures (at the left and middle of each column) show the citations according to the method of the Bombay edition; the larger Arabic figures show the *kaṇḍikās* as numbered by Bloomfield. A better way to harmonize the two methods than by the use of this table is to write on the upper outside corner of each odd page of Bloomfield's text-edition the *adhyāya* with a Roman numeral, and the *kaṇḍikā* as numbered from the beginning of the *adhyāya* with an Arabic numeral.

i.	1	1	iii.	4	21	v.	5	41	viii.	2	61	xi.	2	81	xiii.	9	101	xiii.	29	121
	2	2		5	22		6	42		3	62		3	82		10	102		30	122
	3	3		6	23		7	43		4	63		4	83		11	103		31	123
	4	4		7	24		8	44		5	64		5	84		12	104		32	124
	5	5	iv.	1	25		9	45		6	65		6	85		13	105		33	125
	6	6		2	26		10	46		7	66		7	86		14	106		34	126
	7	7		3	27	vi.	1	47		8	67		8	87		15	107		35	127
	8	8		4	28		2	48		9	68		9	88		16	108		36	128
	9	9		5	29		3	49	ix.	1	69		10	89		17	109		37	129
ii.	1	10		6	30	vii.	1	50		2	70	xii.	1	90		18	110		38	130
	2	11		7	31		2	51		3	71		2	91		19	111		39	131
	3	12		8	32		3	52		4	72		3	92		20	112		40	132
	4	13		9	33		4	53		5	73	xiii.	1	93		21	113		41	133
	5	14		10	34		5	54		6	74		2	94		22	114		42	134
	6	15		11	35		6	55	x.	1	75		3	95		23	115		43	135
	7	16		12	36		7	56		2	76		4	96		24	116		44	136
	8	17	v.	1	37		8	57		3	77		5	97		25	117	xiv.	1	137
iii.	1	18		2	38		9	58		4	78		6	98		26	118		2	138
	2	19		3	39		10	59		5	79		7	99		27	119		3	139
	3	20		4	40	viii.	1	60	xi,	1	80		8	100		28	120		4-5	140–1⌋

4. Concordance of Berlin and Bombay Hymn-numbers

⌊The discrepancies between the two editions have been duly explained in the proper places, and are discussed in vol. VII., p. cxxxiv, where all needed references to those explanations may be found.

Hymns of the Bombay ed.	The underwritten hymns or parts of hymns of the Berlin edition correspond to the hymns of the Bombay edition as numbered in either margin.					Hymns of the Bombay ed.
	Book viii.	Book ix.	Book xi.	Book xii.	Book xiii.	
1	1	1	1	1	1	1
2	2	2	2	2	2	2
3	3	3	3.1-31	3	3	3
4	4	4	3.32-49	4	4.1-13	4
5	5	5	3.50-56	5.1-6	4.14-21	5
6	6	6.1-17	4	5.7-11	4.22-28	6
7	7	6.18-30	5	5.12-27	4.29-45	7
8	8	6.31-39	6	5.28-38	4.46-51	8
9	9	6.40-44	7	5.39-46	4.52-56	9
10	10.1-7	6.45-48	8	5.47-61		10
11	10.8-17	6.49-62	9	5.62-73		11
12	10.18-21	7.1-26	10			12
13	10.22-25	8				13
14	10.26-29	9				14
15	10.30-33	10				15⌋

5. Pāippalāda Passages corresponding to Passages of the Vulgate

⌊**Primary use of the table, its genesis and character.**—Its primary use is for finding in the facsimile the Pāipp. parallel of a given Vulgate passage. For the genesis of the table, the reader will please consult pages lxxxv–lxxxvi. It is a provisional table; but it will be, as I hope, a very useful one, pending the appearance of the transliteration of the Kashmirian text with marginal references and index as explained at p. lxxxvii. The pencilled numbers described at p. lxxxv I have used with care in making the table; but since I have not verified the table from the facsimile, I do not warrant its accuracy, nor can I vouch for its completeness.⌋

⌊**Incidental uses of the table.**—It is of no small critical interest as giving a bird's-eye view of the mutual relations of the Vulgate and Pāippalāda material as respects general arrangement. Thus the cases in which hymns of a given Vulgate book correspond to hymns of the same book in Pāipp. are noticeably frequent in books i., ii., iii., and iv.; while Vulgate book vi. appears largely in book xix. of Pāipp. The fact that the hymns of book vii. appear mostly in the very last book of Pāipp. (in xx.) agrees remarkably with our conclusions respecting the character of that book as a supplement to the nucleus of the first grand division. So, again, the fact that the material of the second grand division is massed in

Pāipp. in its books xvi. and xvii. is a striking confirmation of the view that the Vulgate books viii.–xii. constitute a distinct unity subordinate to that of the whole saṁhitā. Even yet more striking is the fact that the material of the third grand division of the Vulgate, books xiii.–xviii., has been grouped by the Pāippalāda text-makers into a single book, their xviii. The fact has already been noted above (p. clix) in its proper connection; and the details of the correspondence are given below, in the next paragraph. It will be noticed that while nearly all of the *paryāya* material of division II. appears in Pāipp., nearly all of that of division III. is no less noticeably lacking, although it is probably recognized in the case of books xv. and xvi. as a part of the text. Once more, the table shows interesting examples of the breaking up in Pāipp. of material which, although treated as a hymn-unit in the Vulgate (cf. vi. 28), is devoid of internal connection. As was noted above (pages cli and cliv), the put-together character of some of the hymns in vii. appears plainly here; and the added verse by which the Vulgate hymn in vi. transcends the norm is conspicuously absent in Pāipp. — I may add that the table gives a conspectus of the number of the verses of the individual hymns which will sometimes prove useful. In vii., although retaining the Berlin numbering, I have made shift to take account of the true division of the material into hymns (cf. the table at vii. 6, 45, 54, 68, 72, 76).⌋

⌊**Vulgate grand division III. and Pāippalāda book xviii.** — This book fills just a trifle less than a dozen of the birch-bark leaves, namely leaves 228–239: its first verse (= first vs. of Vulgate xiv.) begins on the very last line of folio 227 b, and its last (= last vs. of Vulgate xviii.) ends on line 8 of folio 239 b with the vīpsā of Vulgate xviii. 4. 89 d, *oṁ vittam me asya rodasī.* The Pāipp. book falls between 313 a and 330 b of Roth's Kashmirian nāgarī transcript (p. lxxxi); but, in the citations which follow in this paragraph, reference is made, not to that transcript, but rather to the leaves of the birch-bark original as given in the facsimile, and the side of the leaf, recto or verso, is indicated by a or b, and the line by a number. The relations of Vulgate division III. to Pāipp. xviii. are obscured in the table on p. 1023 by the straggling verses of which account is there made; I therefore subjoin (p. 1015) a tabular statement designed expressly to make those relations clear. It will be observed, in the first place, that, on the one hand, the Vulgate books xiv. (wedding verses) and xvii. (Vishṇu sun-hymn), and the first half of xiii. (Rohita sun-hymns) are given substantially in full in Pāipp.; and that, on the other, the *paryāya*-books xv. (Vrātya) and xvi. (Paritta) and book xviii. (funeral verses) are not textually given, but are merely acknowledged as a part of the text by the citation of a few representative passages; and that, moreover, so far as Pāipp. xviii. is concerned, the *paryāya*-hymn xiii. 4 and the hymn xiii. 3

Conspectus of the Contents of Pāippalāda book xviii.

Vulgate			Birch-bark leaf side	line
xiv. 1.	1a	*satyenottabhitā bhūmis* (then substantially the whole hymn: 5 pages)	227b	20
	64d	*çivā syonāṣ patiloke vi rāja* (end of hymn)	230a	12
		Colophon of anuvāka 1		13
2.	1a	*tubhyam agre pary avahan* (then substantially the whole hymn: 6 pp.)		13
	75d	*dīrghan tāyus savitā kṛṇotu* (end of hymn and book)	233a	11
		Colophon of anuvāka 2		15
xiii. 1.	1a	*udīhi vājin yo 'psv antar* (then substantially the whole hymn: 4 pp.)		15
		Colophon of anuvāka 3 (to be expected 6 lines later)	235a	14
	55e	*rohitena riṣaṇābhṛtam* (end of hymn: vss. 56–60 wanting)		20
2.	1a	*ud asya ketavo divi* (then substantially the whole hymn: 4 pp.)		20
	46d	*pra bhānavas sasṛje nā[kam a]cha* (end of hymn: not of book)	237b	1
		Colophon of anuvāka 4		16
		Vulgate xiii. 3 and paryāya-hymn xiii. 4 are wanting		
xv. 1.	1	*vrādyāu vā ida agra āsīt* (with most of paryāya 1: 7 lines)		16
	8	to *iti brahmavādino vadanti* (end of paryāya 1)	238a	1
2.	1	then *sa prācīn diçam anu vy acalat* (and no more of xv.)		2
xvi. 1.	1	*atisṛṣṭo apāṁ vṛṣabho* (then 3 or 4 verses of paryāya 1: 3 lines)		2
4.	7	*agnir me dakṣaṁ dadhātu* (end of Vulgate anuvāka 1)		6
5.	1	*vidma te svapna janitram* (beginning of Vulgate anuvāka 2)		6
9.	1	*jitam asmākam udbhin[n]am asmākam* (beginning of last paryāya, namely 9 [not 8], of Vulgate anuvāka 2): then 4 lines		6
	4	ending with *vasumān bhūyāsam* (end of Vulgate anuvāka 2)		11
		Colophon of anuvāka 5		12
xvii. 1.	1a	*viṣāsahyaṁ sahamānam* (then substantially the whole hymn, namely 2 or 3 pages, ending)		12
	30d	*sahasraṁ prāṇā mayu te ramantām* (end of hymn and book)	239b	6
		Then follows, without a syllable intervening,		
xviii. 4.	89	*candramā apsv antar ā* (the entire last verse of hymn and book)		6
		Colophon of Pāippalāda book xviii.		9
vi. 1.	1	*doṣo gāya bṛhad gāya* (as beginning of Pāipp. xix.)		11

are ignored entirely. — It appears, secondly, that the order of Vulgate xiii. and xiv. is inverted in Pāipp.; but that the order of the remaining four books is the same for both recensions. — It appears, thirdly, that Pāipp. xviii. consists of 6 anuvākas, and that these anuvākas correspond in the main to certain Vulgate anuvākas: anuvākas 1 and 2 of Pāipp. to the two long anuvāka-hymns which make up Vulgate xiv.; 3 and 4 of Pāipp. to the first two anuvāka-hymns of Vulgate xiii.; and anuvāka 6 of

Pāipp.[1] to the Vulgate anuvāka-hymn, or book, xvii., and the representative verse of Vulgate xviii. — It appears, finally, that anuvāka 5, containing the representative citations from Vulgate books xv. and xvi., consists of hardly 16 lines. The fact that so brief a passage should figure in the text as an anuvāka (it is expressly so called in its colophon: 238 a 12) must, I think, be interpreted as indicating that these books were acknowledged as a part of the text by the text-makers (so Roth and Whitney: cf. p. 794). — The colophon of anuvāka 3, we may add, appears to be somewhat misplaced: another case of misdivision (cf. p. 814).⌋

⌊By way of correction to p. 794, line 10, we may add that Roth errs in saying that xvi. 8. 1 is given in Pāipp.; its pratīka is like that of 9. 1, but the facsimile actually shows 9. 1 and not 8. 1. This is in accord with the general method of scribal abbreviation (cf. p. cxx), for 9. 1 is the last paryāya, and the abbreviated book thus appears to be represented, as it should be, by the beginning and end of each of its two anuvākas. — A similar error has arisen at p. 884, in my second addition to the note on xviii. 4. 49, where this verse is said to come immediately after the end of Vulgate xvii. in Pāipp. The error is due to a slip of Roth's, who, in his Collation, had written xviii. 4. 49 where he should have written xviii. 4. 89. The latter is the last verse of xviii., and is therefore the one that we should expect as representative verse. The addition should be transposed from p. 884 to p. 894.⌋

⌊**Explanation of the table.** — The table follows the sequence of the hymns of the Vulgate, book by book. At the left of each column is the number of the hymn. Then follows the word "has," with the number of verses of which the hymn consists and a colon. If the hymn is lacking in Pāipp., the colon and all else is omitted. Otherwise, after the colon comes the word "at" and then the number of the leaf of Roth's Kashmirian nāgarī transcript (p. lxxxi) on which the beginning of the correspondent of the Vulgate passage concerned occurs, with the recto or verso of the leaf indicated by *a* or *b*. At the right is added in Roman numerals, immediately after the word "in," the book of the Kashmirian recension to which the passage concerned belongs. It is to be understood that the Vulgate passage includes the whole hymn unless the contrary is indicated by the specification of the verses of the hymn between the colon and the word "at." The number specifying the verses is to be understood as an ordinal throughout division I. and the Supplement (the short hymns). Elsewhere (that is, throughout divisions II. and III., the hymns of many verses) it is to be understood as a cardinal, and the abbreviation vss. or vs. is added. To find which verses of a given hymn are meant and the

---

⌊[1] There is no special colophon for this anuvāka, its place being taken by the colophon for the whole book.⌋

details of their order, the reader will have to consult the introduction to that hymn (cf. the introduction to ix. 3 or 4 or x. 2 or xi. 6).⌋

⌊**Manner of using the table.** — Example: to find in the facsimile of the birch-bark ms. the Pāippalāda passage corresponding to Vulgate xix. 50. 5. First find in the table the number of the leaf of Roth's Kashmirian nāgarī transcript, which is 196 b. Then find in the facsimile the number 196 b, noted in the margin in Roth's hand. Between that and 197 a will be found the beginning of the passage required, which in this case will be at line 1 of birch-bark folio 158 b, on plate 286, and in the Second Part. The passage belongs to book xiv. of the Kashmirian recension.⌋

⌊Users of the table will find it convenient to note clearly in pencil on the margin of each plate of the facsimile the number of the leaf of the transcript opposite the place where Roth has written it on the birch-bark original, since, by reason of repairs to the original or otherwise, Roth's numbers are sometimes hard to make out when taken singly. When taken together in their regular sequence, they can usually be identified with ease. Thus the 197 a on plate 286 (just cited) is very faint indeed; but the 197 b (some five inches lower down) is so plain that it enables us to identify the 197 a. Of the references to Roth's Kashmirian nāgarī transcript on the first 42 plates, only a few can be made out easily (6 a, 6 b, 7 a, 8 a, 11 b, 12 a, 12 b, 13 b, 14 a, 15 b, 16 a); but beginning with 19 a, on plate 43, there is usually little difficulty.⌋

⌊**Tabular Concordance.** — The table now follows on the next six pages. It is made up into pages in such a way as to give incidentally a good idea of the structure of the Vulgate text; and the same purpose I have endeavored to subserve also in the arrangement of the Table of Hymn-titles (pages 1024–1037): see especially pages 1034 and 1035.⌋

[FIRST GRAND DIVISION: BOOKS I.–VII.

Vulgate, Book I.

(Norm: 4 verses)

Hymn
1 has 4: at 3 a in i.
2 has 4: at 1 ?
3 has 9: 7, 8 at 346 b in xix.
4 has 4
5 has 4: 1–3 at 368 a in xix.
6 has 4: at 1 ?
7 has 7: at 67 a in iv.
8 has 4: 1–3 at 67 a in iv.
9 has 4: at 6 b in i.
10 has 4: at 3 b in i.
11 has 6: 2–4 at 2 b in i.
5 at ? in xx.
6 at ? in xx.
12 has 4: at 6 a in i.
13 has 4: 2–4 at 332 b in xix.
1 at ? in xix.
1 at 205 b in xv.
14 has 4: at 5 b in i.
15 has 4: at 8 a in i.
? at 367 a in xix.
16 has 4: at 4 a in i.
17 has 4: at 333 b in xix.
18 has 4: 1, 3 at 387 a in xx.
2 at ? in xx.
19 has 4: at 7 a in i.
20 has 4: 1–3 at 342 b in xix.
4 at 48 a in ii.
21 has 4: at 48 a in ii.
22 has 4: at 9 a in i.
23 has 4: at 6 a in i.
24 has 4: at 8 b in i.
25 has 4: at 10 a in i.
26 has 4: 1, 2 at 332 b in xix.
3, 4 at ? in xix.
27 has 4: at 356 a in xix.
28 has 4
29 has 6: 1–3, 5, 6 at 4 a in i.
30 has 4: at 5 a in i.
31 has 4: at 7 b in i.
32 has 4: at 8 a in i.
33 has 4: at 8 b in i.
34 has 5: 1, 2, 5 at 27 a in ii.
3 at ? in vi.
4 at 139 a in viii.
35 has 4

Vulgate, Book II.

(Norm: 5 verses)

Hymn
1 has 5: at 26 a in ii.
2 has 5: at 3 a in i.
3 has 6: 1, 2, 4, 5 at 3 b in i.
4 has 6: 1–5 at 27 b in ii.
5 has 7: 1, 3, 4 at 26 b in ii.
5–7 at ? in xiii.
6 has 5: at 61 b in iii.
7 has 5
8 has 5: 1 at 21 a in i.
9 has 5: at 27 b in ii.
10 has 8: at 24 b in ii.
11 has 5
12 has 8: at 26 a in ii.
13 has 5: 1, 4, 5 at 199 b in xv.
14 has 6: 1, 5, 6, 2, 3 at 25 b in ii.
4 at ? in v.
15 has 6: at 107 b in vi.
16 has 5: 1–4 at 38 b in ii.
17 has 7: at ? in ii.
18 has 5: at ? in ii.
19 has 5: at ? in ii.
20 has 5
21 has 5
22 has 5
23 has 5
24 has 8: 1–6 at 38 a in ii.
25 has 5: at 70 b in iv.
26 has 5: at 28 a in ii.
27 has 7: at 29 a in ii.
28 has 5: 1–4 at 4 b in i.
5 at ? in xv.
29 has 7: 1–3 at 344 a in xix.
4–7 at 5 a in i.
30 has 5: at 29 b in ii.
31 has 5: at 28 b in ii.
32 has 6: at 28 b in ii.
33 has 7: at 68 a in iv.
34 has 5: at 61 a in iii.
35 has 5: 1–4 at 18 a in i.
36 has 8: 1–5, 7 at 31 b in ii.

Vulgate, Book III.

(Norm: 6 verses)

Hymn
1 has 6: at 51 a in iii.
2 has 6: at 50 b in iii.
3 has 6: at 45 a in ii.
4 has 7: at 49 a in iii.
5 has 8: 1–7 at 54 a in iii.
6 has 8: 1–5, 7, 8 at 50 a in iii.
7 has 7: at 49 b in iii.
8 has 6: 1–4 at 6 b in i.
5 = vi. 94.1 in xix.
9 has 6: at 51 b in iii.
10 has 13: 1–8, 10–12 at 22 a in i.
11 has 8: 1–4 at 14 a in i.
12 has 9: 1–5, 7 at 56 a in iii.
6 at 389 b in xx.
8 at 308 a in xvii.
13 has 7: 1–6 at 50 b in iii.
14 has 6: 1–4, 6 at 28 b in ii.
15 has 8: 1, 2, 4, 6 at 370 b in xix.
4 at 12 b in i.
16 has 7: at 78 a in iv.
17 has 9: 2, 1, 5, 4 at 32 a in ii.
3 at ? in xix.
6 at ? in xix.
6 at ? in xii.
18 has 6: 1, 2, 4, at 124 a in vii.
19 has 8: at 55 b in iii.
20 has 10: 1–9 at 62 a in iii.
21 has 10: 1–9 at 53 a in iii.
10 at 123 b in vii.
22 has 6: 1–5 at 55 a in iii.
23 has 6: at 54 a in iii.
24 has 7: 1–6 at 97 a in v.
25 has 6
26 has 6: 1, 3–5 at 53 a in iii.
27 has 6: 1, 2, 4–6 at 57 a in iii.
28 has 6
29 has 8
30 has 7: at 93 a in v.
31 has 11

Vulgate, Book IV.

(Norm: 7 verses)

Hymn
1 has 7: at 83 b in v.
2 has 8: at 83 b ? in iv.
3 has 7: 1–4, 6, 7, at 27 a in ii.
4 has 8: 1–6, 8, at 67 b in iv.
? at 340 a in xix.
5 has 7: at 68 a in iv.
6 has 8: 2–8 at 87 a in v.
7 has 7: 1 at 87 b in v.
2–6 at 24 b in ii.
7 at 110 b in vi.
8 has 7: at 65 a in iv.
9 has 10: 2–10 at 129 a in viii.
10 has 7: 1–4, 6, 7 at 75 b in iv.
11 has 12: at 58 a in iii.
12 has 7: at 71 b in iv.
13 has 7: at 92 b in v.
14 has 9: 1–6 at 64 a in iii.
7–9 at ? in xvi.
15 has 16: 1, 3–14, 16 at 86 a in v.
16 has 9: 2, 3, 5, 7, 8 at 100 a in v.
4, 6 at 98 a in v.
17 has 8: 1–6 at 95 a in v.
8 at 33 b in ii.
18 has 8: at 95 a in v.
19 has 8: at 96 a in v.
20 has 9: at 130 a in viii.
21 has 7
22 has 7: at 56 b in iii.
23 has 7: at 79 a in iv.
24 has 7: at 82 a in iv.
25 has 7: at 79 b in iv.
26 has 7: at 80 b in iv.
27 has 7: at 80 a in iv.
28 has 7: at 81 a in iv.
29 has 7: at 81 b in iv.
30 has 8
31 has 7: at 70 a in iv.
32 has 7: at 78 b in iv.
33 has 8: at 77 b in iv.
34 has 8: at 115 b in vi.
35 has 7
36 has 10
37 has 12: 1–8, 10–12 at 178 a in xiii.
38 has 7
39 has 10: 9 at 185 a in xiii.
40 has 8

Vulgate, Book V.

(Norm: 8 verses)

Hymn
1 has 9: at 105 b in vi.
2 has 9: at 105 a in v.
3 has 11: at 84 b in v.
4 has 10: 1–3 at 336 b in xix.
5–7 at 338 b in xix.
8–10 at 30 a in ii.
5 has 9: at 107 a in vi.
6 has 14: 1–5, 8–14 at 110 b in vi.
7 has 10
8 has 9: 1–6, 8, 9 at 126 b in vii.
9 has 8
10 has 8
11 has 11: at 128 a in viii.
12 has 11
13 has 11: 2–11 at 128 b in viii.
? at 11 b in i.
14 has 13: 1, 2, 4, 6–8, 10–12 at 117 a in vii.
9, 13 at 37 a in ii.
15 has 11: at ? in viii.
16 has 11: at 130 a in viii.
17 has 18: 1–7, 9–11 at 148 a in ix.
18 at ? in ix.
18 has 15: 1–6, 8–15 at 149 b in ix.
19 has 15: 1–4, 7, 8, 10, 12 at 150 b in ix.
15 at ? in ix.
20 has 12: at 156 a in ix.
21 has 12
22 has 14: 1, 3–10, 12, 14, at 176 a in xiii.
? at 94 a in v.
13 at 10 a in i.
23 has 13: 1–9, 13 at 117 b in vii.
24 has 17: 1, 2, 4, 7–12, 14, 15, 17 at 200 b in xv.
25 has 13: 1, 3–13 at 176 b in xiii.
26 has 12: at 140 b in ix.
27 has 12: at 140 a in ix.
28 has 14: 1, 3–11 at 42 a in ii.
29 has 15: 1–9, 12–15 at 185 a in xiii.
30 has 17: at 147 a in ix.
31 has 12: 12 at 11 a in i.

Vulgate, Book VI.

(Norm: 3 verses)

Hymn
1 has 3: at 330 b in xix.
2 has 3: at 331 a in xix.
3 has 3: at 331 a in xix.
4 has 3: at 331 b in xix.
5 has 3: at 332 b in xix.
6 has 3: at 332 b in xix.
7 has 3: at ? in xix.
8 has 3
9 has 3: at ? in ii.
10 has 3
11 has 3: at 339 a in xix.
12 has 3: at 333 a in xix.
13 has 3: at 333 b in xix.
14 has 3: at 340 a in xix.
15 has 3: at 334 a in xix.
16 has 4: 1–3 at 334 a in xix.
17 has 4: 2–4 at 333 a in xix.
18 has 3: at 335 b in xix.
19 has 3: at 335 b in xix.
20 has 3: 3 at ? in xiii.
21 has 3: at 10 a in i.
22 has 3: at 348 b in xix.
23 has 3: at 333 b in xix.
24 has 3: at 335 b in xix.
? at 55 b in iii.
25 has 3: at 334 a in xix.
26 has 3: at 345 a in xix.
27 has 3: at 340 a in xix.
28 has 3: 1 at 340 b in xix.
2 at 158 b in x.
3 at 353 a in xix.
29 has 3
30 has 3: at 350 a in xix.
31 has 3: at 368 a in xix.
32 has 3: 1, 2 at 338 b in xix.
33 has 3: at 353 a in xix.
34 has 5: 1, 3, 4 at 368 a in xix.
35 has 3: at 337 a in xix.
36 has 3: at 333 a in xix.
37 has 3: at 385 b in xx.
38 has 4: at 29 b in ii.
39 has 3: ? at 336 a in xix.
? at 338 a in xix.
40 has 3: 1, 2, at plate 14 in i.
41 has 3
42 has 3: at 336 b in xix.
43 has 3: at 358 a in xix.
44 has 3: 1 ab at 65 a in iii.
1 cd, 2 at 395 a in xix.

FIRST GRAND DIVISION: BOOKS I.–VII. (*Continued*)

Vulgate, Book VI. (*Continued*)

(Norm: 3 verses)

Hymn

45 has 3: at ? in xix.
46 has 3: 1, 3 at ? in xix.
3 at 36 b in ii.
47 has 3: at 366 b in xix.
48 has 3
49 has 3: at 356 b in xix.
50 has 3: 2 at 346 a in xix.
51 has 3: at 366 b in xix.
? at 106 a in vi.
52 has 3: at 335 b in xix.
? at 24 a in i.
53 has 3: at 336 a in xix.
? at 66 b in iv.
54 has 3: at 336 a in xix.
55 has 3
56 has 3: at 337 b in xix.
57 has 3: at 337 b in xix.
58 has 3: 1, 2 at 337 b in xix.
59 has 3: at 341 a in xix.
60 has 3: at 341 a in xix.
61 has 3: at 341 a in xix.
62 has 3: at 355 a in xix.
63 has 4: 1, 2 at 338 b in xix.
4 at 335 a in xix.
64 has 3: 1, 2 at 379 a in xix.
65 has 3: 1, 2 ab, 3 cd at 339 a in xix.
66 has 3: at 339 a in xix.
67 has 3
68 has 3: at 344 a in xix.
69 has 3: 1 at 36 a in ii.
2 at 357 b in xix.
70 has 3
71 has 3: at 34 a in ii.
1 at 384 a in xx.
72 has 3: at 384 a ? in xx.
73 has 3: at 338 a in xix.
74 has 3: at 342 a in xix.
75 has 3: at 342 a in xix.
76 has 4: at 342 a in xix.
77 has 3: at 342 b in xix.
78 has 3: at 343 a in xix.
79 has 3: at 343 b in xix.
80 has 3: at 343 a in xix.
81 has 3: at 343 b in xix.
82 has 3: at 343 b in xix.
83 has 4: 1–3 at 7 b in i.
84 has 4

Vulgate, Book VI. (*Continued*)

(Norm: 3 verses)

Hymn

85 has 3: at 334 b in xix.
86 has 3: at 335 a in xix.
87 has 3: at 334 b in xix.
88 has 3
89 has 3
90 has 3: at 344 b in xix.
91 has 3: at 344 b in xix.
92 has 3: at 359 a in xix.
93 has 3: at 341 b in xix.
94 has 3: 1 at 341 b in xix.
95 has 3
96 has 3: at 339 a in xix.
97 has 3: at 339 b in xix.
98 has 3: at 339 b in xix.
99 has 3: at 340 a in xix.
100 has 3: at 340 a in xix.
101 has 3
102 has 3: at 341 a in xix.
103 has 3: at 345 a in xix.
104 has 3: at 371 b in xix.
105 has 3: 2 ab at 349 b in xix.
106 has 3: at 358 a in xix.
107 has 4: at 367 a in xix.
108 has 5: 1, 2, 5 at 344 a in xix.
109 has 3: at 352 b in xix.
110 has 3
111 has 4
112 has 3: 1, 2 at 347 b in xix.
3 at ? in i.
113 has 3: 1 ab at ? in i.
114 has 3: at 233 b in xvi.
115 has 3: at 234 a in xvi.
116 has 3: at 234 a in xvi.
117 has 3: at 234 a in xvi.
118 has 3: at 234 b in xvi.
119 has 3: at 234 b in xvi.
120 has 3: at 235 a in xvi.
121 has 4: 1 ab, 2 ab, 3, 4 at 235 a in xvi.
122 has 5: 2, 3 at 235 b in xvi.
123 has 5
124 has 3
125 has 3: at 252 b in xv.
126 has 3: at 122 b in vii.
127 has 3
128 has 4: 1, 2, 4 at 350 b in xix.

Vulgate, Book VI. (*Concluded*)

(Norm: 3 verses)

Hymn

129 has 3: at 356 b in xix.
130 has 4
131 has 3
132 has 5
133 has 5: at 100 b in v.
134 has 3: at 100 b in v.
135 has 3: at 100 b in v.
136 has 3
137 has 3: 2 at 16 a in i.
138 has 5: 1–4 at ? in i.
139 has 5
140 has 3: at ? in xix.
141 has 3: at 348 a in xix.
142 has 3

Vulgate, Book VII.

(Norm: 1 verse)
(*According to Berlin numbering*)
Hymn
1 has 2: at 376 a in xx.
2 has 1: at 376 b in xx.
3 has 1: at 377 a in xx.
4 has 1: at 377 a in xx.
5 has 5: 1, 2 at 377 a in xx.
6 has 2: at 376 b in xx.
and 2: at 376 b in xx.
7 has 1: at 376 b in xx.
8 has 1: at 377 b in xx.
9 has 4: 4 at ? in xx.
10 has 1
11 has 1
12 has 4: 1, 2 at 388 b in xx.
13 has 2: at 347 a in xix.
14 has 4: 3, 4 at 377 b in xx.
15 has 1: at 377 b in xx.
16 has 1
17 has 4: 1 at 11 a in i.
2–4 at 377 a in xx.
18 has 2: at ? in xx.
19 has 1: at 348 b in xix.
20 has 6: at 378 a in xx.
21 has 1: at 378 b in xx.
22 has 2: at 378 b in xx.
23 has 1 (cf. iv. 17. 5)
24 has 1
25 has 2: at 384 b in xx.
26 has 8: 1–3 at 379 b in xx.
27 has 1
28 has 1: at ? in xx.
29 has 2: at 379 b in xx.
30 has 1
31 has 1
32 has 1: at ? in xx.
33 has 1: at 114 a in vi.
34 has 1: at ? in xx.
35 has 3: 1 at ? in xx.
2 at 393 b in xx.
36 has 1: at ? in xx.
37 has 1
38 has 5: 1, 2 at ? in xx.
3–5 at 60 a in iii.
39 has 1: at 381 b in xx.
40 has 2: at 381 b in xx.
41 has 2: at 381 b in xx.
42 has 2: at 23 b in i.
43 has 1
44 has 1: at 384 b in xx.
45 has 1: at 383 b in xx.
and 1: at 383 b in xx.

Vulgate, Book VII. (*Continued*)

(Norm: 1 verse)
Hymn
46 has 3: at 383 b, 382 b in xx.
47 has 2: at 379 a in xx.
48 has 2: at 382 a in xx.
49 has 2
50 has 9: 1, 2, 5 at 337 a in xx.
3 at ? in xx.
7 at 308 a in xvii.
8, 9 at 12 a in i.
51 has 1: at ? in xv.
52 has 2
53 has 7: 1 at 379 a in xx.
2–4 at 382 a in xx.
7 at 86 a in v.
54.1 is 1: at 390 b in xx.
54.2 at 405 b in xx.
55.1
(54.2 and 55.1 make 1 hymn)
56 has 8: 1–4 at 384 a in xx.
8 at ? in ?
57 has 2: 1 at ? in xx.
2 at ? in xx.
58 has 2: at 379 b in xx.
59 has 1 (cf. vi. 37. 3)
60 has 7: 1–6 at 59 a in iii.
61 has 2: 1 cd at 353 b in xx.
62 has 1: at ? in xx.
63 has 1: at 394 b in xx.
64 has 2: at ? in xx.
65 has 3
66 has 1: at 394 b in xx.
67 has 1
68.1–2 are 2
.3 is 1
69 has 1: at ? in xx.
70 has 5: 1, 2 at 352 a in xix.
71 has 1: at 352 b in xix.
72.1–2 are 2
.3 is 1
73 has 11: 1–6 at 382 b in xx.
10, 11 at 381 a in xx.
74 has 4
75 has 2
76.1–4 are 4: 1 at 7 b in i.
3, 4 ab at 363 b in
xix. [xix.
.5–6 are 2: 5 cd at 363 b in
6 at ? in xx.
77 has 3: 2, 3 at 394 a in xx.
78 has 2: at 321 a in xx.
79 has 4: 1 at ? in xx.
2, 3 at 22 a in i.

Vulgate, Book VII. (*Concluded*)

(Norm: 1 verse)
Hymn
80 has 4: 1, 4 at 21 b in i.
81 has 6
82 has 6: 2, 6 at 394 a in xx.
3 at 61 b in iii.
83 has 4: 1, 2 at 394 b in xx.
84 has 3: 1 at 62 a in iii.
85 has 1
86 has 1
87 has 1: at ? in xx.
88 has 1: at ? in xx.
89 has 4: 1–3 at 10 b in i.
90 has 3: at 393 a in xx.
91 has 1
92 has 1
93 has 1
94 has 1: at 334 b in xix.
95 has 3
96 has 1: at ? in xx.
97 has 8: at 395 a in xx.
? at 383 a in xx.
98 has 1: at 395 b in xx.
99 has 1
100 has 1: at 396 a in xx.
101 has 1: at 396 a in xx.
102 has 1
103 has 1: at ? in xx.
104 has 1: at 378 a in xx.
105 has 1: at 380 a in xx.
106 has 1: at 386 a in xx.
107 has 1
108 has 2
109 has 7: at 69 a in iv.
110 has 3: 1, 2 at ? in xx.
3 at ? in xx.
111 has 1: at 381 b in xx.
112 has 2
113 has 2: at 385 a in xx.
114 has 2: 1 at 385 a in xx.
115 has 4: 1, 2 at 385 b in xx.
116 has 2
117 has 1
118 has 1

SECOND GRAND DIVISION: BOOKS VIII.–XII.

Vulgate, Book VIII.

(Paryāya-hymn: 10)

Hymn
1 has 21: at 207 b in xvi.
2 has 28: 27 vss. at 209 a in xvi.
3 has 26: at 211 a in xvi.
4 has 25: at 213 a in xvi.
5 has 22: 21 vss. at 223 a in xvi.
6 has 26: at 250 b in xvi.
7 has 28: at 215 a in xvi.
8 has 24: at 224 b in xvi.
9 has 26: 24 vss. at 218 b in xvi.
P 10 has 33: 30 vss. at 274 b in xvi.

Vulgate, Book X.

(Partly prose: hymn 5)

Hymn
1 has 32: at 227 a in xvi.
2 has 33: 29 vss. at 238 b in xvi.
3 has 25: 23 vss. at 240 b in xvi.
4 has 26: at 217 a in xvi.
5 has 50: 41 vss. at 272 b in xvi.
4 vss. at 15 a in i.
6 has 35: 25 vss. at 231 a in xvi.
7 has 44: 40 vss. at 290 b in xvii.
8 has 44: 25 vss. at 262 b, at 261 b, and at 263 in xvi.
9 has 27: at 275 b in xvi.
10 has 34: 33 vss. at 265 a in xvi.

Vulgate, Book XII.

(Paryāya-hymn: 5)

Hymn
1 has 63: 61 vss. at 285 b in xvii.
? at 373 b in xix. ?
2 has 55: 53 vss. at 304 b in xvii.
? at 395 a in xx. ?
3 has 60: 59 vss. at 308 a in xvii.
4 has 53: at 295 b in xvii.
P 5 has 73: 61 vss. at 278 b in xvi.

Vulgate, Book IX.

(Paryāya-hymns: 6 and 7)

1 has 24: at 226 a in xvi.
? at 108 a
? at 69 b
(see p. 517, last ¶)
2 has 25: 24 vss. at 248 b in xvi.
3 has 31: at 229 a in xvi.
4 has 24: at 221 b in xvi.
5 has 38: 20 vss. at 259 a in xvi.
9 vss. at ? in xvi.
3 vss. at 64 b in iii.
2 vss. at 139 a in viii.
(see p. 533, ¶ 2)
P 6 has 62: 59 vss. at ? in xvi.
P 7 has 26: 24 vss. at ? in xvi.
8 has 22: 21 vss. at 247 b in xvi.
9 has 22: at 242 a in xvi.
10 has 28: 23 vss. at 242 a in xvi.

Vulgate, Book XI.

(Paryāya-hymn: 3)

1 has 37: at 255 b in xvi.
2 has 31: at 263 b in xvi.
P 3 has 56: ? vss. at 236 a in xvi.
(see p. 625, ¶ 7)
4 has 26: at 220 a in xvi.
5 has 26: at 283 b in xvi.
6 has 23: 20 vss. at ? in xv.
7 has 27: 26 vss. at 252 a in xvi.
8 has 34: 32 vss. at 253 b in xvi.
9 has 26: bits of 15–17 at ? in xvii.
10 has 27

THIRD GRAND DIVISION: BOOKS XIII.–XVIII.: SEE P. 1014

Vulgate, Book XIII.

(Rohita sun-hymns)

(Paryāya-hymn: 4)

Hymn [xviii.
1 has 60: 55 vss. at 321 b in
1 vs. at ? in xx.
2 has 46: at 324 b in xviii.
3 has 26: 1 vs. at 66 a in iv.
P 4 has 56

Vulgate, Book XIV.

(Wedding verses)

1 has 64: 60 vss. at 313 a in
xviii.
1 vs. at 76 a in iv.
1 vs. at 395 b in xx.
2 has 75: 73 vss. at 316 b in
xviii.

Vulgate, Book XV.

(Vrātya-book)

(Consists of 7 + 11 paryāyas)

Hymn
P 1 has 8: at 328 a in xviii.
P 2 has 4: 1 phrase at 328 a in
xviii.
The rest (P 3–P 18) is lacking

Vulgate, Book XVI.

(Paritta)

(Consists of 4 + 5 paryāyas)

The beginning and the end of each of its two anuvākas are given at 328 ab in xviii. See p. 1016.

Vulgate, Book XVII.

(Vishṇu sun-hymn)

Hymn
1 has 30: 27 vss. at 328 b in
xviii.

Vulgate, Book XVIII.

(Funeral verses)

1 has 61: 1 vs. at 34 a in ii.
2 has 60: 1 vs. at 373 b in xix.
1 vs. at 398 a in xx.
3 has 73: 1 vs. at 383 b in xx.
4 has 89: 1 vs. at 330 b in
xviii.
See pp. 814, 1016.

SUPPLEMENT: BOOK XIX.

Vulgate, Book XIX.

(After-gleanings)

1 has 3: at 367 a in xix.
2 has 5: at 131 b in viii.
3 has 4: at 388 a in xx.
4 has 4: 2–4 at 350 a in xix.
5 has 1: at 386 a in xx.
6 has 16: 1–6, 9–16 at 142 a
in ix.
7 has 5
8 has 7: 4–6 at 400 a in xx.
9 has 14
10 has 10: at 183 a in xiii.
11 has 6: at 183 b in xiii.
12 has 1
13 has 11: at 118 b in vii.
14 has 1
15 has 6: at 62 b in iii.
16 has 2
17 has 10
18 has 10
19 has 11
20 has 4
21 has 1
22 has 21
23 has 30
24 has 8: 1, 3–8 at 200 b in xv.
25 has 1

Vulgate, Book XIX.

(*Continued*)

26 has 4: 4 at 403 a in xx.
27 has 15: 1–11, 14, 15 at 162 a
in x.
28 has 10: at 187 a in xiii.
29 has 9: at 187 b in xiii.
30 has 5: at 187 b in xiii.
31 has 14: at 160 b in x.
32 has 10: at 172 b in xii.
? at 65 a
33 has 5: at 173 a in xii.
34 has 10: at 168 b in xi.
35 has 5: at 168 b in xi.
36 has 6: at 33 b in ii.
37 has 4
38 has 2: at 349 b in xix.
39 has 10: at 122 b in vii.
40 has 4: 1 at 362 a in xix.
41 has 1
42 has 4: bits at ? in ?
43 has 8
44 has 10: at 198 b in xv. [xv.
45 has 10: 1–8, 10 at 199 a in
? at 60 b in iii.
46 has 7: at 74 b in iv.
47 has 10: at 114 b in vi.
48 has 6: at 115 a in vi.

Vulgate, Book XIX.

(*Concluded*)

49 has 10: at 196 a in xiv.
50 has 7: at 196 b in xiv.
51 has 2
52 has 5: at 9 b in i.
53 has 10: 1–6 at 189 a in xiv.
7–10 at 171 a in xii.
54 has 6: at 171 a in xii.
55 has 7: 1 at 401 a in xx.
56 has 6: at 52 a in iii.
57 has 6(5): 1 at 36 b in ii.
58 has 6: 1–4 at 24 a in i.
59 has 3
60 has 2
61 has 1
62 has 1
63 has 1
64 has 4
65 has 1: at 281 b in xvi.
66 has 1: at 281 b in xvi.
67 has 8
68 has 1: at 359 b in xix.
69 has 4: at ? in xix. ?
70 has 1
71 has 1
72 has 1: at 359 b in xix.⌋

6. Whitney's English Captions to his Hymn-translations

⌊**These captions form an important element in his interpretation of this Veda.** — Upon this subject I have already spoken in the proper place, above, p. xcv, which see. I would merely repeat the statement that these captions or hymn-titles have been formulated with much care and deliberation by the author, and give briefly his view of the general purport of each hymn. The absence of a positive view in them is often to be taken as indicating that he could not accept the view of his predecessors. Such titles of individual hymns as are not from Whitney's hand are enclosed in ell-brackets; but the headings to the Grand Divisions and to the books of division III. and to the *paryāyas* of books xv. and xvi., although not bracketed, are from the editor's hand.⌋

⌊**In tabular form, they give a useful conspectus of the subject-matter of this Veda.** — While this fact is obvious, it is perhaps not so obvious that the giving of this table as a part of the Table of Contents in volume VII., beginning on p. xv, would have detracted much from the perspicuity of that table as a guide to this work as a whole. Moreover, such a table as this is more naturally sought near the end of the work, and the balance of the two volumes is better maintained by putting these pages in volume VIII.⌋

HYMN-NUMBER

First Grand Division. — Books I.–VII.

PAGE

Seven books of short hymns (433) of miscellaneous subjects

I. Book the first

1 For the retention of sacred learning . . . 1
2 Against injury and disease: with a reed . . . 2
3 Against obstruction of urine: with a reed . . . 3
4 To the waters: for blessings . . . 4
5 To the waters: for blessings . . . 5
6 To the waters: for blessings . . . 6
7 To Agni: for the discovery of sorcerers . . . 7
8 To Agni and other gods: for the discovery of sorcerers . . . 8
9 For some one's advancement and success . . . 9
10 For some one's release from Varuṇa's wrath . . . 10
11 For successful childbirth . . . 11
12 Against various ailments (as results of lightning?) . . . 12
13 Deterrent homage to lightning . . . 14
14 Imprecation of spinsterhood on a woman . . . 15
15 With an oblation: for confluence of wealth . . . 16
16 Against demons: with an amulet of lead . . . 17
17 To stop the vessels of the body . . . 18
18 Against unlucky marks . . . 19
19 Against enemies . . . 20
20 Against enemies and their weapons . . . 21

21 Against enemies . . . 22
22 Against yellowness (jaundice) . . . 22
23 Against leprosy: with a healing herb . . . 23
24 Against leprosy . . . 24
25 Against fever (*takmán*) . . . 25
26 For protection from the wrath of the gods . . . 26
27 Against various evils . . . 27
28 Against sorcerers and witches . . . 28
29 For a chief's success: with an amulet . . . 29
30 For protection: to all the gods . . . 30
31 To the divine guardians of the quarters . . . 31
32 Cosmogonic . . . 32
33 To the waters: for blessings . . . 33
34 A love-spell: with a sweet herb . . . 34
35 For long life etc.: with a gold amulet . . . 35

II. Book the second

1 Mystic . . . 37
2 To Gandharvas and Apsarases . . . 39
3 For relief from flux: with a certain remedy . . . 40
4 Against various evils: with a *jañgiḍá* amulet . . . 42
5 Praise and prayer to Indra . . . 43
6 Praise and prayer to Agni . . . 45
7 Against curses and cursers: with a plant . . . 47
8 Against the disease *kṣetriyá*: with a plant . . . 48
9 Against possession by demons: with an amulet . . . 50
10 For release from evils, and for welfare . . . 51
11 To counteract witchcraft: with an amulet . . . 53
12 ⌊Against such as would thwart my incantations⌋ . . . 53
13 For welfare and long life of an infant . . . 56
14 Against *sadā́nvās* . . . 57
15 Against fear . . . 59
16 For protection . . . 60
17 For various gifts . . . 61
18 For release from demons and foes . . . 61
19 Against enemies: to Agni (fire) . . . 62
20 The same: to Vāyu (wind) . . . 63
21 The same: to Sūrya (sun) . . . 63
22 The same: to the moon . . . 63
23 The same: to water . . . 63
24 Against *kimīdíns*, male and female . . . 63
25 Against *káṇvas*: with a plant . . . 64
26 For safety and increase of kine . . . 66
27 For victory in disputation: with a plant . . . 67
28 For long life for a certain person (child?) . . . 68
29 For some one's long life and other blessings . . . 70
30 To secure a woman's love . . . 72
31 Against worms . . . 73
32 Against worms . . . 74
33 For expulsion of *yákṣma* from all parts of the body . . . 76
34 Accompanying the sacrifice of an animal . . . 77
35 To expiate errors in the sacrifice: to Viçvakarman . . . 79
36 To get a husband for a woman . . . 81

III. Book the third

1 Against enemies . . . 84
2 Against enemies . . . 86
3 For the restoration of a king . . . 87
4 To establish a king . . . 89
5 For prosperity: with a *parṇá*-amulet . . . 91
6 Against enemies: with *açvatthá* . . . 92
7 Against the disease *kṣetriyá* . . . 94
8 For authority . . . 96
9 Against *víṣkandha* and other evils . . . 98
10 To the *ekāṣṭakā́* (day of moon's last quarter) . . . 99
11 For relief from disease, and for long life . . . 103
12 Accompanying the building of a house . . . 104
13 To the waters . . . 107
14 A blessing on the kine . . . 109
15 For success in trade . . . 111
16 Morning invocation to various gods, especially Bhaga . . . 113
17 For successful agriculture . . . 114
18 Against a rival wife: with a plant . . . 117
19 To help friends against enemies . . . 119
20 To Agni and other gods: for various blessings . . . 121
21 With oblation to the various forms of fire or Agni . . . 123
22 To the gods: for splendor (*várcas*) . . . 126
23 For fecundity . . . 127
24 For abundance of grain . . . 129
25 To command a woman's love . . . 130
26 Homage to the gods of the quarters etc. ⌊snake charms?⌋ . . . 131
27 The same: with imprecation on enemies . . . 133
28 To avert the ill omen of a twinning animal . . . 134
29 With the offering of a white-footed sheep . . . 135
30 For concord . . . 137
31 For welfare and long life . . . 139

IV. Book the fourth

1 Mystic . . . 142
2 To the unknown god . . . 145
3 Against wild beasts and thieves . . . 148
4 For recovery of virility: with a plant . . . 149
5 An incantation to put to sleep . . . 151
6 Against the poison of a poisoned arrow . . . 152
7 Against poison . . . 154
8 Accompanying the consecration of a king . . . 156
9 For protection etc.: with a certain ointment . . . 158
10 Against evils: with a pearl-shell amulet . . . 161
11 In praise of the draft-ox . . . 163
12 To heal serious wounds: with an herb . . . 166
13 For healing . . . 168
14 With the sacrifice of a goat . . . 169
15 For abundant rain . . . 172
16 The power of the gods . . . 176
17 Against various evils: with a plant . . . 179
18 Against witchcraft: with a plant . . . 181
19 Against enemies: with a plant . . . 182
20 To discover sorcerers: with an herb . . . 184

21 Praise of the kine . . . 186
22 For the success and prosperity of a king . . . 188
23 Praise and prayer to Agni . . . 190
24 Praise and prayer to Indra . . . 191
25 Praise and prayer to Vāyu and Savitar . . . 193
26 Praise and prayer to heaven and earth . . . 194
27 Praise and prayer to the Maruts . . . 196
28 Praise and prayer to Bhava and Çarva . . . 197
29 Praise and prayer to Mitra and Varuṇa . . . 198
30 Self-laudation of Speech (?) . . . 200
31 Praise and prayer to fury (*manyú*) . . . 201
32 Praise and prayer to fury (*manyú*) . . . 203
33 To Agni: for release from evil . . . 205
34 Extolling a certain rice-mess offering . . . 206
35 Extolling a rice-mess offering . . . 208
36 Against demons and other enemies . . . 209
37 Against various superhuman foes: with an herb . . . 211
38 For luck in gambling: by aid of an Apsaras . . . 214
39 For various blessings . . . 216
40 Against enemies from the different quarters . . . 218

V. Book the fifth

1 Mystic . . . 220
2 Mystic . . . 223
3 To various gods: for protection and blessings . . . 224
4 To the plant *kúṣṭha:* against *takmán* ⌊fever⌋ . . . 227
5 To a healing plant, *lākṣā* . . . 228
6 ? ⌊Disconnected verses⌋ . . . 230
7 Against niggardliness and its effects . . . 232
8 Against enemies: to Indra and other gods . . . 233
9 For protection: to various gods . . . 235
10 For defense from all quarters . . . 236
11 ⌊Dialogue between⌋ Varuṇa and Atharvan . . . 236
12 Āprī-hymn: to various divinities . . . 239
13 Against snakes' poison . . . 242
14 Against witchcraft: with a plant . . . 244
15 For exorcism: to a plant . . . 246
16 Exorcism . . . 247
17 The Brahman's wife . . . 247
18 The Brahman's cow . . . 250
19 The Brahman's cow . . . 252
20 To the war-drum . . . 254
21 To the war-drum . . . 257
22 Against fever (*takmán*) . . . 259
23 Against worms . . . 261
24 To various gods as overlords . . . 263
25 For successful conception . . . 265
26 Accompanying a sacrifice . . . 267
27 Āprī-hymn: to various divinities . . . 269
28 With an amulet of three metals: for safety etc. . . . 272
29 To Agni: against demons . . . 274
30 To lengthen out some one's life . . . 276
31 Against witchcraft . . . 278

VI. Book the sixth

1	Praise to Savitar	281
2	Praise and prayer to Indra	283
3	To various divinities: for protection	283
4	To various divinities: for protection	284
5	For some one's exaltation	285
6	Against enemies	286
7	For blessings	286
8	To win a woman's love	287
9	To win a woman's love	287
10	Greeting to divinities etc. of the three spheres	288
11	For birth of sons	288
12	Against the poison of snakes	289
13	To the instruments and ministers of death	290
14	Against the *balā́sa*	290
15	For superiority	291
16	To various plants (?)	292
17	Against premature birth	293
18	Against jealousy	293
19	For ceremonial purification	294
20	Against fever (*takmán*)	295
21	To healing plants	295
22	To the Maruts	296
23	To the waters: for blessings	297
24	To the waters: for blessings	298
25	For relief from pains (?) in neck and shoulders	298
26	Against evil	299
27	Against birds of ill omen	299
28	Against birds of ill omen etc.	300
29	Against birds of ill omen	301
30	To the *çamī́* plant: for benefit to the hair	302
31	At rising of the sun (or moon)	303
32	Against demons	304
33	Praise to Indra	305
34	Praise and prayer to Agni	306
35	Prayer to Agni Vāiçvānara	306
36	In praise of Agni	307
37	Against curses	308
38	For brilliance	309
39	For glory	309
40	For freedom from fear	310
41	To various divinities	311
42	To remove wrath	311
43	To assuage wrath	312
44	For cessation of a disease	312
45	In atonement of offenses	313
46	Against evil dreams	314
47	For blessings: at the three daily libations	315
48	To the deities of the three daily libations	316
49	To Agni etc.	316
50	Against petty destroyers of grain	317
51	For various blessings	318
52	For deliverance from unseen pests	319
53	For protection: to various gods	320

54 To secure and increase some one's superiority . . . 321
55 For various blessings . . . 322
56 For protection from serpents . . . 323
57 With a certain remedy against disease . . . 323
58 For glory . . . 324
59 For protection to cattle . . . 325
60 For winning a spouse . . . 325
61 Prayer and boasts . . . 326
62 Vāiçvānara etc.: for purification . . . 327
63 For some one's release from perdition (*nírṛti*) . . . 328
64 For concord . . . 329
65 For success against enemies . . . 330
66 For success against enemies . . . 330
67 For success against enemies . . . 331
68 To accompany the act of shaving . . . 332
69 For glory etc. . . . 332
70 To attach a cow to her calf . . . 333
71 Against harm from improper food . . . 334
72 For virile power . . . 335
73 To assure supremacy . . . 335
74 For harmony . . . 336
75 To eject a rival . . . 337
76 For a *kṣatríya's* security from death . . . 338
77 For recovery and retention of what is lost . . . 338
78 For matrimonial happiness . . . 339
79 For abundance at home . . . 340
80 The heavenly dog and the *kālakāñjás* . . . 340
81 For successful pregnancy: with an amulet . . . 341
82 To obtain a wife . . . 342
83 To remove *apacíts* . . . 342
84 For release from perdition . . . 343
85 For relief from *yákṣma* . . . 344
86 For supremacy . . . 345
87 To establish some one in sovereignty . . . 345
88 To establish a sovereign . . . 346
89 To win affection . . . 347
90 For safety from Rudra's arrow . . . 347
91 For remedy from disease . . . 348
92 For success of a horse . . . 348
93 For protection: to many gods . . . 349
94 For harmony . . . 350
95 For relief from disease: with *kúṣṭha* . . . 350
96 For relief from sin and distress . . . 351
97 For victory . . . 351
98 To Indra: for victory . . . 352
99 For safety: to Indra . . . 353
100 Against poison . . . 354
101 For virile power . . . 354
102 To win a woman . . . 355
103 To tie up enemies . . . 356
104 Against enemies . . . 356
105 To get rid of cough . . . 357
106 Against fire in the house . . . 357
107 For protection: to various divinities . . . 358

108 For wisdom . . . 358
109 For healing: with *pippalī́* . . . 359
110 For a child born at an unlucky time . . . 360
111 For relief from insanity . . . 361
112 For expiation of overslaughing . . . 362
113 For release from seizure (*grā́hi*) . . . 362
114 Against disability in sacrifice . . . 363
115 For relief from sin . . . 364
116 For relief from guilt . . . 365
117 For relief from guilt or debt . . . 366
118 For relief from guilt . . . 367
119 For relief from guilt or obligation . . . 368
120 To reach heaven . . . 369
121 For release from evil . . . 370
122 With an offering for offspring . . . 371
123 For the success of an offering . . . 372
124 Against evil influence of a sky-drop . . . 373
125 To the war-chariot: for its success . . . 374
126 To the drum: for success against the foe . . . 375
127 Against various diseases: with a wooden amulet . . . 376
128 For auspicious time: with dung-smoke . . . 377
129 For good-fortune: with a *çiṅçápā* amulet . . . 378
130 To win a man's love . . . 379
131 To win a man's love . . . 379
132 To compel a man's love . . . 380
133 To a girdle: for long life etc. . . . 380
134 To crush an enemy with a thunderbolt . . . 381
135 To crush an enemy . . . 382
136 To fasten and increase the hair . . . 383
137 To fasten and increase the hair . . . 383
138 To make a certain man impotent . . . 384
139 To compel a woman's love . . . 384
140 With the first two upper teeth of a child . . . 385
141 With marking of cattle's ears . . . 386
142 For increase of barley . . . 387

VII. Book the seventh

1 Mystic . . . 389
2 Of Atharvan . . . 390
3 Mystic . . . 390
4 To the wind-god with his steeds . . . 391
5 Mystic: on the offering or sacrifice . . . 391
6 Praise of Aditi . . . 392
7 Praise of the Ādityas . . . 394
8 For some one's success . . . 394
9 Praise and prayer to Pūshan . . . 395
10 To Sarasvatī . . . 395
11 Against injury to the grain by lightning . . . 396
12 For success in the assembly . . . 396
13 Against one's foes . . . 397
14 Prayer and praise to Savitar . . . 398
15 Prayer to Savitar . . . 399
16 Prayer to Savitar (or Brihaspati) . . . 399
17 Prayer to Dhātar for blessings . . . 399

18 For rain, etc. 400
19 For progeny, etc. 401
20 Praise and prayer to Anumati 402
21 In praise of the sun 403
22 To the sun (?) 403
23 Against ill conditions and beings 404
24 To various gods 404
25 Praise to Vishṇu and Varuṇa 404
26 Praise and prayer to Vishṇu 405
27 Prayer and praise to Iḍā 407
28 Of the instruments of offering 407
29 To Agni and Vishṇu 408
30 For successful anointing 409
31 To Indra: for aid 409
32 Homage to Soma (?) 409
33 For blessings: to various gods 410
34 To Agni: against enemies 410
35 Against a rival (woman) 411
36 Husband and wife to one another 411
37 The wife to the husband 412
38 To win and fix a man's love: with a plant 412
39 In praise of Sarasvant (?) 414
40 Prayer and praise to Sarasvant 414
41 To the heavenly falcon (the sun) 415
42 To Soma and Rudra 415
43 Of speech (?) 416
44 Extolling Indra and Vishṇu 416
45 To cure jealousy 416
46 To Sinīvālī (goddess of the new moon) 417
47 To Kuhū (goddess of the new moon) 418
48 To Rākā (goddess of the full moon) 418
49 To the spouses of the gods 419
50 For success with dice 419
51 For protection by Brihaspati and Indra 421
52 For harmony 422
53 For some one's health and long life 423
54 Extolling verse and chant 424
55 To Indra (?) 425
56 Against poison of snakes and insects 425
57 Prayer to Sarasvatī etc. 427
58 Invitation to Indra and Varuṇa 427
59 Against cursers 428
60 To the home: on returning or leaving 428
61 For success of penance 430
62 To Agni: against enemies 430
63 To Agni: for aid 431
64 Against evil influence of a black bird 431
65 To the plant *apāmārgá:* for cleansing 432
66 For recovery of sacred knowledge (*bráhmaṇa*) 432
67 For recovery of sense, etc. 433
68 Praise and prayer to Sarasvatī 433
69 Prayer for good fortune 434
70 Against an enemy's sacrifice 434
71 To Agni: for protection 435

VII. Book the seventh : continued

72 With an oblation to Indra . . . 436
73 With a heated offering to the Açvins . . . 437
74 Against *apacíts:* against jealousy: to Agni . . . 439
75 Praise and prayer to the kine . . . 440
76 Against *apacíts* and *jāyā́nya:* etc. . . . 441
77 To the Maruts . . . 443
78 To Agni: in favor of some one . . . 444
79 To Amāvāsyā (night or goddess of new moon) . . . 444
80 To the night or goddess of full moon (*pāurṇamāsī́*) . . . 445
81 To the sun and moon . . . 446
82 Praise and prayer to Agni . . . 448
83 For release from Varuṇa's fetters . . . 449
84 To Agni: and to Indra . . . 451
85 Invocation of Tārkshya . . . 452
86 Invocation of Indra . . . 452
87 Homage to Rudra . . . 452
88 Against poison . . . 453
89 To Agni and the waters . . . 453
90 To destroy some one's virile power . . . 454
91 To Indra: for aid . . . 455
92 To Indra: for aid . . . 456
93 For Indra's aid . . . 456
94 For Indra's help to unanimity . . . 456
95 A spell against some one . . . 457
96 For quiet kidneys (?) . . . 457
97 Accompanying an offering . . . 458
98 With an oblation to Indra . . . 460
99 When bestrewing the *védi* . . . 460
100 Against bad dreams . . . 461
101 As to food enjoyed in a dream . . . 461
102 Accompanying self-relief . . . 461
103 For betterment . . . 462
104 Concerning Atharvan's cow . . . 462
105 An exhortation to holy life . . . 462
106 Deprecation for offenses . . . 463
107 To relieve a stinging pain . . . 463
108 Against enemies: to Agni . . . 463
109 ⌊For success with the dice⌋ . . . 464
110 To Indra and Agni: for help . . . 466
111 To a soma-vessel . . . 467
112 For release from guilt and distress . . . 467
113 Against a (woman) rival: with a plant . . . 467
114 Against enemies . . . 468
115 Against ill luck . . . 468
116 Against intermittent fever . . . 469
117 Invitation to Indra . . . 470
118 When arming a warrior . . . 470

⌊**Note on the division of this work into two separately bound volumes.** — With reference to this subject, the reader is asked to consult the paragraphs entitled "External form of this work," volume VII., pages xxiv–xxv. In order to arrange the following matter so that Division II. should face Division III. (pages 1034–5), it was necessary to leave this page blank. The blank may be utilized in part to show clearly that the break between volume VII. and volume VIII. corresponds with the break in the text between the first grand division on the one hand, and the second and third grand divisions on the other. In using this work, it will be convenient, as it is also easy, to remember that

Volume VII. ends with book vii., page 470,

and that

Volume VIII. begins with book viii., page 471.⌋

Second Grand Division. — Books VIII.–XII.

Five books of long hymns (45) of miscellaneous subjects

VIII. Book the eighth

1 For some one's continued life 472

2 To prolong some one's life 476

3 To Agni: against sorcerers and demons 481

4 Against sorcerers and demons: to Indra and Soma 486

5 Against withcraft etc.: with an amulet 490

6 To guard a pregnant woman from demons 493

7 To the plants: for some one's restoration to health 498

8 To conquer enemies 502

9 Mystic: extolling the *virā́j* 507

10 Extolling the *virā́j* (first *paryāya*-hymn, with 6 *paryāyas*) 511

IX. Book the ninth

1 To the honey-whip etc. 517

2 To Kāma: for various blessings 521

3 To accompany the releasing of a house 525

4 Accompanying the gift of a bull 529

5 With the offering of a goat and five rice-dishes 533

6 Exalting the entertainment of guests (second *paryāya*-hymn, with 6 *paryāyas*) . 539

7 Extolling the ox (third *paryāya*-hymn, with 1 *paryāya*) 547

8 Against various diseases 549

9 Mystic 552

10 Mystic 556

X. Book the tenth

1 Against witchcraft and its practisers 562

2 The wonderful structure of man 567

3 With an amulet of *varaṇá* 572

4 Against snakes and their poison 575

5 Preparation and use of water-thunderbolts (largely prose) 579

6 With an amulet 585

7 Mystic: on the *skambhá* or frame of creation 589

8 Mystic 595

9 With the offering of a cow and a hundred rice-dishes 602

10 Extolling the cow (*vaçā́*) 605

XI. Book the eleventh

1 Accompanying a rice-dish offering 612

2 To Rudra, especially as Bhava and Çarva 620

3 Extolling the rice-dish (*odaná*) (fourth *paryāya*-hymn, with 3 *paryāyas*) . . . 625

4 Extolling the breath (*prāṇá*) 632

5 Extolling the Vedic student (*brahmacārín*) 636

6 To many different gods: for relief 640

7 Extolling the remnant (*úcchiṣṭa*) of the offering 643

8 Mystic: especially on the constitution of man 647

9 To conquer enemies: to Arbudi 651

10 To conquer enemies: to Trishandhi 655

XII. Book the twelfth

1 To the earth 660

2 The flesh-eating and the householder's fires 672

3 Cremation as a sacrifice 682

4 The cow (*vaçā́*) as belonging exclusively to the Brahmans 693

5 The Brahman's cow (fifth *paryāya*-hymn, with 7 *paryāyas*) 701

Third Grand Division. — Books XIII.–XVIII.

Six books of long hymns (15), the books showing unity of subject

Book XIII. — Hymns to the Ruddy Sun or Rohita. Seer: Brahman

1 To Rohita (the sun, as ruddy one) . . . 709
2 To the sun . . . 719
3 To the sun (with imprecation on the evil-doer) . . . 727
4 Extolling the sun (*paryāya*-hymn, with 6 *paryāyas*) . . . 732

Book XIV. — Wedding Verses. Seer: Sāvitrī Sūryā

1 Marriage ceremonies . . . 740
2 Marriage ceremonies (continued) . . . 753

Book XV. — The Vrātya. Seer: —

1 Paryāya the first or xv. 1. 1 . . . 773
Paryāya the second or xv. 1. 2 . . . 774
Paryāya the third or xv. 1. 3 . . . 776
Paryāya the fourth or xv. 1. 4 . . . 777
Paryāya the fifth or xv. 1. 5 . . . 778
Paryāya the sixth or xv. 1. 6 . . . 780
Paryāya the seventh or xv. 1. 7 . . . 781
2 Paryāya the eighth or xv. 2. 1 . . . 782
Paryāya the ninth or xv. 2. 2 . . . 783
Paryāya the tenth or xv. 2. 3 . . . 783
Paryāya the eleventh or xv. 2. 4 . . . 784
Paryāya the twelfth or xv. 2. 5 . . . 785
Paryāya the thirteenth or xv. 2. 6 . . . 786
Paryāya the fourteenth or xv. 2. 7 . . . 788
Paryāya the fifteenth or xv. 2. 8 . . . 789
Paryāya the sixteenth or xv. 2. 9 . . . 790
Paryāya the seventeenth or xv. 2. 10 . . . 791
Paryāya the eighteenth or xv. 2. 11 . . . 791

Book XVI. — Paritta. Seer: Prajāpati [?]

1 Paryāya the first or xvi. 1. 1 . . . 794
Paryāya the second or xvi. 1. 2 . . . 795
Paryāya the third or xvi. 1. 3 . . . 796
Paryāya the fourth or xvi. 1. 4 . . . 797
2 Paryāya the fifth or xvi. 2. 1 . . . 798
Paryāya the sixth or xvi. 2. 2 . . . 798
Paryāya the seventh or xvi. 2. 3 . . . 800
Paryāya the eighth or xvi. 2. 4 . . . 801
Paryāya the ninth or xvi. 2. 5 . . . 803

Book XVII. — Prayer to the Sun as Indra and Vishṇu. Seer: Brahman

1 Prayer and praise to Indra and the Sun . . . 809

Book XVIII. — Funeral Verses. Seer: Atharvan

1 ⌊Funeral verses⌋ . . . 815
2 ⌊Funeral verses⌋ . . . 830
3 ⌊Funeral verses⌋ . . . 846
4 ⌊Funeral verses⌋ . . . 869

Supplement. — Book XIX.

After-gleanings (72 hymns), chiefly from the traditional sources of division I.

Book XIX. — Supplementary Hymns

1 With an oblation for confluence . . . 898
2 Praise and prayer to the waters . . . 899
3 Praise to Agni . . . 900
4 To various divinities . . . 901
5 Praise and prayer to Indra . . . 902
6 Purusha and his sacrifice . . . 902
7 To the lunar asterisms: for blessings . . . 906
8 For well-being: to the asterisms etc. . . . 909
9 For appeasement and weal: to various divinities . . . 912
10 For well-being . . . 915
11 For well-being . . . 917
12 For success and long life . . . 918
13 For success in war: ⌊Apratiratha hymn⌋ . . . 918
14 For safety . . . 921
15 For safety and success . . . 921
16 For safety and protection . . . 923
17 For protection: to various gods . . . 924
18 For protection: to various gods . . . 925
19 For protection by various gods . . . 926
20 For protection by various gods . . . 927
21 The meters . . . 928
22 Homage to parts of the Atharva-Veda . . . 929
23 Homage to parts of the Atharva-Veda . . . 931
24 For prosperity: with a certain garment . . . 934
25 To a horse . . . 936
26 For long life etc.: with something golden . . . 936
27 For protection etc.: with a triple amulet . . . 938
28 For various blessings: with an amulet of *darbhá* . . . 941
29 Continuation of the foregoing . . . 942
30 For protection etc.: with an amulet of *darbhá* . . . 943
31 For various blessings: with an amulet of *udumbára* . . . 944
32 For long life etc.: with an amulet of *darbhá* . . . 947
33 For various blessings: with an amulet of *darbhá* . . . 949
34 With a *jan̄giḍá*-amulet: for protection etc. . . . 950
35 The same . . . 953
36 With a *çatávāra*-amulet: for protection etc. . . . 955
37 With an amulet: for various blessings . . . 956
38 With *gúggulu*: against disease . . . 957
39 With *kúṣṭha*: against diseases . . . 959
40 To various divinities: for various blessings . . . 961
41 For some one's welfare . . . 963
42 Extolling the *bráhman* etc. . . . 963
43 To various gods: for attaining heaven . . . 965
44 With an ointment: against diseases etc. . . . 966
45 With an ointment etc.: for various objects . . . 969
46 With and to an amulet called *ástṛta* 'unsubdued' . . . 972
47 To night: for protection . . . 974
48 To night: for protection . . . 977
49 Praise and prayer to night . . . 978

50 To night: for protection 983
51 Accompanying acceptance (?) 985
52 Of and to desire (*kā́ma*) 985
53 Praise of time (*kālá*) 987
54 Praise of time 989
55 To Agni 991
56 To sleep (or dream) 993
57 Against evil-dreaming 996
58 For various blessings 998
59 For successful sacrifice 1000
60 For physical abilities 1001
61 For length of life etc. 1002
62 For popularity 1003
63 To Bṛihaspati: for sundry blessings 1003
64 To Agni: with fuel 1003
65 Praise of the sun 1005
66 To Agni: for aid 1005
67 For long life and prosperity 1005
68 With ceremonial performance 1006
69 To the waters: for long life 1007
70 For long life 1008
71 For various blessings 1008
72 For the favor of the gods 1009

7. The Names of the Seers of the Hymns, as given by the Anukramaṇī

⌊**Whitney's exploitation of the Major Anukramaṇī.** — In his Excerpts from the Anukramaṇī, Whitney has given most of the material of value to be found in that treatise, but of course without attempting to settle all doubtful points in such a way as might properly be expected of a critical editor of its text. One of the uses of the following Index will be to make the deficiencies of this part of his work more readily apparent. The Excerpts and Index together will make the task of producing a critical edition relatively easy.⌋

⌊**Doubtful points.** — In some cases, this Index does not tally perfectly with the Excerpts. Thus vi. 46 and 47, as well as 45, seem to be ascribed to "Aṅgiras Pracetas, with Yama": cf. the Excerpts. Again, *mantroktarṣi* of the Excerpt for vi. 48 may perhaps mean "Agni and Ṛbhu and Indra"; but I have not entered those names for this hymn in the Index. Whitney seems to have had a doubt as to vii. 27–29, whether they should not be ascribed rather to Bhṛgvaṅgiras than to Medhātithi; and as to vii. 31, whether it should not be ascribed rather to Brahman than to Bhṛgvaṅgiras; and as to vii. 33. What the Anukr. means to say about vi. 63 is not wholly clear.⌋

⌊**Entire books of division III. ascribed each to a single seer.** — It will be noticed that four entire books (all belonging to the third grand division: see p. 1035) are ascribed by the Major Anukramaṇī each to a single seer: books xiii. and xvii., each addressed to the Sun, are ascribed to Brahman as seer; the wedding verses, book xiv., most appropriately to Sāvitrī Sūryā; and the funeral verses, book xviii., to Atharvan (the Old Anukr. most appropriately calls them the Yama-hymns: p. 814). Further, so far as quasi-authorship goes, the Vrātya book, xv., is treated as a unit in that no seer is named for the whole nor for any part of it. As for book xvi., which puzzles us in more ways than one, there is good reason to think that tradition ascribes it to Prajāpati (see p. 792, ¶ 4); on the other hand, this is not wholly certain (p. 792, ¶ 5), and the Excerpts actually assign 3–4 to Brahman and 5–7 to Yama, and leave 2 and 8 and 9 without express assignment, unless indeed we are to assume that the statements for 1 and for 7 hold good respectively for 2 and for 8 and 9.⌋

⌊**Value of these ascriptions of quasi-authorship.** — The facts just cited would appear to be of some moment as differentiating the third grand division from the other two; but otherwise and in general, how much value, if any, is to be attached to these ascriptions is matter for special study. It would be interesting to compare the ascriptions of the AV. Anukr. with those of the RV. Anukr. and to see how far the two treatises agree as to hymns or verses common to both saṁhitās. The Puruṣa-hymn (xix. 6 = RV. x. 90) is ascribed by both treatises alike to Nārāyaṇa; and the Apratiratha-hymn (xix. 13 = RV. x. 103) similarly to Apratiratha. In this connection, cf. Dr. Ryder's pertinent observation at p. 739, ¶ 7.⌋

⌊**Prominence of Atharvan and Brahman as seers.** — The most prominent names among the "seers" are Atharvan and Brahman. To the former are ascribed 175 hymns or parts of hymns; and to the latter, 100. Then comes Atharvāñgiras with 17, and Añgiras with 16. The preponderance of ascriptions to Atharvan and Brahman may have something to do with the designation of the text as "Atharva-Veda" and "Brahma-Veda" (*brahman* suggests both Brahmán = 'God Brahm' and *bráhman* = 'incantation': cf. p. 931, top). It is perhaps matter for surprise that more hymns are not ascribed to the "dreadful Añgirases" (RV. x. 108. 10: cf. x. 14. 3 a).⌋

⌊**Question of contrast between hymns of Atharvan and hymns of Añgiras.** — Bloomfield, discussing at SBE. xlii., p. xviii, the name Atharvāñgiras as name of this Veda, opines that atharvan refers to the auspicious practices and añgiras to the practices of hostile sorcery (*yātú, abhicārá*) of this Veda. Similarly Victor Henry, in his *La magie dans l'Inde*, p. 22. This opinion is not in the least degree supported by the general character of the hymns ascribed respectively to Atharvan and to Añgiras. Of those ascribed to Atharvan, nearly all are indeed intended for use in working good, and the infrequent exceptions (like iii. 18; vii. 35 and 70; vi. 138, a charm to make a man impotent) do not count for much. Of those ascribed to Añgiras, on the other hand, hardly more than one (vii. 90: this also is for destroying a man's virility) may be said to be for use in working evil. It is licit, however, to adjudge the facts last rehearsed as making rather against the critical value of the Anukramaṇī's ascriptions than against the acceptability of the opinion of Bloomfield and Henry.⌋

⌊**Consistency in the ascriptions.** — Consistency does nevertheless characterize these ascriptions to a certain degree. Thus the frequency with which each of the hymns of a related pair or of a larger group (e.g. the Mṛgāra hymns) is ascribed to the same seer is significant. Significant also are such facts as follow. Of the seven hymns ascribed to Garutman, every one is an incantation to be used against poison: v. 13 and vi. 12 and x. 4, in particular, against snake-poison. Each of the three hymns ascribed to Kāṇva is an incantation against worms. Each of Jamadagni's three has for its purpose to win a woman's love. Of those ascribed to Yama or to Yama with Añgiras (disregarding xvi. 8 and 9, they number 13), all but one refer either to "Death" or to "his brother Sleep" (cf. p. 994, ¶ 4). Thus ten, as appears from the *duḥsvapna* etc. of the Excerpts, refer to evil dreams; and one (vii. 64) to the omen of a "black bird" as Yama's "messenger of death"; and one (xii. 3) to cremation of the dead. Verse 13 of this last also makes reference to the black bird, and so does xix. 57. Of the four ascribed to Bādarāyaṇi,* two (iv. 38; vii. 109) are for success in gambling.⌋

⌊**Palpably fabricated ascriptions.** — Not a few of the ascriptions are palpably fabricated from a word in the text. Of this kind are Up-heater and Forth-heater (Ucchocana and Praçocana) as seers of vi. 103 and 104, and Deliverance and Release (Unmocana and Pramocana) as seers of vi. 105 and 106. Strangely enough, none of these four words (or "names") occurs in any of these four hymns, but rather (the first two) in vii. 95 and (the second two) in v. 30, which latter furthermore is also ascribed to Unmocana.⌋

⌊**Alphabetical index of seer-names and of passages ascribed to them.** — This Index was made by Whitney, but was carefully revised by Dr. Ryder and again by me.⌋

Agastya vi. 133
Añgiras ii. 3; 35. iv. 39. 1–8. v. 12. vi. 83–84. vii. 50–51; 77; 90. xix. 22; 34–35. See also Atharvāñgiras and Pratyañgirasa and Bhṛgvañgiras
Añgiras Pracetas, with Yama, vi. 45–47
Atharvan i. 1–3; 9–11; 15; 20–21; 23; 27; 30; 34–35. ii. 4; 7; 13; 19–23; 29; 34. iii. 1–5; 8; 10; 15–16; 18; 26–27; 30. iv. 3–4; 10; 15; 22 (? or Vasiṣṭha ?); 30; 34. v. 5–6; 7–8 (?); 11; 24; 28. vi. 1–7; 13; 17–18; 32. 3; 36–40; 50; 58–62; 64–69; 73–74; 78–80; 85–90; 92; 97–99; 109–113; 124–126; 138–140. vii. 1–7; 13–14; 18; 34–38; 45. 2; 46–49; 52; 56; 61; 70–73; 76; 78–81; 85–87; 91–92; 94; 97–99; 105–106. viii. 7; 9. ix. 1–2. x. 3; 7; 9. xi. 2–3; 7. xii. 1. xviii. 1–4 (the whole book). xix. 14–20; 23–24; 26; 37–38. See also Bṛhaddiva Atharvan; also Sindhudvīpa Atharvākṛti
Atharvan Vītahavya vi. 136–137
Atharvāñgiras iv. 8. vi. 72; 94; 101; 128–132. vii. 74; 115–118. xix. 3–4; 5 (?). Cf. Añgiras
Atharvācārya viii. 10. Cf. xii. 5 (Kaçyapa)
Apratiratha xix. 13
Ātharvaṇa: cf. Bhṛgu Ātharvaṇa
Ucchocana vi. 103
Uddālaka iii. 29. vi. 15
Unmocana v. 30. vi. 105
Uparibabhrava vi. 30–31. vii. 8–9; 75
Ṛbhu iv. 12
Kapiñjala ii. 27. vii. 95–96
Kabandha vi. 75–77
Kaçyapa x. 10. xii. 4–5
Kaçyapa Mārīca vii. 62–63
Kāñkāyana vi. 70. xi. 9
Kāṇva ii. 31–32. v. 23
Kutsa x. 8
Kāurupathi vii. 58. xi. 8
Kāuçika vi. 35; 117–121. x. 5. 25–35
Garutman (so! not -mant) iv. 6–7. v. 13. vi. 12; 100. vii. 88. x. 4
Gārgya vi. 49. xix. 7–8

---

* ⌊Weber suspected that the author of the Anukr. may have been a Vedantist, and that it was thus not unnatural that the name of Bādarāyaṇi should appear among his ascriptions (see above, p. 218, top). Weber derived his suspicion from a remark by the author of the Anukr. on the last verse of book iv., *Brahmāṇaṁ sarvatra Jātavedābhimukhyenāstāut*. If the author bases his remark upon the letter of our text (which has *bráhma*, neuter), let us hope that his philosophical acumen was more penetrant than his philological.⌋

Gopatha xix. 25; 47–48; 50
Gopatha, with Bharadvāja, xix. 49 (?)
Cātana i. 7–8; 16; 28. ii. 14; 18; 25. iv. 36. v. 29. vi. 32. 1–2; 34. viii. 3–4
Jagadbījampuruṣa iii. 6
Jamadagni vi. 8–9; 102
Jāṭikāyana vi. 33; 116
Tvaṣṭṛ vi. 81
Draviṇodas i. 18
Druhvaṇa (?) vi. 63
Nārāyaṇa x. 2. xix. 6
Pativedana ii. 36
Prajāpati ii. 30. iv. 35. vi. 11. vii. 102. xvi. 1 (but see p. 792, ¶ 4); 2 (?). xix. 46
Pratyañgirasa x. 1. Cf. Añgiras
Pramocana vi. 106
Praçocana vi. 104
Praskaṇva vii. 39–44; 45. 1
Babhrupiñgala vi. 14
Bādarāyaṇi iv. 37–38. vii. 59; 109
Bṛhacchukra vi. 53. Cf. Çukra
Bṛhaddiva Atharvan v. 1–3. Cf. Atharvan
Bṛhaspati x. 6
Brahman i. 17; 19; 22; 24; 26; 31–32. ii. 15–17; 24; 33. iii. 12; 14; 23; 28; 31. iv. 5; 16; 21; 33; 39. 9–10. v. 9–10; 20–21; 25–27. vi. 26; 41; 54–55; 71; 114–115. vii. 19–22; 24; 32; 33 (?); 53; 54. 1; 60; 66–67; 103–104; 111. viii. 1–2. ix. 4; 6–7; 9–10. x. 5. 37–41. xi. 1; 5. xiii. 1–4 (the whole book). xvi. 3–4. xvii. 1 (the whole book). xix. 1; 9–12; 21; 28–30; 36; 40–43; 51–52; 58–71
Brahman, with Bhṛgvañgiras, iii. 11
Brahmāskanda iv. 31–32
Bhaga vi. 82
Bharadvāja ii. 12
Bharadvāja, with Gopatha, xix. 49 (?)
Bhāgali vi. 52
Bhārgava vii. 113–114
Bhārgava Vāidarbhi xi. 4
Bhṛgu iii. 13; 24–25. iv. 9; 14. vi. 27–29; 122–123. vii. 15–17; 54. 2; 55; 84; 107–108; 110. ix. 5. xii. 2. xix. 32–33; 44–45; 53–55
Bhṛgu Ātharvaṇa ii. 5
Bhṛgvañgiras i. 12–14; 25. ii. 8–10. iii. 7. iv. 11. v. 4; 22. vi. 20; 42–43; 91; 95–96; 127. vii. 30–31; 93. viii. 8. ix. 3; 8. xi. 10. xix. 27; 39. Cf. Añgiras; and see introduction to this Index
Bhṛgvañgiras Brahman xix. 72
Bhṛgvañgiras, with Brahman, iii. 11
Mayobhū v. 17–19
Mātṛnāman ii. 2. iv. 20. viii. 6
Mārīca: cf. Kaçyapa Mārīca. See p. 579, ¶ 5
Mṛgāra iv. 23–29
Medhātithi vii. 25–29 (but see introduction to this Index)
Yama vii. 23; 64; 100–101. xii. 3. xvi. 5–7; 8–9 (?). xix. 56–57
Yama, with Añgiras Pracetas, vi. 45–47
Varuṇa vii. 112
Vasiṣṭha i. 29. iii. 19–22. iv. 22 (? or Atharvan ?)
Vāmadeva iii. 9. vii. 57
Viçvāmitra iii. 17. v. 15–16. vi. 44; 141–142
Vihavya x. 5. 42–50
Vītahavya: cf. Atharvan
Vena ii. 1. iv. 1–2
Çaṁtāti i. 33. iv. 13. vi. 10; 19; 21–24; 51; 56–57; 93; 107. vii. 68–69. xi. 6
Çambhū ii. 28
Çukra ii. 11. iv. 17–19; 40. v. 14; 31. vi. 134–135. vii. 65. viii. 5. Cf. Bṛhacchukra
Çunaḥçepa vi. 25. vii. 83
Çāunaka ii. 6. vi. 16; 108. vii. 10–12; 82
Savitṛ ii. 26. xix. 31
Sāvitrī Sūryā xiv. 1–2 (the whole book). See p. 739, ¶ 5
Sindhudvīpa i. 4–5. vii. 89. x. 5. 1–24. xix. 2
Sindhudvīpa Atharvākṛti i. 6. Cf. Atharvan

8. Brief Index of Names and Things and Words and Places

⌊**An elaborate index uncalled for here.** — The existence of Whitney's complete and accurate *Index Verborum* to the AV. makes needless a full index of Sanskrit words for this work. Again, since the whole text is treated, each place or passage in its natural order, an index of places is also unnecessary. Moreover, an excellent English index of names and things is furnished by Griffith in his Translation. The following index, therefore, may legitimately be kept within very narrow limits. Its purpose is merely to aid in finding a few matters which are not to be found by the help of Whitney or Griffith. On the other hand, it is obvious that it would be possible and most useful to make for this work an exceedingly detailed index, giving, for example, under the heading *Surd and sonant interchanged*, every case of that kind to be found by careful comparison of the Atharvan text with the variants reported in this work. Such an index would be practically a collection of brief essays upon the subjects named in its headings, and would involve (see p. xxxvii, ¶ 2) a variety of special investigations which are too large to be undertaken here and must be left for another occasion. I hope that the student of this work will find the arrangement of the matter of the General Introduction so clear, and the analytical table of contents so thorough and perspicuous, that the absence of a detailed index to the matter of the Introduction will not be felt.⌋

⌊Arabic numerals by themselves refer to the pages of the main body of this work, the "Translation and Notes"; Roman numerals by themselves refer to the pages of volume VII. which precede the "Translation and Notes." Numerals in groups refer to book and hymn and verse, or rather to the notes thereon.⌋

⌊Abbreviations explained, xcix
Accent heeded by the commentator, xix. 13. 9
Antigone, cited, i. 14. 1
Antiphonal responses, ii. 5, introduction
Asterisms, regents of, xiv. 1. 13; in general, xix. 7 and 8
Athenæum Press, xl
Auditory errors, xcii
Barth, on Griffith's translations, xcv, note
Βεκός story of Herŏdotus, xviii. 4. 77
Benares, cremation at, xviii. 4. 12
Black sesame for mournful occasion, xviii. 3. 69
Blend-readings, xciii, xiv. 2. 18; xviii. 1. 39, 42; 4. 57
Bloomfield's argument in favor of RW's emendation anticipated and parried by W., xix. 53. 2; his Vedic Concordance, xxxvii, xc, xci; works on the ritual, lxxv, ci
Brahma-jāla-sutta, the name, x. 5. 1
"Brought nearer to completion," meaning of the phrase, xxxiv, xl
Caland, works of, on ritual, lxxv, ci
Cappeller, Carl, xl
Chāndogya Upanishad, vii. 15^8 discussed at xviii. 4. 12
Cremation at Benares, xviii. 4. 12
Death and Sleep, xix. 56. 1
Decad-sūktas, cxxxii
Dedication of this work, motif of the, xxxix

Delbrück, B., lxxvii, note
Diarrhœa caused by fear, iii. 2. 5
Eleven dishes, deposition of, xviii. 4. 16
Ell-brackets, use of, explained, xxviii, c
Endings, of words, abbreviated, xix. 59. 1
Errors, remarkable series of, xxxvi, note. See *Auditory errors* and *Visual errors*
Faulty assimilation of endings, xviii. 4. 87 [cf. Album-Kern, p. 303]
Garbe, Richard, xl, xliv, note, lxxxii
Geldner, Karl F., xliv, note, 816, etc.
Genders, confused?, xiv. 2. 30
Glosses, hypermetric, xciii
Grierson, George A., xl, v. 13. 5
Griffith's translations, Barth on, xcv, note
Hadley, James, xlix, xliii
Halévy, J., on hrūḍu, i. 25. 2
Haplography, cases of, lxxxiii, xciii, iv. 5. 5; xv. 7. 1
Henri d'Orléans, Prince, on a symbolic practice, vii. 38. 5
Henry, Victor, on hrūḍu, i. 25. 2
Hopkins, E. W., xl, xlviii, xii. 1. 51
Index Verborum in fuller form, Whitney's unpublished MS. thereof, xxv, note
Infelicities of expression in the translation, xxxvii, xcviii
Integer vitae, lxxviii
Jacobi, Hermann, xl
Kaegi, Adolf, xliv, note
Karait, venomous little snake, v. 13. 5
Lindner, Bruno, xliv, note
Mahā-bhārata, possible reminiscence of AV. in the, x. 4. 9; verse in AV. resembling adages of, v. 19. 9
Māitrāyaṇī, peculiar orthography of, disregarded, xc
Manuscript D. confused with Op., lxv
Manuscripts, designations of, explained, cix
Messengers of Yama, xviii. 2. 27
Milky Way, vi. 128. 4.
Misdivision between hymns, clx, near end, i. 20. 4 and introd. to i. 21, 1016
Mixed construction, xiv. 2. 72
Moore, George F., xl, xiv. 2. 14
Morgan, Morris H., xl
One hundred and one, i. 30. 3; iii. 11. 5; viii. 2. 27; xi. 6. 16
Pada-pāṭha, blunders of, lxix, xiii. 3. 17; xix. 26. 3; etc.
Paritta, as name for sixteenth book, clviii, note, xv, cxlv, 792, 1023, 1035; as name for the hymn iii. 26, introduction to iii. 26
Pearls formed from rain-drops, introd. to iv. 10
Pischel, Richard, xci, xviii. 1. 1; etc.
Play of words, xviii. 3. 29
Prākritism in orthography, iii. 12. 4; x. 9. 23; xix. 8. 4 [cf. Album-Kern, p. 302]
Protests: against issue of works in confusing subdivisions, xxv, note; against separate pagination of reprints, xcix, note
Rain-drops become pearls, introd. to iv. 10
Reprints, see *Protests*
Ryder, A. W., xxxix, lxxxvi, 420, 515, 579, 663, 664, 702, 739, 1039, 1040
Salisbury, Edward E., xliii, xliv, note, xlix, l
Sense-equivalent variants, lxxx, xviii. 2. 16
Seventh book, exceptional character of, cli; one verse its norm, cxlix
Shadow, loss of, xiii. 1. 56
Shuffling of pādas, xviii. 2. 2; 3. 38; 3. 47
Sleep and Death, xix. 56. 1
Smith, Theobald, xl, v. 13. 4
Snake-poison, autotoxic action of, v. 13. 4; vii. 88. 1; x. 4. 26
Suggestions for future work relating to the AV.: in general, xxxvii, ¶ 2, 1042; edition of Pañcapaṭalikā, lxxii; edition of Major Anukramaṇī, lxxii, 1038; edition of Kashmirian text, lxxxvi; sifting of various interpretations, xxxi; criticism of the Pada-pāṭha, lxix; comparison of grouping of mantras in the ritual and in the saṁhitā, lxxv; critical study of hymns that exceed the normal length, cliii and note; question of identity of Sāyaṇa of RV. with "Sāyaṇa" of AV., lxviii; publication of Roth's exegetical notes, xcvi
Suggestions for future work relating to the RV., xxxvii, xxxviii
Suggestions of Roth for future work, xxxviii, note
Surd and sonant confused, lxxxiii, xcii, ii. 13. 3; xiv. 1. 45; xviii. 2. 14; 1045
Tears destroy peace of the dead, xiv. 2. 59

Translation, infelicities of expression in, xxxvii, xcviii
Twin-consonant wrongly inserted or omitted, lxxxiv, xcii, xviii. 2. 3
Ūha-pādas in the saṁhitā, 503, 847 [cf. Album-Kern, p. 301]
Urination, posture in, vii. 102. 1 ; xiii. 1. 56
Visual errors, xciii
Wales Professorship of Sanskrit at Harvard, xliv, note
Warren, Henry Clarke, vii, xxiv, xxxviii, xxxix
Whitney, Mrs. W. D., xxxix, xlvi
Whitney, Miss Maria, xl
Women likened to field, xiv. 2. 14
Word-endings abbreviated, xix. 59. 1
Word-play, xviii. 3. 29
Yama's messengers, xviii. 2. 27

akṛpran, xviii. 3. 23
ajayānāis, xviii. 2. 53
añjoyānāis, xviii. 2. 53
a-paççād-daghvan, xix. 55. 5
abhito tatantha, interesting corruption, xiv. 1. 45
arir mitram arer etc., iv. 9. 4
artha-sūktas, cxxxiii
ahighnyo, x. 4. 7
āsandī, xiv. 2. 65
índra-çatru and *indra-çatrú*, lxviii
āitat, xviii. 3. 40
-ka, as added to stems of participles, ii. 3. 1 ; iv. 37. 10 ; v. 13. 9 ; v. 23. 7 ; xiv. 2. 63 ; JAOS. xx. 25
kuṭṭayeyus, xviii. 4. 55
gúggulu, orthography and accent, 957
tu, sole occurrence of, in AV., iv. 18. 6
dhuvana, xviii. 3. 10, 17
nāvaprabhrañçana, xix. 39. 8
nicṛt, lxxiv, note
pada-nī, xi. 2. 13
paryāya-sūktas, cxxxiii
palāça, xviii. 4. 53
pitṛnidhāna (eleven dishes), xviii. 4. 16
peṭikā = κόφινος, xviii. 2. 25
praṣṭavyā ityādi, 782, foot-note
prāçliṣṭa svarita, xviii. 1. 55
bhurij, lxxiv, note
rakṣohá (?), neuter, xix. 44. 7
vānya, *abhivānya*, etc., xviii. 4. 35
virāj, lxxiv, note
viṣāṇā, etymology, iii. 7. 1 ; vi. 44. 3 ; vi. 121. 1
vāiyadhikaraṇya, xviii. 3. 2
vyāghrādiṣu etc. of Anukr., xv. 5. 7
saṁçritya, xviii. 4. 55
su-çaṅsa, xviii. 3. 16
suhār, *suhārt*, xix. 45. 2, 1046
svarāj, lxxiv, note
hariṇīs or 'taking' verses, xviii. 3. 8

ii. 13. 1, lxxiii
iii. 10. 12, lxiv
iii. 12. 1, lxxxiii
iv. 10. 6, lxx
iv. 19. 6, lxvii, lxx
iv. 28. 3, lxvii, lxx
iv. 32. 3, lxxiv
vi. 1. 3, lxix, note
vi. 32. 3, xcii
vi. 70. 3, xcii
vii. 57. 2, xcvii
x. 2. 24, lxxxix
x. 3. 18, 21, 22, lxxxiii
xii. 3. 36, lxxxviii
xiv. 1. 9, lxix
xiv. 2. 18, xciii
xviii. 1. 50, xciv
xviii. 2. 46, lxviii
xviii. 3. 3, xcii
xviii. 4. 40, xcvii
xviii. 4. 61, lxxix
xix. 23, cl, clvii, clix
xix. 50. 5, 7, lxxxiii

9. Additions and Corrections

⌊Omissions and errors not easy to rectify in the electrotype plates. — Of the omissions and errors, the minor ones have been made good in the plates ; the more considerable ones are rectified here, and to these rectifications special attention is called at the proper places by a hand (☞) inserted in the plate and pointing to the number of this page or the following.

PAGE

lxxxii, paragraph 2, and lxxxv, top: I seem to be in error in supposing that Roth made his autograph nāgarī transcript directly from the birch-bark original. Garbe writes me, April 27, 1905, that Roth's autograph nāgarī transcript consists of two quarto volumes, that it was made from Roth's Kashmirian nāgarī transcript (see p. lxxxi), and that it has been collated with the birch-bark original at the beginning, not very far, the variants being noted in red ink. I can hardly see what Roth's purpose was in making a new transcript from anything else than the birch-bark original, unless it be that the new transcript was to serve merely as a convenient hand-copy on which to note the variants of the birch-bark leaves, which could thus be collated in their proper order without injury.

57 (ii. 13. 3): Confusion of surd and sonant, aspirate and non-aspirate. This is shown by the variants of the following passages which I have noted: AV. vi. 3. 3; 28. 1; 29. 3; ix. 9. 17; x. 4. 13, 23 (*sarvebhyo*); 7. 43; xi. 1. 2; 5. 1; xii. 2. 23; 3. 2, 55; 4. 29; xiii. 1. 1; 2. 15, 43; xiv. 2. 31, 37 (*vṛddhaye*), 68; xviii. 1. 30; 2. 14, 35, 47; 3. 52; 4. 63; xix. 9. 8; 11. 6; 13. 5; 24. 6 (*adhi dhās*); 33. 3; 34. 2, 3; 36. 3; 38. 1 (*gantho*); 39. 10; 56. 4, 5. Roth discusses these matters, ZDMG. xlviii. 106–111. Cf. above, p. 1043, Index, s.v. *Surd;* also J. Hertel, Tantrākhyāyika, 1904, p. xvi; and Bloomfield's Vedic Concordance, passim (e.g., under *atha* and *adha*).

58 (ii. 14, introd.): See Ludwig, Sb. der Böhmischen Ges. der Wiss., 1898, no. 10, p. 11.

94 (iii. 7. 1): As to *viṣāṇā*, see references in Index, s.v., p. 1044.

197 (iv. 27. 6): Neither von Schröder nor I can find the MS. citation.

266 (v. 25. 8): ÇGS. reads *abhi kranda vīlayasva.*

327 (vi. 61. 3): Add: ⌊Here ends the sixth *anuvāka*, 10 hymns with 30 verses; the Anukr. quotation is [*pañcama-*]*ṣaṣṭhāu triñçatkāu* (read *triñçakāu*?).⌋

455 (vii. 90. 3): The Old Anukr. says [*dvitīya-*]*aṣṭamāu nava*. The *dvitīya-* was not given at p. 404, but refers to *anuvāka* 2, with its 9 hymns.

461 (vii. 101. 1): The hymn is treated at length by Pischel, Album-Kern, 115–7.

547 (ix. 7, introd., line 10): The an-uktapāda verses are rather *all except* 7, 18, 19, 22, 23.

601 (x. 8. 43): Garbe, in his Sāṁkhya-tattva-kāumudī, Abh. der Bayerischen Ak. der Wiss., xix., p. 529, reports previous views as to this verse, renders **b** by "mit drei Schnüren (d. i. dreifach) umhüllt," and takes "triply covered" as referring to skin and nails and hair.

792 (book xvi., introd.): It occurred to me as an afterthought (p. clviii, note) that the Pāli term Paritta, 'protection, defense' (cf. Sanskrit *paritrāṇa*), might be an acceptable equivalent in a single word for 'a prayer against the terror by night.' See Index, p. 1043, s.v. Paritta, and compare the use of the term in the Jātaka, ii. 34^{16}, 35^{22}, and especially at 148^{9}. The Mora-jātaka contains a Paritta to be used at sunrise (ii. 33^{19}; iv. 334^{4}) and one to be used at sunset (ii. 35^{11}; iv. 334^{7}).

943 (xix. 30): It is of interest to note that a part of this hymn was translated by Sir William Jones in a botanical essay published by him in the Asiatick Researches, Calcutta, 1795, vol. iv., p. 257. In the London reprint of 1798, it may be found at

iv. 253; and in that of 1801, at iv. 243. I do not remember meeting any earlier translation into English of a part of this Veda.

970 (xix. 45. 2): Whitney cites doubtfully, at Grammar, § 194, the MS. combination *suhā́rṇ ṇaḥ.* At § 150 b he records instances of retention of radical non-nasal mute after *r*: thus, *ū́rk*, *várk*, *avart*, *ámārṭ*, *suhā́rt;* compare Kielhorn's Grammar, § 14 of either edition, German or English.⌋

Harvard Oriental Series

EDITED, WITH THE COÖPERATION OF VARIOUS SCHOLARS, BY

CHARLES ROCKWELL LANMAN

PROFESSOR OF SANSKRIT IN HARVARD UNIVERSITY

Published by Harvard University, Cambridge, Massachusetts
United States of America

⁂ *A copy of any one of these volumes, postage paid, may be obtained directly anywhere within the limits of the Universal Postal Union by sending a Postal Order for the price as given below, to* The Publication Agent of Harvard University, Cambridge, Massachusetts, United States of America.

⁂ *The price per volume of the royal octavos is one dollar and fifty cents ($1.50) = 6 shillings and 2 pence = 6 marks and 27 pfennigs = 7 francs or lire and 70 centimes = 5 kroner and 58 öre = 3 florins and 70 cents Netherlandish. From this, the approximate equivalents of the other prices may be estimated. The precise equivalents may be learned at any post-office that issues money-orders.*

VOLUME I.—The Jātaka-mālā: or Bodhisattva-avadāna-mālā, by Ārya-çūra; edited by HENDRIK KERN, Professor in the University of Leiden, Netherlands. 1891. Royal 8vo, bound in cloth, xiv + 254 pages, price $1.50.

This is the editio princeps of a collection of Buddhist stories in Sanskrit. The text is printed in Nāgarī characters. An English translation of this work, by Professor Speyer, has been published in Professor Max Müller's *Sacred Books of the Buddhists*, London, Henry Frowde, 1895.

VOLUME II.—The Sāṁkhya-pravacana-bhāṣya: or Commentary on the exposition of the Sānkhya philosophy, by Vijñāna-bhikṣu: edited by RICHARD GARBE, Professor in the University of Tübingen. 1895. Royal 8vo, bound in buckram, xiv + 196 pages, price $1.50.

This volume contains the original Sanskrit text of the Sānkhya Aphorisms and of Vijñāna's Commentary, all printed in Roman letters. It is of especial interest in that Vijñāna, not accepting the atheistic doctrine of the original Sānkhya, here comes out as a defender of downright theism. A German translation of the whole work was published by Professor Garbe in the *Abhandlungen für die Kunde des Morgenlandes*, vol. ix., Leipzig, Brockhaus, 1889. "In spite of all the false assumptions and the errors of which Vijñāna-bhikṣu is undoubtedly guilty, his Commentary . . . is after all the one and only work which instructs us concerning many particulars of the doctrines of what is, in my estimation, the most significant system of philosophy that India has produced."—*Editor's Preface.*

VOLUME III.—Buddhism in Translations. By HENRY CLARKE WARREN. 1896. 8vo, buckram, xx + 520 pages, price $1.20.

This is a series of extracts from Pāli writings, done into English, and so arranged as to give a general idea of Ceylonese Buddhism. The work consists of over a hundred selections, comprised in five chapters of about one hundred pages each. Of these, chapters ii., iii., and iv. are on Buddhist doctrine, and concern themselves respectively with the philosophical conceptions that underlie the Buddhist religious system, with the doctrine of Karma and rebirth, and with the scheme of salvation from misery. Chapter i. gives the account of the previous existences of Gotama Buddha and of his life in the last existence up to the attainment of Buddhaship; while the sections of chapter v. are about Buddhist monastic life.

VOLUME IV.—Rāja-çekhara's Karpūra-mañjarī, a drama by the Indian poet Rāja-çekhara (about 900 A.D.): critically edited in the original Prākrit, with a glossarial index and an essay on the life and writings of the poet, by Dr. STEN KONOW, of the University of Christiania, Norway; and translated into English with notes by Professor LANMAN. 1901. Royal 8vo, buckram, xxviii + 289 pages, price $1.50.

Here for the first time in the history of Indian philology we have the text of a Prākrit play presented to us in strictly correct Prākrit. Dr. Konow is a pupil of Professor Pischel of Berlin, whose Prākrit grammar has made his authority upon this subject of the very highest. The proofs have had the benefit of Professor Pischel's revision. The importance of the play is primarily linguistic rather than literary.

VOLUMES V. AND VI.—The Bṛhad-Devatā, attributed to Çāunaka, a summary of the deities and myths of the Rig-Veda: critically edited in the original Sanskrit with an introduction and seven appendices, and translated into English with critical and illustrative notes, by ARTHUR A. MACDONELL, Boden Professor of Sanskrit in the University of Oxford, and Fellow of Balliol College. 1904. Royal 8vo, buckram, xxxvi + 198 and xvi + 334 pages, price per volume $1.50.

Volume V. (or Part I.) contains the introduction and text and appendices. Volume VI. (or Part II.) contains the translation and notes. The arrangement of the material in two volumes is such that the student can have the text of any given passage, together with the translation of that passage and the critical apparatus and the illustrative notes thereto appurtenant, all opened out before his eyes at one time, without having constantly to turn from one part of the volume to another, as is necessary with the usual arrangement of such matter.

VOLUMES VII. AND VIII.—Atharva-Veda Saṁhitā, translated, with a critical and exegetical commentary, by WILLIAM DWIGHT WHITNEY, late Professor of Sanskrit in Yale University. Revised and brought nearer to completion and edited by CHARLES ROCKWELL LANMAN, Professor of Sanskrit in Harvard University. 1905. Royal 8vo, buckram, clxii + iv + 1046 (= 1212) pp., price of the two volumes $5.00.

This work includes, in the first place, critical notes upon the text, giving the various readings of the manuscripts, and not alone of those collated by Whitney in Europe, but also of those of the apparatus used by S. P. Pandit in the great Bombay edition. Second, the readings of the Paippalāda or Cashmere version, furnished by the late Professor Roth. Further, notice of the corresponding passages in all the other Vedic texts, with report of the various readings. Further, the data of the Hindu scholiast respecting authorship, divinity, and meter of each verse. Also, references to the ancillary literature, especially to the well-edited Kauçika and Vaitāna Sūtras, with account of the ritualistic use therein made of the hymns or parts of hymns, so far as this appears to cast any light upon their meaning. Also, extracts from the printed commentary. And, finally, a simple literal translation, with introduction and indices. Prefixed to the work proper is an elaborate critical and historical introduction.

VOLUME IX.—The Little Clay Cart (Mṛcchakaṭika), a Hindu drama attributed to King Shūdraka, translated from the original Sanskrit and Prākrits into English prose and verse by ARTHUR WILLIAM RYDER, Ph.D., Instructor in Sanskrit in Harvard University. 1905. Royal 8vo, buckram, xxx +177 pages, price $1.50.

VOLUME X.—A Vedic Concordance: being an alphabetic index to every line of every stanza of every hymn of the published Vedic literature, and to every sacrificial and ritual formula thereof. By MAURICE BLOOMFIELD, Professor of Sanskrit and Comparative Philology in Johns Hopkins University.

The work, with which Bloomfield has been busy for over a dozen years, will form a royal quarto of about 1100 pages. Of these, fully 800 are already printed (June, 1905); the completely revised manuscript of the remainder is at the press; and it is hoped that the printing will be finished soon after Jan. 1, 1906. For an account of the work, see the last page of vol. iv. of this Series. The Concordance will serve as a register of the *varietas lectionis* for the texts of the Vedic literature, and thus prove to be an auxiliary of the very first importance in the work of making new editions of the Vedic texts; and many subsidiary uses of Bloomfield's collections will suggest themselves to scholars.

IN PREPARATION

No promise of a definite time for the completion and appearance of any of the following works will under any circumstances be given; they are nevertheless in such a state of advancement that some public announcement concerning them may properly be made.

Buddha-ghosa's Way of Purity (*Visuddhi-magga*), a systematic treatise of Buddhist doctrine by Buddha-ghosa (about 400 A.D.): critically edited in the original Pāli by the late HENRY CLARKE WARREN, of Cambridge, Massachusetts.

The "Way of Purity," which has been for fifteen centuries one of the "books of power" in the East, is, as Childers says, "a truly great work, written in terse and lucid language, and showing a marvelous grasp of the subject." Mr. Warren published an elaborate analysis of the entire treatise in the *Journal of the Pāli Text Society for 1891–93*, pages 76–164. His plan was to issue a scholarly edition of the Pāli text of the work, with full but well-sifted critical apparatus, a complete English translation, an index of names, and other useful appendices, and to trace back to their sources all the quotations which Buddha-ghosa constantly makes from the writings of his predecessors. The text, it is hoped, may be published without too much further labor on the part of the editor of the Series.

Mr. Warren died in January, 1899, in the forty-fifth year of his age. Accounts of his life and work may be found in the (New York) *Nation* for Jan. 12, 1899; in the *Harvard Graduates' Magazine* for March, 1899; in the *Journal of the Royal Asiatic Society* for April, 1899 (with a list of his writings); in the (Chicago) *Open Court* for June, 1899; or in the *Journal of the American Oriental Society*, vol. xx., second half.

Buddha-ghosa's Way of Purity, a systematic treatise of Buddhist doctrine, translated into English from the original Pāli of H. C. Warren's edition, by the late HENRY CLARKE WARREN and CHARLES ROCKWELL LANMAN.

Mr. Warren had made a large part (about one third) of the translation. With this part as a help and guide, the editor of the Series hopes to complete the version and to publish it as soon as is feasible. The text and translation will perhaps take three or four volumes.

The Pancha-tantra, according to the recension of the Jaina monk Pūrṇa-bhadra (about 1200 A.D.), critically edited in the original Sanskrit by Dr. Johannes Hertel, of the Royal Gymnasium of Doebeln in Saxony, and Dr. Richard Schmidt, of the University of Halle.

The basis of Doctor Schmidt's excellent version of the Pancha-tantra was a text prepared by him from several European manuscripts. In the meantime, Doctor Hertel has procured a very large amount of manuscript material from India, chiefly from Poona, has subjected the same to searching critical study, and is embodying his results, so far as they concern the actual readings, in a thorough revision of the printer's copy of the text. The other results of his labors have been published in several periodicals, especially the *Berichte der Kön. Sächsischen Gesellschaft der Wissenschaften* for April, 1902, and in recent volumes of the *Zeitschrift der Deutschen Morgenländischen Gesellschaft* (lvi., lvii., lviii., lix.). The Çāradā-MS., numbered viii. 145 in the Catalogue of the Deccan College MSS. and containing the Tantra-ākhyāyika or Kashmirian recension of the Pancha-tantra, has proved to be of such great importance for the history of this branch of Sanskrit literature that Doctor Hertel has published it (*Abhandlungen* of the Saxon Society, vol. xxii., 1904), not as a definitive text-edition, but as part of a literary-historical investigation and as one of the essential preliminaries for the edition of Pūrṇa-bhadra's recension to be issued in the Harvard Series. It appears that the last-named recension is a fusion of the Tantra-ākhyāyika and the so-called Textus Simplicior of the Pancha-tantra.

The Pancha-tantra, translated into English from the original Sanskrit of the recension of Pūrṇa-bhadra, by Paul Elmer More, sometime Assistant in Sanskrit in Harvard University, now of the Editorial Staff of the *New York Evening Post.*

This version, prepared several years ago from Doctor Schmidt's manuscript copy by Mr. More, has yet to be so revised as to bring it into conformity with the meantime thoroughly revised text of Pūrṇa-bhadra's recension. Apart from the intrinsic interest and merit of the stories of which the Pancha-tantra consists, this translation makes an especial appeal to students of Indian antiquities, of folk-lore, and of the history of popular tales.

History of the Beast-fable of India, with especial reference to the Pancha-tantra and to the related literature of Southwestern Asia and of Medieval Europe, by Dr. Johannes Hertel of the Royal Gymnasium of Doebeln in Saxony.

Although this volume is primarily designed to be an introduction to Pūrṇa-bhadra's Pancha-tantra, its scope is nevertheless such that it may with propriety be entitled a History of the Beast-fable of India. The definitive arrangement of the material is not yet settled, but the general plan may be given under six headings.

I. Brief outline of the incidents of each story, together with a reference for each story to its precise place in the original Sanskrit text, the method of citation to be such that the same reference will apply with equal facility to either the text or the translation or the apparatus criticus or the commentary.

II. Tabular conspectus of strophes and stories contained in forms of the Pancha-tantra anterior to Pūrṇa-bhadra.

III. Apparatus criticus. 1. Account of the MSS. collated. 2. A piece of the text printed in several parallel forms side by side (Tantra-ākhyāyika, Simplicior, Ornatior) as a specimen, to illustrate the relative value of the several MSS. and Pūrṇa-bhadra's way of constructing his recension. 3. Readings of the MSS. Bh, bh, A, P, p, etc.

IV. Introduction to the text of Pūrṇa-bhadra. A. First part, extending to the death, in 1881, of Benfey. 1. Editions: Kosegarten's; Kielhorn-Bühler's; other Indian editions. 2. Translations: of Benfey, Lancereau, Pavolini, Fritze, Galanos. 3. Semitic recensions and their effluxes. 4. Benfey's results as contained in his *Pantschatantra* of 1859 and his Introduction to Bickell's Old Syriac *Kalilag und Damnag* of 1876. B. Second part, from the death of Benfey. 5. Bibliography of the various treatises. 6. History of the Sanskrit Pancha-tantra. Form, age, and name of the original Pancha-tantra. 7. The Brahmanical recensions of the work: Guṇāḍhya, Nepalese fragment, etc.; Tantra-ākhyāyika; Southern Pancha-tantra. 8. Jaina recensions: so-called Simplicior, its age, etc.; so-called Ornatior, author, age, etc.; Megha-vijaya; later recensions; mixed recensions. 9. Buddhist recension, Tantra-ākhyāna.

V. Notes to the several stories of Pūrṇa-bhadra's text. Parallels in the Jātaka, etc. References to Benfey.

VI. Indices. 1. Of names. 2. Of things. 3. Of verses. 4. Of meters.

The Çakuntalā, a Hindu drama by Kālidāsa: the Bengālī recension critically edited in the original Sanskrit and Prākrits by RICHARD PISCHEL, Professor of Sanskrit in the University of Berlin.

Thirty years ago Pischel made his first edition of this master-piece of the Hindu drama. Meantime he has published, as a very important part of the Bühler-Kielhorn *Grundriss der Indo-Arischen Philologie*, his elaborate *Grammatik der Prākrit Sprachen.* In the way of experience and study, therefore, his equipment as an editor of this play is peculiarly complete. As for the externals of paper and print and binding, it is intended that this edition shall be got up in a manner to correspond with its scholarly character and with the intrinsic merit of the play; and it is to be sold at a very moderate price.

The Çakuntalā, translated into English from the edition of Professor Pischel, with an exegetical and illustrative commentary, by ARTHUR WILLIAM RYDER.

Whereas Dr. Ryder's version of The Little Clay Cart (vol. ix. of this Series) was primarily a literary one and aimed to avoid technicalities, his work upon the Çakuntalā is primarily philological, and of it the technical commentary is an essential part. In this comment he hopes to include the most or all that is of substantive importance in the observations of his predecessors whether Occidental or Hindu; to treat the relation of the subject-matter of the play to the older forms thereof as seen in the Epos and the Jātaka; to bring out the double meanings and the various other Hindu "embellishments" of the play; to note the parallelisms in poetic thought or diction or technique between the Çakuntalā and the other works of Kālidāsa and of the Indian literature; to illustrate the allusions to the mythology and antiquities of India by citations translated from the best native authorities; to show, throughout, the relation of this play as a work of art to the Hindu canons of dramaturgy; and at least to assemble the data for the solution of the important critical question whether the Çakuntalā may not have served as the model play upon which the earlier of those canons were based.

The Commentary (Yoga-bhāshya) on Patañjali's aphorisms of the Yoga philosophy, translated from the original Sanskrit into English, with indices of quotations and of philosophical terms, by Dr. JAMES HAUGHTON WOODS, Instructor in Philosophy in Harvard University.

Of the six great philosophical systems of India, we can hardly say that more than two, the Sānkhya and the Vedānta, have been made accessible to Occidental students by translations of authoritative Sanskrit works. For Shankara's Comment on the aphorisms of the Vedānta system, we have Deussen's translation into German and Thibaut's into English. For the Sānkhya, we are indebted to the labors of Wilson and Garbe and Gangānāth Jhā for versions of the Kārikā and of the Tattva-kāumudī. The Yoga system is confessedly next in importance; and the Yoga-bhāshya, ascribed to Vyāsa, is the best and most thorough exposition of its fundamental doctrines. It is also the oldest; Garbe refers it to the seventh century of our era, and the evidence adduced by Takakusu of Tokyo may prove it to be considerably earlier.

In the preparation of his translation, Dr. Woods has had the benefit of Deussen's criticism; and he has revised his work under the oversight of Gangādhara Shāstrin and of his pupils in Benares; and he has constantly consulted Vāchaspatimiçra's sub-comment on the Yoga-bhāshya, and, as occasion required, the Yoga-vārttika of Vijñāna-bhikshu and other works of more modern scholiasts. It is hoped that this work will throw light upon the early history of the Mahā-yāna school of Buddhism.

The Talavakāra or Jāiminīya Brāhmaṇa of the Sāma Veda: critically edited in the original Sanskrit, with a translation into English, by Hanns Oertel, Professor of Linguistics and Comparative Philology in Yale University.

In 1877, A. C. Burnell brought this Brāhmaṇa to the notice of European scholars. Soon after, he procured manuscripts, and turned them over to Professor Whitney. With the aid of pupils, Whitney made a transliterated copy of one, and himself collated the copy with the others. Since 1891, off and on, Oertel has been at work upon the restoration of the corrupt text of this Brāhmaṇa, and has published considerable parts of it in the *Journal of the American Oriental Society* (vol's xv., xvi., xviii., xix., xxiii., and xxvi.) and elsewhere. It is his intention to add to his translation systematic references to the parallel passages from the other Brāhmaṇas.

Books for the Study of Indo-Iranian Languages
(Sanskrit, Prākrit, Pāli, Avestan)
Literatures, Religions, and Antiquities

Published by Messrs. Ginn & Company
Boston, New York, Chicago, and London

Whitney's Sanskrit Grammar. A Sanskrit Grammar, including both the classical language, and the older dialects, of Veda and Brāhmaṇa. By William Dwight Whitney, [late] Professor of Sanskrit and Comparative Philology in Yale University. Third (reprinted from the second, revised and extended) edition. 1896. 8vo. xxvi + 552 pages. Cloth: Mailing price, $3.20. Paper: $2.90.

Cappeller's Sanskrit-English Dictionary. A Sanskrit-English Dictionary. Based upon the St. Petersburg Lexicons. By Carl Cappeller, Professor at the University of Jena. Royal 8vo. Cloth. viii + 672 pages. By mail, $6.25.

Lanman's Sanskrit Reader. A Sanskrit Reader: with Vocabulary and Notes. By Charles Rockwell Lanman, Professor of Sanskrit in Harvard University. For use in colleges and for private study. Royal 8vo. *Complete:* Text, Notes, and Vocabulary, xxiv + 405 pages. Cloth: Mailing price, $2.00. *Text* alone, for use in examinations, 106 pages. Cloth: Mailing price, 85 cents. *Notes* alone, viii + 109 pages. Cloth: Mailing price, 85 cents.

This Reader is constructed with special reference to the needs of those who have to use it without a teacher. The text is in Oriental characters. The selections are from the Mahā-bhārata, Hitopadeça, Kathā-sarit-sāgara, Laws of Manu, the Rigveda, the Brāhmaṇas, and the Sūtras. The Sanskrit words of the Notes and Vocabulary are in English letters. The Notes render ample assistance in the interpretation of difficult passages.

Sanskrit Text in English Letters. Parts of Nala and Hitopadeça in English Letters. Prepared by Charles R. Lanman. Royal 8vo. Paper. vi + 44 pages. Mailing price, 30 cents.

The Sanskrit text of the first forty-four pages of Lanman's Reader, reprinted in English characters.

Perry's Sanskrit Primer. A Sanskrit Primer: based on the *Leitfaden für den Elementarcursus des Sanskrit* of Prof. Georg Bühler of Vienna. By Edward Delavan Perry, Professor of Greek in Columbia University, New York. 1885. 8vo. xii + 230 pages. Mailing price, $1.60.

Kaegi's Rigveda. The Rigveda: the Oldest Literature of the Indians. By ADOLF KAEGI, Professor in the University of Zürich. Authorized translation [from the German], with additions to the notes, by ROBERT ARROWSMITH, Ph.D. 1886. 8vo. Cloth. viii + 198 pages. Mailing price, $1.65.

Hopkins's Religions of India. The Religions of India. By EDWARD WASHBURN HOPKINS, Professor of Sanskrit in Yale University. 1895. 12mo. Cloth. xvi + 612 pages. Mailing price, $2.20.

This is the first of Professor Morris Jastrow's Series of Handbooks on the History of Religions. The book gives an account of the religions of India in the chronological order of their development. Extracts are given from Vedic, Brahmanic, Jain, Buddhistic, and later sectarian literatures.

Jackson's Avesta Reader. Avesta Reader: First Series. Easier texts, notes, and vocabulary. By A. V. WILLIAMS JACKSON. 1893. 8vo. Cloth. viii + 112 pages. Mailing price, $1.85.

The selections include passages from Yasna, Visparad, Yashts, and Vendidad, and the text is based on Geldner's edition. The book is intended for beginners.

0

000905115028

PLEASE DO NOT REMOVE
CARDS OR SLIPS FROM THIS POCKET

UN.VERSITY OF TORONTO LIBRARY

PK Vedas. Atharvaveda. English
3406 Atharva-Veda samhita
A1E5
1905
v.2

[redacted]

[redacted]

Namo tassa bhagavato arahato sammāsambuddhassa

Aṅguttaranikāye

Aṭṭhakanipāta-aṭṭhakathā

1. Paṭhamapaṇṇāsakaṃ

1. Mettāvaggo

1. Mettāsuttavaṇṇanā

1. Aṭṭhakanipātassa paṭhame **āsevitāyā**ti ādarena sevitāya. **Bhāvitāyā**ti vaḍḍhitāya. **Bahulīkatāyā**ti punappunaṃ katāya. **Yānikatāyā**ti yuttayānasadisakatāya. **Vatthukatāyā**ti patiṭṭhānaṭṭhena vatthu viya katāya. **Anuṭṭhitāyā**ti paccupaṭṭhitāya. **Paricitāyā**ti samantato citāya upacitāya. **Susamāraddhāyā**ti suṭṭhu samāraddhāya sukatāya. **Ānisaṃsā**ti guṇā. **Sukhaṃ supatī**tiādīsu yaṃ vattabbaṃ, taṃ ekādasakanipāte vakkhāma.

Appamāṇanti pharaṇavasena appamāṇaṃ. **Tanū saṃyojanā honti, passato upadhikkhaya**nti mettāpadaṭṭhānāya vipassanāya anukkamena upadhikkhayasaṅkhātaṃ arahattaṃ pattassa dasa saṃyojanā pahīyantīti attho. Atha vā **tanū saṃyojanā hontī**ti paṭighañceva paṭighasampayuttasaṃyojanā ca tanukā honti. **Passato upadhikkhaya**nti tesaṃyeva kilesūpadhīnaṃ khayasaṅkhātaṃ mettaṃ adhigamavasena passantassa. **Kusalī tena hotī**ti tena mettāyanena kusalo hoti. **Sattasaṇḍa**nti sattasaṅkhātena saṇḍena samannāgataṃ, sattabharitanti attho. **Vijetvā**ti adaṇḍena asatthena dhammeneva vijinitvā. **Rājisayo**ti isisadisā dhammikarājāno. **Yajamānā**ti dānāni dadamānā. **Anupariyagā**ti vicariṃsu.

Assamedhantiādīsu porāṇakarājakāle kira sassamedhaṃ, purisamedhaṃ, sammāpāsaṃ, vācāpeyyanti cattāri saṅgahavatthūni ahesuṃ, yehi rājāno lokaṃ saṅgaṇhiṃsu. Tattha nipphannasassato dasamabhāgaggahaṇaṃ **sassamedhaṃ** nāma, sassasampādane medhāvitāti attho. Mahāyodhānaṃ chamāsikaṃ bhattavetanānuppadānaṃ **purisamedhaṃ** nāma, purisasaṅgaṇhane medhāvitāti attho. Daliddamanussānaṃ hatthato lekhaṃ gahetvā tīṇi vassāni vinā vaḍḍhiyā sahassadvisahassamattadhanānuppadānaṃ **sammāpāsaṃ** nāma. Tañhi sammā manusse pāseti hadaye bandhitvā viya ṭhapeti, tasmā sammāpāsanti vuccati. ‘‘Tāta, mātulā’’tiādinā nayena pana saṇhavācābhaṇanaṃ **vācāpeyyaṃ** nāma, piyavācāti attho. Evaṃ catūhi saṅgahavatthūhi saṅgahitaṃ raṭṭhaṃ iddhañceva hoti, phītañca, bahuannapānaṃ, khemaṃ, nirabbudaṃ. Manussā mudā modamānā ure putte naccentā apārutagharā viharanti. Idaṃ gharadvāresu aggaḷānaṃ abhāvato **niraggaḷa**nti vuccati. Ayaṃ porāṇikā paveṇi.

Aparabhāge pana okkākarājakāle brāhmaṇā imāni cattāri saṅgahavatthūni imañca raṭṭhasampattiṃ parivattetvā uddhaṃmūlakaṃ katvā **assamedhaṃ purisamedha**ntiādike pañca yaññe nāma akaṃsu. Tesu assamettha medhanti vadhentīti **assamedho**. Dvīhi pariyaññehi yajitabbassa ekavīsatiyūpassa ekasmiṃ pacchimadivaseyeva sattanavutipañcapasusataghātabhiṃsanassa ṭhapetvā bhūmiñca purise ca avasesasabbavibhavadakkhiṇassa yaññassetaṃ adhivacanaṃ. Purisamettha medhantīti **purisamedho**. Catūhi pariyaññehi yajitabbassa saddhiṃ bhūmiyā assamedhe vuttavibhavadakkhiṇassa yaññassetaṃ adhivacanaṃ. Sammamettha pāsantīti **sammāpāso**. Divase divase yugacchiggaḷe pavesanadaṇḍakasaṅkhātaṃ sammaṃ khipitvā tassa patitokāse vediṃ katvā saṃhārimehi yūpādīhi sarassatīnadiyā nimuggokāsato pabhuti paṭilomaṃ gacchantena yajitabbassa satrayāgassetaṃ adhivacanaṃ. Vājamettha pivantīti **vājapeyyo**. Ekena pariyaññena sattarasahi pasūhi yajitabbassa beluvayūpassa sattarasakadakkhiṇassa yaññassetaṃ adhivacanaṃ. Natthi ettha aggaḷāti **niraggaḷo**. Navahi pariyaññehi yajitabbassa saddhiṃ bhūmiyā ca purisehi ca assamedhe vuttavibhavadakkhiṇassa sabbamedhapariyāyanāmassa assamedhavikappassetaṃ adhivacanaṃ.

Kalampi te nānubhavanti soḷasinti te sabbepi mahāyāgā ekassa mettācittassa vipākamahantatāya soḷasiṃ kalaṃ na agghanti, soḷasamaṃ bhāgaṃ na pāpuṇantīti attho. **Na jinātī**ti na attanā parassa jāniṃ karoti. **Na jāpaye**ti na parena parassa jāniṃ kāreti. **Mettaṃso**ti mettāyamānacittakoṭṭhāso hutvā. **Sabbabhūtāna**nti sabbasattesu. **Veraṃ tassa na kenacī**ti tassa kenaci saddhiṃ akusalaveraṃ vā puggalaveraṃ vā natthi.

2. Paññāsuttavaṇṇanā

2. Dutiye **ādibrahmacariyikāyā**ti maggabrahmacariyassa ādibhūtāya. **Paññāyā**ti vipassanāya. **Garuṭṭhāniya**nti gāravuppattipaccayabhūtaṃ garubhāvanīyaṃ. **Tibba**nti bahalaṃ. **Paripucchatī**ti atthapāḷianusandhipubbāparaṃ pucchati. **Paripañhatī**ti pañhaṃ karoti, idañcidañca paṭipucchissāmīti vitakketi. **Dvayenā**ti duvidhena. **Anānākathiko**ti anānattakathiko hoti. **Atiracchānakathiko**ti nānāvidhaṃ tiracchānakathaṃ na katheti. **Ariyaṃ vā tuṇhībhāva**nti ariyatuṇhībhāvo nāma catutthajjhānaṃ, sesakammaṭṭhānamanasikāropi vaṭṭati. **Jānaṃ jānātī**ti jānitabbakaṃ jānāti. **Passaṃ passatī**ti passitabbakaṃ passati. **Piyattāyā**ti piyabhāvatthāya. **Garuttāyā**ti garubhāvatthāya. **Bhāvanāyā**ti bhāvanatthāya guṇasambhāvanāya vā. **Sāmaññāyā**ti samaṇadhammatthāya. **Ekībhāvāyā**ti nirantarabhāvatthāya.

3-4. Appiyasuttadvayavaṇṇanā

3-4. Tatiye **appiyapasaṃsī**ti appiyajanassa pasaṃsako vaṇṇabhāṇī. **Piyagarahī**ti piyajanassa nindako garahako. Catutthe **anavaññattikāmo**ti ‘‘aho vata maṃ aññena avajāneyyu’’nti anavajānanakāmo. **Akālaññū**ti kathākālaṃ na jānāti, akāle katheti. **Asucī**ti asucīhi kāyakammādīhi samannāgato.

5. Paṭhamalokadhammasuttavaṇṇanā

5. Pañcame lokassa dhammāti **lokadhammā**. Etehi muttā nāma natthi, buddhānampi honti. Tenevāha – **lokaṃ anuparivattantī**ti anubandhanti nappajahanti, lokato na nivattantīti attho. **Loko ca aṭṭha lokadhamme anuparivattatī**ti ayañca loko ete anubandhati na pajahati, tehi dhammehi na nivattatīti attho.

Lābho alābhoti lābhe āgate alābho āgatoyevāti veditabbo. **Ayasā**dīsupi eseva nayo. **Avekkhati vipariṇāmadhamme**ti ‘‘vipariṇāmadhammā ime’’ti evaṃ avekkhati. **Vidhūpitā**ti vidhamitā viddhaṃsitā. **Padañca ñatvā**ti nibbānapadaṃ jānitvā. **Sammappajānāti bhavassa pāragū**ti bhavassa pāraṃ gato nipphattiṃ matthakaṃ patto, nibbānapadaṃ ñatvāva taṃ pāraṃ gatabhāvaṃ sammappajānātīti. Imasmiṃ sutte vaṭṭavivaṭṭaṃ kathitaṃ.

6. Dutiyalokadhammasuttavaṇṇanā

6. Chaṭṭhe **ko viseso**ti kiṃ visesakāraṇaṃ. **Ko adhippayāso**ti ko adhikappayogo. **Pariyādāyā**ti gahetvā pariniṭṭhapetvā. Idhāpi vaṭṭavivaṭṭameva kathitaṃ.

7. Devadattavipattisuttavaṇṇanā

7. Sattame **acirapakkante**ti saṅghaṃ bhinditvā na cirapakkante. **Ārabbhā**ti āgamma paṭicca sandhāya. **Attavipatti**nti attano vipattiṃ vipannākāraṃ. Sesapadesupi eseva nayo. **Abhibhuyyā**ti abhibhavitvā madditvā.

8. Uttaravipattisuttavaṇṇanā

8. Aṭṭhame **vaṭajālikāya**nti evaṃnāmake vihāre. So kira vaṭavane niviṭṭhattā vaṭajālikāti saṅkhaṃ gato. **Pāturahosī**ti imamatthaṃ devarañño ārocessāmīti gantvā pākaṭo ahosi. **Ādibrahmacariyako**ti sikkhattayasaṅgahassa sakalasāsanabrahmacariyassa ādibhūto.

9. Nandasuttavaṇṇanā

9. Navame **kulaputto**ti jātikulaputto. **Balavā**ti thāmasampanno. **Pāsādiko**ti rūpasampattiyā pasādajanako. **Tibbarāgo**ti bahalarāgo. **Kimaññatrā**tiādīsu ayamattho – kiṃ aññena kāraṇena kathitena, ayaṃ nando indriyesu guttadvāro bhojane mattaññū jāgariyamanuyutto satisampajaññena samannāgato, yehi nando sakkoti paripuṇṇaṃ parisuddhaṃ brahmacariyaṃ carituṃ. Sace imehi kāraṇehi samannāgato nābhavissa, na sakkuṇeyyāti. **Itiha tatthā**ti evaṃ tattha. Imasmiṃ sutte vaṭṭameva kathitaṃ.

10. Kāraṇḍavasuttavaṇṇanā

10. Dasame **aññenāññaṃ paṭicaratī**ti aññena kāraṇena vacanena vā aññaṃ kāraṇaṃ vacanaṃ vā paṭicchādeti. **Bahiddhā kathaṃ apanāmetī**ti bāhirato aññaṃ āgantukakathaṃ otāreti. **Apaneyyeso**ti apaneyyo nīharitabbo esa. **Samaṇadūsī**ti samaṇadūsako. **Samaṇapalāpo**ti vīhīsu vīhipalāpo viya nissāratāya samaṇesu samaṇapalāpo. **Samaṇakāraṇḍavo**ti samaṇakacavaro. **Bahiddhā nāsentī**ti bahi nīharanti. **Yavakaraṇe**ti yavakhette. **Phuṇamānassā**ti ucce ṭhāne ṭhatvā mahāvāte opuniyamānassa. **Apasammajjantī**ti sāradhaññānaṃ ekato dubbaladhaññānaṃ ekato karaṇatthaṃ punappunaṃ apasammajjanti, apasammajjanisaṅkhātena vātaggāhinā suppena vā vatthena vā nīharanti. **Daddara**nti daddarasaddaṃ.

Saṃvāsāyanti saṃvāsena ayaṃ. **Vijānāthā**ti jāneyyātha. **Santavāco**ti saṇhavāco. **Janavatī**ti janamajjhe. **Raho karoti karaṇa**nti karaṇaṃ vuccati pāpakammaṃ, taṃ raho paṭicchanno hutvā karoti. **Saṃsappī ca musāvādī**ti saṃsappitvā musāvādī, musā bhaṇanto saṃsappati phandatīti attho. Imasmiṃ sutte vaṭṭameva kathetvā gāthāsu vaṭṭavivaṭṭaṃ kathitanti.

Mettāvaggo paṭhamo.

2. Mahāvaggo

1. Verañjasuttavaṇṇanā

11. Dutiyassa paṭhame **abhivādetī**ti evamādīni **na samaṇo gotamo**ti ettha vuttanakārena yojetvā evamettha attho veditabbo ‘‘na vandati nāsanā vuṭṭhāti, nāpi ‘idha bhonto nisīdantū’ti evaṃ āsanena vā nimantetī’’ti. Ettha hi vā-saddo vibhāvane nāma atthe ‘‘rūpaṃ niccaṃ vā aniccaṃ vā’’tiādīsu viya. Evaṃ vatvā atha attano abhivādanādīni akarontaṃ bhagavantaṃ disvā āha – **tayidaṃ, bho gotama, tathevā**ti. Yaṃ taṃ mayā sutaṃ, taṃ tatheva, taṃ savanañca me dassanañca saṃsandati sameti, atthato ekībhāvaṃ gacchati. Na hi bhavaṃ gotamo…pe… āsanena vā nimantetīti. Evaṃ attanā sutaṃ diṭṭhena nigametvā nindanto āha – **tayidaṃ, bho gotama, na sampannamevā**ti taṃ abhivādanādīnaṃ akaraṇaṃ ayuttamevāti.

Athassa bhagavā attukkaṃsanaparavambhanadosaṃ anupagamma karuṇāsītalena hadayena taṃ aññāṇaṃ vidhamitvā yuttabhāvaṃ dassetukāmo **nāhaṃ taṃ brāhmaṇā**tiādimāha. Tatrāyaṃ saṅkhepattho – ahaṃ, brāhmaṇa, appaṭihatena sabbaññutaññāṇacakkhunā olokentopi taṃ puggalaṃ etasmiṃ sadevakādibhede loke na passāmi, yamahaṃ abhivādeyyaṃ vā paccuṭṭheyyaṃ vā āsanena vā nimanteyyaṃ. Anacchariyaṃ vā etaṃ, svāhaṃ ajja sabbaññutaṃ patto evarūpaṃ nipaccākārārahaṃ puggalaṃ na passāmi. Apica kho yadāpāhaṃ sampatijātova uttarena mukho sattapadavītihārena gantvā sakalaṃ dasasahassilokadhātuṃ olokesiṃ, tadāpi etasmiṃ sadevakādibhede loke taṃ puggalaṃ na passāmi, yamahaṃ evarūpaṃ nipaccakāraṃ kareyyaṃ. Atha kho maṃ soḷasakappasahassāyuko khīṇāsavamahābrahmāpi añjaliṃ paggahetvā ‘‘tvaṃ loke mahāpuriso, tvaṃ sadevakassa lokassa aggo ca jeṭṭho ca seṭṭho ca, natthi tayā uttaritaro’’ti sañjātasomanasso patimānesi. Tadāpi cāhaṃ attanā uttaritaraṃ apassanto āsabhiṃ vācaṃ nicchāresiṃ – ‘‘aggohamasmi lokassa, jeṭṭhohamasmi lokassa, seṭṭhohamasmi lokassā’’ti. Evaṃ sampatijātassāpi mayhaṃ abhivādanādiraho puggalo natthi, svāhaṃ idāni sabbaññutaṃ patto kaṃ abhivādeyyaṃ. Tasmā tvaṃ, brāhmaṇa, mā tathāgatā evarūpaṃ paramanipaccakāraṃ patthayi. Yañhi, brāhmaṇa, tathāgato abhivādeyya vā…pe… āsanena vā nimanteyya, muddhāpi tassa puggalassa rattipariyosāne paripākasithilabandhanaṃ vaṇṭā muttatālaphalaṃ viya gīvato chijjitvā sahasāva bhūmiyaṃ nipateyya.

Evaṃ vuttepi brāhmaṇo duppaññatāya tathāgatassa lokajeṭṭhabhāvaṃ asallakkhento kevalaṃ taṃ vacanaṃ asahamāno āha – **arasarūpo bhavaṃ gotamo**ti. Ayaṃ kirassa adhippāyo – yaṃ loke abhivādanapaccuṭṭhānaañjalikammasāmīcikammaṃ ‘‘sāmaggiraso’’ti vuccati, taṃ bhoto gotamassa natthi. Tasmā arasarūpo bhavaṃ gotamo, arasajātiko arasasabhāvoti. Athassa bhagavā cittamudubhāvajananatthaṃ ujuvipaccanīkabhāvaṃ pariharanto aññathā tassa vacanassa atthaṃ attani sandassento **atthi khvesa, brāhmaṇa, pariyāyo**tiādimāha.

Tattha **atthi khvesā**ti atthi kho esa. **Pariyāyo**ti kāraṇaṃ. Idaṃ vuttaṃ hoti – atthi kho, brāhmaṇa, etaṃ kāraṇaṃ, yena kāraṇena maṃ ‘‘arasarūpo bhavaṃ gotamo’’ti vadamāno puggalo sammā vadeyya, avitathavādīti saṅkhaṃ gaccheyya. Katamo pana soti? Ye te, brāhmaṇa, rūparasā…pe… phoṭṭhabbarasā, te tathāgatassa pahīnāti. Kiṃ vuttaṃ hoti? Ye te jātivasena vā upapattivasena vā seṭṭhasammatānampi puthujjanānaṃ rūpārammaṇādīni assādentānaṃ abhinandantānaṃ rajjantānaṃ uppajjanti kāmasukhassādasaṅkhātā rūparasā, saddarasā, gandharasā, rasarasā, phoṭṭhabbarasā, ye imaṃ lokaṃ gīvāya bandhitvā viya āviñchanti, vatthārammaṇādisāmaggiyañca uppannattā sāmaggirasāti vuccanti. Te sabbepi tathāgatassa pahīnā. ‘‘Mayhaṃ pahīnā’’ti vattabbepi mamākārena attānaṃ anukkhipanto dhammaṃ deseti, desanāvilāso vā esa tathāgatassa.

Tattha **pahīnā**ti cittasantānato vigatā, pajahitā vā. Etasmiṃ panatthe karaṇe sāmivacanaṃ daṭṭhabbaṃ. Ariyamaggasatthena ucchinnaṃ taṇhāvijjāmayaṃ mūlaṃ etesanti **ucchinnamūlā**. Tālavatthu viya nesaṃ vatthu katanti **tālāvatthukatā**. Yathā hi tālarukkhaṃ samūlaṃ uddharitvā tassa vatthumatte tasmiṃ padese kate na puna tassa tālassa uppatti paññāyati, evaṃ ariyamaggasatthena samūle rūpādirase uddharitvā tesaṃ pubbe uppannapubbabhāvena vatthumatte cittasantāne kate sabbepi te tālāvatthukatāti vuccanti. Aviruḷhidhammattā vā matthakacchinnatālo viya katāti tālāvatthukatā. Yasmā pana evaṃ tālāvatthukatā anabhāvaṃkatā honti, yathā nesaṃ pacchābhāvo na hoti, tathā katā honti. Tasmā āha – **anabhāvaṃkatā**ti. **Āyatiṃ anuppādadhammā**ti anāgate anuppajjanakasabhāvā.

No ca kho yaṃ tvaṃ sandhāya vadesīti yañca kho tvaṃ sandhāya vadesi, so pariyāyo na hoti. Nanu ca evaṃ vutte yo brāhmaṇena vutto sāmaggiraso, tassa attani vijjamānatā anuññātā hotīti? Na hoti. Yo hi naṃ sāmaggirasaṃ kātuṃ bhabbo hutvā na karoti, so tadabhāvena arasarūpoti vattabbataṃ arahati. Bhagavā pana abhabbova etaṃ kātuṃ, tenassa kāraṇe abhabbataṃ pakāsento āha – ‘‘no ca kho yaṃ tvaṃ sandhāya vadesī’’ti. Yaṃ pariyāyaṃ sandhāya tvaṃ maṃ ‘‘arasarūpo’’ti vadesi, so amhesu neva vattabboti.

Evaṃ brāhmaṇo attanā adhippetaṃ arasarūpataṃ āropetuṃ asakkonto athāparaṃ **nibbhogo**

bhavantiādimāha. Sabbapariyāyesu cettha vuttanayeneva yojanākkamaṃ viditvā sandhāyabhāsitamatthaṃ evaṃ veditabbaṃ – brāhmaṇo tadeva vayovuddhānaṃ abhivādanādikammaṃ loke ''sāmaggiparibhogo''ti maññamāno tadabhāvena ca bhagavantaṃ ''nibbhogo''tiādimāha. Bhagavā ca yvāyaṃ rūpādīsu sattānaṃ chandarāgaparibhogo, tadabhāvaṃ attani sampassamāno aparaṃ pariyāyamanujāni.

Puna brāhmaṇo yaṃ loke vayovuddhānaṃ abhivādanādikulasamudācārakammaṃ lokiyā karonti, tassa akiriyaṃ sampassamāno bhagavantaṃ **akiriyavādo**ti āha. Bhagavā pana yasmā kāyaduccaritādīnaṃ akiriyaṃ vadati, tasmā taṃ akiriyavāditaṃ attani sampassamāno aparaṃ pariyāyamanujāni. Tattha ṭhapetvā kāyaduccaritādīni avasesā akusalā dhammā **anekavihitā pāpakā akusalā dhammā**ti veditabbā.

Puna brāhmaṇo tadeva abhivādanādikammaṃ bhagavati apassanto ''imaṃ āgamma ayaṃ lokatanti lokapaveṇī ucchijjatī''ti maññamāno bhagavantaṃ **ucchedavādo**ti āha. Bhagavā pana yasmā pañcakāmaguṇikarāgassa ceva akusalacittadvayasampayuttassa ca dosassa anāgāmimaggena ucchedaṃ vadati, sabbākusalasambhavassa pana mohassa arahattamaggena ucchedaṃ vadati, ṭhapetvā te tayo avasesānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ yathānurūpaṃ catūhi maggehi ucchedaṃ vadati, tasmā taṃ ucchedavādaṃ attani sampassamāno aparaṃ pariyāyamanujāni.

Puna brāhmaṇo ''jigucchati maññe samaṇo gotamo idaṃ vayovuddhānaṃ abhivādanādikulasamudācārakammaṃ, tena taṃ na karotī''ti maññamāno bhagavantaṃ **jegucchī**ti āha. Bhagavā pana yasmā jigucchati kāyaduccaritādīhi, yāni kāyavacīmanoduccaritāni ceva yāva ca akusalānaṃ lāmakadhammānaṃ samāpatti samāpajjanā samaṅgibhāvo, taṃ sabbampi gūthaṃ viya maṇḍanakajātiko puriso jigucchati hirīyati, tasmā taṃ jegucchitaṃ attani sampassamāno aparaṃ pariyāyamanujāni. Tattha **kāyaduccaritenā**tiādi karaṇavacanaṃ upayogatthe daṭṭhabbaṃ.

Puna brāhmaṇo tadeva abhivādanādikammaṃ bhagavati apassanto ''ayaṃ idaṃ lokajeṭṭhakakammaṃ vineti vināseti, atha vā yasmā etaṃ sāmīcikammaṃ na karoti, tasmā ayaṃ vinetabbo niggaṇhitabbo''ti maññamāno bhagavantaṃ **venayiko**ti āha. Tatrāyaṃ padattho – vinayatīti vinayo, vināsetīti vuttaṃ hoti. Vinayo eva **venayiko**. Vinayaṃ vā arahatīti **venayiko,** niggahaṃ arahatīti vuttaṃ hoti. Bhagavā pana yasmā rāgādīnaṃ vinayāya vūpasamāya dhammaṃ deseti, tasmā venayiko hoti. Ayameva cettha padattho – vinayāya dhammaṃ desetīti venayiko. Vicitrā hi taddhitavutti. Svāyaṃ taṃ venayikabhāvaṃ attani sampassamāno aparaṃ pariyāyamanujāni.

Puna brāhmaṇo yasmā abhivādanādīni sāmīcikammāni karontā vayovuddhe tosenti hāsenti, akarontā pana tāpenti vihesenti domanassaṃ nesaṃ uppādenti, bhagavā ca tāni na karoti, tasmā ''ayaṃ vayovuddhe tapatī''ti maññamāno sappurisācāravirahitattā vā ''kapaṇapuriso aya''nti maññamāno bhagavantaṃ **tapassī**ti āha. Tatrāyaṃ padattho – tapatīti tapo, roseti vihesetīti attho. Sāmīcikammākaraṇassetaṃ adhivacanaṃ. Tapo assa atthīti **tapassī**. Dutiye atthavikappe byañjanāni avicāretvā loke kapaṇapuriso tapassīti vuccati. Bhagavā pana ye akusalā dhammā lokaṃ tapanato tapanīyāni vuccanti, tesaṃ pahīnattā yasmā tapassīti saṅkhaṃ gato. Tasmā taṃ tapassitaṃ attani sampassamāno aparaṃ pariyāyamanujāni. Tatrāyaṃ vacanattho – tapantīti tapā, akusaladhammānametaṃ adhivacanaṃ. Te tape assi nirassi pahāsi viddhaṃsīti tapassī.

Puna brāhmaṇo taṃ abhivādanādikammaṃ devalokagabbhasampattiyā devalokapaṭisandhipaṭilābhāya saṃvattatīti maññamāno bhagavati cassa abhāvaṃ disvā bhagavantaṃ **apagabbho**ti āha. Kodhavasena vā bhagavato mātukucchismiṃ paṭisandhiggahaṇe dosaṃ dassentopi evamāha. Tatrāyaṃ vacanattho – gabbhato apagatoti **apagabbho,** abhabbo devalokūpapattiṃ pāpuṇitunti adhippāyo. Hīno vā gabbho assāti apagabbho. Devalokagabbhaparibāhirattā āyatiṃ hīnagabbhapaṭilābhabhāgīti. Hīno vāssa mātukucchismiṃ gabbhavāso ahosīti adhippāyo. Bhagavato pana yasmā āyatiṃ gabbhaseyyā apagatā, tasmā so taṃ apagabbhataṃ attani sampassamāno aparaṃ pariyāyamanujāni. Tatra ca **yassa kho, brāhmaṇa, āyatiṃ gabbhaseyyā punabbhavābhinibbatti pahīnā**ti etesaṃ padānaṃ evamattho daṭṭhabbo – ‘‘brāhmaṇa, yassa puggalassa anāgate gabbhaseyyā punabbhave ca abhinibbatti anuttarena maggena vihatakāraṇattā pahīnā. Gabbhaseyyāgahaṇena cettha jalābujayoni gahitā, punabbhavābhinibbattiggahaṇena itarā tisso’’pi.

Apica gabbhassa seyyā **gabbhaseyyā**. Punabbhavo eva abhinibbatti **punabbhavābhinibbattī**ti evamettha attho daṭṭhabbo. Yathā ca viññāṇaṭṭhitīti vuttepi na viññāṇato aññā ṭhiti atthi, evamidhāpi na gabbhato aññā seyyā veditabbā. Abhinibbatti ca nāma yasmā punabbhavabhūtāpi apunabbhavabhūtāpi atthi, idha ca punabbhavabhūtā adhippetā, tasmā vuttaṃ – ‘‘punabbhavo eva abhinibbatti punabbhavābhinibbattī’’ti.

Evaṃ āgatakālato paṭṭhāya arasarūpatādīhi aṭṭhahi akkosavatthūhi akkosantampi brāhmaṇaṃ bhagavā dhammissaro dhammarājā dhammasāmī tathāgato anukampāya sītaleneva cakkhunā brāhmaṇaṃ olekento yaṃ dhammadhātuṃ paṭivijjhitvā desanāvilāsappattā nāma hoti, tassā dhammadhātuyā suppaṭividdhattā vigatavalāhake nabhe puṇṇacando viya ca saradakāle sūriyo viya ca brāhmaṇassa hadayandhakāraṃ vidhamento tāniyeva akkosavatthūni tena tena pariyāyena aññathā dassetvā punapi attano karuṇāvipphāraṃ aṭṭhahi lokadhammehi akampiyabhāvena paṭiladdhatādiguṇalakkhaṇaṃ pathavisamacittataṃ akuppadhammatañca pakāsento ‘‘ayaṃ brāhmaṇo kevalaṃ palitasirakhaṇḍadantavalittacatādīhi attano vuddhabhāvaṃ sallakkheti, no ca kho jānāti attānaṃ jātiyā anugataṃ jarāya anusaṭaṃ byādhino adhibhūtaṃ maraṇena abbhāhataṃ ajja maritvā puna sveva uttānaseyyadārakabhāvagamanīyaṃ. Mahantena kho pana ussāhena mama santikaṃ āgato, tadassa āgamanaṃ sātthakaṃ hotū’’ti cintetvā imasmiṃ loke attano appaṭisamaṃ purejātabhāvaṃ dassento **seyyathāpi, brāhmaṇā**tiādinā nayena brāhmaṇassa dhammadesanaṃ vaḍḍhesi.

Tattha **seyyathāpī**tiādīnaṃ heṭṭhā vutanayeneva attho veditabbo. Ayaṃ pana viseso – heṭṭhā vuttanayeneva hi te kukkuṭapotakā pakkhe vidhunantā taṃkhaṇānurūpaṃ viravantā nikkhamanti. Evaṃ nikkhamantānañca tesaṃ yo paṭhamataraṃ nikkhamati, so jeṭṭhoti vuccati. Tasmā bhagavā tāya upamāya attano jeṭṭhabhāvaṃ sādhetukāmo brāhmaṇaṃ pucchati – **yo nu kho tesaṃ kukkuṭacchāpotakānaṃ…pe… kinti svāssa vacanīyo**ti. Tattha **kukkuṭacchāpakānan**ti kukkuṭapotakānaṃ. **Kinti svāssa vacanīyo**ti so kinti vacanīyo assa, kiṃ vattabbo bhaveyya jeṭṭho vā kaniṭṭho vāti.

‘‘Jeṭṭho’’tissa, bho gotama, vacanīyoti, bho gotama, so jeṭṭho iti assa vacanīyo. Kasmāti ce? **So hi nesaṃ jeṭṭho**ti, yasmā so nesaṃ vuddhataroti attho. Athassa bhagavā opammaṃ sampaṭipādento **evameva kho**ti āha, yathā so kukkuṭapotako, evaṃ ahampi. **Avijjāgatāya pajāyā**ti avijjā vuccati aññāṇaṃ, tattha gatāya. **Pajāyā**ti sattadhivacanametaṃ, avijjākosassa anto paviṭṭhesu sattesūpi vuttaṃ hoti. **Aṇḍabhūtāyā**ti aṇḍe bhūtāya pajātāya sañjātāya. Yathā hi aṇḍe nibbattā ekacce sattā aṇḍabhūtāti vuccanti, evamayaṃ sabbāpi pajā avijjaṇḍakose nibbattattā aṇḍabhūtāti vuccati. **Pariyonaddhāyā**ti tena avijjaṇḍakosena samantato onaddhāya baddhāya veṭhitāya. **Avijjaṇḍakosaṃ padāletvā**ti taṃ avijjāmayaṃ aṇḍakosaṃ bhinditvā. **Ekova loke**ti sakalepi lokasannivāse ahameva eko adutiyo. **Anuttaraṃ sammāsambodhiṃ abhisambuddho**ti uttararahitaṃ sabbaseṭṭhaṃ sammā sāmañca bodhiṃ, atha vā pasatthaṃ sundarañca bodhiṃ. Arahattamaggañāṇassetaṃ nāmaṃ, sabbaññutaññāṇassāpi nāmameva. Ubhayampi vaṭṭati. Aññesaṃ arahattamaggo anuttarā bodhi hoti, na hotīti? Na hoti. Kasmā? Asabbaguṇadāyakattā. Tesañhi kassaci arahattamaggo arahattaphalameva deti, kassaci tisso vijjā, kassaci cha abhiññā, kassaci catasso paṭisambhidā, kassaci sāvakapāramiñāṇaṃ. Paccekabuddhānampi paccekabodhiñāṇameva deti, buddhānaṃ pana sabbaguṇasampattiṃ deti abhiseko viya rañño sabbalokissarabhāvaṃ. Tasmā aññassa kassacipi anuttarā bodhi na hotīti. **Abhisambuddho**ti abbhaññāsiṃ paṭivijjhiṃ, pattomhi adhigatomhīti vuttaṃ hoti.

Idāni yadetaṃ bhagavatā ‘‘evameva kho’’tiādinā nayena vuttaṃ opammasampaṭipādanaṃ, taṃ evaṃ atthena saṃsanditvā veditabbaṃ – yathā hi tassā kukkuṭiyā attano aṇḍesu adhisayanāditividhakiriyākaraṇaṃ, evaṃ bodhipallaṅke nisinnassa bodhisattabhūtassa bhagavato attano santāne aniccaṃ, dukkhaṃ, anattāti tividhānupassanākaraṇaṃ. Kukkuṭiyā tividhakiriyāsampādanena aṇḍānaṃ apūtibhāvo viya bodhisattabhūtassa bhagavato tividhānupassanāsampādanena vipassanāñāṇassa aparihāni. Kukkuṭiyā tividhakiriyākaraṇena aṇḍānaṃ allasinehapariyādānaṃ viya bodhisattabhūtassa bhagavato tividhānupassanāsampādanena bhavattayānugatanikantisinehapariyādānaṃ. Kukkuṭiyā tividhakiriyākaraṇena aṇḍakapālānaṃ tanubhāvo viya bodhisattabhūtassa bhagavato tividhānupassanāsampādanena avijjaṇḍakosassa tanubhāvo, kukkuṭiyā tividhakiriyākaraṇena kukkuṭapotakassa pādanakhatuṇḍakānaṃ thaddhakharabhāvo viya bodhisattabhūtassa bhagavato tividhānupassanāsampādanena vipassanāñāṇassa tikkhakharavippasannasūrabhāvo. Kukkuṭiyā tividhakiriyākaraṇena kukkuṭapotakassa pariṇāmakālo viya bodhisattabhūtassa bhagavato tividhānupassanāsampādanena vipassanāñāṇassa pariṇāmakālo vaḍḍhikālo gabbhaggahaṇakālo. Kukkuṭiyā tividhakiriyākaraṇena kukkuṭapotakassa pādanakhasikhāya vā mukhatuṇḍakena vā aṇḍakosaṃ padāletvā pakkhe papphoṭetvā sotthinā abhinibbhidākālo viya bhagavato tividhānupassanāsampādanena vipassanāñāṇagabbhaṃ gaṇhāpetvā anupubbādhigatena arahattamaggena avijjaṇḍakosaṃ padāletvā abhiññāpakkhe papphoṭetvā sotthinā sakalabuddhaguṇasacchikatakālo veditabbo.

Ahañhi, brāhmaṇa, jeṭṭho seṭṭho lokassāti, brāhmaṇa, yathā tesaṃ kukkuṭapotakānaṃ paṭhamataraṃ aṇḍakosaṃ padāletvā abhinibbatto kukkuṭapotako jeṭṭho hoti, evaṃ avijjāgatāya pajāya taṃ avijjaṇḍakosaṃ padāletvā paṭhamataraṃ ariyāya jātiyā jātattā ahañhi jeṭṭho vuddhatamoti saṅkhaṃ gato, sabbaguṇehi pana appaṭisamattā seṭṭhoti.

Evaṃ bhagavā attano anuttaraṃ jeṭṭhaseṭṭhabhāvaṃ brāhmaṇassa pakāsetvā idāni yāya paṭipadāya taṃ adhigato, taṃ paṭipadaṃ pubbabhāgato pabhuti dassetuṃ **āraddhaṃ kho pana me, brāhmaṇā**tiādimāha. Tattha **āraddhaṃ kho pana me, brāhmaṇa, vīriyaṃ ahosī**ti, brāhmaṇa, na mayā ayaṃ anuttaro jeṭṭhaseṭṭhabhāvo kusītena muṭṭhassatinā sāraddhakāyena vikkhittacitena adhigato, apica kho tadadhigamāya āraddhaṃ kho pana me vīriyaṃ ahosi. Bodhimaṇḍe nisinnena mayā catusammappadhānabhedaṃ vīriyaṃ āraddhaṃ ahosi, paggahitaṃ asithilappavattitaṃ. Āraddhattāyeva ca me taṃ **asallīnaṃ** ahosi. Na kevalañca vīriyameva, satipi me ārammaṇābhimukhabhāvena **upaṭṭhitā** ahosi, upaṭṭhitattāyeva ca **asammuṭṭhā. Passaddho kāyo asāraddho**ti kāyacittappassaddhivasena kāyopi me passaddho ahosi. Tattha yasmā nāmakāye passaddhe rūpakāyopi passaddhoyeva hoti, tasmā ‘‘nāmakāyo rūpakāyo’’ti avisesetvāva ‘‘passaddho kāyo’’ti vuttaṃ. **Asāraddho**ti so ca kho passaddhattāyeva asāraddho, vigatadarathoti vuttaṃ hoti. **Samāhitaṃ cittaṃ ekagga**nti cittampi me sammā āhitaṃ suṭṭhu ṭhapitaṃ appitaṃ viya ahosi, samāhitattā eva ca ekaggaṃ acalaṃ nipphandananti. Ettāvatā jhānassa pubbabhāgapaṭipadā kathitā hoti.

Idāni imāya paṭipadāya adhigataṃ paṭhamajjhānaṃ ādiṃ katvā vijjāttayapariyosānaṃ visesaṃ dassento **so kho aha**ntiādimāha. Tattha yaṃ yāva vinicchayanayena vattabbaṃ siyā, taṃ visuddhimagge (visuddhi. 1.69) vuttameva.

Ayaṃ kho me, brāhmaṇātiādīsu pana **vijjā**ti viditakaraṇaṭṭhena vijjā. Kiṃ viditaṃ karoti? Pubbenivāsaṃ. **Avijjā**ti tasseva pubbenivāsassa aviditakaraṇaṭṭhena tappaṭicchādakamoho. **Tamo**ti sveva moho tappaṭicchādakaṭṭhena tamo nāma. **Āloko**ti sā eva vijjā obhāsakaraṇaṭṭhena ālokoti. Ettha ca vijjā adhigatāti attho, sesaṃ pasaṃsāvacanaṃ. Yojanā panettha – ayaṃ kho me vijjā adhigatā, tassa me adhigatavijjassa avijjā vihatā, vinaṭṭhāti attho. Kasmā? Yasmā vijjā uppannā. Esa nayo itarasmimpi padadvaye. **Yathā ta**nti ettha **ta**nti nipātamattaṃ. Satiyā avippavāsena appamattassa vīriyātāpena ātāpino kāye ca jīvite ca anapekkhatāya pahitattassa pesitattassāti attho. Idaṃ vuttaṃ hoti – yathā appamattassa ātāpino pahitattassa viharato avijjā vihaññeyya, vijjā uppajjeyya tamo vihaññeyya, āloko uppajjeyya, evameva mama avijjā vihatā, vijjā uppannā, tamo vihato, āloko uppanno. Etassa me padhānānuyogassa anurūpameva phalaṃ laddhanti.

Ayaṃ kho me, brāhmaṇa, paṭhamā abhinibbhidā ahosi kukkuṭacchāpakasseva aṇḍakosamhāti ayaṃ kho mama, brāhmaṇa, pubbenivāsānussatiñāṇamukhatuṇḍakena pubbe nivutthakhandhappaṭicchādakaṃ avijjaṇḍakosaṃ padāletvā paṭhamā abhinibbhidā paṭhamā nikkhanti paṭhamā ariyājāti ahosi kukkuṭacchāpakasseva mukhatuṇḍakena vā ṃ pādanakhasikhāya vā aṇḍakosaṃ padāletvā tamhā aṇḍakosamhā abhinibbhidā nikkhanti kukkuṭanikāye paccājātīti. Ayaṃ tāva pubbenivāsakathāyaṃ nayo.

Cutupapātakathāya pana **vijjā**ti dibbacakkhuñāṇavijjā. **Avijjā**ti cutupapātappaṭicchādikā avijjā. Yathā pana pubbenivāsakathāyaṃ ‘‘pubbenivāsānussatiñāṇamukhatuṇḍakena pubbe nivutthakkhandhappaṭicchādakaṃ avijjaṇḍakosaṃ padāletvā’’ti vuttaṃ, evamidha ‘‘cutupapātañāṇamukhatuṇḍakena cutupapātappaṭicchādakaṃ avijjaṇḍakosaṃ padāletvā’’ti vattabbaṃ.

Yaṃ panetaṃ paccavekkhaṇañāṇapariggahitaṃ āsavānaṃ khayañāṇādhigamaṃ brāhmaṇassa dassento **ayaṃ kho me, brāhmaṇa, tatiyā vijjā**tiādimāha, tattha **vijjā**ti arahattamaggavijjā. **Avijjā**ti catusaccappaṭicchādikā avijjā. **Ayaṃ kho me, brāhmaṇa, tatiyā abhinibbhidā ahosī**ti ettha ayaṃ kho mama, brāhmaṇa, āsavānaṃ khayañāṇamukhatuṇḍakena catusaccapaṭicchādakaṃ avijjaṇḍakosaṃ padāletvā tatiyā abhinibbhidā tatiyā nikkhanti tatiyā ariyajāti ahosi kukkuṭacchāpakasseva mukhatuṇḍakena vā pādanakhasikhāya vā aṇḍakosaṃ padāletvā tamhā aṇḍakosamhā abhinibbhidā nikkhanti kukkuṭanikāye paccājātīti.

Ettāvatā kiṃ dassesīti? So hi, brāhmaṇa, kukkuṭacchāpako aṇḍakosaṃ padāletvā tato nikkhamanto sakimeva jāyati, ahaṃ pana pubbenivutthakkhandhappaṭicchādakaṃ avijjaṇḍakosaṃ bhinditvā paṭhamaṃ tāva pubbenivāsānussatiñāṇavijjāya jāto. Tato sattānaṃ cutipaṭisandhippaṭicchādakaṃ avijjaṇḍakosaṃ padāletvā dutiyaṃ dibbacakkhuñāṇavijjāya jāto, puna catusaccappaṭicchādakaṃ avijjaṇḍakosaṃ padāletvā tatiyaṃ āsavānaṃ khayañāṇavijjāya jāto. Evaṃ tīhi vijjāhi tikkhattuṃ jātomhi. Sā ca me jāti ariyā suparisuddhāti idaṃ dasseti. Evaṃdassento ca pubbenivāsañāṇena atītaṃsañāṇaṃ, dibbacakkhunā paccuppannānāgataṃsañāṇaṃ, āsavakkhayena sakalalokiyalokuttaraguṇanti evaṃ tīhi vijjāhi sabbepi sabbaññuguṇe pakāsetvā attano ariyāya jātiyā jeṭṭhaseṭṭhabhāvaṃ brāhmaṇassa dassesi.

Evaṃ vutte verañjo brāhmaṇoti evaṃ bhagavatā lokānukampakena brāhmaṇaṃ anukampamānena niguhitabbepi attano ariyāya jātiyā jeṭṭhaseṭṭhabhāve vijjāttayapakāsikāya dhammadesanāya vutte pītivipphāraparipuṇṇagattacitto verañjo brāhmaṇo taṃ bhagavato ariyāya jātiyā jeṭṭhaseṭṭhabhāvaṃ viditvā ‘‘īdisaṃ nāmāhaṃ sabbalokajeṭṭhaṃ sabbaguṇasamannāgataṃ sabbaññuṃ ‘aññesaṃ abhivādanādikammaṃ na karotī’ti avacaṃ, dhiratthu vata, bho, aññāṇa’’nti attānaṃ garahitvā ‘‘ayaṃ dāni loke ariyāya jātiyā purejātaṭṭhena jeṭṭho, sabbaguṇehi appaṭisamaṭṭhena seṭṭho’’ti niṭṭhaṃ gantvā bhagavantaṃ etadavoca – **jeṭṭho bhavaṃ gotamo seṭṭho bhavaṃ gotamo**ti. Evañca pana vatvā puna taṃ bhagavato dhammadesanaṃ abbhanumodamāno **abhikkantaṃ bho gotamā**tiādimāha. Taṃ vuttatthamevāti.

2. Sīhasuttavaṇṇanā

12. Dutiye **abhiññātā**ti ñātā paññātā pākaṭā. **Santhāgāre**ti mahājanassa vissamanatthāya kate agāre. Sā kira santhāgārasālā nagaramajjhe ahosi, catūsu ṭhānesu ṭhitānaṃ paññāyati, catūhi disāhi āgatamanussā paṭhamaṃ tattha vissamitvā pacchā attano attano phāsukaṭṭhānaṃ gacchanti. Rājakulānaṃ rajjakiccasantharaṇatthāya kataṃ agārantipi vadantiyeva. Tattha hi nisīditvā licchavirājāno rajjakiccaṃ santharanti karonti vicārenti. **Sannisinnā**ti tesaṃ nisīdanatthaññeva paññattesu mahārahavarapaccattharaṇesu samussitasetacchattesu āsanesu sannisinnā. **Anekapariyāyena buddhassa vaṇṇaṃ bhāsantī**ti rājakule kiccañceva lokatthacariyañca vicāretvā anekehi kāraṇehi buddhassa vaṇṇaṃ bhāsanti kathenti dīpenti. Paṇḍitā hi te rājāno saddhā pasannā sotāpannāpi sakadāgāminopi anāgāminopi ariyasāvakā, te sabbepi lokiyajaṭaṃ chinditvā buddhādīnaṃ tiṇṇaṃ ratanānaṃ vaṇṇaṃ bhāsanti. Tattha tividho buddhavaṇṇo nāma cariyavaṇṇo, sarīravaṇṇo, guṇavaṇṇoti. Tatrime rājāno cariyāya vaṇṇaṃ ārabhiṃsu – ‘‘dukkaraṃ vata kataṃ sammāsambuddhena kappasatasahassādhikāni cattāri asaṅkheyyāni dasa pāramiyo, dasa upapāramiyo, dasa paramatthapāramiyoti samattiṃsa pāramiyo pūrentena, ñātatthacariyaṃ, lokatthacariyaṃ, buddhacariyaṃ matthakaṃ pāpetvā pañca mahāpariccāge pariccajantenā’’ti aḍḍhacchakkehi jātakasatehi buddhavaṇṇaṃ kathentā tusitabhavanaṃ pāpetvā ṭhapayiṃsu.

Dhammassa vaṇṇaṃ bhāsantā pana ‘‘tena bhagavatā dhammo desito, nikāyato pañca nikāyā, piṭakato tīṇi piṭakāni, aṅgato nava aṅgāni, khandhato caturāsītidhammakkhandhasahassānī’’ti koṭṭhāsavasena dhammaguṇaṃ kathayiṃsu.

Saṅghassa vaṇṇaṃ bhāsantā satthu dhammadesanaṃ sutvā ‘‘paṭiladdhasaddhā kulaputtā bhogakkhandhañceva ñātiparivaṭṭañca pahāya setacchattaṃ oparajjaṃ senāpatiseṭṭhibhaṇḍāgārikaṭṭhānantarādīni agaṇetvā nikkhamma satthu varasāsane pabbajanti. Setacchattaṃ pahāya pabbajitānaṃ bhaddiyarājamahākappinapukkusātiādīnaṃ rājapabbajitānaṃyeva buddhakāle asītisahassāni ahesuṃ. Anekakoṭisataṃ dhanaṃ pahāya pabbajitānaṃ pana yasakulaputtasoṇaseṭṭhiputtaraṭṭhapālakulaputtādīnaṃ paricchedo natthi. Evarūpā ca evarūpā ca kulaputtā satthu sāsane pabbajantī’’ti pabbajjāsaṅkhepavasena saṅghaguṇe kathayiṃsu.

Sīho senāpatīti evaṃnāmako senāya adhipati. Vesāliyañhi satta sahassāni satta satāni satta ca rājāno. Te sabbepi sannipatitvā sabbesaṃ manaṃ gahetvā ‘‘raṭṭhaṃ vicāretuṃ samatthaṃ ekaṃ vicinathā’’ti vicinantā sīhaṃ rājakumāraṃ disvā ‘‘ayaṃ sakkhissatī’’ti sanniṭṭhānaṃ katvā tassa rattamaṇivaṇṇaṃ kambalapariyonaddhaṃ senāpaticchattaṃ adaṃsu. Taṃ sandhāya vuttaṃ – ‘‘sīho senāpatī’’ti. **Nigaṇṭhasāvako**ti nigaṇṭhassa nāṭaputtassa paccayadāyako upaṭṭhāko. Jambudīpatalasmiñhi tayo janā nigaṇṭhānaṃ aggupaṭṭhākā – nāḷandāyaṃ, upāli gahapati, kapilapure vappo sakko, vesāliyaṃ ayaṃ sīho senāpatīti. **Nisinno hotī**ti sesarājūnaṃ parisāya antarantare āsanāni paññāpayiṃsu, sīhassa pana majjhe ṭhāneti tasmiṃ paññatte mahārahe rājāsane nisinno hoti. **Nissaṃsaya**nti nibbicikicchaṃ addhā ekaṃsena, na hete yassa vā tassa vā appesakkhassa evaṃ anekasatehi kāraṇehi vaṇṇaṃ bhāsanti.

Yena nigaṇṭho nāṭaputto tenupasaṅkamīti nigaṇṭho kira nāṭaputto ‘‘sacāyaṃ sīho kassacideva samaṇassa gotamassa vaṇṇaṃ kathentassa sutvā samaṇaṃ gotamaṃ dassanāya upasaṅkamissati, mayhaṃ parihāni bhavissatī’’ti cintetvā paṭhamataraṃyeva sīhaṃ senāpatiṃ etadavoca – ‘‘senāpati imasmiṃ loke ‘ahaṃ buddho ahaṃ buddho’ti bahū vicaranti. Sace tvaṃ kassaci dassanāya upasaṅkamitukāmo ahosi, maṃ puccheyyāsi. Ahaṃ te yuttaṭṭhānaṃ pesessāmi, ayuttaṭṭhānato nivāressāmī’’ti. So taṃ kathaṃ anussaritvā ‘‘sace maṃ pesessati, gamissāmi. No ce, na gamissāmī’’ti cintetvā yena nigaṇṭho nāṭaputto, tenupasaṅkami.

Athassa vacanaṃ sutvā nigaṇṭho mahāpabbatena viya balavasokena otthaṭo ‘‘yattha dānissāhaṃ gamanaṃ na icchāmi, tattheva gantukāmo jāto, hatohamasmī’’ti anattamano hutvā ‘‘paṭibāhanupāyamassa karissāmī’’ti cintetvā **kiṃ pana tva**ntiādimāha. Evaṃ vadanto vicarantaṃ goṇaṃ daṇḍena paharanto viya jalamānaṃ padīpaṃ nibbāpento viya bhattabharitaṃ pattaṃ nikkujjanto viya ca sīhassa uppannapītiṃ vināsesi. **Gamiyābhisaṅkhāro**ti hatthiyānādīnaṃ yojāpanagandhamālādiggahaṇavasena pavatto payogo. **So paṭippassambhī**ti so vūpasanto.

Dutiyampi khoti dutiyavārampi. Imasmiñca vāre buddhassa vaṇṇaṃ bhāsantā tusitabhavanato paṭṭhāya yāva mahābodhipallaṅkā dasabalassa heṭṭhā pādatalehi upari kesaggehi paricchinditvā dvattiṃsamahāpurisalakkhaṇaasītianubyañjanabyāmappabhānaṃ vasena sarīravaṇṇaṃ kathayiṃsu. Dhammassa vaṇṇaṃ bhāsantā ‘‘ekapadepi ekabyañjanepi avakhalitaṃ nāma natthī’’ti sukathitavaseneva dhammaguṇaṃ kathayiṃsu. Saṅghassa vaṇṇaṃ bhāsantā ‘‘evarūpaṃ yasasirivibhavaṃ pahāya satthu sāsane pabbajitā na kosajjapakatikā honti, terasasu pana dhutaṅgaguṇesu paripūrakārino hutvā sattasu anupassanāsu kammaṃ karonti, aṭṭhatiṃsārammaṇavibhattiyo vaḷañjentī''ti paṭipadāvasena saṅghaguṇe kathayiṃsu.

Tatiyavāre pana buddhassa vaṇṇaṃ bhāsamānā ''itipi so bhagavā''ti suttantapariyāyeneva buddhaguṇe kathayiṃsu, ''svākkhāto bhagavatā dhammo''tiādinā suttantapariyāyeneva dhammaguṇe, ''suppaṭipanno bhagavato sāvakasaṅgho''tiādinā suttantapariyāyeneva saṅghaguṇe ca kathayiṃsu. Tato sīho cintesi – ''imesañca licchavirājakumārānaṃ tatiyadivasato paṭṭhāya buddhadhammasaṅghaguṇe kathentānaṃ mukhaṃ nappahoti, addhā anomaguṇena samannāgatā so bhagavā, imaṃ dāni uppannaṃ pītiṃ avijahitvāva ahaṃ ajja sammāsambuddhaṃ passissāmī''ti. Athassa ''kiṃ hi me karissanti nigaṇṭhā''ti vitakko udapādi. Tattha **kiṃ hi me karissantī**ti kiṃ nāma mayhaṃ nigaṇṭhā karissanti. **Apalokitā vā anapalokitā vā**ti āpucchitā vā anāpucchitā vā. Na hi me te āpucchitā yānavāhanasampattiṃ, na ca issariyavisesaṃ dassanti, nāpi anāpucchitā harissanti, aphalaṃ etesaṃ āpucchananti adhippāyo.

Vesāliyā niyyāsīti yathā hi gimhakāle deve vuṭṭhe udakaṃ sandamānaṃ nadiṃ otaritvā thokameva gantvā tiṭṭhati nappavattati, evaṃ sīhassa paṭhamadivase ''dasabalaṃ passissāmī''ti uppannāya pītiyā nigaṇṭhena paṭibāhitakālo. Yathāpi dutiyadivase deve vuṭṭhe udakaṃ sandamānaṃ nadiṃ otaritvā thokaṃ gantvā vālikāpuñjaṃ paharitvā appavattaṃ hoti, evaṃ sīhassa dutiyadivase ''dasabalaṃ passissāmī''ti uppannāya pītiyā nigaṇṭhena paṭibāhitakālo. Yathā tatiyadivase deve vuṭṭhe udakaṃ sandamānaṃ nadiṃ otaritvā purāṇapaṇṇasukkhadaṇḍakaṭṭhakacavarādīni parikaḍḍhantaṃ vālikāpuñjaṃ bhinditvā samuddaninnameva hoti, evaṃ sīho tatiyadivase tiṇṇaṃ vatthūnaṃ guṇakathaṃ sutvā uppanne pītipāmojje ''aphalā nigaṇṭhā nipphalā nigaṇṭhā, kiṃ me ime karissanti, gamissāmahaṃ satthusantika''nti manaṃ abhinīharitvā vesāliyā niyyāsi. Niyyanto ca ''cirassāhaṃ dasabalassa santikaṃ gantukāmo jāto, na kho pana me yuttaṃ aññātakavesena gantu''nti ''yekeci dasabalassa santikaṃ gantukāmā, sabbe nikkhamantū''ti ghosanaṃ kāretvā pañcarathasatāni yojāpetvā uttamarathe ṭhito tehi ceva pañcahi rathasatehi mahatiyā ca parisāya parivuto gandhapupphacuṇṇavāsādīni gāhāpetvā niyyāsi. **Divā divassā**ti divasassa ca divā, majjhanhike atikkantamatte.

Yena bhagavā tenupasaṅkamīti ārāmaṃ pavisanto dūratova asīti-anubyañjana-byāmappabhā-dvattiṃsa-mahāpurisalakkhaṇāni chabbaṇṇaghanabuddharasmiyo ca disvā ''evarūpaṃ nāma purisaṃ evaṃ āsanne vasantaṃ ettakaṃ kālaṃ nāddasaṃ, vañcito vatamhi, alābhā vata me''ti cintetvā mahānidhiṃ disvā daliddapuriso viya sañjātapītipāmojjo yena bhagavā tenupasaṅkami. **Dhammassa cānudhammaṃ byākarontī**ti bhotā gotamena vuttakāraṇassa anukāraṇaṃ kathenti. Kāraṇavacano hettha dhammasaddo ''hetumhi ñāṇaṃ dhammapaṭisambhidā''tiādīsu (vibha. 720) viya. Kāraṇanti cettha tathāpavattassa saddassa attho adhippeto tassa pavattihetubhāvato. Atthappayutto hi saddappayogo. Anukāraṇanti eso eva parehi tathā vuccamāno. **Sahadhammiko vādānuvādoti**. Parehi vuttakāraṇehi sakāraṇo hutvā tumhākaṃ vādo vā tato paraṃ tassa anuvādo vā koci appamattakopi viññūhi garahitabbaṃ ṭhānaṃ kāraṇaṃ na āgacchati. Idaṃ vuttaṃ hoti – kiṃ sabbākārenapi tava vāde gārayhaṃ kāraṇaṃ natthīti. **Anabbhakkhātukāmā**ti na abhūtena vattukāmā. **Atthi sīhapariyāyo**tiādīnaṃ attho verañjakaṇḍe āgatanayeneva veditabbo. **Paramena assāsenā**ti catumaggacatuphalasaṅkhātena uttamena. **Assāsāya dhammaṃ desemī**ti assāsanatthāya santhambhanatthāya dhammaṃ desemi. Iti bhagavā aṭṭhahaṅgehi sīhassa senāpatissa dhammaṃ desesi.

Anuviccakāranti anuviditvā cintetvā tulayitvā kattabbaṃ karohīti vuttaṃ hoti. **Sādhu hotī**ti sundaro hoti. Tumhādisasmiñhi maṃ disvā maṃ saraṇaṃ gacchante nigaṇṭhaṃ disvā nigaṇṭhaṃ saraṇaṃ gacchante ''kiṃ ayaṃ sīho diṭṭhadiṭṭhameva saraṇaṃ gacchatī''ti garahā uppajjati, tasmā anuviccakāro tumhādisānaṃ sādhūti dasseti. **Paṭākaṃ parihareyyu**nti te kira evarūpaṃ sāvakaṃ labhitvā ''asuko nāma rājā vā rājamahāmatto vā seṭṭhi vā amhākaṃ saraṇaṃ gato sāvako jāto''ti paṭākaṃ ukkhipitvā nagare ghosentā āhiṇḍanti. Kasmā? Evaṃ no mahantabhāvo āvibhavissatīti ca. Sace panassa ''kimahaṃ etesaṃ saraṇaṃ gato''ti vippaṭisāro uppajjeyya, tampi so ''etesaṃ me saraṇagatabhāvaṃ bahū jānanti, dukkhaṃ idāni paṭinivattitu''nti vinodetvā na paṭikkamissatīti ca.

Tenāha – ‘‘paṭākaṃ parihareyyu’’nti. **Opānabhūta**nti paṭiyattaudapāno viya ṭhitaṃ. **Kula**nti tava nivesanaṃ. **Dātabbaṃ maññeyyāsī**ti pubbe dasapi vīsatipi saṭṭhipi jane āgate disvā natthīti avatvā desi, idāni maṃ saraṇaṃ gatakāraṇamatteneva mā imesaṃ deyyadhammaṃ upacchindi. Sampattānañhi dātabbamevāti ovadi. **Sutaṃ metaṃ, bhante**ti kuto sutanti? Nigaṇṭhānaṃ santikā. Te kira kulagharesu evaṃ pakāsenti ‘‘mayaṃ yassa kassaci sampattassa dātabbanti vadāma, samaṇo pana gotamo ‘mayhameva dānaṃ dātabbaṃ nāññesaṃ, mayhameva sāvakānaṃ dānaṃ dātabbaṃ, nāññesaṃ sāvakānaṃ, mayhameva dinnaṃ dānaṃ mahapphalaṃ, nāññesaṃ, mayhameva sāvakānaṃ dinnaṃ mahapphalaṃ, nāññesa’nti evaṃ vadatī’’ti. Taṃ sandhāya ayaṃ ‘‘sutaṃ meta’’nti āha.

Anupubbiṃ kathanti dānānantaraṃ sīlaṃ, sīlānantaraṃ saggaṃ, saggānantaraṃ magganti evaṃ anupaṭipāṭikathaṃ. Tattha **dānakatha**nti idaṃ dānaṃ nāma sukhānaṃ nidānaṃ, sampattīnaṃ mūlaṃ, bhogānaṃ patiṭṭhā, visamagatassa tāṇaṃ leṇaṃ gati parāyaṇaṃ, idhalokaparalokesu dānasadiso avassayo patiṭṭhā ārammaṇaṃ tāṇaṃ leṇaṃ gati parāyaṇaṃ natthi. Idañhi avassayaṭṭhena ratanamayasīhāsanasadisaṃ, patiṭṭhānaṭṭhena mahāpathavīsadisaṃ, ārammaṇaṭṭhena ālambanarajjusadisaṃ. Idañhi dukkhanittharaṇaṭṭhena nāvā, samassāsanaṭṭhena saṅgāmasūro, bhayaparittāṇaṭṭhena susaṅkhatanagaraṃ, maccheramalādīhi anupalittaṭṭhena padumaṃ, tesaṃ nidahanaṭṭhena aggi, durāsadaṭṭhena āsiviso, asantāsanaṭṭhena sīho, balavantaṭṭhena hatthī, abhimaṅgalasammataṭṭhena setavasabho, khemantabhūmisampāpanaṭṭhena valāhako assarājā. Dānaṃ nāmetaṃ mayā gatamaggo, mayheso vaṃso, mayā dasa pāramiyo pūrentena velāmamahāyañño, mahāgovindamahāyañño, mahāsudassanamahāyañño, vessantaramahāyaññoti, anekamahāyaññā pavattitā, sasabhūtena jalitaaggikkhandhe attānaṃ niyyādentena sampattayācakānaṃ cittaṃ gahitaṃ. Dānañhi loke sakkasampattiṃ deti mārasampattiṃ brahmasampattiṃ, cakkavattisampattiṃ, sāvakapāramīñāṇaṃ, paccekabodhiñāṇaṃ, abhisambodhiñāṇaṃ detīti evamādidānaguṇappaṭisaṃyuttaṃ kathaṃ.

Yasmā pana dānaṃ dento sīlaṃ samādātuṃ sakkoti, tasmā tadanantaraṃ sīlakathaṃ kathesi. **Sīlakatha**nti sīlaṃ nāmetaṃ avassayo patiṭṭhā ārammaṇaṃ tāṇaṃ leṇaṃ gati parāyaṇaṃ. Sīlaṃ nāmetaṃ mama vaṃso, ahaṃ saṅkhapālanāgarājakāle bhūridattanāgarājakāle campeyyanāgarājakāle sīlavarājakāle mātuposakahatthirājakāle chaddantahatthirājakāleti anantesu attabhāvesu sīlaṃ paripūresiṃ. Idhalokaparalokasampattīnañhi sīlasadiso avassayo patiṭṭhā ārammaṇaṃ tāṇaṃ leṇaṃ gati parāyaṇaṃ natthi, sīlālaṅkārasadiso alaṅkāro natthi, sīlapupphasadisaṃ pupphaṃ natthi, sīlagandhasadiso gandho natthi. Sīlālaṅkārena hi alaṅkataṃ sīlagandhānulittaṃ sadevakopi loko olokento tittiṃ na gacchatīti evamādisīlaguṇappaṭisaṃyuttaṃ kathaṃ.

‘‘Idaṃ pana sīlaṃ nissāya ayaṃ saggo labbhatī’’ti dassetuṃ sīlānantaraṃ saggakathaṃ kathesi. **Saggakatha**nti ‘‘ayaṃ saggo nāma iṭṭho kanto manāpo, niccamettha kīḷā, niccaṃ sampattiyo labbhanti, cātumahārājikā devā navutivassasatasahassāni dibbasukhaṃ dibbasampattiṃ anubhavanti, tāvatiṃsā tisso ca vassakoṭiyo saṭṭhi ca vassasatasahassānī’’ti evamādisaggaguṇappaṭisaṃyuttaṃ kathaṃ. Saggasampattiṃ kathayantānañhi buddhānaṃ mukhaṃ nappahoti. Vuttampi cetaṃ – ‘‘anekapariyāyena khvāhaṃ, bhikkhave, saggakathaṃ katheyya’’ntiādi (ma. ni. 3.255).

Evaṃ saggakathāya palobhetvā pana hatthiṃ alaṅkaritvā tassa soṇḍaṃ chindanto viya ‘‘ayampi saggo anicco addhuvo, na ettha chandarāgo kattabbo’’ti dassanatthaṃ ‘‘appassādā kāmā bahudukkhā bahupāyāsā, ādīnavo ettha bhiyyo’’tiādinā (ma. ni. 1.235-236; 2.42) nayena **kāmānaṃ ādīnavaṃ okāraṃ saṃkilesaṃ** kathesi. Tattha **ādīnavo**ti doso. **Okāro**ti avakāro lāmakabhāvo. **Saṃkileso**ti tehi sattānaṃ saṃsāre saṃkilissanaṃ. Yathāha – ‘‘saṃkilissanti vata, bho, sattā’’ti (ma. ni. 2.351).

Evaṃ kāmādīnavena tajjetvā **nekkhamme ānisaṃsaṃ pakāsesi. Kallacitta**nti arogacittaṃ. **Sāmukkaṃsikā**ti sāmaṃ ukkaṃsikā attanāyeva uddharitvā gahitā, sayambhuñāṇena diṭṭhā asādhāraṇā aññesanti attho. Kā pana sāti? Ariyasaccadesanā. Tenevāha – **dukkhaṃ samudayaṃ nirodhaṃ magga**nti. **Virajaṃ vītamala**nti rāgarajādīnaṃ abhāvā virajaṃ, rāgamalādīnaṃ vigatattā vītamalaṃ.

Dhammacakkhunti idha sotāpattimaggo adhippeto. Tassa uppattiākāradassanatthaṃ **yaṃkiñci samudayadhammaṃ sabbaṃ taṃ nirodhadhamma**nti āha. Tañhi nirodhaṃ ārammaṇaṃ katvā kiccavasena evaṃ sabbasaṅkhataṃ paṭivijjhantaṃ uppajjati. Diṭṭho ariyasaccadhammo etenāti **diṭṭhadhammo**. Esa nayo sesesupi. Tiṇṇā vicikicchā anenāti **tiṇṇavicikiccho**. Vigatā kathaṃkathā assāti **vigatakathaṃkatho**. Visārajjaṃ pattoti **vesārajjappatto**. Kattha? Satthusāsane. Nāssa paro paccayo, na paraṃ saddhāya ettha vattatīti **aparappaccayo**.

Pavattamaṃsanti pakatiyā pavattaṃ kappiyamaṃsaṃ mūlaṃ gahetvā antarāpaṇe pariyesāhīti adhippāyo. **Sambahulā nigaṇṭhā**ti pañcasatamattā nigaṇṭhā. **Thūlaṃ pasu**nti thūlaṃ mahāsarīraṃ gokaṇṇamahiṃsasūkarasaṅkhātaṃ pasuṃ. **Uddissakata**nti attānaṃ uddisitvā kataṃ, māritanti attho. **Paṭiccakamma**nti svāyaṃ taṃ maṃsaṃ paṭicca taṃ pāṇavadhakammaṃ phusati. Tañhi akusalaṃ upaḍḍhaṃ dāyakassa, upaḍḍhaṃ paṭiggāhakassa hotīti nesaṃ laddhi. Aparo nayo – **paṭiccakamma**nti attānaṃ paṭiccakataṃ. Atha vā **paṭiccakamma**nti nimittakammassetaṃ adhivacanaṃ, taṃ paṭiccakammaṃ ettha atthīti maṃsampi paṭiccakammanti vuttaṃ. **Upakaṇṇake**ti kaṇṇamūle. **Ala**nti paṭikkhepavacanaṃ, kiṃ imināti attho. **Na ca panete**ti ete āyasmanto dīgharattaṃ avaṇṇakāmā hutvā avaṇṇaṃ bhāsantāpi abbhācikkhantā na jiridanti, abbhakkhānassa antaṃ na gacchantīti attho. Atha vā lajjanatthe idaṃ **jiridantī**ti padaṃ daṭṭhabbaṃ, na lajjantīti attho.

3. Assājānīyasuttavaṇṇanā

13. Tatiye **aṅgehī**ti guṇaṅgehi. **Tassaṃ disāyaṃ jāto hotī**ti tassaṃ sindhunadītīradisāyaṃ jāto hoti. Aññepi bhadrā assājānīyā tattheva jāyanti. **Allaṃ vā sukkhaṃ vā**ti allatiṇaṃ vā sukkhatiṇaṃ vā. **Nāññe asse ubbejetā**ti aññe asse na ubbejeti na paharati na ḍaṃsati na kalahaṃ karoti. **Sāṭheyyānī**ti saṭhabhāvo. **Kūṭeyyānī**ti kūṭabhāvo. **Jimheyyānī**ti jimhabhāvo. **Vaṅkeyyānī**ti vaṅkabhāvā. Iccassa catūhipi padehi asikkhitabhāvova kathito. **Vāhī**ti vahanasabhāvo dinnovādapaṭikaro. **Yāva jīvitamaraṇapariyādānā**ti yāva jīvitassa maraṇena pariyosānā. **Sakkaccaṃ paribhuñjatī**ti amataṃ viya paccavekkhitvā paribhuñjati. **Purisathāmenā**tiādīsu ñāṇathāmādayo kathitā. **Saṇṭhāna**nti osakkanaṃ paṭippassaddhi.

4. Assakhaḷuṅkasuttavaṇṇanā

14. Catutthe **''pehī''ti vutto**ti ''gacchā''ti vutto. **Piṭṭhito rathaṃ pavattetī**ti khandhaṭṭhikena yugaṃ uppīḷitvā pacchimabhāgena rathaṃ pavaṭṭento osakkati. **Pacchā laṅghati, kubbaraṃ hanatī**ti dve pacchimapāde ukkhipitvā tehi paharitvā rathakubbaraṃ bhindati. **Tidaṇḍaṃ bhañjatī**ti rathassa purato tayo daṇḍakā honti, te bhañjati. **Rathīsāya satthiṃ ussajjitvā**ti sīsaṃ nāmetvā yugaṃ bhūmiyaṃ pātetvā satthinā rathīsaṃ paharitvā. **Ajjhomaddatī**ti dvīhi purimapādehi īsaṃ maddanto tiṭṭhati. **Ubbaṭumaṃ rathaṃ karotī**ti thalaṃ vā kaṇḍakaṭṭhānaṃ vā rathaṃ āropeti. **Anādiyitvā**ti amanasikatvā agaṇitvā. **Mukhādhāna**nti mukhaṭhapanatthāya dinnaṃ ayasaṅkhalikaṃ. **Khīlaṭṭhāyī**ti cattāro pāde thambhe viya niccalaṃ ṭhapetvā khīlaṭṭhānasadisena ṭhānena tiṭṭhati. Imasmiṃ sutte vaṭṭameva kathitaṃ.

5. Malasuttavaṇṇanā

15. Pañcame **asajjhāyamalā**ti uggahitamantānaṃ asajjhāyakaraṇaṃ malaṃ nāma hoti. **Anuṭṭhānamalā gharā**ti uṭṭhānavīriyābhāvo gharānaṃ malaṃ nāma. **Vaṇṇassā**ti sarīravaṇṇassa. **Rakkhato**ti yaṃkiñci attano santakaṃ rakkhantassa. **Avijjā paramaṃ mala**nti tato sesākusaladhammamalato aṭṭhasu ṭhānesu aññāṇabhūtā vaṭṭamūlasaṅkhātā bahalandhakāraavijjā paramaṃ malaṃ. Tato hi malataraṃ nāma natthi. Imasmimpi sutte vaṭṭameva kathitaṃ.

6. Dūteyyasuttavaṇṇanā

16. Chaṭṭhe **dūteyyan**ti dūtakammaṃ. **Gantumarahatī**ti taṃ dūteyyasaṅkhātaṃ sāsanaṃ dhāretvā harituṃ arahati. **Sotā**ti yo taṃ assa sāsanaṃ deti, tassa sotā. **Sāvetā**ti taṃ uggaṇhitvā ''idaṃ nāma tumhehi vutta''nti paṭisāvetā. **Uggahetā**ti suggahitaṃ katvā uggahetā. **Dhāretā**ti sudhāritaṃ katvā dhāretā. **Viññā**ti atthānatthassa atthaṃ jānitā. **Viññāpetā**ti paraṃ vijānāpetā. **Sahitā sahitassā**ti idaṃ sahitaṃ, idaṃ asahitanti evaṃ sahitāsahitassa kusalo, upagatānupagatesu cheko sāsanaṃ ārocento sahitaṃ sallakkhetvā āroceti. **Na byathatī**ti vedhati na chambhati. **Asandiddhan**ti nissandehaṃ vigatasaṃsayaṃ. **Pucchito**ti pañhatthāya pucchito.

7-8. Bandhanasuttadvayavaṇṇanā

17-18. Sattame **ruṇṇenā**ti ruditena. **Ākappenā**ti nivāsanapārupanādinā vidhānena. **Vanabhaṅgenā**ti vanato bhañjitvā āhaṭena pupphaphalādipaṇṇākārena. Aṭṭhamepi eseva nayo.

9. Pahārādasuttavaṇṇanā

19. Navame **pahārādo**ti evaṃnāmako. **Asurindo**ti asurajeṭṭhako. Asuresu hi vepacitti rāhu pahārādoti ime tayo jeṭṭhakā. **Yena bhagavā tenupasaṅkamī**ti dasabalassa abhisambuddhadivasato paṭṭhāya ''ajja gamissāmi sve gamissāmī''ti ekādasa vassāni atikkamitvā dvādasame vasse satthu verañjāyaṃ vasanakāle ''sammāsambuddhassa santikaṃ gamissāmī''ti cittaṃ uppādetvā ''mama 'ajja sve'ti dvādasa vassāni jātāni, handāhaṃ idāneva gacchāmī''ti taṅkhaṇaṃyeva asuragaṇaparivuto asurabhavanā nikkhamitvā divā divassa yena bhagavā tenupasaṅkami, **ekamantaṃ aṭṭhāsī**ti so kira ''tathāgataṃ pañhaṃ pucchitvā eva dhammaṃ suṇissāmī''ti āgato, tathāgatassa pana diṭṭhakālato paṭṭhāya buddhagāravena pucchituṃ asakkonto api satthāraṃ vanditvā ekamantaṃ aṭṭhāsi. Tato satthā cintesi – ''ayaṃ pahārādo mayi akathente paṭhamataraṃ kathetuṃ na sakkhissati, ciṇṇavasiṭṭhāneyeva naṃ kathāsamuṭṭhāpanatthaṃ ekaṃ pañhaṃ pucchissāmī''ti.

Atha naṃ pucchanto **api pana pahārādā**tiādimāha. Tattha **abhiramantī**ti ratiṃ vindanti, anukkaṇṭhamānā vasantīti attho. So ''paricinnaṭṭhāneyeva maṃ bhagavā pucchatī''ti attamano hutvā **abhiramanti, bhante**ti āha. **Anupubbaninno**tiādīni sabbāni anupaṭipāṭiyā ninnabhāvassa vevacanāni. **Na āyatakeneva papāto**ti na chinnataṭamahāsobbho viya āditova papāto. So hi tīrato paṭṭhāya ekaṅguladvaṅgulavidatthiratanayaṭṭhiusabhaaḍḍhagāvutagāvutaaḍḍhayojanādivasena gambhīro hutvā gacchanto sinerupādamūle caturāsītiyojanasahassagambhīro hutvā ṭhitoti dasseti.

Ṭhitadhammoti ṭhitasabhāvo. **Kuṇapenā**ti yena kenaci hatthiassādīnaṃ kaḷevarena. **Thalaṃ ussāretī**ti hatthena gahetvā viya vīcipahāreneva thalaṃ khipati.

Gaṅgāyamunāti idha ṭhatvā imāsaṃ nadīnaṃ uppattikathaṃ kathetuṃ vaṭṭati. Ayaṃ tāva jambudīpo dasasahassayojanaparimāṇo, tattha catusahassayojanaparimāṇo padeso udakena ajjhotthaṭo mahāsamuddoti saṅkhaṃ gato, tisahassayojanappamāṇe manussā vasanti, tisahassayojanappamāṇe himavā patiṭṭhito ubbedhena pañcayojanasatiko caturāsītikūṭasahassapaṭimaṇḍito samantato sandamānapañcasatanadīvicitto, yattha āyāmavitthārena ca gambhīrato ca paṇṇāsapaṇṇāsayojanā diyaḍḍhayojanasataparimaṇḍalā anotattadaho kaṇṇamuṇḍadaho rathakāradaho chaddantadaho kuṇāladaho mandākinidaho sīhappapātadahoti satta mahāsarā patiṭṭhahanti.

Tesu **anotatto** sudassanakūṭaṃ cittakūṭaṃ kāḷakūṭaṃ gandhamādanakūṭaṃ kelāsakūṭanti imehi pañcahi pabbatehi parikkhitto. Tattha sudassanakūṭaṃ sovaṇṇamayaṃ dviyojanasatubbedhaṃ antovaṅkaṃ kākamukhasaṇṭhānaṃ tameva saraṃ paṭicchādetvā tiṭṭhati, cittakūṭaṃ sabbaratanamayaṃ, kāḷakūṭaṃ añjanamayaṃ, gandhamādanakūṭaṃ sānumayaṃ abbhantare muggavaṇṇaṃ, mūlagandho sāragandho pheggugandho tacagandho papaṭikāgandho rasagandho pattagandho pupphagandho phalagandho gandhagandhoti imehi dasahi gandhehi ussannaṃ, nānappakāraosadhasañchannaṃ kāḷapakkhauposathadivase ādittamiva aṅgāraṃ jalantaṃ tiṭṭhati, kelāsakūṭaṃ rajatamayaṃ. Sabbāni sudassanena samānubbedhasaṇṭhānāni tameva saraṃ paṭicchādetvā ṭhitāni. Tāni sabbāni devānubhāvena nāgānubhāvena ca vassanti, nadiyo cetesu sandanti. Taṃ sabbampi udakaṃ anotattameva pavisati. Candimasūriyā dakkhiṇena vā uttarena vā gacchantā pabbatantarena tattha obhāsaṃ karonti, ujuṃ gacchantā na karonti. Tenevassa anotatto tisaṅkhā udapādi.

Tattha manoharasilātalāni nimmacchakacchapāni phalikasadisanimmalodakāni nhānatitthāni supaṭiyattāni honti, yesu buddhā khīṇāsavā ca paccekabuddhā ca iddhimantā ca isayo nhāyanti, devayakkhādayo udakakīḷaṃ kīḷanti.

Tassa catūsu passesu sīhamukhaṃ, hatthimukhaṃ, assamukhaṃ, usabhamukhanti cattāri mukhāni honti, yehi catasso nadiyo sandanti. Sīhamukhena nikkhantanadītīre sīhā bahutarā honti, hatthimukhādīhi hatthiassausabhā. Puratthimadisato nikkhantanadī anotattaṃ tikkhattuṃ padakkhiṇaṃ katvā itarā tisso nadiyo anupagamma pācīnahimavanteneva amanussapathaṃ gantvā mahāsamuddaṃ pavisati. Pacchimadisato ca uttaradisato ca nikkhantanadiyopi tatheva padakkhiṇaṃ katvā pacchimahimavanteneva uttarahimavanteneva ca amanussapathaṃ gantvā mahāsamuddaṃ pavisanti. Dakkhiṇamukhato nikkhantanadī pana taṃ tikkhattuṃ padakkhiṇaṃ katvā uttarena ujukaṃ pāsāṇapiṭṭheneva saṭṭhi yojanāni gantvā pabbataṃ paharitvā uṭṭhāya parikkhepena tigāvutappamāṇā udakadhārā hutvā ākāsena saṭṭhi yojanāni gantvā tiyaggaḷe nāma pāsāṇe patitā, pāsāṇo udakadhārāvegena bhinno. Tattha paññāsayojanappamāṇā tiyaggaḷā nāma mahāpokkharaṇī jātā, pokkharaṇiyā kūlaṃ bhinditvā pāsāṇaṃ pavisitvā saṭṭhi yojanāni gatā. Tato ghanapathaviṃ bhinditvā ummaṅgena saṭṭhi yojanāni gantvā giñjhaṃ nāma tiracchānapabbataṃ paharitvā hatthatale pañcaṅgulisadisā pañca dhārā hutvā pavattati. Sā tikkhattuṃ anotattaṃ padakkhiṇaṃ katvā gataṭṭhāne **āvattagaṅgā**ti vuccati. Ujukaṃ pāsāṇapiṭṭhena saṭṭhi yojanāni gataṭṭhāne **kaṇhagaṅgā,** ākāsena saṭṭhi yojanāni gataṭṭhāne **ākāsagaṅgā,** tiyaggaḷapāsāṇe paññāsayojanokāse ṭhitā **tiyaggaḷapokkharaṇī,** kūlaṃ bhinditvā pāsāṇaṃ pavisitvā saṭṭhi yojanāni gataṭṭhāne **bahalagaṅgā**ti, umaṅgena saṭṭhi yojanāni gataṭṭhāne **umaṅgagaṅgā**ti vuccati. Viñjhaṃ nāma tiracchānapabbataṃ paharitvā pañca dhārā hutvā pavattanaṭṭhāne pana gaṅgā, yamunā, aciravatī, sarabhū, mahīti pañca saṅkhaṃ gatā. Evametā pañca mahānadiyo himavantato pavattantīti veditabbā.

Savantiyoti yā kāci savamānā gacchantī mahānadiyo vā kunnadiyo vā. **Appentī**ti allīyanti osaranti. **Dhārā**ti vuṭṭhidhārā. **Pūratta**nti puṇṇabhāvo. Mahāsamuddassa hi ayaṃ dhammatā – ‘‘imasmiṃ kāle devo mando jāto, jālakkhipādīni ādāya macchakacchape gaṇhissāmā’’ti vā ‘‘imasmiṃ kāle mahantā vuṭṭhi, labhissāma nu kho piṭṭhipasāraṇaṭṭhāna’’nti vā vattuṃ na sakkā. Paṭhamakappikakālato paṭṭhāya hi yaṃ sinerumekhalaṃ āhacca udakaṃ ṭhitaṃ, tato ekaṅgulamattampi udakaṃ neva heṭṭhā osīdati, na uddhaṃ uttarati. **Ekaraso**ti asambhinnaraso.

Muttāti khuddakamahantavaṭṭadīghādibhedā anekavidhā. **Maṇī**ti rattanīlādibhedo anekavidho. **Veḷuriyo**ti vaṃsavaṇṇasirīsapupphavaṇṇādibhedo anekavidho. **Saṅkho**ti dakkhiṇāvaṭṭatambakucchikadhamanasaṅkhādibhedo anekavidho. **Silā**ti setakāḷamuggavaṇṇādibhedo anekavidhā. **Pavāḷa**nti khuddakamahantarattaghanarattādibhedaṃ anekavidhaṃ. **Masāragalla**nti kabaramaṇi. **Nāgā**ti ūmipiṭṭhavāsinopi vimānaṭṭhakā nāgāpi.

Aṭṭha pahārādāti satthā aṭṭhapi dhamme vattuṃ sakkoti, soḷasapi bāttiṃsapi catusaṭṭhipi sahassampi, pahārādena pana aṭṭha kathitā, ahampi teheva sarikkhake katvā kathessāmīti cintetvā evamāha. **Anupubbasikkhā**tiādīsu anupubbasikkhāya tisso sikkhā gahitā, anupubbakiriyāya terasa dhutaṅgāni, anupubbapaṭipadāya satta anupassanā aṭṭhārasa mahāvipassanā aṭṭhatiṃsa ārammaṇavibhattiyo sattatiṃsa bodhapakkhiyadhammā. **Na āyatakeneva aññāpaṭivedho**ti maṇḍūkassa uppatitvā gamanaṃ viya āditova sīlapūraṇādiṃ akatvā arahattappaṭivedho nāma natthi, paṭipāṭiyā pana sīlasamādhipaññāyo pūretvāva sakkā arahattaṃ pattunti attho.

Ārakāvāti dūreyeva. **Na tena nibbānadhātuyā ūnattaṃ vā pūrattaṃ vā**ti asaṅkhyeyyepi kappe buddhesu anuppannesu ekasattopi parinibbātuṃ na sakkoti, tadāpi ‘‘tucchā nibbānadhātū’’ti na sakkā vattuṃ. Buddhakāle ca pana ekekasmiṃ samāgame asaṅkhyeyyāpi sattā amataṃ ārādhenti, tadāpi na sakkā vattuṃ – ‘‘pūrā nibbānadhātū’’ti.

10. Uposathasuttavaṇṇanā

20. Dasame **nisinno hotī**ti uposathakaraṇatthāya upāsikāya ratanapāsāde nisinno. Nisajja pana bhikkhūnaṃ cittāni olokento ekaṃ dussīlapuggalaṃ disvā ‘‘sacāhaṃ imasmiṃ puggale nisinneyeva pātimokkhaṃ uddisissāmi, sattadhā tassa muddhā phalissatī’’ti tassa anukampāya tuṇhīyeva ahosi. **Abhikkantā**ti atikkantā parikkhīṇā. **Uddhaste aruṇe**ti uggate aruṇasīse. **Nandimukhiyā**ti tuṭṭhamukhiyā. **Aparisuddhā, ānanda, parisā**ti ‘‘asukapuggalo aparisuddho’’ti avatvā ‘‘aparisuddhā, ānanda, parisā’’ti āha. Sesaṃ sabbattha uttānamevāti.

Mahāvaggo dutiyo.

3. Gahapativaggo

1. Paṭhamauggasuttavaṇṇanā

21. Tatiyassa paṭhame **paññatte āsane nisīdī**ti tassa kira ghare pañcannaṃ bhikkhusatānaṃ pañca āsanasatāni niccaṃ paññattāneva honti, tesu aññatarasmiṃ āsane nisīdi. **Taṃ suṇāhī**ti te suṇāhi, taṃ vā aṭṭhavidhaṃ acchariyadhammaṃ suṇāhi. **Cittaṃ pasīdī**ti ‘‘buddho nu kho na buddho nu kho’’ti vitakkamattampi na uppajji, ayameva buddhoti cittuppādo pasanno anāvilo ahosi. **Sakāni vā ñātikulānī**ti attano yāpanamattaṃ dhanaṃ gahetvā ñātigharāni gacchatu. **Kassa vo dammī**ti katarapurisassa tumhe dadāmi, ārocetha me attano adhippāyaṃ. **Appaṭivibhattā**ti ‘‘ettakaṃ dassāmi ettakaṃ na dassāmi, idaṃ dassāmi idaṃ na dassāmī’’ti cittaṃ uppādentena hi paṭivibhattā nāma hoti, mayhaṃ pana na evaṃ. Atha kho saṅghikā viya gaṇasantakā viya ca sīlavantehi saddhiṃ sādhāraṇāyeva. **Sakkaccaṃyeva payirupāsāmī**ti sahatthā upaṭṭhahāmi, cittīkārena upasaṅkamāmi.

Anacchariyaṃ kho pana maṃ, bhanteti, bhante, yaṃ maṃ devatā upasaṅkamitvā evaṃ ārocenti, idaṃ na acchariyaṃ. Yaṃ panāhaṃ tatonidānaṃ cittassa uṇṇatiṃ nābhijānāmi, taṃ eva acchariyanti vadati. **Sādhu sādhu, bhikkhū**ti ettha kiñcāpi bhikkhuṃ āmanteti, upāsakasseva pana veyyākaraṇasampahaṃsane esa sādhukāroti veditabbo.

2. Dutiyauggasuttavaṇṇanā

22. Dutiye **nāgavane**ti tassa kira seṭṭhino nāgavanaṃ nāma uyyānaṃ, so tattha purebhattaṃ gandhamālādīni gāhāpetvā uyyānakīḷikaṃ kīḷitukāmo gantvā paricāriyamāno bhagavantaṃ addasa. Saha dassanenevassa purimanayeneva cittaṃ pasīdi, surāpānena ca uppannamando taṅkhaṇaṃyeva pahīyi. Taṃ sandhāyevamāha. **Oṇojesi**nti udakaṃ hatthe pātetvā adāsiṃ. **Asuko**ti amuko. **Samacittova demī**ti ‘‘imassa thokaṃ, imassa bahuka’’nti evaṃ cittanānattaṃ na karomi, deyyadhammaṃ pana ekasadisaṃ karomīti dasseti. **Ārocentī**ti ākāse ṭhatvā ārocenti. **Natthi taṃ saṃyojana**nti iminā upāsako attano anāgāmiphalaṃ byākaroti.

3. Paṭhamahatthakasuttavaṇṇanā

23. Tatiye **hatthako āḷavako**ti bhagavatā āḷavakayakkhassa hatthato hatthehi sampaṭicchitattā hatthakoti laddhanāmo rājakumāro. **Sīlavā**ti pañcasīladasasīlena sīlavā. **Cāgavā**ti cāgasampanno. **Kaccittha, bhante**ti, bhante, kacci ettha bhagavato byākaraṇaṭṭhāne. **Appiccho**ti adhigamappicchatāya appiccho.

4. Dutiyahatthakasuttavaṇṇanā

24. Catutthe **pañcamattehi upāsakasatehī**ti sotāpannasakadāgāmīnaṃyeva ariyasāvakaupāsakānaṃ pañcahi satehi parivuto bhuttapātarāso gandhamālavilepenacuṇṇāni gahetvā yena bhagavā tenupasaṅkami. **Saṅgahavatthūnī**ti saṅgaṇhanakāraṇāni. **Tehāha**nti tehi ahaṃ. **Taṃ dānena saṅgaṇhāmī**ti naṅgalabalibaddabhattabījādīni ceva gandhamālamūlādīni ca datvā saṅgaṇhāmi. **Peyyavajjenā**ti amma, tāta, bhātara, bhaginītiādikena kaṇṇasukhena mudukena piyavacanena saṅgaṇhāmi. **Atthacariyāyā**ti ‘‘imassa dānena vā piyavacanena vā kiccaṃ natthi, atthacariyāya saṅgaṇhitabbayuttako aya’’nti ñatvā uppannakiccanittharaṇasaṅkhātāya atthacariyāya saṅgaṇhāmi. **Samānattatāyā**ti ‘‘imassa dānādīhi kiccaṃ natthi, samānattatāya saṅgaṇhitabbo aya’’nti ekato khādanapivananisajjādīhi attanā samānaṃ katvā saṅgaṇhāmi. **Daliddassa kho no tathā sotabbaṃ maññantī**ti daliddassa kiñci dātuṃ vā kātuṃ vā asakkontassa, yathā daliddassa no tathā sotabbaṃ maññanti, mama pana sotabbaṃ maññanti, dinnovāde tiṭṭhanti, na me anusāsaniṃ atikkamitabbaṃ maññanti. **Yoni kho tyāya**nti upāyo kho te ayaṃ. Imesu pana dvīsupi suttesu satthārā sīlacāgapaññā missakā kathitāti veditabbā.

5-6. Mahānāmasuttādivaṇṇanā

25-26. Pañcame **atthūpaparikkhitā hotī**ti atthānatthaṃ kāraṇākāraṇaṃ upaparikkhitā hoti. Chaṭṭhe saddhāsīlacāgā missakā kathitā.

7. Paṭhamabalasuttavaṇṇanā

27. Sattame **ujjhattibalā**ti ujjhānabalā. Bālānañhi ‘‘yaṃ asuko idañcidañca āha, maṃ so āha, na añña’’nti evaṃ ujjhānameva balaṃ. **Nijjhattibalā**ti ‘‘na idaṃ evaṃ, evaṃ nāmeta’’nti atthānatthanijjhāpanaṃyeva balaṃ. **Paṭisaṅkhānabalā**ti paccavekkhaṇabalā. **Khantibalā**ti adhivāsanabalā.

8. Dutiyabalasuttavaṇṇanā

28. Aṭṭhame **balānī**ti ñāṇabalāni. **Āsavānaṃ khayaṃ paṭijānātī**ti arahattaṃ paṭijānāti. **Aniccato**ti hutvā abhāvākārena. **Yathābhūta**nti yathāsabhāvato. **Sammappaññāyā**ti sahavipassanāya maggapaññāya. **Aṅgārakāsūpamā**ti santāpanaṭṭhena aṅgārakāsuyā upamitā ime kāmāti. **Vivekaninna**nti phalasamāpattivasena nibbānaninnaṃ. **Vivekaṭṭha**nti kilesehi vajjitaṃ dūrībhūtaṃ vā. **Nekkhammābhirata**nti pabbajjābhirataṃ. **Byantibhūta**nti vigatantabhūtaṃ ekadesenāpi anallīnaṃ visaṃyuttaṃ visaṃsaṭṭhaṃ. **Āsavaṭṭhāniyehī**ti sampayogavasena āsavānaṃ kāraṇabhūtehi, kilesadhammehīti attho. Atha vā **byantibhūta**nti vigatavāyanti attho. Kuto? **Sabbaso āsavaṭṭhāniyehi dhammehi,** sabbehi tebhūmakadhammehīti attho. Imasmiṃ sutte ariyamaggo lokiyalokuttaro kathito.

9. Akkhaṇasuttavaṇṇanā

29. Navame khaṇe kiccāni karotīti **khaṇakicco,** okāsaṃ labhitvāva kiccāni karotīti attho. **Dhammo**ti catusaccadhammo. **Opasamiko**ti kilesūpasamāvaho. **Parinibbāyiko**ti kilesaparinibbānakaro. Catumaggañāṇasaṅkhātaṃ sambodhiṃ gacchati sampāpuṇātīti **sambodhagāmī. Dīghāyukaṃ devanikāya**nti idaṃ asaññaṃ devanikāyaṃ sandhāya vuttaṃ. **Aviññātāresū**ti ativiya aviññūsu.

Suppavediteti sukathite. **Antarāyikā**ti antarāyakarā. **Khaṇo ve mā upaccagā**ti ayaṃ laddho khaṇo mā atikkami. **Idha ceva naṃ virādhetī**ti sace koci pamattacārī idha imaṃ khaṇaṃ labhitvāpi saddhammassa niyāmataṃ ariyamaggaṃ virādheti na sampādeti. **Atītattho**ti hāpitattho. **Cirattaṃ**

anutapissatīti cirarattaṃ socissati. Yathā hi ‘‘asukaṭṭhāne bhaṇḍaṃ samuppanna’’nti sutvā eko vāṇijo na gaccheyya, aññe gantvā gaṇheyyuṃ, tesaṃ taṃ aṭṭhaguṇampi dasaguṇampi bhaveyya. Atha itaro ‘‘mama attho atikkanto’’ti anutapeyya, evaṃ yo idha khaṇaṃ labhitvā appaṭipajjanto saddhammassa niyāmataṃ virādheti, so ayaṃ vāṇijova atītattho ciraṃ anutapissati socissati. Kiñca bhiyyo **avijjānivuto**ti tathā. **Paccavidu**nti paṭivijjhiṃsu. **Saṃvarā**ti sīlasaṃvarā. **Māradheyyaparānuge**ti māradheyyasaṅkhātaṃ saṃsāraṃ anugate. **Pāraṅgatā**ti nibbānaṃ gatā. **Ye pattā āsavakkhaya**nti ye arahattaṃ pattā. Evamidha gāthāsu vaṭṭavivaṭṭaṃ kathitaṃ.

10. Anuruddhamahāvitakkasuttavaṇṇanā

30. Dasame **cetīsū**ti cetināmakānaṃ rājūnaṃ nivāsaṭṭhānattā evaṃladdhavohāre raṭṭhe. **Pācīnavaṃsadāye**ti dasabalassa vasanaṭṭhānato pācīnadisāya ṭhite vaṃsadāye nīlobhāsehi veḷūhi sañchanne araññe. **Evaṃ cetaso parivitakko udapādī**ti thero kira pabbajitvā paṭhamaantovassamhiyeva samāpattilābhī hutvā sahassalokadhātudassanasamatthaṃ dibbacakkhuñāṇaṃ uppādesi. So sāriputtattherassa santikaṃ gantvā evamāha – ‘‘idhāhaṃ, āvuso sāriputta, dibbena cakkhunā visuddhena atikkantamānusakena sahassalokaṃ olokemi. Āraddhaṃ kho pana me vīriyaṃ asallīnaṃ, upaṭṭhitā sati asammuṭṭhā, passaddho kāyo asāraddho, samāhitaṃ cittaṃ ekaggaṃ. Atha ca pana me anupādāya āsavehi cittaṃ na vimuccatī’’ti. Atha naṃ thero āha – ‘‘yaṃ kho te, āvuso anuruddha, evaṃ hoti ‘ahaṃ dibbena cakkhunā…pe… olokemī’ti, idaṃ te mānasmiṃ. Yampi te, āvuso, anuruddha evaṃ hoti ‘āraddhaṃ kho pana me vīriyaṃ…pe… ekagga’nti, idaṃ te uddhaccasmiṃ. Yampi te, āvuso anuruddha, evaṃ hoti ‘atha ca pana me anupādāya āsavehi cittaṃ na vimuccatī’ti, idaṃ te kukkuccasmiṃ. Sādhu vatāyasmā anuruddho ime tayo dhamme pahāya ime tayo dhamme amanasikaritvā amatāya dhātuyā cittaṃ upasaṃharatū’’ti evamassa thero kammaṭṭhānaṃ kathesi. So kammaṭṭhānaṃ gahetvā satthāraṃ āpucchitvā cetiraṭṭhaṃ gantvā samaṇadhammaṃ karonto aṭṭhamāsaṃ caṅkamena vītināmesi. So padhānaveganimmathitattā kilantakāyo ekassa veḷugumbassa heṭṭhā nisīdi. Athassāyaṃ evaṃ cetaso parivitakko udapādi, esa mahāpurisavitakko uppajjīti attho.

Appicchassāti ettha paccayappiccho, adhigamappiccho, pariyattiappiccho, dhutaṅgappicchoti cattāro appicchā. Tattha paccayappiccho bahuṃ dente appaṃ gaṇhāti, appaṃ dente appataraṃ gaṇhāti, na anavasesaggāhī hoti. Adhigamappiccho majjhantikatthero viya attano adhigamaṃ aññesaṃ jānituṃ na deti. Pariyattiappiccho tepiṭakopi samāno na bahussutabhāvaṃ jānāpetukāmo hoti sāketatissatthero viya. Dhutaṅgappiccho dhutaṅgapariharaṇabhāvaṃ aññesaṃ jānituṃ na deti dvebhātikattheresu jeṭṭhatthero viya. Vatthu visuddhimagge kathitaṃ. **Ayaṃ dhammo**ti evaṃ santaguṇaniguhanena ca paṭiggahaṇe mattaññutāya ca appicchassa puggalassa ayaṃ navalokuttaradhammo sampajjati, no mahicchassa. Evaṃ sabbattha yojetabbaṃ.

Santuṭṭhassāti catūsu paccayesu tīhi santosehi santuṭṭhassa. **Pavivittassā**ti kāyacittaupadhivivekehi vivittassa. Tattha kāyaviveko nāma gaṇasaṅgaṇikaṃ vinodetvā ārambhavatthuvasena ekībhāvo. Ekībhāvamatteneva kammaṃ na nipphajjatīti kasiṇaparikammaṃ katvā aṭṭha samāpattiyo nibbatteti, ayaṃ cittaviveko nāma. Samāpattimatteneva kammaṃ na nipphajjatīti jhānaṃ pādakaṃ katvā saṅkhāre sammasitvā saha paṭisambhidāhi arahattaṃ pāpuṇāti, ayaṃ sabbākārato upadhiviveko nāma. Tenāha bhagavā – ‘‘kāyaviveko ca vivekaṭṭhakāyānaṃ nekkhammābhiratānaṃ, cittaviveko ca parisuddhacittānaṃ paramavodānappattānaṃ, upadhiviveko ca nirupadhīnaṃ puggalānaṃ visaṅkhāragatāna’’nti (mahāni. 7, 49).

Saṅgaṇikārāmassāti gaṇasaṅgaṇikāya ceva kilesasaṅgaṇikāya ca ratassa. **Āraddhavīriyassā**ti kāyikacetasikavīriyavasena āraddhavīriyassa. **Upaṭṭhitassatissā**ti catusatipaṭṭhānavasena upaṭṭhitassatissa. **Samāhitassā**ti ekaggacittassa. **Paññavato**ti kammassakatapaññāya paññavato.

Sādhu sādhūti therassa vitakkaṃ sampahaṃsento evamāha. **Imaṃ aṭṭhama**nti satta nidhī laddhapurisassa aṭṭhamaṃ dento viya, satta maṇiratanāni, satta hatthiratanāni, satta assaratanāni laddhapurisassa aṭṭhamaṃ dento viya satta mahāpurisavitakke vitakketvā ṭhitassa aṭṭhamaṃ ācikkhanto evamāha. **Nippapañcārāmassā**ti taṇhāmānadiṭṭhipapañcarahitattā nippapañcasaṅkhāte nibbānapade abhiratassa. Itaraṃ tasseva vevacanaṃ. **Papañcārāmassā**ti yathāvuttesu papañcesu abhiratassa. Itaraṃ tasseva vevacanaṃ.

Yatoti yadā. **Tato**ti tadā. **Nānārattāna**nti nilapītalohitodātavaṇṇehi nānārajanehi rattānaṃ. **Paṃsukūla**nti tevīsatiyā khettesu ṭhitapaṃsukūlacīvaraṃ. **Khāyissatī**ti yathā tassa pubbaṇhasamayādīsu yasmiṃ samaye yaṃ icchati, tasmiṃ samaye taṃ pārupantassa so dussakaraṇḍako manāpo hutvā khāyati, evaṃ tuyhampi cīvarasantosamahāariyavaṃsena tuṭṭhassa viharato paṃsukūlacīvaraṃ khāyissati upaṭṭhahissati. **Ratiyā**ti ratiatthāya. **Aparitassāyā**ti taṇhādiṭṭhiparitassanāhi aparitassanatthāya. **Phāsuvihārāyā**ti sukhavihāratthāya. **Okkamanāya nibbānassā**ti amataṃ nibbānaṃ otaraṇatthāya.

Piṇḍiyālopabhojananti gāmanigamarājadhānīsu jaṅghābalaṃ nissāya gharapaṭipāṭiyā carantena laddhapiṇḍiyālopabhojanaṃ. **Khāyissatī**ti tassa gahapatino nānaggarasabhojanaṃ viya upaṭṭhahissati. **Santuṭṭhassa viharato**ti piṇḍapātasantosamahāariyavaṃsena santuṭṭhassa viharato. **Rukkhamūlasenāsanaṃ khāyissatī**ti tassa gahapatino tebhūmakapāsāde gandhakusumavāsasugandhaṃ kūṭāgāraṃ viya rukkhamūlaṃ upaṭṭhahissati. **Santuṭṭhassā**ti senāsanasantosamahāariyavaṃsena santuṭṭhassa. **Tiṇasanthārako**ti tiṇehi vā paṇṇehi vā bhūmiyaṃ vā phalakapāsāṇatalāni vā aññatarasmiṃ santhatasanthato. **Pūtimutta**nti yaṃkiñci muttaṃ. Taṅkhaṇe gahitampi pūtimuttameva vuccati duggandhattā. **Santuṭṭhassa viharato**ti gilānapaccayabhesajjaparikkhārasantosena santuṭṭhassa viharato.

Iti bhagavā catūsu ṭhānesu arahattaṃ pakkhipanto kammaṭṭhānaṃ kathetvā ‘‘katarasenāsane nu kho vasantassa kammaṭṭhānaṃ sappāyaṃ bhavissatī’’ti āvajjento ‘‘tasmiññeva vasantassā’’ti ñatvā **tena hi tvaṃ, anuruddhā**tiādimāha. **Pavivittassa viharato**ti tīhi vivekehi vivittassa viharantassa. **Uyyojanikapaṭisaṃyutta**nti uyyojanikeheva vacanehi paṭisaṃyuttaṃ, tesaṃ upaṭṭhānagamanakaṃyevāti attho. **Papañcanirodhe**ti nibbānapade. **Pakkhandatī**ti ārammaṇakaraṇavasena pakkhandati. **Pasīdatī**tiādīsupi ārammaṇavaseneva pasīdanasantiṭṭhanamuccanā veditabbā. Iti bhagavā cetiraṭṭhe pācīnavaṃsadāye āyasmato anuruddhassa kathite aṭṭha mahāpurisavitakke puna bhesakaḷāvanamahāvihāre nisīditvā bhikkhusaṅghassa vitthārena kathesi.

Manomayenāti manena nibbattitakāyopi manomayoti vuccati manena gatakāyopi, idha manena gatakāyaṃ sandhāyevamāha. **Yathā me ahu saṅkappo**ti yathā mayhaṃ vitakko ahosi, tato uttari aṭṭhamaṃ mahāpurisavitakkaṃ dassento tato uttariṃ desayi. Sesaṃ sabbattha uttānamevāti.

Gahapativaggo tatiyo.

4. Dānavaggo

1. Paṭhamadānasuttavaṇṇanā

31. Catutthassa paṭhame **āsajja dānaṃ detī**ti patvā dānaṃ deti. Āgataṃ disvā taṃ muhuttaṃyeva nisīdāpetvā sakkāraṃ katvā dānaṃ deti, dassāmīti na kilameti. **Bhayā**ti ‘‘ayaṃ adāyako akārako’’ti garahabhayā, apāyabhayā vā. **Adāsi me**ti mayhaṃ pubbe esa idaṃ nāma adāsīti deti. **Dassati me**ti anāgate idaṃ nāma dassatīti deti. **Sāhu dāna**nti dānaṃ nāma sādhu sundaraṃ buddhādīhi paṇḍitehi pasatthanti deti. **Cittālaṅkāracittaparikkhāratthaṃ dānaṃ detī**ti samathavipassanācittassa alaṅkāratthañceva parikkhāratthañca deti. Dānañhi cittaṃ muduṃ karoti. Yena laddho, so ‘‘laddhaṃ me’’ti muducitto hoti. Yena dinnaṃ, sopi ‘‘dinnaṃ mayā’’ti muducitto hoti. Iti ubhinnaṃ cittaṃ muduṃ karoti. Teneva ‘‘adantadamana’’nti vuccati. Yathāha –

‘‘Adantadamanaṃ dānaṃ, adānaṃ dantadūsakaṃ;
Dānena piyavācāya, unnamanti namanti cā’’ti.

Imesu pana aṭṭhasu dānesu cittālaṅkāradānameva uttamanti.

2. Dutiyadānasuttavaṇṇanā

32. Dutiye **saddhā**ti yāya saddhāya dānaṃ deti, sā saddhā. **Hiriya**nti yāya hiriyā dānaṃ deti, sāva adhippetā. **Kusalañca dāna**nti anavajjañca dānaṃ. **Diviya**nti divaṅgamaṃ.

3. Dānavatthusuttavaṇṇanā

33. Tatiye **dānavatthūnī**ti dānakāraṇāni. **Chandā dānaṃ detī**ti pemena dānaṃ deti. **Dosā**ti dosena kuddho hutvā yaṃ atthi, taṃ vegena gaṇhitvā deti. **Mohā**ti mohena mūḷho deti. **Bhayā**ti garahabhayena vā apāyabhayena vā, tassa tasseva vā pana bhayena deti. **Kulavaṃsa**nti kulapaveṇiṃ.

4. Khettasuttavaṇṇanā

34. Catutthe **na mahapphalaṃ hotī**ti dhaññaphalena mahapphalaṃ na hoti. **Na mahassāda**nti yampissa phalaṃ hoti, tassa assādo na mahā hoti mandassādaṃ na madhuraṃ. **Na phātiseyya**nti seyyāpissa na hoti vuḍḍhi, tassa mahantaṃ vīhithambhasannivesaṃ na hotīti attho. **Unnāmaninnāmī**ti thalaninnavasena visamatalaṃ. Tattha thale udakaṃ na saṇṭhāti, ninne atibahu tiṭṭhati. **Pāsāṇasakkharika**nti pattharitvā ṭhitapiṭṭhipāsāṇehi ca khuddakapāsāṇehi ca sakkharāhi ca samannāgataṃ. **Ūsara**nti ubbhinnaloṇaṃ. **Na ca gambhīrasita**nti thaddhabhūmitāya gambhīrānugataṃ, naṅgalamaggaṃ katvā kasituṃ na sakkā hoti, uttānanaṅgalamaggameva hoti. **Na āyasampanna**nti na udakāgamanasampannaṃ. **Na apāyasampanna**nti pacchābhāge udakaniggamanamaggasampannaṃ na hoti. **Na mātikāsampanna**nti na khuddakamahantīhi udakamātikāhi sampannaṃ hoti. **Na mariyādasampanna**nti na kedāramariyādāhi sampannaṃ. **Na mahapphala**ntiādīni sabbāni vipākaphalavaseneva veditabbāni.

Sampanneti paripuṇṇe sampattiyutte. **Pavuttā bījasampadā**ti sampannaṃ bījaṃ ropitaṃ. **Deve sampādayantamhī**ti deve sammā vassante. **Anītisampadā hotī**ti kīṭakimiādipāṇakaītiyā abhāvo ekā sampadā hoti. **Virūḷhī**ti vaḍḍhi dutiyā sampadā hoti. **Vepulla**nti vipulabhāvo tatiyā sampadā hoti. **Phala**nti paripuṇṇaphalaṃ catutthī sampadā hoti. **Sampannasīlesū**ti paripuṇṇasīlesu. **Bhojanasampadā**ti sampannaṃ vividhabhojanaṃ. **Sampadāna**nti tividhaṃ kusalasampadaṃ. **Upanetī**ti sā bhojanasampadā upanayati. Kasmā? **Sampannañhissa taṃ kataṃ,** yasmāssa taṃ katakammaṃ sampannaṃ paripuṇṇanti attho. **Sampannatthūdhā**ti sampanno atthu idha. **Vijjācaraṇasampanno**ti tīhi vijjāhi ca pañcadasahi caraṇadhammehi ca samannāgato. **Laddhā**ti evarūpo puggalo cittassa sampadaṃ avekallaparipuṇṇabhāvaṃ labhitvā. **Karoti kammasampada**nti paripuṇṇakammaṃ karoti. **Labhati catthasampada**nti atthañca paripuṇṇaṃ labhati. **Diṭṭhisampada**nti vipassanādiṭṭhiṃ. **Maggasampada**nti sotāpattimaggaṃ. **Yāti sampannamānaso**ti paripuṇṇacitto hutvā arahattaṃ yāti. **Sā hoti sabbasampadā**ti sā sabbadukkhehi vimutti sabbasampadā nāma hotīti.

5. Dānūpapattisuttavaṇṇanā

35. Pañcame **dānūpapattiyo**ti dānapaccayā upapattiyo. **Dahatī**ti ṭhapeti. **Adhiṭṭhātī**ti tasseva vevacanaṃ. **Bhāvetī**ti vaḍḍheti. **Hīne vimutta**nti hīnesu pañcasu kāmaguṇesu vimuttaṃ. **Uttari abhāvita**nti tato uttarimaggaphalatthāya abhāvitaṃ. **Tatrūpapattiyā saṃvattatī**ti yaṃ ṭhānaṃ patthetvā kusalaṃ kataṃ, tattha nibbattanatthāya saṃvattati. **Vītarāgassā**ti maggena vā samucchinnarāgassa samāpattiyā vā vikkhambhitarāgassa. Dānamatteneva hi brahmaloke nibbattituṃ na sakkā, dānaṃ pana samādhivipassanācittassa alaṅkāraparivāraṃ hoti. Tato dānena muducitto brahmavihāre bhāvetvā brahmaloke nibbattati. Tena vuttaṃ – ‘‘vītarāgassa no sarāgassā’’ti.

6. Puññakiriyavatthusuttavaṇṇanā

36. Chaṭṭhe puññakiriyāni ca tāni tesaṃ tesaṃ ānisaṃsānaṃ vatthūni cāti **puññakiriyavatthūni**. Dānādīnañhi lakkhaṇe cittaṃ ṭhapetvā ‘‘evarūpaṃ nāma amhehi dānaṃ dātabbaṃ, sīlaṃ rakkhitabbaṃ, bhāvanā bhāvetabbā’’ti sattā puññāni karonti. Dānameva **dānamayaṃ,** dānacetanāsu vā purimacetanāto nipphannā sanniṭṭhāpakacetanā **dānamayaṃ** sīlādīhi sīlamayādīni viya. Sesadvayesupi eseva nayo. **Parittaṃ kataṃ hotī**ti thokaṃ mandaṃ kataṃ hoti. **Nābhisambhotī**ti na nipphajjati. **Akataṃ hotī**ti bhāvanāyayogoyeva anāraddho hotīti attho. **Manussadobhagya**nti manussesu sampattirahitaṃ pañcavidhaṃ nīcakulaṃ. **Upapajjatī**ti paṭisandhivasena upagacchati, tattha nibbattatīti attho. **Mattaso kata**nti pamāṇena kataṃ, thokaṃ na bahu. **Manussasobhagya**nti manussesu subhagabhāvaṃ tividhakulasampattiṃ. **Adhimatta**nti adhikappamāṇaṃ balavaṃ vā. **Adhigaṇhantī**ti abhibhavitvā gaṇhanti, visiṭṭhatarā jeṭṭhakā hontīti attho.

7. Sappurisadānasuttavaṇṇanā

37. Sattame **suci**nti parisuddhaṃ vaṇṇasampannaṃ deti. **Paṇīta**nti rasūpapannaṃ. **Kālenā**ti yuttapattakālena. **Kappiya**nti yaṃ kappiyaṃ, taṃ deti. **Viceyya detī**ti ‘‘imassa dinnaṃ mahapphalaṃ bhavissati, imassa na mahapphala’’nti evaṃ paṭiggāhakapariyesanavasena dānaṃ vā paṇidhāyavasena dānaṃ vā vicinitvā deti.

8. Sappurisasuttavaṇṇanā

38. Aṭṭhame **atthāyā**ti atthatthāya. **Hitāya sukhāyā**ti hitatthāya sukhatthāya. **Pubbapetāna**nti paralokagatānaṃ ñātīnaṃ. Imasmiṃ sutte anuppanne buddhe cakkavattirājāno bodhisattā paccekabuddhā labbhanti, buddhakāle buddhā ceva buddhasāvakā ca. Yathāvuttānañhi etesaṃ atthāya hitāya sukhāya saṃvattanti. **Bahunnaṃ vata atthāya, sappañño gharamāvasa**nti sappañño ghare vasanto bahūnaṃ vata atthāya hoti. **Pubbe**ti paṭhameva. **Pubbekatamanussara**nti mātāpitūnaṃ pubbakāraguṇe anussaranto. **Sahadhammenā**ti sakāraṇena paccayapūjanena pūjeti. **Apace brahmacārayo**ti brahmacārino apacayati, nīcavuttitaṃ nesaṃ āpajjati. **Pesalo**ti piyasīlo.

9. Abhisandasuttavaṇṇanā

39. Navame **dānānī**ti cetanādānāni. **Aggaññānī**tiādīnaṃ attho heṭṭhā vuttoyeva.

10. Duccaritavipākasuttavaṇṇanā

40. Dasame **pāṇātipāto**ti pāṇātipātacetanā. **Sabbalahuso**ti sabbalahuko. **Appāyukasaṃvattaniko**ti tena parittakena kammavipākena appāyuko hoti, dinnamattāya vā paṭisandhiyā vilīyati mātukucchito nikkhantamatte vā. Evarūpo hi na aññassa kassaci nissando, pāṇātipātasseva gatamaggo esoti. **Bhogabyasanasaṃvattaniko**ti yathā kākaṇikāmattampi hatthe na tiṭṭhati, evaṃ bhogabyasanaṃ saṃvatteti. **Sapattaverasaṃvattaniko hotī**ti saha sapattehi veraṃ saṃvatteti. Tassa hi sapattā ca bahukā honti. Yo ca naṃ passati, tasmiṃ verameva uppādeti na nibbāyati. Evarūpo hi parassa rakkhitagopitabhaṇḍe aparādhassa nissando.

Abhūtabbhakkhānasaṃvattaniko hotīti abhūtena abbhakkhānaṃ saṃvatteti, yena kenaci kataṃ tasseva upari patati. **Mittehi bhedanasaṃvattaniko**ti mittehi bhedaṃ saṃvatteti. Yaṃ yaṃ mittaṃ karoti, so so bhijjatiyeva. **Amanāpasaddasaṃvattaniko**ti amanāpasaddaṃ saṃvatteti. Yā sā vācā kaṇṭakā kakkasā kaṭukā abhisajjanī mammacchedikā, gatagataṭṭhāne tameva suṇāti, manāpasaddasavanaṃ nāma na labhati. Evarūpo pharusavācāya gatamaggo nāma. **Anādeyyavācāsaṃvattaniko**ti aggahetabbavacanataṃ saṃvatteti, ‘‘tvaṃ kasmā kathesi, ko hi tava vacanaṃ gahessatī’’ti vattabbataṃ āpajjati. Ayaṃ samphappalāpassa gatamaggo. **Ummattakasaṃvattaniko hotī**ti ummattakabhāvaṃ saṃvatteti. Tena hi manusso ummatto vā khittacitto vā eḷamūgo vā hoti. Ayaṃ surāpānassa nissando. Imasmiṃ sutte vaṭṭameva kathitanti.

Dānavaggo catuttho.

5. Uposathavaggo

4. Vāseṭṭhasuttavaṇṇanā

44. Pañcamassa catutthe **ime cepi, vāseṭṭha, mahāsālā**ti purato ṭhite dve sālarukkhe dassento parikappopamaṃ āha. Idaṃ vuttaṃ hoti – ime tāva mahāsālā acetanā. Sace etepi sacetanā hutvā aṭṭhaṅgasamannāgataṃ uposathaṃ upavaseyyuṃ, etesampi so uposathavāso dīgharattaṃ hitāya sukhāya assa. Bhūte pana vattabbameva natthīti.

6. Anuruddhasuttavaṇṇanā

46. Chaṭṭhe **yenāyasmā anuruddho**ti tā kira devatā attano sampattiṃ oloketvā ‘‘kiṃ nu kho nissāya ayaṃ sampatti amhehi laddhā’’ti āvajjamānā theraṃ disvā ‘‘mayaṃ amhākaṃ ayyassa pubbe cakkavattirajjaṃ karontassa pādaparicārikā hutvā tena dinnovāde ṭhatvā imaṃ sampattiṃ labhimha, gacchāma theraṃ ānetvā imaṃ sampattiṃ anubhavissāmā’’ti divā yenāyasmā anuruddho tenupasaṅkamiṃsu. **Tīsu ṭhānesū**ti tīsu kāraṇesu. **Ṭhānaso paṭilabhāmā**ti khaṇeneva labhāma. **Sara**nti vacanasaddaṃ vā gītasaddaṃ vā ābharaṇasaddaṃ vā. **Pītā assū**tiādīni nīlā tāva jātā, pītā bhavituṃ na sakkhissantītiādinā nayena cintetvā vitakketi. Tāpi ‘‘idāni ayyo amhākaṃ pītabhāvaṃ icchati, idāni lohitabhāva’’nti tādisāva ahesuṃ.

Accharaṃ vādesīti pāṇitalaṃ vādesi. **Pañcaṅgikassā**ti ātataṃ, vitataṃ, ātatavitataṃ, ghanaṃ, susiranti imehi pañcahi aṅgehi samannāgatassa. Tattha ātataṃ nāma cammapariyonaddhesu bheriādīsu ekatalatūriyaṃ, vitataṃ nāma ubhayatalaṃ, ātatavitataṃ nāma sabbaso pariyonaddhaṃ, susiraṃ vaṃsādi, ghanaṃ sammādi. **Suvinītassā**ti ākaḍḍhanasithilakaraṇādīhi samucchitassa. **Suppaṭipatāḷitassā**ti pamāṇe ṭhitabhāvajānanatthaṃ suṭṭhu paṭipatāḷitassa. **Kusalehi susamannāhatassā**ti ye vādetuṃ kusalā chekā, tehi vāditassa. **Vaggū**ti cheko sundaro. **Rajanīyo**ti rañjetuṃ samattho. **Kamanīyo**ti kāmetabbayutto. Khamanīyoti vā pāṭho, divasampi suyyamāno khamateva, na nibbindatīti attho. **Madanīyo**ti mānamadapurisamadajanano. **Indriyāni okkhipī**ti ‘‘asāruppaṃ imā devatā karontī’’ti indriyāni heṭṭhā khipi, na akkhīni ummīletvā olokesi. **Na khvayyo anuruddho sādiyatī**ti ‘‘mayaṃ naccāma gāyāma, ayyo pana anuruddho na kho sādiyati, akkhīni ummīletvā na oloketi, kiṃ mayaṃ naccitvā vā gāyitvā vā karissāmā’’ti tattheva antaradhāyiṃsu. **Yena bhagavā tenupasaṅkamī**ti tāsaṃ devatānaṃ ānubhāvaṃ disvā ‘‘katihi nu kho dhammehi samannāgato mātugāmo manāpakāyike devaloke nibbattatī’’ti imamatthaṃ pucchituṃ upasaṅkami.

9-10. Idhalokikasuttadvayavaṇṇanā

49-50. Navame **ayaṃ’sa loko āraddho hotī**ti ayamassa loko idhaloke karaṇamattāya āraddhattā paripuṇṇattā āraddho hoti paripuṇṇo. **Soḷasākārasampannā**ti sutte vuttehi aṭṭhahi, gāthāsu aṭṭhahīti soḷasahi ākārehi samannāgatā, yāni vā aṭṭhaṅgāni parampi tesu samādapetīti evampi soḷasākārasampannāti eke. Saddhāsīlapaññā panettha missikā kathitā. Dasamaṃ bhikkhusaṅghassa kathitaṃ. Sabbasuttesu pana yaṃ na vuttaṃ, taṃ heṭṭhā āgatanayattā uttānatthamevāti.

Uposathavaggo pañcamo.

Paṭhamapaṇṇāsakaṃ niṭṭhitaṃ.

2. Dutiyapaṇṇāsakaṃ

(6) 1. Gotamīvaggo

1. Gotamīsuttavaṇṇanā

51. Chaṭṭhassa paṭhame **sakkesu viharatī**ti paṭhamagamanena gantvā viharati. **Mahāpajāpatī**ti puttapajāya ceva dhītupajāya ca mahantattā evaṃladdhanāmā. **Yena bhagavā tenupasaṅkamī**ti bhagavā kapilapuraṃ gantvā paṭhamameva nandaṃ pabbājesi, sattame divase rāhulakumāraṃ. **Cumbaṭakakalahe** (dī. ni. aṭṭha. 2.331; saṃ. ni. aṭṭha. 1.1.37) pana ubhayanagaravāsikesu yuddhatthāya nikkhantesu satthā gantvā te rājāno saññāpetvā **attadaṇḍasuttaṃ** (su. ni. 941 ādayo; mahāni. 170 ādayo) kathesi. Rājāno pasīditvā aḍḍhatiyasate aḍḍhatiyasate kumāre adaṃsu, tāni pañca kumārasatāni satthu santike pabbajiṃsu, atha nesaṃ pajāpatiyo sāsanaṃ pesetvā anabhiratiṃ uppādayiṃsu. Satthā tesaṃ anabhiratiyā uppannabhāvaṃ ñatvā te pañcasate daharabhikkhū kuṇāladahaṃ netvā attano kuṇālakāle nisinnapubbe pāsāṇatale nisīditvā **kuṇālajātakakathāya** (jā. 2.21.kuṇālajātaka) tesaṃ anabhiratiṃ vinodetvā sabbepi te sotāpattiphale patiṭṭhāpesi, puna mahāvanaṃ ānetvā arahattaphaleti. Tesaṃ cittajānanatthaṃ punapi pajāpatiyo sāsanaṃ pahiṇiṃsu. Te ‘‘abhabbā mayaṃ gharāvāsassā’’ti paṭisāsanaṃ pahiṇiṃsu. Tā ‘‘na dāni amhākaṃ gharaṃ gantuṃ yuttaṃ, mahāpajāpatiyā santikaṃ gantvā pabbajjaṃ anujānāpetvā pabbajissāmā’’ti pañcasatāpi mahāpajāpatiṃ upasaṅkamitvā ‘‘ayye, amhākaṃ pabbajjaṃ anujānāpethā’’ti āhaṃsu. Mahāpajāpatī tā itthiyo gahetvā yena bhagavā tenupasaṅkami. Setacchattassa heṭṭhā rañño parinibbutakāle upasaṅkamītipi vadantiyeva.

Alaṃ gotami, mā te ruccīti kasmā paṭikkhipi, nanu sabbesampi buddhānaṃ catasso parisā hontīti? Kāmaṃ honti, kilametvā pana anekavāraṃ yācite anuññātaṃ pabbajjaṃ ‘‘dukkhena laddhā’’ti sammā paripālessantīti garuṃ katvā anuññātukāmo paṭikkhipi. **Pakkāmī**ti puna kapilapurameva pāvisi. **Yathābhirantaṃ viharitvā**ti bodhaneyyasattānaṃ upanissayaṃ olokento yathājjhāsayane viharitvā. **Cārikaṃ pakkāmī**ti mahājanasaṅgahaṃ karonto uttamāya buddhasiriyā anopamena buddhavilāsena aturitacārikaṃ pakkāmi.

Sambahulāhi sākiyānīhi saddhinti antonivesanamhiyeva dasabalaṃ uddissa pabbajjāvesaṃ gahetvā pañcasatā sākiyāniyo pabbajjāvesaṃyeva gāhāpetvā sabbāhipi tāhi sambahulāhi sākiyānīhi saddhiṃ. **Cārikaṃ pakkāmī**ti gamanaṃ abhinīhari. Gamanābhinīharaṇakāle pana tā sukhumālā rājitthiyo padasā gantuṃ na sakkhissantīti sākiyakoliyarājāno sovaṇṇasivikāyo upaṭṭhāpayiṃsu. Tā pana ‘‘yāne āruyha gacchantīti satthari agāravo kato hotī’’ti ekapaṇṇāsayojanikaṃ padasāva paṭipajjiṃsu. Rājānopi purato ca pacchato ca ārakkhaṃ saṃvidahāpetvā taṇḍulasappitelādīnaṃ sakaṭāni pūrāpetvā ‘‘gataṭṭhāne gataṭṭhāne āhāraṃ paṭiyādethā’’ti purise pesayiṃsu. **Sūnehi pādehī**ti tāsañhi sukhumālattā pādesu eko phoṭo uṭṭheti, eko bhijjati. Ubho pādā katakaṭṭhisamparikiṇṇā viya hutvā uddhumātā jātā. Tena vuttaṃ – ‘‘sūnehi pādehī’’ti. **Bahidvārakoṭṭhake**ti dvārakoṭṭhakato bahi. Kasmā panevaṃ ṭhitāti? Evaṃ kirassā ahosi – ‘‘ahaṃ tathāgatena ananuññātā sayameva pabbajjāvesaṃ aggahesiṃ, evaṃ gahitabhāvo ca pana me sakalajambudīpe pākaṭo jāto. Sace satthā pabbajjaṃ anujānāti, iccetaṃ kusalaṃ. Sace pana nānujānissati, mahatī garahā bhavissatī’’ti vihāraṃ pavisituṃ asakkontī rodamānāva aṭṭhāsi.

Kiṃ nu tvaṃ gotamīti kiṃ nu rājakulānaṃ vipatti uppannā, kena tvaṃ kāraṇena evaṃ vivaṇṇabhāvaṃ pattā, sūnehi pādehi…pe… ṭhitāti. **Aññenapi pariyāyenā**ti aññenapi kāraṇena. **Bahukārā, bhante**tiādinā tassā guṇaṃ kathetvā puna pabbajjaṃ yācanto evamāha. Satthāpi ‘‘itthiyo nāma parittapaññā, ekayācitamattena pabbajjāya anuññātāya na mama sāsanaṃ garuṃ katvā gaṇhissantī''ti tikkhattuṃ paṭikkhipitvā idāni garuṃ katvā gāhāpetukāmatāya **sace, ānanda, mahāpajāpatī gotamī aṭṭha garudhamme paṭiggaṇhāti, sāva'ssā hotu upasampadā**tiādimāha. Tattha **sāvassā**ti sā eva assā pabbajjāpi upasampadāpi hotu.

Tadahūpasampannassāti taṃdivasaṃ upasampannassa. **Abhivādanaṃ paccuṭṭhānaṃ añjalikammaṃ sāmīcikammaṃ kattabba**nti omānātimāne akatvā pañcapatiṭṭhitena abhivādanaṃ, āsanā paccuṭṭhāya paccuggamanavasena paccuṭṭhānaṃ, dasanakhe samodhānetvā añjalikammaṃ, āsanapaññāpanabījanādikaṃ anucchavikakammasaṅkhātaṃ sāmīcikammañca katabbaṃ. **Abhikkhuke āvāse**ti yattha vasantiyā anantarāyena ovādatthāya upasaṅkamanaṭṭhāne ovādadāyako ācariyo natthi, ayaṃ abhikkhuko āvāso nāma. Evarūpe āvāse vassaṃ na upagantabbaṃ. **Anvaḍḍhamāsa**nti anuposathikaṃ. **Ovādūpasaṅkamana**nti ovādatthāya upasaṅkamanaṃ. **Diṭṭhenā**ti cakkhunā diṭṭhena. **Sutenā**ti sotena sutena. **Parisaṅkāyā**ti diṭṭhasutavasena parisaṅkitena. **Garudhamma**nti garukaṃ saṅghādisesāpattiṃ. **Pakkhamānatta**nti anūnāni pannarasa divasāni mānattaṃ. **Chasu dhammesū**ti vikālabhojanacchaṭṭhesu sikkhāpadesu. **Sikkhitasikkhāyā**ti ekasikkhampi akhaṇḍaṃ katvā pūritasikkhāya. **Akkositabbo paribhāsitabbo**ti dasannaṃ akkosavatthūnaṃ aññatarena akkosavatthunā na akkositabbo, bhayūpadaṃsanāya yāya kāyaci paribhāsāya na paribhāsitabbo.

Ovaṭo bhikkhunīnaṃ bhikkhūsu vacanapathoti ovādānusāsanadhammakathāsaṅkhāto vacanapatho bhikkhunīnaṃ bhikkhūsu ovarito pihito, na bhikkhuniyā koci bhikkhu ovaditabbo anusāsitabbo vā ''bhante, porāṇakattherā idaṃ cīvaravattaṃ pūrayiṃsū''ti evaṃ pana paveṇivasena kathetuṃ vaṭṭati. **Anovaṭo bhikkhūnaṃ bhikkhunīsu vacanapatho**ti bhikkhūnaṃ pana bhikkhunīsu vacanapatho anivārito, yathāruci ovadituṃ anusāsituṃ dhammakathaṃ kathetunti ayamettha saṅkhepo, vitthārato panesā garudhammakathā samantapāsādikāya vinayasaṃvaṇṇanāya (pāci. aṭṭha. 148) vuttanayeneva veditabbā.

Ime pana aṭṭha garudhamme satthu santike uggahetvā therena attano ārociyamāne sutvāva mahāpajāpatiyā tāva mahantaṃ domanassaṃ khaṇena paṭippassambhi, anotattadahato ābhatena sītudakassa ghaṭasatena matthake parisittā viya vigatapariḷāhā attamanā hutvā garudhammapaṭiggahaṇena uppannapītipāmojjaṃ āvikarontī **seyyathāpi, bhante**tiādikaṃ udānaṃ udānesi.

Kumbhatthenakehīti kumbhe dīpaṃ jāletvā tena ālokena paraghare bhaṇḍaṃ vicinitvā thenakacorehi. **Setaṭṭhikā nāma rogajātī**ti eko pāṇako nāḷamajjhagataṃ kaṇḍaṃ vijjhati, yena viddhā kaṇḍā nikkhantampi sālisīsaṃ khīraṃ gahetuṃ na sakkoti. **Mañjiṭṭhikā nāma rogajātī**ti ucchūnaṃ antorattabhāvo.

Mahato taḷākassa paṭikacceva āḷinti iminā pana etamatthaṃ dasseti – yathā mahato taḷākassa pāḷiyā abaddhāyapi kiñci udakaṃ tiṭṭhateva, paṭhamameva baddhāya pana yaṃ abaddhapaccayā na tiṭṭheyya, tampi tiṭṭheyya, evameva ye ime anuppanne vatthusmiṃ paṭikacceva anatikkamanatthāya garudhammā paññattā, tesu apaññattesu mātugāmassa pabbajitattā pañca vassasatāni saddhammo tiṭṭheyya. Paṭikacceva paññattattā pana aparānipi pañca vassasatāni ṭhassatīti evaṃ paṭhamaṃ vuttavassasahassameva ṭhassati. **Vassasahassa**nti cetaṃ paṭisambhidāpabhedappattakhīṇāsavānaṃ vaseneva vuttaṃ, tato pana uttaripi sukkhavipassakakhīṇāsavavasena vassasahassaṃ, anāgāmivasena vassasahassaṃ, sakadāgāmivasena vassasahassaṃ, sotāpannavasena vassasahassanti evaṃ pañcavassasahassāni paṭivedhasaddhammo ṭhassati. Pariyattidhammopi tāniyeva. Na hi pariyattiyā asati paṭivedho atthi, nāpi pariyattiyā sati paṭivedho na hoti. Liṅgaṃ pana pariyattiyā antarahitāyapi ciraṃ pavattissatīti.

2. Ovādasuttavaṇṇanā

52. Dutiye **bahussuto**ti idha sakalassapi buddhavacanassa vasena bahussutabhāvo veditabbo. **Garudhamma**nti kāyasaṃsaggaṃ. Ayamettha saṅkhepo. Bhikkhunovādakavinicchayo pana samantapāsādikāya (pāci. aṭṭha. 144 ādayo) vuttanayeneva veditabbo.

3. Saṃkhittasuttavaṇṇanā

53. Tatiye **sarāgāyā**ti sarāgatthāya. **Virāgāyā**ti virajjanatthāya. **Saṃyogāyā**ti vaṭṭe saṃyogatthāya. **Visaṃyogāyā**ti vaṭṭe visaṃyogabhāvatthāya. **Ācayāyā**ti vaṭṭassa vaḍḍhanatthāya. **No apacayāyā**ti na vaṭṭaviddhaṃsanatthāya. **Dubbharatāyā**ti dupposanatthāya. **No subharatāyā**ti na sukhaposanatthāya. Imasmiṃ sutte paṭhamavārena vaṭṭaṃ kathitaṃ, dutiyavārena vivaṭṭaṃ kathitaṃ. Iminā ca pana ovādena gotamī arahattaṃ pattāti.

4. Dīghajāṇusuttavaṇṇanā

54. Catutthe **byagghapajjā**ti idamassa paveṇi nāma vasena ālapanaṃ. Tassa hi pubbapurisā byagghapathe jātāti tasmiṃ kule manussā byagghapajjāti vuccanti. **Issatthenā**ti issāsakammena. **Tatrupāyāyā**ti ‘‘imasmiṃ kāle idaṃ nāma kātuṃ vaṭṭatī’’ti jānane upāyabhūtāya. **Vuddhasīlino**ti vaḍḍhitasīlā vuddhasamācārā. **Āya**nti āgamanaṃ. **Nāccogāḷha**nti nātimahantaṃ. **Nātihīna**nti nātikasiraṃ. **Pariyādāyā**ti gahetvā khepetvā. Tattha yassa vayato diguṇo āyo, tassa vayo āyaṃ pariyādātuṃ na sakkoti.

‘‘Catudhā vibhaje bhoge, paṇḍito gharamāvasaṃ;
Ekena bhoge bhuñjeyya, dvīhi kammaṃ payojaye;
Catutthañca nidhāpeyya, āpadāsu bhavissatī’’ti. (dī. ni. 3.265) –

Evaṃ paṭipajjato pana vayo āyaṃ pariyādātuṃ na sakkotiyeva.

Udumbarakhādīvāti yathā udumbarāni khāditukāmena pakke udumbararukkhe cālite ekappahāreneva bahūni phalāni patanti, so khāditabbayuttakāni khāditvā itarāni bahutarāni pahāya gacchati, evamevaṃ yo āyato vayaṃ bahutaraṃ katvā vippakiranto bhoge paribhuñjati, so ‘‘udumbarakhādikaṃvāyaṃ kulaputto bhoge khādatī’’ti vuccati. **Ajeṭṭhamaraṇa**nti anāyakamaraṇaṃ. **Samaṃ jīvikaṃ kappetī**ti sammā jīvikaṃ kappeti. **Samajīvitā**ti samajīvitāya jīvitā. **Apāyamukhānī**ti vināsassa ṭhānāni.

Uṭṭhātā kammadheyyesūti kammakaraṇaṭṭhānesu uṭṭhānavīriyasampanno. **Vidhānavā**ti vidahanasampanno. **Sotthānaṃ samparāyika**nti sotthibhūtaṃ samparāyikaṃ. **Saccanāmenā**ti buddhattāyeva buddhoti evaṃ avitathanāmena. **Cāgo puññaṃ pavaḍḍhatī**ti cāgo ca sesapuññañca pavaḍḍhati. Imasmiṃ sutte saddhādayo missakā kathitā. Pañcamaṃ uttānameva.

6. Bhayasuttavaṇṇanā

56. Chaṭṭhe **gabbho**ti gabbhavāso. **Diṭṭhadhammikāpī**ti sandiṭṭhikā gabbhavāsasadisā punapi manussagabbhā. **Samparāyikāpī**ti ṭhapetvā manussagabbhe sesagabbhā. **Ubhayaṃ ete kāmā pavuccantī**ti bhayañca dukkhañca, bhayañca rogo ca, bhayañca gaṇḍo ca, bhayañca sallañca, bhayañca saṅgo ca, bhayañca paṅko ca, bhayañca gabbho cāti evaṃ ubhayaṃ ete kāmā pavuccanti. **Sātarūpenā**ti kāmasukhena. **Palipatha**nti vaṭṭapalipathaṃ. **Atikkammā**ti imasmiṃ ṭhāne vipassanaṃ vaḍḍhetvā assa bhikkhuno arahattappattabhāvo gahito. Evarūpaṃ pajaṃ jātijarūpetaṃ tīsu bhavesu phandamānaṃ avekkhatīti sutte vaṭṭaṃ kathetvā gāthāsu vivaṭṭaṃ kathitanti. Sattamaṭṭhamāni uttānatthāneva.

9-10. Puggalasuttadvayavaṇṇanā

59-60. Navame **ujubhūto**ti kāyavaṅkādīnaṃ abhāvena ujuko. **Paññāsīlasamāhito**ti paññāya ca sīlena ca samannāgato. **Yajamānāna**nti dānaṃ dadantānaṃ. **Puññapekkhāna**nti puññaṃ olokentānaṃ gavesantānaṃ. **Opadhika**nti upadhivipākaṃ, opadhibhūtaṃ ṭhānaṃ appamāṇaṃ. Dasame **samukkaṭṭho**ti ukkaṭṭho uttamo. **Sattāna**nti sabbasattānaṃ. Sesaṃ sabbattha uttānamevāti.

Gotamīvaggo chaṭṭho.

(7) 2. Bhūmicālavaggo

1. Icchāsuttavaṇṇanā

61. Sattamassa paṭhame **pavivittassā**ti kāyavivekena vivittassa. **Nirāyattavuttino**ti katthaci anāyattavuttino vipassanākammikassa. **Lābhāyā**ti catupaccayalābhāya. **Socī ca paridevī cā**ti sokī ca paridevī ca. Socicca parideviccātipi pāṭho. **Cuto ca saddhammā**ti taṃkhaṇaṃyeva vipassanāsaddhammā cuto. Imasmiṃ sutte vaṭṭavivaṭṭaṃ kathitaṃ.

2. Alaṃsuttavaṇṇanā

62. Dutiye **alaṃ attano alaṃ paresa**nti attano ca paresañca hitapaṭipattiyaṃ samattho pariyatto anucchaviko. **Khippanisantī**ti khippaṃ upadhāreti, khandhadhātuāyatanādīsu kathiyamānesu te dhamme khippaṃ jānātīti attho. Imasmiṃ sutte samathavipassanā kathitā. Puggalajjhāsayena pana desanāvilāsena cetaṃ matthakato paṭṭhāya heṭṭhā otarantaṃ kathitanti.

3. Saṃkhittasuttavaṇṇanā

63. Tatiye **evamevā**ti nikkāraṇeneva. Yathā vā ayaṃ yācati, evameva. **Moghapurisā**ti mūḷhapurisā tucchapurisā. **Ajjhesantī**ti yācanti. **Anubandhitabba**nti iriyāpathānugamanena anubandhitabbaṃ maṃ na vijahitabbaṃ maññanti. Ājānanatthaṃ apasādento evamāha. Esa kira bhikkhu ovāde dinnepi pamādameva anuyuñjati, dhammaṃ sutvā tattheva vasati, samaṇadhammaṃ kātuṃ na icchati. Tasmā bhagavā evaṃ apasādetvā puna yasmā so arahattassa upanissayasampanno, tasmā taṃ ovadanto **tasmātiha te bhikkhu evaṃ sikkhitabba**ntiādimāha. Tattha **ajjhattaṃ me cittaṃ ṭhitaṃ bhavissati susaṇṭhitaṃ, na ca uppannā pāpakā akusalā dhammā cittaṃ pariyādāya ṭhassantī**ti iminā tāvassa ovādena niyakajjhattavasena cittekaggatāmatto mūlasamādhi vutto.

Tato ‘‘ettakeneva santuṭṭhiṃ anāpajjitvā evaṃ so samādhi vaḍḍhetabbo’’ti dassetuṃ **yato kho te bhikkhu ajjhattaṃ cittaṃ ṭhitaṃ hoti susaṇṭhitaṃ, na ca uppannā pāpakā akusalā dhammā cittaṃ pariyādāya tiṭṭhanti, tato te bhikkhu evaṃ sikkhitabbaṃ ‘‘mettā me cetovimutti bhāvitā bhavissati…pe… susamāraddhā’’**ti evamassa mettāvasena bhāvanaṃ vaḍḍhetvā puna **yato kho te bhikkhu ayaṃ samādhi evaṃ bhāvito hoti bahulīkato, tato tvaṃ bhikkhu imaṃ samādhiṃ savitakkasavicārampi bhāveyyāsī**tiādi vuttaṃ. Tassattho – yadā te bhikkhu ayaṃ mūlasamādhi evaṃ mettāvasena bhāvito hoti, tadā tvaṃ tāvatakenapi tuṭṭhiṃ anāpajjitvāva imaṃ mūlasamādhiṃ aññesupi ārammaṇesu catukkapañcakajjhānāni pāpayamāno ‘‘savitakkasavicārampī’’tiādinā nayena bhāveyyāsīti.

Evaṃ vatvā ca pana avasesabrahmavihārapubbaṅgamampissa aññesu ārammaṇesu catukkapañcakajjhānabhāvanaṃ kareyyāsīti dassento **yato kho te bhikkhu ayaṃ samādhi evaṃ bhāvito hoti subhāvito, tato te bhikkhu evaṃ sikkhitabbaṃ ‘‘karuṇā me cetovimuttī’’**tiādimāha. Evaṃ mettāpubbaṅgamaṃ catukkapañcakajjhānabhāvanaṃ dassetvā puna kāyānupassanādipubbaṅgamaṃ dassetuṃ **yato kho te bhikkhu ayaṃ samādhi evaṃ bhāvito hoti subhāvito, tato te bhikkhu evaṃ sikkhitabbaṃ ‘‘kāye kāyānupassī’’**tiādiṃ vatvā **yato kho te bhikkhu ayaṃ samādhi evaṃ bhāvito hoti subhāvito, tato tvaṃ bhikkhu yena yeneva**

gagghasītiādimāha. Tattha **gagghasī**ti gamissasi. **Phāsuṃyevā**ti iminā arahattaṃ dasseti. Arahattappatto hi sabbiriyāpathesu phāsu viharati nāma.

4. Gayāsīsasuttavaṇṇanā

64. Catutthe **etadavocā**ti attano padhānabhūmiyaṃ uppannaṃ vitakkaṃ bhikkhusaṅghassa ārocetuṃ – ‘‘pubbāhaṃ, bhikkhave’’tiādivacanaṃ avoca. **Obhāsa**nti dibbacakkhuñāṇobhāsaṃ. **Ñāṇadassana**nti dibbacakkhubhūtaṃ ñāṇasaṅkhātaṃ dassanaṃ. **Sannivutthapubba**nti ekato vasitapubbaṃ. Imasmiṃ pana sutte dibbacakkhuñāṇaṃ, iddhividhañāṇaṃ, cetopariyañāṇaṃ, yathākammupagañāṇaṃ, anāgataṃsañāṇaṃ, paccuppannaṃsañāṇaṃ, atītaṃsañāṇaṃ, pubbenivāsañāṇanti imāni tāva aṭṭha ñāṇāni pāḷiyaṃyeva āgatāni, tehi pana saddhiṃ vipassanāñāṇāni cattāri maggañāṇāni, cattāri phalañāṇāni, cattāri paccavekkhaṇañāṇāni, cattāri paṭisambhidāñāṇāni cha asādhāraṇañāṇānīti etāni ñāṇāni samodhānetvā kathentena evaṃ idaṃ suttaṃ kathitaṃ nāma hoti.

5. Abhibhāyatanasuttavaṇṇanā

65. Pañcame **abhibhāyatanānī**ti abhibhavanakāraṇāni. Kiṃ abhibhavanti? Paccanīkadhammepi ārammaṇānipi. Tāni hi paṭipakkhabhāvena paccanīkadhamme abhibhavanti, puggalassa ñāṇuttariyatāya ārammaṇāni. **Ajjhattaṃ rūpasaññī**tiādīsu pana ajjhattarūpe parikammavasena ajjhattaṃ rūpasaññī nāma hoti. Ajjhattañhi nīlaparikammaṃ karonto kese vā pitte vā akkhitārakāya vā karoti. Pītaparikammaṃ karonto mede vā chaviyā vā hatthatalapādatalesu vā akkhīnaṃ pītaṭṭhāne vā karoti. Lohitaparikammaṃ karonto maṃse vā lohite vā jivhāya vā akkhīnaṃ rattaṭṭhāne vā karoti. Odātaparikammaṃ karonto aṭṭhimhi vā dante vā nakhe vā akkhīnaṃ setaṭṭhāne vā karoti. Taṃ pana sunīlakaṃ supītakaṃ sulohitakaṃ suodātaṃ na hoti, avisuddhameva hoti.

Eko bahiddhā rūpāni passatīti yassevaṃ parikammaṃ ajjhattaṃ uppannaṃ hoti, nimittaṃ pana bahiddhā, so evaṃ ajjhattaṃ parikammassa bahiddhā ca appanāya vasena ‘‘ajjhattaṃ rūpasaññī eko bahiddhā rūpāni passatī’’ti vuccati. **Parittānī**ti avaḍḍhitāni. **Suvaṇṇadubbaṇṇānī**ti suvaṇṇāni vā hontu dubbaṇṇāni vā, parittavaseneva idaṃ abhibhāyatanaṃ vuttanti veditabbaṃ. **Tāni abhibhuyyā**ti yathā nāma sampannaggahaṇiko kaṭacchumattaṃ bhattaṃ labhitvā ‘‘kiṃ ettha bhuñjitabbaṃ atthī’’ti saṃkaḍḍhitvā ekakabaḷameva karoti, evameva ñāṇuttariko puggalo visadañāṇo ‘‘kimettha parittake ārammaṇe samāpajjitabbaṃ atthi, nāyaṃ mama bhāro’’ti tāni rūpāni abhibhavitvā samāpajjati, saha nimittuppādenevettha appanaṃ pāpetīti attho. **Jānāmi passāmī**ti iminā panassa ābhogo kathito. So ca kho samāpattito vuṭṭhitassa, na antosamāpattiyaṃ. **Evaṃsaññī hotī**ti ābhogasaññāyapi jhānasaññāyapi evaṃsaññī hoti. Abhibhavanasaññā hissa antosamāpattiyampi atthi, ābhogasaññā pana samāpattito vuṭṭhitasseva.

Appamāṇānīti vaḍḍhitappamāṇāni, mahantānīti attho. **Abhibhuyyā**ti ettha ca pana yathā mahagghaso puriso ekaṃ bhattavaḍḍhitakaṃ labhitvā ‘‘aññāpi hotu, aññāpi hotu, kiṃ esā mayhaṃ karissatī’’ti na taṃ mahantato passati, evameva ñāṇuttaro puggalo visadañāṇo ‘‘kiṃ ettha samāpajjitabbaṃ, nayidaṃ appamāṇaṃ, na mayhaṃ cittekaggatākaraṇe bhāro atthī’’ti abhibhavitvā samāpajjati, saha nimittuppādanevettha appanaṃ pāpetīti attho.

Ajjhattaṃ arūpasaññīti alābhitāya vā anatthikatāya vā ajjhattarūpe parikammasaññāvirahito.

Eko bahiddhā rūpāni passatīti yassa parikammampi nimittampi bahiddhā uppannaṃ, so evaṃ bahiddhā parikammassa ceva appanāya ca vasena ‘‘ajjhattaṃ arūpasaññī eko bahiddhā rūpāni passatī’’ti vuccati. Sesamettha catutthābhibhāyatane ca vuttanayameva. Imesu pana catūsu parittaṃ vitakkacaritavasena āgataṃ, appamāṇaṃ mohacaritavasena, suvaṇṇaṃ dosacaritavasena, dubbaṇṇaṃ rāgacaritavasena. Etesañhi etāni sappāyāni. Sā ca nesaṃ sappāyatā visuddhimagge (visuddhi. 1.43) cariyaniddese vuttā.

Pañcamaabhibhāyatanādīsu **nīlānī**ti sabbasaṅgāhikavasena vuttaṃ. **Nīlavaṇṇānī**ti vaṇṇavasena. **Nīlanidassanānī**ti nidassanavasena. Apaññāyamānavivarāni asambhinnavaṇṇāni ekanīlāneva hutvā dissantīti vuttaṃ hoti. **Nīlanibhāsānī**ti idaṃ pana obhāsavasena vuttaṃ, nīlobhāsāni nīlappabhāyuttānīti attho. Etena nesaṃ suvisuddhataṃ dasseti. Visuddhavaṇṇavaseneva hi imāni abhibhāyatanāni vuttāni. ‘‘Nīlakasiṇaṃ uggaṇhanto nīlasmiṃ nimittaṃ gaṇhāti pupphasmiṃ vā vatthasmiṃ vā vaṇṇadhātuyā vā’’tiādikaṃ panettha kasiṇakaraṇañca parikammañca appanāvidhānañca sabbaṃ visuddhimagge (visuddhi. 1.55) vitthārato vuttamevāti.

6. Vimokkhasuttavaṇṇanā

66. **Vimokkhā**ti kenaṭṭhena vimokkhā? Adhimuccanaṭṭhena. Ko panāyaṃ adhimuccanaṭṭho nāma? Paccanīkadhammehi ca suṭṭhu muccanaṭṭho, ārammaṇe ca abhirativasena suṭṭhu muccanaṭṭho, pituaṅke vissaṭṭhaṅgapaccaṅgassa dārakassa sayanaṃ viya aniggahitabhāvena nirāsaṅkatāya ārammaṇe pavattīti vuttaṃ hoti. Ayaṃ panattho pacchime vimokkhe natthi, purimesu vimokkhesu atthi.

Rūpī rūpāni passatīti ettha ajjhattaṃ kesādīsu nīlakasiṇādivasena uppāditaṃ rūpajjhānaṃ rūpaṃ, tadassatthīti rūpī. Bahiddhāpi nīlakasiṇādīni rūpāni jhānacakkhunā passati. Iminā ajjhattabahiddhavatthukesu kasiṇesu uppāditajjhānassa puggalassa cattāri rūpāvacarajjhānāni dassitāni. **Ajjhattaṃ arūpasaññī**ti ajjhattaṃ na rūpasaññī, attano kesādīsu anuppāditarūpāvacarajjhānoti attho. Iminā bahiddhā parikammaṃ katvā bahiddhāva uppāditajjhānassa rūpāvacarajjhānāni dassitāni.

Subhanteva adhimutto hotīti iminā suvisuddhesu nīlādīsu vaṇṇakasiṇesu jhānāni dassitāni. Tattha kiñcāpi antoappanāya ‘‘subha’’nti ābhogo natthi, yo pana suvisuddhaṃ subhaṃ kasiṇaṃ ārammaṇaṃ katvā viharati, so yasmā ‘‘subhanti adhimutto hotī’’ti vattabbataṃ āpajjati, tasmā evaṃ desanā katā. Paṭisambhidāmagge pana –

> ‘‘Kathaṃ subhanteva adhimutto hotīti vimokkho? Idha bhikkhu mettāsahagatena cetasā ekaṃ disaṃ …pe… viharati. Mettāya bhāvitattā sattā appaṭikūlā honti. Karuṇāsahagatena…pe… muditāsahagatena …pe… upekkhāsahagatena cetasā ekaṃ disaṃ…pe… viharati. Upekkhāya bhāvitattā sattā appaṭikūlā honti. Evaṃ subhanteva adhimutto hotīti vimokkho’’ti (paṭi. ma. 1.212) vuttaṃ.

Sabbaso rūpasaññānantiādīsu yaṃ vattabbaṃ, taṃ visuddhimagge (visuddhi. 1.276-277) vuttameva. **Ayaṃ aṭṭhamo vimokkho**ti ayaṃ catunnaṃ khandhānaṃ sabbaso vissaṭṭhattā vimuttattā aṭṭhamo uttamo vimokkho nāma.

7-8. Anariyavohārasuttavaṇṇanā

67-68. Sattame **anariyavohārā**ti na ariyakathā sadosakathā. Yāhi cetanāhi te vohāre voharanti, tāsaṃ etaṃ nāmaṃ. Aṭṭhame vuttapaṭipakkhanayena attho veditabbo.

9. Parisāsuttavaṇṇanā

69. Navame **khattiyaparisā**ti khattiyānaṃ parisānaṃ sannipāto samāgamo. Esa nayo sabbattha. **Anekasataṃ khattiyaparisa**nti bimbisārasamāgama-ñātisamāgama-licchavisamāgamādisadisaṃ, aññesu cakkavāḷesupi labbhateva. **Sallapitapubba**nti ālāpasallāpo katapubbo. **Sākacchā**ti dhammasākacchāpi samāpajjitapubbā. **Yādisako tesaṃ vaṇṇo**ti te odātāpi honti kāḷāpi maṅguracchavīpi, satthā suvaṇṇavaṇṇo. Idaṃ pana saṇṭhānaṃ paṭicca kathitaṃ. Saṇṭhānampi ca kevalaṃ tesaṃ paññāyatiyeva. Na pana bhagavā milakkhasadiso hoti, nāpi āmuttamaṇikuṇḍalo, buddhaveseneva nisīdati. Tepi attano samānasaṇṭhānameva passanti. **Yādisako tesaṃ saro**ti te chinnassarāpi honti gaggassarāpi kākassarāpi, satthā brahmassarova. Idaṃ pana bhāsantaraṃ sandhāya kathitaṃ. Sacepi hi satthā rājāsane nisinno katheti, ‘‘ajja rājā madhurena kathetī’’ti nesaṃ hoti. Kathetvā pakkante pana bhagavati puna rājānaṃ āgataṃ disvā ‘‘ko nu kho aya’’nti vīmaṃsā uppajjati. Tattha **ko nu kho ayan**ti ‘‘imasmiṃ ṭhāne idāneva māgadhabhāsāya sīhaḷabhāsāya madhurena ākārena kathento ko nu kho ayaṃ antarahito, kiṃ devo udāhu manusso’’ti evaṃ vīmaṃsantāpi na jānantīti attho. Kimatthaṃ panevaṃ ajānantānaṃ dhammaṃ desetīti? Vāsanatthāya. Evaṃ sutopi hi dhammo anāgate paccayo hotīti anāgataṃ paṭicca deseti. **Anekasataṃ brāhmaṇaparisa**ntiādinaṃ soṇadaṇḍasamāgamādivasena ceva aññacakkavāḷavasena ca sambhavo veditabbo.

10. Bhūmicālasuttavaṇṇanā

70. Dasame **nisīdana**nti idha cammakhaṇḍaṃ adhippetaṃ. **Udenaṃ cetiya**nti udenayakkhassa vasanaṭṭhāne katavihāro vuccati. **Gotamakā**dīsupi eseva nayo. **Bhāvitā**ti vaḍḍhitā. **Bahulīkatā**ti punappunaṃ katā. **Yānīkatā**ti yuttayānaṃ viya katā. **Vatthukatā**ti patiṭṭhānaṭṭhena vatthu viya katā. **Anuṭṭhitā**ti adhiṭṭhitā. **Paricitā**ti samantato citā suvaḍḍhitā. **Susamāraddhā**ti suṭṭhu samāraddhā.

Iti aniyamena kathetvā puna niyametvā dassento **tathāgatassa kho**tiādimāha. Ettha **kappa**nti āyukappaṃ. Tasmiṃ tasmiṃ kāle yaṃ manussānaṃ āyuppamāṇaṃ, taṃ paripuṇṇaṃ karonto tiṭṭheyya. **Kappāvasesaṃ vā**ti ‘‘appaṃ vā bhiyyo’’ti vuttavassasatato atirekaṃ vā. Mahāsīvatthero panāha – ‘‘buddhānaṃ aṭṭhāne gajjitaṃ nāma natthi, punappunaṃ samāpajjitvā maraṇantikavedanaṃ vikkhambhento bhaddakappameva tiṭṭheyya. Kasmā pana na ṭhitoti? Upādinnakasarīraṃ nāma khaṇḍiccādīhi abhibhuyyati, buddhā ca khaṇḍiccādibhāvaṃ appatvā pañcame āyukoṭṭhāse bahujanassa piyamanāpakāleyeva parinibbāyanti. Buddhānubuddhesu ca mahāsāvakesu parinibbutesu ekakeneva khāṇukena viya ṭhātabbaṃ hoti daharasāmaṇeraparivārena vā, tato ‘aho buddhānaṃ parisā’ti hīḷetabbataṃ āpajjeyya. Tasmā na ṭhito’’ti. Evaṃ vuttepi yo pana vuccati ‘‘āyukappo’’ti, idameva aṭṭhakathāya niyāmitaṃ.

Yathā taṃ mārena pariyuṭṭhitacittoti ettha **ta**nti nipātamattaṃ, yathā mārena pariyuṭṭhitacitto ajjhotthaṭacitto aññopi koci puthujjano paṭivijjhituṃ na sakkuṇeyya, evameva nāsakkhi paṭivijjhitunti attho. Māro hi yassa sabbena sabbaṃ dvādasa vipallāsā appahīnā, tassa cittaṃ pariyuṭṭhāti. Therassa ca cattāro vipallāsā appahīnā, tenassa māro cittaṃ pariyuṭṭhāsi. So pana cittapariyuṭṭhānaṃ karonto kiṃ karotīti? Bheravaṃ rūpārammaṇaṃ vā dasseti, saddārammaṇaṃ vā sāveti. Tato sattā taṃ disvā vā sutvā vā satiṃ vissajjetvā vivaṭamukhā honti, tesaṃ mukhena hatthaṃ pavesetvā hadayaṃ maddati, tato visaññāva hutvā tiṭṭhanti. Therassa panesa mukhe hatthaṃ pavesetuṃ kiṃ sakkhissati, bheravārammaṇaṃ pana dassesi. Taṃ disvā thero nimittobhāsaṃ nappaṭivijjhi. Bhagavā jānantoyeva kimatthaṃ yāva tatiyaṃ āmantesīti? Parato ‘‘tiṭṭhatu, bhante bhagavā’’ti yācite ‘‘tuyhevetaṃ dukkaṭaṃ, tuyhevetaṃ aparaddha’’nti dosāropanena so katanukaraṇatthaṃ.

Māro pāpimāti ettha satte anatthe niyojento māretīti **māro. Pāpimā**ti tasseva vevacanaṃ. So hi pāpadhammasamannāgatattā ‘‘pāpimā’’ti vuccati. Kaṇho, antako, namuci, pamattabandhūtipi tasseva nāmāni. **Bhāsitā kho panesā**ti ayañhi bhagavato sambodhipattiyā aṭṭhame sattāhe bodhimaṇḍeyeva āgantvā ‘‘bhagavā yadatthaṃ tumhehi pāramiyo pūritā, so vo attho anuppatto, paṭividdhaṃ sabbaññutaññāṇaṃ, kiṃ te lokavicāraṇenā’’ti vatvā yathā ajja, evameva ‘‘parinibbātu dāni, bhante bhagavā’’ti yāci. Bhagavā cassa ‘‘na tāvāha’’ntiādīni vatvā paṭikkhipi. Taṃ sandhāya – ‘‘bhāsitā kho panesā, bhante’’tiādimāha.

Tattha **viyattā**ti maggavasena byattā, tatheva **vinītā,** tathā **visāradā. Bahussutā**ti tepiṭakavasena bahu sutaṃ etesanti **bahussutā**. Tameva dhammaṃ dhārentīti **dhammadharā**. Atha vā pariyattibahussutā ceva paṭivedhabahussutā ca. Pariyattipaṭivedhadhammānaṃyeva dhāraṇato dhammadharāti evamettha attho daṭṭhabbo. **Dhammānudhammappaṭipannā**ti ariyadhammassa anudhammabhūtaṃ vipassanādhammaṃ paṭipannā. **Sāmīcippaṭipannā**ti anucchavikapaṭipadaṃ paṭipannā. **Anudhammacārino**ti anudhammaṃ caraṇasīlā. **Sakaṃ ācariyaka**nti attano ācariyavādaṃ.

Ācikkhissantītiādīni sabbāni aññamaññavevacanāni. **Sahadhammenā**ti sahetukena sakāraṇena vacanena. **Sappāṭihāriya**nti yāva niyyānikaṃ katvā dhammaṃ desessanti.

Brahmacariyanti sikkhāttayasaṅgahitaṃ sakalaṃ sāsanabrahmacariyaṃ. **Iddha**nti samiddhaṃ jhānassādavasena. **Phīta**nti vuddhipattaṃ sabbapāliphullaṃ viya abhiññāsampattivasena. **Vitthārika**nti vitthataṃ tasmiṃ tasmiṃ disābhāge patiṭṭhitavasena. **Bāhujañña**nti bahūhi ñātaṃ paṭividdhaṃ mahājanābhisamayavasena. **Puthubhūta**nti sabbākārena puthulabhāvappattaṃ. Kathaṃ? **Yāva devamanussehi suppakāsita**nti, yattakā viññujātikā devā ceva manussā ca atthi, sabbehi suṭṭhu pakāsitanti attho. **Appossukko**ti nirālayo. Tvañhi pāpima aṭṭhamasattāhato paṭṭhāya ‘‘parinibbātu dāni, bhante bhagavā, parinibbātu sugato’’ti viravanto āhiṇḍittha. Ajja dāni paṭṭhāya vigatussāho hohi, mā mayhaṃ parinibbānatthaṃ vāyāmaṃ karohīti vadati.

Sato sampajāno āyusaṅkhāraṃ ossajjīti satiṃ sūpaṭṭhitaṃ katvā ñāṇena paricchinditvā āyusaṅkhāraṃ vissajji pajahi. Tattha na bhagavā hatthena leḍḍuṃ viya āyusaṅkhāraṃ ossaji, temāsamattameva pana phalasamāpattiṃ samāpajjitvā tato paraṃ na samāpajjissāmīti cittaṃ uppādesi. Taṃ sandhāya vuttaṃ ‘‘ossajī’’ti. Ussajītipi pāṭho. **Mahābhūmicālo**ti mahanto pathavīkampo. Tadā kira dasasahassī lokadhātu kampittha. **Bhiṃsanako**ti bhayajanako. **Devadundubhiyo ca phaliṃsū**ti devabheriyo phaliṃsu, devo sukkhagajjitaṃ gajji, akālavijjulatā nicchariṃsu, khaṇikavassaṃ vassīti vuttaṃ hoti.

Udānaṃ udānesīti kasmā udānesi? Koci nāma vadeyya ‘‘bhagavā pacchato pacchato anubandhitvā ‘parinibbātu, bhante’ti upadduto bhayena āyusaṅkhāraṃ vissajjesī’’ti, tassokāso mā hotu, bhītassa hi udānaṃ nāma natthīti pītivegavissaṭṭhaṃ udānaṃ udānesi.

Tattha sabbesaṃ soṇasiṅgālādīnampi paccakkhabhāvato tulitaṃ paricchinnanti **tulaṃ**. Kiṃ taṃ? Kāmāvacarakammaṃ. Na tulaṃ, na vā tulaṃ sadisamassa aññaṃ lokiyaṃ kammaṃ atthīti **atulaṃ**. Kiṃ taṃ? Mahaggatakammaṃ. Atha vā kāmāvacaraṃ rūpāvacaraṃ tulaṃ, arūpāvacaraṃ atulaṃ. Appavipākaṃ vā tulaṃ, bahuvipākaṃ atulaṃ. **Sambhava**nti sambhavahetubhūtaṃ, rāsikārakaṃ piṇḍakārakanti attho. **Bhavasaṅkhāra**nti punabbhavasaṅkhāraṇakaṃ. **Avassajī**ti vissajjesi. **Munī**ti buddhamuni. **Ajjhattarato**ti niyakajjhattarato. **Samāhito**ti upacārappanāsamādhivasena samāhito. **Abhindi kavacamivā**ti kavacaṃ viya abhindi. **Attasambhava**nti attani sañjātaṃ kilesaṃ. Idaṃ vuttaṃ hoti – savipākaṭṭhena sambhavaṃ, bhavābhisaṅkharaṇaṭṭhena bhavasaṅkhāranti ca laddhanāmaṃ tulātulasaṅkhātaṃ lokiyakammañca ossaji, saṅgāmasīse mahāyodho kavacaṃ viya attasambhavaṃ kilesañca ajjhattarato hutvā samāhito hutvā abhindīti.

Atha vā **tula**nti tulento tīrento. **Atulañca sambhava**nti nibbānañceva sambhavañca. **Bhavasaṅkhāra**nti bhavagāmikammaṃ. **Avassaji munī**ti ‘‘pañcakkhandhā aniccā, pañcannaṃ khandhānaṃ nirodho nibbānaṃ nicca’’ntiādinā (paṭi. ma. 3.37-38) nayena tulayanto buddhamuni bhave ādīnavaṃ, nibbāne ca ānisaṃsaṃ disvā taṃ khandhānaṃ mūlabhūtaṃ bhavasaṅkhāraṃ kammaṃ ‘‘kammakkhayāya saṃvattatī’’ti (ma. ni. 2.81; a. ni. 4.232-233) evaṃ vuttena kammakkhayakarena ariyamaggena avassaji. Kathaṃ? **Ajjhattarato samāhito, abhindi kavacamivattasambhavaṃ**. So hi vipassanāvasena ajjhattarato, samathavasena samāhitoti evaṃ pubbabhāgato paṭṭhāya samathavipassanābalena kavacamiva attabhāvaṃ pariyonandhitvā ṭhitaṃ, attani sambhavattā ‘‘attasambhava’’nti laddhanāmaṃ sabbakilesajālaṃ abhindi. Kilesābhāvena ca kataṃ kammaṃ appaṭisandhikattā avassaṭṭhaṃ nāma hotīti evaṃ kilesappahānena kammaṃ pajahi. Pahīnakilesassa ca bhayaṃ nāma natthi, tasmā abhītova āyusaṅkhāraṃ ossajji, abhītabhāvañāpanatthañca udānaṃ udānesīti veditabbo.

Yaṃ mahāvātāti yena samayena yasmiṃ vā samaye mahāvātā. **Vāyantī**ti upakkhepakavātā nāma uṭṭhahanti, te vāyantā saṭṭhisahassādhikanavayojanasatasahassabahalaṃ udakasandhārakavātaṃ upacchindanti, tato ākāse udakaṃ bhassati, tasmiṃ bhassante pathavī bhassati, puna vāto attano balena antodhammakaraṇe viya udakaṃ ābandhitvā gaṇhāti, tato udakaṃ uggacchati, tasmiṃ uggacchante pathavī uggacchati. Evaṃ udakaṃ kampitaṃ pathaviṃ kampeti. Etañca kampanaṃ yāvajjakālāpi hotiyeva, bahubhāvena pana ogacchanuggacchanaṃ na paññāyati.

Mahiddhikā mahānubhāvāti ijjhanassa mahantatāya mahiddhikā, anubhavitabbassa mahantatāya mahānubhāvā. **Parittā**ti dubbalā. **Appamāṇā**ti balavā. **So imaṃ pathaviṃ kampetī**ti so iddhiṃ nibbattetvā saṃvejento mahāmoggallāno viya, vīmaṃsanto vā mahānāgattherassa bhāgineyyo saṅgharakkhitasāmaṇero viya pathaviṃ kampeti. **Saṅkampetī**ti samantato kampeti. **Sampakampetī**ti tasseva vevacanaṃ. Iti imesu aṭṭhasu pathavikampesu paṭhamo dhātukopena, dutiyo iddhānubhāvena, tatiyacatutthā puññatejena, pañcamo ñāṇatejena, chaṭṭho sādhukāradānavasena, sattamo kāruññasabhāvena, aṭṭhamo ārodanena. Mātukucchiṃ okkamante ca tato nikkhamante ca mahāsatte tassa puññatejena pathavī akampittha, abhisambodhiyaṃ ñāṇatejābhihatā hutvā akampittha, dhammacakkappavattane sādhukārabhāvasaṇṭhitā sādhukāraṃ dadamānā akampittha, āyusaṅkhāraossajjane kāruññasabhāvasaṇṭhitā cittasaṅkhobhaṃ asahamānā akampittha, parinibbāne ārodanavegatunnā hutvā akampittha. Ayaṃ panattho pathavidevatāya vasena veditabbo. Mahābhūtapathaviyā panetaṃ natthi acetanattā. Sesaṃ sabbattha uttānatthamevāti.

Bhūmicālavaggo sattamo.

(8) 3. Yamakavaggo

1-2. Saddhāsuttadvayavaṇṇanā

71-72. Aṭṭhamassa paṭhame **no ca sīlavā**ti na sīlesu paripūrakārī. **Samantapāsādiko**ti samantato pasādajanako. **Sabbākāraparipūro**ti sabbehi samaṇākārehi samaṇadhammakoṭṭhāsehi paripūro. Dutiye **santā**ti paccanīkasantatāya santā. **Vimokkhā**ti paccanīkadhammehi vimuttattā ca vimokkhā.

3-9. Maraṇassatisuttadvayādivaṇṇanā

73-79. Tatiye **bhāvetha no**ti bhāvetha nu. **Sāsana**nti anusiṭṭhi. **Āsavānaṃ khayāyā**ti arahattaphalatthāya. Catutthe **patihitāyā**ti paṭipannāya. **So mamassa antarāyo**ti so mama jīvitantarāyopi, puthujjanakālakiriyaṃ karontassa saggantarāyopi maggantarāyopi assa. **Satthakā vā me vātā**ti satthaṃ viya aṅgamaṅgāni kantantīti satthakā. Pañcamādīni vuttanayāneva. Navame **saṃsaggārāmatā**ti pañcavidhe saṃsagge ārāmatā.

10. Kusītārambhavatthusuttavaṇṇanā

80. Dasame **kusītavatthūnī**ti kusītassa alasassa vatthūni patiṭṭhā, kosajjakāraṇānīti attho. **Kammaṃ kattabbaṃ hotī**ti cīvaravicāraṇādikammaṃ kattabbaṃ hoti. **Na vīriyaṃ ārabhatī**ti duvidhampi vīriyaṃ nārabhati. **Appattassā**ti jhānavipassanāmaggaphaladhammassa appattassa pattiyā. **Anadhigatassā**ti tasseva anadhigatassa adhigamatthāya. **Asacchikatassā**ti tadeva asacchikatassa sacchikaraṇatthāya. **Idaṃ paṭhama**nti idaṃ ‘‘handāhaṃ nipajjāmī’’ti evaṃ osīdanaṃ paṭhamaṃ kusītavatthu. Iminā nayena sabbattha attho veditabbo. **Māsācitakaṃ maññe**ti ettha pana māsācitaṃ nāma tintamāso. Yathā tintamāso garuko hoti, evaṃ garukoti adhippāyo. **Gilānā vuṭṭhito hotī**ti gilāno hutvā pacchā vuṭṭhito hoti. **Ārambhavatthūnī**ti vīriyakāraṇāni. Tesampi imināva nayena attho veditabbo. Sesaṃ sabbattha uttānamevāti.

Yamakavaggo aṭṭhamo.

(9) 4. Sativaggo

1-2. Satisampajaññasuttavaṇṇanā

81-82. Navamassa paṭhamaṃ heṭṭhā vuttanayameva. Dutiye **saddho**ti duvidhāya saddhāya samannāgato. **No cupasaṅkamitā**ti na upaṭṭhahati. **No ca paripucchitā**ti atthānatthaṃ kāraṇākāraṇaṃ paripucchitā na hoti. **Samannāgato**ti sāmiatthe paccattaṃ, samannāgatassāti vuttaṃ hoti. **Ekantapaṭibhānā tathāgataṃ dhammadesanā hotī**ti tathāgatassa ekantapaṭibhānā dhammadesanā hoti, ekanteneva paṭibhāti upaṭṭhātīti attho.

3. Mūlakasuttavaṇṇanā

83. Tatiye **sabbe dhammā**ti pañcakkhandhā. **Chandamūlakā**ti ajjhāsayacchando kattukamyatāchando taṃ mūlaṃ etesanti chandamūlakā. Manasikārato sambhavantīti **manasikārasambhavā**. Phassato samudenti rāsī bhavantīti **phassasamudayā**. Vedanāya samosarantīti **vedanāsamosaraṇā**. Samādhi etesaṃ pamukhoti **samādhippamukhā**. Jeṭṭhakaṭṭhena sati adhipati etesanti **satādhipateyyā,** satijeṭṭhakāti attho. Paññā uttarā etesanti **paññuttarā**. Vimutti eva sāro etesanti **vimuttisārā**. Ettha ca chandamūlakādayo cattāropi lokiyā kathitā, sesā lokiyalokuttaramissakāti.

4. Corasuttavaṇṇanā

84. Catutthe **mahācoro**ti rajjantare dubbhituṃ samattho mahācoro. **Pariyāpajjatī**ti pariyādānaṃ gacchati. **Na ciraṭṭhitiko hotī**ti addhānaṃ pālento ṭhātuṃ na sakkoti. **Appaharantassa paharatī**ti attano averine appaharante guṇasampanne ca mahallake ca taruṇadārake ca appaharitabbayuttake paharati. **Anavasesaṃ ādiyatī**ti nissesaṃ gaṇhāti. Byattacorānañhi idaṃ vattaṃ – parassa dvīsu sāṭakesu eko gahetabbo, ekasmiṃ sante dubbalaṃ datvā thiro gahetabbo. Puṭabhattataṇḍulādīsu ekaṃ koṭṭhāsaṃ datvā eko gahetabboti. **Accāsanne kammaṃ karotī**ti gāmanigamarājadhānīnaṃ āsannaṭṭhāne corikakammaṃ karoti. **Na ca nidhānakusalo hotī**ti yaṃ laddhaṃ, taṃ dakkhiṇeyye nidahituṃ cheko na hoti, paralokamaggaṃ na sodheti.

5. Samaṇasuttavaṇṇanā

85. Pañcame **yaṃ samaṇenā**ti yaṃ guṇajātaṃ samaṇena pattabbaṃ. **Vusīmatā**ti brahmacariyavāsaṃvutena. **Mutto mocemi bandhanā**ti ahaṃ sabbabandhanehi mutto hutvā mahājanampi rāgādibandhanato mocemi. **Paramadanto**ti aññena kenaci asikkhāpito acodito sayambhuñāṇena paṭivijjhitvā paramadamathena dantattā paramadanto nāma. **Parinibbuto**ti kilesaparinibbānena parinibbuto.

6. Yasasuttavaṇṇanā

86. Chaṭṭhe **mā ca mayā yaso**ti yaso ca mayā saddhiṃ mā gañchi. **Akasiralābhī**ti vipulalābhī. **Sīlapaññāṇa**nti sīlañceva ñāṇañca. **Saṅgammā**ti sannipatitvā. **Samāgammā**ti samāgantvā. **Saṅgaṇikavihāra**nti gaṇasaṅgaṇikavihāraṃ. **Na hi nūname**ti na hi nūna ime. **Tathā hi paname**ti tathā hi pana ime. **Aṅgulipatodakehī**ti aṅgulipatodayaṭṭhiṃ katvā vijjhanena. **Sañjagghante**ti mahāhasitaṃ hasante. **Saṃkīḷante**ti keḷiṃ karonte.

7. Pattanikujjanasuttavaṇṇanā

87. Sattame **nikkujjeyyā**ti tena dinnassa deyyadhammassa appaṭiggahaṇatthaṃ pattanikkujjanakammavācāya nikujjeyya, na adhomukhaṭhapanena. **Alābhāyā**ti catunnaṃ paccayānaṃ alābhatthāya. **Anatthāyā**ti upaddavāya avaḍḍhiyā. **Ukkujjeyyā**ti ukkujjanakammavācāya ukkujjeyya.

8. Appasādapavedanīyasuttavaṇṇanā

88. Aṭṭhame **appasādaṃ pavedeyyu**nti appasannabhāvaṃ jānāpeyyuṃ. Appasādaṃ pavedentena pana kiṃ kātabbanti? Nisinnāsanato na uṭṭhātabbaṃ na vanditabbaṃ na paccuggamanaṃ kātabbaṃ, na deyyadhammo dātabbo. **Agocare**ti pañcavidhe agocare.

9. Paṭisāraṇīyasuttavaṇṇanā

89. Navame **dhammikañca gihipaṭissava**nti ‘‘imaṃ temāsaṃ idheva vasitabba’’nti vutto ‘‘evaṃ hotū’’tiādinā nayena paṭissavaṃ. **Na saccāpetī**ti vuttaṃ na saccaṃ karoti visaṃvādeti.

10. Sammāvattanasuttavaṇṇanā

90. Dasame **paccekaṭṭhāne**ti adhipatiṭṭhāne jeṭṭhakaṭṭhāne. Tañhi jeṭṭhakaṃ katvā kiñci saṅghakammaṃ kātuṃ na labhati. **Na ca tena mūlena vuṭṭhāpetabbo**ti taṃ mūlaṃ katvā abbhānakammaṃ kātuṃ na labhati. Sesaṃ sabbattha uttānamevāti.

Sativaggo navamo.

(10) 5. Sāmaññavaggo

91. Ito paraṃ **atha kho bojjhā upāsikā**tiādīsu bojjhā upāsikā, sirimā upāsikā, padumā upāsikā, sutanā upāsikā, manujā upāsikā, uttarā upāsikā, muttā upāsikā, khemā upāsikā, rucī upāsikā, cundī rājakumārī, bimbī upāsikā, sumanā rājakumārī, mallikā devī, tissā upāsikā, tissāmātā upāsikā, soṇā upāsikā, soṇāya mātā upāsikā, kāṇā upāsikā, kāṇamātā upāsikā, uttarā nandamātā, visākhā migāramātā, khujjuttarā upāsikā, sāmāvatī upāsikā, suppavāsā koliyadhītā, suppiyā upāsikā, nakulamātā gahapatānīti imāsaṃ ettakānaṃ aṭṭhaṅgasamannāgataṃ uposathakammameva kathitaṃ. Icchantena vitthāretvā kathetabbaṃ. Sesaṃ sabbattha uttānatthamevāti.

Manorathapūraṇiyā aṅguttaranikāya-aṭṭhakathāya

Aṭṭhakanipātassa saṃvaṇṇanā niṭṭhitā.

Namo tassa bhagavato arahato sammāsambuddhassa

Aṅguttaranikāye

Navakanipāta-aṭṭhakathā

1. Paṭhamapaṇṇāsakaṃ

1. Sambodhivaggo

1. Sambodhisuttavaṇṇanā

1. Navakanipātassa paṭhame **sambodhipakkhikānan**ti catumaggasaṅkhātassa sambodhissa pakkhe bhavānaṃ, upakārakānanti attho. Pāḷiyaṃ āgate nava dhamme sandhāyevaṃ pucchati. **Kā upanisā**ti ko upanissayapaccayo. Abhisallekhantīti **abhisallekhikā**. Samathavipassanācittassa vivaraṇe sappāyā upakārakāti **cetovivaraṇasappāyā**. Appicchataṃ ārabbha pavattā kathā **appicchakathā**. Sesesupi eseva nayo.

Asubhā bhāvetabbā rāgassa pahānāyāti ayamattho sālilāyakopamāya vibhāvetabbo – eko hi puriso asitaṃ gahetvā koṭito paṭṭhāya sālikkhette sāliyo lāyati. Athassa vatiṃ bhinditvā gāvo pavisiṃsu. So asitaṃ ṭhapetvā yaṭṭhiṃ ādāya teneva maggena gāvo nīharitvā vatiṃ pākatikaṃ katvā punapi asitaṃ ādāya sāliyo lāyi. Ettha sālikkhettaṃ viya buddhasāsanaṃ daṭṭhabbaṃ, sālilāyako viya yogāvacaro, asitaṃ viya paññā, lāyanakālo viya vipassanāya kammakaraṇakālo, yaṭṭhi viya asubhakammaṭṭhānaṃ, vati viya saṃvaro, vatiṃ bhinditvā gāvīnaṃ pavisanaṃ viya sahasā appaṭisaṅkhāya pamādaṃ ārabbha rāgassa uppajjanaṃ, asitaṃ ṭhapetvā yaṭṭhiṃ ādāya paviṭṭhamaggeneva gāvo nīharitvā vatiṃ paṭipākatikaṃ katvā puna koṭito paṭṭhāya sālilāyanaṃ viya asubhakammaṭṭhānena rāgaṃ vikkhambhetvā puna vipassanāya kammaṃ ārabhanakālo. Imamatthaṃ sandhāya vuttaṃ – ‘‘asubhā bhāvetabbā rāgassa pahānāyā’’ti.

Tattha **rāgassā**ti pañcakāmaguṇikarāgassa. **Mettā**ti mettākammaṭṭhānaṃ. **Byāpādassa pahānāyā**ti vuttanayeneva uppannassa kopassa pajahanatthāya. **Ānāpānassatī**ti soḷasavatthukā ānāpānassati. **Vitakkupacchedāyā**ti vuttanayeneva uppannānaṃ vitakkānaṃ upacchedanatthāya. **Asmimānasamugghātāyā**ti asmīti uppajjanakassa mānassa samugghātatthāya. **Anattasaññā saṇṭhātī**ti aniccalakkhaṇe diṭṭhe anattalakkhaṇaṃ diṭṭhameva hoti. Etesu hi tīsu lakkhaṇesu ekasmiṃ diṭṭhe itaradvayaṃ diṭṭhameva hoti. Tena vuttaṃ – ‘‘aniccasaññino, bhikkhave, anattasaññā saṇṭhātī’’ti. **Diṭṭheva dhamme nibbāna**nti diṭṭheyeva dhamme apaccayaparinibbānañca pāpuṇātīti imasmiṃ sutte vaṭṭavivaṭṭaṃ kathitaṃ.

2. Nissayasuttavaṇṇanā

2. Dutiye **nissayasampanno**ti patiṭṭhāsampanno. **Saddha**nti okappanasaddhaṃ. **Vīriya**nti kāyikacetasikavīriyaṃ. **Yaṃsā**ti yaṃ assa. **Ariyāya paññāyā**ti sahavipassanāya maggapaññāya. **Saṅkhāyā**ti jānitvā. **Ekaṃ paṭisevatī**ti sevitabbayuttakaṃ sevati. **Adhivāsetī**ti adhivāsetabbayuttakaṃ adhivāseti. **Parivajjetī**ti parivajjetabbayuttakaṃ parivajjeti. **Vinodetī**ti nīharitabbayuttakaṃ nīharati. **Evaṃ kho bhikkhū**ti evaṃ kho bhikkhu uggahaparipucchāvasena ceva dhammavavatthānavasena ca paṭisevitabbādīni suppaṭividdhāni supaccakkhāni katvā paṭisevanto adhivāsento parivajjento vinodento ca bhikkhu nissayasampanno nāma hotīti.

3. Meghiyasuttavaṇṇanā

3. Tatiye **cālikāya**nti evaṃnāmake nagare. Taṃ kira calamaggaṃ nissāya katattā olokentānaṃ calamānaṃ viya upaṭṭhāti, tasmā cālikāti saṅkhaṃ gataṃ. **Cāliyapabbate**ti sopi pabbato sabbasetattā kāḷapakkhuposathe olokentānaṃ calamāno viya upaṭṭhāti, tasmā cāliyapabbatoti vutto. Tattha mahantaṃ vihāraṃ kārayiṃsu. Iti bhagavā taṃ nagaraṃ nissāya cālikāpabbatamahāvihāre viharati. **Jantugāma**nti evaṃnāmakaṃ aparampi tasseva vihārassa gocaragāmaṃ. Jattugāmantipi paṭhanti. **Padhānatthikassā**ti padhānakammikassa. **Padhānāyā**ti samaṇadhammakaraṇatthāya. **Āgamehi tāvā**ti satthā therassa vacanaṃ sutvā upadhārento ‘‘na tāvassa ñāṇaṃ paripakka’’nti ñatvā paṭibāhanto evamāha. **Ekakamhi tāvā**ti idaṃ panassa ‘‘evamayaṃ gantvāpi kamme anipphajjamāne nirāsaṅko hutvā pemavasena puna āgacchissatī’’ti cittamaddavajananatthaṃ āha. **Natthi kiñci uttari karaṇīya**nti catūsu saccesu catunnaṃ kiccānaṃ katattā aññaṃ uttari karaṇīyaṃ nāma natthi. **Katassa vā paṭicayo**ti adhigatassa vā puna paṭicayopi natthi. Na hi bhāvitamaggo puna bhāvīyati, na pahīnakilesānaṃ puna pahānaṃ atthi. **Padhānanti kho, meghiya, vadamānaṃ kinti vadeyyāmā**ti ‘‘samaṇadhammaṃ karomī’’ti taṃ vadamānaṃ mayaṃ aññaṃ kiṃ nāma vadeyyāma.

Divāvihāraṃ nisīdīti divāvihāratthāya nisīdi. Nisīdanto ca yasmiṃ maṅgalasilāpaṭṭe pubbe anupaṭipāṭiyā pañca jātisatāni rājā hutvā uyyānakīḷikaṃ kīḷanto tividhanāṭakaparivāro nisīdi, tasmiṃyeva nisīdi. Athassa nisinnakālato paṭṭhāya samaṇabhāvo jahito viya ahosi, rājavesaṃ gahetvā nāṭakavaraparivuto setacchattassa heṭṭhā mahārahe pallaṅke nisinno viya jāto. Athassa taṃ sampattiṃ assādayato kāmavitakko udapādi. So tasmiṃyeva khaṇe mahāyodhehi gahite dve core ānetvā purato ṭhapite viya addasa. Tesu ekassa vadhaṃ āṇāpanavasenassa byāpādavitakko uppajji, ekassa bandhanaṃ āṇāpanavasena vihiṃsāvitakko. Evaṃ so latājālena rukkho viya madhumakkhikāhi madhughātako viya akusalavitakkehi parikkhitto ahosi. Taṃ sandhāya – **atha kho āyasmato meghiyassā**tiādi vuttaṃ. **Anvāsattā**ti anubaddhā samparivāritā. **Yena bhagavā tenupasaṅkamī**ti evaṃ pāpavitakkehi samparikiṇṇo kammaṭṭhānaṃ sappāyaṃ kātuṃ asakkonto ‘‘idaṃ vata disvā dīghadassī bhagavā paṭisedhesī’’ti sallakkhetvā ‘‘idaṃ kāraṇaṃ dasabalassa ārocessāmī’’ti nisinnāsanato vuṭṭhāya yena bhagavā tenupasaṅkami.

4. Nandakasuttavaṇṇanā

4. Catutthe **upaṭṭhānasālāya**nti bhojanasālāyaṃ. **Yenupaṭṭhānasālā**ti satthā nandakattherena madhurassarena āraddhāya dhammadesanāya saddaṃ sutvā, ‘‘ānanda, ko eso upaṭṭhānasālāya madhurassarena dhammaṃ desetī’’ti pucchitvā ‘‘dhammakathikanandakattherassa ajja, bhante, vāro’’ti sutvā ‘‘atimadhuraṃ katvā, ānanda, eso bhikkhu dhammaṃ katheti, mayampi gantvā suṇissāmā’’ti vatvā yenupaṭṭhānasālā tenupasaṅkami. **Bahidvārakoṭṭhake aṭṭhāsī**ti chabbaṇṇarasmiyo cīvaragabbhe paṭicchādetvā aññātakavesena aṭṭhāsi. **Kathāpariyosānaṃ āgamayamāno**ti ‘‘idamavocā’’ti idaṃ kathāvasānaṃ udikkhamāno dhammakathaṃ suṇanto aṭṭhāsiyeva. Athāyasmā ānando nikkhante paṭhame yāme satthu saññaṃ adāsi – ‘‘paṭhamayāmo atikkanto, bhante, thokaṃ vissamathā’’ti. Satthā tattheva aṭṭhāsi. Athāyasmā ānando majjhimayāmepi nikkhante, ‘‘bhante, tumhe pakatiyā khattiyasukhumālā, puna buddhasukhumālāti paramasukhumālā, majjhimayāmopi atikkanto, muhuttaṃ vissamathā’’ti āha. Satthā tattheva aṭṭhāsi. Tattha ṭhitakassevassa aruṇaggaṃ paññāyittha. Aruṇuggamanañca therassa ‘‘idamavocā’’ti pāpetvā kathāpariyosānañca dasabalassa chabbaṇṇasarīrasmivissajjanañca ekappahāreneva ahosi. **Aggaḷaṃ ākoṭesī**ti agganakhena dvārakavāṭaṃ ākoṭesi.

Sārajjamānarūpoti harāyamāno ottappamāno. Domanassasārajjaṃ panassa natthi. **Ettakampi no nappaṭibhāseyyā**ti paṭisambhidāppattassa appaṭibhānaṃ nāma natthi. Ettakampi na katheyyanti dasseti. **Sādhu sādhū**ti therassa dhammadesanaṃ sampahaṃsanto āha. Ayañhettha attho ‘‘sugahitā ca te dhammadesanā sukathitā cā’’ti. **Kulaputtāna**nti ācārakulaputtānañceva jātikulaputtānañca. **Ariyo ca tuṇhibhāvo**ti dutiyajjhānasamāpattiṃ sandhāyevamāha. **Adhipaññādhammavipassanāyā**ti saṅkhārapariggahavipassanāñāṇassa. **Catuppādako**ti assagoṇagadrabhādiko. **Idaṃ vatvā**ti imaṃ catūhaṅgehi samannāgataṃ dhammaṃ kathayitvā. **Vihāraṃ pāvisī**ti gandhakuṭiṃ paviṭṭho.

Kālena dhammassavaneti kāle kāle dhammassavanasmiṃ. **Dhammasākacchāyā**ti pañhakathāya. **Gambhīraṃ atthapada**nti gambhīraṃ guḷhaṃ rahassaṃ atthaṃ. **Paññāyā**ti sahavipassanāya maggapaññāya. Sammasanapaṭivedhapaññāpi uggahaparipucchāpaññāpi vaṭṭatiyeva. **Patto vā pajjati vā**ti arahattaṃ patto vā pāpuṇissati vāti evaṃ guṇasambhāvanāya sambhāveti. **Appattamānasā**ti appattaarahattā, arahattaṃ vā appattaṃ mānasaṃ etesantipi appattamānasā. **Diṭṭhadhammasukhavihāra**nti ettha diṭṭhadhammasukhavihāro lokiyopi vaṭṭati lokuttaropi.

5. Balasuttavaṇṇanā

5. Pañcame avijjākosajjasāvajjaassaddhiyesu akampanato **paññābalā**dīni daṭṭhabbāni. **Akusalasaṅkhātā**ti akusalāti ñātā. Esa nayo sabbattha. **Nālamariyā**ti ariyabhāvaṃ kātuṃ asamatthā, ariyānaṃ vā ananucchavikā. **Vodiṭṭhā**ti suṭṭhu diṭṭhā. **Vocaritā**ti manodvāre samudācārappattā. **Atthikassā**ti dhammadesanāya atthikassa. **Ājīvikābhaya**nti jīvitavuttibhayaṃ. **Asilokabhaya**nti garahābhayaṃ. **Parisāsārajjabhaya**nti parisaṃ patvā sārajjaṃ okkamanabhayaṃ. Imasmiṃ sutte vaṭṭavivaṭṭaṃ kathitaṃ.

6. Sevanāsuttavaṇṇanā

6. Chaṭṭhe **jīvitaparikkhārā**ti jīvitasambhārā. **Samudānetabbā**ti samāharitabbā. **Kasirena samudāgacchantī**ti dukkhena uppajjanti. **Rattibhāgaṃ vā divasabhāgaṃ vā**ti ettha rattibhāge ñatvā rattibhāgeyeva pakkamitabbaṃ, rattiṃ caṇḍavāḷādiparipanthe sati aruṇuggamanaṃ āgametabbaṃ. Divasabhāge ñatvā divā pakkamitabbaṃ, divā paripanthe sati sūriyatthaṅgamanaṃ āgametabbaṃ. **Saṅkhāpī**ti sāmaññatthassa bhāvanāpāripūriāgamanaṃ jānitvā. **So puggalo**ti padassa pana ‘‘nānubandhitabbo’’ti iminā sambandho. **Anāpucchā**ti idha pana taṃ puggalaṃ anāpucchā pakkamitabbanti attho. **Api panujjamānenā**ti api nikkaḍḍhiyamānena. Evarūpo hi puggalo sacepi dārukalāpasataṃ vā udakaghaṭasataṃ vā vālikāghaṭasataṃ vā daṇḍaṃ āropeti, mā idha vasīti nikkaḍḍhāpeti vā, taṃ khamāpetvāpi yāvajīvaṃ so anubandhitabbova, na vijahitabbo.

7. Sutavāsuttavaṇṇanā

7. Sattame **pañca ṭhānāni ajjhācaritu**nti pañca kāraṇāni atikkamituṃ. **Pāṇa**nti antamaso kunthakipillikaṃ. **Adinna**nti antamaso tiṇasalākampi parasantakaṃ. **Theyyasaṅkhāta**nti theyyacittena. **Sannidhikārakaṃ kāme paribhuñjitu**nti sannidhiṃ katvā ṭhapetvā vatthukāmakilesakāme paribhuñjituṃ abhabbo. Akappiyaṃ kāmaguṇaṃ sandhāyetaṃ vuttaṃ. **Buddhaṃ paccakkhātu**nti ‘‘na buddho aya’’nti evaṃ paṭikkhipituṃ. **Dhammā**dīsupi eseva nayo. Evaṃ tāva aṭṭhakathāya āgataṃ. Pāḷiyaṃ pana imasmiṃ sutte agatigamanāni kathitāni.

8-10. Sajjhasuttādivaṇṇanā

8-10. Aṭṭhame buddhādīnaṃ paccakkhānaṃ kathitaṃ. Navame puthujjanena saddhiṃ gahitattā ‘‘āhuneyyā’’ti vuttaṃ. Dasame **gotrabhū**ti sotāpattimaggassa anantarapaccayena sikhāpattabalavavipassanācittena samannāgato. Sesaṃ sabbattha uttānatthamevāti.

Sambodhavaggo paṭhamo.

2. Sīhanādavaggo

1. Sīhanādasuttavaṇṇanā

11. Dutiyassa paṭhame **yena bhagavā tenupasaṅkamī**ti ‘‘sace satthā cārikaṃ pakkamitukāmo assa, imasmiṃ kāle pakkameyya. Handāhaṃ cārikaṃ gamanatthāya satthāraṃ āpucchāmī’’ti cintetvā bhikkhusaṅghaparivuto upasaṅkami. **Āyasmā maṃ, bhante**ti so kira bhikkhu theraṃ mahatā bhikkhuparivārena gacchantaṃ disvā ‘‘ime bhikkhū tathāgataṃ pahāya sāriputtaṃ parivāretvā nikkhantā, gamanavicchedamassa karissāmī’’ti aṭṭhāne kopaṃ bandhitvā evamāha. Tattha **āsajjā**ti ghaṭṭetvā. **Appaṭinissajjā**ti akkhamāpetvā accayaṃ adesetvā. Kismiṃ pana so kāraṇe āghātaṃ bandhīti? Therassa kira dasabalaṃ vanditvā uṭṭhāya gacchato cīvarakaṇṇo tassa sarīraṃ phusi, vāto paharītipi vadanti. Ettakena āghātaṃ bandhitvā theraṃ mahatā parivārena gacchantaṃ disvā usūyamāno ‘‘gamanavicchedamassa karissāmī’’ti evamāha. **Ehi tvaṃ bhikkhū**ti satthā tassa bhikkhuno vacanaṃ sutvā ‘‘na taṃ bhikkhu sāriputto paharīti vutte, ‘bhante, tumhe attano aggasāvakasseva pakkhaṃ vahatha, na mayha’nti mayi manopadosaṃ katvā apāye nibbatteyyā’’ti ñatvā ‘‘sāriputtaṃ pakkosāpetvā imamatthaṃ pucchissāmī’’ti ekaṃ bhikkhuṃ āmantetvā evamāha. **Avāpuraṇaṃ ādāyā**ti kuñcikaṃ gahetvā. **Sīhanāda**nti seṭṭhanādaṃ pamukhanādaṃ appaṭivattiyanādaṃ. Evaṃ dvīhi mahātherehi ārocito bhikkhusaṅgho rattiṭṭhānadivāṭṭhānāni pahāya satthu santikaṃ agamāsi. **Khīyanadhamma**nti kathādhammaṃ.

Gūthagatanti gūthameva. Sesesupi eseva nayo. **Pathavīsamenā**ti akujjhanaṭṭhena pathaviyā samānena. Na hi pathavī ‘‘mayi suciṃ nikkhipantī’’ti somanassaṃ karoti, na ‘‘asuciṃ nikkhipantī’’ti domanassaṃ. Mayhampi evarūpaṃ cittanti dasseti. **Vipulenā**ti aparittena. **Mahaggatenā**ti mahantabhāvaṃ gatena. **Appamāṇenā**ti vaḍḍhitappamāṇena. **Averenā**ti akusalaverapuggalaverarahitena. **Abyāpajjhenā**ti niddukkhena vigatadomanassena. **So idhā**ti so anupaṭṭhitakāyānupassanāsatipaṭṭhāno bhikkhu evaṃ kareyya, mādiso kathaṃ evarūpaṃ karissati, bhanteti paṭhamaṃ sīhanādaṃ nadi. Evaṃ sabbattha yojanā veditabbā.

Rajoharaṇanti rajasammajjanacoḷakaṃ, pādapuñchanti, tasseva nāmaṃ. **Kaḷopihattho**ti pacchihattho ukkhalihattho vā. **Nantakavāsī**ti antacchinnapilotikavasano. **Sūrato**ti sucisīlo soraccena samannāgato. **Sudanto**ti suṭṭhu damathaṃ upagato. **Suvinīto**ti suṭṭhu sikkhito. **Na kañci hiṃsatī**ti visāṇādīsu gaṇhantampi piṭṭhiṃ parimajjantampi na kañci viheṭheti. **Usabhachinnavisāṇasamenā**ti usabhassa chinnavisāṇassa cittasadisena.

Aṭṭīyeyyāti aṭṭo pīḷito bhaveyya. **Harāyeyyā**ti lajjeyya. **Jigucceyyā**ti jigucchaṃ āpajjeyya.

Medakathālikanti medakathālikā vuccati sūnakārakehi yūsanikkhamanatthāya tattha tattha katachiddā thālikā. **Parihareyyā**ti maṃsassa pūretvā ukkhipitvā gaccheyya. **Chiddāvachidda**nti parittamahantehi chiddehi samannāgataṃ. **Uggharanta**nti uparimukhehi chiddehi nikkhamamānayūsaṃ. **Paggharanta**nti adhomukhehi nikkhamamānayūsaṃ. Evamassa sakalasarīraṃ yūsamakkhitaṃ bhaveyya. **Chiddāvachidda**nti navahi vaṇamukhehi parittamahanta chiddaṃ. Evamettha aṭṭhamanavamehi dvīhi aṅgehi thero attano sarīre nicchandarāgataṃ kathesi.

Atha kho so bhikkhūti evaṃ therena navahi kāraṇehi sīhanāde nadite atha so bhikkhu. **Accayo**ti aparādho. **Maṃ accagamā**ti maṃ atikkamma abhibhavitvā pavatto. **Patigganhatū**ti khamatu. **Āyatiṃ saṃvarāyā**ti anāgate saṃvaraṇatthāya, puna evarūpassa aparādhassa akaraṇatthāya. **Tagghā**ti ekaṃsena. **Yathādhammaṃ paṭikarosī**ti yathā dhammo ṭhito, tatheva karosi, khamāpesīti vuttaṃ hoti. **Taṃ te mayaṃ paṭigganhāmā**ti taṃ tava aparādhaṃ mayaṃ khamāma. **Vuddhihesā bhikkhu ariyassa vinaye**ti esā bhikkhu ariyassa vinaye buddhassa bhagavato sāsane vuḍḍhi nāma. Katamā? Accayaṃ accayato disvā yathādhammaṃ paṭikaritvā āyatiṃ saṃvarāpajjanā. Desanaṃ pana puggalādhiṭṭhānaṃ karonto **yo accayaṃ accayato disvā yathādhammaṃ paṭikaroti, āyatiṃ saṃvaraṃ āpajjatī**ti āha. **Phalatī**ti sace hi thero na khameyya, tassa bhikkhuno tattheva sattadhā muddhā phaleyya. Tasmā bhagavā evamāha. **Sace maṃ so**ti sace maṃ ayaṃ bhikkhu khamāhīti evaṃ vadati. **Khamatu ca me so**ti ayampi cāyasmā mayhaṃ khamatūti evaṃ thero tassa accayaṃ paṭigganhitvā sayampi taṃ satthu sammukhe khamāpesīti.

2. Saupādisesasuttavaṇṇanā

12. Dutiye **saupādisesa**nti saupādānasesaṃ. **Anupādisesa**nti upādānasesarahitaṃ niggahaṇaṃ. **Mattaso kārī**ti pamāṇakārī na paripūrakārī. **Na tāvāyaṃ, sāriputta, dhammapariyāyo paṭibhāsī**ti appaṭibhānaṃ nāma bhagavato natthi, na tāvāhaṃ imaṃ dhammapariyāyaṃ kathesinti ayaṃ panettha attho. **Māyimaṃ dhammapariyāyaṃ sutvā pamādaṃ āhariṃsū**ti ‘‘mayaṃ kira catūhi apāyehi muttā’’ti upari arahattatthāya vīriyaṃ akarontā mā pamādaṃ āpajjiṃsu. **Pañhādhippāyena bhāsito**ti tayā pucchitapañhassa sabhāvena kathitoti dasseti. Imesaṃ pana navannaṃ puggalānaṃ bhavesu chandarāgavinodanatthaṃ etameva atthuppattiṃ katvā – ‘‘seyyathāpi, bhikkhave, appamattakopi gūtho duggandho hoti, evameva kho khvāhaṃ, bhikkhave, appamattakampi bhavaṃ na vaṇṇemi antamaso accharāsaṅghātamattampī’’ti imaṃ suttaṃ (a. ni. 1.321) abhāsi. Na kevalañca etesaṃyeva navannaṃ puggalānaṃ gati nibaddhā, yesaṃ pana kulānaṃ tīṇi saraṇāni pañca sīlāni ekaṃ salākabhattaṃ ekaṃ pakkhiyabhattaṃ ekaṃ vassāvāsikaṃ ekā pokkharaṇī eko āvāso, evarūpāni nibaddhapuññāni atthi.

Tesampi gati nibaddhā, sotāpannasadisāneva tāni kulāni.

3. Koṭṭhikasuttavaṇṇanā

13. Tatiye **diṭṭhadhammavedanīya**nti imasmiṃ yevattabhāve vipaccanakakammaṃ. **Samparāyavedanīya**nti dutiye attabhāve vipaccanakakammaṃ. **Sukhavedanīya**nti sukhavedanājanakakammaṃ. **Dukkhavedanīya**nti dukkhavedanājanakakammaṃ. **Paripakkavedanīya**nti laddhavipākavāraṃ. **Aparipakkavedanīya**nti aladdhavipākavāraṃ. **Bahuvedanīya**nti bahuvipākadāyakaṃ. **Appavedanīya**nti na bahuvipākadāyakaṃ. **Avedanīya**nti vipākavedanāya adāyakaṃ. Imasmiṃ sutte vaṭṭavivaṭṭaṃ kathitaṃ.

4. Samiddhisuttavaṇṇanā

14. Catutthe **samiddhī**ti attabhāvasamiddhatāya evaṃladdhanāmo therassa saddhivihārikatthero. **Kimārammaṇā**ti kiṃpaccayā. **Saṅkappavitakkā**ti saṅkappabhūtā vitakkā. **Nāmarūpārammaṇā**ti nāmarūpapaccayā. Iminā cattāro arūpakkhandhā bhūtupādāyarūpañca vitakkānaṃ paccayoti dasseti. **Kva nānattaṃ gacchantī**ti kasmiṃ ṭhāne nānāsabhāvataṃ vemattaṃ gacchanti. **Dhātusū**ti rūpadhātuādīsu. Aññoyeva hi rūpavitakko, aññe saddavitakkādayoti. **Phassasamudayā**ti sampayuttaphassapaccayā. **Vedanāsamosaraṇā**ti tisso vedanā samosaraṇā. Ettakena kusalākusalamissakā kathitā. **Samādhippamukhā**tiādayo pana apacayapakkhikāti veditabbā. Tattha pubbaṅgamaṭṭhena jeṭṭhakaṭṭhena vā samādhi pamukhaṃ etesanti **samādhippamukhā**. Jeṭṭhakakāraṇaṭṭhena sati adhipateyyā etesanti **satādhipateyyā**. Maggapaññā uttarā etesanti **paññuttarā**. Phalavimuttiṃ patvā sārappattā hontīti **vimuttisārā**. Ārammaṇavasena amataṃ nibbānaṃ ogāhitvā tattha patiṭṭhitāti **amatogadhā. Tena ca mā maññī**ti tena vissajjanena ‘‘ahaṃ aggasāvakena pucchite pañhe vissajjesi’’nti mā mānaṃ vā dappaṃ vā akāsi.

5-6. Gaṇḍasuttādivaṇṇanā

15-16. Pañcame tīṇi cattāri vassāni vassagaṇā, aneke vassagaṇā uppannā assāti **anekavassagaṇiko. Tassassū**ti tassa bhaveyyuṃ. **Abhedanamukhānī**ti na kenaci bhinditvā katāni, kevalaṃ kammasamuṭṭhitāneva vaṇamukhāni. **Jegucchiyaṃyevā**ti jigucchitabbameva paṭikūlameva. **Cātumahābhūtikassā**ti catumahābhūtamayassa. **odanakummāsūpacayassā**ti odanena ceva kummāsena ca upacitassa vaḍḍhitassa. **Aniccucchādanaparimaddanabhedanaviddhaṃsanadhammassā**ti hutvā abhāvaṭṭhena aniccadhammassa, duggandhavighātatthāya tanuvilepanena ucchādanadhammassa, aṅgapaccaṅgābādhavinodanatthāya khuddakasambāhanena parimaddanadhammassa, daharakāle vā ūrūsu sayāpetvā gabbhavāsena dussaṇṭhitānaṃ tesaṃ tesaṃ aṅgapaccaṅgānaṃ saṇṭhānasampādanatthaṃ añchanapīḷanādivasena parimaddanadhammassa, evaṃ pariharitassāpi ca bhedanaviddhaṃsanadhammassa, bhijjanavikiraṇasabhāvassevāti attho. Ettha ca aniccapadena ceva bhedanaviddhaṃsanapadehi cassa atthaṅgamo kathito, sesehi samudayo. **Nibbindathā**ti ukkaṇṭhatha pajahatha imaṃ kāyanti dasseti. Evamimasmiṃ sutte balavavipassanā kathitā. Chaṭṭhaṃ vuttanayameva. Saññāsīsena panettha ñāṇameva kathitaṃ.

7-8. Kulasuttādivaṇṇanā

17-18. Sattame **na manāpena paccuṭṭhentī**ti manavaḍḍhanena manaṃ allīyanākārena āsanā vuṭṭhāya paccuggamanaṃ na karonti. **Na manāpena abhivādentī**ti na pañcapatiṭṭhitena vandanti. **Asakkaccaṃ dentī**ti acittīkārena denti. **No sakkacca**nti sahatthā na denti. **Na upanisīdanti dhammasavanāyā**ti ‘‘dhammaṃ suṇissāmā’’ti na samīpe nisīdanti. **Na sussūsantī**ti ghaṭapiṭṭhe āsittaudakaṃ viya vivaṭṭetvā gacchati. Aṭṭhame veneyyajjhāsayavasena mettābhāvanaṃ pakkhipitvā **navaṅgasamannāgato**ti vuttaṃ.

9. Devatāsuttavaṇṇanā

19. Navame **vippaṭisāriniyo**ti vippaṭisāritaṃ maṅkubhāvaṃ āpajjimha. **Hīnaṃ kāya**nti uparidevalokaṃ upādāya heṭṭhimo hīnoti vuccati. **No ca kho yathāsatti yathābalaṃ saṃvibhajimhā**ti attano sattiyā ca balassa ca anurūpena sīlavantānaṃ saṃvibhāgaṃ katvā na bhuñjimhā.

10. Velāmasuttavaṇṇanā

20. Dasame **api nu te, gahapati, kule dānaṃ dīyatī**ti nayidaṃ bhagavā bhikkhusaṅghassa dānaṃ sandhāya pucchati. Seṭṭhissa hi ghare bhikkhusaṅghassa niccaṃ paṇītadānaṃ dīyati, na taṃ satthā na jānāti. Lokiyamahājanassa pana diyyamānadānaṃ atthi, taṃ lūkhaṃ hoti, seṭṭhissa cittaṃ na pīṇeti. Taṃ pucchāmīti pucchati. **Kaṇājaka**nti sakuṇḍakabhattaṃ, sakuṇḍakehipi kaṇikataṇḍuleheva pakkaṃ. **Biḷaṅgadutiya**nti kañjiyadutiyaṃ. **Asakkaccaṃ detī**ti asakkaritvā deti. **Acittīkatvā**ti acittīkārena dakkhiṇeyya agāravena deti. **Asahatthā detī**ti sahatthena adatvā parahatthena deti, āṇattimattameva karotīti attho. **Apaviddhaṃ detī**ti na nirantaraṃ deti, saṃvaccharikaṃ soṇḍabali viya hoti. **Anāgamanadiṭṭhiko detī**ti na kammañca phalañca saddahitvā deti.

Yattha yatthāti tīsu kulasampadāsu yasmiṃ yasmiṃ kule. **Na uḷārāya bhattabhogāyā**tiādīsu nānaggarasasugandhasālibhojane upanīte cittaṃ na namati, ‘‘harathetaṃ rogavaḍḍhana’’nti vatvā yena vā tena vā ḍākena saddhiṃ sakuṇḍakabhattaṃ amataṃ viya sampiyāyamāno bhuñjati. Kāsikādīsu varavatthesu upanītesu ‘‘harathetāni nivāsentassa paṭicchādetumpi na sakkonti, gattesupi na saṇṭhahantī’’ti vatvā nāḷikerasāṭakamūlatacasadisāni pana thūlavatthāni ‘‘imāni nivāsento nivatthabhāvampi jānāti, paṭicchādetabbampi paṭicchādentī’’ti sampiyāyamāno nivāseti. Hatthiyānaassayānarathayānasuvaṇṇasivikādīsu upanītesu ‘‘harathetāni calācalāni, na sakkā ettha nisīditu’’nti vatvā jajjararathake upanīte ‘‘ayaṃ niccalo, ettha sukhaṃ nisīditu’’nti taṃ sādiyati. **Na uḷāresu pañcasu kāmaguṇesū**ti alaṅkatapaṭiyattā rūpavatiyo itthiyo disvā ‘‘yakkhiniyo maññe, etā khāditukāmā, kiṃ etāhī’’ti yathāphāsukeneva vītināmeti. **Na sussūsantī**ti sotuṃ na icchanti, na saddahantīti attho. **Na sotaṃ odahantī**ti kathitassa savanatthaṃ na sotapasādaṃ odahanti. **Sakkacca**ntiādīni vuttavipariyāyena veditabbāni.

Velāmoti jātigottarūpabhogasaddhāpaññādīhi mariyādavelaṃ atikkantehi uḷārehi guṇehi samannāgatattā evaṃladdhanāmo. **So evarūpaṃ dānaṃ adāsi mahādāna**nti ettha ayaṃ anupubbīkathā – so kira atīte bārāṇasiyaṃ purohitagehe paṭisandhiṃ gaṇhi, velāmakumārotissa nāmaṃ akaṃsu. So soḷasavassakāle bārāṇasirājakumārena saddhiṃ sippuggahaṇatthaṃ takkasilaṃ agamāsi. Te ubhopi disāpāmokkhassa ācariyassa santike sippaṃ paṭṭhapayiṃsu. Yathā ca te, evaṃ aññepi jambudīpe caturāsītisahassarājakumārā. Bodhisatto attanā gahitaṭṭhāne piṭṭhiācariyo hutvā caturāsīti rājakumārasahassāni sikkhāpeti, sayampi soḷasavassehi gahetabbasippaṃ tīhi vassehi uggaṇhi. Ācariyo ‘‘velāmakumārassa sippaṃ paguṇa’’nti ñatvā, ‘‘tātā, velāmo mayā ñātaṃ sabbaṃ jānāti, tumhe sabbepi samaggā gantvā etassa santike sippaṃ uggaṇhathā’’ti caturāsīti kumārasahassāni bodhisattassa niyyādesi.

Bodhisatto ācariyaṃ vanditvā caturāsīti kumārasahassaparivāro nikkhamitvā ekaṃ āsannanagaraṃ patvā nagarasāmikaṃ rājakumāraṃ uggaṇhāpetvā tassa sippe paguṇe jāte taṃ tattheva nivattesi. Etenupāyena caturāsīti nagarasahassāni gantvā caturāsītiyā rājakumārānaṃ sippaṃ paguṇaṃ kāretvā tasmiṃ tasmiṃ nagare taṃ taṃ nivattetvā bārāṇasirājakumāraṃ ādāya bārāṇasiṃ paccāgañchi. Manussā kumāraṃ pariyositasippaṃ rajje abhisiñciṃsu, velāmassa purohitaṭṭhānaṃ adaṃsu. Tepi caturāsītisahassarājakumārā sakesu sakesu rajjesu abhisekaṃ patvā anusaṃvaccharaṃ bārāṇasirañño upaṭṭhānaṃ āgacchanti. Te rājānaṃ disvā velāmassa santikaṃ gantvā, ‘‘ācariya, amhe rajjesu patiṭṭhitā, vadeyyātha yenattho’’ti vatvā gacchanti. Tesaṃ gamanāgamanakāle sakaṭasandamānikagāvigoṇakukkuṭasūkarādayo gaṇhantānaṃ janapado ativiya uupadduto hoti, mahājano sannipatitvā rājaṅgaṇe kandati.

Rājā velāmaṃ pakkositvā, ‘‘ācariya, upadduto janapado, rājāno gamanāgamanakāle mahāvilopaṃ karonti, manussā sandhāretuṃ na sakkonti, janapadapīḷāya upasamaṃ ekaṃ upāyaṃ karothā’’ti. Sādhu mahārāja, upāyaṃ karissāmi, tumhākaṃ yattakena janapadena attho, taṃ paricchinditvā gaṇhathāti. Rājā tathā akāsi. Velāmo caturāsītiyā rājasahassānaṃ janapade vicāretvā cakkanābhiyaṃ are viya rañño janapadasmiṃ oropesi. Tato paṭṭhāya te rājāno āgacchantāpi gacchantāpi attano attano janapadeneva sañcaranti, amhākaṃ janapadoti vilopaṃ na karonti. Rājagāravena rañño janapadampi na pīḷenti. Janapadā sannisinnā nissaddā niravā ahesuṃ. Sabbe rājāno haṭṭhatuṭṭhā ‘‘yena vo, ācariya, attho, taṃ amhākaṃ vadethā’’ti pavārayiṃsu.

Velāmo sīsaṃnhāto attano antonivesane sattaratanaparipūrānaṃ gabbhānaṃ dvārāni vivarāpetvā yāva sattamā kulaparivaṭṭā ṭhapitaṃ dhanaṃ oloketvā āyavayaṃ upadhāretvā ‘‘mayā sakalajambudīpaṃ khobhentena dānaṃ dātuṃ vaṭṭatī’’ti rañño ārocetvā gaṅgātīre dvādasayojanikā uddhanapantiyo kāretvā tasmiṃ tasmiṃ ṭhāne sappimadhuphāṇitatelatilataṇḍulādīnaṃ ṭhapanatthāya mahākoṭṭhāgārāni patiṭṭhāpetvā ‘‘ekekasmiṃ ṭhāne ettakā ettakā janā saṃvidahatha, yaṃkiñci manussānaṃ laddhabbaṃ nāma atthi, tato ekasmimpi asati mayhaṃ āroceyyāthā’’ti manusse saṃvidhāya ‘‘asukadivasato paṭṭhāya velāmabrāhmaṇassa dānaṃ bhuñjantū’’ti nagare bheriṃ carāpetvā ‘‘dānaggaṃ pariniṭṭhita’’nti dānayuttehi ārocite sahassagghanakaṃ vatthaṃ nivāsetvā pañcasatagghanakaṃ ekaṃsaṃ katvā sabbālaṅkārabhūsito dānavīmaṃsanatthāya phalikavaṇṇassa udakassa suvaṇṇabhiṅgāraṃ pūretvā ‘‘imasmiṃ loke sace imaṃ dānaṃ paṭiggahetuṃ yuttarūpā dakkhiṇeyyapuggalā atthi, idaṃ udakaṃ nikkhamitvā pathaviṃ gaṇhātu. Sace natthi, evameva tiṭṭhatū’’ti saccakiriyaṃ katvā bhiṅgāraṃ adhomukhaṃ akāsi. Udakaṃ dhamakaraṇena gahitaṃ viya ahosi. Bodhisatto ‘‘suñño vata, bho, jambudīpo, ekapuggalopi dakkhiṇaṃ paṭiggahetuṃ yuttarūpo natthī’’ti vippaṭisāraṃ akatvā ‘‘sace dāyakassa vasenāyaṃ dakkhiṇā visujjhissati, udakaṃ nikkhamitvā pathaviṃ gaṇhātū’’ti cintesi. Phalikavaṇṇasadisaṃ udakaṃ nikkhamitvā pathaviṃ gaṇhi. ‘‘Idāni dānaṃ dassāmī’’ti dānaggaṃ patvā dānaṃ oloketvā yāguvelāya yāguṃ, khajjakavelāya khajjakaṃ, bhojanavelāya bhojanaṃ dāpesi. Eteneva nīhārena divase divase dānaṃ dīyati.

Tasmiṃ kho pana dānagge ‘‘idaṃ nāma atthi, idaṃ nāma natthī’’ti vattabbaṃ natthi. Idāni taṃ dānaṃ ettakamatteneva na niṭṭhaṃ gamissatīti rattasuvaṇṇaṃ nīharāpetvā suvaṇṇapātiyo kāretvā caturāsītisuvaṇṇapātisahassādīnaṃ atthāya caturāsītirājasahassānaṃ sāsanaṃ pahiṇi. Rājāno ‘‘cirassaṃ vata mayaṃ ācariyena anuggahitā’’ti sabbaṃ sampādetvā pesesuṃ. Dāne diyyamāneyeva satta vassāni satta māsā atikkantā. Atha brāhmaṇo ‘‘hiraññaṃ bhājetvā dānaṃ dassāmī’’ti mahante okāse dānaṃ sajjāpesi. Sajjāpetvā caturāsīti suvaṇṇapātisahassāni ādiṃ katvā koṭito paṭṭhāya adāsi.

Tattha **rūpiyapūrānī**ti rajatataṭṭirajataphālarajatamāsakehi pūrāni. Pātiyo pana khuddikāti na sallakkhetabbā, ekakarīsappamāṇe bhūmibhāge catassova pātiyo ṭhapayiṃsu. Pātimakuḷaṃ navaratanaṃ hoti, mukhavaṭṭito paṭṭhāya aṭṭharatanaṃ, pātimukhavaṭṭiyā chayutto ājaññaratho anupariyāyati, dadamāno pātiyā bāhirantena vaggavagge paṭiggāhake ṭhapetvā paṭhamaṃ pātiyā pakkhittaṃ datvā pacchā sandhisandhito viyojetvā pātinti evaṃ caturāsīti pātisahassāni adāsi. **Rūpiyapāti**ādīsupi eseva nayo. Etthapi ca **suvaṇṇapūrānī**ti suvaṇṇataṭṭisuvaṇṇaphālasuvaṇṇamāsakehi pūrāni. **Hiraññapūrānī**ti sattavidharatanapūrāni. **Sovaṇṇālaṅkārānī**ti suvaṇṇālaṅkārāni. **Kaṃsūpadhāraṇānī**ti rajatamayakhīrapaṭicchakāni. Tāsaṃ pana dhenūnaṃ siṅgāni suvaṇṇakosakapariyonaddhāni ahesuṃ, gīvāya sumanadāmaṃ piḷandhiṃsu, catūsu pādesu nupūrāni, piṭṭhiyaṃ varadukūlaṃ pārutaṃ, kaṇṭhe suvaṇṇaghaṇṭaṃ bandhiṃsu. **Vatthakoṭisahassānī**ti lokavohārato vīsativatthayugāni ekā koṭi, idha pana dasa sāṭakāti vuttaṃ. **Khomasukhumāna**ntiādimhi khomādīsu yaṃ yaṃ sukhumaṃ, taṃ tadeva adāsi. Yāni panetāni itthidānaṃ usabhadānaṃ majjadānaṃ samajjādānanti adānasammatāni, tānipi esa ‘‘velāmassa dānamukhe idaṃ nāma natthī’’ti vacanapathaṃ pacchindituṃ parivāratthāya adāsi. **Najjo maññe vissandantī**ti nadiyo viya vissandanti.

Iminā satthā velāmassa dānaṃ kathetvā, ‘‘gahapati, etaṃ mahādānaṃ nañño adāsi, ahaṃ adāsiṃ. Evarūpaṃ pana dānaṃ dadantopi ahaṃ paṭiggahetuṃ yuttarūpaṃ puggalaṃ nālatthaṃ, tvaṃ mādise buddhe lokasmiṃ diṭṭhamāne dānaṃ dadamāno kasmā cintesī’’ti seṭṭhissa desanaṃ vaḍḍhento **siyā kho pana te**tiādimāha. Nanu ca yāni tadā ahesuṃ rūpavedanāsaññāsaṅkhāraviññāṇāni, tāni niruddhāni? Kasmā ‘‘ahaṃ tena samayena velāmo brāhmaṇo’’ti āhāti? Paveṇiyā avicchinnattā. Tāni hi rūpādīni nirujjhamānāni imesaṃ paccaye datvā niruddhāni aparāparaṃ avicchinnaṃ paveṇiṃ gahetvā evamāha. **Na taṃ koci dakkhiṇaṃ sodhetī**ti koci samaṇo vā brāhmaṇo vā devo vā māro vā uṭṭhāya taṃ dakkhiṇaṃ sodhetīti vattabbo nāhosi. Tañhi dakkhiṇaṃ sodhento uttamakoṭiyā buddho, heṭṭhimakoṭiyā dhammasenāpatisāriputtattherasadiso sāvako sodheyya.

Diṭṭhisampannanti dassanasampannaṃ sotāpannaṃ. **Idaṃ tato mahapphalatara**nti idaṃ sotāpannassa dinnadānaṃ lokiyamahājanassa sattamāsādhikāni satta saṃvaccharāni ettakaṃ hiraññasuvaṇṇaṃ pariccajantena dinnadānato mahapphalaṃ.

Yo ca sataṃ diṭṭhisampannānanti ettha ekassa sakadāgāmissa vasena ekuttarasataṃ sotāpanne katvā sotāpannagaṇanā veditabbā. Iminā upāyena sabbavāresu heṭṭhā heṭṭhā āgate anantarena sataguṇaṃ katvā puggalagaṇanā veditabbā.

Buddhappamukhanti ettha sammāsambuddhaṃ saṅghattheraṃ katvā nisinno saṅgho buddhappamukho saṅghoti veditabbo. **Cātuddisaṃ saṅghaṃ uddissā**ti ettha cātuddisaṃ saṅghaṃ uddissa katavihāro nāma yattha cetiyaṃ patiṭṭhitaṃ hoti, dhammassavanaṃ karīyati, catūhi disāhi anudisāhi ca bhikkhū āgantvā appaṭipucchitvāyeva pāde dhovitvā kuñcikāya dvāraṃ vivaritvā senāsanaṃ paṭijaggitvā vasitvā yathāphāsukaṃ gacchanti. So antamaso caturataniyā paṇṇasālāpi hotu, cātuddisaṃ saṅghaṃ uddissa katavihārotveva vuccati.

Saraṇaṃ gaccheyyāti ettha maggenāgataṃ anivattanasaraṇaṃ adhippetaṃ. Apare panāhu – attānaṃ niyyādetvā dinnattā saraṇāgamanaṃ tato mahapphalataranti vuttaṃ. **Sikkhāpadāni samādiyeyyā**ti pañca sīlāni gaṇheyya. Sīlampi maggena āgataṃ anivattanasīlameva kathitaṃ. Apare panāhu – sabbasattānaṃ abhayadānassa dinnattā sīlaṃ tato mahapphalataranti vuttaṃ. **Gandhohanamatta**nti gandhaūhanamattaṃ, dvīhaṅgulīhi gaṇḍapiṇḍaṃ gahetvā upasiṅghanamattaṃ. Apare pana ‘‘gaddohanamatta’’nti pāḷiṃ vatvā gāviyā ekavāraṃ thanaañchanamattanti atthaṃ vadanti. **Mettacitta**nti sabbasattānaṃ hitānupharaṇacittaṃ. Taṃ pana appanāvaseneva gahitaṃ. **Aniccasañña**nti maggassa anantarapaccayabhāvena sikhāpattabalavavipassanaṃ.

Upamāto pana imāni dānādīni puññāni evaṃ veditabbāni – sacepi hi jambudīpaṃ bheritalasadisaṃ samatalaṃ katvā koṭito paṭṭhāya pallaṅke attharitvā ariyapuggale nisīdāpeyya, tattha sotāpannānaṃ dasa pantiyo assu, sakadāgāmīnaṃ pañca, anāgāmīnaṃ aḍḍhateyyā, khiṇāsavānaṃ diyaḍḍhā, paccekabuddhānaṃ ekā panti bhaveyya, sammāsambuddho ekakova. Ettakassa janassa dinnadānato sammāsambuddhassa dinnameva mahapphalaṃ. Itaraṃ pana –

‘‘Vihāradānaṃ paṇipāto, sikkhā mettāya bhāvanā;
Khayato sammasantassa, kalaṃ nāgghati soḷasiṃ’’.

Teneva bhagavā parinibbānasamaye ‘‘dhammānudhammappaṭipatti anuttarā pūjā’’ti āha. Sesaṃ sabbattha uttānatthamevāti.

Sīhanādavaggo dutiyo.

3. Sattāvāsavaggo

1. Tiṭhānasuttavaṇṇanā

21. Tatiyassa paṭhame **uttarakurukā**ti uttarakuruvāsino. **Adhiggaṇhantī**ti adhibhavanti, adhikā visiṭṭhā jeṭṭhakā honti. **Amamā**ti nittaṇhā. Aṭṭhakathāyaṃ pana niddukkhāti vuttaṃ. **Apariggahā**ti ‘‘idaṃ mayha’’nti pariggaharahitā. **Niyatāyukā**ti tesañhi nibaddhaṃ āyu vassasahassameva, gatipi nibaddhā, tato cavitvā saggeyeva nibbattanti. **Satimanto**ti devatānañhi ekantasukhitāya sati thirā na hoti, nerayikānaṃ ekantadukkhitāya. Imesaṃ pana vokiṇṇasukhadukkhattā sati thirā hoti. **Idha brahmacariyavāso**ti jambudīpe buddhapaccekabuddhānaṃ uppajjanato aṭṭhaṅgikamaggabrahmacariyavāsopi idheva hoti.

2. Assakhaḷuṅkasuttavaṇṇanā

22. Dutiye **javasampanno**ti padajavena sampanno. **Na vaṇṇasampanno**ti na sarīravaṇṇena sampanno. Purisakhaḷuṅkesu **javasampanno**ti ñāṇajavena sampanno. **Na vaṇṇasampanno**ti na guṇavaṇṇena sampanno. Sesaṃ pāḷinayeneva veditabbaṃ. Yañhettha vattabbaṃ siyā, taṃ tikanipātavaṇṇanāyaṃ vuttameva.

3. Taṇhāmūlakasuttavaṇṇanā

23. Tatiye **taṇhaṃ paṭiccā**ti dve taṇhā esanataṇhā esitataṇhā ca. Yāya taṇhāya ajapathasaṅkupathādīni paṭipajjitvā bhoge esati gavesati, ayaṃ esanataṇhā nāma. Yā tesu esitesu gavesitesu paṭiladdhesu taṇhā, ayaṃ esitataṇhā nāma. Idha pana esanataṇhā daṭṭhabbā. **Pariyesanā**ti rūpādiārammaṇapariyesanā. Sā hi esanataṇhāya sati hoti. **Lābho**ti rūpādiārammaṇapaṭilābho. So hi pariyesanāya sati hoti.

Vinicchayo pana ñāṇataṇhādiṭṭhivitakkavasena catubbidho. Tattha ‘‘sukhavinicchayaṃ jaññā, sukhavinicchayaṃ ñatvā ajjhattaṃ sukhamanuyuñjeyyā’’ti (ma. ni. 3.323) ayaṃ ñāṇavinicchayo. ‘‘Vinicchayāti dve vinicchayā taṇhāvinicchayo ca diṭṭhivinicchayo cā’’ti (mahāni. 102) evaṃ āgatāni aṭṭhasatataṇhāvicaritāni taṇhāvinicchayo. Dvāsaṭṭhi diṭṭhiyo diṭṭhivinicchayo. ‘‘Chando kho, devānaminda, vitakkanidāno’’ti (dī. ni. 2.358) imasmiṃ pana sutte idha vinicchayoti vutto vitakkoyeva āgato. Lābhaṃ labhitvā hi iṭṭhāniṭṭhaṃ sundarāsundaraṃ vitakkeneva vinicchinanti ‘‘ettakaṃ me rūpārammaṇatthāya bhavissati, ettakaṃ saddhārammaṇatthāya, ettakaṃ mayhaṃ bhavissati, ettakaṃ parassa, ettakaṃ paribhuñjissāmi, ettakaṃ nidahissāmī’’ti. Tena vuttaṃ – **lābhaṃ paṭicca vinicchayo**ti.

Chandarāgoti evaṃ akusalavitakkena vitakkite vatthusmiṃ dubbalarāgo ca balavarāgo ca uppajjati. Idañhi idha chandoti dubbalarāgassādhivacanaṃ. **Ajjhosāna**nti ahaṃ mamanti balavasanniṭṭhānaṃ. **Pariggaho**ti taṇhādiṭṭhivasena pariggahakaraṇaṃ. **Macchariya**nti parehi sādhāraṇabhāvassa asahanatā. Tenevassa porāṇā evaṃ vacanatthaṃ vadanti – ‘‘idaṃ acchariyaṃ mayhameva hotu, mā aññassa acchariyaṃ hotūti pavattattā macchariyanti vuccatī’’ti. **Ārakkho**ti dvārapidahanamañjūsāgopanādivasena suṭṭhu rakkhanaṃ. Adhikarotīti **adhikaraṇaṃ,** kāraṇassetaṃ nāmaṃ. **Ārakkhādhikaraṇa**nti bhāvanapuṃsakaṃ, ārakkhāhetūti attho. **Daṇḍādānā**dīsu paranisedhanatthaṃ daṇḍassa ādānaṃ **daṇḍādānaṃ**. Ekato dhārādino satthassa ādānaṃ **satthādānaṃ. Kalaho**ti kāyakalahopi vācākalahopi. Purimo **viggaho,** pacchimo **vivādo** (dī. ni. aṭṭha. 2.103). Tuvaṃtuvanti agāravavasena **tuvaṃtuvaṃvacanaṃ**.

4. Sattāvāsasuttavaṇṇanā

24. Catutthe **sattāvāsā**ti sattānaṃ āvāsā, vasanaṭṭhānānīti attho. Tattha suddhāvāsāpi sattāvāsova, asabbakālikattā pana na gahitā. Suddhāvāsā hi buddhānaṃ khandhāvāraṭṭhānasadisā, asaṅkheyyakappe buddhesu anibbattesu taṃ ṭhānaṃ suññaṃ hoti. Iti asabbakālikattā na gahitā. Sesamettha viññāṇaṭṭhitīsu vuttanayeneva veditabbaṃ.

5. Paññāsuttavaṇṇanā

25. Pañcame **yato**ti yasmiṃ kāle. **Suparicitaṃ hotī**ti suṭṭhu upacitaṃ suvaḍḍhitaṃ hoti. **Kallaṃ vacanāyā**ti yuttaṃ vattuṃ. **Vītarāga**nti vigatarāgaṃ. **Asarāgadhamma**nti na sarajjanasabhāvaṃ. **Anāvattidhamma**nti anāvattanasabhāvaṃ anibbattārahaṃ, appaṭisandhikabhāveneva nirujjhanasabhāvanti attho. Imasmiṃ sutte khīṇāsavova kathito.

6. Silāyūpasuttavaṇṇanā

26. Chaṭṭhe **candikāputto**ti mātu nāmavasena paññāto candikāputtatthero. **Cetasā cittaṃ hotī**ti cittavārapariyāyena cittavārapariyāyo cito vaḍḍhito hoti. **Cetasā cittaṃ suparicita**nti cittavārapariyāyena cittavārapariyāyo uparūpari sucito suvaḍḍhito hoti. **Nevassa cittaṃ pariyādiyantī**ti tāni ārammaṇāni tassa khīṇāsavassa cittuppādaṃ gahetvā khepetvā ṭhātuṃ na sakkonti. **Amissīkata**nti tāni ārammaṇāni anallīnattā tehi amissīkataṃ. **Āneñjappatta**nti aniñjanabhāvaṃ nipphandanabhāvaṃ pattaṃ.

Silāyūpoti silāthambho. **Soḷasakukkuko**ti dīghato soḷasahattho. **Heṭṭhānemaṅgamā**ti āvāṭassa heṭṭhāgatā. **Upari nemassā**ti upari āvāṭassa. **Sunikhātattā**ti ayamusalehi koṭṭetvā koṭṭetvā suṭṭhu nikhātattā. **Evameva kho**ti ettha silāyūpo viya khīṇāsavo daṭṭhabbo, mahāvātā viya chasu dvāresu uppajjanakā kilesā, catūhi disāhi āgantvā vātānaṃ silāyūpaṃ cāletuṃ asamatthabhāvo viya chasu dvāresu uppajjanakakilesānaṃ khīṇāsavassa cittaṃ cāletuṃ asamatthabhāvo veditabbo. Imasmimpi sutte khīṇāsavova kathito.

7-8. Verasuttadvayavaṇṇanā

27-28. Sattame **bhayaṃ veraṃ pasavatī**ti cittutrāsabhayañca puggalaverañca paṭilabhati. **Cetasika**nti cittanissitaṃ. **Dukkha**nti kāyavatthukaṃ. **Domanassa**nti paṭighasampayuttadukkhaṃ. Imasmiṃ sutte sotāpattimaggo kathito. Aṭṭhamaṃ bhikkhusaṅghassa kathitaṃ, imasmiṃ pana sotāpannova kathitoti vuttaṃ.

9. Āghātavatthusuttavaṇṇanā

29. Navame **āghātavatthūnī**ti āghātakāraṇāni. **Āghātaṃ bandhatī**ti kopaṃ bandhati uppādeti.

10-11. Āghātapaṭivinayasuttādivaṇṇanā

30-31. Dasame **āghātapaṭivinayā**ti āghātassa paṭivinayakāraṇāni. **Taṃ kutettha labbhā**ti ‘‘taṃ anatthacaraṇaṃ mā ahosī’’ti etasmiṃ puggale kuto labbhā, kena kāraṇena sakkā laddhuṃ, ‘‘paro nāma parassa attano cittaruciyā anatthaṃ karotī’’ti evaṃ cintetvā āghātaṃ paṭivineti. Atha vā sacāhaṃ kopaṃ kareyyaṃ, taṃ kopakaraṇaṃ ettha puggale kuto labbhā, kena kāraṇena laddhabbanti attho. Kuto lābhātipi pāṭho. Sacāhaṃ ettha kopaṃ kareyyaṃ, tasmiṃ me kopakaraṇe kuto lābhā lābhā, nāma ke siyunti attho. Imasmiñca atthe **ta**nti nipātamattameva hoti. Ekādasame **anupubbanirodhā**ti anupaṭipāṭinirodhā. Sesaṃ sabbattha uttānatthamevāti.

Sattāvāsavaggo tatiyo.

4. Mahāvaggo

1-2. Anupubbavihārasuttādivaṇṇanā

32-33. Catutthassa paṭhame **anupubbavihārā**ti anupaṭipāṭiyā samāpajjitabbavihārā. Dutiye **yattha kāmā nirujjhantī**ti yasmiṃ ṭhāne kāmā vūpasammanti. **Nirodhetvā**ti appaṭivatte katvā. **Nicchātā**ti taṇhādiṭṭhicchātānaṃ abhāvena nicchātā. **Nibbutā**ti attaparitāpanakilesānaṃ abhāvena nibbutā. **Tiṇṇā**ti kāmato tiṇṇā. **Pāraṃgatā**ti kāme pāraṃ gatā. **Tadaṅgenā**ti tena jhānaṅgena. **Ettha kāmā nirujjhantī**ti ettha paṭhamajjhāne kāmā nirujjhanti. **Te cā**ti ye paṭhamajjhānaṃ samāpajjanti, te kāme nirodhetvā nirodhetvā viharanti nāma. **Pañjaliko**ti paggahitaañjaliko hutvā. **Payirupāseyyā**ti upaṭṭhāpeyya. Iminā upāyena sabbattha attho veditabbo.

3. Nibbānasukhasuttavaṇṇanā

34. Tatiye **udāyī**ti lāḷudāyitthero. **Etadeva khvetthā**ti etadeva kho ettha. **Kāmasahagatā**ti kāmanissitā. **Samudācarantī**ti manodvāre sañcaranti. **Ābādhāyā**ti ābādhanāya pīḷanāya. **Pariyāyenā**ti kāraṇena. Evaṃ sabbavāresu attho veditabbo. Imasmiṃ sutte avedayitasukhaṃ nāma kathitaṃ.

4. Gāvīupamāsuttavaṇṇanā

35. Catutthe **pabbateyyā**ti pabbatacārinī. **Na suppatiṭṭhitaṃ patiṭṭhāpetvā**ti yathā suppatiṭṭhitā hoti, evaṃ na patiṭṭhāpetvā. **Taṃ nimitta**nti taṃ paṭhamajjhānasaṅkhātaṃ nimittaṃ. **Na svādhiṭṭhitaṃ adhiṭṭhātī**ti yathā suṭṭhu adhiṭṭhitaṃ hoti, na evaṃ adhiṭṭhāti. **Anabhihiṃsamāno**ti apothento aviheṭhento. **Mudu cittaṃ hoti kammañña**nti yathā vipassanācittaṃ lokuttaramaggakkhaṇe mudu kammakkhamaṃ kammayoggaṃ hoti, evamassa abhiññāpādakaṃ catutthajjhānacittaṃ mudu hoti kammaññaṃ. **Appamāṇo samādhī**ti catubrahmavihārasamādhipi maggaphalasamādhipi appamāṇo samādhi nāma, idha pana ‘‘appamāṇaṃ appamāṇārammaṇa’’nti iminā pariyāyena suppaguṇasamādhi appamāṇasamādhīti daṭṭhabbo. **So appamāṇena samādhinā subhāvitenā**ti imasmiṃ ṭhāne ayaṃ bhikkhu vipassanaṃ vaḍḍhetvā arahattaṃ patto. Idāni khīṇāsavassa abhiññāpaṭipāṭiṃ dassento **yassa yassa cā**tiādimāha.

5. Jhānasuttavaṇṇanā

36. Pañcame **āsavānaṃ khaya**nti arahattaṃ. **Yadeva tattha hoti rūpagata**nti tasmiṃ paṭhamajjhānakkhaṇe vatthuvasena vā cittasamuṭṭhānikādivasena vā yaṃ rūpaṃ nāma pavattati. **Vedanāgatā**dīni sampayuttavedanādīnaṃ vasena veditabbāni. **Te dhamme**ti te rūpādayo pañcakkhandhadhamme. **Aniccato**tiādīsu hutvā abhāvākārena **aniccato,** paṭipīḷanākārena **dukkhato,** rujjanākārena **rogato,** antodussanaṭṭhena **gaṇḍato,** anupaviṭṭhaṭṭhena anukantanaṭṭhena ca **sallato,** dukkhaṭṭhena **aghato,** ābādhanaṭṭhena **ābādhato,** asakaṭṭhena **parato,** palujjanaṭṭhena **palokato,** assāmikaṭṭhena **suññato,** avasavattanaṭṭhena **anattato**. **Samanupassatī**ti balavavipassanāpaññāya passati.

Tehi dhammehīti tehi pañcakkhandhadhammehi. **Paṭivāpetī**ti nibbānavasena nivatteti. **Amatāya dhātuyā**ti nibbānadhātuyā. **Cittaṃ upasaṃharatī**ti ñāṇena ānisaṃsaṃ disvā otāreti. **Santa**nti paccanīkasantatāya santaṃ. **Paṇīta**nti atappakaṃ. **So tattha ṭhito āsavānaṃ khayaṃ pāpuṇātī**ti so tasmiṃ paṭhamajjhāne ṭhito taṃ balavavipassanaṃ vaḍḍhetvā arahattaṃ pāpuṇāti. Aparo nayo – **so tehi dhammehī**ti yasmā aniccatotiādīsu aniccato palokatoti dvīhi padehi aniccalakkhaṇaṃ kathitaṃ, dukkhatotiādīhi chahi dukkhalakkhaṇaṃ, parato, suññato, anattatoti tīhi anattalakkhaṇaṃ. Tasmā so tehi evaṃ tilakkhaṇaṃ āropetvā diṭṭhehi antosamāpattiyaṃ pañcakkhandhadhammehi. **Cittaṃ paṭivāpetī**ti cittaṃ paṭisaṃharati moceti apaneti. **Upasaṃharatī**ti vipassanācittaṃ tāva savanavasena thutivasena pariyattivasena paññattivasena ca santaṃ nibbānanti evaṃ asaṅkhatāya amatāya dhātuyā upasaṃharati. Maggacittaṃ nibbānaṃ ārammaṇakaraṇavaseneva ‘‘etaṃ santaṃ etaṃ paṇīta’’nti na evaṃ vadati. Iminā panākārena taṃ paṭivijjhanto tattha cittaṃ upasaṃharatīti attho.

So tattha ṭhitoti tassā tilakkhaṇārammaṇāya vipassanāya ṭhito. **Āsavānaṃ khayaṃ pāpuṇātī**ti anukkamena cattāro magge bhāvetvā arahattaṃ pāpuṇāti. **Teneva dhammarāgenā**ti samathavipassanādhamme chandarāgena. **Dhammanandiyā**ti tasseva vevacanaṃ. Samathavipassanāsu hi sabbaso chandarāgaṃ pariyādātuṃ sakkonto arahattaṃ pāpuṇāti, asakkonto anāgāmī hoti.

Tiṇapurisarūpake vāti tiṇapotthakarūpe vā. Dūre kaṇḍe pātetīti **dūrepātī**. Avirādhitaṃ vijjhatīti **akkhaṇavedhī. Yadeva tattha hoti vedanāgata**nti idha rūpaṃ na gahitaṃ. Kasmā? Samatikkantattā. Ayañhi heṭṭhā rūpāvacarajjhānaṃ samāpajjitvā rūpaṃ atikkamitvā arūpāvacarasamāpattiṃ samāpannoti samathavasenāpi anena rūpaṃ samatikkantaṃ, heṭṭhā rūpaṃ sammasitvā taṃ atikkamma idāni arūpaṃ sammasatīti vipassanāvasenāpi anena rūpaṃ atikkantaṃ. Āruppe pana sabbasopi rūpaṃ natthīti taṃ sandhāyapi rūpaṃ na gahitaṃ. Atha nevasaññānāsaññāyatanaṃ kasmā na gahitanti? Sukhumattā. Tasmiñhi cattāropi arūpakkhandhā sukhumā na sammasanūpagā. Tenevāha – ‘‘iti kho, bhikkhave, yāvatā saññāsamāpatti tāvatā aññāpaṭivedho’’ti. Idaṃ vuttaṃ hoti – yāvatā sacittakasamāpatti nāma atthi, tāvatā oḷārike dhamme sammasato aññāpaṭivedho hoti, arahattaṃ sampajjati. Nevasaññānāsaññāyatanaṃ pana sukhumattā saññāsamāpattīti na vuccati. **Jhāyīhete**ti jhāyīhi jhānābhiratehi etāni. **Vuṭṭhahitvā**ti tato samāpattito vuṭṭhāya. **Samakkhātabbānī**ti sammā akkhātabbāni, ‘‘santāni paṇītānī’’ti evaṃ kevalaṃ ācikkhitabbāni thometabbāni vaṇṇetabbānīti.

6. Ānandasuttavaṇṇanā

37. Chaṭṭhe **sambādhe**ti pañcakāmaguṇasambādhe. **Okāsādhigamo**ti okāsassa adhigamo. **Sattānaṃ visuddhiyā**ti sattānaṃ visuddhiṃ pāpanatthāya. **Samatikkamāyā**ti samatikkamanatthāya. **Atthaṅgamāyā**ti atthaṃ gamanatthāya. **Ñāyassa adhigamāyā**ti sahavipassanakassa maggassa adhigamanatthāya. **Nibbānassa sacchikiriyāyā**ti apaccayanibbānassa paccakkhakaraṇatthāya. **Tadeva nāma cakkhuṃ bhavissatī**ti taññeva pasādacakkhu asambhinnaṃ bhavissati. **Te rūpā**ti tadeva rūpārammaṇaṃ āpāthaṃ āgamissati. **Tañcāyatanaṃ no paṭisaṃvedissatī**ti tañca rūpāyatanaṃ na jānissati. Sesesupi eseva nayo.

Udāyīti kāḷudāyitthero. **Saññīmeva nu kho**ti sacittakoyeva nu kho. Makāro padasandhimattaṃ. **Kiṃsaññī**ti katarasaññāya saññī hutvā. **Sabbaso rūpasaññāna**nti idaṃ kasmā gaṇhi, kiṃ paṭhamajjhānādisamaṅgino rūpādipaṭisaṃvedanā hotīti? Na hoti, yāva pana kasiṇarūpaṃ ārammaṇaṃ hoti, tāva rūpaṃ samatikkantaṃ nāma na hoti. Asamatikkantattā paccayo bhavituṃ sakkhissati. Samatikkantattā pana taṃ natthi nāma hoti, natthitāya paccayo bhavituṃ na sakkotīti dassetuṃ idameva gaṇhi.

Jaṭilavāsikāti jaṭilanagaravāsinī. **Na cābhinato**tiādīsu rāgavasena na **abhinato,** dosavasena na **apanato**. Sasaṅkhārena sappayogena kilese niggaṇhitvā vāretvā ṭhito, kilesānaṃ pana chinnante uppannoti **na sasaṅkhāraniggayhavāritagato. Vimuttattā ṭhito**ti kilesehi vimuttattāyeva ṭhito. **Ṭhitattā santusito**ti ṭhitattāyeva santuṭṭho nāma jāto. **Santusitattā no paritassatī**ti santuṭṭhattāyeva paritāsaṃ nāpajjati. **Ayaṃ, bhante ānanda, samādhi kiṃ phalo**ti iminā ayaṃ therī tālaphalaññeva gahetvā ‘‘idaṃ phalaṃ kiṃ phalaṃ nāmā’’ti pucchamānā viya arahattaphalasamādhiṃ gahetvā ‘‘ayaṃ, bhante ānanda, samādhi kiṃ phalo vutto bhagavatā’’ti pucchati. **Aññāphalo vutto**ti aññā vuccati arahattaṃ, arahattaphalasamādhi nāmeso vutto bhagavatāti attho. **Evaṃsaññīpī**ti imāya arahattaphalasaññāya saññīpi tadāyatanaṃ no paṭisaṃvedetīti evaṃ imasmiṃ sutte arahattaphalasamādhi kathitoti.

7. Lokāyatikasuttavaṇṇanā

38. Sattame **lokāyatikā**ti lokāyatavādakā. **Satata**nti sadā. **Samita**nti nirantaraṃ. **Tiṭṭhateta**nti tiṭṭhatu etaṃ, mā etaṃ paṭṭhapetha, ko vo etena attho. **Dhammaṃ vo brāhmaṇā desessāmī**ti ahaṃ vo catusaccadhammaṃ desessāmi.

Daḷhadhammoti daḷhadhanuṃ gahetvā ṭhito. **Dhanuggaho**ti issāso. Daḷhadhanu nāma dvisahassathāmaṃ vuccati. Dvisahassathāmaṃ nāma yassa āropitassa jiyābaddho lohasīsādīnaṃ bhāro daṇḍe gahetvā yāva kaṇḍappamāṇā ukkhittassa pathavito muccati. **Sikkhito**ti dasa dvādasa vassāni ācariyakule uggahitasippo. **Katahattho**ti eko sippameva uggaṇhāti, katahattho na hoti ayaṃ pana katahattho ciṇṇavasibhāvo. **Katūpāsano**ti rājakulādīsu dassitasippo. **Lahukena asanenā**ti anto susiraṃ katvā tūlādīhi pūretvā katalakkhaparikammena sallahukakaṇḍena. Evaṃ katañhi ekausabhagāmī dve usabhānipi gacchati…pe… aṭṭhusabhagāmī soḷasa usabhānipi gacchati. **Appakasirenā**ti niddukkhena. **Atipāteyyā**ti atikkameyya. Idaṃ vuttaṃ hoti – yathā so dhanuggaho taṃ vidatthicaturaṅgulaṃ chāyaṃ sīghameva atikkāmeti, evaṃ sakalacakkavāḷaṃ sīghaṃ sīghaṃ atikkamanasamatthena javena samannāgato. **Sandhāvanikāyā**ti padasā dhāvanena. **Evamāhaṃsū**ti evaṃ vadanti.

8. Devāsurasaṅgāmasuttavaṇṇanā

39. Aṭṭhame **samupabyūḷho ahosī**ti paccupaṭṭhito ahosi. **Saṅgāmeyyāmā**ti saṅgāmaṃ kareyyāma yujjheyyāma. **Apayiṃsuyevā**ti palāyiṃsuyeva. **Uttarenābhimukhā**ti uttarāmukhā hutvā. **Abhiyante vā**ti anubandhantiyeva. **Bhīruttānagatenā**ti bhīruttānaṃ bhayanivāraṇaṃ patiṭṭhānaṃ gatena. **Akaraṇīyā**ti yuddhena kiñci akattabbā. Kasmā pana nesaṃ saṅgāmo hotīti? Asurā hi pubbe tāvatiṃsavāsino, te cittapāṭaliyā pupphanakāle dibbapāricchattakapupphaṃ anussaranti. Tato uppannakodhā ‘‘gaṇhatha deve’’ti sammukhasammukhaṭṭhāneneva sineruṃ abhiruhanti, devāpi nikkhamanti. Tesaṃ gopālakadārakānaṃ aññamaññaṃ daṇḍakehi paharaṇasadisaṃ yuddhaṃ hoti. Sakko devarājā heṭṭhā pañcasu ṭhānesu ārakkhaṃ ṭhapetvā upari devapuraṃ parivāretvā attasadisā vajirahatthā paṭimā ṭhapāpesi. Asurā heṭṭhā pañca ṭhānāni paṭibāhitvā abhiruḷhā indapaṭimāyo disvā nivattitvā asurapurameva gacchanti.

Dakkhiṇenābhimukhāti dakkhiṇāmukhā hutvā. **Apadaṃ vadhitvā**ti nippadaṃ niravasesaṃ vadhitvā. **Adassanaṃ gato**ti māropi vaṭṭapādakaṃ katvā rūpāvacaracatutthajjhānaṃ samāpannassa cittaṃ jānāti, tadeva vipassanāpādakaṃ katvā samāpannassa cittaṃ jānāti. Arūpāvacarasamāpatti pana vaṭṭapādā vā hotu vipassanāpādā vā, taṃ samāpannassa māro cittaṃ na jānāti. Tena vuttaṃ – ‘‘adassanaṃ gato pāpimato’’ti.

9. Nāgasuttavaṇṇanā

40. Navame **āraññakassā**ti araññavāsino. **Gocarapasutassā**ti gocaraggahaṇatthāya gacchantassa. **Hatthikalabhā**ti mahantā mahantā nāgā. **Hatthicchāpā**ti taruṇapotakā. **Obhaggobhagga**nti nāmetvā nāmetvā ṭhapitaṃ. **Ogāhaṃ otiṇṇassā**ti ogāhitabbattā ogāhanti laddhanāmaṃ udakatitthaṃ otiṇṇassa. **Ogāhā uttiṇṇassā**ti udakatitthato uttiṇṇassa. **Vūpakaṭṭho**ti vūpakaṭṭho hutvā. Idāni yasmā dasabalassa hatthināgena kiccaṃ natthi, sāsane pana taṃsarikkhakaṃ puggalaṃ dassetuṃ idamāhaṭaṃ, tasmā taṃ puggalaṃ dassento **evameva kho**tiādimāha.

10. Tapussasuttavaṇṇanā

41. Dasame **mallesū**ti mallaraṭṭhe. **Idheva tāva tvaṃ, ānanda, hotī**ti idha bhagavā ‘‘tapussagahapatino idha ṭhitena ānandena saddhiṃ kathāsallāpo bhavissati, tatonidānaṃ ahaṃ mahantaṃ dhammapariyāyaṃ desessāmī’’ti ñatvā āha. **Upasaṅkamī**ti so kira bhuttapātarāso ‘‘dasabalassa upaṭṭhānaṃ gamissāmī’’ti nikkhamanto dūratova theraṃ disvā yenāyasmā ānando tenupasaṅkami. **Papāto viya khāyati, yadidaṃ nekkhamma**nti yamidaṃ pabbajjāsaṅkhātaṃ nekkhammaṃ, taṃ amhākaṃ mahāpapāto viya ogāhitvā upaṭṭhāti. **Nekkhamme cittaṃ pakkhandatī**ti pabbajjāya cittaṃ ārammaṇavasena pakkhandati, tadeva ārammaṇaṃ katvā **pasīdati,** tadeva **patiṭṭhāti,** paccanīkadhammehi ca **vimuccati. ‘Etaṃ santa’nti passato**ti etaṃ nekkhammaṃ santaṃ vigatadarathapariḷāhanti evaṃ passantānaṃ bhikkhūnaṃ. **Bahunā janena visabhāgo**ti tayidaṃ bahunā mahājanena saddhiṃ bhikkhūnaṃ visabhāgaṃ, asadisanti attho.

Kathāpābhatanti kathāmūlaṃ. **Tassa mayhaṃ, ānanda, nekkhamme cittaṃ na pakkhandatī**ti tassa evaṃ vitakkentassāpi mayhaṃ pabbajjāya cittaṃ na otarati. **‘‘Etaṃ santa’’nti passato**ti ‘‘sādhu nekkhamma’’nti parivitakkanavasena ‘‘etaṃ nekkhammaṃ santa’’nti passantassapi. **Anāsevito**ti na āsevito na phassito na sacchikato. **Adhigammā**ti adhigantvā patvā sacchikatvā. **Tamāseveyya**nti taṃ ānisaṃsaṃ seveyyaṃ bhajeyyaṃ. **Yaṃ me**ti yena kāraṇena mayhaṃ. **Adhigammā**ti adhigantvā. **Svāssa me hoti ābādho**ti so mayhaṃ ābādhanaṭṭhena ābādho hoti. **Avitakke cittaṃ na pakkhandatī**ti avitakkavicāre dutiyajjhāne ārammaṇavasena cittaṃ na pakkhandati. **Vitakkesū**ti vitakkavicāresu. Sesaṃ sabbattha uttānatthamevāti.

Mahāvaggo catuttho.

5. Sāmaññavaggo

1. Sambādhasuttavaṇṇanā

42. Pañcamassa paṭhame **udāyī**ti kāḷudāyitthero. **Avidvā**ti aññāsi. **Bhūrimedhaso**ti mahāpañño. **Yo jhānamabujjhī**ti yo jhānaṃ abujjhi. **Paṭilīnanisabho**ti ekībhāvavasena paṭilīno ceva uttamaṭṭhena ca nisabho. **Munī**ti buddhamuni. **Pariyāyenā**ti ekena kāraṇena. Kāmasambādhassa hi abhāvamatteneva paṭhamajjhānaṃ okāsādhigamo nāma, na sabbathā sabbaṃ. **Tatrāpatthi sambādho**ti tasmimpi paṭhamajjhāne sambādho paṭipīḷanaṃ atthiyeva. Tatrāpitthītipi pāṭho. **Kiñca tattha sambādho**ti tasmiṃ pana jhāne kiṃ sambādho nāma. **Ayamettha sambādho**ti ayaṃ vitakkavicārānaṃ aniruddhabhāvo sambādho sampīḷā nāma. Iminā upāyena sabbavāresu attho veditabbo. **Nippariyāyenā**ti na ekena kāraṇena, atha kho āsavakkhayo nāma sabbasambādhānaṃ pahīnattā sabbena sabbaṃ okāsādhigamo nāmāti.

2. Kāyasakkhisuttavaṇṇanā

43. Dutiye **yathā yathā ca tadāyatana**nti yena yena kāraṇena yena yenākārena taṃ paṭhamajjhānasaṅkhātaṃ āyatanaṃ hoti. **Tathā tathā naṃ kāyena phusitvā viharatī**ti tena tena kāraṇena tena tenākārena taṃ samāpattiṃ sahajātanāmakāyena phusitvā viharati, samāpajjatīti attho. **Kāyasakkhi vutto bhagavatā pariyāyenā**ti yasmā tena nāmākāyena paṭhamajjhānaṃ sacchikataṃ, tasmā iminā pariyāyena kāyasakkhi vutto. **Nippariyāyenā**ti yattakaṃ kāyena sacchikātabbaṃ, sabbassa katattā ayaṃ nippariyāyena kāyasakkhi nāma.

3. Paññāvimuttasuttavaṇṇanā

44. Tatiye **paññāya ca naṃ pajānātī**ti taṃ paṭhamajjhānavipassanāpaññāya jānāti. Idhāpi pariyāyanippariyāyā purimanayeneva veditabbā. Yathā ca idha, evaṃ ito paresupi.

4. Ubhatobhāgavimuttasuttavaṇṇanā

45. Catutthaṃ ubhayena veditabbaṃ. Ettha ca **ubhatobhāgavimutto**ti ubhatobhāgehi samathavipassanānaṃ paccanīkakilesehi vimutto. Pariyosāne pana samāpattiyā rūpakāyato, ariyamaggena nāmakāyato vimuttoyeva ubhatobhāgavimuttoti veditabbo.

5-10. Sandiṭṭhikadhammasuttādivaṇṇanā

46-51. Pañcamādīsu **sandiṭṭhiko**ti sayaṃ passitabbako. **Nibbāna**nti kilesanibbānaṃ. **Parinibbāna**nti tasseva vevacanaṃ. **Tadaṅganibbāna**nti paṭhamajjhānādinā tena tena aṅgena nibbānaṃ. **Diṭṭhadhammanibbāna**nti ismiṃyeva attabhāve nibbānaṃ. Sesaṃ sabbattha uttānatthamevāti.

Sāmaññavaggo pañcamo.

Paṭhamapaṇṇāsakaṃ niṭṭhitaṃ.

2. Dutiyapaṇṇāsakavaṇṇanā

52. Ito paresu **khema**nti nirupaddavaṃ. **Khemappatto**ti khemabhāvaṃ patto. **Sikkhādubbalyānī**ti sikkhāya dubbalabhāvakaraṇāni. Sesaṃ sabbattha uttānatthamevāti.

Manorathapūraṇiyā aṅguttaranikāya-aṭṭhakathāya

Navakanipātassa saṃvaṇṇanā niṭṭhitā.

Namo tassa bhagavato arahato sammāsambuddhassa

Aṅguttaranikāye

Dasakanipāta-aṭṭhakathā

1. Paṭhamapaṇṇāsakaṃ

1. Ānisaṃsavaggo

1. Kimatthiyasuttavaṇṇanā

1. Dasakanipātassa paṭhame **kusalāni sīlānī**ti anavajjasīlāni. Amaṅkubhāvassa avippaṭisārassa atthāya saṃvattantīti **avippaṭisāratthāni**. So nesaṃ ānisaṃsoti **avippaṭisārānisaṃsāni. Yathābhūtañāṇadassanattho**tiādīsu **yathābhūtañāṇadassanaṃ** nāma taruṇavipassanā, **nibbidā** nāma balavavipassanā, **virāgo** nāma maggo, **vimutti** nāma arahattaphalaṃ, **ñāṇadassanaṃ** nāma paccavekkhaṇañāṇaṃ. **Aggāya parentī**ti arahattatthāya gacchanti.

2. Cetanākaraṇīyasuttavaṇṇanā

2. Dutiye **na cetanāya karaṇīya**nti na cetetvā kappetvā pakappetvā kātabbaṃ. **Dhammatā esā**ti dhammasabhāvo eso kāraṇaniyamo ayaṃ. **Abhisandentī**ti pavattenti. **Paripūrentī**ti paripuṇṇaṃ karonti. **Apārā pāraṃ gamanāyā**ti orimatīrabhūtā tebhūmakavaṭṭā nibbānapāraṃ gamanatthāya.

3-5. Upanisasuttattayavaṇṇanā

3-5. Tatiye **hatūpaniso**ti hatakāraṇo. Catutthapañcamesu dvīhi therehi kathitabhāvova viseso.

6. Samādhisuttavaṇṇanā

6. Chaṭṭhe **neva pathaviyaṃ pathavīsaññī assā**ti pathaviṃ ārammaṇaṃ katvā pathavīti evaṃ uppannāya saññāya saññī na bhaveyya. **Āpā**dīsupi eseva nayo. **Na idhaloke**ti idhaloke uppajjanakacatukkapañcakajjhānasaññāya na saññī bhaveyya. **Na paraloke**ti paraloke uppajjanakacatukkapañcakajjhānasaññāya na saññī bhaveyya. **Saññī ca pana assā**ti atha ca panassa samāpatti savitakkasamāpattiyeva assāti vuccati. **Etaṃ santaṃ etaṃ paṇīta**nti santaṃ santanti appetvā nisinnassa divasampi cittuppādo ‘‘santaṃ santa’’nteva pavattati, paṇītaṃ paṇītanti appetvā nisinnassa divasampi cittuppādo ‘‘paṇītaṃ paṇīta’’nteva pavattati. **Yadidaṃ sabbasaṅkhārasamatho**ti nibbānaṃ nibbānanti appetvā nisinnassa divasampi cittuppādo ‘‘nibbānaṃ nibbāna’’nteva pavattatīti sabbampetaṃ phalasamāpattisamādhiṃ sandhāya vuttaṃ.

7. Sāriputtasuttavaṇṇanā

7. Sattame **saññī ca panāhaṃ, āvuso, tasmiṃ samaye ahosi**nti, āvuso, tasmiṃ samaye ahaṃ ‘‘bhavanirodho nibbāna’’nti imāya phalasamāpattisaññāya saññī ahosiṃ. Sacittakā me sā samāpatti ahosīti paccavekkhaṇā kathitā.

8. Jhānasuttavaṇṇanā

8. Aṭṭhame **samantapāsādiko**ti pasādāvahānaṃyeva kāyakammādīnaṃ sabbhāvato samanto pāsādiko. **Sabbākāraparipūro**ti sabbehi kāraṇehi paripuṇṇo.

9. Santavimokkhasuttavaṇṇanā

9. Navame **santā**ti ārammaṇasantatāyapi aṅgasantatāyapi santā. **Vimokkhā**ti paccanīkadhammehi vimuttattā ārammaṇe ca nirāsaṅkabhāvena suṭṭhu muttattā evaṃladdhanāmā. **Atikkamma rūpe**ti rūpajjhānāni atikkamitvā pavattā. Sesaṃ sabbattha uttānatthamevāti.

Ānisaṃsavaggo paṭhamo.

2. Nāthavaggo

1. Senāsanasuttavaṇṇanā

11. Dutiyassa paṭhame **pañcaṅgasamannāgato**ti pañcahi guṇaṅgehi samannāgato. **Nātidūraṃ hoti naccāsanna**nti yañhi atidūre hoti, piṇḍāya caritvā tattha gacchantassa kāyacittadarathā hoti, tato anuppannaṃ vā samādhiṃ uppādetuṃ uppannaṃ vā thiraṃ kātuṃ na sakkoti. Accāsannaṃ bahujanākiṇṇaṃ hoti. Cattālīsausabhamatte pana padese vasataṃ dūrāsannadosavimuttañca gamanāgamanasampannaṃ nāma hoti. **Divāappākiṇṇa**nti divasabhāge mahājanena anākiṇṇaṃ.

2. Pañcaṅgasuttavaṇṇanā

12. Dutiye **kevalī**ti kevalehi sakalehi guṇehi samannāgato. **Vusitavā**ti vutthabrahmacariyavāso. **Asekhenā**ti asekhadhammapariyāpannena lokuttarena. **Sīlakkhandhenā**ti sīlarāsinā. **Vimuttikkhandhenā**ti ettha ṭhapetvā sīlādayo tayo sesā phaladhammā vimutti nāma, vimuttiñāṇadassanaṃ paccavekkhaṇañāṇaṃ, taṃ lokiyameva.

3-4. Saṃyojanasuttādivaṇṇanā

13-14. Tatiye **orambhāgiyānī**ti heṭṭhābhāgiyāni. **Uddhambhāgiyānī**ti uparibhāgiyāni. Imasmiṃ sutte vaṭṭameva kathitaṃ. Catutthe **khilavinibandhā** pañcakanipāte vitthāritāyeva. **Ārohapariṇāhenā**ti dīghaputhulantena.

5. Appamādasuttavaṇṇanā

15. Pañcame **evameva kho**ti yathā sabbasattānaṃ sammāsambuddho aggo, evaṃ sabbesaṃ kusaladhammānaṃ kārāpakaappamādo aggoti daṭṭhabbo. Nanu cesa lokiyova, kusaladhammā pana lokuttarāpi. Ayañca kāmāvacarova, kusaladhammā pana catubhūmakā. Kathamesa tesaṃ aggoti? Paṭilābhakattena. Appamādena hi te paṭilabhanti, tasmā so tesaṃ aggo. Teneva vuttaṃ – **sabbe te appamādamūlakā**ti.

Jaṅgalānanti pathavitalacārīnaṃ. **Pāṇāna**nti sapādakapāṇānaṃ. **Padajātānī**ti padāni. **Samodhānaṃ gacchantī**ti odhānaṃ pakkhepaṃ gacchanti. **Aggamakkhāyatī**ti seṭṭhamakkhāyati. **Yadidaṃ mahantattenā**ti mahantabhāvena aggamakkhāyati, na guṇaggenāti attho. **Vassika**nti sumanapupphaṃ. Idaṃ kira suttaṃ sutvā bhātiyamahārājā vīmaṃsitukāmatāya ekasmiṃ gabbhe catujātigandhehi paribhaṇḍaṃ katvā sugandhapupphāni āharāpetvā ekassa samuggassa majjhe sumanapupphamuṭṭhiṃ ṭhapetvā sesāni tassa samantato muṭṭhiṃ katvā ṭhapetvā dvāraṃ pidhāya bahi nikkhanto. Athassa muhuttaṃ bahi vītināmetvā dvāraṃ vivaritvā pavisantassa sabbapaṭhamaṃ sumanapupphagandho ghānaṃ pahari. So mahātalasmiṃyeva mahācetiyābhimukho nipajjitvā ‘‘vassikaṃ tesaṃ agganti kathentena sukathitaṃ sammāsambuddhenā’’ti cetiyaṃ vandi. **Khuddarājāno**ti khuddakarājāno. Kūṭarājānotipi pāṭho.

6. Āhuneyyasuttavaṇṇanā

16. Chaṭṭhe **gotrabhū**ti sikhāpattavipassanābhūtena nibbānārammaṇena gotrabhuñāṇena samannāgato.

7. Paṭhamanāthasuttavaṇṇanā

17. Sattame **sanāthā**ti sañātakā bahuñātivaggā hutvā viharatha. Nāthaṃ karontīti **nāthakaraṇā,** attano sanāthabhāvakarā patiṭṭhākarāti attho. **Kalyāṇamitto**tiādīsu sīlādiguṇasampannā kalyāṇā mittā assāti **kalyāṇamitto**. Tevassa ṭhānanisajjādīsu saha ayanato sahāyāti **kalyāṇasahāyo**. Cittena ceva kāyena ca kalyāṇamittesuyeva sampavaṅko oṇatoti **kalyāṇasampavaṅko. Suvaco hotī**ti sukhena vattabbo hoti, sukhena anusāsitabbo. **Khamo**ti gāḷhena pharusena kakkhaḷena vutto khamati na kuppati. **Padakkhiṇaggāhī anusāsani**nti yathā ekacco ovadiyamāno vāmato gaṇhāti, paṭippharati vā, assuṇanto vā gacchati, evaṃ akatvā ‘‘ovadatha, bhante, anusāsatha, tumhesu anovadantesu ko añño ovadissatī’’ti padakkhiṇaṃ gaṇhāti.

Uccāvacānīti uccanīcāni. **Kiṃkaraṇīyānī**ti ‘‘kiṃ karomī’’ti evaṃ vatvā kattabbakammāni. Tattha uccakammaṃ nāma cīvarassa karaṇaṃ rajanaṃ, cetiye sudhākammaṃ, uposathāgāracetiyagharabodhigharesu kattabbakammanti evamādi. Avacakammaṃ nāma pādadhovanamakkhanādikhuddakakammaṃ. **Tatrūpāyāyā**ti tatrupagamaniyāya. **Alaṃ kātu**nti kātuṃ samattho hoti. **Alaṃ saṃvidhātu**nti vicāretuṃ samattho hoti.

Dhamme assa kāmo sinehoti **dhammakāmo,** tepiṭakaṃ buddhavacanaṃ piyāyatīti attho. **Piyasamudāhāro**ti parasmiṃ kathente sakkaccaṃ suṇāti, sayañca paresaṃ desetukāmo hotīti attho. **Abhidhamme abhivinaye**ti ettha dhammo abhidhammo, vinayo abhivinayoti catukkaṃ veditabbaṃ. Tattha **dhammo**ti suttantapiṭakaṃ. **Abhidhammo**ti satta pakaraṇāni. **Vinayo**ti ubhatovibhaṅgo. **Abhivinayo**ti khandhakaparivārā. Atha vā suttantapiṭakampi abhidhammapiṭakampi dhammo eva, maggaphalāni abhidhammo. Sakalavinayapiṭakaṃ vinayo, kilesavūpasamakaraṇaṃ abhivinayo. Iti sabbasmimpi ettha dhamme ca abhidhamme ca vinaye ca abhivinaye ca uḷārapāmojjo hotīti attho. **Kusalesu dhammesū**ti kāraṇatthe bhummaṃ, cātubhūmakakusaladhammakāraṇā tesaṃ adhigamatthāya anikkhittadhuro hotīti attho.

8. Dutiyanāthasuttavaṇṇanā

18. Aṭṭhame **therānukampitassā**ti therehi ovādānusāsanidānasamussāhitāya hitapharaṇāya anukampitassa.

9. Paṭhamaariyāvāsasuttavaṇṇanā

19. Navame **ariyavāsā**ti ariyānaṃ āvāso, te āvasiṃsu āvasanti āvasissantīti ariyāvāsā. **Yadariyā**ti ye vāse ariyā.

10. Dutiyaariyāvāsasuttavaṇṇanā

20. Dasamaṃ yasmā kururaṭṭhavāsino bhikkhū gambhīrapaññākārakā yuttappayuttā, tasmā yathā tesaṃ dīghanikāyādīsu mahānidānādīni kathitāni, evamidampi gambhīraṃ sukhumaṃ tilakkhaṇāhataṃ suttaṃ tattheva avoca. Tattha **pañcaṅgavippahīno**ti pañcahi aṅgehi vippayutto hutvā khīṇāsavo avasi vasati vasissati. Tasmā ayaṃ pañcaṅgavippahīnatā ariyāvāsoti vutto. Esa nayo sabbattha. **Evaṃ kho, bhikkhave, bhikkhu chaḷaṅgasamannāgato hotī**ti chaḷaṅgupekkhāya samannāgato hoti. Chaḷaṅgupekkhā dhammā nāma keti? Ñāṇādayo. ‘‘Ñāṇa’’nti vutte kiriyato cattāri ñāṇasampayuttacittāni labbhanti, ‘‘satatavihāro’’ti vutte aṭṭha mahācittāni, ‘‘rajjanadussanaṃ natthī’’ti vutte dasa cittāni labbhanti. Somanassaṃ āsevanavasena labbhati. **Satārakkhena cetasā**ti khīṇāsavassa hi tīsu dvāresu sabbakāle sati ārakkhakiccaṃ sādheti. Tenevassa carato ca tiṭṭhato ca suttassa ca jāgarassa ca satataṃ samitaṃ ñāṇadassanaṃ paccupaṭṭhitaṃ hotīti vuccati.

Puthusamaṇabrāhmaṇānanti bahūnaṃ samaṇabrāhmaṇānaṃ. Ettha **samaṇā**ti pabbajjūpagatā, **brāhmaṇā**ti bhovādino. **Puthupaccekasaccānī**ti bahūni pāṭekkasaccāni. ‘‘Idameva dassanaṃ saccaṃ, idameva sacca’’nti evaṃ pāṭiyekkaṃ gahitāni bahūni saccānīti attho. **Nuṇṇānī**ti nīhaṭāni. **Panuṇṇānī**ti suṭṭhu nīhaṭāni. **Cattānī**ti vissaṭṭhāni. **Vantānī**ti vamitāni. **Muttānī**ti chinnabandhanāni katāni. **Pahīnānī**ti pajahitāni. **Paṭinissaṭṭhānī**ti yathā na puna cittaṃ ārohanti, evaṃ paṭinissajjitāni. Sabbāneva tāni gahitaggahaṇassa vissaṭṭhabhāvavevacanāni.

Samavayasaṭṭhesanoti ettha **avayā**ti anūnā, **saṭṭhā**ti vissaṭṭhā. Sammā avayā saṭṭhā esanā assāti samavayasaṭṭhesano, suṭṭhuvissaṭṭhasabbaesanoti attho. **Rāgā cittaṃ vimutta**ntiādīhi maggassa kiccanipphatti kathitā. **Rāgo me pahīno**tiādīhi paccavekkhaṇaphalaṃ kathitaṃ. Sesaṃ sabbattha uttānatthamevāti.

Nāthavaggo dutiyo.

3. Mahāvaggo

1. Sīhanādasuttavaṇṇanā

21. Tatiyassa paṭhame **visamagate**ti visamaṭṭhānesu gocaresu gate. **Saṅghātaṃ āpādesi**nti ghātaṃ vadhaṃ pāpesiṃ. Tassa hi ussannatejatāya khuddakesu pāṇesu anukampā hoti. Tasmā ye paṭisattubhāvena saṇṭhātuṃ sakkhissanti, ye dubbalā palāyitukāmā bhavissanti, te palāyissantīti sīhanādaṃ naditvāva gocarāya pakkamati. **Tathāgatassetaṃ adhivacana**nti yadi hi sahanatāya hananatāya ca sīho, tathāgato hi sabbāni ca iṭṭhāniṭṭhāni sahati, sabbaparappavādino ca vādānaṃ nimmathanena hanati. **Idamassa hoti sīhanādasmi**nti ayamassa sīhanādo.

Tathāgatabalānīti aññehi asādhāraṇāni tathāgatasseva balāni. Yathā vā pubbabuddhānaṃ balāni puññasampattiyā āgatāni, tathā āgatabalānītipi attho. Tattha duvidhaṃ tathāgatassa balaṃ kāyabalaṃ ñāṇabalaṃ. Tesu kāyabalaṃ hatthikulānusārena veditabbaṃ. Vuttañhetaṃ porāṇehi –

‘‘Kālāvakañca gaṅgeyyaṃ, paṇḍaraṃ tambapiṅgalaṃ;

Gandhamaṅgalahemañca, uposathachaddantime dasā''ti.

Imāni dasa hatthikulāni. Tattha **kālāvaka**nti pakatihatthikulaṃ daṭṭhabbaṃ. Yaṃ dasannaṃ purisānaṃ kāyabalaṃ, taṃ ekassa kālāvakassa hatthino. Yaṃ dasannaṃ kālāvakānaṃ balaṃ, taṃ ekassa gaṅgeyyassa. Yaṃ dasannaṃ gaṅgeyyānaṃ, taṃ ekassa paṇḍarassa. Yaṃ dasannaṃ paṇḍarānaṃ, taṃ ekassa tambassa. Yaṃ dasannaṃ tambānaṃ, taṃ ekassa piṅgalassa. Yaṃ dasannaṃ piṅgalānaṃ, taṃ ekassa gandhahatthino. Yaṃ dasannaṃ gandhahatthīnaṃ, taṃ ekassa maṅgalassa. Yaṃ dasannaṃ maṅgalānaṃ, taṃ ekassa hemassa. Yaṃ dasannaṃ hemānaṃ, taṃ ekassa uposathassa. Yaṃ dasannaṃ uposathānaṃ, taṃ ekassa chaddantassa. Yaṃ dasannaṃ chaddantānaṃ, taṃ ekassa tathāgatassa. Nārāyanasaṅghātabalantipi idameva vuccati. Tadetaṃ pakatihatthigaṇanāya hatthīnaṃ koṭisahassānaṃ, purisagaṇanāya dasannaṃ purisakoṭisahassānaṃ balaṃ hoti. Idaṃ tāva tathāgatassa **kāyabalaṃ**.

Ñāṇabalaṃ pana pāḷiyaṃ tāva āgatameva. Dasabalañāṇaṃ, majjhime āgataṃ catuvesārajjañāṇaṃ, aṭṭhasu parisāsu akampanañāṇaṃ, catuyoniparicchedañāṇaṃ, pañcagatiparicchedañāṇaṃ, saṃyuttake (saṃ. ni. 2.33) āgatāni tesattati ñāṇāni sattasattati ñāṇānīti, evaṃ aññānipi anekāni **ñāṇabalaṃ** nāma. Idhāpi ñāṇabalameva adhippetaṃ. Ñāṇañhi akampiyaṭṭhena upatthambhanaṭṭhena ca balanti vuttaṃ.

Āsabhaṃ ṭhānanti seṭṭhaṭṭhānaṃ uttamaṭṭhānaṃ. Āsabhā vā pubbabuddhā, tesaṃ ṭhānanti attho. Apica gavasatajeṭṭhako usabho, gavasahassajeṭṭhako vasabho. Vajasatajeṭṭhako vā usabho, vajasahassajeṭṭhako vasabho. Sabbagavaseṭṭho sabbaparissayasaho seto pāsādiko mahābhāravaho asanisatasaddehipi asampakampiyo nisabho, so idha usabhoti adhippeto. Idampi hi tassa pariyāyavacanaṃ. Usabhassa idanti **āsabhaṃ. Ṭhāna**nti catūhi pādehi pathaviṃ uppīḷetvā acalaṭṭhānaṃ. Idaṃ pana āsabhaṃ viyāti āsabhaṃ. Yatheva hi nisabhasaṅkhāto usabho usabhabalena samannāgato catūhi pādehi pathaviṃ uppīḷetvā acalaṭṭhānena tiṭṭhati, evaṃ tathāgatopi dasahi tathāgatabalehi samannāgato catūhi vesārajjapādehi aṭṭhaparisapathaviṃ uppīḷetvā sadevake loke kenaci paccatthikena paccāmittena akampiyo acalaṭṭhānena tiṭṭhati. Evaṃ tiṭṭhamāno ca taṃ āsabhaṃ ṭhānaṃ paṭijānāti upagacchati na paccakkhāti attani āropeti. Tena vuttaṃ – ''āsabhaṃ ṭhānaṃ paṭijānātī''ti.

Parisāsūti aṭṭhasu parisāsu. **Sīhanādaṃ nadatī**ti seṭṭhanādaṃ nadati, abhītanādaṃ nadati, sīhanādasadisaṃ vā nādaṃ nadati. Tatrāyaṃ upamā – yathā sīho sīhabalena samannāgato sabbattha visārado vigatalomahaṃso sīhanādaṃ nadati, evaṃ tathāgatasīhopi tathāgatabalehi samannāgato aṭṭhasu parisāsu visārado vigatalomahaṃso ''iti sakkāyo''tiādinā nayena nānāvidhadesanāvilāsasampannaṃ sīhanādaṃ nadati. Tena vuttaṃ – ''parisāsu sīhanādaṃ nadatī''ti.

Brahmacakkaṃ pavattetīti ettha **brahma**nti seṭṭhaṃ uttamaṃ visiṭṭhaṃ. **Cakka**nti dhammacakkaṃ. Taṃ panetaṃ duvidhaṃ hoti paṭivedhañāṇañceva desanāñāṇañca. Tattha paññāpabhāvitaṃ attano ariyaphalāvahaṃ paṭivedhañāṇaṃ, karuṇāpabhāvitaṃ sāvakānaṃ ariyaphalāvahaṃ desanāñāṇaṃ. Tattha paṭivedhañāṇaṃ uppajjamānaṃ uppannanti duvidhaṃ. Tañhi abhinikkhamanato yāva arahattamaggā uppajjamānaṃ, phalakkhaṇe uppannaṃ nāma. Tusitabhavanato vā yāva mahābodhipallaṅke arahattamaggā uppajjamānaṃ, phalakkhaṇe uppannaṃ nāma. Dīpaṅkarato vā paṭṭhāya yāva arahattamaggā uppajjamānaṃ, phalakkhaṇe uppannaṃ nāma. Desanāñāṇampi pavattamānaṃ pavattanti duvidhaṃ. Tañhi yāva aññāsikoṇḍaññassa sotāpattimaggā pavattamānaṃ, phalakkhaṇe pavattaṃ nāma. Tesu paṭivedhañāṇaṃ lokuttaraṃ, desanāñāṇaṃ lokiyaṃ. Ubhayampi panetaṃ aññehi asādhāraṇaṃ, buddhānaṃyeva orasañāṇaṃ.

Idāni yehi dasahi balehi samannāgato tathāgato āsabhaṃ ṭhānaṃ paṭijānāti, tāni vitthārato dassetuṃ **katamāni dasa? Idha, bhikkhave, tathāgato ṭhānañca ṭhānato**tiādimāha. Tattha **ṭhānañca ṭhānato**ti kāraṇañca kāraṇato. Kāraṇañhi yasmā tattha phalaṃ tiṭṭhati, tadāyattavuttitāya uppajjati ceva pavattati ca, tasmā ṭhānanti vuccati. Taṃ bhagavā ''ye ye dhammā yesaṃ yesaṃ dhammānaṃ hetū paccayā uppādāya, taṃ taṃ ṭhānaṃ. Ye ye dhammā yesaṃ yesaṃ dhammānaṃ na hetū na paccayā uppādāya, taṃ taṃ aṭṭhāna''nti pajānanto ṭhānañca ṭhānato aṭṭhānañca aṭṭhānato yathābhūtaṃ pajānāti.

Abhidhamme panetaṃ ‘‘tattha katamaṃ tathāgatassa ṭhānañca ṭhānato aṭṭhānañca aṭṭhānato yathābhūtaṃ ñāṇa’’ntiādinā (vibha. 809) nayena vitthāritameva. **Yampī**ti yena ñāṇena. **Idampi, bhikkhave, tathāgatassā**ti idampi ṭhānāṭṭhānañāṇaṃ tathāgatassa tathāgatabalaṃ nāma hotīti attho. Evaṃ sabbapadesu yojanā veditabbā.

Kammasamādānānanti samādiyitvā katānaṃ kusalākusalakammānaṃ, kammameva vā kammasamādānaṃ. **Ṭhānaso hetuso**ti paccayato ceva hetuto ca. Tattha gatiupadhikālapayogā vipākassa ṭhānaṃ, kammaṃ hetu. Imassa pana ñāṇassa vitthārakathā ‘‘atthekaccāni pāpakāni kammasamādānāni gatisampattipaṭibāḷhāni na vipaccantī’’tiādinā (vibha. 810) nayena abhidhamme āgatāyeva.

Sabbatthagāmininti sabbagatigāminiñca agatigāminiñca. **Paṭipada**nti maggaṃ. **Yathābhūtaṃ pajānātī**ti bahūsupi manussesu ekameva pāṇaṃ ghātentesu ‘‘imassa cetanā nirayagāminī bhavissati, imassa tiracchānayonigāminī’’ti iminā nayena ekavatthusmimpi kusalākusalacetanāsaṅkhātānaṃ paṭipattīnaṃ aviparītato sabhāvaṃ jānāti. Imassapi ca ñāṇassa vitthārakathā ‘‘tattha katamaṃ tathāgatassa sabbatthagāminiṃ paṭipadaṃ yathābhūtaṃ ñāṇaṃ? Idha tathāgato ayaṃ maggo ayaṃ paṭipadā nirayagāminīti pajānātī’’tiādinā (vibha. 811) nayena abhidhamme āgatāyeva.

Anekadhātunti cakkhudhātuādīhi kāmadhātuādīhi vā dhātūhi bahudhātuṃ. **Nānādhātu**nti tāsaṃyeva dhātūnaṃ vilakkhaṇatāya nānappakāradhātuṃ. **Loka**nti khandhāyatanadhātulokaṃ. **Yathābhūtaṃ pajānātī**ti tāsaṃ dhātūnaṃ aviparītato sabhāvaṃ paṭivijjhati. Idampi ñāṇaṃ ‘‘tattha katamaṃ tathāgatassa anekadhātunānādhātulokaṃ yathābhūtaṃ ñāṇaṃ? Idha tathāgato khandhanānattaṃ pajānātī’’tiādinā nayena abhidhamme vitthāritameva.

Nānādhimuttikatanti hīnādīhi adhimuttīhi nānādhimuttikabhāvaṃ. Idampi ñāṇaṃ ‘‘tattha katamaṃ tathāgatassa sattānaṃ nānādhimuttikataṃ yathābhūtaṃ ñāṇaṃ? Idha tathāgato pajānāti santi sattā hīnādhimuttikā’’tiādinā nayena abhidhamme vitthāritameva.

Parasattānanti padhānasattānaṃ. **Parapuggalāna**nti tato aññesaṃ hīnasattānaṃ. Ekatthameva vā etaṃ padadvayaṃ, veneyyavasena dvidhā vuttaṃ. **Indriyaparopariyatta**nti saddhādīnaṃ indriyānaṃ parabhāvañca aparabhāvañca, vuddhiñca hāniñcāti attho. Imassāpi ñāṇassa vitthārakathā ‘‘tattha katamaṃ tathāgatassa parasattānaṃ parapuggalānaṃ indriyaparopariyattaṃ yathābhūtaṃ ñāṇaṃ? Idha tathāgato sattānaṃ āsayaṃ pajānātī’’ti (vibha. 814) ādinā nayena abhidhamme āgatāyeva.

Jhānavimokkhasamādhisamāpattīnanti paṭhamādīnaṃ catunnaṃ jhānānaṃ, ‘‘rūpī rūpāni passatī’’tiādīnaṃ aṭṭhannaṃ vimokkhānaṃ, savitakkasavicārādīnaṃ tiṇṇaṃ samādhīnaṃ, paṭhamajjhānasamāpattiādīnañca navannaṃ anupubbasamāpattīnaṃ. **Saṃkilesa**nti hānabhāgiyadhammaṃ. **Vodāna**nti visesabhāgiyadhammaṃ. **Vuṭṭhāna**nti ‘‘vodānampi vuṭṭhānaṃ, tamhā tamhā samādhimhā vuṭṭhānampi vuṭṭhāna’’nti (vibha. 828) evaṃ vuttaṃ paguṇajjhānañceva bhavaṅgaphalasamāpattiyo ca. Heṭṭhimaṃ heṭṭhimañhi paguṇajjhānaṃ uparimassa uparimassa padaṭṭhānaṃ hoti, tasmā ‘‘vodānampi vuṭṭhāna’’nti vuttaṃ. Bhavaṅgena pana sabbajjhānehi vuṭṭhānaṃ hoti, phalasamāpattiyā nirodhasamāpattito vuṭṭhānaṃ hoti. Taṃ sandhāya ca ‘‘tamhā tamhā samādhimhā vuṭṭhānampi vuṭṭhāna’’nti vuttaṃ. Idampi ñāṇaṃ ‘‘tattha katamaṃ tathāgatassa jhānavimokkhasamādhisamāpattīnaṃ saṃkilesaṃ vodānaṃ vuṭṭhānaṃ yathābhūtaṃ ñāṇaṃ? **Jhāyī**ti cattāro jhāyī, atthekacco jhāyī sampattiṃyeva samānaṃ vipattīti paccetī’’tiādinā (vibha. 828) nayena abhidhamme vitthāritameva. Sabbañāṇānaṃ vitthārakathāya vinicchayo sammohavinodaniyā vibhaṅgaṭṭhakathāya vutto, pubbenivāsānussatidibbacakkhuñāṇakathā visuddhimagge vitthāritā, āsavakkhayakathā heṭṭhā vuttāyevāti.

Tattha paravādīkathā hoti ‘‘dasabalañāṇaṃ nāma pāṭiyekkaṃ ñāṇaṃ natthi, sabbaññutaññāṇassevāyaṃ pabhedo’’ti. Taṃ na tathā daṭṭhabbaṃ. Aññameva hi dasabalañāṇaṃ, aññaṃ sabbaññutaññāṇaṃ. Dasabalañāṇañhi sakasakakiccameva jānāti, sabbaññutaññāṇaṃ tampi tato avasesampi jānāti. Dasabalañāṇesu hi paṭhamaṃ kāraṇākāraṇameva jānāti, dutiyaṃ kammavipākantarameva, tatiyaṃ kammaparicchedameva, catutthaṃ dhātunānattakāraṇameva, pañcamaṃ sattānaṃ ajjhāsayādhimuttimeva, chaṭṭhaṃ indriyānaṃ tikkhamudubhāvameva, sattamaṃ jhānādīhi saddhiṃ tesaṃ saṃkilesādimeva, aṭṭhamaṃ pubbenivutthakkhandhasantatimeva, navamaṃ sattānaṃ cutipaṭisandhimeva, dasamaṃ saccaparicchedameva. Sabbaññutaññāṇaṃ pana etehi jānitabbañca tato uttariñca pajānāti, etesaṃ pana kiccaṃ na sabbaṃ karoti. Tañhi jhānaṃ hutvā appetuṃ na sakkoti, iddhi hutvā vikubbituṃ na sakkoti, maggo hutvā kilese khepetuṃ na sakkoti.

Apica paravādī evaṃ pucchitabbo ‘‘dasabalañāṇaṃ nāmetaṃ savitakkasavicāraṃ avitakkavicāramattaṃ avitakkaavicāraṃ, kāmāvacaraṃ rūpāvacaraṃ arūpāvacaraṃ, lokiyaṃ lokuttara’’nti. Jānanto ‘‘paṭipāṭiyā satta ñāṇāni savitakkasavicārānī’’ti vakkhati, ‘‘tato parāni dve avitakkaavicārānī’’ti vakkhati. ‘‘Āsavakkhayañāṇaṃ siyā savitakkasavicāraṃ siyā avitakkavicāramattaṃ, siyā avitakkaavicāra’’nti vakkhati. Tathā ‘‘paṭipāṭiyā satta kāmāvacarāni, tato dve rūpāvacarāni, avasāne ekaṃ lokuttara’’nti vakkhati. ‘‘Sabbaññutaññāṇaṃ pana savitakkasavicārameva lokiyamevā’’ti vakkhati.

Evamettha anupadavaṇṇanaṃ ñatvā idāni yasmā tathāgato paṭhamaṃyeva ṭhānāṭṭhānañāṇena veneyyasattānaṃ āsavakkhayādhigamassa ceva anadhigamassa ca ṭhānāṭṭhānabhūtaṃ kilesāvaraṇābhāvaṃ passati lokiyasammādiṭṭhiṭṭhānādidassanato niyatamicchādiṭṭhiṭṭhānābhāvadassanato ca. Atha nesaṃ kammavipākañāṇena vipākāvaraṇābhāvaṃ passati tihetukappaṭisandhidassanato, sabbatthagāminipaṭipadāñāṇena kammāvaraṇābhāvaṃ passati ānantariyakammābhāvadassanato. Evamanāvaraṇānaṃ anekadhātunānādhātuñāṇena anukūladhammadesanatthaṃ cariyāvisesaṃ passati dhātuvemattadassanato. Atha nesaṃ nānādhimuttikatañāṇena adhimuttiṃ passati payogaṃ anādiyitvāpi adhimuttivasena dhammadesanatthaṃ. Athevaṃ diṭṭhādhimuttīnaṃ yathāsatti yathābalaṃ dhammaṃ desetuṃ indriyaparopariyattiñāṇena indriyaparopariyattaṃ passati saddhādīnaṃ tikkhamudubhāvadassanato. Evaṃ pariññātindriyaparopariyattā pana te sace dūre honti, atha jhānādiñāṇena jhānādīsu vasībhūtattā iddhivisesena te khippaṃ upagacchati. Upagantvā ca nesaṃ pubbenivāsānussatiñāṇena pubbajātibhavaṃ, dibbacakkhānubhāvato pattabbena cetopariyañāṇena sampati cittavisesaṃ passanto āsavakkhayañāṇānubhāvena āsavakkhayagāminiyā paṭipadāya vigatasammohattā āsavakkhayāya dhammaṃ deseti. Tasmā iminānukkamena imāni balāni vuttānīti veditabbāni.

2. Adhivuttipadasuttavaṇṇanā

22. Dutiye **ye te dhammā**ti ye te dasabalañāṇaṃ sabbaññutaññāṇadhammā. **Adhivuttipadāna**nti adhivacanapadānaṃ, khandhāyatanadhātudhammānanti attho. Adhivuttiyoti hi adhivacanāni vuccanti, tesaṃ ye padabhūtā desanāya padaṭṭhānattā. Atītā buddhāpi hi ete dhamme kathayiṃsu, anāgatāpi eteva kathayissanti. Tasmā khandhādayo adhivuttipadāni nāma. Tesaṃ adhivuttipadānaṃ. Atha vā bhūtamatthaṃ abhibhavitvā yathāsabhāvato aggahetvā vattanato adhivuttiyoti diṭṭhiyo vuccanti, adhivuttīnaṃ padāni adhivuttipadāni, diṭṭhidīpakāni vacanānīti attho. Tesaṃ adhivuttipadānaṃ diṭṭhivohārānaṃ. **Abhiññā sacchikiriyāyā**ti jānitvā paccakkhakaraṇatthāya. **Visārado**ti ñāṇasomanassappatto. **Tatthā**ti tesu dhammesu **tesaṃ tesaṃ tathā tathā dhammaṃ desetu**nti tesaṃ tesaṃ diṭṭhigatikānaṃ vā itaresaṃ vā āsayaṃ ñatvā tathā tathā dhammaṃ desetuṃ. **Hīnaṃ vā hīnanti ñassatī**ti hīnaṃ vā dhammaṃ ‘‘hīno dhammo’’ti jānissati. **Ñāteyya**nti ñātabbaṃ. **Daṭṭheyya**nti daṭṭhabbaṃ. **Sacchikareyya**nti sacchikātabbaṃ. **Tattha tattha yathābhūtañāṇa**nti tesu tesu dhammesu yathāsabhāvañāṇaṃ. Iminā sabbaññutaññāṇaṃ dasseti. Evaṃ sabbaññutaññāṇaṃ dassetvā puna dasabalañāṇaṃ dassento **dasayimānī**tiādimāha. Dasabalañāṇampi hi tattha tattha yathābhūtañāṇamevāti.

3. Kāyasuttavaṇṇanā

23. Tatiye **āpanno hoti kañcideva desa**nti kañci āpattikoṭṭhāsaṃ āpanno hoti. **Anuviccā**ti

anupavisitvā pariyogāhetvā. **Kāyaduccarita**nti tividhaṃ kāyaduccaritaṃ. **Vacīduccarita**nti catubbidhaṃ vacīduccaritaṃ. **Pāpikā issā**ti lāmikā usūyā. **Paññāya disvā**ti sahavipassanāya maggapaññāya passitvā passitvā pahātabbā. **Ijjhatī**ti samijjhati. **Upavāsassā**ti nissāya upasaṅkamitvā vasantassa. **Abhibhuyyā**ti ajjhottharitvā madditvā. **Irīyatī**ti vattati. Imasmiṃ sutte sahavipassanāya maggo kathito.

4. Mahācundasuttavaṇṇanā

24. Catutthe **jānāmimaṃ dhamma**nti iminā ñāṇavādassa vadanākāro vutto. **Bhāvitakāyomhī**tiādīhi bhāvanāvādassa. Tatiyavāre dvepi vādā ekato vuttā, tayopi cete arahattameva paṭijānanti. **Aḍḍhavādaṃ vadeyyā**ti aḍḍhohamasmīti vādaṃ vadeyya. **Upanīhātu**nti nīharitvā dātuṃ.

5. Kasiṇasuttavaṇṇanā

25. Pañcame sakalaṭṭhena kasiṇāni, tadārammaṇānaṃ dhammānaṃ khettaṭṭhena adhiṭṭhānaṭṭhena vā āyatanānīti **kasiṇāyatanāni. Uddha**nti upari gaganatalābhimukhaṃ. **Adho**ti heṭṭhā bhūmitalābhimukhaṃ. **Tiriya**nti khettamaṇḍalaṃ viya samantā paricchinditvā. Ekacco hi uddhameva kasiṇaṃ vaḍḍheti, ekacco adho, ekacco samantato. Tena tena vā kāraṇena evaṃ pasāreti ālokamiva rūpadassanakāmo. Tena vuttaṃ – ‘‘pathavīkasiṇameko sañjānāti uddhaṃ adho tiriya’’nti. **Advaya**nti idaṃ pana ekassa aññabhāvānupagamanatthaṃ vuttaṃ. Yathā hi udakaṃ paviṭṭhassa sabbadisāsu udakameva hoti na aññaṃ, evameva pathavīkasiṇaṃ pathavīkasiṇameva hoti. Natthi tassa aññakasiṇasambhedoti. Eseva nayo sabbattha. **Appamāṇa**nti idaṃ tassa tassa pharaṇaappamāṇavasena vuttaṃ. Tañhi cetasā pharanto sakalameva pharati, ‘‘ayamassa ādi, idaṃ majjha’’nti pamāṇaṃ na gaṇhāti. **Viññāṇakasiṇa**nti cettha kasiṇugghāṭimākāse pavattaviññāṇaṃ. Tattha kasiṇavasena kasiṇugghāṭimākāse, kasiṇugghāṭimākāsavasena tattha pavattaviññāṇe uddhaṃadhotiriyatā veditabbā. Ayamettha saṅkhepo, kammaṭṭhānabhāvanānayena panetāni pathavīkasiṇādīni vitthārato visuddhimagge (visuddhi. 1.51 ādayo) vuttāneva.

6. Kāḷīsuttavaṇṇanā

26. Chaṭṭhe **kumāripañhesū**ti kumārīnaṃ māradhītānaṃ pucchāsu. **Atthassa pattiṃ hadayassa santi**nti dvīhipi padehi arahattameva kathitaṃ. **Sena**nti rāgādikilesasenaṃ. **Piyasātarūpa**nti piyajātikesu ca sātajātikesu ca vatthūsu uppajjanato evaṃladdhanāmaṃ. **Ekohaṃ jhāyaṃ sukhamanubodhi**nti evaṃ kilesasenaṃ jinitvā ahaṃ ekakova jhāyanto sukhaṃ anubujjhiṃ sacchiakāsiṃ. **Sakkhi**nti sakkhibhāvappattaṃ dhammasakkhiṃ. **Na sampajjati kenaci me**ti mayhaṃ kenaci saddhiṃ mittadhammo nāma natthi. **Pathavīkasiṇasamāpattiparamā kho, bhagini, eke samaṇabrāhmaṇā atthoti abhinibbattesu**nti pathavīkasiṇasamāpattiparamo uttamo atthoti gahetvā abhinibbattesuṃ. **Yāvatā kho, bhagini, pathavīkasiṇasamāpattiparamatā**ti yattakā pathavīkasiṇasamāpattiyā uttamakoṭi. **Tadabhiññāsi bhagavā**ti taṃ bhagavā abhiññāpaññāya abhiññāsi. **Assādamaddasā**ti samudayasaccaṃ addasa. **Ādīnavamaddasā**ti dukkhasaccaṃ addasa. **Nissaraṇamaddasā**ti nirodhasaccaṃ addasa. **Maggāmaggañāṇadassanamaddasā**ti maggasaccaṃ addasa. **Atthassa pattī**ti etesaṃ catunnaṃ saccānaṃ diṭṭhattā arahattasaṅkhātassa atthassa patti, sabbadarathapariḷāhavūpasantatāya **hadayassa santī**ti.

7. Paṭhamamahāpañhasuttavaṇṇanā

27. Sattame **abhijānāthā**ti abhijānitvā paccakkhaṃ katvā viharatha. **Abhiññāyā**ti abhijānitvā. **Idhā**ti imāya. **Dhammadesanāya vā dhammadesana**nti yadidaṃ samaṇassa gotamassa dhammadesanāya saddhiṃ amhākaṃ dhammadesanaṃ, amhākaṃ vā dhammadesanāya saddhiṃ samaṇassa gotamassa dhammadesanaṃ ārabbha nānākaraṇaṃ vuccetha, taṃ kiṃ nāmāti vadanti. Dutiyapadepi eseva nayo. Iti te majjhe bhinnasuvaṇṇaṃ viya sāsanena saddhiṃ attano laddhiṃ vacanamattena samadhuraṃ ṭhapayiṃsu. **Neva abhinandiṃsū**ti ‘‘evameta’’nti na sampaṭicchiṃsu. **Nappaṭikkosiṃsū**ti ‘‘na idaṃ eva’’nti nappaṭisedhesuṃ. Kasmā? Te kira ‘‘titthiyā nāma andhasadisā jānitvā vā ajānitvā vā katheyyu’’nti nābhinandiṃsu.

Na sampāyissantīti sampādetvā kathetuṃ na sakkhissanti. **Uttari ca vighāta**nti asampādanato uttarimpi dukkhaṃ āpajjissanti. Sampādetvā kathetuṃ asakkontānañhi dukkhaṃ uppajjati. **Yathā taṃ, bhikkhave, avisayasmi**nti ettha ca **ta**nti nipātamattaṃ. **Yathā**ti kāraṇavacanaṃ, yasmā avisaye pañhaṃ pucchitā hontīti attho. **Ito vā pana sutvā**ti ito vā pana mama sāsanato sutvā. Itoti tathāgatatopi tathāgatasāvakatopi. **Ārādheyyā**ti paritoseyya, aññathā ārādhanaṃ nāma natthīti dasseti.

Ekadhammeti ekasmiṃ dhamme. Iminā uddeso dassito. Parato **katamasmiṃ ekadhamme**ti iminā pañho dassito. **Sabbe sattā āhāraṭṭhitikā**ti idaṃ panettha veyyākaraṇaṃ. Sesesupi eseva nayo. **Sammā nibbindamāno**tiādīsu pana sammā hetunā nayena nibbidānupassanāya nibbindanto ukkaṇṭhanto, virāgānupassanāya virajjanto, paṭisaṅkhānupassanāya muccanassa upāyaṃ katvā vimuccamāno, adhimokkhavasena vā vimuccamāno sanniṭṭhānaṃ kurumānoti attho. Udayabbayehi paricchinditvā pubbantāparantadassanena **sammā pariyantadassāvī. Sammadatthaṃ abhisameccā**ti sammā sabhāgatthaṃ ñāṇena abhisamāgantvā. **Dukkhassantakaro hotī**ti sakalavaṭṭadukkhassa pariyantaṃ parivaṭumaṃ karo hoti.

Sabbe sattāti kāmabhavādīsu ekavokārabhavādīsu ca sabbabhavesu sabbe sattā. **Āhāraṭṭhitikā**ti āhārato ṭhiti etesanti āhāraṭṭhitikā. Iti sabbasattānampi ṭhitihetu āhāro nāma eko dhammo, tasmiṃ ekadhamme. Nanu ca evaṃ sante yaṃ vuttaṃ – ‘‘asaññasattā devā ahetukā anāhārā aphassakā’’tiādi (vibha. 1017), taṃ virujjhatīti. Na virujjhati. Tesañhi jhānaṃ āhāro hoti. Evaṃ santepi ‘‘cattārome, bhikkhave, āhārā’’ti (saṃ. ni. 2.11) idaṃ virujjhatīti. Idampi na virujjhati. Etasmiñhi sutte nippariyāyena āhāralakkhaṇā dhammā āhārāti vuttā, idha pana pariyāyena paccayo āhāroti vutto. Sabbadhammānañhi paccayo laddhuṃ vaṭṭati. So ca yaṃ yaṃ phalaṃ janeti, taṃ taṃ āharati nāma. Tasmā āhāroti vuccati. Tenevāha – ‘‘avijjampāhaṃ, bhikkhave, sāhāraṃ vadāmi, no anāhāraṃ. Ko ca, bhikkhave, avijjāya āhāro? Pañca nīvaraṇātissa vacanīya’’nti (a. ni. 10.61). Ayaṃ idha adhippeto. Etasmiñhi paccayāhāre gahite pariyāyāhāropi nippariyāyāhāropi sabbo gahitova hoti.

Tattha asaññībhave paccayāhāro labbhati. Anuppanne hi buddhe titthāyatane pabbajitā vāyokasiṇe parikammaṃ katvā catutthajjhānaṃ nibbattetvā tato vuṭṭhāya ‘‘dhi cittaṃ, dhi vatetaṃ cittaṃ, cittassa nāma abhāvoyeva sādhu. Cittañhi nissāya vadhabandhādipaccayaṃ dukkhaṃ uppajjati. Citte asati nattheta’’nti khantiṃ ruciṃ uppādetvā aparihīnajjhānā kālaṃ katvā asaññībhave nibbattanti. Yo yassa iriyāpatho manussaloke paṇihito ahosi, so tena iriyāpathena nibbattitvā cittarūpasadiso hutvā pañca kappasatāni tiṭṭhati. Ettakaṃ addhānaṃ sayito viya hoti. Evarūpānampi sattānaṃ paccayāhāro labbhati. Te hi yaṃ jhānaṃ bhāvetvā nibbattā, tadeva nesaṃ paccayo hoti. Yathā jiyāvegena khittasaro yāva jiyāvego atthi, tāva gacchati. Evaṃ yāva jhānapaccayo atthi, tāva tiṭṭhanti. Tasmiṃ niṭṭhite khīṇavego viya saro patanti. Cavanakāle ca tesaṃ so rūpakāyo antaradhāyati, kāmāvacarasaññā uppajjati, tena saññuppādena te devā tamhā kāyā cutāti paññāyanti.

Ye pana te nerayikā neva vuṭṭhānaphalūpajīvī, na puññaphalūpajīvīti vuttā, tesaṃ ko āhāroti? Tesaṃ kammameva āhāro. Kiṃ pañca āhārā atthīti? Pañca, na pañcāti idaṃ na vattabbaṃ, nanu ‘‘paccayo āhāro’’ti vuttametaṃ. Tasmā yena kammena niraye nibbattanti, tadeva tesaṃ ṭhitipaccayattā āhāro hoti. Yaṃ sandhāya idaṃ vuttaṃ – ‘‘na ca tāva kālaṃ karoti, yāva na taṃ pāpakammaṃ byantī hotī’’ti (ma. ni. 3.250, 268; a. ni. 3.36).

Kabaḷīkārāhāraṃ ārabbhāpi cettha vivādo na kātabbo. Mukhe uppajjanakheḷopi hi tesaṃ āhārakiccaṃ sādheti. Kheḷo hi niraye dukkhavedanīyo hutvā paccayo hoti, sagge sukhavedaniyo. Iti kāmabhave nippariyāyena cattāro āhārā, rūpārūpabhavesu ṭhapetvā asaññe sesānaṃ tayo, asaññānañceva avasesānañca paccayāhāroti iminā ākārena sabbe sattā āhāraṭṭhitikāti veditabbā. Tattha cattāro āhāro yo vā pana koci paccayāhāro dukkhasaccaṃ, āhārasamuṭṭhāpikā purimataṇhā samudayasaccaṃ, ubhinnaṃ appavatti nirodhasaccaṃ, nirodhappajānanā paññā maggasaccanti evaṃ catusaccavasena sabbavāresu yojanā kātabbā.

8. Dutiyamahāpañhasuttavaṇṇanā

28. Aṭṭhame **kajaṅgalāya**nti evaṃnāmake nagare. **Kajaṅgalā**ti kajaṅgalāvāsino. **Mahāpañhesū**ti mahantaatthapariggāhakesu pañhesu. **Yathā mettha khāyatī**ti yathā me ettha upaṭṭhāti. **Sammā subhāvitacitto**ti hetunā nayena suṭṭhu bhāvitacitto. **Eso ceva tassa attho**ti kiñcāpi bhagavatā ‘‘cattāro dhammā’’tiādayo pañhā ‘‘cattāro āhārā’’tiādinā nayena vissajjitā, yasmā pana catūsu āhāresu pariññātesu cattāro satipaṭṭhānā bhāvitā honti, tesu ca bhāvitesu cattāro āhārā pariññātāva honti. Tasmā desanāvilāsena byañjanamevettha nānaṃ, attho pana ekoyeva. Indriyādīsupi eseva nayo. Tena vuttaṃ – ‘‘eso ceva tassa attho’’ti. Atthato hi ubhayampetaṃ majjhe bhinnasuvaṇṇamiva hoti.

9. Paṭhamakosalasuttavaṇṇanā

29. Navame **yāvatā**ti yattakā. **Kāsikosalā**ti kāsikosalajanapadā. **Attheva aññathatta**nti ṭhitassa aññathattaṃ atthiyeva. **Atthi vipariṇāmo**ti maraṇampi atthiyeva. **Tasmimpi nibbindatī**ti tasmimpi sampattijāte ukkaṇṭhati. **Agge virajjatī**ti sampattiyā agge kosalarājabhāve virajjati. **Pageva hīnasmi**nti paṭhamataraṃyeva hīne ittaramanussānaṃ pañca kāmaguṇajāte.

Manomayāti jhānamanena nibbattā. **Bārāṇaseyyaka**nti bārāṇasiyaṃ uppannaṃ. Tattha kira kappāsopi mudu, suttakantikāyopi tantavāyāpi chekā, udakampi suci siniddhaṃ. **Ubhatobhāgavimaṭṭha**nti dvīsupi passesu maṭṭhaṃ mudu siniddhaṃ khāyati. Catasso paṭipadā lokiyalokuttaramissikā kathitā. Saññāsu paṭhamā kāmāvacarasaññā, dutiyā rūpāvacarasaññā, tatiyā lokuttarasaññā, catutthā ākiñcaññāyatanasaññā. Yasmā pana sā saññā aggāti āgatā, tato paraṃ saññāpaññatti nāma natthi, tasmā agganti vuttā.

Bāhirakānanti sāsanato bahiddhā pavattānaṃ. **No cassaṃ no ca me siyā**ti sace ahaṃ atīte na bhavissaṃ, etarahipi me ayaṃ attabhāvo na siyā. **Na bhavissāmi na me bhavissatī**ti sacepi anāgate na bhavissāmi, na ca me kiñci palibodhajātaṃ bhavissati. **Agge virajjatī**ti ucchedadiṭṭhiyaṃ virajjati. Ucchedadiṭṭhi hi idha nibbānassa santatāya agganti jātā.

Paramatthavisuddhinti uttamatthavisuddhiṃ. Nevasaññānāsaññāyatanasamāpattiyā etaṃ adhivacanaṃ. Ākiñcaññāyatanañhi vipassanāpadaṭṭhānattā aggaṃ nāma jātaṃ, nevasaññānāsaññāyatanaṃ dīghāyukattā. **Paramadiṭṭhadhammanibbāna**nti imasmiññeva attabhāve paramanibbānaṃ. **Anupādā vimokkho**ti catūhi upādānehi aggahetvā cittassa vimokkho. Arahattassetaṃ nāmaṃ. **Pariñña**nti samatikkamaṃ. Tattha bhagavā paṭhamajjhānena kāmānaṃ pariññaṃ paññāpeti, arūpāvacarehi rūpānaṃ pariññaṃ paññāpeti, anupādānibbānena vedanānaṃ pariññaṃ paññāpeti. Nibbānañhi sabbavedayitappahānattā vedanānaṃ pariññā nāma. **Anupādāparinibbāna**nti apaccayaparinibbānaṃ. Idaṃ pana suttaṃ kathento bhagavā anabhiratipīḷitāni pañca bhikkhusatāni disvā tesaṃ anabhirativinodanatthaṃ kathesi. Tepi anabhiratiṃ vinodetvā desanānusārena ñāṇaṃ pesetvā sotāpannā hutvā aparabhāge vipassanaṃ vaḍḍhetvā arahattaṃ pāpuṇiṃsūti.

10. Dutiyakosalasuttavaṇṇanā

30. Dasame **uyyodhikā nivatto hotī**ti yuddhato nivatto hoti. **Laddhādhippāyo**ti mahākosalaraññā kira bimbisārassa dhītaraṃ dentena dvinnaṃ rajjānaṃ antare satasahassuṭṭhāno kāsigāmo nāma dhītu dinno. Ajātasattunā pitari mārite mātāpissa rañño viyogasokena nacirasseva matā. Tato rājā pasenadikosalo ‘‘ajātasattunā mātāpitaro māritā, mama pitu santako gāmo’’ti tassatthāya aṭṭaṃ karoti, ajātasattupi ‘‘mama mātu santako’’ti tassa gāmassatthāya. Dvepi mātulabhāgineyyā caturaṅginiṃ senaṃ sannayhitvā yujjhiṃsu. Tattha pasenadikosalo dve vāre ajātasattunā parājito nagarameva pāvisi. Tatiyavāre ‘‘kathaṃ nu kho me jayo bhaveyyā’’ti upassutivasena yujjhitabbākāraṃ ñatvā byūhaṃ racayitvā ubhohi passehi parikkhipitvā ajātasattuṃ gaṇhi. Tāvadeva jayādhippāyassa laddhattā laddhādhippāyo nāma ahosi.

Yena ārāmo tena pāyāsīti bahinagare jayakhandhāvāraṃ nivesetvā ‘‘yāva nagaraṃ alaṅkaronti, tāva dasabalaṃ vandissāmi. Nagaraṃ paviṭṭhakālato paṭṭhāya hi papañco hotī’’ti amaccagaṇaparivuto yenārāmo tena pāyāsi, ārāmaṃ pāvisi. Kasmiṃ kāle pāvisīti? Piṇḍapātappaṭikkantānaṃ bhikkhūnaṃ ovādaṃ datvā sammāsambuddhe gandhakuṭiṃ paviṭṭhe bhikkhusaṅghe ca ovādaṃ sampaṭicchitvā attano attano rattiṭṭhānadivāṭṭhānāni gate. **Caṅkamantī**ti kasmiṃ samaye caṅkamanti? Paṇītabhojanapaccayassa thinamiddhassa vinodanatthaṃ, divā padhānikā vā te. Tādisānañhi pacchābhattaṃ caṅkamitvā nhatvā sarīraṃ utuṃ gāhāpetvā nisajja samaṇadhammaṃ karontānaṃ cittaṃ ekaggaṃ hoti. **Ye te bhikkhū**ti so kira ‘‘kahaṃ satthā kahaṃ sugatoti pariveṇena pariveṇaṃ āgantvā pucchitvāva pavisissāmī’’ti vilokento araññahatthī viya mahācaṅkame caṅkamamāne paṃsukūlike bhikkhū disvā tesaṃ santikaṃ agamāsi. Taṃ sandhāyetaṃ vuttaṃ. **Dassanakāmā**ti passitukāmā. **Vihāro**ti gandhakuṭiṃ sandhāya āhaṃsu. **Ataramāno**ti aturito, saṇikaṃ padapamāṇaṭṭhāne padaṃ nikkhipanto vattaṃ katvā susammaṭṭhaṃ muttajālasinduvārasadisaṃ vālukaṃ avināsentoti attho. **Ālinda**nti pamukhaṃ. **Aggaḷa**nti kavāṭaṃ. **Ukkāsitvā**ti ukkāsitasaddaṃ katvā. **Ākoṭehī**ti agganakhena īsakaṃ kuñcikāchiddasamīpe koṭehīti vuttaṃ hoti. Dvāraṃ kira atiupari amanussā, atiheṭṭhā dīghajātikā koṭenti. Tathā akoṭetvā majjhe chiddasamīpe koṭetabbanti idaṃ dvārakoṭanavattanti vadanti. **Vivari bhagavā dvāra**nti na bhagavā uṭṭhāya dvāraṃ vivarati, vivaratūti pana hatthaṃ pasāreti. Tato ‘‘bhagavā tumhehi anekakappakoṭīsu dānaṃ dadamānehi na sahatthā dvāravivaraṇakammaṃ kata’’nti sayameva dvāraṃ vivaṭaṃ. Taṃ pana yasmā bhagavato manena vivaṭaṃ, tasmā ‘‘vivari bhagavā dvāra’’nti vattuṃ vaṭṭati.

Mettūpahāranti mettāsampayuttaṃ kāyikavācasikaupahāraṃ. **Kataññuta**nti ayañhi rājā pubbe thūlasarīro ahosi, doṇapākaṃ bhuñjati. Athassa bhagavā divase divase thokaṃ thokaṃ hāpanatthāya –

‘‘Manujassa sadā satīmato,
Mattaṃ jānato laddhabhojane;
Tanukassa bhavanti vedanā,
Saṇikaṃ jīrati āyupālaya’’nti. (saṃ. ni. 1.124) –

Imaṃ ovādaṃ adāsi. So imasmiṃ ovāde ṭhatvā divase divase thokaṃ thokaṃ hāpetvā anukkamena nāḷikodanaparamatāya saṇṭhāsi, gattānipissa tanūni thirāni jātāni. Taṃ bhagavatā kataṃ upakāraṃ sandhāya ‘‘kataññutaṃ kho ahaṃ, bhante, kataveditaṃ sampassamāno’’ti āha. **Ariye ñāye**ti sahavipassanake magge. **Vuddhasīlo**ti vaḍḍhitasīlo. **Ariyasīlo**ti apothujjanikehi sīlehi samannāgato. **Kusalasīlo**ti anavajjehi sīlehi samannāgato. **Āraññako**ti jāyamānopi araññe jāto, abhisambujjhamānopi araññe abhisambuddho, devavimānakappāya gandhakuṭiyā vasantopi araññeyeva vasīti dassento evamāha. Sesaṃ sabbattha uttānatthamevāti.

Mahāvaggo tatiyo.

4. Upālivaggo

1. Upālisuttavaṇṇanā

31. Catutthassa paṭhame **saṅghasuṭṭhutāyā**tiādīsu saṅghasuṭṭhutā nāma saṅghassa suṭṭhubhāvo, ‘‘suṭṭhu devā’’ti āgataṭṭhāne viya ‘‘suṭṭhu, bhante’’ti vacanasampaṭicchanabhāvo. Yo ca tathāgatassa vacanaṃ sampaṭicchati, tassa taṃ dīgharattaṃ hitāya sukhāya saṃvattati. Tasmā saṅghassa ‘‘suṭṭhu, bhante’’ti vacanasampaṭicchanatthaṃ paññattaṃ, asampaṭicchane ādīnavaṃ, sampaṭicchane ānisaṃsaṃ dassetvā, na balakkārena abhibhavitvāti etamatthaṃ āvikaronto āha – **saṅghasuṭṭhutāyā**ti. **Saṅghaphāsutāyā**ti saṅghassa phāsubhāvāya, sahajīvitāya sukhavihāratthāyāti attho.

Dummaṅkūnaṃ puggalānaṃ niggahāyāti dummaṅkūnāma dussīlapuggalā, ye maṅkutaṃ āpādiyamānāpi dukkhena āpajjanti, vītikkamaṃ karontā vā katvā vā na lajjanti, tesaṃ niggahatthāya. Te hi sikkhāpade asati ‘‘kiṃ tumhehi diṭṭhaṃ, kiṃ sutaṃ, kiṃ amhehi kataṃ, katamasmiṃ vatthusmiṃ katamaṃ āpattiṃ ropetvā amhe niggaṇhathā’’ti saṅghaṃ viheṭheyyuṃ. Sikkhāpade pana sati te saṅgho sikkhāpadaṃ dassetvā saha dhammena niggahessati. Tena vuttaṃ – ‘‘dummaṅkūnaṃ puggalānaṃ niggahāyā’’ti.

Pesalānanti piyasīlānaṃ bhikkhūnaṃ phāsuvihāratthāya. Piyasīlā hi bhikkhū kattabbākattabbaṃ sāvajjānavajjaṃ velaṃ mariyādañca ajānantā sikkhāttayapāripūriyā ghaṭamānā kilamanti, te pana sāvajjānavajjaṃ velaṃ mariyādañca ñatvā sikkhāpāripūriyā ghaṭamānā na kilamanti. Tena tesaṃ sikkhāpadapaññāpanaṃ phāsuvihārāya saṃvattatiyeva. Yo vā dummaṅkūnaṃ puggalānaṃ niggaho, sveva tesaṃ phāsuvihāro. Dussīlapuggale nissāya hi uposathappavāraṇā na tiṭṭhanti, saṅghakammāni nappavattanti, sāmaggī na hoti, bhikkhū anekaggā uddesādīsu anuyuñjituṃ na sakkonti. Dussīlesu pana niggahitesu sabbopi ayaṃ upaddavo na hoti, tato pesalā bhikkhū phāsu viharanti. Evaṃ ‘‘pesalānaṃ bhikkhūnaṃ phāsuvihārāyā’’ti ettha dvidhā attho veditabbo.

Diṭṭhadhammikānaṃ āsavānaṃ saṃvarāyāti diṭṭhadhammikā āsavā nāma asaṃvare ṭhitena tasmiṃyeva attabhāve pattabbā pāṇippahāradaṇḍappahārasatthappahārahatthacchedapādacchedaakittiayasavippaṭisārādayo dukkhaviseso, tesaṃ saṃvarāya pidahanāya āgamanamaggathakanāyāti attho. **Samparāyikāna**nti samparāyikā āsavā nāma asaṃvare ṭhitena katapāpakammamūlakā samparāye narakādīsu pattabbā dukkhavisesā, tesaṃ paṭighātatthāya vūpasamatthāya.

Appasannānanti sikkhāpadapaññattiyā hi sati sikkhāpadapaññattiṃ ñatvā vā, yathāpaññattaṃ paṭipajjamāne bhikkhū disvā vā, yepi appasannā paṇḍitamanussā, te ‘‘yāni vata loke mahājanassa rajjanadussanamuyhanaṭṭhānāni, tehi ime samaṇā ārakā viratā viharanti, dukkaraṃ vata karontī’’ti pasādaṃ āpajjanti vinayapiṭakapotthakaṃ disvā micchādiṭṭhikatavedibrāhmaṇā viya. Tena vuttaṃ – ‘‘appasannānaṃ pasādāyā’’ti.

Pasannānanti yepi sāsane pasannā kulaputtā, tepi sikkhāpadapaññattiṃ vā ñatvā, yathāpaññattaṃ paṭipajjamāne bhikkhū vā disvā ‘‘aho ayyā dukkaraṃ karonti, ye yāvajīvaṃ ekabhattā vinayasaṃvaraṃ pālentī’’ti bhiyyo bhiyyo pasīdanti. Tena vuttaṃ – ‘‘pasannānaṃ bhiyyobhāvāyā’’ti.

Saddhammaṭṭhitiyāti tividho saddhammo pariyattisaddhammo paṭipattisaddhammo adhigamasaddhammoti. Tattha sakalampi buddhavacanaṃ pariyattisaddhammo nāma. Terasa dhutaguṇā cārittavārittasīlasamādhivipassanāti ayaṃ paṭipattisaddhammo nāma. Navalokuttaradhammo adhigamasaddhammo nāma. So sabbopi yasmā sikkhāpadapaññattiyā sati bhikkhū sikkhāpadañca tassa vibhaṅgañca tadatthajotanatthaṃ aññañca buddhavacanaṃ pariyāpuṇanti, yathāpaññattañca paṭipajjamānā paṭipattiṃ pūretvā paṭipattiyā adhigantabbaṃ lokuttaradhammaṃ adhigacchanti, tasmā sikkhāpadapaññattiyā saddhammo ciraṭṭhitiko hoti. Tena vuttaṃ – ‘‘saddhammaṭṭhitiyā’’ti.

Vinayānuggahāyāti sikkhāpadapaññattiyā sati saṃvaravinayo, pahānavinayo, samathavinayo, paññattivinayoti catubbidho vinayo anuggahito hoti sūpatthambhito. Tena vuttaṃ – ‘‘vinayānuggahāyā’’ti.

2. Pātimokkhaṭṭhapanāsuttavaṇṇanā

32. Dutiye **pārājiko**ti pārājikāpattiṃ āpanno. **Pārājikakathā vippakatā hotī**ti ‘‘asukapuggalo pārājikaṃ āpanno nu kho no’’ti evaṃ kathā ārabhitvā aniṭṭhāpitā hoti. Esa nayo sabbattha.

3. Ubbāhikāsuttavaṇṇanā

33. Tatiye **ubbāhikāyā**ti sampattaadhikaraṇaṃ vūpasametuṃ saṅghato ubbāhitvā uddharitvā gahaṇatthāya. **Vinaye kho pana ṭhito hotī**ti vinayalakkhaṇe patiṭṭhito hoti. **Asaṃhīro**ti na aññassa vacanamatteneva attano laddhiṃ vissajjeti. **Paṭibalo**ti kāyabalenapi ñāṇabalenapi samannāgato. **Saññāpetu**nti jānāpetuṃ. **Paññāpetu**nti sampajānāpetuṃ. **Nijjhāpetu**nti olokāpetuṃ. **Pekkhatu**nti passāpetuṃ. **Pasādetu**nti sañjātapasādaṃ kātuṃ. **Adhikaraṇa**nti vivādādhikaraṇādicatubbidhaṃ. **Adhikaraṇasamudaya**nti vivādamūlādikaṃ adhikaraṇakārakaṃ. **Adhikaraṇanirodha**nti adhikaraṇānaṃ vūpasamaṃ. **Adhikaraṇanirodhagāminiṃ paṭipada**nti sattavidhaadhikaraṇasamathaṃ.

4. Upasampadāsuttavaṇṇanā

34. Catutthe **anabhirati**nti ukkaṇṭhitabhāvaṃ. **Vūpakāsetu**nti vinetuṃ. **Adhisīle**ti uttamasīle. **Cittapaññā**supi eseva nayo.

7. Saṅghabhedasuttavaṇṇanā

37. Sattame **vatthūhī**ti kāraṇehi. **Avakassantī**ti parisaṃ ākaḍḍhanti vijaṭenti ekamantaṃ ussārenti. **Apakassantī**ti ativiya ākaḍḍhanti, yathā visaṃsaṭṭhā honti, evaṃ karonti. **Āveni kammāni karontī**ti visuṃ saṅghakammāni karonti.

9-10. Ānandasuttadvayavaṇṇanā

39-40. Navame **kappaṭṭhika**nti āyukappaṃ nirayamhi ṭhitikāraṇaṃ. **Kibbisaṃ pasavatī**ti pāpaṃ paṭilabhati. **Āpāyiko**ti apāyagamanīyo. **Nerayiko**ti niraye nibbattanako. **Vaggarato**ti bhedarato. **Yogakkhemā padhaṃsatī**ti yogehi khemato arahattato dhaṃsati vigacchati. Dasame **anuggaho**ti aññamaññassa saṅgahānuggaho. Sesaṃ sabbattha uttānatthamevāti.

Upālivaggo catuttho.

5. Akkosavaggo

4. Kusinārasuttavaṇṇanā

44. Pañcamassa catutthe **kusinārāya**nti evaṃnāmake nagare. Devatānaṃ atthāya baliṃ haranti etthāti **baliharaṇo,** tasmiṃ baliharaṇe. **Acchiddena appaṭimaṃsenā**tiādīsu yena kenacideva pahaṭo vā hoti, vejjakammādīni vā katāni, tassa kāyasamācāro upacikādīhi khāyitatālapaṇṇaṃ viya chiddo ca, paṭimasituṃ yattha katthaci gahetvā ākaḍḍhituṃ sakkuṇeyyatāya paṭimaṃso ca hoti, viparīto acchiddo appaṭimaṃso nāma. Vacīsamācāro pana musāvādaomasavādapesuññaamūlakānuddhaṃsanādīhi chiddo sappaṭimaṃso ca hoti, viparīto acchiddo appaṭimaṃso. **Mettaṃ nu kho me citta**nti palibodhaṃ chinditvā kammaṭṭhānabhāvanānuyogena adhigataṃ me mettacittaṃ. **Anāghāta**nti āghātavirahitaṃ, vikkhambhanena vihatāghātanti attho. **Kattha vutta**nti idaṃ sikkhāpadaṃ kismiṃ nagare vuttaṃ.

Kālena vakkhāmītiādīsu eko ekaṃ okāsaṃ kāretvā codento **kālena vadati** nāma. Saṅghamajjhe vā gaṇamajjhe vā salākaggayāgaggavitakkamāḷakabhikkhācāramaggaāsanasālādīsu vā upaṭṭhākehi parivāritakkhaṇe vā codento **akālena vadati** nāma. Tacchena vadanto **bhūtena vadati** nāma.

‘‘Daharamahallakaparisāvacarakapaṃsukūlikadhammakathikapatirūpaṃ tava ida’’nti vadanto **pharusena vadati** nāma. Kāraṇanissitaṃ pana katvā, ‘‘bhante mahallakattha, parisāvacarakattha, paṃsukūlikattha, dhammakathikatthapatirūpaṃ tumhākamida’’nti vadanto **saṇhena vadati** nāma. Kāraṇanissitaṃ katvā vadanto **atthasaṃhitena vadati** nāma. **Mettacitto vakkhāmi no dosantaro**ti mettacittaṃ paccupaṭṭhapetvā vakkhāmi, na duṭṭhacitto hutvā.

5. Rājantepurappavesanasuttavaṇṇanā

45. Pañcame **kataṃ vā karissanti vā**ti methunavītikkamaṃ kariṃsu vā karissanti vā. **Ratana**nti maṇiratanādīsu yaṃkiñci. **Patthetī**ti māretuṃ icchati. **Hatthisambādha**nti hatthīhi sambādhaṃ. Hatthisammaddanti vā pāṭho, tassattho – hatthīhi sammaddo etthāti hatthisammaddaṃ. Sesesupi eseva nayo. **Rajanīyāni rūpasaddagandharasaphoṭṭhabbānī**ti etāni rāgajanakāni rūpādīni tattha paripūrāni honti.

6. Sakkasuttavaṇṇanā

46. Chaṭṭhe **sokasabhaye**ti sokena sabhaye. Sokabhayeti vā pāṭho, ayamevattho. Dutiyapadepi eseva nayo. **Yena kenaci kammaṭṭhānenā**ti kasivaṇijjādikammesu yena kenaci kammena. **Anāpajja akusala**nti kiñci akusalaṃ anāpajjitvā. **Nibbiseyyā**ti uppādeyya ācineyya. **Dakkho**ti cheko. **Uṭṭhānasampanno**ti uṭṭhānavīriyena samannāgato. **Alaṃ vacanāyā**ti yutto vacanāya. **Ekantasukhappaṭisaṃvedī vihareyyā**ti ekantameva kāyikacetasikasukhaṃ ñāṇena paṭisaṃvedento vihareyya. **Aniccā**ti hutvā abhāvato. **Tucchā**ti sārarahitā. **Musā**ti niccasubhasukhā viya khāyamānāpi tathā na hontīti musā. **Mosadhammā**ti nassanasabhāvā. Tasmā te paṭicca dukkhaṃ uppajjatīti sandasseti. **Idha pana vo**ti ettha **vo** ti nipātamattaṃ. **Apaṇṇakaṃ vā sotāpanno**ti avirādhitaṃ ekaṃsena sotāpanno vā hoti. Sopi jhānaṃ nibbatteti, brahmalokaṃ vā gantvā chasu vā kāmasaggesu ekantasukhappaṭisaṃvedī hutvā vihareyya. Imasmiṃ sutte satthā aṭṭhaṅguposathassa guṇaṃ kathesi.

7. Mahālisuttavaṇṇanā

47. Sattame **micchāpaṇihita**nti micchā ṭhapitaṃ. **Adhammacariyāvisamacariyā**ti akusalakammapathavasena adhammacariyasaṅkhātā visamacariyā. Kusalakammapathavasena itarā veditabbā. Evamidha vaṭṭameva kathitaṃ.

8. Pabbajitaabhiṇhasuttavaṇṇanā

48. Aṭṭhame **pabbajitenā**ti gharāvāsaṃ pahāya sāsane pabbajjaṃ upagatena. **Abhiṇha**nti abhikkhaṇaṃ punappunaṃ, **paccavekkhitabbā** oloketabbā sallakkhetabbā. **Vevaṇṇiya**nti vivaṇṇabhāvaṃ. Taṃ panetaṃ vevaṇṇiyaṃ duvidhaṃ hoti sarīravevaṇṇiyaṃ parikkhāravevaṇṇiyañca. Tattha kesamassuoropanena sarīravevaṇṇiyaṃ veditabbaṃ. Pubbe pana nānāvirāgāni sukhumavatthāni nivāsetvāpi nānaggarasabhojanaṃ suvaṇṇarajatabhājanesu bhuñjitvāpi sirigabbhe varasayanāsanesu nipajjitvāpi nisīditvāpi sappinavanītādīhi bhesajjaṃ katvāpi pabbajitakālato paṭṭhāya chinnasaṅghaṭitakasāvarasapītāni vatthāni nivāsetabbāni, ayapatte vā mattikapatte vā missakodano bhuñjitabbo, rukkhamūlādisenāsane muñjatiṇasantharaṇādīsu nipajjitabbaṃ, cammakhaṇḍataṭṭikādīsu nisīditabbaṃ, pūtimuttādīhi bhesajjaṃ kattabbaṃ hoti. Evamettha parikkhāravevaṇṇiyaṃ veditabbaṃ. Evaṃ paccavekkhato kopo ca māno ca pahīyati.

Parapaṭibaddhā me jīvikāti mayhaṃ paresu paṭibaddhā parāyattā catupaccayajīvikāti. Evaṃ paccavekkhato hi ājīvo parisujjhati, piṇḍapāto ca apacito hoti, catūsu paccayesu apaccavekkhitaparibhogo nāma na hoti. **Añño me ākappo karaṇīyo**ti yo gihīnaṃ uraṃ abhinīharitvā gīvaṃ paggahetvā lalitenākārena aniyatapadavītihārena gamanākappo hoti, tato aññova ākappo mayā karaṇīyo, santindriyena santamānasena yugamattadassinā visamaṭṭhāne udakasakaṭeneva mandamitapadavītihārena hutvā gantabbanti paccavekkhitabbaṃ. Evaṃ paccavekkhato hi iriyāpatho sāruppo hoti, tisso sikkhā paripūrenti. **Kaccinukho**ti salakkhaṇe nipātasamudāyo. **Attā**ti cittaṃ. **Sīlato na upavadatī**ti aparisuddhaṃ te sīlanti sīlapaccayo na upavadati. Evaṃ paccavekkhato hi ajjhattaṃ hirī samuṭṭhāti, sā tīsu dvāresu saṃvaraṃ sādheti, tīsu dvāresu saṃvaro catupārisuddhisīlaṃ hoti, catupārisuddhisīle ṭhito vipassanaṃ vaḍḍhetvā arahattaṃ gaṇhāti. **Anuvicca viññū sabrahmacārī**ti paṇḍitā sabrahmacārino anuvicāretvā. Evaṃ paccavekkhato hi bahiddhā ottappaṃ saṇṭhāti, taṃ tīsu dvāresu saṃvaraṃ sādhetīti anantaranayeneva veditabbaṃ.

Nānābhāvo vinābhāvoti jātiyā nānābhāvo, maraṇena vinābhāvo. Evaṃ paccavekkhato hi tīsu dvāresu asaṃvutākāro nāma na hoti, maraṇassati sūpaṭṭhitā hoti. **Kammassakomhī**tiādīsu kammaṃ mayhaṃ sakaṃ attano santakanti **kammassakā**. Kammena dātabbaṃ phalaṃ dāyaṃ, kammassa dāyaṃ kammadāyaṃ, taṃ ādīyāmīti **kammadāyādo**. Kammaṃ mayhaṃ yoni kāraṇanti **kammayoni**. Kammaṃ mayhaṃ bandhu ñātakoti **kammabandhu**. Kammaṃ mayhaṃ paṭisaraṇaṃ patiṭṭhāti **kammapaṭisaraṇo. Tassa dāyādo bhavissāmī**ti tassa kammassa dāyādo tena dinnaphalaṃ paṭiggāhako bhavissāmi. Evaṃ kammassakataṃ pana paccavekkhato pāpakaraṇaṃ nāma na hoti. **Kathaṃbhūtassa me rattindivā vītivattantī**ti kinnu kho me vattappaṭipattiṃ karontassa, udāhu akarontassa, buddhavacanaṃ sajjhāyantassa, udāhu asajjhāyantassa, yonisomanasikāre kammaṃ karontassa, udāhu akarontassāti kathaṃbhūtassa me rattindivā vītivattanti, parivattantīti attho. Evaṃ paccavekkhato hi appamādo paripūrati.

Suññāgāre abhiramāmīti vivittokāse sabbiriyāpathesu ekakova hutvā kacci nu kho abhiramāmīti attho. Evaṃ paccavekkhato kāyaviveko paripūrati. **Uttarimanussadhammo**ti uttarimanussānaṃ ukkaṭṭhamanussabhūtānaṃ jhāyīnañceva ariyānañca jhānādidhammo, dasakusalakammapathasaṅkhātamanussadhammato vā uttaritaro visiṭṭhataro dhammo me mama santāne atthi nu kho, santi nu khoti attho. **Alamariyañāṇadassanaviseso**ti mahaggatalokuttarapaññā pajānanaṭṭhena ñāṇaṃ, cakkhunā diṭṭhamiva dhammaṃ paccakkhakaraṇato dassanaṭṭhena dassananti ñāṇadassanaṃ, ariyaṃ visuddhaṃ uttamaṃ ñāṇadassananti ariyañāṇadassanaṃ, alaṃ pariyattakaṃ kilesaviddhaṃsanasamatthaṃ ariyañāṇadassanamettha, assa vāti alamariyañāṇadassano, jhānādibhedo uttarimanussadhammo alamariyañāṇadassano ca so viseso cāti **alamariyañāṇadassanaviseso**. Atha vā tameva kilesaviddhaṃsanasamatthaṃ visuddhaṃ ñāṇadassanameva visesoti alamariyañāṇadassanaviseso vā. **Adhigato**ti paṭiladdho me atthi nu kho. **Soha**nti paṭiladdhaviseso so ahaṃ. **Pacchime kāle**ti maraṇamañce nipannakāle. **Puṭṭho**ti sabrahmacārīhi adhigataguṇavisesaṃ pucchito. **Na maṅku bhavissāmī**ti patitakkhandho nittejo na hessāmīti. Evaṃ paccavekkhantassa hi moghakālakiriyā nāma na hoti.

9-10. Sarīraṭṭhadhammasuttādivaṇṇanā

49-50. Navame **ponobbhaviko**ti punabbhavanibbattako. **Bhavasaṅkhāro**ti bhavasaṅkharaṇakammaṃ. Imasmiṃ sutte vaṭṭameva kathitaṃ. Dasame sīlabāhusaccavīriyasatipaññā lokiyalokuttarāmissikā kathitā. Sesaṃ sabbattha uttānatthamevāti.

Akkosavaggo pañcamo.

Paṭhamapaṇṇāsakaṃ niṭṭhitaṃ.

2. Dutiyapaṇṇāsakaṃ

(6) 1. Sacittavaggo

1-4. Sacittasuttādivaṇṇanā

51-54. Dutiyassa paṭhame **sacittapariyāyakusalo**ti attano cittavārakusalo. **Raja**nti āgantukaupakkilesaṃ. **Aṅgaṇa**nti tatthajātakaaṅgakāḷatilakādiṃ. **Āsavānaṃ khayāyā**ti arahattatthāya. Tatiye **paṭibhānenā**ti vacanasaṇṭhānena. Catutthe **adhipaññādhammavipassanāyā**ti saṅkhārapariggāhakavipassanāya.

8. Mūlakasuttavaṇṇanā

58. Aṭṭhame **amatogadhā**ti ettha saupādisesā nibbānadhātu kathitā, **nibbānapariyosānā**ti ettha anupādisesā. Anupādisesaṃ pattassa hi sabbe dhammā pariyosānappattā nāma honti. Sesapadāni heṭṭhā vuttatthāneva.

9. Pabbajjāsuttavaṇṇanā

59. Navame **tasmā**ti yasmā evaṃ aparicitacittassa sāmaññattho na sampajjati, tasmā. **Yathāpabbajjāparicitañca no cittaṃ bhavissatī**ti yathā pabbajjānurūpena paricitaṃ. Ye hi keci pabbajanti nāma, sabbe te arahattaṃ patthetvā. Tasmā yaṃ cittaṃ arahattādhigamatthāya paricitaṃ vaḍḍhitaṃ, taṃ yathāpabbajjāparicitaṃ nāmāti veditabbaṃ. Evarūpaṃ pana cittaṃ bhavissatīti sikkhitabbaṃ. **Lokassa samañca visamañcā**ti sattalokassa sucaritaduccaritāni. **Lokassa bhavañca vibhavañcā**ti tassa vaḍḍhiñca vināsañca, tathā sampattiñca vipattiñca. **Lokassa samudayañca atthaṅgamañcā**ti pana saṅkhāralokaṃ sandhāya vuttaṃ, khandhānaṃ nibbattiñca bhedañcāti attho.

10. Girimānandasuttavaṇṇanā

60. Dasame **anukampaṃ upādāyā**ti girimānandatthere anukampaṃ paṭicca. **Cakkhurogo**tiādayo vatthuvasena veditabbā. Nibbattitappasādānañhi rogo nāma natthi. **Kaṇṇarogo**ti bahikaṇṇe rogo. **Pināso**ti bahināsikāya rogo. **Nakhasā**ti nakhehi vilekhitaṭṭhāne rogo. **Pittasamuṭṭhānā**ti pittasamuṭṭhitā. Te kira dvattiṃsa honti. **Semhasamuṭṭhānā**dīsupi eseva nayo. **Utupariṇāmajā**ti utupariṇāmena accuṇhātisītena uppajjanakarogā. **Visamaparihārajā**ti aticiraṭṭhānanisajjādinā visamaparihārena jātā. **Opakkamikā**ti vadhabandhanādinā upakkamena jātā. **Kammavipākajā**ti balavakammavipākasambhūtā. **Santa**nti rāgādisantatāya santaṃ. Atappakaṭṭhena **paṇītaṃ**. Sesaṃ sabbattha uttānatthamevāti.

Sacittavaggo paṭhamo.

(7) 2. Yamakavaggo

1. Avijjāsuttādivaṇṇanā

61-62. Dutiyassa paṭhame **sāhāra**nti sapaccayaṃ. **Vijjāvimutti**nti phalañāṇañceva sesasampayuttadhamme ca. **Bojjhaṅgā**ti maggabojjhaṅgā. Dutiye **bhavataṇhāyā**ti bhavapatthanāya. Evaṃ dvīsupi suttesu vaṭṭameva kathitaṃ, vaṭṭañcettha paṭhame sutte avijjāmūlakaṃ vaṭṭaṃ kathitaṃ, dutiye taṇhāmūlakaṃ.

3-4. Niṭṭhaṅgatasuttādivaṇṇanā

63-64. Tatiye **niṭṭhaṃ gatā**ti nibbematikā. **Idha niṭṭhā**ti imasmiṃyeva loke parinibbānaṃ. **Idha vihāyā**ti imaṃ lokaṃ vijahitvā suddhāvāsabrahmalokaṃ. Catutthe **aveccappasannā**ti acalappasādena sampannā. **Sotāpannā**ti ariyamaggasotaṃ āpannā.

5-7. Paṭhamasukhasuttādivaṇṇanā

65-67. Pañcame vaṭṭamūlakaṃ sukhadukkhaṃ pucchitaṃ, chaṭṭhe sāsanamūlakaṃ. Sattame **naḷakapāna**nti atīte bodhisattassa ovāde ṭhatvā vānarayūthena naḷehi udakassa pītaṭṭhāne māpitattā evaṃladdhanāmo nigamo. **Tuṇhībhūtaṃ tuṇhībhūta**nti yaṃ yaṃ disaṃ anuviloketi, tattha tattha tuṇhībhūtameva. **Anuviloketvā**ti tato tato viloketvā. **Piṭṭhi me āgilāyatī**ti kasmā āgilāyati? Bhagavato hi cha vassāni mahāpadhānaṃ padahantassa mahantaṃ kāyadukkhaṃ ahosi, athassa aparabhāge mahallakakāle piṭṭhivāto uppajji. Upādinnakasarīrassa ṭhānanisajjādīhi appamattakena ābādhena na sakkā kenaci bhavituṃ. Taṃ gahetvāpi therassa okāsakaraṇatthaṃ evamāha. **Saṅghāṭiṃ paññāpetvā** ekamante patirūpaṭṭhāne paññattassa kappiyamañcassa upari attharitvā.

9-10. Kathāvatthusuttadvayavaṇṇanā

69-70. Navame **tiracchānakatha**nti aniyyānikattā saggamokkhamaggānaṃ tiracchānabhūtaṃ kathaṃ. Tattha rājānaṃ ārabbha ‘‘mahāsammato mandhātā dhammāsoko evaṃmahānubhāvo’’tiādinā nayena pavattakathā **rājakathā**. Esa nayo **corakathā**dīsu. Tesu ‘‘asuko rājā abhirūpo dassanīyo’’tiādinā gehasitakathāva tiracchānakathā hoti, ‘‘sopi nāma evaṃmahānubhāvo khayaṃ gato’’ti evaṃ pavattā pana kammaṭṭhānabhāve tiṭṭhati. Coresupi ‘‘mūladevo evaṃmahānubhāvo, meghadevo evaṃmahānubhāvo’’ti tesaṃ kammaṃ paṭicca ‘‘aho sūrā’’ti gehasitakathāva **tiracchānakathā**. Yuddhesupi bhāratayuddhādīsu ‘‘asukena asuko evaṃ mārito evaṃ viddho’’ti kammassādavaseneva kathā tiracchānakathā, ‘‘tepi nāma khayaṃ gatā’’ti evaṃ pavattā pana sabbattha kammaṭṭhānameva hoti. Apica annādīsu ‘‘evaṃ vaṇṇavantaṃ rasavantaṃ phassasampannaṃ khādimha bhuñjimha pivimha paribhuñjimhā’’ti kāmarasassādavasena kathetuṃ na vaṭṭati, sātthakaṃ pana katvā ‘‘pubbe evaṃ vaṇṇādisampannaṃ annaṃ pānaṃ vatthaṃ yānaṃ mālaṃ gandhaṃ sīlavantānaṃ adamha, cetiyaṃ pūjimhā’’ti kathetuṃ vaṭṭati.

Ñātikathādīsupi ‘‘amhākaṃ ñātakā sūrā samatthā’’ti vā ‘‘pubbe mayaṃ evaṃ vicitrehi yānehi vicarimhā’’ti vā assādavasena vattuṃ na vaṭṭati, sātthakaṃ pana katvā ‘‘tepi no ñātakā khayaṃ gatā’’ti vā ‘‘pubbe mayaṃ evarūpā upāhanā saṅghassa adamhā’’ti vā kathetabbaṃ. **Gāmakathā**pi suniviṭṭhadunniviṭṭhasubhikkhadubbhikkhādivasena vā ‘‘asukagāmavāsino sūrā samatthā’’ti vā evaṃ assādavaseneva na vaṭṭati, sātthakaṃ pana katvā ‘‘saddhā pasannā’’ti vā ‘‘khayavayaṃ gatā’’ti vā vattuṃ vaṭṭati. **Nigamanagarajanapadakathāsu**pi eseva nayo.

Itthikathāpi vaṇṇasaṇṭhānādīni paṭicca assādavasena na vaṭṭati, ‘‘saddhā pasannā khayaṃ gatā’’ti evameva vaṭṭati. **Sūrakathāpi** ‘‘nandimitto nāma yodho sūro ahosī’’ti assādavaseneva na vaṭṭati, ‘‘saddho ahosi khayaṃ gato’’ti evameva vaṭṭati. **Surākatha**nti pāḷiyaṃ pana anekavidhaṃ majjakathaṃ assādavasena kathetuṃ na vaṭṭati, ādīnavavaseneva vattuṃ vaṭṭati. **Visikhākathāpi** ‘‘asukavisikhā suniviṭṭhā dunniviṭṭhā sūrā samatthā’’ti assādavaseneva na vaṭṭati, ‘‘saddhā pasannā khayaṃ gatā’’ti vaṭṭati. **Kumbhaṭṭhānakathā** nāma kūṭaṭṭhānakathā udakatitthakathā vuccati (dī. ni. aṭṭha. 1.17; ma. ni. aṭṭha. 2.223; saṃ. ni. aṭṭha. 3.5.1080). Kumbhadāsikathā vā. Sāpi ‘‘pāsādikā naccituṃ gāyituṃ chekā’’ti assādavasena na vaṭṭati, ‘‘saddhā pasannā’’tiādinā nayeneva vaṭṭati.

Pubbapetakathā nāma atītañātikathā. Tattha vattamānañātikathāsadisova vinicchayo. **Nānattakathā** nāma purimapacchimakathāvimuttā avasesā nānāsabhāvā tiracchānakathā. **Lokakkhāyikā** nāma ‘‘ayaṃ loko kena nimmito? Asukena nāma nimmito. Kāko seto aṭṭhīnaṃ setattā, balākā rattā lohitassa rattattā’’tievamādikā lokāyatavitaṇḍasallāpakathā. **Samuddakkhāyikā** nāma kasmā samuddo sāgaroti. Sāgaradevena khatattā sāgaro, khato meti hatthamuddāya niveditattā samuddotievamādikā niratthakā samuddakkhāyanakathā. **Bhavo**ti vuddhi, **abhavo**ti hāni. Iti bhavo iti abhavoti yaṃ vā taṃ vā niratthakakāraṇaṃ vatvā pavattitakathā **itibhavābhavakathā** nāma.

Tejasā tejanti attano tejasā tesaṃ tejaṃ. **Pariyādiyeyyāthā**ti khepetvā gahetvā abhibhaveyyātha. Tatridaṃ vatthu – eko piṇḍapātiko mahātheraṃ pucchi – ‘‘bhante, tejasā tejaṃ pariyādiyamānā bhikkhū kiṃ karontī’’ti. Thero āha – āvuso, kiñcideva ātape ṭhapetvā yathā chāyā heṭṭhā na otarati, uddhaṃyeva gacchati tathā karonti. Dasame **pāsaṃsāni ṭhānānī**ti pasaṃsāvahāni kāraṇāni. Sesaṃ sabbattha uttānatthamevāti.

Yamakavaggo dutiyo.

(8) 3. Ākaṅkhavaggo

1. Ākaṅkhasuttavaṇṇanā

71. Tatiyassa paṭhame **sampannasīlā**ti paripuṇṇasīlā, sīlasamaṅgino vā hutvāti attho. Tattha dvīhi kāraṇehi sampannasīlatā hoti sīlavipattiyā ca ādīnavadassanena, sīlasampattiyā ca ānisaṃsadassanena. Tadubhayampi visuddhimagge (visuddhi. 1.9, 21) vitthāritaṃ. Tattha ‘‘sampannasīlā’’ti ettāvatā kira bhagavā catupārisuddhisīlaṃ uddisitvā ‘‘pātimokkhasaṃvarasaṃvutā’’ti iminā tattha jeṭṭhakasīlaṃ vitthāretvā dassesīti dīpavihāravāsī sumanatthero āha. Antevāsiko panassa tepiṭakacūḷanāgatthero āha – ubhayatthapi pātimokkhasaṃvarova bhagavatā vutto. Pātimokkhasaṃvaroyeva hi sīlaṃ, itarāni pana tīṇi sīlanti vuttaṭṭhānaṃ atthīti ananujānanto vatvā āha – indriyasaṃvaro nāma chadvārārakkhāmattakameva, ājīvapārisuddhi dhammena samena paccayuppattimattakaṃ, paccayasannissitaṃ paṭiladdhapaccaye idamatthanti paccavekkhitvā paribhuñjanamattakaṃ. Nippariyāyena pātimokkhasaṃvarova sīlaṃ. Yassa so bhinno, ayaṃ sīsacchinno viya puriso hatthapāde sesāni rakkhissatīti na vattabbo. Yassa pana so arogo, ayaṃ acchinnasīso viya puriso jīvitaṃ sesāni puna pākatikāni kātuṃ sakkoti. Tasmā ‘‘sampannasīlā’’ti iminā pātimokkhasaṃvaraṃ uddisitvā ‘‘sampannapātimokkhā’’ti tasseva vevacanaṃ vatvā taṃ vitthāretvā dassento **pātimokkhasaṃvarasaṃvutā**tiādimāha. Tattha **pātimokkhasaṃvarasaṃvuttā**tiādīni vuttatthāneva. **Ākaṅkheyya ce**ti idaṃ kasmā āraddhanti? Sīlānisaṃsadassanatthaṃ. Sacepi acirapabbajitānaṃ vā duppaññānaṃ vā evamassa ‘‘bhagavā ‘sīlaṃ pūretha sīlaṃ pūrethā’ti vadati, ko nu kho sīlapūraṇe ānisaṃso, ko viseso, kā vaḍḍhī’’ti tesaṃ dasa ānisaṃse dassetuṃ evamāha – ‘‘appeva nāma etaṃ sabrahmacārīnaṃ piyamanāpatādiāsavakkhayapariyosānaṃ ānisaṃsaṃ sutvāpi sīlaṃ paripūreyyu’’nti.

Tattha **ākaṅkheyya ce**ti yadi iccheyya. **Piyo cassa**nti piyacakkhūhi sampassitabbo, sinehuppattiyā padaṭṭhānabhūto bhaveyyaṃ. **Manāpo**ti tesaṃ manavaḍḍhanako, tesaṃ vā manena pattabbo, mettacittena pharitabboti attho. **Garū**ti tesaṃ garuṭṭhāniyo pāsāṇacchattasadiso. **Bhāvanīyo**ti ‘‘addhāyamāyasmā jānaṃ jānāti passaṃ passatī’’ti evaṃ sambhāvanīyo. **Sīlesvevassa paripūrakārī**ti catupārisuddhisīlesuyeva paripūrakārī assa, anūnena ākārena samannāgato bhaveyyāti vuttaṃ hoti. **Ajjhattaṃ cetosamathamanuyutto**ti attano cittasamathe yutto. **Anirākatajjhāno**ti bahi anīhaṭajjhāno, avināsitajjhāno vā. **Vipassanāyā**ti sattavidhāya anupassanāya. **Brūhetā suññāgārāna**nti vaḍḍhetā suññāgārānaṃ. Ettha ca samathavipassanāvasena kammaṭṭhānaṃ gahetvā rattindivaṃ suññāgāraṃ pavisitvā nisīdamāno bhikkhu ‘‘brūhetā suññāgārāna’’nti veditabbo. Ayamettha saṅkhepo, vitthāro pana icchantena majjhimanikāyaṭṭhakathāya (ma. ni. aṭṭha. 1.64 ādayo) ākaṅkheyyasuttavaṇṇanāya oloketabbo.

Lābhīti ettha na bhagavā lābhanimittaṃ sīlādiparipūraṇaṃ katheti. Bhagavā hi ‘‘ghāsesanaṃ chinnakatho, na vācaṃ payutaṃ bhaṇe’’ti (su. ni. 716) evaṃ sāvake ovadati. So kathaṃ lābhanimittaṃ sīlādiparipūraṇaṃ katheyya. Puggalajjhāsayavasena panetaṃ vuttaṃ. Yesañhi evaṃ ajjhāsayo bhaveyya ‘‘sace mayaṃ catūhi paccayehi na kilameyyāma, sīlāni paripūretuṃ sakkuṇeyyāmā’’ti, tesaṃ ajjhāsayavasenevamāha. Apica sarasānisaṃso esa sīlassa yadidaṃ cattāro paccayā nāma. Tathā hi paṇḍitamanussā koṭṭhādīsu ṭhapitaṃ nīharitvā attanāpi aparibhuñjitvā sīlavantānaṃ dentīti sīlassa sarasānisaṃsadassanatthampetaṃ vuttaṃ.

Tatiyavāre **yesāha**nti yesaṃ ahaṃ. **Tesaṃ te kārā**ti tesaṃ devānaṃ vā manussānaṃ vā te mayi katā paccayadānakārā. **Mahapphalā hontu mahānisaṃsā**ti lokiyasukhena phalabhūtena mahapphalā, lokuttarena mahānisaṃsā. Ubhayaṃ vā etaṃ ekatthameva. Sīlādiguṇayuttassa hi kaṭacchubhikkhāpi pañcaratanamattāya bhūmiyā paṇṇasālāpi katvā dinnā anekāni kappasahassāni duggativinipātato rakkhati, pariyosāne ca amatāya dhātuyā parinibbānassa paccayo hoti. ‘‘Khīrodanaṃ ahamadāsi’’ntiādīni (vi. va. 413) cettha vatthūni. Sakalameva vā petavatthu vimānavatthu ca sādhakaṃ.

Catutthavāre **petā**ti peccabhavaṃ gatā. **Ñātī**ti sassusasurapakkhikā. **Sālohitā**ti ekalohitabaddhā pitipitāmahādayo. **Kālaṅkatā**ti matā. **Tesaṃ ta**nti tesaṃ taṃ mayi pasannacittaṃ, taṃ vā pasannena cittena anussaraṇaṃ. Yassa hi bhikkhuno kālakato pitā vā mātā vā ‘‘amhākaṃ ñātakatthero sīlavā kalyāṇadhammo’’ti pasannacitto hutvā taṃ bhikkhuṃ anussarati, tassa so cittappasādopi taṃ anussaraṇamattampi mahapphalaṃ mahānisaṃsameva hoti.

Aratiratisahoti nekkhammapaṭipattiyā aratiyā kāmaguṇesu ratiyā ca saho abhibhavitā ajjhottharitā. **Bhayabheravasaho**ti ettha bhayaṃ cittutrāsopi ārammaṇampi, bheravaṃ ārammaṇameva.

2. Kaṇṭakasuttavaṇṇanā

72. Dutiye **abhiññātehī**ti gaganamajjhe puṇṇacando viya sūriyo viya ñātehi pākaṭehi. **Parapurāyā**ti paraṃ vuccati pacchimabhāgo, purāti purimabhāgo, purato dhāvantena pacchato anubandhantena ca mahāparivārenāti attho. **Kaṇṭako**ti vijjhanaṭṭhena kaṇṭako. **Visūkadassana**nti visūkabhūtaṃ dassanaṃ. **Mātugāmūpacāro**ti mātugāmassa samīpacāritā.

3-4. Iṭṭhadhammasuttādivaṇṇanā

73-74. Tatiye **vaṇṇo**ti sarīravaṇṇo. **Dhammā**ti nava lokuttaradhammā. Catutthe **ariyāyā**ti apothujjanikāya, sīlādīhi missakattā evaṃ vuttaṃ. **Sārādāyī ca hoti varadāyī**ti sārassa ca varassa ca ādāyako hoti. Yo kāyassa sāro, yañcassa varaṃ, taṃ gaṇhātīti attho.

5. Migasālāsuttavaṇṇanā

75. Pañcamassa ādimhi tāva yaṃ vattabbaṃ, taṃ chakkanipāte vuttameva. **Dussīlo hotī**tiādīsu pana **dussīlo**ti nissīlo. **Cetovimutti**nti phalasamādhiṃ. **Paññāvimutti**nti phalañāṇaṃ. **Nappajānātī**ti uggahaparipucchāvasena na jānāti. **Dussīlyaṃ aparisesaṃ nirujjhatī**ti ettha pañca dussīlyāni tāva sotāpattimaggena pahīyanti, dasa arahattamaggena. Phalakkhaṇe tāni pahīnāni nāma honti. Phalakkhaṇaṃ sandhāya idha ‘‘nirujjhatī’’ti vuttaṃ. Puthujjanassa sīlaṃ pañcahi kāraṇehi bhijjati pārājikāpajjanena sikkhāpaccakkhānena titthiyapakkhandanena arahattena maraṇenāti. Tattha purimā tayo bhāvanāparihānāya saṃvattanti, catuttho vaḍḍhiyā, pañcamo neva hānāya na vaḍḍhiyā. Kathaṃ panetaṃ arahattena sīlaṃ bhijjatīti? Puthujjanassa hi sīlaṃ accantakusalameva hoti, arahattamaggo ca kusalākusalakammakkhayāya saṃvattatīti evaṃ tena taṃ bhijjati. **Savanenapi akataṃ hotī**ti sotabbayuttakaṃ assutaṃ hoti. **Bāhusaccenapi akataṃ hotī**ti ettha **bāhusacca**nti vīriyaṃ. Vīriyena kattabbayuttakaṃ akataṃ hoti, tassa akatattā saggatopi maggatopi parihāyati. **Diṭṭhiyāpi appaṭividdhaṃ hotī**ti diṭṭhiyā paṭivijjhitabbaṃ appaṭividdhaṃ hoti apaccakkhakataṃ. **Sāmayikampi vimuttiṃ na labhatī**ti kālānukālaṃ dhammassavanaṃ nissāya pītipāmojjaṃ na labhati. **Hānāya paretī**ti hānāya pavattati.

Yathābhūtaṃ pajānātīti ‘‘sotāpattiphalaṃ patvā pañcavidhaṃ dussīlyaṃ aparisesaṃ nirujjhatī’’ti uggahaparipucchāvasena jānāti. **Tassa savanenapi kataṃ hotī**ti sotabbayuttakaṃ sutaṃ hoti. **Bāhusaccenapi kataṃ hotī**ti vīriyena kattabbayuttakaṃ antamaso dubbalavipassanāmattakampi kataṃ hoti. **Diṭṭhiyāpi suppaṭividdhaṃ hotī**ti antamaso lokiyapaññāyapi paccayapaṭivedho kato hoti. Imassa hi puggalassa paññā sīlaṃ paridhovati, so paññāparidhotena visesaṃ pāpuṇāti.

Pamāṇikāti puggalesu pamāṇaggāhakā. **Pamiṇantī**ti pametuṃ tuletuṃ arahanti. **Eko hīno**ti eko guṇehi hīno. **Paṇīto**ti eko guṇehi paṇīto uttamo. **Taṃ hī**ti taṃ pamāṇakaraṇaṃ. **Abhikkantataro**ti sundarataro. **Paṇītataro**ti uttamataro. **Dhammasoto nibbahatī**ti sūraṃ hutvā pavattamānaṃ vipassanāñāṇaṃ nibbahati, ariyabhūmiṃ pāpeti. **Tadantaraṃ ko jāneyyā**ti taṃ evaṃ kāraṇaṃ ko jāneyya. **Sīlavā hotī**ti lokiyasīlena sīlavā hoti. **Yatthassa taṃ sīla**nti arahattavimuttiṃ patvā sīlaṃ aparisesampi nirujjhati nāma, tattha yutti vuttāyeva. Ito paresu dvīsu aṅgesu anāgāmiphalaṃ vimutti nāma, pañcame arahattameva. Sesamettha vuttanayānusāreneva veditabbaṃ. Chaṭṭhaṃ uttānatthameva.

7. Kākasuttavaṇṇanā

77. Sattame **dhaṃsī**ti guṇadhaṃsako. Kassaci guṇaṃ anādiyitvā hatthenapi gahito tassa sīsepi vaccaṃ karoti. **Pagabbho**ti pāgabbhiyena samannāgato. **Tintiṇo**ti tintiṇaṃ vuccati taṇhā, tāya samannāgato, āsaṅkābahulo vā. **Luddo**ti dāruṇo. **Akāruṇiko**ti nikkāruṇiko. **Dubbalo**ti abalo appathāmo. **Oravitā**ti oravayutto oravanto carati. **Necayiko**ti nicayakaro.

9. Āghātavatthusuttavaṇṇanā

79. Navame **aṭṭhāne**ti akāraṇe. Sacittakapavattiyañhi ‘‘anatthaṃ me acarī’’tiādi kāraṇaṃ bhaveyya, khāṇupahaṭādīsu taṃ natthi. Tasmā tattha āghāto aṭṭhāne āghāto nāma. Sesaṃ sabbattha uttānatthamevāti.

Ākaṅkhavaggo tatiyo.

(9) 4. Theravaggo

1-3. Vāhanasuttādivaṇṇanā

81-83. Catutthassa paṭhame **vimariyādīkatenā**ti kilesamariyādaṃ bhinditvā vimariyādaṃ katena. Dutiyaṃ uttānatthameva. Tatiye **no ca payirupāsitā**ti na upaṭṭhāti.

4. Byākaraṇasuttavaṇṇanā

84. Catutthe **jhāyī samāpattikusalo**ti jhānehi ca sampanno samāpattiyañca cheko. **Irīṇa**nti tucchabhāvaṃ. **Vicina**nti guṇavicinataṃ nigguṇabhāvaṃ. Atha vā irīṇasaṅkhātaṃ araññaṃ vicinasaṅkhātaṃ mahāgahanañca āpanno viya hoti. **Anaya**nti avaḍḍhiṃ. **Byasana**nti vināsaṃ. **Anayabyasana**nti avaḍḍhivināsaṃ. **Kiṃ nu kho**ti kena kāraṇena.

5-6. Katthīsuttādivaṇṇanā

85-86. Pañcame **katthī hoti vikatthī**ti katthanasīlo hoti vikatthanasīlo, vivaṭaṃ katvā katheti. **Na santatakārī**ti na satatakārī. Chaṭṭhe **adhimāniko**ti anadhigate adhigatamānena samannāgato. **Adhimānasacco**ti adhigatamānameva saccato vadati.

7. Nappiyasuttavaṇṇanā

87. Sattame **adhikaraṇiko hotī**ti adhikaraṇakārako hoti. **Na piyatāyā**ti na piyabhāvāya. **Na garutāyā**ti na garubhāvāya. **Na sāmaññāyā**ti na samaṇadhammabhāvāya. **Na ekībhāvāyā**ti na nirantarabhāvāya. **Dhammānaṃ na nisāmakajātiko**ti navannaṃ lokuttaradhammānaṃ na nisāmanasabhāvo na upadhāraṇasabhāvo. **Na paṭisallāno**ti na paṭisallīno. **Sāṭheyyānī**ti saṭhabhāvo. **Kūṭeyyānī**ti kūṭabhāvo. **Jimheyyānī**ti na ujubhāvā. **Vaṅkeyyānī**ti vaṅkabhāvā.

8. Akkosakasuttavaṇṇanā

88. Aṭṭhame **akkosakaparibhāsako ariyūpavādī sabrahmacārina**nti ettha sabrahmacāripadaṃ akkosakaparibhāsakapadehi yojetabbaṃ ‘‘akkosako sabrahmacārīnaṃ, paribhāsako sabrahmacārīna’’nti. Ariyānaṃ pana guṇe chindissāmīti antimavatthunā upavadanto ariyūpavādī nāma hoti. **Saddhammassa na vodāyantī**ti sikkhāttayasaṅkhātā sāsanasaddhammā assa vodānaṃ na gacchanti. **Rogātaṅka**nti ettha rogova kicchājīvitabhāvakaraṇena ātaṅkoti veditabbo.

9. Kokālikasuttavaṇṇanā

89. Navame **kokāliko bhikkhu yena bhagavā tenupasaṅkamī**ti koyaṃ kokāliko, kasmā ca upasaṅkami? Ayaṃ kira kokālikaraṭṭhe kokālikanagare kokālikaseṭṭhissa putto pabbajitvā pitarā kārite vihāre vasati cūḷakokālikoti nāmena, na pana devadattassa sisso. So hi brāhmaṇaputto mahākokāliko nāma. Bhagavati pana sāvatthiyaṃ viharante dve aggasāvakā pañcamattehi bhikkhusatehi saddhiṃ janapadacārikaṃ caramānā upakaṭṭhāya vassūpanāyikāya vivekavāsaṃ vasitukāmā te bhikkhū uyyojetvā attano pattacīvaramādāya tasmiṃ janapade taṃ nagaraṃ patvā vihāraṃ agamiṃsu. Tattha nesaṃ kokāliko vattaṃ akāsi. Tepi tena saddhiṃ sammoditvā, ‘‘āvuso, mayaṃ idha temāsaṃ vasissāma, mā no kassaci ārocesī’’ti paṭiññaṃ gahetvā vasiṃsu. Vasitvā pavāraṇādivase pavāretvā ‘‘gacchāma mayaṃ, āvuso’’ti kokālikaṃ āpucchiṃsu. Kokāliko ‘‘ajja, āvuso, ekadivasaṃ vasitvā sve gamissathā’’ti vatvā dutiyadivase nagaraṃ pavisitvā manusse āmantesi – ‘‘āvuso, tumhe dve aggasāvake idha āgantvā vasamānepi na jānātha, na te koci paccayenapi nimantetī’’ti. Nagaravāsino ‘‘kahaṃ, bhante, therā, kasmā no nārocayitthā’’ti? Kiṃ, āvuso, ārocitena, kiṃ na passatha dve bhikkhū therāsane nisīdante, ete aggasāvakāti. Te khippaṃ sannipatitvā sappiphāṇitādīni ceva cīvaradussāni ca saṃhariṃsu.

Kokāliko cintesi – ‘‘paramappicchā aggasāvakā payuttavācāya uppannalābhaṃ na sādiyissanti, asādiyantā ‘āvāsikassa dethā’ti vakkhantī’’ti taṃ lābhaṃ gāhāpetvā therānaṃ santikaṃ agamāsi. Therā disvāva ‘‘ime paccayā neva amhākaṃ, na kokālikassa kappantī’’ti paṭikkhipitvā pakkamiṃsu. Kokāliko ‘‘kathañhi nāma sayaṃ aggaṇhantā mayhampi adāpetvā pakkamissantī’’ti āghātaṃ uppādesi. Tepi bhagavato santikaṃ gantvā bhagavantaṃ vanditvā puna attano parisaṃ ādāya janapadacārikaṃ carantā anupubbena tasmiṃ raṭṭhe tameva nagaraṃ paccāgamiṃsu. Nāgarā there sañjānitvā saha parikkhārehi dānaṃ sajjetvā nagaramajjhe maṇḍapaṃ katvā dānaṃ adaṃsu, therānañca parikkhāre upanāmesuṃ. Therā bhikkhusaṅghassa niyyādayiṃsu. Taṃ disvā kokāliko cintesi – ‘‘ime pubbe appicchā ahesuṃ, idāni pāpicchā jātā, pubbepi appicchasantuṭṭhapavivittasadisāva maññe’’ti there upasaṅkamitvā, ‘‘āvuso, tumhe pubbe appicchā viya, idāni pana pāpabhikkhū jātatthā’’ti vatvā ‘‘mūlaṭṭhāneyeva nesaṃ patiṭṭhaṃ bhindissāmī’’ti taramānarūpo nikkhamitvā yena bhagavā tenupasaṅkami. Ayamesa kokāliko, iminā ca kāraṇena upasaṅkamīti veditabbo.

Bhagavā taṃ turitaturitaṃ āgacchantaṃ disvāva āvajjento aññāsi ‘‘ayaṃ aggasāvake akkositukāmo āgato, sakkā nu kho paṭisedhetu’’nti. Tato ‘‘na sakkā paṭisedhetuṃ, theresu aparajjhitvā āgato, ekaṃsena pana padumaniraye nibbattissatī’’ti disvā ‘‘sāriputtamoggallānepi nāma garahantaṃ sutvā na nisedhetī’’ti vādamocanatthaṃ ariyūpavādassa ca mahāsāvajjabhāvadassanatthaṃ **mā heva**nti tikkhattuṃ paṭisedhesi. Tattha **mā heva**nti mā evaṃ abhaṇi. **Saddhāyiko**ti saddhāya āgamakaro pasādāvaho, saddhātabbavacano vā. **Paccayiko**ti pattiyāyitabbavacano.

Pakkāmīti kammānubhāvena codiyamāno pakkāmi. Okāsakatañhi kammaṃ na sakkā paṭibāhituṃ. **Acirapakkantassā**ti pakkantassa sato nacireneva. **Sabbo kāyo phuṭo ahosī**ti kesaggamattampi okāsaṃ avajjetvā sakalasarīraṃ aṭṭhīni bhinditvā uggatāhi pīḷakāhi ajjhotthaṭaṃ ahosi. Yasmā pana buddhānubhāvena tathārūpaṃ kammaṃ buddhānaṃ sammukhībhāve vipākaṃ dātuṃ na sakkoti, dassanūpacāre vijahitamatte deti, tasmā tassa acirapakkantassa pīḷakā uṭṭhahiṃsu. **Kalāyamattiyo**ti caṇakamattiyo. **Beluvasalāṭukamattiyo**ti taruṇabeluvamattiyo. **Pabhijjiṃsū**ti bhijjiṃsu. Tāsu bhinnāsu sakalasarīraṃ panasapakkaṃ viya ahosi. So pakkena gattena jetavanadvārakoṭṭhake visagilito maccho viya kadalipattesu nipajji. Atha dhammassavanatthaṃ āgatāgatā manussā ‘‘dhi kokālika, dhi kokālika, ayuttamakāsi, attanoyeva mukhaṃ nissāya anayabyasanaṃ pattosī’’ti āhaṃsu. Tesaṃ saddaṃ sutvā ārakkhadevatā dhikkāramakaṃsu, ārakkhadevatānaṃ ākāsadevatāti iminā upāyena yāva akaniṭṭhabhavanā ekadhikkāro udapādi.

Turūti kokālikassa upajjhāyo turutthero nāma anāgāmiphalaṃ vatvā brahmaloke nibbatto. So bhummaṭṭhadevatā ādiṃ katvā ‘‘ayuttaṃ kokālikena kataṃ aggasāvake antimavatthunā abbhācikkhantenā’’ti paramparāya brahmalokasampattaṃ taṃ saddaṃ sutvā ‘‘mā mayhaṃ passantasseva varāko nassi, ovadissāmi naṃ theresu cittappasādatthāyā’’ti āgantvā tassa purato aṭṭhāsi. Taṃ sandhāyetaṃ vuttaṃ – ‘‘turū paccekabrahmā’’ti. **Pesalā**ti piyasīlā. **Kosi tvaṃ, āvuso**ti nisinnakova kabarakkhīni ummīletvā evamāha. **Passa yāvañca te idaṃ aparaddha**ti yattakaṃ tayā aparaddhaṃ, attano nalāṭe mahāgaṇḍaṃ apassanto sāsapamattāya pīḷakāya maṃ codetabbaṃ maññasīti āha.

Atha naṃ ‘‘adiṭṭhippatto ayaṃ kokāliko, gilitaviso viya na kassaci vacanaṃ na karissatī’’ti ñatvā **purisassa hī**tiādimāha. Tattha **kuṭhārī**ti kuṭhārisadisā pharusavācā. **Chindatī**ti kusalamūlasaṅkhāte mūleyeva nikantati. **Nindiya**nti ninditabbaṃ dussīlapuggalaṃ. **Pasaṃsatī**ti uttamatthe sambhāvetvā khīṇāsavoti vadati. **Taṃ vā nindati yo pasaṃsiyo**ti yo vā pasaṃsitabbo khīṇāsavo, taṃ antimavatthunā codento ‘‘dussīlo aya’’nti vadati. **Vicināti mukhena so kali**nti so taṃ aparādhaṃ mukhena vicināti nāma. **Kalinā tenā**ti tena aparādhena sukhaṃ na vindati. Nindiyapasaṃsāya hi pasaṃsiyanindāya ca samakova vipāko.

Sabbassāpi sahāpi attanāti sabbena sakena dhanenapi attanāpi saddhiṃ yo akkhesu dhanaparājayo nāma, ayaṃ appamattako aparādho. **Yo sugatesū**ti yo pana sammaggatesu puggalesu cittaṃ dūseyya, ayaṃ cittapadosova tato kalito mahantataro kali.

Idāni tassa mahantatarabhāvaṃ dassento **sataṃ sahassāna**ntiādimāha. Tattha **sataṃ sahassāna**nti nirabbudagaṇanāya satasahassañca. **Chattiṃsatī**ti aparāni chattiṃsati nirabbudāni. **Pañca cā**ti abbudagaṇanāya pañca abbudāni. **Yamariyagarahī**ti yaṃ ariye garahanto nirayaṃ upapajjati, tattha ettakaṃ āyuppamāṇanti attho.

Kālamakāsīti upajjhāye pakkante kālaṃ akāsi. **Padumaniraya**nti pāṭiyekko padumanirayo nāma natthi, avīcimahānirayasmiṃyeva pana padumagaṇanāya paccitabbe ekasmiṃ ṭhāne nibbatti.

Vīsatikhārikoti māgadhakena patthena cattāro patthā, kosalaraṭṭhe eko pattho hoti. Tena patthena cattāro patthā āḷhakaṃ, cattāri āḷhakāni doṇaṃ, catudoṇā mānikā, catumānikā khārī, tāya khāriyā vīsatikhāriko. **Tilavāho**ti māgadhakānaṃ sukhumatilānaṃ tilasakaṭaṃ. **Abbudo nirayo**ti abbudo nāma pāṭiyekko nirayo natthi, avīcimhiyeva pana abbudagaṇanāya paccitabbaṭṭhānassetaṃ nāmaṃ. **Nirabbudā**dīsupi eseva nayo.

Vassagaṇanāpi panettha evaṃ veditabbā – yatheva hi sataṃ satasahassāni koṭi hoti, evaṃ sataṃ satasahassakoṭiyo pakoṭi nāma hoti, sataṃ satasahassapakoṭiyo koṭipakoṭi nāma, sataṃ satasahassakoṭipakoṭiyo nahutaṃ, sataṃ satasahassanahutāni ninnahutaṃ, sataṃ satasahassaninnahutāni ekaṃ abbudaṃ, tato vīsatiguṇaṃ nirabbudaṃ, esa nayo sabbatthāti. Dasamaṃ heṭṭhā vuttanayeneva veditabbaṃ. Sesaṃ sabbattha uttānatthamevāti.

Theravaggo catuttho.

(10) 5. Upālivaggo

1-2. Kāmabhogīsuttādivaṇṇanā

91-92. Pañcamassa paṭhame **sāhasenā**ti sāhasiyakammena. Dutiye **bhayānī**ti cittutrāsabhayāni. **Verānī**ti akusalaverapuggalaverāni. **Ariyo cassa ñāyo**ti saha vipassanāya maggo. **Iti imasmiṃ sati idaṃ hotī**ti evaṃ imasmiṃ avijjādike kāraṇe sati idaṃ saṅkhārādikaṃ phalaṃ hoti. **Imassuppādā idaṃ uppajjatī**ti yo yassa sahajātapaccayo hoti, tassa uppādā itaraṃ uppajjati nāma. **Imasmiṃ asatī**ti avijjādike kāraṇe asati saṅkhārādikaṃ phalaṃ na hoti. **Imassa nirodhā**ti kāraṇassa appavattiyā phalassa appavatti hoti.

3. Kiṃdiṭṭhikasuttavaṇṇanā

93. Tatiye **saṇṭhāpesu**nti iriyāpathampi vacanapathampi saṇṭhāpesuṃ. **Appasaddavinītā**ti appasaddena mattabhāṇinā satthārā vinītā. **Paratoghosapaccayā vā**ti parassa vā vacanakāraṇā. **Cetayitā**ti pakappitā. **Maṅkubhūtā**ti domanassappattā nittejā. **Pattakkhandhā**ti patitakkhandhā. **Sahadhammenā**ti sahetukena kāraṇena vacanena.

4. Vajjiyamāhitasuttavaṇṇanā

94. Catutthe **vajjiyamāhito**ti evaṃnāmako. **Sabbaṃ tapa**nti sabbameva dukkarakārikaṃ. **Sabbaṃ tapassi**nti sabbaṃ tapanissitakaṃ. **Lūkhājīvi**nti dukkarakārikajīvikānuyogaṃ anuyuttaṃ. **Gārayha**nti garahitabbayuttakaṃ. **Pasaṃsiya**nti pasaṃsitabbayuttakaṃ. **Venayiko**ti sayaṃ avinīto aññehi vinetabbo. **Apaññattiko**ti na kiñci paññāpetuṃ sakkoti. Atha vā **venayiko**ti sattavināsako. **Apaññattiko**ti apaccakkhaṃ nibbānaṃ paññāpeti, sayaṃkatādīsu kiñci paññāpetuṃ na sakkoti. **Na so bhagavā venayiko**ti so bhagavā evaṃ yāthāvato ñatvā kusalākusalaṃ paññāpento na aññena vinetabbo na aññasikkhito. Ye ca dhamme upādāya satto paññāpiyati, tesaṃ paññāpanato na sattavināsako, suvinīto susikkhito sattavināyakoti attho. Tassa ca paññattiyo sapaññattiyoyevāti dasseti. **Vimuttiṃ vimuccato akusalā dhammā**ti micchādiṭṭhisaṅkhātaṃ cittassa adhimuttiṃ adhimuccato akusalā dhammā vaḍḍhanti nāma, taṃ sandhāyetaṃ vuttaṃ. Sāsane pana cittassa vimuttisaṅkhāto vimutti kusalānaṃyeva paccayo hoti.

5. Uttiyasuttavaṇṇanā

95. Pañcame **tuṇhī ahosī**ti sattūpaladdhiyaṃ ṭhatvā apucchaṃ pucchatīti tuṇhī ahosi. **Sabbasāmukkaṃsikaṃ vata me**ti mayā sabbapucchānaṃ uttamapucchaṃ pucchito samaṇo gotamo saṃsādeti no vissajjeti, nūna na visahati na sakkoti vissajjetunti evaṃ pāpikaṃ diṭṭhiṃ mā paṭilabhīti. **Tadassā**ti taṃ evaṃ uppannaṃ diṭṭhigataṃ bhaveyya. **Paccantima**nti yasmā majjhimadese nagarassa uddhāpādīni thirāni vā hontu dubbalāni vā, sabbaso vā pana mā hontu, corāsaṅkā na hoti. Tasmā taṃ aggahetvā ‘‘paccantimaṃ nagara’’nti āha. **Daḷhuddhāpa**nti thirapākārapādaṃ. **Daḷhapākāratoraṇa**nti thirapākārañceva thirapiṭṭhisaṅghāṭañca. **Ekadvāra**nti kasmā āha? Bahudvārasmiñhi nagare bahūhi paṇḍitadovārikehi bhavitabbaṃ, ekadvāre ekova vaṭṭati. Tathāgatassa ca paññāya añño sadiso natthi. Tasmā satthu paṇḍitabhāvassa opammatthaṃ ekaṃyeva dovārikaṃ dassetuṃ ‘‘ekadvāra’’nti āha. **Paṇḍito**ti paṇḍiccena samannāgato. **Byatto**ti veyyattiyena samannāgato. **Medhāvī**ti ṭhānuppattiyapaññāsaṅkhātāya medhāya samannāgato. **Anupariyāyapatha**nti anupariyāyanāmakaṃ maggaṃ. **Pākārasandhi**nti dvinnaṃ iṭṭhakānaṃ apagataṭṭhānaṃ. **Pākāravivara**nti pākārassa chinnaṭṭhānaṃ. **Tadevetaṃ pañha**nti taṃyeva ‘‘sassato loko’’tiādinā nayena puṭṭhaṃ ṭhapanīyapañhaṃ punapi pucchi. **Sabbo ca tena loko**ti sattūpaladdhiyaṃyeva ṭhatvā aññenākārena pucchatīti dasseti.

6. Kokanudasuttavaṇṇanā

96. Chaṭṭhe **pubbāpayamāno**ti pubbasadisāni nirudakāni kurumāno. **Kvettha, āvuso**ti ko ettha, āvuso. **Yāvatā, āvuso, diṭṭhī**ti yattikā dvāsaṭṭhividhāpi diṭṭhi nāma atthi. **Yāvatā diṭṭhiṭṭhāna**nti ‘‘khandhāpi diṭṭhiṭṭhānaṃ, avijjāpi, phassopi, saññāpi, vitakkopi ayonisomanasikāropi, pāpamittopi, paratoghosopi diṭṭhiṭṭhāna’’nti evaṃ yattakaṃ aṭṭhavidhampi diṭṭhiṭṭhānaṃ diṭṭhikāraṇaṃ nāma atthi.

Diṭṭhādhiṭṭhānanti diṭṭhīnaṃ adhiṭṭhānaṃ, adhiṭhatvā adhibhavitvā pavattāya diṭṭhiyā etaṃ nāmaṃ. **Diṭṭhipariyuṭṭhāna**nti ‘‘katamāni aṭṭhārasa diṭṭhipariyuṭṭhānāni? Yā diṭṭhi diṭṭhigataṃ diṭṭhigahanaṃ diṭṭhikantāraṃ diṭṭhivisūkaṃ diṭṭhivipphanditaṃ diṭṭhisaṃyojanaṃ diṭṭhisallaṃ diṭṭhisambādho diṭṭhipalibodho diṭṭhibandhanaṃ diṭṭhipapāto diṭṭhānusayo diṭṭhisantāpo diṭṭhipariḷāho diṭṭhigantho diṭṭhupādānaṃ diṭṭhābhiniveso diṭṭhiparāmāso. Imāni aṭṭhārasa diṭṭhipariyuṭṭhānānī’’ti evaṃ vuttaṃ diṭṭhipariyuṭṭhānaṃ. **Samuṭṭhāna**nti diṭṭhiṭṭhānasseva vevacanaṃ. Vuttañhetaṃ – ‘‘khandhā paccayo diṭṭhīnaṃ upādāya samuṭṭhānaṭṭhenā’’ti (paṭi. ma. 1.124) sabbaṃ vitthāretabbaṃ. Sotāpattimaggo pana **diṭṭhisamugghāto** nāma sabbadiṭṭhīnaṃ samugghātakattā. **Tamaha**nti taṃ sabbaṃ ahaṃ jānāmi. **Kyāhaṃ vakkhāmī**ti kiṃkāraṇā ahaṃ vakkhāmi.

7-8. Āhuneyyasuttādivaṇṇanā

97-98. Sattame **sammādiṭṭhiko**ti yāthāvadiṭṭhiko. Aṭṭhame **adhikaraṇasamuppādavūpasamakusalo**ti catunnaṃ adhikaraṇānaṃ mūlaṃ gahetvā vūpasamena samuppādavūpasamakusalo hoti.

9. Upālisuttavaṇṇanā

99. Navame **durabhisambhavānī**ti sambhavituṃ dukkhāni dussahāni, na sakkā appesakkhehi ajjhogāhituntі vuttaṃ hoti. **Araññavanapatthānī**ti araññāni ca vanapatthāni ca. Āraññakaṅganipphādanena araññāni, gāmantaṃ atikkamitvā manussānaṃ anupacāraṭṭhānabhāvena vanapatthāni. **Pantānī**ti pariyantāni atidūrāni. **Dukkaraṃ paviveka**nti kāyaviveko dukkaro. **Durabhirama**nti abhiramituṃ na sukaraṃ. **Ekatte**ti ekībhāve. Kiṃ dasseti? Kāyaviveke katepi tattha cittaṃ abhiramāpetuṃ dukkaraṃ. Dvayaṃdvayārāmo hi ayaṃ lokoti. **Haranti maññe**ti haranti viya ghasanti viya. **Mano**ti cittaṃ. **Samādhiṃ alabhamānassā**ti upacārasamādhiṃ vā appanāsamādhiṃ vā alabhantassa. Kiṃ dasseti? Īdisassa bhikkhuno tiṇapaṇṇamigādisaddehi vividhehi ca bhīsanakehi vanāni cittaṃ vikkhipanti maññeti. **Saṃsīdissatī**ti kāmavitakkena saṃsīdissati. **Uplavissatī**ti byāpādavihiṃsāvitakkehi uddhaṃ plavissati.

Kaṇṇasaṃdhovikanti kaṇṇe dhovantena kīḷitabbaṃ. **Piṭṭhisaṃdhovika**nti piṭṭhiṃ dhovantena kīḷitabbaṃ. Tattha udakaṃ soṇḍāya gahetvā dvīsu kaṇṇesu āsiñcanaṃ kaṇṇasaṃdhovikā nāma, piṭṭhiyaṃ āsiñcanaṃ piṭṭhisaṃdhovikā nāma. **Gādhaṃ vindatī**ti patiṭṭhaṃ labhati. **Ko cāhaṃ ko ca hatthināgo**ti ahaṃ ko, hatthināgo ko, ahampi tiracchānagato, ayampi, mayhampi cattāro pādā, imassapi, nanu ubhopi mayaṃ samasamāti.

Vaṅkakanti kumārakānaṃ kīḷanakaṃ khuddakanaṅgalaṃ. **Ghaṭika**nti dīghadaṇḍakena rassadaṇḍakaṃ paharaṇakīḷaṃ. **Mokkhacika**nti saṃparivattakakīḷaṃ, ākāse daṇḍakaṃ gahetvā bhūmiyaṃ vā sīsaṃ ṭhapetvā heṭṭhupariyabhāvena parivattanakīḷanti vuttaṃ hoti. **Ciṅgulaka**nti tālapaṇṇādīhi kataṃ vātappahārena paribbhamanacakkaṃ. **Pattāḷhakaṃ** vuccati paṇṇanāḷi, tāya vālukādīni minantā kīḷanti. **Rathaka**nti khuddakarathaṃ. **Dhanuka**nti khuddakadhanumeva.

Idha kho pana voti ettha **vo**ti nipātamattaṃ, idha kho panāti attho. **Iṅgha tvaṃ, upāli, saṅghe viharāhī**ti ettha **iṅghā**ti codanatthe nipāto. Tena theraṃ saṅghamajjhe vihāratthāya codeti, nāssa araññavāsaṃ anujānāti. Kasmā? Araññasenāsane vasato kirassa vāsadhurameva pūrissati, na ganthadhuraṃ. Saṅghamajjhe vasanto pana dve dhurāni pūretvā arahattaṃ pāpuṇissati, vinayapiṭake ca pāmokkho bhavissati. Athassāhaṃ parisamajjhe pubbapatthanaṃ pubbābhinīhārañca kathetvā imaṃ bhikkhuṃ vinayadharānaṃ aggaṭṭhāne ṭhapessāmīti imamatthaṃ passamāno satthā therassa araññavāsaṃ nānujānīti. Dasamaṃ uttānatthamevāti.

Upālivaggo pañcamo.

Dutiyapaṇṇāsakaṃ niṭṭhitaṃ.

3. Tatiyapaṇṇāsakaṃ

(11) 1. Samaṇasaññāvaggo

1. Samaṇasaññāsuttavaṇṇanā

101. Tatiyassa paṭhame **samaṇasaññā**ti samaṇānaṃ uppajjanakasaññā. **Santatakārī**ti nirantarakārī. **Abyāpajjho**ti niddukkho. **Idamatthaṃtissa hotī**ti idamatthaṃ ime paccayāti evamassa jīvitaparikkhāresu hoti, paccavekkhitaparibhogaṃ paribhuñjatīti attho. Dutiyaṃ uttānatthameva.

3. Micchattasuttavaṇṇanā

103. Tatiye **virādhanā hotī**ti saggato maggato ca virajjhanaṃ hoti. **No ārādhanā**ti na sampādanā na paripūrakāritā hoti. **Pahotī**ti pavattati.

4-5. Bījasuttādivaṇṇanā

104-105. Catutthe **yathādiṭṭhi samattaṃ samādinna**nti diṭṭhānurūpena paripuṇṇaṃ samādinnaṃ sakalaṃ gahitaṃ. **Cetanā**ti tīsu dvāresu nibbattitacetanāva gahitā. **Patthanā**ti ‘‘evarūpo siya’’nti evaṃ patthanā. **Paṇidhī**ti ‘‘devo vā bhavissāmi devaññataro vā’’ti cittaṭṭhapanā. **Saṅkhārā**ti sampayuttakasaṅkhārā. Pañcame purecārikaṭṭhena **pubbaṅgamā. Anvadevā**ti taṃ anubandhamānameva.

6. Nijjarasuttavaṇṇanā

106. Chaṭṭhe **nijjaravatthūnī**ti nijjarakāraṇāni. **Micchādiṭṭhi nijjiṇṇā hotī**ti ayaṃ heṭṭhā vipassanāyapi nijjiṇṇā eva pahīnā. Kasmā puna gahitāti? Asamucchinnattā. Vipassanāya hi kiñcāpi nijjiṇṇā, na pana samucchinnā. Maggo pana uppajjitvā taṃ samucchindati, na puna vuṭṭhātuṃ deti. Tasmā puna gahitā. Evaṃ sabbapadesu yojetabbo. Ettha ca sammāvimuttipaccayā catusaṭṭhi dhammā bhāvanāpāripūriṃ gacchanti. Katame catusaṭṭhi? Sotāpattimaggakkhaṇe adhimokkhaṭṭhena saddhindriyaṃ paripūrati, paggahaṭṭhena vīriyindriyaṃ, upaṭṭhānaṭṭhena satindriyaṃ, avikkhepaṭṭhena samādhindriyaṃ, dassanaṭṭhena paññindriyaṃ paripūreti, vijānanaṭṭhena manindriyaṃ, abhinandanaṭṭhena somanassindriyaṃ, pavattasantatiādhipateyyaṭṭhena jīvitindriyaṃ paripūrati…pe… arahattaphalakkhaṇe adhimokkhaṭṭhena saddhindriyaṃ…pe… pavattasantatiādhipateyyaṭṭhena jīvitindriyaṃ paripūratīti evaṃ catūsu ca maggesu catūsu ca phalesu aṭṭhaṭṭha hutvā catusaṭṭhi dhammā pāripūriṃ gacchanti.

7. Dhovanāsuttavaṇṇanā

107. Sattame **dhovana**nti aṭṭhidhovanaṃ. Tasmiñhi janapade manussā ñātake mate na jhāpenti, āvāṭaṃ pana khaṇitvā bhūmiyaṃ nidahanti. Atha nesaṃ pūtibhūtānaṃ aṭṭhīni nīharitvā dhovitvā paṭipāṭiyā ussāpetvā gandhamālehi pūjetvā ṭhapenti. Nakkhatte patte tāni aṭṭhīni gahetvā rodanti paridevanti, tato nakkhattaṃ kīḷanti.

8-10. Tikicchakasuttādivaṇṇanā

108-110. Aṭṭhame **virecana**nti dosanīharaṇabhesajjaṃ. **Virittā hotī**ti nīhaṭā hoti panuditā. Navame **vamana**nti vamanakaraṇabhesajjaṃ. Dasame **niddhamanīyā**ti niddhamitabbā. **Niddhantā**ti niddhamitā.

11. Paṭhamaasekhasuttavaṇṇanā

111. Ekādasame aṅgaparipūraṇatthaṃ sammādiṭṭhiyeva **sammāñāṇa**nti vuttā. Evamete sabbepi arahattaphaladhammā asekhā, asekhassa pavattattā paccavekkhaṇañāṇampi asekhanti vuttaṃ.

12. Dutiyaasekhasuttavaṇṇanā

112. Dvādasame **asekhiyā**ti asekhāyeva, asekhasantakā vā. Iminā suttena khīṇāsavova kathitoti.

Samaṇasaññāvaggo paṭhamo.

(12) 2. Paccorohaṇivaggo

1-2. Adhammasuttadvayavaṇṇanā

113-114. Dutiyassa paṭhame pāṭiyekkaṃ pucchā ca vissajjanā ca katā. Dutiye ekatova.

3. Tatiyaadhammasuttavaṇṇanā

115. Tatiye **uddesaṃ uddisitvā**ti mātikaṃ nikkhipitvā. **Satthu ceva saṃvaṇṇito**ti pañcasu ṭhānesu etadagge ṭhapentena satthārā saṃvaṇṇito. **Sambhāvito**ti guṇasambhāvanāya sambhāvito. **Pahotī**ti sakkoti. **Atisitvā**ti atikkamitvā. **Jānaṃ jānātī**ti jānitabbakaṃ jānāti. **Passaṃ passatī**ti passitabbakaṃ passati. **Cakkhubhūto**ti cakkhu viya bhūto jāto nibbatto. **Ñāṇabhūto**ti ñāṇasabhāvo. **Dhammabhūto**ti dhammasabhāvo. **Brahmabhūto**ti seṭṭhasabhāvo. **Vattā**ti vattuṃ samattho. **Pavattā**ti pavattetuṃ samattho. **Atthassa ninnetā**ti atthaṃ nīharitvā dassetā. **Yathā no bhagavā**ti yathā amhākaṃ bhagavā byākareyya.

4. Ajitasuttavaṇṇanā

116. Catutthe **ajito**ti evaṃnāmako. **Cittaṭṭhānasatānī**ti cittuppādasatāni. **Yehī**ti yehi cittaṭṭhānasatehi anuyuñjiyamānā. **Upāraddhāva jānanti upāraddhasmā**ti viraddhā niggahitā evaṃ jānanti ‘‘viraddhā mayaṃ, niggahitā mayaṃ, āropito no doso’’ti. **Paṇḍitavatthūnī**ti paṇḍitabhāvatthāya kāraṇāni.

5-6. Saṅgāravasuttādivaṇṇanā

117-118. Pañcame **orimaṃ tīra**nti lokiyaṃ orimatīraṃ. **Pārimaṃ tīra**nti lokuttaraṃ pārimatīraṃ. **Pāragāmino**ti nibbānagāmino. **Tīramevānudhāvatī**ti sakkāyadiṭṭhitīraṃyeva anudhāvati. **Dhamme dhammānuvattino**ti sammā akkhāte navavidhe lokuttaradhamme anudhammavattino, tassa dhammassānucchavikāya sahasīlāya pubbabhāgapaṭipattiyā pavattamānā. **Maccudheyyaṃ suduttara**nti maccuno ṭhānabhūtaṃ tebhūmakavaṭṭaṃ suduttaraṃ taritvā. **Pāramessantī**ti nibbānaṃ pāpuṇissanti.

Okā anokamāgammāti vaṭṭato vivaṭṭaṃ āgamma. **Viveke yattha dūrama**nti yasmiṃ kāyacittaupadhiviveke durabhiramaṃ, tatrābhiratimiccheyya. **Hitvā kāme**ti duvidhepi kāme pahāya. **Akiñcano**ti nippalibodho. **Ādānapaṭinissage**ti gahaṇapaṭinissaggasaṅkhāte nibbāne. **Anupādāya ye ratā**ti catūhi upādānehi kiñcipi anupādiyitvā ye abhiratā. **Parinibbutā**ti te apaccayaparinibbānena parinibbutā nāmāti veditabbā. Chaṭṭhaṃ bhikkhūnaṃ desitaṃ.

7-8. Paccorohaṇīsuttadvayavaṇṇanā

119-120. Sattame **paccorohaṇī**ti pāpassa paccorohaṇaṃ. **Pattharitvā**ti santharitvā. **Antarā ca velaṃ antarā ca agyāgāra**nti vālikārāsissa ca aggiagārassa ca antare. Aṭṭhamaṃ bhikkhusaṅghassa desitaṃ. Sesaṃ sabbattha uttānatthamevāti.

Paccorohaṇivaggo dutiyo.

(13) 3. Parisuddhavaggavaṇṇanā

123. Tatiyassa paṭhame **parisuddhā**ti nimmalā. **Pariyodātā**ti pabhassarā. Dutiyādīni uttānatthānevāti.

Parisuddhavaggo tatiyo.

(14) 4. Sādhuvaggavaṇṇanā

134. Catutthassa paṭhame **sādhu**nti bhaddakaṃ siliṭṭhakaṃ. Dutiyādīni uttānatthānevāti. Ariyamaggavaggo uttānatthoyevāti.

Sādhuvaggo catuttho.

Tatiyapaṇṇāsakaṃ niṭṭhitaṃ.

4. Catutthapaṇṇāsakaṃ

155. Catutthassa paṭhamādīni uttānatthānevāti.

8. Kammanidānasuttavaṇṇanā

174. Aṭṭhame **lobhahetukampī**ti pāṇātipātassa lobho upanissayakoṭiyā hetu hoti dosamohasampayuttopi. Iminā upāyena sabbattha attho veditabbo.

9. Parikkamanasuttavaṇṇanā

175. Navame **parikkamanaṃ hotī**ti parivajjanaṃ hoti.

10. Cundasuttavaṇṇanā

176. Dasame **kammāraputtassā**ti suvaṇṇakāraputtassa. **Kassa no tva**nti kassa nu tvaṃ. **Pacchābhūmakā**ti pacchābhūmivāsikā. **Kamaṇḍalukā**ti kamaṇḍaludhārino. **Sevālamālikā**ti sevālamālā viya dhārenti. Sevālapaṭanivāsitātipi vuttameva. **Udakorohakā**ti sāyatatiyakaṃ udakorohanānuyogamanuyuttā. **Āmaseyyāsī**ti hatthena parimajjeyyāsi.

11. Jāṇussoṇisuttavaṇṇanā

177. Ekādasame **upakappatū**ti pāpuṇātu. **Ṭhāne**ti okāse. **No aṭṭhāne**ti no anokāse. **Nerayikānaṃ āhāro** nāma tattha nibbattanakammameva. Teneva hi te tattha yāpenti. **Tiracchānayonikānaṃ** pana tiṇapaṇṇādivasena āhāro veditabbo. **Manussānaṃ** odanakummāsādivasena, **devānaṃ**

sudhābhojanādivasena, **pettivesayikānaṃ** kheḷasiṅghāṇikādivasena. **Yaṃ vā panassa ito anuppavecchantī**ti yaṃ tassa mittādayo ito dadantā anupavesenti. Pettivesayikā eva hi paradattūpajīvino honti, na aññesaṃ parehi dinnaṃ upakappati. **Dāyakopi anipphalo**ti yaṃ sandhāya taṃ dānaṃ dinnaṃ, tassa upakappatu vā mā vā, dāyakena pana na sakkā nipphalena bhavituṃ, dāyako tassa dānassa vipākaṃ labhatiyeva.

Aṭṭhānepi bhavaṃ gotamo parikappaṃ vadatīti anokāse uppannepi tasmiṃ ñātake bhavaṃ gotamo dānassa phalaṃ parikappetiyeva paññāpetiyevāti pucchati. Brāhmaṇassa hi ‘‘evaṃ dinnassa dānassa phalaṃ dāyako na labhatī’’ti laddhi. Athassa bhagavā pañhaṃ paṭijānitvā ‘‘dāyako nāma yattha katthaci puññaphalūpajīviṭṭhāne nibbatto dānassa phalaṃ labhatiyevā’’ti dassetuṃ **idha brāhmaṇā**tiādimāha. **So tattha lābhī hotī**ti so tattha hatthiyoniyaṃ nibbattopi maṅgalahatthiṭṭhānaṃ patvā lābhī hoti. Assādīsupi eseva nayo. Sādhuvaggo uttānatthoyevāti.

Jāṇussoṇivaggo dutiyo.

Catutthapaṇṇāsakaṃ niṭṭhitaṃ.

(21) 1. Karajakāyavaggo

211. Pañcamassa paṭhamādīni uttānatthāneva.

6. Saṃsappanīyasuttavaṇṇanā

216. Chaṭṭhe **saṃsappanīyapariyāyaṃ vo, bhikkhave, dhammapariyāya**nti saṃsappanassa kāraṇaṃ desanāsaṅkhātaṃ dhammadesanaṃ. **Saṃsappatī**ti taṃ kammaṃ karonto āsappati parisappati vipphandati. **Jimhā gatī**ti tena kammena yaṃ gatiṃ gamissati, sā jimhā hoti. **Jimhupapattī**ti tassa yaṃ gatiṃ upapajjissati, sāpi jimhāva hoti. **Saṃsappajātikā**ti saṃsappanasabhāvā. **Bhūtā bhūtassa upapatti hotī**ti bhūtasmā sabhāvato vijjamānakammā sattassa nibbatti hoti. **Phassā phusantī**ti vipākaphassā phusanti.

7-8. Sañcetanikasuttadvayavaṇṇanā

217-218. Sattame **sañcetanikāna**nti cetetvā pakappetvā katānaṃ. **Upacitāna**nti citānaṃ vaḍḍhitānaṃ. **Appaṭisaṃveditvā**ti tesaṃ kammānaṃ vipākaṃ avediyitvā. **Byantībhāva**nti vigatantabhāvaṃ tesaṃ kammānaṃ paricchedaparivaṭumatākaraṇaṃ. **Tañca kho diṭṭheva dhamme**ti tañca kho vipākaṃ diṭṭhadhammavedanīyaṃ diṭṭheva dhamme. **Upapajja**nti upapajjavedanīyaṃ anantare attabhāve. **Apare vā pariyāye**ti aparapariyāyavedanīyaṃ pana saṃsārappavatte sati sahassimepi attabhāveti. Iminā idaṃ dasseti ‘‘saṃsārappavatte paṭiladdhavipākārahakamme na vijjati so jagatippadeso, yattha ṭhito mucceyya pāpakammā’’ti. **Tividhā**ti tippakārā. **Kāyakammantasandosabyāpattī**ti kāyakammantasaṅkhātā vipatti. Iminā nayena sabbapadāni veditabbāni. Aṭṭhame **apaṇṇako maṇī**ti samantato caturasso pāsako.

9. Karajakāyasuttavaṇṇanā

219. Navame **dukkhassā**ti vipākadukkhassa, vaṭṭadukkhasseva vā. Imasmiṃ sutte maṇiopammaṃ natthi. **Evaṃ vigatābhijjho**ti **eva**nti nipātamattaṃ. Yathā vā mettaṃ bhāventā vigatābhijjhā bhavanti, evaṃ vigatābhijjho. Evamassa vigatābhijjhatādīhi nīvaraṇavikkhambhanaṃ dassetvā idāni akusalanissaraṇāni kathento **mettāsahagatenā**tiādimāha. **Appamāṇa**nti appamāṇasattārammaṇatāya ciṇṇavasitāya vā appamāṇaṃ. **Pamāṇakataṃ kammaṃ** nāma kāmāvacarakammaṃ. **Na taṃ tatrāvatiṭṭhatī**ti taṃ mahogho parittaṃ udakaṃ viya attano okāsaṃ gahetvā ṭhātuṃ na sakkoti, atha kho naṃ oghe parittaṃ udakaṃ viya idameva appamāṇaṃ kammaṃ ajjhottharitvā attano vipākaṃ nibbatteti. **Daharatagge**ti daharakālato paṭṭhāya.

Nāyaṃ kāyo ādāyagamaniyoti imaṃ kāyaṃ gahetvā paralokaṃ gantuṃ nāma na sakkāti attho. **Cittantaro**ti cittakāraṇo, atha vā citteneva antariko. Ekasseva hi cuticittassa anantarā dutiye paṭisandhicitte devo nāma hoti, nerayiko nāma hoti, tiracchānagato nāma hoti. Purimanayepi cittena kāraṇabhūtena devo nerayiko vā hotīti attho. **Sabbaṃ taṃ idha vedanīya**nti diṭṭhadhammavedanīyakoṭṭhāsavanetaṃ vuttaṃ. **Na taṃ anugaṃ bhavissatī**ti mettāya upapajjavedanīyabhāvassa upacchinnattā upapajjavedanīyavasena na anugataṃ bhavissati. Idaṃ sotāpannasakadāgāmiariyapuggalānaṃ paccavekkhaṇaṃ veditabbaṃ. **Anāgāmitāyā**ti jhānānāgāmitāya. **Idhapaññassā**ti imasmiṃ sāsane paññā idhapaññā nāma, sāsanacaritāya ariyapaññāya ṭhitassa ariyasāvakassāti attho. **Uttarivimutti**nti arahattaṃ. Dasamaṃ uttānatthamevāti.

Karajakāyavaggo paṭhamo.

(22) 2. Sāmaññavaggavaṇṇanā

221. Dutiyassa paṭhamaṃ ādiṃ katvā sabbā peyyālatanti uttānatthāyevāti.

Manorathapūraṇiyā aṅguttaranikāya-aṭṭhakathāya

Dasakanipātassa saṃvaṇṇanā niṭṭhitā.

Namo tassa bhagavato arahato sammāsambuddhassa

Aṅguttaranikāye

Ekādasakanipāta-aṭṭhakathā

1. Nissayavaggo

1-6. Kimatthiyasuttādivaṇṇanā

1-6. Ekādasakanipātassa paṭhamādīni heṭṭhā vuttanayāneva. Kevalañcettha ādito pañcasu nibbidāvirāgaṃ dvidhā bhinditvā ekādasaṅgāni katāni. Chaṭṭhe sikkhāpaccakkhānaṃ adhikaṃ.

7-8. Paṭhamasaññāsuttādivaṇṇanā

7-8. Sattame **atthena attho**ti atthena saddhimattho. **Byañjanena byañjana**nti byañjanena saddhiṃ byañjanaṃ. **Saṃsandissatī**ti sampavattissati. **Samessatī**ti samānaṃ bhavissati. **Na viggayhissatī**ti na virajjhissati. **Aggapadasmi**nti nibbāne. Aṭṭhame paccavekkhaṇā kathitā.

9. Saddhasuttavaṇṇanā

9. Navame **doṇiyā baddho**ti yavasassadoṇiyā samīpe baddho. **Antaraṃ karitvā**ti abbhantare katvā. **Jhāyatī**ti cinteti. **Pajjhāyatī**ti ito cito ca nānappakārakaṃ jhāyati. **Nijjhāyatī**ti nirantaravasena nibaddhaṃ jhāyati. **Pathavimpi nissāya jhāyatī**ti samāpattiyaṃ sanikantikavasenetaṃ vuttaṃ.

Samāpattiyañhi sanikantikattā esa khaḷuṅko nāma kato. **Āpā**dīsupi eseva nayo.

Kathañca saddha ājānīyajhāyitaṃ hotīti kathaṃ kāraṇākāraṇaṃ jānantassa sindhavassa jhāyitaṃ hoti. **Yathā iṇa**ntiādīsu iṇasadisaṃ bandhanasadisaṃ dhanajānisadisaṃ kalisaṅkhātamahāparādhasadisañca katvā attano abhimukhassa patodassa ajjhoharaṇasaṅkhātaṃ patanaṃ vipassatīti attho. **Neva pathaviṃ nissāya jhāyatī**ti samāpattisukhanikantiyā abhāvena pathaviārammaṇāya catukkapañcakajjhānasaññāya na jhāyati, niyantiyā abhāveneva so ājānīyo nāma hotīti. **Jhāyati ca panā**ti nibbānārammaṇāya phalasamāpattiyā jhāyati. **Pathaviyaṃ pathavisaññā vibhūtā hotī**ti pathavārammaṇe uppannā catukkapañcakajjhānasaññā vibhūtā pākaṭā hoti. ‘‘Vibhūtā, bhante, rūpasaññā avibhūtā aṭṭhikasaññā’’ti imasmiñhi sutte samatikkamassa atthitāya vibhūtatā vuttā, idha pana vipassanāvasena aniccadukkhānattato diṭṭhattā vibhūtā nāma jātā. **Āposaññā**dīsupi eseva nayo. Evamettha heṭṭhā viya samāpattivasena samatikkamaṃ avatvā vipassanācāravasena samatikkamo vutto. **Evaṃ jhāyī**ti evaṃ vipassanāpaṭipāṭiyā āgantvā uppāditāya phalasamāpattiyā jhāyanto.

10. Moranivāpasuttavaṇṇanā

10. Dasame **accantaniṭṭho**ti antaṃ atītattā accantasaṅkhātaṃ avināsadhammaṃ nibbānaṃ niṭṭhā assāti accantaniṭṭho. Iminā nayena sesapadāni veditabbāni. **Janetasmi**nti janitasmiṃ, pajāyāti attho. **Ye gottapaṭisārino**ti ye janā tasmiṃ gotte paṭisaranti ‘‘ahaṃ gotamo, ahaṃ kassapo’’ti, tesu loke gottapaṭisārīsu khattiyo seṭṭho. **Anumatā mayā**ti mama sabbaññutaññāṇena saddhiṃ saṃsandetvā desitā mayā anuññātā. Sesaṃ sabbattha uttānatthamevāti.

Nissayavaggo paṭhamo.

2. Anussativaggo

1-2. Mahānāmasuttadvayavaṇṇanā

11-12. Dutiyassa paṭhame **nānāvihārehi viharata**nti gihīnaṃ nibaddho eko vihāro nāma natthi, tasmā amhākaṃ anibaddhavihārena viharantānaṃ kena vihārena katarena nibaddhavihārena vihātabbanti pucchati. **Ārādhako**ti sampādako paripūrako. **Dhammasotasamāpanno buddhānussatiṃ bhāvetī**ti dhammasotasamāpanno hutvā buddhānussatiṃ bhāveti. Dutiye **gilānā vuṭṭhito**ti gilāno hutvā vuṭṭhito.

3. Nandiyasuttavaṇṇanā

13. Tatiye **kalyāṇamitte**ti sumitte. Evamettha kalyāṇamittavasena saṅghānussati kathitā. **Kabaḷīkārāhārabhakkhāna**nti kāmāvacaradevānaṃ. **Asamayavimutto**ti asamayavimuttiyā vimutto khīṇāsavo.

4. Subhūtisuttavaṇṇanā

14. Catutthe **ko nāmāyaṃ subhūtī bhikkhū**ti jānantopi satthā kathāsamuṭṭhāpanatthaṃ pucchati. **Sudattassa upāsakassa putto**ti anāthapiṇḍikaṃ sandhāyāha. Anāthapiṇḍikassa hi putto attano cūḷapitu santike pabbajito, atha naṃ subhūtitthero ādāya satthu santikaṃ agamāsi. **Saddhāpadānesū**ti saddhānaṃ puggalānaṃ apadānesu lakkhaṇesu.

5. Mettasuttavaṇṇanā

15. Pañcame **sukhaṃ supatī**ti yathā sesajanā samparivattamānā kākacchamānā dukkhaṃ supanti, evaṃ asupitvā sukhaṃ supati. Niddaṃ okkamantopi samāpattiṃ samāpanno viya hoti. **Sukhaṃ**

Paṭibujjhatīti yathā aññe nitthunantā vijambhamānā samparivattantā dukkhaṃ paṭibujjhanti, evaṃ appaṭibujjhitvā vikasamānaṃ viya padumaṃ sukhaṃ nibbikāro paṭibujjhati. **Na pāpakaṃ supinaṃ passatī**ti supinaṃ passantopi bhaddakameva supinaṃ passati, cetiyaṃ vandanto viya pūjaṃ karonto viya ca dhammaṃ suṇanto viya ca hoti. Yathā panaññe attānaṃ corehi samparivāritaṃ viya vāḷehi upaddutaṃ viya papāte patantaṃ viya ca passanti, na evaṃ pāpakaṃ supinaṃ passati.

Manussānaṃ piyo hotīti ure āmukkamuttāhāro viya sīse piḷandhitamālā viya ca manussānaṃ piyo hoti manāpo. **Amanussānaṃ piyo hotī**ti yatheva manussānaṃ, amanussānampi piyo hoti visākhatthero viya. Vatthu visuddhimagge (visuddhi. 1.258) mettākammaṭṭhānaniddese vitthāritameva. **Devatā rakkhantī**ti puttamiva mātāpitaro devatā rakkhanti. **Nāssa aggi vā visaṃ vā satthaṃ vā kamatī**ti mettāvihārissa kāye uttarāya upāsikāya viya aggi vā, saṃyuttabhāṇakacūḷasīvattherasseva visaṃ vā, saṃkiccasāmaṇerasseva satthaṃ vā na kamati nappavisati, nāssa kāyaṃ vikopetīti vuttaṃ hoti. Dhenuvatthumpi cettha kathayanti. Ekā kira dhenu vacchakassa khīradhāraṃ muñcamānā aṭṭhāsi. Eko luddako ‘‘taṃ vijjhissāmī’’ti hatthena samparivattetvā dīghadaṇḍaṃ sattiṃ muñci. Sā tassā sarīraṃ āhacca tālapaṇṇaṃ viya vaṭṭamānā gatā, neva upacārabalena na appanābalena, kevalaṃ vacchake balavahitacittatāya. Evaṃ mahānubhāvā mettā.

Tuvaṭaṃ cittaṃ samādhiyatīti mettāvihārino khippameva cittaṃ samādhiyati, natthi tassa dandhāyitattaṃ. **Mukhavaṇṇo vippasīdatī**ti bandhanā pavuttatālapakkaṃ viya cassa vippasannavaṇṇaṃ mukhaṃ hoti. **Asammūḷho kālaṃ karotī**ti mettāvihārino sammohamaraṇaṃ nāma natthi, asammūḷho pana niddaṃ okkamanto viya kālaṃ karoti. **Uttari appaṭivijjhanto**ti mettāsamāpattito uttari arahattaṃ adhigantuṃ asakkonto ito cavitvā suttappabuddho viya brahmalokaṃ upapajjatīti.

6. Aṭṭhakanāgarasuttavaṇṇanā

16. Chaṭṭhe **dasamo**ti jātigottavasena ceva sārapattakulagaṇanāya ca dasame ṭhāne gaṇīyati, tenassa dasamotveva nāmaṃ jātaṃ. **Aṭṭhakanāgaro**ti aṭṭhakanagaravāsī. **Kukkuṭārāme**ti kukkuṭaseṭṭhinā kārite ārāme.

Tena bhagavatā…pe… sammadakkhātoti ettha ayaṃ saṅkhepattho – yo so bhagavā samatiṃsa pāramiyo pūretvā sabbakilese bhañjitvā anuttaraṃ sammāsambodhiṃ abhisambuddho, tena bhagavatā tesaṃ tesaṃ sattānaṃ āsayānusayaṃ jānatā, hatthatale ṭhapitaṃ āmalakaṃ viya sabbañeyyadhamme passatā, apica pubbenivāsādīhi jānatā, dibbena cakkhunā passatā, tīhi vā vijjāhi chahi vā pana abhiññāhi jānatā, sabbattha appaṭihatena samantacakkhunā passatā, sabbadhammajānanasamatthāya paññāya jānatā, sabbasattānaṃ cakkhuvisayātītāni tirokuṭṭādigatāni cāpi rūpāni ativisuddhena maṃsacakkhunā vā passatā, attahitasādhikāya samādhipadaṭṭhānāya paṭivedhapaññāya jānatā, parahitasādhikāya karuṇāpadaṭṭhānāya desanāpaññāya passatā, antarāyikadhamme vā jānatā, niyyānikadhamme passatā, arīnaṃ hatattā arahatā, sammā sāmaṃ sabbadhammānaṃ buddhattā sammāsambuddhenāti evaṃ catuvesārajjavasena catūhi kāraṇehi thomitena atthi nu kho eko dhammo akkhātoti.

Abhisaṅkhatanti kataṃ uppāditaṃ. **Abhisañcetayita**nti cetayitaṃ kappayitaṃ. **So tattha ṭhito**ti so tasmiṃ samathavipassanādhamme ṭhito. **Dhammarāgena dhammanandiyā**ti padadvayenapi samathavipassanāsu chandarāgo vutto. Samathavipassanāsu hi sabbena sabbaṃ chandarāgaṃ pariyādiyituṃ sakkonto arahā hoti, asakkonto anāgāmī hoti. So samathavipassanāsu chandarāgassa appahīnattā catutthajjhānacetanāya suddhāvāse nibbattati. Ayaṃ ācariyānaṃ samānatthakathā.

Vitaṇḍavādī panāha – ‘‘teneva dhammarāgenāti vacanato akusalena suddhāvāse nibbattatī’’ti. So ‘‘suttaṃ āharāhī’’ti vattabbo. Addhā aññaṃ apassanto idameva āharissati. Tato vattabbo ‘‘kimpanidaṃ suttaṃ nītatthaṃ, udāhu neyyattha’’nti. Addhā ‘‘nītattha’’nti vakkhati. Tato vattabbo – evaṃ sante anāgāmiphalatthikena samathavipassanāsu chandarāgo kattabbo bhavissati, chandarāge uppādite anāgāmiphalaṃ paṭiladdhaṃ bhavissati, mā ‘‘suttaṃ me laddha’’nti yaṃ vā taṃ vā dīpehi. Pañhaṃ kathentena hi ācariyassa santike uggahetvā attharasaṃ paṭivijjhitvā kathetuṃ vaṭṭati. Akusalena hi sagge, kusalena ca apāye paṭisandhi nāma natthi. Vuttañcetaṃ bhagavatā –

> ‘‘Na, bhikkhave, lobhajena kammena, dosajena kammena, mohajena kammena devā paññāyanti, manussā paññāyanti, yā vā panaññāpi kāci sugatiyo. Atha kho, bhikkhave, lobhajena kammena, dosajena kammena, mohajena kammena nirayo paññāyati, tiracchānayoni paññāyati, pettivisayo paññāyati, yā vā panaññāpi kāci duggatiyo’’ti (a. ni. 6.39) –

Evaṃ saññāpetabbo. Sace sañjānāti, sañjānātu. No ce sañjānāti, ‘‘gaccha pātova vihāraṃ pavisitvā yāguṃ pivā’’ti uyyojetabbo.

Ayaṃ kho, gahapati, ekadhammo akkhātoti ekaṃ dhammaṃ pucchitena ‘‘ayampi ekadhammo akkhāto, ayampi ekadhammo akkhāto’’ti evaṃ pucchāvasena kathitattā ekādasapi dhammā ekadhammo nāma kato. Amatuppattiatthena vā sabbepi ekadhammoti vattuṃ vaṭṭati.

Nidhimukhaṃ gavesantoti nidhiṃ pariyesanto. **Sakidevā**ti ekappayogeneva. Kathaṃ pana ekappayogeneva ekādasannaṃ nidhīnaṃ adhigamo hotīti? Idhekacco araññe jīvitavuttiṃ gavesamāno carati. Tamenaṃ aññataro atthacarako disvā ‘‘kiṃ, bho, carasī’’ti pucchati. So ‘‘jīvitavuttiṃ pariyesāmī’’ti āha. Itaro ‘‘tena hi samma āgaccha, etaṃ pāsāṇaṃ pavaṭṭehī’’ti āha. So taṃ pavaṭṭetvā uparūpariṭṭhitā vā kucchiyā kucchiṃ āhacca ṭhitā vā ekādasa kumbhiyo passati. Evaṃ ekappayogena ekādasannaṃ adhigamo hoti.

Ācariyadhanaṃ pariyesissantīti aññatitthiyā hi yassa santike sippaṃ uggaṇhanti, tassa sippuggahaṇato pure vā pacchā vā antarantarā vā gehato nīharitvā dhanaṃ denti. Yesaṃ gehe natthi, te ñātisabhāgato pariyesanti. Yesaṃ tampi natthi, te sabhāgato pariyesanti. Tathā alabhamānā bhikkhampi caritvā dentiyeva. Taṃ sandhāyetaṃ vuttaṃ.

Kiṃ panāhanti bāhirakā tāva aniyyānikepi sāsane sippamattadāyakassa dhanaṃ pariyesanti, ahaṃ pana evaṃvidhe niyyānikasāsane ekādasavidhaṃ amatuppattipaṭipadaṃ desentassa ācariyassa pūjaṃ kiṃ na karissāmi, karissāmiyevāti vadati. **Paccekaṃ dussayugena acchādesī**ti ekamekassa bhikkhuno ekekaṃ dussayugaṃ adāsīti attho. Samudācāravacanaṃ panettha evarūpaṃ hoti, tasmā acchādesīti vuttaṃ. **Pañcasataṃ vihāra**nti pañcasatagghanikaṃ paṇṇasālaṃ kāresīti attho.

7. Gopālasuttavaṇṇanā

17. Sattame tisso kathā ekanāḷikā caturassā nisinnavattikāti. Tattha pāḷiṃ vatvā ekekassa padassa atthakathanaṃ **ekanāḷikā** nāma. Apaṇḍitagopālakaṃ dassetvā, apaṇḍitabhikkhuṃ dassetvā, paṇḍitagopālakaṃ dassetvā, paṇḍitabhikkhuṃ dassetvāti catukkaṃ bandhitvā kathanaṃ **caturassā** nāma. Apaṇḍitagopālakaṃ dassetvā pariyosānagamanaṃ, apaṇḍitabhikkhuṃ dassetvā pariyosānagamanaṃ, paṇḍitagopālakaṃ dassetvā pariyosānagamanaṃ, paṇḍitabhikkhuṃ dassetvā pariyosānagamananti ayaṃ **nisinnavattikā** nāma. Ayaṃ idha sabbācariyānaṃ āciṇṇā.

Ekādasahi, **bhikkhave, aṅgehī**ti ekādasahi aguṇakoṭṭhāsehi. **Gogaṇa**nti gomaṇḍalaṃ. **Pariharitu**nti pariggahetvā vicarituṃ. **Phātiṃ kātu**nti vaḍḍhiṃ āpādetuṃ. **Idhā**ti imasmiṃ loke. **Na rūpaññū hotī**ti gaṇanato vā vaṇṇato vā rūpaṃ na jānāti. Gaṇanato na jānāti nāma attano gunnaṃ sataṃ vā sahassaṃ vāti saṅkhyaṃ na jānāti, so gāvīsu haṭāsu vā palātāsu vā gogaṇaṃ gaṇetvā ‘‘ajja ettakā na dissantī’’ti dve tīṇi gāmantarāni vā aṭaviṃ vā vicaranto na pariyesati. Aññesaṃ gāvīsu attano gogaṇaṃ paviṭṭhāsupi gogaṇaṃ gaṇetvā ‘‘imā ettikā gāvo na amhāka’’nti yaṭṭhiyā pothetvā na nīharati. Tassa naṭṭhā gāviyo naṭṭhāva honti. Paragāviyo gahetvā carati. Gosāmikā disvā ‘‘ayaṃ ettakaṃ kālaṃ amhākaṃ dhenū duhī’’ti tajjetvā attano gāviyo gahetvā gacchanti. Tassa gogaṇopi parihāyati, pañca gorasaparibhogatopi paribāhiro hoti. Vaṇṇato na jānāti nāma ‘‘ettikā gāvī setā, ettikā rattā, ettikā kāḷā, ettikā odātā, ettikā kabarā, ettikā nīlā’’ti na jānāti. So gāvīsu haṭāsu vā palātāsu vā…pe… pañcagorasaparibhogatopi paribāhiro hoti.

Na lakkhaṇakusaloti gāvīnaṃ sarīre kataṃ dhanusattisūlādibhedaṃ lakkhaṇaṃ na jānāti. So gāvīsu haṭāsu vā palātāsu vā ‘‘ajja asukalakkhaṇā asukalakkhaṇā ca gāvo na dissantī’’ti…pe… pañcagorasaparibhogatopi paribāhiro hoti.

Na āsāṭikaṃ hāretāti gunnaṃ khāṇukaṇṭakādīhi pahaṭaṭṭhānesu vaṇo hoti. Tattha nīlamakkhikā aṇḍakāni ṭhapenti, tesaṃ āsāṭikāti nāmaṃ. Tāni daṇḍakena apanetvā bhesajjaṃ dātabbaṃ hoti, bālo gopālako tathā na karoti. Tena vuttaṃ – ‘‘na āsāṭikaṃ hāretā hotī’’ti. Tassa gunnaṃ vaṇā vaḍḍhanti, gambhīrā honti, pāṇakā kucchiṃ pavisanti, gāvo gelaññābhibhūtā neva yāvadatthaṃ tiṇaṃ khādituṃ na pānīyaṃ pātuṃ sakkonti. Tattha gunnaṃ khīraṃ chijjati, goṇānaṃ javo hāyati, ubhayesampi jīvitantarāyo hoti. Evamassa gogaṇopi parihāyati…pe… pañcagorasatopi paribāhiro hoti.

Na vaṇaṃ paṭicchādetā hotīti gunnaṃ vuttanayeneva sañjāto vaṇo bhesajjaṃ datvā vākena vā cīrakena vā bandhitvā paṭicchādetabbo hoti. Bālagopālako taṃ na karoti. Athassa gunnaṃ vaṇehi yūsā paggharanti, tā aññamaññaṃ nighaṃsanti. Tena aññesampi vaṇā jāyanti. Evaṃ gāvo gelaññābhibhūtā neva yāvadatthaṃ tiṇāni khādituṃ…pe… paribāhiro hoti.

Na dhūmaṃ kattā hotīti antovasse ḍaṃsamakasādīnaṃ ussannakāle gogaṇe vajaṃ paviṭṭhe tattha tattha dhūmo kātabbo hoti. Apaṇḍitagopālako taṃ na karoti, gogaṇo sabbarattiṃ ḍaṃsādīhi upadduto niddaṃ alabhitvā punadivase araññe tattha tattha rukkhamūlādīsu nipajjitvā niddāyati. Neva yāvadatthaṃ tiṇāni khādituṃ…pe… paribāhiro hoti.

Na titthaṃ jānātīti titthampi samanti vā visamanti vā sagāhanti vā niggāhanti vā na jānāti. So atitthena gāviyo otāreti. Tāsaṃ visamatitthe pāsāṇādīni akkamantīnaṃ pādā bhijjanti. Sagāhaṃ gambhīraṃ titthaṃ otiṇṇe kumbhīlādayo gāvo gaṇhanti, ‘‘ajja ettikā gāvo naṭṭhā, ajja ettikā’’ti vattabbataṃ āpajjanti. Evamassa go gaṇopi parihāyati…pe… pañcagorasatopi paribāhiro hoti.

Na pītaṃ jānātīti pītampi apītampi na jānāti. Gopālakena hi ‘‘imāya gāviyā pītaṃ, imāya na pītaṃ, imāya pānīyatitthe okāso laddho, imāya na laddho’’ti evaṃ pītāpītaṃ jānitabbaṃ hoti. Ayaṃ pana divasabhāge araññe gogaṇaṃ rakkhitvā ‘‘pānīyaṃ pāyessāmī’’ti nadiṃ vā taḷākaṃ vā ogāhetvā gacchati. Tattha mahāusabhā ca anusabhā ca balavagāviyo ca dubbalāni ceva mahallakāni ca gorūpāni siṅgehi vā phāsukāhi vā paharitvā attano okāsaṃ katvā ūruppamāṇaṃ udakaṃ pavisitvā yathākāmaṃ pivanti. Avasesā okāsaṃ alabhamānā tīre ṭhatvā kalalamissakaṃ udakaṃ pivanti vā apītā eva vā honti. Atha so gopālako piṭṭhiyaṃ paharitvā puna araññaṃ paveseti. Tattha apītā gāviyo pipāsāya sussamānā yāvadatthaṃ tiṇāni khādituṃ na sakkonti. Tattha gunnaṃ khīraṃ chijjati. Goṇānaṃ javo hāyati…pe… paribāhiro hoti.

Na vīthiṃ jānātīti ‘‘ayaṃ maggo samo khemo, ayaṃ visamo sāsaṅko sappaṭibhayo’’ti na jānāti. So samaṃ khemaṃ maggaṃ vajjetvā gogaṇaṃ itaramaggaṃ paṭipādeti. Tattha gāvo sīhabyagghādīnaṃ gandhena coraparissayena ca abhibhūtā bhantamigasappaṭibhāgā gīvaṃ ukkhipitvā tiṭṭhanti, neva yāvadatthaṃ tiṇāni khādanti, na pānīyaṃ pivanti. Tattha gunnaṃ khīraṃ chijjati…pe… paribāhiro hoti.

Na gocarakusalo hotīti gopālakena hi gocarakusalena bhavitabbaṃ, pañcāhikacāro vā sattāhikacāro vā jānitabbo. Ekadisāya gogaṇaṃ cāretvā punadivase tattha na cāretabbo. Mahatā hi gogaṇena ciṇṇaṭṭhānaṃ bheritalaṃ viya suddhaṃ hoti nittiṇaṃ, udakampi ālulīyati. Tasmā pañcame vā sattame vā divase puna tattha cāretuṃ vaṭṭati. Ettakena hi tiṇampi paṭiviruhati, udakampi pasīdati, ayaṃ pana imaṃ pañcāhikacāraṃ vā sattāhikacāraṃ vā na jānāti, divase divase rakkhitaṭṭhāneyeva rakkhati. Athassa gogaṇo haritatiṇaṃ na labhati, sukkhatiṇaṃ khādanto kalalamissakaṃ udakaṃ pivati. Tattha gunnaṃ khīraṃ chijjati…pe… paribāhiro hoti.

Anavasesadohī ca hotīti paṇḍitagopālakena hi yāva vacchakassa maṃsalohitaṃ saṇṭhāti, tāva ekaṃ dve thane ṭhapetvā sāvasesadohinā bhavitabbaṃ. Ayaṃ vacchakassa kiñci anavasesetvā duhati. Khīrapako vaccho khīrapipāsāya sussati, saṇṭhātuṃ asakkonto kampamāno mātu purato patitvā kālaṃ karonti. Mātā puttakaṃ disvā, ‘‘mayhaṃ puttako attano mātukhīraṃ pātuṃ na labhatī’’ti puttasokena neva yāvadatthaṃ tiṇāni khāditum na pānīyaṃ pātuṃ sakkoti, thanesu khīraṃ chijjati. Evamassa gogaṇopi parihāyati…pe… pañcagorasatopi paribāhiro hoti.

Gunnaṃ pitiṭṭhānaṃ karontīti **gopitaro**. Gāvo pariṇāyanti yathārucim gahetvā gacchantīti **gopariṇāyakā. Te na atirekapūjāyā**ti paṇḍito hi gopālako evarūpe usabhe atirekapūjāya pūjeti, paṇītaṃ gobhattaṃ deti, gandhapañcaṅgulikehi maṇḍeti, mālaṃ piḷandheti, siṅgesu suvaṇṇarajatakosake ca dhāreti, rattiṃ dīpaṃ jāletvā celavitānassa heṭṭhā sayāpeti. Ayaṃ pana tato ekasakkārampi na karoti. Usabhā atirekapūjaṃ alabhamānā gogaṇaṃ na rakkhanti, parissayaṃ na vārenti. Evamassa gogaṇopi parihāyati…pe… pañcagorasatopi paribāhiro hoti.

Idhāti imasmiṃ sāsane. **Na rūpaññū hotī**ti ‘‘cattāri mahābhūtāni catunnañca mahābhūtānaṃ upādāyarūpa’’nti evaṃ vuttaṃ rūpaṃ dvīhākārehi na jānāti gaṇanato vā samuṭṭhānato vā. **Gaṇanato na jānāti** nāma – ‘‘cakkhāyatanaṃ sotāyatanaṃ ghānāyatanaṃ jivhākāyarūpasaddagandharasaphoṭṭhabbāyatanaṃ, itthindriyaṃ purisindriyaṃ jīvitindriyaṃ kāyaviññatti vacīviññatti ākāsadhātu āpodhātu rūpassa lahutā, mudutā, kammaññatā, upacayo, santati, jaratā, rūpassa aniccatā, kabaḷīkāro āhāro’’ti (dha. sa. 657-665) evaṃ pāḷiyā āgatā pañcavīsati rūpakoṭṭhāsāti na jānāti. Seyyathāpi so gopālako gaṇanato gunnaṃ rūpaṃ na jānāti, tathūpamo ayaṃ bhikkhu. So gaṇanato rūpaṃ ajānanto rūpaṃ pariggahetvā arūpaṃ vavatthapetvā rūpārūpaṃ pariggahetvā paccayaṃ sallakkhetvā lakkhaṇaṃ āropetvā kammaṭṭhānaṃ matthakaṃ pāpetuṃ na sakkoti. So yathā tassa gopālakassa gogaṇo na vaḍḍhati, evaṃ imasmiṃ sāsane sīlasamādhivipassanāmaggaphalanibbānehi na vaḍḍhati. Yathā ca so gopālako pañcahi gorasehi paribāhiro hoti, evamevāyaṃ asekhena sīlakkhandhena asekhena samādhipaññāvimutti vimuttiñāṇadassanakkhandhenāti pañcahi dhammakkhandhehi paribāhiro hoti.

Samuṭṭhānato na jānāti nāma – ‘‘ettakaṃ rūpaṃ ekasamuṭṭhānaṃ, ettakaṃ dvisamuṭṭhānaṃ, ettakaṃ tisamuṭṭhānaṃ, ettakaṃ catusamuṭṭhānaṃ, ettakaṃ nakutoci samuṭṭhātī’’ti na jānāti. Seyyathāpi so gopālako vaṇṇato gunnaṃ rūpaṃ na jānāti, tathūpamo ayaṃ bhikkhu. So samuṭṭhānato rūpaṃ ajānanto rūpaṃ pariggahetvā…pe… paribāhiro hoti.

Na lakkhaṇakusalo hotīti ‘‘kammalakkhaṇo bālo, kammalakkhaṇo paṇḍito’’ti evaṃ vuttaṃ kusalākusalakammaṃ paṇḍitabālalakkhaṇanti na jānāti. So evaṃ ajānanto bāle vajjetvā paṇḍite na sevati. Bāle vajjetvā paṇḍite asevanto kappiyākappiyaṃ kusalākusalaṃ sāvajjānavajjaṃ garukalahukaṃ satekicchātekicchaṃ kāraṇākāraṇaṃ na jānāti. Taṃ ajānanto kammaṭṭhānaṃ gahetvā vaḍḍhetuṃ na sakkoti. So yathā tassa gopālakassa gogaṇo na vaḍḍhati, evaṃ imasmiṃ sāsane yathāvuttehi sīlādīhi na vaḍḍhati. So gopālako viya ca pañcahi gorasehi, pañcahi dhammakkhandhehi paribāhiro hoti.

Na āsāṭikaṃ hāretā hotīti ‘‘uppannaṃ kāmavitakka’’nti evaṃ vutte kāmavitakkādayo na vinodeti. So imaṃ akusalavitakkaṃ āsāṭikaṃ ahāretvā vitakkavasiko hutvā vicaranto kammaṭṭhānaṃ gahetvā vaḍḍhetuṃ na sakkoti. So yathā tassa gopālakassa…pe… paribāhiro hoti.

Na vaṇaṃ paṭicchādetā hotīti ‘‘cakkhunā rūpaṃ disvā nimittaggāhī hotī’’tiādinā nayena sabbārammaṇesu nimittaṃ gaṇhanto yathā so gopālako vaṇaṃ na paṭicchādeti, evaṃ saṃvaraṃ na sampādeti. So vivaṭadvāro vicaranto kammaṭṭhānaṃ gahetvā vaḍḍhetuṃ na sakkoti…pe… paribāhiro hoti.

Na dhūmaṃ kattā hotīti so gopālako dhūmaṃ viya dhammadesanādhūmaṃ na karoti, dhammakathaṃ vā sarabhaññaṃ vā upanisinnakakathaṃ vā anumodanaṃ vā na karoti, tato naṃ manussā ‘‘bahussuto guṇavā’’ti na jānanti. Te guṇāguṇaṃ ajānanto catūhi paccayehi saṅgahaṃ na karonti. So paccayehi kilamamāno buddhavacanaṃ sajjhāyaṃ kātuṃ vattapaṭivattaṃ pūretuṃ kammaṭṭhānaṃ gahetvā vaḍḍhetuṃ na sakkoti…pe… paribāhiro hoti.

Na titthaṃ jānātīti titthabhūte bahussutabhikkhū na upasaṅkamati. Anupasaṅkamanto ‘‘idaṃ, bhante, byañjanaṃ kathaṃ ropetabbaṃ? Imassa bhāsitassa ko attho? Imasmiṃ ṭhāne pāḷi kiṃ vadati? Imasmiṃ ṭhāne attho kiṃ dīpetī’’ti evaṃ na paripucchati na paripañhati, na jānāpetīti attho. Tassa te evaṃ aparipucchitā avivaṭañceva na vivaranti, bhājetvā na dassenti, anuttānīkatañca na uttāniṃ karonti, apākaṭaṃ na pākaṭaṃ karonti. **Anekavihitesu ca kaṅkhāṭhāniyesu dhammesū**ti anekavidhāsu kaṅkhāsu ekakaṅkhampi na paṭivinodenti. Kaṅkhāyeva hi kaṅkhāṭhāniyā dhammā nāma. Tattha ekaṃ kaṅkhampi na nīharantīti attho. So evaṃ bahussutatitthaṃ anupasaṅkamitvā sakaṅkho kammaṭṭhānaṃ gahetvā vaḍḍhetuṃ na sakkoti. Yathā vā so gopālako titthaṃ na jānāti, evaṃ ayampi bhikkhu dhammatitthaṃ na jānāti. Ajānanto avisaye pañhaṃ pucchati, ābhidhammikaṃ upasaṅkamitvā kappiyākappiyaṃ pucchati, vinayadharaṃ upasaṅkamitvā rūpārūpaparicchedaṃ pucchati. Te avisaye puṭṭhā kathetuṃ na sakkonti. So attanā sakaṅkho kammaṭṭhānaṃ gahetvā vaḍḍhetuṃ na sakkoti…pe… paribāhiro hoti.

Na pītaṃ jānātīti yathā so gopālako pītāpītaṃ na jānāti, evaṃ dhammūpasañhitaṃ pāmojjaṃ na jānāti na labhati. Savanamayaṃ puññakiriyavatthuṃ nissāya ānisaṃsaṃ na vindati, dhammassavanaggaṃ gantvā sakkaccaṃ na suṇāti, nisinno niddāyati, kathaṃ katheti, aññavihitako hoti. So sakkaccaṃ dhammaṃ assuṇanto kammaṭṭhānaṃ gahetvā vaḍḍhetuṃ na sakkoti…pe… paribāhiro hoti.

Na vīthiṃ jānātīti so gopālako maggāmaggaṃ viya ‘‘ayaṃ lokiyo, ayaṃ lokuttaro’’ti ariyaṃ aṭṭhaṅgikaṃ maggaṃ yathābhūtaṃ nappajānāti. Ajānanto lokiyamagge abhinivisitvā lokuttaraṃ nibbattetuṃ na sakkoti…pe… paribāhiro hoti.

Na gocarakusalo hotīti so gopālako pañcāhikasattāhikacāre viya cattāro satipaṭṭhāne ‘‘ime lokiyā, ime lokuttarā’’ti yathābhūtaṃ nappajānāti. Ajānanto sukhumaṭṭhānesu attano ñāṇaṃ carāpetvā lokiyasatipaṭṭhāne abhinivisitvā lokuttaraṃ nibbattetuṃ na sakkoti…pe… paribāhiro hoti.

Anavasesadohī hotīti paṭiggahaṇe mattaṃ ajānanto anavasesaṃ duhati. Niddesavāre panassa **abhihaṭṭhuṃ pavārentī**ti abhiharitvā pavārenti. Ettha dve abhihārā vācābhihāro ca, paccayābhihāro ca. **Vācābhihāro** nāma manussā bhikkhussa santikaṃ gantvā ‘‘vadeyyātha, bhante, yenattho’’ti pavārenti. **Paccayābhihāro** nāma vatthādīni vā sappinavanītaphāṇitādīni vā gahetvā bhikkhussa santikaṃ gantvā ‘‘gaṇhatha, bhante, yāvatakena attho’’ti vadanti. **Tatra bhikkhu mattaṃ na jānātī**ti bhikkhu tesu paccayesu pamāṇaṃ na jānāti. ‘‘Dāyakassa vaso veditabbo, deyyadhammassa vaso veditabbo, attano thāmo veditabbo’’ti iminā nayena pamāṇayuttakaṃ aggahetvā yaṃ āharanti, taṃ sabbaṃ gaṇhātīti attho. Manussā vippaṭisārino na puna abhiharitvā pavārenti. So paccayehi kilamanto kammaṭṭhānaṃ gahetvā vaḍḍhetuṃ na sakkoti…pe… paribāhiro hoti.

Te na atirekapūjāya pūjetā hotīti so gopālako mahāusabhe viya there bhikkhū imāya āvi ceva raho ca mettākāyakammādikāya atirekapūjāya na pūjeti. Tato therā ‘‘ime amhesu garucittīkāraṃ na karontī’’ti navake bhikkhū dvīhi saṅgahehi na saṅgaṇhanti, neva dhammasaṅgahena saṅgaṇhanti, na āmisasaṅgahena, cīvarena vā pattena vā pattapariyāpannena vā vasanaṭṭhānena vā kilamantepi nappaṭijagganti, pāḷiṃ vā aṭṭhakathaṃ vā dhammakathābandhaṃ vā guḷhaganthaṃ vā na sikkhāpenti. Navakā therānaṃ santikā sabbaso ime dve saṅgahe alabhamānā imasmiṃ sāsane patiṭṭhātuṃ na sakkonti. Yathā tassa gopālakassa gogaṇo na vaḍḍhati, evaṃ sīlādīhi na vaḍḍhanti. Yathā ca so gopālako pañcahi gorasehi, evaṃ pañcahi dhammakkhandhehi paribāhirā honti. Sukkapakkho kaṇhapakkhe vuttavipallāsavasena yojetvā veditabbo.

Anussativaggo dutiyo.

Manorathapūraṇiyā aṅguttaranikāya-aṭṭhakathāya

Ekādasakanipātassa saṃvaṇṇanā niṭṭhitā.

Nigamanakathā

Ettāvatā ca –

Āyācito sumatinā therena **bhadantajotipālena**;
Kañcipurādīsu mayā pubbe saddhiṃ vasantena.

Varatambapaṇṇidīpe mahāvihāramhi vasanakālepi;
Pākaṃ gate viya dume valañjamānamhi saddhamme.

Pāraṃ piṭakattayasāgarassa gantvā ṭhitena sumatinā;
Parisuddhājīvenābhiyācito jīvakenāpi.

Dhammakathāya nipuṇaparamanikāyassaṭṭhakathaṃ āraddho;
Yamahaṃ cirakālaṭṭhitimicchanto sāsanavarassa.

Sā hi mahāaṭṭhakathāya sāramādāya niṭṭhitā esā;
Catunavutiparimāṇāya pāḷiyā bhāṇavārehi.

Sabbāgamasaṃvaṇṇanamanoratho pūrito ca me yasmā;
Etāya **manorathapūraṇī**ti nāmaṃ tato assā.

Ekūnasaṭṭhimatto visuddhimaggopi bhāṇavārehi;
Atthappakāsanatthāya āgamānaṃ kato yasmā.

Tasmā tena sahāyaṃ gāthāgaṇanānayena aṭṭhakathā;
Tīhādhikadiyaḍḍhasataṃ viññeyyā bhāṇavārānaṃ.

Tīhādhikadiyaḍḍhasatappamāṇamiti bhāṇavārato esā;
Samayaṃ pakāsayantī mahāvihārādhivāsīnaṃ.

Mūlaṭṭhakathāsāraṃ ādāya mayā imaṃ karontena;
Yaṃ puññamupacitaṃ tena hotu loko sadā sukhitoti.

Paramavisuddhasaddhābuddhivīriyappaṭimaṇḍitena sīlācārajjavamaddavādiguṇasamudayasamuditena sakasamayasamayantaragahanajjhogāhanasamatthena paññāveyyattiyasamannāgatena tipiṭakapariyattippabhede sāṭṭhakathe satthu sāsane appaṭihatañāṇappabhāvena mahāveyyākaraṇena karaṇasampattijanitasukhaviniggatamadhurodāravacanalāvaṇṇayuttena yuttamuttavādinā vādīvarena mahākavinā pabhinnapaṭisambhidāparivāre chaḷabhiññādippabhedaguṇappaṭimaṇḍite uttarimanussadhamme suppatiṭṭhitabuddhīnaṃ therānaṃ theravaṃsappadīpānaṃ mahāvihāravāsīnaṃ vaṃsālaṅkārabhūtena suvipulavisuddhabuddhinā **buddhaghoso**ti garūhi gahitanāmadheyyena therena katā ayaṃ **manorathapūraṇī** nāma aṅguttaranikāyaṭṭhakathā –

Tāva tiṭṭhatu lokasmiṃ, lokanittharaṇesinaṃ;
Dassentī kulaputtānaṃ, nayaṃ cittavisuddhiyā.

Yāva buddhoti nāmampi, suddhacittassa tādino;
Lokamhi lokajeṭṭhassa, pavattati mahesinoti.

Manorathapūraṇī nāma

Aṅguttaranikāya-aṭṭhakathā sabbākārena niṭṭhitā.

Namo tassa bhagavato arahato sammāsambuddhassa

Aṅguttaranikāye

Aṭṭhakanipāta-ṭīkā

1. Paṭhamapaṇṇāsakaṃ

1. Mettāvaggo

1. Mettāsuttavaṇṇanā

1. Aṭṭhakanipātassa paṭhame **vaḍḍhitāyā**ti bhāvanāpāripūrivasena paribrūhitāya. **Punappunaṃ katāyā**ti bhāvanāya bahulīkaraṇena aparāparaṃ pavattitāya. **Yuttayānasadisakatāyā**ti yathā yuttaājaññayānaṃ chekena sārathinā adhiṭṭhitaṃ yathāruci pavattati, evaṃ yathāruci pavattārahataṃ gamitāya. **Patiṭṭhānaṭṭhenā**ti sabbasampattiadhiṭṭhānaṭṭhena. **Paccupaṭṭhitāyā**ti bhāvanābahulīkārehi pati pati upaṭṭhitāya avijahitāya. **Samantato citāyā**ti sabbabhāgena bhāvanānurūpaṃ cayaṃ gamitāya. Tenāha **''upacitāyā''**ti. **Suṭṭhu samāraddhāyā**ti ativiya sammadeva nibbattigatāya.

Yo ca mettaṃ bhāvayatītiādīsu yo koci gahaṭṭho vā pabbajito vā. **Metta**nti mettājhānaṃ.

Appamāṇanti bhāvanāvasena ārammaṇavasena ca appamāṇaṃ. Asubhabhāvanādayo viya hi ārammaṇe ekadesaggahaṇaṃ akatvā anavasesapharaṇavasena anodhiso pharaṇavasena ca, appamāṇārammaṇatāya paguṇabhāvanāvasena ca appamāṇaṃ. **Tanū saṃyojanā hontī**ti mettaṃ pādakaṃ katvā sammasitvā heṭṭhime ariyamagge adhigacchantassa sukheneva paṭighasaṃyojanādayo pahīyamānā tanū hontīti evamettha attho daṭṭhabbo.

Evaṃ kilesappahānañca nibbānādhigamañca mettābhāvanāya sikhāppattamānisaṃsaṃ dassetvā idāni aññepi ānisaṃse dassetuṃ **''ekampi ce''**tiādi vuttaṃ. Tattha **aduṭṭhacitto**ti mettābalena suṭṭhu vikkhambhitabyāpādatāya byāpādena adūsitacitto. **Mettāyatī**ti hitapharaṇavasena mettaṃ karoti. **Kusalī**ti atisayena kusalavā mahāpuñño, paṭighādianatthavigamena khemī. **Sabbe ca pāṇe**ti **ca**-saddo byatireko. **Manasānukampī**ti cittena anukampanto. Idaṃ vuttaṃ hoti – ekasattavisayāpi tāva mettā mahākusalarāsi, sabbe pana pāṇe attano puttaṃ viya hitapharaṇena manasā anukampanto pahukaṃ pahuṃ anappakaṃ apariyantaṃ catusaṭṭhimahākappepi attano vipākappabandhaṃ pavattetuṃ samatthaṃ uḷāraṃ puññaṃ ariyo parisuddhacitto puggalova karoti nipphādetīti. **Sattabharita**nti sattehi aviraḷaṃ, ākiṇṇamanussanti attho.

Saṅgahavatthūnīti (saṃ. ni. ṭī. 1.1.120) lokassa saṅgaṇhanakāraṇāni. Nipphannasassato nava bhāge kassakassa datvā raññaṃ ekabhāgaggahaṇaṃ **dasamabhāgaggahaṇaṃ**. Evaṃ kassakā haṭṭhatuṭṭhā sassāni sampādentīti āha **''sassasampādane medhāvitāti attho''**ti. Tato orabhāge kira chabhāgaggahaṇaṃ jātaṃ. **Chamāsika**nti channaṃ channaṃ māsānaṃ pahonakaṃ. **Pāsetī**ti pāsagate viya karoti. Vācāya piyaṃ vācāpiyaṃ, tassa kammaṃ **vācāpeyyaṃ**. Sabbaso raṭṭhassa iddhādibhāvato **khemaṃ. Nirabbudaṃ** coriyābhāvato. Iddhañhi raṭṭhaṃ acoriyaṃ. **''Niraggaḷa''nti vuccati** apārutagharabhāvato.

Uddhaṃmūlakaṃ katvāti ummūlaṃ katvā. **Dvīhi pariyaññehī**ti mahāyaññassa pubbabhāge pacchā ca pavattetabbehi dvīhi parivārayaññehi. **Satta…pe… bhīsanassā**ti sattanavutādhikānaṃ pañcannaṃ pasusatānaṃ māraṇena bheravassa pāpabhīrukānaṃ bhayāvahassa. Tathā hi vadanti –

‘‘Chasatāni niyujjanti, pasūnaṃ majjhime hani;
Assamedhassa yaññassa, ūnāni pasūhi tīhī’’ti. (saṃ. ni. ṭī. 1.1.120; a. ni. ṭī. 2.4.39);

Sammanti yugacchidde pakkhipitabbadaṇḍakaṃ. **Pāsantī**ti khipanti. **Saṃhārimehī**ti sakaṭehi vahitabbehi. Pubbe kira eko rājā sammāpāsaṃ yajanto sarassatinaditīre pathaviyā vivare dinne nimuggoyeva ahosi. Andhabālabrāhmaṇā gatānugatigatā ‘‘ayaṃ tassa saggagamanamaggo’’ti saññāya tattha sammāpāsaṃ yaññaṃ paṭṭhapenti. Tena vuttaṃ **‘‘nimuggokāsato pabhutī’’**ti. Ayūpo appakadivaso yāgo, sayūpo bahudivasaṃ sādheyyo **satrayāgo**. Mantapadābhisaṅkhatānaṃ sappimadhūnaṃ **‘‘vāja’’**miti samaññā. Hiraññasuvaṇṇagomahiṃsādi **sattarasakadakkhiṇassa**. Sāragabbhakoṭṭhāgārādīsu natthi ettha aggaḷāti **niraggaḷo**. Tattha kira yaññe attano sāpateyyaṃ anavasesato anigūhitvā niyyātīyati.

Candappabhāti (itivu. aṭṭha. 27) candimasseva pabhāya. **Tāragaṇāva sabbe**ti yathā sabbepi tāragaṇā candimasobhāya soḷasimpi kalaṃ nāgghanti, evaṃ te assamedhādayo yaññā mettassa cittassa vuttalakkhaṇena subhāvitassa soḷasimpi kalaṃ nānubhavanti, na pāpuṇanti, nāgghantīti attho.

Idāni aparepi diṭṭhadhammikasamparāyike mettābhāvanāya ānisaṃse dassetuṃ **‘‘yo na hantī’’**tiādi vuttaṃ. Tattha **yo**ti mettābrahmavihārabhāvanānuyutto puggalo. **Na hantī**ti teneva mettābhāvanānubhāvena dūravikkhambhitabyāpādatāya na kañci sattaṃ hiṃsati, leḍḍudaṇḍādīhi na vibādhati vā. **Na ghātetī**ti paraṃ samādapetvā na satte mārāpeti na vibādhāpeti ca. **Na jinātī**ti sārambhaviggāhikakathādivasena na kañci jināti sārambhasseva abhāvato, jānikaraṇavasena vā aṭṭakaraṇādinā na kañci jināti. Tenāha **‘‘na attanā parassa jāniṃ karotī’’**ti. **Na jāpaye**ti parehi payojetvā paresampi dhanajāniṃ na kārāpeyya. Tenāha **‘‘na parena parassa jāniṃ kāretī’’**ti. Mettāya vā aṃso aviheṭhanaṭṭhena avayavabhūtoti **mettaṃso**.

Mettāsuttavaṇṇanā niṭṭhitā.

2-4. Paññāsuttādivaṇṇanā

2-4. Dutiye **ādibrahmacariyikāyā**ti ādibrahmacariyameva ādibrahmacariyikā. Tenāha **‘‘maggabrahmacariyassa ādibhūtāyā’’**ti. **Ariyo**ti niddoso parisuddho. Tuṇhībhāvo na titthiyānaṃ mūgabbatagahaṇaṃ viya aparisuddhoti **ariyo tuṇhībhāvo. Catutthajjhāna**nti ukkaṭṭhaniddesenetaṃ vuttaṃ, paṭhamajjhānādīnipi ariyo tuṇhībhāvotveva saṅkhaṃ gacchanti. **Jāna**nti idaṃ kammasādhananti āha **‘‘jānitabbakaṃ jānātī’’**ti. Yathā vā ekacco viparītaṃ gaṇhanto jānantopi na jānāti, passantopi na passati, na evamayaṃ. Ayaṃ pana jānanto jānāti, passanto passatīti evamettha daṭṭhabbo. Tatiyādīni suviññeyyāni.

Paññāsuttādivaṇṇanā niṭṭhitā.

5. Paṭhamalokadhammasuttavaṇṇanā

5. Pañcame **lokassa dhammā**ti sattalokassa avassaṃbhāvidhammā. Tenāha **‘‘etehi muttā nāma natthi’’**tiādi. Ghāsacchādanādīnaṃ laddhi **lābho,** tāni eva vā laddhabbato **lābho,** tadabhāvo **alābho,** lābhaggahaṇena cettha tabbisayo anurodho gahito, alābhaggahaṇena virodho. Yasmā lohite sati tadupaghātavasena pubbo viya anurodho laddhāvasaro eva hoti, tasmā vuttaṃ **‘‘lābhe āgate alābho āgatoyevā’’**ti. Esa nayo yasādīsupi. Sesaṃ suviññeyyameva.

Paṭhamalokadhammasuttavaṇṇanā niṭṭhitā.

6-8. Dutiyalokadhammasuttādivaṇṇanā

6-8. Chaṭṭhe adhikaṃ payasati payujjati etenāti **adhippayāso,** savisesaṃ itikattabbakiriyā. Tenāha **''adhikappayogo''**ti. Sattamaṭṭhamesu natthi vattabbaṃ.

Dutiyalokadhammasuttādivaṇṇanā niṭṭhitā.

9. Nandasuttavaṇṇanā

9. Navame duvidhā kulaputtā jātikulaputtā ācārakulaputtā ca. Tattha ''tena kho pana samayena raṭṭhapālo kulaputto tasmiṃyeva thullakoṭṭhike aggakulikassa putto''ti (ma. ni. 2.294) evaṃ āgatā uccākulaputtā **jātikulaputtā**. ''Saddhāyete kulaputtā agārasmā anagāriyaṃ pabbajitā''ti (ma. ni. 3.78) evaṃ āgatā pana yattha katthaci kule pasutāpi **ācārakulaputtā** nāma. Idha pana uccākulappasutataṃ sandhāya ''kulaputtoti, bhikkhave, nandaṃ sammā vadamāno vadeyyā''ti bhagavatā vuttanti āha **''jātikulaputto''**ti. Ubhohipi pana kāraṇehi tassa kulaputtabhāvoyeva. Sesamettha uttānameva.

Nandasuttavaṇṇanā niṭṭhitā.

10. Kāraṇḍavasuttavaṇṇanā

10. Dasame **paṭicaratī**ti paṭicchādanavasena carati pavattati. Paṭicchādanaṭṭho eva vā carati-saddo anekatthattā dhātūnanti āha **''paṭicchādetī''**ti. **Aññenañña**nti pana paṭicchādanākāradassananti āha **''aññena kāraṇenā''**tiādi. Tattha **aññaṃ kāraṇaṃ vacanaṃ vā**ti yaṃ codakena cuditakassa dosavibhāvanaṃ kāraṇaṃ, vacanaṃ vā vuttaṃ, taṃ tato aññeneva kāraṇena, vacanena vā paṭicchādeti. **Kāraṇenā**ti codanāya amūlāya amūlikabhāvadīpaniyā yuttiyā vā. **Vacanenā**ti tadatthabodhakena vacanena. ''Ko āpanno''tiādinā codanaṃ vissajjetvāva vikkhepāpajjanaṃ **aññenāññaṃ paṭicaraṇaṃ. Bahiddhā kathāpanāmanā** nāma ''itthannāmaṃ āpattiṃ āpannosī''ti vutte – ''pāṭaliputtaṃ gatomhī''tiādinā codanaṃ vissajjetvāti ayameva viseso. Yo hi ''āpattiṃ āpannosī''ti vutto ''ko āpanno, kiṃ āpanno, kismiṃ āpannā, kaṃ bhaṇatha, kiṃ bhaṇathā''ti vā vadati, ''evarūpaṃ kiñci tayā diṭṭha''nti vutte ''na suṇāmī''ti sotaṃ vā upaneti, ayaṃ **aññenāññaṃ paṭicarati** nāma. Yo pana ''itthannāmaṃ nāma āpattiṃ āpannosī''ti puṭṭho ''pāṭaliputtaṃ gatomhī''ti vatvā puna ''na tava pāṭaliputtagamanaṃ pucchāma, āpattiṃ pucchāmā''ti vutte tato ''rājagahaṃ gatomhi. Rājagahaṃ vā yāhi brāhmaṇagahaṃ vā, āpattiṃ āpannosīti. Taṃ tattha me sūkaramaṃsaṃ laddha''ntiādīni vadati, ayaṃ **bahiddhā kathaṃ apanāmeti** nāma. **Samaṇakacavaro**ti samaṇavesadhāraṇena samaṇappatirūpakatāya samaṇānaṃ kacavarabhūtaṃ.

Kāraṇḍavaṃ (su. ni. aṭṭha. 2.283-284) **niddhamathā**ti vipannasīlatāya kacavarabhūtaṃ puggalaṃ kacavaramiva anapekkhā apanetha. **Kasambuṃ apakassathā**ti kasambubhūtañca naṃ khattiyādīnaṃ majjhagataṃ pabhinnapaggharitakuṭṭhaṃ caṇḍālaṃ viya apakaḍḍhatha. Kiṃ kāraṇaṃ? Saṅghārāmo nāma sīlavantānaṃ kato, na dussīlānaṃ. Yato etadeva sandhāyāha **''tato palāpe vāhetha, assamaṇe samaṇamānine''**ti. Yathā palāpā antosārarahitā ataṇḍulā bahi thusena vīhī viya dissanti, evaṃ pāpabhikkhū anto sīlarahitāpi bahi kāsāvādiparikkhārena bhikkhū viya dissanti, tasmā ''palāpā''ti vuccanti. Te palāpe vāhetha opunatha vidhamatha, paramatthato assamaṇe samaṇavesamattena samaṇamānine. **Kappayavho**ti kappetha, karothāti vuttaṃ hoti. **Patissatā**ti sappatissā. Vaṭṭadukkhassa antaṃ karissatha, parinibbānaṃ pāpuṇissathāti attho.

Kāraṇḍavasuttavaṇṇanā niṭṭhitā.

Mettāvaggavaṇṇanā niṭṭhitā.

2. Mahāvaggo

1. Verañjasuttavaṇṇanā

11. Dutiyassa paṭhame **verañjāyaṃ viharatī**ti (pārā. aṭṭha. 1.1) ettha **verañjā**ti tassa nagarassetaṃ adhivacanaṃ, tassaṃ verañjāyaṃ. Samīpatthe bhummavacanaṃ. **Naḷerupucimandamūle**ti ettha **naḷeru** nāma yakkho. **Pucimando**ti nimbarukkho. **Mūla**nti samīpaṃ. Ayañhi mūla-saddo ‘‘mūlāni uddhareyya antamaso usīranāḷimattānipī’’tiādīsu (a. ni. 4.195) mūlamūle dissati. ‘‘Lobho akusalamūla’’ntiādīsu (dī. ni. 3.305; pari. 323) asādhāraṇahetumhi. ‘‘Yāva majjhanhike kāle chāyā pharati, nivāte paṇṇāni patanti, ettāvatā rukkhamūla’’ntiādīsu (pārā. 494) samīpe. Idha pana samīpe adhippeto, tasmā naḷeruyakkhena adhiggahitassa pucimandassa samīpeti evamettha attho daṭṭhabbo. So kira pucimando ramaṇīyo pāsādiko anekesaṃ rukkhānaṃ ādhipaccaṃ viya kurumāno tassa nagarassa avidūre gamanāgamanasampanne ṭhāne ahosi. Atha bhagavā verañjaṃ gantvā patirūpe ṭhāne viharanto tassa rukkhassa samīpe heṭṭhābhāge vihāsi. Tena vuttaṃ **‘‘verañjāyaṃ viharati naḷerupucimandamūle’’**ti.

Paccuṭṭhānaṃ (sārattha. ṭī. 1.2) nāma āsanā vuṭṭhānanti āha **‘‘nāsanā vuṭṭhātī’’**ti. Nisinnāsanato na vuṭṭhahatīti attho. Ettha ca **jiṇṇe…pe… vayoanuppatte**ti upayogavacanaṃ āsanā vuṭṭhānakiriyāpekkhaṃ na hoti. Tasmā ‘‘jiṇṇe…pe… vayoanuppatte disvā’’ti ajjhāhāraṃ katvā attho veditabbo. Atha vā paccuggamanakiriyāpekkhaṃ upayogavacanaṃ, tasmā **na paccuṭṭhātī**ti uṭṭhāya paccuggamanaṃ na karotīti attho veditabbo. Paccuggamanampi hi paccuṭṭhānanti vuccati. Vuttañhetaṃ ‘‘ācariyaṃ pana dūratova disvā paccuṭṭhāya paccuggamanakaraṇaṃ paccuṭṭhānaṃ nāmā’’ti. **Nāsanā vuṭṭhātī**ti iminā pana paccuggamanābhāvassa upalakkhaṇamattaṃ dassitanti daṭṭhabbaṃ. **Vibhāvane nāma atthe**ti pakativibhāvanasaṅkhāte atthe. **Na abhivādeti vā**ti na abhivādetabbanti vā sallakkhetīti vuttaṃ hoti.

Taṃ aññāṇanti ‘‘ayaṃ mama abhivādanādīni kātuṃ araharūpo na hotī’’ti ajānanavasena pavattaṃ aññāṇaṃ. **Olokento**ti ‘‘dukkhaṃ kho agāravo viharati appatisso, kiṃ nu kho ahaṃ samaṇaṃ vā brāhmaṇaṃ vā sakkareyyaṃ garuṃ kareyya’’ntiādisuttavaseneva (a. ni. 4.21) ñāṇacakkhunā olokento. **Nipaccakārāraha**nti paṇipātārahaṃ. **Sampatijāto**ti muhuttajāto, jātasamanantaramevāti vuttaṃ hoti. **Uttarena mukho**ti uttaradisābhimukho. **‘‘Sattapadavītihārena gantvā sakalaṃ dasasahassilokadhātuṃ olokesi’’**nti idaṃ –

> ‘‘Dhammatā esā, bhikkhave, sampatijāto bodhisatto samehi pādehi patiṭṭhahitvā uttarābhimukho sattapadavītihārena gacchati, setamhi chatte anudhāriyamāne sabbā disā viloketi, āsabhiñca vācaṃ bhāsatī’’ti (dī. ni. 2.31) –

Evaṃ pāḷiyaṃ sattapadavītihārupari ṭhitassa viya sabbādisānulokanassa kathitattā vuttaṃ, na panetaṃ evaṃ daṭṭhabbaṃ sattapadavītihārato pageva disāvilokanassa katattā. Mahāsatto hi manussānaṃ hatthato muccitvā puratthimaṃ disaṃ olokesi, anekāni cakkavāḷasahassāni ekaṅgaṇāni ahesuṃ. Tattha devamanussā gandhamālādīhi pūjayamānā, ‘‘mahāpurisa, idha tumhehi sadisopi natthi, kuto uttaritaro’’ti āhaṃsu. Evaṃ catasso disā, catasso anudisā, heṭṭhā, uparīti dasapi disā anuviloketvā attano sadisaṃ adisvā ‘‘ayaṃ uttaradisā’’ti sattapadavītihārena agamāsīti veditabbā. **Olokesi**nti mama puññānubhāvena lokavivaraṇapāṭihāriye jāte paññāyamānaṃ dasasahassilokadhātuṃ maṃsacakkhunāva olokesinti attho.

Mahāpurisoti jātigottakulappadesādivasena mahantapuriso. **Aggo**ti guṇehi sabbappadhāno. **Jeṭṭho**ti guṇavaseneva sabbesaṃ vuddhatamo, guṇehi mahallakatamoti vuttaṃ hoti. **Seṭṭho**ti guṇavaseneva sabbesaṃ pasatthatamo. Atthato pana pacchimāni dve purimasseva vevacanānīti veditabbaṃ. **Tayā**ti nissakke karaṇavacanaṃ. **Uttaritaro**ti adhikataro. **Patimānesī**ti pūjesi. **Āsabhinti** uttamaṃ. Mayhaṃ **abhivādanādiraho puggalo**ti mayhaṃ abhivādanādikiriyāya araho anucchaviko puggalo. Niccasāpekkhatāya panettha samāso daṭṭhabbo. **Tathāgatā**ti tathāgatato, tathāgatassa santikāti vuttaṃ hoti. **Evarūpa**nti abhivādanādisabhāvaṃ. **Paripākasithilabandhana**nti paripākena sithilabandhanaṃ.

Taṃ vacananti ‘‘nāhaṃ taṃ brāhmaṇā’’tiādivacanaṃ. ‘‘Nāhaṃ arasarūpo, mādisā vā arasarūpā’’ti vutte brāhmaṇo thaddho bhaveyya. Tena vuttaṃ **‘‘cittamudubhāvajananattha’’**nti.

Katamo pana soti pariyāyāpekkho pulliṅganiddeso, katamo so pariyāyoti attho? **Jātivasenā**ti khattiyādijātivasena. **Upapattivasenā**ti devesu upapattivasena. **Seṭṭhasammatānampī**ti **api-**saddena pageva aseṭṭhasammatānanti dasseti. **Abhinandantāna**nti sappītikataṇhāvasena pamodamānānaṃ. **Rajjantāna**nti balavarāgavasena rajjantānaṃ. Rūpaparibhogena uppannataṇhāsampayuttasomanassavedanā rūpato nibbattitvā hadayatappanato ambarasādayo viya rūparasāti vuccanti. **Āviñcantī**ti ākaḍḍhanti. **Vatthārammaṇādisāmaggiya**nti vatthuārammaṇādikāraṇasāmaggiyaṃ. **Anukkhipanto**ti attukkaṃsanavasena kathite brāhmaṇassa asappāyabhāvato attānaṃ anukkhipanto anukkaṃsento.

Etasmiṃ panatthe karaṇe sāmivacananti ‘‘jahitā’’ti etasmiṃ atthe **tathāgatassā**ti karaṇe sāmivacanaṃ, tathāgatena jahitāti attho. **Mūla**nti bhavamūlaṃ. ‘‘Tālavatthukatā’’ti vattabbe ‘‘oṭṭhamukho’’tiādīsu viya majjhepadalopaṃ katvā a-kārañca dīghaṃ katvā ‘‘tālāvatthukatā’’ti vuttanti āha **‘‘tālavatthu viya nesaṃ vatthu katanti tālāvatthukatā’’**ti. Tattha tālassa vatthu **tālavatthu**. Yathā ārāmassa vatthubhūtapubbo padeso ārāmassa abhāve ‘‘ārāmavatthū’’ti vuccati, evaṃ tālassa patiṭṭhitokāso samūlaṃ uddharite tāle padesamatte ṭhite tālassa vatthubhūtapubbattā ‘‘tālavatthū’’ti vuccati. **Nesa**nti rūparasādīnaṃ. Kathaṃ pana tālavatthu viya nesaṃ vatthu katanti āha **‘‘yathā hī’’**tiādi. Rūpādiparibhogena uppannataṇhāyuttasomanassavedanāsaṅkhātarūparasādīnaṃ cittasantānassa adhiṭṭhānabhāvato vuttaṃ **‘‘tesaṃ pubbe uppannapubbabhāvena vatthumatte cittasantāne kate’’**ti. Tattha **pubbe**ti pure, sarāgakāleti vuttaṃ hoti. **Tālāvatthukatāti vuccantī**ti tālavatthu viya attano vatthussa katattā rūparasādayo ‘‘tālāvatthukatā’’ti vuccanti. Etena pahīnakilesānaṃ puna uppattiyā abhāvo dassito.

Aviruḷhidhammattāti aviruḷhisabhāvatāya. Matthakacchinno tālo pattaphalādīnaṃ avatthubhūto tālāvatthūti āha **‘‘matthakacchinnatālo viya katā’’**ti. Etena ‘‘tālāvatthu viya katāti tālāvatthukatā’’ti ayaṃ viggaho dassito. Ettha pana ‘‘avatthubhūto tālo viya katāti avatthutālakatā’’ti vattabbe visesanassa paranipātaṃ katvā ‘‘tālāvatthukatā’’ti vuttanti daṭṭhabbaṃ. Iminā panatthena idaṃ dasseti – rūparasādivacanena vipākadhammadhammā hutvā pubbe uppannakusalākusalā dhammā gahitā, te uppannāpi matthakasadisānaṃ taṇhāvijjānaṃ maggasatthena chinnattā āyatiṃ tālapattasadise vipākakkhandhe nibbattetuṃ asamatthā jātā, tasmā tālāvatthu viya katāti tālāvatthukatā rūparasādayoti. Imasmiṃ atthe ‘‘abhinandantāna’’nti iminā padena kusalasomanassampi saṅgahitanti vadanti. **Anabhāvaṃ katā**ti ettha **anu-**saddo pacchāsaddena samānatthoti āha **‘‘yathā nesaṃ pacchābhāvo na hotī’’**tiādi.

Yañca kho tvaṃ sandhāya vadesi, so pariyāyo na hotīti yaṃ vandanādisāmaggirasābhāvasaṅkhātaṃ kāraṇaṃ arasarūpatāya vadesi, taṃ kāraṇaṃ na hoti, na vijjatīti attho. Nanu cāyaṃ brāhmaṇo yaṃ vandanādisāmaggirasābhāvasaṅkhātapariyāyaṃ sandhāya ‘‘arasarūpo bhavaṃ gotamo’’ti āha, ‘‘so pariyāyo natthī’’ti vutte vandanādīni bhagavā karotīti āpajjatīti imaṃ aniṭṭhappasaṅgaṃ dassento āha **‘‘nanu cā’’**tiādi.

Sabbapariyāyesūti sabbavāresu. **Sandhāyabhāsitamatta**nti yaṃ sandhāya brāhmaṇo ‘‘nibbhogo bhavaṃ gotamo’’tiādimāha. Bhagavā ca yaṃ sandhāya nibbhogatādiṃ attani anujānāti, taṃ sandhāyabhāsitamattaṃ. **Chandarāgaparibhogo**ti chandarāgavasena paribhogo. **Aparaṃ pariyāya**nti aññaṃ kāraṇaṃ.

Kulasamudācārakammanti kulācārasaṅkhātaṃ kammaṃ, kulacārittanti attho. **Akiriya**nti akaraṇabhāvaṃ. ‘‘Anekavihitānaṃ pāpakānaṃ akusalānaṃ dhammāna’’nti sāmaññavacanepi pārisesañāyato vuttāvasesā akusaladhammā gahetabbāti āha **‘‘ṭhapetvā te dhamme’’**tiādi, te yathāvuttakāyaduccaritādike akusaladhamme ṭhapetvāti attho. **Anekavihitā**ti anekappakārā.

Ayaṃ lokatantīti ayaṃ vuḍḍhānaṃ abhivādanādikiriyalakkhaṇā lokappaveṇī. Anāgāmibrahmānaṃ alaṅkārādīsu anāgāmibhikkhūnañca cīvarādīsu nikantivasena rāguppatti hotīti anāgāmimaggena pañcakāmaguṇikarāgasseva pahānaṃ veditabbanti āha **‘‘pañcakāmaguṇikarāgassā’’**ti. Rūpādīsu pañcasu kāmaguṇesu vatthukāmakoṭṭhāsesu uppajjamāno rāgo ‘‘pañcakāmaguṇikarāgo’’ti veditabbo. Koṭṭhāsavacano hettha guṇa-saddo ‘‘vayoguṇā anupubbaṃ jahantī’’tiādīsu (saṃ. ni. 1.4) viya. **Akusalacittadvayasampayuttassā**ti domanassasahagatacittadvayasampayuttassa. Mohassa sabbākusalasādhāraṇattā āha **‘‘sabbākusalasambhavassā’’**ti. **Avasesāna**nti sakkāyadiṭṭhiādīnaṃ.

Jigucchati maññeti ahamabhijāto rūpavā paññavā kathaṃ nāma aññesaṃ abhivādanādiṃ kareyyanti jigucchati viya, jigucchatīti vā sallakkhemi. Akusaladhamme jigucchamāno tesaṃ samaṅgibhāvampi jigucchatīti vuttaṃ **‘‘akusalānaṃ dhammānaṃ samāpattiyā jigucchatī’’**ti. **Samāpattī**ti etasseva vevacanaṃ **samāpajjanā samaṅgibhāvo**ti. **Maṇḍanajātiko**ti maṇḍanakasabhāvo, maṇḍanakasīloti attho. **Jegucchita**nti jigucchanasīlataṃ.

Lokajeṭṭhakakammanti lokajeṭṭhakānaṃ kattabbakammaṃ, loke vā seṭṭhasammataṃ kammaṃ. **Tatrā**ti tesu dvīsupi atthavikappesu. Padābhihito attho **padattho,** byañjanatthoti vuttaṃ hoti. **Vinayaṃ vā arahatī**ti ettha vinayanaṃ **vinayo,** niggaṇhananti attho. Tenāha **‘‘niggahaṃ arahatīti vuttaṃ hotī’’**ti. Nanu ca paṭhamaṃ vuttesu dvīsupi atthavikappesu sakatthe arahatthe ca taddhitapaccayo saddalakkhaṇato dissati, na pana ‘‘vinayāya dhammaṃ desetī’’ti imasmiṃ atthe. Tasmā kathamettha taddhitapaccayoti āha **‘‘vicitrā hi taddhitavuttī’’**ti. Vicitratā cettha lokappamāṇato veditabbā. Tathā hi yasmiṃ yasmiṃ atthe taddhitappayogo lokassa, tattha tattha taddhitavutti lokato siddhāti vicitrā taddhitavutti, tasmā yathā ‘‘mā saddamakāsī’’ti vadanto ‘‘māsaddiko’’ti vuccati, evaṃ vinayāya dhammaṃ desetīti venayikoti vuccatīti adhippāyo.

Kapaṇapurisoti guṇavirahitatāya dīnamanusso. **Byañjanāni avicāretvā**ti tissadattādisaddesu viya ‘‘imasmiṃ atthe ayaṃ nāma paccayo’’ti evaṃ byañjanavicāraṃ akatvā, anipphannapāṭipadikavasenāti vuttaṃ hoti.

‘‘Devalokagabbhasampattiyā’’ti vatvāpi ṭhapetvā bhummadeve sesadevesu gabbhaggahaṇassa abhāvato paṭisandhiyevettha gabbhasampattīti veditabbāti vuttamevatthaṃ vivaritvā dassento āha **‘‘devalokapaṭisandhipaṭilābhāya saṃvattatī’’**ti. **Assā**ti abhivādanādisāmīcikammassa. **Mātukucchismiṃ paṭisandhiggahaṇe dosaṃ dassento**ti mātito aparisuddhabhāvaṃ dassento, akkositukāmassa dāsiyā puttoti dāsikucchimhi nibbattabhāve dosaṃ dassetvā akkosanaṃ viya bhagavato mātukucchismiṃ paṭisandhiggahaṇe dosaṃ dassetvā akkosantopi evamāhāti adhippāyo. **Gabbhato**ti devalokappaṭisandhito. Tenevāha **‘‘abhabbo devalokūpapattiṃ pāpuṇitunti adhippāyo’’**ti. ‘‘Hīno vā gabbho assāti apagabbho’’ti imassa viggahassa ekena pariyāyena adhippāyaṃ dassento āha **‘‘devalokagabbhaparibāhirattā āyatiṃ hīnagabbhapaṭilābhabhāgī’’**ti. **Iti**-saddo hetuattho. Yasmā āyatimpi hīnagabbhapaṭilābhabhāgī, tasmā hīno vā gabbho assāti apagabbhoti adhippāyo. Puna tasseva viggahassa ‘‘kodhavasena…pe… dassento’’ti heṭṭhā vuttanayassa anurūpaṃ katvā adhippāyaṃ dassento āha **‘‘hīno vāssa mātukucchismiṃ gabbhavāso ahosīti adhippāyo’’**ti. **Gabbha**-saddo atthi mātukucchipariyāyo ‘‘gabbhe vasati māṇavo’’tiādīsu (jā. 1.15.363) viya. Atthi mātukucchismiṃ nibbattasattapariyāyo ‘‘antamaso gabbhapātanaṃ upādāyā’’tiādīsu (mahāva. 129) viya. Tattha mātukucchipariyāyaṃ gahetvā atthaṃ dassento āha **‘‘anāgate gabbhaseyyā’’**ti. Gabbhe seyyā **gabbhaseyyā. Anuttarena maggenā**ti aggamaggena. Kammakilesānaṃ maggena vihatattā āha **‘‘vihatakāraṇattā’’**ti. **Itarā tissopī**ti aṇḍajasaṃsedajaopapātikā. Ettha ca yadipi ‘‘apagabbho’’ti imassa anurūpato gabbhaseyyā eva vattabbā, pasaṅgato pana labbhamānaṃ sabbampi vattuṃ vaṭṭatīti punabbhavābhinibbattipi vuttāti veditabbā.

Idāni sattapariyāyassa **gabbha**-saddassa vasena viggahanānattaṃ dassento āha **‘‘apicā’’**tiādi. Imasmiṃ pana vikappe gabbhaseyyā punabbhavābhinibbattīti ubhayampi gabbhaseyyavaseneva vuttantipi vadanti. Nanu ca ‘‘āyatiṃ gabbhaseyyā pahīnā’’ti vuttattā gabbhassa seyyā eva pahīnā, na pana gabbhoti āpajjatīti āha **‘‘yathā cā’’**tiādi. Atha ‘‘abhinibbattī’’ti ettakameva avatvā punabbhavaggahaṇaṃ kimatthanti āha **‘‘abhinibbatti ca nāmā’’**tiādi. **Apunabbhavabhūtā**ti khaṇe khaṇe uppajjamānānaṃ dhammānaṃ abhinibbatti.

Dhammadhātunti ettha dhamme anavasese dhāreti yāthāvato upadhāretīti dhammadhātu, dhammānaṃ yathāsabhāvato avabujjhanasabhāvo, sabbaññutaññāṇassetaṃ adhivacanaṃ. **Paṭivijjhitvā**ti sacchikatvā, paṭilabhitvāti attho, paṭilābhahetūti vuttaṃ hoti. **Desanāvilāsappatto hotī**ti rucivasena parivattetvā dassetuṃ samatthatā desanāvilāso, taṃ patto adhigatoti attho. **Karuṇāvipphāra**nti sabbasattesu mahākaruṇāya pharaṇaṃ. Tādilakkhaṇameva puna upamāya vibhāvetvā dassento āha **‘‘pathavīsamacittata’’**nti. Yathā pathavī suciasucinikkhepacchedanabhedanādīsu na vikampati, anurodhavirodhaṃ na pāpuṇāti, evaṃ iṭṭhāniṭṭhesu lābhālābhādīsu anurodhavirodhappahānato avikampitacittatāya pathavīsamacittatanti attho. **Akuppadhammata**nti ettha akuppadhammo nāma phalasamāpattīti keci vadanti. ‘‘Paresu pana akkosantesupi attano pathavīsamacittatāya akuppanasabhāvatanti evamettha attho gahetabbo’’ti amhākaṃ khanti. **Jarāya anusaṭa**nti jarāya paliveṭhitaṃ. Brāhmaṇassa vuddhatāya āsannavuttimaraṇanti sambhāvanavasena **‘‘ajja maritvā’’**tiādi vuttaṃ. **‘‘Mahantena kho pana ussāhenā’’**ti sādhu kho pana tathārūpānaṃ arahataṃ dassanaṃ hotī’’ti evaṃ sañjātamahussāhena. **Appaṭisamaṃ purejātabhāva**nti anaññasādhāraṇaṃ purejātabhāvaṃ. Natthi etassa paṭisamoti **appaṭisamo,** purejātabhāvo.

Pakkhe vidhunantāti patte cālentā. **Nikkhamantāna**nti niddhāraṇe sāmivacanaṃ, nikkhantesūti attho.

So jeṭṭho iti assa vacanīyoti yo paṭhamataraṃ aṇḍakosato nikkhanto kukkuṭapotako, so jeṭṭhoti vacanīyo assa, bhaveyyāti attho. **Sampaṭipādento**ti saṃsandento. Tibhūmapariyāpannāpi sattā avijjākosassa anto paviṭṭhā tattha tattha appahīnāya avijjāya veṭhitattāti āha **‘‘avijjākosassa anto paviṭṭhesu sattesū’’**ti **aṇḍakosa**nti bījakapālaṃ. **Lokasannivāse**ti lokoyeva saṅgamma samāgamma nivāsanaṭṭhena lokasannivāso, sattanikāyo. **Sammāsambodhi**nti ettha **sammā**ti aviparītattho, **saṃ**-saddo sāmanti imamatthaṃ dīpeti. Tasmā sammā aviparītenākārena sayameva cattāri saccāni bujjhati paṭivijjhatīti **sammāsambodhī**ti maggo vuccati. Tenāha **‘‘sammā sāmañca bodhi’’**nti, sammā sayameva ca bujjhanakanti attho. **Sammā**ti vā pasatthavacano, **saṃ**-saddo sundaravacanoti āha **‘‘atha vā pasatthaṃ sundarañca bodhi’’**nti.

Asabbaguṇadāyakattāti sabbaguṇānaṃ adāyakattā. Sabbaguṇe na dadātīti hi **asabbaguṇadāyako**, asamatthasamāsoyaṃ gamakattā yathā ‘‘asūriyapassāni mukhānī’’ti. **Tisso vijjā**ti upanissayavato saheva arahattaphalena tisso vijjā deti. Nanu cettha tīsu vijjāsu āsavakkhayañāṇassa maggapariyāpannattā kathametaṃ yujjati ‘‘maggo tisso vijjā detī’’ti? Nāyaṃ doso. Satipi āsavakkhayañāṇassa maggapariyāpannabhāve aṭṭhaṅgike magge sati maggañāṇena saddhiṃ tisso vijjā paripuṇṇā hontīti ‘‘maggo tisso vijjā detī’’ti vuccati. **Cha abhiññā**ti etthāpi eseva nayo. **Sāvakapāramiñāṇa**nti aggasāvakehi paṭilabhitabbameva lokiyalokuttarañāṇaṃ. **Paccekabodhiñāṇa**nti etthāpi imināva nayena attho veditabbo. **Abbhaññāsi**nti jāniṃ. Jānanañca na anussavādivasenāti āha **‘‘paṭivijjhi’’**nti, paccakkhamakāsinti attho. Paṭivedhopi na dūre ṭhitassa lakkhaṇappaṭivedho viyāti āha **‘‘pattomhī’’**ti, pāpuṇinti attho. Pāpuṇanañca na sayaṃ gantvāti āha **‘‘adhigatomhī’’**ti, santāne uppādanavasena paṭilabhinti attho.

Opammasampaṭipādananti opammatthassa upameyyena sammadeva paṭipādanaṃ. **Atthenā**ti upameyyatthena. Yathā kukkuṭiyā aṇḍesu tividhakiriyākaraṇaṃ kukkuṭacchāpakānaṃ aṇḍakosato nikkhamanassa mūlakāraṇaṃ, evaṃ bodhisattabhūtassa bhagavato tividhānupassanākaraṇaṃ avijjaṇḍakosato nikkhamanassa mūlakāraṇanti āha **‘‘yathā hi tassā kukkuṭiyā…pe… tividhānupassanākaraṇa’’**nti. **‘‘Santāne’’**ti vuttattā aṇḍasadisatā santānassa, bahi nikkhantakukkuṭacchāpakasadisatā buddhaguṇānaṃ, buddhaguṇāti ca atthato buddhoyeva ‘‘tathāgatassa kho etaṃ, vāseṭṭha, adhivacanaṃ dhammakāyo itipī’’ti vacanato. **Avijjaṇḍakosassa tanubhāvo**ti balavavipassanāvasena avijjaṇḍakosassa tanubhāvo, paṭicchādanasāmaññena ca avijjāya aṇḍakosasadisatā. Mudubhūtassapi kharabhāvāpatti hotīti tannivattanatthaṃ **‘‘thaddhakharabhāvo’’**ti vuttaṃ. **Tikkhakharavippasannasūrabhāvo**ti ettha pariggayhamānesu saṅkhāresu vipassanāñāṇassa samādhindriyavasena sukhānuppaveso **tikkhatā,** anupavisitvāpi satindriyavasena anatikkamanato akuṇṭhatā **kharabhāvo**. Tikkhopi hi ekacco saro lakkhaṃ patvā kuṇṭho hoti, na tathā idaṃ. Satipi kharabhāve sukhumappavattivasena kilesasamudācārasaṅkhobharahitatāya saddhindriyavasena **pasannabhāvo,** satipi pasannabhāve antarā anosakkitvā kilesapaccatthikānaṃ suṭṭhu abhibhavanato vīriyindriyavasena **sūrabhāvo** veditabbo. Evamimehi pakārehi saṅkhārupekkhāñāṇameva gahitanti daṭṭhabbaṃ. **Vipassanāñāṇassa pariṇāmakālo**ti vipassanāya vuṭṭhānagāminibhāvāpatti. Tadā ca sā maggañāṇagabbhaṃ dhārentī viya hotīti āha **‘‘gabbhaggahaṇakālo’’**ti. **Gabbhaṃ gaṇhāpetvā**ti saṅkhārupekkhāya anantaraṃ sikhāppattaanulomavipassanāvasena maggavijāyanatthaṃ gabbhaṃ gaṇhāpetvā. **Abhiññāpakkhe**ti lokiyābhiññāpakkhe. Lokuttarābhiññā hi avijjaṇḍakosaṃ padālitā. Potthakesu pana katthaci ‘‘chābhiññāpakkhe’’ti likhanti, so apāṭhoti veditabbo.

Jeṭṭho seṭṭhoti vuddhatamattā jeṭṭho, sabbaguṇehi uttamattā pasatthatamoti seṭṭho.

Idāni ‘‘āraddhaṃ kho pana me, brāhmaṇa, vīriya’’ntiādikāya desanāya anusandhiṃ dassento āha **‘‘evaṃ bhagavā’’**tiādi. Tattha **pubbabhāgato pabhutī**ti bhāvanāya pubbabhāgīyavīriyārambhādito paṭṭhāya. **Muṭṭhassatinā**ti vinaṭṭhassatinā, sativirahitenāti attho. **Sāraddhakāyenā**ti sadarathakāyena. **Bodhimaṇḍe**ti bodhisaṅkhātassa ñāṇassa maṇḍabhāvappatte ṭhāne. Bodhīti hi paññā vuccati. Sā ettha maṇḍā pasannā jātāti so padeso ‘‘bodhimaṇḍo’’ti paññāto. **Paggahita**nti ārambhaṃ sithilaṃ akatvā daḷhaparakkamasaṅkhātussahanabhāvena gahitaṃ. Tenāha **‘‘asithilappavattita’’**nti. **Asallīna**nti asaṅkucitaṃ kosajjavasena saṅkocaṃ anāpannaṃ. **Upaṭṭhitā**ti ogāhanasaṅkhātena apilāpanabhāvena ārammaṇaṃ upagantvā ṭhitā. Tenāha **‘‘ārammaṇābhimukhībhāvenā’’**ti. Sammosassa viddhaṃsanavasena pavattiyā na sammuṭṭhāti **asammuṭṭhā**. Kiñcāpi cittappassaddhivasena cittameva passaddhaṃ, kāyappassaddhivaseneva ca kāyo passaddho hoti, tathāpi yasmā kāyappassaddhi uppajjamānā cittappassaddhiyā saheva uppajjati, na vinā, tasmā vuttaṃ **‘‘kāyacittappassaddhivasenā’’**ti. Kāyappassaddhiyā ubhayesampi kāyānaṃ passambhanāvahattā vuttaṃ **‘‘rūpakāyopi passaddhoyeva hotī’’**ti.

So ca khoti so ca kho kāyo. **Vigatadaratho**ti vigatakilesadaratho. Nāmakāye hi vigatadarathe rūpakāyopi vūpasantadarathapariḷāho hoti. **Sammā āhita**nti nānārammaṇesu vidhāvanasaṅkhātaṃ vikkhepaṃ vicchinditvā ekasmiṃyeva ārammaṇe avikkhittabhāvāpādanena sammadeva āhitaṃ ṭhapitaṃ. Tenāha **‘‘suṭṭhu ṭhapita’’**ntiādi. Cittassa anekaggabhāvo vikkhepavasena cañcalatā, sā sati ekaggatāya na hotīti āha **‘‘ekaggaṃ acalaṃ nipphandana’’**nti. **Ettāvatā**ti ‘‘āraddhaṃ kho panā’’tiādinā vīriyasatipassaddhisamādhīnaṃ kiccasiddhidassanena. Nanu ca saddhāpaññānampi kiccasiddhi jhānassa pubbabhāgappaṭipadāya icchitabbāti? Saccaṃ, sā pana nānantarikabhāvena avuttasiddhāti na gahitā. Asati hi saddhāya vīriyārambhādīnaṃ asambhavoyeva, paññāpariggahe ca nesaṃ asati ñāyārambhādibhāvo na siyā, tathā asallīnāsammosatādayo vīriyādīnanti asallīnatādiggahaṇenevettha paññākiccasiddhi gahitāti daṭṭhabbaṃ. Jhānabhāvanāyaṃ vā samādhikiccaṃ adhikaṃ icchitabbanti dassetuṃ samādhipariyosānāva jhānassa pubbabhāgappaṭipadā kathitāti daṭṭhabbaṃ.

Atītabhave khandhā tappaṭibaddhāni nāmagottāni ca sabbaṃ pubbenivāsaṃtveva gahitanti āha **‘‘kiṃ viditaṃ karoti? Pubbenivāsa’’**nti. Moho paṭicchādakaṭṭhena tamo viya tamoti āha **‘‘sveva moho’’**ti. **Obhāsakaraṇaṭṭhenā**ti kātabbato karaṇaṃ. Obhāsova karaṇaṃ **obhāsakaraṇaṃ**. Attano paccayehi obhāsabhāvena nibbattetabbaṭṭhenāti attho. **Sesaṃ pasaṃsāvacana**nti paṭipakkhavidhamanapavattivisesānaṃ bodhanato vuttaṃ. **Avijjā vihatā**ti etena vijānanaṭṭhena vijjāti ayampi attho dīpitoti daṭṭhabbaṃ. **‘‘Kasmā? Yasmā vijjā uppannā’’**ti etena vijjāpaṭipakkhā avijjā. Paṭipakkhatā cassā pahātabbabhāvena vijjāya ca pahāyakabhāvenāti dasseti. **Esa nayo itarasmimpi**

padadvayeti iminā ‘‘tamo vihato vinaṭṭho. Kasmā? Yasmā āloko uppanno’’ti imamatthaṃ atidisati. Kilesānaṃ ātāpanaparitāpanaṭṭhena vīriyaṃ **ātāpo**ti āha **‘‘vīriyātāpena ātāpino’’**ti, vīriyavatoti attho. **Pesitattassā**ti yathādhippetatthasiddhiṃ pati vissaṭṭhacittassa. **Yathā appamattassa ātāpino pahitattassa viharato**ti aññassapi kassaci mādisassāti adhippāyo. **Padhānānuyogassā**ti sammappadhānamanuyuttassa.

Paccavekkhaṇañāṇapariggahitanti na paṭhamadutiyañāṇadvayādhigamaṃ viya kevalanti adhippāyo. **Dassento**ti nigamanavasena dassento. Sarūpato hi pubbe dassitamevāti.

Tikkhattuṃ jātoti iminā pana idaṃ dasseti – ‘‘ahaṃ, brāhmaṇa, paṭhamavijjāya jātoyeva purejātassa sahajātassa vā abhāvato sabbesaṃ vuddho mahallako, kimaṅgaṃ pana tīhi vijjāhi tikkhattuṃ jāto’’ti. **Pubbenivāsañāṇena atītaṃsañāṇa**nti atītārammaṇasabhāgatāya tabbhāvibhāvato ca pubbenivāsañāṇena atītaṃsañāṇaṃ pakāsetvāti yojetabbaṃ. Tattha **atītaṃsañāṇa**nti atītakkhandhāyatanadhātusaṅkhāte atīte koṭṭhāse appaṭihatañāṇaṃ. Dibbacakkhuñāṇassa paccuppannārammaṇattā yathākammūpagañāṇassa anāgataṃsañāṇassa ca dibbacakkhuvaseneva ijjhanato dibbacakkhuno paribhaṇḍañāṇattā dibbacakkhumhiyeva ca ṭhitassa cetopariyañāṇasiddhito vuttaṃ **‘‘dibbacakkhunā paccuppannānāgataṃsañāṇa’’**nti. Tattha **dibbacakkhunā**ti saparibhaṇḍena dibbacakkhuñāṇena. Paccuppannaṃso ca anāgataṃso ca paccuppannānāgataṃsaṃ, tattha ñāṇaṃ **paccuppannānāgataṃsañāṇaṃ**. Āsavakkhayañāṇādhigameneva sabbaññutaññāṇassa viya sesāsādhāraṇachañāṇadasabalañāṇaāveṇikabuddhadhammādīnampi anaññasādhāraṇānaṃ buddhaguṇānaṃ ijjhanato vuttaṃ **‘‘āsavakkhayena sakalalokiyalokuttaraguṇa’’**nti. Tenāha **‘‘sabbepi sabbaññuguṇe pakāsetvā’’**ti.

Pītivipphāraparipuṇṇagattacittoti pītipharaṇena paripuṇṇakāyacitto. **Aññāṇa**nti aññāṇassāti attho. Dhi-saddayogato hi sāmiatthe etaṃ upayogavacanaṃ. Sesamettha suviññeyyameva.

Verañjasuttavaṇṇanā niṭṭhitā.

2. Sīhasuttavaṇṇanā

12. Dutiye **santhāgāraṃ** (ma. ni. aṭṭha. 1.22; saṃ. ni. aṭṭha. 3.4.243) nāma ekā mahāsālāva. Uyyogakālādīsu hi rājāno tattha ṭhatvā ‘‘ettakā purato gacchantu, ettakā pacchā’’tiādinā tattha nisīditvā santhaṃ karonti, mariyādaṃ bandhanti, tasmā taṃ ṭhānaṃ ‘‘santhāgāra’’nti vuccati. Uyyogaṭṭhānato ca āgantvā yāva gehe gomayaparibhaṇḍādivasena paṭijagganaṃ karonti, tāva ekaṃ dve divase te rājāno tattha santhambhantītipi **santhāgāraṃ**. Tesaṃ rājūnaṃ saha atthānusāsanaṃ agārantipi **santhāgāraṃ**. Gaṇarājāno hi te, tasmā uppannaṃ kiccaṃ ekassa vasena na sijjhati, sabbesaṃ chando laddhuṃ vaṭṭati, tasmā sabbe tattha sannipatitvā anusāsanti. Tena vuttaṃ **‘‘saha atthānusāsanaṃ agāra’’**nti. Yasmā vā tattha sannipatitvā ‘‘imasmiṃ kāle kasituṃ vaṭṭati, imasmiṃ kāle vapitu’’ntiādinā nayena gharāvāsakiccāni sammantayanti, tasmā chiddāvachiddaṃ gharāvāsaṃ santharantītipi **santhāgāraṃ**.

Puttadāradhanādiupakaraṇapariccāgo **pāramiyo**. Attano aṅgapariccāgo **upapāramiyo**. Attanova jīvitapariccāgo **paramatthapāramiyo**. Ñātīnaṃ atthacariyā **ñātatthacariyā**. Lokassa atthacariyā **lokatthacariyā**. Kammassakataññāṇavasena anavajjakammāyatanasippāyatanavijjāṭṭhānaparicayavasena khandhāyatanādiparicayavasena lakkhaṇattayatīraṇavasena ca ñāṇacāro **buddhacariyā**. Aṅganayanadhanarajjaputtadārapariccāgavasena **pañca mahāpariccāge pariccajantena**. Satipi mahāpariccāgānaṃ dānapāramibhāve pariccāgavisesasabhāvadassanatthañceva sudukkarabhāvadassanatthañca pañcamahāpariccāgānaṃ visuṃ gahaṇaṃ, tatoyeva ca aṅgapariccāgato visuṃ nayanapariccāgaggahaṇaṃ. Pariccāgabhāvasāmaññepi dhanarajjapariccāgato puttadārapariccāgaggahaṇañca visuṃ kataṃ. Pabbajjāva saṅkhepo.

Sattasu anupassanāsūti aniccānupassanā, dukkhānupassanā, anattānupassanā, nibbidānupassanā, virāgānupassanā, nirodhānupassanā, paṭinissaggānupassanāti imāsu sattasu anupassanāsu.

Anuviccakāranti aveccakaraṇaṃ. Dvīhi kāraṇehi aniyyānikasāsane ṭhitā attano sāvakattaṃ upagate paggaṇhanti, tāni dassetuṃ **‘‘kasmā’’**tiādi vuttaṃ.

Anupubbiṃ kathanti (dī. ni. ṭī. 2.75-76) anupubbaṃ kathetabbakathaṃ. Kā pana sāti? Dānādikathā. Tattha **dānakathā** tāva pacurajanesupi pavattiyā sabbasattasādhāraṇattā sukarattā sīle patiṭṭhānassa upāyabhāvato ca ādito kathitā. Pariccāgasīlo hi puggalo pariggahavatthūsu nissaṅgabhāvato sukheneva sīlāni samādiyati, tattha ca suppatiṭṭhito hoti. Sīlena dāyakappaṭiggāhakavisuddhito parānuggahaṃ vatvā parapīḷānivattivacanato kiriyādhammaṃ vatvā akiriyādhammavacanato, bhogasampattihetuṃ vatvā bhavasampattihetuvacanato ca dānakathānantaraṃ **sīlakathā** kathitā. ‘‘Tañca sīlaṃ vaṭṭanissitaṃ, ayaṃ bhavasampatti tassa phala’’nti dassanatthaṃ. ‘‘Imehi ca dānasīlamayehi paṇītapaṇītatarādibhedabhinnehi puññakiriyavatthūhi etā cātumahārājikādīsu paṇītapaṇītatarādibhedabhinnā aparimeyyā dibbabhogasampattiyo laddhabbā’’ti dassanatthaṃ tadanantaraṃ **saggakathā**. ‘‘Svāyaṃ saggo rāgādīhi upakkiliṭṭho, sabbathānupakkiliṭṭho ariyamaggo’’ti dassanatthaṃ saggānantaraṃ **maggo,** maggañca kathentena tadadhigamūpāyasandassanatthaṃ saggapariyāpannāpi pageva itare sabbepi kāmā nāma bahvādīnavā aniccā addhuvā vipariṇāmadhammāti **kāmānaṃ ādīnavo**. ‘‘Hīnā gammā pothujjanikā anariyā anatthasaṃhitā’’ti tesaṃ **okāro** lāmakabhāvo. Sabbepi bhavā kilesānaṃ vatthubhūtāti tattha **saṃkileso**. Sabbaso saṃkilesavippamuttaṃ nibbānanti **nekkhamme ānisaṃso** ca kathetabboti ayamattho **magganti**ti ettha **iti**-saddena ādi-atthena dīpitoti veditabbaṃ.

Sukhānaṃ nidānanti diṭṭhadhammikānaṃ samparāyikānaṃ nibbānupasaṃhitānañcāti sabbesampi sukhānaṃ kāraṇaṃ. Yañhi kiñci loke bhogasukhaṃ nāma, taṃ sabbaṃ dānādhīnanti pākaṭoyamattho. Yaṃ pana jhānavipassanāmaggaphalanibbānappaṭisaṃyuttaṃ sukhaṃ, tassapi dānaṃ upanissayapaccayo hotiyeva. **Sampattīnaṃ mūla**nti yā imā loke padesarajjasirissariyasattaratanasamujjalacakkavattisampadāti evaṃpabhedā mānusikā sampattiyo, yā ca cātumahārājikādigatā dibbasampattiyo, yā vā panaññāpi sampattiyo, tāsaṃ sabbāsaṃ idaṃ mūlakāraṇaṃ. **Bhogāna**nti bhuñjitabbaṭṭhena ‘‘bhogo’’ti laddhanāmānaṃ piyamanāpiyarūpādīnaṃ tannissayānaṃ vā upabhogasukhānaṃ patiṭṭhā niccalādhiṭṭhānatāya. **Visamagatassā**ti byasanappattassa. **Tāṇa**nti rakkhā, tato paripālanato. **Leṇa**nti byasanehi paripātiyamānassa olīyanappadeso. **Gatī**ti gantabbaṭṭhānaṃ. **Parāyaṇa**nti paṭisaraṇaṃ. **Avassayo**ti vinipatituṃ adento nissayo. **Ārammaṇa**nti olubbhārammaṇaṃ.

Ratanamayasīhāsanasadisanti sabbaratanamayasattaṅgamahāsīhāsanasadisaṃ. Evaṃ hissa mahagghaṃ hutvā sabbaso vinipatituṃ appadānaṭṭho dīpito hoti. **Mahāpathavīsadisaṃ** gatagataṭṭhāne patiṭṭhānassa labhāpanato. Yathā dubbalassa purisassa ālambanarajju uttiṭṭhato tiṭṭhato ca upatthambho, evaṃ dānaṃ sattānaṃ sampattibhave upapattiyā ṭhitiyā ca paccayoti āha **‘‘ālambanaṭṭhena ālambanarajjusadisa’’**nti. **Dukkhanittharaṇaṭṭhenā**ti duggatidukkhaṭṭhānanittharaṇaṭṭhena. **Samassāsanaṭṭhenā**ti lobhamacchariyādipaṭisattupaddavato samassāsanaṭṭhena. **Bhayaparittāṇaṭṭhenā**ti dāliddiyabhayato paripālanaṭṭhena. **Maccheramalādīhī**ti maccheralobhadosamadaissāmicchādiṭṭhivicikicchādicittamalehi. **Anupalittaṭṭhenā**ti anupakkiliṭṭhatāya. **Tesa**nti maccheramalādīnaṃ. Tesaṃ eva **durāsadaṭṭhena. Asantāsanaṭṭhenā**ti santāsahetuabhāvena. Yo hi dāyako dānapati, so sampatipi na kutoci santasati, pageva āyatiṃ. **Balavantaṭṭhenā**ti mahābalavatāya. Dāyako hi dānapati sampati pakkhabalena balavā hoti, āyatiṃ pana kāyabalādīhipi. **Abhimaṅgalasammataṭṭhenā**ti ‘‘vaḍḍhikāraṇa’’nti abhisammatabhāvena. Vipattibhavato sampattibhavūpanayanaṃ **khemantabhūmisampāpanaṃ**.

Idāni mahābodhicariyabhāvenapi dānaguṇaṃ dassetuṃ **‘‘dānaṃ nāmeta’’**ntiādi vuttaṃ. Tattha **attānaṃ niyyātentenā**ti etena ‘‘dānaphalaṃ sammadeva passantā mahāpurisā attano jīvitampi pariccajanti, tasmā ko nāma viññujātiko bāhire vatthusmiṃ pageva saṅgaṃ kareyyā’’ti ovādaṃ deti.

Idāni yā lokiyā lokuttarā ca ukkaṃsagatā sampattiyo, tā sabbā dānatoyeva pavattantīti dassento **‘‘dānañhī’’**tiādimāha. Tattha sakkamārabrahmasampattiyo attahitāya eva, cakkavattisampatti pana attahitāya parahitāya cāti dassetuṃ sā tāsaṃ parato cakkavattisampatti vuttā. Etā lokiyā, imā pana lokuttarāti dassetuṃ **‘‘sāvakapāramiñāṇa’’**ntiādi vuttaṃ. Tāsupi ukkaṭṭhukkaṭṭhatarukkaṭṭhatamataṃ dassetuṃ kamena ñāṇattayaṃ vuttaṃ. Tesaṃ pana dānassa paccayabhāvo heṭṭhā vuttoyeva. Eteneva tassa brahmasampattiyāpi paccayabhāvo dīpitoti veditabbo.

Dānañca nāma dakkhiṇeyyesu hitajjhāsayena pūjanajjhāsayena vā attano santakassa paresaṃ pariccajanaṃ, tasmā dāyako purisapuggalo pare hanti, paresaṃ vā santakaṃ haratīti aṭṭhānametanti āha **‘‘dānaṃ dento sīlaṃ samādātuṃ sakkotī’’**ti. **Sīlālaṅkārasadiso alaṅkāro natthi** sobhāvisesāvahattā sīlassa. **Sīlapupphasadisaṃ pupphaṃ natthī**ti etthāpi eseva nayo. **Sīlagandhasadiso gandho natthī**ti ettha ‘‘candanaṃ tagaraṃ vāpī’’tiādikā (dha. pa. 55) gāthā – ‘‘gandho isīnaṃ ciradikkhitānaṃ, kāyā cuto gacchati mālutenā’’tiādikā (jā. 2.17.55) jātakagāthāyo ca āharitvā vattabbā. Sīlañhi sattānaṃ ābharaṇañceva alaṅkāro ca gandhavilepanañca parassa dassanīyabhāvāvahañca. Tenāha **‘‘sīlālaṅkārena hī’’**tiādi.

Ayaṃ saggo labbhatīti idaṃ majjhimehi āraddhaṃ sīlaṃ sandhāyāha. Tenevāha sakko devarājā –

‘‘Hīnena brahmacariyena, khattiye upapajjati;
Majjhimena ca devattaṃ, uttamena visujjhatī’’ti. (jā. 1.8.75);

Iṭṭhoti sukho. **Kantoti** kamanīyo. **Manāpo**ti manavaḍḍhanako. Taṃ pana tassa iṭṭhādibhāvaṃ dassetuṃ **‘‘niccamettha kīḷā’’**tiādi vuttaṃ.

Dosoti aniccatādinā appassādādinā ca dūsitabhāvo, yato te viññūnaṃ cittaṃ nārādhenti. Atha vā ādīnaṃ vāti pavattatīti **ādīnavo,** paramakapaṇatā. Tathā ca kāmā yathātathaṃ paccavekkhantānaṃ paccupatiṭṭhanti. **Lāmakabhāvo**ti aseṭṭhehi sevitabbo, seṭṭhehi na sevitabbo nihīnabhāvo. **Saṃkilissana**nti vibādhakatā upatāpakatā ca.

Nekkhamme ānisaṃsanti ettha ‘‘yattakā kāmesu ādīnavā, tappaṭipakkhato tattakā nekkhamme ānisaṃsā. Apica nekkhammaṃ nāmetaṃ asambādhaṃ asaṃkiliṭṭhaṃ, nikkhantaṃ kāmehi, nikkhantaṃ kāmasaññāya, nikkhantaṃ kāmavitakkehi, nikkhantaṃ kāmapariḷāhehi, nikkhantaṃ byāpādasaññāyā’’tiādinā nayena nekkhamme ānisaṃse pakāsesi. Pabbajjāyaṃ jhānādīsu ca guṇe vibhāvesi vaṇṇesi. **Kallacitta**nti kammaniyacittaṃ heṭṭhā pavattitadesanāya assaddhiyādīnaṃ cittadosānaṃ vigatattā upari desanāya bhājanabhāvūpagamena kammakkhamacittaṃ. Aṭṭhakathāyaṃ pana yasmā assaddhiyādayo cittassa rogabhūtā, tadā te vigatā, tasmā āha **‘‘arogacitta’’**nti. Diṭṭhimānādikilesavigamena **muducittaṃ**. Kāmacchandādivigamena **vinīvaraṇacittaṃ**. Sammāpaṭipattiyaṃ uḷārapītipāmojjayogena **udaggacittaṃ**. Tattha saddhāsampattiyā **pasannacittaṃ**. Yadā bhagavā aññāsīti sambandho. Atha vā **kallacitta**nti kāmacchandavigamena arogacittaṃ. **Muducitta**nti byāpādavigamena mettāvasena akaṭhinacittaṃ. **Vinīvaraṇacitta**nti uddhaccakukkuccavigamena avikkhepato tena apihitacittaṃ. **Udaggacitta**nti thinamiddhavigamena sampaggahitavasena alīnacittaṃ. **Pasannacitta**nti vicikicchāvigamena sammāpaṭipattiyaṃ adhimuttacittanti evamettha sesapadānaṃ attho veditabbo.

Seyyathāpītiādinā upamāvasena sīhassa kilesappahānaṃ ariyamagguppādanañca dasseti. **Apagatakāḷaka**nti vigatakāḷakaṃ. **Sammadevā**ti suṭṭhudeva. **Rajana**nti nīlapītalohitādiraṅgajātaṃ. **Paṭiggaṇheyyā**ti gaṇheyya, pabhassaraṃ bhaveyya. **Tasmiṃyeva āsane**ti tassaṃyeva nisajjāyaṃ. Etenassa lahuvipassakatā tikkhapaññatā sukhappaṭipadakhippābhiññatā ca dassitā hoti. **Viraja**nti apāyagamanīyarāgarajādīnaṃ vigamena virajaṃ. Anavasesadiṭṭhivicikicchāmalāpagamena **vītamalaṃ**. Paṭhamamaggavajjhakilesarajābhāvena vā **virajaṃ**. Pañcavidhadussīlyamalavigamena **vītamalaṃ. Tassa uppattiākāradassanattha**nti kasmā vuttaṃ? Nanu maggañāṇaṃ asaṅkhatadhammārammaṇanti codanaṃ sandhāyāha **‘‘tañhī’’**tiādi. Tattha **paṭivijjhanta**nti asammohappaṭivedhavasena paṭivijjhantaṃ. Tenāha **‘‘kiccavasenā’’**ti. Tatridaṃ upamāsaṃsandanaṃ – vatthaṃ viya cittaṃ, vatthassa āgantukamalehi kiliṭṭhabhāvo viya cittassa rāgādimalehi saṃkiliṭṭhabhāvo, dhovanasilātalaṃ viya anupubbīkathā, udakaṃ viya saddhā, udakena temetvā ūsagomayachārikakhārehi kāḷake sammadditvā vatthassa dhovanappayogo viya saddhāsinehena temetvā temetvā satisamādhipaññāhi dose sithile katvā sutādividhinā cittassa sodhane vīriyārambho. Tena payogena vatthe kāḷakāpagamo viya vīriyārambhena kilesavikkhambhanaṃ, raṅgajātaṃ viya ariyamaggo, tena suddhavatthassa pabhassarabhāvo viya vikkhambhitakilesassa cittassa maggena pariyodapananti.

‘‘Diṭṭhadhammo’’ti vatvā dassanaṃ nāma ñāṇadassanato aññampi atthīti tannivattanatthaṃ **‘‘pattadhammo’’**ti vuttaṃ. Patti nāma ñāṇasampattito aññāpi vijjatīti tato visesanatthaṃ **‘‘viditadhammo’’**ti vuttaṃ. Sā panesā viditadhammatā dhammesu ekadesenapi hotīti nippadesato viditabhāvaṃ dassetuṃ. **‘‘Pariyogāḷhadhammo’’**ti vuttaṃ. Tenassa saccābhisambodhaṃyeva dīpeti. Maggañāṇañhi ekābhisamayavasena pariññādikiccaṃ sādhentaṃ nippadesena catusaccadhammaṃ samantato ogāḷhaṃ nāma hoti. Tenāha **‘‘diṭṭho ariyasaccadhammo etenāti diṭṭhadhammo’’**ti. **Tiṇṇā vicikicchā**ti sappaṭibhayakantārasadisā soḷasavatthukā aṭṭhavatthukā ca tiṇṇā nittiṇṇā vicikicchā. **Vigatā kathaṃkathā**ti pavattiādīsu ‘‘evaṃ nu kho, na nu kho’’ti evaṃ pavattikā vigatā samucchinnā kathaṃkathā. Sārajjakarānaṃ pāpadhammānaṃ pahīnattā tappaṭipakkhesu sīlādiguṇesu patiṭṭhitattā **vesārajjaṃ** visāradabhāvaṃ veyyattiyaṃ **patto**. Attanā eva paccakkhato diṭṭhattā na paraṃ pacceti, na cassa paro paccetabbo atthīti **aparappaccayo**.

Uddisitvā katanti attānaṃ uddisitvā māraṇavasena kataṃ nibbattitaṃ maṃsaṃ. **Paṭiccakamma**nti ettha kamma-saddo kammasādhano atītakāliko cāti āha **‘‘attānaṃ paṭiccakata’’**nti. **Nimittakammassetaṃ adhivacanaṃ** ‘‘paṭicca kammaṃ phusatī’’tiādīsu (jā. 1.4.75) viya. **Nimittakammassā**ti nimittabhāvena laddhabbakammassa. Karaṇavasena paṭiccakammaṃ ettha atthīti maṃsaṃ **paṭiccakammaṃ** yathā buddhi buddhaṃ. Taṃ etassa atthīti buddho. Sesamettha uttānameva.

Sīhasuttavaṇṇanā niṭṭhitā.

3-4. Assājānīyasuttādivaṇṇanā

13-14. Tatiye **sāṭheyyānī**ti saṭhattāni. Sesapadesupi eseva nayo. Tāni panassa sāṭheyyādīni kāyacittujukatāpaṭipakkhabhūtā lobhasahagatacittuppādassa pavattiākāravisesā. Tattha yassa kismiñcideva ṭhāne ṭhātukāmassa sato yaṃ ṭhānaṃ manussānaṃ sappaṭibhayaṃ, purato gantvā tatheva sappaṭibhayaṭṭhāneva ṭhassāmīti na hoti, vañcanādhippāyabhāvato ṭhātukāmaṭṭhāneyeva nikhātatthambho viya cattāro pāde niccāletvā tiṭṭhati, ayaṃ **saṭho** nāma, imassa sāṭheyyassa pākaṭakaraṇaṃ. Tathā yassa kismiñcideva ṭhāne nivattitvā khandhagataṃ pātetukāmassa sato yaṃ ṭhānaṃ manussānaṃ sappaṭibhayaṃ, purato gantvā tatheva pātessāmīti na hoti, pātetukāmaṭṭhāneyeva nivattitvā pāteti, ayaṃ **kūṭo** nāma. Yassa kālena vāmato, kālena dakkhiṇato, kālena ujumaggeneva ca gantukāmassa sato yaṃ ṭhānaṃ manussānaṃ sappaṭibhayaṃ, purato gantvā tatheva evaṃ karissāmīti na hoti, yadicchakaṃ gantukāmaṭṭhāneyeva kālena vāmato, kālena dakkhiṇato, kālena ujumaggaṃ gacchati, tathā leṇḍaṃ vā passāvaṃ vā vissajjetukāmassa idaṃ ṭhānaṃ susammaṭṭhaṃ ākiṇṇamanussaṃ ramaṇīyaṃ. Imasmiṃ ṭhāne evarūpaṃ kātuṃ na yuttaṃ, purato gantvā paṭicchannaṭṭhāne karissāmīti na hoti, tattheva karoti, ayaṃ **jimho** nāma. Yassa pana kismiñci ṭhāne maggā ukkamma nivattitvā paṭimaggaṃ ārohitukāmassa sato yaṃ ṭhānaṃ manussānaṃ sappaṭibhayaṃ, purato gantvā tattheva evaṃ karissāmīti na hoti, paṭimaggaṃ ārohitukāmaṭṭhāneyeva maggā ukkamma nivattitvā paṭimaggaṃ ārohati, ayaṃ **vaṅko** nāma. Iti imaṃ catubbidhampi kiriyaṃ sandhāyetaṃ vuttaṃ **‘‘yāni kho panassa tāni sāṭheyyāni…pe… āvikattā hotī’’**ti. Catutthe natthi vattabbaṃ.

Assājānīyasuttādivaṇṇanā niṭṭhitā.

5-8. Malasuttādivaṇṇanā

15-18. Pañcame (dha. pa. aṭṭha. 2.241) yā kāci pariyatti vā sippaṃ vā yasmā asajjhāyantassa ananuyuñjantassa vinassati, nirantaraṃ vā na upaṭṭhāti, tasmā **''asajjhāyamalā mantā''**ti vuttaṃ. Yasmā pana gharāvāsaṃ vasantassa uṭṭhāyuṭṭhāya jiṇṇappaṭisaṅkharaṇādīni akarontassa gharaṃ nāma vinassati, tasmā **''anuṭṭhānamalā gharā''**ti vuttaṃ. Yasmā gihissa vā pabbajitassa vā kosajjavasena sarīrappajagganaṃ vā parikkhārappaṭijagganaṃ vā akarontassa kāyo dubbaṇṇo hoti, tasmā **''malaṃ vaṇṇassa kosajja''**nti vuttaṃ. Yasmā pana gāvo rakkhantassa pamādavasena niddāyantassa vā kīḷantassa vā tā gāvo atitthapakkhandanādīhi vā vāḷamigacorādiupaddavena vā paresaṃ sālikkhettādīni otaritvā khādanavasena vā vināsamāpajjanti, sayampi daṇḍaṃ vā paribhāsaṃ vā pāpuṇāti, pabbajitaṃ vā pana chadvārādīni arakkhantaṃ pamādavasena kilesā otaritvā sāsanā cāventi, tasmā **''pamādo rakkhato mala''**nti vuttaṃ. So hissa vināsāvahena malaṭṭhāniyattā **malaṃ**.

Duccaritanti aticāro. Aticāriniñhi itthiṃ sāmikopi gehā nīharati, mātāpitūnaṃ santikaṃ gatampi ''tvaṃ kulassa aṅgārabhūtā, akkhīhipi na daṭṭhabbā''ti taṃ mātāpitaropi nīharanti, sā anāthā vicarantī mahādukkhaṃ pāpuṇāti. Tenassā duccaritaṃ **''mala''**nti vuttaṃ. **Dadato**ti dāyakassa. Yassa hi khettakasanakāle ''imasmiṃ khette sampanne salākabhattādīni dassāmī''ti cintetvāpi nipphanne sasse maccheraṃ uppajjitvā cāgacittaṃ nivāreti, so maccheravasena cāgacitte aviruhante manussasampatti, dibbasampatti, nibbānasampattīti tisso sampattiyo na labhati. Tena vuttaṃ **''maccheraṃ dadato mala''**nti. Aññesupi evarūpesu eseva nayo. **Pāpakā dhammā**ti akusalā dhammā. Te pana idhaloke paraloke ca malameva. **Tato**ti heṭṭhā vuttamalato. **Malatara**nti atirekamalaṃ. Chaṭṭhādīni uttānatthāneva.

Malasuttādivaṇṇanā niṭṭhitā.

9. Pahārādasuttavaṇṇanā

19. Navame (udā. aṭṭha. 45; sāratthа. ṭī. cūḷavagga 3.384) **asurā**ti devā viya na suranti na kīḷanti na virocantīti asurā. Surā nāma devā, tesaṃ paṭipakkhāti vā **asurā,** vepacittipahārādādayo. Tesaṃ bhavanaṃ sinerussa heṭṭhābhāge. Te tattha pavisantā nikkhamantā sinerupāde maṇḍapādīni nimminitvā kīḷantā abhiramanti. Sā tattha tesaṃ abhirati. Ime guṇe disvāti āha **''ye disvā disvā asurā mahāsamudde abhiramantī''**ti.

Yasmā lokiyā jambudīpo, himavā tattha patiṭṭhitasamuddadahapabbatā tappabhavā nadiyoti etesu yaṃ yaṃ na manussagocaraṃ, tattha sayaṃ sammūḷhā aññepi sammohayanti, tasmā tattha sammohavidhamanatthaṃ **''ayaṃ tāva jambudīpo''**tiādi āraddhaṃ. Dasasahassayojanaparimāṇo āyāmato vitthārato cāti adhippāyo. Tenāha **''tatthā''**tiādi. **Udakena ajjhotthaṭo** tadupabhogisattānaṃ puññakkhayena. Sundaradassanaṃ kūṭanti **sudassanakūṭaṃ,** yaṃ loke **''hemakūṭa''**nti vuccati. **Mūlagandho** kālānusāriyādi. **Sāragandho** candanādi. **Pheggugandho** salalādi. **Tacagandho** lavaṅgādi. **Papaṭikāgandho** kapitthādi. **Rasagandho** sajjulasādi. **Pattagandho** tamālahiriverādi. **Pupphagandho** nāgakusumādi. **Phalagandho** jātiphalādi. **Gandhagandho** sabbesaṃ gandhānaṃ gandho. ''Sabbāni puthulato paññāsa yojanāni, āyāmato pana ubbedhato viya dviyojanasatānevā''ti vadanti.

Manoharasilātalānīti ratanamayattā manuññasopānasilātalāni. **Supaṭiyattānī**ti tadupabhogisattānaṃ sādhāraṇakammunāva suṭṭhu paṭiyattāni susaṇṭhitāni honti. Macchakacchapādīni udakaṃ malaṃ karonti, tadabhāvato **phalikasadisanimmalodakāni**. Tiriyato dīghaṃ uggatakūṭanti **''tiracchānapabbata''**nti āha. **Purimāni nāmagottānī**ti ettha nadī ninnagātiādikaṃ gottaṃ, gaṅgā yamunātiādikaṃ nāmaṃ.

Savamānāti sandamānā. **Pūratta**nti puṇṇabhāvo. **Masāragallaṃ** ''cittaphalika''ntipi vadanti. **Mahataṃ bhūtāna**nti mahantānaṃ sattānaṃ. **Timī timiṅgalā timitimiṅgalā**ti tisso macchajātiyo.

Timiṃ gilanasamatthā timiṅgalā. Timiñca timiṅgalañca gilanasamatthā timitimiṅgalāti vadanti.

Mama sāvakāti sotāpannādike ariyapuggale sandhāya vadati. **Na saṃvasatī**ti uposathakammādivasena saṃvāsaṃ na karoti. **Ukkhipatī**ti apaneti. **Vimuttiraso**ti kilesehi vimuccanaraso. Sabbā hi sāsanasampatti yāvadeva anupādāya āsavehi cittassa vimuttiatthā.

Ratanānīti ratijananaṭṭhena ratanāni. Satipaṭṭhānādayo hi bhāviyamānā pubbabhāgepi anappakaṃ pītipāmojjaṃ nibbattenti, pageva aparabhāge. Vuttañhetaṃ –

‘‘Yato yato sammasati, khandhānaṃ udayabbayaṃ;
Labhatī pītipāmojjaṃ, amataṃ taṃ vijānata’’nti. (dha. pa. 374) –

Lokiyaratananibbattaṃ pana pītipāmojjaṃ na tassa kalabhāgampi agghati. Apica –

‘‘Cittīkataṃ mahagghañca, atulaṃ dullabhadassanaṃ;
Anomasattaparibhogaṃ, ratananti pavuccati’’. (dī. ni. aṭṭha. 2.33; saṃ. ni. aṭṭha. 3.5.223; khu. pā. aṭṭha. 6.3; su. ni. aṭṭha. 1.226; mahāni. aṭṭha. 50);

Yadi ca cittīkatādibhāvena ratanaṃ nāma hoti, satipaṭṭhānādīnaṃyeva bhūtato ratanabhāvo. Bodhipakkhiyadhammānañhi so ānubhāvo, yaṃ sāvakā sāvakapāramiñāṇaṃ, paccekabuddhā paccekabodhiñāṇaṃ, sammāsambuddhā sammāsambodhiṃ adhigacchanti āsannakāraṇattā. Āsannakāraṇañhi dānādiupanissayoti evaṃ ratijananaṭṭhena cittīkatādiatthena ca ratanabhāvo bodhipakkhiyadhammānaṃ sātisayo. Tena vuttaṃ **‘‘tatrimāni ratanāni, seyyathidaṃ. Cattāro satipaṭṭhānā’’**tiādi.

Tattha ārammaṇe okkantitvā upaṭṭhānaṭṭhena upaṭṭhānaṃ, satiyeva upaṭṭhānanti **satipaṭṭhānaṃ**. Ārammaṇassa pana kāyādivasena catubbidhattā vuttaṃ **‘‘cattāro satipaṭṭhānā’’**ti. Tathā hi kāyavedanācittadhammesu subhasukhaniccaattasaññānaṃ pahānato asubhadukkhāniccānattabhāvaggahaṇato ca nesaṃ kāyānupassanādibhāvo vibhatto.

Sammā padahanti etena, sayaṃ vā sammā padahati, pasatthaṃ sundaraṃ vā padahantīti **sammappadhānaṃ,** puggalassa vā sammadeva padhānabhāvakaraṇato **sammappadhānaṃ** vīriyassetaṃ adhivacanaṃ. Tampi anuppannuppannānaṃ akusalānaṃ anuppādanappahānavasena anuppannuppannānaṃ kusalānaṃ dhammānaṃ uppādanaṭṭhāpanavasena ca catukiccasādhakattā vuttaṃ **‘‘cattāro sammappadhānā’’**ti.

Ijjhatīti iddhi, samijjhati nipphajjatīti attho. Ijjhanti vā tāya sattā iddhā vuddhā ukkaṃsagatā hontīti iddhi. Iti paṭhamena atthena iddhi eva pādoti **iddhipādo,** iddhikoṭṭhāsoti attho. Dutiyena atthena iddhiyā pādo patiṭṭhā adhigamupāyoti **iddhipādo**. Tena hi uparūparivisesasaṅkhātaṃ iddhiṃ pajjanti pāpuṇanti. Svāyaṃ iddhipādo yasmā chandādike cattāro adhipatidhamme dhure jeṭṭhake katvā nibbattīyati, tasmā vuttaṃ **‘‘cattāro iddhipādā’’**ti.

Pañcindriyānīti saddhādīni pañca indriyāni. Tattha assaddhiyaṃ abhibhavitvā adhimokkhalakkhaṇe indaṭṭhaṃ kāretīti **saddhindriyaṃ**. Kosajjaṃ abhibhavitvā paggahalakkhaṇe, pamādaṃ abhibhavitvā upaṭṭhānalakkhaṇe, vikkhepaṃ abhibhavitvā avikkhepalakkhaṇe, aññāṇaṃ abhibhavitvā dassanalakkhaṇe indaṭṭhaṃ kāretīti **paññindriyaṃ**.

Tāniyeva assaddhiyādīhi anabhibhavanīyato akampiyaṭṭhena sampayuttadhammesu thirabhāvena ca **balāni** veditabbāni.

Satta bojjhaṅgāti bodhiyā, bodhissa vā aṅgāti **bojjhaṅgā**. Yā hi esā dhammasāmaggī yāya lokuttaramaggakkhaṇe uppajjamānāya līnuddhaccapatiṭṭhānāyūhanakāmasukhattakilamathānuyogaucchedasassatābhinivesādīnaṃ anekesaṃ upaddavānaṃ paṭipakkhabhūtāya satidhammavicayavīriyapītipassaddhisamādhiupekkhāsaṅkhātāya dhammasāmaggiyā ariyasāvako bujjhati, kilesaniddāya vuṭṭhahati, cattāri ariyasaccāni paṭivijjhati, nibbānameva vā sacchikarotīti **‘‘bodhī’’**ti vuccati. Tassā dhammasāmaggisaṅkhātāya bodhiyā aṅgātipi **bojjhaṅgā** jhānaṅgamaggaṅgādayo viya. Yopesa vuttappakārāya dhammasāmaggiyā bujjhatīti katvā ariyasāvako **‘‘bodhī’’**ti vuccati. Tassa bodhissa aṅgātipi **bojjhaṅgā** senaṅgarathaṅgādayo viya. Tenāhu porāṇā ‘‘bujjhanakassa puggalassa aṅgāti bojjhaṅgā’’ti (vibha. aṭṭha. 466; saṃ. ni. aṭṭha. 3.5.182; paṭi. ma. aṭṭha. 2.2.17). ‘‘Bodhāya saṃvattantīti bojjhaṅgā’’tiādinā (paṭi. ma. 2.17) nayenapi bojjhaṅgattho veditabbo.

Ariyo aṭṭhaṅgiko maggoti taṃtaṃmaggavajjhehi kilesehi ārakattā, ariyabhāvakarattā, ariyaphalappaṭilābhakarattā ca ariyo. Sammādiṭṭhiādīni aṭṭhaṅgāni assa atthi, aṭṭha aṅgāniyeva vā aṭṭhaṅgiko. Mārento kilese gacchati nibbānatthikehi vā maggīyati, sayaṃ vā nibbānaṃ maggatīti maggoti evametesaṃ satipaṭṭhānādīnaṃ atthavibhāgo veditabbo.

Sotāpannoti maggasaṅkhātaṃ sotaṃ āpajjitvā pāpuṇitvā ṭhito, sotāpattiphalaṭṭhoti attho. **Sotāpattiphalasacchikiriyāya paṭipanno**ti sotāpattiphalassa attapaccakkhakaraṇāya paṭipajjamāno paṭhamamaggaṭṭho, yo aṭṭhamakotipi vuccati. **Sakadāgāmī**ti sakideva imaṃ lokaṃ paṭisandhiggahaṇavasena āgamanasīlo dutiyaphalaṭṭho. **Anāgāmī**ti paṭisandhiggahaṇavasena kāmalokaṃ anāgamanasīlo tatiyaphalaṭṭho. Yo pana saddhānusārī dhammānusārī ekabījītievamādiko ariyapuggalavibhāgo, so etesaṃyeva pabhedoti. Sesaṃ vuttanayasadisameva.

Pahārādasuttavaṇṇanā niṭṭhitā.

10. Uposathasuttavaṇṇanā

20. Dasame **tadahuposathe**ti (udā. aṭṭha. 45; sārattha. ṭī. cūḷavagga 3.383) tasmiṃ uposathadivasabhūte ahani. **Uposathakaraṇatthāyā**ti ovādapātimokkhaṃ uddisituṃ. **Uddhastaṃ aruṇa**nti aruṇuggamanaṃ. **Uddisatu, bhante, bhagavā bhikkhūnaṃ pātimokkha**nti thero bhagavantaṃ pātimokkhuddesaṃ yāci. Tasmiṃ kāle ‘‘na, bhikkhave, anuposathe uposatho kātabbo’’ti (mahāva. 136) sikkhāpadassa apaññattattā. Kasmā pana bhagavā tiyāmarattiṃ vītināmesi? Tato paṭṭhāya ovādapātimokkhaṃ anuddisitukāmo tassa vatthuṃ pākaṭaṃ kātuṃ. **Addasā**ti kathaṃ addasa? Attano cetopariyañāṇena tassaṃ parisati bhikkhūnaṃ cittāni parijānanto tassa dussīlassa cittaṃ passi. Yasmā pana citte diṭṭhe taṃsamaṅgīpuggalo diṭṭho nāma hoti, tasmā **‘‘addasā kho āyasmā mahāmoggallāno taṃ puggalaṃ dussīla’’**ntiādi vuttaṃ. Yatheva hi anāgate sattasu divasesu pavattaṃ paresaṃ cittaṃ cetopariyañāṇalābhī jānāti, evaṃ atītepīti. **Majjhe bhikkhusaṅghassa nisinna**nti saṅghapariyāpanno viya bhikkhusaṅghassa anto nisinnaṃ. **Diṭṭhosī**ti ayaṃ na pakatattoti bhagavatā diṭṭho asi. Yasmā ca evaṃ diṭṭho, tasmā natthi te tava bhikkhūhi saddhiṃ ekakammādisaṃvāso. Yasmā pana so saṃvāso tava natthi, tasmā uṭṭhehi, āvusoti evamettha padayojanā veditabbā.

Tatiyampi kho so puggalo tuṇhī ahosīti anekavāraṃ vatvāpi ‘‘thero sayameva nibbinno oramissatī’’ti vā, ‘‘idāni imesaṃ paṭipattiṃ jānissāmī’’ti vā adhippāyena tuṇhī ahosi. **Bāhāyaṃ gahetvā**ti ‘‘bhagavatā mayā ca yāthāvato diṭṭho, yāvatatiyaṃ ‘uṭṭhehi, āvuso’ti ca vutto na vuṭṭhāti, idānissa nikkaḍḍhanakālo, mā saṅghassa uposathantarāyo ahosī’’ti taṃ bāhāyaṃ aggahesi, tathā gahetvā. **Bahi dvārakoṭṭhakā nikkhāmetvā**ti dvārakoṭṭhakā dvārasālāto nikkhāmetvā. **Bahī**ti pana nikkhāmitaṭṭhānadassanaṃ. Atha vā **bahidvārakoṭṭhakā**ti bahidvārakoṭṭhakatopi nikkhāmetvā, na antodvārakoṭṭhakato eva. Ubhayatthāpi vihārato bahikatvāti attho. **Sūcighaṭikaṃ datvā**ti aggaḷasūciñca uparighaṭikañca ādahitvā, suṭṭhutaraṃ kavāṭaṃ thaketvāti attho. **Yāva bāhāgahaṇāpi nāmā**ti iminā ‘‘aparisuddhā, ānanda, parisā’’ti vacanaṃ sutvā eva hi tena pakkamitabbaṃ siyā, evaṃ apakkamitvā yāva bāhāgahaṇāpi nāma so moghapuriso āgamessati, acchariyamidanti dasseti. Idañca garahanacchariyamevāti veditabbaṃ.

Atha bhagavā cintesi – ‘‘idāni bhikkhusaṅghe abbudo jāto, aparisuddhā puggalā uposathaṃ āgacchanti, na ca tathāgatā aparisuddhāya parisāya uposathaṃ karonti, pātimokkhaṃ uddisanti. Anuddisante ca bhikkhusaṅghassa uposatho pacchijjati. Yaṃnūnāhaṃ ito paṭṭhāya bhikkhūnaṃyeva pātimokkhuddesaṃ anujāneyya’’nti. Evaṃ pana cintetvā bhikkhūnaṃyeva pātimokkhuddesaṃ anujāni. Tena vuttaṃ **‘‘atha kho bhagavā…pe… pātimokkhaṃ uddiseyyāthā’’**ti. Tattha **na dānāha**nti idāni ahaṃ uposathaṃ na karissāmi, pātimokkhaṃ na uddisissāmīti paccekaṃ **na-**kārena sambandho. Duvidhañhi pātimokkhaṃ – āṇāpātimokkhaṃ, ovādapātimokkhanti. Tesu ‘‘suṇātu me, bhante’’tiādikaṃ (mahāva. 134) āṇāpātimokkhaṃ. Taṃ sāvakāva uddisanti, na buddhā, yaṃ anvaddhamāsaṃ uddisīyati. ‘‘Khantī paramaṃ…pe… sabbapāpassa akaraṇaṃ…pe… anupavādo anupaghāto…pe… etaṃ buddhāna sāsana’’nti (dī. ni. 2.90; dha. pa. 183-185; udā. 36; netti. 30) imā pana tisso gāthā ovādapātimokkhaṃ nāma. Taṃ buddhāva uddisanti, na sāvakā, channampi vassānaṃ accayena uddisanti. Dīghāyukabuddhānañhi dharamānakāle ayameva pātimokkhuddeso, appāyukabuddhānaṃ pana paṭhamabodhiyaṃyeva. Tato paraṃ itaro. Tañca kho bhikkhūyeva uddisanti, na buddhā, tasmā amhākampi bhagavā vīsativassamattaṃ imaṃ ovādapātimokkhaṃ uddisitvā imaṃ antarāyaṃ disvā tato paraṃ na uddisi. **Aṭṭhāna**nti akāraṇaṃ. **Anavakāso**ti tasseva vevacanaṃ. Kāraṇañhi yathā tiṭṭhati ettha phalaṃ tadāyattavuttitāyāti ‘‘ṭhāna’’nti vuccati, evaṃ ‘‘avakāso’’tipi vuccati. **Ya**nti kiriyāparāmasanaṃ.

Aṭṭhime, bhikkhave, mahāsamuddeti ko anusandhi? Yvāyaṃ aparisuddhāya parisāya pātimokkhassa anuddeso vutto, so imasmiṃ dhammavinaye acchariyo abbhuto dhammoti taṃ aparehipi sattahi acchariyabbhutadhammehi saddhiṃ vibhajitvā dassetukāmo paṭhamaṃ tāva tesaṃ upamābhāvena mahāsamudde aṭṭha acchariyabbhutadhamme dassento satthā ‘‘aṭṭhime, bhikkhave, mahāsamudde’’tiādimāha.

Uposathasuttavaṇṇanā niṭṭhitā.

Mahāvaggavaṇṇanā niṭṭhitā.

3. Gahapativaggo

1-7. Paṭhamauggasuttādivaṇṇanā

21-27. Tatiyassa paṭhamadutiyesu natthi vattabbaṃ. Tatiye ‘‘hatthago’’ti vattabbe **‘‘hatthako’’**ti vuttaṃ. So hi rājapurisānaṃ hatthato yakkhassa hatthaṃ, yakkhassa hatthato bhagavato hatthaṃ, bhagavato hatthato puna rājapurisānaṃ hatthaṃ gatattā nāmato **hatthako āḷavako**ti jāto. Tenāha **‘‘āḷavakayakkhassa hatthato hatthehi sampaṭicchitattā hatthakoti laddhanāmo rājakumāro’’**ti. Catutthādīni uttānatthāneva.

Paṭhamauggasuttādivaṇṇanā niṭṭhitā.

8. Dutiyabalasuttavaṇṇanā

28. Aṭṭhame khīṇāsavassa sabbesaṃ saṅkhārānaṃ aniccatā asammohavasena kiccato maggapaññāya suppaṭividdhā, vipassanāya ārammaṇakaraṇavasenapīti dassento āha **‘‘sahavipassanāya maggapaññāyā’’**ti. **Ime kāmā**ti dvepi kāme vadati. Kilesavasena uppajjamāno hi pariḷāho vatthukāmasannissayo vatthukāmavisayo vāti dvepi sapariḷāhaṭṭhena aṅgārakāsu viyāti **‘‘aṅgārakāsūpamā’’**ti vuttā. Anto vuccati lāmakaṭṭhena taṇhā, byantaṃ vigatantaṃ bhūtanti **byantibhūta**nti āha **‘‘vigatantabhūta’’**nti, nittaṇhanti attho.

Dutiyabalasuttavaṇṇanā niṭṭhitā.

9. Akkhaṇasuttavaṇṇanā

29. Navame yasmā mahiddhikapetā devāsurānaṃ āvāhaṃ gacchanti, vivāhaṃ na gacchanti, tasmā pettivisayeneva asurakāyo gahitoti veditabbo. Petāsurā pana petā evāti tesaṃ petehi saṅgaho avuttasiddhova.

Akkhaṇasuttavaṇṇanā niṭṭhitā.

10. Anuruddhamahāvitakkasuttavaṇṇanā

30. Dasame **appicchassā**ti na icchassa. Abhāvattho hettha **appa**saddo ‘‘appaḍaṃsamakasavātātapā’’tiādīsu (a. ni. 10.11) viya. Paccayesu appiccho **paccayappiccho,** cīvarādipaccayesu icchārahito. **Adhigamappiccho**ti jhānādiadhigamavibhāvane icchārahito. **Pariyattiappiccho**ti pariyattiyaṃ bāhusaccavibhāvane icchārahito. **Dhutaṅgappiccho**ti dhutaṅgesu appiccho dhutaṅgabhāvavibhāvane icchārahito. **Santaguṇaniguhanenā**ti attani saṃvijjamānānaṃ jhānādiguṇānañceva bāhusaccaguṇassa dhutaṅgaguṇassa ca niguhanena chādanena. **Sampajjatī**ti nipphajjati sijjhati. **No mahicchassā**ti mahatiyā icchāya samannāgatassa no sampajjati anudhammassapi anipphajjanato. **Pavivittassā**ti pakārehi vivittassa. Tenāha **‘‘kāyacittaupadhivivekehi vivittassā’’**ti. **Ārambhavatthuvasenā**ti bhāvanābhiyogavasena ekībhāvova kāyavivekoti adhippeto, na gaṇasaṅgaṇikābhāvamattanti dasseti. **Kamma**nti yogakammaṃ.

Sattehi kilesehi ca saṅgaṇanaṃ samodhānaṃ saṅgaṇikā, sā āramitabbaṭṭhena ārāmo etassāti **saṅgaṇikārāmo,** tassa. Tenāha **‘‘gaṇasaṅgaṇikāya cevā’’**tiādi. **Āraddhavīriyassā**ti paggahitavīriyassa. Tañca kho upadhiviveke ninnatāvasena ‘‘ayaṃ dhammo’’ti vacanato. Esa nayo itaresupi. Vivaṭṭanissitaṃyeva hi samādhānaṃ idhādhippetaṃ, tathā paññāpi. Kammassa-katapaññāya hi ṭhito kammavasena bhavesu nānappakāro anatthoti jānanto kammakkhayakaraṃ ñāṇaṃ abhipattheti, tadatthañca ussāhaṃ karoti. Mānādayo sattasantānaṃ saṃsāre papañcenti vitthārentīti **papañcā**ti āha **‘‘taṇhāmānadiṭṭhipapañcarahitattā’’**tiādi. Sesamettha suviññeyyameva.

Anuruddhamahāvitakkasuttavaṇṇanā niṭṭhitā.

Gahapativaggavaṇṇanā niṭṭhitā.

4. Dānavaggo

1-4. Paṭhamadānasuttādivaṇṇanā

31-34. Catutthassa paṭhame **āsajjā**ti yassa deti, tassa āgamanahetu tena samāgamanimittaṃ. **Bhayā**ti bhayahetu. Nanu bhayaṃ nāma laddhakāmatārāgādayo viya cetanāya avisuddhikaraṃ, taṃ kasmā idha gahitanti? Nayidaṃ tādisaṃ vohārabhayādiṃ sandhāya vuttanti dassetuṃ **‘‘ayaṃ adāyako akārako’’**tiādi vuttaṃ. **Adāsi me**ti yaṃ pubbe kataṃ upakāraṃ cintetvā dīyati, taṃ sandhāya vuttaṃ. **Dassati me**ti paccupakārāsīsāya yaṃ dīyati, taṃ sandhāya vadati. **Sāhu dāna**nti dānaṃ nāmetaṃ paṇḍitapaññattanti sādhusamācāre ṭhatvā deti. **Alaṅkārattha**nti upasobhanatthaṃ. Dānañhi datvā taṃ paccavekkhantassa pāmojjapītisomanassādayo uppajjanti, lobhadosaissāmaccherādayopi vidūrī bhavanti. Idāni dānaṃ anukūladhammaparibrūhanena paccanīkadhammavidūrīkaraṇena ca bhāvanācittassa upasobhanāya ca parikkhārāya ca hotīti **‘‘alaṅkāratthañceva parikkhāratthañca detī’’**ti vuttaṃ. Tenāha **‘‘dānañhi cittaṃ muduṃ karotī’’**tiādi. **Muducitto hoti** laddhā dāyake ‘‘iminā mayhaṃ saṅgaho kato’’ti, dātāpi laddhari. Tena vuttaṃ **‘‘ubhinnampi cittaṃ muduṃ karotī’’**ti.

Adantadamananti adantā anassavāpissa dānena dantā assavā honti, vase vattanti. **Adānaṃ dantadūsaka**nti adānaṃ pubbe dantānaṃ assavānampi vighātuppādanena cittaṃ dūseti. **Unnamanti** dāyakā piyaṃvadā ca paresaṃ garucittīkāraṭṭhānatāya. **Namanti**paṭiggāhakā dānena piyavācāya ca laddhasaṅgahāsaṅgāhakānaṃ.

Cittālaṅkāradānameva uttamaṃ anupakkiliṭṭhatāya suparisuddhatāya guṇavisesapaccayatāya ca. Dutiyādīni uttānatthāneva.

Paṭhamadānasuttādivaṇṇanā niṭṭhitā.

5. Dānūpapattisuttavaṇṇanā

35. Pañcame **dānapaccayā**ti dānakāraṇā, dānamayapuññassa katattā upacitattāti attho. **Upapattiyo**ti manussesu devesu ca nibbattiyo. **Ṭhapetī**ti ekavārameva anuppajjitvā yathā upari tenevākārena pavattati, evaṃ ṭhapeti. Tadeva cassa adhiṭṭhānanti āha **‘‘tasseva vevacana’’**nti. **Vaḍḍhetī**ti brūheti na hāpeti. **Vimutta**nti adhimuttaṃ, ninnaṃ poṇaṃ pabbhāranti attho. **Vimutta**nti vā vissaṭṭhaṃ. Nippariyāyato **uttari** nāma paṇītaṃ majjhepi hīnamajjhimavibhāgassa labbhanatoti vuttaṃ **‘‘uttari abhāvitanti tato uparimaggaphalatthāya abhāvita’’**nti. **Saṃvattati** tathāpaṇihitaṃ dānamayaṃ cittaṃ. Yaṃ pana pāḷiyaṃ **‘‘tañca kho’’**tiādi vuttaṃ, taṃ tatrupapattiyā vibandhakaradussīlyābhāvadassanaparaṃ daṭṭhabbaṃ, na dānamayassa puññassa kevalassa taṃsaṃvattanatādassanaparanti daṭṭhabbaṃ. **Samucchinnarāgassā**ti samucchinnakāmarāgassa. Tassa hi siyā brahmaloke upapatti, na samucchinnabhavarāgassa. Vītarāgaggahaṇena cettha kāmesu vītarāgatā adhippetā, yāya brahmalokūpapatti siyā. Tenāha **‘‘dānamattenevā’’**tiādi. Yadi evaṃ dānaṃ tattha kimatthiyanti āha **‘‘dānaṃ panā’’**tiādi. **Dānena muducitto**ti baddhāghāte veripuggalepi attano dānasampaṭicchanena mudubhūtacitto.

Dānūpapattisuttavaṇṇanā niṭṭhitā.

6. Puññakiriyavatthusuttavaṇṇanā

36. Chaṭṭhe pujjabhavaphalaṃ nibbattenti, attano santānaṃ punantīti vā puññāni ca tāni hetupaccayehi kattabbato kiriyā cāti puññakiriyā, tāyeva ca tesaṃ tesaṃ piyamanāpatādiānisaṃsānaṃ vatthubhāvato **puññakiriyavatthūni**.

Anucchinnabhavamūlassa anuggahavasena, pūjāvasena vā attano deyyadhammassa parassa pariccāgacetanā dīyati etenāti dānaṃ, dānameva **dānamayaṃ**. Padapūraṇamattaṃ maya-saddo. Cīvarādīsu catūsu paccayesu (dī. ni. aṭṭha. 3.305), annādīsu vā dasasu dānavatthūsu, rūpādīsu vā chasu ārammaṇesu taṃ taṃ dentassa tesaṃ uppādanato paṭṭhāya pubbabhāge pariccāgakāle pacchā somanassacittena anussaraṇe cāti tīsu kālesu pavattacetanā **dānamayaṃ puññakiriyavatthu** nāma.

Niccasīlauposathasīlādivasena pañca aṭṭha dasa vā sīlāni samādiyantassa ‘‘sīlapūraṇatthaṃ pabbajissāmī’’ti vihāraṃ gacchantassa pabbajantassa, manorathaṃ matthakaṃ pāpetvā ‘‘pabbajito vatamhi sādhu suṭṭhū’’ti āvajjentassa, saddhāya pātimokkhaṃ paripūrentassa, paññāya cīvarādike paccaye paccavekkhantassa, satiyā āpāthagatesu rūpādīsu cakkhudvārādīni saṃvarantassa, vīriyena ājīvaṃ sodhentassa ca pavattacetanā sīlati, sīletīti vā **sīlamayaṃ puññakiriyavatthu** nāma.

Paṭisambhidāyaṃ (paṭi. ma. 1.48) vuttena vipassanāmaggena cakkhuṃ aniccato dukkhato anattato vipassantassa, sotaṃ…pe… ghānaṃ…pe… jivhaṃ…pe… kāyaṃ…pe… rūpe…pe… dhamme…pe… cakkhuviññāṇaṃ…pe… manoviññāṇaṃ…pe… cakkhusamphassaṃ …pe… manosamphassaṃ…pe… cakkhusamphassajaṃ vedanaṃ…pe… manosamphassajaṃ vedanaṃ…pe… jarāmaraṇaṃ aniccato dukkhato anattato vipassantassa yā cetanā, yā ca pathavīkasiṇādīsu sabbāsu aṭṭhattiṃsāya ārammaṇesu pavattā jhānacetanā, yā ca anavajjesu kammāyatanasippāyatanavijjāṭṭhānesu paricayamanasikārādivasena pavattā cetanā, sabbā sā bhāveti etāyāti bhāvanāmayaṃ vuttanayena puññakiriyavatthu cāti **bhāvanāmayaṃ puññakiriyavatthu**.

Ekamekañcettha yathārahaṃ pubbabhāgato paṭṭhāya karontassa kāyakammaṃ hoti. Tadatthaṃ vācaṃ nicchārentassa vacīkammaṃ. Kāyaṅgaṃ vācaṅgañca acopetvā manasā cintayantassa manokammaṃ. Annādīni dentassa cāpi ‘‘annadānādīni demī’’ti vā, dānapāramiṃ āvajjetvā vā dānakāle dānamayaṃ puññakiriyavatthu hoti. Yathā hi kevalaṃ ‘‘annadānādīni demī’’ti dānakāle dānamayaṃ puññakiriyavatthu hoti, evaṃ ‘‘idaṃ dānamayaṃ sammāsambodhiyā paccayo hotū’’ti dānapāramiṃ āvajjetvā dānakālepi dānasīseneva pavattitattā. Vattasīse ṭhatvā dadanto ‘‘etaṃ dānaṃ nāma mayhaṃ kulavaṃsahetu paveṇicāritta’’nti cārittasīsena vā dento cārittasīlattā sīlamayaṃ. Khayato vayato sammasanaṃ paṭṭhapetvā dadato bhāvanāmayaṃ puññakiriyavatthu hoti. Yathā hi deyyadhammapariccāgavasena vattamānāpi dānacetanā vattasīse ṭhatvā dadato sīlamayaṃ puññakiriyavatthu hoti pubbābhisaṅkhārassa aparabhāge cetanāya ca tathāpavattattā.

Puññakiriyavatthusuttavaṇṇanā niṭṭhitā.

7-8. Sappurisadānasuttādivaṇṇanā

37-38. Sattame **viceyya detī**ti ettha dve vicinanāni dakkhiṇeyyavicinanaṃ, dakkhiṇāvicinanañca. Tesu vipannasīle ito bahiddhā pañcanavuti pāsaṇḍabhede ca dakkhiṇeyye pahāya sīlādiguṇasampannānaṃ sāsane pabbajitānaṃ dānaṃ **dakkhiṇeyyavicinanaṃ** nāma. Lāmakalāmake paccaye apanetvā paṇītapaṇīte vicinitvā tesaṃ dānaṃ **dakkhiṇāvicinanaṃ** nāma. Tenāha **‘‘imassa dinnaṃ mahapphalaṃ bhavissatī’’**tiādi. Aṭṭhame natthi vattabbaṃ.

Sappurisadānasuttādivaṇṇanā niṭṭhitā.

9-10. Abhisandasuttādivaṇṇanā

39-40. Navame **puññābhisandā**ti puññanadiyo. **Kusalābhisandā**ti kusalānaṃ pavāhā. **Sukhassāhārā**ti sukhapaccayā. Aggānīti ñātattā **aggaññāni**. Cirarattaṃ ñātattā **rattaññāni**. Ariyānaṃ sādhūnaṃ vaṃsānīti ñātattā **vaṃsaññāni**. Porāṇānaṃ ādipurisānaṃ etānīti **porāṇāni**. Sabbaso kenacipi pakārena sādhūhi na kiṇṇāni na khittāni chaḍḍitānīti **asaṃkiṇṇāni**. Ayañca nayo nesaṃ yathā atīte, evaṃ etarahi anāgate cāti āha **‘‘asaṃkiṇṇapubbāni na saṃkiyanti na saṃkiyissantī’’**ti. Tato eva **appaṭikuṭṭhāni**. Na hi kadāci viññū samaṇabrāhmaṇā hiṃsādipāpadhammaṃ anujānanti. **Aparimāṇānaṃ sattānaṃ abhayaṃ detī**ti sabbesu bhūtesu nihitadaṇḍattā sakalassapi sattakāyassa bhayābhāvaṃ deti. **Avera**nti verābhāvaṃ. **Abyābajjha**nti niddukkhataṃ. Evamettha saṅkhepato pāḷivaṇṇanā veditabbā. Dasame natthi vattabbaṃ.

Abhisandasuttādivaṇṇanā niṭṭhitā.

Dānavaggavaṇṇanā niṭṭhitā.

5. Uposathavaggo

1-8. Saṃkhittūposathasuttādivaṇṇanā

41-48. Pañcamassa paṭhamādīsu natthi vattabbaṃ. Chaṭṭhe (saṃ. ni. ṭī. 1.1.165) pañca aṅgāni etassāti pañcaṅgaṃ, pañcaṅgameva pañcaṅgikaṃ, tassa **pañcaṅgikassa**. Mahatī daddarī vīṇāvisesopi **ātatamevā**ti **‘‘cammapariyonaddhesū’’**ti visesanaṃ kataṃ. **Ekatalatūriyaṃ**

kumbhathunadaddarikādi. **Ubhayatalaṃ** bherimudiṅgādi. Cammapariyonaddhaṃ hutvā vinibaddhaṃ **ātatavitataṃ**. **Sabbaso pariyonaddhaṃ** nāma caturassaambaṇaṃ paṇavādi ca. Gomukhīādīnampiettheva saṅgaho daṭṭhabbo. **Vaṃsādī**ti **ādi-**saddena saṅkhādīnaṃ saṅgaho. **Sammādī**ti sammatāḷakaṃsatāḷasilāsalākatāḷādi. Tattha **sammatāḷaṃ** nāma dantamayatāḷaṃ. **Kaṃsatāḷaṃ** lohamayaṃ. Silāmayaṃ ayopattena ca vādanatāḷaṃ **silāsalākatāḷaṃ. Sumucchitassā**ti suṭṭhu paṭiyattassa. **Pamāṇe**ti nātidaḷhanātisithilasaṅkhāte majjhime mucchanāpamāṇe. **Cheko**ti paṭu paṭṭho. So cassa paṭubhāvo manoharoti āha **''sundaro''**ti. **Rañjetu**nti rāgaṃ uppādetuṃ. **Khamatevā**ti rocateva. **Na nibbindatī**ti na tajjeti, sotasukhabhāvato piyāyitabbova hoti.

Bhattāraṃ nātimaññatīti sāmikaṃ muñcitvā aññaṃ manasāpi na pattheti. **Uṭṭhāhikā**ti uṭṭhānavīriyasampannā. **Analasā**ti nikkosajjā. **Saṅgahitaparijjanā**ti sammānanādīhi ceva chaṇādīsu pesetabba-piyabhaṇḍādipaṇṇākārapesanādīhi ca saṅgahitaparijanā. Idha **parijano** nāma sāmikassa ceva attano ca ñātijano. **Sambhata**nti kasivaṇijjādīni katvā ābhatadhanaṃ. Sattamaṭṭhamāni uttānatthāni.

Saṃkhittūposathasuttādivaṇṇanā niṭṭhitā.

9-10. Paṭhamaidhalokikasuttādivaṇṇanā

49-50. Navame **idhalokavijayāyā**ti idhalokavijinanatthāya abhibhavatthāya. Yo hi diṭṭhadhammikaṃ anatthaṃ parivajjanavasena abhibhavati, tato eva tadatthaṃ sampādeti, so idhalokavijayāya paṭipanno nāma hoti paccatthikaniggaṇhanato sadatthasampādanato ca. Tenāha **''ayaṃsa loko āraddho hotī''**ti. (Pasaṃsāvahato tayidaṃ pasaṃsāvahanaṃ kittisaddena idhaloke saddānaṃ cittatosanaviddheyyabhāvāpādanena ca hotīti daṭṭhabbaṃ.) **Susaṃvihitakammanto**ti yāgubhattapacanakālādīni anatikkamitvā tassa tassa sādhukaṃ karaṇena suṭṭhu saṃvihitakammanto. **Paralokavijayāyā**ti paralokassa vijinanatthāya abhibhavatthāya. Yo hi samparāyikaṃ anatthaṃ parivajjanavasena abhibhavati, tato eva tadatthaṃ sampādeti, so paralokavijayāya paṭipanno nāma hoti. Sesaṃ sabbattha uttānameva.

Paṭhamaidhalokikasuttādivaṇṇanā niṭṭhitā.

Uposathavaggavaṇṇanā niṭṭhitā.

Paṭhamapaṇṇāsakaṃ niṭṭhitaṃ.

2. Dutiyapaṇṇāsakaṃ

(6) 1. Gotamīvaggo

1-3. Gotamīsuttādivaṇṇanā

51-53. Chaṭṭhassa paṭhame (sāratthа. ṭī. cūḷavagga 3.402) **gotamī**ti gottaṃ. Nāmakaraṇadivase panassā laddhasakkārā brāhmaṇā lakkhaṇasampattiṃ disvā ''sace ayaṃ dhītaraṃ labhissati, cakkavattirañño mahesī bhavissati. Sace puttaṃ labhissati, cakkavattirājā bhavissatīti ubhayathāpi mahatīyevassā pajā bhavissatī''ti byākariṃsu. Athassā ''mahāpajāpatī''ti nāmaṃ akaṃsu. Tenāha **''puttapajāya ceva dhītupajāya ca mahantattā evaṃladdhanāmā''**ti.

> ''Attadaṇḍā bhayaṃ jātaṃ, janaṃ passatha medhagaṃ;
> Saṃvegaṃ kittayissāmi, yathā saṃvijitaṃ mayā''ti. (su. ni. 941; mahāni. 170) –

Ādinā **attadaṇḍasuttaṃ kathesi**. Taṃtaṃpalobhanakiriyā kāyavācāhi parakkamantiyo ukkaṇṭhantūti sāsanaṃ pesenti nāmāti katvā vuttaṃ **‘‘sāsanaṃ pesetvā’’**ti. **Kuṇāladaha**nti kuṇāladahatīraṃ. **Anabhiratiṃ vinodetvā**ti itthīnaṃ dosadassanamukhena kāmānaṃ vokārasaṃkilesavibhāvanena anabhiratiṃ vinodetvā.

Āpādikāti saṃvaddhakā, tumhākaṃ hatthapādesu kiccaṃ asādhentesu hatthe ca pāde ca vaḍḍhetvā paṭijaggitāti attho. **Posikā**ti divasassa dve tayo vāre nahāpetvā bhojetvā pāyetvā tumhe posesi. **Thaññaṃ pāyesī**ti nandakumāro kira bodhisattato katipāheneva daharo, tasmiṃ jāte mahāpajāpatī attano puttaṃ dhātīnaṃ datvā sayaṃ bodhisattassa dhātikiccaṃ sādhayamānā attano thaññaṃ pāyesi. Taṃ sandhāya thero evamāha. **Daharo**ti taruṇo. **Yuvā**ti yobbaññe ṭhito. **Maṇḍanakajātiko**ti alaṅkārasabhāvo. Tattha koci taruṇopi yuvā na hoti yathā atitaruṇo. Koci yuvāpi maṇḍanakajātiko na hoti yathā upasantasabhāvo, ālasiyabyasanādīhi vā abhibhūto. Idha pana daharo ceva yuvā ca maṇḍanakajātiko ca adhippeto, tasmā evamāha. Uppalādīni maṇḍanakajātiko ca lokasammatattā vuttāni.

Mātugāmassa pabbajitattāti idaṃ pañcavassasatato uddhaṃ aṭṭhatvā pañcasuyeva vassasatesu saddhammaṭṭhitiyā kāraṇanidassanaṃ. **Paṭisambhidāpabhedappattakhīṇāsavavaseneva vutta**nti ettha paṭisambhidāppattakhīṇāsavaggahaṇena jhānānipi gahitāneva honti. Na hi nijjhānakānaṃ sabbappakārasampatti ijjhatīti vadanti. **Sukkhavipassakakhīṇāsavavasena vassasahassa**ntiādinā ca yaṃ vuttaṃ, taṃ khandhakabhāṇakānaṃ matena vuttanti veditabbaṃ. **Vinayaṭṭhakathāya**mpi (cūḷava. aṭṭha. 403) imināva nayena vuttaṃ.

Dīghanikāyaṭṭhakathāyaṃ (dī. ni. aṭṭha. 3.161) pana ‘‘paṭisambhidāppattehi vassasahassaṃ aṭṭhāsi, chaḷabhiññehi vassasahassaṃ, tevijjehi vassasahassaṃ, sukkhavipassakehi vassasahassaṃ, pātimokkhena vassasahassaṃ aṭṭhāsī’’ti vuttaṃ. Idhāpi **sāsanantaradhānakathāyaṃ** (a. ni. aṭṭha. 1.1.130) ‘‘buddhānañhi parinibbānato vassasahassameva paṭisambhidā nibbattetuṃ sakkonti, tato paraṃ cha abhiññā, tato tāpi nibbattetuṃ asakkontā tisso vijjā nibbattenti, gacchante gacchante kāle tāpi nibbattetuṃ asakkontā sukkhavipassakā honti. Eteneva upāyena anāgāmino, sakadāgāmino, sotāpannā’’ti vuttaṃ.

Saṃyuttanikāyaṭṭhakathāyaṃ (saṃ. ni. aṭṭha. 2.2.156) pana ‘‘paṭhamabodhiyañhi bhikkhū paṭisambhidāppattā ahesuṃ. Atha kāle gacchante paṭisambhidā pāpuṇituṃ na sakkhiṃsu, chaḷabhiññā ahesuṃ. Tato cha abhiññā pattuṃ asakkontā tisso vijjā pāpuṇiṃsu. Idāni kāle gacchante tisso vijjā pāpuṇituṃ asakkontā āsavakkhayamattaṃ pāpuṇissanti, tampi asakkontā anāgāmiphalaṃ, tampi asakkontā sakadāgāmiphalaṃ, tampi asakkontā sotāpattiphalaṃ, gacchante kāle sotāpattiphalampi pattuṃ na sakkhissantī’’ti vuttaṃ. Yasmā cetaṃ sabbaṃ aññamaññappaṭiviruddhaṃ, tasmā tesaṃ tesaṃ bhāṇakānaṃ matameva ācariyena tattha tattha dassitanti gahetabbaṃ. Aññathā hi ācariyasseva pubbāparavirodhappasaṅgo siyāti.

Tāniyevāti tāniyeva pañcavassasahassāni. Pariyattimūlakaṃ sāsananti āha **‘‘na hi pariyattiyā asati paṭivedho atthī’’**tiādi. Pariyattiyā hi antarahitāya paṭipattiantaradhāyati, paṭipattiyā antarahitāya adhigamo antaradhāyati. Kiṃkāraṇā? Ayañhi pariyatti paṭipattiyā paccayo hoti, paṭipatti adhigamassa. Iti paṭipattitopi pariyattiyeva pamāṇaṃ. Dutiyatatiyesu natthi vattabbaṃ.

Gotamīsuttādivaṇṇanā niṭṭhitā.

4-5. Dīghajāṇusuttādivaṇṇanā

54-55. Catutthe (dī. ni. aṭṭha. 3.265) **ekena bhoge bhuñjeyyā**ti ekena koṭṭhāsena bhoge bhuñjeyya, vinibhuñjeyya vāti attho. **Dvīhi kamma**nti dvīhi koṭṭhāsehi kasivaṇijjādikammaṃ payojeyya. **Nidhāpeyyā**ti catutthakoṭṭhāsaṃ nidhetvā ṭhapeyya, nidahitvā bhūmigataṃ katvā ṭhapeyyāti attho. **Āpadāsu bhavissatī**ti kulānañhi na sabbakālaṃ ekasadisaṃ vattati, kadāci rājaaggicoradubbhikkhādivasena āpadā uppajjanti, tasmā evaṃ āpadāsu uppannāsu bhavissatīti ekaṃ koṭṭhāsaṃ nidhāpeyyāti vuttaṃ. Imesu pana catūsu koṭṭhāsesu kataraṃ koṭṭhāsaṃ gahetvā kusalaṃ kātabbanti? ‘‘Bhoge bhuñjeyyā’’ti vuttakoṭṭhāsaṃ. Tato gaṇhitvā hi bhikkhūnampi kapaṇaddhikānampi dānaṃ dātabbaṃ, pesakāranhāpitādīnampi vetanaṃ dātabbaṃ. Samaṇabrāhmaṇakapaṇaddhikādīnaṃ dānavasena ceva, adhivatthadevatādīnaṃ petabalivasena, nhāpitādīnaṃ vetanavasena ca viniyogopi upayogo eva.

Apenti gacchanti, apentā vā etehīti apāyā, apāyā eva mukhāni dvārānīti **apāyamukhāni. Vināsadvārānī**ti etthāpi eseva nayo. Pañcame natthi vattabbaṃ.

Dīghajāṇusuttādivaṇṇanā niṭṭhitā.

6-8. Bhayasuttādivaṇṇanā

56-58. Chaṭṭhe gabbhavāso idha uttarapadalopena gabbho vuttoti āha **‘‘gabbhoti gabbhavāso’’**ti. Sattamaṭṭhamāni uttānatthāni.

Bhayasuttādivaṇṇanā niṭṭhitā.

6-10. Puggalasuttādivaṇṇanā

59-60. Navame **dānaṃ dadantāna**nti dakkhiṇeyyaṃ uddissa dānaṃ dentānaṃ. Upadhī vipaccanti etena, upadhīsu vā vipaccati, upadhayo vā vipākā etassāti **upadhivipākaṃ. Saṅghe dinnaṃ mahapphala**nti ariyasaṅghe dinnaṃ vipphāraṭṭhānaṃ hoti, vipulaphalanti attho. Dasame natthi vattabbaṃ.

Puggalasuttādivaṇṇanā niṭṭhitā.

Gotamīvaggavaṇṇanā niṭṭhitā.

(7) 2. Bhūmicālavaggo

1-5. Icchāsuttādivaṇṇanā

61-65. Sattamassa paṭhamādīni suviññeyyāni. Pañcame (dī.ni.ṭī. 2.173) abhibhavatīti abhibhu, parikammaṃ, ñāṇaṃ vā. Abhibhu āyatanaṃ etassāti **abhibhāyatanaṃ,** jhānaṃ. Abhibhavitabbaṃ vā ārammaṇasaṅkhātaṃ āyatanaṃ etassāti **abhibhāyatanaṃ**. Atha vā ārammaṇābhibhavanato abhitu ca taṃ āyatanañca yogino sukhavisesānaṃ adhiṭṭhānabhāvato manāyatanadhammāyatanabhāvato cātipi sasampayuttajjhānaṃ **abhibhāyatanaṃ**. Tenāha **‘‘abhibhavanakāraṇānī’’**tiādi. **Tāni hī**ti abhibhāyatanasaññitāni jhānāni. ‘‘Puggalassa ñāṇuttariyatāyā’’ti idaṃ ubhayatthāpi yojetabbaṃ. Kathaṃ? **Paṭipakkhabhāvena paccanīkadhamme abhibhavanti puggalassa ñāṇuttariyatāya ārammaṇāni abhibhavanti**. Ñāṇabaleneva hi ārammaṇābhibhavanaṃ viya paṭipakkhābhibhavopīti.

Parikammavasena ajjhattaṃ rūpasaññī, na appanāvasena. Na hi paṭibhāganimittārammaṇā appanā ajjhattavisayā sambhavati. **Taṃ pana** ajjhattaparikammavasena laddhaṃ kasiṇanimittaṃ **avisuddhameva hoti,** na bahiddhāparikammavasena laddhaṃ viya visuddhaṃ.

Parittānīti yathāladdhāni suppasarāvamattāni. Tenāha **‘‘avaḍḍhitānī’’**ti. **Parittavasenevā**ti vaṇṇavasena ābhoge vijjamānepi parittavaseneva **idaṃ abhibhāyatanaṃ vuttaṃ**. Parittatā hettha abhibhavanassa kāraṇaṃ. Vaṇṇābhoge satipi asatipi abhibhāyatanabhāvanā nāma tikkhapaññasseva sambhavati, na itarassāti āha **‘‘ñāṇuttariko puggalo’’**ti. **Abhibhavitvā samāpajjatī**ti ettha abhibhavanaṃ samāpajjanañca upacārajjhānādhigamasamanantarameva appanājhānuppādananti āha **‘‘saha nimittuppādenevettha appanaṃ pāpetī’’**ti. **Saha nimittuppādenā**ti ca appanāparivāsābhāvassa lakkhaṇavacanametaṃ. Yo ‘‘khippābhiñño’’ti vuccati, tatopi ñāṇuttarasseva abhibhāyatanabhāvanā. **Etthā**ti etasmiṃ nimitte. **Appanaṃ pāpetī**ti bhāvanaṃ appanaṃ neti.

Ettha ca keci ‘‘uppanne upacārajjhāne taṃ ārabbha ye heṭṭhimantena dve tayo javanavārā pavattanti, te upacārajjhānapakkhikā eva, tadanantarañca bhavaṅgaparivāsena upacārāsevanāya ca vinā appanā hoti, saha nimittuppādeneva appanaṃ pāpetī’’ti vadanti, taṃ tesaṃ matimattaṃ. Na hi pārivāsikakammena appanāvāro icchito, nāpi mahaggatappamāṇajjhānesu viya upacārajjhāne ekantato paccavekkhaṇā icchitabbā, tasmā upacārajjhānādhigamato paraṃ katipayabhavaṅgacittāvasāne appanaṃ pāpuṇanto ‘‘saha nimittuppādenevettha appanaṃ pāpetī’’ti vutto. ‘‘Saha nimittuppādenā’’ti ca adhippāyikamidaṃ vacanaṃ, na nītatthaṃ. Adhippāyo vuttanayeneva veditabbo.

Na antosamāpattiyaṃ tadā tathārūpassa ābhogassa asambhavato, samāpattito vuṭṭhitassa ābhogo pubbabhāgabhāvanāya vasena jhānakkhaṇe pavattaṃ abhibhavanākāraṃ gahetvā pavattoti daṭṭhabbaṃ. **Abhidhammaṭṭhakathāyaṃ** (dha. sa. aṭṭha. 204) pana ‘‘iminā panassa pubbabhogo kathito’’ti vuttaṃ. Antosamāpattiyaṃ tathā ābhogābhāve kasmā ‘‘jhānasaññāyapī’’ti vuttanti āha **‘‘abhibhavana…pe… atthī’’**ti.

Vaḍḍhitappamāṇānīti vipulappamāṇānīti attho, na ekaṅguladvaṅgulādivasena vaḍḍhiṃ pāpitānīti tathāvaḍḍhanassevettha asambhavato. Tenāha **‘‘mahantānī’’**ti. **Bhattavaḍḍhitaka**nti bhuñjanabhājane vaḍḍhitvā dinnaṃ bhattaṃ, ekāsane purisena bhuñjitabbabhattato upaḍḍhabhattanti attho.

Rūpe saññā rūpasaññā, sā assa atthīti rūpasaññī, na rūpasaññī **arūpasaññī**. Saññāsīsena jhānaṃ vadati. Rūpasaññāya anuppādanamevettha **alābhitā. Bahiddhāva uppanna**nti bahiddhāvatthusmiṃyeva uppannaṃ. **Abhidhamme** (dha. sa. 204-209) pana ‘‘ajjhattaṃ arūpasaññī bahiddhā rūpāni passati parittāni suvaṇṇadubbaṇṇāni, appamāṇāni suvaṇṇadubbaṇṇānī’’ti evaṃ catunnaṃ abhibhāyatanānaṃ āgatattā **abhidhammaṭṭhakathāyaṃ** ‘‘kasmā pana yathā suttante ajjhattaṃ rūpasaññī eko bahiddhā rūpāni passati parittānītiādi vuttaṃ, evaṃ avatvā idha catūsupi abhibhāyatanesu ajjhattaṃ arūpasaññitāva vuttā’’ti codanaṃ katvā ‘‘ajjhattarūpānaṃ anabhibhavanīyato’’ti kāraṇaṃ vatvā ‘‘tattha vā idha vā bahiddhā rūpāneva abhibhavitabbāni, tasmā tāni niyamatova vattabbānīti tatrāpi idhāpi vuttāni, ‘ajjhattaṃ rūpasaññī’ti idaṃ pana satthu desanāvilāsamattamevā’’ti vuttaṃ.

Ettha ca vaṇṇābhogarahitāni sahitāni ca sabbāni ‘‘parittāni suvaṇṇadubbaṇṇānī’’ti vuttāni, tathā ‘‘appamāṇāni suvaṇṇadubbaṇṇānī’’ti. Atthi hi so pariyāyo ‘‘parittāni abhibhuyya, tāni ce kadāci vaṇṇavasena ābhujitāni honti suvaṇṇadubbaṇṇāni abhibhuyyā’’ti. Pariyāyakathā hi suttantadesanāti. Abhidhamme pana nippariyāyadesanattā vaṇṇābhogarahitāni visuṃ vuttāni, tathā sahitāni. Atthi hi ubhayattha abhibhavanavisesoti, tathā idha pariyāyadesanattā vimokkhānampi abhibhavanapariyāyo atthīti ‘‘ajjhattaṃ rūpasaññī’’tiādinā paṭhamadutiyaabhibhāyatanesu paṭhamavimokkho, tatiyacatutthaabhibhāyatanesu dutiyavimokkho, vaṇṇābhibhāyatanesu tatiyavimokkho ca abhibhavanappavattito saṅgahito. **Abhidhamme** (dha. sa. 204-209, 247-249) pana nippariyāyadesanattā vimokkhābhibhāyatanāni asaṅkarato dassetuṃ vimokkhe vajjetvā abhibhāyatanāni kathitāni. Sabbāni ca vimokkhakiccāni jhānāni vimokkhadesanāyaṃ vuttāni. Tadetaṃ ‘‘ajjhattaṃ rūpasaññī’’ti āgatassa abhibhāyatanadvayassa abhidhamme abhibhāyatanesu avacanato ‘‘rūpī rūpāni passatī’’tiādīnañca sabbavimokkhakiccasādhāraṇavacanabhāvato vavatthānaṃ katanti viññāyati. ‘‘Ajjhattarūpānaṃ anabhibhavanīyato’’ti idaṃ abhidhamme katthacipi ‘‘ajjhattaṃ rūpāni passatī’’ti avatvā sabbattha yaṃ vuttaṃ ‘‘bahiddhā rūpāni passatī’’ti, tassa kāraṇavacanaṃ. Tena yaṃ aññahetukaṃ, taṃ tena hetunā vuttaṃ. Yaṃ pana desanāvilāsahetukaṃ ajjhattaṃ arūpasaññitāya eva abhidhamme vacanaṃ, na tassa aññaṃ kāraṇaṃ maggitabbanti dasseti.

Ajjhattarūpānaṃ anabhibhavanīyatā ca tesaṃ bahiddhārūpānaṃ viya avibhūtattā desanāvilāso ca yathāvuttavavatthānavasena veditabbo veneyyajjhāsayavasena vijjamānapariyāyakathābhāvato. ‘‘Suvaṇṇadubbaṇṇānī’’ti eteneva siddhattā na nīlādiabhibhāyatanāni vattabbānīti ce? Taṃ na. Nīlādīsu katādhikārānaṃ nīlādibhāvasseva abhibhavanakāraṇattā. Na hi tesaṃ parisuddhāparisuddhavaṇṇānaṃ parittatā vā appamāṇatā vā abhibhavanakāraṇaṃ, atha kho nīlādibhāvo evāti. Etesu ca parittādikasiṇarūpesu yaṃ yaṃ caritassa imāni abhibhāyatanāni ijjhanti, taṃ dassetuṃ **‘‘imesu panā’’**tiādi vuttaṃ. **Sabbasaṅgāhikavasenā**ti nīlavaṇṇanīlanidassananīlanibhāsānaṃ sādhāraṇavasena. **Vaṇṇavasenā**ti sabhāvavaṇṇavasena. **Nidassanavasenā**ti passitabbatāvasena cakkhuviññāṇādiviññāṇavīthiyā gahetabbatāvasena. **Obhāsavasenā**ti sappabhāsatāya avabhāsanavasena.

Icchāsuttādivaṇṇanā niṭṭhitā.

6. Vimokkhasuttavaṇṇanā

66. Chaṭṭhe (dī. ni. ṭī. 2.129) **kenaṭṭhenā**ti kena sabhāvena. Sabhāvo hi ñāṇena yāthāvato araṇīyato ñātabbato ‘‘attho’’ti vuccati, so eva ttha-kārassa ṭṭha-kāraṃ katvā ‘‘aṭṭho’’ti vutto. **Adhimuccanaṭṭhenā**ti adhikaṃ savisesaṃ muccanaṭṭhena. Etena satipi sabbassapi rūpāvacarajjhānassa vikkhambhanavasena paṭipakkhato vimuttabhāve yena bhāvanāvisesena taṃ jhānaṃ sātisayaṃ paṭipakkhato vimuccitvā pavattati, so bhāvanāviseso dīpito. Bhavati hi samānajātiyuttopi bhāvanāvisesena pavattiākāraviseso. Yathā taṃ saddhāvimuttato diṭṭhippattassa, tathā paccanīkadhammehi suṭṭhu vimuttatāya eva aniggahitabhāvena nirāsaṅkatāya abhirativasena suṭṭhu adhimuccanaṭṭhenapi **vimokkho**. Tenāha **‘‘ārammaṇe cā’’**tiādi. **Ayaṃ panattho**ti ayaṃ adhimuccanaṭṭho **pacchime vimokkhe** nirodhe **natthi**. Kevalo vimuttaṭṭho eva tattha labbhati, taṃ sayameva parato vakkhati.

Rūpīti yenāyaṃ sasantatipariyāpannena rūpena samannāgato, taṃ yassa jhānassa hetubhāvena visiṭṭharūpaṃ hoti, yena visiṭṭhena rūpena ‘‘rūpī’’ti vucceyya rūpīsaddassa atisayatthadīpanato, tadeva sasantatipariyāpannarūpassa vasena paṭiladdhajjhānaṃ idha paramatthato rūpibhāvasādhakanti daṭṭhabbaṃ. Tenāha **‘‘ajjhatta’’**ntiādi. **Rūpajjhānaṃ rūpaṃ** uttarapadalopena. **Rūpānī**ti panettha purimapadalopo daṭṭhabbo. Tena vuttaṃ **‘‘nīlakasiṇādīni rūpānī’’**ti. Rūpe kasiṇarūpe saññā rūpasaññā, sā etassa atthīti rūpasaññī, saññāsīsena jhānaṃ vadati. Tappaṭipakkhena **arūpasaññī**. Tenāha **‘‘ajjhattaṃ na rūpasaññī’’**tiādi.

Anto appanāyaṃ ‘‘subha’’nti ābhogo natthīti iminā pubbābhogavasena tathā adhimutti siyāti dasseti. Evañhettha tathāvattabbatāpatticodanā anavaṭṭhānā hoti. Yasmā suvisuddhesu nīlādīsu vaṇṇakasiṇesu tattha katādhikārānaṃ abhirativasena suṭṭhu adhimuccanaṭṭho sambhavati, tasmā aṭṭhakathāyaṃ tathā tatiyo vimokkho saṃvaṇṇito. Yasmā pana mettādivasena pavattamānā bhāvanā satte appaṭikūlato dahanti, te subhato adhimuccitvā pavattati, tasmā **paṭisambhidāmagge** (paṭi. ma. 1.212-213) brahmavihārabhāvanā ‘‘subhavimokkho’’ti vuttā. Tayidaṃ ubhayampi tena tena pariyāyena vuttattā na virujjhatīti daṭṭhabbaṃ.

Sabbasoti anavasesato. Na hi catunnaṃ arūpakkhandhānaṃ ekadesopi tattha avasissati. **Vissaṭṭhattā**ti yathāparicchinnakāle nirodhitattā. **Uttamo vimokkho nāma** ariyeheva samāpajjitabbato ariyaphalapariyosānattā diṭṭheva dhamme nibbānappattibhāvato ca.

Vimokkhasuttavaṇṇanā niṭṭhitā.

7. Anariyavohārasuttavaṇṇanā

67. Sattame anariyānaṃ lāmakānaṃ vohāro **anariyavohāro. Diṭṭhavāditā**ti diṭṭhaṃ mayāti evaṃ vāditā. Evaṃ sesesupi. Ettha ca taṃtaṃsamuṭṭhāpakacetanāvasena attho veditabbo. Tenāha **‘‘yāhi**

cetanāhī’’tiādi.

Anariyavohārasuttavaṇṇanā niṭṭhitā.

9. Parisāsuttavaṇṇanā

69. Navame (dī. ni. ṭī. 2.172) samāgantabbato, samāgacchatīti vā samāgamo, parisā. Bimbisārappamukho samāgamo **bimbisārasamāgamo**. Sesadvayepi eseva nayo. Bimbisāra…pe… samāgamasadisaṃ khattiyaparisanti yojanā. **Aññesu cakkavāḷesupi labbhateva** satthu khattiyaparisādiupasaṅkamanaṃ. Ādito tehi saddhiṃ satthu bhāsanaṃ **ālāpo,** kathanappaṭikathanaṃ **sallāpo**. Dhammūpasaṃhitā pucchāpaṭipucchā **dhammasākacchā. Saṇṭhānaṃ paṭicca kathitaṃ** saṇṭhānapariyāyattā vaṇṇa-saddassa ‘‘mahantaṃ hatthirājavaṇṇaṃ abhinimminitvā’’tiādīsu (saṃ. ni. 1.138) viya. **Tesa**nti padaṃ ubhayapadāpekkhaṃ ‘‘tesampi lakkhaṇasaṇṭhānaṃ viya satthu sarīrasaṇṭhānaṃ tesaṃ kevalaṃ paññāyati evā’’ti. Nāpi āmuttamaṇikuṇḍalo bhagavā hotīti yojanā. **Chinnassarā**ti dvidhā bhinnassarā. **Gaggarassarā**ti jajjaritassarā. **Bhāsantara**nti tesaṃ sattānaṃ bhāsāto aññaṃ bhāsaṃ. **Vīmaṃsā**ti cintanā. **Kimatthaṃ…pe… desetī**ti idaṃ nanu attānaṃ jānāpetvā dhamme kathite tesaṃ sātisayo pasādo hotīti iminā adhippāyena vuttaṃ? Yesaṃ attānaṃ ajānāpetvāva dhamme kathite pasādo hoti, na jānāpetvā, tādise sandhāya satthā tathā karoti. Tattha payojanamāha **‘‘vāsanatthāyā’’**ti. **Evaṃ sutopī**ti evaṃ aviññātadesako aviññātāgamanopi suto dhammo attano dhammasudhammatāyeva **anāgate paccayo hoti** suṇantassa.

Parisāsuttavaṇṇanā niṭṭhitā.

10. Bhūmicālasuttavaṇṇanā

70. Dasame (dī. ni. ṭī. 2.167; saṃ. ni. ṭī. 2.5.822) **udenayakkhassa cetiyaṭṭhāne**ti udenassa nāma yakkhassa āyatanabhāvena iṭṭhakāhi kate mahājanassa cittīkataṭṭhāne. **Katavihāro**ti bhagavantaṃ uddissa katavihāro. **Vuccatī**ti purimavohārena ‘‘udenaṃ cetiya’’nti vuccati. **Gotamakādīsupī**ti ‘‘gotamakaṃ cetiya’’ntiādīsupi. **Eseva nayo**ti cetiyaṭṭhāne katavihārabhāvaṃ atidisati. Tathā hi **sattamba**nti kikissa rañño dhītaro satta kumāriyo saṃvegajātā gehato nikkhamitvā tattha padhānaṃ padahiṃsu, taṃ ṭhānaṃ **‘‘sattambaṃ cetiya’’**nti vadanti. **Bahuputtaka**nti ca bahupāroho eko nigrodharukkho, tasmiṃ adhivatthaṃ devataṃ bahū manussā putte patthenti, tadupādāya taṃ ṭhānaṃ **‘‘bahuputtakaṃ cetiya’’**nti paññāyittha. **Sārandadassa** nāma yakkhassa vasitaṭṭhānaṃ, **cāpālassa** nāma yakkhassa vasitaṭṭhānaṃ, iti sabbānevetāni buddhuppādato pubbadevatā pariggahetvā cetiyavohārena voharitāni, bhagavato vihāre katepi tatheva sañjānanti. **Ramaṇīyā**ti ettha vesāliyā tāva bhūmibhāgasampattiyā sulabhapiṇḍatāya ramaṇīyabhāvo veditabbo. Vihārānaṃ pana nagarato nātidūratāya naccāsannatāya gamanāgamanasampattiyā anākiṇṇavihāraṭṭhānatāya chāyudakasampattiyā pavivekapatirūpatāya ca ramaṇīyatā daṭṭhabbā.

Vaḍḍhitāti bhāvanāpāripūrivasena paribrūhitā. **Punappunaṃ katā**ti bhāvanāya bahulīkaraṇena aparāparaṃ pavattitā. **Yuttayānaṃ viya katā**ti yathā yuttamājaññayānaṃ chekena sārathinā adhiṭṭhitaṃ yathāruci pavattati, evaṃ yathāruci pavattirahataṃ gamitā. **Patiṭṭhānaṭṭhenā**ti adhiṭṭhānaṭṭhena. **Vatthu viya katā**ti sabbaso upakkilesavisodhanena iddhivisayatāya patiṭṭhānabhāvato suvisodhitaparissayavatthu viya katā. **Adhiṭṭhitā**ti paṭipakkhadūrībhāvato subhāvitabhāvena taṃtaṃadhiṭṭhānayogyatāya ṭhapitā. **Samantato citā**ti sabbabhāgena bhāvanupacayaṃ gamitā. Tenāha **‘‘suvaḍḍhitā’’**ti. **Suṭṭhu samāraddhā**ti iddhibhāvanāya sikhāppattiyā sammadeva saṃsevitā.

Aniyamenāti ‘‘yassa kassacī’’ti aniyamavacanena. **Niyametvā**ti ‘‘tathāgatassā’’ti sarūpadassanena niyametvā. **Āyuppamāṇa**nti (dī. ni. ṭī. 1.40; dī. ni. abhi. ṭī. 1.40) paramāyuppamāṇaṃ vadati. Kiṃ panettha paramāyu nāma, kathaṃ vā taṃ paricchinnappamāṇanti? Vuccate – yo tesaṃ tesaṃ sattānaṃ tasmiṃ tasmiṃ bhavavisese purimasiddhabhavapatthanūpanissayavasena sarīrāvayavavaṇṇasaṇṭhānappamāṇādivisesā viya taṃtaṃgatinikāyādīsu yebhuyyena niyataparicchedo gabbhaseyyakakāmāvacaradevarūpāvacarasattānaṃ sukkasoṇitautubhojanādiutuādipaccuppannapaccayūpatthambhito vipākappabandhassa ṭhitikālaniyamo. So yathāsakaṃ khaṇamattāvaṭṭhāyīnampi attano sahajātānaṃ rūpārūpadhammānaṃ ṭhapanākāravuttitāya pavattanakāni rūpārūpajīvitindriyāni yasmā na kevalaṃ tesaṃ khaṇaṭhitiyā eva kāraṇabhāvena anupālakāni, atha kho yāva bhavaṅgupacchedā anupabandhassa avicchedahetubhāvenapi, tasmā āyuhetukattā kāraṇūpacārena āyu, ukkaṃsaparicchedavasena paramāyūti ca vuccati. Taṃ pana devānaṃ nerayikānaṃ uttarakurukānañca niyataparicchedaṃ. Uttarakurukānaṃ pana ekantaniyataparicchedameva, avasiṭṭhamanussapetatiracchānānaṃ pana ciraṭṭhitisaṃvattanikakammabahule kāle taṃkammasahitasantānajanitasukkasoṇitapaccayānaṃ taṃmūlakānañca candasūriyasamavisamaparivattanādijanitautuāhārādisamavisamapaccayānañca vasena cirācirakālato aniyataparicchedaṃ, tassa ca yathā purimasiddhabhavapatthanāvasena taṃtaṃgatinikāyādīsu vaṇṇasaṇṭhānādivisesaniyamo siddho dassanānussavādīhi, tathā ādito gahaṇasiddhiyā. Evaṃ tāsu tāsu upapattīsu nibbattasattānaṃ yebhuyyena samappamāṇaṭṭhitikālaṃ dassanānussavehi labhitvā taṃparamataṃ ajjhosāya pavattitabhavapatthanāvasena ādito paricchedaniyamo veditabbo. Yasmā pana kammaṃ tāsu tāsu upapattīsu yathā taṃtaṃupapattiniyatavaṇṇādinibbattane samatthaṃ, evaṃ niyatāyuparicchedāsu upapattīsu paricchedātikkamena vipākanibbattane samatthaṃ na hoti, tasmā vuttaṃ **‘‘tasmiṃ tasmiṃ kāle yaṃ manussānaṃ āyuppamāṇaṃ, taṃ paripuṇṇaṃ karonto tiṭṭheyyā’’**ti.

Mahāsīvatthero pana ‘‘mahābodhisattānaṃ carimabhave paṭisandhidāyino kammassa asaṅkhyeyyāyukatāsaṃvattanasamatthataṃ hadaye ṭhapetvā buddhānañca āyusaṅkhārassa parissayavikkhambhanasamatthatā pāḷiyaṃ āgatā evāti imaṃ bhaddakappameva tiṭṭheyyā’’ti avoca. **Khaṇḍiccādīhi abhibhuyyatī**ti etena yathā iddhibalena jarāya na paṭighāto, evaṃ tena maraṇassapi na paṭighātoti atthato āpannamevāti. ‘‘Kva saro khitto, kva ca nipatito’’ti aññathā vuṭṭhitenapi theravādena aṭṭhakathāvacanameva samatthitanti daṭṭhabbaṃ. Tenāha **‘‘yo pana vuccati…pe… niyāmita’’**nti.

Oḷārike nimitteti thūle saññuppādane. Thūlasaññuppādanañhetaṃ ‘‘tiṭṭhatu bhagavā kappa’’nti sakalaṃ kappaṃ avaṭṭhānayācanāya, yadidaṃ ‘‘yassa kassaci, ānanda, cattāro iddhipādā bhāvitā’’tiādinā aññāpadesena attano caturiddhipādabhāvanānubhāvena kappaṃ avaṭṭhānasamatthatāvibhāvanaṃ. **Obhāse**ti pākaṭavacane. Pākaṭavacanañhetaṃ, yadidaṃ pariyāyaṃ muñcitvā ujukameva attano adhippāyavibhāvanaṃ. **Pariyuṭṭhitacitto**ti yathā kiñci atthānatthaṃ sallakkhetuṃ na sakkā, evaṃ abhibhūtacitto. So pana abhibhavo mahatā udakoghena appakassa udakassa ajjhottharaṇaṃ viya ahosīti vuttaṃ **‘‘ajjhotthaṭacitto’’**ti. **Añño**ti therato, ariyehi vā aññopi yo koci puthujjano. Puthujjanaggahaṇañcettha yathā sabbena sabbaṃ appahīnavipallāso mārena pariyuṭṭhitacitto kiñci atthānatthaṃ sallakkhetuṃ na sakkoti, evaṃ thero bhagavatā katanimittobhāsaṃ sabbaso na sallakkhesīti dassanatthaṃ. Tenāha **‘‘māro hī’’**tiādi.

Cattāro vipallāsāti asubhe ‘‘subha’’nti saññāvipallāso, cittavipallāso, dukkhe ‘‘sukha’’nti saññāvipallāso, cittavipallāsoti ime cattāro vipallāsā. **Tenā**ti yadipi itare aṭṭha vipallāsā pahīnā, tathāpi yathāvuttānaṃ catunnaṃ vipallāsānaṃ appahīnabhāvena. **Assā**ti therassa. **Maddatī**ti phusanamattena maddanto viya hoti, aññathā tena maddite sattānaṃ maraṇameva siyā. **Kiṃ sakkhissati,** na sakkhissatīti adhippāyo. Kasmā na sakkhissati, nanu esa aggasāvakassa kucchiṃ paviṭṭhoti? Saccaṃ paviṭṭho, tañca kho attano ānubhāvadassanatthaṃ, na vibādhanādhippāyena. Vibādhanādhippāyena pana idha ‘‘kiṃ sakkhissatī’’ti vuttaṃ hadayamaddanassa adhikatattā. **Nimittobhāsa**nti ettha ‘‘tiṭṭhatu bhagavā kappa’’nti sakalakappaṃ avaṭṭhānayācanāya ‘‘yassa kassaci, ānanda, cattāro iddhipādā bhāvitā’’tiādinā aññāpadesena attano caturiddhipādabhāvanānubhāvena kappaṃ avaṭṭhānasamatthatāvasena saññuppādanaṃ nimittaṃ. Tathā pana pariyāyaṃ muñcitvā ujukameva attano adhippāyavibhāvanaṃ obhāso. **Jānantoyevā**ti mārena pariyuṭṭhitabhāvaṃ jānantoyeva. Attano aparādhahetuto sattānaṃ soko tanuko hoti, na balavāti āha **‘‘dosāropanena sokatanukaraṇattha’’**nti. Kiṃ pana thero mārena pariyuṭṭhitacittakāle pavattiṃ pacchā jānātīti? Na jānāti sabhāvena, buddhānubhāvena pana jānāti.

Gaccha tvaṃ, ānandāti yasmā divāvihāratthāya idhāgato, tasmā, ānanda, gaccha tvaṃ yathārucitaṭṭhānaṃ divāvihārāya. Tenāha **‘‘yassadāni kālaṃ maññasī’’**ti. **Anatthe niyojento** guṇamāraṇena **māreti,** virāgavibandhanena vā jātinimittatāya tattha tattha jātaṃ mārento viya hotīti **‘‘māretīti māro’’**ti vuttaṃ. Ati viya pāpatāya **pāpimā**. Kaṇhadhammehi samannāgato **kaṇho**. Virāgādiguṇānaṃ antakaraṇato **antako**. Sattānaṃ anatthāvahaṃ paṭipattiṃ na muñcatīti **namuci**. Attano mārapāsena pamatte bandhati, pamattā vā bandhū etassāti **pamattabandhu**. Sattamasattāhato paraṃ satta ahāni sandhāyāha **‘‘aṭṭhame sattāhe’’**ti na pana pallaṅkasattāhādi viya niyatakiccassa aṭṭhamasattāhassa nāma labbhanato. Sattamasattāhassa hi parato ajapālanigrodhamūle mahābrahmuno sakkassa ca devaraññno paṭiññātadhammadesanaṃ bhagavantaṃ ñatvā ‘‘idāni satte dhammadesanāya mama visayaṃ samatikkamāpessatī’’ti sañjātadomanasso hutvā ṭhito cintesi – ‘‘handa dānāhaṃ naṃ upāyena parinibbāpessāmi, evamassa manoratho aññathattaṃ gamissati, mama ca manoratho ijjhissatī’’ti. Evaṃ pana cintetvā bhagavantaṃ upasaṅkamitvā ekamantaṃ ṭhito ‘‘parinibbātu dāni, bhante, bhagavā’’tiādinā parinibbānaṃ yāci. Taṃ sandhāya vuttaṃ **‘‘aṭṭhame sattāhe’’**tiādi. Tattha **ajjā**ti āyusaṅkhārossajjanadivasaṃ sandhāyāha. **Bhagavā cassa** atibandhanādhippāyaṃ jānantopi taṃ anāvikatvā parinibbānassa akālabhāvameva pakāsento yācanaṃ **paṭikkhipi**. Tenāha **‘‘na tāvāha’’**ntiādi.

Maggavasena byattāti saccasampaṭivedhaveyyattiyena byattā. **Tatheva vinītā**ti maggavaseneva kilesānaṃ samucchedavinayena vinītā. **Tathā visāradā**ti ariyamaggādhigameneva satthusāsane vesārajjappattiyā visāradā, sārajjakarānaṃ diṭṭhivicikicchādipāpadhammānaṃ vigamena visāradabhāvaṃ pattāti attho. Yassa sutassa vasena vaṭṭadukkhato nissaraṇaṃ sambhavati, taṃ idha ukkaṭṭhaniddesena sutanti adhippetanti āha **‘‘tepiṭakavasenā’’**ti. Tiṇṇaṃ piṭakānaṃ samūho **tepiṭakaṃ**, tīṇi vā piṭakāni tipiṭakaṃ, tipiṭakameva **tepiṭakaṃ,** tassa vasena. **Tamevā**ti yaṃ taṃ tepiṭakaṃ sotabbabhāvena ‘‘suta’’nti vuttaṃ, tameva. **Dhamma**nti pariyattidhammaṃ. **Dhārentī**ti suvaṇṇabhājane pakkhittasīhavasaṃ viya avinassantaṃ katvā suppaguṇasuppavattibhāvena dhārenti hadaye ṭhapenti. Iti pariyattidhammavasena bahussutadhammadharabhāvaṃ dassetvā idāni paṭivedhadhammavasenapi taṃ dassetuṃ **‘‘atha vā’’**tiādi vuttaṃ. **Ariyadhammassā**ti maggaphaladhammassa, navavidhassapi vā lokuttaradhammassa. **Anudhammabhūta**nti adhigamāya anurūpadhammabhūtaṃ. **Anucchavikappaṭipada**nti ca tameva vipassanādhammamāha, chabbidhā visuddhiyo vā. **Anudhamma**nti tassā yathāvuttappaṭipadāya anurūpaṃ abhisallekhitaṃ appichatādidhammaṃ. **Caraṇasīlā**ti samādāya vattanasīlā. Anumaggaphaladhammo etissāti vā **anudhammā,** vuṭṭhānagāminī vipassanā. Tassā caraṇasīlā. **Attano ācariyavāda**nti attano ācariyassa sammāsambuddhassa vādaṃ. Sadevakassa lokassa ācārasikkhāpanena **ācariyo,** bhagavā, tassa vādo, catusaccadesanā.

Ācikkhissantīti ādito kathessanti, attanā uggahitaniyāmena pare uggaṇhāpessantīti attho. **Desessantī**ti vācessanti, pāḷiṃ sammā pabodhessantīti attho. **Paññapessantī**ti pajānāpessanti, saṅkāsessantīti attho. **Paṭṭhapessantī**ti pakārehi ṭhapessanti, pakāsessantīti attho. **Vivarissantī**ti vivaṭaṃ karissanti. **Vibhajissantī**ti vibhattaṃ karissanti. **Uttānīkarissantī**ti anuttānaṃ gambhīraṃ uttānaṃ pākaṭaṃ karissanti. **Sahadhammenā**ti ettha **dhamma**-saddo kāraṇapariyāyo ‘‘hetumhi ñāṇaṃ dhammapaṭisambhidā’’tiādīsu (vibha. 720) viyāti āha **‘‘sahetukena sakāraṇena vacanenā’’**ti. **Sappāṭihāriya**nti sanissaraṇaṃ. Yathā paravādaṃ bhañjitvā sakavādo patiṭṭhahati, evaṃ hetudāharaṇehi yathādhigatamatthaṃ sampādetvā dhammaṃ kathessanti. Tenāha **‘‘niyyānikaṃ katvā dhammaṃ desessantī’’**ti, navavidhaṃ lokuttaradhammaṃ pabodhessantīti attho. Ettha ca ‘‘paññapessantī’’tiādīhi chahi padehi cha atthapadāni dassitāni, ādito pana dvīhi padehi cha byañjanapadāni. Ettāvatā tepiṭakaṃ buddhavacanaṃ saṃvaṇṇanānayena saṅgahetvā dassitaṃ hoti. Vuttañhetaṃ **nettiyaṃ** (netti. saṅgahavāro) ‘‘dvādasa padāni suttaṃ, taṃ sabbaṃ byañjanañca attho cā’’ti.

Sikkhāttayasaṅgahitanti adhisīlasikkhādisikkhāttayasaṅgahaṃ. **Sakalaṃ sāsanabrahmacariya**nti anavasesaṃ satthusāsanabhūtaṃ seṭṭhacariyaṃ. **Samiddha**nti sammadeva vaḍḍhitaṃ. **Jhānassādavasenā**ti tehi tehi bhikkhūhi samadhigatajjhānasukhavasena. **Vuddhippatta**nti uḷārapaṇītabhāvūpagamena sabbaso parivuddhimupagataṃ. **Sabbapāliphullaṃ viya abhiññāsampattivasena** abhiññāsampadāhi sāsanābhivuddhiyā matthakappattito. **Patiṭṭhitavasenā**ti patiṭṭhānavasena, patiṭṭhappattiyāti attho. Paṭivedhavasena bahuno janassa hitanti **bāhujaññaṃ**. Tenāha **‘‘mahājanābhisamayavasenā’’**ti. Puthu puthulaṃ bhūtaṃ jātaṃ, puthu vā puthuttaṃ pattanti **puthubhūtaṃ**. Tenāha **‘‘sabbā…pe... patta’’**nti. **Suṭṭhu pakāsita**nti suṭṭhu sammadeva ādikalyāṇādibhāvena paveditaṃ.

Satiṃ sūpaṭṭhitaṃ katvāti ayaṃ kāyādivibhāgo attabhāvasaññito dukkhabhāro mayā ettakaṃ kālaṃ vahito, idāni pana na vahitabbo, etassa avahanatthañhi cirataraṃ kālaṃ ariyamaggasambhāro sambhato, svāyaṃ ariyamaggo paṭividdho. Yato ime kāyādayo asubhādito sabhāvādito sammadeva pariññātāti catubbidhampi sammāsatiṃ yatātathaṃ visaye suṭṭhu upaṭṭhitaṃ katvā. **Ñāṇena paricchinditvā**ti imassa attabhāvasaññitassa dukkhabhārassa vahane payojanabhūtaṃ attahitaṃ tāva bodhimūle eva parisamāpitaṃ, parahitaṃ pana buddhaveneyyavinayaṃ parisamāpitabbaṃ, taṃ idāni māsattayeneva parisamāpanaṃ pāpuṇissati, ahampi visākhāpuṇṇamāyaṃ parinibbāyissāmīti evaṃ buddhañāṇena paricchinditvā sabbabhāgena nicchayaṃ katvā. **Āyusaṅkhāraṃ vissajjī**ti āyuno jīvitassa abhisaṅkhārakaṃ phalasamāpattidhammaṃ na samāpajjissāmīti vissajji. Taṃvissajjaneneva tena abhisaṅkhariyamānaṃ jīvitasaṅkhāraṃ ‘‘na pavattessāmī’’ti vissajji. Tenāha **‘‘tatthā’’**tiādi.

Ṭhānamahantatāyapi pavattiākāramahantatāyapi **mahanto pathavīkampo**. Tattha ṭhānamahantatāya bhūmicālassa mahantattaṃ dassetuṃ **‘‘tadā kira…pe… kampitthā’’**ti vuttaṃ. Sā pana jābhikkhettabhūtā dasasahassī lokadhātu eva, na yā kāci. Yā mahābhinīhāramahābhijātiādīsupi kampittha, tadāpi tattikāya eva kampane kiṃ kāraṇaṃ? Jātikkhettabhāvena tasseva ādito pariggahassa katattā, pariggahakaraṇaṃ cassa dhammatāvasena veditabbaṃ. Tathā hi purimabuddhānampi tāvattakameva jātikkhettaṃ ahosi. Tathā hi vuttaṃ ‘‘dasasahassī lokadhātu, nissaddā hoti nirākulā… pe… mahāsamuddo ābhujati, dasasahassī pakampatī’’ti (bu. vaṃ. 2.84-91) ca ādi. Udakapariyantaṃ katvā chappakārapavedhanena avītarāge bhiṃsetīti bhiṃsano, so eva **bhiṃsanako**ti āha **‘‘bhayajanako’’**ti. **Devabheriyo**ti devadundubhisaddassa pariyāyavacanamattaṃ. Na cettha kāci bherī ‘‘dundubhī’’ti adhippetā, atha kho uppātabhāvena labbhamāno ākāsagato nigghosasaddo. Tenāha **‘‘devo’’**tiādi. **Devo**ti megho. Tassa hi gajjabhāvena ākāsassa vassābhāvena sukkhagajjitasaññite sadde niccharante devadundubhisamaññā. Tenāha **‘‘devo sukkhagajjitaṃ gajjī’’**ti.

Pītivegavissaṭṭhanti ‘‘evaṃ cirataraṃ kālaṃ vahito ayaṃ attabhāvasaññito dukkhabhāro, idāni na cirasseva nikkhipissāmī’’ti sañjātasomanasso bhagavā sabhāveneva pītivegavissaṭṭhaṃ udānaṃ udānesi. Evaṃ pana udānentena ayampi attho sādhito hotīti dassanatthaṃ aṭṭhakathāyaṃ **‘‘kasmā’’**tiādi vuttaṃ.

Tulīyatīti **tula**nti tula-saddo kammasādhanoti dassetuṃ **‘‘tulita’’**ntiādi vuttaṃ. Appānubhāvatāya **paricchinnaṃ**. Tathā hi taṃ parito khaṇḍitabhāvena ‘‘paritta’’nti vuccati. Paṭipakkhavikkhambhanato dīghasantānatāya vipulaphalatāya ca **na tulaṃ** na paricchinnaṃ. Yehi kāraṇehi pubbe avisesato mahaggataṃ ‘‘atula’’nti vuttaṃ, tāni kāraṇāni rūpāvacarato arūpassa sātisayāni vijjantīti arūpāvacaraṃ ‘‘atula’’nti vuttaṃ itarañca ‘‘tula’’nti. **Appavipāka**nti tīsupi kammesu yaṃ tanuvipākaṃ hīnaṃ, taṃ tulaṃ. **Bahuvipāka**nti yaṃ mahāvipākaṃ paṇītaṃ, taṃ atulaṃ. Yaṃ panettha majjhimaṃ, taṃ hīnaṃ ukkaṭṭhanti dvidhā bhinditvā dvīsupi bhāgesu pakkhipitabbaṃ. Hīnattikavaṇṇanāyaṃ (dha. sa. aṭṭha. 14) vuttanayena vā appabahuvipākataṃ niddhāretvā tassa vasena tulātulabhāvo veditabbo. Sambhavati etasmāti **sambhavo**ti āha **‘‘sambhavahetubhūta’’**nti. **Niyakajjhattarato**ti sasantānadhammesu vipassanāvasena gocarāsevanāya ca nirato. Savipākampi samānaṃ pavattivipākamattadāyikammaṃ savipākaṭṭhena sambhavaṃ, na ca taṃ kāmādibhavābhisaṅkhārakanti tato visesanatthaṃ ‘‘sambhava’’nti vatvā **‘‘bhavasaṅkhāra’’**nti vuttaṃ. **Ossajī**ti ariyamaggena avassaji. **Kavacaṃ viya** attabhāvaṃ pariyonandhitvā ṭhitaṃ attani sambhūtattā **attasambhavaṃ** kilesañca abhindīti kilesabhedasahabhāvikammossajjanaṃ dassento tadubhayassa kāraṇamavoca **‘‘ajjhattarato samāhito’’**ti.

Paṭhamavikappe avasajjanameva vuttaṃ, ettha avasajjanākāroti taṃ dassento **‘‘atha vā’’**tiādimāha. Tattha **tīrento**ti ‘‘uppādo bhayaṃ, anuppādo khema’’ntiādinā (paṭi. ma. 1.10) vīmaṃsanto. **‘‘Tulento**

tīrento''tiādinā saṅkhepato vuttamatthaṃ vitthārato dassetuṃ **''pañcakkhandhā''**tiādiṃ vatvā bhavasaṅkhārassa avasajjanākāraṃ sarūpato dasseti. **Evan**tiādinā pana udānagāthāvaṇṇanāyaṃ ādito vuttamatthaṃ nigamavasena dasseti.

Yanti (dī. ni. ṭī. 2.171) karaṇe, adhikaraṇe vā paccattavacananti āha **''yena samayena, yasmiṃ vā samaye''**ti. **Ukkhepakavātā**ti udakasandhārakavātaṃ upacchinditvā ṭhitaṭṭhānato khepakavātā. **Saṭṭhi…pe… bahala**nti idaṃ tassa vātassa ubbedhappamāṇameva gahetvā vuttaṃ, āyāmavitthārato pana dasasahassacakkavāḷappamāṇaṃ koṭisatasahassacakkavāḷappamāṇampi udakasandhārakavātaṃ upacchindatiyeva. **Ākāse**ti pubbe vātena patiṭṭhitākāse. **Puna vāto**ti ukkhepakavāte tathā katvā vigate udakasandhārakavāto puna **ābandhitvā gaṇhāti**. Yathā taṃ udakaṃ na bhassati, evaṃ upatthambhentaṃ ābandhanavitānavasena bandhitvā gaṇhāti. **Tato udakaṃ uggacchatī**ti tato ābandhitvā gahaṇato tena vātena uṭṭhāpitaṃ udakaṃ uggacchati upari gacchati. **Hotiyevā**ti antarantarā hotiyeva. **Bahubhāvenā**ti mahāpathaviyā mahantabhāvena. Sakalā hi mahāpathavī tadā oggacchati ca uggacchati ca, tasmā kampanaṃ na paññāyati.

Ijjhanassāti icchitatthasijjhanassa anubhavitabbassa issariyasampattiādikassa. **Parittā**ti paṭiladdhamattā nātisubhāvitā. Tathā ca bhāvanā balavatī na hotīti āha **''dubbalā''**ti. Saññāsīsena hi bhāvanā vuttā. **Appamāṇā**ti paguṇā subhāvitā. Sā hi thirā daḷhatarā hotīti āha **''balavā''**ti. **''Parittā pathavīsaññā, appamāṇā āposaññā''**ti desanāmattametaṃ, āposaññāya pana subhāvitāya pathavīkampo sukheneva ijjhatīti ayamettha adhippāyo veditabbo. **Saṃvejento vā** dibbasampattiyā pamattaṃ sakkaṃ devarājānaṃ, **vīmaṃsanto vā** tāvadeva samadhigataṃ attano iddhibalaṃ. So kirāyasmā (dī. ni. aṭṭha. 2.171) khuragge arahattaṃ patvā cintesi – ''atthi nu kho koci bhikkhu yena pabbajitadivaseyeva arahattaṃ patvā vejayanto pāsādo kampitapubbo''ti. Tato ''natthi kocī''ti ñatvā ''ahaṃ kampessāmī''ti abhiññābalena vejayantamatthake ṭhatvā pādena paharitvā kampetuṃ nāsakkhi. Atha naṃ sakkassa nāṭakitthiyo āhaṃsu – ''putta saṅgharakkhita, tvaṃ pūtigandheneva sīsena vejayantaṃ kampetuṃ icchasi, suppatiṭṭhito, tāta, pāsādo, kathaṃ kampetuṃ sakkhissasī''ti.

Sāmaṇero ''imā devatā mayā saddhiṃ keḷiṃ karonti, ahaṃ kho pana ācariyaṃ nālatthaṃ, kahaṃ nu kho me ācariyo sāmuddikamahānāgatthero''ti āvajjetvā ''mahāsamudde udakaleṇaṃ māpetvā divāvihāraṃ nisinno''ti ñatvā tattha gantvā theraṃ vanditvā aṭṭhāsi. Tato naṃ thero, ''tāta saṅgharakkhita, asikkhitvāva yuddhaṃ paviṭṭhosī''ti vatvā ''nāsakkhi, tāta, vejayantaṃ kampetu''nti pucchi. Ācariyaṃ, bhante, nālatthanti. Atha naṃ thero, ''tāta, tumhādise akampente añño ko kampessati, diṭṭhapubbaṃ te, tāta, udakapiṭṭhe gomayakhaṇḍaṃ pilavantaṃ, tāta, kapallapūvaṃ paccantaṃ antantena paricchinnanti iminā opammena jānāhī''ti āha. So ''vaṭṭissati, bhante, ettakenā''ti vatvā ''pāsādena patiṭṭhitokāsaṃ udakaṃ hotū''ti adhiṭṭhāya vejayantābhimukho agamāsi. Devadhītaro taṃ disvā ''ekavāraṃ lajjitvā gato, punapi sāmaṇero eti, punapi etī''ti vadiṃsu. Sakko devarājā ''mā mayhaṃ puttena saddhiṃ kathayittha, idāni tena ācariyo laddho khaṇena pāsādaṃ kampessatī''ti āha. Sāmaṇeropi pādaṅguṭṭhena pāsādathūpikaṃ pahari, pāsādo catūhi disāhi oṇamati. Devatā ''patiṭṭhātuṃ dehi, tāta, pāsādassa, patiṭṭhātuṃ dehi, tāta, pāsādassā''ti viraviṃsu. Sāmaṇero pāsādaṃ yathāṭhāne ṭhapetvā pāsādamatthake ṭhatvā udānaṃ udānesi –

''Ajjevāhaṃ pabbajito, ajja pattāsavakkhayaṃ;
Ajja kampemi pāsādaṃ, aho buddhassuḷāratā.

''Ajjevāhaṃ pabbajito, ajja pattāsavakkhayaṃ;
Ajja kampemi pāsādaṃ, aho dhammassuḷāratā.

''Ajjevāhaṃ pabbajito, ajja pattāsavakkhayaṃ;
Ajja kampemi pāsādaṃ, aho saṅghassuḷāratā''ti.

''Dhammatā esā, bhikkhave, yadā bodhisatto tusitakāyā cavitvā mātukucchiṃ okkamatī''ti (dī. ni.

2.18) vatvā ‘‘ayañca dasasahassī lokadhātu saṅkampi sampakampi sampavedhī’’ti (dī. ni. 2.18), tathā ‘‘dhammatā esā, bhikkhave, yadā bodhisatto mātukucchimhā nikkhamatī’’ti (dī. ni. 2.32) vatvā ‘‘ayañca dasasahassī lokadhātu saṅkampi sampakampi sampavedhī’’ti (dī. ni. 2.32) ca mahāsattassa gabbhokkantiyaṃ abhijātiñca dhammatāvasena mahāpadāne pathavīkampassa vuttattā itaresupi catūsu ṭhānesu pathavīkampo dhammatāvasenevāti atthato vuttametanti daṭṭhabbaṃ.

Idāni nesaṃ pathavīkampānaṃ kāraṇato pavattiākārato ca vibhāgaṃ dassetuṃ **‘‘iti imesū’’**tiādi vuttaṃ. **Dhātukopenā**ti ukkhepakavātasaṅkhātāya vāyodhātuyā pakopena. **Iddhānubhāvenā**ti ñāṇiddhiyā, kammavipākajiddhiyā vā sabhāvena, tejenāti attho. **Puññatejenā**ti puññānubhāvena, mahābodhisattassa puññabalenāti attho. **Ñāṇatejenā**ti anaññasādhāraṇena paṭivedhañāṇānubhāvena. **Sādhukāradānavasenā**ti yathā anaññasādhāraṇappaṭivedhañāṇānubhāvena abhihatā mahāpathavī abhisambodhiyaṃ kampittha, evaṃ anaññasādhāraṇena desanāñāṇānubhāvena abhihatā mahāpathavī kampittha, taṃ panassā sādhukāradānaṃ viya hotīti ‘‘sādhukāradānavasenā’’ti vuttaṃ.

Yena pana bhagavā asītianubyañjanappaṭimaṇḍitadvattiṃsamahāpurisalakkhaṇavicitrarūpakāyo sabbākāraparisuddhasīlakkhandhādiguṇaratanasamiddhidhammakāyo puññamahattathāmamahattaiddhimahattayasamahattapaññāmahattānaṃ paramukkaṃsagato asamo asamasamo appaṭipuggalo arahaṃ sammāsambuddho attano attabhāvasaññitaṃ khandhapañcakaṃ kappaṃ vā kappāvasesaṃ vā ṭhapetuṃ samatthopi saṅkhatadhammaparijigucchanākārappavattena ñāṇavisesena tiṇāyapi amaññamāno āyusaṅkhārossajjanavidhinā nirapekkho ossajji. Tadanubhāvābhihatā mahāpathavī āyusaṅkharossajjane akampittha. Taṃ panassā kāruññasabhāvasaṇṭhitā viya hotīti vuttaṃ **‘‘kāruññabhāvenā’’**ti.

Yasmā bhagavā parinibbānasamaye catuvīsatikoṭisatasahassasaṅkhā samāpattiyo samāpajji, antarantarā phalasamāpattisamāpajjanena tassa pubbabhāge sātisayaṃ tikkhaṃ sūraṃ vipassanāñāṇañca pavattesi. ‘‘Yadatthañca mayā evaṃ sucirakālaṃ anaññasādhāraṇo paramukkaṃsagato ñāṇasambhāro sambhato, anuttaro ca vimokkho samadhigato, tassa vata me sikhāppattaphalabhūtā accantaniṭṭhā anupādisesaparinibbānadhātu ajja samijjhatī’’ti bhiyyo ativiya somanassappattassa bhagavato pītivipphārādiguṇavipulatarānubhāvo parehi asādhāraṇañāṇātisayo udapādi, yassa samāpattibalasamupabrūhitassa ñāṇātisayassa ānubhāvaṃ sandhāya idaṃ vuttaṃ ‘‘dveme piṇḍapātā samasamaphalā samasamavipākā’’tiādi (udā. 75), tasmā tassānubhāvena samabhihatā mahāpathavī akampittha, taṃ panassā tassaṃ velāyaṃ ārodanākārappatti viya hotīti **‘‘aṭṭhamo ārodanenā’’**ti vuttaṃ.

Idāni saṅkhepato vuttamatthaṃ vivaranto **‘‘mātukucchiṃ okkamante’’**tiādimāha. **Ayaṃ panattho**ti ‘‘sādhukāradānavasenā’’tiādinā vutta attho. **Pathavīdevatāya vasenā**ti ettha samuddadevatā viya mahāpathaviyā adhidevatā kira nāma atthi, tādise kāraṇe sati tassā cittavasena ayaṃ mahāpathavī saṅkampati sampakampati sampavedhati. Yathā vātavalāhakadevatānaṃ cittavasena vātā vāyanti, sītuṇhaabbhavassavalāhakadevatānaṃ cittavasena sītādayo bhavanti, tathā hi visākhapuṇṇamāyaṃ abhisambodhiatthaṃ bodhirukkhamūle nisinnassa lokanāthassa antarāyakaraṇatthaṃ upaṭṭhitaṃ mārabalaṃ vidhamituṃ –

> ‘‘Acetanāyaṃ pathavī, aviññāya sukhaṃ dukhaṃ;
> Sāpi dānabalā mayhaṃ, sattakkhattuṃ pakampathā’’ti. (cariyā. 1.124) –

Vacanasamanantaraṃ mahāpathavī bhijjitvā saparisaṃ māraṃ parivattesi. **Eta**nti sādhukāradānādi. Yadipi natthi acetanattā, dhammatāvasena pana vuttanayena siyāti sakkā vattuṃ. Dhammatā pana atthato dhammabhāvo, so puññadhammassa vā ñāṇadhammassa vā ānubhāvasabhāvoti. Tayidaṃ sabbaṃ vicāritameva. Evañca katvā –

> ‘‘Ime dhamme sammasato, sabhāvasarasalakkhaṇe;
> Dhammatejena vasudhā, dasasahassī pakampathā’’ti. (bu. vaṃ. 2.166) –

Ādivacanañca samatthitaṃ hoti.

Ayaṃ pana (dī. ni. aṭṭha. 1.149) mahāpathavī aparesupi aṭṭhasu ṭhānesu akampittha mahābhinikkhamane bodhimaṇḍūpasaṅkamane paṃsukūlaggahaṇe paṃsukūladhovane kāḷakārāmasutte gotamakasutte vessantarajātake brahmajāleti. Tattha mahābhinikkhamanabodhimaṇḍūpasaṅkamanesu vīriyabalena akampittha. Paṃsukūlaggahaṇe ‘‘dvisahassadīpaparivāre nāma cattāro mahādīpe pahāya pabbajitvā susānaṃ gantvā paṃsukūlaṃ gaṇhantena dukkaraṃ bhagavatā kata’’nti acchariyavegābhihatā akampittha. Paṃsukūladhovanavessantarajātakesu akālakampanena akampittha. **Kāḷakārāmagotamakasuttesu** (a. ni. 4.24; 3.126) ‘‘ahaṃ sakkhī bhagavā’’ti sakkhibhāvena akampittha. **Brahmajāle** (dī. ni. 1.147) pana dvāsaṭṭhiyā diṭṭhigatesu vijaṭetvā niggumbaṃ katvā desiyamānesu sādhukāradānavasena akampitthāti veditabbā.

Na kevalañca etesuyeva ṭhānesu pathavī akampittha, atha kho tīsu saṅgahesupi mahāmahindattherassa imaṃ dīpaṃ āgantvā jotivane nisīditvā dhammaṃ desitadivasepi akampittha. Kalyāṇiyamahāvihāre ca piṇḍapātiyattherassa cetiyaṅgaṇaṃ sammajjitvā tattheva nisīditvā buddhārammaṇaṃ pītiṃ gahetvā imaṃ suttantaṃ āraddhassa suttapariyosāne udakapariyantaṃ katvā akampittha. Lohapāsādassa pācīnaambalaṭṭhikaṭṭhānaṃ nāma ahosi, tattha nisīditvā dīghabhāṇakattherā brahmajālasuttaṃ ārabhiṃsu. Tesaṃ sajjhāyapariyosānepi udakapariyantameva katvā pathavī akampittha.

Yadi evaṃ ‘‘aṭṭhime, ānanda, hetū aṭṭha paccayā mahato bhūmicālassa pātubhāvāyā’’ti kasmā aṭṭheva hetū vuttāti? Niyamahetubhāvato. Imeyeva hi aṭṭha hetū niyamanti, nāññe. Te hi kadāci sambhavantīti aniyamabhāvato na gaṇitā. Vuttañhetaṃ nāgasenattherena **milindapañhe** (mi. pa. 4.1.4) –

> ‘‘Aṭṭhime, bhikkhave, hetū aṭṭha paccayā mahato bhūmicālassa pātubhāvāyāti. Yaṃ vessantarena raññā mahādāne dīyamāne sattakkhattuṃ mahāpathavī kampitā, tañca pana akālikaṃ kadācuppattikaṃ aṭṭhahi hetūhi vippamuttaṃ, tasmā agaṇitaṃ aṭṭhahi hetūhi.
>
> ‘‘Yathā, mahārāja, loke tayoyeva meghā gaṇīyanti vassiko, hemantiko, pāvusakoti. Yadi te muñcitvā añño megho pavassati, na so megho gaṇīyati sammatehi meghehi, akālameghotveva saṅkhaṃ gacchati, evameva kho, mahārāja, vessantarena raññā mahādāne dīyamāne yaṃ sattakkhattuṃ mahāpathavī kampitā, akālikaṃ etaṃ kadācuppattikaṃ aṭṭhahi hetūhi vippamuttaṃ, na taṃ gaṇīyati aṭṭhahi hetūhi.
>
> ‘‘Yathā vā pana, mahārāja, himavantā pabbatā pañca nadisatāni sandanti, tesaṃ, mahārāja, pañcannaṃ nadisatānaṃ daseva nadiyo nadigaṇanāya gaṇīyanti. Seyyathidaṃ – gaṅgā, yamunā, aciravatī, sarabhū, mahī, sindhu, sarassatī, vetravatī, vītaṃsā, candabhāgāti. Avasesā nadiyo nadigaṇanāya agaṇitā. Kiṃkāraṇā? Na tā nadiyo dhuvasalilā, evameva kho, mahārāja, vessantarena raññā mahādāne dīyamāne yaṃ sattakkhattuṃ mahāpathavī kampitā, akālikaṃ etaṃ kadācuppattikaṃ aṭṭhahi hetūhi vippamuttaṃ, na taṃ gaṇīyati aṭṭhahi hetūhi.
>
> ‘‘Yathā vā pana, mahārāja, rañño satampi dvisatampi tisatampi amaccā honti, tesaṃ chayeva janā amaccagaṇanāya gaṇīyanti. Seyyathidaṃ – senāpati, purohito, akkhadasso, bhaṇḍāgāriko, chattaggāhako, khaggaggāhako, eteyeva amaccagaṇanāya gaṇīyanti. Kiṃkāraṇā? Yuttattā rājaguṇehi. Avasesā agaṇitā, sabbe amaccātveva saṅkhaṃ gacchanti, evameva kho, mahārāja, vessantarena raññā mahādāne dīyamāne yaṃ sattakkhattuṃ mahāpathavī kampitā, akālikaṃ etaṃ kadācuppattikaṃ aṭṭhahi hetūhi vippamuttaṃ, na taṃ gaṇīyati aṭṭhahi hetūhī’’ti.

Bhūmicālasuttavaṇṇanā niṭṭhitā.

Cāpālavaggavaṇṇanā niṭṭhitā.

(8) 3. Yamakavaggo

1-10. Saddhāsuttādivaṇṇanā

71-80. Aṭṭhamassa paṭhamādīni uttānatthāneva. Dasame kucchitaṃ sīdatīti **kusīto** da-kārassa ta-kāraṃ katvā. Yassa dhammassa vasena puggalo ‘‘kusīto’’ti vuccati, so kusitabhāvo idha kusita-saddena vutto. Vināpi hi bhāvajotanasaddaṃ bhāvattho viññāyati yathā ‘‘paṭassa sukka’’nti, tasmā kusītabhāvavatthūnīti attho. Tenāha **‘‘kosajjakāraṇānīti attho’’**ti. Kammaṃ nāma samaṇasāruppaṃ īdisanti āha **‘‘cīvaravicāraṇādī’’**ti. **Vīriya**nti padhānavīriyaṃ. Taṃ pana caṅkamanavasena karaṇe kāyikantipi vattabbataṃ labhatīti āha **‘‘duvidhampī’’**ti. **Pattiyā**ti pāpuṇanatthaṃ. **Osīdana**nti bhāvanānuyoge saṅkoco. Māsehi ācitaṃ nicitaṃ viyāti **māsācitaṃ,** taṃ maññe. Yasmā māsā tintā visesena garukā honti, tasmā **‘‘yathā tintamāso’’**tiādi vuttaṃ. **Vuṭṭhito hoti** gilānabhāvāti adhippāyo.

Tesanti ārambhavatthūnaṃ. **Imināva nayenā**ti iminā kusītavatthūsu vutteneva nayena ‘‘duvidhampi vīriyaṃ ārabhatī’’tiādinā. **Idaṃ paṭhama**nti ‘‘idaṃ, handāhaṃ, vīriyaṃ ārabhāmī’’ti, ‘‘evaṃ bhāvanāya abbhussahanaṃ paṭhamaṃ ārambhavatthū’’tiādinā ca attho veditabbo. Yathā tathā paṭhamaṃ pavattaṃ abbhussahanañhi upari vīriyārambhassa kāraṇaṃ hoti. Anurūpapaccavekkhaṇasahitāni hi abbhussahanāni tammūlakāni vā paccavekkhaṇāni aṭṭha ārambhavatthūnīti veditabbāni.

Saddhāsuttādivaṇṇanā niṭṭhitā.

Yamakavaggavaṇṇanā niṭṭhitā.

81-626. Sesaṃ uttānameva.

Iti manorathapūraṇiyā aṅguttaranikāya-aṭṭhakathāya

Aṭṭhakanipātavaṇṇanāya anuttānatthadīpanā samattā.

Namo tassa bhagavato arahato sammāsambuddhassa

Aṅguttaranikāye

Navakanipāta-ṭīkā

1. Paṭhamapaṇṇāsakaṃ

1. Sambodhivaggo

1-2. Sambodhisuttādivaṇṇanā

1-2. Navakanipātassa paṭhamadutiyesu natthi vattabbaṃ.

3. Meghiyasuttavaṇṇanā

3. Tatiye (udā. aṭṭha. 31) **meghiyo**ti tassa therassa nāmaṃ. **Upaṭṭhāko hotī**ti paricārako hoti.

Bhagavato hi paṭhamabodhiyaṃ upaṭṭhākā anibaddhā ahesuṃ. Ekadā nāgasamalo, ekadā nāgito, ekadā upavāṇo, ekadā sunakkhatto, ekadā cundo samaṇuddeso, ekadā sāgato, ekadā meghiyo, tadāpi meghiyattherova upaṭṭhāko hoti. Tenāha **‘‘tena kho pana samayena āyasmā meghiyo bhagavato upaṭṭhāko hotī’’**ti.

Kimikāḷāyāti kāḷakimīnaṃ bahulatāya ‘‘kimikāḷā’’ti laddhanāmāya nadiyā. **Jaṅghāvihāra**nti ciranisajjāya jaṅghāsu uppannakilamathavinodanatthaṃ vicaraṇaṃ. **Pāsādika**nti aviraḷarukkhatāya siniddhapattatāya ca passantānaṃ pasādaṃ āvahatīti pāsādikaṃ. Sandacchāyatāya manuññabhūmibhāgatāya ca anto paviṭṭhānaṃ pītisomanassajananaṭṭhena cittaṃ rametīti **ramaṇīyaṃ. Ala**nti pariyattaṃ, yuttantipi attho. **Padhānatthikassā**ti padhānena bhāvanānuyogena atthikassa. Yasmā so padhānakamme yutto padhānakammiko nāma hoti, tasmā vuttaṃ **‘‘padhānakammikassā’’**ti. **Āgaccheyyāha**nti āgaccheyyaṃ ahaṃ. Therena kira pubbe taṃ ṭhānaṃ anuppaṭipāṭiyā pañca jātisatāni raññā eva satā anubhūtapubbaṃ uyyānaṃ ahosi, tenassa diṭṭhamatteyeva tattha viharituṃ cittaṃ nami.

Yāva aññopi koci bhikkhu āgacchatīti añño kocipi bhikkhu mama santikaṃ yāva āgacchati, tāva āgamehīti attho. ‘‘Koci bhikkhu dissatī’’tipi pāṭho, ‘‘āgacchatū’’tipi paṭhanti, tathā ‘‘dissatū’’tipi. **Natthi kiñci uttari karaṇīya**nti catūsu saccesu catūhi maggehi pariññādīnaṃ soḷasannaṃ kiccānaṃ katattā abhisambodhiyā vā adhigatattā tato aññaṃ uttari karaṇīyaṃ nāma natthi. **Catūsu saccesu catunnaṃ kiccānaṃ katattā**ti idaṃ pana maggavasena labbhabhānaṃ bhedaṃ anupekkhitvā vuttaṃ. **Atthi katassa paṭicayo**ti mayhaṃ santāne nipphāditassa sīlādidhammassa ariyamaggassa anadhigatattā tadatthaṃ puna vaḍḍhanasaṅkhāto paṭicayo atthi, icchitabboti attho.

Tividhanāṭakaparivāroti mahantitthiyo majjhimitthiyo atitaruṇitthiyoti evaṃ vadhūkumārikakaññāvatthāhi tividhāhi nāṭakitthīhi parivuto. **Akusalavitakkehī**ti yathāvuttehi kāmavitakkādīhi. Apare pana ‘‘tasmiṃ vanasaṇḍe pupphaphalapallavādīsu lobhavasena kāmavitakko, kharassarānaṃ pakkhiādīnaṃ saddassavanena byāpādavitakko, leḍḍuādīhi tesaṃ viheṭhanādhippāyena vihiṃsāvitakko. ‘Idhevāhaṃ vaseyya’nti tattha sāpekkhatāvasena vā kāmavitakko, vanacarake tattha tattha disvā tesu cittadubbhanena byāpādavitakko, tesaṃ viheṭhanādhippāyena vihiṃsāvitakko tassa uppajjatī’’ti vadanti. Yathā tathā vā tassa micchāvitakkappavattiyeva acchariyakāraṇaṃ. **Acchariyaṃ vata, bho**ti garahaṇacchariyaṃ nāma kiretaṃ. Yathā āyasmā ānando bhagavato valiyagattaṃ disvā avoca ‘‘acchariyaṃ, bhante, abbhutaṃ, bhante’’ti (saṃ. ni. 5.511). **Samparivāritā**ti vokiṇṇā. Attani garumhi ca ekattepi bahuvacanaṃ dissati. ‘‘Anvāsatto’’tipi pāṭho. Kasmā panassa bhagavā tattha gamanaṃ anujāni? ‘‘Ananuññātopi cāyaṃ maṃ ohāya gacchissateva, paricārakāmatāya maññe bhagavā gantuṃ na detīti cassa siyā aññathattaṃ, tadassa dīgharattaṃ ahitāya dukkhāya saṃvatteyyā’’ti anujāni.

Evaṃ tasmiṃ attano pavattiṃ ārocetvā nisinne athassa bhagavā sappāyadhammaṃ desento **‘‘aparipakkāya, meghiya, cetovimuttiyā’’**tiādimāha. Tattha **‘‘aparipakkāyā’’**ti paripākaṃ appattāya. **Cetovimuttiyā**ti kilesehi cetaso vimuttiyā. Pubbabhāge hi tadaṅgavasena ceva vikkhambhanavasena ca cetaso vimutti hoti, aparabhāge samucchedavasena ceva paṭippassaddhivasena ca. Sāyaṃ vimutti heṭṭhā vitthārato kathitāva, tasmā tattha vuttanayena veditabbā. Tattha vimuttiparipācanīyehi dhammehi āsaye paripācite sodhite vipassanāya maggagabbhaṃ gaṇhantiyā paripākaṃ gacchantiyā cetovimutti paripakkā nāma hoti, tadabhāve aparipakkā.

Katame pana vimuttiparipācanīyā dhammā? Saddhindriyādīnaṃ visuddhikaraṇavasena pannarasa dhammā veditabbā. Vuttañhetaṃ –

> ‘‘Assaddhe puggale parivajjayato, saddhe puggale sevato bhajato payirupāsato, pasādanīye suttante paccavekkhato imehi tīhākārehi saddhindriyaṃ visujjhati.
>
> ‘‘Kusīte puggale parivajjayato, āraddhavīriye puggale sevato bhajato payirupāsato, sammappadhāne paccavekkhato imehi tīhākārehi vīriyindriyaṃ visujjhati.

> ‘‘Muṭṭhassatī puggale parivajjayato, upaṭṭhitassatī puggale sevato bhajato payirupāsato, satipaṭṭhāne paccavekkhato imehi tīhākārehi satindriyaṃ visujjhati.
>
> ‘‘Asamāhite puggale parivajjayato, samāhite puggale sevato bhajato payirupāsato, jhānavimokkhe paccavekkhato imehi tīhākārehi samādhindriyaṃ visujjhati.
>
> ‘‘Duppaññe puggale parivajjayato, paññavante puggale sevato bhajato payirupāsato, gambhīrañāṇacariyaṃ paccavekkhato imehi tīhākārehi paññindriyaṃ visujjhati.
>
> ‘‘Iti ime pañca puggale parivajjayato, pañca puggale sevato bhajato payirupāsato, pañca suttante paccavekkhato imehi pannarasahi ākārehi imāni pañcindriyāni visujjhantī’’ti (paṭi. ma. 1.185).

Aparehipi pannarasahi ākārehi imāni pañcindriyāni visujjhanti. Aparepi pannarasa dhammā vimuttiparipācanīyā. Saddhāpañcamāni indriyāni, aniccasaññā anicce, dukkhasaññā dukkhe, anattasaññā, pahānasaññā, virāgasaññāti imā pañca nibbedhabhāgiyā saññā, kalyāṇamittatā, sīlasaṃvaro, abhisallekhatā, vīriyārambho, nibbedhikapaññāti. Tesu veneyyadamanakusalo satthā veneyyassa meghiyattherassa ajjhāsayavasena idha kalyāṇamittatādayo vimuttiparipācanīye dhamme dassento **‘‘pañca dhammā paripakkāya saṃvattantī’’**ti vatvā te vitthārento **‘‘idha, meghiya, bhikkhu kalyāṇamitto hotī’’**tiādimāha.

Tattha **kalyāṇamitto**ti kalyāṇo bhaddo sundaro mitto etassāti kalyāṇamitto. Yassa sīlādiguṇasampanno ‘‘aghassa tātā hitassa vidhātā’’ti evaṃ sabbākārena upakāro mitto hoti, so puggalo kalyāṇamittova. Yathāvuttehi kalyāṇapuggaleheva sabbiriyāpathesu saha ayati pavattati, na vinā tehīti **kalyāṇasahāyo**. Kalyāṇapuggalesu eva cittena ceva kāyena ca ninnapoṇapabbhārabhāvena pavattatīti **kalyāṇasampavaṅko**. Padattayena kalyāṇamittasaṃsagge ādaraṃ uppādeti. **Ayaṃ** kalyāṇamittatāsaṅkhāto brahmacariyavāsassa ādibhāvato sabbesañca kusaladhammānaṃ bahukāratāya padhānabhāvato ca imesu pañcasu dhammesu ādito vuttattā **paṭhamo** anavajja**dhammo** avisuddhānaṃ saddhādīnaṃ visuddhikaraṇavasena **cetovimuttiyā paripakkāya saṃvattati**. Ettha ca kalyāṇamittassa bahukāratā padhānatā ca ‘‘upaḍḍhamidaṃ, bhante, brahmacariyassa yadidaṃ kalyāṇamittatā’’ti vadantaṃ dhammabhaṇḍāgārikaṃ ‘‘mā hevaṃ, ānandā’’ti dvikkhatuṃ paṭisedhetvā ‘‘sakalameva hidaṃ, ānanda, brahmacariyaṃ yadidaṃ kalyāṇamittatā kalyāṇasahāyatā’’ti – ādisuttapadehi (saṃ. ni. 1.129; 5.2) veditabbā.

Puna caparanti puna ca aparaṃ dhammajātaṃ. **Sīlavā**ti ettha kenaṭṭhena sīlaṃ? Sīlanaṭṭhena sīlaṃ. Kimidaṃ sīlanaṃ nāma? Samādhānaṃ, kāyakammādīnaṃ susīlyavasena avippakiṇṇatāti attho. Atha vā upadhāraṇaṃ, jhānādikusaladhammānaṃ patiṭṭhānavasena ādhārabhāvoti attho. Tasmā sīleti, sīlatīti vā sīlaṃ. Ayaṃ tāva saddalakkhaṇanayena sīlaṭṭho. Apare pana ‘‘siraṭṭho sīlaṭṭho, sītalaṭṭho, sīlaṭṭho’’ti niruttinayena atthaṃ vaṇṇenti. Tayidaṃ pāripūrito atisayato vā sīlaṃ assa atthīti **sīlavā,** sīlasampannoti attho.

Yathā ca sīlavā hoti sīlasampanno, taṃ dassetuṃ **‘‘pātimokkhasaṃvarasaṃvuto’’**tiādi vuttaṃ. Tattha **pātimokkha**nti sikkhāpadasīlaṃ. Tañhi yo naṃ pāti rakkhati, taṃ mokkheti moceti āpāyikādīhi dukkhehīti pātimokkhaṃ. Saṃvaraṇaṃ saṃvaro, kāyavācāhi avītikkamo. Pātimokkhameva saṃvaro pātimokkhasaṃvaro, tena saṃvuto pihitakāyavācoti **pātimokkhasaṃvarasaṃvuto**. Idamassa tasmiṃ sīle patiṭṭhitabhāvaparidīpanaṃ. **Viharatī**ti tadanurūpavihārasamaṅgibhāvaparidīpanaṃ. **Ācāragocarasampanno**ti heṭṭhā pātimokkhasaṃvarassa upari visesānaṃ yogassa ca upakāradhammaparidīpanaṃ. **Aṇumattesu vajjesu bhayadassāvī**ti pātimokkhasīlato acavanadhammatāparidīpanaṃ. **Samādāyā**ti sikkhāpadānaṃ anavasesato ādānaparidīpanaṃ. **Sikkhatī**ti sikkhāya samaṅgibhāvaparidīpanaṃ. **Sikkhāpadesū**ti sikkhitabbadhammaparidīpanaṃ.

Aparo nayo – kilesānaṃ balavabhāvato pāpakiriyāya sukarabhāvato puññakiriyāya ca dukkarabhāvato bahukkhattuṃ apāyesu patanasīloti pātī, puthujjano. Aniccatāya vā bhavādīsu kammavegukkhitto ghaṭiyantaṃ viya anavaṭṭhānena paribbhamanato gamanasīloti pātī. Maraṇavasena vā tamhi tamhi sattanikāye attabhāvassa patanasīlo vā pātī, sattasantāno, cittameva vā. Taṃ pātinaṃ saṃsāradukkhato mokkhetīti **pātimokkhaṃ**. Cittassa hi vimokkhena satto ''vimutto''ti vuccati. Vuttañhi ''cittavodānā visujjhantī''ti (saṃ. ni. 3.100), ''anupādāya āsavehi cittaṃ vimutta''nti (mahāva. 28) ca.

Atha vā avijjādihetunā saṃsāre patati gacchati pavattatīti pāti. ''Avijjānīvaraṇānaṃ sattānaṃ taṇhāsaṃyojanānaṃ sandhāvataṃ saṃsarata''nti (saṃ. ni. 2.124) hi vuttaṃ. Tassa pātino sattassa taṇhādisaṃkilesattayato mokkho etenāti **pātimokkhaṃ**.

Atha vā pāteti vinipāteti dukkheti pāti, cittaṃ. Vuttañhi ''cittena nīyatī loko, cittena parikassatī''ti (saṃ. ni. 1.62). Tassa pātino mokkho etenāti **pātimokkhaṃ**. Patati vā etena apāyadukkhe saṃsāradukkhe cāti pāti, taṇhādisaṃkileso. Vuttañhi ''taṇhā janeti purisaṃ (saṃ. ni. 1.55). Taṇhādutiyo puriso''ti (a. ni. 4.9; itivu. 15, 105) ca ādi. Tato pātito mokkhoti **pātimokkhaṃ**.

Atha vā patati etthāti pāti, cha ajjhattikabāhirāni āyatanāni. Vuttañhi ''chasu loko samuppanno, chasu kubbati santhava''nti (su. ni. 171). Tato chaajjhattikabāhirāyatanasaṅkhātato pātito mokkhoti **pātimokkhaṃ**. Atha vā pāto vinipāto assa atthīti pātī, saṃsāro. Tato mokkhoti **pātimokkhaṃ**. Atha vā sabbalokādhipatibhāvato dhammissaro bhagavā patīti vuccati, muccati etenāti mokkho, patino mokkho tena paññattattāti patimokkho, patimokkho eva **pātimokkhaṃ**. Sabbaguṇānaṃ vā mūlabhāvato uttamaṭṭhena pati ca so yathāvuttenatthena mokkho cāti patimokkho, patimokkho eva **pātimokkhaṃ**. Tathā hi vuttaṃ ''pātimokkhanti ādimetaṃ mukhametaṃ pamukhameta''nti (mahāva. 135) vitthāro.

Atha vā **pa**-iti pakāre, **atī**ti accantatthe nipāto, tasmā pakārehi accantaṃ mokkhetīti **pātimokkhaṃ**. Idañhi sīlaṃ sayaṃ tadaṅgavasena, samādhisahitaṃ paññāsahitañca vikkhambhanavasena samucchedavasena accantaṃ mokkheti mocetīti **pātimokkhaṃ**. Pati pati mokkhoti vā patimokkho, tamhā tamhā vītikkamadosato paccekaṃ mokkhoti attho. Patimokkho eva **pātimokkhaṃ**. Mokkhoti vā nibbānaṃ, tassa mokkhassa paṭibimbabhūtoti patimokkho. Sīlasaṃvaro hi sūriyassa aruṇuggamanaṃ viya nibbānassa udayabhūto tappaṭibhāgova yathārahaṃ kilesanibbāpanato. Patimokkhoyeva **pātimokkhaṃ**. Atha vā mokkhaṃ pati vattati, mokkhābhimukhanti vā patimokkhaṃ, patimokkhameva **pātimokkha**nti evaṃ tāva ettha pātimokkhasaddassa attho veditabbo.

Saṃvarati pidahati etenāti saṃvaro, pātimokkhameva saṃvaroti pātimokkhasaṃvaro. Atthato pana tato tato vītikkamitabbato viratiyo cetanā ca, tena pātimokkhasaṃvarena upeto samannāgato **pātimokkhasaṃvarasaṃvuto**. Vuttañhetaṃ bhagavatā – ''iminā pātimokkhasaṃvarena upeto hoti samupeto upagato sampanno samannāgato, tena vuccati pātimokkhasaṃvarasaṃvuto''ti (vibha. 511).

Viharatīti iriyāpathavihārena viharati iriyati vattati. **Ācāragocarasampanno**ti veḷudānādimicchājīvassa kāyapāgabbhiyādīnañca akaraṇena sabbaso anācāraṃ vajjetvā kāyiko avītikkamo, vācasiko avītikkamo, kāyikavācasiko avītikkamoti evaṃ vuttabhikkhu sāruppaācārasampattiyā vesiyādiagocaraṃ vajjetvā piṇḍapātādiatthaṃ upasaṅkamituṃ yuttaṭṭhānasaṅkhātagocaracaraṇena ca sampannattā ācāragocarasampanno.

Apica yo bhikkhu satthari sagāravo sappatisso sabrahmacārīsu sagāravo sappatisso hirottappasampanno sunivattho supāruto pāsādikena abhikkantena paṭikkantena ālokitena vilokitena samiñjitena pasāritena iriyāpathasampanno indriyesu guttadvāro bhojane mattaññū jāgariyaṃ anuyutto satisampajaññena samannāgato appiccho santuṭṭho pavivitto asaṃsaṭṭho ābhisamācārikesu sakkaccakārī garucittīkārabahulo viharati, ayaṃ vuccati **ācārasampanno**.

Gocaro pana upanissayagocaro, ārakkhagocaro, upanibandhagocaroti tividho. Tattha yo dasakathāvatthuguṇasamannāgato vuttalakkhaṇo kalyāṇamitto, yaṃ nissāya assutaṃ suṇāti, sutaṃ pariyodāpeti, kaṅkhaṃ vitarati, diṭṭhiṃ ujuṃ karoti, cittaṃ pasādeti, yassa ca anusikkhanto saddhāya vaḍḍhati, sīlena, sutena, cāgena, paññāya vaḍḍhati, ayaṃ vuccati **upanissayagocaro**.

Yo bhikkhu antaragharaṃ paviṭṭho vīthiṃ paṭipanno okkhittacakkhu yugamattadassī saṃvuto gacchati, na hatthiṃ olokento, na assaṃ, na rathaṃ, na pattiṃ, na itthiṃ, na purisaṃ olokento, na uddhaṃ ullokento, na adho olokento, na disāvidisaṃ pekkhamāno gacchati, ayaṃ **ārakkhagocaro**.

Upanibandhagocaro pana cattāro satipaṭṭhānā, yattha bhikkhu attano cittaṃ upanibandhati. Vuttañhetaṃ bhagavatā – ‘‘ko ca, bhikkhave, bhikkhuno gocaro sako pettiko visayo, yadidaṃ cattāro satipaṭṭhānā’’ti (saṃ. ni. 5.372). Tattha upanissayagocarassa pubbe vuttattā itaresaṃ vasenettha gocaro veditabbo. Iti yathāvuttāya ācārasampattiyā imāya ca gocarasampattiyā samannāgatattā **ācāragocarasampanno**.

Aṇumattesu vajjesu bhayadassāvīti appamattakattā aṇuppamāṇesu assatiyā asañcicca āpannasekhiyaakusalacittuppādādibhedesu vajjesu bhayadassanasīlo. Yo hi bhikkhu paramāṇumattaṃ vajjaṃ aṭṭhasaṭṭhiyojanasatasahassubbedhasinerupabbatarājasadisaṃ katvā passati, yopi sabbalahukaṃ dubbhāsitamattaṃ pārājikasadisaṃ katvā passati, ayampi aṇumattesu vajjesu bhayadassāvī nāma. **Samādāya sikkhati sikkhāpadesū**ti yaṃkiñci sikkhāpadesu sikkhitabbaṃ, taṃ sabbena sabbaṃ sabbathā sabbaṃ anavasesaṃ samādiyitvā sikkhati, vattati pūretīti attho.

Abhisallekhikāti ativiya kilesānaṃ sallekhanīyā, tesaṃ tanubhāvāya pahānāya yuttarūpā. **Cetovivaraṇasappāyā**ti cetaso paṭicchādakānaṃ nīvaraṇānaṃ dūrībhāvakaraṇena cetovivaraṇasaṅkhātānaṃ samathavipassanānaṃ sappāyā, samathavipassanācittasseva vā vivaraṇāya pākaṭīkaraṇāya vā sappāyā upakārikāti cetovivaraṇasappāyā.

Idāni yena nibbidādiāvahaṇena ayaṃ kathā abhisallekhikā cetovivaraṇasappāyā ca nāma hoti, taṃ dassetuṃ **‘‘ekantanibbidāyā’’**tiādi vuttaṃ. Tattha **ekantanibbidāyā**ti ekaṃseneva vaṭṭadukkhato nibbindanatthāya. **Virāgāya nirodhāyā**ti tasseva virajjanatthāya ca nirujjhanatthāya ca. **Upasamāyā**ti sabbakilesavūpasamāya. **Abhiññāyā**ti sabbassapi abhiññeyyassa abhijānanāya. **Sambodhāyā**ti catumaggasambodhāya. **Nibbānāyā**ti anupādisesanibbānāya. Etesu hi ādito tīhi padehi vipassanā vuttā, dvīhi nibbānaṃ vuttaṃ. Samathavipassanā ādiṃ katvā nibbānapariyosāno ayaṃ sabbo uttarimanussadhammo dasakathāvatthulābhino sijjhatīti dasseti.

Idāni taṃ kathaṃ vibhajitvā dassento **‘‘appicchakathā’’**tiādimāha. Tattha **appiccho**ti niiccho, tassa kathā **appicchakathā,** appicchabhāvappaṭisaṃyuttakathā vā **appicchakathā**. Ettha ca atriccho, pāpiccho, mahiccho, appicchoti icchāvasena cattāro puggalā. Tesu attanā yathāladdhena lābhena atitto uparūpari lābhaṃ icchanto **atriccho** nāma. Yaṃ sandhāya –

> ‘‘Catubbhi aṭṭhajjhagamā, aṭṭhāhipi ca soḷasa;
> Soḷasāhi ca bāttiṃsa, atricchaṃ cakkamāsado;
> Icchāhatassa posassa, cakkaṃ bhamati matthake’’ti. (jā. 1.5.103) ca;
>
> ‘‘Atricchaṃ atilobhena, atilobhamadena cā’’ti. ca vuttaṃ;

Lābhasakkārasilokanikāmayamānāya asantaguṇasambhāvanādhippāyo **pāpiccho**. Yaṃ sandhāya vuttaṃ ‘‘idhekacco assaddho samāno ‘saddhoti maṃ jano jānātū’ti icchati, dussīlo samāno ‘sīlavāti maṃ jano jānātū’ti icchatī’’tiādi (vibha. 851).

Santaguṇasambhāvanādhippāyo paṭiggahaṇe amattaññū **mahiccho,** yaṃ sandhāya vuttaṃ ‘‘idhekacco saddho samāno ‘saddhoti maṃ jano jānātū’ti icchati, sīlavā samāno ‘sīlavāti maṃ jano jānātū’ti icchatī’’tiādi. Duttappiyatāya hissa vijātamātāpi cittaṃ gahetuṃ na sakkoti. Tenetaṃ vuccati –

> ‘‘Aggikkhandho samuddo ca, mahiccho cāpi puggalo;
> Sakaṭena paccaye dentu, tayopete atappayā’’ti.

Ete pana atricchatādayo dose ārakā vivajjetvā santaguṇaniguhanādhippāyo paṭiggahaṇe ca mattaññū **appiccho**. Attani vijjamānampi guṇaṃ paṭicchādetukāmatāya saddho samāno ‘‘saddhoti maṃ jano jānātū’’ti na icchati, sīlavā, bahussuto, pavivitto, āraddhavīriyo, upaṭṭhitassati, samāhito, paññavā samāno ‘‘paññavāti maṃ jano jānātū’’ti na icchati. Svāyaṃ paccayappiccho, dhutaṅgappiccho, pariyattiappiccho adhigamappicchoti catubbidho. Tattha **catūsu paccayesu appiccho** paccayadāyakaṃ deyyadhammaṃ attano thāmañca oloketvā sacepi hi deyyadhammo bahu hoti, dāyako appaṃ dātukāmo, dāyakassa vasena appameva gaṇhāti. Deyyadhammo ce appo, dāyako bahuṃ dātukāmo, deyyadhammassa vasena appameva gaṇhāti. Deyyadhammopi ce bahu, dāyakopi bahuṃ dātukāmo, attano thāmaṃ ñatvā pamāṇayuttameva gaṇhāti. Evarūpo hi bhikkhu anuppannaṃ lābhaṃ uppādeti, uppannaṃ lābhaṃ thāvaraṃ karoti, dāyakānaṃ cittaṃ ārādheti. Dhutaṅgasamādānassa pana attani atthibhāvaṃ na jānāpetukāmo **dhutaṅgappiccho**. Yo attano bahussutabhāvaṃ jānāpetuṃ na icchati, ayaṃ **pariyattiappiccho**. Yo pana sotāpannādīsu aññataro hutvā sabrahmacārīnampi attano sotāpannādibhāvaṃ jānāpetuṃ na icchati, ayaṃ **adhigamappiccho**. Evametesaṃ appicchānaṃ yā appicchatā, tassā saddhiṃ sandassanādividhinā anekākāravokārānisaṃsavibhāvanavasena sappaṭipakkhassa atricchatādibhedassa icchācārassa ādīnavavibhāvanavasena ca pavattā kathā **appicchakathā**.

Santuṭṭhikathāti ettha **santuṭṭhī**ti sakena attanā laddhena tuṭṭhi santuṭṭhi. Atha vā visamaṃ paccayicchaṃ pahāya samaṃ tuṭṭhi santuṭṭhi, santena vā vijjamānena tuṭṭhi santuṭṭhi. Vuttañcetaṃ –

> ‘‘Atītaṃ nānubaddho so, nappajappamanāgataṃ;
> Paccuppannena yāpento, santuṭṭhoti pavuccatī’’ti.

Sammā vā ñāyena bhagavatā anuññātavidhinā paccayehi tuṭṭhi santuṭṭhi, atthato itarītarapaccayasantoso, so dvādasavidho hoti. Kathaṃ? Cīvare yathālābhasantoso, yathābalasantoso, yathāsāruppasantosoti tividho. Evaṃ piṇḍapātādīsu.

Tatrāyaṃ pabhedavaṇṇanā – idha bhikkhu cīvaraṃ labhati sundaraṃ vā asundaraṃ vā, so teneva yāpeti, aññaṃ na pattheti, labhantopi na gaṇhāti, ayamassa **cīvare yathālābhasantoso**. Atha pana pakatidubbalo vā hoti ābādhajarābhibhūto vā, garucīvaraṃ pārupanto kilamati, so sabhāgena bhikkhunā saddhiṃ taṃ parivattetvā lahukena yāpentopi santuṭṭhova hoti, ayamassa **cīvare yathābalasantoso**. Aparo paṇītapaccayalābhī hoti, so paṭṭacīvarādīnaṃ aññataraṃ mahagghacīvaraṃ bahūni vā labhitvā ‘‘idaṃ therānaṃ cirapabbajitānaṃ bahussutānaṃ anurūpaṃ, idaṃ gilānānaṃ dubbalānaṃ appalābhīnaṃ hotū’’ti tesaṃ datvā attanā saṅkārakūṭādito vā nantakāni uccinitvā saṅghāṭiṃ katvā tesaṃ vā purāṇacīvarāni gahetvā dhārentopi santuṭṭhova hoti, ayamassa **cīvare yathāsāruppasantoso**.

Idha pana bhikkhu piṇḍapātaṃ labhati lūkhaṃ vā paṇītaṃ vā, so teneva yāpeti, aññaṃ na pattheti, labhantopi na gaṇhāti, ayamassa **piṇḍapāte yathālābhasantoso**. Atha pana ābādhiko hoti, lūkhaṃ paṇītaṃ pakativiruddhaṃ byādhiviruddhaṃ vā piṇḍapātaṃ bhuñjitvā gāḷhaṃ vā rogābādhaṃ pāpuṇāti, so sabhāgassa bhikkhuno datvā tassa hatthato sappāyabhojanaṃ bhuñjitvā samaṇadhammaṃ karontopi santuṭṭhova hoti, ayamassa **piṇḍapāte yathābalasantoso**. Aparo bahuṃ paṇītaṃ piṇḍapātaṃ labhati, so ‘‘ayaṃ piṇḍapāto cirapabbajitānaṃ anurūpo’’ti cīvaraṃ viya tesaṃ datvā tesaṃ vā sesakaṃ attanā piṇḍāya caritvā missakāhāraṃ vā bhuñjantopi santuṭṭhova hoti, ayamassa **piṇḍapāte yathāsāruppasantoso**.

Idha pana bhikkhuno senāsanaṃ pāpuṇāti manāpaṃ vā āmanāpaṃ vā antamaso tiṇasanthārakampi, so teneva santussati, puna aññaṃ sundarataraṃ pāpuṇāti, taṃ na gaṇhāti, ayamassa **senāsane yathālābhasantoso**. Atha pana ābādhiko hoti dubbalo vā, pakativiruddhaṃ vā so byādhiviruddhaṃ vā senāsanaṃ labhati, yatthassa vasato aphāsu hoti, so taṃ sabhāgassa bhikkhuno datvā tassa santake sappāyasenāsane vasitvā samaṇadhammaṃ karontopi santuṭṭhova hoti, ayamassa **senāsane yathābalasantoso**. Aparo sundaraṃ senāsanaṃ pattampi na sampaṭicchati ''paṇītasenāsanaṃ nāma pamādaṭṭhāna''nti, mahāpuññatāya vā leṇamaṇḍapakūṭāgārādīni bahūni paṇītasenāsanāni labhati, so tāni cīvarādīni viya cirapabbajitādīnaṃ datvā yattha katthaci vasantopi santuṭṭhova hoti, ayamassa **senāsane yathāsāruppasantoso**.

Idha pana bhikkhu bhesajjaṃ labhati lūkhaṃ vā paṇītaṃ vā, so teneva tussati, aññaṃ na pattheti, labhantopi na gaṇhāti, ayaṃ **gilānapaccaye yathālābhasantoso**. Atha pana telena atthiko phāṇitaṃ labhati, so yaṃ labhati, so taṃ sabhāgassa bhikkhuno datvā tassa hatthato telena bhesajjaṃ katvā samaṇadhammaṃ karontopi santuṭṭhova hoti, ayamassa **gilānapaccaye yathābalasantoso**. Aparo mahāpuñño bahuṃ telamadhuphāṇitādipaṇītabhesajjaṃ labhati, so taṃ cīvarādīni viya cirapabbajitādīnaṃ datvā tesaṃ ābhatakena yena kenaci bhesajjaṃ karontopi santuṭṭhova hoti. Yo pana ekasmiṃ bhājane muttaharītakaṃ, ekasmiṃ catumadhuraṃ ṭhapetvā ''gaṇhatha, bhante, yadicchasī''ti vuccamāno ''sacassa tesu aññatarenapi rogo vūpasammati, idaṃ muttaharītakaṃ nāma buddhādīhi vaṇṇita''nti, ''pūtimuttabhesajjaṃ nissāya pabbajjā, tattha te yāvajīvaṃ ussāho karaṇīyo''ti (mahāva. 128) vacanaṃ anussaranto catumadhuraṃ paṭikkhipitvā muttaharītakena bhesajjaṃ karonto paramasantuṭṭhova hoti, ayamassa **gilānapaccaye yathāsāruppasantoso**.

So evaṃpabhedo sabbopi santoso santuṭṭhīti pavuccati. Tena vuttaṃ ''atthato itarītarapaccayasantoso''ti. Tassā santuṭṭhiyā saddhiṃ sandassanādividhinā ānisaṃsavibhāvanavasena tappaṭipakkhassa atricchatādibhedassa icchācārassa ādīnavavibhāvanavasena ca pavattā kathā **santuṭṭhikathā**. Ito parāsupi kathāsu eseva nayo. Visesamattameva vakkhāma.

Pavivekakathāti ettha kāyaviveko, cittaviveko, upadhivivekoti tayo vivekā. Tesu eko gacchati, eko tiṭṭhati, eko nisīdati, eko seyyaṃ kappeti, eko gāmaṃ piṇḍāya pavisati, eko paṭikkamati, eko abhikkamati, eko caṅkamaṃ adhiṭṭhāti, eko carati, eko viharati, evaṃ sabbiriyāpathesu sabbakiccesu gaṇasaṅgaṇikaṃ pahāya vivittavāso **kāyaviveko** nāma. Aṭṭha samāpattiyo pana **cittaviveko** nāma. Nibbānaṃ **upadhiviveko** nāma. Vuttañhetaṃ ''kāyaviveko ca vivekaṭṭhakāyānaṃ nekkhammābhiratānaṃ, cittaviveko ca parisuddhacittānaṃ paramavodānappattānaṃ, upadhiviveko ca nirupadhīnaṃ puggalānaṃ visaṅkhāragatāna''nti (mahāni. 57). Vivekoyeva paviveko, paviveke paṭisaṃyuttā kathā **pavivekakathā**.

Asaṃsaggakathāti ettha savanasaṃsaggo, dassanasaṃsaggo, samullapanasaṃsaggo, sambhogasaṃsaggo, kāyasaṃsaggoti pañca saṃsaggā. Tesu idhekacco bhikkhu suṇāti ''amukasmiṃ ṭhāne gāme vā nigame vā itthī abhirūpā dassanīyā pāsādikā paramāya vaṇṇapokkharatāya samannāgatā''ti, so taṃ sutvā saṃsīdati visīdati, na sakkoti brahmacariyaṃ sandhāretuṃ, sikkhaṃ paccakkhāya hīnāyāvattati, evaṃ visabhāgārammaṇassavanena uppannakilesasanthavo **savanasaṃsaggo** nāma. Na heva kho bhikkhu suṇāti, apica kho sāmaṃ passati itthiṃ abhirūpaṃ dassanīyaṃ pāsādikaṃ paramāya vaṇṇapokkharatāya samannāgataṃ, so taṃ disvā saṃsīdati visīdati, na sakkoti brahmacariyaṃ sandhāretuṃ, sikkhaṃ paccakkhāya hīnāyāvattati, evaṃ visabhāgārammaṇadassanena uppannakilesasanthavo **dassanasaṃsaggo** nāma. Disvā pana aññamaññaṃ ālāpasallāpavasena uppanno kilesasanthavo **samullapanasaṃsaggo** nāma. Sañjagghanādipi eteneva saṅgayhati. Attano pana santakaṃ yaṃ kiñci mātugāmassa datvā adatvā vā tena dinnassa vanabhaṅginiyādino paribhogavasena uppanno kilesasanthavo **sambhogasaṃsaggo** nāma. Mātugāmassa hatthaggāhādivasena uppannakilesasanthavo **kāyasaṃsaggo** nāma.

Yopi cesa ''gihīhi saṃsaṭṭho viharati ananulomikena saṃsaggena sahasokī sahanandī sukhitesu sukhito dukkhitesu dukkhito uppannesu kiccakaraṇīyesu attanā vo yogaṃ āpajjatī''ti (saṃ. ni. 3.3; mahāni. 164) evaṃ vutto ananulomiko gihisaṃsaggo nāma, yo ca sabrahmacārīhipi kilesuppattihetubhūto saṃsaggo, taṃ sabbaṃ pahāya yvāyaṃ saṃsāre thirataraṃ saṃvegasaṅkhāresu tibbaṃ bhayasaññaṃ sarīre paṭikkūlasaññaṃ sabbākusalesu jigucchāpubbaṅgamaṃ hirottappaṃ sabbakiriyāsu satisampajaññanti sabbaṃ paccupaṭṭhapetvā kamaladale jalabindu viya sabbattha alaggabhāvo, ayaṃ sabbasaṃsaggappaṭipakkhatāya asaṃsaggo, tappaṭisaṃyuttā kathā **asaṃsaggakathā**.

Vīriyārambhakathāti ettha vīrassa bhāvo, kammanti vā vīriyaṃ, vidhinā īretabbaṃ pavattetabbanti vā vīriyaṃ, vīriyañca taṃ akusalānaṃ dhammānaṃ pahānāya, kusalānaṃ dhammānaṃ upasampadāya ārabhanaṃ vīriyārambho. Svāyaṃ kāyiko, cetasiko cāti duvidho, ārambhadhātu, nikkamadhātu, parakkamadhātu, cāti tividho, sammappadhānavasena catubbidho. So sabbopi yo bhikkhu gamane uppannakilesaṃ ṭhānaṃ pāpuṇituṃ na deti, ṭhāne uppannaṃ nisajjaṃ, nisajjāya uppannaṃ sayanaṃ pāpuṇituṃ na deti, tattha tattheva ajapadena daṇḍena kaṇhasappaṃ uppīḷetvā gaṇhanto viya tikhiṇena asinā amittaṃ gīvāya paharanto viya sīsaṃ ukkhipituṃ adatvā vīriyabalena niggaṇhāti, tassevaṃ vīriyārambho āraddhavīriyassa vasena veditabbo, tappaṭisaṃyuttā kathā **vīriyārambhakathā**.

Sīlakathātiādīsu duvidhaṃ sīlaṃ lokiyaṃ lokuttarañca. Tattha **lokiyaṃ** pātimokkhasaṃvarādi catupārisuddhisīlaṃ. **Lokuttaraṃ** maggasīlaṃ phalasīlañca. Tathā **samādhi**pi. Vipassanāya pādakabhūtā saha upacārena aṭṭha samāpattiyo **lokiyo** samādhi, maggasampayutto panettha **lokuttaro** samādhi nāma. Tathā **paññā**pi. **Lokiyā** sutamayā, cintāmayā, jhānasampayuttā, vipassanāñāṇañca. Visesato panettha vipassanāpaññā gahetabbā. **Lokuttarā** maggapaññā phalapaññā ca. **Vimutti** ariyaphalavimutti nibbānañca. Apare pana tadaṅgavikkhambhanasamucchedavimuttīnampi vasenettha atthaṃ saṃvaṇṇenti. **Vimuttiñāṇadassana**mpi ekūnavīsatividhaṃ paccavekkhaṇañāṇaṃ. Iti imesaṃ sīlādīnaṃ saddhiṃ sandassanādividhinā anekākāravokāraānisaṃsavibhāvanavasena ceva tappaṭipakkhānaṃ dussīlyādīnaṃ ādīnavavibhāvanavasena ca pavattā kathā, tappaṭisaṃyuttā kathā vā **sīlādikathā nāma**.

Ettha ca ''attanā ca appiccho hoti, appiccha kathañca paresaṃ kattā''ti (ma. ni. 1.252; a. ni. 10.70) ''santuṭṭho hoti itarītarena cīvarena, itarītaracīvarasantuṭṭhiyā ca vaṇṇavādī''ti (saṃ. ni. 2.144; cūḷani. khaggavisāṇapucchāniddeso 128) ca ādivacanato sayañca appicchatādiguṇasamannāgatena paresampi tadatthāya hitajjhāsayena pavattetabbā tathārūpī kathā. Yā idha abhisallekhikādibhāvena visesetvā vuttā appicchakathādīti veditabbā. Kārakasseva hi kathā visesato adhippetatthasādhinī. Tathā hi vakkhati – ''kalyāṇamittassetaṃ, meghiya, bhikkhuno pāṭikaṅkhaṃ…pe… akasiralābhī''ti (a. ni. 9.3).

Evarūpiyāti īdisāya yathāvuttāya. **Nikāmalābhī**ti yathicchitalābhī yathārucilābhī, sabbakālaṃ imaṃ kathaṃ sotuṃ vicāretuñca yathāsukhaṃ labhanto. **Akicchalābhī**ti nidukkhalābhī. **Akasiralābhī**ti vipulalābhī.

Āraddhavīriyoti paggahitavīriyo. **Akusalānaṃ dhammānaṃ pahānāyā**ti akosallasambhūtaṭṭhena akusalānaṃ pāpadhammānaṃ pajahanatthāya. **Kusalānaṃ dhammāna**nti kucchitānaṃ salanādiatthena anavajjaṭṭhena ca kusalānaṃ sahavipassanānaṃ maggaphaladhammānaṃ. **Upasampadāyā**ti sampādanāya attano santāne uppādanāya. **Thāmavā**ti ussoḷhisaṅkhātena vīriyathāmena samannāgato. **Daḷhaparakkamo**ti thiraparakkamo asithilavīriyo. **Anikkhittadhuro**ti anorohitadhuro anosakkavīriyo.

Paññavāti vipassanāpaññāya paññavā. **Udayatthagāminiyā**ti pañcannaṃ khandhānaṃ udayañca vayañca paṭivijjhantiyā. **Ariyāyā**ti vikkhambhanavasena kilesehi ārakā dūre ṭhitāya niddosāya. **Nibbedhikāyā**ti nibbedhabhāgiyāya. **Sammā dukkhakkhayagāminiyā**ti vaṭṭadukkhassa khepanato ''dukkhakkhayo''ti laddhanāmaṃ ariyamaggaṃ sammā hetunā nayena gacchantiyā. Imesu ca pana pañcasu dhammesu sīlaṃ vīriyaṃ paññā ca yogino ajjhattikaṃ aṅgaṃ, itaradvayaṃ bāhiraṃ aṅgaṃ.

Tatthāpi kalyāṇamittasannissayeneva sesaṃ catubbidhaṃ ijjhati, kalyāṇamittassevettha bahukāratam dassento satthā **‘‘kalyāṇamittassetaṃ, meghiya, bhikkhuno pāṭikaṅkha’’**ntiādinā desanaṃ vaḍḍhesi. Tattha **pāṭikaṅkha**nti ekaṃsena icchitabbaṃ, avassaṃbhāvīti attho. **Ya**nti kiriyāparāmasanaṃ. Idaṃ vuttaṃ hoti – ‘‘sīlavā bhavissatī’’ti ettha yadetaṃ kalyāṇamittassa bhikkhuno sīlavantatāya bhavanaṃ sīlasampannattaṃ, tassa bhikkhuno sīlasampannattā etaṃ tassa pāṭikaṅkhaṃ, avassaṃbhāvī ekaṃseneva tassa tattha niyojanatoti adhippāyo. **Pātimokkhasaṃvarasaṃvuto viharatī**tiādīsupi eseva nayo.

Evaṃ bhagavā sadevake loke uttamakalyāṇamittasaṅkhātassa attano vacanaṃ anādiyitvā taṃ vanasaṇḍaṃ pavisitvā tādisaṃ vippakāraṃ pattassa āyasmato meghiyassa kalyāṇamittatādinā sakalaṃ sāsanasampadaṃ dassetvā idānissa tattha ādarajātassa pubbe yehi kāmavitakkādīhi upaddutattā kammaṭṭhānaṃ na sampajjati, tassa tesaṃ ujuvipaccanīkabhūtattā ca bhāvanānayaṃ pakāsetvā tato paraṃ arahattassa kammaṭṭhānaṃ ācikkhanto **‘‘tena ca pana, meghiya, bhikkhunā imesu pañcasu dhammesu patiṭṭhāya cattāro dhammā uttari bhāvetabbā’’**tiādimāha. Tattha **tenā**ti evaṃ kalyāṇamittasannissayena yathāvuttasīlādiguṇasamannāgatena. Tenevāha **‘‘imesu pañcasu dhammesu patiṭṭhāyā’’**ti. **Uttarī**ti āraddhataruṇavipassanassa rāgādiparissayā ce uppajjeyyuṃ, tesaṃ visodhanatthaṃ tato uddhaṃ cattāro dhammā bhāvetabbā uppādetabbā vaḍḍhetabbā ca.

Asubhāti ekādasasu asubhakammaṭṭhānesu yathārahaṃ yattha katthaci asubhabhāvanā. **Rāgassa pahānāyā**ti kāmarāgassa pajahanatthāya. Ayamattho sālilāvakopamāya vibhāvetabbo. Evaṃbhūtaṃ bhāvanāvidhiṃ sandhāya vuttaṃ – ‘‘asubhā bhāvetabbā rāgassa pahānāyā’’ti. **Mettā**ti mettākammaṭṭhānaṃ. **Byāpādassa pahānāyā**ti vuttanayeneva uppannassa kopassa pajahanatthāya. **Ānāpānassatī**ti soḷasavatthukā ānāpānassati. **Vitakkupacchedāyā**ti vuttanayeneva uppannānaṃ vitakkānaṃ pacchedanatthāya. **Asmimānasamugghātāyā**ti ‘‘asmī’’ti uppajjanakassa navavidhassa mānassa samucchedanatthāya.

Aniccasaññinoti hutvā abhāvato udayabbayavantato pabhaṅguto tāvakālikato niccappaṭikkhepato ca ‘‘sabbe saṅkhārā aniccā’’ti (dha. pa. 277; cūḷani. hemakamāṇavapucchāniddeso 56) pavattaaniccānupassanāvasena aniccasaññino. **Anattasaññā saṇṭhātī**ti asārakato avasavattanato parato rittato tucchato suññato ca ‘‘sabbe dhammā anattā’’ti (dha. pa. 279; cūḷani. hemakamāṇavapucchāniddeso 56) evaṃ pavattaanattānupassanāsaṅkhātā anattasaññā citte saṇṭhahati atidaḷhaṃ patiṭṭhahati. Aniccalakkhaṇe hi diṭṭhe anattalakkhaṇaṃ diṭṭhameva hoti. Tīsu lakkhaṇesu hi ekasmiṃ diṭṭhe itaradvayaṃ diṭṭhameva hoti. Tena vuttaṃ ‘‘aniccasaññino, meghiya, anattasaññā saṇṭhātī’’ti. Anattalakkhaṇe sudiṭṭhe ‘‘asmī’’ti uppajjanakamāno suppajahova hotīti āha **‘‘anattasaññī asmimānasamugghātaṃ pāpuṇātī’’**ti. **Diṭṭheva dhamme nibbāna**nti diṭṭheva dhamme imasmiṃyeva attabhāve apaccayaparinibbānaṃ pāpuṇāti. Ayamettha saṅkhepo, vitthārato pana asubhādibhāvanānayo **visuddhimagge** vuttanayena veditabbo.

Meghiyasuttavaṇṇanā niṭṭhitā.

4-5. Nandakasuttādivaṇṇanā

4-5. Catutthe **āgamayamāno**ti olokayamāno, buddho sahasā apavisitvā yāva sā kathā niṭṭhāti, tāva aṭṭhāsīti attho. Tenāha **‘‘idamavocāti idaṃ kathāvasānaṃ udikkhamāno’’**ti. Aniccadukkhādivasena sabbadhammasantīraṇaṃ **adhipaññāvipassanā**ti āha **‘‘saṅkhārapariggahavipassanāñāṇassā’’**ti. **Mānasa**nti rāgopi cittampi arahattampi. ‘‘Antalikkhacaro pāso, yvāyaṃ carati mānaso’’ti (saṃ. ni. 1.151; mahāva. 33) ettha rāgo mānasaṃ. ‘‘Cittaṃ mano mānasa’’nti (dha. sa. 6) ettha cittaṃ. ‘‘Appattamānaso sekho, kālaṃ kayirā jane sutā’’ti (saṃ. ni. 1.159) ettha arahattaṃ. Idhāpi arahattameva adhippetaṃ. Tenāha **‘‘appattamānasāti appattaarahattā’’**ti. Appattaṃ mānasaṃ arahattaṃ etehīti **appattamānasā**. Idāni cittapariyāyameva mānasasaddaṃ sandhāyāha **‘‘arahattaṃ vā’’**tiādi. Pañcamaṃ suviññeyyameva.

Nandakasuttādivaṇṇanā niṭṭhitā.

6. Sevanāsuttavaṇṇanā

6. Chaṭṭhe **jīvitasambhārā**ti jīvitappavattiyā sambhārā paccayā. **Samudānetabbā**ti sammā ñāyena anavajjauñchācariyādinā uddhamuddhamānetabbā pāpuṇitabbā. Te pana samudānitā samāhatā nāma hontīti āha **''samāharitabbā''**ti. **Dukkhena uppajjantī**ti sulabhuppādā na honti. Etena gocaraasappāyādibhāvaṃ dasseti. **Rattibhāgaṃ vā divasabhāgaṃ vā**ti bhummatthe upayogavacananti āha **''rattikoṭṭhāse vā divasakoṭṭhāse vā''**ti. **Rattiṃyeva pakkamitabbaṃ** samaṇadhammassa tattha anipphajjanato. **Saṅkhāpī**ti ''yadatthamahaṃ pabbajito, na metaṃ idha nipphajjati, cīvarādi pana samudāgacchati, nāhaṃ tadatthaṃ pabbajito, kiṃ me idha vāsenā''ti paṭisaṅkhāyapi. Tenāha **''sāmaññatthassa bhāvanāpāripūriagamanaṃ jānitvā''**ti. Anantaravāre **saṅkhāpī**ti samaṇadhammassa nipphajjanabhāvaṃ jānitvā. **So puggalo anāpucchā pakkamitabbaṃ, nānubandhitabbo**ti ''so puggalo''ti padassa ''nānubandhitabbo''ti iminā sambandho. Yassa yena hi sambandho, dūraṭṭhenapi so bhavati. **Taṃ puggala**nti so puggaloti paccattavacanaṃ upayogavasena pariṇāmetvā taṃ puggalaṃ anāpucchā pakkamitabbanti attho. Atthavasena hi vibhattipariṇāmoti. **Āpucchā pakkamitabba**nti ca kataññukataveditāya niyojanaṃ. **Evarūpo**ti yaṃ nissāya bhikkhuno guṇehi vuddhiyeva pāṭikaṅkhā, paccayehi na parissayo, evarūpo daṇḍakammādīhi niggaṇhāti cepi, na pariccajitabboti dasseti **''sacepī''**tiādinā.

Sevanāsuttavaṇṇanā niṭṭhitā.

7-10. Sutavāsuttādivaṇṇanā

7-10. Sattame **abhabbo khīṇāsavo bhikkhu sañcicca pāṇa**ntiādi desanāsīsameva, sotāpannādayopi pana abhabbāva, puthujjanakhīṇāsavānaṃ nindāpasaṃsatthampi evaṃ vuttaṃ. Puthujjano nāma gārayho mātughātādīni karoti, khīṇāsavo pana pāsaṃso kunthakipillikaghātādīnipi na karotīti. **Sannidhikārakaṃ kāme paribhuñjitu**nti yathā gihibhūto sannidhiṃ katvā vatthukāme paribhuñjati, evaṃ tilataṇḍulasappinavanītādīni sannidhiṃ katvā idāni paribhuñjituṃ abhabboti attho. Vatthukāme pana nidahitvā paribhuñjantā tannissitaṃ kilesakāmampi nidahitvā paribhuñjanti nāmāti āha **''vatthukāmakilesakāme''**ti. Nanu ca khīṇāsavasseva vasanaṭṭhāne tilataṇḍulādayo paññāyantīti? Na pana te attano atthāya nidhenti, aphāsukapabbajitādīnaṃ atthāya nidhenti. Anāgāmissa kathanti? Tassapi pañca kāmaguṇā sabbasova pahīnā, dhammena pana laddhaṃ vicāretvā paribhuñjati. Akappiyakāmaguṇe sandhāyetaṃ vuttaṃ, na mañcapīṭhaattharaṇapāvuraṇādisannissitaṃ. **Seyyāthāpi pubbe agāriyabhūto**ti yathā pubbe gihibhūto paribhuñjati, evaṃ paribhuñjituṃ abhabbo. Agāramajjhe vasantā hi sotāpannādayo yāvajīvaṃ gihibyañjanena tiṭṭhanti. Khīṇāsavo pana arahattaṃ patvāva manussabhūto parinibbāti vā pabbajati vā. Cātumahārājikādīsu kāmāvacaradevesu muhuttampi na tiṭṭhati. Kasmā? Vivekaṭṭhānassa abhāvā. Bhummadevattabhāve pana ṭhito arahattaṃ patvāpi tiṭṭhati vivekaṭṭhānasambhavā. Aṭṭhamādīni uttānatthāneva.

Sutavāsuttādivaṇṇanā niṭṭhitā.

Sambodhivaggavaṇṇanā niṭṭhitā.

2. Sīhanādavaggo

1. Sīhanādasuttavaṇṇanā

11. Dutiyassa paṭhame avāpurenti vivaranti dvāraṃ etenāti **avāpuraṇaṃ**. Rajaṃ haranti etenāti **rajoharaṇaṃ. Kaḷopihattho**ti vilīvamayabhājanahattho, ''cammamayabhājanahattho''ti ca vadanti.

Chinnāni visāṇāni etassāti chinnavisāṇo, usabho ca so chinnavisāṇo cāti **usabhachinnavisāṇo**. Visesanaparoyaṃ samāso. **Ahikuṇapena vā**tiādi atijegucchappaṭikūlakuṇapadassanatthaṃ vuttaṃ. **Kaṇṭhe āsattenā**ti kenacideva paccatthikena ānetvā kaṇṭhe baddhena, omukkenāti attho. **Aṭṭo** āturo duggandhapīḷāya pīḷito. **Accayassa paṭiggaṇhanaṃ** vā adhivāsanaṃ. Evañhi so kāraṇe desiyamāne tato vigato nāma hoti. Tenāha **''paṭiggaṇhatūti khamatū''**ti. Sesamettha suviññeyyameva.

Sīhanādasuttavaṇṇanā niṭṭhitā.

2. Saupādisesasuttavaṇṇanā

12. Dutiye bhavassa appamattakatā nāma ittarakālatāyāti āha **''accharāsaṅghātamattampī''**ti.

Saupādisesasuttavaṇṇanā niṭṭhitā.

3. Koṭṭhikasuttavaṇṇanā

13. Tatiye diṭṭhadhammo vuccati paccakkhabhūto attabhāvo, tasmiṃ veditabbaṃ phalaṃ **diṭṭhadhammavedanīyaṃ**. Tenāha **''imasmiṃyeva attabhāve''**ti. Catuppañcakkhandhaphalatāya saññābhavūpagaṃ kammaṃ **bahuvedanīyaṃ**. Ekakkhandhaphalattā asaññābhavūpagaṃ kammaṃ **''appavedanīya''**nti vuttaṃ. Keci pana ''arūpāvacarakammaṃ bahukālaṃ veditabbaphalattā bahuvedanīyaṃ, itaraṃ appavedanīyaṃ. Rūpārūpāvacarakammaṃ vā bahuvedanīyaṃ, parittaṃ kammaṃ appavedanīya''nti vadanti. **Vedanīya**nti paccayantarasamavāye vipākuppādanasamatthaṃ, na āraddhavipākameva. **Avedanīya**nti paccayavekallena vipaccituṃ asamatthaṃ ahosikammādibhedaṃ.

Koṭṭhikasuttavaṇṇanā niṭṭhitā.

4. Samiddhisuttavaṇṇanā

14. Catutthe **samiddhī**ti therassa kira attabhāvo samiddho abhirūpo pāsādiko, tasmā samiddhītveva saṅkhāto. Tenāha **''attabhāvasamiddhatāyā''**tiādi. **Rūpadhātuādīsū**ti **ādi**-saddena saddadhātuādiṃ saṅgaṇhāti.

Samiddhisuttavaṇṇanā niṭṭhitā.

5-9. Gaṇḍasuttādivaṇṇanā

15-19. Pañcame **mātāpettikasambhavassā**ti mātito ca pitito ca nibbattena mātāpettikena sukkasoṇitena sambhūtassa. **Ucchādanadhammassā**ti ucchādetabbasabhāvassa. **Parimaddanadhammassā**ti parimadditabbasabhāvassa. Ettha ca odanakummāsūpacayaucchādanapadehi vaḍḍhi kathitā, aniccabhedanaviddhaṃsanapadehi hāni. Purimehi vā samudayo, pacchimehi atthaṅgamoti evaṃ cātumahābhūtikassa kāyassa vaḍḍhiparihāninibbattibhedā dassitā. Sesaṃ suviññeyyameva. Chaṭṭhādīni uttānatthāni.

Gaṇḍasuttādivaṇṇanā niṭṭhitā.

10. Velāmasuttavaṇṇanā

20. Dasame **sakuṇḍakabhatta**nti sakuṇḍakaṃ uttaṇḍulabhattaṃ. Parittehi sakuṇḍehi taṇḍulehipi saddhiṃ vipakkabhattaṃ uttaṇḍulameva hoti. Biḷaṅgaṃ vuccati āranāḷaṃ, biḷaṅgato nibbattanato tadeva kañjiyato jātanti kañjiyaṃ, taṃ dutiyaṃ etassāti **biḷaṅgadutiyaṃ,** taṃ **kañjiyadutiya**nti vuttaṃ.

Asakkaritvāti deyyadhammampi puggalampi asakkaritvā. Deyyadhammassa asakkaraṇaṃ asampannakāro, puggalassa asakkaraṇaṃ agarukaraṇaṃ. Deyyadhammaṃ asakkaronto hi uttaṇḍulādidosasamannāgataṃ āhāraṃ deti, na sampannaṃ karoti. Puggalaṃ asakkaronto nisīdanaṭṭhānaṃ asammajjitvā yattha tattha vā nisīdāpetvā yaṃ vā taṃ vā dārakaṃ pesetvā deti. **Acittīkatvā**ti na cittiṃ katvā, na pūjetvāti attho. Pūjento hi pūjetabbavatthuṃ citte ṭhapeti, na tato bahi karoti. Cittaṃ vā acchariyaṃ katvā paṭipatti cittīkaraṇaṃ sambhāvanakiriyā, tappaṭikkhepato acittīkaraṇaṃ asambhāvanakiriyā. **Apaviddha**nti ucchiṭṭhādichaḍḍanīyadhammaṃ viya avakhittakaṃ. Yo hi chaḍḍetukāmo hutvā rogino sarīre odanādīni majjitvā vammike rogaṃ pakkhipanto viya deti, ayaṃ apaviddhaṃ deti nāma. **Anāgamanadiṭṭhiko**ti ‘‘addhā imassa dānassa phalaṃ mama āgacchatī’’ti evaṃ yassa kammassakatadiṭṭhi atthi, so āgamanadiṭṭhiko. Ayaṃ pana na tādisoti anāgamanadiṭṭhiko, phalaṃ pāṭikaṅkhaṃ hutvā na detīti attho. Tenāha **‘‘na kammañca phalañca saddahitvā detī’’**ti.

Velāmoti ettha **mā**-saddo paṭisedhavacano. Jātigottarūpabhogādiguṇānaṃ velā mariyādā natthi etasminti velāmo. Atha vā yathāvuttaguṇānaṃ velā mariyādā amati osānaṃ gacchati etasminti **velāmo,** velaṃ vā mariyādaṃ amati gacchati atikkamatīti **velāmo**. Tenāha **‘‘jātigotta…pe… evaṃladdhanāmo’’**ti. Dīyatīti dānaṃ, dānavatthu. Taṃ aggīyati nissajjīyati etthāti **dānaggaṃ**. Dānaṃ vā gaṇhanti etthāti **dānaggaṃ,** evaṃ **bhattaggaṃ,** parivesanaṭṭhānaṃ. **Dukūlasandanānī**ti rajatabhājanādinissite dukūle khīrassa sandanaṃ etesanti dukūlasandanāni. **Kaṃsūpadhāraṇānī**ti rajatamayadohabhājanāni. Tenāha **‘‘rajatamayakhīrapaṭicchakānī’’**ti. Rajatamayāni khīrapaṭicchakāni khīrapaṭiggahabhājanāni etesanti **rajatamayakhīrapaṭicchakāni. Sodheyyā**ti mahapphalabhāvakaraṇena visodheyya. Mahapphalabhāvappattiyā hi dakkhiṇā visujjhati nāma.

Maggenāgataṃ anivattanasaraṇanti iminā lokuttarasaraṇagamanaṃ dīpeti. **Apare**tiādinā lokiyasaraṇagamanaṃ vuttaṃ. **Saraṇaṃ** nāma tiṇṇaṃ ratanānaṃ jīvitapariccāgamayaṃ puññaṃ sabbasampattiṃ deti, tasmā mahapphalataranti adhippāyo. Idañca – ‘‘sace tvaṃ yathā gahitaṃ saraṇaṃ na bhindissasi, evāhaṃ taṃ māremī’’ti yadipi koci tiṇhena satthena jīvitā voropeyya, tathāpi ‘‘nevāhaṃ buddhaṃ na buddhoti, dhammaṃ na dhammoti, saṅghaṃ na saṅghoti vadāmī’’ti daḷhataraṃ katvā gahitassa vasena vuttaṃ. **Maggenāgata**nti lokuttarasīlaṃ sandhāya vadati. **Apare**tiādinā pana lokiyasīlaṃ vuttaṃ. Sabbesaṃ sattānaṃ jīvitadānādinihitadaṇḍatāya sakalalokiyalokuttaraguṇādhiṭṭhānato cassa mahapphalamahānisaṃsatā veditabbā.

Upasiṅghanamattanti ghāyanamattaṃ. **Gaddohanamatta**nti pāṭhantare godohanamattaṃ kālanti attho. So ca na sakalo godohanakkhaṇo adhippetoti dassetuṃ **‘‘gāviyā ekavāraṃ thanaañchanamatta’’**nti attho vutto. **Añchanamatta**nti ākaḍḍhanamattaṃ. Gāviyā thanaṃ gahetvā ekakhīrabinduduhanakālamattampi gadduhanamattanti vadanti. Ettakampi hi kālaṃ yo vasanagabbhapariveṇavihārūpacāraparicchedena vā aparimāṇāsu lokadhātūsu sabbasatte hitapharaṇaṃ mettacittaṃ bhāvetuṃ sakkoti. Idaṃ tato yathāvuttadānādito mahapphalataraṃ.

Velāmasuttavaṇṇanā niṭṭhitā.

Sīhanādavaggavaṇṇanā niṭṭhitā.

3. Sattāvāsavaggo

1. Tiṭhānasuttavaṇṇanā

21. Tatiyassa paṭhame **amamā**ti vatthābharaṇapānabhojanādīsupi mamattavirahitā. **Apariggahā**ti itthipariggahena apariggahā. Tesaṃ kira ‘‘ayaṃ mayhaṃ bhariyā’’ti mamattaṃ na hoti, mātaraṃ vā bhaginiṃ vā disvā chandarāgo na uppajjati. Dhammatāsiddhassa sīlassa ānubhāvena putte diṭṭhamatte eva mātuthanato thaññaṃ paggharati, tena saññāṇena nesaṃ mātari puttassa mātusaññā, mātu ca putte puttasaññā paccupaṭṭhitāti keci.

Apicettha (sārattha. ṭī. 1.1 verañjakaṇḍavaṇṇanā) uttarakurukānaṃ puññānubhāvasiddho ayampi viseso veditabbo. Tattha kira tesu tesu padesesu ghananicitapattasañchannasākhāpasākhā kūṭāgārasamā manoramā rukkhā tesaṃ manussānaṃ nivesanakiccaṃ sādhenti. Yattha sukhaṃ nivasanti, aññepi tattha rukkhā sujātā sabbadāpi pupphitaggā tiṭṭhanti. Jalāsayāpi vikasitakamalakuvalayapuṇḍarīkasogandhikādipupphasañchannā sabbakālaṃ paramasugandhaṃ samantato pavāyantā tiṭṭhanti. Sarīrampi tesaṃ atidīghādidosarahitaṃ ārohapariṇāhasampannaṃ jarāya anabhibhūtattā valitapalitādidosavirahitaṃ yāvatāyukaṃ aparikkhīṇajavabalaparakkamasobhameva hutvā tiṭṭhati. Anuṭṭhānaphalūpajīvitāya na ca nesaṃ kasivaṇijjādivasena āhārapariyeṭṭhivasena dukkhaṃ atthi, tato eva na dāsadāsikammakarādipariggaho atthi, na ca tattha sītuṇhaḍaṃsamakasavātātapasarīsapavāḷādiparissayo atthi. Yathā nāmettha gimhānaṃ pacchime māse paccūsavelāyaṃ samasītuṇho utu hoti, evameva sabbakālaṃ tattha samasītuṇhova utu hoti, na ca nesaṃ koci upaghāto vihesā vā uppajjati. Akaṭṭhapākimeva sāliṃ akaṇaṃ athusaṃ suddhaṃ sugandhaṃ taṇḍulapphalaṃ paribhuñjanti. Taṃ bhuñjantānaṃ nesaṃ kuṭṭhaṃ, gaṇḍo, kilāso, soso, kāso, sāso, apamāro, jaroti evamādiko na koci rogo uppajjati, na ca te khujjā vā vāmanā vā kāṇā vā kuṇī vā khañjā vā pakkhahatā vā vikalaṅgā vā vikalindriyā vā honti.

Itthiyopi tattha nātidīghā, nātirassā, nātikisā, nātithūlā, nātikāḷā, naccodātā, sobhaggappattarūpā honti. Tathā hi dīghaṅgulī, tambanakhā, alambathanā, tanumajjhā, puṇṇacandamukhī, visālakkhī, mudugattā, sahitorū, odātadantā, gambhīranābhī, tanujaṅghā, dīghanīlavellitakesī, puthulasussoṇī, nātilomā, nālomā, subhagā, utusukhasamphassā, saṇhā, sakhilā, sukhasambhāsā, nānābharaṇavibhūsitā vicaranti. Sabbadāpi soḷasavassuddesikā viya honti, purisā ca pañcavīsativassuddesikā viya. Na puttadāresu rajjanti. Ayaṃ tattha dhammatā.

Sattāhikameva ca tattha itthipurisā kāmaratiyā viharanti. Tato vītarāgā viya yathāsakaṃ gacchanti, na tattha idha viya gabbhokkantimūlakaṃ, gabbhapariharaṇamūlakaṃ, vijāyanamūlakaṃ vā dukkhaṃ hoti. Rattakañcukato kañcanapaṭimā viya dārakā mātukucchito amakkhitā eva semhādinā sukheneva nikkhamanti. Ayaṃ tattha dhammatā.

Mātā pana puttaṃ vā dhītaraṃ vā vijāyitvā te vicaraṇakappadese ṭhapetvā anapekkhā yathāruci gacchati. Tesaṃ tattha sayitānaṃ ye passanti purisā vā itthiyo vā, te attano aṅguliyo upanāmenti. Tesaṃ kammabalena tato khīraṃ pavattati, tena te dārakā yāpenti. Evaṃ pana vaḍḍhentā katipayadivaseheva laddhabalā hutvā dārikā itthiyo upagacchanti, dārakā purise. Kapparukkhato eva ca tesaṃ tattha vatthābharaṇāni nipphajjanti. Nānāvirāgavaṇṇavicittāni hi sukhumāni mudusukhasamphassāni vatthāni tattha tattha kapparukkhesu olambantāni tiṭṭhanti. Nānāvidharasmijālasamujjalavividhavaṇṇaratanavinaddhāni anekavidhamālākammalatākammabhittikammavicittāni sīsūpagagīvūpagahatthūpagakaṭūpagapādūpagāni sovaṇṇamayāni ābharaṇāni kapparukkhato olambanti. Tathā vīṇāmudiṅgapaṇavasammatāḷasaṅkhavaṃsavetāḷaparivādinīvallakīpabhutikā tūriyabhaṇḍāpi tato tato olambanti. Tattha bahū phalarukkhā kumbhamattāni phalāni phalanti madhurarasāni, yāni paribhuñjitvā te sattāhampi khuppipāsāhi na bādhīyanti.

Najjopi tattha suvisuddhajalā suppatitthā ramaṇīyā akaddamā vālukatalā nātisītā naccuṇhā surabhigandhīhi jalajapupphehi sañchannā sabbakālaṃ surabhī vāyantiyo sandanti, na tattha kaṇṭakikā kakkhaḷagacchalatā honti, akaṇṭakā pupphaphalasampannā eva honti, candananāgarukkhā sayameva rasaṃ paggharanti, nahāyitukāmā ca nadititthe ekajjhaṃ vatthābharaṇāni ṭhapetvā nadiṃ otaritvā nhatvā uttiṇṇuttiṇṇā upariṭṭhimaṃ upariṭṭhimaṃ vatthābharaṇaṃ gaṇhanti, na tesaṃ evaṃ hoti ‘‘idaṃ mama, idaṃ parassā’’ti. Tato eva na tesaṃ koci viggaho vā vivādo vā. Sattāhikā eva ca nesaṃ kāmaratikīḷā hoti, tato vītarāgā viya vicaranti. Yattha ca rukkhe sayitukāmā honti, tattheva sayanaṃ upalabbhati. Mate ca satte disvā na rodanti na socanti. Tañca maṇḍayitvā nikkhipanti. Tāvadeva ca nesaṃ tathārūpā sakuṇā upagantvā mataṃ dīpantaraṃ nenti, tasmā susānaṃ vā asuciṭṭhānaṃ vā tattha natthi, na ca tato matā nirayaṃ vā tiracchānayoniṃ vā pettivisayaṃ vā upapajjanti. Dhammatāsiddhassa pañcasīlassa ānubhāvena te devaloke nibbattantīti vadanti. Vassasahassameva ca nesaṃ sabbakālaṃ āyuppamāṇaṃ, sabbametaṃ tesaṃ pañcasīlaṃ viya dhammatāsiddhamevāti.

Tiṭhānasuttavaṇṇanā niṭṭhitā.

3. Taṇhāmūlakasuttavaṇṇanā

23. Tatiye (dī. ni. ṭī. 2.103) **esanataṇhā**ti bhogānaṃ pariyesanavasena pavattā taṇhā. **Esitataṇhā**ti pariyiṭṭhesu bhogesu uppajjamānataṇhā. Paritassanavasena pariyesati etāyāti **pariyesanā,** āsayato payogato ca pariyesanā tathāpavatto cittuppādo. Tenāha **''taṇhāya sati hotī''**ti. **Rūpādiārammaṇappaṭilābho**ti savatthukānaṃ rūpādiārammaṇānaṃ gavesanavasena paṭilābho. Yaṃ pana apariyiṭṭhaṃyeva labbhati, tampi atthato pariyesanāya laddhameva nāma tathārūpassa kammassa pubbekatattā eva labbhanato. Tenāha **''so hi pariyesanāya sati hotī''**ti.

Sukhavinicchayanti sukhaṃ visesato nicchinotīti sukhavinicchayo. Sukhaṃ sabhāvato samudayato atthaṅgamato ādīnavato nissaraṇato ca yāthāvato jānitvā pavattañāṇaṃva sukhavinicchayaṃ. **Jaññā**ti jāneyya. ''Subhaṃ sukha''ntiādikaṃ ārammaṇe abhūtākāraṃ vividhaṃ ninnabhāvena cinoti āropetīti **vinicchayo,** assādānupassanā taṇhā. Diṭṭhiyāpi evameva vinicchayabhāvo veditabbo. Imasmiṃ pana sutte vitakkoyeva āgatoti yojanā. **Imasmiṃ pana sutte**ti sakkapañhasutte (dī. ni. 2.358). Tattha hi ''chando kho, devānaminda, vitakkanidāno''ti āgataṃ. **Idhā**ti imasmiṃ sutte. **Vitakkeneva vinicchinantī**ti etena ''vinicchinati etenāti vinicchayo''ti vinicchayasaddassa karaṇasādhanamāha. **Ettaka**ntiādi vinicchayanākāradassanaṃ.

Chandanaṭṭhena chando, evaṃ rañjanaṭṭhena rāgoti **chandarāgo**. Svāyaṃ anāsevanatāya mando hutvā pavatto idhādhippetoti āha **''dubbalarāgassādhivacana''**nti. **Ajjhosāna**nti taṇhādiṭṭhivasena abhinivesanaṃ. ''Mayhaṃ ida''nti hi taṇhāgāho yebhuyyena attaggāhasannissayova hoti. Tenāha **''ahaṃ mamantī''**ti. **Balavasanniṭṭhāna**nti ca tesaṃ gāhānaṃ thirabhāvappattimāha. **Taṇhādiṭṭhivasena pariggahakaraṇa**nti ahaṃ mamanti balavasanniṭṭhānavasena abhiniviṭṭhassa attattaniyaggāhavatthuno aññāsādhāraṇaṃ viya katvā pariggahetvā ṭhānaṃ, tathāpavatto lobhasahagatacittuppādo. Attanā pariggahitassa vatthuno yassa vasena **parehi sādhāraṇabhāvassa** asahamāno hoti puggalo, so dhammo **asahanatā. Evaṃ vacanatthaṃ vadanti** niruttinayena. Saddalakkhaṇena pana yassa dhammassa vasena macchariyayogato puggalo maccharo, tassa bhāvo, kammaṃ vā **macchariyaṃ,** maccharo dhammo. Macchariyassa balavabhāvato ādarena rakkhaṇaṃ **ārakkho**ti āha **''dvāra...pe... suṭṭhu rakkhaṇa''**nti.

Attano phalaṃ karotīti karaṇaṃ, yaṃ kiñci kāraṇaṃ. Adhikaṃ karaṇanti **adhikaraṇaṃ,** visesakāraṇaṃ. Visesakāraṇañca bhogānaṃ ārakkhadaṇḍādānādianatthasambhavassāti vuttaṃ **''ārakkhādhikaraṇa''**ntiādi. **Paranisedhanattha**nti māraṇādinā paresaṃ vibādhanatthaṃ. Ādiyanti etenāti ādānaṃ, daṇḍassa ādānaṃ **daṇḍādānaṃ,** daṇḍaṃ āharitvā paraviheṭhanacittuppādo. **Satthādāne**pi eseva nayo. Hatthaparāmāsādivasena kāyena kātabbo kalaho **kāyakalaho**. Mammaghaṭṭanādivasena vācāya kātabbo kalaho **vācākalaho**. Virujjhanavasena virūpaṃ gaṇhāti etenāti **viggaho**. Viruddhaṃ vadati etenāti **vivādo**. ''Tuvaṃ tuva''nti agāravavacanasahacaraṇato **tuvaṃtuvaṃ**. Sabbepi te tathāpavattadosasahagatā cittuppādā veditabbā. Tenāha bhagavā **''aneke pāpakā akusalā dhammā sambhavantī''**ti.

Taṇhāmūlakasuttavaṇṇanā niṭṭhitā.

4-5. Sattāvāsasuttādivaṇṇanā

24-25. Catutthe sattā āvasanti etesūti **sattāvāsā,** nānattasaññiādibhedā sattanikāyā. Yasmā te te sattanivāsā tappariyāpannānaṃ sattānaṃ tāya eva tappariyāpannatāya ādhāro viya vattabbataṃ arahanti. Samudāyācāro hi avayavassa yathā ''rukkhe sākhā''ti, tasmā **''sattānaṃ āvāsā, vasanaṭṭhānānīti attho''**ti vuttaṃ. **Suddhāvāsāpi sattāvāsova** ''na so, bhikkhave, sattāvāso sulabharūpo, yo mayā anāvutthapubbo iminā dīghena addhunā aññatra suddhāvāsehi devehī''ti (dī. ni. 2.91) vacanato. Yadi evaṃ te kasmā idha na gahitāti tattha kāraṇamāha **''asabbakālikattā''**tiādi. Vehapphalā pana catuttheyeva sattāvāse bhajantīti daṭṭhabbaṃ. Pañcamaṃ uttānameva.

Sattāvāsasuttādivaṇṇanā niṭṭhitā.

6. Silāyūpasuttavaṇṇanā

26. Chaṭṭhe pamāṇamajjhimassa purisassa catuvīsataṅguliko hattho **kukku,** ''kakkū''tipi tasseva nāmaṃ. **Aṭṭha kukkū upari nemassā**ti aṭṭha hatthā āvāṭassa upari uggantvā ṭhitā bhaveyyuṃ. Sesamettha uttānameva.

Silāyūpasuttavaṇṇanā niṭṭhitā.

7. Paṭhamaverasuttavaṇṇanā

27. Sattame (saṃ. ni. ṭī. 2.241) **yato**ti yasmiṃ kāle. Ayañhi to-saddo dā-saddo viya idha kālavisayo, yadāti vuttaṃ hoti. **Bhayāni verānī**ti bhīyate **bhayaṃ,** bhayena yogā, bhāyitabbena vā bhayaṃ eva verappasavaṭṭhena **vera**nti ca laddhanāmā cetanādayo. Pāṇātipātādayo hi yassa pavattanti, yañca uddissa pavattīyanti, ubhayesañca verāvahā, tato eva cete bhāyitabbā verasañjanakā nāmāti. Sotassa ariyamaggassa ādito pajjanaṃ paṭipatti adhigamo sotāpatti. Tadatthāya tattha patiṭṭhitassa ca aṅgāni **sotāpattiyaṅgāni**. Duvidhañhi (saṃ. ni. aṭṭha. 2.2.41) sotāpattiyaṅgaṃ sotāpattiatthāya ca aṅgaṃ kāraṇaṃ, yaṃ sotāpattimaggappaṭilābhato pubbabhāge sotāpattippaṭilābhāya saṃvattati, ''sappurisasaṃsevo saddhammassavanaṃ yonisomanasikāro dhammānudhammapaṭipattī''ti (dī. ni. 3.311) evaṃ āgataṃ. Paṭiladdhaguṇassa ca sotāpattiṃ patvā ṭhitassa aṅgaṃ, yaṃ ''sotāpannassa aṅga''ntipi vuccati ''sotāpanno aṅgīyati ñāyati etenā''ti katvā, buddhe aveccappasādādīnaṃ etaṃ adhivacanaṃ. Idamidhādhippetaṃ.

Khīṇanirayotiādīsu āyatiṃ tattha anuppajjanatāya khīṇo nirayo mayhati, so ahaṃ khīṇanirayo. Esa nayo sabbattha. **Sotāpanno**ti maggasotaṃ āpanno. **Avinipātadhammo**ti na vinipātasabhāvo. **Niyato**ti paṭhamamaggasaṅkhātena sammattaniyāmena niyato. **Sambodhiparāyaṇo**ti uparimaggattayasaṅkhāto sambodhi paraṃ ayanaṃ mayhanti sohaṃ sambodhiparāyaṇo, sambodhiṃ avassaṃ abhisambujjhanakoti attho.

Pāṇātipātapaccayāti pāṇātipātakammassa karaṇahetu. **Bhayaṃ vera**nti atthato ekaṃ. Veraṃ vuccati virodho, tadeva bhāyitabbato ''bhaya''nti vuccati. Tañca panetaṃ duvidhaṃ hoti – bāhiraṃ, ajjhattikanti. Ekena hi ekassa pitā mārito hoti. So cinteti ''etena kira me pitā mārito, ahampi taṃyeva māressāmī''ti nisitaṃ satthaṃ ādāya carati. Yā tassa abbhantare uppannā veracetanā, idaṃ **bāhiraṃ veraṃ** nāma tassa verassa mūlabhūtato verakārakapuggalato bahibhāvattā. Yā pana itarassa ''ayaṃ kira maṃ māressāmīti carati, ahameva naṃ paṭhamataraṃ māressāmī''ti cetanā uppajjati, idaṃ **ajjhattikaṃ veraṃ** nāma. Idaṃ tāva ubhayampi diṭṭhadhammikameva. Yā pana taṃ niraye uppannaṃ disvā ''etaṃ paharissāmī''ti jalitaṃ ayamuggaraṃ gaṇhantassa nirayapālassa cetanā uppajjati, idamassa samparāyikaṃ bāhiraṃ veraṃ. Yā cassa ''ayaṃ niddosaṃ maṃ paharissāmīti āgacchati, ahameva naṃ paṭhamataraṃ paharissāmī''ti cetanā uppajjati, idamassa samparāyikaṃ ajjhattaṃ veraṃ. Yaṃ panetaṃ bāhiraṃ veraṃ, taṃ aṭṭhakathāsu ''puggalavera''nti vuccati. **Dukkhaṃ domanassa**nti atthato ekameva. Yathā cettha, evaṃ sesesupi ''iminā mama bhaṇḍaṃ haṭaṃ, mayhaṃ dāresu cārittaṃ āpannaṃ, musā vatvā attho bhaggo, surāmadamattena idaṃ nāma kata''ntiādinā nayena verappavatti veditabbā.

Aveccappasādenāti adhigatena acalappasādena. **Ariyakantehī**ti pañcahi sīlehi. Tāni hi ariyānaṃ kantāni piyāni bhavanti, bhavantaragatāpi ariyā tāni na vijahanti, tasmā ‘‘ariyakantānī’’ti vuccanti. Sesamettha yaṃ vattabbaṃ siyā, taṃ sabbaṃ **visuddhimagge anussatiniddese** vuttanti veditabbaṃ.

Paṭhamaverasuttavaṇṇanā niṭṭhitā.

9. Āghātavatthusuttavaṇṇanā

29. Navame vasati ettha phalaṃ tannimittatāya pavattatīti **vatthu,** kāraṇanti āha **‘‘āghātavatthūnī’’**ti. Kopo nāmāyaṃ yasmiṃ vatthusmiṃ uppajjati, na tattha ekavārameva uppajjati, atha kho punapi uppajjatevāti vuttaṃ **‘‘bandhatī’’**ti. Atha vā yo paccayavisesena uppajjamāno āghāto savisaye baddho viya na vigacchati, punapi uppajjateva. Taṃ sandhāyāha **‘‘āghātaṃ bandhatī’’**ti. Taṃ panassa paccayavasena nibbattanaṃ uppādanamevāti vuttaṃ **‘‘uppādetī’’**ti.

Āghātavatthusuttavaṇṇanā niṭṭhitā.

10. Āghātapaṭivinayasuttavaṇṇanā

30. Dasame **taṃ kutettha labbhā**ti ettha **ta**nti kiriyāparāmasanaṃ. Padajjhāhārena ca attho veditabboti **‘‘taṃ anatthacaraṇaṃ mā ahosī’’**tiādimāha. **Kena kāraṇena laddhabbaṃ** niratthakabhāvato. Kammassakā hi sattā. Te kassa ruciyā dukkhitā sukhitā vā bhavanti, tasmā kevalaṃ tasmiṃ mayhaṃ anatthacaraṇaṃ, taṃ kutettha labbhāti adhippāyo. Atha vā **taṃ kopakāraṇaṃ ettha puggale kuto labbhā** paramatthato kujjhitabbassa kujjhanakassa ca abhāvato. Saṅkhāramattañhetaṃ, yadidaṃ khandhapañcakaṃ yaṃ ‘‘satto’’ti vuccati, te saṅkhārā ittarakhaṇikā, kassa ko kujjhatīti attho. **Lābhā nāma ke siyuṃ** aññatra anatthuppattito.

Āghātapaṭivinayasuttavaṇṇanā niṭṭhitā.

11. Anupubbanirodhasuttavaṇṇanā

31. Ekādasame **anupubbanirodhā**ti anupubbena anukkamena pavattetabbanirodhā. Tenāha **‘‘anupaṭipāṭinirodhā’’**ti.

Anupubbanirodhasuttavaṇṇanā niṭṭhitā.

Sattāvāsavaggavaṇṇanā niṭṭhitā.

4. Mahāvaggo

1. Anupubbavihārasuttavaṇṇanā

32. Catutthassa paṭhame anupubbato viharitabbāti **anupubbavihārā. Anupaṭipāṭiyā**ti anukkamena. **Samāpajjitabbavihārā**ti samāpajjitvā samaṅgino hutvā viharitabbavihārā.

Anupubbavihārasuttavaṇṇanā niṭṭhitā.

2-3. Anupubbavihārasamāpattisuttādivaṇṇanā

33-34. Dutiye chātaṃ vuccati taṇhādiṭṭhiyo kāmānaṃ pātabbato tāsaṃ vasena vattanato, tanninnattā natthi etesu chātanti **nicchātā**. Tenāha **‘‘taṇhādiṭṭhicchātāna’’**ntiādi. Tatiye natthi vattabbaṃ.

Anupubbavihārasamāpattisuttādivaṇṇanā niṭṭhitā.

4. Gāvīupamāsuttavaṇṇanā

35. Catutthe **pabbatacārinī**ti pakatiyā pabbate bahulacārinī. **Akhettaññū**ti (visuddhi. mahāṭī. 1.77) agocaraññū. Samādhiparipantānaṃ visodhanānabhiññatāya **bālo**. Jhānassa paguṇabhāvāpādanaveyyattiyassa abhāvena **abyatto**. Uparijhānassa padaṭṭhānabhāvānavabodhena **akhettaññū**. Sabbathāpi samāpattikosallābhāvena **akusalo**. Samādhinimittassa vā anāsevanāya **bālo**. Abhāvanāya **abyatto**. Abahulīkārena **akhettaññū**. Sammadeva anadhiṭṭhānato **akusalo**ti yojetabbaṃ. **Ubhato bhaṭṭho**ti ubhayato jhānato bhaṭṭho. So hi appaguṇatāya na suppatiṭṭhitatāya saussāhopi vināsato asāmatthiyato ca jhānadvayato parihīno.

Gāvīupamāsuttavaṇṇanā niṭṭhitā.

5. Jhānasuttavaṇṇanā

36. Pañcame **aniccato**ti iminā niccappaṭikkhepato tesaṃ aniccatamāha. Tato eva udayavayavantato vipariṇāmato tāvakālikato ca te aniccāti jotitaṃ hoti. Yañhi niccaṃ na hoti, taṃ udayavayaparicchinnajarāya maraṇena cāti dvedhā vipariṇataṃ ittarakkhaṇameva ca hoti. **Dukkhato**ti na sukhato. Iminā sukhappaṭikkhepato tesaṃ dukkhatamāha. Tato eva ca abhiṇhappaṭipīḷanato dukkhavatthuto ca te dukkhāti jotitaṃ hoti. Udayavayavantatāya hi te abhiṇhappaṭipīḷanato nirantaradukkhatāya dukkhasseva ca adhiṭṭhānabhūto. Paccayayāpanīyatāya rogamūlatāya ca **rogato**. Dukkhatāsūlayogato kilesāsucipaggharato uppādajarābhaṅgehi uddhumātapakkabhijjanato ca **gaṇḍato**. Pīḷājananato antotudanato dunnīharaṇato ca **sallato**. Avaḍḍhiāvahanato aghavatthuto ca **aghato**. Aseribhāvajananato ābādhappatiṭṭhānatāya ca **ābādhato**. Avasavattanato avidheyyatāya ca **parato**. Byādhijarāmaraṇehi palujjanīyatāya **palokato**. Sāminivāsīkārakavedakaadhiṭṭhāyakavirahato **suññato**. Attappaṭikkhepaṭṭhena **anattato**. Rūpādidhammāpi yathā na ettha attā atthīti **anattā,** evaṃ sayampi attā na hontīti **anattā**. Tena abyāpārato nirīhato tucchato anattāti dīpitaṃ hoti.

Lakkhaṇattayameva sukhāvabodhanatthaṃ ekādasahi padehi vibhajitvā gahitanti dassetuṃ **‘‘yasmā aniccato’’**tiādi vuttaṃ. **Antosamāpattiya**nti samāpattīnaṃ sahajātatāya samāpattīnaṃ abbhantare cittaṃ paṭisaṃharatīti tappaṭibaddhachandarāgādikilesavikkhambhanena vipassanācittaṃ paṭisaṃharati. Tenāha **‘‘moceti apanetī’’**ti. **Savanavasenā**ti ‘‘sabbasaṅkhārasamatho’’tiādinā savanavasena. **Thutivasenā**ti tatheva thomanāvasena guṇato saṃkittanavasena. **Pariyattivasenā**ti tassa dhammassa pariyāpuṇanavasena. **Paññattivasenā**ti tadatthassa paññāpanavasena. Ārammaṇakaraṇavaseneva upasaṃharati maggacittaṃ, ‘‘etaṃ santa’’ntiādi pana avadhāraṇanivattitatthadassanaṃ. Yathā vipassanā ‘‘etaṃ santaṃ etaṃ paṇīta’’ntiādinā asaṅkhatāya dhātuyā cittaṃ upasaṃharati, evaṃ maggo nibbānaṃ sacchikiriyābhisamayavasena abhisamento tattha labbhamāne sabbepi visese asammohato paṭivijjhanto tattha cittaṃ upasaṃharati. Tenāha **‘‘iminā pana ākārenā’’**tiādi.

So tattha ṭhitoti so adandhavipassako yogī tattha tāya aniccādilakkhaṇattayārammaṇāya vipassanāya ṭhito. **Sabbaso**ti sabbattha tassa tassa maggassa adhigamāya nibbattitasamathavipassanāsu. **Asakkonto anāgāmī hotī**ti heṭṭhimamaggāvahāsu eva samathavipassanāya chandarāgaṃ pahāya aggamaggāvahāsu nikantiṃ pariyādātuṃ asakkonto anāgāmitāyameva saṇṭhāti.

Samatikkantattāti samathavasena vipassanāvasena cāti sabbathāpi rūpassa samatikkantattā. Tenāha **‘‘ayaṃ hī’’**tiādi. **Anenā**ti yoginā. **Taṃ atikkammā**ti idaṃ yo paṭhamaṃ pañcavokāraekavokārapariyāpanne dhamme sammadeva sammasitvā te vissajjetvā tato arūpasamāpattiṃ samāpajjitvā arūpadhamme sammasati, taṃ sandhāya vuttaṃ. Tenāha **‘‘idāni arūpaṃ sammasatī’’**ti.

Jhānasuttavaṇṇanā niṭṭhitā.

6. Ānandasuttavaṇṇanā

37. Chaṭṭhe okāsaṃ avasaraṃ adhigacchati etenāti **okāsādhigamo,** maggaphalasukhādhigamāya okāsabhāvato vā okāso, tassa adhigamo **okāsādhigamo**. Ettha ca dīghanikāyeneva (dī. ni. 2.288) pana suttantadesanāyaṃ paṭhamajjhānaṃ, catutthajjhānaṃ, arahattamaggoti tayo okāsādhigamā āgatā. Tattha (dī. ni. aṭṭha. 2.288) paṭhamaṃ jhānaṃ pañca nīvaraṇāni vikkhambhetvā attano okāsaṃ gahetvā tiṭṭhatīti **‘‘paṭhamo okāsādhigamo’’**ti vuttaṃ. Catutthajjhānaṃ pana sukhadukkhaṃ vikkhambhetvā attano okāsaṃ gahetvā tiṭṭhatīti **dutiyo okāsādhigamo**. Arahattamaggo sabbakilese vikkhambhetvā attano okāsaṃ gahetvā tiṭṭhatīti **‘‘tatiyo okāsādhigamo’’**ti vutto. Idha pana vakkhamānāni tīṇi arūpajjhānāni sandhāya **‘‘okāsādhigamo’’**ti vuttaṃ. Tesaṃyeva ca gahaṇe kāraṇaṃ sayameva vakkhati.

Sattānaṃ visuddhiṃ pāpanatthāyāti rāgādīhi malehi abhijjhāvisamalobhādīhi ca upakkilesehi kiliṭṭhacittānaṃ sattānaṃ visuddhipāpanatthāya samatikkamanatthāya. Āyatiṃ anuppajjanañhi idha ‘‘samatikkamo’’ti vuttaṃ. **Atthaṃ gamanatthāyā**ti kāyikadukkhassa ca cetasikadomanassassa cāti imesaṃ dvinnaṃ atthaṅgamāya, nirodhāyāti attho. Ñāyati nicchayena kamati nibbānaṃ, taṃ vā ñāyati paṭivijjhīyati etenāti **ñāyo,** samucchedabhāvo ariyamaggoti āha **‘‘sahavipassanakassa maggassā’’**ti. **Paccakkhakaraṇatthāyā**ti attapaccakkhatāya. Parapaccayena vinā paccakkhakaraṇañhi ‘‘sacchikiriyā’’ti vuccati. **Asambhinna**nti pittasemhādīhi apalibuddhaṃ anupahataṃ.

Rāgānugato samādhi **abhinato** nāma hoti ārammaṇe abhimukhābhāvena pavattiyā, dosānugato pana **apanato** apagamanavasena pavattiyā, tadubhayappaṭikkhepena **‘‘na cābhinato na cāpanato’’**ti vuttanti āha **‘‘rāgavasenā’’**tiādi. **Na sasaṅkhāraniggayhavāritagato**ti lokiyajjhānacittāni viya na sasaṅkhārena sappayogena tadaṅgappahānavikkhambhanappahānavasena ca niggahetvā vāretvā ṭhito. Kiñcarahi kilesānaṃ chinnante uppanno. Tathābhūtaṃ phalasamādhiṃ sandhāyetaṃ vuttaṃ. Tenāha **‘‘na sasaṅkhārena…pe… chinnante uppanno’’**ti.

Ānandasuttavaṇṇanā niṭṭhitā.

7. Lokāyatikasuttavaṇṇanā

38. Sattame **lokāyatavādakā**ti āyatiṃ hitaṃ loko na yatati na viruhati etenāti lokāyataṃ, vitaṇḍasatthaṃ. Tañhi ganthaṃ nissāya sattā puññakiriyāya cittampi na uppādenti, taṃ vadantīti **lokāyatavādakā**.

Daḷhaṃ thiraṃ dhanu etassāti daḷhadhanvā (a. ni. ṭī. 2.4.45-46; saṃ. ni. ṭī. 1.1.107), so eva **‘‘daḷhadhammā’’**ti vutto. Paṭisattuvidhamanatthaṃ dhanuṃ gaṇhātīti **dhanuggaho**. So eva usuṃ saraṃ asati khipatīti **issāso. Dvisahassathāma**nti lohādibhāraṃ vahituṃ samatthaṃ dvisahassathāmaṃ. Tenāha **‘‘dvisahassathāmaṃ nāmā’’**tiādi. **Daṇḍe**ti dhanudaṇḍe. **Yāva kaṇḍappamāṇā**ti dīghato yattakaṃ kaṇḍassa pamāṇaṃ, tattake dhanudaṇḍe ukkhittamatte āropitesuyeva jiyādaṇḍesu so ce bhāro pathavito muccati, evaṃ idaṃ dvisahassathāmaṃ nāma dhanūti daṭṭhabbaṃ. **Uggahitasippo**ti uggahitadhanusippo. **Katahattho**ti thirataraṃ lakkhesu avirajjhanasarakkhepo. Īdiso pana tattha vasibhūto **katahattho** nāma hotīti āha **‘‘ciṇṇavasibhāvo’’**ti. Kataṃ rājakulādīsu upecca asanaṃ etena so **katūpāsano**ti āha **‘‘rājakulādīsu dassitasippo’’**ti. **Evaṃ kata**nti evaṃ antosusirakaraṇādinā sallahukaṃ kataṃ.

Lokāyatikasuttavaṇṇanā niṭṭhitā.

8-9. Devāsurasaṅgāmasuttādivaṇṇanā

39-40. Aṭṭhame **abhiyiṃsū**ti kadā abhiyiṃsu? Yadā balavanto ahesuṃ, tadā. Tatrāyamanupubbikathā (saṃ. ni. aṭṭha. 1.1.247; sārattha. ṭī. 1.verañjakaṇḍavaṇṇanā) – sakko kira magadharaṭṭhe macalagāmake magho nāma māṇavo hutvā tettiṃsa purise gahetvā kalyāṇakammaṃ karonto satta vatapadāni pūretvā tattha kālaṅkato devaloke nibbatti. Taṃ balavakammānubhāvena saparisaṃ sesadevatā dasahi ṭhānehi adhigaṇhantaṃ disvā ‘‘āgantukadevaputtā āgatā’’ti nevāsikā gandhapānaṃ sajjayiṃsu. Sakko sakaparisāya saññaṃ adāsi ‘‘mārisā mā gandhapānaṃ pivittha, pivanākāramattameva dassethā’’ti. Te tathā akaṃsu. Nevāsikadevatā suvaṇṇasarakehi upanītaṃ gandhapānaṃ yāvadatthaṃ pivitvā mattā tattha tattha suvaṇṇapathaviyaṃ patitvā sayiṃsu. Sakko ‘‘gaṇhatha puttahatāya putte’’ti te pādesu gahetvā sinerupāde khipāpesi. Sakkassa puññatejena tadanuvattakāpi sabbe tattheva patiṃsu. Te sineruvemajjhakāle saññaṃ labhitvā, ‘‘tātā, suraṃ na pivimha, suraṃ na pivimhā’’ti āhaṃsu. Tato paṭṭhāya **asurā** nāma jātā. Atha nesaṃ kammapaccayautusamuṭṭhānaṃ sinerussa heṭṭhimatale dasayojanasahassaṃ asurabhavanaṃ nibbatti. Sakko tesaṃ nivattitvā anāgamanatthāya ārakkhaṃ ṭhapesi. Yaṃ sandhāya vuttaṃ –

> ‘‘Antarā dvinnaṃ ayujjhapurānaṃ,
> Pañcavidhā ṭhapitā abhirakkhā;
> Uraga-karoṭi-payassa ca hārī,
> Madanayutā caturo ca mahatthā’’ti. (saṃ. ni. aṭṭha. 1.1.247; sārattha. ṭī. 1.1 verañjakaṇḍavaṇṇanā);

Dve nagarāni hi yuddhena gahetuṃ asakkuṇeyyatāya **ayujjhapurāni** nāma jātāni devanagarañca asuranagarañca. Yadā hi asurā balavanto honti, atha devehi palāyitvā devanagaraṃ pavisitvā dvāre pidahite asurānaṃ satasahassampi kiñci kātuṃ na sakkoti. Yadā devā balavanto honti, athāsurehi palāyitvā asuranagarassa dvāre pidahite sakkānaṃ satasahassampi kiñci kātuṃ na sakkoti. Iti imāni dve nagarāni ayujjhapurāni nāma. Tesaṃ antarā etesu uragādīsu pañcasu ṭhānesu sakkena ārakkhā ṭhapitā. Tattha **uraga**saddena nāgā gahitā. Te hi udake balavanto honti, tasmā sinerussa paṭhamālinde etesaṃ ārakkhā. **Karoṭi**saddena supaṇṇā gahitā. Tesaṃ kira karoṭi nāma pānabhojanaṃ, tena taṃ nāmaṃ labhiṃsu, dutiyālinde tesaṃ ārakkhā. **Payassahāri**saddena kumbhaṇḍā gahitā, dānavarakkhasā kira te, tatiyālinde tesaṃ ārakkhā. **Madanayuta**saddena yakkhā gahitā. Visamacārino kira te yujjhasoṇḍā, catutthālinde tesaṃ ārakkhā. **Caturo ca mahattā**ti cattāro mahārājāno vuttā, pañcamālinde tesaṃ ārakkhā, tasmā yadi asurā kupitāvilacittā devapuraṃ upayanti yujjhituṃ. Yaṃ girino paṭhamaṃ paribhaṇḍaṃ, taṃ uragā paṭibāhayanti. Evaṃ sesesu sesā.

Te pana asurā āyuvaṇṇayasaissariyasampattīhi tāvatiṃsasadisāva, tasmā antarā attānaṃ ajānitvā pāṭaliyā pupphitāya ‘‘na idaṃ devanagaraṃ, tattha pāricchattako pupphati, idha pana cittapāṭalī, jarasakkenāmhākaṃ suraṃ pāyetvā vañcitā, devanagarañca no gahitaṃ, gacchāma, tena saddhiṃ yujjhissāmā’’ti hatthiassarathe āruyha suvaṇṇarajatamaṇiphalakāni gahetvā yuddhasajjā hutvā asurabheriyo vādentā mahāsamudde udakaṃ dvidhā bhetvā uṭṭhahanti. Te deve vuṭṭhe vammikamakkhikā vammikaṃ viya sineruṃ āruhituṃ ārabhanti. Atha nesaṃ paṭhamaṃ nāgehi saddhiṃ yuddhaṃ hoti. Tasmiṃ kho pana yuddhe na kassaci chavi vā cammaṃ vā chijjati, na lohitaṃ uppajjati, kevalaṃ kumārakānaṃ dārumeṇḍakayuddhaṃ viya aññamaññasantāsanamattameva hoti. Koṭisatāpi koṭisahassāpi nāgā tehi saddhiṃ yujjhitvā te asurapuraṃyeva pavesetvā nivattanti. Yadā pana asurā balavanto honti, atha nāgā osakkitvā dutiye ālinde supaṇṇehi saddhiṃ ekatova hutvā yujjhanti. Esa nayo supaṇṇādīsupi. Yadā pana tāni pañcapi ṭhānāni asurā maddanti, tadā ekato sampiṇḍitānipi tāni pañca balāni osakkanti. Atha cattāro mahārājāno gantvā sakkassa taṃ pavattiṃ ārocenti. Sakko tesaṃ vacanaṃ sutvā diyaḍḍhayojanasatikaṃ vejayantarathaṃ āruyha sayaṃ vā nikkhamati, ekaṃ puttaṃ vā peseti. Yadā devā puna apaccāgamanāya asure jiniṃsu, tadā sakko asure palāpetvā pañcasu ṭhānesu ārakkhaṃ datvā vediyapāde vajirahatthā indapaṭimāyo ṭhapesi. Asurā kālena kālaṃ uṭṭhahitvā paṭimāyo disvā ‘‘sakko appamatto tiṭṭhatī’’ti tatova nivattanti. Idha pana yadā asurānaṃ jayo ahosi, devānaṃ parājayo, taṃ sandhāyetaṃ vuttaṃ – ‘‘parājitā ca, bhikkhave, devā apayiṃsuyeva uttarenābhimukhā, abhiyiṃsu asurā’’ti.

Dakkhiṇābhimukhā hutvāti cakkavāḷapabbatābhimukhā hutvā. Asurā kira devehi parājitā palāyantā cakkavāḷapabbatābhimukhaṃ gantvā cakkavāḷamahāsamuddapiṭṭhiyaṃ rajatapaṭṭavaṇṇe vālikāpuline yattha paṇṇakuṭiyo māpetvā isayo vasanti, tattha gantvā isīnaṃ assamapadena gacchantā ‘‘sakko imehi saddhiṃ mantetvā amhe nāseti, gaṇhatha puttahatāya putte’’ti kupitā assamapade pānīyaghaṭacaṅkamanapaṇṇasālādīni viddhaṃsenti. Isayo araññato phalāphalaṃ ādāya āgatā disvā puna dukkhena paṭipākatikaṃ karonti, tepi punappunaṃ tatheva parājitā gantvā vināsenti. Tena vuttaṃ – ‘‘parājitā ca kho, bhikkhave, asurā apayiṃsuyeva dakkhiṇenābhimukhā’’ti. Navamaṃ uttānatthameva.

Devāsurasaṅgāmasuttādivaṇṇanā niṭṭhitā.

10. Tapussasuttavaṇṇanā

41. Dasame **pakkhandatī**ti pavisati. **Pasīdatī**ti pasādaṃ abhiruciṃ āpajjati, patiṭṭhāti vimuccatīti attho. **Kathāpābhata**nti kathāya mūlaṃ. Mūlañhi ‘‘pābhata’’nti vuccati. Yathāha –

> ‘‘Appakenapi medhāvī, pābhatena vicakkhaṇo;
> Samuṭṭhāpeti attānaṃ, aṇuṃ aggiṃva sandhama’’nti. (jā. 1.1.4);

Tenevāha **‘‘kathāpābhatanti kathāmūla’’**nti. Vitakkaggahaṇeneva taṃsahacarito vicāropi gahito. Tenevettha bahuvacananiddeso katoti āha **‘‘vitakkesūti vitakkavicāresū’’**ti.

Tapussasuttavaṇṇanā niṭṭhitā.

Mahāvaggavaṇṇanā niṭṭhitā.

5. Sāmaññavaggo

1-10. Sambādhasuttādivaṇṇanā

42-51. Pañcamassa paṭhame **udāyī**ti tayo therā udāyī nāma kāḷudāyī, lāḷudāyī, mahāudāyīti, idha kāḷudāyī adhippetoti āha **‘‘udāyīti kāḷudāyitthero’’**ti. **Sambādhe**ti sampīḷitataṇhāsaṃkilesādinā sauppīḷanatāya paramasambādhe. Ativiya saṅkaraṭṭhānabhūto hi nīvaraṇasambādho adhippeto. **Okāso**ti jhānassetaṃ nāmaṃ. Nīvaraṇasambādhābhāvena hi jhānaṃ idha ‘‘okāso’’ti vuttaṃ. **Paṭilīnanisabho**ti vā paṭilīno hutvā seṭṭho, paṭilīnānaṃ vā seṭṭhoti **paṭilīnanisabho**. Paṭilīnā nāma pahīnamānā vuccanti mānussayavasena uṇṇatābhāvato. Yathāha ‘‘kathañca, bhikkhave, bhikkhu paṭilīno hoti? Idha, bhikkhave, bhikkhuno asmimāno pahīno hoti ucchinnamūlo tālāvatthukato anabhāvaṃgato āyatiṃ anuppādadhammo’’ti (a. ni. 4.38; mahāni. 87). Sesaṃ sabbattha uttānameva.

Sambādhasuttādivaṇṇanā niṭṭhitā.

Iti manorathapūraṇiyā aṅguttaranikāya-aṭṭhakathāya

Navakanipātavaṇṇanāya anuttānatthadīpanā samattā.

Namo tassa bhagavato arahato sammāsambuddhassa

Aṅguttaranikāye

Dasakanipāta-ṭīkā

1. Paṭhamapaṇṇāsakaṃ

1. Ānisaṃsavaggo

1. Kimatthiyasuttavaṇṇanā

1. Dasakanipātassa paṭhame **avippaṭisāratthānī**ti avippaṭisārappayojanāni. **Avippaṭisārānisaṃsānī**ti avippaṭisārudayāni. Etena avippaṭisāro nāma sīlasssa udayamattaṃ, saṃvaddhitassa rukkhassa chāyāpupphasadisaṃ, añño eva panānena nipphādetabbo samādhiādiguṇoti dasseti. ‘‘Yāva maggāmaggañāṇadassanavisuddhi, tāva taruṇavipassanā’’ti hi vacanato upakkilesavimuttaudayabbayañāṇato paraṃ ayañca vipassanā virajjati yogāvacaro viratto puriso viya bhariyāya saṅkhārato etenāti virāgo.

Kimatthiyasuttavaṇṇanā niṭṭhitā.

2-5. Cetanākaraṇīyasuttādivaṇṇanā

2-5. Dutiye saṃsāramahoghassa paratīrabhāvato yo naṃ adhigacchati, taṃ pāreti gametīti **pāraṃ,** nibbānaṃ. Tabbidūratāya natthi ettha pāranti **apāraṃ,** saṃsāro. Tenāha **‘‘orimatīrabhūtā tebhūmakavaṭṭā’’**tiādi. Tatiyādīsu natthi vattabbaṃ.

Cetanākaraṇīyasuttādivaṇṇanā niṭṭhitā.

6. Samādhisuttavaṇṇanā

6. Chaṭṭhe **santaṃ santanti appetvā nisinnassā**tiādīsu santaṃ santaṃ paṇītaṃ paṇītantiādīni vadati. Iminā pana ākārena taṃ paṭivijjhitvā tattha cittaṃ upasaṃharato phalasamāpattisaṅkhāto cittuppādo tathā pavattatīti veditabbo. Sesaṃ sabbattha uttānameva.

Samādhisuttavaṇṇanā niṭṭhitā.

Ānisaṃsavaggavaṇṇanā niṭṭhitā.

2. Nāthavaggo

1-4. Senāsanasuttādivaṇṇanā

11-14. Dutiyassa paṭhame **nātidūra**nti gocaraṭṭhānato aḍḍhagāvutato orabhāgatāya nātidūraṃ. **Nāccāsanna**nti pacchimena pamāṇena gocaraṭṭhānato pañcadhanusatikatāya na atiāsannaṃ. Tāya ca pana nātidūranāccāsannatāya gocaraṭṭhānapaṭiparissayādirahitamaggatāya ca gamanassa ca āgamanassa ca yuttarūpattā **gamanāgamanasampannaṃ**. Divasabhāge mahājanasaṃkiṇṇatābhāvena **divā appākiṇṇaṃ**. Abhāvattho hi ayaṃ **appa**-saddo ‘‘appiccho’’tiādīsu viya. Rattiyaṃ manussasaddābhāvena **rattiṃ appasaddaṃ**. Sabbadāpi janasannipātanigghosābhāvena

appanigghosaṃ.

Appakasirenāti akasirena sukheneva. Sīlādiguṇānaṃ thirabhāvappattiyā **therā**. Suttageyyādi bahu sutaṃ etesanti **bahussutā**. Tamuggahadhāraṇena sammadeva garūnaṃ santike āgamitabhāvena ca āgato pariyattidhammasaṅkhāto āgamo etesanti **āgatāgamā**. Suttābhidhammasaṅkhātassa dhammassa dhāraṇena **dhammadharā**. Vinayassa dhāraṇena **vinayadharā**. Tesaṃ dhammavinayānaṃ mātikāya dhāraṇena **mātikādharā**. Tattha tattha dhammaparipucchāya **paripucchati**. Atthaparipucchāya **paripañhati** vīmaṃsati vicāreti. **Idaṃ, bhante, kathaṃ, imassa ko attho**ti paripucchāparipañhākāradassanaṃ. **Avivaṭañceva** pāḷiyā atthaṃ padesantarapāḷidassanena āgamato **vivaranti. Anuttānīkatañca** yuttivibhāvanena **uttāniṃ karonti**. **Kaṅkhāṭhāniyesu dhammesu** saṃsayuppattiyā hetutāya gaṇṭhiṭṭhānabhūtesu pāḷippadesesu yāthāvato vinicchayappadānena **kaṅkhaṃ paṭivinodenti**.

Ettha ca nātidūraṃ nāccāsannaṃ gamanāgamanasampannanti ekaṃ aṅgaṃ, divā appākiṇṇaṃ, rattiṃ appasaddaṃ, appanigghosanti ekaṃ, appaḍaṃsamakasavātātapasarīsapasamphassanti ekaṃ, tasmiṃ kho pana senāsane viharantassa…pe… parikkhārāti ekaṃ, tasmiṃ kho pana senāsane therā…pe… kaṅkhaṃ paṭivinodentīti ekaṃ. Evaṃ pañca aṅgāni veditabbāni. Dutiyādīni uttānatthāni.

Senāsanasuttādivaṇṇanā niṭṭhitā.

5-6. Appamādasuttādivaṇṇanā

15-16. Pañcame **kārāpakaappamādo** nāma ‘‘ime akusalā dhammā pahātabbā, ime kusalā dhammā upasampādetabbā’’ti taṃtaṃparivajjetabbavajjanasampādetabbasampādanavasena pavatto appamādo. **Esā**ti appamādo. **Lokiyova** na lokuttaro. **Ayañcā**ti ca **esā**ti ca appamādameva vadati. **Tesa**nti cātubhūmakadhammānaṃ. **Paṭilābhakattenā**ti paṭilābhāpanakattena.

Jaṅgalānanti jaṅgalacārīnaṃ. Jaṅgala-saddo cettha kharabhāvasāmaññena pathavīpariyāyo, na anupaṭṭhānavidūradesavācī. Tenāha **‘‘pathavītalacārīna’’**nti. Padānaṃ vuccamānattā **‘‘sapādakapāṇāna’’**nti visesetvā vuttaṃ. **Samodhāna**nti antogadhabhāvaṃ. Tenāha **‘‘odhānaṃ pakkhepa’’**nti. ‘‘Upakkhepa’’ntipi paṭhanti, upanetvā pakkhipitabbanti attho. Vassikāya pupphaṃ **vassikaṃ** yathā ‘‘āmalakiyā phalaṃ āmalaka’’nti. **Mahātalasmi**nti uparipāsāde. Chaṭṭhaṃ uttānameva.

Appamādasuttādivaṇṇanā niṭṭhitā.

7-8. Paṭhamanāthasuttādivaṇṇanā

17-18. Sattame yehi sīlādīhi samannāgato bhikkhu dhammasaraṇatāya dhammeneva nāthati āsīsati abhibhavatīti nātho vuccati, te tassa nāthabhāvakarā dhammā **nāthakaraṇā**ti vuttāti āha **‘‘attano sanāthabhāvakarā patiṭṭhakarāti attho’’**ti. Tattha **attano patiṭṭhakarā**ti yassa nāthabhāvakarā, tassa attano patiṭṭhāvidhāyino. Appatiṭṭho anātho, sappatiṭṭho sanāthoti patiṭṭhattho nātha-saddo. Kalyāṇaguṇayogato kalyāṇāti dassento **‘‘sīlādiguṇasampannā’’**ti āha. Mijjanalakkhaṇā mettā etassa atthīti **mitto**. So vuttanayena kalyāṇo assa atthīti tassa atthitāmattaṃ kalyāṇamittapadena vuttaṃ. Assa tena sabbakālaṃ avijahitavāsoti taṃ dassetuṃ ‘‘kalyāṇasahāyo’’ti vuttanti āha **‘‘tevassā’’**ti. **Te eva** kalyāṇamittā **assa** bhikkhuno. **Saha ayanato**ti saha pavattanato. Asamodhāne cittena, samodhāne pana cittena ceva kāyena ca **sampavaṅko**. Sukhaṃ vaco etasmiṃ anukūlagāhimhi ādaragāravavati puggaleti **suvaco**. Tenāha **‘‘sukhena vattabbo’’**tiādi. **Khamo**ti khanto. Tamevassa khamabhāvaṃ dassetuṃ **‘‘gāḷhenā’’**tiādi vuttaṃ. **Vāmato**ti micchā, ayoniso vā gaṇhāti. **Paṭippharatī**ti paṭāṇikabhāvena tiṭṭhati. **Padakkhiṇaṃ gaṇhātī**ti sammā, yoniso vā gaṇhāti.

Uccāvacānīti vipulakhuddakāni. **Tatrupagamaniyāyā**ti tatra tatra mahante khuddake ca kamme sādhanavasena upāyena upagacchantiyā, tassa tassa kammassa nipphādane samatthāyāti attho. **Tatrupāyāyā**ti vā tatra tatra kamme sādhetabbe upāyabhūtāya.

Dhamme assa kāmoti dhammakāmoti byadhikaraṇānampi bāhirattho samāso hotīti katvā vuttaṃ. Kāmetabbato vā piyāyitabbato kāmo, dhammo. Dhammo kāmo assāti **dhammakāmo. Dhammo**ti pariyattidhammo adhippetoti āha **''tepiṭakaṃ buddhavacanaṃ piyāyatīti attho''**ti. Samudāharaṇaṃ kathanaṃ samudāhāro, piyo samudāhāro etassāti **piyasamudāhāro**. **Sayañcā**ti ettha **ca**-saddena ''sakkacca''nti padaṃ anukaḍḍhati. Tena sayañca sakkaccaṃ desetukāmo hotīti yojanā. **Abhidhammo satta pakaraṇāni** ''adhiko abhivisiṭṭho ca pariyattidhammo''ti katvā. **Vinayo ubhatovibhaṅgā** vinayanato kāyavācānaṃ. **Abhivinayo khandhakaparivārā** visesato ābhisamācārikadhammakittanato. Ābhisamācārikadhammapāripūrivaseneva hi ādibrahmacariyakadhammapāripūrī. **Dhammo eva** piṭakadvayassapi pariyattidhammabhāvato. **Maggaphalāni abhidhammo** ''nibbānadhammassa abhimukho''ti katvā. **Kilesavūpasamakaraṇaṃ** pubbabhāgiyā tisso sikkhā saṅkhepato vivaṭṭanissito samatho vipassanā ca. **Uḷārapāmojjo**ti balavapāmojjo. **Kāraṇatthe**ti nimittatthe. Kusaladhammanimittaṃ hissa vīriyārambho. Tenāha **''tesaṃ adhigamatthāyā''**ti. **Kusalesu dhammesū**ti vā nipphādetabbe bhummaṃ yathā ''cetaso avūpasame ayonisomanasikārapadaṭṭhāna''nti. Aṭṭhame natthi vattabbaṃ.

Paṭhamanāthasuttādivaṇṇanā niṭṭhitā.

9. Paṭhamaariyāvāsasuttavaṇṇanā

19. Navame ariyānaṃ eva āvāsāti **ariyāvāsā** anariyānaṃ tādisānaṃ asambhavato. **Ariyā**ti cettha ukkaṭṭhaniddesena khīṇāsavā gahitā. Te ca yasmā tehi sabbakālaṃ avijahitavāsā eva, tasmā vuttaṃ **''te āvasiṃsu āvasanti āvasissantī''**ti. Tattha **āvasiṃsū**ti nissāya āvasiṃsu. Pañcaṅgavippahīnatādayo hi ariyānaṃ apassayā. Tesu pañcaṅgavippahānapaccekasaccapanodanaesanāosaṭṭhāni, ''saṅkhāyekaṃ paṭisevati, adhivāseti parivajjeti vinodetī''ti (dī. ni. 3.308; ma. ni. 2.168; a. ni. 10.20) vuttesu apassenesu vinodanañca maggakiccāneva, itare maggena ca samijjhantīti.

Paṭhamaariyāvāsasuttavaṇṇanā niṭṭhitā.

10. Dutiyaariyāvāsasuttavaṇṇanā

20. Dasame kasmā pana bhagavā kurusu viharanto imaṃ suttaṃ abhāsīti āha **''yasmā''**tiādi. Kururaṭṭhaṃ kira tadā tannivāsisattānaṃ yonisomanasikāravantatādinā yebhuyyena suppaṭipannatāya pubbe ca katapuññatābalena vā tadā utuādisampattiyuttameva ahosi. Keci pana ''pubbe pavattakuruvattadhammānuṭṭhānavāsanāya uttarakuru viya yebhuyyena utuādisampannameva hoti. Bhagavato kāle sātisayaṃ utusappāyādiyuttaṃ raṭṭhaṃ ahosī''ti vadanti. Tattha bhikkhū bhikkhuniyo upāsakā upāsikāyo utupaccayādisampannattā tassa raṭṭhassa sappāyautupaccayasevanena niccaṃ kallasarīrā kallacittā ca honti. Te cittasarīrakallatāya anuggahitapaññābalā gambhīrakathaṃ paṭiggahetuṃ samatthā paṭiccasamuppādanissitānaṃ gambhīrapaññānañca kārakā honti. Tenāha **''kururaṭṭhavāsino bhikkhū gambhīrapaññākārakā''**tiādi.

Yuttappayuttāti satipaṭṭhānabhāvanāya yuttā ceva payuttā ca. Tasmiñhi (dī. ni. aṭṭha. 2.373; ma. ni. aṭṭha. 1.106) janapade catasso parisā pakatiyāva satipaṭṭhānabhāvanānuyogamanuyuttā viharanti, antamaso dāsakammakaraparijanāpi satipaṭṭhānappaṭisaṃyuttameva kathaṃ kathenti. Udakatitthasuttakantanaṭṭhānādīsupi niratthakakathā nāma nappavattati. Sace kāci itthī, ''amma, tvaṃ kataraṃ satipaṭṭhānabhāvanaṃ manasi karosī''ti pucchitā ''na kiñcī''ti vadati, taṃ garahanti ''dhīratthu tava jīvitaṃ, jīvamānāpi tvaṃ matasadisā''ti. Atha naṃ ''mā dāni puna evamakāsī''ti ovaditvā aññataraṃ satipaṭṭhānaṃ uggaṇhāpenti. Yā pana ''ahaṃ asukaṃ satipaṭṭhānaṃ nāma manasi karomī''ti vadati, tassā ‘‘sādhu sādhū’’ti sādhukāraṃ datvā ‘‘tava jīvitaṃ sujīvitaṃ, tvaṃ nāma manussattaṃ pattā, tavatthāya sammāsambuddho uppanno’’tiādīhi pasaṃsanti. Na kevalañcettha manussajātikāyeva satipaṭṭhānamanasikārayuttā, te nissāya viharantā tiracchānagatāpi.

Tatridaṃ vatthu – eko kira naṭako suvapotakaṃ gahetvā sikkhāpento vicarati. So bhikkhuniupassayaṃ upanissāya vasitvā gamanakāle suvapotakaṃ pamussitvā gato. Taṃ sāmaṇeriyo gahetvā paṭijaggiṃsu, ‘‘buddharakkhito’’ti cassa nāmaṃ akaṃsu. Taṃ ekadivasaṃ purato nisinnaṃ disvā mahātherī āha ‘‘buddharakkhitā’’ti. Kiṃ, ayyoti. Atthi te koci bhāvanāmanasikāroti? Natthayyeti. Āvuso, pabbajitānaṃ santike vasantena nāma vissaṭṭhaattabhāvena bhavituṃ na vaṭṭati, kocideva manasikāro icchitabbo, tvaṃ pana aññaṃ na sakkhissasi, ‘‘aṭṭhi aṭṭhī’’ti sajjhāyaṃ karohīti. So theriyā ovāde ṭhatvā ‘‘aṭṭhi aṭṭhī’’ti sajjhāyanto carati.

Taṃ ekadivasaṃ pātova toraṇagge nisīditvā bālātapaṃ tapamānaṃ eko sakuṇo nakhapañjarena aggahesi. So ‘‘kiri kirī’’ti saddamakāsi. Sāmaṇeriyo sutvā, ‘‘ayye, buddharakkhito sakuṇena gahito, mocema na’’nti leḍḍuādīni gahetvā anubandhitvā mocesuṃ. Taṃ ānetvā purato ṭhapitaṃ therī āha, ‘‘buddharakkhita, sakuṇena gahitakāle kiṃ cintesī’’ti. Ayye, na aññaṃ cintesiṃ, ‘‘aṭṭhipuñjova aṭṭhipuñjaṃ gahetvā gacchati, katarasmiṃ ṭhāne vippakirissatī’’ti evaṃ, ayye, aṭṭhipuñjameva cintesinti. Sādhu sādhu, buddharakkhita, anāgate bhavakkhayassa te paccayo bhavissatīti. Evaṃ tattha tiracchānagatāpi satipaṭṭhānamanasikārayuttā.

Dīghanikāyādīsu mahānidānādīnīti dīghanikāye mahānidānaṃ (dī. ni. 2.95 ādayo) satipaṭṭhānaṃ (dī. ni. 2.372 ādayo) majjhimanikāye satipaṭṭhānaṃ (ma. ni. 1.105 ādayo) sāropamaṃ (ma. ni. 1.307 ādayo) rukkhopamaṃ raṭṭhapālaṃ māgaṇḍiyaṃ āneñjasappāyanti (ma. ni. 3.66 ādayo) evamādīni.

Ñāṇādayoti ñāṇañceva taṃsampayuttadhammā ca. Tenāha **‘‘ñāṇanti vutte’’**tiādi. **Ñāṇasampayuttacittāni labbhanti** tehi vinā sampajānatāya asambhavato. **Mahācittānī**ti aṭṭhapi mahākiriyacittāni labbhanti ‘‘satatavihārā’’ti vacanato ñāṇuppattipaccayarahitakālepi pavattijotanato. **Dasa cittānī**ti aṭṭha mahākiriyacittāni hasituppādavoṭṭhabbanacittehi saddhiṃ dasa cittāni labbhanti. Arajjanādussanavasena pavatti tesampi sādhāraṇāti. ‘‘Upekkhako viharatī’’ti vacanato chaḷaṅgupekkhāvasena āgatānaṃ imesaṃ satatavihārānaṃ somanassaṃ kathaṃ labbhatīti āha **‘‘āsevanavasena labbhatī’’**ti. Kiñcāpi khīṇāsavo iṭṭhāniṭṭhepi ārammaṇe majjhatto viya bahulaṃ upekkhako viharati attano parisuddhapakatibhāvāvijahanato. Kadāci pana tathā cetobhisaṅkhārābhāve yaṃ taṃ sabhāvato iṭṭhaṃ ārammaṇaṃ, tattha yāthāvasabhāvaggahaṇavasenapi arahato cittaṃ somanassasahagataṃ hutvā pavattateva, tañca kho pubbāsevanavasena. Tena vuttaṃ **‘‘āsevanavasena labbhatī’’**ti. **Ārakkhakiccaṃ sādheti** sativepullappattattā. **Carato**tiādinā niccasamādānaṃ dasseti, taṃ vikkhepābhāvena daṭṭhabbaṃ.

Pabbajjūpagatāti yaṃ kiñci pabbajjaṃ upagatā, na samitapāpā. **Bhovādino**ti jātimattabrāhmaṇe vadati. **Pāṭekkasaccānī**ti tehi tehi diṭṭhigatikehi pāṭiyekkaṃ gahitāni ‘‘idameva sacca’’nti abhiniviṭṭhāni diṭṭhisaccādīni. Tānipi hi ‘‘idameva sacca’’nti gahaṇaṃ upādāya ‘‘saccānī’’ti vohariyanti. Tenāha **‘‘idamevā’’**tiādi. **Nīhaṭānī**ti attano santānato nīharitāni apanītāni. **Gahitaggahaṇassā**ti ariyamaggādhigamato pubbe gahitassa diṭṭhiggāhassa. **Vissaṭṭhabhāvavevacanānī**ti ariyamaggena sabbaso pariccāgabhāvassa adhivacanāni.

Natthi etāsaṃ vayo vekallanti **avayā**ti āha **‘‘anūnā’’**ti, anavasesoti attho. **Esanā**ti kāmesanādayo. **Maggassa kiccanipphatti kathitā** rāgādīnaṃ pahīnabhāvadīpanato. **Paccavekkhaṇaphalaṃ kathita**nti paccavekkhaṇamukhena ariyaphalaṃ kathitaṃ. Adhigate hi aggaphale sabbaso rāgādīnaṃ anuppādadhammataṃ pajānāti, tañca pajānanaṃ paccavekkhaṇañāṇanti.

Dutiyaariyāvāsasuttavaṇṇanā niṭṭhitā.

Nāthavaggavaṇṇanā niṭṭhitā.

3. Mahāvaggo

1. Sīhanādasuttavaṇṇanā

21. Tatiyassa paṭhame **visamaṭṭhānesū**ti papātādīsu visamaṭṭhānesu. **‘‘Aññehi asādhāraṇānī’’**ti kasmā vuttaṃ, nanu cetāni sāvakānampi ekaccānaṃ uppajjantīti? Kāmaṃ uppajjanti, yādisāni pana buddhānaṃ ṭhānāṭṭhānañāṇādīni, na tādisāni tadaññesaṃ kadācipi uppajjantīti aññehi asādhāraṇānīti. Tenāha **‘‘tathāgatasseva balānī’’**ti. Imameva hi yathāvuttalesaṃ apekkhitvā tadabhāvato āsayānusayañāṇādīsu eva asādhāraṇasamaññā niruḷhā. Kāmaṃ ñāṇabalānaṃ ñāṇasambhāro visesapaccayo, puññasambhāropi pana nesaṃ paccayo eva. Ñāṇasambhārassapi vā puññasambhārabhāvato **‘‘puññussayasampattiyā āgatānī’’**ti vuttaṃ.

Pakatihatthikulanti (saṃ. ni. ṭī. 2.2.22) giricaranadicaravanacarādippabhedā gocariyakālāvakanāmā sabbāpi balena pākatikā hatthijāti. **Dasannaṃ purisāna**nti thāmamajjhimānaṃ dasannaṃ purisānaṃ. Ekassa tathāgatassa kāyabalanti ānetvā sambandho. **Ekassā**ti ca tathā heṭṭhā kathāyaṃ āgatattā desanāsotena vuttaṃ. **Nārāyanasaṅghātabala**nti ettha nārā vuccanti rasmiyo. Tā bahū nānāvidhā ito uppajjantīti nārāyanaṃ, vajiraṃ, tasmā **nārāyanasaṅghātabala**nti vajirasaṅghātabalanti attho. Ñāṇabalaṃ pana pāḷiyaṃ āgatameva, na kāyabalaṃ viya aṭṭhakathāruḷhamevāti adhippāyo.

Saṃyuttake (saṃ. ni. 2.33) **āgatāni tesattati ñāṇāni, sattasattati ñāṇānī**ti vuttaṃ, tattha (vibha. mūlaṭī. 760) pana nidānavagge sattasattati āgatāni catucattārīsañca. Tesattati pana **paṭisambhidāmagge** (paṭi. ma. 1.1) sutamayādīni āgatāni dissanti, na saṃyuttake. **Aññānipī**ti etena **ñāṇavatthuvibhaṅge** (vibha. 751 ādayo) ekakādivasena vuttāni, aññattha ca ‘‘pubbante ñāṇa’’ntiādinā (dha. sa. 1063) brahmajālādīsu ca ‘‘tayidaṃ tathāgato pajānāti ‘imāni diṭṭhiṭṭhānāni evaṃ gahitānī’ti’’ādinā (dī. ni. 1.36) vuttāni anekāni ñāṇappabhedāni saṅgaṇhāti. Yāthāvappaṭivedhato sayañca akampiyaṃ puggalañca taṃsamaṅginaṃ neyyesu adhibalaṃ karotīti āha **‘‘akampiyaṭṭhena upatthambhanaṭṭhena cā’’**ti.

Usabhassa idanti **āsabhaṃ,** seṭṭhaṭṭhānaṃ. Sabbaññutāpaṭijānanavasena abhimukhaṃ gacchanti, aṭṭha vā parisā upasaṅkamantīti **āsabhā,** pubbabuddhā. **Idaṃ panā**ti buddhānaṃ ṭhānaṃ sabbaññutameva vadati. **Tiṭṭhamānovā**ti avadantopi tiṭṭhamānova paṭijānāti nāmāti attho. **Upagacchatī**ti anujānāti.

Aṭṭhasu parisāsūti ‘‘abhijānāmi kho panāhaṃ, sāriputta, anekasataṃ khattiyaparisaṃ…pe… tatra vata maṃ bhayaṃ vā sārajjaṃ vā okkamissatīti nimittametaṃ, sāriputta, na samanupassāmī’’ti (ma. ni. 1.151) vuttāsu aṭṭhasu parisāsu. **Abhītanādaṃ nadatī**ti parato dassitañāṇayogena dasabalohanti abhītanādaṃ nadati.

Paṭivedhaniṭṭhattā arahattamaggañāṇaṃ paṭivedhoti **‘‘phalakkhaṇe uppannaṃ nāmā’’**ti vuttaṃ. Tena paṭiladdhassapi desanāñāṇassa kiccanipphatti parassa avabujjhanamattena hotīti **‘‘aññāsikoṇḍaññassa sotāpattiphalakkhaṇe pavattaṃ nāmā’’**ti vuttaṃ. Tato paraṃ pana yāva parinibbānā desanāñāṇapavatti tasseva pavattitassa dhammacakkassa ṭhānanti veditabbaṃ pavattitacakkassa cakkavattino cakkaratanassa ṭhānaṃ viya.

Tiṭṭhatīti vuttaṃ, kiṃ bhūmiyaṃ puriso viya, noti āha **‘‘tadāyattavuttitāyā’’**ti. **Ṭhāna**nti cettha attalābho dharamānatā ca, na gatinivattīti āha **‘‘uppajjati ceva pavattati cā’’**ti. Yattha panetaṃ dasabalañāṇaṃ vitthāritaṃ, taṃ dassento **‘‘abhidhamme panā’’**tiādimāha. Sesesupi eseva nayo.

Samādiyantīti **samādānāni,** tāni pana samādiyitvā katāni hontīti āha **‘‘samādiyitvā katāna’’**nti. **Kammameva vā kammasamādāna**nti etena **samādāna**saddassa apubbatthābhāvaṃ dasseti muttagatasadde gatasaddassa viya. **Gatī**ti nirayādigatiyo. **Upadhī**ti attabhāvo. **Kālo**ti kammassa vipaccanārahakālo. **Payogo**ti vipākuppattiyā paccayabhūtā kiriyā.

Agatigāmininti nibbānagāminiṃ. Vuttañhi ‘‘nibbānañcāhaṃ, sāriputta, pajānāmi nibbānagāminiñca paṭipada’’nti (ma. ni. 1.153). Bahūsupi manussesu ekameva pāṇaṃ ghātentesu kāmaṃ sabbesampi cetanā tassevekassa jīvitindriyārammaṇā, taṃ pana kammaṃ tesaṃ nānākāraṃ. Tesu (vibha. aṭṭha. 811) hi eko ādarena chandajāto karoti, eko ‘‘ehi tvampi karohī’’ti parehi nippīḷito karoti, eko samānacchando viya hutvā appaṭibāhamāno vicarati. Tesu eko teneva kammena niraye nibbattati, eko tiracchānayoniyaṃ, eko pettivisaye. Taṃ tathāgato āyūhanakkhaṇeyeva ‘‘iminā nīhārena āyūhitattā esa niraye nibbattissati, esa tiracchānayoniyaṃ, esa pettivisaye’’ti jānāti. Niraye nibbattamānampi ‘‘esa mahāniraye nibbattissati, esa ussadaniraye’’ti jānāti. Tiracchānayoniyaṃ nibbattamānampi ‘‘esa apādako bhavissati, esa dvipādako, esa catuppado, esa bahuppado’’ti jānāti. Pettivisaye nibbattamānampi ‘‘esa nijjhāmataṇhiko bhavissati, esa khuppipāsiko, esa paradattūpajīvī’’ti jānāti. Tesu ca kammesu ‘‘idaṃ kammaṃ paṭisandhiṃ ākaḍḍhissati, idaṃ aññena dinnāya paṭisandhiyā upadhivepakkaṃ bhavissatī’’ti jānāti.

Tathā sakalagāmavāsikesu ekato piṇḍapātaṃ dadamānesu kāmaṃ sabbesampi cetanā piṇḍapātārammaṇāva, taṃ pana kammaṃ tesaṃ nānākāraṃ. Tesu hi eko ādarena karotīti sabbaṃ purimasadisaṃ, tasmā tesu keci devaloke nibbattanti, keci manussaloke. Taṃ tathāgato āyūhanakkhaṇeyeva jānāti. ‘‘Iminā nīhārena āyūhitattā esa manussaloke nibbattissati, esa devaloke. Tatthāpi esa khattiyakule, esa brāhmaṇakule, esa vessakule, esa suddakule, esa paranimmitavasavattīsu, esa nimmānaratīsu, esa tusitesu, esa yāmesu, esa tāvatiṃsesu, esa cātumahārājikesu, esa bhummadevesū’’tiādinā tattha tattha hīnapaṇītasuvaṇṇadubbaṇṇaappaparivāramahāparivāratādibhedaṃ taṃ taṃ visesaṃ āyūhanakkhaṇeyeva jānāti.

Tathā vipassanaṃ paṭṭhapentesuyeva ‘‘iminā nīhārena esa kiñci sallakkhetuṃ na sakkhissati, esa mahābhūtamattameva vavatthapessati, esa rūpapariggaheyeva ṭhassati, esa arūpapariggaheyeva, esa nāmarūpapariggaheyeva, esa paccayapariggaheyeva, esa lakkhaṇārammaṇikavipassanāyameva, esa paṭhamaphaleyeva, esa dutiyaphaleyeva, esa tatiyaphaleyeva, esa arahattaṃ pāpuṇissatī’’ti jānāti. Kasiṇaparikammaṃ karontesupi ‘‘imassa parikammamattameva bhavissati, esa nimittaṃ uppādessati, esa appanaṃ eva pāpuṇissati, esa jhānaṃ pādakaṃ katvā vipassanaṃ paṭṭhapetvā arahattaṃ gaṇhissatī’’ti jānāti. Tenāha **‘‘imassa cetanā’’**tiādi.

Kāmanato kāmetabbato kāmappaṭisaṃyuttato ca dhātu **kāmadhātu**. **Ādi-**saddena byāpādadhāturūpadhātuādīnaṃ saṅgaho. **Vilakkhaṇatāyā**ti visadisasabhāvatāya. **Khandhāyatanadhātuloka**nti anekadhātuṃ nānādhātuṃ khandhalokaṃ āyatanalokaṃ dhātulokaṃ yathābhūtaṃ pajānātīti yojanā. ‘‘Ayaṃ rūpakkhandho nāma…pe… ayaṃ viññāṇakkhandho nāma. Tesupi ekavidhena rūpakkhandho, ekādasavidhena rūpakkhandho. Ekavidhena vedanākkhandho, bahuvidhena vedanākkhandho. Ekavidhena saññākkhandho…pe… saṅkhārakkhandho…pe… viññāṇakkhandho, bahuvidhena viññāṇakkhandho’’ti evaṃ tāva khandhalokassa, ‘‘idaṃ cakkhāyatanaṃ nāma…pe… idaṃ dhammāyatanaṃ nāma. Tattha dasāyatanā kāmāvacarā, dve cātubhūmakā’’tiādinā āyatanalokassa, ‘‘ayaṃ cakkhudhātu nāma…pe… ayaṃ manoviññāṇadhātu nāma. Tattha soḷasa dhātuyo kāmāvacarā, dve cātubhūmakā’’tiādinā dhātulokassa anekasabhāvaṃ nānāsabhāvañca pajānāti. Na kevalaṃ upādinnasaṅkhāralokasseva, atha kho anupādinnakasaṅkhāralokassapi ‘‘imāya nāma dhātuyā ussannattā imassa rukkhassa khandho seto, imassa kāḷo, imassa maṭṭho, imassa sakaṇṭako, imassa bahalattaco, imassa tanuttaco, imassa pattaṃ vaṇṇasaṇṭhānādivasena evarūpaṃ, imassa pupphaṃ nīlaṃ pītaṃ lohitaṃ odātaṃ sugandhaṃ duggandhaṃ, imassa phalaṃ khuddakaṃ mahantaṃ dīghaṃ vaṭṭaṃ susaṇṭhānaṃ dussaṇṭhānaṃ maṭṭhaṃ pharusaṃ sugandhaṃ duggandhaṃ madhuraṃ tittakaṃ kaṭukaṃ ambilaṃ kasāvaṃ, imassa kaṇṭako tikhiṇo kuṇṭho ujuko kuṭilo tambo kāḷo odāto hotī’’tiādinā pajānāti.

Sabbaññubuddhānaṃ eva hi etaṃ balaṃ, na aññesaṃ.

Nānādhimuttikatanti nānajjhāsayataṃ. Adhimutti nāma ajjhāsayadhātu ajjhāsayasabhāvo. So pana hīnapaṇītatāsāmaññena pāḷiyaṃ dvidhāva vuttopi hīnapaṇītādibhedena anekavidhoti āha **''hīnādīhi adhimuttīhi nānādhimuttikabhāva''**nti. Tattha ye ye sattā yaṃyaṃadhimuttikā, te te taṃtadadhimuttike eva sevanti bhajanti payirupāsanti dhātusabhāgato. Yathā gūthādīnaṃ dhātūnaṃ sabhāvo eso, yaṃ gūthādīhi eva saṃsandanti samenti, evaṃ hīnajjhāsayā dussīlādīheva saṃsandanti samenti, sampannasīlādayo ca sampannasīlādīheva. Taṃ nesaṃ nānādhimuttikataṃ bhagavā yathābhūtaṃ pajānātīti.

Vuddhiṃ hāniñcāti paccayavisesena sāmatthiyato adhikataṃ anadhikatañca. Indriyaparopariyattañāṇaniddese (vibha. 814; paṭi. ma. 113) ''āsayaṃ jānāti, anusayaṃ jānātī''ti āsayādijānanaṃ kasmā niddiṭṭhanti? Āsayajānanādinā yehi indriyehi paroparehi sattā kalyāṇapāpāsayādikā honti, tesaṃ jānanassa vibhāvanato. Evañca katvā indriyaparopariyattaāsayānusayañāṇānaṃ visuṃ asādhāraṇatā, indriyaparopariyattanānādhimuttikatāñāṇānaṃ visuṃ balavatā ca siddhā hoti. Tattha āsayanti yattha sattā nivasanti, taṃ tesaṃ nivāsaṭṭhānaṃ, diṭṭhigataṃ vā yathābhūtañāṇaṃ vā **āsayo, anusayo** appahīnabhāvena thāmagato kileso. Taṃ pana bhagavā sattānaṃ āsayaṃ jānanto tesaṃ tesaṃ diṭṭhigatānaṃ vipassanāmaggañāṇānañca appavattikkhaṇepi jānāti. Vuttañhetaṃ –

> ''Kāmaṃ sevantaṃyeva bhagavā jānāti – 'ayaṃ puggalo kāmagaruko kāmāsayo kāmādhimutto'ti. Kāmaṃ sevantaṃyeva jānāti – 'ayaṃ puggalo nekkhammagaruko nekkhammāsayo nekkhammādhimutto'ti. Nekkhammaṃ sevantaṃyeva jānāti. Byāpādaṃ, abyāpādaṃ, thinamiddhaṃ, ālokasaññaṃ sevantaṃyeva jānāti – 'ayaṃ puggalo thinamiddhagaruko thinamiddhāsayo thinamiddhādhimutto'''ti (paṭi. ma. 1.113).

Paṭhamādīnaṃ catunnaṃ jhānānanti rūpāvacarānaṃ paṭhamādīnaṃ paccanīkajjhāpanaṭṭhena ārammaṇūpanijjhāpanaṭṭhena ca jhānānaṃ. Catukkanayena hetaṃ vuttaṃ. **Aṭṭhannaṃ vimokkhāna**nti ettha paṭipāṭiyā satta appitappitakkhaṇe paccanīkadhammehi vimuccanato ārammaṇe ca adhimuccanato vimokkhā nāma. Aṭṭhamo pana sabbaso saññāvedayitehi vimuttattā apagamavimokkho nāma. Catukkanayapañcakanayesu paṭhamajjhānasamādhi savitakkasavicāro nāma. Pañcakanaye dutiyajjhānasamādhi avitakkavicāramatto. Nayadvayepi upari tīsu jhānesu samādhi avitakkaavicāro. Samāpattīsu paṭipāṭiyā aṭṭhannaṃ samādhītipi nāmaṃ, samāpattītipi cittekaggatāsabbhāvato, nirodhasamāpattiyā tadabhāvato na samādhīti nāmaṃ. **Hānabhāgiyadhamma**nti appaguṇehi paṭhamajjhānādīhi vuṭṭhitassa saññāmanasikārānaṃ kāmādianupakkhandanaṃ. **Visesabhāgiyadhamma**nti paguṇehi paṭhamajjhānādīhi vuṭṭhitassa saññāmanasikārānaṃ dutiyajjhānādipakkhandanaṃ. Iti saññāmanasikārānaṃ kāmādidutiyajjhānādipakkhandanāni hānabhāgiyavisesabhāgiyā dhammāti dassitāni. Tehi pana jhānānaṃ taṃsabhāvatā ca dhammasaddena vuttā. **Tasmā**ti vuttamevatthaṃ hetubhāvena paccāmasati. **Vodāna**nti paguṇatāsaṅkhātaṃ vodānaṃ. Tañhi paṭhamajjhānādīhi vuṭṭhahitvā dutiyajjhānādiadhigamassa paccayattā ''vuṭṭhāna''nti vuttaṃ. Keci pana ''nirodhato phalasamāpattiyā vuṭṭhānanti pāḷi natthī''ti vadanti. Te ''nirodhā vuṭṭhahantassa nevasaññānāsaññāyatanaṃ phalasamāpattiyā anantarapaccayena paccayo''ti imāya **pāḷiyā** (paṭṭhā. 1.1.417) paṭisedhetabbā. Yo samāpattilābhī samāno eva ''na lābhīmhī''ti, kammaṭṭhānaṃ samānaṃ eva ''na kammaṭṭhāna''nti saññī hoti, so sampattiṃyeva samānaṃ ''vipattī''ti paccetīti veditabbo.

Na tathā daṭṭhabbanti yathā paravādinā vuttaṃ, tathā na daṭṭhabbaṃ. **Sakasakakiccameva jānātī**ti ṭhānāṭṭhānajānanādisakasakameva kiccaṃ kātuṃ jānāti, yathāsakameva visayaṃ paṭivijjhatīti attho. **Tampī**ti tehi dasabalañāṇehi jānitabbampi. **Kammavipākantaramevā**ti kammantarassa vipākantarameva jānāti. Cetanācetanāsampayuttadhamme nirayādinibbānagāminippaṭipadābhūte kammanti gahetvā āha **''kammaparicchedamevā''**ti. Dhātunānattañca dhātunānattakāraṇañca **dhātunānattakāraṇa**nti ekadesasarūpekaseso daṭṭhabbo. Tañhi ñāṇaṃ tadubhayampi jānāti. ''Imāya nāma dhātuyā ussannattā''tiādinā (vibha. aṭṭha. 812) tathā ceva saṃvaṇṇitaṃ. **Saccaparicchedamevā**ti pariññābhisamayādivasena saccānaṃ paricchinnameva. **Appetuṃ na sakkoti** aṭṭhamanavamabalāni viya taṃsadisaṃ, iddhividhañāṇamiva **vikubbituṃ**. Etenassa balasadisatañca nivāreti. Jhānādiñāṇaṃ viya vā **appetuṃ vikubbituñca**. Yadipi hi jhānādipaccavekkhaṇañāṇaṃ sattamabalanti tassa savitakkasavicāratā vuttā, tathāpi jhānādīhi vinā paccavekkhaṇā natthīti jhānādisahagataṃ ñāṇaṃ tadantogadhaṃ katvā **evaṃ** vuttanti veditabbaṃ. Atha vā sabbaññutaññāṇaṃ jhānādikiccaṃ viya na sabbaṃ balakiccaṃ kātuṃ sakkotīti dassetuṃ **''jhānaṃ hutvā appetuṃ, iddhi hutvā vikubbituñca na sakkotī''**ti vuttaṃ, na pana kassaci balassa jhānaiddhibhāvatoti daṭṭhabbaṃ.

Evaṃ kiccavisesavasenapi dasabalañāṇasabbaññutaññāṇavisesaṃ dassetvā idāni vitakkattikabhūmantaravasenapi taṃ dassetuṃ **''apicā''**tiādi vuttaṃ. **Paṭipāṭiyā**tiādito paṭṭhāya paṭipāṭiyā.

Anupadavaṇṇanaṃ ñatvā veditabbānīti sambandho. Kilesāvaraṇaṃ niyatamicchādiṭṭhi. Kilesāvaraṇassa abhāvo āsavakkhayañāṇādhigamassa ṭhānaṃ, tabbhāvo aṭṭhānaṃ. Anadhigamassa pana tadubhayampi yathākkamaṃ aṭṭhānaṃ ṭhānañcāti tattha kāraṇaṃ dassento **''lokiya…pe… dassanato cā''**ti āha. Tattha lokiyasammādiṭṭhiyā ṭhiti āsavakkhayādhigamassa ṭhānaṃ kilesāvaraṇābhāvassa kāraṇattā. Sā hi tasmiṃ sati na hoti, asati ca hoti. Etena tassā aṭṭhitiyā tassa aṭṭhānatā vuttā eva. **Nesaṃ** veneyyasattānaṃ. **Dhātuvemattadassanato**ti kāmadhātuādīnaṃ pavattibhedadassanato, yadaggena dhātuvemattaṃ jānāti, tadaggena cariyādivisesampi jānāti. **Dhātuvemattadassanato**ti vā dhammadhātuvemattadassanato. Sabbāpi hi cariyā dhammadhātupariyāpannā evāti. **Payogaṃ anādiyitvāpi** santatimahāmattādīnaṃ viya. **Dibbacakkhānubhāvato pattabbenā**ti ettha dibbacakkhunā parassa hadayavatthusannissayalohitavaṇṇadassanamukhena tadā pavattamānacittajānanatthaṃ parikammakaraṇaṃ nāma sāvakānaṃ, tañca kho ādikammikānaṃ, yato dibbacakkhuānubhāvato cetopariyañāṇassa pattabbatā siyā. Buddhānaṃ pana yadipi āsavakkhayañāṇādhigamato pageva dibbacakkhuñāṇādhigamo, tathāpi tathāparikammakaraṇaṃ natthi vijjāttayasiddhiyā sijjhanato. Sesābhiññāttaye cetopariyañāṇaṃ dibbacakkhuñāṇādhigamena pattanti ca vattabbataṃ labhatīti tathā vuttanti daṭṭhabbaṃ.

Sīhanādasuttavaṇṇanā niṭṭhitā.

2-4. Adhivuttipadasuttādivaṇṇanā

22-24. Dutiye **adhivacanapadāna**nti paññattipadānaṃ. Dāsādīsu sirivaḍḍhakādisaddā viya vacanamattameva adhikāraṃ katvā pavattiyā adhivacanaṃ paññatti. Atha vā adhisaddo uparibhāge. Vuccatīti vacanaṃ, upari vacanaṃ adhivacanaṃ, upādābhūtarūpādīnaṃ upari paññapiyamānā upādāpaññattīti attho, tasmā paññattidīpakapadānīti attho daṭṭhabbo. Tassa padāni padaṭṭhānāni **adhivacanapadāni**. Tenāha **''tesaṃ ye''**tiādi. **Tesa**nti adhivacanānaṃ. **Ye**ti khandhādayo. Adhivuttitāya **adhivuttiyoti diṭṭhiyo vuccanti**. Adhikañhi sabhāvadhammesu sassatādiṃ, pakatiādiṃ, drabyādiṃ, jīvādiṃ, kāyādiñca, abhūtaṃ atthaṃ ajjhāropetvā diṭṭhiyo pavattantīti. Tenāha **''atha vā''**tiādi. Tatiyacatutthāni suviññeyyāni.

Adhivuttipadasuttādivaṇṇanā niṭṭhitā.

5. Kasiṇasuttavaṇṇanā

25. Pañcame **sakalaṭṭhenā**ti nissesaṭṭhena. Anavasesapharaṇavasena cettha sakalaṭṭho veditabbo, asubhanimittādīsu viya ekadese aṭṭhatvā anavasesato gahetabbaṭṭhenāti attho. **Tadārammaṇānaṃ dhammāna**nti taṃ kasiṇaṃ ārabbha pavattanakadhammānaṃ. **Khettaṭṭhenā**ti uppattiṭṭhānaṭṭhena. **Adhiṭṭhānaṭṭhenā**ti pavattiṭṭhānabhāvena. Yathā khettaṃ sassānaṃ uppattiṭṭhānaṃ vaḍḍhanaṭṭhānañca, evameva taṃ ta jhānaṃ sampayuttadhammānanti. Yogino vā sukhavisesānaṃ kāraṇabhāvena.

Paricchinditvāti idaṃ ‘‘uddhaṃ adho tiriya’’nti etthāpi yojetabbaṃ. Paricchinditvā eva hi sabbattha kasiṇaṃ vaḍḍhetabbaṃ. **Tena tena vā kāraṇenā**ti tena tena upariādīsu kasiṇavaḍḍhanakāraṇena. Yathā kinti āha **‘‘ālokamiva rūpadassanakāmo’’**ti. Yathā dibbacakkhunā uddhaṃ ce rūpaṃ daṭṭhukāmo, uddhaṃ ālokaṃ pasāreti. Adho ce, adho. Samantato ce rūpaṃ daṭṭhukāmo, samantato ālokaṃ pasāreti, evaṃ sabbakasiṇanti attho. **Ekassā**ti pathavīkasiṇādīsu ekekassa. **Aññabhāvānupagamanattha**nti aññakasiṇabhāvānupagamanadīpanatthaṃ, aññassa vā kasiṇabhāvānupagamanadīpanatthaṃ. Na hi aññena pasāritakasiṇaṃ tato aññena pasāritakasiṇabhāvaṃ upagacchati, evampi nesaṃ aññakasiṇasambhedābhāvo veditabbo. **Na aññaṃ** pathavīādi. Na hi udakena ṭhitaṭṭhāne sasambhārapathavī atthi. **Aññakasiṇasambhedo**ti āpokasiṇādinā saṅkaro. **Sabbatthā**ti sabbesu sesakasiṇesu.

Ekadese aṭṭhatvā anavasesapharaṇaṃ pamāṇassa aggahaṇato **appamāṇaṃ**. Teneva hi nesaṃ kasiṇasamaññā. Tathā cāha **‘‘taññī’’**tiādi. Tattha **cetasā pharanto**ti bhāvanācittena ārammaṇaṃ karonto. Bhāvanācittañhi kasiṇaṃ parittaṃ vā vipulaṃ vā sakalameva manasi karoti, na ekadesaṃ. Kasiṇugghāṭimākāse pavattaviññāṇaṃ pharaṇaappamāṇavasena viññāṇakasiṇanti vuttaṃ. Tathā hi taṃ viññāṇanti vuccati. **Kasiṇavasenā**ti ugghāṭitakasiṇavasena kasiṇugghāṭimākāse uddhaṃadhotiriyatā veditabbā. Yattakañhi ṭhānaṃ kasiṇaṃ pasāritaṃ, tattakaṃ ākāsabhāvanāvasena ākāsaṃ hotīti. Evaṃ yattakaṃ ṭhānaṃ ākāsaṃ hutvā upaṭṭhitaṃ, tattakaṃ sakalameva pharitvā viññāṇassa pavattanato āgamanavasena viññāṇakasiṇepi uddhaṃadhotiriyatā vuttāti āha **‘‘kasiṇugghāṭimākāsavasena tattha pavattaviññāṇe uddhaṃadhotiriyatā veditabbā’’**ti.

Kasiṇasuttavaṇṇanā niṭṭhitā.

6. Kāḷīsuttavaṇṇanā

26. Chaṭṭhe **atthassa patti**nti ekantato hitānuppattiṃ. **Hadayassa santi**nti paramacittūpasamaṃ. **Kilesasena**nti kāmaguṇasaṅkhātaṃ paṭhamaṃ kilesasenaṃ. Sā hi kilesasenā accharāsaṅghātasabhāvāpi paṭipatthayamānā piyāyitabbaicchitabbarūpasabhāvato piyarūpasātarūpā nāma attano kiccavasena. **Ahaṃ ekova jhāyanto**ti ahaṃ gaṇasaṅgaṇikāya kilesasaṅgaṇikāya ca abhāvato eko asahāyo lakkhaṇūpanijjhānena jhāyanto. **Anubujjhi**nti anukkamena maggapaṭipāṭiyā bujjhiṃ paṭivijjhiṃ. Idaṃ vuttaṃ hoti – piyarūpaṃ sātarūpaṃ senaṃ jinitvā ahaṃ ekova jhāyanto ‘‘atthassa pattiṃ hadayassa santi’’nti saṅkhaṃ gataṃ arahattasukhaṃ paṭivijjhiṃ, tasmā janena mittasanthavaṃ na karomi, teneva ca me kāraṇena kenaci saddhiṃ sakkhī na sampajjatīti. **Atthābhinibbattesu**nti itisaddalopenāyaṃ niddesoti āha **‘‘atthoti gahetvā’’**ti.

Kāḷīsuttavaṇṇanā niṭṭhitā.

7. Paṭhamamahāpañhasuttavaṇṇanā

27. Sattame **vuccethā**ti vucceyya. **Dutiyapadepī**ti ‘‘anusāsaniyā vā anusāsani’’nti evaṃ dutiyavākyepi. **Te kira** bhikkhū. **Na ceva sampāyissantī**ti na ceva sammadeva pakārehi gahessanti ñāpessanti. Tenāha **‘‘sampādetvā kathetuṃ na sakkhissantī’’**ti. Yasmā avisaye pañhaṃ pucchitā honti, tasmā vighātaṃ āpajjissantīti yojanā. **Aññathā ārādhanaṃ nāma natthī**ti iminā sapaccayanāmarūpānaṃ yāthāvato avabodho eva ito bāhirakānaṃ natthi, kuto pavedanāti dasseti. **Ārādhana**nti yāthāvapavedanena cittassa paritosanaṃ.

Eko pañhoti eko pañhamaggo, ekaṃ pañhagavesananti attho. **Eko uddeso**ti ekaṃ uddisanaṃ atthassa saṃkhittavacanaṃ. **Veyyākaraṇa**nti niddisanaṃ atthassa vivaritvā kathanaṃ. **Hetunā**ti ‘‘antavantato anaccantikato tāvakālikato niccappaṭikkhepato’’ti evamādinā nayena yathā ime saṅkhārā etarahi, evaṃ atīte anāgate ca aniccā saṅkhatā paṭiccasamuppannā khayadhammā vayadhammā virāgadhammāti atītānāgatesu nayena.

Sabbe sattāti anavasesā sattā. Te pana bhavabhedato saṅkhepeneva bhinditvā dassento **‘‘kāmabhavādīsū’’**tiādimāha. Byadhikaraṇānampi bāhiratthasamāso hoti yathā ‘‘urasilomo’’ti āha **‘‘āhārato ṭhiti etesanti āhāraṭṭhitikā’’**ti. Tiṭṭhati etenāti vā ṭhiti, āhāro ṭhiti etesanti **āhāraṭṭhitikā**ti evaṃ vā ettha samāsaviggaho daṭṭhabbo. **Āhāraṭṭhitikā**ti paccayaṭṭhitikā, paccayāyattavuttikāti attho. Paccayattho hettha āhārasaddo ‘‘ayamāhāro anuppannassa vā kāmacchandassa uppādāyā’’tiādīsu (saṃ. ni. 4.232) viya. Evañhi ‘‘sabbe sattā’’ti iminā asaññasattā pariggahitā honti. Sā panāyaṃ āhāraṭṭhitikatā nippariyāyato saṅkhāradhammo. Tenāhu aṭṭhakathācariyā ‘‘āhāraṭṭhitikāti āgataṭṭhāne saṅkhāraloko veditabbo’’ti (pārā. aṭṭha. 1.1 verañjakaṇḍavaṇṇanā; visuddhi. 1.136). Yadi evaṃ ‘‘sabbe sattā’’ti idaṃ kathanti? Puggalādhiṭṭhānadesanāti nāyaṃ doso. Tenevāha – ‘‘ekadhamme, bhikkhave, bhikkhu sammā nibbindamāno sammā virajjamāno sammā vimuccamāno sammā pariyantadassāvī sammadatthaṃ abhisamecca diṭṭheva dhamme dukkhassantakaro hoti. Katamasmiṃ ekadhamme? Sabbe sattā āhāraṭṭhitikā’’ti. Yvāyaṃ puggalādhiṭṭhānāya kathāya sabbesaṃ saṅkhārānaṃ paccayāyattavuttitāya āhārapariyāyena sāmaññato paccayadhammo vutto, ayaṃ āhāro nāma eko dhammo.

Codako vuttampi atthaṃ yāthāvato appaṭivijjhamāno neyyatthaṃ suttapadaṃ nītatthato dahanto ‘‘sabbe sattā’’ti vacanamatte ṭhatvā **‘‘nanu cā’’**tiādinā codeti. Ācariyo aviparītaṃ tattha yathādhippetamatthaṃ pavedento **‘‘na virujjhatī’’**ti vatvā **‘‘tesañhi jhānaṃ āhāro hotī’’**ti āha. **Jhāna**nti ekavokārabhavāvahaṃ saññāya virajjanavasena pavattarūpāvacaracatutthajjhānaṃ. Pāḷiyaṃ pana ‘‘anāhārā’’ti vacanaṃ asaññabhave catunnaṃ āhārānaṃ abhāvaṃ sandhāya vuttaṃ, na paccayāhārassa abhāvato. **Evaṃ santepī**ti idaṃ sāsane yesu dhammesu visesato āhārasaddo niruḷho, ‘‘āhāraṭṭhitikā’’ti ettha yadi teyeva gayhanti, abyāpitadosamāpanno. Atha sabbopi paccayadhammo āhāroti adhippeto, imāya āhārapāḷiyā virodho āpannoti dassetuṃ āraddhaṃ. **‘‘Na virujjhatī’’**ti yenādhippāyena vuttaṃ, taṃ vivaranto **‘‘etasmiñhi sutte’’**tiādimāha. Kabaḷīkārāhārādīnaṃ ojaṭṭhamakarūpāharaṇādi nippariyāyena āhārabhāvo. Yathā hi kabaḷīkārāhāro ojaṭṭhamakarūpāharaṇena rūpakāyaṃ upatthambhenti, evaṃ phassādayo vedanādiāharaṇena nāmakāyaṃ upatthambheti, tasmā satipi janakabhāve upatthambhakabhāvo ojādīsu sātisayo labbhamāno mukhyo āhāraṭṭhoti te eva **nippariyāyena āhāralakkhaṇā dhammā vuttā**.

Idhāti imasmiṃ sutte pariyāyena paccayo āhāroti vutto, sabbo paccayadhammo attano phalaṃ āharatīti imaṃ pariyāyaṃ labhatīti. Tenāha **‘‘sabbadhammānañhī’’**tiādi. Tattha **sabbadhammāna**nti sabbesaṃ saṅkhatadhammānaṃ. Idāni yathāvuttamatthaṃ suttena samatthetuṃ **‘‘tenevāhā’’**tiādi vuttaṃ. **Aya**nti paccayāhāro. **Nippariyāyāhāropi gahitova hotī**ti yāvatā sopi paccayabhāveneva janako upatthambhako ca hutvā taṃ taṃ phalaṃ āharatīti vattabbataṃ labhatīti.

Tatthāti pariyāyāhāro, nippariyāyāhāroti dvīsu āhāresu asaññabhave yadipi nippariyāyāhāro na labbhati, pariyāyāhāro pana labbhateva. Idāni tamevatthaṃ vitthārato dassetuṃ **‘‘anuppanne hi buddhe’’**tiādi vuttaṃ. Uppanne buddhe titthakaramatanissitānaṃ jhānabhāvanāya asijjhanato **‘‘anuppanne buddhe’’**ti vuttaṃ. Sāsanikā tādisaṃ jhānaṃ na nibbattentīti **‘‘titthāyatane pabbajitā’’**ti vuttaṃ. Titthiyā hi upapattivisese vimuttisaññino saññāvirāgāvirāgesu ādīnavānisaṃsadassinova hutvā asaññasamāpattiṃ nibbattetvā akkhaṇabhūmiyaṃ uppajjanti, na sāsanikā. **Vāyokasiṇe parikkammaṃ katvā**ti vāyokasiṇe paṭhamādīni tīṇi jhānāni nibbattetvā tatiyajjhāne ciṇṇavasī hutvā tato vuṭṭhāya catutthajjhānādhigamāya parikammaṃ katvā. Tenevāha **‘‘catutthajjhānaṃ nibbattetvā’’**ti.

Kasmā (dī. ni. ṭī. 1.68-73; dī. ni. abhi. ṭī. 1.68-73) panettha vāyokasiṇeyeva parikammaṃ vuttanti? Vuccate, yatheva hi rūpapaṭibhāgabhūtesu kasiṇavisesesu rūpavibhāvanena rūpavirāgabhāvanāsaṅkhāto arūpasamāpattiviseso sacchikarīyati, evaṃ aparibyattaviggahatāya arūpapaṭibhāgabhūte kasiṇavisese arūpavibhāvanena arūpavirāgabhāvanā saṅkhāto rūpasamāpattiviseso adhigamīyatīti. Ettha ca ‘‘saññā rogo, saññā gaṇḍo’’tiādinā (ma. ni. 3.24), ‘‘dhi cittaṃ, dhi vatetaṃ citta’’ntiādinā ca nayena arūpappavattiyā ādīnavadassanena tadabhāve ca santapaṇītabhāvasanniṭṭhānena rūpasamāpattiyā abhisaṅkharaṇaṃ arūpavirāgabhāvanā. Rūpavirāgabhāvanā pana saddhiṃ upacārena arūpasamāpattiyo, tatthāpi visesena paṭhamāruppajjhānaṃ. Yadi evaṃ ‘‘paricchinnākāsakasiṇepī’’ti vattabbaṃ, tassāpi arūpapaṭibhāgatā labbhatīti? Icchitamevetaṃ, kesañci avacanaṃ panettha pubbācariyehi aggahitabhāvena. Yathā hi rūpavirāgabhāvanā virajjanīyadhammābhāvamattena parinipphannā, virajjanīyadhammaparibhāsabhūte ca visayavisese pātubhavati, evaṃ arūpavirāgabhāvanāpīti vuccamāne na koci virodho. Titthiyeheva pana tassā samāpattiyā paṭipajjitabbatāya tesañca visayapathe sūpanibandhanasseva tassa jhānassa paṭipattito diṭṭhivantehi pubbācariyehi catuttheyeva bhūtakasiṇe arūpavirāgabhāvanāparikammaṃ vuttanti daṭṭhabbaṃ. Kiñca vaṇṇakasiṇesu viya purimabhūtakasiṇattayepi vaṇṇappaṭicchāyāva paṇṇatti ārammaṇaṃ jhānassa lokavohārānurodheneva pavattito. Evañca katvā **visuddhimagge** (visuddhi. 1.57) pathavīkasiṇassa ādāsacandamaṇḍalūpamavacanañca samatthitaṃ hoti, catutthaṃ pana bhūtakasiṇaṃ bhūtappaṭicchāyameva jhānassa gocarabhāvaṃ gacchatīti tassevaṃ arūpapaṭibhāgatā yuttāti vāyokasiṇeyeva parikammaṃ vuttanti veditabbaṃ.

Dhīti jigucchanatthe nipāto, tasmā **dhi citta**nti cittaṃ jigucchāmi. **Dhi vatetaṃ citta**nti etaṃ mama cittaṃ jigucchitaṃ vata hotu. **Vatā**ti sambhāvane. Tena jigucchanaṃ sambhāvento vadati. **Nāmā**ti ca sambhāvane eva. Tena cittassa abhāvaṃ sambhāveti. Cittassa bhāvābhāvesu ādīnavānisaṃse dassetuṃ **''cittañhī''**tiādi vuttaṃ. **Khantiṃ ruciṃ uppādetvā**ti cittassa abhāvo eva sādhu suṭṭhūti imaṃ diṭṭhinijjhānakkhantiṃ tattha ca abhiruciṃ uppādetvā. Tathā bhāvitassa jhānassa ṭhitibhāgiyabhāvappattiyā **aparihīnajjhānā**. Titthāyatane pabbajitasseva tathā jhānabhāvanā hotīti āha **''manussaloke''**ti. **Paṇihito ahosī**ti maraṇassa āsannakāle ṭhapito ahosi. Yadi ṭhānādinā ākārena nibbatteyya kammabalena, yāva bhedā tenevākārena tiṭṭheyyāti āha **''tena iriyāpathenā''**tiādi. **Evarūpānampī**ti evaṃ acetanānampi. **Pi**-saddena pageva sacetanānanti dasseti. Kathaṃ pana acetanānaṃ nesaṃ paccayāhārassa upakappananti codanaṃ sandhāya tattha nidassanaṃ dassento **''yathā''**tiādimāha. Tena na kevalamāgamoyeva, ayamettha yuttīti dasseti. **Tāva tiṭṭhantī**ti ukkaṃsato pañca mahākappasatāni tiṭṭhanti.

Ye uṭṭhānavīriyena divasaṃ vītināmetvā tassa nissandaphalamattaṃ kiñcideva labhitvā jīvikaṃ kappenti, te **uṭṭhānaphalūpajīvino**. Ye pana attano puññaphalameva upajīvanti, te **puññaphalūpajīvino**. Nerayikānaṃ pana neva uṭṭhānavīriyavasena jīvikakappanaṃ, puññaphalassa pana lesopi natthīti vuttaṃ **''ye pana nerayikā…pe… jīvīti vuttā''**ti. Paṭisandhiviññāṇassa āharaṇena manosañcetanā āhāroti vuttā, na yassa kassaci phalassāti adhippāyena **''kiṃ pañca āhārā atthī''**ti codeti. Ācariyo nippariyāyāhāre adhippete ''siyā tava codanā avasarā, sā pana ettha anavasarā''ti ca dassento **''pañca, na pañcāti idaṃ na vattabba''**nti vatvā pariyāyāhārasseva panettha adhippetabhāvaṃ dassento **''nanu paccayo āhāro'ti vuttameta''**nti āha. **Tasmā**ti yassa kassaci paccayassa āhāroti icchitattā. Idāni vuttamevatthaṃ pāḷiyā samatthento **''yaṃ sandhāyā''**tiādimāha.

Mukhyāhāravasenapi nerayikānaṃ āhāraṭṭhitikataṃ dassetuṃ **''kabaḷīkārāhāraṃ…pe… sādhetī''**ti vuttaṃ. Yadi evaṃ nerayikā sukhappaṭisaṃvedinopi hontīti? Noti dassetuṃ **''kheḷo hī''**tiādi vuttaṃ. **Tayo**ti tayo arūpāhārā kabaḷīkārāhārassa abhāvato. **Avasesāna**nti asaññasattehi avasesānaṃ kāmabhavādīsu nibbattasattānaṃ. Paccayāhāro hi sabbesaṃ sādhāraṇoti.

Paṭhamamahāpañhasuttavaṇṇanā niṭṭhitā.

8-9. Dutiyamahāpañhasuttādivaṇṇanā

28-29. Aṭṭhame **evaṃnāmake**ti kajaṅgalāti evaṃ itthiliṅgavasena laddhanāmake majjhimappadesassa mariyādabhūte nagare. ''Nigame''tipi vadanti, ''niculavane''tipi vadanti. Niculaṃ nāma ekā rukkhajāti, ''nīparukkho''tipi vadanti. Tena sañchanno mahāvanasaṇḍo, tattha viharatīti attho. **Hetunā nayenā**ti ca heṭṭhā vuttameva. Nanu ca **''eso ceva tassa attho''**ti kasmā vuttaṃ. Bhagavatā hi cattārotiādipañhabyākaraṇā cattāro āhārā, pañcupādānakkhandhā, cha ajjhattikāni āyatanāni, satta viññāṇaṭṭhitiyo, aṭṭha lokadhammā dassitā. Bhikkhuniyā pana cattāro satipaṭṭhānā, pañcindriyāni, cha nissāraṇīyā dhātuyo, satta bojjhaṅgā, ariyo aṭṭhaṅgiko maggoti dassitadhammā aññoyevattho bhikkhuniyā dassitoti codanaṃ sandhāyāha **‘‘kiñcāpī’’**tiādi. Navame natthi vattabbaṃ.

Dutiyamahāpañhasuttādivaṇṇanā niṭṭhitā.

10. Dutiyakosalasuttavaṇṇanā

30. Dasame uggantvā yujjhati etāyāti **uyyodhikā,** satthappahārehi yujjhitassetaṃ adhivacanaṃ. Uggantvā yujjhanaṃ vā **uyyodhiko,** satthappahāro. Tenāha **‘‘yuddhato nivatto’’**ti. **Upassutivasena yujjhitabbākāraṃ ñatvā**ti jetavane kira dattatthero dhanuggahatissattheroti dve mahallakattherā vihārapaccante paṇṇasālāya vasanti. Tesu dhanuggahatissatthero pacchimayāme pabujjhitvā uṭṭhāya nisinno dattattheraṃ āmantetvā ‘‘ayaṃ te mahodaro kosalo bhuttabhattameva pūtiṃ karoti, yuddhavicāraṇaṃ pana kiñci na jānāti, parājitotveva vadāpetī’’ti vatvā tena ‘‘kiṃ pana kātuṃ vaṭṭatī’’ti vutte – ‘‘bhante, yuddho nāma padumabyūho cakkabyūho sakaṭabyūhoti tayo byūhā honti, ajātasattuṃ gaṇhitukāmena asukasmiṃ nāma pabbatakucchismiṃ dvīsu pabbatabhittīsu manusse ṭhapetvā purato dubbalaṃ dassetvā pabbatantaraṃ paviṭṭhabhāvaṃ jānitvā paviṭṭhamaggaṃ rundhitvā purato ca pacchato ca ubhosu pabbatabhittīsu vaggitvā naditvā jālapakkhittamacchaṃ viya katvā sakkā gahetu’’nti. Tasmiṃ khaṇe ‘‘bhikkhūnaṃ kathāsallāpaṃ suṇāthā’’ti rañño pesitacarapurisā taṃ sutvā rañño ārocesuṃ. Taṃ sutvā rājā saṅgāmabheriṃ paharāpetvā gantvā sakaṭabyūhaṃ katvā ajātasattuṃ jīvaggāhaṃ gaṇhi. Tena vuttaṃ **‘‘upassutivase…pe... ajātasattuṃ gaṇhī’’**ti.

Doṇapākanti doṇataṇḍulānaṃ pakkabhattaṃ. **Doṇa**nti catunāḷikānametamadhivacanaṃ. **Manujassā**ti sattassa. **Tanukassā**ti tanukā appikā assa puggalassa, bhuttapaccayā visabhāgavedanā na honti. **Saṇika**nti mandaṃ mudukaṃ, aparissayamevāti attho. **Jīratī**ti paribhuttāhāro paccati. **Āyu pālaya**nti nirogo avedano jīvitaṃ rakkhanto. Atha vā **saṇikaṃ jīratī**ti so bhojane mattaññū puggalo parimitāhāratāya saṇikaṃ cirena jīrati jaraṃ pāpuṇāti jīvitaṃ pālayanto.

Imaṃ ovādaṃ adāsīti ekasmiṃ kira (dha. pa. aṭṭha. 2.203 pasenadikosalavatthu) samaye rājā taṇḍuladoṇassa odanaṃ tadupiyena sūpabyañjanena bhuñjati. So ekadivasaṃ bhuttapātarāso bhattasammadaṃ avinodetvā satthu santikaṃ gantvā kilantarūpo ito cito ca samparivattati, niddāya abhibhuyyamānopi lahukaṃ nipajjituṃ asakkonto ekamantaṃ nisīdi. Atha naṃ satthā āha ‘‘kiṃ, mahārāja, avissamitvāva āgatosī’’ti. Āma, bhante, bhuttakālato paṭṭhāya me mahādukkhaṃ hotīti. Atha naṃ satthā, ‘‘mahārāja, atibahubhojīnaṃ etaṃ dukkhaṃ hotī’’ti vatvā –

> ‘‘Middhī yadā hoti mahagghaso ca,
> Niddāyitā samparivattasāyī;
> Mahāvarāhova nivāpapuṭṭho,
> Punappunaṃ gabbhamupeti mando’’ti. (dha. pa. 325; netti. 26, 90) –

Imāya gāthāya ovaditvā, ‘‘mahārāja, bhojanaṃ nāma mattāya bhuñjituṃ vaṭṭati, mattabhojino hi sukhaṃ hotī’’ti uttaripi puna ovadanto ‘‘manujassa sadā satīmato’’ti (saṃ. ni. 1.124) imaṃ gāthamāha.

Rājā pana gāthaṃ uggaṇhituṃ nāsakkhi, samīpe ṭhitaṃ pana bhāgineyyaṃ sudassanaṃ nāma māṇavaṃ ‘‘imaṃ gāthaṃ uggaṇha tātā’’ti āha. So taṃ gāthaṃ uggaṇhitvā ‘‘kiṃ karomi, bhante’’ti satthāraṃ pucchi. Atha naṃ satthā āha, ‘‘māṇava, imaṃ gāthaṃ naṭo viya pattapattaṭṭhāne mā avaca, rañño pātarāsaṃ bhuñjanaṭṭhāne ṭhatvā paṭhamapiṇḍādīsupi avatvā avasāne piṇḍe gahite vadeyyāsi, rājā sutvā bhattapiṇḍaṃ chaḍḍessati. Atha rañño hatthesu dhotesu pātiṃ apanetvā sitthāni gaṇetvā tadupiyaṃ byañjanaṃ ñatvā punadivase tāvatake taṇḍule hāreyyāsi. Pātarāse ca vatvā sāyamāse mā vadeyyāsī’’ti. So ‘‘sādhū’’ti paṭissuṇitvā taṃ divasaṃ rañño pātarāsaṃ bhutvā gatattā sāyamāse bhagavato anusiṭṭhiniyāmena gāthaṃ abhāsi. Rājā dasabalassa vacanaṃ saritvā bhattapiṇḍaṃ pātiyaṃyeva chaḍḍesi. Rañño hatthesu dhotesu pātiṃ apanetvā sitthāni gaṇetvā punadivase tattake taṇḍule hariṃsu, sopi māṇavo divase divase tathāgatassa santikaṃ gacchati. Dasabalassa vissāsiko ahosi. Atha naṃ ekadivasaṃ pucchi ‘‘rājā kittakaṃ bhuñjatī’’ti? So ‘‘nāḷikodana’’nti āha. Vaṭṭissati ettāvatā purisabhāgo esa, ito paṭṭhāya gāthaṃ mā vadīti. Rājā tatheva saṇṭhāsi. Tena vuttaṃ **‘‘nāḷikodanaparamatāya saṇṭhāsī’’**ti. Rattaññutāya vaḍḍhitaṃ sīlaṃ assa atthīti **vaḍḍhitasīlo. Apothujjanikehi sīlehī**ti catupārisuddhisīlehi sīlaṃ ariyaṃ suddhaṃ. Tena vuttaṃ **‘‘ariyasīlo’’**ti. Tadekaṃ anavajjaṭṭhena kusalaṃ. Tena vuttaṃ **‘‘kusalasīlo’’**ti.

Dutiyakosalasuttavaṇṇanā niṭṭhitā.

Mahāvaggavaṇṇanā niṭṭhitā.

4. Upālivaggo

1. Upālisuttavaṇṇanā

31. Catutthassa paṭhame **atthavase**ti vuddhivisese, sikkhāpadapaññattihetu adhigamanīye hitaviseseti attho. Atthoyeva vā **atthavaso,** dasa atthe dasa kāraṇānīti vuttaṃ hoti. Atha vā attho phalaṃ tadadhīnavuttitāya vaso etassāti **atthavaso,** hetūti evampettha attho daṭṭhabbo. ‘‘Ye mama sotabbaṃ saddahātabbaṃ maññissanti, tesaṃ taṃ assa dīgharattaṃ hitāya sukhāyā’’ti vuttattā **‘‘yo ca tathāgatassa vacanaṃ sampaṭicchati, tassa taṃ dīgharattaṃ hitāya sukhāya saṃvattatī’’**ti vuttaṃ. **Asampaṭicchane ādīnava**nti bhaddālisutte viya asampaṭicchane ādīnavaṃ dassetvā. Sukhavihārābhāve sahajīvamānassa abhāvato sahajīvitāpi sukhavihārova vutto. **Sukhavihāro** nāma catunnaṃ iriyāpathavihārānaṃ phāsutā.

Maṅkutanti nittejataṃ. **Dhammenā**tiādīsu **dhammo**ti bhūtaṃ vatthu. **Vinayo**ti codanā ceva sāraṇā ca. **Satthusāsana**nti ñattisampadā ceva anussāvanasampadā ca.

Piyasīlānanti sikkhākāmānaṃ. Tesañhi sīlaṃ piyaṃ hoti. Tenevāha **‘‘sikkhāttayapāripūriyā ghaṭamānā’’**ti. **Sandiddhamanā**ti saṃsayaṃ āpajjamanā. **Ubbaḷhā hontī**ti pīḷitā honti. **Saṅghakammānī**ti satipi uposathapavāraṇānaṃ saṅghakammabhāve gobalībaddañāyena uposathaṃ pavāraṇañca ṭhapetvā upasampadādisesasaṅghakammānaṃ gahaṇaṃ veditabbaṃ. Samaggānaṃ bhāvo **sāmaggī**.

‘‘Nāhaṃ, cunda, diṭṭhadhammikānaṃyeva āsavānaṃ saṃvarāya dhammaṃ desemī’’ti (dī. ni. 3.182) ettha vivādamūlabhūtā kilesā āsavāti āgatā.

> ‘‘Yena devūpapatyassa, gandhabbo vā vihaṅgamo;
> Yakkhattaṃ yena gaccheyyaṃ, manussattañca abbaje;
> Te mayhaṃ āsavā khīṇā, viddhastā vinaḷīkatā’’ti. (a. ni. 4.36) –

Ettha tebhūmakaṃ kammaṃ avasesā ca akusalā dhammā. Idha pana parūpavādavippaṭisāravadhabandhādayo ceva apāyadukkhabhūtā ca nānappakārā upaddavā **āsavā**ti āha **‘‘asaṃvare ṭhitena tasmiṃyeva attabhāve pattabbā’’**tiādi. Yadi hi bhagavā sikkhāpadaṃ na ca paññapeyya, tato asaddhammappaṭisevanaadinnādānapāṇātipātādihetu ye uppajjeyyuṃ parūpavādādayo diṭṭhadhammikā nānappakārā anatthā, ye ca tannimittameva nirayādīsu nibbattassa pañcavidhabandhanakammakāraṇādivasena mahādukkhānubhavanappakārā anatthā, te sandhāya idaṃ vuttaṃ **‘‘diṭṭhadhammikānaṃ āsavānaṃ saṃvarāya samparāyikānaṃ āsavānaṃ paṭighātāyā’’**ti. Diṭṭhadhammo vuccati paccakkho attabhāvo, tattha bhavā **diṭṭhadhammikā**. Tena vuttaṃ **‘‘tasmiṃyeva attabhāve pattabbā’’**ti. Sammukhā garahanaṃ **akitti,** parammukhā garahanaṃ **ayaso**. Atha vā sammukhā parammukhā garahanaṃ **akitti,** parivārahāni **ayaso**ti veditabbaṃ. **Āgamanamaggathakanāyā**ti āgamanadvārapidahanatthāya. Samparetabbato pecca gantabbato

samparāyo, paralokoti āha **‘‘samparāye narakādīsū’’**ti.

Methunādīni **rajjanaṭṭhānāni**. Pāṇātipātādīni **dussanaṭṭhānāni**.

Saṃvaravinayoti sīlasaṃvaro, satisaṃvaro, ñāṇasaṃvaro, khantisaṃvaro, vīriyasaṃvaroti pañcavidho saṃvaro. Yathāsakaṃ saṃvaritabbānaṃ vinetabbānañca kāyaduccaritādīnaṃ saṃvaraṇato saṃvaro, vinayanato vinayoti vuccati. **Pahānavinayo**ti tadaṅgappahānaṃ vikkhambhanappahānaṃ, samucchedappahānaṃ, paṭipassaddhippahānaṃ, nissaraṇappahānanti pañcavidhaṃ pahānaṃ yasmā cāgaṭṭhena pahānaṃ, vinayaṭṭhena vinayo, tasmā ‘‘pahānavinayo’’ti vuccati. **Samathavinayo**ti satta adhikaraṇasamathā. **Paññattivinayo**ti sikkhāpadameva. Sikkhāpadapaññattiyā hi vijjamānāya eva sikkhāpadasambhavato paññattivinayopi sikkhāpadapaññattiyā anuggahito hoti. Sesamettha vuttatthameva.

Upālisuttavaṇṇanā niṭṭhitā.

Upālivaggavaṇṇanā niṭṭhitā.

5. Akkosavaggo

1-8. Vivādasuttādivaṇṇanā

41-48. Pañcamassa paṭhamādīni uttānatthāni. Chaṭṭhe khaṇabhaṅguratāya na niccā na dhuvāti **aniccā**. Tato eva paṇḍitehi na iccā na upagantabbātipi **aniccā**. Svāyaṃ nesaṃ aniccaṭṭho udayavayaparicchinnatāya veditabboti āha **‘‘hutvā abhāvino’’**ti, uppajjitvā vinassakāti attho. **Sārarahitā**ti niccasāradhuvasāraattasāravirahitā. **Musā**ti visaṃvādanaṭṭhena musā, ekaṃsena asubhādisabhāvā te bālānaṃ subhādibhāvena upaṭṭhahanti, subhādiggahaṇassa paccayabhāvena satte visaṃvādenti. Tenāha **‘‘niccasubhasukhā viyā’’**tiādi. **Na passanasabhāvā**ti khaṇapabhaṅguratāittarapaccupaṭṭhānatāya dissamānā viya hutvā adassanapakatikā. Ete hi khettaṃ viya vatthu viya hiraññasuvaṇṇaṃ viya ca paññāyitvāpi katipāheneva supinake diṭṭhā viya na paññāyanti. Sattamaṭṭhamāni suviññeyyāni.

Vivādasuttādivaṇṇanā niṭṭhitā.

9-10. Sarīraṭṭhadhammasuttādivaṇṇanā

49-50. Navame punabbhavadānaṃ punabbhavo uttarapadalopena, punabbhavo sīlamassāti **ponobhaviko,** punabbhavadāyakoti attho. Tenāha **‘‘punabbhavanibbattako’’**ti. **Bhavasaṅkharaṇakammа**nti punabbhavanibbattanakakammaṃ. Dasame natthi vattabbaṃ.

Sarīraṭṭhadhammasuttādivaṇṇanā niṭṭhitā.

Akkosavaggavaṇṇanā niṭṭhitā.

Paṭhamapaṇṇāsakaṃ niṭṭhitaṃ.

2. Dutiyapaṇṇāsakaṃ

(6) 1. Sacittavaggo

1-10. Sacittasuttādivaṇṇanā

51-60. Dutiyassa paṭhamādīni uttānatthāni. Dasame pittaṃ samuṭṭhānametesanti **pittasamuṭṭhānā,** pittapaccayāpittahetukāti attho. **Semhasamuṭṭhānā**dīsupi eseva nayo. **Sannipātikā**ti tiṇṇampi pittādīnaṃ kopena samuṭṭhitā. **Utupariṇāmajā**ti visabhāgaututo jātā. Jaṅgaladesavāsīnañhi anūpadese vasantānaṃ visabhāgo ca utu uppajjati, anūpadesavāsīnañca jaṅgaladeseti evaṃ parasamuddatīrādivasenapi utuvisabhāgatā uppajjatiyeva. Tato jātāti **utupariṇāmajā**. Attano pakaticariyānaṃ visayānaṃ visamaṃ kāyapariharaṇavasena jātā **visamaparihārajā**. Tenāha **''aticiraṭṭhānanisajjādinā visamaparihārena jātā''**ti. **Ādi-**saddena mahābhāravahanasudhākoṭṭanādīnaṃ saṅgaho. Parassa upakkamato nibbattā **opakkamikā**. Bāhiraṃ paccayaṃ anapekkhitvā kevalaṃ kammavipākatova jātā **kammavipākajā**. Tattha purimehi sattahi kāraṇehi uppannā sārīrikā vedanā sakkā paṭibāhituṃ, kammavipākajānaṃ pana sabbabhesajjānipi sabbaparittānipi nālaṃ paṭighātāya.

Sacittasuttādivaṇṇanā niṭṭhitā.

Sacittavaggavaṇṇanā niṭṭhitā.

(7) 2. Yamakavaggo

1-7. Avijjāsuttādivaṇṇanā

61-67. Dutiyassa paṭhamādīni uttānatthāni. Sattame **naḷakapānake**ti evaṃnāmake nigame. Pubbe kira (jā. aṭṭha. 1.1.19 ādayo) amhākaṃ bodhisatto kapiyoniyaṃ nibbatto mahākāyo kapirājā hutvā anekasatavānarasahassaparivuto pabbatapāde vicari, paññavā kho pana hoti mahāpañño. So parisaṃ evaṃ ovadati, ''tātā, imasmiṃ pabbatapāde visaphalāni honti, amanussapariggahitā pokkharaṇikā nāma honti, tumhe pubbe khāditapubbāneva phalāni khādatha, pītapubbāneva pānīyāni pivatha, ettha vo paṭipucchitakiccaṃ natthī''ti. Te apītapubbaṃ disvā sahasāva apivitvā samantā paridhāvitvā mahāsattassa āgamanaṃ olokayamānā nisīdiṃsu. Mahāsatto āgantvā ''kiṃ, tātā, pānīyaṃ na pivathā''ti āha. Tumhākaṃ āgamanaṃ olokemāti. ''Sādhu, tātā''ti samantā padaṃ pariyesamāno otiṇṇapadaṃyeva addasa, na uttiṇṇapadaṃ. Adisvā ''saparissayā''ti aññāsi. Tāvadeva ca tattha abhinibbattaamanusso udakaṃ dvedhā katvā uṭṭhāsi – setamukho, nīlakucchi, rattahatthapādo, mahādāṭhiko, vantadāṭho, virūpo, bībhaccho, udakarakkhaso. So evamāha – ''kasmā pānīyaṃ na pivatha, madhuraṃ udakaṃ pivatha, kiṃ tumhe etassa vacanaṃ suṇāthā''ti. Mahāsatto āha ''tvaṃ adhivattho amanusso''ti? Āmāhanti. ''Tvaṃ idha otiṇṇe labhasī''ti āha. Āma, tumhe pana sabbe khādissāmīti. Na sakkhissasi yakkhāti. Pānīyaṃ pana pivissathāti. Āma, pivissāmāti. Evaṃ sante ekampi vānaraṃ na muñcissanti. ''Pānīyañca pivissāma, na ca te vasaṃ gamissāmā''ti naḷaṃ āharāpetvā koṭiyaṃ gahetvā dhami. Sabbo ekacchiddo ahosi. Tīre nisīditvāva pānīyaṃ pivi. Sesavānarānampi pāṭiyekkaṃ naḷaṃ āharāpetvā dhamitvā adāsi. Sabbe te passantasseva pānīyaṃ piviṃsu. Vuttampi cetaṃ –

> ''Disvā padamanuttiṇṇaṃ, disvānotaritaṃ padaṃ;
> Naḷena vāriṃ pissāma, neva maṃ tvaṃ vadhissasī''ti. (jā. 1.1.20);

Tato paṭṭhāya yāva ajjadivasā tasmiṃ ṭhāne naḷā ekacchiddāva honti. Imasmiñhi kappe kappaṭṭhiyapāṭihāriyāni nāma cande sasalakkhaṇaṃ (jā. 1.4.61 ādayo), vaṭṭajātake (jā. 1.1.35) saccakiriyaṭṭhāne aggijālassa āgamanupacchedo, ghaṭīkārassa mātāpitūnaṃ vasanaṭṭhāne anovassanaṃ (ma. ni. 2.291), pokkharaṇiyā tīre naḷānaṃ ekacchiddabhāvoti. Iti sā pokkharaṇī naḷena pānīyassa pivitattā ''naḷakapānakā''ti nāmaṃ labhi. Aparabhāge taṃ pokkharaṇiṃ nissāya nigamo patiṭṭhāsi, tassapi ''naḷakapāna''ntveva nāmaṃ jātaṃ. Taṃ pana sandhāya vuttaṃ ''naḷakapāne''ti. **Palāsavane**ti kiṃsukavane.

Tuṇhībhūtaṃ tuṇhībhūtanti byāpanicchāyaṃ idaṃ āmeḍitavacananti dassetuṃ ‘‘yaṃ yaṃ disa’’ntiādi vuttaṃ. **Anuviloketvā**ti ettha **anu**-saddo ‘‘parī’’ti iminā samānatthoti āha **‘‘tato tato viloketvā’’**ti. **Kasmā āgilāyati** koṭisahassahatthināgānaṃ balaṃ dhārentassāti codakassa adhippāyo. Ācariyo panassa ‘‘esa saṅkhārānaṃ sabhāvo, yadidaṃ aniccatā. Ye pana aniccā, te ekanteneva udayavayappaṭipīḷitatāya dukkhā eva. Dukkhasabhāvesu tesu satthukāye dukkhuppattiyā ayaṃ paccayo’’ti dassetuṃ **‘‘bhagavato’’**tiādi vuttaṃ. **Piṭṭhivāto uppajji,** so ca kho pubbekatakammapaccayā. Etthāha ‘‘kiṃ pana taṃ kammaṃ, yena aparimāṇakālaṃ sakkaccaṃ upacitavipulapuññasambhāro satthā evarūpaṃ dukkhavipākamanubhavatī’’ti? Vuccate – ayameva bhagavā bodhisattabhūto atītajātiyaṃ mallaputto hutvā pāpajanasevī ayonisomanasikārabahulo carati. So ekadivasaṃ nibbuddhe vattamāne ekaṃ mallaputtaṃ gahetvā gāḷhataraṃ nippīḷesi. Tena kammena idāni buddho hutvāpi dukkhamanubhavi. Yathā cetaṃ, evaṃ ciñcamāṇavikādīnamitthīnaṃ yāni bhagavato abbhakkhānādīni dukkhāni, sabbāni pubbekatassa vipākāvasesāni, yāni kammapilotikānīti vuccanti. Vuttañhetaṃ **apadāne** (apa. thera 1.39.64-96) –

‘‘Anotattasarāsanne, ramaṇīye silātale;
Nānāratanapajjote, nānāgandhavanantare.

‘‘Mahatā bhikkhusaṅghena, pareto lokanāyako;
Āsīno byākarī tattha, pubbakammāni attano.

‘‘Suṇātha bhikkhavo mayhaṃ, yaṃ kammaṃ pakataṃ mayā;
Pilotikassa kammassa, buddhattepi vipaccati.

1. ‘‘Munāḷi nāmahaṃ dhutto, pubbe aññāsu jātisu;
Paccekabuddhaṃ surabhiṃ, abbhācikkhiṃ adūsakaṃ.

‘‘Tena kammavipākena, niraye saṃsariṃ ciraṃ;
Bahū vassasahassāni, dukkhaṃ vedesi vedanaṃ.

‘‘Tena kammāvasesena, idha pacchimake bhave;
Abbhakkhānaṃ mayā laddhaṃ, sundarikāya kāraṇā.

2. ‘‘Sabbābhibhussa buddhassa, nando nāmāsi sāvako;
Taṃ abbhakkhāya niraye, ciraṃ saṃsaritaṃ mayā.

‘‘Dasa vassasahassāni, niraye saṃsariṃ ciraṃ;
Manussabhāvaṃ laddhāhaṃ, abbhakkhānaṃ bahuṃ labhiṃ.

‘‘Tena kammāvasesena, ciñcamāṇavikā mamaṃ;
Abbhācikkhi abhūtena, janakāyassa aggato.

3. ‘‘Brāhmaṇo sutavā āsiṃ, ahaṃ sakkatapūjito;
Mahāvane pañcasate, mante vācesi māṇave.

‘‘Tatthāgato isi bhīmo, pañcābhiñño mahiddhiko;
Tañcāhaṃ āgataṃ disvā, abbhācikkhiṃ adūsakaṃ.

‘‘Tatohaṃ avacaṃ sisse, kāmabhogī ayaṃ isi;
Mayhampi bhāsamānassa, anumodiṃsu māṇavā.

‘‘Tato māṇavakā sabbe, bhikkhamānaṃ kule kule;

Mahājanassa āhaṃsu, kāmabhogī ayaṃ isi.

‘‘Tena kammavipākena, pañca bhikkhusatā ime;
Abbhakkhānaṃ labhuṃ sabbe, sundarikāya kāraṇā.

4. ‘‘Vemātubhātaraṃ pubbe, dhanahetu haniṃ ahaṃ;
Pakkhipiṃ giriduggasmiṃ, silāya ca apiṃsayiṃ.

‘‘Tena kammavipākena, devadatto silaṃ khipi;
Aṅguṭṭhaṃ piṃsayī pāde, mama pāsāṇasakkharā.

5. ‘‘Purehaṃ dārako hutvā, kīḷamāno mahāpathe;
Paccekabuddhaṃ disvāna, magge sakalikaṃ khipiṃ.

‘‘Tena kammavipākena, idha pacchimake bhave;
Vadhatthaṃ maṃ devadatto, abhimāre payojayi.

6. ‘‘Hatthāroho pure āsiṃ, paccekamunimuttamaṃ;
Piṇḍāya vicarantaṃ taṃ, āsādesiṃ gajenahaṃ.

‘‘Tena kammavipākena, bhanto nāḷāgirī gajo;
Giribbaje puravare, dāruṇo samupāgami.

7. ‘‘Rājāhaṃ patthivo āsiṃ, sattiyā purisaṃ haniṃ;
Tena kammavipākena, niraye paccisaṃ bhusaṃ.

‘‘Kammuno tassa sesena, idāni sakalaṃ mama;
Pāde chaviṃ pakappesi, na hi kammaṃ vinassati.

8. ‘‘Ahaṃ kevaṭṭagāmasmiṃ, ahuṃ kevaṭṭadārako;
Macchake ghātite disvā, janayiṃ somanassakaṃ.

‘‘Tena kammavipākena, sīsadukkhaṃ ahū mama;
Sabbe sakkā ca haññiṃsu, yadā hani viṭaṭūbho.

9. ‘‘Phussassāhaṃ pāvacane, sāvake paribhāsayiṃ;
Yavaṃ khādatha bhuñjatha, mā ca bhuñjatha sālayo.

‘‘Tena kammavipākena, temāsaṃ khāditaṃ yavaṃ;
Nimantito brāhmaṇena, verañjāyaṃ vasiṃ tadā.

10. ‘‘Nibbuddhe vattamānamhi, mallaputtaṃ niheṭhayiṃ;
Tena kammavipākena, piṭṭhidukkhaṃ ahū mama.

11. ‘‘Tikicchako ahaṃ āsiṃ, seṭṭhiputtaṃ virecayiṃ;
Tena kammavipākena, hoti pakkhandikā mama.

12. ‘‘Avacāhaṃ jotipālo, sugataṃ kassapaṃ tadā;
Kuto nu bodhi muṇḍassa, bodhi paramadullabhā.

‘‘Tena kammavipākena, acariṃ dukkaraṃ bahuṃ;

Chabbassānuruvelāyaṃ, tato bodhimapāpuṇiṃ.

‘‘Nāhaṃ etena maggena, pāpuṇiṃ bodhimuttamaṃ;
Kummaggena gavesissaṃ, pubbakammena vārito.

‘‘Puññapāpaparikkhīṇo, sabbasantāpavajjito;
Asoko anupāyāso, nibbāyissamanāsavo.

‘‘Evaṃ jino viyākāsi, bhikkhusaṅghassa aggato;
Sabbābhiññābalappatto, anotatte mahāsare’’ti. (apa. thera 1.39.64-96);

Avijjāsuttādivaṇṇanā niṭṭhitā.

9-10. Paṭhamakathāvatthusuttādivaṇṇanā

69-70. Navame (dī. ni. ṭī. 1.17; dī. ni. abhi. ṭī. 1.17; saṃ. ni. ṭī. 2.5.1080) duggatito saṃsārato ca niyyāti etenāti niyyānaṃ, saggamaggo, mokkhamaggo ca. Taṃ niyyānaṃ arahati, niyyāne vā niyuttā, niyyānaṃ vā phalabhūtaṃ etissā atthīti niyyānikā. Vacīduccaritasaṃkilesato niyyātīti vā īkārassa rassattaṃ, yakārassa ca kakāraṃ katvā niyyānikā, cetanāya saddhiṃ samphappalāpā veramaṇi. Tappaṭipakkhato aniyyānikā, tassā bhāvo aniyyānikattaṃ, tasmā **aniyyānikattā. Tiracchānabhūta**nti tirokaraṇabhūtaṃ. **Gehassitakathā**ti gehappaṭisaṃyuttā. **Kammaṭṭhānabhāve**ti aniccatāpaṭisaṃyuttacatusaccakammaṭṭhānabhāve.

Saha atthenāti **sātthakaṃ,** hitappaṭisaṃyuttanti attho. ‘‘Surākathā’’tipi pāṭhoti āha **‘‘surākathanti pāḷiyaṃ panā’’**ti. Sā panesā kathā ‘‘evarūpā navasurā pītā ratijananī hotī’’ti assādavasena na vaṭṭati, ādīnavavasena pana ‘‘ummattakasaṃvattanikā’’tiādinā nayena vaṭṭati. Tenāha **‘‘anekavidhaṃ…pe… ādīnavavasena vaṭṭatī’’**ti. **Visikhā**ti gharasanniveso. Visikhāgahaṇena ca tannivāsino gahitā ‘‘gāmo āgato’’tiādīsu viya. Tenevāha **‘‘sūrā samatthā’’**ti ca **‘‘saddhā pasannā’’**ti ca. Kumbhaṭṭhānappadesena kumbhadāsiyo vuttāti āha **‘‘kumbhadāsikathā vā’’**ti.

Rājakathādipurimakathāya, lokakkhāyikādipacchimakathāya vā vinimuttā purimapacchimakathā **vimuttā**. Uppattiṭhitisaṃhārādivasena lokaṃ akkhāyatīti **lokakkhāyikā. Asukena nāmā**ti pajāpatinā brahmunā, issarena vā. **Vitaṇḍasallāpakathā**ti ‘‘aṭṭhīnaṃ setattā setoti na vattabbo, pattānaṃ kāḷattā kāḷoti pana vattabbo’’ti evamādikā. **Ādi**-saddena ‘‘selapupphalakāni viya jīvidāvirapārayattivisālā natthi, yaṃ yo koci tiriyāmānā katattā’’ti evamādīnaṃ saṅgaho daṭṭhabbo. **Sāgaradevenā**ti sāgaraputtarājūhi. **Khato**ti etaṃ ekavacanaṃ tehi paccekaṃ khatattā ‘‘sāgaradevena khatattā’’ti vuttaṃ. Sahamuddā samuddoti vutto. Bhavati vaddhati etenāti **bhavo**. Bhavābhavā hontīti **itibhavābhavakathā**. Ettha ca **bhavo**ti sassataṃ, **abhavo**ti ucchedaṃ. **Bhavo**ti vuddhi, **abhavo**ti hāni. **Bhavo**ti kāmasukhaṃ, **abhavo**ti attakilamathoti iti imāya chabbidhāya itibhavābhavakathāya saddhiṃ bāttiṃsa tiracchānakathā nāma honti. Atha vā pāḷiyaṃ sarūpato anāgatāpi araññapabbatanadīdīpakathā itisaddena saṅgaṇhitvā bāttiṃsa tiracchānakathā vuttā. Dasame natthi vattabbaṃ.

Paṭhamakathāvatthusuttādivaṇṇanā niṭṭhitā.

Yamakavaggavaṇṇanā niṭṭhitā.

(8) 3. Ākaṅkhavaggo

1-4. Ākaṅkhasuttādivaṇṇanā

71-74. Tatiyassa paṭhame sīlassa anavasesasamādānena akhaṇḍādibhāvāpattiyā ca **paripuṇṇasīlā**. Samādānato paṭṭhāya avicchindanato **sīlasamaṅgino. Ettāvatā kirā**ti (a. ni. 2.37) **kira**-saddo arucisūcanattho. Tenettha ācariyavādassa attano aruccanabhāvaṃ dīpeti. **Sampannasīlā**ti anāmaṭṭhavisesaṃ sāmaññato sīlasaṅkhepena gahitaṃ. Tañca catubbidhanti ācariyatthero **''catupārisuddhisīlaṃ uddisitvā''**ti āha. **Tatthā**ti catupārisuddhisīle. **Jeṭṭhakasīla**nti (saṃ. ni. 5.412) padhānasīlaṃ. **Ubhayatthā**ti uddesaniddese. Idha niddese viya uddesepi pātimokkhasaṃvaro bhagavatā vutto ''sampannasīlā''ti vuttattāti adhippāyo. Sīlaggahaṇañhi pāḷiyaṃ pātimokkhasaṃvaravasena āgataṃ. Tenāha **''pātimokkhasaṃvaroyevā''**tiādi. Tattha avadhāraṇena itaresaṃ tiṇṇaṃ ekadesena pātimokkhantogadhataṃ dīpeti. Tathā hi anolokiyolokane ājīvahetu chasikkhāpadavītikkame gilānapaccayassa apaccavekkhitaparibhoge ca āpatti vihitāti. **Tīṇī**ti indriyasaṃvarasīlādīni. **Sīlanti vuttaṭṭhānaṃ nāma atthī**ti sīlapariyāyena tesaṃ katthaci sutte gahitaṭṭhānaṃ nāma kiṃ atthi yathā pātimokkhasaṃvaroti ācariyassa sammukhattā appaṭikkhipantova upacārena pucchanto viya vadati. Tenāha **''ananujānanto''**ti. **Chadvārarakkhāmattakamevā**ti tassa sallahukabhāvamāha cittādhiṭṭhānamattena paṭipākatikabhāvāpattito. Itaresupi eseva nayo. **Paccayuppattimattaka**nti phalena hetuṃ dasseti. Uppādanahetukā hi paccayānaṃ uppatti. **Idamattha**nti idaṃ payojanaṃ imassa paccayassa paribhuñjaneti adhippāyo. **Nippariyāyenā**ti iminā indriyasaṃvarādīni tīṇi padhānassa sīlassa parivāravasena pavattiyā pariyāyasīlāni nāmāti dasseti.

Idāni pātimokkhasaṃvarasseva padhānabhāvaṃ byatirekato anvayato ca upamāya vibhāvetuṃ **''yassā''**tiādimāha. Tattha **so**ti pātimokkhasaṃvaro. **Sesānī**ti indriyasaṃvarādīni. **Tasse vā**ti ''sampannasīlā''ti ettha yaṃ sīlaṃ vuttaṃ, tasseva. **Sampannapātimokkhā**ti ettha pātimokkhaggahaṇena vevacanaṃ vatvā **taṃ vitthāretvā...pe... ādimāha**. Yathā aññatthāpi ''idha bhikkhu sīlavā hotī''ti puggalādhiṭṭhānāya desanāya uddiṭṭhaṃ sīlaṃ ''pātimokkhasaṃvarasaṃvuto viharatī''ti (vibha. 508) niddiṭṭhaṃ. **Kasmā āraddha**nti desanāya kāraṇapucchā. **Sīlānisaṃsadassanattha**nti payojananiddeso. ''Sīlānisaṃsadassanattha''nti hi ettha byatirekato yaṃ sīlānisaṃsassa adassanaṃ, taṃ imissā desanāya kāraṇanti kasmā āraddhanti? Veneyyānaṃ sīlānisaṃsassa adassanatoti atthato āpanno eva hoti. Tenāha **''sacepī''**tiādi. **Sīlānisaṃsadassanattha**nti pana imassa atthaṃ vivarituṃ **''tesa''**ntiādi vuttaṃ. **Ānisaṃso**ti udayo. ''Sīlavā sīlasampanno kāyassa bhedā paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjatī''tiādīsu (dī. ni. 3.316; a. ni. 5.213; mahāva. 285) pana vipākaphalampi ''ānisaṃso''ti vuttaṃ. **Ko viseso**ti ko phalaviseso. **Kā vaḍḍhī**ti ko abbhudayo. Vijjamānopi guṇo yāthāvato vibhāvito eva abhiruciṃ uppādeti, na avibhāvito, tasmā ekantato ānisaṃsakittanaṃ icchitabbamevāti dassetuṃ **''appeva nāmā''**tiādimāha.

Piyoti piyāyitabbo. Piyassa nāma dassanaṃ ekantato abhinanditabbaṃ hotīti āha **''piyacakkhūhi sampassitabbo''**ti. Pītisamuṭṭhānappasannasommarūpapariggahañhi cakkhu ''piyacakkhū''ti vuccati. **Tesa**nti sabrahmacārīnaṃ. **Manavaḍḍhanako**ti pītimanassa paribrūhanato uparūpari pīticittasseva uppādanako. **Garuṭṭhāniyo**ti garukaraṇassa ṭhānabhūto. **Jānaṃ jānātī**ti ñāṇena jānitabbaṃ jānāti. Yathā vā aññe ajānantāpi jānantā viya pavattanti, na evamayaṃ, ayaṃ pana jānanto eva jānāti. **Passaṃ passatī**ti dassanabhūtena paññācakkhunā passitabbaṃ passati, passanto eva vā passati. **Evaṃ sambhāvanīyo**ti evaṃ viññutāya paṇḍitabhāvena sambhāvetabbo. **Sīlesvevassa paripūrakārī**ti sīlesu paripūrakārī eva bhaveyyāti. Evaṃ uttarapadāvadhāraṇaṃ daṭṭhabbaṃ. Evañhi iminā padena uparisikkhādvayaṃ anivattitameva hoti. Yathā pana sīlesu paripūrakārī nāma hoti, taṃ phalena dassetuṃ **''ajjhatta''**ntiādi vuttaṃ. Vipassanādhiṭṭhānasamādhisaṃvattanikatāya hi idha sīlassa pāripūrī, na kevalaṃ akhaṇḍādibhāvamattaṃ. Vuttañhetaṃ ''yāni kho pana tāni akhaṇḍāni…pe… samādhisaṃvattanikānī''ti. Evañca katvā uparisikkhādvayaṃ sīlassa sambhārabhāvena gahitanti sīlassevettha padhānaggahaṇaṃ siddhaṃ hoti. Sīlānurakkhakā hi cittekaggatāsaṅkhārapariggahā. **Anūnenā**ti akhaṇḍādibhāvena, kassaci vā ahāpanena upapannena. **Ākārenā**ti karaṇena sampādanena.

Ajjhattanti vā **attano**ti vā ekaṃ ekatthaṃ, byañjanameva nānaṃ. Bhummatthe cetaṃ, **''samatha''**nti upayogavacanaṃ ''anū''ti iminā upasaggena yoge siddhanti āha **''attano cittasamathe yutto''**ti. Tattha **cittasamathe**ti cittassa samādhāne. **Yutto**ti aviyutto pasuto. Yo sabbena sabbaṃ jhānabhāvanāya ananuyutto, so taṃ bahi nīharati nāma. Yo ārabhitvā antarā saṅkocaṃ āpajjati, so taṃ vināseti nāma. Yo pana īdiso ahutvā jhānaṃ upasampajja viharati, so anirākatajjhānoti dassento **‘‘bahi anīhaṭajjhāno’’**tiādimāha. Nīharaṇavināsatthañhi idaṃ nirākaraṇaṃ nāma. ‘‘Thambhaṃ niraṃkatvā nivātavuttī’’tiādīsu (su. ni. 328) cassa payogo daṭṭhabbo.

Sattavidhāya anupassanāyāti ettha aniccānupassanā, dukkhānupassanā, anattānupassanā, nibbidānupassanā, virāgānupassanā, nirodhānupassanā, paṭinissaggānupassanāti imā sattavidhā anupassanā. Suññāgāragato bhikkhu tattha laddhakāyavivekatāya samathavipassanāvasena cittavivekaṃ paribrūhento yathānusiṭṭhapaṭipattiyā lokaṃ sāsanañca attano visesādhigamaṭṭhānabhūtaṃ suññāgārañca upasobhayamāno guṇavisesādhiṭṭhānabhāvāpādanena viññūnaṃ atthato taṃ brūhento nāma hotīti vuttaṃ **‘‘brūhetā suññāgārāna’’**nti. Tenāha **‘‘ettha cā’’**tiādi. Ekabhūmakādipāsāde kurumānopi pana neva suññāgārānaṃ brūhetāti daṭṭhabbo. Suññāgāraggahaṇena cettha araññarukkhamūlādi sabbaṃ padhānānuyogakkhamaṃ senāsanaṃ gahitanti daṭṭhabbaṃ.

Ettāvatā yathā taṇhāvicaritadesanā paṭhamaṃ taṇhāvasena āraddhāpi taṇhāpadaṭṭhānattā mānadiṭṭhīnaṃ mānadiṭṭhiyo osaritvā kamena papañcattayadesanā jātā, evamayaṃ desanā paṭhamaṃ adhisīlasikkhāvasena āraddhāpi sīlapadaṭṭhānattā samathavipassanānaṃ samathavipassanāyo osaritvā kamena sikkhāttayadesanā jātāti veditabbā. Ettha hi ‘‘sīlesvevassa paripūrakārī’’ti ettāvatā adhisīlasikkhā vuttā, ‘‘ajjhattaṃ cetosamathamanuyutto anirākatajjhāno’’ti ettāvatā adhicittasikkhā, ‘‘vipassanāya samannāgato’’ti ettāvatā adhipaññāsikkhā. ‘‘Brūhetā suññāgārāna’’nti iminā pana samathavasena suññāgāravaḍḍhane adhicittasikkhā, vipassanāvasena adhipaññāsikkhāti evaṃ dvepi sikkhā saṅgahetvā vuttā. Ettha ca ‘‘ajjhattaṃ cetosamathamanuyutto anirākatajjhāno’’ti imehi padehi sīlānurakkhikā eva cittekaggatā kathitā, ‘‘vipassanāyā’’ti iminā padena sīlānurakkhiko saṅkhārapariggaho.

Kathaṃ cittekaggatā sīlamanurakkhati? Yassa hi cittekaggatā natthi, so byādhimhi uppanne vihaññati, so byādhivihato vikkhittacitto sīlaṃ vināsetvāpi byādhivūpasamaṃ kattā hoti. Yassa pana cittekaggatā atthi, so taṃ byādhidukkhaṃ vikkhambhetvā samāpattiṃ samāpajjati, samāpannakkhaṇe dukkhaṃ dūragataṃ hoti, balavataraṃ sukhamuppajjati. Evaṃ cittekaggatā sīlamanurakkhati. Kathaṃ saṅkhārapariggaho sīlamanurakkhati? Yassa hi saṅkhārapariggaho natthi, tassa ‘‘mama rūpaṃ mama viññāṇa’’nti attabhāve balavamamattaṃ hoti, so tathārūpesu dubbhikkhabyādhibhayādīsu sampattesu sīlaṃ nāsetvāpi attabhāvaṃ posetā hoti. Yassa pana saṅkhārapariggaho atthi, tassa attabhāve balavamamattaṃ vā sineho vā na hoti, so tathārūpesu dubbhikkhabyādhibhayādīsu sampattesu sacepissa antāni bahi nikkhamanti, sacepi ussussati visussati, khaṇḍākhaṇḍiko vā hoti satadhāpi sahassadhāpi, neva sīlaṃ vināsetvā attabhāvaṃ posetā hoti. Evaṃ saṅkhārapariggaho sīlaṃ anurakkhati.

‘‘Brūhetā suññāgārāna’’nti iminā pana tasseva ubhayassa brūhanā vaḍḍhanā sātaccakiriyā dassitā. Evaṃ bhagavā yasmā ‘‘sabrahmacārīnaṃ piyo cassaṃ…pe… bhāvanīyo cā’’ti ime cattāro dhamme ākaṅkhantena natthaññaṃ kiñci kātabbaṃ, aññadatthu sīlādiguṇasamannāgateneva bhavitabbaṃ. Īdiso hi sabrahmacārīnaṃ piyo hoti manāpo garu bhāvanīyo. Vuttampi hetaṃ –

> ‘‘Sīladassanasampannaṃ, dhammaṭṭhaṃ saccavedinaṃ;
> Attano kamma kubbānaṃ, taṃ jano kurute piya’’nti. (dha. pa. 217);

Tasmā ‘‘ākaṅkheyya ce, bhikkhave, bhikkhu sabrahmacārīnaṃ piyo cassaṃ…pe… sīlesvevassa paripūrakārī…pe… suññāgārāna’’nti vatvā idāni yasmā paccayalābhādiṃ patthayantenapi idameva karaṇīyaṃ, na aññaṃ kiñci, tasmā ‘‘ākaṅkheyya ce, bhikkhave, bhikkhu lābhī assa’’ntiādimāha. **Lābhī assa**nti lābhāsāya saṃvarasīlaparipūraṇaṃ pāḷiyaṃ āgataṃ. Kimīdisaṃ bhagavā anujānātīti? Na bhagavā sabhāvena īdisaṃ anujānāti, mahākāruṇikatāya pana puggalajjhāsayena evaṃ vuttanti dassento **‘‘na bhagavā’’**tiādimāha. Tattha **ghāsesanaṃ chinnakatho, na vācaṃ payuttaṃ bhaṇe**ti chinnakatho mūgo viya hutvā obhāsaparikathānimittaviññattipayuttaṃ ghāsesanaṃ vācaṃ na bhaṇe, na katheyyāti attho. **Puggalajjhāsayavasenā**ti saṅkhepato vuttamatthaṃ vivaranto **‘‘yesaṃ hī’’**tiādimāha. Raso sabhāvabhūto ānisaṃso **rasānisaṃso**.

Paccayadānakārāti cīvarādipaccayadānavasena pavattakārā. **Mahapphalā mahānisaṃsā**ti ubhayametaṃ atthato ekaṃ, byañjanameva nānaṃ. ‘‘Pañcime, gahapatayo, ānisaṃsā’’tiādīsu (mahāva. 285) hi ānisaṃsasaddo phalapariyāyopi hoti. Mahantaṃ vā lokiyasukhaṃ phalanti pasavantīti **mahapphalā,** mahato lokuttarasukhassa paccayā hontīti **mahānisaṃsā**. Tenāha **‘‘lokiyasukhena phalabhūtenā’’**tiādi.

Peccabhavaṃ gatāti petūpapattivasena nibbattiṃ upagatā. Te pana yasmā idha katakālakiriyā kālena katajīvitupacchedā honti, tasmā vuttaṃ **‘‘kālakatā’’**ti. Sassusasurā ca tappakkhikā ca **sassusasurapakkhikā**. Te ñātiyonisambandhena āvāhavivāhasambandhavasena sambaddhā **ñātī. Sālohitā**ti yonisambandhavasena. **Ekalohitabaddhā**ti ekena samānena lohitasambandhena sambaddhā. **Pasannacitto**ti pasannacittako. Kālakato pitā vā mātā vā petayoniyaṃ uppannoti adhikārato viññāyatīti vuttaṃ. **Mahānisaṃsameva hotī**ti tassa tathāsīlasampannattāti adhippāyo.

Ajjhottharitāti madditā. **Na ca maṃ arati saheyyā**ti maṃ ca arati na abhibhaveyya na maddeyya na ajjhotthareyya. **Uppanna**nti jātaṃ nibbattaṃ. Sīlādiguṇayutto hi aratiñca ratiñca sahati ajjhottharati, madditvā tiṭṭhati, tasmā īdisamattānaṃ icchantenapi sīlādiguṇayutteneva bhavitabbanti dasseti. **Cittutrāso** bhāyatīti **bhayaṃ, ārammaṇaṃ** bhāyati etasmāti **bhayaṃ**. Taṃ duvidhampi bhayaṃ bheravañca sahati abhibhavatīti **bhayabheravasaho**. Sīlādiguṇayutto hi bhayabheravaṃ sahati ajjhottharati, madditvā tiṭṭhati ariyakoṭiyavāsī mahādattatthero viya.

Thero kira maggaṃ paṭipanno aññataraṃ pāsādikaṃ araññaṃ disvā ‘‘idhevajja samaṇadhammaṃ katvā gamissāmī’’ti maggā okkamma aññatarasmiṃ rukkhamūle saṅghāṭiṃ paññapetvā pallaṅkaṃ ābhujitvā nisīdi. Rukkhadevatāya dārakā therassa sīlatejena sakabhāvena saṇṭhātuṃ asakkontā vissaramakaṃsu. Devatāpi sakalarukkhaṃ cālesi. Thero acalova nisīdi. Sā devatā dhūmāyi pajjali. Neva sakkhi theraṃ cāletuṃ. Tato upāsakavaṇṇenāgantvā vanditvā aṭṭhāsi. ‘‘Ko eso’’ti vuttā ‘‘ahaṃ, bhante, tasmiṃ rukkhe adhivatthā devatā’’ti avoca. Tvaṃ ete vikāre akāsīti. Āma, bhanteti. ‘‘Kasmā’’ti ca vuttā āha ‘‘tumhākaṃ, bhante, sīlatejena dārakā sakabhāvena saṇṭhātuṃ asakkontā vissaramakaṃsu, sāhaṃ tumhe palāpetuṃ evamakāsi’’nti. Thero āha ‘‘atha kasmā ‘idha, bhante, mā vasatha, mayhaṃ aphāsuka’nti paṭikacceva nāvacāsi, idāni pana mā maṃ kiñci avaca, ‘ariyakoṭiyamahādatto amanussabhayena gato’ti vacanato lajjāmi, tenāhaṃ idheva vasissaṃ, tvaṃ pana ajjekadivasaṃ yattha katthaci vasāhī’’ti. Evaṃ sīlādiguṇayutto bhayabheravasaho hoti, tasmā īdisamattānaṃ icchantenapi sīlādiguṇayutteneva bhavitabbanti dasseti. Dutiyādīni uttānatthāni.

Ākaṅkhasuttādivaṇṇanā niṭṭhitā.

5-10. Migasālāsuttādivaṇṇanā

75-80. Pañcame **imassa hi puggalassa sīlavirahitassa paññā sīlaṃ paridhovatī**ti akhaṇḍādibhāvāpādanena sīlaṃ ādimajjhapariyosānesu paññāya suvisodhitaṃ karoti. Yassa hi abbhantare sīlasaṃvaro natthi, ugghaṭitaññutāya pana cātuppadikagāthāpariyosāne paññāya sīlaṃ dhovitvā saha paṭisambhidāhi arahattaṃ pāpuṇāti, ayaṃ paññāya sīlaṃ dhovati nāma seyyathāpi santatimahāmatto.

Sīlavā pana paññaṃ dhovati. Yassa (dī. ni. aṭṭha. 1.317) hi puthujjanassa sīlaṃ saṭṭhiasītivassāni akhaṇḍaṃ hoti, so maraṇakālepi sabbakilese ghātetvā sīlena paññaṃ dhovitvā arahattaṃ gaṇhāti kandarasālapariveṇe mahāsaṭṭhivassatthero viya. There kira maraṇamañce nipajjitvā balavavedanāya nitthunante tissamahārājā ‘‘theraṃ passissāmī’’ti gantvā pariveṇadvāre ṭhito taṃ saddaṃ sutvā pucchi ‘‘kassa saddo aya’’nti. Therassa nitthunanasaddoti. ‘‘Pabbajjāya saṭṭhivassena vedanāpariggahamattampi na kataṃ, idāni na taṃ vandissāmī''ti nivattitvā mahābodhiṃ vandituṃ gato. Tato upaṭṭhākadaharo theraṃ āha ''kiṃ no, bhante, lajjāpetha, saddhopi rājā vippaṭisārī hutvā 'na vandissāmī'ti gato''ti. Kasmā, āvusoti? Tumhākaṃ nitthunanasaddaṃ sutvāti. ''Tena hi me okāsaṃ karothā''ti vatvā vedanaṃ vikkhambhetvā arahattaṃ patvā daharassa saññaṃ adāsi ''gacchāvuso, idāni rājānaṃ amhe vandāpehī''ti. Daharo gantvā ''idāni kira theraṃ vandathā''ti āha. Rājā susumārapatitena theraṃ vandanto ''nāhaṃ ayyassa arahattaṃ vandāmi, puthujjanabhūmiyaṃ pana ṭhatvā rakkhitasīlameva vandāmī''ti āha. Evaṃ sīlena paññaṃ dhovati nāma. Sesaṃ vuttameva. Chaṭṭhādīsu natthi vattabbaṃ.

Migasālāsuttādivaṇṇanā niṭṭhitā.

Ākaṅkhavaggavaṇṇanā niṭṭhitā.

(9) 4. Theravaggo

1-8. Vāhanasuttādivaṇṇanā

81-88. Catutthassa paṭhame **vimariyādīkatenā**ti nimmariyādīkatena. **Cetasā**ti evaṃvidhena cittena viharati. Tattha dve mariyādā kilesamariyādā ca ārammaṇamariyādā ca. Sace hissa rūpādike ārabbha rāgādayo uppajjeyyuṃ, kilesamariyādā tena katā bhaveyya. Tesu panassa ekopi na uppannoti kilesamariyādā natthi. Sace panassa rūpādidhamme āvajjentassa ekacce āpāthaṃ nāgaccheyyuṃ, evamassa ārammaṇamariyādā bhaveyya. Te panassa dhamme āvajjentassa āpāthaṃ anāgatadhammo nāma natthīti ārammaṇamariyādāpi natthi. Idha pana kilesamariyādā adhippetāti āha **''kilesamariyādaṃ bhinditvā''**tiādi. Tatiyādīsu natthi vattabbaṃ.

Vāhanasuttādivaṇṇanā niṭṭhitā.

9-10. Kokālikasuttādivaṇṇanā

89-90. Navame (saṃ. ni. ṭī. 1.1.181) kokālikanāmakā dve bhikkhū. Tato idhādhippetaṃ niddhāretvā dassetuṃ **''koyaṃ kokāliko''**ti pucchā. Suttassa aṭṭhuppattiṃ dassetuṃ **''kasmā ca upasaṅkamī''**ti pucchā. **Ayaṃ kirā**tiādi yathākkamaṃ tāsaṃ vissajjanaṃ. Vivekavāsaṃ vasitukāmattā appicchatāya ca **mā no kassaci…pe… vasiṃsu. Āghātaṃ uppādesi** attano icchāvighātanato. **Therā bhikkhusaṅghassa niyyādayiṃsu** payuttavācāya akatattā therehi ca adāpitattā. **Pubbepi…pe… maññe**ti iminā therānaṃ kohaññe ṭhitabhāvaṃ āsaṅkati avaṇe vaṇaṃ passanto viya, suparisuddhe ādāsatale jallaṃ uṭṭhāpento viya ca.

Aparajjhitvāti bhagavato sammukhā ''pāpabhikkhū jātā''ti vatvā. **Mahāsāvajjadassanattha**nti mahāsāvajjabhāvadassanatthaṃ, ayameva vā pāṭho. **Māheva**nti mā evamāha, mā evaṃ bhaṇi. Saddhāya ayo uppādo saddhāyo, taṃ āvahatīti **saddhāyiko**ti āha **''saddhāya āgamakaro''**ti. **Saddhāyiko**ti vā saddhāya ayitabbo, saddheyyoti attho. Tenāha **''saddhātabbavacano vā''**ti.

Pīḷakā nāma bāhirato paṭṭhāya aṭṭhīni bhindanti, imā pana paṭhamaṃyeva aṭṭhīni bhinditvā uggatā. Tenāha **''aṭṭhīni bhinditvā uggatāhi piḷakāhī''**ti. **Taruṇabeluvamattiyo**ti taruṇabillaphalamattiyo. **Visagilito**ti khittapaharaṇo. Tañca baḷisaṃ visasamaññā loke. Ārakkhadevatānaṃ saddaṃ sutvāti padaṃ ānetvā sambandho.

Brahmaloketi suddhāvāsaloke. **Varāko**ti anuggahavacanametaṃ. Hīnapariyāyoti keci. **Piyasīlā**ti iminā etasmiṃ atthe niruttinayena pesalāti padasiddhīti dasseti. **Kabarakkhīnī**ti byādhibalena paribhinnavaṇṇatāya kabarabhūtāni akkhīni. **Yattaka**nti bhagavato vacanaṃ aññathā karontena yattakaṃ tayā aparaddhaṃ, tassa pamāṇaṃ natthīti attho. Yasmā anāgāmino nāma pahīnakāmacchandabyāpādā honti, tvañca diṭṭhikāmacchandabyāpādavasena idhāgato, tasmā yāvañca te idaṃ aparaddhanti evamettha attho daṭṭhabbo.

Adiṭṭhippattoti appattadiṭṭhiko. **Gilitaviso viya** visaṃ gilitvā ṭhito viya. **Kuṭhārisadisā** mūlapacchindanaṭṭhena. **Uttamatthe**ti arahatte. **Khīṇāsavoti vadati** sunakkhatto viya acelaṃ korakkhattiyaṃ. **Yo** aggasāvako viya **pasaṃsitabbo khīṇāsavo,** taṃ ''dussīlo aya''nti vadati. **Vicinātī**ti ācinoti pasavati. Pasaṃsiyanindā tāva sampannaguṇaparidhaṃsanavasena pavattiyā sāvajjatāya kaṭukavipākā, nindiyappasaṃsā pana kathaṃ tāya samavipākāti? Tattha avijjamānaguṇasamāropanena attano paresañca micchāpaṭipattihetubhāvato pasaṃsiyena tassa samabhāvakaraṇato ca. Lokepi hi asūraṃ sūrena samaṃ karonto gārayho hoti, pageva duppaṭipannaṃ suppaṭipannena samaṃ karontoti.

Sakena dhanenāti attano sāpateyyena. **Ayaṃ appamattako aparādho** diṭṭhadhammikattā sappatikārattā ca tassa. **Ayaṃ mahantataro kali** katūpacitassa samparāyikattā appatikārattā ca.

Nirabbudoti gaṇanāviseso esoti āha **''nirabbudagaṇanāyā''**ti, satasahassaṃ nirabbudānanti attho. **Yamariyagarahī nirayaṃ upetī**ti ettha yathāvuttaāyuppamāṇaṃ pākatikavasena ariyūpavādinā vuttanti veditabbaṃ. Aggasāvakānaṃ pana guṇamahantatāya tatopi ativiya mahantataramevāti vadanti.

Atha kho brahmā sahampatīti ko ayaṃ brahmā, kasmā ca pana bhagavantaṃ upasaṅkamitvā etadavocāti? Ayaṃ kassapassa bhagavato sāsane sahako nāma bhikkhu anāgāmī hutvā suddhāvāsesu uppanno, tattha sahampati brahmāti sañjānanti. So panāhaṃ bhagavantaṃ upasaṅkamitvā ''padumanirayaṃ kittessāmi, tato bhagavā bhikkhūnaṃ ārocessati, athānusandhikusalā bhikkhū tatthāyuppamāṇaṃ pucchissanti, bhagavā ācikkhanto ariyūpavāde ādīnavaṃ pakāsessatī''ti iminā kāraṇena bhagavantaṃ upasaṅkamitvā etadavoca.

Magadharaṭṭhe saṃvohārato **māgadhako pattho,** tena. **Paccitabbaṭṭhānassā**ti nirayadukkhena paccitabbappadesassa etaṃ abbudoti nāmaṃ. **Vassagaṇanā**ti ekato paṭṭhāya dasaguṇitaṃ abbudaāyumhi tato aparaṃ vīsatiguṇitaṃ nirabbudādīsu vassagaṇanā veditabbā. Ayañca gaṇanā aparicitānaṃ dukkarāti vuttaṃ **''na taṃ sukaraṃ saṅkhātu''**nti. Keci pana ''tattha tattha paridevanānattena kammakāraṇanānattenapi imāni nāmāni laddhānī''ti vadanti, apare ''sītanarakā ete''ti. **Sabbatthā**ti ababādīsu padumapariyosānesu sabbesu nirayesu. **Esa nayo**ti heṭṭhimato uparimassa vīsatiguṇataṃ atidisati. Dasame natthi vattabbaṃ.

Kokālikasuttādivaṇṇanā niṭṭhitā.

Theravaggavaṇṇanā niṭṭhitā.

(10) 5. Upālivaggo

1-4. Kāmabhogīsuttādivaṇṇanā

91-94. Pañcamassa paṭhamādīni uttānatthāni. Catutthe tapanaṃ santapanaṃ kāyassa khedanaṃ tapo, so etassa atthīti tapassī, taṃ **tapassiṃ**. Yasmā tathābhūto tapanissito, tapo vā tannissito, tasmā āha **''tapanissitaka''**nti. Lūkhaṃ pharusaṃ sādhusammatācāravirahato na pasādanīyaṃ ājīvati vattatīti lūkhājīvī, taṃ **lūkhājīviṃ. Upakkosatī**ti uppaṇḍeti, upahasanavasena paribhāsati. **Upavadatī**ti avaññāpubbakaṃ apavadati. Tenāha **''hīḷeti vambhetī''**ti.

Kāmabhogīsuttādivaṇṇanā niṭṭhitā.

5. Uttiyasuttavaṇṇanā

95. Pañcame paccante bhavaṃ **paccantimaṃ**. Pākārassa thirabhāvaṃ uddhamuddhaṃ pāpetīti **uddhāpaṃ,** pākāramūlaṃ. **Ādi**-saddena pākāradvārabandhaparikhādīnaṃ saṅgaho veditabbo. Paṇḍitadovārikaṭṭhāniyaṃ katvā bhagavā attānaṃ dassesīti dassento **''ekadvāranti kasmā āhā''**ti codanaṃ samuṭṭhāpesi. Yassā paññāya vasena puriso paṇḍitoti vuccati, taṃ **paṇḍicca**nti āha **''paṇḍiccena samannāgato''**ti. Taṃtaṃitikattabbatāsu chekabhāvo byattabhāvo **veyyattiyaṃ**. Medhati sammohaṃ hiṃsati vidhamatīti medhā, sā etassa atthīti **medhāvī**. Ṭhāne ṭhāne uppatti etissā atthīti **ṭhānuppattikā,** ṭhānaso uppajjanapaññā. Anupariyāyanti etenāti anupariyāyo, so eva pathoti **anupariyāyapatho,** parito pākārassa anusaṃyāyanamaggo. Pākārabhāgā sandhātabbā etthāti **pākārasandhi,** pākārassa phullitappadeso. So pana heṭṭhimantena dvinnampi iṭṭhakānaṃ vigamena evaṃ vuccatīti āha **''dvinnaṃ iṭṭhakānaṃ apagataṭṭhāna''**nti. **Chinnaṭṭhāna**nti chinnabhinnappadeso, chiddaṭṭhānaṃ vā. Tañhi vivaranti vuccati.

Uttiyasuttavaṇṇanā niṭṭhitā.

6-8. Kokanudasuttādivaṇṇanā

96-98. Chaṭṭhe **khandhāpi diṭṭhiṭṭhānaṃ** ārammaṇaṭṭhena ''rūpaṃ attato samanupassatī''tiādivacanato. **Avijjāpi diṭṭhiṭṭhānaṃ** upanissayādibhāvena pavattanato. Yathāha ''assutavā, bhikkhave, puthujjano ariyānaṃ adassāvī ariyadhammassa akovido''tiādi (dha. sa. 1007). **Phassopi diṭṭhiṭṭhānaṃ**. Yathā cāha ''tadapi phassapaccayā (dī. ni. 1.118-130) phussa phussa paṭisaṃvediyantī''ti (dī. ni. 1.144) ca. **Saññāpi diṭṭhiṭṭhānaṃ**. Vuttañhetaṃ ''saññānidānā hi papañcasaṅkhā (su. ni. 880; mahāni. 109), pathavito saññatvā''ti (ma. ni. 1.2) ca ādi. **Vitakkopi diṭṭhiṭṭhānaṃ**. Vuttampi cetaṃ ''takkañca diṭṭhīsu pakappayitvā, saccaṃ musāti dvayadhammamāhū''ti (su. ni. 892; mahāni. 121), ''takkī hoti vīmaṃsī''ti (dī. ni. 1.34) ca ādi. **Ayonisomanasikāropi diṭṭhiṭṭhānaṃ**. Tenāha bhagavā – ''tassevaṃ ayoniso manasikaroto channaṃ diṭṭhīnaṃ aññatarā diṭṭhi uppajjati, atthi me attāti tassa saccato thetato diṭṭhi uppajjatī''tiādi (ma. ni. 1.19).

Yā diṭṭhīti idāni vuccamānānaṃ aṭṭhārasannaṃ padānaṃ sādhāraṇaṃ mūlapadaṃ. Diṭṭhiyeva **diṭṭhigataṃ** gūthagataṃ viya, diṭṭhīsu vā gataṃ idaṃ dassanaṃ dvāsaṭṭhidiṭṭhīsu antogadhattātipi **diṭṭhigataṃ,** diṭṭhiyā vā gataṃ **diṭṭhigataṃ**. Idañhi ''atthi me attā''tiādi diṭṭhiyā gamanamattameva, natthettha attā vā nicco vā kocīti vuttaṃ hoti. Sā cāyaṃ diṭṭhi dunniggamanaṭṭhena **gahanaṃ**. Duratikkamaṭṭhena sappaṭibhayaṭṭhena ca **kantāro** dubbhikkhakantāravāḷakantārādayo viya. Sammādiṭṭhiyā vinivijjhanaṭṭhena, vilomanaṭṭhena vā **visūkaṃ**. Kadāci sassatassa, kadāci ucchedassa vā gahaṇato virūpaṃ phanditanti **vipphanditaṃ**. Bandhanaṭṭhena **saṃyojanaṃ**. Diṭṭhiyeva anto tudanaṭṭhena dunnīharaṇīyaṭṭhena ca sallanti **diṭṭhisallaṃ**. Diṭṭhiyeva pīḷākaraṇaṭṭhena sambādhoti **diṭṭhisambādho**. Diṭṭhiyeva mokkhāvaraṇaṭṭhena palibodhoti **diṭṭhipalibodho**. Diṭṭhiyeva dummocanīyaṭṭhena bandhananti **diṭṭhibandhanaṃ**. Diṭṭhiyeva duruttaraṇaṭṭhena papātoti **diṭṭhipapāto**. Diṭṭhiyeva thāmagataṭṭhena anusayoti **diṭṭhānusayo**. Diṭṭhiyeva attānaṃ santāpetīti **diṭṭhisantāpo**. Diṭṭhiyeva attānaṃ anudahatīti **diṭṭhipariḷāho**. Diṭṭhiyeva kilesakāyaṃ ganthetīti **diṭṭhigantho**. Diṭṭhiyeva bhusaṃ ādiyatīti **diṭṭhupādānaṃ**. Diṭṭhiyeva ''sacca''ntiādivasena abhinivisatīti **diṭṭhābhiniveso**. Diṭṭhiyeva ''idaṃ para''nti āmasati, parato vā āmasatīti **diṭṭhiparāmāso,** samuṭṭhāti etenāti samuṭṭhānaṃ, kāraṇaṃ. Samuṭṭhānassa bhāvo samuṭṭhānaṭṭho, tena **samuṭṭhānaṭṭhena,** kāraṇabhāvenāti attho. Sattamaṭṭhamesu natthi vattabbaṃ.

Kokanudasuttādivaṇṇanā niṭṭhitā.

9-10. Upālisuttādivaṇṇanā

99-100. Navame ajjhogāhetvā adhippetamatthaṃ sambhavituṃ sādhetuṃ dukkhāni **durabhisambhavāni**. Aṭṭhakathāyaṃ pana tattha nivāsoyeva dukkhoti dassetuṃ **''sambhavituṃ dukkhāni dussahānī''**ti vuttaṃ. **Araññavanapatthānī**ti araññalakkhaṇappattāni vanasaṇḍāni. Vanapatthasaddo hi saṇḍabhūte rukkhasamūhepi vattatīti araññaggahaṇaṃ. **Paviveka**nti pakārato, pakārehi vā vivecanaṃ, rūpādiputhuttārammaṇe pakārato gamanādiiriyāpathappakārehi attano kāyassa vivecanaṃ, gacchatopi tiṭṭhatopi nisajjatopi nipajjatopi ekasseva pavatti. Teneva hi vivecetabbānaṃ vivecanākārassa ca bhedato bahuvidhattā te ekattena gahetvā ''paviveka''nti ekavacanena vuttaṃ. **Dukkaraṃ paviveka**nti vā pavivekaṃ kattuṃ na sukhanti attho. **Ekībhāve**ti ekattabhāve. **Dvayaṃdvayārāmo**ti dvinnaṃ dvinnaṃ bhāvābhirato. **Haranti viyā**ti saṃharanti viya vighātuppādanena. Tenāha **''ghasanti viyā''**ti. Bhayasantāsuppādanena khādituṃ āgatā yakkharakkhasapisācādayo viyāti adhippāyo. **Īdisassā**ti aladdhasamādhino. **Tiṇapaṇṇamigādisaddehī**ti vāteritānaṃ tiṇapaṇṇādīnaṃ migapakkhiādīnañca bhīsanakehi bheravehi saddehi. **Vividhehi ca** aññehi khāṇuādīhi yakkhādiākārehi upaṭṭhitehi **bhīsanakehi**. Ghaṭena kīḷā **ghaṭikā**ti eke. Dasamaṃ uttānameva.

Upālisuttādivaṇṇanā niṭṭhitā.

Upālivaggavaṇṇanā niṭṭhitā.

Dutiyapaṇṇāsakaṃ niṭṭhitaṃ.

3. Tatiyapaṇṇāsakaṃ

(11) 1. Samaṇasaññāvaggo

1-12. Samaṇasaññāsuttādivaṇṇanā

101-112. Tatiyassa paṭhamādīni uttānāni. Chaṭṭhe **nijjarakāraṇānī**ti pajahanakāraṇāni. Imasmiṃ maggo kathīyatīti katvā **''ayaṃ heṭṭhā…pe… puna gahitā''**ti vuttaṃ. Kiñcāpi nijjiṇṇā micchādiṭṭhīti ānetvā sambandhitabbaṃ. Yathā micchādiṭṭhi vipassanāya nijjiṇṇāpi na samucchinnāti samucchedappahānadassanatthaṃ puna gahitā, evaṃ micchāsaṅkappādayopi vipassanāya pahīnāpi asamucchinnatāya idha puna gahitāti ayamattho ''micchāsaṅkappassā''tiādīsu sabbapadesu vattabboti dasseti **''evaṃ sabbapadesu yojetabbo''**ti iminā. **Ettha cā**ti ''sammāvimuttipaccayā ca aneke kusalā dhammā bhāvanāpāripūriṃ gacchantī''ti etasmiṃ pāḷipade. Ettha ca samucchedavasena ca paṭippassaddhivasena ca paṭipakkhadhammānaṃ sammadeva vimuccanaṃ **sammāvimutti**. Tappaccayā ca maggaphalesu aṭṭha indriyāni bhāvanāpāripūriṃ upagacchantīti maggasampayuttānipi saddhādīni indriyāni uddhaṭāni. Maggavasena hi phalesu bhāvanāpāripūrī nāmāti. **Abhinandanaṭṭhenā**ti ativiya sinehanaṭṭhena. Idañhi somanassindriyaṃ ukkaṃsagatasātasabhāvato sampayuttadhamme sinehantaṃ tementaṃ viya pavattati. **Pavattasantatiādhipateyyaṭṭhenā**ti vipākasantānassa jīvane adhipatibhāvena. **Evan**tiādi vuttasseva atthassa nigamanaṃ. Sattamādīni uttānatthāni.

Samaṇasaññāsuttādivaṇṇanā niṭṭhitā.

Samaṇasaññāvaggavaṇṇanā niṭṭhitā.

(12) 2. Paccorohaṇivaggo

1-4. Paṭhamaadhammasuttādivaṇṇanā

113-6. Dutiyassa paṭhamadutiyāni uttānatthāni. **Tatiye jānaṃ jānātī**ti sabbaññutaññāṇena jānitabbaṃ sabbaṃ jānāti eva. Na hi padesañāṇe ṭhito jānitabbaṃ sabbaṃ jānāti. Ukkaṭṭhaniddesena hi avisesaggahaṇena ca ‘‘jāna’’nti iminā niravasesaṃ ñeyyajātaṃ pariggayhatīti tabbisayāya jānanakiriyāya sabbaññutaññāṇameva karaṇaṃ bhavituṃ yuttaṃ, pakaraṇavasena ‘‘bhagavā’’ti saddantarasannidhānena ca ayamattho vibhāvetabbo. **Passitabbameva passatī**ti dibbacakkhupaññācakkhudhammacakkhubuddhacakkhusamantacakkhusaṅkhātehi ñāṇacakkhūhi passitabbaṃ passati eva. Atha vā **jānaṃ jānātī**ti yathā aññe savipallāsā kāmarūpapariññāvādino jānantāpi vipallāsavasena jānanti, na evaṃ bhagavā. Bhagavā pana pahīnavipallāsattā jānanto jānāti eva, diṭṭhidassanassa abhāvā passanto passatiyevāti attho. **Cakkhu viya bhūto**ti dassanapariṇāyakaṭṭhena cakkhu viya bhūto. Yathā hi cakkhu sattānaṃ dassanatthaṃ pariṇeti sādheti, evaṃ lokassa yāthāvadassanasādhanatopi dassanakiccapariṇāyakaṭṭhena cakkhu viya bhūto, paññācakkhumayattā vā sayambhuñāṇena paññācakkhuṃ bhūto pattoti vā cakkhubhūto.

Ñāṇasabhāvoti viditakaraṇaṭṭhena ñāṇasabhāvo. Aviparītasabhāvaṭṭhena pariyattidhammappavattanato vā hadayena cintetvā vācāya nicchāritadhammamayoti **dhammabhūto**. Tenāha **‘‘dhammasabhāvo’’**ti. Dhammā vā bodhipakkhiyā tehi uppannattā lokassa ca taduppādanato, anaññasādhāraṇaṃ vā dhammaṃ patto adhigatoti **dhammabhūto**. Seṭṭhaṭṭhena brahmabhūtoti āha **‘‘seṭṭhasabhāvo’’**ti. Atha vā brahmā vuccati maggo, tena uppannattā lokassa ca taduppādanato, tañca sayambhuñāṇena pattoti **brahmabhūto**. Catusaccadhammaṃ vadatīti **vattā**. Ciraṃ saccappaṭivedhaṃ pavattento vadatīti **pavattā. Atthaṃ nīharitvā**ti dukkhādiatthaṃ tatthāpi pīḷanādiatthaṃ uddharitvā. Paramatthaṃ vā nibbānaṃ pāpayitā **ninnetā**. Amatādhigamapaṭipattidesanāya amatasacchikiriyaṃ sattesu uppādento amataṃ dadātīti **amatassa dātā**. Bodhipakkhiyadhammānaṃ tadāyattabhāvato **dhammasāmī**. Catutthe natthi vattabbaṃ.

Paṭhamaadhammasuttādivaṇṇanā niṭṭhitā.

5-42. Saṅgāravasuttādivaṇṇanā

117-154. Pañcame **appakā**ti thokā, na bahū. **Athāyaṃ itarā pajā**ti yā panāyaṃ avasesā pajā sakkāyadiṭṭhitīrameva anudhāvati, ayameva bahutarāti attho. **Sammadakkhāte**ti sammā akkhāte sukathite. **Dhamme**ti tava desanādhamme. **Dhammānuvattino**ti taṃ dhammaṃ sutvā tadanucchavikaṃ paṭipadaṃ pūretvā maggaphalasacchikaraṇena dhammānuvattino. **Maccuno ṭhānabhūta**nti kilesamārasaṅkhātassa maccuno nivāsaṭṭhānabhūtaṃ. **Suduttaraṃ taritvā pāramessantī**ti ye janā dhammānuvattino, te etaṃ suduttaraṃ duratikkamaṃ māradheyyaṃ taritvā atikkamitvā nibbānapāraṃ gamissanti.

Kaṇhaṃ dhammaṃ vippahāyāti kāyaduccaritādibhedaṃ akusalaṃ dhammaṃ jahitvā. **Sukkaṃ bhāvethā**ti paṇḍito bhikkhu abhinikkhamanato paṭṭhāya yāva arahattamaggā kāyasucaritādibhedaṃ sukkaṃ dhammaṃ bhāveyya. **Okā anokamāgammā**ti okaṃ vuccati ālayo, anokaṃ vuccati anālayo. Ālayato nikkhamitvā anālayasaṅkhātaṃ nibbānaṃ paṭicca ārabbha.

Tatrābhiratimiccheyyāti yasmiṃ anālayasaṅkhāte viveke nibbāne imehi sattehi durabhiramaṃ, tatrābhiratimiccheyya. **Duvidhepi kāme**ti vatthukāmakilesakāme. **Cittaklesehī**ti pañcahi nīvaraṇehi **attānaṃ pariyodapeyya** vodāpeyya, parisodheyyāti attho.

Sambodhiyaṅgesūti sambojjhaṅgesu. **Sammā cittaṃ subhāvita**nti sammā hetunā nayena cittaṃ suṭṭhu bhāvitaṃ vaḍḍhitaṃ. **Jutimanto**ti ānubhāvavanto, arahattamaggañāṇajutiyā khandhādibhede dhamme jotetvā ṭhitāti attho. **Te loke parinibbutā**ti te imasmiṃ khandhādiloke parinibbutā nāma arahattappattito paṭṭhāya kilesavaṭṭassa khepitattā saupādisesena, carimacittanirodhena khandhavaṭṭassa khepitattā anupādisesena cāti dvīhi parinibbānehi parinibbutā, anupādāno viya padīpo apaṇṇattikabhāvaṃ gatāti attho.

Ito paraṃ yāva tatiyo paṇṇāsako, tāva uttānatthameva.

Saṅgāravasuttādivaṇṇanā niṭṭhitā.

Tatiyapaṇṇāsakaṃ niṭṭhitaṃ.

4. Catutthapaṇṇāsakaṃ

155-166. Catutthassa paṭhamavaggo uttānatthoyeva.

1-44. Brāhmaṇapaccorohaṇīsuttādivaṇṇanā

167-210. Dutiye ca paṭhamādīni uttānatthāni. Dasame **pacchābhūmivāsino**ti paccantadesavāsino. **Sevālamālikā**ti pātova udakaṃ orohitvā sevālañceva uppalādīni ca gahetvā attano udakasuddhikabhāvajānanatthañceva ‘‘lokassa ca udakena suddhi hotī’’ti imassa atthassa jānanatthañca mālaṃ katvā pilandhanakā. **Udakorohakā**ti pāto majjhanhe sāyanhe ca udakaorohaṇakā. Tenāha **‘‘sāyatatiyakaṃ udakorohaṇānuyogamanuyuttā’’**ti. Ekādasamādīni uttānatthāni. Catutthe paṇṇāsake natthi vattabbaṃ.

Brāhmaṇapaccorohaṇīsuttādivaṇṇanā niṭṭhitā.

Catutthapaṇṇāsakaṃ niṭṭhitaṃ.

(21) 1. Karajakāyavaggo

1-536. Paṭhamanirayasaggasuttādivaṇṇanā

211-746. Pañcamassa paṭhamādīni uttānatthāni. Navame yasmiṃ santāne kāmāvacarakammaṃ mahaggatakammañca katūpacitaṃ vipākadāne laddhāvasaraṃ hutvā ṭhitaṃ, tesu kāmāvacarakammaṃ itaraṃ nīharitvā sayaṃ tattha ṭhatvā attano vipākaṃ dātuṃ na sakkoti, mahaggatakammameva pana itaraṃ paṭibāhitvā attano vipākaṃ dātuṃ sakkoti garubhāvato. Tenāha **‘‘taṃ mahogho parittaṃ udakaṃ viyā’’**tiādi. Ito paraṃ sabbattha uttānameva.

Paṭhamanirayasaggasuttādivaṇṇanā niṭṭhitā.

Iti manorathapūraṇiyā aṅguttaranikāya-aṭṭhakathāya

Dasakanipātavaṇṇanāya anuttānatthadīpanā samattā.

Namo tassa bhagavato arahato sammāsambuddhassa

Aṅguttaranikāye

Ekādasakanipāta-ṭīkā

1. Nissayavaggo

1-10. Kimatthiyasuttādivaṇṇanā

1-10. Ekādasakanipātassa paṭhamādīni uttānatthāneva. Dasame **janitasmi**nti kammakilesehi nibbatte, jane etasminti vā **janetasmiṃ,** manussesūti attho. Tenāha **''ye gottapaṭisārino''**ti. Janitasmiṃ-saddo eva vā i-kārassa e-kāraṃ katvā ''janetasmi''nti vutto. **Janitasmi**nti ca janasminti attho veditabbo. Janitasminti sāmaññaggahaṇepi yattha catuvaṇṇasamaññā, tattheva manussaloke. **Khattiyo seṭṭho**ti ayaṃ lokasamaññāpi manussalokeyeva, na devakāye brahmakāye vāti dassetuṃ **''ye gottapaṭisārino''**ti vuttaṃ. **Paṭisarantī**ti ''ahaṃ gotamo, ahaṃ kassapo''ti paṭi paṭi attano gottaṃ anussaranti paṭijānanti vāti attho.

Kimatthiyasuttādivaṇṇanā niṭṭhitā.

Nissayavaggavaṇṇanā niṭṭhitā.

2. Anussativaggo

1-4. Paṭhamamahānāmasuttādivaṇṇanā

11-14. Dutiyassa paṭhamādīni uttānatthāni. Tatiye **kabaḷīkārāhārabhakkhāna**nti kabaḷīkārāhārūpajīvīnaṃ. Ko pana devānaṃ āhāro, kā āhāravelāti? Sabbesampi kāmāvacaradevānaṃ sudhā āhāro. Sā heṭṭhimehi heṭṭhimehi uparimānaṃ uparimānaṃ paṇītatamā hoti, taṃ yathāsakaṃ divasavaseneva divase divase bhuñjanti. Keci pana ''biḷārapadappamāṇaṃ sudhāhāraṃ bhuñjanti, so jivhāya ṭhapitamatto yāva kesagganakhaggā kāyaṃ pharati, tesaṃyeva divasavasena satta divase yāpanasamattho hotī''ti vadanti. **Asamayavimuttiyā vimutto**ti maggavimokkhena vimutto. Aṭṭhannañhi samāpattīnaṃ samāpajjanassa samayopi atthi tassa asamayopi, maggavimokkhena pana vimuccanassa samayo vā asamayo vā natthi. Yassa saddhā balavatī, vipassanā ca āraddhā, tassa gacchantassa tiṭṭhantassa nisīdantassa nipajjantassa khādantassa bhuñjantassa ca maggaphalappaṭivedho nāma na hotīti na vattabbaṃ. Iti maggavimokkhena vimuccantassa samayo vā asamayo vā natthīti maggavimokkho asamayavimutti nāma. Catutthe natthi vattabbaṃ.

Paṭhamamahānāmasuttādivaṇṇanā niṭṭhitā.

5. Mettāsuttavaṇṇanā

15. Pañcame **sesajanā**ti mettāya cetovimuttiyā alābhino. **Samparivattamānā**ti dakkhiṇeneva passena asayitvā sabbaso parivattamānā. **Kākacchamānā**ti ghurughurupassāsavasena vissaraṃ karontā. **Sukhaṃ supatī**ti ettha duvidhā supanā sayane piṭṭhippasāraṇalakkhaṇā kiriyāmayacittehi avokiṇṇabhavaṅgappavattilakkhaṇā ca. Tatthāyaṃ ubhayatthāpi sukhameva supati. Yasmā saṇikaṃ nipajjitvā aṅgapaccaṅgāni samodhāya pāsādikena ākārena sayati, niddokkamanepi jhānaṃ samāpanno viya hoti. Tenāha **''evaṃ asupitvā''**tiādi.

Niddākāle sukhaṃ alabhitvā dukkhena suttattā eva paṭibujjhanakāle sarīrakhedena nitthunanaṃ vijambhanaṃ ito cito ca viparivattanañca hotīti āha **''nitthunantā vijambhantā samparivattantā dukkhaṃ paṭibujjhantī''**ti. Ayaṃ pana sukhena suttattā sarīrakhedābhāvato nitthunanādivirahitova paṭibujjhati. Tena vuttaṃ **''evaṃ appaṭibujjhitvā''**tiādi. Sukhappaṭibodho ca sarīravikārābhāvenāti āha **''sukhaṃ nibbikāra''**nti.

Bhaddakameva supinaṃ passatīti idaṃ anubhūtapubbavasena devatūpasaṃhāravasena cassa bhaddakameva supinaṃ hoti, na pāpakanti katvā vuttaṃ. Tenāha **''cetiyaṃ vandanto viyā''**tiādi. Dhātukkhobhahetukampi cassa bahulaṃ bhaddakameva siyā yebhuyyena cittajarūpānuguṇatāya utuāhārajarūpānaṃ.

Ure āmukkamuttāhāro viyāti gīvāya bandhitvā ure lambitamuttāhāro viyāti kehici taṃ ekāvalivasena vuttaṃ siyā, anekaratanāvalisamūhabhūto pana muttāhāro aṃsappadesato paṭṭhāya yāva kaṭippadesassa heṭṭhābhāgā palambanto ure āmukkoyeva nāma hoti.

Visākhatthero viyāti (visuddhi. 1.258) so kira pāṭaliputte kuṭumbiyo ahosi. So tattheva vasamāno assosi ‘‘tambapaṇṇidīpo kira cetiyamālālaṅkato kāsāvapajjoto, icchiticchitaṭṭhāneyevettha sakkā nisīdituṃ vā nipajjituṃ vā, utusappāyaṃ senāsanasappāyaṃ puggalasappāyaṃ dhammassavanasappāyanti sabbamettha sulabha’’nti. So attano bhogakkhandhaṃ puttadārassa niyyātetvā dussante baddhena ekakahāpaṇeneva gharā nikkhamitvā samuddatīre nāvaṃ udikkhamāno ekaṃ māsaṃ vasi. So vohārakusalatāya imasmiṃ ṭhāne bhaṇḍaṃ kiṇitvā asukasmiṃ vikkiṇanto dhammikāya vaṇijjāya tenevantaramāsena sahassaṃ abhisaṃhari. Iti anupubbena mahāvihāraṃ gantvā pabbajjaṃ yācati. So pabbājanatthāya sīmaṃ nīto taṃ sahassatthavikaṃ ovaṭṭikantarena bhūmiyaṃ pātesi. ‘‘Kimeta’’nti ca vutte ‘‘kahāpaṇasahassaṃ, bhante’’ti vatvā, ‘‘upāsaka, pabbajitakālato paṭṭhāya na sakkā vicāretuṃ, idāneva naṃ vicārehī’’ti vutte ‘‘visākhassa pabbajjaṭṭhānaṃ āgatā mā rittahatthā gamiṃsū’’ti muñcitvā sīmāmāḷake vikkiritvā pabbajitvā upasampanno. So pañcavasso hutvā dvemātikā paguṇā katvā attano sappāyaṃ kammaṭṭhānaṃ gahetvā ekekasmiṃ vihāre cattāro cattāro māse samapavattavāsaṃ vasamāno cari. Evaṃ caramāno –

‘‘Vanantare ṭhito thero, visākho gajjamānako;
Attano guṇamesanto, imamatthaṃ abhāsatha.

‘‘Yāvatā upasampanno, yāvatā idha māgato;
Etthantare khalitaṃ natthi, aho lābho te mārisā’’ti. (visuddhi. 1.258);

So cittalapabbatavihāraṃ gacchanto dvedhāpathaṃ patvā ‘‘ayaṃ nu kho maggo, udāhu aya’’nti cintayanto aṭṭhāsi. Athassa pabbate adhivatthā devatā hatthaṃ pasāretvā ‘‘eso maggo’’ti dasseti. So cittalapabbatavihāraṃ gantvā tattha cattāro māse vasitvā ‘‘paccūse gamissāmī’’ti cintetvā nipajji. Caṅkamasīse maṇilarukkhe adhivatthā devatā sopānaphalake nisīditvā parodi. Thero ‘‘ko eso’’ti āha. Ahaṃ, bhante, maṇiliyāti. Kissa rodasīti? Tumhākaṃ gamanaṃ paṭiccāti. Mayi idha vasante tumhākaṃ ko guṇoti? Tumhesu, bhante, idha vasantesu amanussā aññamaññaṃ mettaṃ paṭilabhanti, te dāni tumhesu gatesu kalahaṃ karissanti, duṭṭhullampi kathayissantīti. Thero ‘‘sace mayi idha vasante tumhākaṃ phāsuvihāro hoti, sundara’’nti vatvā aññepi cattāro māse tattheva vasitvā puna tatheva gamanacittaṃ uppādesi. Devatāpi puna tatheva parodi. Eteneva upāyena thero tattheva vasitvā tattheva parinibbāyīti. Evaṃ dhamattāvihārī bhikkhu amanussānaṃ piyo hoti.

Balavapiyacittatāyāti iminā balavapiyacittatāmattenapi satthaṃ na kamati, pageva mettāya cetovimuttiyāti dasseti. **Khippameva cittaṃ samādhiyati,** kenaci paripanthena parihīnajjhānassa byāpādassa dūrasamussāritabhāvato khippameva samādhiyati, ‘‘āsavānaṃ khayāyā’’ti keci. Sesaṃ suviññeyyameva. Ettha ca kiñcāpi ito aññakammaṭṭhānavasena adhigatajjhānānampi sukhasupanādayo ānisaṃsā labbhanti. Yathāha –

‘‘Sukhaṃ supanti munayo, ajjhattaṃ susamāhitā;
Suppabuddhaṃ pabujjhanti, sadā gotamasāvakā’’ti. (visuddhi. mahāṭī. 1.258); Ca ādi –

Tathāpime ānisaṃsā brahmavihāralābhino anavasesā labbhanti byāpādādīnaṃ ujuvipaccanīkabhāvato brahmavihārānaṃ. Tenevāha ‘‘nissaraṇaṃ hetaṃ, āvuso, byāpādassa, yadidaṃ mettācetovimuttī’’tiādi (dī. ni. 3.326; a. ni. 6.13). Byāpādādivasena ca sattānaṃ dukkhasupanādayoti tappaṭipakkhabhūtesu brahmavihāresu siddhesu sukhasupanādayo hatthagatā eva hontīti.

Mettāsuttavaṇṇanā niṭṭhitā.

6. Aṭṭhakanāgarasuttavaṇṇanā

16. Chaṭṭhe **beluvagāmake**ti vesāliyā dakkhiṇapasse avidūre beluvagāmako nāma atthi, taṃ gocaragāmaṃ katvāti attho. **Sārappattakulagaṇanāyā**ti mahāsāramahappattakulagaṇanāya. **Dasame ṭhāne**ti aññe aññeti dasagaṇanaṭṭhāne. Aṭṭhakanagare jāto bhavoti **aṭṭhakanāgaro. Kukkuṭārāmo**ti pāṭaliputte kukkuṭārāmo, na kosambiyaṃ.

Pakatatthappaṭiniddeso ta-saddoti tassa ''bhagavatā''tiādīhi padehi samānādhikaraṇabhāvena vuttassa yena abhisambuddhabhāvena bhagavā pakato adhigato supākaṭo ca, taṃ abhisambuddhabhāvaṃ saddhiṃ āgamanīyapaṭipadāya atthabhāveneva dassento **''yo so…pe… abhisambuddho''**ti āha. Satipi ñāṇadassanasaddānaṃ idha paññāvevacanabhāve tena tena visesena nesaṃ visayavisese pavattidassanatthaṃ asādhāraṇañāṇavisesavasena, vijjāttayavasena, vijjābhiññānāvaraṇavasena, sabbaññutaññāṇamaṃsacakkhuvasena paṭivedhadesanāñāṇavasena ca tadatthaṃ yojetvā dassento **''tesaṃ tesa''**ntiādimāha. Tattha **āsayānusayaṃ jānatā** āsayānusayañāṇena, **sabbañeyyadhammaṃ passatā** sabbaññutānāvaraṇañāṇehi. **Pubbenivāsādīhī**ti pubbenivāsāsavakkhayañāṇehi. **Paṭivedhapaññāyā**ti ariyamaggapaññāya. **Desanāpaññāya passatā**ti desetabbadhammānaṃ desetabbappakāraṃ bodhaneyyapuggalānañca āsayānusayacaritādhimuttiādibhedaṃ dhammaṃ desanāpaññāya yāthāvato passatā. **Arīna**nti kilesārīnaṃ, pañcavidhamārānaṃ vā sāsanassa vā paccatthikānaṃ aññatitthiyānaṃ. Tesaṃ pana hananaṃ pāṭihāriyehi abhibhavanaṃ appaṭibhānatākaraṇaṃ ajjhupekkhaṇañca. Kesivinayasuttañcettha nidassanaṃ. Tathā ṭhānāṭṭhānādīni **jānatā**. Yathākammūpage satte **passatā**. Savāsanānamāsavānaṃ khīṇattā **arahatā**. Abhiññeyyādibhede dhamme abhiññeyyādito aviparītāvabodhato **sammāsambuddhena**.

Atha vā tīsu kālesu appaṭihatañāṇatāya **jānatā**. Kāyakammādivasena tiṇṇampi kammānaṃ ñāṇānuparivattito nisammakāritāya **passatā**. Davādīnampi abhāvasādhikāya pahānasampadāya **arahatā**. Chandādīnaṃ ahānihetubhūtāya akkhayapaṭibhānasādhikāya sabbaññutāya **sammāsambuddhenā**ti evaṃ dasabalaaṭṭhārasaāveṇikabuddhadhammavasenapi yojanā kātabbā.

Abhisaṅkhatanti attano paccayehi abhisammukhabhāvena samecca sambhuyya kataṃ. Svāssa katabhāvo uppādanena veditabbo, na uppannassa paṭisaṅkharaṇenāti āha **''uppādita''**nti. Te cassa paccayā cetanāpadhānāti dassetuṃ pāḷiyaṃ ''abhisaṅkhataṃ abhisañcetayita''nti vuttanti **''cetayitaṃ kappayita''**nti atthamāha. **Abhisaṅkhataṃ abhisañcetayita**nti ca jhānassa pātubhāvadassanamukhena viddhaṃsanabhāvaṃ ulliṅgeti. Yañhi ahutvā sambhavati, taṃ hutvā paṭiveti. Tenāha pāḷiyaṃ **''yaṃ kho panā''**tiādi. **Samathavipassanādhamme ṭhito**ti ettha samathadhamme ṭhitattā samāhito vipassanaṃ paṭṭhapetvā aniccānupassanādīhi niccasaññādayo pajahanto anukkamena taṃ anulomañāṇaṃ pāpetā hutvā vipassannādhamme ṭhito. Samathavipassanāsaṅkhātesu dhammesu rañjanaṭṭhena **rāgo**. Nandanaṭṭhena **nandī**. Tattha sukhumā apekkhā vuttā. Yā nikantīti vuccati.

Evaṃ santeti evaṃ yathārutavaseneva imassa suttapadassa atthe gahetabbe sati. **Samathavipassanāsu chandarāgo kattabbo**ti anāgāmiphalaṃ anibbattetvā tadatthāya samathavipassanāpi anibbattetvā kevalaṃ tattha chandarāgo kattabbo bhavissati. Kasmā? Tesu samathavipassanāsaṅkhātesu dhammesu chandarāgamattena anāgāminā laddhabbassa aladdhaanāgāmiphalenapi laddhabbattā. Tathā sati tena anāgāmiphalampi laddhabbameva hoti. Tenāha **''anāgāmiphalaṃ paṭiladdhaṃ bhavissatī''**ti. Sabhāvato rasitabbattā aviparīto attho eva **attharaso**.

Aññāpi kāci sugatiyoti vinipātike sandhāyāha. **Aññāpi kāci duggatiyo**ti asurakāyamāha.

Appaṃ yācitena bahuṃ dentena uḷārapurisena viya ekaṃ dhammaṃ pucchitena ''ayampi ekadhammo''ti kathitattā ekādasapi dhammā pucchāvasena ekadhammo nāma jāto paccekaṃ vākyaparisamāpanañāyena. **Pucchāvasenā**ti ''atthi nu kho, bhante ānanda, tena…pe… sammāsambuddhena ekadhammo sammadakkhāto''ti evaṃ pavattapucchāvasena. **Amatuppattiatthenā**ti amatabhāvassa uppattihetutāya, sabbānipi kammaṭṭhānāni ekarasāpi amatādhigamassa paṭipattiyāti attho. Evamettha aggaphalabhūmi anāgāmiphalabhūmīti dveva bhūmiyo sarūpato āgatā, nānantariyatāya pana heṭṭhimāpi dve bhūmiyo atthato āgatā evāti daṭṭhabbāti. Pañca satāni aggho etassāti **pañcasataṃ**. Sesamettha uttānameva.

Aṭṭhakanāgarasuttavaṇṇanā niṭṭhitā.

7. Gopālasuttavaṇṇanā

17. Sattame **tisso kathā**ti tisso aṭṭhakathā, tividhā suttassa atthavaṇṇanāti attho. Ekekaṃ padaṃ nāḷaṃ mūlaṃ etissāti evaṃsaññitā **ekanāḷikā**. Ekekaṃ vā padaṃ nāḷaṃ atthaniggamanamaggo etissāti **ekanāḷikā**. Tenāha **''ekekassa padassa atthakathana''**nti. Cattāro aṃsā bhāgā atthasallakkhaṇūpāyā etissāti **caturassā**. Tenāha **''catukkaṃ bandhitvā kathana''**nti. Niyamato nisinnassa āraddhassa vatto saṃvatto etissā atthīti **nisinnavattikā,** yathāraddhassa atthassa visuṃ visuṃ pariyosāpikāti attho. Tenāha **''paṇḍitagopālakaṃ dassetvā''**tiādi. Ekekassapi padassa piṇḍatthadassanavasena bahūnaṃ padānaṃ ekajjhaṃ atthaṃ akathetvā ekamekassa padassa atthavaṇṇanā ayaṃ sabbattha labbhati. **Catukkaṃ bandhitvā**ti kaṇhapakkhe upamopameyyadvayaṃ, tathā sukkapakkheti idaṃ catukkaṃ yojetvā. Ayaṃ edisesu eva suttesu labbhati. **Pariyosānagamana**nti keci tāva āhu ''kaṇhapakkhe upamaṃ dassetvā upamā ca nāma yāvadeva upameyyasampaṭipādanatthāti upameyyatthaṃ āharitvā saṃkilesapakkhaniddeso ca vodānapakkhavibhāvanatthāyāti sukkapakkhampi upamopameyyavibhāgena āharitvā suttatthassa pariyosāpanaṃ. Kaṇhapakkhe upameyyaṃ dassetvā pariyosānagamanādīsupi eseva nayo''ti. Apare pana ''kaṇhapakkhe, sukkapakkhe ca taṃtaṃupamūpameyyatthānaṃ visuṃ visuṃ pariyosāpetvāva kathanaṃ pariyosānagamana''nti vadanti. **Aya**nti nisinnavattikā. **Idhā**ti imasmiṃ gopālakasutte. **Sabbācariyānaṃ āciṇṇā**ti sabbehipi pubbācariyehi ācaritā saṃvaṇṇitā, tathā ceva pāḷi pavattāti.

Aṅgīyanti avayavabhāvena ñāyantīti **aṅgāni,** koṭṭhāsā. Tāni panettha yasmā sāvajjasabhāvāni, tasmā āha **''aṅgehīti aguṇakoṭṭhāsehī''**ti. **Gomaṇḍala**nti gosamūhaṃ. **Pariharitu**nti rakkhituṃ. Taṃ pana pariharaṇaṃ pariggahetvā vicaraṇanti āha **''pariggahetvā vicaritu''**nti. **Vaḍḍhi**nti gunnaṃ bahubhāvaṃ bahugorasatāsaṅkhātaṃ parivuddhiṃ. ''Ettakamida''nti rūpīyatīti **rūpaṃ,** parimāṇaparicchedopi sarīrarūpampīti āha **''gaṇanato vā vaṇṇato vā''**ti. **Na pariyesati** vinaṭṭhabhāvasseva ajānanato. **Nīlā**ti ettha **iti**-saddo ādiattho. Tena setasabalādivaṇṇaṃ saṅgaṇhāti.

Dhanusattisūlādīti ettha issāsācariyānaṃ gāvīsu kataṃ **dhanulakkhaṇaṃ**. Kumārabhattigaṇānaṃ gāvīsu kataṃ **sattilakkhaṇaṃ**. Issarabhattigaṇānaṃ gāvīsu kataṃ **sūlalakkhaṇa**nti yojanā. **Ādi**-saddena rāmavāsudevagaṇādīnaṃ gāvīsu kataṃ pharasucakkādilakkhaṇaṃ saṅgaṇhāti.

Nīlamakkhikāti piṅgalamakkhikā, khuddakamakkhikā eva vā. Saṭati rujati etāyāti sāṭikā, saṃvaḍḍhā sāṭikā **āsāṭikā**. Tenāha **''vaḍḍhantī''**tiādi. **Hāretā**ti apanetā.

Vākenāti vākapaṭṭena. **Cīrakenā**ti pilotikena. **Antovasse**ti vassakālassa abbhantare. **Niggāha**nti susumārādiggāharahitaṃ. **Pīta**nti pānīyassa pītabhāvaṃ. Sīhabyagghādiparissayena **sāsaṅko sappaṭibhayo**.

Pañca ahāni ekassāti pañcāhiko, so eva vāroti, **pañcāhikavāro**. Evaṃ **sattāhikavāro**pi veditabbo. **Ciṇṇaṭṭhāna**nti caritaṭṭhānaṃ gocaraggahitaṭṭhānaṃ.

Pitiṭṭhānanti pitarā kātabbaṭṭhānaṃ, pitarā kātabbakiccanti attho. **Yathāruciṃ gahetvā**

gacchantīti gunnaṃ rucianurūpaṃ gocarabhūmiṃ vā nadipāraṃ vā gahetvā gacchanti. **Gobhatta**nti kappāsaṭṭhikādimissaṃ gobhuñjitabbaṃ bhattaṃ. Bhattaggahaṇeneva yāgupi saṅgahitā.

Dvīhākārehīti vuttaṃ ākāradvayaṃ dassetuṃ **''gaṇanato vā samuṭṭhānato vā''**ti vuttaṃ. **Evaṃ pāḷiyaṃ āgatā**ti ''upacayo santatī''ti jātiṃ dvidhā bhinditvā hadayavatthuṃ aggahetvā dasāyatanāni pañcadasa sukhumarūpānīti evaṃ **rūpakaṇḍapāḷiyaṃ** (dha. sa. 666) āgatā. **Pañcavīsati rūpakoṭṭhāsā**ti salakkhaṇato aññamaññasaṅkarābhāvato rūpabhāgā. **Rūpakoṭṭhāsā**ti vā visuṃ visuṃ appavattitvā kalāpabhāveneva pavattanato rūpakalāpā. **Koṭṭhāsā**ti ca aṃsā avayavāti attho. **Koṭṭha**nti vā sarīraṃ, tassa aṃsā kesādayo koṭṭhāsāti aññepi avayavā koṭṭhāsā viya **koṭṭhāsā.**

Seyyathāpītiādi upamāsaṃsandanaṃ. Tattha **rūpaṃ pariggahetvā**ti yathāvuttaṃ rūpaṃ salakkhaṇato ñāṇena parigganhitvā. **Arūpaṃ vavatthapetvā**ti taṃ rūpaṃ nissāya ārammaṇañca katvā pavattamāne vedanādike cattāro khandhe arūpanti vavatthapetvā. **Rūpārūpaṃ pariggahetvā**ti puna tattha yaṃ rūppanalakkhaṇaṃ, taṃ rūpaṃ. Tadaññaṃ arūpaṃ. Ubhayavinimuttaṃ kiñci natthi attā vā attaniyaṃ vāti evaṃ rūpārūpaṃ pariggahetvā. Tadubhayañca avijjādinā paccayena sapaccayanti **paccayaṃ sallakkhetvā,** aniccatādilakkhaṇaṃ āropetvā yo kalāpasammasanādikkamena kammaṭṭhānaṃ matthakaṃ pāpetuṃ na sakkoti, so na vaḍḍhatīti yojanā.

Ettakaṃ rūpaṃ ekasamuṭṭhānanti cakkhāyatanaṃ, sotāyatanaṃ, ghānāyatanaṃ, jivhāyatanaṃ, kāyāyatanaṃ, itthindriyaṃ, purisindriyaṃ, jīvitindriyanti aṭṭhavidhaṃ kammavasena; kāyaviññatti, vacīviññattīti idaṃ dvayaṃ cittavasenāti ettakaṃ rūpaṃ ekasamuṭṭhānaṃ. Saddāyatanamekaṃ utucittavasena **dvisamuṭṭhānaṃ**. Rūpassa lahutā, mudutā, kammaññatāti ettakaṃ rūpaṃ utucittāhāravasena **tisamuṭṭhānaṃ**. Rūpāyatanaṃ, gandhāyatanaṃ, rasāyatanaṃ, phoṭṭhabbāyatanaṃ, ākāsadhātu, āpodhātu, kabaḷīkāro āhāroti ettakaṃ rūpaṃ utucittāhārakammavasena **catusamuṭṭhānaṃ**. Upacayo, santati, jaratā, rūpassa aniccatāti ettakaṃ rūpaṃ **na kutoci samuṭṭhātīti na jānāti. Samuṭṭhānato rūpaṃ ajānanto**tiādīsu vattabbaṃ ''gaṇanato rūpaṃ ajānanto''tiādīsu vuttanayeneva veditabbaṃ.

Kammalakkhaṇoti attanā kataṃ duccaritakammaṃ lakkhaṇaṃ etassāti kammalakkhaṇo, bālo. Vuttañhetaṃ – ''tīṇimāni, bhikkhave, bālassa bālalakkhaṇāni. Katamāni tīṇi? Duccintitacintī hoti, dubbhāsitabhāsī, dukkaṭakammakārī. Imāni kho…pe… lakkhaṇānī''ti (ma. ni. 3.246; a. ni. 3.3). Attanā kataṃ sucaritakammaṃ lakkhaṇaṃ etassāti kammalakkhaṇo, paṇḍito. Vuttampi cetaṃ ''tīṇimāni, bhikkhave, paṇḍitassa paṇḍitalakkhaṇāni. Katamāni tīṇi? Sucintitacintī hoti, subhāsitabhāsī, sukatakammakārī. Imāni kho…pe… paṇḍitalakkhaṇānī''ti (ma. ni. 3.253; a. ni. 3.3). Tenāha **''kusalākusalakammaṃ paṇḍitabālalakkhaṇa''**nti.

Bāle vajjetvā paṇḍite na sevatīti yaṃ bālapuggale vajjetvā paṇḍitasevanaṃ atthakāmena kātabbaṃ, taṃ na karoti. Tathābhūtassa ca ayamādīnavoti dassetuṃ puna **''bāle vajjetvā''**tiādi vuttaṃ. Tattha yaṃ bhagavatā ''idaṃ vo kappatī''ti anuññātaṃ, tadanulomañce, taṃ **kappiyaṃ**. Yaṃ ''idaṃ vo na kappatī''ti paṭikkhittaṃ, tadanulomañce, taṃ **akappiyaṃ**. Yaṃ kosallasambhūtaṃ, taṃ **kusalaṃ,** tappaṭipakkhaṃ **akusalaṃ**. Tadeva **sāvajjaṃ,** kusalaṃ **anavajjaṃ**. Āpattito ādito dve āpattikkhandhā **garukaṃ,** tadaññaṃ **lahukaṃ**. Dhammato mahāsāvajjaṃ **garukaṃ,** appasāvajjaṃ **lahukaṃ**. Sappaṭikāraṃ **satekicchaṃ,** appaṭikāraṃ **atekicchaṃ**. Dhammatānugataṃ **kāraṇaṃ,** itaraṃ **akāraṇaṃ. Taṃ ajānanto**ti kappiyākappiyaṃ, garuka-lahukaṃ, satekicchātekicchaṃ ajānanto suvisuddhaṃ katvā sīlaṃ rakkhituṃ na sakkoti. Kusalākusalaṃ, sāvajjānavajjaṃ, kāraṇākāraṇaṃ ajānanto khandhādīsu akusalatāya rūpārūpapariggahampi kātuṃ na sakkoti, kuto tassa kammaṭṭhānaṃ gahetvā vaḍḍhanā. Tenāha **''kammaṭṭhānaṃ gahetvā vaḍḍhetuṃ na sakkotī''**ti.

Govaṇasadise attabhāve uppajjitvā tattha dukkhuppattihetuto micchāvitakkā āsāṭikā viyāti **āsāṭikā**ti āha **''akusalavitakkaṃ āsāṭikaṃ ahāretvā''**ti.

‘‘Gaṇḍoti kho, bhikkhave, pañcannetaṃ upādānakkhandhānaṃ adhivacana’’nti (saṃ. ni. 4.103; a. ni. 8.56; 9.15) vacanato chahi vaṇamukhehi vissandamānayūso gaṇḍo viya pilotikākhaṇḍena chadvārehi vissandamānakilesāsuci attabhāvavaṇo satisaṃvarena pidahitabbo, ayaṃ pana evaṃ na karotīti āha **‘‘yathā so gopālako vaṇaṃ na paṭicchādeti, evaṃ saṃvaraṃ na sampādetī’’**ti.

Yathā dhūmo indhanaṃ nissāya uppajjamāno saṇho sukhumo, taṃ taṃ vivaraṃ anupavissa byāpento sattānaṃ ḍaṃsamakasādiparissayaṃ vinodeti, aggijālāsamuṭṭhānassa pubbaṅgamo hoti, evaṃ dhammadesanāñāṇassa indhanabhūtaṃ rūpārūpadhammajātaṃ nissāya uppajjamānā saṇhā sukhumā taṃ taṃ khandhantaraṃ āyatanantarañca anupavissa byāpeti, sattānaṃ micchāvitakkādiparissayaṃ vinodeti, ñāṇaggijālāsamuṭṭhāpanassa pubbaṅgamo hoti, tasmā dhūmo viyāti **dhūmo**ti āha **‘‘gopālako dhūmaṃ viya dhammadesanādhūmaṃ na karotī’’**ti. Attano santikaṃ upagantvā nisinnassa kātabbā tadanucchavikā dhammakathā **upanisinnakakathā**. Katassa dānādipuññassa anumodanakathā **anumodanā. Tato**ti dhammakathādīnaṃ akaraṇato. **‘‘Bahussuto guṇavāti na jānantī’’**ti kasmā vuttaṃ? Nanu attano jānāpanatthaṃ dhammakathādi na kātabbamevāti? Saccaṃ na kātabbameva, suddhāsayena pana dhamme kathite tassa guṇajānanaṃ sandhāyetaṃ vuttaṃ. Tenāha bhagavā –

‘‘Nābhāsamānaṃ jānanti, missaṃ bālehi paṇḍitaṃ;
Bhāsaye jotaye dhammaṃ, paggaṇhe isinaṃ dhaja’’nti.

Taranti otaranti etthāti **titthaṃ,** nadītaḷākādīnaṃ nahānapānādiatthaṃ otaraṇaṭṭhānaṃ. Yathā pana taṃ udakena otiṇṇasattānaṃ sarīramalaṃ pavāheti, parissamaṃ vinodeti, visuddhiṃ uppādeti, evaṃ bahussutā attano samīpaṃ otiṇṇasattānaṃ dhammodakena cittamalaṃ pavāhenti, parissamaṃ vinodenti, visuddhiṃ uppādenti, tasmā te titthaṃ viyāti **titthaṃ**. Tenāha **‘‘titthabhūte bahussutabhikkhū’’**ti. **Byañjanaṃ kathaṃ ropetabba**nti, bhante, idaṃ byañjanaṃ ayaṃ saddo kathaṃ imasmiṃ atthe ropetabbo, kena pakārena imassa atthassa vācako jāto. ‘‘Nirūpetabba’’nti vā pāṭho, nirūpetabbaṃ ayaṃ sabhāvanirutti kathamettha nirūḷhāti adhippāyo. **Imassa bhāsitassa ko attho**ti saddatthaṃ pucchati. **Imasmiṃ ṭhāne**ti imasmiṃ pāḷippadese. **Pāḷi kiṃ vadatī**ti bhāvatthaṃ pucchati. **Attho kiṃ dīpetī**ti bhāvatthaṃ vā? Saṅketatthaṃ vā. **Na paripucchatī**ti vimaticchedanapucchāvasena sabbaso pucchaṃ na karoti. **Na paripañhatī**ti pari pari attano ñātuṃ icchaṃ na ācikkhati, na vibhāveti. Tenāha **‘‘na jānāpetī’’**ti. **Te**ti bahussutabhikkhū. Vivaraṇaṃ nāma atthassa vibhajitvā kathananti āha **‘‘bhājetvā na desentī’’**ti. **Anuttānīkata**nti ñāṇena apākaṭīkataṃ guyhaṃ paṭicchannaṃ. **Na uttāniṃ karontī**ti sinerupādamūle vālikaṃ uddharanto viya pathavīsandhārodakaṃ vivaritvā dassento viya ca uttānaṃ na karonti.

Evaṃ yassa dhammassa vasena bahussutā ‘‘tittha’’nti vuttā pariyāyato. Idāni tameva dhammaṃ nippariyāyato ‘‘tittha’’nti dassetuṃ **‘‘yathā vā’’**tiādi vuttaṃ. Dhammo hi taranti otaranti etena nibbānaṃ nāma taḷākanti ‘‘tittha’’nti vuccati. Tenāha bhagavā sumedhabhūto –

‘‘Evaṃ kilesamaladhovaṃ, vijjante amatantaḷe;
Na gavesati taṃ taḷākaṃ, na doso amatantaḷe’’ti. (bu. vaṃ. 2.14) –

Dhammasseva nibbānassotaraṇatitthabhūtassa otaraṇākāraṃ ajānanto **‘‘dhammatitthaṃ na jānātī’’**ti vutto.

Pītāpītanti gogaṇe pītaṃ apītañca gorūpaṃ na jānāti, na vindati. Avindanto hi **‘‘na labhatī’’**ti vutto. **‘‘Ānisaṃsaṃ na vindatī’’**ti vatvā tassa avindanākāraṃ dassento **‘‘dhammassavanaggaṃ gantvā’’**tiādimāha.

Ayaṃ lokuttaroti padaṃ sandhāyāha **‘‘ariya’’**nti. Paccāsattiñāyena anantarassa hi vippaṭisedho vā. Ariyasaddo vā niddosapariyāyo daṭṭhabbo. **Aṭṭhaṅgika**nti ca visuṃ ekajjhañca aṭṭhaṅgikaṃ upādāya gahetabbaṃ, aṭṭhaṅgatā bāhullato ca. Evañca katvā sattaṅgassapi ariyamaggassa saṅgaho siddho hoti.

Cattāro satipaṭṭhānetiādīsu avisesena satipaṭṭhānā vuttā. Tattha kāyavedanācittadhammārammaṇā satipaṭṭhānā lokiyā, tattha sammohaviddhaṃsanavasena pavattā nibbānārammaṇā lokuttarāti evaṃ **''ime lokiyā, ime lokuttarā''ti yathābhūtaṃ nappajānāti**.

Anavasesaṃ duhatīti paṭiggahaṇe mattaṃ ajānanto kismiñci dāyake saddhāhāniyā, kismiñci paccayahāniyā anavasesaṃ duhati. Vācāya abhihāro **vācābhihāro**. Paccayānaṃ abhihāro **paccayābhihāro**.

''Ime amhesu garucittīkāraṃ na karontī''ti iminā navakānaṃ bhikkhūnaṃ sammāpaṭipattiyā abhāvaṃ dasseti ācariyupajjhāyesu pitupemassa anupaṭṭhāpanato, tena ca sikkhāgāravatābhāvadīpanena saṅgahassa abhājanabhāvaṃ, tena therānaṃ tesu anuggahābhāvaṃ. Na hi sīlādiguṇehi sāsane thirabhāvappattā ananuggahetabbe sabrahmacārī anuggaṇhanti, niratthakaṃ vā anuggahaṃ karonti. Tenāha **''navake bhikkhū''**tiādi. **Dhammakathābandha**nti paveṇiāgataṃ pakiṇṇakadhammakathāmaggaṃ. Saccasattappaṭisandhipaccayākārappaṭisaṃyuttaṃ suññatādīpanaṃ **guḷhaganthaṃ. Vuttavipallāsavasenā**ti ''na rūpaññū''tiādīsu vuttassa paṭisedhassa paṭikkhepavasena aggahaṇavasena. **Yojetvā**ti ''rūpaññū hotīti gaṇanato vā vaṇṇato vā rūpaṃ jānātī''tiādinā, ''tassa gogaṇopi na parihāyati, pañcagorasaparibhogatopi na paribāhiro hotī''tiādinā ca atthaṃ yojetvā. **Veditabbo**ti tasmiṃ tasmiṃ pade yathārahaṃ attho veditabbo. Sesaṃ sabbattha uttānamevāti.

Gopālasuttavaṇṇanā niṭṭhitā.

Iti manorathapūraṇiyā aṅguttaranikāya-aṭṭhakathāya

Ekādasakanipātavaṇṇanāya anuttānatthadīpanā samattā.

Niṭṭhitā ca manorathapūraṇiyā aṅguttaranikāya-aṭṭhakathāya

Anuttānatthapadavaṇṇanā.

Nigamanakathāvaṇṇanā

Mahāaṭṭhakathāya sāranti aṅguttaramahāaṭṭhakathāya sāraṃ. **Ekūnasaṭṭhimatto**ti thokaṃ ūnabhāvato mattasaddaggahaṇaṃ. **Mūlaṭṭhakathāsāra**nti pubbe vuttaaṅguttaramahāaṭṭhakathāya sārameva anunigamavasena vadati. Atha vā **mūlaṭṭhakathāsāra**nti porāṇaṭṭhakathāsu atthasāraṃ. Tenedaṃ dasseti – aṅguttaramahāaṭṭhakathāya atthasāraṃ ādāya imaṃ manorathapūraṇiṃ karonto sesamahānikāyānampi mūlaṭṭhakathāsu idha viniyogakkhamaṃ atthasāraṃ ādāya evamakāsinti. **Mahāvihārādhivāsīna**nti ca idaṃ purimapacchimapadehi saddhiṃ sambandhitabbaṃ ''mahāvihārādhivāsīnaṃ samayaṃ pakāsayantī, mahāvihārādhivāsīnaṃ mūlaṭṭhakathāsāraṃ ādāyā''ti. **Tenā**ti puññena. **Hotu sabbo sukhī loko**ti kāmāvacarādivibhāgo sabbo sattaloko yathārahaṃ bodhittayādhigamavasena sampattena nibbānasukhena sukhī sukhito hotūti sadevakassa lokassa accantaṃ sukhādhigamāya attano puññaṃ pariṇāmeti.

Ettāvatā samattāva, sabbaso vaṇṇanā ayaṃ;
Vīsatiyā sahassehi, ganthehi parimāṇato.

Porāṇānaṃ kathāmagga-sāramettha yato ṭhitaṃ;
Tasmā **sāratthamañjūsā,** iti nāmena vissutā.

Ajjhesito narindena, sohaṃ **parakkamabāhunā**;
Saddhammaṭṭhitikāmena, sāsanujjotakārinā.

Teneva kārite ramme, pāsādasatamaṇḍite;
Nānādumagaṇākiṇṇe, bhāvanābhiratālaye.

Sītalūdakasampanne, vasaṃ **jetavane** imaṃ;
Atthabyañjanasampannaṃ, akāsiṃ sādhusammataṃ.

Yaṃ siddhaṃ iminā puññaṃ, yaṃ caññaṃ pasutaṃ mayā;
Etena puññakammena, dutiye attasambhave.

Tāvatiṃse pamodento, sīlācāraguṇe rato;
Alaggo pañcakāmesu, patvāna paṭhamaṃ phalaṃ.

Antime attabhāvamhi, metteyyaṃ munipuṅgavaṃ;
Lokaggapuggalaṃ nāthaṃ, sabbasattahite rataṃ.

Disvāna tassa dhīrassa, sutvā saddhammadesanaṃ;
Adhigantvā phalaṃ aggaṃ, sobheyyaṃ jinasāsanaṃ.

Sadā rakkhantu rājāno, dhammeneva imaṃ pajaṃ;
Niratā puññakammesu, jotentu jinasāsanaṃ.

Ime ca pāṇino sabbe, sabbadā nirupaddavā;
Niccaṃ kalyāṇasaṅkappā, pappontu amataṃ padanti.

Aṅguttaraṭīkā samattā.

Namo tassa bhagavato arahato sammāsambuddhassa

Aṅguttaranikāyo

Aṭṭhakanipātapāḷi

1. Paṭhamapaṇṇāsakaṃ

1. Mettāvaggo

1. Mettāsuttaṃ

1. Evaṃ me sutaṃ – ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Tatra kho bhagavā bhikkhū āmantesi – ‘‘bhikkhavo’’ti. ‘‘Bhadante’’ti te bhikkhū bhagavato paccassosuṃ. Bhagavā etadavoca –

[a. ni. 11.15] ‘‘Mettāya, bhikkhave, cetovimuttiyā āsevitāya bhāvitāya bahulīkatāya yānīkatāya vatthukatāya anuṭṭhitāya paricitāya susamāraddhāya aṭṭhānisaṃsā pāṭikaṅkhā. Katame aṭṭha? Sukhaṃ supati, sukhaṃ paṭibujjhati, na pāpakaṃ supinaṃ passati, manussānaṃ piyo hoti, amanussānaṃ piyo hoti, devatā rakkhanti, nāssa aggi vā visaṃ vā satthaṃ vā kamati, uttariṃ appaṭivijjhanto brahmalokūpago hoti. Mettāya, bhikkhave, cetovimuttiyā āsevitāya bhāvitāya bahulīkatāya yānīkatāya vatthukatāya anuṭṭhitāya paricitāya susamāraddhāya ime aṭṭhānisaṃsā pāṭikaṅkhā’’ti.

‘‘Yo ca mettaṃ bhāvayati, appamāṇaṃ paṭissato [patissato (sī.)];
Tanū saṃyojanā honti, passato upadhikkhayaṃ.

‘‘Ekampi ce pāṇamaduṭṭhacitto,
Mettāyati kusalī tena hoti;
Sabbe ca pāṇe manasānukampī,
Pahūtamariyo pakaroti puññaṃ.

‘‘Ye sattasaṇḍaṃ pathaviṃ vijetvā,
Rājisayo yajamānā anupariyagā;
Assamedhaṃ purisamedhaṃ,
Sammāpāsaṃ vājapeyyaṃ niraggaḷaṃ.

‘‘Mettassa cittassa subhāvitassa,
Kalampi te nānubhavanti soḷasiṃ;
Candappabhā tāragaṇāva sabbe,
Yathā na agghanti kalampi soḷasiṃ [ayaṃ pādo bahūsu na dissati].

‘‘Yo na hanti na ghāteti, na jināti na jāpaye;
Mettaṃso sabbabhūtānaṃ, veraṃ tassa na kenacī’’ti. paṭhamaṃ;

2. Paññāsuttaṃ

2. ‘‘Aṭṭhime, bhikkhave, hetū aṭṭha paccayā ādibrahmacariyikāya paññāya appaṭiladdhāya paṭilābhāya, paṭiladdhāya bhiyyobhāvāya vepullāya bhāvanāya pāripūriyā saṃvattanti. Katame aṭṭha?

Idha, bhikkhave, bhikkhu satthāraṃ upanissāya viharati aññataraṃ vā garuṭṭhāniyaṃ sabrahmacāriṃ, yatthassa tibbaṃ hirottappaṃ paccupaṭṭhitaṃ hoti pemañca gāravo ca. Ayaṃ, bhikkhave, paṭhamo hetu paṭhamo paccayo ādibrahmacariyikāya paññāya appaṭiladdhāya paṭilābhāya, paṭiladdhāya bhiyyobhāvāya vepullāya bhāvanāya pāripūriyā saṃvattati.

‘‘So taṃ satthāraṃ upanissāya viharanto aññataraṃ vā garuṭṭhāniyaṃ sabrahmacāriṃ, yatthassa tibbaṃ hirottappaṃ paccupaṭṭhitaṃ hoti pemaṃ gāravo ca, te kālena kālaṃ upasaṅkamitvā paripucchati paripañhati – ‘idaṃ, bhante, kathaṃ; imassa ko attho’ti? Tassa te āyasmanto avivaṭañceva vivaranti, anuttānīkatañca uttānī karonti, anekavihitesu ca kaṅkhāṭhāniyesu dhammesu kaṅkhaṃ paṭivinodenti. Ayaṃ, bhikkhave, dutiyo hetu dutiyo paccayo ādibrahmacariyikāya paññāya appaṭiladdhāya paṭilābhāya, paṭiladdhāya bhiyyobhāvāya vepullāya bhāvanāya pāripūriyā saṃvattati.

‘‘So taṃ dhammaṃ sutvā dvayena vūpakāsena sampādeti – kāyavūpakāsena ca cittavūpakāsena ca. Ayaṃ, bhikkhave, tatiyo hetu tatiyo paccayo ādibrahmacariyikāya paññāya appaṭiladdhāya paṭilābhāya, paṭiladdhāya bhiyyobhāvāya vepullāya bhāvanāya pāripūriyā saṃvattati.

‘‘Sīlavā hoti, pātimokkhasaṃvarasaṃvuto viharati ācāragocarasampanno aṇumattesu vajjesu bhayadassāvī, samādāya sikkhati sikkhāpadesu. Ayaṃ, bhikkhave, catuttho hetu catuttho paccayo ādibrahmacariyikāya paññāya appaṭiladdhāya paṭilābhāya, paṭiladdhāya bhiyyobhāvāya vepullāya bhāvanāya pāripūriyā saṃvattati.

‘‘Bahussuto hoti sutadharo sutasannicayo. Ye te dhammā ādikalyāṇā majjhekalyāṇā pariyosānakalyāṇā sātthaṃ sabyañjanaṃ [satthā sabyañjanā (ka. sī.)] kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ abhivadanti, tathārūpāssa dhammā bahussutā honti dhātā [dhatā (sī. syā. kaṃ. pī.)] vacasā paricitā manasānupekkhitā diṭṭhiyā suppaṭividdhā. Ayaṃ, bhikkhave, pañcamo hetu pañcamo paccayo ādibrahmacariyikāya paññāya appaṭiladdhāya paṭilābhāya, paṭiladdhāya bhiyyobhāvāya vepullāya bhāvanāya pāripūriyā saṃvattati.

‘‘Āraddhavīriyo viharati akusalānaṃ dhammānaṃ pahānāya, kusalānaṃ dhammānaṃ upasampadāya, thāmavā daḷhaparakkamo anikkhittadhuro kusalesu dhammesu. Ayaṃ, bhikkhave, chaṭṭho hetu chaṭṭho paccayo ādibrahmacariyikāya paññāya appaṭiladdhāya paṭilābhāya, paṭiladdhāya bhiyyobhāvāya vepullāya bhāvanāya pāripūriyā saṃvattati.

‘‘Saṅghagato kho pana anānākathiko hoti atiracchānakathiko. Sāmaṃ vā dhammaṃ bhāsati paraṃ vā ajjhesati ariyaṃ vā tuṇhībhāvaṃ nātimaññati. Ayaṃ, bhikkhave, sattamo hetu sattamo paccayo ādibrahmacariyikāya paññāya appaṭiladdhāya paṭilābhāya, paṭiladdhāya bhiyyobhāvāya vepullāya bhāvanāya pāripūriyā saṃvattati.

‘‘Pañcasu kho pana upādānakkhandhesu udayabbayānupassī viharati – ‘iti rūpaṃ, iti rūpassa samudayo, iti rūpassa atthaṅgamo; iti vedanā, iti vedanāya samudayo, iti vedanāya atthaṅgamo; iti saññā…pe… iti saṅkhārā…pe… iti viññāṇaṃ, iti viññāṇassa samudayo, iti viññāṇassa atthaṅgamo’ti. Ayaṃ, bhikkhave, aṭṭhamo hetu aṭṭhamo paccayo ādibrahmacariyikāya paññāya appaṭiladdhāya paṭilābhāya, paṭiladdhāya bhiyyobhāvāya vepullāya bhāvanāya pāripūriyā saṃvattati.

‘‘Tamenaṃ sabrahmacārī evaṃ sambhāventi – ‘ayaṃ kho āyasmā satthāraṃ upanissāya viharati aññataraṃ vā garuṭṭhāniyaṃ sabrahmacāriṃ, yatthassa tibbaṃ hirottappaṃ paccupaṭṭhitaṃ hoti pemañca gāravo ca. Addhā ayamāyasmā jānaṃ jānāti passaṃ passatī’ti! Ayampi dhammo piyattāya garuttāya [piyatāya garutāya (syā.)] bhāvanāya sāmaññāya ekībhāvāya saṃvattati.

‘‘‘Taṃ kho panāyamāyasmā satthāraṃ upanissāya viharanto aññataraṃ vā garuṭṭhāniyaṃ sabrahmacāriṃ, yatthassa tibbaṃ hirottappaṃ paccupaṭṭhitaṃ hoti pemañca gāravo ca, te kālena kālaṃ upasaṅkamitvā paripucchati paripañhati – idaṃ, bhante, kathaṃ; imassa ko atthoti? Tassa te āyasmanto avivaṭañceva vivaranti, anuttānīkatañca uttānī karonti, anekavihitesu ca kaṅkhāṭhāniyesu dhammesu kaṅkhaṃ paṭivinodenti. Addhā ayamāyasmā jānaṃ jānāti passaṃ passatī'ti! Ayampi dhammo piyattāya garuttāya bhāvanāya sāmaññāya ekībhāvāya saṃvattati.

'''Taṃ kho panāyamāyasmā dhammaṃ sutvā dvayena vūpakāsena sampādeti – kāyavūpakāsena ca cittavūpakāsena ca. Addhā ayamāyasmā jānaṃ jānāti passaṃ passatī'ti! Ayampi dhammo piyattāya garuttāya bhāvanāya sāmaññāya ekībhāvāya saṃvattati.

'''Sīlavā kho panāyamāyasmā pātimokkhasaṃvarasaṃvuto viharati ācāragocarasampanno aṇumattesu vajjesu bhayadassāvī, samādāya sikkhati sikkhāpadesu. Addhā ayamāyasmā jānaṃ jānāti passaṃ passatī'ti! Ayampi dhammo piyattāya garuttāya bhāvanāya sāmaññāya ekībhāvāya saṃvattati.

'''Bahussuto kho panāyamāyasmā sutadharo sutasannicayo. Ye te dhammā ādikalyāṇā majjhekalyāṇā pariyosānakalyāṇā sātthaṃ sabyañjanaṃ kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ abhivadanti, tathārūpāssa dhammā bahussutā honti dhātā vacasā paricitā manasānupekkhitā diṭṭhiyā suppaṭividdhā. Addhā ayamāyasmā jānaṃ jānāti passaṃ passatī'ti! Ayampi dhammo piyattāya garuttāya bhāvanāya sāmaññāya ekībhāvāya saṃvattati.

'''Āraddhavīriyo kho panāyamāyasmā viharati akusalānaṃ dhammānaṃ pahānāya, kusalānaṃ dhammānaṃ upasampadāya, thāmavā daḷhaparakkamo anikkhittadhuro kusalesu dhammesu. Addhā ayamāyasmā jānaṃ jānāti passaṃ passatī'ti! Ayampi dhammo piyattāya garuttāya bhāvanāya sāmaññāya ekībhāvāya saṃvattati.

'''Saṅghagato kho panāyamāyasmā anānākathiko hoti atiracchānakathiko. Sāmaṃ vā dhammaṃ bhāsati paraṃ vā ajjhesati ariyaṃ vā tuṇhībhāvaṃ nātimaññati. Addhā ayamāyasmā jānaṃ jānāti passaṃ passatī'ti! Ayampi dhammo piyattāya garuttāya bhāvanāya sāmaññāya ekībhāvāya saṃvattati.

'''Pañcasu kho panāyamāyasmā upādānakkhandhesu udayabbayānupassī viharati – iti rūpaṃ, iti rūpassa samudayo, iti rūpassa atthaṅgamo; iti vedanā…pe… iti saññā…pe… iti saṅkhārā…pe… iti viññāṇaṃ, iti viññāṇassa samudayo, iti viññāṇassa atthaṅgamoti. Addhā ayamāyasmā jānaṃ jānāti passaṃ passatī'ti! Ayampi dhammo piyattāya garuttāya bhāvanāya sāmaññāya ekībhāvāya saṃvattati.

''Ime kho, bhikkhave, aṭṭha hetū aṭṭha paccayā ādibrahmacariyikāya paññāya appaṭiladdhāya paṭilābhāya, paṭiladdhāya bhiyyobhāvāya vepullāya bhāvanāya pāripūriyā saṃvattantī''ti. Dutiyaṃ.

3. Paṭhamaappiyasuttaṃ

3. ''Aṭṭhahi, bhikkhave, dhammehi samannāgato bhikkhu sabrahmacārīnaṃ appiyo ca hoti amanāpo ca agaru ca abhāvanīyo ca. Katamehi aṭṭhahi? Idha, bhikkhave, bhikkhu appiyapasaṃsī ca hoti, piyagarahī ca, lābhakāmo ca, sakkārakāmo ca, ahiriko ca, anottappī ca, pāpiccho ca, micchādiṭṭhi ca. Imehi kho, bhikkhave, aṭṭhahi dhammehi samannāgato bhikkhu sabrahmacārīnaṃ appiyo ca hoti amanāpo ca agaru ca abhāvanīyo ca.

''Aṭṭhahi, bhikkhave, dhammehi samannāgato bhikkhu sabrahmacārīnaṃ piyo ca hoti manāpo ca garu ca bhāvanīyo ca. Katamehi aṭṭhahi? Idha, bhikkhave, bhikkhu na appiyapasaṃsī ca hoti, na piyagarahī ca, na lābhakāmo ca, na sakkārakāmo ca, hirīmā ca hoti, ottappī ca, appiccho ca, sammādiṭṭhi ca. Imehi kho, bhikkhave, aṭṭhahi dhammehi samannāgato bhikkhu sabrahmacārīnaṃ piyo ca hoti manāpo ca garu ca bhāvanīyo cā''ti. Tatiyaṃ.

4. Dutiyaappiyasuttaṃ

4. ‘‘Aṭṭhahi, bhikkhave, dhammehi samannāgato bhikkhu sabrahmacārīnaṃ appiyo ca hoti amanāpo ca agaru ca abhāvanīyo ca. Katamehi aṭṭhahi? Idha, bhikkhave, bhikkhu lābhakāmo ca hoti, sakkārakāmo ca, anavaññattikāmo ca, akālaññū ca, amattaññū ca, asuci ca, bahubhāṇī ca, akkosakaparibhāsako ca sabrahmacārīnaṃ. Imehi kho, bhikkhave, aṭṭhahi dhammehi samannāgato bhikkhu sabrahmacārīnaṃ appiyo ca hoti amanāpo ca agaru ca abhāvanīyo ca.

‘‘Aṭṭhahi, bhikkhave, dhammehi samannāgato bhikkhu sabrahmacārīnaṃ piyo ca hoti manāpo ca garu ca bhāvanīyo ca. Katamehi aṭṭhahi? Idha, bhikkhave, bhikkhu na lābhakāmo ca hoti, na sakkārakāmo ca, na anavaññattikāmo ca, kālaññū ca, mattaññū ca, suci ca, na bahubhāṇī ca, anakkosakaparibhāsako ca sabrahmacārīnaṃ. Imehi kho, bhikkhave, aṭṭhahi dhammehi samannāgato bhikkhu sabrahmacārīnaṃ piyo ca hoti manāpo ca garu ca bhāvanīyo cā’’ti. Catutthaṃ.

5. Paṭhamalokadhammasuttaṃ

5. ‘‘Aṭṭhime, bhikkhave, lokadhammā lokaṃ anuparivattanti, loko ca aṭṭha lokadhamme anuparivattati. Katame aṭṭha? Lābho ca, alābho ca, yaso ca, ayaso ca, nindā ca, pasaṃsā ca, sukhañca, dukkhañca. Ime kho, bhikkhave, aṭṭha lokadhammā lokaṃ anuparivattanti, loko ca ime aṭṭha lokadhamme anuparivattatī’’ti.

‘‘Lābho alābho ca yasāyaso ca,
Nindā pasaṃsā ca sukhaṃ dukhañca;
Ete aniccā manujesu dhammā,
Asassatā vipariṇāmadhammā.

‘‘Ete ca ñatvā satimā sumedho,
Avekkhati vipariṇāmadhamme;
Iṭṭhassa dhammā na mathenti cittaṃ,
Aniṭṭhato no paṭighātameti.

‘‘Tassānurodhā atha vā virodhā,
Vidhūpitā atthaṅgatā na santi;
Padañca ñatvā virajaṃ asokaṃ,
Sammappajānāti bhavassa pāragū’’ti. pañcamaṃ;

6. Dutiyalokadhammasuttaṃ

6. ‘‘Aṭṭhime, bhikkhave, lokadhammā lokaṃ anuparivattanti, loko ca aṭṭha lokadhamme anuparivattati. Katame aṭṭha? Lābho ca, alābho ca, yaso ca, ayaso ca, nindā ca, pasaṃsā ca, sukhañca, dukkhañca. Ime kho, bhikkhave, aṭṭha lokadhammā lokaṃ anuparivattanti, loko ca ime aṭṭha lokadhamme anuparivattati.

‘‘Assutavato, bhikkhave, puthujjanassa uppajjati lābhopi alābhopi yasopi ayasopi nindāpi pasaṃsāpi sukhampi dukkhampi. Sutavatopi, bhikkhave, ariyasāvakassa uppajjati lābhopi alābhopi yasopi ayasopi nindāpi pasaṃsāpi sukhampi dukkhampi. Tatra, bhikkhave, ko viseso ko adhippayāso [adhippāyo (sī.), adhippāyaso (syā. kaṃ.) adhi + pa + yasu + ṇa = adhippayāso] kiṃ nānākaraṇaṃ sutavato ariyasāvakassa assutavatā puthujjanenā’’ti? ‘‘Bhagavaṃmūlakā no, bhante, dhammā bhagavaṃnettikā bhagavaṃpaṭisaraṇā. Sādhu vata, bhante, bhagavantaṃyeva paṭibhātu etassa bhāsitassa attho. Bhagavato sutvā bhikkhū dhāressantī’’ti.

‘‘Tena hi, bhikkhave, suṇātha, sādhukaṃ manasi karotha; bhāsissāmī’’ti. ‘‘Evaṃ, bhante’’ti kho te bhikkhū bhagavato paccassosuṃ. Bhagavā etadavoca – ‘‘assutavato, bhikkhave, puthujjanassa uppajjati lābho. So na iti paṭisañcikkhati – ‘uppanno kho me ayaṃ lābho; so ca kho anicco dukkho vipariṇāmadhammo’ti yathābhūtaṃ nappajānāti. Uppajjati alābho…pe… uppajjati yaso… uppajjati ayaso… uppajjati nindā… uppajjati pasaṃsā… uppajjati sukhaṃ… uppajjati dukkhaṃ. So na iti paṭisañcikkhati – ‘uppannaṃ kho me idaṃ dukkhaṃ; tañca kho aniccaṃ dukkhaṃ vipariṇāmadhamma’nti yathābhūtaṃ nappajānāti’’.

‘‘Tassa lābhopi cittaṃ pariyādāya tiṭṭhati, alābhopi cittaṃ pariyādāya tiṭṭhati, yasopi cittaṃ pariyādāya tiṭṭhati, ayasopi cittaṃ pariyādāya tiṭṭhati, nindāpi cittaṃ pariyādāya tiṭṭhati, pasaṃsāpi cittaṃ pariyādāya tiṭṭhati, sukhampi cittaṃ pariyādāya tiṭṭhati, dukkhampi cittaṃ pariyādāya tiṭṭhati. So uppannaṃ lābhaṃ anurujjhati, alābhe paṭivirujjhati; uppannaṃ yasaṃ anurujjhati, ayase paṭivirujjhati; uppannaṃ pasaṃsaṃ anurujjhati, nindāya paṭivirujjhati; uppannaṃ sukhaṃ anurujjhati, dukkhe paṭivirujjhati. So evaṃ anurodhavirodhasamāpanno na parimuccati jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi. ‘Na parimuccati dukkhasmā’ti vadāmi’’.

‘‘Sutavato ca kho, bhikkhave, ariyasāvakassa uppajjati lābho. So iti paṭisañcikkhati – ‘uppanno kho me ayaṃ lābho; so ca kho anicco dukkho vipariṇāmadhammo’ti yathābhūtaṃ pajānāti. Uppajjati alābho…pe… uppajjati yaso… uppajjati ayaso… uppajjati nindā… uppajjati pasaṃsā… uppajjati sukhaṃ… uppajjati dukkhaṃ. So iti paṭisañcikkhati – ‘uppannaṃ kho me idaṃ dukkhaṃ; tañca kho aniccaṃ dukkhaṃ vipariṇāmadhamma’nti yathābhūtaṃ pajānāti’’.

‘‘Tassa lābhopi cittaṃ na pariyādāya tiṭṭhati, alābhopi cittaṃ na pariyādāya tiṭṭhati, yasopi cittaṃ na pariyādāya tiṭṭhati, ayasopi cittaṃ na pariyādāya tiṭṭhati, nindāpi cittaṃ na pariyādāya tiṭṭhati, pasaṃsāpi cittaṃ na pariyādāya tiṭṭhati, sukhampi cittaṃ na pariyādāya tiṭṭhati, dukkhampi cittaṃ na pariyādāya tiṭṭhati. So uppannaṃ lābhaṃ nānurujjhati, alābhe nappaṭivirujjhati; uppannaṃ yasaṃ nānurujjhati, ayase nappaṭivirujjhati; uppannaṃ pasaṃsaṃ nānurujjhati, nindāya nappaṭivirujjhati; uppannaṃ sukhaṃ nānurujjhati, dukkhe nappaṭivirujjhati. So evaṃ anurodhavirodhavippahīno parimuccati jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi. ‘Parimuccati dukkhasmā’ti vadāmi. Ayaṃ kho, bhikkhave, viseso ayaṃ adhippayāso idaṃ nānākaraṇaṃ sutavato ariyasāvakassa assutavatā puthujjanenā’’ti.

‘‘Lābho alābho ca yasāyaso ca,
Nindā pasaṃsā ca sukhaṃ dukhañca;
Ete aniccā manujesu dhammā,
Asassatā vipariṇāmadhammā.

‘‘Ete ca ñatvā satimā sumedho,
Avekkhati vipariṇāmadhamme;
Iṭṭhassa dhammā na mathenti cittaṃ,
Aniṭṭhato no paṭighātameti.

‘‘Tassānurodhā atha vā virodhā,
Vidhūpitā atthaṅgatā na santi;
Padañca ñatvā virajaṃ asokaṃ,
Sammappajānāti bhavassa pāragū’’ti. chaṭṭhaṃ;

7. Devadattavipattisuttaṃ

7. Ekaṃ samayaṃ bhagavā rājagahe viharati gijjhakūṭe pabbate acirapakkante devadatte. Tatra bhagavā devadattaṃ ārabbha bhikkhū āmantesi – ‘‘sādhu, bhikkhave, bhikkhu kālena kālaṃ attavipattiṃ paccavekkhitā hoti. Sādhu, bhikkhave, bhikkhu kālena kālaṃ paravipattiṃ paccavekkhitā hoti. Sādhu, bhikkhave, bhikkhu kālena kālaṃ attasampattiṃ paccavekkhitā hoti. Sādhu, bhikkhave, bhikkhu kālena kālaṃ parasampattiṃ paccavekkhitā hoti. Aṭṭhahi, bhikkhave, asaddhammehi abhibhūto pariyādinnacitto devadatto āpāyiko nerayiko kappaṭṭho atekiccho''.

[cūḷava. 348] ''Katamehi aṭṭhahi? Lābhena hi, bhikkhave, abhibhūto pariyādinnacitto devadatto āpāyiko nerayiko kappaṭṭho atekiccho. Alābhena, bhikkhave…pe… yasena, bhikkhave… ayasena, bhikkhave… sakkārena, bhikkhave… asakkārena, bhikkhave… pāpicchatāya, bhikkhave… pāpamittatāya, bhikkhave, abhibhūto pariyādinnacitto devadatto āpāyiko nerayiko kappaṭṭho atekiccho. Imehi kho, bhikkhave, aṭṭhahi asaddhammehi abhibhūto pariyādinnacitto devadatto āpāyiko nerayiko kappaṭṭho atekiccho.

''Sādhu, bhikkhave, bhikkhu uppannaṃ lābhaṃ abhibhuyya abhibhuyya vihareyya, uppannaṃ alābhaṃ…pe… uppannaṃ yasaṃ… uppannaṃ ayasaṃ… uppannaṃ sakkāraṃ … uppannaṃ asakkāraṃ… uppannaṃ pāpicchataṃ… uppannaṃ pāpamittataṃ abhibhuyya abhibhuyya vihareyya.

''Kiñca [kathañca (ka.)], bhikkhave, bhikkhu atthavasaṃ paṭicca uppannaṃ lābhaṃ abhibhuyya abhibhuyya vihareyya, uppannaṃ alābhaṃ…pe… uppannaṃ yasaṃ… uppannaṃ ayasaṃ… uppannaṃ sakkāraṃ… uppannaṃ asakkāraṃ… uppannaṃ pāpicchataṃ… uppannaṃ pāpamittataṃ abhibhuyya abhibhuyya vihareyya?

''Yaṃ hissa, bhikkhave, uppannaṃ lābhaṃ anabhibhuyya [anabhibhūyya anabhibhūyya (ka.)] viharato uppajjeyyuṃ āsavā vighātapariḷāhā, uppannaṃ lābhaṃ abhibhuyya [abhibhūyya abhibhūyya (ka.)] viharato evaṃsa te āsavā vighātapariḷāhā na honti. Yaṃ hissa, bhikkhave, uppannaṃ alābhaṃ…pe… uppannaṃ yasaṃ… uppannaṃ ayasaṃ… uppannaṃ sakkāraṃ… uppannaṃ asakkāraṃ… uppannaṃ pāpicchataṃ… uppannaṃ pāpamittataṃ anabhibhuyya viharato uppajjeyyuṃ āsavā vighātapariḷāhā, uppannaṃ pāpamittataṃ abhibhuyya viharato evaṃsa te āsavā vighātapariḷāhā na honti. Idaṃ kho, bhikkhave, bhikkhu atthavasaṃ paṭicca uppannaṃ lābhaṃ abhibhuyya abhibhuyya vihareyya, uppannaṃ alābhaṃ…pe… uppannaṃ yasaṃ… uppannaṃ ayasaṃ … uppannaṃ sakkāraṃ… uppannaṃ asakkāraṃ… uppannaṃ pāpicchataṃ… uppannaṃ pāpamittataṃ abhibhuyya abhibhuyya vihareyya.

''Tasmātiha, bhikkhave, evaṃ sikkhitabbaṃ – 'uppannaṃ lābhaṃ abhibhuyya abhibhuyya viharissāma, uppannaṃ alābhaṃ…pe… uppannaṃ yasaṃ… uppannaṃ ayasaṃ… uppannaṃ sakkāraṃ… uppannaṃ asakkāraṃ… uppannaṃ pāpicchataṃ… uppannaṃ pāpamittataṃ abhibhuyya abhibhuyya viharissāmā'ti. Evañhi vo, bhikkhave, sikkhitabba''nti. Sattamaṃ.

8. Uttaravipattisuttaṃ

8. Ekaṃ samayaṃ āyasmā uttaro mahisavatthusmiṃ viharati saṅkheyyake pabbate vaṭajālikāyaṃ [dhavajālikāyaṃ (sī.), vaṭṭajālikāyaṃ (syā.)]. Tatra kho āyasmā uttaro bhikkhū āmantesi – ''sādhāvuso, bhikkhu kālena kālaṃ attavipattiṃ paccavekkhitā hoti. Sādhāvuso, bhikkhu kālena kālaṃ paravipattiṃ paccavekkhitā hoti. Sādhāvuso, bhikkhu kālena kālaṃ attasampattiṃ paccavekkhitā hoti. Sādhāvuso, bhikkhu kālena kālaṃ parasampattiṃ paccavekkhitā hotī''ti.

Tena kho pana samayena vessavaṇo mahārājā uttarāya disāya dakkhiṇaṃ disaṃ gacchati kenacideva karaṇīyena. Assosi kho vessavaṇo mahārājā āyasmato uttarassa mahisavatthusmiṃ saṅkheyyake pabbate vaṭajālikāyaṃ bhikkhūnaṃ evaṃ dhammaṃ desentassa – ''sādhāvuso, bhikkhu kālena kālaṃ attavipattiṃ paccavekkhitā hoti. Sādhāvuso, bhikkhu kālena kālaṃ paravipattiṃ paccavekkhitā hoti. Sādhāvuso, bhikkhu kālena kālaṃ attasampattiṃ paccavekkhitā hoti. Sādhāvuso, bhikkhu kālena kālaṃ parasampattiṃ paccavekkhitā hotī''ti.

Atha kho vessavaṇṇo mahārājā – seyyathāpi nāma balavā puriso samiñjitaṃ [sammiñjitaṃ (sī. syā. kaṃ. pī.)] vā bāhaṃ pasāreyya, pasāritaṃ vā bāhaṃ samiñjeyya [sammiñjeyya (sī. syā. kaṃ. pī.)], evamevaṃ mahisavatthusmiṃ saṅkheyyake pabbate vaṭajālikāyaṃ antarahito devesu tāvatiṃsesu pāturahosi. Atha kho vessavaṇṇo mahārājā yena sakko devānamindo tenupasaṅkami; upasaṅkamitvā sakkaṃ devānamindaṃ etadavoca – ‘‘yagghe mārisa, jāneyyāsi! Eso āyasmā uttaro mahisavatthusmiṃ saṅkheyyake pabbate vaṭajālikāyaṃ bhikkhūnaṃ evaṃ dhammaṃ deseti – ‘sādhāvuso, bhikkhu kālena kālaṃ attavipattiṃ paccavekkhitā hoti. Sādhāvuso, bhikkhu kālena kālaṃ paravipattiṃ…pe… attasampattiṃ… parasampattiṃ paccavekkhitā hotī’’’ti.

Atha kho sakko devānamindo seyyathāpi nāma balavā puriso samiñjitaṃ vā bāhaṃ pasāreyya, pasāritaṃ vā bāhaṃ samiñjeyya, evamevaṃ devesu tāvatiṃsesu antarahito mahisavatthusmiṃ saṅkheyyake pabbate vaṭajālikāyaṃ āyasmato uttarassa sammukhe pāturahosi. Atha kho sakko devānamindo yenāyasmā uttaro tenupasaṅkami; upasaṅkamitvā āyasmantaṃ uttaraṃ abhivādetvā ekamantaṃ aṭṭhāsi. Ekamantaṃ ṭhito kho sakko devānamindo āyasmantaṃ uttaraṃ etadavoca –

‘‘Saccaṃ kira, bhante, āyasmā uttaro bhikkhūnaṃ evaṃ dhammaṃ desesi – ‘sādhāvuso, bhikkhu kālena kālaṃ attavipattiṃ paccavekkhitā hoti, sādhāvuso, bhikkhu kālena kālaṃ paravipattiṃ…pe… attasampattiṃ… parasampattiṃ paccavekkhitā hotī’’’ ti? ‘‘Evaṃ, devānamindā’’ti. ‘‘Kiṃ panidaṃ [kiṃ pana (syā.)], bhante, āyasmato uttarassa sakaṃ paṭibhānaṃ [sakapaṭibhānaṃ upādāya (ka.)], udāhu tassa bhagavato vacanaṃ arahato sammāsambuddhassā’’ti? ‘‘Tena hi, devānaminda, upamaṃ te karissāmi. Upamāya midhekacce viññū purisā bhāsitassa atthaṃ ājāna’’nti.

‘‘Seyyathāpi, devānaminda, gāmassa vā nigamassa vā avidūre mahādhaññarāsi. Tato mahājanakāyo dhaññaṃ āhareyya – kājehipi piṭakehipi ucchaṅgehipi añjalīhipi. Yo nu kho, devānaminda, taṃ mahājanakāyaṃ upasaṅkamitvā evaṃ puccheyya – ‘kuto imaṃ dhaññaṃ āharathā’ti, kathaṃ byākaramāno nu kho, devānaminda, so mahājanakāyo sammā byākaramāno byākareyyā’’ti? ‘‘‘Amumhā mahādhaññarāsimhā āharāmā’ti kho, bhante, so mahājanakāyo sammā byākaramāno byākareyyā’’ti. ‘‘Evamevaṃ kho, devānaminda, yaṃ kiñci subhāsitaṃ sabbaṃ taṃ tassa bhagavato vacanaṃ arahato sammāsambuddhassa. Tato upādāyupādāya mayaṃ caññe ca bhaṇāmā’’ti.

‘‘Acchariyaṃ, bhante, abbhutaṃ bhante! Yāva subhāsitaṃ cidaṃ āyasmatā uttarena – ‘yaṃ kiñci subhāsitaṃ sabbaṃ taṃ tassa bhagavato vacanaṃ arahato sammāsambuddhassa. Tato upādāyupādāya mayaṃ caññe ca bhaṇāmā’ti. Ekamidaṃ, bhante uttara, samayaṃ bhagavā rājagahe viharati gijjhakūṭe pabbate acirapakkante devadatte. Tatra kho bhagavā devadattaṃ ārabbha bhikkhū āmantesi –

‘‘Sādhu, bhikkhave, bhikkhu kālena kālaṃ attavipattiṃ paccavekkhitā hoti. Sādhu, bhikkhave, bhikkhu kālena kālaṃ paravipattiṃ…pe… attasampattiṃ… parasampattiṃ paccavekkhitā hoti. Aṭṭhahi, bhikkhave, asaddhammehi abhibhūto pariyādinnacitto devadatto āpāyiko nerayiko kappaṭṭho atekiccho. Katamehi aṭṭhahi? Lābhena hi, bhikkhave, abhibhūto pariyādinnacitto devadatto āpāyiko nerayiko kappaṭṭho atekiccho; alābhena, bhikkhave…pe… yasena, bhikkhave … ayasena, bhikkhave… sakkārena, bhikkhave… asakkārena, bhikkhave… pāpicchatāya, bhikkhave… pāpamittatāya, bhikkhave, abhibhūto pariyādinnacitto devadatto āpāyiko nerayiko kappaṭṭho atekiccho. Imehi kho, bhikkhave, aṭṭhahi asaddhammehi abhibhūto pariyādinnacitto devadatto āpāyiko nerayiko kappaṭṭho atekiccho.

‘‘Sādhu, bhikkhave, bhikkhu uppannaṃ lābhaṃ abhibhuyya abhibhuyya vihareyya; uppannaṃ alābhaṃ…pe… uppannaṃ yasaṃ… uppannaṃ ayasaṃ… uppannaṃ sakkāraṃ… uppannaṃ asakkāraṃ… uppannaṃ pāpicchataṃ… uppannaṃ pāpamittataṃ abhibhuyya abhibhuyya vihareyya.

‘‘Kiñca, bhikkhave, bhikkhu atthavasaṃ paṭicca uppannaṃ lābhaṃ abhibhuyya abhibhuyya vihareyya; uppannaṃ alābhaṃ…pe… uppannaṃ yasaṃ… uppannaṃ ayasaṃ… uppannaṃ sakkāraṃ… uppannaṃ asakkāraṃ… uppannaṃ pāpicchataṃ… uppannaṃ pāpamittataṃ abhibhuyya abhibhuyya vihareyya?

‘‘Yaṃ hissa, bhikkhave, uppannaṃ lābhaṃ anabhibhuyya viharato uppajjeyyuṃ āsavā vighātapariḷāhā, uppannaṃ lābhaṃ abhibhuyya viharato evaṃsa te āsavā vighātapariḷāhā na honti. Yaṃ hissa, bhikkhave, uppannaṃ alābhaṃ…pe… uppannaṃ yasaṃ… uppannaṃ ayasaṃ… uppannaṃ sakkāraṃ… uppannaṃ asakkāraṃ… uppannaṃ pāpicchataṃ… uppannaṃ pāpamittataṃ anabhibhuyya viharato uppajjeyyuṃ āsavā vighātapariḷāhā, uppannaṃ pāpamittataṃ abhibhuyya viharato evaṃsa te āsavā vighātapariḷāhā na honti. Idaṃ kho, bhikkhave, bhikkhu atthavasaṃ paṭicca uppannaṃ lābhaṃ abhibhuyya abhibhuyya vihareyya; uppannaṃ alābhaṃ…pe… uppannaṃ yasaṃ… uppannaṃ ayasaṃ… uppannaṃ sakkāraṃ… uppannaṃ asakkāraṃ… uppannaṃ pāpicchataṃ … uppannaṃ pāpamittataṃ abhibhuyya abhibhuyya vihareyya.

‘‘Tasmātiha, bhikkhave, evaṃ sikkhitabbaṃ – uppannaṃ lābhaṃ abhibhuyya abhibhuyya viharissāma, uppannaṃ alābhaṃ…pe… uppannaṃ yasaṃ… uppannaṃ ayasaṃ… uppannaṃ sakkāraṃ… uppannaṃ asakkāraṃ… uppannaṃ pāpicchataṃ… uppannaṃ pāpamittataṃ abhibhuyya abhibhuyya viharissāmāti. Evañhi vo, bhikkhave, sikkhitabba’’nti.

‘‘Ettāvatā, bhante uttara, manussesu catasso parisā – bhikkhū, bhikkhuniyo, upāsakā, upāsikāyo. Nāyaṃ dhammapariyāyo kismiñci upaṭṭhito [patiṭṭhito (sī. syā.)]. Uggaṇhatu, bhante, āyasmā uttaro imaṃ dhammapariyāyaṃ. Pariyāpuṇātu, bhante, āyasmā uttaro imaṃ dhammapariyāyaṃ. Dhāretu, bhante, āyasmā uttaro imaṃ dhammapariyāyaṃ. Atthasaṃhito ayaṃ, bhante, dhammapariyāyo ādibrahmacariyako’’ti [ādibrahmacariyiko (sī. ka.)]. Aṭṭhamaṃ.

9. Nandasuttaṃ

9. ‘‘‘Kulaputto’ti, bhikkhave, nandaṃ sammā vadamāno vadeyya. ‘Balavā’ti, bhikkhave, nandaṃ sammā vadamāno vadeyya. ‘Pāsādiko’ti, bhikkhave, nandaṃ sammā vadamāno vadeyya. ‘Tibbarāgo’ti, bhikkhave, nandaṃ sammā vadamāno vadeyya. Kimaññatra, bhikkhave, nando indriyesu guttadvāro, bhojane mattaññū, jāgariyaṃ anuyutto, satisampajaññena samannāgato, yehi [yena (ka.)] nando sakkoti paripuṇṇaṃ parisuddhaṃ brahmacariyaṃ carituṃ! Tatridaṃ, bhikkhave, nandassa indriyesu guttadvāratāya hoti. Sace, bhikkhave, nandassa puratthimā disā āloketabbā hoti, sabbaṃ cetasā samannāharitvā nando puratthimaṃ disaṃ āloketi – ‘evaṃ me puratthimaṃ disaṃ ālokayato nābhijjhādomanassā pāpakā akusalā dhammā anvāssavissantī’ti. Itiha tattha sampajāno hoti.

‘‘Sace, bhikkhave, nandassa pacchimā disā āloketabbā hoti…pe… uttarā disā āloketabbā hoti… dakkhiṇā disā āloketabbā hoti… uddhaṃ ulloketabbā hoti… adho oloketabbā hoti… anudisā anuviloketabbā hoti, sabbaṃ cetasā samannāharitvā nando anudisaṃ anuviloketi – ‘evaṃ me anudisaṃ anuvilokayato nābhijjhādomanassā pāpakā akusalā dhammā anvāssavissantī’ti. Itiha tattha sampajāno hoti. Idaṃ kho, bhikkhave, nandassa indriyesu guttadvāratāya hoti.

‘‘Tatridaṃ, bhikkhave, nandassa bhojane mattaññutāya hoti. Idha, bhikkhave, nando paṭisaṅkhā yoniso āhāraṃ āhāreti – ‘neva davāya na madāya na maṇḍanāya na vibhūsanāya, yāvadeva imassa kāyassa ṭhitiyā yāpanāya vihiṃsūparatiyā brahmacariyānuggahāya iti purāṇañca vedanaṃ paṭihaṅkhāmi, navañca vedanaṃ na uppādessāmi, yātrā ca me bhavissati anavajjatā ca phāsuvihāro cā’ti. Idaṃ kho, bhikkhave, nandassa bhojane mattaññutāya hoti.

‘‘Tatridaṃ, bhikkhave, nandassa jāgariyānuyogasmiṃ hoti. Idha, bhikkhave, nando divasaṃ caṅkamena nisajjāya āvaraṇīyehi dhammehi cittaṃ parisodheti; rattiyā paṭhamaṃ yāmaṃ caṅkamena nisajjāya āvaraṇīyehi dhammehi cittaṃ parisodheti; rattiyā majjhimaṃ yāmaṃ dakkhiṇena passena sīhaseyyaṃ kappeti pāde pādaṃ accādhāya sato sampajāno uṭṭhānasaññaṃ manasi karitvā; rattiyā pacchimaṃ yāmaṃ paccuṭṭhāya caṅkamena nisajjāya āvaraṇīyehi dhammehi cittaṃ parisodheti. Idaṃ kho, bhikkhave, nandassa jāgariyānuyogasmiṃ hoti.

‘‘Tatridaṃ, bhikkhave, nandassa satisampajaññasmiṃ hoti. Idha, bhikkhave, nandassa viditā vedanā uppajjanti, viditā upaṭṭhahanti, viditā abbhatthaṃ gacchanti; viditā saññā…pe… viditā vitakkā…pe… abbhatthaṃ gacchanti. Idaṃ kho, bhikkhave, nandassa satisampajaññasmiṃ hoti.

‘‘Kimaññatra, bhikkhave, nando indriyesu guttadvāro, bhojane mattaññū, jāgariyaṃ anuyutto, satisampajaññena samannāgato, yehi nando sakkoti paripuṇṇaṃ parisuddhaṃ brahmacariyaṃ caritu’’nti! Navamaṃ.

10. Kāraṇḍavasuttaṃ

10. Ekaṃ samayaṃ bhagavā campāyaṃ viharati gaggarāya pokkharaṇiyā tīre. Tena kho pana samayena bhikkhū bhikkhuṃ āpattiyā codenti. So bhikkhu bhikkhūhi āpattiyā codiyamāno aññenāññaṃ paṭicarati, bahiddhā kathaṃ apanāmeti, kopañca dosañca appaccayañca pātukaroti.

Atha kho bhagavā bhikkhū āmantesi – ‘‘niddhamathetaṃ, bhikkhave, puggalaṃ; niddhamathetaṃ, bhikkhave, puggalaṃ. Apaneyyeso [apaneyyo so (sī.), apaneyyo (syā.)], bhikkhave, puggalo. Kiṃ vo tena paraputtena visodhitena [kiṃ voparaputto viheṭhiyati (sī.), kiṃ paraputto viheṭheti (syā.), kiṃ vo paraputtā viheṭheti (pī.), kiṃ so paraputto visodheti (ka.)]! Idha, bhikkhave, ekaccassa puggalassa tādisaṃyeva hoti abhikkantaṃ paṭikkantaṃ ālokitaṃ vilokitaṃ samiñjitaṃ pasāritaṃ saṅghāṭipattacīvaradhāraṇaṃ, seyyathāpi aññesaṃ bhaddakānaṃ bhikkhūnaṃ – yāvassa bhikkhū āpattiṃ na passanti. Yato ca khvassa bhikkhū āpattiṃ passanti, tamenaṃ evaṃ jānanti – ‘samaṇadūsīvāyaṃ [samaṇarūpī (ka.)] samaṇapalāpo samaṇakāraṇḍavo’ti [samaṇakaraṇḍavoti (ka.)]. Tamenaṃ iti viditvā bahiddhā nāsenti. Taṃ kissa hetu? Mā aññe bhaddake bhikkhū dūsesī’’ti!

‘‘Seyyathāpi, bhikkhave, sampanne yavakaraṇe yavadūsī [yavarūpī (ka.)] jāyetha yavapalāpo yavakāraṇḍavoti. Tassa tādisaṃyeva mūlaṃ hoti, seyyathāpi aññesaṃ bhaddakānaṃ yavānaṃ; tādisaṃyeva nāḷaṃ hoti, seyyathāpi aññesaṃ bhaddakānaṃ yavānaṃ; tādisaṃyeva pattaṃ hoti, seyyathāpi aññesaṃ bhaddakānaṃ yavānaṃ – yāvassa sīsaṃ na nibbattati. Yato ca khvassa sīsaṃ nibbattati, tamenaṃ evaṃ jānanti – ‘yavadūsīvāyaṃ yavapalāpo yavakāraṇḍavo’ti. Tamenaṃ iti viditvā samūlaṃ uppāṭetvā bahiddhā yavakaraṇassa chaḍḍenti. Taṃ kissa hetu? Mā aññe bhaddake yave dūsesīti!

‘‘Evamevaṃ kho, bhikkhave, idhekaccassa puggalassa tādisaṃyeva hoti abhikkantaṃ paṭikkantaṃ ālokitaṃ vilokitaṃ samiñjitaṃ pasāritaṃ saṅghāṭipattacīvaradhāraṇaṃ, seyyathāpi aññesaṃ bhaddakānaṃ bhikkhūnaṃ – yāvassa bhikkhū āpattiṃ na passanti. Yato ca khvassa bhikkhū āpattiṃ passanti, tamenaṃ evaṃ jānanti – ‘samaṇadūsīvāyaṃ samaṇapalāpo samaṇakāraṇḍavo’ti. Tamenaṃ iti viditvā bahiddhā nāsenti. Taṃ kissa hetu? Mā aññe bhaddake bhikkhū dūsesīti.

‘‘Seyyathāpi, bhikkhave, mahato dhaññarāsissa phuṇamānassa [vuyhamānassa (sī. pī.), phusayamānassa (syā.), punamānassa (?)] tattha yāni tāni dhaññāni daḷhāni sāravantāni tāni ekamantaṃ puñjaṃ hoti, yāni pana tāni dhaññāni dubbalāni palāpāni tāni vāto ekamantaṃ apavahati [apakassati (sī.)]. Tamenaṃ sāmikā sammajjaniṃ gahetvā bhiyyosomattāya apasammajjanti. Taṃ kissa hetu? Mā aññe bhaddake dhaññe dūsesīti! Evamevaṃ kho, bhikkhave, idhekaccassa puggalassa tādisaṃyeva hoti abhikkantaṃ paṭikkantaṃ ālokitaṃ vilokitaṃ samiñjitaṃ pasāritaṃ saṅghāṭipattacīvaradhāraṇaṃ, seyyathāpi aññesaṃ bhaddakānaṃ bhikkhūnaṃ – yāvassa bhikkhū āpattiṃ na passanti. Yato ca khvassa bhikkhū āpattiṃ passanti, tamenaṃ evaṃ jānanti – ‘samaṇadūsīvāyaṃ samaṇapalāpo samaṇakāraṇḍavo’ti. Tamenaṃ iti viditvā bahiddhā nāsenti. Taṃ kissa hetu? Mā aññe bhaddake bhikkhū dūsesīti.

‘‘Seyyathāpi, bhikkhave, puriso udapānapanāḷiyatthiko tiṇhaṃ kuṭhāriṃ [kudhāriṃ (syā. kaṃ. ka.)] ādāya vanaṃ paviseyya. So yaṃ yadeva rukkhaṃ kuṭhāripāsena ākoṭeyya tattha yāni tāni rukkhāni daḷhāni sāravantāni tāni kuṭhāripāsena ākoṭitāni kakkhaḷaṃ paṭinadanti; yāni pana tāni rukkhāni antopūtīni avassutāni kasambujātāni tāni kuṭhāripāsena ākoṭitāni daddaraṃ paṭinadanti. Tamenaṃ mūle chindati, mūle chinditvā agge chindati, agge chinditvā anto suvisodhitaṃ visodheti, anto suvisodhitaṃ visodhetvā udapānapanāḷiṃ yojeti. Evamevaṃ kho, bhikkhave, idhekaccassa puggalassa tādisaṃyeva hoti abhikkantaṃ paṭikkantaṃ ālokitaṃ vilokitaṃ samiñjitaṃ pasāritaṃ saṅghāṭipattacīvaradhāraṇaṃ, seyyathāpi aññesaṃ bhaddakānaṃ bhikkhūnaṃ – yāvassa bhikkhū āpattiṃ na passanti. Yato ca khvassa bhikkhū āpattiṃ passanti, tamenaṃ evaṃ jānanti – 'samaṇadūsīvāyaṃ samaṇapalāpo samaṇakāraṇḍavo'ti. Tamenaṃ iti viditvā bahiddhā nāsenti. Taṃ kissa hetu? Mā aññe bhaddake bhikkhū dūsesī''ti.

''Saṃvāsāyaṃ vijānātha, pāpiccho kodhano iti;
Makkhī thambhī paḷāsī ca, issukī maccharī saṭho.

''Santavāco janavati, samaṇo viya bhāsati;
Raho karoti karaṇaṃ, pāpadiṭṭhi anādaro.

''Saṃsappī ca musāvādī, taṃ viditvā yathātathaṃ;
Sabbe samaggā hutvāna, abhinibbajjayātha [abhinibbijjayetha (ka.)] naṃ.

''Kāraṇḍavaṃ [karaṇḍavaṃ (ka.) su. ni. 283 passitabbaṃ] niddhamatha, kasambuṃ apakassatha [avakassatha (ka.)];
Tato palāpe vāhetha, assamaṇe samaṇamānine.

''Niddhamitvāna pāpicche, pāpaācāragocare;
Suddhāsuddhehi saṃvāsaṃ, kappayavho patissatā;
Tato samaggā nipakā, dukkhassantaṃ karissathā''ti. dasamaṃ;

Mettāvaggo paṭhamo.

Tassuddānaṃ –

Mettaṃ paññā ca dve piyā, dve lokā dve vipattiyo;
Devadatto ca uttaro, nando kāraṇḍavena cāti.

2. Mahāvaggo

1. Verañjasuttaṃ

11. [pārā. 1 ādayo] Evaṃ me sutaṃ – ekaṃ samayaṃ bhagavā verañjāyaṃ viharati naḷerupucimandamūle. Atha kho verañjo brāhmaṇo yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṃ sammodi. Sammodanīyaṃ kathaṃ sāraṇīyaṃ [sārāṇīyaṃ (sī. syā. kaṃ. pī.)] vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho verañjo brāhmaṇo bhagavantaṃ etadavoca –

''Sutaṃ metaṃ, bho gotama – 'na samaṇo gotamo brāhmaṇe jiṇṇe vuḍḍhe mahallake addhagate vayoanuppatte abhivādeti vā paccuṭṭheti vā āsanena vā nimantetī'ti. Tayidaṃ, bho gotama, tatheva. Na hi bhavaṃ gotamo brāhmaṇe jiṇṇe vuḍḍhe mahallake addhagate vayoanuppatte abhivādeti vā paccuṭṭheti vā āsanena vā nimanteti. Tayidaṃ, bho gotama, na sampannamevā''ti. ''Nāhaṃ taṃ, brāhmaṇa, passāmi sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiyā pajāya sadevamanussāya yamahaṃ abhivādeyyaṃ vā paccuṭṭheyyaṃ vā āsanena vā nimanteyyaṃ. Yañhi, brāhmaṇa, tathāgato abhivādeyya vā paccuṭṭheyya vā āsanena vā nimanteyya, muddhāpi tassa vipateyyā’’ti.

‘‘Arasarūpo bhavaṃ gotamo’’ti! ‘‘Atthi khvesa, brāhmaṇa, pariyāyo, yena maṃ pariyāyena sammā vadamāno vadeyya – ‘arasarūpo samaṇo gotamo’ti. Ye te, brāhmaṇa, rūparasā saddarasā gandharasā rasarasā phoṭṭhabbarasā, te tathāgatassa pahīnā ucchinnamūlā tālāvatthukatā anabhāvaṃkatā [anabhāvakatā (sī. pī.)] āyatiṃ anuppādadhammā. Ayaṃ kho, brāhmaṇa, pariyāyo, yena maṃ pariyāyena sammā vadamāno vadeyya – ‘arasarūpo samaṇo gotamo’ti, no ca kho yaṃ tvaṃ sandhāya vadesī’’ti [vadesi (sī. ka.)].

‘‘Nibbhogo bhavaṃ gotamo’’ti! ‘‘Atthi khvesa, brāhmaṇa, pariyāyo, yena maṃ pariyāyena sammā vadamāno vadeyya – ‘nibbhogo samaṇo gotamo’ti. Ye te, brāhmaṇa, rūpabhogā saddabhogā gandhabhogā rasabhogā phoṭṭhabbabhogā, te tathāgatassa pahīnā ucchinnamūlā tālāvatthukatā anabhāvaṃkatā āyatiṃ anuppādadhammā. Ayaṃ kho, brāhmaṇa, pariyāyo, yena maṃ pariyāyena sammā vadamāno vadeyya – ‘nibbhogo samaṇo gotamo’ti, no ca kho yaṃ tvaṃ sandhāya vadesī’’ti.

‘‘Akiriyavādo bhavaṃ gotamo’’ti! ‘‘Atthi khvesa, brāhmaṇa, pariyāyo, yena maṃ pariyāyena sammā vadamāno vadeyya – ‘akiriyavādo samaṇo gotamo’ti. Ahañhi, brāhmaṇa, akiriyaṃ vadāmi kāyaduccaritassa vacīduccaritassa manoduccaritassa; anekavihitānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ akiriyaṃ vadāmi. Ayaṃ kho, brāhmaṇa, pariyāyo, yena maṃ pariyāyena sammā vadamāno vadeyya – ‘akiriyavādo samaṇo gotamo’ti, no ca kho yaṃ tvaṃ sandhāya vadesī’’ti.

‘‘Ucchedavādo bhavaṃ gotamo’’ti! ‘‘Atthi khvesa, brāhmaṇa, pariyāyo, yena maṃ pariyāyena sammā vadamāno vadeyya – ‘ucchedavādo samaṇo gotamo’ti. Ahañhi, brāhmaṇa, ucchedaṃ vadāmi rāgassa dosassa mohassa; anekavihitānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ ucchedaṃ vadāmi. Ayaṃ kho, brāhmaṇa, pariyāyo, yena maṃ pariyāyena sammā vadamāno vadeyya – ‘ucchedavādo samaṇo gotamo’ti, no ca kho yaṃ tvaṃ sandhāya vadesī’’ti.

‘‘Jegucchī bhavaṃ gotamo’’ti! ‘‘Atthi khvesa, brāhmaṇa, pariyāyo, yena maṃ pariyāyena sammā vadamāno vadeyya – ‘jegucchī samaṇo gotamo’ti. Ahañhi, brāhmaṇa, jigucchāmi kāyaduccaritena vacīduccaritena manoduccaritena; jigucchāmi anekavihitānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ samāpattiyā. Ayaṃ kho, brāhmaṇa, pariyāyo, yena maṃ pariyāyena sammā vadamāno vadeyya – ‘jegucchī samaṇo gotamo’ti, no ca kho yaṃ tvaṃ sandhāya vadesī’’ti.

‘‘Venayiko bhavaṃ gotamo’’ti! ‘‘Atthi khvesa, brāhmaṇa, pariyāyo, yena maṃ pariyāyena sammā vadamāno vadeyya – ‘venayiko samaṇo gotamo’ti. Ahañhi, brāhmaṇa, vinayāya dhammaṃ desemi rāgassa dosassa mohassa; anekavihitānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ vinayāya dhammaṃ desemi. Ayaṃ kho, brāhmaṇa, pariyāyo, yena maṃ pariyāyena sammā vadamāno vadeyya – ‘venayiko samaṇo gotamo’ti, no ca kho yaṃ tvaṃ sandhāya vadesī’’ti.

‘‘Tapassī bhavaṃ gotamo’’ti! ‘‘Atthi khvesa, brāhmaṇa, pariyāyo, yena maṃ pariyāyena sammā vadamāno vadeyya – ‘tapassī samaṇo gotamo’ti. Tapanīyāhaṃ, brāhmaṇa, pāpake akusale dhamme vadāmi kāyaduccaritaṃ vacīduccaritaṃ manoduccaritaṃ. Yassa kho, brāhmaṇa, tapanīyā pāpakā akusalā dhammā pahīnā ucchinnamūlā tālāvatthukatā anabhāvaṃkatā āyatiṃ anuppādadhammā, tamahaṃ ‘tapassī’ti vadāmi. Tathāgatassa kho, brāhmaṇa, tapanīyā pāpakā akusalā dhammā pahīnā ucchinnamūlā tālāvatthukatā anabhāvaṃkatā āyatiṃ anuppādadhammā. Ayaṃ kho, brāhmaṇa, pariyāyo, yena maṃ pariyāyena sammā vadamāno vadeyya – ‘tapassī samaṇo gotamo’ti, no ca kho yaṃ tvaṃ sandhāya vadesī’’ti.

‘‘Apagabbho bhavaṃ gotamo’’ti! ‘‘Atthi khvesa, brāhmaṇa, pariyāyo, yena maṃ pariyāyena sammā vadamāno vadeyya – ‘apagabbho samaṇo gotamo’ti. Yassa kho, brāhmaṇa, āyatiṃ gabbhaseyyā punabbhavābhinibbatti pahīnā ucchinnamūlā tālāvatthukatā anabhāvaṃkatā āyatiṃ anuppādadhammā, tamahaṃ ‘apagabbho’ti vadāmi. Tathāgatassa kho, brāhmaṇa, āyatiṃ gabbhaseyyā punabbhavābhinibbatti pahīnā ucchinnamūlā tālāvatthukatā anabhāvaṃkatā āyatiṃ anuppādadhammā. Ayaṃ kho, brāhmaṇa, pariyāyo, yena maṃ pariyāyena sammā vadamāno vadeyya – ‘apagabbho samaṇo gotamo’ti, no ca kho yaṃ tvaṃ sandhāya vadesi.

‘‘Seyyathāpi, brāhmaṇa, kukkuṭiyā aṇḍāni aṭṭha vā dasa vā dvādasa vā. Tānāssu kukkuṭiyā sammā adhisayitāni sammā pariseditāni sammā paribhāvitāni. Yo nu kho tesaṃ kukkuṭacchāpakānaṃ paṭhamataraṃ pādanakhasikhāya vā mukhatuṇḍakena vā aṇḍakosaṃ padāletvā sotthinā abhinibbhijjeyya, kinti svāssa vacanīyo – ‘jeṭṭho vā kaniṭṭho vā’’’ti? ‘‘Jeṭṭho tissa, bho gotama, vacanīyo. So hi nesaṃ, bho gotama, jeṭṭho hotī’’ti.

‘‘Evamevaṃ kho ahaṃ, brāhmaṇa, avijjāgatāya pajāya aṇḍabhūtāya pariyonaddhāya avijjaṇḍakosaṃ padāletvā ekova loke anuttaraṃ sammāsambodhiṃ abhisambuddho. Ahañhi, brāhmaṇa, jeṭṭho seṭṭho lokassa. Āraddhaṃ kho pana me, brāhmaṇa, vīriyaṃ ahosi asallīnaṃ, upaṭṭhitā sati asammuṭṭhā, passaddho kāyo asāraddho, samāhitaṃ cittaṃ ekaggaṃ.

‘‘So kho ahaṃ, brāhmaṇa, vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamaṃ jhānaṃ upasampajja viharāmi; vitakkavicārānaṃ vūpasamā ajjhattaṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ upasampajja viharāmi; pītiyā ca virāgā upekkhako ca viharāmi sato ca sampajāno sukhañca kāyena paṭisaṃvedemi yaṃ taṃ ariyā ācikkhanti – ‘upekkhako satimā sukhavihārī’ti tatiyaṃ jhānaṃ upasampajja viharāmi; sukhassa ca pahānā dukkhassa ca pahānā pubbeva somanassadomanassānaṃ atthaṅgamā adukkhamasukhaṃ upekkhāsatipārisuddhiṃ catutthaṃ jhānaṃ upasampajja viharāmi.

‘‘So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte pubbenivāsānussatiñāṇāya cittaṃ abhininnāmesiṃ. So anekavihitaṃ pubbenivāsaṃ anussarāmi, seyyathidaṃ – ekampi jātiṃ dvepi jātiyo tissopi jātiyo catassopi jātiyo pañcapi jātiyo dasapi jātiyo vīsampi jātiyo tiṃsampi jātiyo cattālīsampi jātiyo paññāsampi jātiyo jātisatampi jātisahassampi jātisatasahassampi anekepi saṃvaṭṭakappe anekepi vivaṭṭakappe anekepi saṃvaṭṭavivaṭṭakappe – ‘amutrāsiṃ evaṃnāmo evaṃgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhappaṭisaṃvedī evamāyupariyanto. So tato cuto amutra udapādiṃ; tatrāpāsiṃ evaṃnāmo evaṃgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhappaṭisaṃvedī evamāyupariyanto. So tato cuto idhūpapanno’ti. Iti sākāraṃ sauddesaṃ anekavihitaṃ pubbenivāsaṃ anussarāmi.

‘‘Ayaṃ kho me, brāhmaṇa, rattiyā paṭhame yāme paṭhamā vijjā adhigatā; avijjā vihatā vijjā uppannā; tamo vihato āloko uppanno, yathā taṃ appamattassa ātāpino pahitattassa viharato. Ayaṃ kho me, brāhmaṇa, paṭhamā abhinibbhidā ahosi kukkuṭacchāpakasseva aṇḍakosamhā.

‘‘So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte sattānaṃ cutūpapātañāṇāya cittaṃ abhininnāmesiṃ. So dibbena cakkhunā visuddhena atikkantamānusakena satte passāmi cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe, sugate duggate yathākammūpage satte pajānāmi – ‘ime vata bhonto sattā kāyaduccaritena samannāgatā, vacīduccaritena samannāgatā, manoduccaritena samannāgatā, ariyānaṃ upavādakā, micchādiṭṭhikā, micchādiṭṭhikammasamādānā. Te kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapannāti. Ime vā pana bhonto sattā kāyasucaritena samannāgatā, vacīsucaritena samannāgatā, manosucaritena samannāgatā, ariyānaṃ anupavādakā, sammādiṭṭhikā, sammādiṭṭhikammasamādānā. Te kāyassa bhedā paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapannā’ti. Iti dibbena cakkhunā visuddhena atikkantamānusakena satte passāmi cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe, sugate duggate yathākammūpage satte pajānāmi.

‘‘Ayaṃ kho me, brāhmaṇa, rattiyā majjhime yāme dutiyā vijjā adhigatā; avijjā vihatā vijjā uppannā; tamo vihato āloko uppanno, yathā taṃ appamattassa ātāpino pahitattassa viharato. Ayaṃ kho me, brāhmaṇa, dutiyā abhinibbhidā ahosi kukkuṭacchāpakasseva aṇḍakosamhā.

‘‘So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte āsavānaṃ khayañāṇāya cittaṃ abhininnāmesiṃ. So ‘idaṃ dukkha’nti yathābhūtaṃ abbhaññāsiṃ, ‘ayaṃ dukkhasamudayo’ti yathābhūtaṃ abbhaññāsiṃ, ‘ayaṃ dukkhanirodho’ti yathābhūtaṃ abbhaññāsiṃ, ‘ayaṃ dukkhanirodhagāminī paṭipadā’ti yathābhūtaṃ abbhaññāsiṃ; ‘ime āsavā’ti yathābhūtaṃ abbhaññāsiṃ, ‘ayaṃ āsavasamudayo’ti yathābhūtaṃ abbhaññāsiṃ, ‘ayaṃ āsavanirodho’ti yathābhūtaṃ abbhaññāsiṃ, ‘ayaṃ āsavanirodhagāminī paṭipadā’ti yathābhūtaṃ abbhaññāsiṃ. Tassa me evaṃ jānato evaṃ passato kāmāsavāpi cittaṃ vimuccittha, bhavāsavāpi cittaṃ vimuccittha, avijjāsavāpi cittaṃ vimuccittha. Vimuttasmiṃ vimuttamiti ñāṇaṃ ahosi. ‘Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā’ti abbhaññāsiṃ.

‘‘Ayaṃ kho me, brāhmaṇa, rattiyā pacchime yāme tatiyā vijjā adhigatā; avijjā vihatā vijjā uppannā; tamo vihato āloko uppanno, yathā taṃ appamattassa ātāpino pahitattassa viharato. Ayaṃ kho me, brāhmaṇa, tatiyā abhinibbhidā ahosi kukkuṭacchāpakasseva aṇḍakosamhā’’ti.

Evaṃ vutte verañjo brāhmaṇo bhagavantaṃ etadavoca – ‘‘jeṭṭho bhavaṃ gotamo, seṭṭho bhavaṃ gotamo. Abhikkantaṃ, bho gotama, abhikkantaṃ, bho gotama! Seyyathāpi, bho gotama, nikkujjitaṃ [nikujjitaṃ (ka.)] vā ukkujjeyya, paṭicchannaṃ vā vivareyya, mūḷhassa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya – cakkhumanto rūpāni dakkhantīti; evamevaṃ bhotā gotamena anekapariyāyena dhammo pakāsito. Esāhaṃ bhavantaṃ gotamaṃ saraṇaṃ gacchāmi dhammañca bhikkhusaṅghañca. Upāsakaṃ maṃ bhavaṃ gotamo dhāretu ajjatagge pāṇupetaṃ saraṇaṃ gata’’nti. Paṭhamaṃ.

2. Sīhasuttaṃ

12. Ekaṃ samayaṃ bhagavā vesāliyaṃ viharati mahāvane kūṭāgārasālāyaṃ. Tena kho pana samayena sambahulā abhiññātā abhiññātā licchavī santhāgāre [sandhāgāre (ka.)] sannisinnā sannipatitā anekapariyāyena buddhassa vaṇṇaṃ bhāsanti, dhammassa vaṇṇaṃ bhāsanti, saṅghassa vaṇṇaṃ bhāsanti.

Tena kho pana samayena sīho senāpati nigaṇṭhasāvako tassaṃ parisāyaṃ nisinno hoti. Atha kho sīhassa senāpatissa etadahosi – ‘‘nissaṃsayaṃ kho so bhagavā arahaṃ sammāsambuddho bhavissati, tathā hime sambahulā abhiññātā abhiññātā licchavī santhāgāre sannisinnā sannipatitā anekapariyāyena buddhassa vaṇṇaṃ bhāsanti, dhammassa vaṇṇaṃ bhāsanti, saṅghassa vaṇṇaṃ bhāsanti. Yaṃnūnāhaṃ taṃ bhagavantaṃ dassanāya upasaṅkameyyaṃ arahantaṃ sammāsambuddha’’nti. Atha kho sīho senāpati yena nigaṇṭho nāṭaputto [nāthaputto (ka. sī.), nātaputto (ka. sī.)] tenupasaṅkami; upasaṅkamitvā nigaṇṭhaṃ nāṭaputtaṃ etadavoca – ‘‘icchāmahaṃ, bhante, samaṇaṃ gotamaṃ dassanāya upasaṅkamitu’’nti.

‘‘Kiṃ pana tvaṃ, sīha, kiriyavādo samāno akiriyavādaṃ samaṇaṃ gotamaṃ dassanāya upasaṅkamissasi? Samaṇo hi, sīha, gotamo akiriyavādo, akiriyāya dhammaṃ deseti, tena ca sāvake vinetī’’ti. Atha kho sīhassa senāpatissa yo ahosi gamiyābhisaṅkhāro [gamikābhisaṅkhāro (ka. sī.) mahāva. 290] bhagavantaṃ dassanāya, so paṭippassambhi.

Dutiyampi kho sambahulā abhiññātā abhiññātā licchavī santhāgāre sannisinnā sannipatitā anekapariyāyena buddhassa…pe… dhammassa…pe… saṅghassa vaṇṇaṃ bhāsanti. Dutiyampi kho sīhassa senāpatissa etadahosi – ‘‘nissaṃsayaṃ kho so bhagavā arahaṃ sammāsambuddho bhavissati, tathā hime sambahulā abhiññātā abhiññātā licchavī santhāgāre sannisinnā sannipatitā anekapariyāyena buddhassa vaṇṇaṃ bhāsanti, dhammassa…pe… saṅghassa vaṇṇaṃ bhāsanti. Yaṃnūnāhaṃ taṃ bhagavantaṃ dassanāya upasaṅkameyyaṃ arahantaṃ sammāsambuddha''nti. Atha kho sīho senāpati yena nigaṇṭho nāṭaputto tenupasaṅkami; upasaṅkamitvā nigaṇṭhaṃ nāṭaputtaṃ etadavoca – ''icchāmahaṃ, bhante, samaṇaṃ gotamaṃ dassanāya upasaṅkamitu''nti.

''Kiṃ pana tvaṃ, sīha, kiriyavādo samāno akiriyavādaṃ samaṇaṃ gotamaṃ dassanāya upasaṅkamissasi? Samaṇo hi, sīha, gotamo akiriyavādo akiriyāya dhammaṃ deseti, tena ca sāvake vinetī''ti. Dutiyampi kho sīhassa senāpatissa yo ahosi gamiyābhisaṅkhāro bhagavantaṃ dassanāya, so paṭippassambhi.

Tatiyampi kho sambahulā abhiññātā abhiññātā licchavī santhāgāre sannisinnā sannipatitā anekapariyāyena buddhassa…pe… dhammassa…pe… saṅghassa vaṇṇaṃ bhāsanti. Tatiyampi kho sīhassa senāpatissa etadahosi – ''nissaṃsayaṃ kho so bhagavā arahaṃ sammāsambuddho bhavissati, tathā hime sambahulā abhiññātā abhiññātā licchavī santhāgāre sannisinnā sannipatitā anekapariyāyena buddhassa vaṇṇaṃ bhāsanti, dhammassa vaṇṇaṃ bhāsanti, saṅghassa vaṇṇaṃ bhāsanti. Kiṃ hime karissanti nigaṇṭhā apalokitā vā anapalokitā vā? Yaṃnūnāhaṃ anapaloketvāva nigaṇṭhe [nigaṇṭhaṃ (syā. ka.) mahāva. 290 passitabbaṃ] taṃ bhagavantaṃ dassanāya upasaṅkameyyaṃ arahantaṃ sammāsambuddha''nti.

Atha kho sīho senāpati pañcamattehi rathasatehi divādivassa vesāliyā niyyāsi bhagavantaṃ dassanāya. Yāvatikā yānassa bhūmi, yānena gantvā yānā paccorohitvā pattikova agamāsi. Atha kho sīho senāpati yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho sīho senāpati bhagavantaṃ etadavoca –

''Sutaṃ metaṃ, bhante – 'akiriyavādo samaṇo gotamo, akiriyāya dhammaṃ deseti, tena ca sāvake vinetī'ti. Ye te, bhante, evamāhaṃsu – 'akiriyavādo samaṇo gotamo, akiriyāya dhammaṃ deseti, tena ca sāvake vinetī'ti, kacci te, bhante, bhagavato vuttavādino na ca bhagavantaṃ abhūtena abbhācikkhanti dhammassa cānudhammaṃ byākaronti na ca koci sahadhammiko vādānuvādo [vādānupāto (ka. sī. syā.) a. ni. 3.58; 5.5] gārayhaṃ ṭhānaṃ āgacchati? Anabbhakkhātukāmā hi mayaṃ, bhante, bhagavanta''nti.

''Atthi, sīha, pariyāyo, yena maṃ pariyāyena sammā vadamāno vadeyya – 'akiriyavādo samaṇo gotamo, akiriyāya dhammaṃ deseti, tena ca sāvake vinetī'''ti.

''Atthi, sīha, pariyāyo, yena maṃ pariyāyena sammā vadamāno vadeyya – 'kiriyavādo samaṇo gotamo, kiriyāya dhammaṃ deseti, tena ca sāvake vinetī'''ti.

''Atthi, sīha, pariyāyo, yena maṃ pariyāyena sammā vadamāno vadeyya – 'ucchedavādo samaṇo gotamo, ucchedāya dhammaṃ deseti, tena ca sāvake vinetī'''ti.

''Atthi, sīha, pariyāyo, yena maṃ pariyāyena sammā vadamāno vadeyya – 'jegucchī samaṇo gotamo, jegucchitāya dhammaṃ deseti, tena ca sāvake vinetī'''ti.

''Atthi, sīha, pariyāyo, yena maṃ pariyāyena sammā vadamāno vadeyya – 'venayiko samaṇo gotamo, vinayāya dhammaṃ deseti, tena ca sāvake vinetī'''ti.

''Atthi, sīha, pariyāyo, yena maṃ pariyāyena sammā vadamāno vadeyya – 'tapassī samaṇo gotamo, tapassitāya dhammaṃ deseti, tena ca sāvake vinetī'''ti.

''Atthi, sīha, pariyāyo, yena maṃ pariyāyena sammā vadamāno vadeyya – 'apagabbho samaṇo gotamo, apagabbhatāya dhammaṃ deseti, tena ca sāvake vinetī'''ti.

''Atthi, sīha, pariyāyo, yena maṃ pariyāyena sammā vadamāno vadeyya – 'assāsako samaṇo gotamo, assāsāya dhammaṃ deseti, tena ca sāvake vinetī’’’ti.

‘‘Katamo ca, sīha, pariyāyo, yena maṃ pariyāyena sammā vadamāno vadeyya – ‘akiriyavādo samaṇo gotamo, akiriyāya dhammaṃ deseti, tena ca sāvake vinetī’ti? Ahañhi, sīha, akiriyaṃ vadāmi kāyaduccaritassa vacīduccaritassa manoduccaritassa; anekavihitānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ akiriyaṃ vadāmi. Ayaṃ kho, sīha, pariyāyo, yena maṃ pariyāyena sammā vadamāno vadeyya – ‘akiriyavādo samaṇo gotamo, akiriyāya dhammaṃ deseti, tena ca sāvake vinetī’’’ti.

‘‘Katamo ca, sīha, pariyāyo, yena maṃ pariyāyena sammā vadamāno vadeyya – ‘kiriyavādo samaṇo gotamo, kiriyāya dhammaṃ deseti, tena ca sāvake vinetī’ti? Ahañhi, sīha, kiriyaṃ vadāmi kāyasucaritassa vacīsucaritassa manosucaritassa; anekavihitānaṃ kusalānaṃ dhammānaṃ kiriyaṃ vadāmi. Ayaṃ kho, sīha, pariyāyo, yena maṃ pariyāyena sammā vadamāno vadeyya – ‘kiriyavādo samaṇo gotamo, kiriyāya dhammaṃ deseti, tena ca sāvake vinetī’’’ti.

‘‘Katamo ca, sīha, pariyāyo, yena maṃ pariyāyena sammā vadamāno vadeyya – ‘ucchedavādo samaṇo gotamo, ucchedāya dhammaṃ deseti, tena ca sāvake vinetī’ti? Ahañhi, sīha, ucchedaṃ vadāmi rāgassa dosassa mohassa; anekavihitānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ ucchedaṃ vadāmi. Ayaṃ kho, sīha, pariyāyo, yena maṃ pariyāyena sammā vadamāno vadeyya – ‘ucchedavādo samaṇo gotamo, ucchedāya dhammaṃ deseti, tena ca sāvake vinetī’’’ti.

‘‘Katamo ca, sīha, pariyāyo, yena maṃ pariyāyena sammā vadamāno vadeyya – ‘jegucchī samaṇo gotamo, jegucchitāya dhammaṃ deseti, tena ca sāvake vinetī’ti? Ahañhi, sīha, jigucchāmi kāyaduccaritena vacīduccaritena manoduccaritena; jigucchāmi anekavihitānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ samāpattiyā. Ayaṃ kho, sīha, pariyāyo, yena maṃ pariyāyena sammā vadamāno vadeyya – ‘jegucchī samaṇo gotamo, jegucchitāya dhammaṃ deseti, tena ca sāvake vinetī’’’ti.

‘‘Katamo ca, sīha, pariyāyo, yena maṃ pariyāyena sammā vadamāno vadeyya – ‘venayiko samaṇo gotamo, vinayāya dhammaṃ deseti, tena ca sāvake vinetī’ti? Ahañhi, sīha, vinayāya dhammaṃ desemi rāgassa dosassa mohassa; anekavihitānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ vinayāya dhammaṃ desemi. Ayaṃ kho, sīha, pariyāyo, yena maṃ pariyāyena sammā vadamāno vadeyya – ‘venayiko samaṇo gotamo, vinayāya dhammaṃ deseti, tena ca sāvake vinetī’’’ti.

‘‘Katamo ca, sīha, pariyāyo, yena maṃ pariyāyena sammā vadamāno vadeyya – ‘tapassī samaṇo gotamo, tapassitāya dhammaṃ deseti, tena ca sāvake vinetī’ti? Tapanīyāhaṃ, sīha, pāpake akusale dhamme vadāmi kāyaduccaritaṃ vacīduccaritaṃ manoduccaritaṃ. Yassa kho, sīha, tapanīyā pāpakā akusalā dhammā pahīnā ucchinnamūlā tālāvatthukatā anabhāvaṃkatā āyatiṃ anuppādadhammā, tamahaṃ ‘tapassī’ti vadāmi. Tathāgatassa kho, sīha, tapanīyā pāpakā akusalā dhammā pahīnā ucchinnamūlā tālāvatthukatā anabhāvaṃkatā āyatiṃ anuppādadhammā. Ayaṃ kho, sīha, pariyāyo, yena maṃ pariyāyena sammā vadamāno vadeyya – ‘tapassī samaṇo gotamo, tapassitāya dhammaṃ deseti, tena ca sāvake vinetī’’’ti.

‘‘Katamo ca, sīha, pariyāyo, yena maṃ pariyāyena sammā vadamāno vadeyya – ‘apagabbho samaṇo gotamo, apagabbhatāya dhammaṃ deseti, tena ca sāvake vinetī’ti? Yassa kho, sīha, āyatiṃ gabbhaseyyā punabbhavābhinibbatti pahīnā ucchinnamūlā tālāvatthukatā anabhāvaṃkatā āyatiṃ anuppādadhammā, tamahaṃ ‘apagabbho’ti vadāmi. Tathāgatassa kho, sīha, āyatiṃ gabbhaseyyā punabbhavābhinibbatti pahīnā ucchinnamūlā tālāvatthukatā anabhāvaṃkatā āyatiṃ anuppādadhammā. Ayaṃ kho, sīha, pariyāyo, yena maṃ pariyāyena sammā vadamāno vadeyya – ‘apagabbho samaṇo gotamo, apagabbhatāya dhammaṃ deseti, tena ca sāvake vinetī’’’ti.

‘‘Katamo ca, sīha, pariyāyo, yena maṃ pariyāyena sammā vadamāno vadeyya – ‘assāsako samaṇo gotamo, assāsāya dhammaṃ deseti, tena ca sāvake vinetī’ti? Ahañhi, sīha, assāsako paramena assāsena, assāsāya dhammaṃ desemi, tena ca sāvake vinemi. Ayaṃ kho, sīha, pariyāyo, yena maṃ pariyāyena sammā vadamāno vadeyya – ‘assāsako samaṇo gotamo, assāsāya dhammaṃ deseti, tena ca sāvake vinetī’’ti.

Evaṃ vutte sīho senāpati bhagavantaṃ etadavoca – ‘‘abhikkantaṃ, bhante, abhikkantaṃ, bhante… pe… upāsakaṃ maṃ, bhante, bhagavā dhāretu ajjatagge pāṇupetaṃ saraṇaṃ gata’’nti.

‘‘Anuviccakāraṃ kho, sīha, karohi. Anuviccakāro tumhādisānaṃ ñātamanussānaṃ sādhu hotī’’ti. ‘‘Imināpāhaṃ, bhante, bhagavato bhiyyosomattāya attamano abhiraddho, yaṃ maṃ bhagavā evamāha – ‘anuviccakāraṃ kho, sīha, karohi. Anuviccakāro tumhādisānaṃ ñātamanussānaṃ sādhu hotī’ti. Mañhi, bhante, aññatitthiyā sāvakaṃ labhitvā kevalakappaṃ vesāliṃ paṭākaṃ parihareyyuṃ – ‘sīho amhākaṃ senāpati sāvakattaṃ upagato’ti. Atha ca pana bhagavā evamāha – ‘anuviccakāraṃ, sīha, karohi. Anuviccakāro tumhādisānaṃ ñātamanussānaṃ sādhu hotī’ti. Esāhaṃ, bhante, dutiyampi bhagavantaṃ saraṇaṃ gacchāmi dhammañca bhikkhusaṅghañca. Upāsakaṃ maṃ bhagavā dhāretu ajjatagge pāṇupetaṃ saraṇaṃ gata’’nti.

‘‘Dīgharattaṃ kho te, sīha, nigaṇṭhānaṃ opānabhūtaṃ kulaṃ, yena nesaṃ upagatānaṃ piṇḍakaṃ dātabbaṃ maññeyyāsī’’ti. ‘‘Imināpāhaṃ, bhante, bhagavato bhiyyosomattāya attamano abhiraddho, yaṃ maṃ bhagavā evamāha – ‘dīgharattaṃ kho te, sīha, nigaṇṭhānaṃ opānabhūtaṃ kulaṃ, yena nesaṃ upagatānaṃ piṇḍakaṃ dātabbaṃ maññeyyāsī’ti. Sutaṃ metaṃ, bhante – ‘samaṇo gotamo evamāha – mayhameva dānaṃ dātabbaṃ, mayhameva sāvakānaṃ dātabbaṃ; mayhameva dinnaṃ mahapphalaṃ, na aññesaṃ dinnaṃ mahapphalaṃ; mayhameva sāvakānaṃ dinnaṃ mahapphalaṃ, na aññesaṃ sāvakānaṃ dinnaṃ mahapphala’nti, atha ca pana maṃ bhagavā nigaṇṭhesupi dāne samādapeti [samādāpeti (?)]. Api ca, bhante, mayamettha kālaṃ jānissāma. Esāhaṃ, bhante, tatiyampi bhagavantaṃ saraṇaṃ gacchāmi dhammañca bhikkhusaṅghañca. Upāsakaṃ maṃ, bhante, bhagavā dhāretu ajjatagge pāṇupetaṃ saraṇaṃ gata’’nti.

Atha kho bhagavā sīhassa senāpatissa anupubbiṃ kathaṃ [anupubbikathaṃ (sabbattha)] kathesi, seyyathidaṃ – dānakathaṃ sīlakathaṃ saggakathaṃ, kāmānaṃ ādīnavaṃ okāraṃ saṃkilesaṃ nekkhamme ānisaṃsaṃ pakāsesi. Yadā bhagavā aññāsi sīhaṃ senāpatiṃ kallacittaṃ muducittaṃ vinīvaraṇacittaṃ udaggacittaṃ pasannacittaṃ, atha yā buddhānaṃ sāmukkaṃsikā dhammadesanā taṃ pakāsesi – dukkhaṃ samudayaṃ nirodhaṃ maggaṃ. Seyyathāpi nāma suddhaṃ vatthaṃ apagatakāḷakaṃ sammadeva rajanaṃ paṭiggaṇheyya; evamevaṃ sīhassa senāpatissa tasmiṃyeva āsane virajaṃ vītamalaṃ dhammacakkhuṃ udapādi – ‘‘yaṃ kiñci samudayadhammaṃ, sabbaṃ taṃ nirodhadhamma’’nti.

Atha kho sīho senāpati diṭṭhadhammo pattadhammo viditadhammo pariyogāḷhadhammo tiṇṇavicikiccho vigatakathaṃkatho vesārajjappatto aparappaccayo satthusāsane bhagavantaṃ etadavoca – ‘‘adhivāsetu me, bhante, bhagavā svātanāya bhattaṃ saddhiṃ bhikkhusaṅghenā’’ti. Adhivāsesi bhagavā tuṇhībhāvena.

Atha kho sīho senāpati bhagavato adhivāsanaṃ viditvā uṭṭhāyāsanā bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā pakkāmi. Atha kho sīho senāpati aññataraṃ purisaṃ āmantesi – ‘‘gaccha tvaṃ, ambho purisa, pavattamaṃsaṃ jānāhī’’ti. Atha kho sīho senāpati tassā rattiyā accayena sake nivesane paṇītaṃ khādanīyaṃ bhojanīyaṃ paṭiyādāpetvā bhagavato kālaṃ ārocāpesi – ‘‘kālo, bhante! Niṭṭhitaṃ bhatta’’nti.

Atha kho bhagavā pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya yena sīhassa senāpatissa nivesanaṃ tenupasaṅkami; upasaṅkamitvā paññatte āsane nisīdi saddhiṃ bhikkhusaṅghena. Tena kho pana samayena sambahulā nigaṇṭhā vesāliyaṃ rathikāya rathikaṃ [rathiyāya rathiyaṃ (bahūsu)] siṅghāṭakena siṅghāṭakaṃ bāhā paggayha kandanti – ‘‘ajja sīhena senāpatinā thūlaṃ pasuṃ vadhitvā samaṇassa gotamassa bhattaṃ kataṃ. Taṃ samaṇo gotamo jānaṃ uddissakataṃ maṃsaṃ paribhuñjati paṭiccakamma’’nti.

Atha kho aññataro puriso yena sīho senāpati tenupasaṅkami; upasaṅkamitvā sīhassa senāpatissa upakaṇṇake ārocesi – ‘‘yagghe, bhante, jāneyyāsi! Ete sambahulā nigaṇṭhā vesāliyaṃ rathikāya rathikaṃ siṅghāṭakena siṅghāṭakaṃ bāhā paggayha kandanti – ‘ajja sīhena senāpatinā thūlaṃ pasuṃ vadhitvā samaṇassa gotamassa bhattaṃ kataṃ. Taṃ samaṇo gotamo jānaṃ uddissakataṃ maṃsaṃ paribhuñjati paṭiccakamma’nti. Alaṃ ayyo dīgharattañhi te āyasmanto avaṇṇakāmā buddhassa avaṇṇakāmā dhammassa avaṇṇakāmā saṅghassa. Na ca panete āyasmanto jiridanti taṃ bhagavantaṃ asatā tucchā musā abhūtena abbhācikkhituṃ; na ca mayaṃ jīvitahetupi sañcicca pāṇaṃ jīvitā voropeyyāmā’’ti.

Atha kho sīho senāpati buddhappamukhaṃ bhikkhusaṅghaṃ paṇītena khādanīyena bhojanīyena sahatthā santappesi sampavāresi. Atha kho sīho senāpati bhagavantaṃ bhuttāviṃ onītapattapāṇiṃ ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho sīhaṃ senāpatiṃ bhagavā dhammiyā kathāya sandassetvā samādapetvā samuttejetvā sampahaṃsetvā uṭṭhāyāsanā pakkāmīti. Dutiyaṃ.

3. Assājānīyasuttaṃ

13. ‘‘Aṭṭhahi, bhikkhave, aṅgehi samannāgato rañño bhaddo assājānīyo rājāraho hoti rājabhoggo, rañño aṅganteva saṅkhaṃ gacchati. Katamehi aṭṭhahi? Idha, bhikkhave, rañño bhaddo assājānīyo ubhato sujāto hoti – mātito ca pitito ca. Yassaṃ disāyaṃ aññepi bhaddā assājānīyā jāyanti, tassaṃ disāyaṃ jāto hoti. Yaṃ kho panassa bhojanaṃ denti – allaṃ vā sukkhaṃ vā – taṃ sakkaccaṃyeva paribhuñjati avikiranto. Jegucchī hoti uccāraṃ vā passāvaṃ vā abhinisīdituṃ vā abhinipajjituṃ vā. Sorato hoti sukhasaṃvāso, na ca aññe asse ubbejetā. Yāni kho panassa honti [yāni kho panassa tāni (syā.)] sāṭheyyāni kūṭeyyāni jimheyyāni vaṅkeyyāni, tāni yathābhūtaṃ sārathissa āvikattā hoti. Tesamassa sārathi abhinimmadanāya vāyamati. Vāhī kho pana hoti. ‘Kāmaññe assā vahantu vā mā vā, ahamettha vahissāmī’ti cittaṃ uppādeti. Gacchanto kho pana ujumaggeneva gacchati. Thāmavā hoti yāva jīvitamaraṇapariyādānā thāmaṃ upadaṃsetā. Imehi kho, bhikkhave, aṭṭhahi aṅgehi samannāgato rañño bhaddo assājānīyo rājāraho hoti rājabhoggo, rañño aṅganteva saṅkhaṃ gacchati.

‘‘Evamevaṃ kho, bhikkhave, aṭṭhahi dhammehi samannāgato bhikkhu āhuneyyo hoti…pe… anuttaraṃ puññakkhettaṃ lokassa. Katamehi aṭṭhahi? Idha, bhikkhave, bhikkhu sīlavā hoti, pātimokkhasaṃvarasaṃvuto viharati ācāragocarasampanno aṇumattesu vajjesu bhayadassāvī, samādāya sikkhati sikkhāpadesu. Yaṃ kho panassa bhojanaṃ denti – lūkhaṃ vā paṇītaṃ vā – taṃ sakkaccaṃyeva paribhuñjati avihaññamāno. Jegucchī hoti kāyaduccaritena vacīduccaritena manoduccaritena; jegucchī hoti anekavihitānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ samāpattiyā. Sorato hoti sukhasaṃvāso, na aññe bhikkhū ubbejetā. Yāni kho panassa honti sāṭheyyāni kūṭeyyāni jimheyyāni vaṅkeyyāni, tāni yathābhūtaṃ āvikattā hoti satthari vā viññūsu vā sabrahmacārīsu. Tesamassa satthā vā viññū vā sabrahmacārī abhinimmadanāya vāyamati. Sikkhitā kho pana hoti. ‘Kāmaññe bhikkhū sikkhantu vā mā vā, ahamettha sikkhissāmī’ti cittaṃ uppādeti. Gacchanto kho pana ujumaggeneva gacchati; tatrāyaṃ ujumaggo, seyyathidaṃ – sammādiṭṭhi…pe… sammāsamādhi. Āraddhavīriyo viharati – ‘kāmaṃ taco ca nhāru [nahāru (sī. syā. kaṃ. pī.)] ca aṭṭhi ca avasissatu, sarīre upasussatu maṃsalohitaṃ; yaṃ taṃ purisathāmena purisavīriyena purisaparakkamena pattabbaṃ, na taṃ apāpuṇitvā vīriyassa saṇṭhānaṃ bhavissatī’ti. Imehi kho, bhikkhave, aṭṭhahi dhammehi samannāgato bhikkhu āhuneyyo hoti…pe… anuttaraṃ puññakkhettaṃ lokassā’’ti. Tatiyaṃ.

4. Assakhaḷuṅkasuttaṃ

14. ‘‘Aṭṭha ca [aṭṭha (syā.)], bhikkhave, assakhaḷuṅke [assakhaluṅke (sī.)] desessāmi aṭṭha ca assadose, aṭṭha ca purisakhaḷuṅke aṭṭha ca purisadose. Taṃ suṇātha, sādhukaṃ manasi karotha;

bhāsissāmī’’ti. ‘‘Evaṃ, bhante’’ti kho te bhikkhū bhagavato paccassosuṃ. Bhagavā etadavoca –

‘‘Katame ca, bhikkhave, aṭṭha assakhaḷuṅkā aṭṭha ca assadosā? Idha, bhikkhave, ekacco assakhaḷuṅko ‘pehī’ti vutto, viddho samāno codito sārathinā pacchato paṭikkamati, piṭṭhito rathaṃ pavatteti. Evarūpopi, bhikkhave, idhekacco assakhaḷuṅko hoti. Ayaṃ, bhikkhave, paṭhamo assadoso.

‘‘Puna caparaṃ, bhikkhave, idhekacco assakhaḷuṅko ‘pehī’ti vutto, viddho samāno codito sārathinā pacchā laṅghati, kubbaraṃ hanati, tidaṇḍaṃ bhañjati. Evarūpopi, bhikkhave, idhekacco assakhaḷuṅko hoti. Ayaṃ, bhikkhave, dutiyo assadoso.

‘‘Puna caparaṃ, bhikkhave, idhekacco assakhaḷuṅko ‘pehī’ti vutto, viddho samāno codito sārathinā rathīsāya satthiṃ ussajjitvā rathīsaṃyeva ajjhomaddati. Evarūpopi, bhikkhave, idhekacco assakhaḷuṅko hoti. Ayaṃ, bhikkhave, tatiyo assadoso.

‘‘Puna caparaṃ, bhikkhave, idhekacco assakhaḷuṅko ‘pehī’ti vutto, viddho samāno codito sārathinā ummaggaṃ gaṇhati, ubbaṭumaṃ rathaṃ karoti. Evarūpopi, bhikkhave, idhekacco assakhaḷuṅko hoti. Ayaṃ, bhikkhave, catuttho assadoso.

‘‘Puna caparaṃ, bhikkhave, idhekacco assakhaḷuṅko ‘pehī’ti vutto, viddho samāno codito sārathinā laṅghati purimakāyaṃ paggaṇhati purime pāde. Evarūpopi, bhikkhave, idhekacco assakhaḷuṅko hoti. Ayaṃ, bhikkhave, pañcamo assadoso.

‘‘Puna caparaṃ, bhikkhave, idhekacco assakhaḷuṅko ‘pehī’ti vutto, viddho samāno codito sārathinā anādiyitvā sārathiṃ anādiyitvā patodalaṭṭhiṃ [patodaṃ (sī. pī.), patodayaṭṭhiṃ (syā. kaṃ.)] dantehi mukhādhānaṃ [mukhāṭhānaṃ (ka.)] vidhaṃsitvā yena kāmaṃ pakkamati. Evarūpopi, bhikkhave, idhekacco assakhaḷuṅko hoti. Ayaṃ, bhikkhave, chaṭṭho assadoso.

‘‘Puna caparaṃ, bhikkhave, idhekacco assakhaḷuṅko ‘pehī’ti vutto, viddho samāno codito sārathinā neva abhikkamati no paṭikkamati tattheva khīlaṭṭhāyī ṭhito hoti. Evarūpopi, bhikkhave, idhekacco assakhaḷuṅko hoti. Ayaṃ, bhikkhave, sattamo assadoso.

‘‘Puna caparaṃ, bhikkhave, idhekacco assakhaḷuṅko ‘pehī’ti vutto, viddho samāno codito sārathinā purime ca pāde saṃharitvā pacchime ca pāde saṃharitvā [saṅkharitvā (ka.)] tattheva cattāro pāde abhinisīdati. Evarūpopi, bhikkhave, idhekacco assakhaḷuṅko hoti. Ayaṃ, bhikkhave, aṭṭhamo assadoso. Ime kho, bhikkhave, aṭṭha assakhaḷuṅkā aṭṭha ca assadosā.

[vibha. 956] ‘‘Katame ca, bhikkhave, aṭṭha purisakhaḷuṅkā aṭṭha ca purisadosā? Idha, bhikkhave, bhikkhū bhikkhuṃ āpattiyā codenti. So bhikkhu bhikkhūhi āpattiyā codiyamāno ‘na sarāmī’ti asatiyā nibbeṭheti. Seyyathāpi so, bhikkhave, assakhaḷuṅko ‘pehī’ti vutto, viddho samāno codito sārathinā pacchato paṭikkamati, piṭṭhito rathaṃ vatteti; tathūpamāhaṃ, bhikkhave, imaṃ puggalaṃ vadāmi. Evarūpopi, bhikkhave, idhekacco purisakhaḷuṅko hoti. Ayaṃ, bhikkhave, paṭhamo purisadoso.

‘‘Puna caparaṃ, bhikkhave, bhikkhū bhikkhuṃ āpattiyā codenti. So bhikkhu bhikkhūhi āpattiyā codiyamāno codakaṃyeva paṭippharati – ‘kiṃ nu kho tuyhaṃ bālassa abyattassa bhaṇitena! Tvampi nāma bhaṇitabbaṃ maññasī’ti! Seyyathāpi so, bhikkhave, assakhaḷuṅko ‘pehī’ti vutto, viddho samāno codito sārathinā pacchā laṅghati, kubbaraṃ hanati, tidaṇḍaṃ bhañjati; tathūpamāhaṃ, bhikkhave, imaṃ puggalaṃ vadāmi. Evarūpopi, bhikkhave, idhekacco purisakhaḷuṅko hoti. Ayaṃ, bhikkhave, dutiyo purisadoso.

‘‘Puna caparaṃ, bhikkhave, bhikkhū bhikkhuṃ āpattiyā codenti. So bhikkhu bhikkhūhi āpattiyā codiyamāno codakasseva paccāropeti – ‘tvaṃ khosi itthannāmaṃ āpattiṃ āpanno, tvaṃ tāva paṭhamaṃ paṭikarohī’ti. Seyyathāpi so, bhikkhave, assakhaḷuṅko ‘pehī’ti vutto, viddho samāno codito sārathinā rathīsāya satthiṃ ussajjitvā rathīsaṃyeva ajjhomaddati; tathūpamāhaṃ, bhikkhave, imaṃ puggalaṃ vadāmi. Evarūpopi, bhikkhave, idhekacco purisakhaḷuṅko hoti. Ayaṃ, bhikkhave, tatiyo purisadoso.

‘‘Puna caparaṃ, bhikkhave, bhikkhū bhikkhuṃ āpattiyā codenti. So bhikkhu bhikkhūhi āpattiyā codiyamāno aññenāññaṃ paṭicarati, bahiddhā kathaṃ apanāmeti, kopañca dosañca appaccayañca pātukaroti. Seyyathāpi so, bhikkhave, assakhaḷuṅko ‘pehī’ti vutto, viddho samāno codito sārathinā ummaggaṃ gaṇhati, ubbaṭumaṃ rathaṃ karoti; tathūpamāhaṃ, bhikkhave, imaṃ puggalaṃ vadāmi. Evarūpopi, bhikkhave, idhekacco purisakhaḷuṅko hoti. Ayaṃ, bhikkhave, catuttho purisadoso.

‘‘Puna caparaṃ, bhikkhave, bhikkhū bhikkhuṃ āpattiyā codenti. So bhikkhu bhikkhūhi āpattiyā codiyamāno saṅghamajjhe bāhuvikkhepaṃ karoti. Seyyathāpi so, bhikkhave, assakhaḷuṅko ‘pehī’ti vutto, viddho samāno codito sārathinā laṅghati, purimakāyaṃ paggaṇhati purime pāde; tathūpamāhaṃ, bhikkhave, imaṃ puggalaṃ vadāmi. Evarūpopi, bhikkhave, idhekacco purisakhaḷuṅko hoti. Ayaṃ, bhikkhave, pañcamo purisadoso.

‘‘Puna caparaṃ, bhikkhave, bhikkhū bhikkhuṃ āpattiyā codenti. So bhikkhu bhikkhūhi āpattiyā codiyamāno anādiyitvā saṅghaṃ anādiyitvā codakaṃ sāpattikova yena kāmaṃ pakkamati. Seyyathāpi so, bhikkhave, assakhaḷuṅko ‘pehī’ti vutto, viddho samāno codito sārathinā anādiyitvā sārathiṃ anādiyitvā patodalaṭṭhiṃ dantehi mukhādhānaṃ vidhaṃsitvā yena kāmaṃ pakkamati; tathūpamāhaṃ, bhikkhave, imaṃ puggalaṃ vadāmi. Evarūpopi, bhikkhave, idhekacco purisakhaḷuṅko hoti. Ayaṃ, bhikkhave, chaṭṭho purisadoso.

‘‘Puna caparaṃ, bhikkhave, bhikkhū bhikkhuṃ āpattiyā codenti. So bhikkhu bhikkhūhi āpattiyā codiyamāno ‘nevāhaṃ āpannomhi, na panāhaṃ āpannomhī’ti so tuṇhībhāvena saṅghaṃ viheṭheti [viheseti (pī. ka.)]. Seyyathāpi so, bhikkhave, assakhaḷuṅko ‘pehī’ti vutto, viddho samāno codito sārathinā neva abhikkamati no paṭikkamati tattheva khīlaṭṭhāyī ṭhito hoti; tathūpamāhaṃ, bhikkhave, imaṃ puggalaṃ vadāmi. Evarūpopi, bhikkhave, idhekacco purisakhaḷuṅko hoti. Ayaṃ, bhikkhave, sattamo purisadoso.

‘‘Puna caparaṃ, bhikkhave, bhikkhū bhikkhuṃ āpattiyā codenti. So bhikkhu bhikkhūhi āpattiyā codiyamāno evamāha – ‘kiṃ nu kho tumhe āyasmanto atibāḷhaṃ mayi byāvaṭā yāva [idaṃ padaṃ sīhaḷapotthake natthi] idānāhaṃ sikkhaṃ paccakkhāya hīnāyāvattissāmī’ti. So sikkhaṃ paccakkhāya hīnāyāvattitvā evamāha – ‘idāni kho tumhe āyasmanto attamanā hothā’ti? Seyyathāpi so, bhikkhave, assakhaḷuṅko ‘pehī’ti vutto, viddho samāno codito sārathinā purime ca pāde saṃharitvā pacchime ca pāde saṃharitvā tattheva cattāro pāde abhinisīdati; tathūpamāhaṃ, bhikkhave, imaṃ puggalaṃ vadāmi. Evarūpopi, bhikkhave, idhekacco purisakhaḷuṅko hoti. Ayaṃ, bhikkhave, aṭṭhamo purisadoso. Ime kho, bhikkhave, aṭṭha purisakhaḷuṅkā aṭṭha ca purisadosā’’ti. Catutthaṃ.

5. Malasuttaṃ

15. ‘‘Aṭṭhimāni, bhikkhave, malāni. Katamāni aṭṭha? Asajjhāyamalā, bhikkhave, mantā; anuṭṭhānamalā, bhikkhave, gharā; malaṃ, bhikkhave, vaṇṇassa kosajjaṃ; pamādo, bhikkhave, rakkhato malaṃ; malaṃ, bhikkhave, itthiyā duccaritaṃ; maccheraṃ, bhikkhave, dadato malaṃ; malā, bhikkhave, pāpakā akusalā dhammā asmiṃ loke paramhi ca; tato [tato ca (syā. pī.)], bhikkhave, malā malataraṃ avijjā paramaṃ malaṃ. Imāni kho, bhikkhave, aṭṭha malānī’’ti.

‘‘Asajjhāyamalā mantā, anuṭṭhānamalā gharā;
Malaṃ vaṇṇassa kosajjaṃ, pamādo rakkhato malaṃ.

‘‘Malitthiyā duccaritaṃ, maccheraṃ dadato malaṃ;
Malā ve pāpakā dhammā, asmiṃ loke paramhi ca;
Tato malā malataraṃ, avijjā paramaṃ mala’’nti. pañcamaṃ;

6. Dūteyyasuttaṃ

16. [cūḷava. 347] ‘‘Aṭṭhahi, bhikkhave, dhammehi samannāgato bhikkhu dūteyyaṃ gantumarahati. Katamehi aṭṭhahi? Idha, bhikkhave, bhikkhu sotā ca hoti, sāvetā ca, uggahetā ca, dhāretā ca, viññātā ca, viññāpetā ca, kusalo ca sahitāsahitassa, no ca kalahakārako – imehi kho, bhikkhave, aṭṭhahi dhammehi samannāgato bhikkhu dūteyyaṃ gantumarahati. Aṭṭhahi, bhikkhave, dhammehi samannāgato sāriputto dūteyyaṃ gantumarahati. Katamehi aṭṭhahi? Idha, bhikkhave, sāriputto sotā ca hoti, sāvetā ca, uggahetā ca, dhāretā ca, viññātā ca, viññāpetā ca, kusalo ca sahitāsahitassa, no ca kalahakārako. Imehi kho, bhikkhave, aṭṭhahi dhammehi samannāgato sāriputto dūteyyaṃ gantumarahatī’’ti.

‘‘Yo ve na byathati [na vedhati (sī.), na byādhati (syā. pī.)] patvā, parisaṃ uggavādiniṃ [uggavādinaṃ (sī.), uggahavādinaṃ (syā. pī.), uggatavādiniṃ (ka.)];
Na ca hāpeti vacanaṃ, na ca chādeti sāsanaṃ.

‘‘Asandiddhañca bhaṇati [asandiddho ca akkhāti (cūḷava. 347)], pucchito na ca kuppati;
Sa ve tādisako bhikkhu, dūteyyaṃ gantumarahatī’’ti. chaṭṭhaṃ;

7. Paṭhamabandhanasuttaṃ

17. ‘‘Aṭṭhahi, bhikkhave, ākārehi itthī purisaṃ bandhati. Katamehi aṭṭhahi? Ruṇṇena, bhikkhave, itthī purisaṃ bandhati; hasitena, bhikkhave, itthī purisaṃ bandhati; bhaṇitena, bhikkhave, itthī purisaṃ bandhati; ākappena, bhikkhave, itthī purisaṃ bandhati; vanabhaṅgena, bhikkhave, itthī purisaṃ bandhati; gandhena, bhikkhave, itthī purisaṃ bandhati; rasena, bhikkhave, itthī purisaṃ bandhati; phassena, bhikkhave, itthī purisaṃ bandhati. Imehi kho, bhikkhave, aṭṭhahākārehi itthī purisaṃ bandhati. Te, bhikkhave, sattā subaddhā [subandhā (sī. syā. ka.)], ye [yeva (syā. pī. ka.)] phassena baddhā’’ti [bandhāti (sī. syā. ka.)]. Sattamaṃ.

8. Dutiyabandhanasuttaṃ

18. ‘‘Aṭṭhahi, bhikkhave, ākārehi puriso itthiṃ bandhati. Katamehi aṭṭhahi? Ruṇṇena, bhikkhave, puriso itthiṃ bandhati; hasitena, bhikkhave, puriso itthiṃ bandhati; bhaṇitena, bhikkhave, puriso itthiṃ bandhati; ākappena, bhikkhave, puriso itthiṃ bandhati; vanabhaṅgena, bhikkhave, puriso itthiṃ bandhati; gandhena, bhikkhave, puriso itthiṃ bandhati; rasena, bhikkhave, puriso itthiṃ bandhati; phassena, bhikkhave, puriso itthiṃ bandhati. Imehi kho, bhikkhave, aṭṭhahākārehi puriso itthiṃ bandhati. Te, bhikkhave, sattā subaddhā, ye phassena baddhā’’ti. Aṭṭhamaṃ.

9. Pahārādasuttaṃ

19. Ekaṃ samayaṃ bhagavā verañjāyaṃ vi harati naḷerupucimandamūle. Atha kho pahārādo asurindo yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ aṭṭhāsi. Ekamantaṃ ṭhitaṃ kho pahārādaṃ asurindaṃ bhagavā etadavoca –

‘‘Api [kiṃ (ka.)] pana, pahārāda, asurā mahāsamudde abhiramantī’’ti? ‘‘Abhiramanti, bhante, asurā mahāsamudde’’ti. ‘‘Kati pana, pahārāda, mahāsamudde acchariyā abbhutā dhammā [abbhutadhammā (syā. ka.) cūḷava. 384 passitabbaṃ], ye disvā disvā asurā mahāsamudde abhiramantī’’ti? ‘‘Aṭṭha, bhante, mahāsamudde acchariyā abbhutā dhammā, ye disvā disvā asurā mahāsamudde abhiramanti. Katame aṭṭha? Mahāsamuddo, bhante, anupubbaninno anupubbapoṇo anupubbapabbhāro, na āyatakeneva papāto. Yampi, bhante, mahāsamuddo anupubbaninno anupubbapoṇo anupubbapabbhāro, na āyatakeneva papāto. Ayaṃ, bhante, mahāsamudde paṭhamo acchariyo abbhuto dhammo, yaṃ disvā disvā asurā mahāsamudde abhiramanti.

‘‘Puna caparaṃ, bhante, mahāsamuddo ṭhitadhammo velaṃ nātivattati. Yampi, bhante, mahāsamuddo ṭhitadhammo velaṃ nātivattati; ayaṃ [ayampi (ka.)], bhante, mahāsamudde dutiyo acchariyo abbhuto dhammo yaṃ disvā disvā asurā mahāsamudde abhiramanti.

‘‘Puna caparaṃ, bhante, mahāsamuddo na matena kuṇapena saṃvasati [saṃvattati (syā.)]. Yaṃ hoti mahāsamudde mataṃ kuṇapaṃ, taṃ khippameva [khippaṃyeva (sī.), khippaṃeva (pī.), khippaññeva (cūḷava. 384)] tīraṃ vāheti, thalaṃ ussāreti. Yampi, bhante, mahāsamuddo na matena kuṇapena saṃvasati, yaṃ hoti mahāsamudde mataṃ kuṇapaṃ, taṃ khippameva tīraṃ vāheti, thalaṃ ussāreti; ayaṃ, bhante, mahāsamudde tatiyo acchariyo abbhuto dhammo, yaṃ disvā disvā asurā mahāsamudde abhiramanti.

‘‘Puna caparaṃ, bhante, yā kāci mahānadiyo, seyyathidaṃ – gaṅgā yamunā aciravatī sarabhū mahī, tā mahāsamuddaṃ patvā [pattā (ka., cūḷava. 384)] jahanti purimāni nāmagottāni, ‘mahāsamuddo’ tveva saṅkhaṃ gacchanti. Yampi, bhante, yā kāci mahānadiyo, seyyathidaṃ – gaṅgā yamunā aciravatī sarabhū mahī, tā mahāsamuddaṃ patvā jahanti purimāni nāmagottāni, ‘mahāsamuddo’ tveva saṅkhaṃ gacchanti; ayaṃ, bhante, mahāsamudde catuttho acchariyo abbhuto dhammo, yaṃ disvā disvā asurā mahāsamudde abhiramanti.

‘‘Puna caparaṃ, bhante, yā ca [yā kāci (syā. pī. ka.)] loke savantiyo mahāsamuddaṃ appenti yā ca antalikkhā dhārā papatanti, na tena mahāsamuddassa ūnattaṃ vā pūrattaṃ vā paññāyati. Yampi, bhante, yā ca loke savantiyo mahāsamuddaṃ appenti yā ca antalikkhā dhārā papatanti, na tena mahāsamuddassa ūnattaṃ vā pūrattaṃ vā paññāyati; ayaṃ, bhante, mahāsamudde pañcamo acchariyo abbhuto dhammo, yaṃ disvā disvā asurā mahāsamudde abhiramanti.

‘‘Puna caparaṃ, bhante, mahāsamuddo ekaraso loṇaraso. Yampi, bhante, mahāsamuddo ekaraso loṇaraso; ayaṃ, bhante, mahāsamudde chaṭṭho acchariyo abbhuto dhammo, yaṃ disvā disvā asurā mahāsamudde abhiramanti.

‘‘Puna caparaṃ, bhante, mahāsamuddo bahuratano [pahūtaratano (ka.)] anekaratano. Tatrimāni ratanāni, seyyathidaṃ – muttā maṇi veḷuriyo saṅkho silā pavāḷaṃ rajataṃ jātarūpaṃ lohitako masāragallaṃ. Yampi, bhante, mahāsamuddo bahuratano anekaratano; tatrimāni ratanāni, seyyathidaṃ – muttā maṇi veḷuriyo saṅkho silā pavāḷaṃ rajataṃ jātarūpaṃ lohitako masāragallaṃ. Ayaṃ, bhante, mahāsamudde sattamo acchariyo abbhuto dhammo, yaṃ disvā disvā asurā mahāsamudde abhiramanti.

‘‘Puna caparaṃ, bhante, mahāsamuddo mahataṃ bhūtānaṃ āvāso. Tatrime bhūtā – timi timiṅgalo timirapiṅgalo [timitimiṅgalā timirapiṅgalā (sī.), timitimiṅgalā timiramiṅgalā (syā. pī.)] asurā nāgā gandhabbā. Santi mahāsamudde yojanasatikāpi attabhāvā, dviyojanasatikāpi attabhāvā, tiyojanasatikāpi attabhāvā, catuyojanasatikāpi attabhāvā, pañcayojanasatikāpi attabhāvā. Yampi, bhante, mahāsamuddo mahataṃ bhūtānaṃ āvāso; tatrime bhūtā – timi timiṅgalo timirapiṅgalo asurā nāgā gandhabbā; santi mahāsamudde yojanasatikāpi attabhāvā…pe… dviyojana… tiyojana… catuyojana… pañcayojanasatikāpi attabhāvā; ayaṃ, bhante, mahāsamudde aṭṭhamo acchariyo abbhuto dhammo, yaṃ disvā disvā asurā mahāsamudde abhiramanti. Ime kho, bhante, mahāsamudde aṭṭha acchariyā abbhutā dhammā, ye disvā disvā asurā mahāsamudde abhiramantīti.

‘‘Api pana, bhante, bhikkhū imasmiṃ dhammavinaye abhiramantī’’ti? ‘‘Abhiramanti, pahārāda, bhikkhū imasmiṃ dhammavinaye’’ti. ‘‘Kati pana, bhante, imasmiṃ dhammavinaye acchariyā abbhutā dhammā, ye disvā disvā bhikkhū imasmiṃ dhammavinaye abhiramantī’’ti? ‘‘Aṭṭha, pahārāda, imasmiṃ dhammavinaye acchariyā abbhutā dhammā, ye disvā disvā bhikkhū imasmiṃ dhammavinaye abhiramanti. Katame aṭṭha? Seyyathāpi, pahārāda, mahāsamuddo anupubbaninno anupubbapoṇo anupubbapabbhāro, na āyatakeneva papāto; evamevaṃ kho, pahārāda, imasmiṃ dhammavinaye anupubbasikkhā anupubbakiriyā anupubbapaṭipadā, na āyatakeneva aññāpaṭivedho. Yampi, pahārāda, imasmiṃ dhammavinaye anupubbasikkhā anupubbakiriyā anupubbapaṭipadā, na āyatakeneva aññāpaṭivedho. Ayaṃ, pahārāda, imasmiṃ dhammavinaye paṭhamo acchariyo abbhuto dhammo, yaṃ disvā disvā bhikkhū imasmiṃ dhammavinaye abhiramanti.

‘‘Seyyathāpi, pahārāda, mahāsamuddo ṭhitadhammo velaṃ nātivattati; evamevaṃ kho, pahārāda, yaṃ mayā sāvakānaṃ sikkhāpadaṃ paññattaṃ taṃ mama sāvakā jīvitahetupi nātikkamanti. Yampi, pahārāda, mayā sāvakānaṃ sikkhāpadaṃ paññattaṃ taṃ mama sāvakā jīvitahetupi nātikkamanti. Ayaṃ, pahārāda, imasmiṃ dhammavinaye dutiyo acchariyo abbhuto dhammo, yaṃ disvā disvā bhikkhū imasmiṃ dhammavinaye abhiramanti.

‘‘Seyyathāpi, pahārāda, mahāsamuddo na matena kuṇapena saṃvasati. Yaṃ hoti mahāsamudde mataṃ kuṇapaṃ, taṃ khippameva tīraṃ vāheti thalaṃ ussāreti; evamevaṃ kho, pahārāda, yo so puggalo dussīlo pāpadhammo asucisaṅkassarasamācāro paṭicchannakammanto assamaṇo samaṇapaṭiñño abrahmacārī brahmacāripaṭiñño antopūti avassuto kasambujāto, na tena saṅgho saṃvasati; khippameva naṃ sannipatitvā ukkhipati.

‘‘Kiñcāpi so hoti majjhe bhikkhusaṅghassa sannisinno, atha kho so ārakāva saṅghamhā saṅgho ca tena. Yampi, pahārāda, yo so puggalo dussīlo pāpadhammo asucisaṅkassarasamācāro paṭicchannakammanto assamaṇo samaṇapaṭiñño abrahmacārī brahmacāripaṭiñño antopūti avassuto kasambujāto, na tena saṅgho saṃvasati; khippameva naṃ sannipatitvā ukkhipati; kiñcāpi so hoti majjhe bhikkhusaṅghassa sannisinno, atha kho so ārakāva saṅghamhā saṅgho ca tena. Ayaṃ, pahārāda, imasmiṃ dhammavinaye tatiyo acchariyo abbhuto dhammo, yaṃ disvā disvā bhikkhū imasmiṃ dhammavinaye abhiramanti.

‘‘Seyyathāpi, pahārāda, yā kāci mahānadiyo, seyyathidaṃ – gaṅgā yamunā aciravatī sarabhū mahī, tā mahāsamuddaṃ patvā jahanti purimāni nāmagottāni, ‘mahāsamuddo’ tveva saṅkhaṃ gacchanti; evamevaṃ kho, pahārāda, cattārome vaṇṇā – khattiyā, brāhmaṇā, vessā, suddā, te tathāgatappavedite dhammavinaye agārasmā anagāriyaṃ pabbajitvā jahanti purimāni nāmagottāni, ‘samaṇā sakyaputtiyā’ tveva [samaṇo sakyaputtiyo tveva (syā. ka.)] saṅkhaṃ gacchanti. Yampi, pahārāda, cattārome vaṇṇā – khattiyā, brāhmaṇā, vessā, suddā, te tathāgatappavedite dhammavinaye agārasmā anagāriyaṃ pabbajitvā jahanti purimāni nāmagottāni, ‘samaṇā sakyaputtiyā’ tveva saṅkhaṃ gacchanti. Ayaṃ, pahārāda, imasmiṃ dhammavinaye catuttho acchariyo abbhuto dhammo, yaṃ disvā disvā bhikkhū imasmiṃ dhammavinaye abhiramanti.

‘‘Seyyathāpi, pahārāda, yā ca loke savantiyo mahāsamuddaṃ appenti yā ca antalikkhā dhārā papatanti, na tena mahāsamuddassa ūnattaṃ vā pūrattaṃ vā paññāyati; evamevaṃ kho, pahārāda, bahū cepi bhikkhū anupādisesāya nibbānadhātuyā parinibbāyanti, na tena nibbānadhātuyā ūnattaṃ vā pūrattaṃ vā paññāyati. Yampi, pahārāda, bahū cepi bhikkhū anupādisesāya nibbānadhātuyā parinibbāyanti, na tena nibbānadhātuyā ūnattaṃ vā pūrattaṃ vā paññāyati. Ayaṃ, pahārāda, imasmiṃ dhammavinaye pañcamo acchariyo abbhuto dhammo, yaṃ disvā disvā bhikkhū imasmiṃ dhammavinaye abhiramanti.

‘‘Seyyathāpi, pahārāda, mahāsamuddo ekaraso loṇaraso; evamevaṃ kho, pahārāda, ayaṃ dhammavinayo ekaraso, vimuttiraso. Yampi pahārāda, ayaṃ dhammavinayo ekaraso, vimuttiraso; ayaṃ, pahārāda, imasmiṃ dhammavinaye chaṭṭho acchariyo abbhuto dhammo, yaṃ disvā disvā bhikkhū imasmiṃ dhammavinaye abhiramanti.

‘‘Seyyathāpi, pahārāda, mahāsamuddo bahuratano anekaratano; tatrimāni ratanāni, seyyathidaṃ – muttā maṇi veḷuriyo saṅkho silā pavāḷaṃ rajataṃ jātarūpaṃ lohitako masāragallaṃ; evamevaṃ kho, pahārāda, ayaṃ dhammavinayo bahuratano anekaratano. Tatrimāni ratanāni, seyyathidaṃ – cattāro satipaṭṭhānā, cattāro sammappadhānā, cattāro iddhipādā, pañcindriyāni, pañca balāni, satta bojjhaṅgā, ariyo aṭṭhaṅgiko maggo. Yampi, pahārāda, ayaṃ dhammavinayo bahuratano anekaratano; tatrimāni ratanāni, seyyathidaṃ – cattāro satipaṭṭhānā, cattāro sammappadhānā, cattāro iddhipādā, pañcindriyāni, pañca balāni, satta bojjhaṅgā, ariyo aṭṭhaṅgiko maggo; ayaṃ, pahārāda, imasmiṃ dhammavinaye sattamo acchariyo abbhuto dhammo, yaṃ disvā disvā bhikkhū imasmiṃ dhammavinaye abhiramanti.

‘‘Seyyathāpi, pahārāda, mahāsamuddo mahataṃ bhūtānaṃ āvāso; tatrime bhūtā – timi timiṅgalo timirapiṅgalo asurā nāgā gandhabbā; santi mahāsamudde yojanasatikāpi attabhāvā, dviyojanasatikāpi attabhāvā, tiyojanasatikāpi attabhāvā, catuyojanasatikāpi attabhāvā, pañcayojanasatikāpi attabhāvā; evamevaṃ kho, pahārāda, ayaṃ dhammavinayo mahataṃ bhūtānaṃ āvāso; tatrime bhūtā – sotāpanno sotāpattiphalasacchikiriyāya paṭipanno, sakadāgāmī sakadāgāmiphalasacchikiriyāya paṭipanno, anāgāmī anāgāmiphalasacchikiriyāya paṭipanno, arahā arahattāya paṭipanno. Yampi, pahārāda, ayaṃ dhammavinayo mahataṃ bhūtānaṃ āvāso; tatrime bhūtā – sotāpanno sotāpattiphalasacchikiriyāya paṭipanno, sakadāgāmī sakadāgāmiphalasacchikiriyāya paṭipanno, anāgāmī anāgāmiphalasacchikiriyāya paṭipanno, arahā arahattāya paṭipanno; ayaṃ, pahārāda, imasmiṃ dhammavinaye aṭṭhamo acchariyo abbhuto dhammo, yaṃ disvā disvā bhikkhū imasmiṃ dhammavinaye abhiramanti. Ime kho, pahārāda, imasmiṃ dhammavinaye aṭṭha acchariyā abbhutā dhammā, ye disvā disvā bhikkhū imasmiṃ dhammavinaye abhiramantī’’ti. Navamaṃ.

10. Uposathasuttaṃ

20. [cūḷava. 383; udā. 45; kathā. 346] Ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati pubbārāme migāramātupāsāde. Tena kho pana samayena bhagavā tadahuposathe bhikkhusaṅghaparivuto nisinno hoti. Atha kho āyasmā ānando abhikkantāya rattiyā, nikkhante paṭhame yāme, uṭṭhāyāsanā ekaṃsaṃ uttarāsaṅgaṃ karitvā yena bhagavā tenañjaliṃ paṇāmetvā bhagavantaṃ etadavoca – ‘‘abhikkantā, bhante, ratti, nikkhanto paṭhamo yāmo, ciranisinno bhikkhusaṅgho. Uddisatu, bhante, bhagavā bhikkhūnaṃ pātimokkha’’nti.

Evaṃ vutte bhagavā tuṇhī ahosi. Dutiyampi kho āyasmā ānando abhikkantāya rattiyā, nikkhante majjhime yāme, uṭṭhāyāsanā ekaṃsaṃ uttarāsaṅgaṃ karitvā yena bhagavā tenañjaliṃ paṇāmetvā bhagavantaṃ etadavoca – ‘‘abhikkantā, bhante, ratti, nikkhanto majjhimo yāmo, ciranisinno bhikkhusaṅgho. Uddisatu, bhante, bhagavā bhikkhūnaṃ pātimokkha’’nti. Dutiyampi kho bhagavā tuṇhī ahosi. Tatiyampi kho āyasmā ānando abhikkantāya rattiyā, nikkhante pacchime yāme, uddhaste aruṇe, nandimukhiyā rattiyā uṭṭhāyāsanā ekaṃsaṃ uttarāsaṅgaṃ karitvā yena bhagavā tenañjaliṃ paṇāmetvā bhagavantaṃ etadavoca – ‘‘abhikkantā, bhante, ratti, nikkhanto pacchimo yāmo, uddhastaṃ aruṇaṃ, nandimukhī ratti; ciranisinno bhikkhusaṅgho. Uddisatu, bhante, bhagavā bhikkhūnaṃ pātimokkha’’nti. ‘‘Aparisuddhā, ānanda, parisā’’ti.

Atha kho āyasmato mahāmoggallānassa etadahosi – ‘‘kaṃ nu kho bhagavā puggalaṃ sandhāya evamāha – ‘aparisuddhā, ānanda, parisā’’’ti? Atha kho āyasmā mahāmoggallāno sabbāvantaṃ bhikkhusaṅghaṃ cetasā ceto paricca manasākāsi. Addasā kho āyasmā mahāmoggallāno taṃ puggalaṃ dussīlaṃ pāpadhammaṃ asuciṃ saṅkassarasamācāraṃ paṭicchannakammantaṃ assamaṇaṃ samaṇapaṭiññaṃ abrahmacāriṃ brahmacāripaṭiññaṃ antopūtiṃ avassutaṃ kasambujātaṃ majjhe bhikkhusaṅghassa nisinnaṃ; disvāna uṭṭhāyāsanā yena so puggalo tenupasaṅkami; upasaṅkamitvā taṃ puggalaṃ etadavoca – ‘‘uṭṭhehāvuso, diṭṭhosi bhagavatā. Natthi te bhikkhūhi saddhiṃ saṃvāso’’ti.

Evaṃ vutte so puggalo tuṇhī ahosi. Dutiyampi kho āyasmā mahāmoggallāno taṃ puggalaṃ etadavoca – ‘‘uṭṭhehāvuso, diṭṭhosi bhagavatā. Natthi te bhikkhūhi saddhiṃ saṃvāso’’ti. Dutiyampi kho so puggalo tuṇhī ahosi. Tatiyampi kho āyasmā mahāmoggallāno taṃ puggalaṃ etadavoca – ‘‘uṭṭhehāvuso, diṭṭhosi bhagavatā. Natthi te bhikkhūhi saddhiṃ saṃvāso’’ti. Tatiyampi kho so puggalo tuṇhī ahosi.

Atha kho āyasmā mahāmoggallāno taṃ puggalaṃ bāhāyaṃ gahetvā bahidvārakoṭṭhakā nikkhāmetvā sūcighaṭikaṃ datvā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ etadavoca – ‘‘nikkhāmito so, bhante, puggalo mayā. Parisuddhā parisā. Uddisatu, bhante, bhagavā bhikkhūnaṃ pātimokkha’’nti. ‘‘Acchariyaṃ, moggallāna, abbhutaṃ, moggallāna! Yāva bāhā gahaṇāpi nāma so moghapuriso āgamissatī’’ti!

Atha kho bhagavā bhikkhū āmantesi – ‘‘tumheva dāni, bhikkhave, uposathaṃ kareyyātha, pātimokkhaṃ uddiseyyātha. Na dānāhaṃ, bhikkhave, ajjatagge uposathaṃ karissāmi, pātimokkhaṃ uddisissāmi. Aṭṭhānametaṃ, bhikkhave, anavakāso yaṃ tathāgato aparisuddhāya parisāya pātimokkhaṃ uddiseyya’’.

‘‘Aṭṭhime, bhikkhave, mahāsamudde acchariyā abbhutā dhammā, ye disvā disvā asurā mahāsamudde abhiramanti. Katame aṭṭha? Mahāsamuddo, bhikkhave, anupubbaninno anupubbapoṇo anupubbapabbhāro, na āyatakeneva papāto. Yampi, bhikkhave, mahāsamuddo anupubbaninno anupubbapoṇo anupubbapabbhāro, na āyatakeneva papāto; ayaṃ, bhikkhave, mahāsamudde paṭhamo acchariyo abbhuto dhammo, yaṃ disvā disvā asurā mahāsamudde abhiramanti…pe… (yathā purime tathā vitthāretabbo).

‘‘Puna caparaṃ, bhikkhave, mahāsamuddo mahataṃ bhūtānaṃ āvāso. Tatrime bhūtā – timi timiṅgalo timirapiṅgalo asurā nāgā gandhabbā. Vasanti mahāsamudde yojanasatikāpi attabhāvā…pe… pañcayojanasatikāpi attabhāvā. Yampi, bhikkhave, mahāsamuddo mahataṃ bhūtānaṃ āvāso; tatrime bhūtā – timi timiṅgalo timirapiṅgalo asurā nāgā gandhabbā; vasanti mahāsamudde yojanasatikāpi attabhāvā…pe… pañcayojanasatikāpi attabhāvā; ayaṃ, bhikkhave, mahāsamudde aṭṭhamo acchariyo abbhuto dhammo, yaṃ disvā disvā asurā mahāsamudde abhiramanti. Ime kho, bhikkhave, mahāsamudde aṭṭha acchariyā abbhutā dhammā, yaṃ disvā disvā asurā mahāsamudde abhiramanti.

‘‘Evamevaṃ kho, bhikkhave, aṭṭha imasmiṃ dhammavinaye acchariyā abbhutā dhammā, ye disvā disvā bhikkhū imasmiṃ dhammavinaye abhiramanti. Katame aṭṭha? Seyyathāpi, bhikkhave, mahāsamuddo anupubbaninno anupubbapoṇo anupubbapabbhāro, na āyatakeneva papāto; evamevaṃ kho, bhikkhave, imasmiṃ dhammavinaye anupubbasikkhā anupubbakiriyā anupubbapaṭipadā, na āyatakeneva aññāpaṭivedho. Yampi, bhikkhave, imasmiṃ dhammavinaye anupubbasikkhā anupubbakiriyā anupubbapaṭipadā, na āyatakeneva aññāpaṭivedho; ayaṃ, bhikkhave, imasmiṃ dhammavinaye paṭhamo acchariyo abbhuto dhammo, yaṃ disvā disvā bhikkhū imasmiṃ dhammavinaye abhiramanti…pe… seyyathāpi, bhikkhave, mahāsamuddo mahataṃ bhūtānaṃ āvāso; tatrime bhūtā – timi timiṅgalo timirapiṅgalo asurā nāgā gandhabbā, vasanti mahāsamudde yojanasatikāpi attabhāvā…pe… pañcayojanasatikāpi attabhāvā; evamevaṃ kho, bhikkhave, ayaṃ dhammavinayo mahataṃ bhūtānaṃ āvāso. Tatrime bhūtā – sotāpanno sotāpattiphalasacchikiriyāya paṭipanno…pe… arahā arahattāya paṭipanno. Yampi, bhikkhave, ayaṃ dhammavinayo mahataṃ bhūtānaṃ āvāso; tatrime bhūtā – sotāpanno sotāpattiphalasacchikiriyāya paṭipanno…pe… arahā arahattāya paṭipanno; ayaṃ, bhikkhave, imasmiṃ dhammavinaye aṭṭhamo acchariyo abbhuto dhammo, yaṃ disvā disvā bhikkhū imasmiṃ dhammavinaye abhiramanti. Ime kho, bhikkhave, imasmiṃ dhammavinaye aṭṭha acchariyā abbhutā dhammā, ye disvā disvā bhikkhū imasmiṃ dhammavinaye abhiramantī’’ti. Dasamaṃ.

Mahāvaggo dutiyo.

Tassuddānaṃ –

Verañjo sīho ājaññaṃ, khaḷuṅkena malāni ca;
Dūteyyaṃ dve ca bandhanā, pahārādo uposathoti.

3. Gahapativaggo

1. Paṭhamauggasuttaṃ

21. Ekaṃ samayaṃ bhagavā vesāliyaṃ viharati mahāvane kūṭāgārasālāyaṃ. Tatra kho bhagavā bhikkhū āmantesi ‘‘aṭṭhahi, bhikkhave, acchariyehi abbhutehi dhammehi [abbhutadhammehi (syā. ka.)] samannāgataṃ uggaṃ gahapatiṃ vesālikaṃ dhārethā’’ti. Idamavoca bhagavā. Idaṃ vatvāna sugato uṭṭhāyāsanā vihāraṃ pāvisi.

Atha kho aññataro bhikkhu pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya yena uggassa gahapatino vesālikassa nivesanaṃ tenupasaṅkami; upasaṅkamitvā paññatte āsane nisīdi. Atha kho uggo gahapati vesāliko yena so bhikkhu tenupasaṅkami; upasaṅkamitvā taṃ bhikkhuṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho uggaṃ gahapatiṃ vesālikaṃ so bhikkhu etadavoca –

‘‘Aṭṭhahi kho tvaṃ, gahapati, acchariyehi abbhutehi dhammehi samannāgato bhagavatā byākato. Katame te, gahapati, aṭṭha acchariyā abbhutā dhammā, yehi tvaṃ samannāgato bhagavatā byākato’’ti? ‘‘Na kho ahaṃ, bhante, jānāmi – katamehi aṭṭhahi acchariyehi abbhutehi dhammehi samannāgato bhagavatā byākatoti. Api ca, bhante, ye me aṭṭha acchariyā abbhutā dhammā saṃvijjanti, taṃ suṇohi, sādhukaṃ manasi karohi; bhāsissāmī’’ti. ‘‘Evaṃ, gahapatī’’ti kho so bhikkhu uggassa gahapatino vesālikassa paccassosi. Uggo gahapati vesāliko etadavoca – ‘‘yadāhaṃ, bhante, bhagavantaṃ paṭhamaṃ dūratova addasaṃ; saha dassaneneva me, bhante, bhagavato cittaṃ pasīdi. Ayaṃ kho me, bhante, paṭhamo acchariyo abbhuto dhammo saṃvijjati’’.

‘‘So kho ahaṃ, bhante, pasannacitto bhagavantaṃ payirupāsiṃ. Tassa me bhagavā anupubbiṃ kathaṃ kathesi, seyyathidaṃ – dānakathaṃ sīlakathaṃ saggakathaṃ; kāmānaṃ ādīnavaṃ okāraṃ saṃkilesaṃ, nekkhamme ānisaṃsaṃ pakāsesi. Yadā maṃ bhagavā aññāsi kallacittaṃ muducittaṃ vinīvaraṇacittaṃ udaggacittaṃ pasannacittaṃ, atha yā buddhānaṃ sāmukkaṃsikā dhammadesanā taṃ pakāsesi – dukkhaṃ, samudayaṃ, nirodhaṃ, maggaṃ. Seyyathāpi nāma suddhaṃ vatthaṃ apagatakāḷakaṃ sammadeva rajanaṃ paṭiggaṇheyya; evamevaṃ kho me tasmiṃyeva āsane virajaṃ vītamalaṃ dhammacakkhuṃ udapādi – ‘yaṃ kiñci samudayadhammaṃ, sabbaṃ taṃ nirodhadhamma’nti. So kho ahaṃ, bhante, diṭṭhadhammo pattadhammo viditadhammo pariyogāḷhadhammo tiṇṇavicikiccho vigatakathaṃkatho vesārajjappatto aparappaccayo satthusāsane tattheva buddhañca dhammañca saṅghañca saraṇaṃ agamāsiṃ, brahmacariyapañcamāni ca sikkhāpadāni samādiyiṃ. Ayaṃ kho me, bhante, dutiyo acchariyo abbhuto dhammo saṃvijjati.

‘‘Tassa mayhaṃ, bhante, catasso komāriyo pajāpatiyo ahesuṃ. Atha khvāhaṃ, bhante, yena tā pajāpatiyo tenupasaṅkamiṃ; upasaṅkamitvā tā pajāpatiyo etadavacaṃ – ‘mayā kho, bhaginiyo, brahmacariyapañcamāni sikkhāpadāni samādinnāni [samādiṇṇāni (sī. ka.)]. Yā icchati sā idheva bhoge ca bhuñjatu puññāni ca karotu, sakāni vā ñātikulāni gacchatu. Hoti vā pana purisādhippāyo, kassa vo dammī’ti? Evaṃ vutte sā, bhante, jeṭṭhā pajāpati maṃ etadavoca – ‘itthannāmassa maṃ, ayyaputta, purisassa dehī’ti. Atha kho ahaṃ, bhante, taṃ purisaṃ pakkosāpetvā vāmena hatthena pajāpatiṃ gahetvā dakkhiṇena hatthena bhiṅgāraṃ gahetvā tassa purisassa oṇojesiṃ. Komāriṃ kho panāhaṃ, bhante, dāraṃ pariccajanto nābhijānāmi cittassa aññathattaṃ. Ayaṃ kho me, bhante, tatiyo acchariyo abbhuto dhammo saṃvijjati.

‘‘Saṃvijjanti kho pana me, bhante, kule bhogā. Te ca kho appaṭivibhattā sīlavantehi kalyāṇadhammehi. Ayaṃ kho me, bhante, catuttho acchariyo abbhuto dhammo saṃvijjati.

‘‘Yaṃ kho panāhaṃ, bhante, bhikkhuṃ payirupāsāmi; sakkaccaṃyeva payirupāsāmi, no asakkaccaṃ. Ayaṃ kho me, bhante, pañcamo acchariyo abbhuto dhammo saṃvijjati.

‘‘So ce, bhante, me āyasmā dhammaṃ deseti; sakkaccaṃyeva suṇomi, no asakkaccaṃ. No ce me so āyasmā dhammaṃ deseti, ahamassa dhammaṃ desemi. Ayaṃ kho me, bhante chaṭṭho acchariyo abbhuto dhammo saṃvijjati.

‘‘Anacchariyaṃ kho pana maṃ, bhante, devatā upasaṅkamitvā ārocenti – ‘svākkhāto, gahapati, bhagavatā dhammo’ti. Evaṃ vutte ahaṃ, bhante, tā devatā evaṃ vadāmi – ‘vadeyyātha vā evaṃ kho tumhe devatā no vā vadeyyātha, atha kho svākkhāto bhagavatā dhammo’ti. Na kho panāhaṃ, bhante, abhijānāmi tatonidānaṃ cittassa unnatiṃ [uṇṇatiṃ (ka.) dha. sa. 1121; vibha. 843, 845 passitabbaṃ] – ‘maṃ vā devatā upasaṅkamanti, ahaṃ vā devatāhi saddhiṃ sallapāmī’ti. Ayaṃ kho me, bhante, sattamo acchariyo abbhuto dhammo saṃvijjati.

‘‘Yānimāni, bhante, bhagavatā desitāni pañcorambhāgiyāni saṃyojanāni, nāhaṃ tesaṃ kiñci attani appahīnaṃ samanupassāmi. Ayaṃ kho me, bhante, aṭṭhamo acchariyo abbhuto dhammo saṃvijjati. Ime kho me, bhante, aṭṭha acchariyā abbhutā dhammā saṃvijjanti. Na ca kho ahaṃ jānāmi – katamehi cāhaṃ [katamehipahaṃ (sī.), katamehipāhaṃ (pī. ka.)] aṭṭhahi acchariyehi abbhutehi dhammehi samannāgato bhagavatā byākato’’ti.

Atha kho so bhikkhu uggassa gahapatino vesālikassa nivesane piṇḍapātaṃ gahetvā uṭṭhāyāsanā pakkāmi. Atha kho so bhikkhu pacchābhattaṃ piṇḍapātapaṭikkanto yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho so bhikkhu yāvatako ahosi uggena gahapatinā vesālikena saddhiṃ kathāsallāpo, taṃ sabbaṃ bhagavato ārocesi.

‘‘Sādhu sādhu, bhikkhu! Yathā taṃ uggo gahapati vesāliko sammā byākaramāno byākareyya, imeheva kho, bhikkhu, aṭṭhahi acchariyehi abbhutehi dhammehi samannāgato uggo gahapati vesāliko mayā byākato. Imehi ca pana, bhikkhu, aṭṭhahi acchariyehi abbhutehi dhammehi samannāgataṃ uggaṃ gahapatiṃ vesālikaṃ dhārehī’’ti. Paṭhamaṃ.

2. Dutiyauggasuttaṃ

22. Ekaṃ samayaṃ bhagavā vajjīsu viharati hatthigāme. Tatra kho bhagavā bhikkhū āmantesi – ‘‘aṭṭhahi, bhikkhave, acchariyehi abbhutehi dhammehi samannāgataṃ uggaṃ gahapatiṃ hatthigāmakaṃ dhārethā’’ti. Idamavoca bhagavā. Idaṃ vatvāna sugato uṭṭhāyāsanā vihāraṃ pāvisi.

Atha kho aññataro bhikkhu pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya yena uggassa gahapatino hatthigāmakassa nivesanaṃ tenupasaṅkami; upasaṅkamitvā paññatte āsane nisīdi. Atha kho uggo gahapati hatthigāmako yena so bhikkhu tenupasaṅkami; upasaṅkamitvā taṃ bhikkhuṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho uggaṃ gahapatiṃ hatthigāmakaṃ so bhikkhu etadavoca – ‘‘aṭṭhahi kho tvaṃ, gahapati, acchariyehi abbhutehi dhammehi samannāgato bhagavatā byākato. Katame te, gahapati, aṭṭha acchariyā abbhutā dhammā, yehi tvaṃ samannāgato bhagavatā byākato’’ti?

‘‘Na kho ahaṃ, bhante, jānāmi – katamehi aṭṭhahi acchariyehi abbhutehi dhammehi samannāgato bhagavatā byākatoti. Api ca, bhante, ye me aṭṭha acchariyā abbhutā dhammā saṃvijjanti, taṃ suṇāhi, sādhukaṃ manasi karohi; bhāsissāmī’’ti. ‘‘Evaṃ, gahapatī’’ti kho so bhikkhu uggassa gahapatino hatthigāmakassa paccassosi. Uggo gahapati hatthigāmako etadavoca – ‘‘yadāhaṃ, bhante, nāgavane paricaranto bhagavantaṃ paṭhamaṃ dūratova addasaṃ; saha dassaneneva me, bhante, bhagavato cittaṃ pasīdi, surāmado ca pahīyi. Ayaṃ kho me, bhante, paṭhamo acchariyo abbhuto dhammo saṃvijjati.

‘‘So kho ahaṃ, bhante, pasannacitto bhagavantaṃ payirupāsiṃ. Tassa me bhagavā anupubbiṃ kathaṃ kathesi, seyyathidaṃ – dānakathaṃ sīlakathaṃ saggakathaṃ; kāmānaṃ ādīnavaṃ okāraṃ saṃkilesaṃ, nekkhamme ānisaṃsaṃ pakāsesi. Yadā maṃ bhagavā aññāsi kallacittaṃ muducittaṃ vinīvaraṇacittaṃ udaggacittaṃ pasannacittaṃ, atha yā buddhānaṃ sāmukkaṃsikā dhammadesanā taṃ pakāsesi – dukkhaṃ, samudayaṃ, nirodhaṃ, maggaṃ. Seyyathāpi nāma suddhaṃ vatthaṃ apagatakāḷakaṃ sammadeva rajanaṃ paṭiggaṇheyya; evamevaṃ kho me tasmiṃyeva āsane virajaṃ vītamalaṃ dhammacakkhuṃ udapādi – ‘yaṃ kiñci samudayadhammaṃ, sabbaṃ taṃ nirodhadhamma’nti. So kho ahaṃ, bhante, diṭṭhadhammo pattadhammo viditadhammo pariyogāḷhadhammo tiṇṇavicikiccho vigatakathaṃkatho vesārajjappatto aparappaccayo satthusāsane tattheva buddhañca dhammañca saṅghañca saraṇaṃ agamāsiṃ, brahmacariyapañcamāni ca sikkhāpadāni samādiyiṃ. Ayaṃ kho me, bhante, dutiyo acchariyo abbhuto dhammo saṃvijjati.

‘‘Tassa mayhaṃ, bhante, catasso komāriyo pajāpatiyo ahesuṃ. Atha khvāhaṃ, bhante, yena tā pajāpatiyo tenupasaṅkamiṃ; upasaṅkamitvā tā pajāpatiyo etadavacaṃ – ‘mayā kho, bhaginiyo, brahmacariyapañcamāni sikkhāpadāni samādinnāni. Yā icchati sā idheva bhoge ca bhuñjatu puññāni ca karotu, sakāni vā ñātikulāni gacchatu. Hoti vā pana purisādhippāyo, kassa vo dammī’ti? Evaṃ vutte sā, bhante, jeṭṭhā pajāpati maṃ etadavoca – ‘itthannāmassa maṃ, ayyaputta, purisassa dehī’ti. Atha kho ahaṃ, bhante, taṃ purisaṃ pakkosāpetvā vāmena hatthena pajāpatiṃ gahetvā dakkhiṇena hatthena bhiṅgāraṃ gahetvā tassa purisassa oṇojesiṃ. Komāriṃ kho panāhaṃ, bhante, dāraṃ pariccajanto nābhijānāmi cittassa aññathattaṃ. Ayaṃ kho me, bhante, tatiyo acchariyo abbhuto dhammo saṃvijjati.

‘‘Saṃvijjanti kho pana me, bhante, kule bhogā. Te ca kho appaṭivibhattā sīlavantehi kalyāṇadhammehi. Ayaṃ kho me, bhante, catuttho acchariyo abbhuto dhammo saṃvijjati.

‘‘Yaṃ kho panāhaṃ, bhante, bhikkhuṃ payirupāsāmi; sakkaccaṃyeva payirupāsāmi, no asakkaccaṃ. So ce me āyasmā dhammaṃ deseti; sakkaccaṃyeva suṇomi, no asakkaccaṃ. No ce me so āyasmā dhammaṃ deseti, ahamassa dhammaṃ desemi. Ayaṃ kho me, bhante, pañcamo acchariyo abbhuto dhammo saṃvijjati.

‘‘Anacchariyaṃ kho pana, bhante, saṅghe nimantite devatā upasaṅkamitvā ārocenti – ‘asuko, gahapati, bhikkhu ubhatobhāgavimutto asuko paññāvimutto asuko kāyasakkhī asuko diṭṭhippatto [diṭṭhappatto (ka.)] asuko saddhāvimutto asuko dhammānusārī asuko saddhānusārī asuko sīlavā kalyāṇadhammo asuko dussīlo pāpadhammo’ti. Saṅghaṃ kho panāhaṃ, bhante, parivisanto nābhijānāmi evaṃ cittaṃ uppādento – ‘imassa vā thokaṃ demi imassa vā bahuka’nti. Atha khvāhaṃ, bhante, samacittova demi. Ayaṃ kho me, bhante, chaṭṭho acchariyo abbhuto dhammo saṃvijjati.

‘‘Anacchariyaṃ kho pana maṃ, bhante, devatā upasaṅkamitvā ārocenti – ‘svākkhāto, gahapati, bhagavatā dhammo’ti. Evaṃ vutte ahaṃ, bhante, tā devatā evaṃ vademi – ‘vadeyyātha vā evaṃ kho tumhe devatā no vā vadeyyātha, atha kho svākkhāto bhagavatā dhammo’ti. Na kho panāhaṃ, bhante, abhijānāmi tatonidānaṃ cittassa unnatiṃ – ‘maṃ tā devatā upasaṅkamanti, ahaṃ vā devatāhi saddhiṃ sallapāmī’ti. Ayaṃ kho me, bhante, sattamo acchariyo abbhuto dhammo saṃvijjati.

‘‘Sace kho panāhaṃ, bhante, bhagavato paṭhamataraṃ kālaṃ kareyyaṃ, anacchariyaṃ kho panetaṃ yaṃ maṃ bhagavā evaṃ byākareyya – ‘natthi taṃ saṃyojanaṃ yena saṃyutto uggo gahapati hatthigāmako puna imaṃ lokaṃ āgaccheyyā’ti. Ayaṃ kho me, bhante, aṭṭhamo acchariyo abbhuto dhammo saṃvijjati. Ime kho me, bhante, aṭṭha acchariyā abbhutā dhammā saṃvijjanti. Na ca kho ahaṃ jānāmi – katamehi cāhaṃ aṭṭhahi acchariyehi abbhutehi dhammehi samannāgato bhagavatā byākato’’ti.

‘‘Atha kho so bhikkhu uggassa gahapatino hatthigāmakassa nivesane piṇḍapātaṃ gahetvā uṭṭhāyāsanā pakkāmi. Atha kho so bhikkhu pacchābhattaṃ piṇḍapātapaṭikkanto yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho so bhikkhu yāvatako ahosi uggena gahapatinā hatthigāmakena saddhiṃ kathāsallāpo, taṃ sabbaṃ bhagavato ārocesi.

‘‘Sādhu sādhu, bhikkhu! Yathā taṃ uggo gahapati hatthigāmako sammā byākaramāno byākareyya, imeheva kho bhikkhu, aṭṭhahi acchariyehi abbhutehi dhammehi samannāgato uggo gahapati hatthigāmako mayā byākato. Imehi ca pana, bhikkhu, aṭṭhahi acchariyehi abbhutehi dhammehi samannāgataṃ uggaṃ gahapatiṃ hatthigāmakaṃ dhārehī’’ti. Dutiyaṃ.

3. Paṭhamahatthakasuttaṃ

23. Ekaṃ samayaṃ bhagavā āḷaviyaṃ viharati aggāḷave cetiye. Tatra kho bhagavā bhikkhū āmantesi – ‘‘sattahi, bhikkhave, acchariyehi abbhutehi dhammehi samannāgataṃ hatthakaṃ āḷavakaṃ dhāretha. Katamehi sattahi? Saddho hi, bhikkhave, hatthako āḷavako; sīlavā, bhikkhave, hatthako āḷavako; hirīmā, bhikkhave, hatthako āḷavako; ottappī, bhikkhave, hatthako āḷavako; bahussuto, bhikkhave, hatthako āḷavako; cāgavā, bhikkhave, hatthako āḷavako; paññavā, bhikkhave, hatthako āḷavako – imehi kho, bhikkhave, sattahi acchariyehi abbhutehi dhammehi samannāgataṃ hatthakaṃ āḷavakaṃ dhārethā’’ti. Idamavoca bhagavā. Idaṃ vatvāna sugato uṭṭhāyāsanā vihāraṃ pāvisi.

Atha kho aññataro bhikkhu pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya yena hatthakassa āḷavakassa nivesanaṃ tenupasaṅkami; upasaṅkamitvā paññatte āsane nisīdi. Atha kho hatthako āḷavako yena so bhikkhu tenupasaṅkami; upasaṅkamitvā taṃ bhikkhuṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho hatthakaṃ āḷavakaṃ so bhikkhu etadavoca –

‘‘Sattahi kho tvaṃ, āvuso, acchariyehi abbhutehi dhammehi samannāgato bhagavatā byākato. Katamehi sattahi? ‘Saddho, bhikkhave, hatthako āḷavako; sīlavā…pe… hirimā… ottappī… bahussuto… cāgavā… paññavā, bhikkhave, hatthako āḷavako’ti. Imehi kho tvaṃ, āvuso, sattahi acchariyehi abbhutehi dhammehi samannāgato bhagavatā byākato’’ti. ‘‘Kaccittha, bhante, na koci gihī ahosi odātavasano’’ti? ‘‘Na hettha, āvuso, koci gihī ahosi odātavasano’’ti. ‘‘Sādhu, bhante, yadettha na koci gihī ahosi odātavasano’’ti.

Atha kho so bhikkhu hatthakassa āḷavakassa nivesane piṇḍapātaṃ gahetvā uṭṭhāyāsanā pakkāmi. Atha kho so bhikkhu pacchābhattaṃ piṇḍapātapaṭikkanto yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho so bhikkhu bhagavantaṃ etadavoca –

‘‘Idhāhaṃ, bhante, pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya yena hatthakassa āḷavakassa nivesanaṃ tenupasaṅkamiṃ; upasaṅkamitvā paññatte āsane nisīdiṃ. Atha kho, bhante, hatthako āḷavako yenāhaṃ tenupasaṅkami; upasaṅkamitvā maṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho ahaṃ, bhante, hatthakaṃ āḷavakaṃ etadavacaṃ – ‘sattahi kho tvaṃ, āvuso, acchariyehi abbhutehi dhammehi samannāgato bhagavatā byākato. Katamehi sattahi? Saddho, bhikkhave, hatthako āḷavako; sīlavā…pe… hirimā… ottappī… bahussuto… cāgavā… paññavā, bhikkhave, hatthako āḷavakoti. Imehi kho tvaṃ, āvuso, sattahi acchariyehi abbhutehi dhammehi samannāgato bhagavatā byākato’ti.

‘‘Evaṃ vutte, bhante, hatthako maṃ etadavoca – ‘kaccittha, bhante, na koci gihī ahosi odātavasano’ti? ‘Na hettha, āvuso, koci gihī ahosi odātavasano’ti. ‘Sādhu, bhante, yadettha na koci gihī ahosi odātavasano’’’ti.

‘‘Sādhu sādhu, bhikkhu! Appiccho so, bhikkhu, kulaputto. Santeyeva attani kusaladhamme na icchati parehi ñāyamāne [paññāpayamāne (ka.)]. Tena hi tvaṃ, bhikkhu, imināpi aṭṭhamena acchariyena abbhutena dhammena samannāgataṃ hatthakaṃ āḷavakaṃ dhārehi, yadidaṃ appicchatāyā’’ti. Tatiyaṃ.

4. Dutiyahatthakasuttaṃ

24. Ekaṃ samayaṃ bhagavā āḷaviyaṃ viharati aggāḷave cetiye. Atha kho hatthako āḷavako pañcamattehi upāsakasatehi parivuto yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho hatthakaṃ āḷavakaṃ bhagavā etadavoca – ‘‘mahatī kho tyāyaṃ, hatthaka, parisā. Kathaṃ pana tvaṃ, hatthaka, imaṃ mahatiṃ parisaṃ saṅgaṇhāsī’’ti? ‘‘Yānimāni, bhante, bhagavatā desitāni [a. ni. 4.32; dī. ni. 3.313] cattāri saṅgahavatthūni, tehāhaṃ [tenāhaṃ (sī.)] imaṃ mahatiṃ parisaṃ saṅgaṇhāmi. Ahaṃ, bhante, yaṃ jānāmi – ‘ayaṃ dānena saṅgahetabbo’ti, taṃ dānena saṅgaṇhāmi; yaṃ jānāmi – ‘ayaṃ peyyavajjena saṅgahetabbo’ti, taṃ peyyavajjena saṅgaṇhāmi; yaṃ jānāmi – ‘ayaṃ atthacariyāya saṅgahetabbo’ti, taṃ atthacariyāya saṅgaṇhāmi; yaṃ jānāmi – ‘ayaṃ samānattatāya saṅgahetabbo’ti, taṃ samānattatāya saṅgaṇhāmi. Saṃvijjanti kho pana me, bhante, kule bhogā. Daliddassa kho no tathā sotabbaṃ maññantī’’ti. ‘‘Sādhu sādhu, hatthaka! Yoni kho tyāyaṃ, hatthaka, mahatiṃ parisaṃ saṅgahetuṃ. Ye hi keci, hatthaka, atītamaddhānaṃ mahatiṃ parisaṃ saṅgahesuṃ, sabbe te imeheva catūhi saṅgahavatthūhi mahatiṃ parisaṃ saṅgahesuṃ. Yepi hi keci, hatthaka, anāgatamaddhānaṃ mahatiṃ parisaṃ saṅgaṇhissanti, sabbe te imeheva catūhi saṅgahavatthūhi mahatiṃ parisaṃ saṅgaṇhissanti. Yepi hi keci, hatthaka, etarahi mahatiṃ parisaṃ saṅgaṇhanti, sabbe te imeheva catūhi saṅgahavatthūhi mahatiṃ parisaṃ saṅgaṇhantī’’ti.

Atha kho hatthako āḷavako bhagavatā dhammiyā kathāya sandassito samādapito samuttejito sampahaṃsito uṭṭhāyāsanā bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā pakkāmi. Atha kho bhagavā acirapakkante hatthake āḷavake bhikkhū āmantesi – ‘‘aṭṭhahi, bhikkhave, acchariyehi abbhutehi dhammehi samannāgataṃ hatthakaṃ āḷavakaṃ dhāretha. Katamehi aṭṭhahi? Saddho, bhikkhave, hatthako āḷavako; sīlavā, bhikkhave…pe… hirīmā… ottappī… bahussuto… cāgavā… paññavā, bhikkhave, hatthako āḷavako; appiccho, bhikkhave, hatthako āḷavako. Imehi kho, bhikkhave, aṭṭhahi acchariyehi abbhutehi dhammehi samannāgataṃ hatthakaṃ āḷavakaṃ dhārethā’’ti. Catutthaṃ.

5. Mahānāmasuttaṃ

25. Ekaṃ samayaṃ bhagavā sakkesu viharati kapilavatthusmiṃ nigrodhārāme. Atha kho mahānāmo sakko yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho mahānāmo sakko bhagavantaṃ etadavoca – ‘‘kittāvatā nu kho, bhante, upāsako hotī’’ti? ‘‘Yato kho, mahānāma, buddhaṃ saraṇaṃ gato hoti, dhammaṃ saraṇaṃ gato hoti, saṅghaṃ saraṇaṃ gato hoti; ettāvatā kho, mahānāma, upāsako hotī’’ti.

‘‘Kittāvatā pana, bhante, upāsako sīlavā hotī’’ti? ‘‘Yato kho, mahānāma, upāsako pāṇātipātā paṭivirato hoti, adinnādānā paṭivirato hoti, kāmesumicchācārā paṭivirato hoti, musāvādā paṭivirato hoti, surāmerayamajjapamādaṭṭhānā paṭivirato hoti; ettāvatā kho, mahānāma, upāsako sīlavā hotī’’ti.

‘‘Kittāvatā pana, bhante, upāsako attahitāya paṭipanno hoti, no parahitāyā’’ti? ‘‘Yato kho, mahānāma, upāsako attanāva saddhāsampanno hoti, no paraṃ saddhāsampadāya samādapeti [samādāpeti (?)]; attanāva sīlasampanno hoti, no paraṃ sīlasampadāya samādapeti; attanāva cāgasampanno hoti, no paraṃ cāgasampadāya samādapeti; attanāva bhikkhūnaṃ dassanakāmo hoti, no paraṃ bhikkhūnaṃ dassane samādapeti; attanāva saddhammaṃ sotukāmo hoti, no paraṃ saddhammassavane samādapeti; attanāva sutānaṃ dhammānaṃ dhāraṇajātiko hoti, no paraṃ dhammadhāraṇāya samādapeti; attanāva sutānaṃ dhammānaṃ atthūpaparikkhitā hoti, no paraṃ atthūpaparikkhāya samādapeti; attanāva atthamaññāya dhammamaññāya dhammānudhammappaṭipanno hoti, no paraṃ dhammānudhammappaṭipattiyā samādapeti. Ettāvatā kho, mahānāma, upāsako attahitāya paṭipanno hoti, no parahitāyā’’ti.

‘‘Kittāvatā pana, bhante, upāsako attahitāya ca paṭipanno hoti parahitāya cā’’ti? ‘‘Yato kho, mahānāma, upāsako attanā ca saddhāsampanno hoti, parañca saddhāsampadāya samādapeti; attanā ca sīlasampanno hoti, parañca sīlasampadāya samādapeti; attanā ca cāgasampanno hoti, parañca cāgasampadāya samādapeti; attanā ca bhikkhūnaṃ dassanakāmo hoti, parañca bhikkhūnaṃ dassane samādapeti; attanā ca saddhammaṃ sotukāmo hoti, parañca saddhammassavane samādapeti; attanā ca sutānaṃ dhammānaṃ dhāraṇajātiko hoti, parañca dhammadhāraṇāya samādapeti; attanā ca sutānaṃ dhammānaṃ atthūpaparikkhitā hoti, parañca atthūpaparikkhāya samādapeti, attanā ca atthamaññāya dhammamaññāya dhammānudhammappaṭipanno hoti, parañca dhammānudhammappaṭipattiyā samādapeti. Ettāvatā kho, mahānāma, upāsako attahitāya ca paṭipanno hoti parahitāya cā''ti. Pañcamaṃ.

6. Jīvakasuttaṃ

26. Ekaṃ samayaṃ bhagavā rājagahe viharati jīvakambavane. Atha kho jīvako komārabhacco yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho jīvako komārabhacco bhagavantaṃ etadavoca – ''kittāvatā nu kho, bhante, upāsako hotī''ti? ''Yato kho, jīvaka, buddhaṃ saraṇaṃ gato hoti, dhammaṃ saraṇaṃ gato hoti, saṅghaṃ saraṇaṃ gato hoti; ettāvatā kho jīvaka, upāsako hotī''ti.

''Kittāvatā pana, bhante, upāsako sīlavā hotī''ti? ''Yato kho, jīvaka, upāsako pāṇātipātā paṭivirato hoti…pe… surāmerayamajjapamādaṭṭhānā paṭivirato hoti; ettāvatā kho, jīvaka, upāsako sīlavā hotī''ti.

''Kittāvatā pana, bhante, upāsako attahitāya paṭipanno hoti, no parahitāyā''ti? ''Yato kho, jīvaka, upāsako attanāva saddhāsampanno hoti, no paraṃ saddhāsampadāya samādapeti…pe… attanāva atthamaññāya dhammamaññāya dhammānudhammappaṭipanno hoti, no paraṃ dhammānudhammappaṭipattiyā samādapeti. Ettāvatā kho, jīvaka, upāsako attahitāya paṭipanno hoti, no parahitāyā''ti.

''Kittāvatā pana, bhante, upāsako attahitāya ca paṭipanno hoti parahitāya cā''ti? ''Yato kho, jīvaka, upāsako attanā ca saddhāsampanno hoti, parañca saddhāsampadāya samādapeti; attanā ca sīlasampanno hoti, parañca sīlasampadāya samādapeti; attanā ca cāgasampanno hoti, parañca cāgasampadāya samādapeti; attanā ca bhikkhūnaṃ dassanakāmo hoti, parañca bhikkhūnaṃ dassane samādapeti; attanā ca saddhammaṃ sotukāmo hoti, parañca saddhammassavane samādapeti; attanā ca sutānaṃ dhammānaṃ dhāraṇajātiko hoti, parañca dhammadhāraṇāya samādapeti; attanā ca sutānaṃ dhammānaṃ atthūpaparikkhitā hoti, parañca atthūpaparikkhāya samādapeti; attanā ca atthamaññāya dhammamaññāya dhammānudhammappaṭipanno hoti, parañca dhammānudhammappaṭipattiyā samādapeti. Ettāvatā kho, jīvaka, upāsako attahitāya ca paṭipanno hoti parahitāya cā''ti. Chaṭṭhaṃ.

7. Paṭhamabalasuttaṃ

27. ''Aṭṭhimāni, bhikkhave, balāni. Katamāni aṭṭha? Ruṇṇabalā, bhikkhave, dārakā, kodhabalā mātugāmā, āvudhabalā corā, issariyabalā rājāno, ujjhattibalā bālā, nijjhattibalā paṇḍitā, paṭisaṅkhānabalā bahussutā, khantibalā samaṇabrāhmaṇā – imāni kho, bhikkhave, aṭṭha balānī''ti. Sattamaṃ.

8. Dutiyabalasuttaṃ

28. Atha kho āyasmā sāriputto yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho āyasmantaṃ sāriputtaṃ bhagavā etadavoca – ''kati nu kho, sāriputta, khīṇāsavassa bhikkhuno balāni, yehi balehi samannāgato khīṇāsavo bhikkhu āsavānaṃ khayaṃ paṭijānāti – 'khīṇā me āsavā'''ti? ''Aṭṭha, bhante, khīṇāsavassa bhikkhuno balāni, yehi balehi samannāgato khīṇāsavo bhikkhu āsavānaṃ khayaṃ paṭijānāti – 'khīṇā me āsavā'''ti.

''Katamāni aṭṭha? [a. ni. 10.90; paṭi. ma. 2.44] Idha, bhante, khīṇāsavassa bhikkhuno aniccato sabbe saṅkhārā yathābhūtaṃ sammappaññāya sudiṭṭhā honti. Yampi, bhante, khīṇāsavassa bhikkhuno aniccato sabbe saṅkhārā yathābhūtaṃ sammappaññāya sudiṭṭhā honti, idampi, bhante, khīṇāsavassa bhikkhuno balaṃ hoti, yaṃ balaṃ āgamma khīṇāsavo bhikkhu āsavānaṃ khayaṃ paṭijānāti – ‘khīṇā me āsavā’’’ti.

‘‘Puna caparaṃ, bhante, khīṇāsavassa bhikkhuno aṅgārakāsūpamā kāmā yathābhūtaṃ sammappaññāya sudiṭṭhā honti. Yampi, bhante, khīṇāsavassa bhikkhuno aṅgārakāsūpamā kāmā yathābhūtaṃ sammappaññāya sudiṭṭhā honti, idampi, bhante, khīṇāsavassa bhikkhuno balaṃ hoti, yaṃ balaṃ āgamma khīṇāsavo bhikkhu āsavānaṃ khayaṃ paṭijānāti – ‘khīṇā me āsavā’’’ti.

‘‘Puna caparaṃ, bhante, khīṇāsavassa bhikkhuno vivekaninnaṃ cittaṃ hoti vivekapoṇaṃ vivekapabbhāraṃ vivekaṭṭhaṃ nekkhammābhirataṃ byantibhūtaṃ sabbaso āsavaṭṭhāniyehi dhammehi. Yampi, bhante, khīṇāsavassa bhikkhuno vivekaninnaṃ cittaṃ hoti vivekapoṇaṃ vivekapabbhāraṃ vivekaṭṭhaṃ nekkhammābhirataṃ byantibhūtaṃ sabbaso āsavaṭṭhāniyehi dhammehi, idampi, bhante, khīṇāsavassa bhikkhuno balaṃ hoti, yaṃ balaṃ āgamma khīṇāsavo bhikkhu āsavānaṃ khayaṃ paṭijānāti – ‘khīṇā me āsavā’’’ti.

‘‘Puna caparaṃ, bhante, khīṇāsavassa bhikkhuno cattāro satipaṭṭhānā bhāvitā honti subhāvitā. Yampi, bhante, khīṇāsavassa bhikkhuno cattāro satipaṭṭhānā bhāvitā honti subhāvitā, idampi, bhante, khīṇāsavassa bhikkhuno balaṃ hoti, yaṃ balaṃ āgamma khīṇāsavo bhikkhu āsavānaṃ khayaṃ paṭijānāti – ‘khīṇā me āsavā’’’ti.

‘‘Puna caparaṃ, bhante, khīṇāsavassa bhikkhuno cattāro iddhipādā bhāvitā honti subhāvitā…pe… pañcindriyāni bhāvitāni honti subhāvitāni…pe… satta bojjhaṅgā bhāvitā honti subhāvitā…pe… ariyo aṭṭhaṅgiko maggo bhāvito hoti subhāvito. Yampi, bhante, khīṇāsavassa bhikkhuno ariyo aṭṭhaṅgiko maggo bhāvito hoti subhāvito, idampi, bhante, khīṇāsavassa bhikkhuno balaṃ hoti, yaṃ balaṃ āgamma khīṇāsavo bhikkhu āsavānaṃ khayaṃ paṭijānāti – ‘khīṇā me āsavā’’’ti.

‘‘Imāni kho, bhante, aṭṭha khīṇāsavassa bhikkhuno balāni, yehi balehi samannāgato khīṇāsavo bhikkhu āsavānaṃ khayaṃ paṭijānāti – ‘khīṇā me āsavā’’’ti. Aṭṭhamaṃ.

9. Akkhaṇasuttaṃ

29. ‘‘‘Khaṇakicco loko, khaṇakicco loko’ti, bhikkhave, assutavā puthujjano bhāsati, no ca kho so jānāti khaṇaṃ vā akkhaṇaṃ vā. Aṭṭhime, bhikkhave, akkhaṇā asamayā brahmacariyavāsāya. Katame aṭṭha? Idha, bhikkhave, tathāgato ca loke uppanno hoti arahaṃ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṃ buddho bhagavā, dhammo ca desiyati opasamiko parinibbāniko sambodhagāmī sugatappavedito; ayañca puggalo nirayaṃ upapanno hoti. Ayaṃ, bhikkhave, paṭhamo akkhaṇo asamayo brahmacariyavāsāya.

‘‘Puna caparaṃ, bhikkhave, tathāgato ca loke uppanno hoti…pe… satthā devamanussānaṃ buddho bhagavā, dhammo ca desiyati opasamiko parinibbāniko sambodhagāmī sugatappavedito; ayañca puggalo tiracchānayoniṃ upapanno hoti…pe….

‘‘Puna caparaṃ, bhikkhave…pe… ayañca puggalo pettivisayaṃ upapanno hoti…pe….

‘‘Puna caparaṃ, bhikkhave…pe… ayañca puggalo aññataraṃ dīghāyukaṃ devanikāyaṃ upapanno hoti…pe….

‘‘Puna caparaṃ, bhikkhave…pe… ayañca puggalo paccantimesu janapadesu paccājāto hoti, so ca hoti aviññātāresu milakkhesu [milakkhūsu (syā. ka.) dī. ni. 3.358], yattha natthi gati bhikkhūnaṃ bhikkhunīnaṃ upāsakānaṃ upāsikānaṃ…pe… pañcamo akkhaṇo asamayo brahmacariyavāsāya.

‘‘Puna caparaṃ, bhikkhave…pe… ayañca puggalo majjhimesu janapadesu paccājāto hoti, so ca hoti micchādiṭṭhiko viparītadassano – ‘natthi dinnaṃ, natthi yiṭṭhaṃ, natthi hutaṃ, natthi sukatadukkaṭānaṃ kammānaṃ phalaṃ vipāko, natthi ayaṃ loko, natthi paro loko, natthi mātā, natthi pitā, natthi sattā opapātikā, natthi loke samaṇabrāhmaṇā sammaggatā sammā paṭipannā ye imañca lokaṃ parañca lokaṃ sayaṃ abhiññā sacchikatvā pavedentī’ti…pe….

‘‘Puna caparaṃ, bhikkhave…pe… ayañca puggalo majjhimesu janapadesu paccājāto hoti, so ca hoti duppañño jaḷo eḷamūgo appaṭibalo subhāsitadubbhāsitassa atthamaññātuṃ. Ayaṃ, bhikkhave, sattamo akkhaṇo asamayo brahmacariyavāsāya.

‘‘Puna caparaṃ, bhikkhave, tathāgato ca loke anuppanno hoti arahaṃ sammāsambuddho…pe… satthā devamanussānaṃ buddho bhagavā. Dhammo ca na desiyati opasamiko parinibbāniko sambodhagāmī sugatappavedito. Ayañca puggalo majjhimesu janapadesu paccājāto hoti, so ca hoti paññavā ajaḷo aneḷamūgo paṭibalo subhāsitadubbhāsitassa atthamaññātuṃ. Ayaṃ, bhikkhave, aṭṭhamo akkhaṇo asamayo brahmacariyavāsāya. ‘Ime kho, bhikkhave, aṭṭha akkhaṇā asamayā brahmacariyavāsāya’’’.

‘‘Ekova kho, bhikkhave, khaṇo ca samayo ca brahmacariyavāsāya. Katamo eko? Idha, bhikkhave, tathāgato ca loke uppanno hoti arahaṃ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṃ buddho bhagavā. Dhammo ca desiyati opasamiko parinibbāniko sambodhagāmī sugatappavedito. Ayañca puggalo majjhimesu janapadesu paccājāto hoti, so ca hoti paññavā ajaḷo aneḷamūgo paṭibalo subhāsitadubbhāsitassa atthamaññātuṃ. Ayaṃ, bhikkhave, ekova khaṇo ca samayo ca brahmacariyavāsāyā’’ti.

‘‘Manussalābhaṃ [manussalokaṃ (syā.)] laddhāna, saddhamme suppavedite;
Ye khaṇaṃ nādhigacchanti, atināmenti te khaṇaṃ.

‘‘Bahū hi akkhaṇā vuttā, maggassa antarāyikā;
Kadāci karahaci loke, uppajjanti tathāgatā.

‘‘Tayidaṃ [tassidaṃ (ka.)] sammukhībhūtaṃ, yaṃ lokasmiṃ sudullabhaṃ;
Manussapaṭilābho ca, saddhammassa ca desanā;
Alaṃ vāyamituṃ tattha, attakāmena [atthakāmena (sī. syā. ka.)] jantunā.

‘‘Kathaṃ vijaññā saddhammaṃ, khaṇo ve [vo (syā.)] mā upaccagā;
Khaṇātītā hi socanti, nirayamhi samappitā.

‘‘Idha ce naṃ virādheti, saddhammassa niyāmataṃ [niyāmitaṃ (syā.)];
Vāṇijova atītattho, cirattaṃ [cirantaṃ (ka.)] anutapissati.

‘‘Avijjānivuto poso, saddhammaṃ aparādhiko;
Jātimaraṇasaṃsāraṃ, ciraṃ paccanubhossati.

‘‘Ye ca laddhā manussattaṃ, saddhamme suppavedite;
Akaṃsu satthu vacanaṃ, karissanti karonti vā.

‘‘Khaṇaṃ paccaviduṃ loke, brahmacariyaṃ anuttaraṃ;
Ye maggaṃ paṭipajjiṃsu, tathāgatappaveditaṃ.

‘‘Ye saṃvarā cakkhumatā, desitādiccabandhunā;
Tesu [tesaṃ (ka.)] gutto sadā sato, vihare anavassuto.

‘‘Sabbe anusaye chetvā, māradheyyaparānuge;
Te ve pāraṅgatā [pāragatā (sī. syā. pī.)] loke, ye pattā āsavakkhaya’’nti. navamaṃ;

10. Anuruddhamahāvitakkasuttaṃ

30. Ekaṃ samayaṃ bhagavā bhaggesu viharati suṃsumāragire bhesakaḷāvane migadāye. Tena kho pana samayena āyasmā anuruddho cetīsu viharati pācīnavaṃsadāye. Atha kho āyasmato anuruddhassa rahogatassa paṭisallīnassa evaṃ cetaso parivitakko udapādi – ‘‘appicchassāyaṃ dhammo, nāyaṃ dhammo mahicchassa; santuṭṭhassāyaṃ dhammo, nāyaṃ dhammo asantuṭṭhassa; pavivittassāyaṃ dhammo, nāyaṃ dhammo saṅgaṇikārāmassa; āraddhavīriyassāyaṃ dhammo, nāyaṃ dhammo kusītassa; upaṭṭhitassatissāyaṃ [upaṭṭhitasatissāyaṃ (sī. syā. pī.)] dhammo, nāyaṃ dhammo muṭṭhassatissa [muṭṭhasatissa (sī. syā. pī.)]; samāhitassāyaṃ dhammo, nāyaṃ dhammo asamāhitassa; paññavato ayaṃ dhammo, nāyaṃ dhammo duppaññassā’’ti.

Atha kho bhagavā āyasmato anuruddhassa cetasā cetoparivitakkamaññāya – seyyathāpi nāma balavā puriso samiñjitaṃ vā bāhaṃ pasāreyya, pasāritaṃ vā bāhaṃ samiñjeyya; evamevaṃ – bhaggesu suṃsumāragire bhesakaḷāvane migadāye antarahito cetīsu pācīnavaṃsadāye āyasmato anuruddhassa sammukhe pāturahosi. Nisīdi bhagavā paññatte āsane. Āyasmāpi kho anuruddho bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ

Nisinnaṃ kho āyasmantaṃ anuruddhaṃ bhagavā etadavoca –

‘‘Sādhu sādhu, anuruddha! Sādhu kho tvaṃ, anuruddha, (yaṃ taṃ mahāpurisavitakkaṃ) [satta mahāpurisavitakke (sī. pī.) dī. ni. 3.358] vitakkesi – ‘appicchassāyaṃ dhammo, nāyaṃ dhammo mahicchassa; santuṭṭhassāyaṃ dhammo, nāyaṃ dhammo asantuṭṭhassa; pavivittassāyaṃ dhammo, nāyaṃ dhammo saṅgaṇikārāmassa; āraddhavīriyassāyaṃ dhammo, nāyaṃ dhammo kusītassa; upaṭṭhitassatissāyaṃ dhammo, nāyaṃ dhammo muṭṭhassatissa; samāhitassāyaṃ dhammo, nāyaṃ dhammo asamāhitassa; paññavato ayaṃ dhammo, nāyaṃ dhammo duppaññassā’ti. Tena hi tvaṃ, anuruddha, imampi aṭṭhamaṃ mahāpurisavitakkaṃ vitakkehi – ‘nippapañcārāmassāyaṃ dhammo nippapañcaratino, nāyaṃ dhammo papañcārāmassa papañcaratino’’’ti.

‘‘Yato kho tvaṃ, anuruddha, ime aṭṭha mahāpurisavitakke vitakkessasi, tato tvaṃ, anuruddha, yāvadeva [yāvade (saṃ. ni. 2.152)] ākaṅkhissasi, vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamaṃ jhānaṃ upasampajja viharissasi.

‘‘Yato kho tvaṃ, anuruddha, ime aṭṭha mahāpurisavitakke vitakkessasi, tato tvaṃ, anuruddha, yāvadeva ākaṅkhissasi, vitakkavicārānaṃ vūpasamā ajjhattaṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ upasampajja viharissasi.

‘‘Yato kho tvaṃ, anuruddha, ime aṭṭha mahāpurisavitakke vitakkessasi, tato tvaṃ, anuruddha, yāvadeva ākaṅkhissasi, pītiyā ca virāgā upekkhako ca viharissasi sato ca sampajāno sukhañca kāyena paṭisaṃvedissasi yaṃ taṃ ariyā ācikkhanti – ‘upekkhako satimā sukhavihārī’ti tatiyaṃ jhānaṃ upasampajja viharissasi.

‘‘Yato kho tvaṃ, anuruddha, ime aṭṭha mahāpurisavitakke vitakkessasi, tato tvaṃ, anuruddha, yāvadeva ākaṅkhissasi, sukhassa ca pahānā dukkhassa ca pahānā pubbeva somanassadomanassānaṃ atthaṅgamā adukkhamasukhaṃ upekkhāsatipārisuddhiṃ catutthaṃ jhānaṃ upasampajja viharissasi.

‘‘Yato kho tvaṃ, anuruddha, ime ca aṭṭha mahāpurisavitakke vitakkessasi, imesañca catunnaṃ jhānānaṃ ābhicetasikānaṃ diṭṭhadhammasukhavihārānaṃ nikāmalābhī bhavissasi akicchalābhī akasiralābhī, tato tuyhaṃ, anuruddha, seyyathāpi nāma gahapatissa vā gahapatiputtassa vā nānārattānaṃ dussānaṃ dussakaraṇḍako pūro; evamevaṃ te paṃsukūlacīvaraṃ khāyissati santuṭṭhassa viharato ratiyā aparitassāya phāsuvihārāya okkamanāya nibbānassa.

‘‘Yato kho tvaṃ, anuruddha, ime ca aṭṭha mahāpurisavitakke vitakkessasi, imesañca catunnaṃ jhānānaṃ ābhicetasikānaṃ diṭṭhadhammasukhavihārānaṃ nikāmalābhī bhavissasi akicchalābhī akasiralābhī, tato tuyhaṃ, anuruddha, seyyathāpi nāma gahapatissa vā gahapatiputtassa vā sālīnaṃ odano vicitakāḷako anekasūpo anekabyañjano; evamevaṃ te piṇḍiyālopabhojanaṃ khāyissati santuṭṭhassa viharato ratiyā aparitassāya phāsuvihārāya okkamanāya nibbānassa.

‘‘Yato kho tvaṃ, anuruddha, ime ca aṭṭha mahāpurisavitakke vitakkessasi, imesañca catunnaṃ jhānānaṃ ābhicetasikānaṃ diṭṭhadhammasukhavihārānaṃ nikāmalābhī bhavissasi akicchalābhī akasiralābhī, tato tuyhaṃ, anuruddha, seyyathāpi nāma gahapatissa vā gahapatiputtassa vā kūṭāgāraṃ ullittāvalittaṃ nivātaṃ phusitaggaḷaṃ pihitavātapānaṃ; evamevaṃ te rukkhamūlasenāsanaṃ khāyissati santuṭṭhassa viharato ratiyā aparitassāya phāsuvihārāya okkamanāya nibbānassa.

‘‘Yato kho tvaṃ, anuruddha, ime ca aṭṭha mahāpurisavitakke vitakkessasi, imesañca catunnaṃ jhānānaṃ ābhicetasikānaṃ diṭṭhadhammasukhavihārānaṃ nikāmalābhī bhavissasi akicchalābhī akasiralābhī, tato tuyhaṃ, anuruddha, seyyathāpi nāma gahapatissa vā gahapatiputtassa vā pallaṅko gonakatthato paṭikatthato paṭalikatthato kadalimigapavarapaccattharaṇo [kādali… paccattharaṇo (sī.)] sauttaracchado ubhatolohitakūpadhāno; evamevaṃ te tiṇasanthārakasayanāsanaṃ khāyissati santuṭṭhassa viharato ratiyā aparitassāya phāsuvihārāya okkamanāya nibbānassa.

‘‘Yato kho tvaṃ, anuruddha, ime ca aṭṭha mahāpurisavitakke vitakkessasi, imesañca catunnaṃ jhānānaṃ ābhicetasikānaṃ diṭṭhadhammasukhavihārānaṃ nikāmalābhī bhavissasi akicchalābhī akasiralābhī, tato tuyhaṃ, anuruddha, seyyathāpi nāma gahapatissa vā gahapatiputtassa vā nānābhesajjāni, seyyathidaṃ – sappi navanītaṃ telaṃ madhu phāṇitaṃ; evamevaṃ te pūtimuttabhesajjaṃ khāyissati santuṭṭhassa viharato ratiyā aparitassāya phāsuvihārāya okkamanāya nibbānassa. Tena hi tvaṃ, anuruddha, āyatikampi vassāvāsaṃ idheva cetīsu pācīnavaṃsadāye vihareyyāsī’’ti. ‘‘Evaṃ, bhante’’ti kho āyasmā anuruddho bhagavato paccassosi.

Atha kho bhagavā āyasmantaṃ anuruddhaṃ iminā ovādena ovaditvā – seyyathāpi nāma balavā puriso samiñjitaṃ vā bāhaṃ pasāreyya, pasāritaṃ vā bāhaṃ samiñjeyya, evamevaṃ – cetīsu pācīnavaṃsadāye antarahito bhaggesu suṃsumāragire bhesakaḷāvane migadāye pāturahosīti. Nisīdi bhagavā paññatte āsane. Nisajja kho bhagavā bhikkhū āmantesi – ‘‘aṭṭha kho, bhikkhave, mahāpurisavitakke desessāmi, taṃ suṇātha…pe… katame ca, bhikkhave, aṭṭha mahāpurisavitakkā? Appicchassāyaṃ, bhikkhave, dhammo, nāyaṃ dhammo mahicchassa; santuṭṭhassāyaṃ, bhikkhave, dhammo, nāyaṃ dhammo asantuṭṭhassa; pavivittassāyaṃ, bhikkhave, dhammo, nāyaṃ dhammo saṅgaṇikārāmassa; āraddhavīriyassāyaṃ, bhikkhave, dhammo, nāyaṃ dhammo kusītassa; upaṭṭhitassatissāyaṃ, bhikkhave, dhammo, nāyaṃ dhammo muṭṭhassatissa; samāhitassāyaṃ, bhikkhave, dhammo, nāyaṃ dhammo asamāhitassa; paññavato ayaṃ, bhikkhave, dhammo, nāyaṃ dhammo duppaññassa; nippapañcārāmassāyaṃ, bhikkhave, dhammo nippapañcaratino, nāyaṃ dhammo papañcārāmassa papañcaratino’’.

‘‘‘Appicchassāyaṃ, bhikkhave, dhammo, nāyaṃ dhammo mahicchassā’ti, iti kho panetaṃ vuttaṃ. Kiñcetaṃ paṭicca vuttaṃ? Idha, bhikkhave, bhikkhu appiccho samāno ‘appicchoti maṃ jāneyyu’nti na icchati, santuṭṭho samāno ‘santuṭṭhoti maṃ jāneyyu’nti na icchati, pavivitto samāno ‘pavivittoti maṃ jāneyyu’nti na icchati, āraddhavīriyo samāno ‘āraddhavīriyoti maṃ jāneyyu’nti na icchati, upaṭṭhitassati samāno ‘upaṭṭhitassatīti maṃ jāneyyu’nti na icchati, samāhito samāno ‘samāhitoti maṃ jāneyyu’nti na icchati, paññavā samāno ‘paññavāti maṃ jāneyyu’nti na icchati, nippapañcārāmo samāno ‘nippapañcārāmoti maṃ jāneyyu’nti na icchati. ‘Appicchassāyaṃ, bhikkhave, dhammo, nāyaṃ dhammo mahicchassā’ti, iti yaṃ taṃ vuttaṃ idametaṃ paṭicca vuttaṃ.

‘‘‘Santuṭṭhassāyaṃ, bhikkhave, dhammo, nāyaṃ dhammo asantuṭṭhassā’ti, iti kho panetaṃ vuttaṃ, kiñcetaṃ paṭicca vuttaṃ? Idha, bhikkhave, bhikkhu santuṭṭho hoti itarītaracīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhārena. ‘Santuṭṭhassāyaṃ, bhikkhave, dhammo, nāyaṃ dhammo asantuṭṭhassā’ti, iti yaṃ taṃ vuttaṃ idametaṃ paṭicca vuttaṃ.

‘‘‘Pavivittassāyaṃ, bhikkhave, dhammo, nāyaṃ dhammo saṅgaṇikārāmassā’ti, iti kho panetaṃ vuttaṃ, kiñcetaṃ paṭicca vuttaṃ? Idha, bhikkhave, bhikkhuno pavivittassa viharato bhavanti upasaṅkamitāro bhikkhū bhikkhuniyo upāsakā upāsikāyo rājāno rājamahāmattā titthiyā titthiyasāvakā. Tatra bhikkhu vivekaninnena cittena vivekapoṇena vivekapabbhārena vivekaṭṭhena nekkhammābhiratena aññadatthu uyyojanikapaṭisaṃyuttaṃyeva kathaṃ kattā [pavattā (ka.)] hoti. ‘Pavivittassāyaṃ, bhikkhave, dhammo, nāyaṃ dhammo saṅgaṇikārāmassā’ti, iti yaṃ taṃ vuttaṃ idametaṃ paṭicca vuttaṃ.

‘‘‘Āraddhavīriyassāyaṃ, bhikkhave, dhammo, nāyaṃ dhammo kusītassā’ti, iti kho panetaṃ vuttaṃ, kiñcetaṃ paṭicca vuttaṃ? Idha, bhikkhave, bhikkhu āraddhavīriyo viharati akusalānaṃ dhammānaṃ pahānāya kusalānaṃ dhammānaṃ upasampadāya thāmavā daḷhaparakkamo anikkhittadhuro kusalesu dhammesu. ‘Āraddhavīriyassāyaṃ, bhikkhave, dhammo, nāyaṃ dhammo kusītassā’ti, iti yaṃ taṃ vuttaṃ idametaṃ paṭicca vuttaṃ.

‘‘‘Upaṭṭhitassatissāyaṃ, bhikkhave, dhammo, nāyaṃ dhammo muṭṭhassatissā’ti, iti kho panetaṃ vuttaṃ. Kiñcetaṃ paṭicca vuttaṃ? Idha, bhikkhave, bhikkhu satimā hoti paramena satinepakkena samannāgato, cirakatampi cirabhāsitampi saritā anussaritā. ‘Upaṭṭhitassatissāyaṃ, bhikkhave, dhammo, nāyaṃ dhammo, muṭṭhassatissā’ti, iti yaṃ taṃ vuttaṃ idametaṃ paṭicca vuttaṃ.

‘‘‘Samāhitassāyaṃ, bhikkhave, dhammo, nāyaṃ dhammo asamāhitassā’ti, iti kho panetaṃ vuttaṃ. Kiñcetaṃ paṭicca vuttaṃ? Idha, bhikkhave, bhikkhu vivicceva kāmehi…pe… catutthaṃ jhānaṃ upasampajja viharati. ‘Samāhitassāyaṃ, bhikkhave, dhammo, nāyaṃ dhammo asamāhitassā’ti, iti yaṃ taṃ vuttaṃ idametaṃ paṭicca vuttaṃ.

‘‘‘Paññavato ayaṃ, bhikkhave, dhammo, nāyaṃ dhammo duppaññassā’ti, iti kho panetaṃ vuttaṃ. Kiñcetaṃ paṭicca vuttaṃ? Idha, bhikkhave, bhikkhu paññavā hoti udayatthagāminiyā paññāya samannāgato ariyāya nibbedhikāya sammā dukkhakkhayagāminiyā. ‘Paññavato ayaṃ, bhikkhave, dhammo, nāyaṃ dhammo duppaññassā’ti, iti yaṃ taṃ vuttaṃ idametaṃ paṭicca vuttaṃ.

‘‘‘Nippapañcārāmassāyaṃ, bhikkhave, dhammo nippapañcaratino, nāyaṃ dhammo papañcārāmassa papañcaratino’ti, iti kho panetaṃ vuttaṃ. Kiñcetaṃ paṭicca vuttaṃ? Idha, bhikkhave, bhikkhuno papañcanirodhe cittaṃ pakkhandati pasīdati santiṭṭhati vimuccati. ‘Nippapañcārāmassāyaṃ, bhikkhave, dhammo, nippapañcaratino, nāyaṃ dhammo papañcārāmassa papañcaratino’ti, iti yaṃ taṃ vuttaṃ idametaṃ paṭicca vutta’’nti.

Atha kho āyasmā anuruddho āyatikampi vassāvāsaṃ tattheva cetīsu pācīnavaṃsadāye vihāsi. Atha kho āyasmā anuruddho eko vūpakaṭṭho appamatto ātāpī pahitatto viharanto nacirasseva – yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti, tadanuttaraṃ – brahmacariyapariyosānaṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja vihāsi. ‘‘Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā’’ti abbhaññāsi. Aññataro ca panāyasmā anuruddho arahataṃ ahosīti. Atha kho āyasmā anuruddho arahattappatto tāyaṃ velāyaṃ imā gāthāyo abhāsi –

[theragā. 901-903] ‘‘Mama saṅkappamaññāya, satthā loke anuttaro;
Manomayena kāyena, iddhiyā upasaṅkami.

‘‘Yathā me ahu saṅkappo, tato uttari desayi;
Nippapañcarato buddho, nippapañcaṃ adesayi.

‘‘Tassāhaṃ dhammamaññāya, vihāsiṃ sāsane rato;
Tisso vijjā anuppattā, kataṃ buddhassa sāsana’’nti. dasamaṃ;

Gahapativaggo tatiyo.

Tassuddānaṃ –

Dve uggā dve ca hatthakā, mahānāmena jīvako;
Dve balā akkhaṇā vuttā, anuruddhena te dasāti.

4. Dānavaggo

1. Paṭhamadānasuttaṃ

31. [dī. ni. 3.336] ‘‘Aṭṭhimāni, bhikkhave, dānāni. Katamāni aṭṭha? Āsajja dānaṃ deti, bhayā dānaṃ deti, ‘adāsi me’ti dānaṃ deti, ‘dassati me’ti dānaṃ deti, ‘sāhu dāna’nti dānaṃ deti, ‘ahaṃ pacāmi, ime na pacanti; nārahāmi pacanto apacantānaṃ dānaṃ adātu’nti dānaṃ deti, ‘imaṃ me dānaṃ dadato kalyāṇo kittisaddo abbhuggacchatī’ti dānaṃ deti, cittālaṅkāracittaparikkhāratthaṃ dānaṃ deti. Imāni kho, bhikkhave, aṭṭha dānānī’’ti. Paṭhamaṃ.

2. Dutiyadānasuttaṃ

32. [kathā. 480] ‘‘Saddhā hiriyaṃ kusalañca dānaṃ,
Dhammā ete sappurisānuyātā;
Etañhi maggaṃ diviyaṃ vadanti,
Etena hi gacchati devaloka’’nti. dutiyaṃ;

3. Dānavatthusuttaṃ

33. ‘‘Aṭṭhimāni, bhikkhave, dānavatthūni. Katamāni aṭṭha? Chandā dānaṃ deti, dosā dānaṃ deti, mohā dānaṃ deti, bhayā dānaṃ deti, ‘dinnapubbaṃ katapubbaṃ pitupitāmahehi, nārahāmi porāṇaṃ kulavaṃsaṃ hāpetu’nti dānaṃ deti, ‘imāhaṃ dānaṃ datvā kāyassa bhedā paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjissāmī’ti dānaṃ deti, ‘imaṃ me dānaṃ dadato cittaṃ pasīdati, attamanatā somanassaṃ upajāyatī’ti dānaṃ deti, cittālaṅkāracittaparikkhāratthaṃ dānaṃ deti. Imāni kho, bhikkhave, aṭṭha dānavatthūnī’’ti. Tatiyaṃ.

4. Khettasuttaṃ

34. ‘‘Aṭṭhaṅgasamannāgate, bhikkhave, khette bījaṃ vuttaṃ na mahapphalaṃ hoti na mahassādaṃ na phātiseyyaṃ [na phātiseyyanti (sī. syā. ka.), na phātiseyyā (katthaci)]. Kathaṃ aṭṭhaṅgasamannāgate? Idha, bhikkhave, khettaṃ unnāmaninnāmi ca hoti, pāsāṇasakkharikañca hoti, ūsarañca hoti, na ca gambhīrasitaṃ hoti, na āyasampannaṃ hoti, na apāyasampannaṃ hoti, na mātikāsampannaṃ hoti, na mariyādasampannaṃ hoti. Evaṃ aṭṭhaṅgasamannāgate, bhikkhave, khette bījaṃ vuttaṃ na mahapphalaṃ hoti na mahassādaṃ na phātiseyyaṃ.

‘‘Evamevaṃ kho, bhikkhave, aṭṭhaṅgasamannāgatesu samaṇabrāhmaṇesu dānaṃ dinnaṃ na mahapphalaṃ hoti na mahānisaṃsaṃ na mahājutikaṃ na mahāvipphāraṃ. Kathaṃ aṭṭhaṅgasamannāgatesu? Idha, bhikkhave, samaṇabrāhmaṇā micchādiṭṭhikā honti, micchāsaṅkappā, micchāvācā, micchākammantā, micchāājīvā, micchāvāyāmā, micchāsatino, micchāsamādhino. Evaṃ aṭṭhaṅgasamannāgatesu, bhikkhave, samaṇabrāhmaṇesu dānaṃ dinnaṃ na mahapphalaṃ hoti na mahānisaṃsaṃ na mahājutikaṃ na mahāvipphāraṃ.

‘‘Aṭṭhaṅgasamannāgate, bhikkhave, khette bījaṃ vuttaṃ mahapphalaṃ hoti mahassādaṃ phātiseyyaṃ. Kathaṃ aṭṭhaṅgasamannāgate? Idha, bhikkhave, khettaṃ anunnāmāninnāmi ca hoti, apāsāṇasakkharikañca hoti, anūsarañca hoti, gambhīrasitaṃ hoti, āyasampannaṃ hoti, apāyasampannaṃ hoti, mātikāsampannaṃ hoti, mariyādasampannaṃ hoti. Evaṃ aṭṭhaṅgasamannāgate, bhikkhave, khette bījaṃ vuttaṃ mahapphalaṃ hoti mahassādaṃ phātiseyyaṃ.

‘‘Evamevaṃ kho, bhikkhave, aṭṭhaṅgasamannāgatesu samaṇabrāhmaṇesu dānaṃ dinnaṃ mahapphalaṃ hoti mahānisaṃsaṃ mahājutikaṃ mahāvipphāraṃ. Kathaṃ aṭṭhaṅgasamannāgatesu? Idha, bhikkhave, samaṇabrāhmaṇā sammādiṭṭhikā honti, sammāsaṅkappā, sammāvācā, sammākammantā, sammāājīvā, sammāvāyāmā, sammāsatino, sammāsamādhino. Evaṃ aṭṭhaṅgasamannāgatesu, bhikkhave, samaṇabrāhmaṇesu dānaṃ dinnaṃ mahapphalaṃ hoti mahānisaṃsaṃ mahājutikaṃ mahāvipphāra’’nti.

‘‘Yathāpi khette sampanne, pavuttā bījasampadā;
Deve sampādayantamhi [sañjāyantamhi (ka.)], hoti dhaññassa sampadā.

‘‘Anītisampadā hoti, virūḷhī bhavati sampadā;
Vepullasampadā hoti, phalaṃ ve hoti sampadā.

‘‘Evaṃ sampannasīlesu, dinnā bhojanasampadā;
Sampadānaṃ upaneti, sampannaṃ hissa taṃ kataṃ.

‘‘Tasmā sampadamākaṅkhī, sampannatthūdha puggalo;
Sampannapaññe sevetha, evaṃ ijjhanti sampadā.

‘‘Vijjācaraṇasampanne, laddhā cittassa sampadaṃ;
Karoti kammasampadaṃ, labhati catthasampadaṃ.

‘‘Lokaṃ ñatvā yathābhūtaṃ, pappuyya diṭṭhisampadaṃ;
Maggasampadamāgamma, yāti sampannamānaso.

‘‘Odhunitvā malaṃ sabbaṃ, patvā nibbānasampadaṃ;
Muccati sabbadukkhehi, sā hoti sabbasampadā’’ti. catutthaṃ;

5. Dānūpapattisuttaṃ

35. [dī. ni. 3.337] ‘‘Aṭṭhimā, bhikkhave, dānūpapattiyo. Katamā aṭṭha? Idha, bhikkhave, ekacco dānaṃ deti samaṇassa vā brāhmaṇassa vā annaṃ pānaṃ vatthaṃ yānaṃ mālāgandhavilepanaṃ seyyāvasathapadīpeyyaṃ. So yaṃ deti taṃ paccāsīsati [paccāsiṃsati (sī. syā. kaṃ. pī.)]. So passati khattiyamahāsāle vā brāhmaṇamahāsāle vā gahapatimahāsāle vā pañcahi kāmaguṇehi samappite samaṅgībhūte paricārayamāne. Tassa evaṃ hoti – ‘aho vatāhaṃ kāyassa bhedā paraṃ maraṇā khattiyamahāsālānaṃ vā brāhmaṇamahāsālānaṃ vā gahapatimahāsālānaṃ vā sahabyataṃ upapajjeyya’nti! So taṃ cittaṃ dahati, taṃ cittaṃ adhiṭṭhāti, taṃ cittaṃ bhāveti. Tassa taṃ cittaṃ hīne vimuttaṃ [hīnedhimuttaṃ (syā. pī.) vimuttanti adhimuttaṃ, vimuttanti vā vissaṭṭhaṃ (ṭīkāsaṃvaṇṇanā)], uttari abhāvitaṃ, tatrūpapattiyā saṃvattati. Kāyassa bhedā paraṃ maraṇā khattiyamahāsālānaṃ vā brāhmaṇamahāsālānaṃ vā gahapatimahāsālānaṃ vā sahabyataṃ upapajjati. Tañca kho sīlavato vadāmi, no dussīlassa. Ijjhati, bhikkhave, sīlavato cetopaṇidhi visuddhattā.

‘‘Idha pana, bhikkhave, ekacco dānaṃ deti samaṇassa vā brāhmaṇassa vā annaṃ pānaṃ vatthaṃ yānaṃ mālāgandhavilepanaṃ seyyāvasathapadīpeyyaṃ. So yaṃ deti taṃ paccāsīsati. Tassa sutaṃ hoti – ‘cātumahārājikā [cātummahārājikā (sī. syā. kaṃ. pī.)] devā dīghāyukā vaṇṇavanto sukhabahulā’ti. Tassa evaṃ hoti – ‘aho vatāhaṃ kāyassa bhedā paraṃ maraṇā cātumahārājikānaṃ devānaṃ sahabyataṃ upapajjeyya’nti. So taṃ cittaṃ dahati, taṃ cittaṃ adhiṭṭhāti, taṃ cittaṃ bhāveti. Tassa taṃ cittaṃ hīne vimuttaṃ, uttari abhāvitaṃ, tatrūpapattiyā saṃvattati. Kāyassa bhedā paraṃ maraṇā cātumahārājikānaṃ devānaṃ sahabyataṃ upapajjati. Tañca kho sīlavato vadāmi, no dussīlassa. Ijjhati, bhikkhave, sīlavato cetopaṇidhi visuddhattā.

‘‘Idha pana, bhikkhave, ekacco dānaṃ deti samaṇassa vā brāhmaṇassa vā annaṃ pānaṃ vatthaṃ yānaṃ mālāgandhavilepanaṃ seyyāvasathapadīpeyyaṃ. So yaṃ deti taṃ paccāsīsati. Tassa sutaṃ hoti – tāvatiṃsā devā…pe… yāmā devā… tusitā devā… nimmānaratī devā… paranimmitavasavattī devā dīghāyukā vaṇṇavanto sukhabahulāti. Tassa evaṃ hoti – ‘aho vatāhaṃ kāyassa bhedā paraṃ maraṇā paranimmitavasavattīnaṃ devānaṃ sahabyataṃ upapajjeyya’nti. So taṃ cittaṃ dahati, taṃ cittaṃ adhiṭṭhāti, taṃ cittaṃ bhāveti. Tassa taṃ cittaṃ hīne vimuttaṃ, uttari abhāvitaṃ, tatrūpapattiyā saṃvattati. Kāyassa bhedā paraṃ maraṇā paranimmitavasavattīnaṃ devānaṃ sahabyataṃ upapajjati. Tañca kho sīlavato vadāmi, no dussīlassa. Ijjhati, bhikkhave, sīlavato cetopaṇidhi visuddhattā.

‘‘Idha pana, bhikkhave, ekacco dānaṃ deti samaṇassa vā brāhmaṇassa vā annaṃ pānaṃ vatthaṃ yānaṃ mālāgandhavilepanaṃ seyyāvasathapadīpeyyaṃ. So yaṃ deti taṃ paccāsīsati. Tassa sutaṃ hoti – ‘brahmakāyikā devā dīghāyukā vaṇṇavanto sukhabahulā’ti. Tassa evaṃ hoti – ‘aho vatāhaṃ kāyassa bhedā paraṃ maraṇā brahmakāyikānaṃ devānaṃ sahabyataṃ upapajjeyya’nti. So taṃ cittaṃ dahati, taṃ cittaṃ adhiṭṭhāti, taṃ cittaṃ bhāveti. Tassa taṃ cittaṃ hīne vimuttaṃ, uttari abhāvitaṃ, tatrūpapattiyā saṃvattati. Kāyassa bhedā paraṃ maraṇā brahmakāyikānaṃ devānaṃ sahabyataṃ upapajjati. Tañca kho sīlavato vadāmi, no dussīlassa; vītarāgassa, no sarāgassa. Ijjhati, bhikkhave, sīlavato cetopaṇidhi vītarāgattā. Imā kho, bhikkhave, aṭṭha dānūpapattiyo’’ti. Pañcamaṃ.

6. Puññakiriyavatthusuttaṃ

36. ‘‘Tīṇimāni, bhikkhave, puññakiriyavatthūni. Katamāni tīṇi? Dānamayaṃ puññakiriyavatthu [puññakiriyavatthuṃ (sī. pī.) evamuparipi], sīlamayaṃ puññakiriyavatthu, bhāvanāmayaṃ puññakiriyavatthu. Idha, bhikkhave, ekaccassa dānamayaṃ puññakiriyavatthu parittaṃ kataṃ hoti, sīlamayaṃ puññakiriyavatthu parittaṃ kataṃ hoti, bhāvanāmayaṃ puññakiriyavatthuṃ [puññakiriyavatthu (syā.)] nābhisambhoti. So kāyassa bhedā paraṃ maraṇā manussadobhagyaṃ upapajjati.

‘‘Idha pana, bhikkhave, ekaccassa dānamayaṃ puññakiriyavatthu mattaso kataṃ hoti, sīlamayaṃ puññakiriyavatthu mattaso kataṃ hoti, bhāvanāmayaṃ puññakiriyavatthuṃ nābhisambhoti. So kāyassa bhedā paraṃ maraṇā manussasobhagyaṃ upapajjati.

‘‘Idha pana, bhikkhave, ekaccassa dānamayaṃ puññakiriyavatthu adhimattaṃ kataṃ hoti, sīlamayaṃ puññakiriyavatthu adhimattaṃ kataṃ hoti, bhāvanāmayaṃ puññakiriyavatthuṃ nābhisambhoti. So kāyassa bhedā paraṃ maraṇā cātumahārājikānaṃ devānaṃ sahabyataṃ upapajjati. Tatra, bhikkhave, cattāro mahārājāno dānamayaṃ puññakiriyavatthuṃ atirekaṃ karitvā, sīlamayaṃ puññakiriyavatthuṃ atirekaṃ karitvā, cātumahārājike deve dasahi ṭhānehi adhigaṇhanti – dibbena āyunā, dibbena vaṇṇena, dibbena sukhena, dibbena yasena, dibbena ādhipateyyena, dibbehi rūpehi, dibbehi saddehi, dibbehi gandhehi, dibbehi rasehi, dibbehi phoṭṭhabbehi.

‘‘Idha pana, bhikkhave, ekaccassa dānamayaṃ puññakiriyavatthu adhimattaṃ kataṃ hoti, sīlamayaṃ puññakiriyavatthu adhimattaṃ kataṃ hoti, bhāvanāmayaṃ puññakiriyavatthuṃ nābhisambhoti. So kāyassa bhedā paraṃ maraṇā tāvatiṃsānaṃ devānaṃ sahabyataṃ upapajjati. Tatra, bhikkhave, sakko devānamindo dānamayaṃ puññakiriyavatthuṃ atirekaṃ karitvā sīlamayaṃ puññakiriyavatthuṃ atirekaṃ karitvā tāvatiṃse deve dasahi ṭhānehi adhigaṇhāti – dibbena āyunā…pe… dibbehi phoṭṭhabbehi.

‘‘Idha pana, bhikkhave, ekaccassa dānamayaṃ puññakiriyavatthu adhimattaṃ kataṃ hoti, sīlamayaṃ puññakiriyavatthu adhimattaṃ kataṃ hoti, bhāvanāmayaṃ puññakiriyavatthuṃ nābhisambhoti. So kāyassa bhedā paraṃ maraṇā yāmānaṃ devānaṃ sahabyataṃ upapajjati. Tatra, bhikkhave, suyāmo devaputto dānamayaṃ puññakiriyavatthuṃ atirekaṃ karitvā, sīlamayaṃ puññakiriyavatthuṃ atirekaṃ karitvā, yāme deve dasahi ṭhānehi adhigaṇhāti – dibbena āyunā…pe… dibbehi phoṭṭhabbehi.

‘‘Idha pana, bhikkhave, ekaccassa dānamayaṃ puññakiriyavatthu adhimattaṃ kataṃ hoti, sīlamayaṃ puññakiriyavatthu adhimattaṃ kataṃ hoti, bhāvanāmayaṃ puññakiriyavatthuṃ nābhisambhoti. So kāyassa bhedā paraṃ maraṇā tusitānaṃ devānaṃ sahabyataṃ upapajjati. Tatra, bhikkhave, santusito devaputto dānamayaṃ puññakiriyavatthuṃ atirekaṃ karitvā, sīlamayaṃ puññakiriyavatthuṃ atirekaṃ karitvā, tusite deve dasahi ṭhānehi adhigaṇhāti – dibbena āyunā…pe… dibbehi phoṭṭhabbehi.

‘‘Idha pana, bhikkhave, ekaccassa dānamayaṃ puññakiriyavatthu adhimattaṃ kataṃ hoti, sīlamayaṃ puññakiriyavatthu adhimattaṃ kataṃ hoti, bhāvanāmayaṃ puññakiriyavatthuṃ nābhisambhoti. So kāyassa bhedā paraṃ maraṇā nimmānaratīnaṃ devānaṃ sahabyataṃ upapajjati. Tatra, bhikkhave, sunimmito devaputto dānamayaṃ puññakiriyavatthuṃ atirekaṃ karitvā, sīlamayaṃ puññakiriyavatthuṃ atirekaṃ karitvā, nimmānaratīdeve dasahi ṭhānehi adhigaṇhāti – dibbena āyunā…pe… dibbehi phoṭṭhabbehi.

‘‘Idha pana, bhikkhave, ekaccassa dānamayaṃ puññakiriyavatthu adhimattaṃ kataṃ hoti, sīlamayaṃ puññakiriyavatthu adhimattaṃ kataṃ hoti, bhāvanāmayaṃ puññakiriyavatthuṃ nābhisambhoti. So kāyassa bhedā paraṃ maraṇā paranimmitavasavattīnaṃ devānaṃ sahabyataṃ upapajjati. Tatra, bhikkhave, vasavattī devaputto dānamayaṃ puññakiriyavatthuṃ atirekaṃ karitvā, sīlamayaṃ puññakiriyavatthuṃ atirekaṃ karitvā, paranimmitavasavattīdeve dasahi ṭhānehi adhigaṇhāti – dibbena āyunā, dibbena vaṇṇena, dibbena sukhena, dibbena yasena, dibbena ādhipateyyena, dibbehi rūpehi, dibbehi saddehi, dibbehi gandhehi, dibbehi rasehi, dibbehi phoṭṭhabbehi. Imāni kho, bhikkhave, tīṇi puññakiriyavatthūnī’’ti. Chaṭṭhaṃ.

7. Sappurisadānasuttaṃ

37. ‘‘Aṭṭhimāni, bhikkhave, sappurisadānāni. Katamāni aṭṭha? Suciṃ deti, paṇītaṃ deti, kālena deti, kappiyaṃ deti, viceyya deti, abhiṇhaṃ deti, dadaṃ cittaṃ pasādeti, datvā attamano hoti. Imāni kho, bhikkhave, aṭṭha sappurisadānānī’’ti.

‘‘Suciṃ paṇītaṃ kālena, kappiyaṃ pānabhojanaṃ;
Abhiṇhaṃ dadāti dānaṃ, sukhettesu [sukhette (sī. pī.)] brahmacārisu.

‘‘Neva [na ca (sī. pī.)] vippaṭisārissa, cajitvā āmisaṃ bahuṃ;
Evaṃ dinnāni dānāni, vaṇṇayanti vipassino.

‘‘Evaṃ yajitvā medhāvī, saddho muttena cetasā;
Abyābajjhaṃ [abyāpajjhaṃ (ka.) a. ni. 4.40; 6.37] sukhaṃ lokaṃ, paṇḍito upapajjatī’’ti.

sattamaṃ;

8. Sappurisasuttaṃ

38. ‘‘Sappuriso, bhikkhave, kule jāyamāno bahuno janassa atthāya hitāya sukhāya hoti – mātāpitūnaṃ atthāya hitāya sukhāya hoti, puttadārassa atthāya hitāya sukhāya hoti, dāsakammakaraporisassa atthāya hitāya sukhāya hoti, mittāmaccānaṃ atthāya hitāya sukhāya hoti, pubbapetānaṃ atthāya hitāya sukhāya hoti, rañño atthāya hitāya sukhāya hoti, devatānaṃ atthāya hitāya sukhāya hoti, samaṇabrāhmaṇānaṃ atthāya hitāya sukhāya hoti.

‘‘Seyyathāpi, bhikkhave, mahāmegho sabbasassāni sampādento bahuno janassa atthāya hitāya sukhāya [hitāya…pe… (syā. ka.)] hoti; evamevaṃ kho, bhikkhave, sappuriso kule jāyamāno bahuno janassa atthāya hitāya sukhāya hoti – mātāpitūnaṃ atthāya hitāya sukhāya hoti, puttadārassa atthāya hitāya sukhāya hoti, dāsakammakaraporisassa atthāya hitāya sukhāya hoti, mittāmaccānaṃ atthāya hitāya sukhāya hoti, pubbapetānaṃ atthāya hitāya sukhāya hoti, rañño atthāya hitāya sukhāya hoti, devatānaṃ atthāya hitāya sukhāya hoti, samaṇabrāhmaṇānaṃ atthāya hitāya sukhāya hotī’’ti.

‘‘Bahūnaṃ [bahunnaṃ (sī. pī.)] vata atthāya, sappañño gharamāvasaṃ;
Mātaraṃ pitaraṃ pubbe, rattindivamatandito.

‘‘Pūjeti sahadhammena, pubbekatamanussaraṃ;
Anāgāre pabbajite, apace brahmacārayo [brahmacārino (syā.)].

‘‘Niviṭṭhasaddho pūjeti, ñatvā dhamme ca pesalo [pesale (ka.)];
Rañño hito devahito, ñātīnaṃ sakhinaṃ hito.

‘‘Sabbesaṃ [sabbesu (ka.)] so [sa (syā. pī. ka.)] hito hoti, saddhamme suppatiṭṭhito;
Vineyya maccheramalaṃ, sa lokaṃ bhajate siva’’nti. aṭṭhamaṃ;

9. Abhisandasuttaṃ

39. ‘‘Aṭṭhime, bhikkhave, puññābhisandā kusalābhisandā sukhassāhārā sovaggikā sukhavipākā saggasaṃvattanikā, iṭṭhāya kantāya manāpāya hitāya sukhāya saṃvattanti. Katame aṭṭha? Idha, bhikkhave, ariyasāvako buddhaṃ saraṇaṃ gato hoti. Ayaṃ, bhikkhave, paṭhamo puññābhisando kusalābhisando sukhassāhāro sovaggiko sukhavipāko saggasaṃvattaniko, iṭṭhāya kantāya manāpāya hitāya sukhāya saṃvattati.

‘‘Puna caparaṃ, bhikkhave, ariyasāvako dhammaṃ saraṇaṃ gato hoti. Ayaṃ, bhikkhave, dutiyo puññābhisando…pe… saṃvattati.

‘‘Puna caparaṃ, bhikkhave, ariyasāvako saṅghaṃ saraṇaṃ gato hoti. Ayaṃ, bhikkhave, tatiyo puññābhisando kusalābhisando sukhassāhāro sovaggiko sukhavipāko saggasaṃvattaniko, iṭṭhāya kantāya manāpāya hitāya sukhāya saṃvattati.

[kathā. 480] ‘‘Pañcimāni, bhikkhave, dānāni mahādānāni aggaññāni rattaññāni vaṃsaññāni porāṇāni asaṃkiṇṇāni asaṃkiṇṇapubbāni, na saṃkiyanti na saṃkiyissanti, appaṭikuṭṭhāni [appatikuṭṭhāni (sī.)] samaṇehi brāhmaṇehi viññūhi. Katamāni pañca? Idha, bhikkhave, ariyasāvako pāṇātipātaṃ pahāya pāṇātipātā paṭivirato hoti. Pāṇātipātā paṭivirato, bhikkhave, ariyasāvako aparimāṇānaṃ sattānaṃ abhayaṃ deti, averaṃ deti, abyābajjhaṃ [abyāpajjhaṃ (ka.) evamuparipi] deti. Aparimāṇānaṃ sattānaṃ abhayaṃ datvā averaṃ datvā abyābajjhaṃ datvā aparimāṇassa abhayassa averassa abyābajjhassa bhāgī hoti. Idaṃ, bhikkhave, paṭhamaṃ dānaṃ mahādānaṃ aggaññaṃ rattaññaṃ vaṃsaññaṃ porāṇaṃ asaṃkiṇṇaṃ asaṃkiṇṇapubbaṃ, na saṃkiyati na saṃkiyissati, appaṭikuṭṭhaṃ samaṇehi brāhmaṇehi viññūhi. Ayaṃ, bhikkhave, catuttho puññābhisando kusalābhisando sukhassāhāro sovaggiko sukhavipāko saggasaṃvattaniko, iṭṭhāya kantāya manāpāya hitāya sukhāya saṃvattati.

‘‘Puna caparaṃ, bhikkhave, ariyasāvako adinnādānaṃ pahāya adinnādānā paṭivirato hoti…pe… kāmesumicchācāraṃ pahāya kāmesumicchācārā paṭivirato hoti…pe… musāvādaṃ pahāya musāvādā paṭivirato hoti…pe… surāmerayamajjapamādaṭṭhānaṃ pahāya surāmerayamajjapamādaṭṭhānā paṭivirato hoti. Surāmerayamajjapamādaṭṭhānā paṭivirato, bhikkhave, ariyasāvako aparimāṇānaṃ sattānaṃ abhayaṃ deti averaṃ deti abyābajjhaṃ deti. Aparimāṇānaṃ sattānaṃ abhayaṃ datvā averaṃ datvā abyābajjhaṃ datvā, aparimāṇassa abhayassa averassa abyābajjhassa bhāgī hoti. Idaṃ, bhikkhave, pañcamaṃ dānaṃ mahādānaṃ aggaññaṃ rattaññaṃ vaṃsaññaṃ porāṇaṃ asaṃkiṇṇaṃ asaṃkiṇṇapubbaṃ, na saṃkiyati na saṃkiyissati, appaṭikuṭṭhaṃ samaṇehi brāhmaṇehi viññūhi. Ayaṃ kho, bhikkhave, aṭṭhamo puññābhisando kusalābhisando sukhassāhāro sovaggiko sukhavipāko saggasaṃvattaniko, iṭṭhāya kantāya manāpāya hitāya sukhāya saṃvattati. Ime kho, bhikkhave, aṭṭha puññābhisandā kusalābhisandā sukhassāhārā sovaggikā sukhavipākā saggasaṃvattanikā, iṭṭhāya kantāya manāpāya hitāya sukhāya saṃvattantī’’ti. Navamaṃ.

10. Duccaritavipākasuttaṃ

40. ‘‘Pāṇātipāto, bhikkhave, āsevito bhāvito bahulīkato nirayasaṃvattaniko tiracchānayonisaṃvattaniko pettivisayasaṃvattaniko. Yo sabbalahuso [sabbalahusoti sabbalahuko (syā. aṭṭha.)] pāṇātipātassa vipāko, manussabhūtassa appāyukasaṃvattaniko hoti.

‘‘Adinnādānaṃ, bhikkhave, āsevitaṃ bhāvitaṃ bahulīkataṃ nirayasaṃvattanikaṃ tiracchānayonisaṃvattanikaṃ pettivisayasaṃvattanikaṃ. Yo sabbalahuso adinnādānassa vipāko, manussabhūtassa bhogabyasanasaṃvattaniko hoti.

‘‘Kāmesumicchācāro, bhikkhave, āsevito bhāvito bahulīkato nirayasaṃvattaniko tiracchānayonisaṃvattaniko pettivisayasaṃvattaniko. Yo sabbalahuso kāmesumicchācārassa vipāko, manussabhūtassa sapattaverasaṃvattaniko hoti.

‘‘Musāvādo, bhikkhave, āsevito bhāvito bahulīkato nirayasaṃvattaniko tiracchānayonisaṃvattaniko pettivisayasaṃvattaniko. Yo sabbalahuso musāvādassa vipāko, manussabhūtassa abhūtabbhakkhānasaṃvattaniko hoti.

‘‘Pisuṇā, bhikkhave, vācā āsevitā bhāvitā bahulīkatā nirayasaṃvattanikā tiracchānayonisaṃvattanikā pettivisayasaṃvattanikā. Yo sabbalahuso pisuṇāya vācāya vipāko, manussabhūtassa mittehi bhedanasaṃvattaniko hoti.

‘‘Pharusā, bhikkhave, vācā āsevitā bhāvitā bahulīkatā nirayasaṃvattanikā tiracchānayonisaṃvattanikā pettivisayasaṃvattanikā. Yo sabbalahuso pharusāya vācāya vipāko, manussabhūtassa amanāpasaddasaṃvattaniko hoti.

‘‘Samphappalāpo, bhikkhave, āsevito bhāvito bahulīkato nirayasaṃvattaniko tiracchānayonisaṃvattaniko pettivisayasaṃvattaniko. Yo sabbalahuso samphappalāpassa vipāko, manussabhūtassa anādeyyavācāsaṃvattaniko hoti.

‘‘Surāmerayapānaṃ, bhikkhave, āsevitaṃ bhāvitaṃ bahulīkataṃ nirayasaṃvattanikaṃ tiracchānayonisaṃvattanikaṃ pettivisayasaṃvattanikaṃ. Yo sabbalahuso surāmerayapānassa vipāko, manussabhūtassa ummattakasaṃvattaniko hotī’’ti. Dasamaṃ.

Dānavaggo catuttho.

Tassuddānaṃ –

Dve dānāni vatthuñca, khettaṃ dānūpapattiyo;
Kiriyaṃ dve sappurisā, abhisando vipāko cāti.

5. Uposathavaggo

1. Saṅkhittūposathasuttaṃ

41. Evaṃ me sutaṃ – ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Tatra kho bhagavā bhikkhū āmantesi – ''bhikkhavo''ti. ''Bhadante''ti te bhikkhū bhagavato paccassosuṃ. Bhagavā etadavoca –

''Aṭṭhaṅgasamannāgato, bhikkhave, uposatho upavuttho mahapphalo hoti mahānisaṃso mahājutiko mahāvipphāro. Kathaṃ upavuttho ca, bhikkhave, aṭṭhaṅgasamannāgato uposatho mahapphalo hoti mahānisaṃso mahājutiko mahāvipphāro? Idha, bhikkhave, ariyasāvako iti paṭisañcikkhati – 'yāvajīvaṃ arahanto pāṇātipātaṃ pahāya pāṇātipātā paṭiviratā nihitadaṇḍā nihitasatthā lajjī dayāpannā, sabbapāṇabhūtahitānukampino viharanti. Ahaṃ pajja imañca rattiṃ imañca divasaṃ pāṇātipātaṃ pahāya pāṇātipātā paṭivirato nihitadaṇḍo nihitasattho lajjī dayāpanno, sabbapāṇabhūtahitānukampī viharāmi. Imināpaṅgena [imināpi aṅgena (sī. pī.) a. ni. 3.71] arahataṃ anukaromi, uposatho ca me upavuttho bhavissatī'ti. Iminā paṭhamena aṅgena samannāgato hoti.

'''Yāvajīvaṃ arahanto adinnādānaṃ pahāya adinnādānā paṭiviratā dinnādāyī dinnapāṭikaṅkhī, athenena sucibhūtena attanā viharanti. Ahaṃ pajja imañca rattiṃ imañca divasaṃ adinnādānaṃ pahāya adinnādānā paṭivirato dinnādāyī dinnapāṭikaṅkhī, athenena sucibhūtena attanā viharāmi. Imināpaṅgena arahataṃ anukaromi, uposatho ca me upavuttho bhavissatī'ti. Iminā dutiyena aṅgena samannāgato hoti.

'''Yāvajīvaṃ arahanto abrahmacariyaṃ pahāya brahmacārino ārācārino viratā methunā gāmadhammā. Ahaṃ pajja imañca rattiṃ imañca divasaṃ abrahmacariyaṃ pahāya brahmacārī ārācārī [anācārī (ka.)] virato methunā gāmadhammā. Imināpaṅgena arahataṃ anukaromi, uposatho ca me upavuttho bhavissatī'ti. Iminā tatiyena aṅgena samannāgato hoti.

'''Yāvajīvaṃ arahanto musāvādaṃ pahāya musāvādā paṭiviratā saccavādino saccasandhā thetā paccayikā avisaṃvādako lokassa. Ahaṃ pajja imañca rattiṃ imañca divasaṃ musāvādaṃ pahāya musāvādā paṭivirato saccavādī saccasandho theto paccayiko avisaṃvādako lokassa. Imināpaṅgena arahataṃ anukaromi, uposatho ca me upavuttho bhavissatī'ti. Iminā catutthena aṅgena samannāgato hoti.

'''Yāvajīvaṃ arahanto surāmerayamajjapamādaṭṭhānaṃ pahāya surāmerayamajjapamādaṭṭhānā paṭiviratā. Ahaṃ pajja imañca rattiṃ imañca divasaṃ surāmerayamajjapamādaṭṭhānaṃ pahāya surāmerayamajjapamādaṭṭhānā paṭivirato. Imināpaṅgena arahataṃ anukaromi, uposatho ca me upavuttho bhavissatī'ti. Iminā pañcamena aṅgena samannāgato hoti.

'''Yāvajīvaṃ arahanto ekabhattikā rattūparatā viratā vikālabhojanā. Ahaṃ pajja imañca rattiṃ imañca divasaṃ ekabhattiko rattūparato virato vikālabhojanā. Imināpaṅgena arahataṃ anukaromi, uposatho ca me upavuttho bhavissatī'ti. Iminā chaṭṭhena aṅgena samannāgato hoti.

'''Yāvajīvaṃ arahanto

naccagītavāditavisūkadassanamālāgandhavilepanadhāraṇamaṇḍanavibhūsanaṭṭhānaṃ pahāya naccagītavāditavisūkadassanamālāgandhavilepanadhāraṇamaṇḍanavibhūsanaṭṭhānā paṭiviratā. Ahaṃ pajja imañca rattiṃ imañca divasaṃ naccagītavāditavisūkadassanamālāgandhavilepanadhāraṇamaṇḍanavibhūsanaṭṭhānaṃ pahāya naccagītavāditavisūkadassanamālāgandhavilepanadhāraṇamaṇḍanavibhūsanaṭṭhānā paṭivirato. Imināpaṅgena arahataṃ anukaromi, uposatho ca me upavuttho bhavissatī'ti. Iminā sattamena aṅgena samannāgato hoti.

'''Yāvajīvaṃ arahanto uccāsayanamahāsayanaṃ pahāya uccāsayanamahāsayanā paṭiviratā nīcaseyyaṃ kappenti – mañcake vā tiṇasanthārake vā. Ahaṃ pajja imañca rattiṃ imañca divasaṃ uccāsayanamahāsayanaṃ pahāya uccāsayanamahāsayanā paṭivirato nīcaseyyaṃ kappemi – mañcake vā tiṇasanthārake vā. Imināpaṅgena arahataṃ anukaromi, uposatho ca me upavuttho bhavissatī'ti. Iminā aṭṭhamena aṅgena samannāgato hoti. Evaṃ upavuttho kho, bhikkhave, aṭṭhaṅgasamannāgato uposatho mahapphalo hoti mahānisaṃso mahājutiko mahāvipphāro''ti. Paṭhamaṃ.

2. Vitthatūposathasuttaṃ

42. ''Aṭṭhaṅgasamannāgato, bhikkhave, uposatho upavuttho mahapphalo hoti mahānisaṃso mahājutiko mahāvipphāro. Kathaṃ upavuttho ca, bhikkhave, aṭṭhaṅgasamannāgato uposatho mahapphalo hoti mahānisaṃso mahājutiko mahāvipphāro? Idha, bhikkhave, ariyasāvako iti paṭisañcikkhati – 'yāvajīvaṃ arahanto pāṇātipātaṃ pahāya pāṇātipātā paṭiviratā nihitadaṇḍā nihitasatthā lajjī dayāpannā, sabbapāṇabhūtahitānukampino viharanti. Ahaṃ pajja imañca rattiṃ imañca divasaṃ pāṇātipātaṃ pahāya pāṇātipātā paṭivirato nihitadaṇḍo nihitasattho lajjī dayāpanno, sabbapāṇabhūtahitānukampī viharāmi. Imināpaṅgena arahataṃ anukaromi, uposatho ca me upavuttho bhavissatī'ti. Iminā paṭhamena aṅgena samannāgato hoti…pe….

'''Yāvajīvaṃ arahanto uccāsayanamahāsayanaṃ pahāya uccāsayanamahāsayanā paṭiviratā nīcaseyyaṃ kappenti – mañcake vā tiṇasanthārake vā. Ahaṃ pajja imañca rattiṃ imañca divasaṃ uccāsayanamahāsayanaṃ pahāya uccāsayanamahāsayanā paṭivirato nīcaseyyaṃ kappemi – mañcake vā tiṇasanthārake vā. Imināpaṅgena arahataṃ anukaromi, uposatho ca me upavuttho bhavissatī'ti. Iminā aṭṭhamena aṅgena samannāgato hoti. Evaṃ upavuttho kho, bhikkhave, aṭṭhaṅgasamannāgato uposatho mahapphalo hoti mahānisaṃso mahājutiko mahāvipphāro.

''Kīvamahapphalo hoti kīvamahānisaṃso kīvamahājutiko kīvamahāvipphāro? Seyyathāpi, bhikkhave, yo imesaṃ soḷasannaṃ mahājanapadānaṃ pahūtarattaratanānaṃ [pahūtasattaratanānaṃ (sī. syā. kaṃ. pī.) a. ni. 3.71 pāḷiyā ṭīkāyaṃ dassitapāḷiyeva. tadaṭṭhakathāpi passitabbā] issariyādhipaccaṃ rajjaṃ kāreyya, seyyathidaṃ – aṅgānaṃ magadhānaṃ kāsīnaṃ kosalānaṃ vajjīnaṃ mallānaṃ cetīnaṃ vaṅgānaṃ kurūnaṃ pañcālānaṃ macchānaṃ [majjānaṃ (ka.)] sūrasenānaṃ assakānaṃ avantīnaṃ gandhārānaṃ kambojānaṃ, aṭṭhaṅgasamannāgatassa uposathassa etaṃ [ekaṃ (ka.)] kalaṃ nāgghati soḷasiṃ. Taṃ kissa hetu? Kapaṇaṃ, bhikkhave, mānusakaṃ rajjaṃ dibbaṃ sukhaṃ upanidhāya.

''Yāni, bhikkhave, mānusakāni paññāsa vassāni, cātumahārājikānaṃ devānaṃ eso eko rattindivo [rattidivo (ka.)]. Tāya rattiyā tiṃsarattiyo māso. Tena māsena dvādasamāsiyo saṃvaccharo. Tena saṃvaccharena dibbāni pañca vassasatāni cātumahārājikānaṃ devānaṃ āyuppamāṇaṃ. Ṭhānaṃ kho panetaṃ, bhikkhave, vijjati yaṃ idhekacco itthī vā puriso vā aṭṭhaṅgasamannāgataṃ uposathaṃ upavasitvā kāyassa bhedā paraṃ maraṇā cātumahārājikānaṃ devānaṃ sahabyataṃ upapajjeyya. Idaṃ kho panetaṃ, bhikkhave, sandhāya bhāsitaṃ – 'kapaṇaṃ mānusakaṃ rajjaṃ dibbaṃ sukhaṃ upanidhāya'''.

''Yāni, bhikkhave, mānusakāni vassasatāni, tāvatiṃsānaṃ devānaṃ eso eko rattindivo. Tāya rattiyā tiṃsarattiyo māso. Tena māsena dvādasamāsiyo saṃvaccharo. Tena saṃvaccharena dibbaṃ vassasahassaṃ tāvatiṃsānaṃ devānaṃ āyuppamāṇaṃ. Ṭhānaṃ kho panetaṃ, bhikkhave, vijjati yaṃ idhekacco itthī vā puriso vā aṭṭhaṅgasamannāgataṃ uposathaṃ upavasitvā kāyassa bhedā paraṃ maraṇā tāvatiṃsānaṃ devānaṃ sahabyataṃ upapajjeyya. Idaṃ kho panetaṃ, bhikkhave, sandhāya bhāsitaṃ – 'kapaṇaṃ mānusakaṃ rajjaṃ dibbaṃ sukhaṃ upanidhāya'''.

''Yāni, bhikkhave, mānusakāni dve vassasatāni, yāmānaṃ devānaṃ eso eko rattindivo. Tāya rattiyā tiṃsarattiyo māso. Tena māsena dvādasamāsiyo saṃvaccharo. Tena saṃvaccharena dibbāni dve vassasahassāni yāmānaṃ devānaṃ āyuppamāṇaṃ. Ṭhānaṃ kho panetaṃ, bhikkhave, vijjati yaṃ idhekacco itthī vā puriso vā aṭṭhaṅgasamannāgataṃ uposathaṃ upavasitvā kāyassa bhedā paraṃ maraṇā yāmānaṃ devānaṃ sahabyataṃ upapajjeyya. Idaṃ kho panetaṃ, bhikkhave, sandhāya bhāsitaṃ – 'kapaṇaṃ mānusakaṃ rajjaṃ dibbaṃ sukhaṃ upanidhāya'''.

''Yāni, bhikkhave, mānusakāni cattāri vassasatāni, tusitānaṃ devānaṃ eso eko rattindivo. Tāya rattiyā tiṃsarattiyo māso. Tena māsena dvādasamāsiyo saṃvaccharo. Tena saṃvaccharena dibbāni cattāri vassasahassāni tusitānaṃ devānaṃ āyuppamāṇaṃ. Ṭhānaṃ kho panetaṃ, bhikkhave, vijjati yaṃ idhekacco itthī vā puriso vā aṭṭhaṅgasamannāgataṃ uposathaṃ upavasitvā kāyassa bhedā paraṃ maraṇā tusitānaṃ devānaṃ sahabyataṃ upapajjeyya. Idaṃ kho panetaṃ, bhikkhave, sandhāya bhāsitaṃ – 'kapaṇaṃ mānusakaṃ rajjaṃ dibbaṃ sukhaṃ upanidhāya'''.

''Yāni, bhikkhave, mānusakāni aṭṭha vassasatāni, nimmānaratīnaṃ devānaṃ eso eko rattindivo. Tāya rattiyā tiṃsarattiyo māso. Tena māsena dvādasamāsiyo saṃvaccharo. Tena saṃvaccharena dibbāni aṭṭha vassasahassāni nimmānaratīnaṃ devānaṃ āyuppamāṇaṃ. Ṭhānaṃ kho panetaṃ, bhikkhave, vijjati yaṃ idhekacco itthī vā puriso vā aṭṭhaṅgasamannāgataṃ uposathaṃ upavasitvā kāyassa bhedā paraṃ maraṇā nimmānaratīnaṃ devānaṃ sahabyataṃ upapajjeyya. Idaṃ kho panetaṃ, bhikkhave, sandhāya bhāsitaṃ – 'kapaṇaṃ mānusakaṃ rajjaṃ dibbaṃ sukhaṃ upanidhāya'''.

''Yāni, bhikkhave, mānusakāni soḷasa vassasatāni, paranimmitavasavattīnaṃ devānaṃ eso eko rattindivo. Tāya rattiyā tiṃsarattiyo māso. Tena māsena dvādasamāsiyo saṃvaccharo. Tena saṃvaccharena dibbāni soḷasa vassasahassāni paranimmitavasavattīnaṃ devānaṃ āyuppamāṇaṃ. Ṭhānaṃ kho panetaṃ, bhikkhave, vijjati yaṃ idhekacco itthī vā puriso vā aṭṭhaṅgasamannāgataṃ uposathaṃ upavasitvā kāyassa bhedā paraṃ maraṇā paranimmitavasavattīnaṃ devānaṃ sahabyataṃ upapajjeyya. Idaṃ kho panetaṃ, bhikkhave, sandhāya bhāsitaṃ – 'kapaṇaṃ mānusakaṃ rajjaṃ dibbaṃ sukhaṃ upanidhāyā'''ti.

''Pāṇaṃ na haññe [hāne (sī.), hena (ka.) a. ni. 3.71] na cadinnamādiye,
Musā na bhāse na ca majjapo siyā;
Abrahmacariyā virameyya methunā,
Rattiṃ na bhuñjeyya vikālabhojanaṃ.

''Mālaṃ na dhāre na ca gandhamācare [gandhamādhare (ka.)],
Mañce chamāyaṃ va sayetha santhate;
Etañhi aṭṭhaṅgikamāhuposathaṃ,
Buddhena dukkhantagunā pakāsitaṃ.

''Cando ca suriyo ca ubho sudassanā,
Obhāsayaṃ anupariyanti yāvatā;
Tamonudā te pana antalikkhagā,
Nabhe pabhāsanti disāvirocanā.

''Etasmiṃ yaṃ vijjati antare dhanaṃ,
Muttā maṇi veḷuriyañca bhaddakaṃ;

Siṅgīsuvaṇṇaṃ atha vāpi kañcanaṃ,
Yaṃ jātarūpaṃ haṭakanti vuccati.

‘‘Aṭṭhaṅgupetassa uposathassa,
Kalampi te nānubhavanti soḷasiṃ;
Candappabhā tāragaṇā ca sabbe.

‘‘Tasmā hi nārī ca naro ca sīlavā,
Aṭṭhaṅgupetaṃ upavassuposathaṃ;
Puññāni katvāna sukhudrayāni,
Aninditā saggamupenti ṭhāna’’nti. dutiyaṃ;

3. Visākhāsuttaṃ

43. [a. ni. 3.71] Ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati pubbārāme migāramātupāsāde. Atha kho visākhā migāramātā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho visākhaṃ migāramātaraṃ bhagavā etadavoca – ‘‘aṭṭhaṅgasamannāgato kho, visākhe, uposatho upavuttho mahapphalo hoti mahānisaṃso mahājutiko mahāvipphāro. Kathaṃ upavuttho ca, visākhe, aṭṭhaṅgasamannāgato uposatho mahapphalo hoti mahānisaṃso mahājutiko mahāvipphāro? Idha, visākhe, ariyasāvako iti paṭisañcikkhati – ‘yāvajīvaṃ arahanto pāṇātipātaṃ pahāya pāṇātipātā paṭiviratā nihitadaṇḍā nihitasatthā lajjī dayāpannā, sabbapāṇabhūtahitānukampino viharanti. Ahaṃ pajja imañca rattiṃ imañca divasaṃ pāṇātipātaṃ pahāya pāṇātipātā paṭivirato nihitadaṇḍo nihitasattho lajjī dayāpanno, sabbapāṇabhūtahitānukampī viharāmi. Imināpaṅgena arahataṃ anukaromi, uposatho ca me upavuttho bhavissatī’’ti. Iminā paṭhamena aṅgena samannāgato hoti…pe….

‘‘‘Yāvajīvaṃ arahanto uccāsayanamahāsayanaṃ pahāya uccāsayanamahāsayanā paṭiviratā nīcaseyyaṃ kappenti – mañcake vā tiṇasanthārake vā. Ahaṃ pajja imañca rattiṃ imañca divasaṃ uccāsayanamahāsayanaṃ pahāya uccāsayanamahāsayanā paṭivirato nīcaseyyaṃ kappemi – mañcake vā tiṇasanthārake vā. Imināpaṅgena arahataṃ anukaromi, uposatho ca me upavuttho bhavissatī’ti. Iminā aṭṭhamena aṅgena samannāgato hoti. Evaṃ upavuttho kho, visākhe, aṭṭhaṅgasamannāgato uposatho mahapphalo hoti mahānisaṃso mahājutiko mahāvipphāro.

‘‘Kīvamahapphalo hoti, kīvamahānisaṃso, kīvamahājutiko, kīvamahāvipphāro? Seyyathāpi, visākhe, yo imesaṃ soḷasannaṃ mahājanapadānaṃ pahūtarattaratanānaṃ issariyādhipaccaṃ rajjaṃ kāreyya, seyyathidaṃ – aṅgānaṃ magadhānaṃ kāsīnaṃ kosalānaṃ vajjīnaṃ mallānaṃ cetīnaṃ vaṅgānaṃ kurūnaṃ pañcālānaṃ macchānaṃ sūrasenānaṃ assakānaṃ avantīnaṃ gandhārānaṃ kambojānaṃ, aṭṭhaṅgasamannāgatassa uposathassa etaṃ kalaṃ nāgghati soḷasiṃ. Taṃ kissa hetu? Kapaṇaṃ, visākhe, mānusakaṃ rajjaṃ dibbaṃ sukhaṃ upanidhāya.

‘‘Yāni, visākhe, mānusakāni paññāsa vassāni, cātumahārājikānaṃ devānaṃ eso eko rattindivo. Tāya rattiyā tiṃsarattiyo māso. Tena māsena dvādasamāsiyo saṃvaccharo. Tena saṃvaccharena dibbāni pañca vassasatāni cātumahārājikānaṃ devānaṃ āyuppamāṇaṃ. Ṭhānaṃ kho panetaṃ, visākhe, vijjati yaṃ idhekacco itthī vā puriso vā aṭṭhaṅgasamannāgataṃ uposathaṃ upavasitvā kāyassa bhedā paraṃ maraṇā cātumahārājikānaṃ devānaṃ sahabyataṃ upapajjeyya. Idaṃ kho panetaṃ, visākhe, sandhāya bhāsitaṃ – ‘kapaṇaṃ mānusakaṃ rajjaṃ dibbaṃ sukhaṃ upanidhāya’’’.

‘‘Yaṃ, visākhe, mānusakaṃ vassasataṃ, tāvatiṃsānaṃ devānaṃ eso eko rattindivo. Tāya rattiyā tiṃsarattiyo māso. Tena māsena dvādasamāsiyo saṃvaccharo. Tena saṃvaccharena vassasahassaṃ tāvatiṃsānaṃ devānaṃ āyuppamāṇaṃ. Ṭhānaṃ kho panetaṃ, visākhe, vijjati yaṃ idhekacco itthī vā puriso vā aṭṭhaṅgasamannāgataṃ uposathaṃ upavasitvā kāyassa bhedā paraṃ maraṇā tāvatiṃsānaṃ devānaṃ sahabyataṃ upapajjeyya. Idaṃ kho panetaṃ, visākhe, sandhāya bhāsitaṃ – ‘kapaṇaṃ mānusakaṃ rajjaṃ dibbaṃ sukhaṃ upanidhāya’’’.

‘‘Yāni, visākhe, mānusakāni dve vassasatāni…pe… cattāri vassasatāni…pe… aṭṭha vassasatāni…pe… soḷasa vassasatāni paranimmitavasavattīnaṃ devānaṃ eso eko rattindivo. Tāya rattiyā tiṃsarattiyo māso. Tena māsena dvādasamāsiyo saṃvaccharo. Tena saṃvaccharena dibbāni soḷasa vassasahassāni paranimmitavasavattīnaṃ devānaṃ āyuppamāṇaṃ. Ṭhānaṃ kho panetaṃ, visākhe, vijjati yaṃ idhekacco itthī vā puriso vā aṭṭhaṅgasamannāgataṃ uposathaṃ upavasitvā kāyassa bhedā paraṃ maraṇā paranimmitavasavattīnaṃ devānaṃ sahabyataṃ upapajjeyya. Idaṃ kho panetaṃ, visākhe, sandhāya bhāsitaṃ – ‘kapaṇaṃ mānusakaṃ rajjaṃ dibbaṃ sukhaṃ upanidhāyā’’’ti.

‘‘Pāṇaṃ na haññe na cadinnamādiye,
Musā na bhāse na ca majjapo siyā;
Abrahmacariyā virameyya methunā,
Rattiṃ na bhuñjeyya vikālabhojanaṃ.

‘‘Mālaṃ na dhāre na ca gandhamācare,
Mañce chamāyaṃ va sayetha santhate;
Etañhi aṭṭhaṅgikamāhuposathaṃ,
Buddhena dukkhantagunā pakāsitaṃ.

‘‘Cando ca suriyo ca ubho sudassanā,
Obhāsayaṃ anupariyanti yāvatā;
Tamonudā te pana antalikkhagā,
Nabhe pabhāsanti disāvirocanā.

‘‘Etasmiṃ yaṃ vijjati antare dhanaṃ,
Muttā maṇi veḷuriyañca bhaddakaṃ;
Siṅgīsuvaṇṇaṃ atha vāpi kañcanaṃ,
Yaṃ jātarūpaṃ haṭakanti vuccati.

‘‘Aṭṭhaṅgupetassa uposathassa,
Kalampi te nānubhavanti soḷasiṃ;
Candappabhā tāragaṇā ca sabbe.

‘‘Tasmā hi nārī ca naro ca sīlavā,
Aṭṭhaṅgupetaṃ upavassuposathaṃ;
Puññāni katvāna sukhudrayāni,
Aninditā saggamupenti ṭhāna’’nti. tatiyaṃ;

4. Vāseṭṭhasuttaṃ

44. Ekaṃ samayaṃ bhagavā vesāliyaṃ viharati mahāvane kūṭāgārasālāyaṃ. Atha kho vāseṭṭho upāsako yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho vāseṭṭhaṃ upāsakaṃ bhagavā etadavoca – ‘‘aṭṭhaṅgasamannāgato, vāseṭṭha, uposatho upavuttho mahapphalo hoti…pe… aninditā saggamupenti ṭhāna’’nti.

Evaṃ vutte vāseṭṭho upāsako bhagavantaṃ etadavoca – ‘‘piyā me, bhante, ñātisālohitā aṭṭhaṅgasamannāgataṃ uposathaṃ upavaseyyuṃ, piyānampi me assa ñātisālohitānaṃ dīgharattaṃ hitāya sukhāya. Sabbe cepi, bhante, khattiyā aṭṭhaṅgasamannāgataṃ uposathaṃ upavaseyyuṃ, sabbesampissa khattiyānaṃ dīgharattaṃ hitāya sukhāya. Sabbe cepi, bhante, brāhmaṇā…pe… vessā …

suddā aṭṭhaṅgasamannāgataṃ uposathaṃ upavaseyyuṃ, sabbesampissa suddānaṃ dīgharattaṃ hitāya sukhāyā''ti.

''Evametaṃ, vāseṭṭha, evametaṃ, vāseṭṭha! Sabbe cepi, vāseṭṭha, khattiyā aṭṭhaṅgasamannāgataṃ uposathaṃ upavaseyyuṃ, sabbesampissa khattiyānaṃ dīgharattaṃ hitāya sukhāya. Sabbe cepi, vāseṭṭha, brāhmaṇā…pe… vessā… suddā aṭṭhaṅgasamannāgataṃ uposathaṃ upavaseyyuṃ, sabbesampissa suddānaṃ dīgharattaṃ hitāya sukhāya. Sadevako cepi, vāseṭṭha, loko samārako sabrahmako sassamaṇabrāhmaṇī pajā sadevamanussā aṭṭhaṅgasamannāgataṃ uposathaṃ upavaseyyuṃ [upavaseyya (?)], sadevakassapissa [sadevakassa (sabbattha) a. ni. 4.193; ma. ni. 3.64 passitabbaṃ] lokassa samārakassa sabrahmakassa sassamaṇabrāhmaṇiyā pajāya sadevamanussāya dīgharattaṃ hitāya sukhāya. Ime cepi, vāseṭṭha, mahāsālā aṭṭhaṅgasamannāgataṃ uposathaṃ upavaseyyuṃ, imesampissa mahāsālānaṃ dīgharattaṃ hitāya sukhāya ( ) [(sace ceteyyuṃ) katthaci atthi. a. ni. 4.193 passitabbaṃ]. Ko pana vādo manussabhūtassā''ti! Catutthaṃ.

5. Bojjhasuttaṃ

45. Ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Atha kho bojjhā upāsikā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho bojjhaṃ upāsikaṃ bhagavā etadavoca –

''Aṭṭhaṅgasamannāgato, bojjhe, uposatho upavuttho mahapphalo hoti mahānisaṃso mahājutiko mahāvipphāro. Kathaṃ upavuttho ca, bojjhe, aṭṭhaṅgasamannāgato uposatho mahapphalo hoti mahānisaṃso mahājutiko mahāvipphāro? Idha, bojjhe, ariyasāvako iti paṭisañcikkhati – 'yāvajīvaṃ arahanto pāṇātipātaṃ pahāya pāṇātipātā paṭiviratā nihitadaṇḍā nihitasatthā lajjī dayāpannā, sabbapāṇabhūtahitānukampino viharanti. Ahaṃ pajja imañca rattiṃ imañca divasaṃ pāṇātipātaṃ pahāya pāṇātipātā paṭivirato nihitadaṇḍo nihitasattho lajjī dayāpanno, sabbapāṇabhūtahitānukampī viharāmi. Imināpaṅgena arahataṃ anukaromi, uposatho ca me upavuttho bhavissatī'ti. Iminā paṭhamena aṅgena samannāgato hoti…pe….

'''Yāvajīvaṃ arahanto uccāsayanamahāsayanaṃ pahāya uccāsayanamahāsayanā paṭiviratā nīcaseyyaṃ kappenti – mañcake vā tiṇasanthārake vā. Ahaṃ pajja imañca rattiṃ imañca divasaṃ uccāsayanamahāsayanaṃ pahāya uccāsayanamahāsayanā paṭivirato nīcaseyyaṃ kappemi – mañcake vā tiṇasanthārake vā. Imināpaṅgena arahataṃ anukaromi, uposatho ca me upavuttho bhavissatī'ti. Iminā aṭṭhamena aṅgena samannāgato hoti. Evaṃ upavuttho kho, bojjhe, aṭṭhaṅgasamannāgato uposatho mahapphalo hoti mahānisaṃso mahājutiko mahāvipphāro.

''Kīvamahapphalo hoti, kīvamahānisaṃso, kīvamahājutiko, kīvamahāvipphāro? Seyyathāpi, bojjhe, yo imesaṃ soḷasannaṃ mahājanapadānaṃ pahūtarattaratanānaṃ issariyādhipaccaṃ rajjaṃ kāreyya, seyyathidaṃ – aṅgānaṃ magadhānaṃ kāsīnaṃ kosalānaṃ vajjīnaṃ mallānaṃ cetīnaṃ vaṅgānaṃ kurūnaṃ pañcālānaṃ macchānaṃ sūrasenānaṃ assakānaṃ avantīnaṃ gandhārānaṃ kambojānaṃ, aṭṭhaṅgasamannāgatassa uposathassa etaṃ kalaṃ nāgghati soḷasiṃ. Taṃ kissa hetu? Kapaṇaṃ, bojjhe, mānusakaṃ rajjaṃ dibbaṃ sukhaṃ upanidhāya.

''Yāni, bojjhe, mānusakāni paññāsa vassāni, cātumahārājikānaṃ devānaṃ eso eko rattindivo. Tāya rattiyā tiṃsarattiyo māso. Tena māsena dvādasamāsiyo saṃvaccharo. Tena saṃvaccharena dibbāni pañca vassasatāni cātumahārājikānaṃ devānaṃ āyuppamāṇaṃ. Ṭhānaṃ kho panetaṃ, bojjhe, vijjati yaṃ idhekacco itthī vā puriso vā aṭṭhaṅgasamannāgataṃ uposathaṃ upavasitvā kāyassa bhedā paraṃ maraṇā cātumahārājikānaṃ devānaṃ sahabyataṃ upapajjeyya. Idaṃ kho panetaṃ, bojjhe, sandhāya bhāsitaṃ – 'kapaṇaṃ mānusakaṃ rajjaṃ dibbaṃ sukhaṃ upanidhāya'''.

''Yaṃ, bojjhe, mānusakaṃ vassasataṃ…pe… tāni, bojjhe, mānusakāni dve vassasatāni…pe…

cattāri vassasatāni…pe… aṭṭha vassasatāni…pe… soḷasa vassasatāni paranimmitavasavattīnaṃ devānaṃ eso eko rattindivo. Tāya rattiyā tiṃsarattiyo māso. Tena māsena dvādasamāsiyo saṃvaccharo. Tena saṃvaccharena dibbāni soḷasa vassasahassāni paranimmitavasavattīnaṃ devānaṃ āyuppamāṇaṃ. Ṭhānaṃ kho panetaṃ, bojjhe, vijjati yaṃ idhekacco itthī vā puriso vā aṭṭhaṅgasamannāgataṃ uposathaṃ upavasitvā kāyassa bhedā paraṃ maraṇā paranimmitavasavattīnaṃ devānaṃ sahabyataṃ upapajjeyya. Idaṃ kho panetaṃ, bojjhe, sandhāya bhāsitaṃ – 'kapaṇaṃ mānusakaṃ rajjaṃ dibbaṃ sukhaṃ upanidhāyā''ti.

''Pāṇaṃ na haññe na cadinnamādiye,
Musā na bhāse na ca majjapo siyā;
Abrahmacariyā virameyya methunā,
Rattiṃ na bhuñjeyya vikālabhojanaṃ.

''Mālaṃ na dhāre na ca gandhamācare,
Mañce chamāyaṃ va sayetha santhate;
Etañhi aṭṭhaṅgikamāhuposathaṃ,
Buddhena dukkhantagunā pakāsitaṃ.

''Cando ca suriyo ca ubho sudassanā,
Obhāsayaṃ anupariyanti yāvatā;
Tamonudā te pana antalikkhagā,
Nabhe pabhāsanti disāvirocanā.

''Etasmiṃ yaṃ vijjati antare dhanaṃ,
Muttā maṇi veḷuriyañca bhaddakaṃ;
Siṅgīsuvaṇṇaṃ atha vāpi kañcanaṃ,
Yaṃ jātarūpaṃ haṭakanti vuccati.

''Aṭṭhaṅgupetassa uposathassa,
Kalampi te nānubhavanti soḷasiṃ;
Candappabhā tāragaṇā ca sabbe.

''Tasmā hi nārī ca naro ca sīlavā,
Aṭṭhaṅgupetaṃ upavassuposathaṃ;
Puññāni katvāna sukhudrayāni,
Aninditā saggamupenti ṭhāna''nti. pañcamaṃ;

6. Anuruddhasuttaṃ

46. Ekaṃ samayaṃ bhagavā kosambiyaṃ viharati ghositārāme. Tena kho pana samayena āyasmā anuruddho divāvihāraṃ gato hoti paṭisallīno. Atha kho sambahulā manāpakāyikā devatā yenāyasmā anuruddho tenupasaṅkamiṃsu; upasaṅkamitvā āyasmantaṃ anuruddhaṃ abhivādetvā ekamantaṃ aṭṭhaṃsu. Ekamantaṃ ṭhitā kho tā devatā āyasmantaṃ anuruddhaṃ etadavocuṃ – ''mayaṃ, bhante anuruddha, manāpakāyikā nāma devatā tīsu ṭhānesu issariyaṃ kārema vasaṃ vattema. Mayaṃ, bhante anuruddha, yādisakaṃ vaṇṇaṃ ākaṅkhāma tādisakaṃ vaṇṇaṃ ṭhānaso paṭilabhāma; yādisakaṃ saraṃ ākaṅkhāma tādisakaṃ saraṃ ṭhānaso paṭilabhāma; yādisakaṃ sukhaṃ ākaṅkhāma tādisakaṃ sukhaṃ ṭhānaso paṭilabhāma. Mayaṃ, bhante anuruddha, manāpakāyikā nāma devatā imesu tīsu ṭhānesu issariyaṃ kārema vasaṃ vattemā''ti.

Atha kho āyasmato anuruddhassa etadahosi – ''aho vatimā devatā sabbāva nīlā assu nīlavaṇṇā nīlavatthā nīlālaṅkārā''ti. Atha kho tā devatā āyasmato anuruddhassa cittamaññāya sabbāva nīlā ahesuṃ nīlavaṇṇā nīlavatthā nīlālaṅkārā.

Atha kho āyasmato anuruddhassa etadahosi – ‘‘aho vatimā devatā sabbāva pītā assu…pe… sabbāva lohitakā assu… sabbāva odātā assu odātavaṇṇā odātavatthā odātālaṅkārā’’ti. Atha kho tā devatā āyasmato anuruddhassa cittamaññāya sabbāva odātā ahesuṃ odātavaṇṇā odātavatthā odātālaṅkārā.

Atha kho tā devatā ekā ca [ko (sī.), ekāva (syā. pī.)] gāyi ekā ca [ekā pana (sī.), ekāva (syā. pī.)] nacci ekā ca [ekā (sī.), ekāva (syā. pī.)] accharaṃ vādesi. Seyyathāpi nāma pañcaṅgikassa tūriyassa [turiyassa (sī. syā. pī.)] suvinītassa suppaṭipatāḷitassa kusalehi susamannāhatassa saddo hoti vaggu ca rajanīyo ca kamanīyo ca pemanīyo ca madanīyo ca; evamevaṃ tāsaṃ devatānaṃ alaṅkārānaṃ saddo hoti vaggu ca rajanīyo ca kamanīyo ca pemanīyo ca madanīyo ca. Atha kho āyasmā anuruddho indriyāni okkhipi.

Atha kho tā devatā ‘‘na khvayyo anuruddho sādiyatī’’ti [sādayatīti (saddanītidhātumālā)] tatthevantaradhāyiṃsu. Atha kho āyasmā anuruddho sāyanhasamayaṃ paṭisallānā vuṭṭhito yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā anuruddho bhagavantaṃ etadavoca –

‘‘Idhāhaṃ, bhante, divāvihāraṃ gato homi paṭisallīno. Atha kho, bhante, sambahulā manāpakāyikā devatā yenāhaṃ tenupasaṅkamiṃsu; upasaṅkamitvā maṃ abhivādetvā ekamantaṃ aṭṭhaṃsu. Ekamantaṃ ṭhitā kho, bhante, tā devatā maṃ etadavocuṃ – ‘mayaṃ, bhante anuruddha, manāpakāyikā nāma devatā tīsu ṭhānesu issariyaṃ kārema vasaṃ vattema. Mayaṃ, bhante anuruddha, yādisakaṃ vaṇṇaṃ ākaṅkhāma tādisakaṃ vaṇṇaṃ ṭhānaso paṭilabhāma; yādisakaṃ saraṃ ākaṅkhāma tādisakaṃ saraṃ ṭhānaso paṭilabhāma; yādisakaṃ sukhaṃ ākaṅkhāma tādisakaṃ sukhaṃ ṭhānaso paṭilabhāma. Mayaṃ, bhante anuruddha, manāpakāyikā nāma devatā imesu tīsu ṭhānesu issariyaṃ kārema vasaṃ vattemā’ti. Tassa mayhaṃ, bhante, etadahosi – ‘aho vatimā devatā sabbāva nīlā assu nīlavaṇṇā nīlavatthā nīlālaṅkārā’ti. Atha kho, bhante, tā devatā mama cittamaññāya sabbāva nīlā ahesuṃ nīlavaṇṇā nīlavatthā nīlālaṅkārā.

‘‘Tassa mayhaṃ, bhante, etadahosi – ‘aho vatimā devatā sabbāva pītā assu…pe… sabbāva lohitakā assu…pe… sabbāva odātā assu odātavaṇṇā odātavatthā odātālaṅkārā’ti. Atha kho, bhante, tā devatā mama cittamaññāya sabbāva odātā ahesuṃ odātavaṇṇā odātavatthā odātālaṅkārā.

‘‘Atha kho, bhante, tā devatā ekā ca gāyi ekā ca nacci ekā ca accharaṃ vādesi. Seyyathāpi nāma pañcaṅgikassa tūriyassa suvinītassa suppaṭipatāḷitassa kusalehi susamannāhatassa saddo hoti vaggu ca rajanīyo ca kamanīyo ca pemanīyo ca madanīyo ca; evamevaṃ tāsaṃ devatānaṃ alaṅkārānaṃ saddo hoti vaggu ca rajanīyo ca kamanīyo ca pemanīyo ca madanīyo ca. Atha khvāhaṃ, bhante, indriyāni okkhipiṃ.

‘‘Atha kho, bhante, tā devatā ‘na khvayyo anuruddho sādiyatī’ti tatthevantaradhāyiṃsu. Katihi nu kho, bhante, dhammehi samannāgato mātugāmo kāyassa bhedā paraṃ maraṇā manāpakāyikānaṃ devānaṃ sahabyataṃ upapajjatī’’ti?

‘‘Aṭṭhahi kho, anuruddha, dhammehi samannāgato mātugāmo kāyassa bhedā paraṃ maraṇā manāpakāyikānaṃ devānaṃ sahabyataṃ upapajjati. Katamehi aṭṭhahi? Idha, anuruddha, mātugāmo yassa mātāpitaro bhattuno denti atthakāmā hitesino anukampakā anukampaṃ upādāya tassa hoti pubbuṭṭhāyinī pacchānipātinī kiṅkārapaṭissāvinī manāpacārinī piyavādinī.

‘‘Ye te bhattu garuno [guruno (ka.)] honti – mātāti vā pitāti vā samaṇabrāhmaṇāti vā – te sakkaroti, garuṃ karoti [garukaroti (sī. syā. pī.)], māneti, pūjeti, abbhāgate ca āsanodakena paṭipūjeti.

‘‘Ye te bhattu abbhantarā kammantā – uṇṇāti vā kappāsāti vā – tattha dakkhā hoti analasā tatrupāyāya [tatrūpāyāya (sī.), a. ni. 4.35; 11.14] vīmaṃsāya samannāgatā alaṃ kātuṃ alaṃ saṃvidhātuṃ.

‘‘Yo so bhattu abbhantaro antojano – dāsāti vā pessāti vā kammakarāti vā – tesaṃ katañca katato jānāti akatañca akatato jānāti, gilānakānañca balābalaṃ jānāti khādanīyaṃ bhojanīyañcassa paccaṃsena [paccayena (syā.), paccattaṃsena (ka.) a. ni. 5.33] saṃvibhajati.

‘‘Yaṃ bhattu āharati dhanaṃ vā dhaññaṃ vā jātarūpaṃ vā taṃ ārakkhena guttiyā sampādeti, tattha ca hoti adhuttī athenī asoṇḍī avināsikā.

‘‘Upāsikā kho pana hoti buddhaṃ saraṇaṃ gatā dhammaṃ saraṇaṃ gatā saṅghaṃ saraṇaṃ gatā.

‘‘Sīlavatī kho pana hoti – pāṇātipātā paṭiviratā, adinnādānā paṭiviratā, kāmesumicchācārā paṭiviratā, musāvādā paṭiviratā, surāmerayamajjapamādaṭṭhānā paṭiviratā.

‘‘Cāgavatī kho pana hoti. Vigatamalamaccherena cetasā agāraṃ ajjhāvasati muttacāgā [muttacāgī (syā.)] payatapāṇinī [payatapāṇi (sī.), payatapāṇī (syā. pī. ka.)] vossaggaratā yācayogā dānasaṃvibhāgaratā.

‘‘Imehi kho, anuruddha, aṭṭhahi dhammehi samannāgato mātugāmo kāyassa bhedā paraṃ maraṇā manāpakāyikānaṃ devānaṃ sahabyataṃ upapajjatī’’ti.

‘‘Yo naṃ bharati sabbadā, niccaṃ ātāpi ussuko;
Taṃ sabbakāmadaṃ [taṃ sabbakāmaharaṃ (sī. syā. pī.) sabbakāmaharaṃ (a. ni. 5.33] posaṃ,
bhattāraṃ nātimaññati.

‘‘Na cāpi sotthi bhattāraṃ, issāvādena rosaye;
Bhattu ca garuno sabbe, paṭipūjeti paṇḍitā.

‘‘Uṭṭhāhikā [uṭṭhāyikā (ka.)] analasā, saṅgahitaparijjanā;
Bhattu manāpaṃ carati, sambhataṃ anurakkhati.

‘‘Yā evaṃ vattati nārī, bhattu chandavasānugā;
Manāpā nāma te [manāpakāyikā (sī. ka.)] devā, yattha sā upapajjatī’’ti. chaṭṭhaṃ;

7. Dutiyavisākhāsuttaṃ

47. Ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati pubbārāme migāramātupāsāde. Atha kho visākhā migāramātā…pe… ekamantaṃ nisinnaṃ kho visākhaṃ migāramātaraṃ bhagavā etadavoca –

‘‘Aṭṭhahi kho, visākhe, dhammehi samannāgato mātugāmo kāyassa bhedā paraṃ maraṇā manāpakāyikānaṃ devānaṃ sahabyataṃ upapajjati. Katamehi aṭṭhahi? Idha, visākhe, mātugāmo yassa mātāpitaro bhattuno denti atthakāmā hitesino anukampakā anukampaṃ upādāya tassa hoti pubbuṭṭhāyinī pacchānipātinī kiṅkārapaṭissāvinī manāpacārinī piyavādinī…pe….

‘‘Cāgavatī kho pana hoti. Vigatamalamaccherena cetasā agāraṃ ajjhāvasati muttacāgā payatapāṇinī vossaggaratā yācayogā dānasaṃvibhāgaratā. Imehi kho, visākhe, aṭṭhahi dhammehi samannāgato mātugāmo kāyassa bhedā paraṃ maraṇā manāpakāyikānaṃ devānaṃ sahabyataṃ upapajjatī’’ti.

‘‘Yo naṃ bharati sabbadā, niccaṃ ātāpi ussuko;
Taṃ sabbakāmadaṃ posaṃ, bhattāraṃ nātimaññati.

‘‘Na cāpi sotthi bhattāraṃ, issāvādena rosaye;
Bhattu ca garuno sabbe, paṭipūjeti paṇḍitā.

‘‘Uṭṭhāhikā analasā, saṅgahitaparijjanā;
Bhattu manāpaṃ carati, sambhataṃ anurakkhati.

‘‘Yā evaṃ vattati nārī, bhattu chandavasānugā;
Manāpā nāma te [manāpakāyikā (sī. ka.)] devā, yattha sā upapajjatī’’ti. sattamaṃ;

8. Nakulamātāsuttaṃ

48. Ekaṃ samayaṃ bhagavā bhaggesu viharati suṃsumāragire [suṃsumāragire (sī. syā. pī.)] bhesakaḷāvane migadāye. Atha kho nakulamātā gahapatānī yena bhagavā tenupasaṅkami; upasaṅkamitvā…pe…. Ekamantaṃ nisinnaṃ kho nakulamātaraṃ gahapatāniṃ bhagavā etadavoca –

‘‘Aṭṭhahi kho, nakulamāte, dhammehi samannāgato mātugāmo kāyassa bhedā paraṃ maraṇā manāpakāyikānaṃ devānaṃ sahabyataṃ upapajjati. Katamehi aṭṭhahi? Idha, nakulamāte, mātugāmo yassa mātāpitaro bhattuno denti atthakāmā hitesino anukampakā anukampaṃ upādāya tassa hoti pubbuṭṭhāyinī pacchānipātinī kiṅkārapaṭissāvinī manāpacārinī piyavādinī.

‘‘Ye te bhattu garuno honti – mātāti vā pitāti vā samaṇabrāhmaṇāti vā – te sakkaroti garuṃ karoti māneti pūjeti, abbhāgate ca āsanodakena paṭipūjeti.

‘‘Ye te bhattu abbhantarā kammantā – uṇṇāti vā kappāsāti vā – tattha dakkhā hoti analasā tatrupāyāya vīmaṃsāya samannāgatā alaṃ kātuṃ alaṃ saṃvidhātuṃ.

‘‘Yo so bhattu abbhantaro antojano – dāsāti vā pessāti vā kammakarāti vā – tesaṃ katañca katato jānāti akatañca akatato jānāti, gilānakānañca balābalaṃ jānāti khādanīyaṃ bhojanīyañcassa paccaṃsena saṃvibhajati.

‘‘Yaṃ bhattā āharati dhanaṃ vā dhaññaṃ vā rajataṃ vā jātarūpaṃ vā taṃ ārakkhena guttiyā sampādeti, tattha ca hoti adhuttī athenī asoṇḍī avināsikā.

‘‘Upāsikā kho pana hoti buddhaṃ saraṇaṃ gatā dhammaṃ saraṇaṃ gatā saṅghaṃ saraṇaṃ gatā.

‘‘Sīlavatī kho pana hoti – pāṇātipātā paṭiviratā…pe… surāmerayamajjapamādaṭṭhānā paṭiviratā…pe….

‘‘Cāgavatī kho pana hoti vigatamalamaccherena cetasā agāraṃ ajjhāvasati muttacāgā payatapāṇinī vossaggaratā yācayogā dānasaṃvibhāgaratā.

‘‘Imehi kho, nakulamāte, aṭṭhahi dhammehi samannāgato mātugāmo kāyassa bhedā paraṃ maraṇā manāpakāyikānaṃ devānaṃ sahabyataṃ upapajjatī’’ti.

‘‘Yo naṃ bharati sabbadā, niccaṃ ātāpi ussuko;
Taṃ sabbakāmadaṃ posaṃ, bhattāraṃ nātimaññati.

‘‘Na cāpi sotthi bhattāraṃ, issāvādena rosaye;
Bhattu ca garuno sabbe, paṭipūjeti paṇḍitā.

‘‘Uṭṭhāhikā analasā, saṅgahitaparijjanā;
Bhattu manāpaṃ carati, sambhataṃ anurakkhati.

‘‘Yā evaṃ vattati nārī, bhattu chandavasānugā;
Manāpā nāma te [manāpakāyikā (sī.)] devā, yattha sā upapajjatī’’ti. aṭṭhamaṃ;

9. Paṭhamaidhalokikasuttaṃ

49. Ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati pubbārāme migāramātupāsāde. Atha kho visākhā migāramātā yena bhagavā tenupasaṅkami…pe…. Ekamantaṃ nisinnaṃ kho visākhaṃ migāramātaraṃ bhagavā etadavoca –

‘‘Catūhi kho, visākhe, dhammehi samannāgato mātugāmo idhalokavijayāya paṭipanno hoti, ayaṃsa loko āraddho hoti. Katamehi catūhi? Idha, visākhe, mātugāmo susaṃvihitakammanto hoti, saṅgahitaparijano, bhattu manāpaṃ carati, sambhataṃ anurakkhati.

‘‘Kathañca, visākhe, mātugāmo susaṃvihitakammanto hoti? Idha, visākhe, mātugāmo ye te bhattu abbhantarā kammantā – uṇṇāti vā kappāsāti vā – tattha dakkhā hoti analasā tatrupāyāya vīmaṃsāya samannāgatā alaṃ kātuṃ alaṃ saṃvidhātuṃ. Evaṃ kho, visākhe, mātugāmo susaṃvihitakammanto hoti.

‘‘Kathañca, visākhe, mātugāmo saṅgahitaparijano hoti? Idha, visākhe, mātugāmo yo so bhattu abbhantaro antojano – dāsāti vā pessāti vā kammakarāti vā – tesaṃ katañca katato jānāti akatañca akatato jānāti, gilānakānañca balābalaṃ jānāti khādanīyaṃ bhojanīyañcassa paccaṃsena saṃvibhajati. Evaṃ kho, visākhe, mātugāmo saṅgahitaparijano hoti.

‘‘Kathañca, visākhe, mātugāmo bhattu manāpaṃ carati? Idha, visākhe, mātugāmo yaṃ bhattu amanāpasaṅkhātaṃ taṃ jīvitahetupi na ajjhācarati. Evaṃ kho, visākhe, mātugāmo bhattu manāpaṃ carati.

‘‘Kathañca, visākhe, mātugāmo sambhataṃ anurakkhati? Idha, visākhe, mātugāmo yaṃ bhattā āharati dhanaṃ vā dhaññaṃ vā rajataṃ vā jātarūpaṃ vā taṃ ārakkhena guttiyā sampādeti, tattha ca hoti adhuttī athenī asoṇḍī avināsikā. Evaṃ kho, visākhe, mātugāmo sambhataṃ anurakkhati. Imehi kho, visākhe, catūhi dhammehi samannāgato mātugāmo idhalokavijayāya paṭipanno hoti, ayaṃsa loko āraddho hoti.

‘‘Catūhi kho, visākhe, dhammehi samannāgato mātugāmo paralokavijayāya paṭipanno hoti, paraloko āraddho hoti. Katamehi catūhi? Idha, visākhe, mātugāmo saddhāsampanno hoti, sīlasampanno hoti, cāgasampanno hoti, paññāsampanno hoti.

‘‘Kathañca, visākhe, mātugāmo saddhāsampanno hoti? Idha, visākhe, mātugāmo saddho hoti, saddahati tathāgatassa bodhiṃ – ‘itipi so bhagavā arahaṃ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṃ buddho bhagavā’ti. Evaṃ kho, visākhe, mātugāmo saddhāsampanno hoti.

‘‘Kathañca, visākhe, mātugāmo sīlasampanno hoti? Idha, visākhe, mātugāmo pāṇātipātā paṭivirato hoti…pe… surāmerayamajjapamādaṭṭhānā paṭivirato hoti. Evaṃ kho, visākhe, mātugāmo sīlasampanno hoti.

‘‘Kathañca, visākhe, mātugāmo cāgasampanno hoti? Idha, visākhe, mātugāmo vigatamalamaccherena cetasā agāraṃ ajjhāvasati muttacāgā payatapāṇinī vossaggaratā yācayogā dānasaṃvibhāgaratā. Evaṃ kho, visākhe, mātugāmo cāgasampanno hoti.

‘‘Kathañca, visākhe, mātugāmo paññāsampanno hoti? Idha, visākhe, mātugāmo paññavā hoti… pe… evaṃ kho, visākhe, mātugāmo paññāsampanno hoti. Imehi kho, visākhe, catūhi dhammehi samannāgato mātugāmo paralokavijayāya paṭipanno hoti, paraloko āraddho hotī’’ti.

‘‘Susaṃvihitakammantā, saṅgahitaparijjanā;
Bhattu manāpaṃ carati, sambhataṃ anurakkhati.

‘‘Saddhā sīlena sampannā, vadaññū vītamaccharā;
Niccaṃ maggaṃ visodheti, sotthānaṃ samparāyikaṃ.

‘‘Iccete aṭṭha dhammā ca, yassā vijjanti nāriyā;
Tampi sīlavatiṃ āhu, dhammaṭṭhaṃ saccavādiniṃ.

‘‘Soḷasākārasampannā, aṭṭhaṅgasusamāgatā;
Tādisī sīlavatī upāsikā;
Upapajjati devalokaṃ manāpa’’nti. navamaṃ;

10. Dutiyaidhalokikasuttaṃ

50. ‘‘Catūhi, bhikkhave, dhammehi samannāgato mātugāmo idhalokavijayāya paṭipanno hoti, ayaṃsa loko āraddho hoti. Katamehi catūhi? Idha, bhikkhave, mātugāmo susaṃvihitakammanto hoti, saṅgahitaparijano, bhattu manāpaṃ carati, sambhataṃ anurakkhati.

‘‘Kathañca, bhikkhave, mātugāmo susaṃvihitakammanto hoti? Idha, bhikkhave, mātugāmo ye te bhattu abbhantarā kammantā…pe… evaṃ kho, bhikkhave, mātugāmo susaṃvihitakammanto hoti.

‘‘Kathañca, bhikkhave, mātugāmo saṅgahitaparijano hoti? Idha, bhikkhave, mātugāmo yo so bhattu abbhantaro antojano…pe… evaṃ kho, bhikkhave, mātugāmo saṅgahitaparijano hoti.

‘‘Kathañca, bhikkhave, mātugāmo bhattu manāpaṃ carati? Idha, bhikkhave, mātugāmo yaṃ bhattu amanāpasaṅkhātaṃ taṃ jīvitahetupi na ajjhācarati. Evaṃ kho, bhikkhave, mātugāmo bhattu manāpaṃ carati.

‘‘Kathañca, bhikkhave, mātugāmo sambhataṃ anurakkhati? Idha, bhikkhave, mātugāmo yaṃ bhattā āharati…pe… evaṃ kho, bhikkhave, mātugāmo sambhataṃ anurakkhati. Imehi kho, bhikkhave, catūhi dhammehi samannāgato mātugāmo idhalokavijayāya paṭipanno hoti, ayaṃsa loko āraddho hoti.

‘‘Catūhi, bhikkhave, dhammehi samannāgato mātugāmo paralokavijayāya paṭipanno hoti, paraloko āraddho hoti. Katamehi catūhi? Idha, bhikkhave, mātugāmo saddhāsampanno hoti, sīlasampanno hoti, cāgasampanno hoti, paññāsampanno hoti.

‘‘Kathañca, bhikkhave, mātugāmo saddhāsampanno hoti? Idha, bhikkhave, mātugāmo saddho hoti…pe… evaṃ kho, bhikkhave, mātugāmo saddhāsampanno hoti.

‘‘Kathañca, bhikkhave, mātugāmo sīlasampanno hoti? Idha, bhikkhave, mātugāmo pāṇātipātā paṭivirato hoti…pe… surāmerayamajjapamādaṭṭhānā paṭivirato hoti. Evaṃ kho, bhikkhave, mātugāmo sīlasampanno hoti.

‘‘Kathañca, bhikkhave, mātugāmo cāgasampanno hoti? Idha, bhikkhave, mātugāmo vigatamalamaccherena cetasā agāraṃ ajjhāvasati…pe… evaṃ kho, bhikkhave, mātugāmo cāgasampanno hoti.

‘‘Kathañca, bhikkhave, mātugāmo paññāsampanno hoti? Idha, bhikkhave, mātugāmo paññavā hoti…pe… evaṃ kho, bhikkhave, mātugāmo paññāsampanno hoti. Imehi kho, bhikkhave, catūhi dhammehi samannāgato mātugāmo paralokavijayāya paṭipanno hoti, paraloko āraddho hotī’’ti.

‘‘Susaṃvihitakammantā, saṅgahitaparijjanā;
Bhattu manāpaṃ carati, sambhataṃ anurakkhati.

‘‘Saddhā sīlena sampannā, vadaññū vītamaccharā;
Niccaṃ maggaṃ visodheti, sotthānaṃ samparāyikaṃ.

‘‘Iccete aṭṭha dhammā ca, yassā vijjanti nāriyā;
Tampi sīlavatiṃ āhu, dhammaṭṭhaṃ saccavādiniṃ.

‘‘Soḷasākārasampannā, aṭṭhaṅgasusamāgatā;
Tādisī sīlavatī upāsikā, upapajjati devalokaṃ manāpa’’nti. dasamaṃ;

Uposathavaggo pañcamo.

Tassuddānaṃ –

Saṃkhitte vitthate visākhe, vāseṭṭho bojjhāya pañcamaṃ;
Anuruddhaṃ puna visākhe, nakulā idhalokikā dveti.

Paṭhamapaṇṇāsakaṃ samattaṃ.

2. Dutiyapaṇṇāsakaṃ

(6) 1. Gotamīvaggo

1. Gotamīsuttaṃ

51. Ekaṃ samayaṃ bhagavā sakkesu viharati kapilavatthusmiṃ nigrodhārāme. Atha kho mahāpajāpatī [mahāpajāpati (syā.) cūḷava. 402] gotamī yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ aṭṭhāsi. Ekamantaṃ ṭhitā kho mahāpajāpatī gotamī bhagavantaṃ etadavoca – ‘‘sādhu, bhante, labheyya mātugāmo tathāgatappavedite dhammavinaye agārasmā anagāriyaṃ pabbajja’’nti. ‘‘Alaṃ, gotami! Mā te rucci mātugāmassa tathāgatappavedite dhammavinaye agārasmā anagāriyaṃ pabbajjā’’ti.

Dutiyampi kho mahāpajāpatī gotamī bhagavantaṃ etadavoca – ‘‘sādhu, bhante, labheyya mātugāmo tathāgatappavedite dhammavinaye agārasmā anagāriyaṃ pabbajja’’nti. ‘‘Alaṃ, gotami! Mā te rucci mātugāmassa tathāgatappavedite dhammavinaye agārasmā anagāriyaṃ pabbajjā’’ti. ‘‘Tatiyampi kho mahāpajāpatī gotamī bhagavantaṃ etadavoca – ‘‘sādhu bhante, labheyya mātugāmo tathāgatappavedite dhammavinaye agārasmā anagāriyaṃ pabbajja’’nti. ‘‘Alaṃ, gotami! Mā te rucci mātugāmassa tathāgatappavedite dhammavinaye agārasmā anagāriyaṃ pabbajjā’’ti.

Atha kho mahāpajāpatī gotamī ‘‘na bhagavā anujānāti mātugāmassa tathāgatappavedite dhammavinaye agārasmā anagāriyaṃ pabbajja’’nti dukkhī dummanā assumukhī rudamānā bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā pakkāmi.

Atha kho bhagavā kapilavatthusmiṃ yathābhirantaṃ viharitvā yena vesālī tena cārikaṃ pakkāmi. Anupubbena cārikaṃ caramāno yena vesālī tadavasari. Tatra sudaṃ bhagavā vesāliyaṃ viharati mahāvane kūṭāgārasālāyaṃ. Atha kho mahāpajāpatī gotamī kese chedāpetvā kāsāyāni vatthāni acchādetvā sambahulāhi sākiyānīhi saddhiṃ yena vesālī tena pakkāmi. Anupubbena yena vesālī mahāvanaṃ kūṭāgārasālā tenupasaṅkami. Atha kho mahāpajāpatī gotamī sūnehi pādehi rajokiṇṇena gattena dukkhī dummanā assumukhī rudamānā bahidvārakoṭṭhake aṭṭhāsi.

Addasā kho āyasmā ānando mahāpajāpatiṃ gotamiṃ sūnehi pādehi rajokiṇṇena gattena dukkhiṃ dummanaṃ assumukhiṃ rudamānaṃ bahidvārakoṭṭhake ṭhitaṃ. Disvāna mahāpajāpatiṃ gotamiṃ etadavoca – ‘‘kiṃ nu tvaṃ, gotami, sūnehi pādehi rajokiṇṇena gattena dukkhī dummanā assumukhī rudamānā bahidvārakoṭṭhake ṭhitā’’ti? ‘‘Tathā hi pana, bhante ānanda, na bhagavā anujānāti mātugāmassa tathāgatappavedite dhammavinaye agārasmā anagāriyaṃ pabbajja’’nti. ‘‘Tena hi tvaṃ, gotami, muhuttaṃ idheva tāva hohi, yāvāhaṃ bhagavantaṃ yācāmi mātugāmassa tathāgatappavedite dhammavinaye agārasmā anagāriyaṃ pabbajja’’nti.

Atha kho āyasmā ānando yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā ānando bhagavantaṃ etadavoca – ‘‘esā, bhante, mahāpajāpatī gotamī sūnehi pādehi rajokiṇṇena gattena dukkhī dummanā assumukhī rudamānā bahidvārakoṭṭhake ṭhitā – ‘na bhagavā anujānāti mātugāmassa tathāgatappavedite dhammavinaye agārasmā anagāriyaṃ pabbajja’nti. Sādhu, bhante, labheyya mātugāmo tathāgatappavedite dhammavinaye agārasmā anagāriyaṃ pabbajja’’nti. ‘‘Alaṃ, ānanda! Mā te rucci mātugāmassa tathāgatappavedite dhammavinaye agārasmā anagāriyaṃ pabbajjā’’ti.

Dutiyampi kho…pe… tatiyampi kho āyasmā ānando bhagavantaṃ etadavoca – ‘‘sādhu, bhante, labheyya mātugāmo tathāgatappavedite dhammavinaye agārasmā anagāriyaṃ pabbajja’’nti. ‘‘Alaṃ, ānanda! Mā te rucci mātugāmassa tathāgatappavedite dhammavinaye agārasmā anagāriyaṃ pabbajjā’’ti.

Atha kho āyasmato ānandassa etadahosi – ‘‘na bhagavā anujānāti mātugāmassa tathāgatappavedite dhammavinaye agārasmā anagāriyaṃ pabbajjaṃ. Yaṃnūnāhaṃ aññenapi pariyāyena bhagavantaṃ yāceyyaṃ mātugāmassa tathāgatappavedite dhammavinaye agārasmā anagāriyaṃ pabbajja’’nti. Atha kho āyasmā ānando bhagavantaṃ etadavoca – ‘‘bhabbo nu kho, bhante, mātugāmo tathāgatappavedite dhammavinaye agārasmā anagāriyaṃ pabbajitvā sotāpattiphalaṃ vā sakadāgāmiphalaṃ vā anāgāmiphalaṃ vā arahattaphalaṃ vā sacchikātu’’nti? ‘‘Bhabbo, ānanda, mātugāmo tathāgatappavedite dhammavinaye agārasmā anagāriyaṃ pabbajitvā sotāpattiphalampi sakadāgāmiphalampi anāgāmiphalampi arahattaphalampi sacchikātu’’nti. ‘‘Sace, bhante, bhabbo mātugāmo tathāgatappavedite dhammavinaye agārasmā anagāriyaṃ pabbajitvā sotāpattiphalampi…pe… arahattaphalampi sacchikātuṃ, bahukārā, bhante, mahāpajāpatī gotamī bhagavato mātucchā āpādikā posikā khīrassa dāyikā; bhagavantaṃ janettiyā kālaṅkatāya thaññaṃ pāyesi. Sādhu, bhante, labheyya mātugāmo tathāgatappavedite dhammavinaye agārasmā anagāriyaṃ pabbajja’’nti.

‘‘Sace, ānanda, mahāpajāpatī gotamī aṭṭha garudhamme paṭiggaṇhāti, sāvassā hotu upasampadā –

[pāci. 149; cūḷava. 403] ‘‘Vassasatūpasampannāya bhikkhuniyā tadahūpasampannassa bhikkhuno abhivādanaṃ paccuṭṭhānaṃ añjalikammaṃ sāmīcikammaṃ kattabbaṃ. Ayampi dhammo sakkatvā garuṃ katvā [garukatvā (sī. syā. pī.)] mānetvā pūjetvā yāvajīvaṃ anatikkamanīyo.

‘‘Na bhikkhuniyā abhikkhuke āvāse vassaṃ upagantabbaṃ. Ayampi dhammo sakkatvā garuṃ katvā mānetvā pūjetvā yāvajīvaṃ anatikkamanīyo.

‘‘Anvaḍḍhamāsaṃ bhikkhuniyā bhikkhusaṅghato dve dhammā paccāsīsitabbā [paccāsiṃsitabbā (sī. syā. pī.)] – uposathapucchakañca, ovādūpasaṅkamanañca. Ayampi dhammo sakkatvā garuṃ katvā mānetvā pūjetvā yāvajīvaṃ anatikkamanīyo.

‘‘Vassaṃvuṭṭhāya bhikkhuniyā ubhatosaṅghe tīhi ṭhānehi pavāretabbaṃ – diṭṭhena vā sutena vā parisaṅkāya vā. Ayampi dhammo sakkatvā garuṃ katvā mānetvā pūjetvā yāvajīvaṃ anatikkamanīyo.

‘‘Garudhammaṃ ajjhāpannāya bhikkhuniyā ubhatosaṅghe pakkhamānattaṃ caritabbaṃ. Ayampi dhammo sakkatvā garuṃ katvā mānetvā pūjetvā yāvajīvaṃ anatikkamanīyo.

‘‘Dve vassāni chasu dhammesu sikkhitasikkhāya sikkhamānāya ubhatosaṅghe upasampadā pariyesitabbā. Ayampi dhammo sakkatvā garuṃ katvā mānetvā pūjetvā yāvajīvaṃ anatikkamanīyo.

‘‘Na kenaci pariyāyena bhikkhuniyā bhikkhu akkositabbo paribhāsitabbo. Ayampi dhammo sakkatvā garuṃ katvā mānetvā pūjetvā yāvajīvaṃ anatikkamanīyo.

‘‘Ajjatagge ovaṭo bhikkhunīnaṃ bhikkhūsu vacanapatho, anovaṭo bhikkhūnaṃ bhikkhunīsu vacanapatho. Ayampi dhammo sakkatvā garuṃ katvā mānetvā pūjetvā yāvajīvaṃ anatikkamanīyo.

‘‘Sace, ānanda, mahāpajāpatī gotamī ime aṭṭha garudhamme paṭiggaṇhāti, sāvassā hotu upasampadā’’ti.

Atha kho āyasmā ānando bhagavato santike ime aṭṭha garudhamme uggahetvā yena mahāpajāpatī gotamī tenupasaṅkami; upasaṅkamitvā mahāpajāpatiṃ gotamiṃ etadavoca –

‘‘Sace kho tvaṃ, gotami, aṭṭha garudhamme paṭiggaṇheyyāsi, sāva te bhavissati upasampadā –

‘‘Vassasatūpasampannāya bhikkhuniyā tadahūpasampannassa bhikkhuno abhivādanaṃ paccuṭṭhānaṃ añjalikammaṃ sāmīcikammaṃ kattabbaṃ. Ayampi dhammo sakkatvā garuṃ katvā mānetvā pūjetvā yāvajīvaṃ anatikkamanīyo…pe….

‘‘Ajjatagge ovaṭo bhikkhunīnaṃ bhikkhūsu vacanapatho, anovaṭo bhikkhūnaṃ bhikkhunīsu vacanapatho. Ayampi dhammo sakkatvā garuṃ katvā mānetvā pūjetvā yāvajīvaṃ anatikkamanīyo. Sace kho tvaṃ, gotami, ime aṭṭha garudhamme paṭiggaṇheyyāsi, sāva te bhavissati upasampadā’’ti.

‘‘Seyyathāpi, bhante ānanda, itthī vā puriso vā daharo yuvā maṇḍanakajātiko [maṇḍanakajātiyo (sī. pī.)] sīsaṃnhāto [sīsaṃnahāto (sī. pī.), sīsanahāto (syā.)] uppalamālaṃ vā vassikamālaṃ vā adhimuttakamālaṃ [atimuttakamālaṃ (sī.)] vā labhitvā ubhohi hatthehi paṭiggahetvā uttamaṅge sirasmiṃ patiṭṭhāpeyya; evamevaṃ kho ahaṃ, bhante ānanda, ime aṭṭha garudhamme paṭiggaṇhāmi yāvajīvaṃ anatikkamanīye’’ti.

Atha kho āyasmā ānando yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā ānando bhagavantaṃ etadavoca – ‘‘paṭiggahitā, bhante, mahāpajāpatiyā gotamiyā aṭṭha garudhammā yāvajīvaṃ anatikkamanīyā’’ti.

‘‘Sace, ānanda, nālabhissa mātugāmo tathāgatappavedite dhammavinaye agārasmā anagāriyaṃ pabbajjaṃ, ciraṭṭhitikaṃ, ānanda, brahmacariyaṃ abhavissa, vassasahassameva saddhammo tiṭṭheyya. Yato ca kho, ānanda, mātugāmo tathāgatappavedite dhammavinaye agārasmā anagāriyaṃ pabbajito, na dāni, ānanda, brahmacariyaṃ ciraṭṭhitikaṃ bhavissati. Pañceva dāni, ānanda, vassasatāni saddhammo ṭhassati.

‘‘Seyyathāpi, ānanda, yāni kānici kulāni bahutthikāni [bahukitthikāni (sī. pī.), bahuitthikāni (syā.)] appapurisakāni, tāni suppadhaṃsiyāni honti corehi kumbhatthenakehi; evamevaṃ kho, ānanda, yasmiṃ dhammavinaye labhati mātugāmo agārasmā anagāriyaṃ pabbajjaṃ, na taṃ brahmacariyaṃ ciraṭṭhitikaṃ hoti.

‘‘Seyyathāpi, ānanda, sampanne sālikkhette setaṭṭhikā nāma rogajāti nipatati, evaṃ taṃ sālikkhettaṃ na ciraṭṭhitikaṃ hoti; evamevaṃ kho, ānanda, yasmiṃ dhammavinaye labhati mātugāmo agārasmā anagāriyaṃ pabbajjaṃ, na taṃ brahmacariyaṃ ciraṭṭhitikaṃ hoti.

‘‘Seyyathāpi, ānanda, sampanne ucchukkhette mañjiṭṭhikā [mañjeṭṭhikā (sī. syā.)] nāma rogajāti nipatati, evaṃ taṃ ucchukkhettaṃ na ciraṭṭhitikaṃ hoti; evamevaṃ kho, ānanda, yasmiṃ dhammavinaye labhati mātugāmo agārasmā anagāriyaṃ pabbajjaṃ, na taṃ brahmacariyaṃ ciraṭṭhitikaṃ hoti.

‘‘Seyyathāpi, ānanda, puriso mahato taḷākassa paṭikacceva [paṭigacceva (sī. pī.)] āḷiṃ bandheyya yāvadeva udakassa anatikkamanāya; evamevaṃ kho, ānanda, mayā paṭikacceva bhikkhunīnaṃ aṭṭha garudhammā paññattā yāvajīvaṃ anatikkamanīyā’’ti. Paṭhamaṃ.

2. Ovādasuttaṃ

52. Ekaṃ samayaṃ bhagavā vesāliyaṃ viharati mahāvane kūṭāgārasālāyaṃ. Atha kho āyasmā ānando yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā ānando bhagavantaṃ etadavoca – ‘‘katihi nu kho, bhante, dhammehi samannāgato bhikkhu bhikkhunovādako sammannitabbo’’ti?

[pāci. 147] ‘‘Aṭṭhahi kho, ānanda, dhammehi samannāgato bhikkhu bhikkhunovādako sammannitabbo. Katamehi aṭṭhahi? Idhānanda, bhikkhu sīlavā hoti…pe… samādāya sikkhati sikkhāpadesu; bahussuto hoti…pe… diṭṭhiyā suppaṭividdhā; ubhayāni kho panassa pātimokkhāni vitthārena svāgatāni honti suvibhattāni suppavattīni suvinicchitāni suttaso anubyañjanaso; kalyāṇavāco hoti kalyāṇavākkaraṇo, poriyā vācāya samannāgato vissaṭṭhāya [visaṭṭhāya (ka.)] anelagaḷāya [aneḷagaḷāya (sī. ka.)] atthassa viññāpaniyā; paṭibalo hoti bhikkhunisaṅghassa dhammiyā kathāya sandassetuṃ samādapetuṃ samuttejetuṃ sampahaṃsetuṃ; yebhuyyena bhikkhunīnaṃ piyo hoti manāpo; na kho panetaṃ bhagavantaṃ uddissa pabbajitāya kāsāyavatthanivasanāya garudhammaṃ ajjhāpannapubbo hoti; vīsativasso vā hoti atirekavīsativasso vā. Imehi kho, ānanda, aṭṭhahi dhammehi samannāgato bhikkhu bhikkhunovādako sammannitabbo’’ti. Dutiyaṃ.

3. Saṃkhittasuttaṃ

53. [cūḷava. 406] Ekaṃ samayaṃ bhagavā vesāliyaṃ viharati mahāvane kūṭāgārasālāyaṃ. Atha kho mahāpajāpatī gotamī yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ aṭṭhāsi. Ekamantaṃ ṭhitā kho sā mahāpajāpatī gotamī bhagavantaṃ etadavoca –

‘‘Sādhu me, bhante, bhagavā saṃkhittena dhammaṃ desetu, yamahaṃ bhagavato dhammaṃ sutvā ekā vūpakaṭṭhā appamattā ātāpinī pahitattā vihareyya’’nti. ‘‘Ye kho tvaṃ, gotami, dhamme jāneyyāsi – ‘ime dhammā sarāgāya saṃvattanti, no virāgāya; saṃyogāya saṃvattanti, no visaṃyogāya; ācayāya saṃvattanti, no apacayāya; mahicchatāya saṃvattanti, no appicchatāya; asantuṭṭhiyā saṃvattanti, no santuṭṭhiyā; saṅgaṇikāya saṃvattanti, no pavivekāya; kosajjāya saṃvattanti, no vīriyārambhāya; dubbharatāya saṃvattanti, no subharatāyā’ti, ekaṃsena, gotami, dhāreyyāsi – ‘neso dhammo, neso vinayo, netaṃ satthusāsana’’’nti.

‘‘Ye ca kho tvaṃ, gotami, dhamme jāneyyāsi – ‘ime dhammā virāgāya saṃvattanti, no sarāgāya; visaṃyogāya saṃvattanti, no saṃyogāya; apacayāya saṃvattanti, no ācayāya; appicchatāya saṃvattanti, no mahicchatāya; santuṭṭhiyā saṃvattanti, no asantuṭṭhiyā; pavivekāya saṃvattanti, no saṅgaṇikāya; vīriyārambhāya saṃvattanti, no kosajjāya; subharatāya saṃvattanti, no dubbharatāyā’ti, ekaṃsena, gotami, dhāreyyāsi – ‘eso dhammo, eso vinayo, etaṃ satthusāsana’’’nti. Tatiyaṃ.

4. Dīghajāṇusuttaṃ

54. Ekaṃ samayaṃ bhagavā koliyesu viharati kakkarapattaṃ nāma koliyānaṃ nigamo. Atha kho dīghajāṇu koliyaputto yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho dīghajāṇu koliyaputto bhagavantaṃ etadavoca – ‘‘mayaṃ, bhante, gihī kāmabhogino [kāmabhogī (sī. syā. pī.)] puttasambādhasayanaṃ ajjhāvasāma, kāsikacandanaṃ paccanubhoma, mālāgandhavilepanaṃ dhārayāma, jātarūparajataṃ sādayāma. Tesaṃ no, bhante, bhagavā amhākaṃ tathā dhammaṃ desetu ye amhākaṃ assu dhammā diṭṭhadhammahitāya diṭṭhadhammasukhāya, samparāyahitāya samparāyasukhāyā’’ti.

‘‘Cattārome, byagghapajja, dhammā kulaputtassa diṭṭhadhammahitāya saṃvattanti diṭṭhadhammasukhāya. Katame cattāro? Uṭṭhānasampadā, ārakkhasampadā, kalyāṇamittatā, samajīvitā [samajīvikatā (sī.) a. ni. 8.75]. Katamā ca, byagghapajja, uṭṭhānasampadā? Idha, byagghapajja, kulaputto yena kammaṭṭhānena jīvikaṃ [jīvitaṃ (ka.)] kappeti – yadi kasiyā, yadi vaṇijjāya, yadi gorakkhena, yadi issattena [issatthena (sī. syā. pī.)], yadi rājaporisena, yadi sippaññatarena – tattha dakkho hoti analaso, tatrupāyāya vīmaṃsāya samannāgato, alaṃ kātuṃ alaṃ saṃvidhātuṃ. Ayaṃ vuccati, byagghapajja, uṭṭhānasampadā.

‘‘Katamā ca, byagghapajja, ārakkhasampadā? Idha, byagghapajja, kulaputtassa bhogā honti uṭṭhānavīriyādhigatā bāhābalaparicitā, sedāvakkhittā, dhammikā dhammaladdhā. Te ārakkhena guttiyā sampādeti – ‘kinti me ime bhoge neva rājāno hareyyuṃ, na corā hareyyuṃ, na aggi ḍaheyya, na udakaṃ vaheyya, na appiyā dāyādā hareyyu’nti! Ayaṃ vuccati, byagghapajja, ārakkhasampadā.

‘‘Katamā ca, byagghapajja, kalyāṇamittatā? Idha, byagghapajja, kulaputto yasmiṃ gāme vā nigame vā paṭivasati, tattha ye te honti – gahapatī vā gahapatiputtā vā daharā vā vuddhasīlino, vuddhā vā vuddhasīlino, saddhāsampannā, sīlasampannā, cāgasampannā, paññāsampannā – tehi saddhiṃ santiṭṭhati sallapati sākacchaṃ samāpajjati; yathārūpānaṃ saddhāsampannānaṃ saddhāsampadaṃ anusikkhati, yathārūpānaṃ sīlasampannānaṃ sīlasampadaṃ anusikkhati, yathārūpānaṃ cāgasampannānaṃ cāgasampadaṃ anusikkhati, yathārūpānaṃ paññāsampannānaṃ paññāsampadaṃ anusikkhati. Ayaṃ vuccati, byagghapajja, kalyāṇamittatā.

‘‘Katamā ca, byagghapajja, samajīvitā? Idha, byagghapajja, kulaputto āyañca bhogānaṃ viditvā, vayañca bhogānaṃ viditvā, samaṃ jīvikaṃ [samajīvikaṃ (syā.), samajīvitaṃ (ka.)] kappeti nāccogāḷhaṃ nātihīnaṃ – ‘evaṃ me āyo vayaṃ pariyādāya ṭhassati, na ca me vayo āyaṃ pariyādāya ṭhassatī’ti. Seyyathāpi, byagghapajja, tulādhāro vā tulādhārantevāsī vā tulaṃ paggahetvā jānāti – ‘ettakena vā onataṃ [oṇataṃ (ka.)], ettakena vā unnata’nti [uṇṇatanti (ka.)]; evamevaṃ kho, byagghapajja, kulaputto āyañca bhogānaṃ viditvā, vayañca bhogānaṃ viditvā, samaṃ jīvikaṃ kappeti nāccogāḷhaṃ nātihīnaṃ – ‘evaṃ me āyo vayaṃ pariyādāya ṭhassati, na ca me vayo āyaṃ pariyādāya ṭhassatī’ti. Sacāyaṃ, byagghapajja, kulaputto appāyo samāno uḷāraṃ jīvikaṃ [jīvitaṃ (ka.)] kappeti, tassa bhavanti vattāro – ‘udumbarakhādīvāyaṃ [udumbarakhādikaṃ vāyaṃ (sī. pī.), udumbarakhādakaṃ cāyaṃ (syā.)] kulaputto bhoge khādatī’ti. Sace panāyaṃ, byagghapajja, kulaputto mahāyo samāno kasiraṃ jīvikaṃ [jīvitaṃ (ka.)] kappeti, tassa bhavanti vattāro – ‘ajeṭṭhamaraṇaṃvāyaṃ [ajaddhumārikaṃ vāyaṃ (sī. pī.), addhamārakaṃ cāyaṃ (syā.), ettha jaddhūti asanaṃ = bhattabhuñjanaṃ, tasmā ajaddhumārikanti anasanamaraṇanti vuttaṃ hoti. ma. ni. 1.379 adholipiyā ‘‘ajaddhuka’’nti padaṃ dassitaṃ] kulaputto marissatī’ti. Yato ca khoyaṃ, byagghapajja, kulaputto āyañca bhogānaṃ viditvā, vayañca bhogānaṃ viditvā, samaṃ jīvikaṃ kappeti nāccogāḷhaṃ nātihīnaṃ – 'evaṃ me āyo vayaṃ pariyādāya ṭhassati, na ca me vayo āyaṃ pariyādāya ṭhassatī'ti. Ayaṃ vuccati, byagghapajja, samajīvitā.

''Evaṃ samuppannānaṃ, byagghapajja, bhogānaṃ cattāri apāyamukhāni honti – itthidhutto, surādhutto, akkhadhutto, pāpamitto pāpasahāyo pāpasampavaṅko. Seyyathāpi, byagghapajja, mahato taḷākassa cattāri ceva āyamukhāni, cattāri ca apāyamukhāni. Tassa puriso yāni ceva āyamukhāni tāni pidaheyya, yāni ca apāyamukhāni tāni vivareyya; devo ca na sammā dhāraṃ anuppaveccheyya. Evañhi tassa, byagghapajja, mahato taḷākassa parihāniyeva pāṭikaṅkhā, no vuddhi; evamevaṃ, byagghapajja, evaṃ samuppannānaṃ bhogānaṃ cattāri apāyamukhāni honti – itthidhutto, surādhutto, akkhadhutto, pāpamitto pāpasahāyo pāpasampavaṅko.

''Evaṃ samuppannānaṃ, byagghapajja, bhogānaṃ cattāri āyamukhāni honti – na itthidhutto, na surādhutto, na akkhadhutto, kalyāṇamitto kalyāṇasahāyo kalyāṇasampavaṅko. Seyyathāpi, byagghapajja, mahato taḷākassa cattāri ceva āyamukhāni, cattāri ca apāyamukhāni. Tassa puriso yāni ceva āyamukhāni tāni vivareyya, yāni ca apāyamukhāni tāni pidaheyya; devo ca sammā dhāraṃ anuppaveccheyya. Evañhi tassa, byagghapajja, mahato taḷākassa vuddhiyeva pāṭikaṅkhā, no parihāni; evamevaṃ kho, byagghapajja, evaṃ samuppannānaṃ bhogānaṃ cattāri āyamukhāni honti – na itthidhutto, na surādhutto, na akkhadhutto, kalyāṇamitto kalyāṇasahāyo kalyāṇasampavaṅko. Ime kho, byagghapajja, cattāro dhammā kulaputtassa diṭṭhadhammahitāya saṃvattanti diṭṭhadhammasukhāya.

''Cattārome, byagghapajja, dhammā kulaputtassa samparāyahitāya saṃvattanti samparāyasukhāya. Katame cattāro? Saddhāsampadā, sīlasampadā, cāgasampadā, paññāsampadā. Katamā ca, byagghapajja, saddhāsampadā? Idha, byagghapajja, kulaputto saddho hoti, saddahati tathāgatassa bodhiṃ – 'itipi so bhagavā…pe… satthā devamanussānaṃ buddho bhagavā'ti. Ayaṃ vuccati, byagghapajja, saddhāsampadā.

''Katamā ca, byagghapajja, sīlasampadā? Idha, byagghapajja, kulaputto pāṇātipātā paṭivirato hoti… pe… surāmerayamajjapamādaṭṭhānā paṭivirato hoti. Ayaṃ vuccati, byagghapajja, sīlasampadā.

''Katamā ca, byagghapajja, cāgasampadā? Idha, byagghapajja, kulaputto vigatamalamaccherena cetasā agāraṃ ajjhāvasati muttacāgo payatapāṇi vossaggarato yācayogo dānasaṃvibhāgarato. Ayaṃ vuccati, byagghapajja, cāgasampadā.

''Katamā ca, byagghapajja, paññāsampadā? Idha, byagghapajja, kulaputto paññavā hoti, udayatthagāminiyā paññāya samannāgato ariyāya nibbedhikāya sammā dukkhakkhayagāminiyā. Ayaṃ vuccati, byagghapajja, paññāsampadā. Ime kho, byagghapajja, cattāro dhammā kulaputtassa samparāyahitāya saṃvattanti samparāyasukhāyā''ti.

''Uṭṭhātā kammadheyyesu, appamatto vidhānavā;
Samaṃ kappeti jīvikaṃ [jīvitaṃ (ka.)], sambhataṃ anurakkhati.

''Saddho sīlena sampanno, vadaññū vītamaccharo;
Niccaṃ maggaṃ visodheti, sotthānaṃ samparāyikaṃ.

''Iccete aṭṭha dhammā ca, saddhassa gharamesino;
Akkhātā saccanāmena, ubhayattha sukhāvahā.

''Diṭṭhadhammahitatthāya, samparāyasukhāya ca;
Evametaṃ gahaṭṭhānaṃ, cāgo puññaṃ pavaḍḍhatī''ti. catutthaṃ;

5. Ujjayasuttaṃ

55. Atha kho ujjayo brāhmaṇo yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṃ sammodi. Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho ujjayo brāhmaṇo bhagavantaṃ etadavoca – ''mayaṃ, bho gotama, pavāsaṃ gantukāmā. Tesaṃ no bhavaṃ gotamo amhākaṃ tathā dhammaṃ desetu – ye amhākaṃ assu dhammā diṭṭhadhammahitāya, diṭṭhadhammasukhāya, samparāyahitāya, samparāyasukhāyā''ti.

''Cattārome, brāhmaṇa, dhammā kulaputtassa diṭṭhadhammahitāya saṃvattanti, diṭṭhadhammasukhāya. Katame cattāro? Uṭṭhānasampadā, ārakkhasampadā, kalyāṇamittatā, samajīvitā. Katamā ca, brāhmaṇa, uṭṭhānasampadā? Idha, brāhmaṇa, kulaputto yena kammaṭṭhānena jīvikaṃ kappeti – yadi kasiyā, yadi vaṇijjāya, yadi gorakkhena, yadi issattena, yadi rājaporisena, yadi sippaññatarena – tattha dakkho hoti analaso, tatrupāyāya vīmaṃsāya samannāgato, alaṃ kātuṃ alaṃ saṃvidhātuṃ. Ayaṃ vuccati, brāhmaṇa, uṭṭhānasampadā.

''Katamā ca, brāhmaṇa, ārakkhasampadā? Idha, brāhmaṇa, kulaputtassa bhogā honti uṭṭhānavīriyādhigatā, bāhābalaparicitā, sedāvakkhittā, dhammikā dhammaladdhā. Te ārakkhena guttiyā sampādeti – 'kinti me ime bhoge neva rājāno hareyyuṃ, na corā hareyyuṃ, na aggi ḍaheyya, na udakaṃ vaheyya, na appiyā dāyādā hareyyu'nti. Ayaṃ vuccati, brāhmaṇa, ārakkhasampadā.

''Katamā ca, brāhmaṇa, kalyāṇamittatā? Idha, brāhmaṇa, kulaputto yasmiṃ gāme vā nigame vā paṭivasati tatra ye te honti – gahapatī vā gahapatiputtā vā daharā vā vuddhasīlino, vuddhā vā vuddhasīlino, saddhāsampannā, sīlasampannā, cāgasampannā, paññāsampannā – tehi saddhiṃ santiṭṭhati sallapati sākacchaṃ samāpajjati; yathārūpānaṃ saddhāsampannānaṃ saddhāsampadaṃ anusikkhati, yathārūpānaṃ sīlasampannānaṃ sīlasampadaṃ anusikkhati, yathārūpānaṃ cāgasampannānaṃ cāgasampadaṃ anusikkhati, yathārūpānaṃ paññāsampannānaṃ paññāsampadaṃ anusikkhati. Ayaṃ vuccati, brāhmaṇa, kalyāṇamittatā.

''Katamā ca, brāhmaṇa, samajīvitā? Idha, brāhmaṇa, kulaputto āyañca bhogānaṃ viditvā vayañca bhogānaṃ viditvā samaṃ jīvikaṃ kappeti nāccogāḷhaṃ nātihīnaṃ – 'evaṃ me āyo vayaṃ pariyādāya ṭhassati, na ca me vayo āyaṃ pariyādāya ṭhassatī'ti. Seyyathāpi, brāhmaṇa, tulādhāro vā tulādhārantevāsī vā tulaṃ paggahetvā jānāti – 'ettakena vā onataṃ, ettakena vā unnata'nti; evamevaṃ kho, brāhmaṇa, kulaputto āyañca bhogānaṃ viditvā vayañca bhogānaṃ viditvā samaṃ jīvikaṃ kappeti nāccogāḷhaṃ nātihīnaṃ – 'evaṃ me āyo vayaṃ pariyādāya ṭhassati, na ca me vayo āyaṃ pariyādāya ṭhassatī'ti. Sacāyaṃ, brāhmaṇa, kulaputto appāyo samāno uḷāraṃ jīvikaṃ kappeti, tassa bhavanti vattāro – 'udumbarakhādīvāyaṃ kulaputto bhoge khādatī'ti. Sace panāyaṃ, brāhmaṇa, kulaputto mahāyo samāno kasiraṃ jīvikaṃ kappeti, tassa bhavanti vattāro – 'ajeṭṭhamaraṇaṃvāyaṃ kulaputto marissatī'ti. Yato ca khoyaṃ, brāhmaṇa, kulaputto āyañca bhogānaṃ viditvā vayañca bhogānaṃ viditvā samaṃ jīvikaṃ kappeti nāccogāḷhaṃ nātihīnaṃ – 'evaṃ me āyo vayaṃ pariyādāya ṭhassati, na ca me vayo āyaṃ pariyādāya ṭhassatī'ti, ayaṃ vuccati, brāhmaṇa, samajīvitā.

''Evaṃ samuppannānaṃ, brāhmaṇa, bhogānaṃ cattāri apāyamukhāni honti – itthidhutto, surādhutto, akkhadhutto, pāpamitto pāpasahāyo pāpasampavaṅko. Seyyathāpi, brāhmaṇa, mahato taḷākassa cattāri ceva āyamukhāni, cattāri ca apāyamukhāni. Tassa puriso yāni ceva āyamukhāni tāni pidaheyya, yāni ca apāyamukhāni tāni vivareyya; devo ca na sammā dhāraṃ anuppavecheyya. Evañhi tassa brāhmaṇa, mahato taḷākassa parihāniyeva pāṭikaṅkhā, no vuddhi; evamevaṃ kho, brāhmaṇa, evaṃ samuppannānaṃ bhogānaṃ cattāri apāyamukhāni honti – itthidhutto, surādhutto, akkhadhutto, pāpamitto pāpasahāyo pāpasampavaṅko.

''Evaṃ samuppannānaṃ, brāhmaṇa, bhogānaṃ cattāri āyamukhāni honti – na itthidhutto, na surādhutto, na akkhadhutto, kalyāṇamitto kalyāṇasahāyo kalyāṇasampavaṅko. Seyyathāpi, brāhmaṇa, mahato taḷākassa cattāri ceva āyamukhāni cattāri ca apāyamukhāni. Tassa puriso yāni ceva āyamukhāni tāni vivareyya, yāni ca apāyamukhāni tāni pidaheyya; devo ca sammā dhāraṃ anuppavecheyya. Evañhi tassa, brāhmaṇa, mahato taḷākassa vuddhiyeva pāṭikaṅkhā, no parihāni; evamevaṃ kho, brāhmaṇa, evaṃ samuppannānaṃ bhogānaṃ cattāri āyamukhāni honti – na itthidhutto…pe… kalyāṇasampavaṅko. Ime kho, brāhmaṇa, cattāro dhammā kulaputtassa diṭṭhadhammahitāya saṃvattanti diṭṭhadhammasukhāya.

‘‘Cattārome, brāhmaṇa, kulaputtassa dhammā samparāyahitāya saṃvattanti samparāyasukhāya. Katame cattāro? Saddhāsampadā, sīlasampadā, cāgasampadā, paññāsampadā. Katamā ca, brāhmaṇa, saddhāsampadā? Idha, brāhmaṇa, kulaputto saddho hoti, saddahati tathāgatassa bodhiṃ – ‘itipi so bhagavā…pe… satthā devamanussānaṃ buddho bhagavā’ti. Ayaṃ vuccati, brāhmaṇa, saddhāsampadā.

‘‘Katamā ca, brāhmaṇa, sīlasampadā? Idha, brāhmaṇa, kulaputto pāṇātipātā paṭivirato hoti…pe… surāmerayamajjapamādaṭṭhānā paṭivirato hoti. Ayaṃ vuccati, brāhmaṇa, sīlasampadā.

‘‘Katamā ca, brāhmaṇa, cāgasampadā? Idha, brāhmaṇa, kulaputto vigatamalamaccherena cetasā agāraṃ ajjhāvasati muttacāgo payatapāṇi vossaggarato yācayogo dānasaṃvibhāgarato. Ayaṃ vuccati, brāhmaṇa, cāgasampadā.

‘‘Katamā ca, brāhmaṇa, paññāsampadā? Idha, brāhmaṇa, kulaputto paññavā hoti…pe… sammā dukkhakkhayagāminiyā. Ayaṃ vuccati, brāhmaṇa, paññāsampadā. Ime kho, brāhmaṇa, cattāro dhammā kulaputtassa samparāyahitāya saṃvattanti samparāyasukhāyā’’ti.

‘‘Uṭṭhātā kammadheyyesu, appamatto vidhānavā;
Samaṃ kappeti jīvikaṃ, sambhataṃ anurakkhati.

‘‘Saddho sīlena sampanno, vadaññū vītamaccharo;
Niccaṃ maggaṃ visodheti, sotthānaṃ samparāyikaṃ.

‘‘Iccete aṭṭha dhammā ca, saddhassa gharamesino;
Akkhātā saccanāmena, ubhayattha sukhāvahā.

‘‘Diṭṭhadhammahitatthāya, samparāyasukhāya ca;
Evametaṃ gahaṭṭhānaṃ, cāgo puññaṃ pavaḍḍhatī’’ti. pañcamaṃ;

6. Bhayasuttaṃ

56. ‘‘‘Bhaya’nti [cūḷani. khaggavisāṇasuttaniddesa 137], bhikkhave, kāmānametaṃ adhivacanaṃ. ‘Dukkha’nti, bhikkhave, kāmānametaṃ adhivacanaṃ. ‘Rogo’ti, bhikkhave, kāmānametaṃ adhivacanaṃ. ‘Gaṇḍo’ti, bhikkhave, kāmānametaṃ adhivacanaṃ. ‘Salla’nti, bhikkhave, kāmānametaṃ adhivacanaṃ. ‘Saṅgo’ti, bhikkhave, kāmānametaṃ adhivacanaṃ. ‘Paṅko’ti, bhikkhave, kāmānametaṃ adhivacanaṃ. ‘Gabbho’ti, bhikkhave, kāmānametaṃ adhivacanaṃ. Kasmā ca, bhikkhave, ‘bhaya’nti kāmānametaṃ adhivacanaṃ? Yasmā ca kāmarāgarattāyaṃ, bhikkhave, chandarāgavinibaddho diṭṭhadhammikāpi bhayā na parimuccati, samparāyikāpi bhayā na parimuccati, tasmā ‘bhaya’nti kāmānametaṃ adhivacanaṃ. Kasmā ca, bhikkhave, ‘dukkha’nti…pe… ‘rogo’ti… ‘gaṇḍo’ti… ‘salla’nti… ‘saṅgo’ti… ‘paṅko’ti… ‘gabbho’ti kāmānametaṃ adhivacanaṃ? Yasmā ca kāmarāgarattāyaṃ, bhikkhave, chandarāgavinibaddho diṭṭhadhammikāpi gabbhā na parimuccati, samparāyikāpi gabbhā na parimuccati, tasmā ‘gabbho’ti kāmānametaṃ adhivacanaṃ’’.

‘‘Bhayaṃ dukkhañca rogo ca, gaṇḍo sallañca saṅgo ca;
Paṅko gabbho ca ubhayaṃ, ete kāmā pavuccanti;

Yattha satto puthujjano.

‘‘Otiṇṇo sātarūpena, puna gabbhāya gacchati;
Yato ca bhikkhu ātāpī, sampajaññaṃ [sampajañño (syā. ka.) saṃ. ni. 4.251 passitabbaṃ] na riccati.

‘‘So imaṃ palipathaṃ duggaṃ, atikkamma tathāvidho;
Pajaṃ jātijarūpetaṃ, phandamānaṃ avekkhatī’’ti. chaṭṭhaṃ;

7. Paṭhamaāhuneyyasuttaṃ

57. ‘‘Aṭṭhahi, bhikkhave, dhammehi samannāgato bhikkhu āhuneyyo hoti pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaraṃ puññakkhettaṃ lokassa. Katamehi aṭṭhahi? Idha, bhikkhave, bhikkhu sīlavā hoti …pe… samādāya sikkhati sikkhāpadesu; bahussuto hoti…pe… diṭṭhiyā suppaṭividdhā; kalyāṇamitto hoti kalyāṇasahāyo kalyāṇasampavaṅko; sammādiṭṭhiko hoti, sammādassanena samannāgato; catunnaṃ jhānānaṃ ābhicetasikānaṃ diṭṭhadhammasukhavihārānaṃ nikāmalābhī hoti akicchalābhī akasiralābhī; anekavihitaṃ pubbenivāsaṃ anussarati, seyyathidaṃ – ekampi jātiṃ dvepi jātiyo…pe… iti sākāraṃ sauddesaṃ anekavihitaṃ pubbenivāsaṃ anussarati; dibbena cakkhunā visuddhena atikkantamānusakena…pe… yathākammūpage satte pajānāti; āsavānaṃ khayā…pe… sacchikatvā upasampajja viharati. Imehi kho, bhikkhave, aṭṭhahi dhammehi samannāgato bhikkhu āhuneyyo hoti…pe… anuttaraṃ puññakkhettaṃ lokassā’’ti. Sattamaṃ.

8. Dutiyaāhuneyyasuttaṃ

58. ‘‘Aṭṭhahi, bhikkhave, dhammehi samannāgato bhikkhu āhuneyyo hoti…pe… anuttaraṃ puññakkhettaṃ lokassa. Katamehi aṭṭhahi? Idha, bhikkhave, bhikkhu sīlavā hoti …pe… samādāya sikkhati sikkhāpadesu; bahussuto hoti…pe… diṭṭhiyā suppaṭividdhā; āraddhavīriyo viharati thāmavā daḷhaparakkamo anikkhittadhuro kusalesu dhammesu; āraññiko hoti pantasenāsano; aratiratisaho hoti, uppannaṃ aratiṃ abhibhuyya abhibhuyya viharati; bhayabheravasaho hoti, uppannaṃ bhayabheravaṃ abhibhuyya abhibhuyya viharati; catunnaṃ jhānānaṃ ābhicetasikānaṃ diṭṭhadhammasukhavihārānaṃ nikāmalābhī hoti akicchalābhī akasiralābhī; āsavānaṃ khayā…pe… sacchikatvā upasampajja viharati. Imehi kho, bhikkhave, aṭṭhahi dhammehi samannāgato bhikkhu āhuneyyo…pe… anuttaraṃ puññakkhettaṃ lokassā’’ti. Aṭṭhamaṃ.

9. Paṭhamapuggalasuttaṃ

59. ‘‘Aṭṭhime bhikkhave, puggalā āhuneyyā pāhuneyyā dakkhiṇeyyā añjalikaraṇīyā anuttaraṃ puññakkhettaṃ lokassa? Katame aṭṭha? Sotāpanno, sotāpattiphalasacchikiriyāya paṭipanno, sakadāgāmī, sakadāgāmiphalasacchikiriyāya paṭipanno, anāgāmī, anāgāmiphalasacchikiriyāya paṭipanno, arahā, arahattāya paṭipanno. Ime kho, bhikkhave, aṭṭha puggalā āhuneyyā…pe… anuttaraṃ puññakkhettaṃ lokassā’’ti.

‘‘Cattāro ca paṭipannā, cattāro ca phale ṭhitā;
Esa saṅgho ujubhūto, paññāsīlasamāhito.

‘‘Yajamānānaṃ manussānaṃ, puññapekkhāna pāṇinaṃ;
Karotaṃ opadhikaṃ puññaṃ, saṅghe dinnaṃ mahapphala’’nti. navamaṃ;

10. Dutiyapuggalasuttaṃ

60. ‘‘Aṭṭhime, bhikkhave, puggalā āhuneyyā…pe… anuttaraṃ puññakkhettaṃ lokassa. Katame aṭṭha? Sotāpanno, sotāpattiphalasacchikiriyāya paṭipanno…pe… arahā, arahattāya paṭipanno. Ime kho, bhikkhave, aṭṭha puggalā āhuneyyā…pe… anuttaraṃ puññakkhettaṃ lokassā’’ti.

‘‘Cattāro ca paṭipannā, cattāro ca phale ṭhitā;
Esa saṅgho samukkaṭṭho, sattānaṃ aṭṭha puggalā.

‘‘Yajamānānaṃ manussānaṃ, puññapekkhāna pāṇinaṃ;
Karotaṃ opadhikaṃ puññaṃ, ettha dinnaṃ mahapphala’’nti. dasamaṃ;

Gotamīvaggo paṭhamo.

Tassuddānaṃ –

Gotamī ovādaṃ saṃkhittaṃ, dīghajāṇu ca ujjayo;
Bhayā dve āhuneyyā ca, dve ca aṭṭha puggalāti.

(7) 2. Bhūmicālavaggo

1. Icchāsuttaṃ

61. [a. ni. 8.77] ‘‘Aṭṭhime, bhikkhave, puggalā santo saṃvijjamānā lokasmiṃ. Katame aṭṭha? Idha, bhikkhave, bhikkhuno pavivittassa viharato nirāyattavuttino icchā uppajjati lābhāya. So uṭṭhahati ghaṭati vāyamati lābhāya. Tassa uṭṭhahato ghaṭato vāyamato lābhāya lābho nuppajjati. So tena alābhena socati kilamati paridevati, urattāḷiṃ kandati, sammohaṃ āpajjati. Ayaṃ vuccati, bhikkhave – ‘bhikkhu iccho viharati lābhāya, uṭṭhahati ghaṭati vāyamati lābhāya, na ca lābhī, socī ca paridevī ca, cuto ca saddhammā’’’.

‘‘Idha pana, bhikkhave, bhikkhuno pavivittassa viharato nirāyattavuttino icchā uppajjati lābhāya. So uṭṭhahati ghaṭati vāyamati lābhāya. Tassa uṭṭhahato ghaṭato vāyamato lābhāya lābho uppajjati. So tena lābhena majjati pamajjati pamādamāpajjati. Ayaṃ vuccati, bhikkhave – ‘bhikkhu iccho viharati lābhāya, uṭṭhahati ghaṭati vāyamati lābhāya, lābhī ca madī ca pamādī ca, cuto ca saddhammā’’’.

‘‘Idha pana, bhikkhave, bhikkhuno pavivittassa viharato nirāyattavuttino icchā uppajjati lābhāya. So na uṭṭhahati na ghaṭati na vāyamati lābhāya. Tassa anuṭṭhahato aghaṭato avāyamato lābhāya lābho nuppajjati. So tena alābhena socati, kilamati, paridevati, urattāḷiṃ kandati, sammohaṃ āpajjati. Ayaṃ vuccati, bhikkhave – ‘bhikkhu iccho viharati lābhāya, na uṭṭhahati na ghaṭati na vāyamati lābhāya, na ca lābhī, socī ca paridevī ca, cuto ca saddhammā’’’.

‘‘Idha pana, bhikkhave, bhikkhuno pavivittassa viharato nirāyattavuttino icchā uppajjati lābhāya. So na uṭṭhahati, na ghaṭati, na vāyamati lābhāya. Tassa anuṭṭhahato, aghaṭato, avāyamato lābhāya lābho uppajjati. So tena lābhena majjati, pamajjati, pamādamāpajjati. Ayaṃ vuccati, bhikkhave – ‘bhikkhu iccho viharati lābhāya, na uṭṭhahati na ghaṭati na vāyamati lābhāya, lābhī ca madī ca, pamādī ca, cuto ca saddhammā’’’.

‘‘Idha pana, bhikkhave, bhikkhuno pavivittassa viharato nirāyattavuttino icchā uppajjati lābhāya. So uṭṭhahati ghaṭati vāyamati lābhāya. Tassa uṭṭhahato ghaṭato vāyamato lābhāya lābho nuppajjati. So tena alābhena na socati na kilamati na paridevati, na urattāḷiṃ kandati, na sammohaṃ āpajjati. Ayaṃ vuccati, bhikkhave – ‘bhikkhu iccho viharati lābhāya, uṭṭhahati ghaṭati vāyamati lābhāya, na ca lābhī, na ca socī na ca paridevī, accuto ca saddhammā’’’.

‘‘Idha pana, bhikkhave, bhikkhuno pavivittassa viharato nirāyattavuttino icchā uppajjati lābhāya. So uṭṭhahati ghaṭati vāyamati lābhāya. Tassa uṭṭhahato ghaṭato vāyamato lābhāya lābho uppajjati. So tena lābhena na majjati, na pamajjati, na pamādamāpajjati. Ayaṃ vuccati, bhikkhave – ‘bhikkhu iccho viharati lābhāya, uṭṭhahati ghaṭati vāyamati lābhāya, lābhī ca, na ca madī na ca pamādī, accuto ca saddhammā’’’.

‘‘Idha pana, bhikkhave, bhikkhuno pavivittassa viharato nirāyattavuttino icchā uppajjati lābhāya. So na uṭṭhahati, na ghaṭati, na vāyamati lābhāya. Tassa anuṭṭhahato, aghaṭato, avāyamato lābhāya lābho nuppajjati. So tena alābhena na socati, na kilamati, na paridevati, na urattāḷiṃ kandati, na sammohaṃ āpajjati. Ayaṃ vuccati, bhikkhave – ‘bhikkhu iccho viharati lābhāya, na uṭṭhahati, na ghaṭati, na vāyamati lābhāya, na ca lābhī, na ca socī na ca paridevī, accuto ca saddhammā’’’.

‘‘Idha pana, bhikkhave, bhikkhuno pavivittassa viharato nirāyattavuttino icchā uppajjati lābhāya. So na uṭṭhahati, na ghaṭati, na vāyamati lābhāya. Tassa anuṭṭhahato aghaṭato avāyamato lābhāya lābho uppajjati. So tena lābhena na majjati, na pamajjati, na pamādamāpajjati. Ayaṃ vuccati, bhikkhave – ‘bhikkhu iccho viharati lābhāya, na uṭṭhahati, na ghaṭati, na vāyamati lābhāya, lābhī ca, na ca madī na ca pamādī, accuto ca saddhammā ’. Ime kho, bhikkhave, aṭṭha puggalā santo saṃvijjamānā lokasmi’’nti. Paṭhamaṃ.

2. Alaṃsuttaṃ

62. ‘‘Chahi, bhikkhave, dhammehi samannāgato bhikkhu alaṃ attano alaṃ paresaṃ. Katamehi chahi? Idha, bhikkhave, bhikkhu khippanisanti ca hoti kusalesu dhammesu; sutānañca dhammānaṃ dhāraṇajātiko [dhārakajātiko (sī. syā. pī.) a. ni. 8.78] hoti; dhātānañca [dhatānañca (sī. syā. pī.)] dhammānaṃ atthūpaparikkhitā [atthūpavarikkhī (sī. syā. pī.)] hoti; atthamaññāya dhammamaññāya dhammānudhammappaṭipanno ca hoti; kalyāṇavāco ca hoti kalyāṇavākkaraṇo, poriyā vācāya samannāgato vissaṭṭhāya anelagaḷāya atthassa viññāpaniyā; sandassako ca hoti samādapako [samādāpako (?)] samuttejako sampahaṃsako sabrahmacārīnaṃ. Imehi kho, bhikkhave, chahi dhammehi samannāgato bhikkhu alaṃ attano alaṃ paresaṃ.

‘‘Pañcahi, bhikkhave, dhammehi samannāgato bhikkhu alaṃ attano alaṃ paresaṃ. Katamehi pañcahi? Idha, bhikkhave, bhikkhu na heva kho khippanisanti ca hoti kusalesu dhammesu; sutānañca dhammānaṃ dhāraṇajātiko hoti; dhātānañca dhammānaṃ atthūpaparikkhitā hoti; atthamaññāya dhammamaññāya dhammānudhammappaṭipanno ca hoti; kalyāṇavāco ca hoti…pe… atthassa viññāpaniyā; sandassako ca hoti samādapako samuttejako sampahaṃsako sabrahmacārīnaṃ. Imehi kho, bhikkhave, pañcahi dhammehi samannāgato bhikkhu alaṃ attano alaṃ paresaṃ.

‘‘Catūhi, bhikkhave, dhammehi samannāgato bhikkhu alaṃ attano nālaṃ paresaṃ. Katamehi catūhi? Idha, bhikkhave, bhikkhu khippanisanti ca hoti kusalesu dhammesu; sutānañca dhammānaṃ dhāraṇajātiko hoti; dhātānañca dhammānaṃ atthūpaparikkhitā hoti; atthamaññāya dhammamaññāya dhammānudhammappaṭipanno ca hoti; no ca kalyāṇavāco hoti kalyāṇavākkaraṇo, poriyā vācāya samannāgato vissaṭṭhāya anelagaḷāya atthassa viññāpaniyā; no ca sandassako hoti samādapako samuttejako sampahaṃsako sabrahmacārīnaṃ. Imehi kho, bhikkhave, catūhi dhammehi samannāgato bhikkhu alaṃ attano nālaṃ paresaṃ.

‘‘Catūhi, bhikkhave, dhammehi samannāgato bhikkhu alaṃ paresaṃ nālaṃ attano. Katamehi catūhi? Idha, bhikkhave, bhikkhu khippanisanti ca hoti kusalesu dhammesu; sutānañca dhammānaṃ dhāraṇajātiko hoti; no ca dhātānaṃ dhammānaṃ atthūpaparikkhitā hoti; na ca atthamaññāya dhammamaññāya dhammānudhammappaṭipanno hoti; kalyāṇavāco ca hoti kalyāṇavākkaraṇo…pe… atthassa viññāpaniyā; sandassako ca hoti…pe… sabrahmacārīnaṃ. Imehi kho, bhikkhave, catūhi dhammehi samannāgato bhikkhu alaṃ paresaṃ, nālaṃ attano.

‘‘Tīhi, bhikkhave, dhammehi samannāgato bhikkhu alaṃ attano nālaṃ paresaṃ. Katamehi tīhi? Idha, bhikkhave, bhikkhu na heva kho khippanisanti ca hoti kusalesu dhammesu; sutānañca dhammānaṃ dhāraṇajātiko hoti; dhātānañca dhammānaṃ atthūpaparikkhitā hoti; atthamaññāya dhammamaññāya dhammānudhammappaṭipanno ca hoti; no ca kalyāṇavāco hoti kalyāṇavākkaraṇo, poriyā vācāya samannāgato vissaṭṭhāya anelagaḷāya atthassa viññāpaniyā; no ca sandassako hoti samādapako samuttejako sampahaṃsako sabrahmacārīnaṃ. Imehi kho, bhikkhave, tīhi dhammehi samannāgato bhikkhu alaṃ attano, nālaṃ paresaṃ.

‘‘Tīhi, bhikkhave, dhammehi samannāgato bhikkhu alaṃ paresaṃ, nālaṃ attano. Katamehi tīhi? Idha, bhikkhave, bhikkhu na heva kho khippanisanti ca hoti kusalesu dhammesu; sutānañca dhammānaṃ dhāraṇajātiko hoti; no ca dhātānaṃ dhammānaṃ atthūpaparikkhitā hoti; no ca atthamaññāya dhammamaññāya dhammānudhammappaṭipanno hoti; kalyāṇavāco ca hoti…pe… atthassa viññāpaniyā; sandassako ca hoti samādapako samuttejako sampahaṃsako sabrahmacārīnaṃ. Imehi kho, bhikkhave, tīhi dhammehi samannāgato bhikkhu alaṃ paresaṃ, nālaṃ attano.

‘‘Dvīhi, bhikkhave, dhammehi samannāgato bhikkhu alaṃ attano, nālaṃ paresaṃ. Katamehi dvīhi? Idha, bhikkhave, bhikkhu na heva kho khippanisanti ca hoti kusalesu dhammesu; no ca sutānaṃ dhammānaṃ dhāraṇajātiko hoti; dhātānañca dhammānaṃ atthūpaparikkhitā hoti; atthamaññāya dhammamaññāya dhammānudhammappaṭipanno ca hoti; no ca kalyāṇavāco hoti…pe… atthassa viññāpaniyā; no ca sandassako hoti…pe… sabrahmacārīnaṃ. Imehi kho, bhikkhave, dvīhi dhammehi samannāgato bhikkhu alaṃ attano, nālaṃ paresaṃ.

‘‘Dvīhi, bhikkhave, dhammehi samannāgato bhikkhu alaṃ paresaṃ, nālaṃ attano. Katamehi dvīhi? Idha, bhikkhave, bhikkhu na heva kho khippanisanti ca hoti kusalesu dhammesu; no ca sutānaṃ dhammānaṃ dhāraṇajātiko hoti; no ca dhātānaṃ dhammānaṃ atthūpaparikkhitā hoti; no ca atthamaññāya dhammamaññāya dhammānudhammappaṭipanno hoti; kalyāṇavāco ca hoti kalyāṇavākkaraṇo, poriyā vācāya samannāgato vissaṭṭhāya anelagaḷāya atthassa viññāpaniyā; sandassako ca hoti samādapako samuttejako sampahaṃsako sabrahmacārīnaṃ. Imehi kho, bhikkhave, dvīhi dhammehi samannāgato bhikkhu alaṃ paresaṃ, nālaṃ attano’’ti. Dutiyaṃ.

3. Saṃkhittasuttaṃ

63. Atha kho aññataro bhikkhu yena bhagavā tenupasaṅkami…pe… ekamantaṃ nisinno kho so bhikkhu bhagavantaṃ etadavoca – ‘‘sādhu me, bhante, bhagavā saṃkhittena dhammaṃ desetu, yamahaṃ bhagavato dhammaṃ sutvā eko vūpakaṭṭho appamatto ātāpī pahitatto vihareyya’’nti. ‘‘Evamevaṃ panidhekacce moghapurisā mamaññeva ajjhesanti. Dhamme ca bhāsite mamaññeva anubandhitabbaṃ maññantī’’ti. ‘‘Desetu me, bhante, bhagavā saṃkhittena dhammaṃ, desetu sugato saṃkhittena dhammaṃ. Appeva nāmāhaṃ bhagavato bhāsitassa atthaṃ ājāneyyaṃ, appeva nāmāhaṃ bhagavato bhāsitassa dāyādo assa’’nti. ‘‘Tasmātiha te, bhikkhu evaṃ sikkhitabbaṃ – ‘ajjhattaṃ me cittaṃ ṭhitaṃ bhavissati susaṇṭhitaṃ, na ca uppannā pāpakā akusalā dhammā cittaṃ pariyādāya ṭhassantī’ti. Evañhi te, bhikkhu, sikkhitabbaṃ’’.

‘‘Yato kho te, bhikkhu, ajjhattaṃ cittaṃ ṭhitaṃ hoti susaṇṭhitaṃ, na ca uppannā pāpakā akusalā dhammā cittaṃ pariyādāya tiṭṭhanti, tato te, bhikkhu, evaṃ sikkhitabbaṃ – ‘mettā me cetovimutti bhāvitā bhavissati bahulīkatā yānīkatā vatthukatā anuṭṭhitā paricitā susamāraddhā’ti. Evañhi te, bhikkhu, sikkhitabbaṃ.

‘‘Yato kho te, bhikkhu, ayaṃ samādhi evaṃ bhāvito hoti bahulīkato, tato tvaṃ, bhikkhu, imaṃ samādhiṃ savitakkampi savicāraṃ [savitakkasavicārampi (ka.)] bhāveyyāsi, avitakkampi vicāramattaṃ [avitakkavicāramattampi (ka.) visuddhi. 1.271 passitabbaṃ] bhāveyyāsi, avitakkampi avicāraṃ [avitakkaavicārampi (ka.)] bhāveyyāsi, sappītikampi bhāveyyāsi, nippītikampi bhāveyyāsi, sātasahagatampi bhāveyyāsi, upekkhāsahagatampi bhāveyyāsi.

‘‘Yato kho, te bhikkhu, ayaṃ samādhi evaṃ bhāvito hoti subhāvito, tato te, bhikkhu, evaṃ sikkhitabbaṃ – ‘karuṇā me cetovimutti… muditā me cetovimutti… upekkhā me cetovimutti bhāvitā bhavissati bahulīkatā yānīkatā vatthukatā anuṭṭhitā paricitā susamāraddhā’ti. Evañhi te, bhikkhu, sikkhitabbaṃ.

‘‘Yato kho te, bhikkhu, ayaṃ samādhi evaṃ bhāvito hoti subhāvito, tato tvaṃ, bhikkhu, imaṃ samādhiṃ savitakkasavicārampi bhāveyyāsi, avitakkavicāramattampi bhāveyyāsi, avitakkaavicārampi bhāveyyāsi, sappītikampi bhāveyyāsi, nippītikampi bhāveyyāsi, sātasahagatampi bhāveyyāsi, upekkhāsahagatampi bhāveyyāsi.

‘‘Yato kho te, bhikkhu, ayaṃ samādhi evaṃ bhāvito hoti subhāvito, tato te, bhikkhu, evaṃ sikkhitabbaṃ – ‘kāye kāyānupassī viharissāmi ātāpī sampajāno satimā, vineyya loke abhijjhādomanassa’nti. Evañhi te, bhikkhu, sikkhitabbaṃ.

‘‘Yato kho te, bhikkhu, ayaṃ samādhi evaṃ bhāvito hoti bahulīkato, tato tvaṃ, bhikkhu, imaṃ samādhiṃ savitakkasavicārampi bhāveyyāsi, avitakkavicāramattampi bhāveyyāsi, avitakkaavicārampi bhāveyyāsi, sappītikampi bhāveyyāsi, nippītikampi bhāveyyāsi, sātasahagatampi bhāveyyāsi, upekkhāsahagatampi bhāveyyāsi.

‘‘Yato kho te, bhikkhu, ayaṃ samādhi evaṃ bhāvito hoti subhāvito, tato te, bhikkhu, evaṃ sikkhitabbaṃ – ‘vedanāsu vedanānupassī viharissāmi ātāpī sampajāno satimā, vineyya loke abhijjhādomanassa’nti; citte cittānupassī viharissāmi ātāpī sampajāno satimā, vineyya loke abhijjhādomanassa’nti; dhammesu dhammānupassī viharissāmi ātāpī sampajāno satimā, vineyya loke abhijjhādomanassa’nti. Evañhi te, bhikkhu, sikkhitabbaṃ.

‘‘Yato kho te, bhikkhu, ayaṃ samādhi evaṃ bhāvito hoti bahulīkato, tato tvaṃ, bhikkhu, imaṃ samādhiṃ savitakkasavicārampi bhāveyyāsi, avitakkavicāramattampi bhāveyyāsi, avitakkaavicārampi bhāveyyāsi, sappītikampi bhāveyyāsi, nippītikampi bhāveyyāsi, sātasahagatampi bhāveyyāsi, upekkhāsahagatampi bhāveyyāsi.

‘‘Yato kho te, bhikkhu, ayaṃ samādhi evaṃ bhāvito hoti subhāvito, tato tvaṃ, bhikkhu, yena yeneva gagghasi phāsuṃyeva gagghasi, yattha yattha ṭhassasi phāsuṃyeva ṭhassasi, yattha yattha nisīdissasi phāsuṃyeva nisīdissasi, yattha yattha seyyaṃ kappessasi phāsuṃyeva seyyaṃ kappessasī’’ti.

Atha kho so bhikkhu bhagavatā iminā ovādena ovadito uṭṭhāyāsanā bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā pakkāmi. Atha kho so bhikkhu eko vūpakaṭṭho appamatto ātāpī pahitatto viharanto nacirasseva – yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti, tadanuttaraṃ – brahmacariyapariyosānaṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja vihāsi. ‘‘Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā’’ti abbhaññāsi. Aññataro ca pana so bhikkhu arahataṃ ahosīti. Tatiyaṃ.

4. Gayāsīsasuttaṃ

64. Ekaṃ samayaṃ bhagavā gayāyaṃ viharati gayāsīse. Tatra kho bhagavā bhikkhū āmantesi… pe… ‘‘pubbāhaṃ, bhikkhave, sambodhā anabhisambuddho bodhisattova samāno obhāsaññeva kho sañjānāmi, no ca rūpāni passāmi’’.

‘‘Tassa mayhaṃ, bhikkhave, etadahosi – ‘sace kho ahaṃ obhāsañceva sañjāneyyaṃ rūpāni ca passeyyaṃ; evaṃ me idaṃ ñāṇadassanaṃ parisuddhataraṃ assā’’’ti.

‘‘So kho ahaṃ, bhikkhave, aparena samayena appamatto ātāpī pahitatto viharanto obhāsañceva sañjānāmi, rūpāni ca passāmi; no ca kho tāhi devatāhi saddhiṃ santiṭṭhāmi sallapāmi sākacchaṃ samāpajjāmi.

‘‘Tassa mayhaṃ, bhikkhave, etadahosi – ‘sace kho ahaṃ obhāsañceva sañjāneyyaṃ, rūpāni ca passeyyaṃ, tāhi ca devatāhi saddhiṃ santiṭṭheyyaṃ sallapeyyaṃ sākacchaṃ samāpajjeyyaṃ; evaṃ me idaṃ ñāṇadassanaṃ parisuddhataraṃ assā’’’ti.

‘‘So kho ahaṃ, bhikkhave, aparena samayena appamatto ātāpī pahitatto viharanto obhāsañceva sañjānāmi, rūpāni ca passāmi, tāhi ca devatāhi saddhiṃ santiṭṭhāmi sallapāmi sākacchaṃ samāpajjāmi; no ca kho tā devatā jānāmi – imā devatā amukamhā vā amukamhā vā devanikāyāti.

‘‘Tassa mayhaṃ, bhikkhave, etadahosi – ‘sace kho ahaṃ obhāsañceva sañjāneyyaṃ, rūpāni ca passeyyaṃ, tāhi ca devatāhi saddhiṃ santiṭṭheyyaṃ sallapeyyaṃ sākacchaṃ samāpajjeyyaṃ, tā ca devatā jāneyyaṃ – imā devatā amukamhā vā amukamhā vā devanikāyā’ti; evaṃ me idaṃ ñāṇadassanaṃ parisuddhataraṃ assā’’’ti.

‘‘So kho ahaṃ, bhikkhave, aparena samayena appamatto ātāpī pahitatto viharanto obhāsañceva sañjānāmi, rūpāni ca passāmi, tāhi ca devatāhi saddhiṃ santiṭṭhāmi sallapāmi sākacchaṃ samāpajjāmi, tā ca devatā jānāmi – ‘imā devatā amukamhā vā amukamhā vā devanikāyā’ti; no ca kho tā devatā jānāmi – ‘imā devatā imassa kammassa vipākena ito cutā tattha upapannā’ti…pe… tā ca devatā jānāmi – ‘imā devatā imassa kammassa vipākena ito cutā tattha upapannā’ti; no ca kho tā devatā jānāmi – ‘imā devatā imassa kammassa vipākena evamāhārā evaṃsukhadukkhappaṭisaṃvediniyo’ti …pe… tā ca devatā jānāmi – ‘imā devatā imassa kammassa vipākena evamāhārā evaṃsukhadukkhappaṭisaṃvediniyo’ti; no ca kho tā devatā jānāmi – ‘imā devatā evaṃdīghāyukā evaṃciraṭṭhitikā’ti…pe… tā ca devatā jānāmi – ‘imā devatā evaṃdīghāyukā evaṃciraṭṭhitikā’ti; no ca kho tā devatā jānāmi yadi vā me imāhi devatāhi saddhiṃ sannivutthapubbaṃ yadi vā na sannivutthapubbanti.

‘‘Tassa mayhaṃ, bhikkhave, etadahosi – ‘sace kho ahaṃ obhāsañceva sañjāneyyaṃ, rūpāni ca passeyyaṃ, tāhi ca devatāhi saddhiṃ santiṭṭheyyaṃ sallapeyyaṃ sākacchaṃ samāpajjeyyaṃ, tā ca devatā jāneyyaṃ – ‘imā devatā amukamhā vā amukamhā vā devanikāyā’ti, tā ca devatā jāneyyaṃ – ‘imā devatā imassa kammassa vipākena ito cutā tattha upapannā’ti, tā ca devatā jāneyyaṃ – ‘imā devatā evamāhārā evaṃsukhadukkhappaṭisaṃvediniyo’ti, tā ca devatā jāneyyaṃ – ‘imā devatā evaṃdīghāyukā evaṃciraṭṭhitikā’ti, tā ca devatā jāneyyaṃ yadi vā me imāhi devatāhi saddhiṃ sannivutthapubbaṃ yadi vā na sannivutthapubbanti; evaṃ me idaṃ ñāṇadassanaṃ parisuddhataraṃ assā’’’ti.

‘‘So kho ahaṃ, bhikkhave, aparena samayena appamatto ātāpī pahitatto viharanto obhāsañceva sañjānāmi, rūpāni ca passāmi, tāhi ca devatāhi saddhiṃ santiṭṭhāmi sallapāmi sākacchaṃ samāpajjāmi, tā ca devatā jānāmi – ‘imā devatā amukamhā vā amukamhā vā devanikāyā’ti, tā ca devatā jānāmi – ‘imā devatā imassa kammassa vipākena ito cutā tattha upapannā’ti, tā ca devatā jānāmi – ‘imā devatā evamāhārā evaṃsukhadukkhappaṭisaṃvediniyo’ti, tā ca devatā jānāmi – ‘imā devatā evaṃdīghāyukā evaṃciraṭṭhitikā’ti, tā ca devatā jānāmi yadi vā me devatāhi saddhiṃ sannivutthapubbaṃ yadi vā na sannivutthapubbanti.

‘‘Yāvakīvañca me, bhikkhave, evaṃ aṭṭhaparivaṭṭaṃ adhidevañāṇadassanaṃ na suvisuddhaṃ ahosi, neva tāvāhaṃ, bhikkhave, ‘sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiyā pajāya sadevamanussāya anuttaraṃ sammāsambodhiṃ abhisambuddho’ti [abhisambuddho (sī. syā. pī.)] paccaññāsiṃ. Yato ca kho me, bhikkhave, evaṃ aṭṭhaparivaṭṭaṃ adhidevañāṇadassanaṃ suvisuddhaṃ ahosi, athāhaṃ, bhikkhave, ‘sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiyā pajāya sadevamanussāya anuttaraṃ sammāsambodhiṃ abhisambuddho’ti paccaññāsiṃ; ñāṇañca pana me dassanaṃ udapādi; akuppā me cetovimutti [vimutti (ka. sī. ka.)]; ayamantimā jāti natthi dāni punabbhavo’’ti. Catuttham̱.

5. Abhibhāyatanasuttaṃ

65. [dī. ni. 3.338, 358; a. ni. 10.29] ‘‘Aṭṭhimāni, bhikkhave, abhibhāyatanāni. Katamāni aṭṭha? Ajjhattaṃ rūpasaññī eko bahiddhā rūpāni passati parittāni suvaṇṇadubbaṇṇāni. ‘Tāni abhibhuyya jānāmi passāmī’ti, evaṃsaññī hoti. Idaṃ paṭhamaṃ abhibhāyatanaṃ.

‘‘Ajjhattaṃ rūpasaññī eko bahiddhā rūpāni passati appamāṇāni suvaṇṇadubbaṇṇāni. ‘Tāni abhibhuyya jānāmi passāmī’ti, evaṃsaññī hoti. Idaṃ dutiyaṃ abhibhāyatanaṃ.

‘‘Ajjhattaṃ arūpasaññī eko bahiddhā rūpāni passati parittāni suvaṇṇadubbaṇṇāni. ‘Tāni abhibhuyya jānāmi passāmī’ti, evaṃsaññī hoti. Idaṃ tatiyaṃ abhibhāyatanaṃ.

‘‘Ajjhattaṃ arūpasaññī eko bahiddhā rūpāni passati appamāṇāni suvaṇṇadubbaṇṇāni. ‘Tāni abhibhuyya jānāmi passāmī’ti, evaṃsaññī hoti. Idaṃ catutthaṃ abhibhāyatanaṃ.

‘‘Ajjhattaṃ arūpasaññī eko bahiddhā rūpāni passati nīlāni nīlavaṇṇāni nīlanidassanāni nīlanibhāsāni. ‘Tāni abhibhuyya jānāmi passāmī’ti, evaṃsaññī hoti. Idaṃ pañcamaṃ abhibhāyatanaṃ.

‘‘Ajjhattaṃ arūpasaññī eko bahiddhā rūpāni passati pītāni pītavaṇṇāni pītanidassanāni pītanibhāsāni. ‘Tāni abhibhuyya jānāmi passāmī’ti, evaṃsaññī hoti. Idaṃ chaṭṭhaṃ abhibhāyatanaṃ.

‘‘Ajjhattaṃ arūpasaññī eko bahiddhā rūpāni passati lohitakāni lohitakavaṇṇāni lohitakanidassanāni lohitakanibhāsāni. ‘Tāni abhibhuyya jānāmi passāmī’ti, evaṃsaññī hoti. Idaṃ sattamaṃ abhibhāyatanaṃ.

‘‘Ajjhattaṃ arūpasaññī eko bahiddhā rūpāni passati odātāni odātavaṇṇāni odātanidassanāni odātanibhāsāni. ‘Tāni abhibhuyya jānāmi passāmī’ti, evaṃsaññī hoti. Idaṃ aṭṭhamaṃ abhibhāyatanaṃ. Imāni kho, bhikkhave, aṭṭha abhibhāyatanānī’’ti. Pañcamaṃ.

6. Vimokkhasuttaṃ

66. ‘‘Aṭṭhime, bhikkhave, vimokkhā. Katame aṭṭha? Rūpī rūpāni passati. Ayaṃ paṭhamo vimokkho.

‘‘Ajjhattaṃ arūpasaññī, bahiddhā [arūpasaññī eko bahiddhā (syā. pī. ka.) dī. ni. 2.129; dī. ni. 3.338, 358; a. ni. 8.119; ma. ni. 2.248 passitabbaṃ] rūpāni passati. Ayaṃ dutiyo vimokkho.

‘‘Subhanteva adhimutto hoti. Ayaṃ tatiyo vimokkho.

‘‘Sabbaso rūpasaññānaṃ samatikkamā paṭighasaññānaṃ atthaṅgamā nānattasaññānaṃ amanasikārā ‘ananto ākāso’ti ākāsānañcāyatanaṃ upasampajja viharati. Ayaṃ catuttho vimokkho.

‘‘Sabbaso ākāsānañcāyatanaṃ samatikkamma ‘anantaṃ viññāṇa’nti viññāṇañcāyatanaṃ upasampajja viharati. Ayaṃ pañcamo vimokkho.

‘‘Sabbaso viññāṇañcāyatanaṃ samatikkamma ‘natthi kiñcī’ti ākiñcaññāyatanaṃ upasampajja viharati. Ayaṃ chaṭṭho vimokkho.

‘‘Sabbaso ākiñcaññāyatanaṃ samatikkamma nevasaññānāsaññāyatanaṃ upasampajja viharati. Ayaṃ sattamo vimokkho.

‘‘Sabbaso nevasaññānāsaññāyatanaṃ samatikkamma saññāvedayitanirodhaṃ upasampajja viharati. Ayaṃ aṭṭhamo vimokkho. Ime kho, bhikkhave, aṭṭha vimokkhā’’ti. Chaṭṭhaṃ.

7. Anariyavohārasuttaṃ

67. ‘‘Aṭṭhime, bhikkhave, anariyavohārā. Katame aṭṭha? Adiṭṭhe diṭṭhavāditā, asute sutavāditā, amute mutavāditā, aviññāte viññātavāditā, diṭṭhe adiṭṭhavāditā, sute asutavāditā, mute amutavāditā, viññāte aviññātavāditā. Ime kho, bhikkhave, aṭṭha anariyavohārā’’ti. Sattamaṃ.

8. Ariyavohārasuttaṃ

68. ‘‘Aṭṭhime, bhikkhave, ariyavohārā. Katame aṭṭha? Adiṭṭhe adiṭṭhavāditā, asute asutavāditā, amute amutavāditā, aviññāte aviññātavāditā, diṭṭhe diṭṭhavāditā, sute sutavāditā, mute mutavāditā, viññāte viññātavāditā. Ime kho, bhikkhave, aṭṭha ariyavohārā’’ti. Aṭṭhamaṃ.

9. Parisāsuttaṃ

69. ‘‘Aṭṭhimā, bhikkhave, parisā. Katamā aṭṭha? Khattiyaparisā, brāhmaṇaparisā, gahapatiparisā, samaṇaparisā, cātumahārājikaparisā, tāvatiṃsaparisā, māraparisā, brahmaparisā. Abhijānāmi kho panāhaṃ, bhikkhave, anekasataṃ khattiyaparisaṃ upasaṅkamitā. Tatrapi mayā sannisinnapubbañceva sallapitapubbañca sākacchā ca samāpannapubbā. Tattha yādisako tesaṃ vaṇṇo hoti tādisako mayhaṃ vaṇṇo hoti, yādisako tesaṃ saro hoti tādisako mayhaṃ saro hoti. Dhammiyā ca kathāya sandassemi samādapemi samuttejemi sampahaṃsemi. Bhāsamānañca maṃ na jānanti – ‘ko nu kho ayaṃ bhāsati devo vā manusso vā’ti. Dhammiyā kathāya sandassetvā samādapetvā samuttejetvā sampahaṃsetvā antaradhāyāmi. Antarahitañca maṃ na jānanti – ‘ko nu kho ayaṃ antarahito devo vā manusso vā’’’ti.

‘‘Abhijānāmi kho panāhaṃ, bhikkhave, anekasataṃ brāhmaṇaparisaṃ…pe… gahapatiparisaṃ… samaṇaparisaṃ… cātumahārājikaparisaṃ… tāvatiṃsaparisaṃ… māraparisaṃ… brahmaparisaṃ upasaṅkamitā. Tatrapi mayā sannisinnapubbañceva sallapitapubbañca sākacchā ca samāpannapubbā. Tattha yādisako tesaṃ vaṇṇo hoti tādisako mayhaṃ vaṇṇo hoti, yādisako tesaṃ saro hoti tādisako mayhaṃ saro hoti. Dhammiyā ca kathāya sandassemi samādapemi samuttejemi sampahaṃsemi. Bhāsamānañca maṃ na jānanti – ‘ko nu kho ayaṃ bhāsati devo vā manusso vā’ti. Dhammiyā kathāya sandassetvā samādapetvā samuttejetvā sampahaṃsetvā antaradhāyāmi. Antarahitañca maṃ na jānanti – ‘ko nu kho ayaṃ antarahito devo vā manusso vā’ti. Imā kho, bhikkhave, aṭṭha parisā’’ti. Navamaṃ.

10. Bhūmicālasuttaṃ

70. Ekaṃ samayaṃ bhagavā vesāliyaṃ viharati mahāvane kūṭāgārasālāyaṃ. Atha kho bhagavā pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya vesāliṃ piṇḍāya pāvisi. Vesāliyaṃ piṇḍāya caritvā pacchābhattaṃ piṇḍapātapaṭikkanto āyasmantaṃ ānandaṃ āmantesi – ‘‘gaṇhāhi, ānanda, nisīdanaṃ. Yena cāpālaṃ cetiyaṃ [pāvālacetiyaṃ (syā.), cāpālacetiyaṃ (pī. ka.)] tenupasaṅkamissāma divāvihārāyā’’ti. ‘‘Evaṃ, bhante’’ti kho āyasmā ānando bhagavato paṭissutvā nisīdanaṃ ādāya bhagavantaṃ piṭṭhito piṭṭhito anubandhi.

Atha kho bhagavā yena cāpālaṃ cetiyaṃ tenupasaṅkami; upasaṅkamitvā paññatte āsane nisīdi. Nisajja kho bhagavā āyasmantaṃ ānandaṃ āmantesi – ‘‘ramaṇīyā, ānanda, vesālī, ramaṇīyaṃ udenaṃ cetiyaṃ, ramaṇīyaṃ gotamakaṃ cetiyaṃ, ramaṇīyaṃ sattambaṃ cetiyaṃ, ramaṇīyaṃ bahuputtakaṃ cetiyaṃ; ramaṇīyaṃ sārandadaṃ cetiyaṃ, ramaṇīyaṃ cāpālaṃ cetiyaṃ. Yassa kassaci, ānanda, cattāro iddhipādā bhāvitā bahulīkatā yānīkatā vatthukatā anuṭṭhitā paricitā susamāraddhā, ākaṅkhamāno so, ānanda, kappaṃ vā tiṭṭheyya kappāvasesaṃ vā. Tathāgatassa kho, ānanda, cattāro iddhipādā bhāvitā bahulīkatā yānīkatā vatthukatā anuṭṭhitā paricitā susamāraddhā. Ākaṅkhamāno, ānanda, tathāgato kappaṃ vā tiṭṭheyya kappāvasesaṃ vā''ti. Evampi kho āyasmā ānando bhagavatā oḷārike nimitte kayiramāne oḷārike obhāse kayiramāne nāsakkhi paṭivijjhituṃ; na bhagavantaṃ yāci – ''tiṭṭhatu, bhante, bhagavā kappaṃ, tiṭṭhatu sugato kappaṃ bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussāna''nti, yathā taṃ mārena pariyuṭṭhitacitto.

Dutiyampi kho bhagavā…pe… tatiyampi kho bhagavā āyasmantaṃ ānandaṃ āmantesi – ''ramaṇīyā, ānanda, vesālī, ramaṇīyaṃ udenaṃ cetiyaṃ, ramaṇīyaṃ gotamakaṃ cetiyaṃ, ramaṇīyaṃ sattambaṃ cetiyaṃ, ramaṇīyaṃ bahuputtakaṃ cetiyaṃ, ramaṇīyaṃ sārandadaṃ cetiyaṃ, ramaṇīyaṃ cāpālaṃ cetiyaṃ. Yassa kassaci, ānanda, cattāro iddhipādā bhāvitā bahulīkatā yānīkatā vatthukatā anuṭṭhitā paricitā susamāraddhā, ākaṅkhamāno so, ānanda, kappaṃ vā tiṭṭheyya kappāvasesaṃ vā. Tathāgatassa kho, ānanda, cattāro iddhipādā bhāvitā…pe… ākaṅkhamāno, ānanda, tathāgato kappaṃ vā tiṭṭheyya kappāvasesaṃ vā''ti. Evampi kho āyasmā ānando bhagavatā oḷārike nimitte kayiramāne oḷārike obhāse kayiramāne nāsakkhi paṭivijjhituṃ; na bhagavantaṃ yāci – ''tiṭṭhatu, bhante, bhagavā kappaṃ, tiṭṭhatu sugato kappaṃ bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussāna''nti, yathā taṃ mārena pariyuṭṭhitacitto.

Atha kho bhagavā āyasmantaṃ ānandaṃ āmantesi – ''gaccha tvaṃ [gaccha kho tvaṃ (saṃ. ni. 5.822) udā. 51 passitabbaṃ], ānanda, yassa dāni kālaṃ maññasī''ti. ''Evaṃ, bhante''ti kho āyasmā ānando bhagavato paṭissutvā uṭṭhāyāsanā bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā bhagavato avidūre aññatarasmiṃ rukkhamūle nisīdi. Atha kho māro pāpimā acirapakkante āyasmante ānande bhagavantaṃ etadavoca –

''Parinibbātu dāni, bhante, bhagavā, parinibbātu sugato. Parinibbānakālo dāni, bhante, bhagavato. Bhāsitā kho panesā, bhante, bhagavatā vācā – 'na tāvāhaṃ, pāpima, parinibbāyissāmi yāva me bhikkhū na sāvakā bhavissanti viyattā vinītā visāradā pattayogakkhemā [idaṃ padaṃ dī. ni. 2.168 ca saṃ. ni. 5.822 ca na dissati] bahussutā dhammadharā dhammānudhammappaṭipannā sāmīcippaṭipannā anudhammacārino, sakaṃ ācariyakaṃ uggahetvā ācikkhissanti desessanti paññapessanti paṭṭhapessanti vivarissanti vibhajissanti uttānīkarissanti uppannaṃ parappavādaṃ sahadhammena suniggahitaṃ niggahetvā sappāṭihāriyaṃ dhammaṃ desessantī'ti. Etarahi, bhante, bhikkhū bhagavato sāvakā viyattā vinītā visāradā pattayogakkhemā bahussutā dhammadharā dhammānudhammappaṭipannā sāmīcippaṭipannā anudhammacārino, sakaṃ ācariyakaṃ uggahetvā ācikkhanti desenti paññapenti paṭṭhapenti vivaranti vibhajanti uttānīkaronti uppannaṃ parappavādaṃ sahadhammena suniggahitaṃ niggahetvā sappāṭihāriyaṃ dhammaṃ desenti.

''Parinibbātu dāni, bhante, bhagavā, parinibbātu sugato. Parinibbānakālo dāni, bhante, bhagavato. Bhāsitā kho panesā, bhante, bhagavatā vācā – 'na tāvāhaṃ, pāpima, parinibbāyissāmi yāva me bhikkhuniyo na sāvikā bhavissanti…pe… yāva me upāsakā na sāvakā bhavissanti…pe… yāva me upāsikā na sāvikā bhavissanti viyattā vinītā visāradā pattayogakkhemā bahussutā dhammadharā dhammānudhammappaṭipannā sāmīcippaṭipannā anudhammacāriniyo, sakaṃ ācariyakaṃ uggahetvā ācikkhissanti desessanti paññapessanti paṭṭhapessanti vivarissanti vibhajissanti uttānīkarissanti, uppannaṃ parappavādaṃ sahadhammena suniggahitaṃ niggahetvā sappāṭihāriyaṃ dhammaṃ desessantī'ti. Etarahi, bhante, upāsikā bhagavato sāvikā viyattā vinītā visāradā pattayogakkhemā bahussutā dhammadharā dhammānudhammappaṭipannā sāmīcippaṭipannā anudhammacāriniyo, sakaṃ ācariyakaṃ uggahetvā ācikkhanti desenti paññapenti paṭṭhapenti vivaranti vibhajanti uttānīkaronti, uppannaṃ parappavādaṃ sahadhammena suniggahitaṃ niggahetvā sappāṭihāriyaṃ dhammaṃ desenti.

''Parinibbātu dāni, bhante, bhagavā, parinibbātu sugato. Parinibbānakālo dāni, bhante, bhagavato. Bhāsitā kho panesā, bhante, bhagavatā vācā – 'na tāvāhaṃ, pāpima, parinibbāyissāmi yāva me idaṃ brahmacariyaṃ na iddhañceva bhavissati phītañca vitthārikaṃ bāhujaññaṃ puthubhūtaṃ, yāva devamanussehi suppakāsita’nti. Etarahi, bhante, bhagavato brahmacariyaṃ iddhañceva phītañca vitthārikaṃ bāhujaññaṃ puthubhūtaṃ, yāva devamanussehi suppakāsitaṃ.

‘‘Parinibbātu dāni, bhante, bhagavā, parinibbātu sugato. Parinibbānakālo dāni, bhante, bhagavato’’ti. ‘‘Appossukko tvaṃ, pāpima, hohi. Naciraṃ tathāgatassa parinibbānaṃ bhavissati. Ito tiṇṇaṃ māsānaṃ accayena tathāgato parinibbāyissatī’’ti.

Atha kho bhagavā cāpāle cetiye sato sampajāno āyusaṅkhāraṃ ossaji. Ossaṭṭhe ca bhagavatā āyusaṅkhāre mahābhūmicālo ahosi bhiṃsanako salomahaṃso, devadundubhiyo ca phaliṃsu. Atha kho bhagavā etamatthaṃ viditvā tāyaṃ velāyaṃ imaṃ udānaṃ udānesi –

‘‘Tulamatulañca sambhavaṃ, bhavasaṅkhāramavassaji muni;
Ajjhattarato samāhito, abhindi kavacamivattasambhava’’nti.

Atha kho āyasmato ānandassa etadahosi – ‘‘mahā vatāyaṃ bhūmicālo; sumahā vatāyaṃ bhūmicālo bhiṃsanako salomahaṃso, devadundubhiyo ca phaliṃsu. Ko nu kho hetu, ko paccayo mahato bhūmicālassa pātubhāvāyā’’ti?

Atha kho āyasmā ānando yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā ānando bhagavantaṃ etadavoca – ‘‘mahā vatāyaṃ, bhante, bhūmicālo; sumahā vatāyaṃ, bhante, bhūmicālo bhiṃsanako salomahaṃso, devadundubhiyo ca phaliṃsu. Ko nu kho, bhante, hetu, ko paccayo mahato bhūmicālassa pātubhāvāyā’’ti?

‘‘Aṭṭhime, ānanda, hetū, aṭṭha paccayā mahato bhūmicālassa pātubhāvāya. Katame aṭṭha? Ayaṃ, ānanda, mahāpathavī udake patiṭṭhitā; udakaṃ vāte patiṭṭhitaṃ; vāto ākāsaṭṭho hoti. So, ānanda, samayo yaṃ mahāvātā vāyanti; mahāvātā vāyantā udakaṃ kampenti; udakaṃ kampitaṃ pathaviṃ kampeti. Ayaṃ, ānanda, paṭhamo hetu, paṭhamo paccayo mahato bhūmicālassa pātubhāvāya.

‘‘Puna caparaṃ, ānanda, samaṇo vā brāhmaṇo vā iddhimā cetovasippatto devatā vā mahiddhikā mahānubhāvā. Tassa parittā pathavīsaññā bhāvitā hoti, appamāṇā āposaññā. So imaṃ pathaviṃ kampeti saṅkampeti sampakampeti sampavedheti. Ayaṃ, ānanda, dutiyo hetu, dutiyo paccayo mahato bhūmicālassa pātubhāvāya.

‘‘Puna caparaṃ, ānanda, yadā bodhisatto tusitā kāyā cavitvā sato sampajāno mātukucchiṃ okkamati, tadāyaṃ pathavī kampati saṅkampati sampakampati sampavedhati. Ayaṃ, ānanda, tatiyo hetu; tatiyo paccayo mahato bhūmicālassa pātubhāvāya.

‘‘Puna caparaṃ, ānanda, yadā bodhisatto sato sampajāno mātukucchismā nikkhamati, tadāyaṃ pathavī kampati saṅkampati sampakampati sampavedhati. Ayaṃ, ānanda, catuttho hetu, catuttho paccayo mahato bhūmicālassa pātubhāvāya.

‘‘Puna caparaṃ, ānanda, yadā tathāgato anuttaraṃ sammāsambodhiṃ abhisambujjhati, tadāyaṃ pathavī kampati saṅkampati sampakampati sampavedhati. Ayaṃ, ānanda, pañcamo hetu, pañcamo paccayo mahato bhūmicālassa pātubhāvāya.

‘‘Puna caparaṃ, ānanda, yadā tathāgato anuttaraṃ dhammacakkaṃ pavatteti, tadāyaṃ pathavī kampati saṅkampati sampakampati sampavedhati. Ayaṃ, ānanda, chaṭṭho hetu, chaṭṭho paccayo mahato bhūmicālassa pātubhāvāya.

‘‘Puna caparaṃ, ānanda, yadā tathāgato sato sampajāno āyusaṅkhāraṃ ossajjati, tadāyaṃ pathavī kampati saṅkampati sampakampati sampavedhati. Ayaṃ, ānanda, sattamo hetu, sattamo paccayo mahato bhūmicālassa pātubhāvāya.

‘‘Puna caparaṃ, ānanda, yadā tathāgato anupādisesāya nibbānadhātuyā parinibbāyati, tadāyaṃ pathavī kampati saṅkampati sampakampati sampavedhati. Ayaṃ, ānanda, aṭṭhamo hetu, aṭṭhamo paccayo mahato bhūmicālassa pātubhāvāya. Ime kho, ānanda, aṭṭha hetū, aṭṭha paccayā mahato bhūmicālassa pātubhāvāyā’’ti. Dasamaṃ.

Bhūmicālavaggo dutiyo.

Tassuddānaṃ –

Icchā alañca saṃkhittaṃ, gayā abhibhunā saha;
Vimokkho dve ca vohārā, parisā bhūmicālenāti.

(8) 3. Yamakavaggo

1. Paṭhamasaddhāsuttaṃ

71. ‘‘Saddho ca [saddho (syā.) ettheva. a. ni. 9.4], bhikkhave, bhikkhu hoti, no ca [no (syā.) evamuparipi ‘‘no’’tveva dissati] sīlavā. Evaṃ so tenaṅgena aparipūro hoti. Tena taṃ aṅgaṃ paripūretabbaṃ – ‘kintāhaṃ saddho ca assaṃ sīlavā cā’ti. Yato ca kho, bhikkhave, bhikkhu saddho ca hoti sīlavā ca, evaṃ so tenaṅgena paripūro hoti.

‘‘Saddho ca, bhikkhave, bhikkhu hoti sīlavā ca, no ca bahussuto. Evaṃ so tenaṅgena aparipūro hoti. Tena taṃ aṅgaṃ paripūretabbaṃ – ‘kintāhaṃ saddho ca assaṃ, sīlavā ca, bahussuto cā’ti. Yato ca kho, bhikkhave, bhikkhu saddho ca hoti sīlavā ca bahussuto ca, evaṃ so tenaṅgena paripūro hoti.

‘‘Saddho ca, bhikkhave, bhikkhu hoti sīlavā ca bahussuto ca, no ca dhammakathiko…pe… dhammakathiko ca, no ca parisāvacaro…pe… parisāvacaro ca, no ca visārado parisāya dhammaṃ deseti…pe… visārado ca parisāya dhammaṃ deseti, no ca catunnaṃ jhānānaṃ ābhicetasikānaṃ diṭṭhadhammasukhavihārānaṃ nikāmalābhī hoti akicchalābhī akasiralābhī…pe… catunnaṃ jhānānaṃ ābhicetasikānaṃ diṭṭhadhammasukhavihārānaṃ nikāmalābhī hoti akicchalābhī akasiralābhī, no ca āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharati; evaṃ so tenaṅgena aparipūro hoti. Tena taṃ aṅgaṃ paripūretabbaṃ – ‘kintāhaṃ saddho ca assaṃ, sīlavā ca, bahussuto ca, dhammakathiko ca, parisāvacaro ca, visārado ca parisāya dhammaṃ deseyyaṃ, catunnañca jhānānaṃ ābhicetasikānaṃ diṭṭhadhammasukhavihārānaṃ nikāmalābhī assaṃ akicchalābhī akasiralābhī, āsavānañca khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja vihareyya’’nti.

‘‘Yato ca kho, bhikkhave, bhikkhu saddho ca hoti, sīlavā ca, bahussuto ca, dhammakathiko ca, parisāvacaro ca, visārado ca parisāya dhammaṃ deseti, catunnañca jhānānaṃ ābhicetasikānaṃ diṭṭhadhammasukhavihārānaṃ nikāmalābhī hoti akicchalābhī akasiralābhī, āsavānañca khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharati; evaṃ so tenaṅgena paripūro hoti. Imehi, kho, bhikkhave, aṭṭhahi dhammehi samannāgato bhikkhu samantapāsādiko ca hoti sabbākāraparipūro cā’’ti. Paṭhamaṃ.

2. Dutiyasaddhāsuttaṃ

72. ‘‘Saddho ca, bhikkhave, bhikkhu hoti, no ca sīlavā. Evaṃ so tenaṅgena aparipūro hoti. Tena taṃ aṅgaṃ paripūretabbaṃ – ‘kintāhaṃ saddho ca assaṃ sīlavā cā’ti. Yato ca kho, bhikkhave, bhikkhu saddho ca hoti sīlavā ca, evaṃ so tenaṅgena paripūro hoti.

‘‘Saddho ca, bhikkhave, bhikkhu hoti sīlavā ca, no ca bahussuto…pe… bahussuto ca, no ca dhammakathiko…pe… dhammakathiko ca, no ca parisāvacaro…pe… parisāvacaro ca, no ca visārado parisāya dhammaṃ deseti …pe… visārado ca parisāya dhammaṃ deseti, no ca ye te santā vimokkhā atikkamma rūpe āruppā te kāyena phusitvā viharati…pe… ye te santā vimokkhā atikkamma rūpe āruppā te kāyena phusitvā viharati, no ca āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharati; evaṃ so tenaṅgena aparipūro hoti. Tena taṃ aṅgaṃ paripūretabbaṃ – ‘kintāhaṃ saddho ca assaṃ, sīlavā ca, bahussuto ca, dhammakathiko ca, parisāvacaro ca, visārado ca parisāya dhammaṃ deseyyaṃ, ye te santā vimokkhā atikkamma rūpe āruppā te kāyena phusitvā vihareyyaṃ, āsavānañca khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja vihareyya’’’nti.

‘‘Yato ca kho, bhikkhave, bhikkhu saddho ca hoti, sīlavā ca, bahussuto ca, dhammakathiko ca, parisāvacaro ca, visārado ca parisāya dhammaṃ deseti. Ye te santā vimokkhā atikkamma rūpe āruppā te ca kāyena phusitvā viharati, āsavānañca khayā…pe… sacchikatvā upasampajja viharati; evaṃ so tenaṅgena paripūro hoti. Imehi kho, bhikkhave, aṭṭhahi dhammehi samannāgato bhikkhu samantapāsādiko ca hoti sabbākāraparipūro cā’’ti. Dutiyaṃ.

3. Paṭhamamaraṇassatisuttaṃ

73. Ekaṃ samayaṃ bhagavā nātike [nādike (sī. syā.), nāṭike (pī.) a. ni. 6.19] viharati giñjakāvasathe. Tatra kho bhagavā bhikkhū āmantesi – ‘‘bhikkhavo’’ti. ‘‘Bhadante’’ti te bhikkhū bhagavato paccassosuṃ. Bhagavā etadavoca – ‘‘maraṇassati, bhikkhave, bhāvitā bahulīkatā mahapphalā hoti mahānisaṃsā amatogadhā amatapariyosānā. Bhāvetha no tumhe, bhikkhave, maraṇassati’’nti.

Evaṃ vutte aññataro bhikkhu bhagavantaṃ etadavoca – ‘‘ahaṃ kho, bhante, bhāvemi maraṇassati’’nti. ‘‘Yathā kathaṃ pana tvaṃ, bhikkhu, bhāvesi maraṇassati’’nti? ‘‘Idha mayhaṃ, bhante, evaṃ hoti – ‘aho vatāhaṃ rattindivaṃ jīveyyaṃ, bhagavato sāsanaṃ manasi kareyyaṃ, bahu [bahuṃ (sī. pī.)] vata me kataṃ assā’ti. Evaṃ kho ahaṃ, bhante, bhāvemi maraṇassati’’nti.

Aññataropi kho bhikkhu bhagavantaṃ etadavoca – ‘‘ahampi kho, bhante, bhāvemi maraṇassati’’nti. ‘‘Yathā kathaṃ pana tvaṃ, bhikkhu, bhāvesi maraṇassati’’nti? ‘‘Idha mayhaṃ, bhante, evaṃ hoti – ‘aho vatāhaṃ divasaṃ jīveyyaṃ, bhagavato sāsanaṃ manasi kareyyaṃ, bahu vata me kataṃ assā’ti. Evaṃ kho ahaṃ, bhante, bhāvemi maraṇassati’’nti.

Aññataropi kho bhikkhu bhagavantaṃ etadavoca – ‘‘ahampi kho, bhante, bhāvemi maraṇassati’’nti. ‘‘Yathā kathaṃ pana tvaṃ, bhikkhu, bhāvesi maraṇassati’’nti? ‘‘Idha mayhaṃ, bhante, evaṃ hoti – ‘aho vatāhaṃ upaḍḍhadivasaṃ jīveyyaṃ, bhagavato sāsanaṃ manasi kareyyaṃ, bahu vata me kataṃ assā’ti. Evaṃ kho ahaṃ, bhante, bhāvemi maraṇassati’’nti.

Aññataropi kho bhikkhu bhagavantaṃ etadavoca – ‘‘ahampi kho, bhante, bhāvemi maraṇassati’’nti. ‘‘Yathā kathaṃ pana tvaṃ, bhikkhu, bhāvesi maraṇassati’’nti? ‘‘Idha mayhaṃ, bhante, evaṃ hoti – ‘aho vatāhaṃ tadantaraṃ jīveyyaṃ yadantaraṃ ekapiṇḍapātaṃ bhuñjāmi, bhagavato sāsanaṃ manasi kareyyaṃ, bahu vata me kataṃ assā’ti. Evaṃ kho ahaṃ, bhante, bhāvemi maraṇassati’’nti.

Aññataropi kho bhikkhu bhagavantaṃ etadavoca – ‘‘ahampi kho, bhante, bhāvemi maraṇassati’’nti. ‘‘Yathā kathaṃ pana tvaṃ, bhikkhu, bhāvesi maraṇassati’’nti? ‘‘Idha mayhaṃ, bhante, evaṃ hoti – ‘aho vatāhaṃ tadantaraṃ jīveyyaṃ yadantaraṃ upaḍḍhapiṇḍapātaṃ bhuñjāmi, bhagavato sāsanaṃ manasi kareyyaṃ, bahu vata me kataṃ assā’ti. Evaṃ kho ahaṃ, bhante, bhāvemi maraṇassati’’nti.

Aññataropi kho bhikkhu bhagavantaṃ etadavoca – ‘‘ahampi kho, bhante, bhāvemi maraṇassati’’nti. ‘‘Yathā kathaṃ pana tvaṃ, bhikkhu, bhāvesi maraṇassati’’nti? ‘‘Idha mayhaṃ, bhante, evaṃ hoti – ‘aho vatāhaṃ tadantaraṃ jīveyyaṃ yadantaraṃ cattāro pañca ālope saṅkhāditvā [saṅkharitvā (ka.)] ajjhoharāmi, bhagavato sāsanaṃ manasi kareyyaṃ, bahu vata me kataṃ assā’ti. Evaṃ kho ahaṃ, bhante, bhāvemi maraṇassati’’nti.

Aññataropi kho bhikkhu bhagavantaṃ etadavoca – ‘‘ahampi kho, bhante, bhāvemi maraṇassati’’nti. ‘‘Yathā kathaṃ pana tvaṃ, bhikkhu, bhāvesi maraṇassati’’nti? ‘‘Idha mayhaṃ, bhante, evaṃ hoti – ‘aho vatāhaṃ tadantaraṃ jīveyyaṃ yadantaraṃ ekaṃ ālopaṃ saṅkhāditvā [saṅkharitvā (ka.)] ajjhoharāmi, bhagavato sāsanaṃ manasi kareyyaṃ, bahu vata me kataṃ assā’ti. Evaṃ kho ahaṃ, bhante, bhāvemi maraṇassati’’nti.

Aññataropi kho bhikkhu bhagavantaṃ etadavoca – ‘‘ahampi kho, bhante, bhāvemi maraṇassati’’nti. ‘‘Yathā kathaṃ pana tvaṃ, bhikkhu, bhāvesi maraṇassati’’nti? ‘‘Idha mayhaṃ bhante, evaṃ hoti – ‘aho vatāhaṃ tadantaraṃ jīveyyaṃ yadantaraṃ assasitvā vā passasāmi, passasitvā vā assasāmi, bhagavato sāsanaṃ manasi kareyyaṃ, bahu vata me kataṃ assā’ti. Evaṃ kho ahaṃ, bhante bhāvemi maraṇassati’’nti.

Evaṃ vutte bhagavā te bhikkhū etadavoca – ‘‘yvāyaṃ [yo cāyaṃ (ka. sī.)], bhikkhave, bhikkhu evaṃ maraṇassatiṃ bhāveti – ‘aho vatāhaṃ rattindivaṃ jīveyyaṃ, bhagavato sāsanaṃ manasi kareyyaṃ, bahu vata me kataṃ assā’ti. Yo cāyaṃ [yo pāyaṃ (ka.) a. ni. 6.19 passitabbaṃ], bhikkhave, bhikkhu evaṃ maraṇassatiṃ bhāveti – ‘aho vatāhaṃ divasaṃ jīveyyaṃ, bhagavato sāsanaṃ manasi kareyyaṃ, bahu vata me kataṃ assā’ti; yo cāyaṃ [yo pāyaṃ (ka.) a. ni. 6.19 passitabbaṃ], bhikkhave, bhikkhu evaṃ maraṇassatiṃ bhāveti – ‘aho vatāhaṃ upaḍḍhadivasaṃ jīveyyaṃ, bhagavato sāsanaṃ manasi kareyyaṃ, bahu vata me kataṃ assā’ti. Yo cāyaṃ [yo pāyaṃ (ka.) a. ni. 6.19 passitabbaṃ], bhikkhave, bhikkhu evaṃ maraṇassatiṃ bhāveti – ‘aho vatāhaṃ tadantaraṃ jīveyyaṃ yadantaraṃ ekapiṇḍapātaṃ bhuñjāmi, bhagavato sāsanaṃ manasi kareyyaṃ, bahu vata me kataṃ assā’ti; yo cāyaṃ [yo pāyaṃ (ka.) a. ni. 6.19 passitabbaṃ], bhikkhave, bhikkhu evaṃ maraṇassatiṃ bhāveti – ‘aho vatāhaṃ tadantaraṃ jīveyyaṃ yadantaraṃ upaḍḍhapiṇḍapātaṃ bhuñjāmi, bhagavato sāsanaṃ manasi kareyyaṃ, bahu vata me kataṃ assā’ti. Yo cāyaṃ [yo pāyaṃ (ka.) a. ni. 6.19 passitabbaṃ], bhikkhave, bhikkhu evaṃ maraṇassatiṃ bhāveti – ‘aho vatāhaṃ tadantaraṃ jīveyyaṃ yadantaraṃ cattāro pañca ālope saṅkhāditvā ajjhoharāmi, bhagavato sāsanaṃ manasi kareyyaṃ, bahu vata me kataṃ assā’ti – ime vuccanti, bhikkhave, ‘bhikkhū pamattā viharanti, dandhaṃ maraṇassatiṃ bhāventi āsavānaṃ khayāya’’.

‘‘Yo ca khvāyaṃ [yo cāyaṃ (syā.), yo ca kho yaṃ (ka.)], bhikkhave, bhikkhu evaṃ maraṇassatiṃ bhāveti – ‘aho vatāhaṃ tadantaraṃ jīveyyaṃ yadantaraṃ ekaṃ ālopaṃ saṅkhāditvā ajjhoharāmi, bhagavato sāsanaṃ manasi kareyyaṃ, bahu vata me kataṃ assā’ti. Yo cāyaṃ [yo pāyaṃ (ka.)], bhikkhave, bhikkhu evaṃ maraṇassatiṃ bhāveti – ‘aho vatāhaṃ tadantaraṃ jīveyyaṃ yadantaraṃ assasitvā vā passasāmi, passasitvā vā assasāmi, bhagavato sāsanaṃ manasi kareyyaṃ, bahu vata me kataṃ assā’ti – ime vuccanti, bhikkhave, ‘bhikkhū appamattā viharanti, tikkhaṃ maraṇassatiṃ bhāventi āsavānaṃ khayāya’’’.

‘‘Tasmātiha, bhikkhave, evaṃ sikkhitabbaṃ – ‘appamattā viharissāma, tikkhaṃ maraṇassatiṃ bhāvayissāma āsavānaṃ khayāyā’ti. Evañhi vo, bhikkhave, sikkhitabba’’nti. Tatiyaṃ.

4. Dutiyamaraṇassatisuttaṃ

74. Ekaṃ samayaṃ bhagavā nātike viharati giñjakāvasathe. Tatra kho bhagavā bhikkhū āmantesi …pe… maraṇassati, bhikkhave, bhāvitā bahulīkatā mahapphalā hoti mahānisaṃsā amatogadhā amatapariyosānā.

‘‘Kathaṃ bhāvitā ca, bhikkhave, maraṇassati kathaṃ bahulīkatā mahapphalā hoti mahānisaṃsā amatogadhā amatapariyosānā? Idha, bhikkhave, bhikkhu divase nikkhante rattiyā patihitāya [paṭihitāya (pī.), (a. ni. 6.20 passitabbaṃ)] iti paṭisañcikkhati – ‘bahukā kho me paccayā maraṇassa – ahi vā maṃ ḍaṃseyya, vicchiko vā maṃ ḍaṃseyya, satapadī vā maṃ ḍaṃseyya; tena me assa kālakiriyā. So mama assa [mamassa (a. ni. 6.20)] antarāyo. Upakkhalitvā vā papateyyaṃ, bhattaṃ vā me bhuttaṃ byāpajjeyya, pittaṃ vā me kuppeyya, semhaṃ vā me kuppeyya, satthakā vā me vātā kuppeyyuṃ, manussā vā maṃ upakkameyyuṃ, amanussā vā maṃ upakkameyyuṃ; tena me assa kālakiriyā. So mama assa antarāyo’ti. Tena, bhikkhave, bhikkhunā iti paṭisañcikkhitabbaṃ – ‘atthi nu kho me pāpakā akusalā dhammā appahīnā ye me assu rattiṃ kālaṃ karontassa antarāyāyā’’’ti.

‘‘Sace, bhikkhave, bhikkhu paccavekkhamāno evaṃ jānāti – ‘atthi me pāpakā akusalā dhammā appahīnā ye me assu rattiṃ kālaṃ karontassa antarāyāyā’ti, tena, bhikkhave, bhikkhunā tesaṃyeva pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya adhimatto chando ca vāyāmo ca ussāho ca ussoḷhī ca appaṭivānī ca sati ca sampajaññañca karaṇīyaṃ.

‘‘Seyyathāpi, bhikkhave, ādittacelo vā ādittasīso vā tasseva celassa vā sīsassa vā nibbāpanāya adhimattaṃ chandañca vāyāmañca ussāhañca ussoḷhiñca appaṭivāniñca satiñca sampajaññañca kareyya; evamevaṃ kho, bhikkhave, tena bhikkhunā tesaṃyeva pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya adhimatto chando ca vāyāmo ca ussāho ca ussoḷhī ca appaṭivānī ca sati ca sampajaññañca karaṇīyaṃ.

‘‘Sace pana, bhikkhave, bhikkhu paccavekkhamāno evaṃ jānāti – ‘natthi me pāpakā akusalā dhammā appahīnā ye me assu rattiṃ kālaṃ karontassa antarāyāyā’ti, tena, bhikkhave, bhikkhunā teneva pītipāmojjena vihātabbaṃ ahorattānusikkhinā kusalesu dhammesu.

‘‘Idha pana, bhikkhave, bhikkhu rattiyā nikkhantāya divase patihite iti paṭisañcikkhati – ‘bahukā kho me paccayā maraṇassa – ahi vā maṃ ḍaṃseyya, vicchiko vā maṃ ḍaṃseyya, satapadī vā maṃ ḍaṃseyya; tena me assa kālakiriyā. So mama assa antarāyo. Upakkhalitvā vā papateyyaṃ, bhattaṃ vā me bhuttaṃ byāpajjeyya, pittaṃ vā me kuppeyya, semhaṃ vā me kuppeyya, satthakā vā me vātā kuppeyyuṃ, manussā vā maṃ upakkameyyuṃ, amanussā vā maṃ upakkameyyuṃ; tena me assa kālakiriyā. So mama assa antarāyo’ti. Tena, bhikkhave, bhikkhunā iti paṭisañcikkhitabbaṃ – ‘atthi nu kho me pāpakā akusalā dhammā appahīnā ye me assu divā kālaṃ karontassa antarāyāyā’’’ti.

‘‘Sace, bhikkhave, bhikkhu paccavekkhamāno evaṃ jānāti – ‘atthi me pāpakā akusalā dhammā appahīnā ye me assu divā kālaṃ karontassa antarāyāyā’ti, tena, bhikkhave, bhikkhunā tesaṃyeva pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya adhimatto chando ca vāyāmo ca ussāho ca ussoḷhī ca appaṭivānī ca sati ca sampajaññañca karaṇīyaṃ.

‘‘Seyyathāpi, bhikkhave, ādittacelo vā ādittasīso vā tasseva celassa vā sīsassa vā nibbāpanāya adhimattaṃ chandañca vāyāmañca ussāhañca ussoḷhiñca appaṭivāniñca satiñca sampajaññañca kareyya; evamevaṃ kho, bhikkhave, tena bhikkhunā tesaṃyeva pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya adhimatto chando ca vāyāmo ca ussāho ca ussoḷhī ca appaṭivānī ca sati ca sampajaññañca karaṇīyaṃ.

‘‘Sace pana, bhikkhave, bhikkhu paccavekkhamāno evaṃ jānāti – ‘natthi me pāpakā akusalā dhammā appahīnā ye me assu divā kālaṃ karontassa antarāyāyā’ti, tena, bhikkhave, bhikkhunā teneva pītipāmojjena vihātabbaṃ ahorattānusikkhinā kusalesu dhammesu. Evaṃ bhāvitā kho, bhikkhave, maraṇassati evaṃ bahulīkatā mahapphalā hoti mahānisaṃsā amatogadhā amatapariyosānā’’ti. Catutthaṃ.

5. Paṭhamasampadāsuttaṃ

75. ‘‘Aṭṭhimā, bhikkhave, sampadā. Katamā aṭṭha? [a. ni. 8.54] Uṭṭhānasampadā, ārakkhasampadā, kalyāṇamittatā, samajīvitā, saddhāsampadā, sīlasampadā, cāgasampadā, paññāsampadā – imā kho, bhikkhave, aṭṭha sampadā’’ti.

‘‘Uṭṭhātā kammadheyyesu, appamatto vidhānavā;
Samaṃ kappeti jīvikaṃ, sambhataṃ anurakkhati.

‘‘Saddho sīlena sampanno, vadaññū vītamaccharo;
Niccaṃ maggaṃ visodheti, sotthānaṃ samparāyikaṃ.

‘‘Iccete aṭṭha dhammā ca, saddhassa gharamesino;
Akkhātā saccanāmena, ubhayattha sukhāvahā.

‘‘Diṭṭhadhammahitatthāya, samparāyasukhāya ca;
Evametaṃ gahaṭṭhānaṃ, cāgo puññaṃ pavaḍḍhatī’’ti. pañcamaṃ;

6. Dutiyasampadāsuttaṃ

76. ‘‘Aṭṭhimā, bhikkhave, sampadā. Katamā aṭṭha? Uṭṭhānasampadā, ārakkhasampadā, kalyāṇamittatā, samajīvitā, saddhāsampadā, sīlasampadā, cāgasampadā, paññāsampadā. Katamā ca, bhikkhave, uṭṭhānasampadā? Idha, bhikkhave, kulaputto yena kammaṭṭhānena jīvitaṃ kappeti – yadi kasiyā yadi vaṇijjāya yadi gorakkhena yadi issattena yadi rājaporisena yadi sippaññatarena – tattha dakkho hoti analaso, tatrupāyāya vīmaṃsāya samannāgato, alaṃ kātuṃ alaṃ saṃvidhātunti. Ayaṃ vuccati, bhikkhave, uṭṭhānasampadā.

‘‘Katamā ca, bhikkhave, ārakkhasampadā? Idha, bhikkhave, kulaputtassa bhogā honti uṭṭhānavīriyādhigatā bāhābalaparicitā sedāvakkhittā dhammikā dhammaladdhā te ārakkhena guttiyā sampādeti – ‘kinti me bhoge neva rājāno hareyyuṃ, na corā hareyyuṃ, na aggi ḍaheyya, na udakaṃ vaheyya, na appiyā dāyādā hareyyu’nti. Ayaṃ vuccati, bhikkhave, ārakkhasampadā.

‘‘Katamā ca, bhikkhave, kalyāṇamittatā? Idha, bhikkhave, kulaputto yasmiṃ gāme vā nigame vā paṭivasati, tattha ye te honti gahapatī vā gahapatiputtā vā daharā vā vuddhasīlino vuddhā vā vuddhasīlino saddhāsampannā sīlasampannā cāgasampannā paññāsampannā, tehi saddhiṃ santiṭṭhati sallapati sākacchaṃ samāpajjati; yathārūpānaṃ saddhāsampannānaṃ saddhāsampadaṃ anusikkhati, yathārūpānaṃ sīlasampannānaṃ sīlasampadaṃ anusikkhati, yathārūpānaṃ cāgasampannānaṃ cāgasampadaṃ anusikkhati, yathārūpānaṃ paññāsampannānaṃ paññāsampadaṃ anusikkhati. Ayaṃ vuccati, bhikkhave, kalyāṇamittatā.

‘‘Katamā ca, bhikkhave, samajīvitā? Idha, bhikkhave, kulaputto āyañca bhogānaṃ viditvā vayañca bhogānaṃ viditvā samaṃ jīvikaṃ kappeti nāccogāḷhaṃ nātihīnaṃ – ‘evaṃ me āyo vayaṃ pariyādāya ṭhassati, na ca me vayo āyaṃ pariyādāya ṭhassatī’ti. Seyyathāpi, bhikkhave, tulādhāro vā tulādhārantevāsī vā tulaṃ paggahetvā jānāti – ‘ettakena vā onataṃ, ettakena vā unnata’nti; evamevaṃ kho, bhikkhave, kulaputto āyañca bhogānaṃ viditvā vayañca bhogānaṃ viditvā samaṃ jīvikaṃ kappeti nāccogāḷhaṃ nātihīnaṃ – ‘evaṃ me āyo vayaṃ pariyādāya ṭhassati, na ca me vayo āyaṃ pariyādāya ṭhassatī’ti. Sacāyaṃ, bhikkhave, kulaputto appāyo samāno uḷāraṃ jīvikaṃ kappeti, tassa bhavanti vattāro ‘udumbarakhādī vāyaṃ kulaputto bhoge khādatī’ti. Sace panāyaṃ, bhikkhave, kulaputto mahāyo samāno kasiraṃ jīvikaṃ kappeti, tassa bhavanti vattāro – ‘ajeṭṭhamaraṇaṃ vāyaṃ kulaputto marissatī’ti. Yato ca khoyaṃ, bhikkhave, kulaputto āyañca bhogānaṃ viditvā vayañca bhogānaṃ viditvā samaṃ jīvikaṃ kappeti nāccogāḷhaṃ nātihīnaṃ – ‘evaṃ me āyo vayaṃ pariyādāya ṭhassati, na ca me vayo āyaṃ pariyādāya ṭhassatī’ti. Ayaṃ vuccati, bhikkhave, samajīvitā.

‘‘Katamā ca bhikkhave, saddhāsampadā? Idha, bhikkhave, kulaputto saddho hoti, saddahati tathāgatassa bodhiṃ – ‘itipi so bhagavā…pe… satthā devamanussānaṃ buddho bhagavā’ti. Ayaṃ vuccati, bhikkhave, saddhāsampadā.

‘‘Katamā ca, bhikkhave, sīlasampadā? Idha, bhikkhave, kulaputto pāṇātipātā paṭivirato hoti…pe… surāmerayamajjapamādaṭṭhānā paṭivirato hoti. Ayaṃ vuccati, bhikkhave, sīlasampadā.

‘‘Katamā ca, bhikkhave, cāgasampadā? Idha, bhikkhave, kulaputto vigatamalamaccherena cetasā agāraṃ ajjhāvasati…pe… yācayogo dānasaṃvibhāgarato. Ayaṃ vuccati, bhikkhave, cāgasampadā.

‘‘Katamā ca, bhikkhave, paññāsampadā? Idha, bhikkhave, kulaputto paññavā hoti…pe… sammā dukkhakkhayagāminiyā. Ayaṃ vuccati, bhikkhave, paññāsampadā. Imā kho, bhikkhave, aṭṭha sampadā’’ti.

‘‘Uṭṭhātā kammadheyyesu, appamatto vidhānavā;
Samaṃ kappeti jīvikaṃ, sambhataṃ anurakkhati.

‘‘Saddho sīlena sampanno, vadaññū vītamaccharo;
Niccaṃ maggaṃ visodheti, sotthānaṃ samparāyikaṃ.

‘‘Iccete aṭṭha dhammā ca, saddhassa gharamesino;
Akkhātā saccanāmena, ubhayattha sukhāvahā.

‘‘Diṭṭhadhammahitatthāya, samparāyasukhāya ca;
Evametaṃ gahaṭṭhānaṃ, cāgo puññaṃ pavaḍḍhatī’’ti. chaṭṭhaṃ;

7. Icchāsuttaṃ

77. Tatra kho āyasmā sāriputto bhikkhū āmantesi – ‘‘āvuso bhikkhavo’’ti! ‘‘Āvuso’’ti kho te bhikkhū āyasmato sāriputtassa paccassosuṃ. Āyasmā sāriputto etadavoca –

[a. ni. 8.61] ‘‘Aṭṭhime, āvuso, puggalā santo saṃvijjamānā lokasmiṃ. Katame aṭṭha? Idhāvuso, bhikkhuno pavivittassa viharato nirāyattavuttino icchā uppajjati lābhāya. So uṭṭhahati, ghaṭati, vāyamati lābhāya. Tassa uṭṭhahato, ghaṭato, vāyamato lābhāya lābho nuppajjati. So tena alābhena socati kilamati paridevati, urattāḷiṃ kandati, sammohaṃ āpajjati. Ayaṃ vuccatāvuso, ‘bhikkhu iccho viharati lābhāya, uṭṭhahati, ghaṭati, vāyamati lābhāya, na ca lābhī, socī ca paridevī ca, cuto ca saddhammā’’’.

‘‘Idha panāvuso, bhikkhuno pavivittassa viharato nirāyattavuttino icchā uppajjati lābhāya. So uṭṭhahati, ghaṭati, vāyamati lābhāya. Tassa uṭṭhahato ghaṭato vāyamato lābhāya lābho uppajjati. So tena lābhena majjati pamajjati pamādamāpajjati. Ayaṃ vuccatāvuso, ‘bhikkhu iccho viharati lābhāya, uṭṭhahati ghaṭati vāyamati lābhāya, lābhī ca, madī ca pamādī ca, cuto ca saddhammā’’’.

‘‘Idha panāvuso, bhikkhuno pavivittassa viharato nirāyattavuttino icchā uppajjati lābhāya. So na uṭṭhahati, na ghaṭati, na vāyamati lābhāya. Tassa anuṭṭhahato, aghaṭato, avāyamato lābhāya lābho nuppajjati. So tena alābhena socati kilamati paridevati, urattāḷiṃ kandati, sammohaṃ āpajjati. Ayaṃ vuccatāvuso, ‘bhikkhu iccho viharati lābhāya, na uṭṭhahati, na ghaṭati, na vāyamati lābhāya, na ca lābhī, socī ca paridevī ca, cuto ca saddhammā’’’.

‘‘Idha panāvuso, bhikkhuno pavivittassa viharato nirāyattavuttino icchā uppajjati lābhāya. So na uṭṭhahati, na ghaṭati, na vāyamati lābhāya. Tassa anuṭṭhahato, aghaṭato, avāyamato lābhāya lābho uppajjati. So tena lābhena majjati pamajjati pamādamāpajjati. Ayaṃ vuccatāvuso, ‘bhikkhu iccho viharati lābhāya, na uṭṭhahati na ghaṭati na vāyamati lābhāya, lābhī ca, madī ca pamādī ca, cuto ca saddhammā’’’.

‘‘Idha panāvuso, bhikkhuno pavivittassa viharato nirāyattavuttino icchā uppajjati lābhāya. So uṭṭhahati, ghaṭati, vāyamati lābhāya. Tassa uṭṭhahato, ghaṭato, vāyamato lābhāya, lābho nuppajjati. So tena alābhena na socati na kilamati na paridevati, na urattāḷiṃ kandati, na sammohaṃ āpajjati. Ayaṃ vuccatāvuso, ‘bhikkhu iccho viharati lābhāya, uṭṭhahati ghaṭati vāyamati lābhāya, na ca lābhī, na ca socī na ca paridevī, accuto ca saddhammā’’’.

‘‘Idha panāvuso, bhikkhuno pavivittassa viharato nirāyattavuttino icchā uppajjati lābhāya. So uṭṭhahati, ghaṭati, vāyamati lābhāya. Tassa uṭṭhahato, ghaṭato, vāyamato lābhāya, lābho uppajjati. So tena lābhena na majjati na pamajjati na pamādamāpajjati. Ayaṃ vuccatāvuso, ‘bhikkhu iccho viharati lābhāya, uṭṭhahati, ghaṭati, vāyamati lābhāya, lābhī ca, na ca madī na ca pamādī, accuto ca saddhammā’’’.

‘‘Idha panāvuso, bhikkhuno pavivittassa viharato nirāyattavuttino icchā uppajjati lābhāya. So na uṭṭhahati, na ghaṭati, na vāyamati lābhāya. Tassa anuṭṭhahato, aghaṭato, avāyamato lābhāya, lābho nuppajjati. So tena alābhena na socati na kilamati na paridevati, na urattāḷiṃ kandati, na sammohaṃ āpajjati. Ayaṃ vuccatāvuso, ‘bhikkhu iccho viharati lābhāya, na uṭṭhahati, na ghaṭati, na vāyamati lābhāya, na ca lābhī, na ca socī na ca paridevī, accuto ca saddhammā’’’.

‘‘Idha panāvuso, bhikkhuno pavivittassa viharato nirāyattavuttino icchā uppajjati lābhāya. So na uṭṭhahati, na ghaṭati, na vāyamati lābhāya. Tassa anuṭṭhahato, aghaṭato, avāyamato lābhāya, lābho uppajjati. So tena lābhena na majjati na pamajjati na pamādamāpajjati. Ayaṃ vuccatāvuso, ‘bhikkhu iccho viharati lābhāya, na uṭṭhahati, na ghaṭati, na vāyamati lābhāya, lābhī ca, na ca madī na ca pamādī, accuto ca saddhammā’. Ime kho, āvuso, aṭṭha puggalā santo saṃvijjamānā lokasmi’’nti. Sattamaṃ.

8. Alaṃsuttaṃ

78. [a. ni. 8.62] Tatra kho āyasmā sāriputto bhikkhū āmantesi…pe… chahāvuso, dhammehi samannāgato bhikkhu alaṃ attano, alaṃ paresaṃ. Katamehi chahi? Idhāvuso, bhikkhu khippanisanti ca hoti kusalesu dhammesu; sutānañca dhammānaṃ dhāraṇajātiko hoti; dhātānañca dhammānaṃ atthūpaparikkhitā hoti; atthamaññāya dhammamaññāya dhammānudhammappaṭipanno ca hoti; kalyāṇavāco ca hoti kalyāṇavākkaraṇo, poriyā vācāya samannāgato vissaṭṭhāya anelagaḷāya atthassa viññāpaniyā; sandassako ca hoti samādapako samuttejako sampahaṃsako sabrahmacārīnaṃ. Imehi kho, āvuso, chahi dhammehi samannāgato bhikkhu alaṃ attano, alaṃ paresaṃ.

‘‘Pañcahāvuso, dhammehi samannāgato bhikkhu alaṃ attano, alaṃ paresaṃ. Katamehi pañcahi? Idhāvuso, bhikkhu na heva kho khippanisanti ca hoti kusalesu dhammesu; sutānañca dhammānaṃ dhāraṇajātiko hoti; dhātānañca dhammānaṃ atthūpaparikkhitā hoti; atthamaññāya dhammamaññāya dhammānudhammappaṭipanno ca hoti; kalyāṇavāco ca hoti…pe… sandassako ca hoti…pe… sabrahmacārīnaṃ. Imehi kho, āvuso, pañcahi dhammehi samannāgato bhikkhu alaṃ attano, alaṃ paresaṃ.

‘‘Catūhāvuso, dhammehi samannāgato bhikkhu alaṃ attano, nālaṃ paresaṃ. Katamehi catūhi? Idhāvuso, bhikkhu khippanisanti ca hoti kusalesu dhammesu; sutānañca dhammānaṃ dhāraṇajātiko hoti; dhātānañca dhammānaṃ atthūpaparikkhitā hoti; atthamaññāya dhammamaññāya dhammānudhammappaṭipanno ca hoti; no ca kalyāṇavāco hoti…pe… no ca sandassako hoti…pe…

sabrahmacārīnaṃ. Imehi kho, āvuso, catūhi dhammehi samannāgato bhikkhu alaṃ attano, nālaṃ paresaṃ.

‘‘Catūhāvuso, dhammehi samannāgato bhikkhu alaṃ paresaṃ, nālaṃ attano. Katamehi catūhi? Idhāvuso, bhikkhu khippanisanti ca hoti kusalesu dhammesu; sutānañca dhammānaṃ dhāraṇajātiko hoti; no ca dhātānaṃ dhammānaṃ atthūpaparikkhitā hoti; no ca atthamaññāya dhammamaññāya dhammānudhammappaṭipanno hoti; kalyāṇavāco ca hoti…pe… sandassako ca hoti…pe… sabrahmacārīnaṃ. Imehi kho, āvuso, catūhi dhammehi samannāgato bhikkhu alaṃ paresaṃ, nālaṃ attano.

‘‘Tīhāvuso, dhammehi samannāgato bhikkhu alaṃ attano, nālaṃ paresaṃ. Katamehi tīhi? Idhāvuso, bhikkhu na heva kho khippanisanti ca hoti kusalesu dhammesu; sutānañca dhammānaṃ dhāraṇajātiko hoti; dhātānañca dhammānaṃ atthūpaparikkhitā hoti; atthamaññāya dhammamaññāya dhammānudhammappaṭipanno ca hoti; no ca kalyāṇavāco hoti…pe… no ca sandassako hoti…pe… sabrahmacārīnaṃ. Imehi kho, āvuso, tīhi dhammehi samannāgato bhikkhu alaṃ attano, nālaṃ paresaṃ.

‘‘Tīhāvuso, dhammehi samannāgato bhikkhu alaṃ paresaṃ, nālaṃ attano. Katamehi tīhi? Idhāvuso, bhikkhu na heva kho khippanisanti ca hoti kusalesu dhammesu; sutānañca dhammānaṃ dhāraṇajātiko hoti; no ca dhātānaṃ dhammānaṃ atthūpaparikkhitā hoti; no ca atthamaññāya dhammamaññāya dhammānudhammappaṭipanno hoti; kalyāṇavāco ca hoti…pe… atthassa viññāpaniyā, sandassako ca hoti…pe… sabrahmacārīnaṃ. Imehi kho, āvuso, tīhi dhammehi samannāgato bhikkhu alaṃ paresaṃ, nālaṃ attano.

‘‘Dvīhāvuso, dhammehi samannāgato bhikkhu alaṃ attano, nālaṃ paresaṃ. Katamehi dvīhi? Idhāvuso, bhikkhu na heva kho khippanisanti ca hoti kusalesu dhammesu; no ca sutānaṃ dhammānaṃ dhāraṇajātiko hoti; dhātānañca dhammānaṃ atthūpaparikkhitā hoti; atthamaññāya dhammamaññāya dhammānudhammappaṭipanno ca hoti; no ca kalyāṇavāco hoti…pe… no ca sandassako hoti…pe… sabrahmacārīnaṃ. Imehi kho, āvuso, dvīhi dhammehi samannāgato bhikkhu alaṃ attano, nālaṃ paresaṃ.

‘‘Dvīhāvuso, dhammehi samannāgato bhikkhu alaṃ paresaṃ, nālaṃ attano. Katamehi dvīhi? Idhāvuso, bhikkhu na heva kho khippanisanti ca hoti kusalesu dhammesu; no ca sutānaṃ dhammānaṃ dhāraṇajātiko hoti; no ca dhātānaṃ dhammānaṃ atthūpaparikkhitā hoti; no ca atthamaññāya dhammamaññāya dhammānudhammappaṭipanno hoti; kalyāṇavāco ca hoti kalyāṇavākkaraṇo, poriyā vācāya samannāgato vissaṭṭhāya anelagaḷāya atthassa viññāpaniyā; sandassako ca hoti samādapako samuttejako sampahaṃsako sabrahmacārīnaṃ. Imehi kho, āvuso, dvīhi dhammehi samannāgato bhikkhu alaṃ paresaṃ, nālaṃ attano’’ti. Aṭṭhamaṃ.

9. Parihānasuttaṃ

79. ‘‘Aṭṭhime, bhikkhave, dhammā sekhassa bhikkhuno parihānāya saṃvattanti. Katame aṭṭha? Kammārāmatā, bhassārāmatā, niddārāmatā, saṅgaṇikārāmatā, indriyesu aguttadvāratā, bhojane amattaññutā, saṃsaggārāmatā, papañcārāmatā – ime kho, bhikkhave, aṭṭha dhammā sekhassa bhikkhuno parihānāya saṃvattanti.

‘‘Aṭṭhime, bhikkhave, dhammā sekhassa bhikkhuno aparihānāya saṃvattanti. Katame aṭṭha? Na kammārāmatā, na bhassārāmatā, na niddārāmatā, na saṅgaṇikārāmatā, indriyesu guttadvāratā, bhojane mattaññutā, asaṃsaggārāmatā, nippapañcārāmatā – ime kho, bhikkhave, aṭṭha dhammā sekhassa bhikkhuno aparihānāya saṃvattantī’’ti. Navamaṃ.

10. Kusītārambhavatthusuttaṃ

80. [di. ni. 3.334, 358] ‘‘Aṭṭhimāni, bhikkhave, kusītavatthūni. Katamāni aṭṭha? Idha, bhikkhave, bhikkhunā kammaṃ kattabbaṃ hoti. Tassa evaṃ hoti – ‘kammaṃ kho me kattabbaṃ bhavissati. Kammaṃ kho pana me karontassa kāyo kilamissati. Handāhaṃ nipajjāmī’ti. So nipajjati, na vīriyaṃ ārabhati appattassa pattiyā anadhigatassa adhigamāya asacchikatassa sacchikiriyāya. Idaṃ, bhikkhave, paṭhamaṃ kusītavatthu.

‘‘Puna caparaṃ, bhikkhave, bhikkhunā kammaṃ kataṃ hoti. Tassa evaṃ hoti – ‘ahaṃ kho kammaṃ akāsiṃ. Kammaṃ kho pana me karontassa kāyo kilanto. Handāhaṃ nipajjāmī’ti. So nipajjati, na vīriyaṃ ārabhati appattassa pattiyā anadhigatassa adhigamāya asacchikatassa sacchikiriyāya. Idaṃ, bhikkhave, dutiyaṃ kusītavatthu.

‘‘Puna caparaṃ, bhikkhave, bhikkhunā maggo gantabbo hoti. Tassa evaṃ hoti – ‘maggo me gantabbo bhavissati. Maggaṃ kho pana me gacchantassa kāyo kilamissati. Handāhaṃ nipajjāmī’ti. So nipajjati, na vīriyaṃ ārabhati appattassa pattiyā anadhigatassa adhigamāya asacchikatassa sacchikiriyāya. Idaṃ, bhikkhave, tatiyaṃ kusītavatthu.

‘‘Puna caparaṃ, bhikkhave, bhikkhunā maggo gato hoti. Tassa evaṃ hoti – ‘ahaṃ kho maggaṃ agamāsiṃ. Maggaṃ kho pana me gacchantassa kāyo kilanto. Handāhaṃ nipajjāmī’ti. So nipajjati, na vīriyaṃ ārabhati appattassa pattiyā anadhigatassa adhigamāya asacchikatassa sacchikiriyāya. Idaṃ bhikkhave, catutthaṃ kusītavatthu.

‘‘Puna caparaṃ, bhikkhave, bhikkhu gāmaṃ vā nigamaṃ vā piṇḍāya caranto na labhati lūkhassa vā paṇītassa vā bhojanassa yāvadatthaṃ pāripūriṃ. Tassa evaṃ hoti – ‘ahaṃ kho gāmaṃ vā nigamaṃ vā piṇḍāya caranto nālatthaṃ lūkhassa vā paṇītassa vā bhojanassa yāvadatthaṃ pāripūriṃ. Tassa me kāyo kilanto akammañño. Handāhaṃ nipajjāmī’ti. So nipajjati, na vīriyaṃ ārabhati…pe… idaṃ, bhikkhave, pañcamaṃ kusītavatthu.

‘‘Puna caparaṃ, bhikkhave, bhikkhu gāmaṃ vā nigamaṃ vā piṇḍāya caranto labhati lūkhassa vā paṇītassa vā bhojanassa yāvadatthaṃ pāripūriṃ. Tassa evaṃ hoti – ‘ahaṃ kho gāmaṃ vā nigamaṃ vā piṇḍāya caranto alatthaṃ lūkhassa vā paṇītassa vā bhojanassa yāvadatthaṃ pāripūriṃ. Tassa me kāyo garuko akammañño māsācitaṃ maññe. Handāhaṃ nipajjāmī’ti. So nipajjati, na vīriyaṃ ārabhati…pe… idaṃ, bhikkhave, chaṭṭhaṃ kusītavatthu.

‘‘Puna caparaṃ, bhikkhave, bhikkhuno uppanno hoti appamattako ābādho. Tassa evaṃ hoti – ‘uppanno kho me ayaṃ appamattako ābādho atthi kappo nipajjituṃ. Handāhaṃ nipajjāmī’ti. So nipajjati, na vīriyaṃ ārabhati…pe… idaṃ, bhikkhave, sattamaṃ kusītavatthu.

‘‘Puna caparaṃ, bhikkhave, bhikkhu gilānā vuṭṭhito [a. ni. 6.16 suttavaṇṇanā ṭīkā oloketabbā] hoti aciravuṭṭhito gelaññā. Tassa evaṃ hoti – ‘ahaṃ kho gilānā vuṭṭhito aciravuṭṭhito gelaññā. Tassa me kāyo dubbalo akammañño. Handāhaṃ nipajjāmī’ti. So nipajjati, na vīriyaṃ ārabhati appattassa pattiyā anadhigatassa adhigamāya asacchikatassa sacchikiriyāya. Idaṃ, bhikkhave, aṭṭhamaṃ kusītavatthu. Imāni kho, bhikkhave, aṭṭha kusītavatthūni.

[dī. ni. 3.335, 358] ‘‘Aṭṭhimāni, bhikkhave, ārambhavatthūni. Katamāni aṭṭha? Idha, bhikkhave, bhikkhunā kammaṃ kattabbaṃ hoti. Tassa evaṃ hoti – ‘kammaṃ kho me kattabbaṃ bhavissati. Kammaṃ kho mayā karontena na sukaraṃ buddhānaṃ sāsanaṃ manasi kātuṃ. Handāhaṃ paṭikacceva vīriyaṃ ārabhāmi appattassa pattiyā anadhigatassa adhigamāya asacchikatassa sacchikiriyāyā’ti. So vīriyaṃ ārabhati appattassa pattiyā anadhigatassa adhigamāya asacchikatassa sacchikiriyāya. Idaṃ, bhikkhave, paṭhamaṃ ārambhavatthu.

‘‘Puna caparaṃ, bhikkhave, bhikkhunā kammaṃ kataṃ hoti. Tassa evaṃ hoti – ‘ahaṃ kho kammaṃ akāsiṃ. Kammaṃ kho panāhaṃ karonto nāsakkhiṃ buddhānaṃ sāsanaṃ manasi kātuṃ. Handāhaṃ vīriyaṃ ārabhāmi appattassa pattiyā anadhigatassa adhigamāya asacchikatassa sacchikiriyāyā'ti. So vīriyaṃ ārabhati. Idaṃ, bhikkhave, dutiyaṃ ārambhavatthu.

''Puna caparaṃ, bhikkhave, bhikkhunā maggo gantabbo hoti. Tassa evaṃ hoti – maggo kho me gantabbo bhavissati. Maggaṃ kho pana me gacchantena na sukaraṃ buddhānaṃ sāsanaṃ manasi kātuṃ. Handāhaṃ vīriyaṃ…pe… idaṃ, bhikkhave, tatiyaṃ ārambhavatthu.

''Puna caparaṃ, bhikkhave, bhikkhunā maggo gato hoti. Tassa evaṃ hoti – ahaṃ kho maggaṃ agamāsiṃ. Maggaṃ kho panāhaṃ gacchanto nāsakkhiṃ buddhānaṃ sāsanaṃ manasi kātuṃ. Handāhaṃ vīriyaṃ ārabhāmi…pe… idaṃ, bhikkhave, catutthaṃ ārambhavatthu.

''Puna caparaṃ, bhikkhave, bhikkhu gāmaṃ vā nigamaṃ vā piṇḍāya caranto na labhati lūkhassa vā paṇītassa vā bhojanassa yāvadatthaṃ pāripūriṃ. Tassa evaṃ hoti – ahaṃ kho gāmaṃ vā nigamaṃ vā piṇḍāya caranto nālatthaṃ lūkhassa vā paṇītassa vā bhojanassa yāvadatthaṃ pāripūriṃ. Tassa me kāyo lahuko kammañño. Handāhaṃ vīriyaṃ ārabhāmi…pe… idaṃ, bhikkhave, pañcamaṃ ārambhavatthu.

''Puna caparaṃ, bhikkhave, bhikkhu gāmaṃ vā nigamaṃ vā piṇḍāya caranto labhati lūkhassa vā paṇītassa vā bhojanassa yāvadatthaṃ pāripūriṃ. Tassa evaṃ hoti – ahaṃ kho gāmaṃ vā nigamaṃ vā piṇḍāya caranto alatthaṃ lūkhassa vā paṇītassa vā bhojanassa yāvadatthaṃ pāripūriṃ. Tassa me kāyo balavā kammañño. Handāhaṃ vīriyaṃ ārabhāmi…pe… idaṃ, bhikkhave, chaṭṭhaṃ ārambhavatthu.

''Puna caparaṃ, bhikkhave, bhikkhuno uppanno hoti appamattako ābādho. Tassa evaṃ hoti – uppanno kho me ayaṃ appamattako ābādho. Ṭhānaṃ kho panetaṃ vijjati yaṃ me ābādho pavaḍḍheyya. Handāhaṃ paṭikacceva vīriyaṃ ārabhāmi…pe… idaṃ, bhikkhave, sattamaṃ ārambhavatthu.

''Puna caparaṃ, bhikkhave, bhikkhu gilānā vuṭṭhito hoti aciravuṭṭhito gelaññā. Tassa evaṃ hoti – 'ahaṃ kho gilānā vuṭṭhito aciravuṭṭhito gelaññā. Ṭhānaṃ kho panetaṃ vijjati yaṃ me ābādho paccudāvatteyya. Handāhaṃ paṭikacceva vīriyaṃ ārabhāmi appattassa pattiyā anadhigatassa adhigamāya asacchikatassa sacchikiriyāyā'ti. So vīriyaṃ ārabhati appattassa pattiyā anadhigatassa adhigamāya asacchikatassa sacchikiriyāya. Idaṃ, bhikkhave, aṭṭhamaṃ ārambhavatthu. Imāni kho, bhikkhave, aṭṭha ārambhavatthūnī''ti. Dasamaṃ.

Yamakavaggo tatiyo.

Tassuddānaṃ –

Dve saddhā dve maraṇassatī, dve sampadā athāpare;
Icchā alaṃ parihānaṃ, kusītārambhavatthūnīti.

(9) 4. Sativaggo

1. Satisampajaññasuttaṃ

81. ''Satisampajaññe, bhikkhave, asati satisampajaññavipannassa hatūpanisaṃ hoti hirottappaṃ. Hirottappe asati hirottappavipannassa hatūpaniso hoti indriyasaṃvaro. Indriyasaṃvare asati indriyasaṃvaravipannassa hatūpanisaṃ hoti sīlaṃ. Sīle asati sīlavipannassa hatūpaniso hoti sammāsamādhi. Sammāsamādhimhi asati sammāsamādhivipannassa hatūpanisaṃ hoti yathābhūtañāṇadassanaṃ. Yathābhūtañāṇadassane asati yathābhūtañāṇadassanavipannassa hatūpaniso hoti nibbidāvirāgo. Nibbidāvirāge asati nibbidāvirāgavipannassa hatūpanisaṃ hoti vimuttiñāṇadassanaṃ. Seyyathāpi, bhikkhave, rukkho sākhāpalāsavipanno. Tassa papaṭikāpi na pāripūriṃ gacchati, tacopi… pheggupi… săropi na pāripūriṃ gacchati. Evamevaṃ kho, bhikkhave, satisampajaññe asati satisampajaññavipannassa hatūpanisaṃ hoti hirottappaṃ; hirottappe asati hirottappavipannassa hatūpaniso hoti…pe… vimuttiñāṇadassanaṃ.

‘‘Satisampajaññe, bhikkhave, sati satisampajaññasampannassa upanisasampannaṃ hoti hirottappaṃ. Hirottappe sati hirottappasampannassa upanisasampanno hoti indriyasaṃvaro. Indriyasaṃvare sati indriyasaṃvarasampannassa upanisasampannaṃ hoti sīlaṃ. Sīle sati sīlasampannassa upanisasampanno hoti sammāsamādhi. Sammāsamādhimhi sati sammāsamādhisampannassa upanisasampannaṃ hoti yathābhūtañāṇadassanaṃ. Yathābhūtañāṇadassane sati yathābhūtañāṇadassanasampannassa upanisasampanno hoti nibbidāvirāgo. Nibbidāvirāge sati nibbidāvirāgasampannassa upanisasampannaṃ hoti vimuttiñāṇadassanaṃ. Seyyathāpi, bhikkhave, rukkho sākhāpalāsasampanno. Tassa papaṭikāpi pāripūriṃ gacchati, tacopi… pheggupi… sāropi pāripūriṃ gacchati. Evamevaṃ kho, bhikkhave, satisampajaññe sati satisampajaññasampannassa upanisasampannaṃ hoti hirottappaṃ; hirottappe sati hirottappasampannassa upanisasampanno hoti… pe… vimuttiñāṇadassana’’nti. Paṭhamaṃ.

2. Puṇṇiyasuttaṃ

82. Atha kho āyasmā puṇṇiyo yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā puṇṇiyo bhagavantaṃ etadavoca – ‘‘ko nu kho, bhante, hetu ko paccayo yena appekadā tathāgataṃ dhammadesanā paṭibhāti, appekadā na paṭibhātī’’ti? ‘‘Saddho ca, puṇṇiya, bhikkhu hoti, no cupasaṅkamitā; neva tathāgataṃ dhammadesanā paṭibhāti. Yato ca kho, puṇṇiya, bhikkhu saddho ca hoti, upasaṅkamitā ca; evaṃ tathāgataṃ dhammadesanā paṭibhāti. Saddho ca, puṇṇiya, bhikkhu hoti, upasaṅkamitā ca, no ca payirupāsitā…pe… payirupāsitā ca, no ca paripucchitā… paripucchitā ca, no ca ohitasoto dhammaṃ suṇāti… ohitasoto ca dhammaṃ suṇāti, no ca sutvā dhammaṃ dhāreti… sutvā ca dhammaṃ dhāreti, no ca dhātānaṃ dhammānaṃ atthaṃ upaparikkhati… dhātānañca dhammānaṃ atthaṃ upaparikkhati, no ca atthamaññāya dhammamaññāya dhammānudhammappaṭipanno hoti. Neva tāva tathāgataṃ dhammadesanā paṭibhāti.

‘‘Yato ca kho, puṇṇiya, bhikkhu saddho ca hoti, upasaṅkamitā ca, payirupāsitā ca, paripucchitā ca, ohitasoto ca dhammaṃ suṇāti, sutvā ca dhammaṃ dhāreti, dhātānañca dhammānaṃ atthaṃ upaparikkhati, atthamaññāya dhammamaññāya dhammānudhammappaṭipanno ca hoti; evaṃ tathāgataṃ dhammadesanā paṭibhāti. Imehi kho, puṇṇiya, aṭṭhahi dhammehi samannāgatā [samannāgato (sī. pī.), samannāgataṃ (syā. ka.)] ekantapaṭibhānā [ekantapaṭibhānaṃ (sabbattha) a. ni. 10.83 pana passitabbaṃ] tathāgataṃ dhammadesanā hotī’’ti. Dutiyaṃ.

3. Mūlakasuttaṃ

83. [a. ni. 10.58 passitabbaṃ] ‘‘Sace, bhikkhave, aññatitthiyā paribbājakā evaṃ puccheyyuṃ – ‘kiṃmūlakā, āvuso, sabbe dhammā, kiṃsambhavā sabbe dhammā, kiṃsamudayā sabbe dhammā, kiṃsamosaraṇā sabbe dhammā, kiṃpamukhā sabbe dhammā, kiṃadhipateyyā sabbe dhammā, kiṃuttarā sabbe dhammā, kiṃsārā sabbe dhammā’ti, evaṃ puṭṭhā tumhe, bhikkhave, tesaṃ aññatitthiyānaṃ paribbājakānaṃ kinti byākareyyāthā’’ti? ‘‘Bhagavaṃmūlakā no, bhante, dhammā, bhagavaṃnettikā bhagavaṃpaṭisaraṇā. Sādhu, bhante, bhagavantaṃyeva paṭibhātu etassa bhāsitassa attho. Bhagavato sutvā bhikkhū dhāressantī’’ti.

‘‘Tena hi, bhikkhave, desessāmi. Taṃ suṇātha, sādhukaṃ manasi karotha; bhāsissāmī’’ti. ‘‘Evaṃ, bhante’’ti kho te bhikkhū bhagavato paccassosuṃ. Bhagavā etadavoca – ‘‘sace, bhikkhave, aññatitthiyā paribbājakā evaṃ puccheyyuṃ – ‘kiṃmūlakā, āvuso, sabbe dhammā, kiṃsambhavā sabbe dhammā, kiṃsamudayā sabbe dhammā, kiṃsamosaraṇā sabbe dhammā, kiṃpamukhā sabbe dhammā, kiṃadhipateyyā sabbe dhammā, kiṃuttarā sabbe dhammā, kiṃsārā sabbe dhammā'ti, evaṃ puṭṭhā tumhe, bhikkhave, tesaṃ aññatitthiyānaṃ paribbājakānaṃ evaṃ byākareyyātha – 'chandamūlakā, āvuso, sabbe dhammā, manasikārasambhavā sabbe dhammā, phassasamudayā sabbe dhammā, vedanāsamosaraṇā sabbe dhammā, samādhippamukhā sabbe dhammā, satādhipateyyā sabbe dhammā, paññuttarā sabbe dhammā, vimuttisārā sabbe dhammā'ti, evaṃ puṭṭhā tumhe, bhikkhave, tesaṃ aññatitthiyānaṃ paribbājakānaṃ evaṃ byākareyyāthā''ti. Tatiyaṃ.

4. Corasuttaṃ

84. ''Aṭṭhahi, bhikkhave, aṅgehi samannāgato mahācoro khippaṃ pariyāpajjati, na ciraṭṭhitiko hoti. Katamehi aṭṭhahi? Appaharantassa paharati, anavasesaṃ ādiyati, itthiṃ hanati, kumāriṃ dūseti, pabbajitaṃ vilumpati, rājakosaṃ vilumpati, accāsanne kammaṃ karoti, na ca nidhānakusalo hoti. Imehi kho, bhikkhave, aṭṭhahaṅgehi samannāgato mahācoro khippaṃ pariyāpajjati, na ciraṭṭhitiko hoti.

''Aṭṭhahi, bhikkhave, aṅgehi samannāgato mahācoro na khippaṃ pariyāpajjati, ciraṭṭhitiko hoti. Katamehi aṭṭhahi? Na appaharantassa paharati, na anavasesaṃ ādiyati, na itthiṃ hanati, na kumāriṃ dūseti, na pabbajitaṃ vilumpati, na rājakosaṃ vilumpati, na accāsanne kammaṃ karoti, nidhānakusalo ca hoti. Imehi kho, bhikkhave, aṭṭhahaṅgehi samannāgato mahācoro na khippaṃ pariyāpajjati, ciraṭṭhitiko hotī''ti. Catutthaṃ.

5. Samaṇasuttaṃ

85. '''Samaṇo'ti, bhikkhave, tathāgatassetaṃ adhivacanaṃ arahato sammāsambuddhassa. 'Brāhmaṇo'ti, bhikkhave, tathāgatassetaṃ adhivacanaṃ arahato sammāsambuddhassa. 'Vedagū'ti, bhikkhave, tathāgatassetaṃ adhivacanaṃ arahato sammāsambuddhassa. 'Bhisakko'ti, bhikkhave, tathāgatassetaṃ adhivacanaṃ arahato sammāsambuddhassa. 'Nimmalo'ti, bhikkhave, tathāgatassetaṃ adhivacanaṃ arahato sammāsambuddhassa. 'Vimalo'ti, bhikkhave, tathāgatassetaṃ adhivacanaṃ arahato sammāsambuddhassa. 'Ñāṇī'ti, bhikkhave, tathāgatassetaṃ adhivacanaṃ arahato sammāsambuddhassa. 'Vimutto'ti, bhikkhave, tathāgatassetaṃ adhivacanaṃ arahato sammāsambuddhassā''ti.

''Yaṃ samaṇena pattabbaṃ, brāhmaṇena vusīmatā;
Yaṃ vedagunā pattabbaṃ, bhisakkena anuttaraṃ.

''Yaṃ nimmalena pattabbaṃ, vimalena sucīmatā;
Yaṃ ñāṇinā ca pattabbaṃ, vimuttena anuttaraṃ.

''Sohaṃ vijitasaṅgāmo, mutto mocemi bandhanā;
Nāgomhi paramadanto, asekho parinibbuto''ti. pañcamaṃ;

6. Yasasuttaṃ

86. Ekaṃ samayaṃ bhagavā kosalesu cārikaṃ caramāno mahatā bhikkhusaṅghena saddhiṃ yena icchānaṅgalaṃ nāma kosalānaṃ brāhmaṇagāmo tadavasari. Tatra sudaṃ bhagavā icchānaṅgale viharati icchānaṅgalavanasaṇḍe. Assosuṃ kho icchānaṅgalakā brāhmaṇagahapatikā – ''samaṇo khalu bho gotamo sakyaputto sakyakulā pabbajito icchānaṅgalaṃ anuppatto icchānaṅgale viharati icchānaṅgalavanasaṇḍe. Taṃ kho pana bhavantaṃ gotamaṃ evaṃ kalyāṇo kittisaddo abbhuggato – 'itipi so bhagavā arahaṃ sammāsambuddho…pe… sādhu kho pana tathārūpānaṃ arahataṃ dassanaṃ hotī''ti.

Atha kho icchānaṅgalakā brāhmaṇagahapatikā tassā rattiyā accayena pahutaṃ khādanīyaṃ bhojanīyaṃ ādāya yena icchānaṅgalavanasaṇḍo tenupasaṅkamiṃsu; upasaṅkamitvā bahidvārakoṭṭhake aṭṭhaṃsu uccāsaddā mahāsaddā. Tena kho pana samayena āyasmā nāgito bhagavato upaṭṭhāko hoti. Atha kho bhagavā āyasmantaṃ nāgitaṃ āmantesi – ‘‘ke pana te, nāgita, uccāsaddā mahāsaddā kevaṭṭā maññe macchavilope’’ti? ‘‘Ete, bhante, icchānaṅgalakā brāhmaṇagahapatikā pahutaṃ khādanīyaṃ bhojanīyaṃ ādāya bahidvārakoṭṭhake ṭhitā bhagavantaṃyeva uddissa bhikkhusaṅghañcā’’ti. ‘‘Māhaṃ, nāgita, yasena samāgamaṃ, mā ca mayā yaso. Yo kho, nāgita, nayimassa nekkhammasukhassa pavivekasukhassa upasamasukhassa sambodhasukhassa nikāmalābhī assa akicchalābhī akasiralābhī. Yassāhaṃ nekkhammasukhassa pavivekasukhassa upasamasukhassa sambodhasukhassa nikāmalābhī [nikāmalābhī assaṃ (bahūsu) a. ni. 5.30 passitabbaṃ. tattha hi ayaṃ pāṭhabhedā natthi] akicchalābhī akasiralābhī, so taṃ mīḷhasukhaṃ middhasukhaṃ lābhasakkārasilokasukhaṃ sādiyeyyā’’ti.

‘‘Adhivāsetu dāni, bhante, bhagavā. Adhivāsetu sugato. Adhivāsanakālo dāni, bhante, bhagavato. Yena yeneva dāni, bhante, bhagavā gamissati tanninnāva bhavissanti brāhmaṇagahapatikā negamā ceva jānapadā ca. Seyyathāpi, bhante, thullaphusitake deve vassante yathāninnaṃ udakāni pavattanti; evamevaṃ kho, bhante, yena yeneva dāni bhagavā gamissati tanninnāva bhavissanti brāhmaṇagahapatikā negamā ceva jānapadā ca. Taṃ kissa hetu? Tathā hi, bhante, bhagavato sīlapaññāṇa’’nti.

‘‘Māhaṃ, nāgita, yasena samāgamaṃ, mā ca mayā yaso. Yo kho, nāgita, nayimassa nekkhammasukhassa pavivekasukhassa upasamasukhassa sambodhasukhassa nikāmalābhī assa akicchalābhī akasiralābhī. Yassāhaṃ nekkhammasukhassa pavivekasukhassa upasamasukhassa sambodhasukhassa nikāmalābhī akicchalābhī akasiralābhī, so taṃ mīḷhasukhaṃ middhasukhaṃ lābhasakkārasilokasukhaṃ sādiyeyya.

‘‘Devatāpi kho, nāgita, ekaccā nayimassa [ekaccā imassa (?)] nekkhammasukhassa pavivekasukhassa upasamasukhassa sambodhasukhassa nikāmalābhiniyo assu [idaṃ padaṃ katthaci natthi] akicchalābhiniyo [nikāmalābhiniyo akicchalābhiniyo (?)] akasiralābhiniyo, yassāhaṃ nekkhammasukhassa pavivekasukhassa upasamasukhassa sambodhasukhassa nikāmalābhī akicchalābhī akasiralābhī. Tumhākampi [tāsampi (?)] kho, nāgita, saṅgamma samāgamma saṅgaṇikavihāraṃ anuyuttānaṃ viharataṃ [anuyutte viharante disvā (?)] evaṃ hoti – ‘na hi nūname [na hanūname (sī. syā. pī.)] āyasmanto imassa nekkhammasukhassa pavivekasukhassa upasamasukhassa sambodhasukhassa nikāmalābhino assu [idaṃ padaṃ katthaci natthi] akicchalābhino akasiralābhino. Yassāhaṃ nekkhammasukhassa pavivekasukhassa upasamasukhassa sambodhasukhassa nikāmalābhī akicchalābhī akasiralābhī. Tathā hi pana me āyasmanto saṅgamma samāgamma saṅgaṇikavihāraṃ anuyuttā viharanti’’’.

‘‘Idhāhaṃ, nāgita, bhikkhū passāmi aññamaññaṃ aṅgulipatodakena [aṅgulipatodakehi (sī. pī. ka.)] sañjagghante saṅkīḷante. Tassa mayhaṃ, nāgita, evaṃ hoti – ‘na hi nūname āyasmanto imassa nekkhammasukhassa pavivekasukhassa upasamasukhassa sambodhasukhassa nikāmalābhino assu akicchalābhino akasiralābhino. Yassāhaṃ nekkhammasukhassa pavivekasukhassa upasamasukhassa sambodhasukhassa nikāmalābhī akicchalābhī akasiralābhī. Tathā hi pana me āyasmanto aññamaññaṃ aṅgulipatodakena sañjagghanti saṅkīḷanti’’’.

‘‘Idha panāhaṃ [idhāhaṃ (sī. pī. ka.)], nāgita, bhikkhū passāmi yāvadatthaṃ udarāvadehakaṃ bhuñjitvā seyyasukhaṃ passasukhaṃ middhasukhaṃ anuyutte viharante. Tassa mayhaṃ, nāgita, evaṃ hoti – ‘na hi nūname āyasmanto imassa nekkhammasukhassa pavivekasukhassa upasamasukhassa sambodhasukhassa nikāmalābhino assu akicchalābhino akasiralābhino. Yassāhaṃ nekkhammasukhassa pavivekasukhassa upasamasukhassa sambodhasukhassa nikāmalābhī akicchalābhī akasiralābhī. Tathā hi pana me āyasmanto yāvadatthaṃ udarāvadehakaṃ bhuñjitvā seyyasukhaṃ passasukhaṃ middhasukhaṃ anuyuttā viharanti’’’.

‘‘Idhāhaṃ [idha panāhaṃ (?)], nāgita, bhikkhuṃ passāmi gāmantavihāriṃ samāhitaṃ nisinnaṃ. Tassa mayhaṃ, nāgita, evaṃ hoti – ‘idāni imaṃ [idānimaṃ (katthaci) a. ni. 6.42] āyasmantaṃ ārāmiko vā upaṭṭhahissati [paccessati (sī. pī.), upaṭṭhahati (ka.)] samaṇuddeso vā. Taṃ tamhā [so tamhā (ka. sī.), so taṃ tamhā (?)] samādhimhā cāvessatī’ti. Tenāhaṃ, nāgita, tassa bhikkhuno na attamano homi gāmantavihārena.

‘‘Idha panāhaṃ, nāgita, bhikkhuṃ passāmi āraññikaṃ araññe pacalāyamānaṃ nisinnaṃ. Tassa mayhaṃ, nāgita, evaṃ hoti – ‘idāni ayamāyasmā imaṃ niddākilamathaṃ paṭivinodetvā araññasaññaṃyeva manasi karissati ekatta’nti. Tenāhaṃ, nāgita, tassa bhikkhuno attamano homi araññavihārena.

‘‘Idha panāhaṃ, nāgita, bhikkhuṃ passāmi āraññikaṃ araññe asamāhitaṃ nisinnaṃ. Tassa mayhaṃ, nāgita, evaṃ hoti – ‘idāni ayamāyasmā asamāhitaṃ vā cittaṃ samādahissati [samādahessati (katthaci)], samāhitaṃ vā cittaṃ anurakkhissatī’ti. Tenāhaṃ, nāgita, tassa bhikkhuno attamano homi araññavihārena.

‘‘Idha panāhaṃ, nāgita, bhikkhuṃ passāmi āraññikaṃ araññe samāhitaṃ nisinnaṃ. Tassa mayhaṃ, nāgita, evaṃ hoti – ‘idāni ayamāyasmā avimuttaṃ vā cittaṃ vimuccissati, vimuttaṃ vā cittaṃ anurakkhissatī’ti. Tenāhaṃ, nāgita, tassa bhikkhuno attamano homi araññavihārena.

‘‘Idha panāhaṃ, nāgita, bhikkhuṃ passāmi gāmantavihāriṃ lābhiṃ cīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhārānaṃ. So taṃ lābhasakkārasilokaṃ nikāmayamāno riñcati paṭisallānaṃ, riñcati araññavanapatthāni pantāni senāsanāni; gāmanigamarājadhāniṃ osaritvā vāsaṃ kappeti. Tenāhaṃ, nāgita, tassa bhikkhuno na attamano homi gāmantavihārena.

‘‘Idha panāhaṃ, nāgita, bhikkhuṃ passāmi āraññikaṃ lābhiṃ cīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhārānaṃ. So taṃ lābhasakkārasilokaṃ paṭipaṇāmetvā na riñcati paṭisallānaṃ, na riñcati araññavanapatthāni pantāni senāsanāni. Tenāhaṃ, nāgita, tassa bhikkhuno attamano homi araññavihārena. [[ ] etthantare pāṭho a. ni. 6.42 chakkanipāteyeva dissati, na ettha aṭṭhakanipāte]

‘‘Yasmāhaṃ [yasmiṃhaṃ (katthaci)], nāgita, samaye addhānamaggappaṭipanno na kañci passāmi purato vā pacchato vā, phāsu me, nāgita, tasmiṃ samaye hoti antamaso uccārapassāvakammāyā’’ti. Chaṭṭhaṃ.

7. Pattanikujjanasuttaṃ

87. [cūḷava. 265] ‘‘Aṭṭhahi, bhikkhave, aṅgehi samannāgatassa upāsakassa ākaṅkhamāno saṅgho pattaṃ nikkujjeyya [nikujjeyya (ka.)]. Katamehi aṭṭhahi? Bhikkhūnaṃ alābhāya parisakkati, bhikkhūnaṃ anatthāya parisakkati, bhikkhūnaṃ avāsāya [anāvāsāya (sī. syā.)] parisakkati, bhikkhū akkosati paribhāsati, bhikkhū bhikkhūhi bhedeti [vibhedeti (bahūsu)], buddhassa avaṇṇaṃ bhāsati, dhammassa avaṇṇaṃ bhāsati, saṅghassa avaṇṇaṃ bhāsati. Imehi kho, bhikkhave, aṭṭhahaṅgehi samannāgatassa upāsakassa ākaṅkhamāno saṅgho pattaṃ nikkujjeyya.

‘‘Aṭṭhahi, bhikkhave, aṅgehi samannāgatassa upāsakassa ākaṅkhamāno saṅgho pattaṃ ukkujjeyya. Katamehi aṭṭhahi? Na bhikkhūnaṃ alābhāya parisakkati, na bhikkhūnaṃ anatthāya parisakkati, na bhikkhūnaṃ avāsāya parisakkati, na bhikkhū akkosati paribhāsati, na bhikkhū bhikkhūhi bhedeti, buddhassa vaṇṇaṃ bhāsati, dhammassa vaṇṇaṃ bhāsati, saṅghassa vaṇṇaṃ bhāsati. Imehi kho, bhikkhave, aṭṭhahaṅgehi samannāgatassa upāsakassa ākaṅkhamāno saṅgho pattaṃ ukkujjeyyā’’ti. Sattamaṃ.

8. Appasādapavedanīyasuttaṃ

88. ‘‘Aṭṭhahi, bhikkhave, dhammehi samannāgatassa bhikkhuno ākaṅkhamānā upāsakā appasādaṃ pavedeyyuṃ. Katamehi aṭṭhahi? Gihīnaṃ alābhāya parisakkati, gihīnaṃ anatthāya parisakkati, gihī akkosati paribhāsati, gihī gihīhi bhedeti, buddhassa avaṇṇaṃ bhāsati, dhammassa avaṇṇaṃ bhāsati, saṅghassa avaṇṇaṃ bhāsati, agocare ca naṃ passanti. Imehi kho, bhikkhave, aṭṭhahi dhammehi samannāgatassa bhikkhuno ākaṅkhamānā upāsakā appasādaṃ pavedeyyuṃ.

‘‘Aṭṭhahi, bhikkhave, dhammehi samannāgatassa bhikkhuno ākaṅkhamānā upāsakā pasādaṃ pavedeyyuṃ. Katamehi aṭṭhahi? Na gihīnaṃ alābhāya parisakkati, na gihīnaṃ anatthāya parisakkati, na gihī akkosati paribhāsati, na gihī gihīhi bhedeti, buddhassa vaṇṇaṃ bhāsati, dhammassa vaṇṇaṃ bhāsati, saṅghassa vaṇṇaṃ bhāsati, gocare ca naṃ passanti. Imehi kho, bhikkhave, aṭṭhahi dhammehi samannāgatassa bhikkhuno ākaṅkhamānā upāsakā pasādaṃ pavedeyyu’’nti. Aṭṭhamaṃ.

9. Paṭisāraṇīyasuttaṃ

89. [cūḷava. 39 thokaṃ visadisaṃ] ‘‘Aṭṭhahi, bhikkhave, dhammehi samannāgatassa bhikkhuno ākaṅkhamāno saṅgho paṭisāraṇīyakammaṃ kareyya. Katamehi aṭṭhahi? Gihīnaṃ alābhāya parisakkati, gihīnaṃ anatthāya parisakkati, gihī akkosati paribhāsati, gihī gihīhi bhedeti, buddhassa avaṇṇaṃ bhāsati, dhammassa avaṇṇaṃ bhāsati, saṅghassa avaṇṇaṃ bhāsati, dhammikañca gihipaṭissavaṃ na saccāpeti. Imehi kho, bhikkhave, aṭṭhahi dhammehi samannāgatassa bhikkhuno ākaṅkhamāno saṅgho paṭisāraṇīyaṃ kammaṃ kareyya.

‘‘Aṭṭhahi, bhikkhave, dhammehi samannāgatassa bhikkhuno ākaṅkhamāno saṅgho paṭisāraṇīyakammaṃ paṭippassambheyya. Katamehi aṭṭhahi? Na gihīnaṃ alābhāya parisakkati, na gihīnaṃ anatthāya parisakkati, na gihī akkosati paribhāsati, na gihī gihīhi bhedeti, buddhassa vaṇṇaṃ bhāsati, dhammassa vaṇṇaṃ bhāsati, saṅghassa vaṇṇaṃ bhāsati, dhammikañca gihipaṭissavaṃ saccāpeti. Imehi kho, bhikkhave, aṭṭhahi dhammehi samannāgatassa bhikkhuno ākaṅkhamāno saṅgho paṭisāraṇīyakammaṃ paṭippassambheyyā’’ti. Navamaṃ.

10. Sammāvattanasuttaṃ

90. [cūḷava. 211] ‘‘Tassapāpiyasikakammakatena, bhikkhave, bhikkhunā aṭṭhasu dhammesu sammā vattitabbaṃ – na upasampādetabbo, na nissayo dātabbo, na sāmaṇero upaṭṭhāpetabbo, na bhikkhunovādakasammuti sāditabbā, sammatenapi bhikkhuniyo na ovaditabbā, na kāci saṅghasammuti sāditabbā, na kismiñci paccekaṭṭhāne ṭhapetabbo, na ca tena mūlena vuṭṭhāpetabbo. Tassapāpiyasikakammakatena, bhikkhave, bhikkhunā imesu aṭṭhasu dhammesu sammā vattitabba’’nti. Dasamaṃ.

Sativaggo catuttho.

Tassuddānaṃ –

Satipuṇṇiyamūlena, corasamaṇena pañcamaṃ;
Yaso pattappasādena, paṭisāraṇīyañca vattananti.

(10) 5. Sāmaññavaggo

91-116. Atha kho [ettha ‘‘atha kho’’ti ca, ‘‘upāsikā’’ti ca idaṃ aṭṭhakathāyameva dissati, na pāḷipotthakesu] bojjhā [bojjhaṅgā (ka. sī.)] upāsikā [ettha ‘‘atha kho’’ti ca, upāsikā’’ti ca idaṃ aṭṭhakathāyameva dissati, na pāḷipotthakesu], sirīmā, padumā, sutanā [sudhanā (sī. pī.), sudhammā (syā.)], manujā, uttarā, muttā, khemā, rucī [rūpī (sī. pī.)], cundī, bimbī, sumanā, mallikā, tissā, tissamātā [tissāya mātā (sī. pī.)], soṇā, soṇāya mātā [soṇamātā (syā.)], kāṇā, kāṇamātā [kāṇāya mātā (sī. pī.)], uttarā nandamātā, visākhā migāramātā, khujjuttarā upāsikā, sāmāvatī upāsikā, suppavāsā koliyadhītā [koḷiyadhītā (syā. pī.)], suppiyā upāsikā, nakulamātā gahapatānī.

Sāmaññavaggo pañcamo.

Dutiyapaṇṇāsakaṃ samattaṃ.

(11). Rāgapeyyālaṃ

117. ‘‘Rāgassa, bhikkhave, abhiññāya aṭṭha dhammā bhāvetabbā. Katame aṭṭha? Sammādiṭṭhi, sammāsaṅkappo, sammāvācā, sammākammanto, sammāājīvo, sammāvāyāmo, sammāsati, sammāsamādhi – rāgassa, bhikkhave, abhiññāya ime aṭṭha dhammā bhāvetabbā’’ti.

118. ‘‘Rāgassa, bhikkhave, abhiññāya aṭṭha dhammā bhāvetabbā. Katame aṭṭha? Ajjhattaṃ rūpasaññī bahiddhā rūpāni passati parittāni suvaṇṇadubbaṇṇāni, tāni abhibhuyya ‘jānāmi passāmī’ti evaṃsaññī hoti. Ajjhattaṃ rūpasaññī bahiddhā rūpāni passati appamāṇāni suvaṇṇadubbaṇṇāni, tāni abhibhuyya ‘jānāmi passāmī’ti evaṃsaññī hoti. Ajjhattaṃ arūpasaññī bahiddhā rūpāni passati parittāni suvaṇṇadubbaṇṇāni, tāni abhibhuyya ‘jānāmi passāmī’ti evaṃsaññī hoti. Ajjhattaṃ arūpasaññī bahiddhā rūpāni passati appamāṇāni suvaṇṇadubbaṇṇāni, tāni abhibhuyya ‘jānāmi passāmī’ti evaṃsaññī hoti. Ajjhattaṃ arūpasaññī bahiddhā rūpāni passati nīlāni nīlavaṇṇāni nīlanidassanāni nīlanibhāsāni pītāni pītavaṇṇāni…pe… lohitakāni lohitakavaṇṇāni…pe… odātāni odātavaṇṇāni…pe… odātanibhāsāni, tāni abhibhuyya ‘jānāmi passāmī’ti evaṃsaññī hoti – rāgassa, bhikkhave, abhiññāya ime aṭṭha dhammā bhāvetabbā’’.

119. ‘‘Rāgassa, bhikkhave, abhiññāya aṭṭha dhammā bhāvetabbā. Katame aṭṭha? Rūpī rūpāni passati, ajjhattaṃ arūpasaññī bahiddhā rūpāni passati, subhanteva adhimutto hoti, sabbaso rūpasaññānaṃ samatikkamā paṭighasaññānaṃ atthaṅgamā nānattasaññānaṃ amanasikārā ‘ananto ākāso’ti ākāsānañcāyatanaṃ upasampajja viharati, sabbaso ākāsānañcāyatanaṃ samatikkamma ‘anantaṃ viññāṇa’nti viññāṇañcāyatanaṃ upasampajja viharati, sabbaso viññāṇañcāyatanaṃ samatikkamma ‘natthi kiñcī’ti ākiñcaññāyatanaṃ upasampajja viharati, sabbaso ākiñcaññāyatanaṃ samatikkamma nevasaññānāsaññāyatanaṃ upasampajja viharati, sabbaso nevasaññānāsaññāyatanaṃ samatikkamma saññāvedayitanirodhaṃ upasampajja viharati – rāgassa, bhikkhave, abhiññāya ime aṭṭha dhammā bhāvetabbā’’.

120-146. ‘‘Rāgassa, bhikkhave, pariññāya…pe… parikkhayāya… pahānāya… khayāya… vayāya… virāgāya… nirodhāya… cāgāya… paṭinissaggāya…pe… ime aṭṭha dhammā bhāvetabbā’’.

147-626. ‘‘Dosassa…pe… mohassa… kodhassa… upanāhassa… makkhassa… paḷāsassa… issāya… macchariyassa … māyāya… sāṭheyyassa… thambhassa… sārambhassa… mānassa… atimānassa… madassa… pamādassa abhiññāya…pe… pariññāya… parikkhayāya… pahānāya… khayāya… vayāya… virāgāya… nirodhāya… cāgāya… paṭinissaggāya…pe… ime aṭṭha dhammā bhāvetabbā’’ti.

Rāgapeyyālaṃ niṭṭhitaṃ.

Aṭṭhakanipātapāḷi niṭṭhitā.

Namo tassa bhagavato arahato sammāsambuddhassa

Aṭṭhakathā

Saṃgāyanassa pucchā-vissajjanā

Sadevakopi ce loko, āgantvā tāsayeyya maṃ;
Na me paṭibalo assa, janetuṃ bhayabheravaṃ.

Sacepi tvaṃ mahiṃ sabbaṃ, sasamuddaṃ sapabbataṃ;
Ukkhipitvā mahānāga, khipeyyāsi mamūpari;
Neva me sakkuṇeyyāsi, janetuṃ bhayabheravaṃ;
Aññadatthu tavevassa, vighāto uragādhipa.

Mā dāni kodhaṃ janayittha, ito uddhaṃ yathā pure;
Sassaghātañca mākattha, sukhakāmā hi pāṇino;
Karotha mettaṃ sattesu, vasantu manujā sukhaṃ.

Cattāro āsīvisā uggatejā ghoravisāti kho bhikkhave catunnetaṃ mahābhūtānaṃ adhivacanaṃ.

Pañca vadhakā paccatthikāti kho bhikkhave pañcannetaṃ upādānakkhandhānaṃ adhivacanaṃ.

Chaṭṭho antaracaro vadhako ukkhittāsikoti kho bhikkhave nandīrāgassetaṃ adhivacanaṃ.

Suñño gāmoti kho bhikkhave channetaṃ ajjhattikānaṃ āyatanānaṃ adhivacanaṃ.

Corā gāmaghātakāti kho bhikkhave channetaṃ bāhirānaṃ āyatanānaṃ adhivacanaṃ.

Mahāudakaṇṇavo kho bhikkhave catunnetaṃ oghānaṃ adhivacanaṃ.

Orimaṃ tīraṃ sāsaṅkaṃ sappaṭibhayanti kho bhikkhave sakkāyassetaṃ adhivacanaṃ.

Pārimaṃ tīraṃ khemaṃ appaṭibhayanti kho bhikkhave nibbānassetaṃ adhivacanaṃ.

Vīriyārambhassetaṃ adhivacanaṃ.

Gantvā kasmīragandhāraṃ, isi majjhantikā tadā;
Duṭṭhaṃ nāgaṃ pasādetvā, mocesi bandhanā bahū.

Punapi bhante dakkhemu saṅgati ce bhavissati.

Ajjāpi santānamayaṃ, mālaṃ ganthenti nandane;
Devaputto javo nāma, yo me mālaṃ paṭicchati.

Muhuttoviya so dibbo, idha vassāni soḷasa;
Rattindivo ca so dibbo, mānusiṃ sarado sataṃ.

Iti kammāni anventi, asaṅkheyyāpi jātiyo;
Kalyāṇaṃ yadi vā pāpaṃ, na hi kammaṃ vinassati.

Yo icche puriso hotuṃ, jāti jāti punappunaṃ;
Paradāraṃ vivajjeyya, dhotapādova kaddamaṃ.

Yā icche puriso hotuṃ, jāti jāti punappunaṃ;
Sāmikaṃ apacāyeyya, indaṃva paricārikā.

Yo icche dibbabhogañca, dibbamāyuṃ yasaṃ sukhaṃ;
Pāpāni parivajjetvā, tividhaṃ dhammamācare.

Yaṃ bhikkhave sadevakassa lokassa samārakassa sabrahmakassa sassamaṇabrāhmaṇiyā pajāya sadevamanussāya diṭṭhaṃ sutaṃ mutaṃ viññātaṃ pattaṃ pariyesitaṃ anuvicaritaṃ manasā, tamahaṃ jānāmi tamahaṃ abhiññāsiṃ, taṃ tathāgatassa viditaṃ, taṃ tathāgato na upaṭṭhāti.

Iti kho bhikkhave tathāgato diṭṭhasutamutaviññātabbesu dhammesu tādīyeva tādī, tumhā ca pana tādimhā añño tādī uttaritaro vā paṇītataro vā natthīti vadāmi.

Suvaṇṇabhūmiṃ gantvāna, soṇuttarā mahiddhikā;
Pisāce niddhametvāna, brahmajālamadesisuṃ.

Samaṇā mayaṃ mahārāja, dhammarājassa sāvakā;
Taveva anukampāya, jambudīpā idhāgatā.

Ahaṃ buddhañca dhammañca, saṅghañca saraṇaṃ gato,
Upāsakattaṃ desesiṃ, sakyaputtassa sāsane.

Tena samayena buddho bhagavā verañjāyaṃ viharati naḷerupuci mandamūle.

Saggārohaṇasopāṇaṃ, aññaṃ sīlasamaṃ kuto;
Dvāraṃ vā pana nibbāna, nagarassa pavesane.

Alameva kātuṃ kalyāṇaṃ, dānaṃ dātuṃ yathārahaṃ;
Pāṇiṃ kāmadadaṃ disvā, ko puññaṃ nakarissati.

Dassāmannañca pānañca, vatthasenāsanāni ca;
Papañca udapānañca, dugge saṅkamanāni ca.

Mahāaṭṭhakathañceva, mahāpaccarimevaca;
Kurundiñcāti tissopi, sīhaḷaṭṭhakathā imā;
Buddhamittoti nāmena, visutassa yasassino;
Vinayaññussa dhīrassa, sutvā therassa santike.

Upaddavākule loke, nirupaddavato ayaṃ;
Ekasaṃvacchareneva, yathā niṭṭhaṃ upāgatā;
Evaṃ sabbassa lokassa, niṭṭhaṃ dhammūpasaṃhitā;
Sīghaṃ gacchantu ārambhā, sabbepi nirupaddavā.

Ciraṭṭhitatthaṃ dhammassa, karontena mayā imaṃ;
Saddhammabahumānena, yañca puññaṃ samācitaṃ;
Sabbassa ānubhāvena, tassa sabbepi pāṇino;
Bhavantu dhammarājassa, saddhammarasasevino.

Ciraṃ tiṭṭhatu saddhammo, kāle vassaṃ ciraṃ pajaṃ;
Tappetu devo dhammena, rājā rakkhatu mediniṃ.

Tāva tiṭṭhatu lokasmiṃ, lokanittharaṇesinaṃ;
Dassentī kulaputtānaṃ, nayaṃ sīlavisuddhiyā;
Yāva buddhoti nāmampi, suddhacittassa tādino;
Lokamhi lokajeṭṭhassa, pavattati mahesino.

Karuṇāsītalahadayaṃ, paññāpajjotavihatamohatamaṃ;
Sanarāmaralokagaruṃ, vande sugataṃ gativimuttaṃ.

Buddhopi buddhabhāvaṃ, bhāvetvā ceva sacchikatvāca;
Yaṃ upagato gatamalaṃ, vande tamanuttaraṃ dhammaṃ.

Sugatassa orasānaṃ, puttānaṃ mārasenamathanānaṃ;
Aṭṭhannampi samūhaṃ, sirasā vande ariyasaṅghaṃ.

Dīghassa dīghasuttaṅkitassa, nipuṇassa āgamavarassa;
Buddhānubuddhasaṃvaṇṇitassa, saddhāvahaguṇassa.

Sammāsambuddheneva hi tiṇṇampi piṭakānaṃ atthavaṇṇanākkamo bhāsito, yāpakiṇṇakadesanāti vuccati, tato saṃgāyanādivasena sāvakehīti ācariyā vadanti.

Atthappakāsanatthaṃ, aṭṭhakathā ādito vasisatehi;
Pañcahi yāsaṅgītā, anusaṅgītā ca pacchāpi.

Majjhe visuddhimaggā, esa catunnampi āgamānañhi;
Ṭhatvā pakāsayissati, tattha yathā bhāsitamatthaṃ;
Icceva kato tasmā, tampi gahetvāna saddhimetāya;
Aṭṭhakathāya vijānātha, dīghāgamanissitaṃ atthaṃ.

Atthānaṃ sūcanato, suvuttato savanatothasūdanato,
Suttāṇā suttasabhāgatoca, suttanti akkhātaṃ.

Sududdasaṃ sunipuṇaṃ, yatthakāmanipātinaṃ;
Cittaṃ rakkhetha medhāvī, cittaṃ guttaṃ sukhāvahaṃ.

So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āṇañjappatte ñāṇadassanāya cittaṃ abhinīharati abhininnāmeti –

Yaṃhitaṃ bhikkhave sammāvadamāne vadeyya samantapāso mārassāti, mātugāmaṃyeva sammā vadamāno vadeyya samantapāso mārassāti.

Yo bhikkhu divasaṃ caṅkamena nisajjāya ca āvaraṇīyehi dhammehi cittaṃ parisodhetvā.

Iti cittakiriyavāyodhātuvipphāravasena ayaṃ kāyasammato aṭṭhisaṅghāto abhikkamati.

Karuṇā viya sattesu, paññā yassa mahesino;
Ñeyyadhammesu sabbesu, pavattittha yathāruci.

Dasāya tāya sattesu, samussāhitamānaso;
Pāṭihīrāvasānamhi, vasanto tidasālaye;
Páricchattakamūlamhi, paṇḍukambalanāmake;
Silāsane sannisinno, ādiccova yugandhare.

Cakkavāḷasahassehi, dasāhāgamma sabbaso;
Sannisinnena devānaṃ, gaṇena parivārito;
Mātaraṃ pamukhaṃ katvā, tassā paññāya tejasā;
Abhidhammakathāmaggaṃ, devānaṃ sampavattayi.

Tassa pāde namassitvā, sambuddhassa sirīmato;
Saddhammañcassa pūjetvā, katvā saṅghassa cañjaliṃ.

Yaṃ devadevo devānaṃ, desetvā nayato puna;
Therassa sāriputtassa, samācikkhi vināyako.

Anotattadahe katvā, upaṭṭhānaṃ mahesino;
Yañca sutvāna so thero, āharitvā mahītalaṃ.

Bhikkhūnaṃ parirudāhāsi, iti bhikkhūhi dhārito;
Saṅgītikāle saṃṅgīto, vedehamuninā puna.

Yaṃ karomasi brahmuno, samaṃ devehi mārisa;
Tadajja tuyhaṃ kassāma, handa sāmaṃ karoma te.

Atthaṃ pakāsayissāmi, āgamaṭṭhakathāsupi;
Gahetabbaṃ gahetvāna, tosayanto vicakkhaṇe.

Itime bhāsamānassa, abhidhammakathaṃ imaṃ;
Avikkhittā nisāmetha, dullabhāhiayaṃkathā.

Etthete pāpakā akusalā dhammā aparisesā nirujjhanti.

Cakkhuṃ cāvuso paṭicca rūpeca uppajjati cakkhuviññāṇaṃ, tiṇṇaṃ saṅgati phasso, phassapaccayā vedanā, yaṃ vedeti, taṃ sañjānāti. Yaṃ sañjānāti, taṃ vitakketi, yaṃ vitakketi, taṃ papañceti, yaṃ papañceti, tato nidānaṃ purisaṃ papañcasaññāsaṅkhā samudācaranti atītānāgatapaccuppannesu cakkhuviññeyyasu rūpesu –

Purimā bhikkhave koṭi na paññāyati avijjāya.

Attheva gambhīragataṃ sudubbudhaṃ,
Sayaṃ abhiññāya sahetusambhavaṃ;
Yathānupubbaṃ nikhilena desitaṃ,
Mahesinā rūpagataṃva passati.

Abhikkamissāmi paṭikkamissāmīti hi cittaṃ uppajjamānaṃ rūpaṃ samuṭṭhāpeti.

Na antalikkhena na samuddamajjhe,
Na pabbatānaṃ vivaraṃ pavissa;
Na vijjate so jagatippadeso,
Yatthaṭṭhito mucceyya pāpakammā.

Yaṃ pattaṃ kusalaṃ tassa, ānubhāvena pāṇino;
Sabbe saddhammarājassa, ñatvā dhammaṃ sukhāvahaṃ;
Pāpuṇantu visuddhāya, sukhāya paṭipattiyā;
Asokamanupāyāsaṃ, nibbānasukhamuttamaṃ.

Ciraṃ tiṭṭhatu saddhammo, dhamme hontu sagāravā;
Sabbepi sattā kālena, sammā devo pavassatu;
Yathā rakkhiṃsu porāṇā, surājāno tathevimaṃ;
Rājā rakkhatu dhammena, attanova pajaṃpajaṃ.

Tāva tiṭṭhatu lokasmiṃ, lokanittharaṇesinaṃ;
Dassentī kulaputtānaṃ, nayaṃ paññāvisuddhiyā;
Yāva buddhoti nāmampi, suddhacittassa tādino;
Lokamhi lokajeṭṭhassa, pavattati mahesino.

Dutiyasannipāta

Mahāpadānasutta aṭṭhakathā

Pucchā – aṭṭhakathā saṃgītiyā āvuso paṭhame sannipāte sakalā ca vinayasaṃvaṇṇanā dīghanikāye ca sīlakkhandhavaggavaṇṇanā abhidhamme ca dhammasaṅgahasaṃvaṇṇanā saṃgītā therehi chaṭṭhasaṃgītikārehi. Idāni pana dutiye sannipāte dīghanikāye mahāvaggavaṇṇanāto paṭṭhāya tadavasesānaṃ yathāvavatthitasaṃvaṇṇanānaṃ saṃgāyanokāso anuppatto. Tasmā imissā dutiyasannipātasaṃgītiyā pubbakiccavasena yathānuppattāya mahāvagge mahāpadānasuttasaṃvaṇṇanāya pucchāvissajjanaṃ kātuṃ samārabhāma. Mahāpadānasuttassa āvuso nidāne pariyāpannassa ‘‘karerikuṭikāya’’ntipadassa attho kathaṃ aṭṭhakathācariyena kathito.

Vissajjanā – mahāpadānasuttassa bhante nidāne pariyāpannassa karerikuṭikāyantipadassa attho ‘‘karerikuṭikāya’’nti karerīti varuṇarukkhassa nāmaṃ. Karerimaṇḍapo tassā kuṭikāya dvāre ṭhito, tasmā karerikuṭikāti vuccati. Yathā kosambarukkhassa dvāreṭhitattā kosambakuṭikāti evamādinā bhante aṭṭhakathācariyena kathito.

Karerikuṭikāyanti karerīti varuṇarukkhassa nāmaṃ.

Karerimaṇḍapo tassā kuṭikāya dvāre ṭhito, tasmā karerikuṭikāti vuccati. Yathā kosambarukkhassa dvāre ṭhitattā ekāsambakuṭikāti.

Antojetavane kira karerikuṭi kosambakuṭi gandhakuṭi salaḷāgāranti cattāri mahāgehāni –

Ekekaṃ satasahassapariccāgena nipphannaṃ.

Tesu salaḷāgāraṃ raññā pasenadinā kāritaṃ.

Pubbenivāsa

Pucchā – tattheva āvuso nidāne pubbenivāsapaṭisaṃyuttā dhammīkathā udapādītivacanassa attho kathaṃ aṭṭhakathācariyena kathito.

Vissajjanā – tattheva bhante nidāne pubbenivāsapaṭisaṃyuttā dhammīkathā udapādīti vacanassa attho pubbenivāsapaṭisaṃyuttāti ekampijātiṃ dvepi jātiyoti evaṃ nibaddhena pubbenivuṭṭhakhandhasantānasaṅkhātena pubbenivāsena saddhiṃ yojetvā pavattitā. Dhammīti dhammasaṃyuttā. Udapādīti aho acchariyaṃ dasabalassa pubbenivāsañāṇaṃ. Pubbenivāsaṃ nāma ke anussaranti ke nānussarantīti diṭṭhiyā anussaranti, sāvakā sa paccekabuddhā ca buddhā ca anussaranti. Kataradiṭṭhiyo anussaranti. Ye aggapattā kammavādino tepi cattālīsaṃyeva kappe anussaranti, na tato paranti evamādinā bhante aṭṭhakathācariyena kathito.

Pubbenivāsapaṭisaṃyuttāti ekampi jātiṃ dvepi jātiyoti evaṃ nibaddhena pubbenivuṭṭhakhandhasantānasaṅkhātena pubbenivāsena saddhiṃ yojetvā pavattitā.

Kappaparicchedavāra

Pucchā – tasmiṃ āvuso mahāpadānasutte uddesavāre navasu paricchedavāresu paṭhame kappaparicchedavāre bhaddakappeti padassa attho aṭṭhakathācariyena kathaṃ kathito.

Vissajjanā – tasmiṃ bhante mahāpadānasutte uddesavāre navasu paricchedavāresu paṭhame kappaparicchedavāre bhaddakappeti padassa attho bhaddakappeti pañcabuddhuppādapaṭimaṇḍitattā sundarakappe sārakappeti bhagavā imaṃ kappaṃ thomento evamāha. Yato paṭṭhāya kira amhākaṃ bhagavā abhinīhāro kato, ekasmiṃ antare ekasmimpi kappe pañcabuddhā nibbattā nāma natthīti evamādinā bhante aṭṭhakathācariyena kathito.

Vipassissa bhikkhave bhagavato ito so bhikkhave chanavutikappe yaṃ vipassī bhagavā arahaṃ sammāsambuddho loke udapādi –

Saddakappeti pañcabuddhuppādapaṭimaṇḍitattā sundarakappe sārakappeti bhagavā imaṃ kappaṃ thomento evamāha –

‘‘Yato paṭṭhāya kira amhākaṃ bhagavatābhinīhāro kato, etasmiṃ antare ekasmimpi kappe pañcabuddhā nibbattā nāma natthi’’ –

Āyuparicchedavāra

Pucchā – catutthe panāvuso āyuparicchedavāre appaṃ vā bhiyyoti etesaṃ padānaṃ attho kathaṃ aṭṭhakathācariyena kathito.

Vissajjanā – catutthe pana bhante āyuparicchedavāre appaṃ vā bhiyyoti etesaṃ padānaṃ attho ‘‘appaṃ vā bhiyyoti vassasatato vā upari appaṃ, aññaṃ vassasataṃ apatvā vīsaṃ vā tiṃsaṃ vā cattālīsaṃ vā paṇṇāsaṃ vā saṭṭhi vā vassāni jīvati. Evaṃ dīghāyuko pana atidullabho, asuko kira evaṃ ciraṃ jīvatīti tattha tattha gantvā daṭṭhabbo hotī’’ti evamādinā bhante tattha aṭṭhakathācariyena kathito.

Mayhaṃ bhikkhave etarahi appakaṃ āyuppamāṇaṃ parittaṃ lahukaṃ yo ciraṃ jīvati so vassasataṃ appaṃ vā bhiyyo.

Appaṃ vā bhiyyoti vassasatato vā upari appaṃ, ayyaṃ vassasataṃ apatvā vīsaṃ vā tiṃsaṃ vā cattālīsaṃvā vā paṇṇāsaṃ vā saṭṭhi vā vassāni jīvati–

Upaṭṭhākaparicchedavāra

Pucchā – aṭṭhame panāvuso upaṭṭhākaparicchedavāre ānandotipade kathaṃ aṭṭhakathācariyena vaṇṇito.

Vissajjanā – aṭṭhame pana bhante upaṭṭhākaparicchede pana ānandoti nibaddhupaṭṭhākabhāvaṃ sandhāya vuttanti evamādinā bhante aṭṭhakathācariyena vaṇṇito.

Mayhaṃ bhikkhave etarahi ānando nāma bhikkhu upaṭṭhāko ahosi aggupaṭṭhāko–

Bhagavatohi paṭhamabodhiyaṃ anibaddhā upaṭṭhākā ahesuṃ.

Ekadā nāgasamālo pattacīvaraṃ gahetvā vicari.

Idameva te kāraṇaṃ sallakkhetvā nivārayimha.

Ekacce bhikkhū iminā maggena gacchāmāti vutte aññena gacchanti.

Uṭṭhehi āvuso ānanda, uṭṭhehi āvuso ānanda.

Kaṃ panettha ānanda ādīnavaṃ passasi.

Kaṃ panettha ānanda ānisaṃsaṃ passasi.

Samavattakkhandho atulo, suppabuddho ca uttaro;
Sattavāho vijitaseno, rāhulo bhavati sattamo –

Sutanā sabbakāmāca, sucittā atha rocinī;
Rucaggatī sunandāca, bimbā bhavati sattamā.

Anekajātisaṃsāraṃ, sandhāvissaṃ anibbisaṃ;
Gahakāraṃ gavesanto, dukkhā jāti punappunaṃ;
Gahakāraka diṭṭhosi, puna gehaṃ na kāhasi.

Sabbā te phāsukā bhaggā, gahakūṭaṃ visaṅkhataṃ;
Visaṅkhāragataṃ cittaṃ, taṇhānaṃ khayamajjhagā.

Ayoghanahatasseva, jalato jātavedaso;
Anupubbūpasantassa, yathā na ñāñate gati;
Evaṃ sammāvimuttānaṃ, kāmabandhoghatārinaṃ;
Paññāpetuṃ gati natthi, pattānaṃ acalaṃ sukhaṃ.

Na pana bhagavā milakkhusadiso hoti nāpi āmuttamaṇikuṇḍalo.

Te pana attano samānasaṇṭhānameva passanti.

Na kho ānanda ettāvatā tathāgato sakkato vā hoti garukato vā mānito vā pūjito vā apacito vā.

Kasmā pana bhagavā aññattha ekaṃ umāpupphamattampi gahetvā buddha guṇe āvajjetvā katāya pūjāya buddhañāṇenāpi aparicchinnaṃ vipākaṃ vaṇṇetvā–

Yo kho ānanda bhikkhu vā bhikkhunī vā upāsako vā upāsikā vā dhammānudhammappaṭipanno viharati sāmīcippaṭipanno anudhammacārī so tathā gataṃ sakkaroti garukaroti māneti pūjeti apaciyati paramāya –

Siyā kho panānanda tumhākaṃ evamassa ‘atītasatthukaṃ pāvacanaṃ, natthi no satthā’ti.

Na kho panetaṃ ānanda evaṃ daṭṭhabbaṃ.

Dhammopi desito ceva paññattoca, vinayopi desito ceva paññatto ca–

Assosi kho rājā māgadho ajātasattu vedehiputto bhagavā kira kusinārāyaṃ parinibbutoti.

Satthā nāma parinibbuto, na so sakkā puna āharituṃ, pothujjanikasaddhāya pana amhākaṃ raññā sadiso natthi, sace esa imināva niyāmena suṇissati, hadayamassa phalissati. Rājā kho pana amhehi anurakkhitabboti.

Deva amhehi supinako diṭṭho, tassa paṭighātatthaṃ tumhehi dukūladupaṭṭaṃ nivāsetvā yathā nāsāpuṭamattaṃ paññāyati, evaṃ catumadhuradoṇiyā nipajjituṃ vaṭṭatīti.

Deva maraṇato muccanakasatto nāma natthi, amhākaṃ āyuvaḍḍhano cetiyaṭṭhānaṃ puññakkhettaṃ abhisekasiñcako so bhagavā satthā kusinārāya parinibbutoti.

Bhagavā sabbaññu nanu imasmiṃ ṭhāne nisīditvā dhammaṃ desayittha, sokasallaṃ me vinodayittha, tumhe mayhaṃ sokasallaṃ nīharittha, ahaṃ tumhākaṃ saraṇaṃ gato, idāni pana me paṭivacanampi na detha bhagavāti.

Nanu bhagavā ahaṃ aññadā evarūpe kāle tumhe mahābhikkhu saṅghaparivārā jambudīpatale cārikaṃ carathāti suṇomi.

Mama parideviteneva na sijjhati, dasabalassa dhātuyo āharāpessāmīti evaṃ assosi.

Sace dassanti, sundaraṃ. No ce dassanti, āharaṇupāyena āharissāmīti caturaṅginiṃ senaṃ sannayhitvā sayampi nikkhantoyeva.

Yathā ca ajātasattu, evaṃ licchavī ādayopi.

Amhākaṃ dhātuyo vā dentu, yuddhaṃ vāti kusinārānagaraṃ parivāretvā ṭhite etaṃ bhagavā amhākaṃ gāmakkhettehi paṭivacanaṃ avocuṃ.

Na mayaṃ satthu sāsanaṃ pahiṇimha, nāpi gantvā ānayimha. Satthā pana sayameva āgantvā sāsanaṃ pesetvā amhe pakkosāpesi. Tumhepi kho pana yaṃ tumhākaṃ gāmakkhette ratanaṃ uppajjati. Na taṃ amhākaṃ detha. Sadevake ca loke buddharatanasamaṃ ratanaṃ nāma natthi, evarūpaṃ uttamaratanaṃ labhitvā mayaṃ nadassāma, na kho pana tumhehiyeva mātuthanato khīraṃ pītaṃ. Amhehipi mātuthanato khīraṃ pītaṃ, na tumheyeva purisā, amhepi purisā. Hotūti aññamaññaṃ ahaṃkāraṃ katvā sāsanapaṭisāsanaṃ pesenti. Aññamaññaṃ mānagajjitaṃ gajjanti.

Ete rājāno bhagavato parinibbutaṭṭhāne vivādaṃ karonti, na kho panetaṃ patirūpaṃ, alaṃ iminā kalahena, vūpasamessāmi nanti.

Ācariyassa viya bho saddo, ācariyassa viya bho saddoti sabbe niravā ahesuṃ.

(1)

Suṇantu bhonto mama ekavācaṃ,

Amhāka buddho ahu khantivādo;
Nahi sādhuyaṃ uttamapuggalassa,
Sarīrabhāge siyā sampahāro.

(2)

Sabbeva bhonto sahitā samaggā,
Sammodamānā karomaṭṭhabhāge;
Vitthārikā hontu, disāsu thūpā;
Bahū janā cakkhumato pasannā.

Na hi sādhukaṃ uttamapuggalassa, sarīrabhāge siyā sampahāroti na hi sādhuyanti na hi sādhu ayaṃ –

Bhagavā sabbasu pubbe mayaṃ tumhākaṃ dvattiṃsamahāpurisalakkhaṇapaṭimaṇḍitaṃ chabbaṇṇabuddharasmikhacitaṃ asītianubyañjanasamujjalitasobhaṃ suvaṇṇavaṇṇaṃ sarīraṃ addasāma, idāni pana suvaṇṇavaṇṇāva dhātuyo avasiṭṭhā jātā, nayuttamidaṃ bhagavā tumhākanti parideviṃsu.

Kena nu kho sadevakassa lokassa kaṅkhacchedanatthāya catusaccakathāya paccayabhūtā bhagavato dakkhiṇadāṭhā gahitāti olokento brāhmaṇena gahitāti disvā brāhmaṇopi daṭhāya anucchavikaṃ sakkāraṃ nasakkhissati gaṇhāmi natthi veṭṭhantarato gahetvā suvaṇṇacaṅkoṭake ṭhapetvā devalokaṃ netvā cūḷāmaṇicetiye patiṭṭhapesi –

Rājagahe bhagavato sarīrānaṃ thūpañca mahañca akāsi.

Samaṇassa gotamassa parinibbutakālato paṭṭhāya balakkārena sādhukīḷitāya upaddutumha, sabbe no kammantā naṭṭhāti.

Mahājano manaṃ padosetvā apāye nibbattīti disvā sakkaṃ devarājānaṃ dhātuāharaṇūpāyaṃ kāressāmāti tassa santikaṃ gantvā tamatthaṃ ārocetvā dhātuāharaṇūpāyaṃ karomi mahārājāti āhaṃsu.

Bhante puthujjano nāma ajātasattunā samo saddho nāma natthi, na so mama vacanaṃ karissati, apica kho māravibhiṃ sakasadisaṃ vibhiṃsakaṃ dassessāmi mahāsaddaṃ sāvessāmi yakkhagāhakakhipitakaarocake karissāmi, tumhe amanussā mahārāja kupitā dhātuyo āharāpethāti vadeyyātha, evaṃ so āharāpessatīti–

Mahārāja amanussā kupitā, dhātuyo āharāpehīti bhaṇiṃsu.

Na tāva bhante mayhaṃ cittaṃ tussati, evaṃ santepi āharantūti āha.

Mahārāja ekaṃ dhātunidhānaṃ kātuṃ vaṭṭatīti āha.

Anāgate laṅkādīpe mahāvihāre mahācetiyamhi nidahissanti.

Mahāsāvaka cetī

Imasmiṃ ṭhāne yo pāsāṇo atthi, so antaradhāyatu, paṃsu suvisuddhā hotu, udakaṃ mā uṭṭhahatūti adhiṭṭhāsi.

Idha rājā kiṃ kāretīti pucchantānampi mahāsāvakānaṃ cetiyānīti vadanti.

Mālā mā milāyantu, gandhā mā vinassantu, dīpā mā vijjhāyantūti adhiṭṭhahitvā suvaṇṇapaṭṭe akkharāni chindāpesi –

Anāgate piyadoso nāma kumāro chattaṃ ussāpetvā asoko dhammarājā bhavissati, so imā dhātuyo vitthārikā karissatīti.

Anāgate daliddarājā imaṃ maṇiṃ gahetvā dhātūnaṃ sakkāraṃ karotūti akkharaṃ chindāpesi.

Tāta ajātasattunā dhātunidhānaṃ kataṃ, ettha ārakkhaṃ paṭṭhapehīti pahiṇi.

Parikkhīṇodāni me āyūti aññāsi.

Yesañca devaputtānaṃ maraṇanimittāni āvi bhavanti.

Nassati vata bho me ayaṃ sampattīti bhayābhibhūto ahosi.

Atthi nu kho koci samaṇo vā brāhmaṇo vā lokapitā maho mahābrahmāvā, yo me hadayanissitaṃ sokasallaṃ samuddharitvā imaṃ sampattiṃ thāvaraṃ kareyyāti olokento kañci adisvā puna addasa mādisānaṃ satasahassānampi uppannaṃ sokasallaṃ sammāsambuddho uddharituṃ paṭibaloti.

Aparipakkaṃ tāvassa ñāṇaṃ, katipāhaṃ pana atikkamitvā mayi indasālaguhāyaṃ viharante pañca pubbanimittāni disvā maraṇabhayabhīto dvīsu devalokesu devatāhi saddhiṃ upasaṅkamitvā cuddasa pañhe pucchitvā upekkhāpañhavissajjanāvasāne asītiyā devatāsahassehi saddhiṃ sotāpattiphale patiṭṭhahissatīti cintetvā okāsaṃ nākāsi.

Mama pubbepi ekakassa gatattā satthārā okāso nakato, addhā me natthi maggaphalassa upanissayo, ekassa pana upanissaye sati cakkavāḷapariyantāyapi parisāya bhagavā dhammaṃ desetiyeva. Avassaṃ kho pana dvīsu devalokesu kassaci devassa upanissayo bhavissati, taṃ sandhāya satthā dammaṃ desessati. Taṃ sutvā ahampi attano domanassaṃ vūpasamessāmīti.

Dvīsu devalokesu devatā gahetvā dhurena paharantassa viya satthāraṃ upasaṅkamituṃ nayuttaṃ, ayaṃpana pañcasikho dasabalassa upaṭṭhāko vallabho icchiticchitakkhaṇe gantvā pañhaṃ pucchitvā dhammaṃ suṇāti, imaṃ purato pesetvā okāsaṃ kāretvā iminā katokāse upasaṅkamitvā pañhaṃ pucchissāmīti okāsakaraṇatthaṃ āmantesi.

Evaṃ mahārāja hotu, bhaddaṃ tava yo tvaṃ maṃ ehi mārisa uyyāna kīḷādīni vā naṭasamajjādīni vā dassanāya gacchāmāti avatvā buddhaṃ passissāma dhammaṃ sossāmāti vadasīti daḷhataraṃ upatthambhento devānamindassa vacanaṃ paṭissutvā anucariyaṃ sahacaraṇaṃ ekato gamanaṃ upāgami.

Vande te pitaraṃ bhadde, timbaruṃ sūriyavacchase;
Yena jātāsi kalyāṇī, ānandajananī mama.

Evaṃ vutte bhagavā pañcasikhaṃ gandhabbadevaputtaṃ etadavoca. Saṃsandati kho te pañcasikha tantissaro gītassarena gītassaro ca tantissarena, naca pana te pañcasikha tantissaro gītassaraṃ ativattati gītassaro ca tantissaraṃ. Kadā saṃyūḷhā pana te pañcasikha vmi gāthā buddhūpasañhitā dhammūpasañhitā saṃyūpasañhitā arahantūpasañhitā kāmūpasañhitāti –

Bhagavatā pañcasikhassa okāso nakatoti devatā gahetvā tatova paṭinivatteyya. Tato mahājāniyo bhaveyya, vaṇṇe pana kathite kato bhagavatā pañcasikhassa okāsoti devatāhi saddhiṃ upasaṅkamitvā pañhaṃ pucchitvā vissajjanāvasāne asītiyā devatāsahassehi saddhiṃ sotāpattiphale patiṭṭhahissatīti ñatvā vaṇṇaṃ kathesi.

Atha kho bhagavā sakkaṃ devānamindaṃ etadavoca ‘‘acchariyamidaṃ āyasmato kosiyassa, abbhutamidaṃ āyasmato kosiyassa tāva bahukiccassa bahukaraṇīyassa yadidaṃ idhāgamana’’nti.

Cirapaṭikāhaṃ bhante bhagavantaṃ dassanāya upasaṅkamitukāmo, api ca devānaṃ tāvatiṃsānaṃ kehici kehici kiccakaraṇīyehi byāvaṭo, evāhaṃ nāsakkhiṃ bhagavantaṃ dassanāya upasaṅkamituṃ.

Te ‘‘tava santakā, mama santakā’’ti nicchetuṃ asakkontā aḍḍaṃ karonti, sakkaṃ devarājānaṃ pucchanti, so ‘‘yassa vimānaṃ āsannataraṃ, tassa santakā’’ti vadati.

Yassa vimānaṃ olokentī ṭhitā, tassa santakāti vadati.

Idheva bhante kapilavatthusmiṃ gopikā nāma sakyadhītā ahosi buddhe pasannā dhamme pasannā saṅghe pasannā sīlesu paripūrakārinī, sā itthittaṃ virājetvā purisattaṃ bhāvetvā kāyassa bhedā paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapannā.

Tassa dhammassa pattiyā, āgatamhāsi mārisa;
Katāvakāsā bhagavatā, pañhaṃ pucchemu mārisa.

Puccha vāsava maṃ pañhaṃ, yaṃ kiñci manasicchasi;
Tassa tasseva pañhassa, ahaṃ antaṃ karomi te.

Kiṃ saṃyojanā nu kho mārisa devā manussā asurā nāgā gandhabbā ye caññe santi puthukāyā, te averā adaṇḍā asapattā abyāpajjā viharemu averinoti iti ca nesaṃ hoti. Atha ca pana saverā sadaṇḍā sasapattā sabyāpajjā viharanti saverinoti.

Issāmacchariyasaṃyojanā kho devānaminda devā manussā asurā nāgā gandhabbā yecaññe santi puthukāyā, te averā adaṇḍā asapattā abyāpajjā viharemu averinoti iti ca nesaṃhoti, atha ca pana saverā sadaṇḍā sasapattā sabyāpajjā viharanti saverinoti.

Issatīti issā, sā parasampattīnaṃ usūyanalakkhaṇā, tattheva anabhiratirasā, tato vimukhabhāvapaccupaṭṭhānā, parasampatti padaṭṭhānā, saṃyojananti daṭṭhabbā.

Maccherabhāvo macchariyaṃ, taṃladdhānaṃ vā labhitabbānaṃ vā attano sampattīnaṃ nigūhanalakkhaṇaṃ, tāsaṃyeva parehi sādhāraṇabhāva akkhamanarasaṃ, saṅkocanapaccupaṭṭhānaṃ, kaṭukañcukatā paccupaṭṭhānaṃ vā, attasampattipadaṭṭhānaṃ, cetaso virūpabhāvoti daṭṭhabbaṃ.

Kiṃ vaṇṇo esoti taṃ taṃ dosaṃ vadanto pariyattiñca kassaci kiñci adento dubbaṇṇo ceva eḷamūgoca hoti.

Yāva taṃ nappahīyati, tāva devamanussā averatādīni patthayantāpi verādīni naparimuccantiyeva.

Atha kho sakko devānamindo bhagavantaṃ uttari pañhaṃ apucchi–

Issāmacchariyaṃ pana mārisa kiṃ nidānaṃ kiṃ samudayaṃ kiṃ jātikaṃ kiṃ pabhavaṃ, kismiṃ sati issāmacchariyaṃ hoti, kismiṃ asati issāmacchariyaṃ na hotīti.

Issāmacchariyaṃ kho devānaminda piyāppiyanidānaṃ piyāppiyasamudayaṃ piyāppiyajātikaṃ piyāppiyapabhavaṃ, piyāppiye sati issāmacchariyaṃ hoti, piyāppiye asati issāmacchariyaṃ nahotīti.

Na sakkā dātuṃ, kilamissati vā ukkaṇṭhissati vātiādīni vatvā macchariyaṃ karoti.

Aho vatassa evarūpaṃ na bhaveyyāti issaṃ karoti.

Mayampetaṃ mamāyantā na paribhuñjāma, na sakkā dātunti macchariya karoti.

Ṭhapetvā maṃ ko añño evarūpassa lābhīti issaṃ vā karoti, yācito tāvakālikampi adadamāno macchariyaṃ vā karoti.

Piyāppiyaṃ kho pana mārisa kiṃnidānaṃ kiṃsamudayaṃ kiṃjātikaṃ kiṃpabhavaṃ, kismiṃ sati piyāppiyaṃ hoti, kismiṃ asati piyāppiyaṃ na hotīti.

Piyāppiyaṃ kho devānaminda chandanidānaṃ chandasamudayaṃ chandajātikaṃ chandapabhavaṃ, chande sati piyāppiyaṃ hoti, chande asati piyāppiyaṃ na hotīti.

Chandanidānantiettha pariyesanachando, paṭilābhachando, paribhoga chando, sannidhichando, vissajjanachandoti pañcavidho chando.

Ime maṃ rakkhissanti gopissanti mamāyissanti samparivārayissantīti.

Chando kho pana mārisa kiṃnidāno kiṃsamudayo kiṃjātiko kiṃpabhavo, kismiṃ sati chando hoti, kismiṃ asati chando nahotīti. Chando kho devānaminda vitakkanidāno vitakkasamudayo vitakkajātiko vitakkapabhavo, vitakke sati chando hoti, vitakke asati chando na hotīti.

Ettakaṃ rūpassa bhavissati, ettakaṃ saddassa, ettakaṃ gandhassa, ettakaṃ rasassa, ettakaṃ phoṭṭhabbassa bhavissati, ettakaṃ mayhaṃ bhavissati, ettakaṃ parassa bhavissati, ettakaṃ nidahissāmi, ettakaṃ parassa dassāmīti vavatthānaṃ vitakkavinicchayena hoti. Tenāha chando kho devānaminda vitakkanidānoti.

Kathaṃ paṭipanno pana mārisa bhikkhu papañcasaññāsaṅkhānirodhasāruppagāminiṃ paṭipadaṃ paṭipanno hotīti.

Somanassaṃpāhaṃ devānaminda duvidhena vadāmi sevitabbaṃpi asevitabbaṃpi. Domanassaṃpāhaṃ devānaminda duvidhena vadāmi sevitabbaṃpi asevitabbaṃpi. Upekkhaṃpāhaṃ devānaminda duvidhena vadāmi sevitabbaṃpi asevitabbaṃpi.

Kiṃ pana bhagavatā pucchitaṃ kathitaṃ apucchitaṃ, sānusandhikaṃ ananusandhikanti.

Pucchitameva kathitaṃ no apucchitaṃ. Sānusandhikameva no ananusandhikaṃ.

Ime pañcakkhandhā kiṃ hetukāti upaparikkhandho avijjādihetukāti passati.

Ahosukhaṃ ahosukhanti vācaṃ nicchārayamānavasena uppajjati.

Ahodukkhaṃ ahodukkhanti vippalāpayamānameva uppajjati.

‘‘Somanassaṃpāhaṃ devānaminda duvidhena vadāmi sevitabbaṃpi asevitabbaṃpī’’ti itikho panetaṃ vuttaṃ, kiñcetaṃ paṭicca vuttaṃ. Tattha yaṃ jaññā somanassaṃ ‘‘imaṃ kho me somanassaṃ sevato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyantī’’ti, evarūpaṃ somanassaṃ na sevitabbaṃ. Tattha yaṃ jaññā somanassaṃ ‘‘imaṃ kho me somanassaṃ sevato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhantī’’ti, evarūpaṃ somanassaṃ sevitabbaṃ. Tattha yaṃ ce savitakkaṃ savicāraṃ, yaṃce avitakkaṃ avicāraṃ, ye avitakke avicāre, te paṇītatare. ‘‘Somanassaṃpāhaṃ devānaminda duvidhena vadāmi sevitabbaṃpi asevitabbaṃpī’’ti iti yaṃ taṃ vuttaṃ, idametaṃ paṭicca vuttaṃ.

Na laddhaṃ vata me sabrahmacārīhi saddhiṃ visuddhipavāraṇaṃ pavāretunti āvajjato domanassaṃ uppajjati, assudhārā pavattanti gāmanta pabbhāravāsī mahāsīvattherassa viya.

Amhākaṃ ācariyo aññesaṃ avassayo hoti, attano bhavituṃ na sakkoti, ovādamassa dassāmīti ākāsena gantvā vihārasamīpe otaritvā divāṭṭhāne nisinnaṃ ācariyaṃ upasaṅkamitvā vattaṃ dassetvā ekamantaṃ nisīdi.

Kiṃ kāraṇā āgatosi piṇḍapātikāti āha.

Na te tumhākaṃ anumodanāya atthoti ākāse uppatitvā agamāsi.

Imassa bhikkhuno pariyattiyā kammaṃ natthi, mayhaṃ pana aṅkusako bhavissāmīti āgatoti ñatvā idāni okāso na bhavissati, paccūsakāle gamissāmīti pattacīvaraṃ samīpe katvā sabbaṃ divasabhāgaṃ paṭhamayāma majjhimayāmañca dhammaṃ vācetvā pacchimayāme ekasmiṃ there uddesaṃ gahetvā nikkhante pattacīvaraṃ gahetvā teneva saddhiṃ nikkhanto.

Tato ‘‘na mañce mayhaṃ catūhi iriyāpathehi maggaphalaṃ uppajjissati arahattaṃ apatvā neva mañce piṭṭhiṃ pasāressāmi, na pāde dhovissāmīti mañcaṃ ussāpetvā ṭhapesi.

Idāni me tiṃsavassāni samaṇadhammaṃ karontassa, nāsakkhiṃ arahattaṃ pāpuṇituṃ, addhā me imasmiṃ attabhāve maggovā phalaṃvā natthi, na me laddhaṃ sabrahmacārīhi saddhiṃ visuddhipavāraṇaṃ pavāretunti cintesi.

Bho mahāsīvatthera devatāpi tayā saddhiṃ keḷiṃ karonti, anucchavikaṃ nu kho te etanti vipassanaṃ vaḍḍhetvā saha paṭisambhidāhi arahattaṃ aggahesi. So idāni nipajjissāmīti senāsanaṃ paṭijaggitvā mañcakaṃ paññapetvā udakaṭṭhāne udakaṃ paccupaṭṭhapetvā pāde dhovissāmīti sopānaphalake nisīdi.

Apetha bhante mātugāmoti okāsaṃ kāretvā theraṃ upasaṅkamitvā vanditvā purato ukkuṭiko nisīditvā pāde dhovissāmīti āha.

Te paṇītatarā devā,
Akaniṭṭhā yasassino;
Antime vattamānamhi,
So nivāso bhavissati;

Dhammadāyādā me bhikkhave bhavatha, mā āmisadāyādā, atthi me tumhesu anukampā, kinti me sāvakā dhammadāyādā bhaveyyuṃ, no āmisadāyādāti. Tumhe ca bhikkhave āmisadāyādā bhaveyyātha, no dhammadāyādā. Tumhepi tena ādiyā bhaveyyātha, āmisa dāyādā satthusāvakā viharanti, no dhammadāyādāti. Ahampitena ādiyo bhaveyyaṃ āmisadāyādā satthu sāvakā viharanti, no dhammadāyādāti. Tumhe ca me bhikkhave dhammadāyādā bhaveyyātha no āmisadāyādā. Tumhepi tena ādiyā bhaveyyātha dhammadāyādā satthu sāvakā viharanti, no āmisadāyādāti. Ahampi tena na ādiyo bhaveyyaṃ. Dhammadāyādā satthu sāvakā viharanti, no āmisadāyādāti. Tasmātiha me bhikkhave dhammadāyādā bhavatha, mā āmisadāyādā, atthime tumhesu anukampā, kinti me sāvakā dhammadāyādā bhaveyyuṃ, no āmisadāyādāti.

Kahaṃ buddho kahaṃ bhagavā kahaṃ devadevo narāsabho purisasīhoti bhagavantaṃ pariyesanti.

Vuttampicetaṃ ‘‘tena kho pana samayena bhagavā sakkato hoti garukato mānito pūjito apacito lābhī cīvara piṇḍapātasenāsanagilānapaccayabhesajjaparikkhārānaṃ, bhikkhusaṅghopi kho sakkato hoti…pe… parikkhārāna’’nti.

Yāvatā kho cunda etarahi saṅgho vā gaṇo vā loke uppanno, nāhaṃ cunda aññaṃ ekasaṅghampi samanupassāmi, evaṃ lābhagga yasaggapattaṃ, yathariva cunda bhikkhusaṅghoti.

Amhākaṃ ācariyassa detha, upajjhāyassa dethāti uccāsadda mahāsaddaṃ karonti. Sā ca nesaṃ pavatti bhagavatopi pākaṭā ahosi. Tato bhagavā ananucchavikanti dhammasaṃvegaṃ uppādetvā cintesi.

Paccayā akappiyāti na sakkā sikkhāpadaṃ paññapetuṃ. Paccayapaṭibaddhā hi kulaputtānaṃ samaṇadhammavutti. Handāhaṃ dhammadāyādapaṭipadaṃ desemi.

Sā sikkhākāmānaṃ kulaputtānaṃ sikkhāpadapaññatti viya bhavissati nagaradvāre ṭhapitasabbakāyikaādāso viya ca, yathā hi nagara dvāre ṭhapite sabbakāyike ādāse cattāro vaṇṇā attano chāyaṃ disvā vajjaṃ pahāya niddosā honti.

So hi brāhmaṇa bhagavā anuppannassa maggassa uppādetā, asañjātassa maggassa sañjanetā, anakkhātassa maggassa akkhātā, maggaññū maggavidū maggakovidotica. So hāvuso bhagavā jānaṃ jānāti, passaṃ passati cakkhubhūto ñāṇabhūto dhammabhūto brahmabhūto vattā pavattā atthassa ninnetā amatassa dātā dhammassāmī tathāgatotica, ….

Paṇītena khādanīyena bhojanīyena sahatthā santappesi sampavāresi.

Are tvaṃ sugatātirittampi piṇḍapātaṃ paṭikkhipitvā īdisaṃ icchaṃ uppādesi.

Dubbharo bhikkhu na sakkā posituṃ.

Amhākaṃ bhadanto subharo thokenapi tussati, mayameva naṃ posissāmāti paṭiññaṃ katvā posenti.

‘‘Are tvaṃ nāma tadā sugatātirittampi piṇḍapātaṃ paṭikkhipitvā tathā jighacchādubbalyaparetopi samaṇadhammaṃ katvā ajja kosajjamanuyuñjasi’’ –

Yā ca kho ānandakathā abhisallekhitā cetovinīvaraṇasappāyā ekantanibbidāya virāgāya nirodhāya upasamāya abhiññāya sambodhāya nibbānāya saṃvattati. Seyyathidaṃ appicchakathāti …,.

Idamavoca bhagavā, idaṃ vatvāna sugato uṭṭhāyāsanā vihāraṃ pāvisi.

Imaṃ mayā saṃkhittena uddesaṃ uddiṭṭhaṃ vitthārena avibhattaṃ, dhammapaṭiggāhakā bhikkhū uggahetvā ānandaṃ vā kaccānaṃ vā upasaṅkamitvā pucchissanti, te mayhaṃ ñāṇena saṃsandetvā kathessanti, tato dhammapaṭiggāhakā puna maṃ pucchissanti, tesaṃ ahaṃ sukathitaṃ bhikkhave ānandena, sukathitaṃ kaccānena, maṃ cepi tumhe ekamatthaṃ puccheyyātha, ahampi naṃ evameva byākareyyanti.

Cūḷagosiṅgasutta

Evaṃ me sutaṃ ekaṃ samayaṃ bhagavā nātike viharati giñjakāvasathe, tena kho pana samayena āyasmā ca anuruddho āyasmā ca nandiyo āyasmā ca kimilo gosiṅgasālavanadāye viharanti. Athakho bhagavā sāyanhasamayaṃ paṭisallānā vuṭṭhito yena gosiṅgasālavanadāyo, tenupasaṅkami. Addasā kho dāyapālo bhagavantaṃ dūratova āgacchantaṃ. Disvāna bhagavantaṃ etadavoca ‘‘mā mahāsamaṇa etaṃ dāyaṃ pāvisi, santettha tayo kulaputtā attakāmarūpā viharanti, mā tesaṃ aphāsukamakāsī’’ti.

Ahaṃ ime kulaputte paggaṇhitvā ukkaṃsitvā paṭisanthāraṃ katvā dhammaṃ nesaṃ desessāmīti.

Assosi kho āyasmā anuruddho dāyapālassa bhagavatā saddhiṃ mantayamānassa. Sutvāna dāyapālaṃ etadavoca, mā āvuso dāyapāla bhagavantaṃ vāresi, satthā no bhagavā anuppattoti.

Mayaṃ tayo janā idha viharāma, aññe pabbajitā nāma natthi, ayañca dāyapālo pabbajitena viya saddhiṃ katheti, ko nu kho bhavissatīti.

Ayaṃ dāyapālo phaṇakataṃ āsivisaṃ gīvāya gahetuṃ hatthaṃ pasārentoviya loke aggapuggalena saddhiṃ kathentova na jānāti, aññatarabhikkhunā viya saddhiṃ kathetīti.

Mayaṃ tayo janā samaggavāyaṃ vasāma. Sacāhaṃ ekakova paccuggamanaṃ karissāmi. Samaggavāso nāma na bhavissatīti piyamitte gahetvāva paccuggamanaṃ karissāmi. Yathā ca bhagavā mayhaṃ piyo, evaṃ sahāyānampi me piyoti, tehi saddhiṃ paccuggamanaṃ kātukāmo sayaṃ akatvāva upasaṅkami.

Tassa mayhaṃ bhante evaṃ hoti, yaṃ nūnāhaṃ sakaṃ cittaṃ nikkhipitvā imesaṃyeva āyasmantānaṃ cittassa vasena vatteyyanti. So kho ahaṃ bhante sakaṃ cittaṃ nikkhipitvā imesaṃyeva āyasmantānaṃ cittassa vasena vattāmi, nānāhi kho no bhante kāyā ekañca pana maññe cittanti.

Sādhu sādhu anuruddhā, kacci pana vo anuruddhā appamattā ātāpino pahitattā viharathāti.

Taggha mayaṃ bhante appamattā ātāpino pahitattā viharāmāti.

Yathā kathaṃ pana tumhe anuruddhā appamattā ātāpino pahitattā viharathāti.

Atthi pana vo anuruddhā evaṃ appamattānaṃ ātāpīnaṃ pahitattānaṃ viharantānaṃ uttarimanussadhammā alamariyañāṇadassanaviseso adhigato phāsuvihāroti.

Kiṃ hi no siyā bhante. Idha mayaṃ bhante yāvadeva ākaṅkhāma, vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamaṃ jhānaṃ upasampajja viharāma, ayaṃ kho no bhante amhākaṃ appamattānaṃ ātāpīnaṃ pahitattānaṃ viharantānaṃ uttarimanussadhammā alamariyañāṇadassanaviseso adhigato phāsuvihāroti.

Sagāthāvaggasaṃyutta aṭṭhakathā

Yakkhasaṃyutta

Āḷavakasutta

Evaṃ me sutaṃ ekaṃ samayaṃ bhagavā āḷaviyaṃ viharati āḷavakassa yakkhassa bhavane.

Nāsakkhi migaṃ gahetunti apavādamocanatthaṃ kājenādāya āgacchanto nagarassāvidūre bahalapattapalāsaṃ mahānigrodhaṃ disvā parissamavinodanatthaṃ tassa mūlamupagato.

Ye ye vajjā honti, te te sandhāya ‘‘yo jīvitatthiko, so nikkhamatū’’ti bhaṇati.

Rājā core gahetvā yakkhassa detīti manussā corakamma to paṭiviratā. Tato aparena samayena navacorānaṃ abhāvena purāṇacorānañca parikkhayena bandhanāgārāni suññāni ahesuṃ.

Rājā amhākaṃ pitaraṃ amhākaṃ pitāmahaṃ pesetīti manussā khobhaṃ karissanti, mā vo etaṃ ruccīti vāresi.

Natthi deva nagare dārako ṭhapetvā antepure tava puttaṃ āḷavakakumāranti.

Atha kho āḷavako yakkho yena bhagavā tenupasaṅkami, upasaṅkamitvā bhagavantaṃ etadavoca nikkhama samaṇāti. Sādhāvusoti bhagavā nikkhami. Pavisa samaṇāti. Sādhāvusoti bhagavā pāvisi. Dutiyampi kho oḷavako yakkho bhagavantaṃ etadavoca nikkhama samaṇāti. Sādhāvusoti bhagavā nikkhami. Pavisa samaṇāti. Sādhāvusoti bhagavā pāvisi. Tatiyampi kho āḷavako yakkho bhagavantaṃ etadavoca nikkhama samaṇāti. Sādhāvusoti bhagavā nikkhami. Pavisa samaṇāti. Sādhāvusoti bhagavā pāvisi. Catutthampi kho āḷavako yakkho bhagavantaṃ etadavoca nikkhama samaṇāti. Na khvāhaṃ taṃ āvuso nikkhamissāmi. Yaṃ te karaṇīyaṃ, taṃ karohīti. Pañhaṃ taṃ samaṇa pucchissāmi, sace me na byākarissasi, cittaṃ vā te khipissāmi, hadayaṃ vā te phālessāmi, pādesu vā gahetvā pāragaṅgāya khipissāmīti. Na khvāhaṃ taṃ āvuso passāmi sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiyā pajāya sadevamanussāya, yo me cittaṃ vā khipeyya hadayaṃ vā phāleyya pādesu vā gahetvā pāragaṅgāya khipeyya. Apica tvaṃ āvuso puccha yadā kaṅkhasīti.

Ko so bhagavānāma, yo mama bhavanaṃ paviṭṭhoti āha.

Na tvaṃ āvuso jānāsi bhagavantaṃ amhākaṃ satthāraṃ, yo tusitabhavane ṭhito pañcamahāvilokitaṃ viloketvātiādinā nayena yāva dammacakkapavattanā kathentā paṭisandhiādīsu dvattiṃsapubbanimittāni vatvā imānipi tvaṃ āvuso acchariyāni nāddasāti codesuṃ.

Passatha dāni tumhākaṃ vā satthā mahānubhāvo, ahaṃ vāti dakkhiṇapādena saṭṭhiyojanamattaṃ kelāsapabbatakūṭaṃ akkami.

Yaṃ nūnāhaṃ kenaci ajeyyaṃ dussāvudhaṃ muñceyyanti.

Idaṃ kāraṇaṃ mettāvihārayutto samaṇo, handa naṃ rosetvā mettāya viyojemīti iminā sambandhenetaṃ vuttaṃ, atha kho āḷavako yakkho yena bhagavā…pe… nikkhama samaṇāti.

‘‘Subbaco vatāyaṃ samaṇo ekavacaneneva nikkhanto, evaṃ nāma nikkhametuṃ sukhaṃ samaṇaṃ akāraṇenevāhaṃ sakalarattiṃ yuddhena abbhuyyāsinti muducitto hutvā puna cintesi –

Subbaco ayaṃ samaṇo nikkhamāti vutto nikkhamati. Pavisāti vutto pavisati. Yaṃnūnāhaṃ imaṃ samaṇaṃ evameva sakalarattiṃ kilametvā pāde gahetvā pāragaṅgāya khipeyyanti pāpakaṃ cittaṃ uppādetvā catutthavāraṃ āha nikkhama samaṇāti.

Kiṃ sūdha vittaṃ purisassa seṭṭhaṃ,
Kiṃsu suciṇṇaṃ sukhamāvahāti;
Kiṃsu have sādutaraṃ rasānaṃ,
Kathaṃ jīviṃ jīvitamāhu seṭṭhanti;

Saddhīdha vittaṃ purisassa seṭṭhaṃ,
Dhammo suciṇṇo sukhamāvahāti;
Saccaṃ have sādutaraṃ rasānaṃ,
Paññājīviṃ jīvitamāhu seṭṭhanti.

Saddho sīlena sampanno,
Yaso bhogasamappito;
Yaṃ yaṃ padesaṃ bhajati,
Tattha tattheva pūjitoti vacanato –

Saccena vācenudakampi dhāvati,
Visampi saccena hananti paṇḍitā;
Saccena devo thanayaṃ pavassati,
Sacce ṭhitā nibbutiṃ patthayanti.

Yekecime atthi rasā pathabyā,
Saccaṃ tesaṃ sādutaraṃ rasānaṃ;
Sacce ṭhitā samaṇabrāhmaṇā ca,
Taranti jātimaraṇassa pāranti.

Kathaṃsu tarati oghaṃ, kathaṃsu tarati aṇṇavaṃ;
Kathaṃsu dukkhamacceti, kathaṃsu parisujjhati.

Saddhāya tarati oghaṃ, appamādena aṇṇavaṃ;
Vīriyena dukkhamacceti, paññāya parisujjhati.

Kathaṃsu labhate paññaṃ, kathaṃsu vindate dhanaṃ;
Kathaṃsu kittiṃ pappoti, kathaṃ mittāni ganthati;
Asmā lokā paraṃ lokaṃ, kathaṃ pecca na socatīti–

Saddahāno arahataṃ, dhammaṃ nibbānapattiyā;
Sussūsaṃ labhate paññaṃ, appamatto vicakkhaṇo.

Patirūpakārī dhuravā, uṭṭhātā vindate dhanaṃ;
Saccena kittiṃ pappoti, dadaṃ mittāni ganthati.

Asmā loko paraṃ lokaṃ, evaṃ pecca na socati.

Yassete caturo dhammā,
Saddhassa gharamesino;
Saccaṃ dammo dhiti cāgo,
Sa ve pecca na socati;

Iṅgha aññepi pucchassu,
Puthū samaṇabrāhmaṇe;
Yadi saccā dhammā cāgā,
Khantyā bhiyyodha vijjhati.

Kathaṃ nu dāni puccheyyaṃ, puthū samaṇabrāhmaṇe;
Yohaṃ ajja pajānāmi, yo attho samparāyiko.

Atthāya vata me buddho, vāsāyāḷavimāgamā;
Yohaṃ ajja pajānāmi, yattha dinnaṃ mahapphalaṃ.

So ahaṃ vicarissāmi, gāmā gāmaṃ purā puraṃ;
Namassamāno sambuddhaṃ, dhammassa ca sudhammataṃ.

Imaṃ kumāraṃ satapuññalakkhaṇaṃ,
Sabbaṅgupetaṃ paripuṇṇabyañjanaṃ;
Udaggacitto sumano dadāmi te,
Paṭiggaha lokahitāya cakkhumāti.

Dīghāyuko hotu ayaṃ kumāro,
Tuvañca yakkha sukhito bhavāhi;
Abyādhitā lokahitāya tiṭṭhatha;
Ayaṃ kumāro saraṇamupeti buddhaṃ…pe… dhammaṃ…pe… saṅghaṃ.

Mahāvaggasaṃyutta aṭṭhakathā

Ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Tena kho pana samayena āyasmā sāriputto magadhesu viharati nālakagāmake ābādhiko dukkhito bāḷhagilāno. Cundo ca samaṇuddeso āyasmato sāriputtassa upaṭṭhāko hoti.

Atha kho āyasmā sāriputto teneva ābādhena parinibbāyi. Atha kho cundo samaṇuddeso āyasmato sāriputtassa pattacīvaramādāya yena sāvatthi jetavanaṃ anāthapiṇḍikassa ārāmo, yenā yasmā ānando tenupasaṅkami, upasaṅkamitvā āyasmantaṃ ānandaṃ abhivādetvā ekamantaṃ nisīdi, ekamantaṃ nisinno kho cundo samaṇuddeso āyasmantaṃ ānandaṃ etadavoca ‘‘āyasmā bhante sāriputto parinibbuto, idamassa pattacīvara’’nti. Atthi kho idaṃ āvuso cunda kathā pābhataṃ bhagavantaṃ dassanāya, āyāmāvuso cunda, yena bhagavā tenupasaṅkamissāma, upasaṅkamitvā bhagavato etamatthaṃ ārocessāmāti. ‘‘Evaṃ bhante’’ti kho cundo samaṇuddeso āyasmato ānandassa paccassosi.

Buddhā nu kho paṭhamaṃ parinibbāyanti, udāhu aggasāvakāti.

Anujānātu me bhante bhagavā, anujānātu sugato. Parinibbāna kālo me, ossaṭṭho me āyusaṅkhāroti.

Kattha parinibbāyissasi sāriputtāti.

Atthi bhante magadhesu nālakagāme jātovarako, tatthāhaṃ parinibbāyissāmīti.

Yassa dāni tvaṃ sāriputta kālaṃ maññasi, idāni pana te jeṭṭhakaniṭṭha bhātikānaṃ tādisassa bhikkhuno dassanaṃ dullabhaṃ bhavissati, desehi nesaṃ dhammanti āha.

Athakho āyasmā ca ānando cundo ca samaṇuddeso yena bhagavā tenupasaṅkamiṃsu, upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdiṃsu, ekamantaṃ nisinno kho āyasmā ānando bhagavantaṃ etadavoca ‘‘ayaṃ bhante cundo samaṇuddeso ‘evamāha āyasmā bhante sāriputto parinibbuto, idamassa pattacīvara’nti. Apica me bhante ‘madhuraka jāto viya kāyo, disāpi me na pakkhāyanti, dhammāpi maṃ nappaṭibhanti āyasmā sāriputto parinibbuto’ti’’ sutvā–

Appakenapi medhāvī, pābhatena vicakkhaṇo;
Samuṭṭhāpeti attānaṃ, aṇuṃ aggiṃva sandhamanti.

Yo pabbajī jātisatāni pañca,
Pahāya kāmāni manoramāni;
Taṃvītarāgaṃ susamāhitindriyaṃ;
Parinibbutaṃ vandatha sāriputtaṃ.

Khantibalo pathavisamo na kuppati,
Nacāpi cittassa vasena vattati;

Anukampako kāruṇiko ca nibbuto,
Parinibbutaṃ vandatha sāriputtaṃ.

Caṇḍālaputto yathā nagaraṃ paviṭṭho,
Nīcamano carati kaḷopihattho;
Tathā ayaṃ viharati sāriputto,
Parinibbutaṃ vandatha sāriputtaṃ.

Usabho yathā chinnavisāṇako,
Aheṭṭhayanto carati purantare vane;
Tathā ayaṃ viharati sāriputto;
Parinibbutaṃ vandatha sāriputtanti.

Apica me bhante madhurakajāto viya kāyo.

Kiṃ nukho te ānanda sāriputto sīlakkhandhaṃ vā ādāya parinibbuto, samādhikkhandhaṃ vā ādāya parinibbuto, paññākkhandhaṃ vā ādāya parinibbuto, vimuttikkhandhaṃ vā ādāya parinibbuto, vimutti ñāṇadassanakkhandhaṃ vā ādāya parinibbutoti.

Nanu taṃ ānanda mayā paṭikacceva akkhātaṃ sabbehi piyehi manā pehi nānābhāvo vinābhāvo aññathābhāvo, taṃ kutettha ānanda labbhā ‘‘yaṃ taṃ jātaṃ bhūtaṃ saṅkhataṃ palokadhammaṃ, taṃ vata māpalujjī’’ti netaṃ ṭhānaṃ vijjati.

Dasakaniddesa

Tattha katamaṃ tathāgatassa ṭhānañca ṭhānato aṭṭhānañca aṭṭhānato yathābhūtaṃ ñāṇaṃ. Idha tathāgato ‘‘aṭṭhānametaṃ anavakāso yaṃ diṭṭhisampanno puggalo kañci saṅkhāraṃ niccato upagaccheyya netaṃ ṭhānaṃ vijjatī’’ti pajānāti, ‘‘ṭhānañca kho etaṃ vijjati yaṃ puthujjano kañci saṅkhāraṃ niccato upagaccheyya ṭhānametaṃ vijjatī’’ti –

Kammato dvārato ceva;
Kappaṭṭhitiyato tathā;
Pākasādhāraṇādīhi;
Viññātabbo vinicchayo.

Mayā bhante uppanno coro na sakkā paṭibāhituṃ, saṅgho parasamuddaṃ gacchatu, ahaṃ samuddārakkhaṃ karissāmīti.

Āvuso mahāsoṇa abhiruha mahāulumpanti.

Nāhaṃ bhante tumhesu agacchantesu gamissāmīti yāvatatiyaṃ kathetvāpi theraṃ āropetuṃ asakkontā nivattiṃsu.

Evarūpassa nāma lābhaggayasaggappattassa sarīradhātunicayaṭṭhānaṃ anāthaṃ jātanti cintayamāno nisīdi.

Bhante etaṃ paṇṇakhādakamanussānaṃ vasanaṭṭhānaṃ, dhūmo paññāyati, ahaṃ purato gamissāmīti theraṃ vanditvā attano bhavanaṃ agamāsi. Thero sabbampi bhayakālaṃ paṇṇakhādakamanusse nissāya vasi.

Āvuso mahāsoṇa bhikkhāhāro paññāyatīti vatvā pattacīvaraṃ āropetvā cīvaraṃ pārupitvā pattaṃ nīharitvā aṭṭhāsi.

Mahāsoṇatthero pañcabhikkhusataparivāro maṇḍalārāmavihāraṃ patto, ekeko navahatthasāṭakena saddhiṃ ekekakahāpaṇagghanakaṃ piṇḍapātaṃ detūti manusse avocuṃ.

Anāyatane naṭṭhānaṃ attabhāvānaṃ pamāṇaṃ natthi, buddhānaṃ upaṭṭhānaṃ karissāmīti cetiyaṅgaṇaṃ gantvā appaharitaṃ karoti.

Mayaṃ tāva mahallakā, idaṃ nāma bhavissatīti na sakkā jānituṃ, tuvaṃ attānaṃ rakkheyyāsīti.

Kahaṃ vattabbakanigrodhatthero, kahaṃ vattabbakanigrodhattheroti pucchitvā tassa santikaṃ agamaṃsu.

Kiṃ thero piyāyatīti.

Kīdiso theroti.

Dhammasakaṭassa akkho bhijjati akkho bhijjatīti paridevamāno vicari.

8. Sammappadhānavibhaṅga

1. Suttantabhājanīyavaṇṇanā

Cattārome āvuso sammappadhānā. Katame cattāro. Idhāvuso bhikkhu anuppannā me pāpakā akusalā dhammā uppajjamānā anatthāya saṃvatteyyunti ātappaṃ karoti, uppannā me pāpakā akusalā dhammā appahīyamānā anatthāya saṃvatteyyunti ātappaṃ karoti, anuppannā me kusalā dhammā anuppajjamānā anatthāya saṃvatteyyunti ātappaṃ karoti, anuppannā me kusalā dhammā anuppajjamānā anatthāya saṃvatteyyunti ātappaṃ karoti, uppannā me kusalā dhammā nirujjhamānā anatthāya saṃvatteyyunti ātappaṃ karotīti.

Upajjhāyo me ativiya pasannacitto vandati, kiṃ nu kho pupphāni labhitvā pūjaṃ kareyyāsīti cintesi.

‘‘Kadā āgatosīti pucchi’’

Tvaṃ amhe uccākulāti sallakkhesi.

16. Ñāṇavibhaṅga

10. Dasakaniddesavaṇṇanā

Ekissā lokadhātuyā

Aṭṭhānametaṃ anavakāso yaṃ ekissā lokadhātuyā dve arahanto sammāsambuddhā apubbaṃ acarimaṃ uppajjeyyuṃ, netaṃ ṭhānaṃ vijjatīti pajānāti.

Ajja satthā parinibbāyati, ajja sāsanaṃ osakkati, pacchimadassanaṃ dāni idaṃ amhākanti dasabalassa parinibbutadivasato mahantataraṃ kāruññaṃ karissanti.

Ekapuggalo bhikkhave loke uppajjamāno uppajjati acchariyamanusso, katamo ekapuggalo tathāgato bhikkhave arahaṃ sammāsambuddhoti.

Jhānavibhaṅga

Suttantabhājanīya

Abhikkante paṭikkante sampajānakārī hoti.

Sato sampajāno abhikkamati,
Sato sampajāno paṭikkamatīti vuttaṃ.

Kinnū me ettha gatena attho atthi natthīti atthānatthaṃ pariggahetvā atthapariggaṇhanaṃ sātthakasampajaññaṃ.

Āmisatopi vaḍḍhi atthoyeva, taṃ nissāya brahmacariyā nuggahāya paṭipannattāti vadanti.

Mayā pabbajitadivasato paṭṭhāya bhikkhunā saddhiṃ dvekathā nāma nakathitapubbā, aññasmiṃ divase uparivisesaṃ nibbattessāmīti cintetvā ‘‘kiṃ bhante’’ti paṭivacanaṃ adāsi.

Bhante ete manussā tumhākaṃ kiṃhonti, mātipakkhato sambandhā pitipakkhatoti.

Āvusoyaṃ mātāpitūhipi dukkaraṃ, taṃ ete manussā amhākaṃ karonti, pattacīvarampi no etesaṃ santakameva, etesaṃ ānubhāvena neva bhaye bhayaṃ na chātake chātakaṃ jānāma, edisānāma amhākaṃ upakārino natthīti tesaṃ guṇe kathento gacchati.

Kammaṭṭhānaṃ nāma atthītipi saññaṃ akatvā gāmaṃ piṇḍāya pavisitvā ananulomikena gihisaṃsaggena saṃsaṭṭho caritvā ca bhuñjitvā ca tuccho nikkhamati.

Āvuso tumhe na iṇaṭṭā na bhayaṭṭā na ājīvikā pakatā pabbajitā, dukkhā muccitukāmā panettha pabbajitā. Tasmā gamane uppannakilesaṃ gamaneyeva nigaṇhatha. Ṭhāne, nisajjāya, sayane uppannakilesaṃ sayaneyeva niggaṇhathāti.

Ayaṃ bhikkhu tuyhaṃ uppannaṃ vitakkaṃ jānāti, ananucchavikaṃ te etanti attānaṃ paṭicodetvā vipassanaṃ vaḍḍhetvā ariyabhūmiṃ okkamati.

Ayaṃ thero punappunaṃ nivattitvā gacchati, kiṃ nukho maggamūḷho udāhu kiñci pamuṭṭhoti samullapanti.

Kinnū kho ete amheheva saddhiṃ na sallapanti udāhu añña maññampi, yadi aññamaññampi na sallapanti, addhā vivādajātā bhavissanti.

Aññaṃ uppajjate cittaṃ, aññaṃ cittaṃ nirujjhati;
Avīci manusambandho, nadī sotova vattati.

Ālokite vilokite sampajānakārī hoti.

Sace bhikkhave nandassa puratthimā disā āloketabbā hoti, sabbaṃ cetasā samannāharitvā nando puratthimaṃ disaṃ āloketi ‘evaṃ me puratthimaṃ disaṃ ālokayato nābhijjhā domanassā pāpakā akusalā dhammā anvāssavissantī’ti. Itiha sātthaka sampajāno hoti. Sace bhikkhave nandassa pacchimā disā, uttarā disā, dakkhiṇā disā, uddhaṃ, adho, anudisā anuviloketabbā hoti, sabbaṃ cetasā samannāharitvā nando anudisaṃ anuviloketi ‘evaṃ me anudisaṃ anuvilokayato…pe… sampajāno hotīti….

Bhavaṅgā vajjanañceva, dassanaṃ sampaṭicchanaṃ;
Santīraṇaṃ voṭṭhabbanaṃ, javanaṃ bhavati sattamaṃ.

Samiñjite pasārite sampajānakārī hoti.

Samiñjite pahāriteti pabbānaṃ samiñjana pasāraṇe.

Kasmā bhante sahasā hatthaṃ samiñjitvā puna yathāṭhāne ṭhapetvā saṇikaṃ samiñjitthāti.

Yato paṭṭhāya mayā āvuso kammaṭṭhānaṃ manasikātuṃ āraddho, na me kammaṭṭhānaṃ muñjitvā hattho samiñjitapubbo, idāni pana me tumhehi saddhiṃ kathayamānena kammaṭṭhānaṃ muñcitvā samiñjito, tasmā puna yathā ṭhāne ṭhapetvā samiñjesinti.

Sādhu bhante bhikkhunā nāma evarūpena bhavitabbanti.

Saṅghāṭipattacīvaradhāraṇe sampajānakārī hoti.

Puggalapaññattiaṭṭhakathā

Ekakaniddesa

Katamo ca puggalo samayavimutto, idhekacco puggalo kālena kālaṃ samayena samayaṃ aṭṭha vimokkhe kāyena phusitvā viharati, paññāya cassa disvā ekacce āsavā parikkhīṇā honti. Ayaṃ vuccati puggalo samayavimutto.

Asamayavimutta

Katamo ca puggalo asamayavimutto, idhekacco puggalo naheva kho kālena kālaṃ samayena samayaṃ aṭṭhavimokkhe kāyena phusitvā viharati, paññāya cassa disvā āsavā parikkhīṇā honti. Ayaṃ vuccati puggalo asamayavimutto. Sabbepi ariya puggalā ariye vimokkhe asamayavimuttā.

Kuppākuppaniddesa

Katamo ca puggalo kuppadhammo, idhekacco puggalo lābhī hoti rūpasahagatānaṃ vā arūpasahagatānaṃ vā samāpattīnaṃ, so ca kho na nikāmalābhī hoti na akicchalābhī na akasira lābhī, na yatthicchakaṃ yadicchakaṃ yāvaticchakaṃ samāpajjatipi vuṭṭhātipi, ṭhānaṃ kho panetaṃ vijjhati, yaṃ tassa puggalassa pamādamāgamma tā samāpattiyo kuppeyyuṃ. Ayaṃ vuccati puggalo kuppadhammo.

Sattakkhattuparama sotāpanna

Katamo ca puggalo sattakkhattuparamo, idhekacco puggalo tiṇṇaṃ saṃyojanānaṃ parikkhayā sotāpanno hoti avinipāta dhammo niyato sambodhiparāyaṇo, so sattakkhattuṃ deve ca mānuse ca sandhāvitvā saṃsaritvā dukkhassantaṃ karoti, ayaṃ vuccati puggalo sattakkhattuparamo.

Sotāpanna adhippāyya

Soto sototi hidaṃ sāriputta vuccati, katamo nukho sāriputta sototi. Ayameva hi bhante ariyo aṭṭhaṅgiko maggo soto. Seyyathidaṃ, sammādiṭṭhi…pe… sammāsamādhīti. Sotāpanno sotāpannoti hidaṃ sāriputta vuccati, katamo nukho sāriputta sotāpannoti. Yo hi bhante iminā ariyena aṭṭhaṅgikena maggena samannāgato, ayaṃ vuccati sotāpanno, svāyaṃ āyasmā evaṃnāmo evaṃgotto iti vāti, itivā….

Kolaṃ kola sotāpanna

Katamo ca puggalo kolaṃ kolo. Idhekacco puggalo tiṇṇaṃ saṃyojanānaṃ parikkhayā sotāpanno hoti avinipātadhammo niyato sambodhiparāyaṇo, so dve vā tīṇi vā kulāni sandhāvitvā saṃsaritvā dukkhassantaṃ karoti, ayaṃ vuccati kolaṃ kolo.

Ekabījī sotāpanna

Katamo ca puggalo ekabījī, idhekacco puggalo tiṇṇaṃ saṃyojanānaṃ parikkhayā sotāpanno hoti avinipātadhammo niyato sambodhiparāyaṇo, so ekaṃyeva mānusakaṃ bhavaṃ nibbattetvā dukkhassantaṃ karoti, ayaṃ vuccati puggalo ekabījī.

Sakadāgāminiddesa

Katamo ca puggalo sakadāgāmī, idhe kacco puggalo tiṇṇaṃ saṃyojanānaṃ parikkhayā rāgadosamohānaṃ tanuttā sakadāgāmī hoti sakideva imaṃ lokaṃ āgantvā dukkhassantaṃ karoti. Ayaṃ vuccati puggalo sakadāgāmī.

menu
logo
NTI Reader
search
Back to collection

Avataṃsakasūtra (Flower Garland Sūtra) 大方廣佛華嚴經
Scroll 1
Click on any word to see more details.

大方廣佛華嚴經卷第一

東晉天竺三藏佛馱跋陀羅譯

世間淨眼品第一之一

[0395a07] 如是我聞：

[0395a07] 一時，佛在摩竭提國寂滅道場始成正覺。其地金剛具足嚴淨，眾寶雜華以為莊飾，上妙寶輪圓滿清淨，無量妙色種種莊嚴，猶如大海寶幢幡蓋光明照耀；妙香華鬘，周匝圍遶，七寶羅網彌覆其上，雨無盡寶顯現自在，諸雜寶樹華葉光茂，佛神力故；令此場地廣博嚴淨，光明普照，一切奇特妙寶積聚。無量善根莊嚴道場，其菩提樹高顯殊特，清淨瑠璃以為其幹，妙寶枝條莊嚴清淨，寶葉垂布猶如重雲。雜色寶華間錯其間，如意摩尼以為其果，樹光普照十方世界，種種現化施作佛事，不可盡極，普現大乘菩薩道教，佛神力故；常出一切眾妙之音，讚揚如來無量功德，不可思議；師子之座，猶如大海，眾妙寶華而為嚴飾，流光如雲，周遍普照無數菩薩大海之藏，大音遠震，不可思議。

[0395a23] 如來光明逾摩尼尊，彌覆其上，種種變化施作佛事，一切悉覩無所罣礙；於一念頃，一切現化充滿法界。如來妙藏無不遍至無量眾寶莊嚴寶臺，如來處此寶師子座，於一切法成最正覺。了三世法平等智身，普入一切世間之身，妙音遍至一切世界，不可窮盡，猶如虛空，平等法相智慧行處；猶如虛空，等心隨順一切眾生。其身遍坐一切道場，悉知一切眾生所行，智慧日光照除眾冥，悉能顯現諸佛國土。普放三世智海光明照淨境界，無量光明充滿十方，不壞法雲遍覆一切。以力無畏顯現無量自在力光，開方便門教化眾生，悉能普現一切眾會。猶如虛空，而無來去。了達一切無有自性，隨順諸法平等之相。一切光明普現三世諸佛所行諸佛世界，猶如大海，不可思議，音聲語言悉能隨順。

[0395b11] 與十佛世界微塵數等大菩薩俱，其名曰：普賢菩薩、普德智光菩薩、普明師子菩薩、普勝寶光菩薩、普德海幢菩薩、普慧光照菩薩、普寶華幢菩薩、普勝軟音菩薩、普淨德焰菩薩、普相光明菩薩、大光海月菩薩、雲音海藏菩薩、德寶勝月菩薩、淨慧光焰自在王菩薩、超趣華光菩薩、無量智雲日光菩薩、大力精進金剛菩薩、香焰光幢菩薩、月德妙音菩薩、光明尊德菩薩，與如是等諸菩薩俱，皆是盧舍那佛宿世善友；一切成就功德大海，諸波羅蜜周滿普照，慧眼清淨，等觀三世，於諸三昧具足明淨；辯才大海深廣無盡，普現諸佛功德光耀；善知一切眾生心行，如應調伏，以金剛智普照境界；同一法性，覺慧

廣大，甚深智境，靡不明達，住於一地，普攝一切諸地功德，無上智願皆已成滿，具足如來深廣密教，悉得一切佛所共法，皆同如來行地、德力，一切三昧海門皆得自在，於眾生海如應示現，隨其所行，善能建立。善入一切諸法之海，迴轉總持如來一切功德法海，充滿其身；遍遊一切佛世界海，出生一切淨土願海，悉得諸佛達未來際方便智慧；一切如來坐道場者，普能往詣禮事供養，悉得一切普賢願海，於諸眾生智身滿足。

[0395c05] 復有佛世界微塵數金剛力士，其名曰：堅固光耀力士、日光耀力士、須彌華力士、淨雲音力士、阿修羅主力士、勝光明力士、樹音聲力士、師子王力士、淳厚光藏力士、珠髻華光力士，與如是等諸力士俱，已於阿僧祇劫發大誓願，侍衛諸佛。佛願行處皆已具足，無量功德皆已清淨，悉行深廣三昧境界，無量神力，佛所遊處無不遍至，皆悉能行不可思議解脫境界，處一切眾，其身殊特無能映蔽，隨諸眾生所應度者，能現其身如應化之。

[0395c15] 復有佛世界微塵數諸道場神，其名曰：淨莊嚴神、寶積光明神、吼音聲神、雨眾華神、莊嚴寶光神、善超香神、金色雲神、樂華樹神、莊嚴光神，與如是等道場神俱，皆於先佛造立願行。

[0395c20] 復與佛世界微塵數諸龍神俱，其名曰：摩尼光龍、雜莊嚴龍、喜寶光龍、淨身光龍、香莊嚴龍、寶目光龍，如是一切，皆於過去不可思議阿僧祇劫，常為如來莊嚴法堂。

[0395c23] 復與佛世界微塵數諸地神俱，其名曰：淨華光神、善思光明神、雜華莊嚴神、散寶焰神、隨時樂觀神、金眼勝神、毛孔散香神、應時和音神，如是一切，皆同德本，於過去佛所普修願行。

[0395c27] 復與不可思議諸樹神俱，其名曰：雜華雲神、雜種光神、淨勝光神、垂莊嚴神、莊嚴光神、樂和音神、普勝等神、華果味神，如是一切，皆悉成就大喜普照。

[0396a02] 復與無邊藥草神俱，其名曰：光焰神、栴檀香神、淨光神，普稱神、普力神、普淨神、普光神、愛香神、勝現神，如是一切，皆悉成就大悲普照。

[0396a05] 復與無量諸穀神俱，其名曰：勝味神、華淨神、善力神、勢味神、根果神、淨華神、樂淨神、淨光神，如是一切，大喜成就。

[0396a08] 復與無量諸河神俱，其名曰：普流神、勝洄澓神、洪流聲神、養水性神、淨海光神、普愛神、妙幢神、勝水神、海具光神，如是一切，常能精勤利益眾生。

[0396a11] 復與不可思議諸海神俱，其名曰：寶勝光明神、金剛慧神、普涌浪神、雜華龍勝神、寶華光明神、須彌莊嚴神、海音聲神，如是一切，以佛無量功德之海而自充滿。

[0396a15] 復與無量阿僧祇諸火神俱，其名曰：熾然光藏神、熾然光輪神、廣明耀神、無盡神、雜寶勝神、照除諸冥神、焰雲光明神，如是一切，悉為眾生照除闇冥。

[0396a18] 復與無量諸風神俱，其名曰：無礙照明虛空神、遍超勝神、散須彌神、焰淨味神、淨除味神、發行大音神、樹峯華林神、持世界神，如是一切，皆能和合眾生，令不分散。

[0396a22] 復與無邊虛空神俱，其名曰：普光淨勝神、無邊深廣神、起風神、離一切障神、廣超神、無對光焰神、無礙力勝神、最上妙音神、示現十方神，如是一切，心皆無垢，堅固淨妙。

[0396a26] 復與無量主方神俱，其名曰：善住神、充滿神、無量現光神、光莊嚴神、普轉漸行神、不惑轉神、淨遊虛空神、普行世間神、行甚深神，如是一切，皆能善照一切眾生。

[0396a29] 復與無量主夜神俱，其名曰：妙光神、淨光神、善觀眾生神、靜時堅固神、方便勝具神、生一切樹果神、無盡眷屬神、主知樂淨遊戲神、和諍神、淨福具神，如是一切，於助道法深重愛樂。

[0396b05] 復與無量主晝神俱，其名曰：現宮殿神、善解安立戰場神、樂莊嚴普勝神、喜華香神、普集勝藥神、樂見王神、淨目高顯普勝神、大悲豔光神、光明善照神、普勝垂華神，如是一切，皆悉信樂正法莊嚴。

[0396b09] 復與無量阿修羅神俱，其名曰：羅睺羅王、毘摩質多羅王、睒婆利王、明月王、金剛堅錦王、大智慧力王、勝集天女王，如是一切，悉能降伏憍慢放逸。

[0396b13] 復與無量伽留羅王俱，其名曰：大勇猛力王、無畏寶髻王、勇猛淨眼王、不退莊嚴王、持大海光王、持法堅固王、勝根光明王、充滿普現王、普遊諸方王、普眼等觀王，如是一切，成就方便，廣潤眾生。

[0396b17] 復與無量緊那羅王俱，其名曰：善慧王、善幢王、雜華行王、離愛慢音王、寶樹光明王、善愛現王、莊嚴光王、善華幢王、勝地王、勝慧王，如是一切，普於眾生精勤勸發，能使樂法。

[0396b21] 復與無量摩睺羅伽王俱，其名曰：善慧王、淨端嚴音王、眾妙慧聚王、燈幢王、猛光王、師子香熏王、雜瓔珞音王、堅固樂明王，如是一切，普為眾生除諸疑網。

[0396b25] 復與無量鳩槃荼王俱，其名曰：毘樓勒王、善修幢王、足平鮮白王、能除恐怖王、淨須彌林王、無量淨眼王、無量目門王，如是一切，皆悉修習無礙法門。

[0396b28] 復與無量鬼神王俱，其名曰：毘沙門王、大音聲王、淨地王、大主王、焰眼王、堅固眼王、莊嚴勝軍王、大富淨身王、須彌力王，如是一切，普能勤護一切眾生。

[0396c03] 復與無量月身天子俱，其名曰：月天子、曜華天子、勝流莊嚴天子、樂諸世樂

天子、眼光天子、淨光天子、普遊淨光天子、星宿王天子、淨覺天子、端嚴善光天子，如是一切，勤以智慧普發眾生無上寶心。

[0396c07] 復與無量日天子俱，其名曰：日天子、眼焰光天子、須彌光勝天子、淨寶眼天子、勇猛不退天子、妙華鬘光天子、寶覺天子、明眼天子、勝地童天子、普勝光天子，如是一切，皆悉成就清淨善根，常欲饒益一切眾生。

[0396c12] 復與無量三十三天王俱，其名曰：釋提桓因天王、普稱滿天王、髻目天王、寶光稱天王、樂喜天王、樂念天王、勝音天王、淨華天王，如是一切，皆悉具足清淨善業，能令眾生生淨妙處。

[0396c16] 復與無量夜摩天王俱，其名曰：善時天王、無盡智天王、妙善化天王、樂樂焰天王、須彌光天王、不思議慧天王、臍輪天王、不思議天王、月姿顏天王、普莊嚴天王，如是一切，皆悉勤修出生歡喜，信樂知足。

[0396c21] 復與無量兜率天王俱，其名曰：善喜天王、海樂天王、勝德天王、百光明天王、善眼天王、寶山月天王、超勇月天王、金剛善曜天王、樂超天王，如是一切，皆悉成就念佛三昧。

[0396c25] 復與不可思議化樂天王俱，其名曰：善化天王、淨光天王、最上雲音天王、妙色莊嚴天王、樂智慧天王、華光月天王、照方天王，如是一切，皆悉成就寂靜法門，調伏眾生。

[0396c29] 復與無量他化自在天王俱，其名曰：自在轉天王、善眼天王、雜寶冠天王、精進慧天王、眾華音天王、樂光明天王、寂靜處天王、雜色輪天王、智慧妙光天王、大力光天王，如是一切，普皆勤修自在正法。

[0397a04] 復與不可思議大梵天俱，其名曰：尸棄大梵、智光大梵、善光大梵、普音大梵、隨世音大梵、寂靜方便妙光大梵、淨眼光大梵、柔軟音大梵，如是一切，悉具大慈，度脫眾生，照除熱惱清涼柔軟。

[0397a09] 復與無量光音天子俱，其名曰：樂光天子、淨光天子、大音天子、樂淨音天子、善思音天子、解脫音天子、深妙音天子、無垢光天子、最高淨光天子，如是一切，安住喜光寂靜法門。

[0397a13] 復與阿僧祇遍淨天俱，其名曰：淨智王天、現勝天、寂勝天、須彌時天、念淨眼天、無上愛光天、世慧音天、智慧熾然天、樂法化心天、化高天，如是一切，常令眾生安住廣樂。

[0397a16] 復與無量果實天子俱，其名曰：法華光天、淨堅固天、慧光天、智慧王天、普門慧眼天、不轉愛天、無垢靜光天、淨曜天，如是一切，皆悉善住寂靜意門。

[0397a20] 復與摩醯首羅天等無量淨居天俱，其名曰：善光天、大主天、大稱光天、功德淨眼天、大智慧光天、不動光音天、善施眼天、樂大乘天、普音聲天、樂稱光天，如是一切，已修無相平等法界，悉在如來大眾海數。

[0397a25] 於一切眾生悉行平等，無量妙色皆已成就；於十力中能善安住，處一切眾而不傾動，隨所至方無能壞者，如來所乘常現在前。離煩惱障，其心清淨，諸結使山皆已摧滅，覩佛姿顏，無量妙色光明普照。所以者何？如來往昔於無量劫行菩薩道時，以四攝法善攝眾生。於諸如來集諸善根，種種因緣，方便教化立如來道，深植無量如來善根，皆令安立一切智道；逮得無量功德勢力，皆悉成就如來願海。菩薩所行具足清淨，各隨本行，皆得出要，悉由如來光明照故；乘解脫力入如來海，於佛法門悉得自在。

[0397b09] 善海摩醯首羅天，於法界虛空寂靜方便光明法門，而得自在；大自在稱光明天，於一切法普遊法門，而得自在；功德淨眼天，於一切法不生不滅方便法門，而得自在；大慧光天，於一切法方便智海遊光法門，而得自在；靜光音天，於一切禪無量喜樂普起法門，而得自在；施善眼天，於轉癡畏遊靜法門，而得自在；不思議天，於無量境界入不起法門，而得自在；樂大乘天，於一切法不來不去無所依住法門，而得自在；普雜音天，於佛境界寂靜法門，而得自在；樂稱光天，於無量境界法門，而得自在。

[0397b20] 爾時善光海大自在天，以如來神力故，觀察一切自在天眾，以偈頌曰：

「無盡平等妙法界，　悉皆充滿如來身，
無取無起永寂滅，　為一切歸故出世。
諸佛法王出世間，　能立無上正教法，
如來境界無邊際，　世間自在稱無上。
佛難思議無倫匹，　相好光明照十方，
大聖世尊正教道，　猶如淨眼觀明珠。
一切世間眾生類，　不能思議佛功德，
消滅一切愚癡闇，　超昇無上智慧臺。
如來功德難思議，　眾生見者煩惱滅，
得見不動自在尊，　能生無量悅樂心。
眾生大海癡蔽心，　為現寂靜微妙法，
能然無上智慧燈，　是則方便真淨眼。
如來清淨妙色身，　悉能顯現遍十方，
此身非有無所依，　如是見佛真實觀。
如來音聲無罣礙，　應受化者無不聞，
湛然不動無往返，　是名善慧樂法門。
一切十方無邊佛，　寂靜法門天人主，
如來光明靡不照，　是莊嚴幢妙法門。
佛於無邊諸劫海，　常求正覺悟眾生，
無量方便化一切，　清淨廣稱如是見。」

[0397c14] 復有樂業光明天王，於觀一切眾生諸根法雲法門，而得自在；淨堅固天，於一切佛妙色方便念觀法門，而得自在；樂樂天王，於一毛孔見不思議諸佛國土境界法門，而得自在；普門慧眼天，於入普門觀察法界法門，而得自在；不轉愛天，於轉一切眾生處處受生法門，而得自在；善慧光天，於入一切世間境界不可思議法門，而得自在；無垢淨光天，於一切眾生一切法中出要法門，而得自在；無垢光天，於受化者能使入佛境界法門，而得自在。

[0397c24] 爾時，樂業光明天王承佛神力，觀察一切果實天眾，以偈頌曰：

「一切佛境界，　甚深難思議，
諸餘眾生類，　莫能測量者。
如來善開導，　無量諸群生，
能令悉願樂，　志求無上道。
佛以神通力，　住世普開化，
一切眾生類，　各隨其所聞，
癡惑障永除，　慧命淨無穢，
能覩諸如來，　眾妙淨法海。
諸法真實相，　寂滅無所依，
如來方便力，　能為眾生現。
如來於諸法，　無性無所依，
而能現眾像，　顯相猶明燈。
以諸緣譬諭，　方便隨所樂，
為現諸如來，　智慧神通力。
因悟各異門，　無量難思議，
為建正法幢，　令入功德海。
如來神通力，　能於一毛孔，
各為眾演說，　無上寂滅法。
一一諸如來，　各為其眷屬，
顯法無量門，　功德之大海，
皆悉師子吼，　演說諸佛法，
是則大智尊，　無上方便力。
十方諸佛土，　一切群生類，
悉能為彼現，　如來之正法。
如來未曾有，　去來之異相，
皆令彼歡喜，　不退慧境界。
如來為眾生，　普現業報相，
猶若日光照，　眾像靡不現。
又為彼眾生，　演說寂滅法，
令彼見真實，　甚深智慧處。

如來自觀察,　　甚深微妙義,
隨彼眾生根,　　普雨甘露法。
為開諸法門,　　無量難思議,
悉歸入寂滅,　　平等真實觀。
無數無量劫,　　廣修習大悲,
逮成等正覺,　　度脫群生類。
普雨甘露法,　　隨器皆充滿,
如龍興慶雲,　　等雨於一切。」

[0398b06] 復有淨智天王, 於觀察眾生善根法門, 而得自在；顯妙天王, 於一切有覺照法門, 而得自在；勝妙天王, 於總持辯才法門, 而得自在；普燈天王, 於樂佛出世解脫法門，而得自在；智焰天王，於一切眾生甚深法中能生歡喜法門, 而得自在；樂化天王, 於化菩薩功德周備入無盡法門, 而得自在；踊化天王, 於普觀無量苦惱眾生慈悲智滿法門, 而得自在。

[0398b14] 爾時, 淨智天王承佛神力, 普觀遍淨天眾, 以偈頌曰：

「諸佛正法無障礙,　　周滿十方無量界,
現佛境界難思議,　　離垢法門無量海。
如來處世無所依,　　法身清淨無起滅,
而能照現無量土,　　一切悉見天中天。
無量劫海修方便,　　光明普照十方界,
清淨法界如如住,　　寂滅微妙最無上。
眾生愚癡瞽心目,　　無眼輪迴生死中,
如來導以清淨道,　　開示無上最勝門。
如來所乘無上道,　　一切眾生莫能思,
佛現一切妙色門,　　善念樂觀淨眼見。
佛說微妙總持門，　　如一切剎微塵等，
調伏一切眾生故,　　清淨慧眼能照見。
如來出世甚難值，　　無量億劫時一遇，
離諸難處適眾會,　　唯佛世尊能應時。
一切眾生難思議,　　佛能悉現淨妙法,
覩見如來無量德,　　猶如明照見眾像。
三世諸佛所得法,　　教化眾生難思議,
悉觀念此功德已,　　樂法踊躍大歡喜。
眾生沒在煩惱海,　　愚癡邪濁大恐怖,
佛以慈悲究竟度,　　見淨境界如天幢。
佛放無量大光明,　　一一光明無量佛,
無數方便皆悉現,　　化度一切眾生類。」

[0398c09] 復有愛樂天子，於寂靜愛樂滅眾生苦法門，而得自在；妙雜光天，於諸眾生心淨離垢廣修德海法門，而得自在；自在音天，於一切眾生一劫所修功德於一念中出生法門，而得自在；勝念智天，於世間生、住、滅種種清淨功德法門，而得自在；淨樂音天，於一切菩薩在兜率宮廣說供養法門，而得自在；善思音天，於一劫中說諸地義以一念頃悉能受說法門，而得自在；解脫光音天，於莊嚴道場法門，而得自在；甚深音天，於無盡神足諸功德海法門，而得自在；離垢稱天，於一切佛諸功德海境界法門，而得自在；出淨光天，於過去諸佛願力所持歡喜功德力藏法門，而得自在。爾時，光音天子承佛神力，遍觀光音天眾，以偈頌曰：

「我憶如來過去行，　我行供養亦憶念，
如本所修清淨喜，　佛光明故今悉見。
如來無垢莊嚴身，　增長眾生清淨心，
安住慈悲喜捨中，　是名莊嚴淨法門。
如來廣大方便法，　無量劫海所修集，
彼生滅法如如相，　法主音聲方便門。
如來神力遍十方，　普照無量諸佛剎，
十方諸佛皆悉現，　勝念方便滅愚癡。
無量剎海塵數佛，　供養恭敬生歡喜，
故能斷除群生闇，　是名妙音勝境界。
無量劫海甚彌曠，　說方便地無倫匹，
所演妙法無窮盡，　心方便門得自在。
如來無量自在力，　於念念中普示現，
降神成道權無量，　是則名為妙法門。
佛持深廣無與等，　神足示現不可量，
能令諸根悉清淨，　得住甚深微妙地。
如來智慧無邊際，　行淨無比無罣礙，
普見一切兩足尊，　無上離垢稱方便。
於過去世菩薩時，　供養無量諸佛海，
立大誓願難思議，　是故逮得無上智。」

[0399a15] 復有尸棄大梵天，於照現諸法入不思議法門，而得自在；智光明梵，於一切禪等觀寂靜善住法門，而得自在；智光心梵，於照諸法不可思議入方便法門，而得自在；普音雲梵，於一切佛妙音聲海平等度入法門，而得自在；應時音梵，於攝伏眾生最勝法門，而得自在；寂靜光梵，於一切剎能起安住分別諸法法門，而得自在；喜光梵，於無量方便化眾生法門，而得自在；堅固梵，於諸法淨相住寂行法門，而得自在；樂目光梵，於一切有無來無去無所依止勇猛法門，而得自在；柔軟音梵，於無盡法隨行普照法門，而得自在。

[0399a27] 爾時，尸棄大梵承佛神力，遍觀一切諸大梵眾，以偈頌曰：

「佛身清淨常寂然，　普照十方諸世界，
寂滅無相無照現，　見佛身相如浮雲。
一切眾生莫能測，　如來法身禪境界，
無量方便難思議，　是智慧光照法門。
一佛剎塵諸法海，　一音演說悉無餘，
此辯塵劫演不盡，　是名光照心法門。
如來妙音深滿足，　眾生隨類悉得解，
一切皆謂同其語，　梵音普至最無上。
十方三世佛所得，　一切菩薩方便行，
悉於如來身中現，　而於佛身無分別。
佛身如空不可盡，　無相無礙普示現，
所可應現如幻化，　神變淨音靡不周。
佛身無邊如虛空，　智光淨音亦如是，
佛於諸法無障礙，　猶如月光照一切。
法王安住妙法堂，　法身光明無不照，
法性如實無異相，　是名樂音海法門。」

[0399b16] ◎復有自在天王，於教化無量眾生藏法門，而得自在；善眼光天，令諸眾生得最上樂法門，而得自在；雜寶冠天，於解眾生無量性欲方便法門，而得自在；精進善慧天，於眾生分別義法門，而得自在；勇妙雜音天，於諸眾生慈念觀察法門，而得自在；光明樂幢天，於諸眾生超出魔事法門，而得自在；淨境界天，於諸眾生念化法門，而得自在；雜色輪天，於念充滿十方諸佛法門，而得自在；智華妙光天，於佛功德自在覺悟充滿念隨順法門，而得自在；大力光天，於離世間境界法門，而得自在。

[0399b27] 爾時，自在天王承佛神力，遍觀一切自在天眾，以偈頌曰：

「如來法身等法界，　普應眾生悉對現，
如來法王化眾生，　隨順諸法悉調伏。
世間一切上妙樂，　聖寂滅樂為最勝，
無垢妙法如來室，　清淨勝眼如實見。
如來普照諸世間，　疑地枯林降法雨，
眾生蒙潤疑網除，　是寶冠幢妙法門。
如來所演一妙音，　廣大法海說無餘，
佛以一音遍十方，　是名勝勇善法門。
一切十方諸佛土，　入佛一毛猶不滿，
佛以大慈如虛空，　是名清淨慧法門。
一切眾生慢高山，　佛以十力碎無餘，
佛慈光明照十方，　是名光幢妙法門。
得覩如來滅癡惑，　淨見智慧悉充滿，

永離惡趣諸恐怖，　是名寂境妙法門。
如來毛孔悉放光，　隨其所應得聞法，
普導眾生至善趣，　是名善幢妙法門。
一切十方諸佛事，　此眾一切悉得見，
如來法界滿虛空，　是名淨華勝法門。
無量劫海諸佛國，　皆是最勝慧境界，
如來於此無高心，　是大力幢妙法門。」

[0399c20] 復有善化天王，於一切法分別化法門，而得自在；靜光時天，於觀一切有及我真實法門，而得自在；化力光天，於諸眾生離癡智慧滿足法門，而得自在；難勝天，於諸佛音聲發起一切歡喜勇猛法門，而得自在；念光天，於一切佛相好功德具足無盡法門，而得自在；踊雲音天，於淨智慧次第憶念過去無量劫法門，而得自在；淨光勝天，於一切眾生長養種種功德智慧法門，而得自在；樂光髻天，於一切空界結跏趺坐無礙法門，而得自在；樂智慧天，於一切方便境界無盡力法門，而得自在；華光髻天，於諸眾生業行苦樂等觀法門，而得自在。

[0400a03] 爾時，善化天王承佛神力，遍觀化樂天眾，以偈頌曰：

「法身於世難思議，　如來普現應眾生，
緣性無造非真實，　行業莊嚴現世間。
方便求佛無所有，　攬之十方不可得，
法身示現無真實，　出生自在如是見。
無量劫海修諸行，　斷除眾生愚癡冥，
如來智慧甚清淨，　是名佛慧除癡力。
一切世界妙音聲，　悉無能及如來音，
一音遠震遍十方，　是名勝音妙法門。
一切眾生諸功德，　不及如來一相福，
佛德如空無邊際，　是名生光妙法門。
三世無量劫中事，　世界成敗種種相，
於一毛孔悉能現，　是名清淨無上智。
求空邊際猶可得，　佛一毛孔無涯限，
佛德如是不思議，　是名如來淨知見。
佛於先世無量劫，　具滿一切波羅蜜，
勤修精進無厭怠，　是名樂見淨法門。
行業因緣難思議，　佛為眾生說無餘，
普現諸法淨無穢，　是名無上深法門。
觀見如來一毛孔，　一切眾生悉入中，
眾生亦無往來想，　是名諸方照法門。」◎

[0400a25] ◎復有兜率天王，於成就諸佛轉法輪法門，而得自在；樂寶髻天，於虛空界淨光法門，而得自在；勝幢天，於廣願海入諸眾生寂靜法門，而得自在；百光明天，於一切

法無量無相觀行法門，而得自在；超踊月天，於佛境界超踊覺力法門，而得自在；勝眼光天，於喜修集不可沮壞菩提心法門，而得自在；宿莊嚴天，於諸十方佛調伏眾生方便法門，而得自在；樂靜妙天，於無邊心海念念迴向隨器普現法門，而得自在。

[0400b05] 爾時，兜率天王承佛神力，遍觀兜率天眾，以偈頌曰：

「如來普周等法界，　為垢眾生出現世，
　隨諸所欲為說法，　是名無上勝法王。
　如來宿世無量行，　清淨願海具足滿，
　一切諸法悉周備，　是名方便勝功德。
　如來法身不思議，　法界法性辯亦然，
　光明普照一切法，　寂靜諸法皆悉現。
　眾生癡闇結業障，　高心放逸馳境界，
　如來為說寂滅法，　歡喜善樂悉能見。
　一切世間最上歸，　救護群生除眾苦，
　眾生樂觀無上尊，　猶如滿月顯高山。
　諸佛境界不思議，　一切法界亦如是，
　於諸法力悉究竟，　定慧方便皆成就。
　清淨境界功德海，　一切眾生有緣者，
　聞佛功德發菩提，　消除塵垢成最勝。
　如世界海微塵數，　諸佛子等悉來集，
　供養如來聽受法，　悉覩法幢方便王。」

[0400b23] 復有夜摩天王，於諸眾生離憂迴向善根法門，而得自在；悅樂光天，於諸境界法門，而得自在；無盡慧天，於離諸患具大慈悲法門，而得自在；淨莊嚴天，於分別諸根法門，而得自在；持須彌天，於無量總持照明法門，而得自在；不思議慧天，於諸境界業行真實不思議法門，而得自在；臍輪天，於轉法輪調伏眾生法門，而得自在；不思議光天，於眾生界勝眼普觀法門，而得自在；月姿顏天，於諸法實普現法門，而得自在；普音遍觀天，於諸天眾所應施作心淨法門，而得自在。

[0400c05] 爾時，夜摩天王承佛神力，遍觀夜摩天眾，以偈頌曰：

「佛於無量大劫海，　生死煩惱永已盡，
　能教眾生清淨道，　佛為一切智慧燈。
　如來法身甚彌曠，　周遍十方無涯際，
　智慧光明方便力，　寂滅禪樂亦無邊。
　生老病死憂悲苦，　毒害逼切惱眾生，
　為斯等類起慈悲，　以無盡智示菩提。
　如來智慧隨順覺，　了達三世無障礙，
　一切善行悉了知，　是名樂化明法門。
　無量總持無邊際，　如來辯海無窮盡，

能轉清淨妙法輪，　是名須彌總持門。
無上大聖一妙身，　應化周滿一切世，
悉現一切眾生前，　是名善光勝境界。
眾生一見如來身，　悉能斷除眾煩惱，
遠離一切諸魔事，　是名清淨妙境界。
佛於一切大眾海，　處此眾會悉遍照，
普為眾生雨法雨，　是名普音稱法門。」◎

大方廣佛華嚴經卷第一

【經文資訊】大正藏第 09 冊 No. 0278 大方廣佛華嚴經
【版本記錄】CBETA 電子佛典 2016.06，完成日期：2016/06/15
【編輯說明】本資料庫由中華電子佛典協會（CBETA）依大正藏所編輯
【原始資料】蕭鎮國大德輸入，眾生出版社提供新式標點，其他
【其他事項】本資料庫可自由免費流通，詳細內容請參閱【中華電子佛典協會資料庫版權宣告】

本網站係採用 Creative Commons 姓名標示-非商業性-相同方式分享 3.0 台灣 (中華民國) 授權條款授權.
Copyright ©1998-2016 CBETA
Dictionary cache status: loaded

Glossary and Other Vocabulary

Copyright Fo Guang Shan 佛光山 2013-2025. This work may be freely reused under the Creative Commons Attribution 4.0 International License with attribution. Please send comments to alex@ntireader.org.
Page updated on 2025-06-19

Avataṃsakasūtra (Flower Garland Sūtra) 大方廣佛華嚴經
Scroll 2
Click on any word to see more details.

大方廣佛華嚴經卷第二

東晉天竺三藏佛馱跋陀羅譯

世間淨眼品第一之二

[0401a06] ◎復有釋提桓因，於三世佛出興住滅決定大智念喜法門，而得自在；普稱滿天，於眾生色、如來色身諸功德力清淨法門，而得自在；慈眼天，於平等慈雲蔭覆法門，而得自在；寶光稱天，於眾光色具足念佛普勢法門，而得自在；樂喜髻天，於觀眾生業報法門，而得自在；樂念淨天，於諸佛國具淨法門，而得自在；須彌勝音天，於觀世間生滅法門，而得自在；念智慧天，於起當來菩薩諸行化眾生因超念法門，而得自在；淨華光天，於一切天娛樂法門，而得自在；慧日眼天，於諸天處教化流通善根法門，而得自在。

[0401a18] 爾時，釋提桓因承佛神力，遍觀三十三天眾，以偈頌曰：

「若念一切三世佛，　　廣能觀察佛境界，
諸佛國土成敗事，　　以佛神力皆悉見，
佛身清淨滿十方，　　妙色無比應一切，
光明照耀最殊特，　　具足廣稱如是見，
本修方便大慈海，　　充滿一切諸眾生，
悉能調伏一切眾，　　開清淨眼見無極，
念佛功德無量故，　　得生廣大歡喜心，
世間無與如來等，　　離垢稱王住法門，
清淨業海滿眾生，　　一切悉見無有餘，
種種因起深廣福，　　如是善見猶滿月，
諸佛充滿遍十方，　　一切眾生無不見，
既得見已悉調伏，　　皆得無上方便念，
如來智身明淨眼，　　周遍一切十方剎，
悉令眾生皆覩見，　　妙音宣化無不解，
佛一毛孔現眾行，　　佛子見已具修習，
具足成就無量德，　　如是善慧猶滿月，
一切眾生得悅樂，　　皆因如來神力生，
如來無量功德故，　　是名無垢雜華門，
若能須臾念如來，　　乃至一念功德力，
永得遠離眾惡趣，　　智慧日光滅癡闇。」

[0401b11] 復有日光天子，於照十方諸眾生身盡未來際正住莊嚴法門，而得自在；眼焰光天，於照諸色無上智海法門，而得自在；須彌光天，於起眾生轉勝清淨功德法門，而得自在；淨寶月天，於樂度一切苦行法門，而得自在；勇猛不退天，於無障礙普照法門，而得自在；妙華光天，於淨日光照眾生身法門，而得自在；勝光天，於光照世間積集功德法門，而得自在；寶髻天，於眾寶海現種種色境界法門，而得自在；明眼天，於一切趣開清淨眼觀法界藏法門，而得自在；勝地天，於諸眾生淨乘法門，而得自在。

[0401b22] 爾時，日光天子承佛神力，遍觀日天子眾，以偈頌曰：

「佛慧光明無邊際，　普照十方無量土，
令一切眾面覩佛，　種種方便化眾生。
眾生大海廣無量，　悉能具足知其心，
開發眾生智慧海，　善勝光明如是見。
如來普為出興世，　遍照十方悉無餘，
如來法身無等等，　以無上智演說法。
無數劫海諸有中，　難行苦行為眾生，
是故淨光如虛空，　妙身顯現猶滿月。
佛演妙音無障礙，　周遍十方悉無餘，
分別廣演一切法，　因緣方便具足說。
放大光明不思議，　十方世界悉明淨，
令人歡喜發道意，　是名莊嚴勝法門。
一切世間諸光明，　不及佛身一毛光，
佛光微妙難思議，　最勝能現此神變。
一切諸佛法如是，　各坐十方道樹下，
為眾分別道非道，　清淨妙眼如是見。
癡冥眾生盲無目，　為斯苦類開淨眼，
為彼示現智慧燈，　得見如來清淨身。
方便自在無倒惑，　悉應堪受一切供，
漸教開示解脫道，　是名淨眼方便地。
於一法門說無邊，　無數劫中廣敷演，
分別深遠清淨義，　是名周遍妙法門。」◎

[0401c17] ◎復有月天子，於調伏眾生普照法界法門，而得自在；耀華天，於普觀攝一切諸法境界法門，而得自在；勝光莊嚴天，於諸眾生心海境界皆悉令轉法門，而得自在；雜樂世間天，於能生一切不可思議愛樂法門，而得自在；眼光天，於令眾生實見法門，而得自在；現淨光天，於大慈悲救護一切苦惱眾生法門，而得自在；普遊靜光天，於無癡淨月法門，而得自在；妙莊嚴天，於觀諸法如幻如化空無法門，而得自在；淨菩提天，於善解一切業行所起法門，而得自在；大光焰天，於滅諸天疑照度法門，而得自在。

[0401c28] 爾時，月天子承佛神力，遍觀月天子眾，以偈頌曰：

「普於眾生放大光，　十方國土見如來，
照除一切愚癡闇，　明了不可思議法。
佛界無邊不可盡，　無量劫中集功德，
種種方便妙法門，　調伏一切眾生類。
如來智慧甚深遠，　知他無量諸心海，

隨順為轉淨法輪，　令生無量歡喜心。
眾生遠離賢聖樂，　沒在世間無量苦，
佛與斯等清淨法，　心得悅樂安隱住。
如來普放大光明，　分別世間諸法相，
罪福報應不敗亡，　清淨光天如是見。
佛是一切眾生地，　能持無量善果報，
悉令眾生離邪道，　善能安立方便地。
大慈悲雲靡不覆，　佛身難思等眾生，
普雨法雨潤一切，　是佛第一上方便。
一切有無性如空，　佛是眾生大光明，
常勤方便利一切，　最勝清淨如是見。」

[0402a17] 復有持國乾闥婆王，於攝一切眾生娛樂方便法門，而得自在；樂樹光乾闥婆，於佛功德莊嚴法門，而得自在；起淨眼乾闥婆，於眾生離憂喜法門，而得自在；華樹乾闥婆，於滅結使法門，而得自在；樂遊行乾闥婆，於調伏希望法門，而得自在；妙眼乾闥婆，於一切樂喜光藏正住法門，而得自在；師子幢乾闥婆，於一切方雨寶法門，而得自在；寶光解脫乾闥婆，於現一切妙身廣智法門，而得自在；金剛樹乾闥婆，於長養諸樹喜光法門，而得自在；現諸莊嚴乾闥婆，於一切佛諸境界行悉令眾生受樂法門，而得自在。

[0402a29] 爾時，持國乾闥婆王承佛神力，遍觀乾闥婆眾，以偈頌曰：

「如來境界無量門，　一切眾生莫能思，
世尊清淨如虛空，　開示眾生見正道。
如來無量功德海，　一一毛孔悉得見，
能令一切隨意樂，　清淨悅樂如是見。
眾生無量憂苦海，　佛能除滅悉無餘，
佛以大慈多方便，　能開眾生清淨眼。
諸佛剎海滿十方，　如來光明悉遍照，
能除眾生煩惱垢，　演說甚深清淨法。
佛於無量諸劫海，　方便廣修淨國土，
以一切智無上音，　安慰無邊眾生類。
樂見如來普清淨，　眾生悉得無盡樂，
隨順能起解脫因，　得解脫冠心歡喜。
愚癡障蓋甚堅固，　眾生輪轉生死海，
如來示現廣大法，　演說清淨建法幢。
一切眾生無量門，　如來為現種種形，
多方便門照眾生，　愛音如來如是現。
如來方便無邊際，　善逝具足廣開現，
入最勝道方便行，　金剛樹下成正覺。

以無量劫為一念，　　佛力能現亦不積，
能與眾生一切樂，　　是名樂見方便門。」

[0402b22] 復有毘樓勒鳩槃荼王，於能滅一切鬪諍法門，而得自在；長燈照光鳩槃荼，於一切行現前法門，而得自在；善修幢鳩槃荼，於專正諸趣法門，而得自在；饒益諸行鳩槃荼，於善惡平等清淨法門，而得自在；除恐怖鳩槃荼，於一切眾生無畏安隱莊嚴法門，而得自在；淨娑羅林鳩槃荼，於除滅無量眾生愛海熾然法門，而得自在；起須彌鳩槃荼，於一切趣照明雲法門，而得自在；常勤鳩槃荼，於普照法門，而得自在；無量淨眼鳩槃荼，於起不退轉大慈藏法門，而得自在；無量門鳩槃荼，於起一切趣所作法門，而得自在。

[0402c05] 爾時，毘樓勒鳩槃荼王承佛神力，遍觀鳩槃荼眾，以偈頌曰：

「如來忍力成滿足，　　無量劫行為眾生，
離放逸慢諸煩惱，　　故佛身淨照十方。
昔行菩薩諸行海，　　調伏十方無量眾，
種種方便起慈門，　　令眾生得一切智。
如來智慧濟群生，　　悉分別知眾生心，
無量自在調眾生，　　一切見者皆歡喜。
佛神力境難思議，　　於當來世一切劫，
轉實法輪猶虛空，　　無量眾生得淨眼。
眾生癡垢翳心目，　　如來照除見正道，
救濟永離無量苦，　　令無恐怖得淨智。
眾生沒在愛苦海，　　如來智照滅無餘，
離欲無垢見佛身，　　猶如寶樹悉清淨。
佛身普應無不見，　　種種方便化眾生，
音如雷震雨法雨，　　是名山王慧法門。
佛光無垢最清淨，　　照除眾生癡冥山，
顯現如來無量德，　　無癡方便見佛身。
無量劫修大悲門，　　悉與眾生自在樂，
種種方便滅眾苦，　　離垢清淨如華敷。
最勝現身悉周遍，　　於十方界無去來，
自覺大聖一切現，　　是無量門佛能見。」

[0402c27] 復有毘樓波叉龍王，於一切龍趣中除滅熾然恐怖救濟法門，而得自在；海龍王，於一念中能轉一切不可思議龍身法門，而得自在；雲樂妙幢龍，於一切有趣轉清淨輪聞聲法門，而得自在；須彌普幢龍，於一切眾生示大功德海法門，而得自在；德叉伽龍，於離恐怖清淨法門，而得自在；無量步龍，於示現一切眾生無量雲、超度無量劫、住壽法門，而得自在；焰眼善住龍，於安立一切世界分別無量佛法示現方便法門，而得自在；離垢勢色龍，於一切眾生離垢、歡喜、知足入方便法門，而得自在；普行廣聖龍，於一切善惡音聲具滿平等觀法門，而得自在；阿那婆達多龍王，於大悲雲蔭覆一切眾生離苦法門，而得自在。

[0403a12] 爾時，毘樓波叉龍王承佛神力，遍觀龍眾，以偈頌曰：

「觀見一切最勝法，　　救濟十方群生類，
惡趣眾生常輪轉，　　以大悲力能濟拔。
隨諸眾生所樂色，　　佛一毛孔皆悉現，
神足境界無有量，　　佛功德海清淨現。
最勝妙法無限量，　　譬如大海深無底，
隨其所樂令得聞，　　妙聲柔軟發雷音。
一切眾生瞋恚心，　　蔭蓋障覆愚癡海，
如來無上大慈悲，　　以神足力度脫之。
於如來身一毛孔，　　眾生功德皆悉現，
入深無量功德海，　　須彌山幢功德現。
眾生種種恐怖苦，　　法王智光悉救濟，
最勝毛孔演妙音，　　無量眾生開淨眼。
十方三世諸如來，　　於佛身中現色像，
無量劫中淨佛土，　　是名無上大龍地。
佛一毛中皆悉現，　　無量神變莊嚴土，
佛與眷屬圍遶坐，　　為眾生說微妙法。
佛為菩薩求道時，　　恭敬供養諸佛海，
種種無量方便門，　　度脫一切眾生海。
如來演說正法時，　　充滿一切眾生樂，
佛音能起歡悅心，　　普令眾生得法喜。」

[0403b05] 復有毘沙門夜叉王，於平等觀方便離一切惡饒益眾生法門，而得自在；音主夜叉，於一切普勝法門，而得自在；持地夜叉，於能除奪眾生精氣、長養一切生氣法門，而得自在；一切主夜叉，於觀一切聖功德法門，而得自在；勝眼神足夜叉，於觀一切眾生智慧法門，而得自在；堅固金剛眼夜叉，於與一切眾生安樂法門，而得自在；護命夜叉，於持力救濟法門，而得自在；能破須彌山夜叉，於起隨順佛力法門，而得自在。

[0403b14] 爾時，毘沙門夜叉王承佛神力，遍觀夜叉眾，以偈頌曰：

「眾生罪垢甚深重，　　於百千劫不見佛，
輪轉生死受眾苦，　　為度是等佛興世。
佛為救濟一切故，　　悉現十方眾生前，
拔濟諸趣眾苦輪，　　因緣音主最方便。
眾生重罪惡業障，　　佛以方便悉除滅，
安立眾生正法中，　　是名離癡方便見。
佛昔無量劫行時，　　讚歎十方一切佛，
故有高遠大名稱，　　皆悉普聞十方國。
佛慧無邊等虛空，　　如來法身不思議，

故能顯現照十方，　明淨眼王妙法門。
一切眾生入邪徑，　佛示正道難思議，
見諸眾生堪受化，　種種方便令調伏。
一切眾生諸功德，　不及如來一光福，
佛智慧海不可議，　是名寶王如是見。
無量劫數難思議，　佛於是中修十力，
是故世尊力具足，　一切世間無能壞。」

[0403c04] 復有金剛眼照力士，於示現如來無量色像法門，而得自在；離垢日踊力士，於諸佛無量色法門，而得自在；須彌華光力士，於離垢自在種種現法門，而得自在；淨雲音力士，於如來無邊淨音不可量法門，而得自在；阿修羅主力士，於一切示現種種法門，而得自在；金剛光樂力士，於入一切佛法無餘法門，而得自在；雷音力士，於能舉一切諸天法門，而得自在；師子端嚴王力士，於如來功德廣照法門，而得自在；勝光明力士，於除滅眾生惡心安立佛境法門，而得自在；珠髻華光力士，於菩薩示現一切世間雨寶法門，而得自在。

[0403c16] 爾時，金剛眼照力士承佛神力，遍觀力士眾，以偈頌曰：

「普為三界一切眾，　於諸法中為法王，
具足無量眾妙色，　悉照十方無不明。
佛身一切諸毛孔，　普放光明不可議，
映蔽一切日光明，　遍照十方靡不周。
如來大聖自在力，　充滿一切諸法界，
法身示現無涯際，　悉現一切眾生前。
佛音清淨甚深妙，　普震十方諸世界，
柔軟微妙和雅音，　滅眾生垢願滿足。
十方三界諸宮殿，　最勝悉現於彼坐，
一一佛所無量眾，　導師處中為說法。
法海無量無有邊，　眾方便門悉入中，
分別一切諸法界，　最勝示現無窮盡。
眾生大海無邊際，　最勝淨眼能度脫，
如來光明照眾生，　一切普見大導師。
悉皆恭敬興供養，　無量塵海國土佛，
功德無量如虛空，　一切悉見大導師。
如來神力不可壞，　一切佛土皆悉現，
如來安坐淨道場，　一切眾生現前見。
光明普照如雲興，　眾妙莊嚴光圓滿，
普照一切諸法界，　示現諸佛深妙法。」

[0404a09] 是時，普賢菩薩成就不可思議方便法門海、能入如來無量功德海。所謂：出生究竟淨諸佛土調伏眾生法門；詣諸佛所能起一切具足功德法門；菩薩諸地願行法門；普門

示現法界塵數身雲法門；持諸佛土不可思議方便輪法門；一切眾中自在顯現無量無邊菩薩境界法門；於一念中知三世劫生滅法門；分別顯現一切菩薩諸根境界海法門；其身自在充滿無量無邊法界法門；一切菩薩種種方便廣分別法入一切智方便法門。

[0404a18] 爾時，普賢菩薩遍觀一切大眾，以偈頌曰：

「最勝嚴淨，　無數佛土，　無量淨色，
甚深功德。　真淨離垢，　佛子充滿，
常聞妙法，　不思議音。　見佛處此，
師子座上，　一切塵中，　亦復如是。
而如來身，　亦不往彼，　普現佛土，
功德境界，　悉入無量，　諸地方便，
佛示一切，　諸菩薩行，　說諸方便，
不可思議。　令諸佛子，　入淨法界，
離垢淨眼，　住深法性。　十方無量，
無有邊際，　微塵數等，　諸化佛身，
教導無量，　眾生等類。　一切十方，
如來剎土，　世尊皆悉，　為平等護。
佛於方便，　悉已清淨，　調伏眾生，
令除垢穢。　一切塵數，　諸佛國土，
如來示現，　無量自在。　梵音和雅，
遍諸道場，　演暢最勝，　菩薩本行。
一切三世，　所有劫數，　於念念中，
悉見無餘。　觀彼生滅，　如實法相，
不可思議，　世護能見，　無量大眾，
數不可盡。　如來真子，　欲觀佛地，
一切法門，　無量無邊，　非諸佛子，
所有境界。　離垢如來，　猶如虛空，
清淨無著，　等真法性。　現化無量，
不可窮盡，　悉坐道樹，　成等正覺。
佛以一言，　說一切地，　一切法相，
皆悉窮盡。　無量方便，　一一門中，
演暢諸法，　亦悉無餘。」

[0404b18] 爾時，於佛師子之座，一切妙華摩尼寶輪高臺樓觀莊嚴具中，一一各出一佛世界微塵數等大菩薩眾，其名曰：海慧超越菩薩、無量師子吼菩薩、眾寶光幢菩薩、智日超慧菩薩、不思議功德智稱菩薩、方便寂靜妙華髻菩薩、金光焰菩薩、法界普音菩薩、淨雲月幢菩薩、善超淨光菩薩，如是等一一佛世界微塵數等大菩薩眾，設諸供養，散眾妙華，充滿虛空，燒諸雜香，氣過騰雲，普現一切眾寶圓光；又放無量淨日光明，作眾妓樂諸微妙音，雜種寶樹枝葉華實，一切光明猶若雲起，雨無量寶，如是一一菩薩所供養具，各與

一佛世界微塵數等；一一供具，復與一佛世界微塵數等，皆大歡喜，供養世尊，遶百千匝已，隨其所應供養大眾，猶如雲雨而無斷絕，隨所出方，化作寶蓮華藏師子之座，恭敬向佛結跏趺坐。彼菩薩等，悉得無量清淨法海普明法門，於佛境界無所障礙，悉入一切辯才法海；又得不可思議照明法門，正住如來普門境界，三世智地皆已得入，具足成就大力法愛，無量功德清淨圓滿，常行法界畢竟空性，悉已具足供養諸佛。

[0404c10] 爾時，一切海慧自在智明王菩薩，以偈頌曰：

「佛覺諸法，　平等真實，　無有障礙，
淨如虛空。　普悉照明，　十方世界，
處一切眾，　最勝殊特。　自然正覺，
無量無邊，　充滿十方，　眾生境界。
一切悉坐，　菩提樹王，　諸眾生主，
皆悉圍遶。　佛有如是，　自在神力，
於一念頃，　現無量身，　普令眾生，
滅除垢穢。　如來境界，　無有邊際，
無量劫海，　具足修行。　如來處在，
一切有海，　種種方便，　調伏眾生。
皆悉受行，　最勝正法，　眾會離垢，
普得清淨。　一切觀佛，　深樂無厭，
最勝妙相，　莊嚴具足，　處蓮華藏，
寶師子座，　一切眾寶，　諸莊嚴具。
皆出無量，　微妙香熏，　雜色華鬘，
懸布虛空。　佛處如是，　寶師子座，
無量眾寶，　流出妙光，　暉焰清淨，
十方明耀。　如來安住，　莊嚴樓觀，
演出清淨，　微密梵音，　宣暢最勝，
無上正法。　聞者歡喜，　得淨妙道，
金剛承座，　安峙堅固，　如意藏寶，
以為莊嚴。　寶髻菩薩，　常守護之。
世尊於此，　普現照明。　天尊處在，
寶師子座，　遍照三世，　一切導師。
無量化佛，　遍滿十方，　闡揚如來，
無盡法藏。」

[0405a09] 爾時，佛神力故，蓮華藏莊嚴世界海，六種十八相震動。所謂：動、遍動、等遍動；起、遍起、等遍起；覺、遍覺、等遍覺；震、遍震、等遍震；吼、遍吼、等遍吼；涌、遍涌、等遍涌。又令一切世界諸王，各雨不可思議諸供養具，供養如來大眾海會；所謂：雨一切香華雲、眾妙寶雲、雜寶蓮華雲、無量色寶曼陀羅雲、解脫寶雲、碎末栴檀香雲、清淨柔軟聲雲、寶網日雲，各隨其力雨眾供養，如是等一一世界諸王，設不可思議諸

供養雲，普供一切如來大眾；如此世界設眾供養，一切十方諸佛國土亦復如是。此世界中佛坐道場，世界諸王各隨所樂境界三昧諸方便門，歡喜厭離、通達諸方勇猛之法，如來境界神力所入，諸佛無量法海之門，皆已得度；如此世界，十方一切世界，亦復如是。

◎◎

大方廣佛華嚴經盧舍那佛品第二之一

[0405a26] 爾時，諸菩薩眾，及一切世界諸王，咸作是念：「何等是一切諸佛地？佛境界？佛持？佛行？佛力？佛無畏？佛三昧？佛自在？佛勝法示現菩提？佛眼、耳、鼻、舌、身、意諸根？佛光明音聲？佛智海？世界海？眾生海？法界方便海？佛海？波羅蜜海？法門海？化身海？佛名號海？佛壽量海？一切菩薩所修行海？發大乘心，出生諸波羅蜜願智慧藏？唯願如來慈悲方便，發起我心，令得開解。」

[0405b05] 時，諸菩薩神力故，一切供養具中出自然音，而說偈言：

「如來無量曠劫行，　自然正覺出世間，
於當來世無量劫，　身應一切如大雲。
斷眾生疑永無餘，　出生勝力得解脫，
滅除世間無量苦，　令一切得正覺樂。
無量剎塵諸菩薩，　一心合掌觀最勝，
隨彼所願諸境界，　斷除疑惑開法門。
何等一切諸佛地，　大聖境界佛諸持，
佛無上智力無畏，　願為佛子平等現。
無量如實諸三昧，　諸清淨行深妙法，
大聖神力無有邊，　興大雷雲雨眾生。
悉入法王如實趣，　於最勝境不退轉，
及無量佛諸功德，　願起慈悲悉令見。
如來眼根無限量，　耳鼻舌身亦如是，
佛意如實難思議，　願令眾生悉知見。
佛國土海眾生海，　諸法界海調伏海，
佛海無量無邊際，　願令佛子平等見。
波羅蜜海不思議，　無上方便法門海，
無量無邊法門海，　願在道場具足說。」

[0405b25] 爾時，世尊知諸菩薩心之所念，即於面門及一一齒間，各放佛世界塵數光明。所謂：寶幢照光明、法界妙音莊嚴光明、生樂垂雲光明、佛十種力嚴淨道場光明、一切寶焰雲光明、清淨無礙充滿法界光明、能成一切世界光明、淨寶金剛日幢光明、往詣菩薩大眾光明、演出諸佛語輪光明；如是等一一光明，各有佛世界塵數光明，以為眷屬；一一光明，照十佛土微塵等剎；彼諸菩薩見此光已，得覩蓮華藏莊嚴世界海；佛神力故，於光明中而說偈言：

「無量劫海修功德，　　供養十方一切佛，
教化無邊眾生海，　　盧舍那佛成正覺。
放大光明照十方，　　諸毛孔出化身雲，
隨眾生器而開化，　　令得方便清淨道。
佛於往古生死中，　　調伏一切諸群生，
於一念中悉解脫，　　世雄無量得自在。
深心淨信普莊嚴，　　往修滿足波羅蜜，
與諸剎海塵數等，　　堅固安住一切力。
出微妙音遍十方，　　具足實智滿眾心，
無量方便化眾生，　　是師子吼寂靜法，
人尊如是德無量，　　應詣供養聽受法。
如佛剎等微塵數，　　最勝諸子詣如來，
各雨一切供養具，　　一心恭敬觀導師。
如來所說一語中，　　演出無邊契經海，
於一切眾雨甘露，　　恭敬往詣兩足尊。
三世諸佛無上願，　　大聖道場分別說，
亦非集在一念中，　　宜速時詣觀最勝。
盧舍那佛大智海，　　光明普照無有量，
如實觀察真諦法，　　普照一切諸法門。」

[0405c26] 爾時，蓮華藏莊嚴世界海東，次有世界海，名淨蓮華勝光莊嚴；中有佛剎，名眾寶金剛藏，佛號法水覺虛空法王；於彼如來大眾海中，有菩薩名觀勝法妙清淨王，為佛光明所開發已，與世界海塵數菩薩眷屬圍遶，來向佛所，充滿十方一切虛空；興十種寶色光明華雲，悉皆彌覆，充滿虛空，十種妙寶須彌山雲、十種日輪雲、十種寶華雲、十種妙寶樓閣藏雲、十種華樹雲、十種妙香現眾色雲、十種一切妙音聲雲，如是一切，悉皆彌覆，充滿虛空，來詣佛所，供養、恭敬、禮拜已，在於東方雜華光藏師子座上，結跏趺坐。

[0406a08] 此世界海南，次有世界海，名眾寶月光莊嚴藏；中有佛剎，名無量光嚴，佛號普智光勝須彌山王；於彼如來大眾海中，有菩薩名清淨海慧，為佛光明所開發已，與世界海塵數菩薩眷屬圍遶，來向佛所；興十種一切妙莊嚴藏眾寶王雲，悉皆彌覆，充滿虛空，十種普莊嚴寶王雲、十種妙寶藏熾然照明歎佛功德寶王雲、十種妙音充滿讚歎寶王雲、十種菩提樹莊嚴道場寶王雲、十種普門光明佛變化寶王雲、十種不壞眾光明示現寶王雲、十種香燈照一切剎充滿寶王雲、十種不可思議佛剎如來宮殿普現寶王雲、十種雜寶三世諸佛法身光明寶王雲，悉皆彌覆，充滿虛空，來詣佛所，恭敬、供養、禮拜已，在於南方青色

蓮華師子座上，結跏趺坐。

[0406a23] 此世界海西，次有世界海，名寶光樂；中有佛剎，名一切勝觀，佛號香光王功德寶莊嚴；於彼如來大眾海中，有菩薩名香焰平等莊嚴月光，為佛光明所開發已，與世界海塵數菩薩眷屬圍遶，來向佛所；興十種一切雜寶香華樓閣雲，悉皆彌覆，充滿虛空，十種一切色寶王莊嚴樓閣雲、十種一切寶幢香焰樓閣雲、十種一切解脫莊嚴樓閣雲、十種一切寶華鬘雲、十種一切寶鬘莊嚴寶樓閣雲、十種一切普光明藏照一切莊嚴樓閣雲、十種一切寶莊嚴無量莊嚴悉現樓閣雲、十種普滿莊嚴樓閣雲、十種無量華樂雲，悉皆彌覆，充滿**虛空，來詣佛所，供養、恭敬、禮拜已，在於西方金色雜寶莊嚴蓮華藏化師子座上，結跏趺坐。**

[0406b09] 此世界海北，次有世界海，名瑠璃寶光充滿藏；中有佛剎，名化青蓮華莊嚴，佛號無量智慧音王；於彼如來大眾海中，有菩薩名師子光莊嚴，為佛光明所開發已，與世界海塵數菩薩眷屬圍遶，來向佛所；興十種一切香雲，悉皆彌覆，充滿虛空，十種一切青色華雲、十種一切妙寶樹雲、十種一切諸雜華雲、十種一切寶莊嚴雲、十種一切寶雷音雲、十種一切妙音聲雲，如是一切，悉皆彌覆，充滿**虛空，來詣佛所，供養、恭敬、禮拜已，在於北方大燈變化師子座上，結跏趺坐。**

[0406b20] 此世界海東南方，次有世界海，名閻浮檀玻**瓈色幢**；**中有佛**剎，名寶莊嚴藏，佛號一切法燈無所怖畏；於彼如來大眾海中，有菩薩名無盡勝燈功德法藏，為佛光明所開發已，與世界海塵數菩薩眷屬圍遶，來向佛所；興十種無量色蓮華藏師子座雲，悉皆彌覆，充滿虛空，十種師子座雲、十種一切莊嚴具莊嚴師子座雲、十種燈明師子座雲、十種能出十方一切眾寶師子座雲、十種一切香鬘師子座雲、十種一切諸佛莊嚴示現師子座雲、十種一切寶臺欄楯莊嚴師子座雲、十種一切寶樹莊嚴師子座雲、十種日莊嚴師子座雲，皆悉彌覆，充滿**虛空，來詣佛所，供養、恭敬、禮拜已，在東南方夜光幢寶藏師子座上，結跏趺坐。**

[0406c05] 此世界海西南方，次有世界海，名普照莊嚴；中有佛剎，名香勝離垢光明，佛號一切眾生普歡喜王；於彼如來大眾海中，有菩薩名普智光明慧燈，為佛光明所開發已，與世界海塵數菩薩眷屬圍遶，來向佛所；興十種如意寶王雲，悉皆彌覆，充滿虛空，十種青色寶雲、十種一切香雲、十種一切幡雲、十種一切妙色莊嚴雲，悉皆彌覆，充滿虛空，來詣佛所，供養、恭敬、禮拜已，在西南方眾寶師子座上，結跏趺坐。

[0406c14] 此世界海西北方，次有世界海，名善光照；中有佛剎，名意入，佛號普門智慧

意入明淨音；於彼如來大眾海中，有菩薩名無量華照垂髻，為佛光明所開發已，與世界海塵數菩薩眷屬圍遶，來向佛所；興十種一切雜寶輪蓋雲，悉皆彌覆，充滿虛空，十種華蓋雲、十種解脫蓋雲、十種寶王蓋雲、十種雜寶蓋雲、十種普寶蓋雲、十種瑠璃寶王蓋雲、十種一切香蓋雲，悉皆彌覆，充滿虛空，來詣佛所，供養、恭敬、禮拜已，在西北方眾善光明幢師子座上，結跏趺坐。

[0406c25] 此世界海東北方，次有世界海，名寶照光明藏；中有佛剎，名香莊嚴樂勝藏，佛號無量功德海；於彼如來大眾海中，有菩薩名無盡清淨光明王，為佛光明所開發已，與世界海塵數菩薩眷屬圍遶，來向佛所；興十種一切寶光輪雲，悉皆彌覆，充滿虛空，十種光輪雲、十種華雲、十種如來變化輪雲、十種一切佛境界輪雲、十種一切功德寶雲、十種一切眾生樂不可盡示現雲、十種一切諸佛所願示現雲，悉皆彌覆，充滿虛空，來詣佛所，供養、恭敬、禮拜已，在東北方清淨光明不可盡師子座上，結跏趺坐。

◎
大方廣佛華嚴經卷第二

【經文資訊】大正藏第 09 冊 No. 0278 大方廣佛華嚴經
【版本記錄】CBETA 電子佛典 2016.06，完成日期：2016/06/15
【編輯說明】本資料庫由中華電子佛典協會（CBETA）依大正藏所編輯
【原始資料】蕭鎮國大德輸入，眾生出版社提供新式標點，其他
【其他事項】本資料庫可自由免費流通，詳細內容請參閱【中華電子佛典協會資料庫版權宣告】

本網站係採用 Creative Commons 姓名標示-非商業性-相同方式分享 3.0 台灣 (中華民國) 授權條款授權.
Copyright ©1998-2016 CBETA
Dictionary cache status: loaded

Glossary and Other Vocabulary

Copyright Fo Guang Shan 佛光山 2013-2025. This work may be freely reused under the Creative Commons Attribution 4.0 International License with attribution. Please send comments to alex@ntireader.org.
Page updated on 2025-06-19
Abbreviations
Reference
Help
About
menu

Avataṃsakasūtra (Flower Garland Sūtra) 大方廣佛華嚴經
Scroll 3
Click on any word to see more details.

大方廣佛華嚴經卷第三

東晉天竺三藏佛**馱跋陀羅譯**

盧舍那佛品第二之二

[0407a15] ◎此世界海下方，次有世界海，名蓮華妙香勝藏；中有佛剎，名寶師子光，佛號明照法界；於彼如來大眾海中，有菩薩名光照分別法界，為佛光明所開發已，與世界海塵數菩薩眷屬圍遶，來向佛所；興十種一切寶光明雲，悉皆彌覆，充滿虛空，十種一切香光明雲、十種諸佛師子吼雲、十種一切佛剎功德莊嚴雲、十種一切華樓閣雲、十種一切座莊嚴雲，悉皆彌覆，充滿虛空，來詣佛所，在於下方寶藏師子座上，結跏趺坐。此世界海上方，次有世界海，名雜寶光海莊嚴；中有佛剎，名樂行清淨，佛號無礙功德稱離闇光王；於彼如來大眾海中，有菩薩名無障礙力精進慧，為佛光明所開發已，與世界海塵數菩薩眷屬圍遶，來向佛所；興十種一切無量妙色寶照雲，悉皆彌覆，充滿**虛空，十種無量光普照雲、十種一切莊嚴照明雲、十種香焰雲、十種一切莊嚴雲、十種佛光焰雲、十種寶樹華焰雲、十種一切寶樹堅固光明雲、十種一切勝光明雲、十種一切菩薩所行示現雲、十種一切解**脫光明雲，悉皆彌覆，充滿虛空，來詣佛所，供養、恭敬、禮拜已，在於上方妙音勝蓮華藏師子座上，結跏趺坐。如是等十億佛剎塵數世界海中，有十億佛剎微塵數等大菩薩來，一一菩薩各將一佛世界塵數菩薩以為眷屬，一一菩薩各興一佛世界微塵數等妙莊嚴雲，悉皆彌覆，充滿虛空，隨所來方，結跏趺坐。彼諸菩薩次第坐已，一切毛孔各出十佛世界微塵數等一切妙寶淨光明雲，一一光中，各出十佛世界微塵數菩薩，一一菩薩、一切法界方便海充滿一切微塵數道；一一塵中，有十佛世界塵數佛剎；一一佛剎中，三世諸佛皆悉顯現。念念中，於一一世界各化一佛剎塵數眾生，以夢自在示現法門教化、一切諸天化生法門教化、一切菩薩行處音聲法門教化、震動一切佛剎建立諸佛法門教化、一切願海法門教化、一切眾生言辭入佛音聲法門教化、一切佛法雲雨法門教化、法界自在光明法門教化、建立一切大眾海於普賢菩薩法門教化，以如是等一切法門，隨其所樂而教化之，於一念頃，能滅一切世界中，各如須彌山塵數**眾生諸惡道苦；各如須彌山塵數眾生，令離邪定**

，立正定聚；各如須彌山塵數眾生，令立聲聞、緣覺之地；各如須彌山塵數眾生，立無上道；各如須彌山塵數眾生，立一切不可盡功德智慧地；各如須彌山塵數眾生，令立盧舍那佛願性海中。

[0407c05] 爾時，諸菩薩光明中，以偈頌曰：

「一切光明出妙音，　　說諸菩薩具足行，
佛子功德悉成滿，　　普遍一切十方界。
無量劫海修行道，　　欲令眾生離苦故，
不自計己生死苦，　　佛子善入大方便。
無量無邊無有餘，　　窮盡一切大海劫，
遍行一切諸法門，　　善說微妙寂靜法。
一切三世佛所願，　　皆得清淨具足滿，
佛子饒益諸眾生，　　能自具行清淨道。
皆能往詣諸佛所，　　清淨法身照十方，
佛子智海無邊底，　　普觀諸法寂滅相。
一光明中有無量，　　無上大慈難思議，
清淨慧眼照諸法，　　此是佛子妙境界。
一毛悉受諸佛剎，　　又能震動諸國土，
能令眾生無怖想，　　是名清淨方便地。
一一塵中無量身，　　復現無量莊嚴剎，
於一念中皆悉見，　　是無障礙淨法門。
三世所有一切劫，　　於一念中能悉現，
猶如幻化無所有，　　是名諸佛無礙法。
普賢諸行皆具足，　　能令眾生悉清淨，
諸佛子具自在法，　　一一毛孔師子吼。」

[0407c26] 爾時，世尊欲令一切菩薩大眾，知佛無量無邊境界自在法門故，放眉間白毫相一切寶色燈明雲光，名一切菩薩慧光觀察照十方藏。此光遍照一切佛剎，於一念中，皆悉普照一切法界；於一切世界，雨一切佛諸大願雲，顯現普賢菩薩，示大眾已，還從足下相輪中入於彼。復有大蓮華生，以眾寶為莖，一切寶王為莊嚴藏，其葉遍覆一切法界；一切寶香莊嚴其鬚，閻浮檀金以為其臺。此華生已，如來眉間有一大菩薩出，名曰一切諸法勝音，與世界海塵數菩薩眾俱，敬遶世尊無量匝已，退坐蓮華臺上，眷屬菩薩坐蓮華鬚。一切諸法勝音菩薩成就無量法界歡喜，隨順諸佛境界深智，度不可思議佛海光明，悉能往詣一切佛所。

[0408a11] 爾時，一切諸法勝音菩薩以偈頌曰：

「佛身充滿諸法界，　　普現一切眾生前，

應受化器悉充滿，　佛故處此菩提樹。
一切佛剎微塵等，　爾所佛坐一毛孔，
皆有無量菩薩眾，　各為具說普賢行。
無量剎海處一毛，　悉坐菩提蓮華座，
遍滿一切諸法界，　一切毛孔自在現。」

[0408a19] 爾時，師子焰光奮迅音菩薩以偈頌曰：

「盧舍那如來，　轉清淨法輪，
一切法方便，　如來雲普覆。
十方國土中，　一切世界海，
佛願力自在，　普現轉法輪。
一切佛土中，　無量大眾海，
言號各不同，　而轉淨法輪。
盧舍那佛神力故，　一切剎中轉法輪，
普賢菩薩願音聲，　遍滿一切世界海。
法身充滿一切剎，　普雨一切諸法雨，
法相不生亦不滅，　悉照一切諸世間。
無量無數億劫中，　一切佛剎微塵道，
盧舍那佛妙音聲，　具足演說本所行。
一切佛剎微塵數，　大光明網照十方，
一一光中有諸佛，　以無上道化眾生。
法身堅固不可壞，　充滿一切諸法界，
普能示現諸色身，　隨應化導諸群生。
三世無量諸佛剎，　其中一切諸導師，
一切音聲及名字，　普見諸佛力自在。
過去未來及現在，　如是一切諸導師，
彼聖能令一切聞，　不可思議正法輪。」

[0408b11] 如此四天下道場上，見佛神力，一切菩薩大眾雲集，一切世界海中亦復如是。

[0408b13] 爾時，普賢菩薩於如來前，坐蓮華藏師子之座，即入一切如來淨藏三昧正受，普照一切法界諸如來身，無所障礙，離垢滿足，猶如虛空。普賢菩薩於此世界三昧正受，盡法界、虛空界等一切佛剎亦復如是。普賢菩薩入是三昧已，十方世界海諸佛悉現，彼諸如來各各讚言：「善哉！善哉！善男子！汝乃能入此三昧正受，是皆盧舍那佛本願力故。又汝於諸佛所，清淨行願力故，所謂：轉一切諸佛法輪故；開一切如來智慧海故；盡度一切諸法方便及十方海悉無餘故；除一切眾生煩惱得清淨故；能到一切諸佛國土無障礙故；入一切諸佛境界無礙故；一切諸佛普門功德滿足故；入一切法方便深樂一切智故；方便觀

察一切世間法故；知一切眾生諸根海故。」

[0408b29] 爾時，一切諸佛與普賢菩薩入一切智力；與入無量無邊法界智；與能詣三世諸佛所智；與一切世界海成壞智；與入無量眾生界智；與佛甚深法門智；與一切不壞三昧住智；與入一切菩薩諸根海智；與一切眾生語言海轉法輪辭辯智；與一身遍滿一切世界智；與一切諸佛音聲智。何以故？以得此三昧法故。

[0408c08] 爾時，十方諸佛各申右手，摩普賢菩薩頂；爾時，一切菩薩見十方諸佛各申右手，摩普賢菩薩頂已，彼諸菩薩一心恭敬觀察普賢菩薩，即時同聲以偈頌曰：

「於諸佛所修善法，　滿足一切大願力，
出生清淨妙法身，　如實平等同虛空。
一切諸佛國土中，　普賢菩薩常依住，
十方世界無不見，　無量功德智慧海。
悉見十方一切佛，　清淨身行功德海，
能於一一微塵道，　普皆示現一切剎。
一切十方佛世界，　無量微塵諸劫數，
常見普賢真佛子，　無量三昧方便行。
法身充滿諸法界，　一切十方佛國土，
遍遊一切眾生海，　安住深妙清淨法。
永度無量諸法界，　離眾煩惱不可壞，
其身周遍滿虛空，　廣說無量諸佛法。
一切功德海中生，　普放光明如大雲，
堅固眾生清淨行，　微妙音說佛境界。
無量無數大劫中，　修習普賢甚深行，
無量無邊諸法雲，　雷震演說勝法界。
一切佛土如實性，　十力修集淨莊嚴，
普入一切眾生海，　如應為說清淨法。
無量無邊大眾海，　一心恭敬觀普賢，
無量深廣智慧海，　願轉清淨妙法輪。」◎

[0409a03] ◎爾時，普賢菩薩承佛神力，觀察一切諸世界海、一切眾生海、法界業海、一切眾生欲樂諸根海、一切三世諸佛海已，普告菩薩大眾海言：「佛子！諸佛一切世界海成敗清淨智、不可思議一切眾生界起智、觀察法界智、一切如來自在智、清淨願轉法輪智、力無所畏不共法智、光明讚歎音聲智、三種教化眾生智、無量三昧法門不壞智、如來種種自在智，如是等一切皆不可思議，我當承佛神力，具足演說，欲令一切眾生入佛智海。」

[0409a13] 爾時，普賢菩薩從彼三昧起，從世界微塵等三昧起，念念中不壞方便智一切三世三昧起；時，彼一切諸菩薩眾，一一皆得世界塵數諸三昧世界塵數方便法海、方便辯海、諸行願海，如此會菩薩所得功德，一切世界海、一切如來眾海，諸菩薩眾所得功德亦復

如是。

[0409a19] 是時, 一切世界六種震動, 一切眾生安隱悅樂, 一切眾寶種種莊嚴, 一切如來大眾海中, 雨十種寶王雲, 所謂：勝金色幢寶王雲、佛光明照寶王雲、金蓮華寶王雲、菩薩辯才光明寶王雲、一切妙音眾寶王雲、莊嚴佛土道場寶王雲、一切菩薩無量功德光明輪妙音寶王雲。一切如來毛孔及諸光明以偈頌曰：

「普賢悉在,　一切佛剎，　坐寶蓮華，
師子座上。　如是示現,　遍一切界,
普入無量,　無邊諸行。　悉能示現,
無量種身,　變化充滿,　十方世界。
妙音和雅,　說法無礙,　一切三昧,
方便自在,　一切佛土,　諸如來所,
一切三昧,　皆得自在。　悉能了知,
最勝境界,　示現普賢,　無量自在。
如一切土,　諸如來前,　一切剎塵，
諸世界中,　普賢自在,　亦復如是。
盡盧舍那,　本願底故,　普賢身相,
猶如虛空。　依於如如,　不依佛國,
現身無量,　普應眾生,　隨群萌類,
為現化故。　一切世界,　無量佛土,
悉能示現,　入諸法門。　普賢菩薩,
具足淨願,　如是等比,　無量自在。
一切眾海,　無量無邊,　各於佛土,
示現清淨。　如是一切,　身中悉現,
隨其起滅,　一念悉知。」

[0409b17] 爾時, 普賢菩薩欲令大眾重歡喜故, 以偈頌曰：

「諸佛深智功德海,　充滿無量無邊剎，
方便隨眾所應見,　盧舍那佛轉法輪。
不可思議佛剎海，　於無量劫令清淨，
最勝導師照一切,　悉能調伏眾生海。
眾生大海難可測,　諸佛境界不思議,
眾生樂惡著諸有,　不能了知無上道。
功德法海長養心,　常能親近善知識,
恒為諸佛所護念,　是等能度得上智。
離諸諂曲心清淨,　廣大慈悲無邊際,
深心淨信無厭足,　彼聞是法喜無量。
普賢菩薩諸地願,　安諦善住能順行,

遊心法界如虛空,　　是人乃知佛境界。
一切菩薩得善利,　　能見自在最勝尊,
非餘境界之所知,　　普賢方便皆得入。
無量無邊諸眾生,　　一切如來所護念,
於一切處轉法輪,　　盧舍那佛境界力。
一切剎土及諸佛，　　在我身內無所礙，
我於一切毛孔中,　　現佛境界諦觀察。
普賢菩薩所願行,　　無量無邊悉具足,
普眼境界清淨身,　　我今演說仁諦聽。」

[0409c10] 爾時, 普賢菩薩告諸菩薩言：「佛子！世界海有十種事, 去、來、今佛之所演說，所謂：說世界海、起具因緣世界海、住世界海、形世界海、體世界海、莊嚴世界海、清淨世界海、如來出世世界海、劫世界海、壞方便世界海。諸佛子！世界海有如是等十種事為首, 乃至有世界海塵數種事。諸佛子！當知一切世界海, 有世界海塵數因緣具故成, 已成、今成、當成, 所謂：如來神力故, 法應如是故, 眾生行業故, 一切菩薩應得無上道故, 普賢菩薩善根故, 菩薩嚴淨佛土願行解脫自在故，如來無上善根依果故，普賢菩薩自在願力故，如是等世界海塵數因緣具故，一切世界海成。」

[0409c23] 爾時, 普賢菩薩以偈頌曰：

「佛智境界,　　不可思議,　　自在善住,
悉皆如是。　　無量無邊,　　諸世界海,
盧舍那佛,　　悉能嚴淨。　　如應化度,
一切菩薩,　　無量願海,　　皆悉清淨。
十方佛土,　　一切眾生,　　以不思議,
而覺悟之。　　一切菩薩,　　無量自在,
度一切智,　　方便法門,　　出生一切,
無量願海。　　起諸世界,　　猶如虛空,
普行一切,　　菩薩善行,　　入佛境界,
無量無邊。　　悉能嚴淨,　　十方佛剎，
一一佛土,　　無量劫行,　　眾生心境,
不可思議。　　業能悉起,　　一切剎海，
眾生垢穢,　　國不清淨,　　行業無量,
世界不同。　　諸佛剎海，　　淨莊嚴藏，
離垢雜寶,　　以為校飾,　　長養無垢,
弘誓願海。　　佛子能淨,　　無數國土,
若有菩薩,　　修普賢行,　　常能履行,
清淨法界。　　當知是等,　　功德如佛,

能出無量,　如來剎海，　於一念中,
悉遍十方。　能現一切,　菩薩所行,
甚深清淨,　猶如**虛空**,　**等空界者**,
自在如是。　一切道場,　諸如來前,
坐寶蓮華,　現**眾妙色**,　**於其身**內，
容一切剎。　又一念中，　示現三世，
入巧方便,　起諸剎海，　於三世國，
示現成佛。　盧舍那佛,　此土清淨,
眾寶成就,　**無有邊際。」**

[0410a22] 爾時，普賢菩薩告諸菩薩言：「佛子！一一世界海所依住，如世界微塵數，所謂：依一切莊嚴住、或依**虛空住、或依一切寶住、或依佛光明住、或依幻業住、或依摩訶那伽金剛力士掌中**住、或依普賢菩薩願力住。」

[0410a27] 是時，普賢菩薩以偈頌曰：

「無量無邊佛剎海，　離垢妙寶以莊嚴，
摩尼寶王清淨照,　最勝威神靡不見。
清淨剎海住虛空，　寶王妙藏光普照，
暢發無量微妙音,　宣揚佛道靡不欣。
種種華光善喜樂,　如意寶珠為莊嚴,
無量光網彌覆上,　種種香雲遍充滿。
無量無邊妙蓮華,　青瑠璃寶以為臺,
清淨國土甚奇妙,　一切諸佛莊嚴故。
或有諸佛清淨土,　以佛威神得安住,
見離垢淨**眾妙寶**,　**無量菩薩悉充滿。**
或有諸佛清淨土,　金剛力士掌中住,
十力世雄盧舍那,　常為一切轉法輪。
或依寶樹平正住,　依香**焰雲亦如是**,
有依水輪住堅固,　或依金剛海座住,
有住金剛勝妙幢,　種種寶華彌覆上,
無量自在一切處,　盧舍那佛令**眾見。**
眾雜異色長光明,　**普流一切佛世界**,
悉見種種莊嚴藏,　離垢微妙甚清淨。
彼以一切願海力,　無量種種所依住,
諸如來雲悉充滿,　常依清淨**虛空住。**
或有佛剎處上方，　依淨菩薩天冠住，
彼現無量佛自在,　佛子妙音淨業化。
諸法界等佛國土,　譬如電光亦如幻,

紺瑠璃寶廣清淨,　　悉從離垢淨業起。
普現種種莊嚴藏,　　依止**虛空靜安住**,
行業境界不可議,　　佛令**眾生普得見。**
一切塵等諸佛剎，　　普賢菩薩一念起，
無量劫行化**眾生**,　　**充滿法界現自在。**
一一微塵中,　　佛國海安住,
佛雲遍護念,　　彌綸覆一切。
於一微塵中,　　佛現自在力,
一切微塵中,　　神變亦如是,
諸佛及神力,　　盧舍那示現。」

[0410c03] 爾時，普賢菩薩告諸菩薩言：「佛子！諸世界海有種種形，或方、或圓、或非方圓、或如水洄**澓、或復如華形、或種種眾生形者。」**

[0410c05] 爾時，普賢菩薩以偈頌曰：

「剎海無有量，　　殊形異莊嚴，
十方世界海,　　見諸雜種相,
或圓或四方,　　或復非方圓,
三維及八隅,　　**狀若摩尼寶。**
一切諸業海,　　種種別異故,
有如金剛掌,　　莊嚴坦平正。

「**鍊真金色**,　　**清淨妙形**,　　**入於無量**,
正法之門。　　諸佛剎海，　　種種之藏，
猶如大雲,　　懸處**虛空。**　　**彼寶輪地**,
妙淨分明,　　盧舍那佛,　　光明悉照。
諸佛國土,　　起由心業,　　無量種形,
而以莊嚴。　　彼國一切,　　各各自在,
如來剎海，　　現無量相,　　或有淨穢,
苦樂不同。
法常流轉,　　變現如是,　　一切業海,
不可思議。　　一毛孔中,　　無量佛剎，
莊嚴清淨,　　曠然安住。　　彼一切處,
盧舍那佛,　　於**眾海中**,　　**演**說正法。
於一塵**內**，　　**微細國土**，　　**一切塵等**，
悉於中住。　　一切世界,　　有種種形,
悉於其中,　　轉尊法輪。　　是弘誓願,
自在之力,　　一一塵中,　　現一切剎。

譬如幻化，　亦如虛空，　諸心業力，
之所莊嚴。　一一塵中，　眾生數等，
諸化佛雲，　神力自在。　於微塵中，
善住佛剎，　盧舍那佛，　現法如是。」

[0411a04] 爾時，普賢菩薩告諸菩薩言：「佛子！諸世界海有種種體，悉應當知，所謂：一切寶莊嚴體、或一寶體、或金剛堅固地體、或眾香體、或日珠輪體。」

[0411a07] 爾時，普賢菩薩以偈頌曰：

「或有世界海，　眾寶所合成，
堅固不可壞，　安住寶蓮華。
或勝光明起，　清淨暉焰照，
眾妙莊嚴剎，　依止虛空住。
或有光明剎，　依止光明住，
光明雲莊嚴，　諸菩薩宮殿。
或有佛剎海，　猶如電光住，
言取不可得，　斯由願力起。
或有摩尼寶，　日光明藏照，
貫真珠輪地，　菩薩悉充滿。
或有寶焰剎，　光明雲蔭覆，
一切寶莊嚴，　悉皆有變化。
或有眾相體，　微妙相莊嚴，
間錯雜寶冠，　一切佛所化。
心海業所起，　國土隨樂住，
諭如幻無方，　皆從妄想生。
如來身光明，　摩尼剎安住，
正覺雲彌覆，　一切佛自在。
或普賢菩薩，　化現佛剎海，
一切寶校飾，　願力所莊嚴。」

[0411a28] 爾時，普賢菩薩告諸菩薩言：「佛子！諸世界海有世界海微塵等莊嚴，悉應當知，所謂：一切境界種種雲莊嚴、一切世界眾生行業莊嚴、三世諸佛及普賢菩薩願力莊嚴，有如是等世界海微塵數莊嚴。」

[0411b03] 爾時，普賢菩薩以偈頌曰：

「如世界海微塵等，　不可思議業果報，
一切十方世界海，　種種嚴淨廣無邊。

無量淨色普莊嚴,　上妙功德常充滿,
雜光明雲出梵音,　聞于一切諸佛剎。
菩薩無量功德海,　妙聲遍滿一切剎，
諸誓願雲具莊嚴,　聲震十方世界海。
眾生業海廣無際,　**淨莊嚴雲出妙音**,
業報如寶隨應變,　諸佛力故悉周滿。
一切三世諸如來,　自在普現無量剎，
一一境界一切佛,　莊嚴剎海皆悉見。
過去未來現在劫,　一切十方諸世界,
於無量劫淨莊嚴,　一一佛剎皆悉見。
一切境界諸佛雲,　數等**眾生滿十方**,
佛自在行令**眾知**,　**是謂如來莊嚴**剎。
眾香焰流及華流,　**一切眾寶摩尼流**,
種種**眾妙莊嚴雲**,　**皆悉校飾諸佛**剎。
十方世界諸道場,　一切**眾具妙莊嚴**,
靡不覩見此剎海，　猶如空中電光現。
普賢菩薩佛子等,　悉能莊嚴諸佛剎，
眾生等劫淨行海,　**於此世界悉顯現。」**

[0411b25] 爾時，普賢菩薩告諸菩薩言：「佛子！當知諸世界海有世界塵數清淨，所謂：菩薩親近善知識，成就諸善根等，利一切**眾生**，**淨滿一切諸波羅蜜**，**安住一切行地**，**有如是等世界塵數清淨。」**

[0411b29] 爾時，普賢菩薩以偈頌曰：

「一切佛剎諸莊嚴，　無數願海方便生，
一切佛剎清淨色，　無量行海所修集。
久遠親近善知識,　一切淨妙諸業行,
慈悲普流潤**眾生**,　**是故清淨佛**剎海。
一切法門三昧地,　一切佛所淨德海,
禪門方便清淨地,　是故嚴淨佛剎海。
能起無量清淨心,　信佛堅固不可壞,
以忍方便淨無垢,　莊嚴剎海微妙色。
興功德雲滿**虛空**,　**利益一切修淨行**,
眾生普獲無量德,　是故嚴淨佛剎海。
剎海方便等無量，　悉淨諸度無有餘，

修無盡願波羅蜜,　是故嚴淨佛剎海。
幻化行起無有量,　一切諸法廣清淨,
種種方便淨眾生,　起是可樂佛剎海。
方便嚴淨一切地,　具足諸佛功德海,
令諸眾生竭苦源,　是故嚴淨佛剎海。
修淨力海無與等,　能淨一切眾生根,
恭敬供養無量佛,　是故嚴淨佛剎海。」

[0411c19] 爾時, 普賢菩薩告諸菩薩言：「佛子！當知一一世界海有世界海塵數諸佛出興于世, 所謂：有佛興世, 色身示現遍滿法界, 或有短壽, 或無量劫, 如是一一世界海有世界海塵數佛出興于世。」

[0411c23] 爾時, 普賢菩薩以偈頌曰：

「佛以無量方便門,　能起一切佛剎海，
隨順眾生所欲樂,　諸佛法王出興世。
如來法身不思議,　無色無相無倫匹,
示現色身為眾生,　十方受化靡不見。
或為眾生現短命,　或現長壽無量劫,
法身多門現十方,　常為世間良福田。
或有能令不思議,　十方剎海悉清淨，
或有能淨一剎土，　是彼方便願所立。
或說不可思議乘，　佛普示現隨所樂，
或有如來說一乘，　是佛方便無有量。
自然無師得正覺,　或有濟度少眾生,
或有能於一念中,　化度無量眾生海。
或有於一毛孔中,　化佛雲出不思議,
充滿一切十方界,　無量方便化眾生。
或佛音聲震十方,　隨諸眾生所欲樂,
無量億劫不斷絕，　度眾生海無有邊。
或有無量莊嚴剎，　清淨大眾圍遶坐，
充滿一切世界海,　佛遍處眾如空雲。
是佛方便不思議,　慈海充滿遍一切,
入諸莊嚴方便門,　悉現一切眾生前。」

[0412a16] 爾時, 普賢菩薩告諸菩薩言：「佛子！當知世界海有世界海微塵等劫住, 所謂：佛剎海，或住不可數劫，或住可數劫，有如是等世界海微塵數劫住。」

◎

[0412a20] ◎爾時，普賢菩薩欲分別開示故，告一切眾言：「諸佛子！當知此蓮華藏世界海是盧舍那佛本修菩薩行時，於阿僧祇世界微塵數劫之所嚴淨，於一一劫恭敬供養世界微塵等如來一一佛所，淨修世界海微塵數願行。佛子！當知有須彌山微塵等風輪，持此蓮華藏莊嚴世界海：最下風輪名曰平等，彼持一切寶光明地；次上風輪名種種寶莊嚴，持清淨光寶地；次上風輪名功德勢，持密寶地；次上風輪名曰寶焰，持日不壞寶地；次上風輪名普莊嚴，持具足寶光明地；次上風輪名離垢清淨平等，持寶華焰地；次上風輪名曰方行，持一切真珠地；次上風輪名曰一切年，持一切時，一日、半月、一月、一年；次上風輪名普持勢，持一切須彌山地；次上風輪名莊嚴光明，能持一切有，如是次上有須彌山微塵等風輪。最上風輪名勝藏，持一切香水海；彼香水海中有大蓮華，名香幢光明莊嚴，持此蓮華藏莊嚴世界海；此世界海邊有金剛山周匝圍遶。」

[0412b10] 爾時，普賢菩薩以偈頌曰：

「於此蓮華藏，　　莊嚴世界海，
一切妙寶藏，　　種種淨光明，
一切微塵等，　　過去佛所住。
昔於諸有海，　　離垢悉清淨，
無量大悲雲，　　充滿諸眾生。
捨離自己身，　　如佛剎塵數，
於無量行海，　　常修令清淨，
是故蓮華藏，　　世界海莊嚴。
一切虛空界，　　光明遍充滿，
安住不可動，　　勝風輪常持，
一切寶莊嚴，　　妙風常流行。
盧舍那曠願，　　令國土嚴淨，
如意寶遍布，　　種種妙華敷，
以本願力故，　　處在於虛空。
堅固善安住，　　一切寶莊嚴，
十方一切界，　　放清淨光雲，
諸摩尼寶中，　　無量菩薩雲。
遍遊十方國，　　光明極熾盛，
寶華盛妙色，　　莊嚴光明輪，
充滿諸法界，　　十方靡不遍。
一切眾淨寶，　　悉放光明雲，
十方諸世界，　　一切皆充滿，
滅除一切苦，　　安立無上道。
妙色悉普照，　　一切世界海，
於此蓮華藏，　　世界海之內，
一一微塵中，　　見一切法界。
一切諸佛雲，　　放寶光明照，

是盧舍那剎，　有無量自在。
一切**眾生等**,　**蓮華中諸佛**,
興種種無量,　自在變化雲。
釋梵諸天**眾**,　**及轉輪聖王**,
一切**眾生類**,　**皆悉得安住。**
變化放光明,　悉與法界等,
一切光明中,　出諸佛妙音。
知諸**眾生心**,　**所念無有餘**,
無數方便門,　調伏群生類。
離一切顛倒,　常住於寂靜,
無量光明雲,　悉與法界等。
普賢所行智,　無上勝妙地,
於光莊嚴中,　皆悉具足聞。

[0412c23] 「佛子！當知此蓮華藏世界海, 金剛圍山依蓮華日寶王地住。彼有一切香水海, 一切**眾寶遍布其地, 金剛厚地不可破壞, 出生一切眾寶, 又能明照一切世界。」**

[0412c26] 爾時, 普賢菩薩以偈頌曰：

「一切世界海,　有無量莊嚴,
寶輪無邊色,　如來神力起,
莊嚴斫迦羅,　寶輪及香輪,
依住真珠輪,　及依種種寶,
堅固寶莊嚴,　閻浮檀淨藏,
香光滿十方,　照現斫迦羅,
持以堅固金剛寶,　金剛莊嚴不可壞,
種種**眾寶相莊嚴**,　**一切莊嚴清淨法。**
香水普流無量色,　散華摩尼栴檀香,
天衣遍覆華莊嚴,　**眾寶香華熏無量**,
清淨寶樹雲莊嚴,　普能照明一切身。
光明妙雲悉具足,　樹下安坐靡不照,
種種華香及幡蓋,　一切菩薩充法界,
能說一切語言海，　**是盧舍那轉法輪。**
彼處悉有珍寶幢,　一切寶樹出光明,
盧舍那佛身清淨,　彼莊嚴**內一切見**。
諸莊嚴中無數身,　如來變化色無量,
充滿一切十方界,　調伏**眾生無限量。**
一切莊嚴出妙聲,　盧舍那佛所願輪,
隨其清淨佛剎海，　佛自在力皆悉聞。

[0413a19] 「彼大斫迦羅山內世界海中，有不可破壞摩尼寶王映現一切**眾生之身**，**眾寶蓮華以為莊嚴大地**，**一切莊嚴妙雲皆悉充滿**，**一切妙香而以熏之**，**以三世佛**剎莊嚴而莊嚴之。」

[0413a23] 爾時，普賢菩薩以偈頌曰：

「其地平正淨圓滿,　　斫迦羅內不可壞，
平等安住甚清淨,　　種種雜寶而莊嚴。
金剛寶地可悅樂,　　寶輪羅網彌覆上,
種種寶華為莊嚴,　　雜種寶衣珍妙輪。
隨次遍布一切地,　　菩薩天冠寶瓔珞,
離垢莊嚴光明照,　　妙香碎寶悉充滿。
光明**眾寶華莊嚴**,　　**普放一切滿十方**,
寶華遍覆一切地,　　悉能長養佛功德。
興一切雲滿**虛空**,　　**光明普照不可盡**,
光明悉滿一切剎，　　具說佛法甘露味。
悉入一切佛所願,　　常能廣見三世法,
隨順菩薩大士行,　　於此大地皆悉見。
此清淨地寶莊嚴,　　一切佛剎悉來入，
其地一一微塵中,　　一切佛剎亦悉入。
眾寶妙華莊嚴藏,　　**十方菩薩常往來**,
常聞菩薩一切願,　　及諸菩薩自在德。
有寶光明相莊嚴,　　離垢嚴淨出光明,
示現一切諸佛法,　　充滿法界如**虛空**。
有得普賢所願者,　　諸佛境界無量智,
彼得無量勝自在,　　能入無邊佛剎海。

[0413b15] 「彼大地處有不可說佛剎微塵等香水海，眾寶莊嚴，一切香摩尼寶王以為其岸，寶王羅網彌覆其上，眾寶色水盈滿其中，一切眾華皆悉開敷，細末栴檀以香其水，常出如來妙音不絕；眾香次第普熏十方雜寶階道、真珠欄楯，眾寶潮浪出妙音聲；恒沙佛剎微塵數等寶華樓閣周匝圍遶，無量佛剎微塵等眾寶華城以周其外；十大千世界微塵數華，一一蓮華各十由旬，開敷鮮茂，遍布水上，其香普熏一切世界；十佛國土塵數香樹以為莊嚴。」

[0413b25] 爾時，普賢菩薩以偈頌曰：

「於彼嚴淨大地處,　　香水寶海而莊嚴,

清淨寶地常安住,　　金剛堅固不可壞。
眾香寶王以為岸,　　寶雲光明如日照,
真珠寶華妙瓔珞,　　離垢清淨普莊嚴。
清淨香水湛然滿,　　眾寶華光為旋流,
妙聲悅樂常不斷,　　自在普聞佛世界。
眾珍校飾淨階道,　　寶莊嚴地安不動,
真珠妙寶為欄楯,　　光明寶華可悅樂。
寶樹羅生緣道側,　　摩尼寶樂煥明耀,
演出無量和雅聲,　　莊嚴淨音歎三寶。
香水柔軟湛然滿,　　分陀利華遍圍遶,
一切香華出光明,　　清淨具足而莊嚴。
於寶幢中有光明,　　垂寶旗幡而莊嚴,
摩尼寶網出妙聲,　　聞者能入一切智。
眾寶華城甚微妙,　　無量寶色淨光明,
十方世界靡不照,　　一切具足光嚴飾。
垣牆周匝而圍遶,　　種種雜寶為莊嚴,
清淨寶焰相任持,　　具足莊嚴寶香海。
盧舍那佛過去行,　　令佛剎海甚清淨，
無數無量無邊際,　　彼處一切自在轉。

[0413c17] 「一一香水海, 有四天下微塵數香水河圍遶, 種種寶華彌覆其上；彼諸香水河從佛眉間白毫相出, 摩尼寶王汎上隨流。」

[0413c19] 爾時, 普賢菩薩以偈頌曰：

「離垢清淨香水流,　　金剛寶華悉彌覆,
眾寶輪地布金沙,　　無量珍琦普莊嚴。
淨妙階道七寶成,　　諸欄楯上植蓮華,
真珠寶華常敷榮,　　懸雜華鬘為莊嚴。
一切寶光微妙色,　　清淨香水雜寶流,
種種寶華為波浪,　　眾音諧雅演佛聲。
栴檀寶末和清流,　　無量雜寶為迴復,
普出種種香光焰,　　常流一切十方界。
一切香河出無量,　　雜種妙勝諸珍寶,
眾寶積集為華蓋,　　光明普照香水河。
十方無量世界中,　　佛光明照見寶王,
如來道場寶輪地,　　眾寶香河盈流滿。
諸寶羅網相扣摩,　　演佛音聲常不絕，
一切菩薩諸佛法,　　普賢大士所修行。
諸佛世尊願音聲,　　於彼寶岸常得聞,
一切如來過去行,　　皆悉遍聞十方國。

一切香河諸旋流，　一切菩薩功德雲，
漸漸盈滿諸法界，　見一切剎無不至。
彼諸一切香水河，　淨寶王雲彌覆上，
佛白毫相出寶王，　其光明耀等如來。◎

大方廣佛華嚴經卷第三

【經文資訊】大正藏第 09 冊 No. 0278 大方廣佛華嚴經
【版本記錄】CBETA 電子佛典 2016.06，完成日期：2016/06/15
【編輯說明】本資料庫由中華電子佛典協會（CBETA）依大正藏所編輯
【原始資料】蕭鎮國大德輸入，眾生出版社提供新式標點，其他
【其他事項】本資料庫可自由免費流通，詳細內容請參閱【中華電子佛典協會資料庫版權宣告】

本網站係採用 Creative Commons 姓名標示-非商業性-相同方式分享 3.0 台灣 (中華民國) 授權條款授權.
Copyright ©1998-2016 CBETA
Dictionary cache status: loaded

Glossary and Other Vocabulary

Copyright Fo Guang Shan 佛光山 2013-2025. This work may be freely reused under the Creative Commons Attribution 4.0 International License with attribution. Please send comments to alex@ntireader.org.
Page updated on 2025-06-19

Avataṃsakasūtra (Flower Garland Sūtra) 大方廣佛華嚴經
Scroll 4
Click on any word to see more details.

大方廣佛華嚴經卷第四

東晉天竺三藏佛馱跋陀羅譯

盧舍那佛品第二之三

[0414a19] 「◎彼香河中間一切平正，諸妙寶樹以為莊嚴，雜種寶幔彌覆其上，一切菩薩願力所起、佛所護念三世莊嚴而莊嚴之。」

[0414a21] 爾時，普賢菩薩以偈頌曰：

「盧舍那佛遍十方，　出一切化莊嚴身，
彼亦不來亦不去，　佛願力故皆悉見。
一切佛剎微塵中，　無量佛子修諸行，
悉受清淨國土記，　見嚴淨剎稱本行。

[0414a27] 「佛子！當知此蓮華藏世界海中，一一境界有世界海微塵數清淨莊嚴。諸佛子！此香水海上有不可說佛剎微塵數世界性住，或有世界性蓮華上住、或在無量色蓮華上住、或依真珠寶住、或依諸寶網住、或依種種眾生身住、或依佛摩尼寶王住；或須彌山形、或河形、或轉形、或旋流形、或輪形、或樹形、或樓觀形、或雲形、或網形。」

[0414b05] 爾時，普賢菩薩以偈頌曰：

「堅固清淨諸佛剎，　離垢解脫光明藏，
依止摩尼寶海住，　或有依止香海住，
或依種種方便住，　或依莊嚴眾色住，
或復須彌樹圓形，　種種方門佛剎住。
或光明身諸華藏，　寶雲普放淨光明，
光明充滿勝世界，　寶地海藏不可壞。
或淨佛剎無量色，　光明焰雲眾色等，
或有妙音諸世界，　自然常音不思議。
無數願樂種種身，　自在行雲音聲身，
眾生無量德音身，　最勝一切德音身。
種種門入諸佛剎，　漸至無盡不思議，
無數一切滿十方，　無盡無量普自在。
一切諸方如來剎，　廣大方便入佛界，
見十方剎漸次至，　國土不增亦不減。
以一國土滿十方，　十方入一亦無餘，
世界本相亦不壞，　無比功德故能爾。
一切佛剎微塵中，　見盧舍那自在力，
弘誓願海震音聲，　調伏一切眾生類。

佛身充滿一切剎，　無數菩薩亦如是，
教化**眾生無有量**,　**佛現自在無倫匹。」**

[0414b27] 爾時，普賢菩薩告諸菩薩言：「佛子！彼**眾香水海中有一香水海**,**名樂光明**,**有一切香摩尼寶王莊嚴蓮華**；**上有世界**,**名清淨寶網光明**,**佛號離垢淨眼廣入。彼世界上**，**過佛**剎塵數世界，有佛國名雜香蓮華勝妙莊嚴，依寶網住，形如師子座,佛號師子座光明勝照。彼世界上,過佛剎塵數世界，有佛國名寶莊嚴普光明，依諸華住，形如日輪雲，佛號廣大光明智勝。彼世界上，過佛剎塵數世界，有佛國名雜光蓮華，佛號金剛光明普精進善起。彼世界上，過佛剎塵數世界，有佛國名無畏嚴淨，佛號平等莊嚴妙音幢王。彼世界上，過佛剎塵數世界，有佛國名華開淨焰，佛號愛海功德稱王。彼世界上，過佛剎塵數世界，有佛國名總持，佛號淨智慧海。彼世界上，過佛剎塵數世界，有佛國名解脫聲，佛號善相幢。彼世界上，過佛剎塵數世界，有佛國名勝起，佛號蓮華藏光。彼世界上，過佛剎塵數世界，有佛國名善住金剛不可破壞,佛號那羅延不可破壞。彼世界上,過佛剎塵數世界，有佛國名華林赤蓮華，佛號雜寶華鬘智王。彼世界上，過佛剎塵數世界，有佛國名淨光勝電如來藏，佛號能起一切所願功德。彼世界上，有香水海，名淨光焰起，中有世界性，名善住。次上復有香水海，名金剛眼光明，中有世界性，名法界等起。次上復有香水海，名蓮華平正，中有世界性，名出十方化身。次上復有香水海，名寶地莊嚴光明，中有世界性，名寶枝莊嚴。次上復有香水海，名化香焰，中有世界性，名清淨化。次上復有香水海，名寶幢，中有世界性，名佛護念。次上復有世界性，名眾色普光。如是次上復有世界塵數香水海及世界性,如一方,十方亦如是盧舍那佛常轉法輪處。」

[0415a03] 爾時,普賢菩薩以偈頌曰：

「法界不可壞,　蓮華世界海,
離垢廣莊嚴,　安住於**虛空。**
此世界海中,　剎性難思議，
善住不雜亂,　各各悉自在。
平正住莊嚴,　依種種色住,
如來世界海,　佛剎相隨順。
種種身音聲,　一切佛自在,
普見諸世界,　種種業莊嚴。
須彌山城網,　水旋輪圓形,
清淨色蓮華,　彼彼悉圍遶。
尸羅幢盆形,　隨順轉色形,
如是難思議,　諸佛國土形。
不思議世界,　依止蓮華住,

放大光明網,　　普照於一切。
一一如來剎，　　放諸光明網，
照一切佛國,　　充滿十方海。
一切諸佛剎，　　一切境界門，
一切方便入,　　皆悉見無量,
不思議佛剎，　　不壞不可盡，
無量淨莊嚴,　　大仙威神力,
彼如來剎頂，　　不思議世界，
或成或有敗,　　不生亦不滅,
譬如諸樹林,　　華葉或生落,
如是諸佛剎，　　成敗亦復然，
如依種種樹,　　有種種果生,
如是種種剎，　　有種種眾生，
種子差別故,　　果實生不同,
行業若干故,　　佛剎種種異，
譬如意寶珠,　　隨意現眾色,
除諸妄想故,　　悉見清淨剎，
譬如空中雲,　　龍王力能現,
如是佛願力,　　一切佛剎起，
猶如工幻師,　　能現種種眾,
如是眾生業,　　佛剎不思議，
如見彩畫像,　　知是畫師造,
如是見佛剎，　　心畫師所成。
眾生心不同,　　隨起諸妄想,
如是諸佛剎，　　一切皆如化。
猶如見導師,　　種種無量色,
隨眾生心行,　　見佛剎亦然。
無量真珠華,　　悉覆諸佛剎，
色現各不同,　　離垢莊嚴現。
彼蓮華網中,　　佛剎網依住，
種種妙莊嚴,　　眾生所依處。
或有佛剎地，　　垢穢不平正，
眾生煩惱故,　　起如是佛剎。
清淨不清淨,　　佛剎不可議，
眾生希望起,　　菩薩之所持。

清淨不清淨,　　無量諸佛剎，
業海因**緣起**,　　**菩薩之所化。**
或放清淨光,　　離垢**眾寶體**,
種種妙莊嚴,　　諸佛令清淨。
一切國土中,　　火災不可議,
示現不清淨,　　而剎常堅固。
或依風輪住,　　或復依水輪,
無量剎成敗，　　眾生行業故。
見無量佛剎，　　或成或有敗，
彼亦無有成,　　亦復無有敗。
於一一念中,　　無量佛剎起，
諸佛所持故,　　國清淨離垢。
或有佛剎起，　　泥土不清淨，
離明常闇冥,　　罪**眾生所住。**
或有泥土剎，　　煩惱大恐怖，
樂少憂苦多,　　薄福之所處。
或有鐵世界,　　或有赤銅國,
諸石山穢惡,　　**眾生業故起。**
或有泥土剎，　　眾生常苦惱，
長冥離光明,　　光明海能照。
諸畜生趣中,　　受無量種身,
隨宿行業故,　　長受無量苦。
閻羅王界中,　　飢**渴苦常逼**,
登上大火山,　　長受無量苦。
或有七寶剎，　　平正住莊嚴，
清淨業力起,　　微妙善安隱。
彼佛剎土中，　　唯見人天趣，
功德果成就,　　常受諸快樂。
一一毛孔中,　　不思議億剎，
無量形莊嚴,　　種種業所起。
隨其自業起,　　**眾生界難議**,
取種種相已,　　或受樂受苦,
或剎光無量，　　一切寶為地，
金剛華遍覆,　　離垢淨莊嚴。
或剎光明體，　　光明輪安住，
金色栴檀香,　　光明雲常照。

或剎日輪體，　布眾香寶衣，
或一蓮華中,　菩薩悉充滿,
或有無量色,　離垢寶佛剎，
紺寶光明網,　光明網電照。
或有佛剎土，　金剛華為體，
或布**眾寶華**,　**觀察甚清淨。**
普賢菩薩願,　所得清淨國,
三世莊嚴剎，　悉現於此中。
諸佛子汝觀,　佛世界自在,
未來一切剎，　悉見皆如夢。
十方一切剎，　過去佛國海，
於一世界見,　一切剎如化。
三世一切佛,　并一切佛土,
於一世界見,　三世佛及剎。
觀微塵上剎，　一切佛自在，
無量妙莊嚴,　皆悉如電光。
或無量佛土,　其形猶如海,
有如須彌山,　世界難思議。
有國如珠貫,　依紺寶網住,
或依樹莊嚴,　一切佛充滿,
或依摩尼輪,　或依止蓮華,
八隅雜莊嚴,　離垢種種色。
或如師子座,　或有國如金,
或如**眾寶形**,　**或如梵世處**,
或天主月形,　又復形如日。
或如摩尼寶,　栴檀香莊嚴,
或如旋香鬘,　佛世界安住,
或如光明輪,　種種色莊嚴。
或壽命一劫,　或復壽百劫,
或復有壽命,　佛剎微塵等。
或於一劫中,　見無量剎起，
無量不可數,　不思議剎壞。
或國土無佛,　或國土有佛,
或國土一佛,　或有無量佛,
若國土無佛,　他方異世界,
有諸化佛來,　示現自在教。
從兜率捨壽,　降神處胎生,

降魔成正覺,　　轉無上法輪,
隨眾生所樂,　　種種色示現,
一切時不壞,　　轉清淨法輪。
若眾生非器,　　非佛令不見,
煩惱所障礙,　　不見如來意,
或剎極濁惡，　　常聞弊惡音，
剛強麁獷聲,　　不愛大恐怖,
彼地獄畜生,　　餓鬼趣受苦,
是濁惡佛剎，　　眾生憂惱海，
或剎甘露音，　　常聞柔軟聲，
清淨業道音,　　普聞一切剎，
或有佛剎聞，　　釋提桓因聲，
梵天王妙聲,　　諸世界主聲,
光明旋音聲,　　佛化身無盡,
諸菩薩音聲,　　常聞佛剎海，
或不思議剎，　　聞轉法輪聲，
不可盡願聲,　　所修行音聲,
聞三世諸佛,　　具足尊名號,
隨緣起佛剎，　　音聲不可盡，

[0416b29] 「諸佛子！乃往久遠過世界海微塵數劫，復過是數，爾時，有世界海，名淨光普眼，中有世界性，名勝妙音，依止摩尼華網海住，清淨無穢，有須彌山塵數世界以為眷屬；無量寶莊嚴地有三百重，眾寶圍山高廣嚴淨，周匝圍遶，其世界性，形如須彌山天宮莊嚴，以念為食。彼世界性中，有香水海，名清淨光。彼香海中，有須彌山，名大焰華莊嚴幢，以十種寶欄楯圍遶。彼須彌山有林觀，名寶華枝，以無量華樓閣、無量寶幢樓閣、無量紺寶網、種種色華而莊嚴之，無量香雲彌覆其上，十億百千城周匝圍遶。於彼林東，有一大城，名曰焰光，純香所成，面千由旬，七寶為郭，周匝圍遶；其城寮觀，雜寶莊嚴，覆以雜華及諸寶網，微風吹動，出妙音聲；其城有門一萬二千，建雜寶幢而莊嚴之，十億園林周匝圍遶，城中眾生皆悉成就，業報神足行同諸天，一切所欲應念即至。於彼林南，有一天城，名樹華莊嚴；次有龍城，名曰究竟；次有夜叉城，名金剛勝妙莊嚴幢；次有乾闥婆城，名離垢善；次有阿修羅城，名寶輪地；次有迦樓羅城，名眾寶莊嚴善光；次有緊那羅城，名娛樂莊嚴；次有摩睺羅伽城，名寶金剛幢。時，彼林中，有一道場，名寶華莊嚴；其道場前，有大蓮華，名華焰具足，縱廣百億由旬，十億蓮華眷屬圍遶。時，彼世界過百歲已，有佛出世，如是次第，有十須彌山塵數如來出興于世；其最初佛，名一切功德本勝須彌山雲。時，佛處彼大蓮華上，眉間白毫放大光明，名一切功德覺；有十佛世界

塵數光明以為眷屬。彼光滅除一切眾生煩惱蓋障，令得淨心，起功德海，永離三惡八難諸趣，發菩提心。

[0417a03] 「諸佛子！時，彼焰光城中，有王名愛見善慧，其王統領萬億諸城，有三萬七千夫人、采女，二萬五千子；其第一子名功德勝，次名普莊嚴童子。時，彼童子見佛無量自在功德善根因緣故，即得十種三昧，名曰諸佛具足功德三昧、普門方便三昧、淨方便雲三昧、教化眾生三昧、一切音聲充滿三昧、無量功德誠向三昧、如實覺諸法三昧、廣地方便海三昧、勝解脫三昧、一切智光三昧。」

[0417a12] 爾時，普莊嚴童子以偈頌曰：

「猶如千日出，　　虛空靡不照，
離垢坐道場，　　光明亦如是。
無量萬億劫，　　難遇之導師，
出興於世間，　　一切見最勝。
觀察佛光明，　　如雲難思議，
一切處悉見，　　如對現目前。
毛孔放光明，　　如雲不可盡，
隨諸眾生音，　　讚佛無量德。
眾生遇佛光，　　離苦永寂滅，
悉安隱快樂，　　歡喜遍充滿。
觀察諸菩薩，　　充滿十方界，
放摩尼寶雲，　　讚歎諸最勝。
常於道場聞，　　深妙音聲海，
滅諸眾生苦，　　覩佛自在力。
一切興恭敬，　　歡喜心無量，
往詣法王所，　　瞻仰禮供養。」

[0417b01] 時，彼童子說偈音聲，於彼世界無不普聞。

[0417b02] 爾時，愛見善慧王聞說是偈，歡喜無量，以偈頌曰：

「宜時普宣告，　　諸王大臣等，
令知吉祥相，　　咸速詣最勝。
莊飾一切城，　　宜令悉清淨，
建諸妙幢幡，　　種種寶莊嚴。
設眾妙寶帳，　　彌覆羅其上，
興妓樂音雲，　　令充遍虛空。
掃除諸街巷，　　降以雜寶雨，
莊嚴眾寶乘，　　當詣見最勝。

各於其帳內，　　雨種種雲雨，
一切莊嚴雲,　　流行虛空中。
香蓮華光雲,　　華蓋難思議,
瓔珞半月雲,　　雨眾妙寶衣,
須彌山香水,　　摩尼寶莊嚴,
清淨眾雜寶,　　顯現虛空中。
摩尼寶華鬘,　　離垢眾寶鬘,
摩尼寶燈雲,　　凝照停虛空。
矚想皆念佛,　　生無量歡喜,
妻子眷屬俱,　　當詣見最勝。」

[0417b22] 爾時，愛見善慧王與七十七億那由他眷屬俱，往詣一切功德本勝須彌山雲佛所；到已，頭面禮足，於一面坐，有無量天、龍、夜叉、乾闥婆、阿修羅、迦樓羅、緊那羅、摩睺羅伽等往詣佛所，頭面禮足，於一面住。爾時，如來教化一切諸眾生故，於彼大眾海中說經，名現三世一切諸佛集會，世界塵數修多羅以為眷屬，隨諸眾生所應解故。

[0417b29] 爾時，普莊嚴童子聞是經已，宿世功德因緣故，得一切法具足三昧、一切法來入安住菩提心三昧、法界師子光方便三昧、法眼清淨三昧。爾時，童子以偈頌曰：

「我聞最勝法,　　清淨慧眼開,
能見一切佛,　　過去功德海。
我見一切生,　　如本色具足,
隨本名身業,　　供養一切佛。
過去諸佛所,　　無量劫海行,
我見諸佛海,　　清淨佛剎海。
於生死海中,　　捨自身無量,
修菩薩勝行,　　嚴淨佛剎海。
捨無量耳鼻,　　頭目及手足,
王身大臣身,　　具足修淨國。
一一佛剎中，　　難思議億劫，
修行菩薩道,　　令佛剎海淨。
普賢菩薩願,　　修習諸行海,
一切剎海中，　　令佛土清淨。
如日光明淨,　　悉見色具足,
佛智光照已,　　見我本修行。
見無量諸佛,　　離垢清淨剎，
成等正覺聲,　　悉充滿法界。
如彼修清淨,　　具足佛剎海，

一切佛神力,　　應修菩薩行。」

[0417c25] 說是偈時，如須彌山塵數眾生悉發無上道心。

[0417c26] 時, 彼如來為此童子而說頌曰：

「善哉普莊嚴,　　德藏大名稱,
能為眾生故,　　勇猛求菩提。
能發智慧光,　　滿一切法界,
無上道德雲,　　當得智慧海。
一國中修行,　　一剎微塵劫，
當逮是智慧,　　如我之所得。
懈怠者不能,　　解深方便海,
精進力成就,　　能淨佛世界。
一切微塵數,　　劫海修眾行,
彼得淨如是,　　如我佛剎海。
一一眾生故,　　無量劫苦行,
不厭生死難,　　能為大導師。
無量無邊願,　　一切諸佛海,
能度無上道,　　方便海具足。
恭敬供養我,　　普莊嚴大力,
勝須彌山佛,　　成汝無上道。
普賢常勇猛,　　具足大名稱,
一切法界滿,　　淨諸佛剎海。」

[0418a16] 爾時, 一切功德本勝須彌山雲如來壽五十億歲。彼佛滅度後，有佛出世，號一切度離癡清淨眼王如來。普莊嚴童子見是如來已, 即得念佛三昧、普門海藏三昧、無量智持轉法三昧、甚深法樂三昧。時, 佛說經名一切法界自性離垢莊嚴，有世界微塵等修多羅以為眷屬。普莊嚴童子聞是經已, 即得三昧, 名一切法普門歡喜藏三昧、入一切法方便海三昧。

◎◎
大方廣佛華嚴經如來名號品第三

[0418a26] 佛在摩竭提國寂滅道場, 初始得佛, 普光法堂, 坐蓮華藏師子座上, 善覺智無二念, 了達法性、住佛所住、等諸如來至無礙趣具不退法無壞境界, 住不思議等達三世, 與十佛國土微塵數等大菩薩俱, 盡一生補處, 悉從他方世界來集, 了眾生性, 深入法界, 常善思量世間涅槃, 明了業報眾生心行, 悉能解知諸法義味, 觀察世間、離世間法, 究竟分別為無為性, 去、來、現在靡不貫達。時, 諸菩薩咸作是念：「唯願世尊哀愍我等, 隨

所志樂，示現佛剎、示佛所住、示佛國莊嚴、示諸佛法、示佛土清淨、示佛所說法、示佛剎體、示佛功德勢力、示隨佛剎起、示成正覺，開示十方一切如來所可分別菩薩：十住、十行、十迴向、十藏、十地、十願、十定、十自在、十頂菩薩隨喜心、不斷如來性、救**眾生、滅煩惱、知眾行、解諸法、離垢穢、拔眾難、決疑網、竭愛欲、佛無上地、佛境界、佛住壽、佛行、佛力、佛無所畏、佛定、佛神足、佛勝法、佛不動轉、佛六情根、佛光、佛智、佛無上功德一切具足，如是等事，悉為我現。」**

[0418b18] 爾時，世尊知諸菩薩心之所念，即如其像，現神通力。現神力已，東方過十佛剎微塵數國，有世界名金色，佛號不動智，有菩薩字文殊師利，與十佛土塵數菩薩來詣佛所，恭敬供養，頭面禮足，即於東方，化作蓮華藏師子之座，結跏趺坐。

[0418b23] 南方過十佛剎微塵數國，有世界名樂色，佛號智火，有菩薩字覺首，與十佛土塵數菩薩來詣佛所，恭敬供養，頭面禮足，即於南方，化作蓮華藏師子之座，結跏趺坐。

[0418b27] 西方過十佛剎微塵數國，有世界名華色，佛號習智，菩薩字財首，與十佛土塵數菩薩來詣佛所，恭敬供養，頭面禮足，即於西方，化作蓮華藏師子之座，結跏趺坐。

[0418c02] 北方過十佛剎微塵數國，有世界名薝蔔華色，佛號行智，菩薩字寶首，與十佛土塵數菩薩來詣佛所，恭敬供養，頭面禮足，即於北方，化作蓮華藏師子之座，結跏趺坐。

[0418c06] 東北方過十佛剎微塵數國，有世界名青蓮華色，佛號明智，菩薩字德首，與十佛土塵數菩薩來詣佛所，恭敬供養，頭面禮足，即於東北方，化作蓮華藏師子之座，結跏趺坐。

[0418c10] 東南方過十佛剎微塵數國，有世界名金色，佛號究竟智，菩薩字目首，與十佛土塵數菩薩來詣佛所，恭敬供養，頭面禮足，即於東南方，化作蓮華藏師子之座，結跏趺坐。

[0418c14] 西南方過十佛剎微塵數國，有世界名寶色，佛號上智，菩薩字進首，與十佛土塵數菩薩來詣佛所，恭敬供養，頭面禮足，即於西南方，化作蓮華藏師子之座，結跏趺坐。

[0418c18] 西北方過十佛剎微塵數國，有世界名金剛色，佛號自在智，菩薩字法首，與十佛土塵數菩薩來詣佛所，恭敬供養，頭面禮足，即於西北方，化作蓮華藏師子之座，結跏

趺坐。

[0418c22] 下方過十佛剎微塵數國，有世界名玻**瓈色，佛號梵智，菩薩字智首，與十佛土塵數菩薩來詣佛所，恭敬供養，頭面禮足，即於下方，化作蓮華藏師子之座，結跏趺坐。**

[0418c26] 上方過十佛剎微塵數國，有世界名如實色，佛號伏怨智，菩薩字賢首，與十佛土塵數菩薩來詣佛所，恭敬供養，頭面禮足，即於上方，化作蓮華藏師子之座，結跏趺坐。

[0419a01] 是時，文殊師利菩薩承佛神力，觀察大**眾，歎曰**：**「快哉！今菩薩會為未曾有。諸佛子！當知佛**剎不可思議，佛住、佛國、佛法、佛剎清淨、佛說法、佛出世、佛剎起、諸佛阿耨多羅三藐三菩提皆不可思議。何以故？十方諸佛說法，知彼心行，隨化眾生，與虛空、法界等。何以故？此娑婆世界中，諸四天下教化一切種種身、種種名、處所、形色、長短、壽命、諸得、諸入、諸根生處、業報，如是種種，不同眾生，所見亦異。何以故？諸佛子！此四天下佛號不同，或稱悉達，或稱滿月，或稱師子吼，或稱釋迦牟尼，或稱神仙，或稱盧舍那，或稱瞿曇，或稱大沙門，或稱最勝，或稱能度。如是等稱佛名號，其數一萬。

[0419a15] 「諸佛子！次此東方有四天下，名曰善護，彼稱如來，或號金剛、或號尊勝、或號大智、或號不壞、或號雲王、或號無諍、或號平等、或號歡喜、或號無比、或號默然，如是等稱佛名號，其數一萬。

[0419a19] 「諸佛子！次此南方有四天下，名曰難養，彼稱如來，或名甘露灌、或名善名稱、或名離垢、或名實論師、或名調御、或名樂慧、或名大音、或名**眾祐、或名無量、或名勝慧，如是等稱**佛名號，其數一萬。

[0419a24] 「諸佛子！次此西方有四天下，名曰佛慧，彼稱如來，或謂性慧、或謂愛現、或謂無上王、或謂無恐怖、或謂實慧、或謂常化、或謂知足、或謂法慧、或謂究竟、或謂能忍，如是等稱佛名號，其數一萬。

[0419a28] 「諸佛子！次此北方有四天下，名師子言，彼稱如來，或稱大牟尼、或稱苦行、或稱婆伽婆、或稱福田、或稱一切智、或稱善意、或稱清淨、或稱伊那婆那、或稱勝鬘、或稱願行滿，如是等稱佛名號，其數一萬。

[0419b04] 「諸佛子！次此東北方有四天下，名曰安寧，彼稱如來，或號法王、或號等起、或號寂靜、或號妙天、或號離欲、或號勝慧、或號等心、或號無壞、或號慧音、或號遠來，如是等稱佛名號，其數一萬。

[0419b08] 「諸佛子！次此東南方有四天下，名曰喜樂，或稱如來，或名蓮華、或名慧火

、或名知人、或名密教、或名解脫、或名自然安住、或名妙行成就、或名清淨眼王、或名上勇、或名精進力，如是等稱佛名號，其數一萬。

[0419b13] 「諸佛子！次此西南方有四天下，名曰堅固，彼稱如來，或稱不動、或稱慧王、或稱滿慧、或稱無動慧、或稱常悲、或稱頂王、或稱勝音、或稱一切施、或稱持仙、或稱勝須彌，如是等稱佛名號，其數一萬。

[0419b18] 「諸佛子！次此西北方有四天下，名須菩提，彼稱如來，或號普慧、或號光明成就、或號寶髻、或號應敬念、或號無上義、或號悅樂、或號本性清淨、或號光明滿、或號脩臂、或號本善住，如是等稱佛名號，其數一萬。

[0419b23] 「諸佛子！次此下方有四天下，名曰焰道，彼謂如來，或名長養善根、或名師子色、或名利智、或名真金焰、或名普親、或名梵音、或名饒益、或名究竟來、或名真天、或名平等施，如是等稱佛名號，其數一萬。

[0419b28] 「諸佛子！次此上方有四天下，名曰持地，彼謂如來，或稱猛慧、或稱無量清淨、或稱覺慧、或稱勇首、或稱妙莊嚴、或稱能發歡喜、或稱意成滿、或稱火光、或稱精進、或稱一乘。

[0419c03] 「諸佛子！如是持地四天下稱佛名號，其數一萬。此娑婆世界有如是等百億四天下，彼稱如來亦各不同，有百億萬。

[0419c05] 「諸佛子！此娑婆世界東，次有國土，名曰密訓，彼謂如來，或稱平等、或稱最勇、或稱安慰、或稱調意、或稱聞慧、或稱一切捨、或稱自在、或稱堅固身、或稱大超越、或稱無比智。諸佛子！如是密訓國土稱佛名號，有百億萬。

[0419c10] 「諸佛子！此世界南，次有國土，名曰最勇，彼謂如來，或稱自然清淨、或稱意至到、或稱能仁、或稱解脫王、或稱智慧王、或稱明行足、或稱善誓、或稱能寂滅、或稱大慈、或稱大悲，如是等稱佛名號，有百億萬。

[0419c15] 「諸佛子！此世界西，次有國土，名曰離垢，彼謂如來，或稱具足直心、或稱分別道、或稱善持、或稱解脫眾亂、或稱論師、或稱分別眾寶、或稱無上現、或稱來化、或稱一切苦行、或稱具足力，如是等稱佛名號，有百億萬。

[0419c20] 「諸佛子！此世界北，次有國土，名寶境界，彼謂如來，或稱薝蔔華色、或稱日藏、或稱依精進住、或稱等起住壽、或稱超實、或稱慧日、或稱無障礙、或稱月出、或稱慧火勢、或稱清淨身，如是等稱佛名號，有百億萬。

[0419c25] 「諸佛子！此世界東北，次有國土，名曰訶尼，彼稱如來，或號離苦、或號一切解脫、或號因緣具足、或號解脫智慧、或號過去藏、或號寶光、或號離世間、或號至離

身地、或號端嚴藏、或號離瞋恚心，如是等稱佛名號，有百億萬。

[0420a02] 「諸佛子！此世界東南，次有國土，名曰饒益，彼稱如來，或號因緣、或號盡智、或號美音、或號根勝、或號莊嚴蓋、或號淨根、或號殊特、或號分別到彼岸、或號勝定、或號慈父、或號智海，如是等稱佛名號，有百億萬。

[0420a07] 「諸佛子！此世界西南，次有國土，名曰鮮少，彼稱如來，或號牟尼主、或號樂寶、或號不二觀、或號知智、或號謙意、或號有緣見、或號根主、或號天人師、或號建業、或號金剛華，如是等稱佛名號，有百億萬。

[0420a12] 「諸佛子！此世界西北，次有國土，名曰知足，彼稱如來，或號華聚，或號栴檀蓋、或號蓮華藏、或號超越諸法、或號法顯、或號次起、或號善淨蓋、或號離垢善根、或號善言、或號專念法、或號五法藏，如是等稱佛名號，有百億萬。

[0420a17] 「諸佛子！此世界下，次有國土，名離摶食，彼稱如來，或號真珠焰、或號普化、或號法命主、或號無為、或號覺根、或號離塵、或號風無礙、或號欣施、或號分別道、或號建幢，如是等稱佛名號，有百億萬。

[0420a22] 「諸佛子！此世界上，次有國土，名解脫音，彼稱如來，或號猛幢、或號無量寶、或號樂大施、或號天光、或號吉祥興、或號離死地、或號最勝、或號不退輪、或號離非法、或號修一切智。

[0420a26] 「諸佛子！此解脫音世界稱佛名號，有百億萬，如娑婆國土及十世界，如是東方百千億、不可量、不可數、不可思議、不可稱、無等、無邊、無分齊、不可說虛空、法界等世界中，眾生稱佛名號各各不同，南、西、北方，四維，上、下，亦復如是，是皆如來為菩薩時，有因緣者為度此故，種種方便、口業、音聲、行業、果報、法門、權道、諸根所樂，令諸眾生知如來法。」

◎◎

大方廣佛華嚴經四諦品第四之一

[0420b06] 爾時，文殊師利告眾菩薩言：「佛子！所說苦諦者，於此娑婆世界，或言害、或言逼迫、或言變異、或言境界、或言聚、或言刺、或言依根、或言不實、或言癰、或言童蒙行。所說苦集諦者，或言火、或言能壞、或言受義、或言覺、或言方便、或言決定、或言網、或言念、或言順眾生、或言顛倒根。所說苦滅諦者，或言無障礙、或言離垢淨、或言寂靜、或言無相、或言不死、或言無所有、或言因緣斷、或言滅、或言真實、或言自然住。所說苦滅道諦者，或言一乘、或言趣寂靜、或言引導、或言究竟希望、或言常不離、或言能捨擔、或言至非趣、或言聖人隨行、或言仙人行、或言十藏。

[0420b19] 「諸佛子！此娑婆世界中，如是等四諦名字有四十億百千那由他，隨諸眾生所應調伏，作如是說。

[0420b21] 「諸佛子！如娑婆世界所稱苦諦，於密訓世界，或名求根、或名不可出、或名不縛根、或名作不應作、或名一切不實、或名分別羸、或名處所成就、或名第一害、或名動、或名身事。所名苦集諦者，或名受、或名枝、或名燒、或名堅固、或名壞根、或名相續、或名害行、或名喜忘、或名生元、或名分。所名苦滅諦者，或名正義、或名堅固、或名讚歎、或名安隱、或名善趣、或名調伏、或名一道、或名離煩惱、或名不亂、或名究竟。所名苦滅道諦者，或名猛將、或名不沒、或名超出、或名勤方便、或名普眼、或名離邊、或名覺悟、或名得妙、或名無上目、或名觀方。

[0420c05] 「諸佛子！彼密訓世界如是等四諦名字有四十億百千那由他，隨諸眾生所應調伏，作如是說。

[0420c07] 「諸佛子！如娑婆世界所名苦諦，於最勇世界，或名恐怖、或名福斷、或名應訶責、或名常給、或名麁澀、或名常怨、或名離勝、或名奪利、或名難共事、或名虛妄、或名勢力。所名苦集諦者，或名因緣、或名癡元、或名怨林、或名刃枝、或名滅味、或名仇對、或名味著、或名導引、或名增闇、或名害利。所名苦滅諦者，或名大義、或名饒益分、或名義中義、或名無量、或名見、或名虛妄斷、或名最勝、或名常、或名住、或名無為。所名苦滅道諦者，或名滅火、或名勝枝、或名定分別、或名不退、或名深方便、或名出、或名最上、或名至非趣、或名解脫、或名能令解脫。

[0420c20] 「諸佛子！彼最勇世界如是等四諦名有四十億百千那由他，隨諸眾生所應調伏，作如是說。

[0420c23] 「諸佛子！如娑婆世界所說苦諦，於離垢世界，或名悔恨、或名資待、或名分別、或名輪迴、或名前行、或名一味、或名非法、或名現前地、或名最邪、或名邪見、或名不可忍。所名苦集諦者，或名虛器、或名分、或名甘忍、或名生地、或名取、或名棄、或名增、或名擔、或名能生、或名堅縛。所名苦滅諦者，或名等等、或名空、或名無垢、或名勝根、或名勝等、或名無作、或名滅使、或名最上、或名畢竟、或名破印。所名苦滅道諦者，或名真堅固、或名方便分別、或名義根、或名真性、或名離愛、或名勝淨、或名有邊、或名寄全、或名究竟、或名淨虛妄。

[0421a06] 「諸佛子！離垢世界如是等四諦名有四十億百千那由他，隨諸眾生所應調伏，作如是說。

[0421a08] 「諸佛子！如娑婆世界所說苦諦，於真實境世界，或名愛欲、或名險根、或名海分、或名邪方便、或名分別根、或名流轉、或名生滅、或名障礙、或名倒根、或名有數

。所名苦集諦者，或名愛、或名陷溺、或名不可盡、或名分、或名不正趣、或名津梁、或名事、或名障礙、或名器、或名動。所名苦滅諦者，或名相續斷、或名解散、或名無名、或名不作、或名不現、或名無作、或名無色、或名無燒、或名明、或名淨。所名苦滅道諦者，或名寂行、或名正行、或名修證、或名安隱道、或名無量壽、或名修究竟、或名常道、或名難得、或名彼岸、或名無敵。

[0421a21] 「諸佛子！真實境世界如是等四諦名有四十億百千那由他，隨諸眾生所應調伏，作如是說。

[0421a23] 「諸佛子！如娑婆世界所名苦諦者，於訶尼世界，或名掠取、或名非善友、或名戰怖、或名多言、或名真地獄、或名非法調伏、或名重擔、或名壞根、或名虛妄、或名虛妄根。所名苦集諦者，或名貪、或名作、或名惡、或名生、或名絞縛、或名想、或名有果、或名不愛、或名不應說、或名迴轉。所名苦滅諦者，或名不轉、或名解脫、或名無作、或名離愛、或名堅固、或名真實、或名離癡、或名寂滅、或名賢聖、或名離怨敵。所名苦滅道諦者，或名正語、或名無諍、或名教導、或名迴向心、或名廣妙、或名分別方便、或名有數、或名趣寂靜、或名勝智、或名善解義。

[0421b07] 「諸佛子！訶尼世界如是等四諦名有四十億百千那由他，隨諸眾生所應調伏，作如是說。

[0421b09] 「諸佛子！如娑婆世界所言苦諦者，於饒益世界，或名重擔、或名危脆、或名賊等、或名生死、或名非歡喜、或名流轉、或名疲勞、或名醜貌、或名能生、或名利刃。所言苦集諦者，或名流散、或名擾亂、或名煩惱、或名羸劣、或名漂淪、或名乖違、或名非解脫、或名所作、或名取、或名虛妄。所言苦滅諦者，或名離獄、或名真實、或名離諸難、或名覆護、或名善因、或名隨至、或名根、或名離枝、或名無為、或名無次第。所言苦滅道諦者，或名達無所有、或名一切因、或名善本、或名明至、或名不轉法、或名有盡、或名大道、或名能調伏、或名安隱、或名非流轉。

◎
大方廣佛華嚴經卷第四

【經文資訊】大正藏第 09 冊 No. 0278 大方廣佛華嚴經
【版本記錄】CBETA 電子佛典 2016.06，完成日期：2016/06/15
【編輯說明】本資料庫由中華電子佛典協會（CBETA）依大正藏所編輯
【原始資料】蕭鎮國大德輸入，眾生出版社提供新式標點，其他
【其他事項】本資料庫可自由免費流通，詳細內容請參閱【中華電子佛典協會資料庫版權宣告】

本網站係採用 Creative Commons 姓名標示-非商業性-相同方式分享 3.0 台灣 (中華民

國) 授權條款授權.
Copyright ©1998-2016 CBETA
Dictionary cache status: loaded

Glossary and Other Vocabulary

Copyright Fo Guang Shan 佛光山 2013-2025. This work may be freely reused under the Creative Commons Attribution 4.0 International License with attribution. Please send comments to alex@ntireader.org.
Page updated on 2025-06-19
Abbreviations
Reference
Help
About
menu
logo
NTI Reader
search
Back to collection

Avataṃsakasūtra (Flower Garland Sūtra) 大方廣佛華嚴經
Scroll 5
Click on any word to see more details.

大方廣佛華嚴經卷第五

東晉天竺三藏佛馱跋陀羅譯

四諦品第四之二

[0421c06] 「◎諸佛子！饒益世界如是等四諦名有四十億百千那由他，隨諸眾生所應調伏，作如是說。

[0421c08] 「諸佛子！如娑婆世界所言苦諦者，於鮮少世界，或名惡逆心、或名不長慧、或名邪念、或名流轉、或名無慚愧、或名貪根、或名熾然、或名刺棘、或名火山、或名憂惱。所言苦集諦者，或名廣地、或名來起、或名遠智、或名眾惱、或名恐怖、或名放逸、或名大失、或名著處、或名無主、或名相續。所言苦滅諦者，或名具足滿、或名甘露、或名非我所、或名無主、或名虛妄斷、或名安樂住、或名無量、或名斷流、或名非趣、或名不二。所名苦滅道諦者，或名光明、或名堅實、或名知深義、或名正業、或名非生滅、或名非相續、或名淨導、或名正趣、或名淨方便、或名勝見。

[0421c21] 「諸佛子！鮮少世界如是等四諦名有四十億百千那由他，隨諸眾生所應調伏，作如是說。

[0421c23] 「諸佛子！如娑婆世界所名苦諦者，於知足世界，或名流轉、或名失利、或名染污障、或名重擔、或名惡形、或名內惡、或名非專到、或名害處、或名苦惱。所言苦集諦者，或名能持、或名方便、或名過時、或名非實法、或名無底、或名攝受、或名離戒、或名煩惱法、或名無量見、或名惡聚。所言苦滅諦者，或名壞身、或名不放逸、或名真實、或名等等、或名清淨、或名離生、或名離曲、或名無相、或名具足、或名不生。所言苦滅道諦者，或名境界言斷、或名功德聚、或名順義、或名廣方便、或名虛妄盡、或名住壽道、或名可稱數、或名正念、或名常道、或名解脫。

[0422a07] 「諸佛子！知足世界如是等四諦名有四十億百千那由他，隨諸眾生所應調伏，作如是說。

[0422a09] 「諸佛子！如娑婆世界所名苦諦者，於所求世界，或名害、或名坏瓶、或名我所、或名身趣、或名流轉、或名衰主、或名苦、或名輕飄、或名無味、或名來去。所名苦集諦者，或名行、或名憤毒、或名惡行、或名受枝、或名不起疾、或名雜毒、或名虛稱、或名離勝、或名熾然、或名驚駭。所名苦滅諦者，或名非聚、或名非處、或名妙藥、或名不可壞、或名不沒、或名不可量、或名大、或名覺枝、或名離染、或名障礙。所名苦滅道諦者，或名勝行、或名離欲、或名諦究竟、或名入深義、或名實究竟、或名淨現、或名持念、或名離障、或名救濟、或名勝枝。

[0422a22] 「諸佛子！所求世界如是等四諦名有四十億百千那由他，隨諸眾生所應調伏，作如是說。

[0422a24] 「諸佛子！如娑婆世界所名苦諦者，於解脫音世界，或名匿疵、或名眾生、或名依枝、或名壞勝、或名障礙、或名駛流、或名遠、或名藏、或名受、或名苦枝。所名苦集諦者，或名遏調伏、或名心趣、或名能縛、或名常念、或名彼邊、或名離修、或名虛妄、或名門、或名輕飄、或名隱覆。所言苦滅諦者，或名非處、或名無上勝、或名不還、或名滅諍、或名小、或名無害、或名善住、或名無盡、或名廣、或名無價等。所言苦滅道諦者，或名自見令見、或名摧敵、或名分別印、或名入相、或名難得、或名無量義、或名能起明、或名和合道、或名向不動、或名勝義。

[0422b08] 「諸佛子！解脫音世界如是等四諦名有四十億百千那由他，隨諸眾生所應調伏，作如是說。

[0422b10] 「諸佛子！如此娑婆世界及十方佛剎說四諦名，如是東方百千億不可量、不可數、不可思議、不可稱、無等、無邊、無分齊、不可說虛空、法界等一切世界中，說四諦名，各有四十億百千那由他，隨諸眾生所應調伏，作如是說。南、西、北方，四維，上、

下，亦復如是。」

大方廣佛華嚴經如來光明覺品第五

[0422b18] 爾時，世尊從兩足相輪放百億光明，遍照三千大千世界，百億閻浮提、百億弗婆提、百億拘伽尼、百億欝單越、百億大海、百億金剛圍山、百億菩薩生、百億菩薩出家、百億佛始成正覺、百億如來轉法輪、百億如來般泥洹、百億須彌山王、百億四天王天、百億三十三天、百億時天、百億兜率陀天、百億化樂天、百億他化樂天、百億梵天、百億光音天、百億遍淨天、百億果實天、百億色究竟天，此世界所有一切悉現。如此見佛坐蓮華藏師子座上，有十佛世界塵數菩薩眷屬圍遶，百億閻浮提亦復如是。

[0422b29] 以佛神力故，百億閻浮提皆見十方各有一大菩薩，各與十世界塵數菩薩眷屬俱，來詣佛所。所謂：文殊師利菩薩、覺首菩薩、財首菩薩、寶首菩薩、德首菩薩、目首菩薩、精進首菩薩、法首菩薩、智首菩薩、賢首菩薩。是諸菩薩所從來國，金色世界、樂色、華色、薝蔔華色、青蓮華色、金色、寶色、金剛色、玻瓈色、如實色世界。各於本國佛所，所謂：不動智佛、智慧火佛、淨智佛、具威儀智佛、明星智佛、究竟智佛、無上智佛、自在智佛、梵天智佛、伏怨智佛所，淨修梵行。

[0422c10] 爾時，文殊師利以偈頌曰：

「若有知正覺，　解脫離諸漏，
　不著一切世，　彼非淨道眼。
　若有知如來，　觀察無所有，
　知法散滅相，　彼人疾作佛。
　能見此世界，　一切處無著，
　如來身亦然，　是人疾成佛。
　若於佛法中，　其心隨平等，
　入不二法門，　彼人難思議。
　若見我及佛，　安住平等相，
　彼住無所住，　遠離一切有。
　色受無有數，　想行識亦然，
　能如是知者，　彼是大牟尼。
　見者無所有，　所見法亦無，
　明了一切法，　彼能照世間。
　一念見諸佛，　出現于世間，
　而實無所起，　彼人大名稱。
　無我無眾生，　亦無有敗壞，
　若轉如是相，　彼則無上人。
　一中解無量，　無量中解一，
　展轉生非實，　智者無所畏。」

[0423a03] 如此處文殊師利說偈，一切處亦復如是。

[0423a04] 爾時，光明過此世界，遍照東方十佛國土，南、西、北方，四維，上、下，亦復如是。彼一一世界中百億閻浮提，乃至百億色究竟天世界所有，一切悉現。如此見佛坐蓮華藏師子座上，有十佛世界塵數菩薩眷屬圍遶，彼一一世界中百億閻浮提亦復如是；佛神力故，皆見十方各有一大菩薩，各與十世界塵數菩薩眷屬俱，來詣佛所，所謂文殊師利乃至賢首等。是諸菩薩所從來國，金色世界乃至如實色世界，各於本國不動智佛乃至伏怨智佛所，淨修梵行。

[0423a14] 爾時，一切處文殊師利以偈頌曰：

「見眾生苦逼，　　癡覆愛欲刺，
　常求無上道，　　諸佛法如是。
　離斷常二邊，　　見法實不轉，
　昔所未曾轉，　　轉此無上輪。
　不可思議劫，　　被弘誓德鎧，
　為度生死故，　　大聖法如是。
　導師降眾魔，　　勇健莫能勝，
　愛語離眾怖，　　無上慈悲法。
　內得甚深智，　　能害諸煩惱，
　一念見一切，　　彼自在示現。
　能擊正法鼓，　　聲震十方國，
　令得無上道，　　自覺法如是。
　不壞無量境，　　能遊無數剎，
　不取一切有，　　彼自在如佛。
　無比歡喜念，　　諸佛常清淨，
　虛空等如來，　　彼是具足願。
　一一眾生故，　　阿鼻地獄中，
　無量劫燒煮，　　心淨如最勝。
　不惜身壽命，　　常護諸佛法，
　具足行忍辱，　　彼得如來法。」

[0423b07] 爾時，光明過十世界，遍照東方百世界，乃至上方亦復如是。彼一一世界中百億閻浮提，乃至百億色究竟天世界所有，一切悉現。如此見佛坐蓮華藏師子座上，有十佛世界塵數菩薩眷屬圍遶，彼一一世界中百億閻浮提亦復如是；佛神力故，皆見十方各有一大菩薩，各與十世界塵數菩薩眷屬俱，來詣佛所，所謂文殊師利乃至賢首等。是諸菩薩所從來國，金色世界乃至如實色世界，各於本國不動智佛乃至伏怨智佛所，淨修梵行。

[0423b17] 爾時，一切處文殊師利以偈頌曰：

「如來覺諸法，　　如幻如虛空，

心淨無障礙,　　調伏群生類。
或見初生時,　　妙色如金山,
住是最後身,　　照明如滿月。
或見經行時,　　攝無量功德,
念慧善具足,　　明行人師子。
或見明淨眼,　　觀察照十方,
或時見戲笑,　　眾生樂欲故,
或見師子吼,　　清淨無比身,
示現末後生,　　所說無非實。
或見出家時,　　解脫一切縛，
修習諸佛行,　　常樂觀寂滅。
或見坐道場,　　善覺一切法,
度諸功德岸,　　癡闇煩惱滅。
或見天人尊,　　具足大悲心,
或見轉法輪,　　度脫諸群生，
或見無畏吼,　　儀容甚微妙,
調伏一切世,　　神力無障礙。
或見寂靜心,　　世間燈永滅,
或見十力尊,　　顯現自在法。」

[0423c09] 爾時，光明過百世界，遍照東方千世界，乃至上方亦復如是。彼一一世界中百億閻浮提，乃至百億色究竟天世界所有，一切悉現。如此見佛坐蓮華藏師子座上，有十佛世界塵數菩薩眷屬圍遶，彼一一世界中百億閻浮提，亦復如是；佛神力故，皆見十方各有一大菩薩，各與十世界塵數菩薩眷屬俱，來詣佛所，所謂文殊師利乃至賢首等。是諸菩薩所從來國，金色世界乃至如實色世界，各於本國不動智佛乃至伏怨智佛所，淨修梵行。

[0423c19] 爾時，一切處文殊師利以偈頌曰：

「善逝法甚深,　　無相亦無有,
眾生顛倒故,　　次第現一切。
無有我我所,　　彼境界空寂,
善逝身清淨,　　自覺離諸塵。
等覺明解脫，　　無量不可數，
無邊世界中,　　因緣和合起。
無諸陰界入,　　永離生死苦,
不在世間數,　　故號人師子。
內外俱解脫，　　本來常自空，
一切離虛妄,　　諸佛法如是。
離愛諸煩惱,　　長流永不轉,
正覺解諸法,　　度無量眾生。

一念不二相，　　樂觀寂滅法，
其心無所著，　　佛自在無量。
善知因**緣法**，　　**業報及眾生**，
最勝無礙智，　　甚深難思議。
普見十方界，　　嚴淨諸佛剎，
如來離**虛妄**，　　**度脫無量眾。**
佛智如**鍊金**，　　**一切有非有**，
隨其所應化，　　為**說**清淨法。」

[0424a11] 爾時，光明過千世界，遍照東方萬世界，乃至上方亦復如是。彼一一世界中百億閻浮提，乃至百億色究竟天世界所有，一切悉現。如此見佛坐蓮華藏師子座上，有十佛世界塵數菩薩眷屬圍遶，彼一一世界中百億閻浮提亦復如是；佛神力故，皆見十方各有一大菩薩，各與十世界塵數菩薩眷屬**俱，來詣佛所，所謂文殊師利乃至賢首等。是諸菩薩所從來國，金色世界乃至如實色世界，各於本國不動智佛乃至伏怨智佛所，淨修梵行。**

[0424a21] 爾時，一切處文殊師利以偈頌曰：

「離諸人天樂，　　常行大慈心，
救護諸群生，　　是彼淨妙業。
一向信如來，　　其心不退轉，
不捨念諸佛，　　是彼淨妙業。
永離生死海，　　不退佛法流，
善住清涼慧，　　是彼淨妙業。
身四威儀中，　　觀佛深功德，
晝夜常不斷，　　是彼淨妙業。
知三世無量，　　不生懈怠心，
常求佛功德，　　是彼淨妙業。
觀身如實相，　　一切皆寂滅，
離我非我著，　　是彼淨妙業。
觀察**眾生心**，　　**遠離虛妄想**，
成就實境界，　　是彼淨妙業。
能稱無量土，　　悉飲一切海，
成就神通智，　　是彼淨妙業。
計數諸佛國，　　色相非色相，
一切盡無餘，　　是彼淨妙業。
無量佛土塵，　　一塵為一佛，
悉能知其數，　　是彼淨妙業。」

[0424b13] 爾時，光明過萬世界，遍照東方十萬世界，乃至上方亦復如是。彼一一世界中百億閻浮提，乃至百億色究竟天世界所有，一切悉現。如此見佛坐蓮華藏師子座上，有十佛世界塵數菩薩眷屬圍遶，彼一一世界中百億閻浮提亦復如是；佛神力故，皆見十方各有

一大菩薩，各與十世界塵數菩薩眷屬俱，來詣佛所，所謂文殊師利乃至賢首等。是諸菩薩所從來國，金色世界乃至如實色世界，各於本國不動智佛乃至伏怨智佛所，淨修梵行。

[0424b23] 爾時，一切處文殊師利以偈頌曰：

「若以色性大神力，　而欲望見調御士，
是則瞖目顛倒見，　彼為不識最勝法。
如來身色形相處，　一切世間莫能覩，
億那由劫欲思量，　妙色威神不可極。
非以相好為如來，　無相離相寂滅法，
一切具足妙境界，　隨其所應悉能現。
諸佛正法不可量，　無能分別說其相，
諸佛正法無合散，　其性本來常寂滅。
不以陰數為如來，　遠離取相真實觀，
得自在力決定見，　言語道斷行處滅。
等觀身心無異相，　一切內外悉解脫，
無量億劫不二念，　善逝深遠無所著。
普放妙光明，　遍照世境界，
淨眼一切智，　自在深廣義。
一能為無量，　無量能為一，
知諸眾生性，　隨順一切處。
身無所從來，　去亦無所至，
虛妄非真實，　現有種種身。
一切諸世間，　皆從妄想生，
是諸妄想法，　其性未曾有。
如是真實相，　唯佛能究竟，
若能如是知，　是則見導師。」

[0424c17] 爾時，光明過十萬世界，遍照東方百萬世界，乃至上方亦復如是。彼一一世界中百億閻浮提，乃至百億色究竟天世界所有，一切悉現。如此見佛坐蓮華藏師子座上，有十佛世界塵數菩薩眷屬圍遶，彼一一世界中百億閻浮提亦復如是；佛神力故，皆見十方各有一大菩薩，各與十世界塵數菩薩眷屬俱，來詣佛所，所謂文殊師利乃至賢首等。是諸菩薩所從來國，金色世界乃至如實色世界，各於本國不動智佛乃至伏怨智佛所，淨修梵行。

[0424c27] 爾時，一切處文殊師利以偈頌曰：

「最勝自覺超世間，　無依殊特莫能勝，
大仙化度一切有，　具足淨妙諸功德。
其心無染無處所，　常住無想亦無依，
永處吉祥無能毀，　威德尊重大導師。
從本淨明滅眾冥，　永離諸染無塵穢，

寂然不動離邊想,　　是名善入如來智。
欲入善逝深法海,　　遠離身心**虛妄想**,
解了諸法真實性,　　永不隨順疑惑心。
一切世界如來境,　　悉能為轉正法輪,
於法自性無所轉,　　無上導師方便**說**。
曉了諸法無疑惑,　　有無妄想永已離,
不生差別種種念,　　正意思惟佛菩提。
諦了分別諸法時,　　無有自性假名**說**，
隨順諸佛真實教,　　法非一相亦不多。
眾多法中無一相,　　**於一法中亦無多**,
若能如是了諸法,　　是知諸佛無量德。
觀察諸法及**眾生**,　　**國土世間悉寂滅**,
心無所依不妄想,　　是名正念佛菩提。
眾生諸法及國土,　　分別了知無差別,
善能觀察如自性,　　是則了知佛法義。」

[0425a19] 爾時，光明過百萬世界，遍照東方一億世界，乃至上方亦復如是。彼一一世界中百億閻浮提，乃至百億色究竟天世界所有，一切悉現。如此見佛坐蓮華藏師子座上，有十佛世界塵數菩薩眷屬圍遶，彼一一世界中百億閻浮提亦復如是；佛神力故，皆見十方各有一大菩薩，各與十世界塵數菩薩眷屬**俱，來詣佛所，所謂文殊師利乃至賢首等。是諸菩薩所從來國，金色世界乃至如實色世界，各於本國不動智佛乃至伏怨智佛所，淨修梵行。**

[0425a29] 爾時，一切處文殊師利以偈頌曰：

「大智無有量,　　妙法無倫匹,
究竟能度彼,　　生死大海岸,
壽命無終極,　　永已離熾然,
彼成大功德,　　是則方便力。
於諸佛深法,　　隨覺如自性,
常觀三世法,　　不生止足想,
了達所**緣境**,　　**未曾起妄想**,
彼樂不思議,　　是則方便力。
常樂觀**眾生**,　　**而無眾生想**,
示現有身趣,　　永離諸趣想,
內常樂禪寂，　　而無繫心想，
彼心無所著,　　是則方便力。
方便善觀察,　　諦了諸法相,
專念正思惟,　　常行涅槃性,
樂於解**脫道**，　　**具足平等慧**，
彼住寂滅法,　　是則方便力。

隨順調御士，　最勝佛菩提，
攝取一切智，　廣大如法性，
善入真實諦，　教化諸群生，
彼成最勝意，　是則方便力。
佛說深法義，　悉能隨順知，
入深廣智慧，　滅除諸障礙，
一切至處道，　是處悉能到，
行是自覺道，　是則方便力。
心猶虛空界，　亦如變化法，
一切所依性，　是相則非相，
行於涅槃性，　猶若虛空相，
能到深妙境，　是則方便力。
常記念晝夜，　晦朔日月數，
年歲時劫分，　亦隨觀察知，
一切諸世界，　始終成敗相，
悉能諦了知，　是則方便力。
一切群萌類，　隨業受生死，
有色及無色，　有想亦非想，
彼彼姓名號，　所趣諦了知，
得此不思議，　是則方便力。
一切過去世，　未來現在法，
隨順佛所說，　善念諦觀察，
覺三世平等，　如其真實相，
是諸深妙道，　無比方便力。」

[0425c12] 爾時，光明過一億世界，遍照東方十億世界，乃至上方亦復如是。彼一一世界中百億閻浮提，乃至百億色究竟天世界所有，一切悉現。如此見佛坐蓮華藏師子座上，有十佛世界塵數菩薩眷屬圍遶，彼一一世界中百億閻浮提亦復如是；佛神力故，皆見十方各有一大菩薩，各與十世界塵數菩薩眷屬俱，來詣佛所，所謂文殊師利乃至賢首等。是諸菩薩所從來國，金色世界乃至如實色世界，各於本國不動智佛乃至伏怨智佛所，淨修梵行。

[0425c22] 爾時，一切處文殊師利以偈頌曰：

「受持難行法，　堅固不退轉，
日夜常精進，　未曾起疲厭，
已度難度海，　大音師子吼，
一切眾生類，　我今悉當度。
漂浪生死流，　沈淪愛欲海，
癡惑結重網，　昏冥大怖畏，
離慢堅固士，　是能悉除斷，

超勇成世雄,　　是則佛境界。
世間諸放逸,　　長迷醉五欲,
非實興妄想,　　永為大苦障,
勤修不放逸,　　奉行諸佛法,
大誓能度彼,　　是則佛境界。
慧者滅本際,　　無量難見劫,
眾生依吾我,　　無窮生死轉,
令入寂滅法,　　奉行最勝教,
誓宣此妙法,　　是則佛境界。
見彼苦眾生,　　孤惸無救護,
永淪諸惡趣,　　三毒恒熾然,
無間無救處,　　晝夜常火焚,
誓度斯等苦,　　是則佛境界。
迷惑失正路,　　習行諸邪徑,
見彼群生類,　　長處大闇冥,
為現智慧燈,　　令見諸佛法,
誓能為照明,　　是則佛境界。
一切三有海,　　深廣無涯底,
見彼群生類,　　漂溺莫能濟,
為彼勤方便,　　興造正法船,
普拯所應度,　　是則佛境界。
無有本實見,　　常依無明住,
沈沒生死淵,　　愚癡心迷亂,
慧者見斯苦,　　為之設法橋,
大悲演說法，　　是則佛境界。
見彼生死獄,　　楚毒難可量,
長夜老病死,　　三苦競侵逼,
自覺深妙法,　　專修方便慧,
誓度斯等苦,　　是則佛境界。
聞佛甚深法,　　信心無疑惑,
周滿十方剎，　　普行諸法界，
觀察空寂法,　　其心無恐怖,
現同一切身,　　是則天人師。」

[0426b05] 爾時, 光明過十億世界, 遍照東方百億世界、千億世界、百千億世界、億那由他世界、百億那由他世界、千億那由他、百千億那由他、不可量、不可數、不可思議、不可稱、無等、無邊、無分齊、不可說、虛空、法界等一切世界，乃至上方亦復如是。彼一一世界中百億閻浮提，乃至百億色究竟天世界所有，一切悉現。如此見佛坐蓮華藏師子座上，有十佛世界塵數菩薩眷屬圍遶, 彼一一世界中百億閻浮提亦復如是；佛神力故, 皆見十方各有一大菩薩, 各與十世界塵數菩薩眷屬俱, 來詣佛所, 所謂文殊師利乃至賢首等。

是諸菩薩所從來國，金色世界乃至如實色世界，各於本國不動智佛乃至伏怨智佛所，淨修梵行。

[0426b18] 爾時，一切處文殊師利以偈頌曰：

「無量無數劫，　一念悉觀察，
無來亦無去，　現在亦不住，
一切生滅法，　悉知真實相，
超度方便岸，　具足十種力。
無等大名稱，　普遍十方剎，
永離生死難，　究竟一切法，
皆悉能遍至，　一切諸世界，
具足能敷演，　清淨微妙法。
普為眾生類，　正心奉諸佛，
是故獲直心，　真實淨依果，
隨順分別知，　了達如如相，
得佛自在力，　十方靡不現。
從始供養佛，　樂行忍辱法，
能入深禪定，　觀察真實義，
悉令一切眾，　歡喜向如來，
菩薩行是法，　速逮無上道。
能問十方佛，　其心常湛然，
信佛不退轉，　威儀悉具足，
一切有無法，　了達非有無，
如是正觀察，　能見真實佛。
無量淨樂心，　境界滿十方，
一切國土中，　能說真實義，
滅除眾垢難，　安住平等法，
若能如是化，　斯人等如來。
聞佛妙音聲，　逮得無上法，
常轉淨法輪，　甚深難知見，
最勝所說法，　具足七覺義，
如是無上觀，　常見諸佛身。
不見如來空，　寂滅猶幻化，
雖見無所見，　如盲對五色，
虛妄取相者，　是人不見佛，
一切無所著，　乃見真如來。
眾生種種業，　難可分別知，
十方內外身，　種種無量色，
佛身亦如是，　一切滿十方，

難知能知者，　彼是大導師。
譬如無量剎，　依止虛空住，
不從十方來，　去亦無所至，
世界若成敗，　本來無所依，
佛身亦如是，　充滿虛空界。」◎

◎

大方廣佛華嚴經菩薩明難品第六

[0427a03] 爾時，文殊師利菩薩問覺首菩薩言：「佛子！心性是一，云何能生種種果報？或至善趣，或至惡趣；或具諸根，或不具者；或生善處，或生惡處；端正醜陋，苦樂不同；業不知心，心不知業；受不知報，報不知受；心不知受，受不知心；因不知緣，緣不知因；智不知法，法不知智？」

[0427a09] 爾時，覺首菩薩以偈答曰：

「為化眾生故，　乃能問斯義，
諸法如實性，　我說仁諦聽。
諸法不自在，　求實不可得，
是故一切法，　二俱不相知。
譬如駛水流，　流流無絕已，
二俱不相知，　諸法亦如是。
亦如明燈焰，　焰焰不暫停，
二俱不相知，　諸法亦如是。
亦如長風起，　鼓拂生動勢，
二俱不相知，　諸法亦如是。
亦如深廣地，　展轉相依住，
二俱不相知，　諸法亦如是。
眼耳鼻舌身，　心意諸情根，
因此轉眾苦，　而實無所轉。
法性無所轉，　示現故有轉，
於彼無示現，　示現無所有。
眼耳鼻舌身，　心意諸情根，
其性悉空寂，　虛妄無真實。
觀察正思惟，　有者無所有，
彼見不顛倒，　法眼清淨故。
虛妄非虛妄，　若實若不實，
世間出世間，　但有假言說。」

[0427b04] 爾時，文殊師利菩薩問財首菩薩言：「佛子！一切眾生、非眾生，如來云何隨

眾生時、隨命、隨身、隨行、隨欲樂、隨願、隨意、隨方便、隨思惟、隨籌量、隨眾生見而教化之？」

[0427b08] 爾時,財首菩薩以偈答曰：

「明智心境界,　常樂寂滅行,
　我今如實說，　仁者善諦聽。
　分別觀內身，　我身何所有，
　若能如是觀,　彼達我有無。
　觀身一切分,　無所依止住,
　諦了是身者,　於身無所著。
　能解身如實,　明達一切法,
　知法悉虛妄,　其心無所染。
　身命相隨順,　展轉更相因,
　猶如旋火輪,　前後不可知。
　智者能觀察,　一切有無常,
　諸法空無我,　則離一切相。
　因緣所起業,　無我猶如夢,
　果報性寂滅,　前後無異相。
　一切世間法,　唯以心為主,
　隨樂取相者,　皆悉是顛倒。
　世間所有法,　一切悉虛妄,
　不能解諸法,　真實無有二。
　一切生滅法,　皆悉從緣起,
　念念速歸滅,　始終無異相。」

[0427b29] 爾時,文殊師利問寶首菩薩言：「佛子！一切眾生四大悉非我,非我所,云何眾生或受苦、受樂,或作惡、作善,或內端正、或外端正，或受少報、或受多報，或有現報、或有後報，然諸法性無善無惡？」

[0427c04] 爾時,寶首菩薩以偈答言：

「隨所行諸業,　受果報亦然,
　造者無所有,　諸佛如是說。
　猶如明淨鏡,　隨其面像現,
　內外無所有，　業性亦如是。
　亦如田種子,　各各不相知,
　自然能作因,　業性亦如是。
　亦如大幻師,　在彼四衢道,
　示現種種色,　業性亦如是。

如匠造木人，　　能出種種聲，
彼無我非我，　　業性亦如是。
亦如眾鳥類，　　出[穀-禾+卵]音不同，
能作種種聲，　　業性亦如是。
如親因緣會，　　受生無來者，
諸根各別異，　　業性亦如是。
如大地獄中，　　眾生受苦惱，
苦惱無來處，　　業性亦如是。
亦如轉輪王，　　成就勝七寶，
彼無所從來，　　業性亦如是。
亦如諸世界，　　有成或有敗，
成敗無來去，　　業性亦如是。」

[0427c26] 爾時，文殊師利問德首菩薩言：「佛子！如來唯覺一法，云何乃說無量諸法音聲遍滿無量世界，悉能教化無量眾生，出無量聲，現無量身，了知無量眾生心意，示現無量神足自在，示現無量無邊世界，示現無量殊勝莊嚴，示現無量種種境界，而法性分別實不可得？」

[0428a03] 爾時，德首菩薩以偈答曰：

「佛子乃能問，　　甚深微妙義，
智者若知此，　　常樂求功德。
猶如地性一，　　能持種種物，
不分別一異，　　諸佛法如是。
猶如火性一，　　能燒世間物，
火性無分別，　　諸佛法如是。
猶如大海水，　　注以百川流，
其味無別異，　　諸佛法如是。
猶如風性一，　　吹動一切物，
風性無分別，　　諸佛法如是。
猶如龍雷震，　　普雨一切地，
雨渧無分別，　　諸佛法如是。
猶如大地一，　　能生種種芽，
地性無別異，　　諸佛法如是。
猶日無雲曀，　　普能照十方，
光明無異性，　　諸佛法如是。
猶如空中月，　　世間靡不見，
非至一切處，　　諸佛法如是。
猶如大梵王，　　普應現大千，
其身無別異，　　諸佛法如是。」

[0428a24] 爾時, 文殊師利問目首菩薩言：「佛子！如來福田等一無異, 云何布施果報不同？有種種色、種種性、種種家、種種根、種種財、種種奇特、種種眷屬、種種自在、種種功德、種種慧, 如來平等無有怨親？」

[0428a28] 爾時, 目首菩薩以偈答曰：

「譬如大地一,　能生種種芽,
於彼無怨親,　佛福田亦然。
譬如水一味,　因器故不同,
諸佛福田一,　眾生故有異。
譬如大幻師,　能令眾歡喜,
諸佛聖福田,　隨願令欣悅。
譬如辯才王,　能令眾歡喜,
諸佛聖福田,　令眾生悅樂。
譬如明淨鏡,　隨對現眾像,
諸佛聖福田,　眾生故有異。
譬如大藥王,　消滅一切毒,
諸佛聖福田,　能滅煩惱患。
譬如日出時,　能除一切闇,
諸佛聖福田,　普照十方界。
譬如淨滿月,　普照四天下,
諸佛聖福田,　平等無偏黨。
譬如毘嵐風,　震動一切地,
諸佛聖福田,　能動三界有。
譬如火劫起,　天地靡不燒,
諸佛聖福田,　能燒一切有。」

[0428b21] 爾時, 文殊師利問進首菩薩言：「佛子！眾生為見如來教斷諸煩惱耶？為知色、受、想、行、識、欲界、色界、無色界、癡、愛, 斷諸煩惱耶？若知色、受、想、行、識、欲界、色界、無色界、癡、愛, 斷諸煩惱者, 如來教法何所增損？」

[0428b25] 爾時, 進首菩薩以偈答曰：

「佛子善諦聽,　我說如實義，
或有速出要,　或有難解脫，
若欲求除滅,　無量諸過惡,
應當一切時,　勇猛大精進。
譬如微小火,　樵濕則能滅,
於佛教法中,　懈怠者亦然。
譬如人鑽火,　未出數休息,
火勢隨止滅,　懈怠者亦然。

譬如淨火珠,　　離緣而求火,
畢竟不可得,　　懈怠者亦然。
譬如明淨日,　　閉目求見色,
於佛教法中,　　懈怠者亦然。
譬人無手足,　　欲射過大地,
永不從彼意,　　懈怠者亦然。
譬如大海水,　　一毛渧求盡,
於佛教法中,　　懈怠者亦然。
譬如火劫起,　　欲以少水滅,
於佛教法中,　　懈怠者亦然。
譬人見虛空,　　便言我身滿,
於佛教法中,　　懈怠者亦然。」

[0428c18] 爾時, 文殊師利問法首菩薩言：「佛子！如佛所說，聞受法者能斷煩惱，云何眾生等聞正法而不能斷隨婬、怒、癡、隨慢、隨愛、隨忿、隨慳嫉、隨恨、隨諂曲, 是諸垢法, 悉不離心, 心無所行, 能斷結使？」

[0428c22] 爾時, 法首菩薩以偈答曰：

「佛子善諦聽,　　所問如實義,
非但積多聞,　　能入如來法。
譬人水所漂,　　懼溺而渴死,
不能如說行，　　多聞亦如是。
譬人大惠施,　　種種諸肴膳,
不食自餓死,　　多聞亦如是。
譬如有良醫,　　具知諸方藥,
自疾不能救,　　多聞亦如是。
譬如貧窮人,　　日夜數他寶,
自無半錢分,　　多聞亦如是。
譬如帝王子,　　應受無極樂,
業障故貧苦,　　多聞亦如是。
譬如聾聵人,　　善奏諸音聲,
悅彼不自聞,　　多聞亦如是。
譬如盲瞽人,　　本習故能畫,
示彼不自見,　　多聞亦如是。
譬如海導師,　　能度無量眾,
拯彼不自濟,　　多聞亦如是。
譬人處大眾,　　善說勝妙事，
內自無實德，　　多聞亦如是。」

[0429a15] 爾時, 文殊師利問智首菩薩言：「佛子！於佛法中智慧為首, 如來何故或為**眾生讚歎檀波羅蜜、尸波羅蜜、羼提波羅蜜、毘梨耶波羅蜜、禪波羅蜜、般若波羅蜜、慈、悲、喜、捨, 此一一法皆不能得無上菩提？」**

[0429a19] 爾時, 智首菩薩以偈答曰：

「難知而能知,　　隨順**眾生心**,
佛子所問義,　　諦聽我今**說**。
過去未來世,　　現在諸導師,
未曾以一法,　　得成無上道。
如來知**眾生**,　　**本性所修習**,
善順應度者,　　為**說淨妙法**。
慳者讚布施,　　毀禁讚持戒,
瞋恚讚忍辱,　　懈怠讚精進,
亂意讚禪定,　　愚癡讚智慧,
不仁讚慈愍,　　怒害讚大悲,
憂**感為讚喜**,　　**憎愛為讚捨**,
如是修習者,　　漸解一切法。
譬如造宮室,　　起基令堅固,
施戒亦如是,　　菩薩**眾行本。**
譬如牢堅城,　　防御諸敵難,
忍進亦如是,　　防護諸菩薩。
譬如大力王,　　威德定天下,
禪智亦如是,　　安隱諸菩薩。
譬如轉輪王,　　具受一切樂,
四等亦如是,　　安樂諸菩薩。」

[0429b12] 爾時, 文殊師利問賢首菩薩言：「佛子！一切諸佛唯以一乘得出生死, 云何今見一切佛剎事事不同？所謂：世界、眾生、說法、教化、壽命、光明、神力、眾會、佛法、法住，如是等事，皆悉不同，無有不具一切佛法，而能成就無上菩提？」

[0429b17] 爾時, 賢首菩薩以偈答曰：

「文殊法常爾,　　法王唯一法,
一切無礙人,　　一道出生死,
一切諸佛身,　　唯是一法身,
一心一智慧,　　力無畏亦然。
隨**眾生本行**,　　**求無上菩提**,
佛剎及眾會，　　說法悉不同。
一切諸佛剎，　　平等普嚴淨，

眾生業行異,　所見各不同。
諸佛及佛法,　眾生莫能見,
佛剎法身眾，　說法亦如是。
本行廣清淨,　具足一切願,
彼人見真實,　明達知見者。
隨順眾生欲,　諸業及果報,
各令見真實,　佛力自在故。
佛剎無異相，　如來無憎愛，
隨彼眾生行,　自得如是見。
非是一切佛,　安住導師咎,
無量諸世界,　示現見不同。
一切諸世界,　所應受化者,
常見人中雄,　諸佛法如是。」

[0429c09] 爾時, 諸菩薩謂文殊師利言：「佛子！我等所解, 各各已說，仁者辯才深入，次應敷演，何等是佛境界？何等是佛境界因？何等是佛境界所入？何等是佛境界所度？何等是佛境界隨順知？何等是佛境界隨順法？何等是佛境界分別知？何等是識佛境界？何等是決定知佛境界？何等是佛境界照？何等是佛境界廣？」

[0429c16] 爾時, 文殊師利以偈答曰：

「如來深境界,　其量齊虛空,
一切眾生入,　真實無所入。
如來境界因,　唯佛能分別,
自餘無量劫,　演說不可盡。
隨順眾生故,　普入諸世間,
智慧常寂然,　不同世所見。
度脫諸群生，　隨順其心智，
宣暢無窮盡,　唯是佛境界。
如來一切智,　三世無障礙,
諸佛妙境界,　皆悉如虛空。
法界無異相,　隨順眾生說，
若欲具分別,　唯佛之境界。
一切諸世間,　無量眾音聲,
隨時悉了知,　其實無分別。
非識所能識,　亦非心境界,
自性真清淨,　能示諸群生。
非業非煩惱,　寂滅無所住,

無明無所行，　平等行世間。
一切**眾生心**，　**普在三世中**，
如來於一念，　一切悉明達。」

[0430a08] 爾時，此娑婆世界**眾生**，**佛神力故**，**見此佛**剎一切眾生，如所行法，如所行業，如世間行，隨身所行，隨根所行，隨其行報所生之處，持戒毀禁，說法果報，如是世界中事，一切悉見。如是東方百千億世界，不可量、不可數、不可思議、不可稱、無等、無邊、無分齊、不可說虛空、法界等一切世界，乃至說法果報，一切悉見；南、西、北方，四維，上、下，亦復如是。

◎
大方廣佛華嚴經卷第五

【經文資訊】大正藏第 09 冊 No. 0278 大方廣佛華嚴經
【版本記錄】CBETA 電子佛典 2016.06，完成日期：2016/06/15
【編輯說明】本資料庫由中華電子佛典協會（CBETA）依大正藏所編輯
【原始資料】蕭鎮國大德輸入，眾生出版社提供新式標點，其他
【其他事項】本資料庫可自由免費流通，詳細內容請參閱【中華電子佛典協會資料庫版權宣告】

本網站係採用 Creative Commons 姓名標示-非商業性-相同方式分享 3.0 台灣 (中華民國) 授權條款授權.
Copyright ©1998-2016 CBETA
Dictionary cache status: loaded

Glossary and Other Vocabulary

Copyright Fo Guang Shan 佛光山 2013-2025. This work may be freely reused under the Creative Commons Attribution 4.0 International License with attribution. Please send comments to alex@ntireader.org.
Page updated on 2025-06-19

Avataṃsakasūtra (Flower Garland Sūtra) 大方廣佛華嚴經
Scroll 6
Click on any word to see more details.

大方廣佛華嚴經卷第六

東晉天竺三藏佛馱跋陀羅譯

◎
淨行品第七

[0430a23] 爾時，智首菩薩問文殊師利言：「佛子！云何菩薩不染身、口、意業，不害身、口、意業，不癡身、口、意業，不退轉身、口、意業，不動身、口、意業，應讚歎身、口、意業，清淨身、口、意業，離煩惱身、口、意業，隨智慧身、口、意業？云何菩薩生處成就，姓成就，家成就，色相成就，念成就，智慧成就，趣成就，無畏成就，覺悟成就？云何菩薩第一智慧，最上智慧，勝智慧，最勝智慧，不可量智慧，不可數智慧，不可思議智慧，不可稱智慧，不可說智慧？云何菩薩因力具足，意力具足，方便力具足，緣力具足，境界力具足，根力具足，止觀力具足，定力具足？云何菩薩善知陰界入，善知緣起法，善知欲、色、無色界，善知過去、未來、現在？云何菩薩修七覺意，修空、無相、無作？云何菩薩滿足檀波羅蜜、尸波羅蜜、羼提波羅蜜、毘梨耶波羅蜜、禪波羅蜜、般若波羅蜜、慈、悲、喜、捨？云何菩薩得是處、非處智力，過去、未來、現在業報智力，種種諸根智力，種種性智力，種種欲智力，一切至處道智力，禪定解脫三昧垢淨智力，宿命無礙智力，天眼無礙智力，斷一切煩惱習氣智力？云何菩薩常為諸天王守護，恭敬供養；龍王、鬼神王、乾闥婆王、阿脩羅王、迦樓羅王、緊那羅王、摩睺羅伽王、人王、梵天王等守護，恭敬供養？云何菩薩為眾生舍，為救，為歸，為趣，為炬，為明，為燈，為導，為無上導？云何菩薩於一切眾生為第一，為大；為勝；為上；為無上；為無等；為無等等？」

[0430b21] 爾時，文殊師利答智首菩薩曰：「善哉！善哉！佛子！多所饒益，多所安隱，哀愍世間，惠利一切，安樂天人，問如是義。佛子！菩薩成就身、口、意業，能得一切勝妙功德；於佛正法，心無罣礙；去、來、今佛所轉法輪，能隨順轉；不捨眾生，明達實相；斷一切惡，具足眾善；色像第一，悉如普賢大菩薩等；成就如來一切種智；於一切法悉得自在，而為眾生第二尊導。佛子！何等身、口、意業能得一切勝妙功德？

「菩薩在家，　當願眾生，　捨離家難，
入空法中。　孝事父母，　當願眾生，
一切護養，　永得大安。　妻子集會，
當願眾生，　令出愛獄，　無戀慕心。
若得五欲，　當願眾生，　捨離貪惑，
功德具足。　若在妓樂，　當願眾生，
悉得法樂，　見法如幻。　若在房室，
當願眾生，　入賢聖地，　永離欲穢。

著寶瓔珞,　當願眾生,　捨離重擔,
度有無岸。　若上樓閣,　當願眾生,
昇佛法堂,　得微妙法。　布施所珍,
當願眾生,　悉捨一切,　心無貪著。
若在聚會,　當願眾生,　究竟解脫 ,
到如來處。　若在危難,　當願眾生,
隨意自在,　無所罣礙。　以信捨家,
當願眾生,　棄捨世業,　心無所著。
若入僧坊,　當願眾生,　一切和合,
心無限礙。　詣大小師,　當願眾生,
開方便門,　深入法要。　求出家法,
當願眾生,　得不退轉,　心無障礙。
脫去俗服 ,　當願眾生,　解道修德,
無復懈怠。　除鬍鬚髮,　當願眾生,
斷除煩惱,　究竟寂滅。　受著袈裟,
當願眾生,　捨離三毒,　心得歡喜。
受出家法,　當願眾生,　如佛出家,
開導一切。　自歸於佛,　當願眾生,
體解大道,　發無上意。　自歸於法,
當願眾生,　深入經藏,　智慧如海。
自歸於僧,　當願眾生,　統理大眾,
一切無礙。　受持淨戒,　當願眾生,
具足修習,　學一切戒。　受行道禁,
當願眾生,　具足道戒,　修如實業。
始請和尚,　當願眾生,　得無生智,
到於彼岸。　受具足戒,　當願眾生,
得勝妙法,　成就方便。　若入房舍,
當願眾生,　昇無上堂,　得不退法。
若敷床座,　當願眾生,　敷善法座,
見真實相。　正身端坐,　當願眾生,
坐佛道樹,　心無所倚。　結跏趺坐,
當願眾生,　善根堅固,　得不動地。
三昧正受,　當願眾生,　向三昧門,
得究竟定。　觀察諸法,　當願眾生,
見法真實,　無所罣礙。　捨跏趺坐,
當願眾生,　知諸行性,　悉歸散滅。
下床安足,　當願眾生,　履踐聖迹,
不動解脫。　始舉足時,　當願眾生,
越度生死,　善法滿足。　被著衣裳,
當願眾生,　服諸善根,　每知慚愧。

整服結帶，　當願眾生，　自檢修道，
不壞善法。　次著上衣，　當願眾生，
得上善根，　究竟勝法。　著僧伽梨，
當願眾生，　大慈覆護，　得不動法。
手執楊枝，　當願眾生，　心得正法，
自然清淨。　晨嚼楊枝，　當願眾生，
得調伏牙，　噬諸煩惱。　左右便利，
當願眾生，　蠲除污穢，　無婬怒癡。
已而就水，　當願眾生，　向無上道，
得出世法。　以水滌穢，　當願眾生，
具足淨忍，　畢竟無垢。　以水盥掌，
當願眾生，　得上妙手，　受持佛法。
澡漱口齒，　當願眾生，　向淨法門，
究竟解脫。　手執錫杖，　當願眾生，
設淨施會，　見道如實。　擎持應器，
當願眾生，　成就法器，　受天人供。
發趾向道，　當願眾生，　趣佛菩提，
究竟解脫。　若已在道，　當願眾生，
成就佛道，　無餘所行。　涉路而行，
當願眾生，　履淨法界，　心無障礙。
見趣高路，　當願眾生，　昇無上道，
超出三界。　見趣下路，　當願眾生，
謙下柔軟，　入佛深法。　若見險路，
當願眾生，　棄捐惡道，　滅除邪見。
若見直路，　當願眾生，　得中正意，
身口無曲。　見道揚塵，　當願眾生，
永離塵穢，　畢竟清淨。　見道無塵，
當願眾生，　大悲所熏，　心意柔潤。
見深阬澗，　當願眾生，　向正法界，
滅除諸難。　見聽訟堂，　當願眾生，
說甚深法，　一切和合。　若見大樹，
當願眾生，　離我諍心，　無有忿恨。
若見叢林，　當願眾生，　一切敬禮，
天人師仰。　若見高山，　當願眾生，
得無上善，　莫能見頂。　若見刺棘，
當願眾生，　拔三毒刺，　無賊害心。
見樹茂葉，　當願眾生，　以道自蔭，
入禪三昧。　見樹好華，　當願眾生，
開淨如華，　相好滿具。　見樹豐果，
當願眾生，　起道樹行，　成無上果。

見諸流水， 當願眾生， 得正法流，
入佛智海。 若見陂水， 當願眾生，
悉得諸佛， 不壞正法。 若見浴池，
當願眾生， 入佛海智， 問答無窮。
見人汲井， 當願眾生， 得如來辯，
不可窮盡。 若見泉水， 當願眾生，
善根無盡， 境界無上。 見山澗水，
當願眾生， 洗濯塵垢， 意解清淨。
若見橋梁， 當願眾生， 興造法橋，
度人不休。 見修園圃， 當願眾生，
耘除穢惡， 不生欲根。 見無憂林，
當願眾生， 心得歡喜， 永除憂惱。
見好園池， 當願眾生， 勤修眾善，
具足菩提。 見嚴飾人， 當願眾生，
三十二相， 而自莊嚴。 見素服人，
當願眾生， 究竟得到， 頭陀彼岸。
見志樂人， 當願眾生， 清淨法樂，
以道自娛。 見愁憂人， 當願眾生，
於有為法， 心生厭離。 見歡樂人，
當願眾生， 得無上樂， 憺怕無患。
見苦惱人， 當願眾生， 滅除眾苦，
得佛智慧。 見強健人， 當願眾生，
得金剛身， 無有衰耄。 見疾病人，
當願眾生， 知身空寂， 解脫眾苦。
見端正人， 當願眾生， 歡喜恭敬，
諸佛菩薩。 見醜陋人， 當願眾生，
遠離鄙惡， 以善自嚴。 見報恩人，
當願眾生， 常念諸佛， 菩薩恩德。
見背恩人， 當願眾生， 常見賢聖，
不作眾惡。 若見沙門， 當願眾生，
寂靜調伏， 究竟無餘。 見婆羅門，
當願眾生， 得真清淨， 離一切惡。
若見仙人， 當願眾生， 向正真道，
究竟解脫。 見苦行人， 當願眾生，
堅固精勤， 不退佛道。 見著甲冑，
當願眾生， 誓服法鎧， 得無師法。
見無鎧仗， 當願眾生， 遠離眾惡，
親近善法。 見論議人， 當願眾生，
得無上辯， 摧伏外道。 見正命人，
當願眾生， 得清淨命， 威儀不異。

若見帝王, 當願眾生, 逮得法王,
轉無礙輪。 見帝王子, 當願眾生,
履佛子行, 化生法中。 若見長者,
當願眾生, 永離愛欲, 深解佛法。
若見大臣, 當願眾生, 常得正念,
修行眾善。 若見城郭, 當願眾生,
得金剛身, 心不可沮。 若見王都,
當願眾生, 明達遠照, 功德自在。
若見妙色, 當願眾生, 得上妙色,
天人讚歎。 入里乞食, 當願眾生,
入深法界, 心無障礙。 到人門戶 ,
當願眾生, 入總持門, 見諸佛法。
入人堂室, 當願眾生, 入一佛乘,
明達三世。 遇難持戒, 當願眾生,
不捨眾善, 永度彼岸。 見捨戒人,
當願眾生, 超出眾難, 度三惡道。
若見空鉢, 當願眾生, 其心清淨,
空無煩惱。 若見滿鉢, 當願眾生,
具足成滿, 一切善法。 若得食時,
當願眾生, 為法供養, 志在佛道。
若不得食, 當願眾生, 遠離一切,
諸不善行。 見慚愧人, 當願眾生,
慚愧正行, 調伏諸根。 見無慚愧,
當願眾生, 離無慚愧, 普行大慈。
得香美食, 當願眾生, 知節少欲,
情無所著。 得不美食, 當願眾生,
具足成滿, 無願三昧。 得柔軟食,
當願眾生, 大悲所熏, 心意柔軟。
得麁歰食, 當願眾生, 永得遠離,
世間愛味。 若嚥食時, 當願眾生,
禪悅為食, 法喜充滿。 所食雜味,
當願眾生, 得佛上味, 化成甘露。
飯食已訖, 當願眾生, 德行充盈,
成十種力。 若說法時 , 當願眾生,
得無盡辯, 深達佛法。 退坐出堂,
當願眾生, 深入佛智, 永出三界。
若入水時, 當願眾生, 深入佛道,
等達三世。 澡浴身體, 當願眾生,
身心無垢, 光明無量。 盛暑炎熾,
當願眾生, 離煩惱熱, 得清涼定。

隆寒氷結,　當願眾生,　究竟解脫，
無上清涼。　諷誦經典,　當願眾生,
得總持門,　攝一切法。　若見如來,
當願眾生,　悉得佛眼,　見諸最勝。
諦觀如來,　當願眾生,　悉覩十方,
端正如佛。　見佛塔廟,　當願眾生,
尊重如塔,　受天人敬。　敬心觀塔,
當願眾生,　尊重如佛,　天人宗仰。
頂禮佛塔,　當願眾生,　得道如佛,
無能見頂。　右遶塔廟,　當願眾生,
履行正路,　究暢道意。　遶塔三匝,
當願眾生,　得一向意,　勤求佛道。
讚詠如來,　當願眾生,　度功德岸,
歎無窮盡。　讚佛相好,　當願眾生,
光明神德,　如佛法身。　若洗足時,
當願眾生,　得四神足,　究竟解脫。
昏夜寢息,　當願眾生,　休息諸行,
心淨無穢。　晨朝覺悟,　當願眾生,
一切智覺,　不捨十方。

[0432c15] 「佛子！是為菩薩身、口、意業能得一切勝妙功德，諸天、魔、梵、沙門、婆羅門、人及非人、聲聞、緣覺所不能動。」

◎◎
大方廣佛華嚴經賢首菩薩品第八之一

[0432c19] 爾時，文殊師利以偈問了達深義淨德賢首菩薩曰：

「佛子我已說，　菩薩清淨行,
一切諸世尊,　咸共所讚歎。
又諸大士眾,　甚深微妙行,
功德廣大義,　仁者應演說。」
賢首菩薩答：　「佛子善諦聽,
菩薩諸功德,　無量無有邊,
我當隨力說，　菩薩少功德，
我之所演暢,　如海一微渧。
菩薩於生死,　最初發心時,
一向求菩提,　堅固不可動。
彼一念功德,　深廣無邊際,
如來分別說，　窮劫猶不盡。

何況於無量,　　無數無邊劫,
具足修諸度,　　諸地功德行。
十方世界中,　　一切諸如來,
說彼功德雲，　　亦不能究竟。
今我說菩薩，　　功德中少分，
如鳥履虛空,　　如地一微塵,
非是無所因,　　又亦非無緣,
菩薩初發意,　　直心大功德。
於佛及法僧,　　深起清淨信,
信敬三寶故,　　能發菩提心。
不求五欲樂,　　寶貨諸財利,
亦不求自安,　　希望世名聞,
滅除眾生苦,　　令盡無有餘,
誓度斯等類,　　菩薩初發心。
常欲令眾生,　　離苦永安樂,
嚴淨一切剎，　　供養無量佛，
樂立佛正法,　　欲得無上道,
淨修一切智,　　菩薩初發心。

「深心淨信不可壞,　　恭敬供養一切佛,
尊重正法及聖僧,　　信敬三寶故發心。
深信諸佛及正法,　　亦信菩薩所行道,
正心信向佛菩提,　　菩薩因是初發心。
信為道元功德母,　　增長一切諸善法,
除滅一切諸疑惑,　　示現開發無上道。
淨信離垢心堅固,　　滅除憍慢恭敬本,
信是寶藏第一法,　　為清淨手受眾行。
信能捨離諸染著,　　信解微妙甚深法,
信能轉勝成眾善,　　究竟必至如來處。
清淨明利諸善根,　　信力堅固不可壞,
信永除滅一切惡,　　信能逮得無師寶,
信於法門無障礙,　　捨離八難得無難,
信能超出眾魔境,　　示現無上解脫道。
一切功德不壞種,　　出生無上菩提樹,
長養最勝智慧門,　　信能示現一切佛,
是故演說次第行，　　信樂最勝甚難得。
譬如靈瑞優曇華,　　亦如隨意妙寶珠,
若信恭敬一切佛,　　則持淨戒順正教。
若持淨戒順正教,　　諸佛賢聖所讚歎,
戒是無上菩提本,　　應當具足持淨戒。

若能具足持淨戒，　一切如來所讚歎，
若信恭敬一切佛，　則能奇特供最勝。
若能奇特供最勝，　彼信佛心難思議，
若信如來正真法，　則常樂聞無厭足。
若樂聞法無厭足，　欣悟不可思議法，
若信恭敬清淨僧，　則信堅固不可壞。
若信堅固不可壞，　彼人信力不可動，
若信堅固不可動，　諸根明利悉清淨。
若根明利悉清淨，　則離一切惡知識，
若能遠離惡知識，　則能親近善知識。
若能親近善知識，　則修無量諸功德，
若能廣修諸功德，　則能善解諸因果。
若能善解諸因果，　則成殊勝妙解脫，
若成殊勝妙解脫，　則為一切佛所護。
若為一切佛所護，　則生無上菩提心，
若生無上菩提心，　則能勤修佛功德。
若能勤修佛功德，　則能得生諸佛家，
若能得生諸佛家，　則於諸法無所著。
若於諸法無所著，　則得深心妙清淨，
若得深心妙清淨，　則得殊勝無上心。
若得無上殊勝心，　則修一切波羅蜜，
若修一切波羅蜜，　則能具足摩訶衍。
若能具足摩訶衍，　則法供養一切佛，
若法供養一切佛，　則念佛定不可壞。
若念佛定不可壞，　則常覩見十方佛，
若常覩見十方佛，　則知如來常安住。
若知如來常安住，　則於其人法永存，
若於其人法永存，　則得辯才無窮盡。
若得辯才無窮盡，　則能演說無量法，
若能演說無量法，　則能度脫一切眾。
若能度脫一切眾，　則得大悲心堅固，
若得大悲心堅固，　則常喜樂甚深法。
若能喜樂甚深法，　則能捨離有為過，
若能捨離有為過，　則離我慢諸放逸。
若離我慢諸放逸，　則能兼利一切眾，
若能兼利一切眾，　則處生死無憂慼。
若處生死無憂慼，　則能精進無有上，
若能精進無有上，　則得一切諸神通。
若得一切諸神通，　則解一切眾生行，

若解一切眾生行，　　則能成就諸眾生。
若能成就諸眾生，　　則得成就眾生智，
若得成就眾生智，　　則能具足四攝法。
若能具足四攝法，　　則與眾生無量利，
若與眾生無量利，　　則能具足方便慧。
若能具足方便慧，　　則能安住無上道，
若能安住無上道，　　則一切魔不能壞。
若一切魔不能壞，　　則能超出四魔道，
若能超出四魔道，　　則至堅固不動地。
若至堅固不動地，　　則得無生深法忍，
若得無生深法忍，　　則為諸佛所授記。
若為諸佛所授記，　　則常普現諸佛前，
若常普現諸佛前，　　則解諸佛微密教。
若解諸佛微密教，　　則為諸佛常護念，
若為諸佛常護念，　　以佛功德自莊嚴。
若佛功德自莊嚴，　　則得無量功德身，
若得無量功德身，　　其身顯耀如金山。
若身顯耀如金山，　　具足眾相三十二，
若具眾相三十二，　　八十種好自莊嚴。
八十種好自莊嚴，　　其身光明無有量，
若身光明無有量，　　光明莊嚴難思議。
若光莊嚴難思議，　　則出無量寶蓮華，
若出無量寶蓮華，　　一一華坐無量佛。
普現十方無量剎，　　教化度脫一切眾，
若能度脫一切眾，　　則得無量自在力。
若得無量自在力，　　則能嚴淨諸佛剎，
解說甚深微妙法，　　不可思議眾歡喜。
若說微妙甚深法，　　不可思議眾歡喜，
則能具足四辯力，　　自在能度一切眾。
若能具足四辯力，　　自在能度一切眾，
彼人智慧常在前，　　身口意業無錯謬。
若彼智慧常在前，　　身口意業無錯謬，
彼人願力得自在，　　隨眾所宜現其身。
若彼願力得自在，　　隨眾所宜現其身，
為諸眾生說法時，　　音聲微妙難思議。
若為眾生說法時，　　音聲微妙難思議，
於彼一切眾生類，　　一念之中悉知心。
若彼一切眾生類，　　一念之中悉知心，
其人生死永無餘，　　寂滅一切煩惱患。

若人生死永無餘,　寂滅一切煩惱患,
法身功德智慧具,　深解一切諸法實。
若身功德智慧具,　深解一切諸法實,
十地十種自在力,　皆悉究竟勝解脫。
若十地種自在力,　皆悉究竟得解脫，
授記莊嚴悉具足,　無量法門得自在。
若記莊嚴悉具足,　無量法門得自在,
盡為一切十方佛,　皆與授記無有餘。
若為一切十方佛,　皆與授記無有餘,
甘露法水灌其頂,　十方諸佛授記竟。
若甘露水灌其頂,　十方諸佛授記竟,
法身充滿遍虛空,　安住不動十方界。
若身充滿遍虛空,　安住不動十方界,
一切諸天及世人,　無等等界莫能知。
於本所行無不果,　其見聞者悉不空,
此是無上大福田,　供養施者大果報。
彼善男子威神力,　正法常住永不滅,
十善功德諸妙行,　無量法寶最無上。
彼威神力佛法海,　法寶堅固如金剛,
智慧滿足不可盡,　如是無量功德海。
或有剎土無有佛，　於彼示現成正覺，
或有國土無有法,　於彼示現說法藏。
菩薩希望一切斷,　於一念頃遊十方,
示現十方如滿月,　無量方便化眾生。
於彼十方世界中,　念念示現成佛道,
轉正法輪入涅槃,　現分舍利為眾生。
或現聲聞緣覺道,　示現成佛普莊嚴,
現無量劫度眾生,　以三乘門廣開化。
或現男女種種形,　天人龍神阿脩羅,
隨諸眾生若干身,　無量行業諸音聲。
一切示現無有餘,　海印三昧勢力故,
不可思議莊嚴剎，　恭敬供養一切佛。
光明莊嚴難思議,　教化眾生無有量,
智慧自在不可議,　說法教化得自在。
施戒忍辱精進禪,　方便智慧諸功德,
一切自在難思議,　華嚴三昧勢力故。◎
◎入微塵數諸三昧,　一三昧生塵等定,
一塵中現無量剎，　而彼微塵亦不增。

一塵內剎現有佛，　或現有剎而無佛，
或現有剎淨不淨，　或現大剎及中下，
或剎伏住或隨順，　或如野馬或四方，
或有國土如天網,　世界成敗無不現。
如一微塵所示現,　一切微塵亦如是,
是名三昧自在力,　亦無量稱解脫力。
若欲供養一切佛,　出生無量三昧門,
能以一手覆三千,　供養一切諸如來。
十方國土勝妙華,　無價寶珠殊異香,
皆悉自然從手出,　供養道樹諸最勝。
無價寶衣雜妙香,　寶幢幡蓋而莊嚴,
金華寶帳妙校飾,　十方一切上供具,
悉從手中自然出,　供養道樹諸最勝。
一切十方諸妓樂,　無量和雅妙音聲,
及以種種眾妙偈,　讚歎諸佛實功德,
音聲遍滿十方界,　悉從掌中自然出。
無量清淨諸行業,　所得右手放光明,
香水普灑十方國,　供養一切照世燈。
放妙莊嚴大光明,　出生無量寶蓮華,
於蓮華中無量佛,　相好具足自莊嚴。
放華莊嚴淨光明,　莊嚴妙華以為帳,
散諸雜華遍十方,　供養一切諸如來。
放香莊嚴淨光明,　莊嚴妙香以為帳,
散諸雜香遍十方,　供養一切諸如來。
放細末香淨光明,　莊嚴末香以為帳,
散諸末香遍十方,　供養一切諸如來。
放衣莊嚴淨光明,　莊嚴寶衣以為帳,
散諸寶衣遍十方,　供養一切諸如來。
放寶莊嚴淨光明,　莊嚴妙寶以為帳,
散諸妙寶遍十方,　供養一切諸如來。
放妙蓮華淨光明,　眾妙蓮華以為帳,
散諸蓮華遍十方,　供養一切諸如來。
放諸瓔珞淨光明,　諸妙瓔珞以為帳,
散諸瓔珞遍十方,　供養一切諸如來。
放莊嚴幢淨光明,　其幢青黃赤白色,
無量種種而莊嚴,　以幢嚴飾諸佛剎。
執持雜寶莊嚴蓋,　眾寶繒綵為垂帶,
寶鈴演出最勝音,　以此供養諸如來。
手出供具難思議,　如是供養一導師,

供一切佛亦如是，　大仙三昧自在力。
欲安一切眾生類，　出生自在勝三昧，
一切所行諸功德，　無量方便度眾生。
或現供養如來門，　或現一切布施門，
或現具足持戒門，　或現無盡忍辱門，
無量苦行精進門，　禪定寂靜三昧門，
無量大辯智慧門，　一切所行方便門，
現四無量神通門，　大慈大悲四攝門，
無量功德智慧門，　一切緣起解脫門，
清淨根力道法門，　或現聲聞小乘門，
或現緣覺中乘門，　或現無上大乘門，
或現無常眾苦門，　或現無我眾生門，
或現不淨離欲門，　寂靜滅定三昧門，
隨諸眾生起病門，　一切對治諸法門，
隨彼眾生煩惱性，　如應說法廣開化。
如是一切諸法門，　隨其本性而濟度，
一切天人莫能知，　是自在勝三昧力。
出生隨樂勝三昧，　分別了知眾生心，
隨順教化諸群生，　令離憂惱得歡喜。
劫中災難饑饉時，　一切資生諸樂具，
隨其所須普周給，　是為能作大施主。
肴膳香美上味食，　寶衣莊嚴隨所樂，
己身國土珍愛施，　好施眾生悉從化。
以諸相好莊嚴身，　上妙衣服及眾華，
雜種末香以塗身，　現此嚴飾度眾生。
一切世間所喜樂，　種種殊勝淨妙色，
隨其所應普示現，　令樂色者得解脫。
柔軟美聲如哀鸞，　拘真羅等微妙音，
具足八種梵音聲，　隨其所樂為說法。
八萬四千諸法門，　諸佛以此度眾生，
分別諸法無量門，　隨眾生性化導之。
眾生苦樂利無利，　一切世間所行法，
悉能普應同其事，　以此攝法度眾生。
無量無邊大苦海，　為眾生故悉能忍，
與彼同事不念苦，　饒益眾生令安樂。
若有不識出家法，　樂著生死不求解，
是故菩薩捨國財，　常樂出家求寂靜。
五欲所縛不離家，　欲令眾生解脫故，
示現不樂處愛欲，　是故出家求解脫。

欲令具足十種行，　是佛如來本所修，
菩薩所行無有餘，　修習是法度眾生。
或有眾生壽無量，　煩惱微細樂世間，
為斯一切眾生類，　示現生老病死患。
或有貪欲瞋恚癡，　煩惱猛火常熾然，
為現生老病死苦，　化度一切眾生故。
如來十力無所畏，　及佛十八不共法，
最勝無量諸功德，　以此妙法度眾生。
說法教誡及神足，　住持自在神通力，
菩薩示現斯功德，　以此濟度諸群生。
如是方便無有量，　隨順世間度眾生，
不著世間如蓮華，　能令眾生大歡喜。
博綜多識辯才王，　文頌談論過世間，
示現世間眾技術，　譬如幻師現眾像。
或為長者邑中主，　或為賈客商人導，
或為國王及大臣，　或為良醫療眾病，
或於曠野作大樹，　或為良藥無盡藏，
或作寶珠隨所求，　迷道眾生示正路。
若見世界始成立，　眾生未知資生法，
是時菩薩為工匠，　為之示現種種業。
不作惡業害生具，　欲令群生壽安樂，
呪術藥草學眾論，　悉為諸佛所稱歎。
或現仙人殊勝行，　一切群生所愛樂，
示行苦行及深法，　隨其所應悉能現。
或作外道出家人，　或復示現事火法，
或現裸形無衣服，　能為彼人作師長。
見有邪命種種行，　習行非法以為勝，
一切梵志諸苦行，　能於其中而化度。
五熱炙身隨日轉，　或受牛鹿畜生戒，
被服草衣奉事火，　為化是等作導師。
現樂遊行諸天廟，　自投恒河求解脫，
食果服氣而飲水，　思惟正法不放逸。
或現胡跪翹一足，　或臥刺棘灰土上，
或臥杵石求解脫，　為彼師導教化故。
如是等類諸外道，　具觀彼意如應化，
菩薩苦行無與等，　外道由是得解脫。
若見世間無正見，　常依一切邪見住，
方便為說甚深法，　悉令得解真實諦。
或以鬼神邊地語，　為斯等類說四諦，

或以正語說四諦， 或人天語說四諦，
或以法辯說四諦， 或以義辯說四諦，
或以辭辯說四諦， 或無盡辯說四諦，
或八部音說四諦， 或一切音說四諦。
隨彼所解語言音， 為說四諦令解脫，
知一切語不思議， 是名說法三昧力。
安隱眾生勝三昧， 為度一切眾生故，
放大光明難思議， 以此光明救群生。
所放光明名善現， 若有眾生遇斯光，
彼獲果報無有量， 因是究竟無上道。
由彼顯現諸如來， 亦現一切法僧道，
又現最勝塔形像， 故獲光明名善現。◎
◎又放光明名清淨， 映蔽一切天人光，
除滅一切諸闇冥， 普照十方無量國。
彼光覺悟一切眾， 執持燈明供養佛，
以燈供養諸佛故， 得成最勝世間燈。
然諸香油及酥燈， 或以竹木為炬明，
以能然此諸燈明， 得是清淨妙光明。
又放光明名濟度， 彼光覺悟一切眾，
當發無上菩提心， 度脫欲海諸群生。
若發無上菩提心， 度脫欲海諸群生，
彼悉能度四駛流， 示導無畏解脫處。
造立無量諸橋梁， 或作舟船度眾生，
毀呰有為讚寂靜， 因此得成度光明。
又放光明名除愛， 彼光覺悟一切眾，
捨離五欲諸渴愛， 思樂解脫甘露水。
若能遠離五欲渴， 思樂解脫甘露水，
以佛解脫甘露雨， 滅除眾生諸渴愛。
惠施池井諸泉流， 以求無上佛菩提，
毀呰五欲讚諸禪， 因此得成滅愛光。
又放光明名歡喜， 彼光覺悟一切眾，
歡喜愛樂佛菩提， 發心願求無師寶。
建立如來大慈像， 相好具足坐蓮華，
讚歎最勝諸功德， 因是得成喜光明。◎

大方廣佛華嚴經卷第六

【經文資訊】大正藏第 09 冊 No. 0278 大方廣佛華嚴經
【版本記錄】CBETA 電子佛典 2016.06，完成日期：2016/06/15
【編輯說明】本資料庫由中華電子佛典協會（CBETA）依大正藏所編輯
【原始資料】蕭鎮國大德輸入，眾生出版社提供新式標點，其他
【其他事項】本資料庫可自由免費流通，詳細內容請參閱【中華電子佛典協會資料庫版權宣告】

本網站係採用 Creative Commons 姓名標示-非商業性-相同方式分享 3.0 台灣 (中華民國) 授權條款授權.
Copyright ©1998-2016 CBETA
Dictionary cache status: loaded

Copyright Fo Guang Shan 佛光山 2013-2025. This work may be freely reused under the Creative Commons Attribution 4.0 International License with attribution. Please send comments to alex@ntireader.org.
Page updated on 2025-06-19

Avataṃsakasūtra (Flower Garland Sūtra) 大方廣佛華嚴經
Scroll 7
Click on any word to see more details.

大方廣佛華嚴經卷第七

東晉天竺三藏佛馱跋陀羅譯

賢首菩薩品第八之二

「◎又放光明名愛樂，　彼光覺悟一切眾，
心常愛樂諸如來，　無上法寶清淨僧，
常會十方諸佛前，　逮成無上深法忍。
教化無量群生類，　心常念佛深妙法，
開發眾生菩提心，　因是得成愛樂光。

又放光明名德聚,　彼光覺悟一切眾,
普行種種無量施,　以此願求無上道,
隨其所求皆滿足,　一切施會悉清淨,
隨其所求惠施故,　因是得成德聚光。
又放光明名深智,　彼光覺悟一切眾,
於一法門一念中,　悉解無量諸法門,
分別諸法化眾生,　及諸法相如實義,
說法說義具足故，　因是得成深智光。
又放光明名慧燈,　彼光覺悟一切眾,
諸法空寂無生滅,　解達非有亦非無,
譬如野馬水月形,　亦如幻夢鏡中像,
諸法無主悉空寂,　因是得成慧燈光。
又放光名法自在,　彼光覺悟一切眾,
陀羅尼藏不可盡,　能持如來一切法,
恭敬供養持法者,　防衛守護眾賢聖,
以無量法施眾生,　因是得成自在光。
又放光明名無慳,　彼光覺悟除貪惜,
解知財寶非常有,　悉能捨離無所著,
難制慳心能調伏,　解財如夢如浮雲,
常能歡喜樂布施,　因是得成無慳光。
又放光明名清涼,　彼光覺悟毀禁者,
安立眾生淨戒中,　啟導令逮無師寶，
十善業迹悉清淨,　勸化眾生持淨戒,
開發眾生求佛道,　因是得成清涼光。
又放光名忍莊嚴,　彼光覺悟瞋恚者,
捨離瞋恚增上慢,　常樂柔和忍辱法,
眾生惡性難忍者,　悉能堪忍求佛道,
常能讚歎忍辱法,　因是得成莊嚴光。
又放光明名轉勝,　彼光覺悟懈怠者,
常能勤修三種業,　恭敬供養佛法僧。
若能勤修三種業,　恭敬供養佛法僧,
彼能超出四魔境,　速成無上佛菩提。
勸化眾生令精進,　恭敬供養佛法僧,
佛法欲滅能護持,　因是得成轉勝光。
又放光明名寂靜,　彼光覺悟亂意者,
捨離貪欲瞋恚癡,　正住甚深諸三昧,
遠惡知識不善行,　又離十種非法語,
讚歎坐禪空閑處,　因是得成寂靜光。
又放光名慧莊嚴,　彼光覺悟愚癡者,
善知緣起得解脫，　智慧照明了諸根。

若知緣起得解脫，　智慧照明了諸根，
得聖智慧諸三昧，　逮等正覺照世間。
捨國財寶所愛身，　精勤求法為佛道，
專心說法為眾生，　因是得成慧光明。◎
◎又放光明名佛慧，　彼光覺悟一切眾，
見不思議無量佛，　各各坐寶蓮華上，
讚歎諸佛佛解脫，　說佛自在無有量，
廣說佛力諸神通，　因是得成佛慧光。
又放光明名無畏，　彼光安慰恐怖者，
非人所持諸毒害，　無量恐怖悉除滅，
普於眾生施無畏，　心常慈忍離惱害，
拯濟危難無救者，　因是得成無畏光。
又放光明名安隱，　彼光所觸疾病者，
滅除一切諸苦痛，　悉得正受三昧樂，
施諸良藥療眾患，　摩以寶珠香塗身，
或酥油乳石蜜施，　因是得成安隱光。
又放光明名見佛，　彼光覺悟命終者，
念佛三昧必見佛，　命終之後生佛前，
見彼臨終勸念佛，　又示尊像令瞻敬，
又復勸令歸依佛，　因是得成見佛光。
又放光明名樂法，　彼光覺悟一切眾，
聽法講說及書寫，　於正法中常愛樂，
佛法欲滅能護持，　令求法者意充滿，
精勤修習佛正法，　因是得成樂法光。
又放光明名妙音，　彼光覺悟諸佛子，
一切世間所有聲，　聞者皆是如來音，
大音讚揚諸如來，　妓樂鐘磬供養佛，
又常讚歎佛音聲，　因是得成妙音光。
又放光名施甘露，　彼光覺悟一切眾，
遠離一切放逸行，　皆悉具足諸功德，
分別無量大苦海，　有為危脆非安隱，
宣揚讚歎寂滅樂，　因是得成甘露光。
又放光明名殊勝，　彼光覺悟一切眾，
於如來所聞勝戒，　勝妙三昧勝智慧，
常歎諸佛勝妙戒，　勝妙三昧勝智慧，
一心修習求菩提，　因是得成勝光明。
又放光名寶莊嚴，　彼光覺悟一切眾，
得勝寶藏不可盡，　以此供養諸世尊，
以寶獻佛及塔廟，　兼施一切諸貧乏，

以眾珍奇供最勝，　因是成寶莊嚴光。
又放光明名妙香，　彼光覺悟一切眾，
其有眾生聞是香，　具足得佛諸功德，
以人天香塗其地，　供養一切諸如來，
以香造像及塔廟，　因是得成妙香光。
又放光名雜莊嚴，　以幢幡蓋而嚴飾，
和雅妓樂微妙音，　散眾寶華滿十方，
本以微妙妓樂音，　和末塗香眾雜華，
幢蓋幡帳供諸佛，　因是得成莊嚴光。
又放光明名端嚴，　令十方地平如掌，
掃除僧坊大仙塔，　因是得成端嚴光，
又放光明名大雲，　彼光能雨妙香水，
香水灑塔及僧坊，　因是得成大雲光。
又放光名衣莊嚴，　令裸形者得上服，
以莊嚴服施眾生，　因是成衣莊嚴光，
又放光明名上味，　令飢餓者得美膳，
本施種種上味食，　因是得成上味光。
又放光名示現寶，　令諸貧乏得寶藏，
以無盡藏施三寶，　因是得成示寶光，
又放光名眼清淨，　能令盲者見眾色，
以燈供佛及塔廟，　因是得成淨眼光。
又放光名耳清淨，　能令聾者聞眾音，
妓樂供佛及塔廟，　因是得成淨耳光。
又放光名鼻根淨，　聞若不聞悉令聞，
眾香供佛及塔廟，　因是得成鼻淨光。
又放光名舌根淨，　以柔軟音讚諸佛，
永離麁獷不善語，　因是得成淨舌光。
又放光名身根淨，　諸根毀壞令具足，
禮拜諸佛及塔寺，　因是得成身淨光。
又放光名意根淨，　令失心者得正念，
修習三昧禪定力，　因是得成意淨光。
又放光名色清淨，　覩見不可思議佛，
以眾妙色莊嚴塔，　因是得成色淨光。
又放光名聲清淨，　解聲非聲悉空寂，
化眾令知聲如響，　因是得成聲淨光。
又放光名香清淨，　令諸臭穢成妙香，
香水洗塔菩提樹，　因是得成淨香光。
又放光名味清淨，　悉除一切味中毒，
供養佛僧及父母，　因是得成味淨光。
又放光名觸清淨，　堅強麁歰皆柔軟，
雨刀輪戟諸鋒刃，　皆悉變成寶華鬘。

柔軟妙衣布道巷,　　最勝行時足蹈上,
香華上服用布施,　　因是得成觸淨光。
又放光名法清淨,　　一一毛孔無量佛,
各說妙法難思議，　　悉令眾生得歡喜。
因緣所生非生性,　　如來法身非是身,
湛然常住如虛空,　　因此化導成法光。
如是等比光明門,　　無量無邊恒沙數,
悉從大仙毛孔出,　　一切業果皆悉現。
如一毛孔所放光,　　無量無邊恒沙數,
一切毛孔亦如是,　　是大仙定自在力。
隨其本行得光明,　　宿世同行有緣者,
如其所應放光明,　　是名大仙智自在。
所修行業有同者,　　及行隨喜功德分,
聞見菩薩清淨行,　　彼人得見此光明。
若修無量諸功德,　　恭敬供養無數佛,
心常樂求無上道,　　彼人覺悟是光明。
譬如生盲不見日,　　非為無日出世間,
諸有目者悉覩見,　　各隨所務修其業。
大聖光明亦如是,　　或有眾生見不見,
邪見惡害所不覩,　　勝智慧者乃能見。
摩尼寶殿上輦乘,　　眾寶香味莊嚴具,
有功德者自然備,　　非無德者所能獲。
大聖光明亦如是,　　隨其行業見不見,
聞是分別諸光明,　　精勤恭敬信向者。
滅除一切諸疑惑,　　速成無上功德幢,
出生微妙勝三昧,　　諸佛眷屬大莊嚴。
神力於此得自在,　　悉能顯現示眾生,
三千大千妙莊嚴,　　化一蓮華滿世界,
結跏趺坐悉充滿,　　是名自在三昧力。
十方世界微塵剎，　　化作七寶大蓮華，
佛子眷屬共圍遶,　　是名自在勝三昧。
宿世成就善因緣,　　具足功德求佛道,
彼等眾生遶菩薩,　　一切合掌觀無厭。
彼大仙人法如是,　　甚深正受三昧力,
菩薩處彼清淨眾,　　如月在星獨明耀。
如此一方所示現,　　諸佛子等為眷屬,
一切十方亦如是,　　示現三昧自在力。
十方世界有緣故,　　往返出入度眾生,
或見菩薩入正受,　　或見菩薩從定起,
或東方見入正受,　　或西方見三昧起,

或西方見入正受,　　或東方見三昧起,
如是出入遍十方,　　或異方見入正受,
或異方見三昧起,　　是大仙定自在力。
東方世界無有餘,　　佛剎如來難思議，
菩薩常現彼佛前,　　是名寂靜三昧力。
東方一切諸佛前,　　常見安住入正受,
西方一切諸佛前,　　常見菩薩供養佛,
西方世界無有餘,　　佛剎如來難思議，
於彼一切諸佛前,　　常見菩薩入正受。
西方見彼入正受,　　東方佛剎無有餘,
於彼佛前三昧起,　　恭敬供養一切佛。
如是十方諸佛前,　　出入三昧無有餘,
或見菩薩入正受,　　或見恭敬供養佛。
於眼根中入正受,　　於色法中三昧起,
示現色法不思議,　　一切天人莫能知,
於色法中入正受,　　於眼起定念不亂,
觀眼無生無自性,　　說空寂滅無所有。
於耳根中入正受,　　於聲法中三昧起,
分別一切諸音聲,　　諸天世人莫能知,
於聲法中入正受,　　於耳起定念不亂,
觀耳無生無自性,　　說空寂滅無所有，
於鼻根中入正受,　　於香法中三昧起,
分別一切諸香法,　　諸天世人莫能知,
於香法中入正受,　　於鼻起定念不亂,
觀鼻無生無自性,　　說空寂滅無所有，
於舌根中入正受,　　於味法中三昧起,
分別一切諸味法,　　諸天世人莫能知,
於味法中入正受,　　於舌起定念不亂,
觀舌無生無自性,　　說空寂滅無所有，
於身根中入正受,　　於觸法中三昧起,
分別一切諸觸法,　　諸天世人莫能知,
於觸法中入正受,　　於身起定念不亂,
觀身無生無自性,　　說空寂滅無所有。
於意根中入正受,　　於諸法中三昧起,
分別一切諸法相,　　諸天世人莫能知,
於諸法中入正受,　　於意起定念不亂,
觀意無生無自性,　　說空寂滅無所有。
現童子身入正受,　　於壯年身三昧起；

現壯年身入正受, 於老年身三昧起；
現老年身入正受, 於善女人三昧起；
現善女人入正受, 於善男子三昧起；
現善男子入正受, 比丘尼身三昧起；
比丘尼身入正受, 於比丘身三昧起；
現比丘身入正受, 於學無學三昧起；
現學無學入正受, 於緣覺身三昧起；
現緣覺身入正受, 於如來身三昧起；
現如來身入正受, 於諸天身三昧起；
現諸天身入正受, 於龍神身三昧起；
現龍神身入正受, 於大鬼神三昧起；
現大鬼神入正受, 一切鬼神三昧起；
一切鬼神入正受, 一毛孔中三昧起；
一毛孔中入正受, 一切毛孔三昧起；
一切毛孔入正受, 一毛端頭三昧起；
一毛端頭入正受, 一切毛端三昧起；
一切毛端入正受, 一微塵中三昧起；
一微塵中入正受, 一切微塵三昧起；
一切微塵入正受, 於金剛地三昧起；
現金剛地入正受, 摩尼寶樹三昧起；
摩尼寶樹入正受, 諸佛光明三昧起；
諸佛光明入正受, 於大海水三昧起；
現大海水入正受, 於大盛火三昧起；
現大盛火入正受, 於風起定心不亂；
現於風大入正受, 於地大中三昧起；
現地大中入正受, 於天宮殿三昧起；
現天宮殿入正受, 於虛空中三昧起。
是名無量功德者, 三昧自在難思議,
十方一切諸如來, 不思議劫說不盡。
一切諸佛皆共說， 眾生業報難思議,
諸龍神變佛自在, 禪定三昧亦難思,
今說聲聞自在力， 無可為之作譬諭,
智慧明了聰達者, 乃能解是甚深義。
得八解脫心自在， 一身能作無量身，
以無量身作一身, 於虛空中入火定,
身上出水身下火, 身上出火身下水,
行住坐臥虛空中, 於一念中自在變。
彼不具足大慈悲, 不為眾生求佛道,
尚能示現難思議, 況大饒益自在力,
現作日月遊虛空, 普照十方諸世界,

或作河池井泉水,　　或作大海眾寶器。
如是等比難思議,　　普現十方諸世界,
深達三昧諸解脫，　　唯有諸佛能證知。
如淨水中四兵像,　　各各別異皆明了,
刀劍輪戟眾兵器,　　如是等仗皆悉現,
隨其器仗本形相,　　悉現於彼淨水中,
水影四兵無憎愛,　　是名大仙定自在。
海中有天名妙音,　　其中眾生若干種,
解彼一切諸音聲,　　皆悉令得大歡喜。
彼有貪欲瞋恚癡,　　猶能分別一切音,
況復總持自在力,　　而不能令眾生喜？
有一女人名辯才,　　父母求天由此生,
離諸惡法樂真實,　　能令眾生得辯才。
彼有貪欲瞋恚癡,　　猶能與眾勝辯才,
亦能令彼得歡喜,　　何況菩薩無量智？
譬如幻師善術法,　　能現種種無量色,
示現晝夜須臾頃,　　或現須臾作百年。
彼有貪欲瞋恚癡,　　幻力自在悅世間,
況禪解脫神通行，　　云何不令眾生喜？
天阿脩羅鬪戰時,　　阿脩羅眾即退散,
心大恐怖而奔走,　　四兵悉入藕絲孔。
彼有貪欲瞋恚癡,　　能作自在不思議,
況住自在無畏法,　　云何不能現神變？
釋提桓因有象王,　　彼知帝釋欲行時,
彼化作頭三十三,　　一一口中有六牙,
一一牙上七浴池,　　清淨香水湛然滿,
一一清淨池水中,　　各七蓮華為莊嚴。
彼諸嚴飾蓮華上,　　各各有七天玉女,
諸女竝奏微妙音,　　與彼帝釋相娛樂，
或時捨彼龍象身,　　化作天女極莊嚴,
威儀巧妙最無比,　　是名龍象自在力。
彼有貪欲瞋恚癡,　　能作如是諸神變,
何況具足方便智,　　而於諸定不自在？
如阿脩羅化作身,　　金剛地上安其足,
海水至深僅半身,　　其首廣大如須彌。
彼有貪欲瞋恚癡,　　乃能現是大神力,
況伏魔怨照世燈,　　而不能現大神變？
天阿脩羅共戰時,　　帝釋自在難思議,
隨阿脩羅軍眾數,　　現身等彼而交戰。
諸阿脩羅發是念：　　『釋提桓因來向我,

必取我身五種縛。』　阿脩羅眾大恐怖,
帝釋現身有千眼,　手執金剛出火焰,
被甲持杖自莊嚴,　阿脩羅見即退散。
彼以微小功德力,　猶能摧破大怨敵,
何況救度一切者,　無量功德不自在？
教化忉利諸天故,　得此果報妙音聲,
以諸天等放逸行,　空中自然出此音,
一切五欲悉無常,　虛偽無實如水沫,
如幻野馬水中月,　有為如夢如浮雲。
一切放逸有憂諍,　非甘露道生死徑,
若有行諸放逸者,　入於生死摩竭口。
我所有者眾苦本,　一切賢聖所厭患,
五欲功德磨滅法,　常樂清淨真實行。
三十三天聞此音,　一切來集善法堂,
帝釋為說微妙法，　隨順離欲寂靜行。
彼音無形不可見,　猶能饒益諸天眾,
何況應化眾生身,　不能大利一切世？
天阿脩羅共鬪時,　諸天眾侶大恐怖,
諸天功德勢力故,　空中出聲言勿懼。
諸天聞此安慰聲,　即離恐畏生大力,
時阿脩羅心震懼,　所將兵眾悉退散。
何況甘露妙音聲,　能滅眾生諸恐怖,
大慈具足摧眾魔,　寂靜妙音除煩惱。
帝釋普應諸天女,　九十有二那由他,
天女各各心自謂,　天王獨與我娛樂。
現身集在善法堂,　為天說法令歡喜，
帝釋能於一念中,　悉皆現此大神變。
釋有貪欲瞋恚癡,　能令眷屬悉歡喜,
況無量劫修神力,　而不能令一切悅？
他化自在六天王,　於欲界中得自在,
以業煩惱為羅網,　繫縛一切諸凡夫。
彼有貪欲瞋恚癡,　能伏欲界諸群生,
況具十種自在力,　而不令眾同其行？
三千世界大梵王,　一切諸梵所住處,
悉能現身於彼坐,　演暢微妙梵音聲。
彼於世間四梵道,　禪定五通得如意,
何況超出一切世,　禪定解脫不自在？
摩醯首羅智自在,　大海龍王降雨時,
悉能分別數其渧,　於一念中皆明了。
無量億劫勤修學,　得是無上菩提智,

云何當於一念中，　不知一切眾生心？
眾生業報難思議，　因大風輪起世界，
巨海諸山天宮殿，　眾寶光明萬物種，
亦能興雲降大雨，　亦能散滅諸雲氣，
亦能成熟一切穀，　亦大饒益群生類。
風不能學波羅蜜，　亦不學佛諸功德，
猶成不可思議事，　何況具足諸願者？
男子女人諸異類，　海龍雷震大音聲，
悉能了知皆如響，　逮無障礙無盡辯，
為一切眾說妙法，　其有聞者悉歡喜。
如海奇特未曾有，　印現一切眾像類，
大身眾生妙寶藏，　眾流悉入無增損。
如是眾生平等印，　無盡功德禪解脫，
一切智慧諸功德，　增長眾善無厭足。
龍王示現自在時，　從金剛際至他化，
興雲充遍四天下，　其雲種種莊嚴色。
第六他化自在天，　於彼雲色如黃金，
化樂天上雲赤色，　兜率陀天白寶色，
夜摩天上瑠璃色，　三十三天碼碯色，
四王天上玻瓈色，　於大海上金剛色，
緊那羅中妙香色，　諸龍住處蓮華色，
微密天中白鵝色，　阿脩羅中狀如山，
欝單越中金野馬，　閻浮提境雲青色，
餘二天下雜種色，　隨眾所樂以應之。
又復他化自在天，　雲中電耀如日光，
化樂天上如月光，　兜率天上閻浮金，
夜摩天上白寶色，　釋處金雲如野馬，
四王天上最妙色，　於大海上赤寶色，
緊那羅中青瑠璃，　諸龍住處寶藏色，
微密天中玻瓈色，　阿脩羅中瑪瑙色，
欝單越境火珠色，　閻浮提界青寶色，
餘二天下雜莊嚴，　隨眾所樂以應之。
他化雷震如梵音，　化樂天上妙音聲，
兜率天上妓樂音，　夜摩天上天女音，
於彼忉利諸天上，　緊那羅女妙音聲，
四王天上乾闥聲，　緊那羅中簫笛聲，
於彼一切大海中，　猶如兩山相擊聲，
諸龍住處頻伽聲，　微密天中龍女聲，
阿脩羅中天鼓聲，　於人道中海潮聲。
又復他化自在天，　雨妙香華為莊嚴，

化樂天上薝蔔華, 曼陀羅華及澤香,
兜率天上摩尼珠, 無上種種莊嚴寶,
明淨髻珠如月光, 上妙細衣鍊金色,
夜摩幢蓋幡莊嚴, 華鬘塗香勝莊嚴,
赤真珠衣金絞絡, 種種微妙眾妓樂,
三十三天如意珠, 堅固殊妙栴檀香,
種種欝金諸天華, 雨雜清淨華香水,
四王天雨上味膳, 眾味具足生氣力。
又雨不可思議寶, 龍王降是種種雨,
又復於彼大海中, 一一雨渧如車軸,
無量眾寶不可盡, 又雨種種莊嚴寶,
緊那雨華青寶衣, 摩利妙華細末香,
種種妓樂悉具足, 如是無量妙莊嚴。
諸龍住處赤真珠, 微密天中火珠寶,
阿脩羅中雨兵仗, 摧伏一切諸怨敵。
欝單無價寶瓔珞, 弗婆俱耶二天下,
婆師波利薝蔔華, 清淨妙寶解脫華，
閻浮提雨清淨水, 柔軟悅澤常應時。
長養眾果香華樹, 隨時成熟益眾生,
如是無量難思議, 興雲雷震種種雨,
自於宮殿身不動, 能現自在不思議。
於彼海中為尊主, 示現神變難思議,
況入法海盡源底, 云何不能大神變？
如我所說諸譬諭， 為深智慧菩薩故,
無畏大士無倫匹, 逮得自在諸解脫，
微妙無量勝智者, 能說如是解脫門，
諸未曾有奇特法, 一切不能報其恩,
聞是甚深勝解脫， 信解受持為他說，
世間一切諸凡夫, 信是法者甚難得,
思惟無量諸善法, 本有因力故能信,
一切世界諸群生, 鮮有欲求聲聞道,
求緣覺者轉復少, 求大乘者甚希有,
求大乘者猶為易, 能信是法為甚難,
況能受持正憶念, 如說修行真實解,
若以三千大千界, 頂戴一劫身不動,
彼之所作未為難, 信是法者為甚難,
大千塵數眾生類, 一劫供養諸樂具,
彼之功德未為勝, 信是法者為殊勝,
若以掌持十佛剎， 於虛空中住一劫，

彼之所作未為難,　　信是法者為甚難。
十佛剎塵眾生類，　　一劫供養諸樂具，
彼之功德未為勝,　　信是法者為殊勝。
十剎塵數諸如來，　　一劫恭敬而供養，
若能受持此品者,　　功德於彼為最勝。」
賢首說此品竟時，　　十方世界六返動，
諸魔宮殿如聚墨,　　光照十方惡道滅。
一切十方諸如來,　　悉皆普現賢首前,
各伸右手摩其頂,　　賢首菩薩德無量。
以其右手摩頂已,　　一切如來讚歎言：
「善哉善哉真佛子,　　快說是法我隨喜。」◎

◎大方廣佛華嚴經◎佛昇須彌頂品第九

[0441b06] 爾時，如來威神力故，十方一切諸佛世界諸四天下，一一閻浮提，皆有如來坐菩提樹下，無不顯現。彼諸菩薩各承佛神力，說種種法。皆悉自謂：在於佛所。

[0441b09] 爾時，世尊威神力故，不起此座，昇須彌頂，向帝釋殿。爾時，帝釋遙見佛來，即於妙勝殿上，敷置眾寶師子之座。以萬種雜寶而莊嚴之；萬種寶帳彌覆其上；以萬寶網而絞絡之；次上萬種眾妙寶蓋、天繒雜寶以為垂帶；萬種瓔珞而莊嚴之；萬種寶衣以敷座上。一萬天子在前立侍；一萬梵天而圍遶之；一萬光明以為照耀。

[0441b18] 爾時，帝釋為佛莊嚴師子座已，合掌恭敬白佛言：「善來世尊！唯願哀處我此宮殿。」爾時，世尊即受其請，昇妙勝殿；一切十方亦復如是。爾時，帝釋無量樂音，佛神力故，寂然無聲。即自憶念於過去佛所種諸善根，以偈頌曰：

「迦葉如來具大慈,　　諸吉祥中最無上,
彼佛曾來入此處,　　是故此地最吉祥。
拘那牟尼慧無礙,　　諸吉祥中最無上,
彼佛曾來入此處,　　是故此地最吉祥。
拘樓佛身如金山,　　諸吉祥中最無上,
彼佛曾來入此處,　　是故此地最吉祥。
隨葉如來離三垢,　　諸吉祥中最無上,
彼佛曾來入此處,　　是故此地最吉祥。
尸棄如來常寂然,　　諸吉祥中最無上,
彼佛曾來入此處,　　是故此地最吉祥。
毘婆尸佛如滿月,　　諸吉祥中最無上,
彼佛曾來入此處,　　是故此地最吉祥。
弗沙明達第一義,　　諸吉祥中最無上,
彼佛曾來入此處,　　是故此地最吉祥。

提舍如來辯無礙，　　諸吉祥中最無上，
彼佛曾來入此處，　　是故此地最吉祥。
波頭摩佛淨無垢，　　諸吉祥中最無上，
彼佛曾來入此處，　　是故此地最吉祥。
錠光如來明普照，　　諸吉祥中最無上，
彼佛曾來入此處，　　是故此地最吉祥。」

[0441c15] 如此間帝釋，佛神力故，以偈讚歎十佛功德；如是十方帝釋，各自憶念過去佛所所種善根，以偈讚歎亦復如是。爾時，世尊昇師子座，結跏趺坐。坐已，宮殿忽然廣博如**忉利天處，一切十方，亦復如是。**

大方廣佛華嚴經菩薩雲集妙勝殿上**說偈品第十**

[0441c22] 爾時，十方各過百佛世界微塵數剎，一一方各十世界，其世界名因陀羅；次名蓮華；次名眾寶；次名優鉢羅；次名妙行；次名善行；次名歡喜；次名星宿；次名無厭慈；次名**虛空。其佛號不變月；次號無盡月；次號不動月；次號香風月；次號自在天月；次號清淨月；次號無上月；次號星宿月；次號不衰變月；次號無量自在月。其菩薩名法慧；次名一切慧；次名勝慧；次名功德慧；次名精進慧；次名善慧；次名智慧；次名真實慧；次名無上慧；次名堅固慧。此諸菩薩各**於其國佛所，淨修梵行。

[0442a04] 爾時，佛神力故，彼一一菩薩，各將一佛世界微塵數菩薩眷屬**俱，來詣佛所，恭敬禮拜。又佛神力故，化作寶藏師子之座，結跏趺坐，充滿十方。如此世界須彌山頂，菩薩雲集；十方世界亦復如是。**

[0442a09] 爾時，世尊從兩足指，放百千億妙色光明，普照十方一切世界諸四天下菩提樹下須彌山頂妙勝殿上，如來大**眾，皆悉顯現。爾時，法慧菩薩承佛神力，普觀十方，以偈頌曰：**

「天人師悉現，　　一切嚴淨剎，
須彌山王頂，　　帝釋妙勝殿，
哀受天王請，　　故處其宮殿，
一一各以十，　　吉祥偈讚佛。
諸佛大眷屬，　　清淨菩薩**眾**，
斯從十方來，　　跏趺正安坐。
各同其名字，　　如我菩薩**眾**，
捨離於本剎，　　往詣諸佛所。
本國諸世尊，　　名號皆悉同，
各於其佛所，　　淨修菩薩行。
諸佛子當知，　　如來威神力，
一切世界中，　　各謂佛在前。

今我等見佛,　　坐釋妙勝殿,
十方亦如是,　　如來自在力。
一切世界中,　　發心求佛者,
先立清淨願,　　修習菩薩行。
菩薩淨修行,　　無量無數劫,
於法界無礙,　　無能測量者。
悉普照十方,　　滅除愚癡闇,
一切無與等,　　是故莫能知。」

[0442b04] 爾時，一切慧菩薩承佛神力，普觀十方，以偈頌曰：

「無量無數劫,　　雖常見如來,
於此正法中,　　猶未覩真實,
妄想取諸法,　　增長癡惑網,
輪迴生死中,　　盲冥不見佛。
雖復觀諸法,　　猶未見實相,
一切法生滅,　　但著假名字,
一切法無生,　　一切法無滅,
若能如是解,　　諸佛常現前。
無取亦無見,　　空寂無真實,
諸佛本來空,　　不可得思量。
若解一切法,　　不可思量者,
彼於諸煩惱,　　其心無所染。
虛妄取法相,　　**是則為癡冥**,
是故不見佛,　　亦不得真實。
牟尼離三世,　　相好悉具足,
於住無所住,　　法界悉清淨。
因**緣故法生**,　　**因緣故法滅**,
如是觀如來,　　究竟離癡惑。
法慧先已**說**，　　清淨微妙法,
我從彼勝聞,　　菩提難思議。」

[0442b26] 爾時，勝慧菩薩承佛神力，普觀十方，以偈頌曰：

「如來智甚深,　　一切莫能測,
不知真實法,　　世間悉迷惑。
童蒙思惟是,　　**虛妄取諸法**,
是故不見佛,　　具足清淨相。
愚癡心迷惑,　　妄取五陰相,
不了真實性,　　是故不見佛。
分別一切法,　　皆悉無真實,

如是解諸法，　則見盧舍那。
因前五陰故，　後陰相續生，
次第解五陰，　見佛難思議。
如寶在闇處，　無明故不見，
真諦無說者，　雖慧莫能覩。
如目不明淨，　不見微妙色，
如是不淨心，　不見諸佛法。
猶如明淨日，　無目者不見，
若人心諂曲，　終不覩諸佛。
故當淨慧眼，　觀察諸法相，
見法相明了，　猶如鏡中像。
一切慧先說，　清淨微妙法，
我從彼勝聞，　見佛盧舍那。」

[0442c19] 爾時，功德慧菩薩承佛神力，普觀十方，以偈頌曰：

「諸法虛無實，　妄取堅固相，
是故童蒙者，　常轉生死輪。
不善非勝法，　妄作勝法相，
是故生障礙，　愚癡常輪轉。
不知八正道，　云何知自心？
彼因顛倒想，　增長一切惡。
不見諸法空，　常受無量苦，
彼人不成就，　清淨法眼故。
欲知一切心，　先當求法眼，
如我所說者，　能見真實佛。
若有見佛者，　其心無所著，
彼則見真實，　如佛所說法。
若見大智慧，　如來妙法身，
能見如來故，　彼有清淨眼。
無見乃能見，　一切真實法，
於法有所見，　彼則無所見。
妙哉真實法，　佛以導眾生，
一切諸有中，　無生亦無死。
勝慧先已說，　清淨微妙法，
我從彼勝聞，　深解諸佛道。」

[0443a12] 爾時，精進慧菩薩承佛神力，普觀十方，以偈頌曰：

「以諸妄想行，　慧眼不清淨，

愚癡邪見增，　常不見諸佛。
若能見邪偽，　及以真實法，
諦了實不實，　則見清淨佛。
見者則是垢，　彼則無所見，
諸佛離所見，　是故見清淨。
世間語言法，　虛妄無真實，
知世從緣起，　能離生死患。
世間非世間，　觀察悉平等，
二俱知真實，　是名真見者。
若能如是觀，　漏盡得自在，
非有亦非無，　是名不二見。
虛妄非虛妄，　非是諸佛法，
真實無二相，　法性清淨故。
法性自清淨，　無相如虛空，
一切無能說，　智者如是觀。
樂觀一切法，　寂滅無所有，
亦知不可修，　能見牟尼尊。
如是見佛者，　功德不可量，
一切所有行，　寂靜空無相。」◎

大方廣佛華嚴經卷第七

【經文資訊】大正藏第 09 冊 No. 0278 大方廣佛華嚴經
【版本記錄】CBETA 電子佛典 2016.06，完成日期：2016/06/15
【編輯說明】本資料庫由中華電子佛典協會（CBETA）依大正藏所編輯
【原始資料】蕭鎮國大德輸入，眾生出版社提供新式標點，其他
【其他事項】本資料庫可自由免費流通，詳細內容請參閱【中華電子佛典協會資料庫版權宣告】

本網站係採用 Creative Commons 姓名標示-非商業性-相同方式分享 3.0 台灣 (中華民國) 授權條款授權.
Copyright ©1998-2016 CBETA
Dictionary cache status: loaded

Glossary and Other Vocabulary

Copyright Fo Guang Shan 佛光山 2013-2025. This work may be freely reused under the Creative Commons Attribution 4.0 International License with attribution. Please send comments to alex@ntireader.org.
Page updated on 2025-06-19
Abbreviations

Avataṃsakasūtra (Flower Garland Sūtra) 大方廣佛華嚴經
Scroll 8
Click on any word to see more details.

大方廣佛華嚴經卷第八

東晉天竺三藏佛馱跋陀羅譯

菩薩雲集妙勝殿上說偈品第十之二

[0443b12] ◎爾時，善慧菩薩承佛神力，普觀十方，以偈頌曰：

「妙哉佛世尊，　無量諸如來，
離害心解脫，　自度能度彼。
正見世間燈，　如實不顛倒，
無量無數劫，　積德故見佛。
諸行空無實，　凡夫謂真諦，
一切無自性，　皆悉等虛空。
無盡智所說，　說者無所說，
了知有悉無，　故得難思議。
無盡說無盡，　眾生空寂故，
知彼真實性，　則見大名稱。
無見說是見，　無我說眾生，
說見及眾生，　是二悉非有。
見者無所見，　是見不壞相，
是名真實法，　一切佛所說。
能知真實佛，　及佛之所說，
普見一切世，　如佛盧舍那。
如來等正覺，　善說明淨道，
精進慧菩薩，　演說無量法。
有無諸法相，　一相平等修，

如是能見佛,　　安住真實際。」

[0443c05] 爾時，智慧菩薩承佛神力，普觀十方，以偈頌曰：

「我聞最勝教,　　即生淨慧光,
普照十方世,　　悉見一切佛。
若計有眾生,　　是為最難處,
法本無真主,　　但有假言說。
愚惑莫能知,　　自身真實性,
如來非取相,　　是故不見佛。
塵垢障慧眼,　　不見等正覺,
無量無數劫,　　流轉生死海。
流轉則生死,　　非轉是涅槃,
生死及涅槃,　　二皆不可得。
虛誑妄說者，　　生死涅槃異,
迷惑賢聖法,　　不識無上道。
如是取相者,　　言有佛等覺,
顛倒無正念,　　是故不見佛。
能知此實法,　　寂滅真如相,
則見最正覺,　　超出語言道。
虛妄說諸法，　　法實無所有，
一切諸世尊,　　諦求不可得。
明了過去世,　　未來及現在,
究竟永寂滅,　　故說為如來。」

[0443c27] 爾時，真慧菩薩承佛神力，普觀十方，以偈頌曰：

「寧受無量苦,　　得聞佛音聲,
不受一切樂,　　而不聞佛名。
所以無量劫,　　受此眾苦惱,
流轉生死中,　　不聞佛名故。
實以無實法,　　正覺等真偽,
以無和合相,　　是名為菩提。
現佛非緣合,　　去來亦復然,
一切法無相,　　是則佛真性。
若能如是觀,　　諸法甚深義,
則見無量佛,　　法身真實相。
於實知真實,　　非實知非實,
善解真實際,　　故號為正覺。
覺者無所覺,　　是佛真妙法,

諸佛如是修，　非一亦非二。
知一法為眾，　知眾法為一，
法無所依處，　云何而緣合。
作者及所作，　二俱無所有，
若能如是解，　求之不可得。
是處不可得，　諸佛所依止，
法無有所依，　覺者無所著。」

[0444a20] 爾時，無上慧菩薩承佛神力，普觀十方，以偈頌曰：

「無上摩訶薩，　遠離眾生相，
上相無所有，　故號為無上。
微妙無所有，　麁者亦復無，
諸佛之所得，　非望亦非作。
是法不可數，　諸佛之境界，
亦離於無數，　是名佛真法。
慧日照十方，　滅除眾闇冥，
亦非有所照，　亦復非無照。
常樂寂靜法，　永離有所依，
解脫無依處，　不染一切法。
善見大智者，　真實所依住，
若無有二法，　當知一亦無。
無一亦無二，　一切皆寂滅，
三種世間空，　是則諸佛見。
諸佛教眾生，　安住正法中，
解達無所住，　當見真實身。
非身即是身，　不轉不可見，
無轉亦無見，　是名無上身。
真慧所演說，　無量諸佛法，
若聞此法者，　常得清淨眼。」

[0444b13] 爾時，堅固慧菩薩承佛神力，普觀十方，以偈頌曰：

「眾生不知恩，　如來發慈慧，
出現於世間，　普照除眾冥。
起大慈悲心，　普觀諸群生，
具受無量苦，　永縛在三有。
唯除等正覺，　最勝尊導師，
一切天人中，　無可歸依者。
世界若無佛，　及眾賢聖人，
彼諸群生類，　無有一切樂。

如來眾賢聖，　出現於世間，
為開淨慧眼，　令得永安樂。
若見如來者，　為得最大利，
聞佛名歡喜，　則是世間塔。
我等獲善利，　現前覲如來，
聞斯微妙法，　悉當成佛道。
三世明解脫，　甚深諸境界，
一切眾菩薩，　清淨開慧眼。
我等重歡喜，　見佛盧舍那，
無量無邊智，　演說不可盡。
無上慧堅固，　及諸佛子等，
無數億劫中，　說佛德無盡。」◎

◎
大方廣佛華嚴經菩薩十住品第十一

[0444c07] 爾時，法慧菩薩承佛神力，入菩薩無量方便三昧正受。入三昧已，十方千佛世界塵數佛土之外，各見千佛世界塵數諸佛，是諸如來悉號法慧。時，彼諸佛告法慧菩薩言：「善哉！善哉！善男子！乃能入是菩薩無量方便三昧正受。善男子！十方各千佛剎塵數諸佛加汝神力，故能入是三昧正受；又盧舍那佛本願力故，威神力故，及汝善根力故，又欲令汝廣說法故，長養佛慧故，開解法界故，分別眾生界故，除滅障故，入無礙境界故，無等等方便入一切智陀羅尼故，覺一切法故，善知諸根故，說法持故，所謂菩薩十住。善男子！當承佛神力，說微妙法。」

[0444c19] 爾時，一切如來即與法慧菩薩無礙智、無住智、無斷智、無癡智、無壞智、無惡智、無量智、無勝智、無懈怠智、無退智。何以故？彼三昧力法如是故。

[0444c23] 爾時，諸佛各伸右手，摩法慧菩薩頂。摩其頂已，即從定起，告眾菩薩言：「諸佛子！菩薩種性甚深廣大與法界虛空等，一切菩薩從三世諸佛種性中生。諸佛子！菩薩摩訶薩十住行，去、來、現在諸佛所說。何等為十？一名初發心，二名治地，三名修行，四名生貴，五名方便具足，六名正心，七名不退，八名童真，九名法王子，十名灌頂。諸佛子！是名菩薩十住，去、來、現在諸佛所說。

[0445a02] 「諸佛子！何等是菩薩摩訶薩初發心住？此菩薩見佛三十二相、八十種好，妙色具足，尊重難遇；或覩神變、或聞說法、或聽教誡、或見眾生受無量苦、或聞如來廣說佛法，發菩提心，求一切智，一向不迴。此菩薩因初發心得十力分。何等為十？所謂：是處非處智、業報垢淨智、諸根智、欲樂智、性智、一切至處道智、一切禪定解脫三昧正受

垢淨起智、宿命無礙智、天眼無礙智、三世漏盡智，是為十。諸佛子！彼菩薩應學十法。何等為十？所謂：學恭敬供養諸佛，讚歎諸菩薩護眾生心，親近賢明，讚不退法，修佛功德，稱揚歎美，生諸佛前，方便修習寂靜三昧，讚歎遠離生死輪迴，為苦眾生作歸依處。何以故？欲令菩提心轉勝堅固，成無上道，有所聞法，即自開解，不由他悟。

[0445a19] 「諸佛子！何等是菩薩摩訶薩治地住？此菩薩於一切眾生發十種心。何等為十？所謂：大慈心、大悲心、樂心、安住心、歡喜心、度眾生心、守護眾生心、我所心、師心、如來心，是為十。諸佛子！彼菩薩應學十法。何等為十？所謂：先當勤學專求多聞，修離欲定，近善知識不違其教，善知時語，學無所畏，明解深義，了達正法，知堅法行，捨離癡冥，安住不動。何以故？欲於一切眾生增長大慈悲故；有所聞法，即自開解，不由他悟。

[0445a29] 「諸佛子！何等是菩薩摩訶薩修行住？此菩薩十種觀一切法。何等為十？所謂：觀一切法無常、苦、空、無我、不自在，一切法不可樂，一切法無集散，一切法無堅固，一切法虛妄，一切法無精勤和合堅固，是為十。諸佛子！彼菩薩應學十法。何等為十？所謂：學分別知一切眾生界，分別知一切法界，分別知一切世界，分別知地、水、火、風界，分別知欲、色、無色界。何以故？欲於一切法增長明淨智慧故；有所聞法，即自開解，不由他悟。

[0445b10] 「諸佛子！何等是菩薩摩訶薩生貴住？此菩薩從一切聖法正教中生，修十種法。何等為十？所謂：信佛不壞，究竟於法，寂然定意，分別眾生，分別佛剎，分別世界，分別諸業，分別果報，分別生死，分別涅槃，是為十。諸佛子！彼菩薩應學十法。何等為十？所謂：學分別去、來、今佛法，修行去、來、今佛法；具足去、來、今佛法，平等觀察一切諸佛。何以故？欲使明達三世等觀，有所聞法，即自開解，不由他悟。

[0445b19] 「諸佛子！何等是菩薩摩訶薩具足方便住？此菩薩聞十種法應當修行。何等為十？所行善根悉為：救護一切眾生，饒益一切眾生，安樂一切眾生，哀愍一切眾生，成就一切眾生，令一切眾生捨離諸難，拔出一切眾生生死苦惱，令一切眾生歡喜快樂，令一切眾生調伏，令一切眾生悉得涅槃，是為具足方便住。諸佛子！彼菩薩應學十法。何等為十？所謂：學知眾生無有邊，知眾生不可數，知眾生不思議，知眾生種種色，知眾生不可量，知眾生空，知眾生不自在，知眾生非真實，知眾生無所有。何以故？欲令其心無所染著；有所聞法，即自開解，不由他悟。

[0445c04] 「諸佛子！何等是菩薩摩訶薩正心住？此菩薩聞十種法，得決定心。何等為十？所謂：聞讚佛、毀佛、於佛法中心定不動；聞讚法、毀法、於佛法中心定不動；聞讚、毀菩薩於佛法中心定不動；聞讚、毀菩薩所行法，於佛法中心定不動；聞眾生有量、無量，於佛法中心定不動；聞眾生有垢、無垢，於佛法中心定不動；聞眾生易度、難度，於佛法中心定不動；聞法界有量、無量，於佛法中心定不動；聞法界若成、若壞，於佛法中心定不動；聞法界若有、若無，於佛法中心定不動；是為十。諸佛子！彼菩薩應學十法。何等為十？所謂：學一切法無相，一切法無性，一切法不可修，一切法無所有，一切法無真

實，一切法如虛空，一切法無自性，一切法如幻，一切法如夢，一切法如響。何以故？欲令得不退轉無生法忍故，有所聞法，即自開解，不由他悟。

[0445c22] 「諸佛子！何等是菩薩摩訶薩不退轉住？此菩薩聞十種法，其心堅固而不動轉。何等為十？所謂：聞有佛、無佛，於佛法中不退轉，有法、無法，於佛法中不退轉，有菩薩、無菩薩，於佛法中不退轉，有菩薩行、無菩薩行，於佛法中不退轉，菩薩行出生死、不出生死，於佛法中不退轉，有過去佛、無過去佛，於佛法中不退轉，有未來佛、無未來佛，於佛法中不退轉，有現在佛、無現在佛，於佛法中不退轉，佛智有盡、無盡，於佛法中不退轉，三世法一相、非一相，於佛法中不退轉，是為十。諸佛子！彼菩薩應學十法。何等為十？所謂：知一即是多，多即是一，隨味知義，隨義知味，知非有是有，知有是非有，知非相是相，知相是非相，知非性是性，知性是非性。何以故？欲於一切法方便具足故，有所聞法，即自開解，不由他悟。

[0446a10] 「諸佛子！何等是菩薩摩訶薩童真住？此菩薩於十種法心得安立。何等為十？所謂：身行清淨，口行清淨，意行清淨，隨意受生，知**眾生心，知眾生種種欲樂，知眾生種種性，知眾生種種業，知世界成壞，神通自在無有障礙，是為十。諸佛子！彼菩薩應學十法。何等為十？所謂：學知一切佛**剎，震動一切佛剎，持一切佛剎，觀一切佛剎，詣一切佛剎，遍至一切世界，善問難無量妙法神通變化無量身，善解無量諸音聲，於一念中恭敬供養無量諸佛。何以故？欲於一切法中出巧方便，具足成就，有所聞法，即自開解，不由他悟。

[0446a23] 「諸佛子！何等是菩薩摩訶薩法王子住？此菩薩善解十種法。何等為十？所謂：善解**眾生趣，善解諸煩惱，善解諸習氣，善解方便智，善解分別無量法，善解諸威儀，善解分別諸世界，善解去、來、今，善解說世諦，善解說第一義諦**，是為十。諸佛子！彼菩薩應學十法。何等為十？所謂：學善知法王所住處，善知法王所行威儀，善知安立法王處，善知巧入法王處，善知分別法王處，善知法王甘露灌頂，善知受持法王法，善知法王無畏法，善知法王無著法，善知讚歎法王法。何以故？欲於一切法得無障礙智，有所聞法，即自開解，不由他悟。

[0446b07] 「諸佛子！何等是菩薩摩訶薩灌頂住？此菩薩成就十種智住。何等為十？所謂：悉能震動無量世界，悉能照明無量世界，悉能住持無量世界，悉能遍遊無量世界，悉能嚴淨無量世界，悉知無量**眾生心行，悉知眾生隨心所行，悉知無量眾生諸根，悉能方便度無量眾生，悉能調伏無量眾生，是為十。諸佛子！彼菩薩身不可知；身業神足、神足自在；過去智、未來智、現在智、淨諸佛**剎智、心境界、智境界不可知；一切眾生，乃至法王子菩薩悉不能知。

[0446b17] 「諸佛子！彼菩薩應學十種智。何等為十？所謂：學三世智，一切佛法智，法界無障礙智，法界無量無邊智，充滿一切世界智，普照一切世界智，能持一切世界智，分別一切**眾生智，一切種智智，佛無量無邊智。何以故？欲令具足一切種智，有所聞法，即自開解，不由他悟。」**

[0446b24] 爾時，佛神力故，十方各萬佛世界塵數佛國，六種十八相震動，雨天寶華、天末香、天寶鬘、天雜香、天寶衣、天寶雲、天莊嚴具，天妙音樂，不鼓自鳴，又自演出無畏之音。如此四天下須彌山頂妙勝殿上，威神變化，說十住法，一切十方世界，亦復如是。

[0446b29] 爾時，佛神力故，十方各過萬佛世界塵數剎外，有十佛剎微塵數等諸大菩薩充滿十方，來詣此土，說如是言：「善哉！善哉！佛子善說是法，我等諸人，同名法慧；所從來國，同名法雲；彼諸如來，同號妙法；我等佛所，亦說十住。大眾眷屬名味句身，等無有異。是故，佛子！我等承佛神力，來詣此土，為汝作證。」如此四天下須彌山頂妙勝殿上說十住法，十佛世界微塵數等諸大菩薩來此作證，一切十方亦復如是。

[0446c10] 爾時，法慧菩薩承佛神力，普觀十方及諸法界，以偈頌曰：

「見大智尊微妙身，　相好端嚴悉具足，
最勝尊重甚難遇，　勇猛大士初發心。
見無等等大神變，　聞說妙法及教誡，
觀察五道無量苦，　無畏大士初發心。
聞諸如來普智尊，　無量功德悉具足，
解佛心相如虛空，　菩薩因此初發心。
能知是處及非處，　若我非我如是等，
欲解平等真實義，　菩薩因此初發心。
過去未來現在世，　一切善惡諸業報，
欲善觀察悉平等，　菩薩因此初發心。
諸禪三昧及解脫，　隨順正受無所著，
欲善分別垢淨起，　菩薩因此初發心。
隨諸眾生根利鈍，　種種勤修精進力，
悉欲了達分別知，　菩薩因此初發心。
一切眾生種種欲，　心好樂著諸希望，
悉欲了達分別知，　菩薩因此初發心。
一切眾生種種性，　無量無邊不可數，
悉欲了達分別知，　菩薩因此初發心。
一切諸道所至處，　八正聖路向無為，
悉欲了達知其實，　菩薩因此初發心。
一切世界眾生類，　流轉五道生死海，
欲得天眼悉明達，　菩薩因此初發心。
於過去世一切事，　如其體性所有相，
悉欲隨順達宿命，　菩薩因此初發心。
世間一切諸煩惱，　所有結縛餘習氣，

悉欲覺知究竟盡,　菩薩因此初發心。
世間所有世諦法,　名字談論語言道,
悉欲明達世諦義,　菩薩因此初發心。
一切諸法語言斷,　無有自性如**虛空**,
悉欲明達真諦義,　菩薩因此初發心。
震動一切佛世界,　傾覆鼓蕩諸大海,
悉欲明達佛神力,　菩薩因此初發心。
一毛放演無量光,　普照十方一切剎，
欲於一光一切覺,　菩薩因此初發心。
無量佛剎難思議，　皆悉能置一掌中，
欲解一切如幻化,　菩薩因此初發心。
無量佛剎諸眾生，　皆悉安置一毛端，
悉欲了達皆寂滅,　菩薩因此初發心。
一切十方大海水,　渧以一毛盡無餘,
悉欲分別知渧數,　菩薩因此初發心。
不可思議諸佛剎，　皆碎為末如微塵，
悉欲分別知其數,　菩薩因此初發心。
過去未來無量劫,　一切世界成敗相,
悉欲究竟達其際,　菩薩因此初發心。
三世一切等正覺,　諸辟支佛及聲聞,
悉欲分別三乘道,　菩薩因此初發心。
無量無邊諸世界,　能以一毛悉稱舉,
欲知有無真實相,　菩薩因此初發心。
金剛圍山數無量,　盡能安置一毛端,
欲知至大有小相,　菩薩因此初發心。
十方一切諸世界,　能以一音遍充滿,
悉欲解了淨妙聲,　菩薩因此初發心。
一切**眾生語言法**,　**一言演說**盡無餘,
悉欲解了淨密音,　菩薩因此初發心。
如來清淨微妙音,　充滿十方諸世界,
欲得具足舌根相,　菩薩因此初發心。
一切十方諸世界,　有成壞者皆悉見,
欲得解了悉**虛妄**,　**菩薩因此初發心。**
一切十方諸佛剎，　其中無量諸如來，
悉欲了達佛正法,　菩薩因此初發心。
普能應現無量身,　一切世界微塵等,
悉欲了達如幻化,　菩薩因此初發心。
過去未來現在世,　無量無邊諸如來,
欲於一念悉了知,　菩薩因此初發心。

欲具演說一句法，　阿僧祇劫無窮盡，
欲使辯才不斷絕，　菩薩因此初發心。
十方一切諸群生,　隨其遷變生滅相,
欲於一念悉了達,　菩薩因此初發心。
淨妙身口及意行,　遊步十方無障礙,
欲了三世悉空寂,　菩薩因此初發心。
菩薩如是發心已,　於十方界諸佛所,
應學盡敬供養佛,　如是說者不退教。
菩薩捨離種種樂,　不厭生死求菩提,
以此勸進歡喜歎,　如是說者不退教。
十方一切諸世界,　其中所有眾賢聖,
菩薩常應讚歎彼,　如是說者不退教。
最勝最上無有比,　甚深微妙清淨法,
菩薩以此化眾生,　如是說者不退教。
無上清淨妙善法,　一切眾魔不能壞,
菩薩尊重常稱歎,　如是說者不退教。
一切所有妙功德,　天人之尊悉成就,
以此安立諸菩薩,　如是說者人中王。
方便教化見諸佛,　無量無數難思議,
若能以此方便化,　如是說者不退教。
一切甚深諸三昧,　悉教眾生無有餘,
菩薩分別具開導,　如是說者不退教。
悉能摧滅生死輪,　具轉聖道妙法輪,
一切世間無所著,　諸佛所記是菩薩。
菩薩若見無量眾,　輪轉生死受諸苦,
為作救護歸依者,　諸佛所記是菩薩。
是說菩薩發心住，　一向志求無上道，
如我所說微妙法，　一切諸佛亦如是。
第二治地真佛子,　先應發心作是念,
願令一切群生類,　隨順修行諸佛教。
饒益安樂眾生心,　歡喜不捨眾生心,
大悲救護我所心,　起大師心如來心。
發如是等勝妙心,　精勤學問求多聞,
寂然定意正思惟,　心常親近善知識。
隨順奉行修其教,　柔軟善語不放逸,
善能了知一切時,　達深法義無所畏。
明解深義了正法,　則離一切諸癡冥,

已離愚癡心安住,　　是則名為真佛子。
亦名治地摩訶薩,　　一向堅固求菩提,
如是善學諸佛教,　　是則名為真佛子。
第三修行真佛子,　　應當如是觀諸法,
無常苦空無堅固,　　無我無主不自在。
一切諸法不可樂,　　無作虛誑不真實,
無有積集亦無散,　　如是觀者是菩薩。
分別觀察眾生界,　　亦當解了諸法界,
善能分別方便觀,　　無量無邊諸世界。
一切十方國土中,　　地水火風四大界,
欲界色界無色界,　　悉能觀察分別知。
善能明達一切界,　　真實究竟無有餘,
如是真諦正法教,　　隨順學者是菩薩。
第四生貴真佛子,　　從諸賢聖正法生,
有無諸法無所著,　　捨離生死出三界。
信佛堅固不可壞,　　究竟淨心不退轉,
明了觀察甚深法,　　一切眾生無真實。
行業世界諸佛剎，　　生死果報及涅槃，
佛子若能如是觀,　　是名如來法化生。
過去未來現在世,　　諸佛如來及正法,
無量方便求究竟,　　成就一切大聖法。
一切三世諸如來,　　平等觀察無異相,
分別差別不可得,　　如是觀者達三世。
如我所說讚歎者，　　是名四住摩訶薩，
若能如是修學者,　　速成無上佛菩提。
第五菩薩真佛子,　　微妙具足方便住,
深入清淨巧方便,　　究竟一切功德業。
所修無量諸功德,　　悉為一切作歸依,
饒益安樂大慈悲,　　哀愍度脫諸群生。
為一切世除眾難,　　永拔生死令歡喜,
調伏一切諸群生,　　具足功德趣涅槃。
普為一切諸群生,　　分別演說清淨法,
是名第五摩訶薩,　　成就方便度眾生,
具足一切功德者,　　演說五住淨妙法。
第六正心真佛子,　　解真實法離愚癡,
於一切世天人中,　　正念思惟滅虛妄。
聞讚毀佛及佛法,　　一切菩薩所行道,
眾生有量若無量,　　於佛法中心不動。
眾生有垢若無垢,　　或有易度或難度,

法界有量若無量，　世界有成或有敗。
或聞法界若有無，　過去未來今現在，
菩薩於此一切法，　寂然觀察心不動。
觀一切法無性相，　其義真實如**虛空**，
猶若幻化夢所見，　是人於法為真解。
第七不退真佛子，　聞有諸佛菩薩法，
聞無諸佛菩薩法，　若出非出不退轉。
過去未來及現在，　一切諸佛有以無，
若法起滅不起滅，　若有一相若異相。
若一即多多即一，　義味寂滅悉平等，
遠離一異顛倒相，　是名菩薩不退住。
若有法相及無相，　若有法性及無性，
二俱無實等虛空，　**如是知者必究竟。**
第八童真真佛子，　身口意行悉具足，
微妙清淨無染污，　隨意所欲自在生。
悉知一切**眾生心**，　**善能觀察諸欲性**，
了**眾生法無差**別，　**十方世界成敗相。**
速逮一切妙神通，　往詣十方諸佛剎，
隨意自在無障礙，　聞**說妙法悉受持**。
六種震動一切國，　皆悉能持諸世界，
梵音遍滿十方剎，　度脫無量群生類。
諮問佛義不可數，　變化其身無有量，
隨受化者演法言，　如佛所**說無有異**。
第九王子摩訶薩，　悉能分別諸群生，
善知輕重煩惱行，　隨其所應方便度。
善分別知諸法相，　明達世界先後際，
善解俗諦第一義，　具足方便無有餘。
善能了達法王處，　隨順法王威儀法，
善知安入法王位，　善知分別法王界。
第十灌頂真佛子，　方便善持一切法，
如法隨順入深義，　悉能究竟分別**說**。
悉度**眾生無有餘**，　**而於眾生不取相**，
寂然不動學正念，　悉在十方諸佛前。
灌頂菩薩真佛子，　悉能究竟諸勝法，
十方無量諸世界，　悉能震動光普照。
能持十方諸世界，　嚴淨一切**眾生心**，
悉知一切**眾生根**，　**演梵音聲滿十方。**
調伏化度諸群生，　悉令修習菩提心，
普入十方諸佛國，　觀察法界無有餘。

灌頂色身及身業，　神足自在不思議，
觀察三世佛國智，　乃至王子所不測。
三世諸佛及佛法，　分別了知無障礙，
法界無量無有邊，　諸佛聲聞悉充滿。
盡於一切諸世界，　皆悉能持光普照，
盡於一切群生類，　為說究竟正覺智。
如是十住諸菩薩，　悉從如來法化生，
隨其方便及境界，　一切天人莫能知。
初發無上菩提心，　充滿十方悉無餘，
了達三世諸法相，　具足成就一切智。
無邊佛剎及世間，　無量無數眾生類，
煩惱業報菩提心，　如是一切無所著。
初求佛道發一念，　世間眾生及二乘，
斯等一切莫能知，　何況菩薩餘功德？
十方一切諸世界，　能以一毛悉稱舉，
彼知菩薩具足行，　疾得如來一切智。
十方一切大海水，　能以一毛渧令盡，
於一念中悉知數，　如是行者真佛子。
一切世界末為塵，　悉能分別知其數，
菩薩所行等微塵，　是則名為真佛子。
過去未來現在佛，　一切緣覺及聲聞，
分別解說不能盡，　發心菩薩諸功德。
菩薩初發菩提心，　廣大無量無有邊，
大慈大悲覆一切，　何況菩薩餘功德。」◎

◎
大方廣佛華嚴經梵行品第十二

[0449a13] 爾時，正念天子白法慧菩薩言：「佛子！一切世界中，諸菩薩摩訶薩信家、非家、出家學道，捨離俗飾，被服法衣，彼諸菩薩云何方便修習梵行，具足菩薩十住道地，速成無上平等菩提？」

[0449a17] 爾時，法慧菩薩答正念天子言：「正士！此菩薩摩訶薩一向專求無上菩提，先當分別十種之法。何等為十？所謂：身、身業、口、口業、意、意業、佛、法、僧、戒，應如是觀：為身是梵行耶？乃至戒是梵行耶？若身是梵行者，當知梵行則不清淨；當知梵行則為非法；當知梵行則為渾濁；當知梵行則為臭惡；當知梵行則為穢污；當知梵行則為塵垢；當知梵行則為諂曲；當知梵行則為八萬戶蟲。若身業是梵行者，當知身四威儀則為梵行；左右顧眄舉足下足則為梵行。若口是梵行者，當知音聲則為梵行；當知語言則為梵行；當知心觸則為梵行；當知舌動則為梵行；當知脣齒和合則為梵行。若口業是梵行者，

當知語言則為梵行；當知所說作、無作、稱譏、毀譽，則為梵行。若意是梵行者，當知覺、觀、憶念、不忘、思惟、幻、夢等悉為梵行。若意業是梵行者，當知想是梵行；施設是梵行；寒、熱、飢、渴、苦、樂、憂、喜等悉是梵行。若佛是梵行者，為色是佛耶？為受、想、行、識是佛耶？為三十二相、八十種好是佛耶？為一切神通、業報是佛耶？若法是梵行者，為正教是法耶？為寂滅、離涅槃是法耶？為生、非生是法耶？為實、非實是法耶？為虛妄是法耶？為合、散是法耶？若僧是梵行者，為向須陀洹果是僧耶？為得須陀洹果是僧耶？為向斯陀含阿那含阿羅漢果是僧耶？為得斯陀含阿那含阿羅漢果是僧耶？為三明、六通是僧耶？為時解脫是僧耶？為非時解脫是僧耶？若戒是梵行者，為戒場是戒耶？為十眾是戒耶？為問清淨、不清淨是戒耶？為戒師是戒耶？為三羯磨和尚是戒耶？為鬚髮、法服、乞食是戒耶？菩薩摩訶薩當如是觀察十種法。

[0449b21] 「又，知過去無所至，未來無所有，現在無作者、無知者、無受報者，此世不至彼世，彼世不至此世。為何等法是梵行？梵行法為在何處？誰有是梵行法？此梵行法為是有耶？為是無耶？為是色法耶？為非色法耶？為是受、想、行、識法耶？為非受、想、行、識法耶？菩薩摩訶薩正念無障礙，觀察、分別三世諸法平等，猶如虛空，無有二相。如是觀者，智慧、方便無所罣礙。於一切法而不取相，一切諸法無自性故；於一切佛及諸佛法平等觀察，猶如虛空；是名菩薩摩訶薩方便修習清淨梵行。

[0449c03] 「又復修習增上十法。何等為十？所謂：是處非處智，去、來、現在諸業報智，一切諸禪三昧正受解脫垢淨起智，眾生諸根智，隨諸欲樂智，種種性智，至一切處道智，無障礙宿命智，無障礙天眼智，斷習氣智，是為十。如是觀察如來十力甚深無量，具足長養大慈悲心，悉分別眾生而不捨眾生，亦不捨寂滅；行無上業，不求果報；觀一切法如幻、如夢、如電、如響、如化。菩薩摩訶薩如是觀者，以少方便，疾得一切諸佛功德。常樂觀察無二法相，斯有是處。初發心時，便成正覺，知一切法真實之性，具足慧身，不由他悟。」

◎
大方廣佛華嚴經卷第八

【經文資訊】大正藏第 09 冊 No. 0278 大方廣佛華嚴經
【版本記錄】CBETA 電子佛典 2016.06，完成日期：2016/06/15
【編輯說明】本資料庫由中華電子佛典協會（CBETA）依大正藏所編輯
【原始資料】蕭鎮國大德輸入，眾生出版社提供新式標點，其他
【其他事項】本資料庫可自由免費流通，詳細內容請參閱【中華電子佛典協會資料庫版權宣告】

本網站係採用 Creative Commons 姓名標示-非商業性-相同方式分享 3.0 台灣 (中華民國) 授權條款授權.
Copyright ©1998-2016 CBETA
Dictionary cache status: loaded

Copyright Fo Guang Shan 佛光山 2013-2025. This work may be freely reused under the Creative Commons Attribution 4.0 International License with attribution. Please send comments to alex@ntireader.org.
Page updated on 2025-06-19

Avataṃsakasūtra (Flower Garland Sūtra) 大方廣佛華嚴經
Scroll 9
Click on any word to see more details.

大方廣佛華嚴經卷第九

東晉天竺三藏佛馱跋陀羅譯

◎
初發心菩薩功德品第十三

[0449c23] 爾時，天帝釋白法慧菩薩言：「佛子！初發心菩薩為成就幾功德藏？」

[0449c24] 法慧答言：「佛子！是處甚深！難知、難信、難解、難說、難通、難分別，雖然，我當承佛神力，具足演說。佛子！假使有人供養東方阿僧祇世界眾生一切樂具乃至一劫，然後教令淨修五戒，南、西、北方，四維，上、下，亦復如是。佛子！於意云何？彼人功德寧為多不？」

[0450a01] 帝釋言：「佛子！除諸如來，其餘一切，不能稱量彼人功德。」

[0450a02] 法慧菩薩語帝釋言：「佛子！初發心菩薩功德之藏百分，彼人功德不及其一，千分、百千分、億分、百億分、千億分、百千億分、百那由他分、千那由他分、百千那由他分、億那由他分、百億那由他分、千億那由他分、百千億那由他分，乃至不可數不可譬諭不可說分，彼人功德不及其一。

[0450a08] 「佛子！復置此論：假使有人供養十方各十阿僧祇世界眾生一切樂具乃至百劫

，然後教令淨修十善；教十善已，又復供養一切樂具乃至千劫，然後教令淨修四禪；教四禪已，又復供養一切樂具至百千劫，然後教行四無量心；又復供養一切樂具乃至億劫，然後教行四無色定；又復供養一切樂具至百億劫，然後教令得須陀洹果；又復供養一切樂具至千億劫，然後教令得斯陀含果；又復供養一切樂具至百千億劫，然後教令得阿那含果；又復供養一切樂具至億那由他劫，然後教令得阿羅漢果；又復供養一切樂具至千億那由他劫，然後教令盡成緣覺。佛子！於意云何？彼人功德寧為多不？」

[0450a23] 帝釋白言：「佛子！彼人功德唯除諸佛，其餘一切悉不能知。」

[0450a24] 法慧言：「佛子！初發心菩薩功德之藏，百分千分乃至不可數不可譬諭不可說分，彼人功德不及其一。何以故？佛子！一切諸佛初發心時，不為供養十方各十阿僧祇世界眾生一切樂具，百劫乃至千億那由他劫故，出興於世；亦不為教爾所眾生，淨修五戒、十善、四禪、四無量心、四無色定、須陀洹果、斯陀含果、阿那含果、阿羅漢果、辟支佛道故，出興於世；欲不斷佛種故，發菩提心；欲充滿十方一切世界故，發菩提心；欲悉度脫一切眾生故，發菩提心；欲悉知一切世界成壞故，發菩提心；欲悉知一切世界中眾生垢淨起故，發菩提心；欲悉知一切世界自性清淨故，發菩提心；欲悉知一切群生虛妄煩惱習氣故，發菩提心；欲悉知一切眾生死此生彼故，發菩提心；欲悉知一切眾生諸根方便故，發菩提心；欲悉知一切眾生心心所念故，發菩提心；欲悉分別三世一切眾生故，發菩提心；欲悉知一切諸佛平等境界故，發菩提心。

[0450b14] 「佛子！復置此論：假使有人於一念頃，能過東方無量世界，彼人以此自在神力，從此東行盡無量無數阿僧祇劫，猶不能得世界邊際；又第二人，神力自在，於一念頃能過前人無量無數阿僧祇劫所行世界，此第二人從此東行盡無量無邊阿僧祇劫，猶不能得世界邊際；又第三人，神力自在，於一念頃，能過前人無量無數阿僧祇劫所行世界；又第四人，神力自在，於一念頃，能過前人無量無數阿僧祇劫所行世界；又第五人，神力自在，於一念頃，能過前人無量無數阿僧祇劫所行世界；又第六人，神力自在，於一念頃，能過前人無量無數阿僧祇劫所行世界；又第七人，神力自在，於一念頃，能過前人無量無數阿僧祇劫所行世界；又第八人，神力自在，於一念頃，能過前人無量無數阿僧祇劫所行世界；又第九人，神力自在，於一念頃，能過前人無量無數阿僧祇劫所行世界；又第十人，神力自在，於一念頃，能過前人無量無數阿僧祇劫所行世界；彼第十人，以此最勝自在神力，從此東行盡無量無數阿僧祇劫，猶故不得世界邊際，十方世界亦復如是；如是展轉乃至百人，其人以此最勝自在神力，於無量無數阿僧祇劫所至十方，尚可了知得其邊際，初發心菩薩功德之藏，不可得知，何以故？初發心菩薩不齊限，為爾所世界眾生故，發菩提心；悉為十方一切世界眾生故，欲度一切眾生故，欲分別知一切世界故，發菩提心；欲知微細世界即是大世界，知大世界即是微細世界；知少世界即是多世界，知多世界即是少世界；知廣世界即是狹世界，知狹世界即是廣世界；知一世界即是無量無邊世界，知無量無邊世界即是一世界；知無量無邊世界入一世界，知一世界入無量無邊世界；知穢世界即是淨世界，知淨世界即是穢世界；於一毛孔中悉分別知一切世界，於一切世界中悉分別知一毛孔性；知一世界出生一切世界，知一切世界猶如虛空，欲於一念知一切世界，悉無有餘故，發阿耨多羅三藐三菩提心。

[0450c26] 「佛子！復置此論：假使有人，於東方無量無邊阿僧祇世界，於一念中悉分別知成敗之數，此人精勤方便，念念次第，於無量無數阿僧祇劫，欲盡算知東方世界成敗之數，猶不能知；又第二人，於第一人無量無數阿僧祇劫，所算世界成敗之數，於一念中悉能了知，此人精勤方便，念念次第，於無量無邊阿僧祇劫，猶不能盡知東方世界成敗之數；如是展轉，乃至第十；彼第十人，於第九人無量無邊阿僧祇劫所算世界成敗之數，於一念中悉能了知，此人精勤方便，念念次第，於無量無邊阿僧祇劫，猶不能盡知東方世界成敗之數，乃至十方，亦復如是；十方無量無邊世界成敗之數，尚可了知；初發心菩薩功德之藏，不可得知，何以故？初發心菩薩摩訶薩不為齊限，知爾所世界劫數成敗故，發菩提心；菩薩摩訶薩，欲悉了知一切世界劫數成敗故，發菩提心；欲知長劫即是短劫，短劫即是長劫；知一劫即是不可數阿僧祇劫，不可數阿僧祇劫即是一劫；知一切有佛劫；知一切無佛劫；知一佛劫中有無量佛，知無量佛劫中有一佛；知異劫中有無異劫，知無異劫中有異劫；知有盡劫是無盡劫，知無盡劫是有盡劫；知無量劫即是一念，知一念即是無量劫；知一切劫入無劫，知無劫入一切劫；欲悉了知過去、未來際及現在一切世界劫數成敗故，發阿耨多羅三藐三菩提心。是名菩薩初大誓莊嚴，所謂：悉知一切劫智慧照明。

[0451a25] 「佛子！復置此論：假使有人，於一念中悉知無量無邊阿僧祇世界眾生種種欲樂，此人精勤方便，念念次第，於無量無數阿僧祇劫不能盡知東方一切世界眾生種種欲樂；如是展轉至第十人，此第十人，於第九人無量無數阿僧祇劫，精勤方便，所知眾生種種欲樂，於一念中，悉能了知，此人如是精勤方便，念念次第，無量無數阿僧祇劫，猶不能盡知東方一切世界眾生種種欲樂，乃至十方，亦復如是；如是十方無量無邊阿僧祇世界眾生種種欲樂，尚可了知；初發心菩薩功德之藏，不可得知。何以故？佛子！初發心菩薩摩訶薩不齊限欲知爾所世界眾生種種欲樂故，發菩提心；欲悉知十方一切世界眾生種種欲樂故，發阿耨多羅三藐三菩提心；欲知種種無量欲樂即是一欲，而亦不壞一切欲性，欲悉知一切眾生欲樂海，欲知一眾生欲即是一切眾生欲，欲悉知一切眾生去、來、現在種種欲樂，欲悉知相似欲、不相似欲，欲知一切欲即是一欲、一欲即是一切欲，欲得具足如來種種欲樂力、欲知有上欲、無上欲，有餘欲、無餘欲，等欲、不等欲，有所依欲、無所依欲，共欲、不共欲，有邊欲、無邊欲，善欲、不善欲，世間欲、出世間欲，大智欲、淨欲、勝欲、無礙智欲、無礙智佛解脫欲、清淨欲、不清淨欲、廣欲、狹欲、細欲、麁欲，故發阿耨多羅三藐三菩提心；欲悉知一切眾生，一一眾生有十種欲，所謂：因苦生欲、方便欲、希望欲、著味欲、隨因生欲、隨緣生欲、盡欲、一切欲、初發心菩薩摩訶薩欲悉分別了知此諸欲網故，發阿耨多羅三藐三菩提心。

[0451b27] 「佛子！復置此論：假使有人於一念中，悉知無量無邊阿僧祇世界眾生種種諸根，以此智慧精勤方便，念念次第，於無量無數阿僧祇劫不能盡知東方一切世界眾生種種諸根，廣說乃至悉知一切眾生，一一眾生有十種根。

[0451c03] 「佛子！復置此論：假使有人於一念中，悉知東方無量無邊阿僧祇世界眾生種種希望，廣說乃至悉知一切眾生，一一皆有十種希望。

[0451c07] 「佛子！復置此論：假使有人於一念中，悉知無量無邊阿僧祇世界眾生種種方

便，廣說乃至悉知一切眾生，一一皆有十種方便。

[0451c09] 「佛子！復置此論：假使有人於一念中，悉知無量無邊阿僧祇世界眾生念念心意，廣說乃至悉知一切眾生，一一皆有十種心。佛子！復置此論：假使有人於一念中，悉知無量無邊阿僧祇世界眾生種種諸業，廣說乃至悉知一切眾生一一皆有十種業。

[0451c15] 「佛子！復置此論：假使有人於一念中，悉知東方無量無邊阿僧祇世界眾生種種煩惱，此人精勤方便，念念次第，於無量無數阿僧祇劫，猶不能知東方一切眾生種種煩惱；如是展轉乃至第十；此第十人，於第九人無量無數阿僧祇劫所知眾生種種煩惱，於一念中悉分別知，此人精勤方便，念念次第，於無量無數阿僧祇劫，猶不能盡知一切眾生種種煩惱，乃至十方亦復如是；爾所世界一切眾生種種煩惱尚可得知，初發心菩薩功德之藏，不可得知。何以故？佛子！初發心菩薩不齊限欲知爾所世界眾生種種煩惱故，發阿耨多羅三藐三菩提心；欲悉分別了知一切眾生種種煩惱故，發菩提心；所謂：欲悉知輕煩惱、重煩惱、結使煩惱、纏煩惱、一一眾生無量煩惱、一切眾生種種覺觀煩惱、依無明煩惱、愛相應煩惱、貪欲不善根煩惱、瞋恚不善根煩惱、愚癡不善根煩惱、等分煩惱、一切煩惱、根本煩惱、我我所煩惱、我慢煩惱、邪憶念虛妄生煩惱、因身見生六十二見等諸煩惱、蓋煩惱、障礙煩惱，欲悉了知一切眾生煩惱惑網，具足大慈大悲一切種智故，發阿耨多羅三藐三菩提心。

[0452a09] 「佛子！復置此論：假使有人於一念中，悉見東方無量無邊世界現在諸佛及彼一切眾生，此人悉能恭敬、禮拜、尊重、讚歎、一心觀察種種供養，無量上味肴膳飲食，香華、瓔珞、繒綵、幢蓋、上妙宮殿嚴飾、帳幔、寶網羅覆、眾寶莊嚴師子之座，此人精勤方便，念念次第，以如是等眾妙供具，無量無數阿僧祇劫供養諸佛；又復勸教彼諸眾生，以如是等眾妙供具，於無量無數阿僧祇劫供養諸佛，彼諸如來般涅槃已，復為一一諸如來故，以無量寶起塔供養，其塔高廣，一一周滿無量無邊世界，又以上妙眾寶而莊嚴之，一一塔中有無量無數如來形像，彼諸形像光明普照無量無邊諸佛世界，又復勸彼一一眾生為諸如來，起眾寶塔，嚴好如前，十方世界亦復如是。佛子！於意云何？彼人功德寧為多不？」

[0452a25] 帝釋答言：「彼人功德，唯佛乃知，餘無能及。」

[0452a26] 法慧答言：「佛子！初發心菩薩摩訶薩功德之藏，百分、千分、乃至不可數、不可譬諭、不可說分，彼人功德不及其一。佛子！假使有人於第一人及所勸眾生精勤方便，念念次第，無量無數阿僧祇劫，所作功德諸供養具，於一念中，皆悉能辨，此人如是精勤方便，念念次第，於無量無數阿僧祇劫供養功德，廣說如前；如是展轉乃至第十人，廣說亦復如前；初發心菩薩摩訶薩功德之藏，百分、千分、乃至不可數、不可譬諭、不可說分、彼人功德不及其一，何以故？佛子！彼菩薩不為齊限，供養爾所如來故，發阿耨多羅三藐三菩提心，欲悉供養十方法界、虛空界等世界中三世諸佛故，發阿耨多羅三藐三菩提心；發是心已，得知盡過去際諸佛無障礙智，得信盡未來際諸佛功德，得知盡現在際一切

諸佛所說智慧，彼三世一切諸佛功德，此菩薩摩訶薩悉皆信向受持修習，得證身證，悉等諸佛一切功德，何以故？初發心菩薩摩訶薩，欲不斷一切諸佛性故，發菩提心；欲令慈悲心充滿一切世界眾生悉無餘故；欲悉度脫一切眾生故；欲悉知一切世界成敗故；欲悉知一切世界眾生垢淨起故；欲令三有眾生悉得清淨故；欲悉知一切眾生心念煩惱習故；欲悉知一切眾生死此生彼故；欲悉知一切眾生諸根方便故；欲悉知一切眾生心心行故；欲悉知一切三世眾生故；欲悉知三世諸佛具足功德故；欲悉知三世諸佛無上菩提故；欲悉知三世諸佛具足淨法故；欲悉知三世諸佛法平等相故；欲悉知三世諸佛無上智慧因緣清淨故；欲悉知長養三世諸佛智慧力故；欲悉具足三世諸佛無畏法故；欲悉具足莊嚴三世諸佛不共法故；欲悉得法界等無量無邊三世諸佛平等智慧故；發阿耨多羅三藐三菩提心。何以故？此初發心菩薩即是佛故；悉與三世諸如來等，亦與三世佛境界等，悉與三世佛正法等，得如來一身無量身，三世諸佛平等智慧所化眾生，皆悉同等；悉能震動一切世界，悉能普照一切世界，悉能休息一切世界諸惡道苦，悉能嚴淨一切世界，悉於一切世界示現成佛，悉令一切眾生皆得歡喜，悉令一切眾生解深法界，悉能護持諸佛種性，悉得諸佛智慧光明；彼初發心菩薩摩訶薩，常不遠離三世諸佛及諸佛法，一切菩薩、緣覺、聲聞及所行法，世間、出世間法，眾生及眾生法，專求菩提智慧無礙。」

◎

[0452c17] ◎爾時，佛神力故，說初發心菩薩功德藏力故，十方各萬佛剎塵數世界六種震動，雨眾天華、天香、天末香、天鬘、天寶、天莊嚴具，自然演出微妙樂聲；又復震吼師子之音，放大光明普照十方。爾時，十方各過十佛剎塵數世界，有萬佛剎塵數諸佛，悉號法慧，各現其身，示法慧菩薩而告之言：「善哉！善哉！佛子！善說初發心菩薩功德之藏，我等萬佛剎塵數如來，亦悉演說發心菩薩功德之藏，十方世界一切諸佛亦復如是；法慧菩薩說是發心菩薩功德藏時，萬佛世界塵數眾生，皆得初發心菩薩功德之藏，發阿耨多羅三藐三菩提心；我等今者悉授彼記，於未來世，各於十方一時成佛，同號淨心如來、應供、等正覺，我等悉當護持此法，普為未來諸菩薩故；如此娑婆世界、四天下閻浮提、菩提樹下、須彌山頂、妙勝殿上、敷演此法，教化眾生，十方世界千億那由他不可量、不可數、不可思議、無有邊際、不可說法界、虛空界等諸世界中，亦說是法教化眾生，彼說法者，悉名法慧，佛神力故、佛本願力故、顯示佛法故、智慧光明普照故、解第一義故、法如是故、諸菩薩歡喜故、讚歎諸佛功德故、悉知諸佛平等故、解法界無有二故。」

[0453a11] 爾時，法慧菩薩普觀十方，普觀一切大眾，觀虛空界，觀成就眾生界，不違業報，清淨如虛空界，欲拔三有垢穢眾生，欲令眾生得廣解脫，欲知種種諸根，等觀三世正趣涅槃，及現自身甚深清淨諸功德故，承佛神力，以偈頌曰：

「大慈大悲心，　充滿十方界，
分別諸佛剎，　佛法及三世，

欲具佛功德,　　菩薩法藏海,
饒益眾生故,　　初發菩提心。
欲悉分別知,　　虛空等法界,
一切群生類,　　諸佛及佛法,
欲得一切佛,　　諸道至處力,
成就不退轉,　　饒益諸群生。
一切眾生中,　　常起大慈悲,
遠離瞋恚念,　　修習饒益心。
慈光照十方,　　為眾作歸依,
諸佛悉護念,　　功德難思議。
欲悉分別知,　　一切諸佛剎，
如來妙法身,　　甚深難思議。
無量功德藏,　　智慧甚深廣,
因是初發心,　　專求佛菩提。
欲悉分別知,　　一切眾生類,
十方世界中,　　智慧無障礙。
麁細諸世界,　　或狹廣無量,
一切中知一,　　一中知一切。
菩薩於彼行,　　精勤不放逸,
苦樂無厭著,　　欲度眾生故。
一切佛現前,　　樂觀無厭足,
悉入甚深法,　　無量功德海。
五道諸群生,　　慜之如一子,
令除眾垢穢,　　具足清淨法。
欲令諸佛種,　　究竟不斷絕，
降伏一切魔,　　摧滅無有餘。
平等觀如來,　　三世諸法相,
甚深微妙法,　　常修不放逸。
菩薩常樂觀,　　一切佛境界,
是故諸如來,　　甘露慧灌頂。
信心不可沮,　　堅固如金剛,
於諸如來所,　　知恩而報恩。
最勝之境界,　　無量智慧光,
自悟不由他,　　菩薩初發心。
悉能分別知,　　五道眾生欲,
種種諸業報,　　一切心所行。
知諸根利鈍,　　無量無數性,
一切勝境界,　　菩薩初發心。
菩提心無量,　　清淨法界等,
無著無所依,　　無染如虛空。

成就佛智慧,　　其心無障礙,
諦了真實際,　　寂滅離**虛妄**。
了達**眾生心**,　　**而無眾生想**,
方便分別法,　　究竟到彼岸。
無量無數劫,　　悉能分別知,
往詣諸佛剎，　　明解甚深法。
若能分別知,　　無量諸佛法,
清淨法界藏,　　諦了無疑惑。
深解**眾生根**,　　**究竟到彼岸**,
平等觀諸法,　　則與如來等。
清淨無量心,　　常在諸佛前,
恭敬而尊重,　　供養人師子。
親覲一切佛,　　樂觀無厭足,
彼諸如來等,　　護念此菩薩。
於諸深妙法,　　分別無障礙,
無著無所依,　　心淨如**虛空**。
彼知人師子,　　智慧海深廣,
寂然入正受,　　三世觀無礙。
堅固不可沮,　　一切莫能壞,
專念無上道,　　未曾有斷絕。
離闇趣明正,　　志學諸善法,
常樂觀寂滅,　　具足真實性。
寂默語言道,　　平等無異觀,
於法不分別,　　是則從如生。
悉能分別知,　　諸佛深境界,
寂然入正受,　　三達無障礙。
十方世界中,　　一切諸佛剎，
菩薩自在力,　　一念悉周遍。
無量不可數,　　方便悉具足,
普遊十方界,　　是名真佛子。
具足大悲心,　　清涼除**渴愛**,
大慈念一切,　　無礙如**虛空**。
於彼**眾生類**,　　**不生眾生想**,
悉已離**虛妄**,　　**清淨遊十方**。
於彼諸群生,　　常施以無畏,
如此真實行,　　是則等如來。
常說甚深法，　　清淨無所著,
是故十方佛,　　一切悉護念。
過去未來世,　　無量無數劫,
次第悉憶念,　　具足分別知。

菩薩於現在，　一切十方界，
悉能普周遍，　濟度諸群萌。
深智正觀察，　明了無障礙，
悉知因緣合，　磨滅無堅固。
一切眾生類，　諸有疑難者，
菩薩悉除滅，　安住法性中。
菩薩無畏力，　降伏一切魔，
悉能為眾生，　滅除愚癡闇。
世界若成壞，　悉皆分別知，
若能如是觀，　佛境無疑惑。
觀察三世法，　疑網永已除，
一切如來所，　淨信不可壞。
信力安隱住，　智慧力成就，
智慧清淨故，　決定解真實。
盡於未來際，　饒益眾生故，
欲令一切眾，　究竟得解脫。
無際生死中，　精勤不厭倦，
一切地獄處，　受苦為眾生，
功德智慧藏，　具足皆成就。
悉能善分別，　一切眾生根，
又能分別知，　眾生種種業，
隨彼業對治，　菩薩為說法，
以大慈悲心，　隨順世間行。
悉於一切法，　解達空無我，
一一音聲中，　演說無量教，
菩薩放大光，　種種微妙色，
普照十方界，　除滅一切闇。
一一光明端，　清淨寶華座，
菩薩悉處上，　為眾演說法。
於一毛孔中，　普見十方剎，
彼剎妙莊嚴，　諸佛菩薩會。
一一如來所，　無量眾圍遶，
清淨妙智慧，　明了眾生心。
十方世界中，　無量諸佛剎，
菩薩神通力，　一念悉遍至。
恭敬供養佛，　饒益眾生故，
一一導師所，　諮決甚深義。
普於諸世尊，　先起慈父想，
饒益眾生故，　分別菩薩行。

明淨利智慧,　　解達深法藏,
出生無量智,　　佛法無所礙。
無量無數劫,　　分別說法界 ,
劫數可究竟,　　法界無窮盡。
平等觀諸法,　　其心無所染,
不厭生死苦,　　智慧無障礙。
無上佛種性,　　三世法王家,
一切如來法,　　菩薩由此生。
清淨妙法身,　　應現種種形,
猶如大幻師,　　所樂無不見。
或處為眾生,　　究竟菩薩行,
或復現初生,　　出家行學道,
或於樹王下,　　自然成正覺,
或處為眾生,　　示現入泥洹。
現住甚深妙,　　無量自在法,
聲聞辟支佛,　　一切莫能測。
菩薩身口意,　　寂滅無生相,
普應一切世,　　方便無不現。
如是佛真子,　　境界甚深妙,
眾生若思議,　　迷亂心發狂。
一切悉具足,　　安住無礙智,
普現諸如來,　　無量自在力。
菩薩功德藏,　　世間無與等,
何況最勝尊,　　無量難思議。
菩薩雖未得,　　具足一切智,
無量諸法門,　　究竟到彼岸。
一切勝妙法,　　皆悉已具足,
一向求菩提,　　究竟一乘道。
於彼諸群生,　　善知時非時,
為欲利益故,　　示現大神力。
一身悉充滿,　　一切諸佛剎,
演出淨光明,　　輝耀無倫匹。
遍照十方界,　　除滅一切闇,
普降妙法雨,　　如海大龍王。
觀察一切法,　　虛妄猶如幻,
煩惱業力故,　　生死常輪轉。
以大慈悲心,　　普覆諸群生,
清淨妙方便,　　度脫無量眾。
菩薩功德力,　　與諸如來等,
無量智慧海,　　清淨如虛空。

無量無數劫,　　具修菩薩行,
精進勤方便,　　欲度一切眾。
眾生種種行,　　悉能分別知,
令修清淨業,　　志求無上道。
菩薩摩訶薩,　　行是勝妙法,
決定不退轉,　　諦觀一切智。
一切諸世界,　　無量難思議,
菩薩能於彼,　　一念悉周遍。
遠離虛妄想,　　其心如虛空,
清淨法身一,　　普應一切世。
湛然常不動,　　十方無不現,
分別一切法,　　不取諸法相。
了達一切法,　　其心無所染,
濟度一切眾,　　而無解脫者。
一切群生類,　　種種諸希望,
善惡無記法,　　寂滅如虛空。
隨順眾庶類,　　種種欲樂相,
無量自在力,　　悉能應化之。
猶如工幻師,　　能現種種身,
菩薩自在力,　　充滿十方界。
菩薩淨法身,　　無量等虛空,
隨眾所欲樂,　　一切無不現。
其心無所染,　　真實無虛妄,
清淨煩惱法,　　皆悉無所有。
解脫非解脫，　　其心無所染，
普施苦眾生,　　無上涅槃樂。
悉於諸世間,　　智慧無所畏,
具足眾相好,　　究竟無上道。
一念悉分別,　　一切諸法相,
去來現在世,　　求之無所有。
菩薩觀前際,　　了達過去世,
分別後際相,　　究竟亦如是。
一切佛世界,　　分別皆悉知,
除滅眾煩惱,　　具足諸功德。
常好觀寂靜,　　究竟趣涅槃,
樂無諍三昧,　　其心無所依。
菩薩等實際,　　一切無與等,
究竟堅固行,　　決定不退轉。
彼修眾勝行,　　寂滅無所依,
其心常安住,　　不動如須彌。

菩薩淨妙行,　　充滿諸法界,
諸佛及菩薩,　　皆悉分別知。
欲求導師慧,　　究竟最勝道,
甚深一切智,　　無上解脫王，
勇猛勤精進,　　速發菩提心,
欲求最勝樂,　　應疾斷諸漏。
菩薩摩訶薩,　　初發清淨心,
彼心功德藏,　　說之不可盡。
饒益眾生故,　　讚歎如來行,
一心善諦聽,　　最勝所行道。
無量諸佛剎，　　悉末為微塵，
一塵置一剎，　　悉能分別知，
是諸剎土中,　　一切諸如來,
說初功德藏，　　猶故不可盡。
善分別眾生,　　而無眾生想,
善解一切語,　　而無言語想。
甚深無礙智,　　分別諸世界,
善解劫成敗,　　而無成敗想。
清淨廣大心,　　猶如虛空性,
明解三世法,　　一切諸世間。
除滅諸煩惱,　　永盡無有餘,
無礙寂滅觀,　　是則佛正法。
十方世界中,　　一切如來所,
一念悉遍至,　　其心無所染。
善解不生法,　　如如真實際,
一切種種相,　　皆悉無真實。
無量不可數,　　一切諸如來,
清淨眷屬俱,　　悉往禮供養。
常樂問如來,　　甚深微妙法,
一切諸菩薩,　　誓願清淨行。
十方世界中,　　一切諸導師,
一念悉覩見,　　而心無所依。
一切三有中,　　最勝妙功德,
以此清淨行,　　莊嚴諸佛剎。
慧眼無障礙,　　善解一切生,
分別無所有,　　遠離無染著。
善解眾生根,　　煩惱及習氣,
眾生種種欲,　　了達不思議。
菩薩摩訶薩,　　先知眾生心,

隨彼所應度,　慧者為說法。
善知時非時,　眾生淨穢行,
漸令彼清淨,　究竟得解脫。
無量那由他,　甚深諸三昧,
菩薩自在力,　一念悉能入。
三昧起住相,　悉善分別知,
無量諸境界,　善解住起緣。
如是等智慧,　皆悉已具足,
不久得菩提,　一切無障礙。
常為利眾生,　正趣智慧光,
彼能與眾生,　無上丈夫法。
悉能善分別,　一切劫長短,
晝夜及歲月，　斯亦善觀察。
正念不放逸,　善解諸世間,
分別諸佛剎，　真實無差別。
能善分別知,　一切諸世界,
於彼十方國,　無有分別想。
如是正觀察,　十方諸世界,
嚴淨一切國,　而心無所著。
成就智慧力,　與諸如來等,
是處非處力,　分別知眾生。
悉知眾生類,　善惡諸業報,
過去未來世,　明達無障礙。
一切諸世界,　眾生種種性,
於彼三有中,　悉能分別知。
一切群生類,　諸根上中下,
菩薩摩訶薩,　悉能分別知。
一切眾生類,　欲樂上中下,
清淨不清淨,　悉能分別知。
分別知眾生,　一切至處道,
永斷相續緣,　究竟離三有。
一切諸三昧,　正受禪解脫，
垢穢清淨起,　悉能分別知。
次第知宿命,　隨所受苦樂,
如是分別者,　是則如來力。
一切善不善,　眾生煩惱業,
分別五道生,　究竟得泥洹。
諸漏若未盡,　能趣處處生,
煩惱習已滅,　究竟無上道。

方便度眾生,　　滅垢具淨道,
慧者能分別,　　是則人中雄。
具足十種力,　　慧光除眾冥,
安住最勝力,　　疑惑究竟滅。
一一毛孔中,　　無量諸佛剎，
菩薩摩訶薩,　　一切皆悉見。
穢濁或清淨,　　種種妙莊嚴,
隨彼諸行業,　　皆悉分別知。
一一微塵中,　　一切諸佛剎，
諸佛及菩薩,　　佛子皆悉見。
諸剎不積聚，　　不亂不迫迮，
一切入一剎，　　而亦無所入。
十方諸國土,　　虛空法界等,
能於一毛孔,　　具足分別知,
普見十方界,　　一切諸最勝。
微妙淨莊嚴,　　一切諸佛剎，
一切諸如來,　　及彼嚴淨國。
於一毛孔中,　　慧者皆悉見,
三世差別相,　　一切諸法界。
時節歲相續，　　分別得解脫，
如是真佛子,　　具足無所畏。
是名人中雄,　　明達智慧者,
如是深法門,　　慧者悉分別。
彼於如來所,　　恭敬喜無量,
無量無數劫,　　長養功德藏。
供養一切佛,　　度脫眾生故,
無量自在力,　　種種能示現。
彼智慧境界,　　與諸如來等,
無量諸佛所,　　所學皆成就。
寂靜深法藏,　　悉樂無厭足,
一切導師所,　　恭敬尊重心。
彼修菩薩行,　　常飲法甘露,
悉能善分別,　　長養智慧法。
菩提無礙辯,　　甚深諸三昧,
信心不可動,　　猶如須彌山,
長養諸眾生,　　一切功德藏。◎
◎菩薩摩訶薩,　　大慈悲無量,
普念一切眾,　　其心無所著。
一切種智樂,　　惠施諸眾生,

悉欲救世間, 永離煩惱垢。
菩薩摩訶薩, 大悲心無量,
佛及己眾生, 等觀無有異。
樂觀寂滅相, 諸法如虛空,
慧者如是觀, 一切真實性。
菩薩初發心, 甚深功德藏,
無量無數劫, 說之不可盡。
出生諸如來, 緣覺閑靜樂,
自在聲聞眾, 一切賢聖故。
十方世界中, 無邊諸佛剎，
所有眾生類, 供養無量劫。
又教修五戒, 十善及四禪,
四等無色定, 寂滅諸解脫。
復於無量劫, 供施諸樂具,
又復教轉勝, 漏盡成羅漢。
如此諸功德, 猶尚可稱量,
發心功德藏, 無譬不可說。
又化無量眾, 悉成辟支佛,
寂靜三摩提, 甚深諸功德。
彼人功德聚, 比初發心藏,
百分不及一, 乃至不可說。
無量無有邊, 微塵等佛剎，
假使神力人, 一念悉能過。
如是神足力, 無量劫中行,
彼剎猶可數， 發心藏難知。
去來現在劫, 無量無有邊,
如是等諸劫, 猶可知其數。
菩薩初發心, 無量功德藏,
猶如虛空界, 分際不可知。
去來現在世, 一切諸劫數,
菩薩於一念, 悉能分別故。
菩薩發心寶, 欲達去來今,
一念悉明了, 利益眾生故。
十方世界中, 無量剎眾生，
所有欲希望, 一念悉分別。
知諸根方便, 念念心所行,
虛空尚可量, 菩提心難知。
所以不可量, 大慈無量故,

普施一切樂,　充滿十方界。
欲令悉得佛,　法藏解脫樂，
初發寶藏心,　功德力無量。
眾生欲希望,　方便願求想,
隨彼種種根,　身口意所行。
能於一念中,　彼彼悉覺知,
欲得一切智,　發心願菩提。
一切眾生類,　無量煩惱業,
由斯結業故,　趣趣受諸有。
如此結業報,　猶可知邊際,
發心功德藏,　不可得思議。
所以不可議,　能發無上願,
供養一切佛,　永離諸煩惱。
兼除群生類,　一切煩惱業,
濟拔三世苦,　究竟大悲心。
十方諸世界,　無量無數佛,
一念悉供養,　兼以勸眾生。
熏以殊妙香,　寶幢諸幡蓋,
天衣珍妙饌,　上味甘露漿。
隨時諸宮觀,　床臥莊嚴具,
清淨經行地,　安身順道心。
斯等眾供具,　無量寶莊嚴,
摩尼發光耀,　皆是快樂因。
如是供養佛,　兼以勸眾生,
不可思議劫,　常行此供養。
斯等諸功德,　尚可究竟說，
發心功德藏,　無可為譬諭。
一切諸譬諭,　如前廣分別,
欲比初發心,　無量不及一。
三世人中尊,　一切功德業,
無上菩提果,　皆由初發心。
無數億劫中,　修行無上道,
無數無有量,　出過一切量。
究竟一切智,　其力不可量,
到彼菩提岸,　超度群生趣。
初發菩薩心,　廣大如虛空,
出生諸功德,　其相同法界。
等觀諸法性,　如實無異相,
永離一切有,　性同堅固士。
甚深真法性,　妙智隨順入,

無邊諸佛土，　　一念悉周遍。
一切智所知，　　無不遍觀察，
無量佛境界，　　了達無障礙。
常修妙功德，　　一切無與等，
具足微妙戒，　　清淨無瑕穢。
內外一切施，　　等心施一切，
一切時常施，　　精勤不退轉。
專念修正受，　　諸禪功德藏，
常習微妙智，　　深廣無涯底。
於此最勝地，　　成就佛真子，
逮得如實智，　　平等甚深行。
去來現在世，　　一切諸如來，
悉以威神護，　　初發菩提心。
甚深諸三昧，　　無量陀羅尼，
諸佛自在力，　　莊嚴初發心。
一切諸世間，　　莫能稱算者，
無量無有邊，　　猶如虛空界。
初發菩提心，　　無量無有邊，
一切人師子，　　皆由初發心。
如來十種力，　　四辯無所畏，
無量諸功德，　　皆由初發心。
一切諸導師，　　十八不共法，
斯等殊勝慧，　　皆由初發心。
諸佛妙色身，　　種種相莊嚴，
究竟離虛妄，　　清淨真法身。
天人所應供，　　甚深無礙智，
如是等功德，　　皆由初發心。
一切辟支佛，　　無量聲聞眾，
斯等諸賢聖，　　皆由初發心。
四禪無色定，　　甚深諸三昧，
斯等無量樂，　　皆由初發心。
去來今現在，　　十方天人類，
一切世界中，　　趣趣受生樂，
方便勤精進，　　諸根悉調伏，
斯等無量樂，　　皆由初發心。
所以然者何？　　菩薩摩訶薩，
因初發心故，　　具六波羅蜜。
化諸群生類，　　棄邪入正道，
故能令三界，　　受茲種種樂。
菩薩深妙智，　　通達無障礙，
開導諸眾生，　　淨修殊勝業。

滅除眾煩惱,　一切不善行,
修習涅槃道,　度脫一切眾。
無量智慧明,　猶如淨日光,
具足清白行,　譬如月盛滿。
無邊功德藏,　猶如十方海,
無垢無所染,　清淨如虛空。
菩薩初發心,　稱讚不可盡,
悉令諸眾生,　具受一切樂。
無量無數劫,　廣修諸大願,
常習功德業,　調伏眾生故。
無量無有數,　淨願難思議,
皆悉具足滿,　令眾得清淨。
普觀一切法,　悉空無相願,
弘誓願力故,　心淨無所畏。
解法真實性,　清淨如虛空,
定亂悉平等,　寂滅無所有。
甚深諸妙法,　無量難思議,
常為大眾說，　其心無染著。
十方世界中,　一切諸如來,
彼佛常讚歎,　菩薩初發心。
無量妙功德,　莊嚴初發心,
至彼清淨岸,　性同諸如來。
一切眾生類,　無量無數劫,
稱讚初發心,　功德不可盡。
諸佛功德藏,　菩薩由是生,
於諸三有中,　最勝無倫匹。
欲得一切佛,　明淨智慧燈,
應建弘誓願,　速發菩提心。
一切功德中,　菩提心為最,
能得無礙智,　從佛法化生。
一切眾生心,　悉可分別知,
一切剎微塵，　尚可算其數。
十方虛空界,　一毛猶可量,
菩薩初發心,　究竟不可測。
因初菩提心,　出生三世佛,
一切諸眾生,　種種上妙樂。
佛所讚功德,　因此悉具足,
於佛境界中,　其心無疑惑。
若能永遠離,　一切諸疑惑,
則能滅眾生,　無量諸障礙。

因初菩提心,　　嚴淨諸佛國,
普令一切眾,　　具足微妙智。
欲見十方剎，　　三世一切佛，
又欲得無量,　　甚深功德藏。
若欲滅眾生。　　無量生死苦。
應建堅誓願。　　速發菩提心。」◎

大方廣佛華嚴經卷第九

【經文資訊】大正藏第 09 冊 No. 0278 大方廣佛華嚴經
【版本記錄】CBETA 電子佛典 2016.06，完成日期：2016/06/15
【編輯說明】本資料庫由中華電子佛典協會（CBETA）依大正藏所編輯
【原始資料】蕭鎮國大德輸入，眾生出版社提供新式標點，其他
【其他事項】本資料庫可自由免費流通，詳細內容請參閱【中華電子佛典協會資料庫版權宣告】

本網站係採用 Creative Commons 姓名標示-非商業性-相同方式分享 3.0 台灣 (中華民國) 授權條款授權.
Copyright ©1998-2016 CBETA
Dictionary cache status: loaded

Glossary and Other Vocabulary

Copyright Fo Guang Shan 佛光山 2013-2025. This work may be freely reused under the Creative Commons Attribution 4.0 International License with attribution. Please send comments to alex@ntireader.org.
Page updated on 2025-06-19

Abbreviations
Reference
Help
About
menu
logo
NTI Reader
search
Back to collection

Avataṃsakasūtra (Flower Garland Sūtra) 大方廣佛華嚴經
Scroll 10
Click on any word to see more details.

大方廣佛華嚴經卷第十

東晉天竺三藏佛馱跋陀羅譯

◎
明法品第十四

[0458c15] 爾時，精進慧菩薩問法慧菩薩言：「佛子！初發心菩薩成就如是無量功德之藏，以大莊嚴而自莊嚴，乘一切智乘，入菩薩離生道，遠離世間，志求正覺。諸佛所住，皆以得住，決定成就無上菩提。彼菩薩摩訶薩云何修習功德轉勝，令諸如來皆悉歡喜，具足菩薩所住功德，清淨之行，大願成滿，得菩薩藏，隨其所應而化度之，已能不捨諸波羅蜜，隨所請眾生皆悉度脫，興隆三寶，永使不絕，一切所為善根境界諸行方便，皆悉不虛？

[0458c25] 「善哉！佛子！當為我等演說此法，願樂欲聞。如諸菩薩所修功德，滅除癡闇、降伏眾魔、制諸外道、離於塵垢、具足成就一切功德，究竟永離惡道諸難。具足清淨甚深智慧，菩薩一切諸地功德，諸波羅蜜。三昧總持，六通三明，清淨之法，莊嚴一切諸佛世界，具足相好，微妙音聲，清淨心行，一切如來力無所畏，十八不共，薩婆若智。具足佛剎，隨成熟眾生，隨時，隨根，無量佛事及諸菩薩無量功德，菩薩正法，菩薩所行，菩薩之道，菩薩境界皆悉滿足，速成如來。一切諸佛無量法藏，悉能守護。分別廣說，開示顯現，眾魔外道所不能壞，攝持正法而無窮盡，於一切世界悉能演說。天王、龍王、夜叉王、乾闥婆王、阿脩羅王、迦樓羅王、緊那羅王、摩睺羅伽王、人王、梵王、諸佛法王，皆悉守護此菩薩摩訶薩。一切世間恭敬供養、尊重讚歎，常為諸佛之所護念。一切菩薩皆亦愛敬，得善根力、增長白法，能開諸佛甚深法藏，以大正法而自莊嚴，次第演說菩薩所行。」

[0459a15] 爾時，精進慧菩薩欲重宣此義，以偈頌曰：

「善哉願說大乘法，　菩薩所成諸功德，
深入廣大無量行，　具足清淨無師智。
若有菩薩初發心，　成就功德智慧乘，
入離生道出世間，　決定疾得佛菩提。
云何於佛正法中，　修習功德轉增勝，
令諸如來悉歡喜，　佛所住地而得住？
所行清淨大願滿，　具足菩薩智慧藏，
悉能度脫一切眾，　而於群生無所著？
不捨一切波羅蜜，　諸所施為悉不虛，
所請眾生皆能度，　興隆佛法永不絕？
淨眼境界無障礙，　具足功德求佛道，
人雄所行清淨道，　悉為具足分別說？
滅除一切愚癡闇，　降伏眾魔制外道，

離垢功德皆成就，　得人中尊妙智慧？
永離**眾難惡道苦**，　**清淨智慧皆具足**，
無量甚深大功德，　成就最勝諸道力？
得人中上妙智慧，　隨其所應而度之，
不可思議諸佛剎，　自在無量作佛事？
一切殊勝甚深行，　分別人雄功德藏，
常能護持最勝法，　世間諸難莫能壞？
云何無畏如師子，　功德具足如滿月，
猶如蓮華不著水，　功德清淨如最勝？」

[0459b10] 爾時，法慧菩薩告精進慧菩薩言：「善哉！善哉！佛子多所饒益、多所安樂、多所惠利、哀愍世間諸天人故，能問如是菩薩甚深清淨之行。佛子！汝住甚深真實智慧，大精進力，一心修習得不退轉，超出世間，所問自在與如來等。佛子！汝今諦聽，善思念之。我當承佛神力，為汝少說。**佛子！此菩薩摩訶薩已得發心功德之藏，應離癡闇、精勤守護、滅諸放逸。**

[0459b18] 「佛子！菩薩摩訶薩有十種法，得不放逸。何等為十？一者、持戒清淨；二者、遠離愚癡，淨菩提心；三者、捨離諂曲，哀愍**眾生**；**四者、勤修善根**，**得不退轉**；**五者、常樂寂靜**，**遠離在家、出家一切凡夫**；**六者、心不願樂世間之樂**；**七者、專精修習諸勝善業**；**八者、捨離二乘求菩薩道**；**九者、常習功德心無染**污；十者、善能分別自知己身。佛子！是為菩薩修十種行住不放逸。

[0459b26] 「佛子！菩薩摩訶薩已能住此不放逸法，又復正行十種淨法。何等為十？

[0459b28] 「佛子！此菩薩摩訶薩如**說修行，念智成就，捨離調**戲諸放逸行，安住甚深微妙善法，常樂求法，心無厭足；隨所聞法，得真實觀，具足出生巧妙智慧，能入佛自在；心常寂定，未曾散亂，聞好聞惡，心無憂喜，猶如大地等視**眾生**；**上中下類悉如佛想。恭敬供養和尚諸師及善知識菩薩法師。念念次第，如一切智。佛子！是為菩薩十種淨法。**

[0459c07] 「佛子！菩薩摩訶薩如是精勤修習念知，不捨方便，心無所倚修甚深法，入於無諍；無量無邊深妙佛法皆悉了知，令諸如來皆悉歡喜。

[0459c10] 「佛子！菩薩摩訶薩行十種法，能令一切諸佛歡喜。何等為十？一者、所行精勤而不退轉；二者、不惜身命；三者、不求利養；四者、修一切法猶如**虛空**；**五**者、巧方便慧，觀察諸法等同法界；六者、分別諸法，心無所倚；七者、常發大願；八者、成就清淨忍智光明；九者、善知一切損益諸法；十者、所行法門皆悉清淨。佛子！是為菩薩行十種法，能令一切諸佛歡喜。

[0459c18] 「佛子！菩薩復安住十法，能令一切諸佛歡喜。何等為十？安住不放逸；安住無生法忍；安住大慈；安住大悲；安住滿足諸波羅蜜；安住菩薩清淨之行；安住滿足無量

大願；安住巧方便；安住一切力；安住一切法；猶如**虛空無所依止。佛子！是為菩薩安住十法，能令一切諸佛歡喜。**

[0459c25] 「佛子！菩薩摩訶薩行十種法，能速成就一切諸地。何等為十？一者、心常樂行諸功德事；二者、行大莊嚴諸波羅蜜道；三者、智慧明達，不隨他語；四者、恒不遠離真善知識；五者、常修精進而不退轉；六者、善取佛意，受持諸法；七者、行諸善根心無憂**感；八者、以大乘莊嚴而自莊嚴，明利慧光普照一切；九者、安住一切諸地法門；十者、同三世佛善根正法。佛子！是為菩薩行十種法，能速成就一切諸地。**

[0460a05] 「佛子！彼菩薩摩訶薩住諸地已，先應修習巧妙方便。隨其所得諸地法門，隨其所得甚深智慧，隨其行業，隨其依果，隨其境界，隨其自在，隨其示現，隨其分別諸勝法門，得諸勝法門已，悉善分別，於一切法而無所著。所有諸法，皆由心造。菩薩摩訶薩若能如是明了觀察，則能具足一切諸地。彼菩薩摩訶薩作如是念：『我應速成一切諸地，何以故？我於諸地如**說行時，逮得無量諸功德藏，得無量功德藏已，漸到佛地，到佛地已，能作佛事。』是故，菩薩摩訶薩常勤修習、不捨方便、心無憂感，得大莊嚴，住菩薩住。**

[0460a17] 「佛子！菩薩摩訶薩復行十法，悉能清淨菩薩諸行。何等為十？一者、悉捨一切，滿**眾生意；二者、持戒清淨，無所毀犯；三者、具足忍辱，無有窮盡；四者、勤修方便而不退轉；五者、離癡正念，常定**不亂；六者、分別明了一切諸法；七者、具足成滿一切**眾行；八者、功德尊重心如山王；九者、為一切眾生作清涼池；十者、令一切眾生同諸佛法。佛子！是為菩薩行十種法，悉能清淨菩薩諸行。**

[0460a26] 「佛子！菩薩摩訶薩如是修行清淨之行，復得十種轉勝妙法。何等為十？一者、他方諸佛皆悉護念；二者、修習長養超勝善根；三者、安住如來巧密方便；四者、常樂親近依善知識；五者、安住精進修不放逸；六者、分別諸法非總非別；七者、安住具足無上大悲；八者、觀法如實出生智慧；九者、能善修行巧妙方便；十者、一切方便觀如來力。佛子！是為菩薩十種清淨轉勝妙法。

[0460b06] 「佛子！菩薩摩訶薩復有十種清淨之願，何等為十？願成就**眾生，心無憂感；願長養善根，嚴淨佛**剎；願恭敬供養一切如來；願不惜身命，守護正法；願以種種諸智慧門，悉令眾生生諸佛剎；願諸菩薩入不二法門，入佛法門分別諸法；願令一切所欲見佛，悉得見之；願盡未來際，一切諸劫如須臾頃；願具足普賢菩薩所願；願淨一切種智之門。佛子！是為菩薩摩訶薩十種清淨之願。

[0460b15] 「佛子！菩薩摩訶薩修行十法，悉能滿足一切諸願，何等為十？一者、生大莊嚴，心無憂**感；二者、轉向勝願念諸菩薩；三**者、所聞十方嚴淨佛剎，悉願往生；四者、究竟未來際；五者、究竟成就一切眾生、滿足大願；六者、住一切劫，不覺其久；七者、於一切苦，不以為苦；八者、於一切樂，心無染著；九者、悉善分別無等等解脫；十者、

得大涅槃，無有差別。

[0460b23] 「佛子！是為菩薩摩訶薩悉能滿足一切諸願；菩薩摩訶薩滿諸願已，逮得十種無盡法藏，何等為十？得見諸佛無盡之藏、得陀羅尼無盡之藏、得分別法無盡之藏、得大悲心覆護一切無盡之藏、得諸三昧無盡之藏、得滿眾生意功德無盡之藏、得深智慧解法真實無盡之藏、得出生諸通分別眾寶無盡之藏、得一切諸佛威神守護無盡之藏、得分別無量無邊世界智慧無盡之藏。佛子！是為菩薩摩訶薩得十種無盡之藏，成就無量無邊功德之藏。具足淨慧，隨其所應而化度之。

[0460c05] 「佛子！云何菩薩摩訶薩隨其所應而化眾生？此菩薩知諸眾生所宜方便；知諸眾生種種因緣；知諸眾生心心所念；知心念已，教對治法：貪欲多者，教不淨觀；瞋恚多者，教大慈觀；愚癡多者，教令分別一切諸法；三毒等分，教以具足勝智法門；樂生死者，教三種苦；著諸有者，教空法門；懈怠眾生，教行精進；我慢眾生，教平等觀；心諂曲者，教菩薩心寂靜非有；如是一切諸煩惱患，教以無量對治法門。具足次第演說義味，分別智慧平等觀法，先後無違。演說諸法破壞之性，而於法界無所散滅，斷除疑惑，令悉歡喜；隨其諸根教入真諦，教諸功德入如來海；說真實際，以壞眾相；教等法界開示法藏；教一切依心無所染；教平等念一切諸佛恭敬親近；教柔軟音而無所著；教一切音而無差別；教殊勝法而無倫匹；教具足一切如來平等智身。菩薩如是，常能化度一切眾生，而心寂定未曾散亂。不捨一切諸波羅蜜，具足莊嚴六波羅蜜，普為一切群生類故。悉能捨離內外所有，而未曾起慳吝之心，是名清淨檀波羅蜜。又復不生持戒相故，於戒無著，是名清淨尸波羅蜜。悉能堪忍一切諸苦，聞好聞惡，心無憂喜，未曾傾動猶如大地，是名清淨羼提波羅蜜。勇猛精進、方便修習，其心堅固而不退轉，究竟成就佛智慧門，是名清淨毘梨耶波羅蜜。捨一切欲，離生喜樂清淨次第，入於正受而無所染；燒滅煩惱，生無量定具大神通；次第超越，入於無量諸三昧門，於一三昧門入無量三昧，悉知一切三昧境界，漸具諸佛智慧之地；是名清淨禪波羅蜜。於諸佛所聞法受持，恭敬親近諸善知識，心無疲倦；常樂聞法，無有厭足；所聞諸法，能正觀察，入真實定，捨離一切顛倒邪見；妙善方便，分別了知諸法相海無有自性，修習如來深智慧門；具足一切智慧之力，乘普門慧，能入一切智慧之門；是名清淨般若波羅蜜。示現一切世間威儀，教化眾生心無憂感。隨其所應示現其身，一切所行，心無染著。示現童蒙黠慧所行；示現生死及解脫門，善能分別諸方便行；示現無量諸莊嚴事，能入一切諸生趣中，解了一切眾生所行；是名清淨方便波羅蜜。究竟成就一切眾生，究竟嚴淨一切世界，究竟供養一切如來，究竟解達諸法真實而無障礙，究竟修行具足法界，究竟未來劫住如須臾頃，究竟未來劫猶如一念，究竟解達一切成壞，究竟示現一切佛剎，究竟逮得諸佛智慧，是名具足願波羅蜜。自專正力離眾煩惱，具足清淨能正他力；具足成就無能壞者。大悲力滿足、大慈力平等，悉能覆護一切眾生。陀羅尼力能持一切諸方便義。妙辯才力，令諸眾生皆悉歡喜。諸波羅蜜力莊嚴大乘，弘誓願力未曾斷絕。諸神通力，出生無量具佛神力，覆護一切；是名清淨力波羅蜜。知貪欲增、知瞋恚增、知愚癡增，又知等分分別學地，於一念中，悉知眾生心心所行，能知眾生諸所希望

，能知一切諸法真實，解達諸佛深智慧力，普知一切諸法界門；是名清淨智波羅蜜。

[0461b07] 「佛子！菩薩摩訶薩如是清淨諸波羅蜜，滿足諸波羅蜜，不捨諸波羅蜜，乘大莊嚴悉能度脫所請眾生。教化一切修習善行，悉令一切永離惡道，勤修精進超出眾難。貪欲多者，教離欲觀；瞋恚多者，教平等觀；邪見多者，教因緣觀；欲界眾生，教離欲恚惡不善法；色界眾生，教增上觀；無色界眾生，教細微智慧；樂聲聞緣覺，教寂靜行；樂大乘者，教以十力莊嚴大乘。如初發心時，見有眾生墮諸惡道，大師子吼，我當知其心病，以諸法門而濟度之。菩薩具足如此智慧，皆能度脫一切眾生。

[0461b19] 「佛子！菩薩摩訶薩能如是行者，則能興隆三寶，永使不絕。所以者何？菩薩摩訶薩教化眾生，發菩提心，是故能令佛寶不斷；開示甚深諸妙法藏，是故能令法寶不斷；具足受持威儀教法，是故能令僧寶不斷。

[0461b24] 「復次，悉能讚歎一切大願，是故能令佛寶不斷；分別解說十二緣起，是故能令法寶不斷；行六和敬，是故能令僧寶不斷。

[0461b27] 「復次，下佛種子於眾生田，生正覺芽，是故能令佛寶不斷；不惜身命護持正法，是故能令法寶不斷；善御大眾，心無憂惱，是故能令僧寶不斷；去、來、今佛所說正法，不違其教，是故能令三寶不斷；菩薩如是不斷三寶，一切所行無有不善，彼能悉行一切迴向，決定究竟無上菩提。菩薩如是安住清淨身、口、意業已，所說善根教化眾生，種種方便，所言不虛，能令眾生皆得歡喜。彼菩薩摩訶薩諸所施行，乃至無有一念錯謬，如是一切諸深妙行，皆為智慧方便攝持，悉能迴向無上菩提。

[0461c09] 「如是菩薩安住離癡清白法已，於念念中具足出生十種莊嚴，何等為十？色身莊嚴，隨應示現；語言莊嚴，除眾疑惑，悉令歡喜；意行莊嚴，於一念中，入諸正受；佛剎莊嚴，滅除一切諸煩惱跡；光明莊嚴，普照十方；眷屬莊嚴，能集勝眾，悉令歡喜；神力莊嚴，隨其所應，自在示現；佛教莊嚴，皆能攝取諸黠慧者；涅槃地莊嚴，一處成道悉能充滿示現十方；持法莊嚴，隨眾隨時隨其器量而為說法。

[0461c18] 「菩薩如是於念念中具足出生十種莊嚴已，身、口、意行悉皆清淨，永離愚癡，智慧成就。如此菩薩，若有親近恭敬，隨逐出家聽受法教，隨喜憶念乃至見聞此等眾生必定究竟無上菩提。

[0461c22] 「佛子！譬如阿伽陀藥，眾生見者，眾病悉除；菩薩成就如是無量法藏，眾生見者煩惱諸病皆悉除愈，於白淨法心得自在。

[0461c25] 「佛子！菩薩摩訶薩若得成就如是方便，安住此法，除滅愚癡。具足智慧故，

降伏眾魔；大慈悲心故，制諸外道；具足智慧功德力故，除滅一切心垢煩惱；入金剛定故，具足善根心無憂慼；於先佛所修功德力故，能離一切惡道諸難；清淨智慧悉滿足故，出生菩薩清淨諸地、諸波羅蜜、一切三昧、六通、三明、四無所畏，次第方便智慧力故，淨諸佛剎相好莊嚴；身、口、意淨白淨法力故，得佛十力、四無所畏、十八不共平等佛法；智慧分別速解諸法，一切種智平等正覺諸大願力，如來神力，大智慧力，隨順眾生現諸佛剎；隨應受化，轉大法輪，度脫無量無邊眾生。

[0462a09] 「佛子！菩薩摩訶薩如是修行無量法藏，次第具足得如來處；於無量剎修菩薩行，護持正法為大法師，守護攝持如來法藏，成就四辯，於大眾中演暢深法，身相端嚴，說法周備；於四辯才，具足無量巧妙方便，能得無盡諸智慧門，音聲殊妙，演一法言能悅一切，隨宜順導，令得開解，入智慧門。菩薩以如是等無量方便，普為眾生開闡法藏而未曾生懈怠之心；於大眾中，而無所畏，一切世間無能壞者；具足增上般若波羅蜜，次第分別一切法相而無斷絕。勝妙四辯，說一切法，種種譬諭，不可窮盡。具足大悲能令一切清涼悅樂。修習大慈，充遍十方。處師子座，廣為眾生說微妙法。唯除如來無能過者、無能見頂、無能觀察、無能屈者、無能問難，若能窮其言論之辯，無有是處。

[0462a25] 「佛子！菩薩摩訶薩成就如是勝妙法已，無邊世界滿中大眾，彼一一身，猶如三千大千世界。菩薩摩訶薩處彼眾中，其身殊特，映蔽大會，皆悉不現。以大慈心，普覆一切。甚深智慧，分別彼心。成就無畏，具足辯才，廣為說法，皆令歡喜。何以故？菩薩摩訶薩成就無量淨智慧故、成就無量巧方便故、成就無量正念力故、成就無盡巧方便故、成就分別諸法陀羅尼故、成就分別諸法深智慧故、成就諸佛威神力故、成就三世諸佛實智慧故、成就三世諸佛清淨巧方便故、成就廣說一切諸佛甚深法藏護持法故、成就三世諸佛勝妙智慧菩薩大願智慧力故。」

[0462b09] 爾時，法慧菩薩說是漸增功德藏已，欲重宣此義，承佛威神，以偈頌曰：

「菩薩住初地，　長養功德藏，
修習不放逸，　慧光照十方。
菩薩菩提心，　守護常不忘，
十方諸如來，　心皆大歡喜。
勤修行精進，　正念力堅固，
所行不退轉，　不著於世間。
常樂甚深法，　成就無諍定，
十方諸最勝，　一切皆歡喜。
諸佛歡喜已，　究竟精進度，
成就功德藏，　無量深智慧。
一切行清淨，　具足於諸地，

十方佛本願,　皆悉具足滿。
如是智慧成,　得諸深法藏,
得是法藏已,　隨順於世間。
成就巧方便,　分別**眾生心**,
隨所應教化,　而為演**說法**。
已能廣**說法，**　**不捨於自行，**
具足波羅蜜,　成就大功德。
已具波羅蜜,　本所請**眾生**,
無量生死海,　皆悉究竟度。
如是常修習,　日夜無休懈,
興隆佛法僧,　永使不斷絕。
所修無量行,　清白悉具足,
一切皆究竟,　成就最勝地。
菩薩所修行,　真實無**虛偽**,
度**脫眾生類**,　**離諸煩惱垢。**
成就如是法,　除滅愚癡闇,
降伏一切魔,　究竟得菩提。
佛子如是行,　具足如來智,
悉能分別**說，**　**諸佛甚深藏**。
若能如是**說，**　**法師中第一，**
等為諸群生,　普雨甘露法。
無極大慈悲,　充滿十方界,
悉能分別知,　一切**眾生心。**
已了**眾生心**,　**及諸餘心行**,
為彼**說深法，**　**無量無有數**。
進止常安諦,　猶如大象王,
威猛如師子,　一切莫能害。
不動如須彌,　智慧如大海,
普雨甘露水,　除滅煩惱熱。」

[0462c23] 法慧菩薩**說是偈已，如來隨喜，大眾奉行。**

◎◎

大方廣佛華嚴經佛昇夜摩天宮自在品第十五

[0462c27] 爾時，如來威神力故，十方一切諸佛世界、諸四天下一一閻浮提，皆有如來坐菩提樹下，無不顯現。彼諸菩薩各承佛神力，**說種種法，皆悉自謂在於佛所。爾時，世尊威神**力故，不離道樹及帝釋宮，向夜摩天寶莊嚴殿。

[0463a03] 時，彼天王遙見佛來，即於殿上敷蓮華藏寶師子座；十萬種寶以為莊嚴；十萬寶帳，彌覆其上；十萬寶網，以為玟珞；次上十萬眾妙寶蓋，又復十萬天諸華蓋、天繒、雜寶，以為垂帶；十萬瓔珞而莊嚴之；十萬寶衣以敷其上；十萬天子在前立侍；十萬梵天而圍遶之；十萬菩薩在前讚歎；十萬光明以為照耀；十萬妓樂自然演出；十萬正法娛樂音聲；十萬善根妙相顯現；十萬如來威神護持；十萬功德藏而長養之；十萬三昧而嚴淨之；十萬願藏以為清淨；十萬奇特未曾有法勝相顯出；十萬妙法而現在前；十萬自在處處普現；十萬功德妙相等起；十萬音聲演出諸法。

[0463a16] 時，彼天王莊嚴寶蓮華藏師子座已，合掌恭敬白佛言：「善來世尊！唯願哀愍處此宮殿。」時，佛受請，即昇寶殿，一切十方夜摩天宮，亦復如是。

[0463a19] 爾時，天王無量音樂寂然無聲，即自憶念過去佛所所種善根，以偈頌曰：

「名稱如來聞十方，　諸吉祥中最無上，
　來入摩尼莊嚴殿，　是故此處最吉祥。
　寶王如來世間燈，　諸吉祥中最無上，
　來入甘露上味殿，　是故此處最吉祥。
　喜王如來慧無量，　諸吉祥中最無上，
　來入雜寶莊嚴殿，　是故此處最吉祥。
　慧眼如來世間燈，　諸吉祥中最無上，
　來入殊特最勝殿，　是故此處最吉祥。
　饒益如來義無量，　諸吉祥中最無上，
　來入清淨寶山殿，　是故此處最吉祥。
　無師如來世間尊，　諸吉祥中最無上，
　來入微妙寶香殿，　是故此處最吉祥。
　天人中尊世間燈，　諸吉祥中最無上，
　來入輕微妙香殿，　是故此處最吉祥。
　無去如來論師子，　諸吉祥中最無上，
　來入明淨普眼殿，　是故此處最吉祥。
　分別如來功德持，　諸吉祥中最無上，
　來入娛樂莊嚴殿，　是故此處最吉祥。
　苦行如來利世間，　諸吉祥中最無上，
　來入等色普照殿，　是故此處最吉祥。」

[0463b13] 如此間夜摩天王，佛神力故，憶念過去諸等正覺，以偈讚歎。如是十方一切世界夜摩天王，各自憶念過去佛所所種善根，以偈讚歎，亦復如是。

[0463b16] 爾時，世尊昇其寶殿，寶蓮華藏師子座上結跏趺坐。爾時，寶殿忽然廣博猶如夜摩天處，十方世界亦復如是。

大方廣佛華嚴經夜摩天宮菩薩說偈品第十六

[0463b21] 爾時，十方各過十萬佛剎塵數世界，有世界名無量慧、次名幢慧、次名地慧、次名勝慧、次名燈慧、次名金剛慧、次名安樂慧、次名日慧、次名清淨慧、次名梵慧。其佛號常住眼、次號無量眼、次號真實眼、次號不動眼、次號天眼、次號清淨眼、次號安諦眼、次號明相眼、次號無上眼、次號淨光澤眼。其菩薩名功德林、次名慧林、次名勝林、次名無畏林、次名慚愧林、次名精進林、次名力成就林、次名堅固林、次名如來林、次名智林。此諸菩薩各於其國佛所淨修梵行。

[0463c02] 爾時，佛神力故，彼諸菩薩各與一佛世界塵數菩薩來詣佛所，恭敬禮拜。佛神力故，隨所來方化作寶藏師子之座，結跏趺坐，充滿十方。如此世界夜摩天上菩薩雲集，十方世界亦復如是。

[0463c07] 爾時，世尊從兩足指放百千億妙色光明，普照十方一切世界、諸四天下、菩提樹下夜摩天宮蓮華藏寶師子座，如來神力及諸大會，皆悉顯現。

[0463c10] 爾時，功德林菩薩承佛神力，普觀十方，以偈頌曰：

「普放淨光明，　遍照十方界，
一切悉覲佛，　通達無障礙。
佛處夜摩宮，　蓮華寶座上，
一切諸世間，　奇特未曾有。
讚歎十如來，　眾生皆悉聞，
世尊大眾會，　一切無不見。
普於十方界，　演說無上法，
亦悉同名字，　如我菩薩眾，
各從十方界，　來詣於此處，
彼諸上人等，　清淨修梵行。
彼諸如來等，　亦各同名號，
見佛清淨剎，　自在神通力。
一切見如來，　人中或道場，
又復見世尊，　處此夜摩宮，
一切諸世間，　莫能思議佛，
隨彼眾生願，　一切皆悉見。
眾生見如來，　無量自在力，
離世大仙人，　功德藏無量。
遊行十方界，　一切無障礙，
一身為無量，　無量身為一。
功德甚深妙，　一切莫能測，
無著無所依，　清淨如虛空。」

[0464a05] 爾時，慧林菩薩承佛神力，普觀十方，以偈頌曰：

「不可思議劫,　天人師難值，
離垢諸大人,　此會亦難遇。
悉皆一切智,　慧光靡不照,
演說深妙法，　饒益於眾生。
一切諸世間,　常為癡冥蔽,
如來世燈明,　皆悉能除滅。
施戒忍精進,　禪定三昧藏,
修習深妙智,　普照於一切。
如來無與等,　何況有勝者？
顛倒取諸法,　是故不見佛。
自在神通力,　無量難思議,
無來亦無去,　說法度眾生。
若有得聞見,　清淨天人師,
永出諸惡道,　遠離一切苦。
無量無數劫,　修習求菩提,
逮成等正覺,　廣度諸群生。
不可思議劫,　供養無量佛,
若能解是義,　功德勝於彼。
雖施無量剎，　滿中諸珍寶，
不能解此義,　終不成正覺。」

[0464a27] 爾時，勝林菩薩承佛神力，普觀十方，以偈頌曰：

「猶如春後月,　虛空無雲曀,
日曜清淨光,　一切無不照。
光明無限量,　世間無能數,
有眼尚不知,　何況盲冥者？
如來亦如是,　功德光無量,
無量無數劫,　莫能分別知。
光明無來處,　去亦無所至,
不生亦不滅,　空寂無所有。
未來一切法,　悉無有來者,
無生無現在,　是故無過去。
一切法無生,　亦復無有滅,
若能如是解,　斯人覩如來。
諸法無生故,　當知無所有,
如是分別知,　此人達深義。

諸法無自性，　　一切無能知，
若能如是解，　　是則無所解。
所言有生者，　　當知由所生，
解彼真實性，　　是則無疑惑。
一切諸所生，　　正觀亦如是，
菩薩如是觀，　　具足一切智。」

[0464b20] 爾時，無畏林菩薩承佛神力，普觀十方，以偈頌曰：

「此處無邊際，　　廣大如法界，
一切無不至，　　湛然不遷變。
若聞如是法，　　恭敬信樂者，
永離三惡道，　　一切諸難苦。
往詣諸世界，　　無量不可數，
聞此甚深法，　　憶念善受持。
聞受大仙人，　　清淨深妙法，
一向求菩提，　　究竟無上道。
深信過去佛，　　及彼諸佛法，
一切世間燈，　　除滅眾癡闇。
若有得聞佛，　　無量自在力，
決定信向者，　　具足人中雄。
若能一心信，　　現在一切佛，
彼成等正覺，　　開示無量義。
無量無數劫，　　此法甚難值，
若有得聞者，　　當知本願力。
如是佛深法，　　悉能善受持，
廣為眾生說，　　是人難思議。
是故勤精進，　　修行大莊嚴，
聞持是正法，　　究竟得菩提。」

[0464c13] 爾時，慚愧林菩薩承佛神力，普觀十方，以偈頌曰：

「得聞真諦法，　　殊特未曾有，
歡喜信樂者，　　除滅眾疑惑。
一切知見人，　　自說深妙法，
佛慧靡不照，　　是故難思議。
非從智慧生，　　亦非無智生，
了達一切法，　　除滅世間闇。
色法非色法，　　此二不為一，
愚智亦如是，　　其性各別異。
生死及涅槃，　　此二悉虛妄，

愚智亦如是,　　二俱無真實。
世界始成立,　　無有敗壞相,
愚智亦如是,　　二俱相乖違。
菩薩初發心,　　及以最後心,
愚智亦如是,　　二俱不相應。
譬如六情識,　　迭用互不同,
愚智亦如是,　　究竟不和合。
譬如伽陀藥,　　消滅一切毒,
智慧亦如是,　　除滅諸癡闇。
法王無上尊,　　是勝莫能過,
所說皆真實,　　以故難值遇。」

[0465a06] 爾時，精進林菩薩承佛神力，普觀十方，以偈頌曰：

「諸法無差別,　　唯佛分別知,
一切無不達,　　智慧到彼岸。
如金及金色,　　其性無差別,
如是法非法,　　其性無有異。
眾生非眾生,　　二俱無真實,
如是法非法,　　其性無所有。
譬如未來世,　　無有過去相,
一切法如是,　　無有真實相。
譬如過去法,　　無有生起相,
諸法亦如是,　　皆悉無有相。
涅槃不可取,　　說時有二種，
諸法亦如是,　　無有差別相。
譬如種種數,　　皆悉是數法,
諸法亦如是,　　其性無別異。
譬如數法十,　　增一至無量,
皆悉是本數,　　智慧故差別。
譬如諸世界,　　劫燒有終敗,
虛空無損減,　　無師智亦然。
十方空無異,　　眾生起分別,
如是取如來,　　虛妄不見佛。」

[0465a28] 爾時，力成就林菩薩承佛神力，普觀十方，以偈頌曰：

「一切眾生類,　　悉皆三世攝,
三世諸眾生,　　皆為五陰攝。
五陰從業起,　　諸業因心起,
心法猶如幻,　　眾生亦如是。

世間非自作，　亦復非他作，
不知真實性，　生死輪常轉。
所謂世間轉，　皆悉是苦轉，
眾生不知故，　**生死輪常轉。**
世間非世間，　二**俱非真實**，
眾生愚癡故，　**妄取諸法相。**
三世五陰法，　**說名**為世間，
斯由**虛妄有**，　**無則出世間。**
何等是五陰，　五陰有何相，
不見五陰壞，　妄取謂常住。
五陰**虛妄法**，　**真實無所有**，
空寂不遷變，　究竟離**眾相。**
世間既**虛寂**，　**佛及法亦然**，
斯等三種法，　其性無所有。
除滅諸顛倒，　明了見真實，
一切知見人，　常現在其前。」

[0465b21] 爾時，堅固林菩薩承佛神力，普觀十方，以偈頌曰：

「譬如地種性，　自性無所有，
一切佛自在，　其性亦如是。
一切諸世間，　咸共**偁讚佛**，
求彼**偁讚法**，　**十方無來處。**
眾生虛妄取，　**謂之為真實**，
分別離**眾生**，　**業性不可得。**
業性無所有，　**眾生身非真**，
種種無量色，　亦復無來處。
一切諸形色，　業性難思議，
雖見無所有，　識性亦如是。
諸佛身如是，　不可得思議，
無量妙色身，　普現一切剎。
無量身非佛，　佛非無量身，
清淨妙法身，　究竟度彼岸。
若有能得見，　清淨妙法身，
是人於佛法，　其心無癡惑。
過去一切法，　觀察等涅槃，
彼人見如來，　究竟常安住。
修習正憶念，　明了見正覺，
無相無所有，　是名法王子。」

[0465c14] 爾時，如來林菩薩承佛神力，普觀十方，以偈頌曰：

「譬如工畫師,　　分布諸彩色,
虛妄取異色,　　**四大無差別。**
四大非彩色,　　彩色非四大,
不離四大體,　　而別有彩色。
心非彩畫色,　　彩畫色非心,
離心無畫色,　　離畫色無心。
彼心不常住,　　無量難思議,
顯現一切色,　　各各不相知。
猶如工畫師,　　不能知畫心,
當知一切法,　　其性亦如是。
心如工畫師,　　畫種種五陰,
一切世界中,　　無法而不造。
如心佛亦爾,　　如佛**眾生然**,
心佛及**眾生**,　　**是三無差別。**
諸佛悉了知,　　一切從心轉,
若能如是解,　　彼人見真佛。
心亦非是身,　　身亦非是心,
作一切佛事,　　自在未曾有。
若人欲求知,　　三世一切佛,
應當如是觀,　　心造諸如來。」

[0466a07] 爾時，智林菩薩承佛神力，普觀十方，以偈頌曰：

「所取不可取,　　所見不可見,
所聞不可聞,　　所思不可思。
於有量無量,　　不應作限量,
有量及無量,　　二**俱無所取。**
不應**說而說** ,　　**是**為自欺誑,
己事不成就,　　不能悅**眾生。**
若有能讚歎,　　無量諸如來,
不可思議劫,　　功德不可盡。
猶如隨意珠,　　能現無量色,
此色非真色,　　諸佛亦如是。
如**虛空清淨**,　　**非色不可見**,
能現一切色,　　其性不可見。
如是大智人,　　示現無量色,
非識之所識,　　一切莫能覩。
雖聞如來聲,　　音聲非如來,
離聲復不知,　　如來等正覺。
是處甚深妙,　　若能分別知,

莊嚴無上道，　遠離諸虛妄。
一切諸如來，　無有說佛法，
隨其所應化，　而為演說法。」◎

大方廣佛華嚴經卷第十

【經文資訊】大正藏第 09 冊 No. 0278 大方廣佛華嚴經
【版本記錄】CBETA 電子佛典 2016.06，完成日期：2016/06/15
【編輯說明】本資料庫由中華電子佛典協會（CBETA）依大正藏所編輯
【原始資料】蕭鎮國大德輸入，眾生出版社提供新式標點，其他
【其他事項】本資料庫可自由免費流通，詳細內容請參閱【中華電子佛典協會資料庫版權宣告】

本網站係採用 Creative Commons 姓名標示-非商業性-相同方式分享 3.0 台灣 (中華民國) 授權條款授權.
Copyright ©1998-2016 CBETA
Dictionary cache status: loaded

Glossary and Other Vocabulary

Copyright Fo Guang Shan 佛光山 2013-2025. This work may be freely reused under the Creative Commons Attribution 4.0 International License with attribution. Please send comments to alex@ntireader.org.
Page updated on 2025-06-19

Abbreviations
Reference
Help
About
menu
logo
NTI Reader
search
Back to collection

Avataṃsakasūtra (Flower Garland Sūtra) 大方廣佛華嚴經
Scroll 11
Click on any word to see more details.

大方廣佛華嚴經卷第十一

東晉天竺三藏佛馱跋陀羅譯

◎

功德華聚菩薩十行品第十七之一

[0466b06] 爾時，功德林菩薩摩訶薩承佛神力，入菩薩善伏三昧。入三昧已，十方各過萬佛世界塵數剎外，各見萬佛世界塵數諸佛；是諸如來，皆號功德林。時，彼諸佛告功德林菩薩言：「善哉！善哉！佛子！乃能入是善伏三昧。十方各萬佛剎塵數諸佛加汝神力故，能入是善伏三昧；盧舍那佛本願力故、威神力故、諸菩薩善根力故、欲令汝廣說甚深法故、長養一切智故、分別一切眾生性故、離一切障礙入無障礙境界故、成就一切方便故、成就一切種智故、覺悟一切法故、善知諸根故、聞持一切法故。所謂菩薩十行。佛子！當承佛神力廣說妙法。」時，彼諸佛即與功德林菩薩無障礙法、與安住法、與無師法、與無癡法、與不雜亂法、與清淨法、與無量法、與最勝法、與無垢法、與不退法。何以故？彼三昧力故。

[0466b22] 爾時，諸佛各申右手，摩功德林菩薩頂。摩其頂已，即從定起，告眾菩薩言：「諸佛子！菩薩行業不可思議，廣大如法界，究竟如虛空。何以故？菩薩摩訶薩學三世諸佛所行法故。

[0466b26] 「佛子！何等為菩薩摩訶薩行？菩薩有十行，三世諸佛之所宣說。何等為十？一者、歡喜行，二者、饒益行，三者、無恚恨行，四者、無盡行，五者、離癡亂行，六者、善現行，七者、無著行，八者、尊重行，九者、善法行，十者、真實行。是為十行。

[0466c02] 「佛子！何等為菩薩摩訶薩歡喜行？此菩薩為大施主，悉能捨離一切所有，等心惠施一切眾生。施已無悔，不望果報，不求名譽，不求生勝處，不求利養；但欲救護一切眾生，欲攝取一切眾生，欲饒益一切眾生，欲學一切諸佛本行，欲正憶念諸佛本行，欲得清淨諸佛本行，欲得受持諸佛本行，欲顯現諸佛本行，欲廣說諸佛本行，欲令一切離苦得樂，是名菩薩摩訶薩歡喜行。菩薩修歡喜行時，一切眾生歡喜愛敬，隨諸方土有貧窮處，菩薩願往生彼。豪貴大富，財寶無盡。於念念中，有無量、無邊、無數眾生詣菩薩所，白言：『仁者！我等貧窶，靡所資贍，願垂慈救，得濟生命。』菩薩念念應其所須悉令滿足，靡不歡喜。菩薩不以求索煩重，而生憂惱，但發無上大慈悲心，施無厭足，欲令常來。來已，稱慶倍復歡喜，作如是念：『我得善利。此等眾生，是我福田，是我善友，不請不求，自來教誨，發起我心修行佛道。我今應當如是修學，普令眾生悉得歡喜，我於三世所修功德，願速成就清淨法身神力自在，悉令眾生隨其所須皆得歡喜。以此功德，令諸眾生悉成正覺，度脫無量眾生，悉令究竟無餘涅槃；我當先令一切眾生，滿足諸願，然後我當成等正覺，離我想、眾生想、我所想、壽命想、種種想、福伽羅想、作者想，法界、眾生界，空無差別；離欲法、非真實法、無所有法、非堅固法、非恃怙法、非所作法。』菩薩如是觀時，不見施者，不見受者，不見財物，不見福田，不見業，不見報，不見果，不見大果，不見小果。菩薩觀察三世，發如是念：『哀哉！眾生為愚癡所覆，煩惱所纏，常流生死輪迴苦海，於不堅固法不得堅固；我當盡學諸佛所學，饒益眾生成等正覺，開悟一

切皆令清淨，隨順寂滅觀三世法。』是名菩薩摩訶薩初歡喜行。

[0467a10] 「佛子！何等為菩薩摩訶薩第二饒益行？此菩薩持戒清淨，於色、聲、香、味、觸、法，心無染著，廣為眾生說無染法。不求生於人天勝處尊貴之家、不求利養、不求端正、不求帝王，但堅持淨戒。作如是念：『我持淨戒，離一切纏煩惱熾火憂悲苦惱，不負眾生，諸佛歡喜，究竟成就無上菩提。』菩薩如是持淨戒時，於一日中，若有無量無數阿僧祇諸大魔王，一一魔王，各將無量無數阿僧祇諸天女眾，皆悉端正，顏貌姝妙，姿容妖豔，傾惑人心；又復齎持一切樂具，欲來惑亂菩薩道意。爾時，菩薩作如是念：『此五欲者，是障道法，乃能障礙無上菩提。』是故，菩薩乃至不生一念欲心，心淨如佛。除其方便教化眾生，內不離菩薩一切種智，堅固正念，不為五欲因緣故，起一惡念，惱亂眾生。寧捨身命，不加惡於人，若加惡於人，無有是處。菩薩自見佛已來，未曾有心起一欲想，何況從事？若或從事無有是處。爾時，菩薩作如是念：『眾生長夜在生死中，憶念五欲、貪著五欲、愛樂五欲、心常流轉五欲、境界永沒五欲，莫之能出，我今應當作如是學：令諸魔王、天女眷屬、及一切眾生，立無上戒；立淨戒已，又教令得不退轉地，一切種智成等正覺，乃至究竟無餘涅槃。何以故？此是我業，一切諸佛皆如是學。離諸非行、計我、無知；觀一切佛平等深法，得一切智為眾生說法，斷除顛倒。不離眾生而有顛倒，不離顛倒而有眾生；顛倒內無眾生，眾生內無顛倒；顛倒非眾生，眾生非顛倒；顛倒非內法；顛倒非外法；眾生非內法，眾生非外法。一切諸法，但是虛妄，無有真實；須臾不住，無有堅固。猶如幻化，欺誑愚夫，悟一切法，如夢、如電。』如是解者，能達生死究竟菩提。未度者度；未脫者脫；未調伏者，令得調伏；未寂靜者，令得寂靜；未安隱者，令得安隱；未離垢者，令得離垢；未清淨者，令得清淨；未涅槃者，令得涅槃；未快樂者，令得快樂。我當捨離世間眾事，令諸如來皆悉歡喜。具足成就一切佛法，安住無上最勝法中，平等正觀一切眾生，分別了知一切諸法，遠離諸惡，永捨虛妄，除滅一切煩惱習氣，成就出要勝妙方便，悉得無量無邊辯才，成就甚深空寂智慧。是名菩薩摩訶薩第二饒益行。

[0467b26] 「佛子！何等為菩薩摩訶薩第三無恚恨行？此菩薩常能修習忍辱之法，謙卑恭敬，和顏愛語；不自害，不害他，亦不俱害；不自舉，不舉他，亦不兩舉；不自是，不是他，亦不兩是；不自讚歎，但作是念：『我當常為眾生說法，離一切惡，斷貪、恚、癡、憍、慢、亂心、慳、嫉、諂曲；以大忍法而安立之。』菩薩成就如是清淨忍法，設有無量無數眾生，一一眾生，各有無量無數眷屬；一一眾生，各有無量無數化頭；頭有無量阿僧祇舌；舌出無量無數惡聲；聲出無量無數惡罵；音辭鄙穢毀辱菩薩。又此眾生，各有無量阿僧祇手；手執無量無數刀杖，捶擊摧辱毀害菩薩，乃至無量阿僧祇劫，未曾休息。菩薩遭此楚毒之時，作如是念：『我因是苦，若生恚心，則自不調伏、自不守護、自不明了、自不寂靜、自不修定、自不真實、自愛其身，何能令彼生歡喜心而得度脫？』菩薩作是思惟：『因身心故，於無量劫受諸苦惱；是故重自勸勵，令心歡喜，善自調攝。何以故？我當安住無上法故，欲令眾生亦得此法。』復更思惟：『此身空寂，無我、我所，無真實性，空無有二。若苦、若樂，皆無所有，諸法空故。我當解了，廣為人說。是故我今雖遭苦

毒，應當忍受。為愍傷眾生故、饒益眾生故、安隱眾生故、攝取眾生故、不捨眾生故、欲令眾生得不退轉究竟成就無上菩提，佛所行法，我當修行。』是名菩薩摩訶薩第三無恚恨行。

[0467c25] 「佛子！何等為菩薩摩訶薩第四無盡行？此菩薩勤修精進、勝精進、最勝精進、第一精進、大精進、微妙精進、上精進、無上精進、無等精進、無等等精進。彼菩薩不為貪欲所亂；不為瞋恚、愚癡、憍慢、惱害、慳嫉、嫌恨、諂曲、無慚、無愧之所惱亂。菩薩復作是念：『我不欲惱諸眾生，乃至不欲惱一眾生故，勤修精進；但欲捨離諸煩惱故，修行精進；欲害一切結故，修行精進；欲離一切習氣故，修行精進；欲悉分別一切眾生故，修行精進；欲知一切眾生死此生彼故，修行精進；欲知一切眾生煩惱習故，修行精進；欲知一切眾生種種希望故，修行精進；欲知一切眾生諸境界故，修行精進；欲知一切眾生諸根故，修行精進；欲知一切眾生心、心所行故，修行精進；欲知一切法境界故，修行精進；欲知諸佛實法故，修行精進；欲知諸佛平等法故，修行精進；欲以善方便知三世平等故，修行精進；欲知清淨平等法故，修行精進；欲得一切諸佛法故，修行精進；欲以一方便門知一切佛法故，修行精進；欲知諸佛無量無邊不可思議故，修行精進；欲知諸佛大智慧善方便故，修行精進；欲知一切佛法廣為眾生句句分別故，修行精進。』菩薩成就如是精進，若有人言：『無量無數阿僧祇世界眾生，汝能為此一一眾生故，於無量無數阿僧祇劫，具受無擇大地獄苦，令彼眾生究竟涅槃；復有無量無數阿僧祇佛出興於世，令無量無數阿僧祇眾生，受種種樂，汝猶具受大地獄苦，然後汝當成阿耨多羅三藐三菩提？』菩薩答言：『我悉能為爾所世界一一眾生，受地獄苦；諸佛出世，眾生受樂，我亦受苦，然後我當成無上道。』復有人言：『汝若能以一毛渧無量無邊阿僧祇諸大海水，皆悉令盡？無量、無邊阿僧祇世界末為微塵，悉知其數？如是念念次第，常不廢忘菩提之心？』菩薩若聞是語，不退、不悔，歡喜踊躍，勤修精進，作如是念：『我得善利。因我故，令無量無邊阿僧祇世界眾生永離眾苦。』菩薩復作是念：『我當代一切眾生受一切苦，普令眾生離一切苦，悉皆究竟無餘涅槃，然後我當成無上道。』是名菩薩摩訶薩第四無盡行。

[0468b11] 「佛子！何等為菩薩摩訶薩第五離癡亂行？此菩薩成就第一正念，未曾散亂，堅固不壞，第一最勝清淨無量，捨離癡冥；分別正念，善能受持世間、出世間經論，色法、非色法經論，受、想、行、識經論。無有癡亂死此生彼，無有癡亂處胎出胎，無有癡亂住菩提心，無有癡亂親近善知識，無有癡亂學諸佛法，無有癡亂覺諸魔事，無有癡亂遠離魔事，無有癡亂於無量劫修菩薩行。菩薩成就如是等無量無數堅固正念，於無量無數阿僧祇劫，從諸佛菩薩善知識所聞受正法；所謂：甚深法、微妙法、莊嚴法、種種莊嚴法、種種名味句身法、莊嚴菩薩法、莊嚴諸佛無上法、正希望清淨法、不染一切世間法、分別一切世間法、廣法、無量法、捨離癡暗分別世間法、共法、不共法、菩薩智境界法、一切智自在法。菩薩聞此法已，於無量無邊阿僧祇劫，未曾退忘。何以故？菩薩摩訶薩本無量劫修道行時，未曾惱亂眾生，正念三昧，不斷正法，不斷善根，不斷智慧故。此菩薩無量種聲不能嬈亂，所謂：高大聲、惱亂聲、令人恐怖聲、微妙聲、不可愛聲、散亂六根聲。菩薩聞如是等無量無數好惡諸聲，於正念不亂，三昧不亂，境界不亂，入微妙法不亂，菩薩行不亂，修習菩提心不亂，念佛三昧不亂，觀察真實法不亂，教化眾生智不亂，成就眾生不亂，安立眾生清淨智不亂，觀察甚深義不亂。不行惡業故，無惡業障；不行煩惱故，無煩惱障；不行不恭敬故，無不恭敬障；不行謗法故，無謗法障。如是等無量種聲，一一音

聲，充滿十方無量無邊阿僧祇世界，於無量無邊阿僧祇劫，未曾斷絕，悉能壞亂眾生諸根，令其發狂，而不能亂此菩薩甚深三昧。菩薩於三昧中，思惟、分別一切音聲生、住、滅相，善分別知生、住、滅性；亦善觀察諸聞聲者，聞好惡聲，心無憎愛，正念不亂，於彼諸聲，善取其相而不染著。知一切聲，皆無所有，非真實性，無有造者，亦無本際，與法性等，無有差別。是菩薩成就寂靜身、口、意行，不復退轉；安住諸禪三昧正受。悟一切法，智慧成就，得離一切音聲三昧，阿僧祇三昧門以為眷屬。長養大悲於念念中，能得無量阿僧祇三昧，究竟成就一切種智。菩薩聞此能壞諸根大惡音聲已，作如是念：『我當令一切眾生，安住清淨正念。於一切智，得不退轉，究竟成就無餘涅槃。』是名菩薩摩訶薩第五離癡亂行。

◎

[0468c29] 「◎佛子！何等為菩薩摩訶薩第六善現行？此菩薩成就寂滅身、口、意業；無所有無所示現身、口、意業；無縛無脫身、口、意業；無縛無脫，諸所示現無所依、無所住、隨心住無量心性等，一切法性等；無性相，示現無相，相甚深無底。如如性離業報，善方便出生、離生，不生、不滅、寂滅涅槃等，非有說有，語言道斷。離一切世間，無所依住，長養菩薩所起善根，入離虛妄無縛無著法門，入真實法門，入離世間法門，分別一切世間法。菩薩作如是念：『一切眾生，無性為性；一切諸法，無為為性；一切佛剎，無相為相；究竟三世皆悉無性；言語道斷，於一切法而無所依。』菩薩解如是等諸甚深法，解一切世間悉皆寂滅，解一切諸佛甚深妙法，解佛法、世間法等無差別，世間法入佛法、佛法入世間法；佛法、世間法而不雜亂，世間法不壞佛法。真實法界不可破壞，安住三世平等正法，亦不捨菩提心、不捨教化眾生心，增長大慈大悲心，悉欲救度一切眾生。菩薩作是念：『我不成就眾生，誰當成就？我不調伏眾生，誰當調伏？我不寂靜眾生，誰當寂靜？我不令眾生歡喜，誰當令歡喜？我不清淨眾生，誰當令清淨？』菩薩復作是念：『我以解了此甚深法，見諸眾生受大苦惱，趣危險徑，為諸煩惱之所纏縛，如重病人，常被苦痛恩愛繫縛在生死獄；常不離地獄、餓鬼、畜生、閻羅王處，不能永滅無量苦聚，不離三障。常處愚癡暗，不見真實明，受無窮生死，不得解脫道。輪迴八難，愚癡所病，諸垢所染，沒在無量深煩惱海，邪見所惑，不覩正道。』菩薩作如是觀察：『眾生若未成熟而捨取正覺，是所不應。我當先教化眾生，於無量劫修菩薩行，未成熟者教令成熟，未調伏者教令調伏，諸未度者教令得度。』是菩薩住此行時，諸天、世人、魔王、釋梵、沙門、婆羅門、諸天、乾闥婆等，見此菩薩，歡喜敬仰。若有眾生，恭敬、供養、尊重、禮拜，乃至見聞，皆悉不虛，畢定究竟阿耨多羅三藐三菩提。是名菩薩摩訶薩第六善現行。

[0469b11] 「佛子！何等為菩薩摩訶薩第七無著行？此菩薩以無著心，於念念中，能觀察阿僧祇世界，嚴淨阿僧祇佛剎，於諸佛剎，心無染著。往詣阿僧祇諸如來所，禮拜恭敬，以阿僧祇華、香、塗香、末香、眾寶、華鬘、天衣、雜寶、寶蓋、幢幡諸莊嚴具，各阿僧祇以用供養，心無所著。阿僧祇諸方便行而無所行，阿僧祇思，無思法住。於念念中，見

無量諸佛，於諸佛所，心無所著；於佛相好，心無所著；於佛光明，心無所著；於諸佛剎，心無所著；聞佛說法，心無所著；於十方世界，心無所著；於如來眾，心無所著；於菩薩眾，心無所著；聞法歡喜，心無所著；正心增廣，攝意不亂，行菩薩行，不著佛法。此菩薩摩訶薩於十方剎，一一佛所，無量無邊阿僧祇劫，恭敬、禮拜、供養，心無厭足；見佛聞法，心無所著；見諸如來菩薩大眾以為莊嚴，心無所著；見不淨剎，心不憎惡。何以故？菩薩摩訶薩寂滅平等觀諸法故。諸法無垢、無淨、無暗、無明、無分別、無不分別、無虛妄、無真實、無安隱、無危險、無正道、無邪道。

[0469c02] 「菩薩如是觀真實法性入眾生性，教化、調伏成熟眾生，於彼眾生，心無所著；受持諸法，而於諸法，心無所著；不捨菩薩心，而住佛所住，於佛所住，心無所著；入種種語言道，於語言道，心無所著；入眾生道，於眾生道，心無所著；分別諸三昧正受，皆悉能入，心無所著；往詣無量無邊不可說諸佛國土，見彼佛國，心無所著；若去佛國，心無餘戀。菩薩摩訶薩於諸佛國，以無貪著心，解佛實教；於無上道，而無障礙；於佛正教，已得安立；具足菩薩行，安住菩薩心，成就菩薩寂滅解脫；不念、不著菩薩所行，住菩薩淨道，受真實記。得授記已，作如是念：『凡夫愚癡，不知真諦，不見真諦，暗鈍無信，心不真實，常行染著，流轉生死，不見諸佛，離善知識，離於正道，迷惑邪見，不求調御師，不敬十力王，不知菩薩恩，親近惡知識，聞諸法空，心大恐怖，不正思惟，誹謗正法，棄捨正道，好從邪徑，入魔羅網，遠離諸佛，常著諸有，受種種苦。』爾時，菩薩見彼眾生受諸苦已，增長大悲，觀諸善根，心無所著。

[0469c23] 「爾時，菩薩作如是念：『我當為十方一一眾生故，住無量無邊阿僧祇劫，成熟眾生，心無疲厭。常共止住，不欲捨離去。如毫端，以一毫端，悉遍量度十方世界；為一眾生故，於一一毫端處，各住無量無邊阿僧祇劫；如為一眾生，為一切眾生，亦復如是。』以此大悲心，念念次第，未曾斷絕；而於眾生，心無所著。於一一毫端處，具足修習盡過去、未來際諸菩薩行。不著身、不著法、不著念、不著願、不著三昧、不著行、不著寂靜、不著境界、不著教化成熟眾生、不著入深法界。何以故？菩薩如是觀察：一切法界如幻；諸佛法如電；菩薩行如夢；所聞法如響；一切世界如化；業報所起。如摩㲉摩化身，知一切眾生猶如畫像，種種異形，皆由心畫。所說諸法，皆如實際；於一念中，遍滿十方。修菩薩行，廣大如法界，究竟如虛空。於一念中，悉知諸佛，決定方便，了知心相迴轉迅速，而於此心，無所染著。菩薩如是觀察無我。見佛化度一切眾生，於佛法中得無量喜；起大慈悲，救護一切，心無憂惱，得歡喜願。未成熟者，當令成熟；未調伏者，當令調伏。遠離世間，而能隨順一切世間。若聞諸方國土眾生音聲、眾生諸業、眾生施設、眾生和合、眾生流轉、眾生諸行、眾生境界、眾生諸地、眾生興起，我當乘大願之力，普至彼處，終不捨弘誓教化眾生，乃至不起一念染著。所以者何？以無所著故，自利利彼，清

淨滿足。是名菩薩摩訶薩第七無著行。

◎

[0470a25] 「◎佛子！何等為菩薩摩訶薩第八尊重行？此菩薩成就尊重善根、不壞善根、最勝善根、不思議善根、無盡善根、不退善根、無比善根、寂靜善根、一切佛法善根。此菩薩修習行時，心常愛樂諸佛妙法；一向專求無上菩提，未曾暫捨菩薩大願；於無量劫行菩薩道，不計眾苦而生憂惱；一切眾魔所不能壞，一切諸佛悉共護念，常行菩薩諸清淨行，精勤修習一切菩薩無量苦行，未曾懈倦，得不退轉大乘弘願。此菩薩安住、尊重菩薩行已，於念念中，能轉阿僧祇劫生死、苦難，長養菩薩無量大願。若有眾生恭敬、供養、乃至見聞，斯等皆得住不退轉，決定究竟無上菩提。彼菩薩觀察眾生，了達非有，而不捨一切。譬如河水，不至彼岸，不來此岸，不斷中流，能度眾生於彼此岸，以流通故。菩薩摩訶薩亦復如是，不趣生死，不趣涅槃，亦復不住生死中流，而能濟度此岸群生，到於彼岸，安隱、無畏、無憂惱處。於眾生數，心無所著。不離一眾生，著多眾生；不離多眾生，著一眾生；不增眾生界，不損眾生界；不生眾生界，不滅眾生界；不盡眾生界，不長眾生界；不虛眾生界，不二眾生界。何以故？菩薩深解眾生界如法界，眾生界、法界無有二；無二法中，無增、無損、無生、無滅，法性真實，無來無去，無所猗著，不作二相。何以故？菩薩解一切法界無二相故。菩薩如是以善方便，解深法界；住無相、住清淨妙相，莊嚴其身。善能分別一切諸相，決定究竟到於彼岸，悉分別知眾生之數。普能現身一切佛剎，於諸佛剎心無所著，深入佛法，亦無所染，分別義味，廣為人說。於一切法離諸欲際，而不斷菩薩道，不捨菩薩行。行無盡功德，入清淨法界。譬如火珠，出火不可窮盡，如是菩薩諸功德藏不可窮盡，教化眾生亦不可盡。而菩薩摩訶薩非究竟、非不究竟；非離取、非不離取；非依、非無依；非世間法、非佛法；非凡夫、非得果。如是菩薩成就尊重心，修習菩薩行，不教聲聞、辟支佛乘；不教佛法，不教世間法；不教眾生，不壞眾生；不教正道，不壞正道；不教垢，不教淨。何以故？菩薩解了諸法無垢、無淨；知一切法無受、無轉，亦無有退。行是寂滅甚深法時，亦不生念：『我今行此法，已行此法，當行此法。』未曾生念：『有陰界入內世間、外世間、內外世間一切大願，諸波羅蜜。』何以故？一切法中，無向聲聞、緣覺、菩薩、佛乘，亦復無向諸凡夫界，亦復無向垢淨生死及涅槃界。何以故？諸法無二，無不二故。譬如虛空，求之十方，無有差別，非無虛空。菩薩如是觀一切法，悉無差別。非不究竟成等正覺；彼最真實，不違正行，普能示現菩薩所行，而不捨離無量大願；調伏眾生，轉大法輪，不壞因果，不違寂滅平等觀法。此菩薩悉與三世諸如來等，不斷佛性，不壞正法，興隆正法，辯才無盡，於諸法中，心無所著，安住法堂，分別深法，住無所畏，不捨佛住，不違世法，普現世間等，於世間心無所著。菩薩如是成就尊重智慧修菩薩行，令一切眾生，永離世間惡道、諸難；教化、成就、安置三世諸佛法中，堅固不動。

[0470c28] 「如是教已，復作是念：『一切眾生，不知恩義，更相殺害，邪見增盛，迷惑正道，煩惱充滿，癡冥所覆。設有善知識充滿世間，皆悉明達智慧具足者，我不為此等修菩薩行。何以故？我於善、惡人所，不求利養，不徇名譽，乃至一縷及一愛言。於無量劫，行菩薩道，不生一念自求己安，但欲調伏一切眾生，淨一切眾生，度一切眾生。』何以

故？一切諸佛法如是故。不求利養，不計人惡，常應等心行菩薩道，怨親等觀而無差別，欲令究竟至於彼岸，具足成就無上菩提。是名菩薩摩訶薩第八尊重行。

[0471a11] 「佛子！何等為菩薩摩訶薩第九善法行？此菩薩為諸天人、沙門、婆羅門、乾闥婆等，一切眾生，作清涼法池。守護正法，佛種不絕，得清淨陀羅尼故；說法無障礙，得義陀羅尼故；義辯不可盡，得法陀羅尼故；法辯不可盡，得正語陀羅尼故；辭辯不可盡，得無障礙陀羅尼故；說義味不可盡，得佛甘露灌頂陀羅尼故；令眾生歡喜辯不可盡，得自覺悟陀羅尼故；同辯不可盡，入同辯陀羅尼故；說種種義、名味、句身不可盡，得正語陀羅尼故；無量辯不可盡，得無量讚歎陀羅尼故；於三千大千世界，變身如佛，妙音具足。於一切法，無所障礙，而作佛事。隨所應化，隨所解音，隨眾生根，以廣長舌清淨音聲，隨時說法，不違大悲。隨其所應，於一一言，出無量音，皆令歡喜。設有眾生，悉知無量不可計阿僧祇諸語言法、知無量業、知無量報，如是等無量無數阿僧祇眾生，充滿無量無邊阿僧祇世界，與菩薩為眷屬。菩薩處此會中，出一法言，悉令此等眾生，皆得開解。有如是等無量無邊阿僧祇諸大眾與菩薩為眷屬，亦復如是。

[0471b03] 「爾時，菩薩復作是念：『設一毛端處，於一念中，有無量無邊阿僧祇大眾來會；如是念念次第，盡過去、未來一切諸劫，大眾來會，猶故不盡。彼諸大眾，言聲不同，所問各異。』菩薩聞如是等一切問難，心無所畏，而作是念：『設令一切眾生，悉來問難，猶以一言，決其疑網，皆令歡喜。』菩薩說法，言不虛妄。於一一言，有無量無邊智慧莊嚴，成就無邊諸功德藏。慧光普照一切，諸法具足，成就一切種智。此菩薩安住善法行已，能自清淨，亦能饒益一切眾生。如此三千大千世界，乃至無量無邊不可稱數諸世界中，自化其身為真金色，妙音具足。於一切法，無所障礙，而作佛事。以無量無邊清淨法門，化度眾生。

[0471b17] 「佛子！此菩薩摩訶薩有十種身：入無量無邊法界身，除滅一切世間故；未來身，一切趣生故；不生身，深樂不生平等法故；不滅身，一切諸法言語斷故；不實身，如如真實故；離癡妄身，隨應化故；無來去身，離死此生彼故；不壞身，法界性無壞故；一相身，三世語言道斷故；無相身，善分別諸法相故。

[0471b24] 「菩薩摩訶薩成就如是十種身，能為一切眾生作舍，長養善根故；為一切眾生救護，與大無畏故；為一切眾生歸依，令大安隱住故；為一切眾生尊導，開示無上道門故；為一切眾生師，方便令入真實法故；為一切眾生燈，令見業報故；為一切眾生明，得甚深法故；為一切眾生炬，令離愚癡解真法故；為一切眾生光，令得明地故；為一切眾生趣趣燈，顯現如來自在力故。是名菩薩摩訶薩第九善法行。此菩薩摩訶薩安住善法行已，為一切眾生，作清涼法池，得佛甚深諸法底故。

[0471c08] 「佛子！何等為菩薩摩訶薩真實行？此菩薩成就第一誠諦之語；如說能行，如行能說。此菩薩學三世諸佛真實語，入三世諸佛性，與三世諸佛善根等。此菩薩成就如是

等一切善根，學三世諸佛無二語，隨順如來一切智慧。此菩薩成就眾生是處、非處智；眾生去、來、現在一切業報智；眾生諸根具足、不具足智；眾生種種性智；眾生種種欲智；眾生一切至處道智；一切禪定解脫三昧正受垢淨起時非時轉智；過去一切世界成壞智；無障礙天眼智；漏盡智；而不捨一切菩薩所行。何以故？欲令一切眾生，調伏清淨故。

[0471c19] 「菩薩復作是念：『我見眾生受無量苦，若未度此等，先成正覺，是所不應，我當滿足大願，然後成佛；令一切眾生，志求菩提究竟無餘涅槃。何以故？非眾生請我發菩提心，行菩薩行，我自發心普為眾生，欲令究竟得一切種智。是故，我於一切最為殊勝，不著眾生故；我於一切得為最上，調御眾生故；我離一切闇，解無眾生際故；我得所應得，本願具足故；我善變化，菩薩功德莊嚴故；我有善攝取，三世諸佛所護念故。』

[0471c29] 「此菩薩摩訶薩不捨本願故，得入無上智慧莊嚴。隨一切眾生所應，悉能化度，隨其本願，悉滿足已，得一切法，自在智慧，令一切眾生，皆得清淨。於念念中，悉能遍遊十方世界；於念念中，悉能往詣無量佛國；於念念中，悉見無量無數諸佛及莊嚴剎，示現如來自在神力，究竟法界、虛空界等，其身無量，隨應悉現，無量、無礙而無所依；於自身中，普現佛剎，一切眾生、一切諸法，三世諸佛，皆悉顯現。

[0472a10] 「此菩薩知眾生種種想、種種欲，業報清淨；隨其所應，為現其身，而調伏之。解一切法如幻、如化、如電；眾生如夢。此菩薩義身、味身不可窮盡，清淨正念，決定了知一切諸法，入諸三昧無上智慧，寂靜觀察不二之地。一切眾生，皆依二法。菩薩摩訶薩住大悲心，修習如是諸深妙法，寂靜究竟。得佛十力，入因陀羅網法界自在，成就如來無礙解脫。人中雄猛，大師子吼，得無所畏；為法轉輪王，能轉無礙清淨法輪；成就智慧解脫，了知一切世間所行；絕生死迴流，入智慧大海；悉能饒益一切眾生，護持三世諸佛正法，窮盡諸佛方便大海。是名菩薩摩訶薩第十真實行。此菩薩安住真實行已，能令一切天人、八部、無量眾生清淨歡喜。」

◎
大方廣佛華嚴經卷第十一

【經文資訊】大正藏第 09 冊 No. 0278 大方廣佛華嚴經
【版本記錄】CBETA 電子佛典 2016.06，完成日期：2016/06/15
【編輯說明】本資料庫由中華電子佛典協會（CBETA）依大正藏所編輯
【原始資料】蕭鎮國大德輸入，眾生出版社提供新式標點，其他
【其他事項】本資料庫可自由免費流通，詳細內容請參閱【中華電子佛典協會資料庫版權宣告】

本網站係採用 Creative Commons 姓名標示-非商業性-相同方式分享 3.0 台灣 (中華民國) 授權條款授權.

Copyright ©1998-2016 CBETA
Dictionary cache status: loaded

Glossary and Other Vocabulary

Copyright Fo Guang Shan 佛光山 2013-2025. This work may be freely reused under the Creative Commons Attribution 4.0 International License with attribution. Please send comments to alex@ntireader.org.
Page updated on 2025-06-19

Abbreviations
Reference
Help
About
menu
logo
NTI Reader
search
Back to collection

Avataṃsakasūtra (Flower Garland Sūtra) 大方廣佛華嚴經
Scroll 2
Click on any word to see more details.

大方廣佛華嚴經卷第十二

東晉天竺三藏佛馱跋陀羅譯

功德華聚菩薩十行品第十七之二

[0472b06] ◎爾時，佛神力故，十方世界，六種震動，如來威神，法應如是：雨天華雲雨、天香雲雨、天末香雲雨、天鬘雲雨、天衣雲雨、天寶雲雨、天莊嚴雲雨；又自然出天妓樂音，天妙光明普照一切，演出諸天微妙音聲。如此四天下夜摩天宮說十行法，佛神力故，十方世界亦復如是。

[0472b12] 爾時，十方各過十萬佛剎塵數世界，有十萬佛剎塵數菩薩，充滿十方，來詣此土。到已，語功德林菩薩言：「善哉！佛子！乃能演說諸菩薩行。我等諸來菩薩，皆同一字，名功德林；我等世界皆名功德幢，佛同號普功德；我等佛所亦說十行，名味、句身次第義味，眾會眷屬亦復如是，不增不減。是故，佛子！我等承佛神力，來詣此土，為汝作證，如此四天下夜摩天宮寶莊嚴殿說十行法，我來為證，十方世界亦復如是。」

[0472b21] 爾時，功德林菩薩承佛神力，普觀十方一切法界及諸眷屬，欲令佛種永不斷絕

、欲令菩薩種性清淨、欲令菩薩願種不轉、欲令行種不斷、欲令攝取三世佛種、欲分別說眾生善根種、欲觀察一切眾生時根、欲樂垢淨心所行種、欲普照一切諸佛菩薩種，以偈頌曰：

「敬心頂禮十力尊，　清淨離垢慧無礙，
境界深遠無等倫，　其道清淨如虛空。
人中最勝無障礙，　功德無量無所畏，
智慧無二無等等，　一切所行皆清淨。
十方現在諸導師，　解真實義無所畏，
無等功德離諸惡，　彼速究竟無上道。
一切如來人中雄，　先已具發大慈悲，
遊心清淨法界中，　所行饒益諸群生。
十方三世無與等，　自然正覺滅癡冥，
一切佛法悉平等，　彼之功德不可壞。
十方一切世界中，　悉得覩見諸如來，
於諸如來無虛妄，　彼人所行不退轉。
若見清淨真法界，　甚深微妙第一義，
一切癡妄莫能惑，　彼行能成功德藏。
方便善知眾生類，　入於真實妙法界，
自然覺悟不由他，　彼人所行如虛空。
無量無邊諸世界，　觀察究竟悉寂滅，
一切諸法無障礙，　彼人所行勝牟尼。
具足堅固不可轉，　成就尊重最勝法，
清淨願滿到彼岸，　諦聽菩薩諸所行。
無量無邊一切地，　智慧明達無障礙，
甚深微妙為境界，　是名無畏論師行，
句句廣分別，　深入妙智慧，
真實解諸法，　彼修大牟尼。
遠離一切惡，　常能利眾生，
彼人功德藏，　等諸調御師。
普於諸群生，　常施以無畏，
清淨無染著，　所行無倫比。
意淨無所著，　寂靜無口過，
具足妙功德，　彼修最勝行。
究竟度深義，　功德定無盡，
彼修不死行，　諸佛常護念。
離我瞋恚心，　妙音滿十方，
安住正法教，　所行無可諭。
布施到彼岸，　百福自莊嚴，
彼慧最第一，　能令眾歡喜。

善入深智地,　安住心不動,
彼行如金剛,　堅固不可沮。
悉入諸法界,　隨順到彼岸,
究竟得自在,　法日之所行。
無等等牟尼,　修習不二法,
心常樂寂靜,　智慧無障礙。
細微世界中,　容受大世界,
境界無不了,　智慧山王行。
普於諸世間,　心淨無所著,
持戒到彼岸,　淨行之所行。
智慧不可量,　虛空法界等,
深入具足智,　是勝金剛行。
智慧悉充滿,　三世諸法界,
心常無懈怠,　入於最勝境。
一切所至道,　分別十力法,
身行無障礙,　勝智之所行。
一切十方界,　無量衆生類,
菩薩悉救護,　離癡之所行。
修習諸佛法,　精勤無懈怠,
普令世間淨,　大龍之所行。
悉知衆生根,　究竟種種欲,
了達無量性,　平等之所行。
普於十方界,　久受無量苦,
其心無憂惱,　歡喜之所行。
放諸光明網,　普照諸世間,
具足智慧明,　善修慧所行。
皆悉能震動,　十方無量界,
常能利一切,　不令生恐怖。
善解語言法,　分別到彼岸,
離垢智慧明,　不動之所行。
善解俯仰國,　分別到彼岸,
成就無盡地,　最勝慧所行。
無量諸功德,　常行求菩提,
到彼功德岸,　大稱無盡行。
無上大論師,　最勝師子吼,
令衆悉清淨,　離垢之所行。
佛甘露灌頂,　授以法王記,
究竟方便法,　大心之所行。
分別一切衆,　其心無染著,
決定持法藏,　法王之所行。
一一語言中,　能出無量音,

眾生各各解,　　無礙慧所行。
究竟語言法,　　分別悉了知,
遠離諸虛妄,　　真實見所行。
安住法海印,　　善印一切法,
了法無實相,　　方便身所行。
能於一一剎，　　無量無數劫，
窮盡諸劫行,　　其心無憂厭。
無數諸如來,　　名號各不同,
見之一毛孔,　　善修之所行。
如一毛端處,　　普見無量佛,
一切諸世界,　　見佛亦如是。
無量無數劫,　　能作一念頃,
非長亦非短,　　解脫人所行。
見者悉不虛,　　所修皆真實,
業行不可壞,　　最勝之所行。
無量無數劫,　　觀佛無厭足,
能令眾歡喜,　　無礙慧所行。
無量無數劫,　　觀察眾生界,
眾生非眾生,　　堅固士所行。
具足智慧藏,　　清涼功德池,
饒益一切眾,　　第一人所行。
法界無邊際,　　無量如虛空,
語言無所著,　　無畏論師行。
於一三昧中,　　入無量三昧,
昇彼無上堂,　　淨月論師行。
究竟忍彼岸,　　堪忍寂滅法,
遠離瞋恚心,　　無量智所行。
不離一世界,　　不起一坐處,
普現十方剎，　　無量身所行。
無量諸佛剎，　　能入一世界，
佛剎不增減，　　不思議所行。
分別處非處,　　審諦入諸力,
無上力成就,　　第一力所行。
去來現在世,　　一切諸業報,
智慧不退轉,　　明智之所行。
善知時非時,　　調伏一切眾,
教化不失時,　　善知時所行。
身行悉皆善,　　口意行亦然,
一切無所著,　　淨智意所行。

智慧善分別,　　法辯無窮盡,
境界等如實,　　如來之所行。
無礙功德藏,　　喜樂總持門,
深入諸法界,　　隨入之所行。
悉與三世佛,　　等心無異想,
一相無差別,　　無礙境界行。
深入智慧海,　　除滅諸癡闇,
能與清淨眼,　　淨眼之所行。
一切諸導師,　　常行不二法,
神通力自在,　　具足行所行。
十方佛剎中，　　普雨妙法雨，
令眾解實義,　　法雲之所行。
普於諸佛所,　　逮得堅固信,
一切智解脫，　　所學悉究竟。
彼於一念中,　　悉知眾生心,
究竟解心性,　　無性性所行。
不思議世界,　　變化無量身,
無等遍遊行,　　諸行中無比。
無量世界中,　　現在諸如來,
菩薩摩訶薩,　　常現彼佛前。
菩薩入三昧,　　眾生見一身,
菩薩出三昧,　　眾見無量身。
所行甚深妙,　　未曾有口過,
悅樂心無量,　　令眾悉歡喜。
逮得無著智,　　分別知諸根,
其心無所染,　　無上調伏行。
方便分別法,　　於法得自在,
一切世界中,　　常作諸佛事。
菩薩微妙行,　　所行如虛空,
何人得聞此,　　其心不欣悅。
彼智無與等,　　慧眼見一切,
方便無倫匹,　　無等智所行。
無盡妙功德,　　能滅一切惡,
到彼清淨岸,　　無比之所行。
成就莊嚴法,　　安住不退轉,
度脫無量眾,　　而無眾生想。
所修無諍行,　　一切智微妙,
正法化眾生,　　淨眼之所行,
恭敬一切佛,　　具足究竟慧。
成就無所畏,　　方便智所行,

普能入一切, 世界及諸法,
亦入群生類, 度脫無量眾,
遍於十方界, 擊無上法鼓。
常施無量法, 不死之所行,
一身跏趺坐, 充滿無量剎。
眾生不迫迮, 清淨法身力,
一味一義中, 分別無量義。
演說無窮盡， 無邊慧所行，
修習佛解脫， 智慧無障礙。
成就無所畏, 無量方便德,
了諸世界海, 一切佛剎海，
法海智慧海, 度脫眾生海。
或有見菩薩, 入胎及出生,
或見成正覺, 無量功德行,
處處佛剎中， 示現般涅槃，
真實無涅槃, 無畏師常住。
金剛身無異, 隨應現眾生,
真實無差別, 一身行所行。
平等法界一, 具足無量義,
常樂觀三世, 一相無相法。
到彼諸持岸, 正法安眾生,
逮得諸佛持, 最勝之所行。
無染妙法身, 慧眼清淨耳,
是悉無障礙, 無礙之所行。
究竟諸神通, 具足深智慧,
智慧最殊勝, 方便智所行。
心定未曾亂, 智慧不可量,
境界無不照, 一切見所行。
到彼功德岸, 度脫無量眾,
其心無疲厭, 常修之所行。
一切知見人, 在諸佛家生,
普於三世佛, 法中而化生。
語言法成就, 摧伏諸論師,
究竟無量行, 隨入佛菩提。
能放一光明, 普照無量剎，
世間大明曜, 除滅一切暗。
隨其所應見, 為現如來身,
調伏群生類, 嚴淨一切剎。

菩薩行無量，　　一切莫能知，
示現一切行，　　欲度眾生故。
無量不可數，　　眾生法界等，
無數劫讚歎，　　菩薩德無盡。
菩薩德無量，　　究竟一切德，
諸佛無量劫，　　歎此德無盡。
何況世間人，　　聲聞及緣覺，
無量劫讚歎，　　而能得窮盡。」◎

◎大方廣佛華嚴經菩薩十無盡藏品第十八

[0474c28] 爾時，功德林菩薩摩訶薩復告諸菩薩言：「佛子！菩薩摩訶薩有十種藏，三世諸佛之所演說。何等為十？信藏、戒藏、慚藏、愧藏、聞藏、施藏、慧藏、正念藏、持藏、辯藏。是為十。

[0475a02] 「何等為菩薩信藏？此菩薩信一切法空無真實、信一切法無相、信一切法無願、信一切法無作者、信一切法不實、信一切法無堅固、信一切法無量、信一切法無上、信一切法不可度、信一切法不生。若菩薩成就如是隨順淨信，聞諸佛法不可思議，心不驚怖；聞一切佛不可思議，心不驚怖；聞眾生不可思議，心不驚怖；聞法界不可思議，心不驚怖；聞虛空界不可思議，心不驚怖；聞涅槃界不可思議，心不驚怖；聞過去世不可思議，心不驚怖；聞未來世不可思議，心不驚怖；聞現在世不可思議，心不驚怖；聞入一切劫不可思議，心不驚怖。何以故？菩薩於諸佛所，一向堅信，不可沮壞，佛如是知佛無盡無邊智。十方一切世界，一一世界中，三世無量無數諸佛，出興於世，施行佛事而般涅槃。彼諸佛智慧不增、不減，不生、不滅，不盡、不去，不近、不遠，不智、不亂，菩薩成就如是等無邊無盡信藏，則能乘如來乘。此菩薩成就如是等無量無邊信、不退轉信、不亂信、不壞信、不著信、有根信、隨順聖人信、如來家性信，則能護持一切佛法，長養一切菩薩善根，隨順一切如來善根，從一切佛善方便生，是名菩薩摩訶薩無盡信藏。菩薩住此信藏，悉能聞持諸如來法，廣為一切眾生演說。

[0475a28] 「佛子！何等為菩薩摩訶薩戒藏？此菩薩成就饒益戒、不受戒、無著戒、安住戒、不諍戒、不惱害戒、不雜戒、離邪命戒、離惡戒、清淨戒。何等為饒益戒？此菩薩先當饒益安樂眾生。何等為不受戒？此菩薩不受外道戒，具足奉持三世諸佛平等淨戒。何等為無著戒？此菩薩不著欲界戒，不著色界戒，不著無色界戒；何以故？不迴向彼故。何等為安住戒？此菩薩成就清淨無疑悔戒；何以故？菩薩不作五無間罪，永不故犯一切戒故。何等為不諍戒？此菩薩不非先制，不更造立，心常隨順向涅槃戒；皆具足持無所毀犯，不由此戒惱亂眾生，共相違諍，菩薩持戒，但饒益眾生，令歡喜故。何等為不惱害戒？此菩薩不因持戒，學諸呪術、藥草，惱害眾生；何以故？菩薩欲救護眾生故，持清淨戒。何等為不雜戒？此菩薩離斷常見，不持雜戒，但觀察十二緣起，持清淨戒。何等為離邪命戒？此菩薩不作持淨戒相，欲使他知內無實德，現實德相，但持淨戒，一向求法，究竟薩婆若。何等為不惡戒？此菩薩不自貢高言我持戒，見犯戒人，不輕賤訶罵，令其憂惱，但一其

心，持清淨戒。何等為清淨戒？此菩薩捨離殺、盜、邪婬、妄語、惡口、麁言、兩舌、雜語、貪、恚、邪見，具持十善。此菩薩持如是等清淨戒時，作是念：『若有眾生犯淨戒者，斯由顛倒諸煩惱故，一切諸佛悉分別知是一切眾生，因諸顛倒，毀犯淨戒；是故，我當專求佛道，究竟無上菩提，廣為眾生說真實法，令離顛倒，淨持禁戒，悉令究竟無上菩提。』是為菩薩摩訶薩第二無盡戒藏。

[0475c01] 「佛子！何等為菩薩摩訶薩慚藏？此菩薩自憶宿命：無數世來，於六親所行無慚行，或侮慢無禮，或婬亂無節，忍害無親，興師相伐，迷惑顛倒，無惡不造，斯由三毒邪疑，使纏虛偽、諂曲諸不善故；一切眾生亦復如是，皆悉積習諸無慚行，斯由無智乃至諂曲故；尊卑失序，不相敬順，不能謙下，遵奉明哲，常懷毒念，怨結滋甚，更相屠害，曾無恥懼。自惟我身及餘眾生，去、來、現在行無慚法，三世諸佛無不知見，我當云何猶行無慚？甚為不可！是故，我應修習慚法，究竟菩提，廣為眾生說真實法，令其永離諸無慚法，成就菩提。是為菩薩摩訶薩第三無盡慚藏。

[0475c14] 「佛子！何等為菩薩摩訶薩愧藏？此菩薩自愧：昔來貪求色、聲、香、味、觸、法、妻子、眷屬、錢財、寶物、僮僕、車乘，心無厭足，我不應行是諸非法事，因是生長貪、恚、愚癡，乃至諂曲。復作是念：『眾生所行無愧之法，皆以無智乃至諂曲，諸惡法故，不相承順、尊敬、供養，常懷毒心，迭相殘害。我及眾生去、來、現在，愛樂貪求，集行是法，因是法故，受胎生死、無量諸苦，三世諸佛皆悉知見，我猶行是無愧法者，三世諸佛皆不歡喜；我當修習愧法，究竟菩提，廣為眾生說如是法，令離無愧，成就佛道。』是為菩薩摩訶薩第四無盡愧藏。

[0475c26] 「佛子！何等為菩薩摩訶薩多聞藏？此菩薩多聞者，所謂：知是事有故是事有，是事無故是事無；是事起故是事起，是事滅故是事滅；是世間法，是出世間法，是有為法，是無為法，是有記法，是無記法。

[0476a01] 「何等為是事有故是事有？所謂：有無明，故有行。何等為是事無故是事無？所謂：無識，故無名色。何等為是事起故是事起？所謂：愛起，故苦起。何等為是事滅故是事滅？所謂：有滅，故生死滅。何等為世間法？所謂：色、受、想、行、識。何等為出世間法？所謂：戒身、定身、慧身、解脫身、解脫知見身。何等為有為法？所謂：欲界、色界、無色界、眾生界。何等為無為法？所謂：虛空、涅槃、數緣滅、非數緣滅、十二緣起及法界。何等為有記法？所謂：四真諦、四沙門果、四辯、四無所畏、四念處、四正勤、四如意足、五根、五力、七覺支、八聖道分。何等為無記法？所謂：世間有邊，世間無邊，世間有邊無邊，世間非有邊非無邊；世間有常，世間無常，世間有常無常，世間非有常非無常；如來滅後如去不受，如來滅後不如去亦不受，如來滅後如去不如去亦不受，如來滅後非如去非不如去亦不受；有我有眾生，無我無眾生，有我無我，有眾生無眾生，非有我非無我，非有眾生非無眾生；過去有幾如來滅度、幾聲聞緣覺滅度，未來有幾如來、幾聲聞緣覺、幾眾生生，現在有幾佛、幾聲聞緣覺；何等如來最初出世？何等聲聞緣覺最初出世，何等眾生最初生，何等如來最後出世，何等聲聞緣覺最後出世，何等眾生最後生；何等諸法最在初，何等諸法最在後；世間從何處來、去至何所、有幾世界成、有幾世界

敗，世界從何所來、去至何所；何等為生死最初際，何等為生死最後際。是名無記法。

[0476b01] 「菩薩摩訶薩作如是念：『眾生長夜流轉生死，童蒙、凡夫不知修道，我當晝夜精勤學問，受持一切諸佛法藏，究竟成就無上菩提，廣為眾生說真實法，普令一切成無上道。』是為菩薩摩訶薩第五無盡多聞藏。

[0476b06] 「佛子！何等為菩薩摩訶薩施藏？此菩薩修行十種施，所謂：施法、最後難施法、內施法、外施法、內外施法、一切施法、過去施法、未來施法、現在施法、究竟施法。

[0476b09] 「何等為菩薩修習施法？此菩薩從本以來，習平等施，珍饌美味不自貪著，惠施一切，其餘諸物亦復如是。所施之餘，然後自食，作是念言：『為我身中八萬戶蟲故，我身安樂，彼亦安樂；我身飢苦，彼亦飢苦。』是故，菩薩有所服食，皆為諸蟲，欲令安樂，不貪其味。菩薩復作是念：『我長夜為身貪求飲食，當勤精進，速離此身。』是為菩薩修習施法。

[0476b17] 「何等為菩薩最後難施法？此菩薩若得種種上味飲食、香華、衣服、資生之具，若自己受用，則快樂長壽，若盡以施人，則窮苦夭命。時，有乞人一切求索。菩薩自念：『吾從本際以來喪身無數，未曾損己利一眾生，令獲大利，希有之慶，當捐棄身命，悉捨一切，饒益眾生，究竟大施，是為菩薩最後難行施法。』

[0476b24] 「何等為菩薩內施法？此菩薩於少壯時，形體端嚴，顏容殊特；澡浴清淨，服上妙衣，嚴飾之具，受灌頂轉輪王位，七寶具足，王四天下。時，有乞人來詣王所，而自陳曰：『大王！當知我今衰老，身嬰重疾，煢獨苦厄，無人瞻救，生路既窮，必之死地；若得王身，隨所應用，或須手足，或須血肉，或須頭目，或須髓腦，若大王慈仁，矜哀窮老，捨離貪身以救我者，必蒙天施，得全性命。』菩薩即作是念：『今我此身亦當如彼，會應歸死，無一饒益，宜時捨身，以濟其命。』念已歡喜，施彼眾生，是為菩薩內施法。

[0476c07] 「何等為菩薩外施法？此菩薩於少壯時，形體端嚴，顏容殊特，澡浴清淨，服上妙衣，嚴飾之具，受灌頂轉輪王位，七寶具足，王四天下。時，有乞人來詣王所，作如是言：『大王！當知我今衰老，身又嬰疾，餘命無幾，終此貧苦，而王具足一切快樂。善哉大王！願捨天位，哀施於我，我當統領天下，受王福樂。』菩薩即作是念：『富貴無常，必歸貧賤，若在貧賤，無所饒益，不能滿遂眾生所願；是故，我今宜時捨位，稱悅其意。』念已歡喜，即捨與之，是為菩薩外施法。

[0476c17] 「何等為菩薩內外施法？此菩薩於少壯時，形體端嚴，顏色殊特，澡浴清淨，服上妙衣，嚴身之具，受灌頂轉輪王位，七寶具足，王四天下。時，有乞人來詣王所，作如是言：『大王！當知今我老邁，身又嬰疾，不以衰賤，竊希美號。善哉大王！願以王身、七寶、天下、轉輪王位，以授於我，令我具足，受王慶樂。』菩薩即作是念：『我身財寶，俱非堅固，無常、危脆、磨滅之法。我今盛壯，富有天下，乞者現前，三事具足；是

故，於此不堅固法，當求堅固。』作是念已，倍大歡喜，即捨內外而施與之，是為菩薩內外施法。

[0476c28] 「何等為菩薩一切施法？此菩薩於少壯時，形體端嚴，顏容殊特，沐浴香湯，服上妙衣，嚴身之具，受灌頂轉輪王位，七寶具足，王四天下。時，有乞人來詣王所，作如是言：『大王！當知大王名稱普聞十方，我乃在彼國，服承王問，自遠而來，欲有所請。善哉大王！願隨所欲，充滿我意。』爾時，乞者或求國城、妻子、眷屬、肢節、血肉、頭目、髓腦。爾時，菩薩作是思惟：『一切恩愛，會當別離，無所饒益，不能果遂眾生諸願。我今應當離貪貪行，一切速捨，饒益眾生。』作是念已，倍大歡喜，悉捨一切，惠施眾生，是為菩薩一切施法。

[0477a11] 「何等為菩薩修習過去施法？此菩薩聞過去諸佛菩薩所行具足功德；聞已不著，了達非有，不起妄想，不貪、不味；觀察諸法，心無所猗，諸法如夢，無有堅固，於諸善根，不起有想，心無所著，但為化眾生故，示現其身，廣說道教，欲令眾生成就佛法。又復觀察過去諸法，十方推求都不可得。菩薩如是觀已，復作是念：『過去諸法皆悉捨離。』是為菩薩修習過去施法。

[0477a20] 「何等為菩薩修習未來施法？此菩薩聞未來世諸佛菩薩所行善根，具足功德。聞已，而不取相，心無所有，不求往生彼方佛剎，無諸求想，不生行願，攝心不散、不味、不厭，不以善根迴向於彼，不為生彼專修善根，亦不廢捨；但因彼境界教化眾生，欲令眾生具足佛法，觀察真實。此真實法非有處所、非無處所，非內、非外，非遠、非近。復作是念：『若法非有，不可不捨。』是為菩薩修習未來施法。

[0477a29] 「何等為菩薩修習現在施法？此菩薩聞四天王、三十三天、夜摩天、兜率陀天、化樂天、他化自在天、梵天、梵身天、梵輔天、梵眷屬天、大梵天、光天、少光天、無量光天、光音天、淨天、少淨天、無量淨天、遍淨天、密身天、少密身天、無量密身天、密果天、不煩天、不熱天、善現天、善見天、色究竟天，聞聲聞、緣覺具足功德。聞已，心不惑亂，正念不忘，不懈不沒，亦不憂感，其心寂滅而無所取。菩薩唯作是念：『一切諸行，皆悉如夢，一切所行，皆非真實，眾生不知，故流轉惡道。』菩薩於彼，廣為說法，遠離諸惡，成就佛法，修菩薩道，心無惑亂，是為菩薩修習現在施法。

[0477b13] 「何等為菩薩究竟施法？此菩薩摩訶薩有無量眾生，形類不同，往詣其所，作如是言：『我有所須，幸垂周給，我意既足，仁願亦滿。』菩薩聞是語已，歡喜踊躍，隨其所求，施令滿足。菩薩摩訶薩內自觀察：從初入胎，不淨微形，胞段諸根，生老病死；又具觀此身：無有真實，無所有相，無慚愧物，賢聖所棄，惡露臭處，猶如死屍，骨節相持，血肉泥塗，九竅之門，常流不淨。菩薩見身無量過患，乃至不起一念貪惜是身，復作是念：『此身危脆，我當云何既見此身無量過患而生貪著？應當棄捨，施彼眾生，充滿其願。我當於此不堅法中，求堅固法，令一切眾生，隨其所願，悉得滿足；開悟示導，皆令逮得清淨法身，住無所住，離身心相。』是為菩薩摩訶薩第六無盡施藏。

[0477b28] 「佛子！何等為菩薩摩訶薩無盡慧藏？此菩薩知色苦如實，知色集如實，知色滅如實，知色道如實，知受、想、行、識苦如實，知識集如實，知識滅如實，知識道如實；知無明苦，知無明集，知無明滅，知無明道；知愛苦，知愛集，知愛滅，知愛道；知聲聞，知聲聞法，知聲聞集，知聲聞涅槃；知緣覺，知緣覺法，知緣覺集，知緣覺涅槃；知菩薩，知菩薩法，知菩薩集，知菩薩涅槃。云何知？知從業報因緣所造，諸行非我、非堅固、無真實、空無所有，不取諸法堅固之相，不取諸法所有之相，知一切法悉無所有，廣為眾生說真實法。云何為說？說一切法不可壞。何等不可壞？色不可壞，受、想、行、識不可壞，無明不可壞，聲聞法、緣覺法、菩薩法不可壞。何以故？一切諸法不自作，不他作，言語道斷，離一切處，不生、不起、不施、不受、無有心意。菩薩成就如是等無盡慧藏，以少方便，則能逮得一切諸法善妙方便，自然明達，不由他悟。此智慧藏有十種不可盡。何等為十？多聞善方便不可盡；親近善知識不可盡；演一句法不可盡；入深法界不可盡；入無量智慧莊嚴不可盡；出生、長養諸功德藏，心無憂厭不可盡；入一切陀羅尼門不可盡；分別了知一切眾生語言、音聲不可盡；得普令眾生離諸疑惑不可盡；得一切佛自在示現教化眾生，所行成就不可盡；是為十種不可盡法。是為菩薩摩訶薩第七無盡慧藏。菩薩住此無盡慧藏，疾得無上平等正覺。

[0477c28] 「佛子！何等為菩薩摩訶薩無盡念藏？此菩薩捨離癡冥，憶念過去一生、十生、百生、千生、萬生，乃至阿僧祇不可思議無分齊不可說億那由他生，成劫、壞劫、成壞劫、非一成劫、非一壞劫、非一成壞劫、百劫、千劫、百千億那由他劫，乃至阿僧祇不可思議無分齊不可說億那由他劫；念知一佛名號，乃至不可說不可說諸佛名號；念知授一佛記，乃至授不可說不可說諸佛記；念知一佛出世，乃至念知不可說不可說諸佛出世；念知從一佛所受一修多羅，乃至不可說不可說佛所受不可說不可說修多羅；祇夜、授記、伽陀、因緣、憂陀那、本事、本生、方廣，未曾有譬諭，憂波提舍亦復如是；念知一會眾一時說法，乃至不可說不可說時會說法；念知一根，乃至不可說不可說諸根；念知一煩惱，乃至不可說不可說諸煩惱；念知一三昧，乃至不可說不可說諸三昧。菩薩作如是念：妙念、淨念、不濁念、遍淨念、離塵念、離種種塵念、離垢念、光曜念、樂念、無障礙念；此菩薩住是念時，一切世間不能嬈亂，諸根清淨，不復染著一切世間，眾魔外道所不能壞，念持一切諸佛法藏，決定明了，未曾錯亂。是為菩薩摩訶薩第八無盡念藏。

[0478a23] 「佛子！何等為菩薩摩訶薩無盡聞持藏？此菩薩於諸佛所，聞持一品修多羅，乃至聞持不可說不可說修多羅，未曾忘失一字一句；於一生中而不忘失，乃至不可說不可說生，未曾忘失一字一句；聞持一佛名號，乃至聞持不可說不可說佛名號；聞持一世界名字，乃至聞持不可說不可說世界名字；聞持一劫名字，乃至聞持不可說不可說劫名字；聞持一如來記，乃至聞持不可說不可說如來記；聞持一修多羅，乃至聞持不可說不可說修多羅；聞持一會名字，乃至聞持不可說不可說會名字；聞持一時說法，乃至聞持不可說不可

說時說法；聞持一根，乃至聞持不可說不可說諸根；聞持一煩惱，乃至聞持不可說不可說煩惱；聞持一三昧，乃至聞持不可說不可說三昧。是為菩薩摩訶薩第九甚深無盡聞持藏。此聞持藏，唯佛境界，餘無能及。

[0478b11] 「佛子！何等為菩薩摩訶薩無盡辯藏？此菩薩成就甚深智慧，廣為眾生演說諸法，不違一切諸佛經典，說一品法，乃至說不可說不可說品法；說一佛名號，乃至說不可說不可說諸佛名號；說一世界名字、說一佛記、說一修多羅、說一會、說一時、說法、說一根、說一煩惱、說一三昧，乃至說不可說不可說諸三昧；或一日說一句一味法無盡，乃至不可說不可說劫說一句一味法而無窮盡，一切諸劫尚可窮盡，說一句一味不可窮盡。何以故？此菩薩成就十種無盡藏故。成就此藏故，得攝一切法，陀羅尼門現在前，百萬阿僧祇陀羅尼以為眷屬。此菩薩成就百萬阿僧祇陀羅尼眷屬已，以法光明辯才，廣為眾生演說深法；以廣長舌出妙音聲，充滿一切十方世界，隨順諸根，除滅煩惱，皆令歡喜。善入一切音聲，於一切文字得不斷辯入，普照法門，說一切眾生，如來種子不可斷故，不捨菩薩一切諸行，心無憂厭。何以故？此菩薩成就充滿虛空法界，清淨法身故。是為菩薩摩訶薩第十無盡辯藏。此藏無量、無分齊、無間、不可壞、無斷、不可斷、不退轉，甚深無底，以一切法門，入一切佛法。

[0478c05] 「佛子！是為菩薩摩訶薩十種無盡藏，令一切眾生，究竟成就無上菩提。此藏有十種無盡深法。何等為十？饒益一切眾生，善迴向故；不斷本願，一切劫行故；心無量無邊，觀察平等如虛空故；迴向有為，不著無為故；一切法無盡，念念知境界故；大願不可壞，究竟諸力陀羅尼行故；諸佛護念，入一切法如幻化故。是為十種無盡法，能令一切世間得無盡藏。」

◎
大方廣佛華嚴經卷第十二

【經文資訊】大正藏第 09 冊 No. 0278 大方廣佛華嚴經
【版本記錄】CBETA 電子佛典 2016.06，完成日期：2016/06/15
【編輯說明】本資料庫由中華電子佛典協會（CBETA）依大正藏所編輯
【原始資料】蕭鎮國大德輸入，眾生出版社提供新式標點，其他
【其他事項】本資料庫可自由免費流通，詳細內容請參閱【中華電子佛典協會資料庫版權宣告】

本網站係採用 Creative Commons 姓名標示-非商業性-相同方式分享 3.0 台灣 (中華民國) 授權條款授權.
Copyright ©1998-2016 CBETA
Dictionary cache status: loaded

Copyright Fo Guang Shan 佛光山 2013-2025. This work may be freely reused under the Creative Commons Attribution 4.0 International License with attribution. Please send comments to alex@ntireader.org.

Avataṃsakasūtra (Flower Garland Sūtra) 大方廣佛華嚴經

Scroll 13

Click on any word to see more details.

大方廣佛華嚴經卷第十三

東晉天竺三藏佛駄跋陀羅譯

◎

如來昇兜率天宮一切寶殿品第十九

[0478c21] 爾時，佛威神力故，十方一切世界、諸四天下、一一閻浮提，皆有如來坐菩提樹，無不顯現。彼諸菩薩承佛神力，說種種法，皆悉自謂在於佛所。

[0478c24] 爾時，如來以自在神力，不離菩提樹座及須彌頂妙勝殿，上夜摩天宮寶莊嚴殿，趣兜率天宮一切寶莊嚴殿。時，彼天王遙見佛來，即於殿上，敷如意寶藏師子之座，以種種天寶而莊嚴之。過去修習善根所得，一切如來威神護持，不可數那由他阿僧祇善根所生，一切諸佛淨法所起，一切眾生所共莊嚴，無量功德之所成就。離一切惡，清淨業報，一切樂觀，無有厭足，出離世間諸法所起，清淨無污，一切世間因緣所起，一切眾生見不能盡。以無量莊嚴具而莊嚴之，所謂：百萬億欄楯，百萬億寶網羅覆其上，百萬億華帳以張其上，百萬億華鬘以垂四邊；百萬億香帳普熏十方，百萬億寶帳以張其上；百萬億華蓋，諸天執持；百萬億華鬘蓋、百萬億寶蓋以蓋其上；百萬億寶衣以敷其上；百萬億妙寶樓閣，百萬億如意寶王網羅覆其上；百萬億勝妙雜網，百萬億眾寶瓔珞間錯垂下；百萬億眾妙雜寶，百萬億網蓋以覆其上；百萬億雜寶網衣，百萬億妙寶蓮華開敷光曜；百萬億無厭香網普熏十方；百萬億大寶帳網以覆其上；百萬億寶鈴微動出和雅音；百萬億栴檀、寶帳普熏十方；百萬億雜寶妙華以散其上；百萬億雜色寶衣以覆其上；百萬億菩薩大帳、百萬

億雜寶蓋帳、百萬億清淨金帳、百萬億淨瑠璃帳、百萬億雜寶藏帳、百萬億一切寶帳，以覆其上；百萬億雜寶妙華，周匝圍遶；百萬億寶形像帳、百萬億眾妙寶鬘、百萬億香鬘普熏十方；百萬億天曼陀羅栴檀色香具足，普熏十方；百萬億天莊嚴具、百萬億妙寶華鬘、百萬億勝妙寶藏、百萬億勝寶藏鬘、百萬億清淨寶鬘、百萬億海寶藏鬘、百萬億因陀羅金剛妙寶、百萬億妙寶繒綵，以為垂帶；百萬億無量自在妙寶、百萬億真金寶藏，清淨微妙；百萬億毘樓那寶，以為照耀；百萬億因尼羅寶雜寶校飾；百萬億首羅幢寶光曜明淨；百萬億火珠寶出大光明，普照十方；百萬億天堅固寶，以為窓牖；百萬億淨功德寶，無量妙色；百萬億雜寶偏閣，清淨妙藏；百萬億大海月寶、百萬億離垢藏寶、百萬億心王寶，無量歡喜；百萬億師子面寶、百萬億閻浮檀寶、百萬億一切世間清淨藏寶、百萬億一切世間因陀羅幢寶、百萬億羅闍藏寶、百萬億須彌山王殊勝幢寶、百萬億解脫妙寶、百萬億瑠璃鬘網，周匝垂下；百萬億赤色寶鬘、百萬億樂摩尼寶、百萬億清淨樂寶、百萬億眾雜寶藏、百萬億赤色解脫樂見妙寶、百萬億無量色寶鬘、百萬億無比寶鬘、百萬億淨光明寶，普照殊勝；百萬億摩尼寶像、百萬億因陀羅寶、百萬億黑沈水香普熏十方；百萬億不可思議眾雜妙香普熏十方一切佛剎；百萬億十方妙香普熏世界；百萬億最殊勝香普熏十方；百萬億香像香徹十方；百萬億隨所樂香普熏十方；百萬億淨光明香普熏眾生；百萬億種種色香普熏佛剎：不退轉香、百萬億塗香、百萬億栴檀塗香、百萬億香熏香、百萬億蓮華藏黑沈香雲充滿十方；百萬億丸香煙雲充滿十方；百萬億妙光明香常熏不絕；百萬億妙音聲香能轉眾心；百萬億明相香普熏眾味；百萬億能開悟香遠離瞋恚，寂靜諸根，充滿十方；百萬億香王香普熏十方。雨百萬億天華雲雨、百萬億天香雲雨、百萬億天末香雲雨、百萬億天妙蓮華雲雨、百萬億天種種寶華雲雨、百萬億天青蓮華不斷雲雨、百萬億天寶華雲雨、百萬億天分陀利華雲雨、百萬億天曼陀羅華雲雨、百萬億天一切雜華雲雨、百萬億天種種衣雲雨、百萬億天雜寶普照十方雲雨、百萬億天種種蓋雲雨、百萬億天無量色幡雲雨、百萬億天冠雲雨、百萬億天種種莊嚴天冠雲雨、百萬億天莊嚴具雲雨、百萬億雜色天鬘雲雨、百萬億種種大莊嚴天鬘雲雨、百萬億種種色天栴檀雲雨、百萬億天沈水香雲雨，百萬億天寶幢、百萬億天雜幡、百萬億天帶垂下；百萬億天和香普熏十方；百萬億天妙功德寶鬘垂下；百萬億天多羅寶懸布光耀；百萬億天拂，執持侍立；百萬億天金鈴網，微風吹動出妙音聲；百萬億天寶欄楯周匝圍遶，百萬億天多羅寶牆周迴四遶；百萬億天雜寶樹圍遶覆蔭；百萬億天雜寶樓閣，莊嚴其內百萬億天勝寶門；百萬億天真金鈴，微風吹動出和雅音；百萬億清淨天鬘布列垂下；百萬億天蘇婆提寶雜相解脫。百萬億天金剛藏眾妙瓔珞、百萬億天雜寶蓋，諸天執持；百萬億天雜寶網、百萬億天雜寶藏，光耀殊特；百萬億天淨光明普照十方；百萬億大光普耀；百萬億日藏光明普照一切；百萬億雜色月光、百萬億離癡淨香；百萬億天妙華藏開敷鮮茂；百萬億寶網藏、百萬億華網、百萬億香網以覆其上；百萬億天雜寶衣以敷其上，百萬億天諸寶衣處處敷置；百萬億天青色衣、百萬億天雜黃衣、百萬億天雜朱衣、百萬億天雜色衣、百萬億天雜寶衣、百萬億種種熏衣、百萬億殊勝寶衣，能令眾生發歡喜心，如是等衣以敷其上；百萬億白淨妙衣以覆其上；百萬億天幢寶鈴出微妙音；百萬億白淨寶幢，微風吹動出妙音聲；百萬億天繒綵幢、百萬億香幢出眾香網；百萬億華幢雨一切華；百萬億天妙衣幢、百萬億摩尼寶幢、百萬億天一切莊嚴具幢、百萬億

天鬘幢，四面行列百萬億天蓋幢。一切寶鈴出妙音聲，百萬億天螺出妙音聲，百萬億天鼓出大音聲，百萬億天琴出微妙音，百萬億天牟陀羅出大音聲，百萬億天娛樂具、百萬億天樂音聲充滿十方一切佛剎，百萬億化音聲聲徹十方，眾生聞者，悉解如響。百萬億天妓樂音同時俱作，百萬億天神力妓樂出相和音，百萬億一切諸天娛樂之具出妙音聲。百萬億妙音讚歎如來，百萬億勝妙喜音讚歎如來，百萬億甚深音聲讚歎如來，百萬億種種音聲歎佛果報，百萬億細微音聲稱揚、讚歎出三界法，百萬億寂靜音聲讚歎如來本所修行，百萬億音讚歎如來百萬億劫永離瞋恚，讚歎百萬億供養供養過去諸佛，百萬億法門讚歎如來，百萬億音讚歎一切菩薩功德不可窮盡，百萬億音讚歎菩薩一切諸地功德具足，百萬億音讚歎諸佛，無有厭足，百萬億音稱揚、讚歎見佛之行，百萬億音讚歎深法，其聞音者，得深智慧，無有障礙。百萬億妙音充滿十方一切世界；百萬億妙音歎諸眾生，隨其志願，皆令歡喜；百萬億音歎一切世間，其聞音者，解一切法真實之性；百萬億音讚歎如來，其聞音者，悉能恭敬一切如來；百萬億音歎佛境界一切功德；百萬億音歎諸總持善妙方便，善知分別一切諸法，聞持一切諸如來法；百萬億音讚歎甚深具足諸法。百萬億音歎發心菩薩，修習長養一切種智；百萬億音歎治地菩薩，其心歡喜；百萬億音歎修行地菩薩，清淨解脫；百萬億音歎生貴菩薩，心得安住；百萬億音讚歎方便具足菩薩，於摩訶衍究竟決定；百萬億音歎善現菩薩，具足一切菩薩所行；百萬億音讚歎不退菩薩，所行一切諸地皆悉清淨；百萬億音歎童真菩薩，光明普照一切十方；百萬億音歎王子菩薩，善入甚深不可思議諸佛境界；百萬億音歎灌頂菩薩，能現一切諸如來力。百萬億神力自在、百萬億清淨解脫，出生百萬億清淨解脫、百萬億長養大歡喜法、百萬億住不壞信、百萬億長養勇猛之力、百萬億長養名聞法；百萬億分別法義，廣說定慧；百萬億正念清淨不亂出生百萬億定慧、百萬億陀羅尼。悉能受持一切佛法，出生百萬億廣大智慧；出生百萬億深心，信佛信根堅固；出生百萬億清淨檀波羅蜜；出生百萬億尸波羅蜜；出生百萬億羼提波羅蜜，不生恚心，具足諸佛羼提波羅蜜；出生百萬億毘梨耶波羅蜜，究竟具足無量毘梨耶波羅蜜；出生百萬億禪波羅蜜，無量諸禪寂靜照明；出生百萬億般若波羅蜜，照一切法；出生百萬億清淨大願；出生百萬億諸深法門智慧燈明；出生十方諸佛百萬億深妙法門；出生百萬億離癡，示現善妙方便；出生百萬億諸法之行，普入百萬億諸佛之剎，百萬億清淨法身往詣十方一切佛剎；出生百萬億如來微妙音聲；出生百萬億一切種智善妙方便；出生百萬億具足法門；出生百萬億正法知見，悉見一切諸佛實法，猶如寶幢；出生百萬億智慧，示現如來境界，無所障礙。百萬億諸天神王恭敬禮拜；百萬億龍王一心諦觀而無厭足；百萬億夜叉王合掌敬立；百萬億乾闥婆王一心恭敬，目不暫捨；百萬億阿修羅王斷除憍慢，敬心侍立；百萬億寶金翅鳥王口銜繒帶；百萬億緊那羅王歡喜立侍；百萬億摩睺羅王踊躍歡喜，一心諦觀；百萬億婆羅門王恭敬禮拜；百萬億一切世間諸王恭敬頂禮；百萬億諸釋天王恭敬尊重，一心觀察；百萬億夜摩天王踊躍歡喜，高聲讚歎；百萬億兜率陀天王恭敬禮拜；百萬億化樂天王恭敬讚歎；百萬億他化自在天王合掌恭敬，一心侍立；百萬億梵天王一心觀察；百萬億摩醯首羅天王恭敬讚歎；百萬億菩薩恭敬讚歎；百萬億天女恭敬供養；百萬億願天敬心

頂禮；百萬億宿命親近善知識天，妙聲讚歎；百萬億梵身天布身敬禮；百萬億梵輔天恭敬頂禮；百萬億梵眷屬天圍遶侍衛；百萬億大梵王讚歎稱揚無量功德；百萬億光天五體投地；百萬億少光天宣揚、讚歎佛世難值；百萬億無量光天讚歎禮拜；百萬億光音天讚歎如來難遇、難見；百萬億淨天恭敬禮拜；百萬億少淨天恭敬禮拜；百萬億無量淨天樂見佛故，於虛空中，自投來下；百萬億遍淨天合掌敬住；百萬億密身天憶本功德，稱揚讚歎；百萬億少密身天生如來想，一心求見；百萬億無量密身天清淨善業，恭敬禮拜；百萬億密果天布身敬禮，百萬億無煩天得堅固信，恭敬禮拜；百萬億無熱天合掌觀察，心無厭足；百萬億善現天恭敬禮拜；百萬億善見天憶念無量佛所，恭敬供養，心無厭足；百萬億阿迦尼吒天恭敬禮拜；百萬億種種天皆大歡喜，恭敬讚歎；百萬億諸天以種種善慧而莊嚴之◎；◎百萬億諸大菩薩頂戴護持；百萬億華手菩薩雨一切華；百萬億香手菩薩雨一切香；百萬億鬘手菩薩雨一切鬘；百萬億末香手菩薩雨一切末香；百萬億衣手菩薩雨一切寶衣；百萬億幢手菩薩雨一切幢；百萬億幡手菩薩雨一切幡；百萬億寶手菩薩雨一切寶；百萬億莊嚴手菩薩普雨一切諸莊嚴具；百萬億諸天以天種種莊嚴宮殿而以莊嚴；歡喜天子以百萬億諸天莊嚴宮殿而莊嚴之；百萬億生貴天子法身普覆；百萬億灌頂天子舉身持座，出生百萬億菩薩清淨大願，出生百萬億菩薩初清淨心，出生菩薩百萬億柔軟利根，百萬億禪藏皆悉清淨；菩薩百萬億清淨解脫，嚴治菩薩百萬億諸清淨業，出生菩薩百萬億安住生貴地，出生菩薩百萬億法門，普照一切，成就百萬億菩薩諸地，教化調伏百萬億大眾，百萬億諸善根所起、百萬億諸佛護持、百萬億功德所成、百萬億直心莊嚴清淨、百萬億大願莊嚴清淨、百萬億善行所起、百萬億諸法充滿、百萬億自在神力之所成就，百萬億諸功德所起，以百萬億讚法而讚歎之。如此世界、四天下、兜率陀天宮、一切寶莊嚴殿為如來敷摩尼寶藏師子之座；十方一切諸佛世界、諸四天下、兜率陀天宮、一切寶莊嚴殿為如來敷摩尼寶藏師子之座亦復如是。

[0481b13] 爾時，兜率陀天王為如來敷高座竟，與不可計阿僧祇兜率陀天子俱，奉迎如來，雨阿僧祇色，上妙諸華，供養如來；雨不可思議香，雨無量色鬘，雨上妙栴檀，雨無量種種寶蓋，雨細妙天衣，雨無量雜寶，供養如來；以歡喜心，雨天上妙諸莊嚴具；燒種種香，香氣普熏十方世界；雨栴檀末香、沈水末香、堅固末香供養如來。無量天子各從其身出無量無數諸天子身；阿僧祇兜率陀天子及他方來諸天子眾皆大歡喜，恭敬作禮；阿僧祇天女眾歡喜無量，一心寂然諦觀如來；不可數、不可說諸大菩薩悉從他方兜率天來，住於虛空，以不可思議諸供養具供養如來，出過一切諸天供養，以阿僧祇勝妙音聲讚歎如來佛神力故、過去諸佛所修善根故、如來不可思議自在神力故。一切兜率陀天子及諸天女一心恭敬，靜默觀佛，咸作是念：「如來出世，甚難值遇，功德具足，智慧無礙，平等正覺，我今得見。」作是念已，皆大歡喜。阿僧祇那由他兜率陀天子來詣佛所，各以身上天衣盛種種寶，又以身上天衣盛種種香、一切寶衣、諸莊嚴具：栴檀末香、沈水末香、天妙寶末、諸天香華、天曼陀羅華普散十方，供養如來。億那由他無數天子以種種上妙供具，莊嚴虛空；燒眾名香，香氣成雲，充滿十方、一切虛空，智境界心故；雨天華雲，莊嚴虛空，於如來所起歡喜心故；雨一切天蓋雲，莊嚴虛空，充滿十方，得敬佛心故；雨一切天鬘雲

，莊嚴虛空，充滿十方，供養佛故；以阿僧祇白淨寶網遍滿虛空以為莊嚴，懸眾金鈴而間錯之，自然微動出妙音聲，悟三乘者，令得解脫；無數寶帳莊嚴虛空，彌覆十方，於如來所得深信故；普雨一切妙寶鬘雲，未曾斷絕。以阿僧祇諸天宮殿莊嚴虛空，一切天樂出微妙音，充滿十方，至心踊悅，尊敬佛故；以阿僧祇種種妙衣莊嚴虛空，得佛出世，難遇心故；雨阿僧祇諸天寶冠，莊嚴虛空，於如來所得欣敬心故；雨阿僧祇上妙眾寶及天寶鬘莊嚴虛空，無數億那由他天子各從身出阿僧祇種種色華，供養如來無有窮盡，於如來所歡喜恭敬故；以無數種種隨所樂香供養如來，於如來所歡喜恭敬故；以阿僧祇栴檀末香供養如來，於如來所得無比歡喜故；以種種寶蓋供養如來，長養念佛三昧故；以無數種種上妙寶衣以布道路，供養如來，於如來所得歡喜恭敬故；以無量無數雜色寶幢供養如來，於如來所得無量歡喜心故；以阿僧祇雜色寶幡供養如來，於如來所得歡喜恭敬故；以無數天樂出微妙音供養如來，其心常定，未曾散亂。不可說億那由他菩薩於兜率陀天宮，以離三界一切供具，從真實法生離諸煩惱大慈之心，充滿十方無有障礙，具足方便諸甚深法，唯有諸佛乃能測量，餘無能及；堅固淨信之所長養，不可思議善根所生，無數變化因力所起，從諸如來真法化生無行法印。一切寶蓋普覆法界，供養如來，出過諸天一切所供；一切波羅蜜所起一切華帳普覆法界，出過諸天所供養上，供養如來，清淨解脫，充滿一切諸佛境界；一切寶衣普覆莊嚴一切法界，出過諸天所供養上，供養如來；無生法忍所起雜寶鈴網普覆莊嚴一切法界，出過諸天所供養上，供養如來，入無礙智慧；以一切堅固香莊嚴法界，出過諸天所供養上，供養如來，解一切法猶如幻化；敷置一切妙寶高座莊嚴法界，出過諸天所供養上，供養如來；其心境界與如來等，座處境界亦同如來；建一切寶幢莊嚴法界，出過諸天所供養上，供養如來，善解應時，供養如來；以一切寶殿莊嚴法界，出過諸天所供養上，供養如來，解一切法如夢；以種種寶華莊嚴法界，出過諸天所供養上，供養如來，無著善根所生，充滿一切法界。此等無量菩薩皆從身出一切堅固香雲、一切雜色華雲、一切雜色衣雲、一切栴檀香雲、一切莊嚴寶蓋雲、一切種種香雲、一切華鬘雲、一切清淨莊嚴具雲，出過諸天所供養上，供養如來。無量菩薩稱歎如來真實功德，永離顛倒，安住正法，具一切力，能令眾生離諸惡難，開示善道，於一音中演無量法，從一切陀羅尼生辯才之藏，不可窮盡，具足無畏，心常歡喜。菩薩以如是等無量妙法讚歎如來，法身充滿虛空法界，心與三世諸如來等。

[0482b12] 爾時，一切諸天眾及他方來諸天子眾、并不可數諸佛剎一切菩薩，見如來等正覺不可思議，人中之雄；其身無量不可稱數，示現不可思議神足，令一切眾生皆大歡喜，周遍充滿一切虛空；諸佛功德莊嚴一切法界，令一切眾生安住一切善根；成就神力，出過一切諸語言道；一切菩薩恭敬供養，隨所應化，現身救度；具足一切清淨善根，顯現如來無上功德，智慧境界不可窮盡；無比三昧之所出生，法身普至一切眾生，無有分際，令一切眾生皆大歡喜，不斷一切智種；住佛所住，於三世諸佛家生，無盡眾生，皆令清淨，悉能出生一切菩薩清淨智慧，發起一切菩薩諸根，一切法雲，普覆法界；如來教化，究竟無餘，隨其所願，悉令滿足。安立清淨平等正智，出過一切眾生之上，得一切智；以正覺眼普觀世間，隨其先世所修善根，悉能示現。普發大心，眾生愛樂，智慧安住無能壞者。善

知眾生，分別諸剎，於不退轉善法中生不壞法性，分別法界，現如來身無量無數，遠離癡妄，安住真實，一切眾生歎無能盡，教化一切修念佛三昧，充滿法界，度脫眾生；無量無邊，本之所請，悉能化度，隨其所應，以法惠施，種種方便，調伏眾生，隨彼欲性，悉令清淨，示現色身，不可思議；等觀眾生，心無所著，住無礙住，所見無障；善解如來一切諸力，心常寂定，未曾散亂；住一切智，善能演說句身、味身真實之義，悉能深入無量智海，出生無量功德慧藏；如來日出，普照法界，眾生願力，常住不沒；住佛所住，堅固不壞，於我、我所心無所著，所行諸法，永離世間，於一切世無所染污，在大眾會建智慧幢，智慧超出一切世間，無所染著。以大悲心拯拔眾苦，安立眾生於深妙智，饒益眾生功德無盡，悉善分別菩薩智慧，信向佛道，成最正覺；出于大慈，顯現大悲，佛身無量諸法莊嚴，種種音聲演無量法，隨其所應，充滿其願。於去、來、今心常清淨，悉令群生不著境界；能與一切諸菩薩記，生於三世諸如來家，普於十方智慧無礙，一切悉至而無所著；於諸佛世界了達真實，善能分別一切眾生，出世功德，普為一切世間燈明，生死垢惱無能染著；佛智慧月普照法界，了達諸法無真實性，無量深智觀察平等，慧心明淨，普照十方；解了諸法如夢如化，一切世間心、諸佛心及諸業報隨其所應，顯現真實；順眾生根，為現佛身，如來境界悉能容受一切眾生；普知眾生所行諸法，解了其相無有自性，知一切世間一性非性，隨順眾生示現有性；欲令眾生超出三界，一向正趣無上菩提，救護拯濟一切眾生，未曾妄取世間之相，滅諸煩惱，正觀世間，大乘轡勒所行不亂。成就一切諸法善利，悉能分別眾生善根，業報清淨，智慧明了，等入三世，永離世間一切虛妄；放光明網，普照十方，令一切眾普見如來，分別一切十方佛剎，相好具足，樂觀無厭；菩薩所行功德智慧之所興起，善能分別諸根境界，所行佛事不失其時。成就三世諸佛無量方便，慈悲普覆一切眾生，周遍普降陀羅尼雨，皆令成就諸佛功德，無量妙色莊嚴佛身，十方眾生靡不瞻覲；除滅一切世間障礙，分別諸法，解真實義，成就功德自在法王。功德日王普能照曜一切世間，最上福田，依因一切智慧緣生，化身充滿一切世間，一一化身普放無量智慧光明，無礙天繒冠頂法王，功德無量，悉能隨順分別世間，無上導師開化群生如來智慧、一切世間無畏之乘。一切世間無上醫王，了知眾生所病輕重，永離癡冥，堅固不退，淨慧眼藏；善能分別一切世間，開示眾生一切業報，眾生病苦悉能除滅，無量方便而度脫之，隨其所應，常不失時。等觀眾生，遠離諸惡，示現業報，猶如幻化，隨其所應，為現佛身，普令眾生悉見導師，分別世間一切諸法，歡喜敬佛，長養善根，得不退轉，隨彼所業，皆分別知。一切眾生長眠生死，如來出世能覺悟之，安慰世間，令無怖畏，心無所著，無能壞者，安住智慧方便具足，如來最勝嚴淨眾生。智慧山王開淨法門，或現佛身，或現菩薩，開導眾生，遠離眾惡，安置善地，無量功德莊嚴佛身，業行所成，示現世間一切智慧，得到彼岸；成佛道時，悉令清淨，能滿世間一切所願，開示世間堅固善友，光明清淨，遍照十方，普為眾生示現其身，滅除無量眾生慳垢，悉令眾生善根清淨，隨其所願，皆得滿足。等觀眾生無上、中、下，攝取善根，起清淨業，降伏眾魔，除滅煩惱，出生無量無礙之力。一切世間淨光明王，無礙慧日，照除癡冥，常以法施一切眾生，無量無邊如來智藏光明清淨，普照十方，令一切眾生遠離怨仇，隨其所願，皆悉充滿，最勝福田靡不歸依，果報無量具足清淨，少修善根獲大功德，安置眾生無盡智地，一切善根皆由心起，無量歡喜清淨功德，能除眾生惡道諸難。如是正念如來，如是觀察正覺，如是入智慧淵，如是入功

德海，如是至虛空智慧，如是知眾生福田，如是正知如來，如是觀察淨業相好，如是正知法身普照十方，如是知佛示現一切不可思議自在神力。

[0483b24] 爾時，諸天見如來身，一一毛孔出阿僧祇億那由他光明，一一光明有阿僧祇妙色、阿僧祇清淨照明、阿僧祇佛剎、阿僧祇眾生、阿僧祇歡喜長養、阿僧祇佛勇猛精進淨、阿僧祇寂滅三昧、阿僧祇諸根清涼柔軟、阿僧祇恭敬如來。

[0483c01] 爾時，諸天復見佛身出不可思議雜色光明輪，一一光明輪有不可思議色、不可思議照明，普照十方無量無邊一切法界，示現如來無量無數自在神力。眾生皆聞清淨妙音，又自然出不可思議偈，宣揚演說出世間法，具足成就離世善根，顯現阿僧祇億那由他不可思議上妙莊嚴、不可思議劫讚歎光明，不能窮盡。從如來無盡自在中生，悉普照現不思議剎，諸佛出世，安立眾生於智慧門，入真實義，顯現不可思議如來化身，普照無量無數、不可思議諸佛世界及諸法界、十方一切世界、究竟法界、虛空界，持一切世界故起；普令眾生清淨平等，從如來無礙一切智佛所住生；又佛身中出無量無數、不可思議妙寶光明，本於無量無數、不可思議諸如來所修功德故，得是光明；清淨大願，善根所起，無量佛所修習清淨不放逸行，一向專求無上菩提。得是光明，出生無量無礙善根，普令眾生於如來所，除滅疑惑，得見如來；又覩自在神力，安立無量眾生勝善根門，度眾生海，於一切佛剎為諸菩薩演說諸佛不思議法。

[0483c22] 爾時，如來以大慈悲普覆一切，示現一切智慧莊嚴，欲令無量無邊、不可思議諸佛世界一切眾生未信者信，已信者增長善根；已增長者，令其清淨；已清淨者，令其成熟；已成熟者，令其解脫；得甚深法，具足無量智慧光明，滿足誓願，一切智心堅固不轉，不壞法性，聞真實際而不驚怖，具足解達如來實法，滿足一切諸波羅蜜，成就清淨出世善根，具足修習普賢所行，成就如來無量自在，遠離魔界入佛境界，解甚深法得不思議智，大乘弘願堅固不轉，常見諸佛得無量智、無量無邊功德藏力，發勝妙心離疑網地，滅惡清淨常依如來，於真實法堅固不轉，得入一切諸菩薩眾，常在三世諸如來家。如來顯現如是等類無量無數清淨善根，調伏眾生，悉欲令彼知佛功德，照明一切無礙慧藏。如來不可思議大神通力，於一切趣普現自在，本所志願，皆悉滿足，具足淨慧，究竟諸佛最勝善逝，成就法王一切自在，具足出生一切智門，成就最勝清淨法身。三世諸佛功德平等，一切世間無能為諭；相好嚴身具足諸力，見無厭足；於一切劫稱說如來智慧功德，自在示現，不可窮盡。一切菩薩不能究竟，普為眾生圓滿慧日，滅三世闇，逮得法王神力自在，出生無量清淨功德。

[0484a19] 爾時，兜率天王為如來設如是等諸供具已，與無量無數阿僧祇兜率陀天子俱，恭敬合掌，白佛言：「善來世尊！善來正覺！唯願哀愍處此宮殿。」

[0484a22] 爾時，世尊以佛莊嚴而自莊嚴，眾生見者無不敬樂，一切菩薩之所願求，令兜率諸天皆大歡喜，普令眾生修佛境界，種佛善根，功德無盡，逮得清淨不可壞信，常供養

佛，心無厭倦。正心清淨，發起眾生求一切智故，受兜率天王請，即昇一切寶莊嚴殿，如意寶藏師子之座；如此世界、四天下、兜率天宮，如來受請昇一切寶莊嚴殿如意寶藏師子之座；一切十方、諸四天下、兜率天宮，一切寶莊嚴殿如意寶藏師子之座亦復如是。

[0484b03] 爾時，一切寶莊嚴殿自然殊特，妙寶莊嚴，出過諸天莊嚴之上，一切寶網彌覆其上，普雨一切妙寶雲雨、一切寶莊嚴雲雨、一切寶衣雲雨、一切栴檀雲雨、一切堅固香雲雨、一切雜寶莊嚴雲雨、不可思議**眾華雲雨；自然演出不可思議妓樂音聲，宣揚如來一切種智、微妙法言。如是一切諸供養具，悉過諸天所供養上。**

[0484b10] 爾時，佛威神力，為兜率天王故，一切音樂寂然無聲，不復擾亂；天王正念，長養善根，增益大心，勇猛精進，甚大歡喜；正心清淨，即發無上菩提之心，於諸法門總持不忘。

[0484b14] 爾時，兜率天王承佛神力，即自憶念過去佛所所種善根，以偈頌曰：

「無礙如來猶滿月，　諸吉祥中最第一，
來入**眾寶莊嚴殿，**　**是故此處最吉祥。**
無邊如來智甚深，　諸吉祥中最第一，
來入清淨金色殿，　是故此處最吉祥。
普眼如來甚明淨，　諸吉祥中最第一，
來入寶藏蓮華殿，　是故此處最吉祥。
珊瑚如來色鮮潔，　諸吉祥中最第一，
來入清淨寶藏殿，　是故此處最吉祥。
最勝如來論師子，　諸吉祥中最第一，
來入因陀寶山殿，　是故此處最吉祥。
滿月如來德無量，　諸吉祥中最第一，
來入妙寶華藏殿，　是故此處最吉祥。
無量如來光無際，　諸吉祥中最第一，
來入寶樹莊嚴殿，　是故此處最吉祥。
寶幢如來離疑惑，　諸吉祥中最第一，
來入妙寶莊嚴殿，　是故此處最吉祥。
無量慧佛人師子，　諸吉祥中最第一，
來入香山莊嚴殿，　是故此處最吉祥。
功德如來光普照，　諸吉祥中最第一，
來入勝寶莊嚴殿，　是故此處最吉祥。」

[0484c08] 如此間兜率天王承佛神力，憶念過去諸等正覺，以偈讚歎；如是十方一切世界兜率天王，各自憶念過去佛所所種善根，以偈讚歎，亦復如是。

[0484c11] 爾時，世尊昇一切寶莊嚴殿如意寶藏師子之座，結跏趺坐，清淨法身，三世諸佛境界自在皆悉平等，一向寂靜，以一切諸佛莊嚴而自莊嚴，無量無數、不可思議清淨大

菩薩眾悉從他方世界來集。如來知時而為說法，法身不二，無所染著，諸佛所起，如來法身離諸所行。

[0484c17] 爾時，一切寶莊嚴殿自然無量無數、不可思議阿僧祇諸供養具，殊特奇妙，出過諸天所供養上，所謂：華鬘、塗香、末香、寶衣、幢蓋、繒幡、種種眾寶、妓樂，恭敬供養，讚歎如來；如是等不可思議一切供養諸莊嚴具，如此世界四天下兜率天宮，一切寶莊嚴殿如意寶藏師子之座，一切十方諸佛世界亦復如是。

◎
大方廣佛華嚴經卷第十三

【經文資訊】大正藏第 09 冊 No. 0278 大方廣佛華嚴經
【版本記錄】CBETA 電子佛典 2016.06，完成日期：2016/06/15
【編輯說明】本資料庫由中華電子佛典協會（CBETA）依大正藏所編輯
【原始資料】蕭鎮國大德輸入，眾生出版社提供新式標點，其他
【其他事項】本資料庫可自由免費流通，詳細內容請參閱【中華電子佛典協會資料庫版權宣告】

本網站係採用 Creative Commons 姓名標示-非商業性-相同方式分享 3.0 台灣 (中華民國) 授權條款授權.
Copyright ©1998-2016 CBETA
Dictionary cache status: loaded

Glossary and Other Vocabulary

Copyright Fo Guang Shan 佛光山 2013-2025. This work may be freely reused under the Creative Commons Attribution 4.0 International License with attribution. Please send comments to alex@ntireader.org.
Page updated on 2025-06-19

Avataṃsakasūtra (Flower Garland Sūtra) 大方廣佛華嚴經
Scroll 14
Click on any word to see more details.

大方廣佛華嚴經卷第十四

東晉天竺三藏佛馱跋陀羅譯

◎
兜率天宮菩薩雲集讚佛品第二十

[0485a06] 爾時，佛神力故，十方各過萬佛世界塵數剎外；彼有世界，名堅固寶；次名堅固樂；次名堅固寶王；次名堅固金；次名堅固摩尼；次名堅固金剛；次名堅固蓮華；次名堅固青蓮華；次名堅固栴檀；次名堅固香。其佛號壽無盡幢；次號風幢；次號清白幢；次號威儀幢；次號明相幢；次號常幢；次號上幢；次號自在幢；次號梵幢；次號寧泰幢。彼諸菩薩，名字悉同，其名曰金剛幢；次名堅固幢；次名勇猛幢；次名夜光幢；次名智幢；次名寶幢；次名精進幢；次名離垢幢；次名真實幢；次名法幢。彼諸菩薩，各於其國佛所，淨修梵行；一一菩薩，各將萬佛世界微塵數等菩薩眷屬，來詣佛所，稽首禮敬。佛神力故，隨所來方，化作如意寶藏師子之座，充滿十方，結跏趺坐；白淨寶網，以覆其身。又放阿僧祇千億那由他光明，離垢光明，無量光明，普照十方；以正直心，攝取三寶，遠離諸惡。菩薩大願之所興起，一切眾生觀無厭足；見者不虛，無不調伏，顯一切佛自在淨法；為一切眾生，作歸依處，勸化令發菩薩大願。此諸菩薩，皆悉成就無量法門；所謂：遍遊十方一切佛剎無所障礙神足法門；見淨法身，無著法門；住持慧身，能為無數變化之身，往詣無量佛所法門；入無量無邊不可思議如來自在法門；無量無邊一切智法門；無量光明普照諸法無畏方便法門；盡未來劫，分別演說諸功德藏無盡辯法門；一切陀羅尼慧光普照法門；成就清淨慧眼，普觀法界法門；智慧境界，無量無邊，無縛無著，究竟如虛空法門。如此世界，兜率天宮菩薩雲集，一切世界諸四天下，兜率天宮雲集菩薩，所從來國，諸佛名號，亦復如是。

[0485b09] 爾時，世尊從兩膝放百千億那由他光明，普照十方虛空法界等一切世界諸四天下兜率天宮，一切如來神力自在，皆悉顯現。彼諸菩薩，其有得見如來神力自在者，皆是盧舍那如來、應供、等正覺，行菩薩道，修習無量諸法門時，善知識也。是諸菩薩，常樂諸佛甚深解脫自在神力，得不壞法界身，得無礙三昧；見不思議佛，心無所著；以無礙心，充滿法界；離垢寶心，常為諸佛之所護念；得佛無量住持神力，決定究竟到於彼岸，清淨正念，速成等覺；得諸如來心之原底，入深智慧而得自在；於甚深智，究竟彼岸，清淨法身；住佛所住，得一切智，與如來等；從智寶起，皆於如來妙趣中生，開發清淨智慧法門；究竟金剛大智彼岸，成就金剛方便三昧，永離一切愚癡闇冥，教化成熟無量無邊無數眾生；諸佛一切決定自在，究竟彼岸；不著一切數，善學一切數，究竟一切數智；善住真實法，成就如是等無量無邊、不可稱數、不可窮盡、不可言說諸功德藏。

[0485b29] 爾時，金剛幢菩薩承佛神力，普觀十方，以偈頌曰：

「如來不出世,　亦無有涅槃,
以本大願力,　顯現自在法。
是法難思議,　非心之境界,
究竟彼岸智,　乃見諸佛境。
色身非如來,　音聲亦如是,
亦不離色聲,　有佛自在力。
少智不能知,　甚深佛境界,
成就本業智,　乃達諸佛境。
諸佛無來處,　去亦無所至,
清淨妙法身,　顯現自在力。
無量世界中,　示現如來身,
廣說微妙法，　其心無所著。
無量無邊慧,　諸法無障礙,
入於深法界,　顯現自在力。
眾生及諸法,　了達無障礙,
變化身無量,　普現一切剎。
欲求一切智,　自然成正覺,
先當淨其心,　具修菩薩行。
如是見如來,　無量自在力,
除疑常親近,　無上善知識。」

[0485c22] 爾時，堅固幢菩薩承佛神力，普觀十方，以偈頌曰：

「最上無過者,　甚深不可說，
一切語言斷,　清淨如虛空。
諦觀人師子,　無量自在力,
諸佛無虛妄,　世間生妄想。
導師所演說，　其法甚深妙，
隨順因緣起,　如來清淨身。
斯等大乘智,　諸佛之境界,
若欲求此智,　常應親近佛。
清淨心供養,　一切諸導師,
心常無厭足,　究竟成佛道。
無盡功德藏,　增長菩提心,
遠離諸疑惑,　觀佛無厭足。
究竟一切法,　法化生佛子,
彼悉能解了,　諸佛自在力。
智慧王所說，　欲為諸法本,
應起清淨欲,　志求無上道。

若能敬諸佛，　知報如來恩，
彼人未曾離，　一切諸導師。
如是得見聞，　諸佛及佛法，
具足清淨願，　究竟無上道。」

[0486a15] 爾時，勇猛幢菩薩承佛神力，普觀十方，以偈頌曰：

「有眼有日光，　能見細微色，
最勝神力故，　淨心見諸佛。
勇猛勤方便，　能盡海原底，
智慧力如是，　究竟諸佛海。
譬如好良田，　植種必滋繁，
如是淨心地，　出生諸佛法。
如貧得寶藏，　除滅飢寒苦，
菩薩得佛法，　離垢心清淨。
譬如伽陀藥，　能消一切毒，
天尊亦如是，　滅除煩惱毒。
因緣善知識，　生長信佛心，
因緣善知識，　得聞諸佛法。
無量無數劫，　常行無上施，
若能化一人，　功德超於彼。
如來相莊嚴，　功德難思議，
諸佛功德藏，　一切莫能知。
如來等正覺，　不起于一座，
悉能遍十方，　一切諸世界。
譬如虛空性，　不生亦不滅，
諸佛法如是，　亦復無生滅。」

[0486b08] 爾時，夜光幢菩薩承佛神力，普觀十方，以偈頌曰：

「十方諸世界，　一切群生類，
普見天人尊，　清淨妙法身。
譬如一心力，　能生種種心，
如來一法身，　出生諸佛身。
菩提無二法，　亦無有自性，
無二淨法身，　莊嚴無不現。
究竟如虛空，　猶如幻化現，
功德不可盡，　其唯諸佛境。
三世一切佛，　法身悉清淨，
隨其所應化，　普現妙色身。
未曾生想念，　我為如是像，
遠離諸希望，　自然應眾生。

不壞諸法性，　亦不著法界，
應現種種形，　教化眾生故。
法身非變化，　亦非非變化，
諸法無變化，　示現有變化。
正覺不可量，　究竟等法界，
深廣無涯底，　言語道悉斷。
一切趣道法，　如來知實義，
遊行一切剎，　未曾有障礙。」

[0486c01] 爾時，智幢菩薩承佛神力，普觀十方，以偈頌曰：

「入於深智慧，　一切無障礙，
其心無齊限，　修習菩薩行。
普於十方剎，　常見一切佛，
彼佛無處所，　法亦無所著。
一一諸如來，　自在力無量，
不可思議劫，　說之無窮盡。
三世諸眾生，　悉可知其數，
導師功德藏，　其數不可盡。
無二不思議，　應現種種身，
十方無不見，　未曾有別異。
譬如淨滿月，　普現一切水，
影像雖無量，　本月未曾二。
如是無礙智，　成就等正覺，
應現一切剎，　佛身初無二。
非一亦非二，　亦復非無量，
隨其所應化，　示現無量身。
佛身非過去，　亦復非未來，
一念現出生，　成佛入涅槃。
譬如幻化色，　不生亦不滅，
佛身亦如是，　寂然無生滅。」

[0486c23] 爾時，寶幢菩薩承佛神力，普觀十方，以偈頌曰：

「如來身無量，　眾生見有量，
隨彼所應化，　導師為現身。
法身無處所，　充滿十方界，
佛身難思議，　如空無分際。
彼無心意識，　亦無起心想，
諸佛之境界，　究竟無生滅。

譬如無目人,　　不覩內外色，
如來不出世,　　不見一切法。
饒益眾生故,　　如來出世間,
眾生見有出,　　而實無興世。
佛剎非如來，　　晝夜亦如是，
年月至一念,　　悉非等正覺。
眾生咸說言，　　佛日出世間，
導師自覺悟,　　如來非淨日。
虛妄無所有,　　言語道悉斷,
三世諸如來,　　出世亦如是。
譬如清淨日,　　不與昏夜俱,
而說日夜相，　　諸佛亦如是。
三世一切劫,　　不與如來俱,
而說三世佛，　　導師法如是。」

[0487a16] 爾時，精進幢菩薩承佛神力，普觀十方，以偈頌曰：

「一切諸導師,　　身同義亦然,
普於十方界,　　隨應各別異。
觀察牟尼尊,　　境界甚深妙,
充滿諸法界,　　一切悉無餘。
如來淨法身,　　非是內身數，
如來淨法身,　　亦非外身數。
隨彼眾生行,　　種種無量業,
是故見如來,　　各各悉不同。
如來妙法身,　　一切莫能數,
甚深難思議,　　唯是佛境界。
如我非境界,　　思量所不及,
佛法身如是,　　一切莫能測。
如剎難思議，　　而見淨莊嚴，
佛身亦如是,　　妙相無不現。
猶如一切法,　　因緣和合生,
如是因緣會,　　得見諸如來。
譬如隨意珠,　　悉滿眾生意,
諸佛法如是,　　能滿一切願。
無量世界中,　　導師興於世,
如來本願力,　　普應十方界。」

[0487b09] 爾時，離垢幢菩薩承佛神力，普觀十方，以偈頌曰：

「諸佛智慧光,　　圓滿淨世間,
能淨世間已,　　令入諸佛法。
設有人欲見,　　**眾生數等佛**,
如來一切應,　　而實無來處。
專念佛境界,　　生起無量心,
所見諸如來,　　其數與心等。
具足白淨法,　　名聞滿十方,
彼於一切智,　　其心安不動。
導師為**眾生**,　　**如應演說法**，
隨所宜見處,　　普現最勝身。
佛身非我所,　　世界亦如是,
說心非我所，　　**覺無我菩提**。
一切人師子,　　無量自在力,
示現念等身,　　種種相莊嚴。
世間則是身,　　身即是最勝,
知身真實性,　　是佛無礙智。
一切知見人,　　普明照諸法,
佛法及菩提,　　求悉不可得。
導師無來去,　　亦復無所住,
遠離諸顛倒,　　清淨等正覺。」

[0487c02] 爾時，真實幢菩薩承佛神力，普觀十方，以偈頌曰：

「正覺遊十方,　　一切諸世界,
不離於一剎，　　普現諸國土。
如來自在力,　　應現一切身,
得道轉法輪,　　究竟般涅槃。
誰為思議佛？　　誰為不思議？
誰見諸如來？　　誰為等正覺？
一切法皆如,　　諸佛境亦然,
乃至無一法,　　如中有生滅。
眾生虛妄故,　　**是佛是世界**,
若解真實者,　　無佛無世界。
令**眾歡喜故**,　　**普現一切前**,
如來所現身,　　畢竟不可得。
遠離一切障,　　無礙安隱住,
除滅諸留難,　　具足諸佛法。
一切諸如來,　　神通力自在,
悉於三世中,　　求之不可得。

如是知心識,　　明解一切法,
一切知見人,　　速成等正覺。
如來自在力,　　但有假言說，
諸佛及自在,　　一切言語斷。」

[0487c24] 爾時, 法幢菩薩承佛神力, 普觀十方, 以偈頌曰：

「寧於無量劫,　　具受一切苦,
終不遠如來,　　不覩自在力。
無量生死中,　　未曾發道心,
若聞見如來,　　具足佛菩提。
聰達明慧者,　　若發一道心,
汝莫生疑惑,　　自謂不成佛。
無量無數劫,　　菩提心難得,
若能一心求,　　究竟無上道。
設於念念中,　　供養無量佛,
不知是方便,　　彼猶非供養。
若聞如是法,　　諸佛從此生,
無量劫受苦,　　決定求菩提。
一聞摩訶衍,　　諸佛所乘乘,
一切法界中,　　三世為導師。
雖盡未來劫,　　一切諸佛剎，
不解方便者,　　終不成菩提。
過去無量劫,　　流轉於生死,
不知真實法,　　如來所起處。
諸法不可壞,　　亦無壞法者,
照明諸世間,　　示現自在法。」◎

◎
大方廣佛華嚴經金剛幢菩薩十迴向品第二十一之一

[0488a19] 爾時, 金剛幢菩薩承佛神力, 入菩薩明智三昧正受。入正受已, 十方各過百萬佛剎微塵數等世界之外，各見百萬佛剎微塵數諸佛；是諸如來，悉號金剛幢。

[0488a22] 時, 彼諸佛告金剛幢菩薩言：「善哉！善哉！佛子！乃能入是菩薩明智三昧正受。善男子！十方各百萬佛剎微塵數等世界諸佛，加汝神力故，乃能入是三昧正受。又盧舍那佛本願力故、威神力故、汝智慧清淨故、諸菩薩善根力故、欲令菩薩得清淨無所畏故、得無礙不斷辯故、入無礙智地故、入佛一切智廣大心故、具足無盡諸善根故、滿足無礙白淨法故、入普門法界故、顯現一切佛神力變化故、淨念過去際智慧不斷故、分別一切佛

住持諸根故、以無量法門廣說法故、聞持了知無量法故、具足演說十迴向故、攝取一切菩薩諸善根故、安住出世間法故、一切智不斷絕故、開發大願故、入真實義故、知法界故、令一切菩薩悉歡喜故、修一切佛同善根故、護持一切如來性故。

[0488b09] 「善男子！汝當承佛神力，演說此法，安住佛家故、長養出世間諸功德故、入陀羅尼光明故、入諸佛不滅度法故、普照法界故、積集白淨離惡法故、住廣智慧境界住故、住無障礙法光明住故。」

[0488b14] 爾時，諸佛即與金剛幢菩薩無量智慧，與善方便分別句身無留礙辯、與無障礙法明、與一切如來所共之身、與無量微妙音聲、與諸菩薩不可思議三昧方便、與等心迴向善根智慧、與觀察一切法出生無量方便、與一切處說法無斷辯才。何以故？彼三昧善根力故。

[0488b20] 爾時，諸佛各申右手，摩金剛幢菩薩頂；摩其頂已，時，彼菩薩即從定起，告眾菩薩言：「佛子！是菩薩摩訶薩不可思議大願，悉普救護一切眾生；菩薩摩訶薩立此願已，修學三世諸佛迴向。

[0488b24] 「佛子！何等為菩薩摩訶薩迴向？菩薩摩訶薩迴向有十；去、來、今佛，悉共演說。何等為十？一者、救護一切眾生，離眾生相迴向；二者、不壞迴向；三者、等一切佛迴向；四者、至一切處迴向；五者、無盡功德藏迴向；六者、隨順平等善根迴向；七者、隨順等觀一切眾生迴向；八者、如相迴向；九者、無縛無著解脫迴向；十者、法界無量迴向。佛子！是為菩薩摩訶薩十種迴向，三世諸佛所共演說。

[0488c04] 「佛子！何等為救護一切眾生離眾生相迴向？此菩薩摩訶薩行檀波羅蜜；淨尸波羅蜜；修羼提波羅蜜；行毘梨耶波羅蜜；入禪波羅蜜；分別般若波羅蜜；修行積集、慈哀、愍悲、歡悅、喜堪、忍捨，修如是等無量善根。修善根已，作如是念：『我所修習善根，悉以饒益一切眾生，究竟清淨；以此所修善根，令一切眾生，皆悉除滅地獄、餓鬼、畜生、閻羅王等，無量苦惱。』復作是念：『我以此善根迴向，為一切眾生作舍，令滅苦陰故；為一切眾生作護，令解脫煩惱故；為一切眾生作歸，令離恐怖故；為一切眾生作趣，令至一切智地故；為一切眾生作安隱，令得究竟安隱處故；為一切眾生作大明，令滅癡冥，得慧光故；為一切眾生作炬，令滅無明闇故；為一切眾生作燈，令得安住究竟明淨故；為一切眾生作導，令入方便法故；為一切眾生作主寶臣，令得無礙淨智身故。』佛子！菩薩摩訶薩以如是等無量善根迴向，令一切眾生究竟一切智。

[0488c24] 「佛子！此菩薩摩訶薩為怨親故，以諸善根迴向，等無差別。何以故？菩薩摩訶薩入平等觀，無怨親故。常以愛眼，視諸眾生；若眾生懷惡，於菩薩所，起怨逆心；菩薩摩訶薩為一切眾生，作善知識，廣為分別諸深妙法。譬如大海，一切眾毒所不能壞；菩薩亦復如是，一切童蒙愚癡無智，不知報恩，瞋恚貢高，破戒生盲，如是等類，無量過惡

，不能動亂菩薩道心。

[0489a03] 「譬如日天子出，普照天下，不以盲人故，隱而不現；又復不以乾闥婆城，四域塵曀，阿脩羅障，閻浮樹蔭，及餘山障，如是等類無量障蔽故，隱而不現。菩薩摩訶薩亦復如是，常正憶念，未曾散亂，深廣安諦，心無憂慼；正意思惟，悉欲究竟功德智慧，清淨法光，普照世間；示真實義，淨修一切諸法智門，為諸眾生，常修善根。一切眾生，有無量惡；菩薩摩訶薩不以惡眾生故，嫌恨退沒，不行迴向；不以難調伏眾生故，退捨善根，不行迴向。雖有眾生，邪見瞋濁；於大莊嚴，其心不轉，不捨大願，救護眾生。若見眾生，濁惡無信，不知報恩；修習菩提，未曾懈廢。若與愚癡童蒙共事，心無憂惱。何以故？我以明淨圓滿慧日，出於世間，清淨調伏一切眾生。

[0489a18] 「菩薩摩訶薩不為一眾生故，發心求阿耨多羅三藐三菩提善根迴向；不為嚴淨一佛剎故；不為信一佛故；不為見一佛故；不為聞一佛法故；不為滿足一願故。菩薩摩訶薩悉欲救護一切眾生故，以善根迴向，具足嚴淨一切佛剎；信一切佛；見一切佛；恭敬供養一切諸佛；聞一切佛所說正法；滿足一切大願故；以諸善根迴向阿耨多羅三藐三菩提。菩薩摩訶薩復作是念：『發菩提心寶，即是如來境界之力，廣大平等，無有懈怠；於一切劫，修學難得，與諸佛等。』

[0489a29] 「菩薩摩訶薩如是觀諸善根，信心清淨，長養大悲；以諸善根，普為眾生深心迴向，非但口言。於諸眾生，發歡喜心、明淨心、柔軟心、慈心、愛念心、攝取心、饒益心、安樂心、最勝心；以諸善根迴向。菩薩摩訶薩以諸善根迴向時，作如是念：『若我所有迴向功德，令一切眾生得清淨趣，得清淨生，功德滿足，一切世間無能壞者，不可窮盡；常得尊重，心不錯謬，分別了知一切諸趣；思量諸佛，具足莊嚴身、口、意業；具足莊嚴一切功德。』復作是念：『以此善根迴向功德，令一切眾生，常見諸佛；於彼佛所，得不壞信；於諸佛所，聽受正法，離諸疑惑，憶持不忘，如說修行；於如來所，得柔軟心，淨身、口業，心常安住勝妙善根；永離貧法，七財滿足；修學一切諸佛所學，得諸善根，成就平等淨妙解脫一切種智；於一切眾生，得慈愛眼；其身清淨，相好莊嚴，言論辯慧，功德具足；調伏諸根，成就十力；發起諸善，心住滿足，無所染著；令一切眾生，具佛快樂，得無量住，住佛所住。』

[0489b20] 「此菩薩摩訶薩復作是念：『一切眾生，造作無量諸不善業；因是業故，受無量苦，不見如來，不聞正法，不識淨僧；此諸眾生，具有無量大惡罪業，應受無量無邊楚毒。我當於彼三惡道中，悉代受苦，令得解脫；我當代受無量苦惱，不以苦故，其心退轉，恐怖懈怠，捨離眾生。何以故？我為眾生，荷負重擔，滿平等願；度脫一切生老病死，愁憂苦惱，無量諸難，流轉生死；一切邪見，失諸善法，愚癡無智，我當悉度，免此眾苦。眾生常為愛網所纏，無明覆蔽，染著有愛，為之走使，不得自在；縛在苦獄，隨諸魔業，於諸佛所，心生疑惑；不得出世道，不見安隱處，常馳無量生死曠野，受無量苦。』

[0489c05] 「菩薩摩訶薩見彼眾生，沒生死泥，受眾楚毒；起大悲心，饒益眾生，令得善利，免度苦難，善根迴向。以大迴向迴向，如三世菩薩迴向；如諸佛所說大迴向經迴向；令一切眾生，悉得清淨，具足善根，究竟一切智。復作是念：『我當悉令一切眾生，得無上智王安隱住處，不為自度；但欲令彼出生死淵，得一切智心，拔出眾生惡道嶮谷，救無量苦，度生死流。』復作是念：『我當為一切眾生，受無量苦；令諸眾生，悉得免出生死沃焦；我當為一切眾生，於一切剎，一切地獄中，受一切苦，終不捨離；我當於一一惡道，盡未來劫，代諸眾生，受無量苦。何以故？我寧獨受諸苦，不令眾生，受諸楚毒；當以我身，免贖一切惡道眾生，令得解脫。』

[0489c20] 「菩薩摩訶薩復作是念：『我悉當為一切眾生，作誠實語者，離惱害心，不捨眾生。何以故？我因眾生，發菩提心，度脫一切；不求尊貴，不求五欲，不求世間種種樂故，行菩薩道。何以故？五欲是世間法，諸魔境界，愚人所行，諸佛訶責；彼能出生一切苦惱，地獄、餓鬼、畜生、閻羅王處，忿恚鬪諍，更相訟說，皆由五欲；積習五欲，遠離諸佛，能障生天，況無上道。菩薩明見五欲，有如是等無量過患；是故，不以五欲修菩薩行，但欲饒益安隱眾生，發菩提心，求無上道；令一切眾生，得一切利，具諸大願；斷絕眾生煩惱鉤餌，離無量苦。』

[0490a03] 「菩薩摩訶薩復作是念：『我當以諸善根迴向，令一切眾生，得種種樂：究竟樂、饒益樂、不共樂、寂靜樂、無染樂、無動樂、無量樂、不死不轉樂、不滅樂、一切智樂。我當為一切眾生，作調御師，作主藏臣，作大明炬，示安隱趣，令離諸難，解一切法；我當令解諸甚深義；我當為作一切智船，度生死海；我當令知無量善根迴向；我當悉為示現彼岸。』菩薩摩訶薩以是無量善根迴向，救護一切，度生死海，令諸如來皆悉歡喜；得一切智，捨離眾魔，遠惡知識，親近菩薩，勝善知識；成就淨業，盡滅眾惡，具足菩薩無量願行一切善根。

[0490a15] 「菩薩摩訶薩以諸善根正迴向已，作如是念：『不以四天下一一眾生故，一一日出；但一日出世，悉能普照一切天下。又諸眾生，不以自身光明，知有晝夜，遊行觀察，興造諸業；皆由日天子出，普照天下，一切眾生，無業不就。』菩薩摩訶薩亦復如是，修諸善根迴向，普為眾生，作如是念：『彼諸眾生，無智慧光，尚不自照，何況照他？唯我一人，志獨無侶，修諸善根迴向，欲為度脫一切眾生；普照一切眾生；分別一切眾生；了達一切眾生；令一切眾生入甚深法；攝取一切眾生；成就一切眾生；悅樂一切眾生；柔軟一切眾生；滅除一切眾生疑惑。』

[0490a28] 「菩薩摩訶薩復作是念：『我當修學，如日天子，普照一切，不求恩報；不為惡眾生故，捨大莊嚴；亦不以一惡眾生故，捨離一切，而不度脫；但勤修習善根迴向，欲令眾生得一切樂，攝少善根，迴向廣大。若諸善根，不能饒益眾生者，我終不以善根迴向；以諸善根，悉與眾生，發心迴向；令一切眾生，不著諸法故迴向，以眾生性迴向而無所至。』菩薩如是迴向，亦無所著；不取所有性，安住諸善根；不取相迴向，業報虛妄，無

所有亦無所著；不取五陰相迴向，不壞五陰相迴向；不取虛妄業迴向，不求報，不起虛妄因緣；不生、不起、不住，不住堅固相，不住虛妄法，不取眾生相；不分別世界，不住心顛倒、想顛倒、見顛倒，不著語言道。但欲令眾生解真實法，迴向觀察一切眾生平等；迴向法界印，印諸善根；迴向離欲等法，觀察善根；迴向解一切法，離於顛倒，得諸善根；以無二法，觀察法界迴向。彼迴向不生諸法，不滅諸法，以如是等善根迴向，修行清淨諸對治法；迴向觀一切善根，皆悉迴向出世間法，於彼善根，不作二相。薩婆若非即是業，亦不離業；迴向觀察薩婆若，不即是業，亦不離業；得薩婆若願智業，照明清淨故，報亦照明清淨；報照明清淨故，薩婆若亦照明清淨。捨離一切動亂覺觀，憍慢放逸；隨方便智，以諸善根迴向；令一切眾生，悉得真實究竟解脫，不著法性，無量無邊善根，迴向諸法，無業報而出生業報。菩薩摩訶薩以如是等善根迴向，則能永離一切諸惡，佛所讚歎。佛子！是名菩薩摩訶薩第一救護一切眾生，離眾生相迴向。」

[0490c02] 爾時，金剛幢菩薩承佛神力，普觀十方，及一切眾，觀察法界，入深句義味，大悲普覆一切眾生；護持三世佛種不斷；入一切佛諸功德藏；出生諸佛清淨法身；善能分別諸眾生心；過去所種一切善根，知時不失，具足法身，善能示現清淨色身，以偈頌曰：

「不思議劫所修行，　常為饒益諸群生，
精進堅強意無礙，　常求諸佛妙功德。
其心清淨離瞋恚，　恭敬供養調御師，
深解諸法救眾生，　彼能善入迴向藏。
勇猛精進力具足，　智力照明甚清淨，
忍心堅固不傾動，　常能救護諸群生。
於無等所心安住，　踊悅歡喜意清淨，
菩薩忍力如大地，　悉能饒益諸眾生。
不以苦行自求樂，　大慈悲起無量行，
常能救護諸群生，　彼人速入無礙地。
十方一切諸世界，　其中眾生皆攝取，
常為眾生心安住，　修學無量諸迴向。
以歡喜心行布施，　具足護持清淨戒，
勇猛精進心堅固，　清淨智慧善迴向。
其心廣大不可量，　忍力堅強常迴向，
淨修一切諸禪定，　智慧深妙難思議。
十方一切世界中，　具足修習清淨行，
智慧迴向諸功德，　以一切樂益眾生。
彼人積集眾善業，　無量無邊不可數，
欲令眾生具修習，　住不思議深妙智。
普為一切眾生故，　不思議劫住地獄，
菩薩心常無懈怠，　決定功德常迴向。
不求色聲諸香味，　亦不希望一切觸，
常求無上最勝智，　度脫一切諸群生。
菩薩智淨如虛空，　普行無量大士行，

最勝所行淨業道，　無量名稱常修行。
菩薩遊行諸世界，　常能安隱群生類，
悉令一切皆歡喜，　修菩薩行無厭足。
除滅一切心垢穢，　思惟修習無上智，
不自為己求安樂，　常欲利益諸群生。
菩薩迴向到彼岸，　除滅無量心穢毒，
具足修習三世佛，　無量清淨諸功德。
菩薩未曾染著色，　受想行識亦如是，
不住一切諸三界，　所有功德悉迴向。
諸佛所知眾生類，　皆悉攝取無有餘，
究竟度脫諸群萌，　是名菩薩殊勝行。
菩薩一切心安住，　開悟彌廣不可稱，
離癡正念伏諸根，　身口意業常寂然。
一切內外所有法，　皆悉虛妄無真實，
如風行空無所礙，　菩薩心行亦如是。
所起身業常清淨，　能令諸佛悉歡喜，
於最勝所言不虛，　意常專向諸如來。
十方無量諸世界，　所有最勝悉往詣，
於彼覩見大悲尊，　悉能恭敬供養之。
心常遠離一切惡，　處大眾中無所畏，
心常安住如來道，　彼為三有清涼池。
善修分析一切法，　具足了達諸有無，
善能趣向真法性，　深入無諍勝三昧。
修習菩薩堅固行，　一切眾生莫能壞，
明學了達甚深義，　於三世法無所著。
究竟迴向到彼岸，　普令眾生悉清淨，
遠離一切諸染著，　菩薩所行無所倚。
一切眾生語言法，　於彼智慧無障礙，
談論巧妙無愛著，　心常安處無礙住。
菩薩如是行迴向，　無量善心功德藏，
能令十方諸世界，　一切如來皆歡喜。

[0491b06] 「佛子！何等為菩薩摩訶薩第二不壞迴向？此菩薩摩訶薩，於去、來、今諸如來所，得不壞信，一切諸佛，皆悉歡喜；於諸菩薩所，乃至初發一念，求菩薩善根，及一切智；於彼菩薩，得不壞信，悉於一切諸佛法中，一向直心，而不可壞；於諸佛教，得不壞信；守護一切諸如來法，得不壞信；常以愛眼，等觀一切；以善根迴向，令彼眾生，獲諸善利，得不壞信；於白淨善根，得不壞信。何以故？修集一切諸善根故；於一切菩薩迴向，得不壞信，直心解脫，得滿足故；於一切菩薩諸法師所，得不壞信，具足起如來想故；於如來自在神力，得不壞信，諦信諸佛難思議故；於一切菩薩方便，得不壞信，攝取種種無量無數行境界故。

[0491b20] 「佛子！菩薩摩訶薩如是安住不可壞信，於諸佛、菩薩、聲聞、緣覺、如來正教、一切眾生，如是等無量境界，種諸善根，分別諸善根；長養菩提心，修習大慈所生善根；廣修大悲，平等觀察；學佛所學，隨順諸佛；攝取一切清淨善根，深入實義，集功德藏，行大惠施，修諸功德，等觀三世。菩薩摩訶薩如是等善根功德，迴向一切智；常見諸佛，親近善知識；常與無量諸菩薩會，念薩婆若，心無散亂；受諸佛教，興護法心，教化成熟一切眾生，心常不離出世迴向；供養守護一切法師，解了諸法，修習滿足一切大願。菩薩摩訶薩如是精勤修習無量善根，積集長養善根，正念思惟，觀察境界真實等義；恭敬供養，威儀具足，善根迴向。

[0491c05] 「菩薩摩訶薩善根迴向已，作如是念：『以此善根迴向，所得依果，令我修行菩薩行時，於念念中，見一切佛；令彼諸佛，皆悉歡喜；於諸如來、應供、等正覺，如佛所應，而以供養；以阿僧祇寶、阿僧祇華、阿僧祇香、阿僧祇塗香、阿僧祇鬘、阿僧祇衣、阿僧祇蓋、阿僧祇幢、阿僧祇幡、阿僧祇莊嚴、阿僧祇莊嚴具、阿僧祇供給、阿僧祇末香、阿僧祇信樂、阿僧祇敬念、阿僧祇淨信，燒阿僧祇堅固香；阿僧祇上味飯食、阿僧祇恭敬、阿僧祇禮拜；阿僧祇一切寶座、阿僧祇一切華座、阿僧祇一切香座、阿僧祇一切鬘座、阿僧祇一切清淨栴檀座、阿僧祇一切衣座、阿僧祇一切金剛座、阿僧祇一切摩尼寶座、阿僧祇一切寶繒座、阿僧祇一切寶色座、阿僧祇一切寶輪、阿僧祇一切華輪、阿僧祇一切香輪、阿僧祇一切鬘莊嚴輪、阿僧祇一切寶衣輪、阿僧祇一切寶莊嚴輪、阿僧祇一切寶繒敷輪，建立阿僧祇一切寶多羅高顯輪；阿僧祇一切寶欄楯輪、阿僧祇一切寶網輪，羅覆其上；阿僧祇一切妙寶宮殿，嚴飾殊特，出過諸天；阿僧祇一切華宮殿、阿僧祇一切香宮殿、阿僧祇一切寶鬘宮殿、阿僧祇一切栴檀宮殿、阿僧祇一切堅固香藏宮殿、阿僧祇一切金剛宮殿、阿僧祇一切摩尼寶宮殿，皆悉殊妙，出過諸天；阿僧祇諸雜寶樹、阿僧祇種種香樹、阿僧祇諸寶衣樹、阿僧祇妙音樂樹、阿僧祇妙音聲樹、阿僧祇無厭寶樹、阿僧祇垂寶繒幡樹、阿僧祇寶莊嚴樹，阿僧祇一切華、一切鬘、一切香、一切塗香、一切蓋、一切幢、一切幡樹，如是等諸妙寶樹，莊嚴殊特，以用莊嚴無數宮殿；阿僧祇寶欄楯莊嚴、阿僧祇寶窓莊嚴、阿僧祇寶偏樓閣莊嚴、阿僧祇內帳莊嚴、阿僧祇半月莊嚴、阿僧祇樓閣莊嚴、阿僧祇寶帳莊嚴、阿僧祇白寶網，羅覆其上；燒阿僧祇堅固香；阿僧祇寶衣，以敷其地；以如是等諸莊嚴具，莊嚴無數宮殿，出過諸天。』

[0492a13] 「以如是等上妙供養，於無量無數不可說不可說劫，調伏諸根，敬心供養一切如來；此諸最勝般涅槃後，供養舍利。欲令一切眾生，皆悉歡喜，攝取一切眾生善根；令一切眾生，離無量苦，發菩提心；令一切眾生，以大莊嚴而自莊嚴，無量莊嚴超出一切眾生境界，示現佛法，難可值遇；滿足阿僧祇諸如來力，清淨信心，供養導師，受持守護一切佛法。如是供養現在諸佛，及涅槃後，供養舍利；於無量阿僧祇劫說供養具，不可窮盡；諸佛成就無量功德，教化度脫一切眾生。我常供養彼諸如來，心不退轉，無有休息，未曾懈怠；不懷憂惱，亦無所著，無有心想。於諸法中而無所染，無所依止，不昧善根；離一切著，以實法印，印業法門；生一切法，住佛所住；觀無生性境界法印，印彼發心。受持如來清淨迴向；觀察平等法性迴向；入無行方便，出生諸行，心捨一切迴向；無量方便

迴向；離一切有迴向；安住離相方便，修習法門善根迴向。

[0492b03] 「菩薩從初發心，修習一切諸妙善根，皆悉迴向；以此善根，於生死中而不可壞。求一切智，心不退轉；處一切有，寂定不亂；度脫一切眾生，不著生死；得無礙智門，修菩薩行，而彼善根不可窮盡，世間諸法所不能壞；具足清淨諸波羅蜜，究竟一切智力。菩薩摩訶薩如是捨離癡闇，成菩提心，普照一切長白淨法，善根迴向；具足眾行，清淨直心，觀察平等，深入諸法；知業如幻，業報如電，諸行如化，因緣生法如響，菩薩行如影。無著法眼之所出生，無作所作；其性寂滅，入有為無為；於一切法，了達無二，解如實性；分別菩薩一切行相，不著諸相；善知方便，入同事業，不捨一切白淨善法；離一切障，無礙無著；常為諸佛之所護念，遠離愚癡。

[0492b18] 「如是，菩薩摩訶薩成就善根，出生善法，不壞業報，明見真實，善解迴向；以方便力出生業報，究竟法性，得到彼岸，了達諸法，迴向大智諸業善根；其心清淨，行無所行。菩薩摩訶薩如是善根迴向，欲度脫一切眾生，佛種不斷，滅諸惡業業報，迴向一切眾生；得無量智，成一切智，離世境界，滅諸煩惱，究竟清淨，成就智慧；入深方便，捨生死苦，成就諸佛無量善根；摧伏魔業，得平等法印，以印諸業，隨順薩婆若無上菩提。菩薩摩訶薩行如是善根迴向，善根明淨，普照一切，具足成就薩婆若乘。

[0492c01] 「佛子！是名菩薩摩訶薩第二不壞迴向。菩薩摩訶薩安住此迴向，得見無量阿僧祇佛，悉得無量清淨妙法；普於眾生，得平等心，捨離愚癡，入一切法；得諸如來自在神力，降伏眾魔，滅諸魔業，具足生貴菩提之心；得無礙智，不由他悟；於一切法，見真實義；於一切佛剎，悉能受持，分別其相，智慧具足，普照眾生。菩薩摩訶薩以此不壞迴向力，攝取一切善根迴向。」

[0492c10] 爾時，金剛幢菩薩承佛神力，普觀十方，乃至以偈頌曰：

「修習無量無數業，　所乘堅固不可壞，
能令諸佛悉歡喜，　是名智者所迴向。
所供養佛難思議，　布施持戒伏諸根，
彼為一切修迴向，　清淨無量眾生故。
一切上妙諸華香，　無量無數眾寶衣，
種種莊嚴及寶蓋，　供養一切諸如來。
如是無量諸供具，　不可思議曠劫中，
恭敬供養調御師，　心常歡喜無厭足。
專心觀察諸最勝，　一切世間大明燈，
現在十方一切佛，　皆悉覩見如目前。
不可思議無量劫，　修行布施無厭足，
不可思議無量劫，　修諸善根亦無厭。
善分別知諸心想，　如實觀察無虛妄，
悉知諸根無有餘，　常能饒益一切眾。

心大歡喜無有量,　信心清淨而恭敬,
不思議劫忍住世,　饒益救度一切眾。
一切諸佛滅度已,　供養舍利無厭足,
悉以無量妙雜寶,　建立恒沙諸塔廟。
造作無數尊形像,　寶藏淨金而莊嚴,
巍巍高大如山王,　其數無量不思議。
修學積集諸功德,　勝妙堅固不可壞,
菩薩善知行迴向,　分別非有亦非無。
若能如是修迴向,　功德無量不可盡,
勝妙智慧觀諸法,　皆能了達無所生。
方便修習令心淨,　悉與一切如來等,
以不可盡諸方便,　迴向無盡如來藏。
發起無上菩提心,　一切世間無所依,
普至十方諸世界,　於一切眾心無礙。
方便啟導眾生心，　悉令出生佛菩提，
觀察眾生心平等,　推求真實不可得。
一切諸法悉無餘,　了達其性無所有,
迴向無著清淨眼,　永離一切世間苦。
欲令諸有悉清淨,　心不妄取諸法相,
分別所有無所有,　能令心淨大歡喜。
於一佛剎無所著，　了諸佛土無堅固，
不取一切有為法,　亦不染著法自性。
方便迴向薩婆若,　無上智慧自莊嚴,
普令諸佛悉歡喜,　是為菩薩迴向業。
菩薩一心念諸佛,　無上智慧巧方便,
如諸如來無所著,　令我悉獲此功德。
常欲救護一切眾,　遠離無量諸惡業,
常行饒益眾生心,　於饒益心無虛妄。
隨所住地守護法,　示現涅槃實不滅,
一切如來無二法,　願我迴向亦如是。
一切世界諸趣中,　於有為法無所著,
菩薩不緣語言道,　亦不染著無語言。
十方一切諸如來,　悉攝諸法無有餘,
離一切趣而受生,　於所離生無虛妄。
以一莊嚴一切嚴,　亦不分別此諸法,
了達世間悉虛妄,　一切所行無所有。」◎

大方廣佛華嚴經卷第十四

【經文資訊】大正藏第 09 冊 No. 0278 大方廣佛華嚴經
【版本記錄】CBETA 電子佛典 2016.06，完成日期：2016/06/15

【編輯說明】本資料庫由中華電子佛典協會（CBETA）依大正藏所編輯
【原始資料】蕭鎮國大德輸入，眾生出版社提供新式標點，其他
【其他事項】本資料庫可自由免費流通，詳細內容請參閱【中華電子佛典協會資料庫版權宣告】

本網站係採用 Creative Commons 姓名標示-非商業性-相同方式分享 3.0 台灣 (中華民國) 授權條款授權.
Copyright ©1998-2016 CBETA
Dictionary cache status: loaded

Glossary and Other Vocabulary

Copyright Fo Guang Shan 佛光山 2013-2025. This work may be freely reused under the Creative Commons Attribution 4.0 International License with attribution. Please send comments to alex@ntireader.org.
Page updated on 2025-06-19

Avataṃsakasūtra (Flower Garland Sūtra) 大方廣佛華嚴經
Scroll 15
Click on any word to see more details.

大方廣佛華嚴經卷第十五

東晉天竺三藏佛馱跋陀羅譯

金剛幢菩薩十迴向品第二十一之二

[0493b11] 「◎佛子！何等為菩薩摩訶薩第三等諸佛迴向？此菩薩摩訶薩隨順學過去、未來、現在諸佛迴向。此菩薩修菩薩行時，見好惡色，其心清淨而無憎愛；歡喜悅樂，起無壞心，離諸憂惱；得正直心，身意柔軟，諸根清涼。此菩薩得如是樂時，迴向諸佛，作如是念：『一切諸佛雖有無上淨妙快樂，復願諸佛具不思議佛所住樂，具足攝取不可稱量佛三昧樂，成就無量大悲快樂，具足成就不可計議佛解脫樂，具足攝取諸佛神足自在快樂，無上尊重最妙快樂；普覆如來，常令具足諸佛無量力樂，永離一切諸覺之樂，無上寂靜不

變易樂；具足無礙法門，心常寂定而無散亂，佛無二行不可壞樂。』菩薩摩訶薩以如是善根，迴向諸佛已，又復迴向一切菩薩，令願未滿者，悉令滿足；未淨直心者，令淨直心；未滿諸波羅蜜者，悉令滿足，安住金剛菩提之心；於一切智，得不退轉，不捨大莊嚴，守護菩提門及諸善根；能令一切眾生，捨離放逸，發菩提心；所願成滿，安住一切菩薩所住，得諸菩薩明利諸根，修習善根，證薩婆若。

[0493c03] 「如是，菩薩摩訶薩以諸善根，迴向菩薩已，又復迴向一切眾生，迴向一切眾生見佛聞法、敬心近僧，迴向具足專心念佛，迴向具足念淨妙法，迴向念僧尊重恭敬，迴向見佛未曾遠離，迴向成就諸清淨心，迴向分別諸如來法，迴向成就無量功德，迴向清淨諸通善根，迴向除滅一切疑惑，如佛迴向開化一切眾生、聲聞、緣覺及諸菩薩，菩薩善根迴向一切眾生，亦復如是；令一切眾生永離地獄、餓鬼、畜生、閻羅王處一切惡趣，無量眾難。菩薩摩訶薩令彼一切眾生悉發無上菩提之心、長養無上菩提之心、一心專求一切種智、捨離誹謗諸佛正法、常樂具足一切智地；令一切眾生究竟清淨，得一切智。菩薩摩訶薩所行善根，以諸大願攝取行等行、積聚等積聚、長養等長養，皆悉廣大，具足充滿。菩薩摩訶薩若在家時，與妻子俱，未曾暫離菩提之心，正念思惟薩婆若境界，自度度彼，直心平等，方便示現妻子眷屬。菩薩善方便智，皆悉成就，究竟解脫，雖與同止，心無所著；以本大悲故，處在家屬，以大慈故，隨順妻子，於菩薩淨道，無所障礙。菩薩摩訶薩若在家時，應以如是薩婆若心善根迴向，所謂：被著衣裳，若飲若食，服諸湯藥，行、住、坐、臥，身、口、意業，具足清淨，諸根調伏，皆悉安諦，洗浴塗身、寂靜徐步、迴旋顧眄、舉足下足、若眠若覺，不失威儀，善攝諸根，未曾散亂。菩薩摩訶薩以如是等一切諸行，未曾遠離薩婆若心，善根迴向饒益安樂一切眾生，無量諸願皆悉成就，攝取無量廣大善根，修習善根救護一切，除滅一切放逸憍慢，一心正念一切種智，欲覺一切諸佛菩提，捨離煩惱及順煩惱法，修習一切菩薩所學，於一切智道無所障礙，樂修智地及諸善根，常樂愛語，增長善根，令一切眾生，永離苦惱，不著所行，一心受持諸佛教法，是為菩薩摩訶薩處在家屬，攝取善根，一心迴向無上菩提。

[0494a11] 「菩薩摩訶薩復作是念：『乃至小犬及餘畜生，當令此等具足修習不放逸行，離畜生趣，得饒益樂，究竟解脫，永度苦海、苦受、苦陰、苦覺、增上大苦、苦行、苦藏、苦根、苦舍，如是等無量無邊一切眾苦。』菩薩摩訶薩欲令眾生悉得除滅，以淨善根迴向無上菩提，教一切眾生迴向如是境界，正念思惟彼彼善根以為上首；所謂：迴向一切種智，發菩提心、攝菩提心，遠離生死，修習善根，出生死淵，得諸如來無礙快樂；修如來慈，充滿十方，大悲饒益一切眾生；普令一切得清淨樂，守護一切諸勝善根，令一切眾生究竟佛法，遠離一切諸魔境界，入彼甚深如來境界，普能拔出一切世間，具足一切如來善根，住三世佛平等法中。如是菩薩摩訶薩今集善根、已集善根、當集善根，皆悉迴向。

[0494a27] 「復作是念：『如彼過去菩薩所行，恭敬供養一切諸佛，度脫眾生，救護一切，修諸善根迴向菩提而無所著；不依色、不著受、不顛倒想、不作行、不取識，離六入，不住世法、樂出世法，知法如空，究竟得至非趣彼岸，照解諸法不生不滅、無真實相、無所染著，一切諸法無有虛妄、無所歸趣、無所破壞，安住實際，無有自性，離諸性故。於

一念中，解一切法無性為性，常樂習行普門善根，具足如來圓滿功德，顯現一切。如彼過去一切如來善根迴向，我亦如是。』樂如是法，證如是法，如是發心，修習諸法，不違法相；所有起法，猶如幻化、電光、水月、鏡中之像，因**緣和合，假持諸法，悉分別知從業因起，唯如來地是究竟處。菩薩摩訶薩如是隨學過去諸佛所學迴向，未來、現在，亦復如是。**

[0494b14] 「菩薩摩訶薩學三世佛所學迴向諸善根已，作如是念：『如彼諸佛所知菩薩迴向，我亦如是迴向：第一迴向、勝迴向、最勝迴向、上迴向、無上迴向、無等迴向、無等等迴向、無比迴向、無對迴向、尊迴向、妙迴向、平等迴向、正直迴向、大功德迴向、大願迴向、明淨迴向、善迴向、清淨迴向、離惡迴向、不隨惡迴向。』如是菩薩摩訶薩以諸善根正迴向已，成就清淨妙身、口、意所作行業，皆悉清淨，住菩薩住、離諸惡住，修習善根，離身、口惡業，心無選擇，修薩婆若；住無量住，入一切法，空無自在，修出世法，於世間法，心無染著，分別了知無量諸業，成就巧方便，迴向諸法，心無所倚。

[0494b27] 「佛子！是為菩薩摩訶薩第三等諸佛迴向。菩薩安住此迴向已，深入一切諸如來業，趣諸如來勝妙功德，入深清淨智慧境界，不離一切諸菩薩業，善能分別巧妙方便、入深法界巧妙方便，次第成就菩薩善根，入於一切諸如來性，以巧方便，分別了知無量無邊一切諸法；雖復示現世界中生，於諸世界，心無所著。佛子！是為菩薩摩訶薩等諸佛迴向。」

[0494c06] 爾時，金剛幢菩薩承佛神力，普觀十方，以偈頌曰：

「彼諸菩薩摩訶薩，　修過去佛迴向法，
亦學未來現在世，　無量導師之所行。
一切種種微妙樂，　諸佛如來所讚歎，
成就明淨勝法眼，　迴向一切諸導師。
菩薩身根種種樂，　眼耳鼻舌諸情根，
種種上妙無量樂，　迴向一切諸最勝。
一切世間諸善根，　及諸如來所成就，
於彼悉攝無有餘，　隨喜迴向益**眾生**。
菩薩隨喜無有量，　亦以迴向一切**眾**，
人中師子所有樂，　願令**眾生悉具足**。
諸佛如來所知見，　一切**眾生清淨樂**，
欲令**眾生皆悉得**，　**世間燈明所受樂**。
菩薩所得種種樂，　迴向諸佛為**眾生**，
欲令**眾生常安隱**，　**於彼迴向無所著**。
菩薩修此迴向時，　興發無量大悲心，
如佛所知迴向德，　令我具足悉成滿。
如諸最勝所知見，　一切智乘微妙樂，
如我在世諸所行，　一切菩薩無量樂。
一切趣中**眾快樂**，　**柔軟調伏諸根樂**，
皆悉迴向為**眾生**，　**普令成就無上智**。

身口意淨離諸惡，　巧妙方便心平等，
以此迴向群生類，　悉令成就無上智。
菩薩所修諸行業，　積集無量淨功德，
隨順如來生佛家，　寂然不亂正迴向。
十方無量世界中，　攝取一切**眾生類**，
無量善根悉迴向，　普令**眾生得安樂。**
不為己身自求樂，　欲令一切悉安隱，
遠離一切**虛妄心**，　**悉解諸法空無我。**
十方無量諸最勝，　所見一切真佛子，
以諸功德迴向彼，　速令究竟無上道。
一切世間**眾生類**，　**等心**攝取無有餘，
以我所行諸淨業，　令彼**眾生速成佛。**
無量無邊清淨願，　無等最勝所演**說**，
皆悉清淨離諸垢，　普令佛子究竟滿。
一切功德盡迴向，　悉令十方諸佛剎，
種種淨妙而莊嚴，　菩薩如是學迴向。
心不稱量諸二法，　了達覺悟法無二，
諸法非二非不二，　不作**虛妄是佛子。**
一切世間所有想，　究竟悉度無有餘，
亦不壞想及非想，　決定了知**眾生想。**
彼諸菩薩身淨已，　則意清淨無瑕穢，
口業已淨無散亂，　當知意淨無所著。
一心正念過去佛，　分別未來諸導師，
現在十方天人尊，　菩薩遍學彼佛教。
三世無量諸最勝，　慧心明達無障礙，
所行無量求菩提，　迴向饒益諸世間。
彼勝妙慧廣大慧，　四真諦慧離倒慧，
平等實慧清淨慧，　無比慧等皆迴向。◎

[0495a28] 「◎佛子！何等為菩薩摩訶薩第四至一切處迴向？此菩薩摩訶薩修習一切諸善根時，以彼善根如是迴向：令此善根功德之力至一切處，譬如實際，無處不至；至一切世間、至一切有、至一切**眾生、至一切**剎、至一切法、至一切虛空、至一切三世、至一切有為及無為法、至一切語言音聲，我此善根，亦復如是遍至一切諸如來所，供養三世一切諸佛；過去諸佛，所願悉滿；未來諸佛，具佛莊嚴；**虛空、法界等世界中，現在諸佛及無量大眾以為莊嚴，皆悉供養。猶如諸天，於一念中，悉能充滿無量無邊一切世界，廣大功德，智慧無礙，善根迴向故。菩薩摩訶薩復作是念：『以此善根，虛空、法界等一切世界，世界性種種業所起；十方不可說**世界、不可說佛剎種種世界，諸佛境界、無分齊世界、轉飜覆世界、伏世界、轉世界、一切無餘世界中，現在諸佛，顯現無量自在神力。彼有菩薩，解**虛空法界等一切諸法，為諸眾生於一切世界中，現為如來出興於世，示現至一切處智**

，無量無邊自在受生法身，遍至不壞法界，平等普入，同佛身藏，不生不滅；普應一切善巧方便，出現世間；從真實法性起，堅固不轉，無礙所持，諸佛無礙功德所生。』

[0495b23] 「菩薩摩訶薩於諸如來、應供、等正覺所，種諸善根，以眾雜華、種種諸香、鬘蓋幢幡、珍寶燈明，以如是等諸妙供具，供養尊像、及諸塔廟。以此一切善根迴向，以一心、不亂心、不動心、尊重心、離瞋心、無住心、無著心、無眾生心、無諂害心、寂靜心迴向。復作是念：『虛空、法界等一切劫中，去、來、今佛，相好具足而自莊嚴，以妙法界莊嚴而自莊嚴。彼佛眷屬，充滿虛空、法界等一切世界，隨時出世，未曾失時。我以善根迴向，供養諸佛，以無量香蓋、無量香幢、無量香幡、無量香宮殿、無量香網、無量香像、無量香光、無量香焰、無量香雲、無量香座、無量香輪、無量香住處、無量香佛世界、無量香須彌山王、無量香海、無量香河、無量香樹、無量香衣、無量香蓮華，以如是等無量無數眾香莊嚴，以為供養。以無量華蓋，廣說如上，乃至無量無數眾華莊嚴，以為供養；以無數鬘蓋，乃至無數眾鬘莊嚴，以為供養；以不可思議塗香蓋，乃至不可思議塗香莊嚴，以為供養；以不可稱末香蓋，乃至不可稱末香莊嚴，以為供養；以無分齊妙衣蓋，乃至無分齊妙衣莊嚴，以為供養；以無邊寶蓋，乃至無邊眾寶莊嚴，以為供養；以無量燈蓋，乃至無量眾燈莊嚴，以為供養；以不可說莊嚴具蓋，乃至不可說眾莊嚴具，以為供養。以不可說不可說摩尼寶蓋，如是摩尼寶幢、摩尼寶幡、摩尼寶帳、摩尼寶網、摩尼寶鬘、摩尼寶光、摩尼寶焰、摩尼寶雲、摩尼寶座、摩尼寶輪、摩尼寶宮殿、摩尼寶世界、摩尼寶須彌山王、摩尼寶海、摩尼寶河、摩尼寶樹、摩尼寶衣、摩尼寶蓮華，如是等不可說不可說摩尼寶莊嚴，以為供養。於一一境界中，各有阿僧祇欄楯、阿僧祇莊嚴、阿僧祇宮殿、阿僧祇樓閣、阿僧祇偏樓閣、阿僧祇半月莊嚴、阿僧祇內小幃帳、阿僧祇窓牖、阿僧祇清淨寶、阿僧祇一切寶，莊嚴清淨一切世界，悉無有餘。如是莊嚴，令一切眾生，超出生死，成就如來十種力地，於諸法中，得無礙法明；教化眾生一切善根迴向，調伏眾生無量心，充滿虛空、法界等一切佛剎，法無所至；出生三世無量善根，令一切眾生，悉得覩見無量諸佛，安住一切諸善根中，成就大乘不著諸法具足諸善根究竟無量行，普入無量無邊一切法界善根迴向；入一切如來自在神力，令一切眾生因此善根，得薩婆若，成無上道。譬如無我，不離諸法，我諸善根，亦復如是；攝取一切佛，恭敬供養故；攝取一切法，離障礙故；攝取一切菩薩，究竟一切同善根故；攝取菩薩一切行，滿諸願故；攝取菩薩一切法明，決定無礙故；攝取一切佛自在神力，成就無量諸善根故；攝取一切佛力無所畏，發無量心，滿一切故；攝取一切菩薩三昧辯才陀羅尼門，解了世間無二法故；攝取一切佛巧妙方便，示現如來大神力故；攝取三世一切諸佛，出生得道，轉淨法輪，示現涅槃，興發供養，化眾生故；攝取一切世界，無上佛剎莊嚴故；攝取一切劫，不斷一切菩薩行故；攝取一切趣，示現受生故；攝取一切眾生，具足普賢菩薩行故；攝取一切眾生，淨煩惱習故；攝取一切眾生諸根，化度無量故；攝取一切眾生諸欲，淨諸煩惱故；攝取一切眾生，調伏成熟，隨其所應，為現身故；攝取一切眾生，令解眾生如變化故；攝取一切如來性，守護受持一切佛法故。』

[0496a29] 「菩薩摩訶薩如是善根迴向，了無所有，業中不取虛妄報，報中不取虛妄業；

離諸虛妄，入深法界，心常安住勝妙善根；遠離散心，修習善法；不信不入一切諸法，不見有法，自性成就，作者壞者，皆不可得；知一切法悉無自在，解了法界，無有見者，無有知者。如是菩薩摩訶薩圓滿具足，解了諸法，得一切法眾因緣地，見一切法身，離欲實際，等觀諸法，解了世間，猶如變化；明達眾生，皆是一法，分別無二。不捨諸業境界方便，於有為界出無為界，而亦不壞有為之性；於無為界出有為界，而亦不壞無為之性。如是菩薩摩訶薩樂觀諸法寂滅之相，出生一切清淨善根，皆悉迴向救護眾生；精勤修習離愚癡法，深達明了一切法海；以虛空等一切善根迴向，具足無上堅固功德；得離癡冥，明淨法眼，善知方便迴向功德。菩薩摩訶薩如是善根迴向，令一切眾生，淨一切剎，得佛自在，教化眾生，持諸佛法，一切世間，最上福田；為諸眾生，作採寶導師；為一切世間，出明淨日，一一善根，充滿法界，善根迴向，救護眾生，令一切眾生，悉皆成就清淨功德。菩薩摩訶薩如是善根迴向，守護受持諸如來性，教化成熟諸眾生性，嚴淨一切諸佛剎性，不壞業性，分別法性，等觀不二性，遍遊十方性，廣說離欲性，具足解脫性，普照諸根性。

[0496b26] 「佛子！是名菩薩摩訶薩第四至一切處迴向。菩薩摩訶薩安住此迴向，能以一切善根迴向：得至一切處身業，善能應現一切世界故，得至一切處口業，微妙音聲充滿十方一切世界故；得至一切處意業，悉能受持一切諸佛所說法故；得至一切處神足，善能隨順一切世間行故；得至一切處法，隨順一切法故；得至一切處隨順法陀羅尼辯才，令一切眾生悉歡喜故；得至一切處順入法界，於一毛道，悉能普入一切世界故；得至一切處身，令一切眾生身，入一眾生身故；得至一切處劫，於一切劫中，常見諸佛故；得至一切處剎那，於一剎那，現一切佛興於世故。佛子！菩薩摩訶薩得至一切處善根迴向，能以一切善根迴向。」

[0496c12] 爾時，金剛幢菩薩承佛神力，普觀十方，以偈頌曰：

「一切內外諸世間，　菩薩大士無所著，
不捨饒益眾生事，　如是妙智人中勝。
不著一切諸世界，　不取十方堅固性，
不取眾生壽命相，　亦不妄取諸世間。
一切十方世界中，　攝取眾生悉無餘，
觀察有無得自在，　至一切處善迴向。
攝取有為無為法，　心不妄取諸世間，
世間諸法無差別，　照世燈明如是覺。
一切所行諸業行，　上中下品各不同，
智者諸業悉迴向，　一切十方諸如來。
菩薩迴向到彼岸，　隨如來學悉成就，
分別甚深微妙智，　具足最勝殊特法。

清淨善根悉迴向，　常能利益諸群生，
悉令十方一切眾，　成就無上照世燈。
未曾虛妄取眾生，　亦不妄想念諸法，
不染不著一切世，　亦復不捨諸眾生。
菩薩常樂寂滅法，　隨順得至寂滅境，
亦不捨離眾生道，　得如是等微妙智。
不起諸業虛妄想，　於諸果報亦不著，
一切世間從緣起，　不離因緣見諸法。
如是境界隨順至，　遠離一切虛妄想，
一切眾生調御師，　具足明了善迴向。

[0497a07] 「佛子！何等為菩薩摩訶薩第五無盡功德藏迴向？此菩薩摩訶薩修悔過善根，離一切業障。於去、來、今佛一切善根，及三世一切眾生善根，皆悉隨喜。於諸如來，尊重恭敬、禮拜、供養所生善根；勸請諸佛所生善根；佛所說法聞持憶念、如說修行，入不思議境界善根；三世諸佛無盡善根；一切菩薩所修善根；三世諸佛得菩提時，無上善根；菩薩摩訶薩於此一切善根，皆悉隨喜。隨喜已，安住彼善根。三世諸佛轉淨法輪，度無量眾生；彼諸眾生所得善根，菩薩摩訶薩皆悉隨喜。三世諸佛從初發心修菩薩行，乃至成佛，示現涅槃，於其中間，所獲善根，皆悉隨喜。彼諸如來般涅槃已，受持守護諸佛正法，乃至法滅，所修善根；念佛境界，所修善根；自己境界，所修善根；乃至無上菩提境界善根；菩薩摩訶薩以此諸善根，皆悉迴向。菩薩摩訶薩作如是念：『此諸善根若修、若學、若積集、若開解、若隨喜、若具足、若成就、若有所行、若有所得、若正憶念、若受持、若堅固難壞，如此善根，盡過去際劫，一切諸佛莊嚴世界，無量行業之所興起，佛智所知、菩薩所識、應眾生起，隨欲清淨，如來所持、如來出世淨業所成，普賢菩薩淨業所起。彼諸世界，若有眾生成無上道，現自在力，未來一切如來、應供、等正覺莊嚴佛剎，與法界等無量無邊虛空、法界等一切世界中，盡未來際劫一切諸佛，彼諸如來成就智慧當淨佛剎，雜寶莊嚴：一切無厭上香莊嚴、雨一切華莊嚴、一切衣雲莊嚴、一切功德藏莊嚴、一切如來持智莊嚴、一切佛剎莊嚴、不可說莊嚴、修習不可思議功德莊嚴、如來等正覺淨威神莊嚴；未來一切諸佛莊嚴佛剎，一切世間所不能覩，菩薩淨眼之所照見。』

[0497b11] 「菩薩摩訶薩修勝善根，悉入一切諸清淨法，受持一切諸清淨法，猶如變化；普行菩薩諸清淨業，入菩薩不可思議自在三昧，佛慧光明，普照世間。如未來諸佛嚴淨佛剎，現在諸佛嚴淨世界，亦復如是。種種莊嚴清淨，具足功德；普覆無量妙色不可思議香、無量雜寶、無量寶樹、阿僧祇莊嚴、阿僧祇宮殿、阿僧祇微妙音聲，隨善知識，顯現無量一切功德，殊勝莊嚴，不可窮盡。一切香莊嚴、一切鬘莊嚴、一切華莊嚴、一切末香莊嚴、一切寶莊嚴、一切衣莊嚴、一切幢莊嚴、一切幡莊嚴、一切繒綵莊嚴、一切寶欄楯莊嚴、阿僧祇白寶網普覆莊嚴、阿僧祇河莊嚴、阿僧祇雲雨莊嚴、阿僧祇自然妙音無所不聞；以如是等無量無邊諸莊嚴具，莊嚴無量無邊、不可思議諸佛世界。彼諸世界中，若佛剎

莊嚴、佛剎清淨、佛剎平等、佛剎妙善、佛剎功德、佛剎殊勝、佛剎安樂、佛剎不壞、佛剎無盡、佛剎無量功德不可盡、佛剎不退、佛剎無所畏、佛剎光明、佛剎快樂、佛剎無厭、佛剎普照、佛剎照明、佛剎方正、佛剎第一、佛剎勝、佛剎最勝、佛剎微妙、佛剎無比、佛剎無等、佛剎上、佛剎無上、佛剎無等等；如是等三世一切諸佛，佛剎莊嚴。菩薩摩訶薩以此善根，皆悉迴向，普令一切佛剎，清淨莊嚴。如是莊嚴，於一世界中，三世一切莊嚴佛剎，具足清淨周遍，清淨積聚；等起莊嚴具足，莊嚴住持，皆悉具足。如一世界中，無量無邊虛空、法界等世界，悉以三世諸佛，莊嚴佛剎而莊嚴之；佛剎功德、佛剎觀無厭足、佛剎無量、佛剎彌廣、佛剎無數、佛剎不可思議、佛剎無勝、佛剎不可稱、佛剎無邊，皆悉具足。菩薩摩訶薩復如是迴向：令其所修一切佛剎，菩薩摩訶薩皆悉充滿。此諸菩薩，具足一切清淨功德成就智慧；善能分別一切世界及眾生界，入深法界，捨離愚癡；入空寂界，成就念佛、念不思議法、念清淨僧；成就念捨，法日圓滿，慧光普照，深智無礙，從無所有寂滅法生，出生無量清淨佛法；成就殊特勝妙善根、清淨善根、最勝善根、增上善根；建立無上菩提之心，善能隨順，入如來力；心常志求一切種智，淨諸魔業，了眾生性；知法空寂，捨離顛倒，除滅愚癡，修諸善根，滿足大願。成就如是等無量無邊功德，菩薩充滿其剎，悉從無量法門中生，安住如是一切功德，成就無等等勝妙善根，常作佛事，善巧方便；得菩提光明，具足無礙法界智慧，一身充滿一切法界，現自在力，成就大智一切智境界，善巧方便；出生智慧，分別無量法界，遍遊諸剎而無所著，心淨如空，悉能分別一切法界，於諸菩薩不可思議三昧正受，以巧方便，善能入出。趣薩婆若，住諸佛剎，善能了知諸佛威神、善能分別阿僧祇諸深妙法，而無所畏。隨順三世諸佛善根，普照一切如來法界，悉能受持一切諸佛所說正法，善能演出不可思議清淨音聲，善能分別阿僧祇諸語言法；得無上道，佛自在地，悉能周遍一切世界，而無障礙，悉攝一切無諍之法，心無虛妄，無所染著；修習增廣菩提之心，善解智慧，隨時應化，權變無方，了真實義，具足演說，成就如是等無量功德。諸大菩薩，莊嚴世界，充滿世界；種種莊嚴，順至安住，善修熏修，淳淨無雜，周遍清淨，惔然宴寂。於一佛剎少分處，所有無量菩薩、無數菩薩、不思議菩薩、不可稱菩薩、不可量菩薩、無等菩薩、不可究竟菩薩、無分齊菩薩、不可說菩薩、不可說不可說菩薩；如一佛剎，一一少分處，有如是等大菩薩摩訶薩；虛空、法界等一切世界，菩薩摩訶薩皆悉充滿，亦復如是。

[0498a22] 「菩薩摩訶薩以諸善根方便迴向：迴向一切佛剎、一切菩薩摩訶薩、一切如來、一切無上菩提、一切大願、一切出要、一切眾生、淨一切世界、常見如來、如來壽命無量，轉不退轉法輪與法界等。如是，菩薩摩訶薩善根迴向：令一切佛剎清淨；令一切眾生界清淨；令一切菩薩清淨；令一切諸佛充滿法界；令如來清淨法身，充滿一切佛剎。菩薩

摩訶薩以如是等無等等迴向，趣薩婆若，心淨如虛空，不動如大地；入不可思議迴向，樂觀一切業報，皆悉寂滅，無盡功德，迴向平等隨順一切法界。

[0498b05] 「菩薩摩訶薩行如是迴向已，不虛妄取我及我所，不虛妄取佛及諸佛法，不虛妄取佛剎及剎清淨，不虛妄取眾生及調伏眾生，不虛妄取諸業及取業報，不著意業及業果報，不壞因果，不取有法、不壞有法，生死非雜亂、涅槃非寂靜，如來境界道非他所作無法同止。菩薩摩訶薩如是起諸善根，決定迴向，成熟具足，等觀取相；善取境界，分別稱量，離諸虛妄而無所著。菩薩摩訶薩如是善根迴向已，得無盡善根；常念三世一切諸佛，得一切無盡善根；度無量菩薩，得無盡善根；淨諸佛剎，得無盡善根；淨眾生界，得無盡善根；入深法界，得無盡善根；修無量心，淨如虛空，得無盡善根；解了一切諸佛境界，得無盡善根；修習一切菩薩淨業，得無盡善根；了達三世，得無盡善根。以如是等善根迴向，悉能度脫一切眾生；入眾生界，不見眾生迴向；解一切法，無有壽命迴向；知一切法真實，無有自在迴向；一切諸法無福伽羅迴向；觀察一切諸法，離諸忿諍迴向；一切諸法，從因緣起，無有堅固迴向；知一切法真實，無所著迴向；一切佛剎無所染著迴向；不取菩薩行堅固相迴向；分別了知一切境界空無所有迴向。菩薩摩訶薩如是迴向，眼終不見不淨佛剎，亦復不見異相眾生；行法不見法，入智無所入；解了一切，猶如虛空。於如來身，得一切法，滿足成就無量諸功德力，具足至一切處善根，安樂眾生。此菩薩摩訶薩於念念中，得不可說不可說十力地，具一切種清淨善根，悉能攝取一切眾生。彼菩薩摩訶薩成就如意功德寶藏，隨所遊方，悉能嚴淨一切佛剎，令不可說不可說眾生安住攝取諸功德力。菩薩摩訶薩如是迴向時，以此迴向威力故，一切所行，無有倫匹，一切世間，所不能壞，威攝眾魔，莫能瞻對，具足成就不退功德，無量大願，皆悉成就。其心彌廣，等一切智，於一念中，悉能周遍無量佛剎；得無量智力，悉能了知諸佛境界；常樂受持一切佛法，安住無量無邊大智；菩薩初發菩提心力，悉與虛空、諸法界等。

[0498c17] 「佛子！是名菩薩摩訶薩第五無盡功德藏迴向。菩薩摩訶薩安住此無盡功德藏迴向，復得十種無盡功德之藏；何等為十？一者、常見諸佛無盡功德之藏，於一一毛孔中，見無量阿僧祇諸佛；二者、入無盡法功德之藏，以如來智慧，等觀一切法即是一法；三者、受持正念無盡功德之藏，聞一切佛所說正法，聞持不忘；四者、得無盡慧功德之藏，於一切如來所說經法，善能次第解其句義；五者、無盡趣法功德之藏，善能分別一切法趣；六者、無盡佛願功德之藏，智慧如空，充滿三世一切諸法；七者、無盡功德功德之藏，充滿一切諸眾生意，猶不可盡；八者、無盡智功德之藏，一切眾生愚癡曀障，悉能除滅；九者、無盡辯才功德之藏，令一切眾生，悉解一切佛法，平等無二；十者、無盡十力、四無所畏功德之藏，具足修習菩薩所行，受法王職，得一切智。佛子！是名菩薩摩訶薩得十無盡功德之藏；以此無盡功德之藏，皆悉迴向一切功德。」

[0499a07] 爾時，金剛幢菩薩普觀十方，以偈頌曰：

「菩薩成就直心力，　於一切法得自在，
隨喜所獲諸功德，　無礙方便善迴向。
三世一切諸最勝，　嚴淨剎土及世間，
具足一切勝功德，　迴向淨剎亦如是。
三世一切最勝法，　菩薩悉能諦分別，
淨心攝取一切法，　如是莊嚴諸佛剎。
窮盡三世無量劫，　讚一佛剎諸功德，
三世諸劫猶可盡，　佛剎功德無窮極。
如是一切諸佛剎，　一切最勝悉嚴淨，
菩薩嚴淨一切剎，　與諸導師等無異。
彼真佛子心清淨，　悉從如來法化生，
一切功德莊嚴心，　充滿一切諸佛剎。
彼諸菩薩悉具足，　無量相好莊嚴身，
一切諸辯悉成滿，　不可窮盡如大海。
觀察境界心平等，　安住一切三昧門，
成就清淨無等心，　光明普照十方界。
如是無餘諸佛剎，　此諸菩薩悉充滿，
未曾想念聲聞乘，　亦復不求緣覺道。
菩薩如是心清淨，　善根迴向諸群生，
普令眾生成正覺，　具足三世諸佛法。
十方一切諸魔王，　菩薩威德悉調伏，
勇猛安住莫能壞，　決定修行究竟法。
菩薩具足諸願力，　迴向功德無障礙，
深入無盡功德藏，　三世果報無窮盡。
善能觀察一切法，　了達其性不自在，
已能分別空無我，　是故不妄取業報。
無有色法及無色，　亦無有想無無想，
亦無有法及無法，　一切諸法無所有。
亦復非有亦非無，　亦復非因非無因，
於彼一切諸緣中，　其心了達無染惑。
一切眾生語言法，　悉能了知無所著，
悉知世間施設法，　決定諸法無有我。
平等觀察眾生類，　諦了諸法無二相，
普觀三世無差別，　佛剎諸業亦如是。
菩薩如是知迴向，　隨所行業功德生，

明達諸佛真實性，　解一切佛深妙法。
菩薩如是淨迴向，　心能分別善思量，
了知自性悉非性，　於一切法無所著。
攝取一切諸境界，　迴向一切群生類，
除滅一切愚癡闇，　於真實性覺如如。
菩薩一切**虛妄見**，　**已滅已棄永無餘**，
遠離世間煩惱熱，　得到究竟清涼趣。
不壞一切諸法性，　明達真實無所生，
解了諸法猶如響，　悉於一切無所著。
了知三世**眾生類**，　**悉從因緣和合起**，
善解煩惱諸習氣，　不壞諸法真實性。
了達業性非是業，　亦復不壞諸業性，
又亦不壞業果報，　宣揚讚歎**緣起法。**
眾生所生無有生，　**亦無流轉生死中**，
不著**眾生說眾生**，　**善能隨順諸世間。**◎

大方廣佛華嚴經卷第十五

【經文資訊】大正藏第 09 冊 No. 0278 大方廣佛華嚴經
【版本記**錄**】CBETA 電子佛典 2016.06，完成日期：2016/06/15
【編輯**說明】本資料庫由中華電子佛典協會**（CBETA）依大正藏所編輯
【原始資料】蕭鎮國大德輸入，**眾生出版社提供新式標點**，**其他**
【其他事項】本資料庫可自由免費流通，詳細**內容請參閱【中華電子佛典協會資料庫版權宣告】**

本網站係採用 Creative Commons 姓名標示-非商業性-相同方式分享 3.0 台灣 (中華民國) 授權條款授權.
Copyright ©1998-2016 CBETA
Dictionary cache status: loaded

Glossary and Other Vocabulary

Copyright Fo Guang Shan 佛光山 2013-2025. This work may be freely reused under the Creative Commons Attribution 4.0 International License with attribution. Please send comments to alex@ntireader.org.
Page updated on 2025-06-19

NTI Reader
search
Back to collection

Avataṃsakasūtra (Flower Garland Sūtra) 大方廣佛華嚴經

Scroll 16
Click on any word to see more details.

大方廣佛華嚴經卷第十六

東晉天竺三藏佛馱跋陀羅譯

◎
金剛幢菩薩十迴向品第二十一之三

[0499c08] 「佛子！何等為菩薩摩訶薩第六隨順一切堅固善根迴向？此菩薩摩訶薩若為王時，得勝國土，安隱豐樂，降伏怨敵，治以正道，如法教化，功蓋天下，德覆十方，萬國歸順，無敢違命，兵仗不用，自然泰平，以四攝法善攝眾生，轉輪聖王七寶成就。此菩薩摩訶薩堅固安住自在功德，眷屬和睦，不可沮壞，端正第一，觀者無厭；離一切惡，功德具足，相好成滿，顏容殊特，身體肢節，端嚴周備，鮮潔明淨，見者歡喜；體力堅固，不可毀壞，攝取天帝那羅延身；離諸業障，得清淨業，具足修行一切布施：若施飲食、種種美味、諸乘、衣服、眾妙華鬘、雜香、塗香、床座、住處、房舍、燈明、湯藥、寶器、莊嚴寶車、象馬寶王、眾妙寶座、諸蓋幢幡、種種雜寶、妙莊嚴具、清淨天冠、髻中明珠；若見獄囚受諸楚毒，起大悲心，捨諸庫藏、妻子眷屬，以身處獄，救苦眾生；見送獄囚趣於死地，自捨己身以代彼命；若有人乞連膚頂髮，髻中明珠，眼耳鼻根，牙齒舌根，頭頂手足，壞身出血，髓肉及心，腸腎肝肺，肢節諸骨，厚皮薄皮，或手足指，連肉指爪；為求正法，投身火坑，為求法故，舉身具受無量眾苦；為法難得故，能捨大地，四海國土，大小諸城，村邑丘聚，國土豐樂，人民熾盛，園林浴池，華果繁茂，無量莊嚴，天下太平，無諸怨敵，金銀寶藏，妻子眷屬，自在法王，斷除一切屠殺惡業，普施無畏；若見有人毀壞畜狩，及以人根，令身殘闕，起大慈悲而救度之，以大音聲普告一切，令聞佛名；或施大地，起佛殿堂，造僧房舍，安處菩薩聖眾福田；或建尊廟，隨應一切；或施僮使，供給三尊、父母知識，一切福田，以身布施一切給使；復以自身普覆諸佛，以自身施一切眾生，常以己身奉給諸佛；布施國土，及王京都，嚴飾大城，又施寶女，侍人眷屬，妻妾男女，或施以家、種種莊嚴、遊戲園林，或設無數大眾施會，遠離諸惡，淨眾生故，悉捨一切資生之具，心不貪著，不求果報，悉能捨離。若諸眾生、人與非人、貧賤富貴、或善或惡、種種福田，遠近諸方，一切悉來，或自來求、或不來求，一切悉施，無所慳吝。作如是念：『攝取隨順一切堅固善根迴向，攝取善色隨順一切堅固善根迴向，攝取善受、想、行、識隨順一切堅固善根迴向，攝取國土隨順一切堅固善根迴向，攝取勝人隨順一切堅固善根迴向，攝取眷屬隨順一切堅固善根迴向，攝取財利隨順一切堅固善根迴向，攝取一切惠施隨順一切堅固善根迴向。』菩薩摩訶薩如是諸善根迴向已，作如是念：『我所行施，無貪無著，無染解脫，其心真直，無所慳惜；以此惠施功德之力，令一切眾生得大智慧，心無障礙，知食見食，無所貪著，但以法食，永離摶食，智慧充滿，攝取善根、法身、智

身，清淨遊行，為化眾生，現受摶食。』

[0500b04] 「菩薩摩訶薩若施飲時，如是迴向：以此善根令一切眾生飲法甘露，成菩薩道，除滅渴愛，常樂大乘，離五欲愛，得淨法愛，法身柔軟，三昧調心，未曾散亂，入智慧海，興大法雲，雨法甘露。是為菩薩摩訶薩布施飲時善根迴向。菩薩摩訶薩若施眾味，所謂：辛、酸、鹹、淡、甘、苦，如是無量肴膳香味，食之無厭，能令四大柔軟安樂，身體充滿，氣力康強，發歡喜心，明淨諸根，嚴持內身，長育柔軟，肌色光潤，一切毒害所不能壞，消滅眾疾，得無患法。菩薩摩訶薩施如是等無量無數諸美味時，如是迴向：以此善根令一切眾生得上味相，甘露充滿；令一切眾生心得安住法味深智，悉知一切眾味之業；令一切眾生悉得無量深妙法味，了法界智，安住實際，得到法城；令一切眾生法雲普雨，充滿法界，悉能調伏成熟眾生；令一切眾生得勝智味，無上法愛柔軟身心；令一切眾生得上味相，不著眾味，修習一切佛法諸願；令一切眾生皆善和合，得一味法，出生諸佛無二之法；令一切眾生得無礙味，於一切智乘得不退轉；令一切眾生得一切佛無雜法味，善能分別一切諸根；令一切眾生法味充滿，具足安住無礙佛法。是為菩薩摩訶薩施眾味時善根迴向，令一切眾生悉得具足無礙智身。

[0500b29] 「菩薩摩訶薩布施乘時，如是迴向：以此善根令一切眾生乘一切智乘，具足大乘、不可壞乘、勝乘、上乘、速疾乘、大力乘、功德成就乘、出世間乘，出生無量諸菩薩乘，功德滿足。是為菩薩摩訶薩布施乘時善根迴向。

[0500c05] 「菩薩摩訶薩布施衣時，如是迴向：以此善根令一切眾生得慚愧法服，以覆其身，離諸陋形，端嚴殊妙，顏容鮮澤，膚體柔軟，得身上樂、諸佛之樂，無量法身普應一切，無上清淨一切種智。是為菩薩摩訶薩布施衣時善根迴向。

[0500c10] 「菩薩摩訶薩布施眾華：鮮妙香華、種種色華、無量樂華、善現之華、樂無厭華、一切時華、天華、人華、世所樂華、無上香華，如是等無量眾華，菩薩摩訶薩悉以供養現在十方一切諸佛，及滅度後供養塔廟，諸法施者，比丘僧寶，一切菩薩，諸善知識，聲聞緣覺，父母親族、乃至自身，下及貧賤。菩薩摩訶薩布施華時，如是迴向：以此善根令一切眾生悉得諸佛三昧之華清淨開敷，妙法眾華從其心出；令一切眾生觀無厭足，得佛法愛；令一切眾生常見妙色，身相端嚴，見者無厭；令一切眾生未曾散亂，具足一切清淨行業；令一切眾生常念善知識，心無變異；令一切眾生如阿伽陀藥，悉除一切煩惱眾毒；令一切眾生滿足大願，決定安住無上智王；令一切眾生出智慧日，除滅一切愚癡闇冥；令一切眾生如淨滿月，長菩提月，開功德華；令一切眾生入大寶海，見善知識，具足成就一切善根。是為菩薩摩訶薩布施華時善根迴向，令一切眾生悉得無礙清淨妙智。

[0501a02] 「菩薩摩訶薩布施鬘時，如是迴向：以此善根令一切眾生人所樂見，見無不欣，見輒親善，見無不愛，見離憂惱，必見諸佛，得一切淨智。是為菩薩摩訶薩布施鬘時善根迴向。

[0501a06] 「菩薩摩訶薩布施香時，如是迴向：以此善根令一切眾生具足戒香，得不壞戒、不雜戒、離垢戒、離疑戒、離纏戒、清涼戒、不犯戒、無量戒、無上戒、離世間戒、菩

薩究竟至彼岸戒，令一切眾生具足成就諸佛戒身。是為菩薩摩訶薩布施香時善根迴向，令一切眾生具足成就無礙戒身。

[0501a12] 「菩薩摩訶薩施塗香時，如是迴向：以此善根令一切眾生施香普熏，悉捨所有；令一切眾生戒香普熏，得佛淨戒；令一切眾生忍香普熏，離毒害心；令一切眾生精進之香具足普熏，勤修大乘，弘誓莊嚴；令一切眾生定香普熏，具足諸佛現前三昧；令一切眾生慧香普熏，於一念中得無上智王；令一切眾生法香普熏，成就無上無畏之法；令一切眾生德香普熏，成就一切功德智慧；令一切眾生無上菩提妙香普熏，得佛十力，究竟彼岸；令一切眾生白淨法香具足普熏，斷除一切諸不善法。是為菩薩摩訶薩施塗香時善根迴向。

[0501a24] 「菩薩摩訶薩施床座時，如是迴向：以此善根令一切眾生得天寶座，安處慧床；令一切眾生得賢聖座，捨凡夫意，修菩提心；令一切眾生得安樂座，離生死苦；令一切眾生得最上座，見諸如來自在神力；令一切眾生得平等座，等心普照一切諸法；令一切眾生得最勝座，得無上業，永離世間；令一切眾生得安隱座，身證一切諸深妙法；令一切眾生得清淨座，修習如來淨智境界；令一切眾生得安住座，得善知識常隨覆護；令一切眾生得師子座，具足如來無畏之座。是為菩薩摩訶薩施床座時善根迴向，令一切眾生修習念慧，調伏諸根。

[0501b09] 「菩薩摩訶薩施住處時，如是迴向：以此善根令一切眾生悉得如來嚴淨佛剎，修習功德莊嚴佛剎，安住甚深三昧境界，於彼住處而無所著，善能分別一切住處，離世間住，安住佛住，攝取一切諸佛所住究竟大道，安樂善住修習無量清淨善根，未嘗捨離佛無上住。是為菩薩摩訶薩施住處時善根迴向，令一切眾生安樂饒益救護一切。

[0501b17] 「菩薩摩訶薩施房舍時，如是迴向：以此善根令一切眾生饒益安樂，正念思惟；令一切眾生依如來住，依大智住，依善知識住，依尊重住，依善行住，依大慈住，依大悲住，依六波羅蜜住，依無量菩提心住，依一切菩薩道住。是為菩薩摩訶薩施房舍時善根迴向，令一切眾生具足成就清淨智慧諸通功德。

[0501b24] 「菩薩摩訶薩惠施燈明，所謂：酥燈、油燈、寶燈、摩尼燈、漆燈、火燈、沈水香燈、栴檀香燈、一切香王燈、無量色光焰燈，以如是等無量燈明施時，如是迴向：以此善根饒益一切眾生，攝取一切眾生，令一切眾生得無量光，普照一切諸如來法；令一切眾生得明淨光，普照一切諸微細色；令一切眾生得離癡光，善能了知無眾生界；令一切眾生得無量光法身淨光，普照一切；令一切眾生得普光明，於諸佛法得不退轉；令一切眾生得佛光明，普照一切無量佛剎；令一切眾生得無礙光，以一光明普能遍照一切法界；令一切眾生得無量光，普照佛剎，光明不斷；令一切眾生得光明幢王慧光幢燈，普照世間；令一切眾生得無量色光，放自在光，照一切剎。是為菩薩摩訶薩施燈明時善根迴向，悉能饒益一切眾生，悉能安樂一切眾生，隨順善根，順攝眾生善根，善攝一切眾生等施善根，等施眾生慈愍善根，愍念眾生普覆善根，普蔭眾生布施善根，滿足眾生普入一切善根，境界平等善根，平等眾生智慧善根，分別一切。是為菩薩摩訶薩燈明施時善根迴向，令一切眾

生得無礙迴向，安住一切明淨善根。

[0501c19] 「菩薩摩訶薩施湯藥時，如是迴向：以此善根令一切眾生離諸障礙；令一切眾生捨離病身，悉得如來清淨法身；令一切眾生皆成藥性，悉能除滅一切眾生不善之病；令一切眾生成阿伽陀藥，安住菩薩不退轉地；令一切眾生成如來藥，拔出一切煩惱毒刺；令一切眾生習近賢聖，除滅煩惱，得清淨行；令一切眾生得藥王意，未曾厭離一切善法；令一切眾生具足成就不壞藥樹，對治一切諸不善病；令一切眾生除諸病刺，悉得一切智慧光明；令一切眾生解了世間諸對治法，隨應群生對治眾病。菩薩摩訶薩施藥善根如是迴向已，因此善根令一切眾生捨離諸病，安隱無患，具足清淨，得諸如來無病之法；令一切眾生出諸病刺，得無盡身，金剛圍山所不能壞，具足堅固一切諸力，成滿諸佛無上法樂，得佛神力自在法身。是為菩薩摩訶薩施湯藥時善根迴向。

[0502a08] 「菩薩摩訶薩悉能惠施一切諸器；所謂：以真金器盛滿雜寶，以白銀器盛滿雜寶，以瑠璃器盛滿雜寶，以玻瓈器盛滿雜種寶莊嚴具，以硨磲器盛赤珠寶，以碼碯器盛滿珊瑚夜光眾寶；又以石器盛諸美膳，以栴檀器盛眾寶衣，以金剛器盛滿眾香，如是等無量無數諸妙寶器，盛以無量無數妙寶。或施諸佛，信佛福田不思議故；或施菩薩寶，發菩提心諸善知識難值遇故；或施眾僧，長養佛法故；或施福伽羅、聲聞、緣覺，愛聖法故；或施父母，為尊重故；或施師長，為教如法修功德故；乃至布施下品凡劣，大慈大悲愛眼等心觀眾生故；不捨三世一切菩薩滿足檀波羅蜜故；一向專求無上菩提故；悉捨一切內外所有，不捨一切眾生類故；不著福田及財物故。

[0502a24] 「菩薩摩訶薩以如是等無量寶器盛以無量雜寶施時，如是迴向：以此善根令一切眾生成廣大藏器，成虛空等廣大念根，世間、出世間一切經書悉能受持，不忘失故；令一切眾生成清淨器，普能受持佛深法故；令一切眾生成無上寶器，悉能受持去、來、今佛一切法故；令一切眾生普成如來勝法寶器，悉能受持三世諸佛無壞法故；令一切眾生成莊嚴寶器，受持無極菩提心故；令一切眾生悉成一切功德之器，志樂如來無量淨智故；令一切眾生成一切智內法之器，究竟如來無礙解脫一切智故；令一切眾生成未來際劫一切菩薩所行之器，一切眾生堅固安住一切智力故；令一切眾生成三世佛勝妙法器，一切諸佛梵音說法悉受持故；令一切眾生悉成內器，其身容受一切世界、虛空界、法界，諸佛眷屬勸請諸佛轉大法輪悉能受故。是為菩薩摩訶薩布施器時善根迴向，令一切眾生成諸法器，皆能受持普賢菩薩一切願行。

◎
[0502b15] 「◎菩薩摩訶薩以無量種種莊嚴寶車，奉施諸佛菩薩，及善知識，如來大眾，聲聞、緣覺，一切福田；種種眾生，從餘方來，或承菩薩名聞故來，或是菩薩因緣故來，或聞菩薩發施願故來，或是菩薩心願請來。菩薩摩訶薩或施種種莊嚴妙寶金車，金鈴網覆，微動相扣，出和雅音，垂寶瓔珞，種種莊嚴；或施清淨瑠璃寶車，無量珍妙以為嚴飾；或復施與眾妙寶車，白銀莊嚴，白網羅覆；或復施與神馬寶車，無量億寶以為莊嚴；或復施與大象寶車，無量億寶以為莊嚴，一切寶網絞絡其上；或復施與栴檀香車，種種寶輪以

為莊嚴，寶師子座以敷其上，百千采女列侍其內，人相具足，顏容姝妙，眾寶華蓋彌覆其上，十萬壯士而牽御之；或復施與玻瓈寶車，無量雜色妙寶莊嚴，載以無數端嚴采女，眾雜寶帳以覆其上，寶繒幢幡周匝莊嚴；或復施與碼碯寶車，飾以眾寶，熏以雜香，摩以塗香，散以妙華，百千采女持金瓔珞，平正安詳，其疾如風；或復施與堅固香車，敷以種種柔軟寶衣，眾妙寶網羅覆其上，清淨妙香而以熏之，其香殊妙能悅人心，逆風遠熏聞者無厭，諸天子等在前牽御；或復施與一切寶車，種種雜色以為絞飾，眾妙寶網羅覆其上，諸雜寶帶周匝垂下，敷以寶衣，散以末香，所愛男女悉載其上。菩薩摩訶薩以如是等眾妙寶車施諸佛時，如是迴向：以此善根令一切眾生悉皆樂求無上福田，深信施佛有無量報；令一切眾生一心向佛，逮得無量清淨果報；令一切眾生於諸佛所無慳吝心，具足大施，無所愛惜；令一切眾生於諸佛所，修上福田，離二乘願，得諸如來無礙解脫一切種智；令一切眾生於諸佛所種無盡善根，得佛無量功德智慧；令一切眾生攝取深慧，具足清淨無上智王；令一切眾生所遊自在，得諸如來至一切處無礙神力；令一切眾生攝取大乘，得無量種智，安住不動；令一切眾生具足成就第一福田，皆能出生一切智地；令一切眾生於一切佛無嫌恨心，種諸善根，樂求佛智；令一切眾生以少方便往詣一切莊嚴佛剎，於一念中深入法界而無疲倦；令一切眾生入虛空等菩薩神通，悉能遍至一切佛所；令一切眾生得無比身，盡能遍遊十方世界而無疲倦；令一切眾生成廣大身，得隨意行；令一切眾生得一切佛神力莊嚴，究竟彼岸，於一念中顯現如來自在神力，遍虛空界；令一切眾生修安隱行，隨順一切諸菩薩行；令一切眾生行疾無礙，究竟十力智慧彼岸；令一切眾生得轉一切世界力波羅蜜，普入一切不壞法界；令一切眾生行普賢行，到於彼岸，得不退轉一切種智；令一切眾生乘無比智乘，隨順修行一切法界，見真實性。是為菩薩摩訶薩以諸寶乘奉現在諸佛，及滅度後舍利塔廟善根迴向，令一切眾生究竟諸佛無礙大乘。

[0503a12] 「菩薩摩訶薩施諸菩薩及善知識清淨乘時，如是迴向：以此善根令一切眾生不捨菩薩諸善知識，知恩報恩；令一切眾生同善知識義，攝取同性善根故；令一切眾生親近尊重，恭敬供養諸善知識，悉捨一切，攝善知識；令一切眾生得正直心，隨善知識，未曾遠離；令一切眾生常見善知識，不違其教；令一切眾生得正直心，不捨善知識，離一切垢，心不可壞；令一切眾生為善知識不惜身命，悉捨一切，不違其教；令一切眾生為善知識之所攝取，修習大慈，遠離諸惡；令一切眾生順善知識，聞佛正法，悉能受持；令一切眾生同善知識善根業報，菩薩行願究竟清淨平等滿足；令一切眾生出生正法，善知一切三昧境界，智慧具足，神通自在；令一切眾生遠離諸趣，受持一切法，究竟到彼岸；令一切眾生乘於大乘，乃至究竟一切種智，於其中間無有懈怠；令一切眾生乘智慧乘，至安隱處，無有退轉；令一切眾生知真如行，遠離愚癡，聞持一切諸佛正法；令一切眾生皆為一切諸佛所攝，得無礙智，究竟諸法；令一切眾生得不死神足，妙速無礙；令一切眾生遊行自在，調伏眾生，成摩訶衍；令一切眾生所行不虛，皆悉究竟，得智慧乘；令一切眾生得無礙乘，以無礙智至一切處。是為菩薩摩訶薩施善知識種種乘時善根迴向，令一切眾生功德具足，與佛菩薩等無差別，悉能悅可一切賢聖。

[0503b12] 「菩薩摩訶薩施如來眾種種寶乘時，善學施心、慧分別心、淨功德心、隨順施心、僧寶難遇心、深信僧寶心、攝取正教心、安住正直心，善能究竟大施之會，出生無量無邊功德，於佛正教信心清淨，不可沮壞。菩薩摩訶薩以種種乘施僧寶時，如是迴向：以

此善根令一切眾生向佛正法，攝取正教；令一切眾生專心內觀，除滅邪法，成就聖處；令一切眾生得賢聖地，以如來法展轉相教；令一切眾生舉世宗重，言必信用；令一切眾生入一切法，善能分別無二法界；令一切眾生人寶圍遶，從如來智境界出生；令一切眾生住離垢法，皆能除滅煩惱塵垢；令一切眾生悉從無上僧寶出生離凡夫法，得聖僧地；令一切眾生具足聖法，修無礙智；令一切眾生為大眾主，智慧莊嚴，不染世間；令一切眾生以善方便轉慧法輪；令一切眾生得一念神力，悉能周遍不可說不可說世界；令一切眾生乘虛空身，於一切世間智慧無礙；令一切眾生往詣虛空、法界等如來大眾所；令一切眾生得輕舉身，勝妙智慧，悉能遍遊諸佛世界；令一切眾生得無礙神足，於一切剎普能現身；令一切眾生得大自在神足彼岸，不起一座，悉普應現一切世界；令一切眾生得淨法身，於諸世界而無所著，出生神力，行疾如電；令一切眾生現不思議神足境界，善能隨順教化，調伏一切眾生，不失其宜；令一切眾生得妙神足，一念遍遊十方世界，一念超度一切法界，無所罣礙。是為菩薩摩訶薩施如來眾種種乘時善根迴向，令一切眾生普乘清淨無上智乘，於一切世界轉無礙法輪、智輪。

[0503c15] 「復次，菩薩摩訶薩施聲聞、緣覺種種乘時，發恭敬心、尊重心、福田心、功德海心、出生功德智慧心、深信如來功德心、修習無量億那由他清淨善根心、於不可說劫修習菩薩清淨行心、解脫一切魔繫縛心、摧滅一切魔軍眾心。不可稱量明淨智慧，善能分別一切諸法，令一切眾生皆成可信第一福田，具足無上檀波羅蜜；令一切眾生離無益言，樂獨閑靜，心無二念；令一切眾生成最勝清淨第一福田，修習功德，攝取眾生；令一切眾生成智慧池，能與眾生無數善果；令一切眾生至無礙趣最勝福田，清淨圓滿；令一切眾生其心安住無諍三昧，解一切法無性為性；令一切眾生具足長養無量功德，常遇最勝第一福田；令一切眾生示現無量自在神力，隨順攝取清淨福田；令一切眾生成就無盡功德福田，能與一切十力乘果；令一切眾生成真實福田，具足無盡功德之藏，究竟一切智；令一切眾生滅諸惡法，聞佛正法句身、味身，悉能受持；令一切眾生普聞佛法，隨所聞解其德不虛；令一切眾生聞佛說法得到彼岸，所聞佛法能為眾生隨順演說；令一切眾生常樂如來正教之法，除滅一切九十六種外道邪見；令一切眾生常見賢聖，長養一切最勝善根；令一切眾生樂明行足者常得瞻對，與共同止，永處安樂；令一切眾生所聞不虛，解聲如響，見佛出生；令一切眾生善分別知諸佛正教，悉能守護持佛法者；令一切眾生心常樂向聞持佛法，能照顯現如來法教；令一切眾生深心信解如來正教一切功德，令佛歡喜，善解真諦，悉捨內外，究竟大施。是為菩薩摩訶薩施聲聞、緣覺種種乘時善根迴向，令一切眾生得無上智，淨諸神通，精勤修習無有懈怠，究竟佛智，力無所畏。

[0504a20] 「菩薩摩訶薩若諸方來一切福田，或承菩薩名聞故來，或與菩薩因緣故來，或聞菩薩本願故來，或復菩薩心願請來，菩薩於彼悉樂惠施而無厭倦。爾時，菩薩於來求者發悔過心，作如是言：『諸人當知我應詣彼禮拜供養，種種惠施；而今為我故從遠來。』菩薩即時敬禮悔過，愛言慰諭屈辱遠來，得無疲倦處令安隱，供給所須；或施摩尼寶車，載以閻浮提內第一女寶；或施金車，載以己國最勝寶女；或施清淨瑠璃寶車，載以內妓；

或施樂車，載以童女，容貌如天；或施無量無數寶莊嚴車，載以寶女，種種莊嚴；或施菩薩所乘栴檀香車；或施玻瓈寶車，載以寶女，端正殊特，顏容無倫，威儀具足，進止安詳，神珠名寶瓔珞其身，樂修善法；或施碼瑙寶車，載以太子；或施堅固香車，載以男女；或施種種寶莊嚴車，載以難壞親愛眷屬。以如是等種種寶車，隨其所求皆給施之，滿足彼願，歡喜無量。

[0504b10] 「菩薩摩訶薩諸乘施時，如是迴向：以此善根令一切眾生乘不退轉摩訶衍乘，詣不思議菩提樹下；令一切眾生乘大智乘，盡未來劫一切菩薩所行之法皆能修習；令一切眾生乘無所有乘，於一切法心無所著，捨離虛妄，具足修習一切智道；令一切眾生悉乘離垢寂靜之乘，無礙神力詣諸佛剎；令一切眾生決定安住一切智乘，常以諸佛法樂自娛；令一切眾生乘諸菩薩清淨行乘，出生菩薩十種之道，樂修菩薩一切三昧；令一切眾生乘四輪乘，住正國輪、依正士輪、本功德輪、平等願輪，菩薩淨行由斯滿足；令一切眾生乘明法乘，遍遊十方，修佛智力；令一切眾生乘佛法乘，於一切法究竟彼岸；令一切眾生乘一切功德善根不可思議法乘，為十方眾生現安隱道；令一切眾生乘一切施乘，斷除慳垢；令一切眾生乘清淨尸波羅蜜乘，具足無量無邊法界等一切淨戒；令一切眾生乘羼提波羅蜜乘，離瞋恚心，於諸眾生不起惱害；令一切眾生乘不退轉毘梨耶波羅蜜乘，具菩薩行，往詣道場；令一切眾生乘禪波羅蜜乘，速赴道場；令一切眾生乘般若波羅蜜乘，化身充滿一切法界及佛境界；令一切眾生乘法王乘，成就無畏施一切智微妙之法；令一切眾生乘無所著智慧願乘，悉能遍入一切諸方，於真法性而無所入；令一切眾生乘諸佛法乘，於一切剎示現受生，而不毀壞於摩訶衍；令一切眾生乘一切智乘，滿足菩薩平等大願，而無懈倦。是為菩薩摩訶薩施種種乘，普施眾生無量福田，以歡喜心善根迴向，令一切眾生無量種智皆悉具足，乘於一切成滿智乘。

◎
[0504c14] 「菩薩摩訶薩布施象寶：七支具足，六瘤成滿，六牙如雪，口淨如華，身體平正，毛色鮮白，珍麗奇飾莊嚴其身，淨妙寶網以覆其上，種種雜寶莊嚴其首，光色晃曜，儀體安雅，瞬息之頃超步萬里，猛氣奔踊而無疲倦。菩薩摩訶薩布施寶馬：形體殊妙，毛色光澤，馬相具足，如天寶馬，無量珍飾莊嚴其身，明月神珠以為光曜，金鈴寶網以覆其上，行不奔驟，迅踰疾風，致遠不疲，乘者安豫，巡遊四方不失主意。以此寶乘隨意施與，或施福田，或獻尊重，或遺知識，或奉父母，或給貧匱，其有須者皆悉與之，大心惠施無所吝惜，心常歡喜無有悔恨，大悲充滿能行大施，一向專求菩薩功德最勝生地，直心清淨。以如是心善根迴向：令一切眾生成就人寶，生菩薩功德，莊嚴大乘；令一切眾生乘善法乘，隨順能至一切佛法；令一切眾生常樂大乘，得佛無礙智慧力乘，光明普照；令一切眾生乘勇猛大乘，滿足諸願；令一切眾生具足平等波羅蜜乘，成就滿足一切善根；令一切眾生成就寶乘，出生佛法無上智寶；令一切眾生分別菩薩莊嚴之行，得是妙乘，出於三界，悉開菩薩諸三昧華；令一切眾生無量阿僧祇劫清淨修習菩薩所行，乘無量乘，疾解諸法；令一切眾生施大乘寶乘，以善方便具菩薩地；令一切眾生成最高廣安隱大乘，悉能運載一切眾生至無上道。是為菩薩摩訶薩無量阿僧祇那由他劫施象馬寶善根迴向，令一切眾生乘無礙智乘，得至如來究竟寶乘。

[0505a15] 「菩薩摩訶薩施種種座：或施聖王師子之座，瑠璃為足，金縷織成柔軟妙衣以敷其上，熏以一切堅固之香，建立種種上妙寶幢，無量億寶以為莊嚴，白淨寶網彌覆其上，金鈴羅網動發妙音，百萬億那由他淨妙寶像周匝圍遶，其座高廣，清淨嚴飾，無量阿僧祇眾生樂觀無厭，功蓋天下，自在大王之所坐處，處於彼座以正治國，無敢違逆，種種妙寶莊嚴其身，青寶珠王、大青寶珠王勝藏寶珠，以為莊嚴，明淨猶日，清涼如月，眾星莊嚴，如海勝寶、海堅固幢，離垢明淨，閻浮檀金妙色寶繒以冠其首，一切閻浮提內大力灌頂王法以灌其頂，具功德力大慈悲主，降伏怨敵，無敢違命。菩薩摩訶薩如是無量無數為轉輪王，得法自在，正治國時，以如是等種種眾寶嚴飾之座，或施正覺、諸善知識及賢聖僧，聞法歡喜，奉施法師，供養父母，諸尊重者，聲聞、緣覺、一切菩薩，乃至初發大乘心者，及以一切諸佛塔廟，或施無量貧窮下劣，有所須欲皆給施之。布施座時，如是迴向：以此善根令一切眾生得菩提座，自然覺悟諸佛正法；令一切眾生得自在座，具足成就於法自在，諸金剛山所不能壞，悉能降伏一切諸魔；令一切眾生得佛自在師子之座，一切眾生樂觀無厭；令一切眾生得不可說不可說清淨莊嚴殊妙之座，成法自在，普化眾生；令一切眾生得殊勝座，三種世間所不能壞，廣大善根及善根具，皆悉清淨；令一切眾生得高廣座，充滿不可說不可說世界諸佛如來，於阿僧祇劫歎不能盡；令一切眾生處大智人座，一身充滿一切法界；令一切眾生得不可思議寶莊嚴座，隨其本願所請眾生，廣開法施；令一切眾生皆悉得坐淨妙法座，於不可說諸世界中，顯現如來自在神力；令一切眾生坐一切寶座、一切香座、一切華座、一切衣座、一切鬘座、一切摩尼寶座、不可思議淨瑠璃座、無量不可說世界座、淨一切眾生莊嚴座、離諍座，處此座上，覺悟如來一切種智，示現諸佛功德境界。是為菩薩摩訶薩施種種座時善根迴向，令一切眾生得無所著菩提之座，自然覺悟一切佛法。

◎
大方廣佛華嚴經卷第十六

【經文資訊】大正藏第 09 冊 No. 0278 大方廣佛華嚴經
【版本記錄】CBETA 電子佛典 2016.06，完成日期：2016/06/15
【編輯說明】本資料庫由中華電子佛典協會（CBETA）依大正藏所編輯
【原始資料】蕭鎮國大德輸入，眾生出版社提供新式標點，其他

【其他事項】本資料庫可自由免費流通，詳細內容請參閱【中華電子佛典協會資料庫版權宣告】

本網站係採用 Creative Commons 姓名標示-非商業性-相同方式分享 3.0 台灣 (中華民國) 授權條款授權.
Copyright ©1998-2016 CBETA
Dictionary cache status: loaded

Glossary and Other Vocabulary

Copyright Fo Guang Shan 佛光山 2013-2025. This work may be freely reused under the Creative Commons Attribution 4.0 International License with attribution. Please send comments to alex@ntireader.org.
Page updated on 2025-06-19
Abbreviations
Reference
Help
About
menu
logo
NTI Reader
search
Back to collection

Avataṃsakasūtra (Flower Garland Sūtra) 大方廣佛華嚴經

Scroll 17

Click on any word to see more details.

大方廣佛華嚴經卷第十七

東晉天竺三藏佛馱跋陀羅譯

金剛幢菩薩十迴向品第二十一之四

[0505c06] 「◎菩薩摩訶薩施種種蓋，所謂：尊重人蓋，種種妙寶而莊嚴之，於無量無邊嚴飾蓋中最為第一；眾寶為竿，金網羅覆，雜寶瓔珞周匝垂下，懸眾寶鈴，淨瑠璃珠微動相扣，出和雅音，白淨寶網而絞絡之，百千清淨眾雜寶網羅覆其上，無量百千億雜寶莊嚴，無量億那由他沈水栴檀堅固香熏，閻浮檀金清淨莊嚴。如是等無量阿僧祇那由他蓋，以離惡心、廣大心、放捨心而行布施：或以奉獻現在諸佛，及涅槃後供養塔廟。為求法故，奉施菩薩諸善知識，或施法師、或施父母、或施眾僧、或復奉施一切佛法、或施種種福伽羅福田、或施師長及諸尊重、或施初發菩提心者、或施一切貧窮下劣，諸有所求皆悉施與。菩薩摩訶薩布施蓋時，如是迴向：以此善根令一切眾生為善根所覆，又為一切諸佛蔭護；令一切眾生為智慧功德之所覆護，除滅世間諸煩惱垢；令一切眾生覆以淨法，除滅一切塵勞熱惱；令一切眾生悉得如來內智慧藏，一切眾生樂觀無厭；令一切眾生以寂靜白法而自覆蔭，悉得究竟不壞佛法；令一切眾生得善覆身，究竟如來清淨法身；令一切眾生悉為一切而作覆蓋，十力智慧普覆世間；令一切眾生得隨樂智慧，皆悉出過一切世間，清淨明達無所染著；令一切眾生得應供蓋，成勝福田，受一切供；令一切眾生得最上蓋，自然覺悟無上智蓋。是為菩薩摩訶薩布施蓋時善根迴向，令一切眾生受持法自在蓋，以一功德蓋普覆一切法界、虛空界等一切世界，示現諸佛神力自在，以一功德蓋莊嚴法界，供養諸佛，妙幡幢蓋普覆十方一切如來；令一切佛剎種種寶蓋而以莊嚴；令一切眾生皆悉樂求無上菩提，以無上蓋普覆眾生；令一切眾生以不可說不可說一切眾寶莊嚴妙蓋供養一佛，供養

一切諸佛亦復如是；令一切眾生自然覺悟得最正覺功德高廣微妙之蓋，普覆諸佛；令一切眾生以種種寶蓋供養法界、虛空界等一切世界諸佛；令一切眾生以種種摩尼寶蓋，諸寶瓔珞周匝垂下以為莊嚴，一切堅固香蓋，清淨雜寶而以莊嚴，極大高廣，以白淨寶網羅覆其上，以金鈴網周匝懸之，自然演出微妙音聲，以如是等無量不可數蓋供養諸佛；令一切眾生得無礙智蓋，普覆十方一切諸佛；令一切眾生得最勝智蓋，普覆眾生；令一切眾生得佛功德莊嚴寶蓋，普覆眾生；令一切眾生皆悉具足清淨大願，諸佛功德；令一切眾生得不思議清淨心寶；令一切眾生滿足諸法自在之智；令一切眾生以諸善根普覆眾生；令一切眾生得無上智蓋，普覆眾生；令一切眾生得十力蓋，普覆眾生；令一切眾生以一佛剎悉能普覆一切法界；令一切眾生悉於諸法而得自在；令一切眾生得心自在；令一切眾生智慧勝廣；令一切眾生以無量功德悉能普覆一切眾生；令一切眾生以諸功德而覆其心；令一切眾生以平等心普覆一切；令一切眾生以大智慧等覆一切；令一切眾生具大迴向；令一切眾生滿足清淨正直之心；令一切眾生意根清淨。是為菩薩摩訶薩施種種蓋時善根迴向，令一切眾生皆悉成就最大迴向，普覆攝取一切眾生。

[0506b11] 「菩薩摩訶薩布施種種清淨幢幡：無量雜寶以為其竿，種種寶繒以為垂幡，種種雜綵周匝垂下，白淨寶網羅覆其上，金鈴寶網以為莊嚴，微風吹動出和雅音，無量無數億那由他諸妙幢幡以為眷屬，雜寶繒綵懸以為飾，半月寶像閻浮檀金，出大光明如日普照，嚴飾寶幢周滿大地，以一切世界隨樂業報莊嚴彼幢，安住一切虛空、法界等諸如來剎。菩薩摩訶薩於諸世界隨其所樂普施妙幢，令發正直菩提之心，或施現在一切諸佛、或施塔廟、或施法寶、或施僧寶、或施善知識、或施菩薩、或施聲聞、或施緣覺、或施大眾、或施福伽羅、或施貧人，諸來求者普施無遺。菩薩摩訶薩施幢幡時，如是迴向：以此善根令一切眾生建立一切善根功德幢幡，不可毀壞；令一切眾生建立一切諸法自在幢幡，守護正法；令一切眾生護正法寶，守持諸佛菩薩深法；令一切眾生建立高顯功德寶幢，然智慧燈，普照眾生；令一切眾生成不壞幢幡，降伏一切諸魔惡業；令一切眾生皆悉建立智力幢幡，一切諸魔所不能壞；令一切眾生得大智慧那羅延殊勝幢幡，摧滅一切世間幢幡；令一切眾生建解脫慧光圓滿日幢，智慧具足，普照法界；令一切眾生得智慧寶莊嚴幢幡，充滿一切諸佛世界，建不可說勝妙幢幡，供養十方一切諸佛；令一切眾生得如來幢，摧滅一切九十六種諸邪見幢。是為菩薩摩訶薩施幢幡時善根迴向，令一切眾生建高廣甚深菩薩行幢，建一切菩薩自在行幢，得清淨道。

[0506c13] 「菩薩摩訶薩開眾寶藏，行布施時如是迴向：以此善根令一切眾生常見佛寶，捨離愚癡，修行正念；令一切眾生得法寶明，護持一切諸佛法藏；令一切眾生攝取僧寶，離慳行施充滿其意；令一切眾生得薩婆若心寶，於清淨菩提心不退轉；令一切眾生度智慧寶，永離愚癡，究竟佛法；令一切眾生成就菩薩諸功德寶，演說無量智慧妙寶；令一切眾生讚歎無量功德之寶，修十力智，得正覺寶；令一切眾生得十六智寶，三昧正受，究竟增廣智慧之寶；令一切眾生成就第一福田之寶，覺悟如來無上智寶；令一切眾生成增上寶，

無盡辯藏，演說法寶。是為菩薩摩訶薩施眾寶時善根迴向，令一切眾生具足究竟無上智寶，得佛無礙清淨眼寶。

[0506c28] 「菩薩摩訶薩捨莊嚴具惠施眾生，所謂：一切身莊嚴具、肢節莊嚴具、令身清淨莊嚴具、無厭足莊嚴具、雜寶絞飾莊嚴具，如是等種種無量億那由他莊嚴之具布施，一切善根迴向：令一切眾生身淨莊嚴，等觀一切，猶如一子，超出世間，得佛智樂，調伏眾生，使樂深法，安住一切諸佛法中；令一切眾生莊嚴天人，悉以清淨智慧而自嚴飾；令一切眾生身淨莊嚴，功德相門清淨具足；令一切眾生妙相嚴身，百福具好以自莊嚴；令一切眾生身相具足，以諸相好而自莊嚴；令一切眾生言辭莊嚴，皆悉具足無盡辯藏；令一切眾生以諸功德莊嚴音聲，梵音清淨，微妙具足；令一切眾生皆悉志樂佛法莊嚴，聽受正法，諸佛歡喜；令一切眾生以心莊嚴而自莊嚴，念佛三昧，普見諸佛；令一切眾生以諸陀羅尼莊嚴而自莊嚴，得佛法明，見諸佛法；令一切眾生以平等智莊嚴其心，以如來智莊嚴法身。是為菩薩摩訶薩惠施一切莊嚴具時善根迴向，令一切眾生於無量佛法功德智慧莊嚴滿足，令一切眾生捨離自大憍慢放逸。

[0507a21] 「菩薩摩訶薩為灌頂大王，威力自在，布施天冠髻中明珠，給施一切，攝取眾生，長養施心，以施熏心，向增上施，以施修慧，施修捨根，施修廣覺。菩薩摩訶薩施髻明珠時，如是迴向：以此善根令一切眾生善受一切智灌頂法王；令一切眾生具足頂相，獲勝智頂，得到彼岸；令一切眾生得勝智寶，究竟一切功德之頂；令一切眾生悉得安住智慧寶頂，堪受一切敬心頂禮；令一切眾生皆悉冠冕智慧天冠，於一切法而得自在；令一切眾生以智慧明珠而繫其頂，一切世間無能見頂；令一切眾生皆悉堪受敬心頂禮，具足慧頂，照明佛法；令一切眾生成十力冠以冠其頂，智寶海藏清淨具足；令一切眾生安住最上大地帝主，摧諸魔頂，成最正覺，究竟具足如來十力；令一切眾生成勝頂王，得一切智頂最勝光明。是為菩薩摩訶薩捨天冠明珠善根迴向，令一切眾生勝妙智慧皆悉清淨，得淨智慧摩尼寶冠。

[0507b11] 「菩薩摩訶薩見牢獄眾生受諸楚毒：或縛、或打、閉在幽冥、杻械枷鎖、拷掠流血、飢渴難忍、裸形羸瘦、被髮覆身，受無量苦，無能救者；菩薩摩訶薩見如是等苦眾生已，或捨財寶、妻子、眷屬、或捨己身，於彼獄中救苦眾生，如大悲菩薩、善眼王菩薩摩訶薩。於彼獄中出眾生已，隨其所須而給施之。或以醫藥呪術令彼安隱，先令歡喜，復為說法，皆悉安立不放逸善根，於正覺法心不退轉。菩薩摩訶薩救獄人時，如是迴向：以此善根令一切眾生解脫愛縛；令一切眾生斷生死流到智慧彼岸；令一切眾生滅除癡冥得明淨智，拔眾使根，離諸塵垢；令一切眾生斷三界縛，得一切智；令一切眾生永滅結漏，得離煩惱地，無礙智慧皆悉究竟，到於彼岸；令一切眾生離愛慢縛，究竟成就離愛慢慧；令一切眾生脫諸欲縛，永離一切世間貪欲，住諸世間無所染著；令一切眾生得清淨深心，常為諸佛之所守護；令一切眾生得無著無縛心，廣大如法界，究竟如虛空；令一切眾生得菩薩神足，遍遊諸剎，調伏眾生，捨離世間，安住大乘。是為菩薩摩訶薩救苦眾生善根迴向，令一切眾生究竟如來智慧之地。

[0507c06] 「菩薩摩訶薩見送獄囚趣於死地，五種繫縛憂惱切心，命在須臾，眾人圍遶，

捨閻浮提一切樂具，永離親愛，漸之死地；或以木貫置高標上、或以刀割、或以火焚、或纏身油灌以火燒之，受如是等無量諸苦。菩薩摩訶薩見如是已，自捨身命救彼苦難，猶如持來菩薩、勝進王菩薩等諸大菩薩，自捨己身受眾楚毒，以救眾生，作如是言：『我當捨身以代彼命，設使苦痛過彼無量，悉當代受，令其解脫。』復作是念：『見如是苦而不代受，為失大利。何以故？我為眾生故，救護眾生故，發一切智菩提之心，是故捨身以代彼命。』菩薩摩訶薩救苦人時，如是迴向：以此善根令一切眾生得無盡身命，永離熾然憂悲苦惱；令一切眾生依諸佛住，受一切智力菩提記別；令一切眾生救諸怖畏，永離惡道；令一切眾生得一切命，永入不死智慧境界；令一切眾生遠離怨敵，佛善知識常共攝護；令一切眾生捨離刀杖，修行淨業；令一切眾生離諸恐怖，坐菩提樹下降伏魔軍；令一切眾生離大眾恐怖，於無上法中得淨無畏大師子吼；令一切眾生得無障礙師子智慧，行清淨業；令一切眾生到無畏處，救護一切苦惱眾生。是為菩薩摩訶薩自捨身命救彼死囚善根迴向，令一切眾生離生死苦，究竟佛樂。

[0508a03] 「菩薩摩訶薩見人來乞連膚頂髮及髻明珠，菩薩是時歡喜施與，如周羅寶王菩薩、勝趣菩薩等諸大菩薩；有人從乞連膚頂髮及明珠時，正心思惟，不念餘業，離諸世間，專樂寂靜，清淨正念，一切種智，修正直心；菩薩爾時手執利刀，即割膚髮合髻明珠，右膝著地，敬心合掌，正念三世諸佛菩薩所行，發大歡喜，直心清淨，一切正法充滿意根，心不計苦；苦者是生滅法，是無常法。作是念已，除滅眾苦，歡喜布施，善根迴向：令一切眾生得無見頂相，成就菩薩周羅尊塔；令一切眾生得紺青髮，得金剛髮，得柔軟髮，悉能除滅諸煩惱患；令一切眾生得不亂髮，得光澤髮；令一切眾生得柔軟旋螺髮；令一切眾生得右旋髮；令一切眾生得佛相髮，煩惱結習皆悉除滅；令一切眾生髮出大光明，普照十方；令一切眾生得佛清淨不亂之髮；令一切眾生得應供塔髮，除滅惡心，見如來髮；令一切眾生髮離諸塵垢，悉得如來無染著髮。是為菩薩摩訶薩布施頂髮及髻明珠善根迴向，令一切眾生悉得究竟一切陀羅尼諸三昧門，一切種智，及佛十力。

[0508a25] 「菩薩摩訶薩布施眼時，如歡喜菩薩、滿月王菩薩等無量諸大菩薩布施眼時，修施眼心，修慧眼心，得佛法眼心，向無上道心，究竟諸通心，專求智慧心，等三世菩薩修惠施心；於乞眼者以愛眼觀，以無壞信心而施彼眼；因生佛眼，增廣菩提摩訶衍心，大慈大悲，調伏六根。菩薩摩訶薩修如是心以眼惠施，常樂施與，建立正法，捨離世間歡樂放逸，厭離五欲，樂菩提心，隨彼所求，悉滿其願，長養平等無二布施，隨彼所須悉能施與，善根迴向：令一切眾生眼得開明，為世作眼；令一切眾生得無障眼，開廣智藏；令一切眾生得淨肉眼，一切世間無能壞者；令一切眾生得淨天眼，悉見眾生死此生彼；令一切眾生得淨法眼，能隨順入如來境界；令一切眾生得淨慧眼，分別了知一切世間；令一切眾生得淨佛眼，悉能覺悟一切諸法；令一切眾生得普淨眼，究竟境界無所障礙；令一切眾生除滅癡曀，得清淨眼，了眾生界空無所有；令一切眾生得無障眼，得到如來十力勝處。是為菩薩摩訶薩布施眼時善根迴向，令一切眾生得一切智眼。

[0508b18] 「菩薩摩訶薩布施耳時，如勝王菩薩、勝無怨菩薩布施耳時，修菩薩行，生如來家，修習諸佛所行布施，正念一切菩薩淨行，隨順諸佛菩提，出生清淨諸根智慧功德，觀察世間無堅固者；令一切眾生常見一切諸佛菩薩，自於己身無所染著，隨順正念一切佛法。菩薩摩訶薩布施耳時，其心寂靜，調伏諸根，免濟眾生嶮難曠野，生智慧燈功德，成

就檀波羅蜜海，施心成滿，知義知法，明識諸道，得智慧行，於法自在，以不堅固身易堅固身。菩薩摩訶薩布施耳時，如是迴向：以此善根令一切眾生得無礙耳，悉能普聞無量法音，了達無礙；令一切眾生得無礙耳，分別了知無量音聲；令一切眾生得無對耳，得佛淨耳；令一切眾生得清淨耳，解了耳根空無所有；令一切眾生得廣大耳，皆悉寂靜識無所起；令一切眾生得法界等耳，能善聞持一切佛法；令一切眾生得無著耳，悉能分別無礙諸法；令一切眾生得無壞耳，一切異論無能壞者；令一切眾生得周普耳，廣大清淨；令一切眾生得天耳、佛耳。是為菩薩摩訶薩布施耳時善根迴向，令一切眾生得清淨耳。

[0508c12] 「菩薩摩訶薩布施鼻時，清淨如是迴向：以此善根令一切眾生得如來鼻相，得善相鼻，得愛樂鼻，得清淨鼻，得隨順鼻，得高好鼻，得伏怨鼻，得如來鼻；令一切眾生得端正面門，得一切法門，得無礙門，得善現門，得無厭門，得清淨門，得離惡門，得諸如來圓滿面門，得一切門，得善樂無量門。是為菩薩摩訶薩布施鼻時善根迴向，令一切眾生究竟得入諸佛法中；令一切眾生攝取十方諸佛正法；令一切眾生分別深解諸佛妙法；令一切眾生於諸佛法得到彼岸；令一切眾生常見諸佛；令一切眾生得諸如來無量法門；令一切眾生得究竟清淨；令一切眾生得佛法明，普照諸法；令一切眾生得嚴淨佛剎；令一切眾生得佛堅固不可壞身。是為菩薩摩訶薩布施鼻時善根迴向。

◎
[0508c29] 「◎菩薩摩訶薩安住自在大王地時，能以牙齒布施眾生，如華齒王菩薩、六牙白象王菩薩布施齒時，獲難得心，如優曇華清淨施心，無盡施心，不濁施心，無著施心，無量施心，調伏捨諸根心，一切施心，一切智願心，安隱眾生心，成就施心，大施心，勝施心。身之要用，牙齒為最，己所寶重，眾所歎惜，而能惠施諸乞求者。菩薩摩訶薩安住此法捨牙齒時，如是迴向：以此善根令一切眾生得白淨利牙，成最勝塔，受天人供；令一切眾生得佛齊密無間齒相；令一切眾生行調伏心，進趣菩薩諸波羅蜜；令一切眾生口齒清淨，顯現明白；令一切眾生念莊嚴口，牙相成就，開現鮮潔；令一切眾生含齒四十，常出無量清淨妙香；令一切眾生得安住旋牙華色莊嚴，能調伏心；令一切眾生得清淨牙，能放無量億千光明，鮮潔圓滿，普照十方；令一切眾生得徐噍牙，飯入口迴，粒粒皆碎，無所味著，為上福田；令一切眾生得勝妙牙，放無量色光，授菩提記。是為菩薩摩訶薩施牙齒時善根迴向，令一切眾生得無礙嚴淨諸法智慧。

[0509a21] 「菩薩摩訶薩若有人來從乞舌時，於乞求者柔軟語、愛語、慈愍心語，生撫慰心，如善口王菩薩、不退轉菩薩、及餘無量菩薩摩訶薩等於諸趣中受無量生時，有乞舌者先安乞人，處師子座，捨己舌時以歡喜心、不壞心、無嫌恨心、大心、生佛家心、建立菩薩家心、不濁心、勇猛精進心、不著自身心、無怨敵心，以右膝著地，出舌示已，作柔軟語、愛語、慈愍心語，謂乞者言：『汝取我舌，隨意所用，充滿汝意。』菩薩摩訶薩布施舌時，如是迴向：以此善根令一切眾生得廣長舌相，能出一切具足音聲；令一切眾生得覆面舌相，所言無二，皆悉誠實；令一切眾生舌能遍覆一切佛剎，示現諸佛自在神力；令一切眾生得軟薄舌，宣通清淨第一上味；令一切眾生得正語舌，有所言說一切歡喜，疑網悉除；令一切眾生得淨光舌，能放不可說百千億那由他光明；令一切眾生得決定語，善能分別無盡法藏；令一切眾生得淨勝舌，善眾言音，究竟教化；令一切眾生得音聲智，善能隨

順入語言海；令一切眾生善能演說一切諸法，於諸語言出生智慧，得到彼岸。是為菩薩摩訶薩布施舌時善根迴向，令一切眾生得無礙智，諸願滿足。

[0509b16] 「菩薩摩訶薩若有眾生來乞頭時，如無上智菩薩、善男子迦葉王菩薩，如是等無量諸大菩薩布施頭時，欲得一切妙智慧首；欲得無上菩提之首，救護眾生；欲見一切諸妙法首；欲見一切淨智慧首；欲具一切無礙法首；欲見最勝妙首之地；欲得勝智慧首，一切眾生皆悉愛念；欲具智慧正法藏首，一切眾生所不能覩；欲得十力大智慧王，欲得滿足一切諸法自在之首；一切世間所不能壞。菩薩摩訶薩住是法住，則學一切諸佛所學，深信諸佛，長養善根，有來求者，充滿其意，悉令歡喜，菩薩心淨歡喜施與；愛樂佛法，得清淨明，安住菩提，心不退轉，能行大捨，諸根歡悅，增長妙法，正直善心，能廣大施。菩薩布施頭時，如是迴向：以此善根令一切眾生得如來首，一切世間無能見頂，於一切處所不能壞，出過一切諸世界上，頂相具足，旋髮莊嚴，一切世間所未曾有，得佛首相，嚴勝殊特；令一切眾生得智慧首、最勝首、清淨首、具智慧首。是為菩薩摩訶薩布施頭時善根迴向，令一切眾生具足勝法，逮得無上大智慧首。

[0509c09] 「菩薩摩訶薩施眾生手足，如勇猛王菩薩、無畏菩薩，如是等無量菩薩摩訶薩，於諸趣中無量生處，布施手足，修信心手，常行正法，饒益眾生，威儀庠序，寶手為首，無著施手，菩薩所行真實不虛，施心廣大，建立善根，遠離慳貪，具菩薩行，於如來所，得不壞信，除滅惡道，成就菩提。菩薩摩訶薩施手足時，以無量無邊曠大之心，開淨法門，入諸佛海，見一切佛，成就施手，滿眾生意，悉能受持一切種智菩提諸願，修清淨心，離煩惱纏，得智身、法身，無斷無壞，不可磨滅，一切魔業不能傾動，親近善知識，修習一切菩薩布施之所，出生菩薩摩訶薩一切智境界。施手足時，如是迴向：以此善根令一切眾生悉得寶手，具神通力，成寶手已，各相敬重，生福田心，以種種寶，更相供養；又以眾寶莊嚴，供一切佛，興妙寶雲，遍諸佛剎；令一切眾生修習慈悲，不相惱害，遊諸佛剎，安住無畏，以少方便，究竟神足，以寶手、香手、衣手、蓋手、鬘手、華手、末香手、莊嚴具手、無量華手、無量香手、普手，以神通力，詣諸佛剎，供養諸佛；能以一手遍摩一切諸佛世界；能以神足自在之手，持一切眾生，手相成就，放無量光；能以一手普覆眾生，得佛縵網手足相好。是為菩薩摩訶薩大迴向手，普覆眾生；令一切眾生志常樂求無上菩提；令一切眾生出生無量功德大海，得忍辱心；見來求者，皆大歡喜，觀無厭足，入深法海，逮得諸佛所共善根。是為菩薩摩訶薩施手足時善根迴向。

[0510a11] 「◎菩薩摩訶薩壞身出血布施眾生，如法手菩薩、喜心王菩薩等無量菩薩摩訶薩，於諸趣中無量生處，於乞求者壞身出血，而布施之。以薩婆若心施，喜菩提心施，樂修菩薩行心施，不計苦痛心施，於來乞者無慊恨心施，趣向一切菩薩心施，長養一切菩薩心施，增廣菩薩善心施，以不退轉心施，不休息心施，不惜己心施。菩薩摩訶薩壞身出血布施時，如是迴向：以此善根令一切眾生具足菩薩法身、智身；令一切眾生成就微密金剛之身；令一切眾生得無盡身、清淨不壞；令一切眾生得現化身，遍滿十方一切世間；令一切眾生得可樂身，明淨鮮潔，不可沮壞；令一切眾生得法界生身，於如來身無所染著；令一切眾生得寶光明身，無能壞者；令一切眾生得智藏身，於不死法而得自在；令一切眾生得寶海身，一切眾生所見不虛；令一切眾生得虛空等身，於諸世間無所染著。是為菩薩摩

訶薩壞身出血布施善根，大乘心迴向，清淨心迴向，大心迴向，歡喜心迴向，大歡喜心迴向，無厭心迴向，安樂心迴向，不濁心善根迴向。

[0510b03] 「菩薩摩訶薩見有人來乞髓肉時，歡喜軟語謂乞者言：『我身髓肉隨意取用。』如饒益菩薩、一切施王菩薩等無量菩薩摩訶薩，於諸趣中無量生處，捨髓肉時，心大歡喜，施心深廣，不可測量；一切菩薩所修習心，無上大乘妙善根心，捨離塵垢正直勝心，於來求者施無盡心，能捨自己愛重身心，一向專求無量善根妙功德寶所覆之心，菩薩所行無厭足心，大布施心，離疑惑心，於來乞者所布施物無中悔心，分別布施不求報心，平等布施無選擇心。菩薩摩訶薩施髓肉時，於諸佛所生尊父心，令一切眾生清淨安住嚴淨現在諸世界中一切佛剎，大悲現前救護眾生，菩提現前十力明觀，三世菩薩現前滿足善根，無畏現前大師子吼，三世現前智慧平等，一切世間現前盡未來際修菩薩願，無憂現前修習無數諸菩薩行。菩薩摩訶薩施髓肉時，如是迴向：以此善根令一切眾生得金剛藏不可壞身；令一切眾生得微密身，無有疎漏；令一切眾生得佛清淨莊嚴如意法身；令一切眾生得百福德身，三十二相而自莊嚴；令一切眾生得八十種好妙莊嚴身，具足十力，不可斷壞；令一切眾生逮得如來常住妙身，不可測量；令一切眾生得最勝身，一切諸魔所不能壞；令一切眾生悉得一身，等三世佛；令一切眾生得無礙身，微妙清淨滿虛空界；令一切眾生得菩薩藏身，悉能含受一切眾生。是為菩薩摩訶薩布施髓肉一切智境界心善根迴向，令一切眾生得佛常住無量法身。

[0510c04] 「菩薩摩訶薩見有眾生來從乞心，如無憂厭菩薩、不動王菩薩如是等無量菩薩摩訶薩，見有人來從乞心時，歡喜施與，學不斷施心，一切無盡施心，大檀波羅蜜心，到檀波羅蜜彼岸心，學一切菩薩行布施心，於一切施得無盡心，修習一切大布施心，建立一切菩薩施心，現前正念諸佛施心，充滿一切來求施心。菩薩摩訶薩布施心時，以清淨心施、以度脫一切眾生心施、以十力菩提境界心施、以滿足大願心施、以修習菩薩行心施、以得薩婆若心施、以不捨本願心施，以此善根迴向眾生：令一切眾生得金剛藏心，一切金剛圍山所不能壞；得金剛莊嚴心、離恐怖心、不可勝心、一切世間無能盡心、勇健勝幢智慧藏心、大那羅延高勝幢心、眾生大海不可盡心、不可沮壞那羅延藏心、悉能壞散諸魔魔業、魔軍眾心、威武勇健大丈夫心、無恐怖心、大誓莊嚴勝堅固心、最勝生菩薩心、具諸佛法菩提莊嚴心、坐菩提樹成就一切如來正法離諸愚癡一切種智正覺之心、具十力心。是為菩薩摩訶薩施心善根迴向眾生，令一切眾生具足無著十力之心。

[0510c26] 「菩薩摩訶薩見有人來乞腸、腎、肝、肺時，如難勝菩薩、滅惡自在王菩薩如是等無量菩薩摩訶薩，見有人來乞腸、腎、肝、肺，見已歡喜，以愛眼觀，起菩提愛，隨彼所樂，悉滿其意，歡喜施與，心不中悔，正念觀察於不堅固身取堅固身，我此穢身虎狼狐狗眾獸所食，此身無常可棄捨物。菩薩摩訶薩如是觀已，敬心諦視來乞求者；復作是念：『我若不施，不得不堅固中堅固，無常中常，不淨中淨。』菩薩摩訶薩如是正念，則能開發清淨直心，解真實法，於來乞者生善知識心，能教化我，不堅固中而取堅固。菩薩摩訶薩作是念已，以此善根迴向眾生：令一切眾生得內外清淨智慧藏身；令一切眾生得智慧藏腹，悉能受持一切智願；令一切眾生得清淨身，見者無厭，演放堅固妙香光明，普熏十

方；令一切眾生逮得如來腹不現相，身宜相稱，肢節具足；令一切眾生得法味食，長養智身，具佛法愛，柔軟充滿；令一切眾生得無盡身，安住法身；令一切眾生得內清淨總持藏身，一切辯明，普照諸法；令一切眾生得清淨身，內外悉淨；令一切眾生得如來智修習行身，普雨甘露智慧法雨；令一切眾生悉得內身清淨寂靜，外身能為眾生作智慧幢王，照明一切。是為菩薩摩訶薩施腸、腎、肝、肺善根迴向眾生，令一切眾生悉得內外清淨之身，安住堅固無障礙智。◎

[0511a25] ◎「菩薩摩訶薩見有來乞肢節諸骨，如法藏菩薩、夜光菩薩如是等無量菩薩摩訶薩施肢節骨，見來求者生大歡喜心、明淨心、寂靜心、慈心、安樂心、無所著心、清淨心，於來乞者生滿願心。菩薩摩訶薩以施肢節所攝善根迴向眾生：令一切眾生得如化身，永離世間骨血肉身；令一切眾生得金剛力身，無能壞者，無能勝者；令一切眾生得薩婆若力具足法身，從無縛無著法界出生；令一切眾生得智力身，諸根堅固，不可斷壞；令一切眾生得法力身，智力自在，到於彼岸；令一切眾生得堅固身，不可壞散；令一切眾生得隨應化身，善能調伏成熟眾生；令一切眾生得智熏身，具那羅延肢節莊嚴；令一切眾生得堅固流注不斷絕身，究竟永離一切疲倦；令一切眾生得安住力身，悉皆具足勇猛精進；令一切眾生得淨法身，悉能分別一切眾生，入於無量智身境界；令一切眾生得功德力身，除滅眾惡，見者不虛；令一切眾生得無礙身，皆悉究竟無染著智；令一切眾生得佛所攝身，常為一切佛所守護；令一切眾生得普饒益眾生之身，悉能遍入一切諸道；令一切眾生得圓應身，十方眾生悉見其面，無背佛法，清淨照明，常現在前；令一切眾生得具足精進身，修習究竟大乘智慧；令一切眾生捨離我慢自大放逸之身，得清淨身，智慧安住，不可傾動；令一切眾生得堅持戒身，成就大乘一切智業；令一切眾生得生佛家身，永離世間生死穢身。是為菩薩摩訶薩施肢節諸骨善根迴向，令一切眾生皆悉清淨，得薩婆若。

[0511b27] 「菩薩摩訶薩見有人來，手執利刀乞厚薄皮，以愛眼視，歡喜恭敬，為敷座處，即作是念：『福田難遇而今自來，滿我本願，決定究竟一切種智。』作如是言：『取我身皮，隨汝意用。』如清淨藏菩薩、金剛脇鹿王菩薩如是等無量菩薩摩訶薩布施乞人厚薄皮時，如是迴向：以此善根令一切眾生得如來薄皮相，金色清淨；令一切眾生得金剛堅固不壞薄皮；令一切眾生得金色皮，如閻浮檀金藏；令一切眾生得無量色皮，隨應現色，悉令清淨；令一切眾生得明淨皮，不受塵垢，如樂沙門如來淨色；令一切眾生得第一色皮，自然清淨；令一切眾生逮得如來清淨色皮，微妙相好而自莊嚴；令一切眾生得明淨皮，放大光明，普覆一切；令一切眾生得明網皮，無量光明圓滿具足，普覆世間；令一切眾生得潤澤皮，眾色清淨。是為菩薩摩訶薩布施自身厚薄皮時善根迴向，令一切眾生逮得無上最勝菩提，皆悉具足如來功德。

◎
大方廣佛華嚴經卷第十七

【經文資訊】大正藏第 09 冊 No. 0278 大方廣佛華嚴經

【版本記錄】CBETA 電子佛典 2016.06，完成日期：2016/06/15
【編輯說明】本資料庫由中華電子佛典協會（CBETA）依大正藏所編輯
【原始資料】蕭鎮國大德輸入，眾生出版社提供新式標點，其他
【其他事項】本資料庫可自由免費流通，詳細內容請參閱【中華電子佛典協會資料庫版權宣告】

本網站係採用 Creative Commons 姓名標示-非商業性-相同方式分享 3.0 台灣 (中華民國) 授權條款授權.
Copyright ©1998-2016 CBETA
Dictionary cache status: loaded

Glossary and Other Vocabulary

Copyright Fo Guang Shan 佛光山 2013-2025. This work may be freely reused under the Creative Commons Attribution 4.0 International License with attribution. Please send comments to alex@ntireader.org.
Page updated on 2025-06-19

Avataṃsakasūtra (Flower Garland Sūtra) 大方廣佛華嚴經
Scroll 18
Click on any word to see more details.

大方廣佛華嚴經卷第十八

東晉天竺三藏佛馱跋陀羅譯

金剛幢菩薩十迴向品第二十一之五

[0511c26] 「◎菩薩摩訶薩見有人來乞手足指，如堅固精進菩薩、閻浮提自在王金光菩薩等無量菩薩摩訶薩，施手足指時，心大歡喜，顏色無異，乘大乘施，不求五欲施，不求名聞施，建立檀波羅蜜施、大施心施、離慳垢施、離嫉妬施、隨順佛施，以是施手足指所攝善根，迴向眾生：令一切眾生得佛長指相；令一切眾生得指密相，圓傭纖直；令一切眾生得赤銅甲相，筒密清淨；令一切眾生得大人指相，悉能攝持一切諸法；令一切眾生得具足隨好十力相指；令一切眾生得大人指相，纖傭緊密；令一切眾生手足指端輪相莊嚴，指節

平滿，文相明顯；令一切眾生得蓮華色指，十力業報相好莊嚴；令一切眾生得光明指，放光明網，普照十方諸佛世界；令一切眾生得淨妙指，以諸相好，具足莊嚴。是為菩薩摩訶薩施指善根迴向眾生，令一切眾生心皆清淨。

[0512a14] 「復次，菩薩摩訶薩請求法時，若有人言：『汝能施我連肉爪者，當與汝法。』菩薩答言：『但與我法，隨汝所須，恣意取用。』如求法王菩薩、無盡菩薩如是等無量菩薩摩訶薩，為求法故，欲令一切眾生具正法故，以是善根迴向眾生：令一切眾生悉得赤銅如來相爪；令一切眾生得潤澤爪；令一切眾生得佛具足清淨光爪；令一切眾生得具足大人一切智爪；令一切眾生得無比爪，於諸世間無所染著；令一切眾生得莊嚴爪，普照眾生；令一切眾生得細妙爪，微密清淨，不可破壞；令一切眾生得佛具足方便相好，大智清淨；令一切眾生得善生爪，菩薩清淨，行業果報；令一切眾生得薩婆若善方便爪，放無量色妙光明藏。是為菩薩摩訶薩施爪肉善根迴向眾生，令一切眾生得一切智爪，具足莊嚴如來法身，皆悉滿足無障礙力。

[0512b03] 「菩薩摩訶薩為求法故，為難得法故，能施法者作如是言：『若能投身七仞火坑，當與汝法。』菩薩聞此，歡喜無量，作是思惟：『我為法故，尚於阿鼻地獄諸惡趣中受無量苦，況入人間微小火坑而得聞法？奇哉！正法甚為易得，免於地獄無量楚毒，入小火坑而聞正法。汝但說法，我入火坑。』如求善法王菩薩、金剛思惟菩薩，為法歡喜入火，善根迴向眾生：令一切眾生得佛所住一切智法，於無上道，堅固不退；令一切眾生皆悉除滅惡趣火坑，受如來樂；令一切眾生得無畏心，離眾恐怖；令一切眾生常樂求法，皆得歡喜，佛法莊嚴；令一切眾生離諸惡道，悉能除滅三毒熾火；令一切眾生悉得快樂，成就如來最勝妙樂；令一切眾生得菩薩心，悉能除滅貪恚癡火；令一切眾生悉得菩薩諸三昧樂，普見諸佛，心大歡喜；令一切眾生常聞正法，究竟佛道，未曾忘失；令一切眾生悉得菩薩自在諸通快樂，究竟具足薩婆若智。是為菩薩摩訶薩為求法故，赴火善根迴向眾生，令一切眾生具智慧火，遠離一切諸不善業。

[0512b24] 「菩薩摩訶薩為求法故，舉身具受無量諸苦；為正法故，為廣說正法故，建立菩薩道故，開無上菩提故，具足無上智故，修習十力故，增廣一切智心故，得無礙智故，令一切眾生清淨故，入一切菩薩境界故，守護大乘佛菩提故；如求正法菩薩、勇健王菩薩如是等無量菩薩摩訶薩，為求法故，受無量苦；乃至謗正法人、極大惡人、惡業障人、持魔業人，為正法故，代彼惡人具受諸苦。菩薩摩訶薩為求法故，代諸眾生受苦，善根迴向眾生：令一切眾生離一切苦，得安樂利道；令一切眾生離諸苦，受成就妙樂；令一切眾生永滅苦陰，得如電光樂；令一切眾生超出苦獄，具足究竟智慧之行；令一切眾生見安隱道，離苦惱趣；令一切眾生得法愛樂，充滿具足，究竟寂滅一切眾苦；令一切眾生發大悲心，悉欲濟度一切苦海；令一切眾生得諸佛樂，斷生死苦；令一切眾生得無比淨樂，其身永離一切苦受；令一切眾生得一切勝樂，究竟具足佛無礙樂。是為菩薩摩訶薩為求法故，悉受眾苦善根迴向，救護眾生，令一切眾生安住薩婆若無礙解脫。

[0512c18] 「菩薩摩訶薩為求法故，為法難得故，能捨大地四海國土、大小諸城、村邑丘聚、國土豐樂、人民熾盛、園林浴池、華果繁茂如是種種無量莊嚴，天下太平，無有怨敵

，金銀寶藏、妻子眷屬，皆悉能捨。於不堅固中求堅固法，饒益一切諸眾生故，令一切眾生得佛無礙清淨解脫薩婆若道；如大勢妙德菩薩、勝趣王菩薩如是等無量菩薩摩訶薩，為求正法故，乃至一句一味，五體投地，敬禮頂受，正念三世諸佛勤求正法，於正法中，心常欣樂，修習諸願，求離貪法，捨離世間帝王自在之法，樂求無上法王自在勝法；不念不著一切世間，以離世法自長養心，遠離一切世間惡語，寂靜安立諸佛所住。菩薩摩訶薩為求正法，以施四天下大地國土所攝善根迴向眾生：令一切眾生悉能捨離內外所有；令一切眾生能捨一切，心無中悔；令一切眾生不惜身命、資生之具，常求正法；令一切眾生悉得法利，斷除無量眾生疑惑；令一切眾生常樂正法，於諸佛法得深法愛；令一切眾生能捨身命、世間自在樂求佛法，大心修習無上菩提；令一切眾生恭敬尊重諸佛正法，能捨身命，究竟正法；令一切眾生護持佛法，修習如來難得聞法；令一切眾生悉得諸佛菩提明照，畢菩薩行，不由他悟；令一切眾生於諸佛法而得自在，拔出疑刺，心常清淨。是為菩薩摩訶薩為求難得法故，布施國土善根迴向，令一切眾生知見滿足。

[0513a18] 「復次，菩薩摩訶薩行法自在時，悉教斷除閻浮提內城邑聚落，一切屠殺二足、四足，普施無畏，離怨敵心，修菩薩行，以政治國，滅除眾生一切苦難，發起一切眾生安隱心寶，具足正直勝妙心寶，能自具足三種戒法，亦令眾生具三種戒。菩薩摩訶薩以不殺等五戒善根迴向眾生：令一切眾生得長壽慧，具菩提心，命根無量；令一切眾生得無量壽，恭敬供養一切諸佛；令一切眾生具足修習，離老死法，一切眾難不能害命；令一切眾生逮得無量離病苦身，命根自在，能隨意住；令一切眾生得無盡命，盡未來劫，悉具修習菩薩所行，調伏化度一切眾生；令一切眾生得淨命門，十力善根皆悉來入；令一切眾生善根具足，壽命無量，諸願成滿；令一切眾生悉見諸佛，修習無盡長壽善根；令一切眾生於如來家學諸所學，具足成就無盡命根，於聖法中得歡喜心；令一切眾生得無老病不死命根，無盡精進，安住佛智。是為菩薩摩訶薩以離殺等五戒善根迴向眾生，令一切眾生安住如來三種淨戒具足，究竟十力智慧。

[0513b10] 「菩薩摩訶薩若見眾生殘害不仁，若人若獸，毀其男形，令身殘闕，受諸楚毒；見此苦已，起大慈悲而救度之，悉令貴樂珍寶具足。菩薩摩訶薩謂惡人言：『汝為何利造此惡業？隨汝所須盡相資給，汝今便可捨是惡業，不能正念，肆其貪欲，害彼自利，以求己樂，無有是處。如此惡行、諸不善法，一切如來所不讚歎。』菩薩摩訶薩悉能捨離一切所有，令彼眾生不行惡業，又為彼人說微妙法，謂：『寂靜法，長養淨行，除滅不善，修習慈心，不惱眾生。』時，彼惡人聞此法言，即捨惡行，修清淨業。菩薩摩訶薩以慈救善根迴向眾生：令一切眾生得佛大人陰藏之相；令一切眾生具足男形，得丈夫意，清淨梵行；令一切眾生成就丈夫無欲之身，乘無礙智，究竟不退；令一切眾生得大人身，永離欲心，無所染著；令一切眾生皆悉成就善男子法，諸佛讚歎，智慧具足；令一切眾生得大人力，具足成就十力善根；令一切眾生常得成就男子之形，堅固安住，未曾有法；令一切眾生於五欲中無著無縛，心得解脫，厭離三界，修菩薩行；令一切眾生皆得成就第一智人，一切信伏，皆受道化；令一切眾生成就菩薩丈夫深智，究竟一切大乘佛趣。是為菩薩摩訶薩救毀形者善根迴向，令一切眾生，皆悉救護諸善男子，生賢聖家，智慧具足，修習履行男子勝智，善能示現七丈夫趣，具足無上丈夫正法，常能化度一切眾生善根迴向，令一切

眾生得佛清淨文夫勝法。

[0513c11] 「復次，菩薩摩訶薩若有如來興出於世，以大音聲普告一切：『如來出世！如來出世！』令一切眾生得聞佛音；聞佛音已，捨離自大、憍慢、放逸，得見諸佛，堅固安住，念佛三昧，修佛境界，未曾廢忘，恭敬供養一切諸佛，常樂見佛，以百千劫難值遇故，廣為眾生說佛難遇；眾生聞已，常欲樂見一切諸佛，心大歡喜，恭敬供養，尊重讚歎；於如來所聞諸佛名，於無量佛所種諸善根，修習增長。無量眾生因如來故，悉皆清淨；無量眾生因如來故，悉淨調伏。彼諸眾生於菩薩所，生善知識心；因菩薩故，諸眾生等悉具佛法，彼諸眾生無量劫中所修善根，悉作佛事。菩薩摩訶薩以歎佛善根迴向眾生：令一切眾生常見諸佛，初不失時，如應受化，令佛歡喜；令一切眾生常樂見佛，未曾廢忘；令一切眾生修習智慧，能持一切諸佛法藏；令一切眾生不離佛法，於無量劫修菩薩行，常聞正法；令一切眾生得不忘念，悉持一切諸如來智；令一切眾生不念異業，正念諸佛，修習十力；令一切眾生隨方見佛，盡虛空界，一切如來，悉得奉見；令一切眾生得佛身自在，於一切世界現成佛道；令一切眾生於善知識所聞佛正法，於諸如來得不壞信；令一切眾生讚佛出世，皆悉不虛化度眾生，普令清淨。是為菩薩摩訶薩歎佛出世善根迴向，令一切眾生，悉見諸佛如應受化於無上道，一切佛法究竟清淨。

[0514a10] 「復次，菩薩摩訶薩布施大地，或布施佛，起立殿堂；或施菩薩及善知識，隨意所用；或施聖僧，造立坊舍；或奉父母，興建屋宅；或施餘人，聲聞、緣覺一切福田，諸乞求者；或施四眾，隨意受用，令無所乏；或奉如來，造立塔廟；如是等施，隨彼受用，悉離怨敵一切恐怖。菩薩摩訶薩以施大地善根迴向：令一切眾生得薩婆若清淨佛地，究竟得到普賢菩薩所行彼岸；令一切眾生得大地陀羅尼，離癡正念，悉能受持諸佛妙法；令一切眾生持一切法，守護佛法；令一切眾生得大地等心，於眾生所清淨正直，不生惡念；令一切眾生持佛族姓，不斷佛種，次第成立一切菩薩諸地善根；令一切眾生普為一切作安隱依，悉令調伏，成就清淨；令一切眾生與如來等饒益眾生，安立佛力；令一切眾生悉為一切之所愛樂，安住諸佛所愛樂處；令一切眾生堅固安住如來諸力無畏法中；令一切眾生得薩婆若地，於諸佛法自在究竟。是為菩薩摩訶薩布施大地善根迴向，令一切眾生界究竟如來清淨道地。

[0514b02] 「復次，菩薩摩訶薩布施僮使，或奉諸佛菩薩知識，為欲增長如來法故；或施僧寶、或奉給父母尊重福田；或復給施諸病瘦者，全濟其命，一切貧窮諸乞求者，皆悉施與；或施塔廟，供給灑掃；若有人能書寫佛經，為護法故，以無量億僮僕淨人給其使，令此諸給使，皆悉聰達，明了黠慧，柔軟調伏，常勤精進，未曾懈怠，成正直心、饒益心、安樂心、慈心、離怨敵心，此諸僮僕以如是心奉給於彼菩薩摩訶薩，隨彼受者方俗所宜，才能技術，以此僮僕而施與之，悉是菩薩淨業所起，能令僮僕悅可彼意。菩薩摩訶薩以施僮使善根迴向：令一切眾生得調伏心，奉給諸佛，修習善根；令一切眾生隨順奉給一切諸佛，悉能聞持諸佛所說；令一切眾生隨意自在進現如來，常修正念，無餘惡心；令一切眾生紹繼佛種，隨順如來所攝善根；令一切眾生奉給如來，常不失時，所見諸佛，皆悉不虛；令一切眾生悉攝一切諸佛妙義，言辭清淨，遊行無畏；令一切眾生悉覩諸佛，樂觀無厭

，於諸如來，不惜身命；令一切眾生得見諸佛，心無染著，離世所依；令一切眾生依止諸佛，遠離一切，世間吉祥；令一切眾生隨順佛趣，一向樂求無上菩提。是為菩薩摩訶薩布施僮使善根迴向，令一切眾生永離垢染，得佛淨地如來法身自在無礙。菩薩摩訶薩以身布施為給使時，捨離憍慢，謙下心、給使心、如大地心、忍一切苦心、供給一切無厭足心、無懈怠心，與一切貧賤眾生諸善根心，一切尊貴富樂，乃至童蒙愚小，皆悉恭敬供養心，堅固安住最勝法門，正念修習一切善根心。菩薩摩訶薩以身布施善根迴向：令一切眾生僮使無乏，修菩薩行，心不退轉，未曾違失菩薩正義，一心專求菩薩之道，了達菩薩平等正法，得在如來種姓之數，修真實法，增菩薩行；令諸世間得淨佛法，深心解脫，究竟菩提；令一切眾生增長清淨勝大善根；令一切眾生向大功德，究竟一切智。

[0514c13] 「菩薩摩訶薩復作是念：『以身供給所攝善根，令一切眾生善能給侍一切諸佛，其心調柔，常聞正法、受持法、守護法、不忘法、不壞法、不選擇法、不離法、善調伏法、善能調伏不調伏法、調伏寂滅法；令彼眾生於諸佛所，善能隨順以隨順功德；令一切眾生作第一塔，悉能堪受眾生供養；令一切眾生作第一福田，自然正覺無上菩提；令一切眾生作最勝福田，普能饒益一切眾生；令一切眾生悉作殊勝功德義藏，皆能窮盡善根源底；令一切眾生作淨妙福田，悉能出生果報無量；令一切眾生得勝出道，悉能超出一切世間；令一切眾生作第一調御，隨其所應悉能示導；令一切眾生得最勝陀羅尼，悉能受持諸如來法；令一切眾生逮得無量最勝法界，具足虛空無礙正道。』是為菩薩摩訶薩布施己身善根迴向，令一切眾生逮得如來應供智身。

[0515a01] 「菩薩摩訶薩悉得法愛，清淨喜心，能以自身普覆諸佛，常樂修習無上法寶，於諸佛所生父母心；欲得究竟無礙道法，成就無數那由他智慧妙寶、諸善根門，於諸如來無量法門，正念不忘，深解如來諸境界義；能以如來微密梵音，普雨一切諸佛法雨，如來法雲，遍覆一切而無所畏；能分別說一切智人地，具足究竟薩婆若乘，以無量無邊大法成滿諸根。菩薩摩訶薩於諸佛所聞甚深法，歡喜無量，修習正道，自能除滅一切疑惑，又令眾生歡喜無量，疑網悉除，功德成滿，善根具足，修習無量法門，普行大願，饒益眾生，安住不動金剛藏智，正心專求無上菩提，悉能嚴淨一切佛剎，恭敬親近無量如來。菩薩摩訶薩安住此法，自身普覆一切諸佛，以此善根迴向眾生：令一切眾生妙身具足，悉能普覆一切諸佛；令一切眾生依如來住，常見諸佛，未曾遠離；令一切眾生得最勝身，具足一切功德智慧；令一切眾生行離有梵行，能令一切諸佛歡喜；令一切眾生得無我所身，於我、我所，心無所著；令一切眾生悉能分身遍一切剎，於諸世界而無來去；令一切眾生得自在身，離我、我所，自在遊方；令一切眾生出生佛身，處在如來無上身家；令一切眾生得法力身，安住法座忍力，成就心不可壞；令一切眾生得無比身，具足如來清淨法身；令一切眾生得出世間功德之身，於空法界而得出生。是為菩薩摩訶薩自身覆佛所攝善根迴向眾生，令一切眾生成三世佛勝妙功德。

[0515b02] 「菩薩摩訶薩以身布施一切眾生時，作如是念：『令一切眾生成就善根；令一

切眾生常念善根；令一切眾生能為明燈；令一切眾生安隱樂住；令一切眾生得法藏腹，悉能含受一切眾生；令一切眾生作世間明，滅除眾闇；令一切眾生悉作一切善根因緣，為善知識展轉相成，開示正道，得無上樂；令一切眾生作明淨日。』菩薩摩訶薩以身布施一切眾生所攝善根迴向眾生：令一切眾生究竟諸佛智慧道地；令一切眾生隨順正道，悉令究竟無上菩提；令一切眾生常處佛會，悉受正化；令一切眾生威儀具足，成就諸佛清淨威儀；令一切眾生悉得涅槃，深解法義；令一切眾生悉得勝法而無厭足，常遇勝法，生如來家；令一切眾生捨世希望，逮得如來真實希望；令一切眾生坐菩提樹，出生無量清淨善根；令一切眾生摧滅一切煩惱怨敵，發無害心；令一切眾生得無畏法，悉能護持一切佛法。是為菩薩摩訶薩布施自身善根迴向，令一切眾生饒益安隱，得無上法。

[0515b23] 「菩薩摩訶薩自以己身奉給諸佛，於一切如來生報恩心、生父母心；於諸佛所生清淨深心；以明淨心，受持菩提，得諸佛法，捨世間法，生如來家，隨順諸佛，守護自法，遠離一切眾魔境界，修佛境界，自以己身成就一切諸佛法器。菩薩摩訶薩修如是法自身，奉給一切諸佛所攝善根迴向眾生：令一切眾生安住淨心，一切智寶而自莊嚴；令一切眾生得調伏眾生與其同事，遠離一切諸不善業；令一切眾生得不壞眷屬，悉能攝持諸佛正法；令一切眾生悉為如來清淨弟子，成就灌頂菩薩之地；令一切眾生悉為諸佛之所攝護，遠離一切諸惡知識；令一切眾生隨順諸佛，修習最勝生地菩薩法行；令一切眾生入佛境界，悉皆得受一切智記；令一切眾生與如來等，於諸佛法而得自在；令一切眾生悉為諸佛之所攝取，行無著業；令一切眾生悉為諸佛第一侍者，智慧具足，悅可諸佛。是為菩薩摩訶薩身奉事佛善根迴向無上菩提，迴向救護一切眾生，迴向眾生超出三界，迴向自心悉令清淨，迴向無量廣大菩提，迴向諸佛照明智慧，迴向己身為佛所攝，迴向受持一切佛法，迴向樂求一切佛法，迴向善根悉與三世諸如來等，迴向清涼心得一切佛法。

◎
[0515c20] 「◎菩薩摩訶薩布施國土時，捨世帝王自在之心，無著無縛，不求自在，遠離惡業，普於眾生，悉起饒益安樂之心。菩薩摩訶薩以施國土善根迴向：令一切眾生遠離愚癡，明識業報；令一切眾生不樂世法；令一切眾生不著一切世間生處；令一切眾生不取世界堅固之相；令一切眾生心不染著陰界諸入；令一切眾生心不染著我、我所法；令一切眾生心不忘失諸菩薩行；令一切眾生未曾捨離諸善知識；令一切眾生能悉受持菩薩願行；令一切眾生諸善知識，皆悉歡喜。菩薩摩訶薩以施國土善根迴向：令一切眾生得法王處，於自在法，得到彼岸；令一切眾生得法王法，調伏一切結王怨敵；令一切眾生與法王同止，讚歎佛法如來智慧；令一切眾生住佛境界法王之家，能自在轉無上法輪；令一切眾生出生如來巧妙方便，得法自在，護持佛法，永使不絕；令一切眾生護持無量法王正法，皆悉成就勝大菩薩；令一切眾生於淨法界，得為法王，出興於世，相繼不絕；令一切眾生於諸世界作智慧王，調伏成熟一切眾生；令一切眾生普為法界、虛空界等世界眾生作法施主，建立一切諸眾生界於摩訶衍；令一切眾生得法王法，與三世佛善根齊等。是為菩薩摩訶薩布施王位善根迴向，令一切眾生，皆悉究竟安隱之處。

[0516a18] 「菩薩摩訶薩見有人來乞王京都、嚴飾大城，以歡喜心施、不亂心施、一向正求菩提心施、無量願心施、大慈心施、大悲心施、清涼心施、為利一切眾生故施、自安立

摩訶衍故施、以諸佛法平等心施、行善法心施、欲一切智王心施、求法王自在意故施、欲增上智慧心施、欲一切清淨功德心施、堅固廣大心施、長養一切善根故施、遠離眾魔恐怖具足佛智故施、安住菩薩心力故施、究竟一切境界一切智菩薩所行及諸大願故施。菩薩摩訶薩布施京都、嚴飾大城所攝善根迴向眾生：令一切眾生淨一切剎施佛令住；令一切眾生常樂阿蘭若處，安住寂靜；令一切眾生不著一切國土、都邑、聚落、大小諸城，究竟離欲，得上寂靜；令一切眾生心不親近一切世間，悉皆永離世間語言；令一切眾生得離欲心，布施所有，心不中悔；令一切眾生不著家業，得淨直心；令一切眾生悉捨一切，無所縛著，善施成就；令一切眾生不著住處，捨離一切居家貪著；令一切眾生捨諸苦惱，除滅一切恐怖憂慼；令一切眾生以一切世界為嚴淨剎，奉施諸佛。是為菩薩摩訶薩布施京都、嚴飾大城善根迴向，令一切眾生嚴淨佛住。

[0516b13] 「菩薩摩訶薩布施寶女、侍人、眷屬，技術悉備，才能巧妙，善於言戲，威儀具足，奉給恭順，能感人心，世間功德，無不備舉，莊嚴綺麗，迴動天人，言音和雅而無麁陋，侍主盡禮，不失其意，姿容殊妙，見者無厭。千億技直，供侍寶女，皆是菩薩淨業果報，而用布施，以無著心施、離虛妄心施、不縛一切欲施、於一切色無所著施、不貪欲樂施、離欲覺觀施、於寶女形色不生想施。菩薩摩訶薩布施寶女眷屬善根迴向，迴向一切眾生出離生死、迴向悉得諸佛喜樂、迴向不堅固中而得堅固、迴向金剛界智不可壞心、迴向如來圓滿大眾、迴向攝取堅固真實、迴向無上菩提之心、迴向智慧分別諸法、迴向出生一切善根、迴向不違三世佛教。菩薩摩訶薩住如是法，生如來家，出生一切智道，深入一切菩薩智業，捨離一切世間塵垢，調伏寶心，功德圓滿，無上福田，廣說妙法，安立眾生，令一切眾生，皆悉清淨修習，攝取一切善根。菩薩摩訶薩布施寶女眷屬所攝善根迴向眾生：令一切眾生逮得無量三昧眷屬，又得菩薩不壞三昧；令一切眾生悉入諸佛莊嚴三昧，常樂觀佛；令一切眾生悉行菩薩不可思議自在遊戲三昧，安住無量自在三昧；令一切眾生入如實三昧，不壞其心；令一切眾生悉得菩薩甚深三昧，於一切三昧，皆得自在；令一切眾生皆悉成就三昧眷屬心得解脫；令一切眾生善能分別種種三昧，悉能善取諸三昧相；令一切眾生得勝智三昧，修習一切諸三昧門；令一切眾生得無礙三昧，能決定入不壞正受；令一切眾生得無著三昧，心常念行不二三昧；令一切眾生得不可壞清淨眷屬、菩薩眷屬；令一切眾生普發清淨菩提之心，滿足佛法；令一切眾生薩婆若力清淨滿足，得無上智；令一切眾生得隨順眷屬，悉與眾生同意安住；令一切眾生悉得滿足一切智，功德成就一切勝妙善根；令一切眾生得真實眷屬，成就如來清淨法身；令一切眾生成就諸辯，無縛無著，廣說諸佛無盡法藏；令一切眾生各為一切作善知識，成就一切勝妙善根；令一切眾生淨業滿足，成就一切諸清淨法；令一切眾生滿足諸佛淨妙法門，以諸淨法莊嚴世間。是為菩薩摩訶薩布施寶女眷屬善根迴向。

◎
[0517a01] 「◎復次，菩薩摩訶薩布施妻妾男女，如須達拏太子、現莊嚴王菩薩如是等無量菩薩摩訶薩，乘薩婆若乘，行一切施，具足成滿檀波羅蜜，嚴淨菩薩布施之道，長養清淨不悔施心，入一切施寶薩婆若心。令一切眾生皆悉清淨，具正直心，具足清淨正直心已，一切菩提，皆悉滿足，志常樂求菩薩淨道，受持諸佛菩提門願，修習一切如來家心。如

是菩薩摩訶薩意力成就，求如來處；自知己身，係屬一切，不得自在，隨彼走使，普於眾生，行一切施，於未滿足者，悉令滿足。護持安慰一切眾生，欲令自身普為世間作第一塔，令一切眾生皆悉歡喜；欲於一切具平等心；欲為世間作清涼池；欲為世間作施樂主；欲為一切作大施主，智慧為首，習菩薩行，如說修行；欲成一切種智，大誓莊嚴；欲常專求智慧福田，悉請眾生長養善根，建立己身，崇順正教，普為一切作智慧明，正念菩薩一切施心，一切諸佛常現在前。菩薩摩訶薩以布施妻妾男女所攝善根，無著無縛解脫心迴向眾生：令一切眾生普出無量變化之身，充滿十方一切世界，轉不退法輪，安立一切眾生於無上道；令一切眾生不貪著身，諸願具足，悉詣十方諸佛世界；令一切眾生得離憎愛心，斷愛恚結；令一切眾生為佛真子，行如來家；令一切眾生於諸佛所，生自己心，不可沮壞；令一切眾生常為佛子，從法化生；令一切眾生得正希望，成薩婆若；令一切眾生修習善根，究竟具足無上菩提；令一切眾生成就諸佛菩提解脫，施無上法；令一切眾生得無生心，不壞因緣；令一切眾生坐菩提樹，得最正覺，成無上道，化生無量真法男女。是為菩薩摩訶薩布施妻妾男女善根迴向，令一切眾生得無著解脫無礙智慧。

[0517b07]「菩薩摩訶薩見有人來從乞家者，以家莊嚴具，具足莊嚴而布施之，修習威儀；於家無著，遠離居家一切覺觀，厭惡家業、資生之具，於家珍妙、玩好之物，不生貪心，無所味著，於家眾具，無染縛心，解家磨滅，須臾變易，出家求道，究竟佛法，安住菩薩，住佛法莊嚴，心能捨一切而不中悔，常為諸佛之所稱歎；於資生物、一切住處，心無染著，見來求者，歡喜無量，能決定施。菩薩摩訶薩以家布施所攝善根，如是迴向眾生：令一切眾生捨離妻子，常樂出家；令一切眾生信家非家，捨家求道，於佛法中淨修梵行；令一切眾生樂一切施，心不中退，安住離慳；令一切眾生永離家法，少欲知足，無所藏積；令一切眾生不樂俗家，常樂佛家；令一切眾生悉皆永離障礙之法，滅除一切諸障礙道；令一切眾生不染家屬，雖現在家，心無所著；令一切眾生善化一切，雖現在家，說正覺智；令一切眾生示現在家，住佛所住，心常隨順如來智慧；令一切眾生在家，悉能悅喜眾生，住佛所住。是為菩薩摩訶薩以施家善根迴向，令一切眾生悉行菩薩種種諸行，滿足諸願智慧自在。

◎

[0517c02]「◎菩薩摩訶薩布施莊嚴遊戲園林時，作如是念：『我當為一切眾生作愛樂法林；我當為一切眾生示現悅樂之處；我當與一切眾生無量歡喜；我當為一切眾生開淨法門，超出三界；我當與一切眾生無上菩提，滿足諸願；我當為一切眾生而作慈父，智慧觀察一切三界；我當惠施一切眾生資生之具，令無所乏；我當為一切眾生而作慈母，出生善根，滿足諸願。』菩薩摩訶薩善根迴向，無厭足心，遠離一切眾生諸惡，迴向正心，安隱一切眾生迴向；不求報恩迴向；不求眾生利養迴向；不求讚歎迴向；除滅一切眾生無量苦惱迴向；一切眾生其心清淨，猶如虛空迴向；一切善根為首，觀察一切諸法真實迴向；一切眾生以大莊嚴而自莊嚴，永離苦陰迴向；於摩訶衍願而無厭足，永離邪見，具足修習菩薩所行，及諸大願迴向。菩薩摩訶薩以施莊嚴遊戲園林所攝善根迴向眾生：令一切眾生得轉勝善根，究竟成就無上菩提園林之心；令一切眾生得不動法，普見諸佛，皆悉歡喜；令一切眾生常樂法林，逮得佛剎，娛樂園林；令一切眾生得淨妙心，常見如來大神足林；令一

切眾生悉樂如來自在、遊戲智慧自在，遍遊十方；令一切眾生修習法戲，詣諸佛剎，諮受道化；令一切眾生樂菩薩戲，盡未來劫，修菩薩行，心無疲倦，安住解脫；令一切眾生見一切佛，充滿法界，樂佛大心，清淨園林；令一切眾生詣諸佛剎，其心欣樂，供養諸佛；令一切眾生樂離欲心，清淨莊嚴一切佛剎。是為菩薩摩訶薩布施莊嚴遊戲園林善根迴向，令一切眾生，遊戲一切諸佛園林，見一切佛。

◎
大方廣佛華嚴經卷第十八

【經文資訊】大正藏第 09 冊 No. 0278 大方廣佛華嚴經
【版本記錄】CBETA 電子佛典 2016.06，完成日期：2016/06/15
【編輯說明】本資料庫由中華電子佛典協會（CBETA）依大正藏所編輯
【原始資料】蕭鎮國大德輸入，眾生出版社提供新式標點，其他
【其他事項】本資料庫可自由免費流通，詳細內容請參閱【中華電子佛典協會資料庫版權宣告】

本網站係採用 Creative Commons 姓名標示-非商業性-相同方式分享 3.0 台灣 (中華民國) 授權條款授權.
Copyright ©1998-2016 CBETA
Dictionary cache status: loaded

Glossary and Other Vocabulary

Copyright Fo Guang Shan 佛光山 2013-2025. This work may be freely reused under the Creative Commons Attribution 4.0 International License with attribution. Please send comments to alex@ntireader.org.
Page updated on 2025-06-19

Avataṃsakasūtra (Flower Garland Sūtra) 大方廣佛華嚴經
Scroll 19
Click on any word to see more details.

大方廣佛華嚴經卷第十九

東晉天竺三藏佛馱跋陀羅譯

金剛幢菩薩十迴向品第二十一之六

[0518a13] 「◎復次，菩薩摩訶薩作無量億那由他阿僧祇，大眾施會，離惡清淨，諸佛所歎。普淨眾生永離眾惡，淨三業迹，生薩婆若；無量境界，皆悉清淨，無量百千億那由他布施之具，皆悉莊嚴而以惠施。菩薩摩訶薩以大施會所攝善根，迴向眾生：令一切眾生，悉得無上菩提之心，行無量施，皆悉清淨；令一切眾生，皆悉究竟無量無邊清淨之道；令一切眾生，行無量慈，隨眾所須，悉令滿足；令一切眾生，行無量悲，悉能救護一切眾生；令一切眾生，隨順三世如來正教，令佛歡喜；令一切眾生，於諸佛所，修行布施，心不中悔；令一切眾生皆悉長養勝妙信根，於念念中，修行增進無量布施；令一切眾生，得摩訶衍心，皆悉成就大乘施會；令一切眾生，成大善會施、究竟施、善施、勝施、隨願施、第一施、上施、無上施、無等施、出世間施、一切諸佛所讚歎施；令一切眾生，成第一施主，於諸惡道拔出眾生，安置無礙清淨智道，修平等願真實善根，得無等等如來智慧；令一切眾生，安住寂靜諸禪定智，趣不死道，究竟一切通明智慧，勇猛精進，具足諸地，莊嚴佛法，究竟彼岸，永不退轉；令一切眾生，得不退轉大乘之會，給施眾生而無休息，究竟無上一切種智；令一切眾生，種諸善根，悉到無量功德彼岸；令一切眾生，諸佛所歎，普為一切作大施主，功德具足，充滿法界，普照十方施無上樂；令一切眾生，悉為平等大布施主，究竟善根，等攝眾生；令一切眾生，為勝施主，建立一切於無上乘；令一切眾生，為應時施主，悉離非時，究竟時會；令一切眾生，為善施主，具大人施法，到於彼岸；令一切眾生，為嚴淨施主，至一切佛薩婆若處；令一切眾生，為一切淨施主，出生積聚法界等功德；令一切眾生，為出過一切施主，滿足大願，度脫眾生，安住如來處非處力。是為菩薩摩訶薩大施善根迴向，令一切眾生，行無上捨，究竟佛施、成就善施、不可壞施、諸佛法施、愛眼心施、救眾生施、薩婆若施、見諸佛施、具威儀施、具足菩薩所行功德佛智慧施。

[0518b24] 「復次，菩薩摩訶薩悉捨一切資生之具，心無貪著，不求果報；世間富樂無所希望，捨離愚癡，深解諸法；饒益安立一切眾生；真實相心，解一切法，種種莊嚴，諸資生具，無量境界，種種莊嚴，資生之具，饒益眾生；究竟施、一切施、內外施，增長直心，令一切眾生具功德寶心，善能饒益無量眾生；令一切眾生成就寶心；令一切眾生，清淨善根等三世佛，具一切智。菩薩摩訶薩以施資生之具所攝善根，迴向眾生：令一切眾生，清淨調伏；令一切眾生，皆悉嚴淨一切佛剎，除滅煩惱；令一切眾生，以清淨心於念念中充滿法界；令一切眾生，智慧充滿虛空、法界；令一切眾生，得一切智，了達三世，於一切時轉不退法輪；令一切眾生，悉皆示現一切種智，巧妙方便，饒益眾生；令一切眾生，悉悟一切諸如來道，盡未來劫於一切剎，廣說佛法，未曾休息；令一切眾生，於無量劫修菩薩行，心無厭倦；令一切眾生，於一切世界：淨世界、不淨世界、小世界、中世界、大世界、微細世界、廣世界、麤覆世界、伏世界，如是等一切世界，皆悉嚴淨；菩薩充滿，

行大乘行，令一切眾生於念念中，悉作三世一切佛事，調伏眾生，立薩婆若。此菩薩摩訶薩以如是等無量阿僧祇劫饒益眾生，令佛法不斷；以大悲心救護眾生，修習大慈具菩薩行；建立一切諸如來論，令一切眾生，皆悉不斷諸佛善根；有來求者悉滿其意而無恚厭，能施一切，心無有悔，捨一切物、資生之具，隨所來方，無不欣悅，於諸眾生，如一子想，見來求者，心大歡喜，作是念言：『是我善知識。』

[0518c27] 「爾時，菩薩長養大悲心、歡喜心、不可壞心、大施心；菩薩摩訶薩見來求者，隨其所須，悉資給之，充滿其意，令無所乏，皆令歡喜，斷其貧苦，具足富樂，同聲稱美，歎德而歸。菩薩爾時心大歡喜，於百千億那由他劫，受帝釋樂所不能及；須夜摩天王、兜率陀天王、化自在天王、他化自在天王，百千億那由他劫所受喜樂，所不能及；梵天王樂，乃至淨居天無量無邊阿僧祇劫禪定快樂，亦所不及；無量無數不可稱說阿僧祇劫轉輪王樂，亦不能及。菩薩摩訶薩如是大喜無量，信心增長，直心清淨，諸根柔軟，定心增廣，生菩提心堅固不轉。菩薩摩訶薩善根迴向，令一切眾生離毒害心，令一切眾生安隱快樂，令一切眾生得真實義，令一切眾生悉得清淨無上菩提，令一切眾生悉得平等，令一切眾生得賢善心，令一切眾生逮得賢善摩訶衍心，令一切眾生所行悉善，令一切眾生具普賢菩薩所修願行，令一切眾生覺十力乘。

[0519a17] 「菩薩摩訶薩以此善根迴向時，於身、口、意業無著無縛解脫迴向，無眾生想迴向；無命想、無人想、無福伽羅想、無男子想、無年少想、無禪頭想、無造想、無受想、無有想、無無想、無今世後世想、無死此生彼想、無有常想、無無常想、非三有想、非無三有想、非想、非無想無縛無著解脫心迴向，無業迴向，無業報迴向，無虛妄迴向，無真實迴向，無思迴向，無思報迴向，無心迴向，無無心迴向。菩薩摩訶薩如是迴向時，不著內，不著外；不著緣，不著境界；不著因，不著因和合；不著法，不著非法；不著思，不著思果；不著色，不著色取，不著色滅；不著受、想、行、識，不著受、想、行、識取，不著受、想、行、識滅。菩薩摩訶薩若於此法中，心不著者，則不縛色，不縛色取，不縛色滅；不縛受、想、行、識，不縛受、想、行、識取，不縛受、想、行、識滅。若於此法而不縛者，則於諸法亦無有解。何以故？一切諸法，不生、不滅，無有自性，無一、無二，無多、無少，無有量、無無量，無善、無惡，無深、無淺，無靜、無亂，無著、無離，無法、無非法，無性、無非性，無有、無無故；菩薩如是見法，則是非法，言語道斷故。非法為法，而亦不壞一切業迹；具修菩薩行，不退一切智，解知業緣如夢、如響、如鏡中像，一切法如幻，而亦不違因緣業報；入甚深業，解法真實，無行無作，亦復不違業行之道。

[0519b15] 「菩薩摩訶薩以一切善根如是迴向：一切種智，普遊十方，教化眾生。迴向者何義？永度世間生死彼岸，故說迴向；度諸陰彼岸，故說迴向；度語言道彼岸，故說迴向；度眾生相彼岸，故說迴向；度身見彼岸，故說迴向；度不堅固彼岸，故說迴向；度諸行彼岸，故說迴向；度諸有彼岸，故說迴向；度諸取彼岸，故說迴向；度諸世間法彼岸，故說迴向。菩薩摩訶薩若能以此善根迴向，則皆隨順一切諸佛、隨順法、隨順智、隨順菩提

、隨順義、隨順迴向、隨順行、隨順真實、隨順清淨。菩薩摩訶薩如是迴向已, 令一切眾生得如來法；諸佛歡喜, 無佛不值，無法不了，於一切法無違無失，悉能分別一切佛法，不捨正法，不違因緣，內外諸法，法力具足，無有休息。佛子！是為菩薩摩訶薩第六隨順一切堅固善根迴向。菩薩摩訶薩住此迴向，無量諸佛皆悉守護，得堅固法，修一切智；解隨順義，解一切法，隨順真性，得一切法，隨順堅固善根，隨順滿足諸願；得隨順堅固法，一切金剛所不能壞，得隨順堅固願，於一切法中而得自在。」

[0519c08] 爾時, 金剛幢菩薩承佛神力, 觀察十方, 觀察一切大眾, 觀察法界, 深入諸法句味之義, 修無量心, 大悲普覆一切眾生, 覺悟三世如來家法, 入於一切諸佛功德, 逮得諸佛自在之身, 分別一切諸眾生心, 隨所種善根, 應受化時, 隨順法身示現色身, 以偈頌曰：

「一切世間諸大王,　菩薩現身於彼生,
處彼尊豪大王位,　悉能調伏諸群生。
其心柔軟常清淨,　於一切眾得自在,
常以正法治天下,　方便隨順樂世間。
菩薩清淨王家生,　常能如應轉法輪,
遠離諸惡正治國,　十方眾生無違教。
菩薩色相功德滿,　具足甚深妙智慧,
堅固安住不退轉,　悉能降伏一切魔。
常能具持清淨戒,　決定安住忍辱力,
除滅一切瞋恚毒,　常能修習最勝法。
菩薩具行布施法,　飲食華鬘乘衣服,
塗香房舍明淨燈,　如是等施無有量。
菩薩所施益眾生,　常能開發廣大心,
其意清淨大歡喜,　布施尊勝及世間。
菩薩悉能捨無量,　內外所有一切物，
所行布施常歡喜,　未曾暫有中悔心。
菩薩悉能施頭目,　手足肌肉及骨髓,
一切身分盡惠施,　其心未曾生中悔。
菩薩處在大王位,　清淨豪貴人中尊,
大悲以舌施群生,　楚毒無量不中悔。
菩薩施舌淨善根,　迴向一切諸群生,
悉令此等眾生類,　具足成就廣長舌。
菩薩歡喜施妻子,　其心未曾生憂悔,
又復欣悅施國土,　亦能捨身無所吝。
隨所樂求盡施與,　應時惠施無嫌恨,
一切所有能悉捨,　諸來求者皆滿足。
為法捨身無央數,　修諸苦行求菩提,

又為眾生受諸苦,　求無上智不退轉。
聽受如來正法故,　以身布施無疲厭,
內心歡喜無有量，　救護一切眾生故。
菩薩得見諸佛已,　慈心恭敬設供養,
饒益歡喜悉具足,　皆能聞持諸佛法。
迴向一切眾生類,　悉令世間得安樂,
普能救護一切眾,　永使究竟得解脫。
菩薩具足諸眷屬,　色身端嚴順教命,
妙莊嚴具為校飾,　聰叡仁賢巧智慧。
以饒益故悉布施,　而未曾有微吝心,
不為世間資生利,　饒益眾生求菩提。
具足修習淨功德,　履行無量諸勝業,
迴向一切眾生類,　亦不取業堅固相。
菩薩能捨大王位,　嚴飾京都諸城邑,
宮殿內外一切物，　遊觀園林諸池流。
無量無數百千劫,　以無上心行布施,
開悟世間示彼岸,　隨順化導群生類。
菩薩見有來求者,　悉從他方世界至,
隨彼所須滿其願,　菩薩大喜充遍身。
菩薩迴向施功德,　三世一切諸如來,
所學究竟到彼岸,　無上導師之境界。
菩薩觀察一切法,　誰為度脫眾生者,
為度脫誰至何處，　解空不捨布施心。
菩薩迴向智慧故,　菩薩迴向求正法,
菩薩迴向甚深義,　於一切法無所著。
心不分別一切業,　於諸業報不染著,
了達菩提從緣起,　於法真性無所壞。
解了己身不染著,　其心寂滅無所依,
智慧分別無業性,　善解因緣非無業。
不虛妄取過去法,　亦復不取未來法,
了達現在無所有,　觀察三世悉空寂。
菩薩究竟色彼岸,　受想行識亦如是,
永度一切到彼岸,　其心謙順常清淨。
觀察五陰十八界,　分別諸入及己身,
於此諸法求菩提,　皆悉空寂不可得。
不取諸法常住相,　於斷滅相亦不受,
一切諸法非有無,　諸業因緣和合生。
無有眾生得菩提,　一切諸法悉寂滅,
心不染著諸佛剎，　了達三世無所有，

若能如是解正法，　亦如一切諸最勝。
雖復推求無所得，　菩薩所行亦不虛，
是故緣中求諸法，　不違一切因緣道。
分別解說諸業迹，　欲令眾生悉清淨，
是為智者所修行，　一切諸佛之所說。
隨順思惟入正義，　自然覺悟無上道，
諸法無生亦無滅，　亦復無來亦無去，
不於此死而彼生，　深解一切諸佛法，
了達諸法真實性，　於法性中無所著。
永離諸法虛妄相，　彼人得見諸佛智，
分別解了諸法趣，　眾生諸趣佛國趣，
一切三世所有法，　皆悉了知無有餘，
三世諸佛所覺法，　悉能具足聞受持。
所說三世一切法，　如是等法悉非法，
隨順修行一切法，　而亦不壞諸法相，
菩薩迴向諸眾生，　令彼疾得一切智。◎

[0520c10] 「◎佛子！何等為菩薩摩訶薩第七等心隨順一切眾生迴向？

[0520c11] 「佛子！此菩薩摩訶薩增長下品善根、中品善根、上品善根、無量善根、廣善根、種種善根、不可測量善根、不可思議善根、阿僧祇善根、無邊善根、佛境界善根、法境界善根、僧境界善根、善知識境界善根、一切眾生境界善根、方便境界善根、修習微妙境界善根、內境界善根、外境界善根、無量別異功德境界善根、修習一切施境界善根、清淨戒境界善根、菩薩內自專正於一切捨忍辱境界善根、精進不退轉境界善根、入種種禪定境界善根、修行諸地智慧境界善根、分別一切眾生心心境界善根、積集無量清淨功德善根、修習正念菩薩業境界善根、普覆一切眾生境界善根。菩薩摩訶薩行如是等無量善根，修習究竟，積集長養，廣開解已，則能安住忍力，閉惡趣門；善調諸根，威儀具足，永離顛倒，決定正趣；堪為一切諸佛法器，普為眾生作無上福田；常為諸佛之所守護，出生長養一切諸佛清淨善根，隨順具滿如來大願，深樂佛業，心得自在，悉與三世諸如來等；普能供養一切諸佛，究竟一切諸如來力，常為諸佛之所讚歎；不求生天，不貪利養，不著諸行，一切善根皆悉迴向，為一切眾生作功德藏；具足諸道，普覆一切，於生死中拔出眾生，教令修習一切善根，迴向一切境界而不斷絕；開一切智菩提之門，建立智幢，嚴淨大道；普示眾生，捨離一切世間塵垢；施心功德，生如來家，清淨功德，皆悉滿足無上福田，不著眾生，不依世間；令一切眾生，皆悉清淨，修習攝取一切善根。菩薩摩訶薩離垢清淨菩提心，攝取善根，作如是念：『此菩提心所起善根、菩提心思惟善根、菩提心所得善根、菩提心正希望善根、一向菩提心善根，憐愍一切眾生，攝取一切種智境界，究竟十力境界，積集十力境界；不壞法界善根，不退轉善根。』

[0521a17] 「菩薩摩訶薩復作是念：『如此善根若有果報，我當盡未來際，行菩薩行，不

捨眾生故，修行大捨，迴向一切眾生，悉無有餘：令無數世界珍寶充滿，令無數世界寶衣充滿，令無數世界妙香充滿，令無數世界莊嚴具充滿，令無數世界摩尼寶充滿，令無數世界勝摩尼寶充滿，令無數世界妙色雜華充滿，令無數世界上味充滿，令無數世界金銀充滿，令無數世界天床充滿，妙寶莊嚴敷以天衣，令無數世界雜寶莊嚴天冠充滿。若有一人，盡未來劫，常來求索，以此寶物而惠施之，未曾厭倦。如一眾生，一切眾生亦復如是。』菩薩摩訶薩如是施時，以平等心、無偏愛心、不求名心、無熱惱心、無中悔心、專求一切智心、清淨道心、一向施心、憐愍心、調伏心、安住一切智心；菩薩摩訶薩善根如是迴向，盡未來劫，常行布施。

[0521b05] 「復次，菩薩摩訶薩善根如是迴向一切眾生，悉無有餘：『我當以寶象充滿無數世界，七支具足，六瘤成滿，建大寶幢，真金莊嚴，白寶網覆，一切雜寶而莊嚴之，以用布施；我當以清淨寶馬、婆羅馬王等充滿無數世界，以一切馬寶莊嚴具而莊嚴之，以用布施；無數世界，寶女充滿，娛樂具足，以用布施；無數世界，男女充滿，以用布施；無數世界，己身充滿，以用布施；無數世界，己身、頭首充滿，不放逸心，以用布施；無數世界，己目充滿，以用布施；無數世界，己身充滿，堪忍楚毒，破骨出髓，以用布施；無數世界，大王座處，皆悉充滿，以用布施；無數世界，給使僮僕，皆悉充滿，以用布施。修習平等一切施心，於一世界中，盡未來劫，修菩薩行，為一眾生；於一切世界中，盡未來劫，修菩薩行，為一眾生；為一切眾生，亦復如是。具足大悲，遠離眾惡，普念一切，令我布施，究竟不退，行布施時，乃至不生一念憂悔之心。』菩薩摩訶薩復作是念：『我行如是無量布施，以無著心、無縛心、解脫心、大心、甚深心、攝取心、離憎愛心、離壽命心、善調伏心、不亂心、無害心、安住一切智心、慧光普照一切法心、入一切智心。』

[0521b28] 「菩薩摩訶薩以此善根念念迴向：令一切眾生，財寶滿足；令一切眾生，具足無盡大功德藏；令一切眾生，得安隱樂；令一切眾生，長養菩薩摩訶衍業；令一切眾生，滿足深法；令一切眾生，得不退轉一切智乘；令一切眾生，見一切佛；令一切眾生，普於眾生，無所選擇；令一切眾生，悉得清淨平等之心；令一切眾生，離諸難處，得一切智；令一切眾生，饒益安樂無量眾生；令一切眾生，普於一切得平等心；令一切眾生，得柔軟施心；令一切眾生，攝取真實惠施之心；令一切眾生，不失施心；令一切眾生，具足施心，永滅貧窮；令一切眾生，悉攝世間諸妙財寶，無所乏短；令一切眾生，行無量施；令一切眾生，行一切施；令一切眾生，盡未來劫，修行布施，心無退轉；令一切眾生，悉捨一切，心不中悔；令一切眾生，隨順行施，饒益眾生；令一切眾生，行勝廣施；令一切眾生，行種種莊嚴施；令一切眾生，行無著施；令一切眾生，行平等施；令一切眾生，行大力金剛施；令一切眾生，行如日光明施；令一切眾生，得如來智；令一切眾生，善根眷屬，具足成滿；令一切眾生，善根智慧，悉現在前；令一切眾生，得不可壞正直之心；令一切眾生，具足成就，清淨善根；令一切眾生，於煩惱睡眠，智慧覺悟；令一切眾生，疑惑悉除；令一切眾生，得平等智清淨功德；令一切眾生，功德悉備，無能壞者；令一切眾生，具足清淨，不動三昧；令一切眾生，具不可壞薩婆若智；令一切眾生，具足菩薩無量清淨自在正行；令一切眾生，修習無著清淨善根；令一切眾生，淨修正念三世諸佛；令一切眾生，出生勝妙清淨善根；令一切眾生，除滅一切諸魔魔業障礙道法；令一切眾生，皆悉履

行無量功德，生諸三昧，清淨滿足；令一切眾生常念諸佛，未曾廢忘；令一切眾生，常見諸佛，悉令歡喜，初不遠離；令一切眾生，開淨法門，出生善根，諸白淨法，平等具足；令一切眾生，悉得無量平等正直之心；令一切眾生，成就清淨平等施心；令一切眾生，滿足諸佛尸波羅蜜，平等清淨；令一切眾生，具大精進波羅蜜，未曾懈怠；令一切眾生，得大羼提波羅蜜；令一切眾生，得無量禪智慧，分別滿足諸通；令一切眾生，於一切法得離身般若波羅蜜，平等滿足；令一切眾生，得清淨法界，平等滿足；令一切眾生，悉具淨妙諸通善根；令一切眾生，修平等行，具諸善法；令一切眾生，究竟永度諸佛境界；令一切眾生，身、口、意業平等清淨；令一切眾生，諸業行報平等清淨；令一切眾生，悉得諸法平等清淨；令一切眾生，悉得諸法清淨平等實義；令一切眾生，悉得清淨諸勝妙行；令一切眾生，悉得菩薩諸清淨願；令一切眾生，普得平等淨功德智；令一切眾生，以諸善根迴向薩婆若乘，平等滿足；令一切眾生，顯現一切嚴淨佛剎，平等滿足；令一切眾生，得見諸佛，除滅一切諸煩惱患；令一切眾生，具諸相好，功德莊嚴，平等滿足；令一切眾生，得八種聲，百千妙聲而莊嚴之，如來無量功德清淨梵音，皆悉具足；令一切眾生，十力莊嚴，成就無礙平等之心；令一切眾生，得一切佛無盡法明，無量諸辯，平等滿足；令一切眾生，得無上無畏人中之雄大師子吼；令一切眾生，得一切智，轉不退法輪；令一切眾生，出生諸法，平等滿足；令一切眾生，善根清淨，應不失時，平等滿足；令一切眾生，成就清淨調御師法，平等滿足；令一切眾生，於淳一莊嚴、無量莊嚴、大莊嚴、諸佛莊嚴，平等滿足；令一切眾生，觀察三世，分別平等；令一切眾生，詣諸佛所，聞法受持，解了平等，圓滿具足；令一切眾生，慚愧智慧與諸佛等；令一切眾生，得平等智，觀察諸法；令一切眾生，得不動業報，離諸障礙，平等滿足；令一切眾生，入甚深智，悉分別知眾生諸根，平等滿足；令一切眾生，得無分別平等智慧，皆悉等一，清淨滿足；令一切眾生，隨順無厭善根，平等分別，皆悉滿足；令一切眾生，於大神足而得自在，菩薩神力，平等滿足；令一切眾生，悉得諸佛無盡功德智慧之藏，究竟功德，皆悉等一；令一切眾生，於諸法中得離虛妄，隨順平等，入一切法，知菩提心；令一切眾生，勝妙福田，平等滿足；令一切眾生，得清淨大悲，普為世間最上福田；令一切眾生，堅固無壞，平等滿足；令一切眾生，見真實法，不可破壞，平等滿足；令一切眾生，得最勝心，思惟正觀，平等滿足；令一切眾生，離諸恐怖，入甚深法，到於彼岸；令一切眾生，放一光明，普照十方，等度一切；令一切眾生，悉得菩薩不退精進，同行同願，平等滿足；令一切眾生，出一言音，平等滿足；令一切眾生，於菩薩直心，平等滿足；令一切眾生，悉得覩見諸善知識，心大歡喜；令一切眾生，皆悉具足菩薩諸行，調伏眾生，未曾休息，平等滿足；令一切眾生，得不斷辯，普入諸音，平等滿足；令一切眾生，能以一心知一切心，一切善根，平等滿足；令一切眾生，修諸善根而不退轉，安立眾生於清淨智；令一切眾生，得一切智，平等功德，清淨法身；令一切眾生，悉捨愚癡，觀察善根，平等滿足；令一切眾生，得一薩婆若，成等正覺，平等滿足；令一切眾生，離諸惡趣，出生一道，一切種智，平等滿足；令一切眾生，得一眾清淨，悉能普淨一切大眾，平等智慧而莊嚴之；令一切眾生，於一佛剎，普見一切諸如來剎，平等滿足；令一切眾生，一切莊嚴、不可說莊嚴、不可量莊嚴、無盡莊嚴，莊嚴一切佛剎，平等滿足；令一切眾生，分別解了無量諸法，見甚深義，平等滿足；令一切眾生，得諸聖行，諸佛自在，平等滿足；令一切眾生，非一非異，諸神通力，平等滿足；令一切眾生，隨順善根，普為諸佛，甘露灌頂；令一切眾生，清淨智身，平等

具足。

[0522c25] 「如是，菩薩摩訶薩憐愍饒益眾生，大悲哀念眾生，令一切眾生，皆悉清淨，離慳嫉結，具足無量無邊善妙功德，常樂勝法，離瞋恚濁及諸障礙。其心柔軟，離癡正直而無邪曲，所行堅實不可沮壞，得不退轉平等之心，白淨法力，皆悉成就，不信不失，善解迴向；修習功德，調伏眾生，除滅一切諸不善業，專精苦行，普教一切，具足修習苦行善根，為諸眾生具受眾苦，慧眼清淨，觀察善根，智慧聖行，善根迴向一切眾生。令一切眾生，安住清淨微妙功德，遠離熾然，成就等心善根迴向；令一切眾生，得薩婆若，修習迴向；攝取眾生一切善根，平等具足，具足成就等心迴向。以如是等無量善根迴向眾生：令一切眾生，常得安隱；令一切眾生，常得清淨；令一切眾生，常得安樂；令一切眾生，得究竟解脫；令一切眾生，得究竟平等；令一切眾生，得自在神力；令一切眾生，安住白法；令一切眾生，得無障眼；令一切眾生，調伏諸根；令一切眾生，具足十力，教化眾生。

[0523a16] 「菩薩摩訶薩修行如是迴向時，不著業迴向、不著報迴向、不著身迴向、不著利養迴向、不著諸剎迴向、不著諸方迴向、不著眾生迴向、亦不離眾生迴向、不著一切迴向、不著法迴向。菩薩摩訶薩如是迴向時，作如是念：『令一切眾生，滿足佛智，得清淨心，智慧分別，內心寂靜，外緣不亂，得在三世諸佛家生。』

[0523a23] 「菩薩摩訶薩行如是迴向，勝出一切，無能壞者，一切眾生，悉共讚歎，所不能盡；普行一切諸菩薩行，以少方便遍詣諸剎，悉見諸佛無所障礙；又見諸剎一切菩薩修習眾行，悉得一切巧妙方便，分別一切法陀羅尼，演說妙法，教化眾生，盡未來劫，未曾斷絕；於念念中，不可說不可說諸佛世界，悉現受生，猶如電光；於念念中，悉能嚴淨不可說不可說諸佛世界，修行嚴淨佛剎智慧而無厭足；令不可說不可說眾生清淨成就，平等滿足，隨其所住善根，悉能具足諸波羅蜜，攝取眾生，除滅垢穢，成就淨業，得無礙淨耳，於不可說不可說世界，佛轉法輪，悉聞受持，於彼諸佛，不生遠想，乃至未曾一彈指頃不聞正法；住無所有，無依、無染，無著、無行，堅固不壞菩薩神力；於念念中，不可說不可說一切佛剎，隨其所應，悉現其身，修菩薩行，常與同見從事，不相違背。

[0523b12] 「菩薩摩訶薩修菩薩行時，成就如是無量無邊清淨功德，說不可盡，況成無上菩提，得最正覺。所謂：一切佛剎清淨平等，一切眾生清淨平等，一切身清淨平等，一切根清淨平等，一切業報清淨平等，一切眷屬清淨平等，滿足諸行清淨平等，方便入一切法清淨平等，滿足一切如來諸願迴向清淨平等，示現一切諸佛境界自在清淨平等。

[0523b20] 「菩薩摩訶薩如是善根迴向已，得一切清淨功德法門，以諸功德而莊嚴之。菩薩摩訶薩如是行迴向，不違一切剎，剎不違眾生；剎不違眾生業，眾生業不違剎；思不違

心，心不違思；思不違心境界，心境界不違思；業緣不違報，報緣不違業；業不違業迹, 業迹不違業；法不違相, 相不違法；法生不違性, 性不違法生；剎平等不違眾生平等，眾生平等不違剎平等；一切眾生平等不違一切法平等，一切法平等不違一切眾生平等；離欲際平等不違一切眾生安住平等，一切眾生安住平等不違離欲際平等；過去不違未來，未來不違過去；過去不違未來、現在，未來、現在不違過去；世平等不違佛平等，佛平等不違世平等；菩薩行不違薩婆若，薩婆若不違菩薩行。

[0523c07] 「菩薩摩訶薩行如是迴向, 得平等業, 得平等報, 得平等身, 得平等道, 得平等願, 得平等一切**眾生心**, **得平等一切**剎，得平等一切行，得平等一切智，得三世諸佛平等，得見諸佛及諸菩薩，得一切善根, 得滿一切願, 得成就一切**眾生**, **得善分別一切諸業, 得見一切諸善知識悉令歡喜, 得清淨大眾, 得究竟諸佛正教, 得究竟一切白淨法迴向。**

[0523c15] 「佛子！是為菩薩摩訶薩第七等心隨順一切**眾生迴向。菩薩摩訶薩成就此迴向已, 則能摧伏一切怨敵, 悉能拔出一切欲刺, 得無生道, 到無二處, 得無量自在功德之王, 救護眾生, 神足無礙, 遍遊諸**剎，常樂寂靜，於一切身而得自在，悉能出生菩薩大行，於諸行願得自在智，分別了知一切諸法，悉能遍生一切佛剎；得無礙耳，聞一切剎所有音聲；得淨慧眼，見一切佛修諸善根，未曾休息，具足成就一切諸法。菩薩摩訶薩以此等心隨順一切**眾生迴向, 迴向諸善根。」**

[0523c26] 爾時, 金剛幢菩薩承佛神力, 普觀十方, 以偈頌曰：

「菩薩具行諸功德,　　深遠清淨甚微妙,
所行功德雖微小,　　悉能迴向廣無量。
菩薩一切資生具,　　珍妙奇特貴無價,
象馬寶王諸輦輿,　　種種寶衣及**眾珍**,
己身頭目并手足,　　破骨出髓割肌肉,
充滿無量諸世界,　　悉以惠施無貪吝。
如是無量無邊劫,　　一切普施不退轉,
以此功德悉迴向,　　救度無量**眾生故。**
菩薩饒益一切**眾**,　　**清淨功德諸妙願**,
安樂三有群生類,　　悉令究竟證菩提。
菩薩平等發大願,　　隨順修習清淨業,
令一切**眾得平等**,　　**於彼願中無所著。**
普於世間無嫌恨,　　悉能隨順行諸願,
悉能迴向群生類,　　不違一切諸賢聖。
一切世間智慧日,　　斯從布施淨戒生,
勤修精進無懈怠,　　於一切願不退轉。
菩薩迴向到彼岸,　　能開清淨妙法門,

得兩足尊勝智慧，　分別實義到彼岸。
菩薩梵音悉究竟，　具足堅固妙智慧，
深入正法離障礙，　菩薩於彼意無著。
菩薩心淨不作二，　亦復不作不二法，
捨離二法不二法，　覺悟眾生語言道。
菩薩覺悟世平等，　諸心音聲一切業，
一切眾生猶如化，　悉從因緣業報轉。
一切世間所造作，　十方無量業音聲，
悉從業緣之所起，　應滅彼業令無餘。
菩薩觀察一切眾，　身口意業悉平等，
普令眾生得平等，　猶如一切無等等。
菩薩善業悉迴向，　普令眾生色清淨，
具足一切諸功德，　悉同無上調御士。
一切眾中最殊勝，　具足功德妙法身，
功德大海悉迴向，　饒益安樂諸群生。
我所修行諸功德，　普令一切悉清淨，
諸佛清淨無倫匹，　普令世間亦如是。
平等善根悉迴向，　令一切眾知實義，
微妙智慧功德滿，　悉與一切如來等。
菩薩觀察一切法，　世間寂滅空無餘，
無有造作無造者，　亦復不壞諸業報。
於彼靜亂無有二，　悉以等心正觀察，
菩薩真實解世間，　遠離一切諸虛妄。
如是真實佛子等，　從諸如來法化生，
無量功德悉迴向，　一切疑惑悉除滅。◎

大方廣佛華嚴經卷第十九

【經文資訊】大正藏第 09 冊 No. 0278 大方廣佛華嚴經
【版本記錄】CBETA 電子佛典 2016.06，完成日期：2016/06/15
【編輯說明】本資料庫由中華電子佛典協會（CBETA）依大正藏所編輯
【原始資料】蕭鎮國大德輸入，眾生出版社提供新式標點，其他
【其他事項】本資料庫可自由免費流通，詳細內容請參閱【中華電子佛典協會資料庫版權宣告】

本網站係採用 Creative Commons 姓名標示-非商業性-相同方式分享 3.0 台灣 (中華民國) 授權條款授權.
Copyright ©1998-2016 CBETA
Dictionary cache status: loaded

Glossary and Other Vocabulary

Copyright Fo Guang Shan 佛光山 2013-2025. This work may be freely reused under the Creative Commons Attribution 4.0 International License with attribution. Please send comments to alex@ntireader.org.

Page updated on 2025-06-19

Avataṃsakasūtra (Flower Garland Sūtra) 大方廣佛華嚴經

Scroll 20

Click on any word to see more details.

大方廣佛華嚴經卷第二十

東晉天竺三藏佛**馱跋陀羅譯**

金剛幢菩薩十迴向品第二十一之七

[0524b19] 「◎佛子！何等為菩薩摩訶薩第八如相迴向？佛子！此菩薩摩訶薩成就念智安住不動，離癡正念直心不動，成就堅固不可壞業，一切智境界得不退轉，得大乘勇猛無畏之心，修習無盡善根，積集勝妙善根，修白淨法，增長大悲，得正直寶，常能正念一切諸佛白淨法迴向，心不退轉。樂求菩薩道，巧妙方便，出生清淨堅固善根，正念修習智慧功德，為調御師，具足出生一切善根智慧方便，迴向**眾生**，**慧眼清淨**，**悉能觀察一切善根**，**長養無量種種善根**：**分別境界善根、具足善根、清淨善根、一向善根、修習善根、行善根、思惟善根、平等廣說善根。菩薩摩訶薩如是善根有種種門、種種境界、種種相、種種事**、種種分別、無量行、無量語言道、出生無量分別、修行種種莊嚴善根，悉能正持十力諸乘。

[0524c06] 「菩薩摩訶薩修習如是種種善根，一觀無二一切智境。菩薩摩訶薩以如是等善根迴向，欲令具滿無礙身，修菩薩行；欲令口業清淨無礙，修菩薩行；欲令具足無礙心業，安住大乘，具無礙心，令菩薩行皆悉清淨。得無量大施心，充滿一切**眾生**；**得法自在心**，**照一切法普示世間**；**得最勝不可壞心**，**得清淨一切種智發菩薩心**，**普照一切正念**，**三世一切諸佛念佛三昧**，**悉得具足。滿足離害正直之心**，**遠離怨敵**，**任持眾生**，**充滿一切而無休息。於十力智悉得安住**，**得深三昧**，**悉能遍遊一切世界**，**無所染著**，**悉住一切**剎而無厭足。化度眾生未曾休息，出生無量巧便思慧，具足成就一切菩薩不思議慧，得離癡智，悉

能分別一切世界。於一念中，悉能嚴淨一切佛剎，於諸通慧而得自在，入一切法真實之相，示現嚴淨一切世間。於一剎中見一切剎，究竟不壞智，能持一切剎，以菩薩莊嚴具而莊嚴之，應現一切，悉能調伏無量眾生。一佛世界廣大如法界，一切世界亦復如是，得究竟智，詣一切剎，一切普持。菩薩摩訶薩以此善根迴向佛剎，令眾生充滿迴向，分別受持智慧，如為己身；為眾生迴向，亦復如是：令一切眾生永離地獄、餓鬼、畜生、閻羅王處；令一切眾生悉能除滅諸障礙業；令一切眾生悉得等心，平等智慧；令諸怨敵具慈心樂，清淨智慧；令一切眾生智慧現前，圓滿具足，普照一切；令一切眾生具真實智，離垢正直，菩提心無量，智慧滿足；令一切眾生示現平等安隱善趣。

[0525a07] 「菩薩摩訶薩如是迴向，修習善根及一切願，如大雲雨：令一切眾生皆悉清淨；令一切眾生為功德福田；令一切眾生守護受持菩提內藏；令一切眾生離諸障礙，安住無礙清淨法界；令一切眾生滿足無礙諸通智慧；令一切眾生得自在身，遊行十方，如應示現；令一切眾生得無癡善根一切種智；令一切眾生攝取一切，悉令清淨；令一切眾生遠離障礙瞋恚之心，究竟成就一切種智。

[0525a16] 「復次，菩薩摩訶薩若見可樂國土，林樹華果；或見可樂名香上服，珍寶財物諸莊嚴具；或見可樂園觀、村邑、聚落、王都；或見可樂自在帝王；或見可樂阿練若處。菩薩摩訶薩見如是已，修巧方便，出生無量淨妙功德，樂求實義，為眾生故，而不放逸。善能修習一切善根，猶如大海難可測量，具足善根不可窮盡，一切功德皆悉滿足，亦不分別種種善根，巧妙方便，清淨迴向。示現無量諸行善根，常念一切未曾忘失眾生境界如善根、平等善根。菩薩摩訶薩善根如是迴向，令一切眾生志常樂見無量諸佛，如法不取，法性無數，眾生平等清淨，亦復如是；令一切眾生悉得諸佛隨意愛樂，供給侍者；令一切佛國除滅煩惱，清淨可樂；令一切眾生悉得見聞無量佛法，心常愛樂，常樂守護諸菩薩行，樂以愛眼觀善知識；令一切眾生見可樂法；令一切眾生樂持正法；令一切眾生於佛法中得可樂明；令一切菩薩悉得可樂大施之心，於諸法中得無所畏，樂為眾生分別廣說，得菩薩可樂三昧諸陀羅尼，得一切菩薩授記智慧，得一切菩薩甚可愛樂，自在示現，具足諸佛圓滿說法，得可樂方便，分別說法，得可樂大悲，發菩薩心，諸根悅豫，得可愛樂諸如來家，教化眾生，心不休息，得菩薩可樂無盡法藏，於無量劫一一世界，化度眾生。

[0525b14] 「於現在佛所，得可愛樂巧妙方便，得可愛樂深妙方便，無所障礙，永離愚癡；具足可樂平等離欲，一切諸法，斷諸障礙，決定深解不二法界；具足可樂離欲際，等一切諸法，入真實際，得菩薩可樂無諍滿足之法；具足可樂金剛藏心，一切種智勇猛精進，清淨成滿；具足可樂清淨善根，摧伏怨敵，滅障道法；具足可樂無上菩提，一切種智常現在前，充滿眾生。如是，菩薩摩訶薩長養善根，得淨慧明，常為善知識之所攝護，如來慧日，明照其心，滅除癡闇，淨修正法，入諸智業，善學智地，分別法界一切善根，善能迴向一切菩薩諸善根海，盡其原底，成就智慧，深入堅固，明解善根，了達諸度。菩薩摩訶薩善根如是迴向，不著世界，不著眾生界，心無所依，寂然不亂，正念諸法，具足諸佛無

選擇智，不違三世一切諸佛正迴向門，不違一切平等正法，不壞佛相，等觀三世。了眾生空，無所依住，順如來道，普照諸法，解真實義，漸至諸地。如實分別一切諸法，智慧周滿，具足堅固，未曾忘失。修習正業，常樂寂靜，正趣離生。了一切法猶如幻化，解一切法無有自體，觀一切義及種種行，於語言道而無所著，所有諸法皆從緣起；觀甚深法生實智迴向，觀察寂滅一切諸法，皆入一觀，不違諸法種種異相，善解迴向，修菩薩道善根迴向，攝取眾生，長養三世菩薩一切迴向。

[0525c13] 「如是菩薩摩訶薩以無恐怖心善根，迴向一切佛法；以無量心善根，迴向一切眾生，皆悉清淨；以無我、無我所心善根，迴向於十方界無所染著；以無餘心善根，迴向於一切境界世界無所染著；行離世間法善根，迴向得出世法、不著眾生善根；迴向見諸勝道善根；迴向離虛妄法、出生真實善根；迴向如法門至一切道、無量無邊善根；迴向如如善根亦爾；迴向眾生，解了諸法，如性如善根亦爾；迴向一切法自性，無有自性，如相如善根亦爾；迴向一切法無相真實相，如法如善根亦爾；迴向佛法不退轉，如行如善根亦爾；迴向一切如來所行，如境界如善根亦爾；迴向三世諸佛滿足境界，如安立如善根亦爾；迴向安立一切眾生，如隨順如善根亦爾；迴向盡未來劫，隨順不斷，如量如善根亦爾；迴向眾生心與虛空等，如充滿如善根亦爾；迴向一念滿一切世界，如久住如善根亦爾；迴向離一切世間住，住究竟住，如不生如善根亦爾；迴向不生滿足一切佛法，如堅固如善根亦爾；迴向壞散一切煩惱，如不壞如善根亦爾；迴向一切眾生不可破壞，如明如善根亦爾；迴向普照一切，如一切處如善根亦爾；迴向至一切處道，如一切時如善根亦爾；迴向隨順一切時，如一切如善根亦爾；迴向一切眾生隨順清淨，如一切平等如善根亦爾；迴向一切行平等，如一切法眼如善根亦爾；迴向一切眾生悉得法眼，如不倦如善根亦爾；迴向一切行菩薩道而無疲倦，如甚深如善根亦爾；迴向一切第一深法，如無所有如善根亦爾；迴向知一切無所有，如不出如善根亦爾；迴向一切無所顯現，如離曀如善根亦爾；迴向明眼離曀清淨，如無比如善根亦爾；迴向菩薩無比之行，如寂靜如善根亦爾；迴向一切常樂寂靜，如無根如善根亦爾；迴向究竟無根之法，如無量無邊如善根亦爾；迴向一切無量無邊眾生，皆悉清淨，如無著如善根亦爾；迴向究竟無所著際，如無礙如善根亦爾；迴向滅除一切障礙，如非世間行如善根亦爾；迴向遠離一切世間行法，如不繫如善根亦爾；迴向不繫一切生死，如無行如善根亦爾；迴向遠離一切諸行，如住如善根亦爾；迴向一切住於如住，如一切法成如善根亦爾；迴向眾生所學成就，如一切法平等如善根亦爾；迴向一切具平等行，如一切法不捨如善根亦爾；迴向不捨盡未來際一切眾生，如一切法不盡如善根亦爾；迴向一切無盡眾生，如不違一切法如善根亦爾；迴向一切眾生不違三世諸佛，如攝一切法如善根亦爾；迴向一切眾生悉攝善根，令無有餘，如一切法同如善根亦爾；迴向悉同三世諸佛，如一切法不離如善根亦爾；迴向悉攝世間及離世間，如不可壞如善根亦爾；迴向一切眾生不可沮壞，如無恚如善根亦爾；迴向一切眾生，一切魔業所不能動，如不濁如善根亦爾；迴向一切菩薩行，無有垢濁，如不亂如善根亦爾；迴向一切眾生離諸塵亂，如不可盡如善根亦爾；迴向一切世間法所不能盡，如菩提如善根亦爾；迴向覺悟一切諸法，如不失如善根亦爾；迴向一切眾生不失直心，如照如善根亦爾；迴向一切眾生，悉以大智光明普照一切，如不可說如善根亦爾；迴向一切不可說智，如持一切眾生如善根亦爾；迴向一切持菩薩行，如隨順一切語言如善根亦爾；迴向一切無言智慧，如離一切種種法如善根亦爾；迴向示現一切佛剎及諸如來，成最正覺，示現無量神力自在，如離虛妄如善根亦爾

；迴向世間，悉離虛妄，如一切身遍至如善根亦爾；迴向無量身，遍一切剎，如不受生如善根亦爾；迴向無生巧妙方便，示現受生，如無不有如善根亦爾；迴向三世一切諸佛自在神力及一切剎，在身內現，如夜如善根亦爾；迴向一切夜，施作佛事，得無上明，如晝如善根亦爾；迴向一切在晝眾生，悉令善覺，見諸如來自在神力，住不退法輪，離癡清淨，如半月及一月如善根亦爾；迴向一切眾生住一切時，巧妙方便，於一念中，悉能分別一切時節，如年歲如善根亦爾；迴向受持種種諸劫，嚴淨諸根，了達諸根，如一切劫成敗如善根亦爾；迴向一切劫，淨住無染一切眾生，清淨調伏眾生，如未來如善根亦爾；迴向盡一切未來際，修習菩薩清淨妙行，悉能滿足無量大願，如世如善根亦爾；迴向一切眾生，於一念中見一切佛，乃至未曾一念遠離，如至一切處道如善根亦爾；迴向一切眾生，得不壞道，超出三界，如有無如善根亦爾；迴向一切諸有清淨，知無所有，如淨如善根亦爾；迴向一切菩薩淨行，出生無上菩提之具，如明淨如善根亦爾；迴向得菩薩一切三昧明淨之心，如離垢如善根亦爾；迴向離一切垢，淨心滿足，如無我所如善根亦爾；迴向攝取無我、我所清淨之心，充滿十方一切佛剎，如平等如善根亦爾；迴向得無盡一切智，永離癡愛，普照一切，如無數如善根亦爾；迴向一切智乘力，住巧方便法雲，普覆一切世界，如平等住如善根亦爾；迴向一切眾生，具菩薩行，住一切智，如分別一切眾生界如善根亦爾；迴向一切善根現前，滿無礙智，如一切眾生語言如善根亦爾；迴向解了一切諸語言法，如不離一切眾生如善根亦爾；迴向攝取一切眾生，具足善根，遠離生死，如廣如善根亦爾；迴向受持三世佛所說法，修習菩薩離癡之行，如不休息如善根亦爾；迴向一切劫，修菩薩行，未曾休息，安處眾生於摩訶衍，如一切法第一如善根亦爾；迴向開淨法門無礙淨念，攝一切法，如無量讚歎如善根亦爾；迴向得無量讚歎智慧菩薩實行，如離熾然如善根亦爾；迴向離熾然法，滅除眾生熾然，令得清淨，如不動如善根亦爾；迴向善根安住不動，滿足普賢菩薩願行，如諸佛境界如善根亦爾；迴向一切眾生智慧境界，皆悉滿足，除滅一切煩惱境界，如不可壞如善根亦爾；迴向善根，一切魔業所不能壞，悉能調伏眾邪外道，如非可修、非不可修如善根亦爾；迴向離一切修、非修虛妄，斷一切虛妄，如不退如善根亦爾；迴向常見一切諸佛未曾中退修習莊嚴菩提之心，如一切語言如善根亦爾；迴向分別一切語言，如不著一切法如善根亦爾；迴向一切眾生悉無所著，令一切眾生行普賢行，如一切地如善根亦爾；迴向一切眾生，悉得隨順智慧之地，普賢莊嚴，如不可斷如善根亦爾；迴向一切法中得無畏無斷，一切語言周滿具足，能廣演說，如無漏如善根亦爾；迴向一切眾生，皆令具足無漏善根菩提之心，逮得法智，解了分別，如無有覺法、無有滅法如善根亦爾；迴向覺悟一切諸法，於一念頃，皆悉充滿無量法界，如過去非同、未來非故、現在非異如善根亦爾；迴向發起新新菩提心願，除滅生死，清淨眾生，如三世中不取虛妄如善根亦爾；迴向過去、未來皆悉清淨，現在念念現成正覺，如一切諸佛菩薩具足如善根亦爾；迴向一切眾生具足佛智，大願方便，如常淨無染污如善根亦爾；迴向一切眾生悉除煩惱，一切種智清淨滿足。

[0527b06] 「菩薩摩訶薩如是迴向時，等一切佛剎，淨一切世界故；等一切世間，轉不可壞清淨法輪故；等一切菩薩，出生一切智願故；等觀諸佛無有二故；等觀諸法不壞自性故

；等觀三世巧方便智，解語言道故；一切菩薩行等，所種善根，悉能迴向故；知一切時，隨時修習，不捨佛事故；一切業報平等，不著世間，出生離世善根故；神力自在，與諸佛等，隨順世間，等現佛事故。佛子！是名菩薩摩訶薩第八如相迴向。

[0527b15] 「菩薩摩訶薩安住此迴向：得無量無邊清淨法門，為人中雄而無所畏，大師子吼，成就無量無數菩薩，於一切時未曾休息；得佛無量無邊滿足身，一身充滿一切世界；得佛無量無邊滿足音聲，發一音聲，一切**眾生無不聞者**；**得佛無量無邊滿足力**，**於一毛道安置一切世界**；**得佛無量無邊滿足自在神力**，**置一切眾生於一微塵**；**得一切佛無量無邊滿足解**脫，**於一眾生身中**，**現一切佛**剎一切如來，成最正覺；得一切佛無量無數滿足三昧，正受善方便力，於一三昧中，悉能出生一切三昧；得一切佛無量無邊滿足辯才，說一句法，盡未來劫而不窮盡，悉除一切眾生疑惑；得一切佛無量無邊滿足勝眾生法，示現一切眾生、薩婆若、十力、等覺。佛子！是為菩薩摩訶薩以一切善根隨順如相迴向。」

[0527c03] 爾時，金剛幢菩薩承佛神力，普觀十方，以偈頌曰：

「菩薩心安住,　　離癡常正念,
忍辱離惱害,　　修集無量德。
其心無嫌恨,　　正直常清淨,
諸業莊飾世,　　悉能善分別。
菩薩思惟業,　　種種無有量,
若益**眾生業**,　　**修習常履行。**
善能順世間,　　普令一切喜,
隨應**眾生業**,　　**菩薩分別行。**
永離諸恚礙,　　知法亦知義,
安住調御地,　　饒益一切**眾。**
覺悟諸善法,　　無量不可數,
悉能分別知,　　迴向益**眾生。**
以此深方便,　　具足諸地智,
滅除**眾煩惱**,　　**如如善迴向。**
普攝一切趣,　　安住如實法,
如是業迴向,　　悉令無所著。
深樂至處道,　　修習真如法,
無性無所有,　　明德者迴向。
日夜及半月,　　一月年數劫,
一切皆悉如,　　功德亦如是。
如世及諸剎，　　眾生一切法，
趣非趣如實,　　迴向悉無餘。
如如性如實,　　思惟如是性,
諸功德迴向,　　悉皆順真如。

如如性如是，　諸法無所有，
如如離自性，　智者業迴向，
如諸相如實，　諸生亦如是，
如如自性實，　諸業亦如是，
如如無有量，　一切業如是，
無縛亦無解，　諸業悉清淨。
如是真佛子，　安住不可動，
成就智慧力，　入佛方便藏。
覺悟法王法，　無縛亦無著，
無礙無轉心，　亦復無所轉。
法身所攝業，　隨順眾生相，
深入真實相，　相亦非是相。
如是不思議，　思議不可盡，
深入不思議，　思非思寂滅。
如是思惟法，　分別一切業，
除滅諸煩惱，　是名功德王。
菩薩一切報，　無盡智所印，
盡法無盡性，　無盡方便滅。
心不在內外，　心亦無所有，
妄取故有法，　不取則寂滅。
佛子如是知，　法空無自性，
諸法無自在，　最勝覺無我。
如如等眾生，　覺法性如是，
彼見不思議，　無相智不惑。
如是深修習，　一向求菩提，
所願不退轉，　饒益眾生故。
菩薩捨此身，　無死虛妄想，
解了心如化，　調伏一切眾。
觀彼順正念，　世間業報起，
菩薩悉救護，　三界無有餘。
了知眾想行，　皆悉是虛妄，
菩薩知非實，　亦不壞法性。
彼如是迴向，　智慧妙善根，
憐愍一切眾，　令入深方便。◎

[0528b05] 「◎佛子！何等為菩薩摩訶薩第九無縛無著解脫心迴向？此菩薩摩訶薩於一切善根，不生輕心，不輕出生死心，不輕攝善根心，不輕專求一切善根心，不輕悔過心，不輕隨喜善根心，不輕禮他方佛心，不輕恭敬合掌業心，不輕禮拜塔廟尊重業心，不輕勸請他方諸佛轉法輪業心。菩薩摩訶薩常樂攝受彼諸善根，堅固不壞；彼善根安住，彼善根思惟，彼善根長養，彼善根不著，彼善根具正直心具，彼善根不選擇，彼善根隨順彼諸佛境

界善根，見彼善根得自在力。菩薩摩訶薩以無縛無著解脫心，彼善根迴向，具足普賢身、口、意業；以無縛無著解脫心，修習普賢勇猛精進；以無縛無著解脫心，具足普賢無礙音聲陀羅尼門，充滿十方；以無縛無著解脫心，具足普賢得見一切佛諸陀羅尼；以無縛無著解脫心，具足普賢妙音陀羅尼，分別一切音聲，悉能演說無量法雲；以無縛無著解脫心，得持普賢一切劫行陀羅尼，於一切世界，具足修習諸菩薩行；以無縛無著解脫心，於一眾生身盡未來劫，示現普賢菩薩一切自在神力，如一眾生身，一切眾生身亦復如是；以無縛無著解脫心，悉得普賢自在神力，示現現在一切諸佛菩薩眾中，修菩薩行；以無縛無著解脫心，得普賢一法門，於無量無數劫，示現諸佛無盡自在，悉能度脫一切眾生；以無縛無著解脫心，得普賢種種法門自在，於無量無數劫，示現諸佛無盡自在，悉能度脫一切眾生；以無縛無著解脫心，得普賢自在，於念念中，令無量眾生安住十力，心無厭足；以無縛無著解脫心，得普賢菩薩自在，於一切眾生身，皆悉得見諸佛自在，修普賢行；以無縛無著解脫心，得普賢自在，於一言中，悉能分別一切眾生音聲語言，調伏一切眾生，安住薩婆若地；以無縛無著解脫心，得普賢自在，於一眾生身中，悉能容受一切眾生，彼悉自謂逮得佛身；以無縛無著解脫心，得普賢自在，於一華中，令一切嚴淨世界皆悉安住。

[0528c15] 「菩薩摩訶薩復作是念：『以此無縛無著解脫心善根，出生普賢微妙音聲，充滿法界，十方佛剎隨其所應，皆悉得聞。

[0528c17] 「『以此普賢無縛無著解脫心善根，如普賢於念念中，見盡過去際無量無邊世界諸佛，聞所說法，受持不忘，莊嚴佛家。

[0528c20] 「『以此無縛無著解脫心善根，如普賢盡未來劫於一切世界中，演說諸法皆悉究竟。

[0528c22] 「『以此無縛無著解脫心善根，於一切世界成最正覺，出興于世。

[0528c24] 「『以此無縛無著解脫心善根，能以一光普照虛空等一切世界，修習普賢菩薩所行。

[0528c26] 「『以此無縛無著解脫心善根，得無量無邊智慧，皆能隨順諸地神通，成就普賢菩薩所行。

[0528c28] 「『以此無縛無著解脫心善根，悉得究竟如來智慧，於一切劫說如來智，諸劫

悉盡而智無窮盡，具足普賢菩薩所行。

[0529a01] 「『以此無縛無著解脫心善根，於法界等一切如來、菩薩所行，悉能修習身、口、意業而無懈怠，猶如普賢。

[0529a04] 「『以此無縛無著解脫心善根，得一切佛無上菩提，義身不違法身，辭辯淨地而不可壞，樂說辯才無盡之藏，調伏一切眾生，具普賢願。

[0529a07] 「『以此無縛無著解脫心善根，入一一法門，普照無量不可思議世界，於一切法門盡其原底，修習普賢菩薩所行，逮得究竟薩婆若地。

[0529a10] 「『以此無縛無著解脫心善根，於一一境界中，悉以一切種智，分別了知一切種智，猶無窮盡，究竟普賢莊嚴彼岸，修菩薩行，具足成就方便大王。

[0529a13] 「『以此無縛無著解脫心善根，從此生盡未來際生，具足普賢菩薩所行，及一切種智離癡法王。

[0529a16] 「『以此無縛無著解脫心善根，得無礙法明，普照一切諸菩薩行，常修正業，具足普賢自在方便。

[0529a18] 「『以此無縛無著解脫心善根，悉得無量方便：不可思議方便、菩薩方便、一切智方便、調伏菩薩方便、轉無量法輪方便、不可說不可說時方便、種種說法方便、無分際無畏方便、說一切法無餘方便，得如是等一切隨順方便智，修習普賢菩薩所行。

[0529a23] 「『以此無縛無著解脫心善根，具足身業，令一切眾生皆悉歡喜，得菩薩不退轉清淨善根，究竟安住普賢諸業。

[0529a26] 「『以此無縛無著解脫心善根，得清淨智，悉能分別眾生語言，一切口業清淨莊嚴，音辭微妙言無能及，修習受持普賢所行。

[0529a29] 「『以此無縛無著解脫心善根，悉能分別一切佛剎、一切眾生、一切諸法、一切莊嚴，其心清淨，出生一切如來法藏，究竟一切智，善能隨順普賢所行。

[0529b03] 「『以此無縛無著解脫心善根，清淨直心，得一切佛無礙法身，具足解脫，修如來法，攝佛功德，住佛境界，大智普照，修習菩薩清淨之行，隨順方便，悉能分別一切

法藏，出生無量大乘自在，悉能示現無量無邊一切眾生無上大道，具足普賢行願迴向。

[0529b09] 「『以此無縛無著解脫心善根，得明利根，善調伏根，於一切法自在根，無窮盡根，修習一切善根根，一切佛境界平等根，授一切菩薩不退轉記大精進根，分別一切佛法金剛界根，一切如來智慧光照金剛焰根，分別一切諸根自在根，令一切眾生安住一切智根，無量根，滿足一切根，無礙清淨根，平等修習諸願根。

[0529b16] 「『以此無縛無著解脫心善根，得一切菩薩神力：住持無量身神力；無量智慧境界神力；不離一處，悉能示現一切佛剎神力；菩薩無礙不可制持自在神力；示現攝取一切佛剎，安置一處自在神力；一身充滿一切佛剎自在神力；菩薩無礙解脫自在神力；少方便一念自在神力；依無所有自在神力；以一毛悉縛無量世界，悉持遊行法界等佛剎，示現眾生，令得究竟妙智慧門自在神力，修習普賢菩薩所行。

[0529b25] 「『以此無縛無著解脫心善根，於一念頃，悉能往詣無量佛剎；於一身中，悉能容受無量佛剎；逮得甚深微妙智地，善能分別諸佛世界，得無生心，悉入普賢菩薩法門，生菩薩行。

[0529b29] 「『以此無縛無著解脫心善根，生如來家，修菩薩行；具足無量無數不思議法，無量大願皆悉成滿，分別一切法界及三世法界而無懈怠，隨順普賢菩薩諸行，究竟智界。

[0529c04] 「『以此無縛無著解脫心善根，於一毛道，分別無量無數佛剎，悉能包容一切法界，究竟空界；如一毛道，一切法界、虛空界等一切毛道，亦復如是，以普賢菩薩清淨法門，開智慧眼。

[0529c08] 「『以此無縛無著解脫心善根，能以無量無數阿僧祇劫以為一念，能以一切眾生諸念以為一念，此諸方便，皆由普賢菩薩深心究竟。

[0529c12] 「『以此無縛無著解脫心善根，於一身內，悉能容受無量諸身；如一身，一切身亦復如是，具足普賢菩薩迴向。

[0529c14] 「『以此無縛無著解脫心善根，悉入一切諸佛境界，常見諸佛虛空界等清淨法身，相好莊嚴，神力自在，梵音微妙，具足廣說無礙正法，聞彼佛法悉能受持，於彼佛身了無所有，悉得普賢菩薩無量大願，永離眾生心想見倒。

[0529c19] 「『以此無縛無著解脫心善根，入一切世界，入翻覆世界, 入伏世界, 於一念中, 悉能遍入十方世界一切佛剎，分別因那網世界，分別一切平等法界，令雜世界悉為一形，無量種種世界，無量方便入深法界，皆如虛空，而亦不壞世界之性，修普賢行，住菩薩地。

[0529c25] 「『以此無縛無著解脫心善根，悉能分別一切諸想：眾生想、法想、佛剎想、方想、佛想、世想、業想、行想、解脫想、根想、時想、受持想、煩惱想、清淨想、成熟想、見諸佛想、轉法輪想、聞法解想、調伏想、種種方便出生想、種種地想、入菩薩想、修習菩薩功德想、菩薩三昧正受想、菩薩三昧起想、菩薩境界想、劫成壞想、明想、闇想、晝想、夜想、半月一月年歲時變想、去想、來想、坐想、立想、覺想、睡想，如是等一切諸想，於一念中悉能了知；心無虛妄悉離諸想，心無所著遠離障礙, 一切如來智慧充滿, 一切佛法長養善根；以一切佛身以熏其身, 常為諸佛之所攝取, 於白淨法未曾退失, 善能修學等正覺法, 究竟彼岸, 修行諸佛普賢所行, 具足諸願, 受如來記, 於一念中得入方便地究竟智, 滿足安住。

[0530a12] 「『以此無縛無著解脫心善根，以一一心觀無量心，離諸虛妄而無所依，心不一故，所行各異，業相不同，令一切眾生勇猛精進, 出生普賢智慧之寶, 猶如普賢。

[0530a16] 「『以此無縛無著解脫心善根，於一處悉能分別無量諸處；如一處，一切處亦復如是，悉決定知滿足普賢大願智寶。

◎
大方廣佛華嚴經卷第二十

【經文資訊】大正藏第 09 冊 No. 0278 大方廣佛華嚴經
【版本記錄】CBETA 電子佛典 2016.06, 完成日期：2016/06/15
【編輯說明】本資料庫由中華電子佛典協會（CBETA）依大正藏所編輯
【原始資料】蕭鎮國大德輸入, 眾生出版社提供新式標點, 其他
【其他事項】本資料庫可自由免費流通, 詳細內容請參閱【中華電子佛典協會資料庫版權宣告】

本網站係採用 Creative Commons 姓名標示-非商業性-相同方式分享 3.0 台灣 (中華民國) 授權條款授權.
Copyright ©1998-2016 CBETA
Dictionary cache status: loaded

Glossary and Other Vocabulary

Copyright Fo Guang Shan 佛光山 2013-2025. This work may be freely reused under the Creative Commons Attribution 4.0 International License with attribution. Please send comments to alex@ntireader.org.
Page updated on 2025-06-19

Avataṃsakasūtra (Flower Garland Sūtra) 大方廣佛華嚴經

Scroll 21

Click on any word to see more details.

大方廣佛華嚴經卷第二十一

東晉天竺三藏佛馱跋陀羅譯

◎金剛幢菩薩十迴向品第二十一之八

[0530a27] 「『以此無縛無著解脫心善根，於一業分別知無量諸業種種緣造如一業，一切諸業亦復如是，修習普賢菩薩行業智地。

[0530a29] 「『以此無縛無著解脫心善根，於一法中悉分別知一切諸法；於一切法中亦知一法，分別諸法而不違不著。

[0530b03] 「『以此無縛無著解脫心善根，於一語中悉分別知無量言音，猶如呼響；如一語中一切語言亦復如是，於彼言音無所依著，住菩薩行智慧成就，逮得普賢無礙淨耳。

[0530b07] 「『以此無縛無著解脫心善根，於一一法中悉能演說不可說不可說諸法，長養善根不可思議，應時說法，一切時解脫。決定了知眾生諸根，隨其所應聞佛音聲，佛一妙音悅無量眾；一如來所，菩薩大眾充滿法界；究竟了知一切諸行，住普賢地。於念念中，如說入法，長養不可說妙智慧身；盡未來劫於一切世界、一切佛所，悉能修習虛空等行，勇猛如普賢，修習大智慧，具足一切行，安住普賢地。

[0530b16] 「『以此無縛無著解脫心善根，於一一根中，皆悉了知無量諸根，不可數意，不思議境界，修普賢行法門諸根。

◎

[0530b19] 「『◎以此無縛無著解脫心善根，具菩薩行，生真實妙智：知色微細，知身微細，知剎微細，知劫微細，知世間微細，知方微細，知時微細，知數法微細，知業微細，知報微細，知清淨微細，如是等一切微細，於一念中皆悉了知；隨順普賢菩薩所行，成就普賢真實智慧。離恐怖心，離愚癡心，離散心，離亂心，調伏諸根心，一心正受心，善分別諸法心，善安住智慧心，行普賢行，隨順普賢菩薩迴向心。

[0530b28] 「『以此無縛無著解脫心善根，知眾生趣微細、知眾生死微細、知眾生生微細、知眾生處微細、知眾生生微細、知眾生種類微細、知眾生界微細、知眾生行微細、知眾生取微細、知眾生境界微細，如是等一切微細，於一念中悉能了知；修普賢行而無懈倦。

[0530c05] 「『以此無縛無著解脫心善根，悉分別知初發意菩薩等一切菩薩諸行微細、菩薩處微細、菩薩自在微細、菩薩遊行無量佛剎微細、菩薩法明微細、菩薩淨眼微細、菩薩具足深心微細、菩薩往詣諸如來大眾微細、菩薩諸陀羅尼智門微細、菩薩無量無邊無所畏地一切諸辯方便演說微細、菩薩無量無邊三昧相微細、菩薩見一切佛三昧微細、菩薩莊嚴三昧微細、菩薩法界三昧智慧微細、菩薩自在三昧智慧微細、菩薩三昧智慧微細、菩薩受持盡未來際三昧智慧微細、菩薩勝妙智慧分別一切菩薩三昧微細、菩薩無量無邊一切菩薩出生三昧分別了知微細、菩薩出生三昧智慧往詣一切諸如來所微細；修習一切菩薩廣大甚深無礙三昧，究竟一切種智，得方便地、一切通地、分別實義地，菩薩離癡智，修習普賢無量諸行微細。

[0530c21] 「『以此無縛無著解脫心善根，於一念中悉知菩薩一切住微細、悉知菩薩地微細、菩薩種種行微細、菩薩出生迴向微細、菩薩得一切諸佛藏微細、菩薩分別智慧微細、菩薩大願神力自在微細、演說菩薩三昧微細、菩薩神力方便微細、菩薩印微細、菩薩一生補處微細、菩薩生兜率天微細、菩薩處天宮微細、菩薩嚴淨佛剎微細、菩薩觀察人中微細、菩薩放大光明微細、菩薩了達家法微細、菩薩眷屬法微細、菩薩一切世界受生法微細、菩薩一身示一切身命終微細、菩薩身入母胎微細、菩薩處母胎微細、菩薩在胎中顯現法界等大眾自在神力微細、菩薩在母胎顯現一切佛自在微細、菩薩生法微細、菩薩遊行七步無畏智微細、菩薩現在王宮方便法微細、菩薩出家求道調伏諸根修法微細、菩薩菩提樹下坐道場法微細、菩薩降魔成最正覺法微細、如來端坐道場放光明微細、普照十方一切世界微細、顯現如來無量無邊自在神力微細、如來師子吼大般涅槃微細、如來教化一切眾生未曾

有失微細、知如來金剛菩提心微細、顯現如來住持一切世界微細、於一切世界盡未來劫施作佛事而無休息微細、究竟受持一切法界微細、虛空界等一切世界為化眾生故普現佛身出興於世微細、一如來身現無量身微細、去來現在一切諸佛智慧眷屬微細，如是一切功德微細，我當悉知；具足究竟，得到彼岸，清淨示現一切眾生。於念念中智慧周滿，得不退轉，修菩薩行；具足普賢迴向功德之地，受持一切如來菩薩所行。不離菩薩諸智慧門，一切方便皆悉清淨，普能安隱一切眾生，修菩薩行。具足菩薩諸地功德，得金剛幢迴向之門，出生無量法界諸功德藏，常為諸佛之所護念。入諸菩薩深淨法門，演說一切微妙法義，無所違失，悉能慈愍一切眾生。於念念中究竟了知思議不思議地諸功德藏，於不思議出生思議，示諸法門，離語言道，得智慧地。一切菩薩皆悉同等，盡未來際修菩薩行，未曾休息。具普賢行，遠離世間一切妄想及語言道，具足受持大願自在，修菩薩行未曾斷絕。

[0531b05] 「『以此無縛無著解脫心善根，入一切眾生性智微細、分別眾生性智微細、具足演說眾生性智微細、染著眾生性智微細、眾生不動性智微細、眾生動性智微細、無量無邊趣趣眾生性智微細、不可思議眾生種種行性智微細、眾生無量煩惱性智微細、眾生無量清淨性智微細，如是等一切眾生性境界智微細，於一念中如實了知。調伏安隱一切眾生，如應說法而不失時；常轉法輪攝取眾生，說諸法門，修菩薩道；智慧具足，化身無量，安隱眾生，悉令歡喜。慧日普照，深入菩提心，得菩薩自在智，覺悟安住菩薩智境界；修習大乘智，究竟普賢行。

[0531b18] 「『以此無縛無著解脫心善根，悉能分別虛空法界等一切世界智微細、小世界智微細、中世界智微細、不淨世界智微細、清淨世界智微細、無比世界智微細、雜世界智微細、廣世界智微細、狹世界智微細、無礙莊嚴世界智微細、一切世界諸佛出世示現一切智微細、演說一切世界智微細、一身充滿一切世界智微細、放無量光普照一切世界智微細、一切世界一切諸佛顯現自在神力智微細、一妙音聲普聞十方一切世界智微細、一切世界現在諸佛大眾圍遶智微細、一切法界作一佛剎智微細、一佛剎作一切佛剎智微細、一切世界如夢智微細、一切世界如電智微細，如是等一切世界智微細，悉分別知。究竟了達菩薩諸行，皆悉如幻；究竟普賢菩薩行自在智，得普賢菩薩明觀；行一切菩薩行，無有休息，悉離顛倒。見一切佛及佛自在，得無礙身，智無所依，諸善根法無所染著，心之所行，悉無所有。捨離諸方堅固之相，嚴淨菩薩所行之相，而未曾取一切智相。不著眾生，三昧莊嚴；智慧隨順一切法界，於一切世界，修菩薩行。

[0531c09] 「『以此無縛無著解脫心善根，深入無量法界智微細、演說一切法界智微細、度廣法界智微細、分別不可思議法界智微細、分別一切法界智微細、於一念中充滿一切法界智微細、等觀一切法界智微細、一切法界境界無所有智微細、觀察一切法界無礙智微細、解一切法界不生智微細、身持一切法界自在智微細，如是等一切法界智微細，皆悉究竟，成普賢行。受持智慧，得法自在，令眾生歡喜。不捨義身，不見法身；出生無礙平等之

智，得無礙行。不著諸法，離一切有，真實無染。隨順世間，行語言法；常樂寂靜，不捨實義。智慧清淨，滅除虛妄，一切所有，悉非堅固。覺悟無量一切法界，一切世間平等不二，一切諸法亦復不二；無所依止，得入普賢菩薩行門，究竟成就平等智慧。

[0531c25] 「『以此無縛無著解脫心善根，悉能分別一切諸劫智微細，無量劫即是一念智微細，一念即無量劫智微細，阿僧祇劫即是一劫智微細，一劫即是阿僧祇劫智微細，長劫即是短劫智微細，短劫即是長劫智微細，入有佛劫無佛劫智微細，數知一切劫無餘智微細，說一切劫非劫智微細，一念中覺過去、未來、現在際一切諸劫無餘智微細；如是等一切諸劫，一念中以如來智知。得一切菩薩行圓滿王心，得普賢菩薩究竟行心，得一切離虛妄心，得不退大願心，得示現無量無邊世界網中一切如來遍充滿心，得聞持諸佛善根菩薩行心，得與一切眾生大無畏心，得一切劫中示現諸佛出興世心，得一一世界中盡未來以行菩薩道無休息心，得一切世界中如來身業充滿菩薩身心。

[0532a12] 「『以此無縛無著解脫心善根，知無量甚深法智微細，勝法智微細，雜法智微細，莊嚴法智微細，廣說一切諸法智微細，一切法即是一法智微細，一法即是一切法智微細，一切法悉入非法智微細，非法入一切法亦不違法智微細，入一切佛法方便無有餘智微細；如是一切諸微細法，以無礙智悉能了知。得一切行同一行心，得究竟無量無邊法界心，得無畏力分別法心，決定安住諸無礙行。以一切智充滿諸根，一切佛智正念方便，皆悉現前；成就諸佛廣大功德，充滿世界。普入一切諸如來身，示現一切菩薩身業，出妙音聲普遍世界一切佛所，得威神力智慧意業，出生無量分別方便一切種智，修普賢行得不退轉智。

[0532a26] 「『以此無縛無著解脫心善根，知出生一切佛剎無餘智微細，出生一切眾生諸通智慧無餘智微細，出生諸法業報無餘智微細，出生一切眾生心無餘智微細，出生隨時說法無餘智微細，出生分別一切法界無餘智微細，出生虛空界等三世智慧無餘智微細，出生一切語言道法無餘智微細，出生一切世間諸法無餘智微細，出生離世間行法無餘智微細，如是等一切出生智微細；一切如來道、一切菩薩道、一切眾生道出生智微細；修菩薩行，安住普賢行，隨義隨味，皆如實知如夢、如電、如幻、如響、如化；寂滅一切法界，無有真實，無所染著。出生諸佛平等智慧，皆悉究竟，修普賢行，出生微細智。』

[0532b11] 「菩薩摩訶薩以如此無縛無著解脫心善根，皆悉迴向：不妄取世間及世間法，不妄取菩提及菩薩，不妄取菩薩行及出生死道，不妄取一切佛及佛法，不妄取調伏不調伏眾生，不妄取善根及迴向，不妄取自己及他人，不妄取施物及受者，不妄取菩薩行及菩提，不妄取法及解法者；如是菩薩摩訶薩無縛無著解脫心善根，迴向無縛無著解脫身、無縛無著解脫口、無縛無著解脫業、無縛無著解脫報、無縛無著解脫世間、無縛無著解脫佛剎、無縛無著解脫眾生、無縛無著解脫法、無縛無著解脫智；菩薩摩訶薩如是迴向時，則與

三世諸佛一切菩薩迴向同等。成就安住三世諸佛一切菩薩迴向，於三世諸佛菩薩迴向，得不退轉。隨順過去一切佛教，具足未來一切佛教，得現在一切佛教；滿足過去諸佛平等正法，成未來諸佛平等正法，向現在諸佛平等正法；與行過去一切佛境界，住未來一切佛境界，等現在一切佛境界；與三世諸佛善根無異，住三世諸佛所住，與三世諸佛同一境界，不違三世諸佛。

[0532c04] 「佛子！是為菩薩摩訶薩第九無縛無著解**脫心善根**迴向。菩薩摩訶薩安住此迴向，一切善根迴向，一切金剛山所不能壞，於一切**眾生**，**第一殊勝**；**一切眾魔所不能壞**，**悉能摧滅眾魔**邪業，普現一切世界行菩薩行。以善方便，廣為**眾生說諸佛法，捨離愚癡，隨順一切佛法智慧。菩薩摩訶薩隨所生處，行、住、坐、臥一切常得不壞眷屬，得**清淨念，悉能聞持三世一切諸如來法。盡未來際劫，行菩薩行，未曾休息，而無染著。得普賢行，諸願滿足，得一切智，施作佛事，悉得諸佛菩薩無量自在。」

[0532c15] 爾時，金剛幢菩薩承佛神力，普觀十方，以偈頌曰：

「菩薩未曾有慢心，　一切諸方無比尊，
隨本所修功德業，　亦復不起輕慢心。
所修一切諸功德，　不為自己及他人，
以無縛著解**脫心，**　迴向饒益一切**眾。**
永離一切自高願，　亦復棄捨**惰慢心**，
於最勝所起身業，　勸請**說法種種行。**
所作無量諸功德，　饒益一切**眾生類**，
安住無著解**脫心，**　迴向一切諸如來。
世間無量群生類，　種種方便諸技術，
勝妙甚深微細事，　悉能具足分別知。
世間所有種種身，　斯由身業之所得，
覺悟無量生死行，　逮得不退智慧門。
十方一切無量剎，　微細勝妙伏世界，
菩薩深入智慧門，　於一毛孔悉了知。
一切**眾生無量心**，　**明者了知即一心**，
菩薩覺悟智慧門，　不捨增長諸業行。
一切**眾生種種根**，　**上中下品**各不同，
所有甚深諸功德，　菩薩隨性悉了知。
一切**眾生種種業**，　**上中下品差別相**，
菩薩深入如來力，　悉能具足分別知。
不可思議無量劫，　悉能了知即一念，
一切十方所行業，　菩薩覺悟清淨知。
悉能逆順知三世，　分別其相各不同，
而亦不違平等相，　是則離癡菩薩行。

一切眾生無量行，　愛慢諸結各不同，
菩薩別相分別知，　亦復不捨無相觀。
十方世界諸如來，　具足示現大自在，
難見難得難思議，　菩薩悉能分別知。
兜率陀天大導師，　無比最勝人師子，
功德甚深廣清淨，　一切如實見其性。
示現降神處母胎，　無量自在大神變，
成佛涅槃轉法輪，　一切世間莫能轉。
人中師子初生時，　一切諸勝悉奉敬，
天王帝釋梵天王，　諸有智者悉敬侍。
十方一切無有餘，　無量無數諸法界，
無始無末無中間，　示現無量自在力。
人中尊導現生已，　遊行諸方各七步，
觀察一切眾生類，　無礙法門覺一切。
觀見眾生沒五欲，　人中師子現微笑，
眾生盲冥愚癡覆，　我當度脫三有苦。
大師子吼出妙音，　我為世間第一尊，
顯現明淨智慧燈，　永滅生死愚癡闇。
人中師子出世間，　放大光明無有量，
斷除一切諸惡道，　無量眾苦究竟滅。
或時示現處宮殿，　或現捨家行學道，
人中師子現自在，　饒益一切眾生故。
菩薩初坐道場時，　六反震動諸大地，
普放無量大光明，　遍照五道眾生類。
震動一切魔宮殿，　開發十方眾生心，
昔於菩薩有緣者，　皆悉覺悟真實義。
一毛道中無量乘，　十方一切諸佛剎，
眾生道乘無有量，　彼現最勝大神變。
如是方便隨順覺，　如一切佛所演說，
若諸如來所不說，　亦悉解了分別知。
除滅一切眾魔怨，　普覆三千大千界，
深入一切無礙門，　能壞一切諸魔道。
如來或在諸佛剎，　或復現處諸天宮，
或復現身梵宮殿，　菩薩悉見無障礙。
轉於清淨妙法輪，　如來法身無邊際，
悉於三世一切劫，　最勝演說無窮盡。
諸佛無等師子座，　悉皆充滿十方界，
種種妙相而莊嚴，　佛處彼座難思議。
真佛子等悉圍遶，　充滿法界無有餘，

說菩薩行無邊際，　隨順諸佛出要道。
智者能以一方便,　攝諸佛法無有餘,
種種莊嚴最勝法,　皆悉充滿於法界。
無等無量妙自在,　示現一切種種身,
又現諸趣無量生,　或現采女眾圍遶。
示現出家行學道,　欲令眾生諸根利,
乃至示現般涅槃,　分布舍利起塔廟。
如是種種無量行,　如來演說佛所住，
一切如來諸功德,　究竟遍知到彼岸。
如是種種無量行,　於一切劫無休息,
亦未曾生憂慼心,　菩薩皆悉善迴向。
一切諸佛自在力,　及佛無量諸功德,
菩薩隨順悉了知,　普為一切眾生說。
如是一切諸法王,　隨彼無量諸境界,
於一念中悉覺悟,　而亦不捨菩薩行。
一切最勝甚深法,　及諸佛剎正法道，
隨順覺悟殊勝行,　究竟迴向到彼岸。
有數無數一切劫,　菩薩深解即一念,
具足修習菩薩行,　於彼勝道不退轉。
十方無量一切剎，　或有淨妙或垢穢，
及彼一切諸如來,　菩薩皆悉分別知。
於念念中悉明了,　不可思議無量劫,
如是了知三世劫,　具足安住究竟行。
深入了達心所行,　善方便行一切法,
一切佛剎菩薩行，　悉能明了分別知。
出生智慧無有量,　出生眾生及諸法,
出生菩提力自在,　一切皆悉無邊際。
深入一切無有餘,　分別一切諸妙法,
悉分別知同異相,　具足廣修菩薩行。
十方一切諸佛剎，　彼有無量無數眾，
彼彼諸性各不同,　菩薩皆能分別知。
過去一切諸如來,　未來現在諸導師,
若能如是知迴向,　則與三世諸佛等。
若能如是知迴向,　則與最勝功德等,
則與最勝智慧等,　則與最勝所行等。
一切世間莫能壞,　諸所學者悉成就,
隨順一切諸最勝,　善能觀察於世間。
菩薩所行不可量,　無量功德悉具足,
堅固安住如來行,　具足分別自在力。◎

[0534a03] 「◎佛子！何等為菩薩摩訶薩第十法界等無量迴向？佛子！此菩薩摩訶薩離垢繒繫頂，受大法師記，能廣法施成大慈悲，安立眾生於菩提心，饒益眾生未曾休息。以菩提心長養善根，為一切眾生作調御師，示諸眾生一切智道，為一切眾生作法藏日，善根淨光普照一切；等心普觀一切眾生，欲令眾生常行善根未曾休息。增長清淨微妙智慧，不捨一切善根道業，為一切眾生作大智慧採寶導師，開示一切安隱正道。以一切眾生為首，修行諸法；令一切眾生，得不可壞真善知識，長養善根。菩薩摩訶薩行法施等一切善法，攝取薩婆若心，究竟正力到於彼岸。修行堅固難壞菩提之心，常樂大願，修習菩提。依善知識，離諂曲心，專求菩提，分別無量一切智門境界。

[0534a19] 「菩薩摩訶薩於彼善根迴向，廣大而無限礙，乃至一句一味佛所說法，若有能聞，若持若說，以此善根如是迴向。一心正念無量無邊虛空等世界中，三世諸佛行菩薩行，以此善根迴向，令一切佛常守護念。於一世界盡未來劫，為一眾生修菩薩行；如一世界，乃至虛空、法界等一切世界，盡未來劫，為一眾生修菩薩行，為一切眾生，亦復如是。為一切眾生，以大莊嚴而自莊嚴。不生離佛善知識想，得是想故，常見現在一切諸佛，乃至未曾違離一佛。諸佛菩薩所讚梵行皆悉滿足，行不缺梵行，具足不破梵行，不濁梵行，無垢梵行，不退梵行，不壞梵行，諸佛所讚梵行，無依梵行，無所有梵行，離倒清淨順行三世諸佛菩薩梵行，無礙梵行，無取梵行，無諍梵行，無擇梵行，安住梵行，無比梵行，不動梵行，不亂梵行，無恚梵行。如我行梵行，令一切眾生，皆悉安住此諸梵行，修習梵行，具足梵行，清淨梵行，離垢梵行，明照梵行，離塵梵行，離曀梵行，離熱梵行，離纏梵行，離一切疑梵行，離一切惱害梵行，得到彼岸。

[0534b11] 「何以故？菩薩若自不修梵行，令他淨修梵行，無有是處；菩薩自退梵行，令他具足梵行，無有是處；菩薩自破梵行，令他安立梵行，無有是處；菩薩自離梵行，令他立梵行道，無有是處；菩薩自滅梵行，令他修習梵行，無有是處；菩薩不樂梵行，令他樂修梵行，無有是處；菩薩不住梵行，令他安住梵行，無有是處；菩薩不究竟梵行，令他究竟梵行，無有是處；菩薩自捨梵行，令他不捨安住梵行，無有是處；菩薩壞散梵行，令他攝取梵行，無有是處。

[0534b22] 「何以故？菩薩摩訶薩如說修行，遠離顛倒，又能廣說離顛倒法；實語實行，修習清淨身、口、意業，離諸染污，行無礙處，滅一切障。菩薩摩訶薩自正直心，令他正直心法；菩薩修習忍辱，以諸善根調伏其心，令他修忍，以諸善根調伏其心；菩薩自離疑悔，令他離諸疑悔；菩薩自得歡喜信心，令他得不壞信；菩薩自行堅法，令他行堅法；菩薩摩訶薩善根如是迴向。

[0534c01] 「復次，菩薩摩訶薩以法施等諸善根門如是迴向：以此善根，令一切眾生悉得諸佛無盡法門，分別解說諸佛法門，摧滅一切外道邪論；令辭理窮屈，悉得三世一切諸佛所說法海，於一一生法、一一方便法、一一語言法、一一施設法、一一教法、一一說法、

一一法門、一一入法、一一決定法、一一住法，悉得無量無邊無盡法藏。得無畏法深入四辯，廣為眾生說微妙法，盡未來際而無窮盡。成正直心，離諸顛倒，生無礙道，言無謬失，眾生聞法悉皆歡喜；解了眾生一切言音，得不退轉一切法明，一切眾生歡喜無量，悉皆安住一切種智。具足離癡，明淨法辯，聞持諸法，悉能分別一切世界。得法界等無量身，於一念中悉能充滿一切法界；微妙音聲遍滿無量無邊法界，示現眷屬充滿法界。修法界等菩薩淨業，得法界等無量菩薩所住，得法界等無量決定法，學法界等無量諸法究竟，住法界等無量菩薩行，迴向法界等無量菩薩內法。菩薩摩訶薩善根如是迴向，令一切眾生具足薩婆若，安住薩婆若。

[0534c22] 「復次，菩薩摩訶薩善根如是迴向：見法界等無量一切佛，調伏法界等無量眾生，嚴淨法界等無量佛剎，得法界等無量菩薩智，得法界等無量無所畏，得法界等無量深妙辯，得法界等無量一切菩薩陀羅尼，得法界等無量不可思議菩薩住，具足法界等無量功德藏，具足法界等無量實義善根。菩薩摩訶薩復作是念：『以此善根，令一切眾生悉得是法，具足成滿，如我無異；一切行等，功德等，智慧等，力等，無畏等，自在等，正覺等，說法等，如實義等，論議等，諸通等。』菩薩摩訶薩善根如是迴向。

[0535a05] 「復次，菩薩摩訶薩以此善根如是迴向：如法界無量，出生智慧亦復如是；如法界無量，所見諸佛亦復如是；如法界無量，往諸佛剎亦復如是；如法界無量，菩薩所行亦復如是；如法界不可斷，得一切智亦復如是；如法界等一，得一切智亦復如是；如法界自然清淨，令一切眾生清淨亦復如是；如法界隨順悉至一切，令一切眾生行普賢菩薩行亦復如是；如法界莊嚴一切眾生，令一切眾生得普賢菩薩莊嚴亦復如是；如法界不可壞，令一切眾生得不壞善根亦復如是。

[0535a16] 「復次，菩薩摩訶薩以此善根如是迴向：令一切諸佛菩薩皆悉歡喜，令諸善根趣薩婆若，令諸善根趣一切智，至一切道，令一切眾生常見諸佛。

[0535a20] 「菩薩摩訶薩以此善根如是迴向：見一切佛能作佛事故迴向、見一切佛不於佛事生住著心故迴向、見一切佛悉令眾生普得清淨故迴向、見一切佛悉能了知故迴向、見一切佛悉無所著故迴向、見一切佛悉能分別無礙法故迴向、見一切佛具普賢行故迴向、見一切佛未曾失時故迴向、見一切佛出生菩薩無量諸力故迴向、見一切佛不忘其法故迴向。以此善根如是迴向：解法界無生，解法界無自性，解法界如如，解法界無依，解法界無妄，解法界離相，解法界寂靜，解法界無處所，解法界無去無集，解法界無壞。

[0535b03] 「復次，菩薩摩訶薩善根如是迴向：以此法施所攝善根，令一切眾生成大法師，住一切佛無量自在；令一切眾生作無上法師，安立眾生於一切智；令一切眾生成無壞法師，一切問難無能窮盡；令一切眾生作無礙法師，具足諸法無礙照明；令一切眾生作智藏法師，巧方便說一切佛法；令一切眾生成就如來自在法師，能善巧說諸如來智；令一切眾生作淨眼法師，廣說實法不由他教；令一切眾生作正持佛法法師，具足說法，不失一味；

令一切眾生作離相法師，以諸妙相而自莊嚴，放無量光廣說諸法；令一切眾生作大身法師，一身充滿無數佛剎，興大法雲，普雨佛法；令一切眾生作不失佛法大海法師，一切世間無能壞者；令一切眾生作具足圓滿日光法師，放佛慧光悉能顯照一切諸法；令一切眾生作隨順問答法師，善巧方便廣說諸法；令一切眾生作究竟眾行到彼岸法師，善巧方便開無量法藏；令一切眾生作建立正法法師，分別演說如來道智；令一切眾生作了達諸法法師，讚歎功德不可窮盡；令一切眾生作不虛誑法師，入深真妙諸方便際；令一切眾生作善覺魔事法師，悉能壞散一切諸魔；令一切眾生作諸佛攝護法師，未曾暫起我、我所心；令一切眾生作安隱正法法師，悉得菩薩一切願力。菩薩摩訶薩以此善根如是迴向：不選擇業故迴向，不選擇報故迴向，不選擇願故迴向，不選擇法故迴向，不選擇事故迴向，不選擇因故迴向，不選擇成法故迴向，不選擇名身、味身、句身故迴向，不選擇迴向故迴向，不選擇義故迴向。

◎
大方廣佛華嚴經卷第二十一

【經文資訊】大正藏第 09 冊 No. 0278 大方廣佛華嚴經
【版本記錄】CBETA 電子佛典 2016.06，完成日期：2016/06/15
【編輯說明】本資料庫由中華電子佛典協會（CBETA）依大正藏所編輯
【原始資料】蕭鎮國大德輸入，眾生出版社提供新式標點，其他
【其他事項】本資料庫可自由免費流通，詳細內容請參閱【中華電子佛典協會資料庫版權宣告】

本網站係採用 Creative Commons 姓名標示-非商業性-相同方式分享 3.0 台灣 (中華民國) 授權條款授權.
Copyright ©1998-2016 CBETA
Dictionary cache status: loaded

Glossary and Other Vocabulary

Copyright Fo Guang Shan 佛光山 2013-2025. This work may be freely reused under the Creative Commons Attribution 4.0 International License with attribution. Please send comments to alex@ntireader.org.
Page updated on 2025-06-19
Abbreviations
Reference
Help
About
menu
logo
NTI Reader
search

Back to collection

Avataṃsakasūtra (Flower Garland Sūtra) 大方廣佛華嚴經
Scroll 22
Click on any word to see more details.

大方廣佛華嚴經卷第二十二

東晉天竺三藏佛馱跋陀羅譯

金剛幢菩薩十迴向品第二十一之九

[0535c14] 「◎菩薩摩訶薩以此善根如是迴向：不著色故迴向；不著聲、香、味、觸、法故迴向；不求生天故迴向；不求欲樂故迴向；不著欲境界故迴向；不求眷屬故迴向；不求自在故迴向；不求生死樂故迴向；不著生死故迴向；不著死此生彼故迴向；不求三有樂故迴向；不求欲相應故迴向；不求樂處故迴向；不毒心故迴向；不壞善根故迴向；不依三界故迴向；不味著諸禪解脫三昧正受故迴向；不求住聲聞、緣覺乘故迴向；但欲調伏一切眾生滿足薩婆若究竟無礙智故迴向；欲令一切善根清淨無礙故迴向；欲令一切眾生超出生死，得大乘智故迴向；欲滿足金剛菩提心故迴向；欲究竟成就不死法故迴向；欲無量莊嚴諸佛種姓示現一切智自在故迴向；欲具足菩薩一切法明神力自在故迴向；欲於法界、虛空界等一切佛剎行普賢行而不退轉，以離癡金剛大莊嚴而自莊嚴，安住普賢菩薩地故迴向；欲盡未來劫行普賢行度脫眾生，示現一切諸佛莊嚴行地安住不斷故迴向。

[0536a06] 「菩薩摩訶薩如是平等心迴向；平等法心迴向；一切眾生無量心迴向；無諍心迴向；無所有心迴向；不亂心迴向；等入三世心迴向；於三世諸佛種姓心迴向；得不死神通心迴向；得如來涅槃心迴向；令一切眾生離地獄、餓鬼、畜生、閻羅王處故迴向；令一切眾生除滅障道法故迴向；令一切眾生悉具善根歡喜故迴向；欲不失轉法輪時故迴向；欲令一切眾生成十力輪到彼岸故迴向；欲令滿足無量無邊菩薩清淨法願故迴向；欲令成就善知識器，隨順一切善知識教具菩提心寶故迴向；欲令一切住佛深法，正直修習一切佛法，具足無上智慧光明故迴向；欲令一切菩薩無礙慧明常現在前故迴向；欲令一切常見諸佛現在前故迴向；欲令一切得明淨法門故迴向；欲令一切離諸恐怖，具無所畏菩提心門故迴向；欲令一切得菩薩不可思議諸住智門故迴向；欲令一切大悲救護悉得清淨故迴向；欲令一切無餘佛剎皆悉莊嚴故迴向；欲令一切除滅一切魔業鉤餌及魔巧術故迴向；欲令一切修菩薩行，不著一切佛剎故迴向；欲令一切度一切佛法，得一切智廣大心故迴向。菩薩摩訶薩以此善根，欲令正念清淨故迴向；欲決定故迴向；欲攝取一切佛法分別了知故迴向；欲得無量無邊無礙智故迴向；欲得清淨正直心故迴向；欲令一切眾生修習大慈心故迴向；修習大悲心故迴向；修習喜心故迴向；修習捨心故迴向；得二種無礙解脫，安住善根故迴向；欲分別一切緣起法故迴向；欲分別緣起法，得法化生心故迴向；欲得勇猛幢心故迴向；欲得不壞幢藏故迴向；欲壞一切魔故迴向；欲得一切清淨無礙法心故迴向；欲行一切菩薩行

得不退轉心故迴向；欲得樂求勝妙心故迴向；欲得一切功德法自在智樂，求一切智故迴向；欲滿一切願、滅一切惡，受離垢記，得佛自在，為一切眾生轉不退法輪故迴向；欲令如來諸妙勝法無量智慧日光莊嚴大智光明普照一切眾生法界故迴向；欲調伏一切眾生皆悉歡喜成就大願，盡未來劫行菩薩行，滅諸煩惱，離垢清淨，壞裂愛網，除愚癡闇，具足離垢無礙之法，修行菩薩不退轉行，得一切種智故迴向；欲令一切眾生得無礙無上妙智慧身，示現無量諸佛身故迴向。菩薩摩訶薩善根如是迴向，不著五欲，不依三界。何以故？菩薩摩訶薩以無染污善根迴向；遠離瞋恚善根迴向；捨離愚癡善根迴向；不可沮壞善根迴向；遠離憍慢善根迴向；除滅諂曲善根迴向；以正直心善根迴向；精勤修習善根迴向。菩薩摩訶薩如是迴向時，得大歡喜；於菩薩行得正希望：趣摩訶薩道，具佛種姓，得佛智慧，離一切惡，降伏眾魔；悉能調伏一切眾生，令善知識皆悉歡喜；己所修願皆悉成滿，請一切眾生，設大施會。

◎

[0536c05] 「◎復次，菩薩摩訶薩以此法施善根如是迴向：令一切眾生皆悉具足清淨法音，得柔軟音，得和悅音，得不可思議音，得可愛樂音，得充滿一切佛剎音，得不可思議功德莊嚴音，得滅高大散亂音，得充滿法界淨妙音，得攝一切眾生音；令一切眾生得無量音智；令一切眾生得清淨妙音；令一切眾生悉得音聲妙自在智；令一切眾生得一切莊嚴音；令一切眾生悉得妙音，眾生樂聞無有厭足；令一切眾生得解脫音，悉到彼岸；令一切眾生得歡喜音；令一切眾生得佛清淨語言音；令一切眾生得佛音聲，具妙辭辯遠離愚癡；令一切眾生得莊嚴諸法妙陀羅尼，於一一法說無量行，眷屬無數，充滿法界，悉能聞持不可思議金剛正法，廣分別說，能以無量句身、味身具足演說無量法藏，種種法相，住無著處，得諸法明；令一切眾生究竟薩婆若，攝一切法，以句身、味身於諸法義得自在音，於無礙音具足自在，得到彼岸；令一切眾生得無憂音聲，得無畏音聲，得無染污音聲，得功德音聲，得令眷屬歡喜音聲，得如法音聲，得諸佛法語言音聲，得疾除滅一切眾生疑網音聲，得具足辯才不斷音聲，得勝覺悟眾生音聲。

[0536c29] 「復次，菩薩摩訶薩以此善根如是迴向：令一切眾生得淨法身；令一切眾生得淨妙功德；令一切眾生具諸相好；令一切眾生得淨業報；令一切眾生得清淨薩婆若心；令一切眾生得無量清淨菩提之心；令一切眾生得淨方便悉能分別眾生諸根；令一切眾生得清淨性；令一切眾生得清淨無礙行滿足諸願；令一切眾生得清淨正念智慧不斷辯才。

[0537a08] 「菩薩摩訶薩以此善根如是迴向：令一切眾生得如是等清淨妙身，所謂：明淨身、離濁身、究竟淨身、清淨身、離塵身、離種種塵身、離垢身、光明身、可愛樂身、無礙身，以如是身普應十方一切世界，示一切業，示現眾生，普照一切，示現一切猶如鏡像淨水之月，令一切眾生悉得如是淨妙之身。示現眾生菩薩諸行；示現眾生諸深妙法；示現眾生無量功德；示現眾生真實正道；示現眾生具足諸法；示現眾生一切大願住於一剎；示現一切世界如來出世；示現一切諸佛神足自在；示現受持菩薩不思議解脫；示現普賢諸行

一切願智。菩薩摩訶薩善根如是迴向：令一切眾生成就一切功德智身。

[0537a22] 「復次，菩薩摩訶薩以此法施所攝善根如是迴向：令一身遍一切世界，行菩薩行，眾生見者，皆悉不空，得不退轉菩提之心；令一切眾生隨順真實，得不壞心；令一切眾生於一切世界盡未來劫，行菩薩道而無厭足。具法界等大慈悲心，教化眾生未曾失時。分別諸根，念善知識於一念中，悉見現在一切諸佛正念如來，未曾暫捨。修諸善根無有虛欺，安立眾生於一切智，悉得不退清淨法輪，悉得一切諸佛法明，受持一切諸佛法雨，行菩薩行。入一切眾生，入一切剎，入一切法，入一切世間，入一切三世，入一切眾生諸業報智，入一切菩薩巧方便智，入一切菩薩出生智，入一切菩薩淨境界智，入一切佛住持境界，入一切無量無邊法界修菩薩行，安住諸住；是為菩薩摩訶薩法施善根迴向。

[0537b10] 「復次，菩薩摩訶薩修善根業如是迴向：令一切佛剎皆悉清淨，以無量莊嚴具而莊嚴之；令一佛剎廣大如法界，如一佛剎，一切佛剎亦復如是。得最正覺於一佛剎，悉皆顯現一切佛剎，如一佛剎，一切佛剎亦復如是。彼一一剎以法界等諸莊嚴具而莊嚴之：無量阿僧祇眾寶莊嚴；無量阿僧祇清淨眾寶高座，諸妙寶衣以敷其上；無量阿僧祇眾妙寶帳，一切寶鈴諸寶垂帶以為莊嚴；無量寶蓋以張其上；無量寶雲雨一切寶，散眾寶華，見者無厭；無量妙寶以為欄楯，妙寶樓閣而莊嚴之；無量寶鈴自然演暢諸佛妙法；無量寶華周遍充滿，眾妙寶色以為莊嚴；無量寶樹充滿其剎，出生無量妙寶華果；無量妙寶以為宮殿，妙寶樓觀遍遊諸剎；無量妙寶以為欄楯大寶莊嚴；無量妙寶為偏樓閣，一切淨寶而莊嚴之；無量寶門，種種寶鬘而嚴飾之；無量珍寶半月形像，悉以眾寶而莊嚴之；無量無數不可思議珍寶莊嚴，諸佛淨業善根所起；無量寶藏莊嚴，又以眾寶而莊嚴之；流出無量清淨寶河，常流正法未曾斷絕；無量法海周遍其剎，正法淨水湛然充滿；無量阿僧祇寶分陀利華皆悉充滿，自然演出正法華音；無量阿僧祇須彌寶山莊嚴，智慧須彌皆悉具足；無量阿僧祇八楞妙寶莊嚴，諸寶瓔珞以為垂帶；無量阿僧祇明淨寶莊嚴，放大慧光普照法界；無量阿僧祇寶鈴莊嚴，自然演出微妙音聲；無量阿僧祇眾寶階道以為莊嚴，菩薩妙寶皆悉充滿；無量阿僧祇寶繒莊嚴，不可思議寶色清淨建立；無量阿僧祇寶幢莊嚴，半月寶像而嚴飾之；無量阿僧祇寶幡莊嚴，悉能普雨無量寶幡；無量阿僧祇寶繒莊嚴充滿世界，莊飾虛空，敷無量阿僧祇細軟寶衣以為莊嚴；無量阿僧祇眾寶旋流以為莊嚴，示現菩薩清淨一切智眼；無量阿僧祇寶鬘莊嚴，一一寶鬘，百千菩薩以為嚴飾；無量阿僧祇眾寶宮殿莊嚴，悉能除滅諸處所愛；無量阿僧祇眾寶莊嚴，金剛摩尼以為嚴飾；無量阿僧祇雜寶莊嚴，示現無量清淨妙色；無量阿僧祇金剛圍山莊嚴，清淨明徹無所障礙；無量阿僧祇妙香莊嚴，其香普熏一切世界，出生無量阿僧祇諸變化身，一一化身與法界等，各放無量阿僧祇妙寶光明；一一光明出一切光，無量阿僧祇明淨寶光以為照耀，能發眾生淨智慧光；放無量阿僧祇無礙寶光，一一光明普照法界；無量阿僧祇眾寶莊嚴，一一寶中具一切寶；無量阿僧祇寶藏莊嚴，自然演說諸法寶藏；無量阿僧祇寶幢莊嚴，建立如來妙智慧幢；無量阿僧祇賢寶莊嚴，具足清淨大乘賢寶；無量阿僧祇寶園莊嚴，菩薩三昧清涼悅樂；無量阿僧祇

諸妙寶音自然演出，一一音中出如來音，充滿十方無不聞者；無量阿僧祇寶像莊嚴，一一像身普放無量法寶光明；無量阿僧祇眾相莊嚴，一切眾相無相莊嚴；無量阿僧祇寶威儀莊嚴，見者樂求菩薩威儀；無量阿僧祇長養眾寶莊嚴，出生一切妙寶庫藏；無量阿僧祇眾寶安住莊嚴，一切眾寶而嚴飾之；無量阿僧祇寶衣莊嚴，皆悉普覆具足菩薩無量三昧；無量阿僧祇妙衣莊嚴，其發心者即得菩薩善現等諸陀羅尼；無量阿僧祇修寶莊嚴，悉能分別業寶報應，決定清淨；無量阿僧祇無礙知見妙寶莊嚴，若有見者悉得諸法清淨法眼；無量阿僧祇寶天冠莊嚴，具足成就智慧天冠；無量阿僧祇寶座莊嚴，成佛清淨寶師子座；然無量阿僧祇明淨寶燈，具足明淨妙智慧燈；無量阿僧祇寶多羅樹莊嚴，一一多羅樹以寶瓔珞而嚴飾之；無量阿僧祇眾寶涼臺以為莊嚴；無量阿僧祇寶樹莊嚴，不思議鳥棲集其上出妙音聲；無量阿僧祇妙寶化華莊嚴，一一華上無量菩薩結跏趺坐遍遊法界；無量阿僧祇果實莊嚴，具薩婆若大智慧果；無量阿僧祇眾寶聚落莊嚴，皆悉修習清淨正法；無量阿僧祇寶宅莊嚴，眾寶街巷人民充滿；無量阿僧祇大王寶都莊嚴，彼諸大王勇猛精進被大法鎧，於無上道堅固不退；無量阿僧祇寶舍莊嚴，除滅一切房室貪愛；無量阿僧祇寶衣莊嚴，隨意受用無所貪著；無量阿僧祇寶家莊嚴，捨家出家菩薩充滿其中；無量阿僧祇無厭足寶莊嚴，見者能生無量歡喜；無量阿僧祇寶輪莊嚴，放不思議智慧光明，轉不退輪；無量阿僧祇妙寶行樹莊嚴，以清淨因那尼羅寶而莊校之；無量阿僧祇寶地莊嚴，分別示現不思議寶；無量阿僧祇樂器莊嚴，出自然音充滿法界；無量阿僧祇樂器莊嚴，盡未來際常出法音，未曾斷絕；無量阿僧衹寶身莊嚴，充滿其剎，悉能受持一切法寶；無量阿僧衹清淨寶口莊嚴，具足一切功德藏寶，出無量阿僧衹淨寶言音，常說無量淨妙法寶；無量阿僧衹清淨寶心莊嚴，得正直寶，一切智願皆悉充滿；無量阿僧祇清淨寶念莊嚴，除滅愚癡，得一切智無上寶王；無量阿僧祇清淨寶趣莊嚴，悉能攝受一切諸佛正法之寶；無量阿僧祇菩薩寶慧莊嚴，決定善知一切佛法；無量阿僧祇不放逸寶智慧莊嚴，一切智寶皆悉充滿；無量阿僧祇清淨寶眼莊嚴，於一切十力寶無所障礙；無量阿僧祇清淨寶耳莊嚴，善能聽聞一切法界微妙音聲而無障礙；無量阿僧祇清淨寶鼻莊嚴，聞淨寶香而無厭足；無量阿僧祇清淨寶廣長舌莊嚴，善說一切諸語言法；無量阿僧祇清淨寶身莊嚴，遊行十方而無罣礙；無量阿僧祇清淨寶意莊嚴，悉能修習普賢菩薩一切大願；無量阿僧祇清淨寶音莊嚴，微妙音聲皆悉充滿一切世界；無量阿僧祇寶身業莊嚴，具足一切智慧寶業；無量阿僧祇寶口業莊嚴，廣說無量智慧妙寶；無量阿僧祇清淨寶意業莊嚴，究竟一切無礙寶智。

[0538c05]「菩薩摩訶薩復如是念：於彼一切諸如來剎，於一佛剎、一方、一毛道中成就無量無數不可思議清淨智慧。諸大菩薩皆悉充滿，如一佛剎、一方、一毛道盡虛空、法界等，一切佛剎，一切方，一切毛道亦復如是。是為菩薩摩訶薩迴向妙寶莊嚴一切佛剎，如寶莊嚴一切佛剎，廣說香莊嚴，乃至究竟無量清淨妙香意業無礙寶智亦復如是。廣說華莊嚴，乃至究竟淨華意業無礙寶智亦復如是。廣說鬘、塗香、末香、衣、蓋、幢幡，乃至百事莊嚴亦復如是。如是菩薩摩訶薩以此法施等所攝善根迴向：長養善根故迴向，嚴淨佛剎故迴向，令一切眾生清淨平等故迴向。令一切眾生除滅瞋恚；令一切眾生具足平等甚深佛法；令一切眾生具足平等不可壞清淨功德力；令一切眾生悉得平等無盡智慧度諸佛法；令

一切眾生悉得平等清淨梵音；令一切眾生悉得平等無礙淨眼，究竟虛空法界等無礙智；令一切眾生悉得清淨平等正念，盡過去劫；令一切眾生悉得平等無礙智，決定了知一切諸法；令一切眾生悉得平等菩提，充滿法界無所障礙；令一切眾生悉得平等諸妙善根；令一切**眾生悉得平等身、口、意業，具足功德莊嚴清淨**；**令一切眾生悉得平等普賢菩薩一切所行**；**令一切眾生悉得平等清淨佛**剎；令一切眾生悉得平等具足，深入一切智行；令一切眾生離一切惡，悉得平等善根迴向；令一切眾生悉得平等一切知見，皆能分別他人心念；令一切眾生悉得平等安住白法；令一切眾生悉得平等，於一念中具一切智，究竟滿足無上菩提；令一切眾生成就一切平等道行，清淨具足。菩薩摩訶薩以此善根，普為一切平等迴向；令一切眾生悉得清淨分別諸法之力，廣為眾生解說迴向。

[0539a12] 「菩薩摩訶薩復作是念：以此善根令一切**眾生修菩薩淨行，得無量法海，於一一法海無量法界等，清淨智慧普照法界**；**令一切眾生分別解說一切句義；令一切眾生悉得一切法明三昧普照諸法**；**令一切眾生皆悉具足隨順三世諸佛辯才**；**令一切眾生得三世佛自在之身**；**令一切眾生得無礙善根，起佛法愛，不退大悲，救護眾生**；**令一切眾生得無礙智不思議法，能淨歡喜一切眾會**；**令一切眾生於一切佛**剎、麤覆佛剎、俯伏佛剎、微細佛剎、廣大佛剎、清淨佛剎、穢濁佛剎，於如是等諸佛剎中，悉轉清淨不退法輪；令一切眾生於念念中悉得無盡無所畏辯，廣說佛法，不可窮盡；令一切眾生常樂，一向專求勝法，於一切法得智慧自在；令一切**眾生皆悉歡喜，廣說一切法。復次，菩薩摩訶薩安住法界無量善根**迴向；法界無量身業迴向；法界無量口業迴向；法界無量意業迴向；法界無量妙色迴向；法界無量妙受、想、行、識迴向；法界無量平等陰迴向；法界無量平等界迴向；法界無量平等入迴向；法界無量**內平等**迴向；法界無量外平等迴向；法界無量勇猛精進平等迴向；法界無量正直心平等迴向；法界無量方便平等迴向；法界無量性平等迴向；法界無量諸根平等迴向；法界無量三世平等迴向；法界無量業報平等迴向；法界無量離諸煩惱清淨平等迴向；法界無量一切**眾生平等迴向**；**法界無量一切佛**剎平等迴向；法界無量一切諸法平等迴向；法界無量一切世間平等迴向；法界無量一切諸佛菩薩平等迴向；法界無量一切菩薩行願平等迴向；法界無量一切菩薩平等道迴向；法界無量一切菩薩成就一切善根迴向；法界無量一切諸法平等無二迴向；法界無量一切如來眷屬圓滿平等迴向。

[0539b18] 「菩薩摩訶薩如是迴向時，安住法界等無量清淨身業；安住法界等無量清淨口業；安住法界等無量清淨意業；安住法界等無量清淨行願；安住法界等無量清淨眷屬；安住法界等無量一切菩薩清淨智慧，廣**說諸法；安住法界等無量**清淨身，充滿一切世界、法界，得一切法明清淨無畏，以一言音悉除一切**眾生疑惑，皆令歡喜，調伏諸根，安立無上智、諸力、無畏一切自在力佛無量功德上妙法中。**

[0539b27] 「佛子！是為菩薩摩訶薩第十法界等無量迴向。菩薩摩訶薩以此法施等一切善

根悉迴向已，成就普賢菩薩無量無邊一切行願，悉能嚴淨無量無邊虛空、法界等一切佛剎，令一切眾生亦復如是。具足成就無量無邊智慧，深入一切法，於念念中示現無量無數一切世界諸佛出世。悉得無量無邊諸佛自在；悉得無量無邊如來自在；悉得無量無邊廣大自在；悉得無量無邊無礙自在；悉得無量無邊無障自在；悉得無量無邊不可思議自在；悉得無量無邊令一切眾生清淨自在；悉得無量無邊一切世界住持自在；悉得無量無邊一切不可言說自在；悉得無量無邊一切時自在；悉得無量無邊一切諸通無礙智自在；悉得無量無邊廣說諸法充滿法界自在；悉得無量無邊滿足普賢菩薩淨眼；悉得菩薩無量無邊淨耳，聞持諸佛所說正法，能以一身結跏趺坐，充滿十方一切世界，而不迫迮一切眾生；悉得無量無邊具足深入三世智慧；悉得無量無邊清淨菩提、清淨眾生、清淨佛剎、清淨諸佛、清淨諸入；悉得無量無邊虛空、法界等清淨智慧；悉得無量無邊眾生語言音聲清淨智慧，放大光明，普照十方一切世界，出生三世諸菩薩行清淨智慧，於一念中皆悉究竟三世如來清淨智慧，令一切眾生皆悉清淨，具足成就平等正觀，決定智慧，究竟到彼岸。」

[0539c26] 爾時，佛神力故，十方各百萬佛剎微塵等世界六種震動；佛神力故，法如是故，雨天華雲，雨天鬘、天末香、天寶衣、天莊嚴、天香、天摩尼寶、天沈水香、天阿伽樓香、天婆羅揵馱香、天堅固香、天栴檀香、天雜色幡蓋。無量阿僧祇天身不可思議微妙法音、不可思議諸天妙音讚歎如來；無量阿僧祇諸天讚歎善哉雲雨；無量阿僧祇那由他諸天恭敬禮拜；無量阿僧祇那由他諸天歡喜念佛，修習不可思議諸佛功德；無量阿僧祇諸天出娛樂音供養如來；放無量阿僧祇廣大光明，出過諸天，普照虛空、法界等一切佛剎，示現無量阿僧祇如來化身，自在威力，出過諸天。如此世界，一切四天下兜率陀天刪兜率陀天王宮，說如是法，一切十方世界刪兜率陀天王宮亦復如是。

[0540a12] 爾時，佛神力故，十方各過百萬佛剎微塵等世界，各有百萬佛剎微塵等菩薩悉來雲集，咸作是言：「善哉！善哉！佛子！乃能說此諸大迴向。我等悉同一號，名金剛幢。於金剛光世界，金剛幢佛所來詣此土。彼諸世界佛神力故，亦說是法；大會眷屬、說法句味，皆悉同等。我等承佛神力，從彼土來，為汝作證。如我來此世界為汝作證，一切十方一切四天下刪兜率陀天王宮摩尼寶殿上說如是法，往為作證，亦復如是。」

[0540a22] 爾時，金剛幢菩薩承佛神力，觀察十方及諸眷屬，一切法界，諸義句味，修習無量廣大之心，無上大悲普覆一切。其心安住三世一切諸佛種性，悉究竟度諸佛功德，成就諸佛自在寶身。悉能分別一切眾生希望心行，隨彼所種善根，悉知其時；隨順法身，示現色身。如是觀已，以偈頌曰：

「菩薩受此，　無量法寶，　自然正覺，

大法師記。　為調御師,　普照諸法,
善悟無礙,　最正覺道。　菩薩為法,
調御大師,　能廣演說,　難得深法。
十方一切,　無量大眾,　皆悉安立,
諸正法門。　菩薩悉飲,　無量法海,
興大法雲,　普雨法雨。　耀明法日,
普照世間,　說微妙法，　饒益眾生。
此法施主,　甚難值遇，　具足成就，
諸法方便。　以智慧明,　普照其心,
為世無畏,　廣說深法。　善能修習，
變化之心,　廣能開發,　諸正法門。
成就諸門,　最勝法海,　普為世間,
擊甘露鼓。　能具足說，　難得妙法，
以法長養,　一切功德。　清淨正法,
真直之法,　示現眾生,　甚深法藏。
最勝授彼,　灌頂法王,　具足成就,
智慧藏身。　無相妙智,　觀法真相,
菩薩善法,　而得安住。　菩薩法施,
最為殊勝,　一切諸佛,　咸共讚歎。
隨順一切,　天中之天,　彼能出生,
一切諸佛。　菩薩清淨,　微妙法身,
悉從諸佛,　真法化生。　明淨法燈,
饒益眾生,　說無量法，　除滅憂惱。
菩薩布施,　清淨妙法,　隨順思惟,
一切善根。　無量世界,　所作功德,
清淨智慧,　皆悉迴向。　一切諸佛,
所得功德,　悉令眾生,　具足成就。
分別一切,　清淨功德,　究竟諸佛,
莊嚴彼岸。　十方一切,　無量無數,
諸如來等,　嚴淨佛剎。　如是一切，
無餘佛土,　眾生莊嚴,　不可思議。
一切如來,　所有智慧,　悉令眾生,
清淨具足。　猶如普賢,　菩薩莊嚴,
悉令眾生,　亦復如是。　具足成就,
無量自在,　充滿無餘,　一切世界。
一切十方,　無餘眾生,　皆悉安住,
彼清淨行。　十方無量,　一切佛剎，
彼諸如來,　行菩薩行。　悉令十方,

一切眾生, 究竟成就, 無上勝行。
一切佛子, 行佛功德, 無量無邊,
不可稱數。 諸佛如來, 悉分別知,
皆令眾生, 具足成就。 菩薩具足,
諸神通力, 悉能善學, 一切所學。
遊行十方, 一切世界, 示現無量,
自在神力。 菩薩能於, 一念之中,
悉見諸佛, 與眾生等。 菩薩能於,
一毛道中, 悉見一切, 諸佛正法。
一切眾生, 無量諸行, 一切最勝,
悉分別知。 常平等心, 恭敬供養,
一切十方, 無量諸佛。 種種眾香,
諸雜寶華, 無量寶衣, 及諸幡蓋。
悉皆充滿, 無量法界, 以用供養,
一切諸佛。 菩薩能於, 一毛道中,
悉見諸佛, 數不可議。 普能供養,
世間明燈, 其所聞法, 悉能受持。
恭敬禮拜, 五體投地, 舉身自歸,
一切最勝。 盡未來際, 無量諸劫,
讚歎十方, 一切最勝。 於一佛所,
諸供養具, 數與一切, 眾生類等。
如一佛所, 諸供養具, 一切佛所,
亦復如是。 無量無邊, 一切諸劫,
菩薩恭敬, 一切導師。 窮盡無量,
一切諸劫, 恭敬供養, 而無厭足。
一切眾生, 無量諸劫, 於此劫中,
修菩薩行。 恭敬供養, 一一如來,
盡一切劫, 而無厭足。 一切最勝,
所說大劫， 悉無有能， 稱量數者。
爾所一切, 諸大劫中, 修菩薩行,
而無厭足。 悉能覺悟, 一切法界,
廣大無邊, 無有分際。 眾妙寶華,
充滿其中, 以用供養, 眾生等佛。
諸妙寶華, 色香具足, 清淨鮮潔,
無量莊嚴。 一切世間, 無可為譬,
而以供養, 一切最勝。 眾生數等,
無量佛剎， 諸妙寶蓋， 彌滿其中。
悉以此蓋, 奉一如來, 供一切佛,
亦復如是。 微妙最勝, 奇特塗香,
一切世間, 無有倫匹。 以此塗香,

盡眾生劫,供養一切,諸佛如來。
如是末香,種種雜華,微妙香熏,
無量寶衣。無數妙寶,諸莊嚴具,
以供如來,而無厭足。眾生數等,
一切諸佛,於一念中,悉成正覺。
以無量偈,讚歎宣揚,恭敬供養,
天人導師。眾生數等,世間明智,
菩薩無上,殊勝供養。眾生數等,
一切諸劫,如來歎德,猶不能盡。
如是供養,一切諸佛,具足成就,
如來自在。安住普賢,菩薩所行,
悉能覩見,一切諸佛。已作未作,
及現所作,無量無數,一切善根,
修習普賢,菩薩所行,安住普賢,
菩薩諸地。一切世間,悉無有餘,
諸佛所知,眾生種類,悉令成就,
智慧明達,猶如普賢,菩薩所得。
如佛所說，一切諸行，菩薩悉能。
具足修習。悉以迴向,一切眾生,
普令成就,無上迴向。一切十方,
諸如來剎，悉能覺悟，了達其因。
悉令一切,無餘眾生,皆與普賢,
菩薩齊等。成就布施,悉如迴向,
持戒具足,如普賢力。勇猛精進,
而不退轉,成就忍辱,不可沮壞。
善入甚深,諸禪正受,分別了知,
一切三昧。清淨智慧,了達三世,
一切世間,所不能知。身口諸業,
及與意業,音聲語言,皆悉清淨。
究竟成就,菩薩諸行,悉與普賢,
菩薩齊等。譬如如如,一切法界,
捨離憍慢,諸散亂心。永滅障礙,
普皆清淨,悉令眾生,亦復如是。
如是殊妙,最勝迴向,一切如來,
之所演說。以此無量，善根迴向,
具足成就,菩薩所行。一切無餘,
諸佛真子,普修行此,深迴向法。
攝取一切,微妙法界,深入安住,
諸善逝力。若有樂求,此殊勝行,
如來所說，甚深彌廣。此諸佛子，

皆悉安住，　具足成就，　猶如普賢。
一切眾生，　尚可知數，　一切三世，
心猶可知。　普賢菩薩，　功德深廣，
無量無邊，　不可了知。　一毛可量，
十方虛空，　一切剎塵，　悉可知數。
殊勝大仙，　真佛子等，　所住功德，
不可稱量。」◎

大方廣佛華嚴經卷第二十二

【經文資訊】大正藏第 09 冊 No. 0278 大方廣佛華嚴經
【版本記錄】CBETA 電子佛典 2016.06，完成日期：2016/06/15
【編輯說明】本資料庫由中華電子佛典協會（CBETA）依大正藏所編輯
【原始資料】蕭鎮國大德輸入，眾生出版社提供新式標點，其他
【其他事項】本資料庫可自由免費流通，詳細內容請參閱【中華電子佛典協會資料庫版權宣告】

本網站係採用 Creative Commons 姓名標示-非商業性-相同方式分享 3.0 台灣 (中華民國) 授權條款授權.
Copyright ©1998-2016 CBETA
Dictionary cache status: loaded

Glossary and Other Vocabulary

Copyright Fo Guang Shan 佛光山 2013-2025. This work may be freely reused under the Creative Commons Attribution 4.0 International License with attribution. Please send comments to alex@ntireader.org.
Page updated on 2025-06-19
Abbreviations
Reference
Help
About
menu
logo
NTI Reader
search
Back to collection

Avataṃsakasūtra (Flower Garland Sūtra) 大方廣佛華嚴經
Scroll 23
Click on any word to see more details.

大方廣佛華嚴經卷第二十三

東晉天竺三藏佛馱跋陀羅譯

◎
十地品第二十二之一

[0542a06] 爾時，世尊在他化自在天王宮摩尼寶殿上，與大菩薩眾俱，於阿耨多羅三藐三菩提皆不退轉，從他方世界俱來集會。

[0542a08] 此諸菩薩，一切菩薩智慧行處悉得自在，諸佛如來智慧入處悉皆得入；善能教化一切世間，於念念中普能示現神通等事；具足一切菩薩所願，於一切世、一切劫、一切國土，常修一切諸菩薩行；具足菩薩福德智慧而無窮盡。能為一切而作饒益；能到一切菩薩智慧方便彼岸；能令眾生背生死道向涅槃門；不斷一切菩薩所行；善遊一切菩薩禪定解脫三昧神通明慧，諸所施為善能示現。一切菩薩無作神足皆悉已得，於一念頃能至十方諸佛大會，勸發諮請受持法輪，常以大心供養諸佛，常能修習諸大菩薩所行事業；其身普現無量世界，其音遍聞無所不至，其心通達明見三世一切菩薩所有功德具足修習。如是諸菩薩摩訶薩功德無量無邊，於無數劫說不可盡。其名曰：金剛藏菩薩、寶藏菩薩、蓮華藏菩薩、德藏菩薩、蓮華德藏菩薩、日藏菩薩、月藏菩薩、淨月藏菩薩、照一切世間莊嚴藏菩薩、智慧照明藏菩薩、妙德藏菩薩、栴檀德藏菩薩、華德藏菩薩、優鉢羅華德藏菩薩、天德藏菩薩、福德藏菩薩、無礙清淨智德藏菩薩、功德藏菩薩、那羅延德藏菩薩、無垢藏菩薩、離垢藏菩薩、種種樂說莊嚴藏菩薩、大光明網藏菩薩、淨明威德王藏菩薩、大金山光明威德王藏菩薩、一切相莊嚴淨德藏菩薩、金剛焰德相莊嚴藏菩薩、焰熾藏菩薩、宿王光照藏菩薩、虛空無礙妙音藏菩薩、陀羅尼功德持一切世間願藏菩薩、海莊嚴藏菩薩、須彌德藏菩薩、淨一切功德藏菩薩、如來藏菩薩、佛德藏菩薩、解脫月菩薩。如是等菩薩摩訶薩無量無邊，不可思議、不可稱說，金剛藏菩薩而為上首。

[0542b13] 爾時，金剛藏菩薩摩訶薩承佛威神，入菩薩大智慧光明三昧。即時十方世界於一方過億佛土微塵數世界，有十億佛土微塵數佛皆現其身，名金剛藏；十方世界皆亦如是，同聲讚言：「善哉！善哉！金剛藏！乃能入是菩薩大智慧光明三昧，如是十方世界微塵數等諸佛皆同一號，加汝威神。所謂：盧舍那佛本願力故；本威神力故；汝有大智慧故；欲宣一切菩薩不可思議諸佛法明故。所謂：入智慧地故；攝一切善根故；善分別一切佛法故；廣法智故；決定說諸法故；無分別智善分別故；一切世間法不能染故；出世間善根清淨故；得不可思議智力故；得一切智人智境界故。所謂：如實說菩薩十地差別故；菩薩安住十地故；分別說無漏法故；大智慧光明善分別以自莊嚴故；入具足智門故；隨所應住次第說故；得無礙樂說光明故；具足大無礙智地故；不忘失菩薩心故；教化成熟一切眾生界故；得至一切處決定智故。

[0542c03] 「金剛藏！汝當說此法門差別。所謂：諸佛神力故；汝能堪受如來智慧神力故；自善根清淨故；清淨法界故；饒益眾生故；入法身智身故；於一切佛得授記故；得一切世間高大身故；過一切世間道故；淨出世間善根故。」即時十方諸佛與金剛藏真實無上身，與無障礙樂說辯，與善分別清淨智慧，與善憶念不忘，與善決定慧，與至一切智處，與諸佛無壞力，與諸佛無所畏，與諸佛無礙智分別諸法善開法門，與一切諸佛上妙身、口、意業。

[0542c13] 何以故？以得菩薩大智慧光明三昧故，亦是菩薩本願力故，直心清淨故，智慧明白故，善集助道法故，善修本業故，念持無量法故，信解清淨光明法故，善得陀羅尼門不可壞故，法界智印善印故。

[0542c18] 爾時，十方諸佛，皆申右手摩金剛藏菩薩頂；金剛藏菩薩即從三昧起，告諸菩薩言：「諸佛子！是諸菩薩願決定，無有過，不可壞，廣大如法界，究竟如虛空，遍覆一切十方諸佛世界眾生，為救度一切世間，為一切諸佛神力所護。何以故？諸菩薩摩訶薩入過去諸佛智地，亦入未來、現在諸佛智地。

[0542c25] 「何等是諸菩薩摩訶薩智地？菩薩摩訶薩智地有十，過去、未來、現在諸佛已說、今說、當說，為是地故，我如是說。何等為十？一曰歡喜，二曰離垢，三曰明，四曰焰，五曰難勝，六曰現前，七曰遠行，八曰不動，九曰善慧，十曰法雲。是十地者，三世諸佛已說、今說、當說，我不見有諸佛國土不說是十地者。何以故？此十地是菩薩最上妙道，最上明淨法門；所謂：分別十地事。諸佛子！是事不可思議，所謂：菩薩隨順諸地智慧。」金剛藏菩薩說諸菩薩十地名已，默然而住，不復分別；時，一切菩薩聞說菩薩十地名已，咸皆渴仰，欲聞解釋，各作是念：「何因何緣金剛藏菩薩說十地名已，默然而住？」

[0543a10] 時，大菩薩眾中，有菩薩名解脫月，知諸菩薩心之所念，以偈問曰：

「淨念智慧人，　何故說菩薩，
諸地名號已，　默然不解釋？
今諸大菩薩，　心皆懷猶豫，
何故說是名，　而不演其義？
大智諸菩薩，　咸皆欲聽聞，
如是諸地義，　願為分別說。
是諸菩薩眾，　清淨無瑕穢，
安住堅實中，　具足智功德。
皆以恭敬心，　瞻仰於仁者，
願欲聞所說，　如渴思甘露。」

[0543a22] 時，金剛藏菩薩聞說是已，欲令眾悅，以偈答曰：

「諸菩薩所行，　第一難思議，
　分別是十地，　諸佛之根本。
　微妙甚難見，　非心所能及，
　從佛智慧出，　若聞則迷沒。
　持心如金剛，　深信佛智慧，
　以為第一妙，　心無有疑難。
　遠離計我心，　及心所行地，
　如是諸菩薩，　爾乃能聽聞。
　寂滅無漏智，　分別說甚難，
　如畫於虛空，　如執於疾風。
　我念佛智慧，　第一難思議，
　眾生少能信，　是故我默然。」

[0543b07] 解脫月菩薩聞說此已，語金剛藏菩薩言：「佛子！是大菩薩眾直心清淨，善行菩薩道，善集助道法，善恭敬供養諸佛；於無量佛多種善根，成就無量深厚功德，離癡疑悔，無有貪著及諸結礙，深心信解，安住不動，於是法中不隨他教。是故，佛子！當承佛力敷演此義，是諸菩薩於是深法皆能證知。」

[0543b14] 時，解脫月菩薩欲重宣此義，以偈頌曰：

「願說安隱法，　菩薩無上行，
　分別於諸地，　令智慧清淨。
　眾智淨無垢，　安住深信解，
　於諸無量佛，　證知十地義。」

[0543b19] 金剛藏菩薩言：「佛子！是諸大眾雖皆清淨離癡疑悔，於是法中不隨他教；其餘樂小法者，聞是甚深難思議事，或生疑悔，是人長夜受諸衰惱；我愍此等，是故默然。」

[0543b22] 時，金剛藏菩薩欲重宣此義，以偈頌曰：

「是眾雖清淨，　深智離疑悔，
　其心已決定，　不復隨他教。
　無動如須彌，　不亂如大海，
　其餘不久行，　智慧未明了。
　隨識不隨智，　聞已生疑悔，
　彼將墮惡道，　愍念故不說。」

[0543c01] 解脫月菩薩言：「佛子！願承佛力，善分別此不可思議法，佛所護念事，令易信解；所以者何？善說十地義，十方諸佛法應護念；一切菩薩護是事故，勤行精進。何以故？是菩薩最上所行，得至一切諸佛法故。譬如一切文字，皆初章所攝，初章為本，無有一字不入初章者；如是，佛子！十地者，是一切佛法之根本；菩薩具足行是十地，能得一切智慧。是故，佛子！願說此義，諸佛護念，加以神力，令人信受，不可破壞。」

[0543c10] 時，解脫月菩薩欲明顯此義，以偈頌曰：

「善哉智慧子，　清淨行具足，
願說十地行，　所入十地法，
具足於智慧，　得以成菩提。
所有十方佛，　最勝人中尊，
皆共護念汝，　說是十地義。
十地為根本，　是名智行處，
亦為究竟道，　佛無量法聚。
譬如諸文字，　皆攝在初章，
諸佛功德智，　十地為根本。」

[0543c21] 爾時，諸菩薩一時同聲以偈請金剛藏菩薩言：

「上妙智慧人，　樂說無有量，
德重如山王，　哀愍說十地。
戒念慧清淨，　說是十地義，
十力之根本，　無礙智本行。
戒定慧功德，　集在仁者心，
憍慢諸邪見，　皆悉已滅盡。
是眾無疑心，　唯願聞善說，
譬病思良醫，　如飢思美膳。
我等亦如是，　聞甘露法味，
是故曠大意，　願開初地門，
乃至第十地，　次第為我說。」

[0544a05] 爾時，釋迦牟尼佛從眉間白毫相，放菩薩力光明，百千阿僧祇光以為眷屬，普照十方諸佛世界，靡不周遍，三惡道苦皆得休息；悉照十方諸佛大會說法之眾，顯現如來不思議力。是光明遍照十方諸佛大會諸菩薩身已，於上虛空中，成大光明雲臺；十方諸佛亦復如是，從眉間白毫俱放菩薩力光明，百千阿僧祇光以為眷屬，普現如來不思議力，悉

照一切諸佛大會，及娑婆世界釋迦牟尼佛一切大眾，并金剛藏菩薩及師子座。照已，於上虛空中成大光明雲臺。時，諸大光明雲臺中，諸佛神力故，而說頌曰：

「無等等諸佛，　功德如虛空，
十力無畏等，　最尊世間主。
於釋迦佛前，　而現此神力，
以佛力開現，　法王無畏藏。
說諸地所行，　諸地義差別，
承諸佛神力，　無有能壞者。
若人聞法寶，　則為諸佛護，
漸次具諸地，　得以成佛道。
若人堪任聞，　雖在於大海，
及劫盡火中，　必得聞此經，
若人癡疑悔，　終不能得聞。
是故今佛子，　說諸地智道，
入勢力觀法，　次第而修行。
得至於餘地，　各得所利益，
利一切世間，　願說勿令斷。」◎

[0544b03] ◎爾時，金剛藏菩薩觀察十方，欲令大眾增益信敬，以偈頌曰：

「諸佛聖主道，　微妙甚難解，
非思量所得，　唯智者行處。
其性從本來，　寂然無生滅，
從本已來空，　滅除諸苦惱。
遠離於諸趣，　等同涅槃相，
無中亦無後，　非言辭所說。
出過於三世，　其相如虛空，
諸佛所行處，　清淨深寂滅。
言說所難及，　地行亦如是，
說之猶尚難，　何況以示人？
諸佛之智慧，　離諸心數道，
不可得思議，　非有陰界入。
但以智可知，　非識之所及，
如空迹難說，　何可示其相？
十地義如是，　非心意所行，
是事雖為難，　發願行慈悲。
漸次具諸地，　智者所能及，
如是諸地行，　微妙甚難見。

不可以心知，　當承佛力說，
汝等當恭敬，　咸共一心聽。
智慧所隨順，　諸地相入行，
於無量億劫，　說之不可盡。
今如實略說，　其義無有餘，
一心恭敬待，　今承佛力說，
大音唱因諭，　義名不相違。
佛神力無量，　今皆在我身，
我之所說者，　如大海一渧。」

[0544c03] 金剛藏菩薩說此偈已，告於大眾：「諸佛子！若眾生厚集善根，修諸善行，善集助道法，供養諸佛，集諸清白法，為善知識所護，入深廣心，信樂大法，心多向慈悲，好求佛智慧；如是眾生乃能發阿耨多羅三藐三菩提心。為得一切種智故，為得十力故，為得大無畏故，為得具足佛法故，為救一切世間故，為淨大慈悲心故，為向十方無餘無礙智故，為淨一切佛國令無餘故，為於一念中知三世事故，為自在轉大法輪廣示現佛神力故，菩薩摩訶薩生如是心。

[0544c14] 「諸佛子！是心以大悲為首，智慧增上，方便所護；直心、深心淳至量同佛力；善決定眾生力、佛力，趣向無礙智，隨順自然智；能受一切佛法以智慧教化，廣大如法界，究竟如虛空，盡未來際。菩薩發如是心，即時過凡夫地，入菩薩位，生在佛家，種姓尊貴，無可譏嫌；過一切世間道，入出世間道；住菩薩法中，在諸菩薩數，等入三世如來種中，畢定究竟阿耨多羅三藐三菩提，菩薩住如是法，名住歡喜地，以不動法故。

[0544c23] 「諸佛子！菩薩摩訶薩住歡喜地，多喜、多信、多清淨、多踊悅、多調柔、多堪受、不好鬪諍、不好惱亂眾生、不好瞋恨。

[0544c26] 「諸佛子！諸菩薩住是歡喜地，念諸佛故，生歡喜心；念諸佛法故，生歡喜心；念諸菩薩摩訶薩故，生歡喜心；念諸菩薩所行故，生歡喜心；念諸波羅蜜清淨相故，生歡喜心；念諸菩薩與眾殊勝故，生歡喜心；念諸菩薩力不可壞故，生歡喜心；念諸如來教化法故，生歡喜心；念能為利益眾生故，生歡喜心；念一切佛、一切菩薩所入智慧方便門故，生歡喜心。菩薩復作是念：『我轉離一切世間境界，生歡喜心；入一切佛平等中，生歡喜心；遠離凡夫地，生歡喜心；近智慧地，生歡喜心；斷一切惡道，生歡喜心；與一切眾生作依止，生歡喜心；近見一切諸佛，生歡喜心；生諸佛境界，生歡喜心；入一切諸菩薩數，生歡喜心；離一切恐怖，生歡喜心。』所以者何？是菩薩得歡喜地，所有怖畏即皆遠離。所謂：不活畏、惡名畏、死畏、墮惡道畏、大眾威德畏、離如是等一切諸畏。何以故？是菩薩離我相故，尚不貪身，況所用物？是故菩薩無不活畏；心不希望恭敬供養，我應供養眾生，供給所須，是故菩薩無惡名畏；遠離我見、無我相故，無有死畏。又作是念：『我若死已，所生必見諸佛菩薩，是故無有墮惡道畏；我所志樂，無與等者，何況有勝？是故無有大眾威德畏。』如是菩薩永離一切諸恐怖事。

[0545a23] 「諸佛子！是菩薩以大悲為首，於一切眾生，心無嫌恨，直心堅固，自然清淨，轉復勤修一切善根。所謂：信心增上，多行淨心；解心清淨，多以信心分別；出生大悲，成就大慈，心不疲懈，以慚愧莊嚴，成就忍辱柔和，敬順諸佛教法，信重善知識；日夜常修一切善根，常愛樂法，求多聞無厭；如所聞法，正念觀察，心不貪著，不求名聞，不求利養資生之物，常生寶心，無有厭足；樂一切智地，欲得諸佛力、無畏、不共法、求助諸波羅蜜法，離諸諂曲，如說能行；常行實語，不污諸佛家，不捨菩薩戒，生薩婆若心，不動如山王，不樂世間事，成就出世間善根，集善助菩提法，無有厭足，常求勝中勝道，菩薩成就如是淨地法，名為安住歡喜地。菩薩如是安住歡喜地，發諸大願，生如是定心。所謂：我當以清淨心供養一切諸佛，皆無有餘，一切供具隨意供養；發如是大願，廣大如法界，究竟如虛空，盡未來際盡，供養一切劫中所有諸佛，以大供養具無有休息。又一切諸佛所說經法皆悉受持，攝一切諸佛阿耨多羅三藐三菩提，一切諸佛所教化法，悉皆隨順，一切諸佛法，皆能守護，發如是大願，廣大如法界，究竟如虛空，盡未來際，盡皆守護一切劫中一切佛法無有休息。又一切世界一切諸佛從兜率天下、入胎、處胎、初生、出家、成佛道時，勸請轉大法輪，示入大涅槃，我於爾時，盡往供養，攝法為首，三時轉故，發如是大願，廣大如法界，究竟如虛空，盡未來際，盡一切劫，奉迎供養一切諸佛無有休息。

[0545b25] 「又一切菩薩所行，廣大無量，不可壞，無分別，諸波羅蜜所攝，諸地所淨，生諸助道法，總相、別相、有相、無相、有成、有壞，一切菩薩所行諸地道及諸波羅蜜本行，教化一切，令其受行，心得增長，發如是大願，廣大如法界，究竟如虛空，盡未來際，盡一切劫中菩薩所行，以諸教化成熟眾生，無有休息。

[0545c03] 「又一切眾生若有色、若無色，有想、無想，非有想、非無想，卵生、胎生、濕生、化生，三界所繫，入於六道一切生處，名色所攝；教化成熟斷一切世間道，令住佛法一切智慧，使無有餘；發如是大願，廣大如法界，究竟如虛空，盡未來際，盡一切劫，教化一切眾生無有休息。

[0545c10] 「又一切世界廣狹及中，無數無量，不可分別、不可壞、不可動、不可說、麁細、正住、倒住、平坦、方圓，隨入如是世界智，如因陀羅網差別，如是十方世界差別，皆現前知，發如是大願，廣大如法界，究竟如虛空，盡未來際，盡一切劫，如是世界皆現前知，無有休息。

[0545c16] 「又一切佛土入一佛土，一佛土入一切佛土；一一佛土無量莊嚴，離諸垢穢具足清淨，智慧眾生悉滿其中，常有諸佛大神通力，隨眾生心而為示現；發如是大願，廣大如法界，究竟如虛空，盡未來際，盡一切劫，淨如是國土，無有休息。

[0545c21] 「又一切菩薩同心同學，共集諸善，無有怨嫉，同一境界，等心和合，常不相離，隨其所應，能現佛身，自於心中，悉能解知諸佛境界，神通智力，常得隨意神通，悉能遊行一切國土，一切佛會，皆現身相，一切生處，普生其中，有如是不可思議大智慧，

具足菩薩行；發如是大願，廣大如法界，究竟如虛空，盡未來際，盡一切劫，行如是大智慧道，無有休息。

[0545c29] 「又乘不退輪，行菩薩道，身、口、意業所作不空，眾生見者即必定佛法；聞我音聲，即得真實智慧；有見我者，心即歡喜，離諸煩惱；如藥樹王，為得如是，行菩薩道；發如是大願，廣大如法界，究竟如虛空，盡未來際，盡一切劫，行不退道，所作不空，無有休息。

[0546a06] 「又於一切世界皆得阿耨多羅三藐三菩提，於一毛端，示現入胎、出家、坐道場、成佛道、轉法輪、度眾生、示大涅槃、現諸如來大神智力、隨一切眾生所應度者，念念中得佛道；知一切法如涅槃相，以一音聲，令一切眾生皆發歡喜；示大涅槃而不斷菩薩所行；示眾生大智地，使知一切法皆是假偽；以大智慧神通自在出生變化，充滿法界；發如是大願，廣大如法界，究竟如虛空，盡未來際，盡一切劫得佛道事，求大智慧、大神通等，無有休息。

[0546a17] 「諸佛子！菩薩住歡喜地，以十願為首，生如是等百萬阿僧祇大願；以十不可盡法而生是願，為滿此願，勤行精進。何等為十？一、眾生不可盡；二、世界不可盡；三、虛空不可盡；四、法界不可盡；五、涅槃不可盡；六、佛出世不可盡；七、諸佛智慧不可盡；八、心所緣不可盡；九、起智不可盡；十、世間轉、法轉、智轉不可盡。若眾生盡，我願乃盡；若世界、虛空、法界、涅槃、佛出世、諸佛智慧、心所緣、起智、諸轉盡，我願乃盡；而眾生實不可盡，世界、虛空、法界、涅槃、佛出世、諸佛智慧、心所緣、起智、諸轉實不可盡，我諸願善根，亦不可盡。

[0546a29] 「諸佛子！菩薩決定發是大願，則得利安心、柔軟心、調順心、寂靜心、不放逸心、寂滅心、直心、和潤心、不恚心、不濁心。如是則成信者，樂以信分別功德：信諸佛本所行道，信行諸波羅蜜而得增長，信善入諸地得殊勝功德，信得成佛十力，信具足四無所畏，信不共法不可壞，信諸佛法不可思議，信諸佛自在神力無量無邊，信諸如來無量行門，信從因緣以成果報。舉要言之：信諸菩薩普行諸佛功德、智慧、威神力等。

[0546b09] 「諸佛子！菩薩作是念：『諸佛正法如是甚深、如是離相、如是寂滅、如是空、如是無相、如是無作、如是無染、如是無量、如是廣大、如是難壞。而諸凡夫心墮邪見，無明癡冥，蔽其慧眼，常立憍慢幢，墮在渴愛網，隨順諂曲，常懷慳嫉，而作後身生處因緣；多集貪欲、瞋恚、愚癡，起諸重業，嫌恨猛風，吹罪心火，常令熾然，有所施作，皆與顛倒相應；欲流、有流、見流、無明流，相續起心、意、識，種於三界地，生苦惱芽，所謂：名色；名色和合增長六入；根塵相對生觸；觸故生受；貪樂受故生愛；愛增長故生取；取因緣故復起後有；有因緣故有生、老、死、憂、悲、苦、惱。如是因緣，集諸苦聚，受諸苦惱；是中無我、無我所；無作者、無受者、無知者，如草木、瓦石，又如影、響。凡夫可愍，不知不覺而受苦惱；菩薩於此，見諸眾生不免諸苦，即生大悲智慧，是諸眾生我應救護，令住畢竟佛道之樂，即生大慈智慧。』菩薩摩訶薩隨順如是大慈悲法，以深妙心住在初地，於一切物，無所貪惜，尊重諸佛大妙智故，學行大施，即時所有盡能施與，金銀、摩尼、硨磲、碼碯、瑠璃、珊瑚、琥珀、珂貝、珍寶、瓔珞嚴身之具，及象馬、輦輿、人民、奴婢、國土、城邑、園林、遊觀、妻妾、男女，一切所愛，皆悉施與；頭

、目、耳、鼻、肢節、手足，深重佛故而不貪惜；菩薩摩訶薩住於初地，能行大施。是菩薩以大悲心、大施心，救一切眾生故，勤求世間、出世間利益之事，心無疲懈，是故菩薩生無疲倦功德，於諸經書能自開解，是故生知經書功德；得如是知經書智慧，善能籌量應作不作，於上、中、下眾生隨宜利益，是故菩薩生世智功德；得世智功德，則知時、知量，慚愧莊嚴，修習自利利彼之道，是故則生慚愧功德；如是功德，精勤修行，心不懈退，是精進不退功德，即得堪受力；得堪受力已，勤行供養一切諸佛，隨佛所說，如說修行。諸佛子！是菩薩悉知生起如是淨地法，所謂：信、慈、悲、施，無有疲倦，知諸經書，善解世法，慚愧，堪受，供養諸佛，如所說行。又是菩薩住歡喜地，少見諸佛，以願力故，廣見數百千萬億那由他諸佛世尊，心大歡喜深心愛敬，以上樂具，供養諸佛及一切僧，以是福德皆迴向阿耨多羅三藐三菩提；是菩薩因供養諸佛故，生教化眾生法，多以二攝攝取眾生，所謂：布施、愛語，後二攝法，以信解力行未善通達，是菩薩隨所供養諸佛，教化眾生，皆能受行諸淨地法，如是諸功德皆迴向薩婆若，轉益明顯，堪任有用。譬如金師鍊金，隨以火力，調柔可用，增益光色，如是菩薩供養諸佛，教化眾生，行淨地法，此諸功德皆迴向薩婆若，轉益明顯隨意所用。

[0547a04] 「諸佛子！是菩薩摩訶薩於初地中行果相貌，從諸佛、菩薩、善知識所，諮受請問成地之法，無有厭廢；是菩薩住初地中，於諸佛、菩薩、善知識所，諮受請問第二地中行果相貌，無有厭足；如是第三、第四、第五、第六、第七、第八、第九、第十地中，行果相貌，從諸佛、菩薩、善知識所，諮受請問成十地法，無有厭廢。是菩薩善知諸地對治法，善知諸地成壞，善知諸地行果，善知分別得諸地，善知諸地清淨行，善知諸地從一地至一地行，善知諸地是處非是處，善知諸地轉所住處，善知諸地勝進業，善知諸地得不退轉，乃至善知一切菩薩淨地法入如來智地。諸佛子！如是菩薩善知諸地行，未發初地，乃知十地無有障礙；得諸地智慧光明，乃至知諸佛智慧光明；如大商主，多將賈人，欲至大城，先問道路退還過咎，在道利害；未發初處，知道宿時，乃至善知到彼城事，能以智慧思惟籌量，具諸資用，令無所乏，正導人眾，得至大城，於險道中，免諸患難，身及眾人皆無憂惱；菩薩摩訶薩亦復如是，住於初地而善知諸地對治法，乃至善知一切菩薩淨地法，入如來智地；爾時，菩薩集大福德智慧資糧，為眾生、商主，隨宜教化，令出生死險難惡處，示安隱道，乃至令住薩婆若智慧大城，無諸衰惱；是故菩薩常應心不疲倦，勤修諸地本行，乃至善知入如來智地。

[0547b02] 「諸佛子！是名略說菩薩入歡喜地，廣說則有無量百千萬億阿僧祇事。菩薩住歡喜地，多作閻浮提王，豪貴自在常護正法，能以大施攝取眾生，善除眾生慳貪之垢，常行大施而無窮盡，所作善業、布施、愛語、利益、同事；是諸福德皆不離念佛、不離念法、不離念諸同行菩薩、不離念菩薩所行道、不離念諸波羅蜜、不離念十地、不離念諸力無畏不共法、乃至不離念具足一切種智。常生是心：『我當於一切眾生中，為首、為勝、為大、為妙、為上、為無上、為導、為將、為帥、為尊，乃至於一切眾生中為依止者。』諸佛子！是菩薩若欲捨家，勤行精進，於佛法中，便能捨家、妻、子、五欲；得出家已，勤行精進，須臾之間，得百三昧；得見百佛；知百佛神力；能動百佛世界；能飛過百佛世界；能照百佛世界；能教化百世界眾生；能住壽百劫；能知過去、未來世各百劫事；能善入

百法門；能變身為百，於一一身能示百菩薩以為眷屬。若以願力自在示現，過於此數百千萬億那由他劫不可計知。」

[0547b23] 時，金剛藏菩薩欲重明此義，以偈頌曰：

「若有諸眾生,　　厚修集善根,
成就清白法,　　親近於諸佛,
清淨信樂力,　　隨順慈悲心,
如是人能發,　　無量之佛智。
諸佛一切智,　　無量力清淨,
堪受力堅牢,　　成就諸佛法。
悲心救世間,　　淨修諸佛國,
敷演轉法輪,　　發此無上願。
一念知三世,　　而無有別異,
種種時差別,　　以示於世間。
略說則盡求，　　諸佛之功德，
發於廣大心,　　猶若如虛空。
悲心智慧首,　　方便合修行,
深直心淳至,　　其力無有量。
心向無障礙,　　而不隨他教,
同諸佛平等,　　而生於大心。
諸佛子發生,　　如是之寶心,
即離凡夫地,　　入於佛所行。
即生如來家,　　無有可譏嫌,
則同於諸佛,　　必成無上道。
生如是心時,　　即便得初地,
其心不可動,　　猶如大山王。
是菩薩便有,　　大喜相顯現,
其心常清淨,　　堪受於大事。
心不樂鬪訟,　　不好惱眾生,
無有瞋恨心,　　樂慚愧恭敬。
又習行直心,　　守護於諸根,
常念救世間,　　念求諸佛智。
心生於歡喜,　　我當得此事,
得於歡喜地,　　即過五恐怖。
不活死惡名,　　惡道眾威德,
以不貪著我,　　及與我所故。
是諸佛子等,　　遠離諸怖畏,
常行慈悲心,　　恒有信恭敬。
慚愧功德備,　　晝夜增善法,
樂功德實利,　　不樂於諸欲。

如有所聞法，　能常善思惟，
無有貪著行，　斷諸利養心。
常樂於菩提，　一心求佛智，
行諸波羅蜜，　離於諂曲心。
隨說而能行，　安住實語中，
不污諸佛家，　不捨菩薩學。
遠世間事願，　樂出於世間，
求善法無厭，　精進轉增益。
諸菩薩如是，　好樂諸功德，
而發於大願，　求欲見諸佛。
護法至佛所，　行菩薩妙行，
化一切眾生，　淨一切佛土。
我佛國土中，　滿諸大菩薩，
諸菩薩同心，　見聞皆不空。
一切微塵中，　諸佛成佛道，
發於如是等，　無量無邊願。
是願無窮盡，　如虛空眾生，
法界世涅槃，　諸佛出智慧。
心緣起智轉，　我願如是住，
如是發大願，　心柔軟調順。
能信佛功德，　而觀於眾生，
知從因緣起，　則生慈悲心。
即於苦眾生，　我當救度之，
為是眾生故，　而行種種施。
所謂妙國土，　一切諸珍寶，
象馬及車乘，　眷屬與人民，
頭目及手足，　肌肉施無悔，
求種種經書，　心無有疲倦，
得解其義趣，　能隨世而行。
慚愧堪受力，　漸令得增長，
能以恭敬心，　供養無量佛。
智者於日夜，　如是常修行，
善根轉明淨，　猶若成鍊金。
菩薩住是地，　能了知十住，
展轉修行時，　無有諸障礙。
譬如賈客主，　欲利諸商人，
先問道路中，　諸險艱難事。
菩薩住初地，　善知諸地行，
而無有障礙，　能至於佛地。
住是初地中，　多作閻浮王，

善知於諸法,　常行慈悲心。
如法而化導,　一切皆信敬,
勸令行布施,　以求佛智慧。
菩薩若捨國,　佛法中出家,
勤行於精進,　即得百三昧。
能見百諸佛,　震動百國土,
光明照百國,　飛行亦如是。
化百土眾生,　入於百法門,
念知百劫事,　示現於百身。
能以百菩薩,　眷屬而示現,
若以其願力,　過是數無量。
今明初地義,　但以略解說，
若欲廣說者，　億劫不能盡。
是初菩薩地,　名之為歡喜,
利益眾生者,　今已分別竟。」

大方廣佛華嚴經卷第二十三

【經文資訊】大正藏第 09 冊 No. 0278 大方廣佛華嚴經
【版本記錄】CBETA 電子佛典 2016.06，完成日期：2016/06/15
【編輯說明】本資料庫由中華電子佛典協會（CBETA）依大正藏所編輯
【原始資料】蕭鎮國大德輸入，眾生出版社提供新式標點，其他
【其他事項】本資料庫可自由免費流通，詳細內容請參閱【中華電子佛典協會資料庫版權宣告】

本網站係採用 Creative Commons 姓名標示-非商業性-相同方式分享 3.0 台灣 (中華民國) 授權條款授權.
Copyright ©1998-2016 CBETA
Dictionary cache status: loaded

Glossary and Other Vocabulary

Copyright Fo Guang Shan 佛光山 2013-2025. This work may be freely reused under the Creative Commons Attribution 4.0 International License with attribution. Please send comments to alex@ntireader.org.
Page updated on 2025-06-19

Avataṃsakasūtra (Flower Garland Sūtra) 大方廣佛華嚴經
Scroll 24
Click on any word to see more details.

大方廣佛華嚴經卷第二十四

東晉天竺三藏佛馱跋陀羅譯

◎
十地品第二十二之二

一切菩薩眾,　聞說上地義，
其心皆清淨,　歡喜無有量。
各於所坐處,　踊住虛空中,
以諸上妙華,　散於金剛藏。
咸皆稱讚言：　「善哉金剛藏,
大智無所畏,　善說菩薩地。」
解脫月大士，　知眾心清淨,
欲聞第二地,　行相之所說。
即請金剛藏,　大智願解說，
第二地行相,　一切皆欲聞。

[0548c16] 金剛藏菩薩語解脫月菩薩言：「佛子！菩薩摩訶薩已具足初地，欲得第二地者，當生十種直心。何等為十？一、柔軟心；二、調和心；三、堪受心；四、不放逸心；五、寂滅心；六、真心；七、不雜心；八、無貪吝心；九、勝心；十、大心。菩薩以是十心得入第二地。菩薩住離垢地，自然遠離一切殺生，捨棄刀仗，無瞋恨心，有慚有愧，於一切眾生起慈悲心，常求樂事，尚不惡心惱於眾生，何況加害？離諸劫盜資生之物，常知止足，若物屬他，他所受用，於是物中不與不取；離於邪婬，自足妻色，於他女人不生一念；離於妄語，常真實語、諦語、隨語，乃至夢中尚不妄語，何況故作？離於兩舌無破壞心，於鬪諍離散人中，常好和合；離於惡口，所有言語麁獷苦惡，自壞其身，亦壞於他，如是等語皆悉捨離；離無義語，常自守護，所可言說，應作不作，常知時語、利益語、順法語、籌量語，乃至戲笑，尚無所犯，何況故作？不貪他物，若物屬他，他所攝用，不作是念：『我當取之。』離瞋害心，常於眾生，求愛潤心、慈悲心；離於占相，習行正見，決定深信罪福因緣；離於諂曲，誠信三寶，生決定心。菩薩如是常護善道，作是思惟：『一

切眾生墮惡道者，皆由十不善道；我當自住善法，亦當為人說諸善法，示正行處。何以故？若人自不行善，為他說法令住善者，無有是處。』又深思惟：『行十不善道，則墮地獄、畜生、餓鬼；行十善道，則生人處，乃至有頂。又是十善道與智慧和合修行，若心劣弱，樂少功德，厭畏三界，大悲心薄，從他聞法至聲聞乘；若行是十善道，不從他聞，自然得知，不能具足大悲方便，而能深入眾因緣法至辟支佛乘；若行是十善道清淨具足，其心廣大無量無邊，於眾生中起大慈悲，有方便力，志願堅固，不捨一切眾生，求佛大智慧，淨菩薩諸地，淨諸波羅蜜入深廣大行，則能得佛十力、四無所畏、四無礙智、大慈大悲，乃至具足一切種智，集諸佛法，是故我應行十善道求一切智。』

[0549a26] 「是菩薩復作是思惟：『此十不善道，上者、地獄因緣；中者、畜生因緣；下者、餓鬼因緣。於中殺生之罪，能令眾生墮於地獄、畜生、餓鬼；若生人中，得二種果報，一者、短命；二者、多病。劫盜之罪，亦令眾生墮三惡道；若生人中，得二種果報，一者、貧窮；二者、共財不得自在。邪婬之罪，亦令眾生墮三惡道；若生人中，得二種果報，一者、婦不貞潔；二者、得不隨意眷屬。妄語之罪，亦令眾生墮三惡道；若生人中，得二種果報，一者、多被誹謗；二者、為人所誑。兩舌之罪，亦令眾生墮三惡道；若生人中，得二種果報，一者、得弊惡眷屬；二者、得不和眷屬。惡口之罪，亦令眾生墮三惡道；若生人中，得二種果報，一者、常聞惡音；二者、所可言說，恒有諍訟。無義語罪，亦令眾生墮三惡道；若生人中，得二種果報，一者、所有言語，人不信受；二者、有所言說不能明了。貪欲之罪，亦令眾生墮三惡道；若生人中，得二種果報，一者、多欲；二者、無有厭足。瞋惱之罪，亦令眾生墮三惡道；若生人中，得二種果報，一者、常為一切求其長短；二者、常為眾人之所惱害。邪見之罪，亦令眾生墮三惡道；若生人中，得二種果報，一者、生邪見家；二者、其心諂曲。諸佛子！如是十不善道皆是眾苦大聚因緣。』

[0549b22] 「菩薩復作是念：『我何故不離是十不善道，行十善道，亦令他人行此善道？』如是念已，即離十不善道，安住十善道，亦令他人住於善道。是菩薩爾時於一切眾生，生安隱心、樂心、慈心、悲心、哀愍心、利益心、守護心、師心、大師心、自己心。作是念：『是諸眾生墮於邪見，隨逐邪心，行邪險道，甚可哀愍；我應令彼住正見道如實法中。是諸眾生常共鬪諍，分別彼我；我應令彼住於大慈。是諸眾生常貪財物，無有厭足，恒以邪命而自生活；我應令彼住於清淨身、口、意業。是諸眾生隨逐貪欲、瞋恚、愚癡，常為種種煩惱大火之所燒然，不能志求出要方便；我應令彼滅煩惱火置清涼處。是諸眾生常為無明所覆，入大黑闇；離慧光明，入於生死大險道中，隨逐種種無量邪見；我應令彼得無障礙清淨慧眼，以是眼故，知一切法如實相，得不隨他一切如實無障礙智。是諸眾生墮生死道，將墜地獄、畜生、餓鬼、入邪見網，為種種愚癡叢林所覆，隨逐虛妄邪道徑路，常為愚癡之所盲冥，遠離導師，非出要道；謂為出要，隨順魔心遠離佛意；我應令彼度於生死險道艱難安處，令住一切智人無畏大城無諸衰惱。是諸眾生為諸煩惱暴水所沒；欲、有、見、無明，四流所漂；隨生死流，入大愛河；為諸煩惱勢力所食，不能得求出要之道；常為欲覺、恚覺、惱覺、惡蟲所害；又為水中身見羅剎所執，入於五欲深流洄復，喜愛淤泥之所沒溺，我慢陸地之所燋枯，無所歸趣；於十二入怨賊聚落，不能得出；不遇導師

能正度者；我應於彼生大慈悲，以善根力而拔濟之，得安隱處，離諸恐怖，住於一切智慧寶洲。是諸眾生深心貪著，多有憂悲苦惱患難，憎愛所縛，欲械所繫，入於三界無明稠林；我應令彼遠離一切三界所著，令住離相無礙涅槃。是諸眾生深著我、我所、於五陰樔窟，不能自出，常隨四倒，依六入空聚，為四大毒蛇之所侵害，為諸煩惱眾賊所殺，受此一切無量苦惱；我應令彼離諸貪著，住於寂靜，所謂斷一切障礙安隱涅槃。是諸**眾生其心狹劣，樂於小法，遠離無上一切智慧，貪著小乘不能志求大乘出法；我應令彼住廣大心，無量無邊諸佛道法，所謂無上大乘。』**

[0550a08] 「諸佛子！是菩薩如是隨順持戒力，善能廣生大慈悲心。是菩薩住離垢地，得見數百千萬億那由他諸佛世尊，以衣被、飲食、臥具、醫藥、資生之物而供養之；於諸佛所生恭敬心，復受十善道，乃至得阿耨多羅三藐三菩提終不中失；是菩薩若干百千萬億劫，遠離慳貪、破戒垢故，淨修布施、持戒功德；譬如真金，**鍊之以火，一切垢盡，轉復明淨。菩薩亦如是，住離垢地，若**干百千乃至無量百千萬劫，遠離慳貪、破戒垢故，淨修布施、持戒功德；菩薩爾時於四攝法，愛語偏多；十波羅蜜，戒波羅蜜偏勝；餘波羅蜜，亦皆修集，隨地增長。

[0550a21] 「佛子！是名菩薩摩訶薩第二離垢地。菩薩住是地，多作轉輪聖王，為大法王，廣得法力，七寶成就，有力自在，能除一切**眾生慳貪、破戒之垢；以善方便，令眾生住十善道，為大布施而不窮盡；所作善業，布施、愛語、利益、同事，是諸福德，皆不離念佛，不離念法，乃至不離念具足一切種智。常生是心：『我當於一切眾生中為首、為勝，乃至於一切眾生中為依止者。』佛子！是菩**薩若欲捨家，勤行精進，於佛法中，便能捨家妻子五欲；得出家已，勤行精進，須臾之間，得千三昧、得見千佛、知千佛神力、能動千佛世界、能飛過千佛世界、能照千佛世界、能教化千世界**眾生、能住壽千劫、能知過去未來世各千劫事、能善入千法門、能變身為千，於一一身能示千菩薩以為眷屬。若以願力自在示現，過於此數百千萬億那由他劫不可計知。」**

[0550b09] 時，金剛藏菩薩欲重明此義，以偈頌曰：

「菩薩入二地，　柔軟調和心，
堪受不放逸，　寂滅真不雜，
亦無有貪吝，　勝大悉具足，
得是十心已，　入於第二地。
菩薩住是地，　成就諸功德，
常離於殺生，　不惱害一切，
常離於劫盜，　亦無有邪婬，
不兩舌妄語，　惡口無義言，
他所有財物，　不生於貪著，
不惱於**眾生**，　**直心行正見**，
無有**憍慢心**，　**亦無諂曲意**，
柔軟不放逸，　護持諸佛教。

所有劇苦惱,　　地獄與畜生,
餓鬼熾然身,　　皆從惡心有。
我今已永離,　　如是諸惡事,
行於真實道,　　寂滅之善法。
從人至有頂,　　所有受樂處,
禪定三乘樂,　　皆從十善生。
如是思惟已,　　心常不放逸,
身自持淨戒,　　亦教人令持。
遍觀諸眾生,　　種種受苦惱,
如是愍念已,　　轉生深悲心。
凡夫甚可愍,　　墮在諸邪見,
心多懷瞋恨,　　常好起諍訟。
常樂於五欲,　　貪求無有厭,
起三毒因緣,　　我應度此等。
深覆愚癡闇,　　墜生死險道,
入大邪見網,　　墮於世籠檻。
常為諸魔賊,　　煩惱之所壞,
此等甚可愍,　　我應度脫之。
沒深煩惱水,　　四流所漂轉,
具受於三界,　　無量諸苦毒。
住五陰深樸,　　生我我所心,
我為度此苦,　　當勤修行道。
捨無上佛慧,　　生於下劣心,
令住佛大智,　　發無量精進。
菩薩住此地,　　集無量功德,
得值遇諸佛，　　承事而供養。
以是因緣故,　　善根轉明淨,
猶如好真金,　　鍊之以火力。
佛子住此地,　　多作轉輪王,
令諸眾生等,　　住於十善道。
從初始發心,　　修集諸福德,
願以救世間,　　令得佛十力。
若欲捨王位,　　出家行學道,
勤心行精進,　　得入千三昧。
得見於千佛,　　供養聽受法,
菩薩住此地,　　能示如是事。
若以其願力,　　示諸神通事,
度脫於眾生,　　過此數無量。
常為諸世間,　　勤求好事者,
具足解說此，　　第二地已竟。」◎

[0551a05] ◎第三地

諸菩薩聞是,　　不可思議行,
心皆大歡喜,　　恭敬無有量。
即時虛空中,　　雨眾名華香,
如雲而散下,　　供養金剛藏。
咸讚言善哉：　　「善哉金剛藏,
善說諸大人，　　護持淨戒行，
於一切眾生,　　深有哀愍心,
敷演解說是，　　二地之行相。
菩薩微妙行,　　真實無有異,
是諸菩薩等,　　清淨之行足,
為一切眾生,　　常求好事者,
已為具演說，　　第二離垢地。
天人恭敬者,　　願說第三地，
善示智所作,　　菩薩之所行。
願說諸大人，　　所行布施德,
持戒及忍辱,　　精進行禪定,
智慧巧方便,　　并及慈悲心,
云何行是法,　　淨於諸佛行？」
解脫月菩薩，　　請金剛藏言：
「菩薩入三地,　　當以何等心？」

[0551a26] 金剛藏菩薩語解脫月菩薩言：「佛子！諸菩薩摩訶薩淨第二地已，欲得第三地，當以十種深心。何等為十？一、淨心；二、猛利心；三、厭心；四、離欲心；五、不退心；六、堅心；七、明盛心；八、無足心；九、勝心；十、大心。菩薩以是十心得入第三地。菩薩住明地，能觀一切有為法如實相；所謂：無常、苦、無我、不淨、不久敗壞、不可信相、不生不滅、不從前際來、不去至後際、現在不住；菩薩如是觀一切有為法真實相，知諸法無作、無起、無來、無去，而諸眾生憂悲苦惱，憎愛所繫，無有停積，無定生處；但為貪、恚、癡火所然，增長後世苦惱大聚，無有實性猶如幻化。見如是已，於一切有為法，轉復厭離，趣佛智慧；是菩薩知如來智慧不可思議，不可稱量；有大勢力，無能勝者、無有雜相、無有衰惱、能至無畏安隱大城，能救無量苦惱眾生。如是見知佛智無量，見有為法無量苦惱，於一切眾生，轉生殊勝十心。何等為十？眾生可愍，孤獨無救，貧無依止，三毒之火熾然不息，閉在三有牢固之獄，常住煩惱諸惡刺林，無正觀力，於善法中欲樂心薄，失佛妙法而常隨順生死水流，怖畏涅槃。是菩薩見諸眾生如是衰惱，發大精進，是眾生等，我應救、我應解、應令清淨、應令得脫、應著善處、應令安住、應令歡喜、應令知所宜、應令得度、應使滅苦。

[0551b23] 「菩薩如是厭離一切有為法，深念眾生，見一切智無量利益，即時欲具佛智慧，救度眾生，勤行菩薩道；作是思惟：『此諸眾生墮在大苦諸煩惱中，以何方便而拔濟之，使得永住畢竟之樂；即時知住無礙解脫智慧中者，乃可得此是無礙解脫智慧，不離通達諸法如實智無行行慧；如是慧明，從何而得？當知不離多聞決定智慧。』復作是念：『一切佛法以何為本？不離聞法為本。』菩薩如是知已，一切求法，轉加精勤，日夜聽受，無有厭足，喜法、愛法、依法、順法、滿法、辯法、究竟法、歸法、救法、隨順行法。菩薩如是方便求法，所有珍寶無所遺惜，於此物中不生難想，但於說法者，生難遭想。為求法故，於內外物無不能捨，國土、人民、摩尼七寶、象馬、輦輿、眾寶、瓔珞、嚴身之具、妻妾、男女、肢節、手足，舉身施與，無所愛惜。又為求法故，於說法者，盡心恭敬供養給侍，破除憍慢、我慢、大慢，諸惡苦惱，悉能忍受。深求法故，若得一句未曾聞法，勝得三千大千世界滿中珍寶；得聞一偈，勝得轉輪聖王、釋提桓因、梵天王處無量劫住。是菩薩若有人來作如是言：『我有佛所說法一句能淨菩薩道，汝今若能入大火阬受大苦者，當以相與。』是菩薩作是念：『我受一句法故，設令三千大千世界大火滿中，尚從梵天而自投下，何況小火；我盡受一切諸地獄苦，猶應求法，何況人中諸小苦惱。為求法故，發如是心，又如所聞法，心常喜樂，悉能正觀。』是菩薩聞諸法已，降伏其心，於空閑處，心作是念：『如說行者，乃得佛法，但以口言，無有是處。』菩薩如是則離欲惡不善法，有覺有觀，離生喜樂，入初禪；滅覺觀，內清淨，心一處，無覺無觀，定生喜樂，入二禪；離喜，行捨，成就念慧，身受樂，諸賢聖能說能捨，常念受樂，入三禪；斷棄苦樂，憂喜已滅，不苦不樂，行捨念淨，入四禪。是菩薩過一切色相，滅一切有對相，不念一切別異相故，知無邊虛空即入虛空無色定處；過一切虛空相，知無邊識即入識無色定處；過一切識相，知無所有即入無所有無色定處；過一切無所有處，知非有想、非無想安隱，即入非有想非無想無色定處；順諸法行而不樂著。是菩薩以慈心廣大無量，無瞋恨，無惱害，以信解力遍滿十方；悲、喜、捨心，亦復如是。是菩薩有神通力能動大地，一身為多身，多身為一身，現沒還出，石壁皆過，如行虛空，於虛空中，跏趺而去；猶如飛鳥，履水如地，入地如水；身出煙焰，如大火聚；日月威德而能以手捫摸摩之身力自在，乃至梵世。是菩薩天耳清淨，過天人耳，悉聞人天音聲遠近。是菩薩以他心智，如實知他心、欲心；如實知欲心、離欲心；如實知離欲心、瞋心、離瞋心；癡心、離癡心；垢心、離垢心；小心、大心；廣心、狹心；亂心、無亂心；定心、不定心；縛心、解心；有上心、無上心；如實知有上心、無上心。是菩薩念知宿命諸所生處，一世、二世乃至百千萬億那由他世；一劫、二劫乃至百千萬億那由他劫，其中諸劫無量成壞，於諸劫中所經因緣，悉能念知，我生彼處，如是種族、如是姓名、如是飲食、如是苦樂、如是久住；我於彼死，生於此間；於此間死，生於彼間，如是種種悉能念知。是菩薩天眼清淨，過天人眼，見諸眾生死此生彼，形色好惡，貧賤富貴，趣善惡道，隨業受報，皆如實知。所謂：是諸眾生成就身惡業、口惡業、意惡業、拒逆賢聖、受邪見教，起罪業因緣故，身壞命終，墮於惡道；是諸眾生成就身善業、口善業、意善業，不逆賢聖，信受正見，行善業因緣故，身壞命終生於善處。是菩薩於諸禪定解脫三昧，能入、能出而不隨生；有助菩提法處；以願力故，能生

其中。

[0552b10] 「是菩薩住於明地，見數百千萬億那由他諸佛、世尊，恭敬供養，尊重讚歎，衣服、飲食、臥具、醫藥、親近諸佛、聽受經法，如說修行。是菩薩觀諸法不生不滅，眾緣而有；於百千億劫，所集欲縛、有縛、無明縛，皆悉微薄，不復積集；不積集故，斷於邪貪、邪瞋、邪癡；譬如真金巧師鍊治，轉更精好，光明倍勝。菩薩亦如是住在明地，不集三縛故，斷於邪貪、邪瞋、邪癡，一切善根轉增明淨。是菩薩忍辱心、美妙心、不壞心、不動心、不濁心、不高下心、一切所作不望報心、他少有所作當生報心、不諂曲心、不染亂心、轉勝明淨。菩薩爾時於四攝法，愛語、利益偏多；十波羅蜜，忍辱波羅蜜、精進波羅蜜偏勝，餘助菩提法，皆轉明淨。諸佛子！是名略說菩薩第三明地。菩薩住是地中，多作釋提桓因，智慧猛利，能以方便，轉諸眾生，令離婬欲；所作善業，布施、愛語、利益、同事，皆不離念佛，不離念法，乃至不離念具足一切種智。常生是心：『我當於一切眾生為首、為勝，乃至於一切眾生為依止者。』是菩薩若欲勤行精進，於須臾間，能得十萬三昧，乃至能示十萬菩薩以為眷屬。若以願力神通自在過於此數，若干百千萬億那由他劫不可計知。」

[0552c05] 時，金剛藏菩薩欲重明此義，以偈頌曰：

「菩薩深信心，　　能得第三地，
清淨猛利心，　　厭離欲不退，
堅堪受無厭，　　勝大悉具足，
以如是等心，　　得入於三地。
智者住明地，　　觀有為作法，
不淨無常苦，　　無我壞敗相，
無有牢固性，　　不久念念滅，
如是思惟知，　　無有來去相。
見諸有為法，　　如病如癰瘡，
愛心所纏縛，　　生諸憂悲苦。
但為貪恚癡，　　猛火所焚燒，
從無始世來，　　熾然常不息。
即時於一切，　　三界生厭離，
惡賤有為法，　　心無所貪著。
但求諸佛智，　　無量無邊限，
甚深難思議，　　清淨無諸苦。
如是見佛智，　　無諸苦惱已，
哀愍諸眾生，　　貧窮無福慧。
三毒火常然，　　無有救護者，
墮在地獄中，　　無量苦所切。
放逸凡夫人，　　沒諸煩惱海，
盲冥無所見，　　失諸佛法寶。

常隨生死流,　　無怖空怖畏,
我於是眾生,　　當勤度脫之。
精進求智慧,　　為作饒益者,
思惟何方便,　　可以得救護。
唯有諸如來,　　深妙無礙智,
此智何為因,　　無行行慧生。
思惟是智慧,　　從於多聞起,
如是籌量已,　　勤求多聞法。
日夜常精進,　　聽受無厭倦,
讀誦愛樂法,　　唯法以為貴。
為欲求法故,　　以諸珍寶等,
所親愛妻子,　　隨意諸眷屬,
國土及城邑,　　資生諸寶物,
歡喜而施與,　　心無所戀惜。
頭目耳鼻舌,　　牙齒及手足,
肢節身血肉,　　心肝及髓腦,
以此等施人,　　猶不以為難,
若得聞正法,　　是為甚希有。
假令有一人,　　語此菩薩言,
汝今若能入,　　是大猛火聚,
然後當與汝,　　諸佛所說法。
聞已即歡喜,　　自投無有疑。
設使三千界,　　大火滿其中,
須彌梵世下,　　不足以為難。
若為求一句,　　諸佛所說法 ,
救諸苦惱者,　　得之為甚難。
從初始發心,　　乃至成佛道,
我於其中間,　　盡此諸劫數,
為欲求法故,　　備受阿鼻苦,
何況於人間,　　小小諸苦惱。
以聽法因緣,　　能得正憶念,
正憶念因緣,　　能生諸禪定,
深妙等三昧,　　及五神通事,
次第皆能起,　　自在不隨生。
菩薩住是地,　　能以決定心,
多供養諸佛,　　聽受所說法。
斷邪愛恚癡,　　諸縛悉微薄,
猶如成鍊金,　　調和得其所。
菩薩住是地,　　福德藏充滿,
多作忉利王,　　自在化婬欲。

愛佛功德故,　　化導無量眾,
悉能令得住,　　無上佛道中。
菩薩住是地,　　能以柔軟心,
勤行於精進,　　得百千三昧。
見百千諸佛,　　相好莊嚴身,
其心轉猛利,　　願力者殊勝。
常為諸眾生,　　勤求好事者,
分別解說此，　　第三明地竟。」

[0553b19] 第四地

諸佛子聞說，　　如是地行義，
深妙無有量,　　心皆大歡喜。
散眾名華香,　　供養於如來,
地及大海水,　　悉皆大震動。
天諸采女等,　　於上虛空中,
同以微妙音,　　歌頌此上法。
他化自在王,　　聞已大歡喜,
雨摩尼珠寶,　　以散於佛上。
踊躍稱讚言：　　「善哉佛出世,
功德藏流布,　　利益於我等。
我今聞說此，　　菩薩地行義，
是事百千劫,　　難聞而得聞。
願更說後地，　　利益諸天人，
僉皆喜欲聞,　　得地諸行義。」
解脫月菩薩。　　重請金剛藏：
「願為諸菩薩,　　說至四地行。」

[0553c07] 金剛藏菩薩語解脫月菩薩言：「佛子！諸菩薩摩訶薩淨三地已，欲得第四地，當以十法明門。何等為十？一、觀察眾生界；二、觀察法界；三、觀察世界；四、觀察虛空界；五、觀察識界；六、觀察欲界；七、觀察色界；八、觀察無色界；九、觀察勝信解界；十、觀察大心界。菩薩以此十法明門得入第四地。菩薩住焰地，即於如來家，轉有勢力，得內法故，有十種智。何等為十？一、心不退轉；二、於三寶中得不壞信清淨畢竟；三、修習觀生滅；四、修習諸法本來不生；五、常修習世間成壞；六、修習業因緣故有生；七、修習分別生死涅槃門差別；八、修習眾生業差別；九、修習前際後際差別；十、修習現在常滅不住行。是十智心，則生佛家轉得勢力。

[0553c21] 「佛子！菩薩摩訶薩住是第四地，觀內身循身觀，精勤一心，除世間貪憂；觀

外身循身觀，精勤一心，除世間貪憂；觀內外身循身觀，精勤一心，除世間貪憂；觀內受、外受、內外受；內心、外心、內外心；內法、外法、內外法循法觀，精勤一心，除世間貪憂。是菩薩未生惡不善法，為不生故，勤精進發心正斷；已生諸惡不善法，為斷故，勤精進發心正斷；未生諸善法，為生故，勤精進發心正行；已生諸善法，為住不失修滿增廣故，勤精進發心正行。是菩薩修行四如意足，欲定，斷行成就，修如意足；依止厭、依止離、依止滅，迴向涅槃；精進定、心定、慧定斷行成就，修如意足；依止厭、離、滅，迴向涅槃。是菩薩修行信根、精進根、念根、定根、慧根，依止厭、離、滅，迴向涅槃。是菩薩修行信力、精進力、念力、定力、慧力，依止厭、離、滅，迴向涅槃。是菩薩修行念覺分、擇法覺分、精進覺分、喜覺分、猗覺分、定覺分、捨覺分，依止厭、離、滅，迴向涅槃。是菩薩修行正見、正思惟、正語、正業、正命、正精進、正念、正定，依止厭、離、滅，迴向涅槃。是菩薩以不捨眾生心故行，以本願助故；大悲為首故；大慈合行故；為攝一切智；為莊嚴佛國；為具佛諸力、無畏、不共法、三十二相、八十種好；為具足音聲；為隨順佛深解脫；為思惟大智慧方便故行。

[0554a19] 「諸佛子！菩薩住焰地，所有身見等著、我著、眾生著；人壽者、知者、見者著；五陰、十二入、十八界所起，屈伸卷舒出沒，推求心所行愛著，寶重所見，為歸為洲，皆悉斷滅。是菩薩轉倍精進，智慧方便所生助道法，隨所修行，心轉柔和，堪任有用，無有疲倦；轉求上法，增益智慧，救一切世間，隨順諸師，恭敬受教，如所說行。是菩薩爾時，知恩、知報恩，心轉和善，同止安樂；直心、軟心，無有邪曲；行正定行，無有憍慢；隨順教誨，得說者意，如是具足善心、軟心、寂滅心、忍辱心，淨地諸法，思惟修行。是菩薩爾時成不轉精進、不捨精進、不染精進、不壞精進、不厭倦精進、廣大精進、無邊精進、猛利精進、無等等精進、救一切眾生精進。是菩薩修習如是精進，直心清淨，不失深心，信解明利，善根增長，遠離世間垢濁不信，皆已滅盡，無疑無悔，現前具足；於一切佛大信解事，不厭不捨，自然習樂，無量之心，常現在前。菩薩住第四焰地，能見數百千萬億那由他諸佛、世尊，恭敬供養，尊重讚歎，衣服、飲食、臥具、醫藥，親近諸佛，一心聽法，能信奉持，多於佛所，出家修道；是菩薩樂心、深心清淨，信解平等，轉更明了，住壽多劫，若干百千萬億那由他劫善根轉勝。譬如上真金為莊嚴具，餘金不及；如是菩薩住此焰地，善根轉增，下地菩薩所不能及。譬如摩尼珠，光明清淨能照四方，餘寶不及，水雨澆漬光明不滅；菩薩住焰地，下地菩薩所不能及，一切諸魔及諸煩惱皆不能壞。諸佛子！是名略說菩薩第四焰地。菩薩住是地中，多作須夜摩天王，教化眾生，破於我心；所作善業，布施、愛語、利益、同事，皆不離念佛，不離念法，乃至不離念具足一切種智。常生是心：『我當於一切眾生為首、為勝，乃至於一切眾生為依止者。』是菩薩若欲勤行精進，須臾之間得百億三昧，乃至示現百億菩薩以為眷屬。若以願力自在示現，過於此數若干百千萬億那由他劫，不可計知。」

[0554b28] 爾時，金剛藏菩薩欲重明此義，以偈頌曰：

「諸菩薩具足，　修治明地已，

觀察諸眾生,　法及於世界,
虛空識欲色,　無色勝信解,
大心清淨故,　得入第四地。
即於如來家,　增長得勢力,
不退於佛道,　三寶不壞信。
觀諸法生滅,　一切本來空,
知世間成敗,　從業而有生。
眾生業差別,　生死涅槃異,
觀法先後際,　常滅不住相。
諸大菩薩等,　得如是法已,
哀愍諸眾生,　習身受心法。
內外四念處，　依止於厭離，
亦依止寂滅,　迴向於涅槃。
除滅惡法故,　善法得增長,
習行四正法,　修四如意足,
習行於五根,　及以修五力,
修習七覺意,　行於八聖道,
修習如是法,　皆為眾生故。
本願之所助,　慈悲心為首,
為攝一切智,　莊嚴諸佛土。
成就十種力,　無畏不共法,
諸音聲言說，　甚深妙道法，
及無礙解脫，　大智慧方便。
從身見為首,　六十二見等,
眾生及我人,　壽命知見者,
於諸陰界入,　之所貪著處,
得是第四地,　皆悉已滅離。
斷諸煩惱業,　其心轉明淨,
諸所作善業,　皆為救世間。
菩薩柔軟心,　常不為放逸,
堪用正直意,　求利於眾生。
如此所求事,　皆為無上道,
大智慧職位,　利益世間故。
深心敬養師,　如說樂修行，
知恩報恩者,　易化無瞋恨。
無有邪曲心,　柔和同止樂,
修習如是法,　精進不退轉。
菩薩住是地,　不失深直心,
淨心與信解,　增長諸善根。
世間諸垢濁,　不信疑悔事,

如是等諸法，　皆悉得除滅。
諸菩薩住是，　第四焰地中，
得值無量佛，　諮受所說法。
於是諸佛所，　出家難沮壞，
如真金莊嚴，　餘金所不及。
菩薩住是地，　諸功德深心，
智慧及方便，　所行清淨道。
乃至千億魔，　皆所不能壞，
如真妙明珠，　不為水雨敗。
菩薩住是地，　天人所供養，
多作夜摩王，　能轉諸邪見。
所作諸善業，　皆為佛智慧，
其心常堅固，　不可得動轉。
若勤行精進，　得百億三昧，
能見百億佛，　願力則過是。
如是第四地，　清淨名為焰，
無量福慧者，　今已解說竟。」◎

大方廣佛華嚴經卷第二十四

【經文資訊】大正藏第 09 冊 No. 0278 大方廣佛華嚴經
【版本記錄】CBETA 電子佛典 2016.06，完成日期：2016/06/15
【編輯說明】本資料庫由中華電子佛典協會（CBETA）依大正藏所編輯
【原始資料】蕭鎮國大德輸入，眾生出版社提供新式標點，其他
【其他事項】本資料庫可自由免費流通，詳細內容請參閱【中華電子佛典協會資料庫版權宣告】

本網站係採用 Creative Commons 姓名標示-非商業性-相同方式分享 3.0 台灣 (中華民國) 授權條款授權.
Copyright ©1998-2016 CBETA
Dictionary cache status: loaded

Glossary and Other Vocabulary

Copyright Fo Guang Shan 佛光山 2013-2025. This work may be freely reused under the Creative Commons Attribution 4.0 International License with attribution. Please send comments to alex@ntireader.org.
Page updated on 2025-06-19
Abbreviations
Reference
Help

Avataṃsakasūtra (Flower Garland Sūtra) 大方廣佛華嚴經

Scroll 25

Click on any word to see more details.

大方廣佛華嚴經卷第二十五

東晉天竺三藏佛馱跋陀羅譯

◎
十地品第二十二之三

諸菩薩聞是,　　第四地行法,
心皆懷喜悅,　　踊躍無有量。
雨天眾寶華,　　雰雰如雪下,
咸讚言善哉,　　金剛藏大士。
他化自在王,　　與諸眷屬等,
於上虛空中,　　心皆大歡喜。
放眾妙光明,　　作天諸妓樂,
歌歎佛功德,　　及諸菩薩眾。
天諸采女等,　　各以清妙音,
同聲稱讚佛,　　而說如是言：
「世尊久遠來,　　勤苦所求願,
無上正真道,　　於今始乃得。
利益天人者,　　久乃得奉見,
釋迦牟尼佛,　　今至於天宮。
從久遠已來,　　大海相始動,
久遠無量世,　　今乃放妙光。
眾生從久遠,　　今始得安樂,
久乃方得聞,　　大慈悲德音。
度諸功德岸,　　久遠今乃值，
聖王能悉破,　　憍慢我心等。
無比可恭敬,　　而今得供養,
能開諸天道,　　使得一切智。
世尊甚清淨,　　無量如虛空,
不染於世法,　　如蓮華在水。

處世最高大,　　猶如巨海中,
須彌大山王,　　是故歡喜禮。」
如是諸天女,　　各以眾妙音,
敬心歌頌已,　　默然而觀佛。
解脫月菩薩，　　請金剛藏言：
「願說得五地，　　行相之因緣。」

[0555c09] 金剛藏菩薩語解脫月菩薩言：「佛子！菩薩摩訶薩已具足第四地，欲得第五地，當以十平等心。何等為十？一、過去佛法平等；二、未來佛法平等；三、現在佛法平等；四、戒淨平等；五、心淨平等；六、除見疑悔淨平等；七、道非道淨平等；八、行知見淨平等；九、諸菩提分法轉勝淨平等；十、化眾生淨平等。菩薩以是十平等心得入第五地。菩薩住難勝地，善修菩提法故、深心清淨故、求轉勝道故、則能得佛；是菩薩得大願力故、慈悲心不捨一切故、得念慧道力故、修習福慧不捨故、出生方便故、欲得轉勝道上地明觀法故、受諸佛神力所護故、生定不退心故，如實知是苦聖諦，是苦集諦，是苦滅諦，是苦滅道諦；是菩薩善知世諦，善知第一義諦，善知相諦，善知差別諦，善知說諦，善知事諦，善知生起諦，善知盡無生諦，善知入道諦，善知一切菩薩次第成就諸地起如來智諦。菩薩隨眾生意令歡喜故，知世諦；究竟一乘故，知第一義諦；分別諸法自相故，知相諦；諸法各異故，知差別諦；分別陰、界、入故，知說諦；以身心苦惱故，知苦諦；諸趣生相續故，知集諦；畢竟滅一切惱故，知滅諦；至不二法故，知道諦；以一切種智，知一切法次第成一切菩薩地故，知如來智諦；以信解力故，知非得無盡諦智。菩薩如是以此諸諦智，如實知一切有為法，虛偽誑詐，假住須臾，誑惑凡人；菩薩爾時於眾生中大悲轉勝，生大慈光明。得如是智慧力，不捨一切眾生，常求佛智慧，如實觀一切有為法，先際、後際，知眾生從先際無明有愛故生，流轉生死，於五陰歸處不能動發，增苦惱聚，是中無我、無我所、無眾生、無人、無知者、無壽命者，後際亦如是；如是無所有，而愚癡貪著，不知究竟有出無出。又作是念：『凡夫、眾生，甚為可怪，無明癡故，有無量身，已滅、今滅、當滅，如是生死，不能於身生厭離想，轉更增長五道苦輪，生死水漂不能得返；歸五陰舍，不能捨離；不知不畏四大毒蛇，不能拔出憍慢見箭，不能滅除貪恚癡火，不能破壞無明愚闇，不能乾竭愛著大海，不求十力大聖導師，常隨魔意於生死城，常為諸惡覺觀所轉。如是苦惱孤窮眾生，無有救者，無有舍者，無有究竟道者，唯我一人，獨無等侶，修集福慧，以是資糧，令此眾生住畢竟淨，乃至得一切法中無礙智力；如是思惟從正觀生於智力，發願所作一切善根，皆為度眾生故，為一切眾生求安樂故，為利益一切眾生故，為解脫一切眾生故，為一切眾生無苦惱故，為一切眾生無麁惡故，為一切眾生心清淨故，為調伏一切眾生故，為滅一切眾生諸憂惱苦滿其願故。』是菩薩住難勝地，不忘諸法故，名為念者；決定智慧故，名為智者；知經書意次第故，名為有道者；自護護彼故，名為有慚愧者；不捨持戒故，名為堅心者；善思惟是處非處故，名為覺者；不隨他故，名為隨智者；善分別諸法章句義故，名為隨慧者；善修禪定故，名為得神通者；隨世間法行故，名為方便者；善集福德資糧故，名為無厭足者；常求智慧因緣故，名為不捨者；集大慈大悲

因緣故，名為無疲倦者；常正憶念故，名為遠離破戒者；深心求佛十力、四無所畏、十八不共法故，名為常念佛法者；常令眾生離惡修善故，名為莊嚴佛國者；種諸福德莊嚴三十二相、八十種好故，名為行種種善業者；求莊嚴佛身、口、意故，名為常行精進者；供養一切說法菩薩故，名為樂大恭敬者；一切菩薩方便中心無礙故，名為心無礙者；常樂教化眾生故，名為晝夜遠離餘心者。

[0556b22] 「菩薩如是行時，以布施教化眾生，愛語、利益、同事亦教化眾生；又以色身示現教化眾生，亦以說法教化眾生，亦示諸菩薩行事教化眾生，亦示諸佛大事教化眾生，亦示生死過惡教化眾生，亦示諸佛智慧利益教化眾生。菩薩如是修習，以大神力，種種因緣方便道，教化眾生。是菩薩雖種種因緣方便，心常在佛，不失善根，又復常求轉勝利益眾生法。是菩薩利益眾生故，知世所有經書、技藝、文章、算數，金石諸性，治病醫方，乾消癩病，鬼著蠱毒等，妓樂、歌舞、戲笑、歡娛、國土、城郭、聚落、室宅、園林、池觀、華果、藥草、金銀、瑠璃、珊瑚、琥珀、硨磲、碼碯、示諸寶聚，日月、五星、二十八宿、占相吉凶、地動夢怪，身中諸相，布施、持戒攝伏其心，禪定、神通、四無量心、四無色定，諸不惱亂，安眾生事，哀眾生故，出如此法，令入諸佛無上之法。菩薩住難勝地，值數百千萬億佛，恭敬供養，尊重讚歎，衣服、飲食、臥具、醫藥、親近聽法、聞法出家而為法師，說法利益，得轉勝多聞三昧，乃至過百千萬億劫而不忘失，一切福德善根，轉勝明淨。譬如成鍊真金、硨磲，磨瑩其光轉勝。菩薩住是地中，方便智慧力故，功德善根轉淨明勝，下地不及；又如日月星宿諸天宮殿，風持令去，不失法度。如是菩薩住難勝地，以方便思惟故，福德善根轉倍明淨，而不取證，亦不疾成於無上道。佛子！是名略說菩薩難勝地。菩薩住是地中，多作兜率陀天王，諸根猛利，悉能摧伏一切外道有所作業，布施、愛語、利益、同事皆不離念佛，不離念法，乃至不離念具足一切種智；常生是心：『我當於一切眾生為首、為勝，乃至於一切眾生為依止者。』佛子！是菩薩若欲勤行精進，須臾之間，得千億三昧，乃至能示千億菩薩，以為眷屬。若以願力神通自在，復過是數若干百千萬億劫不可計知。」

[0557a01] 時，金剛藏菩薩欲重明此義，以偈頌曰：

「諸菩薩具足，　四地行法已，
　思惟三世佛，　戒心除疑悔，
　道非道知見，　菩提化眾生，
　如是平等觀，　得入第五地。
　四念處為弓，　信五根為箭，
　四正勤為馬，　四如意為車，
　五力以為鎧，　破諸煩惱賊，
　勇健不退轉，　直入第五地。
　慚愧無垢衣，　淨戒以為香，
　七覺為華鬘，　禪定為塗香，

智慧與方便，　種種念莊嚴，
如是則得入，　陀羅尼園林。
四如意為足，　正念為頭項，
慈悲明淨眼，　利智慧為牙，
以空無我吼，　破諸煩惱賊，
如是人師子，　能入第五地。
是菩薩已得，　住於第五地，
轉修勝淨法，　皆為佛道故，
常行慈悲心，　未曾有厭倦，
常為修習此，　第五地行法。
深集二資糧，　福德及智慧，
種種方便力，　上地明觀法，
常為佛所護，　得成於念慧，
次第能善觀，　如實知諸諦。
苦集滅止道，　世相第一事，
說生起差別，　無生如來智，
如是觀諸諦，　心微妙清淨，
雖未能逮得，　無障礙解脫。
以能有智慧，　及與信力故，
得勝於一切，　世間諸智慧。
如是觀諸諦，　悉知有為法，
虛偽不真實，　無一堅固相。
能得於諸佛，　慈悲光明分，
為諸眾生故，　專心求佛慧。
知有為先後，　眾生甚可愍，
墮在無明闇，　愛因緣所繫。
是菩薩能滅，　世間之苦惱，
知法無壽者，　猶如草木等。
眾生常以二，　煩惱因緣故，
從於先世來，　後世亦如是。
相續不斷絕，　不能盡苦邊，
於此生愍傷，　我當度脫之。
不能出五陰，　不畏四大害，
不拔諸邪箭，　不滅三毒火，
不除無明闇，　墮在大愛海，
無有智慧眼，　離大導師故。
知如是事已，　轉加勤精進，
有所作起業，　皆為度眾生。
常住正念慧，　有道有慚愧，
堅心覺隨智，　轉更令增益。

修福慧無厭,　　持戒不羸弱,
求多聞無倦,　　正修淨佛土。
種相好音聲,　　因緣無厭足,
所作諸善業,　　皆為利眾生。
為利世間故,　　造立經書等,
金石性醫方,　　歌舞戲笑事,
堂閣及園林,　　衣服諸飲食,
示種種寶聚,　　令眾得歡喜。
占日月五星,　　及二十八宿,
地動吉凶相,　　夢書諸怪事,
布施淨戒等,　　離欲修禪定,
四無量神通,　　安樂世間故。
大智慧菩薩,　　得此難勝地,
供養萬億佛,　　從佛而聽法。
所修諸善根,　　皆悉得明淨,
猶如硨磲寶,　　瑩磨於真金。
譬如寶宮殿,　　風持不失法,
世法所不染,　　如蓮華在水。
菩薩住是地,　　多作兜率王,
諸根轉猛利,　　破諸外道見。
所作諸善業,　　皆為佛智慧,
得佛力無畏,　　能度諸眾生。
是菩薩勤修,　　轉勝精進力,
即能得千億,　　深妙諸三昧。
供養千億佛,　　動千億世界,
隨其所願力,　　過是數無量。
如是第五地,　　種種諸方便,
上智慧大人,　　如法解說竟。」◎

[0557c22] ◎第六地

諸菩薩聞說，　　上地之行相，
在於虛空中,　　雨眾妙珍寶,
放清淨光明,　　供養於世尊,
咸讚言善哉,　　善哉金剛藏。
無量億諸天,　　心皆大歡喜,
於上虛空中,　　雨種種珍寶,
光明相綺錯,　　微妙甚可樂,
香華諸瓔珞,　　幡蓋散佛上,
他化自在王,　　與諸眷屬等,
雨眾妙寶物,　　雱雱如雪下,

歌頌供養佛，　稱歎金剛藏，
咸讚言善哉，　快說諸地行。
千萬億天女，　於上虛空中，
作天眾妓樂，　歌歎佛功德。
咸作如是言：　「如來之所說，
微妙無有量，　能滅諸煩惱。
諸法本性空，　無有毫末相，
空無有分別，　同若如虛空。
無有去住相，　亦無有戲論，
本來常清淨，　如如無分別。
若人能通達，　一切諸法性，
於有於無中，　其心不動搖。
但以大悲心，　為度諸眾生，
是名諸佛子，　從佛口法生。
常行於布施，　利益諸眾生，
本來雖清淨，　持戒而堅心，
雖本心無傷，　而行於忍辱，
雖知法性離，　而行於精進，
雖先滅煩惱，　而入於諸禪，
雖先解法空，　而分別諸法。
寂滅智雖多，　而求利世間，
能滅諸惡者，　名之為大人。」
如是諸天女，　百千種妙音，
稱讚歌頌已，　默然而觀佛。
解脫月菩薩，　請金剛藏言：
「當以何行相，　得成第六地？」

[0558b01] 金剛藏菩薩言：「佛子！菩薩摩訶薩已具足五地，欲入六地，當以十平等法。何等為十？一、以無性故，一切法平等；二、以無相故，一切法平等；三、以無生故，一切法平等；四、以無成故，一切法平等；五、以本來清淨故，一切法平等；六、以無戲論故，一切法平等；七、以不取不捨故，一切法平等；八、以離故，一切法平等；九、以幻夢影響水中月故，一切法平等；十、以有無不二故，一切法平等。菩薩以是十平等法，得入第六地。菩薩如是觀一切法性能忍，隨順得第六地，無生法忍雖未現前，心已成就明利順忍。是菩薩觀一切法如是相，大悲為首，增長大悲故，觀世間生滅相。作是念：『世間所有受身生處，皆以貪著我故，若離著我則無生處；一切凡夫常隨邪念，行邪妄道，愚癡所盲，貪著於我，習起三行，罪行、福行、不動行，以是行故，起有漏心種子，有漏有取心故，起生死身；所謂業為地，識為種子，無明覆蔽，愛水為潤，我心溉灌，種種諸見，令得增長；生名色芽，因名色故生諸根，諸根合故有觸，從觸生受，樂受故生愛，愛增長故有取，取因緣故有有，於有起五陰身名為生，五陰變名為老，五陰滅名為死，老死因緣

，有憂悲熱惱眾苦聚集；是十二因緣無有集者，無有散者，緣合則有，緣散則無。』菩薩如是於六地中，隨順觀十二因緣。

[0558b27] 「又作是念：『不如實知第一義故有無明，無明起業是名行，依行有初識，與識共生有四取陰，依止取陰有名色，名色成就有六入，根塵合故有觸，觸因緣生受，貪樂受名為愛，愛增長名為取，從取起業名為有，業報五陰名為生，五陰變名為老，五陰壞名為死；死別離時，貪著心熱名為悲；發聲啼哭，五識為苦，意識為憂，憂苦轉多名為惱；如是但生大苦積聚。是十二因緣，無我、無我所，無作者、無使作者，若有作者則有作事，若無作者則無作事，第一義中無作者、無作事。』

[0558c09] 「又作是念：『三界虛妄但是心作；十二緣分是皆依心，所以者何？隨事生欲心，是心即是識，事是行，行誑心故名無明，識所依處名名色，名色增長名六入，三事和合有觸，觸共生名受，貪著所受名為愛，愛不捨名為取，彼和合故名為有，有所起名為生，生變名為老，老壞名為死。又無明有二種作：一者、緣中癡，二者、為行作因；行亦有二種作：一者、生未來世果報，二者、與識作因；識亦有二種作：一者、能受生，二者、與名色作因；名色亦有二種作：一者、令識起相續，二者、與六入作因；六入亦有二種作：一者、能緣六塵，二者、能與觸作因；觸亦有二種作：一者、能觸所緣，二者、能與受作因；受亦有二種作：一者、覺憎愛事，二者、與愛作因；愛亦有二種作：一者、於可染中生貪心，二者、與取作因；取亦有二種作：一者、能增長煩惱，二者、與有作因；有亦有二種作：一者、能於餘道中生，二者、與生作因；生亦有二種作：一者、能起五陰，二者、與老作因；老亦有二種作：一者、令諸根熟，二者、與死作因；死亦有二種作：一者、壞五陰身，二者、以不見知故而令相續不絕。又無明緣諸行者，無明令行不斷，助成行故；行緣識者，令識不斷，助成識故；識緣名色者，令名色不斷，助成名色故；乃至生緣老死，憂悲苦惱者，令死不斷，助成死故；無明滅故，則諸行滅，乃至生滅故，老死憂悲苦惱滅，因滅故果亦滅。又無明、愛、取是三分不斷煩惱道，行有二分不斷業道，餘因緣分不斷苦道，先、後際相續故，是三道不斷，是三道離我、我所而有生滅。又無明及行是過去事，識、名色、六入、觸、受是現在事，愛、取、有、生、老死是未來事，於是有三世轉；無明滅故諸行滅，名為斷三世相續說。又十二因緣說名三苦：無明、行、識、名色、六入，名為行苦，觸、受名為苦苦，愛、取、有、生、老死、憂、悲、苦、惱名為壞苦；無明滅故，諸行滅，乃至生滅故，老死滅，名為斷三苦相續說。又因無明諸行生，無明滅諸行滅，以諸行性空故，餘亦如是。無明因緣諸行生，以生縛說，無明滅故諸行滅，以滅縛說，餘亦如是。又無明因緣諸行生，是隨順無所有觀說，無明滅諸行滅，是隨順盡觀說，餘亦如是。如是逆順十種觀十二因緣法，所謂：因緣分次第，心所攝，自助成法，不相捨離，隨三道行，分別先、後際，三苦差別，從因緣起，生滅縛，無所有盡觀。』

[0559a28] 「是菩薩隨十二因緣，無我、無人、無眾生、無壽命者、離作者、使作者、無主，屬眾因緣，如是觀時，空解脫門現在前；滅此事餘不相續故，無相解脫門現在前；知

此二種，更不樂有，唯大悲心，教化眾生，無願解脫門現在前；菩薩修行三解脫門，離彼我相，離作者、受者相，離有、無相，悲心轉增，以悲心故，勤行精進，未滿菩提法，欲令滿足。菩薩作是念：『有為法和合故增，離散則滅；緣具故增，不具則滅；我知有為法過故，不應和合具諸因緣；化眾生故，亦不畢竟滅有為法。菩薩如是知有為法無性，離堅固相，無生無滅，與大慈悲和合，不捨眾生即得無障礙般若波羅蜜光明現在前；得是智慧具足，修集阿耨多羅三藐三菩提因緣，而不住有為法；觀有為法性寂滅相，亦不住其中，欲具足無上菩提法故。』

[0559b15] 「菩薩住現前地，得勝空三昧、性空三昧、第一義空三昧、究竟空三昧、大空三昧、合空三昧、生空三昧、如實離虛妄空三昧、略空三昧、離分別不分別空三昧，如是等萬空三昧門現在前，無相、無願三昧亦如是。是菩薩住現前地，深心、決定心、真心、甚深心、不轉心、不捨心、廣心、無邊心、樂智心、慧方便和合心，如是等心轉勝增長，隨順阿耨多羅三藐三菩提，一切論師不能傾動；入於智地，轉聲聞、辟支佛地，決定向佛智，一切眾魔及諸煩惱所不能壞；安住菩薩智慧明中，修空、無相、無願解脫門，專以智慧方便行助菩提法。是菩薩住現前地，於般若波羅蜜偏勝，得明上順忍，以順是法無有違逆。

[0559c01] 「菩薩住現前地，得見數百千萬億佛，恭敬供養，尊重讚歎，衣服、飲食、臥具、醫藥，親近諸佛於諸佛所聽受正法，如說修行令佛歡喜，是人轉勝，知佛法藏，乃至無量百千萬億劫，一切善根，轉妙明淨。譬如真金，以瑠璃磨瑩，光色轉勝；菩薩住現前地，以慧方便故，一切善根轉勝明淨，餘地不及。譬如月明，能令眾生身得清涼，四種風吹，不能遏絕，菩薩住現前地，善根轉勝，能滅眾生煩惱之火，四種惡魔所不能壞。諸佛子！是名略說菩薩現前地。菩薩住是地，多作善化自在天王，智慧猛利，能破一切增上慢者、聲聞問難，不能窮盡，有所施作，布施、愛語、利益、同事皆不離念佛，不離念法，乃至不離念具足一切種智。常生是心：『我當於一切眾生為首、為勝，乃至於一切眾生為依止者。』是菩薩若欲勤行精進於須臾間，得百千億三昧，乃至能示百千億菩薩以為眷屬。若以願力能過是數若干百千萬億劫不可計知。」

[0559c20] 時，金剛藏菩薩欲重明此義，以偈頌曰：

「諸菩薩已得，　具足五地行，
知諸法無性，　無相無生滅。
本來常清淨，　無有諸戲論，
諸法常離相，　不取亦不捨，
性空猶如幻，　離二無分別，
隨順如是行，　得入第六地。
住明利順忍，　以智慧力故，
觀察於一切，　世間生滅相。

悉知諸世間, 皆從無明有,
無明若滅者, 則無有世間。
觀察因緣法, 隨順第一義,
而不壞緣報, 所作及假名,
如實無作者, 亦無有受者,
如是觀有為, 如雲無實事。
不知真諦義, 名之為無明,
從是則生思, 身口業行果。
從行故有識, 即生於名色,
如是次第起, 生死苦惱聚。
了達於三界, 但從貪心有,
知十二因緣, 在於一心中。
如是則生死, 但從心而起,
心若得滅者, 生死則亦盡。
無明二種作, 緣癡作於業,
乃至於老死, 壞散五陰聚。
從於此事邊, 具出於苦惱,
是事若盡者, 苦惱則亦滅。
無明若具足, 相續則不滅,
因緣若盡者, 相續則亦斷。
無明及愛取, 即是煩惱道,
行及有是業, 餘分則是苦。
癡行為過去, 識名色六入,
觸受是現在, 餘則未來世。
癡業識名色, 六入名為行,
觸受是苦苦, 餘分則是壞。
癡從眾緣生, 則有於諸縛,
眾緣若滅者, 諸縛則亦斷。
從因而生果, 因滅則果滅,
如是觀諸法, 自性則皆空。
隨順於無明, 則有諸世間,
若能不隨順, 是則斷於有。
從是則有是, 是無則無是,
如是十種觀, 甚深因緣法。
因緣分次第, 去來及現在,
作不捨一心, 分別有三道。
三種苦差別, 生滅於縛法,
無所有及盡, 能行逆順觀。
菩薩如是入, 十二因緣法,
知空如夢幻, 無作者受者。
如是觀因緣, 智者修於空,

事滅不相續,　　入於無相行。
知此二虛假,　　於中無所願,
但以大悲心,　　愍度於眾生。
如是諸大士,　　修習解脫門，
悲心愛樂佛,　　無量諸功德。
知諸有為法,　　皆從和合有,
得萬空三昧,　　無相無願定。
智慧轉增進,　　入於上順忍,
得於諸菩薩,　　無礙智解脫。
如是諸善根,　　轉勝利明淨,
供養無量佛,　　諸佛所稱讚。
於諸如來所,　　出家學佛道,
入諸佛法藏,　　善根轉增長。
猶以瑠璃寶,　　瑩磨於真金,
光明轉清淨,　　餘所不能及。
如月行虛空,　　清涼被一切,
四種風所吹,　　不能令遏絕。
菩薩智慧光,　　滅諸煩惱火,
四魔不能壞,　　其義亦如是。
菩薩住是地,　　多作善化王,
諸根悉猛利,　　能破增上慢。
所作諸善業,　　皆悉隨智慧,
聲聞諸問難,　　不能得窮盡。
是佛子若欲,　　如是勤精進,
須臾即能得,　　百千億三昧。
見於百千億,　　十方世界佛,
如秋清涼時,　　月光明淨好。
如是第六地,　　深妙難知見,
聲聞所不了,　　大士略說竟。」

[0560c15] 第七地

爾時諸天眾,　　在於虛空中,
雨香華珍寶,　　如雲散佛上。
踊躍發妙音,　　咸讚言善哉：
「善哉金剛藏,　　善知第一義,
無量功德聚,　　人中之蓮華。
說此上妙行，　　利益諸世間。」
他化自在王,　　雨光明寶華,
雱雱而供養,　　除憂煩惱者。

諸天及天王,　咸發如是言：
「若聞此地義,　則為得大利。」
時作百千種,　上妙諸妓樂,
諸天女稱讚,　承佛神力故。
「諸佛最寂滅,　能轉惡為善,
一切諸世間,　皆所共恭敬。
雖出過世間,　而示世間法,
知身同實相,　而示種種身。
雖以諸言音,　演說寂滅法，
而知於語言,　無有音聲相。
能過百千土,　上妙供諸佛,
知身佛國土,　離相智自在。
雖教化眾生,　而無彼我想,
廣集大功德,　不於中起著。
以見取相故,　三毒火然世,
不取一切相,　慈悲起精進。」
諸天及天女,　歡喜設供養,
如是讚歎已,　默然而觀佛。
解脫月菩薩。　請金剛藏言：
「大眾皆清淨,　願說七地行。」

[0561a16] 金剛藏菩薩言：「佛子！菩薩摩訶薩已具足第六地, 欲入第七地, 從方便慧, 起十妙行。何等為十？善修空無相、無願, 而以慈悲心處在眾生；隨諸佛平等法, 而不捨供養諸佛；常樂思惟空智門, 而廣修集福德資糧；遠離三界, 而莊嚴三界；畢竟寂滅諸煩惱焰, 而為眾生起滅貪恚癡煩惱焰法；隨順諸法如幻、如夢、如水中月不二相, 而起分別種種煩惱及不失業果報；知一切佛國土空如虛空, 皆是離相, 而起淨國土行；知一切佛法身、無身, 而起色身三十二相、八十種好以自莊嚴；知諸佛音聲不可說寂滅相，而隨一切起種種莊嚴音聲；知諸佛於一念中通達三世，而知種種相、種種時、種種劫得阿耨多羅三藐三菩提；隨眾生信解, 作如是說，是名從慧方便生十妙行。菩薩摩訶薩修此妙行，如是方便慧現前故，名為入七地。

[0561b05] 「是菩薩住七地, 入無量眾生界, 入無量諸佛教化眾生法, 入無量世界, 入諸佛無量清淨國土, 入無量諸法差別, 入無量諸佛智得無上道, 入無量諸劫數, 入無量諸佛通達三世, 入無量眾生欲樂差別, 入無量諸佛色身別異, 入無量諸佛知眾生志行諸根差別, 入無量諸佛音聲語言令眾生歡喜, 入無量眾生心、心所行差別, 入無量諸佛隨智慧行, 入示無量聲聞乘信解, 入諸佛無量說道因緣令眾生信解, 入無量辟支佛智慧習成, 入諸佛無量甚深智慧所說，入諸菩薩無量所行道，入諸佛無量所說大乘集成事令眾生得入。菩薩作是念：『如是諸佛有無量無邊大勢力, 如是勢力, 我應修集, 得此勢力, 不以分別。』

菩薩如是智慧思惟，修習大方便慧，安住佛智，以不動法故。常起種種度眾生道，無有障礙，行住坐臥，皆悉能起度眾生法，離諸陰蓋，住諸威儀，常不遠離；如是想念，是菩薩於念念中具足十波羅蜜及十地行。何以故？是菩薩於念念中，大悲為首，修習佛法，一切迴向大智慧故。十波羅蜜者，菩薩以求佛道所修善根，與一切眾生，是檀波羅蜜；能滅一切煩惱熱，是尸波羅蜜；慈悲為首，於一切眾生心無所傷，是羼提波羅蜜；求善根無厭足，是毘梨耶波羅蜜；修道心不散，常向一切智，是禪波羅蜜；忍諸法不生門，是般若波羅蜜；能起無量智門，是方便波羅蜜；求轉勝智慧，是願波羅蜜；諸魔外道不能沮壞，是力波羅蜜；於一切法相如實說，是智波羅蜜；如是念念中具足十波羅蜜。是菩薩具足十波羅蜜時，四攝法、三十七品、三解脫門，一切助阿耨多羅三藐三菩提法，於念念中皆悉具足。」

[0561c09] 解脫月菩薩問金剛藏菩薩言：「佛子！菩薩摩訶薩但七地具足助菩提法，一切諸地亦能具足。」

[0561c11] 金剛藏言：「佛子！菩薩摩訶薩於諸地中皆悉具足助菩提法，遠行勝故，於此地說，何以故？諸菩薩摩訶薩於七地中功行具足，入智慧神通道故。佛子！菩薩於初地發願緣一切佛法故，具足助菩提法；二地除心惡垢故，具足助菩提法；三地願轉增長得法明故，具足助菩提法；四地入道故，具足助菩提法；五地隨順行世間法故，具足助菩提法；六地入甚深法門故，具足助菩提法；此第七地起一切佛法故，具足助菩提法。何以故？菩薩摩訶薩於此地中，得諸智慧所行道，以是力故，第八地自然得成。佛子！譬如二世界，一定清淨，一定垢穢，是二中間，難可得過；欲過此界，當以神通及大願力。菩薩亦如是，行於雜道，難可得過；以大願力、大智慧力、大方便力故，爾乃得過。」

[0561c27] 解脫月言：「第七菩薩為是淨行，為是垢行？」

[0561c28] 金剛藏言：「從歡喜地菩薩所行，皆離罪業，何以故？迴向阿耨多羅三藐三菩提故，隨地所行清淨，不名為過。佛子！譬如轉輪聖王，乘大寶象，遊四天下，見諸眾生貧窮困惱，王雖無苦而未離人，若捨王身生於梵世，遊千世界，現大威力，爾時乃名離於人身。菩薩亦如是，從初地在諸波羅蜜乘，知一切眾生心所行事及煩惱垢，不為煩惱垢之所污；雖乘善道，不名為過；若捨一切所修功行，入於八地，爾時名為乘清淨乘，悉知一切諸煩惱垢，不為煩惱垢之所污，乃名為過。諸佛子！菩薩住七地，過貪欲等諸煩惱垢，在此七地不名有煩惱，不名無煩惱。何以故？一切煩惱不起故，不名有煩惱；貪求如來智慧未滿願故，不名無煩惱。菩薩住七地，成就深淨身、口、意業，是菩薩所有不善業隨煩惱者，悉已捨離，所有善業常修習行；又世間經書，如五地說，自然而得，於三千大千世界，最為希有。得為大師，唯除如來八地菩薩，無有眾生深心妙行能與等者。是菩薩所有禪定神通解脫三昧，不隨禪生，所欲自在，菩薩住遠行地，於念念中具足修集方便慧力及

一切助菩提法，轉勝具足。能入菩薩善伏三昧，善思義三昧，進慧三昧，分別義藏三昧，如實分別法三昧，堅固安住三昧，知神通門三昧，淨法界三昧，順佛教三昧，種種義藏三昧，背生死向涅槃三昧，如是具足百萬三昧，淨治此地。是菩薩得是三昧，智慧方便善清淨故，深得大悲力故，名為過聲聞、辟支佛地、趣佛智地。是菩薩住是地，無量身業無相行，無量口、意業無相行，是菩薩清淨行故，得無生法忍，照明諸法。」

[0562b03] 解脫月菩薩言：「佛子！菩薩住初地，有無量身業，無量口、意業，已能過聲聞、辟支佛地。」

[0562b05] 金剛藏菩薩言：「**緣大法故過非實行力，第七地實行力故，一切聲聞、辟支佛所不能壞。譬如生在王家，即勝一切。何以故？地尊貴故，其身長大，智慧成就，爾乃真實勝於一切；菩薩亦如是，初發心時，勝於二乘，以發大願，深心清淨故，今住此地，以智慧力，勝於聲聞及辟支佛。佛子！菩薩住七地得甚深遠離無行身、口、意業，轉求勝法而不捨離，以轉勝心故，雖行實際而不證實際。」**

[0562b14] 解脫月言：「佛子！菩薩從何地來能入寂滅？」

[0562b15] 金剛藏言：「從六地來能入寂滅。今住此地，於念念中能入寂滅而不證寂滅；是菩薩成就不可思議身、口、意業，行實際而不證實際。譬如有人乘船入海，善為行法，善知水相，不為水害之所淪沒，如是菩薩住此七地，乘諸波羅蜜船，能行實際而不證實際。菩薩如是以大願力故，得智慧力故，從禪定智慧生大方便力故，雖深愛涅槃，而現身生死，雖眷屬圍遶而心常遠離；以願力故，受生三界，不為世法之所污染，心常善寂；以方便力故，而還熾然隨行佛智，轉聲聞、辟支佛地至佛法藏而現魔界，雖過四魔而現魔行；雖現外道行而不捨佛濟，雖現身一切世間，而心常在出世間法；一切所有莊嚴之事，勝諸天、龍、夜叉、乾闥婆、阿脩羅、迦樓羅、緊那羅、摩**睺羅伽、人、非人、四天王、釋提桓因、梵天王，而不捨樂法、愛法。菩薩成就如是智慧住遠行地**，值百千萬億那由他佛，恭敬供養，尊重讚歎，衣服、飲食、臥具、醫藥供養諸佛，護持佛法，諸聲聞、辟支佛智慧問難所不能壞。是菩薩哀愍眾生故，法忍轉淨，是菩薩無量百千萬億那由他劫善根轉勝。譬如真金，以諸好寶莊嚴間錯，轉勝明淨，餘金不及；菩薩亦如是，住遠行地，一切善根從方便智慧生，轉勝明淨，無能壞者。譬如日光，星宿、月光所不能及，一切泥水悉能乾竭。菩薩亦如是住遠行地，善根轉勝，一切聲聞、辟支佛所不能及，又能乾竭煩惱污泥。諸佛子！是名略說菩薩摩訶薩遠行地。菩薩住是地，多作他化自在天王，諸根猛利，能發眾生，悟道因緣，所作善業，布施、愛語、利益、同事皆不離念佛，不離念法，乃至不離念具足一切種智。常生是心：『我當於一切眾生為首、為勝，乃至於一切眾生為依止者。』是菩薩若欲如是勤行精進，於須臾間得百千億那由他三昧，乃至能現百千億那由他菩薩以為眷屬。若以願力自在示現，過於此數百千萬億那由他劫不可計知。」

[0562c25] 時，金剛藏菩薩欲重明此義，以偈頌曰：

「深智慧定心,　　具行六地已,
一時生方便,　　智慧入七地。
行空無相願,　　而修慈悲心,
順佛平等法,　　而供養諸佛,
雖以智觀空,　　而修福無厭,
雖能嚴三界,　　而心樂遠離,
雖心常寂滅,　　而起滅惡法,
行空不二相,　　而行慈悲心。
雖觀一切土,　　空若如虛空,
而能善莊嚴,　　清淨諸佛土。
雖知諸佛身,　　同法相無相,
而種三十二,　　八十諸相好。
雖知音聲法,　　不可言說相，
而歎佛音聲,　　令一切歡喜。
雖知於諸佛,　　一念中成道,
而示時劫剎，　　引導諸眾生。
如是知諸法,　　則得法照明,
菩薩如是者,　　即入第七地。
住是地能觀,　　無量眾生行,
亦知於諸佛,　　教化眾生法。
世界及劫數,　　諸法差別相,
又知諸眾生,　　種種之欲樂。
知說三乘法，　　令眾生信解,
我應修教化,　　成就是眾生。
以如是思惟,　　方便慧和合,
於四威儀中,　　常行如是道。
於一一念中,　　能具菩提法,
所謂施戒等,　　十種波羅蜜。
如是諸菩薩,　　所修之福德,
皆與諸眾生,　　名檀波羅蜜,
滅除心惡垢,　　名尸波羅蜜,
不為六塵傷,　　羼提波羅蜜,
能起轉勝法,　　精進波羅蜜,
於是道不動,　　名禪波羅蜜,
無生忍照明,　　般若波羅蜜,
迴向於佛道,　　方便波羅蜜,
求於轉勝法,　　名願波羅蜜,

無有能壞者，　名力波羅蜜，
能解如實說，　名智波羅蜜。
是助菩提法，　念念皆能攝，
發於廣大願，　緣於大法故。
初地中功德，　名之為具足，
第二地名為，　除諸心垢惡，
第三願增明，　第四地入道，
第五隨世行，　第六入深法，
得無生相分，　漸漸而增長。
第七集一切，　具菩提分法，
能起諸功德，　及以一切願。
如是諸功德，　令後八地中，
一切諸所行，　自然得清淨。
遠行地難過，　大智力所能，
如二國中間，　難可得過度。
在於七地中，　不污如聖王，
雖住於此道，　不名一切過。
若到於第八，　菩薩智慧地，
爾時過意界，　住於智業中。
如梵王觀世，　不得名為人，
菩薩罪不污，　如蓮華在水。
菩薩住是地，　過諸貪欲等，
不名有煩惱，　亦不名滅盡。
入是正道中，　無有諸煩惱，
願求佛道故，　不得名盡者。
於諸世間中，　經書技藝事，
文頌呪術等，　自然能明了。
修習諸禪定，　及諸神通等，
無量心利世，　是事皆能起。
爾時此菩薩，　過於二乘行，
安住第七地，　菩薩諸行中。
以初發心時，　大願力故勝，
今於此地中，　自以智慧力。
猶如國王子，　生時姓尊貴，
後以功行成，　於諸人中尊。
住此得深智，　轉發勝精進，
念念入寂滅，　而亦不取證。
如人善乘船，　入於大海中，
雖行深水難，　而不為所害。
菩薩行轉勝，　方便智慧故，

功德悉備足，　非世所能知。
供養無量佛，　其心轉清淨，
如真金雜寶，　間錯而莊嚴。
得佛智慧光，　乾諸愛潤水，
猶如日光明，　消涸於泥潦。
住是地多作，　他化自在王，
諸根悉猛利，　通達諸道果。
若欲勤精進，　得見百千億，
那由他諸佛，　願力復過是。
七地智慧淨，　人天及二乘，
皆非其境界，　今已略說竟。」◎

大方廣佛華嚴經卷第二十五

【經文資訊】大正藏第 09 冊 No. 0278 大方廣佛華嚴經
【版本記錄】CBETA 電子佛典 2016.06，完成日期：2016/06/15
【編輯說明】本資料庫由中華電子佛典協會（CBETA）依大正藏所編輯
【原始資料】蕭鎮國大德輸入，眾生出版社提供新式標點，其他
【其他事項】本資料庫可自由免費流通，詳細內容請參閱【中華電子佛典協會資料庫版權宣告】

本網站係採用 Creative Commons 姓名標示-非商業性-相同方式分享 3.0 台灣 (中華民國) 授權條款授權.
Copyright ©1998-2016 CBETA
Dictionary cache status: loaded

Glossary and Other Vocabulary

Copyright Fo Guang Shan 佛光山 2013-2025. This work may be freely reused under the Creative Commons Attribution 4.0 International License with attribution. Please send comments to alex@ntireader.org.
Page updated on 2025-06-19

Abbreviations
Reference
Help
About
menu
logo
NTI Reader
search
Back to collection

Avataṃsakasūtra (Flower Garland Sūtra) 大方廣佛華嚴經
Scroll 26
Click on any word to see more details.

大方廣佛華嚴經卷第二十六

東晉天竺三藏佛馱跋陀羅譯

◎
十地品第二十二之四

他化自在王,　　諸天及菩薩,
聞說此上行，　　心皆大歡喜。
雨上妙華香,　　幡蓋寶瓔珞,
真妙摩尼珠,　　散佛及大眾。
天女於空中,　　作種種妓樂,
供養於如來,　　并及諸菩薩。
同以微妙音,　　歌頌佛功德：
「一切智慧者,　　眾生中最尊,
哀愍世間故,　　現諸神通力,
華香珍寶等,　　皆出如是音。
於一微塵中,　　各示那由他,
無量數諸佛,　　於中而說法。
於一微塵中,　　見無量佛國,
須彌金剛圍,　　世間不迫迮。
於一微塵中,　　見有三惡道,
天人阿脩羅,　　各各受業報。
聞諸佛國中,　　一切佛妙音,
轉無上法輪,　　隨應眾生心。
諸佛世界中,　　眾生身種種,
隨國土眾生,　　示現種種身。
一切諸天人,　　皆悉同止住,
佛先觀察已,　　然後為說法。
眾生悉知見,　　微塵中佛國,
亦觀曠大剎，　　以佛威神故。
佛現如是等,　　種種神通力,
若為眾生說，　　是事不可盡。」
以是微妙音,　　稱歎於世尊,
心皆大歡喜,　　默然而觀佛。
解脫月菩薩，　　請金剛藏言：

「佛子願演說，　　入於八地行。」◎

[0564b07] ◎金剛藏菩薩言：「佛子！菩薩摩訶薩已習七地微妙行慧，方便道淨，善集助道法，具大願力；諸佛神力所護，自善根得力，常念隨順如來力、無畏、不共法、直心、深心、清淨，成就福德智慧，大慈大悲，不捨眾生，修行無量智道。入諸法本來無生、無起、無相、無成、無壞、無來、無去、無初、無中、無後，入如來智，一切心、意、識憶想分別，無所貪著；一切法如虛空性，是名菩薩得無生法忍，入第八地。入不動地，名為深行菩薩，一切世間所不能測，離一切相，離一切想、一切貪著，一切聲聞辟支佛所不能壞，深大遠離而現在前。譬如比丘，得於神通，心得自在，次第乃入滅盡定，一切動心，憶想分別，皆悉盡滅。菩薩亦如是，菩薩住是地，諸勤方便身口意行，皆悉息滅，住大遠離。如人夢中欲渡深水，發大精進，施大方便，未渡之間，忽然便覺，諸方便事，皆悉放捨。菩薩亦如是，從初已來，發大精進，廣修道行，至不動地，一切皆捨，不行二心，諸所憶想，不復現前。譬如生梵世者，欲界煩惱不現在前。菩薩亦如是，住不動地，一切心、意、識，不現在前，乃至佛心、菩提心、涅槃心尚不現前，何況當生諸世間心？

[0564c01] 「佛子！是菩薩隨順是地，以本願力故。又諸佛為現其身，住在諸地法流水中，與如來智慧為作因緣。諸佛皆作是言：『善哉！善哉！善男子！汝得是第一忍，順一切佛法。』

[0564c05] 「善男子！我有十力、四無所畏、十八不共法，汝今未得為得，是故，勤加精進，亦莫捨此忍門。善男子！汝雖得此第一甚深寂滅解脫，一切凡夫離寂滅法，常為煩惱覺觀所害，汝當愍此一切眾生。又，善男子！汝應念本所願，欲利益眾生，欲得不可思議智慧門。又，善男子！一切法性、一切法相、有佛、無佛，常住不異。一切如來不以得此法故，說名為佛，聲聞、辟支佛亦得此寂滅無分別法。善男子！汝觀我等無量清淨身相、無量智慧、無量清淨國土、無量方便、無量圓光、無量淨音，汝今應起如是等事。又，善男子！汝今適得此一法明，所謂一切法，寂滅無有分別，我等所得無量無邊，汝應精勤起此諸法。善男子！十方無量國土、無量眾生、無量諸法差別，汝應如實通達是事，隨順如是智。是菩薩諸佛與如是等無量無邊起智慧門因緣，以此無量門故，是菩薩能起無量智業，皆悉成就。

[0564c23] 「諸佛子！若諸佛不與菩薩起智慧門者，是菩薩畢竟取於涅槃，棄捨利益一切眾生，以諸佛與此無量無邊起智慧門故，於一念中所生智慧，比從初地已來乃至七地，百分不及一，無量無邊阿僧祇分不及一，乃至算數譬諭所不能及，所以者何？先以一身修集功德，今此地中，得無量身，修菩薩道，以無量音聲、無量智慧、無量生處、無量清淨國土、無量教化眾生，供養給侍無量諸佛，隨順無量佛法、無量神通力、無量大會差別、無量身口意業，集一切菩薩所行道，以不動法故。佛子！譬人乘船，欲渡大海，未至大海，多用功力，入海以風，無復艱礙，一日之行，過先功力，於百千歲所不能及；菩薩亦如是，多集善根，乘大乘船，入菩薩所行大智慧海，不施功力，能近一切諸佛智慧，比本所行，若一劫、若百千萬劫所不能及。

[0565a11] 「佛子！菩薩摩訶薩至第八地，從大方便慧生，無功用心，在菩薩道，思惟諸佛智慧勢力，知世界生、世界滅、世界成、世界壞，知以何業因緣集故世界成，何業因緣滅故世界壞。是菩薩知地、水、火、風性，小相、中相、無量相、差別相，知微塵細相，知微塵差別相，於一世界中所有微塵差別，皆悉能知，此一世界所有地、水、火、風，若干微塵，皆悉能知。知寶物若干微塵，眾生身若干微塵，世界中萬物微塵差別，分別眾生大身、小身，以若干微塵成，地獄身、畜生身、餓鬼身，以若干微塵成，阿脩羅身、天身，以若干微塵成，皆悉了知。是菩薩入如是分別微塵智，知欲、色、無色界壞，知欲、色、無色界成，知欲、色、無色界成壞，知欲、色、無色界小相、中相、無量相，知欲、色、無色界差別相，如是知三界，是名菩薩教化眾生。助智明分，善分別眾生身，善觀所應生處，隨眾生生處，隨眾生身而為受身，是菩薩現身遍滿三千大千世界，隨眾生身，各各差別。譬如日月，於一切水皆現其像，若二若三，乃至無量無邊不可思議不可說三千大千世界，身遍其中，隨眾生身差別而為受身。是菩薩成就如是智慧，於一世界，身不動搖，乃至不可說諸佛世界，隨眾生身，隨所信樂，於佛大會而現身像，若於沙門中示沙門形色，婆羅門中示婆羅門形色，剎利中示剎利形色，居士中示居士形色，四天王中、帝釋中、魔中、梵天中示梵天形色，乃至阿迦膩吒天中示阿迦膩吒形色，以聲聞乘度者示聲聞形色，以辟支佛乘度者示辟支佛形色，以菩薩乘度者示菩薩形色，以佛身度者示佛身形色；所有不可說諸佛國中，隨眾生身，信樂差別，現為受身，而實遠離身相差別，常住平等。是菩薩知眾生身、知國土身、知業報身、知聲聞身、知辟支佛身、知菩薩身、知如來身、知智身、知法身、知虛空身，是菩薩如是知眾生深心所樂。若於眾生身作己身、若於眾生身作國土身、業報身、聲聞身、辟支佛身、菩薩身、如來身、智身、法身、虛空身，若於國土身作己身、業報身、乃至虛空身，若於業報身作己身乃至虛空身，若於己身作眾生身、國土身、業報身、聲聞身、辟支佛身、菩薩身、如來身、智身、法身、虛空身，是菩薩知眾生集業身、報身、煩惱身、色身、無色身，諸佛國土，小相、中相、無量相、垢相、淨相、廣相、倒相、平相、方差別相，知業報身假名差別、聲聞身假名差別、辟支佛身假名差別、菩薩身假名差別；知如來身、菩提身、願身、化身、住持身、相好莊嚴身、勢力身、如意身、福德身、智身、法身；知智身善分別如實，知法身平等不壞相，知虛空身無量相、周遍相、無形相。是菩薩善知起如是諸身，則得命自在、心自在、財自在、業自在、生自在、願自在、信解自在、如意自在、智自在、法自在。是菩薩得十自在，為不可思議智者、無量智者、廣智者、不可壞智者。菩薩隨如是智慧，畢竟常起無罪身業、口業、意業；身業隨智行，口業隨智行，意業隨智行。般若波羅蜜增上，大悲為首，善修方便，善起諸願，善為諸佛神通所護，常不捨行利益眾生智，悉知無邊世界中差別事。舉要言之：菩薩住無動地，身、口、意所作，皆能集一切佛法。是菩薩住此地，離一切煩惱故，善住淨心力；心常不離道故，善住深心力；不捨眾生故，善住大悲力；救一切世間故，善住大慈力；不忘所聞法故，善住陀羅尼力；分別觀察一切佛法故，善住一切樂說力；行無邊差別世界故，善住神通力；不捨一切菩薩所行故，善住願力；修集一切佛法故，善住波羅蜜力；善起一切種智故，善住如來力。是菩薩得如是智力，示一切所作無有過咎。

[0565c26] 「諸佛子！菩薩此地不可壞故，名為不動地；智慧不轉故，名為不轉地；一切

世間不能測知故，名威德地；無色欲故，名童真地；隨意受生故，名自在地；更不作故，名為成地；決定知故，名為究竟地；善發大願故，名為變化地；不可壞故，名為住持地；先修善根故，名為無功力地。菩薩得如是智慧，名為入佛境界，名為佛功德所照明，名為隨佛威儀行。趣向佛法，常為諸佛神力所護，常為四天王、釋提桓因、諸梵王等之所奉迎，密迹金剛神常隨侍衛。善能出生諸禪三昧，能作無量諸身差別，於諸身中皆有勢力，得大果報神通力，於無邊三昧中得自在，能受無量記，隨眾生成就處，示成阿耨多羅三藐三菩提。是菩薩入如是大智慧，善通達諸法，常放大智光明，度無礙法界道，善知世界道差別，能示一切諸功德，隨意自在，善解先際後際，能入轉魔道智，入如來行境界，能於無邊世界行菩薩道，以不轉相故，此地名為不動。

[0566a16] 「佛子！菩薩在不動地，善生禪定力故，常見無邊諸佛，不捨供養供給諸佛，是菩薩於一一劫、一一世界中，數百千萬億那由他無量無邊阿僧祇佛，恭敬供養，尊重讚歎，親近諸佛，從諸佛受世界差別等諸法明，是菩薩轉深入如來法藏，問世界差別事，無能盡者，乃至百千萬億劫，說不可盡。又諸善根，轉勝明淨。譬如真金，眾寶間錯，為轉輪王所佩瓔珞，一切人民無能奪者。菩薩摩訶薩亦如是，住無動地，善根轉淨，一切聲聞辟支佛，乃至七地菩薩所不能壞。菩薩住是地，以善分別智門故，智慧光明，滅除一切眾生惱熱。譬如千世界主大梵天王，能於一時，流布慈心滿千世界，亦能放光，遍照其中。菩薩摩訶薩亦如是，住不動地，能放身光，照十萬佛剎微塵世界，滅除眾生諸煩惱熱，令得清涼。諸佛子！是名略說菩薩不動地。若廣說者，無量億劫所不能盡。菩薩住是地，多作大梵天王，主千世界，諸根猛利，與諸眾生、聲聞辟支佛、菩薩波羅蜜道，無有窮盡，說世界差別，無能壞者，所作善業，布施、愛語、利益、同事皆不離念佛，不離念法，乃至不離念一切種智。常生是心：『我當於眾生為首為勝，乃至於一切眾生為依止者。』是菩薩若欲勤行精進，於須臾間，得百萬三千大千世界微塵數三昧，乃至能示百萬三千大千世界微塵數菩薩，以為眷屬。若以願力，神通自在，能過是數若干，百千萬億劫不可計知。」

[0566b16] 時，金剛藏菩薩欲重明此義，以偈頌曰：

「菩薩住七地，　慧方便已淨，
善集助道法，　大願力所繫，
諸佛神力護，　善根悉成就，
求於勝智慧，　能入第八地。
善集於福慧，　而有深慈悲，
離諸有量心，　心同如虛空。
如所說法中，　心得決定力，
如是得寂滅，　微妙無生忍。
諸法從本來，　無生亦無起，
無相無有成，　亦無去來義。
諸法初中後，　與如無分別，

無有心意行,　同若如虛空。
成就如是忍,　無有諸戲論,
得是不動地,　甚深寂滅行。
一切諸世間,　不能得測量,
一切諸心相,　皆悉已滅盡。
菩薩住是地,　心識無分別,
如入滅盡定,　無復憶念想。
猶如人夢中,　方便欲渡水,
覺則意廓然,　休息諸所作。
得是深忍已,　一切想念滅,
如生於梵天,　無欲界煩惱。
以本願力故,　及佛今勸導,
如是第一忍,　是諸佛職位。
我等深智力,　無畏不共法,
汝今無有此,　當加勤精進。
汝雖得除滅,　一切煩惱火,
當觀諸世間,　煩惱常熾然。
當念本所願,　欲利諸眾生,
悉遍知諸法,　廣度於一切。
諸法實性相,　常住無變異,
二乘亦得此,　而不名為佛。
但以得無礙,　甚深微妙智,
通達三世故,　乃得名為佛。
是諸無等等,　天人所恭敬,
開是起智門,　令入諸佛法。
成就無邊底,　無量妙智慧,
先所行諸法,　不及今一念。
如是諸菩薩,　得妙智慧地,
能在一念中,　身遍於十方。
入是智慧門,　行道疾無礙,
如行於海中,　大風力所濟。
離諸功用心,　但在於智業,
觀十方世界,　成壞及與住。
能知四大一,　亦知諸別異,
小中及無量,　種種差別相。
能數知三千,　大千世界塵,
亦知眾生身,　四大微塵數。
諸天身眾寶,　微塵數差別,
皆悉遍明了,　餘亦如是知。
智慧因緣故,　心轉得調柔,
為利諸眾生,　遍諸世界身。

能於眾生身,　　而自作己身,
及以諸佛剎，　　諸餘種種身。
如日月停空,　　影現一切水,
菩薩亦如是,　　遍滿大千界。
常住於法身,　　湛然不移動,
於淨心眾生,　　各現其身像。
隨諸心所樂,　　而現為受生,
於諸天人會,　　悉皆示其身。
菩薩於因緣,　　和合中自在,
乃至能隨意,　　為現於佛身,
眾生國土身,　　業報賢聖身,
智身與法身,　　知皆同平等。
以是因緣故,　　得如意神通,
為令世歡喜,　　而現種種身。
能得於十種,　　妙大自在智,
所作隨智行,　　順於慈悲心。
諸佛所有法,　　皆能善修習,
住三淨戒中,　　不動如須彌。
能得大菩薩,　　所有十種力,
一切諸魔眾,　　皆所不能轉。
常為諸佛護,　　釋梵所敬禮,
密迹金剛神,　　常隨而侍衛。
菩薩得是地,　　功德無有量,
百千萬億劫,　　說之不可盡。
親近無數佛,　　增益諸善根,
如真金雜寶,　　莊嚴王瓔珞。
菩薩在是地,　　多作大梵王,
典領千國土,　　功德無有量。
能以三乘教,　　而無有窮盡,
慈心光普照,　　滅諸煩惱熱。
能於須臾間,　　得百萬三千,
大千世界數,　　微塵諸三昧。
能見十方佛,　　其數亦如是,
若以其願力,　　過是無有量。
今已略解說，　　第八地妙相，
若廣演說者，　　千億劫不盡。」◎

[0567b19] ◎第九地

佛子演說此，　　八地妙義時，

以佛神力故,　震動無量國。
一切智身出,　無量微妙光,
遍照十方界,　眾生得安樂。
百千萬菩薩,　住於虛空中,
設眾妙供養,　諸天所無有。
自在大梵天,　并及他化王,
歡喜設妙供,　大海功德佛。
千萬諸天女,　咸恭敬歡喜,
同以微妙音,　歌歎佛功德,
以佛神力故,　出如是妙法：
「善行寂滅者,　無有諸惡心,
各在於其地,　善修菩薩行。
利益世間故,　遍遊於十方,
示眾以佛道,　心如空無礙。
諸菩薩神力,　上妙供養具,
勝十方人天,　福德之所致。
佛子樂智者,　以此示佛力,
於一國不動,　而現一切處。
利益於世間,　如滿月明淨,
滅一切音聲,　語言諸想念,
而以諸音聲,　說法猶如響。
若眾生下劣,　其心厭沒者,
示以聲聞道,　令出於眾苦。
若復有眾生,　諸根少明利,
樂於因緣法,　為說辟支佛。
若人根明利,　饒益於眾生,
有大慈悲心,　為說菩薩道。
若有無上心,　決定樂大事,
為示於佛身,　說無量佛法。
譬如幻化師,　示種種身色,
如是諸身相,　皆無有實事。
如是諸佛子,　善知智慧術,
能示一切行,　心離於有無。」
千萬諸天女,　同以微妙音,
如是歌歎已,　默然而觀佛。
解脫月又言：　「佛子大會淨，
一心願樂聞,　入九地正行。」

[0567c29] 金剛藏菩薩言：「佛子！菩薩摩訶薩以如是無量智慧善觀佛道，欲求轉勝寂滅

解脫，欲轉勝思惟如來智慧，欲入如來深密法藏，欲觀察不可思議大智慧，欲觀察諸陀羅尼三昧重令清淨，欲令神通廣大，欲分別世界差別，欲修諸佛力無所畏、不共法、無能壞者，欲順行諸佛轉法輪力，欲不捨所受大悲大願，菩薩如是思惟得入第九地。菩薩住此地，如實知善不善無記法行、知有漏無漏法行、世間出世間法行、思議不思議法行、定不定法行、聲聞辟支佛法行、菩薩道法行、如來地法行、有為無為法行。隨順如是智慧，知菩提心所行難，知煩惱難、業難、諸根難、欲難、性難、直心難、使心難、生難、習氣難、三聚差別難。知眾生諸心差別相、莊飾世心相、速轉心相、壞不壞心相、無形心相、無邊自在心相、清淨差別心相、垢無垢心相、縛解心相、諂曲質直心相、隨道心相，皆如實知。是菩薩知煩惱深相淺相、知心伴相、不相離相、知使纏差別相、知是心相應不相應相、隨是生時得果報相、知三界中差別相、知愛癡見深入如箭相、知憍慢癡重罪相、知是三業因緣不斷相、乃至如實知八萬四千煩惱行差別相。是菩薩知諸業善不善無記相、分別不可分別相、心伴相、不相離相、自然盡相、行道盡相、種種集相、不失果報相、次第相、有報相、無報相、黑黑報相、白白報相、黑白黑白報相、非黑非白能盡業相、知業起相、受業法差別相、知無量因緣起業相、知世間業出世間業差別相、現報相、生報相、後報相、隨諸乘定相、不定相、乃至如實知八萬四千諸業差別相。是菩薩知諸根軟中上差別相、知先後際別異不別異相、知上中下相、知煩惱伴相、不相離相、隨諸乘定相、不定相、淳熟相、未淳熟相、隨根轉相、易壞相、深取相相、增上相、不可壞相、轉相不轉相、三世差別相、久遠共生差別相、乃至如實知八萬四千諸根差別相。是菩薩知諸欲軟中上差別相，乃至如實知八萬四千諸欲差別相；是菩薩知諸性軟中上差別相，乃至如實知八萬四千諸性差別相；是菩薩知直心軟中上差別相，乃至如實知八萬四千直心差別相。是菩薩知諸使共心生、不共心生，心相應、心不相應，無始來惱眾生相、與一切禪定解脫神通相違相、三界繫相、無量心不現前相、開煩惱門相、不知對治相、無所有相、無聖道開法門相，皆如實知。是菩薩知諸生差別相，所謂：地獄、畜生、餓鬼、阿脩羅、人、天、色、無色界、有想、無想差別。業是田，愛是水，無明是覆，識是種子，後身是芽，名色共生而不相離，癡愛相續，欲生、欲作、欲受，不樂涅槃，三界差別相續相，皆如實知。是菩薩知諸習氣有起不起，隨所生處有習氣，隨眾生行有習氣，隨業煩惱有習氣，善不善無記有習氣，離欲有習氣，隨後身有習氣，次第隨趣有習氣，久遠不斷持煩惱業，離則無法，皆如實知。是菩薩知眾生定不定相，正定相，邪定相，不定相，正見中正定相，邪見中邪定相，離此二不定相，一一逆邪定相，五根正定相，離此二不定相，邪位邪定相，正位正定相，離此二不定相，深入邪聚難轉相，修無上道因緣相，不定眾生守護相，皆如實知。

[0568c04] 「佛子！菩薩摩訶薩隨如是智，名為安住善慧地。菩薩住是地，知眾生如是諸行差別相，隨其解脫而與因緣。是菩薩化眾生法，度眾生法，如實知而為說法，聲聞乘相、辟支佛乘相、菩薩乘相、如來地相，如實知隨眾生因緣而為說法；隨心、隨根、隨欲差別而為說法，又隨行處、隨智慧處而為說法，知一切行處而為說法，隨眾生性深入難處而為說法，隨趣、隨生、隨煩惱、隨習氣轉故說法；隨乘令解脫故說法。是菩薩住此地，為大法師守護諸佛法藏，入深妙義。用無量慧方便，四無礙智言辭說法，是菩薩常隨四無礙

智，而不可壞。何等為四？一、法無礙，二、義無礙，三、辭無礙，四、樂說無礙。

[0568c18] 「是菩薩以法無礙智，知諸法自相；以義無礙智，知差別法；以辭無礙智，知說諸法不可壞；以樂說無礙智，知說諸法次第不斷。復次，以法無礙智，知諸法無體性；以義無礙智，知諸法生滅相；以辭無礙智，知諸法假名不斷假名說；以樂說無礙智，知隨假名不壞無邊說。復次，以法無礙智，知現在諸法差別相；以義無礙智，知過去、未來諸法差別相；以辭無礙智，知過去、未來、現在諸法說不可壞；以樂說無礙智，於一一世得無邊法明說。復次，以法無礙智，知諸法差別；以義無礙智，知諸法義差別；以辭無礙智，隨諸言音而為說法；以樂說無礙智，隨所樂解而為說法。復次，以法無礙智，以法智方便，知諸法差別不可壞；以義無礙智，以比智如實知諸法差別；以辭無礙智，以世智說諸法差別；以樂說無礙智，知善說第一義。復次，以法無礙智，知諸法一相不壞；以義無礙智，知陰、入、界、諦因緣法；以辭無礙智，以微妙音故，一切世間之所歸趣；以樂說無礙智，所說轉勝，能令眾生得無邊法明。復次，以法無礙智，知一乘究竟攝一切無差別；以義無礙智，知諸乘差別；以辭無礙智，能說諸乘無差別；以樂說無礙智，以一法門說無邊法明。復次，以法無礙智，能入一切菩薩行、智行、法行、隨智行；以義無礙智，能分別說十地義差別；以辭無礙智，說隨順諸地道不可壞；以樂說無礙智，說一切行無邊相。復次，以法無礙智，知一切佛於一念中得菩提；以義無礙智，知種種時、種種剎差別；以辭無礙智，隨諸佛得道事差別說；以樂說無礙智，於一句法無邊劫說而不窮盡。復次，以法無礙智，知一切佛語、一切佛力、無畏、不共法、大慈大悲、無礙智，轉法輪一切種智；以義無礙智，知如來音聲，說八萬四千隨眾生心諸根欲樂差別行；以辭無礙智，以如來音聲，說一切諸行不可壞；以樂說無礙智，以諸佛智力，隨眾生所樂音聲說。

[0569a28] 「菩薩摩訶薩如是善知無礙智，安住第九地，名為得佛法藏；為大法師，得眾義陀羅尼，眾法陀羅尼，起智陀羅尼，眾明陀羅尼，善慧陀羅尼，眾財陀羅尼，名聞陀羅尼，威德陀羅尼，無礙陀羅尼，無邊旋陀羅尼，雜義藏陀羅尼，得如是等百萬阿僧祇陀羅尼，隨方便說如是無量樂說差別門說法。是菩薩得如是無量陀羅尼門，能於無量佛所聽法，聞已不忘，如所聞法，能以無量差別門為人演說。是菩薩於一佛所，以百萬阿僧祇陀羅尼，聽受正法，如從一佛，餘無量佛，亦復如是。是菩薩於禮敬佛時，所聞法明，非多學聲聞得陀羅尼力，於十萬劫所能受持。是菩薩得如是陀羅尼力，無礙智樂說力，以說法故，在於法座，大千世界滿中眾生，隨意說法。是菩薩在法座上，唯除諸佛及受職菩薩，於一切中最為殊勝。是菩薩處於法座，或以一音，欲令一切悉得解了，即得解了；或以種種音聲，欲令一切各得開解，即得開解；或以默然但放光明，欲令一切各得解法，即得解法；或一切毛孔，皆出法音；或三千大千世界所有色、無色物，皆出法音；或以一音周滿法

界，欲令得解，即皆得解。是菩薩三千大千世界所有眾生，以無量音聲一時問難，所問各異。是菩薩於一念中，悉受如是，一切問難，以一音答皆令開解，如是若二若三，若百若千，乃至不可說不可說三千大千世界滿中眾生，廣為說法。承佛神力，能為眾生廣作佛事，倍復勤攝。如是智明，於一塵中有不可說不可說世界塵數大會，佛在此中，隨眾生心而為說法，令一一眾生心得若干無量諸法，如一佛，一切諸佛亦如是；如一微塵，一切十方世界，亦復如是。於是中生大憶念力，於一念中，從一切佛所受法明，不失一句。如上大會滿中眾生，以決定法明演清淨法，於一念中，令爾所眾生，皆得開解，何況若干世界中眾生。是菩薩住是地，善根轉勝，深入諸佛行處，常與一切佛會，深入菩薩解脫；菩薩隨順如是智，常見諸佛，於一一劫中無量無邊百千萬億以上供具供養諸佛，於諸佛所種種問難，通達諸陀羅尼，一切善根，轉勝明淨。佛子！如鍊真金，具足莊嚴，為轉輪王所著寶冠，一切小王無能奪者；菩薩亦如是，住善慧地，一切善根，轉勝明淨，聲聞辟支佛、諸地菩薩所不能壞。是菩薩善根轉明，能照眾生煩惱難處，如大梵王，三千世界一切難處，皆悉能照；菩薩亦如是，住善慧地，善根明淨，照諸眾生煩惱難處。

[0569c19] 「諸佛子！是名略說菩薩善慧地。若廣說者，則無量無邊劫，不可得盡。菩薩住是地，多作大梵王，典領三千大千世界，無有能勝，如實解義者，於自在中而得自在，善能宣說聲聞辟支佛、菩薩波羅蜜，眾生問難無能窮盡，所作善業布施、愛語、利益、同事皆不離念佛，不離念法，乃至不離念一切種智；常生是心：『我當於一切眾生，為首為勝，乃至於一切眾生為依止者。』是菩薩若欲如是勤行精進，於一念中，得百萬阿僧祇三千大千世界微塵數三昧，乃至能示百萬阿僧祇三千大千世界微塵數菩薩，以為眷屬。若以願力，神通自在，復過是數，百千萬億那由他劫，不可計知。」

[0570a05] 爾時，金剛藏菩薩欲重明此義，以偈頌曰：

「諸菩薩隨順，　無量深智力，
第一最微妙，　一切世難知，
利益眾生者，　能至第九地。
得入於諸佛，　祕密之法藏，
得微妙最上，　三昧陀羅尼，
廣大神通力，　善入世界相，
智慧力決定，　能觀諸佛法，
大願悲心淨，　得入第九地。
順行此上地，　持諸佛法藏，
即能通諸法，　善不善無記，
有漏及無漏，　世間出世間，
是可思議法，　是不可思議。
知法定不定，　三乘具足相，
思惟分別此，　有為無為法，

起知如是法,　滅諸無明闇,
隨順是智心,　則為第一妙。
悉知一切難,　諸心差別相,
莊飾世輕易,　無邊自在心,
煩惱深淺相,　心伴不離相,
知使纏差別,　隨順相續有。
知業種種雜,　各各差別相,
因滅果不失,　通達如是事。
又知於眾生,　諸根軟中上,
廣大差別等,　先際後際相。
知欲軟中上,　及諸性差別,
乃至能悉知,　八萬四千種。
煩惱使難處,　無始來不滅,
皆與心共行,　繫縛不可斷。
知諸結使等,　但妄想分別,
無有方處所,　亦無定事相。
常不離於身,　又亦難得知,
禪定力能遮,　金剛道能斷。
又能知諸生,　入六道差別,
愛潤無明覆,　業田識是種。
生於後身芽,　名色共增長,
無始生死來,　相續在三界。
知諸天龍趣,　由煩惱業心,
若離於此法,　是則無所有。
一切諸眾生,　皆在三趣中,
或沒諸邪見,　或在於智道。
菩薩住是地,　悉知眾生心,
諸根及欲樂,　種種差別義。
深心善思惟,　隨宜而說法,
通達無礙智,　善以言辭說。
菩薩為法師,　猶如師子王,
牛王寶山王,　安住無所畏。
普於諸世界,　雨甘露法味,
猶如大龍王,　能雨滿大海。
是菩薩善知,　法義辭無礙,
善能隨順行,　具足樂說力。
能得於百萬,　阿僧祇總持,
能受諸佛法,　如海受龍雨。
菩薩得如是,　諸深妙清淨,
無量陀羅尼,　諸三昧力故。

能於一念中,　　得見無量佛,
聞已淨梵音,　　演說妙法寶。
是菩薩或教,　　大千界眾生,
隨心根所好,　　說法令歡喜。
如是等無量,　　三千大千國,
轉深勤精進,　　而作是思惟,
於一微塵中,　　無量佛說法，
隨眾生心相,　　演說於妙義，
是菩薩皆受,　　如地受諸種。
復作如是願,　　十方諸所有,
國土中眾生,　　皆合為一會。
我於一念中,　　皆悉知其心,
以一音說法，　　悉令斷疑網。
菩薩住是地,　　人天中法王,
為大說法師，　　隨順眾生性。
常於日夜中,　　與諸佛共會,
能住甚深妙,　　寂滅智解脫。
供養無量佛,　　善根轉明淨,
猶如轉輪王,　　真金莊嚴冠。
光明照眾生,　　諸煩惱難處,
如梵王光明,　　照於大千界。
菩薩住是地,　　於三千世界,
作大梵天王,　　諸根悉猛利。
善以三乘法,　　示悟諸眾生,
所作諸善業,　　皆順於正念。
能於一念中,　　而得無有量,
世界微塵數,　　諸深妙三昧。
得見十方佛,　　微妙音說法，
見佛大神力,　　更發無量願。
如是第九地,　　大智所行處,
深妙難知見,　　今已略說竟。」

大方廣佛華嚴經卷第二十六

【經文資訊】大正藏第 09 冊 No. 0278 大方廣佛華嚴經
【版本記錄】CBETA 電子佛典 2016.06，完成日期：2016/06/15
【編輯說明】本資料庫由中華電子佛典協會（CBETA）依大正藏所編輯
【原始資料】蕭鎮國大德輸入，眾生出版社提供新式標點，其他

【其他事項】本資料庫可自由免費流通，詳細內容請參閱【中華電子佛典協會資料庫版權宣告】

本網站係採用 Creative Commons 姓名標示-非商業性-相同方式分享 3.0 台灣 (中華民國) 授權條款授權.
Copyright ©1998-2016 CBETA
Dictionary cache status: loaded

Glossary and Other Vocabulary

Copyright Fo Guang Shan 佛光山 2013-2025. This work may be freely reused under the Creative Commons Attribution 4.0 International License with attribution. Please send comments to alex@ntireader.org.
Page updated on 2025-06-19
Abbreviations
Reference
Help
About
menu
logo
NTI Reader
search
Back to collection

Avataṃsakasūtra (Flower Garland Sūtra) 大方廣佛華嚴經
Scroll 27
Click on any word to see more details.

大方廣佛華嚴經卷第二十七

東晉天竺三藏佛馱跋陀羅譯

十地品第二十二之五

說諸大菩薩， 所行無上事,
無數那由他, 首陀會諸天,
於上虛空中, 心皆大歡喜,
咸以恭敬心, 眾妙供養佛。
那由他菩薩, 歡悅無有量,
燒諸奇妙香, 滅除諸煩惱。
他化自在王, 與諸天大眾,
住在虛空中, 心皆大歡喜,
咸以恭敬心, 種種設供養,

各散眾寶衣,　　空中旋轉下。
無量億天女,　　諸根欣悅豫,
於上虛空中,　　敬心供養佛,
同作無量億,　　那由他妓樂,
一切寶器中,　　皆出如是音：
「佛坐於此處,　　悉遍於一切,
十方國土中,　　皆亦有佛現。
無量億種種,　　相好莊嚴身,
殊妙無有比,　　充滿於世界。
於一毛孔中,　　出無量光明,
滅除於一切,　　世間煩惱火。
十方微塵數,　　尚可得計量,
一毛孔光明,　　不可得窮盡。
各見有佛身,　　以三十二相,
八十好莊嚴,　　轉無上法輪。
或見佛種種,　　為眾而說法，
或見在兜率,　　教化於諸天,
或見從兜率,　　來下處胞胎,
或見初生時,　　或見夜出家,
或見坐道場,　　而成無上道,
或見轉法輪,　　或見入涅槃。
於無量國土,　　種種而示現,
欲度眾生故,　　有如是等事。
譬如巧幻師,　　善知於幻術,
多示諸眾生,　　種種異身相。
如是佛慧中,　　善巧於示現,
變化一切身,　　周遍諸世界。
一切法空寂,　　先來無性相,
同若如虛空,　　大師亦如是。
得入第一義,　　微妙之性相,
隨諸法性相,　　示佛大神力。
一切佛行性,　　法及諸眾生,
皆悉同無相,　　一切法空故。
若欲得佛智,　　應離諸想念,
有無俱通達,　　疾作天人師。」
諸天采女眾,　　皆出如是等,
千萬種妙音,　　寂然而觀佛。
解脫月菩薩，　　見眾皆寂然,
請金剛藏言：　　「大名稱佛子,
菩薩從第九,　　至於第十地,

諸大神通力，　　願今為略說。」

[0571c03] 金剛藏菩薩言：「佛子！菩薩摩訶薩如是無量智慧，善修行佛道，乃至九地，善集清白法，集無量助道法，大功德智慧所護，廣行大悲，深知分別世界差別，深入眾生難處，入諸如來行處，念隨順如來寂滅行處，趣向諸佛力、無畏、不共法，堅持不捨，得至一切智位。菩薩摩訶薩行如是智，近佛位地，則得菩薩離垢三昧而現在前，又入法界差別三昧、莊嚴道場三昧、雨一切世間華光三昧、海藏三昧、海印三昧、虛空廣三昧、觀察一切法性三昧、隨一切眾生心行三昧、如實知一切法三昧、得如來智信三昧，如是等百萬阿僧祇三昧，皆現在前。是菩薩悉入此三昧，善知其中功用差別，最後三昧，名益一切智位。是三昧現在前，即時大寶蓮華王出，周圓如百萬三千大千世界，一切眾寶間錯莊嚴過於一切人天所有，出世間善根所生，知一切法如幻如化空慧所成，光明能照一切世界；瑠璃為莖，栴檀王為臺，碼碯為鬚，閻浮檀金為葉；無量光明一切妙寶皆在其內，寶網覆上，十三千大千世界微塵數蓮華，以為眷屬。

[0571c24] 「爾時，菩薩其身姝妙，稱可華座；菩薩得益一切智位三昧力故，身在大蓮華座；即時眷屬蓮華上，皆有菩薩，一一菩薩坐蓮華上，即得百萬三昧，皆一心恭敬，瞻仰大菩薩；是菩薩昇蓮華座時，十方現在一切世界皆大震動，一切惡道皆悉休息，光明普照十方世界，一切世界皆悉嚴淨，皆得見聞諸佛大會。何以故？是菩薩坐大蓮華上，即時足下出百萬阿僧祇光明，照十方阿鼻地獄等，滅眾生苦惱；兩膝上放若干光明，照十方一切畜生，滅除苦惱；臍放若干光明，照十方一切餓鬼，滅除苦惱；左右脇放若干光明，照十方人安隱快樂；兩手放若干光明，照十方諸天阿脩羅宮；兩肩放若干光明，照十方聲聞眾；項放若干光明，照十方辟支佛；口放若干光明，照十方菩薩乃至住九地者；白毫放若干光明，照十方得位菩薩，一切魔宮隱蔽不現；頂上放百萬阿僧祇三千大千世界微塵數光明，照於十方諸佛大會；遶十匝已，住於虛空，成光明網，高大明淨，供養諸佛，如是供養，從初發心乃至九地，所作供養，百分不及一，乃至算數譬諭所不能及。是大光明網，勝十方世界所有華香、末香、塗香、衣服、幡蓋、眾寶、瓔珞、摩尼寶珠供養之具；從出世間善根生故，一一諸佛大法會上，皆雨眾寶，猶如大雲，若有眾生覺是供養者，皆是必定無上大道；如是諸光雨大供養已，遶大會十匝，入諸佛足下。爾時諸佛及大菩薩知某世界、某甲菩薩摩訶薩行如是道，成就受職；即時十方無邊菩薩乃至住九地者，皆來圍遶，設大供養，一心恭敬，各得萬三昧，一切得職；菩薩摩訶薩於金剛莊嚴胸出一大光名破魔賊，無量百千萬光以為眷屬，照十方世界，示無量神力，亦來入是大菩薩胸，此光明滅已，是菩薩即得百千萬億大勢力神通智慧。

[0572b02] 「爾時，諸佛出眉間白毫相光，名益一切智，有無量無邊光明眷屬，悉照一切十方世界，圍遶十匝，示現諸佛大神通力，勸進無量百千萬億諸菩薩，十方世界六種震動，滅除一切惡道苦惱，一切魔宮皆蔽不現，示一切諸佛得道之處；示一切諸佛大會莊嚴事，廣大如法界，究竟如虛空；照一切世界已，集在虛空，示大神通莊嚴之事，入是菩薩頂，眷屬光明；入眷屬蓮華諸菩薩頂，即時各得先所未得十千三昧；是光明入此菩薩頂，如一佛光，一切佛光，皆亦如是；一切十方諸佛光明入是菩薩頂時，名為得職、名為入諸佛界，具佛十力，墮在佛數。佛子！譬如轉輪聖王大子成就王相，轉輪聖王令子在白象寶閻

浮檀金座，取四大海水，上張羅幔，種種莊嚴幢幡妓樂，執金鐘香水，灌子頂上，即名為灌頂大王，具足轉十善道故，名轉輪聖王。菩薩摩訶薩亦如是，受職時，諸佛以智水灌是菩薩頂，名灌頂法王，具足佛十力故，墮在佛數，是名諸菩薩摩訶薩大智慧職地；以是職故，菩薩摩訶薩受無量百千億萬苦行難事，是菩薩得是職已，住法雲地，無量功德，智慧轉增。

[0572b25] 「佛子！菩薩住法雲地，如實知欲界集、色界集、無色界集；如實知世間性集、眾生性集、識性集、有為性集、無為性集、虛空性集、法性集、涅槃性集、邪見諸煩惱性集；如實知諸世間法成壞集、聲聞道集、辟支佛道集、菩薩道集；諸佛力、無畏、不共法、色身、法身集；一切智集，得佛道、轉法輪、示滅度集。舉要言之：如實知一切法差別集。是菩薩以如是智慧隨順菩提行，如實知眾生化、業化、煩惱化、諸見化、世界化、法界化、聲聞化、辟支佛化、菩薩化、如來化、一切化、分別無分別化。是菩薩如實知佛力持、法持、業持、煩惱持、時持、願持、先世持、行持、劫壽持、智持。是菩薩住十地，諸佛所有微細智，所謂：行微細智、命終微細智、受胎微細智、出生微細智、出家微細智、得道微細智、神力自在微細智、轉法輪微細智、持壽命微細智、示涅槃微細智、法久住微細智、如是等微細智，皆如實知。又諸佛密處，所謂：身密、口密、意密、知時非時密、與菩薩授記密、攝伏眾生密、諸乘差別密、八萬四千諸根差別密、業如實所作密、行得菩提密，如是等密，皆如實知。是菩薩諸佛所有入劫智，所謂：一劫攝阿僧祇劫、阿僧祇劫攝一劫；有數劫攝無數劫、無數劫攝有數劫；一念攝劫、劫攝一念；劫攝非劫、非劫攝劫；有佛劫攝無佛劫、無佛劫攝有佛劫；過去、未來劫攝現在劫，現在劫攝過去、未來劫；未來、過去劫攝現在劫，現在劫攝未來、過去劫；長劫攝短劫、短劫攝長劫；諸劫攝相，皆如實知。是菩薩諸佛所入微塵智、國土智、眾生身心智、眾生身心得道智、眾生行智、至一切處智、遍行佛道智、順行智、逆行智、不可思議智；一切世間、聲聞、辟支佛、菩薩所不能知，皆如實知。佛子！諸佛智慧，廣大無量，菩薩住是地，則能得入如是智慧。是菩薩摩訶薩隨是地行，得菩薩不可思議解脫、無礙解脫、淨行解脫、普門明解脫、如來藏解脫、隨無礙論解脫、入三世解脫、法性藏解脫、明解脫、勝進解脫。是菩薩十解脫為首，得如是等無量無邊百千萬億阿僧祇解脫、百千萬無量阿僧祇三昧、百千萬無量阿僧祇陀羅尼、百千萬無量阿僧祇神通，亦復如是。是菩薩成就如是智慧，隨順菩提，成就無量念力，能於一念頃，至十方無量佛所，無量法明、無量法雨，皆能受持。譬如娑伽羅龍王所澍大雨，唯除大海，餘不能受；菩薩摩訶薩亦復如是，如來微密雨、大法雨，一切眾生、聲聞、辟支佛乃至九地菩薩所不能受，唯此菩薩住法雲地，悉能受持。譬如大海，一龍王起大雲雨皆能堪受，若二若三，乃至無量無邊諸大龍王所起雲雨，一時澍下，皆能受持。菩薩摩訶薩亦如是，住法雲地，於一佛所，能受大法明雨，二佛三佛，乃至不可說不可說佛，於一念中，皆能堪受，如是諸佛大法雲雨，是故此地名法雲地。」

[0573a22] 解脫月言：「佛子！是菩薩於一念中，能堪受幾所大法明雨？」

[0573a24] 答言：「佛子！譬如十方所有不可說百千萬億那由他世界微塵，爾所微塵世界

眾生，假使皆得聞持陀羅尼為佛侍者，為大聲聞，多聞第一；如金剛蓮華上佛善伏比丘，其一眾生成就如是多聞之力，餘亦如是，一人所受，餘不重問，如是一切各各不同，於意云何？是一切眾生受持多聞，力為多不？」

[0573b01] 答言：「甚多，不可稱計。」

[0573b02] 「佛子！我今為汝說是菩薩住法雲地，於一念頃，於一佛所，受三世法藏大法明雨，上一切眾生多聞之力百分不及一，乃至算數譬諭所不能及；如一佛所，聞十方世界微塵諸佛，皆能受持大法明雨，復能過此無量無邊，於一念頃亦能受持，是故名為法雲地。

[0573b08] 「佛子！菩薩摩訶薩住法雲地，自從願力生大慈悲福德智慧，以為密雲；現種種身，以為雜色雲；通明無畏，以為電光；震大雷音，說法降魔，一念一時，能於上所說微塵世界，皆悉周普；以雨善法甘露法雨，滅諸眾生隨心所樂無明所起煩惱焰故，是故名為法雲地。復次，佛子！菩薩摩訶薩住法雲地，於一世界，從兜率天來下，乃至示大涅槃，一切佛事，隨所度眾生皆現神力，若二若三，乃至如上微塵數世界；又復過是百千萬億阿僧祇世界，從兜率天來下，乃至示大涅槃，一切佛事，隨所度眾生，皆現神力。是菩薩住此地，於智慧中得上自在力，或以狹國為廣，廣國為狹；或以垢國為淨，淨國為垢；如是一切世界皆有神力，是菩薩或於一微塵中，置三千大千世界鐵圍山川而不迫迮；或二或三，乃至不可說不可說世界諸莊嚴事，示入一塵；或以一世界莊嚴事，示不可說不可說世界；或以不可說不可說世界眾生，置一世界中而不迫迮；或以一世界眾生，置不可說不可說世界中；或以不可說不可說世界入一塵中而不惱眾生；或於一塵中，示一切佛神通力莊嚴之事；或於一念中，現不可說不可說世界微塵數身，於一身中示無量手；以一一手，執恒沙蓮華以散諸佛，雜香、末香、幡蓋寶物，如是一切莊嚴之具，皆以手執供養諸佛，於一一身亦復如是。又一一身化塵數頭，於一一頭有塵數舌，以是神力讚歎諸佛，如是等事，於念念中遍滿十方；於念念中以神通力，無量世界示得佛道轉法輪，乃至大般涅槃；於三世中，以神通力示現無量身，於自身中，現無量佛，無量佛土莊嚴事，於自身中，示一切世界成壞事；或於一毛孔出一切風而不惱眾生；或以無量無邊世界為一海水，此海水中作大蓮華，形色光明遍無量無邊世界，於中示菩提樹莊嚴妙事，乃至示得一切種智；或自身中現一方世界摩尼寶珠、日月星宿一切光明，乃至十方所有光明亦復如是；或口噓氣能令十方無量世界悉大震動，不令眾生有恐畏想；或示十方世界水劫盡，風劫、火劫盡，而眾生身隨意莊嚴；或於自身示作如來身，如來身作自身，如來身作己佛國，己佛國作如來身。佛子！菩薩摩訶薩在法雲地，神變如是，又餘無量神力自在示現。」

[0573c25] 爾時，會中諸菩薩、天、龍、夜叉、乾闥婆、阿脩羅、迦樓羅、緊那羅、摩睺羅伽、四天王、釋提桓因、梵天王、自在天子、淨居天等，各作是念：「若菩薩神通力、智慧力如是無量無邊，佛復云何？」

[0573c29] 時，解脫月菩薩知大眾心所念，問金剛藏菩薩言：「佛子！今諸大眾聞是菩薩神通智慧力，墮在疑網，汝今當斷一切疑惑，示菩薩神通莊嚴妙事。」

[0574a03] 時，金剛藏菩薩即入一切佛國體性三昧，時諸大眾天、龍、夜叉、乾闥婆、阿脩羅、迦樓羅、緊那羅、摩睺羅伽、四天王、釋提桓因、梵天王、自在天子、淨居天等，皆自見知入金剛藏菩薩身中，於其身內，見三千大千世界莊嚴眾事，若滿一劫說不可盡；於中見佛道場樹，其莖周圍十萬三千大千世界，高百萬三千大千世界，覆三千億三千大千世界，稱樹高廣，有師子座；其座上有佛，號一切智王如來，一切大眾咸皆見佛坐在座上，其中所有莊嚴上妙供養之具，滿一劫說，亦不可盡。金剛藏菩薩示現如是大神力已，還令大眾各在本處，一切眾會生希有想，默然一心，觀金剛藏。

[0574a17] 時，解脫月菩薩問金剛藏菩薩言：「佛子！是三昧有大勢力，甚為希有，是三昧者所號云何？」

[0574a19] 答言：「是三昧名一切佛國體性。」

[0574a19] 問言：「是三昧所有勢力境界云何？」

[0574a20] 答言：「佛子！若菩薩摩訶薩善修成是三昧力者，能以如是無量恒沙世界微塵數三千大千世界於身中現，復過是數。菩薩在法雲地，得如是無量無邊百千萬億諸大三昧；是故，菩薩住此地中，身、身業難可測知；口、口業難可測知；意、意業難可測知；神力自在難可測知；觀三世法難可測知；諸三昧行入難可測知；智力難可測知；遊戲諸解脫難可測知；變化所作、神力所作、如意所作難可測知；乃至舉足、下足，菩薩住善慧地者不能測知。佛子！菩薩法雲地，如是無量，若廣說者，無量無邊阿僧祇劫不能得盡。」

[0574b03] 解脫月言：「佛子！若菩薩行處力、神通力，如是者佛行處力、神通力復云何？」

[0574b05] 答言：「佛子！譬如有人，見一塊土而作是言：『無邊世界地性為多此耶？』汝所問者，我謂如是；如來無量智慧，云何以菩薩智慧而欲測量？佛子！如人取四天下地性少分，餘者極多，菩薩法雲地於無量劫，但可說耳，何況如來地，我今當說令汝知之，佛現為證；如十方無量無邊世界微塵等諸佛世界，十地菩薩皆滿其中，是諸菩薩有無量無邊業，修習菩薩功德智慧禪定，於如來功德智慧力，百分不及一、百千萬億分不及一，乃至算數譬諭所不能及。

[0574b16] 「佛子！是菩薩隨如是智慧，順如來身、口、意，不捨諸菩薩三昧，勤心供養一切諸佛，於一一劫，以一切供具，供養無量無邊諸佛，能悉具受諸佛神力，轉復明勝，

是菩薩於法性問難無能勝者，乃至無量無邊百千萬億劫不可窮盡。

[0574b21] 「佛子！譬如天金，以摩尼珠眾寶間錯，為自在天王嚴身之具，其餘諸天所不能及，亦無奪者，菩薩住十地，智慧善根，從初地乃至九地所不能及；菩薩住是地，得大智照明，隨順一切智故，其餘智慧所不能壞。譬如大自在天王光明能令眾生身心清涼，一切生處眾生光明所不能及；菩薩摩訶薩亦如是，住法雲地，智慧光明，一切聲聞、辟支佛所不能及，乃至九地菩薩亦不能及。是菩薩住是地中，能令無量眾生住一切智道。佛子！菩薩住是地，十方諸佛為說三世智慧、法界智慧、一切世界智慧、普照住持一切世界智慧、大慈大悲普覆一切眾生智慧。舉要言之：具足為說至一切智道。佛子！是名菩薩摩訶薩第十法雲地。菩薩住是地，多作摩醯首羅天王，智慧明達，善說聲聞、辟支佛、菩薩波羅蜜，於法性中有問難者，無能令盡；所作善業布施、愛語、利益、同事皆不離念佛，不離念法，乃至不離念具足一切種智；常作是念：『我當於一切眾生為首為勝，乃至於一切眾生為依止者。』若欲如是勤行精進，於一念中得無量百千萬億那由他不可說不可說世界微塵數三昧，乃至示爾所微塵數菩薩以為眷屬。若以願力神通自在復過是數，所謂：諸行上妙供具，信解起業，若身、若口、若光明、若諸根、若如意足、若音聲、若行處，乃至若干百千萬億劫不可稱數。佛子！是菩薩十地次第順行，趣向一切種智，如從阿耨達池四河流出，滿足四天下無有窮盡，乃入大海；菩薩亦如是，從菩薩出於善根大願之水，以四攝法滿足眾生而不窮盡，乃至一切種智。

[0574c24] 「佛子！是菩薩十地，因佛智故而有差別，如因大地有十大山王，何等為十？所謂：雪山王、香山王、軻梨羅山王、仙聖山王、由乾陀山王、馬耳山王、尼民陀羅山王、斫迦羅山王、宿慧山王、須彌山王。如雪山王，一切藥草集在其中而不可盡；菩薩亦如是住歡喜地，一切世間經書、技藝、文頌、呪術集在其中無有窮盡。如香山王，一切諸香集在其中而不可盡；菩薩亦如是住離垢地，持戒頭陀，威儀助法，集在其中，無有窮盡。如軻梨羅山王，但以寶成，集諸妙華，取不可盡；菩薩亦如是住於明地，集一切世間禪定神通解脫三昧，問不可盡。如仙聖山王，但以寶成，多有五通聖人，不可窮盡；菩薩亦如是住於焰地，集令眾生入道因緣，種種問難不可窮盡。如由乾陀山王，但以寶成，集夜叉大神不可窮盡；菩薩亦如是住難勝地，集一切自在如意神通，說不可盡。如馬耳山王，但以寶成，集眾妙果，取不可盡；菩薩亦如是住現前地，集深因緣法，說聲聞果不可窮盡。如尼民陀羅山王，但以寶成，集一切大力龍神，不可窮盡；菩薩亦如是住遠行地，集種種方便智慧，說辟支佛道，不可窮盡。如斫迦羅山王，但以寶成，集心自在者，不可窮盡；菩薩亦如是住不動地，集一切菩薩自在道，說世間性，不可窮盡。如宿慧山王，但以寶成，集大神力諸阿脩羅，無有窮盡；菩薩亦如是住善慧地，集轉眾生行智，說世間相，不可窮盡。如須彌山王，但以寶成，集諸天神無有窮盡；菩薩亦如是，住法雲地，集如來十力，四無所畏，說諸佛法，不可窮盡。是十寶山同在大海，因大海水有差別相；菩薩十地亦如是，同在佛智，因一切智故，有差別相。佛子！譬如大海，以十相故名為大海，無有能

壞；何等為十？一、漸次深；二、不受死屍；三、餘水失本名；四一味；五、多寶；六、極深難入；七、廣大無量；八、多大身眾生；九、潮不失時；十、能受一切大雨無有盈溢。菩薩地亦如是以十因緣故，無有能壞；何等為十？歡喜地中，漸生堅固願；離垢地中，不與破戒共宿；明地中，捨諸假名；焰地中，於佛得一心不壞淨信；難勝地中，生世間無量方便神通，起世間事；現前地中，觀甚深因緣法；遠行地中，以大廣心善觀諸法；不動地中，能起大莊嚴示現；善慧地中，能得深解脫通達世間行，如實不失；法雲地中，能受一切諸佛大法明雨。佛子！譬如大摩尼寶珠，有十事能與眾生一切寶物，何等為十？一、出大海；二、巧匠加治；三、轉精妙；四、除垢穢；五、以火鍊治；六、眾寶莊嚴；七、貫以寶縷；八、置瑠璃高柱；九、光明四照；十、隨王意雨眾寶物。菩薩發菩提心寶亦有十事，何等為十？一、初發心布施離慳；二、修持戒頭陀苦行；三、以諸禪定解脫三昧令轉精妙；四、以道行清淨；五、鍊以方便神通；六、以深因緣法莊嚴；七、以種種深方便智慧貫穿；八、置神通自在幢上；九、觀眾生行放多聞智慧光明；十、諸佛授智職，於一切眾生能為佛事，墮在佛數。

[0575b26] 「佛子！是菩薩所行集一切智慧功德法門品，若不深種善根，不能得聞。」

[0575b27] 問言：「佛子！若得聞者，是人為得幾所福？」

[0575b28] 答言：「隨佛所有智慧勢力，如是發薩婆若心，所緣攝福德，是人得聞此法門，所得福德，亦復如是。何以故？若無菩薩心聞是法門，不能信解受持，何況以身修習能成其事，是故當知是人隨順一切種智，得聞信解受持修行；說是品時，十方世界十億佛國微塵數世界，六種、十八相動，以佛神力法如是故，諸天雨華、末香、瓔珞、寶衣、幡蓋莊嚴身具，雨天妓樂歌頌而下，復有大音讚歎十地殊勝之事。如此世界四天下他化自在天王宮說十地，十方一切世界皆亦如是；以佛神力故，十方過十億佛國微塵數剎，有十億佛國微塵數菩薩，詣此世界，遍滿虛空，皆作是言：『善哉！善哉！金剛藏善說菩薩十地之法。』佛子！我等皆名金剛藏，發金剛德世界，金剛幢佛所來，所經歷處，皆說是經，眾會如是，言辭義趣亦如是，我等以佛神力故，來證是事，如我至此，十方一切世界他化自在天王宮摩尼寶殿，皆有十億佛國微塵數菩薩往為作證亦復如是。」

[0575c20] 時，金剛藏菩薩觀察十方、觀察一切大眾、觀察法界，讚歎初發薩婆若心，示菩薩境界，淨菩薩行力，攝一切種智；隨眾生說，除一切世間垢穢，與眾生一切種智因緣，示不可思議智慧莊嚴事，讚歎一切菩薩功德差別相；欲令諸地轉勝明顯示眾生故，承佛神力，以偈頌曰：

「諸菩薩所行，　　樂於善寂滅，
　其心無所著，　　猶若如虛空。
　除貪恚癡垢，　　安住於道智，
　如是無上行，　　願樂欲聽聞。

如是諸菩薩,　　在於無量劫,
勤心常修習,　　一切諸善根,
供養無量佛,　　辟支阿羅漢,
為利眾生故,　　乃生菩提心。
精進持戒行,　　頭陀除罪垢,
修善忍轉妙,　　慚愧威德滿。
福慧因緣故,　　勝遠心明淨,
深樂於佛智,　　同佛生菩提。
供養於一切,　　十方三世佛,
如虛空等國,　　悉皆令清淨。
一切法平等,　　善悉通達故,
為度諸眾生,　　發於菩提心。
諸菩薩如是,　　生是無量心,
至於歡喜地,　　息惡樂布施。
得諸本願力,　　增廣慈悲心,
深行十善道,　　能到離垢地。
戒聞功德備,　　慈心愍世間,
永離諸垢穢,　　深心常清淨。
普觀諸世間,　　三毒火熾然,
如是之大士,　　入第三明地。
觀三界皆空,　　無常亦如病,
如癰如瘡箭,　　無量苦常然。
見諸有為過,　　貪樂佛功德,
得佛智明焰,　　入於第四地。
成就於念慧,　　得至於道智,
在此地供養,　　百千諸如來。
常能思惟念,　　諸佛無量德,
得入於一切,　　世間難勝地。
能以慧方便,　　種種而示現,
諸有所為作,　　以利於世間。
供養於諸佛,　　行益眾生事,
無生法在前,　　得入現前地。
菩薩諸所行,　　一切世間知,
常無有我心,　　有無皆悉離。
諸法先空寂,　　十二緣故行,
善了此微妙,　　入於遠行地。
行慧方便等,　　得法寂滅相,
如是之大士,　　難知難可及。
為欲令世間,　　得善寂滅故,
還起修諸行,　　種種福德事。
普入於眾生,　　種種心行處,

如是能得入,　　如空不動地。
大智諸菩薩,　　善能悉具行,
種種諸智業,　　得十自在力。
能以無有量,　　無邊限諸身,
普現十方界,　　而為說妙法。
善達於世界,　　及諸眾生性,
如是大慈悲,　　能入善慧地。
第一妙淨智,　　善觀諸世間,
縷練煩惱業,　　甚深諸難處。
為度是等故,　　得諸佛法藏,
善說第一義，　　悉無所違錯。
如是次第行,　　具足諸善法,
乃至於九地,　　所修集福慧。
欲得諸佛力,　　第一深妙利,
乃於一切佛,　　得受智職位。
先得無數定,　　智行極廣大,
最後得難壞,　　諸智位三昧。
若能得如是,　　益智位三昧,
一切寶莊嚴,　　蓮華王即出。
菩薩稱蓮華,　　現身坐其上,
餘華諸菩薩,　　咸共一心視。
爾時大菩薩,　　從身放無量,
百千億光明,　　滅諸世間苦。
然後頂上出,　　百千億光明,
普照十方界,　　諸佛大眾會。
於上虛空中,　　化成光明網,
供養諸佛已,　　入諸佛足下。
時一切如來,　　及諸大士等,
各知某菩薩,　　得受於智職。
如是一切佛,　　放眉間光明,
名益一切智,　　入此菩薩頂。
一切無量佛,　　與此菩薩職,
猶如轉輪王,　　授於太子位。
時十方世界,　　普皆大震動,
乃至阿鼻等,　　諸苦皆除滅。
菩薩具一切,　　智慧得是職,
如是名為到,　　無上法雲地。
住於是地中,　　智慧無邊限,
善知度一切,　　世間諸因緣。
入色無色法,　　欲色無色界,

能知於眾生，　國土及法性。
又能入可數，　不可數法中，
乃至能觀察，　虛空無量性。
又此地悉知，　菩薩變化事，
諸佛威神力，　微細智密事。
又能悉通達，　一切諸劫數，
於一微塵中，　觀見諸世界。
一切諸如來，　於此無上地，
初生及出家，　得道轉法輪。
示入於涅槃，　皆隨順於智，
寂滅妙解脫，　悉得於此地。
此地諸大士，　憶念力大故，
諸佛大法雨，　皆悉能受持。
譬如大海水，　能持龍王雨，
諸佛廣大法，　菩薩受亦爾。
若於一佛所，　一時聽受法，
十方無量土，　微塵數眾生。
皆多聞總持，　成於聲聞乘，
不如是菩薩，　算數所不及。
以無量智慧，　及先大願力，
能於一念中，　遍滿無量國。
雨甘露法雨，　滅諸煩惱火，
是故諸如來，　名為法雲地。
大士住此地，　供養諸佛具，
過諸天所有，　普示大神力。
示眾轉勝力，　過是數無量，
若人欲思量，　迷悶不能解。
大智住此地，　舉足下足事，
一切諸菩薩，　乃至於九地。
皆悉不能知，　何況餘眾生，
三世諸聲聞，　及與辟支佛。
住此諸佛示，　一切智慧事，
亦與令通達，　三世無礙智。
示法性寂滅，　亦示種種變，
一切諸世界，　所有眾生類。
所行一切法，　深微隱遠事，
一切佛功德，　次第示令知。
菩薩住此地，　能以大供具，
供養十方佛，　遍一切世界。
一切諸世間，　所有眾生類，
其餘諸供具，　皆所不能及。

智者住此地,　　皆能破一切,
無明諸闇冥,　　開示以佛道。
如自在天王,　　光滅眾熱惱,
佛子智光明,　　滅惡亦如是。
住是地多作,　　三界自在王,
通達諸智慧,　　善以三乘化。
能於一念中,　　得無量三昧,
能見十方佛,　　其數亦如是。」
金剛藏菩薩,　　告諸大士言,
「我今略解說，　　十地之妙行，
若廣演說者，　　千億劫不盡。
是則名清淨,　　諸大菩薩地,
為得佛智故,　　住於十地中,
安住不移動,　　猶如大山王。
初地具一切,　　經書諸技術,
猶如雪山中,　　積聚眾藥草。
持戒及多聞,　　在於二地中,
猶如香山王,　　集一切香物。
如軻梨羅山,　　多積諸寶華,
明地集聞智,　　禪定亦如是。
焰地多積聚,　　入道法不壞,
如仙聖山中,　　善寂所遊止。
五地諸神通,　　無能得及者,
如由乾陀山,　　多集夜叉眾。
六地善分別,　　諸果無窮盡,
猶如馬耳山,　　妙果無有量。
七地方便慧,　　無有能及者,
如尼民陀羅,　　諸龍王盈滿。
住於八地中,　　自在智無量,
如斫迦羅山,　　多心自在者。
九地心清淨,　　說法無障礙,
猶如宿慧山,　　阿脩羅所止。
十地諸佛力,　　功德無窮盡,
如須彌山王,　　集一切天眾。
又復初地中,　　發於廣大願,
二地持戒品,　　三地假名壞,
第四地專一,　　五地眾妙事,
六地甚深相,　　七地廣大心,
八地中種種,　　莊嚴諸神通,
九地思妙智,　　能過一切世,

十地能受持，　　諸佛大法雨。
菩薩行大海，　　難動不可盡，
發心出世間，　　得入於初地，
二地淨持戒，　　三地修諸禪，
四地道行淨，　　五**錬方便慧**，
六因**緣莊嚴**，　　**七深方便慧**，
八到瑠璃幢，　　九地觀**眾生**，
一切險難處，　　智慧光普照，
十地受智職，　　如珠隨王意，
如是次第淨，　　菩提心妙寶。
十方諸世界，　　所有微塵數，
可於一念中，　　計知其多少。
可以一毫末，　　數知於**虛空**，
諸佛大功德，　　無量不可盡。」

大方廣佛華嚴經卷第二十七

【經文資訊】大正藏第 09 冊 No. 0278 大方廣佛華嚴經
【版本記**錄**】CBETA 電子佛典 2016.06，完成日期：2016/06/15
【編輯**說明】本資料庫由中華電子佛典協會**（CBETA）依大正藏所編輯
【原始資料】蕭鎮國大德輸入，**眾生出版社提供新式標點**，**其他**
【其他事項】本資料庫可自由免費流通，詳細**內容請參閱【中華電子佛典協會資料庫版權宣告】**

本網站係採用 Creative Commons 姓名標示-非商業性-相同方式分享 3.0 台灣 (中華民國) 授權條款授權.
Copyright ©1998-2016 CBETA
Dictionary cache status: loaded

Glossary and Other Vocabulary

Copyright Fo Guang Shan 佛光山 2013-2025. This work may be freely reused under the Creative Commons Attribution 4.0 International License with attribution. Please send comments to alex@ntireader.org.
Page updated on 2025-06-19

Avataṃsakasūtra (Flower Garland Sūtra) 大方廣佛華嚴經

Scroll 28

Click on any word to see more details.

大方廣佛華嚴經卷第二十八

東晉天竺三藏佛馱跋陀羅譯

十明品第二十三

[0578a11] 爾時，普賢菩薩摩訶薩告諸菩薩言：「佛子！菩薩摩訶薩有十種明。何等為十？此菩薩摩訶薩悉知三千大千世界眾生心念，所謂：善心、不善心、無記心、廣心、狹心、惡心、勝心、順生死心、背生死心、聲聞心、緣覺心、菩薩心、聲聞行心、緣覺行心、菩薩行心、天心、龍心、夜叉心、乾闥婆心、阿脩羅心、迦樓羅心、緊那羅心、摩睺羅伽心、人心、非人心、地獄心、畜生心、餓鬼心、閻羅處眾生心、諸難處眾生心，如是等無量種種眾生心悉分別知。如是等百世界、千世界、百千世界、億世界、百億世界、千億世界、百千億世界，乃至百千億那由他世界，廣說乃至不可說不可說佛剎微塵數世界眾生悉能分別知其心念。佛子！是為菩薩摩訶薩第一善知他心智明。

[0578a25] 「佛子！菩薩摩訶薩悉知無量無數不可說不可說佛剎微塵數世界眾生，死此生彼；善、惡諸趣；若好，若醜；若垢，若淨；若黑，若白。如是等無量種種眾生：天、龍、夜叉、乾闥婆、阿脩羅、迦樓羅、緊那羅、摩睺羅伽、人、非人、微細眾生、小眾生、中眾生、大眾生、勝眾生，如是等無量種種眾生，死此生彼。菩薩摩訶薩以無障礙明淨天眼，悉能照見隨其業報所受苦樂，種種業、種種行、種種思願、種種見，如業境界，如所迴轉，悉能覩見。佛子！是為菩薩摩訶薩第二無礙天眼智明。

[0578b07] 「佛子！菩薩摩訶薩憶宿命事，或自、或他，悉能憶念無量無數不可說不可說佛剎微塵數世界眾生，過去無量無數不可說不可說佛剎微塵數劫事：如是生，如是名姓，如是食，如是苦樂，悉能了知。又憶過去無量無數不可說不可說佛剎微塵數諸佛如是名號，如是眷屬，如是父母，如是侍者，如是聲聞，如是最勝二大弟子，如是捨離王都出家求道，如是菩提樹下結跏趺坐得最正覺，如是住處，如是床座，如是說法，如是化度，如是壽命，如是作佛事已，入無餘涅槃，佛滅度後正法如是久住；悉能憶念過去無量無數不可說不可說佛剎微塵數佛從初發心出生願行，恭敬供養無量諸佛，教化調伏一切眾生，大眾眷屬，轉淨法輪，隨其壽命，示現神力自在變化，無餘涅槃，莊嚴塔廟，長養善根，乃至法住。佛子！是為菩薩摩訶薩第三深入過去際劫無礙宿命智明。

[0578b25] 「佛子！菩薩摩訶薩深入未來際劫，乃至無量無數不可說不可說佛剎微塵數世界眾生未來生死流轉三有。知眾生業、知眾生報，知眾生善、知眾生不善，知眾生出、知眾生不出，知眾生定、知眾生不定，知眾生正定、知眾生邪定，知眾生有使善根、知眾生無使善根，知眾生具足善根、知眾生不具足善根，知眾生攝取善、知眾生攝取不善，知眾生積集善、知眾生積集不善，知眾生積集惡法、知眾生不積集惡法；知未來無量無數不可說不可說佛剎微塵數世界諸佛如是名號，如是眷屬，如是父母，如是侍者，如是聲聞，如是最勝二大弟子，如是捨離王都出家求道，如是菩提樹下結跏趺坐得最正覺，如是住處，如是床座，如是說法，如是化度，如是壽命，如是作佛事已，入無餘涅槃，佛滅度後正法如是久住。悉知未來無量無數不可說不可說佛剎微塵數佛從初發心出生願行，恭敬供養無量諸佛，教化調伏一切眾生，大眾眷屬，轉淨法輪，隨其壽命，示現神力自在變化，無餘涅槃，莊嚴塔廟，長養善根，乃至法住。佛子！是為菩薩摩訶薩第四深入未來際劫無礙智明。

[0578c19] 「佛子！菩薩摩訶薩出生無礙天耳清淨，廣大具足，不可稱量，修習得證明淨離障，了達決定。菩薩成就無礙天耳，十方遠近一切音聲，欲聞不聞，自在隨意。於東方無量無數不可說不可說佛剎微塵數諸如來、應供、等正覺所說、所發、所開、所示、所制、所調伏、所教化、所念、所分別、所教深妙善解無量清淨方便，如是一切，悉能聞持。善義、善味、隨眾、隨人、隨音聲、隨智、隨識、隨所化度所得功德、隨境界、隨所依、隨出道，悉能聞持，無有忘失。廣說妙法，度脫一切，乃至不失一句、一味；如東方，一切十方亦復如是。佛子！是為菩薩摩訶薩第五無礙清淨天耳智明。

[0579a03] 「佛子！菩薩摩訶薩安住無畏神力智明，逮得自在無作神力、平等神力、廣大神力、無量神力、無依神力、念至神力、不轉神力、不退轉神力、無盡神力、不可壞神力、長養神力、隨順行神力。若聞十方無量阿僧祇世界、無邊世界、無分齊世界、不可稱量世界、不可思議世界、不可度量世界，乃至不可說不可說佛剎微塵等一切世界現在諸佛。聞已，悉能往詣彼諸佛所，恭敬禮拜，讚歎供養，深知如來清淨佛剎種種莊嚴、種種功德、無量功德，皆悉充滿。示現無量自在、無量境界，讚歎一切如來，恭敬供養。示現其身，悉在十方一切佛所，亦不離此，而往到彼，悉自了知，詣諸佛所，恭敬禮拜，讚歎供養，問菩薩法，出生佛智。見諸佛剎眷屬變化，知說法相，知佛剎相，悉無所著。於一切事皆悉究竟，到於彼岸，無損神力。速遍十方一切世界，無佛不見，無法不聞，無眾不知。常聞正法，未曾斷絕，樂求佛法，勝願成滿，具足修習普賢菩薩無量諸行。佛子！是為菩薩摩訶薩第六安住無畏神力智明。

[0579a24] 「佛子！菩薩摩訶薩於無量無數不可說不可說佛剎微塵數世界眾生音聲、語言，悉能了知，所謂：中國言音、邊國言音、天言音、龍言音、夜叉言音、乾闥婆言音、阿脩羅言音、迦樓羅言音、緊那羅言音、摩睺羅伽言音、人言音、非人言音，如是等不可說不可說種種眾生言音不同，菩薩摩訶薩悉能了知，善分別知，入一切施設，深入解了一切世諦。悉知種種諸言音法，分別了知諸言音法，入一切種言音大海。菩薩摩訶薩隨其所入，遊行世界，悉能了知此世界中眾生之性；知其性已，悉解一切諸言音法。如日天子出照一切色，令有眼者悉見色相；菩薩摩訶薩亦復如是，悉入一切諸言音雲，善知一切諸言音法。佛子！是為菩薩摩訶薩第七分別一切言音智明。

[0579b10] 「佛子！菩薩摩訶薩知一切色法：不生色、無種種色、無虛妄色、無青黃赤白等形色。而菩薩摩訶薩入深法界，住持變化種種形色：無量色、明淨色、清淨色、普現色、似彼色、普照色、所得色、無染污色、具足相色、清淨相色、離惡色、大力色、尊重色、無窮色、無盡色、雜色、端嚴色、不可稱量色、善學色、善長養色、成熟色、隨化度色、無礙色、明徹色、離垢色、澄淨色、正身色、不可思議方便色、不可壞色、最勝色、離曀色、離闇色、牢強色、善雜色、功德相色、姿好色、大我色、境界色、善調伏色、清淨正直色、上色、勝廣色、不可斷色、無所依色、無等色、充滿不可說佛剎色、長養色、最堅固色、勝色、惡色、勝功德色、隨希望色、清淨性色、常善色、善決定色、無障色、虛空明淨色、清淨長養色、無垢色、離塵色、離種種塵色、善示現色、普應現色、隨時示現色、寂靜色、離欲色、功德福田真實色、安隱色、離恐怖平等威儀色、超越智慧色、無礙身色、遍遊行身色、離愚癡色、大慈等起色、大悲受持色、出正趣色、具足功德力色、隨正念色、無量寶色、明淨藏色、令一切眾生歡喜色、一切智門色、歡喜眼色、一切寶莊嚴無比色、不著心色、不堅固色、住持自在色、種種神力自在色、如來家生色、無比色、充滿法界色、隨眾往詣色、種種色、具足色、善行色、隨化究竟色、見無厭足色、無量雜光色、放無量阿僧祇焰光色、不可說種種光色、不可思議香光普熏三界色、不可量日光焰色、不可稱月形像色、放無量樂華雲色、種種寶華鬘莊嚴雲色、過一切世間一切香焰普熏色、出生一切如來功德藏色、無量音聲廣說一切法顯現色、一切種行具足普賢菩薩色。佛子！菩薩摩訶薩入無色法界，住持變化種種形色，隨所應故，所謂：見教化、正念教化、轉法輪教化、隨時教化、念念教化、親近教化、隨逐教化、神力教化、種種自在教化、不可思議大神變教化，悉能度脫一切眾生。佛子！是為菩薩摩訶薩第八出生無量阿僧祇色身莊嚴智明。

[0579c20] 「佛子！菩薩摩訶薩悉知諸法無有名字；知一切法悉無有性；知一切法無來、無去；知一切法別異；知一切法無別異；知一切法不二、非不二；知一切法無我；知一切法無比；知一切法不生；知一切法不滅；知一切法無所從來、去無所至；知一切法無壞；知一切法不實；知一切法非不實；知一切法一相、無相；知一切法非有、知一切法非無；知一切法非法、知一切法非非法；知一切法非語言、知一切法非非語言；知一切法非業、

知一切法非非業；知一切法非報、知一切法非無報；知一切法非作、知一切法非不作；知一切法非第一義；知一切法非出、知一切法非不出；知一切法非量、知一切法非無量；知一切法非世間、知一切法不離世間；知一切法非因生、知一切法非無因生；知一切法非定色、知一切法非不定色；知一切法不具足色、知一切法非不具足色；知一切法不出生死、知一切法非不出生死；知一切法非虛妄、知一切法非不虛妄；知一切法非方便、非不方便。菩薩摩訶薩知如是諸法故，不著世諦、不著第一義諦；不虛妄取諸法、不起諸文字，隨順寂滅性，不捨一切願。見第一實義，決定知諸法，興無量法雲，普雨一切甘露法雨。入不可說方便，度不可說方便。以無盡辯才廣說如實義，不違真法，善巧方便說一切法，辯才無盡。成就大慈悲，無文字境界，出生文字義，不壞文字性。觀察諸法悉從緣起，無所染著。解了一切諸語言法，開發示導，稱揚顯現，具足清淨，滅眾疑網。攝取眾生，不捨實法，於不二法而不退沒。具足成就無礙法門微妙音聲，普雨法雨，未曾失時。佛子！是為菩薩摩訶薩第九一切諸法真實智明。

[0580a25] 「佛子！菩薩摩訶薩於念念中入滅一切法三昧正受而不退轉，亦不捨菩薩事，不捨大慈悲心，不捨諸波羅蜜，善能分別諸佛剎土而無厭足，不捨大願度脫眾生，不捨轉法輪，不捨教化調伏眾生，不捨供養恭敬一切諸佛，不捨一切諸法自在法門，不捨常見一切諸佛，不捨常聞諸佛正法。悉能出生一切無礙法，知一切法皆悉平等，具足成就一切諸佛勝法諸願，深入一切佛剎，究竟一切諸佛種性彼岸，於一切世界悉能善學一切；所學一切法相深入法相，善知諸法悉從緣起，了一切法無有真實。隨順世間諸語言法，於一切法無所染著；隨其所應方便演說一切諸法。菩薩摩訶薩於一切法滅盡正受，或住一劫，或住百劫，或住百千劫，或住億劫，或住百億劫，或住百千億劫，或住億那由他劫，或住百億那由他劫，或住千億那由他劫，或住百千億那由他劫，或住無量劫，或住無邊劫，或住阿僧祇劫，或住不可思議劫，或住不可稱量劫，或住無分齊劫，或住不可說不可說劫。常在滅一切法三昧正受，顏容無異，體無羸損，亦不壞散、不可燒、不可沒、不可失、不可盡；於有、於無，悉無所作，悉能成辦諸菩薩事。廣能演說一切諸法，教化眾生，未曾失時；長養一切諸如來法，滿足一切諸菩薩行，不捨饒益一切眾生，應化十方，未曾暫息。不捨普照一切諸趣，於正受地寂然不動。佛子！是為菩薩摩訶薩第十一切諸法滅定智明。

[0580b25] 「菩薩摩訶薩安住此明，一切天人不能思議，一切世間不能思議，聲聞、緣覺不能思議，下地菩薩不能思議，身、口、意業不可思議，一切三昧自在不可思議，智慧境界不可思議。唯有如來乃能演說此人功德，餘無能說。佛子！是為菩薩摩訶薩十種智明。此菩薩摩訶薩住此智明，悉得三世無礙智明。」

大方廣佛華嚴經十忍品第二十四

[0580c05] 爾時，普賢菩薩摩訶薩復告諸菩薩言：「佛子！菩薩摩訶薩成就十種忍，能得一切無礙忍地，又得一切諸佛無盡無礙之法；何等為十？所謂：隨順音聲忍、順忍、無生

法忍、如幻忍、如焰忍、如夢忍、如響忍、如電忍、如化忍、如虛空忍。佛子！是為菩薩摩訶薩十種忍；過去諸佛已說、未來諸佛當說、現在諸佛今說。

[0580c12] 「佛子！何等為菩薩摩訶薩隨順音聲忍？若聞真實法不驚、不怖、不畏，信解受持，愛樂順入，修習安住。佛子！是為菩薩摩訶薩第一隨順音聲忍。

[0580c15] 「佛子！何等為菩薩摩訶薩順忍？佛子！此菩薩隨順寂靜，觀一切法平等，正念不違諸法，隨順深入一切諸法，清淨直心分別諸法。修平等觀，深入具足。佛子！是為菩薩摩訶薩第二順忍。

[0580c19] 「佛子！何等為菩薩摩訶薩無生法忍？佛子！此菩薩不見有法生，不見有法滅。何以故？若不生則不滅；若不滅則無盡；若無盡則離垢；若離垢則無壞；若無壞則不動；若不動則寂滅地；若寂滅地則離欲；若離欲則無所行；若無所行則是大願；若是大願則住莊嚴。佛子！是為菩薩摩訶薩第三無生法忍。

[0580c26] 「佛子！何等為菩薩摩訶薩如幻忍？佛子！此菩薩深入諸法皆悉如幻，觀緣起法；於一法中解眾多法，眾多法中解了一法。菩薩摩訶薩於彼諸法分別諸剎；入眾生界、法界；等觀世間；等觀佛出入不二，入出生、住持，譬若如幻，非象兵、馬兵、車兵、步兵；非男，非女；非童男、童女；非樹，非葉，非華，非果；非地、水、火、風；非晝，非夜；非半月、一月；非年歲，非百年；非月，非日；非劫數；非定，非亂；非一，非異；非純，非雜；非好，非惡；非多，非小；非量，非無量；非麁，非細。種種眾非幻，幻非種種眾；但以幻故，示眾色像。菩薩摩訶薩亦復如是，觀一切世間皆悉如幻，所謂：業世間、煩惱世間、佛剎世間、法世間、三世世間、流轉世間、成世間、壞世間、行世間。菩薩摩訶薩觀察一切世間悉如幻時，不起眾生，不壞眾生；不起諸剎，不壞諸剎；不起諸法，不壞諸法；不取過去虛妄相，不作當來；不轉當來、現在，不住亦無所著；不觀察菩提，不虛妄取菩提；不取佛興世，亦無佛涅槃；不住大願；不取清淨離生平等，無出無著。出生嚴淨佛剎，決定知真法；出生眾生界，分別知眾生；決定知法界，住正法不動。等入三世，而亦不違分別三世。出生陰入，除滅所依；度脫眾生，等觀法界，無有差別。知一切法非文字、非言說，而亦不捨諸深妙辯。不著化眾生而轉法輪，為眾生故，受持大悲，度脫一切；說過去因緣，實知諸法，而無所至。佛子！是為菩薩摩訶薩第四如幻忍。

[0581a27] 「佛子！何等為菩薩摩訶薩如焰忍？佛子！此菩薩覺悟一切世間皆悉如焰，如熱時焰，無有方處。菩薩摩訶薩決定了知一切諸法亦無方處：非內，非外；非有，非無；非常，非斷。觀一切法皆悉真實假名施設，非一色，非種種色；非無色地，具足證知一切諸法。佛子！是為菩薩摩訶薩第五如焰忍。

[0581b05] 「佛子！何等為菩薩摩訶薩如夢忍？佛子！此菩薩解一切世間皆悉如夢。譬如

夢，非世間，非離世間；非欲界，非色界，非無色界；非生，非死；非淨，非穢；非清，非濁，而有示現。如是菩薩摩訶薩覺悟一切世間皆悉如夢，不壞夢，不著夢，夢性寂滅，夢無自性；受持一切法皆悉如夢，不壞夢，不虛妄取夢，覺悟一切世間皆悉如夢。佛子！是為菩薩摩訶薩第六如夢忍。

[0581b13] 「佛子！何等為菩薩摩訶薩如響忍？佛子！此菩薩出生諸法，善學成就，究竟聖法，得到彼岸。知一切法皆悉如響；分別眾聲猶如呼響，而無所至。菩薩摩訶薩解如來音不從內出，不從外出，不從內外出；彼聞音者不在內，不在外，亦不在內外，而能出生巧方便智，了聲如響，悉從緣起，亦不壞法施。深入音聲，遠離顛倒，善學一切。如帝釋后於一音中出千妙音，而亦不取虛妄音聲。菩薩摩訶薩亦復如是，入離虛妄法界，出生巧妙方便音聲於無量無邊世界，廣為眾生轉淨法輪，度脫一切。受持如來廣長舌相，出生無量無障礙音，充滿十方一切世界，普令眾生悉得開解，發起善根，而音聲無轉，不可言說；知音聲非語言，而隨順語言，亦不染著種種音聲，覺悟了知一切音聲。佛子！是為菩薩摩訶薩第七如響忍。

[0581c01] 「佛子！何等為菩薩摩訶薩如電忍？佛子！此菩薩不生世間，不死世間；不內世間，不外世間；不行世間，非不行世間；不壞世間，非不壞世間；不起世間趣，不離世間趣；不等世間，非不等世間；非世間，非離世間；不行菩薩行，而不捨大願；非實，非虛。所行真實，究竟一切如來正法，能辦一切世間諸事，亦不隨順世間流轉，亦不受持正法流轉。譬如電，或日、或月、山、樹、男、女、室宅、牆壁、大地、流水等皆悉能照，令明淨故。譬水、油、身、寶珠、明鏡，如是等一切清淨色，悉能照明一切淨界。電不離明淨，明淨不離電，電能遠照，而電非遠近。菩薩摩訶薩亦復如是，能照彼我一切境界，而其智慧不作分別，照現彼我一切境界。如種子中無有根、芽、莖、節、枝、葉，而能為因。菩薩摩訶薩亦復如是，於不二法中分別二相，修無礙際。佛子！是為菩薩摩訶薩第八如電忍。若菩薩摩訶薩成就此忍，雖不往詣諸如來所，而悉普現一切佛剎，不起此世界，不至一切世界。菩薩現身遍一切世界，如電光現，遊行無礙，普至十方，金剛諸山堅固之物所不能障；具足成就佛家清淨身、口、意業，得無量清淨一切色身。

[0581c25] 「佛子！何等為菩薩摩訶薩第九如化忍？佛子！此菩薩知一切世間皆悉如化，所謂：一切眾生業化，一切眾生行化，一切虛妄化，一切苦樂顛倒化，一切妄取化，一切世間無實法化，一切語言道化，一切煩惱化，諸想所起故；調伏眾生化，離垢清淨故；三世不退轉化，無生平等故；菩薩願化，長養菩薩行故；如來大悲化，除滅眾生一切苦故；法輪方便智化，出生無量無畏智辯故。佛子！是為菩薩摩訶薩解知世間、離世間化，決定知廣大、知無量、無際等；知如如，具足成就無量自在；於真實中而不傾動，悉見一切無有真實而不壞所行。譬如化，不從心起，不住心中生；不由業起，亦不受報；非世間生，非世間滅；非法所攝，非法所觸；非是久住，非須臾住；非世間行，非離世間；非遊諸方，非諸方所攝；非量，非無量；非厭，非無厭；非休息，非無休息；非凡，非聖；非淨，非穢；非生，非死；非愚，非智；非見，非失；不依世間，非法界所攝；非黠慧，非愚蒙

；非熾然，非寂滅；非生死，非涅槃；非有，非無。如是菩薩摩訶薩處於世間行菩薩行，受持方便，觀察世間皆悉如化；不著世間，亦不著化；不妄取世間，亦不取化；不住世間，不滅世間；不住正法，不隨非法。而不捨教化眾生，一向正念，具足諸願。不莊嚴諸法，亦復不壞諸莊嚴法；於一切法悉無所有，悉能具足一切佛法，譬如化非有，非無。菩薩摩訶薩亦復如是，安住如化忍中，悉能具足諸佛菩提，饒益眾生。佛子！是為菩薩摩訶薩第九如化忍。

[0582a26] 「佛子！若菩薩摩訶薩成就此忍，於一切佛剎無所依著。譬如化，於一切世界無所依著，於一切佛法不虛妄行；譬如化，行無所行，離諸顛倒；譬如化，非身，示現一切身；譬如化，不依色，示現一切色；譬如化，不著實際，平等滿足自性無性；譬如化，非解脫法，悉能示現一切法處；譬如化，無處所性，亦非調伏，亦非清淨；譬如化，離一切神力，往詣一切諸如來所；譬如化，不可退轉，不生、不滅，悉離罣礙，一切諸力、金剛諸山所不能障。

[0582b08] 「佛子！何等為菩薩摩訶薩第十如虛空忍？佛子！此菩薩解一切法界猶如虛空，以無性故；譬如虛空，一切世界亦復如是，解一切佛剎無所起故；譬如虛空，一切諸法亦復如是，解無二法故；譬如虛空，一切眾生行亦復如是，解行無所行故；譬如虛空，一切佛法亦復如是，解無分別故；譬如虛空，一切佛力亦復如是，解無異故；譬如虛空，一切諸禪亦復如是，解三世故；譬如虛空，一切說法亦復如是，解不可說故；譬如虛空，一切佛身亦復如是，解無礙故；譬如虛空，遍一切處，解一切法如虛空故。

[0582b19] 「佛子！如是菩薩摩訶薩解一切法悉如虛空，得虛空等忍智，得虛空等身、得虛空等身業；得虛空等口、得虛空等口業；得虛空等心、得虛空等心業。譬如虛空，不生、不死，菩薩摩訶薩亦復如是，一切法身不生、不死；譬如虛空不可破壞，菩薩摩訶薩亦復如是，智慧諸力不可破壞；譬如虛空，一切世間之所依止而無所依，菩薩摩訶薩亦復如是，一切諸法之所依止而無所依；譬如虛空，不生、不滅，悉為一切生滅所依，菩薩摩訶薩亦復如是，非向、非成，令一切眾生皆悉清淨；譬如虛空，非方、非非方，而能示現諸海分際，菩薩摩訶薩亦復如是，非業、非業報，而能演說一切生死大海分際；譬如虛空，非行、非住，而能示現種種威儀，菩薩摩訶薩亦復如是，非行、非住，而能分別一切諸行；譬如虛空，非色、非無色，而能示現百千諸色，菩薩摩訶薩亦復如是，非世間色、非離世間色，而能示現一切諸色；譬如虛空，非久住、非須臾住，菩薩摩訶薩亦復如是，非久趣向、非須臾趣向，能廣演說一切菩薩之所住行；譬如虛空，非淨、非穢，菩薩摩訶薩亦復如是，非世間障覆，亦非清淨；譬如虛空，一切世間皆謂現前，實非現前，菩薩摩訶薩亦復如是，一切諸法現菩薩前，而於菩薩無所現前；譬如虛空，住一切處，而虛空無分齊，菩薩摩訶薩亦復如是，住一切法，而菩薩心無有分齊。何以故？菩薩摩訶薩思惟自己善根猶如虛空：善根清淨、善根具足、善根平等、善根一分、善根寂滅、善根一味、善根一

量、善根清淨如虛空色，善根趣一切道、不忘一切法、得一切不壞法、遊行一切剎、具足一切身，而於諸身悉無所著；普於十方，永離癡惑，具足成就不可壞力，滿足一切功德境界；得一切種法，得深樂法，得虛空等金剛善根；出生一切諸妙音聲；一切世間常轉法輪，未曾失時。佛子！是為菩薩摩訶薩第十如**虛空忍。**

[0582c28] 「若菩薩摩訶薩成就此忍，得無來身，以無去故；得不生身，以不滅故；得不聚身，以無散壞故；具足不實身，以無真實故；得一相身，以無相故；得無量身，以佛力無量故；得平等身，以如相故；得不壞身，以等觀三世故；得至一切處身，以淨眼普照無障礙故；得離欲際身，以一切法無合散故；得**虛空際功德藏，以無盡故；得無窮盡平等法辯，以一切法性如虛空一性故；得無量無礙微妙音聲，以無礙如虛空故；得清淨具足一切菩薩行巧妙方便，以**一切法無礙清淨如**虛空故；得一切佛法海，以不可斷如虛空故；得受持一切佛**剎，以無量如虛空離貪欲故；得一切法示現自在，未曾休息，以堅固如虛空故；得不可壞堅固法身，以如虛空能持一切世間故；具足成就不可沮壞金剛諸根，以示現一切世間成敗故；得具足力，能持一切世間，以受持智慧如虛空故。佛子！是為菩薩摩訶薩十種忍。」

[0583a19] 爾時，普賢菩薩欲重宣此義，為諸菩薩以偈頌曰：

◎

「◎譬如世有人，　聞有寶藏處，
聞已大歡喜，　寶藏可得故。
如是大智慧，　菩薩真佛子，
佛深寂滅法，　聞已大歡喜。
聞彼深法已，　其心不恐怖，
亦不生驚畏，　不退亦不沒。
菩薩向菩提，　聞此寂滅音，
堪忍寂滅法，　於彼不生疑。
我作一切智，　天人尊導師，
以聞甚深法，　其心堪忍故。
彼聞寂滅音，　踊躍大歡喜，
一心樂專求，　一切諸佛法。
修習調伏心，　正直求菩提，
長養諸善根，　而不壞法性。
堪忍寂滅法，　隨順彼音聲，
修習菩薩行，　安住音聲忍。
轉求勝妙道，　出生諸善法，
精進不退轉，　究竟成菩提。
聞此妙音聲，　菩提心清淨，
得勇健善根，　令諸佛歡喜。

譬如功德人,　獲大珍寶藏,
隨順身所宜,　造諸莊嚴具。
慧者亦如是,　聞此深法義,
增廣智慧海,　隨順求諸法。
決定隨順法,　分別無所有,
隨順於真如,　得彼真實法。
得淨自在心,　明徹大歡喜,
解了一切法,　悉從眾緣起。
修習平等法,　分別性非性,
不壞佛法藏,　正覺一切法。
正直心堅固,　莊嚴淨菩提,
不動如須彌,　一向求佛道。
修習深三昧,　精進不懈怠,
無量劫修行,　未曾有退失。
最勝甚深海,　究竟到彼岸,
盡諸法原底,　遠離眾恐怖。
等心觀諸法,　如無等所說，
成就隨順忍,　平等智滿足。
具足順忍門,　順佛之所說，
隨順真實智,　不分別法相。
三十三天中,　彼諸天子等,
共一寶器食,　所食各不同。
諸天種種食,　不從十方來,
隨彼所修業,　自然食在器。
菩薩亦如是,　觀察一切法,
悉從因緣起,　不生亦不滅。
若法不生滅,　是法不可盡,
了達其成敗,　清淨不可壞。
實際不可壞,　悉寂滅如如,
金剛願饒益,　具佛無礙智。
專念寂滅法,　其心未曾離,
隨順世間行,　長養大悲願。
具足諸願力,　不著於世間,
成就甚深智,　隨順廣說法。
是名無生忍,　解諸法無盡,
了達悉如如,　法界無所起。
菩薩住此忍,　一切十方界,
現在無量佛,　皆悉授彼記。
樂觀寂滅法,　出生諸善根,
一念達三世,　調伏淨眾生。

觀察諸世間,　解了悉如幻,
寂滅無所有,　於彼無染著。
諸色從心造,　示現猶如幻,
虛空非真實,　一切有如幻。
譬如工幻師,　四衢現眾像,
眾生見歡喜,　而實無所有。
世間亦如是,　一切皆如幻,
有無等諸法,　了知悉虛妄。
度脫一切眾,　解了悉如幻,
善能平等知,　眾生幻無異。
眾生諸佛剎，　三世一切法，
無量諸世間,　悉了義如幻。
譬如工幻師,　示現種種形,
男女象馬牛,　園林華果等。
幻無所染著,　亦無有住處,
幻法無真實,　所現悉虛妄。
佛子亦如是,　觀察諸世間,
有無一切法,　了達悉如幻。
眾生諸佛剎，　種種業所造，
覺悟如幻際,　於彼無所著。
菩薩摩訶薩,　常樂寂靜法,
深入真實地,　究竟住法界。
隨順向正法,　最勝法化生,
善解一切想,　纏網群生類。
想如熱時焰,　令眾生顛倒,
菩薩善知想,　能離一切倒。
世間各別異,　形類悉不同,
佛子善明達,　了相非真相。
十方諸群生,　悉為想網覆,
菩薩慧眼淨,　善見世間想。
世間猶如焰,　妄想取世間,
能斷世間想,　則離三種倒。
譬如熱時焰,　眾生於遠見,
妄想謂為水,　其實非真水。
眾生亦如是,　虛妄取世間,
想如熱時焰,　無礙心境界。
分別一切想,　成就無礙智,
想縛群生類,　勇健能解脫。
遠離放逸慢,　除滅世間想,
究竟盡無盡,　無盡者方便。

彼能解世間,　　一切法如夢,
夢性無方處,　　世間亦如是。
解法離虛妄,　　寂滅心無異,
明了世間行,　　三世皆如夢。
夢非生死法,　　非有亦非無,
三有悉如夢,　　寂滅心無縛。
解世如夢性,　　不依於世間,
觀世間寂滅,　　不染著諸趣。
明見一切世,　　不起虛妄倒,
善解法如夢,　　逮得如夢忍。
眾生於夢見,　　種種諸異相,
悉知從心造,　　而實無所有。
智月如是見,　　眾生皆如夢,
曉了如夢已,　　離一切虛妄。
菩薩方便解,　　一切法如夢,
夢性無真實,　　非一亦非異。
眾生一切法,　　佛剎諸行業，
菩薩悉明了,　　一切皆如夢。
隨一切垢淨,　　悉能如實知,
解知世如夢,　　不取虛妄相。
菩薩所行行,　　一切諸妙願,
明解悉如夢,　　於彼無所著。
決定解諸法,　　及一切世間,
菩薩能善知,　　其性皆如夢。
世間生滅法,　　眾生去來相,
解了淨如夢,　　其性無忘失。
隨順如夢行,　　亦不壞世間,
了達諸威儀,　　如修短無實。
是名如夢忍,　　解了一切法,
成就無礙智,　　度脫一切眾。
菩薩摩訶薩,　　廣行無量行,
出生於一切,　　正覺平等法。
種種諸方便,　　解法真實相,
諸法無去來,　　於彼心無著。
一切眾生類,　　無量諸音聲,
菩薩深覺悟,　　了之悉如響。
菩薩知音聲,　　非是內外法，
諦了諸音聲,　　一切皆如響。
一切諸音聲,　　皆悉是虛妄,
菩薩知非實,　　於彼無所著。

菩薩悉覩見，　十方一切佛，
又聞彼如來，　梵音演說法。
彼諸大導師，　廣說修多羅，
菩薩聞法音，　其心無所著。
所聞聲如響，　悉無所從來，
分別一切音，　善解無壞法。
分別諸音聲，　善解一切法，
解聲非是聲，　出無量淨音。
觀察一切法，　皆悉離音聲，
種種語言際，　悉能善了知。
菩薩於眾生，　了之悉如響，
如是能深解，　一切諸眾生。
菩薩善隨順，　明達語言道，
解了一切世，　種種諸音聲。
了知音聲性，　常樂寂靜地，
明解諸世間，　一切悉如響。
猶如語言道，　宣明種種法，
眾生樂染著，　虛妄之音聲。
如彼音聲相，　世間亦如是，
眾生相亦然，　真佛子明覺。
如此真實相，　明智之忍力，
令音淨微妙，　解世皆寂滅。
彼於三世中，　了達語言道，
不取虛妄聲，　其心無所著。
寂靜定意為世間，　一向專求佛菩提，
未曾虛妄取世間，　心常欣樂寂滅法。
觀察世間無有餘，　皆悉寂滅無自性，
專求菩提為眾生，　具足智力大慈悲。
不受一切世間生，　亦不解脫於世間，
一切世間無所依，　亦復不離依世間。
解知眾生諸法性，　於彼法性不染著，
於諸眾生無所依，　清淨解脫而無縛。
於一切趣知實性，　世間生死流轉法，
菩薩解法無有二，　於不二法無所著。
其心不住諸世間，　又亦不離於世間，
所行不在世間外，　了知諸法真實相。
譬如水中電光色，　彼色非內亦非外，
菩薩饒益眾生故，　演說世間無真實。
眾生無縛無解脫，　一切世間不可說，

世間非內亦非外， 如彼水中電光像。
如是清淨離垢心, 隨順甚深微妙行,
具足智慧法燈明, 成滿諸願不退轉。
智慧成就不可量, 常能饒益一切眾,
安立眾生無畏法, 除滅一切諸障礙。
修習甚深法, 饒益一切眾,
此忍增妙智, 具足菩薩行。
深入寂滅法, 諦了悉如化,
示現無量行, 而實無所行。
勝地修菩提, 隨順如化行,
如化常寂滅, 菩薩行亦然。
了知眾生類, 及無量行業,
平等悉如化, 解脫亦如是。
明解三世佛, 一切悉如化,
無量本行願, 化成諸導師。
大慈悲彌廣, 化眾生清淨,
清淨即是化, 化力持應現。
世間悉虛妄, 菩薩解如化,
化性諸世間, 種種業莊嚴。
變化藏嚴飾, 究竟菩薩行,
隨世諸行業, 種種雜無量。
化是虛妄法, 出生化虛妄,
菩薩所行法, 皆悉離虛妄。
化智海決定, 化印印世間,
化非生滅法, 智慧亦如是。
第十忍明觀, 清淨如虛空,
虛空眾生法, 等觀無別異。
智滿如虛空, 除滅諸障礙,
虛空性無雜, 世間亦如是。
成就空忍力, 如空不可盡,
境界如虛空, 不取虛妄相。
虛空無自性, 虛空不可斷,
虛空無種種, 智力亦如是。
譬如虛空性, 無有初中後,
虛空無異性, 智慧亦如是。
如是正觀法, 皆悉如虛空,
無生亦無滅, 平等觀諸法。
安住虛空法, 廣為十方說，
虛空方便忍, 調伏一切魔。
虛空無自性, 世間亦如是,

有性無性法，　平等如虛空。
一方便莊嚴，　觀世間虛空，
悉知三世法，　猶如虛空性。
菩薩智慧身，　音聲如虛空，
身性亦虛空，　安住虛空智，
是名十種忍，　佛子具足行。
心安住忍力，　廣為十方說，
真佛子善學，　超成智慧力。
法力定智力，　隨順修菩提，
深入此忍門，　成就無礙智，
調伏一切惡，　轉無上法輪。
安住無量法，　一切莫能知，
調御師智海，　菩薩盡原底，
謙下行菩提，　得此深法忍。
妙法清淨意，　悉滿一切願，
一切眾生類，　諸佛剎微塵，
悉可算其數，　菩薩德難知。
若有真佛子，　成此十種忍，
一切諸眾生，　無能知境界。」◎

大方廣佛華嚴經卷第二十八

【經文資訊】大正藏第 09 冊 No. 0278 大方廣佛華嚴經
【版本記錄】CBETA 電子佛典 2016.06，完成日期：2016/06/15
【編輯說明】本資料庫由中華電子佛典協會（CBETA）依大正藏所編輯
【原始資料】蕭鎮國大德輸入，眾生出版社提供新式標點，其他
【其他事項】本資料庫可自由免費流通，詳細內容請參閱【中華電子佛典協會資料庫版權宣告】

本網站係採用 Creative Commons 姓名標示-非商業性-相同方式分享 3.0 台灣 (中華民國) 授權條款授權.
Copyright ©1998-2016 CBETA
Dictionary cache status: loaded

Copyright Fo Guang Shan 佛光山 2013-2025. This work may be freely reused under the Creative Commons Attribution 4.0 International License with attribution. Please send comments to alex@ntireader.org.
Page updated on 2025-06-19

Avataṃsakasūtra (Flower Garland Sūtra) 大方廣佛華嚴經

Scroll 29

Click on any word to see more details.

大方廣佛華嚴經卷第二十九

東晉天竺三藏佛馱跋陀羅譯

◎

心王菩薩問阿僧祇品第二十五

[0586a06] 爾時，心王菩薩白佛言：「世尊！所謂：阿僧祇、不可量、無分齊、無周遍、不可數、不可稱量、不可思議、不可說、不可說不可說。世尊！云何阿僧祇乃至不可說不可說耶？」佛告心王菩薩言：「善哉！善哉！善男子！饒益眾生故，乃能問此如來、應供、等正覺，佛智境界甚深之義。善男子！汝今諦聽，我當說之。」

[0586a12] 爾時，心王菩薩白佛言：「世尊！唯然善聽。」

[0586a13] 佛告心王菩薩言：「百千百千名一拘梨；拘梨拘梨名一不變；不變不變名一那由他；那由他那由他名一鞞婆邏；鞞婆邏鞞婆邏名一作；作作名一來；來來名一勝；勝勝名一復次；復次復次名一阿婆邏；阿婆邏阿婆邏名一得勝；得勝得勝名一分界；分界分界名一充滿；充滿充滿名一量；量量名一解；解解名一此解；此解此解名一離欲；離欲離欲名一捨；捨捨名一聚；聚聚名一通；通通名一頻申；頻申頻申名一網；網網名一眾流；眾流眾流名一出；出出名一分；分分名一分別；分別分別名一稱；稱稱名一持；持持名一不顛倒；不顛倒不顛倒名一不幡；不幡不幡名一正；正正名一慧；慧慧名一第一；第一第一名一覺；覺覺名一毘遮妬；毘遮妬毘遮妬名一極高；極高極高名一妙；妙妙名一邏婆；邏婆邏婆名一訶梨婆；訶梨婆訶梨婆名一解脫；解脫解脫名一黃；黃黃名一訶梨那；訶梨那訶梨那名一因；因因名一賢覺；賢覺賢覺名一明相；明相明相名一摩樓陀；摩樓陀摩樓陀名一忍；忍忍名一枝；枝枝名一摩樓摩；摩樓摩摩樓摩名一等；等等名一離疑；離疑離疑名一種；種種名一不放逸；不放逸不放逸名一摩多羅；摩多羅摩多羅名一動；動動名一到；到到名一說；說說名一白；白白名一了別；了別了別名一究竟；究竟究竟名一清涼；清

涼清涼名一阿羅；阿羅阿羅名一潮；潮潮名一油；油油名一祇邏；祇邏祇邏名一味；味味名一泥邏；泥邏泥邏名一戲；戲戲名一斯羅；斯羅斯羅名一聚沫；聚沫聚沫名一彌羅；彌羅彌羅名一堅固；堅固堅固名一風；風風名一滿；滿滿名一不可稱量；不可稱量不可稱量名一根；根根名一微細；微細微細名一蓮華；蓮華蓮華名一摩伽婆；摩伽婆摩伽婆名一不可度；不可度不可度名一醯樓；醯樓醯樓名一語；語語名一劫；劫劫名一婆婆；婆婆婆婆名一間；間間名一無間；無間無間名一離垢；離垢離垢名一實勝；實勝實勝名一彌羅覆；彌羅覆彌羅覆名一遮摩羅；遮摩羅遮摩羅名一法；法法名一波羅摩馱；波羅摩馱波羅摩馱名一決定；決定決定名一流轉；流轉流轉名一廣說；廣說廣說名一無盡；無盡無盡名一等真實；等真實等真實名一無我；無我無我名一阿槃陀；阿槃陀阿槃陀名一青蓮華；青蓮華青蓮華名一數；數數名一趣；趣趣名一受；受受名一阿僧祇；阿僧祇阿僧祗名一阿僧祇轉；阿僧祇轉阿僧祇轉名一無量；無量無量名一無量轉；無量轉無量轉名一無分齊；無分齊無分齊名一無分齊轉；無分齊轉無分齊轉名一無周遍；無周遍無周遍名一無周遍轉；無周遍轉無周遍轉名一無數；無數無數名一無數轉；無數轉無數轉名一不可稱；不可稱不可稱名一不可稱轉；不可稱轉不可稱轉名一不可思議；不可思議不可思議名一不可思議轉；不可思議轉不可思議轉名一不可量；不可量不可量名一不可量轉；不可量轉不可量轉名一不可說；不可說不可說名一不可說轉；不可說轉不可說轉名一不可說轉轉。」

[0586c15] 爾時，世尊為心王菩薩以偈頌曰：

「不可言說不可說，　充滿一切不可說，
不可言說諸劫中，　說不可說不可盡。
不可言說諸佛剎，　皆悉盡末為微塵，
悉於一一微塵中，　演說一切不可說。
悉能善於一念中，　說不可說諸世界，
不可稱說諸劫中，　念念次第而演說。
不可說劫猶可盡，　而不可說不可盡，
悉於一一微塵中，　分別演說不可說。
不可說劫猶可盡，　而不可說不可盡，
不可言說微塵中，　悉有不可說眾生。
皆共讚歎普賢德，　猶尚不能令窮盡，
設使一微毛端處，　有不可說諸普賢。
彼諸一切普賢等，　說不可說不能盡，
如一微細毛端處，　十方世界亦如是。
於彼一一毛端處，　置不可說諸佛剎，
毛端能量虛空盡，　而說佛剎不可盡。
於彼一一毛道中，　種種無量諸佛剎，

有同類者不可說，　　亦有異類不可說，
於彼一一毛道中,　　有不可說淨佛剎，
以不可說莊嚴具，　　莊嚴彼彼諸佛剎，
於彼一一毛道中,　　演出名身不可說，
於彼一一諸名身,　　廣宣無量諸佛名,
一一如來自身中,　　變化毛孔不可說，
於彼一一毛孔中,　　出生異色不可說，
於彼一一異色中,　　放妙光明不可說，
於彼一一光明中,　　出寶蓮華不可說，
於彼一一寶蓮華,　　各有寶葉不可說，
於彼一一寶蓮葉,　　有微妙色不可說，
於彼一一妙色中,　　出生蓮華不可說，
於彼一一蓮華中,　　各放光明不可說，
於彼一一光明中,　　出生淨月不可說，
於彼一一諸月中,　　復出淨月不可說，
於彼一一淨月中,　　出淨光明不可說，
於彼一一光明中,　　出不可說明淨日，
於彼一一諸日中,　　出不可說淨妙色，
於彼一一妙色中,　　出不可說淨光明，
於彼淨妙光明中,　　出不可說師子座，
不可言說莊嚴具，　　出不可說淨光明，
於彼一一光明中,　　出不可說異妙色，
於彼一一妙色中,　　出不可說明淨寶，
於彼一一明淨寶,　　出不可說不可說，
金剛寶藏如須彌,　　清淨具足而莊嚴。
於彼一寶須彌中,　　有不可說不可說，
微妙殊特諸佛剎，　　清淨具足而莊嚴。
如此一寶須彌山,　　一切須彌亦如是,
悉有無量不可說，　　具足清淨諸佛剎。
是不可說不可說，　　皆悉分別不可說，
攝取不可言說轉，　　出生光明不可說，

於彼一一光明中， 出生諸佛不可說，
彼諸一切如來等， 說不可說清淨偈，
彼偈悉於念念中， 說不可說真實諦，
示現一切未來際， 如來智慧無窮盡。
彼諸一一如來等， 出不可說梵音聲，
於彼一一梵音中， 轉不可說淨法輪，
於彼一一法輪中， 雨不可說修多羅，
於彼一一修多羅， 分別諸法不可說，
於彼一一諸法中， 又說諸法不可說，
又復於彼諸法中， 說眾生依不可說。
又於一一毛道中， 不可說劫說正法，
如彼一微毛端處， 一切十方亦如是。
不可稱說無礙心， 變化諸佛不可說，
彼諸一一化如來， 所出變化不可說，
彼諸一切所變化， 遍遊佛剎不可說，
不可稱說變化身， 種種妙色而莊嚴。
彼不可說佛世界， 分別一切諸眾生，
清淨一切眾生類， 度脫一切諸群生。
莊嚴莊嚴不可說， 成就神力不可說，
清淨自在不可說， 應現眾生不可說，
神力自在不可說， 智慧境界不可說，
不可稱說神力持， 普轉世間令清淨。
不可說淨方便法， 說修多羅不可說，
於彼一一修多羅， 攝諸佛法不可說，
於彼一一淨法中， 復說正法不可說，
於彼一一諸法中， 說不可說決定法，
於彼一一決定中， 說不可說眾生依，
不可稱說種類法， 不可稱說種類心，
不可稱說非類法， 不可稱說非類心，
不可稱說非類根， 不可稱說非類語，
彼悉能於念念中， 調伏眾生不可說。

不可稱說自在力，　應現眾生不可說，
彼不可說應化時，　或有同類不同類，
菩薩皆悉分別知,　諸明算者不能數。
菩薩於一毛端處,　安置佛剎不可說，
或有微細或廣狹,　淨穢無量不可說，
於彼一一佛剎中，　復有佛剎不可說，
菩薩皆悉分別知,　如是佛剎不可說。
一毛端處無量剎，　而於其中不迫迮，
微小毛端亦不大,　悉容彌廣諸佛剎，
不令佛剎有雜亂，　形相如本而無異，
一佛剎有無量剎，　一切佛剎亦如是。
一毛端處悉容受,　如虛空等無量剎，
佛剎形相不可說，　一毛端處各殊別，
入於一毫毛道中,　次第悉入不可說，
毛道攝取不可說，　毛道亦無究竟滿。
次第劫入不可說，　常能攝取不可說，
種種方便不可說，　度脫眾生不可說，
具足攝取是方便,　境界無量不可說，
菩薩深入不可說，　是名深入不可說。
意根深廣不可說，　遍遊諸方不可說，
勇猛精進不可說，　具足自在不可說，
彼諸大願不可說，　所得功德不可說，
彼諸境界不可說，　能究竟度不可說。
菩薩身業不可說，　口業清淨不可說，
意業清淨不可說，　清淨解脫不可說，
清淨智慧不可說，　微妙奇特不可說，
方便深入不可說，　除滅疑惑不可說，
勇猛精進不可說，　深入正法不可說，
甚深三昧不可說，　究竟彼岸不可說，
一切眾生不可說，　一切佛剎不可說。
諸眾生身不可說，　眾生希望不可說，

彼諸業報不可說，　知眾生欲不可說，
知眾生性不可說，　分別眾生不可說，
彼應化時不可說，　隨所出處不可說，
隨方便道不可說，　彼諸出者不可說，
無上智慧不可說，　彼方便道不可說，
彼諸所說不可說，　一切轉時不可說，
如是成就大慈悲,　饒益一切諸世間。
應現色像不可說，　遊諸佛剎不可說，
菩薩智慧甚明淨,　覩十方佛不可說，
所問正法不可說，　諸佛應答不可說，
應現色像不可說，　遊行諸方不可說，
往詣佛所不可說，　示現自在不可說。
以不可說諸色像，　詣不可說如來所，
以不可說供養具，　供不可說諸如來，
不可稱說清淨寶,　不可稱說眾寶華,
不可稱說妙華鬘,　供不可說諸最勝。
彼深信心不可說，　清淨解脫不可說，
正直希望不可說，　恭敬供養一切佛。
成就施心不可說，　過去施心不可說，
修行布施不可說，　內外悉施不可說，
禁戒清淨不可說，　信心清淨不可說，
讚歎最勝不可說，　生妙法愛不可說，
具足諸忍不可說，　深解無生不可說，
成就寂滅不可說，　住寂滅地不可說，
具足精進不可說，　過去妙心不可說，
不退轉心不可說，　忍辱之心不可說，
一切禪藏不可說，　觀察諸法不可說，
寂靜定意不可說，　了知諸禪不可說，
波羅蜜慧不可說，　成就三昧不可說，
決定解法不可說，　究竟諸佛不可說，
菩薩行門不可說，　具足諸願不可說，

智慧境界不可說，　清淨法門不可說，
彼諸法力不可說，　清淨住法不可說，
菩薩正念不可說，　彼諸法界不可說，
修行智慧不可說，　善學智慧不可說，
彼智慧身不可說，　住持智慧不可說，
彼淨法輪不可說，　彼法智慧不可說，
彼妙法雲不可說，　彼妙法雨不可說，
彼諸神力不可說，　解方便法不可說。
彼悉能於念念中,　解深法界不可說，
成就迴向不可說，　於念念中遍遊行，
諸佛剎海不可說，　所詣諸佛不可說，
分別佛剎不可說，　種種莊嚴不可說，
莊嚴清淨不可說，　微妙淨色不可說，
種種雜色不可說，　眾莊嚴具不可說，
清淨佛剎不可說，　垢穢佛剎不可說，
深入眾生不可說，　眾生諸界不可說，
彼諸業報不可說，　眾生所行不可說，
種種諸根不可說，　眾生虛妄不可說，
眾生諸性不可說，　眾生欲樂不可說，
眾生威儀不可說，　眾生煩惱不可說，
眾生清淨不可說，　調伏眾生不可說。
菩薩神力不可說，　所變化身不可說，
隨順諸行不可說，　度脫眾生不可說，
示現自在不可說，　放大光明不可說，
光明妙色不可說，　令眾生淨不可說。
彼於一一毛端中,　放光明網不可說，
光明網色不可說，　普照佛剎不可說，
勇猛精進不可說，　成就無畏不可說，
寂靜三昧不可說，　調伏世間不可說，
清淨身業不可說，　清淨口業不可說，
意業無量不可說，　清淨勝行不可說，

成就智寶不可說，　深入法界不可說，
諸陀羅尼不可說，　菩薩善學不可說，
音聲清淨不可說，　智慧知音不可說，
真實正念不可說，　持眾生語不可說，
菩薩所行不可說，　正覺清淨不可說，
離眾恐怖不可說，　調伏世間不可說。
不可稱說真佛子,　彼清淨行不可說，
讚歎佛子不可說，　欲究竟盡不可說。
不可稱說諸導師，　讚歎菩薩不可說，
彼諸菩薩不可說，　清淨功德不可說，
彼諸分齊不可說，　隨彼所住不可說，
隨住智慧不可說，　不可說劫不能說，
樂見諸佛不可說，　長養智慧不可說，
永度正法不可說，　離礙正法不可說，
正觀三世不可說，　三世智慧不可說，
彼所稱量不可說，　出生智慧不可說，
菩薩勝行不可說，　種種所願不可說，
清淨所願不可說，　具足菩提不可說，
諸佛菩提不可說，　彼起智慧不可說，
分別真實不可說，　知一切法不可說，
清淨佛剎不可說，　所行諸力不可說，
彼所修習不可說，　一念開悟不可說，
廣說正法不可說，　諸佛自在不可說，
踊躍歡喜不可說，　示現世間不可說，
轉妙法輪不可說，　離眾怖畏不可說,
所說正法不可說，　度脫眾生不可說。
不可稱說一切劫，　讚歎菩薩諸功德，
彼諸大劫猶可盡,　讚歎功德不可盡。
不可稱說諸如來，　各有無量清淨根,
不可說劫常讚歎，　如來功德猶不盡。
一切十方諸眾生,　皆悉一時成正覺,

彼諸正覺一一有,　　不可稱說淨妙身，
彼淨妙身一一有,　　不可稱說如來頭，
彼如來頭一一有,　　不可稱說廣長舌，
彼廣長舌一一出,　　無量清淨妙音聲,
以彼一一妙音聲,　　不可說劫讚歎佛，
不可稱說一切劫，　　宣揚讚歎佛功德，
不可說劫猶可盡，　　歎佛功德無窮盡。
若於一小微塵中,　　有諸佛剎不可說，
於彼一一佛剎中，　　各有賢首不可說，
賢首如來世界中,　　復有佛剎不可說。
一切法界無有餘,　　其中所有諸微塵,
於彼一一微塵中,　　佛剎成敗不可說，
於彼一一微塵中,　　安置佛剎不可說，
復置剎海不可說，　　分別方類不可說，
於彼一一佛剎中，　　不可稱說諸如來，
彼諸如來所壽命,　　不可稱說諸大劫。
諸佛所行不可說，　　微妙正法不可說，
威神道力不可說，　　離障礙智不可說，
微妙智慧不可說，　　境界甚深不可說，
十力功德不可說,　　佛覺菩提不可說，
清淨深入不可說，　　清淨法界不可說，
彼智慧藏不可說，　　分別功德不可說。
菩薩究竟正隨順,　　具足迴向不可說，
分別無量諸迴向,　　迴向一切諸導師。
不可稱說諸大劫，　　一心正受諸三昧，
於不可說諸佛所，　　所行清淨不可說。
得不可說無礙心,　　悉遍遊行十方界,
所修行業不可說，　　神力應現不可說，
分別佛剎不可說，　　諸佛現前不可說，
勇猛精進不可說，　　究竟智慧不可說，
未曾離於一坐處,　　而能遍遊十方界。
不可稱說諸大劫，　　遍遊十方諸佛剎，

智慧方便不可說，　如實智慧不可說，
轉淨智慧不可說，　念念示現不可說，
於諸一一語言中，　解佛智慧不可說。
或於一時覺菩提，　或種種時覺菩提，
入諸毛端不可說，　入諸微細不可說，
殊特勝性不可說，　見諸如來不可說，
一一方便不可說，　隨順善入諸佛性。
諸佛剎性不可說，　悉能隨順入菩提，
不壞法界不可說，　佛眾生剎不可說，
三世所攝不可說，　菩薩究竟不可說。」◎

大方廣佛華嚴經◎壽命品第二十六

[0589c02] 爾時，心王菩薩摩訶薩告諸菩薩言：「佛子！如此娑婆世界釋迦牟尼佛剎一劫，於安樂世界阿彌陀佛剎為一日一夜；安樂世界一劫，於聖服幢世界金剛佛剎為一日一夜；聖服幢世界一劫，於不退轉音聲輪世界善樂光明清淨開敷佛剎為一日一夜；不退轉音聲輪世界一劫，於離垢世界法幢佛剎為一日一夜；離垢世界一劫，於善燈世界師子佛剎為一日一夜；善燈世界一劫，於善光明世界盧舍那藏佛剎為一日一夜；善光明世界一劫，於超出世界法光明清淨開敷蓮華佛剎為一日一夜；超出世界一劫，於莊嚴慧世界一切明光明佛剎為一日一夜；莊嚴慧世界一劫，於鏡光明世界覺月佛剎為一日一夜。佛子！如是次第，乃至百萬阿僧祇世界，最後世界一劫，於勝蓮華世界賢首佛剎為一日一夜，普賢菩薩等諸大菩薩充滿其中。」

大方廣佛華嚴經菩薩住處品第二十七

[0589c21] 爾時，心王菩薩摩訶薩復告諸菩薩言：「佛子！東方有菩薩住處，名仙人起山，過去諸菩薩常於中住；彼現有菩薩，名金剛勝，於其中止，有三百菩薩眷屬，常為說法。南方有菩薩住處，名勝樓閣山，過去諸菩薩常於中住；彼現有菩薩，名法慧，有五百菩薩眷屬，常為說法。西方有菩薩住處，名金剛焰山，過去諸菩薩常於中住；彼現有菩薩，名無畏師子行，有三百菩薩眷屬，常為說法。北方有菩薩住處，名香聚山，過去諸菩薩常於中住；彼現有菩薩，名香象，有三千菩薩眷屬，常為說法。東北方有菩薩住處，名清涼山，過去諸菩薩常於中住；彼現有菩薩，名文殊師利，有一萬菩薩眷屬，常為說法。東南方有菩薩住處，名枝堅固，過去諸菩薩常於中住；彼現有菩薩，名天冠，有一千菩薩眷屬

，常為說法。西南方有菩薩住處，名樹提光明山，過去諸菩薩常於中住；彼現有菩薩，名賢首，有三千菩薩眷屬，常為說法。西北方有菩薩住處，名香風山，過去諸菩薩常於中住；彼現有菩薩，名香光明，有五千菩薩眷屬，常為說法。四大海中有菩薩住處，名枳怛，過去諸菩薩常於中住；彼現有菩薩，名曇無竭，有萬二千菩薩眷屬，常為說法。海中有菩薩住處，名功德莊嚴窟，過去諸菩薩常於中住。毘舍離城南有菩薩住處，名善住，過去諸菩薩常於中住。巴連弗邑有菩薩住處，名金燈僧伽藍，過去諸菩薩常於中住。摩瑜羅國有菩薩住處，名長養功德，過去諸菩薩常於中住。拘陳那耶國有菩薩住處，名法座，過去諸菩薩常於中住。清淨彼岸國有菩薩住處，名牟真隣陀功德，過去諸菩薩常於中住。風地內有菩薩住處，名無礙龍王所造，過去諸菩薩常於中住。甘菩國有菩薩住處，名最上慈，過去諸菩薩常於中住。真旦國土有菩薩住處，名那羅延山，過去諸菩薩常於中住。邊夷國土有菩薩住處，名牛頭山，過去諸菩薩常於中住。罽賓國土有菩薩住處，名鬱提尸山，過去諸菩薩常於中住。難提拔檀那城有菩薩住處，名梯羅浮訶，過去諸菩薩常於中住。菴浮梨摩國有菩薩住處，名正治邪曲，過去諸菩薩常於中住。乾陀羅國有菩薩住處，名寂靜窟，過去諸菩薩常於中住。」

◎
大方廣佛華嚴經卷第二十九

【經文資訊】大正藏第 09 冊 No. 0278 大方廣佛華嚴經
【版本記錄】CBETA 電子佛典 2016.06，完成日期：2016/06/15
【編輯說明】本資料庫由中華電子佛典協會（CBETA）依大正藏所編輯
【原始資料】蕭鎮國大德輸入，眾生出版社提供新式標點，其他
【其他事項】本資料庫可自由免費流通，詳細內容請參閱【中華電子佛典協會資料庫版權宣告】

本網站係採用 Creative Commons 姓名標示-非商業性-相同方式分享 3.0 台灣 (中華民國) 授權條款授權.
Copyright ©1998-2016 CBETA
Dictionary cache status: loaded

Glossary and Other Vocabulary

Copyright Fo Guang Shan 佛光山 2013-2025. This work may be freely reused under the Creative Commons Attribution 4.0 International License with attribution. Please send comments to alex@ntireader.org.
Page updated on 2025-06-19

Avataṃsakasūtra (Flower Garland Sūtra) 大方廣佛華嚴經
Scroll 30
Click on any word to see more details.

大方廣佛華嚴經卷第三十

東晉天竺三藏佛馱跋陀羅譯

◎
佛不思議法品第二十八之一

[0590b14] 爾時，諸菩薩大會中，有諸菩薩作如是念：「諸佛剎土不可思議，諸佛淨願不可思議，諸佛種姓不可思議，諸佛出世不可思議，諸佛法身不可思議，諸佛音聲不可思議，諸佛智慧不可思議，諸佛神力自在不可思議，諸佛無礙住不可思議，諸佛解脫不可思議。」

[0590b20] 爾時，世尊知諸菩薩心之所念，即與青蓮華菩薩：佛神力、佛智、佛辯、佛功德、佛無畏充滿其身，究竟一切諸佛法界與佛神力境界無障礙行，分別一切如來種性與不可數諸佛方便。

[0590b24] 爾時，青蓮華菩薩摩訶薩即入甚深無礙法界一切無礙法修菩薩行，成就普賢菩薩所願，隨順一切佛以大莊嚴而自莊嚴，大悲普觀一切眾生，欲令清淨；於一念中出生如來無量大智，成就如來無盡智門，成就一切諸陀羅尼諸辯光明普照一切。

[0590c01] 爾時，青蓮華菩薩承佛神力，告蓮華藏菩薩言：「佛子！諸佛有無量無數清淨妙住，諸佛安住無量自在，諸佛於一切事未曾失時，一切諸佛悉皆平等轉淨法輪，諸佛四辯說無窮盡，一切佛法不可思議，一切諸佛清淨音聲無所不至，一切諸佛悉能分別無量法界，一切諸佛光明普照，一切諸佛所說皆入甚深法界。

[0590c08] 「佛子！一切諸佛有十種法界無量無邊。何等為十？一切諸佛色身清淨無量無邊，超出世間；一切諸佛無礙眼無量無邊，清淨平等覺一切法；一切諸佛無礙耳無量無邊，分別一切眾生音聲；一切諸佛鼻入無量無邊，清淨究竟，一切佛自在到於彼岸；一切諸佛廣長舌相無量無邊，出妙音聲普聞法界；一切諸佛身業無量無邊，隨應眾生現如來身；一切諸佛意業無量無邊，三世無礙，法身清淨不可破壞；一切諸佛無礙解脫法門無量無邊

，示現無盡神力自在；一切諸佛於一切世界莊嚴佛剎無量無邊，以應眾生；一切諸佛無量無邊，諸菩薩行及諸勝願自在神力皆悉滿足，悉能覺悟諸佛正法。佛子！是為一切諸佛十種法界無量無邊。

[0590c23] 「佛子！一切諸佛於念念中，悉能出生十無盡智。何等為十？於一念中悉現一切世界從兜率天命終；於一念中悉現一切世界菩薩出生；於一念中悉現一切世界菩薩出家；於一念中悉現一切世界，往詣道場菩提樹下成等正覺；於一念中悉現一切世界轉淨法輪；於一念中悉現一切世界，隨應化導一切眾生悉令解脫；於一念中悉於一切世界現莊嚴身，隨應眾生；於一念中悉現一切世界種種莊嚴，無數莊嚴，如來自在一切智藏；於一念中悉現一切世界清淨眾生；於一念中遍一切世界，悉現三世一切諸佛；於一念中為種種諸根精進欲性故，顯現三世諸佛種姓，成等正覺，開導眾生。佛子！是為一切諸佛於一念中生十種智。

[0591a09] 「佛子！一切諸佛有十種未曾失時。何等為十？一切諸佛成等正覺未曾失時；一切諸佛善根業報未曾失時；一切諸佛授菩薩記未曾失時；一切諸佛隨應眾生示現神力未曾失時；一切諸佛現如來身未曾失時；一切諸佛悉行於捨未曾失時；一切諸佛入城聚落未曾失時；一切諸佛攝取歡喜眾生未曾失時；一切諸佛於難化眾生而放捨之，為調伏故，未曾失時；一切諸佛示現不可思議自在神力未曾失時。佛子！是為一切諸佛十種未曾失時。

[0591a20] 「佛子！一切諸佛有十種不可譬諭不可思議境界。何等為十？一跏趺坐遍滿十方一切世界；一發言音悉能演說一切佛法；放一光明悉能普照一切世界；一身悉能現一切身；不離本處悉遍示現一切世間；決定一法悉於諸法無所罣礙；於一念中悉能充滿無餘世界；於一念中悉能示現諸佛功德；於一念中悉能示現一切三世佛；教化一切眾生而不捨離諸佛寂滅無二三昧。佛子！是為一切諸佛十種不可譬諭不可思議境界。

[0591b02] 「佛子！一切諸佛有十種出生住持智慧。何等為十？一切諸法無所趣向而能出生清淨願智；一切諸法無身而能出生法身智慧；一切諸法悉無有二而生正覺悟一切法；一切諸法悉無有我、無有眾生，而能出生化眾生智；一切諸法悉無有相，而能出生種種相智；一切世界悉無成敗，而能出生世成敗智；一切諸法無有造者，而能出生業報智慧；一切諸法無可言說，而能出生說法界智；一切諸法無有垢淨，而能出生垢淨智慧；一切諸法無有生滅，而能出生緣起智慧。佛子！是為一切諸佛十種出生住持智慧。

[0591b14] 「佛子！一切諸佛有十種無量內法。何等為十？一切諸佛內身清淨隨順三世；一切諸佛悉有三輪內法教化眾生；一切諸佛悉有內深智慧陀羅尼分別一切佛法；一切諸佛皆悉內有四辯法輪，於四眾中轉淨法輪；一切諸佛皆悉內有大慈大悲，悉能不捨一切眾生；一切諸佛內常寂定，善觀眾生未曾失時；一切諸佛皆悉內有巧妙善根調伏眾生；一切諸佛皆悉內有一切法界住、無礙住；一切諸佛內一念中，悉能示現三世諸佛出興於世；一切

諸佛內有分別一切三世阿僧祇劫即是一日。佛子！是為一切諸佛十種無量內法。

[0591b26] 「佛子！一切諸佛有十種甚深大法。何等為十？一切諸佛悉能壞散一切諸魔；一切諸佛悉能降伏一切外道；一切諸佛悉能應化一切眾生令其歡喜；一切諸佛悉能往詣一切世界教化眾生；一切諸佛悉分別知甚深法界；一切諸佛以種種身遍諸世界而無異身；一切諸佛一一音聲具四種辯未曾斷絕；一切諸佛眾生見者，皆令歡喜利益不虛；一切諸佛一一毛孔，次第出生一切世界微塵等佛未曾斷絕，一切諸佛於一一微塵中，示現一切世界微塵等佛剎種種莊嚴，常轉法輪教化眾生未曾斷絕，而微塵不大、世界不小，決定了知安住法界；一切諸佛於一切法覺悟癡闇具足十力，廣為一切眾生說如實法除滅癡瞦。佛子！是為一切諸佛十種甚深大法。

[0591c13] 「佛子！一切諸佛有十種功德離惡清淨。何等為十？一切諸佛本來修習一切功德離惡清淨；一切諸佛悉於三世如來家生離惡清淨；一切諸佛於未來際心無所著離惡清淨；一切諸佛不著一切三世諸法離惡清淨；一切諸佛離種種虛妄，以一莊嚴而自莊嚴離惡清淨；一切諸佛功德無盡，安住法界等離惡清淨；一切諸佛色身淨妙無量無邊，普現十方一切世界，教化眾生未曾失時離惡清淨；一切諸佛住四無畏離諸恐怖，於一切天人眾中大師子吼，廣說諸法令眾歡喜離惡清淨；不可說不可說劫中滅度諸佛，若有眾生聞其名者得大果報，如佛現在離惡清淨；一切諸佛遠在不可說不可說世界中住，若有眾生一心正念，彼諸如來即現在前離惡清淨。佛子！是為一切諸佛十種功德離惡清淨。

[0592a01] 「佛子！一切諸佛有十種究竟清淨。何等為十？一切諸佛諸願究竟清淨，一切諸佛梵行禁戒究竟清淨，一切諸佛悉得捨離優婆提究竟清淨，一切諸佛佛剎究竟清淨，一切諸佛眷屬究竟清淨，一切諸佛種姓究竟清淨，一切諸佛色身相好究竟清淨，一切諸佛法身究竟清淨，一切諸佛無礙一切智身究竟清淨，一切諸佛解脫所作已作、永度彼岸究竟清淨。佛子！是為一切諸佛十種究竟清淨。

[0592a10] 「佛子！一切諸佛於一切世界、一切時有十種佛事。何等為十？一切諸佛若有眾生正憶念者，即現在前；一切諸佛常為眾生說摩訶衍；一切諸佛常能長養一切眾生無量善根；一切諸佛若有眾生始離生死，入正法位，悉分別知；一切諸佛不捨眾生教化時會；一切諸佛常遊一切世界無有障礙；一切諸佛大悲常不捨離一切眾生；一切諸佛所變化身常不斷絕；一切諸佛自在神力未曾斷絕；一切諸佛普常安住清淨法界，悉為眾生而廣演說。佛子！是為一切諸佛於一切世界、一切時有十種佛事。

[0592a22] 「佛子！一切諸佛有十種無盡方便智慧大海。何等為十？一切諸佛法身無盡智慧大海；一切諸佛功德無盡智慧大海；一切諸佛佛眼境界無盡智慧大海；一切諸佛不可思議善根無盡智慧大海；一切諸佛行一切法無盡智慧大海；一切諸佛雨甘露法無盡智慧大海；一切諸佛讚歎諸佛功德無盡智慧大海；一切諸佛本願諸行無盡智慧大海；一切諸佛盡未

來際，為一切眾生常作佛事，未曾休息，無有窮盡智慧大海；一切諸佛知眾生心心所行無盡智慧大海；一切諸佛出生一切智功德無盡智慧大海。佛子！是為一切諸佛十種無盡方便智慧大海。

[0592b05] 「佛子！一切諸佛有十種常法。何等為十？一切諸佛常行一切諸波羅蜜，一切諸佛於一切法常離愚癡，一切諸佛常具大悲，一切諸佛常具無量十力，一切諸佛常轉無上法輪，一切諸佛常度一切眾生，一切諸佛常為眾生成等正覺，一切諸佛常應化度一切眾生，一切諸佛常行正念不二之法，一切諸佛常化眾生已、示現涅槃諸佛境界無有邊際。佛子！是為一切諸佛十種常法。

[0592b14] 「佛子！一切諸佛有十種無量說佛法門。何等為十？一切諸佛悉說無量眾生界門；一切諸佛悉說無量眾生種種行門；一切諸佛悉說眾生無量諸業報門；一切諸佛悉說無量方便度眾生門；一切諸佛悉有無量淨眾生行門；一切諸佛悉有無量教化一切菩薩安立菩薩行門；一切諸佛悉說無量菩薩勝妙願門；一切諸佛悉說無量世界諸成敗門；一切諸佛悉說無量清淨佛剎，一切菩薩正希望門；一切諸佛悉說無量一切世界，去、來、現在諸佛，無量劫中次第出世，善分別此佛智慧門。佛子！是為一切諸佛十種無量說佛法門。

[0592b27] 「佛子！一切諸佛有十種法，常為眾生而作佛事。何等為十？一切諸佛色身，常為眾生而作佛事；一切諸佛音聲，常為眾生而作佛事；一切諸佛受施，常為眾生而作佛事；一切諸佛不受施，常為眾生而作佛事；一切諸佛常以地、水、火、風而作佛事；一切諸佛神力住持境界，常為眾生而作佛事；一切諸佛常以名號，為諸眾生而作佛事；一切諸佛常以佛剎境界，普為眾生而作佛事；一切諸佛常以清淨佛剎，為諸眾生而作佛事；一切諸佛常以默然，為諸眾生而作佛事。佛子！是為一切諸佛十種法，常為眾生而作佛事。

[0592c10] 「佛子！一切諸佛有十種堅固士法。何等為十？一切諸佛諸願堅固不可沮壞，如說修行言行相應；一切諸佛盡未來際劫修菩薩行，功德莊嚴未曾恐怖；一切諸佛為化一切眾生故，悉詣不可說不可說世界，而於一切世界教化眾生無有留難；一切諸佛於信不信眾生大悲等觀而無有異；一切諸佛從初發心乃至正覺，於其中間未曾退失菩提之心；一切諸佛修諸功德，皆悉迴向一切種智，不求世行；一切諸佛於諸佛所，隨順修學身、口、意業，永離聲聞、緣覺之心，一向專求無上菩提，所修功德皆悉迴向一切種智，求無上道成等正覺；一切諸佛平等普照無量無邊諸佛正法，淨菩薩心究竟具足一切種智；一切諸佛悉能捨離一切世樂，不樂世間所可願樂，不著世間，令一切眾生悉滅諸苦，逮得寂滅平等快樂；一切諸佛為一切眾生故，受無量苦，皆欲建立諸佛種性，悉令眾生樂求菩提，超出生死，得十力地。佛子！是為一切諸佛十種堅固士法。

[0593a02] 「佛子！一切諸佛有十種佛無障礙住。何等為十？一切諸佛悉能遍遊一切世界無障礙住；一切諸佛悉能安住一切世界無障礙住；一切諸佛於一切世界行、住、坐、臥無障礙住；一切諸佛於一切世界說法無障礙住；一切諸佛於一切世界皆悉安住兜率陀天無障

礙住；一切諸佛於三世法界無障礙住；一切諸佛眷屬充滿一切法界而為說法無障礙住；一切諸佛於一念中，悉知一切眾生心心所行，以三輪教化而調伏之無障礙住；一切諸佛能以一身悉住一切諸佛不可思議法門無障礙住；一切諸佛悉分別知一切眾生無障礙住；一切諸佛悉能分別一切如來無障礙住。佛子！是為一切諸佛十種無障礙住。

[0593a16] 「佛子！一切諸佛有十種最勝無上莊嚴。何等為十？一切諸佛悉有色身相好最勝無上莊嚴，是為一切諸佛最勝無上色身莊嚴。一切諸佛悉有八種微妙音聲，一一音聲悉有五百妙音眷屬，不可稱數百千音聲以為莊嚴，無量無邊妙音聲技皆悉清淨，普能演說一切諸佛正法義味，悉離恐怖，安住無畏大師子吼，悉令一切法界、一切眾生，聞其音聲隨其本行種種善根，皆令開解，是為一切諸佛最勝無上口業莊嚴。一切諸佛悉有十力莊嚴意業，開敷諸佛大三昧華，十八不共莊嚴境界無所罣礙，住法界地悉得諸佛法之原底，無餘法界皆悉莊嚴，於一念中悉分別知三世一切法界、一切眾生心心所行而無有餘，是為一切諸佛最勝無上意業莊嚴。一切諸佛悉有最勝無上光明莊嚴，皆悉普放大光明藏，一一光明悉有無數妙光明網以為眷屬，普照十方諸佛世界，除滅一切世間闇冥，現佛出世作不退轉最勝佛事，出生無量清淨法身，是為一切諸佛最勝無上光明莊嚴。一切諸佛若微笑時，悉於口中放不可數阿僧祇億那由他光，各有種種無量不可思議色，普照十方一切世界，悉授無量無數阿僧祇眾生阿耨多羅三藐三菩提記，是為一切諸佛最勝無上普照一切離癡示現莊嚴。一切諸佛悉有無量法身，離礙清淨法界無量無邊，遠離世間，不染世間，不著世間，解世真實，行出世法，斷語言道，攝無言際，離陰、界、入，是為一切諸佛最勝無上法身莊嚴。一切諸佛悉有無量常妙光明，普照十方一切世界，不可說不可說諸雜妙色而莊嚴之，普照世間無所障礙，出生一切光明之藏，是為一切諸佛最勝無上常光莊嚴。一切諸佛悉有無量妙色，悅樂妙色，清淨妙色，隨應一切眾生妙色，映蔽三界光明妙色，究竟彼岸無上妙色，是為一切諸佛最勝無上無量妙色莊嚴。一切諸佛自然清淨，三世佛寶聖家中生，離一切惡，修行一切清淨勝法，出生一切智，如來種姓清淨無礙，是為一切諸佛最勝無上清淨種姓莊嚴。一切諸佛大慈諸力莊嚴，其身自然清淨，遠離一切不善覺觀，身行永息，觀者無厭，心淨解脫，大悲具足，一切眾生第一福田無上受者，哀愍眾生普令安立一切種智，出生無量功德寶藏，一切眾生長養善根智慧功德之藏，是為一切諸佛最勝無上大慈大悲究竟功德寶藏清淨莊嚴。佛子！是為一切諸佛最勝無上十種莊嚴。

[0593c06] 「佛子！一切諸佛有十種自在正法。何等為十？一切諸佛於一切法隨意自在句身、味身，辯無窮盡，說一切法而無障礙，是為一切諸佛自在正法；一切諸佛隨應眾生，化不失時，隨其所願而為說法，未曾失時，是為一切諸佛自在正法；一切諸佛悉能六種震動，十方世界未曾惱亂，於一眾生虛空等世界，無量阿僧祇種種莊嚴，或舉、或下、或合、或散於一一世界一一處所眾生，亦不惱亂眾生之心，亦不令其生疑惑想，是為一切諸佛自在正法；一切諸佛能以智慧受持一切世界種種莊嚴，於一念中示現一切世界種種莊嚴，不可數不可數阿僧祇劫，歎莊嚴具而無窮盡，永離一切世界染污，莊嚴世間一切佛剎，是為一切諸佛自在正法；一切諸佛若見一眾生應受化者，於不可數不可數阿僧祇劫結跏趺坐，身不疲厭，專念彼人未曾廢忘而不失時，為一眾生住持壽命，盡未來際劫結跏趺坐，身

無疲厭，念彼眾生未曾廢忘，如一眾生，一切眾生亦復如是，是為一切諸佛自在正法；一切諸佛悉遍往詣一切世界諸如來所而無障礙，一一方面各有法界等世界海，一一方無量世界網法界等一切世界海，於一念中悉能周遍轉妙法輪而無障礙，是為一切諸佛自在正法；一切諸佛調伏教化一切眾生故，於念念中成等正覺，非不先覺諸佛正法，亦不住學地而成正覺，於諸佛法得無罣礙，不捨自在神力，無量智慧境界教化眾生，是為一切諸佛自在正法；一切諸佛能以眼入作耳入佛事，能以耳入作鼻入佛事，能以鼻入作舌入佛事，能以舌入作身入佛事，能以身入作意入佛事，能以意入於一切世界種種境界，世間境界，出世間境界，於一一境界能作佛事，是為一切諸佛自在正法；一切諸佛於一毛孔悉能安置一切眾生，一一眾生其身悉與不可說不可說諸佛剎等，於彼眾生而不迫迮，一一眾生悉壽無量阿僧祇劫，普能遊行無量世界，於諸世界見佛興世轉淨法輪，宣暢演說無數法門，廣說過去不可數法，未來、現在不可數法，一切眾生行四威儀而不迫迮，是為一切諸佛自在正法；一切諸佛於一念中現蓮華寶藏師子之座，如來淨身與法界等，處彼寶座成等正覺，示現如來自在神力，如一念中示現一如來成等正覺，於一念中示現一切世界微塵數如來成等正覺亦復如是。如一念中，於一切念中亦復如是。如蓮華寶藏師子之座示成正覺，如是一切不可說不可說法界等清淨佛剎不可思議種種莊嚴世界，種種境界，不可說佛剎，或有同相、或有異相，不可說阿僧祇劫說不能盡，無量諸佛種種念、種種時不可思議，於一念中，一切諸佛以少方便示現一切眾生亦復如是。佛子！是為一切諸佛十種自在正法。

[0594b04] 「佛子！一切諸佛具足十種不思議法已成等正覺。何等為十？一切諸佛一一妙相百福悉具成等正覺，一切諸佛具足一切佛法成等正覺，一切諸佛具諸善根成等正覺，一切諸佛具足修習諸功德行成等正覺，一切諸佛善知眾生諸根熟已成等正覺，一切諸佛具足成就無壞勝法成等正覺，一切諸佛具足嚴淨佛剎成等正覺，一切諸佛具足一切種智成等正覺，一切諸佛色身相好滿足見者不虛成等正覺，一切諸佛悉具諸佛平等正法成等正覺；一切諸佛悉具一切諸佛事已，然後入於無餘涅槃。佛子！是為一切諸佛滿足十種不思議法成等正覺。

[0594b17] 「佛子！一切諸佛有十種巧妙方便。何等為十？一切諸佛悉知諸法無有究竟，而究竟說諸佛善根，是為一切諸佛巧妙方便；一切諸佛了一切法悉無所見，各不相知、無縛無脫、無取無集、無具足、無自在、無究竟，而一切佛於彼法中實知無異，離眾垢污，於一切法悉得自在，於無取法中不壞實際，善究竟學，大自在地，見一切法界，覺悟一切智，是為一切諸佛巧妙方便；一切諸佛離諸相際，不住一切相，而分別知一切諸相，亦不亂自性，一切諸性無有自性，而能示現阿僧祇清淨色身種種嚴淨佛剎妙相，佛一切智具足，智身明淨，智燈除滅癡闇，普能示現一切眾生，是為一切諸佛巧妙方便；一切諸佛知眾生際，非過去，非未來，非現在法界，亦非去、來、現在，如如實性，捨離虛妄，而能演說三世諸佛見一切佛平等境界，是為一切諸佛巧妙方便；一切諸佛身、口、意業無所造作

，究竟無住，離諸數法，到於彼岸，而出生無量功德寶藏，分別演說世間、出世間法，具足成就無礙智慧，示現無量自在神力，度脫一切法界等眾生，是為一切諸佛巧妙方便；一切諸佛悉知一切法無知無見、非一非異、非相非無相、非莊嚴非不莊嚴，一切諸法皆無自性、不生不滅，而於所有無所有法中，亦不壞世間法相，一切智人見人示現勝妙智慧，自在廣說一切諸法，而於如如亦不永滅，是為一切諸佛巧妙方便；一切諸佛能於一時皆悉分別知一切時，不捨離生平等正法，一切時中皆所不攝，非晝非夜、非半月非一月、非一歲非百歲、非劫成非劫敗、非時不離時，而於無量時轉淨法輪，或須臾時、或於晝初中後時、或於夜初中後時、或於七日、一月、一歲、百歲，乃至不可思議阿僧祇劫時，乃至盡未來際劫、於一切時轉淨法輪未曾暫息，是為一切諸佛巧妙方便；一切諸佛知一切法界非時不離時，一切諸佛具足成就無量無畏，具足成就不可數辯、不可量辯、不可盡辯、不可壞辯、無邊辯、不共辯、無窮盡辯、真實辯，方便分別演說一切句身味身辯、一切法辯，隨性、隨根、隨行廣說諸法不可說不可說億那由他修多羅，彼諸一一修多羅，初中後善，究竟善說，是為一切諸佛巧妙方便；一切諸佛正覺法界，無名、無性、無三世名、無眾生名、無法名、無非法名、無功德名、無非功德名、無菩薩名、無佛名、無數名、無非數名、無生名、無滅名、非有名、非無名、非一名、非種種名，一切諸法自性無言，無方無處，捨離音聲，言語道斷，究竟彼岸，離虛妄境界修無形法，除滅一切覺觀虛妄，不著一切世間語言而能出生一切諸法句身、味身，是為一切諸佛巧妙方便；一切諸佛知一切法不生，無有受者，知色不生，受、想、行、識不生，一切諸法皆悉寂滅，無入無界法界，無所有而亦不壞一切法相，一切諸法無有起者，悉如虛空，一切法寂滅無有業報、無所學、無成就、無數、無非數、非有、非無、非生、非滅、非垢、非淨、無來、無去、亦無有住、無眾生、非無眾生、亦無教化、無命、非無命、無因緣、非無因緣、無緣起、非無緣起，而善分別正定、邪定、不定眾生，成就十力，四無所畏，一切種智，於大眾中大師子吼如來境界，是為一切諸佛巧妙方便。佛子！是為一切諸佛十種巧妙方便。

大方廣佛華嚴經卷第三十

【經文資訊】大正藏第 09 冊 No. 0278 大方廣佛華嚴經
【版本記錄】CBETA 電子佛典 2016.06，完成日期：2016/06/15
【編輯說明】本資料庫由中華電子佛典協會（CBETA）依大正藏所編輯
【原始資料】蕭鎮國大德輸入，眾生出版社提供新式標點，其他
【其他事項】本資料庫可自由免費流通，詳細內容請參閱【中華電子佛典協會資料庫版權宣告】

本網站係採用 Creative Commons 姓名標示-非商業性-相同方式分享 3.0 台灣 (中華民國) 授權條款授權.
Copyright ©1998-2016 CBETA
Dictionary cache status: loaded

Copyright Fo Guang Shan 佛光山 2013-2025. This work may be freely reused under the Creative Commons Attribution 4.0 International License with attribution. Please send comments to alex@ntireader.org.
Page updated on 2025-06-19

Avataṃsakasūtra (Flower Garland Sūtra) 大方廣佛華嚴經

Scroll 31

Click on any word to see more details.

大方廣佛華嚴經卷第三十一

東晉天竺三藏佛馱跋陀羅譯

佛不思議法品第二十八之二

[0595b06] 「佛子！一切諸佛，有十種佛事，無量無邊不可思議，一切天人，不能稱量，三世一切聲聞、緣覺所不能說，除佛神力。何等為十？一切諸佛，於無量無邊虛空、法界等一切世界兜率天上，修菩薩行而作佛事。無量妙色、無量功德、無量光明、無量音聲、無量清淨音聲、無量三昧、無量智慧境界，攝取天人、魔、梵、沙門、婆羅門、阿修羅等，一切世間，大慈境界，無礙大悲，安樂攝取眾生；或令生天，或令長養諸功德力，或令諸根清淨，或調伏其心，攝取眾生；或以清淨諸乘，攝取眾生；或以滿足大乘，攝取眾生；或離生死，攝取眾生。是為一切諸佛第一佛事。

[0595b18] 「一切諸佛，從兜率天降神母胎，修菩薩行；觀諸有生如幻、如化、如電、如夢、如虛空、如焰，離一切諍，修真實智，離欲清淨，具足大莊嚴藏，於最後生而作佛事；安處妙寶莊嚴樓閣而作佛事：或以神力而作佛事、或以正念而作佛事、或以示現大自在藏而作佛事、或以圓滿慧日而作佛事、或以具足如來廣大境界而作佛事、或以化滿無量無邊世界諸佛而作佛事、或入無量無邊諸大三昧正受而作佛事、或復從彼諸三昧起而作佛事、或從初發心而作佛事、乃至無餘涅槃而作佛事。此第二地，究竟示現一切世間；或初生時，一切世間而作佛事；或童子時，一切世間而作佛事；或菩薩時，一切世間而作佛事；或出家時、或成佛時、或轉法輪時，一切世間而作佛事。種種方便，於一切無餘世界而作

佛事、一切方網而作佛事、一切佛剎而作佛事、一切業報而作佛事，或於一切無餘眾生而作佛事，或於一切生死中，變化正念法門而作佛事。佛子！是為一切諸佛第二佛事。

[0595c10] 「一切諸佛為菩薩時，於王宮中，成就一切清淨勝業，善能分別知一切生；隨順眾生，現處王宮，欲令一切善根具足，而不著一切色，離一切聲，觀一切有，皆悉寂滅；甚深智慧，入一切境界，持一切戒，清淨滿足。大悲觀察內諸眷屬，大慈觀察眾生空寂，大喜觀察世無可樂，大捨觀察心得自在；隨意能轉，究竟一切智，諸妙功德，出生法身，與法界等，清淨滿足而無染著。令一切眷屬，皆悉清淨，廣能為彼，如應說法，令厭世間；能說一切世間音聲，隨彼所行，示現果報；出生無量種種方便，隨其所應，調伏教化；善根未熟，悉令成熟；已成熟者，令得解脫；示現無量不退佛事，廣說種種法門，令無量眾生，心得清淨；興大悲重雲，普雨無量甘露法雨；大慈平等，三輪示現，教化眾生。雖處王宮，而普示現一切佛事；於一切世界，示現佛事，出生無礙諸佛神通，具足三種巧方便業，身、口二業究竟清淨，意業甚深究竟無礙，得巧方便，饒益眾生。佛子！是為一切諸佛第三佛事。

[0596a01] 「佛子！一切諸佛，世間珍玩，種種寶物，悉能眩惑動轉人心；菩薩悉棄，捨家出家，示現世間；欲令眾生，不著世間；解知磨滅，皆悉非常。捨離貪愛，行清淨法，饒益眾生，得出家利。示現世間，捨離俗服，修無諍法，滿足本願，無量功德，皆悉圓滿。智慧具足，除世愚癡，示現眾生，無上福田；若有眾生，於佛福田種善根者，讚歎其人，悉已具足一切功德，甚深智慧，了真實義。悉令眾生，得清淨樂，永離諸惡，清淨法門；廣為眾生說正法門，超出生死；為欲建立一切智幢故，捨家出家。佛子！是為一切諸佛第四佛事。

[0596a13] 「一切諸佛，修無量行，一向專求薩婆若；坐於道場菩提樹下，成等正覺，達一切法，壞散眾魔，不可破壞法身之藏；悉能充滿一切法界，離一切相，究竟無盡，具足成就無量法門。於一切智境界，自在隨順其義，積集成滿一切種智功德，莊嚴一切寶座，遍一切剎，諸大菩薩，悉處其座；成就菩薩無上眾行，具足菩薩殊勝大願；一切菩薩，常所敬念。為諸菩薩，轉深法輪；無量佛境界，攝取諸菩薩，修習莊嚴諸菩薩行；令菩薩眾，皆悉清淨一切世間諸佛境界；令一切眾生，修習善根，不可破壞一切善根；出真實地，安住無量菩薩行地，具足一切勝妙功德；悉分別知一切世界、一切眾生、一切佛剎、一切諸法、一切菩薩、一切成熟、一切三世、一切教化、一切佛自在覺、一切眾生性，而作佛事。佛子！是為一切諸佛第五佛事。

[0596b01] 「一切諸佛轉妙法輪，不退轉故；無量法輪，一切世間知故；一切覺法輪，無畏大師子吼故；知一切法藏法輪，開示顯現明淨法門，滅癡闇故；無著法輪，智慧等虛空故；無礙法輪，觀一切法，非有無故；一切世間燈法輪，淨一切眾生法眼故；示現一切智法輪，充滿三世一切世間故；一切諸佛同一法輪，一切佛法不相違故。如是等無量阿僧祇

法輪，隨所應轉，施作佛事，不可思議。佛子！是為一切諸佛第六佛事。

[0596b11] 「一切諸佛，若入聚落、城邑、大王都城，能為眾生施作佛事；或入人王都城；或入天王、龍王、夜叉、乾闥婆、阿脩羅、迦樓羅、緊那羅、摩睺羅伽、羅剎、毘舍遮王；入如是等一切諸王都城時，能為眾生而作佛事，所謂：入城門時，一切大地，六種震動，光明普照，盲者得視，聾者得聽，狂者得止，裸者得衣，苦者得樂；一切樂器，不鼓自鳴，諸莊嚴具，自然演出微妙音聲；如是等物，亦自然出微妙音聲。一切諸佛，色身清淨，見者無厭，普為眾生而作佛事；一切諸佛，相好莊嚴，普為眾生而作佛事；一切諸佛，視瞻安詳，未曾卒疾，觀察諸方，不失威儀，於一切境界，諸根寂定，攝心不亂，直趣涅槃，普為眾生而作佛事；一切諸佛，行四威儀，普為眾生而作佛事；一切諸佛，或以說法，或以默然，普為眾生而作佛事；一切諸佛，或以神足，說法教誡，普為眾生而作佛事；一切諸佛，為一切世界海中，種種眾生海，修大善根，念佛三昧，行菩薩行，觀察諸佛，無有厭足；或說佛興，難可值遇；見如來已，出生無量一切善法，修習功德，行諸佛行，佛出世間，令眾生淨，讚歎諸佛無量功德，長養未來諸佛種姓，修一切善根，令諸佛歡喜，解知如來無量妙色，隨所應化，普能現前，令不可思議眾生，於諸佛剎，得見如來；一切諸佛，以如是等無量善根，普為眾生而作佛事；彼諸眾生，或有見佛歡喜、或有禮拜、或有合掌、或有讚歎、或有請佛、或有受施、或見佛微笑、或有念佛、或見佛悅樂，普為眾生而作佛事。一切諸佛，能以無量種種色身，示現眾生而作佛事；一切諸佛，以妙音聲，普為眾生而作佛事；一切諸佛，以如是等無量無數不思議事，普為眾生而作佛事。於一切世界中，一切眾生，悉教化之，令不退轉；大悲充滿，不捨本願，具足成就一切智力，隨所應化，悉令調伏。佛子！是為一切諸佛第七佛事。

[0596c19] 「一切諸佛，或住阿練若處、或寂靜處、或離欲處而作佛事，或住佛住而作佛事，或住大三昧而作佛事，或住獨處而作佛事，或不現身而作佛事，或住深智而作佛事，或住不可稱量諸佛境界而作佛事，或隨所應而作佛事，或以天身境界而作佛事，或以天、龍、迦樓羅、緊那羅、摩睺羅伽、羅剎、人、非人等一切境界而作佛事，或以聲聞、緣覺、菩薩境界而作佛事，或以說法而作佛事，或以默然而作佛事，或說世間有一佛而作佛事，或說世間有一切諸佛而作佛事，或說一切菩薩無量願、無量行為一而作佛事，或說一行一願為無量而作佛事，或說世間境界為如來境界，或說如來境界為世間境界，或說非境界為如來境界而作佛事；或住一日、或住一夜、或住半月、一月、一歲，乃至住無量無數阿僧祇劫而作佛事。佛子！是為一切諸佛第八佛事。

[0597a08] 「一切諸佛即是無盡功德之藏，能令眾生發深信心，具足清淨，隨其所應，悉能化度，諸根具足，調伏眾生，悉令歡喜；化一切眾生，以真實道，覺悟一切諸菩薩眾；未發菩提心者，皆令發心；已發心者，令具智慧，悟不由他；或現涅槃而作佛事、或現世

間無常而作佛事、或讚歎法身清淨而作佛事、或說所作已辦而作佛事、或說壞一切有而作佛事、或說三有根本永盡而作佛事，或教眾生厭離世間隨順佛心，或為眾生說壽命短促，或為眾生說一切世間無可樂者，或為眾生說值未來一切諸佛，或為眾生說諸如來轉妙法輪，或發眾生佛境界心，或說隨時清淨念佛，得見如來。滅除眾苦，皆令清淨，專求佛道。於一切世界，攝取眾生，令入如來甚深境界。以如來身為一切身，攝取眾生，放逸眾生，悉令具足三種淨戒。佛子！是為一切諸佛第九佛事。

[0597a26] 「一切諸佛，般涅槃時，一切眾生，悲泣雨淚，憂惱愁毒。嗚呼痛哉！如來、應供、等正覺，常以大悲，等念眾生；為大導師，哀愍饒益一切眾生，救護世間；天人所歸，難可值遇，無上福田，於今永滅；諸佛即以此等眾生，憂苦悲惱，感慕諸佛而作佛事。隨應化彼，一切天人、龍神、夜叉、乾闥婆、阿修羅、迦樓羅、緊那羅、摩睺羅伽等故，碎末全身，示現舍利，欲令眾生，歡喜供養，淨正直心，調伏教化，清淨眾生；欲令眾生，功德滿足；欲令眾生，起如來塔，種種供養。一切世間，天宮、龍宮、夜叉、乾闥婆、阿修羅、迦樓羅、緊那羅、摩睺羅伽、人、非人宮，起塔供養；又以爪牙頭髮，起塔供養。眾生見已，念佛、法、僧，發起恭敬供養之心，或行布施，或修功德。具功德已，或生天上，或生人中，尊貴富樂，除滅惡趣，直向正道，得見諸佛；具白淨法，成就正道，超出三界，隨彼所願，皆悉滿足。常念如來，知恩、報恩；以諸如來，常為眾生作救護，歸依如來；雖復入於涅槃，猶為眾生作無上福田，無盡福田；令一切眾生，長養善根，具足成就一切功德。佛子！是為一切諸佛第十佛事。

[0597b19] 「佛子！此十種佛事，無量無邊不可思議，一切天人，莫能知者，三世一切聲聞、緣覺所不能說，除佛神力。

[0597b21] 「佛子！一切諸佛，有十種法王無異之法。何等為十？一切諸佛，與授記者，言無有異；一切諸佛，若有眾生，修念佛者，皆令意滿，悉無有異；一切諸佛，皆無異身，覺諸法義，悉無有異；一切諸佛，於三世如來，智慧無異；一切諸佛，念念普知三世諸法，悉無有異；一切諸佛，了知分別三世佛剎，悉無有異；一切諸佛，一切佛語，悉無有異；一切諸佛，教化眾生，悉無有異；一切諸佛，解一切世間法與佛法無異；三世諸佛，一切善根同一善根，悉無有異。佛子！是為一切諸佛十種法王無異之法。

[0597c03] 「佛子！一切諸佛，有向十種住法。何等為十？一切諸佛，悉住覺一切法界；一切諸佛，悉住大悲；一切諸佛，悉住本願；一切諸佛，悉住不捨教化眾生；一切諸佛，悉住無所依法；一切諸佛，悉住無虛妄法；一切諸佛，悉住念無失法；一切諸佛，悉住無障礙心；一切諸佛，悉住定心，未曾散亂；一切諸佛，悉住一切諸法平等，不壞實際。佛子！是為一切諸佛向十種住法。

[0597c12] 「佛子！一切諸佛，知十種法，悉無有餘。何等為十？一切諸佛，知過去一切法界，悉無有餘；一切諸佛，知未來一切法界，悉無有餘；一切諸佛，知現在一切法界，

悉無有餘；一切諸佛，知一切語言道，悉無有餘；一切諸佛，知一切世間成壞，悉無有餘；一切諸佛，知一切眾生及其智慧，悉無有餘；一切諸佛，知一切菩薩善根上、中、下相，悉無有餘；一切諸佛，知一切佛滿足智慧，悉無有餘；一切諸佛，知一切法皆從緣起，悉無有餘；一切諸佛，分別了知一切世界，悉無有餘；一切諸佛，智慧分別一切法界如因陀羅網，悉無有餘。佛子！是為一切諸佛知十種法，悉無有餘。

[0597c26] 「佛子！一切諸佛，有十種最勝力：大力、無量力、大功德力、尊重力、不退轉力、堅固力、不可壞力、一切世間不能思議力、一切眾生不能壞力、大力。

[0597c29] 「那羅延幢佛所住法。何等為十？一切佛身，舉世災橫，所不能壞；諸佛命根，世間諸毒，所不能害；一切世界，火劫起時，不能燒熱；水劫起時，不能浸溺；風劫起時，不能散壞。一切魔軍、天、龍、夜叉、乾闥婆、阿修羅、迦樓羅、緊那羅、摩睺羅伽、羅剎、毘舍遮、人、非人等，一切眾生，悉雨金剛，如須彌山金剛圍山，三千大千世界，爾所等雨，雨於佛上，不能令佛生怖畏心，一毛不豎，行、住、坐、臥，威儀不改；隨諸如來，所住方面，金剛雨渧，終不得下，欲雨不雨，隨如來意。佛所住持眾生及佛使命，尚不可害，何況如來？佛子！是為一切諸佛第一大力那羅延幢佛所住法。

[0598a13] 「佛子！一切諸佛，一切法界等世界中，須彌山王、金剛圍山、大金剛圍山，一切大海，一切諸山，及一切眾生，於一毛孔，悉能容持；盡未來際劫，一切眾生，悉不自知我住何所，除佛神力，一毛悉持一切眾生；遍遊十方無量世界，行、住、坐、臥，而諸如來不生苦惱厭倦之心，威儀無異。佛子！譬如虛空，容持一切法界等世界，不生苦惱厭倦之心；一切諸佛亦復如是，於一毛孔，容持無餘世界一切眾生，不生苦惱厭倦之心。佛子！是為一切諸佛第二大力那羅延幢佛所住法。

[0598a24] 「佛子！一切諸佛，一步能過不可說不可說世界微塵等佛剎；於一念中，能行不可說不可說世界微塵等步。以如是步，經一切世界微塵等劫，於念念中，能經一切世界微塵等劫。一金剛圍山，與上諸劫所經世界微塵佛剎等；如是等不可說不可說世界微塵數，諸金剛圍山內一毛孔，一切毛孔，亦復如是。如來毛孔，悉與一切眾生毛孔數等；以如是毛孔，如是遠步，如是速疾，遊行十方一切世界，一切虛空界，盡過去、未來際一切諸劫；如是諸劫，猶可窮盡，而諸如來身無羸弊，心不退沒，不捨三昧一切佛事。佛子！是為一切諸佛第三大力那羅延幢佛所住法。

[0598b08] 「佛子！一切諸佛，一食，結跏趺坐，盡過去、未來際不可說不可說一切劫，身不傾動，住不思議佛住，受寂滅樂，乃至不失化一眾生。以一切世界，及一切眾生，安置如來一指端上，盡未來際劫；彼一一眾生，其身悉如不可說不可說佛剎微塵等世界；彼一一眾生，其身重如一切世界，而諸如來，身無疲倦，心無苦惱。如一指端，一切指端，亦復如是；入一一世界，入虛空界，入一切方網，如是一切處虛空界，悉無有餘，究竟法界；以一毛端，量一切世界；一一毛端處，結跏趺坐，盡過去、未來際劫。佛子！是為一切諸佛第四大力那羅延幢佛所住法。

[0598b20] 「佛子！一切諸佛，於一身化不可說不可說佛剎微塵等頭；一一頭，化不可說不可說佛剎微塵等舌；一一舌，出不可說不可說佛剎微塵等音聲，一切法界眾生，無不聞者；一一音聲，說不可說不可說佛剎微塵等修多羅；一一修多羅，說不可說不可說佛剎微塵等法；一一法中，說不可說不可說佛剎微塵等句身、味身。如是說法，乃至盡不可說不可說佛剎微塵等劫，復不可說不可說佛剎微塵等劫，說異句身、味身，盡一切世界微塵等劫，一切眾生念等劫，盡未來際一切劫，此諸劫數，猶可得盡。如來化身說法，轉一切法，猶如火輪，自在智慧，說一切法；轉正法輪，除滅一切眾生疑惑；轉正法輪，照一切法；轉正法輪，皆悉開發一切法藏；轉正法輪，歡喜調伏，莊嚴一切眾生；轉正法輪，說諸菩薩莊嚴法行；轉正法輪，令大乘智日，圓滿莊嚴；轉正法輪，令一切無餘眾生，以大乘智而自莊嚴；轉正法輪，一切諸辯無畏而自莊嚴。如一如來一化身，轉如是等不可譬諭法輪雲，一切法界、虛空界等世界，悉以毛端周遍度量；一一毛端處，於念念中，化不可說不可說佛剎微塵等身，乃至盡未來際劫，一一化佛身，有不可說不可說佛剎微塵等頭；一一頭，有不可說不可說佛剎微塵等舌；一一舌，出不可說不可說佛剎微塵等音聲；一一音聲，說不可說不可說佛剎微塵等修多羅；一一修多羅，說不可說不可說佛剎微塵等法；一一法中，說不可說不可說佛剎微塵等句身、味身；復不可說不可說佛剎微塵等劫，說異句身、味身，音聲充滿法界，一切眾生，無不聞者；盡一切未來際劫，常轉法輪，如來音聲，無異無斷，不可窮盡。佛子！是為一切諸佛第五大力那羅延幢佛所住法。

[0598c25] 「佛子！一切諸佛，成就勝妙大莊嚴，胸德字相，猶如金剛，不可破壞。如來坐彼菩提樹下，有無量化魔王軍眾，悉與一切眾生數等，雜惡形色，甚可怖畏，能發狂亂，悉能恐怖一切世間；如是等眾，充滿虛空、法界等一切世界，雜惡形色，甚可怖畏，能發狂亂，能令一切眾生怖畏，能壞一切世間，能害一切眾生。如來見已心無恐怖，一毛不豎，顏無異容，乃至不生一念微畏之相，心安不動，形色無異，遠離覺觀，心常寂靜，究竟遠離一切恐怖，除滅一切愛恚煩惱；安住佛住，具足無礙大慈之力，住大悲住，諸根寂靜，永離恐怖；胸德字相，不可破壞，堅固真實。一切諸魔、魔天眷屬，見如來已，皆悉歸依。如來於彼三輪教化，皆令調伏，發菩提心，悉不退轉，乃至令得無上菩提。佛子！是為一切諸佛第六大力那羅延幢佛所住法。

[0599a13] 「佛子！一切諸佛，出無障礙微妙音聲，皆悉充滿一切世界，隨所應度，無不聞者。彼諸如來所出音聲，一切眾山，所不能障；須彌山王、寶山、小金剛圍山、大金剛圍山，所不能障；天宮、龍宮，夜叉、乾闥婆、阿修羅、迦樓羅、緊那羅、摩睺羅伽、人、非人等，一切宮殿，所不能障；一切世界高大音聲，亦不能障；隨其所應，皆悉聞之，無所障礙。佛子！是為一切諸佛第七大力那羅延幢佛所住法。

[0599a22] 「佛子！一切諸佛，心無障礙，於不可說不可說億那由他劫，心常清淨。三世

諸佛，離垢清淨，同一莊嚴，離我、我所，於一切法，亦無所依，非內、非外，非生、非不生；離一切境界，寂滅無處，無所造作；離種種相，除滅一切虛妄取相，自然清淨；離諸境界，無所憶念，隨順境界無諍之法；離欲清淨，住真實際，說法界際，法界平等而無有盡，一切眾生，莫能知者。永離一切有為、無為，捨離一切言語道境界，究竟無礙無盡法界；隨智慧轉十力莊嚴，淨一切法，行巧方便；說種種法相即一法相，一切法相，不相違背；不壞三世於一切法界，究竟自在，到於彼岸；具足甚深自在法藏，一切方便；離癡正念，安住十方一切佛剎而無動轉；具不死智，盡一切漏，究竟諸法，證於無漏；心慧解脫，究竟實際，住無礙住，常定無亂；於三世法，無有障礙；於一念中，悉了三世一切眾生心心所行。佛子！是為一切諸佛第八大力那羅延幢佛所住法。

[0599b12] 「佛子！一切諸佛，具足成就細密法身，諸佛法身，境界無量。一切世間，所不能知，於三界中，無所染污，隨因緣應，一切普現。非實、非虛，平等清淨，非去、非來，無為、無壞，清淨常住；一相、無相，是法身相，非處、非方，一切身身，自在無量，妙色無量，攝一切身，作種種身，隨方便身，普照一切，具足智藏，而無種種分別。其身充滿無餘世界，說一切法界，雖動非動，清淨法身，非有、非無，非方便、非不方便，隨眾生所應，悉能示現；非滅、非不滅，亦非不現，而化眾生；一切功德寶所起之身，一切法佛法起，如如法身自然寂靜。於一切法，無所障礙，隨順一切法界，清淨一切世間，分別一切世間，無有動轉，無有境界，如來解脫，攝一切智，隨順一切身。佛子！是為一切諸佛第九大力那羅延幢佛所住法。

[0599b29] 「佛子！一切諸佛，正覺悉等，出生一切諸菩薩行，所行不虛，滿足深願，淨菩薩行，具足一切菩薩行智。一切諸佛，修菩薩行，悉無有異，善分別知一切菩薩行，滿足菩薩諸大願海，離一切惡，生諸善行，修菩薩行，皆悉清淨。隨順一切佛，寂然不放逸，住一切三昧無量境界，能教一切勝道，遠離一切惡道；究竟彼岸，具足成就第一智力；雨無畏法雨，隨其所問，悉能善答，方便說法，智慧平等，周遍清淨，身、口、意業，皆悉清淨。住諸佛住，諸佛種姓，佛智所作，悉不退轉，一切種智，分別無量無邊諸住，一切智明，隨順智慧，不可思議，一切世間所不能解。智慧明淨，知一切法，微細智慧，無量無邊，善能分別一切三世；智慧微妙，覺悟一切世界，具足了知無上道義，於一切世間，作不可說佛事；智慧不退，成就一切諸如來身，入算數智，決定了知一切諸法，捨離文字，言語道斷，而善能說一切文字，行淨善法，滿普賢智。於一念中，悉能覺了一切諸法，隨淨眾生，隨所應乘，悉能法施；以明淨智，解一切法境界，一切世界境界，一切眾生境界。於一念中，悉能知見三世法界，一切如來出世境界，一切教化境界，未曾失時，至於一切清淨境界，覺一切境界，皆悉究竟。於一念中，覺悟三世眾生，心、意、識、行，諸佛平等；眾生無邊、世界無邊、法界無邊、三世無邊、一切諸佛自在無邊，覺如是等，無有障礙。諸佛智慧，諸佛自在，轉無量無邊諸佛所住，住無礙住，無礙心住，住大悲住，廣說深法，教化眾生，心無休息。是為一切諸佛第十大力那羅延幢佛所住法。

[0600a02] 「佛子！是為一切諸佛十種大力那羅延幢佛所住法，無量無邊，不可思議，三世一切眾生，聲聞、緣覺，皆不能知，除佛神力。

[0600a06] 「佛子！一切諸佛，有十種定法。何等為十？一切諸佛，定於兜率天，盡其壽命；一切諸佛，定示現處胎，滿十月生；一切諸佛，定捨宮館，樂行出家；一切諸佛，定坐菩提樹下，覺一切法；一切諸佛，定一念中，覺一切佛法，於一切世界，普現如來神力自在；一切諸佛，定隨時教化，轉正法輪；一切諸佛，定知隨時種諸善根，為彼授記；一切諸佛，定隨應時，不失佛事；一切諸佛，定知菩薩功德具足，而為授記；一切諸佛，定隨眾生一切問難，於一念中，悉能善答。佛子！是為一切諸佛十種定法。

[0600a17] 「佛子！一切諸佛，有十種法，若有眾生，見如來者，皆悉疾得十種果報。何等為十？若有眾生，見如來者，疾得遠離一切惡道；若有眾生，見如來者，疾得長養一切善根；若有眾生，見如來者，疾得滿足一切善根；若有眾生，見如來者，疾得往生淨妙天上；若有眾生，見如來者，疾得除滅一切疑惑；若有眾生，見如來者，已發菩提心者疾得不退轉，未發心者速發阿耨多羅三藐三菩提心；若有眾生，見如來者，未得離生聖道，除滅有見，速令正取離生聖道；若有眾生，見如來者，速令清淨世間、離世間一切諸根；若有眾生，見如來者，疾得除滅一切障礙；若有眾生，見如來者，疾得無畏不斷辯才。佛子！是為一切諸佛，眾生見者，皆悉疾得十種果報。

[0600b03] 「佛子！一切諸佛，有十種清淨法，一切菩薩，應常正念。何等為十？一切諸佛，過去方便，一切菩薩應常正念；一切諸佛，清淨妙行，一切菩薩應常正念；一切諸佛，滿足波羅蜜，一切菩薩應常正念；一切諸佛，滿足大願，一切菩薩應常正念；一切諸佛，功德積聚，一切菩薩應常正念；一切諸佛，過去梵行，一切菩薩應常正念；一切諸佛，成等正覺，一切菩薩應常正念；一切諸佛，色身無量無邊，一切菩薩應常正念；一切諸佛，無量無邊神力境界，一切菩薩應常正念；一切諸佛，十力無畏，一切菩薩應常正念。佛子！是為一切諸佛十種清淨法，一切菩薩應常正念。

[0600b17] 「佛子！一切諸佛，有十種一切智住。何等為十？一切諸佛，於一念中，悉知一切法界三世一切眾生心心所行；一切諸佛，於一念中，悉善分別三世一切眾生種種業報；一切諸佛，於一念中，隨一切眾生所應度者，或以神足，或以教誡，或以說法，而教化之；一切諸佛，於一念中，悉能善取一切法界十方眾生諸心心相，示現一切世間如來出世；一切諸佛，於一念中，隨一切法界中一切眾生，希望欲性，所應化度，令見如來；一切諸佛，於一念中，示現一切法界中一切眾生，如來住持神力自在；一切諸佛，為一切法界中一切眾生，說一切佛，離諸熾然，隨其所應，化度眾生；一切諸佛，於一念中，以一切至處道，悉知一切法界中一切眾生彼彼諸趣；一切諸佛，於一念中，一切法界中，一切方處，一切眾生，念如來者，悉令得見；一切諸佛，於一念中，隨一切法界中眾生心之所樂，如來形色，悉令得見。佛子！是為一切諸佛十種一切智住。

[0600c07] 「佛子！一切諸佛，有十種無量不可思議三昧。何等為十？一切諸佛，於一切法，常定不亂，於一念中，為一切眾生，說一切法；一切諸佛，於一切法界、一切眾生，

常定不亂，於一念中，悉為眾生分別演說無我實際；一切諸佛，於一切法界、三世諸法，常定不亂，於一念中，入億三昧；一切諸佛，於一切法界，十方佛剎，常定不亂，於一念中，悉遍遊行一切佛剎；一切諸佛，於一切法界，普現無量無邊佛種種身，常定不亂，於一念中，一切世界，無不遍現；一切諸佛，身、口、意業，充滿一切法界，常定不亂，於一念中，分別演說一切眾生，心藏欲性；一切諸佛，於一切法界，一切法性，常定不亂，於一念中，悉能究竟離欲實際；一切諸佛，於一切法界，一切世界緣起，常定不亂，於一念中，分別演說一切因緣；一切諸佛，於一切法界，一切世間、離世間法，常定不亂，於一念中，無量莊嚴，為一切眾生普現諸佛，無有窮盡；一切諸佛，於一切眾生，一切法界，正受無礙，常定不亂，於一念中，至諸佛趣，無量解脫，究竟彼岸。佛子！是為一切諸佛十種無量無邊不可思議三昧。

[0600c29] 「佛子！一切諸佛，有十種無礙解脫。何等為十？一切諸佛，於一微塵中，悉能普現不可說不可說諸佛出世；一切諸佛，於一微塵中，悉能普現不可說不可說諸佛轉淨法輪；一切諸佛，於一微塵中，教化調伏不可說不可說眾生；一切諸佛，於一微塵中，普現不可說不可說佛剎；一切諸佛，於一微塵中，授不可說不可說菩薩記；一切諸佛，於一微塵中，普現三世諸佛出世；一切諸佛，於一微塵中，普現三世一切佛剎；一切諸佛，於一微塵中，普現三世諸佛自在神力；一切諸佛，於一微塵中，普現三世一切眾生；一切諸佛，於一微塵中，普現三世一切諸佛佛事。佛子！是為一切諸佛十種無礙解脫。」

大方廣佛華嚴經卷第三十一

【經文資訊】大正藏第 09 冊 No. 0278 大方廣佛華嚴經
【版本記錄】CBETA 電子佛典 2016.06，完成日期：2016/06/15
【編輯說明】本資料庫由中華電子佛典協會（CBETA）依大正藏所編輯
【原始資料】蕭鎮國大德輸入，眾生出版社提供新式標點，其他
【其他事項】本資料庫可自由免費流通，詳細內容請參閱【中華電子佛典協會資料庫版權宣告】

本網站係採用 Creative Commons 姓名標示-非商業性-相同方式分享 3.0 台灣 (中華民國) 授權條款授權.
Copyright ©1998-2016 CBETA
Dictionary cache status: loaded

Glossary and Other Vocabulary

Copyright Fo Guang Shan 佛光山 2013-2025. This work may be freely reused under the Creative Commons Attribution 4.0 International License with attribution. Please send

Avataṃsakasūtra (Flower Garland Sūtra) 大方廣佛華嚴經

Scroll 32

Click on any word to see more details.

大方廣佛華嚴經卷第三十二

東晉天竺三藏佛**馱跋陀羅譯**

如來相海品第二十九

[0601a22] 爾時，普賢菩薩摩訶薩告諸菩薩言：「佛子！諦聽，諦聽，善思念之，當為汝**說如來相海**。

[0601a24] 「如來頂上有大人相，名曰明淨，三十二寶以為莊嚴，普放無量大光明網，遍照一切十方世界。

[0601a26] 「如來頂上有大人相，名曰普照佛方便海，圓滿雜寶以為莊嚴，種種摩尼寶王莊嚴，金剛光明世界所起，普照一切法界。

[0601a29] 「如來頂上有大人相，名充滿法界雲，妙寶光明普照一切法界、一切世界、如來功德智慧、十方世界海雲、菩薩功德海雲。

[0601b02] 「如來頂上有大人相，名曰普照，悉現不可思議諸佛世界，金剛摩尼妙寶光明，觀無厭足，如**眾寶華聚奮迅**，**普照一切法界佛寶光明。**

[0601b05] 「如來頂上有大人相，名瑠璃寶，普照一切法界，大自在雲，摩尼寶王相，種種莊嚴，普照一切十方世界，歎佛功德，因**緣所起**，**悉放如來大寶光雲**，**普照菩薩於道場樹結跏趺坐**，**普現菩薩自在神力**，**覺如來力**，**普照一切十方佛**剎六種震動，於大法界**虛空中普現無量自在一切智雲。**

[0601b12] 「如來頂上有大人相，名曰平等，如來音聲燈雲離垢寶海，放諸光明普照一切

法界十方世界菩薩功德海，安立三世佛智幢海。

[0601b15] 「如來頂上有大人相，名佛光廣雲，伊那羅寶、如意王寶、摩尼王寶以為莊嚴，普照一切世界法界菩薩光焰燈雲，普照一切如來妙色音聲海及世界海、淨佛力海。

[0601b19] 「如來有大人相，名圓滿光明雲，種種寶華莊嚴，瑠璃摩尼寶王光明，讚歎法身及諸菩薩，一切十方世界海中，歎如來地，令一切眾生趣向如來諸力境界，普現無量無邊如來淨地離垢清淨，放大光明，普照一切諸佛世界。

[0601b24] 「如來有大人相，名菩薩行藏光明雲，無量世界中如來，放無量種種色寶光明，普照一切法界佛剎，出生無量如來妙音，皆悉分別演說如來甚深大法。

[0601b27] 「如來有大人相，名普照雲，瑠璃伊陀羅金剛寶、無量色清淨摩尼寶莊嚴，放瑠璃色光明，皆悉遍照一切諸海，出佛無量微妙音聲，充滿一切十方世界，普現一切佛智慧海無量化身。

[0601c02] 「如來有大人相，名曰覺雲，佛頂右面以雜寶華焰莊嚴，於一切世界莊嚴道場，清淨一切法界世界，令一切虛妄皆悉解脫，覺淨法界。

[0601c05] 「如來有大人相，名光明雲，以心海王如意法寶莊嚴如來頂相，普照十方世界諸菩薩雲，長養最上智身法身，行於一切如來相海，滿足一切菩薩法界雲。

[0601c09] 「如來有大人相，名一切莊嚴雲，金剛瑠璃華普照，莊嚴一切法界海，世界眾寶蓮華以為莊嚴，皆悉充滿一切法界，四種菩薩行、自在師子吼，充滿一切法界海。

[0601c13] 「如來有大人相，名佛三昧海行雲，莊嚴一切法界海，於念念中，普現無量如來莊嚴，充滿一切不可思議法界世界。

[0601c15] 「如來有大人相，名化海普照雲，妙寶蓮華如須彌山王，出生無量寶光明海，佛意所起、盧舍那所化，出生無量一切化海。

[0601c18] 「如來有大人相，名一切如來解脫雲，離垢勝寶以為莊嚴，普照莊嚴一切如來師子之座，於其座內悉現一切如來色像，放大寶光明，演說無量佛法大海，莊嚴一切諸佛剎海。

[0601c22] 「如來有大人相，名覺佛種姓雲，於瑠璃華、金寶蓮華放無量寶正法光明雲，嚴淨一切如來光明，普現一切清淨法界，眾寶光明無壞解脫，遍入甚深諸法界海，普現無量自在力海。

[0601c26] 「如來有大人相，名無量寶光明輪，示現過去清淨善根，出生清淨智日，普照

十方智慧法海。

[0601c29] 「如來有大人相，名普照自在雲，如來頂寶妙解脫華瑠璃光明，普照一切法界海佛，悉現一切諸佛剎海，具足圓滿如來智慧。

[0602a03] 「如來有大人相，名入一切普照光明，如來寶相清淨莊嚴，普照一切無量無邊如來、菩薩妙智慧藏一切法界。

[0602a05] 「如來有大人相，名明淨雲，寶華瑠璃月放無量百千光明，普照一切法界、虛空界一切佛剎，普現十方一切如來。

[0602a08] 「如來有大人相，名覺光明雲，一切寶光明普照一切法界諸佛轉淨法輪，悉放如來妙光明雲，普照一切十方世界。

[0602a10] 「如來有大人相，名普現一切莊嚴雲，無量寶光明，於一念中，一切法界，普現一切菩薩坐於道場菩提樹下成等正覺，又能普現一切諸佛。

[0602a13] 「如來有大人相，名法界因雲，如意妙寶莊嚴，見無厭足，放大寶光明網，普現一切眾生諸業報海。

[0602a16] 「如來有大人相，名曰普照淨法輪雲，能令如來正法清淨，普照莊嚴一切佛剎，深解一切不思議法海，普照過去、未來、現在諸佛法界，出生無量如來化身。

[0602a19] 「如來有大人相，名普照諸佛海雲，十方一切世界海中悉離障礙，普見一切如來海雲。

[0602a21] 「如來有大人相，名淨燈雲，方便深入一切眾生、一切菩薩、一切如來不可思議法界海雲，普照一切法界覺雲。

[0602a24] 「如來有大人相，名分別法界雲，如來智慧廣照佛地一切菩薩眾、無量法海、無量佛剎，令一切眾生入佛境界，具足普賢菩薩願行、佛平等智、一切諸明。

[0602a27] 「如來有大人相，名一切世界海安住普照雲，一切法界、虛空界寶光明雲，見無厭足，普現道場一切菩薩、諸如來身，出生無量普功德雲。

[0602b01] 「如來有大人相，名一切寶光焰雲，於佛眉間相中，出生無量淨寶光明，普照一切十方世界，淨照一切諸佛菩薩行，法王光明普照法界，悉能長養一切光明、一切法界光明莊嚴，普照一切諸菩薩海、如來力雲，普照一切十方佛剎。

[0602b07] 「如來有大人相，名一切法界莊嚴雲，如來頂相隨次漸起閻浮檀金眾寶莊嚴，

放種種金色光明，於念念中，普現一切世界諸佛，悉能普照一切佛剎，莊嚴一切菩薩諸功德藏，如來頂相悉能莊嚴三十二相，又能莊嚴一切法界。

[0602b12] 「如來有大人相，名普照法界遍光明雲，佛眉間相，悉能普照一切妙寶、一切眾色、一切日月、一切佛海，出生十方無量光明海，莊嚴一切諸如來身，演說一切如來法海。

[0602b16] 「如來有大人相，名自在雲，佛清淨眼，眾寶莊嚴，慧眼清淨，於諸法界無所障礙，吉光明雲示現一切。

[0602b18] 「如來有大人勝妙鼻相，清淨眾寶以為莊嚴，一切眾寶妙色為覆，佛寶華雲，一切菩薩無能思議，悉知一切眾生、諸佛法海。

[0602b21] 「如來有大人廣長舌相，悉能遍覆十方世界一切海雲，過去修習善根所得一切寶王，清淨光明，普照一切法界尸羅之心，又照一切三世諸佛，悉能莊嚴一切法界，出生無量微妙音聲，不思議寶以為莊嚴，普照無量諸光明海，佛妙音聲悉遍充滿一切法界諸世界海。

[0602b27] 「如來有大人相，名法界地雲，舌掌安住一切眾寶以為莊嚴，安住一切法，出生十方諸佛具足音聲，悉能清淨一切佛剎，分別一切諸佛不可思議音聲海雲。

[0602c02] 「如來有大人相，名順法界雲，舌端妙相，金色淨寶以為莊嚴，出生無量金色光明，普照一切諸如來海，大師子吼、震妙音聲，悉皆遍至一切世界，一切眾生無不聞者，於不可思議劫修行所得，普現一切諸音聲海，普照一切眾生，樂聞無有厭足。

[0602c07] 「如來有大人相，名平等法門雲，佛舌端相，令無量佛剎皆悉清淨，如意妙寶以為莊嚴，出生無量種種音聲，讚歎一切諸佛法界，普現一切菩薩法界，妙功德雲普覆一切諸佛菩薩，深入一切諸佛菩薩法，悉現一切離垢眾寶清淨佛剎，悉能普照一切佛剎。

[0602c13] 「如來有大人齗齶相，伊陀尼羅淨瑠璃寶以為莊嚴，諸法界地悉在其內，諸菩薩雲皆悉充滿，出生離垢妙寶光明，普照十方種種香雲、種種燈雲，普照菩薩內諸樓閣，分別一切諸佛剎海，方便安住自在神力，普現不可思議諸法界雲。

[0602c19] 「如來有大人相，名佛大牙雲，如來右面下大牙相，眾寶莊嚴，放大光明輪，普照法界及諸佛身；普放光明網，照十方世界海及眾生海，妙安隱輪以為莊嚴。

[0602c22] 「如來有大人相，名寶焰須彌藏，如來右面上大牙相，如意寶王藏勝香焰雲照以莊嚴，放寶光明，與法界等一一光明內，普現一切諸佛自在、一切佛剎莊嚴道場。

[0602c26] 「如來有大人相，名照一切寶須彌山燈雲，如來左面下大牙相，分別解說一切諸相，香華眾寶妙方便輪以為莊嚴，放寶光明雲，普照一切世界海，普現一切佛蓮華藏師子之座，離垢菩薩海雲眷屬圍遶。

[0603a02] 「如來有大人相，名普照佛雲，如來左面上大牙相，清淨眾寶及閻浮檀寶網輪華以為莊嚴，出生不可思議微妙音聲，普現一切如來自在神力，成就一切菩薩功德，普照一切虛空及語言法、無盡法雲、一切法海、諸佛音聲及一切寶，出生分別一切諸佛眾妙音聲，充滿法界。

[0603a08] 「如來有大人相，名金慕耆婆，如來一一齒間，出無量相海門雲，種種色寶，放大光明海，閻浮檀金色，普照法界一切世界、一切如來。

[0603a11] 「如來有大人相，名一切寶地雲，如來右肩相，一切寶色、淨蓮華色、明淨寶色，光焰普照一切菩薩內法藏雲，悉照一切如來法海。如來右肩平滿大人相，清淨閻浮檀金色，普照菩薩法輪法界，及照一切如意寶王；如來有大人左肩相，閻浮檀蓮華色，如來圓滿諸功德海以為莊嚴，普放無量諸光明網，悉照一切世界法界，示現如來無量自在諸神力雲。

[0603a19] 「如來有大人相，名周遍普照雲，如來左肩相，眾寶莊嚴，放閻浮檀金色光明，悉能充滿一切法界，普照一切諸如來海，種種寶香，莊嚴一切諸佛剎海。

[0603a23] 「如來有大人相，名普照莊嚴雲，如來右肩無有動轉，出生無量佛燈光明、垂法界雲，充滿菩薩眾，普照莊嚴一切法界。

[0603a25] 「如來有大人相，名海頂雲，如來胸有勝妙相海以為莊嚴，柔軟細滑，種種眾寶焰輪莊嚴，周遍清淨，開發甚深法海音聲。

[0603a28] 「如來有大人相，名勝妙相續普現雲，如來右脇勝妙清淨，法界輪地以為莊嚴，清淨寶網而彌覆之，出生無量如來化雲，普照一切十方法界。

[0603b02] 「如來有大人相，名普現如來雲，勝妙功德藏菩薩功德寶天冠，普照極高雲，離垢清淨，普現十方無量諸佛自在神力，開示三世一切諸佛法海淨行，坐於道場菩提樹下成等正覺。

[0603b07] 「如來有大人相，名開敷華雲，如來勝妙功德相續，眾妙寶華寶輪莊嚴，放香焰光明，普現一切蓮華形色世界。

[0603b09] 「如來有大人相，名可悅樂金色雲，一切寶王藏勝妙功德相續，一切寶心王藏放摩尼寶光明輪，離垢清淨，極大高顯，普照一切諸佛內方便功德藏，普照一切法界。

[0603b13] 「如來有大人相，名勝海雲，勝上虛空寶放香光明，普照十方一切道場，圓滿瑠璃寶香燈鬘充滿十方。

[0603b15] 「如來有大人相，名電光雲，下第二勝功德，平等地相蓮華右旋，淨菩薩眾坐寶蓮華，放佛藏光明，普照法界海。

[0603b18] 「如來有大人相，名普現法界雲，第三勝相海，具足成滿一切寶海剎，普照開現無量菩薩法界。

[0603b20] 「如來有大人相，名普照最高雲，第四勝相海，放離垢眾寶光明海，普照一切法界、一切如來、一切世界莊嚴、一切眾生海。

[0603b23] 「如來有大人相，名轉一切法輪妙音聲雲，下分勝相，離垢清淨，一切正法道香焰光明，照一切佛內心相海一切法界。

[0603b26] 「如來有大人相，名莊嚴雲，第十勝相，宣暢十方一切諸佛菩薩淨行、覺悟、離垢清淨、光明、三世諸佛一切智海，莊嚴一切諸佛剎海。

[0603b29] 「如來有大人手掌相，具足千輻寶輪，種種眾寶以為莊嚴，放大光明，普照法界，轉正法輪，普照一切諸如來海，充滿一切佛功德海，種種妙寶莊嚴法界。

[0603c03] 「如來有大人相，名海照雲，如來寶手眾寶莊嚴，普放淨月光明焰雲，莊嚴虛空如來菩薩諸世界海，讚歎菩薩行海。

[0603c06] 「如來有大人相，名普莊嚴雲，如來妙手因陀尼羅瑠璃寶華以為莊嚴，普照一切法界、一切世界蓮華藏菩薩安住寶藏，莊嚴十方一切道場，普照一切諸佛海雲、清淨法身。

[0603c10] 「如來有大人相，名離垢燈普照雲，淨寶光明，放淨光網，普照十方，皆悉出生變化網雲，莊嚴菩薩淨寶光明，究竟一切諸法行海，到於彼岸。

[0603c13] 「如來有大人相，名普現一切眾寶雲寶藏海雲，莊嚴如來蓮華，充滿一切眾寶蓮華，放寶光明雲普照一切法界。

[0603c16] 「如來有大人相，名普照明淨雲，放寶焰光明海，照於法界，一切眾香光焰莊嚴，普現寶華焰光，令一切佛世界網悉淨莊嚴，普照一切道場。

[0603c19] 「如來有大人相，名瑠璃燈雲，一切世界眾寶色地普照莊嚴，皆放諸佛金色光明，以一切莊嚴而莊校之，於一念中，皆悉示現一切法門。

[0603c22] 「如來有大人相，名智慧燈雲，金剛寶華以為莊嚴，放閻浮檀金色光明，普照

一切世界。

[0603c24] 「如來有大人相，名安住蓮華光明雲，**眾寶妙華以為莊嚴**，**放大光明網**，**覆一切世界諸須彌山。**

[0603c26] 「如來有大人相，名充滿法界如來雲，離垢淨寶以為莊嚴，放大光明，普照一切諸佛世界，悉見如來坐蓮華藏師子之座；又復普照一切法界，現一切相：如來妙手普現一切自在之相，千輻相輪清淨具足，種種**眾寶以為莊嚴**，**佛手充滿一切**剎雲，普照一切諸法界雲。

[0604a04] 「如來有大人相，名曰成就佛剎海雲，佛右手指寶相，清淨法界、清淨光焰，普照如淨水月，出眾寶華，出生一切妙寶音聲，普現一切諸佛剎海。

[0604a07] 「如來有大人相，名安住一切寶雲，普照諸佛寶藏法界，於佛指相，出生如意妙寶王雲，**眾寶莊嚴**，**放大光明網**，**普照一切法界雲及諸佛雲**，**普照莊嚴一切菩薩諸功德海**，**出生普賢菩薩淨行妙音聲海**，**一切佛**剎無不聞者；又開發普照諸菩薩心，皆悉滿足無量大願，摩尼寶王以為莊嚴，種種日光輪皆悉普照一切法界。

[0604a14] 「如來有大人寶馬藏相，隱密於右，**眾寶莊嚴**，**普照一切法界及虛空界**，**一切眾寶莊嚴法界海**，**出生一切如來莊嚴微妙音聲。**

[0604a17] 「如來有大人相，名曰一相現一切相海雲，如來安處福田之座，一切**眾寶以為莊嚴**，**出生無量不可思議妙寶光明**，**普照十方一切法界**，**普現分別一切眾相**，**現一相雲**，**照現一切諸佛自在神力。**

[0604a22] 「如來有大人相，名一切法界海雲，普照十方諸如來座及一切法界法輪法海，悉能示現一切相雲。

[0604a24] 「如來有大人相，名普示現雲，如來右髀**眾寶莊嚴**，**放於妙法種種香光**，**隨順安住出諸音聲**，**一切寶王以為莊嚴**，**於念念中**，**悉能示現心王海雲。**

[0604a27] 「如來有大人相，名普照一切迴向海雲，如來左髀，悉遍充滿一切寶海，隨順安住法海莊嚴，放一切光明海，悉能普照一切**眾生無量佛海。**

[0604b02] 「如來有大人相，伊尼延右**腨**，**放閻浮檀金色光明**，**普照一切世界**，**震動無量諸佛**剎土，出佛音聲，一切普聞，出生無量菩薩化身，充滿一切諸佛世界及虛空界，放明淨光明，莊嚴普照一切，令諸佛剎皆悉清淨，菩薩變化藏諸法界雲猶若虛空。

[0604b07] 「如來有大人相，伊尼延左**腨如鍊金色**，**常放一切妙寶光明**，**充滿無量諸佛世界**，**開發一切諸佛法化**，**莊嚴無量諸佛法海。**

[0604b10] 「如來有大人相，名毛端內現一切佛剎，於一毛孔，悉放一切寶光明藏，普照十方一切法界；於一毛孔，示現一切如來自在諸法界雲。

[0604b13] 「如來有大人相，名菩薩海莊嚴雲，如來金剛足下閻浮檀金色，放一切寶光明網，充滿十方諸佛剎雲，開發一切菩薩法化，出生無量菩薩變化，放一切寶香光明，住菩薩海，能於一步遍諸佛剎。

[0604b18] 「如來有大人相，名明淨雲，佛足趺上一切眾寶以為莊嚴，放妙寶光明，示現一切諸佛菩薩大光明藏，普照無量諸如來雲。

[0604b21] 「如來有大人相，名曰覺雲，普覆一切如來指間，眾寶王莊嚴，放諸寶光，於念念中，示現一切諸佛自在，普照無量諸佛法海，示現一切道場，悉照未來無量際劫。

[0604b24] 「如來有大人相，名曰遍照法界海雲，如來足下千輻相輪，種種莊嚴，放百千眾寶光明，普照一切法界諸世界海，眾寶燈焰妙莊嚴藏，普照十方一切諸佛，無量香光以為莊嚴，普照一切淨法界海。

[0604b29] 「如來有大人相，名示現一切諸佛海雲，清淨如空，照諸法海，充滿十方，發起一切諸菩薩雲，出妙音聲雲，眾寶華雲以為莊嚴，香燈光焰，示現普照一切世界。

[0604c03] 「如來有大人相，名自在光明雲，眾寶莊嚴，示現一切諸佛光明，淨法界海及諸道場，常放如來智慧光明，一切眾相悉為一相，法界無雜，種種莊嚴。

[0604c07] 「如來有大人相，名法界海音聲雲，如來足下後分，眾寶莊嚴，普照一切諸法界海，一切諸佛自在莊嚴，普入化輪，覆一切法界，於一一身，出生法界妙音聲雲。

[0604c10] 「如來有大人相，名深寶原底，眾寶莊嚴，放閻浮檀金色，圓滿光明，普照十方世界法界，顯現一切莊嚴道場。

[0604c13] 「如來有大人相，名一切寶月光明伊那尼羅寶藏莊嚴照法界雲，於念念中，悉能示現如來法海。

[0604c15] 「如來有大人相，名普雲藏右虛空寶雲，最高寶光明，照一切佛道場座藏，金剛伊那尼羅寶顯現莊嚴。

[0604c17] 「如來有大人相，名平等光雲，眾寶妙華以為莊嚴，出生甚深法界音聲，遍一切法界及虛空界，於一一相，普照一切諸如來海，入佛甚深自在，菩薩法界海，說不可盡。如來有大人相，名示現莊嚴雲，清淨閻浮檀金色眾寶莊嚴，普放種種妙色光明，遍照一切莊嚴佛剎，佛雲充滿無量世界，莊嚴菩薩自在法海，普照一切諸佛功德及諸菩薩解脫之

藏，莊嚴法界。

[0604c26] 「如來有大人相，名諸佛自在普示現雲，轉諸寶輪，眾寶莊嚴，放不思議如來光明，妙香普聞一切世界無量佛海，演出一切佛音聲海，於諸世界，現菩薩門佛自在雲。佛子！於佛身中，有如是等十蓮華藏世界海微塵數佛大人相，於諸肢節，種種妙寶以為莊嚴。」

大方廣佛華嚴經佛小相光明功德品第三十

[0605a06] 爾時佛告寶手菩薩言：「如來、應供、等正覺有隨形好，名曰海王，彼出光明，名曰明淨，七百萬阿僧祇光以為眷屬；又菩薩摩訶薩於兜率天，放大光明，名曰幢王，普照十世界微塵數剎，遍照彼處地獄眾生，滅除苦痛，令彼眾生十種眼、耳、鼻、舌、身、意，諸根行業皆悉清淨，彼諸眾生見光明已，皆大歡喜，命終皆生兜率天上。生天上已，聞天妙音，名不可樂，此音聲語諸天子言：『以不放逸故，於諸佛所種善根故，遇善知識故，盧舍那佛威神力故，於地獄命終生此天上。』如來足下千輻輪中有妙光明，名普照王，於彼海王隨形好處，悉放四十廣大光明，一名清淨功德，普照六十億那由他佛剎微塵數世界，隨眾生境界，隨種善根，隨眾生意，乃至普照阿鼻地獄，其中眾生，命終皆生兜率天上。生天上已，聞天妙音，作如是言：『善哉！善哉！諸天子！盧舍那菩薩今住離垢三昧，應當敬念。』爾時，諸天子聞天勸化微妙之音，便作是念：『奇哉！奇哉！何由出此微妙音聲？』爾時，音聲語諸天子言：『我此天音，諸善功德之所成就。諸天子！如我說我，而不著我、不著我所，一切諸佛亦復如是，自說是佛，而不著我、不著我所。諸天子！如我音聲，不從東方，南、西、北方，四維，上、下來，諸天子！業報成佛亦復如是，非十方來。諸天子！猶如汝等昔在地獄，不從十方來，但以顛倒愚癡纏故，得地獄身，本無來處，如普照王光明，不從十方來，我天音聲亦復如是，非十方來，但以三昧善根力故出生如是微妙音聲，般若波羅蜜力故示現如是自在神力。諸天子！譬如須彌山王有三十三天淨妙宮殿種種樂具，不從十方來，我天音聲亦復如是。諸天子！譬如億那由他佛剎微塵數世界末為微塵，如是微塵數眾生，我為說法，隨彼所應，令大歡喜，然我於彼，不生厭惡心、不生疲倦心、不生放逸心、不生憍慢心。諸天子！盧舍那菩薩住離垢三昧亦復如是，於右手掌隨形好中，放一光明，出生無量自在神力，一切眾生、聲聞、緣覺所不能知。汝等應當往詣盧舍那菩薩，恭敬禮拜，莫著五欲障諸善根。諸天子！譬如劫盡燒須彌山，悉令消滅。諸天子！五欲纏心，修念佛三昧，皆悉除滅，是故諸天子當知報恩，一向敬念盧舍那菩薩。諸天子！其有眾生不知報恩，捨是身已，入三惡道。諸天子！汝昔在地獄，蒙光明恩，捨地獄已，來生此天，應當長養彼諸善根。諸天子！譬如我天，非男非女，而能出生百千萬億不思議法。諸天子！如天子、天女、五欲樂具、宮殿園林，皆悉如我，不生不滅，色、受、想、行、識亦復如是，若如是知，是名能入無著甚深三昧海。』

[0605b29] 「時，諸天子聞是音聲，歡喜無量，皆悉化作一萬華雲、一萬香雲、一萬樂雲

、一萬幢雲、一萬蓋雲、一萬讚歎雲，作是化已，往詣盧舍那菩薩所住宮殿，恭敬供養，於一面住，而不見盧舍那菩薩。時有天子，作如是言：『此菩薩者，今已命終，生淨飯王家，乘栴檀樓閣，處摩耶夫人胎。』爾時，諸天子以天眼觀盧舍那菩薩摩訶薩，見梵身天、欲界諸天恭敬供養。時，諸天子作如是言：『我等若不先往恭敬供養盧舍那菩薩，乃至一念頃，住兜率天起樂著心者，我則不可。』

[0605c11] 「爾時，一一天子與十那由他天子眷屬，欲從天下至閻浮提詣菩薩所。時，天妙音語天子言：『菩薩摩訶薩亦不命終生於彼間，隨所應化，悉令彼見。諸天子！譬如我今非眼所見，能出音聲，菩薩摩訶薩住離垢三昧，亦復如是，非眼所見，而處處示現命終受生，捨離虛妄，滅除憍慢，無所染著。是故，諸天子！應當速發阿耨多羅三藐三菩提心，令意清淨，住威儀戒，悔過一切業障、煩惱障、報障、邪見障，以法界、虛空界、眾生界等善身、口、意業，以眾生界等身，眾生界等頭，眾生界等舌，悔過四障。』

[0605c22] 「時，諸天子聞是聲已，皆大歡喜，心意柔軟，問天聲曰：『菩薩摩訶薩云何悔過？』爾時，天聲以菩薩摩訶薩三昧力故、天善根力故，答諸天子言：『業障等罪，不從東方，南、西、北方，四維，上、下來，積聚於心。菩薩摩訶薩知此業等，因顛倒起，不生疑惑。諸天子！如我天聲，說隨業報行、隨戒、隨喜、隨定、寂滅，諸佛菩薩說我眾生貪恚癡業，而實無我、無有我所，亦復如是。所作諸業，於十方求，悉不可得。諸天子！如我天聲，少福眾生所不能聞，除地獄眾生應受化者。諸天子！聲非生滅，一切諸業亦復如是，非生非滅，但隨業行而受果報。諸天子！如我所出音聲，於無量劫不可窮盡。諸天子！若謂音聲有來去者，即墮邊見，一切諸佛不說斷常，除為眾生方便說法。諸天子！如我天聲，十方世界隨所應化皆悉得聞，一切諸佛亦復如是，隨應度者皆悉得見。諸天子！譬如明淨錠光金玻瓈鏡，與十世界等，於彼鏡中，見無量剎，一切山川、一切眾生、地獄、餓鬼，若好、若醜，形類若干悉於中現。諸天子！於意云何，彼諸影像來入鏡不？』答言：『不也。』『諸天子！一切業報亦復如是，無來去處而能出生善根果報。譬如幻師，能幻人目，當知諸業亦復如是。若如是知，是名清淨真實悔過。』說是法時，百千萬億那由他佛剎微塵數諸世界中，兜率天子皆得無生法忍，無量無邊不可思議阿僧祇欲界諸天子，皆發阿耨多羅三藐三菩提心；六欲天中，一切天女皆捨女身，悉為男子，得不退轉菩提之心。爾時，諸天子廣聞普賢迴向善根，悉得十地，諸力莊嚴，具足三昧，皆悉成就眾生界等善身、口、意業，滅一切障，皆得清淨，見百千萬億那由他佛剎微塵數七寶蓮華，一一華上皆見菩薩結跏趺坐，放大光明，彼諸菩薩一一隨形好中，放眾生界等光明，彼光明中，見眾生界等諸佛，結跏趺坐，隨所應度而為說法，猶未能見離垢三昧之少分也。

[0606b02] 「爾時，諸天子於一一毛孔，化作眾生界等妙香華雲，供養盧舍那佛，散香華已，一一華中見諸如來，時彼香雲，普熏無量佛剎微塵數世界眾生，其蒙香者，身心快樂，譬如比丘入第四禪；若有眾生得聞此香，諸罪業障皆悉除滅，於色、聲、香、味、觸內

，有五百煩惱，其外亦有五百煩惱、二萬一千欲行煩惱、二萬一千恚行煩惱、二萬一千癡行煩惱、二萬一千等行煩惱，此諸煩惱皆悉除滅，彼諸眾生具足種種淨香自在光明善根；若有眾生見此蓋雲者，彼諸眾生種一恒沙轉輪聖王所植善根，所謂：白淨寶網轉輪王等。菩薩摩訶薩安住如是轉輪王處，於百千億那由他佛剎微塵數諸世界中，教化**眾生**，**譬如明鏡世界月王如來**，**十方無量**剎中，比丘、比丘尼、優婆塞、優婆夷，無有乃至一念不作化身來詣佛所而聽法者，彼佛常為廣說經法，乃至廣為說本生經，聞彼佛名，命終之後皆生其國。菩薩摩訶薩安住白淨寶網轉輪王處，亦復如是，放曼陀羅自在光明，若有眾生遇斯光者，皆得菩薩十地，當知此等眾生，悉是先世修善根力，如得初禪，雖未命終見梵天處得梵天樂，如是次第得諸禪者，雖未命終而得彼樂。如是菩薩摩訶薩安住白淨寶網轉輪王處，放大光明，名周羅摩尼，若有眾生遇斯光者，皆得菩薩十地，悉得無量智慧光明，得十種眼清淨行業，乃至十種意清淨業，具足成就淨力三昧，如是成就清淨肉眼。譬如菩薩摩訶薩以左手持億那由他佛剎微塵，東行過億那由他佛剎微塵數世界，乃下一塵，如是東行盡此微塵，如是菩薩摩訶薩悉能了知彼微塵數，亦識諸塵本剎來處及下塵之剎，乃至十方，亦復如是；菩薩摩訶薩復能還集此諸微塵作一佛剎，於此佛剎亦分別知。」

[0606c08] 佛告寶手菩薩言：「於意云何？如是佛剎廣大可思議不？」

[0606c10] 寶手菩薩白佛言：「世尊！如是佛剎無量無邊不可思議。世尊！奇哉！奇哉！若聞是論，此人難得，聞而信者，亦復難得。」

[0606c12] 佛告寶手菩薩言：「如是如是，若有善男子、善女人，聞而信者，我授彼記，速成阿耨多羅三藐三菩提，得一切種智。」

[0606c15] 佛告寶手菩薩言：「譬如千億佛剎微塵數世界，如上諭說，此一切剎末為微塵，彼諸世界一一微塵，悉與一切佛剎微塵數等。菩薩摩訶薩取此微塵展轉更種，乃至八十，彼一一微塵生果，悉與一切世界微塵數等。菩薩摩訶薩業報清淨，肉眼悉分別見，亦於念念中，見百千萬億那由他佛剎微塵等如來。」

[0606c22] 佛告寶手菩薩言：「譬如錠光玻**瓈珠**，**照十佛**剎微塵等世界，此珠白淨寶網轉輪聖王善根所成。」

大方廣佛華嚴經卷第三十二

【經文資訊】大正藏第 09 冊 No. 0278 大方廣佛華嚴經

【版本記錄】CBETA 電子佛典 2016.06，完成日期：2016/06/15
【編輯說明】本資料庫由中華電子佛典協會（CBETA）依大正藏所編輯
【原始資料】蕭鎮國大德輸入，眾生出版社提供新式標點，其他
【其他事項】本資料庫可自由免費流通，詳細內容請參閱【中華電子佛典協會資料庫版權宣告】

本網站係採用 Creative Commons 姓名標示-非商業性-相同方式分享 3.0 台灣 (中華民國) 授權條款授權.
Copyright ©1998-2016 CBETA
Dictionary cache status: loaded

Glossary and Other Vocabulary

Copyright Fo Guang Shan 佛光山 2013-2025. This work may be freely reused under the Creative Commons Attribution 4.0 International License with attribution. Please send comments to alex@ntireader.org.
Page updated on 2025-06-19

Abbreviations
Reference
Help
About
menu
logo
NTI Reader
search
Back to collection

Avataṃsakasūtra (Flower Garland Sūtra) 大方廣佛華嚴經
Scroll 33
Click on any word to see more details.

大方廣佛華嚴經卷第三十三

東晉天竺三藏佛馱跋陀羅譯

普賢菩薩行品第三十一

[0607a06] 爾時，普賢菩薩摩訶薩告諸菩薩言：「佛子！如向所說是微少說，何以故？一切如來、應供、等正覺為受化者隨應說法，愚癡眾生諸纏所纏，計我、我所，著吾我見，常隨顛倒，生邪見惑，起邪虛妄，為縛所縛，流轉生死，遠如來道，為如是等諸眾生故，如來、應供、等正覺，出興于世。

[0607a12] 「佛子！若菩薩摩訶薩起一瞋恚心者，一切惡中無過此惡，何以故？佛子！菩薩摩訶薩起瞋恚心，則受百千障礙法門，何等百千？所謂：受不見菩提障，不聞正法障，生不淨國障，生惡道障，生八難處障，多疾病障，多被謗毀障，生闇鈍趣障，失正念障，少智慧障，眼、耳、鼻、舌、身、意等障，近惡知識障，近惡伴黨障，近惡人障，與惡人同止障，不樂賢善共事障，遠正見障，生外道家障，離佛正教障，入魔境界障，不見善知識障，諸善根障，增不善法障，生惡家障，生邊地障，生惡人中障，生天貧窮障，生諸龍、夜叉、乾闥婆、阿脩羅、迦樓羅、緊那羅、摩睺羅伽、羅剎中障，不樂佛法障，習童蒙法障，樂小乘障，不樂大乘障，多生驚怖障，樂生死障，著三界障，不護佛法障，不樂聞佛自在神力障，菩薩清淨諸根障，離菩薩行障，離菩薩深心希望障，不攝正念障，不發起一切智心障，不淨施行障，不淨業障，不淨報障，不成長諸力障，斷智慧根障，不受持菩薩諸行障，誹謗佛法障，遠離菩提障，不入佛境障，墮諸魔界障，不能求佛法障，聞諸菩薩大莊嚴事生恐怖障，不樂菩薩共住障，不樂求菩薩善根業障，邪見蓋疑障，增益愚癡障，捨菩薩戒、隨順破戒障，不信如來戒障，聞佛讚歎諸持戒者生瞋恚心障，離忍辱樂常懈怠障，謗諸菩薩不退精進障，捨三昧慧障，誹謗般若波羅蜜巧方便障，不知是處、非處方便障，不知度脫眾生方便障，不入菩薩諸深智障，不出生菩薩諸道障，於菩薩十種眼生盲障，於菩薩法不能出生無礙法流障，無礙耳、鼻障，不具相好障，無礙舌障，不能別知眾生音聲障，於眾生中生懈怠心障，狂亂業障，離三種戒障，無礙諸入障，口四過、意惡業障，生增上貪恚、邪見障，不求正法障，於菩薩法懈怠心障，菩薩精進法中疑惑心障，捨離菩薩決定法障，損減菩薩智慧門障，損減正念障，遠離佛法障，不習菩薩離生法障，菩薩謙下心障，遠離聲聞、緣覺離生法障，不順三世諸佛菩薩障。佛子！菩薩摩訶薩起一瞋恚心受如是等百障法門，乃至百千障礙法門。何以故？佛子！我不見有一惡法出過菩薩一瞋恚心。

[0607b25] 「佛子！是故菩薩摩訶薩欲疾具足菩薩行者，應當修習十種正法。何等為十？所謂：不捨一切眾生，於諸菩薩生如來想，常不誹謗一切佛法，於諸佛剎得無盡智，恭敬信樂菩薩所行，不捨虛空、法界等菩提之心，分別菩提究竟佛力到於彼岸，修習菩薩一切諸辯，教化眾生心無疲厭，於一切世界示現受生而不樂著。

[0607c04] 「佛子！菩薩摩訶薩安住如是十種正法，則能攝取十種清淨之法。何等為十？所謂：於甚深法究竟清淨，親近善知識清淨，能護諸佛正法清淨，悉能分別空界清淨，善入法界清淨，智慧了諸心行清淨，令諸菩薩善根清淨，心常不著諸劫清淨，智慧觀察三世清淨，成就諸佛種姓清淨。

[0607c11] 「佛子！菩薩摩訶薩安住如是清淨正法，則能具足十種正智。何等為十？所謂：分別眾生心心行智，分別眾生諸業報智，普照一切諸佛法智，於諸佛法得方便次第智，具足一切總持門智，成就一切文字辯智，善知眾生一切語智，示現一切世界身智，具足普照一切眾生智，於一切趣得一切智。

[0607c17] 「佛子！菩薩摩訶薩安住如是十種正智，則入十種巧隨順入。何等為十？所謂

：一切世界入一毛道，一毛道出不可思議剎；一切眾生身悉入一身，於一身出無量諸身；不可說劫悉入一念，令一念入不可說劫；一切佛法悉入一法，令一法入一切佛法；一切諸入入於一入，令一入入一切諸入；一切諸根入於一根，令一根入一切諸根；一切諸根入非根法，非根法入一切諸根；一切諸相悉入一相，一相入於一切諸相；一切語音入一語音，一語音入一切語音；一切三世悉入一世，令一世入一切三世。

[0607c29] 「佛子！菩薩摩訶薩分別如是十種入法，則能安住十種直心。何等為十？所謂：安住一切世界語言、非語言法直心，安住正念一切眾生直心，安住虛空界直心，安住法界無量無邊直心，安住一切佛順正法直心，安住甚深善法不壞正法直心，安住除滅一切疑惑直心，安住等觀三世法直心，安住三世諸佛平等直心，安住諸佛無量力直心。

[0608a08] 「佛子！菩薩摩訶薩安住如是十種直心，則得諸佛十種巧方便法。何等為十？所謂：得巧方便，普照一切諸佛深法；得巧方便，出生諸佛甚深勝法；得巧方便，分別演說一切諸佛莊嚴之法；得巧方便，深入一切佛平等法；得巧方便，分別別相一切佛法；得巧方便，入不可壞諸佛正法；得巧方便，入一切佛諸莊嚴法；得巧方便，以一方便入一切佛法；得巧方便，入佛無量諸方便法；得巧方便，於一切佛法心得自在而不退轉。佛子！是為十種巧方便法。

[0608a19] 「佛子！是故菩薩摩訶薩應當一心恭敬聽受是法，何以故？菩薩摩訶薩得聞是法，以少方便疾得阿耨多羅三藐三菩提，與三世佛等。」爾時，佛神力故，法如是故，十不可說億那由他佛剎微塵等世界六種震動，雨出過諸天一切華雲雨、妙香雲雨、末香雲雨、衣蓋幢幡眾寶莊嚴具雲雨、妓樂雲雨、諸菩薩雲雨、不可說讚歎佛雲雨、不可說讚歎善哉雲雨、佛音聲滿法界雲雨、不可說淨世界雲雨、不可說長養菩薩功德雲雨、不可說光明雲雨、不可說種種神力自在雲雨，如此世界四天下佛坐道場，雨如是等種種雲雨，演說諸法，十方世界亦復如是。

[0608b03] 爾時，佛神力故，法如是故，過十不可說世界微塵等剎，有十佛世界微塵數菩薩摩訶薩，來詣此土，充滿十方，作如是言：「善哉！善哉！佛子！能說如是諸佛如來最大誓願授記深法，我等同號皆名普賢，於諸普勝世界諸普幢自在如來所，來詣此土，一切世界亦說此法，如是句身、味身一切諸行無有增減，是故來此為汝作證。如是十佛世界微塵數菩薩摩訶薩，來此作證，一切十方諸如來所，亦復如是。」

[0608b13] 爾時，普賢菩薩摩訶薩以佛神力，自善根力，觀察十方及諸法界；欲明諸菩薩行諸佛菩提，欲說大願，欲分別一切世界諸劫，欲明隨時示現佛出世間，欲隨眾生根悉令受化，欲明如來諸所說法無有虛妄，欲隨種善根果報不虛，欲明菩薩清淨法身，出妙音聲

，覺悟眾生起菩提心故，以偈頌曰：

「一切眾歡喜,　　除滅諸陰蓋,
一心恭敬聽,　　菩薩諸願行。
隨三世菩薩,　　所行諸願行,
我當次第說，　　菩薩勝妙法。
一切諸劫數,　　及世界業數,
我說無等等，　　應化興于世。
見過去諸佛,　　於彼發大願,
饒益眾生類,　　除滅一切苦。
菩薩論師王,　　所行無斷絕，
得無等等法,　　一切智境界。
菩薩見過去,　　一切諸導師,
放大光明網,　　普照十方界。
發如是大願,　　我為世間燈,
功德莊嚴身,　　具足十力智。
一切諸群生,　　貪恚癡熾然,
我當為除滅,　　無量惡道苦。
發如是誓願,　　堅固不退轉,
具修菩薩眾,　　究竟無礙力。
如是誓願已,　　世間行不轉,
所行無虛妄,　　究竟論王法。
於一賢劫中,　　千佛出于世,
隨彼佛正法,　　次第分別說。
如此賢劫佛,　　無量劫亦然,
未來諸佛法,　　我當次第說。
如一佛剎性，　　無量剎亦然，
一切佛國性,　　我悉分別說。
諸佛次興世,　　隨願隨名號,
隨彼所得記,　　隨其所壽命,
隨所修正法,　　專求無礙道,
隨所化眾生,　　正法住於世,
隨所淨佛剎，　　眾生及法輪，
說法時非時，　　次第淨群生。
隨彼眾生行,　　種種諸業性,
上中下差別,　　隨應所受化。
如是甚深智,　　菩薩入是行,
修習普賢業,　　具足智慧輪。

身業無障礙,　　口業悉清淨,
意業亦無礙,　　通達三世法。
菩薩如是行,　　究竟普賢道,
出生淨智日,　　普照諸法界。
於不可說劫，　　及一切佛剎，
菩薩一念知,　　於彼無所著。
行者入如是,　　奇特甚深地,
菩薩妙法中,　　我當說少分。
智慧無邊際,　　究竟佛境界,
善入一切處,　　成就不退轉。
具普賢淨慧,　　滿足普賢願,
菩薩究竟行,　　深入無等智。
於一微塵中,　　悉內一切剎，
見彼無量佛,　　具聞演說法。
如一微塵中,　　一切塵亦然,
見剎及諸佛，　　是不思議智。
一一微塵中,　　普現三世法,
五趣生死道,　　皆悉分別知。
一一微塵中,　　有無量佛剎，
一中知無量,　　無量中知一。
如是法界等,　　一切諸佛土,
同性及異性,　　皆悉能了知。
深入微細智,　　分別諸世界,
一切劫成壞,　　悉能分別說。
知諸劫修短,　　三世即一念,
同行不同行,　　皆悉分別知。
深入諸世界,　　清淨不清淨,
身中無量剎，　　一剎無量身。
一切十方中,　　無量諸世界,
種種無數性,　　一切悉能知。
一切三世中,　　無量佛國土,
具足甚深智,　　悉了彼成敗。
十方諸世界,　　有成或有敗,
普賢悉深入,　　一切能了知。
以淨慧眼見,　　無量諸佛土,
分別知諸業,　　隨行故清淨。
菩薩摩訶薩,　　善知眾生行,
以諸惡業故,　　而得不淨土。

無量無邊剎，　即知為一剎，
如是入諸剎，　一切莫能知。
一切諸世界,　令入一剎中，
世界不積聚,　亦復不離散。
或伏或有仰,　或高或復下,
世界眾生相,　菩薩皆悉知。
或有翻覆剎，　無量諸佛土，
知種種是一,　知一是種種。
普賢真佛子,　以不思議智,
知難思議剎，　了達無邊際。
知諸世界化,　剎化眾生化，
了知諸法化,　究竟諸佛化。
甚深世間法,　種種莊嚴事,
眾生無量報,　皆心業莊嚴。
真佛子善學,　甚深妙法界,
具自在神力,　充滿十方剎。
眾生等諸劫,　常說世界法，
一切莫能知,　唯除等正覺。
世界及如來,　種種諸名號,
無量劫演說，　猶不能究竟，
何況心境界,　三世諸佛法？
真實妙法界,　諸佛一切地,
清淨無礙念,　具足無礙智。
分別說法界，　智慧到彼岸，
如是諸世界,　無量業莊嚴。
菩薩一念中,　悉知三世剎，
於彼世界中,　行諸最勝行。
究竟等正覺,　顯現自在力,
如是未來世,　一切世界中,
諸佛次興世,　菩薩悉能知。
彼行諸妙願,　境界修功德,
隨劫成正覺,　菩薩分別知。
亦知彼壽量,　及所化眾生,
隨方便法門,　為眾轉法輪。
菩薩如是知,　具普賢行地,
成就一切智,　與諸如來等。
現在十方界,　無量諸佛土,

深入此世界,　通達諸法界。
於彼世界中,　現在無數佛,
無礙論山王,　究竟自在法。
知淨土及眾,　應化自在力,
盡無量億劫,　常思惟是事。
調御世間尊,　成就自在力,
菩薩究竟度,　深入智慧藏。
菩薩具出生,　無礙眼耳身,
無礙廣長舌,　令眾悉歡喜。
最勝無礙心,　無量普清淨,
甚深無礙智,　悉了三世法。
善學一切化,　剎化眾生化，
能化世間化,　究竟化彼岸。
種種業莊嚴,　嚴飾諸世間,
成就佛智慧,　善知一切相。
一一如來身,　以無量方便,
隨其所應化,　度脫無量眾。
深入智境界,　出世間慧日,
所行不退轉,　遍遊一切剎。
深解諸世間,　如夢如幻化,
一切眾生界,　了達悉如電。
不取虛妄劫,　及一切世間,
善解非真實,　於彼無所著。
無量無數劫,　解之即一念,
知念亦非念,　世間無實念。
不動於本座,　一念遊十方,
無量無邊劫,　常化諸眾生。
不可說諸劫，　即是一念頃,
亦不令劫短,　究竟剎那法。
一切諸世間,　及諸眾生心,
非一亦非二,　菩薩悉了知。
眾生世界劫,　諸佛及佛法,
皆悉如幻化,　法界無有二。
普於十方剎，　示現無量身，
不取虛妄身,　法界無所著。
無二智慧中,　出生人師子,
不著不二法,　知無一二故。
菩薩知諸法,　如焰如電光,
如響亦如夢,　如幻如變化,

如是隨順入,　　一切佛境界,
成就平等智,　　普照深法界。
以無量大悲,　　觀察諸眾生,
遠離染著心,　　清淨觀世間,
廣淨無盡身,　　深入方便地。
菩薩常正念,　　論師子妙法,
見世眾苦惱,　　發無量大願,
所行皆清淨,　　普遍諸法界。
諸佛及菩薩,　　佛法與世間,
菩薩方便觀,　　通達無差別。
清淨法身藏,　　一切諸世間,
世間及法身,　　二俱無所著。
譬如淨水中,　　見影無所有,
法身至十方,　　而亦無所至。
如此無所著,　　世間清淨身,
雖身而非身,　　諸法無生故。
深入無盡身,　　非生亦非滅,
非常非無常,　　示現諸世間。
除滅惡邪見,　　成就於正見,
平等觀諸法,　　不著我我所。
譬如工幻師,　　示現種種幻,
本無所從來,　　去亦無所至。
幻亦非有量,　　亦復非無量,
於彼大眾中,　　示現量無量。
以此寂滅心,　　修習諸善根,
出生諸佛法,　　非量非無量。
有量有無量,　　皆悉是妄想,
分別一切趣,　　不著量無量。
諸佛甚深法,　　寂滅最深妙,
甚深無量智,　　知甚深諸趣。
菩薩離愚癡,　　心意淨無量,
修習諸善根,　　具足無量願。
度無量眾生,　　令至安隱處,
平等觀法界,　　於彼無所著。
深解真實際,　　諸法無所有,
覺悟諸世間,　　諸法無生滅。
深知一切法,　　隨應化眾生,
普雨甘露法,　　充滿諸世間。
化無量眾生,　　令發菩提心,
不捨菩薩行,　　皆得不退轉。
隨順佛正法,　　究竟得法身,

悉了知世間,　一切眾生身。
分別諸眾生,　及一切佛剎，
深入智慧海,　通達十方海。
如來淨身中,　普現眾生身,
菩薩明淨眼,　悉皆能覩見。
無量億劫中,　讚歎如來身,
窮盡一切劫,　猶尚不究竟。
菩薩摩訶薩,　於佛涅槃後,
能於念念中,　分布諸舍利。
如是未來世,　有求佛道者,
無量菩提心,　決定智能知。
如是三世中,　諸佛出於世,
安住普賢行,　皆悉分別知。
如是分別知,　無量諸行地,
成就堅固智,　能轉不退轉。
無量深智慧,　究竟如來境,
普賢明淨智,　深入不退轉。
一切最勝尊,　深入妙境界,
究竟不退轉,　得無上菩提。
無量無邊心,　一切種種業,
修習諸想行,　能於一念知。
染污不染污，　學心無學心，
菩薩一念中,　覺悟無量心。
了知非一二,　非穢亦非淨,
亦復非積集,　皆從因緣起。
如是分別知,　一切眾生心,
世間諸佛剎，　悉皆是虛妄。
如是妙方便,　深入菩薩行,
皆與普賢等,　如來法化生。
一切眾生類,　善惡想不同,
或有生天上,　或墮諸惡道。
菩薩見世間,　皆從業緣起,
常著虛妄想,　流轉於生死。
十方諸眾生,　虛誑網所覆,
菩薩一念中,　方便令解脫。
如是諸根入,　眼耳鼻舌身,
分別知意業,　世間想不同。
一一眼境界,　出生無量眼,
種種相不同,　無量無有邊。
隨眾生所行,　一切善惡業,

於彼得果報，　像類悉不同。
普賢清淨眼，　深入諸地力，
一一眼境界，　出生無量智。
如是諸世間，　悉能分別知，
究竟一切行，　逮得不退轉。
佛說菩薩說，　剎說眾生說，
三世一切說，　菩薩分別知。
過去是未來，　未來是過去，
顯在是去來，　菩薩悉了知。
如是無量世，　覺悟相不同，
方便究竟行，　具足諸佛智。」

大方廣佛華嚴經寶王如來性起品第三十二之一

[0611b03] 爾時，如來眉間白毫相中放大光明，名曰明如來法，無量億那由他阿僧祇光以為眷屬，普照十方一切世界，圍遶十匝顯現如來無量自在，覺悟無數億那由他諸菩薩眾；一切世界六種震動，除滅一切諸惡道苦，映蔽一切諸魔光明，猶若聚墨，顯現一切如來菩提，顯現一切諸佛大眾究竟莊嚴，普照法界、虛空界等一切世界。復還圍遶一切菩薩諸大眾已，入如來性起妙德菩薩頂。爾時，一切大眾，心大歡喜，身意柔軟，作如是念：「甚奇希有！如來今者放大光網，必當演說甚深正法。」爾時，如來性起妙德菩薩，於蓮華座起，偏袒右肩，以右膝著蓮華臺上，一心合掌，正向如來，以偈頌曰：

「正覺一切法，　究竟諸境界，
三世大仙等，　是故恭敬禮。
究竟無相境，　相好莊嚴身，
普放離垢光，　除滅一切魔。
震動十方界，　一切諸佛剎，
眾生不恐怖，　是佛威神力。
安住如虛空，　清淨法界等，
除滅一切惡，　令眾得清淨。
無量劫苦行，　一心求佛道，
得無礙境智，　與諸如來等。
普放無量光，　震動一切剎，
顯現自在力，　來入我身中。
善學諸菩薩，　皆悉來集會，
是故我發心，　應有法王事。
大眾皆清淨，　究竟菩薩行，
智慧無染著，　成就無所畏。
大仙行無量，　智慧力精進，

開發菩薩心,　　如來甚深法。
正覺微妙義,　　誰能演說者，
我今欲請問,　　願佛為顯示。」

[0611c08] 說是偈已，時如來口中放大光明，名無礙無畏，無量億那由他阿僧祇光以為眷屬。普照十方一切世界，圍遶十匝顯現如來無量自在，覺悟無數億那由他諸菩薩眾，一切世界六種震動，除滅一切諸惡道苦，映蔽一切諸魔光明猶若聚墨，顯現一切如來菩提，顯現一切諸佛大眾究竟莊嚴，普照法界、虛空界等一切世界。復還圍遶一切菩薩諸大眾已，入普賢菩薩摩訶薩口。爾時，普賢菩薩摩訶薩身及師子座，殊勝百倍諸菩薩身及師子座，唯除如來所處之座。爾時，如來性起妙德菩薩問普賢菩薩摩訶薩言：「佛子！佛所顯現大威神力不可思議，是何瑞相？」

[0611c21] 爾時，普賢菩薩摩訶薩答如來性起妙德菩薩言：「佛子！如我惟忖，如我所見，過去如來、應供、等正覺，放大光明，必說如來性起正法。是故今佛放大光明，顯自在力，必說如來性起正法。」時，如來性起妙德菩薩聞如來性起正法名已，一切大地六種震動，出生無量論難光明。爾時，如來性起妙德菩薩問普賢菩薩摩訶薩言：「佛子！云何菩薩摩訶薩知如來、應供、等正覺性起正法？佛子！無數億那由他菩薩摩訶薩清淨眾會，善學修行清淨諸業；念慧成就諸佛莊嚴，究竟彼岸；住佛威儀具如來行，正念諸佛未曾散亂，大悲觀察一切眾生；決定智慧，分別菩薩諸妙神通；得佛神力，安住一切諸佛功德。成就如是無量功德，諸大菩薩皆來集會。仁者曾於無量億那由他佛所，恭敬供養種諸善根，成就菩薩無上妙行，諸三昧門皆得自在；深入一切如來祕密，於諸佛法除眾疑惑；深入佛法，善知一切眾生諸根，隨眾生性而為說法，隨順佛智分別演說一切佛法，究竟彼岸，成就如是等無量功德。善哉！佛子！願說如來性起正法。」

[0612a13] 爾時，如來性起妙德菩薩欲重明此義，向普賢菩薩以偈頌曰：

「善哉無礙智,　　覺悟一切法,
具足平等慧,　　說佛無量境。
諸佛子聞已,　　心皆大歡喜,
願時為敷演,　　如來性起法。
何等如來身,　　清淨妙音聲？
云何如來心,　　及無量境界？
何等如來行,　　及諸佛菩提？
修習何等法,　　速成等正覺？
云何轉法輪,　　清淨妙勝法？
願為分別說，　　善逝涅槃法，
佛子等聞已,　　歡喜心無量。
十方眾生類,　　皆見諸法王,

恭敬供養佛,　　於彼種善根,
若有見諸佛,　　恭敬種善根,
功德藏無量,　　願為分別說。
若有聞一切,　　如來之名號,
十方現在佛,　　及已般涅槃,
無盡功德藏,　　聞名歡喜者,
彼得何等利？　　哀愍分別說。
清淨真佛子,　　願為廣敷演,
分別深境界,　　無量功德海。
一切諸菩薩,　　皆一心合掌,
恭敬觀善逝,　　瞻仁兼及我,
巧語微妙音,　　願說真實義。
除滅諸疑惑,　　清淨如虛空,
因緣及譬諭,　　為我分別說，
無量眾聞已,　　皆發菩提心。
一切諸如來,　　相好莊嚴身,
充滿十方國,　　方便度眾生,
出微妙音聲,　　演說無量法，
因論隨應化,　　示悟佛菩提。
十方一切界,　　無量佛剎中，
不可稱說劫，　　是會甚難見。
如此大眾集。　　清淨諸佛子,
無量億劫中。　　難見亦難聞。
是故真佛子。　　願說微妙義，
顯現廣無量。　　如來性起法。
一切諸菩薩。　　皆一心合掌,
渴仰於大乘。　　願雨甘露法。」

[0612b26] 爾時，普賢菩薩摩訶薩告如來性起妙德菩薩等諸大眾言：「佛子！如來、應供、等正覺性起正法不可思議，所以者何？非少因緣，成等正覺出興于世。佛子！以十種無量無數百千阿僧祇因緣，成等正覺出興于世。何等為十？一者、發無量菩提之心，不捨一切眾生。二者、過去無數劫修諸善根正直深心。三者、無量慈悲救護眾生。四者、行無量行不退大願。五者、積無量功德心無厭足。六者、恭敬供養無量諸佛教化眾生。七者、出生無量方便智慧。八者、成就無量諸功德藏。九者、具足無量莊嚴智慧。十者、分別演說無量諸法實義。佛子！如是等十種無量無數百千阿僧祇法門，成等正覺，出興于世。佛子！譬如三千大千世界，非少因緣成，以無量因緣乃能得成，所謂：興大雲雨，因大雨故，起四風輪，何等為四？一名曰持，能持大水。二名、漸消，漸消大水。三名曰起，起諸處

所。四名、莊嚴，莊嚴三千大千世界眾生業報。如是四種皆眾生業報及諸菩薩善根所起。佛子！如是等無量因緣，乃成三千大千世界，法如是故，無有作者，亦無成者，如來、應供、等正覺亦復如是，非少因緣成，以無量因緣，成等正覺出興于世。所謂：菩薩摩訶薩，曾於過去無量佛所，聞受正法甘露大雨，因是能起如來四種智慧風輪，何等為四？一者、正念持陀羅尼未曾忘失如來大智風輪，能持如來一切法雨。二者、止觀如來大智風輪，悉能消滅一切煩惱。三者、善迴向如來大智風輪，成就一切功德善根。四者、出生離垢諸莊嚴法如來大智風輪，皆令眾生諸根清淨相好莊嚴，如來無漏善根所成，法如是故，無有作者，亦無成者。佛子！是為第一最勝法門，成等正覺出興于世，菩薩摩訶薩應如是知。

[0613a02] 「復次，佛子！譬如三千大千世界成時，大雲降雨名曰洪澍，一切世界不能容持，除大千世界初始成時，如來、應供、等正覺亦復如是，出興于世，演說如來性起法雨，一切聲聞、緣覺不能受持，除成就諸力菩薩摩訶薩。佛子！是為第二因緣成等正覺出興于世，菩薩摩訶薩應如是知。

[0613a09] 「復次，佛子！譬如眾生業報大雲降雨，無所從來，去無所至；如來、應供、等正覺亦復如是，以諸菩薩善根力故，演說如來性起法雨，無所從來，去無所至。佛子！是為第三因緣成等正覺出興于世，菩薩摩訶薩應如是知。

[0613a14] 「復次，佛子！譬如大雲降雨，大千世界一切眾生無能知數，若欲算計令心狂亂，除大千世界主摩醯首羅天王，乃至一渧無不知者，以本善根果報力故；如來、應供、等正覺亦復如是，出興于世，說如來性起甘露法雨，一切眾生聲聞、緣覺所不能知，若欲思量令心狂亂，除一切世界主，菩薩摩訶薩乃至一句、一味悉分別知，於過去佛所修地力故。佛子！是為第四因緣成等正覺出興于世，菩薩摩訶薩應如是知。

[0613a24] 「復次，佛子！譬如大雲降雨，名滅熾然、或名能起、或名能壞、或名成寶、或名分別大千世界；如來、應供、等正覺亦復如是，出興于世，雨正法雨，名曰除滅，除滅眾生煩惱盛火；或有法雨，名曰能起，能起眾生一切善根；或有法雨，名曰能壞，能壞眾生諸惡邪見；或有法雨，名曰成寶，能成眾生一切智寶；或有法雨，名曰分別，分別眾生心心所行。佛子！是為第五因緣成等正覺出興于世，菩薩摩訶薩應如是知。

[0613b04] 「復次，佛子！譬如大雲雨一味水，隨其所雨而有差別；如來、應供、等正覺亦復如是，雨於大悲一味法雨，隨所應化，種種不同。佛子！是為第六因緣成等正覺出興于世，菩薩摩訶薩應如是知。

[0613b09] 「復次，佛子！譬如三千大千世界初始成時，先成色界諸天宮殿，次成欲界諸天宮殿，次成人處及餘眾生諸所住處；如來、應供、等正覺亦復如是，出興于世，先起菩薩諸行智慧，次起緣覺、聲聞及餘眾生一切善根。佛子！譬如大雲雨一味水，隨諸眾生善根力故，起種種宮殿，如來大悲一味法水，隨眾生器根不同故，法雨差別。佛子！是為第七因緣成等正覺出興于世，菩薩摩訶薩應如是知。

[0613b18] 「復次，佛子！譬如世界初始成時，有大水輪，遍滿三千大千世界，滿世界已，生大蓮華名如來起，諸功德寶以為莊嚴，遍覆三千大千世界，光照十方一切國土。時，摩醯首羅淨居天等，見蓮華已，即決定知如蓮華數諸佛興世。佛子！爾時有風輪起名淨光明，能成色界諸天宮殿；又風輪起名淨莊嚴，能成欲界諸天宮殿；又風輪起名不可壞，能成大小圍山及金剛山；又風輪起名曰勝高，能成須彌山王；又風輪起名曰不動，能成十種大山。何等為十？所謂：芭蕉山、仙人山、伏魔山、大伏魔山、持劫山、黑山、目真隣陀山、摩訶目真隣陀山、香山、雪山；又風輪起名曰安住，能成大地；又風輪起名曰莊嚴，能成地天宮殿、乾闥婆宮殿；又風輪起名無盡藏，能成三千大千世界海；又風輪起名明淨藏，能成大千世界珍寶；又風輪起名堅固根，能成一切如意樹。佛子！是為大雲雨一味水，以眾生善根果報力故，法如是故，起種種風輪，風輪差別故，大千世界形類不同。如來、應供、等正覺亦復如是，出興于世，具諸善根，有光明，名無上大智不斷如來性起不思議智，普照十方世界，授一切菩薩如來記，號成等正覺出興于世。又能善知一一佛所有幾菩薩成就功德；復有光明，名離垢淨如來大智，能成如來無漏無生智；復有光明，名曰普照如來大智，能成如來不可思議法界智；復有光明，名持佛性如來大智，能成如來不動諸力；復有光明，名無壞最勝如來大智，能成如來無所畏智；復有光明，名一切明如來大智，能成如來堅固不退一切種智；復有光明，名出生變化如來大智，能令見聞恭敬供養諸如來者，善根不虛；復有光明，名普隨順至如來大智，能成如來無盡功德智慧清淨法身，饒益眾生；復有光明，名不可究竟如來大智，能成如來甚深妙智，不斷三寶；復有光明，名種種莊嚴如來大智，能成如來相好嚴身，令一切眾生皆悉歡喜得一切智；復有光明，名不可壞如來大智，能成如來法界、虛空界等無有窮盡殊勝壽命。佛子！如來大悲一味之水，以諸菩薩善根力故，及餘眾生根差別故，法如是故，如來智慧應化不同。佛子！如來性起正法，一切如來平等智慧光明所起，一切如來一味智慧，出生無量無邊功德，眾生念言：『此諸功德如來所造。』佛子！此非如來神力所造。佛子！乃至一菩薩成無上道，言佛造者無有是處，諸佛為一切群生作善知識，眾生依此得大智慧，無有作法，亦無作者。佛子！是為第八因緣成等正覺出興于世，菩薩摩訶薩應如是知。

[0614a11] 「復次，佛子！譬如有四風輪依虛空住，能持水輪，何等為四？所謂：安住、不動、常住、堅固，是名為四能持水輪；水輪能持大地令不散壞，是故說大地依水輪；水輪依風輪，風輪依虛空，虛空無所依，虛空雖無所依，能令三千大千世界而得安住；如來、應供、等正覺亦復如是，依如來起四種無礙大智風輪，能持一切眾生善根。何等為四？所謂：攝取眾生皆令歡喜大智風輪，分別諸法令眾生樂求大智風輪，守護眾生一切善根大智風輪，決定了知無漏法界大智風輪，是名四種大智風輪。大慈為眾生歸依，大悲度脫眾生，大慈大悲饒益眾生，大慈大悲依方便智，大方便智依於如來，如來無所依，無礙慧光普照十方一切世界。佛子！是為第九因緣成等正覺出興于世，菩薩摩訶薩應如是知。

[0614a27] 「復次，佛子！譬如大千世界成已，種種饒益無量眾生，水性眾生得水安樂，陸地眾生得地安樂，宮殿眾生得宮殿安樂，空中眾生得虛空安樂；如來、應供、等正覺亦復如是，出興于世，種種饒益一切眾生，見聞如來踊躍歡喜修諸善根，住尸羅者得佛戒樂，住四禪、四無量者得聖無上智明之樂，住法門者得真實樂，住照明者得淨智樂，如是等無量法門種種饒益一切眾生。佛子！是為第十因緣成等正覺出興于世，菩薩摩訶薩應如是

知。

◎
大方廣佛華嚴經卷第三十三

【經文資訊】大正藏第 09 冊 No. 0278 大方廣佛華嚴經
【版本記錄】CBETA 電子佛典 2016.06，完成日期：2016/06/15
【編輯說明】本資料庫由中華電子佛典協會（CBETA）依大正藏所編輯
【原始資料】蕭鎮國大德輸入，眾生出版社提供新式標點，其他
【其他事項】本資料庫可自由免費流通，詳細內容請參閱【中華電子佛典協會資料庫版權宣告】

本網站係採用 Creative Commons 姓名標示-非商業性-相同方式分享 3.0 台灣 (中華民國) 授權條款授權.
Copyright ©1998-2016 CBETA
Dictionary cache status: loaded

Glossary and Other Vocabulary

Copyright Fo Guang Shan 佛光山 2013-2025. This work may be freely reused under the Creative Commons Attribution 4.0 International License with attribution. Please send comments to alex@ntireader.org.
Page updated on 2025-06-19

Avataṃsakasūtra (Flower Garland Sūtra) 大方廣佛華嚴經
Scroll 34
Click on any word to see more details.

大方廣佛華嚴經卷第三十四

東晉天竺三藏佛馱跋陀羅譯

寶王如來性起品第三十二之二

[0614b16] 「◎佛子！菩薩摩訶薩又復應知如來性起正法：功德無量，行無量故；充滿十

方，無來去故；離生住滅，無有行故；離心意識，無有身故；性如**虛空**，**悉平等故**；**一切眾生無我、我所**，**無有盡故**；**一切**剎無盡，無有轉故；不斷未來際，無有退故；如來智無疑、無二，平等觀察有為、無為故；成等正覺，饒益**眾生**，**本行迴向自在滿足故。」**

[0614b23] 爾時，普賢菩薩欲重明此義，以偈頌曰：

◎
「◎一切**眾諦聽**，　**如來十力法**，
一切諸世間，　最勝無有上，
悉與無等等，　亦與**虛空等**，
功德無等者，　境界不可量。
一切諸如來，　功德無有量，
諸餘**眾生類**，　**無能思議者。**
如來一法門，　一切諸群生，
無量億劫中，　思量不能盡。
十方諸佛剎，　盡末為微塵，
有人能計算，　悉了知其數。
彼人無量劫，　算數諸如來，
一毛之功德，　莫能知少分。
譬如一士夫，　能量**虛空界**，
又第二士夫，　隨算知量數。
於億無數劫，　算量空可盡，
如來諸功德，　不可得窮盡。
譬如有士夫，　能於一念中，
數三世**眾生**，　**心心之所行**，
眾生數等劫，　**數之猶可盡**，
如來無量德，　其數不可盡。
譬如諸法界，　分際不可得，
一切非一切，　非見不可取，
如是諸如來，　境界不可量，
一切非一切，　法界無窮盡。
譬如如如性，　離**虛妄寂滅**，
亦無有生者，　亦無有滅者，
如是諸如來，　及一切境界，
亦同如如性，　不增亦不減。
譬如未來際，　真實際無際，
三世性自離，　真實不可得。
等正覺如是，　境界亦復然，
一切三世中，　通達無障礙。
諸法無變易，　性空無作故，

離垢無染污，　其性如虛空。
一切諸如來,　清淨性亦然,
一切性無性,　非有亦非無。
正法性遠離,　一切語言道,
一切趣非趣,　皆悉寂滅性。
一切諸如來,　境界亦如是,
遠離語言道,　不可為譬諭。
諸佛覺悟法,　性相皆寂滅,
如鳥飛空中,　足迹不可得。
無量大願果,　成就淨色身,
具十力功德,　示現大神變。
如來甚深法,　若有欲知者,
應當淨其意,　猶若如虛空。
遠離虛妄想,　及邪見顛倒,
修習清淨道,　究竟得淨意。
是故諸佛子,　一心善諦聽,
諸善逝境界,　我當說少分。
一切諸十力,　功德不可數,
覺悟群生故,　我今少演說。
一切諸導師,　起清淨身業,
口業及意業,　境界悉清淨。
如來深境界,　清淨妙法輪,
涅槃諸善根,　我當分別說。
譬如大千界,　國土初成時,
非是少因緣,　能成於世界。
無量方便力,　一切因緣起,
三千大千界,　安置諸群生。
如是諸最勝,　如來性起法,
無量功德藏,　一切莫能知。
十方諸世界,　皆末為微塵,
算數諸微塵,　及知眾生心。
微塵眾生心,　猶尚可知數,
一切諸十力,　功德不可知。
譬如因重雲,　能澍降大雨,
四種風輪起,　能成三千界。
眾生諸善根,　菩薩功德力,
三千世界起,　安置眾生類。
如來亦如是,　因緣法雲起,
大智慧風輪,　離垢清淨意。
一切諸佛所,　修習諸善根,

迴向與眾生,　　速成等正覺。
譬如虛空中,　　雲雨名洪澍,
一切餘世界,　　無堪受持者。
除三千大千,　　世界初成時,
不可動風輪,　　依止虛空界。
如來亦如是,　　初成等正覺,
十方一切界,　　法雲降大雨,
充滿勝法界,　　無有能持者。
唯諸大菩薩,　　成就無量德,
空中興雲雨,　　無作無造者,
本無所從來,　　去亦無所至。
如來亦如是,　　法雲雨甘露,
本無所從來,　　去亦無所至。
一切諸菩薩,　　修習無量行,
隨所應受化,　　為彼雨正法。
譬如大雲雨,　　無有能數者,
唯摩醯首羅,　　悉能分別知。
善逝亦如是,　　雨無量法雨,
充滿諸佛剎,　　無有能數者。
唯無上法王,　　一切世界主,
悉能分別知,　　如觀掌中寶。
應滅能寂滅,　　應起能令起,
除滅諸邪見,　　長養功德寶。
如來雨正法,　　除滅諸煩惱,
出生不可數,　　無量諸善根。
修習於正見,　　遠離諸顛倒,
一切諸最勝,　　深解功德寶。
譬如虛空中,　　普雨一味水,
眾生果報力,　　所起物不同。
如來雨正法,　　大悲一味水,
隨應受化故,　　種種差別說。
世界初成時,　　先起色界宮,
復於欲界天,　　次第起宮殿,
次復於人間,　　各各造住處,
然後次第起,　　乾闥諸龍處。
如來亦如是,　　始成等正覺,
初起菩薩行,　　次成緣覺乘,
又化心自在,　　一切諸聲聞,
然後令眾生,　　修習諸善根。
見清淨蓮華,　　諸天知佛出,

因雨能起風，　風能起世界，
如來放光明，　分別佛菩薩，
能起智慧輪，　通達諸佛法。
水依風輪住，　地依於水輪，
眾寶樹依地，　**虛空無所依。**
智輪依如來，　慈悲依智慧，
功德依方便，　法身無所依。
譬如大地起，　饒益諸**眾生**，
水陸群萌類，　各各得安樂。
依**虛空眾生**，　**及欲色諸天**，
二足四足等，　一切悉饒益。
法王亦如是，　出興于世間，
令一切**眾生**，　**皆悉得饒益。**
若人有見聞，　恭敬供養者，
除滅諸煩惱，　深解如來法。
如來性起法，　世間莫能知，
我所**說少分**，　**饒益眾生故。」**◎

[0616a10] ◎爾時，普賢菩薩摩訶薩告諸菩薩言：「佛子！云何菩薩摩訶薩知、見如來、應供、等正覺？此菩薩摩訶薩知、見如來，具足成就無量功德。何以故？如來、應供、等正覺非一法、一行、一身、一剎，化一眾生故；此菩薩摩訶薩知、見如來，具足成就無量法、無量行、無量身、無量剎，平等教化一切眾生故。佛子！譬如**虛空**，**一切色處、非色處，無處不至，而非至非不至。何以故？虛空無形色故。如來法身亦復如是，至一切處、一切**剎、一切法、一切眾生，而無所至。何以故？諸如來身，非是身故；隨所應化示現其身。佛子！是為菩薩摩訶薩初入勝行門，知、見如來。

[0616a22] 「復次，佛子！譬如**虛空彌廣，悉能容受一切眾生而無染著**；**如來法身亦復如是，照一切眾生世間善根、離世間善根亦無染著。何以故？如來法身，於一切染著悉已斷故。佛子！是為菩薩摩訶薩第二勝行，知、見如來。**

[0616a27] 「復次，佛子！譬如日出世間，以無量事饒益**眾生**，所謂：滅除闇冥，長養一切山林、藥草、百穀、卉木，消除冷、溼；照空，饒益虛空眾生；照池，則能開敷蓮華，普悉照現一切色像，世間事業皆得究竟。何以故？日能普放無量光故；如來身日亦復如是，以無量事，普能饒益一切眾生，所謂：滅惡饒益，長養善法；普照饒益，除滅一切眾生闇冥；大慈饒益，救護眾生；大悲饒益，度脫一切；正法饒益，長養一切根力覺意；堅信饒益，除心垢濁；見法饒益，不壞因緣；天眼饒益，悉見眾生死此生彼；離害饒益，不壞眾生一切善根；慧光饒益，開敷一切眾生心華；發心饒益，究竟一切菩薩所行。何以故？

如來身日普放一切慧光明故。佛子！是為菩薩摩訶薩第三勝行，知、見如來。

[0616b14] 「復次，佛子！譬如日出，先照一切諸大山王、次照一切大山、次照金剛寶山、然後普照一切大地。日光不作是念：『我當先照諸大山王、次第乃至普照大地。』但彼山地，有高下故，照有先後；如來、應供、等正覺亦復如是，成就無量無邊法界智慧日輪，常放無量無礙智慧光明，先照菩薩摩訶薩等諸大山王，次照緣覺，次照聲聞，次照決定善根眾生，隨應受化，然後悉照一切眾生，乃至邪定，為作未來饒益因緣。如來智慧日光不作是念：『我當先照菩薩，乃至邪定。』但放大智光，普照一切。佛子！譬如日月出現世間，乃至深山、幽谷，無不普照；如來智慧日月，亦復如是，普照一切無不明了。但眾生希望、善根不同故，如來智光，種種差別。佛子！是為菩薩摩訶薩第四勝行，知、見如來。

[0616b29] 「復次，佛子！譬如日出世間，生盲眾生未曾覩見。何以故？無肉眼故。佛子！此生盲眾生雖不見日，亦為日光之所饒益；因日光故，而得飲食、資生眾具，消除冷、溼，令體輕軟，風、寒、痰、[病-丙+(企-止+(套-大))]、諸患悉除，安隱快樂；如來慧日出現世間，亦復如是，一切邪見、犯戒、無智、邪命生盲眾生，未曾覩佛智慧日光。何以故？無信心眼故。佛子！生盲眾生，雖不見如來智慧日光，然此眾生，亦為如來智慧日光之所饒益；除滅四大一切諸苦，身體安樂，斷一切煩惱、毒痛根本。佛子！如來有光，名曰一切功德積聚；復有光明，名普照一切；復有光明，名曰清淨自在普照；復有光明，名出大妙音；復有光明，名普照一切諸語言法；復有光明，名自在除滅一切疑惑；復有光明，名無依普照；復有光明，名智慧自在，除滅一切境界虛妄；復有光明，名分別諸乘，隨其所應，出大妙音；復有光明，名曰圓滿自在，音聲莊嚴諸剎，悉令眾生，皆得清淨。佛子！如來一一毛孔，放如是等千種光明，五百光明，普照下方；五百光明，普照上方；菩薩摩訶薩各於其剎，諸如來所，見此光已，彼諸菩薩即時具足清淨，十頭、十眼、十耳、十鼻、十舌、十身、十手、十足、十地、十智，彼諸菩薩，因菩薩行地，所得諸入，皆悉清淨，成就善根。一切種智、聲聞、緣覺，皆悉除滅；一切煩惱、少智、生盲眾生，身體柔軟、安隱、快樂、離垢、清淨，調伏諸根，具足成就四念處法；地獄、餓鬼、畜生、惡道眾生，眾苦悉除，皆得安樂，身壞命終，生人天中。彼諸眾生，不知不覺，以何因緣、何威神力來生此間？彼生盲者，唯作是念：『我是梵天，我是梵化。』爾時，如來安住普自在三昧，演出八種如來妙音，告眾生言：『汝等眾生，非是梵天，亦非梵化；蒙佛神力故，得生此間。』彼諸眾生，佛神力故，即識宿命，所經惡道，來生此間，皆大歡喜。大歡喜已，各持優曇華雲、香雲、娛樂雲、一切衣雲、蓋雲、幢雲、末香雲、妙寶雲、師子幢雲、半月樓閣雲、讚歎莊嚴具雲，詣如來所，奉獻供養。何以故？蒙佛神力，慧眼開明，如來即授彼諸眾生阿耨多羅三藐三菩提記。佛子！當知如來慧日，饒益生盲眾生，長養具足，成就善根。佛子！是為菩薩摩訶薩第五勝行，知、見如來。

[0617a15] 「復次，佛子！譬如滿月，有四奇特未曾有法。何等為四？映蔽一切星宿光明

，示現增減於閻浮提，一切淨水影無不現，一切眾生有覩見者皆悉對面；如來法身亦復如是，有四奇特未曾有法。何等為四？映蔽一切聲聞、緣覺、學、無學法、功德星宿，隨其所應，示現壽命，修短不同；法身常住，未曾增減，影現一切世界；淨心眾生，菩提器中，隨所聞法，隨解脫地，應受化者，一切皆謂如來現前；其實法身，無有彼此，究竟佛事。佛子！是為菩薩摩訶薩第六勝行，知、見如來。

[0617a26] 「復次，佛子！譬如三千大千世界，大梵天王，以少方便，大千世界一切眾生，各見梵王，現在己前，亦不分身，無種種身。佛子！如來亦復如是，亦不分身，無種種身，於一切眾生，隨所應化，示現其身；未曾生念，示現彼此若干眾生。佛子！是為菩薩摩訶薩第七勝行，知、見如來。

[0617b03] 「復次，佛子！譬如大醫王，善知眾藥對治之法，一切方論皆悉明練，彼大醫王，閻浮提中一切藥草若現其前，悉能識別；彼大醫王宿善根力又能明了諸方論故，悉能療治一切眾病；彼大醫王，臨命終時，作如是念：『我命終後，一切眾生無所歸依，是故我應現巧方便。』爾時，醫王以藥塗身，呪術自持，令我命終之後，身不乾燥，又不散壞，猶能具足身四威儀，行、住、坐、臥行醫王事，療治眾病，與本無異；如來、應供、等正覺無上醫王，亦復如是，善能明了諸對治法，悉能除滅一切眾生諸煩惱病；無量億那由他劫，修習善根，究竟般若波羅蜜，到於彼岸；善學方便，藥塗呪持，如來於昔，先善安住，菩薩行地，般若波羅蜜巧妙方便，藥呪之力，住持壽命；如來以少方便，施作佛事，救護眾生，除滅煩惱。佛子！是為菩薩摩訶薩第八勝行，知、見如來。

[0617b20] 「復次，佛子！譬如大海，有摩尼寶，名普照明淨藏，此寶光明，觸眾生身，悉同一色，若有見者眼即清淨，隨彼光明所照之處，雨目佉寶，皆悉遍滿，饒益安樂無量眾生；如來法身亦復如是，為大寶王功德積聚，大智慧藏如來有光，名寶身智，若有眾生觸斯光者，皆悉得與佛身同色；若有眾生見斯光者，皆悉逮得清淨法眼；若有眾生觸斯光者，除貧賤苦，尊貴富樂，乃至無上菩提快樂。佛子！當知如來法身，無有彼此，悉能究竟一切眾生，而作佛事。佛子！是為菩薩摩訶薩第九勝行，知、見如來。

[0617c03] 「復次，佛子！譬如大海，有寶名曰一切世間莊嚴如意摩尼寶王，具足成就百萬功德。隨彼寶王所住之處，一切眾生所有苦患皆得除滅，隨其所願，悉能充滿，彼摩尼寶王，非少福眾生所能得見；如來法身摩尼寶王亦復如是，若有眾生得聞見者，皆悉除滅生死之苦，若一切眾生，一時專念欲見如來，皆悉覩見，能令歡喜，所願悉滿。如來法身，非少福眾生之所能見，除佛神力，隨其所應而示現身。佛子！是為菩薩摩訶薩第十勝行，知、見如來。菩薩摩訶薩，具足成就無量淨心，充滿十方，深入法界，住真實際，無生無滅，三世平等，悉能除滅一切虛妄。入未來際，正法充滿，一切世間，一切法界，一切佛身，無量莊嚴。」

[0617c17] 爾時，普賢菩薩摩訶薩欲重明此義，以偈頌曰：

「譬如虛空性，　無處而不至，
　十方世界中，　一切諸佛剎，

色處非色處，　一切眾生類，
去來今現在，　非至非不至。
一切諸最勝，　清淨妙法身，
無處而不至，　充滿諸法界。
最勝妙法身，　一切莫能見，
教化眾生故，　導師為示現。
譬如虛空性，　無能執持者，
普令諸群生，　無礙造眾業。
虛空無是念，　我今何所作？
云何而造作？　為誰而造作？
如是諸最勝，　因此淨身業，
普令群生類，　成就白淨法。
如來淨法身，　饒益無量眾，
法身亦無念，　我利諸群萌。
譬如明淨日，　出現閻浮提，
除滅一切闇，　普照悉無餘。
一切眾寶山，　大地諸華池，
隨事而長養，　饒益一切眾。
最勝日如是，　饒益一切眾，
悉令群生類，　長養諸善根。
成就慧光明，　除滅一切闇，
覩見諸導師，　具足一切樂。
譬如日出時，　先照大山王，
又復次第照，　一切諸大山，
次照諸小山，　及餘高顯處，
然後乃普照，　世界諸大地。
善逝亦如是，　清淨慧日光，
先照諸菩薩，　功德大山王，
爾乃次第照，　一切諸緣覺，
又復次第照，　聲聞學無學，
然後次第照，　一切諸眾生，
法身無是念，　我有所照明。
譬如明淨日，　出現於世間，
生盲雖不見，　而能作饒益，
除滅飢渴患，　令身柔軟樂，
當知明淨日，　無所不饒益，
佛日亦如是，　出現於世間，
雖無信心眼，　而為作饒益，
或聞如來聲，　或觸導師光，
為彼作因緣，　究竟成菩提，
譬如盛滿月，　映蔽諸星宿，

示現一切眾,　　有增或有減,
一切澄淨水,　　月影無不現,
世間群生類,　　皆悉對目見,
最勝淨滿月,　　映蔽於二乘,
隨其受化者,　　示現壽修短,
影現諸人天,　　淨心菩提器,
各各皆自謂,　　我對天人尊,
譬如大梵王,　　安住梵天宮,
悉於大千界,　　普現梵王身,
具足自在力,　　變現無量身,
無處而不見,　　其身亦不分。
導師亦如是,　　具足自在力,
一切十方剎，　　普現無量身，
不可稱量身,　　一切莫能見,
普應現眾生,　　而亦不分身。
譬如大醫王,　　善知對治法,
若有得見者,　　無病而不除,
臨欲命終時,　　而生如是念,
我身終沒後,　　一切無歸依。
以藥塗其身,　　呪術而自持,
令我命終後,　　如本無變異。
如是諸最勝,　　無上大醫王,
善學方便慧,　　具足一切智。
過去無量行,　　示現淨法身,
眾生若見者,　　除滅煩惱患。
譬如大海中,　　摩尼眾寶王,
出生無量種,　　清淨妙光明。
眾生觸斯光,　　皆悉同寶色,
若有得覩見,　　彼開清淨眼。
最勝寶如是,　　普放慧光明,
若有觸斯光,　　悉與佛同色。
眾生若見者,　　具足五淨眼,
除滅諸闇冥,　　安住如來地。
譬如如意寶,　　隨滿一切願,
若有所求者,　　皆悉滿其意。
寶王不生念,　　我饒益世間,
少功德眾生,　　不見此寶王。
善逝亦如是,　　令一切願滿,
若有求願者,　　皆悉得滿足。
善逝不生念,　　我利益眾生,
其懷惡心者,　　不覩如來身。」

[0618c16] 「佛子！菩薩摩訶薩云何知、見如來、應供、等正覺，微妙音聲？此菩薩摩訶薩知、見如來音聲，無處不至，如來種種微妙音聲，令一切眾生皆大歡喜，演說無量諸佛正法；隨應化者，悉得解了，教化眾生，未曾失時；令身清涼，心定不亂，觀察平等，無生無滅。譬如呼響無主，知、見出生，長養諸善根故；知、見甚深，無邊底故；知、見正直，究竟度法界故；知、見無斷，攝法界故；知、見不可壞，究竟法界故；菩薩摩訶薩知如來音聲非量、非無量；非主、非無主，非智、非無智。何以故？譬如世界將欲壞時，法如是故，自然演出四種音聲。何等為四？一曰、汝等當知初禪安樂，離欲瞋恚，遠離欲界；眾生聞已，自然皆得成就初禪，捨欲界身，生梵天處。二曰、汝等當知二禪安樂，離於覺觀，無覺無觀，遠離梵身；眾生聞已，自然皆得成就二禪，捨梵世身，生光音天。三曰、汝等當知三禪安樂，離於喜愛；眾生聞已，自然皆得成就三禪，捨光音身，生遍淨天。四曰、汝等當知四禪安樂，遠離眾苦；眾生聞已，自然皆得成就四禪，捨遍淨身，生果實天。

[0619a08] 「佛子！是為世界將欲壞時，法如是故，自然出生四種音聲，彼聲無主，亦無作者，如來妙音，亦復如是，亦無有主，無有作者，自然出生四種妙音，隨順佛法。何等為四？一曰、汝等當知一切行苦，地獄、畜生、餓鬼中苦、閻羅王苦、惡行者苦、無功德苦、著我我所苦，欲生人天，當種善根，修諸功德，遠離八難，得無難處眾生；聞已，捨離顛倒，修習善根，遠離八難，生人天中。二曰、汝等當知一切行苦，皆悉熾然，如燒鐵丸，一切眾行，悉磨滅法，寂滅涅槃，遠離熾然，清涼安樂；眾生聞已，皆修善根，修善根已，得音聲忍，得音聲忍已，學聲聞乘。三曰、汝等當知，學聲聞乘者，為學小智，因他覺悟，更有勝道，名緣覺乘，悟不由師，汝等應學；若有眾生，樂勝道者，聞此音聲，學緣覺乘。四曰、汝等當知，過聲聞、緣覺，更有勝道，名曰大乘；修菩薩行，究竟六波羅蜜，具菩薩行，得不退轉，不捨菩薩心，永離生死，向無上菩提；若有眾生，諸根猛利，過去修習，無量善根，又復承佛威神力故，得聞此音，發菩提心。諸佛如來微妙音聲，不從身出，不從心出，而能饒益無量眾生。佛子！是為菩薩摩訶薩初勝妙行，知、見如來微妙音聲。

[0619b03] 「復次，佛子！譬如呼響，因山聲起，無有積聚，不可覩見，隨種種聲，悉能應對，實無所應；如來妙音，亦復如是，無有方處，但隨所應，而出音聲，音聲非實，不可覺知，不可言說。佛子！是為菩薩摩訶薩第二勝行，知、見如來微妙音聲。

[0619b08] 「復次，佛子！譬如天妙音聲，於虛空中自然而出，悉能覺悟放逸天子，而告之言：『汝等當知，五欲無常，虛妄顛倒，須臾變異，如逆風執火，愚夫所習，汝莫放逸，若放逸者，身壞命終，墮三惡道。』放逸諸天，聞此音聲，生恐怖心，厭離五欲，各捨宮殿，詣正法堂，修習善法，愛樂正道。佛子！天妙音聲，亦無有主、亦無作者、不起、不滅，而能利益放逸諸天；如來妙音，亦復如是，普為放逸諸眾生故，出生無量正法音聲，而覺悟之。謂無著聲，不放逸聲，無常、苦、空、非我之聲，寂滅涅槃聲，皆悉充滿。一切法界，隨其所應，悉令歡喜，各隨所樂，修學諸乘，出生無量大智音聲、不退轉聲、具足菩薩諸行音聲、如來一切智慧地聲；眾生聞此諸音聲已，無量無數阿僧祇眾生，修習

善法，或學聲聞、辟支佛乘，或學無上摩訶衍乘；如來妙音，超絕眾相，言語道斷。佛子！是為菩薩摩訶薩第三勝行，知、見如來微妙音聲。

[0619b27] 「復次，佛子！譬如自在天王，有天寶女，名曰善口。於一語中，演出百千娛樂音聲，於彼一一娛樂音中，復出百千娛樂音聲。佛子！當知一善口聲，出生無量微妙音聲，如來音聲，亦復如是；於一音中，出無量聲，隨其所應，悉令開解。佛子！是為菩薩摩訶薩第四勝行，知、見如來微妙音聲。

[0619c04] 「復次，佛子！譬如大梵天王，於梵眾中，出梵音聲，一切大眾，無不聞者，彼梵音聲，不出眾外；時，梵身諸天各作是念：『大梵天王唯與我語，不對餘天。』如來、應供、等正覺亦復如是，出生無量無上妙音，應受化者，皆悉得聞，不出眾外。何以故？彼諸眾生，根未熟故，聞佛音者，各作是念：『今日如來，唯為我說，不為餘人。』如來所出音聲，亦無所出，聞佛音者，亦無所聞，能為眾生，施作佛事。佛子！是為菩薩摩訶薩第五勝行，知、見如來微妙音聲。

[0619c15] 「復次，佛子！譬如水性，皆同一味，隨器異故，味有差別。水無是念：『我作眾味。』如來妙音亦復如是，皆悉一味，謂解脫味，隨諸眾生，受化器異，應有差別。如來音聲，不作是知，不作是念：『我作種種，別異音聲。』佛子！是為菩薩摩訶薩第六勝行，知、見如來微妙音聲。

[0619c21] 「復次，佛子！譬如阿耨達龍王，興大重雲，滿閻浮提，普降大雨，百穀草木，皆悉滋長，江河池泉，一切盈滿，此大雨水，不從龍王身、心中出，而能饒益無量眾生；如來、應供、等正覺亦復如是，興大悲雲，遍滿世間，普雨無上甘露正法，令一切眾生皆大歡喜，出生善根，長養正法，具足諸乘。如來音聲，不從外來，亦不內出，而能饒益一切眾生。佛子！是為菩薩摩訶薩第七勝行，知、見如來微妙音聲。

[0620a01] 「復次，佛子！譬如摩那斯龍王，將欲降雨，先興重雲，彌覆虛空，凝停七日，而未降雨，先令眾生，究竟諸業。何以故？彼大龍王，慈悲心故，過七日已，漸降微雨，普潤大地；如來、應供、等正覺亦復如是，將雨法雨，先興法雲，普覆眾生，未便即雨甘露正法，先令眾生，成熟諸根，諸根熟已，然後漸降甘露法雨。若即說深法，眾生恐怖。是故，如來漸漸微雨，一切種智，甘露法味。佛子！是為菩薩摩訶薩第八勝行，知、見如來微妙音聲。

[0620a11] 「復次，佛子！譬如海中，有大龍王，名大莊嚴。或連雨十日、或二十日、或百日、或千日、或百千日。佛子！雨不作是念：『我雨十日、乃至百千日。』但彼龍王有不可思議自在力故，或十日雨、乃至百千日雨；如來、應供、等正覺亦復如是，欲雨微妙甘露正法，或十種音聲、或二十、或百、或千、或百千、或八萬四千行種種音聲，乃至無量億那由他聲，分別說法，令一切眾生，皆悉歡喜。如來妙音，不作是念：『我能演說種

種諸法。』又法界清淨，無有差別，化眾生故，所說不同。佛子！是為菩薩摩訶薩第九勝行，知、見如來微妙音聲。

[0620a22] 「復次，佛子！譬如娑伽羅龍王，欲現龍王大自在力，為欲饒益群生類故，從四天下，乃至他化自在天處，興大重雲，遍覆六天，有種種色：或有處，如閻浮檀金色，或有處，如瑠璃色，或有處，如白銀色，或有處，如玻瓈色，或有處，如玫瑰色，或有處，如碼碯色，或有處，如勝寶藏色，或有處，如赤真珠色，或有處，如妙香色，或有處，如種種衣色，或有處，如清淨水色，或有處，如種種雜色，如是等無量色雲，覆四天下，乃至六天覆已。出諸電光，所謂：閻浮檀金色雲出瑠璃電光、瑠璃色雲出閻浮檀金電光、白銀色雲出玻瓈電光、玻瓈色雲出白銀電光、玫瑰色雲出碼碯電光、碼碯色雲出玫瑰電光、勝寶藏色雲出赤真珠電光、赤真珠色雲出勝寶藏電光、妙香色雲出種種衣色電光、種種衣色雲出妙香色電光、淨水色雲出種種雜色電光、種種雜色雲出淨水電光、廣說乃至一種色雲出種種色電光、種種色雲出一種色電光。又震種種大雷音聲，令眾生歡喜，所謂：天女歌音、天娛樂音、龍女歌音、乾闥婆女歌音、緊那羅女歌音、大地音、大海音、鹿王音、或有異類奇妙種種鳥音、或種種歌音。爾時，龍王起若干風，降微細雨，饒益安樂無量眾生，從四天下，上至六天，普雨種種無量異雨。所謂：於大海中，雨名洪澍，無有斷絕；於他化自在天，普雨歌頌娛樂音聲；於化自在天，普雨解脫明淨光寶；於兜率陀天，普雨頂髻明月神珠；於夜摩天，普雨種種眾莊嚴具；於三十三天，普雨妙香；於四天王，普雨寶衣；於龍王宮，普雨赤明真珠；於阿脩羅處，普雨兵仗，名伏怨敵；於欝單越，普雨眾華；如是廣說，遍四天下，雨種種雨。然彼龍王，其心平等，無有彼此，但以眾生根不同故，雨有差別；如來、應供、等正覺無上法王亦復如是，將欲應現無量大法，先以清淨身雲，普覆一切法界，隨其所應，示現身雲。或有眾生，應見如來生身之雲；或有眾生，應見如來神力住持身雲；或有眾生，應見如來色身之雲；或有眾生，應見如來種種身雲；或有眾生，應見如來功德身雲；或有眾生，應見如來智慧身雲；或有眾生，應見如來不壞身雲；或有眾生，應見如來無畏身雲；或有眾生，應見如來法界身雲。

[0620c09] 「佛子！如來以如是等無量身雲，普覆一切世界，隨其所應，示現光明電光。或有眾生，得見如來光明電光，名無所不至。或有眾生，得見如來光明電光，名照無量無邊。或有眾生，得見如來光明電光，名曰入佛微密之教。或有眾生，得見如來光明電光，名明淨普照。或有眾生，得見如來光明電光，名曰淨照。或有眾生，得見如來光明電光，名入無盡藏陀羅尼門。或有眾生，得見如來光明電光，名不亂正念。或有眾生，得見如來光明電光，名不退智慧。或有眾生，得見如來光明電光，名順入諸趣。或有眾生，得見如來光明電光，名普令眾生滿足諸願。

[0620c22] 「佛子！如是如來、應供、等正覺，普為眾生示現如來光明電光，現電光已，出生無量諸大三昧雷震音聲。所謂：出正覺三昧雷聲、離垢寂靜海三昧雷聲、一切法自在三昧雷聲、金剛圓滿三昧雷聲、須彌山王幢三昧雷聲、海印三昧雷聲、日光三昧雷聲、普令眾生歡喜三昧雷聲、無盡功德藏三昧雷聲、不壞解脫阿羅漢三昧雷聲。

[0620c29] 「佛子！如來、應供、等正覺，於佛身雲，出生無量種種三昧雷聲。出雷聲已，欲說甘露法時，先現如來大智風輪瑞相，從無障礙大慈悲起，先令一切眾生及諸菩薩，身心柔軟，皆大歡喜。如來如是以正法雲、大慈悲雲、不可思議雲，令一切眾生，身心柔軟，然後乃雨不可思議大法雲雨。所謂：為坐道場一切菩薩雨不可壞法界大法雲雨，為最後身菩薩雨如來密教菩薩娛樂自在大法雲雨，為一生補處菩薩雨清淨普照大法雲雨，為得記菩薩雨如來莊嚴大法雲雨，為得忍菩薩雨功德寶智華不斷菩薩行大法雲雨，為向行菩薩雨不退行入化門甚深門無有疲厭大法雲雨，為初發心菩薩雨如來定行大慈大悲救護眾生大法雲雨，為樂緣覺者雨深知緣起離斷常見無壞解脫果法雲雨，為求聲聞者雨降伏煩惱怨敵智藏法雲雨，為修習長養善根眾生及決定不決定眾生雨種種歡喜法門雲雨。

[0621a19] 「佛子！雨如是等十種無量無邊大法雲雨，充滿法界。佛子！如來、應供、等正覺，其心平等，無有彼此；但以眾生根不同故，如來法雨現有差別。佛子！是為菩薩摩訶薩第十勝行，知、見如來微妙音聲。

◎
大方廣佛華嚴經卷第三十四

【經文資訊】大正藏第 09 冊 No. 0278 大方廣佛華嚴經
【版本記錄】CBETA 電子佛典 2016.06，完成日期：2016/06/15
【編輯說明】本資料庫由中華電子佛典協會（CBETA）依大正藏所編輯
【原始資料】蕭鎮國大德輸入，眾生出版社提供新式標點，其他
【其他事項】本資料庫可自由免費流通，詳細內容請參閱【中華電子佛典協會資料庫版權宣告】

本網站係採用 Creative Commons 姓名標示-非商業性-相同方式分享 3.0 台灣 (中華民國) 授權條款授權.
Copyright ©1998-2016 CBETA
Dictionary cache status: loaded

Glossary and Other Vocabulary

Copyright Fo Guang Shan 佛光山 2013-2025. This work may be freely reused under the Creative Commons Attribution 4.0 International License with attribution. Please send comments to alex@ntireader.org.
Page updated on 2025-06-19

logo
NTI Reader
search
Back to collection

Avataṃsakasūtra (Flower Garland Sūtra) 大方廣佛華嚴經
Scroll 35
Click on any word to see more details.

大方廣佛華嚴經卷第三十五

東晉天竺三藏佛**馱跋陀羅譯**

寶王如來性起品第三十二之三

[0621b06] 「◎復次，佛子！菩薩摩訶薩知、見如來音聲十種無量；何等為十？所謂：知、見**虛空等無量**，**無處不至故**；**知、見法界等無量**，**無處不徹故**；**知、見眾生界等無量**，**令一切眾生悉歡喜**故；知、見行業等無量，廣說一切果報故；知、見煩惱等無量，究竟寂滅故；知、見種種音聲等無量，隨應受化無不聞故；知、見欲樂等無量，悉分別說諸解脫故；知、見三世等無量，無分際故；知、見智慧等無量，深入一切法故；知、見佛境界不退等無量，隨順如如法界故。

[0621b16] 「佛子！菩薩摩訶薩知、見如來、應供、等正覺音聲，有如是等十種無量阿僧祇。」

[0621b18] 爾時，普賢菩薩欲重明此義，以偈頌曰：

「世界欲壞時，　於彼**虛空中**，
眾生福報力，　**自然出四聲**。
於彼四禪中，　寂樂離**眾苦**，
眾生聞是已，　厭離欲界身。
十力亦如是，　自然出四聲，
充滿於法界，　無處而不聞。
眾生因緣力，　**佛應四種聲**，
其有聞音者，　永度生死海。
譬如因山谷，　出生呼聲響，
從外一切音，　響聲隨應對。
種種因**緣起**，　**聞者亦不同**，
響不作是念，　我出種種音。
如來聲如是，　出生無量音，
隨應受化者，　一切無不聞。

皆悉令歡喜，　調伏諸眾生，
音聲亦無念，　我出種種音。
譬如天妙音，　於彼虛空中，
自然而演出，　覺悟諸天子。
諸天子聞此，　正法妙音聲，
修習不放逸，　厭離於五欲。
十力亦如是，　出生微妙聲，
法雲音充滿，　一切諸世界。
令眾生覺悟，　彼音無生滅，
若有得聞者，　皆悉證菩提。
如自在天王，　寶女名善口，
於一音聲中，　出生百千聲。
復於一一音，　出生百千聲，
諸天若聞者，　一切皆悅樂。
十力亦如是，　於彼一音中，
隨應一時演，　眾生數等音。
眾生聞音已，　除滅諸煩惱，
音聲不作念，　我能有所滅。
譬如大梵王，　出清淨梵音，
一切梵天眾，　無有不聞者。
一一梵音聲，　令梵眾歡喜，
遍滿梵天眾，　音聲不出外。
功德大梵王，　安處如來座，
演出一妙音，　充滿諸法界。
隨應受化者，　一切無不聞，
聲不出眾外，　以無信心故。
譬如諸水性，　皆悉同一味，
清淨離垢濁，　具足八功德。
所因地不同，　眾器各別異，
隨彼因緣故，　水味有差別。
佛子應當知，　一切智音聲，
如來微妙音，　悉同解脫味。
眾生所造行，　若干差別故，
善逝隨應化，　所聞各不同。
譬如阿耨達，　自在大龍王，
興雲覆世間，　普雨潤大地，
長養諸叢林，　百穀藥草等，
彼所降雨水，　不從身心出。
如來亦如是，　初興大法雲，
普覆諸法界，　雨大甘露法。
令眾增善根，　除滅煩惱熱，

而彼甘露法，　不從身心出。
譬如大龍王，　名曰摩那斯，
七日起重雲，　凝停不降雨。
普令一切眾，　究竟諸事業，
漸降微細澤，　然後乃大雨。
十力興法雲，　普覆諸法界，
雨大甘露法，　饒益諸群生。
隨應受化者，　為彼說深法，
聞者不恐怖，　究竟成菩提。
譬如大龍王，　名曰大莊嚴，
先布密重雲，　然後降大雨。
或十二十日，　乃至百千日，
雨水等一味，　眾生故不同。
究竟至如來，　大辯之彼岸，
或說十法門，　乃至百千門。
或說八萬四，　乃至無量行，
如來不生念，　我分別法界。
譬如海龍王，　名曰娑伽羅，
先興密重雲，　彌覆四天下。
普雨一切處，　各各悉不同，
龍王心平等，　亦無有憎愛。
最勝亦如是，　無上法龍王，
興起大悲雲，　普覆於一切。
為道場菩薩，　雨大甘露法，
隨其所應化，　如來心平等。◎

[0622b12] 「◎佛子！云何菩薩摩訶薩知、見如來、應供、等正覺心？此菩薩摩訶薩知心意識，非即如來，但知如來智無量故，心亦無量。佛子！譬如虛空悉為一切萬物所依，而彼虛空無所依止；如來智慧亦復如是，悉為一切世間智慧、離世間智之所依止，而如來智無所依止。佛子！是為菩薩摩訶薩最初勝行，知、見如來、應供、等正覺心。

[0622b19] 「復次，佛子！譬如清淨法界，悉為一切聲聞、緣覺、菩薩解脫之所依止，而清淨法界無增無減；如來智慧亦復如是，為一切世間、出世間智，算數巧術一切眾智之所依止，而如來智無增無減。佛子！是為菩薩摩訶薩第二勝行，知、見如來、應供、等正覺心。

[0622b25] 「復次，佛子！譬如四大海水，悉能澤潤四天下地，八十億小洲，若有眾生於彼諸處方便求水，無往不得，而彼大海不作是念：『我能資給諸眾生水。』如來智慧大海亦復如是，悉能澤潤一切眾生心，彼諸眾生各於法門修習善根，皆得智慧光明，而如來不作是念：『我能悉與眾生智慧。』佛子！是為菩薩摩訶薩第三勝行，知、見如來、應供、

等正覺心。

[0622c04] 「復次，佛子！譬如大海有四種寶珠；此四種寶悉生海中，一切眾寶若無此寶，海中眾寶悉皆滅失。何等為四？一、名眾寶積聚，二、名無盡寶藏，三、名遠離熾然，四、名一切莊嚴聚，是為四寶。佛子！此四種寶，一切阿脩羅、迦樓羅、諸龍神等悉不得見，何以故？娑伽羅龍王密置深寶藏故，此四種寶端嚴方正；如來、應供、等正覺海亦有四種大智寶珠，出生一切聲聞、緣覺、學、無學智、及諸菩薩智慧大寶。何等為四？一、名無染巧妙方便清淨智寶，二、名分別演說有為無為清淨智寶，三、名分別演說一切諸法而不壞法界清淨智寶，四、名應化眾生未曾失時清淨智寶，是為如來大海四種清淨智寶。佛子！此如來四種清淨智寶一切眾生無能見者，何以故？此四種智慧大寶安置如來微密法寶藏故，菩薩慧光端嚴殊特。佛子！是為菩薩摩訶薩第四勝行，知、見如來、應供、等正覺心。

[0622c22] 「復次，佛子！譬如大海有四熾然光明大寶，此四種寶悉能消竭大海無極之水。何等為四？一、名日藏光明大寶，二、名離潤光明大寶，三、名火珠光明大寶，四、名究竟無餘光明大寶。佛子！若大海中無此四寶，四域天下、金剛圍山乃至非想、非非想處皆悉漂沒。佛子！此日藏光明大寶能變海水悉成為酪，離潤光明大寶能變酪海悉成為酥，火珠光明大寶能悉熾然酥海，究竟無餘光明大寶悉然酥海永盡無餘；如來、應供、等正覺海，亦有四種智光摩尼大寶，照諸菩薩具足修習一切眾行，乃至成佛平等智慧。何等為四？一者、永息一切不善波浪智光大寶，二者、滅一切法愛智光大寶，三者、大慧智光大寶，四者、與如來等無量智光大寶。佛子！彼菩薩摩訶薩修集菩提時，起無量生死不善波浪，一切諸天、阿脩羅等悉無能止，如來以息一切不善波浪智光大寶，照耀菩薩不善波浪，令永止息，堅固安住無上三昧；以滅一切順法愛智光大寶，滅一切三昧難捨味著；以大慧智光大寶，滅一切無明淨慧通達；以與如來等無量智光大寶，以少方便出生如來智慧之地。佛子！若無如來四種智光大寶，乃至一菩薩得如來地，無有是處！佛子！是為菩薩摩訶薩第五勝行，知、見如來、應供、等正覺心。

[0623a19] 「復次，佛子！譬如從水輪際，上至非想、非非想天一切三千大千世界，依虛空住，謂無色界眾生處、色界眾生處、欲界眾生處。此三界處悉依虛空，而彼虛空無有迫迮；如來智慧亦復如是，一切聲聞、緣覺、菩薩知有為法智慧，知無為法智慧，如是等一切智慧悉依如來智慧而起，悉依如來智慧而住，如來智慧無有迫迮，何以故？如來智慧無所不至故。佛子！是為菩薩摩訶薩第六勝行，知、見如來、應供、等正覺心。

[0623a28] 「復次，佛子！譬如雪山頂有藥王樹，名非從根生非不從生，彼藥王樹從六百八十萬由旬，下極金剛地，水輪際生。佛子！此藥王樹若生根時，閻浮提樹一切根生；若生莖時，閻浮提樹皆悉生莖，若生枝葉華果時，閻浮提樹一切悉生枝葉華果。此藥王樹，根能生莖，莖能生根，是故名曰不從根生非不從根。佛子！此藥王樹一切諸處，皆悉生長，唯除二處，所謂地獄深阬及水輪中不得生長，而大藥王樹亦不捨生性；如來智慧大藥王樹亦復如是，從一切如來種姓中生，於過去世修習大慈悲等無量無邊功德。堅固正住，不可傾動。三世無量善根智慧，皆悉普覆一切世間，除滅一切惡道眾難，巧方便莖，淨法界枝，諸禪三昧解脫之葉，七覺意華無上解脫果，陀羅尼持初無增減。

[0623b15] 「佛子！如來智慧大藥王樹，復有異名，名根堅固不壞。何以故？不捨不斷菩薩眾行，是故其根名曰不壞。彼如來智慧大藥王樹初生根時，一切菩薩悉生大慈悲根，未曾捨離一切眾生；初生莖時，一切菩薩皆悉生長堅固精進正直心莖；初生枝時，一切菩薩生長一切波羅蜜枝；初生葉時，一切菩薩生長一切淨戒威儀頭陀功德之葉；初生華時，一切菩薩善根莊嚴相好華敷；初生果時，一切菩薩得無生忍受佛記果。佛子！如來智慧大藥王樹，唯除二處不得生長，所謂：聲聞、緣覺、涅槃、地獄、深阬及諸犯戒、邪見、貪著、非法器等，而如來樹非不生長，其餘一切應受化者皆悉生長，而如來智慧大藥王樹不增不減。佛子！是為菩薩摩訶薩第七勝行，知、見如來、應供、等正覺心。

[0623c02] 「復次，佛子！譬如火劫起時，三千大千世界，一切所有大地草木金剛圍山，皆悉熾然燒盡無餘。設有一人若以乾草投彼火中，寧得不然？答言：『不也，無不燒盡。』佛子！彼所投草猶可不盡。如來智慧於一切眾生、一切佛剎、一切劫數、一切諸法無不悉知，若有不知，無有是處。何以故？如來智慧不可破壞悉明達故。佛子！是為菩薩摩訶薩第八勝行，知、見如來、應供、等正覺心。

[0623c11] 「復次，佛子！譬如風災壞世界時，有大風起，名曰壞散，悉能壞散磨滅大千世界金剛圍山一切萬物。爾時，三千大千世界外復有風起，名障壞散風災，不令風災得至餘方。佛子！若無此障風，十方無量無邊阿僧祇世界無不散滅；如來、應供、等正覺亦復如是，有大智風，名曰散滅一切煩惱，悉能散滅一切菩薩煩惱習氣。如來復有巧方便智風，能持一切菩薩，不令究竟盡滅墮於聲聞、辟支佛地。菩薩摩訶薩得此巧方便智風力故，能過聲聞、辟支佛地，究竟佛地。佛子！是為菩薩摩訶薩第九勝行，知、見如來、應供、等正覺心。

[0623c23] 「復次，佛子！如來智慧無處不至。何以故？無有眾生無眾生身、如來智慧不具足者。但眾生顛倒，不知如來智遠離顛倒，起一切智、無師智、無礙智。佛子！譬如有一經卷如一三千大千世界，大千世界一切所有無不記錄。若二千世界等，悉記二千世界中事。小千世界等，悉記小千世界中事。四天下等，悉記四天下事。須彌山王等，悉記須彌山王事。地天宮等，悉記地天宮殿中事。欲天宮等，悉記欲界天宮殿中事。色天宮等，悉記色界天宮殿中事。若無色天宮等，悉記無色界天宮殿中事。彼三千大千世界等經卷在一微塵內，一切微塵亦復如是。

[0624a07] 「時，有一人出興於世，智慧聰達，具足成就清淨天眼，見此經卷在微塵內，作如是念：『云何如此廣大經卷在微塵內而不饒益眾生耶？我當勤作方便，破彼微塵，出此經卷，饒益眾生。』爾時，彼人即作方便，破壞微塵，出此經卷，饒益眾生。佛子！如來智慧無相，智慧無礙，智慧具足，在於眾生身中，但愚癡眾生顛倒想覆，不知、不見、不生信心。

[0624a15] 「爾時，如來以無障礙清淨天眼觀察一切眾生。觀已，作如是言：『奇哉！奇哉！云何如來具足智慧在於身中而不知見？我當教彼眾生覺悟聖道，悉令永離妄想顛倒垢

縛，具見如來智慧在其身內，與佛無異。』如來即時教彼眾生修八聖道，捨離虛妄顛倒；離顛倒已，具如來智，與如來等，饒益眾生。佛子！是為菩薩摩訶薩第十勝行，知、見如來、應供、等正覺心。

[0624a23] 「佛子！菩薩摩訶薩有如是等無量無數諸勝妙行知、見如來、應供、等正覺心。」

[0624a25] 爾時，普賢菩薩欲重明此義，以偈頌曰：

「欲知如來心，　應解最勝智，
如來智無量，　最勝心亦然。
十方諸世界，　一切眾生類，
皆悉依虛空，　虛空無所依。
一切法界中，　眾生種種樂，
方便巧智術，　依最勝智起。
一切諸智慧，　悉依善逝智，
如來最勝智，　寂然無所依。
聲聞緣覺乘，　解脫智慧果，
悉從法界起，　法界無增減。
最勝智如是，　能起一切智，
學智無學智，　了達有無智。
善逝無上智，　出生一切智，
非生非不生，　皆悉無增減。
譬如大海水，　澤潤一切地，
眾生善方便，　求水無不得。
大海地無念，　我與眾生水，
大海無增減，　方便求悉得。
十方諸世界，　一切群生類，
善逝智慧海，　皆悉能潤澤。
各各勤方便，　修習諸法門，
一切修行者，　疾得智慧光。
如娑伽龍王，　有四妙寶珠，
密置深寶藏，　眾生無能見。
端嚴而方正，　常住於大海，
因此四摩尼，　生出一切寶。
最勝四種智，　無量不可稱，
出生一切眾，　無量諸智慧。
安住大乘藏，　無量德莊嚴，
除受記菩薩，　一切莫能見。
譬如大海中，　有四摩尼寶，
光焰甚猛熱，　能消大海水。

若無此四寶,　天地悉漂沒,
大海無增減,　四域皆安住。
如來四種智,　無量不可稱,
能止諸菩薩,　不善根波浪。
一切三世間,　欲色無色界,
離我及我所,　安住於**虛空。**
善逝智亦然,　一切智根本,
聲聞學無學,　及諸**緣覺智。**
菩薩普饒益,　無量甚深智,
悉依如來智,　如來智無依。
如彼雪山頂,　有大藥王樹,
名不從根生,　非不從根生。
由此藥王樹,　生長因**緣故**,
悉生閻浮提,　一切諸樹林。
彼樹根生時,　一切樹根生,
莖枝葉華實,　一切亦如是。
清淨甚深智,　如來性中生,
依因如來智,　出生修行智。
一切菩薩行,　無量諸功德,
如來智樹王,　平等心地生。
譬如劫盡時,　猛盛大火災,
設人投乾草,　猶可燒不盡。
善逝清淨智,　無量無有邊,
悉能分別知,　三世**眾生類。**
又知一切劫,　一切諸佛剎，
如是無量法,　如來悉了知。
譬如劫盡時,　風災名壞散,
能壞諸大地,　金剛及須彌。
刹外有風起，　名曰障散壞，
若無此風者,　十方悉磨滅。
十力亦如是,　智慧風無量,
皆悉能散滅,　菩薩諸煩惱。
如來方便智,　攝取諸菩薩,
過聲聞**緣覺**,　**安住如來地。**
譬如微塵**內**，　**有一大經卷**，
三千世界等,　無益**眾生類。**
爾時有一人,　出興於世間,
破塵出經卷,　饒益一切世。
如來智如是,　**眾生悉具有**,
顛倒妄想覆,　**眾生不知見。**

如來教眾生，　　修習八聖道，
除滅一切障，　　究竟成菩提。◎

[0625a14] 「◎佛子！云何菩薩摩訶薩知、見如來、應供、等正覺境界？此菩薩摩訶薩成就無量無邊無礙智慧，知一切眾生，是如來境界。一切世間、一切剎、一切法、一切眾生行，如如不壞境界、無礙法界境界、實際無際境界、無量虛空境界、非境界境界，是如來境界。佛子！一切眾生無量故，如來境界無量；一切世間無量故，如來境界無量；乃至非境界境界無量故，如來境界無量；非境界至一切處而無所至，如來境界亦復如是。

[0625a23] 「佛子！菩薩摩訶薩知心境界是如來境界。如心境界無量故，如來境界無量。何以故？隨心無量，出生智慧亦復如是。

[0625a26] 「佛子！譬如大龍隨心降雨，雨不從內亦不從外；如來境界，亦復如是，隨心所念，於念念中出生無量不思議智。彼諸智慧，悉無來處。佛子！一切大海水皆從龍王心願所起；如來智海亦復如是，悉從大願力起。佛子！如來智海無量無邊，不可言說、不可思議。我說小諭，汝今諦聽：佛子！此閻浮提內流出二千五百河水，悉入大海。俱耶尼內流出五千河水，悉入大海。弗婆提內流出八千四百河水，悉入大海。欝單越內流出一萬河水，悉入大海。佛子！此四天下內如是二萬五千九百河水，悉入大海。佛子！於意云何此水多少？」

[0625b09] 答言：「甚多。」

[0625b10] 「佛子！復有十光明龍王，雨大海中，悉過前水。百光明龍王，雨大海中，復悉過前。大莊嚴龍王，雨大海中，復悉過前。摩那斯龍王，雨大海中，復悉過前。大雷龍王，雨大海中，復悉過前。難陀跋難陀龍王，雨大海中，復悉過前。無量光明龍王，雨大海中，復悉過前。流注不斷龍王，雨大海中，復悉過前。大勝龍王，雨大海中，復悉過前。金剛光明龍王，雨大海中，復悉過前。佛子！如是等八十億龍王，各雨大海，展轉過前。娑伽羅龍王太子，名曰佛生，雨大海中，復悉過前。

[0625b21] 「佛子！彼十光明龍王所住淵池，流入大海，復悉過前。百光明龍王所住淵池，流入大海，復悉過前。大莊嚴龍王所住淵池，流入大海，復悉過前。摩那斯龍王所住淵池，流入大海，復悉過前。大雷龍王所住淵池，流入大海，復悉過前。難陀跋難陀龍王所住淵池，流入大海，復悉過前。無量光明龍王所住淵池，流入大海，復悉過前。流注不斷龍王所住淵池，流入大海，復悉過前。大勝龍王所住淵池，流入大海，復悉過前。金剛光明龍王所住淵池，流入大海，復悉過前。如是等廣說，乃至娑伽羅龍王太子所住淵池，流入大海，復悉過前。佛子！如彼十龍王及八十億龍王，乃至娑伽羅龍王太子，雨大海中及其淵池，皆悉不及娑伽羅龍王所雨大海；娑伽羅龍王所住淵池，涌出流入大海倍復過前。彼涌流水青瑠璃色，盈滿大海，涌出有時。是故，海潮常不失時。佛子！如是大海，其水

無量、珍寶無量、**眾生無量、大地無量。佛子！於意云何彼大海水為無量不？」**

[0625c12] 答言：「實爾。其水深廣，不可為諭。」

[0625c13] 「佛子！如是海水深廣無量，於如來無量智海，百分不及其一，乃至不可為譬；但隨所應化，為作譬諭。佛子！菩薩摩訶薩知、見如來智海，深廣無量。從初發心乃至不斷菩薩無量行故，知、見道品寶無量不斷三寶故，知、見無量**眾生歡喜長養一切聲聞、學、無學及緣覺故，知、見大地無量從歡喜地乃至究竟無礙智地故。佛子！是為菩薩摩訶薩知、見如來、應供、等正覺境界，無量饒益一切眾生無量智慧故。」**

[0625c22] 爾時，普賢菩薩欲重明此義，以偈頌曰：

「離垢淨境界，　無量不可稱，
殊勝願力故，　一切無有量。
譬如心境界，　無量無有邊，
一切諸十力，　境界亦如是。
譬如大龍王，　不離於本處，
以心願力故，　其雨無有量。
雨水無從來，　亦無有去處，
龍王願力故，　隨心雨無量。
一切十方剎，　十力亦如是，
本無所從來，　去亦無所至。
無量諸境界，　悉從心**緣起**，
一切諸法界，　皆入一毛道。
譬如大海水，　無量無有邊，
眾生及珍寶，　**大地亦無量。**
海水常湛然，　皆悉同一味，
隨**眾生受用**，　**其味各不同。**
最勝亦如是，　智慧海無量，
三寶最勝故，　是故寶無量，
聲聞學無學，　辟支佛無量，
具修無上道，　故**說地無量。**

[0626a15] 「佛子！云何菩薩摩訶薩知、見如來、應供、等正覺行？此菩薩摩訶薩知、見如來無礙行、如如行，是如來行如如，過去不滅，未來不至，現在不起，如來行亦如是，不滅、不至、不起。佛子！譬如法界無量無縛。何以故？法界無身故。如來行亦如是，無量無縛。何以故？如來行無身故。佛子！譬如鳥飛**虛空，經百千年所遊行處不可度量；未遊行處亦不可量。何以故？虛空無分齊故。如來、應供、等正覺行亦復如是，若使有人於百千億那由他劫，分別解說**如來之行；已解說者不可限量，未解說者亦不可量。何以故？如來行無分齊故。佛子！如來、應供、等正覺，住如來住，無所住故；而能普為一切**眾生**

，示現開導如來之行，眾生見已出過一切諸障礙道。佛子！譬如金翅鳥王，飛行虛空，安住虛空，以清淨眼觀察大海龍王宮殿，奮勇猛力，以左右翅博開海水，悉令兩闢，知龍男女有命盡者，而撮取之。如來、應供、等正覺金翅鳥王亦復如是，安住無礙虛空之中，以清淨眼觀察法界諸宮殿中一切眾生，若有善根已成熟者，奮勇猛十力、止觀兩翅，博開生死大愛海水，隨其所應出生死海，除滅一切妄想顛倒，安立如來無礙之行。

[0626b10] 「佛子！譬如日月周行虛空，不作是念：『我行虛空從何所來？去至何所？』如來亦復如是，周行無礙解脫虛空，分別一切法界，饒益一切眾生，廣作佛事，如來不作是念：『我有去來。』佛子！菩薩摩訶薩以如是等無量無邊勝行，知、見如來、應供、等正覺行。」

[0626b16] 爾時，普賢菩薩欲重明此義，以偈頌曰：

「譬如如無盡，　無生亦無滅，
亦無有方處，　求之不可見。
如來亦如是，　境界不可量，
遠離於三世，　其性悉如如。
譬如諸法界，　非界非不界，
非有亦非無，　非量非無量。
功德持如是，　所行不可量，
非有亦非無，　其身本無故。
如鳥飛虛空，　經由百千年，
行處未行處，　皆悉不可量。
若人百千劫，　演說如來行，
已說及未說，　皆悉不可量。
譬如金翅鳥，　安住於虛空，
觀察龍王宮，　撮取其男女。
十力亦如是，　安住如來行，
善根純熟者，　令出煩惱海。
譬如淨日月，　周行於虛空，
安樂一切眾，　不念我能爾。
如來亦如是，　遊行諸法界，
度脫一切眾，　不念我能度。

[0626c09] 「佛子！云何菩薩摩訶薩知、見如來、應供、等正覺菩提？此菩薩摩訶薩知、見菩提，解一切義，滅除疑惑，不二等覺，無相、無行、無退、無量、無邊、無縛、無脫，遠離二邊知處非處；知一切字一切語言法，知一切眾生心心所行，知一切根煩惱習性，於一念中悉知三世一切諸法。佛子！譬如大海為一切眾生色像之印，是故大海說名為印；如來、應供、等正覺菩提亦復如是，一切眾生心念諸根，現菩提中，而無所現，故說如來

為一切覺。

[0626c19] 「佛子！一切諸佛菩提，一切文字所不能記，一切語言所不能說，不可為譬，但隨所應如來為之分別演說。佛子！如來、應供、等正覺成菩提時，住佛方便，得一切眾生等身；得一切法等身；得一切剎等身；得一切三世等身；得一切如來等身；得一切諸佛等身；得一切語言等身；得一切法界等身；得虛空界等身；得無礙法界等身；得出生無量界等身；得一切行界等身；得寂滅涅槃界等身。佛子！隨如來所得身，當知音聲及無礙心亦復如是，如來具足如是等三種清淨無量。佛子！如來身中，悉見一切眾生發菩提心，修菩薩行，成等正覺，乃至見一切眾生寂滅涅槃，亦復如是，皆悉一性。以無性故；無相、無盡、無生、無滅故；我、非我性故；眾生、非眾生性故；覺、無所覺故；法界無自性故；虛空界無自性故；如是等覺一切無性無盡智、自然智，一切如來無極大悲度脫眾生。

[0627a08] 「佛子！譬如虛空界，世界若成、若敗，常無增減。何以故？虛空無生滅故。如來、應供、等正覺菩提，若成、未成，常無增減，一性無性，捨離眾性。

[0627a11] 「佛子！設有一人出興於世，彼能化作恒沙等心。彼一一心，悉能化作恒沙如來，無色、無形，如是恒沙等劫，常化不絕。於意云何？彼化如來寧為多不？」

[0627a15] 答曰：「我知仁意，若化、不化，等無有異。」

[0627a15] 「善哉！善哉！佛子！誠如所言。佛子！設使一切眾生於一念中，悉成正覺，若成、未成，皆悉平等。何以故？菩提無性故。無增無減，如來菩提皆悉一性，所謂：無性。佛子！是為菩薩摩訶薩知、見如來、應供、等正覺菩提。佛子！如來、應供、等正覺，成正覺已，正受三昧，名曰善覺。正受三昧已，得菩提身數，與一切眾生身等。如一三昧，一切三昧、一切法門，亦復如是。佛子！是為菩薩摩訶薩知、見如來、應供、等正覺菩提身。

[0627a25] 「復次，佛子！菩薩摩訶薩於一毛道，悉知一切眾生等如來之身；如一毛道，一切毛道、一切法界處亦復如是。何以故？如來菩提身，無處不至、無處不有故。如來、應供、等正覺本求菩提，勤修精進，往詣道場菩提樹下，處師子座，成最正覺，究竟菩提。

[0627b02] 「復次，佛子！此菩薩摩訶薩自知身中悉有一切諸佛菩提。何以故？彼菩薩心不離一切如來菩提故。如自心中，一切眾生心中，亦復如是，無量無邊，無處不有，不可破壞，不可思議。佛子！菩薩摩訶薩以如是等無量無邊不可思議方便法門，知、見如來、應供、等正覺菩提。」

[0627b08] 爾時，普賢菩薩欲重明此義，以偈頌曰：

「菩提非二法，　遠離於二邊，

除滅一切惡，　平等覺諸法。
了達一切法，　皆悉如虛空，
非我非無我，　等覺一切法。
譬如諸大海，　一切眾生類，
色像悉顯現，　故說一切印。
十方世界中，　一切眾生類，
無上菩提海，　無法而不現。
譬如虛空性，　世界成壞時，
若成若未成，　虛空無增減。
最勝亦如是，　無上菩提道，
若覺若未覺，　一性亦無性。
譬如無量劫，　念念化諸佛，
若化若不化，　皆悉等無異。
設一切眾生，　一時成正覺，
若成若未成，　菩提無增減。
最勝有三昧，　名曰為善覺，
道場成菩提，　逮得此三昧。
普放無量光，　一切眾生等，
除滅一切闇，　開悟諸群生。
三世一切劫，　佛剎及諸法，
諸根心心法，　一切虛妄法。
於一佛身中，　此法皆悉現，
是故說菩提，　無量無有邊。

[0627c05] 「佛子！云何菩薩摩訶薩知、見如來、應供、等正覺轉法輪？此菩薩摩訶薩知、見如來一切願、一切法，轉無所轉，本無所起，三轉圓滿，皆悉清淨，悉能遠離一切邪見，離欲際非際。一切諸法，如虛空際不可言說，一切法寂滅涅槃性故；菩薩摩訶薩知、見一切文字，一切語言法，悉轉法輪，如來音聲無所不至故；知、見法輪如響，真實法性故；知、見一切音聲皆是一聲，如來以此而轉法輪，佛轉法輪無有主故；知、見轉法輪無漏無盡，內外無所有故。

[0627c15] 「佛子！譬如文字，於無量無數劫說不可盡；如來、應供、等正覺轉正法輪，亦復如是，一切文字，一切語言，說不可盡。如來法輪悉入一切語言、文字而無所住。佛子！譬如字章，悉入一切字數、一切事數、一切語言數、一切算數、一切世間、出世間而無所住。如來音聲亦復如是，於一切處，無所不入，於一切眾生、一切法、一切業、一切報、一切心，亦無所住。一切眾生諸語言法，皆為法輪音聲所攝。何以故？一切音聲不離法輪音聲故。

[0627c25] 「復次，佛子！此菩薩摩訶薩知、見如來、應供、等正覺出生法門轉法輪。何

等為如來出生法門轉法輪？如來以一切眾生念念心心行等音聲，為一切眾生而轉法輪。何以故？佛子！如來、應供、等正覺有三昧，名曰究竟無礙無畏，如來正受三昧，而轉法輪。如來入此三昧已，出生一切眾生等音，於一一音中，復生一切眾生等音，而轉法輪，悉令眾生皆大歡喜。佛子！若如是知轉法輪者，當知是人，則為隨順一切佛家，不如是知，則不隨順諸如來家。佛子！是為菩薩摩訶薩知、見如來、應供、等正覺轉法輪。」

[0628a08] 爾時，普賢菩薩欲重明此義，以偈頌曰：

「如來轉法輪，　　三世無不至，
所轉無所轉，　　求之不可得。
譬如諸文字，　　說之不可盡，
十力亦如是，　　轉法輪無盡。
譬如章文字，　　悉入一切數，
所入無所入，　　法輪亦如是。
普入一切音，　　所入無所入，
彼亦無自性，　　能令一切喜。
出過一切數，　　究竟成菩提，
欲說真實義，　　是故入三昧。
以彼三昧力，　　出生妙音聲，
悉與眾生等，　　而轉正法輪。
又復悉於彼，　　一一諸音聲，
出生無量音，　　眾生語言法。
大自在無念，　　我出彼眾音，
隨其受化者，　　一切無不聞。
譬如諸文字，　　不內亦不外，
無漏不可盡，　　亦復無積聚。
十力亦如是，　　轉清淨法輪，
無漏不可盡，　　諸佛大神力。◎

大方廣佛華嚴經卷第三十五

【經文資訊】大正藏第 09 冊 No. 0278 大方廣佛華嚴經
【版本記錄】CBETA 電子佛典 2016.06，完成日期：2016/06/15
【編輯說明】本資料庫由中華電子佛典協會（CBETA）依大正藏所編輯
【原始資料】蕭鎮國大德輸入，眾生出版社提供新式標點，其他
【其他事項】本資料庫可自由免費流通，詳細內容請參閱【中華電子佛典協會資料庫版權宣告】

本網站係採用 Creative Commons 姓名標示-非商業性-相同方式分享 3.0 台灣 (中華民國) 授權條款授權.

Copyright ©1998-2016 CBETA
Dictionary cache status: loaded

Glossary and Other Vocabulary

Copyright Fo Guang Shan 佛光山 2013-2025. This work may be freely reused under the Creative Commons Attribution 4.0 International License with attribution. Please send comments to alex@ntireader.org.
Page updated on 2025-06-19

Avataṃsakasūtra (Flower Garland Sūtra) 大方廣佛華嚴經
Scroll 36
Click on any word to see more details.

大方廣佛華嚴經卷第三十六

東晉天竺三藏佛馱跋陀羅譯

寶王如來性起品第三十二之四

[0628b06] 「◎佛子！云何菩薩摩訶薩知、見如來、應供、等正覺大般涅槃？此菩薩摩訶薩欲知、見如來、應供、等正覺大般涅槃者，當如是知如如般涅槃，如來大般涅槃亦復如是。如實際、如法界、如虛空界、如實性、如離欲際、如無相際、如我性際、如一切法性際、如真實際般涅槃，如來大般涅槃亦復如是。何以故？涅槃非生滅法，若法不生，當知不滅，去無所至。

[0628b14] 「佛子！如來、應供、等正覺不為菩薩演說顯現如來究竟涅槃。何以故？欲令諸菩薩於一念中，普見三世一切諸佛悉現前故。出生一切如來妙色，亦復不起二不二想。何以故？菩薩摩訶薩遠離諸想，無染著故。

[0628b19] 「佛子！但如來欲令眾生歡喜，故出現於世；欲令眾生憂悲感慕，故示現涅槃。其實如來無有出世，亦無涅槃。何以故？如來常住如法界故；為化眾生，示現涅槃。

[0628b23] 「佛子！設有日出照現世間，圓滿明淨與法界等，於一切世界淨水器中，影無

不現。日無是念：『我能普現一切淨水。』佛子！彼時或有一水器破，日影不現。於意云何？彼影不現，豈日過耶？」

[0628b27] 答曰：「不也！水器破，故日影不現。」

[0628b28] 「佛子！如來智慧圓滿淨日，一念出現，悉能照明一切世界、一切法界、一切眾生，滅除垢濁，淨心水器，影無不顯，常現在前；但破器濁心眾生，不見如來法身影像，應見涅槃而得度者。是故，如來現般涅槃，其實如來不生不滅，永無滅度。佛子！譬如大火，於一切世界能為火事，焚燒草木無不盡者。有時彼火至無草木城邑聚落，自然而滅。於意云何？一切世間火悉滅不？」

[0628c07] 答曰：「不也！」

[0628c08] 「如來、應供、等正覺亦復如是，於一切世界施作佛事，或一佛剎化度已周，示現涅槃。於意云何？一切世界如來悉滅度耶？」

[0628c10] 答曰：「不也！」

[0628c11] 「佛子！是為菩薩摩訶薩知、見如來、應供、等正覺大般涅槃。

[0628c12] 「復次，佛子！如大幻師，善知幻術。安住此術，於三千大千世界、一切城邑聚落、大王之都；普現幻身，住持幻身，壽命無盡。時，此幻師於彼城邑聚落、大王之都，隨事訖處，便捨幻身。於意云何？為三千大千世界幻身悉捨滅耶？」

[0628c17] 答曰：「不也！」

[0628c17] 「如來、應供、等正覺亦復如是，善知大慧幻術，具足出生巧方便慧，於一切法界普能示現如來幻身，常住如法界，究竟如虛空，隨諸佛剎教化度脫，已周訖處，示現涅槃；當知不以一佛剎示現涅槃故，如來究竟永滅度也。佛子！是為菩薩摩訶薩知、見如來大般涅槃。

[0628c24] 「復次，佛子！如來示現般涅槃時，先入不動三昧。入三昧已，於一一身各放無量億千那由他大光；一一光明各出無量阿僧祇妙寶蓮華；一一蓮華各有不可說不可說妙寶華鬚；一一華鬚各有寶師子座；一一座上各有如來結跏趺坐。彼時所現諸如來身，悉與一切眾生數等。功德具足，相好莊嚴，究竟本願。時，有眾生善根熟者見如來，身心皆調伏稟受道化，彼如來身究竟安住，盡未來際，隨一切眾生所應受化，未曾失時。彼如來身無有處所，非實非虛。如來但欲究竟過去諸大願故；欲令眾生長養諸善根故；應現其身常住不滅。佛子！是為菩薩摩訶薩知、見如來、應供、等正覺大般涅槃。

[0629a09] 「復次，佛子！此菩薩摩訶薩知、見如來涅槃無量無邊究竟法界無所障礙，不

生、不滅，淨如**虛空**，**安住實際**，**隨其所應而示現之。本願所持**，**不捨一切眾生、一切佛**剎、一切諸法。」

[0629a13] 爾時，普賢菩薩欲重明此義，以偈頌曰：

「譬如圓滿日，　一切法界等，
影現一切水，　唯除諸破器。
最勝亦如是，　普現一切世，
眾生無信心，　**謂佛入涅槃。**
譬如猛盛火，　焚燒一切物，
無草木聚落，　火則自然滅。
最勝亦如是，　充滿於法界，
究竟諸佛事，　示現入涅槃。
譬如大幻師，　示現無量身，
如來亦如是，　普現一切身。
究竟諸佛事，　示現般涅槃，
隨應受化者，　以此而示現。
最勝有三昧，　名曰不可動，
究竟佛事已，　然後入此定。
念出無數佛，　又放無量光，
光有無量華，　華有無量佛。
最勝無量身，　充滿諸法界，
積集功德者，　一切無不見。
善逝淨法身，　無量法界等，
壽命淨莊嚴，　一切悉具足。
猶如無生性，　如來興亦然，
猶如無生性，　涅槃亦如是。
悉離語言道，　不可為譬諭，
天中天難勝，　具足一切德。

[0629b10] 「佛子！云何菩薩摩訶薩知、見於如來、應供、等正覺所見聞恭敬供養所種善根？此菩薩摩訶薩知、見於如來所見聞恭敬供養所種善根，皆悉不**虛**，**功德無盡**；**離一切愛**，**究竟解脫，果報不虛，滿足諸願，於一切有**為法中，不可窮盡，而能隨順無為智慧，起諸佛智究竟未來際，具足一切諸如來地。佛子！譬如丈夫食少金剛，終竟不消要從身過；至金剛輪際，然後乃住。所以者何？以彼金剛不可消故如是。佛子！於如來所少植善根，能壞一切有為煩惱，乃至究竟如來涅槃智慧，然後乃住。所以者何？於如來所植諸善根不可盡故。佛子！譬如須彌山等大乾草聚，若有人持如芥子火，悉能燒盡。何以故？火性悉能燒故。佛子！於如來所種少善根亦復如是，悉能燒滅一切煩惱，無有遺餘，究竟涅槃。何以故？於如來所種諸善根性究竟故。佛子！譬如雪山有大藥王，名曰善現，若有見者，眼得清淨；若有聞者，耳得清淨；若聞香者，鼻得清淨；若嘗味者，舌得清淨；若有觸者，身得清淨；若取彼地土，悉能除滅無量**眾病**，**安隱快樂**；**如來、應供、等**正覺無上藥

王亦復如是，常以一切諸方便行饒益眾生。若有得見如來色身，眼得清淨；若有得聞如來名號，耳得清淨；若有得聞如來戒香，鼻得清淨；若有得味如來法味，舌得清淨，得金剛廣長清淨舌根，悉能演說一切言音；若有得觸如來光者，彼人即得清淨色身，究竟逮得無上法身；若有念如來者，得念佛三昧，正念不亂；若有得經卷地如來塔廟，禮拜供養，彼眾生等具足善根，滅煩惱患，得賢聖樂。佛子！乃至不信邪見眾生，見聞佛者，彼諸眾生於見聞中所種善根果報不虛，乃至究竟涅槃，斷一切惡諸不善根，具足善根。佛子！於如來所見聞供養恭敬所種善根不可言說，不可為論。何以故？如來不可思議，過思議故；但隨所應，佛為作論。佛子！是為菩薩摩訶薩知、見於如來所見聞恭敬供養種諸善根。」

[0629c20] 爾時，諸菩薩摩訶薩白普賢菩薩言：「佛子！當何名此經？云何奉持？」

[0629c22] 「佛子！此經名為一切諸佛微密法藏。一切世間不能思議，如來所印大智光明開發示現如來種性；長養一切菩薩功德，一切世間無能破壞；隨順一切如來境界，令一切眾生皆悉清淨；分別演說佛究竟法。佛子！如是經典，但為乘不思議乘菩薩摩訶薩一向專心求菩提者分別解說，不為餘人。何以故？此經不入一切眾生之手，唯除菩薩。佛子！譬如轉輪聖王所有七寶，因此寶故，行轉輪王法。聖王七寶無堪持者，唯除第一夫人所生太子，具足成就聖王相者。佛子！若轉輪王無此太子具眾德者，王命終後，此諸寶等自然散滅。佛子！此經如是不入一切眾生之手，唯除如來法王真子：從諸如來種姓家生，種如來相諸善根者；若無此等佛之真子，斯經則滅。何以故？一切聲聞、緣覺不聞此經，何況受持、書寫、解說，無有是處。唯除菩薩摩訶薩能自誦持、書寫經卷。佛子！是故菩薩摩訶薩聞此經者，歡喜恭敬，頂戴受持。何以故？菩薩摩訶薩信樂此經，少作方便，必決定得無上菩提。佛子！菩薩摩訶薩雖無量億那由他劫，行六波羅蜜，修習道品善根，未聞此經，雖聞不信，受持隨順，是等猶為假名菩薩，不從如來種姓家生。佛子！若菩薩摩訶薩得聞此經，聞已信向受持隨順，當知此等為真佛子，從佛家生，隨順一切如來境界，具足一切菩薩正法，安住一切種智境界，遠離一切世間諸法，出生長養如來所行，到一切菩薩諸法彼岸，於如來自在正法心無疑惑，究竟安住無師之地，深入一切如來境界。佛子！菩薩摩訶薩聞此經已，應當發平等意、行無量心，遠離一切虛妄之想，究竟直心面對，正念一切如來，修習平等清淨，猶如虛空；分別觀察一切菩薩行業與法界等，具足成就一切智智，遠離一切世間垢濁，發清淨心，充滿一切十方世界，深入一切菩薩法門，平等觀察三世諸佛，具足善根功德智慧，深入此等一切諸法，而無所入，不念一法，不念二法，悉平等觀無量諸法。佛子！菩薩摩訶薩成就如是等功德，少作方便，得無師智。」

[0630b05] 爾時，普賢菩薩欲重明此義，以偈頌曰：

「若見聞如來，　　恭敬及供養，
所植諸善根，　　無量不可稱。
一切有為中，　　不可得窮盡，
寂滅諸煩惱，　　離苦得涅槃。
譬如有一人，　　吞服少金剛，

究竟不可消，　下至金剛際。
如是十力所，　見聞供養福，
具足金剛智，　煩惱滅無餘。
譬如乾草積，　等彼須彌山，
投火如芥子，　燒盡悉無餘。
如是善逝所，　若植少功德，
燒滅諸煩惱，　正趣到涅槃。
譬如雪山中，　有大藥王樹，
見聞嗅味觸，　除滅一切患。
十力亦如是，　若有見聞者，
修習勝功德，　究竟成菩提。」

[0630b23] 爾時，十方不可說不可說百千億那由他佛剎微塵等世界，六種震動：東涌西沒、西涌東沒、南涌北沒、北涌南沒、邊涌中沒、中涌邊沒；及十八相動，所謂：動、遍動、等遍動，起、遍起、等遍起，覺、遍覺、等遍覺，震、遍震、等遍震，吼、遍吼、等遍吼，涌、遍涌、等遍涌。

[0630b28] 爾時，佛神力故，法如是故，雨**眾華雲，勝過諸天；雨寶衣雲、蓋雲、幢雲、幡雲、香雲、塗香雲、鬘雲、莊嚴雲、眾寶雲、菩薩讚歎雲、菩薩身雲、三藐三菩提雲，普令不可思議世界皆悉清淨，雨如來妙音聲雲，充滿無量無邊法界。如此四天下，佛神力故，令諸菩薩皆大歡喜，一切十方亦復如是。**

[0630c06] 爾時，十方各過八十不可說百千億那由他佛剎微塵等世界之外，各有八十不可說百千億那由他世界微塵等如來，悉現其身，若近對面，同號普賢。現已，咸作是言：「善哉！善哉！佛子！乃能承佛神力，隨順深法解說不可思議如來性起正法。佛子！我等諸佛亦說此法，十方一切諸佛及諸菩薩亦復如是；說此經時，百千佛剎微塵等菩薩，得菩薩一切明，一切三昧，授一生記，當成阿耨多羅三藐三菩提。一佛剎微塵等眾生，發菩提心，我等悉與授記，於未來世當成佛道，悉同一號，號佛勝境界。是故，我等普為未來諸菩薩故，護持此經，令久住世。如此四天下所度眾生，十方無量阿僧祇不可思議、不可稱、不可量、不可說法界、虛空界等一切世界所度眾生，亦復如是。盧舍那佛本願力故，法如是故，善根力故，如來無盡智故，如來不失時故，隨其所應化菩薩故，廣行普賢菩薩行故，示現一切種智故。」

[0630c25] 爾時，十方各過十不可說百千億那由他佛剎微塵等世界之外，各有十不可說百千億那由他佛剎微塵等菩薩，來詣此土，充滿一切法界，示現菩薩大妙莊嚴，放大光明網，震動一切世界，壞散一切諸魔宮殿，除滅一切惡道諸難，照明一切如來功德，讚歎一切

如來正法，普雨無量無邊供養雲雨，示現無量種種異身，示現己身，是無量諸佛法門之器。時，彼諸菩薩承佛神力，各作是言：「善哉！善哉！佛子！乃能說是如來不可壞法。佛子！我等一切悉名普賢，於普光明世界普勝如來所淨修梵行；彼諸佛所亦說是經：如是句，如是味，如是行，如是相貌。佛子！我等承佛神力故，法如是故，於彼世界來詣此土，為汝作證。一切十方盡法界、虛空界等一切世界，亦復如是。」

[0631a11] 爾時，普賢菩薩承佛神力，觀察一切諸菩薩眾。欲重明如來性起正法，欲說如來無量功德，欲明如來正法不可沮壞，欲生一切菩薩無量智慧法明，欲說一切具足佛法，欲觀察一切群生類心，欲隨所應化不失時，欲分別一切無量無邊菩薩正法，欲顯現一切如來變化自在莊嚴，欲明一切如來一身無異，欲出生一切菩薩無量本行，以偈頌曰：

「一切諸如來，　所成就威儀，
舉世悉稱譽，　無能為譬諭。
為饒益眾生，　令悉開解故，
以非論為論，　顯現真實義。
如是微密法，　無量劫難聞，
精進智慧者，　乃聞如來藏。
若有聞此經，　歡喜恭敬者，
此等已過去，　供養無量佛。
當知如此人，　諸天常讚歎，
一切諸善逝，　攝取常守護。
一切諸善逝，　世上世間勝，
最勝歡喜眾，　此經為內藏。
能出生無量，　一切白淨道，
是故離放逸，　一心常奉持。」◎

◎

大方廣佛華嚴經離世間品第三十三之一

[0631b08] 爾時，世尊在摩竭提國寂滅道場普光法堂，坐蓮華藏寶師子座，成等正覺；念不二念，無相念；住佛所住，等一切佛；到無礙趣，得不還法，無礙境界，住不思議，遠離三世；於一切世界普現其身，知一切法具足成就一切妙行，永滅疑惑，離虛妄身，能與一切菩薩無量智慧，住佛無二法，究竟到彼岸，具足如來不可沮壞智慧法門，究竟無量無邊虛空、法界等如來諸地；與百千億那由他不可說一切佛剎微塵等菩薩摩訶薩俱，悉是一生當成阿耨多羅三藐三菩提，各從十方世界來集，具足成就一切菩薩方便智慧，善巧方便，調伏眾生，悉令安住菩薩正法，分別了知一切世界，觀察明達解脫境界，悉已除滅一切虛妄，具足成就一切妙行，善攝眾生深入無量巧方便法，善知一切眾生果報，善知一切眾

生心，使諸根境界方便；三世一切諸佛所說句味及義，善聞受持，廣為人說；善入無量無邊世間，離世間法；善能解了諸有為法，皆悉無二；於一念中得一切佛智，於念念中，善能示現成等正覺，令一切眾生發菩提心，成等正覺；入一眾生境界，善知一切眾生心之境界，不捨如來地，現菩薩身，得不退轉一切智地，不捨菩薩行，深入無行智，為一切眾生故，於無量無數劫修菩薩行，於無量無數劫，難得值遇菩薩之寶，轉正法輪，調伏眾生，悉令逮得明淨法眼，成就三世一切諸佛淨住行願，具足如是等無量無邊功德。一切諸佛盡未來劫說不可盡，其名曰：普賢菩薩、普正法菩薩、普化菩薩、普慧菩薩、普眼菩薩、普光菩薩、普觀察菩薩、普照菩薩、普幢菩薩、普覺菩薩，如是等百萬億那由他不可說佛剎微塵等菩薩摩訶薩，皆悉具足普賢行願。隨諸世界有佛興世，悉能往詣請轉法輪，悉能受持諸佛正法，令一切佛種姓不斷，悉能了達一切諸佛次第授記，隨諸世界成等正覺，轉淨法輪於無佛世界，現身為佛，出興于世，令有染者，悉得清淨，除滅一切菩薩業障，入無礙法界。

[0631c18] 爾時，普賢菩薩正受三昧，其三昧名佛華嚴；入三昧已，十方一切世界，六種十八相震動，出微妙音，一切世界無不聞者，然後安詳從三昧起。

[0631c22] 爾時，普慧菩薩知諸菩薩大眾雲集，問普賢菩薩言：「佛子！何等為諸菩薩摩訶薩依果？何等為奇特想？何等為行？何等為善知識？何等為勤修精進？何等為正希望？何等為成就眾生？何等為戒？何等為自知受記法？何等為入？何等為入如來？何等為入眾生心行？何等為入世界？何等為入劫？何等為說三世？何等為入三世間？何等為離憂心無厭悔？何等為無壞智？何等為陀羅尼？何等為知分別說佛？何等為發普賢心？何等為普賢願行法？何等為大悲？何等為發菩提心因緣？何等為於善知識起恭敬心？何等為清淨？何等為波羅蜜？何等為隨順覺知？何等為決定智？何等為力？何等為平等？何等為佛法句？何等為說法？何等為受持？何等為辯？何等為勝法？何等為無著？何等為平等心？何等為出生智慧？何等為變化？何等為持？何等為大正希望？何等為深入佛法？何等為依止？何等為發無畏心？何等為除滅一切疑惑發無疑心？何等為不思議？何等為巧方便微密語？何等為巧方便分別智？何等為正受三昧？何等為一切處？何等為法門？何等為通？何等為明？何等為解脫？何等為園林？何等為宮殿？何等為樂？何等為莊嚴？何等為發不動心？何等為不捨深心？何等為智觀察？何等為分別法？何等為無垢？何等為智印？何等為智慧光明？何等為不可稱量住？何等為無懈怠心？何等為須彌山王正直之心？何等為深入智慧大海成無上菩提？何等為寶住？何等為發金剛心莊嚴大乘？何等為發大事？何等為究竟大事？何等為不壞信？何等為授記？何等為善根迴向？何等為得智慧？何等為發無量無邊廣心？何等為藏？何等為調順？何等為自在？何等為眾生自在？何等為剎自在？何等為法自在？何等為身自在？何等為願自在？何等為境界自在？何等為智自在？何等為通自在？何等為神力自在？何等為力自在？何等為遊戲神通？何等為勝行？何等為力？何等為無畏？何等為不共法？何等為業？何等為身？何等為身業？何等為淨身業？何等為口？何等為淨口

業？何等為淨口業得諸守護？何等為口業成辦大事？何等為心？何等為發心？何等為心滿？何等為根？何等為直心？何等為深心？何等為方便？何等為樂修？何等為解脫深入世界？何等為入眾生性？何等為習氣？何等為熾然？何等為趣？何等為具足法？何等為退失佛法？何等為離生？何等為決定法？何等為出生佛道法？何等為得善男子名號？何等為道？何等為無量道？何等為道具？何等為修道？何等為莊嚴道？何等為足？何等為手？何等為腹？何等為藏？何等為心？何等為莊嚴？何等為器仗？何等為頭？何等為眼？何等為耳？何等為鼻？何等為舌？何等為身？何等為意？何等為行？何等為住？何等為坐？何等為臥？何等為住？何等為行？何等為觀察？何等為周遍觀察？何等為奮迅？何等為師子吼？何等為淨施？何等為淨戒？何等為淨忍？何等為淨精進？何等為淨禪？何等為淨慧？何等為淨慈？何等為淨悲？何等為淨喜？何等為淨捨？何等為義？何等為法？何等為功德具？何等為智具？何等為明足？何等為求法？何等為明了法？何等為向法？何等為魔？何等為魔業？何等為捨離魔業？何等為見佛？何等為佛業？何等為慢業？何等為智業？何等為魔攝持？何等為佛攝持？何等為法攝持？何等為住兜率天所行事業？何等為兜率天示現命終？何等為示現降神母胎事？何等為示現微細趣？何等為生？何等為大莊嚴？何等為遊行七步？何等為示現童子地？何等為示現采女眷屬？何等為示現捨家出家？何等為示現苦行？何等為往詣道場？何等為坐道場？何等為坐道場時顯奇特相？何等為示現降魔？何等為成等正覺？何等為轉法輪？何等為因轉法輪得白淨法？佛子！何等為如來、應供、等正覺示現大般涅槃？善哉佛子！如向所問，願具演說。」

[0632c13] 爾時，普賢菩薩摩訶薩告普慧等諸菩薩言：「佛子！菩薩摩訶薩有十種依果。何等為十？所謂：菩提心依果，究竟不忘失故；善知識依果，隨順和合故；善根依果，長養諸善根故；諸波羅蜜依果，究竟修行故；一切法依果，永出生死故；諸願依果，長養菩提故；諸行依果，廣修習故；菩薩依果，一生補處故；供養佛依果，信心不壞故；一切如來依果，正教離顛倒故。佛子！是為菩薩摩訶薩十種依果，若菩薩摩訶薩住此依果，則得如來無上智依果。

[0632c23] 「佛子！菩薩摩訶薩有十種奇特想。何等為十？所謂：於一切善根，生自善根想；於一切善根，生菩提種子想；於一切眾生，生菩提器想；於一切願，生自願想；於一切法，生出生死想；於一切行，生自行想；於一切法，生佛法想；於一切語言，生語言道想；於一切佛，生慈父想；於一切如來，生無二想。佛子！是為菩薩摩訶薩十種奇特想，若菩薩摩訶薩安住此想，則得無上巧妙方便轉一切想。

[0633a03] 「佛子！菩薩摩訶薩有十種行。何等為十？所謂：令一切眾生，專求正法行，善根淳熟行，善學一切戒行，長養一切善根行，一心不亂修三昧行，分別一切諸智慧行，修習一切所修行，莊嚴一切世界行，恭敬供養善知識行，恭敬供養諸如來行。佛子！是為菩薩摩訶薩十種行，若菩薩摩訶薩安住此行，則得如來無上大智行。

[0633a10] 「佛子！菩薩摩訶薩有十種善知識。何等為十？所謂：能令安住菩提心善知識，能令修習善根善知識，能令究竟諸波羅蜜善知識，能令分別解說一切法善知識，能令安住成熟一切眾生善知識，能令具足辯才隨問能答善知識，能令不著一切生死善知識，能令

於一切劫行菩薩行心無厭倦善知識，能令安住普賢行善知識，能令深入一切佛智善知識。佛子！是為菩薩摩訶薩十種善知識。

[0633a20] 「佛子！菩薩摩訶薩有十種勤修精進。何等為十？所謂：教化一切眾生勤修精進，入一切法勤修精進，令一切世界清淨勤修精進，究竟一切菩薩所學勤修精進，令一切眾生滅一切惡勤修精進，除滅一切地獄、餓鬼、畜生、閻羅王苦勤修精進，降一切魔勤修精進，為一切眾生作清淨眼勤修精進，恭敬供養一切諸佛勤修精進，令一切如來皆悉歡喜勤修精進。佛子！是為菩薩摩訶薩十種勤修精進，若菩薩摩訶薩住此精進，則具如來無上精進波羅蜜。

[0633b01] 「佛子！菩薩摩訶薩有十種正希望。何等為十？所謂：自住菩提心，亦令眾生住菩提心正希望；自離忿諍，亦令一切眾生離於忿諍正希望；自離愚癡，安住佛法，亦令眾生捨離愚癡，安住佛法正希望；自修善根，專求正法，亦令眾生修習善根，專求正法正希望；自究竟諸波羅蜜，得到彼岸，亦令眾生究竟諸波羅蜜，得到彼岸正希望；自生如來種姓家，亦令眾生生如來種姓家正希望；自深入觀一切法無盡性，亦令眾生深入觀一切法無盡性正希望；自不誹謗一切佛法，亦令眾生不誹謗一切佛法正希望；自滿一切智願，亦令眾生滿一切智願正希望；自深入一切如來無盡智藏，亦令眾生深入一切如來無盡智藏正希望。佛子！是為菩薩摩訶薩十種正希望，若菩薩摩訶薩安住此法，則得如來無上平等大智正希望。

[0633b19] 「佛子！菩薩摩訶薩有十種法，成就眾生。何等為十？所謂：布施成就眾生，色身端嚴成就眾生，說法成就眾生，同意成就眾生，無染著成就眾生，歎菩薩行成就眾生，示現一切世界熾然成就眾生，歎如來功德成就眾生，示現神力自在成就眾生，種種巧方便微密隨順世間行成就眾生。佛子！是為菩薩摩訶薩十種成就眾生，若菩薩摩訶薩安住此法，則能成就一切眾生。

◎
大方廣佛華嚴經卷第三十六

【經文資訊】大正藏第 09 冊 No. 0278 大方廣佛華嚴經
【版本記錄】CBETA 電子佛典 2016.06，完成日期：2016/06/15
【編輯說明】本資料庫由中華電子佛典協會（CBETA）依大正藏所編輯
【原始資料】蕭鎮國大德輸入，眾生出版社提供新式標點，其他
【其他事項】本資料庫可自由免費流通，詳細內容請參閱【中華電子佛典協會資料庫版權宣告】

本網站係採用 Creative Commons 姓名標示-非商業性-相同方式分享 3.0 台灣 (中華民國) 授權條款授權.
Copyright ©1998-2016 CBETA
Dictionary cache status: loaded

Copyright Fo Guang Shan 佛光山 2013-2025. This work may be freely reused under the Creative Commons Attribution 4.0 International License with attribution. Please send comments to alex@ntireader.org.
Page updated on 2025-06-19

Avataṃsakasūtra (Flower Garland Sūtra) 大方廣佛華嚴經
Scroll 37
Click on any word to see more details.

大方廣佛華嚴經卷第三十七

東晉天竺三藏佛**馱跋陀羅譯**

離世間品第三十三之二

[0633c06] 「◎佛子！菩薩摩訶薩有十種戒。何等為十？所謂：不壞菩提心戒；離聲聞、**緣覺地戒**；**饒益觀察一切眾生戒**；**令一切眾生住佛**法戒；一切菩薩學戒戒；一切無所有戒；一切善根迴向菩提戒；不著一切如來身戒。

[0633c10] 「佛子！菩薩摩訶薩有十種自知受記法，令彼菩薩自知受記。何等為十？所謂：一向發菩提心菩薩受記；不厭菩薩行菩薩受記；於一切劫修諸苦行菩薩受記；隨順一切佛法菩薩受記；於一切如來所**說決定信向菩薩受記**；**具足修習一切善根菩薩受記**；**令一切眾生安住菩提菩薩受記**；**於一切善知識和合隨順菩薩受記**；**於一切善知識生如來想菩薩受記**；**守護菩提本願菩薩受記。佛子！是為菩薩摩訶薩十種自知受記法**，**令彼菩薩自知受記**。

[0633c21] 「佛子！菩薩摩訶薩有十種入。何等為十？所謂：入願、入行、入聚、入波羅蜜、入具足、入分別願、入性、入莊嚴剎、入神力自在、入示現出生。佛子！是為菩薩摩訶薩十種入；亦入三世一切菩薩所入。

[0633c25] 「佛子！菩薩摩訶薩有十種深入如來。何等為十？所謂：深入無量無邊諸佛菩提；深入無量無邊轉淨法輪；深入無量無邊諸方便法；深入無量無邊微妙音聲；深入無量

無邊調伏眾生；深入無量無邊神力自在；深入無量無邊種種異身；深入無量無邊三昧；深入無量無邊力無所畏；深入無量無邊示現涅槃。佛子！是為菩薩摩訶薩十種深入如來；此十種深入法，三世諸佛悉亦共入。

[0634a05] 「佛子！菩薩摩訶薩有十種入眾生心行。何等為十？所謂：入過去一切眾生心行；入未來一切眾生心行；入現在一切眾生心行；入一切眾生諸善根行；入一切眾生不善根行；入一切眾生心心所行；入一切眾生諸根行；入一切眾生種性行；入一切眾生煩惱使習氣行；入一切眾生時、非時調伏行。佛子！是為十種入眾生心行；因是十種入眾生心行，則能普入一切眾生心行。

[0634a14] 「佛子！菩薩摩訶薩有十種入世界。何等為十？所謂：入不淨世界、入清淨世界、入小世界、入中世界、入微塵世界、入微細世界、入伏世界、入仰世界、入有佛世界、入無佛世界。佛子！是為菩薩摩訶薩十種入世界；因此十種入世界，則能普入一切世界。

[0634a20] 「佛子！菩薩摩訶薩有十種入劫。何等為十？所謂：入過去劫、入未來劫、入現在劫、入可數劫、入不可數劫、入可數不可數劫、入不可數可數劫、入一切劫非劫、入非劫一切劫、入一切劫即是一念。佛子！是為菩薩摩訶薩十種入劫；因此十種入劫，則能普入一切諸劫。

◎

[0634a27] 「◎佛子！菩薩摩訶薩有十種說三世。何等為十？所謂：過去世說過去世；過去世說未來世；過去世說現在世；未來世說過去世；未來世說現在世；未來世說無盡；現在世說未來世；現在世說過去世；現在世說平等；現在世說三世即一念。佛子！是為菩薩摩訶薩十種說三世；因此十種說三世，則能普說一切三世。

[0634b05] 「佛子！菩薩摩訶薩有十種入三世間。何等為十？所謂：入世間、入語言道、入性、入施設、入想、入名字、入語言、入無盡、入離欲、入寂滅。佛子！是為菩薩摩訶薩十種入三世間；因此十種入三世間，則能普入一切三世間。

[0634b10] 「佛子！菩薩摩訶薩有十種捨離憂惱，心無厭悔。何等為十？所謂：供養一切佛，捨離憂惱，心無厭悔；親近一切善知識，捨離憂惱，心無厭悔；專求一切法，捨離憂惱，心無厭悔；常聞正法，捨離憂惱，心無厭悔；常說正法，捨離憂惱，心無厭悔；教化調伏一切眾生，捨離憂惱，心無厭悔；令一切眾生安住佛道，捨離憂惱，心無厭悔；於一一世界中，行不可說不可說菩薩行，捨離憂惱，心無厭悔；遊行一切世界，教化眾生，捨離憂惱，心無厭悔；出生一切佛法，捨離憂惱，心無厭悔。佛子！是為菩薩摩訶薩十種捨離憂惱，心無厭悔；若菩薩摩訶薩安住此法，則得如來無上智慧，永離厭悔。

[0634b24] 「佛子！菩薩摩訶薩有十種不可壞智。何等為十？所謂：知眾生智不可壞；知諸根智不可壞；知受生智不可壞；知世界智不可壞；知法界智不可壞；知佛智不可壞；知

法智不可壞；知僧智不可壞；知三世智不可壞；知一切語言道智不可壞。佛子！是為菩薩摩訶薩十種不可壞智；若菩薩摩訶薩安住此智，則得如來無上不可壞智。

[0634c02] 「佛子！菩薩摩訶薩有十種陀羅尼。何等為十？所謂：聞持陀羅尼，不忘一切法故；持正法陀羅尼，巧方便分別一切法如實故；不生一切法陀羅尼，覺一切法無自性故；法明陀羅尼，普照不可思議諸佛法故；三昧陀羅尼，於現在一切佛所，聞法不亂故；音聲圓滿陀羅尼，究竟解了不可思議語言法故；三世陀羅尼，分別說一切三世佛不思議法故；種種辯才陀羅尼，分別解說無量無邊諸佛法故；出生無礙耳陀羅尼，不可說佛所說諸法，悉能聞故；持一切佛法陀羅尼，安住如來十力無畏故。佛子！是為菩薩摩訶薩十種陀羅尼；若菩薩摩訶薩欲得此法，應勤修學。

[0634c15] 「佛子！菩薩摩訶薩知分別說十種佛。何等為十？所謂：正覺佛、願佛、業報佛、住持佛、化佛、法界佛、心佛、三昧佛、性佛、如意佛。佛子！是為菩薩摩訶薩知分別說十種佛。

[0634c20] 「佛子！菩薩摩訶薩有十種發普賢心。何等為十？所謂：發大慈心，救護一切眾生故；發大悲心，代一切眾生受一切苦毒故；發一切施為首心，悉捨一切諸所有故；發正念一切智為首心，樂求一切佛法故；發功德莊嚴心，學一切菩薩諸行故；發金剛心，一切受生不忘失故；發大海心，一切白淨法悉流入故；發須彌山王心，一切誹謗苦言悉堪忍故；發安隱心，施一切眾生無畏故；發究竟般若波羅蜜到彼岸心，巧分別一切法無所有故。佛子！是為菩薩摩訶薩十種發普賢心；若菩薩摩訶薩安住此心，以少方便，則具足普賢巧方便智。

[0635a03] 「佛子！菩薩摩訶薩有十種普賢願行法。何等為十？所謂：盡未來劫行菩薩行普賢願行法；恭敬供養未來一切佛普賢願行法；立一切眾生於普賢菩薩願行普賢願行法；積集一切善根普賢願行法；入一切波羅蜜普賢願行法；滿足一切菩薩願行普賢願行法；莊嚴一切世界普賢願行法；往生一切佛所普賢願行法；善巧方便，求一切法普賢願行法；於一切十方佛剎，成無上菩提普賢願行法。佛子！是為菩薩摩訶薩十種普賢願行法；若菩薩摩訶薩修此願行，疾得具足普賢願行。

[0635a14] 「佛子！菩薩摩訶薩有十種大悲，常觀眾生。何等為十？所謂：觀察眾生無所歸依而起大悲；觀察眾生隨逐邪道而起大悲；觀察眾生貧無善根而起大悲；觀察眾生長寢生死而起大悲；觀察眾生行不善法而起大悲；觀察眾生欲縛所縛而起大悲；觀察眾生在生死海而起大悲；觀察眾生久遠長病而起大悲；觀察眾生無欲善法而起大悲；觀察眾生失諸佛法而起大悲。佛子！是為菩薩摩訶薩十種大悲，常觀眾生。

[0635a24] 「佛子！菩薩摩訶薩有十種發菩提心因緣。何等為十？所謂：教化成熟一切眾生，發菩提心因緣；除滅一切眾生苦，發菩提心因緣；與一切眾生種種快樂，發菩提心因緣；除滅一切眾生愚闇，發菩提心因緣；與一切眾生佛智，發菩提心因緣；恭敬供養一切

諸佛，發菩提心因緣；隨如來教，令佛歡喜，發菩提心因緣；見佛色身相好，發菩提心因緣；入一切佛智，發菩提心因緣；顯現佛力無畏，發菩提心因緣。佛子！是為菩薩摩訶薩十種發菩提心因緣。若菩薩摩訶薩發菩提心，應當恭敬供養，親近善知識，何以故？欲速覺一切智故。彼菩薩摩訶薩恭敬供養，親近善知識，起十種心。何等為十？所謂：於善知識起給侍心、不違心、隨順心、歡喜心、不求利心、一向心、同善根心、同願心、如來心、同滿行心。佛子！是為菩薩摩訶薩於善知識起十種心。

[0635b12] 「佛子！若菩薩摩訶薩發如是十種心，則得十種清淨。何等為十？所謂：正直心清淨，究竟不失故；色身清淨，隨所應化，無不見故；音聲圓滿清淨，究竟一切語言法故；辯才清淨，巧方便說不可思議諸佛法故；智慧清淨，除滅一切愚癡闇故；受生清淨，具足菩薩自在力故；眷屬清淨，成就過去同行眾生諸善根故；果報清淨，除滅一切業障故；諸願清淨，同一切菩薩故；諸行清淨，究竟普賢菩薩行故。佛子！是為菩薩摩訶薩十種清淨

[0635b23] 「佛子！菩薩摩訶薩有十種波羅蜜。何等為十？所謂：檀波羅蜜，捨一切有故；尸波羅蜜，淨佛戒故；羼提波羅蜜，具足佛忍故；精進波羅蜜，於一切時不退轉故；禪波羅蜜，正念不亂故；般若波羅蜜，觀一切法悉如如故；智波羅蜜，深入佛力故；願波羅蜜，普賢菩薩願行滿故；神力波羅蜜，示現一切神通力故；法波羅蜜，攝取一切法故。佛子！是為菩薩摩訶薩十種波羅蜜；若菩薩摩訶薩安住此法，則得如來無上究竟智波羅蜜。

[0635c03] 「佛子！菩薩摩訶薩有十種隨順覺知。何等為十？所謂：隨順覺知一切世界；隨順覺知一切眾生不可思議；隨順覺知一切諸法不一不異；隨順覺知一切法界；隨順覺知一切虛空界；隨順覺知一切世界入過去世；隨順覺知一切世界入未來世；隨順覺知一切世界入現在世；隨順覺知一切如來，於一念中具足願行；隨順覺知三世諸佛，悉同一行。佛子！是為菩薩摩訶薩十種隨順覺知；若菩薩摩訶薩安住此法，則得一切法，自在普照，隨意滿願；於一念中，覺無上道，一切佛法，悉現在前。

[0635c15] 「佛子！菩薩摩訶薩有十種決定智。何等為十？所謂：決定了知一切諸法於一念中；決定了知一切諸法以無礙智；決定了知一切眾生心心所行；決定了知一切眾生皆悉同根；決定了知一切眾生煩惱、習氣諸行；決定了知一切眾生諸心使行；決定了知一切眾生善不善行；決定了知一切菩薩願行；決定了知神力自在，變化住持；決定了知一切如來成就十力。佛子！是為菩薩摩訶薩十種決定智；若菩薩摩訶薩安住此法，則得一切諸法巧妙方便。

[0635c25] 「佛子！菩薩摩訶薩有十種力。何等為十？所謂：深入一切法力；解一切法，猶如化力；解一切法，猶如幻力；令一切法，入佛法力；於一切法，無染著力；專求一切善妙法力；一向恭敬供養一切善知識力；令一切善根悉究竟得無上智力；深心信解一切佛法不誹謗力；究竟不退一切智心力。佛子！是為菩薩摩訶薩十種力；若菩薩摩訶薩安住此力，則能具足如來無上十力。

[0636a05] 「佛子！菩薩摩訶薩有十種平等。何等為十？所謂：一切眾生平等；一切法平

等；一切佛剎平等；一切佛乘平等；一切善根平等；一切菩提平等；一切願平等；一切波羅蜜平等；一切行平等；一切佛平等。佛子！是為菩薩摩訶薩十種平等；若菩薩摩訶薩住此平等，則具足一切諸佛無上平等。

[0636a12] 「佛子！菩薩摩訶薩有十種方便佛法句。何等為十？所謂：說一切法，言說方便佛法句；一切法如幻；一切法如電；一切法緣起；一切法淨業；一切法文字；一切法實際；一切法無相；一切法真實義；一切法法界。佛子！是為菩薩摩訶薩十種方便佛法句；若菩薩摩訶薩安住此法，則得無上方便一切智。

[0636a18] 「佛子！菩薩摩訶薩有十種說法。何等為十？所謂：說甚深法；說勝妙法；說種種莊嚴法；說一切智法；說隨順波羅蜜法；說出生如來力法；分別說三世法；說不退菩薩法；說讚歎一切佛功德法；說一切菩薩行，一切佛平等，一切如來境界法。佛子！是為菩薩摩訶薩十種說法；若菩薩摩訶薩住此說法，則得如來無上說法。

[0636a26] 「佛子！菩薩摩訶薩有十種受持。何等為十？所謂：受持一切善根功德；受持一切佛所說法；受持一切譬諭；受持一切方便法門；受持一切出生陀羅尼門；受持一切除疑惑法；受持一切菩薩具足法；受持一切如來所說平等三昧法門；受持一切普照法門；受持一切諸佛自在神力。佛子！是為菩薩摩訶薩十種受持；若菩薩摩訶薩安住此法，則得如來無上智慧持法。

[0636b05] 「佛子！菩薩摩訶薩有十種辯。何等為十？所謂：不虛妄取一切法辯；於一切法無所行辯；於一切法無所著辯；於一切法悉空無辯；於一切法無闇障辯；於一切法佛所持辯；於一切法不由他悟辯；於一切法巧方便說句、味身辯；於一切法說眾生辯；於一切眾生等心觀察，令歡喜辯。佛子！是為菩薩摩訶薩十種辯；若菩薩摩訶薩安住此辯，則得如來無上巧方便辯。

[0636b14] 「佛子！菩薩摩訶薩有十種勝法。何等為十？所謂：成熟一切眾生勝法；普照一切諸法勝法；修習一切善根、一切行勝法；大乘智慧勝法；具足無著淨戒勝法；一切善根悉迴向菩提勝法；勤修精進不退勝法；降伏一切眾魔勝法；發菩提心，自在遊行勝法；隨時應化，現成菩提勝法。佛子！是為菩薩摩訶薩十種勝法；若菩薩摩訶薩安住此法，則得如來無上大智勝法。

[0636b22] 「佛子！菩薩摩訶薩有十種無著。何等為十？所謂：於一切世界無著；於一切眾生無著；於一切法無著；於一切所作無著；於一切善根無著；於一切生處無著；於一切願無著；於一切行無著；於一切菩薩無著；於一切佛無著。佛子！是為菩薩摩訶薩十種無著；若菩薩摩訶薩安住此法，則能速轉一切眾想，得清淨無上無所著智。

[0636c01] 「佛子！菩薩摩訶薩有十種平等心。何等為十？所謂：長養一切功德平等心；

一切語言法平等心；於一切眾生平等心；於一切眾生業報平等心；入一切法平等心；於一切淨穢佛剎平等心；於一切眾生性，若好若醜平等心；於一切行，無所選擇平等心；入一切如來力，無所畏平等心；入一切如來智慧平等心。佛子！是為菩薩摩訶薩十種平等心；若菩薩摩訶薩安住此心，則得如來無上平等心。

[0636c10] 「佛子！菩薩摩訶薩有十種出生智慧。何等為十？所謂：入一切眾生性，出生智慧；入一切佛剎，無一無異，出生智慧；入分別十方，一切世界網，出生智慧；入一切俯仰翻覆世界等，出生智慧；巧方便入一切諸法，無一無異，出生智慧；入一切種種異身，出生智慧；入一切世間顛倒惑網，悉無所著，出生智慧；入一切法，究竟一乘，出生智慧；入一切法界，自在神力，出生智慧；入三世一切眾生，諸佛種性，常不斷絕，出生智慧。佛子！是為菩薩摩訶薩十種出生智慧；若菩薩摩訶薩安住此法，則得無盡法藏。

[0636c22] 「佛子！菩薩摩訶薩有十種變化。何等為十？所謂：眾生變化、身變化、佛剎變化、供養變化、音聲變化、行願變化、調伏成熟眾生變化、菩提變化、說法變化、住持變化。佛子！是為菩薩摩訶薩十種變化；若菩薩摩訶薩安住此法，則得一切無上化法。

[0636c29] 「佛子！菩薩摩訶薩有十種持。何等為十？所謂：佛持、法持、眾生持、業持、願持、行持、境界持、妙持、善持、智持。佛子！是為菩薩摩訶薩十種持；若菩薩摩訶薩安住此持，則於一切法，得自在持。

[0637a04] 「佛子！菩薩摩訶薩有十種大正希望。何等為十？所謂：菩薩摩訶薩發如是心：盡未來世，一切諸佛出興于世，我當隨順奉行，悉令歡喜，得大正希望。彼一切如來、應供、等正覺，我當以無上恭敬供養而供養之，得大正希望。恭敬供養彼諸佛已，必當具足誨我正法；聞正法已，三世菩薩，一切諸地所生功德，令我悉得，得大正希望。菩薩摩訶薩發如是心：我當於不可說不可說劫，修菩薩行，常不離佛及諸菩薩，得大正希望。菩薩摩訶薩發如是心：我當正向菩提，離一切畏，所謂：不活畏、惡名畏、死畏、惡道畏、大眾畏；如是等畏，我當遠離；休息除滅一切眾魔外道，不能壞我，得大正希望。菩薩摩訶薩發如是心：令一切眾生，究竟成就無上菩提，安住菩提；成菩提已，我當於彼佛所，盡其形壽，修菩薩行，恭敬供養彼諸如來；彼諸如來滅度之後，我當悉取舍利，起無量塔而供養之，受持守護彼諸佛法，得大正希望。菩薩摩訶薩發如是心：令十方一切世界，悉以無上莊嚴而莊嚴之，平等清淨，住持出生神力自在，六種震動，得大正希望。菩薩摩訶薩發如是心：令一切眾生悉除疑惑，清淨直心，除滅煩惱，永閉惡道，開善趣門，成就慧光，照除癡闇，降伏眾魔，置安隱處，得大正希望。菩薩摩訶薩發如是心：無量無數劫，如來難值，正法難聞，譬如優曇鉢華；我欲見佛，聽受正法，應念見聞；於彼佛所，直心清淨，離眾諂曲，捨幻偽法，常見諸佛，一心恭敬，得大正希望。菩薩摩訶薩發如是心：我當擊大法鼓，雨甘露法，作大法施，清淨無畏，大師子吼，滿足大願，安住法界；於無量無數劫，常為眾生講說正法，安住大悲，身、口、意業，未曾疲厭，得大正希望。佛子

！是為菩薩摩訶薩十種大正希望；若菩薩摩訶薩安住此法，則得無上智慧大正希望。

◎
[0637b12] 「佛子！菩薩摩訶薩有十種深入佛法；何等為十？所謂：一切世界入過去世，是為第一深入佛法；一切世界入未來世，是為第二深入佛法；一切世界入現在世所有世界數、世界行、世界說、世界清淨、世界智，悉入現在世，是為第三深入佛法；一切世界悉分別入一切世界，是為第四深入佛法；悉分別入一切眾生業報，是為第五深入佛法；悉分別入一切菩薩行，是為第六深入佛法；悉次第知過去一切如來，是為第七深入佛法；悉次第知未來一切諸佛出興于世，是為第八深入佛法；悉知現在十方世界，一切佛剎，佛及眷屬，說法教化法界、虛空界等眾生，是為第九深入佛法；知世間法，知聲聞、緣覺、菩薩法，知如來法，於彼諸法無一無異，而說一異於彼諸法，悉入法界，無所入故，如法相說，無所染著，是為第十深入佛法。佛子！是為菩薩摩訶薩十種深入佛法；若菩薩摩訶薩安住此法，則能深入阿耨多羅三藐三菩提甚深智慧。

[0637c02] 「佛子！菩薩摩訶薩有十種依止，菩薩依此行菩薩行。何等為十？所謂：依善知識，行菩薩行；依一切善根，行菩薩行；依清淨佛剎，行菩薩行；依不捨一切眾生，行菩薩行；依深入一切波羅蜜，行菩薩行；依一切菩薩滿足諸願，行菩薩行；依無量菩提心，行菩薩行；依一切諸佛菩提，行菩薩行。佛子！是為菩薩摩訶薩十種依止；菩薩依此行菩薩行。

◎
[0637c11] 「◎佛子！菩薩摩訶薩有十種發無畏心。何等為十？所謂：滅一切業障，發無畏心；佛滅度後，受持守護正法，發無畏心；降一切魔，發無畏心；不惜身命，發無畏心；如法調伏一切外道，發無畏心；令一切眾生，皆悉歡喜，發無畏心；令一切大眾，皆悉歡喜，發無畏心；調伏一切天、龍、夜叉、乾闥婆、阿脩羅、迦樓羅、緊那羅、摩睺羅伽，發無畏心；遠離聲聞、緣覺地，入甚深法，發無畏心；於不可說不可說劫，修菩薩行，心無疲厭，發無畏心。佛子！是為菩薩摩訶薩十種發無畏心；若菩薩摩訶薩安住此心，則得如來大智無所畏心。

[0637c23] 「佛子！菩薩摩訶薩有十種除滅一切疑惑，發無疑心。何等為十？所謂：菩薩摩訶薩發如是心：布施攝取一切眾生，戒忍、精進、定慧、慈悲、喜捨，攝取一切眾生，不生疑惑，若生疑惑，無有是處，是為第一除滅一切疑惑，發無疑心。菩薩摩訶薩發如是心：未來一切諸佛出興于世，我當奉給，恭敬供養，於彼不生疑惑，若生疑惑，無有是處，是為第二除滅一切疑惑，發無疑心。菩薩摩訶薩發如是心：令一切世界，種種莊嚴，放大光明網，皆悉普照，於彼不生疑惑，若生疑惑，無有是處，是為第三除滅一切疑惑，發無疑心。菩薩摩訶薩發如是心：我當盡未來際劫，修菩薩行，無量無數、不可思議、不可稱量、不可分齊、不可說不可說一切算數所不能及；法界、虛空界等眾生，悉以無上教化

，調伏成熟彼諸眾生，心無疲厭，於彼不生疑惑，若生疑惑，無有是處，是為第四除滅一切疑惑，發無疑心。菩薩摩訶薩發如是心：我當成滿諸願，行菩薩行，出生一切智，安住一切智，於彼不生疑惑，若生疑惑，無有是處，是為第五除滅一切疑惑，發無疑心。菩薩摩訶薩發如是心：我當為一切世間，行菩薩行，作大燈明，普照佛法，於彼不生疑惑，若生疑惑，無有是處，是為第六除滅一切疑惑，發無疑心。菩薩摩訶薩發如是心：我當說一切法悉是佛法，隨其所應，化一切故，於彼不生疑惑，若生疑惑，無有是處，是為第七除滅一切疑惑，發無疑心。菩薩摩訶薩發如是心：我當得無礙法門，除滅一切障礙，究竟逮得無上正覺，於彼不生疑惑，若生疑惑，無有是處，是為第八除滅一切疑惑，發無疑心。菩薩摩訶薩發如是心：我當知一切世間法，即是出世間法，斷一切顛倒；以一莊嚴而自莊嚴，無所莊嚴，不由他悟，於彼不生疑惑，若生疑惑，無有是處，是為第九除滅一切疑惑，發無疑心。菩薩摩訶薩發如是心：我當成等正覺，得一切智，永滅一切顛倒疑惑；成一念智、無二智、無所有智、無礙智、無為智、無著智、不可說實際境界智，於彼不生疑惑，若生疑惑，無有是處，是為第十除滅一切疑惑，發無疑心。佛子！是為菩薩摩訶薩十種除滅一切疑惑，發無疑心；若菩薩摩訶薩安住此法，則於一切佛法得無疑心。

[0638b10] 「佛子！菩薩摩訶薩有十種不可思議。何等為十？所謂：一切善根不可思議。一切願不可思議。解一切法如幻不可思議。發菩提心，修菩薩行善根，無所依住，而亦不失，無所染著，是為第四不可思議。深解一切法，亦不滅度，一切諸願未成滿故，是為第五不可思議。行菩薩行，示現受胎出生，出家苦行，往詣道場，降伏眾魔，成最正覺，轉正法輪；於一切法而得自在，示現大般涅槃，而亦不捨大願，大慈救護眾生，是為第六不可思議。示現如來十力自在，而亦不捨法界等心，教化成熟一切眾生，是為第七不可思議。解一切法：無相有相，有相無相；非劫是劫，劫是非劫；非有是有，有是非有；非行是行，行是非行；非說是說，說是非說，是為第八不可思議。解發菩提心與菩提等；解菩提與發菩提心等；解初發菩提心及菩提，與一切眾生等；亦不生心顛倒、想顛倒、見顛倒，是為第九不可思議。於念念中入滅盡三昧正受，滅一切漏而不證實際；又亦不盡有漏善根，知一切法無漏，亦知漏滅盡；知一切佛法是世間法，於佛法中，不取世間相；於世間法中，不取佛法相；一切諸法悉入法界，無所入故；解一切法悉無二，不變易故；佛子！是為菩薩摩訶薩第十不可思議。若菩薩摩訶薩安住此法，則得如來不可思議法。

[0638c07] 「佛子！菩薩摩訶薩有十種巧方便微密語。何等為十？所謂：於一切經典，巧方便微密語；於一切受生處，巧方便微密語；覺一切菩薩神力自在，巧方便微密語；於一切眾生業報，巧方便微密語；於一切眾生垢淨，起巧方便微密語；於一切法，究竟無礙門，巧方便微密語；於一切虛空界，一一方面世界成壞，無處不現巧方便微密語；於一切法界，一切諸方，乃至微細處，現成等正覺，如來充滿一切法界，乃至示現大般涅槃，悉分別見，巧方便微密語；解一切眾生，悉同涅槃，無變易故，而不捨大願，乃至究竟滿足一切智願，巧方便微密語；解一切法，不由他悟，而亦不離諸善知識，恭敬如來，隨順善知識，修諸善根：迴向善根、安住善根、相續善根、同一善根、一道善根、一成就善根，巧方便微密語。佛子！是為菩薩摩訶薩十種巧方便微密語；若菩薩摩訶薩安住此法，則得如來無上巧方便微密語。

◎
大方廣佛華嚴經卷第三十七

【經文資訊】大正藏第 09 冊 No. 0278 大方廣佛華嚴經
【版本記錄】CBETA 電子佛典 2016.06，完成日期：2016/06/15
【編輯說明】本資料庫由中華電子佛典協會（CBETA）依大正藏所編輯
【原始資料】蕭鎮國大德輸入，眾生出版社提供新式標點，其他
【其他事項】本資料庫可自由免費流通，詳細內容請參閱【中華電子佛典協會資料庫版權宣告】

本網站係採用 Creative Commons 姓名標示-非商業性-相同方式分享 3.0 台灣 (中華民國) 授權條款授權.
Copyright ©1998-2016 CBETA
Dictionary cache status: loaded

Copyright Fo Guang Shan 佛光山 2013-2025. This work may be freely reused under the Creative Commons Attribution 4.0 International License with attribution. Please send comments to alex@ntireader.org.
Page updated on 2025-06-19

Avataṃsakasūtra (Flower Garland Sūtra) 大方廣佛華嚴經
Scroll 38
Click on any word to see more details.

大方廣佛華嚴經卷第三十八

東晉天竺三藏佛馱跋陀羅譯

離世間品第三十三之三

[0639a06] 「◎佛子！菩薩摩訶薩有十種巧方便分別智。何等為十？所謂：入一切佛剎巧

方便分別智；入一切眾生處巧方便分別智；入一切眾生心心所行巧方便分別智；入一切眾生根巧方便分別智；入一切眾生諸行業報巧方便分別智；入一切聲聞行巧方便分別智；入一切緣覺行巧方便分別智；入一切菩薩行巧方便分別智；入一切世間法巧方便分別智；入一切佛法巧方便分別智。佛子！是為菩薩摩訶薩十種巧方便分別智；若菩薩摩訶薩安住此法，則得一切諸佛無上巧方便分別智。

[0639a17] 「佛子！菩薩摩訶薩有十種正受三昧。何等為十？所謂：一切世界正受三昧；一切眾生身正受三昧；一切法正受三昧；見一切諸佛正受三昧；善巧住持一切劫正受三昧；巧方便出生不可思議身正受三昧；一切如來身正受三昧；巧隨順覺一切眾生平等正受三昧；於一念中正受一切菩薩三昧；於一念中，以無礙智，具足成就一切菩薩行，不捨大願，善巧智慧正受三昧。佛子！是為菩薩摩訶薩十種正受三昧；若菩薩摩訶薩安住此三昧，則得一切諸佛無上巧方便智正受三昧。

[0639a28] 「佛子！菩薩摩訶薩有十種一切處。何等為十？所謂：一切眾生處；一切佛剎處；一切眾生性處；一切火災處；一切水災處；一切佛處；一切出生莊嚴處；一切如來無量功德處；一切分別說法處；一切如來種種供養處。佛子！是為菩薩摩訶薩十種一切處；若菩薩摩訶薩安住此處，則得如來無上一切大智處。

[0639b06] 「佛子！菩薩摩訶薩有十種法門。何等為十？所謂：一身充滿一切世界法門；示現一切世界種種無量色法門；一切世界入一佛剎法門；住持一切眾生法門；如來莊嚴身充滿一切世界法門；遍至一切世界法門；於一念中遊行一切世界法門；於一佛剎示現一切如來出世法門；一身充滿一切法界法門；於一念中示現一切諸佛神力法門。佛子！是為菩薩摩訶薩十種法門；若菩薩摩訶薩住此法門，則得如來無上法門。

[0639b16] 「佛子！菩薩摩訶薩有十種神通。何等為十？所謂：出生念宿命方便智通；出生無礙天耳方便智通；出生知一切眾生不可思議心心數法方便智通；出生無礙天眼觀察眾生方便智通；出生不可思議自在神力示現眾生方便智通；出生一身示現不可思議世界方便智通；出生於一念中，往詣不可說世界方便智通；出生不可思議莊嚴具，莊嚴一切世界方便智通；出生不可說不可說化身示現眾生方便智通；出生不可說世界，成阿耨多羅三藐三菩提不可思議示現眾生方便智通。佛子！是為菩薩摩訶薩十種神通；若菩薩摩訶薩安住此通，則得無上大方便智通，顯現諸佛自在神力。

◎
[0639c01] 「◎佛子！菩薩摩訶薩有十種明。何等為十？所謂：出生知一切眾生業報方便智明；出生知一切眾生境界、解脫、寂滅、淨心方便智明；出生入一切境界、一切眾生、種種決定一切法無所有金剛方便智明；出生不可思議淨妙音聲，無量世界無不普聞方便智明；出生智慧除滅一切毀害染著方便智明；出生受生方便、不受生方便方便智明；於一切

境界轉諸受想方便智明；知一切法無性、無非性，無相、無非相，一性、無性故，而於無量劫種種說法，修習善根，成阿耨多羅三藐三菩提方便智明；知一切眾生生，亦知無生，知一切眾生滅，亦知無滅，知因、知緣，知事，知境界，知行，知生、知滅，知眾生說，知愚癡、知離愚癡，知顛倒、知非顛倒，知垢濁、知清淨，知生死、知涅槃，知有、知無，知著、知不著，知堅固、知離，知轉、知不轉，知起、知不起，知壞，知道，知成就，知根，知眾生受化隨器應故；教化眾生，未曾忘失菩薩所行。何以故？菩薩摩訶薩發阿耨多羅三藐三菩提心，為教化眾生故；是故，菩薩摩訶薩常化眾生，而不失菩薩行，身無疲倦，不違一切眾生，觀察緣起方便智明；不著諸剎不起著心，不著諸佛不起著心，不著一切法不起著心，不著世界不起著心，不著眾生不起著心，不見眾生，不化眾生，不調伏眾生，不為眾生說法，而亦不捨菩薩行願，長養大悲，見一切佛聽受正法；未曾忘失，得佛依果種諸善根，於如來所不捨恭敬供養之心，增長恭敬供養之心，具足成就法界等心，自在神力，六種震動，不可思議無量世界，知種種說法，知眾生數，知種種眾生，知苦起，知苦滅，知一切行苦，知一切行悉如電光，行菩薩行，永斷一切生死根本，悉能救護一切眾生，行菩薩行，無所染污，不斷一切如來種性；發須彌山王心，不可傾動，除滅一切顛倒眾想，一切智門悉現在前，不動不壞，成等正覺，於生死海，悉能濟渡一切眾生方便智明。佛子！是為菩薩摩訶薩十種明；若菩薩摩訶薩安住此明，則得如來無上巧方便智明。

[0640a12] 「佛子！菩薩摩訶薩有十種解脫。何等為十？所謂：煩惱解脫；邪見解脫；熾然解脫；陰界入解脫；超出聲聞、緣覺地解脫；無生法忍解脫；不著一切佛剎、一切眾生、一切諸法、住無量無邊諸菩薩住，離一切菩薩行，住如來地解脫；於一念中，悉能了知一切三世諸法解脫。佛子！是為菩薩摩訶薩十種解脫；若菩薩摩訶薩住此解脫，則能普為一切眾生而作無上佛事。

[0640a22] 「佛子！菩薩摩訶薩有十種園林。何等為十？所謂：生死園林，行菩薩行，不起憂惱故。教化眾生園林，不厭眾生故。一切劫園林，攝取菩薩一切大行故。清淨世界園林，性無著故。一切魔宮殿園林，降魔境界故。聽受正法園林，正念觀察故。六波羅蜜、四攝法、三十七道品園林，修習慈父境界故。十力、四無所畏，乃至一切佛法園林，不念異法故。菩薩示現一切無量無邊功德神力園林，轉淨法輪，調伏眾生故。於念念中為一切眾生現成正覺園林，法身如虛空，充滿一切世界平等覺故。佛子！是為菩薩摩訶薩十種園林，若菩薩摩訶薩住此園林，則得如來無上離憂快樂園林。

[0640b06] 「佛子！菩薩摩訶薩有十種宮殿。何等為十？所謂：發菩提心宮殿；不忘失故。十善業迹功德智慧宮殿；教化成熟欲界眾生故。四梵住處宮殿；教化成熟色界眾生故。淨居天受生宮殿；一切煩惱不能染故。無色界天受生宮殿；除滅眾生障難處故。降生不淨世界宮殿；欲令眾生斷一切煩惱故。現處深宮，采女、妻子、色味宮殿；教化成熟本同行眾生故。現為四天下王、四大天王、帝釋、梵王宮殿；為調伏自在心眾生故。一切菩薩神

力自在命行宮殿；一切諸禪解脫三昧智慧自在故。於諸佛所受無上自在一切智王記宮殿；十力莊嚴，行一切法自在法王事故。佛子！是為菩薩摩訶薩十種宮殿；若菩薩摩訶薩安住此法，則得一切法王受記自在法。

[0640b21] 「佛子！菩薩摩訶薩有十種樂。何等為十？所謂：樂寂靜，不散亂故；樂明慧，善分別法故；樂往詣一切佛所，現前聞法受持故；樂一切佛充滿十方故；樂菩薩自在神力、無量法門，示現眾生身故；樂三昧，於一三昧門出生一切三昧門故；樂陀羅尼門，持一切法教化眾生不忘失故；樂辯才，於一句身、味身，不可說劫說無窮盡故；樂菩提，以無量法門，現眾生等身成正覺故；樂轉法輪，如法調伏一切外道故。佛子！是為菩薩摩訶薩十種樂；若菩薩摩訶薩安住此樂，則得一切諸佛無上法樂。

[0640c03] 「佛子！菩薩摩訶薩有十種莊嚴。何等為十？所謂：力莊嚴，不可壞故；無畏莊嚴，不生恐怖故；義莊嚴，說不可說義法門無窮盡故；法莊嚴，說八萬四千法藏不忘失故；願莊嚴，一切菩薩願事不退轉故；行莊嚴，究竟普賢菩薩行故；佛剎莊嚴，受持一切佛剎為一佛剎故；妙音莊嚴，雨大甘露法充滿一切佛剎故；受持莊嚴，於一切劫，行菩薩行不斷絕故；變化莊嚴，於一眾生身，示現一切眾生等身，一切眾生無不知見，專求十力，一切智不退轉故。佛子！是為菩薩摩訶薩十種莊嚴；若菩薩摩訶薩安住此法，則得一切諸佛無上莊嚴。

[0640c16] 「佛子！菩薩摩訶薩有十種發不動心。何等為十？所謂：一切所有皆悉能捨發不動心；出生一切諸佛正法發不動心；恭敬供養一切諸佛發不動心；等心觀察一切眾生發不動心；攝取一切眾生發不動心；一向專求一切佛法未曾休息發不動心；一切眾生等劫，修菩薩行發不動心；成就有根信，不濁信，離垢信，明淨信，恭敬供養一切佛信，不退轉信，不壞信，發不動心；具足成就究竟一切智發不動心；成就一切菩薩諸行發不動心。佛子！是為菩薩摩訶薩十種發不動心；若菩薩摩訶薩安住此法，則得無上一切智不動心。

[0640c28] 「佛子！菩薩摩訶薩有十種不捨深心。何等為十？所謂：覺一切佛菩提不捨深心；教化成熟一切眾生不捨深心；不斷一切諸佛種性不捨深心；親近善知識不捨深心；於一切佛剎，恭敬供養一切諸佛不捨深心；專求大乘及一切功德不捨深心；於一切佛所修行梵行護持淨戒不捨深心；攝取一切菩薩不捨深心；聞持一切佛法不捨深心；修習一切菩薩行願，一向專求一切佛法不捨深心。佛子！是為菩薩摩訶薩十種不捨深心；若菩薩摩訶薩安住此法，則得一切諸佛不捨深心正法。

[0641a11] 「佛子！菩薩摩訶薩有十種智觀察。何等為十？所謂：智慧觀察善巧分別一切諸法；智慧觀察三世一切善根；智慧觀察一切菩薩行神力自在；智慧觀察一切諸法巧方便門；智慧觀察一切佛持；智慧觀察一切陀羅尼門；智慧觀察一切世界常說正法；智慧觀察深入一切法界；智慧觀察十方一切世界不可思議；智慧觀察一切佛法；智慧觀察無障礙智

。佛子！是為菩薩摩訶薩十種智觀察；若菩薩摩訶薩安住此法，則得如來無上大智觀察。

[0641a21] 「佛子！菩薩摩訶薩有十種分別法。何等為十？所謂：分別一切法悉從緣起；分別一切法皆悉如幻；分別一切法皆悉無諍；分別一切法無量無邊；分別一切法無所依止；分別一切法悉如金剛；分別一切法悉是如來；分別一切法皆悉寂靜；分別一切法悉是正道；分別一切法悉是一相一義。佛子！是為菩薩摩訶薩十種分別法；若菩薩摩訶薩安住此法，則得巧方便，悉能分別一切諸法。

[0641b01] 「佛子！菩薩摩訶薩有十種無垢。何等為十？所謂：深心無垢；除滅疑惑無垢；遠離邪見無垢；境界無垢；欲得一切智無垢；諸辯無垢；無畏無垢；一切菩薩所住無垢；一切菩薩正受三昧無垢；三十二相百福莊嚴，成就一切諸白淨法，究竟逮得無上菩提無垢。佛子！是為菩薩摩訶薩十種無垢；若菩薩摩訶薩安住此法，則得一切佛無上無垢法。

[0641b08] 「佛子！菩薩摩訶薩有十種智印。何等為十？所謂：菩薩摩訶薩知苦苦、變易苦、行苦、不生懈怠，修菩薩行，一向專求無上菩提，不恐、不怖、不驚、不畏、不捨大願；菩提之心堅固不退，究竟阿耨多羅三藐三菩提，是為第一印。一切凡夫眾生悉有煩惱，顛倒惑亂，彼諸眾生，麁鄙惡言訶罵菩薩，或以刀杖瓦石而加害之；菩薩爾時，心無憂惱，修菩薩行，正向菩提，修習忍法，受證離生，是為第二印。菩薩摩訶薩聞甚深佛法，讚一切智，聞已一向信解，是為第三印。菩薩摩訶薩作如是念：『我發菩提心，究竟成就阿耨多羅三藐三菩提；一切眾生流轉五道，受無量苦，我當令彼皆大歡喜；勤行精進，修習善根，度生死流，永得安樂。』是為第四印。菩薩摩訶薩解如來智無量無邊，而未與如來等；於如來所，聞無量無邊智；於文字中，分別解了與如來等，是為第五印。菩薩摩訶薩成就善欲、不可壞欲、甚深欲、勝欲、功德欲、莊嚴欲、無比欲、無上欲、堅固欲、究竟正求無上菩提一切眾魔外道及其眷屬不能壞欲、不退無上菩提欲，是為第六印。菩薩摩訶薩不惜身命，無所怖畏，修菩薩行，發菩提心，趣一切智，得一切佛智慧光明；不捨佛菩提，不捨善知識，是為第七印。菩薩摩訶薩，若善男子、善女人學大乘者，長養諸佛善根，安住善根，攝取一切智，心不退菩提，是為第八印。菩薩摩訶薩令一切眾生住平等心，修一切智，為眾生說法，悉令不退無上菩提，長養大悲，是為第九印。菩薩摩訶薩隨順三世諸佛，一切善根紹繼佛種，生一切智，是為第十印。佛子！是為菩薩摩訶薩十種智印；若菩薩摩訶薩成就此印，疾得阿耨多羅三藐三菩提，具足如來無上智印。

[0641c14] 「佛子！菩薩摩訶薩有十種智慧光明。何等為十？所謂：菩薩摩訶薩於阿耨多羅三藐三菩提決定智慧光明；見一切佛智慧光明；見一切眾生死此生彼智慧光明；開悟一切眾生，悉令正求修多羅法智慧光明；依善知識發菩提心，長養善根智慧光明；示現一切諸佛智慧光明；化一切眾生悉令成熟，安住佛地智慧光明；分別解說不思議法智慧光明；於一切佛神力，住持善巧方便智慧光明；滿足一切波羅蜜智慧光明。佛子！是為菩薩摩訶薩十種智慧光明；若菩薩摩訶薩安住此法，則得一切佛法無上智慧光明。

[0641c26] 「佛子！菩薩摩訶薩有十種不可稱量住，一切眾生及聲聞、緣覺不能稱量。何等為十？所謂：菩薩摩訶薩住實際住，而不受證一切所願，未成滿故，是為第一菩薩住不可稱量。菩薩摩訶薩種如法界等清淨善根，於彼善根無所染著，是為第二菩薩住不可稱量

。菩薩摩訶薩解菩薩行猶如變化，一切諸法皆悉寂滅，於諸佛法不生疑惑，是為第三菩薩住不可稱量。菩薩摩訶薩離生死心，於不可說劫修菩薩行，滿一切大願，而不中起厭怠之心，是為第四菩薩住不可稱量。菩薩摩訶薩住一切法，無所依止，皆悉寂滅，而不證涅槃，一切智道未成滿故，是為第五菩薩住不可稱量。菩薩摩訶薩知一切劫非劫，而實說一切劫，是為第六菩薩住不可稱量。菩薩摩訶薩知一切法非行，而不捨道行正求佛法，是為第七菩薩住不可稱量。菩薩摩訶薩解心是三界，心是三世，了知彼心無量無邊，是為第八菩薩住不可稱量。菩薩摩訶薩為一眾生故，於不可說劫修菩薩行，欲令安住一切智地；如一眾生，一切眾生亦復如是，不生厭心，是為第九菩薩住不可稱量。菩薩摩訶薩雖具足滿菩薩諸行，而不取正覺，何以故？菩薩摩訶薩作如是念：『我不受正覺故行菩薩行，於無量劫中無量眾生，悉令安住無上菩提。』是為第十菩薩住不可稱量。若菩薩摩訶薩安住此法，則得一切佛法無上大智不可稱量住。

[0642a25] 「佛子！菩薩摩訶薩有十種發無懈怠心。何等為十？所謂：菩薩摩訶薩作如是念：我降伏一切魔及其眷屬，發無懈怠心；如法調伏一切外道，發無懈怠心；說深妙法，令一切眾生皆悉歡喜，發無懈怠心；滿足一切法界等諸波羅蜜，發無懈怠心；令一切眾生積集成滿一切功德藏，發無懈怠心；一切如來無上菩提，彌廣大事甚難成滿，我當修菩薩行具足成就，發無懈怠心；以無上法教化調伏一切眾生，悉令成熟，發無懈怠心；於一切世界種種異色無量莊嚴成就正覺，發無懈怠心。菩薩摩訶薩發如是心：我修菩薩行時，若有眾生來求我身，或求手、足、耳、鼻、血、肉、骨、髓、妻、子、象、馬、國土，如是等類皆悉能捨，乃至不生一念悔心，悉能惠施饒益安樂一切眾生，不求果報，大慈悲心，以為上首，發無懈怠心。菩薩摩訶薩作如是念：於一念中，三世一切佛、一切佛法、一切眾生、一切剎、一切世界、一切空界、一切法界、一切施設語界、一切寂滅涅槃界，如是等一切諸法，以一念相應慧，悉別相覺知；明了修，分別修，知智斷證，於一切法不取虛妄，無一無異、無所分別、無所修習，無境界無所有；無二智慧，覺一切二；無相智慧，覺一切相；無劫智慧，覺一切劫；無異智慧，覺一切異；光明智慧，覺一切世間光明界；趣智慧，覺一切世界；非世智慧，覺一切世；眾生地智慧，覺一切眾生界；無著智慧，究竟無著行；無堅固智慧，覺一切堅固；無染智慧，覺一切煩惱；無盡際智慧，覺一切盡；法界等智慧，於一切世界示現其身；離一切言音智慧，出生一切微妙言音；一性智慧，說無性法；一境智慧，示現種種諸異境界；覺不可說諸法智慧，示現無量大自在神變；覺一切地智慧，顯現大自在神變；一切智自在神變，教化成熟一切眾生，發無懈怠心。佛子！是為菩薩摩訶薩十種發無懈怠心；若菩薩摩訶薩安住此心，則得一切諸佛無上無懈怠法。

[0642c05] 「佛子！菩薩摩訶薩有十種須彌山王正直之心。何等為十？所謂：菩薩摩訶薩常修正念一切智法，是為第一決定阿耨多羅三藐三菩提，須彌山王正直之心。菩薩摩訶薩觀察一切法空，一切法無所有，是為第二決定阿耨多羅三藐三菩提，須彌山王正直之心。菩薩摩訶薩於無量無數劫，行菩薩行，以一切具足白淨法發心，決定了知如來無量智法，趣向積聚諸白淨法，是為第三決定阿耨多羅三藐三菩提，須彌山王正直之心。菩薩摩訶薩

為一切佛法，等心恭敬供養諸善知識，不起疑心，不求利養，又復遠離盜法之心，但起無上恭敬供養一切施心，是為第四決定阿耨多羅三藐三菩提，須彌山王正直之心。菩薩摩訶薩，若一切眾生訶責罵辱，生一切苦，乃至奪命，菩薩摩訶薩不因此故捨菩提心；心亦不散，不生恚心，於一切眾生不捨大悲莊嚴，長養大悲。何以故？菩薩摩訶薩成就一切法如如捨故；決定了知如來大忍法故；是為第五決定阿耨多羅三藐三菩提，須彌山王正直之心。菩薩摩訶薩成就增上功德天，增上功德人，增上功德色，增上功德力，增上眷屬，增上欲，增上王法，增上自在，增上智慧；彼菩薩不著味樂，不著欲樂，不著財樂，不著眷屬樂；但專求正法諦，滿正法諦，辦正法，究竟正法；向正法燈明，向正法救護，向正法歸依，向正法道，向正法義，樂求正法，樂住寂靜法，菩薩摩訶薩雖成就如是一切快樂，而悉遠離眾魔境界。何以故？菩薩摩訶薩於過去世，發如是心，令一切眾生皆悉遠離眾魔境界，住佛境界，是為第六決定阿耨多羅三藐三菩提，須彌山王正直之心。菩薩摩訶薩勤修精進，正求阿耨多羅三藐三菩提，於阿僧祇劫修菩薩行；猶謂：『我今初發阿耨多羅三藐三菩提，心亦不驚、不怖不畏，行菩薩行，雖能速成正覺，為化眾生故，於無量劫修菩薩行。』是為第七決定阿耨多羅三藐三菩提，須彌山王正直之心。菩薩摩訶薩知一切眾生難伏難度，不知恩，不知報恩，為彼眾生故，發大莊嚴而自莊嚴，欲令一切眾生心得自在，隨意境界不生惡心，不於他所生煩惱心，是為第八決定阿耨多羅三藐三菩提，須彌山王正直之心。菩薩摩訶薩作如是念：『我不依他發菩提心，修菩薩行，都無有人助我修習菩薩之行，但我一身盡未來際劫修菩薩苦行；積集一切諸佛正法，成阿耨多羅三藐三菩提；身自清淨，亦令一切眾生清淨；自知境界，知他境界；我當悉同三世諸佛境界。』是為第九決定阿耨多羅三藐三菩提，須彌山王正直之心。菩薩摩訶薩如是知見，無有一法修菩薩行，無有一法滿菩薩行，無有一法調伏眾生，無有一法化度眾生；不見有法恭敬供養一切諸佛，不見有法過去成阿耨多羅三藐三菩提，不見有法未來成阿耨多羅三藐三菩提，不見有法現在成阿耨多羅三藐三菩提；無有一法過去說法，未來說法，現在說法，無有一法能說；法者亦無法可說，而菩薩摩訶薩不捨阿耨多羅三藐三菩提大願之心。何以故？菩薩摩訶薩如是出生阿耨多羅三藐三菩提，深入一切甚深諸法，行無所有行，而此菩薩摩訶薩，修習積聚善業善根，清淨一切諸對治法，智慧成滿，於念念中悉能積集長養一切諸善根法；若一切法無所有者，我有何義求無上道？是故不生恐怖驚畏之心，是為第十決定阿耨多羅三藐三菩提，須彌山王正直之心。佛子！是為菩薩摩訶薩十種須彌山王正直之心；若菩薩摩訶薩安住此心，則得一切諸佛無上智慧，須彌山王正直之心。

◎
[0643b19] 「◎佛子！菩薩摩訶薩有十種深入智慧大海，成阿耨多羅三藐三菩提。何等為十？所謂：入無量一切眾生界，是為第一深入智慧大海，成阿耨多羅三藐三菩提。菩薩摩訶薩入一切世界，不取虛妄，是為第二深入智慧大海，成阿耨多羅三藐三菩提。菩薩摩訶薩知一切虛空界等，入十方一切世界無所障礙，是為第三深入智慧大海，成阿耨多羅三藐三菩提。菩薩摩訶薩善入法界、入無礙、入不斷、入不常、入無量、入不生、入不滅、入知一切，是為第四深入智慧大海，成阿耨多羅三藐三菩提。菩薩摩訶薩於過去、未來、現在諸佛、菩薩、法師、聲聞、緣覺及一切眾生，所種善根；過去諸佛已成無上菩提善根，未來諸佛當成無上菩提善根，現在諸佛今成無上菩提善根，過去諸佛說法教化調伏成熟眾生善根，未來諸佛說法教化調伏成熟眾生善根，現在諸佛說法教化調伏成熟眾生善根；菩

薩摩訶薩皆悉隨喜，長養積集如是等一切善根，心無厭足，是為第五深入智慧大海，成阿耨多羅三藐三菩提。菩薩摩訶薩於念念中入過去世，觀察不可說劫；於一劫中，或百億佛出興于世，或千億佛、百千億佛、無量佛、阿僧祇佛、不可思議佛、不可稱量佛、無分齊佛、無邊際佛、不可說不可說佛、算數譬諭所不及佛，出興于世；彼諸如來及其眷屬菩薩大眾，諸聲聞僧，說法教化，壽命住持，種種法住，如一劫中，一切諸劫亦復如是；若無佛劫中有諸眾生，為阿耨多羅三藐三菩提所種善根，亦悉了知；又覩眾生，種見佛善根得值未來無量諸佛；如是觀察，過去一切劫而無厭足，是為第六深入智慧大海，成阿耨多羅三藐三菩提。菩薩摩訶薩入未來世觀察一切劫，知劫有佛，知劫無佛，知彼諸劫各有幾佛出興于世；世界如來名號何等，又知所度眾生多少，亦知如來壽命長短；如是入未來世一切諸劫，分別了知而無厭足，是為第七深入智慧大海，成阿耨多羅三藐三菩提。菩薩摩訶薩入現在世，觀察十方一切世界；無量無邊不可說不可說諸世界中，一切如來捨家學道，往詣道場，菩提樹下藉菩提草，結跏趺坐，降魔官屬，成阿耨多羅三藐三菩提已；起入城邑，昇天宮殿，說微妙法，轉正法輪，調伏教化無量眾生；現如來無量自在神力，付屬阿耨多羅三藐三菩提，乃至捨壽入無餘涅槃；如來滅後，大眾普會，結集經藏，護持正法，令久住世；為舍利故，起無量塔，種種莊嚴，恭敬供養；又化眾生，令見諸佛，聽受正法，憶念護持，智慧觀察，長養勝趣，深心充滿無量法界；於一切佛法而無錯謬。何以故？菩薩摩訶薩知一切如來皆悉如夢，而能往詣一切佛所，恭敬供養，不著自身、不著佛身、不著世界、不著大眾、不著聞法、不著諸劫，見佛聞法；觀察世界，解一切劫而無厭足，是為第八深入智慧大海，成阿耨多羅三藐三菩提。菩薩摩訶薩於不可說不可說劫，恭敬供養無量諸佛；於一一劫中，恭敬供養不可說不可說佛；示現沒此生彼，以出三界；眾供養具，供養諸佛、菩薩、大眾及聲聞僧；諸佛滅後以無上供具，供養舍利；廣行大施，滿足一切眾生意願，所行大施不可思議；不求果報，為哀愍饒益攝取眾生，於不可說不可說劫，恭敬供養一切諸佛；護持正法，化度眾生，成阿耨多羅三藐三菩提而無厭足，是為第九深入智慧大海，成阿耨多羅三藐三菩提。菩薩摩訶薩於一切佛所，一切菩薩所，一切法師所，一向專求教菩薩法、菩薩威儀、菩薩隨順法、菩薩清淨法、菩薩長養法、菩薩調伏法、菩薩平等法、菩薩出生道，受持菩薩陀羅尼門；攝取一切眾生而為說法，調伏成熟，令不可說不可說眾生，發一切智心，得不退轉，住阿耨多羅三藐三菩提；隨順修習一切佛法，教化眾生而無厭足，是為第十深入智慧大海，成阿耨多羅三藐三菩提。佛子！是為菩薩摩訶薩十種深入智慧大海，成阿耨多羅三藐三菩提；若菩薩摩訶薩安住此法，則得一切諸佛無上智慧大海。

◎
大方廣佛華嚴經卷第三十八

【經文資訊】大正藏第 09 冊 No. 0278 大方廣佛華嚴經
【版本記錄】CBETA 電子佛典 2016.06，完成日期：2016/06/15

【編輯說明】本資料庫由中華電子佛典協會（CBETA）依大正藏所編輯
【原始資料】蕭鎮國大德輸入，眾生出版社提供新式標點，其他
【其他事項】本資料庫可自由免費流通，詳細內容請參閱【中華電子佛典協會資料庫版權宣告】

本網站係採用 Creative Commons 姓名標示-非商業性-相同方式分享 3.0 台灣 (中華民國) 授權條款授權.
Copyright ©1998-2016 CBETA
Dictionary cache status: loaded

Copyright Fo Guang Shan 佛光山 2013-2025. This work may be freely reused under the Creative Commons Attribution 4.0 International License with attribution. Please send comments to alex@ntireader.org.
Page updated on 2025-06-19

Avataṃsakasūtra (Flower Garland Sūtra) 大方廣佛華嚴經
Scroll 39
Click on any word to see more details.

大方廣佛華嚴經卷第三十九

東晉天竺三藏佛馱跋陀羅譯

離世間品第三十三之四

[0644b19] 「◎佛子！菩薩摩訶薩有十種寶，住成阿耨多羅三藐三菩提。何等為十？所謂：菩薩摩訶薩悉能往詣無量阿僧祇世界諸如來所，恭敬、禮拜、親近、供養，是為菩薩摩訶薩第一寶，住成阿耨多羅三藐三菩提。菩薩摩訶薩於不可思議諸如來所，聞法受持，正念不忘，智慧分別，長養勝趣，出生智慧，充滿十方，是為菩薩摩訶薩第二寶，住成阿耨多羅三藐三菩提。菩薩摩訶薩不離此土，而於異剎示現受生，於一切佛法心不惑亂，是為菩薩摩訶薩第三寶，住成阿耨多羅三藐三菩提。菩薩摩訶薩出生一法別相，分別知一切法

，一切諸法究竟無一無異義故，是為菩薩摩訶薩第四寶，住成阿耨多羅三藐三菩提。菩薩摩訶薩知息煩惱，知離煩惱，知斷煩惱，而善住修習菩薩諸行，不證實際，究竟到於實際彼岸，善學成就巧妙方便，本願成滿，心無疲厭，是為菩薩摩訶薩第五寶，住成阿耨多羅三藐三菩提。菩薩摩訶薩知一切眾生心無處所，而說眾生心有處所，無著無行，修菩薩行，化度眾生，是為菩薩摩訶薩第六寶，住成阿耨多羅三藐三菩提。菩薩摩訶薩知一切法一性，所謂：無性、無一、無異、無來、無去、不可稱量、不可讚歎、悉無實性，以一異求皆不可得；而菩薩摩訶薩決定了知此是佛法，是菩薩法，是緣覺法，是聲聞法，是凡夫法，是善法、是不善法，是世間法、是出世間法，是染污法、是不染污法，是有漏法、是無漏法，乃至是有為法、是無為法，是為菩薩摩訶薩第七寶，住成阿耨多羅三藐三菩提。菩薩摩訶薩求佛不可得，求菩薩不可得，求法不可得，求眾生不可得，而亦不捨本願，教化一切眾生，成無上道；何以故？菩薩所修善根，欲令一切成無上道，善知眾生善根，善知眾生境界，善知教化眾生，善知一切眾生涅槃，修菩薩行，欲令一切大願成滿，是為菩薩摩訶薩第八寶，住成阿耨多羅三藐三菩提。菩薩摩訶薩隨其所應，善巧說法而調伏之；巧妙方便示現涅槃，知實非虛亦非顛倒，而安住三世菩薩正法；不離如如，不住實際，亦不見眾生，亦不見眾生已受化、今受化、當受化；解我所行非為虛妄，解了無有，乃至一法可求得者，無生滅故，而菩薩所願皆悉不虛，無所依止，是為菩薩摩訶薩第九寶，住成阿耨多羅三藐三菩提。菩薩摩訶薩於不可思議諸佛一一佛所，聞不可說不可說受記法；名號各異，劫數不同。從一劫中次第聞法，乃至不可說不可說劫聞受記法；聞是法已，不驚、不怖、不畏，行菩薩行，心無疑惑；解如來智不可思議，如來所說，言無有二，本願滿足，隨應受化，令成阿耨多羅三藐三菩提，滿一切願，了達法界，是為菩薩摩訶薩第十寶，住成阿耨多羅三藐三菩提。若菩薩摩訶薩安住此法，則得一切諸佛阿耨多羅三藐三菩提大智慧寶。

◎

[0645a17] 「◎佛子！菩薩摩訶薩有十種發金剛心莊嚴大乘。何等為十？所謂：菩薩摩訶薩作如是念：『一切諸法無有分際，不可究竟——菩薩發如是心——我當覺了三世一切諸法悉無有餘。』是為菩薩摩訶薩第一發金剛心莊嚴大乘。菩薩摩訶薩作如是念：『於一毛端處有無量無邊不可數菩薩，何況一切法界耶——菩薩發如是心——我當發大莊嚴而自莊嚴，化度眾生皆令成阿耨多羅三藐三菩提，以大般涅槃而般涅槃。』是為菩薩摩訶薩第二發金剛心莊嚴大乘。菩薩摩訶薩作如是念：『十方世界無量無邊，無有分際——菩薩發如是大願——我當以無上清淨莊嚴，莊嚴此等一切世界，彼諸莊嚴皆實不虛。』是為菩薩摩訶薩第三發金剛心莊嚴大乘。菩薩摩訶薩作如是念：『眾生無量無邊，無有分際，不可窮盡——菩薩發如是心——我當以諸善根迴向一切眾生，以無上大智慧光普照一切眾生。』是為菩薩摩訶薩第四發金剛心莊嚴大乘。菩薩摩訶薩作如是念：『一切諸佛無量無邊，不可窮盡——菩薩發如是心——我所種善根，迴向奉給供養一切諸佛，然後我乃成等正覺。』是為菩薩摩訶薩第五發金剛心莊嚴大乘。菩薩摩訶薩見一切佛，聞所說法，發大歡喜心

，不著自身及如來身，解知佛身非實、非虛，非有、非無，非有性、非無性，非色、非無色，非相、非無相，非生、非滅；解知如來實無所有，亦不壞有相，何以故？一切攝取故；是為菩薩摩訶薩第六發金剛心莊嚴大乘。菩薩摩訶薩若有眾生訶罵毀辱，或截手、足、耳、鼻，或挑其目，或級其頭，菩薩不因此故生恚害心，於不可說不可說劫，修菩薩行，攝取眾生，心不廢捨；何以故？菩薩摩訶薩住不二法，善學菩薩所學清淨直心；於一切眾生無瞋恚心，忍住眾苦，心無加報，自身堪受一切眾苦，是為菩薩摩訶薩第七發金剛心莊嚴大乘。菩薩摩訶薩作如是念：『未來世劫無量無邊，無有分際，不可窮盡——菩薩發如是心——我當盡一切未來世法界、虛空界等劫，於一世界行菩薩道教化眾生，如一世界，盡法界、虛空界等一切世界亦復如是。心亦不驚、不怖、不畏，行菩薩行。何以故？菩薩法應如是為一切眾生修菩薩行。』是為菩薩摩訶薩第八發金剛心莊嚴大乘。菩薩摩訶薩作如是念：『阿耨多羅三藐三菩提以心為本，心清淨故能積集成滿一切善根；若心得自在，則能成就無上菩提，行菩薩行，滿足諸願，究竟教化一切眾生。』是為菩薩摩訶薩第九發金剛心莊嚴大乘。菩薩摩訶薩知佛不可得，菩提不可得，菩薩不可得，一切法不可得，眾生不可得，心不可得，行不可得，過去不可得，未來、現在不可得，一切眾生不可得，有為、無為不可得，菩薩摩訶薩如是住寂靜，住甚深，住寂滅，住無諍，住不可言，住無二，住無等，住真實，住成就，住解脫，住涅槃，住實際；而亦不捨一切大願，不捨發一切智心，不捨修菩薩行，不捨教化眾生，不捨恭敬供養諸佛，不捨說法，不捨莊嚴一切世界。何以故？菩薩摩訶薩出生大願故，善知如是法相，長養大悲無量功德，攝取眾生，不捨眾生。『一切諸法無有真實，凡愚眾生不知不覺；一切諸佛安住寂滅，演說正法，教化眾生；不捨大悲，一切眾生未得菩提，佛法未足，大願未滿；我本請一切眾生為無上大法施主，唱實語，不虛語，一切諸佛種姓語；發大願門心，發饒益一切眾生心，發長養一切善根心，發安住善巧方便心，發內身含受一切眾生心，發一切眾生所平等心，令一切眾生所願成滿，我當云何未度眾生而捨大悲？』是為菩薩摩訶薩第十發金剛心莊嚴大乘。佛子！是為菩薩摩訶薩十種發金剛心莊嚴大乘；若菩薩摩訶薩安住此法，則得一切諸佛無上金剛智明。

[0646a03] 「佛子！菩薩摩訶薩有十種發大事。何等為十？所謂：恭敬供養一切諸佛，是為菩薩摩訶薩第一發大事。長養一切菩薩善根，是為菩薩摩訶薩第二發大事。一切如來滅度之後，悉取舍利起無量塔，種種妙寶以為莊嚴；以一切華、一切鬘、一切香、一切塗香、一切末香、一切衣、一切蓋、一切幢、一切幡而供養之，受持守護諸佛正法，是為菩薩摩訶薩第三發大事。教化成熟一切眾生，令得阿耨多羅三藐三菩提，是為菩薩摩訶薩第四發大事。以諸佛剎無上清淨莊嚴，莊嚴一切世界，是為菩薩摩訶薩第五發大事。菩薩摩訶薩作如是念：『我當為一眾生，於一一世界盡未來際阿僧祇劫，修菩薩行；如為一眾生，為一切眾生亦復如是，出生大悲，令一切眾生安住菩提，乃至不生一念疲厭之心。』是為菩薩摩訶薩第六發大事。我當於不可思議阿僧祇劫，恭敬供養彼諸如來，是為菩薩摩訶薩第七發大事。彼諸如來滅度之後，我當悉取舍利而起塔廟；其塔高廣，與不可說諸世界等；造如來像，巍巍高大，如不可思議世界；於不可思議劫，以眾妙寶、幢幡、繒蓋、華香

而供養之，乃至不生一念休息之心；教化眾生，受持守護，讚歎正法，亦無一念休息之心，是為菩薩摩訶薩第八發大事。修習彼諸善根，成阿耨多羅三藐三菩提，悉與一切諸如來等，逮得一切諸如來地，是為菩薩摩訶薩第九發大事。我成菩提已，於一切世界不可說劫，說微妙法，示現如來不可思議自在神變；其身、口、意，未曾暫生疲厭之想，但發專念正法之心、如來力心、充滿一切眾生願心、大慈悲心、觀察諸法真實之心，安住實語，證寂滅法；一切眾生悉不可得，而亦不違一切諸業，隨順三世一切諸佛，究竟一切法界、虛空界，觀察諸法無所有相，不生不滅，具足成就一切諸佛無上大願，施作一切諸佛大事，悉能化度一切眾生，是為菩薩摩訶薩第十發大事。佛子！是為菩薩摩訶薩十種發大事；若菩薩摩訶薩安住此法，則得一切諸佛無上智慧，不斷一切菩薩所行。

[0646b15] 「佛子！菩薩摩訶薩有十種究竟大事。何等為十？所謂：恭敬供養一切如來究竟大事；隨所請眾生皆悉度脫究竟大事；專求一切諸佛正法究竟大事、長養一切善根究竟大事、出生一切諸如來法究竟大事、成滿一切清淨大願究竟大事、行一切菩薩行究竟大事、恭敬奉事一切善知識究竟大事、往詣一切世界佛所究竟大事、聞持一切諸佛正法，深入一切諸佛大眾究竟大事。佛子！是為菩薩摩訶薩十種究竟大事；若菩薩摩訶薩安住此法，則得阿耨多羅三藐三菩提究竟智慧大事。

[0646b26] 「佛子！菩薩摩訶薩有十種不壞信。何等為十？所謂；於一切佛不壞信、於一切佛法不壞信、於一切聖僧不壞信、於一切菩薩不壞信、於一切善知識不壞信、於一切眾生不壞信、於一切菩薩大願不壞信、於一切菩薩行不壞信、恭敬供養一切諸佛不壞信、教化一切眾生成就菩薩巧妙方便不壞信。佛子！是為菩薩摩訶薩十種不壞信；若菩薩摩訶薩安住此法，則得一切諸佛無上智慧不可壞信。

[0646c06] 「佛子！菩薩摩訶薩有十種授記。何等為十？所謂：專求解脫菩薩授記、諦滿諦辯菩薩善根菩薩授記、廣行菩薩無量諸行菩薩授記、現前菩薩授記、祕密菩薩授記、因自心得菩提菩薩授記、得法忍菩薩授記、教化成熟眾生菩薩授記、究竟一切劫菩薩授記、一切菩薩自在修行菩薩授記。佛子！是為菩薩摩訶薩十種授記；若菩薩摩訶薩安住此法，則於一切佛所而得授記。

[0646c15] 「佛子！菩薩摩訶薩有十種善根迴向。何等為十？所謂：一切善根迴向同善知識願、一切善根迴向同善知識正直心、一切善根迴向同善知識行、一切善根迴向同善知識善根、一切善根迴向隨順善知識善根、一切善根迴向同善知識正念、一切善根迴向同善知識清淨、一切善根迴向同善知識住、一切善根迴向同善知識入成滿平等、一切善根迴向同善知識不壞深心；若如是同則無異同。佛子！是為菩薩摩訶薩十種善根迴向；若菩薩摩訶薩安住此法，則得一切無上善根迴向。

[0646c26] 「佛子！菩薩摩訶薩有十種得智慧。何等為十？所謂：於一切施自在智慧；樂一切佛法解脫自在智慧；深入一切如來無量無邊自在智慧；隨問能答滅一切疑自在智慧；深解實義自在智慧；解一切如來巧妙方便、深入一切諸佛解脫自在智慧；解一切佛所種少

善根、必能滿足一切白淨善根、出生如來一切智自在智慧；具足成就菩薩不思議住自在智慧；於一念中悉能往詣不可說佛所自在智慧；覺悟一切諸佛菩提、深入一切法界、聞持一切佛法、深入一切如來莊嚴語言自在智慧。佛子！是為菩薩摩訶薩十種得智慧；若菩薩摩訶薩安住此法，則得一切如來無上自在智慧。

[0647a11] 「佛子！菩薩摩訶薩有十種發無量無邊廣心。何等為十？所謂：發無量無邊廣心於一切佛；發無量無邊廣心度脫一切眾生；發無量無邊廣心令一切眾生、一切世、一切剎悉入法界；發無量無邊廣心觀一切法悉如虛空；發無量無邊廣心觀察一切菩薩諸行；發無量無邊廣心正念三世一切諸佛；發無量無邊廣心了達不可思議諸業果報；發無量無邊廣心嚴淨一切諸如來剎；發無量無邊廣心深入一切如來大眾，發無量無邊廣心觀察一切如來妙音。佛子！是為菩薩摩訶薩十種發無量無邊廣心；若菩薩摩訶薩安住此心，則得一切佛法無量無邊智慧大海。

[0647a24] 「佛子！菩薩摩訶薩有十種藏。何等為十？所謂：分別數知一切法藏；出生一切法藏；普照一切陀羅尼法藏；分別解說一切法辯藏；於一切法覺不可說巧方便藏；示現一切佛自在力大神變藏；於一切法出生平等巧方便藏；不離常見一切佛藏；入不思議劫皆悉如幻巧方便藏；於一切諸佛菩薩歡喜恭敬藏。佛子！是為菩薩摩訶薩十種藏；若菩薩摩訶薩安住此藏，則得一切諸佛大智慧藏，悉能度脫一切眾生。

[0647b05] 「佛子！菩薩摩訶薩有十種調順。何等為十？所謂：不謗一切佛法調順；於一切佛信不可壞調順；尊重恭敬一切菩薩調順；親近一切善知識調順；遠離一切聲聞、緣覺調順；長養菩薩一切三昧調順；平等觀察一切眾生調順；究竟成滿一切善根調順；悉能降伏一切諸魔調順；成滿一切波羅蜜調順。佛子！是為菩薩摩訶薩十種調順；若菩薩摩訶薩安住此法，則得無上大智調順。

[0647b15] 「佛子！菩薩摩訶薩有十種自在。何等為十？所謂：壽命自在，無量無邊不可說劫住持壽命故；心自在，出生阿僧祇三昧入深智故；莊嚴自在，以大莊嚴悉能莊嚴一切剎故；業自在，隨時受報故；受生自在，於一切剎示現生故；解脫自在，見一切世界諸佛充滿故；願自在，隨時隨剎成菩提故；神力自在，示現一切大神變故；法自在，示現無量無邊法門故；智自在，於念念中示現覺悟如來十力無所畏故。佛子！是為菩薩摩訶薩十種自在；若菩薩摩訶薩安住此法，則得一切諸佛、菩薩究竟成滿一切智自在。

[0647b26] 「佛子！菩薩摩訶薩有十種自在。何等為十？所謂：眾生自在，剎自在，法自在，身自在，願自在，境界自在，智自在，通自在，神力自在，力自在。佛子！是為菩薩摩訶薩十種自在。

[0647c01] 「佛子！何等為菩薩摩訶薩眾生自在？佛子！菩薩摩訶薩有十種眾生自在。何等為十？所謂：度脫一切眾生自在；持一切眾生想自在；為一切眾生說法未曾失時自在；變化一切眾生自在；安置一切眾生於一毛道而不迫迮自在；於一切世界、一切眾生中示現為王自在、於一切眾生中示現帝釋、梵王自在、於一切眾生中示現聲聞、緣覺不轉威儀自在、於一切眾生中示現行菩薩行自在、於一切眾生中示現佛身相好莊嚴、覺悟一切智力自在。佛子！是為菩薩摩訶薩十種眾生自在。

[0647c13] 「佛子！菩薩摩訶薩有十種剎自在。何等為十？所謂：令一切剎為一剎自在、令一切剎入一毛道自在、於一切剎深入無盡方便自在、於一切剎示現一身結跏趺坐充滿自在、令一切剎現入己身自在、神力震動一切佛剎不令眾生恐怖自在、以一切剎莊嚴莊嚴一剎示現自在、以一剎莊嚴莊嚴一切剎示現自在、一如來身及其眷屬皆悉充滿一切佛剎示現眾生自在、一切剎、小剎、中剎、大剎、廣剎、深剎、翻覆剎、俯剎、仰剎、平正剎，以此等剎示現眾生自在。佛子！是為菩薩摩訶薩十種剎自在。

[0647c24] 「佛子！菩薩摩訶薩有十種法自在。何等為十？所謂：一切法即是一法，一法即是一切法，而不違眾生法相自在；般若波羅蜜出生一切法，覺悟一切眾生無不了知自在；於一切法悉離法想，普令眾生入勝法自在；一切諸法入一方便，分別解說無量方便自在；一切諸法言語道斷，而能演說無量法門自在；於一切法巧方便，轉普門法輪無盡自在；一切諸法入一法門，於不可說劫，分別解說不可窮盡自在；一切法悉入佛法殊勝眾生自在；一切法示現無量無邊自在；一切法無礙、實際、無量無邊猶如幻網，於無量劫為眾生說不可窮盡自在。佛子！是為菩薩摩訶薩十種法自在。

◎

[0648a10] 「◎佛子！菩薩摩訶薩有十種身自在。何等為十？所謂：令一切眾生入己身自在；己身示現一切眾生身自在；一切佛身示現一佛身自在；一佛身示現一切佛身自在；一切剎置己身內自在；一法身充滿三世示現眾生自在；一身入三昧無量身起三昧自在；一身成最正覺，示現眾生等身自在；一切眾生身作一眾生身，示現一切眾生身自在；一切眾生身示現法身，法身示現一切眾生身自在。佛子！是為菩薩摩訶薩十種身自在。

[0648a20] 「佛子！菩薩摩訶薩有十種願自在。何等為十？所謂：一切菩薩願即是己願願自在；以一切佛願力菩提，示現眾生願自在；隨其所應，悉令成就阿耨多羅三藐三菩提願自在；於不可數阿僧祇劫大願不斷願自在；遠離識身不著智身，而示現一切身願自在；不捨己事而能成滿一切他事願自在；教化成熟一切眾生，令不退轉願自在；於一切阿僧祇劫修菩薩行，未曾斷絕願自在；於一毛道成等正覺，願力充滿一切佛剎，為一一眾生示現不可說不可說世界願自在；說一句法，法雲普覆一切法界，震實法雷、耀明解脫電光、澍甘

露法雨，充滿一切眾生心願願自在。佛子！是為菩薩摩訶薩十種願自在。

[0648b05] 「佛子！菩薩摩訶薩有十種境界自在。何等為十？所謂：菩薩在法界境界而示現在眾生境界、在佛境界而示現在眾魔境界、在涅槃境界而不離生死境界、在一切智境界而不離菩薩境界、在寂滅境界而不捨散亂眾生境界、在離一切虛妄境界而不離虛妄境界、在莊嚴力境界而示現非一切智境界、在無眾生實際境界而不捨化度一切眾生境界、在諸禪三昧解脫通明智離欲境界而示現一切世界受生、在如來行菩提莊嚴境界而示現聲聞緣覺寂靜威儀境界。佛子！是為菩薩摩訶薩十種境界自在。

[0648b17] 「佛子！菩薩摩訶薩有十種智自在。何等為十？所謂：無盡辯智自在；不惑一切陀羅尼智自在；法定知一切眾生諸根智自在；於一念中以無礙心智，悉知一切眾生心、心數法智自在；知一切眾生心、心使煩惱習氣隨病對治法智自在；於一念中深入如來十力智自在；無礙智知三世眾生隨時度脫智自在；於一念中成等正覺示現一切眾生智自在；於一眾生想了達一切眾生業行智自在；於一眾生音聲示現一切眾生音聲智自在。佛子！是為菩薩摩訶薩十種智自在。

[0648b28] 「佛子！菩薩摩訶薩有十種通自在。何等為十？所謂：一切世界示現身、一身境界通自在；於一如來大眾中坐聽受正法，悉能聞持一切諸佛大眾會法通自在；於一眾生一念境界成不可說無上菩提，一切眾生無不知者通自在；出一妙音皆能充遍一切世界，出生一切音聲各各別異，一切眾生無不開解通自在；於一念中示現盡過去際劫，一切眾生諸業果報無不知者通自在；令一切世界皆悉莊嚴通自在；觀察三世平等通自在；出生一切諸佛菩提及眾生願，放大法光明通自在；一切天、龍、夜叉、乾闥婆、阿脩羅、迦樓羅、緊那羅、摩睺羅伽、帝釋、梵王，及一切聲聞、緣覺、諸菩薩等，悉恭敬尊重，善能護持諸如來力，一切善根通自在。佛子！略說菩薩平等觀察一切諸法通自在。佛子！是為菩薩摩訶薩十種通自在。

[0648c16] 「佛子！菩薩摩訶薩有十種神力自在。何等為十？所謂：以不可說世界入一微塵神力自在；於一微塵中顯現一切法界等一切佛剎神力自在；於一毛孔皆悉容受一切大海，能持遊行一切世界，不令眾生有恐怖心神力自在；以一切世界內己身中，悉能顯現一切眾事神力自在；以一毛繫不可思議金剛圍山，悉持遊行一切世界，不令眾生有恐怖心神力自在；不可說劫示現一劫，一劫示現不可說諸成、敗劫，不令眾生有恐怖心神力自在；於一切世界示現水、火、風災成敗，不令眾生有恐怖心神力自在；一切世界水、火、風災壞時，悉能住持一切眾生資生之具神力自在；以不可思議世界置於掌中，遠擲他方過不可說世界，不令眾生有恐怖心神力自在；令一切眾生解一切佛剎猶如虛空神力自在。佛子！是為菩薩摩訶薩十種神力自在。

[0649a04] 「佛子！菩薩摩訶薩有十種力自在。何等為十？所謂：眾生力自在，不捨眾生

，教化調伏故；佛剎力自在，以不可說莊嚴具，莊嚴顯現諸佛剎故；法力自在，令一切身入無身故；劫力自在，不斷一切菩薩行故；佛力自在，覺悟生死，長寢眾生故；行力自在，攝取一切菩薩行故；如來力自在，度脫一切眾生故；無師智力自在，自然覺悟一切法故；一切智力自在，一切智人智覺悟故；大悲力自在，不捨一切眾生故。佛子！是為菩薩摩訶薩十種力自在。佛子！是為菩薩摩訶薩眾生自在等十種自在。若菩薩摩訶薩成就此十種自在者，欲成無上菩提，不成無上菩提，自在隨意；雖成菩提，而亦不斷菩薩諸行。何以故？菩薩摩訶薩出生諸大願故，善巧方便示現無量自在法門。

[0649a21] 「佛子！菩薩摩訶薩有十種遊戲神通。何等為十？所謂：菩薩摩訶薩於眾生身作佛剎身，而不壞眾生身，是為第一遊戲神通；菩薩摩訶薩於佛剎身作眾生身，而不離佛剎身，是為第二遊戲神通；菩薩摩訶薩於佛身示現聲聞、緣覺身，而不減如來身，是為第三遊戲神通；菩薩摩訶薩於聲聞、緣覺身示現如來身，而不增長聲聞、緣覺身，是為第四遊戲神通；菩薩摩訶薩於菩薩身示現無上菩提身，而不捨菩薩行，是為第五遊戲神通；菩薩摩訶薩於無上菩提身示現菩薩身，而不減菩提身，是為第六遊戲神通；菩薩摩訶薩於涅槃界示現生死相續不絕，而不著涅槃界，是為第七遊戲神通；菩薩摩訶薩於生死界示現涅槃界，亦不究竟無餘涅槃，是為第八遊戲神通；菩薩摩訶薩正受三昧，行、住、坐、臥現諸威儀，而不捨於正受三昧，是為第九遊戲神通；菩薩摩訶薩於一佛所聞法受持，悉能往詣不可說佛所聽受正法，而不離本坐亦不分身、不起三昧，念念於一一三昧身門，出生不可說不可說三昧身門，一切諸劫猶可窮盡，菩薩出生三昧身門不可窮盡，是為第十遊戲神通。佛子！是為菩薩摩訶薩十種遊戲神通；若菩薩摩訶薩安住此法，則得一切諸佛無上大智遊戲神通。

[0649b17] 「佛子！菩薩摩訶薩有十種勝行。何等為十？所謂：一切法界以無量方便門普現眾生勝行；以無量莊嚴，莊嚴一切世界普現眾生勝行；知出生一切眾生界皆悉如化勝行；於如來身出生菩薩身，於菩薩身出生如來身勝行；於虛空界出生世界，於世界出生虛空界勝行；於生死界出生涅槃界，於涅槃界出生生死界勝行；於一眾生音聲出生一切佛法音聲勝行；於無量身門示現一身，於一身門示現分別一切諸身勝行；以一身充遍一切世界勝行，於一念中令一切眾生出生無量無邊法門，成等正覺勝行。佛子！是為菩薩摩訶薩十種勝行；若菩薩摩訶薩安住此行，則得一切諸佛無上大智勝行。

◎
[0649c04] 「◎佛子！菩薩摩訶薩有十種力。何等為十？所謂：直心力，於一切世界無染著故；深心力，不壞一切諸佛法故；方便力，究竟菩薩一切行故；智慧力，知一切眾生諸心行故；願力，令一切眾生願滿足故；行力，盡一切未來際劫不斷絕故；乘力，出生普現一切諸乘不轉大乘故；遊戲神通力，於一毛道示現一切清淨世界，一切如來出興世故；菩提力，覺悟菩提與一切眾生念等故；轉法輪力，於一句法說一切眾生希望諸根故。佛子！

是為菩薩摩訶薩十種力；若菩薩摩訶薩安住此力，則得一切諸佛一切智無上十力。

[0649c16] 「佛子！菩薩摩訶薩有十種無畏。何等為十？所謂：菩薩摩訶薩悉能聞持一切問難，作如是念：『十方一切世界有來問我，若不能答，無有是處，乃至不見微畏之相。』不見微畏相故，菩薩究竟一切無畏，安住無畏；一切眾生隨其所問，悉斷疑惑，是為第一無畏。菩薩摩訶薩一切語言音聲、一切文字，如來授記無礙辯才，究竟彼岸，作如是念：『十方世界一切眾生來問難我，若不能答，無有是處，乃至不見微畏之相。』不見微畏相故，悉能除滅一切疑惑，安住無畏，是為第二無畏。菩薩摩訶薩知一切法空，離我、我所，無造、無造者，無知者，無命者，無長養者、無福伽羅，離陰、界、入，離諸邪見，心如虛空，作如是念：『一切眾生若能令我起身、口、意惡，無有是處。何以故？菩薩常離我、我所故；若生怖畏，無有是處，乃至不見微畏之相。』不見微畏相故，行菩薩行不可沮壞，是為第三無畏。菩薩摩訶薩為諸佛所護，成如來力，行如來行，如來威儀未曾轉易，作如是念：『若有能來訶我威儀，無有是處，乃至不見微畏之相。』不見微畏相故，於大眾中說微妙法，是為第四無畏。菩薩摩訶薩身、口、意淨，遠離眾惡，作如是念：『若有能來訶我身、口、意惡，無有是處，乃至不見微畏之相。』不見微畏相故，悉能教化一切眾生，是為第五無畏。菩薩摩訶薩金剛力士常隨侍衛，一切天、龍、夜叉、乾闥婆、阿脩羅、迦樓羅、緊那羅、摩睺羅伽、帝釋、梵王等常隨侍衛，尊敬供養，一切諸佛常護念之，菩薩作如是念：『一切眾魔、眷屬及諸外道，有見眾生來詣我所，能障礙我無上菩提，無有是處，乃至不見微畏之相。』不見微畏相故，安住無畏，歡喜修行菩薩行業，是為第六無畏。菩薩摩訶薩離癡正念，隨如來生，成就第一意根，作如是念：『一切諸佛所說正法，句身、味身隨順菩提，我若不能如法受持，無有是處，乃至不見微畏之相。』不見微畏相故，受持守護如來正法，是為第七無畏。菩薩摩訶薩具足成就巧方便智慧，究竟菩薩諸力彼岸，清淨直心，教化眾生，發大菩提願；於眾生所起大悲故，於煩惱濁世而現受生、現受五欲，畜養妻子及諸眷屬，為化眾生故，菩薩復作是念：『我雖在此，不生惑亂障於菩提解脫三昧法門辯才；若能障礙，無有是處。何以故？菩薩於一切法而得自在，究竟彼岸；修菩薩行，安住菩提。一切世間受生惑亂所不能亂。若能惑亂，無有是處，乃至不見微畏之相。』不見微畏相故，於一切世界示現受生，是為第八無畏。菩薩摩訶薩捨離愚癡，知一切智；住菩薩道，乘於大乘；住一切智心力，示現聲聞、緣覺，不改威儀，菩薩作如是念：『我終不證聲聞、辟支佛道，我若受證，無有是處，乃至不見微畏之相。』不見微畏相故，安住無畏，悉能示現一切諸乘具足，究竟平等大乘，是為第九無畏。菩薩摩訶薩成就一切諸白淨法，積集善根，成滿一切，諸願通明，堅住菩提，具足成滿菩薩諸行；於一切佛所頂受如來一切智記，教化眾生不捨菩薩行，作如是念：『其有眾生應受化者，若不能應時示現如來境界，無有是處，乃至不見微畏之相。』不見微畏相故，安住無畏，隨受化者，普為應現如來境界，而亦不斷菩薩願行，是為第十無畏。佛子！是為菩薩摩訶薩十種無畏；若菩薩摩訶薩安住此法，則得一切諸佛無上無畏，而亦不捨菩薩無畏。

◎

大方廣佛華嚴經卷第三十九

【經文資訊】大正藏第 09 冊 No. 0278 大方廣佛華嚴經
【版本記錄】CBETA 電子佛典 2016.06，完成日期：2016/06/15
【編輯說明】本資料庫由中華電子佛典協會（CBETA）依大正藏所編輯
【原始資料】蕭鎮國大德輸入，**眾生出版社提供新式標點，其他**
【其他事項】本資料庫可自由免費流通，詳細內容請參閱【中華電子佛典協會資料庫版權宣告】

本網站係採用 Creative Commons 姓名標示-非商業性-相同方式分享 3.0 台灣 (中華民國) 授權條款授權.
Copyright ©1998-2016 CBETA
Dictionary cache status: loaded

Glossary and Other Vocabulary

Copyright Fo Guang Shan 佛光山 2013-2025. This work may be freely reused under the Creative Commons Attribution 4.0 International License with attribution. Please send comments to alex@ntireader.org.
Page updated on 2025-06-19

Avataṃsakasūtra (Flower Garland Sūtra) 大方廣佛華嚴經

Scroll 40

Click on any word to see more details.

大方廣佛華嚴經卷第四十

東晉天竺三藏佛馱跋陀羅譯

離世間品第三十三之五

[0650c06] 「◎佛子！菩薩摩訶薩有十種不共法。何等為十？所謂：菩薩摩訶薩修習六波羅蜜不由他悟，平等心施無所慳吝，持戒清淨遠離惡戒，忍辱成就心不可動，勤修精進於一切劫未曾退轉，深入禪定離一切亂，出生智慧遠離邪見。是為菩薩摩訶薩修習六波羅蜜，隨順波羅蜜道，不由他悟第一不共法。

[0650c13] 「菩薩摩訶薩攝一切眾生而饒益之，常以法施，於一切眾生和顏愛語遠離惡言，於一切眾生常起樂心真實利益，令一切眾生解悟菩提遠離惡心，具足成就平等實義，是為菩薩摩訶薩攝取眾生，隨順攝道，不由他悟第二不共法。

[0650c18] 「菩薩摩訶薩善解迴向，不求果報，隨順迴向諸佛菩提，不著一切世間三昧，迴向佛智饒益眾生，是為菩薩摩訶薩善解迴向，專求一切諸佛善根、無上智慧饒益眾生，不由他悟第三不共法。

[0650c22] 「菩薩摩訶薩善巧方便、究竟彼岸，隨順世間、親近世間而無疲厭。正向聖行，遠離一切聲聞、緣覺出要之道，教化成熟一切眾生，不著己樂；善知一切諸禪解脫三昧、正受三昧，起於諸三昧而得自在。於生死中，心無疲厭，遊於生死如園觀想；安住一切諸魔宮殿，示現帝釋，梵王無量自在；於一切生死，慧光明淨、照除癡闇；於一切眾捨家出家，不著異見。示現一切世間書疏、文誦、談論、語言、算術、印法、一切娛樂，現為女身，才術巧妙能轉人心。於世間法、離世間法悉能問答，究竟彼岸；於世間事、離世間事，亦悉究竟到於彼岸；常觀眾生，示現一切聲聞、緣覺，不轉威儀，不忘大乘；於念念中，現成如來無上菩提，而亦不斷菩薩所行，是為菩薩摩訶薩具足修習巧妙方便，到於彼岸，不由他悟第四不共法。

[0651a10] 「菩薩摩訶薩善知俱變三昧、翻覆三昧，遊戲智慧通明，究竟智慧彼岸。常在涅槃而現生死門，知無眾生際而教化成熟一切眾生，常在究竟寂滅彼岸而示現處熾然煩惱，常在金剛一妙法身而現眾生無量身門，常能正受諸禪三昧而現眾生五欲娛樂，常樂寂靜遠離三界而教化一切眾生長養善根，常樂正法而現百千天女圍遶共相娛樂，百福相好莊嚴其身而現貧賤鄙陋之形，常離諸惡長養善業而現受生一切惡道，究竟到於佛智彼岸而亦不捨菩薩智身。菩薩成就如是等無量智慧，一切聲聞、緣覺無能知者，何況一切童蒙眾生？是為菩薩摩訶薩第五不共法。

[0651a23] 「菩薩摩訶薩身、口、意業，智慧為首，一切威儀、諸業清淨。成就大慈，永離殺心；乃至遠離邪見，具足正見，是為菩薩摩訶薩身、口、意業隨智慧行第六不共法。

[0651a27] 「菩薩摩訶薩成就大悲，不捨一切眾生，代一切眾生受諸地獄、畜生、餓鬼、閻羅王苦。利益眾生，心無疲厭，度脫一切諸群生界；於一切欲樂，心無染著；常為眾生滅諸苦陰，不捨大悲，是為菩薩摩訶薩第七不共法。

[0651b03] 「菩薩摩訶薩為一切眾生之所愛敬，帝釋、梵王、四天王等皆恭敬供養；一切眾生心常樂見，無有厭足。何以故？菩薩本修行業，心無染著，皆悉清淨，威儀具足故，一切眾生樂見無厭，是為菩薩摩訶薩第八不共法。

[0651b08] 「菩薩摩訶薩一切智心堅固正直，以大莊嚴而莊嚴之；雖至難處、諸惡人處、聲聞、緣覺處，終不退失一切智心清淨妙寶。譬如水珠名曰淨光，雖處濁水，寶性無異，

能令濁水皆悉清淨；菩薩亦復如是，雖在眾難、諸惡人處、聲聞、緣覺處，終不捨離一切種智清淨寶心，令一切眾生滅除邪見、煩惱垢濁，住一切智清淨寶心，是為菩薩摩訶薩第九不共法。

[0651b16] 「菩薩摩訶薩自覺智法到於彼岸，受無師記，離垢法繒以冠其頂，於如來所不捨恭敬供養之心，亦不捨離諸善知識，是為菩薩摩訶薩第十不共法。佛子！是為菩薩摩訶薩十種不共法；若菩薩摩訶薩安住此法，則得一切諸佛無上大不共法。

◎

[0651b22] 「◎佛子！菩薩摩訶薩有十種業。何等為十？所謂：世界業，悉能嚴淨一切世界故；如來業，奉給供養一切佛故；菩薩善友業，善根同故；眾生業，教化成熟一切眾生故；未來世業，攝取一切盡未來際故；神力業，不捨本處而能遊行一切世界故；淨光業，放無量無邊色光，一一光端悉有七寶清淨蓮華，一一華臺各有菩薩結跏趺坐，悉顯現故；三寶不斷業，一切諸佛滅度之後，受持守護佛正法故；變化業，遊十方說法化眾生故；持業，隨所發心示現眾生，令滿一切諸大願故。佛子！是為菩薩摩訶薩十種業；若菩薩摩訶薩安住此業，則得一切諸佛無上大業。

[0651c06] 「佛子！菩薩摩訶薩有十種身。何等為十？所謂：菩薩不來身，於一切趣不受生故；菩薩不去身，一切趣求不可得故；菩薩不實身，如一切世間之所得故；菩薩不虛身，如諸世間解真實故；菩薩不盡身，未來際不可斷故；菩薩堅固身，一切眾魔不能壞故；菩薩不動身，一切眾魔及諸外道不能動故；菩薩相身，示現清淨百福相故；菩薩無相身，法相究竟無眾相故；菩薩普至身，悉與三世如來等故。佛子！是為菩薩摩訶薩十種身；若菩薩摩訶薩安住此身，則得一切諸佛無上、無盡之身。

[0651c17] 「佛子！菩薩摩訶薩有十種身業。何等為十？所謂：以一身充遍一切世界菩薩身業；於一切眾生前，悉為現身菩薩身業；於趣趣中，悉現受生菩薩身業；遊行一切世界菩薩身業；往詣一切佛所及諸大眾菩薩身業；以一手掌悉能普覆一切世界菩薩身業；一切金剛圍山能以手磨悉如微塵菩薩身業；於己身中示一切眾生、一切佛剎成、壞菩薩身業；能以一身遍覆一切眾生菩薩身業；於己身中，普現一切嚴淨佛剎、一切眾生，究竟成就無上菩提菩薩身業。佛子！是為菩薩摩訶薩十種身業；若菩薩摩訶薩安住此業，則得一切諸佛無上大法，悉能開悟一切眾生。

[0652a02] 「佛子！菩薩摩訶薩有十種身。何等為十？所謂：波羅蜜身，正向菩提故；四攝身，不捨眾生故；大悲身，代一切眾生受無量苦，無疲厭故；大慈身，救護一切眾生故；功德身，饒益一切眾生故；智慧身，一切諸佛金剛身故；淨法身，遠離諸趣生死故；方便身，普能示現一切眾生故；神力身，示現一切自在力故；菩提身，隨一切時成菩提故。佛子！是為菩薩摩訶薩十種身；若菩薩摩訶薩安住此身，則得一切諸佛無上大智慧身。

[0652a12] 「佛子！菩薩摩訶薩有十種口。何等為十？所謂：柔軟口，安樂一切眾生故；甘露口，清涼一切眾生故；不虛口，說真實故；如實轉口，乃至夢中無虛言故；尊重口，

一切釋、梵、四天王等恭敬尊重故；甚深口，顯現真實法故；堅固口，說無量法不可盡故；正直口，一切音聲具足辯故；莊嚴口，隨時、隨業報普示現故；一切智口，隨其所應度眾生故。佛子！是為菩薩摩訶薩十種口；若菩薩摩訶薩安住此口，則得一切諸佛無上清淨妙口。

[0652a22] 「佛子！菩薩摩訶薩有十種清淨業莊嚴菩薩口業。何等為十？所謂：樂聞如來清淨音聲淨菩薩口業；樂聞菩薩清淨音聲淨菩薩口業；不說一切眾生不樂聞語淨菩薩口業；於過去世離口四過淨菩薩口業；歡喜讚歎如來淨菩薩口業；於如來塔廟高聲讚佛如實功德淨菩薩口業；一向普施眾生正法淨菩薩口業；音樂歌頌讚歎如來淨菩薩口業；於諸佛所不惜身命聽受正法淨菩薩口業；一向不捨菩薩法師聽受正法奉給供養淨菩薩口業。佛子！是為菩薩摩訶薩十種淨業淨菩薩口業，出生菩薩清淨口業。

[0652b05] 「佛子！菩薩摩訶薩出生如是清淨口業，則得十種守護。何等為十？所謂：諸天王及諸天守護，龍王、夜叉王、乾闥婆王、阿脩羅王、迦樓羅王、緊那羅王、摩睺羅伽王、梵王及諸梵天，一切諸佛法王所共守護。佛子！是為菩薩摩訶薩出生清淨口業得十種守護；若菩薩摩訶薩出生如是清淨口業得十種守護者，則能成辨十種大事。何等為十？所謂：令一切眾生界皆悉歡喜；一切剎界無不聞知；悉能發起一切諸根；悉能清淨一切性界；拔出一切諸煩惱界；遠離一切諸習氣界；明淨一切諸直心界；長養一切諸深心界；充滿一切諸法性界；照明一切大涅槃界；是為十。

[0652b18] 「佛子！菩薩摩訶薩有十種心。何等為十？所謂：大地等心，持一切眾生諸善根故；大海等心，受持無量無邊諸佛智慧大法海故；須彌山王等心，令一切眾生安住無上善根故；摩尼寶心，遠離煩惱，淨直心故；金剛心，決定了知一切法故；堅固金剛圍山心，一切諸魔、外道不能壞故；蓮華等心，一切世法不能染故；優曇鉢華等心，於一切劫難值遇故；淨日等心，除滅一切眾生愚癡瞖障闇故；虛空等心，一切眾生無能量故。佛子！是為菩薩摩訶薩十種心；若菩薩摩訶薩安住此心，則得一切諸佛無上清淨大心。

[0652c01] 「佛子！菩薩摩訶薩有十種發心。何等為十？所謂：發度脫一切眾生心；發拔出一切眾生煩惱心；發斷除一切習氣心；發斷除一切疑惑；具足清淨無疑惑心；發除滅一切眾生苦惱心；發除滅一切惡道諸難心；發隨順一切諸佛教心；發一切菩薩所學心；發覺悟一切諸佛菩提，示現一切眾生非凡、愚所入心；發擊大法鼓音聲聞于一切世界，普照一切眾生諸根心。佛子！是為菩薩摩訶薩十種發心；若菩薩摩訶薩安住此心，則得一切諸佛無上發心。

[0652c12] 「佛子！菩薩摩訶薩有十種滿心。何等為十？所謂：滿一切虛空界，眾生無邊故；滿一切法界，深入無量無邊故；滿一切三世，於一念中悉解脫故；滿一切佛，降神、受胎、出生、捨家、得道、轉正法輪，乃至大般涅槃悉明了故；滿一切眾生界，決定了知希望、習氣及諸根故；滿智慧光，隨順了知一切法界故；滿無量無邊，解一切法如幻網故

；滿無生，一切諸法無自性故；滿無礙，自心、他心無障礙故；滿自在，於念念中現成菩提故。佛子！是為菩薩摩訶薩十種心滿；若菩薩摩訶薩安住此心，則能成滿一切佛法無上、無量莊嚴。

[0652c24] 「佛子！菩薩摩訶薩有十種根。何等為十？所謂：歡喜根，於一切佛信不壞故；樂菩薩根，覺悟一切佛菩提故；不退菩薩根，究竟一切事故；住菩薩根，安住一切菩薩行故；甚深根，覺般若波羅蜜巧方便故；不休息根，究竟一切眾生事故；金剛等根，決定了知一切法故；金剛光明焰根，普照一切佛境界故；不雜根，一切如來同一身故；無礙際根，深入如來十種力故。佛子！是為菩薩摩訶薩十種根；若菩薩摩訶薩安住此根，則得一切諸佛無上淨根。

[0653a05] 「佛子！菩薩摩訶薩有十種直心。何等為十？所謂：不染一切世間法直心；不染聲聞、緣覺直心；隨順菩提直心；不違一切智道直心；一切眾魔及諸外道不能沮壞直心；不染如來圓滿、清淨、智慧、直心；隨所聞法悉能攝取、受持直心；於一切受生處無所選擇直心；深入細微智慧直心；善巧修習一切佛法直心。佛子！是為菩薩摩訶薩十種直心；若菩薩摩訶薩安住此心，則得一切諸佛無上清淨直心。

[0653a15] 「佛子！菩薩摩訶薩有十種深心。何等為十？所謂：不退深心，長養一切諸善法故；離疑深心，解一切佛微密語故；正持深心，不捨菩薩大願行故；無上正直深心，深入一切諸佛法故；了達深心，於一切佛法得自在故；殊勝深心，深入種種方便法故；為首深心，於一切境界悉究竟故；自在深心，莊嚴一切三昧自在不斷絕故；具足深心，攝取本大願故；不捨深心，教化一切群生類故。佛子！是為菩薩摩訶薩十種深心；若菩薩摩訶薩安住此心，則得一切諸佛無上清淨深心。

[0653a27] 「佛子！菩薩摩訶薩有十種方便。何等為十？所謂：布施方便，悉捨一切不求報故；學一切學，持一切戒，具行頭陀、威儀清淨方便，不輕他故；離一切纏、顛倒、瞋恚、我慢，忍一切眾生諸惡方便，遠離一切彼、我想故；精進不退方便，究竟身、口、意業，一切境界不忘失故；一切諸禪三昧解脫諸通方便，遠離一切五欲、諸煩惱故；正向智慧方便，長養一切功德，心無厭足故；大慈方便，說一切眾生無眾生故；代一切眾生受諸苦惱，不捨大悲方便，解一切法無自性故；十力覺悟方便，決定無礙智，示現一切眾生故；轉不退法輪方便，轉至眾生心故。佛子！是為菩薩摩訶薩十種方便；若菩薩摩訶薩安住此法，則得一切諸佛無上大智方便。

[0653b12] 「佛子！菩薩摩訶薩有十種樂修。何等為十？所謂：樂修最勝，尊重方便諸善根故；樂修莊嚴，出生種種諸莊嚴故；樂修廣事，心彌曠故；樂修寂滅，深入甚深方便法故；樂修無邊，發無量心故；樂修善持，一切諸佛所護念故；樂修不壞，一切魔業不能壞故；樂修決定，解了一切諸業報故；樂修現在，隨意能現自在神力大變化故；樂修聽受，於一切佛得授記故；樂修自在，隨意隨時成菩提故。佛子！是為菩薩摩訶薩十種樂修；若菩薩摩訶薩安住此修，則得一切諸佛無上樂修。

[0653b24] 「佛子！菩薩摩訶薩有十種解脫深入世界。何等為十？所謂：一切世界入一世界；一世界入一切世界；一蓮華座一如來身充滿一切世界；示現一切世界皆悉虛空；諸佛莊嚴，莊嚴一切世界；一菩薩身充滿一切世界；於一毛孔中安置一切世界；一切世界入一眾生身；一佛道場、一菩提樹充滿一切世界；一妙音聲充滿一切世界，隨其所應無不聞解，皆為歡喜。佛子！是為菩薩摩訶薩十種解脫深入世界；若菩薩摩訶薩安住此法，則得一切諸佛出生佛剎無上解脫。

[0653c05] 「佛子！菩薩摩訶薩有十種入眾生性。何等為十？所謂：一切眾生界入無身性；一切眾生界悉入一眾生身；一切眾生界悉入菩薩身；一切眾生界悉入如來性藏；一切眾生界悉入一眾生界；一切眾生界悉入諸佛法器；一切眾生界悉入帝釋、梵王，隨眾生形類而普示現；一切眾生界示現入一切聲聞、緣覺，不轉威儀；一切眾生界入菩薩功德莊嚴，莊嚴一切眾生；一切眾生界入如來相好莊嚴，色身寂靜，威儀示現眾生。佛子！是為菩薩摩訶薩十種入眾生性；若菩薩摩訶薩安住此性，則得一切諸佛無上自在性。

[0653c17] 「佛子！菩薩摩訶薩有十種習氣。何等為十？所謂：菩提心習氣、善根習氣、教化眾生習氣、見佛習氣、於清淨土受生習氣、菩薩行習氣、大願習氣、波羅蜜習氣、出生平等法習氣、種種分別境界習氣。佛子！是為菩薩摩訶薩十種習氣；若菩薩摩訶薩安住此法，則能除滅一切眾生煩惱習氣，得佛無上大智習氣。

[0653c24] 「佛子！菩薩摩訶薩有十種熾然。何等為十？所謂：熾然一切眾生界，教化究竟令成熟故；熾然世界，悉嚴淨故；熾然如來，究竟菩薩一切行故；熾然善根，積集如來功德諸相好故；熾然大悲，除滅一切眾生苦故；熾然大慈，令一切眾生安住如來無上樂故；熾然波羅蜜，積集菩薩諸莊嚴故；熾然巧方便，隨其所應悉示現故；熾然菩提，得無礙智故；略說菩薩皆悉熾然一切諸法，明達了知一切法故。佛子！是為菩薩摩訶薩十種熾然；若菩薩摩訶薩安住此法，則能究竟不斷菩薩諸行，除滅一切煩惱熾然，則得一切諸佛無上熾然正法。

[0654a08] 「佛子！菩薩摩訶薩有十種趣。何等為十？所謂：趣波羅蜜、趣學、趣智、趣實義、趣正法、趣出生善根、趣見佛、趣菩薩諸行門、趣無上菩提、趣轉法輪。佛子！是為菩薩摩訶薩十種趣；若菩薩摩訶薩安住此趣，則得一切諸佛無上趣法。

[0654a13] 「佛子！菩薩摩訶薩有十種事，則能具足一切佛法。何等為十？所謂：深信善知識具足佛法；深信佛教具足佛法；不謗正法具足佛法；離放逸行、摧滅憍慢、巧妙方便迴向善根具足佛法；深信諸佛境界無量具足佛法；深入一切世界具足佛法；安住法界具足佛法；離諸魔界具足佛法；正念一切佛具足佛法；深信如來成就十力具足佛法。佛子！是為菩薩摩訶薩十種事，則能具足一切佛法；若菩薩摩訶薩安住此法，則得具足一切諸佛無上大智。

[0654a24] 「佛子！菩薩摩訶薩有十種退失佛法應當遠離。何等為十？所謂：於善知識生憍慢心失佛法道；畏生死苦失佛法道；厭菩薩行失佛法道；厭惡受生失佛法道；樂著三昧

失佛法道；於諸善根起疑惑心失佛法道；誹謗正法失佛法道；斷菩薩行失佛法道；樂求聲聞及緣覺乘失佛法道；起瞋恚心失佛法道，應當遠離。佛子！是為菩薩摩訶薩十種退失佛法；若菩薩摩訶薩遠離此法，則得一切菩薩正趣離生，聖行正道。

◎

[0654b06] 「◎佛子！菩薩摩訶薩有十種離生。何等為十？所謂：出生般若波羅蜜菩薩離生；觀察一切眾生，遠離一切邪見，斷一切縛，度脫一切眾生菩薩離生；不念一切相亦不捨離著相眾生菩薩離生；不著三界亦復不著一切世界菩薩離生；永離煩惱而親近眾生菩薩離生；於諸法中得離欲法，常以大悲哀念眾生菩薩離生；現處眷屬令樂寂靜菩薩離生；離世界生，現此歿彼生，行菩薩行菩薩離生；行一切世間事而不染世法菩薩離生；決定了知無上菩提而亦不捨菩薩行願菩薩離生。佛子！是為菩薩摩訶薩十種離生，永離世間；大聖正法，不共一切眾生及聲聞、緣覺；若菩薩摩訶薩安住此法，則得一切菩薩十種決定法。何等為十？所謂：於一切如來種姓中生；深入一切如來境界；深解一切諸菩薩行；正向一切諸波羅蜜；出生一切諸佛善根；安住一切如來無上姓中；安住一切諸佛淨力；隨順一切如來菩提；與一切佛共同一身；與一切佛同住而無有異。佛子！是為菩薩摩訶薩十種決定法。

[0654b27] 「佛子！菩薩摩訶薩有十種出生佛道法。何等為十？所謂：隨順善知識出生佛道法，同善根故；深信一切佛法出生佛道法，樂求如來無盡自在故；於一切大願得正希望出生佛道法，修習廣心故；決定了知己身善根出生佛道法，所行諸業無虛妄故；於一切劫修菩薩行出生佛道法，盡未來際無疲厭故；於阿僧祇世界諸處受生出生佛道法，善巧方便教化一切眾生故；修習不斷菩薩所行出生佛道法，長養大悲故；以無量心出生佛道法，於一念中充滿一切虛空界故；深入甚深諸大願行出生佛道法，本生善根不壞、不失故；善持守護一切如來種姓出生佛道法，令一切眾生發菩提心，志常樂求無上菩提，長養一切善根故。佛子！是為菩薩摩訶薩十種出生佛道法；若菩薩摩訶薩安住此法，則得善男子十種名號。何等為十？所謂：菩薩名號，菩提智身故；摩訶薩名號，住大乘故；第一薩埵名號，最第一無間道法故；勝薩埵名號，覺勝菩提故；無比薩埵名號，智慧無比故；上薩埵名號，上精進故；無上薩埵名號，開示顯現無上法故；力薩埵名號，廣知十力故；無等薩埵名號，一切眾生無與等故；不思議薩埵名號，隨其心念覺菩提故。佛子！是為菩薩摩訶薩得善男子十種名號。

[0654c23] 「佛子！菩薩摩訶薩有十種道。何等為十？所謂：一道是菩薩道，不捨菩提心故。二道是菩薩道，出生智慧方便故。三道是菩薩道，空方便、無相際無際、無願三昧，三界無染故。四行是菩薩道，悔過除罪、隨喜功德、恭敬勸請無量諸佛、善知迴向故。長養五根是菩薩道，住有信根不可沮壞，發大精進，究竟一切事而不退轉，安住正念除滅亂想三昧，方便決定了知智慧境界，善巧分別故。六通自在是菩薩道：天眼，悉見一切世界有色眾生，死此生彼；天耳，悉聞一切諸佛所說經法，皆能受持廣為一切眾生解說；出生無礙知他心智，悉知一切眾生心念；宿命智通，悉知過去一切阿僧祇劫；長養善根身通自在，隨其所應現大神變；漏盡智通，知見實際生菩薩道不斷絕故。七念是菩薩道：念佛，於一毛道見一切佛教化眾生；念法，不離一如來眾，於一切佛所對面聞法悉能受持，隨應

眾生諸根希望而度脫之；念僧，見不退轉菩薩大眾，令一切眾生常見菩薩大眾；念施行一切菩薩布施，正念長養菩薩布施功德；念戒，不離菩提心，一切善根迴向眾生；念天，念兜率陀天一生補處菩薩；念一切眾生，善巧方便智慧教化，悉令安隱隨順無上菩提故。八正道分是菩薩道，所謂：正見，遠離邪見；正思惟，正念一切智遠離虛妄；正語，隨順聖教、離口四過；正業，饒益教化一切眾生未曾失時；正命，安住四聖種成頭陀功德，具足淨威儀，遠離一切惡；正精進，勤修一切菩薩苦行，修佛十力無所罣礙；正念，悉能憶持一切音聲，除滅世間一切亂想；正定，善巧方便，於一三昧，出生菩薩不可思議法門一切三昧故。九次第定是菩薩道，所謂：離欲、惡不善法因；覺觀起一切口業無所障礙；說法教化一切眾生，令得一切智喜悅，遠離退過、休息喜悅；離世苦樂，常見諸佛；逮得無上菩提快樂；不動三昧出生四無色定；亦不離欲界、色界受生；正受滅盡三昧，而亦不息菩薩行故。如來十力是菩薩道，所謂：巧方便善知是處非處；善知一切眾生去、來、現在業因果報；善知一切眾生種種諸根，隨彼諸根而為說法；善知眾生無量諸性，善知一切眾生種種欲樂，隨應說法；菩薩淨身，皆悉充滿一切眾生、一切剎、一切世、一切劫，普現如來具足威儀而亦不捨菩薩所行善巧方便；知一切禪三昧解脫垢淨起；知時、非時出生菩薩無量法門；善知一切眾生死此生彼；於一念中，善知三世一切阿僧祇劫；善知一切眾生除滅一切煩惱結使及諸習氣，而亦不捨菩薩行故。佛子！是為菩薩摩訶薩十種道；若菩薩摩訶薩安住此道，則得一切諸佛無上巧方便道。

[0655b18] 「佛子！菩薩摩訶薩有無量道、無量道具、無量修道、無量莊嚴道。何以故？菩薩摩訶薩有十種無量道故。何等為十？所謂：虛空界無量、法界無量、眾生界無盡無量、世界無分齊無量、阿僧祇劫無盡究竟無量、眾生語法無量、如來身無量、佛音聲無量、如來力無量、一切智無量。

[0655b24] 「佛子！是為菩薩摩訶薩十種無量道。何以故？如虛空界無量，菩薩積集道具亦復如是；如法界無量無邊，菩薩積集道具亦復如是；如眾生界無盡無量，菩薩積集道具亦復如是；如世界無分齊無量，菩薩積集道具亦復如是；如一切劫算數不可盡，菩薩積集道具亦復如是；一切眾生悉共算數所不能盡；如一切眾生語言無量，菩薩積集道具出生智慧諸語言法亦復如是；如如來身無量，菩薩積集道具充滿一切眾生，一切剎、一切世、一切劫亦復如是；如佛音聲無量，出一言音皆悉充滿一切法界，一切眾生無不聞知，菩薩積集道具亦復如是；如如來力無量，菩薩積集道具長養如來力亦復如是；如一切智無量，菩薩積集道具亦復如是。佛子！是為菩薩摩訶薩十種道具；若菩薩摩訶薩安住此法，則得一切諸佛無量無邊智慧。

[0655c13] 「佛子！菩薩摩訶薩有十種修道。何等為十？所謂：不著、不出修，身、口、意無忘失故；無增減修，知諸法真實故；非有、非無修，入非有、非無性故；如幻、如夢、如電、如響、如鏡中像、如熱時焰、如水中月修，於一切法無所著故；空、無相、無願

修，見三界不捨長養諸善根故；不可言說修，不著法施設故；不壞法界修，決定了知一切法故；如實際不可壞修，如如虛空際平等至一切故；菩薩智修，不捨勇猛精進力故；如來十力、四無所畏、一切智平等修，於一切法悉除疑惑故。佛子！是為菩薩摩訶薩十種修道；若菩薩摩訶薩安住此法，則得一切諸佛無上、一切智、巧方便修。

[0655c26] 「佛子！菩薩摩訶薩有十種莊嚴道。何等為十？所謂：菩薩摩訶薩不離欲界，悉能正受色、無色界禪定解脫，亦不因此於彼受生，是為第一莊嚴道。菩薩摩訶薩入聲聞道，亦不乘此道出於三界，是為第二莊嚴道。菩薩摩訶薩入緣覺道，亦不捨大悲，是為第三莊嚴道。菩薩摩訶薩雖百千天女眷屬圍遶，端嚴殊特、顏容無倫、技術悉備、音樂巧妙，菩薩聞此妙音，未曾暫捨諸禪解脫三昧，是為第四莊嚴道。菩薩摩訶薩與一切眾生設眾妓樂共相娛樂，乃至一念不捨諸禪解脫三昧，是為第五莊嚴道。菩薩摩訶薩不著一切世間諸法，究竟世間得到彼岸，度脫眾生，是為第六莊嚴道。菩薩摩訶薩安住正智修習正道；趣於邪道欲令眾生遠離邪道，於此邪道不取真實清淨之相，是為第七莊嚴道。菩薩摩訶薩遠離身、口、意惡業，常持淨戒，一向正求如來淨戒，示現一切凡愚童蒙眾生持戒威儀，為教化成熟犯戒眾生故；菩薩具足成滿一切清淨功德，正趣菩薩趣而現受生地獄、畜生、餓鬼、閻羅王及諸難趣，令彼眾生離惡趣故，而實菩薩不攝彼趣，是為第八莊嚴道。菩薩摩訶薩於一切佛法不由他悟，得無礙辯、明淨智慧，普照一切諸佛正法；安住一切諸佛自在，共一切佛清淨法身，具足成就一切堅固大人明淨正法；安住一切平等諸乘，向一切佛境界法門，一切眾生所應讚歎、恭敬、供養；為一切眾生作無上師，專求正法未曾捨離，示現於法有疑，示現師受恭敬供養和尚、阿闍梨，而實為一切天人無上法師。何以故？菩薩摩訶薩善知方便住菩薩道，隨其所應方便示現，是為第九莊嚴道。菩薩摩訶薩具足成就甚深智慧，究竟菩薩一切無上法行，一切如來以甘露法而灌其頂，究竟一切法自在彼岸。離垢無礙清淨法繒以冠其首，於一切世界普現如來無礙法身，轉不可壞清淨法輪；清淨法身於一切世界，無處不至；究竟一切法自在彼岸，具足成就一切菩薩自在之法；巧妙方便於一切剎示現受生，與三世佛共一境界而亦不斷菩薩所行；不捨菩薩法，不轉菩薩業，不捨菩薩道，未曾廢捨菩薩威儀，不捨菩薩熾然，不捨善巧方便，不離菩薩事；修菩薩行，心無疲厭，不離菩薩受持法行。何以故？菩薩摩訶薩欲速成阿耨多羅三藐三菩提故，不捨菩薩行，觀察眾生，是為第十莊嚴道。佛子！是為菩薩摩訶薩十種莊嚴道；若菩薩摩訶薩安住此道，則得一切諸佛無上道寶莊嚴，而不捨菩薩道。

◎
大方廣佛華嚴經卷第四十

【經文資訊】大正藏第 09 冊 No. 0278 大方廣佛華嚴經
【版本記錄】CBETA 電子佛典 2016.06，完成日期：2016/06/15
【編輯說明】本資料庫由中華電子佛典協會（CBETA）依大正藏所編輯
【原始資料】蕭鎮國大德輸入，眾生出版社提供新式標點，其他

【其他事項】本資料庫可自由免費流通，詳細內容請參閱【中華電子佛典協會資料庫版權宣告】

本網站係採用 Creative Commons 姓名標示-非商業性-相同方式分享 3.0 台灣 (中華民國) 授權條款授權.
Copyright ©1998-2016 CBETA
Dictionary cache status: loaded

Glossary and Other Vocabulary

Copyright Fo Guang Shan 佛光山 2013-2025. This work may be freely reused under the Creative Commons Attribution 4.0 International License with attribution. Please send comments to alex@ntireader.org.
Page updated on 2025-06-19
Abbreviations
Reference
Help
About
menu
logo
NTI Reader
search
Back to collection

Avataṃsakasūtra (Flower Garland Sūtra) 大方廣佛華嚴經
Scroll 41
Click on any word to see more details.

大方廣佛華嚴經卷第四十一

東晉天竺三藏佛馱跋陀羅譯

離世間品第三十三之六

[0656b27] 「◎佛子！菩薩摩訶薩有十種足。何等為十？所謂：淨戒足，積集成滿一切大願故；精進足，積集一切菩提枝至不退轉故；諸通足，隨眾生願令歡喜故；身通足，不離一坐而能悉詣一切佛剎故；深心足，究竟一切勝妙法故；堅誓足，所求諸事悉究竟故；攝右法足，不違一切尊重教故；聞法無厭足，聞持一切佛所說法無疲倦故；如法資生具足，入一切眾諸根無異故；正向菩薩行足，離一切惡故。佛子！是為菩薩摩訶薩十種足；若菩薩摩訶薩安住此足，則得一切諸佛無上勝足，能一舉足皆悉遍至一切世界。

[0656c10] 「佛子！菩薩摩訶薩有十種手。何等為十？所謂：信手，於一切佛所說正法，

一向信心究竟受持故；不著財施手，有來乞者令歡喜故；先意善來問訊手，右掌相顯現故；恭敬供養一切佛手，長養無量功德無疲厭故；善解多聞手，除一切眾生諸疑惑故；遠離三界離生寂靜手，拔欲污泥眾生類故；安置彼岸手，救濟四流漂沒眾生故；離吝法手，盡能開說一切法故；一切世間離世間諸論智手，除滅一切身心病故；智慧寶手，除滅一切煩惱癡闇，示現一切不可稱說法光明故。佛子！是為菩薩摩訶薩十種手；若菩薩摩訶薩安住此手，則得一切諸佛無上之手，能以一掌普覆十方一切世界。

◎

[0656c24] 「◎佛子！菩薩摩訶薩有十種腹。何等為十？所謂：離諂曲腹，直心清淨故；離幻偽腹，身、口、意業皆真正故；不為事腹，離藏惡故；無窮盡腹，於一切法無所著故；滅煩惱腹，智明淨故；清淨心腹，離一切惡故；觀察一切食想腹，正念真實法故；觀察一切行腹，善覺緣起故；善覺一切道腹，具足成就正希望故；離一切煩惱諸邪見腹，令一切眾生得如來腹故。佛子！是為菩薩摩訶薩十種腹；若菩薩摩訶薩安住此腹，則得一切諸佛無上之腹，悉能容受一切眾生。

[0657a05] 「佛子！菩薩摩訶薩有十種藏。何等為十？所謂：不斷如來種姓是菩薩藏，廣說佛法長養無量諸善法故；受持守護如來正法是菩薩藏，開示眾生大智明故；長養僧寶是菩薩藏，攝取不退正法輪故；覺悟正定眾生是菩薩藏，度脫眾生不失時故；教化成熟不定眾生是菩薩藏，善根相續因不斷故；發大悲心救護邪定眾生是菩薩藏，起彼未來善根因緣故；滿足如來十力不可沮壞是菩薩藏，降伏眾魔具足成就不退善根故；住四無畏大師子吼是菩薩藏，令一切眾生悉歡喜故；得佛十八不共法是菩薩藏，一切智慧無不至故；平等覺悟一切眾生、一切剎、一切法、一切佛是菩薩藏，於一念中深入平等故。佛子！是為菩薩摩訶薩十種藏；若菩薩摩訶薩安住此藏，則得一切諸佛無上善根大智慧藏。

[0657a22] 「佛子！菩薩摩訶薩有十種心。何等為十？所謂：勇猛心，所發事業悉究竟故；無懈怠心，積集相好諸善根故；勇健力心，摧伏一切諸惡魔故；正思惟心，除滅一切煩惱垢故；不退轉心，往詣道場究竟菩提故；性清淨心，覺心無所至、無所著故；知眾生心，隨眾生性令彼覺悟得解脫故；入大梵天住住佛法心，種種眾生性悉救護故；空無相無願無行心，遠離相見不著三界故；金剛莊嚴心，眾生數等魔乃至不能動一毛故。佛子！是為菩薩摩訶薩十種心；若菩薩摩訶薩安住此心，則得一切諸佛無上金剛藏心。

[0657b05] 「佛子！菩薩摩訶薩有十種莊嚴。何等為十？所謂：大慈莊嚴，救護一切眾生故；大悲莊嚴，堪忍一切苦故；大願莊嚴，所可發願悉究竟故；迴向莊嚴，建立一切諸佛功德妙莊嚴故；功德莊嚴，饒益一切眾生故；波羅蜜莊嚴，度脫一切眾生故；智慧莊嚴，除滅一切眾生煩惱愚癡闇故；方便莊嚴，出生普門諸善根故；一切智心堅固不亂莊嚴，不樂異乘故；決定莊嚴，於正法中滅疑惑故。佛子！是為菩薩摩訶薩十種莊嚴；若菩薩摩訶薩安住此法，則得一切諸佛無上莊嚴，降一切魔。

[0657b16] 「佛子！菩薩摩訶薩有十種器仗。何等為十？所謂：遠離慳吝惠施心仗，除滅一切慳貪垢故；持戒仗，拔出一切諸惡戒故；平等觀察一切法仗，遠離一切虛妄法故；智慧仗，除滅眾生諸煩惱故；正命仗，遠離一切諸邪命故；方便仗，一切示現故；略說貪、恚、癡一切煩惱是菩薩仗，以煩惱門化眾生故；生死仗，不斷菩薩行教化眾生故；說實法仗，一切無著故；一切智門仗，不離菩薩行門故。佛子！是為菩薩摩訶薩十種器仗；若菩薩摩訶薩安住此法，則能除滅一切眾生長夜積集煩惱、結使、習氣。

[0657b28] 「佛子！菩薩摩訶薩有十種頭。何等為十？所謂：涅槃首，無見頂故；恭敬尊重首，一切世間，天人恭敬供養故；深妙首，於一切三千大千世界最第一故；一切善根首，三界眾生應供養故；荷負一切眾生首，得無上金剛頂故；無量無邊首，攝取一切最勝法故；般若波羅蜜首，樂法王法故；方便首，示現一切眾生平等首故；教化成熟一切眾生首，為一切眾生無上師故；守護如來正法首，不斷三寶故。佛子！是為菩薩摩訶薩十種頭；若菩薩摩訶薩安住此法，則得一切諸佛無上智頂。

[0657c10] 「佛子！菩薩摩訶薩有十種眼。何等為十？所謂：肉眼，見一切色故；天眼，見一切眾生死此生彼故；慧眼，見一切眾生諸根故；法眼，見一切法真實相故；佛眼，見如來十力故；智眼，分別一切法故；明眼，見一切佛光明故；出生死眼，見涅槃故；無礙眼，見一切法無障礙故；普眼，平等法門見法界故。佛子！是為菩薩摩訶薩十種眼；若菩薩摩訶薩成就此眼，則得一切諸佛無上大智慧眼。

[0657c19] 「佛子！菩薩摩訶薩有十種耳。何等為十？所謂：聞讚歎聲，斷除貪愛；聞毀呰聲，斷除瞋恚；聞聲聞、緣覺聲，不起求心；聞菩薩道聲，發起歡喜奇特之心；聞地獄、畜生、餓鬼、閻羅王、阿脩羅、一切難處貧苦音聲，發起大悲莊嚴而自莊嚴；聞天人趣勝妙音聲，觀一切法皆悉無常；聞佛功德音聲，勤修精進究竟滿足一切功德；聞波羅蜜、四攝、菩薩、經藏音聲，發究竟心到於彼岸；聞十方世界一切音聲，悉了如響。菩薩摩訶薩從初發心乃至道場，常正受法耳，而亦不捨教化成熟一切眾生。佛子！是為菩薩摩訶薩十種耳；若菩薩摩訶薩成就此耳，則得一切諸佛無上大智慧耳。

[0658a03] 「佛子！菩薩摩訶薩有十種鼻。何等為十？所謂：所聞穢氣，觀察不臭所；聞香氣，觀察不香所；聞香臭，觀察平等；聞非香、非臭，觀察捨離；聞衣服、床褥、臥具及身肢節香，則知彼人貪恚愚癡等分煩惱；聞大寶藏諸藥草香，悉能了知一切寶藏；聞下至阿鼻地獄，上至非想、非非想處眾生之香，悉能了知諸根本行；聞聲、聞施戒、聞慧香，住一切智心未曾散亂；聞一切菩薩行香，攝取如來智地；聞一切佛智境界香，不斷菩薩所行。佛子！是為菩薩摩訶薩十種鼻；若菩薩摩訶薩成就此鼻，則得一切諸佛無量無邊無上清淨鼻。

[0658a15] 「佛子！菩薩摩訶薩有十種舌。何等為十？所謂：分別解說一切眾生無盡行舌；分別解說無盡法舌；讚歎諸佛無盡功德舌；無盡辯舌；演說無盡大乘法舌；普覆十方虛空界舌；普照一切佛世界舌；平等讚歎一切眾生舌；隨順諸佛令歡喜舌；降一切魔及諸外道，除滅一切生死煩惱，悉令眾生至涅槃舌。佛子！是為菩薩摩訶薩十種舌；若菩薩摩訶

薩成就此舌，則得諸佛無上大金剛舌，普覆一切世界。

[0658a25] 「佛子！菩薩摩訶薩有十種身。何等為十？所謂：人身，教化成熟一切人故；非人身，教化成熟地獄、畜生、餓鬼、閻羅王故；天身，教化成熟欲界、色界、無色界眾生故；學身，示現學地故；無學身，示現阿羅漢地故；緣覺身，教化令入緣覺地故；菩薩身，積集大乘故；如來身，授如來智記故；摩㝹摩身，巧方便出生無量功德故；無漏法身，以少方便普現一切眾生身故。佛子！是為菩薩摩訶薩十種身；若菩薩摩訶薩成就此身，則得一切諸佛無上法身。

[0658b06] 「佛子！菩薩摩訶薩有十種意。何等為十？所謂：上首意，出生一切善根故；隨順佛教意，如說修行故；深入意，解一切佛法故；內意，深入眾生希望故；不亂意，不為煩惱所亂故；清淨意，不受垢染故；善調伏意，不失時故；正思惟業意，遠離一切惡故；調伏諸根意，於境界中諸根不馳騁故；深定意，佛三昧不可稱量故。佛子！是為菩薩摩訶薩十種意；若菩薩摩訶薩成就此意，則得一切諸佛無上意。

[0658b16] 「佛子！菩薩摩訶薩有十種行。何等為十？所謂：聞法行，樂聽受法故；說法行，利益眾生故；不隨愛、瞋、癡、怖行，調伏自心故；欲界行，教化成熟欲界眾生故；色、無色界三昧行，令速轉故；義法行，速成淨慧故；一切趣行，教化眾生故；一切佛剎行，恭敬、禮拜、供養一切佛故；涅槃行，斷生死相續故；成滿諸佛行，不斷菩薩行故。佛子！是為菩薩摩訶薩十種行；若菩薩摩訶薩成就此行，則得一切諸佛行、非行、如來行。

[0658b26] 「佛子！菩薩摩訶薩有十種住。何等為十？所謂：菩提心住，未曾忘失故；波羅蜜住，不厭功德故；樂聞正義住，明淨智慧故；阿練若處住，成就諸大三昧故；隨順一切智頭陀威儀四聖種住，少欲知足故；隨順住，順正法故；親近如來住，成滿佛威儀故；諸明住，滿足大智故；無生忍住，受記滿足故；道場菩提住，滿足力無畏一切佛法故。佛子！是為菩薩摩訶薩十種住；若菩薩摩訶薩安住此住，則得一切諸佛無上一切智住。

[0658c06] 「佛子！菩薩摩訶薩有十種坐。何等為十？所謂：轉輪王坐，興十善故；四天王坐，欲於一切世界諸佛正法得自在故；帝釋坐，於一切眾生最第一故；梵天坐，自心、他心得自在故；師子坐，分別演說甚深義故；正法坐，欲明陀羅尼諸力辯故；堅固三昧坐，究竟大誓故；大慈坐，令惡心眾生悉歡喜故；大悲坐，能忍一切諸苦惱故；金剛坐，調伏眾魔諸外道故。佛子！是為菩薩摩訶薩十種坐；若菩薩摩訶薩安住此坐，則得一切諸佛無上尊坐。

[0658c16] 「佛子！菩薩摩訶薩有十種臥。何等為十？所謂：寂靜臥，身心憺怕故；禪定臥，正念思惟觀諸法故；諸三昧臥，身心柔軟故；梵天臥，不惱自他故；思惟業臥，後心無悔故；順正法臥，不可傾動故；正道臥，善知識覺悟故；妙願臥，善知迴向故；一切事畢臥，所作究竟故；捨方便臥，究竟本事故。佛子！是為菩薩摩訶薩十種臥；若菩薩摩訶

薩安住此法，則得一切諸佛無上道臥，悉能覺悟一切眾生。

[0658c26] 「佛子！菩薩摩訶薩有十種住。何等為十？所謂：大慈住，等心觀察一切眾生故；大悲住，不輕未學眾生故；大喜住，滅憂惱故；大捨住，有為、無為悉平等故；一切波羅蜜住，菩提心為首故；一切種空住，善解諸法故；無相住，離生受證不退轉故；無願住，捨受生故；念慧住，忍法成滿故；一切法平等住，得授記法故。佛子！是為菩薩摩訶薩十種住；若菩薩摩訶薩安住此住，則得一切諸佛無上無礙住。

[0659a06] 「佛子！菩薩摩訶薩有十種行。何等為十？所謂：正念行，滿足四念處故；諸趣行，正覺法趣故；慧行，隨順諸佛故；波羅蜜行，滿足一切智故；四攝行，教化成熟諸眾生故；生死行，長養一切諸善根故；一切眾生言戲行，拔出眾生故；貪熾然行，覺悟一切眾生諸根故；巧方便行，長養般若波羅蜜故；道場行，覺一切智不斷菩薩行故。佛子！是為菩薩摩訶薩十種行；若菩薩摩訶薩安住此行，則得一切諸佛無上大智慧行。

[0659a17] 「佛子！菩薩摩訶薩有十種觀察。何等為十？所謂：觀察善業，乃至微色，悉照見故；觀察死此生彼，不著一切眾生故；觀察一切眾生諸根，決定了知無根法故；觀察妙法，法界不可壞故；觀察現前於一切佛法，修佛眼故；觀察智慧，隨器說法故；觀察無生法忍，決定得佛法故；觀察不退佛地，除滅一切煩惱，超出三界、二乘地故；觀察甘露灌頂法地，於一切佛法得自在不動故；觀察佛三昧，於一切十方作佛事故。佛子！是為菩薩摩訶薩十種觀察；若菩薩摩訶薩安住此法，則得一切諸佛無上大智觀察。

[0659a28] 「佛子！菩薩摩訶薩有十種周遍觀察。何等為十？所謂：周遍觀察諸來求者，慈心施與滿彼意故；周遍觀察諸犯戒者，安置如來清淨戒故；周遍觀察害心眾生，安置如來堪忍力故；周遍觀察諸懈怠者，令彼眾生勤修精進究竟大乘故；周遍觀察亂心眾生，除彼亂心安置如來一切智地故；周遍觀察愚癡眾生，除彼疑惑一切有見故；周遍觀察諸善知識，隨如來教住佛法故；周遍觀察隨所聞法，具足成就無上義故；周遍觀察一切眾生，不捨大悲故；周遍觀察一切佛法，覺一切智故。佛子！是為菩薩摩訶薩十種周遍觀察；若菩薩摩訶薩安住此法，則得一切諸佛無上大智周遍觀察。

[0659b13] 「佛子！菩薩摩訶薩有十種奮迅。何等為十？所謂：色奮迅，於天、龍、夜叉、乾闥婆、阿脩羅、迦樓羅、緊那羅、摩睺羅伽等一切眾中現最勝故；象奮迅，示現象寶心故；龍奮迅，興大法雲普覆一切，曜明解脫電光，震實義雷，降諸根力覺意禪定解脫三昧甘露法雨故；大金翅鳥王奮迅，壞滅愚癡闇曀[穀-禾+卵]膜消竭愛水，於大苦海搏撮煩惱諸惡龍故；師子奮迅，安住無畏，被執平等大智鎧仗，摧伏眾魔諸外道故；勇健奮迅，能於生死大戰陣中，摧滅一切煩惱大怨敵故；智慧奮迅，決定了知陰界諸入十二緣起，現一切佛自在法故；陀羅尼奮迅，聞持一切法未曾忘失，廣為群生分別說故；辯才奮迅，分別一切句身、味身無所罣礙，隨問即答，悉令歡喜，言不虛故；如來奮迅，坐師子座，降伏眾魔，調伏外道，滿足一切智，具一念相應慧，所得、所知、所覺、所成，皆悉覺知成無上菩提故。佛子！是為菩薩摩訶薩十種奮迅；若菩薩摩訶薩安住此法，則得一切諸佛無

上自在奮迅。

[0659c05] 「佛子！菩薩摩訶薩有十種師子吼。何等為十？所謂：我必成佛，是菩提心師子吼；於一切眾生起大悲心，未度者度、未脫者脫、未安者安、未涅槃者令得涅槃，是大悲師子吼；守護受持不斷三寶性，是報如來恩師子吼；令一切佛剎皆悉清淨，是究竟大誓師子吼；除滅一切惡道諸難，是自持淨戒師子吼；滿足如來身、口、意相好莊嚴，是積集功德無厭足師子吼；成滿一切諸佛智慧，是積集智慧眾具無厭足師子吼；除滅一切魔事專求正道，是除滅煩惱師子吼；知一切法無我、無我所，無命、無福伽羅，空、無相願，觀一切法淨如虛空，是於一切法得無生忍師子吼；一生補處菩薩摩訶薩，嚴淨震動一切佛剎，釋、梵、四天王咸悉請求降神下生，以無礙慧眼普觀世間一切眾生無勝我者，示現出生遊行七步大師子吼；我於世間最勝第一，我永究竟生老死法，是如說修行師子吼。佛子！是為菩薩摩訶薩十種師子吼；若菩薩摩訶薩安住此法，則得一切諸佛無上大師子吼。

[0659c25] 「佛子！菩薩摩訶薩有十種淨施。何等為十？所謂：平等心施，無惡眾生故；隨意施，滿一切願故；無亂心施，不退轉故；隨應供施，分別了知福伽羅故；不選擇施，不求果報故；一向施，於一切物心無著故；內外一切施，究竟清淨故；迴向菩提施，遠離有為無為故；教化成熟眾生施，乃至道場不捨離故；三種圓滿清淨施，施者、受者、財物平等清淨如虛空故。佛子！是為菩薩摩訶薩十種淨施；若菩薩摩訶薩安住此施，則得一切諸佛無上清淨大施。

[0660a06] 「佛子！菩薩摩訶薩有十種淨戒。何等為十？所謂：身淨戒，防護身三惡故；口淨戒，遠離口四過故；心淨戒，永離貪恚諸邪見故；具一切淨戒，於天人中最勝妙故；守護菩提心淨戒，不樂小智故；守護如來所說淨戒，乃至微細罪大怖畏故；微密淨戒，善拔犯戒諸眾生故；不作一切惡淨戒，積集一切諸善法故；遠離一切有見淨戒，於戒無著故；守護一切眾生淨戒，出生大悲故。佛子！是為菩薩摩訶薩十種淨戒；若菩薩摩訶薩安住此戒，則得一切諸佛遠離眾惡無上淨戒。

[0660a17] 「佛子！菩薩摩訶薩有十種淨忍。何等為十？所謂：若他罵辱悉能堪忍，護彼心故；若他刀杖加害亦能堪忍，護彼我故；知一切瞋恚忍，自然不動故；自在處忍，能害不害故；眾生歸趣忍，不惜身命故；遠離我慢忍，不輕未學故；割截肢節忍，觀察如幻故；一切惡事忍，離自他想故；煩惱忍，遠離煩惱境界故；隨順一切菩薩方便智忍，得無生忍，於一切智境界不由他悟故。佛子！是為菩薩摩訶薩十種淨忍；若菩薩摩訶薩安住此忍，則得一切諸佛無上法忍，不由他悟。

[0660a28] 「佛子！菩薩摩訶薩有十種淨精進。何等為十？所謂：淨身業精進，恭敬、供養、奉給一切諸佛菩薩，尊重福田，不退轉故；淨口業精進，聞持一切諸佛正法，未曾忘失，讚歎如來，隨所聞法廣為人說，無疲倦故；淨意業精進，巧方便入慈悲喜捨禪定解脫

三昧，相續起無退轉故；淨直心精進；遠離諂曲正直一切事，一切方便究竟不退轉故；淨深心精進，常趣勝趣，積集無上智慧白淨法故；行不虛妄淨精進，攝取布施、戒、忍、多聞及不放逸，乃至道場不中息故；降伏一切眾魔怨敵淨精進，悉能除滅貪、恚、愚癡、煩惱、邪見，諸纏障蓋故；滿足慧光淨精進，有所施作悉善思惟，心無中悔，究竟眾事得一切佛不共法故；無所染著淨精進，離心境界身、口、心相非相甚深法門，普觀境界決定了知真實如如故；具足成就法明淨精進，次第進入一切諸地，於諸佛所得甘露灌頂，受法王記無漏法身，現捨天壽降神世間，出家、成道、轉淨法輪、入大涅槃，究竟具足普賢行故。佛子！是為菩薩摩訶薩十種淨精進；若菩薩摩訶薩安住此法，則得一切諸佛無上大淨精進。

[0660b22] 「佛子！菩薩摩訶薩有十種淨禪。何等為十？所謂：常樂出家淨禪，捨離一切有故；親近善知識淨禪，諮受修習正法道故；樂阿練若處淨禪，遠離我、我所法故；離言戲憒鬧處淨禪，樂寂滅故；心柔軟淨禪，諸根不亂故；智慧寂靜淨禪，一切音聲諸禪定刺不能亂故；七覺八道淨禪，於一切智境界智慧決定故；離味禪等諸煩惱垢淨禪，不取欲界故；諸通明內淨禪，決定了知一切眾生諸根故；以少方便現前遊戲神通淨禪，如來三昧不可稱量故。佛子！是為菩薩摩訶薩十種淨禪；若菩薩摩訶薩安住此禪，則得一切諸佛無上淨禪。

[0660c06] 「◎佛子！菩薩摩訶薩有十種淨慧。何等為十？所謂：知因淨慧，不壞果報故；解一切緣淨慧，不壞和合故；解一切法不常不斷淨慧，了緣起如如故；拔出一切邪見淨慧，不取眾生相故；解一切眾生心、心所行淨慧，觀一切法皆如幻故；諸辯勝智淨慧，隨問能答無罣礙故；降伏眾魔及諸外道出過聲聞、緣覺淨慧，深入如來方便智故；見一切佛清淨法身、見一切眾生皆悉清淨、見一切法皆悉寂滅、見一切世界皆悉虛空淨慧，於一切相智慧無礙故；攝取一切陀羅尼，辯諸波羅蜜巧方便淨慧，得一切勝智故；一念相應金剛智，覺一切法平等淨慧，具足成就無上智故。佛子！是為菩薩摩訶薩十種淨慧；若菩薩摩訶薩安住此慧，則得一切諸佛無上大智。

[0660c21] 「佛子！菩薩摩訶薩有十種淨慈。何等為十？所謂：等心淨慈，不選擇眾生故；饒益淨慈，於一切眾生有所施作，悉能辦故；救護淨慈，究竟度脫一切眾生，生死嶮難故；哀愍不捨一切眾生淨慈，長養有為善根故；解脫淨慈，滅一切眾生諸煩惱故；出生菩提淨慈，令一切眾生樂求菩提故；於一切眾生無礙淨慈，放無量光明普照眾生故；虛空淨慈，救護一切眾生故；法緣淨慈，覺悟真實法故；無緣淨慈，證取菩薩離生法故。佛子！是為菩薩摩訶薩十種淨慈；若菩薩摩訶薩安住此慈，則得一切諸佛無上清淨大慈。

[0661a04] 「佛子！菩薩摩訶薩有十種淨悲。何等為十？所謂：不共淨悲，自大悲故；不厭淨悲，代一切眾生受大苦故；處一切惡道淨悲，受生死度眾生故；一切天人中受生淨悲，示現一切法悉無常故；為邪定眾生淨悲，於無量劫大誓莊嚴不捨離故；不著己樂淨悲，與眾生樂故；不求報淨悲，自心清淨故；除滅一切眾生倒惑淨悲，說實法故；知一切法自性清淨，空無所有，客塵所染，菩薩於彼而起淨悲，說真淨法故；解一切法如虛空足迹，

眾生癡暗不知真實，菩薩於彼而起淨悲，欲令眾生發大乘心，究竟涅槃故。佛子！是為菩薩摩訶薩十種淨悲；若菩薩摩訶薩安住此悲，則得一切諸佛無上清淨大悲。

◎
大方廣佛華嚴經卷第四十一

【經文資訊】大正藏第 09 冊 No. 0278 大方廣佛華嚴經
【版本記錄】CBETA 電子佛典 2016.06，完成日期：2016/06/15
【編輯說明】本資料庫由中華電子佛典協會（CBETA）依大正藏所編輯
【原始資料】蕭鎮國大德輸入，眾生出版社提供新式標點，其他
【其他事項】本資料庫可自由免費流通，詳細內容請參閱【中華電子佛典協會資料庫版權宣告】

本網站係採用 Creative Commons 姓名標示-非商業性-相同方式分享 3.0 台灣 (中華民國) 授權條款授權.
Copyright ©1998-2016 CBETA
Dictionary cache status: loaded

Glossary and Other Vocabulary

Copyright Fo Guang Shan 佛光山 2013-2025. This work may be freely reused under the Creative Commons Attribution 4.0 International License with attribution. Please send comments to alex@ntireader.org.
Page updated on 2025-06-19

Avataṃsakasūtra (Flower Garland Sūtra) 大方廣佛華嚴經
Scroll 42
Click on any word to see more details.

大方廣佛華嚴經卷第四十二

東晉天竺三藏佛馱跋陀羅譯

離世間品第三十三之七

[0661a26] 「◎佛子！菩薩摩訶薩有十種淨喜。何等為十？所謂：發菩提心淨喜；捨一切所有淨喜；於犯戒人不生惡心，教化成就淨喜；於一切諍訟眾生，悉令和合得無上智淨喜；不惜身命守護正法淨喜；遠離五欲常樂正法淨喜；令一切眾生不著資生之具，常樂正法淨喜；見一切佛恭敬供養無有厭足，而不壞法界淨喜；令一切眾生常樂禪定解脫三昧相續淨喜；令一切眾生專求寂靜，除滅亂想得無上慧，遠離邪見滿足諸願，究竟菩薩苦行淨喜。佛子！是為菩薩摩訶薩十種淨喜；若菩薩摩訶薩安住此喜，則得一切諸佛無上清淨大喜。

[0661b09] 「佛子！菩薩摩訶薩有十種淨捨。何等為十？所謂：一切眾生恭敬供養不生愛著，一切眾生輕慢毀辱，不生瞋恚淨捨；常行世間，不為八法之所染污淨捨；於器知時，於非器不生惡心淨捨；不求聲聞、緣覺、學、無學淨捨；遠離五欲一切煩惱，乃至不生一念惡心淨捨；不歎修行二乘及厭生死淨捨；遠離世間語、非涅槃語、非離欲語、戲笑語、惱他語、聲聞緣覺語、乃至一切障菩提語淨捨；若有眾生待時受化，菩薩淨捨；若有眾生應受佛化，菩薩淨捨；菩薩摩訶薩遠離二法，無上、無下、無取、無捨、無虛、無實，觀察平等安住真實得忍淨捨。佛子！是為菩薩摩訶薩十種淨捨；若菩薩摩訶薩安住此捨，則得一切諸佛無上清淨大捨。

[0661b24] 「佛子！菩薩摩訶薩有十種義。何等為十？所謂：多聞義，如說修行故；法義，善巧方便分別解故；空義，解第一空故；寂滅義，令一切眾生離生死故；不可說義，一切語言無所著故；如義，一切三世等觀察故；入法義，悉一味故；如來義，順如來故；實際義，覺真實故；大般涅槃義，滅一切苦，不斷菩薩行故。佛子！是為菩薩摩訶薩十種義；若菩薩摩訶薩安住此義，則得一切諸佛無上一切智義。

[0661c04] 「佛子！菩薩摩訶薩有十種法。何等為十？所謂：真實法，如說修行故；無害法，遠離瞋恚故；無諍法，除滅一切諸煩惱故；寂滅法，離熾然故；離欲法，永離欲垢諸煩惱故；不虛法，離虛妄故；不生法，一切諸法悉虛空故；無為法，離三相故；性淨法，自然清淨故；報身煩惱滅無餘涅槃法，行菩薩行受持不捨故。佛子！是為菩薩摩訶薩十種法；若菩薩摩訶薩安住此法，則得一切諸佛無上之法。

[0661c13] 「佛子！菩薩摩訶薩有十種功德具。何等為十？所謂：勸發眾生起菩提心是功德具，不斷三寶故；隨順十種迴向是功德具，斷一切不善法，集一切善法故；智慧正教是功德具，於三界功德最殊勝故；心無疲厭是功德具，度脫一切眾生到彼岸故；悉能捨離內外所有是功德具，於一切物悉無著故；相好滿足，精進不退是功德具，止心馳騁故；不輕三品善根是功德具，善巧方便迴向菩提故；於邪定犯戒眾生不起輕慢，增長大悲是功德具，顯現大人法故；恭敬供養一切如來，於一切菩薩起如來想，於一切眾生所作究竟是功德具，長養守護正直心故；菩薩摩訶薩於阿僧祇劫，具足修習一切善根，皆悉能捨，與一眾生，心無憂悔，如一眾生，一切眾生亦復如是，是為第十虛空界等大功德具，具足成就廣大智慧故。佛子！是為菩薩摩訶薩十種功德具；若菩薩摩訶薩安住此法，則得一切諸佛無

上大功德具。

[0662a03] 「佛子！菩薩摩訶薩有十種智具。何等為十？所謂：親近真實多聞善知識，恭敬、尊重、禮拜、供養、奉給、隨順，不違其教，是第一智具，遠離諂曲故。離慢下意，心無放逸，身、口及意皆悉柔軟，無有輕躁，心常歡喜，護持淨戒，和顏愛語，先意問訊，遠離邪偽，是第二智具，自然成就佛法器故。安住念慧，不捨正覺，除滅亂想，修習六念，行六和敬，不求其報，是第三智具，出生長養十種智故。樂法樂義，勤修正法，學無厭足，遠離世論及世間語，樂聞離世間語，遠離小乘，樂求大乘，是第四智具，修習正念，不可思議故。正求六波羅蜜，受持修習，具足成就四種梵住，順諸明法，能問智人；遠離惡趣，專向善趣，慈心調伏，離訶責譏論，防護他心，是第五智具，如說修行諸佛真實法故。常樂出家，不樂三界，守護自心，遠離三覺，不生惡心，身、口及意，皆悉柔軟，善知心性，是第六智具，令自、他心俱清淨故。觀陰如幻界、如毒蛇入、如空聚，觀一切法如化如焰、水月鏡像、如夢、如電、如呼聲響、如旋火輪、如空中字、如因陀羅陣、如日月光、非常非斷、無來、無去、無住，深心信解，不起誹謗，是無生住滅第七智具，具足成就一切法空淨智慧故。無我、無眾生、無福伽羅、無思、無義、無貪恚癡、無所有、無毀、無譽、無取、無捨、無主、無行，究竟涅槃，若菩薩摩訶薩聞此深法，能信能解，除滅疑惑，是第八智具，究竟具足深解脫故。以正方便思惟止觀，調伏諸根，一切諸法無所造作；無生無為，皆悉寂滅，眾生計我者，究竟無所有、無縛、無脫、無身口心、亦無精進，觀察一切眾生、一切法、一切心、一切行，無前無後，皆悉平等，是第九智具，遠離一切相，究竟到彼岸故。菩薩摩訶薩善知緣起故，見法清淨；見法清淨故，見剎清淨；見剎清淨故，見虛空清淨；見虛空清淨故，見法界清淨；見法界清淨故，則見智慧；是第十智具，積集一切智故。佛子！是為菩薩摩訶薩十種智具；若菩薩摩訶薩安住此法，則得一切諸佛，一切法中，無上無礙清淨大智。

◎
[0662b16] 「◎佛子！菩薩摩訶薩有十種明足。何等為十？所謂：深知佛法明足；一切法中除癡闇明足；遠離邪見明足；慧光清淨普照諸根明足；正方便勤修精進明足；深入菩薩真諦，正趣離生明足；滅煩惱業，成就盡智、無生智明足；思惟淨慧清淨天眼明足；清淨憶念，念宿命明足；具足淨地清淨諸明，除滅諸漏，漏盡智明足。佛子！是為菩薩摩訶薩十種明足；若菩薩摩訶薩安住此法，則得一切諸佛，一切法中，無上大明。

[0662b26] 「佛子！菩薩摩訶薩有十種求法。何等為十？所謂：直心求法，離於諂曲虛偽心故；精勤求法，離懈怠故；一向求法，不惜身命故；為斷一切眾生煩惱求法，不求資生具故；為饒益一切眾生求法，不自利故；為深入智慧求法，不輕彼故；欲令正法常堅固求法，不樂世間故；為愍悼眾生求法，不捨菩提心故；為隨一切眾生所問能答求法，悉能除滅諸疑惑故；為具滿佛法求法，不樂餘乘故。佛子！是為菩薩摩訶薩十種求法；若菩薩摩訶薩安住此法，則得一切諸佛法中無上無礙智，不由他悟。

[0662c07] 「佛子！菩薩摩訶薩有十種明了法。何等為十？所謂：隨順世間明了法，為欲

長養一切世間凡夫善根故；無礙不壞信明了法，解法真性，信行人故；安住法界明了法，解法行人故；遠離八邪，向八正道明了法，解八人故；除滅眾結，斷生死漏，見真實諦明了法，解須陀洹故；觀味是患，還來受生明了法，解斯陀含故；乃至須臾不樂三界，不著受生，專求盡漏明了法，解阿那含故；六通自在，遊八解脫，隨意正受九次第定諸辯明了法，解阿羅漢故；常樂寂靜，因外緣解知足少事，不由他悟，成就智慧明了法，解緣覺故；成就勝智，諸根明利，心常解脫，長養無量功德智慧，滿足諸佛十力、四無所畏，一切佛法明了法，解菩薩故。佛子！是為菩薩摩訶薩十種明了法；若菩薩摩訶薩安住此法，則得一切諸佛無上大智慧明了法。

[0662c24] 「佛子！菩薩摩訶薩有十種向法。何等為十？所謂：隨順恭敬善知識向法；覺悟諸天向法；於一切佛常懷慚愧向法；哀念眾生不斷生死向法；究竟一切事，不起虛妄心向法；遠離餘乘，專修菩薩大乘向法；遠離邪道，專求正道向法；降伏眾魔，滅除煩惱向法；安住佛地，知一切眾生諸根，隨應聞法，廣為演說向法；安住無量無邊清淨法界向法。佛子！是為菩薩摩訶薩十種向法；若菩薩摩訶薩安住此法，則得一切諸佛無上向法。

[0663a06] 「佛子！菩薩摩訶薩有十種魔。何等為十？所謂：五陰魔，貪著五陰故；煩惱魔，煩惱染故；業魔，能障礙故；心魔，自憍慢故；死魔，離受生故；天魔，起憍慢放逸故；失善根魔，心不悔故；三昧魔，味著故；善知識魔，於彼生著心故；不知菩提正法魔，不能出生諸大願故。佛子！是為菩薩摩訶薩十種魔；應作方便，速遠離之。

[0663a13] 「佛子！菩薩摩訶薩有十種魔業。何等為十？所謂：忘失菩提心，修諸善根，是為魔業；惡心布施，瞋持戒者，是為魔業；棄捨惡性懈怠眾生，輕慢厭惡亂心無智眾生，是為魔業；慳惜正法，訶責法器眾生，貪求利養，為人說法，為非器人說深妙法，是為魔業；不聞波羅蜜，雖聞不修行，生懈怠心，不求深妙無上菩提，是為魔業；遠離善知識，親近惡知識，樂求二乘，於受生處，起離欲、寂靜、除滅之心，是為魔業；於菩薩所起瞋恚心，說其過惡，斷彼利養，常求罪釁，惡眼視之，是為魔業；誹謗正法，不聞契經，聞不讚歎，若有法師說法，不能恭敬、下意、自謙，我說是義，彼說非義，是為魔業；學世間論，巧於文字，善於句味，手筆文誦，樂說二乘，隱覆深法，開演雜語，於非器所說甚深法，遠離菩提，安住邪道，是為魔業；已度已安者，親近恭敬而供養之，未度未安者，永不親近恭敬供養，亦不教化，是為魔業；墮增上慢，增長諸慢，輕蔑眾生，不求正法真實智慧，諸根散亂，難可化度，是為魔業。佛子！是為菩薩摩訶薩十種魔業；菩薩摩訶薩應速遠離，正求佛業。

[0663b06] 「佛子！菩薩摩訶薩有十種捨離魔業。何等為十？所謂：親近善知識捨離魔業；不自尊舉、不自讚歎捨離魔業；信佛深法，不生誹謗，捨離魔業；未曾忘失一切智心捨離魔業；安住不放逸，修習甚深法捨離魔業；安住菩薩藏，正求一切法捨離魔業；常欲聽法，樂聞深義，心無疲倦捨離魔業；歸依十方一切諸佛捨離魔業；信心正念一切諸佛菩提樹捨離魔業；一切菩薩出生善根，皆悉不二，捨離魔業。佛子！是為菩薩摩訶薩十種捨離

魔業；若菩薩摩訶薩安住此業，則離一切諸魔業道。

[0663b18] 「佛子！菩薩摩訶薩有十種見佛。何等為十？所謂：無著佛，安住世間成正覺故；願佛，出生故；業報佛，信故；持佛，隨順故；涅槃佛，永度故；法界佛，無處不至故；心佛，安住故；三昧佛，無量無著故；性佛，決定故；如意佛，普覆故。佛子！是為菩薩摩訶薩十種見佛；若菩薩摩訶薩安住此法，則能覩見無上如來。

[0663b25] 「佛子！菩薩摩訶薩有十種佛業。何等為十？所謂：勸化眾生是第一佛業，隨順長養諸佛法故；夢中見佛是第二佛業，發起過去諸善根故；多聞是第三佛業，逮得無疑決定智故；為悔纏所纏者，善巧方便說悔過法，是第四佛業，除滅一切諸疑悔故；若有眾生起慳心、無智心、聲聞心、緣覺心、害心、疑心、憍慢心者，現如來身相好莊嚴，化斯等類，是第五佛業，出生長養過去諸善根故；正法難時，廣為眾生說淨妙法，眾生聞已，便得具足陀羅尼智慧神通，如應示現，饒益眾生，是第六佛業，心力清淨故；若魔事起，種種方便速遠離之，以虛空界等微妙音聲，亦不輕蔑他人，除滅一切魔業，具足忍辱，是第七佛業，正直功德故；行無量行，不證聲聞、緣覺，離生聖行，諸根未熟者，不為彼人說解脫果，但除愛本，是第八佛業，出生本願故；斷除一切生死漏縛，一切諸結，出生菩薩行，於一切眾生，長養大悲，深心信解菩薩所行，究竟涅槃，是第九佛業，不斷菩薩行故。菩薩摩訶薩為自他故，求解脫道而無厭足，離一切行及一切法，於如來色身無所染著，精勤專求無礙智慧，不由他悟，令一切佛剎嚴飾清淨，決定了知皆悉虛空，教化成熟一切眾生，而不捨無我性；安住法界，諸通自在，具足成就一切種智而不捨菩薩行；轉淨法輪，令一切眾生皆得歡喜，廣為眾生說甚深法；示現如來無量自在而不捨菩薩身，現大涅槃而不捨離一切處生。佛子！菩薩摩訶薩出生如是等，乃至翻覆三昧，是第十佛業。佛子！是為菩薩摩訶薩十種佛業；若菩薩摩訶薩安住此業，則得一切諸佛無上無師大業，不由他悟。

[0663c29] 「佛子！菩薩摩訶薩有十種慢業。何等為十？所謂：於尊重福田、和尚、阿闍梨、父母、沙門、婆羅門所，而不尊重恭敬供養，是為慢業。有諸法師得勝妙法乘，於大乘深知，出生死道，得陀羅尼；成就多聞，具智慧藏，善能說法，而不信受恭敬供養，是為慢業。聽受法時，若聞深法，發離欲心，歡喜無量而不讚法師，令眾歡喜，是為慢業。起憍慢心，自高降彼，不省己實，不調自心，是為慢業。起計我心，見有功德智慧者，不讚其美，見無德者，反說其善；若聞讚他，於彼人所起嫉妒心，是為慢業。若有法師，知是法、是律、是實、是佛語，以憎嫉故，說言非法、非律、非實、非佛語，欲壞他信心故，是為慢業。自敷高座，我為法師，不應執事，不應宗敬，供養餘人；諸修、梵行、尊長、有德，悉應恭敬供養於我，是為慢業。遠離嚬蹙、惡眼視彼；常以和顏，等觀眾生，言常柔軟，無有麁獷，離恚恨心；而於彼法師，求其過惡，是為慢業。以我慢心，於多聞者，不往恭敬，起聞法留難；亦不諮問何等為善，何等不善，何等應作，何等不應作，作何

等業，長夜饒益一切眾生；作何等行，不益眾生；作何等行，從明入明；作何等行，從冥入冥；如是人輩，為我心漂沒，不能得見出要正道，是為慢業。起慢心故，不值諸佛難得之法，消盡宿世所種善根，不應說而說，起訶責心，更相譏論，住如是法；應入邪道，但菩提心力故，而不永捨菩薩所行，雖不捨菩薩道，而於無量百千萬劫，尚不值佛，何況聞法，是為慢業。佛子！是為菩薩摩訶薩十種慢業；若菩薩摩訶薩離此慢業，則得一切諸佛十種無上清淨意業。

◎

[0664b05] 「◎佛子！菩薩摩訶薩有十種智業。何等為十？所謂：信解因緣，不壞因果，是為智業；不捨菩提心，常念一切佛，是為智業；親近一切諸善知識，恭敬供養，心無懈怠，是為智業；樂法樂義，多聞無厭，專求正法，遠離邪念，修習正念，是為智業；於一切眾生，不起我心，於一切菩薩，起如來想，愛樂菩薩猶如己身，愛重正法如惜己命，愛敬如來如護己目，於持戒者，生諸佛想，是為智業；離身、口、意諸不善業，修行清淨身、口、意業，歎諸賢聖隨順菩提，是為智業；不違緣起，離諸邪見，除滅癡闇，照一切法，是為智業；於十迴向起慈母想，於諸波羅蜜起慈父想，於巧方便起菩提想，是為智業；於布施、淨戒、多聞，專求止觀、功德、智慧，心無疲厭，是為智業；若業，諸佛所讚，能降眾魔，滅除煩惱、諸纏、障礙，教化眾生，順智律儀，攝取正法，嚴淨佛剎，正向通明，是為智業。佛子！是為菩薩摩訶薩十種智業；若菩薩摩訶薩安住此業，則得一切諸佛出生巧妙、方便、無上智業。

[0664b25] 「佛子！菩薩摩訶薩有十種魔所攝持。何等為十？所謂：懈怠心魔所攝持、捨佛正法魔所攝持、貪求無厭魔所攝持、專念自度魔所攝持、不發大願魔所攝持、遠離煩惱常樂寂靜魔所攝持、斷生死漏魔所攝持、捨菩薩行魔所攝持、捨教化成熟一切眾生心魔所攝持、於正法中生疑惑心誹謗佛法魔所攝持。佛子！是為菩薩摩訶薩十種魔所攝持，應速遠離。若菩薩摩訶薩能棄捨此魔所攝持，則得一切諸佛十種攝持。何等為十？所謂：佛攝持故，初發菩提心；佛攝持故，常於生生未曾忘失菩提之心；佛攝持故，覺一切魔事能悉遠離；佛攝持故，聞六波羅蜜如說修行；佛攝持故，知生死苦而不厭惡；佛攝持故，觀甚深法得解脫果；佛攝持故，為眾生說聲聞、緣覺、解脫，而不樂彼乘；佛攝持故，觀無為性，心不樂住，於有為法，不生二相；佛攝持故，令不相續，得寂滅相續；佛攝持故，得一切智自在，而不捨眾生種姓、所行。佛子！是為菩薩摩訶薩十種佛攝持；若菩薩摩訶薩安住此持，則得一切諸佛十力所持。

[0664c17] 「佛子！菩薩摩訶薩有十種法攝持。何等為十？所謂：一切行無常法所攝持；一切行苦法所攝持；一切法無我法所攝持；寂滅涅槃法所攝持；法從緣起，無緣則不起法所攝持；不正思惟故，起無明行乃至老死，不正思惟滅故，則無明滅，無明滅故，乃至老死滅法所攝持；三解脫門，出生聲聞乘，決定無諍法，出生緣覺乘法所攝持；六波羅蜜、四攝法，出生大乘法所攝持；知一切剎、一切法、一切眾生、一切世間，是佛境界法所攝

持；斷一切念，捨一切取，離過去、未來、隨順涅槃法所攝持。佛子！是為菩薩摩訶薩十種法攝持；若菩薩摩訶薩安住此持，則得一切諸佛無上法持。

[0665a03] 「佛子！菩薩摩訶薩住兜率天有十種業。何等為十？所謂：菩薩摩訶薩為欲界諸天說離欲法，縱逸自在皆悉無常，一切快樂皆悉苦惱，勸發開導彼諸天子發菩提心，是為住兜率天第一所行事業。菩薩摩訶薩為色界諸天，說諸禪解脫三昧相續，起彼諸禪支有味著者，因味起身見、邪見、無明煩惱，為說實智，於一切妙色起顛倒心，妄想取淨，為說不淨，觀察無常，勸發開導彼諸天子發菩提心，是為住兜率天第二所行事業。菩薩摩訶薩住兜率天，正受三昧，名光明莊嚴，於自身中放大光明，普照一切三千大千世界，隨其所應，以種種音聲而為說法；彼諸眾生聞說法已，皆大歡喜，起恭敬心，命終之後生兜率天，復為說法，皆悉令發菩提之心，是為住兜率天第三所行事業。菩薩摩訶薩以無礙淨眼，普觀十方一切兜率天菩薩摩訶薩；彼諸菩薩亦見此菩薩摩訶薩，各相見已，為彼菩薩廣說正法；謂：降神母胎，出生世間，捨家求道，往詣道場，以大莊嚴而自莊嚴，發起過去所行，憶過去行，成就功德，不離此座；現如是等一切諸事，是為住兜率天第四所行事業。菩薩摩訶薩住兜率天，十方一切兜率天菩薩欲見此菩薩摩訶薩，恭敬、供養、禮拜故，皆來詣此；爾時，菩薩摩訶薩欲令彼諸菩薩皆悉歡喜，滿其願故，說大法門，隨彼菩薩所住之地，所行、所斷、所修、所證，具足廣說；彼諸菩薩聞說法已，皆大歡喜，各還本剎所住宮殿，是為住兜率天第五所行事業。菩薩摩訶薩住兜率天，講說正法時，欲界主天魔波旬眷屬圍遶，詣菩薩所，壞亂說法；爾時，菩薩住金剛智所，攝般若波羅蜜巧妙方便深入智門，說甘露法，承佛神力說如來法，皆悉降伏彼諸魔眾；時，彼魔眾見菩薩如是自在神力，又聞說法，皆發阿耨多羅三藐三菩提心，是為住兜率天第六所行事業。菩薩摩訶薩住兜率天，知欲界天子不識苦故，不樂聞法；爾時，菩薩摩訶薩放大音聲，告諸天子：『今日菩薩摩訶薩出內眷屬，若欲見者應速詣此。』聞是音已，無量億那由他天子悉往詣彼；爾時，菩薩摩訶薩普現宮內一切眷屬，彼諸天子未曾聞見；見已，皆大歡喜。此菩薩眷屬音樂之中出如是聲而告之言：『諸天子！一切眾行皆悉無常，一切眾行皆悉大苦，一切諸法皆悉無我、寂滅、涅槃。』又復告言：『汝等皆應修菩薩行，究竟菩提，具一切智。』時，諸天子聞是音已，心大恐怖，一向正求無上菩提，是為住兜率天第七所行事業。菩薩摩訶薩住兜率天，不捨兜率天所坐之處，悉能往詣一切佛所，見諸如來，恭敬禮拜、供養、聽法；爾時，諸佛為菩薩說甘露灌頂授記之法，一切諸明菩薩行地，欲令菩薩以一念相應慧，具足一切枝、一切種，深入一切智，是為住兜率天第八所行事業。菩薩摩訶薩住兜率天，以法界、虛空界等一切供養，恭敬供養一切世界諸佛，見此供養時，無量無邊眾生發菩提心，是為住兜率天第九所行事業。菩薩摩訶薩住兜率天，出生無量無邊法門，示現一切世界中，種種色、種種形、種種威儀、種種方便，隨其所應而為說法；欲令一切眾生悉歡喜故，是為住兜率天第十所行事業。佛子！是為菩薩摩訶薩住兜率天十種所行事業

。若菩薩摩訶薩具足此業，則能下生人間。

[0665c09] 「佛子！菩薩摩訶薩於兜率天臨命終時有十種示現事。何等為十？所謂：菩薩於兜率天，臨命終時，於足下相輪放大光明，名安樂莊嚴，普照三千大千世界一切諸難惡道眾生，觸斯光者，滅一切苦，皆得安樂；爾時，眾生咸作是念：『今日忽有奇特大人出現于世。』是為第一所示現事。菩薩摩訶薩於兜率天，臨命終時放眉間白毫相光，名曰覺悟；普照三千大千世界，觸彼宿世同行菩薩摩訶薩身。觸已，咸作是念：『彼菩薩摩訶薩於兜率天，今將命終。』時，諸菩薩即化作無量無邊供養之具，疾往詣彼菩薩摩訶薩所，是為第二所示現事。菩薩摩訶薩臨命終時，於右掌中出大光明，名淨境界；悉能嚴淨三千大千世界，此世界中，若有無漏諸辟支佛，覺斯光者，即捨壽命，若不覺者，光明力故，徙置他方餘世界中，一切諸魔及眾外道，有見眾生悉皆徙置他方世界，除如來住持所化眾生，是為第三所示現事。菩薩摩訶薩從其兩膝放大光明，名曰離垢清淨莊嚴，普照最下諸天宮殿；上至淨居諸天宮殿，無不明了；時，諸天子咸作是念：『今此菩薩摩訶薩於兜率天將捨壽命。』時，諸天子疾辦供具、香華、瓔珞、塗香、末香、衣蓋、幢幡、及諸音樂，詣菩薩所，恭敬供養，我等咸皆隨侍守護，從此命終乃至示現大般涅槃，是為第四所示現事。菩薩摩訶薩於兜率天臨命終時，從其心中放大光明，名曰金剛淨妙莊嚴，普照一切世界金剛力士；爾時，百億金剛力士咸作是念：『此是菩薩摩訶薩於兜率天將欲命終故，以此相示現我等，我等咸當隨侍守護。』乃至示現大般涅槃，是為第五所示現事。菩薩摩訶薩於兜率天臨命終時，從一切毛孔放大光明，名曰分別一切眾生，普照三千大千世界，遍觸一切諸菩薩身，觸已，復觸一切諸天世人；時，諸菩薩咸作是念：『我等當往詣彼，恭敬供養如來，并復教化彼諸眾生。』是為第六所示現事。菩薩摩訶薩於兜率天臨命終時，於摩尼寶藏正法堂中放大光明，名善調伏；隨彼菩薩所降神處，普照王宮，彼諸菩薩各作是念：『隨此菩薩所生之處，若於其家、若於聚落、若於城邑，若閻浮提內受生之處，我當生彼，為欲教化諸眾生故。』是為第七所示現事。菩薩摩訶薩於兜率天臨命終時，天樓閣中放大光明，名淨莊嚴一切宮殿；放斯光明照所生母，照已，彼菩薩母安隱快樂，具足成就一切功德，其母身內自然樓閣七寶莊嚴，為欲安處菩薩身故，是為第八所示現事。菩薩摩訶薩於兜率天臨命終時，放足下光明，名曰安住；若諸天子及諸梵天其命將終，蒙斯光故，皆得住壽供養菩薩；從此命終，乃至示現大般涅槃，是為第九所示現事。菩薩摩訶薩於兜率天，從其小相放大光明，名嚴淨日眼，示現菩薩種種諸業。時，有人天或見菩薩在兜率天，或見命終、或見處胎、或見出生、或見捨家、或見成佛、或見轉法輪、或見如來大般涅槃，是為第十所示現事。佛子！菩薩摩訶薩或於坐處、或於樓閣、或於宮殿，放如是等百萬阿僧祇光，放斯光時，顯現無量諸菩薩業。佛子！菩薩摩訶薩具足如是等一切淨業故，從兜率天下生世間。

[0666b15] 「佛子！菩薩摩訶薩有十種事故降神母胎。何等為十？所謂：為教化成熟小心眾生故，示現處胎；不令小心眾生作如是念：『菩薩自然化生，善根智慧不從行得。』是為第一事示現處胎。又復欲令父母諸親長養宿世同行善根故，是為第二事示現處胎。菩薩摩訶薩初受胎時，遠離愚癡，正念思惟，除滅亂想，成就念慧，心未曾亂，是為第三事示現處胎。菩薩摩訶薩處母胎時，常講說法，十方世界諸菩薩眾，釋梵四天王，來詣菩薩，菩薩即時廣為說法；示現菩薩自在神力，菩薩摩訶薩具足成就無量無邊諸智慧故，現如是

等奇特之事，是為第四事示現處胎。菩薩摩訶薩於母胎中，為化眾生故，令彼眾生本願滿故，是為第五事示現處胎。菩薩摩訶薩於人中成道，應具人法受生故，是為第六事示現處胎。菩薩摩訶薩於母胎中，三千大千世界眾生，普見菩薩處於母胎，如明鏡中見其面像；爾時，大心諸天龍、夜叉、乾闥婆、阿脩羅、迦樓羅、緊那羅、摩睺羅伽、人、非人等，悉詣菩薩，恭敬供養，是為第七事示現處胎。菩薩摩訶薩處母胎時，餘方世界，一生補處，在母胎者，悉共講說菩薩無盡智慧之藏，是為第八事示現處胎。菩薩摩訶薩初受胎時，正受離垢三昧，一切兜率天宮，一切供養莊嚴之具，悉入母胎三昧力故；令其母身無諸苦患，是為第九事示現處胎。佛子！菩薩摩訶薩處母胎時，具足成就無量無邊功德藏故，十方世界一切供具，悉以供養一切如來，彼諸如來為此菩薩，演說無量無邊法界法門，是為第十事示現處胎。若菩薩摩訶薩住此法門，則能示現菩薩十種微細趣。何等為十？所謂：菩薩摩訶薩處母胎時，示現初發菩提之心，乃至甘露灌頂授記之地；在母胎中，又復現處兜率陀天；在母胎中示現出生；在母胎中示現童子地；在母胎中現在宮殿色味之間；在母胎中示現出家；在母胎中現行苦行，往詣道場成等正覺；在母胎中現轉法輪；在母胎中示現大般涅槃；在母胎中示現微細諸法，一切菩薩行，一切如來自在神力無量行門。佛子！是為菩薩摩訶薩十種微細趣；若菩薩摩訶薩安住此趣，則得一切諸佛無上智慧大微細趣。

◎
大方廣佛華嚴經卷第四十二

【經文資訊】大正藏第 09 冊 No. 0278 大方廣佛華嚴經
【版本記錄】CBETA 電子佛典 2016.06，完成日期：2016/06/15
【編輯說明】本資料庫由中華電子佛典協會（CBETA）依大正藏所編輯
【原始資料】蕭鎮國大德輸入，眾生出版社提供新式標點，其他
【其他事項】本資料庫可自由免費流通，詳細內容請參閱【中華電子佛典協會資料庫版權宣告】

本網站係採用 Creative Commons 姓名標示-非商業性-相同方式分享 3.0 台灣 (中華民國) 授權條款授權.
Copyright ©1998-2016 CBETA
Dictionary cache status: loaded

Glossary and Other Vocabulary

Copyright Fo Guang Shan 佛光山 2013-2025. This work may be freely reused under the Creative Commons Attribution 4.0 International License with attribution. Please send comments to alex@ntireader.org.
Page updated on 2025-06-19
Abbreviations
Reference
Help
About

Avataṃsakasūtra (Flower Garland Sūtra) 大方廣佛華嚴經
Scroll 43
Click on any word to see more details.

大方廣佛華嚴經卷第四十三

東晉天竺三藏佛馱跋陀羅譯

離世間品第三十三之八

[0667a09] 「◎佛子！菩薩摩訶薩有十種生。何等為十？所謂：離愚癡生；放大光明網，普照三千大千世界生；除滅一切未來世最後身生；不生生；知三界諸劫悉如幻生；於十方世界普現身生；具足一切智身生；放一切如來光明普照覺悟一切眾生生；正受大智自在諸禪三昧身生；佛子！菩薩生時一切佛剎六種震動，一切眾生皆得解脫，一切惡道皆悉除滅，映蔽一切諸魔光明悉如聚墨，無量菩薩普來雲集。佛子！是為菩薩摩訶薩十種生，為欲化度眾生類故，示現是生。

[0667a19] 「佛子！菩薩摩訶薩有十種大莊嚴而自莊嚴。何等為十？所謂：菩薩摩訶薩作如是念：一切世間沒五欲泥，除我一人，無能濟彼，如是知故，發大莊嚴而自莊嚴。煩惱愚癡覆眾生眼，皆悉盲瞽，我今智慧自在，當普開導眾生慧眼，悉令清淨，發大莊嚴而自莊嚴。我今因此假名身故，得如來無上清淨法身，充滿三世，發大莊嚴而自莊嚴。菩薩摩訶薩以無礙淨眼，悉遍觀察十方一切諸梵天處，乃至大自在天處，是等眾生，皆自謂：『我成就自在智慧之力。』菩薩悉能摧滅彼我慢心，發大莊嚴而自莊嚴。菩薩摩訶薩見諸眾生，於過去世種諸善根，今欲退沒，我今還令彼諸眾生，住不退地，發大莊嚴而自莊嚴。欲令眾生種少善根，得無量果，發大莊嚴而自莊嚴。見佛無量自在神力，發大莊嚴而自莊嚴。觀見過去同行菩薩，染著餘事，不成正覺，發大莊嚴而自莊嚴。菩薩摩訶薩，見諸天人疲頓厭倦，退正希望，發大莊嚴而自莊嚴。菩薩摩訶薩為一切如來光明觸故，長養一切大正希望，發大莊嚴而自莊嚴。佛子！是為菩薩摩訶薩十種大莊嚴，為教化眾生故，發此莊嚴而自莊嚴。

[0667b14] 「佛子！菩薩摩訶薩有十種事故，遊行七步。何等為十？所謂：現菩薩力故，遊行七步；現七寶故，遊行七步；滿地神願故，遊行七步；現超出三界相故，遊行七步；現大象王、牛王、師子王最勝行故，遊行七步；現金剛地相故，遊行七步；欲與眾生力故，遊行七步；現七覺寶相故，遊行七步；具足成就一切佛法，不由他悟故，遊行七步；欲自稱：『我於世最勝無倫匹』故，遊行七步。佛子！是為菩薩摩訶薩十種事故，遊行七步。教化眾生故，作是示現。

[0667b24] 「佛子！菩薩摩訶薩有十種事故，現童子地。何等為十？所謂：書、數、算計、刻印、方便現此業故，現童子地；現乘象、馬、車乘、弓射諸武藝故，現童子地；欲學一切世間巧妙談論諸嬉戲故，現童子地；離身、口、意一切惡業故，現童子地；現正向般涅槃，正受三昧充滿一切諸世界故，現童子地；現菩薩力過天、人、龍、夜叉、乾闥婆、阿脩羅、迦樓羅、緊那羅、摩睺羅伽、釋梵、四天王故，現童子地，現殊妙色，出過一切釋梵四天王故，現童子地；欲令眾生遠離五欲，常樂正法故，現童子地；為現尊重正法，供養一切世界諸如來故，現童子地；常樂正法，普現一切受持正法故，現童子地。佛子！是為菩薩摩訶薩十種事故，現童子地。

[0667c09] 「佛子！菩薩摩訶薩現童子地已，有十種事故，現處中宮。何等為十？所謂：令修同行者，增長善根故，現處中宮；欲明菩薩諸善根故，現處中宮；為著樂天人故，現處中宮；於五濁世，隨應化故，現處中宮；於深宮內正受三昧，欲明菩薩功德力故，現處中宮；欲令宿世同行眾生滿本願故，現處中宮；欲令父母親屬滿本願故，現處中宮；欲以妓樂出妙法音供養一切佛故，現處中宮；菩薩摩訶薩於其宮內入甚深三昧，成等正覺，乃至示現大般涅槃故，現處中宮；隨順守護法故，現處中宮。佛子！是為菩薩摩訶薩十種事故，現處中宮，以此事故，最後生菩薩示現出家。

[0667c22] 「佛子！菩薩摩訶薩有十種事故，示現出家。何等為十？所謂：欲令眾生厭離家故，示現出家；為著家眾生故，示現出家；欲現隨順諸賢聖道故，示現出家；欲宣揚讚歎出家法故，示現出家；欲令眾生離二見故，示現出家；欲令眾生離欲樂、我樂故，示現出家；欲現出三界相故，示現出家；欲顯自在不由他悟故，示現出家；欲隨順如來十力、四無畏故，示現出家；一切最後生菩薩法應爾故，示現出家。佛子！是為菩薩摩訶薩十種事故，示現出家，為化眾生故。

[0668a04] 「佛子！菩薩摩訶薩為十種事故，示現苦行。何等為十？所謂：菩薩摩訶薩欲教化成熟小心眾生故，示現苦行；為拔著邪見眾生故，示現苦行；為無業報邪見眾生，欲令知業報故，示現苦行；為隨順五濁世界眾生故，示現苦行；為懈怠眾生故，示現苦行；欲令眾生樂求法故，示現苦行；為著欲樂、我樂眾生故，示現苦行；為顯菩薩殊勝行故，示現苦行；欲令未來眾生發精進故，示現苦行；諸天世人諸根未熟，待時熟故，示現苦行。佛子！是為菩薩摩訶薩為十種事故，示現苦行。

◎
[0668a16] 「◎佛子！菩薩摩訶薩有十種事故，往詣道場。何等為十？所謂：欲普照一切世界故，往詣道場；為震動一切世界故，往詣道場；欲於一切世界普現身故，往詣道場；為覺悟一切菩薩、一切眾生、一切同行故，往詣道場；為示現道場莊嚴事故，往詣道場；為隨應受化示現莊嚴菩提樹故，往詣道場；欲對見十方世界一切佛故，往詣道場；欲於舉足、下足，念念悉入無量正受諸三昧門成等正覺故，往詣道場；為受一切天、龍、夜叉、乾闥婆、阿脩羅、迦樓羅、緊那羅、摩睺羅伽，乃至釋梵、四天王等，恭敬供養各不相知故，往詣道場；欲以無礙智眼，普觀一切世界，正念一切佛，於一切剎現成佛故，往詣道

場。佛子！是為菩薩摩訶薩十種事故，往詣道場，為教化眾生故。

[0668b02] 「佛子！菩薩摩訶薩有十種事故，坐於道場。何等為十？所謂：種種震動一切剎故，坐於道場；普照一切諸世界故，坐於道場；除滅一切諸惡道故，坐於道場；變一切剎為金剛故，坐於道場；觀一切佛師子吼故，坐於道場；離一切虛妄，心淨如虛空故，坐於道場；示現隨順淨身威儀故，坐於道場；隨順圓滿金剛三昧故，坐於道場；受一切佛清淨坐處故，坐於道場；自善根力悉能受持一切眾生故，坐於道場。佛子！是為菩薩摩訶薩十種事故，坐於道場。

[0668b13] 「佛子！菩薩摩訶薩坐道場時，有十種奇特未曾有法。何等為十？所謂；菩薩摩訶薩坐道場時，十方世界一切諸佛，觀此菩薩咸舉右手讚言：『善哉！善哉！無上導師。』是一奇特未曾有法；菩薩摩訶薩坐道場時，一切如來、應供、等正覺，皆悉護持，是二奇特未曾有法；菩薩摩訶薩坐道場時，宿世同行菩薩悉來雲集，以種種莊嚴具恭敬供養，是三奇特未曾有法；菩薩摩訶薩坐道場時，十方一切世界草木、叢林、非眾生類，皆悉曲躬歸向道場，是四奇特未曾有法；菩薩摩訶薩坐道場時，正受三昧，名善知法界，得此三昧故，究竟菩薩一切諸行，是五奇特未曾有法；菩薩摩訶薩坐道場時，得陀羅尼，名曰離垢勝妙海藏，菩薩摩訶薩住此陀羅尼故，一切諸佛降甘露法，雨此菩薩，是六奇特未曾有法；菩薩摩訶薩坐道場時，以神通力恭敬供養一切諸佛，是七奇特未曾有法；菩薩摩訶薩坐道場時，入於無上智慧法門，善巧方便，悉知一切眾生諸根，是八奇特未曾有法；菩薩摩訶薩坐道場時，正受三昧，名曰善覺，菩薩摩訶薩入此定已，得淨法身滿虛空界、一切三世，是九奇特未曾有法；菩薩摩訶薩坐道場時，清淨身業，攝取三世無礙智慧，普照一切，是十奇特未曾有法。佛子！是為菩薩摩訶薩坐道場時，得十種奇特未曾有法。

[0668c10] 「佛子！菩薩摩訶薩坐道場時，有十種義故，示現降魔。何等為十？所謂：五濁惡世眾生，樂相征伐，欲顯菩薩功德力故，示現降魔；悉滅天人諸疑惑故，示現降魔；為欲化度魔眷屬故，示現降魔；諸天世人樂征伐者，令集受化故，示現降魔；集天人已，顯現菩薩功德之力不可破壞，調伏眾生故，示現降魔；發起一切眾生力故，示現降魔；哀愍未來一切眾生故，示現降魔；乃至道場現有魔事，悉能超出眾魔境故，示現降魔；顯現煩惱力勢羸劣大悲善根勢強盛故，示現降魔；順五濁世諸眾生故，示現降魔。佛子！是為菩薩摩訶薩十種義故，坐道場時示現降魔。

[0668c23] 「佛子！菩薩摩訶薩有十種覺如來力，何等為十？所謂：超出一切眾魔事業，除滅煩惱，究竟一切菩薩所行，覺如來力；於一切菩薩三昧而得自在，覺如來力；具足成就一切菩薩諸禪三昧，覺如來力；滿足一切諸白淨法，覺如來力；分別善法調伏世間法，覺如來力；以淨法身滿一切剎，覺如來力；所出淨音，悉與一切眾生心等，覺如來力；悉能受持一切佛法，覺如來力；得與三世如來身、口、意等，於一念中，知三世法，覺如來力；得善覺三昧，具佛十力，所謂是處、非處智，乃至漏盡智，覺如來力。佛子！是為菩薩摩訶薩十種覺如來力，菩薩摩訶薩具此力故，得名如來。

[0669a08] 「佛子！如是得成如來、應供、等正覺已，能轉十行清淨法輪。何等為十？一者、具足清淨四無所畏；二者、出生四辯淨妙音聲；三者、明了四諦；四者、隨順諸佛無礙法門；五者、清淨等心，悉能普覆一切眾生；六者、所說不虛，決定濟度眾生苦際；七者、宿世大悲所持；八者、以妙法音充滿世界一切眾生，無不聞知；九者、阿僧祇劫常說正法，未曾暫息；十者、轉諸根力，覺意、解脫諸禪三昧，相續不絕。佛子！如來、應供、等正覺，轉如是十行等無量行法輪。

[0669a18] 「佛子！如來、應供、等正覺清淨法輪，因十種白淨法故，轉入眾生心，出生無相，決定不虛。何等為十？所謂：過去願力故；大悲所持故；不捨眾生故；智慧自在，隨其所應為說法故；未曾失時故；隨彼法器不增減故；決定了知三世智故；身行最勝故；口行無虛故；智行隨音聲悉覺悟故。佛子！是為因十種白淨法故，能轉法輪入眾生心，出生無相，決定不虛。

[0669a26] 「佛子！如來、應供、等正覺究竟佛事已，有十種義，示現大般涅槃。何等為十？所謂：明一切行悉無常故；明一切有為非安隱故；明般涅槃趣最安隱故；明般涅槃遠離一切諸怖畏故；以諸天人樂著色身，明色身無常，是磨滅法，令求常住淨法身故；明無常力強不可轉故；明有為法不隨愛行不自在故；明三界法悉如坯器無堅牢故；明般涅槃最為真實不可壞故；明般涅槃遠離生死非起滅故。佛子！以此十種義故，如來、應供、等正覺示現大般涅槃。佛子！一切如來、應供、等正覺法皆如是，所願已成，已轉法輪，所應度者，皆悉已度；已與菩薩授尊記號，一切佛事皆悉究竟，安住不變，示現大般涅槃。佛子！是為如來、應供、等正覺，以十義故，示現大般涅槃。

[0669b13] 「佛子！是為菩薩摩訶薩清淨勝行大妙法門。諸佛所說無量深義，能令一切諸有智者皆悉歡喜，究竟一切菩薩大願，不斷所行。佛子！若有眾生聞此經者，信心清淨，不起誹謗，如說修行，彼諸眾生，速成阿耨多羅三藐三菩提。何以故？菩薩摩訶薩如說行故。佛子！是故菩薩摩訶薩應如說行，一心敬信受持此經。佛子！此經出生一切菩薩諸行功德，深妙義華，深入智慧，攝一切法門，遠離世間聲聞、緣覺、一切眾生所不共法，悉能普照一切法門，長養善根，度脫眾生；是故菩薩摩訶薩應一心聽受，護持此經。若菩薩摩訶薩受持此經，則能出生一切諸願，以少方便，疾得阿耨多羅三藐三菩提，說此出生一切菩薩諸行功德，深妙義華，深入智慧，攝一切法門，遠離世間聲聞、緣覺、一切眾生所不共法，悉能普照一切法門，長養善根，度脫眾生經時，佛神力故，此經法如是故，十方無量阿僧祇世界六種震動，大光普照。爾時，十方諸佛面對觀視普賢菩薩，歡喜讚言：『善哉！佛子！乃能說此出生一切菩薩諸行功德，深妙義華，深入智慧，攝一切法門，遠離世間聲聞、緣覺、一切眾生所不共法，悉能普照一切法門，長養善根，度脫眾生經。佛子！汝已善學此法，善知此法，快說此法，我等諸佛亦說此法，一切諸佛亦復如是；是故，

佛子！我等悉共守護此經，令未來菩薩未聞者聞。』」

[0669c10] 爾時，普賢菩薩承佛神力，觀察十方一切大眾、一切法界，以偈頌曰：

「無量無數劫，　勤修諸苦行，
供養無量佛，　生此真佛子。
化度無量眾，　安立無上道，
菩薩無等行，　我說善諦聽。
供養無量佛，　皆悉無染著，
化度一切眾，　不起眾生想。
常求佛功德，　其心無所依，
說彼勝妙行，　令眾悉歡喜。
降伏一切魔，　滅三界煩惱，
已具聖功德，　示現童子地。
滅惡煩惱癡，　其心常寂然，
示現無量行，　我說彼功德。
遠離一切惡，　究竟到彼岸，
無量眾生中，　種種現變化。
知心生住滅，　示現一切事，
說彼妙功德，　令眾悉歡喜。
見三有眾生，　無量苦逼迫，
流轉於生死，　煩惱火熾然。
欲令彼解脫，　一向求菩提，
略說彼淨德，　一心善諦聽。
施戒忍精進，　禪定得自在，
具足慧方便，　大慈度眾生。
無量無數劫，　樂修悲喜捨，
我說彼功德，　仁等當諦聽。
枯槁無量身，　常正求菩提，
不惜其壽命，　究竟無上道。
常為利眾生，　不求自安樂，
慈悲心牟尼，　我說彼勝行。
無量無數劫，　說少分不盡，
虛空可度量，　海水可渧數。
菩薩功德海，　無可為譬諭，
饒益眾生故，　略說其小分。
持眾生善根，　長養白淨法，
遠離憍慢心，　求法無厭足。

令眾得安止,　長養智慧樹,
菩薩心如地,　饒益一切眾。
柔軟慈心根,　無上大悲莖,
功德葉智華,　持戒為妙香。
如來淨慧光,　開敷菩薩華,
不著有為水,　普令眾生喜。
直心為種子,　慈悲為根芽,
智慧方便莖,　五度為枝條,
禪葉諸明華,　一切智為果。
法樹神力鳥,　普覆三世間,
真實諦為足,　白淨法為身,
正念為頸頂,　智首解脫頂，
慈悲明淨眼,　實義幽谷出。
菩薩法師子,　調伏一切魔,
生死為曠野,　煩惱諸惡道,
邊見為賊難,　癡盲迷正路。
菩薩大導師,　見彼迷冥者,
開示其正道,　引至安隱處。
貪恚諸煩惱,　常惱害眾生,
無量眾苦患,　長夜而逼切。
菩薩見彼苦,　為發大悲心,
具說八萬四，　對治濟度之。
菩薩為法王,　正道化眾生,
遠惡修眾善,　一向求菩提。
一切諸佛所,　受自在智記,
廣施賢聖珍,　令具七覺寶。
清淨戒為轂,　精進以為輻,
三昧正受輞,　三轉淨法輪。
清淨心為楯,　明利智慧劍,
摧滅諸煩惱,　外道眾魔怨。
甚深智慧海,　正法一味水,
禪覺寶充滿,　一切莫能知。
直心淨彌廣,　一切智為潮,
菩薩智慧海,　演說不可盡。
世間高無上,　於彼無所著,
禪明智慧山,　堅正不傾動。
若有親近者,　疾得同彼慧,
住智須彌頂,　普觀一切世。
深心如金剛,　一切悉堅固,
三寶一切智,　信心不可壞。

降伏一切魔,　　除滅諸煩惱,
安住無所畏,　　度脫諸群生。
興起大慈雲,　　普覆於一切,
明曜大悲電,　　雷震法洪音。
四辯澍法雨,　　八正甘露水,
除滅煩惱火,　　安住一切義。
白淨法為城,　　智慧為牆壁,
無上智樓閣,　　慚愧為深壍,
三空解脫門,　　正念為防守,
四道為正路,　　遊之出三界,
建無上法幢,　　摧滅一切魔。
法身金翅鳥,　　四如意為足,
慈悲明淨眼,　　住一切智樹。
菩薩金翅王,　　生死大海中,
摶撮天人龍,　　安置涅槃岸。
淨戒圓滿日,　　清淨智光明,
神足為疾行,　　消竭愛欲水。
覺長夜眾生,　　長養根力藥,
菩薩明淨日,　　一切無不照。
圓滿法界月,　　眾生觀無厭,
映蔽於二乘,　　小智螢火光。
菩薩清涼月,　　遊於畢竟空,
垂光照三界,　　心法無不現。
自在諸法王,　　功德色嚴身,
方便淨智眼,　　安住勝妙法。
相好莊嚴身,　　一切觀無厭,
彼法自在王,　　如法治眾生。
除滅欲煩惱,　　超出於三界,
常樂勤修習,　　慈悲喜捨法。
菩薩大梵王,　　普現種種身,
演出淨妙音,　　三界無不聞。
遠離一切行,　　境界常清淨,
逮得不退智,　　具足法自在。
永離二乘道,　　諸佛所授記,
乘於無上乘,　　究竟一切智。
心淨如虛空,　　永離一切有,
行於世間事,　　其心無所依。
究竟白淨行,　　亦令眾生然,
菩薩慧彌廣,　　清淨如虛空。
無量方便地,　　饒益諸群生,

清涼慈悲水，　消滅熾煩惱。
智慧猛盛火，　燒盡煩惱習，
風馳遊十方，　廣作諸佛事。
菩薩如意寶，　除滅眾貧苦，
智慧如金剛，　摧滅諸邪見。
無量德莊嚴，　悉令眾生喜，
究竟無上行，　安住如來處。
菩薩功德華，　七覺令開敷，
諸願為寶鬘，　嚴飾世間頂。
菩薩淨戒香，　遠離諸惡戒，
以此淨戒香，　塗熏一切眾。
菩薩無上蓋，　普覆諸世間，
建立智慧幢，　摧滅眾魔幢。
菩薩莊嚴行，　淨妙智慧幡，
慚愧功德衣，　普覆一切眾。
菩薩無上乘，　乘之出三界，
其心善調順，　安住寶象王。
菩薩大龍王，　具足自在力，
普降甘露法，　澤潤諸群生。
菩薩甚難值，　猶如優曇華，
降伏一切魔，　除滅諸煩惱。
佛所轉法輪，　彼能隨順轉，
慧燈除眾闇，　普令見正道。
菩薩功德河，　隨順正道流，
常為生死橋，　度人無休息。
菩薩正法船，　汎遊諸願海，
智慧悉成滿，　度人到彼岸。
菩薩淨園林，　實樂樂眾生，
正法解脫華，　明淨智宮殿。
菩薩雪山頂，　出生藥樹王，
除滅煩惱病，　悉令一切喜。
菩薩等如來，　覺悟諸眾生，
除滅愚癡闇，　得成等正覺。
最勝所從來，　菩薩如是來，
逮得平等智，　究竟到彼岸。
菩薩大導師，　教化諸群生，
自然成正覺，　一切智境界。
具足無量力，　一切莫能壞，
安住無所畏，　知法了眾生。
乃至色界中，　所有諸眾生，

一切語言音，　皆悉能隨順。
過色至無色，　現彼一切事，
一切諸眾生，　說之不能盡。
菩薩悉成就，　如是等功德，
解了性非性，　所有無所有。
具足真實智，　除滅一切縛，
究竟一切智，　其心無所著。
說彼甚深行，　令眾悉歡喜，
了達一切法，　皆悉如幻化。
發起方便悲，　一切佛護持，
出生智化門，　普現無量事。
仁等當諦聽，　菩薩諸功德，
一身無邊際，　普現無量身。
非心非心境，　應現一切眾，
出于一妙音，　究竟語言法。
悉攝眾生類，　一切語言音，
遠離煩惱身，　隨應示現身。
無量方便身，　一切音說法，
其心常寂滅，　清淨如虛空。
以心莊嚴剎，　示現一切眾，
示現種種身，　於彼無所著。
遠離一切生，　亦不壞彼因，
隨順一切趣，　受生無所著。
了身如虛空，　隨其所應現，
菩薩現如是，　無量無邊事。
恭敬供養彼，　最勝兩足尊，
塗香末香華，　幢蓋幡音樂，
無上供養具，　直心供諸佛，
不離一佛會，　普在諸佛所。
善巧能問難，　聽受深妙法，
聞此正法故，　逮得諸三昧。
一一三昧中，　生無量定門，
又復能普現，　無量三昧起。
智慧巧方便，　究竟到彼岸，
覺悟一切法，　皆悉如幻化。
示現種種身，　出生無量音，
入眾生想網，　其心無染著。
或時現眾生，　隨順世間義，
或示菩提行，　無量無有邊。
布施持淨戒，　忍辱勤精進，

定慧四無量,　修行四攝法。
或現行成滿,　或得無生忍,
或受灌頂記,　或一生補處,
或現聲聞乘,　或復現緣覺,
無量剎涅槃，　不捨菩薩行。
或現為帝釋,　或現梵天王,
或天女圍遶,　或復獨宴默,
或現比丘像,　淨戒調諸根,
或現自在王,　或現入法網,
或現巧術女,　或現修苦行,
或現在五欲,　或復在禪定,
或現般涅槃,　或復現受生,
或現童子身,　或復現衰老,
若有思議者,　迷亂心發狂。
或在天宮殿,　或現終下生,
或現處母胎,　成佛轉法輪,
或復現出生,　或現般涅槃,
或現童子術,　或復現出家,
或現坐道場,　或成無上道,
或復示現轉,　自在正法輪,
或現求正法,　或現為佛身。
充滿無量剎，　不退菩薩行，
深入無量劫,　究竟到彼岸。
無量劫一念,　一念無量劫,
一切劫非劫,　示現眾生劫。
無來無積聚,　示現諸劫事,
於一微塵中,　普見一切佛。
一切諸群生,　無處不有佛,
一切諸佛剎，　及眾生境界，
悉能分別知,　一切諸法印,
一切劫可盡,　法印無窮已。
如是知眾生,　無量無有邊,
彼一眾生有,　無量百千萬。
那由他等身,　因緣亦如是,
如彼一眾生,　一切亦復然。
如是究竟知,　亦令一切學,
悉知眾生根,　上中下不同。
諸根常流轉,　知是器非器,
一根一切根,　展轉相依持。
菩薩微細智,　皆悉分別知,

亦知諸欲性, 種種煩惱垢。
了過去心行, 未來今現在,
悉知眾生行, 究竟到彼岸。
知行無所行, 為眾說妙法，
如是知心行, 染污及清淨。
菩薩一念中, 逮得一切智,
深入如來心, 究竟難思議。
一念悉能知, 諸佛無上智,
究竟神力智, 具足諸通明。
能於一念中, 悉詣十方剎，
如是疾遊行, 無量無數劫,
不離本坐處, 安住甚深法。
猶如工幻師, 種種現形色,
非色非無色, 幻化無所有,
菩薩亦如是, 深知廣方便,
示現眾變化, 充滿一切世。
譬如明淨日, 出現於世間,
悉能除眾冥, 一切靡不照。
菩薩智慧日, 明淨甚圓滿,
出淨心境界, 普照一切法。
猶如人夢中, 造作種種事,
無量劫可盡, 夢性無窮盡。
菩薩於一念, 示現夢等法,
無量劫可盡, 智慧無終極。
常樂居山澤, 遠離世間語,
究竟語言道, 其心無染著。
菩薩悉了知, 諸法真實性,
普說眾生音, 不起虛妄想。
譬如春月時, 眾生見焰氣,
愚者謂為水, 尋之增渴愛。
菩薩如是見, 眾生煩惱覆,
如焰增渴愛, 一向求解脫。
知眾生非實, 而更增大悲,
觀色如聚沫, 受如水上泡,
想如春時焰, 眾行如芭蕉。
心如工幻師, 示現種種事,
善分別五陰, 其心無所著。
諸入悉空寂, 遠離自在事,
諸界無實性, 示眾生界分。

第一真實諦,　決定寂滅性,
廣演分別法,　而心不染著。
菩薩知五陰,　無有去來今,
因由煩惱業,　轉此三苦輪。
演說緣起法，　非有亦非無，
深解真實義,　於彼無所著。
菩薩淨智慧,　解說三世法，
示現諸群生,　皆悉是一念。
欲色無色界,　示現眾生事,
三乘戒解脫，　究竟一切智。
了知處非處,　知業知諸根,
欲性諸煩惱,　一切至處道。
宿命智天眼,　除滅諸煩惱,
知佛十種力,　而猶未究竟。
隨順諸佛法,　深解諸法空,
悉滅眾煩惱,　而不盡諸漏。
廣入甚深道,　教化諸群生,
佛子住無畏,　不捨菩薩行。
無謬無漏失,　亦不捨正念,
精進欲三昧,　智慧無損減。
三種常清淨,　明達於三世,
大慈念眾生,　一切無障礙,
深入諸法門,　具足如是行。
我說其少分，　莊嚴功德義，
無量無數劫,　說之不可盡，
我所說少分，　如大地一塵。
常依如來智,　而亦無所依,
常修奇特想,　大悲堅強故。
安住清淨戒,　常勤修精進,
教化諸群生,　授真佛子記。
究竟佛功德,　知剎知眾生，
分別三世劫,　其心無疲倦。
具陀羅尼力,　深解真實義,
思惟無等法,　逮得無上道。
一切妙功德,　發願求菩提,
慈悲因緣力,　令菩提淨勝。
具足波羅蜜,　隨順善究竟,
決定諸智力,　覺悟無上道。

成就方便智,　　樂說甚深法，
隨順常守護,　　逮得法王處。
安住勝妙法,　　於彼無所著,
出生智慧化,　　覺悟勝菩提。
住持一切劫,　　菩薩得正望,
安住甚深法,　　除滅眾生疑。
修習甚深智,　　善能分別法,
究竟定慧境,　　覺悟一切智。
智入諸解脫，　　究竟到彼岸，
具足諸通明,　　離垢清涼園。
具足白淨法,　　示現種種行,
普現莊嚴法,　　皆悉不可議。
善知眾生心,　　能說令究竟，
清淨菩提印,　　智光照一切。
一切莫能稱,　　遠離懈怠法,
安住如山王,　　具功德智海。
金剛妙寶法,　　安住大莊嚴,
究竟諸大事,　　一切莫能壞。
得授菩提記,　　安住廣大心,
得佛無盡藏,　　覺悟一切法。
世智常自在,　　遊戲諸神通,
一切法境界,　　自在無障礙。
身願行自在,　　智慧亦自在,
無量億自在,　　示現於一切。
具足諸自在,　　遊戲諸通力,
深入佛境界,　　一切莫能壞。
黠慧所莊嚴,　　無畏不共法,
修行佛子業,　　遠離一切惡。
清淨身身業,　　清淨口口業,
諸佛守護故,　　成辦十大事。
心心所起住,　　顯現無上事,
安住諸根定,　　逮得最勝根。
清淨正直心,　　遠離諸諂曲,
深入眾生性,　　示現種種事。
除滅煩惱習,　　究竟無上行,
具足深智慧,　　逮得一切智。
遠離一切惡,　　方便趣寂滅,
出生功德道,　　善學一切學。
無量道心境,　　修習無所著,
安住深智慧,　　示現道莊嚴。

手足及心腹,　無上智慧藏,
其心如金剛,　智慧為器仗,
智慧觀察頂,　深入菩提行。
清淨戒為鼻,　除滅諸熾然,
四辯廣長舌,　無處不至身,
淨妙智慧心,　諸善行為行。
道場安隱住,　師子座為坐,
梵住為安臥,　無礙第一義。
觀察善逝智,　普照於一切,
遍觀眾生行,　種種妙功德。
以此為奮迅,　離貪為淨施,
不慢清淨戒,　不動為淨忍,
不轉淨精進,　自在為淨禪,
不行愚癡智,　虛空慈普救。
不憂惱為悲,　清淨法為喜,
離諸煩惱捨,　寂靜為深義。
境界為正法,　迴向功德具,
智具如利劍,　普照為眾明。
聞法無厭足,　是為正求法,
不惜身壽命,　是為明正法。
隨順諸佛教,　除滅諸魔道,
清淨正直心,　攝取諸佛業。
遠離眾魔業,　長養諸智慧,
遠離魔所持,　安住諸佛持。
究竟得法持,　住無住智慧,
作業已命終,　降神入母胎。
示現微細趣,　又復現出生,
現稱我最勝,　示現行七步。
現為童子地,　復現處深宮,
現出家學道,　莊嚴諸道場。
普放無量光,　覺悟諸群生,
降伏一切魔,　得成無上道。
現轉淨法輪,　示現如來地,
增長白淨法,　現大般涅槃。
菩薩修諸行,　無量無有邊,
如我向所說，　略舉其少分。
無量劫修習,　令眾住菩提,
眾生諸法行,　於彼無染著。
如是具足行,　成就力自在,
以無量諸剎，　安置一毛道。

掌持無量剎，　　遍遊諸世界，
還置於本處,　　眾生無恐怖。
菩薩以一切,　　嚴淨諸佛剎，
安置一毛孔,　　眾生無不見。
能以一毛孔,　　悉受一切海,
大海不增減,　　眾生無嬈害,
示現如是等,　　一切諸事相。
無量金剛山,　　手磨為微塵,
以此一切塵,　　遍散諸佛剎，
復末塵下剎，　　遍布餘世界，
一切塵可知,　　智慧不可盡。
於一毛孔中,　　放演淨光明,
普照一切世,　　悉蔽日月光,
珠火天神光,　　隱沒悉不現,
除滅惡道苦,　　為說無上法。
菩薩一言音,　　出生一切音,
一切諸眾生,　　無不悉聞者。
以聞此法音,　　皆得大歡喜,
具足廣宣暢,　　諸佛所說法。
過去一切劫,　　安置未來今,
未來現在劫,　　迴置過去世。
十方一切剎，　　皆悉現成壞,
以一切眾生,　　安置一毛道。
過去及現在,　　一切諸如來,
具足自在力,　　悉於身中現。
深知變化法,　　善能隨所應,
普現無量身,　　於彼悉無著。
帝釋梵王身,　　四天大王身,
諸天清淨身,　　一切眾生身,
聲聞緣覺身,　　如來清淨身,
普現一切身,　　善修菩薩行。
現入眾想網,　　上中下諸品,
一切智所持,　　普現佛及剎。
具足深智慧,　　除滅諸想網,
示現菩薩行,　　究竟成菩提。
示現如是等,　　無量自在力,
一切無不現,　　舉世莫能知。
示現無所現,　　究竟無有上,

隨順應眾生,　　為說決定行。
淨身等虛空,　　妙音滿世間,
淨戒為塗香,　　慚愧衣普覆。
離垢正法繒,　　一切智摩尼,
功德莊嚴身,　　拜署無上王。
波羅蜜金輪,　　諸通為象寶,
神足為馬寶,　　淨慧無上珠,
妙行為女寶,　　四攝寶藏臣,
方便主兵寶,　　無上轉輪王。
勝妙三昧城,　　空觀妙宮殿,
慈悲大莊嚴,　　智慧為利劍。
堅強正念弓,　　明利根為箭,
諸佛護持蓋,　　建立智慧幢。
直入諸魔軍,　　忍力悉摧滅,
陀羅尼平地,　　淨妙行流水。
深智為涌泉,　　淨慧清涼林,
空為澄淨池,　　七覺妙華敷。
神足以莊嚴,　　三昧為娛樂,
法門為歌頌,　　思惟正法女。
甘露法之食,　　解脫味為漿,
御調順三乘,　　遊戲無上園。
此等諸勝行,　　及餘無上法,
無量劫修學,　　其心無疲倦。
供養一切佛,　　嚴淨一切剎，
普令一切眾,　　安住一切智。
一切剎微塵，　　悉可知其數，
一切虛空界,　　皆悉可度量,
一切眾生心,　　念念可知數,
佛子諸功德,　　說之不可盡。
欲具此功德,　　及餘勝妙法,
欲滅一切苦,　　安樂諸群生。
欲與諸如來,　　身口意齊等,
應發金剛心,　　究竟此勝行。」

大方廣佛華嚴經卷第四十三

【經文資訊】大正藏第 09 冊 No. 0278 大方廣佛華嚴經
【版本記錄】CBETA 電子佛典 2016.06，完成日期：2016/06/15
【編輯說明】本資料庫由中華電子佛典協會（CBETA）依大正藏所編輯

【原始資料】蕭鎮國大德輸入，眾生出版社提供新式標點，其他
【其他事項】本資料庫可自由免費流通，詳細內容請參閱【中華電子佛典協會資料庫版權宣告】

本網站係採用 Creative Commons 姓名標示-非商業性-相同方式分享 3.0 台灣 (中華民國) 授權條款授權.
Copyright ©1998-2016 CBETA
Dictionary cache status: loaded

Glossary and Other Vocabulary

Copyright Fo Guang Shan 佛光山 2013-2025. This work may be freely reused under the Creative Commons Attribution 4.0 International License with attribution. Please send comments to alex@ntireader.org.
Page updated on 2025-06-19

Avataṃsakasūtra (Flower Garland Sūtra) 大方廣佛華嚴經
Scroll 44
Click on any word to see more details.

大方廣佛華嚴經卷第四十四

東晉天竺三藏佛馱跋陀羅譯

入法界品第三十四之一

[0676a06] 爾時，佛在舍衛城，祇樹給孤獨園，大莊嚴重閣講堂，與五百菩薩摩訶薩俱，普賢菩薩、文殊師利菩薩而為上首；夜光幢菩薩、須彌山幢菩薩、寶幢菩薩、無礙幢菩薩、華幢菩薩、離垢幢菩薩、日光幢菩薩、正幢菩薩、離塵幢菩薩、明淨幢菩薩、大地端嚴菩薩、寶端嚴菩薩、大慧端嚴菩薩、金剛智端嚴菩薩、離垢端嚴菩薩、法日端嚴菩薩、功德山端嚴菩薩、智光端嚴菩薩、普妙德端嚴菩薩、大地藏菩薩、虛空藏菩薩、蓮華藏菩薩、寶藏菩薩、日藏菩薩、淨德藏菩薩、法印藏菩薩、明淨藏菩薩、臍藏菩薩、蓮華藏菩薩、善德眼菩薩、普見眼菩薩、清淨眼菩薩、離垢眼菩薩、無礙眼菩薩、普眼菩薩、善觀眼菩薩、青蓮華眼菩薩、金剛眼菩薩、寶眼菩薩、虛空眼菩薩、善眼菩薩、天冠菩薩、普照

法界慧天冠菩薩、道場天冠菩薩、普照十方天冠菩薩、生諸佛藏天冠菩薩、一切世間最上天冠菩薩、明淨天冠菩薩、無量寶天冠菩薩、受一切如來師子座天冠菩薩、普照法界虛空天冠菩薩、梵王周羅菩薩、龍王周羅菩薩、一切佛化光明周羅菩薩、道場周羅菩薩、一切願海音摩尼寶王周羅菩薩、出生如來光眾寶自在周羅菩薩、莊嚴一切虛空摩尼寶王周羅菩薩、一切如來自在光幢摩尼王網普覆周羅菩薩、一切佛音轉法輪周羅菩薩、三世慧音周羅菩薩、大光菩薩、離垢光菩薩、寶光菩薩、離塵光菩薩、夜光菩薩、法光菩薩、寂靜光菩薩、日光菩薩、自在光菩薩、天光菩薩、功德幢菩薩、智幢菩薩、法幢菩薩、諸通幢菩薩、光幢菩薩、華幢菩薩、摩尼幢菩薩、菩提幢菩薩、梵幢菩薩、普光幢菩薩、梵音菩薩、海音菩薩、大地音菩薩、世主音菩薩、山相擊音菩薩、充滿一切法界音菩薩、一切法海雷音菩薩、降伏一切魔音菩薩、大悲方便雲雷音菩薩、滅一切苦安慰音菩薩、法上菩薩、勝上菩薩、智上菩薩、功德須彌山上菩薩、功德珊瑚上菩薩、稱上菩薩、普光上菩薩、大慈上菩薩、智海上菩薩、如來性起上菩薩、光妙德菩薩、勝妙德菩薩、上妙德菩薩、明淨妙德菩薩、法妙德菩薩、月妙德菩薩、虛空妙德菩薩、寶妙德菩薩、妙德幢菩薩、智妙德菩薩、娑羅林王菩薩、法王菩薩、眾生王菩薩、梵王菩薩、山王菩薩、寶王菩薩、離生王菩薩、寂靜王菩薩、不動王菩薩、仙王菩薩、勝王菩薩、寂靜音菩薩、無礙音菩薩、說大地音菩薩、大海雷音菩薩、雲音菩薩、法光音菩薩、虛空音菩薩、一切眾生善根雷音菩薩、開悟過去願音菩薩、圓滿道音菩薩、智須彌山音菩薩、虛空覺菩薩、離垢覺菩薩、無礙覺菩薩、善覺菩薩、普照三世覺菩薩、廣覺菩薩、普光覺菩薩、法界光覺菩薩，如是等五百菩薩。此諸菩薩，皆悉出生普賢之行，境界無礙，充滿一切諸佛剎故；持無量身，悉能往詣一切佛故；具足無礙淨眼，見一切佛明自在故；至無量處，一切諸佛成正覺時，悉能往詣，現前見佛無休息故；無量智光，普照一切諸法海故；於無量劫，說不可盡，辯清淨故；究竟虛空界，智慧境界悉清淨故；無所依止，隨其所應，現色身故；除滅癡曀，善分別知眾生界故；虛空智慧，放大光網，普照一切諸法界故。復與五百大聲聞俱，悉覺真諦，證如實際，深入法性，離生死海；安住如來虛空境界，離結使縛；不著一切，遊行虛空，於諸佛所疑惑悉滅，深入信向諸佛大海。復與諸天王俱，悉已恭敬供養過去諸佛，長夜饒益一切眾生，心常行慈，未曾忘失；守護群生，入勝智門，不捨一切眾生；出生諸佛正法境界，守護佛法，受持佛性，生如來家，專求一切智門。

[0676c19] 爾時，諸菩薩、聲聞、天人、及其眷屬，咸作是念：「如來行、如來智境界、如來持、如來力、如來無畏、如來三昧、如來住、如來勝妙功德、如來身、如來智、如來法，一切天人無能知、無能度、無能得底、無能受、無能思惟、無能觀察、無能分別、無能開發、無能宣明、無能為人如實解說，除佛持力、自在力、威神力、如來本願力、過去善根力、親近善知識力、清淨信心方便力、樂求勝妙法力、清淨正直菩提心力、深心一切智願力。又諸大眾種種意、種種欲、種種解、種種語、種種地、種種根、種種方便、種種心境界、種種依如來功德、種種樂聞法；世尊往昔發一切智願，求一切智，菩薩諸願清淨波羅蜜、菩薩諸地、菩薩滿足行、菩薩莊嚴、菩薩方便莊嚴、菩薩道莊嚴、菩薩出生方便海莊嚴、菩薩自在莊嚴，菩薩本生海、菩提門自在海，如來自在轉法輪、如來剎清淨自在、如來方便莊嚴眾生界、如來法王法、如來道明普照一切、如來自在入一切眾生處、如來

為一切眾生作最上福田、如來為一切眾生說功德達嚫，三輪化度一切群生。唯願世尊大悲慈愍，具足顯現。」

[0677a11] 爾時，世尊知諸大眾心之所念，以大悲身、大悲門、大悲為首、大悲隨順方便法，入師子奮迅三昧，令一切眾生樂清淨法；入三昧已，時，大莊嚴重閣講堂忽然廣博，無量無邊不可破壞，金剛寶地清淨莊嚴，一切摩尼寶王遍布其地，散無量寶華，奇妙眾寶，瑠璃為柱，以明淨寶而莊嚴之，眾寶莊校微密無間，閻浮檀寶以為樓閣；眾寶欄楯，却敵寮向，阿僧祇欄楯而以莊飾；諸天王寶，堅固眾寶而莊嚴之；摩尼寶網，彌覆其上，建眾寶幢，懸諸幡蓋，放大光網，普照法界。又以不可說眾雜妙寶，莊嚴其外，四邊階道，眾寶合成。

[0677a24] 爾時，佛神力故，令祇洹林忽然廣博，與不可說佛剎微塵數世界等，眾寶莊嚴，不可說寶遍布其地；阿僧祇寶以為垣牆；寶多羅樹列植道側；無量香河微流盈滿，一切寶華以為波浪，皆悉右旋，演說一切佛法，音聲不可思議。分陀利華皆悉開敷，彌布水上；眾寶華樹，高顯榮茂，列植其岸；不可思議樓閣，摩尼寶網羅覆其上。阿僧祇妙寶莊嚴，光明普照，阿僧祇摩尼寶王嚴飾其地，出眾妙香。建立無量摩尼王幢，香幢、衣幢、幡幢、繒幢、華幢、莊嚴具幢、鬘幢、寶垂帶幢、眾寶蓋幢、大摩尼幢、普照摩尼寶幢、出佛音幢、師子寶王幢、出一切佛本生海幢、一切法界幢、摩尼寶王幢，以為莊嚴。時，祇洹林上虛空中，有不可思議天寶宮殿雲、不可思議眾香樹雲、不可說須彌山雲，莊嚴虛空。不可說不可說眾寶樂器演妙法音，讚詠如來。不可說寶樹雲彌覆虛空，不可說眾寶座雲覆以寶衣，菩薩處上歎佛功德。不可說天寶像雲以為莊嚴，不可說白淨真珠網雲以為莊嚴，不可說解脫樓閣雲以為莊嚴，不可說妙解脫音樂雲雨以為莊嚴。何以故？如來善根不可思議故；如來白淨法不可思議故；如來威神不可思議故；如來一身，充滿一切法界自在，不可思議故；一切佛剎莊嚴入一佛身，不可思議故；一微塵中現一切佛，一切法界不可思議故；一毛孔中盡過去際，一切如來次第顯現不可思議故；放一光明照一切剎，不可思議故；如來一毛孔中出一切佛剎微塵等化身雲，充滿一切世界，不可思議故；如來一毛孔中現一切佛剎成壞不可思議故；如此，祇樹給孤獨園見嚴淨佛剎，一切法界、虛空界、一切世界，所見嚴淨，亦復如是。如來充滿來詣祇洹，菩薩充滿一切如來大眾海安住，普雨一切妙莊嚴雲；雨一切眾寶光明，普照一切摩尼王雲；雨一切蓋雲、莊嚴一切天身雲；雨一切華樹雲、莊嚴一切雜色衣雲；雨一切鬘雲、流注莊嚴一切摩尼寶王莊嚴雲；雨一切眾生身雜色香雲；雨寶華雲、諸天女雲；各持妙寶於虛空中迴轉，莊嚴一切眾寶，鉢曇摩華雜寶師子座莊嚴虛空。

[0677c07] 爾時，東方過不可說佛剎微塵等世界海，有世界名金剛雲明淨燈莊嚴，佛號明

淨妙德王；彼大眾中，有菩薩名明淨願光明，與不可說佛剎微塵等菩薩俱，來向此土。興種種雲，莊嚴虛空；所謂：興天華雲、散天末香雲，垂天鬘帶雲、雨天寶雲、天莊嚴雲、天寶蓋雲、天寶衣雲、天幢蓋雲，充滿**虛空，以可悅樂眾寶莊嚴，來詣佛所，禮拜供養；即於東方化作一切莊嚴樓閣，寶蓮華藏師子之座；如意寶網羅覆其身，與其眷屬，結跏趺坐。**

[0677c17] 南方過不可說佛剎微塵等世界，有世界名金剛藏，佛號普照妙德王；彼大眾中，有菩薩名不可壞精進勢王，與不可說佛剎微塵等菩薩俱，來向此土。皆悉齎持一切妙香，神力持故，普熏一切佛世界海；執持一切摩尼寶網、華鬘、瓔珞、寶衣、寶像、妙德光明諸莊嚴具，一切妙師子寶以為莊嚴；神力持故，充滿一切諸佛世界，來詣佛所，禮拜供養；即於南方，化作白淨妙寶樓閣，普照十方寶蓮華藏師子之座，結跏趺坐；以寶華網，羅覆其身。

[0677c27] 西方過不可說佛剎微塵等世界，有世界名寶燈須彌山幢，佛號法界智燈；彼大眾中，有菩薩名無上普妙德王，與世界海微塵等菩薩俱，來向此土。興不可說佛剎微塵等種種色香須彌山雲，充滿一切法界；不可說佛剎微塵等種種色香水須彌山雲，充滿一切法界；不可說佛剎微塵等種種色摩尼寶王須彌山雲，充滿一切法界；不可說佛剎微塵等種種色光明莊嚴寶幢須彌山雲，充滿一切法界；不可說佛剎微塵等種種色金剛藏摩尼寶王須彌山雲，充滿一切法界；不可說佛剎微塵等閻浮檀寶幢須彌山雲，充滿一切法界；不可說佛剎微塵等摩尼寶王遍照一切法界須彌山雲，普覆虛空一切如來；不可說佛剎微塵等相好摩尼寶王普照須彌山雲，充滿一切眾生境界；一切如來為菩薩時不可說佛剎微塵等所行須彌山雲，充滿法界；一切如來示現不可說佛剎微塵等莊嚴道場，來詣佛所，禮拜供養。即於西方，化作一切香王樓閣，以真珠寶網羅覆其上，如帝釋幢寶蓮華藏師子之座，結跏趺坐；金色寶網，羅覆其身；如意寶王為髻明珠。

[0678a20] 北方過不可說佛剎微塵等世界，有世界名寶衣光明幢，佛號法界虛空妙德；彼大眾中，有菩薩名無礙妙德藏王，與世界海微塵等菩薩俱，來向此土。以一切寶繒雲莊嚴**虛空，神力持故，充滿虛空；雜寶衣雲、雜香熏衣雲、日幢摩尼寶衣雲、金色妙衣雲、眾寶網衣雲、閻浮檀金色莊嚴衣雲、白淨寶衣雲、明淨寶王衣雲、妙光寶衣雲、海莊嚴寶王衣雲，莊嚴虛空；神力持故，皆悉充滿一切虛空，來詣佛所，禮拜供養。即於北方，化作大海摩尼寶王樓閣，瑠璃寶蓮華藏師子之座，結跏趺坐；妙寶王網，羅覆其身；清淨寶王為髻明珠。**

[0678b03] 東北方過不可說佛剎微塵等世界，有世界名放離垢歡喜光明網，佛號無礙眼；

彼大眾中，有菩薩名法界善化願月王，與世界海微塵等菩薩俱，來向此土。興寶樓閣雲，皆悉充滿一切世界；香樓閣雲、香煙樓閣雲、華樓閣雲、栴檀樓閣雲、金剛樓閣雲、摩尼樓閣雲、金樓閣雲、寶衣樓閣雲、鉢曇摩樓閣雲，皆悉普覆一切佛剎，來詣佛所，禮拜供養。即於東北方，化作一切法界門寶山樓閣，不可稱香王寶蓮華藏師子之座，結跏趺坐；摩尼華網，羅覆其身；妙莊嚴藏摩尼寶王，以為天冠。

[0678b14] 東南方過不可說佛剎微塵等世界，有世界名香雲莊嚴幢，佛號龍自在王；彼大眾中，有菩薩名法義慧焰王，與世界微塵等菩薩俱，來向此土。興無量金色圓滿光雲，普覆虛空；無量寶色圓滿光雲、佛白毫相圓滿光雲、眾寶雜色圓滿光雲、寶蓮華藏圓滿光雲**、眾寶樹華圓滿光雲、如來無見頂相圓滿光雲、閻浮檀金色圓滿光雲、日光圓滿光雲、月光圓滿光雲，普覆虛空，來詣佛所，禮拜供養。即於東南方，化作明淨摩尼寶王樓閣，金剛寶蓮華藏師子之座，結跏趺坐；寶焰光網，羅覆其身。**

[0678b25] 西南方過不可說佛剎微塵等世界，有世界名曰光藏，佛號法月普照智王；彼大眾中，有菩薩名壞散一切眾魔智幢王，與世界微塵等菩薩俱，來向此土。一一毛孔，普興虛空界等寶華焰雲，遍照一切世界；放香焰雲、眾寶焰雲、金剛焰雲、香煙焰雲、大龍自在電光焰雲、明淨摩尼寶焰雲、金色寶焰雲、妙德藏摩尼寶王網**焰雲**；**一一毛孔各放虛空界等如來光明海雲，普照三世，來詣佛所，禮拜供養。即於西南方，化作一切方門光網普照法界摩尼樓閣，香燈焰寶蓮華藏師子之座，結跏趺坐；摩尼寶藏王妙光明網，羅覆其身**；**冠一切眾生向解**脫音摩尼寶王冠。

[0678c09] 西北方過不可說佛剎微塵等世界，有世界名淨願摩尼寶藏，佛號普明淨妙德須彌山王；彼大眾中，有菩薩名明淨願智幢王，與世界微塵等菩薩俱，來向此土。於念念中，一切相好、一切毛孔，皆出三世一切諸佛身雲，充滿一切虛空界；又出一切菩薩身雲、一切如來眷屬身雲、一切如來變化身雲、一切如來本生身雲、一切聲聞、**緣覺身雲、一切如來道場菩提樹雲、一切如來自在雲、一切世界王身雲、一切嚴淨佛**剎雲，於念念中，一切相好、一切毛孔皆出如是等雲，充滿虛空，來詣佛所，禮拜供養。即於西北方，化作諸方清淨摩尼妙寶樓閣，清淨一切眾生摩尼寶蓮華藏師子之座，結跏趺坐；堅固光明真珠寶網，羅覆其身；首冠普覆摩尼寶冠。

[0678c24] 下方過不可說佛剎微塵等世界，有世界名一切如來光圓滿清淨，佛號無礙虛空智幢王；彼大眾中，有菩薩名壞散一切障智慧勢王，與世界微塵等菩薩俱，來向此土。於一切毛孔，出一切眾生語海音雲、三世菩薩行海音雲、一切菩薩願音雲、一切菩薩成滿清淨波羅蜜音雲、一切菩薩行妙音聲雲、充滿一切世界一切菩薩積集自在音雲、一切菩薩往

詣道場降伏眾魔成最正覺自在音雲、一切諸佛轉正法輪修多羅音雲、隨其所應化度眾生方便音雲、令一切眾生隨時方便得妙智慧善根音雲，來詣佛所，禮拜供養。即於下方，化作諸佛寶光明藏莊嚴樓閣，寶蓮華藏師子之座，結跏趺坐；普照道場摩尼寶王為髻明珠。

[0679a10] 上方過不可說佛剎微塵等世界，有世界名說無盡覺，佛號圓滿普智光音；彼大眾中，有菩薩名分別法界智通王，與世界海微塵等菩薩俱，來向娑婆世界釋迦牟尼佛所。一切相好、一切毛孔、一切肢節、一切身分、一切莊嚴具、一切衣服中，出盧舍那等過去一切諸佛、未來一切已受記佛、未受記佛，現在十方一切世界、一切諸佛、及眷屬雲，皆悉顯現。過去所行檀波羅蜜，及受施者，皆悉顯現；過去所修尸波羅蜜，持戒清淨；過去羼提波羅蜜，割截肢節，心不動亂；過去修習毘梨耶波羅蜜；過去修習一切如來禪波羅蜜海；過去修習一切如來轉淨法輪；過去一切悉捨不著壽命；過去歡喜樂求諸菩薩道；過去出生菩薩清淨大莊嚴願；過去一切菩薩力波羅蜜；過去一切菩薩圓滿智慧，皆悉具足。出如是等諸自在雲，充滿法界，皆悉顯現，來詣佛所，禮拜供養。即於上方，化作金剛莊嚴藏樓閣，青金剛寶蓮華藏師子之座，結跏趺坐；一切寶網，羅覆其身；三世佛號摩尼寶王為髻明珠。

[0679b01] 是諸菩薩及其眷屬，皆悉具足普賢行願；成就三世諸佛清淨智眼；轉一切佛淨妙法輪；攝取諸佛勝妙音聲修多羅海；具足一切菩薩自在究竟彼岸。於念念中，悉詣一切諸如來所，現自在力，一身充滿一切世界，能於一切如來眾中，現清淨身；於一微塵悉能示現一切世界，隨所應化，成熟眾生，未曾失時。於一毛孔，出一切佛妙法雷音，知眾生界皆悉如幻，知一切佛悉如電光，知一切有趣皆悉如夢，知一切果報如鏡中像，知一切生如熱時焰，知一切世間皆如變化；具足成就如來十力無所畏法；於大眾中能師子吼，深入無盡一切辯海；決定了知一切眾生語言法海；於淨法界行無礙行，知一切法皆悉無諍；具足菩薩諸通妙智，勤修精進，摧伏諸魔；安住三世勝妙智慧，無所染著；清淨妙行，得佛莊嚴一切智地；知一切有，悉無所有；深入一切法界智海，以不壞智，入一切世界；於一切世界，普現自在；示現一切世界受生；知一切世界種種形色，以微細境界，現廣佛剎；以廣佛剎，現微細境界。於一念中，住一切佛住，得一切佛住持智身，得清淨慧，了知十方一切剎海；於一念中，悉能出生無量自在，遍滿十方一切世界海。此諸菩薩，皆悉成就如是等無量功德，滿祇洹林皆是如來威神力故。

[0679b28] 爾時，諸大聲聞舍利弗、目揵連、摩訶迦葉、離婆多、須菩提、阿泥盧豆、難陀、金毘羅、迦旃延、富樓那彌多羅尼子，如是等諸大聲聞，在祇洹林而悉不見如來自在、如來莊嚴、如來境界、如來變化、如來師子吼、如來妙功德、如來自在行、如來勢力、如來住持力，清淨佛剎，如是等事，皆悉不見。亦復不見不可思議菩薩大會，菩薩境界自在變化，菩薩眷屬隨所來方妙寶莊嚴諸師子座，菩薩宮殿三昧自在周遍觀察，菩薩奮迅勤行精進供養諸佛，菩薩授記長養善根，菩薩受身、清淨法身、智身、願身、色身相好，無量光明，圓滿莊嚴，放大光網變化身雲，菩薩充滿一切方網，菩薩諸行圓滿具足；如是等事，一切聲聞，諸大弟子，皆悉不見。何以故？修習別異善根行故；本不修習能見如來自在善根，亦不修習淨佛土行，又不讚歎見佛自在所得功德，不於生死中教化眾生發阿耨多

羅三藐三菩提心，亦不安立眾生於佛菩提，亦不守護如來種姓令不斷絕，亦不攝取一切眾生，亦不成就諸波羅蜜，不為眾生稱歎勝妙智慧眼地，亦不修習一切智行，不求諸佛離世善根，亦不出生自在淨剎，不求菩薩諸通明眼，不修菩薩境界，不壞善根，亦不出生佛力，住持菩薩大願，又亦不知諸法如幻，菩薩集會悉皆如夢，亦不修習菩薩離生聖行之心，不得普賢清淨智眼。是諸功德不與聲聞、辟支佛共；以是因緣，諸大弟子，不見、不聞、不入、不知、不覺、不念、不能遍觀、亦不生意。何以故？此是菩薩智慧境界，非諸聲聞智慧境界。是故，諸大弟子在祇洹林，不見如來自在神力，亦無三昧清淨智眼，於微細處見諸境界，亦無法門神力境界，亦無諸力勝妙功德，亦無是處智，亦無智眼，能見聞覺知及生意念，亦不樂說，不能讚歎，不能顯現，不能施與，不能勸化安立眾生於彼妙法。何以故？以聲聞乘出三界故。又以滿足聲聞之道住聲聞果，不能具足無所有智；住真實諦，常樂寂靜，遠離大悲，常自調伏，捨離眾生。是故，雖與如來對面而坐，不能覺知神變自在。譬如餓鬼，裸形飢渴，舉身燒然，為諸虎狼毒獸所逼，往詣恒河，欲求水飲，或見枯竭，或見灰炭。所以者何？悉由宿行罪業障故。一切聲聞，亦復如是；雖在祇洹，不覩如來自在神力。所以者何？無明障曀，覆淨眼故。譬如有人於大會中，昏寢夢見諸天城郭，帝釋宮殿，園觀林流，眾寶莊嚴，散諸雜華，寶樹行列；妙衣覆上，諸天男女遊戲其中。自然妙音共相娛樂，受天快樂，其人自覩，安住此處，見天宮殿無量莊嚴，其餘大會，悉不知見。所以者何？覺夢異故。一切菩薩世界諸王，亦復如是，如彼夢中，無所不見。深入菩薩妙法門故；積集善根，出生一切智願故；決定明了佛功德故；正向菩薩弘誓道故；滿足一切智故；滿足普賢諸行願故；得一切菩薩圓滿地故；得一切菩薩三昧自在故；行一切菩薩無礙智故。是故，一切諸大菩薩悉覩如來不可思議神變境界，深入明達究竟彼岸，一切聲聞諸大弟子，皆不能知。譬如雪山，有諸藥草，賢明良醫，悉分別知；雖有捕獵、放牧人等，遊止彼山，悉不能知。菩薩摩訶薩亦復如是，具足一切智，出生一切菩薩自在，明了如來神足變化；彼諸聲聞大弟子眾，雖處祇洹，悉不覺知。所以者何？常求自安，不廣濟故。譬如地中，有諸寶藏，唯呪術者，悉能別知，記錄庫藏，以自資給，奉養父母，賑卹親屬，拯濟貧乏；菩薩摩訶薩亦復如是，以淨慧眼，入佛自在不可思議神力境界，普入無量方便大海、諸三昧海，恭敬、供養一切諸佛，守護正法，以四攝法，攝取眾生。諸大聲聞，雖處祇洹，不覩如來自在神變；譬如盲人，至大寶洲，行、住、坐、臥，不見眾寶；此諸聲聞，亦復如是，在祇洹林大法寶洲，親侍世尊，不覩如來自在神變，菩薩大眾。所以者何？不得菩薩清淨眼故，不能次第覺法界故。譬如有人以明淨藥而用治眼，於夜闇中，處在大眾，悉見眾人行、住、坐、臥，餘人不見。如來亦爾，逮得無礙清淨智眼，悉能知見一切世間，示現無量自在神變，及菩薩眾。諸大聲聞不覩如來自在神變，及菩薩眾。譬如比丘，在大會中，入一切處定，所謂：地、水、火、風、天、眾生、境界，其餘大眾，悉不能見地、水、火、風，乃至境界諸一切處；如來所現不可思議，菩薩悉見，諸大聲聞不知、不見。譬如有人，以曀身藥自塗其目，行、住、坐、臥，無能見者，唯有彼人悉能覩見；如來亦復如是，永離世間，無能見者，唯一切智菩薩境界，非諸聲聞之所能知。如人從生，有二種天，常隨侍衛，一曰同生，二曰同名，天常見人，人不見天。如來神變，亦復如是，非諸聲聞所能知見，唯諸菩薩乃能覩見。譬如比丘，於大眾中，入滅盡定，不捨諸根，亦不滅度，而不知見諸大眾事。所以者何？滅定力故。諸大聲聞，亦復如是，處祇洹林大眾之中，諸根現前，而不覩見如來神變，不入、不知、不覺、不念、不

生心意。所以者何？如來境界甚深彌曠，難知、難見、難得原底，無有限量；遠離世間，不可思議，無能壞者，非諸聲聞、緣覺境界。

[0680c11] 爾時，明淨願光明菩薩承佛神力，觀察十方，以偈頌曰：

「瞻察堅固人,　　菩提難思議,
祇**洹林顯現**,　　無量自在法。
如來神力持,　　顯現無量德,
世間悉迷惑,　　不知諸佛法。
法王甚深法,　　無量難思議,
顯現大變化,　　一切莫能測。
如來莊嚴相,　　讚歎不可盡,
以法無相故,　　宣明一切佛。
最勝於祇**洹**,　　**顯現自在力**,
甚深不可議,　　遠離語言道。
觀察無量德,　　菩薩**眾雲集**,
不思議剎來，　　供養於最勝。
悉滿諸大願,　　常修無礙行,
一切諸世間,　　莫能知其心。
一切諸**緣覺**,　　**無量大聲聞**,
皆悉不能知,　　菩薩行境界。
菩薩大智慧,　　一切莫能壞,
遠離諸亂想,　　究竟深智地。
最大名稱人,　　深入無量定,
顯現自在力,　　充滿諸法界。」◎

[0681a04] ◎爾時，不可壞精進勢王菩薩承佛神力，觀察十方，以偈頌曰：

「瞻察真佛子,　　功德智慧藏,
究竟菩薩道,　　安隱諸世間。
無量智明鑒,　　禪定心不動,
智慧甚深廣,　　境界不可測。
閑靜祇**洹林**,　　**無量妙莊嚴**,
菩薩皆充滿,　　悉依正覺住。
無量大**眾海**,　　**一切無所著**,
十方來會此,　　處華師子座。
除滅**眾虛妄**,　　**一切無所染**,
離垢無礙心,　　究竟諸法界。
建立智慧幢,　　不動如金剛,
諸法無變化,　　示現無量變。
一切十方界,　　無量億佛剎，

悉能遍往詣,　　而亦不分身。
瞻仰釋師子,　　無量力自在,
以佛威神故,　　十方大眾集。
佛子悉究竟,　　一切語言道,
佛法不可壞,　　安住法界地。
法性不可壞,　　牟尼甚深法,
句身及味身,　　分別無窮盡。」

[0681a26] 爾時，無上普妙德王菩薩承佛神力，觀察十方，以偈頌曰：

「瞻察堅固人,　　智慧廣圓滿,
善知時非時,　　為眾演說法。
遠離諸外道,　　調伏諸論師,
隨其所應化,　　為現自在力。
正覺非量法,　　亦非無量法,
牟尼悉超越,　　有量無量法。
譬如明淨日,　　除滅一切闇,
導師智亦然,　　普照三世法。
譬如十五日,　　圓滿明淨月,
最勝亦如是,　　白淨法圓滿。
譬如虛空中,　　淨日光明耀,
普照於一切,　　佛自在亦然。
譬如虛空性,　　一切無障礙,
世間燈如是,　　自在無障礙。
譬如大地性,　　能持諸群生,
世間燈法輪,　　能持亦如是。
譬如大風性,　　飄疾無障礙,
佛法亦如是,　　速遍諸世間。
譬如大水輪,　　世界所依住,
智慧輪亦然,　　三世佛所依。」

[0681b19] 爾時，無礙妙德藏王菩薩承佛神力，觀察十方，以偈頌曰：

「譬如大寶山,　　饒益諸群生,
如來功德山,　　饒益亦如是。
譬如大海水,　　清涼而澄淨,
如來亦如是,　　能除熱渴愛。
譬如須彌山,　　安峙於大海,
如來山亦然,　　安住深法海。
譬如大海中,　　能出一切寶,
無師智亦然,　　覺難覺無難。

導師甚深智,　　無量無有數,
顯現自在力,　　無能思議者。
譬如工幻師,　　示現種種事,
佛智亦如是,　　現諸自在力。
譬如如意珠,　　能滿一切意,
最勝亦如是,　　悉滿諸淨願。
譬如明淨寶,　　悉能照一切,
導師智如是,　　普照一切法。
譬如隨方寶,　　正住諸方現,
無礙燈亦然,　　諸法於中現。
譬如淨水珠,　　澄清諸濁水,
見佛亦如是,　　諸根悉清淨。」

[0681c12] 爾時，法界善化願月王菩薩承佛神力，觀察十方，以偈頌曰：

「譬如青寶珠,　　能青一切色,
若有見佛者,　　皆悉同菩提。
一一微塵中,　　最勝現自在,
悉能淨無量,　　無邊諸菩薩。
逮得甚深法,　　種種莊嚴事,
唯諸菩薩境,　　世間莫能測。
具足諸莊嚴,　　如來淨妙行,
成就菩薩道,　　深入諸法界。
正覺所示現,　　不可思議剎，
一切現在佛,　　菩薩悉充滿。
釋師子成就,　　無量自在法,
示現大神變,　　無量無有邊。
菩薩種種行,　　無量無有邊,
如來自在力,　　為之悉顯現。
佛子善修學,　　甚深諸法界,
成就無礙智,　　明了一切法。
如來威神力,　　為眾轉法輪,
出生勝功德,　　令世悉清淨。
如來淨境界,　　甚深圓滿智,
實智大龍王,　　度脫一切眾。」

[0682a05] 爾時，法義慧焰王菩薩承佛神力，觀察十方，以偈頌曰：

「最勝有三世,　　聲聞諸弟子,
皆悉不能知,　　如來舉足事。
去來今現在,　　一切諸緣覺,

亦復不能知，　如來舉足事。
何況世凡夫，　結使所纏縛，
愚闇覆淨眼，　而能知導師？
最勝無量德，　具足諸智慧，
超出語言道，　一切莫能知。
譬如明淨月，　光明無能知，
導師亦如是，　功德不可議。
如來一方便，　出生無量化，
無數劫思算，　不能知少分。
如來一方便，　出生無量德，
一切智正法，　皆悉無能知。
若有求菩提，　修習菩薩行，
是彼之境界，　所能分別知。
不思議方便，　超度生死海，
若滅吾我心，　是則能究竟。
清淨心無量，　大願悉成滿，
逮得佛菩提，　最勝之境界。」◎

大方廣佛華嚴經卷第四十四

【經文資訊】大正藏第 09 冊 No. 0278 大方廣佛華嚴經
【版本記錄】CBETA 電子佛典 2016.06，完成日期：2016/06/15
【編輯說明】本資料庫由中華電子佛典協會（CBETA）依大正藏所編輯
【原始資料】蕭鎮國大德輸入，眾生出版社提供新式標點，其他
【其他事項】本資料庫可自由免費流通，詳細內容請參閱【中華電子佛典協會資料庫版權宣告】

本網站係採用 Creative Commons 姓名標示-非商業性-相同方式分享 3.0 台灣 (中華民國) 授權條款授權.
Copyright ©1998-2016 CBETA
Dictionary cache status: loaded

Glossary and Other Vocabulary

Copyright Fo Guang Shan 佛光山 2013-2025. This work may be freely reused under the Creative Commons Attribution 4.0 International License with attribution. Please send comments to alex@ntireader.org.
Page updated on 2025-06-19
Abbreviations
Reference
Help
About

Avataṃsakasūtra (Flower Garland Sūtra) 大方廣佛華嚴經
Scroll 45
Click on any word to see more details.

大方廣佛華嚴經卷第四十五

東晉天竺三藏佛馱跋陀羅譯

入法界品第三十四之二

[0682b06] ◎爾時，壞散一切眾魔智幢王菩薩承佛神力，觀察十方，以偈頌曰：

「大智無礙身,　非身難思議,
如來淨法身,　一切莫能測。
不思議行業,　起此清淨身,
無量妙莊嚴,　不染於三界。
普明照一切,　清淨諸法界,
開發菩提門,　出生深定智。
永離諸垢染,　除滅一切障,
世間明淨日,　普放慧光明。
永絕生死流，　悉令三界淨，
具足菩薩德,　成就佛菩提。
顯現無量色,　於彼無所染,
所可現眾色,　一切莫能思。
人王勝智慧,　能於念念中,
具無量菩提,　一切莫能知,
具足無盡智,　一切莫能壞,
彼於一念中,　明達三世佛。
分別一切業,　正念思菩提,
於思而非思,　思法寂滅故,
甚深不可說，　遠離語言道，
如來從此起,　佛業難思議。」

[0682b28] 爾時，明淨願智幢王菩薩承佛神力，觀察十方，以偈頌曰：

「離癡清淨念,　聞持一切法,

深慧能分別,　　諸佛無盡海。
菩薩決定心,　　修習菩薩行,
出生甚深智,　　除滅諸疑惑。
其心無疲厭,　　遠離於懈怠,
常勤修精進,　　究竟諸佛法。
具足信智慧,　　安住不可動,
常樂甚深智,　　觀察無所著。
無量無邊劫,　　積集諸功德,
專心常迴向,　　諸佛甚深法。
雖在生死中,　　其心無染著,
安住諸佛法,　　常樂如來行。
世間諸所有,　　陰界等諸法,
無畏悉除斷,　　安住佛正法。
世間顛倒惑,　　生死輪常轉,
修習無礙行,　　實利益眾生。
菩薩行難稱,　　一切莫能知,
除滅一切苦,　　安樂諸群生。
善覺菩提智,　　普照諸世間,
除滅愚癡闇,　　度脫一切眾。」

[0682c21] 爾時，壞散一切障智慧勢王菩薩承佛神力，觀察十方，以偈頌曰：

「無量無數劫,　　佛音難得聞,
何況親奉覲,　　除滅諸疑惑。
如來世間燈,　　究竟一切法,
無上勝福田,　　令眾悉清淨。
如來妙色身,　　一切莫能思,
無量劫諦觀,　　其心無厭足。
佛子善觀察,　　如來妙色身,
除滅一切障,　　究竟成菩提。
如來妙色身,　　出生淨妙音,
無礙諸辯才,　　廣開菩提門。
普照一切眾,　　無量難思議,
建立大乘智,　　授以菩提記。
功德圓滿日,　　出興照世間,
長養一切世,　　無量功德身。
若有值如來，　　遠離諸惡道，
除滅一切苦,　　具足智慧身。
若有見如來,　　能發無量心,
長養無數智,　　值遇諸導師。

若有見如來，　得定菩提心，
能自決定知，　我必成菩提。」

[0683a14] 爾時，分別法界智通王菩薩承佛神力，觀察十方，以偈頌曰：

「菩薩見如來，　無量淨功德，
皆悉善迴向，　究竟一切智。
饒益眾生故，　如來出世間，
具足大悲心，　為世轉法輪。
一切無能報，　大仙普慈恩，
不可思議劫，　代眾受苦故。
無量億劫中，　受諸地獄苦，
不捨一切眾，　悉令得見佛。
普能代眾生，　具受無量苦，
其心無疲倦，　為度一切故。
一切諸世間，　所有惡道苦，
如來常處中，　悉令聞正法。
一一地獄住，　不可思議劫，
具受無量苦，　終不離諸佛。
所以無量劫，　常在三惡道，
欲令諸群生，　長養智慧故。
眾生見如來，　除滅諸苦惱，
安立於大智，　一切佛境界。
若有見佛者，　除滅一切障，
長養功德藏，　究竟成菩提。
如來能除滅，　世間諸疑惑，
隨其所應化，　悉滿彼大願。」◎

[0683b09] ◎爾時，普賢菩薩觀察一切大眾，欲重開發，顯現照明；以法界等方便，廣說師子奮迅三昧；法界等、虛空界等、三世等、一切眾生界等、一切劫等、一切業性等、眾生希望等、眾生欲等、法光明等、隨時教化等、一切眾生根等，為諸菩薩十種廣說師子奮迅三昧。

[0683b14] 「何等為十？所謂：廣說一切法界中，一切佛剎微塵等佛，次第興世，演說正法；廣說虛空界等，一切佛剎中，盡未來劫一切諸佛所說；廣說一切佛剎中，一切如來現成正覺；廣說虛空界等，一切佛剎中，佛坐道場，眷屬圍遶，菩薩大眾，皆悉往詣；廣說一念中，三世一切佛出變化身，充滿一切法界；廣說一身充滿一切世界海、一切佛剎海，平等照持；廣說一一境界中，顯現三世一切諸佛自在功德地；廣說一一微塵中，顯現三世

一切佛剎微塵等，佛自在神力；廣說一一毛孔，出三世一切佛大願海音，開發化導，盡未來劫一切菩薩；廣說處法界等師子之座，大眾圍遶，莊嚴道場，各隨其處，轉妙法輪，盡未來劫，未曾斷絕。佛子！此師子奮迅三昧，有如是等不可說佛剎微塵等廣說，唯是如來智慧境界。」

[0683c01] 爾時, 普賢菩薩摩訶薩欲重明師子奮迅三昧, 承佛神力觀察如來；觀察大眾；觀察如來不可思議境界；觀察諸佛三昧；觀察不可思議世界；觀察不可思議智慧；觀察一切法, 皆悉如幻；觀察不可思議諸佛平等；觀察無量無邊, 一切音聲語言道故；以偈頌曰：

「一一毛孔中,　　普現最勝海,
佛處如來座,　　菩薩眾圍遶。
一一毛孔中,　　無量諸佛海,
道場處華座,　　轉淨妙法輪。
一一毛孔中,　　一切剎塵等，
最勝跏趺坐,　　演說普賢行。
最勝坐一剎，　　充滿十方界，
無盡菩薩雲,　　來詣於佛所。
無量億佛剎，　　塵數菩薩集，
圍遶於如來,　　為說諸法界。
顯現諸佛剎，　　入法界智海，
安住普賢行,　　滿足諸佛行。
安住於如來,　　一切諸世界,
深入菩薩行,　　樂聞勝法雲。
一一剎無量，　　億劫修諸行，
修習彼行已,　　究竟深法海,
滿足大願海,　　安住如來地。
出生最勝法,　　具足普賢行,
成就功德海,　　得無量自在,
如來身雲覆,　　一切諸佛剎，
普雨甘露法,　　令眾住佛道。」

[0683c29] 爾時, 世尊欲令諸菩薩安住師子奮迅三昧故, 放眉間白毫相光, 名普照三世法界門；不可說世界微塵等光明，以為眷屬, 普照十方一切世界海。時, 祇洹林菩薩大眾, 普雲集者, 悉見一切法界、虛空界等一切佛剎種種色、種種清淨、種種安住、種種形；如是等一切世界諸大菩薩，現坐道場，菩薩圍遶，諸天供養，成等正覺。或見於不可說佛剎

微塵等，諸眷屬中，出妙音聲，充滿法界，轉淨法輪；或見在天宮殿，在龍宮殿，夜叉、乾闥婆、阿修羅、迦樓羅、緊那羅、摩睺羅伽，及人、非人等諸宮殿中；或見在人聚落城邑，大王京都，現種種身、種種姓名、種種色、種種圓光、種種光網、種種辯、種種眷屬、種種持、種種教持、種種音聲，而為說法。如此間，如來為諸菩薩現甚深三昧神力變化；一切法界、虛空界等，十方一切世界海中，現國土身及眾生身，諸業所起；乃至一毛孔中，一切悉現，亦復如是；而不壞三世，不壞眾生；普照一切諸眾生心，色身清淨，隨所應化；普現一切眾生類前，開示一切諸佛妙法；調伏眾生，顯現如來自在神力。其有眾生見聞念知如來自在神通力者，皆佛宿世善知識也；皆悉修習四攝善根，一向專求無上菩提，攝諸善根，成就方便，逮得如來不可思議自在三昧，悉與法界、虛空界等；或得法身；或得色身；或得菩薩具足諸行；或得清淨諸波羅蜜；或得菩薩圓滿淨行；或得菩薩諸地；或得菩提自在；或得如來不壞三昧；或得如來諸行智力；或得如來無礙辯才。

[0684a29] 此諸菩薩得如是等十不可說佛剎微塵等諸妙功德，所謂：種種道、種種門、種種入、種種度、種種方便、種種至、種種方、種種光明、種種功德、種種功德具、種種自在。深入菩薩諸三昧海，所謂：普莊嚴法界菩薩三昧；普照三世無礙三昧；不壞法界智三昧；隨時深入如來境界三昧；普照虛空三昧；行如來力三昧；如來無畏莊嚴師子奮迅三昧；一切法界方便藏三昧；無礙法界淨月三昧；清淨莊嚴法雲三昧；除滅癡障法王幢三昧；一一境界中，悉見一切佛海三昧；一切世間不可壞身清淨光明智幢三昧；深入佛身無壞三昧；隨順一切世藏三昧；諸法無迹無依三昧；圓滿普照寂滅三昧；無所有，善化、普化，遍照三昧；攝持一切佛剎三昧；莊嚴一切佛剎，現成菩提三昧；行一切王法三昧；行一切眾生境界無礙三昧；生一切諸佛三昧；究竟一切佛德海三昧；一一境界，出生盡未來際功德三昧；解了一切如來本生海三昧；護持盡未來際，一切如來種性三昧；令現在十方一切佛剎海悉淨三昧；於一念中，普照一切佛住三昧；遠離障礙，深入一切境界三昧；令一切剎，入一佛剎三昧；出一切佛化身三昧；決定智慧金剛王，入一切根海三昧；住持一切佛身，皆一身藏，無差別三昧；於一念中，住一切佛法界，方便無盡三昧；於一切法界佛剎中，示現涅槃三昧；住無上地三昧；令一切世界眾生，悉見其身無別異三昧；一切佛智現前三昧；知一切法實相三昧；於一念中，具分別知三世三昧；於一念中，知一切法界藏三昧；皆隨順知如來智師子行三昧；於一切境界，慧眼圓滿三昧；十力境界等三昧；於一切境界，以平等眼示現三昧；出生一切妙色，眾生見無厭足三昧；無動藏三昧；一法攝一切法三昧；一言普說一切音聲三昧；一切佛無二法三昧；離三世三昧；分別一切劫不壞智三昧；微細方便十力內三昧；一切劫出生菩薩行無斷三昧；一切十方普雲現前三昧；菩提自在，法界無礙三昧；分別一切覺正希望安隱幢三昧；一切莊嚴，莊嚴虛空三昧；於念念中，出生化雲三昧；離垢如空，如來月光三昧；一切佛持如空三昧；一切法莊嚴，法光三昧；開一切法義燈三昧；十力圓滿光三昧；三世一切佛幢三昧；一切佛同一藏三昧；於念念

中，發起究竟一切事三昧；無盡功德藏三昧；示現無量無邊諸佛境界三昧；住一切法，金剛師子座三昧；出生顯現一切如來變化，無不知見三昧；一切念如來日三昧；一日悉覺三世三昧；自然寂靜解脫三昧；見一切佛三昧；鉢曇摩華莊嚴，一切法界決定智三昧；一切法無著，虛空淨眼三昧；一方攝十方海三昧；深入無底法界三昧；一切法海三昧；放一切光寂靜身三昧；一念出生一切通明願三昧；一切時，一切處，成菩提三昧；一切法界入一莊嚴三昧；一切佛住持三昧；一切眾生勝地智明三昧；一念中，一身充滿法界三昧；一身中，顯現清淨法界三昧；普門入法界，顯現大莊嚴三昧；一切佛法圓滿，輪智住持三昧；一切法方便，一方便莊嚴三昧；因陀羅網攝眾生界，諸願精進住持三昧；分別一切世界輪三昧；蓮華妙德自在三昧；分別一切眾生身三昧；對現一切眾生身三昧；分別一切音聲海三昧；了知一切眾生地三昧；不可壞大悲藏三昧；一切佛入如來際三昧；修習一切佛法門三昧；觀察師子奮迅菩薩三昧。如是等不可說佛剎微塵等三昧門，入如來海，入一切佛自在三昧；於念念中，充滿法界。彼諸菩薩，一一皆有妙師子座，悉與十佛世界等，現大自在甚深智慧，悉得諸地明淨智慧；普觀一切，從智性生，專求一切智，具足成就，離癡慧眼。悉為眾生作調御師；修行諸佛平等正法，決定了知一切境界，分別了知一切世界，樂寂滅法，遠離世間，常好閑靜；遊諸佛剎，無所染著；於一切法，心無所依；安住莊嚴妙法宮殿，教化成熟一切眾生。為一切眾生，顯現佛剎，具足成就無上智門；順離欲際，得智慧身，消竭一切諸有為海；為一切眾生，顯真實際，法海慧光，具足圓滿，皆悉安住堅固三昧。以大悲心，常念眾生；解一切眾生皆悉如夢；一切如來悉如電光；一切言音皆悉如響；了一切法皆悉如化。滿足諸願，具菩薩行，普智圓滿，方便清淨，心樂寂靜，成滿一切諸陀羅尼智慧境界；具足十力，遠離恐怖，安住法界，具淨法眼；得一切法無所有門，修行無量智慧大海，究竟到於智慧彼岸，悉得般若波羅蜜力，成就神通波羅蜜，度眾生海；於三昧波羅蜜，悉得自在。善知一切智無錯謬，巧妙方便，開示法藏；具足辯才，成就大願；具足諸力，法雲無盡。於大眾中，能師子吼，而無所畏；常求正法，心無所著。以淨慧眼，滅除癡闇；智月圓滿，照世生滅，成就智慧，放大光明；照一切諦，善巧方便。智慧功德金剛之山，超出三世一切法王，覺無所畏智功德幢；滅諸魔幢，建立精進圓滿智幢；具足成就無上之身，得一切法無礙智慧；覺了無盡智真實際，安住真際，修行決定無相三昧。巧方便生諸菩薩行，無二智慧，諦見境界世間諸趣，普照佛剎，無所染著；於一切法除滅癡闇，究竟智慧，皆悉圓滿，放淨法光，照十方界。為一切眾生，作不虛福田；若見聞者，所願成滿；為一切世間，功德須彌，遠離恐怖，伏諸外道。以微妙音，遍一切剎；常見諸佛，心無厭足，成就如來自在法身，隨其所應而化度之；能以一身，滿一切剎；以少方便，具足清淨自在神力，普遊十方無所障礙，智慧圓滿，遍照法界。為一切眾耀明淨日，隨其所應，讚歎功德；了一切眾生諸根希望；於一切法，得無諍境界；分別了知諸法自性，大小相攝。決了如來甚深之地，說句、味身，諸法深義，無有窮盡；於一言中，普說一切修多羅海，究竟一切諸陀羅尼；廣智慧身，究竟無量劫陀羅尼。於一念中，決定了知不可說劫；於一念中，了達三世法陀羅尼，普照無量諸佛法海。為一切眾生，起

淨智慧，轉正法輪，無能壞者；成就如來智慧境界，常入善現三昧正受，遠離障礙，深入諸法。於一切法，得勝智自在，清淨莊嚴一切境界；深入十方甚深法界，攝取十方一切法界。於一一微塵中，現成正覺；於無色性，現一切色；能以一方，攝一切方。彼諸菩薩具足成滿如是等無量功德智慧之藏，常為一切諸佛讚歎；以句、味身，說其功德，不能窮盡，皆悉雲集於祇洹林。

[0685c08] 爾時，彼諸菩薩深入如來功德大海。入已，於菩薩身中、及樓閣中，莊嚴具中、師子座中、以樂法力故；不可思議力故；於念念中，各放無量光明雲，普照法界，覺悟眾生。所謂：出一切寶香光明雲，讚歎三世諸佛功德，微妙音聲，充滿十方；出一切眾生雲，境界光明，說一切眾生清淨業報，微妙音聲，充滿十方；出一切菩薩願行莊嚴光雲，說一切菩薩願行功德；出一切佛變化身雲，一切如來微妙音聲，充滿十方；出一切菩薩身雲，相好莊嚴，於一切佛剎，以微妙音，讚歎諸佛，充滿十方；出三世佛莊嚴道場雲，現一切佛成等正覺，充滿十方；於一切境界中，出龍王雲，雨一切香，充滿十方；出一切佛身雲，歎普賢行，充滿十方；出一切佛剎淨光明雲，一切如來轉法輪音，充滿十方。時，諸菩薩威神力故，此法力故，出如是等不可說佛剎微塵等雲。

[0685c25] 爾時，文殊師利菩薩摩訶薩承佛神力，觀察十方，欲讚歎祇洹林中無量莊嚴，以偈頌曰：

「觀察祇洹中，　如來自在力，
一切境界出，　無量功德雲。
無量淨妙色，　種種而莊嚴，
皆悉普照現，　十方諸佛剎。
佛子身毛孔，　出佛音聲雲，
種種寶莊嚴，　充滿十方剎。
其身如梵王，　威儀常安靜，
遍遊十方剎，　演出妙音聲。
如來毛孔出，　不可思議身，
皆悉如普賢，　眾妙相莊嚴。
菩薩普成就，　三世功德海，
充滿於虛空，　出生莊嚴雲。
於此祇洹中，　演出妙音聲，
普說一切眾，　善淨業果報。
一一境界中，　悉現佛剎海，
三世諸如來，　無量自在力。
如來毛孔中，　一切諸世界，

微塵等佛剎，　皆悉分別現。
一切境界中,　出生諸佛雲,
無量善方便,　度脫一切眾。
華雲香焰雲,　清淨摩尼寶,
種種莊嚴雲,　充滿於十方。
三世一切佛,　莊嚴妙道場,
於此祇洹林,　一切悉顯現,
普賢等佛子,　無量種莊嚴。
眾生等劫中,　所修嚴淨剎，
如是諸世界,　悉現祇洹林。」

[0686a26] 時, 彼一切諸菩薩眾, 以如來三昧照故, 一一皆得不可說佛剎微塵等大悲法門，饒益安樂，攝取眾生。彼諸菩薩於一一毛孔, 各出不可說佛剎微塵等光明；一一光明端，各出不可說佛剎微塵等菩薩。其身尊重，於諸世間，最為殊勝；隨其所應，皆悉顯現，充滿法界；教化眾生，未度者度，未脫者脫；現不可說佛剎微塵等諸天宮殿，無常死相，一切諸法，皆悉如夢；讚歎道場，說一切菩薩諸大願門。或於一切世界，示現受生，為一切眾生，廣現檀波羅蜜門；或現一切諸佛，圓滿淨戒功德，尸羅波羅蜜門；或現斷一切肢節，羼提波羅蜜門；或現勤修精進，毘梨耶波羅蜜門；或現一切菩薩禪定三昧，相續解脫法門。如來圓滿智慧光明，專求一切佛法，為一一句身、味身義故，能捨無量無數之身；詣諸佛所, 問無量法門, 善知時會, 隨其所應而為現法。令一切眾生住一切智, 逮得方便智光海門, 悉能供養諸佛菩薩；降伏眾魔, 制諸外道, 悉能顯現菩薩力門；知一切技術明淨智地, 欲令眾生得勝妙法, 悉能了知眾生諸根, 煩惱習氣, 種種業報及智慧地。以如是等不可說佛剎微塵等法門，教化眾生：或現天宮，或現龍宮，夜叉、乾闥婆、阿脩羅、迦樓羅、緊那羅、摩睺羅伽等宮, 或現梵宮, 或現人宮, 或現閻羅王宮, 或現地獄、餓鬼、畜生處, 大悲智慧, 及諸大願, 不可沮壞, 攝取眾生, 不捨方便；或以名號教化, 或以憶念教化, 或以音聲教化, 或以圓滿光明教化；或以光明網教化, 隨其所應, 悉現其前, 現處處莊嚴, 不離佛所, 不離樓閣座, 而普現十方。或放化身雲；或現無二身, 遊行十方, 教化眾生；或現聲聞色像；或現梵天色像；或現一切苦行色像；或現良醫色像；或現商人色像；或現正命色像；或現妓人色像；或現天色像；或現一切技術色像；或現一切城邑、聚落、京都色像；隨其所應, 往詣其所。或現種種色身音聲, 教化眾生；或現諸語言法, 種種威儀、種種菩薩行、種種巧術, 一切智明；為世間燈, 普照眾生業報莊嚴, 分別諸方, 悉行圓滿菩薩諸行, 悉現一切城邑、聚落、京都, 化度眾生。

[0686c09] 爾時, 文殊師利童子從善安住樓閣出, 與一切同行諸菩薩俱；金剛力士, 常隨侍衛。本願足天；樂聞法地天；常習大悲泉池方天；除滅愚癡夜天；出生佛晝日天；莊嚴正法界虛空河天；度眾生生死海天；長養一切善根薩婆若山天；莊嚴一切眾生身, 滿足諸願, 供養一切佛身天, 守護一切眾生城天。守護一切眾生夜叉王；令一切眾生歡喜乾闥婆

王；除滅一切餓鬼趣鳩槃荼王；於生死海，拔濟眾生迦樓羅王；正求薩婆若阿脩羅王；見佛歡喜無厭足摩睺羅伽王；常厭生死諸天王；常敬禮佛諸梵天王等；俱詣佛所，頭面禮足，設諸供養已，辭遊南方。

[0686c22] 爾時，尊者舍利弗承佛神力，見文殊師利童子，以菩薩莊嚴而自莊嚴，出祇洹林，遊行南方。見已，作如是念：「我今當與文殊師利菩薩俱行。」

[0686c25] 爾時，尊者舍利弗與六千比丘，眷屬圍遶，從自房出，來詣佛所，禮足辭退，向文殊師利。此六千比丘是舍利弗共行弟子，皆新出家，其名曰：海智比丘、大善調伏比丘、功德光比丘、大童子比丘、電光興比丘、清淨行比丘、天妙德比丘、因陀羅慧比丘、梵天比丘、寂靜慧比丘；如是等六千比丘，已曾供養過去諸佛；於諸佛所，種諸善根，性樂清淨，信心明徹，行諸大願，觀佛境界，了法實相，饒益眾生，常樂專求諸佛功德；此等比丘，皆是文殊師利之所化度。

[0687a07] 爾時，尊者舍利弗觀察大眾，告海智比丘言：「汝可觀察文殊師利菩薩清淨之身，相好莊嚴，一切天人，莫能思議，光明圓滿，令無量眾生，發歡喜心，放大莊嚴妙光明網，除滅眾生無量苦惱。觀其眷屬，成就善根；觀其遊步，威儀庠序，所遊行處，自然平正，十方無礙；觀其功德所行道路，其傍悉有眾妙寶藏，自然發出；觀其供養過去諸佛，善根依果，從眾林樹出莊嚴藏；觀彼一切諸天大王，恭敬禮拜，供養雲雨。海智！汝觀文殊師利、一切如來，眉間毫相，放無量光，說諸佛法，悉入其頂。」

[0687a18] 爾時，尊者舍利弗，為諸比丘讚說文殊師利無量功德，諸大莊嚴。彼諸比丘聞讚歎已，皆悉歡喜；其心清淨，離諸垢穢，身體柔軟，調伏諸根；遠離障礙；現見諸佛，正求菩提，逮得菩薩清淨諸根；具菩薩力，長養大悲，入諸波羅蜜，發弘誓願，悉見十方諸如來海。

[0687a24] 時，諸比丘白尊者舍利弗言：「唯然。大師！願俱往詣文殊師利。」

[0687a25] 爾時，尊者舍利弗，與諸比丘往詣其所；到已，謂文殊師利：「此諸比丘，皆新出家，欲見仁者。」

[0687a27] 爾時，文殊師利童子即為顯現菩薩自在，如象王迴顧視比丘。時，諸比丘頭面禮足，却住一面，合掌而立，作如是念：「我等以此禮拜功德，知法實相，如和上舍利弗、釋迦牟尼世尊；得清淨身，相好音聲，神力自在，如文殊師利。」

[0687b03] 爾時，文殊師利告諸比丘：「汝等當知，若善男子、善女人，成就十種大心，則得佛地，況菩薩地；何等為十？所謂：發廣大心，長養一切善根，究竟不退，心無厭足；見一切佛，恭敬供養，心無厭足；正求一切佛法，心無厭足；遍行菩薩諸波羅蜜，心無厭足；具足一切菩薩三昧，心無厭足；於一切三世流轉，心無厭足；嚴淨佛剎，充滿十方，心無厭足；教化成熟一切眾生，心無厭足；於一切剎、一切劫中，行菩薩行，心無厭足

；發廣大心，修習一切佛剎微塵等諸波羅蜜，度脫一切眾生，具佛十力，心無厭足。若善男子、善女人，成就如是十種大法，則能長養一切善根，離生死趣一切世間性，超出聲聞、緣覺之地；生如來家，具足成就菩薩大願，行菩薩行，住菩薩地，成就如來功德之力，降伏眾魔，制諸外道。」彼諸比丘聞此法已，皆得無礙淨眼三昧；悉見十方一切如來，及其眷屬，無量眾生；亦見種種世界形類，眾寶宮殿及諸微塵；乃至如來十眼境界，皆悉覩見。彼諸如來，以種種句身、味身，種種辯才，微妙音聲，所說法海，皆悉聞知。彼世界中一切眾生，心念諸根，皆悉了知；知彼眾生，過去、未來，諸趣受生；又能知彼過去、未來，各十劫事；知彼如來十種本生、十種成就菩提自在、十種轉法輪、十種神力、十種教誡、十種說法、十種辯才。得此三昧時，具足成就十種實際菩提之心；一萬三昧，一萬淨波羅蜜，得大智慧圓滿光明，菩薩十明，住菩提心。

[0687c03] 爾時，文殊師利菩薩勸諸比丘，修普賢行，住普賢行。彼諸比丘，出生大願海；生大願海已，身心清淨，得不死通明；得是明已，不離此處，出生一切如來法身，充滿十方，具足一切佛法。

[0687c07] 爾時，文殊師利菩薩建立彼諸比丘菩提心已，與其眷屬，漸遊南方。至覺城東，住莊嚴幢娑羅林中，大塔廟處，過去諸佛所遊止處；亦是過去諸佛為菩薩時，修苦行處。此處常為一切天、龍、夜叉、乾闥婆、阿脩羅、人非人等之所供養。

[0687c13] 時，文殊師利即於此處，說普照一切法界修多羅，有百萬億修多羅，以為眷屬；說此法時，於大海中，有無量千億龍王與眷屬俱，來詣文殊師利。聞此法已，厭離龍趣，正求佛道；捨龍身已，生天人中；一萬龍王，於阿耨多羅三藐三菩提，得不退轉。

[0687c18] 時，覺城人聞文殊師利在莊嚴幢娑羅林中，大塔廟處；聞已，優婆塞、優婆夷、童男、童女，皆悉往詣文殊師利。

[0687c21] 時，有優婆塞，名曰大智，與千優婆塞眷屬俱，其名曰：須達多優婆塞、婆須達多優婆塞、功德光優婆塞、名稱德優婆塞、寂靜德優婆塞、歡喜德優婆塞、善慧優婆塞、大慧優婆塞、賢優婆塞、賢妙德優婆塞；如是等千優婆塞俱，頭面禮足，退坐一面。復有五百優婆夷，其名曰：大慧光優婆夷、善光優婆夷、善身優婆夷、可樂身優婆夷、跋陀羅優婆夷、賢德優婆夷、賢光優婆夷、光明幢優婆夷、妙德光優婆夷、善眼優婆夷；如是等五百優婆夷俱，頭面禮足，退坐一面。復有五百童子，其名曰：善財童子、善行童子、善戒童子、善威儀童子、善精進童子、善心童子、善慧童子、善覺童子、善眼童子、善臂童子、善光勝童子；如是等五百童子俱，頭面禮足，退坐一面。復有五百童女，其名曰：善行童女、跋陀羅童女、悅樂顏童女、堅固慧童女、妙功德童女、勝體童女、梵天與童女、功德光童女、善光明童女；如是等五百童女俱，頭面禮足，退坐一面。

[0688a11] 爾時，文殊師利知覺城大眾集已，隨其所應，以大慈力，令彼清涼；大悲現前

，將為說法；甚深智慧，分別其心，以大辯力而為說法。觀察善財童子，以何因緣，名曰善財：此童子者，初受胎時，於其宅內，有七大寶藏；其藏普出七寶樓閣，自然周備，金、銀、瑠璃、玻瓈、真珠、硨磲、碼碯，從此七寶，生七種芽。時，此童子處胎十月，出生端正，肢體具足；其七種寶芽，高二尋，廣七尋。又其家內，自然具有五百寶器，盛滿眾寶：金器盛銀；銀器盛金；金剛器盛眾香；眾香器盛寶衣；玉石器盛上味饌；摩尼器盛雜寶；種種寶器盛酥油蜜，及以醍醐資生之具。瑠璃器盛眾寶；玻瓈器盛硨磲；硨磲器盛玻瓈；碼碯器盛赤珠；赤珠器盛碼碯；火珠器盛淨水珠；淨水珠器盛火珠；如是等五百寶器，自然行列。又雨眾寶，滿諸庫藏。以此事故，婆羅門中，善明相師，字曰善財。此童子者，已曾供養過去諸佛，深種善根，常樂清淨；近善知識，身、口、意淨；修菩薩道，求一切智；修諸佛法，心淨如空，具菩薩行。

[0688b02] 爾時，文殊師利菩薩如象王迴，觀察善財而告之曰：「吾當為汝說微妙法。」即為分別諸佛正法；分別諸佛次興世法；淨眷屬法；轉梵輪法；諸佛色身相好，清淨莊嚴之法；一切諸佛具法身法；諸佛音聲妙莊嚴法；說一切如來平等正法。

[0688b08] 爾時，文殊師利知善財等一切大眾，聞說此法，皆大歡喜，發菩提心；顯明過去諸善根已，不捨本座；如應化度覺城眾生已，遊行南方。

[0688b11] 爾時，善財童子從文殊師利，聞佛如是諸妙功德，專求菩提，隨從文殊師利，以偈頌曰：

「三有為城郭，　高慢為園牆，
諸趣為刦敵，　染愛為深塹，
愚癡闇覆蔽，　三毒常熾然。
惡魔為君王，　童蒙依止住，
貪愛所纏縛，　諂曲壞正行，
疑惑障慧眼，　流轉諸邪道，
慳嫉所繫縛，　趣向餓鬼難，
生老病死逼，　愚癡轉趣輪。
圓滿無上悲，　清淨智慧日，
消竭煩惱海，　願顧少觀察。
圓滿無上慈，　慧光安眾生，
一切無不曜，　月王願照我。
一切法界王，　淨法為四兵，
常轉正法輪，　願化我妙法。
具足菩提願，　積集功德藏，
饒益一切眾，　大師願度我。
忍鎧莊嚴身，　執持智慧劍，
於魔嶮惡道，　濟我免眾難。

住法須彌頂,　妙定天女侍,
降伏阿脩羅,　帝釋觀察我。
具足離垢力,　分別一切有,
世間明淨燈,　願示我正趣。
遠離諸惡道,　悉令善趣淨,
開我解脫門，　超出諸世難。
著常樂我淨,　迷惑於生死,
清淨智慧眼,　願開解脫門。
遠離諸顛倒,　無畏知正道,
了達諸正趣,　示現我菩提。
安住正見地,　諸佛功德樹,
常雨正覺華,　願示我菩提。
世間明淨日,　三世諸如來,
如法而來去,　願令我悉見。
分別一切業,　深知諸法性,
決定智慧乘,　示我摩訶衍。
諸願輪成滿,　大悲不可盡,
淨妙德莊嚴,　安我菩提乘。
具足淨法界,　大慈為觀察,
功德華莊嚴,　賜我第一乘。
安住梵行座,　三昧女朝侍,
微妙法音樂,　示我法王道。
無盡四攝藏,　功德莊嚴智,
光明照一切,　願速示勝道。
施惠圓滿光,　梅檀戒塗身,
忍辱大莊嚴,　願速示正道。
深入諸禪定,　教化群生類,
具足方便乘,　安我勝法乘。
諸願圓滿輪,　永絕生死輪，
具足持智力,　安我妙法乘。
一切悉殊妙,　大悲觀眾生,
究竟勝妙行,　安我實智乘。
安住金剛慧,　究竟一切智,
除滅諸障礙,　安我賢聖乘。
慈悲甚彌廣,　安樂諸群生,
法界等淨眼,　安我無上乘。
除滅眾苦陰,　諸業煩惱輪,
降伏一切魔,　安我正法乘。
智慧照十方,　莊嚴諸法界,
滿足眾生願,　安我勝妙乘。

心淨如虛空，　除滅邪見愛，
饒益一切眾，　安我勝法乘。
安住如風輪，　普持一切剎，
令眾住定地，　安我殊勝乘。
安住如大地，　具足大悲力，
智慧益眾生，　安我最勝乘。
四攝光圓滿，　饒益群生類，
總持清淨光，　示我明淨日。
開發淨慧眼，　莊嚴妙智王，
冠以無上冠，　法王慈顧我。」◎

大方廣佛華嚴經卷第四十五

【經文資訊】大正藏第 09 冊 No. 0278 大方廣佛華嚴經
【版本記錄】CBETA 電子佛典 2016.06，完成日期：2016/06/15
【編輯說明】本資料庫由中華電子佛典協會（CBETA）依大正藏所編輯
【原始資料】蕭鎮國大德輸入，眾生出版社提供新式標點，其他
【其他事項】本資料庫可自由免費流通，詳細內容請參閱【中華電子佛典協會資料庫版權宣告】

本網站係採用 Creative Commons 姓名標示-非商業性-相同方式分享 3.0 台灣 (中華民國) 授權條款授權.
Copyright ©1998-2016 CBETA
Dictionary cache status: loaded

Glossary and Other Vocabulary

Copyright Fo Guang Shan 佛光山 2013-2025. This work may be freely reused under the Creative Commons Attribution 4.0 International License with attribution. Please send comments to alex@ntireader.org.
Page updated on 2025-06-19

Abbreviations
Reference
Help
Aboutmenu
logo
NTI Reader
search
Back to collection

Avataṃsakasūtra (Flower Garland Sūtra) 大方廣佛華嚴經
Scroll 46

Click on any word to see more details.

大方廣佛華嚴經卷第四十六

東晉天竺三藏佛馱跋陀羅譯

入法界品第三十四之三

[0689b06] ◎爾時，文殊師利如象王迴，觀善財童子，作如是言：「善哉！善哉！善男子！乃能發阿耨多羅三藐三菩提心。求善知識，親近善知識；問菩薩行，求菩薩道。善男子！是為菩薩第一之藏，具一切智，所謂：求善知識，親近恭敬而供養之。是故，善男子！應求善知識，親近恭敬，一心供養而無厭足；問菩薩行：云何修習菩薩道？云何滿足菩薩行？云何清淨菩薩行？云何究竟菩薩行？云何出生菩薩行？云何正念菩薩道？云何緣於菩薩境界道？云何增廣菩薩道？云何菩薩具普賢行？」

[0689b17] 爾時，文殊師利為善財童子，以偈頌曰：

「善哉功德藏，　能來詣我所，
發廣大悲心，　專求無上道。
先發諸大願，　除滅眾生苦，
究竟菩薩行，　成就無上道。
若有諸菩薩，　不厭生死苦，
具足普賢行，　一切莫能壞。
功德光勝來，　清淨功德海，
正求普賢行，　饒益一切眾。
無量無有邊，　世界諸佛所，
聞說淨法雲，　受持不忘失。
悉於十方界，　普見無量佛，
成滿諸願海，　具足菩薩行。
究竟方便海，　安住如來地，
隨順諸佛教，　逮得一切智。
一切世界中，　法王積劫行，
具足普賢道，　究竟佛菩提。
一切刹劫海，　修習菩薩行，
滿足諸大願，　成就普賢乘。
無量諸眾生，　聞彼名號者，
修習普賢願，　得成無上道。」◎

[0689c09] ◎爾時，文殊師利說此偈已，告善財言：「善男子！於此南方，有一國土，名曰可樂；其國有山，名曰和合。於彼山中，有一比丘，名功德雲；汝詣彼問云何菩薩學菩薩行、修菩薩道，乃至云何具普賢行。善男子！彼比丘者，善能顯說菩薩所行。」

[0689c14] 時，善財童子從文殊師利，聞法歡喜，頭面禮足，遶無數匝；瞻仰悲戀，泣涕辭退。漸漸南行，向可樂國，登和合山；於彼山中，十方周遍，一心觀察，求覓太師，為在何所；如是尋求，乃至七日。

[0689c19] 爾時，善財見彼比丘，乃在山頂，靜思經行，見已馳詣，頭面禮足，右遶而住，白言：「大聖！我已先發阿耨多羅三藐三菩提心，而未知菩薩云何學菩薩行、修菩薩道。我聞大師，善能宣暢，唯願垂慈，具足演說。」

[0689c24] 時，彼比丘告善財言：「善哉！善哉！善男子！乃能發阿耨多羅三藐三菩提心，問菩薩行。善男子！如是事者，難中之難，所謂：能問菩薩所行，修菩薩道，入菩薩境界，出生清淨菩薩之道，求於菩薩清淨廣心；具足諸願，隨順世間所應化者，於生死中，求解脫門；有為無為，心不染著。善男子！我於解脫力，逮得清淨方便慧眼，普照觀察一切世界，境界無礙；除一切障、一切佛化陀羅尼力；或見東方一佛、二佛、十百、千萬、十億、百億、千億、百千億佛；或見百億那由他、千億那由他、百千億那由他佛；或見無量阿僧祇、不可思議、不可稱、無分齊、無邊際、不可量、不可說、不可說不可說佛；或見閻浮提微塵等佛；或見四天下微塵等佛；或見小千世界微塵等佛；或見二千世界微塵等佛；或見三千大千世界微塵等佛。南、西、北方，四維，上、下，亦復如是；種種形色、種種自在，遊戲神通；種種眷屬莊嚴，放大光網；種種清淨莊嚴佛剎，隨受化者，示現自在菩提法門；見諸如來，於大眾中而師子吼。善男子！我唯知此普門光明，觀察正念諸佛三昧；豈能了知菩薩圓滿清淨智行？諸大菩薩，得圓滿普照念佛三昧門，悉能覩見一切諸佛及其眷屬，嚴淨佛剎；得一切眾生遠離顛倒念佛三昧門，隨一切眾生所應，悉令清淨；得一切力究竟念佛三昧門，正念修習諸佛十力；得諸法中心無顛倒念佛三昧門，悉得覩見一切佛雲，於彼佛所，聞法受持；得分別十方一切如來念佛三昧門，悉見一切世界海中諸如來海；得不可見不可入念佛三昧門，於微細境界見一切佛自在境界；得諸劫不顛倒念佛三昧門，於一切劫常見諸佛未曾遠離；得隨時念佛三昧門，於一切時常見諸佛；得嚴淨佛剎念佛三昧門，起一切佛剎無能壞者，普見諸佛；得三世不顛倒念佛三昧門，悉見三世諸佛及其眷屬；得無壞境界念佛三昧門，於一切境界，悉見諸佛；得寂靜念佛三昧門，於一念中悉見一切世界中一切如來示現涅槃；得離月離時念佛三昧門，於一日中悉見一切如來遊行教化；得廣大念佛三昧門，見一佛身結跏趺坐充滿法界；得微細念佛三昧門，於一毛孔見一切佛成等正覺；得莊嚴念佛三昧門，於一念中見一切佛於一切世界，成等正覺，神力自在；得清淨事念佛三昧門，見一切佛，慧光普照，轉妙法輪；得淨心念佛三昧門，自心明了見一切佛；得淨業念佛三昧門，見一切眾生諸業如鏡中像；得自在念佛三昧門，見一切莊嚴法界諸佛充滿；得虛空等念佛三昧門，見如來身普照法界，及虛空界。」爾時，功德雲比丘告善財言：「善男子！南方有國，名曰海門；彼有比丘，名曰海雲；汝應詣彼，問菩薩行。善男子！彼比丘者，能分別說善根，具因善根、大地善根、大力善；能讚歎菩提因緣，廣摩訶衍，增廣波羅蜜力，顯現一切菩薩行海；善能清淨圓滿大願，能令出生

清淨普門，莊嚴法門，生大悲力。」

[0690b23] 時，善財童子從功德雲比丘，聞法歡喜，頭面禮足，遶無數匝，眷仰顧戀，辭退南行。

◎
[0690b26] ◎爾時，善財童子一心正念善知識教，智慧光明菩薩法門，菩薩三昧；觀察一切菩薩諸方便海，圓滿功德；心常樂見一切菩薩，念一切佛，次第興世，清淨功德。漸趣南方海門國土，詣海雲比丘；頭面禮足，右遶畢，退住一面，白言：「大聖！我已先發阿耨多羅三藐三菩提心，欲度一切智慧大海，而未知菩薩云何離生死性，得不退轉；生如來家，度生死海，逮得如來一切智海；捨凡夫地，得如來地；斷生死流，入菩薩流；滅諸趣輪，滿諸願輪；降伏**眾魔**，**具佛功德**；**竭愛欲海**，**長大悲海**；**閉諸惡道**，**開天人路諸解脫門；出三界城，到一切智城；捨離一切玩好之具，發弘誓願，攝取眾生？」**

[0690c10] 爾時，海雲比丘告善財言：「善男子！汝已發阿耨多羅三藐三菩提心耶？」

[0690c12] 答言：「唯然。」

[0690c12] 「善男子！若不深植善根，則不能發阿耨多羅三藐三菩提心，得普門善根，普照光明法門；長養正道三昧慧光，出生種種功德海藏；長白淨法，未曾退失；親近善知識，恭敬供養，不惜身命，無所藏積；離諸高慢，心安不動，猶如大地；大慈愍念一切群生，遠離一切諸生死門。好樂佛境界者，能發菩提心。大悲心，救護一切**眾生故**；**大慈心**，**安樂一切眾生故**；**無疲倦心**，**滅一切眾生諸苦惱故**；**饒益心**，**滅一切眾生不善法故**；**無畏心**，**除滅一切諸惱害故**；**無礙心**，**滅一切障故**；**廣大心**，**充滿一切法界故**；**無邊心**，**等虛**空界故；廣心，見一切如來故；清淨心，於三世法智不違故；智心，究竟一切智海故。

[0690c26] 「善男子！我住此海門國十有二年，境界大海，觀察大海。思惟大海，無量無邊；思惟大海，甚深難得源底；思惟大海，漸漸深廣；思惟大海，無量妙寶而莊嚴之；思惟大海，無量水聚；思惟大海，水色種種，不可思議；思惟大海，大身**眾生之所依止；思惟大海，水性所居；思惟大海，大雲彌覆；思惟大海，未曾增減。善男子！我如是思惟時，復作是念：『世間頗更有法廣此大海，深此大海，莊嚴於此大海者不？』作是念已，即見海底水輪之際，妙寶蓮華自然涌出**。伊那尼羅寶為莖，閻浮檀金為葉，沈水香寶為臺，碼碯寶為鬚，彌覆大海。百萬阿脩羅王悉共執持；百萬摩尼寶莊嚴網，羅覆其上；百萬龍王，雨以香水；百萬迦樓羅王，銜妙寶繒帶，垂下莊嚴；百萬羅剎王，慈心觀察；百萬夜叉王，恭敬禮拜；百萬乾闥婆王，讚歎供養；百萬天王，雨天香華、末香幢幡、妙寶衣雲；百萬梵王，稽首敬禮；百萬淨居天，各敬禮已，合掌而住；百萬轉輪王，七寶莊嚴；百萬海神王，從大海出，恭敬禮拜。百萬夜光寶光明網，普照一切；百萬淨寶，百萬明淨寶，以為莊嚴；百萬寶藏，出無量光明，普照一切；百萬閻浮檀寶，安住莊嚴；百萬金剛師子寶，不可沮壞，清淨莊嚴；百萬日藏寶，明淨光明，普照一切；百萬不可壞摩尼寶，出生長養一切善行；百萬如意寶珠，無盡莊嚴。彼寶蓮華，如來無上善根所起，悉令一切菩

薩諸願成滿，十方世界無不顯現；出生一切諸法如幻，從淨法生，無諍方便法之所莊嚴；行如夢法，無為法印，究竟到於無礙方便；普覆十方一切法界，唯佛境界，隨順世間無量阿僧祇劫，歎不可盡。見彼華上，有一如來結跏趺坐，彼佛淨身，上至非想非非想天，無不充滿。見彼如來坐此莊嚴寶蓮華座，不可思議大眾圍遶，見不可思議圓滿光明莊嚴；見不可思議相好莊嚴、見不可思議神力自在、見不可思議如來妙色、見不可思議無見頂相、見不可思議廣長舌相、念不可思議清淨音聲、思惟不可思議圓滿音聲、見不可思議如來諸力、解了不可思議清淨無畏、解了不可思議一切諸辯、憶念菩薩過去不可思議大劫本行、見不可思議菩提自在、見不可思議正法雲、見不可思議普門莊嚴身、見不可思議身左右端嚴、見辨一切不可思議事，饒益眾生。

[0691b13] 「時，彼如來即申右手，而摩我頂，說普眼經。唯是如來境界，出生一切菩薩淨行、普照一切法界、攝取圓滿一切法界、普照一切嚴淨佛剎、降伏一切眾魔外道、悉令一切眾生歡喜、普照一切眾生所行隨其所應無不顯現、普照一切眾生根輪。善男子！我從佛聞此普眼經，皆悉受持，讀誦通利，正念思惟。善男子！假使有人以大海等墨，須彌聚筆，書寫此經，一一品、一一法門、一一方便、一一生法門、一一句中義味，猶不能盡。善男子！我於佛所千二百歲，聞受此經；於一一日，受阿僧祇品，多聞陀羅尼光明力故；究竟阿僧祇品，百門陀羅尼光明力故；攝取阿僧祇品，無量旋陀羅尼光明力故；分別阿僧祇品，隨順分別諸地陀羅尼光明力故；淨阿僧祇品，嚴勝陀羅尼光明力故；出生阿僧祇品，隨諭莊嚴陀羅尼光明力故；說阿僧祇品，明淨音聲陀羅尼光明力故；照阿僧祇品，虛空藏陀羅尼光明力故；廣阿僧祇品，樹提沙陀羅尼光明力故；成阿僧祇品，海藏陀羅尼光明力故。其有十方諸天、天王；諸龍、龍王；夜叉、夜叉王；乾闥婆、乾闥婆王；阿修羅、阿修羅王；迦樓羅、迦樓羅王；緊那羅、緊那羅王；人、人王；梵天、梵天王；若來問我，我即為彼開發顯現，分別讚說，悉令安住此普眼經。善男子！我唯知此一法門，豈能盡知菩薩諸行；何以故？諸菩薩等，究竟一切行故；究竟大願海，一切劫海不斷絕故；入眾生海，應受化者悉隨順故；深入一切眾生心海，出生如來十力智光明故；悉知一切眾生諸根，隨所應化，不失時故；入一切佛剎海，出生佛剎堅固願故；究竟恭敬供養一切佛海，大願力故；度一切法海，解脫智故；深入功德海，如說修行故；度一切眾生語言海，於十方剎轉法輪故。善男子！汝詣南方六十由旬，有一國土，名曰海岸；彼有比丘，名曰善住；應往問彼云何菩薩修清淨行。」

[0691c21] 時，善財童子頭面禮足，遶無數匝；眷仰無量，辭退南行。

◎

[0691c23] ◎爾時，善財童子正念善知識教，正念普眼經，思惟彼佛自在神力，受持彼佛句味法雲。修習正法，入深法海；盡法源底，攝取勝法；除滅癡曀，了法寶洲。至海岸國，周遍十方，推求大師，今在何所？見彼比丘，經行虛空，阿僧祇天眷屬圍遶。

[0691c28] 時，諸天眾為供養善住比丘故，於虛空中，散諸天華；作眾妓樂，出微妙音；阿僧祇寶幢，莊嚴虛空。時，諸龍王為供養故，興不可思議沈水香雲，遍滿虛空；緊那羅王為供養故，作諸妓樂，出妙音聲，充滿虛空；諸海神王為供養故，嘯和雅音；阿脩羅王為供養故，興不可思議寶雲，莊嚴虛空，放不可思議光明，普照一切，以不可思議珍玩之具，莊嚴虛空。不可思議緊那羅王，充滿虛空，離殺害心，恭敬供養善住比丘；不可思議諸羅剎王，與諸惡形羅剎鬼等，眷屬圍遶，充滿虛空，善住比丘大慈力故；不可思議諸夜叉王，與夜叉眾俱，充滿虛空，為守護善住比丘故，周匝圍遶；不可思議諸梵天王，在虛空中，合掌敬禮，以人音聲，讚彼比丘，於一面住；不可思議諸淨居天，與宮殿俱，為供養故，詣善住比丘。

[0692a16] 爾時，善財童子見虛空中，如是供養，合掌敬禮善住比丘，白言：「大聖！我已先發阿耨多羅三藐三菩提心，而未知菩薩云何正向佛法、專求佛法、恭敬佛法、修諸佛法、長養佛法、積集佛法、熏修佛法、淨諸佛法、遍淨佛法、至諸佛法。我聞大聖，善能教授諸菩薩法；云何菩薩修習佛法，常見諸佛，未曾遠離；常見菩薩，同其善根；不離佛法，智慧滿足；不捨大願於一切眾生，究竟其事；於一切劫，修菩薩行，心無疲倦，不捨佛剎；普能莊嚴一切世界，悉能知見諸佛自在；不離有為，修菩薩行，悉了如幻，入一切趣；現受生死而無起滅，常聞正法，未曾遠離；悉能受持諸佛法雲，不離慧光，普照三世？」

[0692b01] 爾時，善住比丘告善財言：「善哉！善哉！善男子！乃能發阿耨多羅三藐三菩提心，能問佛法，一切智法及無師法。善男子！我已成就菩薩無礙法門，我已修習分別明了逮得無礙明淨慧光。得慧光已，觀察一切眾生心行，無所障礙；觀一切眾生，死此生彼，無所障礙；於宿命智，無所障礙；於未來智，無所障礙；於現在世，知一切眾生，無所障礙；於一切眾生語言法中，無所障礙；若一切眾生，來問難者，悉能應答，無所障礙；知一切眾生根，無所障礙；教化眾生，無所障礙；分別了知一切剎那羅婆摩睺姤路，無所障礙；於三世海無所障礙；己身充滿十方佛剎，無所障礙。何以故？依無所有，無作神通力故。善男子！我得此神通力故，於虛空中，行、住、坐、臥，遊騰十方；於一念中，遍至東方一佛世界；百佛世界；千佛、百千佛、無量佛世界；乃至不可說不可說諸佛世界，閻浮提微塵等世界；乃至不可說不可說佛剎微塵等世界，悉得覲見彼世界中，一切諸佛，及其眷屬，以一切華香、末香、塗香、寶鬘幢幡，雜綵繒蓋，眾妙寶網，一切形像，供養彼如來、應供、等正覺。彼諸如來所可開現宣明讚歎，悉聞受持，分別通達；彼佛所有過去淨剎，我悉憶念；南、西、北方，四維，上、下，亦復如是。若有眾生，得見我者，皆悉畢定阿耨多羅三藐三菩提；如我所見一切眾生，若大、若小，若好、若醜，若苦、若樂，為化度故，隨其所應，現同彼身。若有眾生，來至我所，悉令安住於此正法。善男子！我唯知此一無礙法門，云何能說菩薩修大悲戒、諸波羅蜜戒、乘大乘戒、不捨菩薩道戒、滅障礙戒、菩薩藏戒、不捨菩提心戒、一切佛法深心戒、念一切智不忘失戒、如虛空戒、

一切世間無所依戒、不可壞戒、無譬諭戒、不濁戒、不雜戒、離疑戒、清淨戒、離塵戒、離垢淨戒？善男子！菩薩有如是等無量功德，我豈能知，如實解說？善男子！於此南方，有一國土，名曰自在，城名呪藥；彼有良醫，名曰彌伽。汝詣彼，問云何菩薩向菩薩行。」

[0692c11] 時，善財童子禮善住比丘足，乃至辭退南行。

[0692c13] 爾時，善財童子一心正念法光法門，具足法力；正念諸佛，不斷三寶，歎離欲性，念善知識，普照三世；念諸大願，究竟一切法界**眾生；於一切有為，心無所著；觀察一切諸法無常，悉**能嚴淨一切佛剎，心無懈怠；於一切佛，及其眷屬，心無所著。漸至彼國，入呪藥城，求良醫彌伽，今在何所？

[0692c19] 爾時，童子見彼良醫，處正法堂，論師子座，與一萬大**眾前後圍遶，為說輪字莊嚴光經。時，善財童子詣醫彌伽，頭面禮足，右遶畢**，退住一面，合掌白言：「大聖！我已先發阿耨多羅三藐三菩提心，而未知菩薩云何向菩薩行？云何學菩薩行？云何於生死中，常能不失菩提之心？云何得平等心而無所趣？云何逮得堅固正直之心，一切世間無能壞者？云何生大悲力而無憂惱？云何證淨普門陀羅尼力？云何生智慧光，於一切法除滅癡闇？云何證諸辯力，分別諸法真實之藏？云何得正念力，受持一切清淨法輪，未曾忘失？云何得淨趣力，於一切趣普照諸法？云何得智慧力，於一切法，得決定智，了真實義？」

[0693a04] 爾時，良醫謂善財言：「善男子！汝已先發阿耨多羅三藐三菩提心耶？」

[0693a06] 答言：「唯然。」

[0693a06] 爾時，良醫下師子座，五體投地，敬禮善財；禮已，散妙金華，諸雜寶華、無價摩尼、勝末栴檀、無價寶衣，而以覆之；以如是等**眾妙供具而供養之；敬重讚歎，作如是言：「善哉！善哉！善男子！乃能發阿耨多羅三藐三菩提心。善男子！若有**能發阿耨多羅三藐三菩提心者，則為守護一切佛性；嚴淨一切諸佛剎性；化眾生性；為一切眾生，說如法性；順一切業性；成滿一切菩薩行性；不斷一切諸大願性；解離欲性；智慧明淨，普照三世一切法性；建解脫性；為一切佛之所護持；一切諸佛常共護念；善能隨順一切菩薩；一切賢聖皆悉隨喜；為一切梵天恭敬禮拜；一切諸天恭敬供養；一切夜叉王之所建立；一切羅剎王恭敬供養；一切龍王而頂戴之；一切緊那羅王敬心讚歎；一切世界王皆悉敬念。彼為安慰一切眾生，滅三惡道，遠離眾難，救拔一切貧窮根本，安置天人快樂之處；遇善知識，未曾遠離；聞佛妙法，發菩提心；因淨菩提心枝，得明淨光，照菩薩道，順菩薩智，住菩薩地。善男子！當知菩薩能為一切**眾生，作甚難事，難**值難見；為一切眾生而作父母，莊嚴眾生；攝取一切諸天世人，除滅眾生無量苦難；守護眾生，遠離憂惱。菩薩為

大風輪，安持眾生，不令墜落三惡道故；菩薩為大地，生長一切諸善根故，菩薩為大海，具足無盡功德藏故；菩薩為日，明淨慧光，普照世間滅癡闇故；菩薩為須彌山王，功德善根，最高大故；菩薩為月，令一切眾生，悉清涼故；菩薩為大將，悉能降伏一切魔故；菩薩為善丈夫，於法城中，為君王故；菩薩為火，能燒眾生諸貪愛故；菩薩為雲，雨甘露法故；菩薩為正見, 悉能長養諸妙根故；菩薩為方, 顯法海故；菩薩為橋, 令諸眾生度生死海故。」

[0693b12] 爾時, 良醫稱揚讚歎善財童子, 及諸菩薩已, 即從口中, 放大光雲, 普照三千大千世界；照已, 時大千世界大神力天, 乃至諸梵天等, 悉詣良醫。時, 彼良醫即為方便隨順, 分別廣演顯現, 說輪字莊嚴光經；時，彼大眾聞此經已, 於阿耨多羅三藐三菩提得不退轉；所應作已, 還昇本座, 告善財言：「善男子！我已成就所言不虛法門, 分別了知三千大千世界, 諸天語言, 諸龍、夜叉、乾闥婆、阿脩羅、迦樓羅、緊那羅、摩睺羅伽、人非人等, 一切語言；如此三千大千世界, 十方無量無邊, 不可說不可說三千大千世界，亦復如是。善男子！我唯知此菩薩所言不虛法門，云何能說諸菩薩行？彼諸菩薩，隨順深入眾生一切相海、隨順深入眾生一切施設海、隨順深入諸名號海、隨順深入諸語言海、隨順深入諸句相續海、隨順深入諸解說句次第海、隨順深入諸解說句相續次第海、隨順深入諸如來海、隨順深入分別諸句海、隨順深入一切眾生諸語言海, 逮得一切圓滿莊嚴, 微妙音聲, 出生分別諸文字輪。善男子！於此南方, 有一國土, 名曰住林；彼有長者, 名曰解脫。汝詣彼問云何菩薩向菩薩道，修菩薩道，成菩薩道，思菩薩道。」

[0693c06] 時, 善財童子於良醫所, 聞此法門, 發深淨信心, 恭敬於法, 決定知見, 因善知識, 得薩婆若；頭面禮足, 乃至辭退南行。

[0693c10] 爾時, 善財童子正念菩薩所言不虛法門：入菩薩語言海、念一切眾生微細方便海、思惟菩薩諸垢淨法、出生菩薩善根光明、淨修菩薩教化眾生巧方便門、明淨菩薩攝眾生智、堅固菩薩正直心力、長養菩薩深心之力、淨修菩薩種種欲力、信菩薩心遠離諸惡。願心堅固, 以大莊嚴而自莊嚴, 心無疲倦, 勇猛精進, 心不退轉, 具不可壞淨信心力, 金剛那羅延所不能壞；攝取一切善知識教, 無礙境界皆悉清淨；無垢境界, 妙心現前；逮得普眼方便光明陀羅尼地, 了法界地, 心常現前；知平等地非地, 莊嚴清淨, 不著我所；無二境界, 逮得清淨無礙智慧。了知法地無所障礙；知諸方地而不退轉；分別了知一切業地；嚴淨顯現諸佛大地；得智慧輪, 分別三世, 逮得普樂光明三昧, 遍照身心, 順至一切諸境界地。如來智慧, 普照境界, 興起一切智慧波浪；身常不離佛法勢力, 為諸如來之所護持；其心悉與一切佛等, 隨順智慧, 普照一切；其身充滿一切剎網，成就大願，己身容受一切法界。如是念已，漸漸遊行，經十二年，至住林國；周遍推求解脫長者。見已，禮足，於一面住，作如是念：「我得善利, 見善知識。善知識者出興世難、至其所難、得值遇難、得見知難、得親近難、得共住難、得其意難、得隨順難。」念已，白言：「大聖！我

已先發阿耨多羅三藐三菩提心，欲值一切佛；欲見一切佛；欲得一切佛意；欲知一切佛心；欲得一切諸佛三昧；隨順一切佛一切大願；欲滿一切佛一切大願；欲求一切佛智慧光明；欲自身中出一切佛；欲得諸明，知一切佛自在神通；欲淨一切佛力無畏法；欲聞一切佛法，心無厭足；欲受一切佛法；欲持一切佛法；欲分別一切佛法；欲護一切佛教；欲與一切諸菩薩同；欲與菩薩同善根友；欲具菩薩諸波羅蜜；欲滿一切諸菩薩行；欲發菩薩清淨大願；欲得一切諸佛菩薩因緣法藏；欲得一切菩薩無量法藏智慧光明；欲得一切菩薩諸三昧藏；欲出生一切菩薩諸通明藏；欲發大悲藏教化眾生無有窮盡；欲分別知遊戲神通藏；欲分別知自在之藏；欲於自在藏，心得自在；欲清淨十種藏，一向專求此諸功德，詣長者所；欲滿諸願；欲超出生死；欲得自在法；欲具恭敬門；欲具方便門；欲遠離諸垢；欲清淨莊嚴；欲身心柔軟；欲調伏諸根。」白言：「我聞大聖，善教菩薩方便正道，普照一切顯現妙法；示導津濟，開正法門；除滅顛倒，拔疑惑刺；心離迷垢，照除重闇；離諸煩惱，永得清涼；棄捨諂曲，超出生死；離不善根，長養善根；遠離諸趣，無所染著；滅一切障，求薩婆若；到法王城，其心安住大慈大悲；教菩薩行，修諸三昧；其心安住隨順法門，發廣大心；具足諸力，照明一切諸群生心。唯願大聖為我分別云何菩薩向菩薩道，修菩薩道；既修習已，令速清淨菩薩之行，具成菩薩圓滿淨行？」時，解脫長者以過去善根力、佛威神力、文殊師利憶念力故，入菩薩三昧門；其三昧門，名攝一切佛剎無量旋陀羅尼。入已，得清淨身；於其身內，十方各見十佛世界微塵等佛，及嚴淨剎，一切大眾過去所行。彼諸如來，神力自在，一切大願功德之具；諸清淨行，莊嚴正道，成等正覺，轉淨法輪，教化眾生，究竟諸法。於其身內，皆悉顯現而無雜亂，不相障礙；如本相住，形色不同，種種莊飾；菩薩大眾，圍遶莊嚴，顯現一切諸佛自在，說諸願門，示現無量自在神力。或於一剎，處兜率天，而作佛事；或於一剎，示現命終；或現受胎；或現處胎，顯自在力；或現出生；或現處中宮；或現出家；或現往詣莊嚴道場；或現降魔；或現成佛；或現天宮、夜叉、乾闥婆、諸世界王，大眾圍遶，請轉法輪；或現轉法輪；或現入諸趣；或現般涅槃；或現分舍利；或現起塔種種莊嚴。彼諸如來，為種種眾生，諸眾生海，種種方便、種種根、種種煩惱習氣；或於小眾而現大眾，所謂：一由旬眾現十由旬眾，乃至不可說佛剎微塵等由旬眾，而為說法。彼諸如來以微妙音所說正法，善財童子悉聞受持；又見彼佛自在神力，不可思議菩薩三昧。

[0694c03] 爾時，解脫長者從三昧起，告善財言：「善男子！我已成就如來無礙莊嚴法門。得此法門已，覩見東方閻浮檀光世界，星宿王如來、應供、等正覺，明淨藏菩薩等一切大眾；又見南方諸力世界，普香如來、應供、等正覺，心王菩薩等一切大眾；又見西方香光世界，須彌燈王如來、應供、等正覺，無礙心菩薩等一切大眾；又見北方聖服幢世界，自在神力無有能壞如來、應供、等正覺，自在勢菩薩等一切大眾；又見東北方一切樂寶世界，無礙眼如來、應供、等正覺，無礙化菩薩等一切大眾；又見東南方香焰光世界，香智如來、應供、等正覺，自在慧焰光菩薩等一切大眾；又見西南方普照慧日世界，法界輪幢

如來、應供、等正覺，散一切化幢菩薩等一切大眾；又見西北方普淨現世界，一切佛寶無上幢如來、應供、等正覺，法幢王菩薩等一切大眾；又見上方無盡佛性世界，無量慧光圓滿幢如來、應供、等正覺，法界地幢王菩薩等一切大眾；又見下方佛解脫光世界，無礙慧幢如來、應供、等正覺，一切眾生世界幢王菩薩等一切大眾。善男子！我見十方各一萬佛剎微塵等如來；彼諸如來不來至此，我不往彼。善男子！我若欲見安樂世界，無量壽佛，隨意即見。妙樂世界，阿閦如來；善住世界，師子如來；善現圓滿光明世界，月慧如來；寶師子莊嚴世界，毘樓遮那如來；善男子！如是等一切諸佛，隨意即見。彼諸如來，不來至此，我不往彼。知一切佛無所從來，我無所至；知一切佛，及與我心，皆悉如夢；知一切佛，悉如電光，了知己心，如水中像；知一切佛，皆悉如幻，己心亦爾；知一切佛，音聲如響，己心亦爾。如是知，如是解，如是入。善男子！當知菩薩皆由己心得諸佛法，修菩薩行，淨一切剎；教化眾生，出諸大願；一切智城，遊戲神通不思議門；諸佛菩提，一切自在，無礙境界，皆由己心，具甚深智，了一切法。是故，善男子！以諸善根增長己心，雨甘露法，潤澤其心；於境界中，令心清淨，勤修精進；令心堅固，專念正法；令心不亂，智慧明淨，遠離心垢；明淨慧光，照察其心，生自在心，發廣大心，與諸佛等如來十力，以照其心。善男子！我唯修此如來無礙法門，云何能說菩薩諸行，無障礙智，無礙淨行；安住觀察現在諸佛三昧，得無涅槃三昧；具足三世平等正法；善知平等三昧境界之地；具足淨身，住諸佛住不壞境界；一切諸方法門境界，智門圓滿，智慧觀察；普照一切於己身中，悉現一切世界成壞，而於己身及諸世界，不生二想；究竟眾行，功德具足。善男子！於此南方，有一國土，名曰莊嚴閻浮提頂；彼有比丘，名曰海幢。汝詣彼問云何菩薩向菩薩道、修菩薩行。」

[0695a26] 時，善財童子頭面敬禮解脫長者足，右遶畢，讚歎無量阿僧祇功德；眷仰觀察，心無厭足，悲泣流淚。專念善知識、順善知識、觀善知識、由善知識得一切智；於善知識，遠離諂曲；於善知識發慈母心，遠離一切無益法故；於善知識發慈父心，能生一切諸善法故；辭退南行。

◎
大方廣佛華嚴經卷第四十六

【經文資訊】大正藏第 09 冊 No. 0278 大方廣佛華嚴經
【版本記錄】CBETA 電子佛典 2016.06，完成日期：2016/06/15
【編輯說明】本資料庫由中華電子佛典協會（CBETA）依大正藏所編輯
【原始資料】蕭鎮國大德輸入，眾生出版社提供新式標點，其他
【其他事項】本資料庫可自由免費流通，詳細內容請參閱【中華電子佛典協會資料庫版權宣告】

本網站係採用 Creative Commons 姓名標示-非商業性-相同方式分享 3.0 台灣 (中華民國) 授權條款授權.
Copyright ©1998-2016 CBETA

Copyright Fo Guang Shan 佛光山 2013-2025. This work may be freely reused under the Creative Commons Attribution 4.0 International License with attribution. Please send comments to alex@ntireader.org.
Page updated on 2025-06-19

Avataṃsakasūtra (Flower Garland Sūtra) 大方廣佛華嚴經
Scroll 47
Click on any word to see more details.

大方廣佛華嚴經卷第四十七

東晉天竺三藏佛**駄跋陀羅譯**

入法界品第三十四之四

[0695b12] ◎爾時，善財童子正念思惟解**脫長者**教，念不可思議菩薩法門，思惟不可思議菩薩慧光，隨順深入不可思議甚深法界，攝取菩薩不可思議淨妙功德，顯現如來不可思議自在神力，解了不可思議莊嚴佛剎，分別知佛不可思議住持莊嚴安住境界，思惟不可思議菩薩境界三昧莊嚴，分別不可思議世界究竟無礙，向不可思議菩薩堅固淨業，深心受持不可思議淨業諸願。漸趣南方，至莊嚴閻浮提頂國，周遍推求海幢比丘；見在靜處，結跏趺坐，三昧正受，滅出入息，身安不動，寂然無覺。從其足下，出阿僧祇長者、阿僧祇婆羅門，皆悉頂冠眾寶天冠，各齎妙寶上味飲食，一切寶衣、香華、寶鬘、末香、塗香資生之具，攝諸貧窮，安慰撫接，雨**眾寶物；令一切眾生皆大歡喜，充滿十方。從其兩膝，出**剎利婆羅門，皆悉聰慧；形色威儀，服飾莊嚴，皆悉不同；以微妙音，訓導眾生，離惡修善，住真實義，說四攝法，令眾生歡喜，充滿十方。從腰兩邊，出一切眾生數等，五通仙人；或服草衣，或樹皮衣，皆執澡瓶，持三奇杖，威儀庠序，無有變異；遊行虛空，讚歎三寶，為眾生說清淨梵行，調伏諸根，演真實義，攝取世間，令諸眾生入智慧海，又復演說世間諸論，令次第住一切善根，充滿十方。從其兩脇，出不可思議龍、不可思議龍女，顯

現不可思議諸龍自在，攝取眾生；雨不可思議香莊嚴雲、華莊嚴雲、鬘莊嚴雲、寶蓋莊嚴雲、寶幡莊嚴雲、眾寶莊嚴雲、無價摩尼寶莊嚴雲、寶瓔珞莊嚴雲、寶座莊嚴雲、寶宮殿莊嚴雲、寶蓮華莊嚴雲、寶冠莊嚴雲、天形像莊嚴雲、天女莊嚴雲；雨如是等雲，各不可思議，普照十方一切世界，而以供養一切如來，普令眾生皆大歡喜，充滿法界。從胸德字，出無量阿僧祇阿脩羅王，示現阿脩羅王不可思議自在神力，震動一切諸大海水，及百千世界；令諸山王皆相衝擊，震動一切諸天宮殿，映蔽一切諸魔光明，悉如聚墨；降伏一切諸魔軍眾，除滅眾生，放逸高慢；離怒害心，滅不善法，壞煩惱山，棄捨戰諍；又以神力覺悟眾生，厭離諸惡，永絕生死，不著諸趣；普令眾生常樂寂滅，住菩提心，淨菩薩行，住諸波羅蜜，究竟菩薩地，照一切法，普照諸佛方便之法，充滿法界。從其背，出阿僧祇聲聞、緣覺，應以二乘化眾生故；著我見者，教不淨觀；貪欲多者，教慈心觀；瞋恚多者，教緣起觀；愚癡多者，教方便智，觀察諸法；為等分者，說無著法；著境界者，說妙願境界；樂寂滅者，教入諸趣；饒益眾生，充滿法界。從其兩肩，出阿僧祇諸夜叉王、諸羅剎王，種種惡身，長短形色，乘種種乘，各與其眾而自圍遶；其有眾生能行善者，及眾賢聖諸菩薩等，若向正道，若得果證，皆悉防衛而守護之，或作金剛力士，守護諸佛，及佛住處；若有眾生，遭諸恐怖，亦防護之，悉令無畏；諸疾病者，令得除愈；諸在難者，悉令解脫；除滅橫死，離諸熱惱，教化眾生，令得實利；壞生死輪，讚歎法輪，摧外道輪，充滿法界。從其腹，出百千阿僧祇緊那羅王，各與百千阿僧祇阿僧祇緊那羅女，眷屬圍遶；出百千阿僧祇乾闥婆王，各與百千阿僧祇阿僧祇乾闥婆女，眷屬圍遶；出百千阿僧祇天娛樂音，說實相法，讚歎諸佛，稱美菩提及菩薩行，歎菩提門，入法輪門，好樂一切自在法門、演說一切般涅槃門、攝持一切諸佛教門、歡喜一切眾生之門、嚴淨一切諸佛剎門、講說一切諸法界門、除滅一切諸障礙門、宣明一切諸善根門，充滿法界。從其口，出百千阿僧祇轉輪聖王，七寶具足，四兵圍遶，放無慳光，雨摩尼寶，諸貧苦者，悉令富樂；無財施者，令得惠施；為諸群生，歎離殺盜邪婬之法，修習慈心，常說愛語，饒益眾生；除滅妄語，遠離惡口；攝取眾生，遠離兩舌；說和合語，離無義語；說甚深法，悉令眾生遠離口過；讚歎大悲，令眾生歡喜，離瞋恚心；分別世間一切正法，觀察因緣，照明真諦；拔諸群生邪見毒刺，除滅疑惑，離一切障，明法實義，充滿法界。從其兩目，出百千阿僧祇日，普照十方，滅一切闇；悉令眾生除滅垢曀，遠離一切惡道苦毒；令寒者得溫，於垢濁佛剎，放明淨光，廣說乃至普照金銀瑠璃等一切世界，及眾生類；除滅眾生心之重闇，悉令歡喜；能辨眾生無量事業，莊嚴一切世界妙法境界，充滿法界。從其眉間，出百千阿僧祇天王帝釋，無量雜寶以為莊嚴；持釋王法，普照一切諸天宮殿，震動一切須彌山王；悉令諸天於天境界，生厭離心，歎功德力，明智慧力，起直心力，長深心力，嚴淨念力，堅固菩提心，遠離欲樂，讚歎樂見一切諸佛，不歎樂境界樂；歎聞法樂，離世間樂，觀察諸法智慧之樂；離阿脩羅戰鬪恐怖，滅煩惱軍，遠離死畏，願降眾魔；興妙法山，說須彌山等廣大法句，能辨眾生無量事業，充滿法界。從其額上，出無量梵天，妙色端嚴，世界

無倫；威儀庠序，演出妙音，讚歎諸佛，勸請說法；令眾生歡喜，乃至能辨眾生無量事業，充滿法界。從其頭上，出阿僧祇諸菩薩眾，種種形色，相好嚴身；放無量光網，現檀波羅蜜，讚歎布施，遠離慳吝，無所貪著；莊嚴一切世界，稱揚淨戒，遠離惡戒，安立眾生菩薩律儀，歎大乘戒，出生大悲功德之藏，說一切有皆悉如夢，說五欲樂無有滋味，安立眾生離煩惱法，稱揚讚歎金色身業；讚歎慈心，遠離殺害，滅畜生趣；歎多聞力，安立眾生於忍辱力；歎普照自在，遠離放逸，安立眾生於不放逸；歎禪波羅蜜，心得自在，拔邪見刺；讚歎正見般若波羅蜜，樂智自在，歎隨世間，遠離生死，而於諸趣自在受生；歎願力滿足，出諸通明自在壽命；讚歎一切陀羅尼力，出生願力，淨三昧力，現自在生；讚歎智慧，普照一切眾生諸根，分別演說諸心心行，照十力智；讚歎自在薩婆若，充滿法界。從其頂上，出百千阿僧祇佛，身分具足，相好莊嚴，猶如金山，普照一切；出妙音聲，充滿法界。顯現無量無邊神力自在，普雨一切甘露法雲：為坐道場菩薩，雨平等法雲；為灌頂菩薩，雨普門法雲；為深忍菩薩，雨普莊嚴法雲；為童真菩薩，雨堅固山法雲；為不退菩薩，雨海藏法雲；為成就直心菩薩，雨普境界法雲；為方便道菩薩，雨自性地音聲法雲；為生貴菩薩，雨隨順世間法雲；為修行菩薩，雨厭離法雲；為治地菩薩，雨長養法藏法雲；為初發心菩薩，雨精進法雲；為信行者，雨無盡門法雲；為色界眾生，雨無盡平等法雲；為大梵天，雨普藏法雲；為大自在天，雨生力法雲；為魔天王，雨心幢法雲；為化樂天，雨淨念法雲；為兜率天，雨淨意法雲；為夜摩天，雨歡喜法雲；為帝釋天，雨莊嚴虛空法雲；為夜叉王，雨歡喜法雲；為乾闥婆王，雨自在圓滿法雲；為阿脩羅王，雨大境界法雲；為迦樓羅王，雨無量世界法雲；為緊那羅王，雨饒益眾生勝智法雲；為諸人王，雨不可樂法雲；為諸龍王，雨歡喜幢法雲；為摩睺羅伽王，雨寂靜法雲；為地獄眾生，雨不亂念莊嚴法雲；為諸畜生，雨智慧法雲；為閻羅王處，雨無畏法雲；為餓鬼處，雨正希望法雲；悉令眾生向賢聖門，充滿法界。彼諸如來一一毛孔，各放阿僧祇淨光明網、阿僧祇妙色、阿僧祇莊嚴、阿僧祇境界，辨阿僧祇事，充滿十方。

◎

[0697a09] ◎爾時，善財一心觀察海幢比丘，念彼三昧法門；思惟不可思議菩薩境界；思惟無量無作現在莊嚴普門法門；觀察法界莊嚴智慧；依佛智住，出菩薩力，建菩薩願力，增廣菩薩諸行。如是正立觀察，一日一夜，乃至七日七夜；半月一月，乃至六月六日；過此以後，海幢比丘從三昧起。

[0697a15] 爾時，善財歎未曾有，合掌白言：「甚奇。大聖！如此三昧，最為甚深；如此三昧，最為廣大；如此三昧，境界無量；如此三昧，不可思議神力自在；如此三昧，不可稱量；如此三昧，慧光明淨；如此三昧，阿僧祇莊嚴以為莊嚴；如此三昧，境界不可壞；如此三昧，無有退轉；如此三昧，普照十方一切世界；如此三昧，具有無量義趣方便。大聖！其有菩薩入此三昧，能為一切除滅眾苦，永絕地獄、餓鬼、畜生，一切楚毒，遠離諸難；令天人趣悉得寂靜；令眾生歡喜，常樂甚深禪定境界，厭離有為，超出三界；發菩提心，長養智慧功德因緣，長養彌廣無上大悲；生大願力，照菩薩道；智慧莊嚴大波羅蜜，究竟出生大乘境界；智慧遍照普賢所行，得菩薩諸地智慧光明；具一切菩薩清淨願行，證一切智境。大聖！此三昧者，名為何等？」

[0697b03] 「善男子！此三昧名普眼捨得，又名清淨光明般若波羅蜜境界，又名清淨莊嚴普門。善男子！修習般若波羅蜜故，得此三昧；得此三昧時，即得百萬阿僧祇三昧。」

[0697b07] 「大聖！此三昧，唯有此功德境界，復有餘耶？」

[0697b08] 「善男子！此三昧者，分別一切世界，無所障礙；究竟一切世界，無所障礙；遊行一切世界，無所障礙；莊嚴一切世界，無所障礙；修治一切世界，無所障礙；嚴淨一切世界，無所障礙；見一切佛，無所障礙；觀一切佛功德，無所障礙，知一切佛自在神力，無所障礙；究竟一切佛力，無所障礙；度一切佛功德大海，無所障礙；雨一切佛淨妙法雲，無所障礙；度一切佛法，無所障礙；得一切佛轉法輪智，不可破壞，無所障礙；得一切佛清淨大眾海之源底，無所障礙；隨順普入十方世界，無所障礙；隨順觀察十方佛法，無所障礙；大悲攝取十方眾生，無所障礙；大慈充滿十方世界，無所障礙；見十方佛，心無厭足，無所障礙；隨順遍入眾生大海，無所障礙；了知眾生一切根海，無所障礙；分別一切諸眾生海，無所障礙。善男子！我唯知此清淨光明般若波羅蜜三昧法門，云何能說諸大菩薩究竟之行？諸大菩薩，皆悉深入智慧大海，善能分別清淨法界；智慧究竟一切法趣，慧光無量，充滿一切；得大陀羅尼自在光明，一切三昧圓滿清淨，出生一切自在通明，深入一切無盡辯海，雷震一切諸地音聲，悉能救護一切眾生。我尚不能說彼所行，況其功德？顯其境界、說其境界、照其法門、明其積聚諸功德藏、說其正道諸三昧流平等智慧？善男子！於此南方，有一住處，名曰海潮；彼有園林，名普莊嚴；有優婆夷，名曰休捨。汝詣彼問云何菩薩修菩薩道、淨菩薩道。」時，善財童子歡喜無量，於海幢比丘所，不堅固中而得堅固；於不實中而得真實；究竟功德妙藏境界，得明淨智，普照一切；逮得甚深三昧光明，到淨解脫；方便觀察一切世界，淨諸法門；明淨智慧，普照十方。頭面禮足，遶無數匝，眷仰觀察，辭退南行。◎

[0697c15] ◎爾時，善財童子正念思惟海幢比丘，心未曾捨，樂見無厭，顧戀聖音，目想慈顏；正念思惟其心境界、三昧境界、願行境界；正念思惟明淨智慧，敬善知識，向善知識，念善知識教；於善知識起愛恭敬。又作是念：「因善知識，得見諸佛。善知識者，開示顯現一切佛法；善知識者，是奇特法，令人得見諸佛法故；善知識者，為明淨眼，令人見佛如虛空故；善知識者，為善津濟，令人於佛華池，得源底故。」漸漸南行，至海潮處，見普莊嚴園林；七寶垣牆，周匝圍遶；諸妙寶樹，行列莊嚴；一切華樹，雨華如雲，布散其地；香樹芬馨，普熏十方；鬘樹垂鬘，寶樹雨寶，遍布莊嚴；眾寶衣樹，彌覆一切；諸音樂樹，出微妙音；以如是等諸珍玩具，而以莊嚴。此園林中，有一萬講堂，眾寶合成；一萬樓閣，閻浮檀金以覆其上；一萬宮殿，毘樓遮那寶藏莊嚴。一萬浴池，眾寶合成；七寶欄楯，周匝圍遶；八功德水，湛然盈滿；閻浮檀金沙，淨水寶珠，遍布池底；四面寶階，端嚴齊正；寶多羅樹，周匝行列；鳧、雁、鴛鴦、孔雀、哀鸞，異類眾鳥，遊戲其中；出和雅音，覆以金網；風自然起，出微妙聲；設眾寶帳，寶樹周遍。建阿僧祇殊勝寶幢，放大光明，照百由旬百萬池沼；黑栴檀泥凝積池底；生寶蓮華，充滿其中；從彼蓮華，出大光明，普照一切。彼園林中，有大宮殿，名莊嚴幢；海藏妙寶，以為其地；瑠璃寶柱，莊嚴殊妙，巍巍高大，猶若金山；眾生見者，無不喜樂。有阿僧祇淨摩尼寶，普照一切

；出自然香，謂：明相香、香王香、覺悟香等，敷眾寶座，謂：蓮華藏座、照諸方藏座、明淨藏座、眾生悅樂藏座、師子藏座、離垢寶藏座、不思議藏座、普門摩尼妙寶藏座、光嚴藏座、大海藏座、金剛師子藏座；無量窓牖，妙寶莊飾。又張一萬眾妙寶帳，謂：寶衣帳、妙寶華帳、寶樹枝帳、摩尼寶帳、金帳、莊嚴帳、香帳、娛樂帳、自在龍王帳、馬王帳、釋天莊嚴寶帳；一萬寶網，絞絡其上，謂：金鈴網、珍寶蓋網、眾寶像網、海藏珠網、青瑠璃摩尼寶網、師子吼網、月摩尼網、香像網、眾寶山網、寶王網；一萬光明，普照世界，謂：夜光摩尼光明、日藏摩尼淨寶光明、月幢摩尼妙寶光明、香焰光明、妙藏摩尼寶光明、鉢曇摩光明、夜光摩尼淨寶光明、大燈摩尼淨寶光明、普照諸方摩尼光明。又出十種大香電光，雨十種雲，出過諸天；謂：十種黑栴檀雲、十種曼陀羅華雲、十種莊嚴雲、十種鬘雲、十種雜色衣雲、十種寶雲、十種天子雲、十種天女雲、十種菩薩雲；常樂聞法。

[0698b05] 爾時，休捨優婆夷處金色藏座，海藏寶莊嚴網羅覆其身；吉由羅莊嚴，出過諸天；大摩尼網，莊嚴其首；師子珠寶，無量如意，淨摩尼寶，嚴飾其身；無量億眾，恭敬圍遶，合掌而住。東方無量眾生，諸梵天王，梵身大梵，梵輔他化，自在天王，乃至人及非人，一切諸王，來詣其所；南、西、北方，四維，上、下，亦復如是。其有得見此優婆夷者，一切眾病皆悉除愈；心淨離垢，拔邪見刺，除滅障礙，淨無礙地。於彼地中，長養善根，成就諸根，方便攝一切智，一切陀羅尼門、一切三昧門，皆現在前，發一切願門，究竟一切行門，出生一切淨門；其心廣大，出生一切，通得無礙身，靡所不至。爾時，善財童子入普莊嚴園林，周遍觀察，見休捨優婆夷，處金色座；往詣其所，頭面禮足，遶無數匝，白言：「大聖！我已先發阿耨多羅三藐三菩提心，而未知菩薩云何學菩薩行、修菩薩道，唯願為我具足演說。」

[0698b23] 答言：「善男子！我唯成就一法門，若見聞、念知、親近我者，皆悉不虛。善男子！若有眾生不種善根，不親近善知識，不為諸佛所護念者，彼諸眾生不能見我。善男子！若有眾生能見我者，則於阿耨多羅三藐三菩提，得不退轉。東方諸佛常來我所，處寶師子座，為我說法；南、西、北方，四維，上、下，一切諸佛悉來我所，處寶師子座，為我說法。善男子！我常見諸佛菩薩，未曾遠離。善男子！我此大眾，有八萬四千億菩薩，皆我同行，於阿耨多羅三藐三菩提得不退轉；此普莊嚴園林一切眾會，亦於阿耨多羅三藐三菩提得不退轉。」

[0698c06] 善財白言：「大聖！發菩提心來，為久如耶？」

[0698c07] 答言：「善男子！我念過去於錠光佛所，出家求道，淨修梵行，恭敬供養，聞法受持；次於離垢佛所，出家求道，淨修梵行，恭敬供養，聞法受持；次於妙幢佛、妙德佛、功德藏佛、毘樓遮那佛、普眼佛、梵壽佛、自在佛、善天佛。善男子！我於如是等三十六恒河沙佛所，出家求道，淨修梵行，恭敬供養，聞法受持，了知一切諸佛智慧。初發菩薩心，充滿法界，無量大悲攝取眾生；發諸菩薩無量大願，究竟十方法界，無量大悲普覆眾生。於一切剎、一切劫中，修習菩薩無量諸行、無量三昧力，不捨不轉菩薩正道；菩

薩無量陀羅尼力，善能護持一切眾生；菩薩無量淨智慧力，方便正念，普照三世；菩薩無量諸通明力，遍遊一切諸世界網；菩薩無量諸辯才力，能以一言悅一切眾。善男子！我有菩薩無量自在神力，能以一身滿一切剎。」

[0698c24] 善財白言：「大聖！久如當成阿耨多羅三藐三菩提？」

[0698c25] 「善男子！菩薩不為教化一眾生故，發菩提心；不為教化百眾生，乃至不為教化不可說不可說轉眾生故，發菩提心；廣說如阿僧祇品，不為教化一世界眾生故，發菩提心；乃至不為教化不可說不可說世界眾生故，發菩提心；不為教化閻浮提微塵等眾生故，不為教化三千大千世界微塵等眾生故，乃至不為教化不可說不可說三千大千世界微塵等眾生故，發菩提心；菩薩不為恭敬供養一如來故，發菩提心；乃至不為恭敬供養不可說不可說諸如來故，發菩提心；菩薩不為淨一剎故，發菩提心；乃至不為淨不可說不可說剎故，發菩提心；菩薩不為淨閻浮提微塵等剎故，發菩提心；乃至不為淨不可說不可說三千大千世界微塵等剎故，發菩提心；菩薩不為護持一佛法故，發菩提心；廣說如上，菩薩不為滿一願故，發菩提心；不為莊嚴一剎故、不為知一佛眷屬故、不為受持一佛法故、不為知一眾生心海故、不為度一眾生根海故、不為知一世界諸劫次第成敗故、不為知一眾生煩惱習氣故、不為斷一眾生煩惱故、不為滿一眾生行故，發菩提心；欲教化一切眾生故，發菩提心；欲恭敬供養一切諸佛、欲嚴淨一切佛剎、欲守護受持一切佛法、欲滿足一切大願、欲知一切佛眷屬、欲知一切眾生心海、欲知一切眾生心心所行、欲知一切眾生諸根輪、欲知一切世界一切劫數次第成敗、欲知一切眾生煩惱習氣、欲斷一切眾生煩惱、欲滿一切眾生行故，發菩提心。善男子！略說菩薩有如是等百萬阿僧祇方便法門，菩薩悉應究竟了知，隨順智慧；究竟修習菩薩等行，淨一切佛剎，心無倒惑。善男子！是故，我發此願，淨一切剎，我願乃滿；斷一切眾生煩惱習氣，我願乃滿。」

[0699b02] 「大聖！此法門者，名為何等？」

[0699b03] 「善男子！此法門名離憂安隱幢。我唯知此法門，諸大菩薩其心如海，悉能容受一切佛法，我當云何能知其行？諸菩薩心堅固正直，如須彌山；諸大菩薩，則為見藥，若有見者，除滅煩惱；諸大菩薩，則為淨日，除滅一切眾生癡闇；諸大菩薩，則為大地，悉能載持一切眾生；諸大菩薩，則為智風，長養一切眾生實義；諸大菩薩，則為自在，以淨智光普照一切；諸大菩薩，則為慶雲，隨其所應，雨甘露法；諸大菩薩，則為淨月，放諸功德光明之網；諸大菩薩，則為帝釋，悉能守護一切眾生。我當云何能知其行？善男子！於此南方，有一國土，名曰海潮；彼有仙人，名毘目多羅，善能解說菩薩諸行，汝詣彼問。」

[0699b17] 時，善財童子頭面禮足，遶無數匝，觀察無厭，悲泣流淚，正念思惟：「得菩提難、遇善知識難、得與上人共同止難、得菩薩諸根難、滿足菩薩正直心難、值遇同意善知識難、觀真實難、如法正教難、出生妙心難、念一切智難、長養法明難。」作是念已，辭退南行。

[0699b24] 爾時，善財童子思惟隨順菩薩正教，淨菩薩行，心能長養菩薩德力；心見諸佛；心欲菩提；心能發起長養大願；心照十方一切諸法；心見法實；心覆一切，無有散亂；心淨智慧，觀諸法界，除滅癡闇；心淨正直，除滅障礙；心能降伏一切眾魔。漸漸遊行，至海潮國，周遍推求仙人毘目多羅。時，彼仙人在大林中；阿僧祇樹莊嚴此林，寶葉普覆；諸華果樹，常以嚴飾；寶樹雨寶，遍散其地；大栴檀樹，周匝行列；諸沈水樹，常出妙香；尼拘律樹、閻浮檀樹，雨甘香果；優鉢羅、鉢曇摩、分陀利華，以為莊嚴。

[0699c06] 爾時，善財見彼仙人在此林中，服樹皮衣，縈髮草坐；一萬仙人以為眷屬，如栴檀林，栴檀圍遶。往詣其所，五體敬禮：「念善知識，能開導我薩婆若門；念善知識，現真實道；念善知識，能安置我一切智地；念善知識，然智寶燈，明淨慧光，長養十力智慧光明；善知識道，即一切智無盡之藏。善知識為燈，照一切智境界故；善知識為橋，度生死故；善知識為蓋，生大慈力，覆一切故；善知識為不虛，照一切法真實相故；善知識為海潮，滿足大悲故。」作是念已，遶無數匝，合掌而立，白言：「大聖！我已先發阿耨多羅三藐三菩提心，而未知菩薩云何學菩薩行、修菩薩道。」時，彼仙人觀察大眾，而作是言：「汝等當知此童子者，已發阿耨多羅三藐三菩提心，請一切眾生，普施無畏，饒益一切眾生；向深智海，欲飲一切諸佛法雨；欲盡一切法海源底；欲成世間智慧大海；欲興大悲重雲；欲雨甘露法雨；欲出世間明淨智月；欲滅世間諸煩惱闇；欲長養一切眾生善根。」

[0699c26] 爾時，大眾各持種種金色妙華，香可悅樂，散童子上；頭面禮足，曲躬敬遶，作如是言：「此童子者，悉能救護一切眾生，滅三惡道，離閻羅趣一切諸難；消竭欲海，除滅苦陰，捨愚癡闇，斷貪愛縛；能昇功德金剛圍山，建立世間智慧須彌，於世間出明淨智日，顯曜一切善根諸法、示導世間明識善惡。」

[0700a04] 時，彼仙人告大眾言：「若有能發阿耨多羅三藐三菩提心者，得一切智，淨一切佛功德之地。」

[0700a06] 時，彼仙人告善財言：「善男子！我已成就菩薩無壞幢智慧法門。」

[0700a08] 善財白言：「大聖！彼法門者，境界云何？」

[0700a08] 時，彼仙人即申右手，摩善財頂；摩已，執善財手。即時，善財自見其身，在於十方十佛世界微塵等佛所，見彼諸佛，相好莊嚴，以阿僧祇寶珍玩之具，莊嚴其剎。又見彼佛眷屬大海，所從聞法，悉能受持，乃至不失一句一味，分別受持正法梵輪，受諸法雲，入佛大願，淨修諸力，清淨願行，究竟諸功德藏。見彼諸佛，隨應化度一切眾生，見

一切佛，清淨圓滿大光明網。見已，隨順無礙智慧光明，究竟佛力；或自見身於一佛所，一日一夜；或復自見於餘佛所，七日七夜。如是次第於餘佛所，或有半月、一月，一歲、百歲、千歲；或百千歲、百千億歲；或百億那由他歲；或半劫、一劫、百劫、千劫、百千劫；或百億那由他劫，乃至不可說不可說那由他劫；或閻浮提微塵等劫，乃至不可說不可說世界微塵等劫。

[0700a24] 爾時，善財為無壞幢智慧法門照故，得明淨藏三昧；無盡法門三昧照故，得遊一切方陀羅尼光明；金剛圓滿光明法門照故，得分別智意樓閣三昧，住平地莊嚴法藏；般若波羅蜜精進照故，得佛虛空藏三昧光明；一切諸佛法輪三昧光明相照故，得三世圓滿智無盡光明。

[0700b02] 時，彼仙人放善財手；爾時，善財即自見身還在本處。時，彼仙人問善財言：「汝憶念耶？」

[0700b04] 答言：「唯然。大聖善知識力故。」

[0700b04] 「善男子！我唯知此菩薩無壞幢智慧法門，我豈能知大菩薩行？諸大菩薩，皆得一切眾生自在三昧，於一切時輪而得自在；出生諸佛無盡智慧，證一切佛，嚴淨慧燈；於一念中，了三世事；於一切世間，現淨慧身，充滿法界，隨眾生所應，悉現其前；了知一切眾生所行，圓滿清淨，悉可愛樂。我豈能知大菩薩行，妙功德願，嚴淨佛剎，善察論機，智慧境界；甚深三昧，神力自在，解脫境界；遊戲神通，法身音聲，究竟智慧？如是等事，非我境界。善男子！於此南方，有一國土，名曰進求；有婆羅門，名方便命。汝詣彼問云何菩薩向菩薩道，修菩薩道。」

[0700b17] 時，善財童子歡喜無量，恭敬禮已，遶無數匝，瞻仰觀察，辭退南行。

◎

[0700b19] ◎爾時，善財童子為無壞幢智慧法門所照，決了諸佛不可思議自在神力，善知菩薩不可思議法門。又不可思議菩薩三昧智慧，以照其心，得一切時三昧光明，得一切相三昧境界光明，得明淨智。令一切眾生，得勝妙處；得一切至處道法門；隨順世間行，心無有二；以明淨智普照境界，得一切聲聞明淨忍藏；得無生忍，知法實相；常行菩薩行，不捨菩薩心，增長薩婆若心；得十力明，普照一切；樂妙法音，心無厭足；如說修行，住薩婆若，究竟一切智境界，出生無量菩薩莊嚴心，滿足菩薩清淨大願。於一念頃，遍至一切諸佛剎網，教化成熟無量眾生海，心無懈倦；悉見菩薩無量行境界，悉分別見一切世間，見諸佛剎種種莊嚴，於微細境界，悉能安置無量世界。又能見彼種種莊嚴，悉能分別無量世界，諸語言法。又知無量眾生欲樂，知諸眾生無量所行，以無量方便，教化眾生，善知殊方，隨其所應，化度眾生，念善知識。漸漸遊行，至進求國，周遍推求彼婆羅門。時

，婆羅門修諸苦行，求一切智，四面火聚，猶如大山；中有刀山，高峻無極；從彼山上，自投火聚。

[0700c12] 爾時，善財詣婆羅門，頭面禮足，合掌而立，白言：「大聖！我已先發阿耨多羅三藐三菩提心，而未知菩薩云何學菩薩行、修菩薩道，願為我說。」

[0700c15] 答言：「善男子！汝今若能登此刀山，投火聚者，菩薩諸行皆悉清淨。」

[0700c17] 爾時，善財作如是念：「得人身難、離諸難難、得無難難、得淨法難、值佛世難、具諸根難、聞佛法難、遇善知識難、得與同止難、得聞正教難、得正命難、順趣正法難。此將非魔魔所使耶？非善知識而現善知識相，將非惡菩薩耶？而今為我作壽命難、作善根難、薩婆若難，此非正教險惡道耳。遠離法門，薩婆若等一切佛法。」作是念時，十萬梵天在虛空中，作如是言：「善男子！莫作是念。莫作是念。此是大聖，具足金剛智慧光明，精進不退，悉已究竟一切境界。欲竭一切眾生貪愛大海；欲裂一切諸邪見網；欲燒一切眾生煩惱，除滅愚闇，普照一切；令一切眾生離生死險難，除滅三世愚癡闇冥，放淨光明普照一切。」

[0701a02] 時，諸梵天及自在天，眾生主天等，諸邪見天，作如是言：「我造眾生、我為一切世間最勝、我為最上、我為第一。」是諸天等，見婆羅門修大苦行，五熱炙身；見如是已，各於諸禪不得滋味，來詣其所。時，婆羅門以自在力而為說法，令滅邪見，捨離我心；發大慈悲，普覆眾生；長養菩提正直之心；開四種道，求佛法身；隨所應化，悉能示現佛微妙音，一切悉聞，無有障礙。復有一萬魔在虛空中，以種種摩尼寶華散婆羅門，告善財言：「善男子！此婆羅門，苦行力故，放大光明，令我宮殿諸莊嚴具，悉如聚墨。我不復樂，即與無量諸天天女，眷屬圍遶，來詣其所；為我說法，悉於阿耨多羅三藐三菩提，得不退轉。」復有一萬他化自在天在虛空中，各持天華恭敬供養，作如是言：「善男子！此婆羅門，苦行力故，放大光明，令我宮殿諸莊嚴具，悉如聚墨；我不復樂，即與眷屬，來詣其所，為我說法，令我於心而得自在、於煩惱中而得自在、於受生中而得自在、除滅障礙而得自在、於一切三昧而得自在、於莊嚴具而得自在、於壽命中而得自在、乃至令我於一切佛法而得自在。」復有一萬化自在天在虛空中，以天妓樂恭敬供養，作如是言：「善男子！此婆羅門，五熱炙身，放大光明，照我宮殿及莊嚴具。照已，悉令我等，不樂五欲，不求欲樂，身心柔軟，與眷屬俱，來詣其所；為我說法，淨心、明淨心、善奇特心、柔軟心、歡喜心；乃至逮得清淨十力，長養離生，出生無量清淨之身；乃至得佛清淨法身；得清淨口，微妙音聲，遍至一切，無所障礙；乃至得一切智。」復有一萬兜率陀天與其眷屬，在虛空中，雨一切末香雲，恭敬供養，作如是言：「善男子！此婆羅門，五熱炙身時，我自於宮殿，不樂須臾，來詣其所；為我解說無著之法，少欲知足，長養善根，發菩提心，乃至究竟一切佛法。」復有一萬諸天，三十三天及阿脩羅，與眷屬俱，在虛空中，雨曼陀羅華雲、摩訶曼陀羅華雲，恭敬供養，作如是言：「善男子！此婆羅門，五熱炙

身時，我於天樂，不須臾樂著，來詣其所。為我說法，遠離欲樂；乃至為我說無常法，變易不住，斷除一切放逸高慢，長養發起菩提之心。又，善男子！我見此婆羅門時，須彌山頂六種震動；我於爾時，心大恐怖，專求一切智。」復有一萬大龍王，伊那槃那，難陀跋難陀等，興黑栴檀香雲；諸龍王女出妙樂音，雨天華雲、天香水雲，恭敬供養，作如是言：「善男子！此婆羅門，五熱炙身時，放大光明，普照一切龍王宮殿；令諸龍王，離熱沙苦，金翅鳥怖，滅瞋恚熱，身體清涼，發歡喜心。發喜心已，而為說法，厭惡龍趣，至誠悔過，除滅業障，發阿耨多羅三藐三菩提心，乃至住一切智。」復有一萬夜叉王，種種供養此婆羅門及以善財，作如是言：「善男子！此婆羅門，五熱炙身時，我及羅剎、鳩槃荼等，悉於眾生發大慈心，無所嬈害，慈心力故；不樂宮殿，與眷屬俱，來詣其所；彼婆羅門，以大慈心蔭覆我等，令我歡喜，身心柔軟，安隱快樂；為我說法，乃至令無量夜叉、羅剎、鳩槃荼等，發阿耨多羅三藐三菩提心。」

[0701c05] 復有一萬乾闥婆王在虛空中，作如是言：「善男子！此婆羅門，五熱炙身時，放大光明，照我宮殿，悉令我等得不思議樂；來詣其所，為我說法，乃至令發阿耨多羅三藐三菩提心，得不退轉。」復有一萬阿脩羅王在虛空中，右膝[跍*月]跪，一心合掌，恭敬供養，作如是言：「善男子！此婆羅門，五熱炙身時，一切阿脩羅宮殿，大地大海，皆悉震動；我等爾時，除滅高心，來詣其所；為我說法，遠離一切諂曲幻心，得深法忍，安住不動，具足十力。」復有一萬迦樓羅王，勇力持等，化為外道童子，在虛空中，作如是言：「乃至為我說法，安立大慈，讚歎大悲，度生死海；沒於五欲泥者，歎淨直心門，生慧方便翅，隨其所應，皆悉化度。」復有一萬緊那羅王在虛空中，作如是言：「善男子！此婆羅門，五熱炙身時，於我寶多羅樹中、金鈴網中、寶瓔珞中、諸寶樹中、種種樂器中，自然演出微妙音聲、佛聲、法聲、比丘僧聲、不退轉諸菩薩聲、菩提心聲。某方某國，有某菩薩，發菩提心，修行苦行，修大布施，莊嚴道場，往詣道場，成正覺聲。善男子！我聞是聲，即大歡喜，來詣其所；為我說法，令無量眾生於阿耨多羅三藐三菩提，得不退轉。」

[0701c29] 復有無量欲界諸天在虛空中，供養恭敬，作如是言：「善男子！此婆羅門，五熱炙身時，放大光明，乃至普照阿鼻地獄，除滅苦痛；若有眾生見斯光者，命終生天，知報恩故。捨五欲樂，來詣其所，樂觀無厭；為我說法，乃至令無量眾生發菩提心。」爾時，善財童子聞奇特法，心大歡喜，於婆羅門所，發起真實善知識心；頭面禮足，如是白言：「向疑聖教，違知識教；唯願大聖，受我悔過。」

[0702a09] 時，婆羅門為善財童子，而說偈言：

「欲求菩提者，　當順知識教，

除滅諸疑惑，　一心常恭敬。
修習於正道，　知法真實相，
安住於道場，　成就佛菩提。」

[0702a14] 爾時，善財童子即登刀山，自投火聚，未至中間，即得菩薩安住三昧；既至火焰，復得菩薩寂靜安樂照明三昧。得三昧已，白言：「甚奇。大聖！如是刀山及大火聚，我身觸時，安隱快樂。」時，婆羅門告善財言：「善男子！我唯成此菩薩無盡法門。明淨法王諸菩薩行，滿足諸願；悉滅眾生煩惱邪見，得不退轉不可盡心，離懈怠心，一切無畏；得金剛那羅延藏，究竟大境界，無有疲倦；遠離諸垢，不動如風輪，精進不退，以大莊嚴而自莊嚴，饒益眾生。如是法門，我當云何能知能說？善男子！於此南方，有城名師子奮迅；有一童女，名彌多羅尼。汝詣彼問云何菩薩學菩薩行、修菩薩道。」

[0702a27] 時，善財童子頭面禮足，遶無數匝，觀察無厭，辭退南行。

◎
大方廣佛華嚴經卷第四十七

【經文資訊】大正藏第 09 冊 No. 0278 大方廣佛華嚴經
【版本記錄】CBETA 電子佛典 2016.06，完成日期：2016/06/15
【編輯說明】本資料庫由中華電子佛典協會（CBETA）依大正藏所編輯
【原始資料】蕭鎮國大德輸入，眾生出版社提供新式標點，其他
【其他事項】本資料庫可自由免費流通，詳細內容請參閱【中華電子佛典協會資料庫版權宣告】

本網站係採用 Creative Commons 姓名標示-非商業性-相同方式分享 3.0 台灣 (中華民國) 授權條款授權.
Copyright ©1998-2016 CBETA
Dictionary cache status: loaded

Glossary and Other Vocabulary

Copyright Fo Guang Shan 佛光山 2013-2025. This work may be freely reused under the Creative Commons Attribution 4.0 International License with attribution. Please send comments to alex@ntireader.org.
Page updated on 2025-06-19

Back to collection

Avataṃsakasūtra (Flower Garland Sūtra) 大方廣佛華嚴經
Scroll 48
Click on any word to see more details.

大方廣佛華嚴經卷第四十八

東晉天竺三藏佛馱跋陀羅譯

入法界品第三十四之五

[0702b06] ◎爾時，善財童子起不可思議恭敬之心，好樂淨法，專向大乘，求諸佛智，親近如來，觀法境界無所障礙，決定實際，住實境界，至三世際，解了三世如虛空際，決定了知三世法際，不作法際，住無礙際，不違業際，決定了知佛際非際，住如來住；滅一切妄想，不著一切佛、一切眷屬、一切世界；知一切眾生非我無實，一切音聲離語言道，解一切色猶如電光。漸漸南行至彼城已，周遍推問彌多羅女為在何所。時，有人答：「今在師子幢王宮內。」聞已，即詣門下求見彼女。時，無量人眾悉入宮中，善財問言：「諸人今者為詣何所？」答言：「我等欲詣彌多羅女聽受正法。」

[0702b19] 爾時，善財作如是念：「此王宮門自在出入無所障礙。」善財即入，見彼女人處在明淨寶藏法堂，地玻瓈色，瑠璃為柱，金剛為壁，閻浮檀金欄楯窻牖，光明普照，阿僧祇摩尼寶而莊校之；又千寶藏摩尼寶鏡，圓滿莊嚴，眾生所樂，明淨妙寶以為嚴飾；又阿僧祇摩尼寶網羅覆其上，百千金鈴出微妙音；有如是等不可思議眾寶校具，莊嚴講堂。見彼女人身如真金，目髮紺色，處淨水香寶師子座，覆以金網；敷眾寶衣，大眾圍遶，以梵音聲而為說法。見已，頭面禮足遶無數匝，合掌恭敬於一面住，白言：「大聖！我已先發阿耨多羅三藐三菩提心，而未知菩薩云何學菩薩行，修菩薩道？」

[0702c03] 答言：「善男子！汝諦觀此法堂莊嚴。」

[0702c04] 爾時，善財見一一瑠璃柱中、一一金剛壁中、一一摩尼鏡中、一一形像中、一一寶中、一一莊嚴中，一一金鈴中、一一寶樹中、一一寶形像中、一一寶瓔珞中，悉見法界等一切如來，從初發心，修菩薩行，成滿大願，功德莊嚴，成等正覺，轉淨法輪，乃至示現無餘涅槃，如淨水中見月影像。善財童子於一切境界莊嚴具中，見一切佛從初發心，乃至示現無餘涅槃，亦復如是，皆是彼女過去善根依果力故。

[0702c13] 爾時，善財正念諸佛，恭敬合掌，白言：「大聖！此何法門？」答言：「善男子！是般若波羅蜜普莊嚴法門；我於三十六恒沙佛所修此法門，彼諸如來各以異門，令我入此般若波羅蜜普莊嚴法門。」善財白言：「大聖！此法門者，境界云何？」答言：「善男子！我入此法門，正念思惟，分別受持，生平等時，得普門陀羅尼等百萬阿僧祇陀羅尼門，以為眷屬；所謂：佛剎陀羅尼門、佛陀羅尼門、法陀羅尼門、眾生陀羅尼門、過去陀

羅尼門、未來陀羅尼門、現在陀羅尼門、安住實際陀羅尼門、功德陀羅尼門、功德具陀羅尼門、智陀羅尼門、智具陀羅尼門、諸願陀羅尼門、分別諸願陀羅尼門、行陀羅尼門、修集行陀羅尼門、淨行陀羅尼門、滿足行陀羅尼門、業陀羅尼門、不違業陀羅尼門、業流陀羅尼門、業所作陀羅尼門、遠離惡業陀羅尼門、向正業陀羅尼門、業自在陀羅尼門、善行陀羅尼門、善行三昧陀羅尼門、三昧陀羅尼門、隨順三昧陀羅尼門、分別三昧陀羅尼門、無壞三昧陀羅尼門、諸通明陀羅尼門、心海陀羅尼門、種種心陀羅尼門、淨心地陀羅尼門、普照重惡心陀羅尼門、心喜調御師陀羅尼門、發起眾生陀羅尼門、煩惱陀羅尼門、習氣陀羅尼門、煩惱方便陀羅尼門、欲陀羅尼門、眾生所行陀羅尼門、眾生種種業行陀羅尼門、眾生世間自性陀羅尼門、眾生相陀羅尼門、方陀羅尼門、說法陀羅尼門、大悲陀羅尼門、大慈陀羅尼門、寂滅陀羅尼門、諸言語道陀羅尼門、方便非方便陀羅尼門、隨順陀羅尼門、分別陀羅尼門、攝取陀羅尼門、無礙實際陀羅尼門、普陀羅尼門、佛法陀羅尼門、菩薩法陀羅尼門、緣覺法陀羅尼門、聲聞法陀羅尼門、世間法陀羅尼門、世界起陀羅尼門、世界滅陀羅尼門、世界形色陀羅尼門、淨世界陀羅尼門、垢世界陀羅尼門、於淨世界現垢濁剎陀羅尼門、於垢世界現清淨剎陀羅尼門、純淨世界陀羅尼門、純垢世界陀羅尼門、平等世界陀羅尼門、翻覆世界陀羅尼門、伏住世界陀羅尼門、入因陀羅網陀羅尼門、迴轉世界陀羅尼門、住相陀羅尼門、小處置大陀羅尼門、大處置小陀羅尼門、分別佛身陀羅尼門、放佛莊嚴光明網陀羅尼門、分別如來圓滿音聲陀羅尼門、佛正法輪陀羅尼門、生佛法輪陀羅尼門、分別佛法輪陀羅尼門、無壞佛法輪陀羅尼門、佛辯法輪陀羅尼門、向佛法輪陀羅尼門、能作佛事陀羅尼門、向諸佛眾陀羅尼門、分別諸佛大眾陀羅尼門、諸佛無盡大眷屬海陀羅尼門、普照佛力陀羅尼門、如來三昧陀羅尼門、如來三昧神力自在陀羅尼門、究竟佛事陀羅尼門、住佛所住陀羅尼門、佛持陀羅尼門、佛化陀羅尼門、佛知眾生心心所行陀羅尼門、佛神力自在陀羅尼門、住兜率天陀羅尼門、乃至示現入般涅槃陀羅尼門、饒益無量眾生陀羅尼門、諸甚深法陀羅尼門、諸莊嚴法陀羅尼門、菩提心色法方便陀羅尼門、菩提心起色陀羅尼門、願色陀羅尼門、行色陀羅尼門、通明色陀羅尼門、出生死色陀羅尼門、清淨智色陀羅尼門、清淨慧色陀羅尼門、菩提無量色陀羅尼門、自心淨色陀羅尼門。善男子！我唯知此般若波羅蜜普莊嚴法門，諸大菩薩心如虛空，入深法界，功德成滿，安住出世法，遠離世間行；具足清淨，離癡慧眼，決定了知無量法界，智慧無量與虛空等，得無礙眼，於一切境界無所障礙，住無礙地藏，普照一切，善能分別一切法義，一切世間無能壞者，行世間行無所染著，善巧方便，饒益攝取一切眾生，隨其所應悉能示現，於一切時轉正法輪而得自在；如是功德，我當云何能知、能說？善男子！於此南方有一國土，名曰救度，彼有比丘名曰善現，汝詣彼問云何菩薩學菩薩行、修菩薩道。」

[0703b28] 時，善財童子頭面禮足，遶無數匝，辭退南行。

◎

[0703c01] ◎爾時，善財童子正念思惟甚深法門、思惟甚深法界、思惟甚深法地、思惟甚深眾生、思惟甚深諸行、思惟甚深眾生心流、思惟甚深眾生如光、思惟甚深諸法之性、思惟甚深眾生語法、思惟甚深法界圓滿莊嚴、思惟甚深種諸業行、思惟甚深世間業所莊飾。

漸漸遊行，至救度國，於城都、聚落、村邑、市里、仙人住處、山林、曠野，周遍推求善現比丘。見彼比丘在林經行，形貌端嚴顏容姝妙；其髮右旋如紺青色，頂有肉髻，身色紫金，其目長廣如青蓮華，脣口丹色如頻婆果，頸項圓直脩短得所，胸有德字勝妙莊嚴，七處平滿；其臂纖長，手指縵網金輪莊嚴，傭髀鹿腨，腰腹不現，師子上身如淨居天；其身圓滿如尼拘樹王，相好莊嚴如雪山王，出諸良藥，圓光一尋，諸根調伏，目視安諦，智慧無礙，猶如大海；其心不動，一切世間所不能壞，天龍八部恭敬圍遶。彼比丘經行時，地天持地，步天出寶蓮華隨覆其迹，無盡圓滿天除滅眾闇，覺天雨雜華雲，不動藏天現諸寶藏，普光勝虛空天莊嚴虛空，妙德海天散寶供養，離垢藏須彌山天合掌禮侍恭敬供養，無礙力天起香華風雲而供養之，夜天以莊嚴身五體敬禮，常覺日天持明淨寶幢莊嚴虛空除滅闇冥。

[0703c25] 爾時，善財往詣其所，頭面禮足，白言：「大聖！我向阿耨多羅三藐三菩提求菩薩行，我聞大聖善能開導諸菩薩道，云何菩薩學菩薩行、修菩薩道，願分別說。」答言：「善男子！我年既少，出家日近，自我生來，於三十八恒沙佛所淨修梵行，或於一佛所，七日七夜淨修梵行，或餘佛所半月、一月、一歲、百歲、億那由他歲、乃至不可說不可說歲，或一小劫、半劫、一劫、或阿僧祇劫、乃至不可說不可說阿僧祇劫，淨修梵行。彼諸佛所，聞法受持，不違其教，莊嚴諸願，究竟淨修菩薩諸行，具足六波羅蜜。知菩提境界，知種種法輪，守護佛法，乃至正法滅盡，嚴淨一切諸佛世界，出生三昧大願力故；究竟菩薩一切淨行，出生菩薩一切行願力故；淨一切佛諸波羅蜜，出生普賢諸行力故。善男子！我不離此經行處，悉見十方智慧無礙故；一切法界悉現在前，於一念中過不可說不可說諸世界故；於一念中嚴淨不可說諸佛世界，出生大願力故；不可說不可說眾生方便門悉現在前，具十力智，出生普賢菩薩行願力故；見不可說不可說諸佛悉現在前，於一念中恭敬供養不可說不可說世界微塵等佛，恭敬供養如來願力故；能聞受持不可說不可說諸佛法雲，分別了知阿僧祇諸法趣，出生法輪陀羅尼力故；不可說不可說菩薩行悉現在前，一切諸行皆悉清淨，滿足菩薩因陀羅網行願力故；不可說不可說諸三昧海悉現在前，一切三昧皆悉淨滿一三昧，出生一切三昧力故；不可說不可說諸根海皆現在前，一切根輪隨順時輪，出生安住諸根際願力故；不可說不可說時輪悉現在前，能一切時轉淨法輪，出生究竟眾生願力故；一切三世海悉現在前，分別一切世界三世，出生隨順智慧光明願力故。善男子！我唯知此隨順菩薩燈明法門，諸金剛燈菩薩生諸佛家，具足成就不死命根無盡智慧；成無壞身，肢體具足，隨其所應悉能顯現；具妙形色，世無倫匹，毒刃火災所不能害；身如金剛不可沮壞，降伏眾魔制諸外道；身真金色超出世間，隨其所應無不聞見，普觀世間雨甘露法；普照一切滅諸障礙，見者無厭，拔斷一切諸不善根，起妙善根，難遇難見。我當云何能知、能說彼功德行？善男子！於此南方有一國土，名曰輸那，彼有童子名釋天主，汝詣彼問云何菩薩學菩薩行、修菩薩道。」

[0704b14] 時，善財童子專求菩薩莊嚴正道，菩薩諸力照心修行，菩薩無壞無盡諸功德行

，成滿菩薩堅固大願，以大莊嚴而自莊嚴，一切無畏，不退堅固正直之心，受持一切菩薩行雲，受持菩薩正法之雲而無厭足，恭敬一切菩薩功德，攝取一切眾生，常欲超出生死曠野，樂欲見聞恭敬親近，於善知識心無厭倦；頭面禮足，恭敬無量，隨順教誨，辭退南行。

◎

[0704b23] ◎爾時，善財童子與天龍大眾眷屬圍遶，至輸那國，周遍推求釋天主童子。時，虛空中有諸天龍而告之曰：「善男子！此童子在善城門外河水之側。」

[0704b26] 爾時，善財見釋天主與一萬童子弄沙嬉戲，即詣其所，頭面禮足，遶無數匝，合掌恭敬，於一面住，白言：「大聖！我已先發阿耨多羅三藐三菩提心，而未知菩薩云何學菩薩行、修菩薩道，唯願解說。」

[0704c01] 答言：「善男子！文殊師利教我相靨子法，算數法、印法，我因知此三種法故；得一切巧術智慧法門。善男子！我因此法門故，知靨子、算數、印性，疾病、中毒、為鬼所著、諸魔所持悉能消伏；立大小城、都邑、聚落、善惡之相、田業商估一切眾生身肢節相、善趣惡趣行業之相，知此眾生之於善趣，知此眾生之於惡趣，此聲聞、此緣覺、此如來地諸方便相，如是等事我悉了知，普令眾生修學此法。復次，善男子！我亦了知菩薩算數之法，所謂：百千為一羅叉、百千羅叉為一拘利、百千拘利為一那由他、廣說如阿僧祇品。善男子！若有無量百由旬等大沙聚，我悉分別算知其數。善男子！如算法能知沙聚，算知東方一切世界，南、西、北方，四維，上、下，亦復如是。算知一切世界中一切劫、一切佛、一切法、一切菩薩、一切業，算數了知一切世界中一切四諦名號，亦復如是。善男子！我唯知此巧術智慧法門，諸大菩薩深入一切算數法門，算數一切法深入三世算數之法；算數一切眾生、算數一切法、算數一切佛、算數一切佛名號、算數一切菩薩、一切算數轉自在輪菩薩。我當云何能知、能說彼功德行，發明境界，讚歎諸力，顯正直心，說功德具，說諸大願，顯現清淨諸波羅蜜，說功德藏勝妙智慧。善男子！於此南方，有城名曰海住，有優婆夷名曰自在，汝詣彼問云何菩薩學菩薩行、修菩薩道。」

[0704c29] 時，善財童子聞善知識教，歡喜無量，得未曾有奇特正直心寶，其心弘廣，普覆眾生，得算數諸佛次第出世自在法門，淨法圓滿，智慧究竟，分別顯現一切諸趣，於三世境界無所障礙，出生無盡功德海心，得大智慧自在光明，斷三界縛；頭面禮足，右遶三匝，辭退南行。

[0705a08] 爾時，善財童子於善知識心無厭足，猶如大海吞納眾流；善知識日，明淨慧光開發其心，猶蓮華敷長養一切善根，萌芽莖節枝葉功德大樹；善知識月，能以清涼教法光明，除眾熱惱；善知識者如夏雪山，眾獸所集樂；善知識心，猶如大海，眾寶充滿；善知識教長養法身，如閻浮樹華果具足，心常樂住；善知識教法譬如龍王，於虛空中神變自在；善知識教起大寶山，顯現一切；以善知識教而自圍遶，猶如帝釋降阿修羅，無能壞者。

漸漸遊行至海住城，周遍推求自在優婆夷；時，有人言：「善男子！此優婆夷在此城中深宮之內。」善財聞已，往詣宮門，敬心而立；彼優婆夷所住之處，廣博嚴飾，眾寶垣牆，周匝圍遶；開置四門，阿僧祇寶以為莊嚴。善財進入，見優婆夷處師子座，年在盛美，容色殊妙，觀者無厭；除莊嚴具，素服被髮，身色光明，除佛菩薩餘無能及。於其宮內敷十億床，出過天人，菩薩宿世行業所造；衣服、飲食、眾妙寶物諸莊嚴具，常開四門，周給一切而無窮盡。一萬女眾眷屬圍遶，容色威儀悉如諸天，猶如莊嚴眾妙寶樹，口常演出天妙音聲，敬樂觀察此優婆夷，禮拜供養。彼諸女身常出妙香普熏大城，若有聞者皆得不退菩提之心、無怒害心、無怨敵心、無慳嫉心、無幻偽心、無諂曲心、無貪愛心、無瞋恚心、無懈怠心、無量心、平等心、大慈心、益眾生心、淨持戒心、無求欲心，聞彼音聲皆悉歡喜，身心柔軟，其有見者皆得離欲。

[0705b08] 爾時，善財頭面禮彼優婆夷足，敬心右遶，於一面住，白言：「大聖！我已先發阿耨多羅三藐三菩提心，而未知菩薩云何學菩薩行、修菩薩道。」

[0705b11] 答言：「善男子！我成就無盡功德藏莊嚴法門，以一器食施百眾生，隨其所欲皆得充滿千眾生、百千眾生、億眾生、千億眾生、百千億眾生、那由他眾生、百那由他眾生、百千那由他眾生、乃至不可說不可說眾生、閻浮提微塵等眾生、乃至不可說不可說佛剎微塵等眾生，隨其所欲皆悉充滿而無損減。又復施與上味美膳、輦輿、衣服、華鬘、妙香、末香、塗香、寶莊嚴具。又施床座、車乘、妙蓋、幢幡，如是等種種諸物，隨其所欲悉令充滿，皆大歡喜。善男子！於東方一世界、乃至不可說不可說世界、閻浮提微塵等世界、乃至不可說不可說佛剎微塵等世界中，一切聲聞、緣覺，食我食已，悉成道果。又於東方乃至不可說不可說佛剎微塵等世界中，一生補處菩薩，食我食已，降魔成道；南、西、北方，四維，上、下，亦復如是。善男子！汝見我此一萬眷屬女不？」

[0705b28] 「唯然，已見。」

[0705b28] 「善男子！如是等百萬阿僧祇菩薩悉我同行、同願、同善根、同修道、同欲性、同淨正念、同清淨趣、同菩提無量、同得諸根、同心依果、同境界、同正趣離生、同真實義、同明正法、同具菩薩清淨妙色、同無量力、同堅精進、同正法音、同語言道、同諸功德、同清淨業、同清淨報、同清淨大悲救護一切、同清淨業不違因緣、同清淨口業於一切佛眾隨其所應悉為說法、同恭敬供養諸佛、同決定知一切諸法、同得菩薩清淨諸地，此諸菩薩取我器食，於一念頃遍遊十方，供養一切聲聞、緣覺、菩薩、諸佛及施餓鬼，悉令滿足，而我器食無所損減。善男子！我此器食隨應諸天悉令充滿，乃至施人亦復如是。善男子！且待須臾，汝自見之。」善財即見無量人眾從四門入，彼優婆夷皆令安坐，隨所適樂悉令充悅。

[0705c16] 「善男子！我唯得此無盡功德藏莊嚴法門，諸大菩薩無盡功德藏海猶如虛空，以無量功德熏修其心，如隨意寶，滿足一切眾生願故，大功德城悉滅一切諸貧苦故，功德

須彌雨眾寶故，大功德藏開法城門故，功德燈明滅貧闇故，大功德蓋勝妙善根覆一切眾生故；我當云何能知、能說彼功德行？善男子！於此南方，有城名曰大興，彼有長者名甘露頂，汝詣彼問云何菩薩學菩薩行、修菩薩道。」

[0705c25] 時，善財童子頭面禮足，遶無數匝，憶念不捨，辭退南行。

◎

[0705c27] ◎爾時，善財童子得無盡功德光明法門，正念思惟彼功德海，觀察彼虛空功德、趣彼功德聚、登彼功德山、攝彼功德藏、盡彼功德底、度彼功德海、淨彼圓滿功德、周遍觀察彼諸功德、隨彼功德藏、持彼功德教、淨彼功德性。漸漸遊行至大興城，周遍推求長者甘露頂，樂求善知識；以善知識熏其身心，於善知識起正直心，觀善知識常無厭足，學善知識勇猛精進，求善知識一切善根，同善知識一切善根，於善知識無嫌恨心，滿功德藏，學善知識種種方便；雖不由他悟而常親近諸善知識，長諸善根，淨修菩提正直之心，增長一切菩薩諸根，成就一切善根，滿足大願。發廣大悲，近一切智，不離諸佛；增長普賢菩薩所行，如來光明常照其心。

[0706a13] 爾時，善財見甘露頂於彼城內，處七寶堂阿僧祇寶師子座上，金剛伊尼羅寶以為座足，離垢寶藏而以校飾，五百寶像以為莊嚴，建眾寶幢、垂寶繒幡、張眾寶帳，無量寶網羅覆其上。有人手執閻浮檀金蓋，瑠璃為竿，復有執持離垢寶拂侍立左右，眾妙雜香而以熏之，雨天華雲，作五百種勝妙妓樂娛樂。城內一萬大眾，周匝圍遶，顏容姝妙，天人無倫，成就菩薩直心，莊嚴眾生，悉常隨順甘露頂教，宿世同修諸善根故。

[0706a23] 爾時，善財頭面禮足，遶無數匝，恭敬合掌，於一面住，白言：「大聖！我為利益一切眾生故，發阿耨多羅三藐三菩提心，所謂：滅一切眾生苦惱，令安隱住，究竟快樂，度生死海，到法寶洲，消竭貪愛，修大悲念，除五欲渴，樂一切智，令究竟度生死曠野，常樂一切諸佛功德，超出三界至薩婆若城，而未知菩薩云何學菩薩行，修菩薩道，攝一切眾生？」

[0706b02] 長者答言：「善哉！善哉！童子！乃能發阿耨多羅三藐三菩提心。若能發心學菩薩道、修菩薩行，此人難得；求善知識，見善知識，親近恭敬；於善知識，其心不退而無厭足。善男子！汝見我此一萬眷屬不？」

[0706b07] 「唯然，已見。」

[0706b07] 「我本為彼說種種法，令發阿耨多羅三藐三菩提心，生如來家，修白淨法，滿足無量諸波羅蜜，具佛十力；離世間姓、立如來姓；壞生死輪、轉淨法輪；滅三惡道、立正法趣。善男子！當知菩薩悉能救護一切眾生。善男子！我成就此如意功德寶藏法門，隨其所須悉滿彼願，謂以眾寶、車乘、象馬、僮僕、衣服、飲食、香華、末香、燈明、湯藥、幢幡、繒蓋、隨意眷屬、天冠、寶飾、一切珍玩、資生之具，盡給施之，乃至以法廣施眾生。善男子！且待須臾，汝自見之。」即時，善財見諸方國、城邑、聚落，一切眾生來

詣其所，悉命令坐。時，甘露頂仰視虛空，隨諸來會一切所須，悉從空下，滿足其願；既充願已，為說正法，悉令長養諸功德藏，消生死愛，渴仰佛法，乃至具足大人味味之相；滅貧窮苦，富甘露財，降伏眾魔，無能壞者，成就十力無上智慧；如是等類，悉滿願已，皆大歡喜，隨所來方各還本處。

[0706b25] 「善男子！我唯知此如意功德寶藏法門，諸大菩薩具足一切自在功德，成就寶手，覆一切剎，雨無量雲；謂：眾寶雲、種種色莊嚴雲、種種色寶天冠雲、種種色衣雲、種種妙聲雲、種種華雲、種種周羅摩尼寶雲、種種色香雲、種種色蓋雲、種種色幢幡雲，皆悉充滿一切世界、一切佛剎、一切諸佛及其眷屬，為教化一切眾生，令供養一切佛故；我當云何能知、能說彼菩薩行，顯其自在？善男子！於此南方，有城名師子重閣；彼有長者名法寶周羅；汝詣彼問云何菩薩學菩薩行、修菩薩道。」

[0706c07] 時，善財童子歡喜踊躍，頭面敬禮，遶無數匝，如弟子法。作如是念：「因善知識得一切智，於善知識生無壞心，聞善知識教悉能隨順，調伏諸根。」作是念已，辭退南行。

[0706c12] 爾時，善財童子正念如意功德寶藏法門，守護彼功德藏，淨彼功德須彌山王，得彼功德海之源底，開彼功德藏，觀彼功德藏，圓滿清淨彼功德藏，攝彼功德藏，出生長養彼功德藏力。漸漸遊行，至於彼城，周遍推求長者法寶周羅，於道遇見，頭面禮足，合掌恭敬，於一面住，白言：「大聖！我已先發阿耨多羅三藐三菩提心，而未知菩薩云何學菩薩行、修菩薩道？」時，彼長者執善財手，將歸其家：「善男子！且觀我家。」爾時，善財遍觀舍宅，悉閻浮檀金色，七寶為牆，周匝圍遶；瑠璃莊嚴，硨磲為柱，敷赤真珠寶師子座，建師子寶幢，張瑠璃寶帳，如意珠網羅覆其上，阿僧祇寶而莊嚴之；馬瑙寶池，八功德水盈滿其中；一切寶樹周匝圍遶，其宅廣大十重八門。

[0706c27] 爾時，善財見最下重設眾肴膳，惠施一切；見第二重施雜寶衣；見第三重施惠一切寶莊嚴具；見第四重施內眷屬，悉履善行，巧於語言；見第五重乃至五住菩薩雲集其中，結集正法，離世間樂，出一切論諸陀羅尼三昧法印，分別三昧智慧光明；見第六重得般若波羅蜜菩薩充滿其中，具甚深智，得寂靜明智慧藏地無礙法門，超出三有境界無礙，念不二法，結集般若波羅蜜門，分別解說般若波羅蜜門，所謂：寂滅藏般若波羅蜜門、分別一切眾生般若波羅蜜門、不動轉般若波羅蜜門、離欲普照般若波羅蜜門、不可壞藏般若波羅蜜門、一切眾生淨眼般若波羅蜜門、海藏般若波羅蜜門、普眼般若波羅蜜門、一切無盡方便海般若波羅蜜門、隨順眾生普照無礙般若波羅蜜門、慶雲漸下般若波羅蜜門，結集如是等百萬阿僧祇般若波羅蜜門，彼菩薩眾不可說莊嚴而莊嚴之；見第七重響忍菩薩充滿其中，出方便智，悉能聞持諸佛法雲；見第八重常住菩薩充滿其中，具諸神通，遍一切剎，照一切眾生、一切法界，具足法身，詣一切佛無所障礙，悉能受持一切佛法，見第九重

補處菩薩充滿其中，見第十重一切如來充滿其中，從初發心，修菩薩行，超出生死，滿足大願，神力自在，一切佛剎及其眷屬轉淨法輪，化度眾生顯現住持。

[0707a24] 爾時，善財見如是等奇特事已，白言：「大聖！我未曾見如是清淨大眾，昔於何處種諸善根，今得如是勝妙果報？」

[0707a27] 「善男子！我憶過去無量光明法界普莊嚴王如來、應供、等正覺、明行足、善逝、世間解、無上士、調御丈夫、天人師、佛、世尊，出興于世。彼佛入城，我以香華妓樂而供養之；供養已，持此善根迴向三處，謂：滅除貧苦、常見諸佛菩薩及善知識、恒聞正法故獲斯報。善男子！我唯知此滿足大願法門，諸大寶海菩薩得不可壞清淨法身、不可壞法雲普覆一切、具足成就不可壞功德、不可壞大功德網普覆一切、入不可壞三昧境界、具足菩薩不可壞善根、住不可壞如來所住不可壞智慧究竟三世、住一切劫而無疲倦、住不可壞普眼境界地、我當云何能知、能說彼功德行？善男子！於此南方，有一國土名實利根，城名普門，彼有長者名普眼妙香；汝詣彼問云何菩薩學菩薩行、修菩薩道。」

[0707b14] 時，善財童子頭面敬禮法寶周羅足已，辭退南行。

◎
大方廣佛華嚴經卷第四十八

【經文資訊】大正藏第 09 冊 No. 0278 大方廣佛華嚴經
【版本記錄】CBETA 電子佛典 2016.06，完成日期：2016/06/15
【編輯說明】本資料庫由中華電子佛典協會（CBETA）依大正藏所編輯
【原始資料】蕭鎮國大德輸入，眾生出版社提供新式標點，其他
【其他事項】本資料庫可自由免費流通，詳細內容請參閱【中華電子佛典協會資料庫版權宣告】

本網站係採用 Creative Commons 姓名標示-非商業性-相同方式分享 3.0 台灣 (中華民國) 授權條款授權.
Copyright ©1998-2016 CBETA
Dictionary cache status: loaded

Glossary and Other Vocabulary

Copyright Fo Guang Shan 佛光山 2013-2025. This work may be freely reused under the Creative Commons Attribution 4.0 International License with attribution. Please send comments to alex@ntireader.org.
Page updated on 2025-06-19
Abbreviations
Reference
Help

Avataṃsakasūtra (Flower Garland Sūtra) 大方廣佛華嚴經

Scroll 49

Click on any word to see more details.

大方廣佛華嚴經卷第四十九

東晉天竺三藏佛馱跋陀羅譯

入法界品第三十四之六

[0707b23] ◎爾時，善財童子思惟諸佛無量法門，逮得菩薩無量諸行，菩薩無量妙方便道，普照身心；樂求無量方便法門，成就菩薩清淨解脫，菩薩無量清淨諸根，菩薩無量諸清淨力；心隨菩薩無量諸行，出生菩薩無量大願力，逮得菩薩不可沮壞妙智慧幢，普照一切。漸漸遊行，至於彼國，求普門城，心無休息，精進不退。念善知識，讚善知識，隨順善知識，諸根專向普門法門，遠離一切諸放逸行，開淨慧眼，度生死海。見普門城，百千小城周匝圍遶，高峻堅固，妙巧無比，種種莊嚴；見普眼妙香長者於此城中，坐眾香座。往詣其所，頭面禮足，恭敬合掌，於一面住，白言：「大聖！我已先發阿耨多羅三藐三菩提心，而未知菩薩云何學菩薩行、修菩薩道？」

[0707c08] 答言：「善哉！善哉！善男子！乃能發阿耨多羅三藐三菩提心。善男子！我知一切眾生病：風寒熱病及諸雜病、狂橫病、鬼著病、毒病、諸呪術病，如是等類一切諸病，我悉了知；隨其所應，皆能療治。善男子！十方眾生諸有病者，來詣我所，我悉能治。除其患已，沐浴香湯，香華瓔珞，名衣上服而莊嚴之，肴膳飲食而供養之，無量珍寶而惠施之，然後為說種種法門：貪欲多者，教不淨觀；瞋恚多者，教慈心觀；愚癡多者，教法相觀；等分行者，教勝法門；稱揚讚歎諸佛功德，發菩提心故，說長養大悲，於無量生死苦，心不厭故；分別廣說諸波羅蜜，長養無量淨智慧故；說諸大願，教化成熟一切眾生故；說普賢菩薩行，顯現清淨尸波羅蜜故；說不可思議如來功德，顯現羼提波羅蜜故；說如來無壞清淨法身，顯現毘梨耶波羅蜜故；說如來無與等者，顯現如來禪波羅蜜故；說清淨法身，顯現般若波羅蜜故，說一切淨法身，令一切眾生皆悉覩見，顯現方便波羅蜜故；說於生死中，住一切劫，顯現願波羅蜜故；說嚴淨一切佛剎，顯現諸力波羅蜜故；說淨法身，隨其所應，悉令歡喜，顯現智波羅蜜故；說常樂見清淨法身，遠離一切不善法故。善男子！我以如是等種種法施，悉令滿足，歡喜而還。善男子！我又善知和眾香法，所謂：不可稱王香、新頭香、勝香、覺香、明相香、沈水香、堅固香、栴檀香、雲香、不動諸根香

，知如是等一切諸香。燒此香時，一心向佛，發大誓心，滿一切願，所謂：救護一切眾生，嚴淨一切佛剎，恭敬供養一切諸佛；乃至燒一丸香時，充滿十方一切法界，一切如來及其眷屬；香帳莊嚴一切法界，香宮殿、香垣牆、香樓閣、香欄楯、香却敵、香窻牖、香半月、香蓋、香幢、香幡、香網、香形像、香光明、香莊嚴具、香雲雨，莊嚴十方一切法界，一切諸佛及其眷屬。善男子！我唯知此令一切眾生歡喜普門法門，見一切佛身諸大藥王菩薩；若有聞見、親近、憶念、執持名號，皆悉不虛；其有見者，煩惱悉滅，得諸如來法之原底，滅除苦陰，永離一切生死恐怖，得無所畏，具一切智，破壞無量生死高山，安住正法。我當云何能知、能說彼功德行？善男子！於此南方，有城名曰滿幢，王名滿足，汝詣彼問云何菩薩學菩薩行、修菩薩道。」

[0708a25] 時，善財童子頭面敬禮普眼妙香長者，遶無數匝，辭退南行。

[0708a27] 爾時，善財童子次第憶念諸善知識，正念思惟善知識教；復作是念：「善知識者能攝取我，能守護我，令我不退阿耨多羅三藐三菩提。」如是思惟，得大歡喜心、無量歡喜心、發清淨心、寂滅心、廣大心、莊嚴心、無著心、無礙心、虛空心、見諸佛菩薩心、自在心、順諸法心、於一念中充滿一切佛剎心、見如來心、念十力心，不捨諸佛善知識心。漸經人眾、城邑聚落，至滿幢城，問：「滿足王今在何所？」

[0708b07] 有人答言：「今在正殿，行於王法，教化眾生。應攝取者而攝取之，應罰者罰，應治者治；諸有諍者，斷其諍訟；有恐怖者，施以無畏；讚歎不殺、不盜、不邪婬、不妄言、不兩舌、不惡口、不無義語、無貪、恚、癡。」

[0708b11] 爾時，善財遙見彼王處金剛師子座，阿僧祇寶而以莊嚴，無量寶像以為莊飾，種種香雲而普熏之，無量寶衣以敷其上；又復建立無量寶幢，無量寶幡周遍垂下，張眾寶帳；頂冠如意摩尼寶冠，閻浮檀金半月莊嚴；髮紺青色，耳普垂[耳*垂]，身佩無價摩尼瓔珞，百千寶網羅覆其上；閻浮檀金蓋，眾寶為鈴，常出妙音；瑠璃為竿，夜光寶藏普照諸方。彼滿足王有大勢力，離諸怨敵，無量自在。一萬大臣各處常位，修理王事，勇將一萬持仗侍衛。

[0708b22] 爾時，善財見無量眾生犯王法者，身被五縛，或斷手足，或截耳鼻，或挑雙目，或斬身首，或投沸灰；或疊纏油灌，以火焚之；以如是等無量楚毒而苦治之。爾時，善財作如是念：「我為一切眾生故，學菩薩行，修菩薩道，今見此王行大惡逆，諸不善法；此乃惡中之惡，第一惡人。」

[0708b28] 作是念時，虛空有天而告之曰：「善男子！汝當憶念普眼妙香善知識教。」

[0708c01] 善財即時仰觀虛空而答之言：「我常憶念！」

[0708c02] 天又語言：「若常憶念，何故疑怪？善男子！菩薩方便不可思議，菩薩智慧不可思議，攝取眾生不可思議，調伏眾生不可思議，教化眾生不可思議，愍念眾生不可思議

，度脫眾生不可思議。」

[0708c06] 爾時，善財聞天教已，詣彼王所，頭面禮足，白言：「大聖！我已先發阿耨多羅三藐三菩提心，而未知菩薩云何學菩薩行、修菩薩道？」

[0708c09] 時，滿足王王事訖已，手執善財，將入宮內，命就寶師子座，而告之曰：「善男子！汝觀我家。」善財即觀廣大無極七寶垣牆，周匝圍遶；七寶講堂，無量百千眾寶樓閣而莊嚴之；乃至不可思議摩尼寶網羅覆其上；五百侍女，端嚴如天，如上所說。

[0708c15] 「善男子！見我此報所因業不？」

[0708c15] 答言：「已見。」

[0708c16] 「善男子！我成就菩薩幻化法門。我此國土殺生、偷盜乃至邪見，諸群生類，不可教化離諸惡業，我為調伏，令解脫故，化作人眾，種種苦治，令捨十不善道，一切諸惡，具足十善，得究竟樂，發阿耨多羅三藐三菩提心，具足一切智。善男子！當知我身、口、意，乃至蟻子不生害心，何況人耶？人是福田，生諸善根。善男子！我唯知此幻化法門。諸大菩薩得無生法忍，知一切有趣，皆悉如幻；知菩薩行，悉如變化；一切世間，悉如電光；一切諸法，皆悉如夢；深入無礙法界，具菩薩妙行，境界無礙，攝一切行，於無量旋陀羅尼而得自在。我當云何能知、能說彼功德行？善男子！於此南方，有城名曰善光，王名大光，汝詣彼問云何菩薩學菩薩行、修菩薩道。」

[0709a02] 時，善財童子頭面禮足，遶無數匝，辭退南行。

[0709a04] 爾時，善財童子一心正念彼王智慧幻化法門。觀一切法皆悉如幻，分別諸業，專求正法，一心思惟彼王變化，救度眾生；思惟世間一切如幻，分別了知三世願行悉如幻化，入淨法界。漸經人眾、聚落、城邑、曠野諸難，心無疲倦，至善光城，問眾人曰：「此城何名？」

[0709a10] 答言：「善光。」

[0709a10] 爾時，善財作如是念：「我善知識在此城中，我今必定見善知識，聞菩薩行、菩薩正法及諸法門；菩薩功德不可思議，境界不可思議，自在不可思議，平等法門不可思議，勇猛之力不可思議，我今必聞菩薩究竟境界。」作是念已，入善光城。見城七寶無量莊嚴，七重深塹周匝圍遶，八功德水盈滿其中，底布金沙，優鉢羅、鉢曇摩、拘牟頭、分陀利華遍滿其中。七寶垣牆，七重圍遶，所謂：金剛師子垣牆、不可壞金剛垣牆、精進金剛垣牆、不可壞精進垣牆、無底金剛垣牆、淨網垣牆、離欲清淨金剛垣牆；是七重垣牆，阿僧祇寶而莊嚴之。其城奇特，高峻廣大，十億街巷；一一街巷，各有無量億那由他阿僧祇人眾。阿僧祇閻浮檀金樓閣，瑠璃寶網羅覆其上；不可思議白銀樓閣，赤真珠網羅覆其

上；不可思議瑠璃樓閣，莊嚴藏摩尼寶網羅覆其上；不可思議玻瓈樓閣，離垢摩尼寶藏網羅覆其上；不可思議明淨寶樓閣，日藏摩尼寶網羅覆其上；阿僧祇因陀羅尼寶樓閣，妙寶光明網羅覆其上；阿僧祇堅固寶樓閣，夜光寶焰網羅覆其上；不可思議金剛樓閣，不可壞幢摩尼寶網羅覆其上；不可思議沈水栴檀樓閣，摩訶曼陀羅華網羅覆其上；如是等不可稱說妙寶樓閣，以種種網羅覆其上；不可思議妙寶網，不可思議金鈴網，不可思議香網，不可思議華網，不可思議衣網，羅覆其上。又張不可思議諸妙寶帳，不可思議珍妙寶蓋以覆其上，建立不可思議雜寶幢幡而莊嚴之。當此城中有一樓閣，名曰眾生樂見無厭，阿僧祇摩尼寶而以莊嚴；彼大光王常處其中。

[0709b12] 爾時，善財於此一切嚴飾珍妙，心無染著，一心樂欲見善知識。見大光王處於法堂寶師子座，結跏趺坐，眾寶莊嚴，敷以寶衣，萬阿僧祇寶像以為莊嚴，種種妓樂而娛樂之。有二十八大人之相，八十種好而以莊嚴。身真金色，如明淨日，普照一切；如盛滿月，眾宿中明；如梵天王，處於大眾；如大海中，有眾珍寶；如雪山中，出諸良藥；如大龍王，雷震諸法實相音聲；如虛空，清淨不受塵垢；如須彌山四種寶色，普照眾生性海；譬如寶洲，智寶充滿。彼王殿前及諸街巷，城四門外，處處安置眾珍寶聚及諸寶衣；無量億那由他諸采女眾，容飾端嚴，五欲無倫，姿好巧妙，迴動天人，六十四術，無不備舉。無量乳牛，其角金色，乳味甘香，一[穀-(一/禾)+牛]一石。又有無量諸莊嚴具，種種甘香百味肴膳，無量音樂，及諸湯藥，資生之具。一一街巷，兩邊各有二十億菩薩，以此一切資生之具而用惠施；攝眾生故，悅眾生故，淨眾生心故，滅眾生煩惱故，令諸眾生解實義故，安立眾生一切智故，令眾生離惡心故，拔出眾生邪見刺故，淨眾生業道故。

[0709c05] 爾時，善財五體敬禮大光王已，右遶一匝，於一面住，白言：「大聖！我已先發阿耨多羅三藐三菩提心，而未知菩薩云何學菩薩行、修菩薩道，我聞大聖善能解說，唯願敷演。」

[0709c09] 答言：「善男子！我成就菩薩大慈幢行清淨滿足。我於無量不可說不可說諸佛菩薩所，聞此妙法，觀察清淨，修習莊嚴。善男子！我住此行，如法治國，觀察眾生，順行世間。如法教化眾生，攝取眾生，安置眾生，饒益眾生；如法熏眾生，如法教眾生，令修善根，觀法真實。令諸眾生得慈心、大慈心、大慈力心、饒益心、離恐怖心、攝眾生心、不捨眾生心，發於大願滅諸苦心。安隱眾生令得快樂，身心柔軟，遠離心垢，捨生死樂，常樂正法，除煩惱垢，得清淨心。以一切善熏眾生心，斷生死流，入深法海，滅諸有趣；出無礙心，得一切智，淨諸心海，信力堅固，無能壞者。善男子！我以如是安住此行，如法治國，令諸人民離眾怖畏。有貧窮者來至我所，隨所求索，常開庫藏而告之曰：『恣意取之，勿作眾惡。』此城眾生悉向大乘，各見此城種種不同，或見垢穢，或見清淨，或見木石，或見瑠璃，或見無壞幢牆周匝圍遶；或見不可思議樓閣，阿僧祇寶而以莊嚴；以正直心修諸善根，於諸佛所求一切智，為我宿世所攝眾生修菩薩行者，乃見此城眾寶嚴淨，餘見垢穢。善男子！此城眾生五濁惡時，行諸不善，我愍念彼，入於菩薩大慈為首順世三昧；入此定時，彼諸眾生惡心、惱心、諍心、害心皆悉除滅，所以者何？此三昧力，法

如是故。善男子！且待須臾，汝自見之。」

[0710a07] 時，王即入大慈為首順世三昧，入已，善光大城六種震動，諸寶垣牆、樓閣、宮殿、欄楯、窓牖、却敵、半月、寶鈴、羅網，諸寶形像出妙音聲，讚歎彼王；其城內外一切人民，皆大歡喜，一心合掌，敬禮彼王；諸畜生等，慈心相向，亦禮彼王；山原樹林，皆悉曲躬而向彼王；河池泉流，皆悉向王；一萬龍王興黑重雲，雷震曜電，雨眾香水；一萬釋天王、夜摩天王、刪兜率天王、化自在天王、他化自在天王等，於虛空中作億那由他妓樂音聲；阿僧祇天采女，眾妙音歌頌，雨阿僧祇華雲、香雲、末香雲、鬘雲、蓋雲、雜色衣雲，阿僧祇寶幢幡蓋莊嚴虛空，供養彼王；伊那槃那龍王敷大蓮華，普覆虛空，垂阿僧祇妙綵繒帶，阿僧祇寶而莊嚴之，阿僧祇寶鬘瓔珞，天莊嚴具，諸妙華香，充滿虛空，供養彼王；阿僧祇天女，充滿虛空，稱讚彼王；阿僧祇羅剎鬼等，常在大海閻浮提住，飲血食肉，水陸惡獸，常害眾生，皆得慈心及寂靜心，明信後世，遠離諸惡，心大歡喜，五體投地，敬禮彼王，皆得無量身心快樂；阿僧祇毘舍闍鬼及四天下毒害眾生，三千大千世界乃至十方各百萬億那由他世界中毒害眾生，亦復如是。

[0710b01] 時，大光王從三昧起，告善財言：「善男子！我唯知此菩薩大慈幢行三昧；諸大菩薩以大慈蓋普覆救護一切眾生，上、中、下品，等觀無二；慈如大地，載育眾生；菩薩滿月，出功德光除眾惱熱；菩薩淨日，智慧光明普照一切；菩薩明燈，除滅重闇；菩薩淨水珠，滅眾生心海煩惱垢濁；菩薩如意寶珠，隨眾生心，悉令滿足；菩薩疾風，速令眾生修習三昧，入一切智城。我當云何能知、能說彼功德行，讚歎稱量彼功德山，觀彼功德，知大願風輪，得真實地，分別了知莊嚴大乘普賢菩薩之所修行及諸三昧，讚大悲雲？善男子！於此南方，有城名曰安住，有優婆夷名曰不動，汝詣彼問云何菩薩學菩薩行，修菩薩道。」

[0710b15] 時，善財童子敬禮彼王，遶無數匝，辭退南行。

◎
[0710b17] ◎爾時，善財童子正念思惟大光王教，思惟菩薩大慈幢行，大慈為首隨順世間三昧；出生不可思議功德願力，長養菩薩不可思議堅固智慧；思惟菩薩不共之法，思惟不可思議諸法實相，思惟菩薩不可思議眷屬，思惟菩薩不可思議眾事。作是思惟已，得歡喜心、離欲心、極踊躍心、謙下心、離垢心、明淨心、堅固心、無畏心、無盡心。作是念時，悲泣流淚。復作是念：「見善知識則能出生一切功德，起菩薩行，清淨正念陀羅尼，出生菩薩三昧光明，見一切佛雨諸佛法雲，分別解說菩薩諸願，出生菩薩不可思議智慧光明，長養菩薩堅固諸根。念善知識，能離險道；念善知識，開示正路；念善知識，順平等法；念善知識，顯摩訶衍；念善知識，究竟普賢菩薩所行；念善知識，現一切智城；念善知識，度一切法界海；念善知識，普照三世一切法海；念善知識，長養一切諸白淨法；念善知識，成滿一切諸賢聖法。」

[0710c06] 善財如是悲心念時，如來使天隨菩薩天於虛空中而告之曰：「善男子！其有隨順善知識教，諸佛歡喜！其有隨順善知識教，近一切智！於善知識教，心無厭故，一切諸義悉現在前。善男子！汝詣安住王城不動優婆夷所，是汝知識，不久當見。」

[0710c12] 爾時，善財從智慧光明三昧起，漸漸遊行至安住城，推問：「不動優婆夷今在何所？」

[0710c14] 時，有人言：「善男子！不動優婆夷在其家內，父母守護，親近眷屬周匝圍遶，為無量眾演說正法。」

[0710c16] 爾時，善財歡喜無量，即詣其門，入彼家內。見其宮殿金色光明，皆悉普照，觸斯光者，身心柔軟。爾時，善財光明觸身，即得五百三昧門，所謂：覺一切三昧門、奇特幢三昧門、寂靜三昧門、遠離一切眾生三昧門、普眼三昧門、如來藏三昧門。得如是等五百三昧門，身心柔軟，如七日胎。又聞妙香出過天人，前詣其所，合掌恭敬，一心觀察。見彼形色，天龍八部諸采女眾所不能及，十方世界一切女人無與等者；容色妙絕十方無倫，況有勝者？唯除諸佛。其宮殿嚴飾，十方世界無與等者；口出妙香，十方世界無與等者；其莊嚴具，十方世界無與等者；其眷屬眾，十方世界無與等者，何況有勝？除如來眾。如是勝妙，不令眾生起染著心；其有見者，除滅煩惱，如梵天王，欲界煩惱不現在前。其有得見此優婆夷，一切煩惱皆悉除滅，十方眾生樂觀無厭，除明行足。

[0711a05] 爾時，善財見彼女人不可思議法，不可思議三昧，不可思議無比妙色，無量光明網，一切無障，不可思議饒益眾生，不可窮盡諸眷屬海，觀察不可思議身，無有厭足。爾時，善財以偈頌曰：

「常持清淨戒，　　精進修忍辱，
　譬如盛滿月，　　星中獨明耀。」

[0711a12] 爾時，善財偈讚歎已，白言：「大聖！我已先發阿耨多羅三藐三菩提心，而未知菩薩云何學菩薩行、修菩薩道，我聞大聖善能解說，願為敷演。」

[0711a15] 爾時，彼女以善語、愛語答善財言：「善哉！善哉！善男子！乃能發阿耨多羅三藐三菩提心。我成就菩薩無壞法門，修學菩薩堅固之行，得一切法平等地陀羅尼，得一切法平等法門，得離有莊嚴三昧。」

[0711a19] 善財白言：「菩薩無壞法門，乃至離有莊嚴三昧境界云何？」

[0711a20] 「善男子！是處難知，難說！」

[0711a21] 善財白言：「唯願大聖承佛神力，為我解說；我當因善知識，信知分別，正念觀察，一心隨順，遠離虛妄，解了平等。」

[0711a24] 爾時，優婆夷答言：「善男子！於過去世離垢劫中，有如來、應供、等正覺，號曰脩臂，出興於世；時，有國王名曰電光，我為王女。中夜寂靜，廢音樂時，五百侍女皆悉昏寐。我在樓上，仰觀星宿；見彼如來在虛空中，如寶山王；天、龍、八部不可思議大菩薩眾恭敬圍遶，放大光明網，普照十方。彼佛毛孔出微妙香；我聞是香，身體柔軟，心大歡喜，恭敬禮拜，一心合掌，仰觀彼佛，不見頂相，觀身左右，不見邊際，相好莊嚴，見無厭足。善男子！我於爾時作如是念：『修何等業出生如是身、長養如是身、具足如是身、清淨如是身、自在如是身，光明眷屬諸莊嚴具，功德智慧三昧陀羅尼，諸辯才藏，不可譬諭？』

[0711b09] 「善男子！時，彼如來知我心念而告我言：『汝應發不可壞心，除滅煩惱；發勝妙心，不著一切有；發不懈怠心，隨順深入方便之法；發忍辱心，調伏眾生諸惡心海；發離癡心，遠離一切諸生死趣；發無厭心，見一切佛心無厭倦；發無知足心，悉飲一切諸佛法雲；發寂靜心，以一切佛方便，隨順世間；發守護心，護持一切諸佛法輪；發分別心，隨其所應，演說法寶，皆令歡喜。』善男子！我於爾時，從彼如來聞此法教，清淨法門，求一切智，如來十力，所言不虛，光明莊嚴，清淨法身，相好莊嚴，如來眷屬，嚴淨佛剎，如來威儀，如來壽命；我發是心時，一切煩惱、聲聞、緣覺，金剛諸山所不能壞。善男子！我發此心已，於閻浮提微塵等劫，不生欲想，何況其事？於爾所劫，自於眷屬不生瞋心，何況餘人？於爾所劫，不生我見心，況我所心？於爾所劫，不生愚癡心，不生無記心，乃至胎中常起正念，何況餘時？於爾所劫，乃至夢中見一切佛，況十眼觀？於爾所劫，聞持一切諸佛法雲，未曾忘失一句，乃至世間語言尚不忘失，況如來語？於爾所劫，悉飲一切諸佛法海，乃至世法亦分別知，出生一切方便諸三昧門，心無虛妄；於爾所劫，受持一切諸佛法輪，於法輪中不失一法，乃至無有二智，除化眾生；於爾所劫，見一切佛海及諸化佛，於彼佛所，滿足大願；於爾所劫，於一切菩薩海所，具足出生清淨菩薩行海；於爾所劫，若有眾生得見我者，皆發阿耨多羅三藐三菩提心，乃至不生一念二乘之心；於爾所劫，於一切佛法，乃至一句一味，不生疑惑，無有二想，無虛妄想，無種種想，無染著想，無好醜想，無愛恚想。善男子！我初發心來，常見諸佛菩薩及善知識，聞佛大願，修菩薩行，諸波羅蜜智慧，諸地無盡法藏；普入無量無邊一切世界，分別無量眾生界；不離清淨智慧光明，除滅一切眾生煩惱；長養發起眾生善根，隨其所應，悉能顯現；未曾捨離微妙音聲，其有聞者，皆悉歡喜。善男子！我入此無壞法門，觀察一切法平等陀羅尼，顯現無量自在神變，汝欲見不？」

[0711c21] 「唯然，欲見！」

[0711c22] 爾時，不動優婆夷入萬三昧門，正念觀察，所謂：專求莊嚴正法心無疲厭三昧門，離癡莊嚴三昧門，十力三昧門，佛無盡藏三昧門。住如是等三昧門時，十不可說佛剎微塵等世界六種震動，淨如瑠璃；一一世界中，各見百億如來，一一如來，大眾圍遶，放

大光明，普照十方；或現兜率天，或現於一切世界，以妙音聲轉淨法輪，乃至示現大般涅槃。

[0712a01] 時，優婆夷從三昧起，告善財言：「善男子！汝見此不？」

[0712a02] 「唯然，已見。」

[0712a02] 「善男子！我唯成就此無壞法門，為一切眾生說微妙法，皆令歡喜。諸大菩薩遊行十方無有障礙；如金翅鳥王，悉得眾生大海源底，若見眾生有菩提因，從生死海而撮取之，安置菩提；譬如商人入大寶洲，專求如來十力大寶，遊生死海，教化眾生除滅煩惱；如明淨日，消竭愛水，開敷一切眾生蓮華；譬如疾風遊行十方，摧滅一切眾生邪見煩惱樹枝；譬如大地，長養一切眾生善根；如轉輪王，以四攝法攝取眾生。我當云何能知、能說彼功德行？善男子！於此南方，有一國土名不可稱，城名知足，有出家外道名曰隨順一切眾生，汝詣彼問云何菩薩學菩薩行、修菩薩道。」

[0712a16] 時，善財童子頭面禮足，遶無數匝，辭退南行。

◎

[0712a18] ◎爾時，善財童子一心正念：「彼優婆夷是我真善知識。念彼正教，念彼所說，念彼所發，念彼所開，念彼示現，念彼所歎，念彼所明，念彼廣演，念彼修習；隨順思惟修，遍修寂靜寂滅，照明觀察。」漸漸經由城邑、聚落，於日沒時，入知足城，周遍推求：「隨順一切眾生外道今在何所？」於中夜時，見彼城北有一大山，光明照耀如日初出。爾時，善財天明出城，登彼山上，遙見外道靜處經行，成就妙色、超踰梵王，一萬梵天眷屬圍遶。往詣其所，頭面禮足，却住一面，白言：「大聖！我已先發阿耨多羅三藐三菩提心，而未知菩薩云何學菩薩行、修菩薩道？」

[0712b01] 答言：「善哉！善哉！善男子！乃能發阿耨多羅三藐三菩提心。善男子！我已安住至一切處菩薩之行，成就普觀三昧法門，無依無作神足，以平等般若波羅蜜光明，觀察分別一切諸趣，一切眾生死此生彼，流轉諸有，種種雜類，形色好醜，種種欲樂，諸趣受生，所謂：天、龍、夜叉、乾闥婆、阿脩羅、迦樓羅、緊那羅、摩睺羅伽、地獄、餓鬼、畜生、閻羅王處、人、非人處。彼諸眾生或著邪見，或好二乘，或樂大乘，以妙智慧，種種方便饒益眾生。或教世間種種技藝，欲令眾生得諸巧術陀羅尼門；或以四攝攝取眾生，欲令一切得薩婆若；或歎諸波羅蜜，欲令眾生得一切智迴向；或歎發菩提心，欲令眾生於諸善根不可沮壞；或歎菩薩行，欲令眾生嚴淨佛剎，滿足大願，教化眾生；或說厭離法，欲令眾生知惡行果，受三塗苦；或說淨法欲，令眾生發歡喜心，於諸佛所植眾德本，得一切智果；或歎如來、應供、等正覺，欲令眾生發弘誓願，一向專求清淨法身；或歎如來功德，欲令眾生一向樂求佛無壞身；或歎如來無比妙法，欲令眾生得佛一切無壞功德。復次，善男子！此知足城內一切人民，男女長幼，隨其所應，我悉化度，彼諸眾生莫知我誰

；此閻浮提九十六種外道邪見，我悉為彼種種說法，斷其邪見；三千大千世界乃至十方一切世界諸眾生海，以種種智方便法門，種種諸事，色像音聲，化度饒益，亦復如是。善男子！我唯知此菩薩至一切處行法門。諸大菩薩身與一切眾生數等，悉得分別一切眾生身三昧，出生變化輪，遍遊一切世界，一切諸趣，普現十方一切眾生前；其有見者，樂觀無厭，悉能長養一切善根。住一切劫，不捨大願，得因那羅莊嚴光明之行，不著一切，專求實義，隨順眾生，三世平等，照無我界，具足無盡大悲之藏。我當云何能知、能說彼清淨行功德智慧？善男子！於此南方，有一國土名甘露味，彼有長者名青蓮華香，汝詣彼問云何菩薩學菩薩行、修菩薩道。」

[0712c11] 時，善財童子頭面敬禮彼外道足，遶無數匝，辭退南行。

[0712c14] 爾時，善財童子不惜身命，不著財寶，遠離熾然；不著諸趣，不著世間五欲快樂，不著眷屬勢力自在，常樂化度一切眾生，嚴淨一切諸佛世界，恭敬供養一切諸佛，心無厭足，知一切法真實之相，欲得一切菩薩功德巨海，滿足大願；於一切劫修菩薩行，詣一切佛及眷屬海，入一切菩薩三昧，悉能顯現一切菩薩神力自在；於一毛孔見一切佛，心無厭足；悉聞受持一切諸佛正法輪雲，心無厭足，專求此等一切菩薩諸佛功德。漸漸遊行，至甘露味國，詣青蓮華香長者所，頭面禮足，遶無數匝，於一面住，白言：「大聖！我已先發阿耨多羅三藐三菩提心，向無上道，志求一切諸佛智慧，欲滿一切諸佛大願，欲淨一切諸佛色身，欲見一切諸佛法身，欲知一切諸佛智身，欲淨滿一切菩薩諸行，欲照一切菩薩諸三昧門，欲成就一切菩薩諸陀羅尼，欲悉除滅一切障礙，欲遍遊一切諸佛世界，而未知菩薩云何學菩薩行、修菩薩道、生一切智？」

[0713a04] 答言：「善哉！善哉！善男子！乃能發阿耨多羅三藐三菩提心。善男子！我能善知一切諸香、一切和香、一切熏香、一切塗香、一切末香、一切香王、一切天香，龍、夜叉、乾闥婆、阿脩羅、迦樓羅、緊那羅、摩睺羅伽、人、非人等香，除滅一切眾疾病香，滅憂惱香，生一切眾生諸喜樂香，長養諸煩惱香，除滅諸煩惱香，喜樂有為香，厭離有為香，放逸香，不放逸香，念諸佛香，順正法香，賢聖人香，分別一切諸菩薩香，一切菩薩地香，一切菩薩住香，如是等香我悉了知；彼香生起所行、成就、具足、清淨、安隱、方便、境界、行業、根本，皆悉了知。善男子！人中有香名大象藏，因龍鬪生，若燒一丸，興大光網雲，覆甘露味國，七日七夜，降香水雨；若著身者，身則金色；若著衣服、宮殿、樓閣，亦悉金色；若有眾生得聞此香，七日七夜，歡喜悅樂，滅一切病，無有狂橫，遠離恐怖危害之心，專向大慈，普念眾生。我知彼已，而為說法，令無量眾生，於阿耨多羅三藐三菩提得不退轉。

◎
大方廣佛華嚴經卷第四十九

【經文資訊】大正藏第 09 冊 No. 0278 大方廣佛華嚴經
【版本記錄】CBETA 電子佛典 2016.06，完成日期：2016/06/15
【編輯說明】本資料庫由中華電子佛典協會（CBETA）依大正藏所編輯

【原始資料】蕭鎮國大德輸入，眾生出版社提供新式標點，其他
【其他事項】本資料庫可自由免費流通，詳細內容請參閱【中華電子佛典協會資料庫版權宣告】

本網站係採用 Creative Commons 姓名標示-非商業性-相同方式分享 3.0 台灣 (中華民國) 授權條款授權.
Copyright ©1998-2016 CBETA
Dictionary cache status: loaded

Glossary and Other Vocabulary

Copyright Fo Guang Shan 佛光山 2013-2025. This work may be freely reused under the Creative Commons Attribution 4.0 International License with attribution. Please send comments to alex@ntireader.org.
Page updated on 2025-06-19

Avataṃsakasūtra (Flower Garland Sūtra) 大方廣佛華嚴經
Scroll 50
Click on any word to see more details.

大方廣佛華嚴經卷第五十

東晉天竺三藏佛馱跋陀羅譯

入法界品第三十四之七

[0713b06] 「◎善男子！復有香名牛頭栴檀，從離垢山王生，若以塗身，火不能燒；復有香名不可壞，從大海生，若以塗身，出妙音聲，降伏怨敵；復有香名蓮華黑沈水，從阿耨達池四岸邊生，若燒一丸悉能普熏閻浮提界，若有眾生得聞此香，離一切惡，具清淨戒；復有香名曰明相，從雪山王生，若有眾生聞此香者，離諸垢染，心得清淨而為說法，令彼悉得菩薩離垢圓滿三昧；復有香名曰海藏，從羅剎國生，應轉輪王，若燒一丸，令四種兵列住虛空；復有香名清淨莊嚴，從善法堂生，若燒一丸，悉令諸天得念佛三昧；復有香名曰淨藏，從夜摩天生，若燒一丸，令彼諸天皆悉雲集，詣夜摩天王聽受正法；復有香名先

陀婆，從兜率天生，常在補處菩薩座前，若燒一丸，興大香雲普覆十方一切法界，雨無量莊嚴，供一切佛及其眷屬；復有香名曰轉意，從化自在天生，若燒一丸，於化自在天，七日七夜雨莊嚴雨。善男子！我唯知此香。諸大菩薩遠離一切不善習氣，永離五欲，滅除煩惱，降伏眾魔，斷一切縛，離三有趣，智慧妙香而自莊嚴，一切世間無所染著，具足成就無礙戒香，除滅障礙，智慧境界，通達無滯，心常平等，我當云何能知、能說彼功德行，清淨戒門，身、口、意業離一切惡？善男子！於此南方，有城名曰樓閣，彼有海師名曰自在，汝詣彼問云何菩薩學菩薩行、修菩薩道。」

[0713c05] 時，善財童子頭面敬禮彼長者足，遶無數匝，辭退南行。

◎

[0713c07] ◎爾時，善財童子向樓閣城，觀察正道，專求正道，觀夷險道、垢淨道、安危道。復作是念：「因善知識，得菩薩道，諸波羅蜜道；攝取眾生入無礙法界，隨順一切眾生，除滅一切煩惱熾然，一切邪見；拔一切不善刺，度一切生死海，必至一切智城。何以故？因善知識，得一切善根；因善知識，得一切智。」作是念已，漸漸遊行，至樓閣城，周遍推求自在海師。見在海岸船舶處住，十萬商人及無量眾而圍遶之，欲聞勝法，入大海法，佛功德海法。往詣其所，頭面禮足，却住一面，白言：「大聖！我已先發阿耨多羅三藐三菩提心，而未知菩薩云何學菩薩行、修菩薩道？」

[0713c20] 答言：「善哉！善哉！善男子！乃能發阿耨多羅三藐三菩提心；能諮問我大乘妙寶，度生死海，到一切智洲，得不可壞摩訶衍法，離二乘難，住寂滅樂，遠離生死洄澓流淵，逮得菩薩至處道法陀羅尼輪，菩薩莊嚴道，薩婆若道波浪，成就普法門，於一切法無所障礙，度一切智海。善男子！我成就大悲幢淨行法門，在此海邊樓閣城中，為貧窮者修諸苦行，欲令一切隨意所求悉充足已，廣為說法，皆令歡喜，發起善根，長養功德智慧之藏；利菩薩根，發菩提心，淨菩薩直心，增益菩薩深心，出生長養大悲之力，除生死苦，遊生死海而無疲倦，攝取眾生海，令住功德海，得一切法智海光明，見一切佛海，度一切智海。善男子！我住此城如是思惟，如是正念，饒益眾生。

[0714a06] 「善男子！我知海中一切寶洲，一切寶相，一切生寶，一切淨寶及不淨寶；知一切寶價，一切寶器；知一切寶隨所應用；知作一切寶；知一切寶境界；知一切寶光明。知一切龍宮殿，滅一切龍難；知一切羅剎宮殿，滅一切羅剎難；知一切大身眾生宮殿，滅一切大身眾生難；知趣、知捨洄澓恐怖，能離波浪；知相水色，知日月星宿，知諸算數，知晝、知夜，知剎那羅婆摩睺姤路；知去、知住，安危之法；知海船舶牢不牢法，明候風相而迴轉之，了所至處。善男子！我已成就如是智慧，利益眾生故，入於大海，因為說法，悉令歡喜，離生死怖，入一切智海，竭愛欲海，逮得三世光明智海，度一切苦海，清淨一切眾生心海，嚴淨一切諸佛剎海，遍遊一切十方界海，無所障礙；知一切眾生諸根願海，隨順一切眾生行海，知一切眾生隨所應海。善男子！我成就此大悲幢淨行法門；若有見

聞憶念我者，皆悉不虛。善男子！我唯知此法門，諸大菩薩行於生死煩惱大海，無所染著，離邪見海，入實法海，以善方便攝眾生海，住一切智海，滅一切眾生諸放逸海，善分別知時、非時海，善方便知化眾生海，未曾失時，我當云何能知、能說彼功德行？善男子！於此南方，有城名曰可樂，彼有長者名無上勝，汝詣彼問云何菩薩學菩薩行、修菩薩道。」

[0714b04] 時，善財童子頭面禮足，遶無數匝，悲泣流淚，辭退南行。

[0714b06] 爾時，善財童子增廣大慈大悲，潤澤長養功德智慧莊嚴，離煩惱垢，入平等法，心不放逸；拔不善刺，滅一切障，精進堅固修習菩薩不可思議三昧，慧光普照，寂靜快樂，功德水池，解脫華敷，滿足大願，充滿法界，無所障礙，趣一切智，一向專求菩薩正道。漸漸遊行，至可樂城，周遍推求無上勝長者。城東有林名離憂惱妙莊嚴幢；時，彼長者在此林中，無量長者周匝圍遶，理斷國事，因為說法，離我、我所及一切有，遠離嫉妬，清淨心海，安住淨心，常見諸佛，得無垢信力，受諸佛法，起菩薩力，行菩薩行，出生菩薩諸三昧力，顯現菩薩諸智慧力，演說菩薩正念之力，樂發無上菩提之心。

[0714b19] 爾時，善財詣長者所，以敬法故，五體投地，良久乃起，白言：「大聖！我是善財，我是善財，我已先發阿耨多羅三藐三菩提心，而未知菩薩云何學菩薩行，修菩薩道，教化眾生，常見諸佛，諮問正法，悉能受持諸佛法雲，專向一切諸方便門，於一切世界、一切劫中，行菩薩行，知一切佛自在神力，能受一切諸佛所持，得諸佛力？」

[0714b27] 時，彼長者告善財言：「善哉！善哉！善男子！乃能發阿耨多羅三藐三菩提心。善男子！我成就至一切趣菩薩淨行莊嚴法門，無依無作神足之力。善男子！何等為至一切趣菩薩淨行莊嚴法門？善男子！此三千大千世界，一切阿脩羅世間，一切迦樓羅、地獄、餓鬼、夜叉、羅剎、鳩槃荼、乾闥婆、人、非人等世間，三十三天、須夜摩天、刪兜率天乃至魔天；世間欲界所住一切生趣、一切天宮、一切龍宮、一切夜叉、乾闥婆、阿脩羅、迦樓羅、緊那羅、摩睺羅伽等宮；人中國土、城邑、聚落於中說法；滅除諍訟，諸恚害心，悉解繫縛，皆令出獄，離諸恐怖，滅不善業，殺害眾生，乃至邪見，斷諸王事及國土事；遠不善法，悉令眾生除滅諸惡，教以巧術及種種論，饒益一切，皆令歡喜；隨順一切諸外道眾，現勝妙智；遠離邪見，樂於佛法；乃至梵天廣為說法。如此三千大千世界，乃至十方不可說不可說億那由他佛剎微塵等世界中廣說正法，所謂：佛法、菩薩法、眾生法、聲聞法、緣覺法，說地獄、餓鬼、畜生、閻羅趣法；現惡道苦，說諸天趣，現諸天樂，說世間法，離世間法；顯菩薩道，離生死惡，說一切智諸妙功德，滅愚癡苦及諸障礙；欲令眾生得離世樂，離諸虛妄，解真實法，遠離惡業，滅諸煩惱，轉淨法輪。善男子！我唯知此至一切趣菩薩淨行莊嚴法門，無依無作神通之力。諸大菩薩具足成就諸神通明佛剎等身，得普眼地，知語言道，神力自在，具足智慧，離諸諍訟，逮得大人廣長舌相，出微妙

音，無能壞者，分別一切三世諸佛，亦無二想，明淨智慧，照三世法，境界無量，淨如虛空，我當云何能知、能說彼功德行？善男子！於此南方，有一國土名曰難忍，城名迦陵伽婆提，有比丘尼名師子奮迅，汝詣彼問云何菩薩學菩薩行、修菩薩道。」

[0715a04] 時，善財童子頭面敬禮彼長者足，遶無數匝，眷仰觀察，辭退南行。

[0715a06] 爾時，善財童子漸漸遊行至彼國城，周遍推問彼比丘尼。時，有無量男女大眾答善財言：「此比丘尼今在王園日光林中，以法饒益一切眾生。」

[0715a09] 爾時，善財詣彼園林，周遍觀察，見一大樹名曰滿月，放大光明，照百由旬；復見大樹名曰普覆，其形如蓋，放青光明；復見華樹名曰華藏，高如雪山，雨眾華雲，如天帝釋波利質多羅樹；復見大樹名曰柔軟，光明普照，常有果實；復見大樹名曰明淨，不可譬諭摩尼莊嚴，出阿僧祇清淨妙寶；復見衣樹，出阿僧祇妙寶衣藏；復見歡喜樹，自然演出微妙音聲；復見普莊嚴香熏樹，出一切香，普熏十方，無所障礙；復見彼園泉流淵池，栴檀行樹周匝圍遶，七寶欄楯以為莊嚴，黑栴檀泥凝渟其底，布以金沙，八功德水充滿其中，優鉢羅、鉢曇摩、拘牟頭、分陀利華，敷榮鮮茂遍覆其上；寶樹周遍，端嚴殊妙，一一樹下各敷無量師子之座，布以寶衣，熏以眾香，張眾寶帳，白淨寶網羅覆其上，金鈴網中出妙音聲；或有樹下敷蓮華藏師子之座，或有樹下敷香藏座，或有樹下敷龍莊嚴藏座，或有樹下敷寶聚師子座，或有樹下敷明淨普照藏座，或有樹下敷師子樂藏座。彼一一座各有十萬寶師子座眷屬圍遶，無量莊嚴，散無量寶，充滿其中，如海寶洲。寶衣布地，柔軟妙好，蹈則沒足，舉則還復；異類眾鳥出和雅音，超越帝釋歡喜之園；種種華樹常雨華雲，超勝帝釋照明之園；妙香普熏，超於帝釋善法講堂；寶樹樂樹出微妙聲，超過善口天女歌音；無量百千樓閣莊嚴，觀者無厭，超逾帝釋善現大城。此園一切諸莊嚴具如梵天宮，眾生樂見。爾時，善財見此園林皆是菩薩業行所成，出諸世間善根所起，供養不可思議諸佛所得，無能壞者；此皆師子奮迅比丘尼了法如幻，長養功德藏善根所成，三千大千世界，天龍八部，無量眾生悉入此園而不迫迮；何以故？此比丘尼不可思議威神力故。

[0715b15] 爾時，善財見比丘尼遍處一切寶師子座，端嚴姝妙，威儀庠序；其心寂靜，調伏諸根，譬如龍象，如澄淨淵如意寶珠；五欲不染，猶如蓮華；心無所畏，如師子王；安住淨戒不可傾動，如須彌山；滅除眾生諸煩惱熱，如涼香王；滅除眾病，如良藥王；見者不虛，如婆樓那天；長養善根，猶如良田。見處一座淨居天眾眷屬圍遶，為說無盡法門；又見處座悅樂梵等梵眾圍遶，為說普妙音聲法門；又見處座無量他化自在天王等，天子、天女眷屬圍遶，為說菩薩清淨自在法門；又見處座化自在天王等，天子、天女眷屬圍遶，為說清淨一切莊嚴法門；又見處座刪兜率天王等，天子、天女眷屬圍遶，為說心藏旋復法門；又見處座夜摩天王等，天子、天女眷屬圍遶，為說無量莊嚴法門；又見處座釋天王等，天子、天女眷屬圍遶，為說厭離法門；又見處座娑伽羅龍王、十光明龍王、難陀跋難陀龍王、摩那斯龍王、伊那槃那龍王、阿耨達龍王等，龍子、龍女眷屬圍遶，為說善方便救護眾生法門；又見處座提頭賴吒天王等，乾闥婆男女眷屬圍遶，為說無盡法門；又見處座

摩睺羅伽、阿脩羅王等眷屬圍遶，為說法界方便智莊嚴法門；又見處座大勢力迦樓羅王等眷屬圍遶，為說於生死海無畏法門；又見處座屯緊那羅王等眷屬圍遶，為說佛行光明法門；又見處座雲山摩睺羅伽王等眷屬圍遶，為說佛喜法門；又見處座無量男子、女人、童男、童女眷屬圍遶，為說勝趣法門；又見處座常奪眾生命羅剎王等眷屬圍遶，為說起大慈大悲法門；又見處座樂聲聞者眷屬圍遶，為說勝智光明法門；又見處座樂緣覺者眷屬圍遶，為說明淨如來功德光明法門；又見處座樂大乘者眷屬圍遶，為說普門三昧智慧光明法門；又見處座初發心菩薩眷屬圍遶，為說一切佛大願法門；又見處座二地菩薩眷屬圍遶，為說離垢三昧法門；又見處座三地菩薩眷屬圍遶，為說寂靜莊嚴法門；又見處座四地菩薩眷屬圍遶，為說一切智勢力境界法門；又見處座五地菩薩眷屬圍遶，為說淨心華藏法門；又見處座六地菩薩眷屬圍遶，為說明淨藏法門；又見處座七地菩薩眷屬圍遶，為說普地藏法門；又見處座八地菩薩眷屬圍遶，為說法界法身境界法門；又見處座九地菩薩眷屬圍遶，為說無有無著莊嚴法門；又見處座十地菩薩眷屬圍遶，為說無礙三昧法門；又見處座金剛力士眷屬圍遶，為說智慧金剛法門。見處如是等一切諸座，一切諸趣，一切眾生眷屬圍遶。種善根者為說善根；長善根者為說增長一切善根，隨其所應而為說法，乃至於阿耨多羅三藐三菩提得不退轉。何以故？此比丘尼成就百萬阿僧祇般若波羅蜜門故，所謂：普眼般若波羅蜜門，說一切佛法般若波羅蜜門，分別法界般若波羅蜜門，壞散一切障礙般若波羅蜜門，出生長養一切眾生善法般若波羅蜜門，勝莊嚴般若波羅蜜門，無礙藏般若波羅蜜門，法界圓滿般若波羅蜜門，清淨心藏般若波羅蜜門，一切眾生樂藏般若波羅蜜門；得如是等百萬阿僧祇般若波羅蜜門。於此園中，所有眾生皆於阿耨多羅三藐三菩提得不退轉。

[0716a20] 爾時，善財見師子奮迅比丘尼諸奇特事；所謂：園林資生之具，經行威儀寶師子座，大眾眷屬，諸妙功德，神力自在，微妙音聲，如是一切諸奇特事。又聞微妙清淨音聲，宣揚讚歎不思議法。無量法雲之所潤澤，身心柔軟，五體投地，恭敬禮已，將欲遶旋；見比丘尼遍一切座，自見己身及無量眾，樹木園林皆悉右旋，遶無數匝；如是見已，合掌恭敬，於一面住，白言：「大聖！我已先發阿耨多羅三藐三菩提心，而未知菩薩云何學菩薩行、修菩薩道，唯願大聖為我解說。」

[0716b01] 「善男子！我成就菩薩一切智底法門。」

[0716b02] 「大聖！如此法門體性云何？」

[0716b03] 「善男子，此法門者智光莊嚴，於一念中普照三世。」

[0716b04] 「大聖！此智光莊嚴法門境界云何？」

[0716b05] 「善男子！入此法門，現前正受一切法林三昧時，十方一切世界諸佛處兜率天

者，於彼一一佛所，從其自身出生不可說不可說佛剎微塵等摩㲋摩身，恭敬禮拜；又齎不可說不可說佛剎微塵等華、香、纓珞、諸妙寶鬘、末香、塗香、衣蓋、幢幡種種寶華雲，乃至一切莊嚴具雲，寶網、寶帳、莊嚴網等種種寶座，以如是等諸供養具供養如來，如兜率天所興供養，降神母胎，出生在宮，捨家學道，詣菩提樹，成最正覺，轉淨法輪，在諸天上、人、非人中乃至般涅槃所興供養，亦復如是。若有眾生知我供養，皆於阿耨多羅三藐三菩提得不退轉；其有眾生來至我所，即為彼說般若波羅蜜。我不起眾生想；不取眾生相；知一切語言而不著語言；見一切佛，不取佛相，深解法身故；受持一切諸佛法輪，而亦不取法輪之相，解了諸佛真實相故；於念念中悉能充滿一切法界，而亦不取法界之相，了一切法猶如幻故。善男子！我唯知此菩薩一切智底法門。諸大菩薩究竟法界，一切無著，一身結跏趺坐充滿法界；於自身內，悉能顯現一切佛剎；於一念中，悉能往詣一切佛所；於自身內，悉能顯現諸佛神力；能以一毛，舉不可說不可說諸佛世界；於一毛孔，現不可說不可說世界成敗；於一念中，攝取不可說不可說眾生；於一念中，攝取不可說不可說劫；我當云何能知、能說彼功德行？善男子！於此南方，有一國土名曰險難，城名寶莊嚴，有一女人名婆須蜜多，汝詣彼問云何菩薩學菩薩行、修菩薩道。」

[0716c06] 時，善財童子頭面敬禮比丘尼足，遶無數匝，眷仰觀察，辭退南行。

[0716c09] 爾時，善財童子大慧光明以照其心，具足長養一切種智，一心思惟諸法實相，建立一切語言陀羅尼藏，廣修受持一切法輪陀羅尼，為眾生歸長大悲力，方便觀察一切種智，滿法界等清淨大願，明淨慧光，普照十方眾生，一切莊嚴諸通明力，充滿十方一切世界，究竟成滿菩薩諸業。漸漸遊行，至險難國寶莊嚴城，推問：「婆須蜜多女今在何所？」

[0716c17] 爾時，有人不知彼女深智慧者作如是念：「今此童子，威儀庠序，其心寂靜，調伏諸根，遠離放逸、顛倒、惑亂，念慧現前，視瞻詳審，言音和雅，不著形色，正念思惟甚深法相，遠離懈倦，心如大海，此非染欲顛倒之人；無情欲想，不沒欲泥，不隨諸根，行出魔界，不服五欲，不為一切諸魔所縛，所不應作，已能不為，有何等意而求此女？」其中有人先知彼女有智慧者，作如是言：「善哉！童子得大善利，乃能推求深智女人。當知童子一向求佛，悉欲攝取一切眾生，拔諸欲刺，壞散淨想。善男子！今此女人，在此城中深宮之內。」

[0716c29] 爾時，善財聞此語已，心大歡喜，往詣其門。見彼宮宅嚴飾廣大，十重寶牆周匝圍遶，列植十行寶多羅樹，十重深塹，八功德水充滿其中，底布金沙，妙寶蓮華、優鉢羅、鉢曇摩、拘牟頭、分陀利，敷榮鮮茂，彌覆水上，出微妙香，能轉人心，不生垢染。眾寶宮殿，臺觀樓閣，阿僧祇寶以為嚴飾；紺瑠璃地灑以香水，熏以沈香，塗以栴檀，寶網羅覆；閻浮檀金以為垂鈴，出和雅音；散眾寶華，猶如降雲；諸妙莊嚴，說不可盡；金剛摩尼真珠寶藏充滿宅內，十種園林以為莊嚴。

[0717a11] 爾時，善財見彼女人處寶師子座，顏貌端嚴，妙相成就，身如真金，目髮紺色，不長不短，不白不黑，身分具足，一切欲界無與等者，何況有勝？言音婉妙，世無倫匹；善知字輪，技藝諸論，成就幻智菩薩方便；以阿僧祇寶莊嚴其身，寶網羅覆，首冠天冠；大**眾圍遶，皆悉修善，同其願行；成就善根，不可沮壞；具足無盡功德寶藏，身出光明，普照一切，觸斯光者，歡喜悅樂，身心柔軟，滅煩惱熱。爾時，善財頭面禮足，遶無數匝，恭敬合掌，於一面住，白言：「大聖！我已先發阿耨多羅三藐三菩提心，而未知菩薩云何學菩薩行、修菩薩道？」**

[0717a23] 答言：「善男子！我已成就離欲實際清淨法門。若天見我，我為天女；若人見我，我為人女；乃至非人見我，我為非人女；形體**姝妙，光明色像，殊勝無比。若有眾生，欲所纏者，來詣我所，為其**說法，皆悉離欲，得無著境界三昧；若有見我，得歡喜三昧；若有**眾生與我語者，得無礙妙音三昧；若有眾生執我手者，得詣一切佛**剎三昧；若有眾生共我宿者，得解脫光明三昧；若有眾生目視我者，得寂靜諸行三昧；若有眾生見我頻申者，得壞散外道三昧；若有眾生觀察我者，得一切佛境界光明三昧；若有眾生阿梨宜我者，得攝一切眾生三昧；若有眾生阿眾鞞我者，得諸功德密藏三昧；如是等類一切眾生來詣我者，皆得離欲實際法門。」

[0717b09] 善財白言：「大聖！昔於何所種諸善根，修何等業，得此法門？」

[0717b11] 答言：「善男子！過去有佛號曰常住如來、應供、等正覺，出興于世。彼佛哀愍饒益諸群生故，入安樂城，足蹈門**閫，即時大地六種震動，其城自然奇妙廣博，眾寶莊嚴，散諸雜華，自然演出**娛樂之音，放大光明，一切諸天充滿虛空，廣說如佛入城經中現奇特事。**善男子！我於爾時**為長者婦，名曰善女，見如是等諸奇特事，從夫長者出於道巷，奉彼如來妙寶天冠。時，文殊師利為佛侍者，為我說法，發阿耨多羅三藐三菩提心。善男子！我唯知此離欲實際法門，諸大菩薩成就無量方便智慧，廣大智藏，智慧境界無能壞者，我當云何能知、能說彼功德行？善男子！於此南方，有城名首婆波羅，彼有長者名曰安住，彼常供養栴檀佛塔，汝詣彼問云何菩薩學菩薩行、修菩薩道。」

[0717b26] 時，善財童子頭面敬禮彼女人足，乃至辭退南行。

[0717b28] 爾時，善財童子漸漸遊行至於彼城，詣長者所，乃至白言：「大聖！我已先發阿耨多羅三藐三菩提心，而未知菩薩云何學菩薩行、修菩薩道？」

[0717c02] 答言：「善男子！我已成就不滅度際菩薩法門。住此法門，普見十方一切世界去、來、今佛無涅槃者；除化**眾生，方便滅度。善男子！我開栴檀佛塔**戶時，念念正受無盡佛性三昧門，於念念中得無量無邊勝妙諸法。」

[0717c07] 白言：「大聖！此三昧者境界云何？」

[0717c07] 答言：「善男子！我入此三昧時，見此世界迦葉佛、拘那含牟尼佛、尸棄佛、毘婆尸佛、提舍佛、弗沙佛、無上勝佛、無上蓮華佛。見如是等不可說不可說諸佛，閻浮提微塵等佛，乃至不可說不可說佛剎微塵等佛。見此諸佛從初發心、神力自在、一切大願、清淨妙行、諸波羅蜜、次第成就菩薩諸地、得深法忍、降伏眾魔、長養成就自在菩提、淨諸佛剎、種種大眾、教化眾生、放大光明、轉淨法輪、神力變化，皆悉受持，正念思惟；智慧分別彼諸佛法，顯現眾生，見知未來彌勒佛等一切諸佛，現在盧舍那佛等一切諸佛，亦復如是。如此世界，見知十方三世一切諸佛、聲聞、緣覺、菩薩亦復如是。善男子！我唯知此不滅度際菩薩法門，諸大菩薩一念悉知三世諸法，念際平等而無有二；住佛所住，於一切劫而無劫想；隨順諸佛平等正法，如來及我，一切眾生等無有二；淨莊嚴智，照三世間，成就諸佛不轉威儀，分別一切法界境界；我當云何能知、能說彼功德行？善男子！於此南方，有山名曰光明，彼有菩薩名觀世音，汝詣彼問云何菩薩學菩薩行、修菩薩道。」

[0718a01] 時，善財童子頭面敬禮彼長者足，遶無數匝，眷仰觀察，辭退南行。

◎
大方廣佛華嚴經卷第五十

【經文資訊】大正藏第 09 冊 No. 0278 大方廣佛華嚴經
【版本記錄】CBETA 電子佛典 2016.06，完成日期：2016/06/15
【編輯說明】本資料庫由中華電子佛典協會（CBETA）依大正藏所編輯
【原始資料】蕭鎮國大德輸入，眾生出版社提供新式標點，其他
【其他事項】本資料庫可自由免費流通，詳細內容請參閱【中華電子佛典協會資料庫版權宣告】

本網站係採用 Creative Commons 姓名標示-非商業性-相同方式分享 3.0 台灣 (中華民國) 授權條款授權.
Copyright ©1998-2016 CBETA
Dictionary cache status: loaded

Copyright Fo Guang Shan 佛光山 2013-2025. This work may be freely reused under the Creative Commons Attribution 4.0 International License with attribution. Please send comments to alex@ntireader.org.
Page updated on 2025-06-19

Avataṃsakasūtra (Flower Garland Sūtra) 大方廣佛華嚴經
Scroll 51
Click on any word to see more details.

大方廣佛華嚴經卷第五十一

東晉天竺三藏佛馱跋陀羅譯

入法界品第三十四之八

[0718a10] ◎爾時，善財童子正念思惟彼長者教，隨順菩薩解脫之藏，正念菩薩諸憶念力，次第分別一切諸佛及諸佛法，一心正念諸佛法流，憶念受持彼諸佛法及佛莊嚴，長養菩提，思惟正念一切諸佛不思議業。漸漸遊行，至光明山，登彼山上，周遍推求，見觀世音菩薩住山西阿，處處皆有流泉、浴池，林木欝茂，地草柔軟，結跏趺坐金剛寶座，無量菩薩恭敬圍遶，而為演說大慈悲經，普攝眾生；見已，歡喜踊躍不能自勝，合掌諦觀，目不暫瞬，作如是念：「善知識者，則是如來；善知識者，一切法雲；善知識者，諸功德藏；善知識者，十力妙寶；善知識者，難見難遇；善知識者，無盡智藏；善知識者，功德山王，善知識者，開發示導一切智門，能令一切入薩婆若海，究竟清淨無上菩提。」時，觀世音遙見善財，告言：「善來童子！專求大乘，攝取眾生，直心、深心、樂求佛法。長養大悲，救護一切，向普賢行，清淨成滿一切大願。欲聞受持一切諸佛、一切法雲，增長善根而無厭足，順善知識不違其教，從文殊師利智慧功德大海所起，成就善根，得佛勢力，光明三昧，離懈怠心，專求正法，常見諸佛，遠離眾惡，修諸善行，智慧成滿，淨如虛空。」

[0718b04] 爾時，善財詣觀世音，頭面禮足，遶無數匝，恭敬合掌，於一面住，白言：「大聖！我已先發阿耨多羅三藐三菩提心，而未知菩薩云何學菩薩行、修菩薩道？」

[0718b08] 答言：「善哉！善哉！善男子！乃能發阿耨多羅三藐三菩提心。善男子！我已成就大悲法門光明之行，教化成熟一切眾生。常於一切諸佛所住，隨所應化，普現其前。或以惠施攝取眾生，乃至同事攝取眾生，顯現妙身不思議色攝取眾生。放大光網，除滅眾生諸煩惱熱，出微妙音而化度之，威儀說法，神力自在，方便覺悟；顯變化身，現同類身，乃至同止攝取眾生。善男子！我行大悲法門光明行時，發弘誓願，名曰：攝取一切眾生，欲令一切離險道恐怖、熱惱恐怖、愚癡恐怖、繫縛恐怖、殺害恐怖、貧窮恐怖、不活恐

怖、諍訟恐怖、大眾恐怖、死恐怖、惡道恐怖、諸趣恐怖、不同意恐怖、愛不愛恐怖、一切惡恐怖、逼迫身恐怖、逼迫心恐怖、愁憂恐怖。復次，善男子！我出生現在正念法門，名字輪法門故，出現一切眾生等身種種方便，隨其所應，除滅恐怖而為說法，令發阿耨多羅三藐三菩提心，得不退轉，未曾失時。善男子！我唯知此菩薩大悲法門光明之行；諸大菩薩，一切普賢大願成滿，究竟成就普賢所行，不斷一切諸善根流，不斷一切菩薩諸三昧流，一切劫流修菩薩行，未曾斷絕；順三世流，善知一切成敗，諸世界流，斷一切眾生不善根流，出生一切眾生諸善根流，除滅一切諸生死流，我當云何能知、能說彼功德行？」

[0718c05] 爾時，東方有一菩薩，名曰正趣，來詣此土。住金剛山頂，至此山時，娑婆世界六種震動，眾寶莊嚴放大光明，映蔽日月。釋、梵、天龍八部，光明悉如聚墨，普照地獄、餓鬼、畜生、閻羅王處，滅除眾苦，斷除煩惱及諸病苦。普雨寶雨，充滿佛剎，乃至普雨一切莊嚴雲雨，供養如來。隨其所應，示現其身，然後來詣觀世音所。

[0718c12] 時，觀世音告善財言：「善男子！汝見此眾中正趣菩薩不？」

[0718c14] 答言：「唯然，已見。」

[0718c14] 「善男子！汝詣彼問云何菩薩學菩薩行、修菩薩道。」

[0718c15] 時，善財童子頭面敬禮觀世音足，遶無數匝，觀察無厭，正念聖教，深入智海，辭詣正趣，頭面禮足，右遶畢，恭敬合掌，於一面住，白言：「大聖！我已先發阿耨多羅三藐三菩提心，而未知菩薩云何學菩薩行、修菩薩道。」

[0718c21] 「善男子！我已成就菩薩普門速行法門。」白言：「大聖！於何佛所得此法門？所從來剎去此幾何？發來久如？」

[0718c23] 答言：「善男子！此處難知。一切諸天、人、非人等，所不能了。唯精進不退，近善知識，佛所護念，具足善根，淨正直心，得菩薩根，開智慧眼，多聞多知菩薩境界。」

[0718c27] 「唯願大聖為我解說！我當承佛神力、善知識力，而得信解。」

[0718c28] 答言：「善男子！我所從來剎，名曰妙藏，佛號妙德。於彼佛所得此法門，從彼發來已經不可說佛剎微塵等劫；於一念中行不可說佛剎微塵等步；一步過不可說佛剎微塵等世界；所經諸國，佛皆現在，以一切菩薩諸供養具而供養之。悉能了知彼世界中諸群生海，分別諸根，隨其所應而為說法，放大光網，普照十方，出妙音聲，演說正法，饒益度脫彼諸眾生，乃至十方亦復如是。善男子！我唯知此菩薩普門速行法門。諸大菩薩普於十方，無所不至，境界無量，無能壞者；清淨法身充滿法界，分別了知諸眾生道，滿一切

剎，順一切法，等觀三世，說平等法，隨順世間，不著佛道，普至諸道，無著無礙，我當云何能知、能說彼功德行？善男子！於此南方，有城名婆羅波提；彼有一天，名曰大天。汝詣彼問云何菩薩學菩薩行、修菩薩道。」

[0719a16] 時，善財童子頭面敬禮正趣菩薩，遶無數匝，眷仰觀察，辭退南行。

[0719a19] 爾時，善財童子正念思惟菩薩無障礙行，一向專求，正趣菩薩智慧境界，出生通明境界一切功德，精進堅固，歡喜無量，得不思議遊戲神通，決定了知諸功德地、諸三昧地、陀羅尼地、諸大願地、諸辯才地、具諸力地。漸漸遊行至於彼城，推問：「大天今在何所？」

[0719a24] 時，有人言：「善男子！在此城內大法堂上，化現其身，大眾圍遶而為說法。」

[0719a26] 爾時，善財往詣其所，頭面敬禮彼大天足，遶無數匝，恭敬合掌，於一面住，白言：「大聖！我已先發阿耨多羅三藐三菩提心，而未知菩薩云何學菩薩行、修菩薩道？」

[0719b01] 爾時，大天出四長臂，取四海水，澡洗其面，洗已，取諸金華以散善財，作如是言：「善男子！菩薩難聞、難見，乃是世間奇特之法。諸男子中分陀利華，為眾生歸依，攝取、饒益、載育眾生，普照一切，顯現正道，遠離愚癡；為眾生師，救護正法；為眾生將，救護安隱。悉令得至一切智城，具足成就，淨身、口業，永離眾惡；於眾生類常以愛語，隨其所應，悉現其前，未曾失時。善男子！我已成就菩薩雲網法門。」

[0719b10] 白言：「大聖！此法門者，境界云何？」爾時，大天於善財前積天金聚，猶如山王。白銀、瑠璃、玻瓈、硨磲、碼碯、夜光離垢藏寶、明淨寶、諸方便門摩尼寶、周羅寶、瓔珞寶、吉由羅寶、莊嚴髮寶、莊嚴童子寶、彌阿羅莊嚴寶、彌拘羅寶、赤真珠寶、莊嚴一切諸肢節寶、如意珠寶，皆悉積聚，猶若山王。一切華、一切香、一切塗香、一切末香、一切鬘、一切衣、一切蓋、一切幢、一切幡、一切娛樂、具五欲境界，如是等積，悉如山王。又復顯現阿僧祇諸童女眾，語善財言：「善男子！汝取此諸物供養如來，惠施一切，攝取眾生，悉令眾生修檀波羅蜜，學檀波羅蜜，捨離一切。善男子！我以此物教汝惠施，教一切眾生亦復如是，悉令眾生以無貪善根普熏身心，近善知識，恭敬、供養諸佛菩薩，出生、長養一切善根，發阿耨多羅三藐三菩提心。復次，善男子！若有眾生貪五欲者，為彼顯現不淨境界。若瞋恚、放逸、憍慢、諍訟，如羅剎鬼飲血、食肉，悉教彼等修大慈悲，皆令永離瞋恚、放逸。若懈怠者，為現水火、盜賊、惡王、怨敵等難。善男子！如是等類諸惡眾生，種種方便滅不善根，長養善根，除滅一切波羅蜜障礙、怨敵，具足成滿諸波羅蜜，超出障礙，得無礙法。善男子！我唯知此菩薩雲網法門，諸大菩薩、帝釋、天王滅一切煩惱、阿脩羅難。諸菩薩水，滅煩惱火；諸菩薩火，能燒一切眾生貪愛；諸菩薩風，能散一切諸染著心；菩薩金剛，摧滅一切吾我之想。我當云何能知、能說彼功德行

？善男子！此閻浮提內，有一國土名摩竭提；有道場地神名曰安住。汝詣彼問云何菩薩學菩薩行、修菩薩道。」

[0719c14] 時，善財童子頭面敬禮彼大天足，乃至辭退，趣摩竭國，詣彼道場安住地神。爾時，一萬地天各作是言：「此來童子，能攝**眾生**，**即是佛藏**；**能破一切眾生無明**[穀-禾+卵]膜，生法王家，離垢無礙，寶繒以冠其頂，智慧寶藏摧外道輪。」時，安住地天等一萬地天，雨**眾香水以灑其地**，**掃以香風而以莊嚴**，**放大光明普照三千大千世界。眾寶莊嚴**，**一切華樹開敷鮮茂**，**一切果樹悉成果**實，一切泉源、河池流相灌注，演出種種娛樂音聲，**諸天眾寶莊嚴樓閣**，**異類眾鳥皆悉歡喜**，**出哀和音**，**無量寶藏自然涌出。**

[0719c25] 爾時，安住地神告善財言：「善來童子！汝欲自見曾於此處所種善根果報不乎？」爾時，善財頭面敬禮彼地神足，恭敬合掌，於一面住，白言：「大聖！唯然欲見。」

[0719c28] 時，彼地神即以足指按地，無量阿僧祇那由他寶藏開發顯現。「善男子！汝昔所種善根、果報，致此寶藏自在隨汝。善男子！我已成就菩薩不可壞藏法門，我於然燈佛來，常護菩薩修習菩薩行，深入智慧境界，盡其源底，大願成滿，淨菩薩行，出生菩薩一切通明，具足菩薩諸力功德，成就菩薩不可壞法。遊諸佛剎，聞一切佛所授記法，轉一切法輪，一切修多羅法雲以大法光明教化眾生，受持諸佛自在神力。善男子！乃往古世，過須彌山微塵等劫，有劫名莊嚴，世界名月幢，佛號善眼。於彼佛所得此法門，修習長養淨此法門，於其中間常遇不可說不可說佛剎微塵等佛，彼諸如來往詣道場，自在神力皆悉奉覲，於此佛所修集善根。善男子！我唯知此法門，諸大菩薩常能隨侍一切諸佛，悉聞受持彼諸佛法，深入諸佛祕密教法，於念念中出淨法身等一切佛、一切佛影藏，出一切佛法所行無壞，我當云何能知、能說彼功德行？善男子！此閻浮提有城，名曰迦毘羅婆；彼有夜天，名婆娑婆陀。汝詣彼問云何菩薩學菩薩行、修菩薩道。」時，善財童子頭面敬禮安住地神，遶無數匝，辭詣彼城。

[0720a24] 爾時，善財童子正念思惟安住天教菩薩不可壞藏法門，修諸三昧，明諸三昧，觀察菩薩諸法律儀，菩薩自在遊戲神通，觀察菩薩一切淨法，深入菩薩甚深智慧，究竟菩薩無壞法門，隨順菩薩無壞法門，深入菩薩諸法門海。漸漸遊行至於彼城，從東門入，中城而住。爾時，善財日沒未久，隨順一切菩薩所教，一心欲見婆娑婆陀夜天，於善知識發如來想，普眼境界顯現，諸方智慧悉至，一切境界清淨，法眼普見一切諸法界海。大智慧眼觀察十方，見彼夜天於彼城上**虛空中住**；**處寶樓閣香蓮華座**，**身如真金**，**目髮紺色**，**端嚴殊妙**，**見者無厭。身服朱衣**，**眾寶莊嚴**，**頂上結髮**，**猶如梵王。於其身上現一切星宿**，**及其光明化度無量世界眾生**，**遠離惡道。於一毛孔皆悉覩見所化眾生**，**或有生天**，**或得聲聞、緣覺**，**修菩薩行**，**種種方便形色、音聲、諸語言法所說**，正教化度**眾生。隨所經劫**，**諸菩薩等教化眾生**，**悉令修習菩薩諸行**，**勇猛、精進修諸三昧、諸神力門**，**菩薩自在神力境界**，**菩薩所住**，**菩薩光明**，**菩薩奮迅**，**菩薩法門**，**以化眾生。於一毛孔皆悉見聞。爾**時，善財見聞此已，心大歡喜，頭面敬禮彼夜天足，遶無數匝，恭敬合掌，於一面住，白言

：「天神！我已先發阿耨多羅三藐三菩提心，信解因善知識得諸佛法，唯願天神開示顯現一切智道，若有菩薩向此道者，得十力地。」

[0720b22] 爾時，夜天告善財言：「善哉！善哉！善男子！敬善知識，隨順其教。若有菩薩隨其教者，疾得阿耨多羅三藐三菩提。善男子！我已成就菩薩光明，普照諸法，壞散眾生愚癡法門。善男子！我於惡眾生發大慈心，於不善業眾生發大悲心，於修善眾生發歡喜心，於善惡眾生發無二心，於染污眾生發清淨心，於邪道眾生發正道心，於樂不淨眾生發樂淨心，於樂生死眾生發隨順法輪心，於樂聲聞、緣覺眾生發安立一切智道心。善男子！我常如是思惟教化眾生：於夜闇人靜，鬼神、盜賊所遊行時，比丘離威儀時，重雲煙塵昏蔽、日月不見色時，若有眾生在城邑、聚落、山巖、曠野、八方、大海，乃至一切水陸眾生，於此眾生以種種方便，滅其恐怖。若有眾生，遭於海難、雲難、山難、大風洄澓，及以波浪迷惑失道，不見邊岸，遭如是等種種海難，我於爾時或作船形，或作馬王、象王、狗王、阿脩羅王、海神王形，作如是等形，方便度脫眾生海難。為陸地眾生，或作淨月及諸星宿、炬火、電光、諸寶光明、天身光明、菩薩光明，以如是等無量方便，救護眾生。發如是心：『我為一切眾生常作歸依，除滅煩惱。令畏死者，得無畏法；令貧窮者，皆得富樂。』為在山眾生，或作果樹、或作流泉、迦陵頻伽鳥等，出妙音聲；或作山神、或作平地，以如是等無量方便，度脫眾生。發如是心：『令諸眾生免此山難，又令一切越生死山。』為曠野眾生，種種方便令其悅樂，入正見道，除滅飢渴，於如是等無量難中，救眾生已，復作是念：『願令眾生速滅眾苦，究竟一切安隱智道。』見樂著國土眾生受諸苦惱，種種方便滅其樂著，作如是念：『願令眾生除五陰著，住一切佛薩婆若境。』見著聚落眾生受諸苦惱，種種方便而為說法，令其厭離，以法攝之，復作是念：『令一切眾生離六入空聚，超出生死，究竟得入一切智城。』

[0721a02] 「復次，善男子！若有眾生迷於十方，以東為西，以西為東，乃至以上為下，以下為上，為此眾生，無量方便，斷其迷惑。若欲出者，開示門戶；若失道者，示導正路；若欲度者，示以津濟；無舟檝者，而資給之；不知方域，示其樂土；以如是等無量方便，顯現開道而度脫之。發如是心：『我已照除長夜昏冥，世間眾事無不宣敘。又令眾生永滅癡闇，得清淨眼，離眾生相及諸邪見，常、樂、我、淨。』計著眾生及福伽羅陰界諸入，不了因果，行不善道，殺害眾生，乃至邪見、不孝父母，不供養沙門、婆羅門，遠離正道，行不善業，誹謗正道，欲壞法輪，毀菩薩眾，憎惡大乘，不讚菩提，毀呰賢聖，行惡人法，造五逆業，如是等類諸惡眾生，我以明淨慧光除其愚闇，令發阿耨多羅三藐三菩提心，究竟普賢菩薩所行，開十力道，遠離生死，現一切智城，諸佛境界，諸佛神通，具足諸力，現法持力，安住諸佛平等正法，現一切佛悉同一身。復次，善男子！我見貧、苦、老、病眾生，種種方便而救濟之。復作是念：『以無上法攝彼眾生，滅諸煩惱，令得解脫，離生、老、病、死、憂悲、苦惱、惡道諸難。近善知識，深入法界，離諸惡業，淨佛法身，置無老、病、死，常住法界。』

[0721a26] 「復次，善男子！我見諸惡眾生，遠離正道，趣於邪徑，著諸倒見，虛妄迷惑

，具行不善，身、口、意業種種放逸，依止惡法，於非正覺為正覺想，於正覺所非正覺想。近惡知識，受諸苦惱，我見此已，無量方便除其邪惑，安立正見，令於天人最為殊勝。復作是念：『令諸眾生得出世間無上正道，不復退轉，於一切智滿足普賢菩薩大願，得一切智，而亦不離菩薩諸地，不壞眾生性。』」

[0721b06] 爾時，夜天欲重宣明此法門義，承佛神力，觀察十方，即為善財以偈頌曰：

「我所成妙法,　　知時諸門地,
照除愚癡闇,　　普觀一切法。
無量無數劫,　　我常修大慈,
普覆諸群生,　　善財應速具。
成就大悲海,　　出生三世佛,
除滅一切苦,　　善財速究竟。
佛子心歡喜,　　遠離世間惡,
超出三界苦,　　受諸賢聖樂。
遠離有為惡,　　聲聞智解脫 ,
滿足如來力,　　佛子應究竟。
我以淨天眼,　　普觀十方剎，
於彼世界中,　　見佛處道場。
相好莊嚴身,　　無量眾圍遶,
放大光明海,　　普照化眾生。
覩諸群生類,　　死此而生彼,
迴流五趣中,　　常受無量苦。
以淨天耳海,　　普聞十方音,
一切語言海,　　皆悉能受持。
一切諸如來,　　無量微妙聲,
所轉淨法輪,　　悉聞能受持。
我以淨鼻根,　　法海中無礙,
能入諸法門,　　善財應究竟。
我成大人相,　　清淨廣長舌,
隨應演妙法,　　佛子應究竟。
清淨妙法身,　　三世如如等,
隨其所應化,　　一切無不現。
我心無所染,　　清淨如虛空,
普攝一切佛,　　而亦無所著。
了知無量剎，　　群生諸心海，
分別一切根,　　遠離眾虛妄。
我以神通力,　　遍遊無量剎，
普覆一切眾,　　調伏諸眾生。
智慧如虛空,　　無比無盡藏,

供養諸如來，　饒益一切眾。
清淨廣智慧，　分別諸法海，
除滅眾生惑，　佛子應究竟。
通達三世法，　深入諸佛海，
明了一切法，　無能測量者。
一一微塵中，　悉見佛剎海，
又覩諸如來，　此是普力地。
見盧舍那佛，　道場成正覺，
十方剎微塵，　悉轉正法輪。」

[0721c21] 爾時，善財童子白言：「天神！發阿耨多羅三藐三菩提心，為幾時耶？得此法門其已久如？乃能如是饒益眾生！」

[0721c23] 答言：「佛子！乃往古世，過如須彌山微塵等劫，有世界名寶德，劫名寂靜。有五百億佛出興於世，時有大城，名蓮華光。有轉輪聖王，名善法度；如聖王法，成就七寶。城東有林，名曰妙德；於此林中有菩提樹，名一切佛自在光明。爾時，一切法雷王佛坐此樹下，成等正覺，放大光明，普照世界。王玉女，寶名法慧月蓮華光。於彼城內有一夜天，名曰淨月，於中夜時出微妙音告此玉女：『汝應當知一切法雷王佛出興于世，稱揚、讚歎彼佛功德，顯現如來自在神力，發阿耨多羅三藐三菩提心，讚歎普賢菩薩一切願行。』時，王玉女供養彼佛及諸菩薩、諸聲聞眾。善男子！爾時，玉女法慧月蓮華光者，豈異人乎？我身是也。

[0722a08] 「善男子！我於彼佛種善根力於須彌山微塵等劫，不墮地獄、餓鬼、畜生、閻羅王處，不生下賤之家，具足諸根，除滅眾苦。常於天人中勝，不離善知識、諸佛菩薩，不生五濁劫中，於彼諸佛菩薩所，增長善根，於八十須彌山微塵等劫，安隱快樂而未滿足菩薩諸根。

[0722a14] 「復次，善男子！過此須彌山微塵等劫已，復過一萬劫，有劫名離憂，世界名離垢勝；有須彌寂靜眼如來、應供、等正覺等五百如來出興于世。其佛國土或淨、或穢，彼世界中有一四天下，名曰離垢，城名莊嚴。我於爾時為明勝長者女，名勝慧光，端正殊妙。彼淨月天以本願力生此城中，復作夜天，名清淨眼。時，彼夜天復於中夜來詣我家，顯現妙色，讚歎如來，又勸導我詣彼如來，放大光明在前引導。我於爾時與父母俱，及其眷屬往詣須彌寂靜眼如來所，供養、恭敬，聽佛說法，得菩薩三昧，名曰見佛。教化眾生，明淨慧光，普照三世，得此三昧已，憶念過去須彌山微塵等劫所見諸佛，又聞彼佛所說經法，得光明普照諸法，壞散眾生愚癡法門，放大光明，照十佛剎微塵等世界。見彼剎中，一切如來往詣其所，知彼眾生諸語言法、心根欲性，為彼眾生作善知識，隨其所應，顯現其身。於念念中長養此法門，一身充滿世界微塵等世界，乃至充滿世界海微塵等世界海。悉見彼世界海微塵等世界海中，一切如來往詣其所，彼佛說法我悉聞持，分別了知彼諸

如來本事願海，彼諸如來嚴淨佛剎，我亦嚴淨。於彼世界中，隨其所應，示現其身，化度眾生，念念長養於此法門，與法界等。善男子！我唯知此光明普照諸法、壞散眾生愚癡法門。諸大菩薩究竟無量無邊普賢所行深入法界海，建智慧幢，得諸三昧，遊戲神通，大願成滿，守護受持十方世界一切佛法。於念念中悉能嚴淨一切佛剎，滿功德海；於念念中教化一切諸群生海，智慧淨日普照三世一切世界，教化一切眾生離垢淨月，除滅一切**眾生熱惱、疑惑、癡闇；於一切有海心無所著，演出清淨圓滿妙音，充滿十方一切法界；於一一微塵中顯現一切自在神力，明淨慧光普照三世，我當云何能知、能**說彼功德行？善男子！此閻浮提摩竭提國有一夜天，名甚深妙德離垢光明，汝詣彼問云何菩薩學菩薩行、修菩薩道。」

[0722b25] 爾時，善財即以偈讚彼夜天曰：

「我見清淨身，　相好自莊嚴，
如文殊師利，　亦如寶山王。
具足淨法身，　三世悉平等，
普攝諸群生，　其心無所著。
放演淨光明，　遍照一切趣，
於一毛孔中，　悉見諸星宿。
離垢清淨心，　如空滿十方，
攝取諸法王，　明淨深智慧。
一一毛孔中，　悉放無量光，
十方諸佛所，　普雨功德雲。
一一毛孔中，　出諸變化身，
充滿十方界，　方便度**眾生。**
本為菩薩時，　淨不思議剎，
一一毛孔中，　皆悉得顯現。
若有見聞者，　悉獲功德利，
專求菩薩道，　成就佛菩提。
若有見聞者，　發大歡喜心，
遠離惡道難，　除滅諸煩惱。
千剎微塵劫，　讚歎其功德，
諸劫猶可盡，　功德無窮已。」

[0722c17] 時，善財童子頭面敬禮彼夜天足，遶無數匝，眷仰觀察，心無厭足，辭退遊行向摩竭國。

◎

[0722c19] ◎爾時，善財童子一心思惟彼夜天神初發道心，圓滿清淨。思惟是已，即得深

入諸菩薩藏，出生菩薩諸大願海，淨諸菩薩波羅蜜道，逮得菩薩圓滿諸地，住諸菩薩圓滿行業，窮盡菩薩發趣道海，善能深入一切智海；皆悉救護一切**眾生，長養增廣大慈悲雲，於一切**剎出生普賢諸大願行。漸漸遊行，至甚深妙德離垢光明夜天所；頭面禮足，遶無數匝，恭敬合掌於一面住，白言：「天神！我已先發阿耨多羅三藐三菩提心，而未知菩薩云何修菩薩行、具足諸地？」

[0722c29] 答言：「善哉！善哉！童子乃能發阿耨多羅三藐三菩提心，問菩薩行，具足諸地！善男子！菩薩成就十法則能具足菩薩所行。何等為十？一者、得現前三昧，見一切佛。二者、得清淨眼，見一切佛相好嚴身。三者、分別了知一切諸佛，無量無邊功德大海。四者、無量無邊佛光明海，悉能普照一切法界。五者、於一毛孔放一切**眾生數等大光明海，隨其所應，度脫眾生。六者、於一一毛孔悉見一切寶光焰海。七者、於念念中出一切佛，變化大海，充滿法界，究竟一切諸佛境界，教化眾生而無障礙。八者、出一切佛妙音聲海，轉三世佛清淨法輪。九者、演**說一切修多羅雲，究竟佛音，深入一切諸如來海。十者、現不思議佛自在神力，化度**眾生。善男子！若有菩薩具此十法，則滿足菩薩一切諸行。善男子！我已成就菩薩寂滅、定樂、精進法門，悉見三世嚴淨佛**剎一切諸佛及眷屬海、無量無邊佛神力海。分別了知佛名號海，轉法輪海，知彼諸佛壽命無量，音聲微妙，法身清淨充滿法界，亦不著如來一切諸相。何以故？如來非過去，除滅世間一切取故；如來非未來，無所起故；如來非現在，無生身故；如來非滅，離語言道故；如來非實，現幻法故；如來非虛妄，饒益一切眾生出興世故；如來去無所至，滅死此生彼故；如來不可壞，法性無壞故；如來一性，離語言道故；如來無性，究竟法性故。善男子！我如是了知一切如來，開發增廣菩薩寂滅、定樂、精進法門，照明莊嚴，深入隨順、平等、堅固境界；分別了知遠離**虛妄，發起大悲，攝取眾生，未曾捨離，一心寂定，正受初禪。除滅意業，得寂智力，攝取眾生，歡喜悅樂，入第二禪。捨離生死，寂滅涅槃，觀眾生性，修第三禪。滅一切眾生諸煩惱苦，修第四禪。增長一切智菩提心願，出生菩薩一切三昧海，巧妙方便，究竟菩薩一切法門海，成就菩薩遊戲神通，出生菩薩自在所行，明淨智慧，深入普門法界。善男子！我如是修習菩薩寂滅、定樂、精進法門，種種方便，度脫眾生。在家放逸、貪欲眾生，令修不淨**想、不樂想、憂惱想、逼迫想、**繫縛想、羅**剎想、無常想、苦想、無我想、空想、不自在想、老死想，令彼眾生遠離五欲，常樂正法，信家非家，出家學道，思惟坐禪，為障亂聲，除鬼神怖。若於中夜欲出行時，為開門戶，光明照路，除滅闇冥。讚佛法僧及善知識，又復讚歎近善知識。令諸眾生未生惡法方便不生，已生惡法方便令滅，未生善法方便令生，已生善法方便增廣。行菩薩行，修波羅蜜，滿足大願，出生一切智；習大慈悲欲令眾生得人天樂，除滅妄想，增長善法，順薩婆若。善男子！我唯知此菩薩寂滅、定樂、精進法門。諸大菩薩滿普賢願，具足普賢菩薩所行，究竟得離癡闇法界，具諸善根，成就如來智力光明，於佛境界無所障礙，住生死中，心無所染，薩婆若願具足、成滿

，深入一切諸佛剎海，攝取一切諸佛大海，受一切佛妙法雲海，滅一切眾生生死闇海，薩婆若光照生死夜；我當云何能知、能說彼功德行？善男子！去此不遠，如來右面有一夜天，名曰喜目觀察眾生。汝詣彼問云何菩薩學菩薩行、修菩薩道。」

[0723c04] 爾時，甚深妙德離垢光明夜天欲重宣明此法門義，以偈頌曰：

「入於現前定，　普見三世佛，
　離垢清淨眼，　分別諸佛海。
　觀察諸佛身，　相好自莊嚴，
　一念無量力，　自在滿法界。
　盧舍那如來，　道場成正覺，
　一切法界中，　轉於淨法輪。
　最勝知法相，　寂滅無有二，
　妙色相莊嚴，　顯現一切眾。
　佛身難思議，　悉滿諸法界，
　普於十方剎，　隨應悉現前。
　一念放光明，　一切剎塵等，
　無量微妙色，　普照諸法界。
　如來一毛孔，　放不思議光，
　普照諸群生，　除滅眾煩惱。
　如來一毛孔，　出無盡化海，
　充滿諸法界，　顯現眾生類。
　如來一妙音，　充滿諸法界，
　普雨甘露法，　令發菩提心。
　無量劫修行，　攝取諸群生，
　普見諸佛剎，　皆悉如電光。
　如來出世間，　普現群萌類，
　眾生性境界，　悉能分別知。
　一切諸菩薩，　所住諸法門，
　於佛一毛孔，　悉能分別知。
　不遠有夜天，　名喜目觀察，
　汝往詣彼問，　云何菩薩行？」

[0724a04] 時，善財童子頭面敬禮彼夜天足，遶無數匝，眷仰辭退，向喜目觀察眾生夜天。◎

大方廣佛華嚴經卷五十一

【經文資訊】大正藏第 09 冊 No. 0278 大方廣佛華嚴經
【版本記錄】CBETA 電子佛典 2016.06，完成日期：2016/06/15

【編輯說明】本資料庫由中華電子佛典協會（CBETA）依大正藏所編輯
【原始資料】蕭鎮國大德輸入，眾生出版社提供新式標點，其他
【其他事項】本資料庫可自由免費流通，詳細內容請參閱【中華電子佛典協會資料庫版權宣告】

本網站係採用 Creative Commons 姓名標示-非商業性-相同方式分享 3.0 台灣 (中華民國) 授權條款授權.
Copyright ©1998-2016 CBETA
Dictionary cache status: loaded

Glossary and Other Vocabulary

Copyright Fo Guang Shan 佛光山 2013-2025. This work may be freely reused under the Creative Commons Attribution 4.0 International License with attribution. Please send comments to alex@ntireader.org.
Page updated on 2025-06-19

Avataṃsakasūtra (Flower Garland Sūtra) 大方廣佛華嚴經
Scroll 52
Click on any word to see more details.

大方廣佛華嚴經卷第五十二

東晉天竺三藏佛馱跋陀羅譯

入法界品第三十四之九

[0724a13] ◎爾時，善財童子專求善知識，念因善知識生諸善法；善知識者，難見難遇；見善知識，滅諸亂想；見善知識，除滅一切諸纏障礙；見善知識，得薩婆若智慧光明；見善知識，深入佛海；見善知識，得正念法雲陀羅尼，受持一切佛淨法輪雲；見善知識，具大悲海，救護眾生；見善知識，智慧明淨，悉能普照諸法界海。

[0724a20] 時，喜目觀察眾生夜天，以威神力加善財童子，讚善知識，詣善知識，恭敬供養；善知識者，則是菩提；善知識者，則是精進；善知識者，難見難遇；善知識者，是不可壞力。因善知識，遍遊十方，斷生死流，悉能成辨一切大事；莊嚴正道，得普門法門，

一切無礙；見善知識，不離本處，遍至十方一切佛所。

[0724a27] 爾時，善財即時了知，見善知識，成滿無量諸大願海；得一切智，饒益眾生；滅除未來無量劫苦，以大莊嚴而自莊嚴。一一微塵中，修行一切諸法界法；見十方海，知未來劫諸語言法及菩薩行，究竟一切諸菩薩行；於念念中，得一切智，神力自在，諸莊嚴道；等三世佛淨法界流；不離法界境界，而能往詣充滿法界善知識所。

[0724b05] 爾時，善財往詣喜目觀察眾生夜天，見彼夜天在如來所，於大眾中，處寶蓮華師子之座；正受菩薩普光喜幢法門，一切毛孔，出眾妙雲。其有見者，欣悅無厭，所謂：智慧行雲，饒益眾生，離於諍訟，不著諸法；以平等心，普攝眾生，顯三世菩薩修行布施，悉捨內外難捨之物，十方眾生，皆悉覩見。

[0724b12] 又於一切毛孔，出眾生數等菩薩變化身雲，充滿法界，現眾生前；顯示正受不動三昧，覺悟眾生不樂三界。遠離世間，滅除生死，現天人中種種成敗；教諸眾生，修不淨觀，除淨想倒；說有為行，無常變易，苦惱之法；令諸眾生，深入佛戒，未曾暫離，受持諸佛清淨禁戒；現無疑戒，及以香戒戒香，普熏一切眾生。

[0724b19] 又於一切毛孔，出眾生數等妙色身雲，顯示眾生，截諸肢節，皆悉能忍，堪受眾苦；一切訶責惡罵，皆悉忍受。於彼眾生，不生恚心，恭敬讚歎，不生愛心；於一切眾生，不起我慢，顯現諸法自性之忍，顯現無盡菩提心智；除滅一切眾生煩惱，修習忍法，行菩薩行；顯現清淨金剛之身，顯現如來清淨無上色身，隨其所應，教化眾生。

[0724b27] 又於一切毛孔，出諸趣種種色身雲，勇猛精進，現一切智；勇猛精進，現菩提境界而不退轉；勇猛精進，降伏諸魔；勇猛精進，於生死海，悉能救度一切眾生；勇猛精進，除滅一切惡道諸難；勇猛精進，壞無智山；勇猛精進，恭敬供養一切如來，心無疲倦；勇猛精進，受持守護諸佛法輪；勇猛精進，壞散一切諸障礙山；勇猛精進，嚴淨一切諸如來剎，得諸如來清淨精進，教化度脫一切眾生。

[0724c07] 又於一切毛孔，出種種色身雲，以諸方便，除滅眾生愁憂苦惱，悉令歡喜；厭惡五欲，讚歎慚愧，調伏諸根，修行無上清淨梵行；身、口、意善，顯現世間一切所欲，皆不可樂；建立眾生，令樂正法，出生正受九次第定；除滅眾生一切煩惱，顯現菩薩諸三昧海，通明自在神力境界；令諸眾生，皆悉歡喜，身心柔軟，滅煩惱熱，得清涼樂，長養正法。

[0724c16] 又於一切毛孔，出諸趣種種身雲，詣一切剎諸佛師長，善知識所，恭敬供養，心無疲倦。受持一切諸佛法輪；究竟一切佛海；顯現一切法海；顯現一切諸法實相；顯現一切諸三昧門，清淨智慧；分別一切眾生心海，金剛智慧；壞散一切眾生諸邪見山，出生圓滿明淨慧日。於一念中，悉能除滅一切眾生愚癡闇冥，令諸眾生，皆悉歡喜，得薩婆若。

[0724c23] 又於一切毛孔，出一切眾生數等身雲，現種種色身、不思議身，隨其所應，悉現其前；以無量音，為諸眾生，演說世間功德之藏。世間行業，一切三界，皆不可樂；歎離三界諸惡邪見，遠離邪道，向一切智，超出聲聞、緣覺之地。於有為無為，心無所著；背捨生死，正向涅槃；而亦不捨諸趣往來，不捨發菩提心，成等正覺，教化眾生，得一切智。

[0725a02] 又於一一毛孔，出一切佛剎微塵等變化身雲，普現一切諸眾生前，修普賢行，滿普賢願，讚歎究竟一切大願。於念念中，嚴淨一切諸世界海；於念念中，恭敬供養一切諸佛；於念念中，悉能受持一切法海；於念念中，一一微塵中，出生一切世界海、微塵等法界方便海，住持一切剎、一切劫，淨一切智道，未曾休息；於念念中，悉入一切諸如來力，究竟三世方便海。於一切剎，現自在力，令一切眾生，修菩薩行，成滿大願，得一切智。

[0725a12] 又於一一毛孔，出一切眾生心等身雲，悉現一切諸眾生前，顯現無量一切智力，不可窮盡，無能壞者；修不退轉菩薩諸行，於生死法，心無所染，降伏眾魔，滅煩惱力，壞散一切障礙山力，具大悲力。於一切劫，修菩薩行，心無疲倦，震動一切諸佛世界，令眾生喜，轉淨法輪，建立法幢，制諸外道；修菩薩行力波羅蜜，得一切智。

[0725a20] 又於一一毛孔，出一切眾生心等種種色身雲，充滿無量諸眾生界，隨其所應，現菩薩行；智力精進，度眾生海，分別了知一切眾生心心所行海、一切眾生諸根海、一切眾生行海；教化眾生，未曾失時，明淨智慧，究竟法性。於念念中，明淨智慧，充滿法界，了知一切世界成敗，及其莊嚴自在神力；詣諸佛所，恭敬供養，守護受持正法輪雲。如是顯現智波羅蜜，悉令眾生，皆大歡喜，熙怡悅樂，身心柔軟；除滅熱惱，遠離憂慼，棄捨眾惡，調伏諸根，心得解脫，於一切智，得不退轉。如顯現諸波羅蜜，化度眾生；顯現菩薩一切功德，化度眾生，亦復如是。

[0725b04] 又於一切毛孔，顯現喜目觀察眾生夜天，從初發心所為功德，求善知識，往詣諸佛，恭敬供養，修習善根。行檀波羅蜜，難捨能施；行尸波羅蜜，棄捐天下宮殿眷屬，出家學道，淨修禁戒；行羼提波羅蜜，一切眾生，悉加惡言，無量逼切，皆悉能忍；行毘梨耶波羅蜜，修諸苦行，專求菩提，其心堅固而不退轉；行禪波羅蜜，諸方便道，滿足清淨禪波羅蜜，於諸三昧而得自在，究竟一切諸三昧海，相續次第，未曾斷絕；行般若波羅蜜，清淨菩薩圓滿智慧，出明淨慧日無盡慧藏，究竟智海；行方便波羅蜜，出生一切諸方便身、方便功德、方便清淨、方便本事；行願波羅蜜，出生一切諸願淨身，成滿諸願，隨應行願，及願波羅蜜本事；行力波羅蜜、力波羅蜜因緣功德、力波羅蜜方便海，分別演說力波羅蜜本事；行智波羅蜜、智波羅蜜出生、智波羅蜜淨身、智波羅蜜說、智波羅蜜境界、智波羅蜜所攝、智波羅蜜光明、智波羅蜜本事、智波羅蜜分別行、智波羅蜜深入、智波

羅蜜攝取諸法；隨順知法、知業、知剎、知劫、知三世、知佛出世、知佛智、知菩薩、知菩薩智、知菩薩住、知菩薩功德、知菩薩迴向、知諸大願、知轉法輪、知分別法、知入法海、知方便海、知法旋流、知諸法趣；如是等一切智波羅蜜，於一切毛孔，皆悉顯現，化度眾生。

[0725c01] 又於一切毛孔，出無量身雲，所謂：阿迦尼吒天身雲、淨居天身雲、善現天身雲、不熱天身雲、果實天身雲、遍淨天身雲、無量淨天身雲、少淨天身雲、淨果天身雲、無量淨果天身雲、少淨果天身雲、光音天身雲、無量光音天身雲、少光音天身雲、大梵天身雲、梵輔天身雲、梵身天身雲；他化自在天王，及他化自在天子、天女身雲；化自在天王，及化自在天子、天女身雲；兜率天王，及兜率天子、天女身雲；夜摩天王，及夜摩天子、天女身雲；三十三天王，及三十三天天子、天女身雲；提頭賴吒天王，及一切乾闥婆男女身雲；毘樓勒叉天王，及一切鳩槃荼男女身雲；毘樓博叉天王，及一切龍男女身雲；毘沙門天王，及一切夜叉男女身雲；緊那羅王，及一切緊那羅男女身雲；摩睺羅伽王，及一切摩睺羅伽男女身雲；迦樓羅王，及一切迦樓羅男女身雲；阿脩羅王，及一切阿脩羅男女身雲；閻羅王，及一切閻羅王男女身雲；人王身雲；男子、女人、童男、童女身雲；出如是等一切諸趣身雲。聲聞、緣覺、仙人身雲；地水火風神、海神、河神、山神、林神、樹神、穀神、味神、藥草神、園觀神、城郭神、道場神、夜神、晝神、虛空神、方神、道路神、身形神、金剛力士神，出如是等一切身雲，充滿十方一切世界法界。

[0725c25] 為一切眾生，現喜目觀察眾生夜天，從初發心所行功德，積集無量諸波羅蜜，次第受生，死此生彼，及其名號，近善知識，值遇諸佛，聞持正法，行菩薩行，得諸三昧，次第覩見一切佛剎，及諸如來次第諸劫；得淨智慧，深入法界，觀察眾生，知眾生海，死此生彼。得淨天耳，次第悉聞一切音聲；知他心智，次第了知眾生心念；無依神足，次第自在充滿十方；得諸菩薩次第法門，究竟菩薩諸法門海、菩薩自在、菩薩精進、菩薩得證正趣，離生眾生想、菩薩想、菩薩勝妙清淨功德。如是等類一切功德，彼化身雲悉為眾生，以諸音聲分別解說，開示顯現；所謂：風輪音聲、水輪音聲、火焰音聲、大海音聲、大地震動音聲、山王相擊音聲、天城震動音聲、天寶音聲、諸天音聲，龍王音聲，夜叉王、乾闥婆王、阿脩羅王、迦樓羅王、緊那羅王、摩睺羅伽王等音聲，人王音聲、梵王音聲、天女歌頌音聲、天樂音聲、摩尼寶王音聲、如來音聲、菩薩音聲、如來化身音聲；以如是等種種音聲，為諸眾生，分別演說喜目觀察眾生夜天，從初發心一切功德。

[0726a17] 彼一一身雲，說此法時，念念中，於一一方，嚴淨不可說不可說諸佛世界，無量無邊眾生滅惡道苦，無量無邊眾生成就天樂，無量無邊眾生度生死海，無量無邊眾生安立聲聞、辟支佛地，無量無邊眾生得菩薩不可思議喜幢自在法門，於念念中，無量無邊眾生住如來地。

◎

[0726a25] ◎爾時，善財童子皆得見聞，如上一切諸奇特事，正念思惟，觀察分別，深入定智，安住平等。何以故？與彼夜天，先同行故，佛護念故，成就不可思議諸善根故，具足菩薩根故，生佛家故，得善知識力故，一切諸佛神力持故，盧舍那佛本願力故，善根熟故，堪受普賢菩薩行故。

[0726b02] 爾時，善財得菩薩歡喜淨光明海，得十方一切諸如來力，得彼夜天離垢喜幢法門，即恭敬合掌，以偈讚歎彼夜天曰：

「無量無數劫，　深學最勝法，
隨應所受化，　顯現妙色身。
了知諸群生，　愚癡顛倒惑，
種種身方便，　度脫眾生類。
清淨妙法身，　除滅煩惱熱，
非二現有二，　為化眾生故。
陰入及諸界，　皆悉無所著，
具行及色身，　度脫一切眾。
不著內外法，　越度生死海，
明淨智慧光，　普照於一切。
喜目天無著，　除滅眾虛妄，
眾生樂著世，　為現佛法力。
無礙三昧力，　一一毛孔中，
出諸化身雲，　供養十方佛。
念念中出生，　諸佛方便力，
攝取諸眾生，　究竟一切法。
觀察諸有海，　業行莊嚴身，
演說無礙法，　令眾清淨故。
相好自莊嚴，　猶若普賢身，
隨應受化者，　顯現無量身。」

[0726b26] 爾時，善財童子偈讚歎已，白言：「天神！發阿耨多羅三藐三菩提心，為幾時耶？得此法門，其已久如？」

[0726b28] 爾時，夜天以偈答言：

「憶念過去世，　無量剎塵劫，
爾時有一劫，　名曰寂靜音。
有都名香水，　其王名智慧，
十二億百千，　那由四天下。
彼聖轉輪王，　清淨妙色身，
三十二相具，　八十好莊嚴。

妙身清淨藏，　閻浮檀金色，
光明照一切，　詳步遊虛空。
彼王有千子，　勇猛身端正，
大臣有一億，　智慧悉賢明。
采女有十億，　端嚴如天后，
大慈心柔軟，　瞻奉給侍王。
彼聖轉輪王，　常以正法治，
統領諸山地，　一切四天下。
我時為寶女，　具足淨梵音，
身出金色光，　周照四萬里。
日光既已沒，　中夜閑寂然，
我當於爾時，　神瑞降善夢。
見佛出世間，　號曰功德海，
顯現自在力，　充滿十方界。
放大光明海，　一切剎塵等，
無量自在身，　充滿於十方。
大地六種動，　自然出妙音，
如來興出世，　天人悉歡喜。
一切毛孔中，　出佛化身海，
充滿十方界，　隨應而說法。
我夢見如是，　如來自在力，
聞說深妙法，　其心大歡喜。
一萬夜天神，　充滿虛空中，
讚歎彼如來，　聞已即覺悟。
彼天告我言：　『賢慧女速起，
佛已興汝國，　劫海難值遇。』
聞此音歡喜，　即見明淨光，
觀察從何來，　道場樹王所。
時見如來身，　猶若寶山王，
一切毛孔中，　放大光明海。
見佛自在力，　其心大歡喜，
即發弘誓願，　令我獲此德。
我時覺大王，　普及諸眷屬，
見彼佛光明，　歡喜心無量。
我時與彼王，　無量那由他，
眷屬四種兵，　往詣如來所。
我於二萬歲，　供養彼如來，
七寶四天下，　一切悉奉施。
時彼如來說，　功德普雲經，

大願海莊嚴, 隨應度眾生。
我發如是願, 來世作夜天,
諸有放逸者, 悉令遠離之。
爾時我初發, 無上菩提心,
生死有為中, 未曾有忘失。
從是後供養, 十億那由佛,
生死海受樂, 饒益諸群生。
初佛功德海, 第二功德燈,
第三寶幢佛, 第四虛空智,
第五蓮華藏, 六無礙音月,
第七法月王, 八圓滿智燈,
第九寶焰佛, 無上天人尊,
第十化音聲, 我已悉供養,
如是等諸佛, 十億那由他,
猶未得慧眼, 究竟生死海,
次第復有劫, 名曰天妙勝,
世界名寶光, 五百佛興世,
初佛圓滿月, 第二明淨日,
第三光明佛, 四須彌山王,
第五華焰海, 第六智慧海,
第七然燈佛, 第八天德藏,
九光明王幢, 第十普智王,
如是等諸佛, 我已悉供養,
未離樂五陰, 非樂生樂想,
次第復有劫, 名莊嚴梵音,
爾時有世界, 名蓮華燈雲,
彼有無量佛, 及其大眷屬,
我已悉供養, 聞受持正法。
初佛寶須彌, 第二功德海,
法界須彌幢, 第四法須彌,
第五法幢佛, 第六法地佛,
第七法力佛, 第八虛空慧,
第九光焰山, 第十照明山,
如是等諸佛, 我已悉供養,
猶未了真實, 究竟諸法海。
次第復有劫, 名曰歡喜德,
爾時有世界, 名曰功德幢,
彼劫有八十, 那由他諸佛,
無量供養具, 奉彼諸最勝。
初乾闥婆王, 二壽命樹王,
三功德須彌, 第四寶眼佛,

第五盧舍那, 六光明莊嚴,
第七法勝佛, 第八明淨德,
第九世間主, 十一切法王,
如是等諸佛, 我已悉供養,
猶未得妙智, 深入法界海。
次第復有劫, 名曰寂靜慧,
爾時有世界, 名普光明雲,
有千佛興世, 無量德莊嚴,
除滅煩惱垢, 一切眾清淨。
初佛號無諍, 第二無礙力,
三法界光明, 四一切燈王,
五婆樓那天, 第六眾生歸,
七忍圓滿燈, 八法具足燈,
九光明嚴海, 第十光明王,
如是等諸佛, 我已悉供養,
猶未解真法, 遊行一切剎。
次第復有劫。 名曰香燈雲,
爾時有世界, 名曰清淨起,
一億佛興世, 嚴淨一切劫,
彼佛所說法， 我悉聞受持。
初佛無量稱, 第二法海佛,
第三勇猛王, 四功德法王,
第五勝法雲, 第六天冠佛,
第七智焰佛, 第八虛空音,
第九等勝起, 第十妙德光,
供彼諸佛已, 成就八正道。
次第復有劫, 名明淨堅固,
爾時有世界, 名曰寶幢王,
五百佛興世, 彼諸如來等,
我已悉供養, 求無礙法門。
初佛圓滿德, 第二寂靜音,
第三功德海, 第四日王佛,
第五功德王, 第六須彌相,
第七法王佛, 第八功德王,
第九須彌山, 第十光明王,
如是等諸佛, 我已悉供養,
我皆悉嚴淨, 一切最勝道,
猶未得具足, 究竟深法忍。
次第復有劫, 名曰為勝主,
爾時有世界, 名寂靜音聲,

八十那由他,　　諸佛興出世,
我已悉供養,　　於彼修正道。
初佛號華聚,　　第二海藏佛,
第三功德起,　　第四天周羅,
第五摩尼藏,　　第六金山佛,
第七寶聚佛,　　第八寂靜幢,
第九法幢佛,　　第十智王佛,
如是等諸佛,　　我已悉供養。
次第復有劫,　　名曰千功德,
爾時有世界,　　名善化幢燈,
六億那由他,　　諸佛興出世,
我已悉供養,　　彼一切如來。
初佛寂靜幢,　　第二智慧幢,
第三百燈佛,　　四功德雲王,
寂靜光明王,　　第六明淨日,
第七法燈佛,　　第八光焰佛,
九天功德藏,　　第十智慧燈,
如是等諸佛,　　我已悉供養,
未得無生忍,　　究竟諸法海。
次第復有劫,　　名無著莊嚴,
爾時有世界,　　名無量勝光,
時有三十六,　　那由他佛出,
如是等諸佛,　　我已悉供養。
初功德須彌,　　第二虛空心,
第三莊嚴智,　　第四莊嚴藏,
五法音聲海,　　六持法音聲,
第七化音聲,　　第八功德海,
九功德海燈,　　第十功德幢,
彼諸如來等,　　我皆悉值遇。
功德幢如來,　　出興於世時,
我為功德天,　　供養彼最勝。
時佛為我說，　　莊嚴大願海，
陀羅尼念力,　　皆悉能受持。
我得明淨眼,　　三昧陀羅尼,
於一一念中,　　悉見最勝海。
出生大悲藏,　　深入方便雲,
心淨如虛空,　　悉得諸佛力。
觀察諸眾生,　　常樂我淨倒,
愚癡闇所覆,　　煩惱起虛妄。
邪見貪欲等,　　無量諸惡業,

一切諸趣中，　具受不善報，
一切諸趣中，　種種業受身，
生老病死患，　無量苦逼迫。
我發無上心，　安樂彼**眾生**，
令至諸佛所，　成滿如來力。
滿足大願雲，　常見一切佛，
修習於正道，　具足諸功德。
一向廣專求，　無量功德雲，
法門波羅蜜，　充滿諸法界。
佛子我爾時，　即得普賢行，
分別深法界，　攝取一切法。
成滿一切地，　三世方便海，
修習無礙行，　一念具佛智。

[0728c05] 「善男子！爾時，智慧轉輪王者，豈異人乎？文殊師利童子是也；紹繼轉輪王姓，諸如來種，使不斷絕。時，王賢慧寶女者，我身是也，爾時，夜天覺悟我者，普賢菩薩所變化也。我於爾時，初發阿耨多羅三藐三菩提心，發道心已，於佛剎微塵等劫，不墮惡道，常生天人，覲見諸佛，乃至功德幢佛所，得此普光喜幢法門，得此法門已，饒益化度無量**眾生。**

[0728c12] 「善男子！我唯知此法門，諸大菩薩於念念中，普詣一切諸如來所，具足成就精進大海；於念念中，滿足一切諸大願海；於念念中，出生一切未來劫，菩薩諸行；於一一菩薩行中，出生一切佛剎微塵等身，彼一一身，充滿一切諸法界海；於一一法界中，顯現一切佛剎，隨其所應，現菩薩行；於一一佛剎中，究竟一切佛剎微塵等諸佛海；於一一佛所，究竟一切法界等，如來自在神力，一一如來所，分別過去諸劫，行菩薩行；一一如來所，守護受持一切法輪，究竟三世如來諸方便海。我當云何能知、能說彼功德行？善男子！此佛眾中，有一夜天，名曰妙德救護眾生，汝詣彼問云何菩薩學菩薩行，具菩薩行，淨菩薩行。」

[0728c27] 時，善財童子頭面敬禮喜目觀察**眾生夜天足**，**辭退而行。**

◎
[0728c29] ◎爾時，善財童子正念思惟普光喜幢法門，分別深入，開發顯現。隨順善知識教，一向專求見善知識，身心諸根，普遊方面；求善知識，思念善知識道，勇猛精進，乃得值遇；同善知識一切善根，具足成就深妙方便；因善知識，出生長養一切善根，發諸大願，於一切劫，不離善知識，往詣妙德救護眾生夜天所。

[0729a07] 爾時，夜天為善財童子顯現菩薩教化一切世間法門境界，相好嚴身，眉間白毫

相中，放大光明，名曰普慧焰燈淨幢，無量光明，以為眷屬，普照一切世界；照已，入善財頂，充滿其身。

[0729a11] 爾時，善財即得菩薩離垢圓滿三昧。得此三昧已，於一切地、水、火、風微塵，眾寶微塵、香微塵、金剛微塵、摩尼微塵、碎末微塵、一切莊嚴具微塵、一切境界微塵，如是等一一微塵中，悉見佛剎微塵等世界成敗。風輪、水輪、金剛輪、地輪，種種莊嚴，眾山圍遶、無量大海，諸天宮殿，諸雜寶樹，種種莊嚴；諸龍宮殿，夜叉、乾闥婆、阿脩羅、迦樓羅、緊那羅、摩睺羅伽、人、非人等，城郭宮殿，地獄餓鬼，畜生閻羅王處，悉見五道眾生，死此生彼。分別了知彼諸世界：或有世界淨，或有世界不淨，或有世界趣淨，或有世界趣不淨，或有世界淨不淨，或有世界不淨淨，或有世界一向淨，或有世界其形平正，或有世界其形如伏，或有世界其形四方；如是等一切世界，一切趣中，見彼夜天，於一切時，普現一切諸眾生前，隨其所應而度脫之。

[0729a28] 為地獄眾生，滅諸楚毒；為諸畜生，滅惱害畏；為餓鬼眾生，除飢渴苦；為諸龍等，滅一切畏；為欲界眾生，除欲界苦，為諸人類，除闇冥畏、不活畏、惡名畏、大眾畏、惡道畏、死畏、失善根畏、失菩提心畏、近惡知識畏、失善知識畏、聲聞緣覺地畏、生死畏、不同意畏、非時受生畏、生惡人家畏、行惡業畏、業障畏、煩惱障畏、報障畏、諸貪著畏、諸繫縛畏，滅如是等一切怖畏。

[0729b08] 又復教化四生眾生，所謂：卵生、胎生、濕生、化生、有色、無色、有想、無想、非有想、非無想眾生，常現其前而教化之。滿大願力故，菩薩三昧力故，諸通明力故，出生普賢菩薩行力故，出生長養大悲海故，無礙大慈覆一切眾生故，安樂一切眾生故，攝取一切眾生故，深入菩薩自在境界法門故，普現一切諸佛剎中為嚴淨故，在一切法中智慧覺悟故，在一切佛所恭敬供養故，在一切佛法中守護正法故，在一切眾生心海中度脫眾生故，在一切眾生諸根中調伏諸根故，在一切眾生欲海中為除障礙得清淨故，在一切眾生愚癡闇中出生一切智光明故。

[0729b21] 爾時，善財見彼夜天自在神力，不可思議菩薩境界，一切世界，教化眾生，成就菩薩一切法門自在神力，歡喜無量，頭面禮足，恭敬合掌，於一面住，一心觀察。爾時，夜天即捨相好妙莊嚴身，現夜天形，而不捨離自在神力。爾時，善財以偈頌曰：

「善財合掌住，　諦觀無厭足，
見無量神力，　其心大歡喜。
我見尊妙身，　相好自莊嚴，
清淨如虛空，　一切莫能壞。
所放殊勝光，　無量剎塵等，
種種微妙色，　普照於十方。
一一毛孔放，　眾生等光明，
一一光明端，　出生寶蓮華。

從華出化身,　　除滅眾生苦,
放諸香光明,　　普熏十方界。
雨無量華雲,　　供養諸最勝,
放無量寶光,　　一一如須彌。
普照一切眾,　　除滅愚癡闇,
口放淨光明,　　猶如無量日。
普照盧舍那,　　無量之境界,
眼放淨光明,　　猶如無量月。
普照群生類,　　除滅愚癡曀,
妙相等眾生,　　出生化身海。
充滿諸法界,　　度脫三有海，
清淨微妙身,　　一切無不見。
遠離水火賊,　　王等一切難,
喜目觀察天,　　教我詣尊所。
見尊白毫相,　　演出明淨光,
普照十方海,　　除滅一切闇。
顯現自在力,　　從我頂上入,
光明入身已,　　舉體柔軟樂,
即得離垢定,　　普見十方佛。
悉能分別知,　　一切諸微塵,
一一微塵中,　　普見十方剎，
或有淨世界,　　或有不淨剎，
不淨世界中,　　眾生受諸苦。
不淨世界中,　　眾生受苦故,
示現三乘像,　　而往救度之。
清淨佛國土,　　無量寶莊嚴,
諸佛大菩薩,　　常樂於中住。
一一微塵中,　　普見淨剎海，
盧舍那積劫,　　令彼土清淨。
一切佛剎中，　　現坐菩提樹，
得成最正覺,　　而轉淨法輪。
我見妙德天,　　詣彼嚴淨剎，
一切如來所,　　恭敬而供養。」◎

[0730a10] ◎爾時, 善財偈讚歎已, 白言：「天神！甚奇！甚特！此菩薩法門, 最為甚深；此法門者, 名為何等？得此法門, 其已久如？本修何行而致之乎？」

[0730a13] 「善男子！此處甚深, 一切人天、聲聞、緣覺, 所不能知, 何以故？滿普賢菩薩行者境界；大悲菩薩藏境界；救護一切眾生菩薩境界；除滅一切惡道諸難菩薩境界；一

切佛剎中，守護一切佛法，令不斷絕菩薩境界；一切劫中，修菩薩行，滿大願海菩薩境界；具足成就明淨慧光，滅一切眾生愚癡闇障，普照一切菩薩境界；於一念中，明淨智慧，普照三世諸方便海菩薩境界。

[0730a21] 「善男子！諦聽！諦聽！我當承佛神力，為汝解說。佛子！乃往古世，過世界微塵等劫，有劫名離垢圓滿，世界名明淨妙德幢；有須彌山微塵等如來，出現於世。其佛世界，七寶合成，眾寶莊嚴；其土圓滿，離垢清淨，寶網羅覆，金剛圍山周匝圍遶。有十萬億那由他四域天下：或有天下清淨，眾生亦淨；或有天下不淨，眾生不淨；或有天下淨不淨雜，眾生亦雜；或有天下清淨，一切眾生，善根具足，無諸疾患；或有天下嚴淨殊勝，但諸菩薩。彼世界東際，近金剛山，有四天下，名華燈幢；妙寶樓閣，臺觀宮殿，上味飲食，自然具足。瞻蔔華樹，普覆一切；種種香樹，出妙香雲；諸寶鬘樹，普雨鬘雲，諸雜華樹，雨不思議眾妙華雲；諸末香樹，雨末香雲；諸香王樹，雨妙香雲；摩尼寶樹，雨種種寶；諸音樂樹，微風吹動，出和雅音，充滿虛空；日月明淨，妙寶光明，普照一切。彼四天下，有百萬億那由他諸王京都。一一王都，有千渠水，微流迴映，眾華普被，自然演出天音樂聲；岸植寶樹，行列莊嚴，眾寶為地。一一水間，有十億千城；彼一一城，有十億百千那由他聚落圍遶；彼一一城及一一聚落，各有無量億那由他妙寶樓閣而莊嚴之。彼閻浮提，有一王都，名寶華燈；安隱豐樂，人民熾盛，此諸眾生，具足修行十善業道。

[0730b17] 「時，彼城中有轉輪王，名曰明淨寶藏妙德；為大法王，治以正法，從蓮華生，具三十二大人之相，七寶成就。王有千子，端正勇猛，有十億大臣，王有寶女，名妙德成滿，端嚴姝妙，目髮紺色，身如天金。梵音清淨，身出光明，照千由旬。彼有一女，名妙德眼，一切諸行，皆悉具足，端正殊特，觀者無厭，有十億百千那由他諸采女眾，皆與聖王同善根行，身真金色，一切毛孔，皆出妙香，眾寶莊嚴，超逾天女。

[0730b26] 「爾時，眾生壽命無量，或有不定，或有中夭，形色不同，長短名號，音聲善根，精進方便，亦悉不同，有好有醜，有讚有毀。爾時，有人謂一人言：『我色端嚴，汝形鄙陋。』共相陵毀，作惡業已，壽命色力，所受快樂，皆悉損減。

[0730c02] 「時，彼城北有道場樹，名普光明；妙法音幢，眾寶為根，無能壞者，莖節枝葉，眾寶合成，皆悉齊等，出眾寶雲，普覆一切，放眾寶光，普照十方，演妙音聲，宣揚如來自在神力。於其樹前，有香水池，名寶華光明真法音雲；眾寶為岸，有十億百千那由他寶樹圍遶。彼一一樹，如菩提樹、寶瓔珞樹，周匝垂下，清淨妙寶，以為莊嚴；眾寶樓閣，無量無數，周遍道場。

[0730c10] 「彼香池中，有一蓮華，名三世一切佛莊嚴境界雲。最初妙德幢佛，於彼華上，成等正覺，化眾生故，放大光明，名曰萬歲；眾生見者，知後萬歲，佛當出世。

[0730c14] 「次後放光，名一切眾生離垢歡喜燈；眾生見者，知九千歲，佛當出世。次後放光，名離垢燈妙德藏；眾生見者，悉覩妙色，知八千歲，佛當出世。次後放光，名一切

眾生業報音聲；眾生見者，分別了知自己業報，知七千歲，佛當出世。次後放光，名起一切善根音聲；若有眾生，諸根不具，觸斯光明，皆悉具足，知六千歲，佛當出世。次後放光，名曰顯現不可思議諸佛境界音聲；眾生見者，悉發明淨自在之心，知五千歲，佛當出世。次後放光，名曰嚴淨一切佛剎；眾生見者，見一切如來嚴淨佛剎，知四千歲，佛當出世。次後放光，名一切佛不可壞境界明淨燈；眾生見者，知佛自在，無所不至，知三千歲，佛當出世。次後放光，名普照三世一切諸佛本事音聲；眾生見者，知一切如來過去本事，無量大海，知二千歲，佛當出世。次後放光，名離癡曀智如來淨燈；眾生見者，得平等淨眼，普見一切嚴淨佛剎、一切如來、一切眾生，知一千歲，佛當出世。次後放光，名一切眾生見諸如來長養善根；眾生見者，知後七日，佛當出世。次後放光，名一切眾生歡喜音聲；眾生見者，一心歡喜，欲見如來。

[0731a08] 「佛子！彼佛於一萬歲中，放如是等無量光明教化眾生，滿七日已，佛神力故，一切世界，六種震動。爾時，眾生於念念中，見一切佛剎，皆悉清淨，眾寶莊嚴。

[0731a11] 「時，彼世界眾生，悉詣道場；一切金剛圍山須彌山王、一切諸山、一切變化、一切音聲、一切大地、一切城邑垣牆宮殿；如是等一切諸物，出微妙音，歌頌讚佛。又出一切香雲、一切寶光明雲、一切寶形像雲、一切寶衣雲、一切華雲、一切末香雲、一切寶莊嚴雲、一切如來圓滿光雲、一切如來大願聲雲、一切如來妙音聲雲、一切如來諸相好雲、顯現不可思議如來瑞應相雲；出如是等一切妙雲，供養如來。

[0731a20] 「時，彼三世一切佛莊嚴境界雲，蓮華周匝，出生十佛世界微塵等眾寶蓮華；彼一一蓮華鬚上，有寶蓮華藏師子之座；彼師子座上，有十佛世界微塵等菩薩摩訶薩。

[0731a24] 「爾時，妙德幢佛於一切世界，隨其所應，轉淨法輪；令無量眾生，離惡道苦；無量眾生，生人天中；立無量眾生，於聲聞、緣覺之地；立無量眾生，於勇猛精進菩薩之行；立無量眾生，於離垢幢精進菩薩之行；立無量眾生，於法光明菩薩之行；立無量眾生，於清淨根菩薩之行；立無量眾生，於平等諸力菩薩之行；立無量眾生，於一向專求入正法城菩薩之行；立無量眾生，於至一切處，不可破壞神力自在菩薩之行；立無量眾生，於一切方便菩薩之行；立無量眾生，出生菩薩三昧，安住菩提；立無量眾生，修一切淨行，安住菩提；立無量眾生，發菩提心；立無量眾生，住菩薩道；立無量眾生，清淨諸波羅蜜；立無量眾生，於菩薩初地；乃至立無量眾生，於菩薩十地；立無量眾生，於菩薩大願殊勝之行；立無量眾生，於普賢菩薩清淨願行。何以故？如來轉不可思議自在法輪故；於念念中，隨其所應，以種種身、種種方便、種種說法，度脫無量眾生。

[0731b14] 「爾時，普賢菩薩知寶華燈城王都眾生，自恃色貌，陵蔑他人；化現妙身，端嚴殊特，往詣彼城，放大光明，普照一切。時，彼聖王身之光明、諸寶光明、寶女光明、寶樹光明、日月星宿光明、皆悉映蔽，猶如聚墨；在真金山，普賢菩薩身色光明，映蔽眾光，亦復如是。

[0731b20] 「爾時，眾生各作是念：『今此光明，悉蔽我等，不復顯現；為是梵天諸天光耶？』

◎
大方廣佛華嚴經卷第五十二

【經文資訊】大正藏第 09 冊 No. 0278 大方廣佛華嚴經
【版本記錄】CBETA 電子佛典 2016.06，完成日期：2016/06/15
【編輯說明】本資料庫由中華電子佛典協會（CBETA）依大正藏所編輯
【原始資料】蕭鎮國大德輸入，眾生出版社提供新式標點，其他
【其他事項】本資料庫可自由免費流通，詳細內容請參閱【中華電子佛典協會資料庫版權宣告】

網路分享： Diigo logo Google logo Yahoo logo funp logo hemi logo plurk logo
如果想要發表回應，請先登入 或 註冊。 瀏覽次數：1558

設定
經文格式設定

最新回應
可能不是。罗什手上的原始本子甚至可能是龟兹文或是其他西域文
6 週 6 天 前
RE：（一三一七）校正
21 週 6 天 前
（一三一七）校正
22 週 21 小時 前
RE：根據梵文版（馬克斯·繆勒）和玄奘版，此處應為而實無來。
28 週 6 天 前
RE: 又摩比丘 => 疑為叉摩比丘之誤植
28 週 6 天 前
又摩比丘 => 疑為叉摩比丘之誤植
29 週 1 天 前
根據梵文版（馬克斯·繆勒）和玄奘版，此處應為而實無來。在近
35 週 5 天 前
RE：請問無法打出的字
44 週 8 小時 前
請問無法打出的字
44 週 1 天 前
謝謝您！

44 週 6 天 前
最新文章
經文格式設定
請**您推薦經典列表**
福嚴精舍三年**閱經目錄（印順導師擬）**
常用經典列表
CBETA 漢文大藏經網站成立
漢字資料庫
輸入漢字或輸入組字式：
查詢
經目搜尋
可輸入冊數、經號、經名或譯者：

送出 重設

進階搜尋

CBETA相關網站
CBETA首頁
漢文大藏經 (本站)
漢文大藏經 (線上手機版)
漢文字詞資訊網
佛教藏經目**錄數位資料庫**
CBETA 討論區 (新版)
CBETA 討論區 (舊版)
台北版佛典集成 (數位典藏專案)
Facebook 粉絲團
Google Plus 專頁

統計資料
網站人氣：12,686,055
拜訪人數：0
註冊人數：13,769
未註冊訪客：100,753
發表文章：21,244
統計時間：2013-09-18
訪客人數：

本日訪客：3246
本週訪客：106778
本月訪客：106778
語言
正體中文
简体中文
日本語
한국어
English
使用者登入
使用者名稱：*

密碼：*

登入
使用 OpenID 登入
註冊新帳號
索取新密碼
廣告

本網站採用開源碼內容管理系統 Drupal
Copyright © 2016 CBETA 漢文大藏經.
CBETA 中華電子佛典協會　Web Site : http://www.cbeta.org　E-mail : service@cbeta.org　Tel : +886-2-2383-2182

地址：10044 台北市中正區延平南路 77 號 8 樓 R812　Address : Rm. 812, 8F., No.77, Yanping S. Rd., Zhongzheng Dist., Taipei City 10044, Taiwan (R.O.C.)

本網站係採用 Creative Commons 姓名標示-非商業性-相同方式分享 3.0 台灣 (中華民國) 授權條款授權.
Copyright ©1998-2016 CBETA
Dictionary cache status: loaded

Glossary and Other Vocabulary

Copyright Fo Guang Shan 佛光山 2013-2025. This work may be freely reused under the Creative Commons Attribution 4.0 International License with attribution. Please send comments to alex@ntireader.org.
Page updated on 2025-06-19
Abbreviations

Avataṃsakasūtra (Flower Garland Sūtra) 大方廣佛華嚴經
Scroll 53
Click on any word to see more details.

大方廣佛華嚴經卷第五十三

東晉天竺三藏佛馱跋陀羅譯

入法界品第三十四之十

[0731c06] 「◎爾時，普賢菩薩在彼聖王寶宮殿上，於虛空中而告之言：『大王！當知佛興於世，今在普光明妙法音幢菩提樹下。』時，彼眾生見普賢菩薩相好嚴身，無量光明，聞妙音聲，歡喜無量，發如是願：『令我等所作善根，得此妙身，相好莊嚴，威儀無異，神力自在；除滅一切眾生愚闇，覺悟一切；佛興于世，趣趣受生，願常不離此善知識。』

[0731c13] 「時，彼聖王與其寶女，及諸眷屬、千子、大臣，并四種兵，上昇虛空，放大光明，照四天下，普為眾生，以偈頌曰：

「『如來出世間，　普救諸群生，
汝等應速起，　往詣導師所。
無量無數劫，　或有佛興世，
演說深妙法，　饒益一切眾。
普見諸群生，　愚癡顛倒惑，
流轉生死苦，　於彼起大悲。
無量無數劫，　修習菩薩行，
為化眾生故，　發起無上悲。
頭目手足等，　難捨悉能施，
無量無數劫，　專求佛菩提。
無量無邊劫，　如來難值遇，
其有見聞者，　一切悉不虛。
如來在道場，　處佛正法座，
降伏一切魔，　得成最正覺。
觀察如來身，　放演無量光，
種種微妙色，　除滅一切闇。

一一毛孔中，　放光不思議，
除滅愚癡曀，　令眾悉歡喜。
各辨眾供具，　發大精進心，
咸詣如來所，　恭敬設供養。』

[0732a08] 「爾時，轉輪聖王讚歎佛已，以轉輪王功德善根，興十種雲，普覆虛空，往詣道場，供養如來；所謂：一切寶雲、一切華雲、一切衣雲、一切寶衣雲、一切寶網金鈴雲、一切堅固香雲、一切如意珠雲、一切妙寶幢雲、一切寶宮殿雲、一切莊嚴雲，普覆一切莊嚴虛空，供養如來，往詣佛所；頭面禮足，遶無數匝，退坐普照寶藏之座。

[0732a15] 「爾時，妙德眼女即解身上諸莊嚴具，奉散如來。時，莊嚴具於虛空中，變成寶蓋，眾寶莊嚴，悉與一切諸宮殿等，端嚴齊整，十寶莊嚴，金剛圍山周匝圍遶；其形猶如明淨樓閣，眾寶莊嚴，無量龍王悉共執持，寶樹圍遶，妙香普熏。於其蓋中，有菩提樹，枝葉榮茂，普覆法界，以無量莊嚴而莊嚴之。見盧舍那佛坐此樹下，與不可說佛剎微塵等大菩薩俱，皆悉具足普賢菩薩一切所行，住菩薩住，無能壞者。又見一切世界諸王，圍遶如來；又見彼佛神力自在；又見一切諸劫次第，世界成敗；又見一切諸佛次第出世；又見普賢菩薩在一切佛所，恭敬供養，教化眾生；又見彼一一世界中，悉有佛剎微塵等世界，種種安住、種種莊嚴、種種清淨、種種劫、種種如來出興于世、種種三世、種種國土、種種法界、種種諸道、種種入法界、種種虛空、種種道場、種種佛光、種種諸佛莊嚴師子之座、種種如來眷屬、種種如來方便、種種轉法輪、種種如來妙音說、種種音聲海說、種種修多羅雲。時，彼女人見聞如是，歡喜無量。

[0732b07] 「爾時，妙德幢佛於大眾中，說修多羅，名一切如來法輪妙音，十佛世界微塵等修多羅，以為眷屬。時，彼女人聞此經已，即得一萬三昧，身心柔軟，如初受胎，又如眾生初受勝業果報，又如初生堅固吉樹。所謂：見現在一切諸佛三昧、普照一切佛剎三昧、深入三世三昧、一切如來妙音轉法輪三昧、知一切佛願海三昧、滅一切眾生生死苦惱三昧、滅一切眾生癡闇滿足莊嚴大願三昧、滅一切眾生諸苦三昧、令一切眾生具足快樂三昧、教化一切眾生心無疲倦三昧、一切菩薩無礙幢三昧、菩薩降神母胎莊嚴三昧。得如是等一萬三昧，復得淨三昧心、不動心、歡喜心、正希望心、廣大心、順善知識教心、甚深薩婆若心、隨順方便海心、一切無著心、捨離一切世間境界心、究竟如來境界心、普照一切色海心、滅瞋恚心、愛念心、平等心、無疲倦心、不退轉心、離懈怠心、觀一切法寂靜心、隨順一切法海心、隨順分別一切法心、分別一切眾生海心、救護一切眾生心、普照一切世界心、滿一切佛大願海心、壞散一切障礙山心、積集無量功德山心、向佛十力心、普照一切菩薩境界心、長養一切菩薩諸功德心、充滿一切十方海心、發平等心、成滿佛剎微塵等諸願海心、願淨一切如來剎心。如是等心，出生十佛世界微塵等法門，所謂：教化一切眾生法門；分別一切法界法門；究竟一切法海法門；於一切世界盡未來劫，出生菩薩行法

門；於一切世界盡未來劫，住菩薩行法門；往詣一切佛所法門；值遇一切善知識法門；恭敬供養一切佛法門；於念念中，出生一切智，不斷菩薩行法門；出生如是等十佛世界微塵等法門，出生普賢菩薩願行，專求一切智。時，彼女人得諸如來初發心願。善男子！復於是前過十大劫，有世界名日輪光照，佛號因陀羅妙德幢，此妙德眼女，因普賢菩薩善知識故，造蓮華如來像，眾寶莊嚴，發菩提心。善男子！爾時，明淨寶藏妙德轉輪聖王者，豈異人乎？今彌勒菩薩是也；時，寶女妙德成滿者，今寂靜音夜天是也；妙德眼女者，我身是也。善男子！我以莊嚴具，供養妙德幢如來故，見佛無量自在神力，聞說正法，聞正法已，即得教化一切眾生法門，恭敬供養須彌山微塵等一切如來，聞彼諸佛所說經法，皆悉受持，於一念中，見彼一切佛剎，一切如來及菩薩眾。

[0732c23] 「善男子！其後有劫，名大光明，世界名種種莊嚴，有五百佛出興于世，我悉恭敬供養。此諸如來，其最初佛，名大悲幢，我為夜天，恭敬供養。次後如來，名金剛那羅延幢，時我為轉輪王，恭敬供養；彼佛為我說修多羅，名起一切如來性，十佛世界微塵等修多羅，以為眷屬。次後如來，名無礙妙德住，時我為轉輪王，恭敬供養；彼佛為我說修多羅，名普照一切眾生諸根，須彌山微塵等修多羅，以為眷屬，悉聞受持。次後如來，名明淨焰妙德山莊嚴，時我為長者，恭敬供養；彼佛為我說修多羅，名普照三世藏，閻浮提微塵等修多羅，以為眷屬，悉聞受持。次後如來，名一切法海起王，時我為阿脩羅，恭敬供養；彼佛為我說經，名分別一切法界，五百修多羅，以為眷屬，悉聞受持。次後如來，名甚深妙法海光，時我為龍女，雨如意摩尼寶雲，恭敬供養；彼佛為我說修多羅，名長養歡喜海，百萬億修多羅，以為眷屬，悉聞受持。次後如來，名寶焰功德山燈，時我為海神，雨眾寶華雲，恭敬供養；彼佛為我說修多羅，名法界方便海，世界微塵等修多羅，以為眷屬，悉聞受持。次後如來，名功德海光圓滿妙德，時我為仙人，在雪山住，與六萬仙人俱，往詣彼佛，雨寶華雲，恭敬供養；彼佛為我說修多羅，名法燈無所著，六萬修多羅，以為眷屬，悉聞受持。次後如來，名明淨妙德藏，時我為地天，名夜平等義，與無量天俱，往詣彼佛，雨一切寶、一切寶藏、一切莊嚴雲，恭敬供養；彼佛為我說修多羅，名起一切如來智藏，無量修多羅，以為眷屬，悉聞受持。佛子！如是五百如來，次第興世，其最後佛，名法界虛空寶山妙德燈；時，我為妓人，名曰善口；彼佛入城，我在空中，以一千偈讚歎如來。爾時，世尊眉間白毫相，放大光明，名普照法界莊嚴，普照十方；照已，入我身中，即得法界方便不退藏法門。佛子！如是等世界微塵等劫諸佛興世，我悉恭敬供養；彼諸如來所說正法，悉聞受持，未曾忘失一句一味。於一一佛所，得三世甚深法界清淨法身；一切智光，普照一切，攝取普賢菩薩所行。於念念中，悉見無量無邊諸佛，得無量無邊淨慧光明，普照一切。先未得未證普賢所行，今悉成滿，何以故？說無量無邊故。

」

[0733b10] 爾時，妙德救護眾生夜天欲重明此義，以偈頌曰：

「善財應諦聽,　　甚深難見法,
普照於三世,　　分別深法界。
如我初發心,　　專求無上道,
隨所得法門,　　諦聽我今說。
過去久遠世,　　佛剎微塵劫，
爾時有一劫,　　名離垢圓滿。
時有世界名,　　明淨妙德幢,
須彌微塵等,　　如來出興世。
初佛妙德幢,　　二普慧光焰,
法幢德須彌,　　第四師子佛,
第五寂靜王,　　六號除滅惡,
第七功德聚,　　第八須彌山,
第九妙德佛,　　第十明淨月,
如是十如來,　　彼劫初出世。
次復有十佛,　　初虛空方便,
第二普光明,　　三安住諸方,
第四功德海,　　第五高無上,
第六最勝雲,　　第七功德佛,
第八光焰山,　　第九蓮華佛,
第十法界化,　　是為第二十。
初光明幢王,　　第二智慧佛,
第三心義佛,　　因陀羅妙德,
第五妙天佛,　　第六勇猛王,
第七智慧德,　　第八光明幢,
第九如來號,　　超出一切世,
第十蓮華佛,　　是為第三十。
第一光焰山,　　第二功德海,
第三法光明,　　第四妙蓮華,
第五眾生眼,　　第六香光明,
七妙德寶山,　　八乾闥婆王,
第九明淨智,　　第十寂靜色。
初佛光智慧,　　第二寶光明,
三虛空妙德,　　第四妙相佛,
圓滿功德光,　　第六那羅延,
第七妙須彌,　　八功德轉輪,
九不可壞王,　　第十寶山佛。
初佛娑羅王,　　第二妙德藏,
第三光明王,　　第四真實起,

第五光明德,　六陀羅尼德,
七光明甚深,　八法海音佛,
第九須彌幢,　光明妙德佛,
寶光**焰如來**,　**是為第十佛**。
初佛梵光**焰**,　**第二虛空音**,
第三法界光,　第四圓滿光,
第五分別光,　第六光明幢,
第七**虛空燈**,　**第八樂妙德**,
第九明淨光,　妙功德如來,
十寂靜妙德,　大悲雲如來。
初佛力光慧,　二**眾生現前**,
第三無上福,　第四妙德光,
第五法起佛,　六風速妙德,
第七淨幢佛,　第八寶蓋佛,
第九妙德佛,　十普照三世。
初佛號願海,　第二光明德,
第三金剛身,　四須彌妙德,
第五正念佛,　六幢王妙德,
第七智慧燈,　第八無量寶,
第九號方便,　明淨法界佛,
第十號法海,　明淨智妙德。
初佛號法寶,　功德轉輪王,
第三功德雲,　第四忍辱燈,
第五寂靜音,　第六寂靜幢,
第七**眾生燈**,　第八大願佛,
第九如來號,　不可壞幢王,
第十號智慧,　**焰起妙德佛**。
初佛號法王,　第二無礙智,
三照語言海,　第四妙音聲,
第五妙德音,　第六自在佛,
七十方一切,　**眾生現前佛**,
第八平等意,　九無上如來,
第十號自然,　賢妙德最勝。
如是等一切,　須彌塵數佛,
彼諸如來等,　我已悉供養,
佛剎微塵劫，　所出諸如來，
悉恭敬供養,　逮得此法門,
我於無量劫,　修行得法門,
善財聞思惟,　應當速究竟,

[0734b02] 「善男子！我唯知此教化**眾生**菩薩法門；諸大菩薩, 究竟無量無邊菩薩所行悉

從種種性海中起，種種正直身心，滿諸根海，具足一切諸大願門，修行無量諸三昧門，具足成就無量神力，修行無量智慧之行，入種種智，諸法光明，普照一切；我當云何能知、能說彼功德行？善男子！於此道場，去我不遠，有一夜天，名寂靜音，處寶幢蓮華藏師子之座，百萬阿僧祇諸天，眷屬圍遶。汝詣彼問云何菩薩學菩薩行、修菩薩道。」

[0734b11] 時，善財童子頭面敬禮妙德救護眾生夜天足，遶無數匝，敬心辭退。

[0734b14] 爾時，善財童子往詣寂靜音夜天所，頭面禮足，遶無數匝，恭敬合掌，於一面住，白言：「天神！我已先發阿耨多羅三藐三菩提心，我依善知識學菩薩行，入菩薩行，入菩薩行地，住菩薩行住；唯願天神，為我解說。」

[0734b18] 爾時，夜天告善財言：「善哉！善哉！善男子！乃能依善知識求菩薩道。善男子！我成就菩薩無量歡喜莊嚴法門。」

[0734b21] 白言：「天神！此法門者，為何所作？境界云何？何等方便？為何等行？」

[0734b22] 答言：「善男子！我能清淨一切眾生心海；除滅塵垢，不斷清淨莊嚴之心；得不退境界堅固之心、不可動心；決定了知功德寶山，莊嚴無染著心；常現前護一切眾生心；見一切佛諸菩薩海無厭足心；清淨菩薩正直力心；普照一切智慧海心。善男子！我為眾生滅除憂惱，無量眾苦，令其永離諸惡色、聲、香、味、觸、意法，除滅眾生愛別離苦、怨憎會苦，及餘一切諸惡因緣，壞敗大苦，住生死苦，生老病死，憂悲惱苦，令得如來無上快樂。一切城邑聚落眾生，我悉救護，令得安樂，廣為說法，教令漸求一切種智。若見眾生在家宮殿，心樂著者，為彼說法，令知諸法真實之性；若見眾生與父母兄弟歡娛讌集，為彼說法，令與諸佛菩薩共會；若見眾生妻子歡會，為彼說法，令竭生死愛欲之海，具足大悲，等觀一切；若見眾生處王宮殿，為彼說法，悉令逮得賢聖快樂；若見眾生著境界者，為彼說法，令得如來甚深境界；若見眾生起瞋恚者，為彼說法，令得如來羼提波羅蜜；為懈怠者，演說正法，令得菩薩清淨毘梨耶波羅蜜；為亂心者，演說正法，令得如來禪波羅蜜；為邪癡者，演說正法，令得般若波羅蜜；為著三界者，演說正法，令出三有；為樂小法者，演說正法，令其滿足菩提大願；為自安者，演說正法，令具大願，饒益一切；為心劣者，演說正法，令得菩薩力波羅蜜；為無智者，演說正法，令得菩薩智波羅蜜；為無色者，演說正法，令得如來清淨色身；為危脆身者，演說正法，令得無上清淨法身；為惡色者，演說正法，令得如來清淨妙色；為苦惱者，演說正法，令得如來無上快樂；為貧窮者，演說正法，令得菩薩諸清淨藏；為園觀者，演說正法，令一向求諸佛妙法；為在路者，演說正法，令得一切智道；為聚落者，演說正法，令出三界；為國土者，演說正法，令過聲聞、緣覺及菩薩地，住如來地；為在城郭者，演說正法，令入法王城，普照一切；為在隅者，演說正法，令得三世平等智慧；為在方者，演說正法，令一切智，常現在前，

觀一切法；為貪欲多者，演說正法，令觀不淨，滅生死愛；為瞋恚多者，演說正法，令得究竟大慈之海；為愚癡多者，演說正法，令得智慧，觀諸法海；為等分者，演說正法，令其分別諸勝願海，離生死樂，滅生死苦，顯佛正法，不著五陰，常行妙法；為懈怠者，演說正法，令得莊嚴勝道；為憍慢者，演說正法，令觀一切諸法平等；為諂曲者，演說正法，令得菩薩清淨直心。善男子！我以如是等無量法施，攝取眾生，滅惡道苦，處天人樂，永離三界，具諸功德種種方便而化度之，歡喜無量。

◎

[0735a17] 「◎復次，善男子！我常觀察菩薩大海種種願行、種種淨身、種種淨光、種種光焰、種種諸道，趣薩婆若，入種種三昧海；顯現種種自在神力；出生種種妙音聲海、種種妙莊嚴身、種種方便入如來海；往詣種種諸佛剎海；究竟種種諸如來海；深入種種諸辯才海；普照種種如來境界；成就種種諸智慧海；超度種種三昧印海；安住種種遊戲法門；以種種門趣薩婆若；種種莊嚴虛空法界；種種莊嚴雲普覆虛空；觀察種種諸大眾海；十方世界一切剎中，諸如來所，菩薩眷屬，普雨種種妙莊嚴雲，皆悉來會，安處種種莊嚴之座，深入如來方便大海，行諸法海，度種種智海。我見此已，起無量歡喜，與佛力等。

[0735b02] 「又，善男子！盧舍那佛不可思議清淨色身，相好莊嚴；我見此已，起無量歡喜。盧舍那佛於念念中，放法界等光，普照一切諸法界海；我見是已，起無量歡喜。盧舍那佛於念念中，一一毛孔，放無量佛剎微塵等光，一一光明，有無量佛剎微塵等光以為眷屬，普照一切，充滿法界，除滅眾生一切苦惱；我見是已，起無量歡喜。盧舍那佛於念念中，從頂上、兩肩上，放一切佛剎微塵等寶光山雲，普照一切，充滿法界；我見是已，起無量歡喜。盧舍那佛一一毛孔，放一切佛剎微塵等香雲，普熏十方一切佛剎；我見是已，起無量歡喜。盧舍那佛一一相中，出一切佛剎微塵等相，充滿一切諸世界海；我見是已，起無量歡喜。盧舍那佛一一毛孔，出一切佛剎微塵等自在力雲，初發心等清淨波羅蜜，莊嚴菩薩諸地；我見是已，起無量歡喜。盧舍那佛一一毛孔，念念出生不可說不可說佛剎微塵等諸龍王身，為見龍身而受化故；又出不可說不可說佛剎微塵等諸夜叉身，乾闥婆、阿脩羅、迦樓羅、緊那羅、摩睺羅伽等身，為見彼身而受化故；我見是已，起無量歡喜。盧舍那佛一一毛孔，出不可說不可說佛剎微塵等轉輪王身雲，七寶成就，神力自在，充滿法界，為見彼身而受化故；我見是已，起無量歡喜。盧舍那佛一一毛孔，出不可說不可說佛剎微塵等梵王身雲，出淨梵音，為眾生說法，為見聞彼而受化故；我見是已，於念念中，起無量歡喜，悉與法界薩婆若等，起者非起，得者非得，見者非見，入者非入，度者非度，滿者非滿，聞者非聞。何以故？分別了知法界性故，解三世法悉一性故。佛子！此菩薩無量歡喜莊嚴法門，有如是等無量境界。

[0735c06] 「佛子！此法門者，無量無邊，究竟方便諸法海故；此法門者，不可損減薩婆若，心不可壞故；此法門者，不可窮盡眾生妄想，不可盡故；此法門者，最為甚深寂靜智境界故；此法門者，最為廣大一切佛境界故；此法門者，不可破壞菩薩智所知故；此法門者，不可稱量，不可破壞，滿法界故；此法門者，即是普門於一相中，攝取一切自在力故；此法門者，是第一法，一切法無身，行無二故；此法門者，非生一切諸法，悉如幻故；此法門者，如電，攝薩婆若諸大願故；此法門者，如化，善能變化菩薩行故；此法門者，如大地輪，饒益一切諸眾生故；此法門者，如大水輪，以廣大悲潤眾生故；此法門者，如大火輪，消竭眾生諸貪愛故；此法門者，如大風輪，立一切眾生薩婆若故；此法門者，猶如大海，功德莊嚴一切眾生故；此法門者，如須彌山，一切功德海中起故；此法門者，如大城郭，一切法街巷而莊嚴故；此法門者，猶如虛空，三世諸佛自在，最無上故；此法門者，猶如慶雲，普雨眾生甘露法故；此法門者，猶如白日，普照一切，滅癡闇故；此法門者，猶如滿月，滿足眾生功德海故；此法門者，如如，至一切故；此法門者，如影，善能應化諸業報故；此法門者，如響，隨其所應，為說法故；此法門者，猶如電光，隨其所應，悉照知故；此法門者，猶如樹王，一切諸佛功德妙華，成就一切智果實故；此法門者，猶如金剛，一切世間無能壞故；此法門者，如隨意寶王，出生無量自在力故；此法門者，如離垢寶，悉分別知三世佛故；此法門者，猶如寶幢，出一切佛平等法輪妙音聲故。佛子！如此諸諭，非諭為諭。」

[0736a10] 爾時，善財白寂靜音夜天言：「菩薩修何等法，得此法門？」

[0736a11] 答言：「佛子！菩薩修行十妙法故，得此法門。何等為十？所謂：菩薩修行布施，令一切眾生海，皆悉歡喜；修行淨戒，成滿諸佛功德大海；修行忍辱，了知一切諸法真性；修行精進，於薩婆若堅固不退；修行禪定，除滅一切眾生煩惱；修行智慧，分別了知一切法海；修行方便教化，成熟一切眾生海；修行大願，於一切佛剎海，盡未來劫，修菩薩行；修行諸力，於念念中，現一切剎，成等正覺；修行無盡智，了三世法，無所障礙。佛子！是為十妙法；菩薩摩訶薩修行此法、起此法門、得此法門、淨此法門、成此法門，長養增廣，不可沮壞。」

[0736a23] 善財白言：「天神！發阿耨多羅三藐三菩提心為久如耶？」

[0736a25] 答言：「佛子！乃往古世，過二佛剎微塵等劫，有劫名普照幢；於此蓮華藏莊嚴世界海東，過十世界海，有一世界海，名曰離垢眾寶莊嚴；彼世界海中，有世界性，名一切佛光明願音；彼世界性中，有一世界，名離垢光。金色莊嚴，一切寶雲而莊嚴之，眾寶為地，堅固不動，形如一切香妙德王，莊嚴樓閣皆悉清淨，諸天宮殿充滿其中。彼有王都，名曰普滿妙德藏王，彼有道場，名一切眾寶莊嚴藏月光明，其佛號不退法界妙音，於此道場，得阿耨多羅三藐三菩提。我於爾時，為菩提樹神，名功德燈無邊光幢，我見彼佛

，成等正覺，顯現無量自在神力；我於爾時，發阿耨多羅三藐三菩提心，於彼佛所，逮得三昧，名普照佛功德海。彼道場上，次有如來出興于世，號法樹功德山；彼菩提樹神，命終之後，還生此處，為菩提樹夜天，名妙德慧功德光明，聞彼如來轉正法輪，復得無量歡喜，普照一切境界三昧。彼道場上，次有如來出興于世，號一切法海妙音聲王；值彼如來，復得三昧，名成就一切法地。彼道場上，次有如來出興于世，號寶光焰燈幢王；值彼如來，復得三昧，名分別一切普照雲。彼道場上，次有如來出興于世，號功德須彌光王；值彼如來，復得三昧，名照諸佛海。彼道場上，次有如來出興于世，號法雲妙音聲王；值彼如來，復得三昧，名一切法海燈。彼道場上，次有如來出興于世，號智慧炬明淨燈王；時我為天女，值彼如來，復得三昧，名明淨燈，滅眾生苦。彼道場上，次有如來出興于世，號法勇幢妙德；值彼如來，復得三昧，名三世佛普照藏。彼道場上，次有如來出興于世，號法燈勇猛智慧師子；值彼如來，復得三昧，名明淨智，普照一切，無所障礙。彼道場上，次有如來出興于世，號智力山王；值彼如來，復得三昧，名普照三世眾生根行。

[0736c03] 「佛子！彼普照幢劫離垢光金色莊嚴世界，如是次第，有十佛世界微塵等如來，出興于世。我於爾時，或為天王、龍王、夜叉王、乾闥婆王、阿脩羅王、迦樓羅王、緊那羅王、摩**睺羅伽王；或為人王、梵王、男子、女人、童男、童女皆悉**值彼一切如來，恭敬供養；彼佛說法，悉聞受持。於彼佛剎二佛世界微塵等劫，修菩薩行，經佛剎微塵等受生，最後命終，生此蓮華藏莊嚴世界海，娑婆世界中，作道場夜神，值拘樓孫如來，得三昧眼，名離垢一切香王光明；次值拘那含牟尼如來，復得三昧，名隨順普照一切剎海；次值迦葉如來，復得三昧，名妙音聲海，分別一切眾生音海；今復值見盧舍那佛，坐於道場菩提樹下，成等正覺，於念念中，顯現無量自在力海，復得菩薩無量歡喜莊嚴法門。得法門已，深入十不可**說不可說世界海微塵等法界方便海。以此法界方便海，於一切佛**剎微塵，一一微塵中，悉見十不可說不可說佛剎微塵等世界，及彼諸佛，彼諸如來所說正法，悉聞受持。又見盧舍那佛，於念念中一切世界，坐於道場，成等正覺，出生無量自在神力，一一神力，滿法界海，我悉詣彼所說正法，悉聞受持。又復見彼一切諸佛，一一毛孔，出化身海，滿法界海，顯現種種自在神力，於一切佛剎海、一切世界性、一切世界、一切諸趣、一切眾生中，隨其所應，轉正法輪。我以精進聞持陀羅尼故，悉能受持，正念思惟，知味知義，明智慧藏，圓滿清淨，分別了知一切法海，觀察三世諸佛平等，出生一切方便法門；於一一方便，出生一切修多羅雲；一一修多羅雲，成就一切諸正法海；一一法海，攝取一切諸迴轉法；一一迴轉法，普出一切諸妙法雲；一一法雲，出生一切諸法波浪；一一波浪，逮得一切歡喜法海；一一歡喜法海，出生一切諸功德地；一一功德地，出生一切諸三昧海；一一三昧海，見一切佛海；一一佛所，得一切光明海；一一光明海，普照三世，得圓滿智地，普照十方，知無量佛過去行海，照一切佛無量本事海；難捨能施，持無量淨戒，行無量忍，長養清淨菩薩精進，清淨無量諸禪定海；了知如來般若波羅蜜海，普照

如來無量方便海；了知如來長養功德智慧力波羅蜜，分別如來無量智波羅蜜海。普照如來過去無量菩薩諸地，無量佛地，神力自在；無量劫中，所修習起，淨無量佛過去菩薩地，修無量佛過去智地，照無量佛諸智慧地。知無量佛為菩薩時，相續善根，知無量佛為菩薩時，於一切劫海中，一切佛海，所修菩薩行；知無量佛為菩薩時，出生佛剎海，無量菩薩行充滿法界，種種方便門教化眾生。普照十方諸世界海，為諸眾生，現自在力；普照如來一切智地，轉淨法輪，悉聞受持一切法雲，顯現無量菩薩自在神力；普照諸佛相海、行海、力海，於念念中，知彼諸佛，從初發心，乃至無餘涅槃，遺法滅盡。善男子！汝所問我發心已來為幾時者，如上所說，乃至來生此剎，供養盧舍那佛，如此世界，供養拘樓孫佛，乃至盧舍那佛，供養賢劫未來諸佛，亦復如是；如供養賢劫諸佛，供養一切世界未來諸佛，亦復如是；而彼離垢光金色莊嚴世界，今猶現在。是故，善男子！汝當一心修此法門。」

[0737b07] 爾時，寂靜音夜天欲重明此法門義，以偈頌曰：

「善財應諦聽，　我說此法門，
應生歡喜心，　勤修令究竟。
無量諸劫海，　修習菩薩行，
心淨如虛空，　入一切智城。
聞三世佛法，　一心樂專求，
於彼如來所，　修習諸功德。
我見過去佛，　恭敬悉供養，
聞佛說正法，　歡喜心無量。
亦已悉恭敬，　供養於父母，
一心樂專求，　究竟此法門。
老病貧窮等，　諸根不具者，
除滅彼苦惱，　悉令得安樂。
水火官賊難，　怨敵諸恐怖，
及海中諸難，　我皆救濟之。
眾生煩惱業，　種種受報苦，
摧破生死山，　救護諸群生。
一切諸惡道，　無量楚毒苦，
生老病死痛，　我當悉除滅。
我願無量劫，　安隱一切眾，
常見一切佛，　滅除生死苦。

[0737c01] 「善男子！我唯成就此無量歡喜莊嚴法門；諸大菩薩，深入法海，分別一切劫，善知一切諸世界海成敗之事，我當云何能知、能說彼功德行？善男子！此道場上，如來眾中，有一夜天，名曰妙德守護諸城；汝詣彼問云何菩薩學菩薩行、修菩薩道。」

[0737c06] 爾時，善財讚歎寂靜音夜天，以偈頌曰：

「我受知識教，　來詣天神所，
見無量淨身，　安處天寶座。
虛妄取諸相，　染著一切法，
無智眾生等，　不能知境界。
清淨妙色身，　一切諸天眾，
無量劫諦觀，　其心無厭足。
遠離於五陰，　一切無所著，
超出世疑惑，　顯現自在力。
不染內外法，　無礙心不動，
明淨智慧眼，　見佛自在力。
身為正法藏，　心是無礙智，
成佛智慧光，　普照諸群生。
分別說心業，　莊飾諸世間，
知心業自性，　現身等眾生。
知世悉如夢，　了佛如電光，
一切法如響，　令眾無所著。
念念悉除滅，　三世眾生惑，
不取三世相，　而能演說法。
一切佛剎海，　一切諸佛海，
無量眾生海，　無著修法門。」

[0737c28] 時，善財童子頭面敬禮彼夜天足，遶無數匝，敬心辭退。◎

[0738a01] ◎爾時，善財童子正念思惟智慧分別隨順正趣修廣身證無量歡喜莊嚴法門，往詣妙德守護諸城夜天所。見彼夜天處普照一切宮殿寶師子座，不可說諸天眷屬圍遶，隨方面身、一切眾生色身，普現一切眾生前身、一切眾生無所著身、一切眾生身身、一切眾生無上身、隨順教化一切眾生身；遊十方身、至一切十方身、究竟佛身、究竟教化一切眾生身。善財見此身已，歡喜無量，頭面禮足，遶無數匝，恭敬合掌，於一面住，白言：「天神！我已先發阿耨多羅三藐三菩提心，而未知菩薩云何學菩薩道，饒益眾生；以無上攝法，攝取眾生，順如來業，親近法王。」

[0738a13] 時，彼夜天告善財言：「善哉！善哉！佛子！為救護一切眾生故，問菩薩行；為嚴淨一切佛剎、供養一切佛、住一切劫、救護一切眾生、守護一切如來種姓、究竟十方一切法界海平等之心，充滿一切；悉聞受持一切諸佛所轉法輪，隨其所應，雨甘露法故，問菩薩行。善男子！我已成就甚深妙德自在音聲法門；是故，佛子！我為勝大法師，無所罣礙；於一切法，心無所著、分別如來一切法藏，安住如來大慈大悲。建立眾生，於菩提

心，得一切利，不捨菩提心，長養一切善根。為一切眾生，調御大師，安立眾生一切智道故。於一切世界，為明淨日，照一切眾生無量善根故。等心觀察一切眾生, 不捨一切眾生, 出生長養一切善根, 甚深智慧, 觀淨爾焰, 斷一切不善業, 行諸善業, 救護眾生, 顯現一切諸佛世界, 修行嚴淨諸本事業, 立一切眾生清淨善根, 令值一切諸善知識，無能壞者，立一切眾生佛正教故。佛子！我常以法施為首，出生長養諸白淨法，一切智心，堅固不動，如金剛藏，不可沮壞；心常依止佛力、魔力、善知識力，心壞一切諸結業山，心能專求一切智，因滿白淨法無礙法門一切種智。佛子！我以如是智慧光明，淨諸眾生無量善法，饒益一切。復次，佛子！我以十行觀察法界，隨順法界，攝取法界。何等為十？所謂：知法界無量, 智慧無量故；知法界無量無邊, 悉見一切諸如來故；知佛法界無量無邊, 詣一切剎，恭敬供養一切佛故；知法界無分齊，於一切世界海，行菩薩行故；知法界不可壞，究竟如來不可沮壞圓滿智故；知法界一如來妙音，一切眾生無不聞故；知法界自然清淨，教化一切眾生，滿佛願故；知法界遍至眾生，深入普賢菩薩行故；知法界一切莊嚴普賢菩薩行，自在莊嚴故；知法界不可滅一切智善根，充滿法界，令諸眾生悉清淨故。佛子！我以此十行，觀察法界，增長善根，知佛奇特境界，不可思議。佛子！我如是正念思惟，以一萬陀羅尼，為眾生說法；所謂：攝取一切諸法圓滿陀羅尼, 持一切法圓滿陀羅尼, 一切法雲雷震圓滿陀羅尼, 諸佛起住圓滿陀羅尼, 轉一切佛名號輪圓滿陀羅尼, 分別演說三世諸佛大願海圓滿陀羅尼，攝一切乘海圓滿陀羅尼，照一切眾生業海燈藏圓滿陀羅尼, 一切法現前旋流勇猛圓滿陀羅尼, 一切智勇猛圓滿陀羅尼；以如是等萬陀羅尼, 為一切眾生分別說法。

◎
大方廣佛華嚴經卷第五十三

【經文資訊】大正藏第 09 冊 No. 0278 大方廣佛華嚴經
【版本記錄】CBETA 電子佛典 2016.06，完成日期：2016/06/15
【編輯說明】本資料庫由中華電子佛典協會（CBETA）依大正藏所編輯
【原始資料】蕭鎮國大德輸入，眾生出版社提供新式標點，其他
【其他事項】本資料庫可自由免費流通，詳細內容請參閱【中華電子佛典協會資料庫版權宣告】

本網站係採用 Creative Commons 姓名標示-非商業性-相同方式分享 3.0 台灣 (中華民國) 授權條款授權.
Copyright ©1998-2016 CBETA
Dictionary cache status: loaded

Glossary and Other Vocabulary

Copyright Fo Guang Shan 佛光山 2013-2025. This work may be freely reused under the Creative Commons Attribution 4.0 International License with attribution. Please send comments to alex@ntireader.org.
Page updated on 2025-06-19

Abbreviations
Reference
Help
Aboutmenu
logo
NTI Reader
search
Back to collection

Avataṃsakasūtra (Flower Garland Sūtra) 大方廣佛華嚴經
Scroll 54
Click on any word to see more details.

大方廣佛華嚴經卷第五十四

東晉天竺三藏佛馱跋陀羅譯

入法界品第三十四之十一

[0738c11] 「◎復次，佛子！我或為眾生說聞慧法、或為眾生說思慧法、或為眾生說修慧法、或說一有、或說一切有海、或說一佛海、或說一切佛名號海、或說一世界、或說一切世界海、或說授一記、或說授一切記海、或說一佛眷屬海、或說一切佛眷屬海、或說一佛法輪、或說一切佛法輪海、或說一修多羅、或說一切佛修多羅海、或說一會、或說一切會海、或說一薩婆若心、或說一切菩提心海、或說一乘、或說一切乘海。佛子！以如是等無量方便，為諸眾生，敷演不可說不可說法。

[0738c22] 「佛子！我深入此無壞法界，皆悉究竟如來正法，以無上法施，攝取眾生，盡未來劫，修習普賢菩薩所行。佛子！我已成就此甚深妙德自在音聲法門，於念念中，悉能長養一切法門，充滿法界。」

[0738c26] 爾時，善財白夜天言：「妙哉！天神！如此法門，最為甚深，得此法門，其已久如？」

[0738c28] 答言：「佛子！乃往古世，過轉世界微塵等劫，有劫名離垢光明，時有世界，名法界妙德雲，有四天下微塵等香須彌山莊嚴。於蓮華中，出一切佛妙願音聲，一切眾生淨業所起，眾寶合成，形如蓮華，清淨無垢，有須彌山微塵等眾妙寶樹，周匝圍遶，有須彌山微塵等眾妙寶香，以為莊嚴；有須彌山微塵等諸四天下莊嚴世界，一一四天下，各有

不可說不可說城。彼世界中，有四天下，名莊嚴幢；彼四天下，有王都城，名普寶華光；於彼城外，有道場名法王宮殿光明；其道場上，有須彌山微塵等佛，出興于世；其最初佛，號法海雷音光明王。

[0739a11] 「時，有轉輪王名離垢光明，於彼佛所，守護正法，聞持正法修多羅海。佛滅度後，出家學道。正法欲滅，於大劫中，有惡劫起，煩惱熾盛，眾生恚怒，忿毒交諍，諸比丘眾，背功德利，心樂放逸，常好王論、賊論、女論、國論、海論、世間之論，樂如是等種種諸論。

[0739a17] 「時，王比丘作如是念：『如來無量阿僧祇劫，修集妙法，云何此諸比丘而共毀滅？』彼王比丘即昇虛空，放大光明雲，無量種色，普照十方一切世界，除滅一切眾生煩惱，立無量眾生無上菩提，復令正法，於六萬五千歲而得興盛。

[0739a22] 「時，有比丘尼名法輪化光，是彼轉輪王女，十萬比丘尼以為眷屬。見父王比丘光明神變，即發阿耨多羅三藐三菩提心，得一切佛燈明三昧，甚深妙德自在音聲法門；得已，身心柔軟，法海雷音光明王佛神力自在，一切功德，悉現在前。

[0739a27] 「佛子！時，轉輪王隨彼如來，轉正法輪，興隆法者，豈異人乎？今普賢菩薩摩訶薩是也；法輪化光比丘尼者，我身是也。我於爾時，守護佛法，建立十萬比丘尼眾，得不退轉地；又令攝取一切如來法門三昧，法輪光明三昧，又復建立入一切法海，方便般若波羅蜜。佛子！次有如來出興于世，名離垢法山，我得值遇；次有如來，名法圓滿光明周羅；次有如來，名法日妙德雲；次有如來，名法海分別妙音聲王；次有如來，名法日圓滿燈；次有如來，名法化幢雲；次有如來，名法焰山幢王；次有如來，名甚深法妙德月；次有如來，名法智普光明藏；次有如來，名普智境界覺悟眾生；次有如來，名妙德山王；次有如來，名普門普賢須彌山；次有如來，名一切法精進幢；次有如來，名寶華妙德雲；次有如來，名寂靜甚深光明周羅；次有如來，名法焰大慈光明月；次有如來，名光焰妙德海；次有如來，名智慧日普照一切；次有如來，名圓滿普智；次有如來，名無上智覺明王；次有如來，名功德焰華燈；次有如來，名智慧師子幢王；次有如來，名普日光明王；次有如來，名須彌相莊嚴；次有如來，名勇猛日普光明；次有如來，名法網覺妙德月；次有如來，名法蓮華敷善德妙音；次有如來，名相日普光明；次有如來，名普光妙德正法音聲；次有如來，名無畏妙德那羅延師子；次有如來，名普智健幢；次有如來，名敷法蓮華身；次有如來，名功德華妙法海；次有如來，名道場覺妙德月；次有如來，名法炬妙德月；次有如來，名普照光明周羅；次有如來，名法幢燈；次有如來，名妙德海幢雲；次有如來，名名稱山妙德雲；次有如來，名栴檀妙德月；次有如來，名明淨普妙德華；次有如來，名普照眾生光明王；次有如來，名鉢頭摩華妙功德藏；次有如來，名香焰光明王；次有如來，名鉢頭摩因；次有如來，名明淨相山；次有如來，名普稱功德幢；次有如來，名普門光明須彌山；次有如來，名妙德法城光明，次有如來，名明淨功德山；次有如來，名勝相妙德；次有如來，名法力勇猛幢；次有如來，名法輪光明妙音；次有如來，名功德光焰樓

闍智光；次有如來，名無上妙法輪月；次有如來，名明淨法鉢頭摩覺幢；次有如來，名寶鉢頭摩光藏；次有如來，名寶尸棄雲燈；次有如來，名智覺華；次有如來，名種種焰妙德須彌山藏；次有如來，名圓滿焰妙德王；次有如來，名功德雲莊嚴光明；次有如來，名法山雲幢；次有如來，名普明淨功德山；次有如來，名法日雲燈王；次有如來，名法雲名聲自在王；次有如來，名法圓滿雲；次有如來，名善覺明淨智幢；次有如來，名法圓滿善覺妙德月；次有如來，名金色山賢；次有如來，名明淨賢妙德須彌山；次有如來，名普智慧雲妙聲；次有如來，名法力妙德樓閣；次有如來，名香焰妙德王；次有如來，名金色摩尼山妙聲；次有如來，名白毫藏一切法圓滿光明；次有如來，名明淨法輪；次有如來，名無上清淨尸羅山；次有如來，名普精進炬光照雲；次有如來，名廣三昧海天冠光明；次有如來，名寶焰妙德王；次有如來，名法炬寶帳妙聲；次有如來，名法雲空光明師子；次有如來，名相好莊嚴幢月；次有如來，名光明焰山電雲；次有如來，名無礙虛空法光；次有如來，名樂智華敷；次有如來，名世間主光明妙聲；次有如來，名法三昧光明妙音；次有如來，名法音真寶藏；次有如來，名法光明焰妙聲海；次有如來，名普照三世相幢；次有如來，名法圓滿山光明；次有如來，名法界師子光明；次有如來，名法界師子焰；次有如來，名明淨妙德須彌山；次有如來，名一切三昧海師子；次有如來，名普智光明燈。佛子！於離垢光明劫中，如是等須彌山微塵等如來，出興于世，其最後佛，名法界城明淨智燈。彼諸如來，我悉恭敬供養，聞法受持，出家學道，守護佛法；於彼諸佛所，種種方便，入此甚深妙德自在音聲法門，以種種方便，化眾生海。復次，佛子！復有佛剎微塵等劫中，諸佛出世，我亦皆悉恭敬供養。是故，佛子！一切眾生長寢生死，唯我獨覺，復能覺悟一切眾生，守護心城，離三界城，入一切智無上法城。善男子！我唯成就此甚深妙德自在音聲法門，除滅眾生兩舌口過，令淨實語。諸大菩薩，決了眾生諸語言道，於一念中，覺悟一切眾生之心，深入眾生語言音海，善知眾生施設語法，分別了知一切法海，深入攝取一切諸法陀羅尼海；善巧方便，為眾生出一切法雲，究竟度脫一切眾生，攝取眾生，立無上業，隨順淨智，分別業藏，能師子吼，法施一切，得諸法地，圓滿陀羅尼。我當云何能知、能說彼功德行？善男子！此佛眾中，有一夜天，名開敷樹華。汝詣彼問云何菩薩學一切智，安立眾生於薩婆若。」

[0740b06] 爾時，妙德守護諸城夜天欲重明此法門義，以偈頌曰：

「佛子深法門，　虛空如如性，
分別三世佛，　無量諸法界。
出生無量門，　不思議諸法，
長養無礙智，　了達三世法。
過轉剎塵劫，　劫名離垢光，
世界妙德雲，　城名寶華光。
彼劫次第有，　須彌塵等佛，
初佛號法海，　雷音光明王。
後佛法界城，　明淨智慧燈，
我皆悉供養，　聞法大歡喜。

見法海雷音,　光明王如來,
眾妙相莊嚴,　猶如須彌山。
見佛即發心,　專求一切智,
心大如虛空,　其性同如如。
充滿於三世,　諸佛菩薩眾,
大悲心普覆,　一切剎眾生。
清淨妙法身,　充滿諸佛剎，
隨其所應化,　悉為顯現身。
我初發心時,　震動一切剎，
教化諸群生,　悉令大歡喜。
次值第二佛，　聞法而供養，
即時得覩見,　十剎海塵佛。
如是次第值，　須彌塵等佛，
恭敬供養彼,　一切諸如來。
聞法悉受持,　逮得此法門,
廣度一切眾,　究竟到彼岸。
轉剎塵等劫，　諸佛興出世，
我亦悉詣彼,　恭敬而供養,
聞法悉受持,　清淨此法門。」

[0740c08] 爾時，善財得此甚深妙德自在音聲法門，入菩薩無量無邊諸三昧海，出生無量無邊陀羅尼海，得菩薩神通諸明光耀，入諸辯海，長養一切甚深法海；欲讚歎彼妙德守護諸城夜天，以偈頌曰：

「智慧海成滿,　永度生死海,
長壽智慧藏,　普照於十方。
了達內外法，　皆悉如虛空，
無礙清淨慧,　究竟於三世。
念念能分別,　無量無有邊,
一切諸境界,　而心無所著。
無量大悲心,　度脫眾生海,
明淨智慧眼,　了眾生無性。
深入佛法海,　窮盡其原底,
種種巧方便,　化度諸群生。
普於一切法,　了達其真性,
修習薩婆若,　令眾悉清淨。
天是調御師,　究盡一切智,
充滿諸法界,　說法化眾生。

順盧舍那願，　　無礙度眾生，
安住至處道，　　普見十方佛。
天心甚深妙，　　除滅煩惱熱，
清淨如虛空，　　離垢無染著。
攝取於三世，　　佛剎諸如來，
一切菩薩眾，　　一切群生類。
一念分別知，　　剎那及羅婆，
晝夜月半月，　　乃至無量劫，
十方諸群生，　　有色及無色，
有想無想等，　　知死此生彼。
除滅一切眾，　　虛妄顛倒想，
善知語言法，　　顯現菩提道。
出盧舍那願，　　一切佛法海，
無礙法身心，　　隨應現眾生。」

[0741a12] 時，善財童子以偈讚歎彼夜天已，頭面禮足，遶無數匝，敬心辭退。

[0741a14] 爾時，善財童子正念思惟增廣甚深妙德自在音聲法門，往詣開敷樹華夜天所；見彼夜天在眾寶香樹樓閣之內，處寶樹芽師子法座，百萬諸天眷屬圍遶。

[0741a17] 爾時，善財頭面敬禮彼夜天足，遶無數匝恭敬合掌，於一面住，白言：「天神！我已先發阿耨多羅三藐三菩提心，云何菩薩學菩薩行，修菩薩道，趣薩婆若？唯願天神為我解說。」

[0741a21] 答言：「善男子！我於日沒優鉢羅鉢曇摩華，皆悉還合；若諸人眾，遊園觀者，廢捨縱逸，歸其家時，為放光明；在險徑者，照示平路，令彼專求一切智道；若於山巖、深水、曠野，在如是等種種難處，悉放光照，令免眾苦，得安隱樂。又，善男子！若諸眾生，放逸五欲，為其顯現老病死苦，悉令覩見捨離放逸，修習善根；為慳貪者，讚歎布施；若犯戒者，安立淨戒；為瞋恚者，讚歎大慈，安立忍辱；若懈怠者，教令修行菩薩精進；若亂心者，教令修習諸禪三昧；若愚癡者，令其深入般若波羅蜜；樂小法者，教以大乘；著三界者，令住菩薩圓滿無著諸波羅蜜；若諸眾生，功德羸弱，為眾結業之所逼迫，令住菩薩力波羅蜜；順無智者，令住菩薩智波羅蜜，捨離癡闇。善男子！我已成就無量歡喜知足光明法門。」

[0741b08] 善財白言：「天神！此法門者，境界云何？」

[0741b09] 答言：「善男子！如來方便光明，攝取眾生。佛子！若有眾生，受快樂者，悉蒙佛力諸光明力，隨如來教，佛威神力；隨順佛道，聞佛正法，入佛善根；如來圓滿，明淨智日，如來性淨業力，普照一切，悉蒙如是功德力故，普令眾生，受諸快樂。佛子！我入此法門時，正念思惟，深入盧舍那如來、應供、等正覺過去所行菩薩行海。善男子！我

知菩薩本發菩薩地心時，見諸眾生，著我、我所，無明覆蔽，入諸邪見，隨順貪愛，欲恚所縛，心亂顛倒，慳嫉所纏，貧窮逼切，於生死中，受眾苦惱，不值諸佛。見如是已，發大悲心，攝取眾生，除諸苦患，普饒益之，令得一切無染著心；於諸施物，不求果報，分別了知一切因緣，諸法實相；具足成就大慈大悲，圓滿法蓋，普覆眾生。以知足法，養智慧象，摧散一切諸煩惱山，安樂眾生，隨所應化，雨甘露法；以聖法利，等施眾生，得十力果無上快樂，成就菩薩通力自在，充滿法界。悉現一切諸眾生前，雨一切物，悉令歡喜，充足其意，救護眾生，滅生死苦，不求恩報，嚴淨一切眾生心寶，悉同一切諸佛善根，增長薩婆若，教化成熟一切眾生，以無上淨法，淨諸佛剎。於念念中，滿一切法界；以明淨智，分別三世，充滿虛空；於一切時，轉淨法輪，教化眾生，令諸眾生，生一切智，清淨諸持，覺悟一切諸佛菩提，分別一切未來諸劫；於一切劫，行菩薩行，心無有二；悉能遍遊一切世界，其身容受一切剎海，悉皆攝取一切世界。分別解說一切世界，種種形色、種種莊嚴、種種依住；或不淨淨、或淨不淨，或純清淨、或純垢穢，或廣、或狹，或大、或小，或覆、或仰；如是等諸世界海中，生菩薩行，證菩薩行。於念念中，出生菩薩諸自在行，於念念中，為眾生現三世諸佛清淨法身。佛子！盧舍那佛於過去世，行菩薩行時，見諸群生無智功德，愚癡所覆，著我、我所；無明瞖障，不正思惟；入諸邪見，不識因果；順煩惱業，不修聖道；得無作法，常於生死險道流轉，受種種苦。發起大悲，令諸眾生出生菩薩無量諸行，修習一切諸波羅蜜；安立堅固勝妙善根，除滅眾苦，長功德藏；了知因果，不違業報，知法真實；悉分別知眾生欲樂及一切剎，守護、受持一切佛法，令不斷絕，滅不善法，滿薩婆若。佛子！以如是等無量法施，攝取眾生，令一向求薩婆若法，修行菩薩諸波羅蜜；具賢聖利，長薩婆若，滿善根海，顯現如來無量自在；以如是等種種方便，攝取眾生，顯現如來無量功德，安立眾生於菩薩諸攝智慧。」

[0742a01] 善財白言：「天神！發阿耨多羅三藐三菩提心，其已久如？」

[0742a02] 答言：「佛子！此事難知、難信、難入、難說、難得；一切諸天、聲聞、緣覺所不能知，除佛神力。依善知識，成滿善根，淨正直心，遠離諂曲，滅諸染污；逮得普照智慧光明，哀愍眾生，降伏諸魔，拔煩惱樹，必欲成就一切種智，除滅生死憂悲惱海，得如來樂，入佛功德精進之海，安住佛地，滿足如來一切智力，究竟十力。如此人者，乃能信解，能知、能入、能說、能得。何以故？此佛境界，一切眾生及諸菩薩所不能知，我當承佛神力，為調伏眾生，直心清淨，廣修善根，得甚深心，樂聞此法，為如此等，隨其所應，分別解說。」

[0742a14] 爾時，夜天欲重明此義，觀察三世諸佛境界，以偈頌曰：

「佛子此法門，　甚深佛境界，

不思剎塵劫，　說之無窮盡。
貪欲瞋恚癡,　高慢**眾生等**,
皆悉不能知,　最勝寂靜法。
慳嫉心諂曲,　煩惱業覆者,
一切不能知,　甚深佛境界。
著諸陰入界,　及起吾我見,
心想見顛倒,　不知佛境法。
清淨離**虛妄**,　**如來深境界**,
依住生死者,　皆悉不能知。
出生如來家,　諸佛常守護,
奉持佛法藏,　慧眼之境界。
親近善知識,　滿足白淨法,
究竟諸佛力,　聞此法歡喜。
心淨離**虛妄**,　**猶如虛空性**,
慧燈除癡闇,　是彼之境界。
以大慈悲心,　普覆諸**眾生**,
等心觀一切,　是彼之境界。
其心大歡喜,　等觀**眾生類**,
捨離於一切,　離垢之境界。
淨心離諸惡,　乃至畏微罪,
隨順諸佛法,　離垢之境界。
安住忍辱法,　其心不可動,
如實不違業,　無盡心境界。
勇猛勤精進,　安住不退心,
究竟薩婆若,　調伏之境界。
入於寂定心,　除滅煩惱熱,
深入智慧海,　寂靜起境界。
了達群生類,　諸法真實相,
深法之境界,　是慧燈法門。
覺悟**眾生性**,　**不著諸有海**,
普照一切心,　是導師法門。
悉從三世佛,　清淨願性生,
普於一切剎，　窮盡未來劫，
修習菩薩行,　是普賢法門。
入諸方便海,　遍觀諸剎海，
無礙深智慧,　悉知剎成敗。
一一塵中見,　諸佛坐道場,
成佛化**眾生**,　**無礙眼法門**。
善財至我所,　親近善知識,
聞此甚深法,　精進勤修習。

此盧舍那境，　甚深難思議，
我承佛神力，　為汝分別說。◎

[0742b29] 「◎佛子！乃往古世，過世界海微塵等劫，有一世界海，名明淨山；彼有如來，出興于世，號智慧法界山；諸方寂靜，普照王如來、應供、等正覺。彼佛為菩薩時，淨彼世界海；彼世界海中，有佛剎微塵等世界性；彼一一世界性中，有世界微塵等佛，出興于世；一一如來，說世界微塵等修多羅；一一修多羅中，授佛剎微塵等諸菩薩記，顯現如來種種神力，無量方便；種種諸乘，教化眾生。佛子！彼世界海中，有一世界性，名普門莊嚴；彼世界性中，有一世界，名曰一切寶色妙德，普照一切寶華海，以為莊嚴；眾寶為體，狀若天城，清淨嚴飾，普照一切諸佛道場，顯現諸佛變化光明。彼世界中，有須彌山微塵等四天下；彼四天下中，有一四天下，名寶山幢；彼四天下，有閻浮提，縱廣十萬由旬；彼閻浮提內，有十萬大城；彼諸城中，有一王都，名堅固寶莊嚴雲燈，有一萬城，周匝圍遶，人壽萬歲。時，有大王名一切法師子吼圓蓋妙音，有五百大臣，六萬采女，七百王子，端正勇健。爾時，彼王威德普被一閻浮提，無有怨敵。彼大劫中，有惡劫起，五濁熾然。爾時，人民行十惡業，遠離十善，死入惡道，壽命短促，形色鄙陋，貧窮下賤，多苦少樂，更相諍訟，互相謗毀，離他眷屬，深入邪見；以諸貪著行非法故，風雨不時，卉木叢林，百穀苗稼，皆悉枯槁。彼時，人民飢饉病瘦，悉詣王都，高聲大呼。時，諸人眾無量無數，圍遶王城，或舉兩手、或復合掌、或號天扣地、或舉身自撲、或右膝著地、或著弊衣，眼無光色，悲聲大叫，咸言：『大王！我等今者，大苦！大苦！飢渴寒凍，疾病危困，無所歸依，無救濟者；如在牢獄，種種苦逼，轉趣死路。』作如是等無量楚毒，悲聲上訴，求自全濟，安隱快樂。大王則是眾生寶藏清涼之池，善正治法，大智大乘，為大寶洲，真實利益，能與眾生天人之樂。時，彼大王聞此悲苦楚毒音聲，即得百萬阿僧祇大悲法門，一心思惟，即發十大悲語。何等為十？所謂：嗚呼痛哉！一切眾生，墜於無底生死深阬，無所歸依，我當為彼，作歸依者，悉令逮得如來之地；哀哉眾生，為煩惱亂，無有救濟，我當為彼，作救護者，悉令安立一切善業；哀哉眾生，生老病死，無有救護，我當為彼，作救護者，除滅一切身心苦痛；哀哉眾生，有諸恐怖，無有救護，我當為彼，作救護者，令住一切智安隱之處；哀哉眾生，為身見疑之所覆蔽，我當為彼，作明淨燈，普照一切，現明淨智；哀哉眾生，為愚癡覆，我當為彼，作大明炬，現一切智正法之城；哀哉眾生，為諸慳嫉諂曲幻偽，濁亂其心，我當令彼，悉得無上清淨法身；哀哉眾生，為生死長流之所漂溺，我當令彼，度生死海，到佛彼岸；哀哉眾生，從生盲瞽，我當令彼，見真實義，同一切佛；哀哉眾生，根不調伏，我當令彼，調伏諸根，除滅障礙，得一切智。時，彼大王發如是等十大悲語，擊鼓宣令一切眾生，安隱勿怖，隨汝所須，我皆資給。即時頒下閻浮提內大小諸城、都邑聚落，悉開庫藏金銀、珍寶、衣服、肴膳、香華、瓔珞、床席、被褥、宮殿、宅舍；諸妙寶幢、夜光寶幢、摩尼寶幢；醫師湯藥，種種諸器，盛眾雜寶；諸金剛器，盛眾妙香；種種香器，盛諸衣服；種種車乘，幡綵幢蓋。又復擊鼓，宣令天下一切諸城、都邑聚落，今施汝等國土、城邑、聚落、妻子、頭、目、齒、舌、心、肝、血、肉、腸、胃、手足，一切肢節。時，城東門外，有大會處，名曰明淨摩尼妙德。

其地平正，廣博清淨，無諸雜穢；眾寶為地，散雜寶華，熏以眾香，一切香雲，充滿虛空；寶樹圍遶，無量華網及諸寶網，羅覆其上，自然演出無量億那由他娛樂音聲；有如是等無量珍妙而莊嚴之，皆是菩薩淨業果報。於彼會中，王所住處，十寶為地、十寶欄楯，十種寶樹，周匝圍遶；形色金剛，不可沮壞；眾寶莊嚴，懸諸寶幡，白淨寶網、金鈴寶網、眾華寶網、摩尼寶網、雜衣寶網，羅覆其上；熏以名香，自然演出無量微妙歌頌音聲。時，彼大王處師子座，端嚴殊妙，具大人相；肢節周備，那羅延身不可沮壞；王姓中生，以正治國，於財心法，悉得自在，功德無量，無違命者。眾妙寶蓋，以覆其上；其蓋常出無量光明閻浮金色，覆以淨妙摩尼寶網；金寶諸鈴，出和雅音，宣揚善行。

[0743b23] 「爾時，閻浮提內無量阿僧祇眾生，悉來歸命，讚言大王：『王是智人，天下第一；功德須彌，功德明淨，猶如滿月；得菩薩心，等觀眾生，普施一切。』時，王見已，歡喜無量，於彼大眾，發大悲心、善知識心，隨所求者，悉令充足而攝取之。時，王即得無量快樂，釋提桓因乃至化自在天王，無量百億那由他劫，受諸快樂，所不能及；他化自在天王，不思議劫，受諸快樂，亦所不及；大梵天王，不可說劫，住梵住樂，亦所不及；乃至淨居天，無分齊劫，住寂靜樂，亦所不及。復次，善男子！譬如有人，仁慈至孝，遭世事難，違離父母，經歷年歲，後忽遇會；瞻奉親顏，欣慰踊悅，不能自勝。時彼大王，見來求者，心大歡喜，亦復如是；信心堅固，長養菩提。何以故？此菩薩專求一切智，饒益安樂一切眾生；成滿大願，遠不善法，修行諸善；救護眾生，開薩婆若門；攝一切智，滿眾生願；入一切佛諸功德海，壞一切煩惱魔業障山，隨順一切諸如來教；入深智流，不違正道，出諸法流，成滿大願；住大人法，滿足普門善根之藏；離一切惡，心無所染，了達諸法猶如虛空。復次，佛子！時，彼大王見諸眾生，發一子想、父母想、福田想、難報恩想、師想、佛想，大慈悲心悉普覆之；隨其所須，衣服、飲食、華香、末香、塗香、鬘蓋、幢幡，諸莊嚴具，床座、被褥、舍宅、宮殿、園觀、浴池、車乘、輦輿、象馬、眾寶、所住宮殿及其眷屬、內諸庫藏、城邑聚落；如是一切，悉施眾生，普令充足。時，彼會中有一童女，名寶光明；端正姝妙，顏容無倫，身如真金，目髮紺色，口演妙音，身出名香，眾寶莊嚴，常懷慚愧，正念無亂，威儀庠序，於諸師長，恭敬尊重。諸根寂定，念慧現前，所聞諸法，能持能解；宿世長養無量善根，諸妙善法，潤澤其身，近善知識，好樂大乘，心如虛空，自安安彼，常樂見佛，求薩婆若。與六十童女俱，去王不遠，一心恭敬，合掌而住，作如是念：『我得善利，見善知識，遇善知識。』於彼王所，起大師想、善知識想、慈悲人想。生此念時，歡喜無量，脫莊嚴具，置彼王前，發如是願：『今此大王，安隱無量無邊眾生，願我來世亦復如是；大王智慧、大王正道、大王所乘、大王相好、大王財寶，無能壞者，願我來世亦復如是。隨所生處，我亦隨生。』時，彼大王告此女言：『我今悉捨內外所珍，恣汝取之。』

[0744a10] 「時，彼女人倍增歡喜，以偈頌曰：

「『大王未興世，　　堅固莊嚴都，
　一切不可樂，　　猶如餓鬼處。

眾生相殘害，　竊盜縱婬泆，
兩舌不實語，　無義麁惡言。
貪利他財物，　瞋恚懷害心，
邪見不善行，　命終墮惡道。
如是眾生等，　愚癡所覆蔽，
種種行諸惡，　天旱不降澤。
以無時雨故，　百穀悉不生，
草木皆枯槁，　泉流亦乾竭。
大王未興世，　一切諸河池，
皆悉乾枯涸，　猶如大曠野。
大王初生時，　天興慶重雲，
降雨普流澤，　河池悉盈溢。
除滅一切惡，　遠離諸恐怖，
人民皆歡喜，　大王生世故。
往昔諸群生，　各各相殘害，
飲食人血肉，　今悉修慈心。
百穀昔不生，　卉木皆枯燥，
飢渴所逼迫，　種種受苦惱。
大王既興世，　秔米自然生，
樹出妙衣服，　王世所歸故。
昔日競微利，　強弱相陵奪，
今種種莊嚴，　如釋難陀園。
昔人貪欲重，　種種放逸行，
侵犯他妻色，　而共相危害。
今日諸人民，　眾寶妙莊嚴，
貞潔無邪婬，　猶如兜率天。
昔日諸眾生，　妄言非法語，
縱口無義言，　諂曲取人意。
今日群生類，　遠離諸惡語，
愛眼視眾生，　口發柔和音。
昔日諸眾生，　種種行邪見，
合掌恭敬禮，　牛羊犬豕類。
今聞王正法，　遠離諸邪見，
善知苦樂法，　悉從因緣起。
大王演妙音，　無不愛樂者，
梵釋等音聲，　皆悉不能及。
大王眾寶蓋，　懸處虛空中，
覆以諸寶網，　普出妙香熏。
金鈴自然出，　如來和雅音，
宣揚甚深法，　除滅眾煩惱。
次復廣演說，　十方諸佛剎，

一切諸劫中，　如來及眷屬。
又復次第說，　過去十方剎，
一切諸劫中，　如來及眷屬。
又出微妙音，　充滿於天下，
梵王諸群生，　悉聞業果報。
眾生聞音已，　自知諸業藏，
離惡修眾善，　專求無上道。
王父名淨光，　母曰蓮華光，
父於五濁世，　正法治天下。
五百蓮華池，　寶樹悉圍遶，
底布以金沙，　寶華悉敷茂。
於彼池岸上，　有諸妙法堂，
眾寶為欄楯，　種種寶莊嚴。
末世惡法起，　積年不降雨，
池流皆枯涸，　卉木悉焦然。
七日王當生，　先降靈瑞相，
諸人見歡喜，　救護出世間。
彼時於中夜，　大地六種動，
自然演妙光，　猶如明淨日。
浴池有五百，　功德水充滿，
一切諸寶樹，　如本悉榮茂。
河流諸泉原，　一切皆盈滿，
靈澤普津液，　霑洽閻浮提。
樹木諸叢林，　雜卉眾藥草，
百穀苗稼等，　生長普滋茂。
巖崿諸高山，　幽邃深險谷，
普及一切地，　自然悉平正。
山陵諸卉木，　沙礫雜穢等，
悉於一念中，　變成眾寶玉。
人見此奇特，　歡喜而發言，
快哉大善利，　我得清涼池。
時彼淨光王，　與內眷屬俱，
一切大臣等，　歡喜遊園觀。
五百浴池中，　有池名歡喜，
池上妙法堂，　王眷屬遊止。
時王語夫人，　我願悉成滿，
國土還豐樂，　人民普安隱。
時彼浴池中，　千葉寶華生，
普放清淨光，　明耀須彌頂。
明淨金剛莖，　眾寶為華葉，

閻浮檀金臺，　諸妙香為鬚。
於彼蓮華中，　出生一童子，
相好莊嚴身，　諸天悉敬禮。
王見大歡喜，　入池撫掬之，
安置后膝上，　汝子應欣慶。
寶藏普涌出，　寶樹生妙衣，
天樂奏妙聲，　充滿虛空中。
時彼諸人民，　合掌恭敬禮，
歡喜如是言，　此是世歸依。
身放大光明，　普照於一切，
若有遇斯光，　諸漏悉除滅。
一切惡鬼神，　毒害眾生類，
悉捨不善心，　自然生慈愍。
惡名失善利，　疾病鬼所持，
如是眾苦滅，　一切皆歡喜。
天下諸群生，　相視如父母，
離惡修慈心，　專求一切智。
遠離諸惡趣，　廣開天人路，
顯現無上道，　度脫諸群生。
我等得善利，　遇斯大施主，
眾生失正路，　導師今出世。』

[0745a29] 「爾時，寶光明童女偈讚王已，頭面禮足，遶無數匝，恭敬合掌，於一面住。王讚女言：『善哉！善哉！乃能信知他人功德，是為希有；若有愚癡，不知報恩，無有智慧，濁心邪見；具如是等非法眾生，不知不信，諸佛菩薩清淨功德，一切智境。汝今專求無上菩提，修菩薩行，攝取安隱，饒益眾生。』王讚女已，以無價衣，手自授與，而告之曰：『汝自著之。』時，彼女人以膝著地，敬禮合掌，頂受而著。時，王復與六十女衣，彼著衣已，與眷屬俱，遶畢辭退。諸女衣中，普出一切星宿光明，眾人見已，咸歎之曰：『此諸女等，皆悉端正，如淨夜天，星宿莊嚴。』善男子！爾時，一切法師子吼圓蓋妙音王者，豈異人乎？今盧舍那如來、應供、等正覺是也；淨光王者，今淨飯王是也；蓮華光夫人者，摩耶夫人是也；時國人者，今大眾是也。悉於阿耨多羅三藐三菩提，得不退轉；或住初地，乃至十地；大願成就，住諸法門，修方便道，求一切智，住諸解脫。」

[0745b18] 爾時，開敷樹華夜天欲重明此義，以偈頌曰：

「我有清淨眼，　悉見世界海，
生死五趣中，　眾生常流轉。
見諸佛菩薩，　往詣菩提樹，
得道轉法輪，　化度諸群生。
我以淨天耳，　境界一切音，

諸佛所說法，　悉聞歡喜持。
我有無二智，　一切無等等，
能於一念中，　了眾生心海。
我得宿命智，　念一切劫海，
自身及他人，　分別悉了達。
我於一念知，　諸剎海塵劫，
諸佛及菩薩，　五道眾生類。
彼佛初發願，　專求佛菩提，
究竟悉滿足，　無量菩薩行。
覺了等正覺，　種種巧方便，
轉淨妙法輪，　顯現諸乘海。
為眾演說法，　度脫於一切，
乃至遺法住，　我悉一念知。
我於無量劫，　修習此法門，
真佛子應速，　究竟此法門。

[0745c11] 「佛子！我唯知此菩薩無量歡喜知足光明法門；諸大菩薩，於一切佛所，修行一切諸佛行海；求一切智，清淨滿足一切大願；於一菩薩地，修行一切菩薩地海；於一菩薩行，攝取一切菩薩行海；於一法門，自在修攝一切法門。我當云何能知、能說彼功德行？佛子！於此道場，有一夜天，名願勇光明守護眾生。汝詣彼問云何菩薩學菩薩行、修菩薩道；成就眾生無上菩提，淨諸佛剎；值一切佛，修習一切如來正法。」

[0745c20] 時，善財童子頭面敬禮彼夜天足，遶畢辭退。

◎
大方廣佛華嚴經卷第五十四

【經文資訊】大正藏第 09 冊 No. 0278 大方廣佛華嚴經
【版本記錄】CBETA 電子佛典 2016.06，完成日期：2016/06/15
【編輯說明】本資料庫由中華電子佛典協會（CBETA）依大正藏所編輯
【原始資料】蕭鎮國大德輸入，眾生出版社提供新式標點，其他
【其他事項】本資料庫可自由免費流通，詳細內容請參閱【中華電子佛典協會資料庫版權宣告】

本網站係採用 Creative Commons 姓名標示-非商業性-相同方式分享 3.0 台灣 (中華民國) 授權條款授權.
Copyright ©1998-2016 CBETA
Dictionary cache status: loaded

Copyright Fo Guang Shan 佛光山 2013-2025. This work may be freely reused under the Creative Commons Attribution 4.0 International License with attribution. Please send comments to alex@ntireader.org.
Page updated on 2025-06-19

Avataṃsakasūtra (Flower Garland Sūtra) 大方廣佛華嚴經
Scroll 55
Click on any word to see more details.

大方廣佛華嚴經卷第五十五

東晉天竺三藏佛馱跋陀羅譯

入法界品第三十四之十二

[0745c29] ◎爾時，善財童子往詣願勇光明守護眾生夜天所，見彼夜天在大眾中，處於普照摩尼王藏師子之座，摩尼王網羅覆其身，光明普照一切法界，一切日月星宿光明以為其身，一切眾生形類色像，悉於中現；又現一切諸色海身，諸威儀身，諸方面身，應現一切眾生前身，遊行十方自在力身，於一切時現眾生前不失時身，詣諸佛所敬禮之身，長養一切諸善根身，受持一切佛正法雲不忘失身，滿足一切菩薩願身，普照一切諸世界身，除滅癡闇普照一切明淨燈身，知法如幻離垢深慧了諸法身，覺悟一切普現意身，離熾然身，不可壞身，無所依住佛行持身，無有染污清淨法身。善財見已，五體投地，起佛世界微塵等念，念彼天身；良久乃起，恭敬合掌，一心諦觀，於善知識得十種心。何等為十？所謂：得自己心，勇猛精進求薩婆若，能受持故；得具一切智法心，隨順一切正教道故；得自受生心，安住無上正法門故；得同行心，共普賢菩薩諸行願故；得具一切功德藏心，長養一切白淨法故；得勇猛心，長養諸佛大精進故；得具一切諸善根心，成滿一切諸大願故；得辨一切大利益心，具足菩薩自在力故。是為於善知識得十種心。

[0746a24] 爾時，善財一心觀察彼夜天已，得世界微塵等菩薩共法；所謂：正念共法，念十方三世一切佛故；大慧共法，分別了知一切法海故；諸趣共法，一切佛法輪不可壞故；覺悟共法，智如虛空，普照三世一切方便海故；諸根共法，以明淨慧，普照眾生一切根海故；淨心共法，修菩薩道，得一切智無礙功德莊嚴故；境界共法，明淨智慧照佛境故；隨順方便共法，究竟一切智方便海，普照一切故；知義共法，知一切法真實性故；法無畏共

法，壞散一切諸怨敵故；清淨色身共法，隨其所應現淨身故；諸力共法，於薩婆若不退轉故；無畏共法，淨正直心如虛空故；精進共法，於一切劫，行菩薩行不退轉故；辯才共法，明淨智慧，深入諸法，照一切故；無比共法，一切眾生無能勝故；語言共法，於大眾中，說淨妙法無所畏故；妙聲共法，能師子吼，出微妙聲，滿一切法海故；淨音共法，一切眾生悉樂聞故；淨德共法，令一切眾生悉清淨故；智地共法，於一切佛受法輪故；梵行共法，安住一切佛境界故；大慈共法，於念念中，普覆一切眾生海故；大悲共法，雨甘露法，救一切眾生故；身業共法，於一切眾生隨所作故；口業共法，分別一切語言法故；意業共法，立一切眾生薩婆若心故；莊嚴共法，嚴淨一切諸佛剎故；詣一切佛共法，見一切佛出興世故；勸請共法，請諸如來轉法輪故；供養共法，供養一切諸如來故；教化共法，度脫一切諸眾生故；光明共法，照一切法故；三昧共法，於一切眾生心海得不動故；充滿共法，諸菩薩等自在神力滿諸佛剎故；菩薩法門共法，出生菩薩自在力故；眷屬共法，樂與菩薩共同止故；深入共法，分別一切諸世界故；了心共法，廣淨佛剎故；隨順共法，入一切佛世界海故；充滿方便共法，分別了知一切世界故；無上共法，普現一切諸佛剎故；不退共法，遊行十方無障礙故；除滅一切愚癡共法，得一切佛圓滿智故；不生共法，與一切佛為眷屬故；滿一切佛剎網共法，恭敬供養一切佛故；決定智共法，分別了知諸法海故；如說修行共法，順入一切諸法門故；專求共法，欲求一切諸淨法故；清淨共法，諸佛功德莊嚴身、口、意故；淨意共法，於一切法智滿淨故；勇猛共法，究竟一切事滿善根故；淨行共法，滿足一切菩薩行故；無礙共法，分別了知諸法相故；方便共法，具足自在智法門故；淨入共法，隨其所應現境界故；菩薩門共法，修行一切諸佛法故；護持共法，一切諸佛所護持故；離生共法，次第逮得菩薩地故；安住共法，安住一切菩薩住故；演說共法，了知諸佛授記法故；禪定共法，於一念中，悉入一切諸三昧故；三昧起共法，一切佛事種種相故；淨念共法，知一切念故；菩薩行共法，盡未來劫，行菩薩行不斷絕故；淨信共法，歡喜增長佛智慧故；長養共法，除滅一切諸障礙故；不退智共法，與一切佛智慧等故；受生共法，隨時應化一切眾生故；住共法，住一切智故；境界共法，法界境界故；無著共法，心不染著一切有故；善知法相共法，等心觀察一切法故；容受共法，於己身內，受持一切諸佛法故；通明共法，分別了知一切世間故；神力共法，以少方便，遊行一切佛剎海故；陀羅尼共法，普照一切陀羅尼海故；持一切佛法輪共法，悉能受持一切修多羅法故；深入共法，解一切法如虛空故；淨光共法，普照一切諸世界故；明淨共法，隨其所應現眾生故；震動共法，動諸佛剎，為諸眾生現自在故；不虛共法，見聞念者，悉不虛故；聖道共法，滿一切願十力智故。得如是等佛剎微塵等菩薩共法。

[0747a08] 爾時，善財入如是等菩薩共法，於善知識得無量無邊淨正直心，偏袒右肩，恭敬合掌，以偈讚歎彼夜天曰：

「我以無上心,　　專求佛菩提,
今於善知識,　　而起自己心。
遠離諸惡業,　　成就清淨行,
由見善知識,　　得無盡白法。
我見知識已,　　功德莊嚴心,
盡未來剎劫，　　修行菩薩道。
唯願善知識,　　哀愍攝取我,
為我悉顯現,　　正教真實法。
閉塞諸惡趣,　　廣開天人路,
佛一切智道,　　為我悉顯現。
念彼善知識,　　一切功德藏,
我於念念得,　　虛空功德海。
授我波羅蜜,　　不思議功德,
長養諸善福,　　智繒速冠頂。
我念善知識,　　一切種智道,
依止善知識,　　滿足白淨法。
具足眾善利,　　功德普成滿,
究竟一切法,　　成就薩婆若。
知識為大師,　　安立無上法,
無量無數劫,　　不能報其恩。」◎

[0747b02] ◎爾時，善財說偈讚已，白言：「天神向所顯現不思議法，此法門者名為何等？發道心來為幾時耶？久如當成無上菩提？」

[0747b04] 答言：「善男子！此法門者名隨應化覺悟眾生長養善根。善男子！我入此法門，覺悟一切諸法平等，知一切法真實之相，遠離世間，無所染著，解一切色非一、非異，了色非色，而能顯現無量諸色；所謂：種種色、清淨色、莊嚴色、放一切莊嚴色、普現色、同一切眾生色、一切世間現前色、普照色、見無厭色、相好淨色、離惡色、現勇猛色、甚深色、一切世間無能盡色、歎無盡色、種種雲色、諸形像色、顯現無量自在力色、可愛樂色、一切善起色、隨應現前色、隨應度眾生色、普照無礙色、離垢色、不壞淨身色、不思議法方便光明色、非比非無比妙絕色、非明闇色、滅一切闇色、積集一切白淨法色、功德大海之所生色、過去修行恭敬生色、淨直心生如虛空色、勝廣大色、無斷無盡色、海光明色、一切世間無所依止不可壞色、充滿一切十方無礙色、念念色、海色、令一切眾生大歡喜色、攝取一切眾生堅固色、一切毛孔中如來功德師子吼色、淨一切眾生深心色、顯現一切法義色、圓滿光明無礙色、離垢虛空等色、不依垢無著色、普照離垢法界色、不可稱色、隨眼見色、照諸方色、隨時顯現應眾生色、寂靜色、滅一切煩惱色、一切眾生功德福田光明色、見不虛色、大智光色、無礙法身滿一切色、顯現威儀不虛色、積集大慈海色、具足功德須彌山色、普照一切趣色、淨大智色、正念一切世間色、一切寶光色、淨寶藏色、不壞淨眾生色、趣薩婆若色、悅眾生眼色、一切寶莊嚴勝光明色、不取不捨一切眾生色、無決定無究竟色、顯現自在諸持力色、一切自在神足色、佛種姓色、遠離眾惡滿法界色

、悉詣一切諸佛大眾照一切色、成諸海色、善行依果色、隨化授色、一切世間見無厭色、種種光明普照色、顯現三世一切色、顯現一切海色、放一切光明海色、種種光色、過一切世間一切香光色、顯現圓滿諸日雲色、持圓滿淨月雲色、放須彌山妙華雲色、出種種鬘雲色、顯現一切鉢曇摩華雲色、一切香像雲充滿法界色、散一切末香雲色、現一切佛淨願身色、一切音聲出師子吼法界海色、普賢菩薩清淨身色，於念念中現如是等色，充滿十方教化眾生。或見、或念、而得度脫；或現轉法輪；或現隨時應；或現親近；或現覺悟；或現自在神力；或現種種變化；或現不可思議自在神力變化，度脫眾生，滅不善法，安立善法，滿足大願，一切智勢力，菩薩法門勢力，具足成就大慈大悲。佛子！我住此法門，現無量色身，分別了達一切色海，放無量無邊法雲，普照一切諸佛世界，現無量無邊諸佛，現無量無邊自在神力，覺悟眾生長養善根，於念念中，令不可思議眾生，於阿耨多羅三藐三菩提，得不退轉。

[0747c28] 「佛子！如汝所問，得此法門為幾時者？我今承佛神力，為汝解說。佛子！菩薩圓滿智慧，離一切虛妄，本性清淨，一切種智，超出一切諸障礙山，隨所應化，皆悉普照。佛子！譬如日性，無有暗冥；但日沒已，天下則闇，出則大明；菩薩圓滿明淨智日亦復如是，離一切虛妄，普照一切，教化眾生。佛子！譬如淨日，出閻浮提，普照天下眾寶山樹，影現一切；大海、河、池、眾生之類，莫不對見，日亦不來入此池流，菩薩智日亦復如是，出三有海，於佛實法虛空中行，住於寂滅，應現一切趣趣生處，同眾生身而化度之，實不生死，無所染著，離一切虛妄，無脩短想。何以故？佛子！菩薩摩訶薩離諸顛倒，了一切世，悉如夢幻，解真實法，無有眾生，圓滿大悲，皆悉對現一切眾生而教化之。佛子！譬如大船不依此岸，不樂彼岸，不著中流，於大海中，濟度眾生；菩薩摩訶薩亦復如是，以波羅蜜力船，於生死海，濟度眾生，不依此岸，不樂彼岸，而度眾生，於一切劫，修菩薩行，不起劫想，亦不見劫有脩短相。佛子！譬如虛空出過法界一切世界，有成、有敗，而彼虛空，本性清淨，無所染污，不可沮壞，遠離恐怖一切障礙，而能普持未來諸劫一切佛剎；菩薩摩訶薩心亦復如是，以虛空等圓滿智慧，莊嚴其心，發起一切大願風輪，持一切眾生，令滅惡道生諸善趣，心無憂喜，安立眾生一切智道，除滅煩惱生死過患。佛子！譬如化人，無有實形，生、老、病、死、飢渴等苦，菩薩出生如化智慧，不可沮壞，妙色法身亦復如是，於一切劫諸生死中，化度眾生，而無所著，亦無恐怖、無貪、無恚，除滅一切熾然煩惱，心不貪樂一切趣生。

[0748b03] 「佛子！菩薩智慧雖復如是甚深難測，我當承佛神力，為汝解說，令未來世諸菩薩等滿足大願，成就諸力。佛子！乃往古世過世界海微塵等劫，復過是數有劫名善光，彼有世界名曰寶光。於彼劫中，有萬如來出興于世，最初如來號法輪音聲虛空燈，彼閻浮提中，有寶莊嚴王都，彼有大林名善光明。於此林中有一道場名曰善華；彼道場上，有寶蓮花師子之座，時，彼如來於此座上，成阿耨多羅三藐三菩提。爾時，人民壽十千歲，殺盜、婬佚、妄言、兩舌、惡口、綺語、貪恚、邪見，行如是等十不善道；時，彼如來於百

歲中，坐於道場，為諸菩薩及諸天王并閻浮提宿植德者，而為說法，其餘眾生，待善根熟。爾時，國王名曰勝光，時，彼人民行十不善，貪著五欲，作種種惡，遠離善法，不孝父母，不敬沙門、婆羅門，有無量眾生犯王治法，囚執囹圄，受諸楚毒。

[0748b20] 「爾時，彼王有一太子名曰善伏，端正殊特，成就妙色，具二十八大人之相，處在中宮，采女圍遶，聞彼獄人楚毒音聲，聞已憂惱，起大悲心。入彼獄中，見諸罪人，裸形亂髮，繫縛搒笞，悲號流淚，苦毒無量，太子見已，發大悲心，慰諭之言：『莫恐！莫怖！我今能令汝等解脫。』於是太子往詣王所，白言：『大王！獄中罪人願施無畏，大王哀愍，幸垂矜赦。』

[0748b28] 「時，彼大王召諸群臣，而共參議此事云何？群臣答言：『彼諸罪人，竊盜官物，謀弒大王，侵犯宮人，有如是罪，必應刑戮，若救彼者，罪應至死。』

[0748c03] 「時，彼太子大悲深至救護彼故，作如是言：『我代獄囚受諸楚毒，願苦治我，我為救彼，不惜身命，欲令罪囚，悉得解脫，所以者何？若我不救此眾生者，云何能濟三界牢獄？諸在生死牢獄眾生，悉為貪愛之所纏縛，愚癡所蔽，受種種苦，身形鄙陋，心常放逸，而不能知出要之道，無智慧光，著諸法界，無有福慧，遠離實智，染縛結垢，幽閉苦獄，隨順惡魔，生、老、病、死常為憂惱之所逼迫，我當云何令彼解脫？我今應當捨自身命而救拔之。』

[0748c13] 「爾時，五百大臣咸發聲言：『大王！當知如太子意，放獄囚者，毀壞王法，危及我等，不治太子，國不久立！』王聞此言，即發威怒，令誅太子，王后聞之，毀容降服，與千采女馳詣王所，頭面禮足，如是請言：『大王！當知太子有罪，願垂慈恕賜其壽命！』時，彼大王即召太子，太子既至，復白王言：『願垂哀赦獄囚苦人，若不矜恕，我代受苦。』王言：『隨意！』

[0748c21] 「爾時，太子即入獄中，放諸罪人，代受楚毒，曾無中悔，一向正念，一切種智，大悲為首，饒益眾生。夫人白王：『願聽太子在外，半月布施修福，然後隨王如法苦治。』王即聽許。

[0748c25] 「時，彼都城北，有一大林名曰日光，太子詣彼，設大施會，須食與食、須衣與衣，乃至車乘、華鬘、塗香、末香、幢幡、繒蓋，及餘一切寶莊嚴具，期限既滿。爾時，國王及諸群臣、長者、居士、男女、大小、并諸外道，皆悉雲集。爾時，法輪音聲虛空燈如來，知諸眾生應化時至，與大眾俱，天王圍遶，龍王供養；夜叉王守護；乾闥婆王讚歎；阿修羅王禮侍；迦樓羅王以清淨心散諸雜寶；緊那羅王歡喜讚歎，供養過去諸佛；摩睺羅伽王悲泣正觀；與如是等無量大眾前後圍遶，來詣彼會。

[0749a07] 「爾時，太子及諸大眾，遙見佛來，端嚴殊特，諸根寂定，如大象王神心澄明淨；若淵海，顯現如來自在境界，勝妙功德，相好嚴身，圓滿光明，普照一切，震動十方無量世界。一切毛孔，普出如來微妙香雲，普雨種種諸莊嚴雲，行佛威儀，除滅一切眾生

煩惱。爾時，太子既見如來，歡喜無量，五體投地，合掌白言：『善來世尊！念哀取我，唯願世尊處摩尼座。』諸菩薩眾皆就寶座，周匝圍遶。時，佛坐已，除滅一切眾生苦患，離諸障蓋堪聖法器。

[0749a17] 「爾時，如來知諸眾生應受化者，而為演說圓滿因緣修多羅。時，彼大眾聞正法已，八十那由他眾生皆起離垢清淨法眼，得無學地，一萬眾生得大乘道，滿足普賢菩薩行願，見十方佛轉正法輪，現自在力，百佛世界微塵等眾生，具摩訶衍，滅十方世界無量眾生惡道苦難，生天人趣。時，彼太子得隨應化覺悟眾生長養善根法門。佛子！爾時，太子豈異人乎？我身是也！我於一切眾生，起大悲心，普饒益之；不著三界，又亦不求名譽果報，捨離憍慢，不輕他人，不加彼惡，不貪財利，遠離三有，莊嚴大乘，開一切智門，普行菩薩無量諸行。

[0749b01] 「佛子！我於爾時，得此法門。時諸大臣今五百惡人調達眷屬是也。彼諸人等，佛皆教化，令發阿耨多羅三藐三菩提心，過未來世須彌山微塵等劫，成等正覺；所住世界同名寶光；國界莊嚴、父母種姓、受胎、出生、棄家學道、往詣道場、轉正法輪、說修多羅、語言、音聲、光明、眷屬、壽命、法住、及其名號，皆悉不同。其最初佛，號饒益月；第二佛號大悲師子；第三佛號救護眾生；最後如來號大醫王。

[0749b10] 「佛子！當知本諸罪人我所救者，即拘樓孫等賢劫千佛，及百萬阿僧祇諸大菩薩，於無量精進妙德慧佛所，發阿耨多羅三藐三菩提心，今悉現在十方國土，行菩薩行，修習增廣，此隨應化覺悟眾生，長養善根法門者是也；佛子！時，王勝光者，今薩遮尼揵子大論師是也；時，王宮人諸眷屬者，即彼尼揵六萬弟子與師俱來共佛論義，悉降伏之，授阿耨多羅三藐三菩提記者是也。此諸人等，當成正覺，世界劫號，皆悉不同。

[0749b19] 「佛子！我於爾時，救罪人已，父母聽我捨離國土、妻子、眷屬，於法輪音聲虛空燈佛所，出家學道，五百歲中，淨修梵行，於此中間得一萬三昧、一萬陀羅尼門、一萬諸明、一萬法藏、一萬薩婆若勇猛精進、一萬清淨忍門、一萬寂滅禪定、一萬方便般若波羅蜜，各於十方現前；對見一萬如來、出生一萬菩薩大願，長養菩薩一萬諸力；又得菩薩一萬神通，於念念中，各遊十方一萬佛剎；於念念中，各憶十方一萬佛海；見彼如來一萬化海，普遊十方，教化眾生；於念念中，見十佛世界眾生，於諸趣中，死此生彼，或好、或醜、或之善處、或入惡道，知彼眾生諸心，心法、心意所行，及諸根海行業善根，皆悉明達。

[0749c04] 「佛子！我於爾時命終之後，即復於彼閻浮提中王宮，受生作轉輪王。彼法輪音聲虛空燈如來滅度之後，我於爾時，守護正法；次值法虛空妙德王佛；次為釋王，即彼道場值天藏佛；次為焰摩天王，即彼世界值大地功德山佛；復值法輪光音聲王佛；次為化樂天王，即彼世界值虛空燈智王佛；次為阿脩羅王，即彼世界值一切法雷震王佛；次為他

化自在天王，即彼世界值不可壞力幢佛；次為梵王，即彼世界值法輪化普光音佛。佛子！於彼寶光世界善光劫中，一萬如來出興于世，我悉值遇。次復有劫名曰日光，六十億佛出興于世。時，我為王名大智慧；值最初相好功德山佛，復值妙音聲佛，次為大臣值離垢童子佛，次為阿脩羅王值勇猛精進佛，復值究竟相好佛，次為商人值離垢臂佛, 次為城天值師子行佛，次為毘沙門天王值天周羅佛，次為乾闥婆王值法上名稱佛，次為鳩槃荼王值光明天冠佛，恭敬供養。佛子！我諸趣受身供養如是等六十億佛；於一一佛所，教化無量無邊眾生；我於一一佛所，得種種三昧門，種種陀羅尼門，具足諸辯，種種智慧，種種法光，照十方海，諸佛剎海，見諸佛海如一劫中；值遇諸佛，恭敬供養；於世界微塵等劫一切世界中，諸佛興世，我悉值遇恭敬供養，聞法受持，守護正法，亦復如是，於諸佛所，修此法門。」

[0750a03] 爾時，願勇光明守護**眾生夜天欲重明此義**，**以偈頌曰**：

「歡喜恭敬心,　　能問甚深法,
　我當承佛力,　　為汝分別說。
　過於不思議,　　世界海塵劫,
　爾時有一劫,　　名曰為善光。
　彼時有世界,　　名曰為寶光,
　於彼世界中,　　十千佛興世。
　我值彼諸佛，　　恭敬悉供養，
　於彼如來所,　　修習此法門。
　爾時有王都,　　名曰可愛樂,
　廣博悉平正,　　種種妙莊嚴。
　眾生雜行起,　　**世界有淨穢**,
　時彼諸**眾生**,　　**多行不善法。**
　爾時有大王,　　號曰為勝光,
　正法治天下,　　等心於一切。
　彼王有太子,　　號名曰善伏,
　端嚴甚**姝妙**,　　**相好莊嚴身。**
　時彼諸人民,　　有犯王法者,
　幽閉在牢獄,　　太子悉救之。
　爾時諸臣等,　　**俱白大王言**,
　太子欲危王,　　宜應加苦治。
　時王用臣言,　　如法治太子,
　諸臣送太子,　　至彼刑戮處。
　王后聞此已,　　來白大王言,
　願聽十五日,　　布施修功德。

時王即聽許,　　令其修福業,
肴膳車乘等,　　隨欲悉給之。
所期日已盡,　　將至刑戮處,
彼時一切眾,　　悲感悉號泣。
時法輪音聲,　　虛空燈如來,
知眾生根熟,　　往詣大眾所。
顯現自在力,　　演說圓滿經，
無量諸眾生,　　悉授菩提記。
爾時王太子,　　即發菩提心,
願我悉度脫，　　一切諸群萌。
供養彼如來,　　即隨佛出家,
勇猛精進力,　　專求無上道。
具足此法門,　　大悲念眾生,
知法真實相,　　劫海修菩提。
一切諸導師,　　次第興出世,
我皆悉恭敬,　　供養護持法。
剎海微塵等，　　一切諸劫中，
如來出興世,　　恭敬悉供養。
善伏我身是,　　修習大悲心,
不惜身壽命,　　救護彼苦人。
逮得此法門,　　劫海常修習,
念念悉增長,　　無量諸功德。
所見諸最勝,　　方便為我說，
聞已即修習,　　此寂滅法門。
無量劫修此,　　不思議法門,
佛雨甘露海,　　我已悉飲之。
依止此法門,　　普遊十方界,
一念悉分別,　　三世諸佛剎。
依此法門故,　　見三世佛海,
於諸最勝所,　　現身如電光。
依此法門故,　　遍詣十方佛,
各現大神力,　　勝妙威儀法。
依此法門故,　　能為問難海,
不思議諸佛,　　所說聞受持。
依此法門故,　　於十方世界,
諸佛大眾中,　　自在顯神變。
依此法門故,　　種種現色身,
能於一身中,　　顯現諸佛身。
依此法門故,　　一一毛孔中,

放大光明海，　　除眾生煩惱。
依此法門故，　　一一毛孔中，
出化無量身，　　法雨濟眾生。
此法難思議，　　菩薩所修學，
依住此法門，　　盡來劫修行。
除滅諸邪見，　　隨應化眾生，
悉令得安住，　　一切種智地。
不可思議趣，　　顯現種種身，
隨其所應化，　　而為演說法。

[0750c19] 「佛子！我唯成就此法門，諸大菩薩超出世間，普照諸趣，悉能究竟一切境界，壞障礙山，了達法相，善巧方便，分別諸法，解法無我，攝取教化，度脫眾生，皆悉了知三世法界，善知一切語言道海，我當云何能入如是大智慧海、大智境界三昧解脫法門自在？善男子！此閻浮提，有一園林名流彌尼，彼有天名妙德圓滿。汝詣彼問云何菩薩行菩薩行？生如來家？為世間燈？盡未來劫，修菩薩行，心無疲倦？」

[0750c28] 時，善財童子，頭面敬禮彼夜天足，遶畢辭退。

◎

[0751a01] ◎爾時，善財童子正念思惟彼夜天教，修習增長隨所應化覺悟眾生長養善根法門；漸漸遊行，至彼林中，周遍推求妙德圓滿林天，見坐眾寶樓閣之上，二萬那由他諸天圍遶，為說菩薩受生海經，生如來家，長養菩薩功德。

[0751a06] 爾時，善財頭面禮足，白言：「天神！我已先發阿耨多羅三藐三菩提心，云何菩薩行菩薩行？生如來家？為世間燈？」

[0751a08] 答言：「佛子！菩薩有十種受生法。若有菩薩行是法者，生如來家，於念念中，長養善根，不退、不怖、不惱、不亂、不懈、不悔，至一切智順知法界，修解脫道；於一念中，長養一切諸波羅蜜，捨離世間，具足佛地智慧猛盛，佛法現前，順真實義，滿薩婆若。何等為十？所謂：供養一切佛，方便虛空願藏菩薩受生法；滿菩提心枝藏菩薩受生法；現前方便觀察寂滅虛空藏菩薩受生法；以淨直心，普照三世藏菩薩受生法；普照一切藏菩薩受生法；生如來家藏菩薩受生法；佛光明力藏菩薩受生法；具足分別薩婆若門藏菩薩受生法；一切法界化莊嚴藏菩薩受生法；勇猛精進至佛地藏菩薩受生法。

[0751a22] 「佛子！何等為供養一切佛，方便虛空願藏受生法？此菩薩摩訶薩發如是願：我當恭敬供養一切諸佛，無量喜心見佛無厭，具不壞信，積集功德，供養諸佛，心無厭足。佛子！是為初受生法，薩婆若初門長養善根故。

[0751a27] 「佛子！何等為滿足菩提心枝藏受生法？此菩薩摩訶薩發阿耨多羅三藐三菩提

心，起大悲心救護一切眾生故；值遇佛心常見佛故；求正法心無所惜故；大莊嚴心向薩婆若故；發大慈心，普覆攝取一切眾生故；不捨一切眾生心，薩婆若莊嚴不可壞故；離諂曲心，得實智故；如說行心，得菩薩道故；不欺一切佛心，滿足諸佛大誓願故；為薩婆若，發大願心教化未來一切眾生故；如是等佛剎微塵等菩提心枝滿足，生如來家。佛子！是為第二受生法。

[0751b09] 「佛子！何等為現前方便觀察寂滅虛空藏受生法？此菩薩摩訶薩，觀察寂滅一切法海心；究竟滿足一切智道不疲倦心；正念善法業海心；一切菩薩諸三昧海清淨心；具一切菩薩諸功德心；出生一切菩薩莊嚴道心；於無量劫勇猛精進不休息心；出生普賢行化一切眾生心；善學威儀，住菩薩德，一切諸有悉非有心。佛子！是為第三受生法。

[0751b17] 「佛子！何等為以淨直心普照三世藏受生法？此菩薩摩訶薩，淨直心界照佛菩提，深入菩薩方便法海，深心不壞猶若金剛，背一切有諸生死趣，向一切佛，具自在力趣諸勝道，增益菩薩根，離垢淨心，不可動轉，長養大願，常為諸佛之所護念，壞散一切諸障礙山，悉為眾生而作歸依。佛子！是為第四受生法。

[0751b25] 「佛子！何等為普照一切藏受生法？此菩薩摩訶薩具足方便，教化眾生，不貪財利，以清淨心悉捨一切，持無量淨戒，住佛境界，具足忍法，得一切佛忍，光明法勇猛精進，究竟一切智境界，修習諸禪，具足清淨圓滿普門三昧智慧，以明淨慧日普照法界，得無礙眼，見一切佛海，深入一切諸法原底，智者所讚，令眾生歡喜，修習正法，見真實相。佛子！是為第五受生法。

[0751c04] 「佛子！何等為生如來家藏受生法？此菩薩摩訶薩生如來家，隨諸佛教，具足一切甚深法門，同三世一切諸佛大願，同三世一切諸佛善根，同三世一切諸佛法身，遠離世間向離世間趣，長養白淨法，住大功德法門，得佛持定，見諸如來隨所應化，淨諸眾生，不捨大願，聞法受持。佛子！是為第六受生法。

[0751c11] 「佛子！何等為佛光明力藏受生法？此菩薩摩訶薩深入佛力，遍遊十方，供養諸佛，心無疲倦，知一切法如幻如夢，色如電光，成就如化，自在通明；知一切有生趣如影；知一切佛所轉法輪皆悉如響，悉究竟說一切法界。佛子！是為第七受生法。

[0751c17] 「佛子！何等為具足分別薩婆若門藏受生法？此菩薩摩訶薩，以童子身，住菩薩住，觀薩婆若，於無量劫，觀察一一諸智慧門；劫猶可盡，諸智慧門不可窮盡，究竟菩薩自在境界諸三昧門，念念悉詣十方佛所，入不可壞三昧境界，不可壞法、不可壞智無邊境界，得非境界，於少境界悉具足，得不可說地，於無量中，得有量法，知諸世間名假施設，分別一切語言之法。佛子！是為第八受生法。

[0751c26] 「佛子！何等為一切法界化莊嚴藏受生法？此菩薩摩訶薩種種莊嚴無量佛剎，究竟眾生諸變化身佛，應化身無所依止，清淨法化，悉行一切無礙法界，應受化者為彼現

身，教示種種諸菩薩行，善能出生離諸障礙，一切智門淨智慧藏，教化眾生，未曾失時。佛子！是為第九受生法。

[0752a03] 「佛子！何等為勇猛精進至佛地藏受生法？此菩薩摩訶薩悉於三世諸如來所，受灌頂法，一切世界境界無障礙，菩薩悉知三世**眾生死此生彼**，**修菩薩行**，**知諸眾生心次第起**；**知三世佛次成正覺**，**善巧方便知法次第**；**知一切劫次第成敗**，**隨應眾生顯現莊嚴**，成等正覺顯現次第；轉正法輪，教化無量無邊**眾生。佛子！是為第十受生法。菩薩摩訶薩住是法已**，**種種莊嚴一切佛**剎無量億劫，無量法海，無量境界，教化眾生，覺悟無量諸法界流，顯現諸佛不可思議如虛空等深法境界，無量諸行，攝取眾生，現轉法輪，於一切世界，護持佛法，悉於一切境界，以微妙音說不可說佛正法雲，住諸法門趣無礙道，以一切法莊嚴道場，隨所應度成佛興世，教化成熟無邊眾生。

[0752a19] 「時，彼林天欲重明此義，以偈頌曰：

「『清淨正直心，　先發如是願，
普見一切佛，　供養無厭足，
皆悉淨莊嚴，　三世諸佛剎，
以願莊嚴心，　度**脫諸群生**。
修習寂滅法，　其心無厭足，
三世無障礙，　身心如**虛空**。
深入大悲海，　直心如須彌，
窮盡大智海，　是為人中雄。
大慈覆一切，　增廣諸度海，
教化諸群生，　此是無上人。
知法真實相，　三世佛家生，
究竟諸法海，　是為智慧者。
清淨妙法身，　其心無障礙，
己身滿十方，　具足如來力。
甚深智慧中，　逮得自在力，
專求一切智，　究竟三昧海。
嚴淨諸佛剎，　教化一切眾，
顯現自在力，　是為稱莊嚴。
深入最勝力，　長養薩婆若，
法界無障礙，　此是真佛子。』

[0752b12] 「佛子！菩薩摩訶薩具此十法，生如來家，為世間燈。佛子！我成就此無量境界自在法門。」

[0752b14] 爾時，善財白言：「天神！此法門者，境界云何？」

[0752b14] 答言：「佛子！我已具足一切菩薩受生大願，是故，我來生此林中本願力故，正念菩薩受生之法。於後百年，菩薩從彼兜率陀天降神下生，時，此林中有十種瑞相。何等為十？一者、此林忽然廣博，地平如掌。二者、土石雜穢變為金剛，眾妙莊嚴。三者、寶娑羅樹周匝行列。四者、時，此林中沈水末香，出過諸天種種莊嚴。五者、諸妙華鬘寶莊嚴具，皆悉充滿。六者、諸寶樹中，自然流出種種妙寶。七者、諸池水中，出芙蓉華。八者、時此林中娑婆世界，欲、色、諸天、龍、夜叉、乾闥婆、阿修羅、迦樓羅、緊那羅、摩睺羅伽，恭敬作禮，合掌而住。九者、天女乃至摩睺羅伽女齎供養具，合掌恭敬，於一面住。十者、十方一切佛臍中放光明，名曰菩薩受生，自在燈普照此林，於彼一一諸光明中，現一切佛受生自在，出家自在，一切菩薩功德自在，又出如來微妙音聲。佛子！是為林中十種瑞相。此相現時，諸天王等知必當有菩薩下生，我見此瑞，歡喜無量。

[0752c04] 「佛子！摩耶夫人出迦毘羅城，入此園林，生太子時，自然而有十種光明；因此光故，一切眾生得法光明。何等為十？所謂：寶芽藏光；一切香光；鉢曇摩光；出微妙聲讚善生光；十方菩薩初發心光；一切菩薩得入諸地自在法光；一切菩薩諸波羅蜜大智慧光；出生菩薩無量大智願光；方便化度眾生智光；普照一切法界諸佛，受胎出生，棄家學道，成正覺光。佛子！是為十種光明，此光普照無量無邊諸眾生心。

[0752c14] 「佛子！摩耶夫人於此林中，在畢利叉樹下坐時，現菩薩十種受生自在。何等為十？爾時，欲界一切天王、天子、天女、色界諸天及龍、夜叉、乾闥婆、阿修羅、迦樓羅、緊那羅、摩睺羅伽，并其眷屬，皆悉雲集，為欲供養彼菩薩故。

[0752c19] 「爾時，摩耶夫人放大功德妙色光明，普照一切，其餘光明悉蔽不現，猶如聚墨，除滅眾生一切煩惱，一切惡道苦，又於一切諸毛孔中，放大光明，普照十方，無所障礙，是為菩薩第一受生自在。復次，佛子！摩耶夫人腹內，悉能容受三千大千世界，又能顯現百億四天下，於彼百億閻浮提中，王都、京邑、所住園林、名字各異；摩耶夫人遍坐彼處，諸天圍遶，悉為顯現不可思議智慧自在，是為菩薩第二受生自在。復次，佛子！摩耶夫人一一毛孔中，顯現如來於過去世為菩薩時，恭敬尊重供養諸佛，彼諸如來所說正法，於毛孔中，皆悉得聞，譬如明鏡淨池水中，見日月像；摩耶夫人諸毛孔中，顯現如來於過去世為菩薩時，恭敬尊重供養諸佛，彼諸如來所說正法，皆悉得聞，亦復如是，是為菩薩第三受生自在。復次，佛子！摩耶夫人一一毛孔中，顯現如來於過去世諸世界中，城邑、聚落、山林、河池、一切諸處，行菩薩行，隨彼諸劫所值諸佛，清淨善根壽命名號，及善知識如是等事，皆悉顯現，菩薩於彼諸受生時，摩耶夫人常為其母，是為菩薩第四受生自在。復次，佛子！摩耶夫人一一毛孔中，顯現如來於過去世為菩薩時，其身色相行業威儀所受苦樂，是為菩薩第五受生自在。復次，佛子！摩耶夫人一一毛孔中，顯現如來於過去世為菩薩時，所行布施，身體、手足、眼耳、鼻舌、骨齒、髓腦、心血、皮肉、妻子、眷屬、城邑、聚落、宮殿、寶物、一切內外并諸受者，皆悉顯現，又聞求者所言音聲，是為菩薩第六受生自在。復次，佛子！摩耶夫人身中普出過去諸佛，本為菩薩最後生時，莊

嚴佛剎眾生，樹林華鬘諸香、塗香、末香、摩尼寶王娛樂讚歎如是等事，充滿此林，皆悉聞見，是為菩薩第七受生自在。復次，佛子！摩耶夫人身中，又出諸天宮殿、龍、夜叉、乾闥婆、阿修羅、迦樓羅、緊那羅、摩睺羅伽、及人宮殿，眾寶莊嚴，妙香普熏，無能壞者，出過諸天，為欲供養彼菩薩故，充滿此林，是為菩薩第八受生自在。復次，佛子！摩耶夫人身中，又出十不可說億那由他世界微塵等，菩薩其身色像相好莊嚴，光明自在，及其眷屬皆悉同彼盧舍那佛是諸大士，從彼出已，讚歎菩薩，是為菩薩第九受生自在。復次，佛子！菩薩生時，於摩耶夫人前地金剛輪中，生大蓮華，金剛為莖，有十世界微塵等寶葉摩尼寶王以為其臺，眾寶香鬘，以阿僧祇寶網羅覆其上，一切天王所共執持；一切乾闥婆王普雨香雲，讚歎過去諸佛功德；一切夜叉王圍遶守護，自然出生眾妙寶華、娛樂音聲；一切阿脩羅王，皆悉降伏，頭面敬禮，一切迦樓羅王，以寶繒幡莊嚴虛空；一切緊那羅王歡喜諦觀心無厭足，讚歎歌頌菩薩功德；一切摩睺羅伽王，歡喜踊躍，普雨種種寶莊嚴雲，是為菩薩第十受生自在。佛子！摩耶夫人生菩薩時，如虛空中現明淨日、如雷電光、如山起雲、如闇中燈，菩薩爾時，雖現出生，而悉解達一切諸法如電、夢幻，不來、不去、不生、不滅。佛子！我一念中，悉知菩薩此閻浮提受生自在、出生自在；亦知百億閻浮提，受生自在、出生自在；亦知三千大千世界微塵等佛剎，十佛世界微塵等佛剎，乃至悉知一切世界微塵等佛剎菩薩受生自在、出生自在，亦復如是。」

◎
大方廣佛華嚴經卷第五十五

【經文資訊】大正藏第 09 冊 No. 0278 大方廣佛華嚴經
【版本記錄】CBETA 電子佛典 2016.06，完成日期：2016/06/15
【編輯說明】本資料庫由中華電子佛典協會（CBETA）依大正藏所編輯
【原始資料】蕭鎮國大德輸入，眾生出版社提供新式標點，其他
【其他事項】本資料庫可自由免費流通，詳細內容請參閱【中華電子佛典協會資料庫版權宣告】

本網站係採用 Creative Commons 姓名標示-非商業性-相同方式分享 3.0 台灣 (中華民國) 授權條款授權.
Copyright ©1998-2016 CBETA
Dictionary cache status: loaded

Glossary and Other Vocabulary

Copyright Fo Guang Shan 佛光山 2013-2025. This work may be freely reused under the Creative Commons Attribution 4.0 International License with attribution. Please send comments to alex@ntireader.org.
Page updated on 2025-06-19
Abbreviations

Reference
Help
Aboutmenu
logo
NTI Reader
search
Back to collection

Avataṃsakasūtra (Flower Garland Sūtra) 大方廣佛華嚴經
Scroll 56
Click on any word to see more details.

大方廣佛華嚴經卷第五十六

東晉天竺三藏佛馱跋陀羅譯

入法界品第三十四之十三

[0753c06] ◎爾時，善財白圓滿妙德林天言：「天神得此菩薩受生自在法門，其已久如？」答言：「佛子！乃往古世，過億佛剎微塵等劫，有劫名可悅樂，彼有世界名一切寶。彼劫世界中，有八十那由他佛出興于世，其最初佛號不可壞自在幢王。彼世界中一閻浮提有一王都，名莊嚴幢，王名寶焰眼光第一，夫人名善喜光。如此世界摩耶夫人為盧舍那佛母，彼世界中善喜光夫人為最初如來母，亦復如是。善喜光夫人生菩薩時，與二百萬那由他諸采女眾詣金色園林，攀寶樹枝，生彼如來。時，有乳母名離垢光。諸天王等以雜香湯洗浴太子，抱授乳母，乳母敬受，歡喜無量，即得菩薩普眼境界三昧。得三昧已，見十方佛無所障礙，復得菩薩受生自在法門。佛子！譬如初受胎識，速疾無礙，得此法門，知一切佛受生自在，亦復如是。佛子！於意云何？彼乳母者，豈異人乎？我身是也。我從是來念念常見菩薩受生自在法海，盧舍那佛教化眾生自在神力。佛子！我念念中悉得三千大千世界微塵等淨智慧眼，常見一切世界微塵等剎及彼諸佛，知彼如來自在受生。又復了知盧舍那佛初發大願，乃至悉知十方諸佛初發大願，亦復如是。亦恭敬供養彼諸如來，彼佛說法我悉得聞，受持修行。」

[0754a02] 時，彼林天承佛神力，觀察十方，欲重明此一切境界菩薩受生自在法門義故，以偈頌曰：

「佛子汝所問，　最勝寂滅境，
一心善諦聽，　我今說因緣。
過億剎塵劫，　劫名可悅樂，
八十那由他，　如來出興世，
最初如來名，　無壞自在幢。
我時見彼佛，　金色林中生，

乳母離垢光,　今則我身是。
太子金色身,　天王抱授我,
敬受無上人,　觀察不見頂。
圓體難思議,　視之無厭足,
離垢清淨身,　相好自莊嚴。
我見妙寶像,　歡喜心無量,
思惟難思議,　長養功德海。
見彼自在力,　我發菩提心,
專求佛功德,　具足諸願海。
嚴淨諸世界,　遠離三惡道,
於諸世界中,　供養一切佛。
專求大願海,　除滅眾生苦,
聞彼初佛法,　成就此法門。
我於億剎塵，　一切諸劫中，
修習菩薩行,　嚴淨此法門。
彼劫中諸佛,　我已悉供養,
守護其正法,　淨修法門海。
億剎塵等劫，　諸佛出興世，
持彼正法輪,　修難議法門。
一念悉了知,　一切剎微塵，
一一微塵中,　見無量剎海。
彼佛初生時,　顯現自在力,
我於一念中,　皆悉分別見。
不可思議剎，　見彼諸菩薩，
或處兜率天,　專求佛菩提。
無量剎海中，　見彼生自在，
無量眾圍遶,　而為其說法。
一念中悉見,　無量諸剎海，
一切諸菩薩,　出家詣道場。
不可思議剎，　得成最正覺，
顯現諸方便,　除滅眾生苦。
一一微塵中,　轉無盡法輪,
無盡妙音海,　普雨甘露法。
念念中悉見,　一一微塵中,
億剎塵等佛，　示現般涅槃。
見無量剎海，　如來初受生，
一一諸佛所,　無量身供養。

不思議剎海，　無量諸群生，
我以諸方便，　為說甘露法。
佛子我知此，　不思議法門，
無量諸劫數，　稱讚不可盡。

[0754b23] 「佛子！我唯知此菩薩受生自在法門，諸大菩薩能以諸劫為一念藏，顯現一切諸妙方便，供養諸佛，滿足大願，覺了一切諸佛正法，示現一切諸趣受生，生諸佛所，教化眾生未曾失時，為眾生現受生自在，於諸佛剎現自在雲，常生一切諸如來家。我當云何能知、能說彼諸功德？佛子！迦毘羅城有釋迦女，名曰瞿夷。汝詣彼問云何菩薩遊生死中教化眾生？」時，善財童子頭面敬禮彼林天足，遶畢辭退，◎◎向於彼城。正念思惟增廣明淨菩薩受生自在法門，漸漸遊行，至菩薩會莊嚴講堂，離憂妙德天所。

[0754c06] 爾時，彼天一萬諸天以為眷屬，來迎善財，白言：「善來大智慧人！修不思議菩薩法門，以淨直心滿足大願，廣菩薩行，向正法城，究竟菩薩無量方便。我觀仁者勇猛精進，修菩薩道，心無懈倦，威儀庠序，諸根調伏，不久必當逮得無上清淨，莊嚴佛身、口、意，相好嚴身，十力智慧莊嚴其心，遊行十方教化眾生。我觀仁者修行勇猛精進力故，必當得見三世諸佛，受諸如來一切法雲，修習菩薩禪定法門、寂滅之法，入於甚深如來法門。何以故？詣善知識，親近供養，正念思惟，善知識教，無有退轉、疲倦之心。除滅障礙，降伏諸魔，無能壞者，令一切眾生得歡喜故。」

[0754c19] 善財答言：「如天所說，我願如是！欲令一切眾生歡喜，除滅煩惱諸不善法，具足善法得安隱樂。一切眾生以眾惡業煩惱結故，入三惡道，受無量苦，菩薩見已，起憂悲心。譬如有人唯有一子，愛念情重，忽有人來割截其身、肢節手足，慈父見已，悼惻悲念。菩薩若見眾生造惡業緣煩惱結故，入三惡道，受無量苦，見如是已，痛心悲念，亦復如是。菩薩若見眾生具身、口、意諸善業故，生天人中，受身心樂，見如是已，歡樂無量，何以故？菩薩摩訶薩不自為故求薩婆若，不貪生死、五欲快樂，不隨心想、諸見顛倒、結使纏縛、貪愛邪見，不著眾生種種樂想，不著禪味，不為結礙流轉生死。菩薩但見諸有海中，一切眾生受無量苦，發大悲願而攝取之。常以大悲大願力故，行菩薩行，供養諸佛，求薩婆若；欲令眾生遠離煩惱，淨佛世界，調伏一切惡心眾生，悉令具足清淨身心，行菩薩行而無疲倦。若有菩薩如是行者，悉能莊嚴一切眾生，出生長養天人樂故；為父母皆令安立菩提心故；為養育，皆令究竟菩薩道故；為衛護，皆令遠離三惡道故；為大船師，皆令得度生死海故；為歸依，令捨諸魔煩惱怖故；為導師，皆令逮得清涼處故；為知濟，皆令得度佛剎海故；為主藏臣，皆令得入法寶洲故；為淨妙華，令開一切佛功德華故；為大光明，普放功德智慧光故；為歡喜，皆令端嚴勝殊妙故；為所尊，遠離一切諸惡業故；為普賢，具足一切諸功德故；為燈明，常放智慧淨妙光故；為慶雲，常雨一切甘露法故。天神！菩薩摩訶薩如是行者，一切眾生悉皆愛念，樂正法故。」

[0755a23] 爾時，善財將昇法堂，彼離憂妙德天與百萬眷屬，各各齎持妙香、華鬘及諸雜

寶，散善財上，以偈頌曰：

「無量無數劫，　世燈或出現，
普為眾生故，　正求佛菩提。
無量億諸劫，　難見難值遇，
功德日今出，　照除世間闇。
見諸眾生類，　愚惑癡所覆，
廣發大悲心，　專求無師道。
清淨正直心，　不惜身壽命，
親近善知識，　專求佛菩提。
一切無所依，　不著於世間，
離垢清淨心，　無礙如虛空。
行諸菩薩行，　具滿妙功德，
放大智慧光，　普照一切世。
不離於世間，　亦不著世間，
行世無障礙，　如風遊虛空。
譬如大災起，　一切無能滅，
勇猛精進火，　求道亦如是。
勇猛大精進，　一切莫能壞，
金剛慧師子，　遊行無所畏。
一切法海中，　一切諸佛海，
親近善知識，　速見彼諸佛。」◎

[0755b17] ◎爾時，離憂妙德天偈讚歎已，恭敬法故，俱昇法堂，昇法堂已，周遍推求彼釋迦女。即見坐於寶蓮華藏師子之座，八萬四千眾女圍遶，皆是貴族王者之女，悉於過去彼菩薩所修行諸行，同彼菩薩一切善根，常以布施、愛語攝取眾生，求薩婆若，利益一切，令諸眾生同佛菩提。大悲為首，普念眾生如一子想，修習大慈，普覆一切。過去已曾於菩薩所修不思議勝妙智慧，於阿耨多羅三藐三菩提得不退轉，具足成滿諸波羅蜜，心無所著，直心智慧，皆悉清淨。求薩婆若，離障蓋網，超出諸難，得淨法身。行普賢行，長養菩薩一切諸力，成就圓滿淨智慧日。

[0755b29] 爾時，善財五體投地，敬禮瞿夷，禮已，合掌於一面住，白言：「大聖！我已先發阿耨多羅三藐三菩提心，而未知菩薩云何行生死中而無所染？覺了一切諸法實相，超出聲聞、緣覺之地，住如來地而不捨離菩薩所行？修菩薩行不離佛地，超出世間，法身圓滿，應世受生，普現種種諸方便身？知法無性，示現一切眾生之身，解甚深法，以妙音聲而為說法？知眾生空而能不捨化諸世間？知一切佛不生不滅而能供養，心無退轉？知無業報而行善業，無有休息？」

[0755c11] 爾時，瞿夷作如是言：「善哉！善哉！善男子！能問諸菩薩摩訶薩所行之法，修習普賢諸行願者，能如是問。諦聽！諦聽！善思念之！我當承佛神力，為汝解說。善男

子！若有菩薩成就十法，則能滿足因陀羅網普智光明菩薩之行。何等為十？所謂：依善知識、廣發無量諸弘誓願、修淨勝妙正直、希望集一切智功德、聞佛出世歡喜無量、心常樂住三世佛所、隨順一切諸大菩薩、悉為一切佛所護持、清淨大悲、遠離生死，是為十法。若有菩薩成就此法，則能滿足因陀羅網普智光明菩薩之行。佛子！若諸菩薩勇猛精進，心無退轉，出生修習佛無盡法，值善知識故。佛子！菩薩有十法值善知識。何等為十？所謂：不惜身命、不求世樂、知諸法相而不捨離、一切智願、觀察法界、離三有海、無所依住、深入一切菩薩諸願、普照一切諸佛世界、淨修菩薩圓滿智慧，是為十法值善知識。」

[0755c29] 爾時，瞿夷承佛神力，觀察十方，欲重明此義，以偈頌曰：

「無諂於知識，　智慧廣無量，
專求佛菩提，　利益諸眾生。
恭敬善知識，　其心如佛想，
勇猛精進力，　具因陀網行。
解脫心增廣，　其量均虛空，
攝取於三世，　佛剎及眾生。
直心如虛空，　遠離煩惱垢，
出生佛功德，　是為身雲行。
不思議智慧，　積集功德海，
清淨福業藏，　不染於世間。
一切諸佛所，　聞法無厭足，
智慧燈普照，　是為照世行。
一念皆能詣，　十方剎海佛，
聞法分別知，　是為隨順行。
見佛眷屬海，　究竟三昧海，
滿足諸大願，　是因陀網行。
未來劫修行，　諸佛所護念，
普照諸世界，　是為法光行。
大悲見眾生，　智日出世間，
法光除癡闇，　是為智日行。
見諸趣眾生，　迴流生死中，
為轉淨法輪，　是為普賢行。
智慧身無量，　隨應而示現，
普於一切趣，　度脫諸群生，
發起大慈悲，　普覆於一切，
遍照諸群生，　令得佛菩提，

[0756a28] 「善男子！我已成就分別觀察一切菩薩三昧海法門。」

[0756a29] 善財白言：「大聖！此法門者，境界云何？」

[0756b01] 答言：「善男子！我入是法門，知此娑婆世界眾生，佛刹微塵等劫中，死此生彼，作善惡業，受諸果報，在生死道出生死者，正定、邪定及不定，聚有使善根、無使善根，具足善根、不具足善根，不善善根，善根攝不善根、不善根攝善根，善根所起、不善根所起，一切善惡，皆悉了知。彼諸劫中佛興于世，我悉了知。知彼諸佛初發道心，行菩薩行，出生一切諸大願海。知彼供養一切諸佛，具菩薩行，成等正覺，轉正法輪，現自在力，化度眾生。知彼眷屬聲聞、緣覺之所修行，過去修習一切善根，得明淨智，成就寂滅自在法門，顯現種種自在神力，教化眾生而般涅槃。知彼眷屬諸菩薩眾，初發道心，修習善根，出生種種諸大願行，成就滿足諸波羅蜜，種種莊嚴菩薩之道、菩薩諸地自在之力、菩薩諸地住、分別修習諸菩薩地、淨菩薩地、修菩薩地、菩薩諸地相、菩薩諸地智、菩薩諸攝智、菩薩善巧方便教化眾生、菩薩諸住、菩薩圓滿淨行、菩薩自在行、菩薩三昧海、菩薩方便，於念念中悉知菩薩諸三昧海，一切種智，電光法雲，得諸法忍，盡一切智底。知彼菩薩諸佛刹海，究竟法海；知眾生海，修習一切菩薩法門，滿足大願，顯現種種自在神力，如是等事，我悉了知。如此娑婆世界知十方世界世界性、世界海、世界輪、世界圓滿、世界分別、世界旋、世界轉、世界蓮華、世界須彌、世界相中事，亦復如是。盧舍那佛本願力故，我悉深入分別念知，何以故？此法門者，悉知一切眾生心海；知一切眾生積集善根；知一切眾生有垢、有淨；知一切眾生性；知一切聲聞三昧自在法門；知一切緣覺菩薩諸佛三昧自在法門，如是等事，悉分別知。」

[0756c05] 善財白言：「大聖！發阿耨多羅三藐三菩提心來，其已久如？」

[0756c07] 答言：「佛子！乃往古世，過世界微塵等劫，有劫名勝光明。時，有世界名離恐怖。彼世界中有四天下，彼閻浮提中有一王都，名妙德樹須彌山，於八十王都最為殊勝。彼有王，名一切寶主。有六萬采女、五百大臣、五百王子，端正勇健，摧伏怨敵。其王太子，名增上功德主。顏貌殊勝，相好嚴身，與萬采女俱，持妙幢蓋，散眾寶華，作諸妓樂，乘妙寶車，詣香芽山，遊戲園林。

[0756c15] 「時，彼道路坦然平正，種種莊嚴，散眾妙華，寶樹行列，眾妙寶帳以覆其上。於彼路側，積眾寶，聚雜種寶，衣諸莊嚴，具肴膳飲食，如是等事，隨其所須，皆給施之。時，有母人，名曰善現。將一童女，名離垢妙德，端嚴姝妙，修短得所，顏容無倫，目髮紺色，脣齒丹素，口出梵音，才能巧妙，言語聰辯，修習慈心，見者無厭，少貪恚癡，常懷慚愧，心無諂曲，乘妙寶車，采女圍遶，從母遊觀。先太子前至香芽園，太子見已，生染愛心，語其母言：『欲娉賢女以為我妻。』

[0756c26] 「母語女言：『太子今欲求汝為妃，於意云何？』

[0756c27] 「女白母言：『若欲使我為彼妃者，當自殞滅。』

[0756c28] 「母報女曰：『勿作此言！所以者何？今此太子悉已具足轉輪王相，必為聖主

，有玉女寶，汝當爾時不堪給使，此處尊勝，莫生難心。』時，彼園外有一道場，名法雲光。有勝日光如來、應供、等正覺出興于世，於彼道場成無上道。時，女夢見彼如來身，於夢覺已，空中有天而告之曰：『汝夢所見是勝日光佛，成道已來始經七日，今在道場無量菩薩大眾圍遶彼佛眾會，一切天龍八部、鬼神乃至無量淨居諸天地神、風神、海神、火神、山神、樹神、叢林藥草城郭等神皆悉雲集，奉覲世尊，聽受正法。』時，彼女人聞是語已，詣太子所，合掌而立，以偈白言：

「『我色世間最，　智慧無倫匹，
　才妙善言論，　觀者無厭足。
　太子應當知，　我心善貞潔，
　志尚心端直，　清淨無所染。
　遠離於瞋恚，　貪欲及愚癡，
　以真淨直心，　饒益諸群生。
　我見太子身，　相好自莊嚴，
　見已喜無量，　諸根悉調伏。
　妙體猶淨金，　髮美紺青色，
　額廣目明徹，　必為自在王。
　其身逾金山，　相好自嚴飾，
　我今太子所，　合掌恭敬住。
　其目淨修廣，　方臆如師子，
　觀者無厭足，　妙音應納我。
　舌相廣長妙，　猶如赤銅色，
　演出梵音聲，　聞者踊躍喜。
　口方牙深固，　齒白而齊密，
　若有覩見者，　一切皆歡喜。
　離垢清淨身，　具相三十二，
　成就此妙相，　必為轉輪王。』

[0757b04] 「爾時，太子語彼女言：『汝是誰女？為誰守護？若先屬他，我則不宜起染愛心。』

[0757b05] 「爾時，太子說偈問言：

「『清淨功德身，　見者無厭足，
　誰為汝父母，　為誰所守護。
　若先有所屬，　我不起欲想，
　非分生婬心，　命終墮惡道。
　不應為豪貴，　種種富樂故，
　發起如是等，　放逸貪亂心。
　種種生邪見，　幻誑諸諂偽，
　如是造諸惡，　流轉於世間。

父母知識所，　應起恭敬心，
慈悲廣覆護，　一切諸群萌。
若於一切處，　所從聞法者，
能生諸善故，　應起恭敬心。
一切諸導師，　正法菩薩眾，
聖僧功德海，　皆悉應恭敬。
修習諸功德，　遠離一切惡，
安住於正法，　廣行菩薩道。
若無歸依者，　應起大慈心，
諸在三惡道，　應發大悲念。
一切諸法界，　有成必有敗，
捨心平等觀，　莫隨煩惱魔。
應發菩提心，　覺悟諸群生，
無量劫修行，　不起疲倦想。』

[0757b29] 「時，彼女母說偈白言：

「『唯願太子聽，　此女從生來，
乃至今長成，　一切諸因緣。
太子所生日，　女從蓮華生，
其目淨修廣，　肢節悉具足。
我曾於春月，　遊觀娑羅園，
覩見諸卉木，　種種華榮茂。
同遊八百女，　容儀悉端嚴，
皆已具足知，　諸巧技能法。
彼園有浴池，　名曰眾莊嚴，
我於池岸坐，　采女眾圍遶。
時彼浴池中，　千葉蓮華生，
寶葉瑠璃莖，　閻浮檀金臺。
眾妙寶香鬚，　普放淨光明，
遍照閻浮提，　猶若日初出。
時見此玉女，　從彼蓮華生，
覩者皆念言，　此則善業報。
目髮紺青色，　其身如紫金，
眾寶以莊嚴，　觀者心無厭。
離垢淨無穢，　肢節悉具足，
猶如真金像，　安處寶蓮華。
毛孔栴檀香，　普熏於一切，
口出蓮華香，　演妙梵音聲。
此是玉女寶，　世間所希有，
身相悉具足，　種種妙莊嚴。

一切諸技術，　世間言論法，
究竟悉縷練，　願為哀納受。
此是玉女寶，　身分悉圓滿，
功德具莊嚴，　宿行之所得。
善知眾生病，　起患之所由，
又知對治法，　除滅眾疑惑。
一切閻浮提，　眾生語言法，
種種妓樂音，　無不善通達。
此女修功德，　遠離女人法，
能轉眾生心，　唯願哀納受。
捨離嫉妬心，　不醉於五欲，
不起瞋恚心，　修習忍智慧。
精進持淨戒，　能辦一切事，
專求諸功德，　太子願納受。
若見諸貧窮，　老病眾苦逼，
無所歸依者，　大悲普慈念。
常欲利眾生，　不求自安樂，
功德莊嚴身，　饒益於一切。
於諸威儀中，　常修不放逸，
修習諸善法，　見者無不悅。
功德普莊嚴，　遠離染污心，
常求善知識，　恭敬樂供養。
修習大慈法，　棄捨怨結心，
智慧無與等，　唯願哀納受。』

[0758a20] 「爾時，太子答言：『善女！我已先發阿耨多羅三藐三菩提心，欲無量劫行菩薩行，積集一切功德智慧，淨修一切諸波羅蜜，恭敬、供養一切諸佛，護持正法，嚴淨一切諸佛世界，令如來種相續不斷，教化眾生，滅生死苦，住究竟樂。欲令眾生淨智慧眼，住菩薩道，修菩薩行，具足一切菩薩諸地。令一切眾生心大歡喜，我當盡未來劫行檀波羅蜜，悉捨一切國城、妻子、肢節、手足、頭目、髓腦，或在家布施、出家修道，汝於爾時，莫作障礙，壞我道心。』

[0758b01] 「爾時，太子重為彼女而說偈言：

「『哀愍眾生故，　我發菩提心，
無量無數劫，　積集智功德。
無量劫海中，　修習諸大願，
廣修菩薩行，　具足一切地。
三世諸佛所，　學六波羅蜜，
聞法能修行，　專求菩薩道。

十方垢濁剎，　我悉令嚴淨，
除滅諸群生，　三惡道苦患。
以諸方便力，　廣度一切眾，
除滅愚癡闇，　住一切智道。
供養諸佛海，　淨修一切地，
發起大慈悲，　內外一切捨。
若我施來求，　妻子諸眷屬，
在家及出家，　汝莫作障礙。
若能如是者，　我則納受汝。』

[0758b17] 「時，女答言：『敬從來教，乃至出家不敢有礙。』即說偈言：

「『一切劫海中，　地獄火燒身，
若能眷納我，　甘心受此苦。
一切生死身，　碎末如微塵，
若能眷納我，　甘心受此苦。
無量劫頂戴，　一切金剛山，
若能眷納我，　甘心受此苦。
一切生死海，　以我施無悔，
若得法王處，　願令我亦然。
無量無數劫，　修行菩薩道，
有來求我者，　歡喜願施與。
太子見眾苦，　發起菩提心，
無量大慈悲，　攝眾生及我。
我不求豪富，　不貪五欲樂，
但願共行法，　而為太子妻。
修廣明淨眼，　慈愍觀眾生，
不起染污心，　必成菩提道。
太子遊行時，　地出眾寶華，
此相無有疑，　必為轉輪王。
我昔於夢見，　正覺勝日光，
菩提樹下坐，　大眾悉圍遶。
夢中見彼佛，　以手摩我頂，
覺已大歡喜，　踊躍無有量。
空中時有天，　名曰清淨身，
彼天為我說，　道場佛興世。
我發如是念，　若見太子者，
當為分別說，　勝日光佛興。
我昔所志願，　於今悉成滿，

　唯願俱往詣，　　供養彼如來。』

[0758c18] 「爾時，太子聞彼如來出興于世，心大歡喜，踊躍無量，欲見彼佛，以五百寶散彼女人，又與妙德光藏淨周羅寶并妙衣服。時，彼女母即為太子而說偈言：

「『今此玉女寶，　　功德莊嚴身，
　我昔所志樂，　　此願今成滿。
　持戒不放逸，　　智慧諸功德，
　普於一切世，　　最勝無倫匹。
　此女蓮華生，　　種姓無譏嫌，
　遠離諸不善，　　太子同志願。
　此女身柔軟，　　猶如天繒纊，
　蒙彼手摩者，　　眾患悉除滅。
　毛孔所出香，　　芬馨無倫比，
　眾生若聞者，　　悉住於淨戒。
　其身淨無垢，　　譬如真金像，
　若有覩見者，　　離害具慈心。
　口出微妙音，　　無不樂聞者，
　若有聽斯音，　　遠離諸惡業。
　心淨無瑕穢，　　質直無諂曲，
　隨其所聞法，　　如說能修行。
　恭敬善知識，　　及所尊重者，
　遠離貪欲心，　　專求於正法。
　此女心不恃，　　妙色蓮花生，
　世間諸榮樂，　　唯求無上道。』

[0759a13] 「時，彼太子與此女俱，并一萬采女出香芽園，各乘寶車，往詣道場，下車步進，遙見如來相好嚴身，其心澄淨，如鏡淵渟，諸根調伏猶如象王，心大歡喜，踊躍無量。與采女眾往詣佛所，頭面禮足，恭敬供養，遶無數匝，各持五百眾妙寶華，供散彼佛，為彼如來興立五百眾香樓閣，雜寶嚴飾。時，彼如來為說普門燈明修多羅，聞說經已，於一切法中得三昧海，所謂：諸佛願海三昧、普照三世光藏三昧、對見一切諸佛三昧、普照一切眾生三昧、普照世界海淨智燈光明三昧、普照眾生根海智光明三昧、救護眾生光雲三昧、教化眾生現前智燈明三昧、聞持諸佛法輪三昧、具普賢行淨雲三昧，於一切法中得如是等諸三昧海。

[0759a27] 「時，彼玉女於諸法中得不可壞寂靜法門，於阿耨多羅三藐三菩提得不退轉。

[0759a29] 「時，彼太子與諸眷屬禮彼如來，遶無數匝，辭退還宮，詣父王所，頭面敬禮，白言：『大王！彼道場上勝日光佛始成正覺。』

[0759b02] 「王問太子：『從誰聞乎？』

[0759b03] 「答言：『從彼離垢妙德女聞。』時，王聞已，歡喜無量，猶如貧人得大寶藏，作如是念：『佛無上寶難值、難遇，能滅眾生惡道、貧苦，為無上醫；善對治法，除滅眾生諸煩惱患，為善導師；於生死海，濟度眾生，置涅槃處。』作是念已，召諸小王及諸群臣并婆羅門、剎利、居士，皆悉集會而告之曰：『我聞太子無上吉語云：勝日光佛出興于世。我聞是已，歡喜無量，無以酬報，今捨王位授與太子。』王捨位已，與諸眷屬往詣道場勝日光佛所，頭面禮足，退坐一面。

◎

[0759b14] 「◎爾時，如來觀察彼王及諸眷屬白毫相中放大光明，名曰一切**眾生心燈，普照十方無量世界，一切諸王顯現如來不可思議自在神力，應受化者令彼心淨，具足不可思議功德，超出世間，其身清淨，以微妙音為大眾說離癡曀法真實燈陀羅尼門，佛**剎微塵等陀羅尼以為眷屬。彼王聞已，即得廣大智慧光明，閻浮提微塵等菩薩得此陀羅尼，六十那由他人得諸漏盡，一萬眾生皆得離垢清淨法眼，無量眾生悉發阿耨多羅三藐三菩提心。又以不可思議自在神力，於十方剎以三乘法化度眾生。

[0759b25] 「爾時，彼王作如是念：『此諸功德若不出家則不能**辦，我今應當於如來所出家修道**。』前白佛言：『今從世尊出家學道。』佛答王言：『宜知是時。』時，王即與一萬眷屬出家修道，皆得離癡**曀法真實燈陀羅尼門及世界微塵等陀羅尼。又得菩薩十明及無量辯淨無礙身，詣諸佛所，悉聞受持佛正法輪，為大法師，以神通力遍諸世界，隨所應化，為彼現身。讚歎佛法并諸過去菩薩所行菩薩本生，又讚歎佛無量無邊自在神力，守護正法。**

[0759c07] 「爾時，太子月十五日，王得道時，於其正殿，采女圍遶，七寶自至。一金輪寶，名勝自在；二象寶，名曰青山；三紺馬寶，名勇疾風；四神珠寶，名光藏雲；五主藏臣寶，名曰大財；六玉女寶，名淨妙德；七主兵臣寶，名離垢眼。得是七寶，於閻浮提作轉輪王時，有千子，端正勇猛，能伏怨敵。時，彼人民熾盛，豐樂自在，八萬王城，城各建立五百樓閣，大僧伽藍，**眾寶莊嚴，一一僧伽藍起廣大塔，一切眾寶以為莊嚴，香華繒蓋而供養之；一一王城次第請佛，以不思議眾妙供具供養如來。**

[0759c18] 「時，佛入城，無量**眾生皆大歡喜，長養善根，發菩提心，以廣大悲饒益眾生，正求佛法，知真實義，平等觀察三世諸法，明淨智慧，普照三世，知三世佛次第出世，攝取眾生，向菩薩道，行菩薩行，安住菩薩平等正法，逮得如來法輪，智光深入法海，能於己身**見一切剎，善知諸根，弘誓願海得一切智。爾時，如來次第受彼諸王請時，如是饒益無量眾生。佛子！爾時，太子增上功德主，豈異人乎？今釋迦牟尼佛是也。爾時，王寶主，寶華佛是也，寶華如來今在東方。過世界海微塵等世界海，有一世界海，名法界虛空

光雲；中有世界，名佛圓滿光妙德燈；彼有道場，名曰一切天王光幢；彼佛始成正覺，與不可說佛剎微塵等菩薩大眾圍遶說法，彼寶華佛為菩薩時，淨彼剎海，彼剎海中三世諸佛出興世者，皆寶華佛為菩薩時，教化令發阿耨多羅三藐三菩提心。爾時，女母善現者，今我母善目是也。王眷屬者，彼如來所大眾是也。皆悉具足普賢諸行，成就大願，清淨法身，普照世間，其心無壞，逮得菩薩諸三昧門，以清淨眼皆悉對見一切諸佛、一切如來，以虛空等妙音聲雲轉正法輪，悉聞受持，於諸法中得自在力，出入息頃遍遊一切諸佛世界；以微妙音為眾生說法，而未曾離一切佛所，盡未來劫，修菩薩行，隨所應化，悉為現身。爾時，離垢妙德寶女共增上功德主轉輪王四事供養勝日光佛者，我身是也。彼佛滅度後，其世界中有六十百千億那由他佛出興于世，其最初佛號明淨身；次名淨明月普照智；次名智觀幢；次名廣智光明王；次名精進金剛那羅延；次名不壞智；次名智普緣；次名淨德智雲；次名師子智光；次名周羅光明；次名功德光幢；次名智日幢；次名開寶蓮華身；次名功德光；次名智光雲；次名普明淨月；次名莊嚴蓋妙音；次名師子勇猛智照；次名法界慧月；次名覺眾生心虛空電光；次名善鼻妙香；次名寂滅響；次名甘露山；次名法海雷音；次名無壞智音；次名覺空電光周羅；次名月光白毫相雲；次名圓面淨慧；次名善覺智華光；次名寶焰山妙德王；次名廣德夜光；次名妙寶月幢；次名具三昧身；次名勝寶光王；次名現普智光；次名焰海門燈；次名離垢妙音王；次名無等功德；次名勝幢；次名修臂；次名本願淨月；次名真實智燈；次名法上妙音；次名明淨妙德藏王；次名乘幢；次名法海蓮華。佛子！彼一劫中，如是次第六十百千億那由他佛出興于世，我悉親近、恭敬、供養，其最後佛名廣解脫光，於彼佛所得淨智眼。

[0760b10] 「佛子！爾時，彼佛初成正覺，入城教化，我時為王夫人，與彼大王恭敬、供養，聞彼佛說如來性起燈修多羅，聞已，得淨智眼，又得觀察菩薩三昧海法門。佛子！我得此法門已，於世界微塵等劫受持修習，是諸劫中，值無量佛出興于世，我悉恭敬供養。佛子！我或一劫值一如來出興于世，恭敬供養，或二、或三、或不可說；或於一劫，值世界微塵等佛出興于世，我悉恭敬供養，而未能知諸大菩薩身量像貌及其身業、心行、智慧三昧境界。

[0760b20] 「佛子！我若見修菩薩行者，歡喜無量，恭敬供養，以諸方便而攝取之，令於阿耨多羅三藐三菩提，得不退轉。佛子！我於世界微塵等劫，值遇諸佛，恭敬供養，彼佛說法悉聞受持。時，彼諸佛各以種種修多羅為我說此法門，我聞是已，悉於三世佛剎海中、諸如來所、佛眷屬所修此法門，又行菩薩行、菩薩大願海，種種法門中修此法門，猶未能知普賢菩薩所行法門，何以故？佛子！普賢法門猶如虛空無量無邊，又如眾生及三世海、十方剎海及諸法界無量無邊。佛子！普賢菩薩法門與諸佛身境界齊等。我於世界微塵等劫，觀菩薩身，心無厭足，何以故？我於菩薩一一毛孔中，念念悉見無量無邊莊嚴世界，佛坐道場，成等正覺，於大眾中以微妙音轉正法輪，說種種修多羅，種種諸乘，種種清淨。復次，佛子！我於菩薩一一毛孔中，念念悉見諸眾生海各有所住及其境界、諸根不同；

於三世中發菩提心，行菩薩行，具大願海，淨諸菩薩無量無邊波羅蜜海，及諸菩薩本生之海，無量無邊大慈悲海；攝取眾生悉令歡喜，乃至悉見一切菩薩現處中宮，采女圍遶。佛子！我於菩薩一一毛孔中，皆悉覩見如是等事。佛子！我唯知此法門，諸大菩薩皆悉究竟諸方便海，顯現一切眾生等身，隨順世間，於一切毛孔普放一切相海光明，了法無性，諸眾生類等如虛空，一切至處皆悉如如，顯現神變，於諸法界得自在力，遊戲普門一切諸地法門海中；我當云何能知、能說彼功德行？」

[0760c21] 爾時，瞿夷語善財言：「善男子！此迦毘羅城摩耶夫人，汝詣彼問云何菩薩修習諸行，不染世法？供養諸佛，於菩薩行得不退轉？除滅障礙，不由他悟，入諸法門，常能應現一切佛所？攝取眾生，盡未來劫，修菩薩行而不退轉，究竟滿足大乘諸願，長養一切眾生善根？」

[0760c27] 爾時，瞿夷承佛神力，欲重明此義，以偈頌曰：

「我見樂修行，　菩薩諸行者，
歡喜心無量，　皆悉攝取之。
乃昔久遠世，　過百刹塵劫，
有劫名清淨，　世界名光明。
爾時彼劫中，　六十百千億，
那由他諸佛，　出興於世間。
最後等正覺，　號為法幢燈，
彼佛滅度後，　有王名智山。
以大自在力，　王領閻浮提，
悉能廣降伏，　一切諸怨敵。
王子有五百，　端正身姝妙，
其體淨圓滿，　見者無厭足。
深信諸佛法，　恭敬而供養，
守護正法藏，　受持樂修習。
彼王有太子，　名曰善光明，
三十相嚴身，　饒益諸群生。
五百億人俱，　出家行學道，
勇猛精進力，　護持彼佛法。
王都名智樹，　一億城圍遶，
有林名靜德，　眾寶樹莊嚴。
善光住此林，　廣說佛正法，
辯才無窮盡，　令眾悉清淨。
或為乞食故，　入彼王都城，
庠序有威儀，　見者莫不欣。
遊步如師子，　志意常安諦，
諸根悉調伏，　念慧現在前。

爾時有長者,　名曰歡喜幢,
我為長者女,　名曰隨順光。
時我於城中,　遇見善光明,
相好莊嚴身,　歡喜心無量。
次乞至我門,　我以染心施,
摩尼莊嚴具,　投彼善光鉢。
雖以染愛心,　供養彼佛子,
二百五十劫,　不經三惡道。
常於天人中,　尊貴王家生,
恒見善光明,　妙相莊嚴身。
於後所過劫,　二百有五十,
善現女家生,　名離垢妙德。
我見勝自在,　發起供養心,
不惜身壽命,　隨其所施與。
時與太子俱,　覩佛勝日光,
歡喜心無量,　發起菩提心。
彼劫最後佛,　名廣解脫光，
出興於世間,　我值悉供養。
從彼最後佛,　得淨智慧眼,
了知諸法相,　除滅虛妄倒。
得觀察菩薩,　三昧海法門,
一念悉覩見,　不可思議剎。
見彼諸佛剎，　或淨或垢穢,
於淨不貪樂,　於穢不憎惡。
普見諸世界,　如來坐道場,
一念見諸佛,　不思議光海。
亦見佛眷屬,　一切三摩提,
一切諸法門,　皆悉無障礙。
又知彼業行,　隨其所住地,
及諸大願海,　一念悉了知。
我於菩薩身,　見諸菩薩等,
無量劫修行,　一切莫能測。
一一毛孔見,　阿僧祇劫剎，
風輪水火輪,　一切大地輪。
種種所依住,　世界形類相,
諸妙莊嚴具,　眾生身差別。
又見世界海,　一切諸世界,
諸佛出興世,　說法度眾生。
我於無量劫,　修習菩薩行,

猶不知菩薩，　身業心智慧。」

[0761c08] 時，善財童子頭面敬禮彼瞿夷足，遶畢辭退。

◎
大方廣佛華嚴經卷第五十六

【經文資訊】大正藏第 09 冊 No. 0278 大方廣佛華嚴經
【版本記錄】CBETA 電子佛典 2016.06，完成日期：2016/06/15
【編輯說明】本資料庫由中華電子佛典協會（CBETA）依大正藏所編輯
【原始資料】蕭鎮國大德輸入，眾生出版社提供新式標點，其他
【其他事項】本資料庫可自由免費流通，詳細內容請參閱【中華電子佛典協會資料庫版權宣告】

本網站係採用 Creative Commons 姓名標示-非商業性-相同方式分享 3.0 台灣 (中華民國) 授權條款授權.
Copyright ©1998-2016 CBETA
Dictionary cache status: loaded

Glossary and Other Vocabulary

Copyright Fo Guang Shan 佛光山 2013-2025. This work may be freely reused under the Creative Commons Attribution 4.0 International License with attribution. Please send comments to alex@ntireader.org.
Page updated on 2025-06-19

Avataṃsakasūtra (Flower Garland Sūtra) 大方廣佛華嚴經
Scroll 57
Click on any word to see more details.

大方廣佛華嚴經卷第五十七

東晉天竺三藏佛馱跋陀羅譯

入法界品第三十四之十四

[0761c17] ◎爾時，善財童子作如是念：「我當云何見善知識？善知識者遠離世間住，無所住，不著諸入，超出障礙，趣無礙道，具淨法身、善業、化身，以明淨智觀諸世間，大願成滿，持佛法，身如意。法身非生滅身、非來去身、非虛實身、非聚散身。一切諸相即一相。身離邊見、身無所著、身無窮盡、身滅眾虛妄。如電光身、如幻夢身、如鏡像身、如淨日身，充滿一切諸方，化身於三世中無壞。法身非身之身，如是等身一切世間所不能見；唯是普賢菩薩所見彼善知識行無礙行，我當云何能見、親近知其相貌？聞法受持？」作是念已；時，有城天，名曰寶眼，眷屬圍遶，在虛空中，為善財現妙莊嚴身，以天寶、冠寶莊嚴具供養善財，作如是言：「善男子！應守護心城，離生死故；應莊嚴心城，得十力故；應淨心城，遠離慳嫉諸諂曲故；應滅熾然猛焰心城，諸禪三昧法門相續得自在故；應照心城，常以般若波羅蜜光照如來海及眷屬故；應長養心城，攝取諸佛方便道故；應堅固心城，出生普賢諸行願故；應修心城，諸魔魔民及餘怨敵莫能壞故；應明心城，得諸如來智光明故；應修無壞心城，能受如來正法雲故；應具心城，己心悉受一切如來功德海故；應廣心城，大慈普覆一切眾生故；應蓋心城，以法普覆障不善故；應進心城，無量大悲救一切眾生故；應開心城門，正念一切三世佛故；應達心城，悉知諸佛轉正法輪、修多羅法門因緣起故；應知心城道，開示顯現一切智道故；應持心城，具三世佛諸願海故；應知心城力，長養法界功德力故；應放心城，普照光明，知一切眾生諸根、欲性、結業、習氣、諸垢淨故；應知心城自在力，攝取一切諸法界故；應瑩心城，住佛念故；應知心城實相，了達諸法無實性故；應知心城如幻，入一切智正法城故。菩薩摩訶薩若如是知諸心城者，則能積集一切善根，何以故？蠲除無量諸障礙故。所謂：見佛障、聞法障、供養佛障、攝眾生障、淨佛剎障。佛子！菩薩摩訶薩若有如是無障礙心，以少方便，能見一切諸善知識，究竟成就一切種智。」爾時，有天名法妙德，在虛空中，妙聲讚歎摩耶夫人，又放種種色光明網，廣照無量諸佛世界。爾時，善財見光明網，照諸佛身，遶一匝已，然後還來入善財頂，充滿其身。爾時，善財即得離垢淨光明眼，除滅一切愚癡闇障；得離瞖眼，了知一切眾生實性；得離垢眼，觀一切法性；得淨慧眼，觀一切剎性；得淨光眼，見佛法身；得普明眼，觀不思議如來色身；得無礙光眼，觀察一切世界成敗；得遍光眼，見一切佛轉正法輪，出生修多羅；得普境界眼，觀察無量諸佛神力，教化眾生，得普見眼；觀一切世界隨因緣起。諸佛興世時，有守護菩薩法堂羅剎鬼王，名曰善眼；與妻子俱，一萬羅剎眷屬圍遶，在虛空中，散眾妙華，語善財言：「善男子！若有菩薩成就十法，則能親近諸善知識。何等為十？所謂：直心清淨，遠離諂曲；不壞大悲，攝取眾生；觀察眾生非真實性，於薩婆若心不退轉；於佛大眾得堅信力；以淨慧眼觀諸法性；無壞大悲普覆眾生；明淨慧光了諸法界；善對治法，雨甘露雲除生死苦；順善知識；以明淨眼觀諸法性相續不斷。菩薩成就此十法者，則能親近諸善知識。

[0762b23] 「復次，佛子！菩薩成就十三昧門，則能覩見諸善知識。何等為十？所謂：淨法虛空圓滿三昧；觀察一切方海三昧；分別一切境界三昧；對見十方諸佛三昧；長養功德藏海三昧；念念不捨善知識三昧；現前見一切如來功德善知識三昧；詣善知識三昧；常得不離一切善知識三昧；恭敬供養善知識無過失三昧。善男子！菩薩成就此十三昧門，則能

覩見諸善知識。又得諸善知識微妙音聲轉正法輪三昧法門；若有菩薩住此法門，悉知一切諸佛平等，常能覩見諸善知識。」

[0762c05] 爾時，善財答羅剎言：「善哉！善哉！以哀愍故，方便教我見善知識。願為我說云何往詣善知識所？於何方處城邑、聚落求善知識？」

[0762c08] 答言：「善男子！敬禮十方求善知識，正念思惟一切境界求善知識；勇猛自在，遍遊十方求善知識；知身、知行，如夢、如電，詣善知識。」

[0762c11] 爾時，善財隨順其教，即時覩見大寶蓮華從地涌出。金剛為莖，摩尼為葉，淨寶為臺，眾妙香鬚，以阿僧祇摩尼寶網羅覆其上。蓮華臺上有一樓觀，名曰攝取法界方藏。金剛為地，樓有千柱，一切摩尼眾寶合成，種種莊嚴，懸阿僧祇妙寶、瓔珞、阿僧祇寶以為欄楯。

[0762c17] 爾時，善財見樓觀中有摩尼寶師子之座。眾寶莊飾；雜寶欄楯；敷眾妙衣；寶網覆上；建寶幢蓋；於金鈴中，出妙音聲，雨妙香華；諸寶鈴中出諸菩薩願行音聲；寶月幢中出佛化身；淨摩尼中顯現如來次第受生；日摩尼中放無量光，照十方剎；摩尼寶王光明幢中放一切佛，圓滿光明；明淨寶中出眾供具，一切眾生燈佛正法雲；如意寶中念念出生普賢自在，充滿法界；須彌幢中出天妙聲，讚歎如來。

[0762c27] 爾時，善財見此不可思議莊嚴高座、不可思議眷屬圍遶；見摩耶夫人處彼座上，端正姝妙，具淨色身、出三世間色身、一切世間對現色身、遠離一切有趣色身、隨其所應教化色身、一切眾生不染色身、起廣大色身、與一切眾生等色身、一切眾生無等色身、一切眾生見不虛色身；種種色身，隨所應化，顯現色身、無量形像色身、普門形像色身、一切眾生對現色身、廣大自在門莊嚴色身、教化一切眾生色身、一切眾生對現垂形色身、一切時現種種不壞色身、一切眾生究竟不究竟住持色身；不去色身，於一切趣無所滅故；不來色身，於一切趣無所生故；不起色身，不起、不現故；不滅色身，離一切世間語言道故；不虛色身，隨所得故；不欺色身，隨應世間故；無所至色身，不生不死故；不壞色身，法性無壞故；無相色身，三世語言斷故；一相色身，無相善說相故；如電色身，隨應一切眾生心故；如幻色身，智幻滿故；如焰色身，持眾生想故；如影色身，一切眾生本願相續不斷故；如夢色身，隨應眾生不可壞故；究竟法界色身，淨如虛空故；現大悲色身，成就一切眾生故；顯現無礙門色身，於念念中滿法界故；無量無邊色身，淨一切世門離語言道故；無所依色身，教化眾生究竟願故；住持色身，能辦一切眾生事故；不生色身，幻願滿故；無比色身，出世間故；隨應色身，隨應度故；不雜色身，隨業相續故；如意珠色身，滿足一切眾生願故；離虛妄色身，一切眾生虛妄起故；離覺觀色身，一切眾生不能思察故；不究竟色身，除滅生死故；清淨色身，離如來覺觀故；如是色非色，色如電故；受非受，除滅世間苦受故；離一切想，分別一切眾生想故；出生行非行，諸業如幻故；離識境界，滿足菩薩智慧願故；空無所有，一切眾生語言斷故；色身成就，妙色不滅故。

[0763b05] 爾時，善財見摩耶夫人隨應眾生示現如是種種無量色身眾生，或見過他化自在天王女身，乃至過四天王女身；或見過龍王女身，乃至過人王女身。爾時，善財見如是等種種色身，長養一切眾生善根，行不可壞檀波羅蜜，大悲普念一切眾生，出生如來無量功德。勇猛精進求薩婆若，知一切法皆寂滅相，入深忍海，具足一切無壞禪定，修習一切三昧境界，逮得如來圓滿禪定，滅一切眾生諸煩惱海。皆悉嚴淨一切法界，分別了知諸佛法輪，以明淨智觀一切法海，見一切佛心無厭足。次第觀察三世如來，開一切佛門，見三世佛。次第興世淨佛道，戒如如如空，攝一切眾生而教化之，得淨法身，淨一切佛剎。諸大誓願究竟，化度一切眾生。一念充遍諸佛境界，出生菩薩自在神力。顯現無量清淨色身，降一切魔力，增長功德力，生善法力，得一切佛力，具菩薩力，生一切智力。如來智慧普照一切，悉知無量眾生心海，了知眾生諸根欲性。一身充滿十方無量無邊佛剎，悉分別知佛剎成敗，開淨智眼，見三世海、諸佛法海出生一切如來功德，知一切菩薩所修功德，從初發心乃至究竟長養一切眾生善根，於一切世間讚歎一切諸佛功德，成滿一切菩薩母願。

[0763c01] 爾時，善財見摩耶夫人有如是等閻浮提微塵等未曾有事，即變化己身，悉與摩耶夫人身等，合掌禮敬，五體投地，即得無量無邊諸三昧門。正念修習，分別觀察，隨順出生印證。證已，從三昧起；起已，敬遶摩耶夫人及諸眷屬，恭敬合掌於一面住，白言：「大聖！文殊師利菩薩，往昔教我發阿耨多羅三藐三菩提心，求善知識，親近供養。我已漸求至大聖所，願為演說云何菩薩學菩薩行、修菩薩道？」

[0763c10] 答言：「佛子！我已成就大願智幻法門。得此法門故，為盧舍那如來母。於此閻浮提迦毘羅城淨飯王宮，從右脇生悉達太子，顯現不可思議自在神力。善男子！菩薩於兜率天命終時，一一毛孔放大光明，名一切如來受生圓滿功德，顯現不可說不可說佛剎微塵等菩薩受生莊嚴，普照一切世界；照已，來觸我頂，遍入我身一切毛孔；入已，普見菩薩受生，自在莊嚴，又見出家、往詣道場、成等正覺，菩薩、天人、大眾圍遶，恭敬供養轉正法輪。彼諸如來於過去世行菩薩行，於諸佛所恭敬供養發菩提心，淨諸佛剎。無量化身充滿法界，教化眾生，乃至示現大般涅槃，如是等事，皆悉覩見。又，善男子！彼妙光明來入我身，我身爾時超出世間，與虛空等，亦不過人身，悉能容受十方菩薩，莊嚴宮殿。◎◎爾時，菩薩從兜率天降神下時，與十佛剎微塵等菩薩俱，皆悉同行大願，善根莊嚴，法門智慧自在，一切諸地清淨，法身無量，色身究竟，普賢諸大願行悉皆同等。如是菩薩眷屬圍遶，又與八萬諸龍王俱，娑伽羅龍王等，及諸夜叉八部神等，恭敬供養。降神下時，放大光明普照世界；現自在力除滅一切諸惡道苦；以巧方便教化不可思議眾生，皆悉令知宿世業行；令諸菩薩修不放逸，無所染著，救護眾生，令悉覩見此菩薩身，現如是等諸奇特事：與大眾俱，來處我胎，彼諸菩薩於我胎內遊行自在，或以三千大千世界以為一步，或不可說不可說佛剎微塵等世界以為一步。又念念中十方一切世界，一切佛所不可說不可說菩薩眷屬，及四天王、忉利天王乃至梵王，如是等一切天王皆入我胎欲見菩薩，恭

敬、供養、聽受正法，悉皆容受如是等眾，而胎不廣大亦不迫迮，於此世界示現如是神變，受生十方一切閻浮提中亦復如是，亦不分身種種現化，隨其所應為菩薩母。何以故？修此大願智幻法門故。善男子！我為盧舍那佛母，拘樓孫佛、拘那含牟尼佛、迦葉佛、彌勒佛、師子佛、法幢佛、善眼佛、淨華佛、妙德華佛、提舍佛、弗沙佛、歡喜意佛、自在佛、離垢佛、明淨月佛、執炬佛、樂靜佛、金剛楯佛、清淨義佛、阿私陀佛、度彼岸佛、高焰山佛、執燈佛、寶蓮華佛、功德稱佛、無量德持佛、妙德燈佛、莊嚴身佛、善威儀佛、妙德慈佛、善幢佛、智盛佛、無量音佛、無諍佛、散疑佛、清淨佛、廣光佛、速淨佛、妙德雲佛、莊嚴頂髮佛、樹王佛、莊嚴寶冠佛、智海佛、淨寶佛、堅天冠佛、具諸願佛、大自在佛、妙德王佛、勝妙德佛、栴檀雲佛、廣淨眼佛、殊勝慧佛、修習智佛、高王佛、自在慧佛、離色佛、師子喜佛、無上王佛、妙德頂佛、金剛智山佛、妙德藏佛、寶網嚴身佛、善慧佛、自在天佛、大地天佛、無著功德佛、眾牙佛、慧光佛、妙德天佛、無上坐佛、無上德佛、仙人伏根佛、隨順語佛、自在德幢佛、明淨幢佛、分別支佛、毘舍佉佛、放一切眾生香光明佛、金剛寶嚴佛、歡喜眼佛、滅欲塵佛、高大身佛、善天佛、無上天佛、向寂滅佛、覺智佛、離塵垢佛、光焰王佛、安住佛、毘舍佉天佛、金剛山佛、智焰盛妙德佛、安隱佛、優波提舍佛、具淨德佛、樂賢德佛、第一義勇佛、百光焰佛、一增上佛、深音聲佛、大地王佛、白淨佛、山音聲佛、殊勝佛、不可壞佛、無上醫佛、功德月佛、不違逆佛、功德聚佛、月出佛、功德天佛、光明盛佛、娑羅陰佛、藥王佛、勝寶佛、金剛慧佛、八十妙德佛、一切無壞佛、大名稱王佛、勇進持佛、無量光佛、大莊嚴焰佛、法王不虛佛、不退地佛、明淨天佛、苦行佛、淨天佛、同意佛、解脫音佛、無壞王佛、滅諂偽佛、淨薝蔔光佛、善勝月佛、執明炬佛、莊嚴身佛、不可說佛、觀眾生佛、無量光佛、無畏音佛、最勝天佛、無畏智盛佛、妙德華佛、月光焰佛、不退慧佛、離愛佛、不著慧佛、長養德聚佛、滅惡道佛、無量化師子吼佛、義不退佛、見無礙佛、降眾魔佛、不著相佛、離虛妄海佛、清淨海佛、不可沮壞須彌山佛、無著智佛、無量坐佛、與魔戰佛、隨師行佛、無上調佛、常月佛、饒益王佛、不動陰佛、饒益名佛、饒益慧佛、壽持佛、壽名佛、滿稱佛、無壞盛佛、色明淨佛、無相智佛、勇無動佛、難思妙德佛、同月行佛、無量身佛、隨順王佛、增壽天佛。佛子！如是等賢劫一切佛，於此世界成等正覺，我悉為母，亦於十方一切世界教化眾生。」

[0764c06] 爾時，善財白言：「大聖！得此法門其已久如？」

[0764c07] 答言：「佛子！乃往古世，過不可思議非諸菩薩通明境界不可數劫，有劫名淨光明，有世界名曰妙德須彌山王。其土清淨無諸垢穢，眾寶合成種種嚴飾，見者無厭。彼世界中有千億四天下，諸四天下中有一四天下，彼四天下中有八十億大王之都，彼王都中有一王都，名曰智幢，有轉輪王名曰勇盛。彼王都北有一道場，名月光明，其道場神名慈妙德。時，有菩薩名離垢幢，坐於道場，臨成正覺時，有惡魔名金剛光明，與眷屬俱，至菩薩所，壞其道行；時，勇盛王具足菩薩神力自在，化作兵眾，多彼魔軍而摧伏之；時，彼菩薩得成正覺；時，道場神見此事已，歡喜無量，發如是願。此轉輪王乃至成佛，我為其母。善男子！我曾於彼道場，供養十那由他佛。善男子！彼道場神，豈異人乎？我身是也。轉輪王者，盧舍那佛是也。善男子！我從爾時發願已來，盧舍那佛於一切有行菩薩行，教化眾生，乃至最後受生，我常為母。復次，善男子！現在、過去、十方、無量、無邊

諸佛，放大光明來照我身、宮殿、住處者，彼最後生，我悉為母。善男子！我唯知此大願智幻法門；諸大菩薩具大悲藏，教化眾生，心無厭足，得自在法，一一毛孔現一切佛自在神力。我當云何能知、能說彼功德行？」爾時，摩耶夫人告善財童子言：「善男子！於此世界三十三天，有王名正念王，有童女名天主光。汝詣彼問云何菩薩學菩薩行、修菩薩道。」

[0765a07] 時，善財童子敬受其教，頭面作禮，遶無數匝，戀慕瞻仰，却行而退。遂往天宮見彼童女，禮足圍遶，合掌前住，白言：「聖者！我已先發阿耨多羅三藐三菩提心，而未知菩薩云何學菩薩行、修菩薩道？我聞聖者善能誘誨，願為我說。」

[0765a12] 天女答言：「善男子！我得菩薩解脫，名無礙念清淨莊嚴。善男子！我念過去有最勝劫，名青蓮華。我於彼劫中，供養恒河沙等諸佛如來。彼諸如來從初出家，我皆瞻奉、守護、供養，造僧伽藍營辦什物。又彼諸佛從為菩薩住母胎時，誕生之時，行七步時，大師子吼時，住童子位在宮中時，向菩提樹成正覺時，轉正法輪、現佛神變、教化調伏眾生之時，如是一切諸所作事，從初發心乃至法盡，我皆明憶無有遺餘，常現在前，念持不忘。又憶過去劫，名善地，我於彼供養十恒河沙等諸佛如來。又過去劫，名為妙德，我於彼供養一佛世界微塵等諸佛如來。又劫名無所得，我於彼供養八十四億百千那由他諸佛如來。又劫名善光，我於彼供養閻浮提微塵等諸佛如來。又劫名無量光，我於彼供養二十恒河沙等諸佛如來。又劫名精進德，我於彼供養一恒河沙等諸佛如來。又劫名善悲，我於彼供養八十恒河沙等諸佛如來。又劫名勝遊，我於彼供養六十恒河沙等諸佛如來。又劫名妙月，我於彼供養七十恒河沙等諸佛如來。善男子！如是憶念恒河沙劫，我常不捨諸佛如來、應、正等覺，從彼一切諸如來所，聞此無礙念清淨莊嚴菩薩解脫，受持修行，恒不間斷，隨順趣入。如是先劫所有如來，從初菩薩乃至法盡，一切神變我以淨嚴解脫之力，皆隨憶念明了現前，持而順行，曾無懈廢。善男子！我唯知此無礙念清淨解脫，如諸菩薩摩訶薩出生死夜，朗然明徹，永離癡冥，未甞惛寐，心無諸蓋，身行輕安，於諸法性清淨覺了，成就十力，開悟群生。而我云何能知、能說彼功德行？善男子！迦毘羅城有童子師，名曰遍友。汝詣彼問云何菩薩學菩薩行、修菩薩道。」

[0765b18] 時，善財童子以聞法故，身心遍悅，不思議善根流派增廣，頭面敬禮天主光足，遶無數匝，戀仰辭去。從天宮下，漸向彼城，至遍友所，禮足圍遶，合掌恭敬，於一面立，白言：「聖者！我已先發阿耨多羅三藐三菩提心，而未知菩薩云何學菩薩行、修菩薩道？我聞聖者善能誘誨，願為我說。」

[0765b25] 遍友答言：「善男子！此有童子名善知眾藝，學菩薩字智。汝可問之，當為汝說。」

[0765b28] 爾時，善財即至其所，頭頂禮敬，於一面立，白言：「聖者！我已先發阿耨多羅三藐三菩提心，而未知菩薩云何學菩薩行、修菩薩道？我聞聖者善能誘誨，願為我說。

」

[0765c02] 時，彼童子告善財言：「善男子！我得菩薩解脫，名善知眾藝。我恒唱持入此解脫根本之字，唱阿字時，入般若波羅蜜門，名菩薩威德各別境界；唱羅字時，入般若波羅蜜門，名平等一味最上無邊；唱波字時，入般若波羅蜜門，名法界無異相；唱者字時，入般若波羅蜜門，名普輪斷差別；唱多字時，入般若波羅蜜門，名得無依無上；唱邏字時，入般若波羅蜜門，名離依止無垢；唱荼(徒假反)字時，入般若波羅蜜門，名不退轉之行；唱婆字時，入般若波羅蜜門，名金剛場；唱荼字時，入般若波羅蜜門，名曰普輪；唱沙字時，入般若波羅蜜門，名為海藏；唱他字時，入般若波羅蜜門，名普生安住；唱那字時，入般若波羅蜜門，名圓滿光；唱那字時，入般若波羅蜜門，名差別積聚；唱史吒字時，入般若波羅蜜門，名普光明，息諸煩惱；唱迦字時，入般若波羅蜜門，名差別一味；唱娑字時，入般若波羅蜜門，名霈然法雨；唱摩字時，入般若波羅蜜門，名大流湍激，眾峯齊峙；唱伽字時，入般若波羅蜜門，名普上安立；唱娑他字時，入般若波羅蜜門，名真如藏遍平等；唱社字時，入般若波羅蜜門，名入世間海清淨；唱室者字時，入般若波羅蜜門，名一切諸佛正念莊嚴；唱拕字時，入般若波羅蜜門，名觀察圓滿法聚；唱奢字時，入般若波羅蜜門，名一切諸佛教授輪光；唱佉字時，入般若波羅蜜門，名淨修因地現前智藏；唱叉字時，入般若波羅蜜門，名息諸業海藏蘊；唱娑多字時，入般若波羅蜜門，名蠲諸惑障開淨光明；唱壤字時，入般若波羅蜜門，名作世間了悟因；唱頗字時，入般若波羅蜜門，名智慧輪，斷生死；唱婆字時，入般若波羅蜜門，名一切宮殿具足莊嚴；唱車字時，入般若波羅蜜門，名修行戒藏各別圓滿；唱娑摩字時，入般若波羅蜜門，名隨十方現見諸佛；唱訶娑字時，入般若波羅蜜門，名觀察一切無緣眾生，方便攝受，令生海藏；唱訶字時，入般若波羅蜜門，名修行趣入一切功德海；唱伽字時，入般若波羅蜜門，名持一切法雲堅固海藏；唱吒字時，入般若波羅蜜門，名十方諸佛隨願現前；唱拏字時，入般若波羅蜜門，名不動字輪聚集諸億字；唱娑頗字時，入般若波羅蜜門，名化眾生究竟處；唱娑迦字時，入般若波羅蜜門，名諸地滿足、無著無礙、解脫光明輪遍照；唱闍字時，入般若波羅蜜門，名宣說一切佛法境界；唱多娑字時，入般若波羅蜜門，名一切虛空法雷遍吼；唱侘(恥加反)字時，入般若波羅蜜門，名曉諸迷識無我明燈；唱陀字時，入般若波羅蜜門，名一切法輪出生之藏。善男子！我唱如是入諸解脫根本字時，此四十二般若波羅蜜門為首，入無量無數般若波羅蜜門。善男子！我唯知此善知眾藝菩薩解脫，如諸菩薩摩訶薩能於一切世、出世間善巧之法，以智通達到於彼岸。殊方異藝，咸綜無遺；文字算數蘊其深解；醫藥呪術善療眾病。有諸眾生，鬼魅所持怨憎呪詛、惡星變怪、死屍奔逐、癲癎羸瘦種種諸疾，咸能救之使得痊愈。又善別知金玉、珠貝、珊瑚、瑠璃、摩尼、硨磲、鷄薩羅等一切寶藏出生之處，品類不同，價直多少。村營鄉邑、大小都城、宮殿苑園、巖泉藪澤，凡是一切人眾所居，菩薩咸能隨方攝護。又善觀察天文地理、人相吉凶、鳥獸音聲、雲霞氣候、年穀豐儉、國土安危，如是世間所有技藝莫不該練，盡其源本。又能分別出世之法，正名辯義，觀察體相，隨順修行，智入其中，無疑無礙，無愚闇，無頑鈍，無憂惱，無沈

沒，無不現證。而我云何能知、能說彼功德行？善男子！此摩竭提國有一聚落，彼中有城，名婆呾那。有優婆夷，號曰賢勝。汝詣彼問云何菩薩學菩薩行、修菩薩道。」

[0766b18] 時，善財童子頭面敬禮眾藝之足，遶無數匝，戀仰辭去。向聚落城至賢勝所，禮足圍遶，合掌恭敬，於一面立，白言：「聖者！我已先發阿耨多羅三藐三菩提心，而未知菩薩云何學菩薩行、修菩薩道？我聞聖者善能誘誨，願為我說。」

[0766b25] 賢勝答言：「善男子！我得菩薩法門，名無依處道場，既自開解復為人說。又得無盡三昧非彼三昧法，有盡無盡以能出生一切智性眼無盡故；又能出生一切智性耳無盡故；又能出生一切智性鼻無盡故；又能出生一切智性舌無盡故；又能出生一切智性身無盡故；又能出生一切智性意無盡故；又能出生一切智性種種慧明無盡故；又能出生一切智性周遍神通無盡故；又能出生一切智性如海波濤無量功德皆無盡故；又能出生一切智性遍世間光無盡故。善男子！我唯知此無依處道場法門，如諸菩薩摩訶薩一切無著功德行。而我云何盡能知說？善男子！南方有城，名為沃田。彼有長者，名堅固解脫。汝可往問云何菩薩學菩薩行、修菩薩道。」

[0766c11] 爾時，善財禮賢勝足，遶無數匝，戀慕瞻仰，辭退南行。到於彼城，詣長者所，禮足圍遶，合掌恭敬，於一面立，白言：「聖者！我已先發阿耨多羅三藐三菩提心，而未知菩薩云何學菩薩行、修菩薩道？我聞聖者善能誘誨，願為我說。」

[0766c17] 長者答言：「善男子！我得菩薩解脫，名無著清淨念。我自得是解脫已來，法願充滿，於十方佛所無復希求。善男子！我唯知此淨念解脫，如諸菩薩摩訶薩獲無所畏大師子吼，安住高廣福慧之聚。而我云何能知、能說彼功德行？善男子！即此城中有一長者，名為妙月，其長者宅常有光明。汝詣彼問云何菩薩學菩薩行、修菩薩道。」

[0766c24] 時，善財童子禮堅固足，遶無數匝，辭退而行。向妙月所，禮足圍遶，合掌恭敬，於一面立，白言：「聖者！我已先發阿耨多羅三藐三菩提心，而未知菩薩云何學菩薩行、修菩薩道？我聞聖者善能誘誨，願為我說。」

[0766c29] 妙月答言：「善男子！我得菩薩解脫，名淨智光明。善男子！我唯知此智光解脫，如諸菩薩摩訶薩證得無量解脫法門，而我云何能知、能說彼功德行？善男子！於此南方，有城名出生，彼有長者，名無勝軍。汝詣彼問云何菩薩學菩薩行、修菩薩道。」

[0767a06] 是時，善財禮妙月足，遶無數匝，戀仰辭去。漸向彼城，至長者所，禮足圍遶，合掌恭敬，於一面立，白言：「聖者！我已先發阿耨多羅三藐三菩提心，而未知菩薩云

何學菩薩行、修菩薩道？我聞聖者善能誘誨，願為我說。」

[0767a12] 長者答言：「善男子！我得菩薩解脫，名無盡相。我以證此菩薩解脫，見無量佛，得無盡藏。善男子！我唯知此無盡相解脫，如諸菩薩摩訶薩得無限智、無礙辯才。而我云何能知、能說彼功德行？善男子！於此城南有一聚落，名之為法。彼聚落中有婆羅門，名尸毘最勝。汝詣彼問云何菩薩學菩薩行、修菩薩道。」

[0767a19] 時，善財童子禮無勝軍足，遶無數匝，戀仰辭去，漸次南行。詣彼聚落，見尸毘最勝，禮足圍遶，合掌恭敬，於一面立，白言：「聖者！我已先發阿耨多羅三藐三菩提心，而未知菩薩云何學菩薩行、修菩薩道？我聞聖者善能誘誨，願為我說。」

[0767a25] 婆羅門答言：「善男子！我得菩薩法門，名誠願語。過去、現在、未來菩薩以是語故，乃至於阿耨多羅三藐三菩提無有退轉，無已退，無現退，無當退。善男子！我以住於誠願語故，隨意所作莫不成滿。善男子！我唯知此誠語法門，如諸菩薩摩訶薩與誠願語，行止無違，言必以誠，未曾虛妄，無量功德因之出生。而我云何能知、能說？善男子！於此南方有城，名妙意華門。彼有童子，名曰德生。復有童女，名為有德。汝詣彼問云何菩薩學菩薩行、修菩薩道。」

[0767b06] 時，善財童子於法尊重，禮婆羅門足，遶無數匝，戀仰而去。漸次南行，至於彼城，見童子、童女，頂禮其足。圍遶畢已，於前合掌而作是言：「聖者！我已先發阿耨多羅三藐三菩提心，而未知菩薩云何學菩薩行、修菩薩道？唯願慈哀為我宣說！」

[0767b12] 時，童子、童女告善財言：「善男子！我等證得菩薩解脫，名為幻住。以斯淨智觀諸世間皆幻住，因緣生故；一切眾生皆幻住，業煩惱所起故；一切法皆幻住，無明有愛等展轉緣生故；一切三界皆幻住，顛倒智所生故；一切眾生生滅，生、老、死、憂悲、苦惱皆幻住，虛妄分別所生故；一切國土皆幻住，想倒、心倒、見倒、無明所現故；一切聲聞、辟支佛皆幻住，智斷分別所成故；一切菩薩皆幻住，能自調伏教化眾生殊勝智心及諸行願之所成故；一切菩薩眾會變化調伏諸所施為皆幻住，願及智所攝成故。善男子！幻境自性不可思議。善男子！我等二人但能知此菩薩解脫，如諸菩薩摩訶薩善入無邊諸事幻網。彼功德行，我等云何能知、能說？」時，童子、童女說自解脫已，諸善根力不思議故，令善財身柔軟、光澤，自說本願。

◎
大方廣佛華嚴經卷第五十七

【經文資訊】大正藏第 09 冊 No. 0278 大方廣佛華嚴經
【版本記錄】CBETA 電子佛典 2016.06，完成日期：2016/06/15
【編輯說明】本資料庫由中華電子佛典協會（CBETA）依大正藏所編輯

【原始資料】蕭鎮國大德輸入，眾生出版社提供新式標點，其他
【其他事項】本資料庫可自由免費流通，詳細內容請參閱【中華電子佛典協會資料庫版權宣告】

本網站係採用 Creative Commons 姓名標示-非商業性-相同方式分享 3.0 台灣 (中華民國) 授權條款授權.
Copyright ©1998-2016 CBETA
Dictionary cache status: loaded

Copyright Fo Guang Shan 佛光山 2013-2025. This work may be freely reused under the Creative Commons Attribution 4.0 International License with attribution. Please send comments to alex@ntireader.org.
Page updated on 2025-06-19

Avataṃsakasūtra (Flower Garland Sūtra) 大方廣佛華嚴經
Scroll 58
Click on any word to see more details.

大方廣佛華嚴經卷第五十八

東晉天竺三藏佛馱跋陀羅譯

入法界品第三十四之十五

[0767c06] ◎又作是言：「善男子！於此南方，有一國土，名曰海澗；彼有園林，名大莊嚴藏；於彼林中，有大樓觀，名嚴淨藏，菩薩往昔善根所起，菩薩諸願自在，諸通智力，巧妙方便，功德大悲法門所起。彼園中有菩薩摩訶薩，名曰彌勒。常化父母、親戚、眷屬，及同行者；又復長養其餘無量眾生善根，令住大乘。亦欲為汝顯現菩薩方便法門，欲明菩薩受生自在，欲對現教化一切眾生，令厭諸有，宣明菩薩大慈悲力，覺悟菩薩無相法門，明諸有趣，悉無自相。汝詣彼問云何菩薩淨菩薩道、云何菩薩學菩薩戒、云何菩薩淨菩薩心、云何菩薩發諸大願、云何菩薩積功德具、云何菩薩得菩薩地、云何菩薩滿足一切諸波羅蜜、云何菩薩得諸忍法、云何菩薩住功德行、云何菩薩近善知識；何以故？彼菩薩摩訶薩，究竟一切諸菩薩行，分別了知眾生心行，以巧便智而教化之；滿足一切諸波羅蜜，

住菩薩地，得諸忍門；證於菩薩離生之法，於諸佛所而得授記；於菩薩法，自在遊戲，持諸佛持；無量諸佛，以一切智甘露正法，而灌其頂。

[0767c27] 「善男子！彼菩薩摩訶薩，能示導汝真善知識，堅菩提心，長養善根，住正直心；現菩薩根，說無礙法平等諸地，讚歎菩薩所出生道，具諸菩薩願行功德，能廣演說普賢所行。善男子！汝不應於一善根中，生知足想；一光明法，一行，一願，一授記別，得法忍門，六波羅蜜；菩薩諸地，所淨佛剎，近善知識；於是事中，生知足想。何以故？善男子！菩薩摩訶薩應一向求無量善根；積集無量菩提具；積集無量菩提因緣；修習無量諸大迴向；教化成熟無量眾生，了知無量諸眾生心、諸根欲性、眾生諸行；除滅無量眾生煩惱結業習氣；除滅無量眾生邪見諸染污心；令發無量諸清淨心；拔出無量諸苦惱刺；消竭無量愛欲之海；遠離無量愚癡闇冥；壞散無量大憍慢山；解散無量生死繫縛；越度無量煩惱有流；煎竭無量受生海源；拯拔無量愛欲淤泥，於三界獄，免濟苦難；悉令安立八聖道支，普令滅除三毒熾然；斷絕無量諸魔鉤餌；遠離無量諸惡魔業；淨修無量菩薩直心；長養菩薩無量方便；出生菩薩無量諸根；淨修菩薩無量欲性；深入菩薩無量等法；修行菩薩無量勝行；清淨菩薩無量功德；淨修菩薩無量威儀；示現菩薩無量隨順世間；發起無量不壞信心；發起無量大精進力；淨修無量諸正念力；成滿無量諸三昧力；開發無量諸大慧力；堅固無量諸欲性力；積聚無量諸功德力；長養無量諸淨智力；發起無量菩薩諸力；成滿無量諸如來力；悉分別知無量法門；普入無量諸法方面；淨修無量法門；發起無量法明，照無量法，無量諸根；了知無量諸煩惱病；積集無量諸妙法藥，以善方便，療眾結病；修習無量甘露正法；詣諸佛剎，恭敬供養無量如來；遍入菩薩大眾源底，護持無量如來正法；不譏無量眾生罪咎；除滅無量惡道諸難；令無量眾生生天人中；總攝無量諸眾生類；淨修無量陀羅尼門；成滿無量諸大願行；修習無量大慈願力；不惜壽命，求無量法；修習無量寂滅法力；出生無量淨智通明；知無量眾生諸趣受生，而為應現無量化身；知無量心諸語言法；悉入菩薩無量諸行，修菩薩法；觀察菩薩甚深法門；覺悟菩薩難知境界；到諸菩薩難至之趣；攝持菩薩勇猛功德；證於菩薩離生淨妙難證之法；覺悟菩薩諸莊嚴行；於一切處，顯現菩薩自在神力；受持菩薩無壞法雲；增廣菩薩無量無邊淨智慧行；究竟無量諸波羅蜜，受於菩薩無量記別；深入菩薩無量忍門；修治菩薩不思議地諸正法門；於無量劫，以大弘誓而自莊嚴，供養諸佛，淨不可說諸佛世界，發不可說菩薩願行。

[0768b20] 「善男子！略說菩薩教化一切眾生：於一切劫，行菩薩行；於一切趣，應現受生；以明淨智，了一切三世；淨一切剎，滿一切願，供養一切佛；與一切菩薩，同修願行，親近一切諸善知識。是故，善男子！應一向求諸善知識，若見聞法，恭敬供養；於善知識，勿生嫌疑，身心懈厭；令一切善知識，心大歡悅。何以故？因善知識究竟一切諸菩薩行；成滿一切菩薩功德、一切菩薩大願、一切菩薩善根、一切菩薩助道法；生一切菩薩法

；明淨一切菩薩法門；淨修一切菩薩禁戒，一切菩薩禪定三昧，一切菩薩堅固無上菩提之心，一切菩薩摠持辯才；淨一切菩薩功德藏；同一切菩薩大願；解一切菩薩密法，一切菩薩法寶；長養一切菩薩諸根；積集一切菩薩智；聚護一切菩薩功德法藏；清淨一切菩薩受生；聞持一切菩薩法雲；出生一切菩薩正道；發起一切菩薩道心；成就一切諸佛菩提，一切菩薩諸行；了知十方一切法界；讚一切菩薩直心功德；起一切菩薩大慈悲力；攝一切菩薩無量善根；得一切菩薩道支；得一切菩薩饒益**眾生心，遠離惡道，安住大乘，修菩薩行，遠惡知識；於菩薩法，心不退轉，超出凡夫、聲聞、緣覺一切世間，心無惑亂，無所染著，廣修菩薩無量諸行；長養一切諸善功德，除滅煩惱，一切諸魔，莫能沮壞。因善知識，悉能成辨如是等**事。何以故？善知識者，能令除滅諸障礙故。遠不善法，離惡知識，滅無明闇，諸邪見縛，超出生死一切世間；斷魔鉤餌，拔苦惱刺，出無智險難，邪惑山澗，越度有流，諸惡邪徑；示導清淨菩提正道，教菩薩法，修習四道明淨慧眼；安立薩婆若，增長菩提心，廣大慈悲；修波羅蜜，住菩薩地，得深法忍；淨一切善根，積集一切菩薩功德，施與一切菩薩功德；見一切佛，心大歡喜，護持淨戒，解真實義；出正法門，離諸邪道，現明法門，普照一切，聞持無量諸佛法雲；滅一切煩惱，增益一切智，住一切佛法。

[0769a01] 「復次；善男子！善知識者，則為慈母，生佛家故；善知識者，則為慈父，以無量事，益**眾生故；善知識者，則為養育守護，不為一切惡故；善知識者，則為大師，教化令學菩薩戒故；善知識者，則為導師，教化令至彼岸道故；善知識者，則為良醫，療治一切煩惱患故；善知識者，則為雪山，長養明淨智慧藥故；善知識者，則為勇將，防護一切諸恐怖故；善知識者，則為牢船，悉令越度生死海故；善知識者，則為船師，令至一切智法寶洲故。是故，善男子！應當如是正念思惟，詣善知識。又，善男子！詣善知識，發大地心，持一切事，無疲倦故；發金剛心，堅固正直，不可壞故；發金剛山心，一切苦患，不能壞故**；發無自心，隨彼意故；發弟子心，不違一切教故；發僮僕心，一切苦役，不疲厭故；發養育心，不畏煩惱所污染故；發傭作心，隨所受教，不違逆故；發卑下心，遠離自大，增上慢故；發成熟心，善知時非時故；發寶馬心，離[怡-台+龍]**悷心不調故；發大車心，載一切故；發大象心，伏諸根故；發大山心，一切惡風，不能動故；發小犬心，離瞋恚故；發栴陀羅心，離憍慢故；發折角心，離威勢故；發大風心，無所著故；發大船心，於彼此岸，往返不疲故；發橋梁心，度善知識教故；發孝子心，見善知識，無厭足故；發王子心，順君教故。又，善男子！應於自身，生病苦想**；於善知識，生醫王想；於所說教，生良藥想。又於自身，生遠行想；於善知識，生導師想；於所說教，生正路想。又於自身，生趣彼岸想；於善知識，生知濟想；於所說法，生涼池想。又於自身，生農夫想；於善知識；生龍王想；於所說法，生時澤想；於隨說行，生成熟想。又於自身，生貧窮想；於善知識，生毘沙門寶天王想；於所說教，生珍寶想。又於自身，生弟子想；於善知識，生大師想；於所說法，生修學想。又於自身，生怯劣想；於善知識，生勇健想；於所說法，生器仗想。又於自身，生商人想；於善知識，生導師想；於所說法，生珍寶想，隨聞說行，生勝寶想。又於自身，生子息想；於善知識，生慈父想；於所說法，生立家想。又於自身，生王子想；於善知識，生大臣想；於所說法，學王教想。善男子！詣善知識，

應正思念，發如是想。何以故？因淨直心，見善知識：隨順其教，增長善根，如依雪山，出眾藥草；為佛法器，如海吞流；生諸勝德，如海出寶；淨菩提心，如鍊真金；超出世間，如海須彌；不染世間，如水蓮華；不沒諸惡，如海死屍；長白淨法，如月盛滿；普照法界，如日迴耀；長菩薩身，如母養子。善男子！略說菩薩摩訶薩，若能隨順善知識教得十不可說百千億那由他諸功德；明十不可說百千億那由他淨直深心；增長十不可說百千億那由他菩薩諸根；淨十不可說百千億那由他菩薩諸持；滅十不可說百千億那由他諸障礙法；超十不可說百千億那由他諸惡魔業；入十不可說百千億那由他菩薩法門；滿十不可說百千億那由他諸妙功德；修十不可說百千億那由他菩薩所行；具十不可說百千億那由他菩薩大願。善男子！略說菩薩，因善知識究竟一切菩薩行、一切菩薩波羅蜜、一切菩薩地、一切菩薩忍、一切菩薩陀羅尼、一切菩薩三昧門、一切菩薩通明智自在、一切菩薩迴向、一切菩薩大願。善男子！如是等一切法，善知識為本：依善知識起、依善知識生、依善知識取、依善知識發、依善知識長、依善知識住、依善知識得。」

[0769c11] 爾時，善財聞如是等讚善知識諸菩薩行，如來正法；心大歡喜，踊躍無量，正念思惟菩薩所行。漸漸遊行，向海潤國；以過去際修身業力，及清淨心，遠離惡行，超出世間虛妄惑倒；求佛法實義，長養諸根，滿足大願，具精進力；不惜身命，饒益眾生，修菩薩行，積集佛法；見諸如來，淨一切剎，供養法師，護持正法；成就菩薩諸淨願身，善知緣起，修習不可思議善根。作是念已，淨心信敬一切菩薩，如世尊想；修習諸根，心不顛倒，正念恭敬，離世間想；滿足諸願，出生無量菩薩化身，讚歎三世一切諸佛菩薩法門；智慧覺悟，如來菩薩，一切至處自在神力；乃至一毛孔中，佛、菩薩身，皆悉充滿無礙智眼，觀十方法界及虛空界，三世諸法。爾時，善財如是恭敬供養，具諸願忍；以無量智，觀境界地。

[0769c27] 爾時，善財五體敬禮彼嚴淨藏高大樓觀，作如是念：「此是諸佛菩薩、諸善知識；是諸佛塔；是如來像，諸佛菩薩、法寶住處；是聲聞、緣覺，亦是其塔；此是眾聖、亦是父母、亦是福田；此是一切法界境界。」作是念已，又復等觀，猶如虛空；等觀如法界，無有障礙；等觀如實際，至一切處；等觀如如來，除諸虛妄，無所染著；等觀如影、如夢、如電、如響，悉從緣起，非有非無，深心信解。隨諸業因，而受果報，知從信心，成等正覺。因解佛功德，供養諸佛；因恭敬心，出佛化身；因修善根，起諸佛法；因般若波羅蜜，起一切波羅蜜；因堅固願，起諸佛法；因諸迴向，起一切菩薩行。一切智境界法界，解了迴向非常、非斷，非生、非滅，非無因作。捨離有見、諸顛倒惑，謂從自在而生諸法；本有實性，次第而出；離我、我所，深達緣起；入諸法界，見有為法，猶如鏡像。離有無見，不生、不滅；滅邪癡惑，了諸法空，悉無自在；超出諸相，入無相際，而亦不違種生芽法，悉知一切從因緣生，如因印故而生印像，如鏡中像、如電、如夢、如響、如幻，各隨因有。一切諸法，亦復如是，隨業受報，以善方便，潤澤諸法。

[0770a21] 爾時，善財禮未起間，知法如是，得不思議善根；柔軟身心，稽首禮畢，敬遶十匝，合掌諦觀。復作是念：「此是解空無相願者之所住處；離虛妄者之所住處；住法界

者；了知眾生非實有者；知不生者；知一切世間無所著者；方便分別一切眾生者；一切無所依者；離一切相者；知一切法無自性者；不虛妄取一切業者；了知一切心意識相者；知一切道，非出、非不出者；住一切甚深大智度者；方便充滿普門法界者；寂滅一切眾煩惱者；智慧斷除見愛慢者；一切禪定解脫三昧神通遊戲者；修一切菩薩三昧境界者；安住一切如來所者；以一劫為一切劫，以一切劫為一劫者；以一切剎為一剎，以一剎為一切剎，而亦不壞諸剎相者；以一法為一切法，以一切法為一法，而亦不壞諸法相者；以一眾生為一切眾生，以一切眾生為一眾生，而解眾生無差別者；以一佛為一切佛，以一切佛為一佛，而解諸佛無有二者；以三世為一念，以一念為三世者；於一念中，詣一切剎者；普照饒益一切眾生者；得一切入者；出過眾生，為教化故，而不捨離者；不依一切剎，而遊行莊嚴一切世界，供養佛者；詣一切佛無染著者；依善知識，不味法者；住一切魔宮，不樂欲者；入一切相，而不捨離一切智者；了一切眾生身，無我、無眾生、無二觀者；自身容受一切世界，而不壞法性者；盡未來劫，修諸願行，而不取劫長短相者；不離一毛端處，而現一切世界，普為眾生說正法者；可尊重者；解甚深法者；達無二者；了無性者；善對治者；體法空者；住慈悲者；遠離一切聲聞、緣覺地者；超出一切魔境界者；不染一切世間境界者；究竟一切菩薩法門者；隨順一切佛法門者；厭一切生死，而不證聲聞，離生法者；知一切法無生，而亦不起不生見者；觀不淨法，不證離欲法，不染愛者；修習大慈，不為除滅瞋恚法者；觀於緣起，一切法中，無愚癡者；住於四禪，不隨生者；住四無量，不生無色，為教化者；修習止觀，不證明脫化眾生者；住空三昧，滅無見者；住無相三昧，為化眾生，不捨相者；住無願三昧，不捨菩薩一切願者；一切煩惱業中，得自在力，為教化故，示現隨順煩惱業者；離於生死，而現受生，為教化者；離一切趣，現入諸趣，化眾生者；修大慈悲，不隨愛者；修習喜心，見眾生苦，常憂慼者；修習捨心，而不捨離利他事者；得九次第定，而不厭離欲界生者；離於諸受，而不證實際者；住三脫門，而不證聲聞解脫法者；觀四真諦，而不證諸果者；觀於緣起，離邊見者；修八正道，而不永出生死難者；超凡夫地，而不墮於二乘地者；觀陰熾然，而不永滅於五陰者；離四魔道，而不永捨諸魔覺者；捨六入障，而現受者；觀真如相，而不證於實際法者；現學一切乘，而不捨離摩訶衍者。如此樓觀，住一切功德者之所住處。」

[0770c20] 爾時，善財以偈頌曰：

「安住大慈心，　　彌勒摩訶薩，
具足妙功德，　　饒益諸群生。
住於灌頂地，　　諸佛之長子，
思惟佛境界，　　安住此法堂。
一切諸佛子，　　常履大乘行，
遊行諸法界，　　安住此法堂。
施戒忍精進，　　禪智方便願，
究竟彼岸者，　　安住此法堂。

無礙智如空,　　普照三世法,
了知一切者,　　安住此法堂。
解了一切法,　　真實無生相,
如鳥遊空者,　　安住此法堂。
除滅貪恚癡,　　一切諸顛倒,
常樂寂靜者,　　安住此法堂。
三脫門道觀，　　陰入界緣起，
遠離惡道者,　　安住此法堂。
深入無礙智,　　等觀眾生剎，
知法無性者,　　安住此法堂。
三世法無礙,　　猶如空中風,
無所染著者,　　安住此法堂。
見眾生受苦,　　無有歸依處,
大悲普濟者,　　安住此法堂。
見盲冥眾生,　　捨正入險路,
為示正道者,　　安住此法堂。
見諸有為中,　　生老病死逼,
令免恐怖者,　　安住此法堂。
見眾生結患,　　積集智慧藥,
悲心醫王者,　　安住此法堂。
見無量眾生,　　漂溺生死海,
大悲船度者,　　安住此法堂。
深入生死海,　　摧滅煩惱龍,
採佛智寶者,　　安住此法堂。
願地慈悲眼,　　觀海出眾生,
如金翅鳥者,　　安住此法堂。
法界空中行,　　猶如淨日月,
慧光普照者,　　安住此法堂。
為一一眾生,　　盡未來際劫,
荷負諸苦者,　　安住此法堂。
一一諸剎中，　　盡來劫修行，
金剛精進者,　　安住此法堂。
一坐處聞持,　　諸佛法無厭,
大智慧海者,　　安住此法堂。
遍遊世界海,　　及諸大眾海,
供養佛海者,　　安住此法堂。
一切劫海中,　　修諸願行海,
出生功德者,　　安住此法堂。
一一毛孔中,　　佛剎劫眾生，
無礙眼見者,　　安住此法堂。

一念中遍入,　不可說諸劫，
知念無礙者,　安住此法堂。
一切剎微塵，　眾生水渧等，
生此等願者,　安住此法堂。
無量劫修行,　總持禪定願,
解脫法門者，　安住此法堂。
一切諸佛子,　出生無量德,
饒益眾生者,　安住此法堂。
成就無礙智,　通明巧方便,
隨應現生者,　安住此法堂。
從初發道心,　究竟一切行,
化身滿法界,　顯現自在力。
一念成正覺,　入無量智業,
莫能測量者,　安住此法堂。
無礙淨慧力,　遊行諸法界,
無垢智觀者,　安住此法堂。
成就無礙足,　一切無所著,
了剎無二者，　安住此法堂。
觀諸寂滅法,　皆悉如虛空,
離垢境界者,　安住此法堂。
大悲觀眾生,　諸苦所逼迫,
拔濟饒益者,　安住此法堂。
不離一坐處,　普現眾生前,
如明淨日月,　除滅魔鉤餌。
佛子住此堂,　哀愍諸群生,
出無量化身,　充滿諸法界。
佛子住此堂,　遍遊諸世界,
一切如來所,　無量無數劫。
無依入此堂,　稱量佛境界,
無量無數劫,　其心無厭倦。
佛子住此堂,　念念入諸定,
一一三昧門,　顯現佛境界。
佛子住此堂,　覺了一切剎，
三世一切劫,　眾生佛名號。
佛子住此堂,　諸劫為一念,
遠離妄想惑,　隨順於眾生。
佛子住此堂,　修習諸三昧,
一一心念中,　了達三世法。
佛子住此堂,　一處跏趺坐,

普現一切剎，　一切諸趣中。
佛子住此堂,　悉飲佛法海,
深入智慧海,　超度功德海。
無礙智思量,　三世無數剎，
諸劫諸如來,　無數眾生類。
佛子住此堂,　常於一念中,
了知於三世,　諸佛剎成敗。
善知諸最勝,　所修諸行願,
并眾生諸根,　修習佛境界。
一一微塵中,　見一切劫剎，
諸佛及眷屬,　一切眾生類。
佛子住此堂,　常觀一切法,
眾生剎世劫，　皆悉無自性。
觀察眾生等,　法等如來等,
願等世界等,　三世悉平等。
佛子住此堂,　教化諸群生,
供養諸如來,　思惟諸法界。
無量智慧業,　滿足諸大願,
無數劫演說，　不可得窮盡。
一切諸佛子,　具足無量德,
安住此法堂,　我合掌敬禮。
諸佛之長子,　彌勒無礙行,
我今合掌禮,　唯願慈矜愍。」◎

[0772a16] ◎爾時,善財讚歎樓觀諸菩薩已,合掌恭敬供養；禮訖,於門下立,欲見彌勒菩薩。爾時,遙見彌勒菩薩,與無量天、龍、夜叉、乾闥婆、阿修羅、迦樓羅、緊那羅、摩睺羅伽、人、非人等,大眾圍遶,從外而來。威德特尊,普照一切；不染世法,超出一切世間眾魔境界；滅諸障礙,深入如來菩薩境界；供養諸佛,等諸佛法；冠解脫繒淨妙天冠,住大智網；於諸佛所,得一切智；甘露灌頂,生諸佛法,得薩婆若。

[0772a25] 爾時,善財頭面敬禮,一心合掌,白言：「大聖！云何菩薩學菩薩行、修菩薩道？既修學已,具一切佛法,隨所請眾生,悉令度脫，成就大願；究竟一切菩薩所行，安慰一切諸天世人；不負本心，不違三寶，不欺天人，不罔眾生,不斷佛種,持菩薩家,如來正法；如是等事,唯願演說。」

[0772b02] 爾時,彌勒觀察大眾,指善財言：「汝等見是童子,問菩薩行,具足一切功德者不？此童子者,勇猛精進,專求實義,以正直心,得不退轉,常修勝法,心無厭足,如救頭然,求善知識,親近供養,聞法受持。此童子者,昔於頻陀伽羅城,受文殊師利教,

求善知識，展轉經由一百一十諸善知識，問菩薩行，心無疲倦，次來我所。如是童子，學大乘者，甚為希有，成滿大願，能辨大事，具大莊嚴，常以大慈，救護眾生，起大精進波羅蜜，示導大眾，乘大法船，度生死海，令住大道，得大法寶，長養大智。如是之人，難得聞見，親近共住，同行亦難。何以故？此童子者，發心救護一切眾生，除滅眾苦，惡道諸難，邪見險路，愚癡之闇，超出生死，壞一切趣輪，度魔境界，於一切世間，無所染著；出欲泥，解貪縛，除邪倒，摧慢幢，拔使刺，廢諸蓋，裂愛網，滅無明，竭有流，離諂幻，淨心垢，釋疑惑；度無智海，厭生死苦，乘大法船，濟四使流，於大愛河，造智慧橋；愚癡闇中，然智慧燈：於生死路，示以正道；煩惱病者，令服法藥；生老死者，授甘露法；三毒盛者，滅以定水，令得清涼；諸憂怖者，施以無畏；三有獄者，開以智門；邪見縛者，斷以慧劍；住三界城，開解脫門；在危險者，示安隱處；懼結賊者，施以無畏；墜三惡塹者，俯接令出；為陰賊害者，置涅槃城；著眾生者，示八正道；住六入空聚者，拯以慧明；失津要者，示以正濟；近惡知識者，令親善友；樂童蒙者，誘以聖法；樂住生死宅者，普令超入一切智城。救護一切眾生之類，不捨清淨，求菩提心，積集大乘，心無疲倦，飲正法雨，而無厭足；勇猛究竟諸功德事，淨諸法門，修菩薩行，心無疲懈；不退方便，出生大願，見善知識，心樂無厭；奉給所為，隨順其教，不以為苦。

[0772c08] 「諸善男子！世間有能發起無上菩提心者，甚為希有，若發心已，如是精進求佛法者，亦甚希有；如是樂欲，淨菩薩道，具菩薩行，不惜身命，求善知識，不違其教；集菩提分，不貪利養，不捨菩薩正直之心；不著家業，不染五欲，不戀父母及諸親族，但樂專修一切種智；如是之人，倍復希有。諸善男子！若有菩薩，如是學者，則能究竟菩薩所行，成滿大願，近佛菩提，淨一切剎；教化眾生，深入法界，具足一切諸波羅蜜；廣菩薩行，畢本意性，出於魔業；值遇一切諸善知識，於一生中，能具普賢菩薩諸行。此童子者，入威儀海，諸智慧海；修菩提海，菩薩行海；成滿一切諸佛願海；詣諸剎海；見諸佛海；入眷屬海；行供養海；聞正法海；飲妙法海；成滿一切菩薩力海。顯現一切自在力雲，一切眾生，無不見者。滅一切煩惱處；入一切佛處；入諸法門處；入諸三昧處；住諸通明處；遊行法界處；如日月出，照一切眾生處。不依諸相，如空中鳥；常樂寂靜，無壞法門；遍遊因陀羅網世界，諸佛世界，如風無礙，深入法界；現諸世間，見三世佛，心大歡喜，踊躍無量；隨諸佛教，為聖法器；得諸法門，具菩薩行，現自在力。

[0773a03] 「善財！汝今得最大利；於無量劫，難聞見者，汝悉聞見，知彼功德；所謂：得見文殊師利，積無量德，遠離一切險難惡道，安住正法；過童蒙地，住諸菩薩功德之地，具智慧地，得諸佛地，菩薩行海；成滿虛空等諸佛智藏，專求無量諸妙功德，心無厭倦。若能如是堅直心者，則能樂求諸善知識，具菩薩行；教化眾生，具不思議清淨之信；諸妙功德，正法義者，悉得覩見一切佛子。善財！汝今獲大善利，次第覩見諸佛真子；隨彼自說，願行所得，汝從聞已，皆悉具得，如是行者，於無量劫之所難辦；以是因緣，諸佛子等，次第為說，難聞見者，汝悉聞見。從彼聞法，現自在力，為一切佛之所護念，菩薩所攝；隨順彼教，得大善利，長養一切諸菩薩性，學諸功德，不斷佛種；常為諸佛甘露灌頂，不久當與諸佛子等，隨前眾生，因其修善，皆悉令獲勝妙果報。善財！汝應發大歡喜

，不久當得大果報故；無量菩薩，於無數劫，修菩薩行；汝今一生，皆悉具得，皆由直心精進力故。其有欲得如是法者，當如善財之所修學，便得究竟諸菩薩行，滿一切願，達一切法；譬如慶雲，隨所覆處，能降甘澤；隨智慧願，具菩薩行，亦復如是。善財！當知我所顯說，皆是普賢菩薩所行，應當了知，近善知識。過去諸佛，專求菩提，修習此行；於無量劫，諸有為中，受無量苦，猶不值遇過去諸佛，不具是行。善財！汝今皆得成就，聞諸佛法，行菩薩行；其有眾生，聞是行者，得大善利；成滿大願，親近諸佛，為佛真子，必成佛道；清淨解脫，除滅諸惡，遠離眾苦，積功德聚；清淨法身，遊行十方，見諸如來菩薩大眾，長養善根，如水蓮華；值遇諸佛，聞持正法，安住佛道，具諸佛願，究竟諸佛功德彼岸。」

[0773b08] 爾時，彌勒告善財言：「汝可往詣文殊師利，問諸法門智慧境界，普賢所行；彼當為汝，分別演說。」

[0773b10] 爾時，善財聞是語已，悲泣流淚；文殊師利即時申臂，遙授善財華寶瓔珞。善財得已，歡喜供散彌勒菩薩；彌勒菩薩即以右手摩善財頂，讚言：「善哉！善哉！佛子！汝亦不久當與我等。」

[0773b15] 爾時，善財踊躍無量，以偈頌曰：

「無量無數劫，　難得聞見者，
我今得奉覲，　無上善知識。
文殊我所尊，　究竟功德岸，
蒙見善知識，　願速還親近。」

[0773b20] 爾時，善財五體敬禮彌勒菩薩，合掌白言：「大聖！我已先發阿耨多羅三藐三菩提心，而未知菩薩云何學菩薩行、修菩薩道？大聖！今者已為諸佛授一生記，證於菩薩離生正法，住菩薩住；究竟一切諸波羅蜜，具足一切諸法忍門；成就菩薩一切諸地，自在遊戲，一切法門；得一切三昧，到於菩薩隨所至趣；逮得一切陀羅尼辯才，方便光明，具足成就菩薩自在；積集一切助菩提分，遊戲巧方便慧；得一切通明；隨所修學，悉已究竟菩薩諸行；具一切願，知諸乘門，持如來持，攝佛菩提，守護一切諸佛法藏；出生智寶菩薩功德，如來密教，常為菩薩大眾上首。為煩惱賊所逼迫者，以勇猛力，能為摧滅，令得安隱；生死曠野，迷正路者，示以正道；煩惱患者，治以良醫；諸眾生尊為天中天，為無上聖。勝出二乘生死海者，為作導師，而度脫之，張大教網，亘生死海；諸調伏者，攝而取之，長養善根，安立菩薩；於無礙乘，究竟一切諸菩薩事，住諸佛所。唯願大聖，為我演說云何菩薩學菩薩行、修菩薩道。」

[0773c12] 爾時，彌勒菩薩摩訶薩觀察善財，指示大眾，歎其功德，以偈頌曰：

「善財童子者，　淨直心智慧，

專求菩薩行，　而來至我所。
善來大悲雲，　能雨甘露法，
具足三淨眼，　菩薩行無厭。
善來正直心，　精進無懈惓，
諸根悉調伏，　專求菩薩行。
善來無壞行，　常求善知識，
了達一切法，　教化諸群生。
善來清淨道，　安住功德藏，
勇猛精進力，　逮得最勝地。
善來難見者，　諸佛功德子，
增長諸善根，　深入無量境。
善來平等者，　利衰及毀譽，
苦樂世間法，　其心無所染。
善來安樂者，　直心離諂曲，
除滅於憍慢，　瞋恚放逸法。
善來最勝藏，　觀察一切眾，
長養功德藏，　其心無疲倦。
善來三世智，　圓滿諸法界，
了佛功德藏，　其心無疲倦。
善來妙蓮華，　增長名稱雲，
諸佛子教來，　我示無礙趣。
成就智慧網，　了達不思議，
廣修菩薩行，　教化諸群生。
專求佛菩提，　修習離垢行，
聞持諸大願，　至此無疲倦。
去來現在佛，　所成諸行業，
善財欲修學，　故來至我所。
志求真法師，　演說正道法，
善教菩薩者，　故來至我所。
佛子修智慧，　具足於菩提，
親近善知識，　故來至我所。
眾生慈父母，　長養諸功德，
究竟菩提道，　故來至我所。
生老病死者，　無上良醫王，
眾生之釋天，　雨甘露法藥。
眾生明淨日，　普照諸正道，
眾生之淨月，　功德圓滿故。
譬如須彌山，　怨親心不動，
猶如大海水，　未曾有增減，
猶如海導師，　度脫無量眾，

一切無所著,　故來至我所。
勇健精進力,　拯救諸眾生,
悉令得安樂,　專求善知識。
建立正法幢,　顯現佛功德,
除滅惡道苦,　開諸善趣門。
能詣諸導師,　覩見佛妙身,
聞持彼密教,　專求黠慧師。
欲具妙智色,　託生種姓家,
究竟諸功德,　故來至我所。
無比正直心,　親近善知識,
聞其所說教,　皆悉能奉行。
因昔無量德,　文殊令發心,
隨順其教命,　專求佛菩提。
捨天宮家屬,　父母諸親戚,
世間一切樂,　謙苦求知識。
如是清淨行,　於此命終已,
得諸勝妙果,　昇入佛法堂。
善財見眾生,　生老病死苦,
為發大悲心,　專求佛菩提。
見五道輪轉,　眾苦所逼迫,
修智金剛輪,　壞散苦趣輪。
眾生田荒穢,　貪恚邪見刺,
為淨修治故,　專求利智犁。
眾生處癡闇,　盲冥失正路,
善財為導師,　慧光示正道。
忍辱為密鎧,　執持慧利劍,
乘於三脫門,　摧滅煩惱賊。
善財勇猛力,　普為三界眾,
除滅諸恐怖,　令置安隱處。
善財為海師,　造立大法船,
越度爾焰海,　令住淨寶洲。
善財為一切,　法界中淨日,
以願智慧光,　普照眾生類。
善財為覺月,　妙法悉圓滿,
慈定清涼光,　滅諸煩惱熱。
善財智海依,　直心金剛地,
菩薩行漸深,　出生妙法寶。
菩提心龍王,　昇於法界空,
興雲雨甘露,　長養白淨果。
淨信心為炷,　慈悲為香油,

正念為寶器，　然彼耀世燈。
道心迦羅邏，　慈悲為胞段，
菩提分肢節，　長養如來藏。
增益功德藏，　清淨智慧藏，
熾盛智慧藏，　成滿諸願藏。
如是大莊嚴，　救護諸群生，
一切天人中，　難聞難得見。
如是智慧樹，　根深不可動，
方便為敷茂，　饒益諸群生。
欲聞一切法，　除滅諸疑惑，
具足妙功德，　專求善知識。
摧滅煩惱魔，　消滅邪愛垢，
悉令得解脫，　專求智慧者。
安住功德道，　究竟滅三塗，
開示諸善趣，　令具涅槃道。
顯現八正路，　除滅諸邪見，
壞裂煩惱網，　消竭愛欲海。
善財明淨日，　普照群萌類，
能為調御士，　拯濟三有眾。
覺悟於一切，　永出五欲泥，
除滅虛妄想，　為開解脫門。
分別諸法界，　嚴淨如來剎，
究竟一切法，　善財應歡喜。
勇猛修方便，　信心不可壞，
積集妙功德，　成滿諸大願。
不久見諸佛，　了達一切法，
嚴淨諸佛剎，　成就佛菩提。
隨順威儀海，　究竟諸行海，
度脫於一切，　無量眾生海。
出生諸善法，　具足妙功德，
與諸佛子等，　圓滿解脫法。
成滿諸大願，　降伏一切魔，
具足清淨業，　除滅諸煩惱。
成就一切智，　了達甚深法，
除滅諸群生，　煩惱眾苦患。
一切眾生輪，　迴流生死輪，
為轉淨法輪，　除滅眾苦輪。
守護佛種姓，　淨修法種姓，
攝取僧種性，　了三世種姓。

成滿大願網，　壞散邪見網，
斸裂諸愛網，　決破眾苦網。
成就直心性，　具足智慧性，
嚴淨世界性，　度脫眾生性。
善財令一切，　無量諸群生，
諸佛及菩薩，　皆悉大歡喜。
善財淨慧光，　普照諸剎法，
一切眾生類，　皆見無量佛。
照明諸法界，　清淨眾生界，
遠離諸惡道，　除滅三有苦。
令眾離邪道，　顯現諸善道，
修習八正道，　安立解脫道。
普令諸群生，　度脫生死海，
除滅諸煩惱，　安住功德海。
消竭煩惱海，　令度三有海，
諸根悉調伏，　不染於世間。」◎

大方廣佛華嚴經卷第五十八

【經文資訊】大正藏第 09 冊 No. 0278 大方廣佛華嚴經
【版本記錄】CBETA 電子佛典 2016.06，完成日期：2016/06/15
【編輯說明】本資料庫由中華電子佛典協會（CBETA）依大正藏所編輯
【原始資料】蕭鎮國大德輸入，眾生出版社提供新式標點，其他
【其他事項】本資料庫可自由免費流通，詳細內容請參閱【中華電子佛典協會資料庫版權宣告】

本網站係採用 Creative Commons 姓名標示-非商業性-相同方式分享 3.0 台灣 (中華民國) 授權條款授權.
Copyright ©1998-2016 CBETA

Copyright Fo Guang Shan 佛光山 2013-2025. This work may be freely reused under the Creative Commons Attribution 4.0 International License with attribution. Please send comments to alex@ntireader.org.
Page updated on 2025-06-19

Avataṃsakasūtra (Flower Garland Sūtra) 大方廣佛華嚴經
Scroll 59
Click on any word to see more details.

大方廣佛華嚴經卷第五十九

東晉天竺三藏佛馱跋陀羅譯

入法界品第三十四之十六

[0775b12] ◎爾時，彌勒菩薩以如是等，讚歎善財諸妙功德，令無量眾生發道心已，告善財言：「善哉！善哉！童子！乃能發阿耨多羅三藐三菩提心，專求一切佛法，饒益一切世間，救護一切眾生。善男子！汝得善利人身壽命，值遇諸佛，得見文殊師利大善知識；汝為法器，善根潤澤，長清白法，淨勝欲性，為善知識之所總攝，諸佛護念。何以故？菩提心者，則為一切諸佛種子，能生一切諸佛法故；菩提心者，則為良田，長養眾生白淨法故；菩提心者，則為大地，能持一切諸世間故；菩提心者，則為淨水，洗濯一切煩惱垢故；菩提心者，則為大風，一切世間無障礙故；菩提心者，則為盛火，能燒一切邪見愛故；菩提心者，則為淨日，普照一切眾生類故；菩提心者，則為明月，諸白淨法悉圓滿故；菩提心者，則為淨燈，普照一切諸法界故；菩提心者，則為淨眼，悉能覩見邪正道故；菩提心者，則為大道，皆令得入一切智城故；菩提心者，則為正濟，悉令得到出要處故；菩提心者，則為大乘，容載一切諸菩薩故；菩提心者，則為門戶，令入一切菩薩行故；菩提心者，則為宮殿，安住修習三昧法故；菩提心者，則為園觀，於中遊戲受法樂故；菩提心者，則為勝宅，一切眾生所歸依故；菩提心者，則為依止，因修一切菩薩行故；菩提心者，則為守護，能滿菩薩諸大願故；菩提心者，則為慈母，增長一切諸菩薩故；菩提心者，則為養育，守護一切諸菩薩故；菩提心者，則為善知識，離一切惡諸恐怖故；菩提心者，則為大王，勝諸聲聞、緣覺心故；菩提心者，則為最勝，成滿一切無比願故；菩提心者，則為大海，悉能容受諸功德故；菩提心者，則為須彌山王，等觀眾生心不動故；菩提心者，則為金剛圍山，攝持一切諸眾生故；菩提心者，則為雪山，長養智慧清涼藥故；菩提心者，則為香山，出生一切功德香故；菩提心者，則為虛空，諸妙功德無邊際故；菩提心者，則為蓮華，不染一切世間法故；菩提心者，則為寶象，悉能調伏一切根故；菩提心者，則為寶馬，遠離諸惡[怡-台+龍]悷法故；菩提心者，則為調御師，悉能守護摩訶衍故；菩提心者，則為良藥，療治一切煩惱病故；菩提心者，則為沃焦，消盡一切不善法故；菩提心者，則為金剛，壞散一切諸惡法故；菩提心者，則為和香，出生一切功德香故；菩提心者，則為妙華，一切世間所愛樂故；菩提心者，則為白栴檀，除滅五欲諸熱病故；菩提心者，則為樂器，微妙音聲聞法界故；菩提心者，則為勇健，摧滅煩惱諸怨敵故；菩提心者，則

為善鑷，拔出一切煩惱刺故；菩提心者，則為尊主，於餘一切莫能勝故；菩提心者，則為毘沙門天王，捨離一切諸貧苦故；菩提心者，則為妙德，莊嚴一切諸功德故；菩提心者，則為莊嚴具，嚴飾一切諸菩薩故；菩提心者，則為火災，焚燒一切有為法故；菩提心者，則為無壞藥王樹根，長養一切諸佛法故；菩提心者，則為龍珠，除滅無量煩惱毒故；菩提心者，則為水珠，淨諸心垢煩惱濁故；菩提心者，則為如意珠，具足一切功德利故；菩提心者，則為天德瓶，滿足一切所欲樂故；菩提心者，則為劫初樹，出生一切莊嚴具故；菩提心者，則為恒娑衣，不受一切諸塵垢故；菩提心者，則為正業，本性淨故；菩提心者，則為利犁，修治一切眾生田故；菩提心者，則為那羅延箭，悉能鑒徹身見鎧故；菩提心者，則為厭離，決定了知苦患相故；菩提心者，則為利矟，能刺一切煩惱賊故；菩提心者，則為甘露雨，能滅一切煩惱火故；菩提心者，則為利劍，斬除一切煩惱惡故；菩提心者，則為金椎，壞散一切憍慢山故；菩提心者，則為利刀，斬截七使煩惱鎧故；菩提心者，則為勇健幢，傾倒一切諸魔幢故；菩提心者，則為釿斧，斫伐無知諸苦樹故；菩提心者，則為器仗，防護一切諸艱難故；菩提心者，則為善手，防護一切諸度身故；菩提心者，則為妙足，安立一切諸功德故；菩提心者，則為眼藥，除滅一切無明瞖故；菩提心者，則為善拔刺，悉能拔出身見刺故；菩提心者，則為安隱床，除滅一切生死苦床故；菩提心者，則為善友，度脫無量生死難故；菩提心者，則為善利，遠離一切衰耗法故；菩提心者，則為天人師，善知菩薩出要道故；菩提心者，則為寶藏，無量功德不可盡故；菩提心者，則為涌泉，清冷智慧無窮盡故；菩提心者，則為淨鏡，顯現一切諸法門故；菩提心者，則為淨池，洗濯一切諸垢穢故；菩提心者，則為大河流，引諸度四攝法故；菩提心者，則為龍王，悉能普雨甘露法故；菩提心者，則為命根，任持菩薩大悲法故；菩提心者，則為甘露，能令安住不死法故；菩提心者，則為羅網，網取一切所應化故；菩提心者，則為善羂，攝取一切諸眾生故；菩提心者，則為鉤餌，釣出生死淵居眾生故；菩提心者，則為阿伽陀藥，除滅一切諸惡患故；菩提心者，則為波羅提毘叉藥，悉能療治五欲毒故；菩提心者，則為大地，消滅無量邪想水故；菩提心者，則為風輪，壞散一切諸障蓋故；菩提心者，則為寶洲，出生道品功德寶故；菩提心者，則為種性，長養一切白淨法故；菩提心者，則為居宅，納受一切功德寶故；菩提心者，則為大城，菩薩、商人所住處故；菩提心者，則為金藥，消煩惱垢，令清淨故；菩提心者，則為香蜜，具足一切功德味故；菩提心者，則為正道，令入一切智城故；菩提心者，則為寶器，容受一切白淨法故；菩提心者，則為時澤，悉能除滅煩惱塵故；菩提心者，則為安住，出生菩薩之所住故；菩提心者，則為壽行，不取聲聞諸解脫故；菩提心者，則為瑠璃寶，其性淨妙不受垢故；菩提心者，則為伊尼羅寶，勝諸聲聞、緣覺智故；菩提心者，則為法鼓，覺悟煩惱長寢眾生故；菩提心者，則為淨水，其性清淨，無垢濁故；菩提心者，則為閻浮檀金，令有為善，如聚墨故；菩提心者，則為山王，超出一切諸世間故；菩提心者，則為歸依，悉能救護諸眾生故；菩提心者，則為實義，遠離一切虛妄法故；菩提心者，則為無上寶，悉令歡喜，得滿足故；菩提心者，則為大會，隨彼所須，令充悅故；菩提心者，則為尊長，於諸眾生無倫匹故；菩提心者，則為寶藏，受持一切諸佛法故；菩提心者，則為因陀羅網，攝諸煩惱阿修羅故；菩提心者，則為毘樓那風，震動教化眾生心故；菩提心者，則為因陀羅火，焚燒一切煩惱習故；菩提心者，則為無上塔，一切天人應供養故。佛子！菩提心者，如是無量功德成就，悉與一切諸佛菩薩諸功德等。何以故？因菩提心，出生一切諸菩薩行，三世諸佛成正覺故。

[0776c27] 「◎善男子！譬如有人得自在藥，離五恐怖。何等為五？所謂：火不能燒、水不能漂、毒不能中、刀不能傷、熏不能害。菩薩摩訶薩亦復如是，發菩提心，攝薩婆若，離五恐怖。何等為五？所謂：不為欲火所燒，諸有流水所不能漂，瞋恚惡毒所不能中，煩惱利刀所不能傷，邪覺觀煙熏不能害。

[0777a04] 「善男子！譬如有人得解脫藥，終不橫死。菩薩摩訶薩亦復如是，得菩提心妙智慧藥，生死過患所不能害。

[0777a07] 「善男子！譬如有人得龍王藥，若有毒蟲聞其藥氣，即避遠去。菩薩摩訶薩亦復如是，得菩提心大龍王藥，一切煩惱諸惡毒蟲，聞其藥氣，皆悉散滅。

[0777a10] 「善男子！譬如有人得不可壞藥，一切怨敵，不得其便。菩薩摩訶薩亦復如是，得菩提心不壞法藥，一切煩惱諸魔怨敵，所不能壞。

[0777a13] 「善男子！譬如有人得頻伽陀藥，能出毒刺。菩薩摩訶薩亦復如是，得菩提心頻伽陀藥，能出三毒諸邪見刺。

[0777a16] 「善男子！譬如有人得善見藥王，滅一切病。菩薩摩訶薩亦復如是，得菩提心善見藥王，滅一切眾生諸煩惱病。

[0777a19] 「善男子！譬如刪陀那大藥王樹，其有眾生在彼樹蔭，身諸惡瘡皆得除愈。菩薩摩訶薩亦復如是，得菩提心刪陀藥樹，其有眾生依蔭此樹，一切煩惱不善業瘡，皆得除愈。

[0777a23] 「善男子！譬如藥王樹，名無壞根，以其力故，長養一切閻浮提樹。菩提心樹亦復如是，以其力故，長養一切學、無學菩薩善根。

[0777a26] 「善男子！譬如藥草，名阿藍婆，若用塗體，身得柔澤，意離諸惡。菩薩摩訶薩亦復如是，得菩提心阿藍婆藥，長身、口、意諸善行業。

[0777a29] 「善男子！譬如有人得念力藥，有所聞法，終不忘失。菩薩摩訶薩亦復如是，得菩提心念力藥者，聞持一切佛法不忘。

[0777b02] 「善男子！譬如有藥，名曰蓮華，其有服者，住壽一劫。菩薩摩訶薩亦復如是，服菩提心蓮華藥者，阿僧祇劫而得自在。

[0777b05] 「善男子！譬如有人執翳身藥，一切眾生所不能見。菩薩摩訶薩亦復如是，得菩提心翳身藥者，一切諸魔所不能見。

[0777b08] 「善男子！譬如大海有摩尼寶，名積眾寶，若不至他方，設火災起，乃至消滅海水一渧無有是處。菩提之心積眾寶珠，亦復如是，處於菩薩直心海中，乃至以一善根迴向薩婆若，有忘失者，無有是處，而薩婆若無所染著，不離善根。

[0777b13] 「善男子！譬如摩尼名淨光明，有人以此瓔珞身者，蔽餘寶光，悉如聚墨。菩薩摩訶薩亦復如是，以菩提心摩尼寶珠瓔珞其身，映蔽聲聞、**緣覺心寶。**

[0777b17] 「善男子！譬如水珠，置濁水中，水即澄清。菩提心珠亦復如是，除滅一切煩惱垢濁。

[0777b19] 「善男子！譬如有人得住水寶珠，瓔珞其身，入深水中而不沒溺。菩薩摩訶薩亦復如是，得菩提心住水寶珠，入生死海而不沈沒。

[0777b22] 「善男子！譬如有人得大龍寶珠，往到龍所，龍不為害。菩薩摩訶薩亦復如是，得菩提心大龍寶珠，入欲界中，煩惱惡龍所不能害。

[0777b25] 「善男子！譬如帝釋有摩尼寶，瓔珞其身，於天中尊。菩薩摩訶薩亦復如是，著菩提心寶瓔珞者，悉於一切三界中尊。

[0777b28] 「善男子！譬如有人得隨意珠，除滅一切貧窮困苦。菩薩摩訶薩亦復如是，得菩提心隨意寶珠，除滅一切邪命貧苦。

[0777c01] 「善男子！譬如火珠，因日光發，能出猛**焰，得菩提心。明淨火珠亦復如是，因大慧光所感發故，出智慧火。**

[0777c04] 「善男子！譬如月珠，因月光發出清涼水，得菩提心。淨月寶珠亦復如是，因彼迴向善根，月光所感發已，出生善根諸大願水。

[0777c07] 「善男子！譬如龍王著如意寶冠，遠離恐怖。菩薩摩訶薩亦復如是，著菩提心大悲如意寶冠，遠離一切惡道諸難。

[0777c09] 「善男子！譬如莊嚴一切**眾生藏摩尼寶，悉能成滿一切所願，無所損減，得菩提心。妙莊嚴藏摩尼寶者，成滿菩薩，及餘眾生所欲願樂，無所損減。**

[0777c13] 「善男子！譬如轉輪王有摩尼寶，普照宮殿滅一切闇。菩薩摩訶薩亦復如是，得菩提心摩尼寶者，悉能普照五趣宮殿，滅一切闇。

[0777c16] 「善男子！譬如有人為紺色寶光明所觸，即同其色。菩薩摩訶薩亦復如是，得菩提心紺色寶光，觀察諸法，善根迴向，同薩婆若色。

[0777c19] 「善男子！如瑠璃寶於百千歲處不淨中，不為所染。菩提之心淨瑠璃寶亦復如是，於百千劫住欲界中，不為五欲之所染污，其性淨故。

[0777c22] 「善男子！如離垢光淨摩尼寶，出一切寶。菩提之心離垢光寶亦復如是，出生凡夫、聲聞、**緣覺、菩薩、諸佛功德珍寶。**

[0777c25] 「善男子！譬如大摩尼寶，悉能除滅一切諸闇。菩提心寶亦復如是，除滅一切無知闇冥。

[0777c27] 「善男子！譬如大海有無價寶，商人船車載之入城，餘摩尼寶無與等者。菩提之心無價寶珠亦復如是，處生死海，菩薩摩訶薩以大願船載入解脫城，聲聞、緣覺諸功德寶，所不能及。

[0778a02] 「善男子！譬如離垢大摩尼寶，處閻浮提，能照四萬由旬日月宮殿，皆悉顯現。菩提之心離垢寶珠亦復如是，住於生死，照法界空，佛境宮宅，悉令顯現。

[0778a05] 「善男子！譬如摩尼風王，能持日月所照境界，所有香華一切品類。菩提之心摩尼風王亦復如是，悉能攝持一切種智所照境界，一切天人，聲聞、緣覺，諸佛菩薩，及諸有漏、無漏善根。

[0778a09] 「善男子！譬如海中有摩尼寶，名曰海藏，顯現海中諸莊嚴事。菩提之心海藏寶珠亦復如是，顯現一切智境諸莊嚴事。

[0778a12] 「善男子！譬如閻浮檀金，除如意寶，勝一切寶。菩提之心閻浮檀金亦復如是，除一切智勝諸功德。

[0778a15] 「善男子！譬如有人善能呪龍，於諸龍中而得自在。菩薩摩訶薩亦復如是，得菩提心善呪術法，於一切煩惱龍而得自在。

[0778a17] 「善男子！譬如勇士被執鎧仗，一切怨敵所不能壞。菩薩摩訶薩亦復如是，被菩提心大莊嚴具，一切煩惱諸魔怨敵，所不能壞。

[0778a20] 「善男子！譬如憂陀伽娑羅栴檀，若燒一銖，香氣普熏小千世界；三千大千世界珍寶，所不能及。菩提心香亦復如是，以妙功德普熏法界，一切聲聞、緣覺功德，所不能及。

[0778a24] 「善男子！譬如白栴檀，以塗其身，除諸惱熱，得清涼樂。菩提心香亦復如是，除滅覺觀貪恚癡熱，令智慧身悉得涼樂。

[0778a27] 「善男子！譬如須彌山眾生品類，近彼山者，悉同其色。菩提心山亦復如是，若有近者，皆得同彼薩婆若色。

[0778b01] 「善男子！譬如波利質多樹華香，閻浮提中，諸婆師華、薝蔔華等所不能及。菩提心香亦復如是，妙功德香，聲聞、緣覺，無漏戒定，智慧解脫，解脫知見，所不能及。

[0778b04] 「善男子！譬如波利質多樹華，未開敷時，其香普熏閻浮提內，一切華香所不能及。菩提心華亦復如是，一切天人，有漏、無漏功德華香，所不能及。

[0778b08] 「善男子！譬如波利質多樹華，一日熏衣，薝蔔華、婆師華雖千歲熏，所不能及。菩提心華亦復如是，一日所熏功德，香徹十方佛所，一切聲聞、緣覺，以無漏心熏諸功德，於百千劫所不能及。

[0778b12] 「善男子！譬如那利羅樹，根莖枝葉，及其華果，悉益眾生。菩提心樹亦復如是，依因菩薩大慈悲生，從初發心，乃至究竟一切佛法，常能饒益一切眾生。

[0778b16] 「善男子！譬如一兩阿羅娑藥，變千兩銅，以為真金，於彼藥分，無所損減。菩提心藥亦復如是，攝迴向智，除滅一切煩惱業障，淨一切法，同薩婆若色，煩惱惡業，不能損減。

[0778b20] 「譬如小火，隨所焚燒，其焰轉盛。菩提心火亦復如是，隨所緣法，慧火猛盛。

[0778b21] 「譬如一燈然百千燈，無所損減。菩提心燈亦復如是，悉然三世諸佛慧燈，無所損減。

[0778b23] 「譬如明燈入大闇室，悉能照除一切闇冥。菩提心燈亦復如是，入心闇室，於無量劫積集癡闇，悉能除滅，具足菩薩明淨智慧。

[0778b26] 「譬如燈炷，隨其精麁，光明亦爾，若益膏油，光明轉增。菩提心炷亦復如是，隨其本願，出智慧光，普照法界，增大悲油，教化眾生，淨佛世界，行諸佛事，無有窮盡。

[0778c01] 「譬如他化自在天王，冠閻浮檀金自然天冠，欲界諸天，所不能壞。菩薩摩訶薩亦復如是，冠菩提心大願天冠，聲聞、緣覺所不能壞。

[0778c04] 「譬如大師子吼，小師子聞，皆悉勇健，一切禽獸，遠避竄伏。佛師子吼，諸菩薩等若聞，讚歎菩提心聲，長養法身，妄見眾生，潛伏退散。

[0778c07] 「譬如有人用師子筋以為琴絃，音聲既奏，餘絃斷絕。一切如來波羅蜜身，出菩提心功德音聲，若樂五欲二乘法者，聞悉斷滅。

[0778c10] 「譬如牛、馬、羊乳合在一器，以師子乳投彼器中，餘乳消盡，直過無礙。如來師子菩提心乳，著無量劫所積諸業煩惱乳中，皆悉消盡，不住聲聞、緣覺法中。

[0778c14] 「譬如迦毘伽鳥在[穀-禾+卵]中時，有大勢力，餘鳥弗及。菩薩摩訶薩亦復如是

，於生死[穀-禾+卵]，發菩提心功德勢力，聲聞、緣覺所不能及。

[0778c17] 「譬如金翅鳥初始生時，其目明淨，有大勢力，大小諸鳥所不能及。菩薩摩訶薩亦復如是，生如來家，發菩提心，慧眼明淨，有大勢力；聲聞、緣覺於百千劫，修習智慧，所不能及。

[0778c21] 「譬如健士，以那羅延金剛利箭，射堅密鎧，直過無礙。菩薩摩訶薩亦復如是，以菩提心智慧利箭，射諸邪見煩惱密鎧，徹過無礙。

[0778c24] 「譬如摩訶那伽大力勇士，奮威怒時，閻浮提人無能壞者。菩薩摩訶薩亦復如是，發大慈悲，修菩提心，一切世間諸魔眷屬，及煩惱業，所不能壞。

[0778c27] 「譬如有人學大技術，雖未究竟，諸餘巧能所不能及。菩薩摩訶薩亦復如是，學菩提心願，雖未究竟，聲聞、緣覺諸餘眾生，所不能及。

[0779a01] 「譬如有人學善射術，先自安立。菩薩摩訶薩亦復如是，學一切智地，先自安立菩提之心，必得一切佛法。

[0779a04] 「譬如幻師，先讀幻術，然後示現一切幻事。菩薩摩訶薩亦復如是，發菩提心，然後顯現一切諸佛菩薩正法。

[0779a06] 「譬如幻術，非色現色。菩提心相亦復如是，顯現法界功德莊嚴。

[0779a08] 「譬如有人著閻浮檀金莊嚴之具，映蔽一切，悉如聚墨。菩薩摩訶薩亦復如是，以菩提心莊嚴之具，蔽諸眾生，聲聞、緣覺，所有功德。

[0779a11] 「譬如阿夜揵多鐵，此鐵少分，悉能毀壞一切餘鐵，諸鉤鎖縛。菩提之心亦復如是，斷諸邪見煩惱愛縛。

[0779a13] 「譬如疾風，隨去無礙。菩提心風亦復如是，隨所行處，除諸煩惱，悉無障礙，不住聲聞、緣覺解脫。

[0779a16] 「譬如有人善入大海而不沒溺，摩伽羅魚所不能害。菩薩摩訶薩亦復如是，以菩提心入生死海，不為生死之所染污，亦不證實際聲聞、緣覺，摩伽羅魚所不能害。

[0779a19] 「譬如有人服食甘露，一切眾患所不能害。菩薩摩訶薩亦復如是，服菩提心甘露法藥，不墮聲聞、緣覺之地，修習大悲，滿足願行。

[0779a23] 「譬如有人用翳身藥，以塗其目，自在遊行，無能見者。菩薩摩訶薩亦復如是，得菩提心滿足大願，自在遊行，入魔境界，一切眾魔所不能見。

[0779a26] 「譬如有人依恃大王，不畏餘人。菩薩摩訶薩亦復如是，依菩提心大力法王，

除滅障蓋，不畏惡道。

[0779a28] 「譬如有人居深水內，不畏火焚。菩薩摩訶薩亦復如是，居菩提心善根水內，聲聞、緣覺解脫之火，所不能燒。

[0779b02] 「譬如有人依恃猛將，不畏怨敵。菩薩摩訶薩亦復如是，依菩提心，不畏諸惡。

[0779b04] 「譬如釋天執持金剛，降伏一切諸阿脩羅。菩薩摩訶薩亦復如是，執菩提心摧滅諸魔，及餘外道。

[0779b06] 「譬如有人服阿羅娑藥，不瘦不老，延壽無窮。菩薩摩訶薩亦復如是，服菩提心阿羅娑藥，於無量劫在生死中，修菩薩行，無所染著。

[0779b09] 「譬如阿羅娑藥，初用淨水。菩提心藥亦復如是，一切菩薩所修行中，最為先首。

[0779b11] 「譬如有人，諸根法中，命根為首。菩薩摩訶薩亦復如是，諸佛正法菩提之心，最為其首。

[0779b13] 「譬如有人命根斷故，不能利益父母親族。菩薩摩訶薩亦復如是，離菩提心，不能饒益一切眾生。

[0779b15] 「譬如大海，無能壞者。菩提心海亦復如是，聲聞、緣覺不能沮壞。

[0779b17] 「譬如日光，諸星宿光所不能蔽。菩提心日亦復如是，圓滿大願智慧日光，聲聞、緣覺無漏慧光，所不能蔽。

[0779b19] 「譬如太子初生，已為大臣之所尊重。菩薩摩訶薩亦復如是，發菩提心已，為一切聲聞、緣覺所共尊重，修大悲故。

[0779b22] 「譬如王子年雖幼少，一切大臣皆悉敬禮。菩薩摩訶薩亦復如是，發菩提心，聲聞、緣覺皆悉敬禮。

[0779b24] 「譬如王子雖未自在，已具成就國王儀相。菩薩摩訶薩亦復如是，雖為煩惱業障所覆，以具成就菩提心相。

[0779b27] 「譬如目翳，見真淨寶，謂為不淨。菩提心寶亦復如是，無智不信，起不淨想。

[0779b29] 「譬如呪藥，若有眾生見聞共住，一切眾病，皆悉除愈。菩提心藥亦復如是，長養善根，攝智慧藥，滿足大願菩薩慧身，若有眾生見聞共住，修正念者，皆悉除滅煩惱

諸病。

[0779c04] 「譬如恒娑相衣，不受塵垢。菩提心衣亦復如是，不受一切生死塵垢。

[0779c05] 「譬如有人常持甘露，專念不散，而能分別一切諸法。菩薩摩訶薩亦復如是，持菩提心甘露正法，正念不散，而能教化一切眾生，令具大願，成智慧身。

[0779c09] 「譬如犁無有扼則不堪用。菩提之心亦復如是，離正直心，於如來法，無有實義。

[0779c11] 「譬如轉輪王有妙天冠，名曰象藏；洗彼冠時，四種兵眾，遊行虛空。菩提心冠亦復如是，淨諸菩薩一切善根，遠離三有，如來智慧無為境界，虛空中行。

[0779c14] 「譬如金剛從金性生，非餘寶生。菩提心寶亦復如是，大悲救護眾生性生，非餘善生。

[0779c16] 「譬如有樹不從根生，而能長養枝葉華果。菩提心樹亦復如是，無所依止，而能長養一切種智，通明大願，普覆世間。

[0779c19] 「譬如金剛，非一切器盡能發明，亦非諸器盡能容持。菩提心寶亦復如是，小心慳結，無智者器不能發明，諂曲邪見眾生器中，不能容持。

[0779c22] 「譬如金剛，能壞眾寶。菩提之心亦復如是，決定了知一切諸法。

[0779c24] 「譬如金剛，能壞眾山。菩提之心亦復如是，壞散一切諸邪見山。

[0779c25] 「譬如金剛，雖破不全，一切眾寶猶不能及。菩提之心亦復如是，雖小懈怠，聲聞、緣覺諸功德寶，所不能及。

[0779c28] 「譬如破金剛，猶能除滅諸貧困苦。菩提之心亦復如是，雖復小失威儀趣法，猶能除滅諸貧窮苦。

[0780a01] 「譬如小金剛，悉能破壞一切諸物。菩提之心亦復如是，緣小境界，能破一切無知癡惑。

[0780a03] 「譬如金剛，非常人所得。菩提之心亦復如是，非小心眾生之所能得。

[0780a04] 「譬如金剛，無智術者所不能識。菩提之心亦復如是，無智眾生所不能識。

[0780a06] 「譬如金剛，無能消滅。菩提之心亦復如是，一切諸法不能消盡。

[0780a08] 「譬如金剛器仗，一切眾生，乃至摩訶那伽，不能執持，除那羅延力。菩提之心亦復如是，聲聞、緣覺不能受持，除諸菩薩摩訶薩。

[0780a11] 「譬如金剛器仗，無不鑿徹，非餘器仗之所能為。菩提之心亦復如是，觀察三世，教化眾生，阿僧祇劫受無量苦，聲聞、緣覺所不能及。

[0780a14] 「譬如金剛，餘不能持，除金剛地。菩提之心亦復如是，出生菩薩行願功德，聲聞、緣覺所不能持，除薩婆若正直心者。

[0780a17] 「譬如金剛器中盛水，不可消盡。菩提之心亦復如是，安住勝妙迴向善根，入生死趣，諸不善法不能消盡。

[0780a19] 「譬如金剛，能持大地，不令墜沒。菩提之心亦復如是，持諸菩薩一切願行，不令墜落，沒於三界。

[0780a21] 「譬如金剛，於百千劫，處於水中而不爛壞，亦無變異。菩提之心亦復如是，於無量劫，處生死中，諸煩惱業不能斷滅，亦無損減。

[0780a24] 「譬如金剛，一切大火不能燒熱。菩提之心亦復如是，一切生死貪恚癡火，不能燒熱。

[0780a26] 「譬如金剛道場之座，能持菩薩，降伏諸魔，成等正覺，餘不能持。菩提之心亦復如是，能持一切菩薩願行，諸波羅蜜、諸忍、諸地，迴向受記，修菩提道，供養諸佛，聞法受行，一切諸心所不能持。

[0780b02] 「善男子！菩提之心，成就如是無量功德；若有眾生發菩提心，則具如是無量功德。是故，善男子！汝得善利，發阿耨多羅三藐三菩提心，修菩薩行，具足如是無量功德。

[0780b06] 「善男子！汝先所問：『云何菩薩學菩薩行、修菩薩道者？』汝今入是明淨莊嚴藏大樓觀者，則能了知學菩薩行、修菩薩道，具足成就無量功德。」

◎
[0780b10] ◎爾時，善財童子敬遶彌勒菩薩，合掌白言：「唯願大聖開樓觀門，令我得入。」

[0780b11] 爾時，彌勒菩薩即彈右指，門自然開，善財即入；入已，還閉。

[0780b13] 爾時，善財觀察樓觀，廣大無量，猶如虛空，眾寶為地。有阿僧祇窓牖，却敵欄楯，七寶合成阿僧祇幡幢蓋莊嚴，阿僧祇寶瓔珞垂帶，阿僧祇大師子幢半月寶像，諸寶繒綵。又阿僧祇天冠寶衣而以莊嚴，阿僧祇寶網羅覆其上，阿僧祇金鈴，自然演出微妙音聲。又雨無量寶華鬘雲，諸妙香雲，雨阿僧祇細末金屑，放阿僧祇勝妙光明，普照一切。有阿僧祇異類眾鳥，出和雅音。雨阿僧祇優鉢羅鉢曇摩分陀利華，出阿僧祇摩尼寶光，普照一切。於樓觀內，具有百千諸妙樓觀，不相障礙，莊校嚴飾，亦如上說。

[0780b25] 爾時，善財覩見樓觀不可思議眾妙莊嚴，心大歡喜，踊躍無量；其心柔軟，離諸妄想，除滅一切愚癡闇障，正念思惟，專求妙趣，以無礙身恭敬作禮。禮已，彌勒菩薩威神力故，諸樓觀中，自見其身，又見無量自在神力，不思議事。或見彌勒，隨本種姓，壽命知識，長養善根，諸劫世界，一切佛所，及諸眷屬，因諸大願，初發阿耨多羅三藐三菩提心；或見初得慈心三昧，因以為名。

[0780c04] 或見彌勒行菩薩行，滿足一切諸波羅蜜，諸忍、諸地，淨佛世界，見諸如來，聞法受持，守護正法，為大法師，得無生忍，知某方處，某如來所，劫數多少，而得受記。

[0780c07] 或見彌勒為轉輪王，十善化世；或為四天王，饒益一切眾生；或為帝釋，訶責五欲；或為夜摩天王，讚不放逸；或為兜率天王，讚歎一生菩薩功德；或為化樂天王，讚自在法；或為魔王，說無常法；或為他化自在天王，讚歎菩薩莊嚴化身；或為梵王，讚歎四無量心；或為阿脩羅王，調伏眷屬，入大智海，了達諸法悉如幻化；或為閻羅王，放大光明，普照地獄，滅一切苦。

[0780c16] 或以肴膳飲食，施諸餓鬼；或為畜生受種種身，而為說法，除其癡闇；或為四天王眷屬說法，乃至為諸梵天王眷屬說法；或為諸龍眷屬說法，乃至為人、非人等眷屬說法；或為聲聞、緣覺，及諸菩薩大眾說法；或為發心菩薩，乃至十地菩薩說法。

[0780c22] 或見讚歎初發心菩薩，乃至十地菩薩功德；或見滿足一切波羅蜜，入於平等諸法忍門、廣三昧門、樂深法門，修禪三昧，出生通明，充滿一切，行菩薩行，隨順世間，成就大願；或見與同行菩薩俱，饒益眾生；或見與一生菩薩，諸佛現前，授記者俱。

[0780c27] 或見彌勒於百千劫，經行誦念，書寫經卷，無有懈息；或觀法門，思惟實義；或入諸禪，四無量心，解脫三昧，一切入等；或見出生菩薩通明；或見正受變化三昧，一一毛孔出化身雲，所謂：天身雲，諸龍、夜叉，乃至摩睺羅伽身雲，四天王身雲，乃至梵王身雲，轉輪聖王、王子、大臣、長者、居士、聲聞、緣覺、如來身雲，復見一一毛孔中，出一切眾生等化身雲。

[0781a06] 或出菩薩法門，所謂：讚歎菩提心功德門，檀波羅蜜門，乃至願波羅蜜門；四攝諸禪、無量三昧、通明總持、諸諦諸辯、止觀解脫、緣起念處、正勤神足、根力覺道、聲聞、緣覺二乘所行、菩薩大乘、諸地諸忍、菩薩願行，現如是等一切法門。

[0781a12] 或於樓觀，見諸如來，大眾圍遶、又知諸佛家族不同，種姓不同，其身壽量劫剎，教授無量法門，正法住世，分別了知，皆悉不同。

[0781a14] 爾時，善財諸樓觀中，見一樓觀，高廣嚴飾，勝妙於前，包容三千大千世界、

百億閻浮提、百億兜率天。菩薩命終降神，受胎出生，遊行七步，觀察十方，大師子吼，帝釋、梵王恭敬奉侍，現童子身，處宮殿中，出遊園觀，以薩婆若心，出家苦行，現受乳糜，往詣道場，降伏眾魔，觀菩提樹，轉正法輪，昇天宮殿，方土劫數，眷屬壽量，行菩薩行，滿足大願，演說正法，教化眾生，現分舍利，皆悉不同。

◎
大方廣佛華嚴經卷第五十九

【經文資訊】大正藏第 09 冊 No. 0278 大方廣佛華嚴經
【版本記錄】CBETA 電子佛典 2016.06，完成日期：2016/06/15
【編輯說明】本資料庫由中華電子佛典協會（CBETA）依大正藏所編輯
【原始資料】蕭鎮國大德輸入，眾生出版社提供新式標點，其他
【其他事項】本資料庫可自由免費流通，詳細內容請參閱【中華電子佛典協會資料庫版權宣告】

本網站係採用 Creative Commons 姓名標示-非商業性-相同方式分享 3.0 台灣 (中華民國) 授權條款授權.
Copyright ©1998-2016 CBETA
Dictionary cache status: loaded

Glossary and Other Vocabulary

Copyright Fo Guang Shan 佛光山 2013-2025. This work may be freely reused under the Creative Commons Attribution 4.0 International License with attribution. Please send comments to alex@ntireader.org.
Page updated on 2025-06-19
Abbreviations
Reference
Help
Aboutmenu
logo
NTI Reader
search
Back to collection

Avataṃsakasūtra (Flower Garland Sūtra) 大方廣佛華嚴經
Scroll 60
Click on any word to see more details.

大方廣佛華嚴經卷第六十

東晉天竺三藏佛馱跋陀羅譯

入法界品第三十四之十七

[0781b06] ◎爾時，善財自見己身在諸佛所，見如是等諸奇特事。又聞樓觀諸金鈴中，出不思議微妙音聲，所謂：初發菩提心聲；菩薩所行諸度願聲；恭敬供養，不可思議諸佛音聲；淨佛剎聲；佛法雲聲。諸莊嚴具，亦出如是微妙音聲。又聞某菩薩，在某世界，於某劫中，某知識化迴向善根，出生大願；於某佛所，大眾之中，發菩提心聲。又聞菩薩修習諸行劫數多小，於某剎中，成正覺聲；如是名號，壽量長短，滿足大願，化眾生聲；於諸菩薩、聲聞、緣覺、大眾之中，現般涅槃法住世聲。又聞菩薩於某世界，悉能廣行檀波羅蜜，淨持禁戒，修習忍辱，發行精進，入諸禪定，習應智慧；為求法故，捨諸珍寶、國城、妻子、頭目、手足。守護正法，為大法師，施清淨法，設大法會，建大法幢，擊法鼓，吹法螺，雨法雨，興立塔廟；種種莊嚴，安樂眾生，護佛法藏。又聞某佛，在某世界，於某劫中，成等正覺，眷屬多小，壽命長短，滿足大願，教化眾生。聞如是等不可思議微妙音聲，身心柔軟，歡喜無量；即得無量陀羅尼門、辯才門、忍門、精進門、大願門、通明門、智慧門、解脫門、波羅蜜門、三昧門。

◎

[0781b29] ◎爾時，善財於寶鏡中，見諸如來及其眷屬；諸大菩薩、聲聞、緣覺；淨世界、不淨世界、雜世界；或世界有佛、或世界無佛、或上、中、下世界；或有世界如因陀羅網；或有飜覆仰伏世界。又復覩見平正世界，悉分別知五道別異。又見無量阿僧祇諸大菩薩，經行禪定，觀察諸法，發大悲心，普覆眾生，造種種論，辯眾義趣、或書經卷；或問、或答，或見出生三種迴向，及諸大願，悉皆覩見如是等事。又見諸寶柱中，普放無量青黃赤白淨玻瓈色，因尼羅寶閻浮檀金諸光明網；又見珠瓔珞中，出八功德香水；瑠璃寶中，出無量光明。又見優鉢羅鉢曇摩分陀利中，生諸妙華，大如車輪；華中悉見男女、大小、釋梵四王、諸龍、夜叉，乃至人、非人等，及諸象馬、聲聞菩薩、一切眾生，種種形類，皆悉恭敬，合掌禮佛。又寶樹中，悉見種種妙色之身，所謂：如來身、菩薩身、天龍八部等身、釋梵天身、轉輪王身、四部眾身；各各執持眾供養具，尊重讚歎，恭敬禮拜。又見半月像中，放阿僧祇日月光明。又見彌勒於過去世修菩薩行，布施頭目、髓腦、手足、肢節，一切身分、國城、妻子，種種諸物，隨其所須，盡給施之。又見彌勒讚歎諸佛，恭敬供養；或為醫王，療治眾病；失正路者，示以正道；或為大船師，導至寶洲；或為馬王，荷負眾生，令離鬼難；或為論師，造諸經論；或為轉輪王，十善化世；或見孝順父母，近善知識，不違其教；或見聲聞、緣覺、菩薩、如來形色，教化眾生；或為法師，讚歎佛法，禪思誦念，興諸福業，造立塔廟諸妙形像，以香華鬘恭敬供養；或教眾生三歸、五戒、八齋、十善，出家學道，聞法受持，正念思惟，住菩提心。又見彌勒於無量劫，行六波羅蜜，化眾生事；又見彌勒無量劫中諸善知識。

[0782a05] 爾時，彌勒菩薩告善財言：「善來童子！汝見樓觀諸大菩薩不可思議自在力不？」「唯然，已見。」譬如有人，夢中覩見山林、河池、大海、須彌諸天宮殿，四天下中一切像類，見如是已，歡喜無量。爾時，善財亦復如是，以大菩薩威神力故，遠離虛妄，見三界法皆悉如夢；菩薩智慧無礙法門，入諸菩薩莊嚴法門，究竟菩薩不可思議諸妙方便

，顯現菩薩神力自在。譬如有人當命終時，見中陰相；所謂：行惡業者，見於地獄、畜生、餓鬼，受諸楚毒；或見閻羅王持諸兵仗，囚執將去；或見刀山；或見劍樹；或見利葉割截眾生；或見鑊湯鬻治眾生；或聞種種悲苦音聲。若修善者，當命終時，悉見一切諸天宮殿；或見天女，種種莊嚴，遊戲快樂。見如是等諸妙勝事而不自覺；死此生彼，但見不可思議行業境界。善財童子亦復如是，於樓觀內，見諸菩薩不可思議勝業境界。譬如有人，為非人所持，見種種形類，若有問難，悉能應答；善財童子亦復如是，以大菩薩威神力故，悉能分別，正念思惟一切諸法。譬如有人入於龍宮，七日半月，一歲百歲，謂為須臾；善財童子亦復如是，入彌勒菩薩神力宮殿，於百千劫，謂如須臾。譬如梵宮，名莊嚴藏，於中悉見三千世界異類形像；善財童子亦復如是，於樓觀中，悉見一切未曾有事。譬如比丘得一切入定，行、立、坐、臥，隨彼境界，悉現在前；善財童子亦復如是，於樓觀中，隨彼境界，悉分別知。譬如人見乾闥婆城，無所障礙；善財童子亦復如是，於樓觀中，見一切法，無所障礙。譬如有人昇天宮殿，見人住處，無所障礙；譬如大海，於中悉見三千世界，一切品類；譬如幻師，悉能顯現一切形色；善財童子亦復如是；於樓觀中，彌勒菩薩威神力故，悉見一切未曾有事，無所障礙。爾時，彌勒菩薩攝威神力，即時彈指告善財言：「善男子！汝從定起。」從定起已，而告之曰：「汝覩見此菩薩神力自在，大願功德，依果菩薩莊嚴，修習奇特諸深妙行；出生死道一切法門，無量莊嚴，諸佛大願，不可思議菩薩三昧；如是等事，汝悉見不？」

[0782b16] 善財答言：「唯然，已見。蒙善知識威神力故。」

[0782b17] 爾時，善財白言：「大聖！此何法門？」

[0782b18] 答言：「入三世智正念思惟莊嚴藏法門。善男子！一生菩薩得如是等不可說不可說法門。」

[0782b20] 「大聖！此諸奇特妙莊嚴法，從何所來？」

[0782b21] 答言：「菩薩神力之所出生，而亦不在神力之中；不來、不去、無積聚處。譬如龍雨，不從身心，但以發意，欲雨則雨；然彼境界，不可思議。善男子！此諸奇特妙莊嚴法，亦復如是；無所從來，但以菩薩神力出生。善男子！譬如幻師，現種種事，無來去處；但以幻力，現種種事。此諸奇特妙莊嚴法，亦復如是；無來、無去，無住、無著，不生、不滅，但學菩薩智願力故，現如是事。」

[0782b29] 爾時，善財白言：「大聖！從何所來？」

[0782c01] 答言：「佛子！菩薩無來趣、無行住趣、無所著趣、不生不死趣、不往不至趣、不離不起趣、不捨不著趣、無業無報趣、無起無依趣、不常不斷趣。善男子！菩薩但為教化救護眾生，從大慈悲來，滅眾生苦故；從菩薩淨戒道來，隨其所樂，自在生故；從菩薩大願道來，本發意故；從菩薩神通道來，滅眾生苦，住佛所故；從菩薩無增損趣來，不失身心諸善業故；從菩薩慧方便來，隨順一切眾生類故；從菩薩化身趣來，如電鏡像故。善男子！汝所問我何所來者，我從生處摩離國來；彼有聚落，名曰樓觀；有長者子，名瞿

波羅，我為說法，令立菩提；我本生處諸群生等，隨所應化而為說法；亦為父母及諸親屬，隨應說法，安立大乘，而來至此。」

[0782c16] 善財白言：「大聖！何等為菩薩生處？」

[0782c17] 答言：「善男子！菩薩有十種生處，何等為十？所謂：菩提心，是菩薩生處，生菩薩家故；正直心，是菩薩生處，生善知識家故；安住諸地，是菩薩生處，生諸波羅蜜家故；出生大願，是菩薩生處，生菩薩行家故；大悲，是菩薩生處，生四攝家故；真實觀法，是菩薩生處，生般若波羅蜜家故；摩訶衍，是菩薩生處，生方便波羅蜜家故；教化眾生，是菩薩生處，生菩提家故；智慧方便，是菩薩生處，生無生法忍家故；隨順諸法，是菩薩生處，生三世諸佛家故。

[0782c27] 「善男子！菩薩摩訶薩以般若波羅蜜為母；大方便為父；檀波羅蜜為乳；尸波羅蜜為乳母；羼提波羅蜜為莊嚴具；毘梨耶波羅蜜為養育者；禪波羅蜜為潔淨；善知識為師；菩提分為朋友；一切善根為親族；一切菩薩為兄弟；菩提心為家；如說修行為家地；菩薩所住為家處；菩薩忍法為豪尊；出生大願為巨富；具菩薩行為順家法；讚摩訶衍為紹家法；甘露灌頂一生菩薩為王太子，能淨修治三世佛家。

[0783a07] 「佛子！如是菩薩，超凡夫地，證離生法；生如來家，住佛種姓，不斷三寶；守護一切菩薩種姓，淨所生處，離諸惡道，悉為一切天人、釋梵、沙門、婆羅門恭敬供養；以生佛家，滿足一切大願藏故。佛子！菩薩摩訶薩生如是家，知一切法悉如電光，一切趣中，受生無厭；了趣如化，雖現處中而無所著，達一切法悉無有我，心無憂悔，以大慈悲教化眾生而不疲倦；了達生死皆悉如夢，於一切劫行菩薩行而不懈廢；了知五陰皆悉如幻，不畏生死，知諸法界，心無所著；了一切法如熱時焰，於一切行不生倒惑，遊戲幻法，超魔境界；得淨法身，離煩惱業，於諸趣中而得自在，無顛倒惑。善男子！我淨法身，充滿一切法界，現一切眾生等色；一切眾生等音聲；一切眾生等名號；一切眾生等威儀；現一切眾生等隨順世間；現一切眾生等受生；現一切眾生等童子身；一切眾生等想；出生一切菩薩大願，為變化身，與眾生等充滿法界。若諸同行，失道心者，還令發起菩提心故；我於此閻浮提南界，摩離國內，拘提聚落，婆羅門家種姓中生，為欲滅彼憍慢心故，化度父母及親族故，於中受生。善男子！我於南方，隨諸眾生所應，示現而化度之；於此命終，生兜率天。為欲化度彼諸天故，顯現勝妙智慧功德，消欲渴愛，令知諸行皆悉無常，天趣壽命，盛必有衰，入摩訶衍一生菩薩，皆悉雲集；為欲教化諸同行故，欲開釋迦牟尼世尊所化蓮華，現彼受生。善男子！我於彼中，壽終下生，成正覺時，汝及文殊師利俱得見我。善男子！汝今往詣文殊師利，問云何菩薩學菩薩行、修菩薩道，具足成就普賢所行？彼當為汝分別演說。何以故？文殊師利滿足無量億那由他菩薩願行，常為無量億那由他諸佛之母。又為無量億那由他諸菩薩師，勇猛精進，教化眾生，名稱普聞十方世界；常於一切諸佛眾中，為大法師，悉為諸佛之所讚歎，安住甚深智慧法門，分別了知一切法界；於無量劫，修諸法門，究竟普賢菩薩所行。善男子！文殊師利是汝善知識，能令汝得生如來家，長養善根，積功德聚；能示語汝諸善知識，滿足大願，顯現一切菩薩不可思議功德。是故，善男子！汝應一心尊重，恭敬往詣其所。何以故？汝先所見諸善知識，修菩薩行

，滿足大願，得諸法門，皆由文殊師利威神力故。」

[0783b25] 時，善財童子頭面敬禮彌勒菩薩，遶無數匝，辭退而行。

[0783b27] 爾時，善財童子如是經遊百一十城，到普門城邊，思惟而住，觀察十方，一心專求文殊師利：「何當會遇，面奉慈顏？」作是念時，文殊師利遙伸右手，過百一十由旬，至普門城，摩善財頂而作是言：「善哉！善哉！善男子！若離信根，憂悔心沒，功行不具，退失精勤；於少功德，便以為足；於一善根，心生住著；不善發起菩薩行願，不為善知識之所攝護，不為如來之所憶念。是等皆悉不能了知如是法性、如是理趣、如是所行、如是所住；若周遍知、若種種知、若盡原底、若漸趣入、若解說、若分別、若證知、若獲得；皆悉不能。」是時，文殊師利為善財童子示教誨已，慰諭令其歡喜踊躍，令得成就阿僧祇法門，得無量大智光明、無量菩薩陀羅尼、無量大願、無量三昧、無量神通、無量智慧，皆已成就；復令得入普賢所行道場之內。既置善財自所住已，文殊師利還攝不現，於是善財得見三千大千世界微塵等諸善知識，不違其教，增長薩婆若大慈悲藏；以淨慧眼，普觀眾生，安住菩薩寂靜法門，分別了知諸法境界，入佛甚深大功德海；具解脫道，長養精進，為薩婆若修正直心，入於三世甚深法海；隨順諸佛清淨法輪，現入諸趣，於一切劫，修菩薩行，滿足大願；明淨慧光，照一切智境，淨菩薩根，以淨慧光除愚癡翳，照一切法，了達法界一切佛剎及諸眾生；壞障礙山，住無礙法，具足成就諸地法藏，修習普賢菩薩所行。善財童子得聞普賢菩薩名號，行願功德，諸地地具、地法、地得、地次第、地修、地住、地境界、地持、地共、地正道，一心欲見普賢菩薩。

[0784a01] 爾時，善財正念起如來金剛藏道場，一切寶蓮華藏師子座心；虛空界等心；一切無著心；淨一切剎無障礙心；於一切法境界無障礙心；充滿一切十方心；得薩婆若境界無量心；莊嚴道場心；深入分別法海心；教化成熟一切眾生廣大心；於一切劫，行菩薩行，究竟如來十力心。

[0784a07] 爾時，善財起是心時，自善根力、佛威神力、普賢菩薩諸善根力；即見十種瑞相。何等為十？所謂：見一切淨剎莊嚴菩提；見一切剎無諸惡道；見一切剎淨如蓮華；見一切剎一切眾生，身心柔軟；見一切剎無量莊嚴；見一切剎一切眾生，三十二相，莊嚴其身；見一切剎莊嚴雲覆；見一切剎一切眾生成就慈心；見一切剎莊嚴道場；見一切剎一切眾生，皆悉修習念佛三昧；是為十。又見十種光相：見一切世界微塵，一一微塵中，放一切如來光明網雲，與一切世界微塵等；一一微塵中，放一切佛種種色光，與一切世界微塵等，普照法界；一一微塵中，放一切寶雲光明，與一切世界微塵等，普照法界；一一微塵中，放如來光焰輪雲，普照法界；一一微塵中，出一切香雲，普熏法界，讚歎普賢菩薩諸行，一切大願諸功德海；一一微塵中，放一切日月光雲，放普賢菩薩光明，普照法界；一

一微塵中，出一切眾生等身雲，相好莊嚴，放佛光明，普照法界；一一微塵中，出一切菩薩身雲，究竟一切行，充滿法界；一一微塵中，出一切寶形像雲，充滿十方一切世界；一一微塵中，出一切如來身雲，與一切世界微塵等，普雨一切甘露正法，充滿法界；是為十。

[0784b02] 爾時，善財見十種瑞相已，即作是念：「我今必見普賢菩薩，增長善根，究竟菩薩妙行；見一切佛若見普賢菩薩；得一切智想，一心恭敬，欲見普賢菩薩。」爾時，善財即見普賢菩薩，在金剛藏道場，於如來前，處蓮華藏師子之座，大眾圍遶；心如虛空，無所染著，除滅障礙，淨一切剎；以無礙法，充滿十方，住一切智，入諸法界，教化眾生；於一切劫，行菩薩行，恭敬供養一切諸佛，心無退轉；於眾生中，最勝最上，一切世間無能壞者，一切菩薩不能察其智慧境界；具不思議諸妙功德，普觀三世等諸如來。

[0784b14] 爾時，善財見普賢菩薩一一毛孔，放一切世界微塵等光明，普照一切虛空、法界等世界，除滅一切眾生苦患，悉能長養菩薩善根；一一毛孔，出種種香雲，普熏十方一切如來及諸眷屬；一一毛孔，出一切世界微塵等華雲；一一毛孔，出一切世界微塵等諸香樹雲，出眾妙香，莊嚴法界；一一毛孔，出一切世界微塵等妙寶衣雲，莊嚴虛空；一一毛孔，出一切世界微塵等種種寶樹，充滿虛空，以為莊嚴，雨種種寶，供佛大眾；一一毛孔，出一切世界微塵等色界天身，充滿一切法界，一切眾生界，讚歎菩提；一一毛孔，出一切梵王身雲，勸請如來，轉妙法輪；一一毛孔，出一切欲天身雲，皆悉護持諸佛法輪；一一毛孔念念中，出一切世界微塵等三世諸佛，充滿虛空，無依眾生為作歸依；一一毛孔念念中，出一切世界微塵等清淨佛剎，諸佛菩薩充滿其中，教化成熟無量眾生；一一毛孔念念中，出一切世界微塵等淨、不淨佛剎，充滿虛空，令染污者，皆悉清淨；一一毛孔念念中，出一切世界微塵等不淨淨剎，調伏不淨眾生；一一毛孔念念中，出一切世界微塵等一切眾生身雲，隨順世間，教化眾生；一一毛孔念念中，出一切世界微塵等菩薩身雲，讚歎諸佛，長養一切眾生善根；一一毛孔念念中，出一切世界微塵等初發心菩薩身雲，於一切剎，示現初發菩提之心；一一毛孔念念中，出一切世界微塵等菩薩身雲，於一一剎，讚一切佛功德願海，普賢菩薩所行妙行；一一毛孔念念中，出一切世界微塵等普賢所行，雨甘露法，令一切眾生修薩婆若；一一毛孔念念中，出一切世界微塵等佛，初成正覺，出興于世。

[0784c18] 爾時，善財見如是等不可思議自在神力；見已，歡喜踊躍無量。重觀普賢一一身分、一一肢節、一一毛孔中，悉見三千大千世界風輪、水輪、火輪、地輪，大海寶山、須彌山王、金剛圍山，一切舍宅，諸妙宮殿，眾生等類，一切地獄、餓鬼、畜生，閻羅王處，諸天梵王，乃至人、非人等，欲界、色界，及無色界，一切劫數，諸佛菩薩，教化眾生，如是等事，皆悉顯現；十方一切世界，亦復如是。如此娑婆世界，盧舍那如來、應供、等正覺，所現自在力；東方蓮華妙德世界，賢首佛所，顯現神力，亦復如是。如賢首佛所，如是東方一切世界，一切佛所，顯現神力，亦復如是；如東方，南、西、北方，四維，上、下，一切世界，一切佛所，顯現神力，亦復如是。於一切世界，一切微塵，一一微

塵中，現自在力，亦復如是。

[0785a04] 爾時，善財見普賢菩薩不可思議自在神力，即得十不可壞智慧法門；何等為十？所謂：於念念中，能以一身遍一切剎；於念念中，詣一切佛所；於念念中，恭敬供養一切諸佛；於念念中，一切佛所聞持正法，得一切佛法輪智波羅蜜門；得不思議佛自在智波羅蜜門；得無盡辯智慧法門；得般若波羅蜜觀諸法門；得一切法界海大方便波羅蜜門；得知一切眾生欲性智慧波羅蜜門；得普賢所行智慧波羅蜜門。

[0785a14] 爾時，普賢菩薩即伸右手，摩善財頂；摩已，善財復得一切世界微塵等諸三昧門；一一三昧門，各有一切世界微塵等三昧，以為眷屬；一一三昧中，見一切世界微塵等諸如來海，長養一切世界微塵等諸功德具，生薩婆若，滿大願海，安住正道；究竟一切諸菩薩行，發薩婆若，勇猛精進，為一切佛光明所照。如此娑婆世界盧舍那佛所，普賢菩薩摩善財頂，令得具足一切世界微塵等三昧門，諸妙功德；普賢菩薩在於十方一切世界諸如來所，摩善財頂，所得功德，亦復如是。

[0785a25] 爾時，普賢菩薩告善財言：「善男子！汝今見我自在神力奇特事不？」

[0785a26] 答言：「唯然，已見。此不思議莫能測者，唯除如來。」

[0785a27] 「善男子！我於過去不可說不可說世界海微塵等劫，修菩薩行，專求菩提；一一劫中，見不可說不可說世界海微塵等佛，修菩提心；一一劫中，於一切世界，設不可說不可說廣大施會，給施一切：或施妻子、城邑、聚落、頭目、髓腦、肢節、血肉，一切身分；不惜壽命，一向專求一切種智。於一一劫，恭敬供養不可說不可說世界海微塵等佛，於彼佛所，出家學道，受持正法，未曾生於貪恚癡心、我我所心、樂著生死虛妄之心、輕慢他心、諸障礙心，修不可壞佛菩提心，未曾忘失。善男子！我所修行菩薩諸行，淨佛世界，教化眾生，長養大悲，供養諸佛及善知識，護持正法，悉捨一切內外諸物，修習世間、出世間智，令一切眾生背生死苦，讚歎一切諸佛功德；如是等事，於不可說不可說劫中演說，劫猶可盡，此諸功德不可窮盡。善男子！我得如是功德具力、諸善根力、樂勝法力、修功德力、觀察諸法寂滅性力、淨慧眼力、佛威神力、諸大願力、大慈悲力、淨通明力、善知識力，得是力故，逮得本性清淨法身，三世不壞；又得無上清淨色身，超出一切世間，隨應化者，莫不覩見；遊一切剎，無處不至，現自在力，見者無厭。善男子！汝且觀我清淨法身，無量劫海行菩薩行之所成就；無量劫中，難聞、難見，種少善根。聲聞菩薩，猶尚不得聞我名字，況見我身。善男子！若有眾生聞我名者，於阿耨多羅三藐三菩提，不復退轉；若見，若觸，若迎送，若隨行，若見光明，若見震動諸佛世界；乃至夢中見聞我者，亦復如是。若思惟念我，若一日一夜，若七日七夜，若半月，若一月，若一歲，若

百歲，若一劫，若百劫，乃至不可說不可說世界微塵等劫；若一生念我，若百生，乃至不可說不可說世界微塵等生念我，亦復如是。以如是等世界微塵等諸妙方便，令一切眾生，發阿耨多羅三藐三菩提心，住不退轉。善男子！若有眾生聞我修習淨佛剎者，必得往生清淨世界；若有眾生見聞我身，必得生我清淨身中。善男子！汝復觀我清淨法身。」

[0785c09] 爾時，善財於普賢菩薩相好肢節，諸毛孔中，見不可說不可說世界海，諸佛充滿；一一如來，以不可說不可說大菩薩眾，以為眷屬。見彼一一如來剎海，所依不同，形色各異；金剛圍山，大雲彌覆，佛興世間，所轉法輪；如是等事，皆悉不同。又見普賢菩薩於十方剎，出一切世界微塵等如來化身，教化眾生，令發阿耨多羅三藐三菩提心。爾時，善財童子經由親近一佛世界微塵等諸善知識所得功德，於見普賢菩薩所得功德，百分不及一，百千萬分乃至算數譬諭所不能及；何以故？善財童子於念念中，入不可說不可說佛世界海，得不可說不可說微塵等諸功德藏；知諸佛海，次第興世；菩薩眾海，眷屬圍遶；了眾生根，現自在力而化度之。或一世界於一劫中，修菩薩行；乃至不可說不可說世界微塵等劫，修菩薩行。不此世界沒，不彼世界生，而能教化無量無邊世界眾生，令發阿耨多羅三藐三菩提心。

[0785c28] 爾時，善財童子能自究竟普賢所行諸大願海，不久當與一切佛等，一身充滿一切世界剎等、身等、行等、正覺等、自在力等、轉法輪等、諸辯才等、妙音聲等、方便等、無畏力等、佛所住等、大慈悲等、不思議法門自在力等。

[0786a04] 爾時，普賢菩薩欲重明此義，以偈頌曰：

「汝等離煩惱，　　清淨心諦聽，
　說佛一切行，　　真實波羅蜜。
　超出諸世間，　　無上調御士，
　遠離煩惱垢，　　清淨如虛空。
　圓滿智慧日，　　除滅煩惱闇，
　普照一切法，　　安樂諸群生。
　如來無量劫，　　時乃出興世，
　譬如優曇華，　　難見難值遇。
　普為諸群萌，　　苦行無量劫，
　隨順諸世間，　　其心無染著。
　時諸菩薩眾，　　既聞普賢教，
　敬心聽如來，　　自在真實義。
　普賢真佛子，　　究竟一切行，
　常為佛所歎，　　言必不虛妄。

普賢功德華,　不染三界法,
勸發大眾聽,　無盡智慧海。
諸佛微妙智,　清淨如虛空,
明了一切行,　其心無所著。
一念悉了達,　三世一切法,
善知眾生根,　隨其所應化。
眾生心煩惱,　諸業善不善,
所樂皆悉知,　而為說正法。
或見如來坐,　充滿十方界,
眾生罪所障,　雖近而不見。
或見初發心,　遠離諸放逸,
無量無數劫,　修習菩薩行。
或聞諸最勝,　妙音演說法 ,
罪垢眾生等,　不聞佛名號。
或見大菩薩,　充滿三千界,
究竟普賢行,　如來為說法。
或見盧舍那,　無量無數劫,
嚴淨此世界,　得成最正覺。
或見賢首佛,　普賢大菩薩,
斯等悉充滿,　蓮華妙德剎。
或見阿彌陀,　觀世音菩薩,
灌頂授記者,　充滿諸法界。
或見阿閦佛,　香象大菩薩,
斯等悉充滿,　妙樂嚴淨剎。
或見月慧佛,　金幢大菩薩,
斯等悉充滿,　明淨鏡妙剎。
或見日藏佛,　智灌大菩薩,
斯等悉充滿,　清淨光明剎。
或見十方界,　諸佛放光明,
為眾轉法輪,　除滅愚癡暗。
或見一毛孔,　不可說佛剎，
諸佛莊嚴身,　佛子眾圍遶,
為轉正法輪,　度脫諸群生。
或於一毛孔,　普見諸佛子,
無數億劫中,　修習菩薩行。
或於一一塵,　悉見無量剎，
或淨或垢穢,　諸行業所起,
或見盧舍那,　於彼轉法輪,

顯現自在力, 方便入涅槃。
觀察眾生類, 一切業煩惱,
顯現自在力, 化之令解脫。
如是諸法王, 十方世界中,
顯現自在力, 我今說少分。
或見釋迦文, 初成等正覺,
饒益諸群生, 一切莫能測。
或見為菩薩, 供養一切佛,
或住童子地, 顯現自在力,
或見行施戒, 忍辱勤精進,
深入諸禪定, 住慧方便地。
或見究竟住, 一切種智地,
三昧陀羅尼, 出生諸通明。
或見無量劫, 修習菩薩行,
逮得不退轉, 甘露灌頂記。
或見為梵身, 帝釋四天王,
剎利婆羅門， 示現此等身。
或見從兜率, 命終降神生,
或見住宮殿, 捨欲而出家,
或見坐道場, 降魔成正覺,
轉淨妙法輪, 涅槃後起塔。
或見無量壽, 最勝天人尊,
為授灌頂記, 成無上導師。
或見十力尊, 教化已周訖,
般涅槃已來, 無量無數劫。
或見論師月, 現處梵王宮,
亦現大自在, 魔王宮殿中。
或見兜率宮, 諸天眾圍遶,
為彼說正法， 悉令大歡喜。
或見處夜摩, 帝釋四天王,
諸龍夜叉王, 八部宮殿中。
錠光如來所, 供養得授記,
如是等方便, 教化諸群生。
光明身壽命, 淨慧及眷屬,
教化威儀聲, 皆悉不可數。
見佛同眾生, 或身如須彌,
或現跏趺坐, 充滿於世界,
或見光一尋, 或百千由旬,
或見照法界, 或照一切剎。

或現壽百歲，　百千萬億歲，
無量那由他,　不可思議劫。
無礙清淨慧,　一念知三世,
悉從因緣起,　而實無自性。
一剎成正覺，　普現諸世界,
能現一世界,　而作無量剎。
示現無量剎，　而為一世界，
安住無上道,　具足無畏力。
無礙智慧轉,　十二行法輪,
知苦習盡道,　十二支緣起。
四辯無礙智,　演說一切法，
無我無我所,　亦無有自性,
無生亦無滅,　無來亦無去,
皆悉如虛空,　而不壞諸業。
如來為眾生,　方便分別說，
轉此法輪時,　震動一切剎，
大海金剛山,　無有恐怖者。
如來一音說，　各隨所應解，
滅諸煩惱垢,　令住薩婆若。
如來一音說，　或聞施戒忍，
精進禪智慧,　慈悲及喜捨,
四念四正勤,　如意諸根力,
覺道止觀念,　神通諸法門。
如來一音說，　八部人非人，
梵釋四天王,　隨類音聲解。
若多貪恚癡,　憍慢慳嫉結,
八萬四千垢,　各聞對治法。
未修淨業者,　聞說十善道，
已修施戒者,　聞說般涅槃。
染著於生死,　懈怠諸群生,
聞說解脫門，　除滅生死苦。
少欲知足者,　樂處於閑靜,
如是等眾生,　聞說二乘音。
或修廣大心,　具諸功德藏,
親近諸佛者,　聞說大乘聲。
或有一世界,　聞說一乘音，

或二三四五,　乃至無量乘。
智慧行有異,　解脫無差別，
猶如虛空性,　無有若干相。
如來微妙音,　其性亦如是,
隨所應化者,　所聞各不同。
佛以過去行,　得一微妙音,
無心於彼此,　而能應一切。
佛口放妙光,　八萬四千數,
普照諸世界,　除滅眾煩惱。
具足智功德,　三種順眾生,
離世如虛空,　常現於世間。
雖復隨世現,　生老病死苦,
或復現住壽,　其性如虛空。
如來分別知,　一切眾生類,
諸根及性欲,　令住薩婆若。
諸佛尊導師,　示入於大眾,
隨其所應化,　善現威儀法。
為諸聲聞現,　出家威儀法,
常樂修寂滅,　無餘涅槃證。
婆羅門眾中,　示現羸老身,
縈髮而苦行,　語論無窮盡。
服氣或斷食,　五熱以炙身,
如是現苦行,　降伏諸異學。
或持異道戒,　善算多方術,
星曆地動相,　種種眾生相。
深入諸禪定,　三昧及解脫，
種種現嬉戲,　令得薩婆若。
示現樂衣服,　種種莊嚴身,
勇健善兵法,　降伏剎利故。
現知治正法,　時節諸義利,
軟語攝眾生,　降伏大臣故。
或詣四天王,　八部鬼神所,
方便為說法，　皆令大歡喜。
或現為帝釋,　安住善法堂,
諸天眾圍遶,　為彼演說法。
夜摩或兜率,　化樂化自在,
梵王至淨居,　為彼演說法。
如是現無數,　種種威儀法,
無量方便力,　度脫諸群生。

譬如工幻師，　能現種種事，
佛為化眾生，　示現種種身。
如月遊虛空，　覩者謂增損，
影現諸河池，　映蔽熒火光。
如來淨智月，　示現有增損，
處於直心水，　映蔽二乘光。
譬如深大海，　珍寶不可盡，
於中悉顯現，　眾生形類像。
甚深因緣海，　功德寶無盡，
清淨法身中，　無像而不現。
譬如明淨日，　照除世間闇，
如來淨智日，　悉除三世闇。
如龍興慶雲，　普雨於一切，
身心不降雨，　除熱得清涼。
如來亦如是，　興起大悲雲，
普雨甘露法，　滅除三毒火。
此法亦不從，　如來身心出，
如來淨法身，　三界無倫匹。
超出諸世間，　非有亦非無，
其實無所依，　不去而遍至。
譬如夢所見，　亦如空中畫，
非色非無色，　非相非無相，
非有亦非無，　其性如虛空。
如海摩尼寶，　能出種種寶，
眾生諸光明，　而光無所有。
導師亦如是，　雖有而非有，
不於一處中，　積集功德寶，
大仙現虛空，　如自性實際，
涅槃離欲滅，　皆悉是一性。
眾生心微塵，　海水渧可數，
虛空亦可量，　佛德說無盡。
聞此法歡喜，　信心無疑者，
速成無上道，　與諸如來等。」

大方廣佛華嚴經卷第六十

[0788b03] 華嚴經梵本凡十萬偈，昔道人支法領，從于闐國得此三萬六千偈，以晉義熙十四年歲次鶉火三月十日，於揚州司空謝石所立道場寺，請天竺禪師佛度跋陀羅，手執梵文譯梵為晉，沙門釋法業親從筆受。時吳郡內史孟顗、右衛將軍褚叔度為檀越，至元熙二年六月十日出訖。

【經文資訊】大正藏第 09 冊 No. 0278 大方廣佛華嚴經
【版本記錄】CBETA 電子佛典 2016.06，完成日期：2016/06/15
【編輯說明】本資料庫由中華電子佛典協會（CBETA）依大正藏所編輯
【原始資料】蕭鎮國大德輸入，眾生出版社提供新式標點，其他
【其他事項】本資料庫可自由免費流通，詳細內容請參閱【中華電子佛典協會資料庫版權宣告】

本網站係採用 Creative Commons 姓名標示-非商業性-相同方式分享 3.0 台灣 (中華民國) 授權條款授權.
Copyright ©1998-2016 CBETA
Dictionary cache status: loaded

Glossary and Other Vocabulary

Copyright Fo Guang Shan 佛光山 2013-2025. This work may be freely reused under the Creative Commons Attribution 4.0 International License with attribution. Please send comments to alex@ntireader.org.
Page updated on 2025-06-19
Abbreviations
Reference
Help
About

Buddhāvataṃsaka Sūtra
This is a copy of a Wikipedia article. See latest Wikipedia version here.

Covers of a Korean golden pigment sutra chapter. Indigo dyed paper, with rows of golden flower blossoms, and a title cartouche, c. 1400.
Chinese canon
Mainstream texts
AgamasVinayaAbhidharmaJataka
Mahayana sutras
PrajnaparamitaLotus SutraBuddhāvataṃsakaRatnakutaMahaparinirvanaMahasamnipataGeneral sutras
Tantras
VairocanābhisaṃbodhiVajrasekharaGuhyasamājaHevajraSusuddhikara sūtra
Contents (traditional order)
Tibetan canon
KangyurTengyur(Nyingma Gyubum)
Mainstream texts
Early sutrasVinayaAbhidharmaJataka
Mahayana sutras

PrajnaparamitaBuddhāvataṃsakaRatnakutaGeneral Sutra Section(Lotus SutraMahaparinirvana Sutra)
Tantras
Four classesChakrasamvaraHevajraKalachakraGuhyasamajaInner (Nyingma)
The Buddhāvataṃsaka-nāma-mahā-vaipulya-sūtra (The Mahāvaipulya Sūtra named "Buddhāvataṃsaka") is one of the most influential Mahāyāna sutras of East Asian Buddhism.[1] It is also often referred to as the Avataṃsaka Sūtra.[1] In Classical Sanskrit, avataṃsaka means garland, wreath, or any circular ornament, such as an earring.[2] Thus, the title may be rendered in English as A Garland of Buddhas, Buddha Ornaments, or Buddha's Garland.[2] In Buddhist Hybrid Sanskrit, the term avataṃsaka means "a great number," "a multitude," or "a collection." This is matched by the Tibetan title of the sutra, which is A Multitude of Buddhas ("sangs rgyas phal po che").[2]

Modern scholars consider the Buddhāvataṃsaka to be a compilation of numerous smaller sutras, many of which originally circulated independently and then were later brought together into the larger mature Buddhāvataṃsaka. Many of these independent Buddhāvataṃsaka sutras survive in Chinese translation.[1]

The text has been described by the translator Thomas Cleary "the most grandiose, the most comprehensive, and the most beautifully arrayed of the Buddhist scriptures."[3] The Buddhāvataṃsaka describes a cosmos of infinite realms upon realms filled with an immeasurable number of Buddhas. This sutra was especially influential in East Asian Buddhism.[4] The vision expressed in this work was the foundation for the creation of the Huayan school of Chinese Buddhism, which was characterized by a philosophy of interpenetration. The Huayan school is known as Hwaeom in Korea and Kegon in Japan. The sutra is also influential in Chan Buddhism.[4]

Contents
1 Title
2 History
3 Overview
4 Chapter overview
4.1 At the Bodhimaṇḍa (Books 1–5)
4.2 The Hall of Universal Light (Books 6–12)
4.3 Indra's Palace (Books 13–18)
4.4 Yama's Palace (Books 19–22)
4.5 Tusita Heaven (Books 23–25)
4.6 Paranirmitavasavartin Heaven (Book 26)
4.7 The Hall of Universal Light part 2 (Books 27–38)
4.8 Jetavana Pavillion (Book 39)
5 Individual sutras
5.1 Ten Stages Sutra
5.2 The Flower Array Sutra
5.3 The Manifestation of the Tathagatha sutra
6 English translations

7 References
8 Further reading
9 External links

Title

This work has been used in a variety of countries. Some major traditional titles include the following:

Sanskrit: Buddhāvataṃsaka-nāma-mahā-vaipulya-sūtra, The Mahāvaipulya Sūtra named “Buddhāvataṃsaka”. Vaipulya ("extensive") refers to key Mahayana sutras.[5] "Garland/wreath/adornment" refers to a manifestation of the beauty of Buddha's virtues[6] or his inspiring glory.[N.B. 1] The term avataṃsaka also means “a great number,” “a multitude,” or “a collection.” This matches the content of the sutra, in which numerous Buddhas are depicted as manifestations of the cosmic Buddha Vairocana.[2]

Chinese: Dàfāngguǎng Fóhuāyán Jīng 大方廣佛華嚴經, commonly known as the Huāyán Jīng (華嚴經), meaning "Flower-adorned (Splendid & Solemn) Sūtra." Vaipulya here is translated as "corrective and expansive", fāngguǎng (方廣).[9] Huā (華) means at once "flower" (archaic; namely 花) and "magnificence." Yán (嚴), short for zhuàngyán (莊嚴), means "to decorate (so that it is solemn, dignified)."

Japanese: Daihōkō Butsu-kegon Kyō (大方広仏華厳経), usually known as the Kegon Kyō (華厳経). This title is identical to Chinese above, just in Shinjitai characters.

Korean: 대방광불화엄경 Daebanggwang Bulhwaeom Gyeong or Hwaeom Gyeong (화엄경), the Sino-Korean pronunciation of the Chinese name.

Vietnamese: Đại phương quảng Phật hoa nghiêm kinh, shortened to the Hoa nghiêm kinh, the Sino-Vietnamese pronunciation of the Chinese name.

Tibetan: མདོ་ཕལ་པོ་ཆེ།, Wylie: mdo phal po che, pronounced Do phalpoché

Tangut (romanized): Tha cha wa tha fa sho ldwi rye

According to a Dunhuang manuscript, this text was also known as the Bodhisattvapiṭaka Buddhāvataṃsaka Sūtra.[8]

History

The Buddhāvataṃsakasūtra was written in stages, beginning from at least 500 years after the death of the Buddha. One source claims that it is "a very long text composed of a number of originally independent scriptures of diverse provenance, all of which were combined, probably in Central Asia, in the late third or the fourth century CE."[10] Japanese scholars such as Akira Hirakawa and Otake Susumu meanwhile argue that the Sanskrit original was compiled in India from sutras already in circulation which also bore the name "Buddhavatamsaka".[11]

Two full Chinese translations of the Buddhāvataṃsakasūtra were made. Fragmentary translation probably began in the 2nd century CE, and the famous Ten Stages Sutra, often treated as an individual scripture, was first translated in the 3rd century. The first complete Chinese version was translated by Buddhabhadra around 420 in 60 scrolls with 34 chapters,[12] and the second by Śikṣānanda around 699 in 80 scrolls with 40 chapters.[13][14] There is also a translation of the Gaṇḍavyūha section by Prajñā around 798. The second translation includes more sutras than the first, and the Tibetan translation, which is still later, includes many differences with the 80 scrolls version. Scholars conclude that sutras were being added to the collection.

The single extant Tibetan version was translated from the original Sanskrit by Jinamitra et al. at the end of ninth century.[15]

According to Paramārtha, a 6th-century monk from Ujjain in central India, the Buddhāvataṃsakasūtra is also called the "Bodhisattva Piṭaka."[8] In his translation of the Mahāyānasaṃgrahabhāṣya, there is a reference to the Bodhisattva Piṭaka, which Paramārtha notes is the same as the Avataṃsaka Sūtra in 100,000 lines.[8] Identification of the Buddhāvataṃsakasūtra as a "Bodhisattva Piṭaka" was also recorded in the colophon of a Chinese manuscript at the Mogao Caves: "Explication of the Ten Stages, entitled Creator of the Wisdom of an Omniscient Being by Degrees, a chapter of the Mahāyāna sūtra Bodhisattvapiṭaka Buddhāvataṃsaka, has ended."[8]

Overview

Illustration of the Avatamsaka Sutra at Songgwangsa in Suncheon, Korea. Joseon dynasty, 1644.

The sutra, among the longest Buddhist sutras, is a compilation of disparate texts on various topics such as the Bodhisattva path, the interpenetration of phenomena (dharmas), the omnipresence of Buddhahood, the miraculous powers of the Buddhas and bodhisattvas, the visionary powers of meditation, and the equality of things in emptiness.[16][17]

According to Paul Demiéville, the Buddhāvataṃsaka collection is "characterized by overflowing visionary images, which multiply everything to infinity, by a type of monadology that teaches the interpenetration of the one whole and the particularized many, of spirit and matter" and by "the notion of a gradual progress towards liberation through successive stages and an obsessive preference for images of light and radiance."[18] Likewise, Alan Fox has described the sutra's worldview as "fractal", "holographic", and "psychedelic".[19]

The East Asian view of the text is that it expresses the universe as seen by a Buddha (the Dharmadhatu), who sees all phenomena as empty and thus infinitely interpenetrating, from the point of view of enlightenment.[18] This interpenetration is described in the Buddhāvataṃsakasūtra as the perception "that the fields full of assemblies, the beings and aeons which are as many as all the dust particles, are all present in every particle of dust."[20] Thus, a Buddha's view of reality is also said to be "inconceivable; no sentient being can fathom it".[20]

Paul Williams notes that the sutra speaks of both Yogacara and Madhyamaka doctrines, stating that all things are empty of inherent existence and also of a "pure untainted awareness or consciousness (amala-citta) as the ground of all phenomena".[21] The Buddhāvataṃsakasūtra also highlights the visionary and mystical power of attaining the spiritual wisdom which sees the nature of the world:

Endless action arises from the mind; from action arises the multifarious world. Having understood that the world's true nature is mind, you display bodies of your own in harmony with the world. Having realized that this world is like a dream, and that all Buddhas are like mere reflections, that all principles [dharma] are like an echo, you move unimpeded in the world (Trans in Gomez, 1967: lxxxi)[21]

As a result of their meditative power, Buddhas have the magical ability to create and manifest infinite forms, and they do this in many skillful ways out of great compassion for all beings.[22]

In all atoms of all lands
Buddha enters, each and every one,
Producing miracle displays for sentient beings:
Such is the way of Vairocana....
The techniques of the Buddhas are inconceivable,
All appearing in accord with beings' minds....
In each atom the Buddhas of all times
Appear, according to inclinations;
While their essential nature neither comes nor goes,
By their vow power they pervade the worlds.(Cleary 1984–7: I, Bk 4)

Jin Dynasty (1115–1234) statue of Vairocana (Chinese: 大日如来; pinyin: Dàrì Rúlái), Shanhua Temple, Datong, Shanxi, China.
The point of these teachings is to lead all beings through the ten bodhisattva levels to the goal of Buddhahood (which is done for sake of all other beings). These stages of spiritual attainment are also widely discussed in various parts of the sutra (book 15, book 26).[18]

The sutra also includes numerous Buddhas and their Buddhalands which are said to be infinite, representing a vast cosmic view of reality, though it centers on a most important figure, the Buddha Mahavairocana ("Great Radiance" or "The Great Illuminator"). Vairocana is a cosmic being who is the source of light and enlightenment of the 'Lotus universe', and who is said to contain all world systems within his cosmic body.[18] According to Paul Williams, the Buddha "is said or implied at various places in this vast and heterogeneous sutra to be the universe itself, to be the same as 'absence of intrinsic existence' or emptiness, and to be the Buddha's all-pervading omniscient awareness."[22] The very body of Vairocana is also seen as a reflection of the whole universe:

The body of [Vairocana] Buddha is inconceivable. In his body are all sorts of lands of sentient beings. Even in a single pore are countless vast oceans.[23]

Also, for the Buddhāvataṃsakasūtra, the historical Buddha Sakyamuni is simply a magical emanation of the cosmic Buddha Vairocana.[22]

Chapter overview

Shakyamuni Buddha attended by Manjushri (left) and Samantabhadra (right), Japan, Kamakura period.

A bronze depiction of the universal Buddha Vairocana, with a body made up of numerous bodhisattva emanations.

A painting of the bodhisattva Samantabhadra
Luis Gomez notes that there is an underlying order to the collection. The discourses in the sutra version with 39 chapters or books are delivered to eight different audiences or "assemblies" in seven locations such as Bodh Gaya and the Tusita Heaven.[24] Each "assembly" includes various locales, doctrinal topics and characters. The main "assemblies" which the collection is traditionally divided into are:[24][25]

At the Bodhimaṇḍa (Books 1–5)
In this assembly at the Bodhimaṇḍa (the seat of awakening under the bodhi tree), the bodhisattva Samantabhadra and the Buddha discuss the nature of reality and how Vairocana Buddha is omnipresent throughout the dharmadhātu.

The Hall of Universal Light (Books 6–12)
The bodhisattva Mañjuśrī asks the Buddha about the various ways that the four noble truths (which are the basis of all bodhisattva practice) are taught. The bodhisattva Bhadramukha also teaches the Bodhisattva Path.

Indra's Palace (Books 13–18)
The Buddha teaches in Trāyastriṃśa Heaven at the Palace of Indra. Dharmamati teaches on how the bodhisattva path progresses in ten abodes or viharas.

Yama's Palace (Books 19–22)
The Buddha teaches on how the world is a mental creation and provides the famous simile of the world being like a painting and the mind being the painter. The bodhisattva Gunavana teaches the ten practices (carya) of bodhisattvas and the ten inexhaustible treasuries.

Tusita Heaven (Books 23–25)
Vajradhvaja teaches the ways that bodhisattvas dedicate and transfer their merit.

Paranirmitavasavartin Heaven (Book 26)
This is the Ten Stages Sutra (Daśabhūmika sutra), which focuses on the ten bhūmis (levels or stages) of the bodhisattva path.

The Hall of Universal Light part 2 (Books 27–38)
The Buddha returns to the hall of universal light and Samantabhadra teaches the ten samadhis, supernormal powers, and ten types of patience (kshanti). Various other

teachings on the bodhisattva path are given, which recapitulate the themes covered in the previous books. The immeasurability of Buddhahood is discussed and Samantabhadra is said to embody all the activities of the omnipresent Buddhahood.

Jetavana Pavillion (Book 39)

This is the Gaṇḍavyūha Sūtra, which contains the story of the bodhisattva Sudhana's spiritual career, study under numerous teachers and his inconceivable liberation.

Individual sutras

Various "chapters" of the Buddhāvataṃsaka collection also circulated as individual sutras. These include the Ten Stages Sutra, the Flower Array Sutra and the Manifestation of the Tathagatha sutra.[1] The first two of these sutras have also survived individually in the original Sanskrit (while the rest of the Avatamsaka only survives in translation).[26]

Ten Stages Sutra

Main article: Ten Stages Sutra

The sutra is also well known for its detailed description of the course of the bodhisattva's practice through ten stages where the Ten Stages Sutra, or Daśabhūmika Sūtra (十地經, Wylie: 'phags pa sa bcu pa'i mdo), is the name given to this chapter of the Avataṃsaka Sūtra. This sutra gives details on the ten stages (bhūmis) of development a bodhisattva must undergo to attain supreme enlightenment. The ten stages are also depicted in the Laṅkāvatāra Sūtra and the Śūraṅgama Sūtra. The sutra also touches on the subject of the development of the "aspiration for Enlightenment" (bodhicitta) to attain supreme buddhahood.

The Flower Array Sutra

Main article: Gandavyuha

Sudhana learning from one of the fifty-two teachers along his journey toward enlightenment. Sanskrit manuscript, 11-12th century.

The last chapter of the Avatamsaka circulates as a separate and important text known as the Gaṇḍavyūha Sutra (" flower-array", or "bouquet";[27] 入法界品 ‘Entering the Dharma Realm’[28]). Considered the "climax" of the larger text,[29] this section details the pilgrimage of the layman Sudhana to various lands (worldly and supra-mundane) at the behest of the bodhisattva Mañjuśrī to find a spiritual friend who will instruct him in the ways of a bodhisattva. According to Luis Gomez, this sutra can also be "regarded as emblematic of the whole collection."[24]

Despite the former being at the end of the Avataṃsaka, the Gaṇḍavyūha and the Ten Stages are generally believed to be the oldest written chapters of the sutra.[30]

The Manifestation of the Tathagatha sutra

The Tathāgatotpattisaṃbhavasūtra (The Manifestation of the Tathagatha sutra), which corresponds to chapter 32 of the full Buddhāvataṃsaka translation of Buddhabhadra (Taisho Tripitaka no. 278), focuses on the nature of the Buddha (Tathāgata) and his activities. According to Imre Hamar, this sutra "is a precursor to the tathāgatagarbha theory, the idea of universal access to buddhahood, as it stresses that all living beings have the wisdom of the Buddha, but due to their defilements, they are not able to see it. The Buddha's mission is to reveal this fact to living beings."[1]

A version of this text was also translated into Chinese by Dharmarakṣa in 292 CE as an independent sutra, the Fo shuo rulai xingxian jing (佛說如來興顯經; The Appearance of Tathāgata as Related by the Buddha; *Tathāgatotapattisaṃbhavanirdeśa).[1]

English translations

The first relatively complete English translation of the contents of the Buddhāvataṃsakasūtra was authored by the late Thomas Cleary and published by Shambhala Publications in 1984 as The Flower Ornament Scripture: A Translation of the Avatamsaka Sūtra.[31] Cleary's translation was actually only partially translated from Śikṣānanda's most complete and now standard Tang Dynasty edition. Cleary chose instead to translate fully a third of this scripture (the very long and detailed Chapter 26 and the immense 53-part Chapter 39) from the much later P.L. Vaidya Sanskrit editions, even though he claimed on page two of his introduction to have made his translation from the Śikṣānanda edition.[32] This is clearly not true, for Cleary's translations of Chapters 26 and 39 do not follow Śikṣānanda's Chinese at all, whereas they do follow the often very different P.L. Vaidya Sanskrit edition fairly closely from beginning to end.[32]

Bhiksu Dharmamitra has recently produced from Tripitaka Master Śikṣānanda's 699 ce Sanskrit-to-Chinese edition (T0279) the first and so far only complete English translation of any edition of the Buddhāvataṃsakasūtra. It is published by Kalavinka Press in three volumes (totaling 2,500 pages) as The Flower Adornment Sutra: An Annotated Translation of the Avataṃsaka Sutra with A Commentarial Synopsis of the Flower Adornment Sutra (October 1st, 2022 / ISBNS: Volume One - 9781935413356; Volume Two - 9781935413363; Volume Three - 9781935413370). (His complete translation of Chapter 39 which corresponds precisely to the Gaṇḍa-vyūha is contained in Volume Three of this work. It includes the traditionally appended conclusion to Chapter 39, "The Conduct and Vows of Samantabhadra" which was originally translated into Chinese in 798 ce by Tripitaka Master Prajñā).[32]

Kalavinka Press also published the Daśabhūmika Sūtra (corresponding to Chapter 26 of the Avataṃsaka Sūtra) as an independent text as: The Ten Grounds Sutra: The Daśabhūmika Sūtra: the Ten Highest Levels of Practice on the Bodhisattva's Path to Buddhahood (2019). This was translated by Bhikshu Dharmamitra from Tripitaka Master Kumārajīva's circa 410 ce Sanskrit-to-Chinese translation of the Daśabhūmika Sūtra (T0286).

The publisher Bukkyo Dendo Kyokai (BDK) has finished editing and is currently (as of July, 2022) in the process of preparing for publication an unannotated multi-volume edition of Bhikshu Dharmamitra's Flower Adornment Sutra which also includes Bhikshu Dharmamitra's translation of the traditionally appended conclusion to Chapter 39, "The

Conduct and Vows of Samantabhadra" originally translated by Tripitaka Master Prajñā.

Both the Gaṇḍa-vyūha and the Daśabhūmika (which together constitute approximately one third of the Avataṃsaka Sūtra) have been independently translated from the Tibetan version by Peter Alan Roberts along with 84000.co as:

The Ten Bhūmis Chapter from the Mahāvaipulya Sūtra “A Multitude of Buddhas” [33]
“The Stem Array” Chapter from the Mahāvaipulya Sūtra “A Multitude of Buddhas” [34]
These translations are freely available on the 84000 website.

The City of Ten Thousand Buddhas is also producing a translation of the Avataṃsaka Sūtra (which they title The Great Means Expansive Buddha Flower Adornment Sutra) along with a lengthy commentary by Venerable Hsuan Hua.[35] Currently over twenty volumes are available, and it is estimated that there may be 75-100 volumes in the complete edition.

References

The Divyavadana also calls a Śrāvastī miracle Buddhāvataṃsaka, namely, he created countless emanations of himself seated on lotus blossoms.[7][8]

Hamar, Imre. Buddhāvataṃsakasūtra, 2015, in Brill's Encyclopedia of Buddhism (Volume One), Handbook of Oriental Studies. Section 2 South Asia, Volume: 29-1. Editor-in-Chief: Jonathan Silk.

"The Stem Array | 84000 Reading Room". 84000 Translating The Words of The Budda. Translated by Peter Alan Roberts. Retrieved 2022-06-06.

Thomas Cleary. Entry into the Inconceivable: An Introduction to Hua-Yen Buddhism. Shambhala.

Thomas Cleary (1993). The Flower Ornament Scripture: A Translation of the Avatamsaka Sutra. p. 2.

Keown, Damien (2003). A Dictionary of Buddhism. Oxford University Press. ISBN 978-0-19-860560-7.

Akira Hirakawa; Paul Groner (1990). A history of Indian Buddhism: from Śākyamuni to early Mahāyāna. University of Hawaii Press. ISBN 978-0-8248-1203-4. Retrieved 12 June 2011. The term "avatamsaka" means "a garland of flowers," indicating that all the virtues that the Buddha has accumulated by the time he attains enlightenment are like a beautiful garland of flowers that adorns him.

Akira Sadakata (15 April 1997). Buddhist Cosmology: Philosophy and Origins. Kōsei Pub. Co. p. 144. ISBN 978-4-333-01682-2. Retrieved 12 June 2011. ...adornment, or glorious manifestation, of the Buddha[...]It means that countless buddhas manifest themselves in this realm, thereby adorning it.

Ōtake Susumu (2007), "On the Origin and Early Development of the Buddhāvataṃsaka-Sūtra", in Hamar, Imre, Reflecting Mirrors: Perspectives on Huayan Buddhism, Otto Harrassowitz Verlag, pp. 89–93, ISBN 978-3-447-05509-3, retrieved 12 June 2011

Soothill, W.E.; Hodous, Lewis (1937). A Dictionary of Chinese Buddhist Terms. London: Trübner. Archived from the original on 2009-03-02. Unknown parameter |url-status= ignored (help)

Gimello, Robert M. (2005) [1987]. "Huayan". In Jones, Lindsay. Encyclopedia of Religion. 6 (2nd ed.). Detroit: Macmillan. pp. 4145–4149. ISBN 978-0-02-865733-2. Unknown parameter |entry-url-access= ignored (help); Unknown parameter |entry-url= ignored (help)

Hamar, Imre (Editor). Reflecting Mirrors: Perspectives on Huayan Buddhism (ASIATISCHE FORSCHUNGEN), 2007, page 92

"Taisho Tripitaka No. 278". Archived from the original on 2012-06-18. Retrieved 2012-06-02. Unknown parameter |url-status= ignored (help)

"Taisho Tripitaka No. 279". Archived from the original on 2012-05-23. Retrieved 2012-06-02. Unknown parameter |url-status= ignored (help)

Hamar, Imre (2007), The History of the Buddhāvataṃsaka Sūtra. In: Hamar, Imre (editor), Reflecting Mirrors: Perspectives on Huayan Buddhism (Asiatische Forschungen Vol. 151), Wiesbaden: Harrassowitz, ISBN 344705509X, pp.159-161

Imre Hamar, ed. (2007). Reflecting Mirrors: Perspectives on Huayan Buddhism. Asiatische Forschungen. p. 87.

Takeuchi Yoshinori (editor). Buddhist Spirituality: Indian, Southeast Asian, Tibetan, and Early Chinese, page 160

Thomas Cleary (1993). The Flower Ornament Scripture: A Translation of the Avatamsaka Sūtra. pp. 31–46. ISBN 0877739404.

Takeuchi Yoshinori (editor). Buddhist Spirituality: Indian, Southeast Asian, Tibetan, and Early Chinese, page 161

Fox, Alan. The Practice of Huayan Buddhism, 2015.04, http://www.fgu.edu.tw/~cbs/pdf/2013%E8%AB%96%E6%96%87%E9%9B%86/q16.pdf Archived 2017-09-10 at the Wayback Machine.

Paul Williams; Anthony Tribe; Alexander Wynne. Buddhist Thought: A Complete Introduction to the Indian Tradition. p. 168.

Paul Williams; Anthony Tribe; Alexander Wynne. Buddhist Thought: A Complete Introduction to the Indian Tradition. p. 121.

Paul Williams. Mahāyāna Buddhism: The Doctrinal Foundations. p. 122.

Ryûichi Abé. The Weaving of Mantra: Kûkai and the Construction of Esoteric Buddhist Discourse. p. 285.

Takeuchi Yoshinori (editor) (1995). Buddhist Spirituality: Indian, Southeast Asian, Tibetan, and Early Chinese, p. 164. Motilal Banarsidass.

Cleary, Thomas (1993). The Flower Ornament Scripture : A Translation of the Avatamsaka Sūtra, pp. 31-46. ISBN 0-87773-940-4

Takeuchi Yoshinori (editor) (1995). Buddhist Spirituality: Indian, Southeast Asian, Tibetan, and Early Chinese, p. 160. Motilal Banarsidass.

Warder, A. K. (2000). Indian Buddhism. Motilal Banarsidass. p. 402. ISBN 978-81-208-1741-8. The title Gaṇḍavyūha is obscure, being generally interpreted as 'array of flowers', 'bouquet'. it is just possible that the rhetorical called gaṇḍa, a speech having a double meaning (understood differently by two hearers), should be thought of here.

Hsüan-hua; International Institute for the Translation of Buddhist Texts (Dharma Realm Buddhist University) (1 January 1980). Flower Adornment Sutra: Chapter 39, Entering the Dharma Realm. Dharma Realm Buddhist Association. p. xxi. ISBN 978-0-917512-68-1.

Doniger, Wendy (January 1999). Merriam-Webster's Encyclopedia of World ReligionsFree registration required. Merriam-Webster. p. 365. ISBN 978-0-87779-044-0.

Fontein, Jan (1967). The Pilgrimage of Sudhana: A Study of Gandavyuha Illustrations. Walter de Gruyter. ISBN 9783111562698.

Cleary, Thomas (1993). The Flower Ornament Scripture: A Translation of the Avatamsaka Sutra. Boston, U.S.: Shambhala. ISBN 9780877739401. Archived from the original on 19 April 2014. Retrieved 28 September 2014. Unknown parameter |url-status= ignored (help)

Bhikshu Dharmamitra (2022). The Flower Adornment Sutra - Volume One: An Annotated Translation of the Avataṃsaka Sutra with A Commentarial Synopsis of the Flower Adornment Sutra, Introduction. Kalavinka Buddhist Classics.

"The Ten Bhūmis | 84000 Reading Room". 84000 Translating The Words of The Budda. Retrieved 2022-10-12.

"The Stem Array | 84000 Reading Room". 84000 Translating The Words of The Budda. Retrieved 2022-06-05.

"The Great Means Expansive Buddha Flower Adornment Sutra". THE SAGELY CITY OF TEN THOUSAND BUDDHAS. Buddhist Text Translation Society. Retrieved 28 September 2014.

Further reading

Prince, Tony (2020), Universal Enlightenment - An introduction to the Teachings and Practices of Huayen Buddhism (2nd ed.) Amazon Kindle Book, ASIN: B08C37PG7G

External links

The Avatamsaka Sutra (the Flower Adornment Sutra) with explanation
Introducing the Avatamsaka Sutra - an outline of the sutra by a disciple of Master Hsuan Hua
Articles by Imre Hamar
大方廣佛華嚴經 Avataṃsakasūtra Chinese text with matching English vocabulary at NTI Reader digital library

This article includes content from Buddhāvataṃsaka Sūtra on Wikipedia (view authors). License under CC BY-SA 3.0. Wikipedia logo

Categories: ClonesMahayana sutrasTathagatagarbha sutrasYogacara textsTextsVaipulya sutras

This page was last edited on 18 September 2025, at 01:50.
Content is available under Creative Commons Attribution-NonCommercial-ShareAlike (CC BY-NC-SA 4.0) unless otherwise noted.
Privacy policyAbout Encyclopedia of BuddhismDisclaimersMobile view
Creative Commons Attribution-NonCommercial-ShareAlike (CC BY-NC-SA 4.0)Powered by MediaWiki
Avataṃsaka Sūtra

KALAVINKA BUDDHIST CLASSICS

THE FLOWER ADORNMENT SUTRA

An Annotated Translation of *The Avataṃsaka Sutra*

◆

Including:

A Commentarial Synopsis
Of the Flower Adornment Sutra

◆

Bhikshu Dharmamitra

◆

VOLUME ONE

CHAPTERS 1 – 25

KALAVINKA PRESS

THE FLOWER ADORNMENT SUTRA

An Annotated Translation of the Avataṃsaka Sutra

WITH A COMMENTARIAL SYNOPSIS
OF THE FLOWER ADORNMENT SUTRA

VOLUME ONE

CHAPTERS 1 – 25

To refrain from doing any manner of evil,
to respectfully perform all varieties of good,
and to purify one’s own mind—
This is the teaching of all buddhas.

The Ekottara Āgama Sūtra
(T02 n.125 p.551a 13–14)

◆

A Note on the Proper Care of Dharma Materials

Traditional Buddhist cultures treat books on Dharma as sacred. Hence it is considered disrespectful to place them in a low position, to read them when lying down, or to place them where they might be damaged by food or drink.

THE FLOWER ADORNMENT SUTRA

The Great Expansive
Buddha's Flower Adornment Sutra

An Annotated Translation of the Avataṃsaka Sutra

By Bhikshu Dharmamitra

WITH A COMMENTARIAL SYNOPSIS
OF THE FLOWER ADORNMENT SUTRA

VOLUME ONE

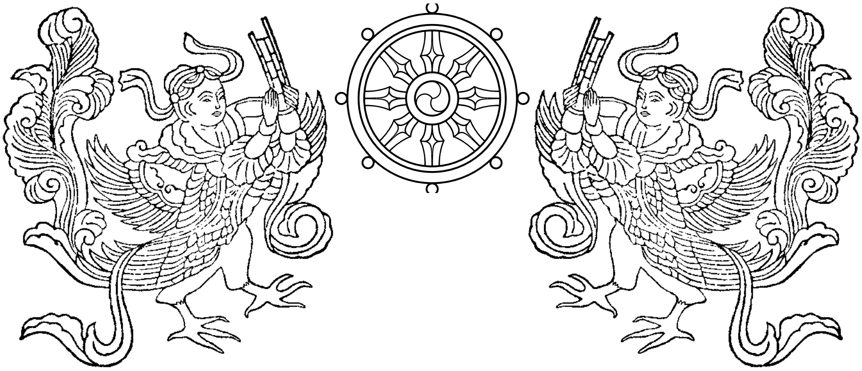

KALAVINKA PRESS
SEATTLE, WASHINGTON
WWW.KALAVINKAPRESS.ORG

Kalavinka Press
8603 39th Ave SW
Seattle, WA 98136 USA
(www.kalavinkapress.org)

Kalavinka Press is associated with the Kalavinka Dharma Association, a non-profit organized exclusively for religious educational purposes as allowed within the meaning of section 501(c)3 of the Internal RevenueCode. Kalavinka Dharma Association was founded in 1990 and gained formal approval in 2004 by the United States Internal Revenue Service as a 501(c)3 non-profit organization to which all donations are tax deductible.

Donations to KDA are accepted by mail and on the Kalavinka website where numerous free Dharma translations are available.

Kalavinka Buddhist Classics Book 15 / Edition: HY-EO-1022-1.0
© 2022 Bhikshu Dharmamitra
This Volume One ISBN: 978-1-935413-35-6 / LCCN: 2022946845
(Vol. 2 ISBN: 978-1-935413-36-3 / Vol. 3 ISBN: 978-1-935413-37-0)
The Three-Volume Set ISBN: 978-1-935413-34-9

Publisher's Cataloging-in-Publication Data

Names: Dharmamitra, Bhikshu, 1948, translator. | Śikṣānanda, 652 CE, translator.
Title: The Flower Adornment Sutra. An Annotated Translation of the Avataṃsaka Sutra. With a Commentarial Synopsis of the Flower Adornment Sutra.
Other titles: *Mahāvaipulya Buddha Avataṃsaka Sūtra*. English
Description: HY-EO-1022-1.0 | Seattle, Washington : Kalavinka Press, 2022. | Series: Kalavinka Buddhist Classics, Book 15 | Includes bibliographical references. | Summary: "The Flower Adornment Sutra is Bhikshu Dharmamitra's extensively annotated original translation of the *Mahāvaipulya Buddha Avataṃsaka Sūtra* or 'The Great Expansive Buddha's Flower Adornment Sutra' rendered from Tripitaka Master Śikṣānanda's circa 699 CE Sanskrit-to-Chinese 80-fascicle translation as *Da Fangguang Fo Huayan Jing* (大方廣佛華嚴經 / Taisho Vol. 10, no. 279). It consists of 39 chapters that introduce an interpenetrating, infinitely expansive, and majestically grand multiverse of countless buddha worlds while explaining in great detail the cultivation of the bodhisattva path to buddhahood, most notably the ten highest levels of bodhisattva practice known as 'the ten bodhisattva grounds.' To date, this is the first and only complete English translation of the *Avataṃsaka Sutra*."-- Provided by publisher.
Identifiers: LCCN 2022946845 | 3-vol. set ISBN 978-1-935413-34-9 (paperback). This Volume One ISBN: 978-1-935413-35-6
Subjects: LCSH: Tripiṭaka. Sūtrapiṭaka. Avataṃsakasūtra. | Bodhisattva stages (Mahayana Buddhism)
LC record available at https://lccn.loc.gov/2022946845

Kalavinka Press books are printed on acid-free paper.
Cover and interior designed by Bhikshu Dharmamitra.
Printed in the United States of America

DEDICATION

Dedicated to the memory of the selfless and marvelous life of the Venerable Dhyāna Master Hsuan Hua, the Guiyang Ch’an Patriarch and the very personification of the bodhisattva’s six perfections.

DHYĀNA MASTER HSUAN HUA

宣化禪師

1918–1995

ACKNOWLEDGMENTS

The accuracy and readability of this translation have been greatly improved by many corrections, preview comments, and editorial suggestions generously contributed by Bhikkhu Bodhi, Ling Feng, Nicholas Weeks, Fred Klarer, Gary Link, Bruce Munson, and Isabelle Houthakker.

Expenses incurred in bringing forth this publication were underwritten by generous donations from Craig and Karen Neyman, Madalena Lew, Shuyu Yang, Jiajing Li, Kam Chung Wong, Loritta Chan, David Fox, Nicholas Weeks, Yuen-Lin Tan, Robert Rollins, Amelia Young, and many others.

Were it not for the ongoing material support provided by my late guru's Dharma Realm Buddhist Association and the serene translation studio provided by Seattle's Bodhi Dhamma Center, creation of this translation would have been much more difficult.

Additionally, it would have been impossible for me to produce this translation without the Dharma teachings and personal inspiration provided to me by my late guru, the awesomely wise and compassionate Dhyāna Master Hsuan Hua, the Guiyang Ch'an Patriarch, Dharma teacher, and exegete.

Finally, I owe an immense debt of gratitude to the members of the liver care and transplant teams at Seattle's University of Washington Medical Center who cured me of liver cancer in 2010, gave me a liver transplant several months later, and finally cured me of hepatitis C in the winter of 2014–15. In particular, if it weren't for over a decade of wonderfully attentive and compas-sionate care by Dr. Renuka Bhattacharya, now medical director of UW's liver transplant program, the kindness and skill in three major surgeries by my transplant surgeon, Dr. Jorge Reyes, and the marvelous generosity of an anonymous liver donor, I would have died a half dozen years ago and thus never could have completed the scriptural translations I have produced in the last twelve years.

List of Abbreviations

AN	Aṅguttara Nikāya
BB	Buddhabhadra (T278)
BCSD	Akira Hirakawa’s Buddhist Chinese-Sanskrit Dictionary
BDK	Bukkyo Dendo Kyokai English Tripiṭaka Project
BHSD	Edgerton’s Buddhist Hybrid Sanskrit Dictionary
BR	Bodhiruci (T1522)
CB	Chinese Buddhist Electronic Text Association’s edition of the Taisho edition of the Chinese Buddhist canon (CBETA)
DCBT	Soothill’s Dictionary of Chinese Buddhist Terms
DFB	Dingfubao’s Buddhist Dictionary (丁福保佛學大辭典) Online Digital Edition.
DN	Dīgha Nikāya
DR	Dharmarakṣa (T278)
DSBC	Digital Sanskrit Buddhist Canon’s digitized edition of *Daśabhūmika-sūtram*, edited by P. L. Vaidya.
HH	Venerable Hsuan Hua (宣化上人)
HS	Hanshan Deqing (憨山德清) in his Huayan Gangyao (華嚴綱要)
HYHL	Li Tongxuan’s Huayan Helun (X04n0223 華嚴經合論)
HYQS	Venerable Master Hsuan Hua’s (宣化上人) “Simple Explanation of the Avataṃsaka Sutra” (大方廣佛華嚴經淺釋)online digital edition hosted by the Dharma Realm Buddhist Association, http://www.drbachinese.org/online_reading/sutra_explanation/Ava/contents.htm
HYSC	Master Qingliang’s Huayan Shuchao
KB	Kumārajīva and Buddhayaśas (T286)
KJ	Kumārajīva
LTX	Li Tongxuan (李通玄)
MDPL	Materials for a Dictionary of the Prajñāpāramitā Literature, by Edward Conze.
MLDB	The Middle Length Discourses of the Buddha
MN	Majjhima nikāya
Mppu	Mahāprajñāpāramitā Upadeśa (T1509)
MW	Monier Williams’ A Sanskrit-English Dictionary
N	Nāgārjuna
NDB	Numerical Discourses of the Buddha
QL	Qing Liang (唐清涼山大華嚴寺沙門澄觀)
QLSC	Qing Liang’s Huayan Shuchao (大方廣佛華嚴經疏鈔會本 / L130 no. 1557)

SA	Śikṣānanda (T279)
SD	Śīladharma (T287)
T	Taisho Edition of the Chinese Buddhist Canon
VB	Venerable Bhikkhu Bodhi's translation review notes
XHYJL	*Xin huayanjing lun* (新華嚴經論 – T36, no. 1739) by Li Tongxuan.

VOLUME ONE TABLE OF CONTENTS

Dedication v
Acknowledgments vi
List of Abbreviations vii
Translator's Introduction 1
Introduction Endnotes 9
The Flower Adornment Sutra 11
Chapter 1 - The Wondrous Adornments of the Leaders of the Worlds 13
Chapter 2 - The Manifest Appearances of the Tathāgata 119
Chapter 3 - The Samādhis of Samantabhadra 149
Chapter 4 - The Formation of the Worlds 157
Chapter 5 - The Flower Treasury Ocean of Worlds 179
Chapter 6 - Vairocana 245
Chapter 7 - The Names of the Tathāgata 263
Chapter 8 - The Four Truths of the Āryas 273
Chapter 9 - The Radiant Enlightenment 283
Chapter 10 - A Bodhisattva Asks for Clarification 299
Chapter 11 - Pure Conduct 313
Chapter 12 - Foremost Worthy 331
Chapter 13 - Ascent to the Summit of Mount Sumeru 369
Chapter 14 - The Praise Verses on the Summit of Mount Sumeru 373
Chapter 15 - The Ten Abodes 385
Chapter 16 - The Brahman Conduct 407
Chapter 17 - The Merit of the Initial Resolve 411
Chapter 18 - Clarifying the Dharma 441
Chapter 19 - Ascent to the Suyāma Heaven Palace 463
Chapter 20 - Praise Verses in the Suyāma Heaven Palace 467
Chapter 21 - The Ten Practices 479
Chapter 22 - The Ten Inexhaustible Treasuries 521
Chapter 23 - The Ascent to the Tuṣita Heaven Palace 541
Chapter 24 - The Tuṣita Heaven Palace Praise Verses 569
Chapter 25 - The Ten Dedications 583
Volume One Endnotes 825

VOLUME TWO TABLE OF CONTENTS

Chapter 26 – The Ten Grounds 871
Chapter 27 – The Ten Samādhis 1057
Chapter 28 – The Ten Superknowledges 1151
Chapter 29 – The Ten Patiences 1165
Chapter 30 – Asaṃkhyeyas 1189
Chapter 31 – Life Spans 1205
Chapter 32 – The Bodhisattva Abodes 1207
Chapter 33 – The Inconceivable Dharmas of the Buddhas 1211
Chapter 34 – The Ocean of Major Marks of the Tathāgata's Ten Bodies 1253
Chapter 35 – Qualities of the Light of the Tathāgata's Secondary Signs 1271
Chapter 36 – The Practices of Samantabhadra 1281
Chapter 37 – The Manifestation of the Tathāgata 1303
Chapter 38 – Transcending the World 1383
Volume Two Endnotes 1589

VOLUME THREE TABLE OF CONTENTS

Chapter 39 – Entering the Dharma Realm 1641
Chapter 39 Conclusion – The Conduct and Vows of Samantabhadra 2259
Volume Three Endnotes 2279
Bibliography 2303
Glossary 2305
About the Translator 2341
A Commentarial Synopsis of The Flower Adornment Sutra 2343
Kalavinka Buddhist Classics Fall, 2022 Title List 2491

THE FLOWER ADORNMENT SUTRA

VOLUME ONE

The Great Expansive
Buddha's Flower Adornment Sutra

The Mahāvaipulya Buddha Avataṃsaka Sūtra

(Taisho T10, no. 279)

Translated under Imperial Auspices by
Tripiṭaka Master Śikṣānanda from the State of Khotan

English Translation by Bhikshu Dharmamitra

TRANSLATOR'S INTRODUCTION

As the latest in my series of translations of bodhisattva path texts important in the history of Classic Indian and Chinese Mahāyāna Buddhism, I present here my annotated English translation of the eighty-fascicle edition of the "Great Expansive Buddha's Flower Adornment Sutra" (大方廣佛華嚴經)[1] together with my "Commentarial Synopsis of the Flower Adornment Sutra" which condenses the narrative story line and most important ideas of this entire sutra into less than one hundred and fifty pages.

This edition of the *Mahāvaipulya Buddha Avataṃsaka Sūtra* was originally translated into Chinese from Sanskrit in 699 CE by Tripiṭaka Master Śikṣānanda from Khotan.[2] Beginning with its first "complete" translation into Chinese in 420 CE, the Flower Adornment Sutra gradually became one of the most influential scriptures in the history of Chinese Buddhism. It was the basis for the formation of the Avataṃsaka School of Chinese Buddhism which was founded by Dushun (杜順, 557–640), carried on by Zhiyan (智儼, 602–668), more fully systematized and developed by Fazang (法藏, 643–712), and brought to its full flowering by Chengguan (澄觀, 738–839) and Zongmi (宗密, 780–841). The Avataṃsaka School credits Nāgārjuna as its founder, principally because he is said to have recovered this sutra from the Dragon Palace library after it had become lost from the world.

Above all, the Avataṃsaka Sūtra consists of teachings intended for the training of bodhisattvas at all levels, but most especially for the training of advanced bodhisattvas who are well along on the path to the realization of buddhahood. As such, although it does speak in considerable detail on foundational teachings held in common with the *śrāvaka*-disciple vehicle such as the four truths, it does so from the standpoint of the bodhisattva while also especially emphasizing bodhisattva teachings such as limitless kindness, compassion, sympathetic joy, and equanimity,[3] the three gates to liberation consisting of emptiness, signlessness, and wishlessness, the resolve to attain the enlightenment of a buddha, and an expanded list of perfections consisting of ten *pāramitās*. But these are for the most part doctrinal elements already found in many Mahāyāna sutras. Beyond these, the teachings that are most especially emblematic of the Avataṃsaka Sūtra are teachings such as the interpenetration on both a microscopic and oceanically grand scale of the noumenal and the phenomenal[4] and the teaching of countless interpenetrating buddha worlds throughout all of time and space to which all buddhas and great bodhisattvas or mahāsattvas freely travel, readily penetrating the endless eons of both the past and the future. From early on, the Avataṃsaka Sutra has historically been referred to as "the bodhisattva canon" (*bodhisattva-piṭaka*), presumably not least because this immensely vast text contains such an encyclopedically complete range of bodhisattva path teachings that a student of the Mahāyāna could master this "Great Vehicle" by relying exclusively on the Avataṃsaka Sūtra as the basis for learning, practicing, and realizing the path to the complete awakening of buddhahood.

The Origins of the Text

The orthodox Buddhist view is that the Avataṃsaka Sutra was spoken in seven places in nine assemblies, mostly by great bodhisattvas who had gathered around the Buddha shortly after he had achieved his full enlightenment beneath the bodhi tree and even before the Buddha began to teach any of the individual-liberation sermons in the Deer Park near Varanasi. It is claimed that Nāgārjuna (circa 150 CE) later recovered this scripture from the library of the Dragon Palace as but one somewhat more accessible part of a much larger text which would have been too long and too abstruse for those in this world to absorb in its entirety.

Although scholarly views on the origin of this text vary, they generally hold that the scripture we now know as the "Avataṃsaka Sūtra" was not spoken as a single sutra at such an early time, but rather it is a collection of smaller sutras only later brought together into a single immense scripture. Regardless of which of these views reflects the facts of the matter, it is fairly clear that, in addition to their history as parts of this sutra, a number of this sutra's chapters certainly *did* circulate independently as separate "sutras." Notable examples are Chapter Twenty-six, "The Ten Grounds," which circulated separately as the "Ten Grounds Sutra" and Chapter Thirty-nine, "Entering the Dharma Realm," which circulated separately as the *Gaṇḍavyūha Sūtra*. Others include: Chapter Eleven, "The Pure Practice"; Chapter Twelve, "The Foremost Worthy"; Chapter Thirty-seven, "The Manifestation of the Tathāgata"; and Chapter Thirty-eight, "Transcending the World." Scholars disagree about whether or not there is adequate evidence to suppose the existence of the Avataṃsaka Sūtra as a single work in India. Others have pointed to evidence of much less complex and elaborate proto-*avataṃsaka* scriptures in India which may have served as a template of sorts for the development of the very long and complex Avataṃsaka Sūtra that we know today.[5]

Early Chinese Translations from the Sanskrit

In the Chinese Buddhist canon, there are three supposedly "complete" translations from Sanskrit of works which have the title "The Great Expansive Buddha's Flower Adornment Sūtra" (大方廣佛華嚴經). The first translation was a sixty-fascicle edition with thirty-four chapters translated by Tripiṭaka Master Buddhabhadra (T278) and completed in 420 CE. The second translation was this eighty-fascicle edition in thirty-nine chapters translated by Tripiṭaka Master Sikśānanda (T279) and completed in 699 CE. The third translation was a forty-fascicle edition consisting of only a single chapter translated by Tripiṭaka Master Prajñā (T293) and completed in 680 CE. This chapter, which was entitled "Entering the Inconceivable Realm of Liberation of the Conduct and Vows of Samantabhadra" (入不思議解脫境界普賢行願品), corresponds in its content and story line to the "Entering the Dharma Realm" chapter found in both the sixty-fascicle edition (where it is Chapter Thirty-four) and the eighty-fascicle edition (where it is Chapter Thirty-nine). This is more or less the same scripture that also circulated independently in Sanskrit as the Gaṇḍavyūha Sūtra. As it happens, the very last fascicle of Prajñā's forty-fascicle edition has long been appended to the eighty-fascicle edition translated by Śikṣānanda, this based on the recognition that it was originally present in the Sanskrit texts of both Buddhabhadra and Śikṣānanda, but somehow inexplicably left out of their translations. Because this fascicle has for so long been considered the proper ending for the eighty-fascicle edition of the Avataṃsaka sutra, I include it here as "Chapter Thirty-nine Addendum: The Conduct and Vows of Samantabhadra."

There is also a translation into Tibetan which corresponds more or less in content to that of the Chinese eighty-fascicle edition. Per Hamar's "The History of the *Buddhāvataṃsaka-sūtra*: Shorter and Larger Texts": "The Tibetan translation was prepared in the first quarter of the ninth century by two Indian scholars, Jinamitra and Surendrabodhi, in collaboration with the Tibetan master-editor Ye-shes-sde. The work consists of 45 chapters (*le'u*), and the bodhisattvas gather on nine occasions in seven places."[6]

Translations into English

As for translations of the Avataṃsaka Sūtra into English, as of this writing, aside from this translation, there have as yet been no other complete translations into English of any of the editions of the Avataṃsaka Sūtra, whether from the Chinese or from the Tibetan. This will certainly surprise many English-speaking Buddhists who have long known of Thomas Cleary's "Flower Ornament Scripture" which was first published in the mid-1980s and which represented itself as having been a complete translation into English from Śikṣānanda's 699 CE Chinese translation from Sanskrit. Although Thomas Cleary unequivocally claimed on page two of his introduction to have made his translation of his "Flower Ornament Scripture" from this eighty-fascicle edition produced by Śikṣānanda,[7] that is not true. In fact, more than a third of his translation, fully five hundred pages, was most definitely *not* made from any of the Chinese editions, for it very clearly does not follow *any* of them. Anyone who looks very closely at his translation against the Chinese and Sanskrit texts will notice right away that Cleary's 117-page translation of Chapter Twenty-six is instead made from the Sanskrit text of the *Daśabhūmika-sūtram,* whereas his 384-page translation of Chapter Thirty-nine is not made from the Chinese either. Rather it is instead made from the Sanskrit text of the *Gaṇḍavyūha-sūtram.* In the case of both of these chapters, Cleary's translation closely follows these Sanskrit texts as preserved in the relatively late Sanskrit manuscripts edited by P. L. Vaidya. Although his work certainly *did* perform a great service to English readers of the Mahāyāna Buddhist canon by revealing the general nature and storyline of this immense scripture, the fact of the matter is that his very free translation style, his consistently very relaxed approach to accuracy, and his tendency to disguise nearly all traditional Buddhist terminology with unfamiliar or unintuitive neologisms makes it a work much in need of improvement in any case.

Cleary was apparently so intent on trying to produce a new Americanized Buddhist jargon or on trying to eliminate all Buddhist terminology altogether that nowhere in his nearly fifteen hundred pages do we find the word "Dharma," or "Sangha," or "bodhisattva," or "mahāsattva," or "*tathāgata,*" or "arhat," or "*saṃsāra,*" or "*pratyeka-buddha,*" or "*parinirvāṇa,*" or "perfection," or "*pāramitā.*" He translated "*māras*" (somewhat demonic deva-realm sensualists) as "maniacs," often left out passages, and often substituted his own ideas for which there is no basis in the text.

Although, until now, there have not been any "complete" translations into English of this scripture, this is not to say that there have been no translations into English of important individual chapters of Śikṣānanda's edition of the Avataṃsaka Sūtra. There have. For instance, in 1993, Cheng Chien Bhikshu published a very solid translation of the three-fascicle Chapter Thirty-seven as "The Manifestation of the Tathāgatha." In 2019, I published "The Ten Bodhisattva Grounds," a translation of Chapter Twenty-six. Rulu (如露) has translated and published Chapters Twenty-six through Thirty-eight. And for years now, the Buddhist Text Translation Society (BTTS) has produced numerous volumes of English translations of chapters of this scripture which are interwoven with the lecture commentary provided by my own spiritual teacher, the Venerable Hsuan Hua, who lectured on this sutra for something like fifteen years during which he gave thousands of lectures on it. The latest word from BTTS is that their work is ongoing and will take at least a few more years to complete. There is some question as to whether or not they plan to ever publish an edition of just the sutra text, unaccompanied by Ven. Hsuan Hua's spoken commentary.

There have also long been a few translations into English of other individual chapters from this text, most notably translations of its traditionally appended Chapter Thirty-nine addendum, "The Conduct and vows of Samantabhadra" (普賢行願品), of which there have been at least a couple translations over the years. There is also a very recent translation from the Tibetan of the entire Gaṇḍavyūha (the equivalent of Chapter Thirty-nine) by Peter Alan Roberts which was made for the 84,000 translation project.

The Contents of This Scripture

It is beyond the scope of this introduction to provide a synopsis of all of the chapters of this immense scripture. Suffice it to say that this sutra consists of thirty-nine chapters varying in length from just a few pages to seven hundred pages, all of which are linked together as a series of wide-ranging and often extremely complex orations on the bodhisattva path and the nature of both ultimate and conventional reality in discourses delivered by the Buddha and by the great bodhisattvas. Embedded within its chapters, there is the sequential presentation of an ascending set of stages on the path to buddhahood followed by the immense "Entering the Dharma Realm" chapter which chronicles the traversing of this entire sequence of stages by a single protagonist, Sudhana the Youth, as he goes from one teacher to another, receiving teachings on each of these stages from fifty-three teachers, each of whom represents one of the stages of the bodhisattva path. In concluding this introduction, to provide a map of the structural architecture of this scripture, I include directly below a section of Śramaṇa Yongguang's "Condensed Outline of the Avataṃsaka Sutra"[8] which shows how the chapters relate to the seven places and nine assemblies that comprise this Great Expansive Buddha's Flower Adornment Sutra:

> The first assembly was at the site of enlightenment where Samantabhadra Bodhisattva served as the host of that assembly for the discussion of the Tathāgata's dharmas of dependent and direct [spheres of karmic rewards]. The Buddha emanated light from his mouth and light from between his brows and Samantabhadra Bodhisattva entered the Vairocana treasury body samādhi. Altogether there were six chapters [in this assembly], as follows:
>
> Ch. 01 – The Wondrous Adornments of the Leaders of the Worlds;
> Ch. 02 – The Appearances of the Tathāgata;
> Ch. 03 – The Samādhis of Samantabhadra;
> Ch. 04 – The Formation of the Worlds;
> Ch. 05 – The Flower Treasury [Ocean of] World[s]; and
> Ch. 06 – The Vairocana Chapter.
>
> The second assembly was in the Hall of Universal Light where Mañjuśrī Bodhisattva served as the host of that assembly for the discussion of the Dharma gateway of the ten faiths. The Buddha emanated light from the wheel signs on the bottom of his two feet. In this assembly, he did not enter meditative absorption. Altogether there were six chapters [in this assembly], as follows:
>
> Ch. 07 – The Names of the Tathāgatas;
> Ch. 08 – The Four Truths of the Āryas;
> Ch. 09 – The Radiant Enlightenment;
> Ch. 10 – The Bodhisattvas Ask for Clarification;
> Ch. 11 – Pure Conduct; and
> Ch. 12 – The Foremost Worthy.
>
> The third assembly was in the Trāyastriṃśa Heaven Palace where Dharma Wisdom Bodhisattva served as the host of that assembly for the discussion of the Dharma gateway of the ten abodes. The

Buddha emanated light from the toes of his two feet. Dharma Wisdom Bodhisattva entered the samādhi of measureless skillful means. Altogether there were six chapters [in this assembly], as follows:

Ch. 13 – Ascent to the Summit of Mount Sumeru;
Ch. 14 – The Praise Verses on the Summit of Mount Sumeru;
Ch. 15 – The Ten Abodes;
Ch. 16 – The Brahman Conduct;
Ch. 17 – The Merit of the Initial Resolve; and
Ch. 18 – Clarifying the Dharma.

The fourth assembly was in the Suyāma Heaven Palace where Forest of Meritorious Qualities Bodhisattva served as the host of that assembly for the discussion of the Dharma gateway of the ten practices. The Buddha emanated light from the top of his two feet. Forest of Meritorious Qualities Bodhisattva entered the bodhisattva's skillful reflection samādhi. Altogether there were four chapters [in this assembly], as follows:

Ch. 19 – Ascent to the Suyāma Heaven Palace;
Ch. 20 – Praise Verses in the Suyāma Heaven Palace;
Ch. 21 – The Ten Practices; and
Ch. 22 – The Ten Inexhaustible Treasuries.

The fifth assembly was in the Tuṣita Heaven Palace where Vajra Banner Bodhisattva served as the host of that assembly for the discussion of the Dharma gateway of the ten dedications. The Buddha emanated light from his two knees. Vajra Banner Bodhisattva entered the bodhisattva wisdom light samādhi. Altogether there were three chapters [in this assembly], as follows:

Ch. 23 – The Ascent to the Tuṣita Heaven Palace;
Ch. 24 – The Tuṣita Heaven Palace Praise Verses; and
Ch. 25 – The Ten Dedications.

The sixth assembly was in the Paranirmita-vaśavartin Heaven Palace where Vajragarbha Bodhisattva served as the host of that assembly for the discussion of the Dharma gateway of the ten grounds. The Buddha emanated light from the hair mark between his brows. Vajragarbha Bodhisattva entered the wisdom light samādhi. Here there is a single chapter, the Ten Grounds Chapter, number twenty-six.

The seventh assembly was in the Hall of Universal Light where the Tathāgata served as the host of that assembly for the discussion of the Dharma gateway of equal enlightenment and sublime enlightenment. The Buddha emanated light from between his brows and light from his mouth. The Buddha entered the *kṣaṇa* samādhi. Altogether there were eleven chapters [in this assembly], as follows:

Ch. 27 – The Ten Samādhis;
Ch. 28 – The Ten Superknowledges;
Ch. 29 – The Ten Patiences;
Ch. 30 – Asaṃkhyeyas;
Ch. 31 – Life Spans;
Ch. 32 – The Bodhisattva Abodes;
Ch. 33 – The Inconceivable Dharmas of the Buddhas;
Ch. 34 – The Ocean of Major Marks of the Tathāgata's Ten Bodies;
Ch. 35 – The Qualities of the Light of the Tathāgata's Subsidiary Signs;
Ch. 36 – The Practices of Samantabhadra; and
Ch. 37 – The Manifestation of the Tathāgata.

The eighth assembly was in the Hall of Universal Light where Samantabhadra Bodhisattva served as the host of that assembly for the discussion of two thousand practice gateways. In this assembly, he did not emanate light. Samantabhadra Bodhisattva entered the flower adornment of the Buddha samādhi. Here there is a single chapter, the Transcending the World Chapter, number thirty-eight.

The ninth assembly was in the Jeta Grove where the good spiritual friends of the Tathāgata served as the hosts of that assembly in the discussion of the Dharma realm of fruition. [Here, "the good spiritual friends of the Tathāgata" were Mañjuśrī, Samantabhadra, and Maitreya.] The Buddha emanated light from the white hair mark between his brows. This was the Entering the Dharma Realm Chapter, number thirty-nine.

A Synopsis with Comments on the Flower Adornment Sutra

In conclusion, I should note that, at the end of this translation, I have appended my "A Commentarial Synopsis of the Flower Adornment Sutra" to provide the reader with a means to easily preview or review any or all of these chapters in which, ranging in length up to seven hundred pages, it would otherwise be easy to lose one's place. Thus, if one were to become disoriented in the course of reading this 2,400-page scripture, this "synopsis with comments" may serve as a compass with which to regain one's bearings and continue one's studies.

Bhikshu Dharmamitra,
Seattle, Sept. 26th, 2022

Introduction Endnotes

1 BCSD records two Sanskrit titles of this sutra: "*buddhāvataṃsake mahā-vaipulya-sūtre*" and "*buddhāvataṃsaka*."

2 I have made this translation from the Śikṣānanda edition preserved in Cbeta's digital version of the Taisho Canon (T0279).

3 These are the "four immeasurable minds" (四無量心 / *catvāri-apramāṇa-citta*) which are identical to "the four abodes of Brahma" (四梵住 / *catvāro brahma-vihāra*).

4 The permutations of the interpenetration of the noumenal and the phenomenal are summed up in what is usually referred to as "the four Dharma realms" (四法界), consisting of: 1) the dharma realm of the phenomenal (事法界); 2) the dharma realm of the "noumenal" (理法界) which corresponds to the metaphysical emptiness of inherent existence of all phenomena; 3) the dharma realm of the unimpeded relationship between the noumenal and the phenomenal (理事無礙法界); and 4) the dharma realm of the unimpeded relationship between any phenomenon with all other phenomena (事事無礙法界).

5 See Jan Nattier's "Indian Antecedents of Huayan Thought: New Light from Chinese Sources" and "The Proto-History of the Buddhāvataṃsaka: The Pusa benye jing 菩薩本業經 and the Dousha jing 兜沙經."

6 See Imre Hamar's "Reflecting Mirrors: Perspectives on Huayan Buddhism," 166, in his paper entitled: "The History of the *Buddhāvataṃsaka-sūtra*: Shorter and Larger Texts."

7 See Thomas Cleary's "Flower Ornament Scripture," Boston and London: Shambhala, 1993, 2.

8 This section of the "Condensed Outline of the Avataṃsaka Sutra" (大方廣佛華嚴經綱目貫攝) by Śramaṇa Yongguang (沙門永光) is found in Cbeta as X09n0241, 301a16–c02.

THE FLOWER ADORNMENT SUTRA

The Great Expansive
Buddha's Flower Adornment Sutra

The Mahāvaipulya Buddha Avataṃsaka Sūtra

(Taisho T10, no. 279)

Translated under Imperial Auspices by
Tripiṭaka Master Śikṣānanda from the State of Khotan

English Translation by Bhikshu Dharmamitra

CHAPTER 1

The Wondrous Adornments of the Leaders of the Worlds

Thus I have heard, at one time the Buddha was in the state of Magadha where he was abiding in accordance with the *araṇya* dharma[1] at the site of enlightenment where he had just attained the right enlightenment. The ground was solid, composed of vajra, and adorned with the most marvelous jeweled wheels as well as many precious flowers and pure *maṇi* jewels. An ocean of appearances of every color manifested boundlessly. *Maṇi* jewels formed banners which always radiated light and constantly emitted sublime sounds. A net made of many kinds of jewels and festoons of exquisitely scented flowers hung down from above and encircled the scene.

Sovereign *maṇi* jewels spontaneously manifested miraculous transformations and ceaselessly showered down jewels and many kinds of marvelous flowers which scattered all across the ground. Jeweled trees stood in rows with radiant and luxuriant branches and foliage. Through the spiritual powers of the Buddha, all of these adornments of the site of enlightenment were reflected within them.

The bodhi tree was tall and manifested an extraordinary appearance. Its trunk was made of vajra, its boughs were made of lapis lazuli, its branches and twigs were made of various kinds of marvelous jewels, and its leaves made of jewels spread out, providing shade as vast as a cloud. Jeweled blossoms of various colors, each on separate branchlets, spread their shadows. Also, interspersed among the blossoms, its fruits made of *maṇi* jewels contained brilliant light and emanated flaming radiance.

The entire circumference of that tree radiated light and, from amidst its radiance, a shower of *maṇi* jewels floated down. Within those *maṇi* jewels, there were bodhisattvas in cloud-like multitudes who appeared all at once. Also, due to the awesome spiritual powers of the Tathāgata, his bodhi tree constantly emanated marvelous sounds endlessly proclaiming all different types of Dharma.

The palatial building in which the Tathāgata dwelt was vast, beautifully adorned, and extended everywhere throughout the ten directions. It was composed of the many hues of *maṇi* jewels interspersed with adornments made of many different jeweled flowers. All of these adornments emitted cloud-like streams of light. Collections of reflected images emerging from within the palace came together and formed banners. A boundless multitude of bodhisattvas all gathered together in that place and formed the congregation at the site of enlightenment.

Sovereign *maṇi* jewels able to display the radiance and inconceivable sound of the buddhas made up that net. All the scenes of the miraculous spiritual superknowledges of the Tathāgata streamed forth from within them and images of all the abodes and dwellings of all beings also appeared there. Also, through the assistance of the spiritual powers of the buddhas, in but a single mind-moment, they all contained the entire Dharma Realm.

His lion throne was tall, wide, and marvelous with a pedestal of *maṇi* jewels, nets of lotus flowers, wheels of exquisite pure jewels, and festoons of various flowers of many colors. The hall, the building, the steps, the doors and windows, and the appearances of everything there were all completely adorned. The branches and fruits of the jeweled trees were interspersed all around with the clouds of light emanating from the *maṇi* jewels which each radiated brilliant light upon the others. The buddhas of the ten directions transformationally manifested the kings[2] of pearls. The marvelous jewels set in the topknots of all the bodhisattvas all emanated light rays which came and produced a lustrous brilliance.

Furthermore, sustained by the awesome spiritual powers of all buddhas, proclamations of the vast realm of the Tathāgata resounded there with sublime sounds which freely extended afar, having no place they failed to reach.

At that time, the Bhagavat, sitting on this throne, achieved the supreme and right enlightenment to all dharmas. His knowledge extended equally to all three periods of time, his body filled all worlds, and his voice everywhere accorded with all lands of the ten directions just as empty space completely envelops the many forms without discriminating among any objects. Also, just as space pervades all places, he equally entered all lands. His body forever everywhere sat in all sites of enlightenment in the midst of the assemblies of bodhisattvas where his awe-inspiring radiance shone with dazzling brilliance just as the rising sun brightly illuminates the world.

The great ocean of his immense merit from practices throughout the three periods of time had already become entirely purified, and yet he still constantly manifested births into the lands of all buddhas.

His boundlessly many forms and appearances, perfectly full in their brilliance, equally and impartially pervaded all places throughout the Dharma realm.

His proclamation of all dharmas was like the spreading forth of an immense cloud. The tips of each of his bodily hairs were able to hold within them all worlds and yet did so without any interference. In each of them, he manifested the power of measureless spiritual superknowledges with which he instructed and trained all beings. His body pervaded the ten directions and yet had no coming or going.

His knowledge penetrated every aspect of phenomena and utterly realized the emptiness and quiescence of dharmas. Of all of the spiritual transformations wrought by all buddhas throughout the three periods of time, there were none not entirely seen within that light. All adornments in all buddha lands throughout an inconceivable number of kalpas were all enabled to appear within it.

He was surrounded there by a congregation of bodhisattva-mahāsattvas as numerous as the atoms in ten buddha lands. Their names were: Samantabhadra Bodhisattva-mahāsattva, Supreme Lamplight of Universal Virtues Bodhisattva-mahāsattva, Universally Illuminated Lion Banner Bodhisattva-mahāsattva, Universally Flaming Sublime Jewel Light Bodhisattva-mahāsattva, Banner of an Ocean of Universally Resounding Qualities Bodhisattva-mahāsattva, Light of Universal Knowledge Illuminating the Sphere of the Tathāgatas Bodhisattva-mahāsattva, Floral Banner of a Universal Jeweled Topknot Bodhisattva-mahāsattva, Mind-Pleasing Sound of Universal Enlightenment Bodhisattva-mahāsattva, Radiance of Universal Purity and Endless Merit Bodhisattva-mahāsattva, Signs of Universal Illumination Bodhisattva-mahāsattva, Ocean Moonlight's Great Brilliance Bodhisattva-mahāsattva, Stainless Treasury of Thunder and Oceanic Radiance Bodhisattva-mahāsattva, Jeweled Topknot of Qualities Born from Wisdom Bodhisattva-mahāsattva, Great Light of the Sovereign King of Meritorious Qualities Bodhisattva-mahāsattva, Excellent Valor Lotus Topknot Bodhisattva-mahāsattva, Universal Knowledge Cloud Solar Banner Bodhisattva-mahāsattva, Immensely Vigorous Vajra Navel Bodhisattva-mahāsattva, Banner of Fragrant Flaming Light Bodhisattva-mahāsattva, Great Illustrious Virtue with a Very Lovely Voice Bodhisattva-mahāsattva, and Light of Great Merit Born from Wisdom Bodhisattva-mahāsattva. Bodhisattva-mahāsattvas such as these served as their leaders.

They were present in numbers equal to the atoms in ten buddha worlds. In the distant past, all of these bodhisattvas had accumulated roots of goodness and cultivated the bodhisattva practices together with Vairocana Tathāgata. They were all born from the Tathāgata's ocean of roots of goodness. They had already completely perfected all the *pāramitās*. Their wisdom eyes, deeply penetrating in their clarity, equally observed all three periods of time.

They had completely purified all the samādhis. Their eloquence was as vast and endless as an ocean. They possessed the meritorious qualities of the Buddha and, in their venerable dignity, they were worthy of reverence. They knew the faculties of beings and accorded with what was fitting in teaching and training them. They had entered the very matrix of the Dharma realm and possessed wisdom free of discriminations. They had realized the liberation of the buddhas in all its extreme profundity and vastness.

They were able to accord with skillful means in entering any one of the grounds[3] while being sustained by an ocean of all vows and being forever possessed of wisdom to the end of future time. They had completely comprehended the rare and vast secret realms of all buddhas, knew well all the equal dharmas of all buddhas, had already ascended onto the Tathāgata's ground of universal illumination,[4] and had entered the gateway of the ocean of countless samādhis.

They everywhere accorded with beings[5] by always manifesting their bodies so that, whatever worldly dharmas were being practiced, they always matched them in their endeavors. Their power of complete retention[6] was so vast that they had accumulated an ocean of the many dharmas. With skillfully implemented eloquence, they turned the irreversible wheel of the Dharma.

The great ocean of meritorious qualities of all *tathāgatas* had entirely entered their very persons. In accordance with their vows, they went forth to all lands in which all buddhas dwelt. Throughout boundless kalpas, they had joyfully and tirelessly made offerings to all buddhas. Wherever any of the *tathāgatas* attained bodhi, they were always there in their midst, drawing near to them and never leaving them. They constantly used the ocean of Samantabhadra's vows that they had acquired to enable all beings' complete fulfillment of their wisdom bodies. They had perfected measureless meritorious qualities such as these.

There were also vajra-bearing spirits there as numerous as the atoms in a buddha world. Their names were: Marvelous Form Nārāyaṇa Vajra-Bearing Spirit, Solar Swiftness Banner Vajra-Bearing Spirit, Sumeru Flower Light Vajra-Bearing Spirit, Pure Thunder

Vajra-Bearing Spirit, Beautiful and Fine Faculties Vajra-Bearing Spirit, Delightful Radiance Vajra-Bearing Spirit, Great Tree Thunder Vajra-Bearing Spirit, Lion King Light Vajra-Bearing Spirit, Secret Flaming Light Supreme Eyes Vajra-Bearing Spirit, and Lotus Light Maṇi Jewel Topknot Vajra-Bearing Spirit. Vajra-bearing spirits such as these served as their leaders. They were equal in number to the atoms in a buddha world.

Countless kalpas ago, they had all constantly made great vows resolving to always draw near to and make offerings to all buddhas. Their subsequent practice in accordance with those vows had already achieved perfect fulfillment and they had accumulated boundless pure meritorious deeds. They had all already achieved the clear and penetrating comprehension of the spheres of experience of the samādhis they practiced. They had gained the power of the spiritual superknowledges and followed along wherever the Tathāgata dwelt. They entered the realm of inconceivable liberation and dwelt in the midst of the assembled congregations where their awe-inspiring radiance was especially outstanding. They manifested bodies in accordance with what was appropriate for beings and thus instructed and trained them. Wherever all buddhas manifested their forms, they all followed by also manifesting and going there. They were always diligent in protecting the dwelling places of all *tathāgatas*.

There were also many-bodied spirits there equal in number to the atoms in a buddha world. Their names were: Floral Topknot Adornment Many-Bodied Spirit, Radiance Illuminating the Ten Directions Many-Bodied Spirit, Ocean Sound Training Many-Bodied Spirit, Pure Floral Adornment Topknot Many-Bodied Spirit, Measureless Deportment Many-Bodied Spirit, Supremely Radiant Adornment Many-Bodied Spirit, Pure Light Incense Cloud Many-Bodied Spirit, Guarding and Upholding Many-Bodied Spirit, Everywhere Manifesting Attraction Many-Bodied Spirit, and Motionless Radiance Many-Bodied Spirit. Many-bodied spirits such as these served as their leaders. They were equal in number to the atoms in a buddha world. In the distant past, they had all perfected great vows to make offerings to and serve all buddhas.

There were also foot-travel spirits there equal in number to the atoms in a buddha world.[7] Their names were: Precious Mudrā Foot-Travel Spirit, Lotus Flower Light Foot-Travel Spirit, Pure Lotus Topknot Foot-Travel Spirit, Collector of Wholesome Views Foot-Travel Spirit, Marvelous Jeweled Star Banner Foot-Travel Spirit, Happily Uttering

Subtle Sounds Foot-Travel Spirit, Sandalwood Tree Light Foot-Travel Spirit, Lotus Flower Radiance Foot-Travel Spirit, Sublime Light Foot-Travel Spirit, and Gatherer of Wonderful Flowers Foot-Travel Spirit. Foot-travel spirits such as these served as their leaders. They were equal in number to the atoms in a buddha world. Throughout countless kalpas of the past, they had drawn close to the *tathāgatas*, following along with and never leaving them.

There were also *bodhimaṇḍa* spirits there equal in number to the atoms in a buddha world. Their names were: Banner of Pure Adornments Bodhimaṇḍa Spirit, Jewel Light of Sumeru Bodhimaṇḍa Spirit, Thunder Banner Insignia Bodhimaṇḍa Spirit, Raining Blossoms Wondrous Eyes Bodhimaṇḍa Spirit, Radiant Topknot with Flower Tassels Bodhimaṇḍa Spirit, Raining Jewel Adornments Bodhimaṇḍa Spirit, Courageous Fragrant Eyes Bodhimaṇḍa Spirit, Colorful Vajra Clouds Bodhimaṇḍa Spirit, Lotus Flower Radiance Bodhimaṇḍa Spirit, and Glorious Illumination with Sublime Light Bodhimaṇḍa Spirit. Bodhimaṇḍa spirits such as these served as their leaders. They were equal in number to the atoms in a buddha world. Throughout the past, they had met countless buddhas and had perfected the power of vows by which they carried on the vast and ever-flourishing practice of making offerings.

There were also city spirits there equal in number to the atoms in a buddha world. Their names were: Radiance of Jewel Peak City Spirit, Palace of Marvelous Adornments City Spirit, Jewel of Pure Joy City Spirit, Sorrowless Purity City Spirit, Flaming Eye of the Flower Lamp City Spirit, Clearly Visible Banner of Flaming Light City Spirit, Light of Abundant Merit City Spirit, Pure Light City Spirit, Fragrant Topknot Adornment City Spirit, and Marvelous Jewel Light City Spirit. City spirits such as these served as their leaders. They were equal in number to the atoms in a buddha world. Throughout measurelessly and inconceivably many kalpas, they had purified[8] the palaces in which the Tathāgatas resided.

There were also earth spirits there equal in number to the atoms in a buddha world. Their names were: Pure Flower of Universal Virtue Earth Spirit, Adorned with Enduring Merit Earth Spirit, Tree Adorned with Marvelous Flowers Earth Spirit, Everywhere Scattering Many Jewels Earth Spirit, Pure Eye Contemplating Time Earth Spirit, Marvelous Color Dazzling the Eyes Earth Spirit, Fragrant Light-Emitting Hair Earth Spirit, Mind-Pleasing Sound Earth Spirit, Spiral Topknot of Marvelous Flowers Earth Spirit, and Vajra-Adorned Body

Earth Spirit. Earth spirits such as these served as their leaders. They were equal in number to the atoms in a buddha world. Throughout the distant past, they had all made profound and solemn vows to always draw near to all buddhas, all *tathāgatas,* and join in cultivating meritorious deeds.

There were also countless mountain spirits there. Their names were: Jeweled Peak's Blooming Flowers Mountain Spirit, Forest of Flowers Marvelous Topknot Mountain Spirit, Lofty Banner of Universal Illumination Mountain Spirit, Stainless Pure Topknot Mountain Spirit, Light Illuminating the Ten Directions Mountain Spirit, Light of Great Power Mountain Spirit, Universally Supreme Awesome Light Mountain Spirit, Radiant Sphere of Subtle Secrets Mountain Spirit, Manifest Vision of the Universal Eye Mountain Spirit, and Vajra Secret Eye Mountain Spirit. Mountain spirits such as these served as their leaders. They were there in incalculable numbers. They had all attained purified eyes with which they beheld all dharmas.[9]

There were also an inconceivable number of forest spirits there. Their names were: Scattering Flowers like Clouds Forest Spirit, Thriving Trunks Spreading Light Forest Spirit, Producing Sprouts and Emanating Brilliance Forest Spirit, Auspicious Pure Foliage Forest Spirit, Cascading Treasury of Flaming Brilliance Forest Spirit, Pure Illumination Forest Spirit, Pleasing Thunder Forest Spirit, Pervasive Fragrant Light Forest Spirit, Wondrous Light Reflecting Brilliance Forest Spirit, and Radiance and Flavor of Blossoms and Fruit Forest Spirit. Forest spirits such as these served as their leaders. They were there in inconceivable numbers. They all radiated measureless lovely light.

There were also countless herb spirits there. Their names were: Auspicious Herb Spirit, Sandalwood Forest Herb Spirit, Pure Light Herb Spirit, Universally Renowned Herb Spirit, Hair Pore Radiance Herb Spirit, Universally Curative Purity Herb Spirit, Loud Roaring Herb Spirit, Banner of Light Outshining the Sun Herb Spirit, Clear View of the Ten Directions Herb Spirit, and Energy-Augmenting Eye-Brightening Herb Spirit. Herb Spirits such as these served as their leaders. They were there in countless numbers. By their very nature, they were free of defilement and used their benevolence to protect living things.

There were also countless crop spirits there. Their names were: Gentle and Superior Flavor Crop Spirit, Pure Radiance of Seasonal

Flowers Crop Spirit, Courageous Power of Physical Strength Crop Spirit, Enhanced Essential Energies Crop Spirit, Everywhere Producing Roots and Fruit Crop Spirit, Wonderfully Adorned Coiled Topknot Crop Spirit, Moist and Glistening Pure Flowers Crop Spirit, Developer of Subtle Fragrance Crop Spirit, Beheld with Delight Crop Spirit, and Stainless Pure Light Crop Spirit. Crop spirits such as these served as their leaders. They were there in countless numbers. There were none among them who had not perfected great sympathetic joy.

There were also countless river spirits there. Their names were: Everywhere Creating Swift Currents River Spirit, Everywhere Cleansing Springs and Creeks River Spirit, Undefiled Pure Eye River Spirit, Pervasive Roar in the Ten Directions River Spirit, Rescuing and Protecting Beings River Spirit, Heat-Free Pure Light River Spirit, Everywhere Producing Joy River Spirit, Banner of the Supremacy of Vast Virtue River Spirit, Light Illuminating the Entire World River Spirit, and Light of Oceanic Virtue River Spirit. River spirits such as these served as their leaders. They were there in countless numbers. They were all diligently devoted to benefiting beings.

There were also countless ocean spirits there. Their names were: Manifesting Precious Light Ocean Spirit, Vajra Banner Ocean Spirit, Far from the Dusts and Abandoning Defilements Ocean Spirit, Palace of Pervasive Waters Ocean Spirit, Auspicious Precious Moon Ocean Spirit, Marvelous Flower Dragon Topknot Ocean Spirit, Everywhere Preserving Radiance and Flavor Ocean Spirit, Precious Flaming Floral Radiance Ocean Spirit, Wondrous Vajra Topknot Ocean Spirit, and Surf Thunder Ocean Spirit. Ocean spirits such as these served as their leaders. They were there in countless numbers. They had all filled themselves with the Tathāgata's great ocean of meritorious qualities.

There were also countless water spirits there. Their names were: Pervasively Arrayed Cloud Banner Water Spirit, Tidal Thunder Water Spirit, Marvelously Colored Coiled Topknot Water Spirit, Whirlpool of Skillfulness Water Spirit, Collector of the Scent of Stainlessness Water Spirit, Light and Sound of the Bridge of Merit Water Spirit, Sovereign Mastery of Easy Contentment Water Spirit, Fine Sound of Pure Joy Water Spirit, Pervasively Manifested Awesome Light Water Spirit, and Ocean-Pervading Roar Water Spirit. Water spirits such as these served as their leaders. They were there in countless numbers. They were always diligent in rescuing and benefiting all beings.

There were also numberless fire spirits there. Their names were: Flaming Treasury of Pervasive Radiance Fire Spirit, Banner of Light

Collected from Everywhere Fire Spirit, Pervasively Illuminating Great Radiance Fire Spirit, Palace of the Many Wonders Fire Spirit, Endlessly Radiant Topknot Fire Spirit, Eyes of the Many Kinds of Flaming Light Fire Spirit, Palaces in the Ten Directions Like Mount Sumeru Fire Spirit, Sovereign Mastery of Awesome Radiance Fire Spirit, Darkness-Dispelling Brilliance Fire Spirit, and Thunder and Lightning Flashes Fire Spirit. Fire spirits such as these served as their leaders. They were there in indescribably great numbers. They were all able to manifest many different kinds of light and extinguish beings' burning afflictions.

There were also countless wind spirits there. Their names were: Unimpeded Radiance Wind Spirit, Everywhere Manifesting Courageous Deeds Wind Spirit, Pounding Gale Cloud Banner Wind Spirit, Pure Light Adornment Wind Spirit, Power to Dry up the Waters Wind Spirit, Pervasively Howling Loud Sound Wind Spirit, Drooping Treetop Topknot Wind Spirit, Unimpeded Travel Wind Spirit, Various Palaces Wind Spirit, and Pervasively Illuminating Bright Light Wind Spirit. Wind spirits such as these served as their leaders. They were there in countless numbers. They were all diligent in blowing away prideful thoughts.

There were also countless space spirits there. Their names were: Pervasively Illuminating Pure Light Space Spirit, Roaming Everywhere Far and Wide Space Spirit, Creating Auspicious Winds Space Spirit, Securely Dwelling Free of Obstacles Space Spirit, Vast Strides Marvelous Topknot Space Spirit, Unimpeded Flaming Radiance Space Spirit, Unimpeded Supreme Power Space Spirit, Stainless Radiance Space Spirit, Deep and Far-Reaching Sublime Voice Space Spirit, and Light Pervading the Ten Directions Space Spirit. Space spirits such as these served as their leaders. They were there in countless numbers. Their minds were all undefiled and radiantly pure.

There were also countless direction spirits there. Their names were: Adorned with Luminous Practices Direction Spirit, Everywhere Manifesting Radiance Direction Spirit, Adorned with Luminous Practices Direction Spirit, Unimpeded Pervasive Travel Direction Spirit, Forever Severing Delusion Direction Spirit, Roaming Everywhere in Pure Space Direction Spirit, Great Sound of Cloud Banners Direction Spirit, Unperturbed Topknot Eye Direction Spirit, Everywhere Contemplating the World's Karma Direction Spirit, and Pervasively Roaming and Watching Direction Spirit. Direction spirits such as these served as their leaders. They were there in countless numbers. They were able to use expedient means to everywhere cast brilliant light which constantly, continuously, and interminably illuminated the ten directions.

There were also countless night spirits there. Their names were: Pure Light of Universal Virtue Night Spirit, Contemplating the World with Joyous Eyes Night Spirit, Protector of the World's Essential Energies Night Spirit, Quiescent Ocean Sounds Night Spirit, Everywhere Manifesting Auspiciousness Night Spirit, Everywhere Opening Tree Blossoms Night Spirit, Impartial Protector and Nurturer Night Spirit, Wandering and Sporting in Happiness Night Spirit, Ever Joyful Faculties Night Spirit, and Producer of Pure Merit Night Spirit. Night spirits such as these served as their leaders. They were there in countless numbers. They all cultivated diligently and relied on the Dharma for their happiness.

There were also countless day spirits there. Their names were: Manifesting Palaces Day Spirit, Emanating the Scent of Wisdom Day Spirit, Delighting in Superb Adornments Day Spirit, Sublime Light of Fragrant Flowers Light Day Spirit, Everywhere Gathering Marvelous Herbs Day Spirit, Delighting in Creating Joyous Eyes Day Spirit, Manifesting Everywhere in All Directions Day Spirit, Light of Great Compassion Day Spirit, Radiant Roots of Goodness Day Spirit, and Garland of Marvelous Flowers Day Spirit. Day spirits such as these served as their leaders. They were there in countless numbers. They were all able to bring forth resolute faith in the sublime Dharma and constantly worked together with energetic diligence to adorn palaces.

There were also countless *asura* kings there. Their names were: Rāhula Asura King, Vimacitra Asura King, Skillful Conjuration Asura King, Great Retinue Asura King, Great Powers Asura King, Pervasive Illumination Asura King, Marvelous Adornments of Solid Practice Asura King, Vast Causal Wisdom Asura King, Manifesting Supreme Virtue Asura King, and Marvelously Fine Voice Asura King. *Asura* kings such as these served as their leaders. They were there in countless numbers and they were all already energetically diligent in subduing arrogance and afflictions.

There were also an inconceivably great number of *garuḍa* kings there. Their names were: Great Speed and Power Garuḍa King, Indestructible Jeweled Topknot Garuḍa King, Pure Speed Garuḍa King, Irreversible Resolve Garuḍa King, Power of Attraction Abiding in the Great Ocean Garuḍa King, Pure Light of Solidity

Garuḍa King, Skillfully Adorned Crowning Topknot Garuḍa King, Swiftly Appearing Everywhere Garuḍa King, Ocean of Universal Contemplation Garuḍa King, and Pervasive Voice and Vast Eyes Garuḍa King. Garuḍa kings such as these served as their leaders. They were there in inconceivably great numbers. They had all already perfected the power of great skillful means and were well able to rescue and draw forth all beings.

There were also countless *kiṃnara* kings there. Their names were: God of the Light of Fine Intelligence Kiṃnara King, Banner of Marvelous Flowers Kiṃnara King, Various Adornments Kiṃnara King, Mind-Pleasing Roar Kiṃnara King, Jeweled Tree Light Kiṃnara King, Pleasing to Behold Kiṃnara King, Adorned with Supreme Radiance Kiṃnara King, Banner of Exquisite Flowers Kiṃnara King, Earth-Shaking Strength Kiṃnara King, and Subduer of Evil Hordes Kiṃnara King. *Kiṃnara* kings such as these served as their leaders. They were there in countless numbers. They were all diligent and vigorous in contemplating all dharmas and their minds were always blissful as they roamed about with easeful mastery.

There were also countless *mahoraga* kings there. Their names were: Excellent Wisdom Mahoraga King, Pure Awesome Sound Mahoraga King, Supreme Wisdom Adornment Topknot Mahoraga King, Marvelous Eyes Lord Mahoraga King, Lamp Banner and Refuge of Beings Mahoraga King, Banner of Supreme Radiance Mahoraga King, Lion Heart Mahoraga King, Sounds of the Many Marvelous Adornments Mahoraga King, Sumeru Solidity Mahoraga King, and Delightful Radiance Mahoraga King. *Mahoraga* kings such as these served as their leaders. They were there in incalculably great numbers. They were all diligent in cultivating vast skillful means by which they enabled beings to forever rend the net of delusion.

There were also countless *yakṣa* kings there. Their names were: Vaiśravaṇa Yakṣa King, Sound of Sovereign Mastery Yakṣa King, Stern Weapons Bearer Yakṣa King, Great Wisdom Yakṣa King, Flaming Eyes Lord Yakṣa King, Vajra Eyes Yakṣa King, Valiant and Strong Arms Yakṣa King, Bravely Opposing Great Armies Yakṣa King, Abundant Assets Yakṣa King, and Power to Destroy High Mountains Yakṣa King. *Yakṣa* kings such as these served as their leaders. They were there in countless numbers. They were all diligent in protecting all beings.

There were also countless great dragon kings there. Their names were: Virūpākṣa Dragon King, Sāgara Dragon King, Subtle Banner of Cloud Sounds Dragon King, Flaming Mouth Ocean Light Dragon King, Ubiquitous Banner of High Clouds Dragon King, Takṣaka Dragon King, Boundless Strides Dragon King, Pure Form Dragon King, Great Voice with Universal Reach Dragon King, and Free of Heat Distress Dragon King. Dragon kings such as these served as their leaders. They were there in countless numbers. None of them were not diligent in powerfully producing clouds and spreading rain to extinguish the heat distress of beings.

There were also countless *kumbhāṇḍa kings* there. Their names were: Increase Kumbhāṇḍa King, Dragon Lord Kumbhāṇḍa King, Banner of Excellent Adornments Kumbhāṇḍa King, Universally Beneficial Actions Kumbhāṇḍa King, Extremely Fearsome Kumbhāṇḍa King, Beautiful Eyes and Excellent Adornments Kumbhāṇḍa King, Lofty Peak of Wisdom Kumbhāṇḍa King, Valiant and Strong Arms Kumbhāṇḍa King, Flower-like Eyes of Boundless Purity Kumbhāṇḍa King, and Vast God-like Face and Asura Eyes Kumbhāṇḍa King. *Kumbhāṇḍa* kings such as these served as their leaders. They were there in countless numbers. They all diligently cultivated and trained in unimpeded Dharma gateways and emanated great radiance.

There were also countless *gandharva* kings there. Their names were: Country-Sustaining Gandharva King, Tree Light Gandharva King, Eye of Purity Gandharva King, Floral Crown Gandharva King, Universal Sound Gandharva King, Marvelous Eyes Delighting in Swaying Gandharva King, Wondrous Voice Lion Banner Gandharva King, Everywhere Emanating Jewel Light Gandharva King, Vajra Tree Blossom Banner Gandharva King, and Delighting in Everywhere Displaying Adornments Gandharva King. *Gandharva* kings such as these served as their leaders. They were there in countless numbers. They all had deep resolute faith in the great Dharma, delighted in it, felt fond esteem for it, and cultivated it diligently and tirelessly.

There were also countless lunar devas there. Their names were: Lunar Deva, Flower King Topknot Light Deva, Pure Light of the Many Wonders Deva, Instilling Happiness in the Minds of the World Deva, Eye Light of the King of Trees Deva, Manifesting Pure Radiance Deva, Pervasively Traveling Unmoving Radiance Deva, Sovereign King of the Constellations Deva, Moon of Pure Awakening Deva, and Radiance of Great Awesome Virtue Deva. Devas such as these served as their leaders. They were there in countless numbers. They were all diligent in revealing the jewel of the minds of beings.

There were also countless solar devas there. Their names were: Solar Deva, Radiant Flaming Light Eyes Deva, Banner of Sumeru's

Awe-inspiring Light Deva, Stainless Jewel Adornment Deva, Courageous Irreversibility Deva, Marvelous Flower Tassel Light Deva, Supreme Banner Light Deva, Universally Radiant Jewel Topknot Deva, Radiant Eyes Deva, Sustaining Supreme Virtue Deva, and Universal Light Deva. Devas such as these served as their leaders. They were there in countless numbers. They all diligently cultivated benefiting beings and promoting growth in their roots of goodness.

There were also countless kings of the Trāyastriṃśa Heavens there. Their names were: Śakra Indra Deva King, Universally Praised Full Voice Deva King, Eye of Kindness Jeweled Topknot Deva King, Famous Jeweled Light Banner Deva King, Joy and Bliss Producing Topknot Deva King, Delightful Right Mindfulness Deva King, Supreme Sound of Sumeru Deva King, Accomplished in Mindfulness Deva King, Delightfully Pure Flower Light Deva King, Eye of the Wisdom Sun Deva King, and Masterful Radiance Able to Invoke Awakening Deva King. Deva kings such as these served as their leaders. They were there in countless numbers. They were all diligent in initiating vast karmic works in all worlds.

There were also countless kings of the Suyāma Heavens there. Their names were: Good Timse Deva King, Delightful Radiance Deva King, Banner of Endless Wisdom Qualities Deva King, Skillfully Transforming Stately Adornments Deva King, Great Light of Complete Retention Deva King, Inconceivable Wisdom Deva King, Circular Navel Deva King, Light Flames Deva King, Light Illumination Deva King, and Greatly Renowned for Universal Contemplation Deva King. Deva kings such as these served as their leaders. They were there in countless numbers. They were all diligent in cultivating vast roots of goodness with minds which were always joyfully contented.

There were also an inconceivable number of kings of the Tuṣita Heavens there. Their names were: Easily Satisfied Deva King, Topknot of an Ocean of Joy and Bliss Deva King, Banner of Supreme Meritorious Qualities Deva King, Quiescent Light Deva King, Delightful and Marvelous Eyes Deva King, Jeweled Peak's Moon of Purity Deva King, Power of Supreme Courage and Strength Deva King, Marvelous Radiance of Vajra Deva King, Banner of the Constellations' Adornment Deva King, and Delightful Adornment Deva King. Deva kings such as these served as their leaders. They were there in inconceivably great numbers. They were all diligent in practicing mindfulness of the names of all buddhas.

There were also countless kings of the Transformation of Bliss Heavens[10] there. Their names were: Skillful Transformations Deva

King, Quiescent Sound and Light Deva King, Light of the Power of Transformation Deva King, Lord of Adornments Deva King, Light of Mindfulness Deva King, Supreme Cloud Sound Deva King, Supreme Light of Many Wonders Deva King, Marvelous Topknot Radiance Deva King, Perfection of Joyous Wisdom Deva King, Flower Light Topknot Deva King, and Universal Vision of the Ten Directions Deva King. Deva kings such as these served as their leaders. They were there in countless numbers. They were all diligent in training all beings and enabling their liberation.

There were also innumerable kings of the Freely Appropriating Others' Pleasures Heavens[11] there. Their names were: Consummate Sovereign Mastery Deva King, Marvelous Eyes Lord Deva King, Marvelous Crown Banner Deva King, Courageous Wisdom Deva King, Sublime Sounds and Sentences Deva King, Sublime Light Banner Deva King, Gateway to the Realm of Quiescence Deva King, Banner of Marvelous Wheel Adornments Deva King, Mastery of Floral Intelligence Deva King, and Light of the Marvelous Adornments of Indra's Powers Deva King. Deva kings such as these served as their leaders. They were there in countless numbers. They were all diligent in cultivating vast Dharma gateways of masterful skillful means.

There were also innumerable kings of the Great Brahma Heavens[12] there. Their names were: Śikhin Deva King, Wisdom Light Deva King, Light of Fine Wisdom Deva King, Universal Cloud Sound Deva King, Masterful Contemplator of the World's Languages Deva King, Quiescent and Radiant Eyes Deva King, Light Pervading the Ten Directions Deva King, Transformational Sounds Deva King, Eye-Dazzling Radiance Deva King, and Mind-Pleasing Ocean Sounds Deva King. Deva kings such as these served as their leaders. They were there in inexpressibly great numbers. They all possessed great kindness, felt kindly sympathy for beings, and streamed forth pervasively illuminating radiance to make them feel happy.

There were also countless kings of the Light and Sound Heavens[13] there. Their names were: Delightful Radiance Deva King, Marvelous Light of Purity Deva King, Able Mastery of Sounds Deva King, Supreme Mindfulness and Wisdom Deva King, Sublime Sound of Delightful Purity Deva King, Skillful Reflection on Sounds Deva King, Pervasively Illuminating Universal Sound Deva King, Extremely Profound Light and Sound Deva King, Light of Stainless Renown Deva King, and Supreme Pure Light Deva King. Deva kings such as these served as their leaders. They were there in countless numbers. They all dwelt in the unobstructed dharma of vast quiescent joy and bliss.

There were also countless kings of the Universal Purity Heavens[14] there. Their names were: Renowned for Purity Deva King, Supreme Views Deva King, Quiescent Virtue Deva King, Sumeru Sound Deva King, Eye of Pure Mindfulness Deva King, Delightful Supreme Illumination Deva King, Sovereign Lord of the World Deva King, Flaming Light Mastery Deva King, Delight in Contemplating Dharma's Transformations Deva King, Transformation Banner Deva King, and Sublime Adornment of Constellation Sounds Deva King. Deva kings such as these served as their leaders. They were there in countless numbers. They had all already become established in vast Dharma gateways and were all diligently devoted to beneficial works in all worlds.

There were also countless kings of the Vast Fruition Heavens[15] there. Their names were: Banner of the Lovely Light of Dharma Deva King, Ocean of Pure Adornments Deva King, Supreme Wisdom Light Deva King, Banner of Masterful Wisdom Deva King, Delighting in Quiescence Deva King, Eye of Universal Knowledge Deva King, Delighting in Reflective Intelligence Deva King, Light of Skillfully Engendered Wisdom Deva King, Light of Undefiled Quiescence Deva King, and Vast Light of Purity Deva King. Deva kings such as these served as their leaders. They were there in countless numbers. There were none among them who had not made the dharma of quiescence the palace in which they securely dwelt.

And there were also innumerable kings of the Great Sovereign Mastery Heavens[16] there. Their names were: Ocean of Subtly Flaming Radiance Deva King, Renowned for Sovereign Mastery Deva King, Eye of Pure Meritorious Qualities Deva King, Delightfully Great Intelligence Deva King, Mastery of Motionless Radiance Deva King, Eye of Sublime Adornment Deva King, Light of Skillful Reflection Deva King, Delightfully Great Wisdom Deva King, Banner of Pervasive Sound Adornments Deva King, and Light of Famously Ultimate Vigor Deva King. Deva kings such as these served as their leaders. They were there in indescribably great numbers. They all diligently contemplated the dharma of signlessness and were impartial in all their practices.

At that time, the ocean-like assembly of beings at the Tathāgata's site of enlightenment had all already assembled there like a cloud. All of the boundlessly many kinds of beings there encircled him and completely filled the area. In all their different forms and appearances, all of these various groups of followers, each arriving from their own particular region, drew near to the Bhagavat and gazed up at him with single-minded admiration.

Having already abandoned all the afflictions, mental defilements, and other habitual karmic propensities, and having already crushed the mountain of heavy karmic obstacles, everyone in this assembly was free of obstructions to seeing the Buddha. They were like this because they had all been gathered in by Vairocana Tathāgata with the four means of attraction during those times in the past when, throughout an ocean of kalpas, he was cultivating the bodhisattva practices.

During that time when he was planting roots of goodness under every one of the buddhas, he had already skillfully accumulated the many different kinds of skillful means with which he taught them, ripened them, and enabled them to become established in the path to all-knowledge.

They had sown a measureless amount of goodness and had already garnered much great merit. They had all already entered the ocean of skillful means and vows. The conduct that they practiced was fully purified. They were already able to skillfully go forth on the path of emancipation. They were always able to see the Buddha with complete luminous clarity.

Through the power of resolute conviction,[17] they had entered the Tathāgata's great ocean of meritorious qualities and had attained easeful mastery[18] of the spiritual superknowledges in the liberation gateways of all buddhas, for instance:

The Great Sovereign Mastery Deva King known as Ocean of Subtly Flaming Radiance acquired the liberation gateway of power in quiescence and skillful means throughout the Dharma realm and the realm of empty space.

Renowned for Sovereign Mastery Deva King acquired the liberation gateway of sovereign mastery in everywhere contemplating all dharmas.

Eye of Pure Meritorious Qualities Deva King acquired the liberation gateway of the effortless practice of realizing all dharmas are neither produced nor destroyed and neither come nor go.

Delightfully Great Intelligence Deva King acquired the liberation gateway of the ocean of wisdom gained by directly seeing the true character of all dharmas.

Mastery of Motionless Radiance Deva King acquired the liberation gateway of the great expedient meditative absorption by which one bestows boundless happiness on beings.

Eye of Sublime Adornment Deva King acquired the liberation gateway by which one extinguishes the darkness of delusion and fear through enabling the contemplation of the dharma of quiescence.

Light of Skillful Reflection Deva King acquired the liberation gateway of skillfully entering boundless spheres of experience without generating any thought karma associated with any of the realms of existence.

Delightfully Great Wisdom Deva King acquired the liberation gateway in which one goes everywhere in the ten directions to speak Dharma and yet does so without moving or relying on anything at all.

Banner of Pervasive Sound Adornments Deva King acquired the liberation gateway of entering the Buddha's quiescent realm while everywhere manifesting light.

Famously Radiant Excellent Vigor Deva King[19] acquired the liberation gateway of remaining in one's place of awakening while focusing on a boundlessly vast realm.

At that time, assisted by the Buddha's awesome powers, Ocean of Subtly Flaming Radiance Deva King surveyed all the congregations of Great Sovereign Mastery deva kings and then spoke these verses:

The Buddha's body pervades all the great assemblies,
endlessly filling up the entire Dharma realm.
It is quiescent, devoid of any inherent nature, and ungraspable,
and yet it appears for the sake of rescuing the world.

The Tathāgata, the Dharma King, comes forth into the world
and is able to light the world-illumining lamp of the sublime Dharma.
His realm is boundless and endless.
This is what Renowned for Sovereign Mastery has realized.

Buddha is inconceivable, has abandoned discriminations,
has utterly realized that no signs exist anywhere in the ten directions,
and has extensively opened the path of purity for the world.
Pure Eye Deva[20] is able to contemplate and see matters such as these.

The Tathāgata's wisdom is so boundless
that no one in the world can measure it.
He forever extinguishes beings' deluded and dark thoughts.
Delightfully Great Intelligence penetrated this and deeply abides in it.

The meritorious qualities of the Tathāgata are inconceivable.
Whenever beings see him, their afflictions are extinguished.

He everywhere causes those in the world to obtain happiness.
Mastery of Motionless Radiance is able to perceive this.

Beings are always confused and blanketed by delusion's darkness.
The Tathāgata explains for them the dharma for reaching quiescence.
This then serves as a lamp of wisdom which illuminates the world.
Eye of Sublime Adornments is able to understand this skillful means.

The Tathāgata's pure and marvelous form body is incomparable
in manifesting everywhere throughout the ten directions.
This body has no inherent nature and no place on which it depends.
This is what Skillful Reflection Deva contemplates.

The reach of the Tathāgata's voice is unbounded and unobstructed.
Of those capable of receiving the teaching, none fail to hear it.
And yet the Buddha remains quiescent and never moves.
This is the liberation gained by Delightful Wisdom Deva.

The quiescent and liberated lord of gods and men—
there is nowhere in the ten directions he does not directly appear.
The brilliance of his illumination fills the entire world.
This unimpeded dharma was seen by Banner of Adornments Deva.

Throughout a boundless ocean of great kalpas,
the Buddha sought bodhi for the sake of sentient beings
and used the various spiritual superknowledges to teach everyone.
Light of Famous Vigor awakened to this dharma.

Furthermore, Banner of the Lovely Light of Dharma acquired the liberation gateway of everywhere contemplating the faculties of all beings and speaking Dharma for them to sever their doubts.

Ocean of Pure Adornments Deva King acquired the liberation gateway of being enabled to see the Buddha whenever bringing him to mind.

Supreme Wisdom Light Deva King acquired the liberation gateway of the body adorned with the independence of the uniformly equal nature of dharmas.

Banner of Masterful Wisdom Deva King acquired the liberation gateway of establishing an ocean of inconceivable adornments in a single mind-moment through completely understanding all worldly dharmas.

Delighting in Quiescence Deva King acquired the liberation gateway of manifesting an inconceivable number of buddha *kṣetras* in but a single pore without any mutual interference [between the large and the small].

Eye of Universal Knowledge Deva King acquired the liberation gateway of entering the universal gateway and contemplating the Dharma realm.

Delighting in Reflective Intelligence Deva King acquired the liberation gateway of always appearing directly before all beings in many ways for boundless kalpas.

Light of Skillfully Engendered Wisdom Deva King acquired the liberation gateway of entry into the inconceivable Dharma through contemplation of all worldly spheres of cognition.

Light of Undefiled Quiescence Deva King acquired the liberation gateway of showing all beings the dharmas for achieving emancipation.

Vast Light of Purity Deva King acquired the liberation gateway of contemplating all beings who should be taught and then enabling their entry into the Dharma of the Buddha.

At that time, assisted by the Buddha's awesome powers, Banner of the Lovely Light of Dharma Deva King surveyed all the congregations of Lesser Vastness Heaven devas, Limitless Vastness Heaven devas, and Vast Fruition Heaven devas and then spoke these verses:

The realm of the buddhas is so inconceivable
that no being anywhere would be able to fathom it.
They everywhere enable the minds of beings to develop resolute faith
and the vast aspiration which is inexhaustible.

Wherever there are beings capable of accepting the Dharma,
the awesome spiritual powers of the Buddha lead them
and enable them to always behold the Buddha directly before them.
Ocean of Adornments Deva King sees this in this way.

The nature of all dharmas has nothing on which it depends.
The Buddha's appearance in the world is also just like this.
In all the realms of existence, there is no place on which he relies.
This is what Supreme Wisdom is able to contemplate.

The Buddha's spiritual powers are able to manifest
in accordance with whatever the minds of beings desire,
adapting to their differences in ways that are inconceivable.
This is Wisdom Banner King's ocean of liberation.

All the lands of the past
appear in but a single pore.
This is due to the great spiritual superknowledges of the buddhas.
Delighting in Quiescence is able to expound on this.

The endless ocean of all gateways into the Dharma
all come together in one single dharma in the site of enlightenment.

Such is the nature of dharmas taught by the Buddha.
Eye of Knowledge is able to understand this skillful means.

He resides in all lands throughout the ten directions
and proclaims the Dharma there.
The Buddha's body has neither any going nor any coming.
This is the sphere of experience of Delighting in Reflective Intelligence.

The Buddha contemplates worldly dharmas as like reflected light,
enters their extremely abstruse and mysterious regions,
and expounds on the nature of dharmas as always quiescent.
Skillfully Engendered Wisdom's reflections are able to perceive this.

The Buddha skillfully and completely knows all spheres of cognition
and, adapting to the faculties of beings, rains down the Dharma rain
to teach the inconceivable gateways of emancipation.
This is what Undefiled Quiescence was able to awaken to and enter.

The Bhagavat constantly uses great kindness and compassion
to benefit beings and thus brings forth manifestations
to equally rain down the Dharma rain and fill each being to capacity.
Light of Purity Deva is able to expound on this.

Furthermore, Renowned for Pure Wisdom Deva King[21] acquired the liberation gateway of completely comprehending the skillful means for all beings' paths of liberation.

Supreme Views Deva King acquired the liberation gateway of following along and appearing everywhere like a shadow in according with whatever pleases the congregations of devas.

Quiescent Virtue Deva King acquired the liberation gateway of great skillful means in purifying the domains of all buddhas.

Sumeru Sound Deva King acquired the liberation gateway of adapting to all beings as they flow along forever in *saṃsāra*'s ocean of cyclic existence.

Eye of Pure Mindfulness Deva King acquired the liberation gateway of recollection of the Tathāgata's practices in training beings.

Delightful Universal Illumination Deva King[22] acquired the liberation gateway that flowed from the ocean of the universal gateway *dhāraṇī*.

Sovereign Lord of the World Deva King acquired the liberation gateway of the ability to enable beings to meet the Buddha and develop a treasury of faith.

Flaming Light Mastery Deva King acquired the liberation gateway of the ability to enable all beings to hear the Dharma, develop faith, rejoice, and gain emancipation.

Delight in Contemplating Dharma's Transformations Deva King acquired the liberation gateway of penetrating all bodhisattvas' training practices as being just as boundless and inexhaustible as space.

Transformation Banner Deva King acquired the liberation gateway of contemplating beings' measureless afflictions with universal compassion and wisdom.

Sublime Adornment of Constellation Sounds Deva King acquired the liberation gateway of attraction and teaching through emanating light and manifesting the Buddha's three spheres.[23]

At that time, assisted by the Buddha's awesome powers, Renowned for Pure Wisdom Deva King surveyed all the congregations of devas from the Lesser Purity Heavens, the Immeasurable Purity Heavens, and the Universal Purity Heavens and then spoke these verses:

He who completely understands the unimpeded nature of dharmas
manifests throughout the countless *kṣetras* of the ten directions
and expounds upon the inconceivable realm of the Buddha,
thereby causing beings to return together to the ocean of liberation.

Abiding in the world, the Tathāgata does not depend on anything,
and, in this, he is like a reflection that appears in many lands.
The nature of dharmas is ultimately without any arising.
This is the gateway entered by Supreme Views King.

Cultivating skillful means for an ocean of countless kalpas,
everywhere purifying the lands of the ten directions,
and abiding forever unmoving in the suchness of the Dharma realm—
this is what Quiescent Virtue Deva awakened to.

To beings who are covered over and obstructed by delusion
and who, blind and in darkness, always abide in *saṃsāra,*
the Tathāgata shows the path of purity.
This is the liberation acquired by Sumeru Sound.

The unexcelled path traveled by buddhas
is one that no being can fathom.
Hence they teach them with many different gateways of skillful means.
By careful contemplation, Eye of Pure Mindfulness can know them all.

The Tathāgata always uses complete-retention *dhāraṇī* gateways
as numerous as the atoms contained in an ocean of *kṣetras*
to instruct the beings throughout all of them.
This is the gateway Universal Illumination Deva King is able to enter.

A *tathāgata*'s appearance in the world is very difficult to meet,
for it is encountered but once in an ocean of countless kalpas.
It is able to cause beings to develop resolute faith.
This is what Sovereign Lord Deva has realized.

The Buddha said that the nature of dharmas has no nature.
This is extremely profound, vast, and inconceivable.
He everywhere enables beings to develop pure faith—
Flaming Light Deva King is well able to understand this.

The *tathāgatas* of the three times are complete in meritorious qualities.
Their teaching of the realms of beings is inconceivable.
Contemplating this produces celebratory joy—
Delight in Dharma is able to expound on matters such as this.

Beings are submerged in the ocean of afflictions.
Their delusion and turbidity of views are extremely fearsome.
Out of pity, the Great Master enables them to forever abandon them.
This is the realm contemplated by Transformation Banner King.

The Tathāgata constantly emanates great brilliant light
within each ray of which there are countless buddhas.
Each and every one shows the endeavors by which they teach beings.
This is the gateway entered by Sublime Constellation Sounds Deva.

Furthermore, Delightful Radiance Deva King acquired the liberation gateway of constantly experiencing quiescent bliss while still being able to descend, appear, and then extinguish the sufferings of those in the world.

Marvelous Light of Purity Deva King acquired the liberation gateway of the oceanic mind of great compassion which is a treasury of joy and bliss for all beings.

Mastery of Sounds Deva King acquired the liberation gateway of manifesting in but a single mind-moment the power of all the merit created by all beings throughout boundless kalpas.

Supreme Mindfulness and Wisdom Deva King acquired the liberation gateway of everywhere causing the creation, abiding, and destruction of all worlds to be as pure as space.

Sublime Sound of Delightful Purity Deva King acquired the liberation gateway of delighting in and faithfully accepting the Dharma of all the *āryas*.

Skillful Reflection on Sounds Deva King acquired the liberation gateway of being able to expound for an entire kalpa on the meaning of all the grounds and their skillful means.

Sound of Adorned Explanations Deva King acquired the liberation gateway of the skillful means of presenting great offerings to all bodhisattvas when they descend from the Tuṣita Heaven to take birth.[24]

Extremely Profound Light and Sound Deva King acquired the liberation gateway of contemplating the inexhaustible ocean of spiritual superknowledges and wisdom.

Vast Renown Deva King[25] acquired the liberation gateway of the power of skillful means used when all buddhas appear in the world after their ocean of meritorious qualities has been completely fulfilled.

Supreme Pure Light Deva King acquired the liberation gateway of the generation of a treasury of deep faith and delight through the power of the Tathāgata's past vows.

At that time, assisted by the Buddha's awesome powers, Delightful Radiance Deva King surveyed all the congregations of devas from the Lesser Light Heavens, the Immeasurable Light Heaven, and the Ultimate Light Heavens and then spoke these verses:

I recall the Tathāgata's practices carried out in the past
in works of service, offerings to boundlessly many buddhas,
and pure deeds which accorded with his original mind of faith.
Aided by the Buddha's awesome powers, I now see them all.

The Buddha's body is signless and free of the many defilements.
He always dwells on the ground of kindness, compassion, and pity
and causes the sorrows and distress of the world to all be dispelled.
Such is the liberation of Sublime Light.

The Buddha's Dharma is vast and boundless.
The ocean of all *kṣetras* appears within it
in accordance with the differences in their creation and destruction.
This is the power of Sovereign Sound's liberation.

The power of the Buddha's spiritual superknowledges has no peer.
He appears in all the vast *kṣetras* of the ten directions
and causes them all to be purified and always manifest.
These are skillful means in the liberation of Supreme Mindfulness.

He makes respectful offerings to all *tathāgatas*
as numerous as the atoms in an ocean of *kṣetras*
and is not neglectful in hearing Dharma and abandoning defilement.
This is Sublime Sound Deva's application of this Dharma gateway.

Throughout a great ocean of incalculably many kalpas, the Buddha
was unmatched in teaching the skillful means related to the grounds.
What he taught was boundless and inexhaustible.
Skillful Reflection on Sounds knows the meaning of this.

The Tathāgata's countless gateways of spiritual transformation
are such that, in a single mind-moment, he manifests everywhere

the great expedients in his spirit's descent to attain enlightenment.
This is the liberation gained by Sound of Adorned Explanations Deva.

What his awesome powers sustain, what he is able to expound,
his manifestation of works of the buddhas' spiritual superknowledges,
and his adapting to faculties and desires, enabling all to gain purity—
This was Light and Sound Deva's liberation gateway.

The Tathāgata's boundless wisdom
is unmatched by any in the world and it is not attached to anything.
With a kindly mind, he responds to beings, appearing before them all.
Vast Renown Deva has awakened to this path.

The Buddha's past cultivation of the bodhi practices,
his offerings to all buddhas of the ten directions,
and his making of vows in the presence of each and every buddha—
Hearing of these, Supreme Light was filled with great joyous delight.

Furthermore, the Brahma Heaven King, Śikhin, acquired the liberation gateway of dwelling in all sites of enlightenment throughout the ten directions while teaching Dharma and remaining pure and free of defiling attachments in whatever he practiced.

Wisdom Light Brahma Heaven King acquired the liberation gateway of enabling all beings to enter and abide in *dhyāna* samādhi.

Light of Fine Contemplative Wisdom Brahma Heaven King acquired the liberation gateway of everywhere penetrating all inconceivable dharmas.

Universal Cloud Sound Brahma Heaven King acquired the liberation gateway of entering the ocean of all sounds of the buddhas.

Masterful Contemplator of the World's Languages Brahma Heaven King acquired the liberation gateway of the ability to recall the skillful means used by bodhisattvas in teaching all beings.

Quiescent and Radiant Eyes Brahma Heaven King acquired the liberation gateway of revealing the individual differences in the characteristics of karmic retribution as it occurs in all worlds.

Universally Pervasive Light Brahma Heaven King acquired the liberation gateway of adapting to all beings' different types by appearing directly before them all to train them.

Transformational Sounds Brahma Heaven King acquired the liberation gateway of abiding in the realm of quiescent practice realizing the pure character of all dharmas.

Eye-Dazzling Radiance Brahma Heaven King acquired the liberation gateway of always diligently making his appearance without any attachment to any stations of existence, without boundaries, and without dependence on anything at all.

Mind-Pleasing Ocean Sounds Brahma Heaven King acquired the liberation gateway of always reflectively contemplating the endless dharmas.

At that time, assisted by the Buddha's awesome powers, the Great Brahma Heaven King, Śikhin, surveyed all the congregations of devas from the Brahmakāyika Heavens, the Brahma Ministers Heavens, the Brahma Assembly Heavens, and the Great Brahma Heavens, and then spoke these verses:

The Buddha's body is pure, ever quiescent,
radiant with dazzling illumination that pervades the world,
signless, inactive, having no shadows or images,
and like a cloud in the sky. Just so is it seen.

Buddha's body abides in such a realm of meditative absorption
that no being would be able to fathom it.
The revelation of his inconceivable gateways of skillful means—
It was to this that Wisdom Light King awakened.

With but a single word, he entirely expounds, without exception,
an ocean of Dharma gates as numerous as atoms in a buddha *kṣetra*
such that one could not fully describe them even in an ocean of kalpas.
This is the liberation of Light of Fine Contemplative Wisdom.

All buddhas' perfect voices equally reach the entire world
in which each being understands in accordance with its type,
and yet, in their voices' utterances, they make no discriminations.
Such has been the awakening of Universal Sound Brahma Deva.

The expedient practices leading to realization of bodhi
used by all *tathāgatas* of the three periods of time
are all revealed there within the body of the Buddha.
Such is the liberation of Masterful with Languages Deva.

Adapting to their causal factors, they respond in many different ways
to the differences in the karma of all beings.
It is in this way that the buddhas all appear in the world.
Quiescent and Radiant Deva is able to awaken to and enter this gate.

They possess sovereign mastery of the countless Dharma gateways
as they train beings throughout the ten directions,
yet they still do not give rise to any discriminations among them.
This is the realm of Pervasive Light Deva.

The Buddha's body, like space, is endless.
Signless, unimpeded, and pervading the ten directions,
all the appearances he responds with are like magical conjurations.
Transformational Sounds King awakened to this path.

The marks of the Tathāgata's body are boundless.
So too is this so with his wisdom and his voice.
Abiding in the world, he manifests forms, yet has no attachments.
Dazzling Radiance Deva King entered this gateway.

The Dharma King dwells at peace in the palace of sublime Dharma.
There is nothing not illuminated by his Dharma body's light.
The nature of dharmas is incomparable and signless.
This is the liberation of Ocean Sounds King.

Furthermore, Sovereign Mastery Deva King acquired the liberation gateway of a treasury of sovereign mastery manifesting the ripening of countless beings.

Fine Eyes Lord Deva King acquired the liberation gateway of contemplating what pleases beings, thus enabling them to enter the bliss of the realm of the *āryas*.

Marvelous Jeweled Banner Crown Deva King acquired the liberation gateway of adapting to beings' many different aspirations and understandings to enable them to begin the practice.

Courageous Wisdom Deva King acquired the liberation gateway of embracing all the principles taught for the sake of all beings.

Sublime Sounds and Sentences Deva King acquired the liberation gateway of remembering the Tathāgata's vast kindness to increase the progress of one's own practice.

Sublime Light Banner Deva King acquired the liberation gateway of manifesting the gateway of great compassion to utterly vanquish all the banners of arrogance.

Quiescent Realm Deva King acquired the liberation gateway of subduing all the hateful and injurious thought in the world.

Banner of Marvelous Wheel Adornments Deva King acquired the liberation gateway of the boundlessly many buddhas of the ten directions arriving in response to one's recollecting them.

Flower Light Intelligence Deva King acquired the liberation gateway of everywhere manifesting realization of right enlightenment according to the thoughts in beings' minds.

Indra's Marvelous Light Deva King acquired the liberation gateway of the dharma of sovereign mastery in the great awesome power to everywhere enter all worlds.

At that time, assisted by the Buddha's awesome powers, Sovereign Mastery Deva King surveyed all the congregations of devas from the *Īśvara* Heavens, and then spoke these verses:

The Buddha's body is all-pervasive, equal to the Dharma realm,
everywhere responding to beings by appearing directly before them,

always teaching and guiding them with different teaching gateways
so that they are able to awaken to Dharma with sovereign mastery.

Of all the different kinds of bliss in the world,
the *ārya*'s quiescent bliss is supreme,
abiding in the vast nature of dharmas.
Marvelous Eyes Deva King has contemplated and perceived this.

The Tathāgata's manifestations pervade the ten directions,
everywhere responding to beings' minds in his teaching of Dharma,
thus severing all their doubting thoughts.
This is the liberation gateway of Marvelous Banner Crown.

The buddhas pervade the world, expounding with marvelous voices.
The Dharma they teach throughout countless kalpas,
they can speak it all with but a single word.
This is the liberation gateway of Courageous Wisdom Deva.[26]

All the vast kindness in the entire world
does not match even a single hair's fraction of the Tathāgata's.
The kindness of the Buddha is as inexhaustible as space.
This was what Sublime Sounds Deva realized.

The lofty mountain of all beings' arrogance is so entirely shattered
by the One of Ten Powers that no trace of it remains.
This is the function of the Tathāgata's great compassion.
Such is the path traveled by Sublime Light Banner King.

His wisdom light is pure and it fills the world.
Whoever sees it is rid of the darkness of delusion
and is caused to leave the wretched destinies far behind.
Quiescence Deva King awakened to this dharma.

The rays of light from but a single pore are able to expound
on buddha names as numerous as all beings
so they all are able to hear in accordance with whatever pleases them.
This is Banner of Marvelous Wheel Adornment Deva's liberation.

The Tathāgata's powers of sovereign mastery are so measureless
that they completely fill the Dharma realm and all of empty space.
Everyone in this entire congregation is able to clearly behold this.
This is the gateway of liberation entered by Floral Intelligence Deva.

Throughout an ocean of measureless and boundless great kalpas,
he manifests everywhere in the ten directions, teaching the Dharma,
yet no one has ever seen the Buddha as having any coming or going.
This is what Light of Lord [Indra's Powers] Deva awakened to.

Furthermore, Skillful Transformations Deva King acquired the liberation gateway of elucidating the transformative power of all karmic actions.

Quiescent Sound and Light Deva King acquired the liberation gateway of relinquishing all grasping of objective conditions.

Light of the Power of Transformation Deva King acquired the liberation gateway of everywhere extinguishing beings' deluded and dark thoughts, thus enabling their development of perfect wisdom.

Lord of Adornments Deva King acquired the liberation gateway of manifesting boundlessly many mind-pleasing sounds.

Light of Mindfulness Deva King acquired the liberation gateway of completely understanding all buddhas' signs of endless merit.[27]

Supreme Cloud Sound Deva King acquired the liberation gateway of universal knowledge of the sequence of creation and destruction in all past kalpas.

Supreme Light Deva King acquired the liberation gateway of awakening the wisdom of all beings.

Marvelous Topknot Deva King acquired the liberation gateway of pouring forth light which swiftly fills the realms of empty space throughout the ten directions.

Joyous Wisdom Deva King acquired the liberation gateway of the power of vigor by which none of his endeavors can be destroyed by anyone.

Flower Light Topknot Deva King acquired the liberation gateway of knowing the retributions undergone by all beings as a result of their karmic actions.

Universal Vision of the Ten Directions Deva King acquired the liberation gateway of manifesting in the inconceivably many different forms and types of beings.

At that time, assisted by the Buddha's awesome powers, Skillful Transformations Deva King surveyed all the congregations of devas from the Fine Transformations Heavens, and then spoke these verses:

The nature of the world's karma is inconceivable.
The Buddha explains all of this for the many confused beings,
skillfully elucidating the true principles of the causes and conditions
related to the differences in the karma of all beings.

In every contemplation of the Buddha, nothing at all is found to exist.
Even searching throughout the ten directions, he still cannot be found.
Nothing is truly substantial in a Dharma body's manifestations.
This is the dharma perceived by Quiescent Sound Deva.

Buddha cultivated the practices throughout an ocean of kalpas
to extinguish the world's delusions from the darkness of ignorance.
Therefore his purity is the most luminously bright.
This is what Light of the Power Deva's mind awakened to.

Of all the marvelous sounds in the world,
there are none able to compare to the Tathāgata's voice.
The Buddha uses a single sound that pervades the ten directions.
Lord of Adornments Deva entered this liberation.

The power of the many kinds of merit existing in the world
cannot equal that of even one of the Tathāgata's marks.
The merit of the Tathāgata is as vast as empty space.
This is what Light of Mindfulness Deva saw through contemplation.

The Buddha is able to manifest within but a single pore,
all of the different aspects of creation and destruction as they occur
in all the countless kalpas throughout the three periods of time.
This is what Superior Cloud Sound Deva completely understood.

Though one might learn the volume of the ten directions of space,
one could still never know the capacity of a single pore of the Buddha.
Such unimpeded capacity as this is inconceivable.
Marvelous Topknot Deva King was already able to awaken to this.

Throughout countless kalpas of the past, the Buddha
completely cultivated the vast *pāramitās,*
remaining free of indolence in his diligent cultivation of vigor.
Joyous Wisdom Deva was able to know this Dharma gateway.

The causes and conditions of the nature of karma are inconceivable.
The Buddha has explained them all for those in the world.
The nature of dharmas is fundamentally pure and free of defilements.
This was the point of entry for Flower Light Deva.

You should contemplate a single pore of the Buddha.
All beings are entirely present within it.
Even so, they neither come nor go.
This is what Universal Vision Deva King completely understood.

Furthermore, Easily Satisfied Deva King acquired the liberation gateway of the wheel of the perfectly complete teaching turned by all buddhas when they appear in the world.

Topknot of an Ocean of Joy and Bliss Deva King acquired the liberation gateway of a body of pure light that pervades the realm of empty space.

Banner of Supreme Meritorious Qualities Deva King acquired the liberation gateway of an ocean of pure vows that extinguish the world's sufferings.

Quiescent Light Deva King acquired the liberation gateway of everywhere manifesting bodies to teach the Dharma.

Fine Eyes Deva King acquired the liberation gateway of everywhere purifying all realms of beings.

Jeweled Peak's Moon Deva King acquired the liberation gateway of the inexhaustible treasury by which there is the universal teaching of those in the world through always appearing directly before them.

Power of Courage and Strength Deva King acquired the liberation gateway of opening and revealing the realm of all buddhas' right enlightenment.

Marvelous Radiance of Vajra Deva King acquired the liberation gateway of fortifying all beings' resolve to attain bodhi, thus rendering it indestructible.

Banner of the Constellations Deva King acquired the liberation gateway of drawing near to all buddhas when they appear in the world to contemplate the skillful means they use to train beings.

Marvelous Adornments Deva King acquired the liberation gateway of instantaneously knowing the minds of all beings and then responding with manifestations adapted to those circumstances.

At that time, assisted by the Buddha's awesome powers, Easily Satisfied Deva King surveyed all the congregations of devas from the Tuṣita Heavens[28] and then spoke these verses:

The Tathāgata is vast, pervading the Dharma realm,
identical with all beings,[29] everywhere responding to the many beings,
explaining the gates to the wondrous,
and thereby enabling them to enter the inconceivable pure Dharma.

The Buddha's body appears everywhere in all the ten directions,
free of attachments, unimpeded, and ungraspable.
In various physical appearances, it is seen by all in the world.
This is the gateway that Topknot of Joy and Bliss Deva entered.

Throughout the distant past, the Tathāgata cultivated all the practices,
made pure and magnanimous vows as deep as an ocean,
and caused all the dharmas of a buddha to become fulfilled.
Supreme Qualities Deva was able to know these skillful means.

The Dharma body of the Tathāgata is inconceivable.
Like reflections, division bodies appear equally in the Dharma realm,
in place after place, explicating all dharmas.
This is Quiescent Light Deva's gateway to liberation.

Beings are bound up and submerged in karma and afflictions,
arrogant, neglectful, and possessed of minds that run off and wander.
The Tathāgata teaches the dharma of quiescence for their sakes.
Fine Eyes Deva reflected on, realized, and rejoiced in this.

The true Master Guide of the entire world
came forth and appeared in order to rescue and serve as a refuge,

and everywhere revealed to beings the bases of happiness.
Jeweled Peak Moon Deva was able to deeply fathom this.

The sphere of action of the buddhas is inconceivable.
It pervades all dharma realms
and arrives at the far shore of perfection in all dharmas.
Valiant Wisdom observed this and was filled with joyous delight.

Wherever there are beings capable of accepting teaching,
on hearing of the Buddha's qualities, they progress toward bodhi
and are enabled to dwell with constant purity in an ocean of merit.
Marvelous Radiance Deva was able to contemplate this.

As numerous as the atoms in the ocean of *kṣetras* of the ten directions,
they all go and gather wherever all buddhas dwell,
paying reverence, making offerings, and listening to the Dharma.
This is what Adornment Banner Deva observed.

The ocean of the minds of beings is inconceivable,
with no abode, no movement, and no place on which it depends.
The Buddha clearly sees it all in but a single mind-moment.
Marvelous Adornment Deva thoroughly understands this.

Furthermore, Good Time Deva King acquired the liberation gateway of instigating the development of all beings' roots of goodness, thereby enabling them to forever abandon their sorrows.

Marvelous Radiance Deva King acquired the liberation gateway of everywhere entering all spheres of experience.

Banner of Endless Wisdom Qualities Deva King acquired the liberation gateway of extinguishing all calamities with the wheel of great compassion.

Skillfully Transforming Stately Adornments Deva King acquired the liberation gateway of completely knowing the minds of all beings of the three periods of time.

Great Light of Comprehensive Retention Deva King acquired the liberation gateway of the light of the *dhāraṇī* gateway with which one remembers all dharmas and never forgets them.

Inconceivable Wisdom Deva King acquired the liberation gateway of the skillful means by which one skillfully penetrates the inconceivable nature of all karma.

Circular Navel Deva King acquired the liberation gateway of using skillful means to turn the wheel of Dharma and bring beings to maturity.

Light Flames Deva King acquired the liberation gateway of using an eye of vast vision to everywhere contemplate beings and then go forth to train them.

Light Illumination Deva King acquired the liberation gateway of stepping beyond all karmic obstacles and refraining from going along with the works of the *māras*.

Greatly Renowned for Universal Contemplation Deva King acquired the liberation gateway of skillfully gathering in and instructing all congregations of devas, thus enabling them to adopt the practice and achieve purity of mind.

At that time, assisted by the Buddha's awesome powers, [Good] Time Deva King surveyed all the congregations of devas from the Suyāma Heavens and then spoke these verses:

During incalculably many kalpas of the distant past, the Buddha
already dried up the ocean of worldly sorrows,
opened wide the pure path to abandoning defilements,
and enabled beings' lamps of wisdom to shine forever.

The Buddha's Dharma body is so extremely vast that
its boundaries cannot be found anywhere in the ten directions.
All of his skillful means are boundless.
The wisdom of Marvelous Radiance Deva was able to penetrate this.

The sufferings of birth, aging, sickness, death, worry, and sorrow
forcefully drive the world along without a moment's pause.
The Great Teacher, moved by pity, has vowed to dispel them all.
Endless Wisdom Light Deva was able to completely awaken to this.

The Buddha's wisdom that understands all as illusory is unimpeded.
It clearly comprehends all dharmas of the three periods of time
and everywhere penetrates the thoughts and actions of beings.
This is the sphere of experience of Skillfully Transforming Deva.

The bounds of his complete-retention capacity cannot be found.
So too, the vast ocean of his eloquence is endless
and he is able to turn the wheel of the pure and sublime Dharma.
This is the liberation of Great Light Deva.

Though the nature of karma is inexhaustibly vast,
with completely awakened wisdom, he skillfully opens and reveals it
by using all types of inconceivable skillful means.
Wisdom Deva has penetrated matters such as these.

He turns the wheel of the inconceivable and sublime Dharma,
reveals the way to cultivate the path to bodhi,
and forever extinguishes the sufferings of all beings.
This is Circular Navel Deva's ground of skillful means.

The true body of the Tathāgata is originally non-dual,
yet, responding to beings, he adapts to their forms and fills the world

so that beings each see him directly before them.
This is the sphere of experience of Light Flames Deva.

If any being sees the Buddha but once, he will certainly be caused
to become purified through ridding himself of the karmic obstacles
and by forever abandoning all deeds of the *māras* without exception.
This is the path practiced by Light Illumination Deva King.

In all the congregations as vast as an ocean,
it is the Buddha who is the most awesomely radiant.
He everywhere rains down the Dharma rain, moistening beings.
This is the gate of liberation entered by Greatly Renowned Deva.

Furthermore, Śakra Indra Deva King acquired the liberation gateway of great delight in bringing to mind the appearance in the world of the buddhas of the three periods of time and other such phenomena, including clearly seeing the creation and destruction of all *kṣetras*.

Universally Praised Full Voice Deva King acquired the liberation gateway of enabling the form body of the Buddha to be realized as without peer in the world in its purity and vastness.

Eye of Kindness Jeweled Topknot Deva King acquired the liberation gateway of a cloud of kindness everywhere covering everyone.

Famous Jeweled Light Banner Deva King acquired the liberation gateway of constantly seeing the Buddha manifesting bodies before all leaders of the world, bodies with many different kinds of forms and appearances possessed of awe-inspiring virtue.

Joy and Bliss Producing Topknot Deva King acquired the liberation gateway of knowing from which kinds of meritorious karma all the cities and palaces of beings arose.

Right Mindfulness Deva King acquired the liberation gateway of revealing the deeds through which buddhas bring beings to maturation.

Lofty and Supreme Sound Deva King acquired the liberation gateway of knowing the signs of the creation and destruction of all worlds and of the transformational changes occurring during a kalpa.

Accomplished in Mindfulness Deva King acquired the liberation gateway of bringing to mind the practices used by future bodhisattvas in training beings.

Pure Flower Light Deva King acquired the liberation gateway of completely knowing the causes of the happiness enjoyed by all devas.

Eye of the Wisdom Sun Deva King acquired the liberation gateway of instructing the young devas in the roots of goodness which lead to their rebirths, thereby enabling them to become free of delusion.

Masterful Radiance Deva King acquired the liberation gateway of awakening all the congregations of devas, thus enabling them to forever sever all their various types of doubts.

At that time, assisted by the Buddha's awesome powers, Śakra Indra Deva King surveyed all the congregations of devas from the Heaven of the Thirty-Three, and then spoke these verses:

As I recall all buddhas of the three periods of time,
all their spheres of action are entirely equal.
As for how their lands are destroyed and created,
aided by the Buddha's awesome spiritual powers, I can see it all.

Buddha's body is vast, pervading the ten directions.
His marvelous form is unrivaled and benefits the many beings.
His light's illumination has no place it does not reach.
This is the path Universally Praised Deva was able to observe.

The Tathāgata's skillful means and his ocean of great kindness
were cultivated during past kalpas to the point of ultimate purity.
He has taught and guided boundlessly many beings.
Jeweled Topknot Deva King completely awakened to this.

"As I recall that the Dharma King's ocean of merit
is the most superior and peerless in the entire world,
this brings forth thoughts of vast joyous delight."
This was Jeweled Light Deva's liberation.

The Buddha knows the ocean of beings' good karma and
their different kinds of supreme causes for producing great merit,
all of which, with no exceptions, are then caused to manifest.
This is what was observed by Joyous Topknot Deva.

The buddhas appear throughout the ten directions,
everywhere pervading all worlds.
Contemplating beings' minds, they show how to train them.
Right Mindfulness Deva King awakened to this path.

Of the entire world's atoms, there are none of them
that the vast eye of the Tathāgata's wisdom body fails to see,
Thus it reaches everywhere throughout the ten directions.
This was Sound from the Clouds Deva's liberation.

The bodhi practices of all sons of the Buddha
are entirely manifested by the Tathāgata within a single pore.
Even as countless as they are, they are all completely shown there.
This is what Mindfulness Deva King has clearly seen.

All of the happy circumstances throughout the world
in every case arise because of the Buddha.

The meritorious qualities of the Tathāgata are incomparably supreme.
This is the basis of the liberation that Flower Light Deva King entered.

If one calls to mind only a minor meritorious quality of the Tathāgata,
even if only through a single focused thought of admiration for it,
one will then be forever rid of all fears of the wretched destinies.
Due to this, Wisdom Eye Deva was able to reach a deep awakening.

When in the dharma of quiescence, his great superknowledges
everywhere respond to beings' minds, having none they fail to reach,
he enables the severance of all their doubts and delusions.
This is what Masterful Radiance Deva King realized.

Furthermore, Solar Deva acquired the liberation gateway of pure light everywhere illuminating the beings of the ten directions, constantly benefiting them until the very end of all future kalpas.

Radiant Flaming Light Eyes Deva acquired the liberation gateway of using all kinds of bodies adapted to beings' various types to awaken them and enable them to enter the ocean of wisdom.

Banner of Sumeru Light's Delight Deva acquired the liberation gateway of serving as lords among all beings, thereby enabling them to diligently cultivate boundless pure meritorious qualities.

Pure Jewel Moon Deva acquired the liberation gateway of cultivating all the austerities with deep resolve and delight.

Courageous Irreversibility Deva acquired the liberation gateway of illuminating all beings with unimpeded light, thus bolstering their vitality.

Marvelous Flower Tassel Light Deva acquired the liberation gateway of pure light everywhere illuminating the bodies of beings, thereby causing them to experience an ocean of delight and resolute faith.

Supreme Banner Light Deva acquired the liberation gateway of light everywhere illuminating all worlds and enabling successful development of all different kinds of marvelous meritorious qualities.

Universally Radiant Jewel Topknot Deva acquired the liberation gateway of an ocean of great compassion manifesting boundless spheres of experience and jewels of many different colors and appearances.

Radiant Eyes Deva acquired the liberation gateway of the purification of all beings' eyes, thereby enabling them to see the treasury of the Dharma realm.

Sustaining Virtue Deva acquired the liberation gateway of generating a pure and continuous resolve that is never lost.

Universally Emanated Light Deva acquired the liberation gateway of sending the solar palace everywhere to illuminate all beings throughout the ten directions, thereby enabling them to complete whatever work they are doing.

At that time, Solar Deva, assisted by the Buddha's awesome powers, surveyed all the congregations of solar devas, and then spoke these verses:

The light of the Tathāgata's vast wisdom
everywhere illuminates all lands throughout the ten directions.
All beings there may see the Buddha
using many skillful means to train them in different ways.

The appearances of the Tathāgata's forms are boundless.
Adapting to whatever pleases others, he manifests bodies for them all
and everywhere opens up the ocean of wisdom for the world.
Flaming Light Eyes Deva contemplates the Buddha in this manner.

The Buddha body has no equal and none can even be compared to it.
Its dazzling radiance pervades the ten directions.
It transcends all others and it is supreme, unsurpassed.
This is the Dharma gateway that Delight Deva acquired.

In order to benefit the world, he cultivated the austerities,
going and coming for countless kalpas in all the stations of existence.
His light's universal pervasion and purity are like space.
Jewel Moon Deva was able to know this skillful means.

The Buddha expounds with a marvelous unimpeded voice
that pervades the lands of the ten directions
and benefits the many beings with the Dharma's nourishing flavor.
Courageous Deva was able to know this skillful means.

He emanates an inconceivable net of light
which everywhere purifies all sentient beings
and enables them all to develop deep resolute faith.
This is the gateway that Flower Tassel Deva entered.

All the illumination in the entire world
could still never rival the light from one of the Buddha's pores.
The Buddha's light is just so inconceivable as this.
This was Supreme Banner Light Deva's liberation.

The Dharma of all buddhas is just like this.
They all sit beneath the king of trees, the bodhi tree,
enabling adherents of wrong paths to dwell on the path.
Radiant Jewel Topknot Deva sees in this way.

Beings are blind, in darkness, deluded, and suffering.
The Buddha wishes to enable them to develop purified eyes.

Therefore he lights the lamp of wisdom for them.
Fine Eyes Deva deeply contemplated this.

If there is anyone who has seen and made so much as a single offering
to the Venerable One who is the master of the means to liberation,
he will then be caused to cultivate the practices and gain their fruits.
This is Virtue Deva's power of skillful means.

Within any single Dharma gateway, there are countless gateways
which he teaches in these ways for countless thousands of kalpas.
The Dharma gateways on which he expounds contain vast meanings.
This is what Universally Emanated Light Deva fully understood.

Furthermore, Lunar Deva acquired the liberation gateway of a pure light that everywhere illuminates the Dharma realm, gathering in and teaching beings.

Flower King Topknot Light Deva acquired the liberation gateway of contemplating all realms of beings and enabling them all to enter boundlessly many dharmas.

Pure Light of the Many Wonders Deva acquired the liberation gateway of completely knowing the many different permutations of seizing on objective conditions as they occur in the ocean of all beings' minds.

Instilling Happiness in the Minds of the World Deva acquired the liberation gateway of bestowing inconceivable happiness on all beings, thus causing them to be overcome with great exultation.

Eye Light of the Tree King Deva acquired the liberation gateway of working like a farmer would in planting seeds, bringing forth sprouts, growing seedlings, and so forth, providing protection to others at all times in order to enable their success.

Manifesting Pure Radiance Deva acquired the liberation gateway of rescuing and protecting all beings by enabling them to directly perceive the circumstantial bases for undergoing suffering or enjoying happiness.

Pervasively Traveling Unmoving Radiance Deva acquired the liberation gateway of the ability to hold up the moon of purity so that it appears everywhere throughout the ten directions.

Sovereign King of the Constellations Deva acquired the liberation gateway of revealing all dharmas to be like illusions, like space, signless, and devoid of inherent existence.

Moon of Pure Awakening Deva acquired the liberation gateway of everywhere producing great karmic usefulness for the benefit of all beings.

Radiance of Great Awesome Virtue Deva acquired the liberation gateway of everywhere cutting off all doubts and delusions.

At that time, Lunar Deva, assisted by the Buddha's awesome powers, surveyed all the congregations of devas in all their lunar palaces and then spoke these verses:

The Buddha emanates light throughout the world
that illuminates the lands of the ten directions
and proclaims the inconceivable vast Dharma
that forever dispels the darkness of beings' delusion.

With his sphere of action that is boundless and endless,
he forever provides guidance throughout countless kalpas,
using various types of sovereign mastery to teach the many beings.
Flower Topknot Deva contemplated the Buddha in this way.

The ocean of beings' minds differs in each successive mind-moment.
In its vastness, the Buddha's wisdom completely knows them all.
He teaches the Dharma for them all and causes them to be delighted.
This is the liberation of Light of the Many Wonders Deva.

Without the bliss of the *āryas,* beings sink,
confused, into the wretched destinies and undergo all their sufferings.
The Tathāgata shows them the gateway to the nature of dharmas.
Happiness Deva reflected on this and perceived this in this way.

With his extraordinary great kindness and compassion,
the Tathāgata enters all the stations of existence to benefit beings,
teach the Dharma, encourage goodness, and enable their success.
This is what Eye Light Deva completely understood.

The Bhagavat revealed the light of Dharma
and distinguished the nature of all the world's karma
in which the good and bad actions done are never lost.
Pure Light Deva observed this and felt delighted.

The Buddha is the one upon whom all merit depends,
just as the great earth is what supports the palaces and buildings.
He skillfully reveals the path to peace and security free of sorrow.
Unmoving Radiance Deva was able to understand this skillful means.

His wisdom flame's great light pervades the Dharma realm,
revealing countless forms as numerous as beings,
everywhere unveiling the truth for everyone.
King of the Constellations Deva awakened to this aspect of the path.

Like empty space, the Buddha has no inherently existent nature.
It is for the benefit of beings that he manifests in the world.
His marks and signs[30] are like reflected images.
Pure Awakening Deva King saw this in this way.

The pores on Buddha's body everywhere emanate his voice
and his Dharma cloud covers all in the world without exception.
Of those who hear this, there are none not filled with joyous delight.
It was to a liberation such as this that Radiance Deva awakened.

Furthermore, Country-Sustaining Gandharva King acquired the liberation gateway of the masterful skillful means for gathering in all beings.

Tree Light Gandharva King acquired the liberation gateway of everywhere seeing the adornments of all meritorious qualities.

Eye of Purity Gandharva King acquired the liberation gateway of forever severing all beings' anguish and suffering and bringing forth in them a treasury of joyous delight.

Floral Crown Gandharva King acquired the liberation gateway of forever severing all beings' wrong views and delusions.

Pervasive Sound of Joyous Steps Gandharva King acquired the liberation gateway of the vast spreading forth of pervasive cloud-like shade for the nurturance of all beings.

Beautiful Eyes Delighting in Swaying Gandharva King acquired the liberation gateway of manifesting a vast and marvelously fine body enabling all beings to gain happiness.

Wondrous Voice Lion Banner Gandharva King acquired the liberation gateway of spreading all the renowned jewels everywhere throughout the ten directions.[31]

Everywhere Emanating Jewel Light Gandharva King acquired the liberation gateway of manifesting a radiant and pure body causing everyone to feel joyous delight.

Vajra Tree Blossom Banner Gandharva King acquired the liberation gateway of everywhere producing luxuriant growth in all trees to cause those seeing them to feel joyous delight.

Everywhere Displaying Adornments Gandharva King acquired the liberation gateway of skillfully penetrating all buddhas' sphere of action, thus bestowing happiness on all beings.

At that time, assisted by the Buddha's awesome powers, Country-Sustaining Gandharva King surveyed all the congregations of *gandharvas* and then spoke these verses:

There are countless gateways into the realm of the buddhas,
yet, of all the beings, there are none able to enter them.
The nature of the Well Gone One is as pure as space.
He everywhere opens up the right path for those in the world.

Every single one of the Tathāgata's pores
would fill the great ocean with its meritorious qualities

which benefit and bring happiness to the whole world.
This is what Tree Light King was able to observe.

The Buddha is able to completely dry up all without exception
of the world's vast ocean of anguish and suffering.
Out of kindly sympathy, the Tathāgata uses many skillful means.
Eye of Purity was able to deeply understand this.

The ocean of the *kṣetras* of the ten directions is boundless
The Buddha illuminates them all with the light of his wisdom,
everywhere cleansing them of wrong and evil views.
This is the gateway entered by Tree Light King.

Throughout the countless kalpas of the past, the Buddha
cultivated the great kindness and the practice of skillful means,
thereby bringing comfort and peace to all worlds.
Universal Sound was able to awaken to and enter this path.

Everyone delights in seeing the Buddha's pure body.
It is able to produce endless happiness in the world
through sequential development of liberation's causes and effects.
Beautiful Eyes skillfully provided instruction in this.

Beings forever flow along and turn about in their delusion.
Their obstacles of ignorance cover them extremely solidly and tightly.
The Tathāgata proclaims the vast Dharma for their sakes.
Lion Banner King was able to expound on this.

The Tathāgata everywhere manifests his marvelous form body
in countless different forms the same as those of beings,
using various kinds of skillful means to illuminate the world.
Everywhere Emanating Jewel Light perceived this in this way.

Using countless gateways of skillful means based on great wisdom,
the Buddha everywhere explains for the many beings
the genuine practices for entering supreme bodhi.
This is what Vajra Banner skillfully contemplated.

In but a single *kṣaṇa*, and without ever moving,
the Buddha's power is able to manifest in a hundred thousand kalpas
and bestow happiness equally on the many kinds of beings.
This was the liberation of Delighting in Adornments.

Furthermore, Increase Kumbhāṇḍa King acquired the liberation gateway of extinguishing the injurious power of all adversaries.

Dragon Lord Kumbhāṇḍa King acquired the liberation gateway of cultivating a boundless ocean of gateways of practice.

Banner of Adornments Kumbhāṇḍa King acquired the liberation gateway of knowing what pleases the minds of all beings.

Beneficial Actions Kumbhāṇḍa King acquired the liberation gateway of everywhere accomplishing karmic works done with the light of purity.

Fearsome Kumbhāṇḍa King acquired the liberation gateway of instructing all beings in the path to security and fearlessness.

Marvelous Adornments Kumbhāṇḍa King acquired the liberation gateway of drying up all beings' ocean of desires.

Lofty Peak of Wisdom Kumbhāṇḍa King acquired the liberation gateway of everywhere manifesting a cloud of light in all destinies of rebirth.

Valiant and Strong Arms Kumbhāṇḍa King acquired the liberation gateway of everywhere emanating light to extinguish obstacles as heavy as mountains.

Flower-like Eyes of Boundlessly Purity Kumbhāṇḍa King acquired the liberation gateway of revealing the treasury of non-retreating great compassion.

Vast Face Kumbhāṇḍa King acquired the liberation gateway of everywhere manifesting in all destinies of rebirth bodies which flow along in cyclic existence.

At that time, assisted by the Buddha's awesome powers, Increase Kumbhāṇḍa King surveyed all the congregations of *kumbhāṇḍas* and then spoke these verses:

The Guide for the World, perfect in the power of patience,
cultivated for the sake of beings for incalculably many kalpas
and forever abandoned the world's arrogance, pride, and delusions.
Consequently his body is supremely purified.

In the past, the Buddha everywhere cultivated the ocean of practices,
taught countless beings throughout the ten directions,
and used many different skillful means to benefit the many beings.
This is the liberation gateway that Dragon Lord acquired.

The Buddha uses great wisdom to rescue beings,
never fails to know their minds with complete clarity,
and trains them with many different kinds of masterful powers.
On observing this, Banner of Adornments felt joyous delight.

His spiritual superknowledges appear in response like reflected light.
The Dharma wheel's reality is the same as empty space.
He has dwelt in the world in this way for endlessly many kalpas.
This is what was realized by Beneficial Actions King.

Beings' cataracts of ignorance forever keep them blinded by delusion.
The Buddha's light illuminates and reveals the safe and secure path.

To rescue and protect them, he enables them to be rid of suffering.
Fearsome King was able to contemplate this Dharma gateway.

As they float and sink in an ocean of desire, beset by many sufferings,
wisdom light shines everywhere, extinguishing all without exception.
Having thus rid them of suffering, he teaches Dharma for their sakes.
This is what Marvelous Adornments awakened to.

Buddha's body responds everywhere so that no one fails to see it as,
using many different skillful means, he teaches the many beings.
With a voice like thunder's quaking, he rains down Dharma rain.
It was a Dharma gateway such as this that Lofty Wisdom entered.

His pure light is not emanated in vain.
Whoever meets it will surely be enabled to melt away heavy obstacles.
Expounding on Buddha's qualities, one finds that they are boundless.
Valiant Arms was able to understand this profound principle.

Because he wished to bring happiness to all beings,
he cultivated the great compassion for countless kalpas,
using various skillful means to rid beings of their many sufferings.
It was matters such as these that Flower-like Purity saw.

With inconceivable and miraculous spiritual powers,
his body appears everywhere throughout the ten directions,
and yet, in all such matters, he is without any coming or going.
This is what Vast Face King's mind completely realized.

Furthermore, Virūpākṣa Dragon King acquired the liberation gateway of extinguishing all the flaming sufferings within the realm of dragons.

Sāgara Dragon King acquired the liberation gateway of instantaneously transforming his own dragon form into the bodies of countless beings.

Banner of Cloud Sounds Dragon King acquired the liberation gateway of using a pure voice to utter the ocean of boundlessly many buddha names in all realms of existence.

Flaming Mouth Dragon King acquired the liberation gateway of manifesting everywhere the distinctions occurring in the establishment of the boundlessly many buddha worlds.

Flaming Dragon King acquired the liberation gateway of using the Tathāgata's kindness and sympathy to eliminate all beings' ill will, delusions, hindrances, and fetters.

Banner of Clouds Dragon King acquired the liberation gateway of revealing to all beings the ocean of great joy, bliss, and merit.

Takṣaka Dragon King acquired the liberation gateway of dispelling all fearfulness with a pure voice which rescues and protects.

Boundless Strides Dragon King acquired the liberation gateway of revealing the form bodies of all buddhas along with the sequences of events occurring during their presence in a kalpa.

Pure Form Swiftness Dragon King acquired the liberation gateway of producing a great ocean of fondness and joyous delight in all beings.

Great Voice with Universal Reach Dragon King acquired the liberation gateway of manifesting an unimpeded sound that delights the minds of everyone equally.

Free of Heat Distress Dragon King acquired the liberation gateway of using a pervasively covering cloud of great compassion to extinguish the sufferings of the entire world.

At that time, assisted by the Buddha's awesome powers, Virūpākṣa Dragon King surveyed all the congregations of dragons and then spoke these verses:

Observe how the Dharma of the Tathāgata is always this way.
He bestows benefit on all beings and is also able,
by resort to the power of his great kindness and deep sympathy,
to extricate those who have fallen down into the fearsome destinies.

All the many different kinds of beings
appear on the tip of but a single hair
as transformations of his spiritual superknowledges fill the world.
Sāgara contemplates the Buddha in just this way.

By the power of his unlimited spiritual superknowledges, the Buddha
widely proclaims his names as numerous as those of all beings
and, adapting to whatever pleases them, he causes them all to hear.
Cloud Sounds could awaken to and understand matters such as these.

The Buddha is able to cause to enter a single pore
the populations of countless boundless lands
even as the Tathāgata sits peacefully within their congregations.
This is what Flaming Mouth Dragon saw.

All beings' thoughts of hatred and anger,
their fetters, hindrances, and ignorance are as deep as the ocean.
With kindness and sympathy, the Tathāgata extinguishes them all.
Contemplating this, Flaming Dragon could clearly see it.

The power of the merit of all beings
all appears in but a single one of his pores,[32]
Having shown it, he enables it to return to the great ocean of merit.
This is what Banner of High Clouds observed.

The Buddha's pores emanate the light of wisdom.
In place after place, his light streams forth a sublime voice.[33]

Those beings who hear it become rid of their worries and fears.
Takṣaka Dragon awakened to this aspect of the path.

The adornments of the lands and sequences of their kalpas
of all the *tathāgatas* of the three periods of time—
All such phenomena as these are shown in the body of the Buddha.
Boundless Strides saw these powers of the spiritual superknowledges.

"As I contemplated the past practices of the Tathāgata
and his making of offerings to the ocean of all buddhas,
increased thoughts of joy and bliss arose in all of that."
This is the gateway that Swiftness Dragon entered.

Through skillful means, the Buddha adapts to the voices of beings
and speaks Dharma for the many, thus causing them to be delighted.
His voice is clear, refined, and pleasing to the multitude.
As Universal Reach heard this, his mind was pleased and awakened.

Beings, driven along in all stations of existence,
float and swirl in karma and afflictions with no one to rescue them.
Using his great compassion, the Buddha enables their liberation.
The great dragon, Free of Heat, was able to awaken to this.

Furthermore, Vaiśravaṇa Yakṣa King acquired the liberation gateway of using boundlessly many skillful means to rescue and protect evil beings.

Sound of Sovereign Mastery Yakṣa King acquired the liberation gateway of everywhere contemplating beings and using skillful means to rescue and protect them.

Stern Weapons Bearer Yakṣa King acquired the liberation gateway of the ability to provide sustenance and benefit to all extremely emaciated and evil beings.

Great Wisdom Yakṣa King acquired the liberation gateway of extolling the ocean of meritorious qualities of all *āryas*.

Flaming Eyes Lord Yakṣa King acquired the liberation gateway of everywhere contemplating all beings with great compassion and wisdom.

Vajra Eyes Yakṣa King acquired the liberation gateway of using many different skillful means to benefit and bring happiness to all beings.

Valiant and Strong Arms Yakṣa King acquired the liberation gateway of everywhere penetrating the meaning of all dharmas.

Bravely Opposing Great Armies Yakṣa King acquired the liberation gateway of protecting all beings and inducing them to waste no time in dwelling in the path.

Abundant Assets Yakṣa King acquired the liberation gateway of increasing all beings' stock of merit, thereby enabling them to constantly enjoy happiness.

Power to Destroy High Mountains Yakṣa King acquired the liberation gateway of bringing forth the Buddha's powers and light of wisdom whenever he brings them to mind.

At that time, assisted by the Buddha's awesome powers, the Great Yakṣa King of Abundant Learning[34] surveyed all the congregations of *yakṣas* and then spoke these verses:

Beings' transgressions are so extremely fearsome that
they may not see a buddha even in a hundred thousand kalpas
as they transmigrate in *saṃsāra,* experiencing many sufferings.
It is to rescue such beings that buddhas appear in the world.

The Tathāgata rescues and protects those in all worlds
and thus manifests before all beings
to halt the suffering of their cyclic existence in the fearsome destinies.
Sound of Sovereign Mastery King[35] entered a Dharma gate like this.

The evil karma of beings constitutes a heavy obstacle.
The Buddha reveals sublime principles, enabling them to understand,
acting like a bright lamp illuminating the world.
This is the dharma that Stern Weapons Bearer was able to observe.

The Buddha cultivated the practices during an ocean of past kalpas
while praising all buddhas of the ten directions.
Consequently he has great fame which is lofty and far-reaching.
This is what Great Wisdom King entirely understood.

His wisdom is as boundless as empty space
and his Dharma body is inconceivably vast.
Therefore he appears throughout the ten directions.
Flaming Eyes was able to contemplate this.

He expounds with a marvelous voice in all destinies of rebirth,
teaching the Dharma to benefit the many types of beings.
Wherever his voice reaches, the many sufferings are extinguished.
Vajra Eyes penetrated this skillful means.

In but a single sentence, the Tathāgata is able to expound
all the extremely deep and vast meanings,
bestowing such teaching principles equally on all in the world.
This is what Valiant and Strong Wisdom King awakened to.

All beings dwell on erroneous paths.
Buddha shows them the inconceivable right path,
everywhere enabling those in the world to become vessels of Dharma.
Bravely Opposing Armies was able to awaken to and understand this.

The many kinds of merit-producing karma in the world
all arise from the illumination of the Buddha's light.
The ocean of the Buddha's wisdom is difficult to fathom.
Such is the liberation of Abundant Assets.

Recalling past kalpas, endless in their number,
seeing it was then that the Buddha cultivated the ten powers
and was able to cause all those powers to reach complete fulfillment—
This is what Lofty Banner King completely realized.

Furthermore, Excellent Wisdom Mahoraga King acquired the liberation gateway of using all the spiritual superknowledges and skillful means to enable beings to accumulate meritorious qualities.

Pure Awesome Sound Mahoraga King acquired the liberation gateway of enabling all beings to rid themselves of afflictions and acquire clear and cool bliss.

Supreme Wisdom Adornment Topknot Mahoraga King acquired the liberation gateway of everywhere enabling beings possessed of every kind of good and bad ideation to enter the pure Dharma.

Marvelous Eyes Lord Mahoraga King acquired the liberation gateway of the complete comprehension of nonattachment to any of the marks of merit, sovereign mastery, or uniform equality.

Lamp Banner Mahoraga King acquired the liberation gateway of providing instruction to all beings enabling them to abandon the dark and fearsome paths.[36]

Banner of Supreme Radiance Mahoraga King acquired the liberation gateway of joyous delight on completely understanding all buddhas' meritorious qualities.

Lion Heart Mahoraga King acquired the liberation gateway of the courageous power to serve as the lord who rescues and protects all beings.

Sounds of the Many Marvelous Adornments Mahoraga King acquired the liberation gateway of enabling all beings to experience boundless joy and bliss whenever bringing him to mind.

Sumeru Heart Mahoraga King acquired the liberation gateway of the fulfillment of the perfection of remaining resolutely unmoved by any objective conditions.

Delightful Radiance Mahoraga King acquired the liberation gateway of revealing the path of equanimity to beings without equanimity.

At that time, assisted by the Buddha's awesome powers, Awesome Light of Excellent Wisdom Mahoraga King surveyed all the congregations of *mahoragas* and then spoke these verses:

Contemplate the purity of the Tathāgata's nature.
He everywhere manifests awesome light, benefiting the many beings,
revealing the path to the deathless,[37] enabling clarity and coolness, and
forever extinguishing the many sufferings, leaving no further bases.[38]

All beings abide within the ocean of existence,
entangled and covered over by their own evil karma and afflictions.
He reveals for them the dharma of quiescence that he has practiced.
Pure Awesome Sound was able to thoroughly understand this.

The Buddha's wisdom is peerless and inconceivable.
He knows the minds of beings, having none he does not fully know,
and clearly explains for them the dharma of purification.
Adornment Topknot's mind was able to awaken to such matters.

Countless buddhas appear in the world,
everywhere serving as fields of merit for beings.
Their ocean of merit is vast, deep, and difficult to fathom.
Great King Marvelous Eyes, was able to completely see this.

All beings dread and fear suffering.
Buddha everywhere appears before them to rescue and protect them.
There is no space in the Dharma realm that he does not pervade.
This is the sphere of experience in which Lamp Banner practices.

Even if the whole world together assessed the meritorious qualities
of a single pore of the Buddha, they could never fully know it,
for it is as boundless and endless as space itself.
Banner of Radiance witnessed vastness such as this.

The Tathāgata completely comprehends all dharmas
and brightly illuminates the nature of all those dharmas
while remaining as motionless as Mount Sumeru.
Lion Heart entered this gateway into the Dharma.

Throughout a vast number of past kalpas, the Buddha
accumulated an endlessly deep ocean of joyous delight.
Therefore, of those who see him, none are not pleased.
This was the dharma entered by Sounds of Adornments.

He completely knows the Dharma realm as devoid of form or marks.
The ocean of his *pāramitās* is entirely and perfectly full.
His great light everywhere rescues beings.
Mountain Heart was able to know this skillful means.

Contemplate the Tathāgata's powers of sovereign mastery:
In descending to appear in the ten directions, he is always impartial
as he equally illuminates and awakens all beings.
This is what Marvelous Radiance was able to thoroughly penetrate.

Furthermore, God of the Light of Fine Wisdom Kiṃnara King acquired the liberation gateway of everywhere doing all deeds that produce joy and bliss.

Banner of Marvelous Flowers Kiṃnara King acquired the liberation gateway of the ability to produce unsurpassed joy in the Dharma enabling everyone to experience happiness.

Various Adornments Kiṃnara King acquired the liberation gateway of the fulfillment of all meritorious qualities and a vast treasury of pure resolute faith.

Mind-pleasing Roar Kiṃnara King acquired the liberation gateway of constantly emanating all kinds of mind-pleasing sounds enabling those who hear to abandon their worries and fears.

Jeweled Tree Light Kiṃnara King acquired the liberation gateway of compassionately establishing all beings in circumstances enabling them to awaken to whatever they focus their attention on.

Pleasing to Behold Kiṃnara King acquired the liberation gateway of manifesting all kinds of marvelous form bodies.

Adorned with Supreme Radiance Kiṃnara King acquired the liberation gateway of completely understanding from which karmic deeds all the fruits manifesting as especially supreme adornments are produced.

Banner of Exquisite Flowers Kiṃnara King acquired the liberation gateway of skillfully contemplating the retributions produced from all the karmic deeds in the world.

Earth-Shaking Strength Kiṃnara King acquired the liberation gateway of constantly taking up all endeavors beneficial to beings.

Lord of Awesome Courage Kiṃnara King acquired the liberation gateway of knowing well the minds of all of the *kiṃnaras* so as to then skillfully govern them.

At that time, assisted by the Buddha's awesome powers, God of the Light of Fine Intelligence Kiṃnara King surveyed all the congregations of *kiṃnaras* and then spoke these verses:

All the happiness in the world
arises from seeing the Buddha.
The Master Guide benefits all beings
and everywhere serves as a rescuer and as a refuge.

He produces all the joy and bliss
which everyone in the world may endlessly acquire.
He is able to cause whoever sees him to not have done so in vain.
This is what Banner of Flowers awakened to.

The ocean of the Buddha's meritorious qualities is endless.
Though one might search for its boundaries, they cannot be found.
His light everywhere illuminates the ten directions.
This was the liberation of Various Adornments King.

The Tathāgata's great voice is forever discoursing,
revealing the true Dharma for abandoning sorrow.
All the beings who hear it are pleased.
Mind-Pleasing Roar could believe and accept matters such as these.

"As I contemplate the Tathāgata' miraculous powers,[39]
I see they all come forth from what he cultivated in the distant past.
Rescuing beings with great compassion, he enables their purification."
Jeweled Tree King was able to awaken to and enter this gateway.

It is difficult to be able to see or hear a *tathāgata*.
Beings may pass through a *koṭī* of kalpas and only then encounter one.
The many characteristics, all perfected, serve as his adornments.
This is what Pleasing to Behold King observed.

You should contemplate the great wisdom of the Tathāgata,
Everywhere responding to whatever the minds of beings wish for,
there are no aspects of the path to all-knowledge he does not proclaim.
Adorned with Supreme Radiance was able to completely know this.

The ocean of karma is vast and inconceivable.
All the sufferings and happiness of beings arise from it.
All such matters as these, he is able to reveal.
This is what Banner of Flowers King has completely realized.

All buddhas' spiritual superknowledges are never interrupted
as, in the ten directions, they constantly cause the great earth to quake,
and yet no being is able to even be aware of this.
This is what Vast Strength constantly and clearly observed.

As they abide in assemblies, they manifest spiritual superknowledges,
emanating great light enabling others to awaken
and revealing the realm of all *tathāgatas*.
This is what Lord of Awesome Courage was able to observe.

Furthermore, Great Speed and Power Garuḍa King acquired the liberation gateway of everywhere observing the realms of beings with nonattachment and eyes possessed of unimpeded vision.

Indestructible Jeweled Topknot Garuḍa King acquired the liberation gateway of dwelling everywhere throughout the Dharma realm to teach the beings there.

Pure Speed Garuḍa King acquired the liberation gateway of using the power of vigor to everywhere perfect the *pāramitās*.

Adorned with Irreversible Resolve Garuḍa King acquired the liberation gateway of using the power of courage to enter the realm of the *Tathāgata*.

Power of Attraction Abiding in the Great Ocean Garuḍa King acquired the liberation gateway of entering the ocean of the vast wisdom of the Buddha's practices.

Pure Light of Solid Dharma Garuḍa King acquired the liberation gateway of the fully developed knowledge of the differences in the boundlessly many beings.

Marvelously Adorned Crowning Topknot Garuḍa King acquired the liberation gateway of adorning the city of the Buddha's Dharma.

Swiftly Appearing Everywhere Garuḍa King acquired the liberation gateway of the fully developed power of indestructible equanimity.

Ocean of Universal Contemplation Garuḍa King acquired the liberation gateway of completely knowing the bodies of all beings and then manifesting forms for their sakes.

Essence of Dragon Voice and Vast Eyes Garuḍa King acquired the liberation gateway of everywhere penetrating the knowledge of the actions involved in deaths and rebirths of all beings.

At that time, assisted by the Buddha's awesome powers, Great Speed and Power Garuḍa King surveyed all the congregations of *garuḍas* and then spoke these verses:

The Buddha's eyes are boundlessly vast,
for he sees all the lands throughout the ten directions.
Though the beings within them are incalculably numerous,
he manifests great spiritual superknowledges and trains them all.

The power of Buddha's spiritual superknowledges is unimpeded.
He sits beneath the bodhi trees throughout the ten directions
where his expounding of the Dharma fills them all like a cloud.
When Jeweled Topknot heard this, his mind could not resist it.

Throughout the distant past, the Buddha cultivated all the practices,
everywhere purified the vast *pāramitās*,
and made offerings to all the *tathāgatas*.
Speed King acquired deep resolute faith in this.

In but a single mind-moment, the Tathāgata manifests
boundlessly many practices in each and every pore.
The Buddha's inconceivable spheres of action such as these
were all clearly seen by Adorned with Irreversible Resolve.

The practices of the Buddha are so inconceivably vast
that no being would be able to fathom them.

The ocean of the Guiding Teacher's merit and wisdom
is the place in which Sustaining King practices.

The light of the Tathāgata's measureless wisdom
is able to destroy the net of beings' ignorance and delusion
and rescue everyone in all worlds.
This is the teaching retained by Solid Dharma.

The city of the Dharma is vast and inexhaustible.
Its many different kinds of gates are innumerable.
The Tathāgata stays in the world to open them wide and explain them.
This is the gate Marvelous Topknot was able to understand and enter.

All buddhas have a single Dharma body characterized by
true suchness, uniform equality, and an absence of distinctions.
It is due to this power that the buddhas forever abide.
Swiftly Appearing Everywhere King fully expounds this.

In the past, the Buddha gathered in beings in all realms of existence,
everywhere emanated light pervading the world,
and used different kinds of skillful means to instruct and train them.
Ocean of Contemplation awakened to this supreme Dharma gateway.

The Buddha contemplates all lands,
all of which abide in reliance upon an ocean of karma,
and then everywhere rains down the Dharma rain within them.
Dragon Voice was able to gain liberation in this way.

Furthermore, Rāhu Asura King acquired the liberation gateway of appearing as a revered and supreme lord within a great assembly.

Vemacitra Asura King acquired the liberation gateway of revealing incalculably many kalpas.

Skillful Conjuration Asura King acquired the liberation gateway of extinguishing the sufferings of all beings and enabling their purification.

Great Retinue Asura King acquired the liberation gateway of self-adornment through cultivation of all the austerities.

Bandhi Asura King acquired the liberation gateway of causing quaking in boundlessly many realms throughout the ten directions.

Pervasive Illumination Asura King acquired the liberation gateway of using many different skillful means to securely establish all beings.

Marvelous Adornments of Solid Practice Asura King acquired the liberation gateway of everywhere accumulating indestructible roots of goodness and purifying all defiled attachments.

Vast Causal Wisdom Asura King acquired the liberation gateway of the power of great compassion in which an absence of afflicted doubtfulness is primary.

Manifesting Supreme Virtue Asura King acquired the liberation gateway of everywhere enabling seeing the Buddha, serving him, making offerings to him, and cultivating all kinds of roots of goodness.

Fine Voice Asura King acquired the liberation gateway of everywhere entering all rebirth destinies with resolutely impartial practices.

At that time, Rāhu Asura King surveyed all the congregations of *asuras* and then spoke these verses:

In all the vast assemblies throughout the ten directions,
the Buddha is the most extraordinary one among them.
His light's pervasive illumination is as vast as space
as he everywhere appears before all beings.

All the buddha lands in a hundred thousand myriads of kalpas
all clearly appear in but a single *kṣaṇa*.
Emanating light and teaching beings, there is no place he fails to reach.
Vemacitra sincerely praised and rejoiced in matters such as these.

There is no one who matches the Tathāgata's sphere of action.
With many varied Dharma gateways, he always bestows benefit
and, wherever beings are beset by sufferings, he extinguishes them all.
Kumāra King was able to observe this.

For countless kalpas, he cultivated the austerities,
benefited beings, and purified the world.
Because of this, the Muni's wisdom is entirely perfected.
Great Retinue King witnessed the Buddha's accomplishment of this.

Using unimpeded and peerless great spiritual superknowledges,
he everywhere shook all the *kṣetras* of the ten directions,
yet still did not cause beings to feel frightened.
Great Powers was able to completely understand this.

The Buddha came forth into the world to rescue beings,
to reveal to everyone the path to all-knowledge,
and to enable everyone to shed their sufferings and find happiness.
This meaning is widely expounded by Pervasive Illumination.

The power of the Buddha is able to bring forth and everywhere purify
the ocean of all the world's many kinds of merit.
The Buddha is able to reveal the bases of liberation.
This is the gateway entered by Adornments of Solid Practice.

The Buddha's bodies of great compassion have no equal.
They are unimpeded in going everywhere, causing all to see
as they appear in the world like reflected images.
Causal Wisdom is able to proclaim these meritorious qualities.

With his rare and matchless great spiritual superknowledges,
he manifests bodies in place after place, filling the Dharma realm
where each of them then sits beneath a bodhi tree.
This is the meaning that Supreme Virtue is able to proclaim.

The Tathāgata formerly cultivated all the practices of the three times
and had no destinies in cyclic existence he did not pass through
as he liberated beings from all sufferings without exception.
This is what Marvelous Voice King praises.

Furthermore, Manifesting Palaces Day Spirit acquired the liberation gateway of everywhere entering all worlds.

Emanating the Scent of Wisdom Day Spirit acquired the liberation gateway of everywhere contemplating beings, benefiting them all, and enabling their happiness and satisfaction.

Delighting in Superb Adornments Day Spirit acquired the liberation gateway of the ability to emanate the boundless and delightful light of the Dharma.

Subtle Light of Fragrant Flowers Day Spirit acquired the liberation gateway of producing a mind of pure and resolute faith in boundlessly many beings.

Everywhere Gathering Marvelous Herbs Day Spirit acquired the liberation gateway of the power to accumulate pervasively radiant adornments.

Delighting in Creating Joyous Eyes Day Spirit acquired the liberation gateway of everywhere awakening all suffering and happy beings, thereby enabling them all to attain Dharma bliss.

Contemplating the Directions and Manifesting Everywhere Day Spirit acquired the liberation gateway of manifesting different bodies throughout the ten directions of the Dharma realm.

Awesome Power of Great Compassion Day Spirit acquired the liberation gateway of rescuing all beings and enabling their happiness.

Radiant Roots of Goodness Day Spirit acquired the liberation gateway of the power of the meritorious quality of producing joy and contentment everywhere.

Garland of Marvelous Flowers Day Spirit acquired the liberation gateway of universal renown by which all beings who see him gain benefit.

At that time, assisted by the Buddha's awesome powers, Manifesting Palaces Day Spirit surveyed all the congregations of day spirits and then spoke these verses:

The wisdom of the Buddha, like space, has no end.
His light's brilliant illumination pervades the ten directions.
He knows all the thoughts and actions of beings
and, of all the worlds, there are none he does not enter.

Knowing what pleases the minds of beings, he adapts to what is fitting
in teaching an ocean of the many dharmas for them
in which the statements and meanings are vast and different for each.
Complete Wisdom Spirit was able to perceive all of this.

The Buddha emanates light that illuminates the world.
Those who see or hear delight in it and do not do so in vain
as he thus reveals his station of deep and vast quiescence.
Delighting in Adornment's mind awakened to and understood this.

The Buddha rains down the Dharma rain in boundless measure
and is able to cause great delight in those who witness this.
Supreme roots of goodness arise from this.
Matters such as these are what Subtle Light's Mind awakened to.

He entered all Dharma gates, realizing their awakening power,
and cultivated them to complete purity throughout vast kalpas.
He did all such things in order to gather in beings.
This is what Marvelous Herbs Spirit completely understood.

He uses many different skillful means to teach beings.
All who see or hear thereby receive such benefit
that they are all caused to be filled with great joyous exultation.
Wondrous Eyes Day Spirit witnessed things such as these.

The Ten-Powered One appears in response throughout the world,
doing so in all ten directions of the Dharma realm without exception,
yet his essential nature is itself neither existent nor nonexistent.
This is the gateway Contemplating the Directions Spirit entered.

Beings transmigrate in the midst of hazardous difficulties.
Out of deep pity for them, the Tathāgata comes forth into the world
and enables them all to extinguish all their sufferings.
Power of Compassion dwells in this gateway to liberation.

Beings, shrouded in darkness, sink down into a perpetual nighttime.
The Buddha speaks Dharma for them, beginning a great dawning,
enabling them all to gain happiness and be rid of the many sufferings.
Radiance of Great Goodness Spirit entered this gateway.

The measure of a Tathāgata's merit is as vast as empty space.
The world's many kinds of merit all arise from it.

Whatever deeds are done are never done in vain.
Flower Garland acquired a means of liberation such as this.

Furthermore, Pure Light of Universal Virtue Night Spirit acquired the liberation gateway of the bliss, great courage, and strength of quiescent *dhyāna* absorption.

Contemplating the World with Joyous Eyes Night Spirit acquired the liberation gateway of the delightful signs of meritorious qualities arising from vast purity.

Protector of the World's Essential Energies Night Spirit acquired the liberation gateway of appearing everywhere in the world to train beings.

Quiescent Ocean Sounds Night Spirit acquired the liberation gateway of assembling a mind of vast joyous delight.

Everywhere Manifesting Auspiciousness Night Spirit acquired the liberation gateway of extremely profound and masterfully pleasing speech.

Everywhere Producing Tree Blossoms Night Spirit acquired the liberation gateway of a vast treasury of joy filled with light.

Impartial Protector and Nurturer Night Spirit acquired the liberation gateway of awakening beings and enabling them to ripen their roots of goodness.

Wandering and Sporting in Happiness Night Spirit acquired the liberation gateway of boundless kindness in rescuing and protecting beings.

Ever Joyful Faculties Night Spirit acquired the liberation gateway of everywhere manifesting adornments within the gateway of great compassion.

Manifesting Pure Merit Night Spirit acquired the liberation gateway of everywhere bringing about the fulfillment of whatever pleases all beings.

At that time, assisted by the Buddha's awesome powers, Pure Light of Universal Virtue Night Spirit surveyed all the congregations of night spirits and then spoke these verses:

You should all contemplate what the Buddha practices:
Vast, quiescent, and space-like in character.
He has purified all of the boundless ocean of desires
and his majestic stainless purity illuminates the ten directions.

Everyone in the world delights in seeing him.
Even in an ocean of countless kalpas, they may meet him only once.
His greatly compassionate mindfulness of beings extends to all.
This is the liberation gateway Contemplating the World witnessed.

The Master Guide rescues and protects those in all worlds.
All beings see him appearing directly before them.
He is able to purify all the destinies of rebirth.
Protector of the World was able to contemplate matters such as these.

In the past, the buddha cultivated an ocean of joyous delight
which is vast, boundless, and unfathomably deep.
Therefore those who see him are all pleased.
This is what Quiescent Sounds completely understood.

The Tathāgata's sphere of action is measureless, quiescent,
and yet able to expound the Dharma throughout the ten directions.
He everywhere enables the purification of beings' minds.
When Śiri Night Spirit heard this, he was filled with exultation.

In the midst of beings who have no merit, the Buddha,
adorned with great merit, shines with extremely awesome radiance
and shows them the dharma of quiescence apart from defilements.
Everywhere Opening Blossoms Spirit awakened to this path.

Throughout the ten directions, he manifests
great spiritual superknowledges to train all beings,
enabling all to see him with many different physical appearances.
This is what Protector and Nurturer Spirit observed.

In each successive mind-moment throughout the past, the Tathāgata
purified all the ocean of skillful means, kindness, and compassion,
and thus rescued those in the worlds, having none he did not pervade.
This was the liberation of Merit Happiness Spirit.

Due to delusion, beings are always beset by confusion and turbidity.
The stubborn poisons in their minds make them especially fearsome.
With kindly pity, the Tathāgata appears in the world for their sakes.
Extinguishing Enmity Spirit was able to awaken to and delight in this.

In the past, the Buddha cultivated the practices for the sake of beings
in order to enable the fulfillment of all their aspirations.
Due to this, he fully perfected the signs of the meritorious qualities.
This is the gateway Manifesting Merit Spirit entered.

Furthermore, Dwelling Everywhere Direction Spirit acquired the liberation gateway of the power to rescue and protect beings everywhere.

Everywhere Manifesting Radiance Direction Spirit acquired the liberation gateway of using the spiritual superknowledges to accomplish deeds which teach all beings.

Adorned with Luminous Practices Direction Spirit acquired the liberation gateway of light that dispels darkness-generated obstacles and produces joy and bliss.

Unimpeded Pervasive Travel Direction Spirit acquired the liberation gateway of manifesting everywhere, never in vain.

Forever Severing Delusion Direction Spirit acquired the liberation gateway of producing merit by revealing names as numerous as all beings.

Roaming Everywhere in Pure Space Direction Spirit acquired the liberation gateway of constantly emanating a marvelous sound causing all who hear it to rejoice.

Great Sound of Cloud Banners Direction Spirit acquired the liberation gateway of causing beings to rejoice in the same way as when the dragons everywhere send down the rains.

Unperturbed Topknot Eye Direction Spirit acquired the liberation gateway of the sovereign power to reveal the invariably manifesting karma of all beings.

Everywhere Contemplating the World's Karma Direction Spirit acquired the liberation gateway of contemplating the many different kinds of karma associated with all the destinies of rebirth.

Pervasively Roaming and Watching Direction Spirit acquired the liberation gateway of gladdening all beings by completing all his endeavors.

At that time, assisted by the Buddha's awesome powers, Dwelling Everywhere Direction Spirit surveyed all the congregations of direction spirits and then spoke these verses:

The Tathāgata freely comes forth into the world,
teaches all kinds of beings, everywhere reveals Dharma gateways,
and thus enables them to awaken and enter them
so that they will all be enabled to realize unexcelled wisdom.

His countless spiritual superknowledges equal the number of beings.
Adapting to whatever pleases them, he reveals all kinds of signs.
All who see them then acquire emancipation from suffering.
This is Manifesting Radiance Spirit's power of liberation.

Amidst an ocean of beings obstructed by darkness, the Buddha
reveals for them the great illumination of the Dharma torch,
the light of which shines everywhere so that no one fails to see it.
This is the liberation of Adorned with Practices.

Completely possessed of the many different languages of the world,
he everywhere turns the wheel of Dharma so none fail to understand
and so the afflictions of the beings who listen are then extinguished.
This is what Pervasive Travel Spirit awakened to.

With names equal in number to all those in the world,
the Buddha comes forth and takes birth there,

thereby enabling all beings to abandon their delusions.
This is the sphere of Severing Delusion Spirit's practice.

Whenever there are beings who arrive in the presence of the Buddha
who then are able to hear the beautiful sublime voice of the Tathāgata,
there are none who do not experience great happiness.
Roaming Everywhere in Space awakened to this dharma.

In each and every *kṣaṇa*, the Buddha
everywhere rains down boundless rains of the great Dharma,
enabling the afflictions of all beings to be extinguished.
This is what Cloud Banner Spirit completely realized.

The Buddha equally and no differently explains for all
the ocean of all the karma of the world
and everywhere enables beings to do away with karma and afflictions.
This is what Topknot Eye Spirit completely understood.

The ground of all-knowledge is boundless.
The Tathāgata illuminates and sees with complete clarity
all beings' many different states of mind.
This is the vast gateway that Contemplating the World entered.

In the past, the Buddha cultivated all the practices,
reached complete fulfillment of all the countless perfections,
and benefited beings with great kindness and deep sympathetic pity.
This is the liberation of Pervasively Roaming Spirit.

Furthermore, Pervasively Illuminating Pure Light Space Spirit acquired the liberation gateway of everywhere knowing the minds of all beings in all destinies of rebirth.

Roaming Everywhere Far and Wide Space Spirit acquired the liberation gateway of everywhere entering the Dharma realm.

Creating Auspicious Winds Space Spirit acquired the liberation gateway of completely penetrating the boundless sphere of action associated with the physical marks.

Securely Dwelling Free of Obstacles Space Spirit acquired the liberation gateway of the ability to rid all beings of the obstacles of karma and afflictions.

Vast Strides Marvelous Topknot Space Spirit acquired the liberation gateway of everywhere contemplating and reflecting upon the ocean of vast practices.

Unimpeded Flaming Radiance Space Spirit acquired the liberation gateway of using the light of great compassion to everywhere rescue all beings from dangerous difficulties.

Unimpeded Supreme Power acquired the liberation gateway of everywhere penetrating the power of the meritorious qualities produced by having nothing whatsoever to which one is attached.

Stainless Radiance Space Spirit acquired the liberation gateway of the ability to enable the minds of all beings to achieve the purity arising from abandoning the hindrances.

Deep and Far-reaching Sublime Voice Space Spirit acquired the liberation gateway of everywhere seeing the light of wisdom throughout the ten directions.

Light Pervading the Ten Directions Space Spirit acquired the liberation gateway of never moving from one's original place and yet appearing everywhere throughout the world.

At that time, assisted by the Buddha's awesome powers, Pervasively Illuminating Pure Light Space Spirit surveyed all the congregations of space spirits and then spoke these verses:

The vast eye of the Tathāgata[40]
is as pure and clear as space.
It everywhere sees all beings
and completely understands them all.

The great radiance of the Buddha's body
illuminates everywhere throughout the ten directions.
In place after place, it manifests as standing directly before one.
Roaming Everywhere contemplated this aspect of the path.

The body of the Buddha is like empty space.
It is unborn and ungraspable,
inapprehensible, and devoid of any inherent nature.
This is what Auspicious Winds observed.

For countless kalpas, the Tathāgata
extensively proclaimed the paths of the *āryas*,
and everywhere extinguished beings' obstacles.
Perfect Illumination awakened to this gateway.

"I observe that the practices leading to bodhi
practiced by the Buddha in the distant past
were all undertaken to bring peace to those in the world."
This was the sphere of Marvelous Topknot's practice.

All the realms of beings
transmigrate in the ocean of *saṃsāra*.
The Buddha emanates the light that extinguishes suffering.
Unimpeded Spirit was able to perceive this.

His treasury of pure meritorious qualities
is able to serve as a field of merit for the beings of the world,

after which, through wisdom, they may achieve enlightenment.
Power Spirit reached awakening through this.

Beings are blanketed by delusion
and so transmigrate in hazardous paths.
The Buddha emanates light for their sakes.
Stainless Spirit was able to realize this.

His wisdom is boundless,
completely appearing in all lands,
and his light illuminates the world.
It was through this that Sublime Voice saw the Buddha.

In order to liberate beings, the Buddha
cultivated the practices throughout the ten directions.
Just so was the resolve of his great vows.
Pervasive Appearance was able to contemplate this.

Furthermore, Unimpeded Light Wind Spirit acquired the liberation gateway of everywhere entering the Buddha's Dharma and all worlds.

Everywhere Manifesting Courageous Deeds Wind Spirit acquired the liberation gateway of presenting vast offerings in countless lands when the buddhas appear.

Pounding Gale Cloud Banner Wind Spirit acquired the liberation gateway of extinguishing all beings' illnesses with fragrant breezes.

Pure Light Adornment Wind Spirit acquired the liberation gateway of everywhere bringing forth all beings' roots of goodness to enable the shattering of their mountains of heavy obstacles.

Power to Dry up the Waters Wind Spirit acquired the liberation gateway of the ability to vanquish boundless hordes of evil *māras*.

Pervasively Howling Loud Sound Wind Spirit acquired the liberation gateway of forever extinguishing the fears of all beings.

Drooping Tree Top Crown Wind Spirit acquired the liberation gateway of an ocean of eloquence penetrating the true character of all dharmas.

Pervasive Unimpeded Travel Wind Spirit acquired the liberation gateway of a treasury of skillful means for training all beings.

Various Palaces Wind Spirit acquired the liberation gateway of dispelling the darkness of extremely heavy delusion by entering the gateway of quiescent *dhyāna* absorption.

Pervasively Illuminating Bright Light Wind Spirit acquired the liberation gateway of the unimpeded power to adapt to the behavior of all beings.

At that time, assisted by the Buddha's awesome powers, Unimpeded Light Wind Spirit surveyed all the congregations of wind spirits and then spoke these verses:

The Dharma of all buddhas is extremely profound.
With unimpeded skillful means, they are able to enter everywhere
so that they always appear in all worlds
even as they are signless, formless, and imageless.

Contemplate the Tathāgata in the past
who made offerings to countless buddhas in but a single moment.
Courageous bodhi practices such as these—
These are what Everywhere Manifesting Spirit was able to awaken to.

In the Tathāgata's inconceivable rescuing of the world,
none of his skillful means are implemented in vain,
for they all enable beings to leave behind their sufferings.
This was the liberation of Cloud Banner Spirit.

Beings, bereft of merit, experience the many kinds of sufferings.
Heavy hindrances and dense obstacles ever blanket them in confusion.
He enables them all to gain liberation.
This is what Pure Light Spirit completely understood.

The vast power of the Tathāgata's spiritual superknowledges
utterly demolishes all the armies of Māra.
It was all the skillful means he uses to train beings
that Valiant and Awesome Power was able to contemplate.

Even within a single pore, the Buddha teaches with a sublime voice.
His voice resounds everywhere throughout the worlds,
causing all sufferings and fears to be extinguished.
This is what Pervasively Howling Spirit completely understood.

Throughout the ocean of all the many *kṣetras*, the Buddha
has constantly expounded teachings for inconceivably many kalpas.
It was this marvelous eloquence on the ground of the Tathāgata
that Treetop Topknot Spirit was able to awaken to and understand.

In all the gateways of skillful means, the Buddha
penetrates them all with unimpeded wisdom
and a boundless sphere of action unmatched by anyone.
This was the liberation of Pervasive Travel Spirit.

The Tathāgata's sphere of action is boundless.
He everywhere uses skillful means, thereby allowing all to see him,
even as his body remains quiescent and signless.
This was Various Palaces' gateway of liberation.

The Tathāgata cultivated all the practices for an ocean of kalpas,
completely fulfilled all the powers,

and became able to adapt to worldly dharmas in responding to beings.
This is what Pervasively Illuminating Spirit observed.

Furthermore, Flaming Treasury of Pervasive Radiance Fire Spirit acquired the liberation gateway of dispelling the darkness of the entire world.

Banner of Light Collected from Everywhere Fire Spirit acquired the liberation gateway of the ability to extinguish all beings' tormenting sufferings arising from being carried along on the stream of the afflictions.

Pervasively Illuminating Great Radiance Fire Spirit acquired the liberation gateway of steadfast merit power and a treasury of great compassion.

Palace of the Many Wonders Fire Spirit acquired the liberation gateway of contemplating the boundless manifestations of the Tathāgata's power of the spiritual superknowledges.

Endlessly Radiant Topknot Fire Spirit acquired the liberation gateway of light illuminating the boundless realm of space.

Eyes of the Many Kinds of Flaming Light Fire Spirit acquired the liberation gateway of the quiescent light of adornments arising from many different types of merit.

Palaces in the Ten Directions like Mount Sumeru Fire Spirit acquired the liberation gateway of the ability to extinguish the blazing sufferings in the rebirth destinies of all worlds.

Sovereign Mastery of Awesome Radiance Fire Spirit acquired the liberation gateway of freely awakening those in all worlds.

Brilliance Illuminating the Ten Directions Fire Spirit acquired the liberation gateway of forever dispelling all delusion, attachments, and views.

Thunder and Lightning Flashes Fire Spirit acquired the liberation gateway of the great thunderclap of the power to fulfill all vows.

At that time, assisted by the Buddha's awesome powers, Flaming Treasury of Pervasive Radiance Fire Spirit surveyed all the congregations of fire spirits and then spoke these verses:

Contemplate the Tathāgata's power of vigor:
For inconceivably vast periods of *koṭīs* of kalpas,
he appeared in the world to benefit beings
and enable them to extinguish all their darkness-based obstacles.

Due to delusion, beings give rise to all kinds of views
and produce afflictions that flow on like a river or burn like fire.
Using skillful means, the Master Guide extinguishes them all.
Banner of Light Gathered Everywhere was awakened by this.

His merit is as endless as space.
Were one to search for its boundaries, they could never be found.
This is the Buddha's power of unwavering great compassion.
Illuminating Radiance awakened to it, entered, and rejoiced.

"I contemplate what the Tathāgata has practiced
as he passed through a boundless ocean of kalpas
and manifested the powers of spiritual superknowledges in this way."
This is what Palace of the Many Wonders Spirit fully understood.

His *koṭīs* of kalpas in cultivation and realization are inconceivable.
If one searched for their boundaries, no one could ever find them.
His expounding on dharmas' true character causes joyous delight.
This is what Endlessly Radiant Fire Spirit contemplated and saw.

All the vast congregations throughout the ten directions
appear directly before the Buddha and gaze up at him in admiration.
His quiescent radiance illuminates the worlds.
This is what Wondrous Flaming Spirit could completely understand.

The Muni appears in all worlds,
sits in palaces in all of them,
and everywhere rains down the rain of boundlessly vast Dharma.
This was the sphere of experience of Ten Directions Spirit.

The wisdom of the buddhas is the most extremely profound.
With sovereign mastery in the Dharma, they appear in the world
well able to clearly explain all its genuine principles.
Awesome Radiance awakened to this and felt overjoyed.

With views and delusion forming darkness-based hindrances,
beings forever transmigrate in confusion and delusion.
Buddha opens and explains for them the sublime Dharma's gateways.
Illuminating Directions Spirit was able to awaken to and enter these.

The gateway of his vows is vast and inconceivable.
He has already purified cultivation of the powers and the perfections
and all has manifested in accordance with his past vows' intentions.
This is what Quaking Sound Spirit completely understood.

Furthermore, Pervasively Arrayed Cloud Banner Water Spirit acquired the liberation gateway of loving kindness that equally benefits all beings.

Tidal Thunder Water Spirit acquired the liberation gateway of boundless Dharma adornment.

Marvelously Colored Coiled Topknot Water Spirit acquired the liberation gateway of contemplating those who should be taught and then gathering them all in through the use of skillful means.

Whirlpool of Skillfulness Water Spirit acquired the liberation gateway of everywhere expounding on all buddhas' extremely profound sphere of action.

Collector of the Scent of Stainless Purity Water Spirit acquired the liberation gateway of everywhere manifesting the great light of purity.

Light and Sound of the Bridge of Merit Water Spirit acquired the liberation gateway of the pure Dharma realm's signlessness and absence of inherently existent nature.

Sovereign Mastery of Easy Contentment Water Spirit acquired the liberation gateway of the endless ocean of great compassion.

Fine Sound of Pure Joy Water Spirit acquired the liberation gateway of being a treasury of great joyfulness within the bodhisattva congregations at the sites of enlightenment.

Pervasively Manifested Awesome Light Water Spirit acquired the liberation gateway of manifesting everywhere with the unimpeded power of vast merit.

Ocean-Pervading Roar Water Spirit acquired the liberation gateway of contemplating all beings and producing spacious skillful means to train them.

At that time, assisted by the Buddha's awesome powers, Pervasively Arrayed Cloud Banner Water Spirit surveyed all the congregations of water spirits and then spoke these verses:

Gateways of purity and kindness as numerous as atoms in a *kṣetra*
together produce but one of the Tathāgata's wondrous marks.
Of all those marks, there are none which are not this way.
Hence, of those who see them, none ever feel they have seen enough.

When in the past the Bhagavat cultivated the practices,
he went everywhere to pay his respects wherever all *tathāgatas* dwelt
and was unremitting and tireless in all different kinds of cultivation.
Tidal Thunder penetrated skillful means such as these.

In all ten directions, the Buddha
remains quiescent and unmoving, neither coming nor going
as he responds to and teaches beings, enabling them all to see him.
This is what Coiled Topknot understood.

The Tathāgata's sphere of action is so boundless
that all beings are unable to completely comprehend it.
His sublime voice expounds on Dharma throughout the ten directions.
This is the realm in which Whirlpool[41] of Skillfulness practiced.

The light of the Bhagavat is endless.
Its complete pervasion of the Dharma realm is inconceivable.

He speaks the Dharma, teaches, and liberates beings.
This is what Scent of Purity Spirit contemplated and perceived.

The Tathāgata is as pure as space,
signless, formless, and pervading the ten directions,
yet he ensures that, of those in all congregations, none fail to see him.
This is what Light of Merit Spirit thoroughly contemplated.

In the past, the Buddha cultivated the gateway of great compassion
with a resolve so vast it reached everywhere and equally to all beings.
Thus he was like a cloud appearing throughout the world.
This is the gate to liberation that Easy Contentment fully understood.

Those in all lands throughout the ten directions
all see the Tathāgata sitting on the throne,
brilliantly awakened to the great bodhi.
Matters such as these were penetrated by Sound of Pure Joy.

Whatever the Tathāgata does is entirely free of hindrances.
He travels everywhere throughout all *kṣetras* of the ten directions,
everywhere manifesting great spiritual superknowledges.
Pervasively Manifested Awesome Light was able to awaken to this.

He cultivated boundlessly many expedient practices,
completely filling up realms as numerous as their beings
as his spiritual powers' wondrous uses never ceased for a moment.
Ocean-Pervading Roar was able to penetrate this.

Furthermore, Manifesting Precious Light Ocean Spirit acquired the liberation gateway of impartially bestowing on all beings an ocean of merit and a body adorned with the many jewels.

Indestructible Vajra Banner Ocean Spirit acquired the liberation gateway of using clever skillful means to preserve and protect all beings' roots of goodness.

Unsullied by Dust and Defilements Ocean Spirit acquired the liberation gateway of the ability to dry up the ocean of all beings' afflictions.

Constantly Dwelling in the Waves Ocean Spirit acquired the liberation gateway of causing all beings to abandon the wretched destinies.

Auspicious Precious Moon Ocean Spirit acquired the liberation gateway of everywhere dispelling the darkness of great delusion.

Marvelous Flower Dragon Topknot Ocean Spirit acquired the liberation gateway of extinguishing suffering and bestowing happiness in all the destinies of rebirth.

Everywhere Preserving Radiance and Flavor Ocean Spirit acquired the liberation gateway of purifying the deluded nature of all beings' views.

Precious Flaming Floral Radiance Ocean Spirit acquired the liberation gateway of arousing the bodhi resolve, the basis of all precious lineages.

Wondrous Vajra Topknot Ocean Spirit acquired the liberation gateway of the ocean of meritorious qualities of the unwavering resolve.

Surf Thunder Ocean Spirit acquired the liberation gateway of the samādhi gateway that everywhere enters the Dharma realm.

At that time, assisted by the Buddha's awesome powers, Manifesting Precious Light Ocean Spirit surveyed all the congregations of ocean spirits and then spoke these verses:

During an ocean of inconceivably many great kalpas,
he made offerings to all *tathāgatas,*
everywhere bestowing his qualities on the many types of beings.
Therefore his majestic dignity is most incomparable.

He appears in all worlds,
having none of beings' faculties and desires he does not know,
and broadly proclaims for all of them an ocean of great Dharma.
This is what Solid Banner delighted in and awakened to.

The Master Guides of the multitudes in all worlds
send down unfathomably great rains from the Dharma cloud
and dry up the ocean of endless sufferings.
This is the Dharma gateway entered by Abandoning Defilements.[42]

All beings, blanketed by afflictions,
transmigrate in the destinies of rebirth, undergoing many sufferings.
For their benefit, he reveals the Tathāgata's sphere of action.
Palace of Pervasive Waters Spirit entered this gateway.

Throughout an inconceivably vast ocean of kalpas,
the Buddha endlessly cultivated all the practices
and forever sliced through beings' net of delusions.
Precious Moon was able to understand and enter this gateway.

The Buddha, seeing that beings are forever fearful
as they transmigrate through the great ocean of *saṃsāra,*
shows them the unexcelled path of the Tathāgata.
Dragon Topknot awakened to this, understood, and rejoiced.

The sphere of actions of all buddhas is inconceivable
and characterized by its identity with the Dharma realm and space.
They are able to purify beings' net of delusions.
Preserving Flavor is able to expound on matters such as these.

The Buddha eye is pure, inconceivable,
and able to comprehensively observe all spheres of experience.
He everywhere reveals to beings all the paths to the sublime.
This is what the mind of Flower Radiance awakened to.

The armies of Māra are vast and endlessly numerous.
In a mere *kṣaṇa,* he is able to completely vanquish them all.
His mind is completely unwavering and difficult to fathom.
This was Wondrous Vajra Topknot's skillful means.

He expounds Dharma with a sublime voice in all the ten directions.
There is no place in the Dharma realm his voice does not pervade.
This is the realm of the Tathāgata's *samādhi.*
This is the place in which Surf Thunder Spirit practices.

Furthermore, Everywhere Creating Swift Currents River Spirit acquired the liberation gateway of everywhere sending down boundless Dharma rains.

Everywhere Cleansing Springs and Creeks River Spirit acquired the liberation gateway of everywhere manifesting directly before all beings, enabling them to forever abandon the afflictions.

Undefiled Pure Eye River Spirit acquired the liberation gateway of using great compassion and skillful means to everywhere rinse away all beings' affliction-based defilements.

Pervasive Roar in the Ten Directions River Spirit acquired the liberation gateway of constantly emanating sounds that benefit beings.

Everywhere Rescuing and Protecting Beings River Spirit acquired the liberation gateway of constantly bringing forth kindness and remaining free of any intention to harm any sentient being.

Heat-Free Pure Light River Spirit acquired the liberation gateway of everywhere manifesting all kinds of clear and cool roots of goodness.

Everywhere Producing Joy River Spirit acquired the liberation gateway of cultivating the complete fulfillment of giving to enable all beings to forever abandon miserly attachment.

Banner of the Supremacy of Vast Virtue River Spirit acquired the liberation gateway of serving as a field of merit in which everyone delights.

Light Illuminating the Entire World River Spirit acquired the liberation gateway of the ability to enable purity in those who are defiled and joyous delight in those who are poisoned by hatred.

Light of Oceanic Virtue River Spirit acquired the liberation gateway of the ability to cause all beings to enter the ocean of liberation and constantly enjoy complete bliss.

At that time, assisted by the Buddha's awesome powers, Everywhere Creating Swift Currents River Spirit surveyed all the congregations of river spirits and then spoke these verses:

In the distant past, for the sake of beings, the Tathāgata
cultivated the boundlessly many practices in the ocean of Dharma
and, just as drenching rains clear away scorching summer heat,
he everywhere extinguishes the heat of beings' afflictions.

Throughout kalpas so countless as to defy description, the Buddha
purified the world with the light of his vows,
enabling those with ripened faculties to awaken to the path.
This is what Everywhere Cleansing Spirit's mind awakened to.

With great compassion and skillful means as numerous as beings,
he appeared before them all, always teaching and guiding them,
everywhere enabling them to purify the defilement of their afflictions.
On observing this, Pure Eye felt deep joy and happiness.

The Buddha teaches with a sublime voice, causing all to hear.
Beings delight in it with minds full of joy.
Thus he enables them all to be cleansed of measureless suffering.
This was the liberation of Pervasive Roar Spirit.

Throughout countless kalpas of the past, the Buddha
cultivated the bodhi practices for the sake of benefiting beings.
Because of this, his light pervades the entire world.
Recalling this, Protective Spirit feels joyous delight.

Throughout the past, for the sake of beings, the Buddha
cultivated many different skillful means to enable their ripening
and everywhere purified a sea of merit to dispel their many sufferings.
When Heat-Free saw this, his mind was filled with celebratory joy.

His gateway of giving is vast and inexhaustible,
bestowing benefit on all beings.
He is able to cause those seeing him to be free of miserly attachments.
This is what Everywhere Producing Joy awakened to.

In the past, the Buddha cultivated reality-facilitating skillful means,
perfected a boundless ocean of meritorious qualities,
and was able to ensure that, of all who see him, none are not pleased.
Banner of Supremacy Spirit's mind awakened to this and was pleased.

Beings freighted with defilement were all caused to become purified.
The hostile and malicious were equally caused to develop kindness.
Because of this, he acquired illumination that filled all of empty space.
When Illuminating the World River Spirit saw this, he rejoiced.

The Buddha is a field of merit and an ocean of meritorious qualities
who is able to cause everyone to abandon all evil

and proceed all the way to the attainment of the great bodhi.
This was the liberation of Light of Oceanic Virtue.

Furthermore, Gentle and Superior Flavor Crop Spirit acquired the liberation gateway of bestowing the flavor of Dharma on all beings, thereby enabling them to develop the body of a buddha.

Pure Radiance of Seasonal Flowers Crop spirit acquired the liberation gateway of the ability to cause all beings to experience vast joy and bliss.

Courageous Power of Physical Strength Crop spirit acquired the liberation gateway of using all the perfectly fulfilled Dharma gateways to purify all spheres of experience.

Enhanced Essential Energies Crop spirit acquired the liberation gateway of observing the power of the Buddha's great compassion and countless transformations using the spiritual superknowledges.

Everywhere Producing Roots and Fruit Crop spirit acquired the liberation gateway of everywhere revealing the Buddha as the field of merit in which all planted seeds never fail to sprout.

Wonderfully Adorned Coiled Topknot Crop spirit acquired the liberation gateway of everywhere bringing forth in beings the blossoms of pure faith.

Moist and Glistening Pure Blossoms Crop spirit acquired the liberation gateway of rescuing beings with great kindness and pity, thus enabling them to develop an ocean of merit.

Developer of Subtle Fragrance Crop spirit acquired the liberation gateway of widely revealing all practice dharmas.

Beheld with Delight Crop spirit acquired the liberation gateway of the ability to cause all beings throughout the Dharma realm to relinquish such ills as indolence and sorrowfulness in favor of complete purification.

Stainless Light Crop spirit acquired the liberation gateway of contemplating all beings' roots of goodness and teaching Dharma adapted to what is fitting, thereby gladdening and satisfying the congregation.

At that time, assisted by the Buddha's awesome powers, Gentle and Superior Flavor Crop spirit surveyed all the congregations of crop spirits and then spoke these verses:

The Tathāgata is an ocean of unsurpassed meritorious qualities
who appears everywhere as a bright lamp illuminating the world.
Rescuing and protecting all beings,
he bestows happiness on them all without exception.

The Bhagavat's meritorious qualities are boundless.
Beings who hear of him do not do so in vain,
for he enables them all to abandon sufferings and be forever happy.
This is the gateway that Seasonal Flowers entered.

The Well Gone One's powers are all perfectly fulfilled.
The adornments of his meritorious qualities appear in the world
and he sees to the training of all of its beings.
Courageous Power was able to understand and realize this dharma.

In the past, the Buddha cultivated an ocean of great compassion
by which his mind's every thought matched those living in the world.
Because of this, his spiritual superknowledges are boundless.
Enhanced Essential Energies was able to contemplate and see this.

The Buddha always manifests appearances throughout the world,
using all kinds of skillful means, never doing so in vain.
He thus purifies all beings of their delusions and afflictions.
This was the liberation of Everywhere Producing Spirit.

The Buddha is the world's ocean of great wisdom
who emanates pure light which has no place it does not pervade.
Vast resolute faith comes forth from within it.
Adorned Topknot was able to understand and penetrate such matters.

Observing the world, the Tathāgata produces the mind of kindness
and then appears for the benefit of beings,
revealing to them the most supreme path to peace and happiness.
This was the liberation of Pure Flowers Spirit.

The pure practices cultivated by the Well Gone One
were all completely proclaimed beneath the bodhi tree.
Thus his teachings then came to fill the ten directions.
This is what Subtle Fragrance Spirit was able to hear and accept.

The Buddha influences everyone in all worlds
to abandon their sorrows and bring forth great joy.
He purifies all their individual faculties and desires.
Beheld with Delight Spirit awakened to and penetrated this.

The Tathāgata comes forth and appears in the world,
everywhere contemplates what pleases the minds of beings,
and then uses various kinds of skillful means to ripen them.
This was the liberation gateway of Pure Light Spirit.

Furthermore, Auspicious Herb Spirit acquired the liberation gateway of everywhere contemplating the minds of all beings and thus then diligently gathering them in.

Sandalwood Forest Herb Spirit acquired the liberation gateway of using light to attract beings so that all who see it will not have seen it in vain.

Pure Light Herb Spirit acquired the liberation gateway of the ability to use pure skillful means to extinguish all beings' afflictions.

Universally Renowned Herb Spirit acquired the liberation gateway of the ability to use a grand reputation to bring about the growth of an ocean of boundless roots of goodness.

Light Emanating Pores Herb Spirit acquired the liberation gateway of the state in which one rapidly goes and treats all illnesses under the banner of great compassion.

Darkness-Dispelling Purity Herb Spirit acquired the liberation gateway of curing all beings blinded by benightedness through enabling the purification of their wisdom eyes.

Roaring Everywhere Herb Spirit acquired the liberation gateway of being able to speak with the voice of the Buddha, explaining the different meanings of all dharmas.

Banner of Light Outshining the Sun Herb Spirit acquired the liberation gateway of being able to serve as a good spiritual guide for all beings, thus enabling all who see him to develop roots of goodness.

Clear View of the Ten Directions Herb Spirit acquired the liberation gateway of a treasury of pure and great compassion with which one is able to use skillful means to enable the arising of resolute faith.

Everywhere Emanating Awesome Radiance Herb Spirit acquired the liberation gateway of the skillful means by which one causes others to practice mindfulness of the buddha, thereby extinguishing all beings' illnesses.

At that time, assisted by the Buddha's awesome powers, Auspicious Herb Spirit surveyed all the congregations of herb spirits and then spoke these verses:

The Tathāgata's wisdom is inconceivable.
Completely knowing the thoughts of all beings,
he is able to use the power of various skillful means
to extinguish the measureless suffering of those many deluded beings.

The skillfulness of the Great Hero is difficult to fathom
and whatever he does is never done in vain.
He is certainly able to cause beings' sufferings to be extinguished.
Sandalwood Forest Spirit was able to awaken to this.

Contemplate the Dharma of the buddhas in this way:
They diligently cultivated for countless kalpas of the past[43]

yet remained free of attachments even in all those existences.
This is the gateway entered by Pure Light Spirit.

A buddha is difficult to meet even in a hundred thousand kalpas.
If one merely succeeds in seeing one or hearing his name,
one is surely able to benefit from it, thus not having met him in vain.
This is what Universally Renowned Spirit completely understood.

From every pore of the Tathāgata's body,
he emanates light that extinguishes the many kinds of adversity
and puts an end to all the world's afflictions.
This is what Light-Emanating Pores Spirit penetrated.

All beings are blinded by delusion and possess countless differences
in their afflictions, in their karma, and in their manifold sufferings.
The Buddha cleanses them all away, revealing wisdom's illumination.
Darkness Dispeller was able to contemplate and see such matters.

The Tathāgata's single voice is boundless in its reach
and able to open the ocean of all the Dharma gateways.
The beings who hear it all completely understand.
This was the liberation of Loud Roaring Sound.

Contemplate the Buddha's inconceivable wisdom:
It appears everywhere in all rebirth destinies, saving the many beings,
and it is able to cause all who see him to then follow his teachings.
Banner Outshining the Sun deeply and completely awakened to this.

With an ocean of great compassion and skillful means,
the Tathāgata manifests for the benefit of the world,
opening wide the right path and revealing it to beings.
View of the Directions Spirit was able to fully comprehend this.

The Tathāgata everywhere emanates great radiance
so that, throughout the ten directions, no one is not illuminated,
causing them to recollect the Buddha and grow meritorious qualities.
This was the liberation gateway of Emanating Awesome Radiance.

Furthermore, Scattering Flowers like Clouds Forest Spirit acquired the liberation gateway of the treasury of a vast and boundless ocean of wisdom.

Thriving Trunks Spreading Light Forest Spirit acquired the liberation gateway of vast cultivation of universal purity.

Producing Sprouts and Emanating Brilliance Forest Spirit acquired the liberation gateway of increasing the growth of various sprouts of pure faith.

Auspicious Pure Foliage Forest spirit acquired the liberation gateway of amassing every kind of adornment with pure meritorious qualities.

Cascading Treasury of Flaming Brilliance Forest Spirit acquired the liberation gateway of constantly and comprehensively observing the Dharma realm with wisdom purified by the universal gateways.

Light of Sublime Adornment Forest Spirit acquired the liberation gateway of everywhere knowing the ocean of all beings' actions and then spreading forth Dharma clouds.

Pleasing Thunder Forest Spirit acquired the liberation gateway of patiently enduring all unpleasant sounds and emanating pure sounds.

Pervasive Fragrant Light Forest Spirit acquired the liberation gateway of manifesting everywhere throughout the ten directions spheres of experience portraying vast practices cultivated in the past.

Wondrous Light Reflecting Brilliance Forest Spirit acquired the liberation gateway of benefiting the world with dharmas conducive to acquiring all meritorious qualities.

Radiance and Flavor of Blossoms and Fruit Forest Spirit acquired the liberation gateway of being able to cause everyone to see the Buddha appear in the world, always remember it with reverence, never forget it, and thereby adorn a treasury of meritorious qualities.

At that time, assisted by the Buddha's awesome powers, Scattering Flowers like Clouds Forest Spirit surveyed all the congregations of forest spirits and then spoke these verses:

In the past, the Buddha cultivated the bodhi practices,
brought all merit and wisdom to complete fulfillment,
and completely perfected all the powers,
so that, emanating great light, he appears in the world.

His gateways of compassion are as countless as beings.
The Tathāgata everywhere purified them in the past.
Because of this he is able to benefit the world.
This is what Thriving Trunks Spirit completely understood.

Wherever there are beings who see the Buddha but once,
they will certainly be enabled to enter the ocean of resolute faith
in which they will all be shown the path of all *tathāgatas*.
This was the liberation of Marvelous Sprouts.

The collection of meritorious qualities producing each one of his hairs
could never be entirely proclaimed even in an ocean of kalpas.
All buddhas' skillful means are inconceivable.
Pure Foliage was able to understand the deep meaning of this.

"I recall that, in the distant past, the Tathāgata
made offerings to buddhas as countless as the atoms in a *kṣetra*

and his wisdom steadily brightened in the presence of each buddha."
This is what Flaming Treasury Spirit fully understood.

In but a single mind-moment, the Bhagavat completely knows
the entire ocean of all beings' actions.
Such vast and unimpeded knowledge as this
is what Sublime Adornment Spirit was able to awaken to and enter.

The ever-streaming quiescent and sublime voice of the Tathāgata
everywhere produces incomparably great joyous delight
as it enables all to awaken in accordance with their insight and desires.
These are the dharmas practiced by Thunder Spirit.

The Tathāgata manifests great spiritual superknowledges
that pervade all the lands of the ten directions
and enable everyone to see all that the Buddha cultivated in the past.
This is the gateway entered by Pervasive Fragrant Light.

Beings are disingenuous and so do not cultivate virtue.
Confused and deluded, they sink down and flow along in *saṃsāra.*
He clearly explains for them the many paths of wisdom.
This is what Wondrous Light observed.

For beings beset by karmic obstacles, the Buddha
may only appear once they have passed through *koṭīs* of kalpas,
while, for others, in every moment, he always allows them to see him.
This is what Radiance and Flavor Spirit contemplated.

Furthermore, Jeweled Peak's Blooming Flowers Mountain Spirit acquired the liberation gateway of entering the light of great quiescent absorptions.

Forest of Flowers Marvelous Topknot Mountain Spirit acquired the liberation gateway of cultivating and accumulating roots of goodness arising from kindness to ripen an inconceivable number of beings.

Lofty Banner of Universal Illumination Mountain Spirit acquired the liberation gateway of contemplating all beings' mental dispositions and purifying their faculties.

Stainless Jewel Topknot Mountain Spirit acquired the liberation gateway of practicing with diligent vigor for a boundless ocean of kalpas without weariness or indolence.

Light Illuminating the Ten Directions Mountain Spirit acquired the liberation gateway of everywhere awakening others with the light of boundless meritorious qualities.

Light of Great Power Mountain Spirit acquired the liberation gateway of being able to ripen oneself while also enabling beings to relinquish deluded and confused actions.

Universally Supreme Awesome Light Mountain Spirit acquired the liberation gateway of removing all sufferings so that none remain.

Radiant Sphere of Subtle Secrets Mountain Spirit acquired the liberation gateway of spreading the light of Dharma to reveal the meritorious qualities of all *tathāgatas*.

Manifest Vision of the Universal Eye Mountain Spirit acquired the liberation gateway of enabling all beings to increase their roots of goodness even in their dreams.

Vajra Solid Eye Mountain Spirit acquired the liberation gateway of revealing a boundless ocean of great meaning.

At that time, assisted by the Buddha's awesome powers, Blooming Flowers Everywhere Mountain Spirit surveyed all the congregations of mountain spirits and then spoke these verses:

In the past, he cultivated boundlessly many supreme practices.
Now, he has gained spiritual superknowledges that are also countless.
He has opened wide gates into the Dharma as numerous as atoms,
thus enabling all beings to attain profound awakening and joy.

His body adorned with the many marks pervades the entire world.
The light that emanates from his pores is all pure.
His great kindness and skillful means instruct everyone.
Forest of Flowers Marvelous Topknot awakened to this gateway.

The Buddha's body, appearing everywhere, is boundless,
filling up all worlds throughout the ten directions.
All his faculties, purified, bring joy to those who see him.
This is the dharma that Lofty Banner was able to awaken to and enter.

Passing through kalpas, he diligently cultivated, never lax or weary,
and, like empty space, remained unstained by worldly dharmas.
Using various skillful means, he taught the many beings.
It was Jewel Topknot who awakened to this Dharma gateway.

Beings, blinded by darkness, enter the hazardous paths.
Out of deep pity for them, the Buddha emanates brilliant illumination,
everywhere enabling the world to awaken from its slumber.
On awakening to this, Awesome Light's mind was filled with joy.

In the past, he extensively cultivated practices in all states of existence,
made offerings to innumerable buddhas equal to the atoms in a *kṣetra*,
and caused beings who observed this to then bring forth great vows.
Great Power was able to understand and enter this ground.

He saw all the sufferings of beings drifting along in transmigration
who were constantly entangled and covered by karmic obstacles,
and then used the light of his wisdom to extinguish them all.
This was the liberation of Universally Supreme Spirit.

Every one of his pores sends forth sublime voices that,
adapting to the minds of beings, praise all buddhas
and pervade all the ten directions for countlessly many kalpas.
This is the gateway entered by Radiant Sphere.

The Buddha pervades the ten directions, appearing before everyone,
using many different skillful means to teach the sublime Dharma,
while extensively benefiting beings with an ocean of practices.
This is what Manifest Vision Spirit awakened to.

Dharma gateways as boundless and measureless as the ocean—
With one voice, he explains these for them, causing all to understand,
and then endlessly expounds them throughout all kalpas.
It was Vajra Eye who penetrated this skillful means.

Furthermore, Pure Flower of Universal Virtue Earth Spirit acquired the liberation gateway of everywhere contemplating all beings in every mind-moment with a mind imbued with kindness and compassion.

Adorned with Enduring Merit Earth Spirit acquired the liberation gateway of everywhere revealing the power of all beings' merit.

Tree Adorned with Marvelous Blossoms Earth Spirit acquired the liberation gateway of everywhere penetrating all dharmas and producing adornments in all buddha *kṣetras*.

Everywhere Scattering Many Jewels Earth Spirit acquired the liberation gateway of cultivating various samādhis to enable beings to rid themselves of their obstacles and defilements.

Pure Eye Contemplating Time Earth Spirit acquired the liberation gateway of enabling all beings to forever enjoy the happiness of easeful mastery.[44]

Gold-Colored Wondrous Eyes Earth Spirit acquired the liberation gateway of manifesting all kinds of pure bodies to train beings.

Fragrant Light-Emitting Hair Earth Spirit acquired the liberation gateway of completely knowing the awesome power of all buddhas' ocean of meritorious qualities.

Quiescent Mind-Pleasing Sound Earth Spirit acquired the liberation gateway of everywhere absorbing the ocean of all beings' languages.

Spiral Topknot of Marvelous Flowers Earth Spirit acquired the liberation gateway of the immaculately pure nature that pervades the buddha *kṣetras*.

Universally Sustaining Vajra Earth Spirit acquired the liberation gateway of everywhere manifesting whatever is sustained by the Dharma wheel of all buddhas.

At that time, assisted by the Buddha's awesome powers, Pure Flower of Universal Virtue Earth Spirit surveyed all the congregations of earth spirits and then spoke these verses:

In each succeeding moment of the distant past, the Tathāgata's
gateways of great kindness and compassion were ineffably many.
Having endlessly cultivated practices such as these,
he therefore acquired an indestructibly durable body.

The accumulation of all the many kinds of merit
accrued by all beings and bodhisattvas of the three periods of time
all appears in the pores of the Tathāgata.
Having seen this, Adorned with Merit was joyful.

His vast quiescent samādhi
is not produced, not destroyed, and neither comes nor goes
even as he purifies lands and teaches beings.
This was the liberation of Tree Blossom Spirit.

In the distant past, the Buddha cultivated all the practices
to enable beings to melt away their heavy obstacles.
Everywhere Scattering Many Jewels Earth Spirit
saw this liberation and was filled with joy.

The Tathāgata's sphere of action is boundlessly vast.
In every moment, he appears everywhere throughout the world.
When Pure Eye Contemplating Time Earth Spirit
observed the Buddha's practices, his mind was filled with joy.

The range of his sublime voice is limitless and inconceivable.
For the sake of beings, it everywhere extinguishes their afflictions.
Gold-Colored Eyes Spirit was able to completely awaken to this
when he saw the Buddha's boundless supreme meritorious qualities.

His emanations appear in every kind of physical form
and fill all places throughout the ten directions of the Dharma realm.
Fragrant Light-Emitting Hair Spirit always beheld the Buddha
everywhere teaching all beings in this way.

His sublime voice everywhere pervades the ten directions as,
in countless kalpas, he teaches for the benefit of the multitudes.
Mind-Pleasing Earth Spirit's mind completely penetrated this.
Being able to hear this from the Buddha, he felt deep respect and joy.

The Buddha's pores emanate clouds of fragrant flaming light as,
adapting to the minds of beings, he appears throughout the world.
Everyone who sees this thus reaches complete ripening.
This is the circumstance that Spiral Topknot of Flowers contemplated.

He is as solid and indestructible as vajra
and even more completely unshakable than Sumeru

The body of the Buddha abides in the world in just this way.
On being able to see this, Universally Sustaining was overjoyed.

Furthermore, Jewel Peak Radiance City Spirit acquired the liberation gateway of using skillful means to benefit beings.

Palace of Marvelous Adornments City Spirit acquired the liberation gateway of teaching and ripening beings through knowing their faculties.

Jewel of Pure Joy City Spirit acquired the liberation gateway of always delighting in enabling all beings to acquire every kind of meritorious quality.

Sorrowless Purity City Spirit acquired the liberation gateway of a treasury of great compassion that rescues all who live in fear.

Flaming Eye of the Flower Lamp City Spirit acquired the liberation gateway of great wisdom that everywhere completely understands.

Clearly Visible Banner of Flaming Light City Spirit acquired the liberation gateway of appearing everywhere using skillful means.

Awesome Light of Abundant Merit City Spirit acquired the liberation gateway of everywhere contemplating all beings and enabling them to cultivate a vast ocean of merit.

Body of Pure Light City Spirit acquired the liberation gateway of awakening all beings enveloped in the darkness of delusion.

Fragrant Banner Adornment City Spirit acquired the liberation gateway of contemplating the Tathāgata's powers of sovereign mastery in training beings everywhere throughout the world.

Shining Eyes of Jeweled Peak City Spirit acquired the liberation gateway of the ability to use bright light to break up all beings' mountains of obstacles.

At that time, assisted by the Buddha's awesome powers, Radiance of Jeweled Peak City Spirit surveyed all the congregations of city spirits and then spoke these verses:

The Master Guide is just so very inconceivable.
His light illuminates everywhere throughout the ten directions
where, appearing before beings, they all see the Buddha
as he teaches and ripens them in endless numbers.

The faculties of all beings, each of which are different,
the Buddha completely knows, all without exception.
Palace of Marvelous Adornments City Spirit
entered this Dharma gate and was filled with joy.

For countless kalpas, the Tathāgata has cultivated the practices,
protecting and preserving the Dharma of all past buddhas.

His mind has always received and upheld them with delight.
Marvelous Jewel City Spirit awakened to this gateway.

In the past, the Tathāgata was already able
to dispel the various fears of all beings
while constantly raising kindness and compassion for them.
Sorrowless Spirit awakened to this and rejoiced.

The Buddha's wisdom is boundlessly vast
and as measureless as space.
Eye of the Flower Lamp City Spirit awakened to this and was pleased.
He was then able to train in the Tathāgata's sublime wisdom.

The Tathāgata's forms and appearances equal those of beings
as he enables them to see him by adapting to their inclinations.
Clearly Visible Banner of Flaming Light was able to awaken to this.
Practicing this skillful means, he became filled with joyous delight.

In the past, the Tathāgata cultivated an ocean of many kinds of merit
which is pure, vast, and boundless.
It was in taking up this gateway that Light of Merit Banner
contemplated it, fully awakened, and felt celebratory joy.

In all realms of existence, beings abide in delusion and confusion
much as one in the world who, born blind, can never see.
It is to benefit them that the Buddha appears in the world.
Pure Light Spirit entered through this gateway.

The Tathāgata's powers of sovereign mastery are boundless,
like a cloud that stretches everywhere over the world.
He enables them to be trained even by appearing in their dreams.
This is what Fragrant Banner Spirit contemplated and saw.

Beings in the darkness of ignorance are as if blind
and entangled and shrouded by various obstacles and hindrances.
The Buddha's light penetrates and enables them all to be released.
It was a matter such as this that Jeweled Peak Spirit penetrated.

Furthermore, Banner of Pure Adornments Bodhimaṇḍa Spirit acquired the liberation gateway of the power of the vow to appear and make offerings of vast adornments to the buddhas.

Jewel Light of Sumeru Bodhimaṇḍa Spirit acquired the liberation gateway of manifesting directly before all beings the accomplishment of vast bodhi practices.

Thunder Banner Insignia Bodhimaṇḍa Spirit acquired the liberation gateway of enabling all beings to see the Buddha in a dream, teaching them the Dharma in accordance with whatever pleases them.

Raining Blossoms Wondrous Eyes Bodhimaṇḍa Spirit acquired the liberation gateway of the ability to rain down all kinds of difficult-to-relinquish jeweled adornments.

Pure Flaming Form Bodhimaṇḍa Spirit acquired the liberation gateway of the ability to manifest a marvelously adorned site of enlightenment to extensively teach beings and enable their ripening.

Topknot with Hanging Flower Tassels Bodhimaṇḍa Spirit acquired the liberation gateway of enabling the development of right mindfulness through teaching Dharma adapted to the faculties of beings.

Raining Jewel Adornments Bodhimaṇḍa Spirit acquired the liberation gateway of being able to use eloquence to everywhere rain down boundlessly many delightful dharmas.

Courageous Fragrant Eyes Bodhimaṇḍa Spirit acquired the liberation gateway of extensively praising the meritorious qualities of all buddhas.

Colorful Vajra Clouds Bodhimaṇḍa Spirit acquired the liberation gateway of manifesting boundlessly many trees of various colors and appearances as adornments for the site of enlightenment.

Lotus Flower Radiance Bodhimaṇḍa Spirit acquired the liberation gateway of remaining quiescent and unmoving beneath the bodhi tree even as he everywhere pervaded the ten directions.

Glorious Illumination with Sublime Light Bodhimaṇḍa Spirit acquired the liberation gateway of revealing the many different powers of the Tathāgata.

At that time, assisted by the Buddha's awesome powers, Banner of Pure Adornments Bodhimaṇḍa Spirit surveyed all the congregations of *bodhimaṇḍa* spirits and then spoke these verses:

I recall what the Tathāgata cultivated
throughout countless kalpas of the past.
Because he made offerings to all buddhas when they appeared,
he acquired meritorious qualities as vast as space.

In the past, the Buddha cultivated endless acts of giving
equal to the number of atoms in countless *kṣetras*.
When Sumeru Light Bodhimaṇḍa Spirit
brought to mind the Well Gone One, he felt celebratory joy.

The Tathāgata's forms and appearances are inexhaustibly numerous
and his spiritual emanations flow everywhere to all *kṣetras*,
always appearing, even in beings' dreams.
On seeing this, Thunder Banner was filled with joyous delight.

For countless past kalpas, he carried on the practice of relinquishing,
able to give the hard to give, giving up eyes such as could fill up a sea.

For the sake of beings, he practiced relinquishing such as this.
Wondrous Eyes Spirit was able to awaken to this and be pleased.

His boundless forms and appearances, like flaming jewel light clouds,
appear in the enlightenment site and all throughout the world.
When Pure Flaming Form Bodhimaṇḍa Spirit
saw the Buddha's miraculous powers, he was then filled with joy.

The ocean of the actions of beings is boundless.
The Buddha covers it all and rains down the Dharma rain,
adapts to faculties and dispositions, and dispels doubts and delusions.
Floral Tassels awakened to this and so experienced joyous delight.

His great ocean of eloquence is able to penetrate
all the different meanings of the countless Dharma gateways.
Raining Jewel Adornments Bodhimaṇḍa Spirit—
had a mind that in every mind-moment was always like this.

Because, throughout all the ineffably many lands,
he used all the world's languages to praise the buddhas,
he therefore acquired a fine reputation and great meritorious qualities.
This is what Courageous Eyes Spirit is able to bear in mind.

Boundlessly many trees in variegated colors and appearances
appear everywhere beneath the bodhi tree, the king of trees.
Colorful Vajra Clouds awakened to this gateway
and felt joyous delight by always contemplating the bodhi tree.

Just as the boundaries of the ten directions can never be found,
so too it is with the Buddha's wisdom gained sitting in the *bodhimaṇḍa*.
When Radiance of Lotus Flower Steps' mind of pure faith
entered this means of liberation, he felt deeply joyful.

Everything in the site of enlightenment emits a marvelous sound
that praises the power of the Buddha's inconceivable purity
as well as his perfection of all the causal practices.
Wondrous Light Spirit was able to hear this and understand.

Furthermore, Mudrā Foot-Travel Spirit acquired the liberation gateway of raining down many jewels everywhere, thus producing widespread joyous delight.

Lotus Flower Light Foot-Travel Spirit acquired the liberation gateway of showing a buddha body sitting atop a lotus flower seat of every type of radiant color, thereby delighting the beholder.

Supreme Floral Topknot Foot-Travel Spirit acquired the liberation gateway of establishing in every moment sites of enlightenment for the congregations of all *tathāgatas*.

Collector of Wholesome Views Foot-Travel Spirit acquired the liberation gateway of training boundlessly many beings every time he lifts a foot to take a step.

Marvelous Jeweled Star Banner Foot-Travel Spirit acquired the liberation gateway of transformationally manifesting in every moment radiant nets of various lotuses everywhere raining down many jewels and emanating wondrous sounds.

Happily Uttering Subtle Sounds Foot-Travel Spirit acquired the liberation gateway of producing an ocean of boundless joy.

Sandalwood Tree Light Foot-Travel Spirit acquired the liberation gateway of using fragrant breezes to everywhere awaken the congregations at sites of enlightenment.

Lotus Flower Radiance Foot-Travel Spirit acquired the liberation gateway of emitting light and emanating the sound of subtle and wondrous Dharma from every pore.

Sublime Light Foot-Travel Spirit acquired the liberation gateway of his body's everywhere emanating a web of many different lights that produces the pervasive illumination of shimmering radiance.

Gatherer of Wonderful Flowers Foot-Travel Spirit acquired the liberation gateway of awakening all beings and enabling them to produce an ocean of roots of goodness.

At that time, assisted by the Buddha's awesome powers, Precious Mudrā Foot-Travel Spirit surveyed all the congregations of foot-travel spirits and then spoke these verses:

The Buddha cultivated throughout countless past kalpas,
making offerings to all the Tathāgatas.
With a mind that was constantly delighted and tireless,
he practiced gateways of joy as deep and vast as an ocean.

With measureless spiritual superknowledges in every mind-moment,
he manifests lotus flowers emitting various fragrances
with buddhas sitting atop them, roaming everywhere.
Crimson Radiance Spirit observed all of this.

The Dharma of all the buddhas, the *tathāgatas*, is of this very sort.
They are attended by vast assemblies pervading the ten directions
in which they everywhere manifest indescribable spiritual powers.
Supreme Floral Spirit clearly saw all of this.

Everywhere in the lands of the ten directions
in which he so much as lifts his foot up or sets his foot down,
he is in every case able to assist the development of the many beings.
Wholesome Views Spirit awakened to and rejoiced in this.

He everywhere manifests bodies as numerous as beings.
Each one of these bodies fills the Dharma realm
and all of them emanate pure light and rain down the many jewels.
Star Banner entered a gateway to liberation such as this.

The Tathāgata's sphere of action is boundless.
He everywhere rains the Dharma rain, completely satisfying everyone.
On seeing the Buddha, those in his congregations feel joyous delight.
This is what Subtle Sounds Spirit observed.

The range of the Buddha's voice is equal to that of empty space.
All languages' sounds are contained within it.
As it thereby trains beings, there is no place it does not pervade.
Sandalwood Spirit was able to hear it in this way.

Each one of his pores emanates the sounds of his teaching,
revealing and spreading the names of all buddhas of the three times.
Those hearing these sounds are all filled with joyous delight.
Lotus Flower Radiance Spirit witnessed matters such as these.

The emanations of the Buddha's bodies are inconceivable.
Even in every footstep, his physical appearances are like an ocean
as he adapts to the minds of beings and enables them all to see.
This is what was realized by Sublime Light Spirit.

He manifests great spiritual powers throughout the ten directions,
thus enabling all beings to then become awakened.
When Many Wonderful Flowers Spirit had seen this dharma,
his mind was filled with great joyous delight.

Furthermore, Sphere of Pure Joy Many-Bodied Spirit acquired the liberation gateway of recollecting the Buddha's ocean of past vows.

Radiance Illuminating the Ten Directions Many-Bodied Spirit acquired the liberation gateway of light everywhere illuminating boundlessly many worlds.

Ocean Sound Training Many-Bodied Spirit acquired the liberation gateway of a great sound everywhere awakening all beings and enabling them to delight in their training.

Pure Floral Adornment Topknot Many-Bodied Spirit acquired the liberation gateway of a body dwelling everywhere like space.

Measureless Deportment Many-Bodied Spirit acquired the liberation gateway of showing all beings the buddhas' sphere of action.

Supremely Radiant Adornment Many-Bodied Spirit acquired the liberation gateway of enabling all hungry and exhausted beings to gain robust physical strength.

Pure Light Incense Cloud Many-Bodied Spirit acquired the liberation gateway of ridding all beings of the defilement of afflictions.

Guarding and Upholding Many-Bodied Spirit acquired the liberation gateway of transforming all beings' delusion and demonic karma.

Everywhere Manifesting Attraction and Teaching Many-Bodied Spirit acquired the liberation gateway of everywhere manifesting a majestic appearance in the palaces of all the world's leaders.

Motionless Radiance Many-Bodied Spirit acquired the liberation gateway of everywhere gathering in all beings and enabling them to produce pure roots of goodness.

At that time, assisted by the Buddha's awesome powers, Sphere of Pure Joy Many-Bodied Spirit surveyed all the congregations of many-bodied spirits and then spoke these verses:

I recall back before kalpas as numerous as Mount Sumeru's atoms,
there was a buddha, "Wondrous Light," who appeared in the world.
In the presence of that buddha,
the Bhagavat resolved to make offerings to all buddhas.

The Tathāgata's body emanates great light.
There is no place in the Dharma realm his light does not pervade.
For the beings who encounter it, their minds become trained.
This is what Illuminating the Directions Spirit observed.

The Tathāgata's voice shakes the lands of the ten directions.
The sounds of his speech are all perfect
and everywhere awaken all beings without exception.
When Ocean Training Spirit heard this, his mind became joyful.

The Buddha's body is pure and constantly quiescent.
He everywhere manifests many forms and yet is utterly signless.
It is in this way that he dwells everywhere in the world.
This is what Pure Floral Adornment Spirit penetrated.

The Guiding Teacher is inconceivable in this way.
Adapting to the minds of beings, he enables them all to see him
whether he is sitting or walking or standing for a time.
This is the gate to which Measureless Deportment Spirit awakened.

Even in a hundred thousand kalpas, it is difficult to meet a buddha.
When he appears in the world, he is able to freely benefit beings,
enabling all in the world to leave the suffering of their poverty.
Supremely Radiant Adornment Spirit penetrated this realm.

From between each of his teeth, the Tathāgata sent forth everywhere
clouds of flaming radiance shining from incense lamps
which extinguished the delusions of all beings.
Pure Cloud Spirit witnessed matters such as these.

Beings' defilements and afflictions create heavy obstacles.
Then, following Māra's paths, they forever transmigrate within them.
The Tathāgata reveals to them the path of liberation.
Guarding and Upholding was able to awaken to and enter this way.

"As I observe the Tathāgata's transformational powers,
his light spreads throughout the Dharma realm and entirely fills it.
Even when dwelling in royal palaces, he is then teaching beings."
This was the sphere of experience of Everywhere Manifesting Spirit.

Due to their delusion, beings are freighted with many sufferings.
Living among them, the Buddha always rescues and protects them,[45]
enabling them all to extinguish delusions and develop joyous minds.
This is what Motionless Radiance Spirit contemplated and saw.

Furthermore, Marvelous Form Nārāyaṇa Vajra-Bearing Spirit acquired the liberation gateway of seeing the Tathāgata manifesting boundlessly many form bodies.

Solar Swiftness Banner Vajra-Bearing Spirit acquired the liberation gateway of every hair of the Buddha's body emanating many different light clouds as if from the sun.

Sumeru Flower Light Vajra-Bearing Spirit acquired the liberation gateway of great spiritual transformations with which one emanates countless bodies.

Pure Thunder Vajra-Bearing Spirit acquired the liberation gateway of emanating boundlessly many kinds of voices adapted to the types of beings.

Fine Arms Celestial Lord Vajra-Bearing Spirit acquired the liberation gateway of manifesting as world leaders who awaken beings.

Delightful Radiance Vajra-Bearing Spirit acquired the liberation gateway of everywhere revealing exhaustively and without exception all the different gateways into the Dharma of all buddhas.

Great Tree Thunder Vajra-Bearing Spirit acquired the liberation gateway of using delightful adornments to attract all tree spirits.

Lion King Light Vajra-Bearing Spirit acquired the liberation gateway of completely understanding the Tathāgata's vast accumulation of merit-generated adornments.

Secret Flaming Light Auspicious Eyes Vajra-Bearing Spirit acquired the liberation gateway of everywhere contemplating the thoughts of dangerous and evil beings and then manifesting for them in a body with an awe-inspiring and stern appearance.

Lotus Maṇi Jewel Topknot Vajra-Bearing Spirit acquired the liberation gateway of raining down everywhere all kinds of *maṇi* jewel topknot adornments for bodhisattvas.

At that time, assisted by the Buddha's awesome powers, Marvelous Form Nārāyaṇa Vajra-Bearing Spirit surveyed all the congregations of vajra-bearing spirits and then spoke these verses:

You should contemplate the Dharma King
and the Dharma King's Dharma in this way:
The appearances of his form are boundlessly many,
manifesting everywhere in the world.

Every hair of the Buddha's body
emanates an inconceivable web of light
that everywhere illuminates the lands of the ten directions
like the brightly shining sun.

The spiritual powers of the Tathāgata
pervade all places throughout the Dharma realm
and manifest infinitely many bodies
directly before all beings.

The sound of the Tathāgata speaking the Dharma—
There is no place in the ten directions where it is not heard.
It is adapted to all the different types of beings
and thus enables all their minds to become completely satisfied.

The congregation sees the Venerable Muni
dwelling in the world in a palace,
expounding and propagating the great Dharma
for the sake of all the many types of beings.

Using the many different skillful means,
he endlessly expounds
all the different meanings
in the whirlpools of the ocean of the Dharma.

He uses boundlessly many great skillful means
to respond throughout the lands of the ten directions.
Those encountering the Buddha's pure light
all see the body of the Tathāgata.

He presented offerings to all the buddhas
as numerous as the atoms in a *koṭī* of *kṣetras.*
His meritorious qualities, as vast as space,
are looked up to with admiration by everyone.

The power of his spiritual superknowledges
appears equally in all *kṣetras.*
As he sits peacefully in the wondrous site of enlightenment,
he everywhere appears before all beings.

His clouds of flaming radiance shining brightly everywhere
are all completely filled with different types of light.

Throughout the Dharma realm, there is nowhere they do not reach
as they show all the places in which the Buddha practiced.

Furthermore, Samantabhadra Bodhisattva-mahāsattva entered the ocean of skillful means of the inconceivable gateways to liberation and entered the ocean of the Tathāgata's meritorious qualities. That is to say:

There was a gateway to liberation known as "the purification of all buddha lands in which one trains beings and enables their ultimate emancipation."

There was a gateway to liberation known as "visiting the abodes of all *tathāgatas* to cultivate the realm of complete fulfillment of the meritorious qualities."

There was a gateway to liberation known as "establishing the ocean of great vows of all the bodhisattva grounds."

There was a gateway to liberation known as "everywhere manifesting countless bodies as numerous as the atoms in the Dharma Realm."

There was a gateway to liberation known as "expounding on the inconceivably numerous different names everywhere in all lands."[46]

There was a gateway to liberation known as "manifesting even in all atoms the boundless realm of all bodhisattvas' spiritual superknowledges."

There was a gateway to liberation known as "manifesting in a single mind-moment the events in the creation and destruction of all kalpas throughout the three periods of time."

There was a gateway to liberation known as "manifesting the ocean of all bodhisattvas' faculties so that they each enter into one's own sphere of experience."

There was a gateway to liberation known as "the ability to use the power of the spiritual superknowledges to manifest many different kinds of bodies everywhere throughout the boundless Dharma realm."

There was a gateway to liberation known as "revealing the sequential gateways of all bodhisattvas' cultivation dharmas to penetrate the vast skillful means of the realm of all-knowledge."

At that time, through the power of his own meritorious qualities and the assistance of the Tathāgata's awesome spiritual powers, having surveyed the ocean of all the congregations there, Samantabhadra Bodhisattva-mahāsattva then spoke these verses:

The vast number of *kṣetras* adorned by the Buddha
are equal in number to that of all atoms.
They are all full of pure sons of the Buddha
who rain down the inconceivable and most sublime Dharma.

Just as we see the Buddha sitting here in this assembly,
so too is this the case even within every atom.
The body of the Buddha has neither going nor coming,
yet he clearly appears within all lands.

He reveals the practices cultivated by the bodhisattvas
and the countless expedients used in the destinies and on the grounds
and also expounds on the inconceivable genuine principles,
thereby enabling the sons of the Buddha to enter the Dharma realm.

He emanates transformation buddhas as numerous as atoms,
responding everywhere to the aspirations in the many beings' minds.
The gateways of skillful means for entering the deep Dharma realm,
vast and boundless, he expounds on them all.

The Tathāgata's names are equal to those of the worlds.
They completely pervade all lands throughout the ten directions.
None of his skillful means are adopted in vain
as he trains beings so that they all abandon defilements.

The Buddha manifests boundless great spiritual powers,
doing so even within every atom.
In them all, sitting at the site of enlightenment, he is able to expound
on the bodhi practices as used by the buddhas of the distant past.

In each and every mind-moment, the Buddha manifests
all the vastly long kalpas throughout the three periods of time
and all the events transpiring during their creation and destruction
of which none are not fully known by his inconceivable knowledge.

The assembly of sons of the Buddha is boundlessly vast,
yet, even if they wished to jointly fathom the ground of the buddhas,
since the buddhas' Dharma gateways are boundlessly many,
they would find it extremely difficult to be able to fully know them.

As with space, the Buddha has no distinguishing aspects.
Identical with the true Dharma realm, he has nothing he depends on.
His emanations travel everywhere, having no place they do not reach.
They all sit in their enlightenment sites, gaining right enlightenment.

With a sublime voice, the Buddha extensively expounds the Dharma.
He entirely comprehends all the grounds
and manifests before each and every being,
bestowing on them all of the Tathāgata's equal Dharma.

Furthermore, Wondrous Radiance of Pure Virtue Bodhisattva-mahāsattva acquired the liberation gateway of going forth to the adorned sites of enlightenment of the bodhisattva congregations throughout the ten directions.

Supreme Lamplight of Universal Virtues Bodhisattva-mahāsattva acquired the liberation gateway of manifesting in but a single mind-moment endlessly many gateways to the realization of right enlightenment to teach and ripen an inconceivable number of realms of beings.

Universally Illuminated Lion Banner Bodhisattva-mahāsattva acquired the liberation gateway of cultivating the bodhisattva's meritorious qualities adorning and producing all buddha lands.

Universally Flaming Sublime Jewel Light Bodhisattva-mahāsattva acquired the liberation gateway of contemplating, free of confusion or delusion, the realm of the Buddha's spiritual superknowledges.

Banner of an Ocean of Universally Resounding Qualities Bodhisattva-mahāsattva acquired the liberation gateway of manifesting the adornments present in all buddha lands within the site of enlightenment of a single congregation.

Light of Universal Knowledge Illuminating the Sphere of the Tathāgatas Bodhisattva-mahāsattva acquired the liberation gateway of following along with the Tathāgata in contemplating the extremely profound and vast treasury of the Dharma realm.

Mind-Pleasing Sound of Universal Enlightenment Bodhisattva-mahāsattva acquired the liberation gateway of drawing close, serving, and presenting a treasury of offerings to all buddhas.

Awesome Radiance of Universal Purity and Endless Merit Bodhisattva-mahāsattva acquired the liberation gateway of providing the vast assistance of all kinds of world-transcending spiritual transformations.

Universal Jeweled Topknot Flower Banner Bodhisattva-mahāsattva acquired the liberation gateway of everywhere entering all worldly activities to bring forth the bodhisattva's boundless gateways of practice.

Supreme Radiance of Universal Signs Bodhisattva-mahāsattva acquired the liberation gateway of the ability to manifest the sphere of experience of all buddhas in the signless Dharma realm.

At that time, assisted by the Buddha's awesome powers and having surveyed the ocean of all bodhisattvas' gateways to liberation, Wondrous Radiance of Pure Virtue Bodhisattva-mahāsattva then uttered verses, saying:

In but a single *kṣaṇa*, he purifies
all lands throughout the ten directions.
With his sublime voice, he turns the wheel of Dharma
everywhere throughout the world, and in this he has no equal.

The Tathāgata's sphere of action is boundless.
In but a single mind-moment, he fills the entire Dharma realm,
establishes sites of enlightenment even in each and every atom,
realizes bodhi in them all, and enacts spiritual transformations.

In the distant past, the Bhagavat cultivated all the practices.
Throughout countless hundreds of thousands of kalpas,
he adorned all the buddha *kṣetras,*
and, in manifesting appearances, he was as unimpeded as space.

The power of the Buddha's spiritual superknowledges is limitless,
filling all the boundlessly many kalpas.
Even if one contemplated them in every moment
throughout countless kalpas, one would still never grow weary of this.

You should observe Buddha's sphere of spiritual superknowledges
as he purifies the lands throughout the ten directions
and in all of these appears in everyone's presence,
bringing forth countless different forms in every mind-moment.

Even watching Buddha for a hundred thousand measureless kalpas,
one could still never find even a hair's breadth of limitation.
Through the Tathāgata's unimpeded gateways of skillful means,
this light everywhere illuminates inconceivably many *kṣetras.*

When, in past kalpas, the Tathāgata resided in the world,
he served an ocean of boundlessly many buddhas.
Because of this, everyone comes like a rushing river
to make offerings to he who is the most revered in the world.

The Tathāgata manifests throughout the ten directions
in the countless lands within each and every atom.
Such spheres of experience within them are all measureless
and they all abide for boundlessly many endless kalpas.

In past kalpas, for the sake of beings, the Buddha
cultivated a boundless ocean of great compassion.
Adapting to all beings, he entered *saṃsāra,*
everywhere teaching congregations and enabling their purification.

The Buddha dwells in the true suchness treasury of the Dharma realm,
signless, formless, and free of all defilement.
Beings contemplating him see many different types of bodies
by which all their suffering and adversity are caused to melt away.

Furthermore, Ocean Moonlight's Great Brilliance Bodhisattva-mahāsattva acquired the liberation gateway of the skillful means for producing the *pāramitās* of the bodhisattva grounds, teaching beings, and purifying all buddha lands.

Stainless Treasury of Thunder and Oceanic Radiance Bodhisattva-mahāsattva acquired the liberation gateway of entering in every moment many different places in the Dharma realm.

Jeweled Topknot Born of Wisdom Bodhisattva-mahāsattva acquired the liberation gateway of displaying pure great meritorious qualities before all beings for inconceivably many kalpas.

Pure Light of the Sovereign King of Meritorious Qualities Bodhisattva-mahāsattva acquired the liberation gateway of everywhere seeing all the different kinds of adornments occurring when all bodhisattvas of the ten directions first arrive at the site of enlightenment.

Excellent Valor Lotus Topknot Bodhisattva-mahāsattva acquired the liberation gateway of adapting to all beings' ocean of faculties and dispositions in everywhere revealing for them all Buddha dharmas.

Universal Knowledge Cloud Solar Banner Bodhisattva-mahāsattva acquired the liberation gateway of developing the Tathāgata's wisdom and always remaining for countless kalpas.

Immensely Vigorous Vajra Navel Bodhisattva-mahāsattva acquired the liberation gateway of everywhere entering the power of the seal of all of the boundlessly many dharmas.

Banner of Fragrant Flaming Light Bodhisattva-mahāsattva acquired the liberation gateway of revealing the appearances of all buddhas of the present from the time they first took up cultivation of the bodhisattva practices until they perfected the accumulation of wisdom.

Great Illustrious Virtue with a Very Beautiful Voice Bodhisattva-mahāsattva acquired the liberation gateway of peacefully dwelling in the ocean of all of Vairocana's great vows.

Light of Great Merit Born from Wisdom Bodhisattva-mahāsattva acquired the liberation gateway of revealing the Tathāgata's extremely deep sphere of action by which he pervades the Dharma realm.

At that time, assisted by the Buddha's awesome powers, Ocean Moonlight's Great Brilliance Bodhisattva-mahāsattva surveyed the ocean of all the bodhisattva congregations and their adornments and then spoke these verses:

He has perfectly fulfilled all the *pāramitās* and grounds,
so vast and inconceivable,
has completely trained countless beings,
and has purified all the buddha lands.

Just as the Buddha teaches the realms of beings,
so too, he also fills all lands of the ten directions, and,
in but a single moment, turns the Dharma wheel there, everywhere
responding to the many beings, having no place he does not pervade.

For countless vast kalpas, the Buddha
has manifested everywhere directly before all beings,
instructing them in the bases of purity he has practiced
just as he extensively cultivated them in the distant past.

I have seen everywhere in the ten directions without exception
and have also seen all buddhas' manifestations of spiritual powers.
They all sat at sites of enlightenment, gained right enlightenment,
and then were all surrounded by assemblies listening to the Dharma.

The vast and radiant Dharma body of the Buddha
is able to appear in the world by resort to skillful means.
Everywhere adapting to whatever pleases the minds of beings,
he always matches their faculties and then rains down the Dharma.

The uniform and signless body of true suchness,
the immaculate and radiant pure Dharma body,
and the countless bodies possessed of wisdom and quiescence
all respond throughout the ten directions and expound the Dharma.

The powers of the Dharma King are all pure.
His wisdom is as boundless as empty space.
He reveals them all for everyone, with nothing left out or hidden,
and everywhere enables all beings to awaken and enter.

How the Buddha cultivated in the distant past
up until he reached the realization of all-knowledge—
He now emanates light that pervades the Dharma realm
and reveals in it all these matters with complete clarity.

Due to his original vows, the Buddha manifests spiritual powers
by which, of all the ten directions, none are not illuminated.
The ways in which the Buddha cultivated the practices in the past—
They are all expounded upon within his radiant net of light.

Such spheres of action throughout the ten directions are endless,
incomparable, boundless, and, in each case, unique.
With his unimpeded powers, the Buddha emanates great light
by which all lands are clearly revealed.

At that time, from within every one of all the adornments of the Tathāgata's lion throne—from its many jewels, its marvelous flowers, the circular platform, its steps, doors, and windows—there came forth bodhisattva-mahāsattvas as numerous as the atoms in a buddha *kṣetra*. Their names were: King of Oceanic Wisdom and Sovereign Spiritual Powers Bodhisattva-mahāsattva; Universally Quaking Thunder Bodhisattva-mahāsattva; Radiant Topknot of Many Jewels Bodhisattva-mahāsattva; Valiant Knowledge of the Sun of Great Wisdom Bodhisattva-mahāsattva; Precious Wisdom Seal of Inconceivable Meritorious Qualities Bodhisattva-mahāsattva; Hundred-Eyed Lotus Flower Topknot Bodhisattva-mahāsattva; Perfectly Full Flaming Gold Radiance Bodhisattva-mahāsattva; Universal Sound of the Dharma Realm Bodhisattva-mahāsattva; Thunder and Pure Moon Bodhisattva-mahāsattva; and Radiant Banner of Fine Courage Bodhisattva-mahāsattva. Bodhisattva-mahāsattvas such as these served as their leaders.

They simultaneously came forth in numbers equal to the atoms in many buddha *kṣetras*. Each of these bodhisattvas sent forth clouds of many different kinds of offerings, namely: a flower cloud including all varieties of *maṇi* jewels; a marvelous incense cloud including all varieties of lotus flowers; a cloud of halos from all kinds of jewels; a cloud of flaming incense including within it boundlessly many images of spheres of experience; a light cloud including solar-core *maṇi* wheels; a sound cloud including within it every kind of delightful music; a flaming cloud including within it boundless forms and appearances and every kind of precious lamplight; a cloud of tree branches, flowers, and fruit made of the many kinds of jewels; a cloud of sovereign *maṇi* jewels radiating the pure light of endlessly many jewels; and a cloud of sovereign *maṇi* jewels including every kind of adornment. There were also all kinds of other such offering clouds as numerous as the atoms in a buddha world.

Every one of those bodhisattvas released varieties of offering clouds such as these which rained down continuously and incessantly over the entire oceanic assembly present there at the site of enlightenment. After having manifested these clouds, they circumambulated the Bhagavat to the right, doing so countless hundreds of thousands of times. Then, in accordance with the directions from which they came, they conjured, not far from the Buddha, countless lotus flower lion thrones adorned with all kinds of precious jewels. Then they each sat down on them in the lotus posture.

The practices of these bodhisattvas were pure and as vast as an ocean. They had acquired the dharma of the universal gateway of the illuminating light of wisdom. They were unimpeded in according with the buddhas in whatever they practiced. They were able to enter into the ocean of all the dharmas of eloquence, had acquired inconceivable Dharma gateways of liberation, and dwelt on the ground of the Tathāgata's universal gateway. They had already acquired all the *dhāraṇī* gateways, were able to entirely hold and retain the ocean of all dharmas, and skillfully dwelt on the ground of the uniform wisdom of the three periods of time. They had already acquired deep faith, vast joy and bliss, a boundless accumulation of merit, and the purity of ultimate goodness. Throughout empty space and the Dharma realm, there was nothing they did not contemplate, and, wherever any buddha appeared in any of the lands of the worlds of the ten directions, they were all diligent in making offerings to them.

At that time, assisted by the Buddha's awesome powers, King of Oceanic Wisdom and Sovereign Spiritual Powers Bodhisattva-mahāsattva surveyed the ocean of all the congregations assembled at the site of enlightenment and then spoke these verses:

Whatever all buddhas awaken to, he already completely knows.
He is as unimpeded as empty space in brightly illuminating it all.
His light pervades the countless lands of the ten directions.
Abiding in those congregations, he adorns and purifies them all.

The Tathāgata's meritorious qualities are measureless
and fill up the ten directions of the Dharma realm.
He everywhere sits beneath the kings of all trees where
those possessed of sovereign mastery all gather like clouds.

The Buddha has powers of spiritual superknowledges such as these.
In but a single mind-moment, he manifests endless appearances.
The sphere of action of the Tathāgata is boundless,
yet each is able to observe it in accordance with his own liberation.

In the past, the Tathāgata passed through an ocean of kalpas
during which he diligently cultivated in all realms of existence.
Using many different skillful means, he instructed beings
and enabled them to adopt the practice of the Dharma of all buddhas.

Vairocana, complete in the fine signs of adornment
sits atop the lotus flower dais lion throne.
All of the congregations, all of which are pure,
abide in quiescence as together they gaze up at him in admiration.

The treasuries of *maṇi* jewels emanate radiance,
everywhere sending forth boundless clouds of fragrant flaming light.
Countless flower-garland tassels all hang down
as the Tathāgata sits there atop such a throne.

There are many different adornments beautifying its auspicious gates.
It constantly emanates lamplight and clouds of flaming jewel radiance.

There is nothing not illuminated by its vast blazing brilliance.
The Muni sits atop it, enhancing its fine adornments.

Various types of *maṇi* jewels adorn its beautiful windows
from which marvelous bejeweled lotus flowers lean down.
It constantly emanates sublime sounds, pleasing all who hear them.
The Buddha sits atop it, appearing especially radiant.

A jeweled sphere in the shape of a half-moon supports the throne.
Vajra forms its pedestal whose colors are blazing brilliantly.
Bodhisattvas wearing topknots constantly circumambulate.
The Buddha in their midst shines with foremost radiance.

Many different emanations fill the ten directions,
expounding on the vast vows of the Tathāgata.
All of these images appear in their midst
as the Buddha peacefully sits on such a throne.

At that time, assisted by the Buddha's awesome powers, Universally Quaking Thunder Bodhisattva-mahāsattva surveyed the ocean of all the congregations assembled at the site of enlightenment and then spoke these verses:

In the past, as the Bhagavat accumulated the bodhi practices,
he made offerings to the countless buddhas of the ten directions.
Assisted by the awesome power of the Well Gone One,
there are none who do not see them in the Tathāgata's throne.

The fragrant flaming sovereign *maṇi* wishing jewels
complete the adornment of this marvelous lotus flower lion throne.
Many different adornments all appear reflected in it
so that the entire congregation clearly sees them.

The Buddha's throne everywhere reveals adorning signs
that in every moment differ in their colors and types
in accordance with the different understandings of the beings
who are each observing the Buddha sitting there upon it.

From jeweled branches, a net of lotus flowers drapes down.
As the flowers open, bodhisattvas emerge and appear there.
Each of them speaks with a sublime mind-pleasing voice
as they praise the Tathāgata sitting there on the throne.

The Buddha's meritorious qualities are as vast as space.
All the adornments arise from these.
The adorning phenomena on each one of the grounds
are such that no being could ever completely comprehend them.

Vajra composes the indestructible ground there
which is vast, pure, and perfectly level.

Maṇi jewels form the net hanging there in space,
completely surrounding the area beneath the bodhi tree.

Its ground which displays boundlessly many forms and appearances
is spread over with a powder made of real gold,
and is everywhere strewn with fine flowers and the many jewels,
all of which shine their lustrous light upon the Tathāgata's throne.

The earth spirits, filled with delight, experience joyous exultation
at the endlessly many appearances shown there in each *kṣaṇa*
and then everywhere send forth clouds of all kinds of adornments.
They all the while stand before the Buddha, gazing up in admiration.

Those earth spirits present as offerings there
immense jeweled lamps radiating intensely dazzling brilliance
and releasing an uninterrupted flow of fragrant flaming light
which, as befits each moment, displays different appearances.

In all the *kṣetras* of the ten directions,
of all the adornments present on their grounds,
there are none not now revealed in this site of enlightenment.
That this can be so is due to the Buddha's awesome spiritual powers.

At that time, assisted by the Buddha's awesome powers, Radiant Topknot of Many Jewels Bodhisattva-mahāsattva surveyed the ocean of all the congregations assembled at the site of enlightenment and then spoke these verses:

When in the past the Bhagavat was cultivating the practices,
he saw all the buddha lands, all of which were complete.
The lands he saw in this way were endless.
They are all revealed here in this site of enlightenment.

By the vast power of the Bhagavat's spiritual superknowledges,
he spreads forth light that everywhere rains down *maṇi* jewels.
Thus a treasury of jewels is scattered over the site of enlightenment
and the surrounding grounds are all completely beautified.

Due to the Tathāgata's meritorious qualities and spiritual powers,
maṇi jewels and precious gems everywhere serve as adornments.
Its grounds as well as the bodhi tree
alternately emanate light and sounds expounding the Dharma.

Countless jeweled lanterns floating down from the sky like rain
are all inlaid with sovereign jewels creating their adornments.
They all emit subtle and wondrous voices expounding the Dharma.
Such are the phenomena manifested here by the spirits of the earth.

The bejeweled grounds everywhere manifest marvelous light clouds.
The blazing radiance of jeweled torches appears like lightning flashes.

A net of jewels stretches across and covers them far above,
and the tree's bejeweled branches form a dense canopy of adornment.

You should look everywhere at this ground
which is adorned with various kinds of marvelous jewels.
It reveals the ocean of the karma of beings
and enables them to fully comprehend the true nature of dharmas.

Of all the buddhas everywhere throughout the ten directions
with all their fully developed bodhi trees,
none of them do not appear here in the site of enlightenment,
expounding the pure Dharma of the Tathāgata.

In accordance with the mental dispositions of beings,
its ground everywhere emanates sublime voices
which all teach in full each and every Dharma gateway
just as the Buddha would expound them when sitting on his throne.

Its ground constantly sends forth marvelous fragrant light.
From within that light, pure sounds everywhere stream forth.
Whenever there are beings there capable of accepting the Dharma,
they are all then enabled to hear it so that their afflictions disappear.

Each and every adornment there is so perfectly complete
that no one could describe them all even in a *koṭī* of kalpas.
There is no place the Tathāgata's spiritual powers do not pervade.
It is because of this that its grounds are all so purified.

At that time, assisted by the Buddha's awesome powers, Valiant Knowledge of the Sun of Great Wisdom Bodhisattva-mahāsattva surveyed the ocean of all the congregations assembled at the site of enlightenment and then spoke these verses:

As the Buddha sits in the Dharma hall with a focused clear-eyed gaze,
illuminating the palace with his brilliantly radiant light,
in accordance with whatever suits the mental dispositions of beings,
his body appears everywhere in the lands of the ten directions.

The Tathāgata's palace is inconceivable
in its adornment with a treasury of *maṇi* jewels.
All of its adornments radiate brilliant light
as the Buddha sits within, especially resplendent.

Maṇi jewels form its pillars of many different colors.
Chimes and bells of real gold hang like spreading clouds.
Bejeweled steps arranged in rows rise up on all four sides
to the doors which are open to each of the directions.

It is hung with marvelous floral silks and elegantly decorated banners.
The branches of the jeweled tree are all beautifully adorned.

Strands of marvelous *maṇi* jewels drape down on all four sides.
The Ocean of Wisdom sits serenely in the midst of this.

It is draped with a *maṇi* jewel net and sublimely fragrant banners,
it is lit with flaming lamplight radiance spreading out like clouds,
and it is covered with many different kinds of adornments.
The World-Transcending Right Knower sits in this place.

Transformationally created clouds rise throughout the ten directions
and those clouds expound the teachings everywhere in the world.
So it is that the training is bestowed upon all beings.
Phenomena such as these all appear from within the Buddha's palace.

Trees made of *maṇi* jewels blooming with marvelous flowers
are unrivaled by those anywhere throughout the ten directions.
Of all the adornments in all lands of the three periods of time,
there are none whose reflected images do not appear in them.

In place after place there are mounds of *maṇi* jewels
blazing forth with countless kinds of flaming brilliance.
The doors and windows all open out in the directions they face.
The beam and ceiling adornments are the most especially beautiful.

The Tathāgata's palace is inconceivable.
Its pure light contains all these many appearances.
All of the other palaces appear right there within it
while, within each and every one of them, the Tathāgata is sitting.

The palace of the Tathāgata has no boundaries.
The Self-Awakened One resides there within it.
Of all of the congregations throughout the ten directions,
none fail to come and assemble in the presence of the Buddha.

At that time, assisted by the Buddha's awesome powers, Precious Wisdom Seal of Inconceivable Meritorious Qualities Bodhisattva-mahāsattva surveyed the ocean of all the congregations assembled at the site of enlightenment and then spoke these verses:

In the past, the Buddha cultivated an ocean of many kinds of merit
as numerous as the atoms present in all *kṣetras*.
This site of enlightenment born from his spiritual powers and vows
has been thereby purified and is free of all defilements.

The king of wish-fulfilling jewels forms the roots of the tree
and vajra *maṇi* jewels form its trunk.
A bejeweled net stretches far across its top
as an atmosphere rich with marvelous scents circulates all around.

The tree boughs' adornments are replete with the many jewels.
Maṇi jewels form its trunk raising high its upstretched limbs.

Its branchlets form a dense cover resembling layered clouds.
The Buddha is beneath them, seated in the site of enlightenment.

The vastness of that site of enlightenment is inconceivable.
Trees surround it all around, forming a completely covering canopy.
Dense leaves and profuse blossoms shelter and reflect each other.
Within each of the blossoms, *maṇi* jewel fruits form.

Wondrous radiance emanates from between all the branches,
its light illuminating everywhere in the site of enlightenment.
Its pure blazing radiance is inexhaustible.
It is due to the power of Buddha's vows that this appears this way.[47]

A treasury of *maṇi* jewels forms its blossoms.
Their scattered reflections send up radiance like brocaded clouds that,
encircling the tree, trail mists of all-pervading fragrances.
Within the site of enlightenment, everything is beautifully adorned.

Observe within the Well Gone One's site of enlightenment
a jeweled net of lotus flowers, all completely purified,
from which there appear spheres of flaming radiance
as sounds of chimes and echoing bells emanate from the clouds.

Of all the marvelously colored adorned trees
within all the lands of the ten directions,
there are none of them that do not appear within the bodhi tree
beneath which the Buddha sits, free of all the many defilements.

The site of enlightenment is a creation of vast merit.
The tree branches constantly rain an endless shower of jewels.
From within those jewels, bodhisattvas appear and then all go forth
to the ten directions to make offerings to and serve those buddhas.

The sphere of action of all buddhas is inconceivable.
They everywhere cause their trees to emanate musical sounds.
In just the way in the past their bodhi path deeds were gathered,
as the assemblies hear the music, they can all see how they occurred.

At that time, assisted by the Buddha's awesome powers, Hundred-Eyed Lotus Flower Topknot Bodhisattva-mahāsattva surveyed the ocean of all the congregations assembled at the site of enlightenment and then spoke these verses:

All the *maṇi* jewels emanate wondrous sounds
praising the names of all buddhas of the three periods of time
and the countless effects born of those buddhas' spiritual powers.
Within this site of enlightenment, all of these appear and are seen.

The many blossoms vie in luxuriant bloom, as if on hanging tassels.
Clouds of radiance stream forth throughout the ten directions.

The bodhi tree spirits hold these up as they face the Buddha and,
gazing up in single-minded admiration, present them as offerings.

The light from the *maṇi* jewels all joins to form banners.
From within the banners' blazing radiance, sublime scents come forth.
Those scents everywhere pervade the entire congregation.
Therefore that place becomes entirely adorned and purified.

Golden light streams down from the lotus flower.
Its light streams forth clouds of the Buddha's sublime voice
which everywhere cover all the *kṣetras* throughout the ten directions
and forever extinguish the heat of beings' afflictions.

Through sovereign spiritual powers, the king of bodhi trees
forever emanates the most ultimately pure light.
Of the boundlessly many congregations of the ten directions,
none do not appear reflected in the site of enlightenment.

The jeweled branches' flaming radiance shines like a bright lamp.
The voice emanating from its light proclaims his great vows.
All those practices he originally cultivated are all fully described,
just as enacted in the past by the Buddha in all realms of existence.

Beneath the tree, spirits as numerous as a *kṣetra*'s atoms
all abide there at this site of enlightenment.
In every moment, before the Tathāgata's enlightenment tree,
each of them proclaims the gateways to liberation.

The Bhagavat's cultivation of the practices in the distant past,
his making of offerings to all the *tathāgatas*,
and everything he originally practiced as well as his fame—
They all appear there within the *maṇi* jewels.

Everything in the site of enlightenment emanates marvelous sounds.
Those sounds, vast in their range, pervade the ten directions.
Whenever there are beings who are capable of accepting the Dharma,
none of them are not trained and purified.

In the distant past, the Tathāgata everywhere cultivated
all of these countlessly many adornments.
Throughout the ten directions, all of the bodhi trees
are each possessed of countless kinds of such adornments.

At that time, assisted by the Buddha's awesome powers, Perfectly Full Flaming Gold Radiance Bodhisattva-mahāsattva surveyed the ocean of all the congregations assembled at the site of enlightenment and then spoke these verses:

In the Buddha's past cultivation of the bodhi practices,
he understood all objective spheres with complete clarity, knowing

the possible and the impossible,[48] purely and without doubt.
This is the first of the Tathāgata's wisdom powers.

Just as in the past he contemplated all dharmas' nature as the same
and clearly fathomed the ocean of all karma,
just so is he now, within this net of light,
able to completely expound this throughout the ten directions.

Throughout the kalpas of the past, he cultivated great skillful means
adapted to beings' faculties and thus taught and guided them,
thereby causing the minds of all in the congregation to be purified.
Thus was the Buddha able to perfect the faculties wisdom power.[49]

In accordance with beings' different understandings
and the differences in each of their dispositions and activities,
he adapted to what was fitting in speaking the Dharma for them.
It is due to his wisdom powers that Buddha is able to act in this way.

The Buddha's wisdom extends as equally as empty space
to all the realms of beings in the oceans of *kṣetras*
everywhere throughout the ten directions,
and yet he is able to reveal them all within a single pore.

The Buddha fully knows the courses leading to all destinations,[50]
knows in but a moment all three periods of time without exception,
knows the ten directions' *kṣetras*, the kalpas, the beings, and times,
and can reveal them all, causing them all to completely appear.

He has the boundless power regarding the *dhyānas* and the liberations.
So too is this so of the samādhis and their related skillful means.
The Buddha reveals these for beings, thus enabling their joy and bliss
and everywhere enabling the cleansing of the darkness of afflictions.[51]

The Buddha's unimpeded knowledge includes all three time periods,
all of which he may manifest in a *kṣaṇa* within a single pore.
The buddhas, the Dharma, lands, and beings—their appearance in it
is all due to the power of his knowing them through recollection.[52]

The range of the Buddha eye is as vast as empty space,
seeing everything throughout the Dharma realm without exception.
On the unimpeded grounds, it is unequaled in its uses.
The measureless uses of that eye only buddhas can expound.[53]

All beings are possessed of all the fetters
and all the latent defilements and habitual karmic propensities.
The Tathāgata's manifestations appear throughout the world
where they all use skillful means to enable these to be extinguished.

At that time, assisted by the Buddha's awesome powers, Universal Sound of the Dharma Realm Bodhisattva-mahāsattva surveyed the ocean of all the congregations assembled at the site of enlightenment and then spoke these verses:

The Buddha's awesome spiritual powers pervade the ten directions.
Their vast manifestations are shown without any discriminations.
As for the great bodhi practices, the *pāramitās,*
he enables all to see how he fulfilled them in the past.[54]

In the past, he brought forth great compassion for beings
and cultivated the *pāramitā* of giving.
It is due to this that his body is the most especially marvelous,
able to cause those beholding it to be filled with joyous delight.

In the past, for an ocean of boundlessly many great kalpas,
he cultivated the *pāramitā* of pure moral virtue
by which he attained the pure body pervading the ten directions
and everywhere extinguishes the world's severe sufferings.

In the past, he cultivated purity in patience and,
with resolute faith, remained free of discriminations.
Therefore his form body's marks became completely perfected
and it everywhere emanates light illuminating the ten directions.

In the past, he cultivated vigor for an ocean of kalpas
and thus was able to transform beings' extremely heavy obstacles.
Hence he is able to create division bodies pervading the ten directions,
all of which appear beneath a bodhi tree, the king of all trees.

The Buddha long cultivated, for countless kalpas,
the great ocean of *dhyāna* absorptions, doing so with complete purity.
He therefore enables those who see him to feel profound delight
and rid themselves of all the defilement of the affliction obstacles.

In the past, the Tathāgata cultivated the ocean of all practices
and completely fulfilled the *pāramitā* of *prajñā*.
Therefore he emanates light, everywhere producing illumination
that utterly dispels all the darkness of delusion.

With many different skillful means, he teaches beings,
thus enabling their success in all that they cultivate.
He goes forth everywhere in all the ten directions
and still never rests even after boundlessly many kalpas.

In the past, the Buddha cultivated throughout a vast ocean of kalpas
during which he purified the *pāramitā* of vows.
He therefore appears everywhere throughout the world
even to the very end of future kalpas, rescuing sentient beings.

For countless kalpas, the Buddha extensively cultivated
the *pāramitā* of the powers in relation to all dharmas.

Because of this he was able to perfect the spontaneous power
by which he everywhere appears in all lands of the ten directions.

Of old, the Buddha cultivated the knowledge of the universal gateway
and the nature of all-knowledge which is like space.
He therefore was able to perfect the unimpeded powers and
emanate light everywhere illuminating the *kṣetras* of the ten directions.

At that time, assisted by the Buddha's awesome powers, Thunder and Pure Moon Bodhisattva-mahāsattva surveyed the ocean of all the congregations assembled at the site of enlightenment and then spoke these verses:

The sphere of his spiritual superknowledges is equal to that of space.
Of the beings of the ten directions, none may not observe them.
Just how in the past he cultivated these grounds he has perfected
is all proclaimed in full within these fruits made of *maṇi* jewels.[55]

Through pure and diligent cultivation for countless kalpas,
he gained entry into the first ground, that of ultimate joyfulness,
developed the vast wisdom of the Dharma realm,
and everywhere saw countless buddhas throughout the ten directions.

In all dharmas, on the ground of stainlessness,
he observed pure precepts for eons as numerous as beings
after having already extensively cultivated for many kalpas
the making of offerings to an ocean of boundlessly many buddhas.

He accumulated merit in reaching the ground of shining light
and, with a treasury of *śamatha*, established solid patience.
The vast cloud of Dharma, he had already learned.
From within these *maṇi* jewel fruits, this is described in just this way.

On the matchless ground of a flaming ocean of brilliant intelligence,
he well fathomed the realms, aroused kindness and compassion,
and sent forth bodies equally to all lands,
extensively expounding on all according to the Buddha's instructions.

In universal treasuries' impartial gates on the hard-to-conquer ground,
motion and stillness are mutually harmonious and unopposed.[56]
The Buddha's dharmas and the objective spheres are all equal.
He is able to describe them just as the Buddha purified them.

On the ground of the wisdom ocean reached through vast cultivation,
all the Dharma gateways were thoroughly fathomed
and he became as pervasively present in all lands as space.
From within the tree, the sound of this Dharma is expounded.

The body pervading all space throughout the Dharma realm,
a lamp of wisdom shining on all beings,

uses every skillful means to purify them all.
His past far-reaching practices are now[57] completely expounded here.

He is adorned by the practice of all the vows
which were all purified in an ocean of countless *kṣetras*.
Of all the discriminations, none are able to move him.
This incomparable ground's aspects are all here proclaimed.

With the spiritual powers employed in a measureless sphere of action,
he skillfully entered the radiant power of the teaching dharmas.
This is the pure ground of fine wisdom.
What was practiced in an ocean of kalpas is all fully explained here.

The vast tenth ground of the Dharma cloud
holds everything within it and pervades all of empty space.
All buddhas' spheres of action are proclaimed in this sound.
This sound arises through the Buddha's awesome spiritual power.

At that time, assisted by the Buddha's awesome powers, Radiant Banner of Fine Courage Bodhisattva-mahāsattva surveyed the ten directions and then spoke these verses:

The countless beings abiding in this assembly,
with various types of resolute faith, achieve purification of mind.
Thus they are all able to awaken to and enter the Tathāgata's wisdom
and completely comprehend all these realms of adornment.

They have each produced pure vows, have cultivated the practices,
and have all made offerings in the past to countless buddhas.
They are able to see the Tathāgata's true body
as well as all of his spiritual transformations.

Some are able to see the Buddha's Dharma body
as unequaled, unimpeded, and universally pervasive,
as the nature of all the boundlessly many dharmas,
and such that all without exception are subsumed within that body.

Some are able to see the Buddha's marvelous form bodies
with boundless forms and characteristics shining with blazing light,
which, adapting to beings' different understandings,
manifest various transformations throughout the ten directions.

Some see his unimpeded wisdom body,
as uniformly identical in all three periods of time as empty space,
yet everywhere adapting to beings' dispositions by transforming
in many different ways to enable them all to see.

Some are able to completely understand the Buddha's voice
which everywhere pervades all lands of the ten directions and,
adapting to what beings should be able to understand,
is unimpeded in speaking the appropriate language for them.

Some may see the Tathāgata's different kinds of radiance
shining various kinds of dazzling illumination throughout the world.
And in some cases there are those who, within the Buddha's light,
also see the buddhas manifesting their spiritual superknowledges.

Some may observe the Buddha's oceanic cloud of light
emanating blazing colored illumination from his pores
which displays images of his past cultivation of the path
enabling the birth of deep faith and entry into the Buddha's wisdom.

Some see the Buddha's marks, the adornments arising from his merit,
while also seeing the source from which this merit arose,
his cultivation in the distant past of the ocean of all the perfections,
They clearly see all of this in the Buddha's marks.

The Tathāgata's measureless meritorious qualities
which could completely fill the boundless Dharma realm
and the spheres of experience created by spiritual superknowledges—
It is due to the Buddha's powers that these can be proclaimed here.

At that time, due to the Buddha's spiritual powers, the grounds of the Flower Treasury Ocean of Worlds quaked and moved in six ways with eighteen characteristics, namely: movement, pervasive movement, universally pervasive movement, rising, pervasive rising, universally pervasive rising, upwelling, pervasive upwelling, universally pervasive upwelling, shaking, pervasive shaking, universally pervasive shaking, roaring, pervasive roaring, universally pervasive roaring, striking, pervasive striking, and universally pervasive striking.

All of these world leaders then manifested inconceivable clouds of offerings which rained down over the oceanic congregation assembled at the Tathāgata's site of enlightenment, namely: clouds of every kind of incense and flower adornment; clouds of every kind of marvelous *maṇi* jewel decoration; clouds of every kind of netting decorated with flaming jewels and flowers; clouds of boundlessly many kinds of *maṇi* jewel light spheres; clouds of treasuries of all the many-colored jewels and real pearls; clouds of every kind of precious sandalwood incense; clouds of every kind of jeweled canopy; clouds of sovereign *maṇi* jewels emanating pure and sublime sounds; clouds of sunlight *maṇi* jewel necklace orbs, clouds of treasuries shining with the light of every kind of jewel; and clouds of every different kind of adornment. There were measurelessly and inconceivably many kinds of offering clouds such as these.

Each of these world leaders manifested offering clouds such as these which rained down offerings over the oceanic congregation assembled at the Tathāgata's site of enlightenment, having no place there that they did not pervade. And just as in this world each of the world leaders was filled with joyous delight as he presented offerings such as these, so too it was throughout the Flower Treasury Adornment Ocean of Worlds where all the world leaders in all those worlds also presented offerings in this same way.

In all those worlds, there were *tathāgatas* seated at their sites of enlightenment. And just as in this Flower Treasury Ocean of Worlds each of those world leaders possessed resolute faith, each had his own objective focus, each had his own skillful means gateways for entering samādhi, each cultivated provisions for the path, each had his individual achievements, each experienced joyous delight, each had his own means of entry, each awakened to and understood Dharma gateways, each entered the realm of the Tathāgata's spiritual superknowledges, each entered the realm of the Tathāgata's powers, and each entered the Tathāgata's gateways to liberation, so too was this so everywhere in all the oceans of worlds everywhere in the ten directions throughout the Dharma realm and the realm of empty space.

The End of Chapter One

CHAPTER 2

The Manifest Appearances of the Tathāgata

At that time, the bodhisattvas and all those world leaders had these thoughts:

> What are the buddhas' grounds? What are the buddhas' spheres of action? What are the buddhas' empowerments? What are the buddhas' actions? What are the buddhas' powers? What are the buddhas' fearlessnesses? What are the buddhas' *samādhis*? What are the buddhas' spiritual superknowledges? What are the buddhas' sovereign masteries? And what are the ways in which the buddhas are impossible to overcome?
>
> What are the eyes of the buddhas like? What are the ears of the buddhas like? What is the nose of the buddhas like? What is the tongue of the buddhas like? What is the body of the buddhas like? What is the mind of the buddhas like? What is the halo of the buddhas' body like? What is the light of the buddhas like? What is the voice of the buddhas like? What is the wisdom of the buddhas like? We only wish that the Bhagavat will take pity on us by revealing and explaining these matters.
>
> Furthermore, for the sake of all bodhisattvas, all buddhas throughout the oceans of worlds of the ten directions explain the ocean of worlds, the ocean of beings, the ocean of what is established in the Dharma realm,[58] the ocean of buddhas, the Buddha's ocean of *pāramitās,* the Buddha's ocean of liberations, the Buddha's ocean of transformations, the ocean of teachings expounded by the Buddha, the ocean of names of the Buddha, and the ocean of the Buddha's life spans, as well as the ocean of all bodhisattvas' vows, the ocean of all bodhisattvas' setting forth [on the path],[59] the ocean of all bodhisattvas' provisions for the path, the ocean of all bodhisattvas' vehicles, the ocean of all bodhisattvas' practices, the ocean of all bodhisattvas' emancipations, the ocean of all bodhisattvas' spiritual superknowledges, the ocean of all bodhisattvas' *pāramitās*, the ocean of all bodhisattvas' grounds, and the ocean of all bodhisattvas' knowledge.
>
> We only wish that, in the same way, the Buddha, the Bhagavat, will also explain these matters for us.

At that time, through the awesome spiritual power of the bodhisattvas, a voice spontaneously emanated from amidst the clouds of all kinds of offerings which then spoke these verses:

During countless kalpas, he cultivated the practices to fulfillment
and then realized right enlightenment beneath the bodhi tree.
In order to liberate beings, he manifested bodies everywhere
which, like clouds, completely fill all places to the end of future time.

Where beings have doubts, he severs them all,
thus enabling them all to develop vast resolute faith.
He causes their boundless sufferings to all be done away with
and enables them all to realize the happiness of all buddhas.

Countless bodhisattvas as numerous as the atoms in a *kṣetra*
have all come to this assembly and together gaze up in admiration.
Please, in accordance with what is fitting for their minds to receive,
expound the sublime Dharma to eliminate their doubts and delusions.

How should we comprehend the grounds of the buddhas?
How should we contemplate the *tathāgatas'* spheres of action?
The empowerments provided by the Buddha are boundless.
Please explain these dharmas to enable purification.

What are the bases of the buddhas' practices
which, by resort to wisdom, one is able to understand and enter?
The buddhas' powers are pure and boundlessly vast.
For the sake of the bodhisattvas, please reveal this for them.

What are their vast *samādhis*?
How did they purify the dharma of the fearlessnesses?
The uses of the powers of spiritual superknowledges are measureless.
Please explain these in accordance with beings' mental dispositions.

The buddhas, the kings of the Dharma, like the leaders of the world,
in all they do, have a sovereign independence that no one can restrain.
This as well as all their other vast dharmas
should be revealed and explained for the benefit of all.

How is it that the eyes of the buddhas are measureless?
And how is this also true of their ears, nose, tongue, and body?
And how are their minds also measureless?
Please show us so that we may know the means by which this is so.

Such matters as the ocean of *kṣetras*, the ocean of beings,
and the ocean of all that is established throughout the Dharma realm,
as well as the ocean of all buddhas which is also boundless—
Please, freely explain all these matters for the sons of the Buddha.

The ocean of the many perfections, forever beyond conceivability,
pervasive entry into the ocean of expedients leading to the liberations,

and the ocean of all of the gateways into the Dharma—
Those in this site of enlightenment wish you would expound on these.

At that time, knowing the thoughts in the minds of the bodhisattvas, the Bhagavat emanated from between his teeth a number of light rays as numerous as the atoms in a buddha *kṣetra*, namely: pervasively illuminating light rays of many kinds of bejeweled flowers; light rays emitting many different sounds to adorn the Dharma realm; light rays trailing subtle clouds; light rays revealing the buddhas of the ten directions sitting in their sites of enlightenment, manifesting transformations with their spiritual powers; light rays producing canopies of clouds of the flaming light of all jewels; light rays unimpeded in completely filling the Dharma realm; light rays pervasively adorning all buddha *kṣetras*; light rays creating distant banners of pure vajra jewels; light rays everywhere adorning sites of enlightenment with their bodhisattva congregations; and light rays emanating marvelous voices proclaiming the names of all buddhas.

There were light rays such as these as numerous as the atoms in a buddha *kṣetra*. Each of these in turn had a retinue of light rays as numerous as the atoms in a buddha *kṣetra*. These light rays which were all the colors of many kinds of marvelous jewels everywhere illuminated in each of the ten directions oceans of worlds as numerous as the atoms in a *koṭī* of buddha *kṣetras*.

Those residing in each of the bodhisattva congregations in those oceans of worlds were each able to see within these light rays this ocean of Flower Treasury Adornment Worlds. With the aid of the Buddha's spiritual powers, these rays of light appeared before all those bodhisattva congregations and spoke these verses:

During countless kalpas, he cultivated an ocean of practices,
made offerings to an ocean of buddhas throughout the ten directions,
and taught and liberated an ocean of all beings. Thus he now becomes
the universally illuminating Bhagavat of the sublime enlightenment.

From each pore, he emanates transformationally conjured clouds,
the light from which everywhere illuminates the ten directions.
Those who should receive teaching are all thus awakened
and enabled to progress toward bodhi with unhindered purity.

In the past, the Buddha came and went in all the destinies of rebirth,
teaching and ripening all the many types of beings.
With boundless and measureless freely invoked spiritual powers,
in but a single mind-moment, he enables them all to attain liberation.

The bodhi tree graced with marvelous *maṇi* jewels
has many different adornments, all of which are extraordinary.

Beneath it, the Buddha, having realized the right enlightenment,
emanates great radiance which is everywhere awesomely dazzling.

The earth-shaking roar of his great voice pervades the ten directions,
everywhere widely proclaiming the dharma of quiescence.
Adapting to the mental dispositions of all beings,
he adopts many different skillful means to enable their awakening.

In the past, he cultivated to complete fulfillment
perfections as numerous as the atoms in a thousand *kṣetras*.
He has already perfected all the powers.
You should all go and join in looking up to and revering him.

Buddha's sons of the ten directions as many as the atoms in a *kṣetra*
all join in rejoicing and then coming to gather there.
Having already rained down clouds of offerings,
now, before the Buddha, they single-mindedly gaze up in respect.

With the Tathāgata's single voice which is measureless,[60]
he is able to expound on the deep and vast ocean of scriptures,
and everywhere rain sublime Dharma in response to beings' minds.
It is only fitting to go see that most revered one of two-legged beings.[61]

All vows of the buddhas of the three periods of time
are all proclaimed there beneath the bodhi tree.
In but a single *kṣaṇa*, they are all manifested there.
Thus you ought to swiftly go and pay your respects to the Tathāgata.

Vairocana, that great ocean of wisdom,
emanates light from his mouth that no one does not see.
He now waits for the assembly to gather before he begins to expound.
You should go there to see him and hear what he teaches.

At that time, having been awakened by the Buddha's rays of light, each of the congregations in the oceans of worlds throughout the ten directions joined in coming to pay respects to Vairocana Tathāgata so that they could draw near to him and make offerings. They included the following:

East of this ocean of Flower Treasury Adornment worlds, the next ocean of worlds is named Pure Light Lotus Blossom Adornment. Within that world system, there is a land named Vajra Treasury of Maṇi Necklaces in which there was a buddha named King Whose Dharma Waters Awaken All in Boundless Space. Within that *tathāgata*'s great oceanic congregation there was a bodhisattva-mahāsattva named Lotus Banner Contemplating the Supreme Dharma who came to pay his respects to the Buddha with a group of bodhisattvas as numerous as the atoms in an ocean of worlds. Each of them manifested ten kinds of clouds of the physical marks of bodhisattvas which filled all of empty space and did not disperse.

They also manifested ten kinds of light clouds which rained down lotus flowers made of all kinds of jewels, also manifested ten kinds of clouds of jeweled peaks of Sumeru, also manifested ten kinds of sunlight clouds, also manifested ten kinds of clouds of jeweled flower garlands, also manifested ten kinds of clouds of all types of music, also manifested ten kinds of clouds of powdered incense trees, also manifested ten kind of clouds of perfume and incense which appeared with many different forms and features, and also manifested ten kinds of clouds of all kinds of incense trees.

Clouds of offerings such as these as numerous as the atoms in an ocean of worlds completely pervaded empty space and did not disperse. After those bodhisattvas had manifested these clouds, they faced the Buddha, bowed down in reverence to him, and then presented these to him as offerings. Then, off to the east, they each transformationally created a lion throne with a dais radiant with the light of various flowers and then sat on it in the lotus posture.

South of this Ocean of Flower Treasury Worlds, the next ocean of worlds is named Magnificent Treasury of the Moonlight of All Jewels. Within that world system, there is a land named Perfectly Full Adornment with Boundless Light in which there was a buddha named Sumeru King of the Light of Universal Wisdom and Qualities. Within that *tathāgata*'s great oceanic congregation there was a bodhisattva-mahāsattva named Wisdom Everywhere Illuminating the Ocean of Dharmas who came to pay his respects to the Buddha with a group of bodhisattvas as numerous as the atoms in an ocean of worlds. Each of them manifested ten kinds of clouds of sovereign *maṇi* jewels containing treasuries of every kind of adorning light which filled all of empty space and did not disperse.

They also manifested ten kinds of clouds of sovereign *maṇi* jewels raining down every kind of jeweled adornment emanating pervasive dazzling illumination, also manifested ten kinds of clouds of sovereign *maṇi* jewels emanating bejeweled flaming light widely proclaiming and praising the Buddha's names, also manifested ten kinds of clouds of sovereign *maṇi* jewels speaking all dharmas of the Buddha, also manifested ten kinds of clouds of sovereign *maṇi* jewels containing sites of enlightenment adorned with many marvelous trees, also manifested ten kinds clouds of sovereign *maṇi* jewels containing jeweled light everywhere illuminating and revealing the many emanation buddhas, also manifested ten kinds of clouds of sovereign *maṇi* jewels everywhere showing the adorned images in all sites of enlightenment, also manifested ten kinds of clouds of sovereign *maṇi* jewels containing lamps emanating subtly flaming radiance which spoke about the realm of all buddhas, also manifested ten kinds of clouds of sovereign *maṇi* jewels containing images of the palaces in an inconceivable number of buddha *kṣetras*, and also manifested ten kinds of clouds of sovereign *maṇi* jewels everywhere revealing images of the buddhas of the three periods of time.

Clouds of sovereign *maṇi* jewels such as these as numerous as the atoms in an ocean of worlds completely pervaded empty space and did not disperse. After those bodhisattvas had manifested these clouds, they faced the Buddha, bowed down in reverence to him, and then presented these to him as offerings. Then, off to the south, they each transformationally created a lion throne with a dais of *indranīla* jewels, *jambūnada* gold, and lotus flowers and then sat on it in the lotus posture.

West of this Ocean of Flower Treasury Worlds, the next ocean of worlds is named Light of Delightful Jewels. Within that world system, there is a land named Producing Supremely Marvelous Physical Sustenance in which there was a buddha named Adorned with the Jewel of Fragrant and Radiant Qualities. Within that *tathāgata*'s great oceanic congregation, there was a bodhisattva-mahāsattva named Pervasive Adornment with Moonlight and Fragrant Flaming Radiance who came to pay his respects to the Buddha with a group of bodhisattvas as numerous as the atoms in an ocean of worlds. Each of them manifested ten kinds of clouds of mansions with every type of precious incense and many wonderful flowers which filled all of empty space and did not disperse.

They also manifested ten kinds of clouds of mansions with many kinds of sovereign jewels having boundlessly many colors and appearances, also manifested ten kinds of clouds of mansions with jeweled lamps producing fragrant flaming light, also manifested ten kinds of clouds of mansions with every type of real pearl, also manifested ten kinds of clouds of mansions with every type of jeweled flower, also manifested ten kinds of clouds of mansions adorned with jewel garlands, also manifested ten kinds of clouds of mansions everywhere revealing all the treasuries of adorning light throughout the ten directions, also manifested ten kinds of clouds of mansions adorned with inlays made of the many kinds of jewels, also manifested ten kinds of clouds of mansions with every kind of adornment pervading the ten directions, and also manifested ten kinds of clouds of mansions with floral gateways and nets of bells.

Mansion clouds such as these as numerous as the atoms in an ocean of worlds completely pervaded empty space and did not disperse. After those bodhisattvas had manifested these clouds, they faced the Buddha, bowed down in reverence to him, and then presented these to him as offerings. Then, off to the west, they each transformationally created a lion throne with petals of real gold and a dais of immense jewels and then sat on it in the lotus posture.

North of this Ocean of Flower Treasury Worlds, the next ocean of worlds is named Perfectly Full Treasury of Vaiḍūrya Lotus Light. Within that world system, there is a land named Utpala Blossom Adornment in which there was a buddha named King of the Sound of the Banner of Universal Knowledge. Within that *tathāgata*'s great oceanic congregation there was a bodhisattva-mahāsattva named Lion Sprint Radiance who came to pay his respects to the Buddha with a group of bodhisattvas as numerous as the atoms in an ocean of worlds. Each of them manifested ten kinds of clouds of marvelous trees with all kinds of fragrant *maṇi* jewels which filled all of empty space and did not disperse.

They also manifested ten kinds of clouds of trees adorned with dense foliage and marvelous fragrance, also manifested ten kinds of clouds of adorned trees which transformationally produce trees of all the boundlessly many different colors and appearances, also manifested ten kinds of clouds of trees adorned with encircling rings of all kinds of flowers, also manifested ten kinds of clouds of trees adorned with spheres of light from the flaming radiance of all kinds of precious jewels, also manifested ten kinds of clouds of trees adorned with all kinds of sandalwood-scented images of bodhisattvas' form bodies, also manifested ten kinds of clouds of trees showing the inconceivable adornments of sites of enlightenment from the distant past, also manifested ten kinds of clouds of trees with a treasury of robes adorned with many jewels which were as radiant as the shining sun, and also manifested ten kinds of clouds of trees which everywhere emanated all kinds of pleasing sounds.

Clouds of trees such as these as numerous as the atoms in an ocean of worlds completely pervaded empty space and did not disperse. After those bodhisattvas had manifested these clouds, they faced the Buddha, bowed down in reverence to him, and then presented these to him as offerings. Then, off to the north, they each transformationally created a *maṇi* jewel lamp lotus dais lion throne and then sat on it in the lotus posture.

Northeast of this Ocean of Flower Treasury Worlds, the next ocean of worlds is named Colored Banner of Jambūnada Gold and Crystal. Within that world system, there is a land named Adorned with Many Jewels in which there was a buddha named Lamp of Fearlessness in All Dharmas. Within that *tathāgata*'s great oceanic congregation there was a bodhisattva-mahāsattva named Supremely Radiant Lamp and Treasury of Endless Meritorious Qualities who came to pay his respects to the Buddha with a group of bodhisattvas as numerous as the atoms in an ocean of worlds. Each of them manifested ten kinds of clouds of jeweled lotus flower dais lion thrones in countless colors and appearances which completely pervaded empty space and did not disperse.

They also manifested ten kinds of clouds of lion thrones with daises shining with the light of sovereign *maṇi* jewels, also manifested ten kinds of clouds of lion thrones with all kinds of adornments and various ornaments, also manifested ten kinds of lion throne clouds with daises adorned with jeweled chaplet lamps emanating flaming radiance, also manifested ten kinds of lion throne clouds everywhere raining down jewel necklaces, also manifested ten kinds of lion throne clouds with daises adorned with all kinds of fragrant flowers and jewel necklaces, also manifested ten kinds of lion throne clouds with sovereign *maṇi* jewel daises showing the adornments of the throne seats of all buddhas, also manifested ten kinds of clouds of lion thrones with doors, windows, steps, all kinds of strands of jewels, and all kinds of other adornments, also manifested ten kinds of clouds of lion thrones with daises adorned with the jeweled branches and trunks of all kinds of *maṇi* jewel trees, and also manifested ten kinds of clouds of lion thrones with daises having interspersed adornments of jewels and incense emanating solar radiance.

Lion throne clouds such as these as numerous as the atoms in an ocean of worlds completely pervaded empty space and did not disperse. After those bodhisattvas had manifested these clouds, they faced the Buddha, bowed down in reverence to him, and then presented these to him as offerings. Then, off to the northeast, they each transformationally created a lion throne adorned with a banner radiant with the light of jeweled lotuses and *maṇi* jewels and then sat on it in the lotus posture.

Southeast of this Ocean of Flower Treasury Worlds, the next ocean of worlds is named Universal Illumination of Gold Adornments and the light of Vaiḍūrya. Within that world system, there is a land named Pure Fragrance and Radiance in which there was a buddha named King of Universal Joy and Deep Faith. Within that *tathāgata*'s great oceanic congregation there was a bodhisattva-mahāsattva named Universally Radiant Lamp of Wisdom who came to pay his respects to the Buddha with a group of bodhisattvas as numerous as the atoms in an ocean of worlds. Each of them manifested ten kinds of clouds of drapes adorned with every kind of sovereign *maṇi* wishing jewel which pervaded empty space and did not disperse.

They also manifested ten kinds of clouds of drapes adorned with sapphires and all kinds of flowers, also manifested ten kinds of clouds of drapes adorned with all kinds of fragrant *maṇi* jewels, also manifested ten kinds of clouds of drapes adorned with flaming jewel radiance lamps, also manifested ten kinds of clouds of drapes adorned with sovereign *maṇi* jewels showing the Buddha's use of spiritual superknowledges to teach the Dharma, also manifested ten kinds of clouds of *maṇi* jewel drapes showing form bodies adorned with all kinds of robes, also manifested ten kinds of clouds of drapes adorned with all kinds of jeweled flower bouquets, also manifested ten kinds of clouds of drapes adorned with jeweled nets emanating the sounds of chimes and bells, also manifested ten kinds of clouds of drapes with *maṇi* jewel pedestals and lotus flower nets, and also manifested ten kinds of clouds of drapes showing all kinds of inconceivable adornments and images.

Clouds of drapes such as these as numerous as the atoms in an ocean of worlds completely pervaded empty space and did not disperse. After those bodhisattvas had manifested these clouds, they faced the Buddha, bowed down in reverence to him, and then presented these to him as offerings. Then, off to the southeast, they each transformationally created a jeweled lotus dais lion throne and then sat on it in the lotus posture.

Southwest of this Ocean of Flower Treasury Worlds, the next ocean of worlds is named Pervasively Shining Sunlight. Within that world system, there is a land named Lion Sunlight in which there was a buddha named Light and Sound of Universal Knowledge. Within that *tathāgata*'s great oceanic congregation there was a bodhisattva-mahāsattva named Topknot of Pervasive Floral Flaming Radiance who came to pay his respects to the Buddha with a group of bodhisattvas as numerous as the atoms in an ocean of worlds. Each of them manifested ten kinds of jeweled canopy clouds with many kinds of marvelous adornments which pervaded empty space and did not disperse.

They also manifested ten kinds of floral canopy clouds adorned with light, also manifested ten kinds of canopy clouds with treasuries of infinitely colored real pearls, also manifested ten kinds of sovereign *maṇi* jewel canopy clouds which emanated the compassionate voices of all bodhisattvas, also manifested ten kinds of canopy clouds with radiant chaplets made of many marvelous jewels, also manifested ten kinds of canopy clouds with hanging bell nets adorned with marvelous jewels, also manifested ten kinds of canopy clouds adorned with *maṇi* jewel tree branches, also manifested ten kinds of canopy clouds adorned with sovereign *maṇi* jewels emanating pervasively illuminating sunlight, also manifested ten kinds of canopy clouds with every kind of perfume and burning incense, also manifested ten kinds of canopy clouds of stores of sandalwood incense, and also manifested ten kinds of canopy clouds adorned with the pervasive radiance of the Buddha's vast sphere of action.

Canopy clouds such as these as numerous as the atoms in an ocean of worlds completely pervaded empty space and did not disperse. After those bodhisattvas had manifested these clouds, they faced the Buddha, bowed down in reverence to him, and then presented these to him as offerings. Then, off to the southwest, they each transformationally created a lion throne with a dais adorned with flaming-radiance sapphires and then sat on it in the lotus posture.

Northwest of this Ocean of Flower Treasury Worlds, the next ocean of worlds is named Dazzling Jewel Radiance. Within that world system, there is a land named Adorned with Many Scents in which there was a buddha named Light of the Ocean of Measureless Meritorious Qualities. Within that *tathāgata*'s great oceanic congregation there was a bodhisattva-mahāsattva named Endless Light of Sovereign Maṇi Jewels who came to pay his respects to the Buddha with a group of bodhisattvas as numerous as the atoms in an ocean of worlds. Each of them manifested ten kinds of clouds of light spheres of all kinds of jewels which completely pervaded empty space and did not disperse.

They also manifested ten kinds of clouds of light spheres of the flaming radiance of all kinds of jewels, also manifested ten kinds of clouds of light spheres of every kind of marvelous flower, also manifested ten kinds of clouds of light spheres of all transformation buddhas, also manifested ten kinds clouds of light spheres of the buddha lands of the ten directions, also manifested ten kinds of clouds of light spheres of the thunderous voice and jeweled trees of the realms of the buddhas, also manifested ten kinds of clouds of light spheres of all kinds of *vaiḍūrya* jewels and sovereign *maṇi* jewels, also manifested ten kinds of clouds of light spheres revealing in but a moment the boundlessly many appearances of beings, also manifested ten kinds of clouds of light spheres uttering the sounds of the great vows of all *tathāgatas*, and also manifested ten kinds of clouds of light spheres of sovereign *maṇi* jewels uttering the sounds of the teaching of all beings.

Clouds of light spheres such as these as numerous as the atoms in an ocean of worlds completely pervaded empty space and did not disperse. After those bodhisattvas had manifested these clouds, they faced the Buddha, bowed down in reverence to him, and then presented these to him as offerings. Then, off to the northwest, they each transformationally created a lion throne with an endlessly radiant and awesome dais and then sat on it in the lotus posture.

Below this Ocean of Flower Treasury Worlds, the next ocean of worlds is named Treasury of Marvelous Virtue Fragrant with the Scent of Lotuses. Within that world system, there is a land named Dazzling Illumination of the Precious Lion's Light in which there was a buddha named Light of the Dharma Realm. Within that *tathāgata*'s great oceanic congregation there was a bodhisattva-mahāsattva named Radiant Dharma Realm Wisdom who came to pay his respects to the Buddha with a group of bodhisattvas as numerous as the atoms in an ocean of worlds. Each of them manifested ten kinds of light clouds with treasuries of all kinds of *maṇi* jewels which completely pervaded empty space and did not disperse.

They also manifested ten kinds of light clouds with every kind of incense, also manifested ten kinds of light clouds with the flaming light of all jewels, also manifested ten kinds of light clouds emanating the sounds of all buddhas teaching the Dharma, also manifested ten kinds of light clouds showing the adornments in all buddha lands, also manifested ten kinds of light clouds with every kind of marvelous floral mansion, also manifested ten kinds of light clouds revealing the events in every kalpa in which buddhas teach beings, also manifested ten kinds of light clouds showing the stamens of all the endlessly many jeweled flowers, and also manifested ten kinds of light clouds showing thrones with all kinds of adornments.

Light clouds such as these as numerous as the atoms in an ocean of worlds completely pervaded empty space and did not disperse. After those bodhisattvas had manifested these clouds, they faced the Buddha, bowed down in reverence to him, and then presented these to him as offerings. Then, off toward the nadir, they each transformationally created a flaming jewel lamp lotus dais lion throne and then sat on it in the lotus posture.

Above this Ocean of Flower Treasury Worlds, the next ocean of worlds is named Adorned with the Dazzling Radiance of Maṇi Jewels. Within that world system, there is a land named Sublime Light of Signlessness in which there was a buddha named King of the Unimpeded Radiance of Meritorious Qualities. Within that *tathāgata*'s great oceanic congregation there was a bodhisattva-mahāsattva named Irresistibly Powerful Vigor and Wisdom who came to pay his respects to the Buddha with a group of bodhisattvas as numerous as the atoms in an ocean of worlds. Each of them manifested ten kinds of flaming light clouds of jewels with infinite colors and appearances. All of these flaming light clouds pervaded empty space and did not disperse.

They also manifested ten kinds of flaming light clouds of *maṇi* jewel nets, also manifested ten kinds of flaming light clouds of the adornments of all vast buddha lands, also manifested ten kinds of flaming light clouds of every kind of marvelous incense, also manifested ten kinds of flaming light clouds of every kind of adornment, also manifested ten kinds of flaming light clouds of all buddhas' transformations, also manifested ten kinds of flaming light clouds of the many kinds of marvelous tree blossoms, also manifested ten kinds of flaming light clouds of every kind of vajra, also manifested ten kinds of flaming light clouds of *maṇi* jewels speaking about all the boundlessly many bodhisattva practices, and also manifested ten kinds of flaming light clouds of lamps made from all kinds of real pearls.

Such flaming light clouds as these as numerous as the atoms in an ocean of worlds completely pervaded empty space and did not disperse. After those bodhisattvas had manifested these clouds, they faced the Buddha, bowed down in reverence to him, and then presented these to him as offerings. Then, off toward the zenith, they each transformationally created a radiant lotus dais lion throne speaking with the voice of the Buddha and then sat on it in the lotus posture.

In oceans of worlds such as these as numerous as the atoms contained in ten *koṭīs* of buddha *kṣetras,* there were bodhisattva-mahāsattvas as numerous as the atoms in ten *koṭīs* of buddha *kṣetras.* As they came and assembled there, each of them was surrounded by a congregation of bodhisattvas as numerous as the atoms in an ocean of worlds. Each of these bodhisattvas manifested clouds of offerings containing adornments as numerous as the atoms in an ocean of worlds which completely pervaded empty space and did not disperse. After they had manifested these clouds, they faced the Buddha, bowed down in reverence to him, and then presented these to him as offerings. Then, off in the directions from which they came, they each transformationally created a lion throne adorned with various jewels and then sat on it in the lotus posture.

Having thus taken their seats, those bodhisattvas each manifested within each of their pores light rays as numerous as the atoms in ten oceans of worlds which were the color of all the many different kinds of precious jewels. Within each of these light rays, they all manifested bodhisattvas as numerous as the atoms in ten oceans of worlds, all of whom were seated on lotus dais lion thrones. All these bodhisattvas were able to pervasively enter all the atoms of the ocean of everything established within the entire Dharma realm. In each of those atoms, there were vast *kṣetras* as numerous as the atoms in ten buddha lands. In each of those *kṣetras,* there were all the buddhas, the *bhagavats,* of the three periods of time. All of these bodhisattvas were able to travel everywhere to draw near to them and present offerings to them.

In every mind-moment, by using the Dharma gateway of revealing teachings through the mastery of dreams,[62] they awakened beings as numerous as the atoms in an ocean of worlds.

In every mind-moment, by using the Dharma gateway of showing the bases for the deaths and rebirths of the devas, they awakened beings as numerous as the atoms in an ocean of worlds.

In every mind-moment, by using the Dharma gateway of teaching all the bodhisattva practices, they awakened beings as numerous as the atoms in an ocean of worlds.

In every mind-moment, by using the Dharma gateway of everywhere causing the quaking of all *kṣetras* as they praise the Buddha's meritorious qualities and spiritual transformations, they awakened beings as numerous as the atoms in an ocean of worlds.

In every mind-moment, by using the Dharma gateway of purifying the lands of all buddhas and revealing the ocean of all their great vows, they awakened beings as numerous as the atoms in an ocean of worlds.

In every mind-moment, by using the Dharma gateway of everywhere integrating the language of beings with the spoken teachings of the Buddha, they awakened beings as numerous as the atoms in an ocean of worlds.

In every mind-moment, by using the Dharma gateway of being able to send down the rain from the cloud of all Buddha dharmas, they awakened beings as numerous as the atoms in an ocean of worlds.

In every mind-moment, by using the Dharma gateway of emanating light which everywhere illuminates the lands of the ten directions throughout the Dharma realm and reveals spiritual transformations, they awakened beings as numerous as the atoms in an ocean of worlds.

In every mind-moment, by using the Dharma gateway of everywhere showing bodies of the Buddha filling the entire Dharma realm to demonstrate all *tathāgatas'* powers of liberation, they awakened beings as numerous as the atoms in an ocean of worlds.

In every mind-moment, by using the Dharma gateway of Samantabhadra Bodhisattva's establishment of an ocean of all the sites of enlightenment surrounded by congregations, they awakened beings as numerous as the atoms in an ocean of worlds.

In this way, throughout the entire Dharma realm, they adapted to the minds of beings and enabled them all to awaken.

In every mind-moment and in every land: They each caused beings as numerous as the atoms in Mount Sumeru who have fallen into wretched destinies to forever escape their suffering; they each enabled beings as numerous as the atoms in Mount Sumeru who were dwelling among those certain to follow the wrong path to join those who are certain to follow the right path;[63] they each caused beings as numerous as the atoms in Mount Sumeru to achieve rebirth in celestial abodes in accordance with their wishes; they each caused beings as numerous as the atoms in Mount Sumeru to become established on the grounds of *śrāvaka* disciples and *pratyekabuddhas*; they each caused beings as numerous as the atoms in Mount Sumeru to serve good spiritual guides and perfect the many practices which produce merit; they each caused beings as numerous as the atoms in Mount Sumeru to resolve to attain unexcelled bodhi; they each caused beings as numerous as the atoms in Mount Sumeru to progress to the ground of irreversibility on the bodhisattva path; they each caused beings as numerous as the atoms in Mount Sumeru to acquire the purified wisdom eye by which one sees the uniform equality of all dharmas as seen by the Tathāgata; they each caused beings as numerous as the atoms in Mount Sumeru to dwell securely in the powers and in the ocean of vows and to use inexhaustible wisdom to produce skillful means to purify the buddha lands; and they each caused beings as numerous as the atoms in Mount Sumeru to all become securely established in Vairocana's ocean of great vows and then be born into the family of the Tathāgata.

At that time, from within the light rays of those bodhisattvas, there simultaneously arose voices which spoke these verses:

From within these light rays come forth wondrous voices
everywhere pervading all the lands of the ten directions,
proclaiming the meritorious qualities of the sons of the Buddha
and their ability to enter the marvelous path to bodhi.

For an ocean of kalpas, they tirelessly cultivated the practices
and enabled suffering beings to gain liberation,
doing so with minds that were never inferior or weary.
These sons of the Buddha well entered these skillful means.

They cultivated all the countless and boundless skillful means
without exception, doing so throughout the ocean of all kalpas.
Of all the Dharma gateways, there are none they have not entered
even as they constantly proclaimed the quiescence of their nature.

They have completely cultivated to the utmost
all the vows of all buddhas of the three periods of time
and then thereby benefited all beings
even as they personally practiced pure actions.

They have traveled everywhere throughout the ten directions,
having no assembly of any buddha to which they do not go.
In all cases, they used an ocean of extremely profound wisdom
to enter those *tathāgatas'* dharma of quiescence.

Every one of these light rays is boundless in its reach.
All of them enter an inconceivable number of lands.
The purified wisdom eye is everywhere able to see
the sphere of action of all these bodhisattvas.

The bodhisattvas are able to dwell on the tip of a single hair
and everywhere cause the quaking of the lands of the ten directions
even without causing any of their beings to feel frightened.
Such is their ground of pure skillful means.

They manifest countless bodies within every atom
and also reveal many different adorned *kṣetras*.
In one mind-moment, they enable everyone to see deaths and rebirths
and acquire the adornment of the unimpeded resolve.

They are able to reveal, even within the space of a single *kṣaṇa*,
all kalpas throughout the three periods of time [while enabling beings]
to know the body as illusory, with no substance or marks,
and to gain an unimpeded realization of the nature of dharmas.

They are able to enter all of Samantabhadra's supreme practices
and become those whom all beings delight in beholding.
The sons of the Buddha able to dwell in these gateways to the Dharma
bring forth from within these light rays the loud roar [of the Lion].

At that time, because the Bhagavat wished to cause the entire great assembly of bodhisattvas to acquire the spiritual powers of the Tathāgata's boundless sphere of action, he emanated light from between his brows. This light was called "the light of all bodhisattvas' wisdom everywhere brightly illuminating the treasuries of the ten directions." In form, it resembled a cloud of lamps emanating the colored light of jewels which everywhere illuminated all buddha *kṣetras* of the ten directions, thereby causing the lands and beings in them to all be clearly revealed.

It also shook the entire network of worlds and showed countless buddhas within every atom. Adapting to the different natures and aspirations of beings, it everywhere sent down the rain from clouds of wheels of the sublime Dharma of all buddhas of the three periods of time and revealed the ocean of the Tathāgata's *pāramitās*. It also rained down countless clouds of emancipations which enabled beings to achieve everlasting liberation from *saṃsāra*. Furthermore, it rained down clouds of the great vows of all buddhas which revealed within all worlds throughout the ten directions Samantabhadra Bodhisattva's sites of enlightenment with their assembled congregations. Having done this, it circumambulated the Buddha to his right, and then entered the bottom of his feet.

At that time, an immense lotus flower suddenly rose up directly in front of the Buddha. That flower possessed ten kinds of adornments which no other lotus flower could rival, namely: its stem was made of many kinds of inlaid jewels; its pod was made of sovereign *maṇi* jewels; its petals were made of all the many kinds of jewels from throughout the Dharma realm; its stamens were made of all kinds of fragrant *maṇi* jewels; its pedestal was adorned with *jambūnada* gold;

a marvelous net emanating pure colored lights was suspended over it; in but a single mind-moment, it revealed the boundless spiritual transformations of the buddhas; it was able to everywhere send forth all kinds of sounds; sovereign *maṇi* jewels reflected images of the Buddha's form bodies; and amidst those sounds, it was able to everywhere expound on the conduct and vows cultivated by all bodhisattvas.

After this flower appeared, then, in the space of but a single mind-moment, there emerged from the Tathāgata's white hair mark a bodhisattva-mahāsattva named Supreme Sound of All Dharmas who, appearing simultaneously with a congregation of bodhisattvas as numerous as the atoms in an ocean of worlds, circumambulated the Tathāgata countless times to his right. After bowing down in reverence at the Buddha's feet, Supreme Sound of All Dharmas Bodhisattva then sat down on the lotus pedestal and that congregation of bodhisattvas each sat in order atop the lotus flower's stamens.

That Supreme Sound of All Dharmas Bodhisattva completely fathomed the deep Dharma realm, became filled with great joy, entered the Buddha's sphere of practice with unobstructed knowledge, entered the unfathomable ocean of the Buddha's Dharma body, and traveled to visit the buddhas in all *kṣetras*. All the pores of his body displayed spiritual superknowledges. In every mind-moment, he everywhere contemplated the entire Dharma realm. The buddhas of the ten directions shared their powers with him and enabled him to everywhere dwell securely in all samādhis by which, to the end of all future kalpas, he would forever see all buddhas' boundless Dharma realm bodies possessed of an ocean of meritorious qualities together with all their samādhis, liberations, and transformations produced by the spiritual superknowledges.

Then, in the midst of that congregation, assisted by the Buddha's awesome spiritual powers, he surveyed the ten directions and then spoke these verses:

The body of the Buddha fills up the entire Dharma realm,
everywhere appears before all beings, and, adapting to conditions,
goes forth in response to them, having no place he does not pervade,
even as he still constantly abides here on this bodhi throne.

Within each and every pore of the Tathāgata,
buddhas as numerous as the atoms in all *kṣetras* sit,
all of them surrounded by congregations of bodhisattvas
as they expound upon the supreme practices of Samantabhadra.

As the Tathāgata abides serenely on the bodhi throne,
even a single hair reveals an ocean of numerous *kṣetras*.
The appearances in each and every hair pore are also just so.
In this way, he is present everywhere throughout the Dharma realm.

In each and every *kṣetra*, he sits[64] serenely
even as he is pervasively present throughout all the *kṣetras*.
The bodhisattvas of the ten directions assemble like clouds.
None of them fail to come to meet him at the site of enlightenment.

Oceans of bodhisattvas with meritorious qualities and radiance
who are as numerous as the atoms contained in all *kṣetras*
are everywhere present in the congregations of the *tathāgatas*
where they completely pervade even the entire Dharma realm.

All the *kṣetras* contained in all the atoms throughout the Dharma realm
all manifest their appearance within all the congregations.
The sphere of cognition of the division bodies such as these
is able to be established through the practices of Samantabhadra.

Within the congregations of all buddhas,
supremely wise bodhisattvas all peacefully sit.
On hearing the Dharma, they each become filled with joy
and then everywhere cultivate the practices for measureless kalpas.

They have already entered the vast vows of Samantabhadra
and each of them has developed the many dharmas of the Buddha.
In the ocean of the Dharma of Vairocana Buddha, they have cultivated
and become able to realize the ground of the Tathāgata.

Those awakened by Samantabhadra Bodhisattva
are all joyously praised by all *tathāgatas*.
Having already gained all buddhas' great spiritual superknowledges,
they flow everywhere without exception in the Dharma realm.

They always manifest clouds of bodies filling all places
which are as numerous as the atoms within all *kṣetras*
and everywhere emanate great light for the benefit of beings.
Then each rains Dharma rain for them in ways that suit their minds.

At that time, there was another bodhisattva-mahāsattva in that congregation by the name of King of the Wisdom of the Light of the Lotus Who Contemplates all Supreme Dharmas. Assisted by the Buddha's awesome spiritual powers, he surveyed the ten directions and then spoke these verses:

The extremely profound wisdom of the Tathāgata
everywhere enters the Dharma realm.
It is able to accord with transformations in the three periods of time
and thus serves for the world as an illuminating guide.

The same Dharma body possessed by all buddhas
depends on nothing and is free of any differentiating aspects.
Even so, adapting to the minds of all beings,
it enables them to see the Buddha's physical form.

Having completely fulfilled the realization of all-knowledge,
they everywhere know all dharmas.
There are none among them all who do not appear
even within every one of all these lands.

The body of the Buddha, its radiance,
and its inconceivable physical marks—
Those beings who have faith and delight in them
are all allowed to see them in accordance with whatever suits them.

Even from within a single buddha's body,
countless buddhas are transformationally created.
Their thunderous sound pervades all the many *kṣetras*,
as they expound on the Dharma as deep as the ocean.

Within each and every pore,
a web of light pervades all the ten directions,
proclaiming the Dharma with the Buddha's sublime voice
and training even those who are difficult to train.

From within the light of the Tathāgata,
there always emanates a deep and sublime voice
praising the buddha's ocean of meritorious qualities
as well as the conduct practiced by the bodhisattvas.

The Buddha turns the wheel of right Dharma
which is measureless and boundless.
The Dharma which he proclaims is unequaled
and such that those of but shallow wisdom could never fathom.

He manifests bodies realizing right enlightenment
even within every world.
In each of them he brings forth spiritual transformations,
thus filling the entire Dharma realm.

Each and every body of the Tathāgata
manifests buddhas as numerous as all beings.
In all of the *kṣetras* as numerous as atoms,
they everywhere manifest the power of spiritual superknowledges.

At that time, there was another bodhisattva-mahāsattva in that congregation by the name of Wisdom Light of Dharma Joy. Assisted by the Buddha's awesome spiritual powers, he surveyed the ten directions and then spoke these verses:

The body of the Buddha always appears
and completely fills the Dharma realm.
It forever expounds the Dharma with a far-reaching voice,
with which he everywhere shakes the lands of the ten directions.

The Tathāgata everywhere manifests bodies
which pervasively enter the world.
Adapting to the aspirations of beings,
he manifests the power of the spiritual superknowledges.

The Buddha adapts to the minds of beings
and thus everywhere appears before them.
Whatever it is that beings see,
this is all due to the Buddha's spiritual powers.

The reach of his light is boundless
and his proclamation of the Dharma is also measureless.
It is in accordance with their wisdom that the sons of the Buddha
are able to penetrate it and are able to contemplate it.

The body of the Buddha is unproduced
and yet he is able to display the appearance of being born.
The nature of dharmas is like empty space,
yet all buddhas abide within it.

He has neither any dwelling nor any going anywhere,
and yet one may see the Buddha in every place.
His radiance has no place it does not pervade
and his fame is heard even afar.

He has no substance, has no place in which he dwells,
and also has no birth which can be apprehended.
Being both signless and formless,
whatever appears is like a mere reflection.

The Buddha adapts to the minds of beings
and manifests a great cloud of Dharma for them.
Using many different kinds of skillful means,
he instructs, awakens, and trains them.

In all worlds, one sees the Buddha
seated at the site of enlightenment,
surrounded by a great congregation,
illuminating the lands of the ten directions.

The bodies of all buddhas
all have endless signs.
Although their manifestations are measureless,
their forms and signs never come to an end.

At that time, there was another bodhisattva-mahāsattva in that congregation by the name of Fragrant Flaming Light and Universally Radiant Wisdom. Assisted by the Buddha's awesome spiritual powers, he surveyed the ten directions and then spoke these verses:

All the bodhisattvas within this congregation
have entered the inconceivable ground of the Buddha.
Each and every one of them is able to see
the spiritual powers of all the buddhas.

Their wisdom bodies are able to everywhere enter
even into the atoms of all the *kṣetras*,
seeing their bodies there within them,
everywhere seeing all the buddhas.

Like reflections, they appear in the many *kṣetras*,
wherever all the *tathāgatas* reside.
In all those places, they reveal all the deeds done
through the use of the spiritual superknowledges.

They have already cultivated to radiant purity
all the conduct and vows of Samantabhadra
and have become able within all the *kṣetras*
to everywhere see the buddhas' spiritual transformations.

Their bodies dwell in every place
and they remain impartial in all things.
With wisdom they are able to practice in this way
and enter the Buddha's sphere of action.

They have already realized the Tathāgata's wisdom
with which they equally illuminate the entire Dharma realm
and everywhere enter all the oceans of *kṣetras*
present there within the pores of the Buddha.

Within all the lands of all the buddhas,
they manifest the power of their spiritual superknowledges
and appear in many different kinds of bodies
in which they are also known by many different names.

They are able in but a single mind-moment
to everywhere manifest all kinds of spiritual transformations
by which, in the sites of enlightenment, they gain right enlightenment
and then turn the wheel of the wondrous Dharma.

Within their bodhisattva samādhis,
they are able in but a single mind-moment
to appear in all the vast *kṣetras*
throughout an inconceivable number of *koṭīs* of kalpas.

In all the lands of the buddhas,
each and every one of these bodhisattvas
everywhere enters into the bodies of buddhas,
doing so both boundlessly and endlessly.

At that time, there was another bodhisattva-mahāsattva in that congregation by the name of Lion Sprint Wisdom Light. Assisted by the Buddha's awesome spiritual powers, he surveyed the ten directions and then spoke these verses:

Vairocana Buddha
is able to turn the wheel of right Dharma
in all lands throughout the Dharma realm,
pervading them all like a cloud.

In all the great oceans of worlds
throughout the ten directions,
by the power of the Buddha's spiritual superknowledges and vows,
the wheel of the Dharma turns in every place.

Within the vast congregations
throughout all the *kṣetras*,
with names that differ wherever he is,
he expounds on the sublime Dharma, adapting to whatever is fitting.

The great awesome powers of the Tathāgata
are realized through the vows of Samantabhadra.
Among all the lands, there are none
to which his marvelous voice does not reach.

Bodies of the Buddha as numerous as the atoms in a *kṣetra*
everywhere rain down the Dharma rain.
Unborn and devoid of any differentiating aspects,
he appears within all worlds.

That marvelous voice completely expounds
on all the works he has carried out throughout the past
across the course of countless *koṭīs* of kalpas
within the *kṣetras* contained in every atom.

Webs of light everywhere pervade
all the lands as numerous as the atoms of the ten directions.
Within all those rays of light, there are buddhas
who everywhere teach all the many types of beings.

The Buddha's body, devoid of any differentiating aspects,
fills up the entire Dharma realm.
He is able to allow beings to see his form bodies which,
adapting to their circumstances, skillfully train them.

In all *kṣetras* throughout the three periods of time,
the Master Guide of all the congregations
appears with many different names,
teaches for their benefit, and allows them all to see.

Everyone in this congregation is able to hear
the wheel of the wondrous Dharma
as it is turned by all the *tathāgatas*
throughout the past, the future, and the present.

At that time, there was another bodhisattva-mahāsattva in that congregation by the name of Treasury of Meritorious Qualities of the Dharma Ocean's Wisdom. Assisted by the Buddha's awesome spiritual powers, he surveyed the ten directions and then spoke these verses:

The sons of the Buddha within this assembly
have skillfully cultivated all-knowledge.
These men have already become able to enter
gateways of skillful means such as these.

In each and every land,
they everywhere proclaim with far-reaching voices,
explaining the sphere of the Buddha's actions
so that this is heard throughout the *kṣetras* of the ten directions.

In every successive mind-moment,
they everywhere contemplate all dharmas.
Dwelling securely on the ground of true suchness,
they completely comprehend the ocean of all dharmas.

In the bodies of each and every buddha,
[there is seen][65] their cultivation of the *pāramitās*
and their purification of lands
throughout an inconceivable number of *koṭīs* of kalpas.

Even within each and every atom,
they are able to realize all dharmas,
doing so in just such an unimpeded manner as this
as they travel throughout the lands of the ten directions.

In each and every buddha *kṣetra*,
they go to pay their respects to them all without exception,
witnessing the buddhas' powers of the spiritual superknowledges
and entering the domain of the buddhas' actions.

There is no place in the Dharma realm
where the far-reaching voices of the buddhas are not heard.
These bodhisattvas are able to completely understand them
and thoroughly enter the ocean of their voices.

Throughout an ocean of kalpas, they expound with a wondrous voice.
Their voices are the same, no different.
Those whose knowledge reaches throughout the three periods of time
enter the ground on which their voices resound.

The sounds of all beings
as well as the miraculous voice of the buddhas—
Those who have acquired the knowledge of sounds
are able to completely understand them all.

They move on from their grounds to then reach other grounds
and then come to dwell on the ground of the powers.
It is by diligently cultivating for *koṭīs* of kalpas
that the dharmas they acquire are of this very sort.

At that time, there was another bodhisattva-mahāsattva in that congregation by the name of Universally Bright Lamp of Wisdom. Assisted by the Buddha's awesome spiritual powers, he surveyed the ten directions and then spoke these verses:

All of the *tathāgatas*
have left the many signs far behind.
If one is able to understand this dharma,
then he will see the Guiding Teacher of the World.

Within the bodhisattvas' samādhis,
the light of their wisdom everywhere illuminates.
Thus they are able to know all buddhas'
essential nature of sovereign mastery.

If one sees the true body of the Buddha,
then one awakens to the extremely profound Dharma,
everywhere contemplates the Dharma realm,
and then takes on bodies in accordance with one's vows.

Born from an ocean of merit,
they dwell securely on the grounds of wisdom,
contemplate all dharmas,
and cultivate the supreme path.

In the *kṣetras* of all the buddhas
and wherever all *tathāgatas* dwell—
In just this way, throughout the Dharma realm,
they all behold his true body.

Having diligently cultivated for *koṭīs* of kalpas
in the vast *kṣetras* throughout the ten directions,
they are able to roam with right and universal knowledge
in the ocean of all dharmas.

His singular and solid body
may be seen even in every atom.
Though unproduced and signless,
it appears everywhere in all lands.

Adapting to the minds of all beings,
it everywhere appears directly before them
and uses many different means of instruction and training
to swiftly enable them to turn toward the path to buddhahood.

Because of the awesome spiritual powers of the Buddha,
these bodhisattvas come forth and appear.
Aided by the powers of the Buddha,
they everywhere behold all the *tathāgatas*.

The measureless awesome spiritual power
of the Master Guide of all the congregations
awakens all the bodhisattvas
everywhere throughout the Dharma realm.

At that time, there was another bodhisattva-mahāsattva in that congregation by the name of Floral Flaming Topknot of Universally Radiant Wisdom. Assisted by the Buddha's awesome spiritual powers, he surveyed the ten directions and then spoke these verses:

There resounds within all lands,
the subtle and marvelous voice everywhere proclaiming
and widely praising the Buddha's meritorious qualities
which fill up the entire Dharma realm.

The Buddha takes the Dharma as his body
which is as pure as empty space.
The many physical forms he manifests,
he enables to enter this Dharma.

Wherever there are those who have deep faith and joy in it,
they are then gathered in and sustained by the Buddha.
One should realize that persons such as these
can develop the wisdom that completely understands the Buddha.

Those who are possessed of but little wisdom
remain unable to know this Dharma.
Those who are possessed of the purified wisdom eye
only then are capable of perceiving this.

If one is assisted by the Buddha's awesome spiritual power
in contemplating all dharmas,
then, when entering it, abiding in it, and emerging from it,
whatever one beholds will all be completely understood.

Within all the dharmas,
the Dharma gateways are boundlessly many.
By perfecting the realization of all-knowledge
one thereby enters the ocean of the profound Dharma.

Even while abiding securely in the buddha land,
he goes forth and appears in all places,
yet he has neither any going nor coming.
The Dharma of all buddhas is just like this.

In the ocean of all beings,
the bodies of the Buddha appear like reflections
and adapt to the differences in their understandings.
It is in this way that they behold the Master Guide.

Within all of his pores—
In each of them he manifests spiritual powers.
By cultivating the vows of Samantabhadra,
those who attain purity are able to behold this.

Using each and every one of these bodies,
the Buddha turns the wheel of Dharma in every place,
thus reaching everywhere throughout the Dharma realm.
Whether through thought or description, no one can apprehend this.

At that time, there was another bodhisattva-mahāsattva in that congregation by the name of Endless Light of Awesome Virtue and Wisdom. Assisted by the Buddha's awesome spiritual powers, he surveyed the ten directions and then spoke these verses:

He sits at the site of enlightenment in place after place
within each and every buddha *kṣetra*,
surrounded by a congregation,
having utterly vanquished the armies of Māra.

The Buddha's body emanates light
that everywhere fills the ten directions.
As befits what is appropriate, he then manifests appearances
in which the forms and features are not of but a single sort.

His radiance completely fills
the regions within each and every atom
in which one everywhere sees the lands of the ten directions
in each of their many different variations.

Of the many different and countless *kṣetras*
within the oceans of *kṣetras* throughout the ten directions,
some are all entirely level and pure,
and some are composed of sapphire jewels.

Some are inverted, some dwell in a lateral posture,
some are shaped like closed lotus flower buds,
some are round, and some are rectangular—
They appear with many different kinds of shapes and features.

He is unimpeded in traveling around everywhere
throughout all the *kṣetras* within the Dharma realm,
appearing in the midst of all the congregations,
forever turning the wheel of the wonderful Dharma.

The Buddha's body is inconceivable.
Lands all reside entirely within it.
In all of the places within them,
The Guide of the World expounds on the true Dharma.

In his turning of the wheel of the wondrous Dharma,
there is no difference in the nature of dharmas.
Relying upon a single true principle,
he expounds on the characteristics of all dharmas.

The Buddha uses a perfectly full voice
in his explication of the genuine principle
while adapting to differences in individual understandings
as he reveals endlessly many gateways into the Dharma.

Within all the *kśetras,* one sees the Buddha
sitting in the sites of enlightenment.
The bodies of the Buddha appear like reflections
and have no production or destruction that can be apprehended.

At that time, there was another bodhisattva-mahāsattva in that congregation by the name of Universally Radiant Wisdom of the Dharma Realm. Assisted by the Buddha's awesome spiritual powers, he surveyed the ten directions and then spoke these verses:

As for the inconceivable physical signs
of the Tathāgata's subtle and wonderful body,
whoever sees them is filled with joyous delight
and feels reverence and faithful aspiration for the Dharma.

All of the physical marks of the Buddha's body
reveal the presence of countless buddhas
who have everywhere entered the worlds of the ten directions
even within each and every atom.

Within the oceans of lands throughout the ten directions,
countlessly and boundlessly many buddhas
each manifest their spiritual superknowledges
even in each successive mind-moment.

The bodhisattvas possessed of great wisdom
deeply enter the ocean of Dharma.
Assisted by the powers of the buddhas,
they are able to know of these skillful means.

Wherever there are those who securely dwell
in the conduct and vows of Samantabhadra,
they behold those many lands
and the spiritual powers of all buddhas.

Wherever there are those who are possessed of resolute faith
as well as all the great vows,
they become completely possessed of deep wisdom
and reach a penetrating comprehension of all dharmas.

They are able then to contemplate
in each and every body of the buddhas
their unimpeded forms and voices
and reach a complete comprehension of their spheres of action.

They are able through [such contemplation of] the Buddha's bodies
to securely dwell in the sphere of wisdom's practices,
swiftly enter the ground of the Tathāgata,
and everywhere gather in [beings] throughout the Dharma realm.

They are able in but a single mind-moment
to enable lands such as these
as numerous as the atoms in a buddha *kṣetra*
to appear even within each and every atom.

All these lands as well as all these works
performed with the aid of the spiritual superknowledges
all appear even within but a single *kṣetra.*
The bodhisattva's powers are of this very sort.

At that time, there was another bodhisattva-mahāsattva in that congregation by the name of Unimpeded Wisdom with the Power of Vigor. Assisted by the Buddha's awesome spiritual powers, he surveyed the ten directions and then spoke these verses:

The Buddha expounds with a single sublime voice
heard everywhere throughout the *kṣetras* of the ten directions
which fully possesses all the many kinds of voices.
Its Dharma rains are all completely pervasive.

Using the ocean of all words and phrases
and voices adapted to all types of beings,
he turns the wheel of pure Dharma
within all the buddha *kṣetras*.

Within all lands, [beings] see
all of the Buddha's spiritual transformations
and hear the sound of the Buddha teaching the Dharma.
Then once they have heard it, they progress toward bodhi.

In all lands throughout the Dharma realm
and within each and every atom,
through the power of his liberations, the Tathāgata
everywhere manifests bodies within them.

The Dharma body, the same as empty space
presents no obstacles and has no differentiating aspects.
His physical forms are like reflected images
in which the many different signs appear.

Those reflected images have no place where they abide
and, like empty space, they are devoid of any essential nature.
Those people who are possessed of vast wisdom
fully comprehend their identity.

The body of the Buddha cannot be grasped.
It is unproduced and has nothing which it initiates or does.
In responding to beings, it everywhere appears before them
even as it remains as impartial as empty space itself.

All the buddhas of the ten directions
completely enter a single pore.
Each of them manifests spiritual superknowledges
which the wisdom eye is able to observe.

The vow power of Vairocana Buddha
extends everywhere throughout the Dharma realm.
In every one of its lands,
he constantly turns the unexcelled wheel.

Even if all buddhas joined in describing
the spiritual transformations appearing in but a single hair
and did so throughout the course of countless kalpas,
they would still never succeed in reaching the end of them.

One ought to realize that, just as due to the Buddha's spiritual powers, there have gathered here in this four-continent land's site of enlightenment a congregation of bodhisattvas from each of the ten directions as numerous as the atoms in a *koṭī* of oceans of worlds, so too is this so in the same way in all the sites of enlightenment in every one of the four-continent lands in all the oceans of worlds.

The End of Chapter Two

Chapter 3
The Samādhis of Samantabhadra

At that time, Samantabhadra Bodhisattva-mahāsattva sat down in front of the Tathāgata on a lion throne atop a lotus flower dais and, aided by the Buddha's awesome spiritual powers, entered a samādhi. This samādhi was called "the Vairocana *tathāgatagarbha* body of all buddhas samādhi" by which one enters the uniformly equal nature of all buddhas and becomes able to reveal their many reflected images throughout the Dharma realm. It is as vast and unimpeded as empty space. Of all the eddies throughout the ocean of the Dharma realm, there are none that do not enter into it.

It produces all the samādhi dharmas and is everywhere able to envelope and hold within it the ten directions of the Dharma realm. The ocean of wisdom light of all buddhas of the three periods of time all comes forth from this. It is able to reveal the ocean of everything established throughout the ten directions. It contains within it the powers and liberations of all buddhas and the wisdom of the bodhisattvas. It is able to cause the atoms in all lands to be able to completely include the boundless Dharma realm. It brings to completion the ocean of meritorious qualities of all buddhas, reveals the Tathāgata's ocean of great vows, and ensures that the dissemination and preservation of all Dharma wheels of all buddhas will never be cut off.

And just as in this world Samantabhadra Bodhisattva entered this samādhi in the presence of the Bhagavat, in this same way, throughout the ten directions of the Dharma realm and the realm of empty space, and throughout the three periods of time, in the realm of the subtle and unimpeded, within the vast radiance, in what the Buddha eye sees, where the Buddha's powers are able to reach, and in what is manifested within the body of the Buddha, in all lands as well as in all the atoms in these lands, in each and every atom where there are buddha lands as numerous as the atoms in an ocean of worlds—before each and every buddha where there are Samantabhadra Bodhisattvas as numerous as the atoms in an ocean of worlds, they all entered this "Vairocana *tathāgatagarbha* body of all buddhas samādhi."

At that time, every one of those Samantabhadra Bodhisattvas experienced all buddhas throughout the ten directions appearing directly before them, whereupon all those *tathāgatas* praised them in a single voice, saying:

> It is good indeed, good indeed, Son of Good Family, that you have been able to enter into this "Vairocana *tathāgatagarbha* body of all buddhas samādhi." Sons of the Buddha, that this occurs is because you are all aided by all buddhas of the ten directions. It is because of the power of the original vows of Vairocana Tathāgata. And it is also because of the power resulting from your cultivation of the conduct and vows of all buddhas. In particular, this is:
>
> Due to the ability to turn the Dharma wheel of all buddhas;
> Due to revealing the ocean of wisdom of all *tathāgatas*;
> Due to everywhere illuminating the ocean of everything without exception that is established throughout the ten directions;
> Due to enabling all beings to purify themselves of their various defilements so that they succeed in attaining purity;
> Due to everywhere gathering in those in all great lands without having anything to which one is attached;
> Due to achieving unimpeded deep penetration into all buddhas' spheres of action;
> Due to everywhere revealing the meritorious qualities of all buddhas;
> Due to the ability to penetrate the true character of all dharmas and increase wisdom;
> Due to contemplating all Dharma gateways;
> Due to completely understanding the faculties of all beings; and
> Due to being able to retain the entire ocean of teaching scriptures of all the buddhas, the *tathāgatas*.

At that time, all buddhas of the ten directions immediately bestowed on Samantabhadra Bodhisattva-mahāsattva:

The knowledge that is able to enter the power of all-knowledge;
The knowledge that enters the boundless Dharma realm;
The knowledge that brings about the complete development of the sphere of action of all buddhas;
The knowledge that knows the creation and destruction of all oceans of worlds;
The knowledge that knows the vastness of all realms of beings;
The knowledge that dwells in all buddhas' extremely profound liberations and nondifferentiating samādhis;

The knowledge that enters the ocean of all bodhisattvas' faculties;
The knowledge that knows the ocean of all beings' languages and eloquently turns the wheel of the Dharma;
The knowledge that everywhere enters the bodies in all the oceans of worlds throughout the Dharma realm; and
The knowledge that acquires the voices of all buddhas.

And just as in this world, in the presence of the Buddha, Samantabhadra Bodhisattva received the buddhas' bestowal of knowledges such as these, so too did this occur in this very same way for all the Samantabhadras in all the oceans of worlds as well as in each of the atoms in all those oceans of worlds. How could this be so? It was because this is the way it is when one realizes that samādhi.

At this time, the buddhas of the ten directions each extended their right hands and rubbed the crown of Samantabhadra Bodhisattva's head. From their hands which were all adorned with the major marks and secondary characteristics, a marvelous web of light released a fragrant stream of flaming radiance. They also emanated all of the different marvelous sounds of all buddhas as well as miraculous phenomena produced by their spiritual superknowledges. There also appeared within them the oceans of Samantabhadra's vows of all past, present, and future bodhisattvas, the Dharma wheels of all *tathāgatas*, and the reflected images of the buddhas of the three periods of time.

And just as in this world Samantabhadra Bodhisattva was rubbed on the crown of the head by the buddhas of the ten directions, so too was this also so in all the oceans of worlds and in every atom in those oceans of worlds where all of those other Samantabhadras were all also rubbed on the crown of the head by the buddhas of the ten directions.

At that time, Samantabhadra Bodhisattva arose from this samādhi. At the same time that he arose from this samādhi, he then also arose from an ocean of samādhi gateways as numerous as the atoms in all oceans of worlds. For instance:

He arose from the samādhi gateway by which one realizes the knowledge of the non-differentiating skillful means in each successive mind-moment of the three periods of time;
He arose from the samādhi gateway by which one knows all atoms throughout the entire Dharma realm during all three periods of time;

He arose from the samādhi gateway that shows all buddha *kṣetras* throughout the three periods of time;
He arose from the samādhi gateway that shows the dwellings of all beings;
He arose from the samādhi gateway that knows the minds of the ocean of all beings;
He arose from the samādhi gateway that knows the different names of all beings;
He arose from the samādhi gateway that knows all the different places throughout the ten directions of the Dharma realm;
He arose from the samādhi gateway that knows that, within every atom, there are boundless vast clouds of emanation bodies of the buddha; and
He arose from the samādhi gateway in which one expounds on the ocean of principles and implications of all dharmas.

When Samantabhadra Bodhisattva arose from samādhi gateways such as these, all of those bodhisattvas there acquired:

Clouds of oceans of samādhis as numerous as the atoms in an ocean of worlds;
Clouds of oceans of *dhāraṇīs* as numerous as the atoms in an ocean of worlds;
Clouds of oceans of dharmas and skillful means as numerous as the atoms in an ocean of worlds;
Clouds of oceans of gateways of eloquence as numerous as the atoms in an ocean of worlds;
Clouds of oceans of cultivation as numerous as the atoms in an ocean of worlds;
Clouds of oceans of the light of wisdom as numerous as the atoms in an ocean of worlds which everywhere illuminate the treasury of meritorious qualities of all *tathāgatas* throughout the Dharma realm;
Clouds of oceans of all *tathāgatas'* powers, wisdom, and nondiscriminating skillful means as numerous as the atoms in an ocean of worlds;
Clouds of oceans of all *tathāgatas* as numerous as the atoms in an ocean of worlds who were each revealing manifold *kṣetras* in every one of their pores; and
Clouds of oceans of every one of the bodhisattvas as numerous as the atoms in an ocean of worlds in which they each manifested descent from the Tuṣita Heaven palace, taking birth, realizing buddhahood, turning the wheel of Dharma, entering *parinirvāṇa,* and so forth.

And just as the congregations of bodhisattvas in this world acquired benefits such as these when Samantabhadra Bodhisattva arose from samādhi, so too was this also so in all the oceans of worlds as well as in every atom among all the atoms in those oceans of worlds.

At that time, in all the oceans of worlds throughout the ten directions, due to the awesome spiritual power of all buddhas and also due to the power of Samantabhadra Bodhisattva's samādhis, there occurred a subtle trembling in all of them, whereupon every one of those worlds became adorned with the many kinds of precious jewels and also emanated marvelous voices which expounded on all dharmas.

Furthermore, within the oceanic congregations at the sites of enlightenment of all *tathāgatas*, there everywhere rained down ten kinds of clouds consisting of great sovereign *maṇi* jewels. What then were those ten? They were:

Clouds of sovereign *maṇi* jewels forming banners of marvelous golden stars;
Clouds of sovereign *maṇi* jewels emanating dazzling illumination;
Clouds of sovereign *maṇi* jewels trailing spheres of jewels;
Clouds of sovereign *maṇi* jewels containing treasuries of the many kinds of jewels in which there appeared images of bodhisattvas;
Clouds of sovereign *maṇi* jewels proclaiming and praising the names of the buddhas;
Clouds of sovereign *maṇi* jewels emanating abundant flaming radiance everywhere illuminating the sites of enlightenment in all buddha *kṣetras*;
Clouds of sovereign *maṇi* jewels illuminating the different kinds of spiritual transformations throughout the ten directions;
Clouds of sovereign *maṇi* jewels praising the meritorious qualities of all bodhisattvas;
Clouds of sovereign *maṇi* jewels emanating blazing light like the sun; and
Clouds of sovereign *maṇi* jewels emanating mind-pleasing musical sounds heard everywhere throughout the ten directions.

After everywhere raining down ten kinds of clouds of sovereign *maṇi* jewels such as these, from within all the pores of all *tathāgatas*, there streamed forth rays of light and from within those light rays, there came a voice which spoke these verses:

Samantabhadra dwells everywhere in all *kṣetras*,
sitting on jeweled lotus flowers, beheld by congregations.

Of all the spiritual superknowledges, none do not appear.
Of the countless samādhis, he is able to enter them all.

Samantabhadra constantly uses many different types of bodies
which flow throughout the Dharma realm, filling all places.
By the power of samādhis, the superknowledges, and skillful means,
his perfect voice extensively teaches all without obstruction.

Within all the *kṣetras*, wherever the buddhas dwell,
in all kinds of samādhis, he manifests the spiritual superknowledges.
Each and every spiritual superknowledge everywhere pervades
all the lands of the ten directions without exception.

And just as this is so in all *kṣetras* where the *tathāgatas* dwell,
so too is this also so even within all the atoms in those lands.
The phenomena manifested by the samādhis and spiritual powers
all occur there through the power of the vows of Vairocana.

The appearance of Samantabhadra's body is like empty space.
It dwells in reliance on true suchness and hence not on any land.
He adapts to the aspirations in the minds of beings,
manifesting his universally appearing bodies equally for all.

Samantabhadra calmly abides in all the great vows.
Having gained this measureless power of spiritual superknowledges,
in all the *kṣetras* where the bodies of all buddhas abide,
he manifests his appearance and goes to pay his respects to them.

Within the boundless oceans of all congregations,
his division bodies dwelling there are also countless.
The lands in which he appears are all purified.
Even in but a single *kṣaṇa*, he sees many kalpas.

As Samantabhadra peacefully dwells in every *kṣetra*,
the spiritual superknowledges he manifests are incomparable.
Thus he causes quaking in the ten directions, in none not pervasively,
while enabling all who are watching to succeed in witnessing this.

The wisdom, meritorious qualities, and powers of all buddhas—
He has completely fulfilled all these different kinds of great dharmas.
Using all his samādhis and gateways of skillful means,
he reveals his bodhi practices from throughout the past.

Such powers of sovereign mastery as these are inconceivable.
They are all manifested throughout the lands of the ten directions.
In order to reveal his universal entry into all the samādhis,
within the buddhas' light clouds, they praise his meritorious qualities.

At that time, all those in that congregation of bodhisattvas faced Samantabhadra, placed their palms together, gazed up in admiration, and, aided by the Buddha's spiritual powers, joined their voices in praising him, saying:

> You have been born from the Dharma of the buddhas
> and also have come forth due to the power of the Tathāgata's vows.
> Identical with true suchness and like a treasury of empty space,
> you have already purified this Dharma body.
>
> Within the congregations in all buddhas' *kṣetras*,
> Samantabhadra everywhere dwells in those places.
> He who is radiant with an ocean of meritorious qualities and wisdom
> equally illumines the ten directions and has none where he is not seen.
>
> With his vast ocean of meritorious qualities, Samantabhadra
> goes everywhere in the ten directions and draws near to the buddhas.
> To all the *kṣetras* even within all the atoms,
> he is able to go to visit them all and appear clearly there.
>
> O Son of the Buddha, we always see you
> wherever the *tathāgatas* dwell, drawing near to them all
> and abiding in the genuine spheres of samādhi
> for kalpas as numerous as the atoms in all lands.
>
> The Buddha's Son is able to use the universally pervasive body
> to go to all the lands of the ten directions
> to rescue and liberate all those in the great ocean of beings,
> having no atom in the entire Dharma realm that he does not enter.
>
> He enters into all atoms throughout the Dharma realm.
> His body is endless and free of any differentiating aspects.
> Like empty space he is pervasively present in them all,
> expounding on the vast Dharma of the Tathāgata.
>
> He who is radiant with the light of all meritorious qualities
> is as vast as a cloud and possessed of especially supreme powers.
> He travels to meet everyone in the ocean of beings
> and then teaches the peerless Dharma practiced by the buddhas.
>
> In order to liberate beings, throughout an ocean of kalpas,
> he cultivated all the supreme practices of Samantabhadra.
> In expounding on all dharmas, he is like an immense cloud.
> The range of his voice is so vast that no one fails to hear it.
>
> How is it that these lands are established?
> How is it that the buddhas come forth and appear?
> And also, those matters having to do with the ocean of all beings—
> Please explain their meaning in accordance with reality.
>
> Everyone in the ocean of this immeasurably vast congregation
> abides in reverence before the Venerable One,

requesting him to turn the wheel of the pure and wondrous Dharma. All the buddhas join in rejoicing.

The End of Chapter Three

Chapter 4

The Formation of the Worlds

At that time, aided by the Buddha's spiritual powers, Samantabhadra Bodhisattva-mahāsattva everywhere contemplated the oceans of all worlds, the oceans of all beings, the oceans of all buddhas, the ocean of the entire Dharma realm, the oceans of all beings' karma, the oceans of all beings' faculties and aspirations, the oceans of all buddhas' Dharma wheels, the ocean of all three periods of time, the oceans of the vow power of all *tathāgatas*, and the oceans of spiritual transformations of all *tathāgatas*. Then, having contemplated in this way, he told all the bodhisattvas in the oceanic congregation at that site of enlightenment:

Sons of the Buddha:

The pure knowledge possessed by the buddhas, the *bhagavats*, by which they know the creation and destruction of all oceans of worlds is inconceivable;
The knowledge by which they know the oceans of all beings' karma is inconceivable;
The knowledge by which they know the oceans of everything established throughout the entire Dharma realm is inconceivable;
The knowledge by which they speak of all the boundless oceans of buddhas is inconceivable;
The knowledge by which they penetrate the oceans of all aspirations, understandings, and faculties is inconceivable;
The knowledge by which they know all three periods of time in but a single mind-moment is inconceivable;
The knowledge by which they reveal all *tathāgatas'* measureless oceans of vows is inconceivable;
The knowledge by which they reveal the oceans of all buddhas' spiritual transformations is inconceivable;
The knowledge by which they turn the wheel of Dharma is inconceivable;
Their establishment of an ocean of expository teaching is inconceivable;
Their pure buddha bodies are inconceivable;[66]

Their boundless oceans of forms and characteristics emanating pervasive illumination are inconceivable;
Their major marks and secondary signs, all of which are pure, are inconceivable;
Their boundless oceans of fully purified forms, characteristics, and radiant auras are inconceivable;
Their oceans of radiant clouds of many different kinds of forms and characteristics are inconceivable;
Their oceans of flaming radiance emanated by especially superior jewels are inconceivable;
Their oceans of perfect voices are inconceivable;
Their oceans of manifestations of the three kinds of sovereign mastery by which they train and ripen all beings are inconceivable;[67]
Their oceans of courageous efforts in training beings which are never carried out in vain are inconceivable;
Their abiding on the ground of buddhahood is inconceivable;
Their entry into the Tathāgata's sphere of action is inconceivable;
Their awesome power to afford protection is inconceivable;
Their contemplation of the actions arising from the knowledge of all buddhas is inconceivable;
Their perfect fulfillment of the powers by which they are invincible is inconceivable;
The meritorious qualities of their fearlessness which no one can surpass are inconceivable;
Their dwelling in nondiscriminating samādhi is inconceivable;
Their transformations produced by their spiritual superknowledges are inconceivable;
Their pure and masterful wisdom is inconceivable; and
All the indestructible dharmas of buddhahood are inconceivable.

With the assistance of the Buddha's spiritual powers as well as with the assistance of the awesome spiritual powers of all *tathāgatas*, I will fully explain all dharmas such as these, doing so:

To enable beings to enter the ocean of the Buddha's wisdom;
To enable all bodhisattvas to become securely established in the ocean of the Buddha's meritorious qualities;
To enable all the oceans of worlds to become adorned by all buddhas' sovereign masteries;
To enable the lineage of the *tathāgatas* to never be cut off at any point in the oceans of kalpas;
To enable the true nature of all dharmas to be revealed throughout all the oceans of worlds;

To enable the expounding of the Dharma to be adapted to the ocean of beings' countless different understandings;
To enable the implementation of skillful means adapted to the ocean of all beings' various faculties so that they may be enabled to bring forth the dharmas of buddhahood;
To enable adaptation to the ocean of all beings' various aspirations and thereby crush all their mountains of obstacles;
To enable adaptation to the ocean of all beings various mental actions so as to enable their purifying cultivation of the path to emancipation; and
To enable all bodhisattvas to become securely established in the ocean of Samantabhadra's vows.

At this time, because Samantabhadra Bodhisattva also wished to enable those in the measureless ocean of the congregation at the site of enlightenment to be filled with happiness, to enable them to increase their delight in all dharmas, to enable them to bring forth a vast ocean of genuine resolute faith, to enable them to purify the universal gateway to the body of the treasury of the Dharma realm, to enable them to become securely established in the ocean of Samantabhadra's vows, to enable them to purify the wisdom eye with which one equally enters all three periods of time, to enable them to increase the ocean of great wisdom which everywhere illuminates the treasury of all worlds, to enable their development of the *dhāraṇī* powers by which one preserves all wheels of the Dharma, to enable the complete revealing of the buddhas' entire spheres of action in all sites of enlightenment, to enable the expounding of the Dharma gateways of all *tathāgatas*, and to enable growth in [their understanding of] the nature of the Dharma realm's vast and extremely profound omniscience, he then spoke these verses:

His extremely profound wisdom and ocean of meritorious qualities
appear everywhere throughout the ten directions in countless lands.
In accordance with whatever beings should see,
his light everywhere illuminates and turns the wheel of the Dharma.

The ocean of *kṣetras* throughout ten directions is inconceivable.
For countless kalpas, the Buddha has purified them
and, for the sake of teaching beings and enabling their ripening,
he appears in all lands.

The Buddha's sphere of action is extremely deep and inconceivable.
He everywhere reveals it to beings and thus enables them to enter.
As their minds delight in the small and attach to stations of existence,[68]
they are unable to comprehend what the Buddha has awakened to.

Wherever there are those with pure faith and solid resolve
who are always able to draw near to a good spiritual guide,
all buddhas bestow their powers on them.
These are then enabled to enter the wisdom of the Tathāgata.

Those who have abandoned flattery and deceit, who have pure minds,
who always enjoy being kind and compassionate, are naturally happy,
and are people of deep faith whose aspirations are vast—
Whenever they hear this Dharma, they become filled with joy.

Those who dwell securely on the ground of Samantabhadra's vows,
who cultivate the pure path of the bodhisattva,
and who contemplate the Dharma realm as like empty space—
These then become able to know the Buddha's sphere of actions.

These bodhisattvas acquire the benefit of goodness
and witness the power of all the Buddha's spiritual superknowledges.
None of those who cultivate other paths are able to know them.
Those adopting Samantabhadra's practices are then able to awaken.

Though the realms of beings are boundlessly vast,
the Tathāgata is protectively mindful of them all.
Turning the wheel of right Dharma, there are none he does not reach.
Such is the power of Vairocana Buddha's sphere of actions.

All of the *kṣetras* have entered my very body.
So too have all buddhas who dwell there within them.
You should contemplate all of my pores.
I will now thus reveal to you the Buddha's sphere of action.

The conduct and vows of Samantabhadra are boundless.
I have already cultivated them and reached their complete fulfillment.
The sphere of vision of the universal eye and the vast body
are the domain of the Buddha's practice. You should listen attentively.

At that time, Samantabhadra Bodhisattva-mahāsattva addressed the great assembly, saying:

> Sons of the Buddha, regarding the oceans of worlds, there are ten matters of which all buddhas of the past, present, and future have spoken, now speak, and will speak. What then are those ten? They are as follows:
>
> The causes and conditions necessary for the arising and completion of the oceans of worlds;
> That upon which the oceans of worlds depend for their abiding;
> The forms of the oceans of worlds;
> The essential nature of the oceans of worlds;
> The adornments of the oceans of worlds;

The purity of the oceans of worlds;
The arising of buddhas in the oceans of worlds;
The kalpas during which the oceans of worlds abide;
The differences in the transformations of oceans of worlds and kalpas; and
The gateway of the absence of differentiating aspects in the oceans of worlds.

Sons of the Buddha, generally speaking, the oceans of worlds involve these ten matters. If one were to undertake an expansive explanation of them, then their number would equal the number of atoms in an ocean of worlds. All buddhas of the past, the present, and the future have spoken about them, now speak about them, and will speak about them.

Sons of the Buddha, generally speaking, there are ten types of causes and conditions through which all oceans of worlds have become established, now become established, and will become established in the future. What then are those ten? They are:

Because of the spiritual powers of the Tathāgata;
Because the Dharma is such that these matters should occur in this way;
Because of the actions practiced by all beings;
Because of what is acquired by all bodhisattvas in realizing all-knowledge;
Because of the roots of goodness jointly accumulated by all beings and bodhisattvas;
Because of the power of all bodhisattvas' vows to purify lands;
Because of all bodhisattvas' complete fulfillment of their irreversible conduct and vows;
Because of all bodhisattvas' sovereign mastery in implementing their pure resolute intentions;[69]
Because of what flows from all *tathāgatas'* roots of goodness as well as from the sovereign power of all buddhas when they attain enlightenment; and
Because of Samantabhadra Bodhisattva's sovereign mastery of the power of vows.

Sons of the Buddha, this is a general explanation of but ten kinds of causes and conditions. If one were to undertake an expansive explanation of them, then their number would equal the number of atoms in an ocean of worlds.

At that time, wishing to restate his meaning and assisted by the awesome power of the Buddha, Samantabhadra Bodhisattva surveyed the ten directions and then spoke these verses:

The ocean of boundlessly many *kṣetras* of which we speak
has been completely purified by Vairocana Buddha.
The Bhagavat's sphere of action is inconceivable.
So too are his wisdom and power of spiritual superknowledges.

In cultivating the ocean of vows, the bodhisattvas
everywhere adapt to the aspirations of beings' minds.
Beings' various mental practices are boundlessly vast.
The bodhisattvas' lands are everywhere in the ten directions.

In their progression toward all-knowledge, the bodhisattvas
diligently cultivate the many different miraculous spiritual powers[70]
which everywhere come forth from their measureless oceans of vows
by which they bring all the vast *kṣetras* to perfection.

Their cultivation of the ocean of practices is boundless.
Their penetration of Buddha's sphere of actions is also measureless.
In order to purify the lands of the ten directions,
they pass through each and every land for countless kalpas.

Beings are confused and muddled by the afflictions,
hence their discriminations and inclinations are not of a single sort.
The karma they create by following their thoughts is inconceivable.
All the oceans of all *kṣetras* are established by this.

The sons of the Buddha's oceans of *kṣetras* are a treasury of adornment
composed of their radiant jewels of immaculate purity.
This arises from the mind of vast resolute faith.
Wherever they dwell in the ten directions, they are all like this.

The bodhisattvas able to cultivate the conduct of Samantabhadra
roam throughout the destinies within the atoms of the Dharma realm.
Within all those atoms, there appear countless *kṣetras*
that are as pure and as vast as empty space.

In realms as extensive as space, they manifest their spiritual powers
and all go to the sites of enlightenment where the buddhas dwell.
Sitting atop their lotus thrones, revealing their many marks,
each and every one of their bodies contains all *kṣetras*.

In but a single mind-moment, they appear throughout the three times
and establish all the oceans of *kṣetras*.
Using skillful means, the Buddha enters them all.
These are what Vairocana has purified.

At that time, Samantabhadra Bodhisattva again addressed the great assembly, saying:

Sons of the Buddha, throughout every one of the oceans of worlds, the bases on which they abide are as numerous as the atoms in an ocean of worlds. For example:

Some abide in reliance on all sorts of adornments;
Some abide in reliance on empty space;
Some abide in reliance on the light of all sorts of jewels;
Some abide in reliance on the light of all buddhas;
Some abide in reliance on light the color of all sorts of jewels;
Some abide in reliance on the voices of all buddhas;
Some abide in reliance on a vajra-wielder in the form of an immensely powerful *asura* born from illusion-like karma;
Some abide in reliance on the body of any of the lords of the world;
Some abide in reliance on the bodies of all the bodhisattvas; and
Some abide in reliance on any of the different oceans of adornment produced from the vows of Samantabhadra Bodhisattva.

Sons of the Buddha, the oceans of worlds have bases such as these on which they abide that are as numerous as the atoms in an ocean of worlds.

At that time, wishing to restate his meaning and assisted by the awesome power of the Buddha, Samantabhadra Bodhisattva surveyed the ten directions and then spoke these verses:

All the lands everywhere filling
the realms of space throughout the ten directions,
with the assistance of the Tathāgata's spiritual powers,
appear directly before one in place after place so all can see them.

In some cases, there exist all sorts of different lands,
none of which are not made of immaculate jewels.
The most especially marvelous pristine *maṇi* jewels
emanate blazing radiance which everywhere manifests oceans of light.

In some cases, there exist pure and radiant *kṣetras*
which dwell in reliance on the realms of empty space.
In some cases, they reside in an ocean of *maṇi* jewels.
Then again, there are those securely abiding in a treasury of light.

The Tathāgata dwells within this congregation as vast as an ocean,
expounding, turning the Dharma wheel, always with wondrous skill.
The sphere of action of the buddhas is boundlessly vast.
When beings witness this, their minds are filled with joyous delight.

There are those where *maṇi* jewels produce their adornments which
form flower-shaped lamps widely spreading their illumination
in clouds of fragrant flaming light, blazing with colored radiance.
These are covered by a suspended shining net of marvelous jewels.

In some cases, there are boundless *kṣetras*
dwelling in a deep and immense ocean of lotus flowers

which are vast, pure, and unique among the worlds
because they are adorned with the sublime goodness of all buddhas.

In some cases, there are oceans of *kṣetras* swirling like wheels
which are established by the Buddha's awesome spiritual powers.
Congregations of bodhisattvas reside everywhere within them
in which one always sees endless arrays of vast treasures.

In some cases, they abide in the hand of a vajra-wielding spirit.
Then again, sometimes they abide in the body of a celestial lord.
Vairocana Buddha, the unexcelled supreme honored one,
always turns the wheel of Dharma in these places.

In some cases, they abide, perfectly level, in a tree of jewels.
Or, again, in the same way within a cloud of fragrant flaming light.
In some cases they exist in dependence on an immense body of water
or else abide on an ocean of solid vajra.

In some cases, they abide in dependence upon a vajra banner.
Sometimes, they exist within an ocean of flowers.
With vast spiritual superknowledges, none of which are not pervasive,
Vairocana Buddha is able to produce appearances such as these.

Some long, some short, these exist in countless varieties.
Those with ring-like appearances are also not of merely a single type.
Such treasuries of sublime adornment differ from those in the world,
yet, through purity in cultivation, one then becomes able to see them.

Of the many different types such as these, each of which differ,
all abide in reliance on an ocean of vows.
In some instances there are lands forever residing in space
in which buddhas everywhere fill them like clouds.

In some cases, they dwell hanging upside down in space.
Sometimes they exist for a time and sometimes they do not remain.
In some cases, there are lands that are extremely pure
which dwell within a bodhisattva's jeweled crown.

The great spiritual powers of the buddhas of the ten directions
are all seen within these
and the voices of the buddhas everywhere fill them all.
These are all transformations brought about by the power of karma.

In some cases, these lands are everywhere in the Dharma realm,
pure, immaculate, arising from the mind,
like reflections, like conjurations, boundlessly vast,
and, as in the net of Indra, each different from the other.

They sometimes appear as treasuries of many different adornments
which are established as residing in space.

The spheres of objective experience born of karma are inconceivable.
The buddha's powers reveal them and enable everyone to see them.

Within the atoms of each and every land,
the buddha *kṣetras* appear in every mind-moment
in countless numbers equal to the number of all beings.
The deeds done by Samantabhadra are always just like this.

Because he wishes to enable the maturation of beings,
he cultivates his practices here throughout an ocean of kalpas.
Of his vast spiritual transformations, none are not manifested,
for, within the Dharma realm, they are all pervasively present.

In each and every atom of the lands of the Dharma realm,
all the great oceans of *kṣetras* reside there within them.
Clouds of buddhas equally cover them all
and, in every place, completely fill them.

Just as they freely function even within a single atom,
so too, within every atom, this is also just so.
All buddhas' and bodhisattvas' great spiritual superknowledges,
Vairocana Buddha is able to show them all.

All of the vast *kṣetras*
are like reflections, like conjurations, and like flames.
Nowhere in the ten directions can one see where they came from,
nor is there any place from which they come or to which they go.

Their destruction and creation recur in cycles
and never in all of space do they pause for even a moment.
None of these do not come forth from pure vows
and they are sustained by the vast power of karma.

Then Samantabhadra Bodhisattva again addressed the great assembly, saying:

> Sons of the Buddha, the oceans of worlds exist in many different sorts of shapes and appearances. For example, some are spherical, some are rectangular, and some are neither spherical nor rectangular. There are countless differences. Some resemble the shape of a whirlpool, some resemble the shape of a flaming mountain, some are shaped like a tree, some are shaped like a flower, some are shaped like a palace, some are shaped like living beings, and some are shaped like a buddha. There are different forms such as these as numerous as the atoms in an ocean of worlds.

At that time, wishing to restate his meaning and assisted by the awesome power of the Buddha, Samantabhadra Bodhisattva surveyed the ten directions and then spoke these verses:

The oceans of lands have all kinds of differences, including
all types of adornments and all kinds of ways in which they abide.
Their extraordinary shapes, all beautiful, pervade the ten directions.
You should all join in contemplating them.

In appearance, some are spherical and some are rectangular.
Yet others are triangular, and so on, or even octagonal.
Some are shaped like *maṇi* jewel spheres or like lotuses, and so forth.
All of them are caused to be different because of karma.

In some cases, they are adorned with pure flaming radiance,
real gold inlay, and many other such extraordinarily fine aspects.
Where the gates and doors readily open without being blocked,
this is due to broadly beneficial karma and pure intentions.

Oceans of *kṣetras* contain a boundless treasury of differences
like those in the clouds spread out across the sky.
Jewel wheels are spread across the ground as marvelous adornments
in which the buddhas' light shines forth with dazzling illumination.

The discriminations made by the minds in all lands
are illuminated and revealed by many different kinds of light.
Throughout such oceans of *kṣetras* as these, the Buddha
displays the power of his spiritual superknowledges in each of them.

Some of these are defiled, whereas others are pure.
The experience of sufferings and enjoyment of pleasures differ in each.
This is due to an inconceivable ocean of karma.
All dharmas of cyclic existence are always this way.

There are an inconceivable number of *kṣetras* even in a single pore.
The different bases for their abiding are as numerous as atoms.[71]
In each of them, there dwells a universally illuminating *bhagavat*,
abiding amidst a congregation, proclaiming the wondrous Dharma.

Even within a single atom, there are large and small *kṣetras*
existing in all sorts of different ways as numerous as atoms.
Level, towering, or low-lying—the circumstances differ in each case.
The Buddha goes to all of them and turns the wheel of the Dharma.

The *kṣetras* revealed within all of these atoms
all exist by the power of original vows and spiritual superknowledges.
In accordance with many different distinctions in mental inclinations,
he is able to do this in all of them throughout empty space.

In all of the atoms contained within all lands—
the Buddha enters into every one of those atoms
and everywhere produces spiritual transformations for beings.
The Dharma of Vairocana Buddha is of this very sort.

Samantabhadra Bodhisattva then again addressed the great assembly, saying:

> Sons of the Buddha, one should realize that the oceans of worlds are composed of many different substances. For example:
>
> Some are composed of adornments made of all kinds of jewels;
> Some are composed of all kinds of adornments made from one type of jewel;
> Some are composed entirely from the radiance emanated by all kinds of jewels;
> Some are composed of all kinds of different colored lights;
> Some are composed of light emanated from all kinds of adornments;
> Some are composed of indestructible vajra;
> Some are composed of sustenance from the Buddha's powers;
> Some are composed of aspects of marvelous jewels;
> Some are composed of the Buddha's spiritual transformations;
> Some are composed of spheres made of solar *maṇi* jewels;
> Some are composed of the most minute jewels;
> Some are composed of the flaming radiance emanated by all kinds of jewels;
> Some are composed of many different types of incense;
> Some are composed of floral crowns made of all kinds of jewels;
> Some are composed of reflected images emanated by all kinds of jewels;
> Some are composed of manifestations produced by all kinds of adornments;
> Some are composed of spheres of objective experience manifested everywhere by a single thought of the mind;
> Some are composed of jewels made into the shape of a bodhisattva;
> Some are composed of the stamens of flowers made of jewels; and
> Some are composed of the voice of the Buddha.

At that time, wishing to restate his meaning and assisted by the awesome power of the Buddha, Samantabhadra Bodhisattva surveyed the ten directions and then spoke these verses:

In some cases there are oceans of *kṣetras*
composed of combinations of marvelous jewels
which are indestructibly solid
and which exist on lotus flowers made of jewels.

In some cases, they are [composed of] pure light
which produces an unknowable [number]

of all kinds of radiant adornments.
These abide in the midst of empty space.

In some cases, pure light is what constitutes their substance
even as they also exist in dependence on light.
Clouds of light create adornments
where the bodhisattvas travel together to dwell.[72]

In some cases, there are oceans of *kṣetras*
produced by the power of vows
that exist like reflected images
which cannot be apprehended through verbal descriptions.[73]

Some of them are composed of *maṇi* jewels
everywhere emanating radiance from their solar core.
Their grounds are adorned with wheels of pearls
and they are full of bodhisattvas.

There are *kṣetras* composed of the flaming radiance of jewels
which are covered by clouds of flaming light.
Shining with the extraordinarily marvelous glow of many jewels,
these are all encountered because of one's karma.

In some cases they are born from the marvelous marks
and have the many characteristics adorning their grounds.
These may be like crowns which everyone wears or holds.[74]
These all arise from transformations produced by the Buddha.

In some cases, they are produced by an ocean of minds
and exist in conformity with what those minds understand.
Like mere conjurations, they have no location.
All of them are produced by discriminations.

Some arise from the light of buddhas
and have the radiance of *maṇi* jewels as their substance.
All buddhas appear within them
and each brings forth the power of his spiritual superknowledges.

In some cases, Samantabhadra Bodhisattva
transformationally manifests oceans of *kṣetras*
which are adorned by the power of his vows.
They are all extraordinarily marvelous.

At that time, Samantabhadra Bodhisattva again addressed the great assembly, saying:

> Sons of the Buddha, one should realize that the oceans of worlds have many different types of adornments. For example:
>
> > In some cases, their adornments consist of supremely marvelous clouds emanated from all sorts of other adornments;

In some cases, their adornments consist of proclamations of the meritorious qualities of all bodhisattvas;
In some cases, their adornments consist of explanations of the karmic retributions of all beings;
In some cases, their adornments consist of the revelation of all bodhisattvas' oceans of vows;
In some cases, their adornments consist of displays of reflected images of all buddhas of the three periods of time;
In some cases, their adornments consist of showing in a single moment the spheres of experience associated with limitless kalpas of the spiritual superknowledges;[75]
In some cases, their adornments consist of revealing the body of all buddhas;[76]
In some cases, their adornments consist of manifesting clouds of all sorts of jewels and incense;
In some cases, their adornments consist of revealing the dazzling illumination in all sites of enlightenment produced by the radiance of all sorts of precious and marvelous things; and
In some cases, their adornments consist of revealing all the conduct and vows of Samantabhadra.

Such varieties of adornment are as numerous as the atoms in an ocean of worlds.

At that time, wishing to restate his meaning and assisted by the awesome power of the Buddha, Samantabhadra Bodhisattva surveyed the ten directions and then spoke these verses:

Such vast oceans of *kṣetras* are boundless.
All of them are created from pure karmic deeds.
With every sort of adornment and every sort of basis for abiding,
they everywhere fill up all the ten directions.

Clouds of flaming jewel light with boundless forms and appearances
create vast adornments that are not of but a single sort.
Always appearing in the oceans of *kṣetras* of the ten directions,
They everywhere emanate sublime voices and thus teach the Dharma.

The bodhisattvas' boundless oceans of meritorious qualities
are adorned by their many different types of great vows.
Even as, in this land, they simultaneously emanate sublime voices,
they everywhere shake the web of *kṣetras* of the ten directions.

The ocean of beings' karma is measurelessly vast.
As befits the retributions they elicit, each circumstance differs.
From within the adornments present in all places,
because of all buddhas, they are all able to expound on these matters.

The spiritual superknowledges of all *tathāgatas* of the three times
appear everywhere throughout the oceans of *kṣetras*.
In each and every phenomenon, all buddhas appear.
You should contemplate such adornment and purification as this.

All lands everywhere in the ten directions
throughout the kalpas of the past, future, and present
and all the great adornments within them—
Every one of these are all seen within each *kṣetra*.

In all phenomena, there are countless buddhas
equal in number to the beings everywhere in the world.
In order to train them, they bring forth spiritual superknowledges
and use these to adorn the oceans of *kṣetras*.

All of these adornments pour forth wondrous clouds,
such as all sorts of flower clouds and clouds of fragrant flaming light,
Clouds of *maṇi* jewels are always appearing.
The oceans of *kṣetras* take these as their adornments.

In all places in the ten directions where they achieve enlightenment,
the many different sorts of adornments are all fully present.
Their flowing light spreads out afar like varicolored clouds.
Even within this ocean of *kṣetras*, everyone is enabled to see them.

For kalpas equal to the number of beings, Sons of the Buddha
diligently cultivate the vows and conduct of Samantabhadra,
thereby adorning all the boundlessly many lands.
Within all places, all of this is revealed.

At that time, Samantabhadra Bodhisattva again addressed the great assembly, saying:

> Sons of the Buddha, one should realize that the oceans of worlds have oceans of skillful means for achieving purity[77] as numerous as the atoms in an ocean of worlds. For example, bodhisattvas [achieve purity]:
>
> By drawing near to all good spiritual guides, thereby developing the same roots of goodness;
>
> By increasing their vast clouds of meritorious qualities until they pervade the Dharma realm;
>
> By purifying and broadening all of the supreme liberations;
>
> By deeply contemplating the spheres of experience of all bodhisattvas and then becoming securely established in them;
>
> By cultivating all the *pāramitās* to the point where they are all perfectly fulfilled;
>
> By deeply contemplating all the bodhisattva grounds and then entering and dwelling in them;

By bringing forth the ocean of all pure vows;
By cultivating all the practices leading to emancipation;
By entering the ocean of all adornments; and
By perfecting the power of the skillful means for achieving purity.

[Skillful means for achieving purity] such as these are as numerous as the atoms in an ocean of worlds.

At that time, wishing to restate his meaning and assisted by the awesome power of the Buddha, Samantabhadra Bodhisattva surveyed the ten directions and then spoke these verses:

The adornments in all the oceans of *kṣetras*
are born from the power of countless skillful means and vows.
The perpetual dazzling radiance of all the oceans of *kṣetras*
comes forth from the power of measureless pure karma.

By having for a long time drawn close to good spiritual guides
and thus cultivated good actions together, all of which are pure,
vast kindness and compassion extend everywhere to all beings.
By this means, they adorn all the oceans of *kṣetras*.

Wherever the buddhas dwell, they undertake purifying cultivation
of all the Dharma gateways, the samādhis, and so forth, including
the grounds of the *dhyāna* absorptions, liberations, and skillful means.
By this they produce all the oceans of *kṣetras*.

Through generating measureless resolute understanding,
being able to understand in the same way as a *tathāgata*, no differently,
and by having cultivated an ocean of expedients leading to patience,
they are therefore able to purify limitless *kṣetras*.

To benefit beings, they cultivate supreme practices,
and always strive to increase their vast merit
which spreads like a cloud and becomes equal to all of space.
So it is that all the oceans of *kṣetras* are completely perfected.

The perfections are so measureless as to equal the atoms in a *kṣetra*.
Having cultivated them all, they enable their complete fulfillment.
The *pāramitā* of vows is endless.
The oceans of pure *kṣetras* all come forth from this.

They purely cultivate all the peerless dharmas
and bring forth boundless practices for reaching emancipation.
They use many different skillful means to teach the many beings
and in this way adorn the oceans of lands.

They cultivate the grounds of skillful means and adornment,
enter the ocean of Dharma gates to the Buddha's meritorious qualities,
and everywhere enable beings to dry up the source of their sufferings.
Thus they bring about the perfection of vast pure *kṣetras*.

With an incomparably vast ocean of powers,
they everywhere enable beings to plant roots of goodness.
By making offerings to all *tathāgatas*,
boundless lands are thus all purified.

At that time, Samantabhadra Bodhisattva again addressed the great assembly, saying:

> Sons of the Buddha, one should realize that all the oceans of worlds have differences in the way that buddhas manifest that are as numerous as the atoms in an ocean of worlds. For example:
>
> In some cases, they appear in a small body;
> In some cases, they appear in a large body;
> In some cases they appear with a short life span;
> In some cases, they appear with a long life span;
> In some cases, they only purify a single buddha land;
> In some cases, they purify countless buddha lands;
> In some cases, they manifest the Dharma wheel's teaching of a single vehicle;
> In some cases, they manifest the Dharma wheel's teaching of an inconceivable number of vehicles;
> In some cases, they manifest as training only a small number of beings; and
> In some cases, they manifest as training boundlessly many beings.
>
> [Differences] such as these are as numerous as the atoms in an ocean of worlds.

At that time, wishing to restate his meaning and assisted by the awesome power of the Buddha, Samantabhadra Bodhisattva surveyed the ten directions and then spoke these verses:

The buddhas use many different sorts of skillful means
in the way they come forth and appear in all the oceans of *kṣetras.*
In all cases, they adapt to beings' mental dispositions.
This is a function of the Tathāgata's powers of skillful means.

The Dharma body of the buddhas is inconceivable:
Formless, shapeless, and devoid even of any reflected images.
Still, they can manifest many appearances for the sake of beings,
adapting to their mental dispositions, thus enabling them all to see.

In some cases, they appear before beings as having a short life span.
In some cases, they appear with a life span of countless kalpas.
The Dharma body appears before them throughout the ten directions,
adapting to what is fitting in its manifestations within the world.

In some cases, they purify inconceivably many
oceans of *kṣetras* throughout the ten directions.
In some cases, they purify only one land,
manifesting in one of them and not in any others.

In some cases, adapting to beings' dispositions,
they manifest inconceivably many different types of vehicles.
In some cases, they may proclaim only the One Vehicle's Dharma,
thus revealing measurelessly many within a single expedient means.

In some cases, they attain right enlightenment on their own[78]
and then enable but a few beings to dwell on the path.
In some cases, they are able in but a single mind-moment
to awaken a numberless multitude of the many confused beings.

In some cases, they emanate conjured clouds from their pores
and thereby manifest countlessly and boundlessly many buddhas.
Thus everyone in the world is able to directly see
the many different skillful means they use to liberate beings.

In some cases, their voices everywhere pervade all places,
adapt to their dispositions, and then teach the Dharma.
Thus, throughout inconceivably many great kalpas,
they train oceans of countlessly many beings.

In some cases, there are countless adorned lands
in which they sit majestically in the midst of pure congregations
even as buddhas spread forth like clouds among them,
having no oceans of *kṣetras* in the ten directions they do not fill.

The skillful means of the buddhas are inconceivable.
Adapting to beings' minds, they appear before them all.
They dwell everywhere in many different types of adorned *kṣetras*
and are pervasively present throughout all lands.

At that time, Samantabhadra Bodhisattva again addressed the great assembly, saying:

> Sons of the Buddha, one should realize that the oceans of worlds have as many durations of existence in kalpas as there are atoms in an ocean of worlds. For example:[79]
>
> In some cases, they exist for an *asaṃkhyeya* kalpa;
> In some cases, they exist for a measureless kalpa;
> In some cases, they exist for a boundless kalpa;
> In some cases, they exist for an incomparable kalpa;
> In some cases, they exist for an innumerable kalpa;
> In some cases, they exist for an indescribable kalpa;
> In some cases, they exist for an inconceivable kalpa;

In some cases, they exist for an immeasurable kalpa; and
In some cases, they exist for an ineffable kalpa.

[Durations of existence] such as these are as numerous as the atoms in an ocean of worlds.

At that time, wishing to restate his meaning and assisted by the awesome power of the Buddha, Samantabhadra Bodhisattva surveyed the ten directions and then spoke these verses:

In the oceans of worlds, they have many different kalpa durations
during which they are adorned through vast skillful means.
By contemplating the lands of the ten directions,
one clearly understands all the differences in numerical durations.

As I observe the oceans of worlds throughout the ten directions, I see
their countless different kalpa durations are as numerous as beings.
In some cases long, in some cases short, in some cases boundless.
With the voice of the Buddha, I now describe them.

As I observe the oceans of *kṣetras* throughout the ten directions,
I see some endure for kalpas as numerous as atoms in a single land,
some endure for one kalpa, and some endure for countlessly many.
It is due to many different kinds of vows that they are each different.

Some of them are entirely pure, some are entirely defiled,
and yet others possess a mixture of both defilement and purity.
Oceans of vows establish many different variations.
Their abiding corresponds to the thoughts in the minds of beings.

Having cultivated for past kalpas equal to the atoms in a *kṣetra*,
they acquire vast and pure oceans of worlds.
The realms of the buddhas are replete in adornments
and they dwell forever throughout boundlessly vast kalpas.

There are those known as Radiance of the Many Sorts of Jewels.
Others are known as Treasury of Equal Sounds or Flaming Light Eyes,
Light of Defilement Transcendence, or Worthy Kalpa.
These pure kalpas include them all.

There are pure kalpas in which a single buddha appears.
In some cases, in a single kalpa, there are countless such appearances.
With endless skillful means and the power of great vows,
they enter into all the many different kinds of kalpas.

In some cases, countless kalpas are subsumed within a single kalpa.
Or, then again, a single kalpa may be subsumed within many kalpas.
All the oceans of kalpas involve many different variations
which are all clearly apparent among the lands of the ten directions.

In some cases, all the adorning phenomena present in all kalpas
are all apparent and visible within but a single kalpa.
And in some cases, the adornments in but a single kalpa
everywhere enter all the boundlessly many kalpas.

From their first single mind-moment until they finally become a kalpa,
they all rely on the thoughts of beings as the bases for their arising.
All the oceans of *kṣetras* and the boundless kalpas
are all purified through a single skillful means.

At that time, Samantabhadra Bodhisattva again addressed the great assembly, saying:

> Sons of the Buddha, one should realize that the oceans of worlds have differences in kalpa transformations which are as numerous as the atoms in an ocean of worlds. For example:
>
> Because the Dharma is this way, the oceans of worlds undergo countless kalpa transformations affecting their formation and destruction;
>
> Because defiled beings come to dwell in them, oceans of worlds undergo kalpa transformations producing defilement;
>
> Because beings who cultivate vast merit come to dwell in them, oceans of worlds undergo kalpa transformations producing the purification of defilement;
>
> Because bodhisattvas possessed of resolute faith come to dwell in them, oceans of worlds undergo kalpa transformations producing the purification of defilement;
>
> Because countless beings resolve to attain bodhi, oceans of worlds undergo kalpa transformations producing complete purification;
>
> Because bodhisattvas individually roam to their worlds, oceans of worlds undergo kalpa transformations producing boundless adornment;
>
> Because bodhisattvas from all worlds of the ten directions gather like clouds, oceans of worlds undergo kalpa transformations producing countless great adornments;
>
> Because the buddhas, the *bhagavats*, enter nirvāṇa, the oceans of worlds undergo kalpa transformations producing the cessation of their adornments;[80]
>
> Because the buddhas appear in the world, the oceans of worlds undergo kalpa transformations producing vast purification; and
>
> Because of transformations arising from the Tathāgata's spiritual superknowledges, the oceans of worlds undergo kalpa transformations producing pervasive purification.

> [Kalpa transformations] such as these are as numerous as the atoms in an ocean of worlds.

At that time, wishing to restate his meaning and assisted by the awesome power of the Buddha, Samantabhadra Bodhisattva surveyed the ten directions and then spoke these verses:

All lands are born
in accordance with the power of karma.
You should all contemplate
the characteristics of transformation such as these.

All defiled beings'
entanglement in karma and afflictions is fearsome.
Their minds cause the oceans of *kṣetras*
to all become defiled.

In a case where they possess pure minds
and cultivate all sorts of meritorious actions,
their minds cause the oceans of *kṣetras*
to progress from defilement toward purity.[81]

When bodhisattvas possessed of resolute faith
are born into those kalpas,
in accordance with whatever exists in their own minds,
they will perceive either defilement or purity.

Where countless beings
have all resolved to attain bodhi,
their minds cause the ocean of *kṣetras* to be constantly pure
during the period of the kalpas' abiding.[82]

When countless *koṭīs* of bodhisattvas
go forth throughout the ten directions
although the adornments they produce are no different,
during those kalpas, there are differences in what is perceived.

Even within each and every atom,
there are buddha *kṣetras* as numerous as atoms.
Where the bodhisattvas gather like clouds,
those lands are all pure.

Wherever *bhagavats* enter nirvāṇa,
the adornments of those lands then perish.
When there are no beings who can serve as Dharma vessels,
the world becomes defiled.

If a buddha appears in the world,
everything becomes marvelously fine.
In accordance with the purity of the minds within it,
its adornments may all become perfectly complete.

> Due to the power of the buddhas' spiritual superknowledges,
> whatever then appears is inconceivable.
> At this time, the oceans of *kṣetras*
> all become completely pure.

At that time, Samantabhadra Bodhisattva again addressed the great assembly, saying:

> Sons of the Buddha, one should realize that the oceans of worlds have ways in which they do not differ that are as numerous as the atoms in an ocean of worlds. For example:
>
> In every one of the oceans of worlds, there are ways they do not differ that are as numerous as the atoms in an ocean of worlds;
>
> In every one of the oceans of worlds, there are no differences in the ways in which buddhas manifest their awesome powers;
>
> In every one of the oceans of worlds, there are no differences in all the sites of enlightenment throughout the ten directions of the Dharma realm;
>
> In every one of the oceans of worlds, there are no differences in the congregations at all *tathāgatas'* sites of enlightenment;
>
> In every one of the oceans of worlds, there are no differences in the way the light of all buddhas pervades the Dharma realm;
>
> In every one of the oceans of worlds, there are no differences in all buddhas' spiritual transformations and titles;[83]
>
> In every one of the oceans of worlds, there are no differences in the way the voices of all buddhas pervade the oceans of worlds for the duration of boundless kalpas;
>
> In every one of the oceans of worlds, there are no differences in the skillful means [used when turning] the Dharma wheel;
>
> In every one of the oceans of worlds, there are no differences in the way all oceans of worlds enter a single atom; and
>
> In every one of the oceans of worlds, there is no difference in the way that the sphere of action of all the buddhas, the *bhagavats,* of the three periods of time appears in every atom.
>
> Sons of the Buddha, generally speaking, these are the ways in which the oceans of worlds have no differences. If one were to undertake an expansive discussion of this matter, the ways in which there are no differences would be as numerous as the atoms in an ocean of worlds.

At that time, wishing to restate his meaning and assisted by the awesome power of the Buddha, Samantabhadra Bodhisattva surveyed the ten directions and then spoke these verses:

Within a single atom, there are many oceans of *kṣetras*.
Although their locations are different, they are all adorned.
In this way, the measureless enters into whatever is singular,
yet every separate entity remains free of any intermixing or overlap.

In every atom, there are inconceivably many buddhas.
Adapting to beings' minds, they appear everywhere before them.
Of all oceans of *kṣetras*, there are none they do not entirely pervade.
In all such skillful means as these, there are no differences.

In every atom, all the kings of trees
have many different adornments hanging down.
They all equally appear in all lands throughout the ten directions.
In all matters such as these, there are no differences.

In every atom are congregations as numerous as atoms,
all of which join in surrounding the lords among all men
who, transcending them all, pervade the world,
and yet this still occurs with no crowding, intermixing, or disarray.

In every atom, there are countless light rays
that everywhere pervade all lands of the ten directions.
They all reveal the bodhi practices of all buddhas
which, even throughout all the oceans of *kṣetras*, do not differ.

In every atom, there are countless bodies
transformationally conjured, pervading everywhere like clouds.
The Buddha's use of spiritual power to lead the many types of beings
does not differ even in all the lands throughout the ten directions.

Even in every atom, he teaches the many types of dharmas.
His Dharma is pure, as when the wheel is turned.
The various skillful means and gateways of sovereign mastery,
in the ways these are all expounded, there are no differences.

From in a single atom, there everywhere emanates all buddhas' voices
filling all those beings who are vessels fit for preserving the Dharma.
They pervade and endure in the oceans of *kṣetras* for endless kalpas.
In their voices such as these, there are also no differences.

Of the countless marvelous adornments in the oceans of *kṣetras*,
there are none that do not all enter even into a single atom.
Such powers of the buddhas' spiritual superknowledges as these
all arise entirely from the nature of karma.

In every atom, the buddhas of the three periods of time,
adapting to the inclinations of beings, allow them all to see.
Their essential nature has neither any coming nor any going.
It is through their power of vows that they pervade all worlds.

The End of Chapter Four

CHAPTER 5

The Flower Treasury Ocean of Worlds[84]

At that time, Samantabhadra Bodhisattva again addressed the great assembly, saying:

> Sons of the Buddha, this Flower Treasury[85] Adornment Ocean of Worlds was purified by Vairocana Tathāgata in the past when he cultivated the bodhisattva practices for kalpas as numerous as the atoms in an ocean of worlds, drew near in every kalpa to buddhas as numerous as the atoms in an ocean of worlds, and, in the presence of each of those buddhas, purely cultivated great vows as numerous as the atoms in an ocean of worlds.
>
> Sons of the Buddha, this Flower Treasury Adornment Ocean of Worlds is supported by wind spheres as numerous as the atoms in Mount Sumeru:
>
> Its lowest wind sphere which is known as Level Dwelling, is able to support all the flaming jewel light adornments above it;
> The next higher wind sphere is known as Producing All Sorts of Jewel Adornments. It is able to support the banners of sovereign pure-light radiance *maṇi* jewels above it;
> The next higher wind sphere is known as Jewel of Awesome Virtue. It is able to support all the jeweled chimes above it;
> The next higher wind sphere is known as Equal Flaming Radiance. It is able to support the spheres of sunlight-like sovereign *maṇi* jewels above it;
> The next higher wind sphere is known as Various Pervasive Adornments. It is able to support the radiant wheel flowers above it;
> The next higher wind sphere is known as Universal Purity. It is able to support all the floral flaming-radiance lion thrones above it;
> The next higher wind sphere is known as Sound Resounding in the Ten Directions. It is able to support all the sovereign pearl banners above it;
> The next higher wind sphere is known as Radiance of All Jewels. It is able to support all the sovereign *maṇi* jewel tree blossoms above it;

The next higher wind sphere is known as Rapid Universal Support. It is able to support all the Sumeru clouds of fragrant *maṇi* jewel above it; and

The next higher wind sphere is known as Various Wandering Palaces. It is able to support all the clouds of jewel-colored incense halls[86] above it.

Sons of the Buddha, of all those wind spheres as numerous as the atoms in Mount Sumeru, the highest one is called Treasury of Extraordinary Awesome Radiance. It is able to support the Fragrant Ocean Adorned with Pervasively Radiant Maṇi Jewels. On this fragrant ocean, there is an immense lotus flower known as Fragrant Banner of Various Radiant Stamens. The Flower Treasury Adornment Ocean of Worlds rests in the middle of it. Its terrain is equally level in all four directions and it is pure, solid, and surrounded all around by the Vajra Ring Mountains. Its earth, oceans, and many sorts of trees are all distinctive.

At that time, wishing to restate his meaning and assisted by the awesome power of the Buddha, Samantabhadra Bodhisattva surveyed the ten directions and then spoke these verses:

In the past, in all the realms of existence, the Bhagavat
cultivated pure deeds together with buddhas as numerous as atoms.
Thus he acquired the radiance of all kinds of precious jewels
and the Flower Treasury Adornment Ocean of Worlds.

As his vast cloud of compassion extended to everyone everywhere,
he sacrificed countless bodies equal in number to the atoms in a *kṣetra*.
By the power of his cultivation throughout an ocean of past kalpas,
this world has now become free of the defilements.

It emanates great radiance that pervades and abides in space.
Supported by the power of the winds, it is unshakable.
It is everywhere adorned with buddha-treasury *maṇi* jewels.
The power of the Tathāgata's vows causes it to be purified.

Flowers with lovely *maṇi* jewel seed pods are scattered everywhere.
Through the power of past vows, they remain in the sky.
Over an ocean of many different kinds of durable adornments
clouds of light hang down and spread to fill the ten directions.

Within the *maṇi* jewels, clouds of bodhisattvas
go everywhere in the ten directions, emanating blazing radiance.
Flaming light forms spheres beautified with marvelous flowers that
flow all around the Dharma realm, with no place they do not pervade.

From within all the jewels, there emanates pure light.
Their radiance everywhere illuminates the oceans of beings,

and completely pervades the lands throughout the ten directions,
enabling all to escape from suffering and then progress toward bodhi.

The number of buddhas within the jewels equals that of beings.
From their pores, they send forth transformation bodies
of Brahma Heaven Lords, Indras, wheel-turning kings, and others,
including those of all types of beings as well as those of buddhas.

Their conjured light rays equally illuminate the entire Dharma realm.
From within the rays of light are proclaimed the names of all buddhas
and the various skillful means they use as, instructing and training,
they everywhere respond to the minds of all beings without exception.

In every atom among all the atoms
in the Flower Treasury World, one sees the Dharma realm.
The light of jewels reveals buddhas assembled like clouds.
Such is the Tathāgata's sovereign mastery within the *kṣetras*.

The vast clouds of vows pervade the Dharma realm, where,
throughout all kalpas, they enable the teaching of the many beings.
The practices of Samantabhadra's ground of wisdom are all perfected.
All of these adornments come forth from these.

At that time, Samantabhadra Bodhisattva again addressed the great assembly, saying:

> Sons of the Buddha, the great ring of mountains surrounding this Flower Treasury Adornment Ocean of Worlds rests atop a solar crystal[87] king lotus flower. Sandalwood and *maṇi* jewels form the body [of the mountains]. Sovereign awesome virtue jewels form their peaks. Wonderfully fragrant *maṇi* jewels make up their ring. They are all composed of vajra that radiates flaming radiance from within. All sorts of fragrant streams flow between them. Their forests are composed of many kinds of jewels. Marvelous flowers are in full bloom. Fragrant grasses carpet the ground which is composed of a decorative inlay of radiant jewels. All different types of fragrant flowers flourish fully in place after place. *Maṇi* jewels form nets that are suspended all around and above. There are a multitude of marvelous adornments such as these as numerous as the atoms in an ocean of worlds.

At that time, wishing to restate his meaning and assisted by the awesome power of the Buddha, Samantabhadra Bodhisattva surveyed the ten directions and then spoke these verses:

The great ocean of worlds is boundless.
Its surrounding ring of jewels is pure and of many different colors.
All of its adornments are utterly marvelous.

This all comes forth from the spiritual powers of the Tathāgata.

Rings of *maṇi* jewels, rings of marvelous incense,
as well as rings of pearl lamps radiating flaming light—
Many different sorts of marvelous jewels form these adornments
upon which the pure surrounding ring [of mountains] rests.

Solid *maṇi* jewels form its treasury.
Jambūnada gold forms its beautifying adornments.
Streaming light emanates flaming radiance filling the ten directions.
Within and without, its brilliance penetrates—everything is pure.

It is composed of an aggregation of vajra jewels
which in turn rain down *maṇi* jewels and marvelous gems.
Those jewels, exquisite and marvelous, not of but a single kind,
emanate pure radiance that everywhere adorns and beautifies.

Fragrant streams divide into rivulets of countless colors.
All kinds of flowers, jewels, and sandalwood incense sprinkle down.
Multitudes of vigorously blooming lotuses appear like flowing robes.
The rare greenery's burgeoning growth is all rich with fragrance.

Countless jeweled trees everywhere lend their adornment.
Blooming flowers push forth stamens in fiery colors.
Many different types of rare robes lay there among them.
Clouds of light, ever round and full, illuminate the four quarters.

Countlessly and boundlessly many great bodhisattvas,
holding up canopies and burning incense, fill the Dharma realm.
They all send forth all kinds of marvelous voices,
everywhere turning the Tathāgata's wheel of right Dharma.

There are all kinds of *maṇi* jewel trees with branches made of jewels.
Every one of their jeweled branches emanates rays of light.
Vairocana Buddha's pure body
enters each of them, thus enabling everyone to see him.

The body of the Buddha appears in all the adornments,
manifesting in boundless forms and appearances, endless in number,
that all go off to the ten directions, having no place they do not reach.
The beings they teach are also infinitely numerous.

All of these adornments emanate marvelous voices,
proclaiming the Tathāgata's wheel of original vows.
By the power of the Buddha's sovereign mastery, all of them are able
to pervade the ocean of all the pure *kṣetras* of the ten directions.

At that time, Samantabhadra Bodhisattva again addressed the great assembly, saying:

> Sons of the Buddha, in this ocean of worlds, all of the ground within the great ring of surrounding mountains is composed entirely of vajra. It is solid, adorned, and indestructible. It is pure, level, and free of high or low regions. *Maṇi* jewels form its ring and the many sorts of jewels form its treasury. It is inlaid with all sorts of *maṇi* jewels forming many different images of all types of beings. It is strewn with jewel sands and scattered with lotus flowers. Fragrant *maṇi* jewels are spread about among them. Adornments pervade every place like clouds. It is interspersed and beautified with all the adornments found in all buddha lands of the three periods of time. The marvelous *maṇi* jewels forming its nets everywhere display all of the Tathāgata's spheres of action. They are arrayed there like the net of Indra.
>
> Sons of the Buddha, the grounds of this ocean of worlds have adornments such as these which are as numerous as the atoms in an ocean of worlds.

At that time, wishing to restate his meaning and assisted by the awesome power of the Buddha, Samantabhadra Bodhisattva surveyed the ten directions and then spoke these verses:

Its grounds are level, utterly pure,
securely established, solid, and indestructible.
The *maṇi* jewels everywhere forming its adornments
are inlaid with the many kinds of jewels.

Vajra forms its especially pleasing grounds.
Its jeweled wheels and jewel nets are completely adorned.
Lotus Flowers, all in full bloom, are spread across it
and marvelous robes everywhere cover it.

Bodhisattvas' celestial crowns and jeweled necklaces
are spread across its grounds as adorning finery.
Sandalwood incense and *maṇi* jewels are scattered all about therein.
They all emanate the sublime radiance of immaculate purity.

Jeweled flowers emanate flaming radiance and emit marvelous light.
Blazing radiance appearing like clouds illuminates everything
and scatters these wondrous flowers and the many types of jewels
which everywhere cover the ground as decorative adornments.

Dense clouds spread forth, filling the ten directions
with vast and endless brilliant radiance.
They extend everywhere to all lands throughout the ten directions
proclaiming the Tathāgata's ambrosial Dharma nectar.

The vows of all buddhas are all revealed within the *maṇi* jewels
as they carried them out throughout boundless vast kalpas.

Of all the past practices of those of supreme knowledge,
There are none of them one does not see within these jewels.

All the buddha *kṣetras* come and enter
all the *maṇi* jewels there on its grounds.
All those lands also enter
into every atom of all those buddha *kṣetras*.

In the Flower Treasury World adorned with wondrous jewels,
bodhisattvas roam throughout the ten directions
and expound upon the vast vows of the Great Eminence.
This occurs by the miraculous powers of the site of enlightenment.

The grounds adorned with wondrous *maṇi* jewels
emanate pure light replete with many beautiful phenomena
that fills up an expanse of the Dharma realm equal to that of space.
The powers of the Buddha naturally manifest in this way.

All who cultivate the vows of Samantabhadra,
those greatly wise ones who enter the Buddha's sphere of experience,
are able to know within this ocean of *kṣetras*
all such spiritual transformations as these.

At that time, Samantabhadra Bodhisattva again addressed the great assembly, saying:

Sons of the Buddha, on the great earth within this ocean of worlds, there are an ineffable number of fragrant oceans as numerous as the atoms in a buddha *kṣetra*. Every kind of wondrous jewel adorns their ocean floors. Marvelous fragrant *maṇi* jewels beautify their shores. *Vairocana* sovereign *maṇi* jewels form their nets. They are filled with fragrant waters, bright and translucent, the color of the many jewels. All kinds of jeweled flowers turn about on the surface of their waters. Fine sandalwood powder clarifies their waters below. They send forth the sounds of the Buddha's voice and emanate rays of jewel light. Boundlessly many bodhisattvas hold up many different kinds of canopies and manifest spiritual powers with which all the adornments found in all worlds appear in them.

Staircases made of ten kinds of precious jewels are arrayed in rows with balustrades made of the ten jewels arranged all around them. Blooming luxuriantly on the surface of the waters are *puṇḍarīka*[88] lotus flowers as numerous as the atoms in four continents, each of which is adorned with all kinds of jewels. There are an ineffable number of hundreds of thousands of *koṭīs* of *nayutas* of *śīla* banners made of the ten kinds of jewels, a Ganges' sands number of net banners that are hung with all kinds of jeweled robes and chimes, a Ganges sands' number of towers adorned with jeweled flowers in infinitely varied forms and appearances, hundreds of thousands of *koṭīs* of *nayutas* of cities of lotuses made of the ten kinds of jewels, and groves of trees made of the many kinds of jewels as numerous as the atoms in four continents. Its nets are made of *maṇi* jewels aglow with the flaming light of every kind of gem. There are varieties of sandalwood incense as numerous as the Ganges' sands, *maṇi* jewels aglow with flaming light that emanate the sounds of the Buddha's voice, and an ineffable number of hundreds of thousands of *koṭīs* of walls decorated with the many kinds of jewels which everywhere surround the waters and serve as beautifying adornments everywhere.

At that time, wishing to restate his meaning and assisted by the awesome power of the Buddha, Samantabhadra Bodhisattva surveyed the ten directions and then spoke these verses:

On the great earth of this world
are fragrant oceans adorned with *maṇi* jewels
with pure and marvelous jewels spread across their ocean floors
established on indestructible vajra.

Their shores are made of accumulations of fragrant *maṇi* jewels.
Spheres of flaming solar-radiance jewels spread forth like clouds.
Lotus flowers and marvelous jewels form garlands
that everywhere serve as adornments of immaculate purity.

Their fragrant waters are clear, still, and imbued with many colors.
Jeweled flowers turn about all over their surface, radiating light.
Voices causing tremors everywhere, heard both far and near,
by the Buddha's awesome powers, expound the sublime Dharma.

The adornments of the flights of steps consist of many kinds of jewels.
They are also beautified by inlaid *maṇi* jewels.
Balustrades made entirely of jewels surround them all around.
Curtain nets of lotuses and jewels spread forth like clouds.

Maṇi jewel trees are arrayed in rows.
Flower buds luxuriantly blossom in resplendent radiance.
Many different kinds of music constantly play in turn.
The Buddha's spiritual powers enable this to be so.

Puṇḍarīka lotus flowers arrayed with various sorts of wondrous jewels
blossom and spread their adornments on the ocean's fragrant waters.
Their fragrant flaming radiance which never ceases for even a moment
is vast and perfectly full, completely pervading everywhere.

Jeweled banners of radiant pearls constantly blaze brightly.
Marvelous robes drape down as beautifying adornments.

Netting hung with *maṇi* jewel chimes emanating sounds of Dharma
enable those who hear to progress toward the Buddha's wisdom.

Marvelous jeweled lotus flowers form city walls
adorned with many-colored *maṇi* jewels.
Reflected light cast by clouds of pearls spreads to the four quarters.
It is in these ways that the oceans of fragrant waters are adorned.

Walls which wind all about, surrounding everything,
have viewing towers facing each other arrayed along their tops.
Countless light rays constantly blaze forth.
Many different such adornments beautify these pure oceans.

Throughout the distant past, Vairocana Buddha
purified all the many different kinds of oceans of *kṣetra*s
in such vast and boundless ways as this.
All of these arise through the sovereign powers of the Tathāgata.

At that time, Samantabhadra Bodhisattva again addressed the great assembly, saying:

> Sons of the Buddha, every one of these fragrant oceans is fed by rivers of fragrant waters as numerous as the atoms in four continents, all of which flow around in a rightward direction. All of them have banks made of vajra adorned with pure-light *maṇi* jewels always manifesting jewel-colored light clouds of buddhas while also resounding with the voices of all beings. From all those rivers' whirlpools emerge all sorts of images of the causal practices cultivated by all buddhas.
>
> *Maṇi* jewels form nets hung with chimes and bells adorned with the many kinds of gems. All the adornments contained in all oceans of worlds appear there within them. Clouds of *maṇi* jewels cover them. Those clouds everywhere reveal the appearance of the transformation buddhas of the Flower Treasury World's Vairocana Buddha along with images of all buddhas' feats of spiritual superknowledges. They also emanate marvelous voices proclaiming the names of the buddhas and bodhisattvas of the three periods of time.
>
> Their fragrant waters always send forth clouds of blazing light emanated by all kinds of jewels. These phenomena continue on incessantly. An extensive description of them would include for every one of these rivers' adornments as numerous as the atoms in an ocean of worlds.

At that time, wishing to restate his meaning and assisted by the awesome power of the Buddha, Samantabhadra Bodhisattva surveyed the ten directions and then spoke these verses:

Pure fragrant waters fill those great rivers.
Vajra and marvelous jewels form their banks.
Jewel dust forms wheels spread across their grounds.
Their many different beautifying adornments are all rare and fine.

Jeweled stairs arrayed in rows are marvelously adorned.
Balustrades stretch all around, all of them of extraordinary beauty.
Real pearls form treasuries decorated with many kinds of flowers.
Many different sorts of garlands are draped all about.

The fragrant waters radiate jewel light in pristine colors
and constantly pour forth swift currents of *maṇi* jewels.
The many flowers all sway along with the waves
and all play musical sounds proclaiming the wondrous Dharma.

Their river-bottom sediment is made of finely powdered sandalwood
and all sorts of marvelous jewels join the eddies' flow.
Mists laden with fragrances spread about within them,
emanating flaming radiance and sending flowing scents everywhere.

The river brings forth all kinds of marvelous jewels,
all of which emanate light in blazing colors.
Their radiance spreads reflections forming daises and thrones
with floral canopies and pearl strands, all entirely complete.

In the sovereign *maṇi* jewels appear images of the buddhas' bodies.
Their light everywhere illuminates the *kṣetras* of the ten directions.
These form wheels that beautify the grounds.
The fragrant waters, shining and clear, are forever full.

Nets made of *maṇi* jewels, hung with bells of gold,
everywhere cover the fragrant rivers and emanate the Buddha's voice.
They are thus able to proclaim all the paths to bodhi
as well as the marvelous practices of Samantabhadra.

The jeweled shores' *maṇi* jewels of foremost purity
constantly emanate the sound of the Tathāgata's original vows
as well as the practices of all buddhas throughout the past.
Their sound streams forth everywhere and enables all to see them.

From all the rivers' eddies,
bodhisattvas constantly stream forth like clouds.
They all go forth into the vast *kṣetras*
and fill up even the entire Dharma realm.

Pure kings of pearls spread forth like clouds,
stretching above and over all the fragrant rivers.
Those pearls match the look of the sign between the Buddha's brows
and brilliantly display the reflected images of all buddhas.

At that time, Samantabhadra Bodhisattva again addressed the great assembly, saying:

> Sons of the Buddha, the areas of ground lying between the rivers of fragrant waters all have many different kinds of adornment composed of marvelous jewels. Every one of those areas has as many *puṇḍarīka* flowers adorned with the many types of jewels as there are atoms in the four continents. They surround and completely fill those areas. Each of those areas contains groves of many-jeweled trees arrayed in rows that are as numerous as the atoms in the four continents. From every one of those trees, there constantly stream forth clouds of every kind of adornment in which sovereign *maṇi* jewels illuminate the space between them with dazzling light. The full fragrance of the many different sorts of flowers is everywhere present. Those trees also emanate wonderful voices speaking of the great vows cultivated by all *tathāgatas* in every kalpa. They also scatter all different kinds of sovereign *maṇi* jewels that everywhere cover those grounds, namely: lotus flower sphere sovereign *maṇi* jewels, fragrant flaming light cloud sovereign *maṇi* jewels, variously adorned sovereign *maṇi* jewels, sovereign *maṇi* jewels manifesting inconceivable adorning colors, sovereign *maṇi* jewels containing a treasury of solar-radiance robes, sovereign *maṇi* jewels everywhere trailing radiant net clouds throughout the ten directions; sovereign *maṇi* jewels showing the spiritual transformations of all buddhas, and sovereign *maṇi* jewels showing the ocean of all beings' karmic retributions. There are as many phenomena such as these as there are atoms in an ocean of worlds. Every one of the areas between those rivers of fragrant waters is replete with adornments such as these.

At that time, wishing to restate his meaning and assisted by the awesome power of the Buddha, Samantabhadra Bodhisattva surveyed the ten directions and then spoke these verses:

Those grounds are level, extremely pure,
and adorned by both real gold and *maṇi* jewels.
All kinds of trees standing in rows shade the areas between them.
Their straight trunks hang down flowering branches like clouds.

Their boughs and branchlets are adorned with marvelous jewels.
Flaming light from flowers forms orbs illuminating the four quarters.
Maṇi jewels form fruits that appear like spreading clouds,
enabling all in the ten directions to always directly see them.

Maṇi jewels completely cover all those grounds
that are adorned by the many kinds of flowers and powdered jewels.

There are also palaces made of *maṇi* jewels,
in all of which are seen the reflected images of beings.

Sovereign maṇi jewels reflecting images of the buddhas
are spread all over those grounds, nowhere not pervasively.
Thus their gloriously bright illumination pervades the ten directions
in which, in each and every atom, one sees the buddhas.

Marvelous jeweled adornments are well arrayed,
interspersed with nets of pearl lamps.
In place after place, there are *maṇi* jewel spheres,
every one of which displays the Buddha's spiritual superknowledges.

Adornments made of the many jewels emanate bright rays of light.
Transformation buddhas appear everywhere in those rays.
Each of them travels all about, none of them not pervasively,
and they all use the ten powers to extensively expound the teachings.

Puṇḍarīka flowers adorned with marvelous *maṇi* jewels
everywhere completely cover all those waters.
Their flowers are of many different sorts, with each not the same.
They all display light rays which never cease their shining.

All the adornments of the three periods of time
appear within all these *maṇi* jewel fruits.
Their essential nature is unproduced and ungraspable.
These are a result of the Tathāgata's sovereign powers.

Within all the adornments present in this land,
the vast body of the Tathāgata is shown.
He both does not come and also does not go.
By the power of the Buddha's past vows, all are enabled to see.

In each and every atom of this land,
all sons of the Buddha cultivate the path.
Each sees the *kṣetra* he was predicted to inhabit in the future
which is purified in accordance with his own dispositions.

At that time, Samantabhadra Bodhisattva again addressed the great assembly, saying, "Sons of the Buddha, all the adornments of the oceans of worlds of the buddhas, the *bhagavats*, are inconceivable. Why is this so? Sons of the Buddha, every one of all the realms within this Flower Treasury Adornment Ocean of Worlds is adorned with pure qualities as numerous as the atoms in an ocean of worlds."

At that time, wishing to restate his meaning and assisted by the awesome power of the Buddha, Samantabhadra Bodhisattva surveyed the ten directions and then spoke these verses:

Every place within this ocean of *kṣetras*
is adorned with many kinds of jewels.

Their flaming light leaps up into space and spreads like clouds.
Their penetrating radiance always completely covers everything.

Those *maṇi* jewels endlessly stream forth such clouds
in which appear reflected images of the buddhas of the ten directions.
None of their spiritual transformations pause even briefly.
All the bodhisattvas come and assemble there.

All the *maṇi* jewels emanate the voice of the Buddha.
Their sound is beautifully sublime and inconceivable.
Whatever Vairocana Buddha practiced in the past
is constantly heard and seen within these jewels.

The Bhagavat, his pure light illuminating everywhere,
reveals his reflected images within all the adornments.
His transformational division bodies surrounded by congregations
are everywhere present throughout all the oceans of *kṣetras*.

All those transformation buddhas are like conjurations.
If one sought the place from which they came, one could never find it.
By the awesome spiritual power of the Buddha's sphere of action,
they manifest in this way even within every *kṣetra*.

The phenomena due to the Tathāgata's miraculous spiritual powers
are all present everywhere throughout the lands of the ten directions.
Because of the pure adornments found in these oceans of *kṣetras*,
they are all able to be seen within these jewels.

These transformations throughout the ten directions
are all like images in a mirror.
It is solely due to the power of the Tathāgata's past practice
of the spiritual superknowledges and vows that they are all created.

Wherever someone is able to cultivate Samantabhadra's practices
and enter into the bodhisattva's ocean of supreme wisdom,
he becomes able then to enter even into every atom,
manifesting his body everywhere and purifying many *kṣetras*.

Having drawn near to all *tathāgatas*
for inconceivably many *koṭīs* of great kalpas,
in but a single *kṣaṇa*, such a person is then able to manifest
everything they have practiced just as they have practiced them.

The lands of all buddhas are like empty space,
incomparable, unproduced, and signless.
To benefit beings, they everywhere purify them
and dwell within them due to the power of their original vows.

At that time, Samantabhadra Bodhisattva again addressed the great assembly, saying:

Sons of the Buddha, what sorts of worlds exist herein? I shall now describe them. Sons of the Buddha, within these fragrant oceans as numerous as the atoms in an ineffable number of buddha *kṣetras,* there are established world systems as numerous as the atoms in an ineffable number of buddha *kṣetras.* Every one of those world systems in turn contains worlds as numerous as the atoms in an ineffable number of buddha *kṣetras.*

Sons of the Buddha, within each of the world systems within the ocean of worlds, each world has its own basis of existence, each has its own form, each has its own essential nature, each has its own region, each has its own modes of entry, each has its own adornments, each has its own specific aspects, each has its own arrangement, each has its own ways in which it does not differ, and each has its own empowerments.

Sons of the Buddha, among these world systems, some take a great ocean of lotus flowers as the basis of their existence, some take an infinitely colored ocean of jeweled flowers as the basis of their existence, some take an ocean of all sorts of pearl treasuries and jewel necklaces as the basis of their existence, some take a fragrant ocean as the basis of their existence, some take an ocean of all kinds of flowers as the basis of their existence, some take an ocean of *maṇi* jewel nets as the basis of their existence, some take an ocean of whirlpool light as the basis of their existence, some take an ocean of bodhisattva crowns adorned with jewels as the basis of their existence, some take an ocean of all different kinds of beings' bodies as the basis of their existence, and some take an ocean of sovereign *maṇi* jewels emanating the voices of all buddhas as the basis of their existence. If one were to pursue an expansive explanation of [bases for existence] such as these, they would be as numerous as the atoms in an ocean of worlds.

Sons of the Buddha, among all of those world systems, some take the form of a Mount Sumeru, some take the form of a river, some take the form of a vortex, some take the form of a whirlpool, some take the form of a wheel, some take the form of sacrificial platforms,[89] some take the form of forest groves, some take the form of towers, some take the form of a mountain banner, some take the form of a common polygon, some take the form of a womb, some take the form of a lotus flower, some take the form of a *khārīka* grain basket,[90] some take the form of a being's body, some take the form of a cloud, some take the form of all buddhas' major marks or secondary characteristics, some take the form of a sphere of light, some take the form of many different kinds of nets made of jewels, some take the form of all sorts of palace doors, and some take the form of all kinds of adornments. If one were to pursue an extensive explanation of [all the shapes of world systems] such as these, they would be as numerous as the atoms in an ocean of worlds.

Sons of the Buddha, among all of those world systems, some take clouds of *maṇi* jewels throughout the ten directions as their substance, some take many colors of flaming light as their substance, some take all kinds of light as their substance, some take the fragrant flaming light of jewels as their substance, some take *tāla* tree[91] flowers adorned with all kinds of jewels as their substance, some take reflections of bodhisattva images as their substance, some take the light of buddhas as their substance, some take a buddha's physical features as their substance, some take the radiance of a single jewel as their substance, some take the radiance of many jewels as their substance, some take the sounds of the ocean of all beings' merit as their substance, some take the sounds of the ocean of all beings' karma as their substance, some take the pure sound of all buddhas' spheres of action as their substance, some take the sound of the ocean of all bodhisattvas' great vows as their substance, some take the sound of all buddhas' skillful means as their substance, some take the sounds of the creation and destruction of the adornments of all *kṣetras* as their substance, some take the sounds of boundlessly many buddhas as their substance, some take the sounds of all buddhas' spiritual transformations as their substance, some take the sound of all beings' goodness as their substance, and some take the pure sound of the ocean of all buddhas' meritorious qualities as their substance. If one were to pursue an extensive explanation of matters such as these, they would be as numerous as the atoms in an ocean of worlds.

At that time, wishing to restate his meaning and assisted by the awesome power of the Buddha, Samantabhadra Bodhisattva surveyed the ten directions and then spoke these verses:

The *kṣetra* systems[92] are stable, marvelously adorned,
vast, pure, and treasuries of pure light.
They may take oceans of lotuses or jewels as bases of their existence
or they may exist in reliance on oceans of fragrance and such.

Taking the forms of Sumerus, cities, trees, or sacrificial platforms,
all the *kṣetra* systems exist everywhere in the ten directions.
They exist with many different adornments and forms.
Each and every one has its own arrangement in which it is established.

The substance of some of them is pure light.
Some consist of flower treasuries or clouds of jewels.

Some *kṣetra* systems are composed of flaming radiance
or are established in an indestructible treasury of *maṇi* jewels,

Some consist of lamp clouds, multicolored flaming light, and such,
or consist of many different kinds of boundless pure forms.
Some take the sounds of speech as their essence
and are inconceivable proclamations of the Buddha.

Some consist of the sounds emanated through power of vows
or take sounds of spiritual transformations as their essence.
Some consist of the sounds of all beings' great merit or karma.
So too may this be so for sounds of the buddhas' meritorious qualities.

Every one of the different aspects of those *kṣetra* systems
is inconceivable and endless.
In this way, the ten directions are all everywhere filled with them.
Their vast adornments show the manifestations of spiritual powers.

All of the vast *kṣetras* throughout the ten directions
come and enter into this very world system.
Although one sees everything in the ten directions as entering into it,
in truth, they have neither any coming nor any entering at all.

As a single *kṣetra* system enters them all
and all of them without exception also enter a single one,
in essence and appearance, they remain just as before, no different,
and are incomparable, measureless, and all present everywhere.

Within all the atoms contained in all lands,
one everywhere sees the Tathāgata in those places.
The sound of uttering oceans of vows resounds like thunder's tremors.
So it is that all beings are trained.

The body of the buddha pervades all the *kṣetras*.
So too do countless bodhisattvas also completely fill them.
The Tathāgata's sovereign masteries are incomparable
in their universal teaching of all conscious beings.

At that time, Samantabhadra Bodhisattva again addressed the great assembly, saying:

Sons of the Buddha, these fragrant oceans as numerous as the atoms in an ineffable number of buddha *kṣetras* are arrayed throughout the Flower Treasury Adornment Ocean of Worlds like [the jewels in] Indra's Net.

Sons of the Buddha, the most central among these fragrant oceans is called Boundless Light of Marvelous Flowers. Its ocean floor is made of sovereign *maṇi* jewel banners showing the forms of all bodhisattvas. It sends forth a great lotus flower called Adorned with Every Sort of Fragrant Sovereign Maṇi Jewel. There is a world system dwelling above it named Blazing Jewel Light Everywhere Illuminating the Ten Directions which is composed of all kinds of adornments. Arrayed within it are worlds as numerous as the atoms in an ineffable number of buddha *kṣetras.*

There is a world in its lowest region named Most Supremely Radiant Universal Illumination which is bordered by a wheel of dazzling radiance with all kinds of vajra adornments. It rests on flowers composed of many gems and *maṇi* jewels and it is shaped like a *maṇi* jewel. It is covered above by clouds of jeweled flower adornments and it is surrounded by worlds as numerous as the atoms in a buddha *kṣetra* which have many different structures and many different kinds of adornments. The buddha there is named Immaculate Lamp of the Eye of Purity.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Wondrous Adornment with Various Kinds of Fragrant Lotuses which is bordered by every kind of adornment. It rests on a jeweled lotus net and it is shaped like a lion throne. It is covered above by clouds of pearl banners in the colors of every kind of jewel and it is surrounded by worlds as numerous as the atoms in two buddha *kṣetras.* The buddha there is named Lion Light's Supreme Illumination.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Universally Illuminating Light of All Kinds of Jewel Adornments which is bordered by a ring of fragrant breezes. It rests on various kinds of garlands of jeweled flowers and it is octagonal in shape. It is covered above by clouds of wondrously radiant *maṇi* jewel solar spheres and it is surrounded by worlds as numerous as the atoms in three buddha *kṣetras.* The buddha there is named Supreme Banner of Pure and Radiant Wisdom.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Adorned with All Kinds of Radiant Flowers which is bordered by every kind of king of jewels. It rests on an ocean of multicolored vajra *śīla* banners and it is shaped like a *maṇi* jewel lotus flower. It is covered above by a light cloud of vajra and *maṇi* jewels and it is surrounded by uniformly pure worlds as numerous as the atoms in four buddha *kṣetras.* The buddha there is named Fine Manifestation of Vajra Radiance and the Power of Measureless Vigor.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Universal

Emanation of Marvelous Floral Radiance which is bordered by a net adorned with all kinds of jeweled chimes. It rests on an ocean of every kind of forest adornment and jeweled wheel nets and it is shaped like a polygon with many angles. It is covered above by clouds of sovereign *maṇi* jewels emanating pure sounds. It is surrounded by worlds as numerous as the atoms in five buddha *kṣetras*. The buddha there is named Ocean of Fragrant Light and the Power of Joy.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Pure and Sublime Radiance which is bordered by banners adorned with the kings of jewels. It rests on an ocean of vajra palaces and it is square in shape. It is covered above by clouds of *maṇi* jewel sphere topknot drapes and it is surrounded by worlds as numerous as the atoms in six buddha *kṣetras*. The buddha there is named Universally Radiant Banner of Sovereign Mastery.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Adorned with the Flaming Light of Many Flowers which is bordered by many different kinds of floral adornments. It rests on an ocean of flaming light the color of every kind of jewel and it is shaped like a tower. It is covered above by clouds of robes the color of every type of jewel and railings made of pearls. It is surrounded by uniformly pure worlds as numerous as the atoms in seven buddha *kṣetras*. The buddha there is named Ocean of Joy Radiant with Famous Qualities and Sovereign Mastery.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Producing the Grounds of Awesome Power which is bordered by adornments made of sovereign *maṇi* jewels emanating all kinds of sounds. It rests on an ocean of space with lotus thrones the color of all jewels and it is shaped like Indra's net. It is covered above by clouds of flower nets in an infinite array of colors and it is surrounded by worlds as numerous as the atoms in eight buddha *kṣetras*. The buddha there is named Banner of Vast Fame and an Ocean of Wisdom.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Emanating Marvelous Sounds which is bordered by a ring of adornments made of mind king *maṇi* jewels. It rests on an ocean of sovereign *maṇi* jewels constantly emanating clouds of adornments consisting of all kinds of marvelous sounds and it is shaped like the body of a Brahma Heaven king. It is covered above by clouds of lion thrones adorned with countless jewels and it is surrounded by worlds as numerous as the atoms in nine buddha *kṣetras*. The buddha there is named Invincible Appearance of Pure Moonlight.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Vajra Banner which is bordered by jewel garlands from pearl treasuries of boundless adornments. It rests on an ocean of all kinds of adorning jewels, lion thrones, and *maṇi* jewels and it is shaped like a sphere. It is covered above by a Sumeru-like cloud of flowers adorned with all kinds of fragrant *maṇi* jewels as numerous as the atoms in ten Mount Sumerus and it is surrounded by uniformly pure worlds as numerous as the atoms in ten buddha *kṣetras*. The buddha there is named Supreme King of the Ocean of All Dharmas.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Constantly Emanating the Radiance of Sapphires which is bordered by adornments made of extremely durable and indestructible vajra. It rests on an ocean of all different varieties of exotic flowers and it is shaped like a half-moon. It is covered above by clouds of celestial jewel curtains and it is surrounded by worlds as numerous as the atoms in eleven buddha *kṣetras*. The buddha there is named Dharma of Countless Meritorious Qualities.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Dazzling Illumination which is bordered by pervasively radiant adornments. It rests on fragrant oceans adorned with swirls of flowers and it is shaped like a swirl of flowers. It is covered above by clouds of many different kinds of robes and it is surrounded by worlds as numerous as the atoms in twelve buddha *kṣetras*. The buddha there is named Transcending Indra and Brahmā.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* one arrives at this world named Sahā which is bordered by adornments made of vajra. It rests on a net of lotus flowers of all different colors supported by wind spheres and it is shaped like empty space. It is covered above by clouds of empty space adorned with celestial palaces perfect in every way and it is surrounded by worlds as numerous as the atoms in thirteen buddha *kṣetras*. Its buddha is Vairocana Tathāgata, the Bhagavat.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Light of Quiescence and Immaculate Purity which is bordered by all kinds of jewel adornments. It rests on an ocean of various kinds of jeweled robes and it is shaped like a vajra-wielding spirit. It is covered above by an infinitely varicolored vajra cloud and it is surrounded by worlds as numerous as the atoms in fourteen buddha *kṣetras*. The buddha there is named Supreme Voice throughout the Dharma Realm.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Many Marvelously Radiant Lamps which is bordered by curtains of all kinds of adornments. It rests on an ocean of pristine floral curtain nets and it is shaped like a *svastika* emblem. It is covered above by clouds of perfumed oceans and *maṇi* jewel trees and it is surrounded by uniformly pure worlds as numerous as the atoms in fifteen buddha *kṣetras*. The buddha there is named Universally Radiant Banner of Invincible Power.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Universally Illuminating Pure Light which is bordered by sovereign *maṇi* jewels from endless clouds of gems. It rests on an ocean of many different kinds of fragrant flaming-radiance lotus flowers and it is shaped like a tortoise shell. It is covered above by clouds of halo-emanating *maṇi* jewel spheres and sandalwood and it is surrounded by worlds as numerous as the atoms in sixteen buddha *kṣetras*. The buddha there is named Eye of Pure Sun-like Qualities.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Treasury of Jewel Adornments which is bordered by sovereign *maṇi* jewels in the forms of every kind of being. It rests on an ocean of light-treasury sovereign *maṇi* jewels and it is shaped like an octagon. It is covered above by a net of all kinds of mountain rings and flowering trees adorned with jewels and it is surrounded by worlds as numerous as the atoms in seventeen buddha *kṣetras*. The buddha there is named Light of Unimpeded Wisdom Everywhere Illuminating the Ten Directions.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Apart from Defilement which is bordered by adornments displaying every kind of extraordinarily marvelous appearance. It rests on an ocean of lion thrones decorated with many marvelous flowers and it is shaped like a jewel necklace. It is covered above by clouds of auras produced by all kinds of gems and fragrant sovereign *maṇi* jewels and it is surrounded by uniformly pure worlds as numerous as the atoms in eighteen buddha *kṣetras*. The buddha there is named Supreme Banner of Countless Skillful Means.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Universally Illuminating Pure Light which is bordered by sovereign *maṇi* jewels sending forth endless clouds of gems. It rests on an ocean of Mount Sumerus of infinitely varicolored fragrant flaming radiance and it is shaped like swirling and spreading jeweled flowers. It is covered above by clouds of infinitely varicolored radiant sovereign *maṇi* jewels and sapphires and it is surrounded by worlds as numerous as the atoms in nineteen buddha *kṣetras*. The buddha there is named Light of Emptiness Everywhere Illuminating the Dharma Realm.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Flaming Radiance of Marvelous Jewels which is bordered by pervasively radiant solar and lunar jewels. It rests on an ocean of sovereign *maṇi* jewels in the shape of every kind of deva and it is shaped like a jewel adornment. It is covered above by clouds of all kinds of jeweled robe banners and nets of treasuries of *maṇi* jewel lamps and it is surrounded by uniformly pure worlds as numerous as the atoms in twenty buddha *kṣetras*. The buddha there is named Light of the Signs of Merit.

Sons of the Buddha, this world system, Blazing Jewel Light Everywhere Illuminating the Ten Directions, contains vast worlds such as these surrounding it which are as numerous as the atoms in an ineffable number of buddha *kṣetras*. Each world has its own place in which it dwells, each has its own form, each has its own essential nature, each has its own region, each has its own modes of entry, each has its own adornments, each has its own specific aspects, each has its own arrangement, each has its own ways in which it does not differ, and each has its own empowerments. For example, there are: worlds as numerous as the atoms in ten buddha *kṣetras* which are shaped like vortices; worlds as numerous as the atoms in ten buddha *kṣetras* which are shaped like rivers; worlds as numerous as the atoms in ten buddha *kṣetras* which are shaped like whirlpools; worlds as numerous as the atoms in ten buddha *kṣetras* which are shaped like wheels; worlds as numerous as the atoms in ten buddha *kṣetras* which are shaped like sacrificial platforms; worlds as numerous as the atoms in ten buddha *kṣetras* which are shaped like forest groves; worlds as numerous as the atoms in ten buddha *kṣetras* which are shaped like viewing towers; worlds as numerous as the atoms in ten buddha *kṣetras* which are shaped like *śīla* banners; worlds as numerous as the atoms in ten buddha *kṣetras* which are shaped like common polygons; worlds as numerous as the atoms in ten buddha *kṣetras* which are shaped like wombs; worlds as numerous as the atoms in ten buddha *kṣetras* which are shaped like lotuses; worlds as numerous as the atoms in ten buddha *kṣetras* which are shaped like *khārīka grain* baskets; worlds as numerous as the atoms in ten buddha *kṣetras* which are shaped like many different types of beings; worlds as numerous as the atoms in ten buddha *kṣetras* which are shaped like the signs on the Buddha's body; worlds as numerous as the atoms in ten buddha *kṣetras* which are shaped like light spheres; worlds as numerous as the atoms in ten buddha *kṣetras* which are shaped like clouds; worlds as numerous as the atoms in ten buddha *kṣetras* which are shaped like nets; and worlds as numerous as the atoms in ten buddha *kṣetras* which are shaped like palace doors.

There are [worlds] such as these as numerous as the atoms in an ineffable number of buddha *kṣetras*. Every one of these worlds is surrounded by vast worlds as numerous as the atoms in ten buddha *kṣetras*. Every one of these worlds also has a retinue of worlds as numerous as the atoms [in the number of worlds] described above. All the worlds described here reside within this Boundless Light of Marvelous Flowers Fragrant Ocean or within the fragrant rivers surrounding this ocean.

At that time, Samantabhadra Bodhisattva again addressed the great assembly, saying:

Sons of the Buddha, the next fragrant ocean to the east of this Boundless Light of Marvelous Flowers Fragrant Ocean is known as Treasury of Stainless Flaming Radiance. It sends forth a great lotus flower called Marvelously Adorned with All Fragrant Sovereign Maṇi Jewels. There is a world system residing above it called Universally Illumining Kṣetra Vortex which is composed of the roaring sound of the bodhisattva practices.

There is a world in its lowest regions named Palace Adornment Banner. It is rectangular in shape and it rests on an ocean of all kinds of jewel adornments. It is covered above by clouds of webs of lotus flower light and it is surrounded by uniformly pure worlds as numerous as the atoms in a buddha *kṣetra*. The buddha there is named Universally Illuminating Mid-brow Radiance.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Flower of Virtue Treasury. It is spherical in shape and rests on an ocean of stamens of every kind of jeweled flower. It is covered above by clouds of pearl banners and lion thrones and it is surrounded by worlds as numerous as the atoms in two buddha *kṣetras*. The buddha there is named Wisdom of the Ocean of All Boundless Dharmas.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha kṣetra, there is a world named Wheel of Fine Transformations and Sublime Fragrance. It is shaped like vajra and it rests on an ocean of nets hung with bells adorned with all kinds of jewels. It is covered above by clouds of halos with all kinds of adornments and it is surrounded by worlds as numerous as the atoms in three buddha *kṣetras*. The buddha there is named Universally Illuminating Light of the Signs of Meritorious Qualities.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha kṣetra, there is a world named Wondrously Colored Light. It is shaped like a sphere of *maṇi* jewels and it rests on a perfumed ocean of infinitely colored jewels. It is covered above by clouds of pervasively radiant pearl towers and it is surrounded by uniformly pure worlds as numerous as the atoms in four buddha *kṣetras*. The buddha there is named Fine Retinue Emanating Pervasive Illumination.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Sheltered by the Canopy of Goodness. It is shaped like a lotus flower and it rests on a perfumed ocean of vajra. It is covered above by perfumed clouds of immaculate radiance and it is surrounded by worlds as numerous as the atoms in five buddha *kṣetras*. The buddha there is named Endless Wisdom of Dharma Joy.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Śirīṣa Flower Light Wheel. It is triangular in shape and it rests on an ocean of all kinds of solid jewel adornments. It is covered above by clouds of light from bodhisattvas' *maṇi* jewel crowns and it is surrounded by worlds as numerous as the atoms in six buddha *kṣetras*. The buddha there is named Cloud of Pure Pervasive Radiance.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Jeweled Lotus Flower. It is shaped like a half-moon and it rests on an ocean of every kind of lotus flower adornment. It is covered above by clouds of every kind of jeweled flower and it is surrounded by uniformly pure worlds as numerous as the atoms in seven buddha *kṣetras*. The buddha there is named Pure Eye of the Flower of Meritorious Qualities.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Immaculate Flaming Light Adornment. It is shaped like an array of jewel lanterns and it rests on an ocean of treasuries of flaming-light jewels. It is covered above by clouds of various kinds of bodies always raining fragrant waters and it is surrounded by worlds as numerous as the atoms in eight buddha *kṣetras.* The buddha there is named Invincible Wisdom Power.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Sublime Pure Sounds. It is shaped like a *svastika* emblem and it rests on an ocean of jeweled robe banners. It is covered above by clouds of curtains adorned with all kinds of flowers and it is surrounded by worlds as numerous as the atoms in nine buddha *kṣetras.* The buddha there is named Vast Eye like the Brightly Shining Moon in Space.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Sounds as Numerous as Atoms. It is shaped like Indra's net and it rests on an ocean of waters made of every kind of jewel. It is covered above by clouds of jeweled canopies emanating all kinds of musical sounds and it is surrounded by uniformly pure worlds as numerous as the atoms in ten buddha *kṣetras.* The buddha there is named Gold Colored Sumeru Lamp.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Jewel-Colored Adornment. It is shaped like a *svastika* emblem and it rests on an ocean of jewel kings shaped like Indra. It is covered above by clouds of sunlight flowers and it is surrounded by worlds as numerous as the atoms in eleven buddha *kṣetras.* The buddha there is named Radiant Wisdom Extensively Illuminating the Dharma Realm.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Marvelous Golden Light. It is shaped like the walls of a vast city and it rests on an ocean of all kinds of jewel adornments. It is covered above by clouds of jeweled flowers from sites of enlightenment and it is surrounded by worlds as numerous as the atoms in twelve buddha *kṣetras.* The buddha there is named Pervasively Illuminating Banner of Jewel Lamps.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Pervasively Illuminating Sphere of Light. It is shaped like wreath of flowers and it rests on a swirling ocean of jeweled robes. It is covered above by clouds of viewing towers made of jewel kings emanating the voice of the Buddha and it is surrounded by uniformly pure worlds as numerous as the atoms in thirteen buddha *kṣetras*. The buddha there is named Pervasive Illumination of the Flaming Light of Lotuses.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Jewel Treasury Adornment. It is shaped like the four continents and it rests on a Sumeru of jewel necklaces. It is covered above by clouds of the flaming light of gems and *maṇi* jewels and it is surrounded by worlds as numerous as the atoms in fourteen buddha *kṣetras*. The buddha there is named Blooming Flower of Endless Merit.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Everywhere Appearing Like Mirror Images. It is shaped like the body of an *asura* and it rests on an ocean of vajra lotus flowers. It is covered above by clouds of reflected light from jeweled crowns and it is surrounded by worlds as numerous as the atoms in fifteen buddha *kṣetras*. The buddha there is named Sound of Ambrosial Elixir.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Sandalwood Moon. It is shaped like an octagon and it rests on an ocean of vajra, sandalwood, and jewels. It is covered above by clouds of pearls, flowers, and *maṇi* jewels and it is surrounded by uniformly pure worlds as numerous as the atoms in sixteen buddha *kṣetras*. The buddha there is named Peerless Wisdom of the Supreme Dharma.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Light of Immaculate Purity. It is shaped like a whirlpool of fragrant waters and it rests on an ocean of infinitely varicolored jewel light. It is covered above by clouds of sublime fragrance and radiance and it is surrounded by worlds as numerous as the atoms in seventeen buddha *kṣetras*. The buddha there is named Light and Sound Everywhere Illuminating Space.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Sublime Floral Adornment. It is shaped like a vortex and it rests on an ocean of all kinds of flowers. It is covered above by clouds of *maṇi* jewels emanating all kinds of musical sounds and it is surrounded by worlds as numerous as the atoms in eighteen buddha *kṣetras*. The buddha there is named Everywhere Manifesting Supreme Radiance.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Adorned with Supreme Sounds. It is shaped like a lion throne and it rests on an ocean of gold lion thrones. It is covered above by clouds of many-colored lotus flower dais lion thrones and it is surrounded by worlds as numerous as the atoms in nineteen buddha *kṣetras.* The buddha there is named Pervasive Radiance of Boundless and Well-Known Meritorious Qualities.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Lamp of Lofty Supremacy. It is shaped like the Buddha's palm and it rests on an ocean of fragrant jeweled robe banners. It is covered above by clouds of jewel king towers everywhere emanating light like the sun and it is surrounded by uniformly pure worlds as numerous as the atoms in twenty buddha *kṣetras.* The buddha there is named Lamp Everywhere Illuminating Space.

Sons of the Buddha, the next fragrant ocean to the south of this Treasury of Stainless Flaming Radiance Fragrant Ocean is a fragrant ocean known as Sphere of Endless Radiance. The world system is known as Adorned with Banners of the Buddha. It consists of the sound of the ocean of all buddhas' meritorious qualities. Within it, in its lowest region, there is a world called Lovely Flower. It is shaped like a sphere of jewels and it rests on a *maṇi* jewel tree treasury's ocean of jewel kings. It is covered above by clouds of jewel treasuries in the shape of transformationally manifested bodhisattvas and it is surrounded by uniformly pure worlds as numerous as the atoms in a buddha *kṣetra.* The buddha there is named Joyful Countenance of Lotus Light.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Wondrous Sound. The buddha there is named Jeweled Lamp of Sumeru.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Light of Many Jewel Adornments. The buddha there is named Banner of the Sounds of the Dharma Realm.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Fragrance Treasury Vajra. The buddha there is named Radiant Voice.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Pure Sublime Sound. The buddha there is named Supreme Power of Vigor.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Jeweled Lotus

Adornment. The buddha there is named Thunder of the City of Dharma.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Bestowing Happiness. The buddha there is named Greatly Renowned Lamp of Wisdom.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Undefiled Net. The buddha there is named Ocean of Lion Light Qualities.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Pervasively Illuminating Flower Forest Banner. The buddha there is named Light of the Lotus of Great Wisdom.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Measureless Adornment. The buddha there is named Universal Eye Banner of the Dharma Realm.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Pervasively Radiant Jewel Adornment. The buddha there is named Great Caravan Leader of Supreme Wisdom.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named King of Flowers. The buddha there is named Moonlight Banner.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Treasury of Stainless Purity. The buddha there is named Pure Enlightenment.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Jewel Light. The buddha there is named Lamp of the Space of Omniscience.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Producing Jewel Necklaces. The buddha there is named Light of the Signs Produced by the Perfections' Ocean of Merit.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Wondrous Wheel Sheltering Everyone. The buddha there is named Enabler of Joy by Training All Minds with Defiled Attachments.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Jeweled Flower Banner. The buddha there is named Greatly Renowned Voice of Vast Qualities.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Measureless Adornment. The buddha there is named Ocean of Qualities Arising from the Light of Impartial Knowledge.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Banner of Endless Radiant Adornments. It is shaped like a lotus flower and it rests on an ocean of nets of all kinds of jewels. It is covered above by a net of lotus light *maṇi* jewels and it is surrounded by uniformly pure worlds as numerous as the atoms in twenty buddha *kṣetras.* The buddha there is named Pure Light of the Dharma Realm.

Sons of the Buddha, circling around in a rightward direction from this Sphere of Endless Radiance Fragrant Ocean, the next fragrant ocean is known as Flaming Light of Vajra Jewels. The world system is known as Treasury of the Buddhas' Radiant Adornments. Its essence consists of the sound of praising all *tathāgatas'* names. Within it, in the very lowest region, there is a world called Flaming Jewel Light of Lotuses. It is shaped like a mid-brow hair mark the color of *maṇi* jewels and it rests on an ocean of whirlpools the color of every sort of jewel. It is covered above by clouds of towers with every kind of adornment and it is surrounded by uniformly pure worlds as numerous as the atoms in a buddha *kṣetra.* The buddha there is named Immaculate Jewel Light.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Treasury of Flaming Light. The buddha there is named Light of Unimpeded Sovereign Wisdom.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Jeweled Wheel's Wondrous Adornments. The buddha there is named Light of Every Jewel.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Banner of Sandalwood Tree Blossoms. The buddha there is named Pure Wisdom Light.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Buddha Kṣetra's Wondrous Adornments. The buddha there is named Sound of Vast Joy.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Sublime Light

Adornment. The buddha there is named Sovereign Wisdom of the Dharma Realm.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Boundless Signs. The buddha there is named Unimpeded Wisdom.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Banner of Flaming Light Clouds. The buddha there is named Orator of the Irreversible Wheel.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Pure Wheel of Many Jewel Adornments. The buddha there is named Floral Radiance of Immaculate Purity.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Vast Emancipation. The buddha there is named Eye of the Unimpeded Wisdom Sun.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Wonderfully Adorned Vajra Throne. The buddha there is named Vast Brilliance of Dharma Realm Wisdom.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Universal Adornment of Wisdom. The buddha there is named Wisdom Torchlight King.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Deep and Sublime Sound of the Lotus Pool. The buddha there is named Universal Illumination of Omniscience.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Various Kinds of Colored Light. The buddha there is named Regal Cloud of Ever Radiant Flowers.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Banner of Marvelous Jewels. The buddha there is named Light of Meritorious Qualities.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Light of Maṇi Jewel Flowers and the Mid-Brow Hair Mark. The buddha there is named Cloud of Pervasive Voices.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Extremely

Deep Ocean. The buddha there is named Lord of the Beings of the Ten Directions.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Sumeru Light. The buddha there is named Voice of the Universal Knowledge of the Dharma Realm.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Golden Lotus. The buddha there is named Pervasive Radiance of a Treasury of Merit.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Treasury of Jewel Adornments. It is shaped like the *svastika* emblem and it rests on an ocean of trees adorned with *maṇi* jewels emanating every kind of fragrance. It is covered above by clouds of pure light and it is surrounded by uniformly pure worlds as numerous as the atoms in twenty buddha *kṣetras.* The buddha there is named Great Web of Transformationally Created Light.

Sons of the Buddha, circling around in a rightward direction from this Flaming Light of Vajra Jewels Fragrant Ocean, the next fragrant ocean is known as Sapphire Adornment. The world system is known as Light Illuminating the Ten Directions. It rests on a fragrant cloud of all kinds of marvelously adorned lotus flowers. Its essence consists of the boundless voice of the Buddha. Within it, in the very lowest region, there is a world called Wheel of the Ten Directions' Treasuries of Endless Colors. It is shaped like a vortex with countless angles and it rests on an ocean of all kinds of jewel treasuries in infinite colors. It is covered above by a net of Indra and it is surrounded by uniformly pure worlds as numerous as the atoms in a buddha *kṣetra.* The buddha there is named Pervasively Illuminating Lotus Eye Radiance.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Treasury of Pure and Marvelous Adornments. The buddha there is named Great Lion of Unsurpassable Wisdom.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Producing Lotus Thrones. The buddha there is named King of Universally Illuminating Dharma Realm Radiance.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Jeweled

Banner Sound. The buddha there is named Universally Renowned Great Qualities.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Treasury of Vajra Jewel Adornments. The buddha there is named Lotus Flower Sunlight.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Indra Flower Moon. The buddha there is named Banner of Dharma's Sovereign Wisdom.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Wondrous Wheel Treasury. The buddha there is named Pure Voice of Great Joy.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Treasury of Wondrous Sounds. The buddha there is named Caravan Leader of Immensely Powerful Goodness.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Pure Moon. The buddha there is named Sumeru of the Power of Radiant Wisdom.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Signs of Boundless Adornments. The buddha there is named Pure Moonlight of Skillful Means and Vows.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Wondrous Flower Sound. The buddha there is named Voice of the Dharma Ocean's Great Vows.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Adorned with Every Jewel. The buddha there is named Radiant Signs of the Meritorious Qualities' Jewels.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Solid Ground. The buddha there is named Beautifully Sounding Supreme Deva.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Pervasively Radiant Skillful Transformation. The buddha there is named Quiescent Wisdom of Great Vigor.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Skillfully Guarded

Adorning Practices. The buddha there is named Gladdening the Beholder.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Treasury of Sandalwood Jewel Flowers. The buddha there is named Universal Illumination of the Light of Extremely Profound and Unshakable Wisdom.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Ocean Manifesting Various Forms and Features. The buddha there is named Everywhere Emanating the Inconceivable Radiance of the King of Supreme Meanings.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Great Radiance Transformationally Manifested throughout the Ten Directions. The buddha there is named Incomparably Awesome Light of Supreme Meritorious Qualities.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Sumeru Cloud Banner. The buddha there is named Eye of Extreme Purity's Radiance.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Pervasively Illuminating Lotus. It is shaped like a sphere and it rests on an infinitely varicolored ocean of many marvelously fragrant *maṇi* jewels. It is covered above by clouds of all vehicles' adornments and it is surrounded by uniformly pure worlds as numerous as the atoms in twenty buddha *kṣetras*. The buddha there is named Sun of the Vigor of Liberation.

Sons of the Buddha, circling around in a rightward direction from this Sapphire Adornment Fragrant Ocean, the next fragrant ocean is known as Adorned Depths of the Vajra Wheel. The world system is known as Indra's Net Inset with Wondrous Jewels. Its essence consists of the sound created by the wisdom of Samantabhadra. Within it, in the very lowest region, there is a world called Lotus Flower Net. It is shaped like Mount Sumeru and it rests on an ocean of many marvelous flower mountain banners. It is covered above by clouds of Indra's nets adorned with sovereign *maṇi* jewels showing the realms of the buddhas and it is surrounded by uniformly pure worlds as numerous as the atoms in a buddha *kṣetra*. The buddha there is named Universally Enlightened Wisdom of the Dharma Body.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Endless Sunlight. The buddha there is named Wisdom of Supremely Great Enlightenment.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Universal Emanation of Sublime Light. The buddha there is named Endless Power of a Cloud of Great Merit.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Tree Blossom Banner. The buddha there is named Voice of Boundless Knowledge of the Dharma Realm.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Pearl Canopy. The buddha there is named Pāramitā Lion Sprint.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Boundless Sound. The buddha there is named Wonderfully Enlightened Wisdom of Omniscience.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Everywhere Visible Forested Peaks. The buddha there is named Appearing Before Beings Everywhere.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Radiance of the Lion's Net of Indra. The buddha there is named Cloud of Golden Light from the Sun of Undefiled Purity.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Inlaid with Many Jewels. The buddha there is named Imperial Banner's Supreme Wisdom.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Ground of Undefiled Radiance. The buddha there is named Pure Moon of All Powers.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Constantly Emanating Sounds in Praise of Buddha's Qualities. The buddha there is named Space-like Wisdom of Universal Enlightenment.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Treasury of Towering Flaming Radiance. The buddha there is named

Transformationally Manifesting Great Cloud Banners in the Ten Directions.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Site of Enlightenment Adorned with Radiance. The buddha there is named Universal Illumination of Peerless Wisdom.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Generating Every Jeweled Adornment. The buddha there is named King of the Spiritual Superknowledges Who Extensively Liberates Beings.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Marvelous Light-Adorned Palace. The buddha there is named Vast Wisdom Knowing All Meanings.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Dust-Transcending Quiescence. The buddha there is named Not Appearing in Vain.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Maṇi Jewel Flower Banner. The buddha there is named Auspicious Mind-Pleasing Sound.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Universal Cloud Treasury. It is shaped like a tower and it rests on a perfumed ocean of various kinds of palaces. It is covered above by clouds of all kinds of jeweled lamps and it is surrounded by uniformly pure worlds as numerous as the atoms in twenty buddha *kṣetras*. The buddha there is named King of Supremely Enlightened Spiritual Superknowledges.

Sons of the Buddha, circling around in a rightward direction from this Adorned Depths of the Vajra Wheel Fragrant Ocean, the next fragrant ocean is known as Indra's Net of Lotuses. The world system is known as Manifesting Reflections throughout the Ten Directions. It rests on a lotus flower adorned with all kinds of fragrant *maṇi* jewels. Its essence consists of the sounds of all buddhas' wisdom light. Within it, in the very lowest region, there is a world called Jewel Light of the Ocean of Beings. It is shaped like a treasury of pearls and it rests on a whirlpool within an ocean of all kinds of *maṇi* jewel necklaces. It is covered above by clouds of water-radiance *maṇi* jewels and it is surrounded by uniformly pure worlds as numerous as the atoms in a buddha *kṣetra*. The buddha there is named Universally Illuminating Moon of Inconceivable Meritorious Qualities.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Sphere of Marvelous Fragrance. The buddha there is named Banner of Measureless Powers.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Sphere of Marvelous Radiance. The buddha there is named Enlightened Wisdom of the Dharma Realm's Light and Sound.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Roaring Maṇi Jewel Banner. The buddha there is named Lotus Radiance Ever Extending Wondrous Arms.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Sphere of Extreme Solidity. The buddha there is named Light of the Ocean of Irreversible Meritorious Qualities.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Radiant Adornments of the Many Practices. The buddha there is named Bhagavat of Universally Supreme Omniscience.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Pervasively Illuminating Lion Throne. The buddha there is named Lion Light's Immeasurably Powerful Enlightened Wisdom.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Flaming Jewel Radiance Adornment. The buddha there is named Pure Knowledge of All Dharmas.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Countless Lamps. The buddha there is named Signs of Sorrowlessness.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Always Hearing the Buddha's Voice. The buddha there is named Awesome Radiance of Natural Supremacy .

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Pure Transformations. The buddha there is named Golden Lotus Light.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Everywhere

Entering the Ten Directions. The buddha there is named Lion-Sprint Wisdom Contemplating the Dharma Realm.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Blazing Flames. The buddha there is named Tree of Blazing Light Kiṃnara King.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Pervasively Illuminating Fragrant Light. The buddha there is named Fragrant Lamp and King of Skillful Teaching.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Sphere of Countless Floral Accumulations. The buddha there is named Everywhere Manifesting the Buddha's Qualities.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Complete Purity of the Many Sublimities. The buddha there is named King of the Identity of All Dharmas and the Spiritual Superknowledges.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Ocean of Golden Light. The buddha there is named Sovereign Mastery of Great Transformations throughout the Ten Directions.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Treasury of Pearl Flowers. The buddha there is named Inconceivable Wisdom Light of the Dharma Realm's Jewels.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Indra's Sumeru Lion Throne. The buddha there is named Light of Supreme Powers.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Pervasive Illumination of Boundlessly Many Jewels. It is shaped like a rectangle and it rests on an ocean of flower forests. It is covered above by an Indra's net which everywhere rains infinitely varicolored sovereign *maṇi* jewels and it is surrounded by uniformly pure worlds as numerous as the atoms in twenty buddha *kṣetras*. The buddha there is named Supreme Voice Everywhere Illuminating the World.

Sons of the Buddha, circling around in a rightward direction from this Indra's Net of Lotuses Fragrant Ocean, the next fragrant ocean is known as Fragrant Treasury of Collected Jewels. The world system is known as Adorned with Every Kind of Awesome Virtue. Its essence consists of the sounds emanating from the Dharma wheel of all buddhas. Within it, in the very lowest region, there is a world called All Different Kinds of Creations. It is shaped like a vajra and it rests on a banner of all different sorts of vajra mountains. It is covered above by clouds of vajra jewel radiance and it is surrounded by uniformly pure worlds as numerous as the atoms in a buddha *kṣetra*. The buddha there is named Lotus Flower Eyes.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Joyously Perceived Sound. The buddha there is named Creating Joy.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Banner of Jewel Adornments. The buddha there is named Omniscience.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Pervasive Illumination of Tāla Blossoms. The buddha there is named Sublime Sound of Undefiled Quiescence.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Transformational Radiance. The buddha there is named Wisdom Moon of Pure Emptiness.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Many Marvelous Inlays. The buddha there is named Revealing the Signs of the Ocean of Merit's Dense Clouds.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Marvelous Sounds of All Kinds of Adornments. The buddha there is named Cloud of Joy.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Lotus Pool. The buddha there is named Famous Banner.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Adorned with All Kinds of Jewels. The buddha there is named Eye of the Lion Sprint Contemplations.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Pure Marvelous Flower. The buddha there is named Endless Vajra Wisdom.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named City of Lotus Adornments. The buddha there is named Pervasive Light of the Solar Treasury's Eye.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Countless Forested Peaks. The buddha there is named Thunder of All Dharmas.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Sunlight. The buddha there is named Revealing Measureless Wisdom.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Abiding in Lotus Petals. The buddha there is named Mountain of All Merit.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Pervasively Sustaining Winds. The buddha there is named Sunlight Faculties.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Manifestation of Brilliance. The buddha there is named Pervasively Illuminating Physical Radiance.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Fragrant Thunder's Pervasive Vajra Jewel Illumination. The buddha there is named Signs of the Blooming of the Supreme Flower.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Adornments of Indra's Net. It is shaped like balustrades and rests on an ocean of every sort of adornment. It is covered above by clouds of flaming light towers and it is surrounded by uniformly pure worlds as numerous as the atoms in twenty buddha *kṣetras*. The buddha there is named Cloud Manifesting Fearlessness.

Sons of the Buddha, circling around in a rightward direction from this Fragrant Treasury of Collected Jewels Fragrant Ocean, the next fragrant ocean is known as Jewel Adornments. The world system is known as Completely Undefiled. Its essence consists of the sounds of spiritual transformations occurring in buddha *kṣetras* even within all atoms. Within it, in the very lowest region, there is a world called Pure, Marvelous, and Level. It is shaped like the body of a jewel and it rests on an ocean of radiant spheres made of all kinds of jewels. It is covered above by clouds of various kinds of sandalwood, *maṇi* jewels, and pearls and it is surrounded by uniformly pure worlds as numerous as the atoms in a buddha *kṣetra*. The buddha there is named Invincible and Peerless Banner.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Blazing

Wonderful Adornments. The buddha there is named King of Lotus Flower Wisdom and Spiritual Superknowledges.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Spherical Banner of Sublime Signs. The buddha there is named Endless Radiance Renowned throughout the Ten Directions.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Wondrous Adornments of Flame-Core Maṇi Jewels. The buddha there is named Great Wisdom Delighting All Who See or Hear.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Adorned with Wondrous Flowers. The buddha there is named Measureless Powers and Supreme Wisdom.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Producing Pure Atoms. The buddha there is named Transcending Brahmā.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Pervasively Radiant Transformational Fragrance. The buddha there is named Musth Elephant with the Great Strength of Vajra.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Light Vortex. The buddha there is named Meaningful Good Reputation.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Ocean of Jewel Necklaces. The buddha there is named Incomparable Pervasively Illuminating Radiance.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Banner of Wondrous Floral Lamps. The buddha there is named Lamp of Ultimate Qualities and Unimpeded Wisdom.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Adorned with Skillful Means. The buddha there is named Pāramitā of the Wisdom Sun.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Pervasive Radiance of Sandalwood Blossoms. The buddha there is named Voice of Boundless Dharma Realm Wisdom.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Banner of

Indra's Net. The buddha there is named Far-Reaching Lamplight Illumination.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Sphere of Pure Flowers. The buddha there is named Light of the Dharma Realm Sun.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Great Awesome Brilliance. The buddha there is named Voice of the Dharma Wheel and the Ocean of Boundless Qualities.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Dwelling Together Peacefully in Jeweled Lotus Pool. The buddha there is named Expositor of the Entry to Inconceivable Wisdom.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Level Ground. The buddha there is named Radiant King of the Jewels of the Meritorious Qualities.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Collection of Fragrant Maṇi Jewels. The buddha there is named Wondrous Adornments of the Ocean of Endless Merit.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Sublime Light. The buddha there is named Pervasive Voice of the Peerless Powers.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Dazzling Illumination of the Ten Directions' Pervasive Solid Adornments. It is shaped like an octagon and it rests on an ocean of mind king *maṇi* jewel spheres. It is covered above by clouds of curtains adorned with every kind of jewel and it is surrounded by uniformly pure worlds as numerous as the atoms in twenty buddha *kṣetras.* The buddha there is named Great Bright Lamp of the Universal Eye.

Sons of the Buddha, circling around in a rightward direction from this Jewel Adornments Fragrant Ocean, the next fragrant ocean is known as Mass of Vajra Jewels. The world system is known as Dharma Realm Conduct. Its essence consists of the sound of the expedient dharmas used on all bodhisattva grounds. Within it, in the very lowest region, there is a world called Dazzling Radiance of the Light of Purity. It is shaped like a strand of pearls and it rests on an ocean of pearl necklaces the color of every kind of jewel. It is covered above by clouds of bodhisattva pearl topknots and radiant *maṇi* jewels and it is surrounded by uniformly pure worlds as numerous as the atoms in a buddha *kṣetra*. The buddha there is named Light of Supreme Meritorious Qualities.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Wondrous Canopy. The buddha there is named Wisdom of the Sovereign Mastery of Dharma.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Jewel Adorned Lion Throne. The buddha there is named Great Dragon Pool.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Revealing Vajra Thrones. The buddha there is named Ascending Lion Throne's Lotus Dais.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Supreme Sound of Lotuses. The buddha there is named Universally Awakening Wisdom Light.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Fine Habitual Propensities. The buddha there is named Sublime Radiance King Who Preserves the Earth.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Sound of Joy and Bliss. The buddha there is named King of the Dharma Lamp.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Maṇi Jewel Treasury of Indra's Net. The buddha there is named Not Seen in Vain.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Terrestrial Treasury of the Many Sublimities. The buddha there is named Banner of the Body of Flaming Radiance.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Sphere of Golden Light. The buddha there is named Purifying Beings' Conduct.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Adornments of Mount Sumeru. The buddha there is named Pervasively Radiant Cloud of All Qualities.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Shape of Many

Trees. The buddha there is named Pure Moon Awakening of the Bejeweled Floral Appearance.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Free of Fear. The buddha there is named Supreme Torch of Golden Light.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Greatly Renowned Dragon King Banner. The buddha there is named Contemplation of All Dharmas' Equality.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Manifesting the Colors of Maṇi Jewels. The buddha there is named Sun of Transformations.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Flaming Lamplight Adornment. The buddha there is named Pervasively Illuminating Light of the Jeweled Canopy.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Cloud of Fragrant Light. The buddha there is named Contemplative Wisdom.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Free of Adversaries. The buddha there is named Ocean of Vigor's Supreme Wisdom.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Radiant Banner of All Kinds of Adornments. The buddha there is named Sovereign King Everywhere Manifesting Mind-Delighting Lotuses.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Adornment of the Mid-Brow Hair Mark. It is shaped like a half-moon and it rests on an ocean of Mount Sumeru's Maṇi Jewel Flowers. It is covered above by clouds of sovereign *maṇi* jewels emanating all kinds of adorning blazing radiance and it is surrounded by uniformly pure worlds as numerous as the atoms in twenty buddha *kṣetras.* The buddha there is named Pure Eye.

Sons of the Buddha, circling around in a rightward direction from this Mass of Vajra Jewels Fragrant Ocean, the next fragrant ocean is known as Jeweled Parapet of the Celestial Ramparts. The world system is known as Light of the Lamp's Flames. Its essence consists of the sound of the wheel everywhere revealing the dharma of the identity of all things. Within it, in the very lowest region, there is a world called Sphere of the Jeweled Moon's Flaming Light. It is shaped like an array of all objects of adornment and it rests on an ocean of flowers adorned with all kinds of jewels. It is covered above by clouds of *vaiḍūrya*-colored lion thrones and it is surrounded by uniformly pure worlds as numerous as the atoms in a buddha *kṣetra*. The buddha there is named Sovereign Radiance of the Sun and Moon.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Jeweled Light of Sumeru. The buddha there is named Banner of Endless Dharma Jewels.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Banner of the Many Sublimities' Radiance. The buddha there is named Great Accumulation of Flowers.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Flower of Maṇi Jewel Radiance. The buddha there is named Freest of All Men.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Universal Sound. The buddha there is named Universal Illumination of Omniscience.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Sound of the Great Kiṃnara Tree. The buddha there is named Sovereign Dragon of Measureless Merit.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Light of Boundless Purity. The buddha there is named Light of the Bejeweled Flower of Meritorious Qualities.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Supreme Sound. The buddha there is named Adorned with Omniscience.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Interspersed Decorations of Many Jewels. The buddha there is named Mount Sumeru of Flaming Jewel Radiance.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Pure Sound of Sumeru. The buddha there is named Manifest Radiance of All Practices.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Perfumed Canopy. The buddha there is named Ocean of All Unimpeded Pāramitās.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Lion Flower Net. The buddha there is named Banner of Flaming Jewel Light.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Vajra Lamp of Marvelous Flowers. The buddha there is named Light of All Great Vows.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Ground of the Light of All Dharmas. The buddha there is named All Dharmas' Vast True Meaning.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Evenly Adorned with the Powder of Pearls. The buddha there is named Net of Supreme Wisdom's Radiance.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Vaiḍūrya Flower. The buddha there is named Banner of Collected Jewels.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Sphere of Measureless Marvelous Light. The buddha there is named Oceanic Treasury of Great Awesomely Powerful Wisdom.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Clear Vision of the Ten Directions. The buddha there is named Banner of Pure Cultivation of All Meritorious Qualities.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Delightful Sound of Purity. It is shaped like a buddha's hand and it rests on an ocean of nets of jewel light. It is covered above by clouds of all adornments worn by bodhisattvas and it is surrounded by uniformly pure worlds as numerous as the atoms in twenty buddha *kṣetras.* The buddha there is named Unimpeded Radiance Everywhere Illuminating the Dharma Realm.

At that time, Samantabhadra Bodhisattva again addressed the great assembly, saying:

Sons of the Buddha, the next fragrant ocean to the east of this Treasury of Stainless Flaming Radiance Fragrant Ocean is a fragrant ocean known as Transformationally Created Sublime Bodies. Within this ocean, there is a world system known as Region of Well-Distributed Distinctions.

The next fragrant ocean beyond that is known as Vajra Eye Banner. The world system is known as Bridge Adorning the Dharma Realm.

The next fragrant ocean beyond that is known as Marvelous Adornments of All Different Kinds of Lotuses. The world system is known as Constantly Sending Forth Transformations throughout the Ten Directions.

The next fragrant ocean beyond that is known as Sphere of Continuous Jewel Kings. The world system is known as Dense Clouds of Jeweled Lotus Stems.

The next fragrant ocean beyond that is known as Everywhere Adorned with Marvelous Fragrances and Flaming Light. The world system is known as Vairocana's Transformative Practices.

The next fragrant ocean beyond that is known as Jewel Powder Jambu Banner. The world system is known as Realm Protected by All Buddhas.

The next fragrant ocean beyond that is known as Flaming Radiance of Every Color. The world system is known as Pervasive Illumination of Supreme Radiance.

The next fragrant ocean beyond that is known as Realm of All Kinds of Adornments. The world system is known as Lamp Emanating the Flaming Light of Jewels.

There are other fragrant oceans such as these as numerous as the atoms in an ineffable number of buddha *kṣetras*. The fragrant ocean closest to the ring of mountains is called Crystal Ground. The world system is known as Always Emanating Light. Its essence consists of the sound of pure kalpas in an ocean of worlds. Within it, in the very lowest region, there is a world called Banner of Delightful Pure Radiance which is surrounded by uniformly pure worlds as numerous as the atoms in a buddha *kṣetra*. The buddha there is named Vigor and Wisdom of Supreme Samādhi.

Above this world, beyond a number of worlds as numerous as the atoms in ten buddha *kṣetras*, on the same level as the Vajra Banner World, there is a world named Banner of Fragrant Adornments. It is surrounded by uniformly pure worlds as numerous as the atoms in ten buddha *kṣetras*. The buddha there is named Unobstructed Dharma Realm Lamp.

Above this world, beyond a number of worlds as numerous as the atoms in three buddha *kṣetras*, on the same level as the Sahā World, there is a world named Treasury of Emanated Light. The buddha there is named Unobstructed Wisdom Light Pervading the Dharma Realm.

Above this world, beyond a number of worlds as numerous as the atoms in seven buddha *kṣetras,* in the highest region of this world system, there is a world known as Supreme Physical Fragrance. It is surrounded by uniformly pure worlds as numerous as the atoms in twenty buddha *kṣetras.* The buddha there is named Flower of the Limbs of Enlightenment.

Sons of the Buddha, the next fragrant ocean beyond that Sphere of Endless Radiance Fragrant Ocean is a fragrant ocean known as Complete Sublime Radiance. The world system is known as Everywhere Free of Defilement.

The next fragrant ocean beyond that is known as Canopy of Dazzling Radiance. The world system is known as Boundless Universal Adornment.

The next fragrant ocean beyond that is known as Wondrous Jewel Adornment. The world system is known as Fragrant Maṇi Jewel Patterns.

The next fragrant ocean beyond that is known as Emanating Buddha's Voice. The world system is known as Well Established Adornments.

The next fragrant ocean beyond that is known as Sumeru Treasury of Fragrant Banners. The world system is known as Pervasively Full Radiance.

The next fragrant ocean beyond that is known as Marvelous Sandalwood Light. The world system is known as Sphere of Flaming Floral Radiance.

The next fragrant ocean beyond that is known as Sustained by Wind Power. The world system is known as Flaming Jewel Radiance Cloud Banner.

The next fragrant ocean beyond that is known as Physical Adornments of Indra. The world system is known as Pearl Treasury.

The next fragrant ocean beyond that is known as Level and Purified. The world system is known as Various Vaiḍūrya Powder Adornments.

There are other fragrant oceans such as these as numerous as the atoms in an ineffable number of buddha *kṣetras.* The fragrant ocean closest to the ring of mountains is called Marvelous Tree Flowers. The world system is known as Producing Vast Kṣetras Everywhere. Its essence consists of the sounds of *māras* vanquished by all buddhas. Within it, in the very lowest region, there is a world called Flaming Torchlight Banner. The buddha there is named Ocean of the World's Meritorious Qualities.

Above this world, beyond a number of worlds as numerous as the atoms in ten buddha *kṣetras,* on the same level as the Vajra Banner World, there is a world named Generating Jewels. The buddha there is named Jewel Cloud of the Lion's Powers.

Above this world, on the same level as the Sahā World, there is a world named Robe Banner. The buddha there is named King of the Ocean of Omniscience.

In the highest region of this world system, there is world called Jewel Necklace Lion Light. The buddha there is named Skillful Transformations Lotus Banner.

Sons of the Buddha, the next fragrant ocean beyond the Flaming Light of Vajra Fragrant Ocean[93] is a fragrant ocean known as Lustrous Decorative Banner of All Adornments. The world system is known as Adorned with Pure Conduct.

The next fragrant ocean beyond that is known as Ocean of Dazzling Light from All Kinds of Jeweled Flowers. The world system is known as Adorned with the Signs of the Meritorious Qualities.

The next fragrant ocean beyond that is known as Blooming Lotus. The world system is known as Bodhisattvas' Maṇi Jewel Crown Adornments.

The next fragrant ocean beyond that is known as Marvelously Jeweled Robes. The world system is known as Sphere of Pure Pearls.

The next fragrant ocean beyond that is known as Pervasively Radiant Delightful Flowers. The world system is known as Dazzling Illumination of a Hundred Light Clouds.

The next fragrant ocean beyond that is known as Great Space-Pervading Radiance. The world system is known as Pervasively Illuminating Jewel Light.

The next fragrant ocean beyond that is known as Banner of Wondrous Floral Adornment. The world system is known as Golden Moon Eye Necklace.

The next fragrant ocean beyond that is known as Treasury of a Fragrant Ocean of Pearls. The world system is known as Buddha Light.

The next fragrant ocean beyond that is known as Radiance of Jewel Spheres. The world system is known as Radiance Skillfully Conjuring the Realms of the Buddhas.

There are other fragrant oceans such as these as numerous as the atoms in an ineffable number of buddha *kṣetras.* The fragrant ocean closest to the ring of mountains is called Depths Adorned with Boundlessly Many Spheres. The world system is known as Countless Regional Distinctions. Its essence consists of the sounds of the many different languages of all countries. Within it, in the very lowest region, there is a world called Vajra Flower Canopy. The buddha there is named Sound of the Universal Gateway to the Inexhaustible Light of the Signs.

Above this world, beyond a number of worlds as numerous as the atoms in ten buddha *kṣetras,* on the same level as the Vajra Banner World, there is a world named Banner Producing Jeweled Robes. The buddha there is named Great Awesome Power of a Cloud of Merit.

Above this world, on the same level as the Sahā World, there is a world named Marvelous Adornments of Many-Jeweled Ornaments. The buddha there is named Ocean of Supreme Wisdom.

In the highest region of this world system, there is world called Banner of Sunlight Robes. The buddha there is named Lotus Cloud of the Wisdom Sun.

Sons of the Buddha, the next fragrant ocean beyond the Sapphire Adornment Fragrant Ocean is a fragrant ocean known as Palace of the Asuras. The world system is known as Sustained by the Perfumed Light.

The next fragrant ocean beyond that is known as Jeweled Lion Adornment. The world system is known as Everywhere Revealing All Jewels of the Ten Directions.

The next fragrant ocean beyond that is known as Cloud of Palaces' Colored Lights. The world system is known as Jeweled Wheels' Wondrous Adornments.

The next fragrant ocean beyond that is known as Producing Great Lotuses. The world system is known as Wondrous Adornments Everywhere Illuminating the Dharma Realm.

The next fragrant ocean beyond that is known as Wondrous Eyes of Flaming Lamplight. The world system is known as Everywhere Contemplating the Transformations of the Ten Directions.

The next fragrant ocean beyond that is known as Sphere of Inconceivable Adornments. The world system is known as Universally Renowned Light of the Ten Directions.

The next fragrant ocean beyond that is known as Adorned with Collected Jewels. The world system is known as Dazzling Lamplight Illumination.

The next fragrant ocean beyond that is known as Light of Pristine Jewels. The world system is known as Wind Even Sumeru Cannot Obstruct.

The next fragrant ocean beyond that is known as Jeweled Robe Balustrade. The world system is known as Light of the Tathāgata's Body.

There are other fragrant oceans such as these as numerous as the atoms in an ineffable number of buddha *kṣetras*. The fragrant ocean closest to the ring of mountains is called Banner of Tree Adornments. The world system is known as Peacefully Dwelling in Indra's Net. Its essence consists of the sounds of all the bodhisattva wisdom grounds. Within it, in the very lowest region, there is a world called Marvelous Color of Gold. The buddha there is named Supremely Awesome Radiance of Fragrant Flaming Light.

Above this world, beyond a number of worlds as numerous as the atoms in ten buddha *kṣetras*, on the same level as the Vajra Banner World, there is a world named Maṇi Jewel Tree Blossoms. The buddha there is named Unimpeded Pervasive Appearances.

Above this world, on the same level as the Sahā World, there is a world named Wonderful Vaiḍūrya Adornments. The buddha there is named Solid Wisdom of Sovereign Dharma Mastery.

In the highest region of this world system, there is world called Marvelous Adornments of the Voice of Brahmā. The buddha there is named King of Blooming Lotus Light.

Sons of the Buddha, the next fragrant ocean beyond that Vajra Wheel Adorned Depths Fragrant Ocean is a fragrant ocean known as Place of Transformationally Created Lotuses. The world system is known as Land of Impartiality and Honesty.

The next fragrant ocean beyond that is known as Maṇi Jewel Radiance. The world system is known as No Delusion Anywhere in the Dharma Realm.

The next fragrant ocean beyond that is known as Many Marvelous Fragrant Solar Maṇi Jewels. The world system is known as Appearing throughout the Ten Directions.

The next fragrant ocean beyond that is known as Constantly Imbibing Streams of Jewels. The world system is known as Everywhere Enacting the Buddha's Words.

The next fragrant ocean beyond that is known as Boundless Profoundly Sublime Sounds. The world system is known as Countless Regional Differences.

The next fragrant ocean beyond that is known as Solid Accumulations. The world system is known as Distinctions in Countless Places.

The next fragrant ocean beyond that is known as Pure Sound of Brahmā. The world system is known as Completely Pure Adornments.

The next fragrant ocean beyond that is known as Treasury of Sandalwood Balustrade Sounds. The world system is known as Far-Reaching Banner.

The next fragrant ocean beyond that is known as Radiant Adornments of Marvelously Fragrant Jewel Kings. The world system is known as Everywhere Revealing the Power of Light.

Sons of the Buddha, the next fragrant ocean beyond that Indra's Net of Lotuses Fragrant Ocean is a fragrant ocean known as Wondrous Silver Lotus Adornments. The world system is known as Universal Conduct.

The next fragrant ocean beyond that is known as Dense Flaming Light Clouds of Vaiḍūrya Bamboo. The world system is known as Everywhere Producing the Sounds of the Ten Directions.

The next fragrant ocean beyond that is known as Mass of Flaming Light throughout the Ten Directions. The world system is known as Constantly Emanating Transformations Spreading throughout the Ten Directions.

The next fragrant ocean beyond that is known as Maṇi Jewel Banner Revealing Real Gold. The world system is known as Vajra Banner Appearance.

The next fragrant ocean beyond that is known as Great Equal Adornments. The world system is known as Vortex of Dharma Realm Courage.

The next fragrant ocean beyond that is known as Endless Radiance of Multitudes of Jeweled Flowers. The world system is known as Boundless Pure Light.

The next fragrant ocean beyond that is known as Marvelous Banner of Gold. The world system is known as Place Where Subtle Secrets are Expounded.

The next fragrant ocean beyond that is known as Pervasive Illumination of Radiant Reflections. The world system is known as Universal Adornments.

The next fragrant ocean beyond that is known as Quiescent Sound. The world system is known as Appearing as Drapes.

There are other fragrant oceans such as these as numerous as the atoms in an ineffable number of buddha *kṣetras*. The fragrant ocean closest to the ring of mountains is called Banner of Dense Flaming Light Clouds. The world system is known as Adorned with All Kinds of Light. Its essence consists of the sounds of the congregations at all *tathāgatas'* sites of enlightenment. Within it, in the very lowest region, there is a world called Pure-Eyed Adornment. The buddha there is named Vajra Moon Everywhere Illuminating the Ten Directions.

Above this world, beyond a number of worlds as numerous as the atoms in ten buddha *kṣetras*, on the same level as the Vajra Banner

World, there is a world named Lotus Flower Virtue. The buddha there is named Great Vigor's Thoroughly Enlightened Wisdom.

Above this world, on the same level as the Sahā World, there is a world named Dense Vajra Adornments. The buddha there is named Śāla King Banner.

Above this world, beyond a number of worlds as numerous as the atoms in seven buddha *kṣetras*, there is a world named Adorned with an Ocean of Purity. The buddha there is named Peerless Awesome Virtue That None Can Subdue.

Sons of the Buddha, the next fragrant ocean beyond that Fragrant Treasury of Collected Jewels Fragrant Ocean is a fragrant ocean known as Pervasive Illumination of the Light of All Jewels. The world system is known as Adorned with an Immaculate Reputation.

The next fragrant ocean beyond that is known as Blossoming of Many Bejeweled Flowers. The world system is known as Spacious Appearance.

The next fragrant ocean beyond that is known as Pervasive Illumination of Auspicious Pavilions. The world system is known as Everywhere Adorned with Unimpeded Radiance.

The next fragrant ocean beyond that is known as Sandalwood Tree Blossoms. The world system is known as Vortex Appearing throughout the Ten Directions.

The next fragrant ocean beyond that is known as Producing Wonderfully Colored Jewels. The world system is known as Universally Traveling Banner of Supremacy.

The next fragrant ocean beyond that is known as Universally Produced Vajra Flowers. The world system is known as Manifesting Inconceivable Adornments.

The next fragrant ocean beyond that is known as Adorned with Mind King Maṇi Jewel Wheels. The world system is known as Manifesting the Unimpeded Light of the Buddha.

The next fragrant ocean beyond that is known as Necklace of Collected Jewels. The world system is known as Purifying Doubts.

The next fragrant ocean beyond that is known as Everywhere Adorned with Pearl Wheels. The world system is known as That Which Flows from the Buddhas' Vows.

There are other fragrant oceans such as these as numerous as the atoms in an ineffable number of buddha *kṣetras*. The fragrant ocean closest to the ring of mountains is called Sphere of Jambūnada Jewel Treasuries. The world system is known as Universal Sound Banner. Its essence consists of the voice which enters the gateway of omniscience. Within it, in the very lowest region, there is a world called

Flaming Light of Flower Stamens. The buddha there is named Vigorous Giving.

Above this world, beyond a number of worlds as numerous as the atoms in ten buddha *kṣetras*, on the same level as the Vajra Banner World, there is a world named Lotus Light Banner. The buddha there is named Supreme Mind King of All Meritorious Qualities.

Above this world, beyond a number of worlds as numerous as the atoms in three buddha *kṣetras*, on the same level as the Sahā World, there is a world named Adorned with the Ten Powers. The buddha there is named King Who Skillfully Reveals Measureless Meritorious Qualities.

In the highest region of this world system, there is world called Mountain Banner of Maṇi Jewel Fragrance. The buddha there is named Vast Eye of Goodness Who Purifies One of Doubts.

Sons of the Buddha, the next fragrant ocean beyond that Jewel Adornments Fragrant Ocean is a fragrant ocean known as Treasury Holding the Light of Sumeru. The world system is known as Producing Vast Clouds.

The next fragrant ocean beyond that is known as Realm of the Great Awesome Power of Various Kinds of Adornments. The world system is known as Adorned with Unimpeded Purity.

The next fragrant ocean beyond that is known as Densely Spread Bejeweled Lotuses. The world system is known as Supreme Lamp Adornments.

The next fragrant ocean beyond that is known as Resting on All Kinds of Jewel Adornments. The world system is known as Treasury of Sunlight Nets.

The next fragrant ocean beyond that is known as Abundant Purification. The world system is known as Resting Place of the Jeweled Flowers.

The next fragrant ocean beyond that is known as Extremely Intelligent Conduct. The world system is known as Adorned with Supreme Forms.

The next fragrant ocean beyond that is known as Peak Holding Marvelous Maṇi Jewels. The world system is known as Treasury of Completely Pure Space.

The next fragrant ocean beyond that is known as Pervasive Illumination of Great Radiance. The world system is known as Torchlight of Sapphires.

The next fragrant ocean beyond that is known as Filled with Pervasively Radiant Delightful Maṇi Pearls. The world system is known as Pervasive Roaring.

There are other fragrant oceans such as these as numerous as the atoms in an ineffable number of buddha *kṣetras*. The fragrant ocean closest to the ring of mountains is called Producing Sapphires. The world system is known as Everywhere Free of Differences. Its essence consists of the tremor-inducing roar of all bodhisattvas. Within it, in the very lowest region, there is a world called Wonderfully Supreme Treasury. The buddha there is named Supreme Meritorious Qualities and Wisdom.

Above this world, beyond a number of worlds as numerous as the atoms in ten buddha *kṣetras*, on the same level as the Vajra Banner World, there is a world named Adorned Appearance. The buddha there is named Great Light of Transcendence.

Above this world, on the same level as the Sahā World, there is a world named Everywhere Adorned with Vaiḍūrya Spheres. The buddha there is named Sumeru Lamp.

In the highest region of this world system, there is world called Ocean of Flower Banners. The buddha there is named Cloud of Endless Transformations and Sublime Wisdom.

Sons of the Buddha, the next fragrant ocean beyond that Mass of Vajra Jewels Fragrant Ocean is a fragrant ocean known as Decorated Jewel Parapets. The world system is known as Outstanding Jewel Banners.

The next fragrant ocean beyond that is known as Adorned with Jeweled Banners. The world system is known as Displaying Every Kind of Radiance.

The next fragrant ocean beyond that is known as Cloud of Marvelous Jewels. The world system is known as Pervasively Illuminating Light of All Kinds of Jewel Adornments.

The next fragrant ocean beyond that is known as Adorned with Jewel Tree Blossoms. The world system is known as Interspersed with Marvelous Floral Decorations.

The next fragrant ocean beyond that is known as Adorned with Marvelous Bejeweled Robes. The world system is known as Ocean of Light.

The next fragrant ocean beyond that is known as Jewel Tree Summit. The world system is known as Cloud of Flaming Jewel Light.

The next fragrant ocean beyond that is known as Manifesting Light. The world system is known as Unimpeded Vajra Penetration.

The next fragrant ocean beyond that is known as Pervasive Lotus Adornments. The world system is known as Boundless Shores of Ocean Depths.

The next fragrant ocean beyond that is known as Marvelous Jewel Adornment. The world system is known as Everywhere Revealing the Treasuries of Countries.

There are other fragrant oceans such as these as numerous as the atoms in an ineffable number of buddha *kṣetras*. The fragrant ocean closest to the ring of mountains is called Indestructible Ocean. The world system is known as Lotus Field Inlaid with Wondrous Wheels. Its essence consists of the sounds emanated by the powers of all buddhas. Within it, in the very lowest region, there is a world called Most Sublime Fragrance. The buddha there is named Emanating Light Rays as Numerous as Countless Atoms.

Above this world, beyond a number of worlds as numerous as the atoms in ten buddha *kṣetras*, on the same level as the Vajra Banner World, there is a world named Inconceivably Many Different Approaches to Adornment. The buddha there is named Measureless Wisdom.

Above this world, on the same level as the Sahā World, there is a world named Treasury of Wondrous Flowers Emanating Light throughout the Ten Directions. The buddha there is named Cloud of Flaming Light from the Eye of the Lion.

In the highest region of this world system, there is world called Ocean Sound. The buddha there is named Water Heaven's Gate of Flaming Light.

Sons of the Buddha, the next fragrant ocean beyond that Jeweled Parapet of the Celestial Ramparts Fragrant Ocean is a fragrant ocean known as Glorious Radiance of the Wheel of Flaming Light. The world system is known as Ineffably Many Different Adornments.

The next fragrant ocean beyond that is known as Jewel Dust Road. The world system is known as Everywhere Entering Countless Vortices.

The next fragrant ocean beyond that is known as Possessed of Every Adornment. The world system is known as Pervasively Radiant Jewel Light.

The next fragrant ocean beyond that is known as Net Spreading Many Jewels. The world system is known as Deep and Dense Array.

The next fragrant ocean beyond that is known as Banner of Wondrous Jewel Adornments. The world system is known as Sound of Clear Knowledge of the Oceans of Worlds.

The next fragrant ocean beyond that is known as Pure Reflections of the Solar Palace. The world system is known as Everywhere Entering Indra's Net.

The next fragrant ocean beyond that is known as Exquisitely Sublime Sound of Every Kind of Drum Music. The world system is known as Perfectly Full in Uniform Rectitude.

The next fragrant ocean beyond that is known as All Kinds of Sublime Adornments. The world system is known as Cloud of Pure and Dense Flaming Light.

The next fragrant ocean beyond that is known as Lamp of Omnipresent Flaming Jewel Light. The world system is known as Forms According to the Buddha's Original Vows.

There are other fragrant oceans such as these as numerous as the atoms in an ineffable number of buddha *kṣetras*. The fragrant ocean closest to the ring of mountains is called Robe of Collected Necklaces. The world system is known as Marvelous Conjured Robes. Its essence consists of the voices of all buddhas of the three periods of time. Within it, in the very lowest region, there is a fragrant ocean called Indra's Flower Treasury. That world is called Inducing Joyous Delight.[94] It is surrounded by uniformly pure worlds as numerous as the atoms in a buddha *kṣetra*. The buddha there is named Solid Awakened Wisdom.

Above this world, beyond a number of worlds as numerous as the atoms in ten buddha *kṣetras*, on the same level as the Vajra Banner World, there is a world named Jewel Net Adornment. It is surrounded by uniformly pure worlds as numerous as the atoms in ten buddha *kṣetras*. The buddha there is named Radiance of Measureless Joyous Delight.

Above this world, beyond a number of worlds as numerous as the atoms in three buddha *kṣetras*, on the same level as the Sahā World, there is a world named Jeweled Lotus Lion Throne. It is surrounded by worlds as numerous as the atoms in thirteen buddha *kṣetras*. The buddha there is named Supreme Purity Not Heard in Vain.

Above this world, beyond a number of worlds as numerous as the atoms in seven buddha *kṣetras*, in the highest region of this world system, there is world called Jewel-Colored Dragon Light. It is surrounded by uniformly pure worlds as numerous as the atoms in twenty buddha *kṣetras*. The buddha there is named Brightness Shining Everywhere throughout the Dharma Realm.

Sons of the Buddha, within fragrant oceans such as these as numerous as the atoms in ten ineffables of buddha *kṣetras*, there exist world systems as numerous as the atoms in ten ineffables of buddha *kṣetras*. They all rest on a lotus adorned with a banner of sovereign *maṇi* jewels displaying the physical forms of all bodhisattvas. Every one of them has an uninterruptedly adorned border. Every one of them emanates jewel-colored radiance. Every one of them is covered above by light clouds. Every one of them possesses its own individual adornments. Every one of them is associated with different sorts of kalpas. Every one of them has buddhas appearing in it. Every one of them has the expounding of an ocean of the Dharma. Every one of them is everywhere filled with beings. Every one of them everywhere enters [every place] throughout the ten directions. And every one of them is supported by the empowerment of the spiritual powers of all buddhas.

Within every one of these world systems, all the worlds take all kinds of different adornments as the bases of their existence. They are all interconnected in the formation of the web of worlds and they are everywhere established in the various different aspects constituting the Flower Treasury Adornment Ocean of Worlds.

At that time, wishing to restate his meaning and assisted by the awesome power of the Buddha, Samantabhadra Bodhisattva then spoke these verses:

The Flower Treasury ocean of worlds
is identical to and no different from the Dharma realm.
With adornments that are extremely pure,
it abides in empty space.

Within this ocean of worlds,
there exist an inconceivable number of *kṣetra* systems.
Each and every one of them is independent
and they each are free of mixing or disorder with the others.

In the Flower Treasury Ocean of Worlds,
the *kṣetra* systems are well distributed,
unique in form, different in adornments,
and possessed of all sorts of diverse aspects.

The sounds of the transformations conjured by buddhas,
in their many different varieties, may form their essential substance.
Each, in ways befitting the power of his karmic deeds, sees
the marvelous adornments of these *kṣetra* systems.

[Some are] shaped like Mount Sumeru, a city wall, a net,
like whirlpools, wheels, spheres,
or like a vast blooming lotus flower
All of them mutually encircle each other.[95]

Or they may take the shape of a mountain banner, a tower,
a vortex, or a vajra.

In ways such as these, there exist inconceivable
vast *kṣetra* systems.

[Based on] immense oceans, pearls, [made of] flaming radiance,
or inconceivable nets of light,
all such *kṣetra* systems as these
reside entirely within a lotus flower.

In each and every one of those *kṣetra* systems
there are an ineffable number of nets of light.
Within that light, there appear the many *kṣetras*
which everywhere pervade the ocean of the ten directions.

All the lands enter entirely
into all the adornments
present within all the *kṣetra* systems
where they are all endlessly seen.

The inconceivable *kṣetra* systems,
and the boundless worlds—
Their many different sorts of marvelously fine adornments
all arise through the powers of the Great Rishis.[96]

In all of the *kṣetra* world systems,
there exist an inconceivable number of worlds.
In some cases still forming, in some cases deteriorating,
and in some cases having already been completely destroyed.

Just as with the leaves within a forest,
there are those still growing even as others are falling,
so too, within *kṣetra* systems such as these,
worlds are being created and destroyed.

Just as, in dependence upon the trees in a grove,
there are many different kinds of fruits,
so too, in dependence on *kṣetra* systems such as these,
many different kinds of beings dwell.

Just as, where the types of seeds vary,
the fruits which are produced are distinctly different,
so too, because of differences in the power of their karmic deeds,
beings' *kṣetras* are also not the same.

Just as, in the case of the mind king jewel,
in accordance with one's mind one views many different colors,
so too, because a being's mind is pure,
he will be able to see pure *kṣetras*.

Just as the great king of the dragons,
sends forth clouds which fill the sky,

in this same way, the power of the buddhas' vows
produces all these lands.

Just as a conjurer, by resort to the use of spells,
is able to manifest many different kinds of phenomena,
so too, because of the power of the karma of beings,
there exist such inconceivable lands.

Just as the many paintings
were created by a master painter,
so too, all the *kṣetras*
were created by the master painter of the mind.

The differences in the bodies of each being
arise in accordance with the discriminations in their minds.
In this same way, of the many different kinds of *kṣetras,*
none of them have not arisen as a consequence of karma.

Just as when one sees the Master Guide,[97]
he may appear in many different forms.
So too, in accordance with the mental actions of beings,
what they see in the many *kṣetras* is also just this way.

The boundaries of all of the *kṣetras*
are draped all around with nets of lotus flowers.
Their various types of appearances are different
and their adornments are all pure.

All those nets of lotus flowers
are where the network of *kṣetras* is established.
It is among these various types of adorning phenomena
that the many different kinds of beings reside.

In some cases, there are *kṣetras* in which
it is dangerous, and the terrain is not level.
It is because of the afflictions of beings
that they see circumstances such as those.

Whether defiled or pure,
there are countless such *kṣetra* systems
which arise in accordance with the minds of beings
and which are sustained by the powers of the bodhisattvas.

In some cases, there are *kṣetras* in which
there is defilement or purity.
These arise due to the power of karmic actions
or are transformationally created by bodhisattvas.

There are *kṣetras* that emanate light,
which are composed of immaculate jewels,

which have various kinds of marvelous adornments,
and which were purified by buddhas.

In every one of the *kṣetra* systems,
the kalpa-ending fires are inconceivable.
Although what appears then is the horror of destruction,
the places themselves always remain stable.

It is due to the power of beings' karma
that there arise the many *kṣetras*
which rest upon wind spheres
or rest upon water spheres.

The dharmas of the worlds are of this very sort:
The various things are all seen differently,
and yet, in truth, none of them are produced at all,
nor are any of them destroyed.

It is by each and every thought of the mind,
that the countless *kṣetras* are produced.
It is through the Buddha's awesome spiritual powers
that one may see them as entirely pure and free of defilement.

There are *kṣetras* formed from dirt
whose substances are very hard and stiff
and which are dark and devoid of any illumination.
These are places in which those with evil karma reside.

There are *kṣetras* formed from vajra
which are defiled, which involve great anxiety and fear,
and in which suffering is abundant and happiness is rare.
These are where those of only meager merit reside.

Some of them are composed of iron
and some are made from copper
or from stone mountains which are dangerous and frightening.
These are full of those who committed the evils of karmic offenses.

There are *kṣetras* in which there are hells
where beings undergo sufferings from which there is no rescue,
where they constantly dwell in the midst of darkness,
or where they are burned by oceans of blazing flames.

Some others also have animals
with many different kinds of ugly physical forms
who, due to their own bad karmic actions,
always endure all kinds of suffering and anguish.

In some of them, one sees the realms of Yama
in which beings, driven along by burning hunger and thirst,

climb great mountains of fire
and endure all kinds of extremely intense sufferings.

In some cases, there are *kṣetras*
formed from combinations of the seven types of jewels
in which there are all different kinds of palaces.
These circumstances are acquired due to pure karmic actions.

You should contemplate those worlds
in which there are humans and devas.
Through the development of the fruits of pure karma,
they may experience happiness all the time.

There exist even within each and every pore,
an inconceivable number of *koṭīs* of *kṣetras*
in which there are all kinds of different adorned appearances
which, even so, are never cramped for space.

Due to the karma of each and every being,
the worlds are of countless types.
Within them, grasping and attachment arise,
by which their experience of suffering or happiness differs.

There are *kṣetras* composed of the many sorts of jewels
which always emanate boundless radiance
and which, with their vajra and marvelous lotuses,
contain adornments that are pure and free of defilement.

There are *kṣetras* whose essential substance is light
which exist in dependence upon a sphere of light,
which are gold colored, fragrant with sandalwood,
and have flaming light clouds everywhere producing illumination.

There are *kṣetras* consisting of a lunar orb
draped all about with fragrant robes
and resting within a single lotus flower
which is everywhere full of bodhisattvas.

There are *kṣetras* composed of the many kinds of jewels
whose colors and appearances are free of all defilement,
and which, just as with the net of Indra,
emanate light which forever brightly shines.

There are *kṣetras* whose essential substance is fragrance.
Some are flowers made of vajra
or are forms made of the reflected light of *maṇi* jewels.
Contemplating them, one beholds their extreme purity.

Some are inconceivable *kṣetras*
composed of flower wreaths

that are entirely filled with transformation buddhas
and the pervasive radiance of bodhisattvas.

Some are pure *kṣetras*
entirely consisting of flowering trees
whose marvelous branches spread over a site of enlightenment
and shade it with clouds of *maṇi* jewels.

There are *kṣetras* illuminated by pure light,
composed of vajra flowers.
There are those consisting of sounds conjured by the Buddha
that are boundlessly arrayed in the form of a net.

There are *kṣetras* which have an appearance
like a bodhisattva's crown composed of wondrous *maṇi* jewels.
There are those which assume a form like a throne
and which arise from conjured light.

Some consist of sandalwood powder
and some are formed from the light emitted from between the brows.
And in some cases, sounds emanated from the Buddha's radiance
form these wondrous *kṣetras.*

There are those who see pure *kṣetras*
adorned with a single kind of light,
whereas some see them with many adornments.
These many different types are all extraordinarily marvelous.

Some of them use as their adornments
the marvelous things from ten lands,
whereas some take all of them from a thousand lands
to constitute their adornments.

In some cases, they use such things from a *koṭī* of *kṣetras*
to form the adornments for but a single land.
These many different appearances
then all appear there like reflected images.

There may be phenomena from an ineffable number of lands
which then serve to adorn but a single *kṣetra.*
Each and every one of these emanate light
which arises from the power of the Tathāgata's vows.

In some cases, there are those lands
which have been purified by the power of vows
in which, within all their adornments,
one views the many oceans of *kṣetras* everywhere.

In the pure lands reached
by all who cultivate the vows of Samantabhadra,

the adornments in the *kṣetras* of the three periods of time
all appear there within it.

Sons of the Buddha, you should contemplate
the awesome spiritual powers within the *kṣetra* systems
in which one is enabled to see as if in a dream
all the lands of the future.

All the worlds throughout the ten directions,
including the oceans of lands throughout the past—
they all, within but a single *kṣetra,*
manifest their appearances as if conjured there.

All buddhas of the three periods of time
as well as their lands
may all be completely seen
within but a single *kṣetra* system.

Through the spiritual powers of all buddhas,
even within an atom, there appear the many lands.
Of their many different varieties, all are clearly seen
like reflections which have no actual reality.

In some cases, there are many *kṣetras*
whose form is like that of an immense ocean.
In some cases, they resemble Mount Sumeru.
Such worlds are inconceivably numerous.

There are *kṣetras* which are well established
whose form is like that of Indra's net.
In some cases, they take the shape of a forest
entirely filled with buddhas.

In some cases, they assume the shape of a jeweled sphere.
In some cases they take the form of a lotus flower
or of an octagon replete with many forms of ornamentation.
In their many different types, they are all pure.

In some cases, they have a shape resembling a throne
or they have a triangular shape.
In some cases, they have the shape of a *khārīka* grain basket,
of a city's walls, or of a Brahma Heaven king's body.

In some cases, they may resemble the topknot of a celestial lord
or they appear in the shape of a half moon.
In some cases, they resemble a mountain of *maṇi* jewels
and in some cases, they appear as shaped like the sun.

In some instances, the shape of a world
is like that of whirlpool in a fragrant ocean.

In some cases, they take the form of a sphere of light.
In the past, these were purified by the Buddha.

In some cases, they take the shape of a wheel
or they are shaped like a sacrificial platform.
In some cases, they resemble the Buddha's hair mark,
the prominence on his crown, or his wide eyes.

In some cases, they resemble a buddha's hand
or they resemble a vajra pestle.
Some resemble the shape of a mountain of flaming light
in which bodhisattvas are present everywhere.

In some instances, they are shaped like a lion
or resemble the shape of a seashell.
They assume all kinds of forms and appearances
and their essential natures are each different.

Even within a single kind of *kṣetra* system,
the shapes of the *kṣetras* are endless.
They all depend on the power of the buddhas' vows
and mindful protection for their stable existence.

There are *kṣetras* which exist for a kalpa,
whereas some may exist for ten kalpas,
or even for more than a hundred thousand kalpas,
or for a period of kalpas as numerous as atoms in a land.

In some cases, during a single kalpa,
one may see a *kṣetra* pass through both formation and destruction,
whereas some may endure for measureless and innumerable kalpas,
or even up to inconceivably long periods of time.

In some cases, there are *kṣetras* in which a buddha is present,
or there may be *kṣetras* in which there is no buddha.
In some cases, there are those which have only a single buddha,
whereas some may have measurelessly many buddhas.

Wherever some land has no buddha,
within some other region's worlds
there may be a buddha who then comes there by emanation
in order to show the many works they are able to accomplish,

whereupon he passes away from the heavens, sends down his spirit,
dwells in the womb, manifests birth,
vanquishes Māra, realizes right enlightenment,
and then turns the wheel of the unexcelled Dharma.

Adapting to the mental dispositions of beings,
he manifests many different kinds of appearances

in order to turn the wheel of the sublime Dharma,
in all cases responding to their faculties and aspirations.

In each and every buddha *kṣetra,*
a single buddha comes forth and appears in the world
where he may pass through even a thousand *koṭīs* of years
during which he expounds the unexcelled Dharma.

If beings do not qualify as vessels of Dharma,
they remain unable to see buddhas.
Wherever there are those whose minds delight in it,
they see them in every place.

Within every one of the *kṣetras,*
they have a buddha who appears in the world.
The number of buddhas present in all *kṣetras*
equal an inconceivably great number of *koṭīs.*

Each and every one of the buddhas herein
manifests measurelessly many spiritual emanations
which all pervade the Dharma realm,
training an ocean of beings.

There are *kṣetras* entirely devoid of light
which are dark and beset by an abundance of terror.
The sufferings they experience such as knives and swords
would cause anyone witnessing them to be horrified by their cruelty.

Some of them have the radiance of the heavens,
some have light emanated by palaces,
and some have the light of the sun and the moon.
This net of *kṣetras* is inconceivable.

There are *kṣetras* that themselves are radiant,
whereas, in some, it is the trees which emanate light.
Where they have never had the anguish of sufferings,
this is because of the power of the merit of those beings.

Some have light emanated by mountains,
some have light produced by *maṇi* jewels,
and some have illumination produced by the light of lamps.
In all such cases, this is due to the power of beings' karma.

In some, there is the light of buddhas
which is filled with bodhisattvas.
There are those in which it is radiance emanated by lotus flowers
where the colors of their flaming light are extremely majestic and fine.

There are *kṣetras* illuminated by the light of flowers,
there are those illuminated by the glow of fragrant waters,

and there are those illuminated by unguent scents or burning incense.
All of these exist due to the power of pure vows.

There are those which are illuminated by the light of clouds,
those which are illuminated by seashells made of *maṇi* jewels,
and those illuminated by the light of a buddha's spiritual powers
which are able to emanate mind-pleasing sounds.

In some cases, they are illuminated by the light of jewels
and in some cases, they are illuminated by the flaming light of vajra.
Their pure sounds are able to produce distant tremors
and cause the places they reach to become free of the many sufferings.

In some, they have light produced by *maṇi* jewels,
in some, it is light produced by adornments,
and in some, it is light emanated by a site of enlightenment
that produces dazzling illumination within its congregation.

Buddhas emanate great radiance
filled with transformation buddhas.
Their light produces illumination that reaches everywhere
so that it pervades the entire Dharma realm.

There are extremely fearsome *kṣetras*
emanating howling screams and sounds of intense suffering.
Those sounds are extremely piteous and mournful
and they cause the hearer to be struck with revulsion and terror.

The hell and animal rebirth destinies
as well as Yama's realm[98]
are worlds associated with the turbidities and unwholesome paths[99]
from which there constantly issue the sounds of woeful suffering.

In some of them, there are lands from which
there always issue delightful sounds
that please the mind and accord with the teachings.
It is due to pure karmic actions that these are reached.

In some of them, there are lands from which
one constantly hears the voice of Indra,
or else hears the voices of the Brahma Heaven devas,
or else hears the voices of the lords of all other such worlds.

In some instances, there are *kṣetras*
in which marvelous sounds emanate from clouds,
from oceans of jewels, or from *maṇi* jewel trees,
or in which musical sounds fill every place.

From within the light of the nimbus of all buddhas
there come forth endless transformationally conjured sounds

as well as the sublime voices of bodhisattvas
heard everywhere throughout the *kṣetras* of the ten directions.

From within inconceivably many lands,
there come the sounds of the pervasive turning of the Dharma wheel,
the sounds emanated from oceans of vows,
and the marvelous sounds of cultivation of the practices.

All buddhas of the three periods of time
come forth into the worlds
in which their names are all entirely present
and their sounds resound endlessly.

In some *kṣetras*, one hears
the sounds of all buddhas' powers,
the grounds, the perfections, and also the immeasurable minds,
for dharmas such as these are all expounded there.

Through the power of the vows of Samantabhadra,
such wondrous sounds emanate throughout *koṭīs* of *kṣetras*
wherein his voice resounds like quaking thunder
and continues on for kalpas without end.

Within the pure lands, the Buddha
manifests the sounds of his sovereign mastery
so that, throughout the ten directions of the Dharma realm,
There are none who do not hear.

The End of Chapter Five

CHAPTER 6
Vairocana

At that time, Samantabhadra Bodhisattva again addressed the immense congregation, saying:

> Sons of the Buddha, in the ancient past, back before a number of kalpas equal to the number of atoms in a world, and then additionally, before twice that many past kalpas, there was an ocean of worlds known as Pure Light of the Universal Gateway. Within this ocean of worlds, there was a world known as Supreme Sound that took an ocean of *maṇi* jewel flower nets as the basis of its existence and that had a retinue of worlds as numerous as the atoms in Mount Sumeru. It had the shape of a perfect sphere and its land possessed countless adornments. It was surrounded by three hundred concentric rings of mountains forested with trees made from the many kinds of jewels and it was covered by clouds of all the varieties of jewels. It was brightly illuminated by immaculately pure light. Its cities and palaces resembled Mount Sumeru. Clothing, drink, and food spontaneously arrived in response to one's wishes. Its kalpa then was known as Various Adornments.
>
> Sons of the Buddha, within that Supreme Sound World, there was a fragrant ocean known as Pure Light. From within that ocean, there emerged an immense floral Mount Sumeru known as Banner Pervasively Adorned with Flaming Floral Light which was surrounded by balustrades made of the ten types of jewels.
>
> On that mountain, there was a great forest known as Circle of Maṇi Jewel Flower Branches. Arrayed around it were countless flower towers and countless bejeweled viewing terraces. There were countless banners of wonderful fragrance and countless bejeweled mountain banners with the most ultimate types of adornment. Countless bejeweled *puṇḍarīka* flowers thrived in place after place. It was surrounded by countless hanging nets of fragrant *maṇi* jewels and lotus flowers. Musical sounds resounded with harmonious and pleasing notes and incense clouds produced dazzling illumination. Each of these was present in such countless numbers that it would be impossible to fully describe them. There were hundreds of myriads of *koṭīs* of *nayutas* of cities completely surrounding it in which there dwelt many different kinds of beings.

Sons of the Buddha, to the east of this forest, there was a great city known as Flaming Radiance ruled over by a human king, one completely surrounded by hundreds of thousands of *koṭīs* of *nayutas* of cities. It was composed of combinations of pure and marvelous jewels and it was seven thousand *yojanas* in both length and width. Its outer walls were made from the seven types of precious jewels. The watchtowers and battlements for repelling invaders[100] were all lofty and beautiful.

It had seven concentric circles of bejeweled moats surrounding it which were full of fragrant waters. Spread about everywhere as adornments were *utpala* lotus flowers, *padma* lotus flowers, *kumuda* lotus flowers, and *puṇḍarīka* lotus flowers, all made of the many kinds of jewels. Seven rings of jeweled *tāla* trees completely encircled it. The palace and towers were all adorned with jewels. All different kinds of marvelous net canopies hung above them. Perfumes wafted about and scattered flowers decorated the areas between them. It had a hundred thousand *koṭīs* of *nayutas* of gates, all of them adorned with jewels. Before each of those gates, there were forty-nine bejeweled *śīla* banners arranged in sequential and orderly rows.

There were also a hundred thousand *koṭīs* of surrounding parks and groves in all of which there were all different kinds of various types of incense and the fragrance of *maṇi* jewel trees which wafted all about and pervaded every place. The many species of birds sang in harmony, delighting those who heard them.

Of the people who dwelt within this great city, none had not already completely developed the karmic reward of the psychophysical powers by which they ascended into space to come and go, traveling in the same way as the devas. Whatever their minds wished for arrived in response to their thoughts.

South of that city there was a city of the devas known as Adorned with Tree Blossoms. Circling around to the next city to its right, there was a great city of the dragons known as Ultimate. Next, there was a city of the *yakṣas* known as Supremely Marvelous Vajra Banner. Next, there was a city of the *gandharvas* known as Wondrous Palace. Next was a city of the *asuras* known as Jeweled Sphere. Next was a city of the *garuḍas* known as Adorned with Marvelous Jewels. Next was a city of *kiṃnaras* known as Sporting in Bliss. Next was a city of the *mahoragas* known as Vajra Banner. And next was a city of the Brahma Heaven King named All Kinds of Marvelous Adornments.

There were a hundred myriads of *koṭīs* of other cities such as these. Every one of these cities had a hundred thousand *koṭīs* of *nayutas* of towers surrounding it and every one of them had countless adornments.

Sons of the Buddha, within this Circle of Maṇi Jewel Flower Branches Forest, there was a site of enlightenment known as Pervasively Illuminating Jeweled Flowers. It was adorned with many large jewels spread all about. There were rings of *maṇi* jewel flowers that were everywhere in full bloom. It was lit up with fragrant lamps, the light from which shone with the colors of the many types of jewels. It was covered with clouds of flaming radiance and nets of light produced illumination everywhere. All of these adornments were forever producing marvelous jewels and, in all of the music, there was the constant playing of elegant sounds. Sovereign *maṇi* jewels displayed the images of bodhisattvas' bodies. All different kinds of marvelous flowers were arrayed everywhere throughout the ten directions.

Directly in front of that site of enlightenment, there was a great ocean known as Fragrant Maṇi Jewel Vajra from which there emerged an immense lotus flower known as Ring of Flaming Flower Stamens. That flower was a hundred *koṭīs* of *yojanas* wide and its stem, petals, stamens, and seed pod were all made of marvelous jewels. It was surrounded by ten ineffables[101] of hundreds of *koṭīs* of *yojanas* of lotus flowers. It always emanated light and constantly emitted wonderful sounds which completely pervaded the ten directions.

Sons of the Buddha, at the very beginning of the kalpa, that Supreme Sound World had *tathāgatas* as numerous as the atoms in ten Mount Sumerus who appeared in the world. The first of those buddhas was named Supreme Cloud on the Sumeru Mountain of All Meritorious Qualities Buddha.

Sons of the Buddha, you should know that, a hundred years before that buddha was about to appear, all the adornments in this great Circle of Maṇi Jewel Flower Branches Forest became entirely purified. That is to say:

Inconceivable clouds of flaming jewel light emerged;
They emanated sounds in praise of the Buddha's meritorious qualities;
They sent forth the sounds of innumerable buddhas' voices;
They spread forth nets of light which completely covered the regions of the ten directions;
The palaces and towers illuminated each other with dazzling light;

The light of jeweled flowers leapt up and gathered together in clouds;
These in turn resounded with wonderful voices speaking of the vast roots of goodness arising from the actions of all beings in previous lives;
They uttered the names of all buddhas of the three periods of time, speaking of the ultimate path of conduct and vows cultivated by all bodhisattvas; and
They recited many different phrases uttered by the Tathāgatas when turning the wheel of the wonderful Dharma.

There appeared signs of adornment such as these which revealed that the Tathāgata was about to come into the world. Because all the kings in that world saw these signs, their roots of goodness ripened and they all wished to see the Buddha, whereupon they came to the site of enlightenment.

At that time, Supreme Cloud on the Sumeru Mountain of All Meritorious Qualities Buddha suddenly appeared in the immense lotus flower at his site of enlightenment. His body was present everywhere and commensurate in scope with the true Dharma realm. He manifested birth in all buddha *kṣetras* and all those sites of enlightenment came to where he was.[102] His boundless and marvelous physical form was so completely pure that nothing in any world could outshine its brilliance. It possessed the many precious signs, every one of which was clearly visible. His image appeared in all the palaces so that all beings were able to see him with their own eyes. Boundlessly many transformation buddhas came forth from his body and light of many different colors completely filled the Dharma realm.

Just as, in the midst of this Pure Light Fragrant Ocean, his body appeared sitting on its throne in this Circle of Maṇi Jewel Flower Branches Forest on the summit of the Banner Adorned with Flaming Floral Light Mount Sumeru, so too did his body also manifest as sitting at the summit of all the sixty-eight thousand *koṭīs* of Mount Sumerus throughout that Supreme Sound World.

At that time, that buddha then emanated a great light from between his brows. That light known as Sound Initiating All Roots of Goodness had a retinue of light rays as numerous as the atoms in ten buddha *kṣetras*. It completely filled all lands throughout the ten directions and, wherever there were beings capable of being trained who were touched by this light, they awakened on their own, the heat of their delusions was extinguished, the nets of their hindrances were all sliced away, their mountains of obstacles were all demolished, their turbidity from defilements was all purified, they developed great resolute faith, they produced supreme roots of goodness, they forever abandoned all fear of encountering the difficulties,[103] they entirely extinguished all physical and mental suffering and anguish, they brought forth the resolve to see the Buddha, and they progressed toward all-knowledge.

At that time, due to having awakened by experiencing the touch of the Buddha's light, all the leaders of the world together with their retinues numbering in the countless hundreds of thousands all then went forth to visit the Buddha and prostrated in reverence at his feet.

Sons of the Buddha, within that great city of Flaming Radiance, there was a king named Joyously Beheld Fine Wisdom who was the leader of a hundred myriads of *koṭīs* of *nayutas* of cities, whose thirty-seven thousand wives and courtesans were headed by Meritorious Auspiciousness, and whose five hundred princes were headed by Light of Great Power. Prince Light of Great Power himself had ten thousand wives headed by Marvelous Sight.

At that time, after Prince Light of Great Power had seen the light of the Buddha, due to the power of roots of goodness cultivated in the past, he immediately realized the attainment of ten Dharma gateways. What were those ten? They were as follows:

He realized the attainment of the samādhi of all buddhas' sphere of meritorious qualities;

He realized the attainment of the *dhāraṇī* of the Universal Gateway into the Dharma of all Buddhas;

He realized the attainment of the vast treasury of skillful means of the *prajñā pāramitā*;

He realized the attainment of the great adornment of the great kindness by which one trains all beings;

He realized the attainment of the universal cloud-like sound of the great compassion;

He realized the attainment of the great sympathetic joy by which, with supreme resolve, one produces boundless meritorious qualities;

He realized the attainment of the great equanimity by which one awakens to the true character of all dharmas;

He realized the attainment of the great spiritual superknowledges as a treasury of vast impartially implemented skillful means;

He realized the attainment of the great vows that increase the power of resolute faith; and

He realized the attainment of the gateway of eloquence that everywhere enters the light of all-knowledge.

At that time, having acquired the light of dharmas such as these, Prince Light of Great Power, assisted by the awesome power of the Buddha, surveyed that immense congregation and then spoke these verses:

As the Bhagavat sits in the site of enlightenment,
his pure great radiance
is like the rising of a thousand suns
everywhere illuminating the realms of space.

After countless thousands of *koṭīs* of kalpas,
the Master Guide only then appears.
The Buddha now comes forth into the world,
where he is looked up to and served by all.

Contemplate within the light of the Buddha
the inconceivably many transformation buddhas
who, within all the palaces,
abide quiescently in meditative absorption.

Contemplate the Buddha's spiritual superknowledges
by which his pores emanate clouds of flaming light,
producing dazzling illumination of the world
with his endless light.

You should contemplate the body of the Buddha,
its net of light of the utmost purity,
and his manifesting of forms equal to those of all others
which everywhere fill the ten directions.

His marvelous voice pervades the world,
causing all who hear it to feel delighted.
It accords with the languages of all beings
as it praises the meritorious qualities of the buddhas.

All beings illuminated by the light of the Bhagavat
are all thus caused to be happy.
Wherever there is suffering, it is entirely extinguished,
and their minds then feel great joyous delight.

Contemplate the congregation of bodhisattvas
who have come from the ten directions to assemble here.
They all emanate clouds of *maṇi* jewels
which proclaim their praises of the buddhas.

The site of enlightenment emanates wondrous sounds.
Its sounds which are extremely deep and far-reaching

are able to extinguish the suffering of beings.
This is the spiritual power of the Buddha.

Everyone there is reverential.
Their minds feel great joyous delight.
Together in the presence of the Bhagavat,
they gaze up in admiration at the Dharma King.

Sons of the Buddha, when that Prince Light of Great Power uttered these verses, due to the spiritual powers of the Buddha, his voice everywhere pervaded that Supreme Sound World. At that time, after King Joyously Beheld Fine Wisdom had heard these verses, his mind was filled with great joy, whereupon he contemplated his retinue and spoke these verses:

You should swiftly call together
the entire royal assembly,
the princes, the chief ministers,
the officials of the cities and towns, and the rest.

Inform everyone in all the cities
that they should quickly beat the great drums
and assemble all the people
to all go forth and see the Buddha.

At every one of the crossroads,
one should ring the jeweled bells
so that all the wives, the children, and their retainers
will all go together to see the Tathāgata.

It would be fitting to see to completely cleansing
all the cities and their outlying precincts,
everywhere setting up supremely marvelous banners
decorated with *maṇi* jewels.

Raising up jewel curtains, hanging arrays of many nets,
sending forth sounds of singers like spreading clouds,
creating complete adornments even across the sky,
cause place after place to be completely filled with these.

See that the roads are all cleansed
and everywhere showered with marvelous robes.
Adorn and ride forth in your jeweled carriages
and come together with me to see the Buddha.

Each in accordance with their own resources—
everywhere rain down adornments
which all, spreading like clouds,
will completely fill the skies.

Fragrant flaming light lotus flower canopies,
necklaces made of half-moon jewels,
as well as countless marvelous robes—
You should rain down all such things as these.

Supremely marvelous *maṇi* jewel wheels
from Mount Sumeru and the fragrant oceans
as well as pure sandalwood incense
should all be rained down so that they fill the skies.

Garlands of flowers made of the many kinds of jewels,
adornments which are immaculately pure,
as well as *maṇi* jewel lamps—
enable them all to remain suspended in the air.

Take all of these to the Buddha
with minds filled with joyous delight,
and, together with wives, children, and retainers,
go to see the World Honored One.

At that time, King Joyously Beheld Fine Wisdom left the city of Flaming Radiance together with and surrounded by thirty-seven thousand wives and consorts headed by Meritorious Auspiciousness, the five hundred princes headed by Light of Great Power, sixty thousand great officials headed by one who was named Wisdom Power, and a congregation of other such followers as these which numbered seventy-seven hundred thousand *koṭīs* of *nayutas*. By resort to the King's powers, that entire immense congregation ascended into the sky along with all those offering gifts which everywhere filled the sky, whereupon they all went to where the Buddha was, bowed down in reverence at the Buddha's feet, and then sat off to one side.

There was also the *deva* king, Fine Transformation Banner, from the city known as Wondrous Blossoms, together with a retinue of ten *koṭīs* of *nayutas* of followers.

There was also the dragon king, Pure Light, from the city known as Ultimate Grandeur, together with a retinue of twenty-five *koṭīs* of followers.

There was also the *yakṣa* king, Courageous Stalwart, from the city known as Supreme Vajra Banner, together with a retinue of seventy-seven *koṭīs* of followers.

There was also the *gandharva* king, Joyous Vision, from the city known as Immaculate, together with a retinue of ninety-seven *koṭīs* of followers.

There was also the *asura* king, Contemplator of Pure Form, from the city known as Wondrous Wheel, together with a retinue of fifty-eight *koṭīs* of followers.

There was also the *garuḍa* king, Ten Powers Conduct, from the city known as Marvelous Adornment, together with a retinue of ninety-nine thousand followers.

There was also the *kiṃnara* king, Vajra Virtue, from the city known as Sporting in Bliss, together with a retinue of eighteen *koṭīs* of followers.

There was also the *mahoraga* king, Precious Praise Banner, from the city known as Vajra Banner, together with a retinue of three hundred thousand *koṭīs* of *nayutas* of followers.

There was also the Brahma Heaven king, Most Supreme, from the city known as Pure Marvelous Adornments, together with a retinue of eighteen *koṭīs* of followers.

All of the kings from the other hundreds of myriads of *koṭīs* of *nayutas* of such great cities went together with their retinues to visit Supreme Cloud on the Sumeru [Mountain][104] of All Meritorious Qualities Tathāgata where he dwelt, bowed down in reverence at the Buddha's feet, and then sat off to one side.

At that time, because that *tathāgata* wished to train beings, in the midst of that oceanic congregation at the site of enlightenment, he taught the Sutra of the Comprehensively Collected Dharma of Sovereign Mastery of All Buddhas of the Three Periods of Time, one that itself had a retinue of sutras as numerous as the atoms in a world. By adapting to the minds of beings as he did so, he enabled them all to thus gain benefit from this.

At this time, having heard this Dharma, Light of Great Power Bodhisattva then acquired the light of the ocean of Dharma that Supreme Cloud on the Sumeru [Mountain] of All Meritorious Qualities Buddha had collected in his previous lives, namely:

The wisdom light of the "identity of all Dharma collections" samādhi;

The wisdom light [of the knowledge that] all dharmas enter and abide in the very first instance of the resolve to attain bodhi;

The wisdom light of the pure eye [that sees] the treasury of light which everywhere pervades the ten directions of the Dharma realm;

The wisdom light that contemplates the ocean of great vows within the Dharma of all buddhas;

The wisdom light [that knows] the pure practices by which one enters the boundless ocean of meritorious qualities;

The wisdom light [that knows] the treasury of immense power and swiftness with which one progresses toward irreversibility [on the path];

The wisdom light [that knows] the Dharma realm's measureless powers of transformation by which one achieves emancipation from the wheel [of cyclic existence];

The wisdom light by which one decisively enters the ocean of measureless perfectly fulfilled meritorious qualities;

The wisdom light that completely knows the ocean of perfected adornments accomplished through all buddhas' decisive understanding;

The wisdom light that completely knows the ocean of spiritual superknowledges by which the Dharma realm's boundlessly many buddhas appear directly before all beings; and

The wisdom light by which one completely knows the dharmas of all buddhas' powers and fearlessnesses.

At that time, after having acquired countless kinds of wisdom light such as these, assisted by the awesome power of the Buddha, Light of Great Power Bodhisattva spoke these verses:

I heard the wondrous Dharma of the Buddha
and thus acquired the light of wisdom.
Because of this, I see the deeds
that the Bhagavat has done in the past.

All those places in which he took birth,
his different names and bodies,
as well as his offerings made to the buddhas—
I see all matters such as these.

In the past, in the presence of the buddhas,
he served them all,
and cultivated for countless kalpas
as he purified an ocean of *kṣetras*.

He gave up his own body
a boundlessly vast number of times
and cultivated the most superior practices
as he purified an ocean of *kṣetras*.

His ears, nose, head, hands, and feet,
as well as his palaces—
He relinquished these countless times
as he purified an ocean of *kṣetras*.

He was able in each and every *kṣetra*
and throughout inconceivably many *koṭīs* of kalpas
to cultivate the practices leading to bodhi
as he purified an ocean of *kṣetras*.

By the power of the great vows of Samantabhadra,
within the ocean of all buddhas,
he cultivated countless practices
as he purified an ocean of *kṣetras*.

Just as it is because of the sunlight's illumination
that one also sees the orb of the sun itself,
so too, by resort to the Buddha's light of wisdom,
I see that path that the Buddha himself has traveled.

I see the buddha's ocean of *kṣetras*,
his pure and grand radiance,
and his quiescent realization of bodhi
everywhere throughout the entire Dharma realm.

Just like the Bhagavat, I shall
engage in the vast purification of oceans of *kṣetras*, and,
with the assistance of the Buddha's awesome spiritual powers,
I shall cultivate the practices that lead to bodhi.

Sons of the Buddha, at that time, because he saw Supreme Cloud on the Sumeru Mouanuttarantain of Meritorious Qualities Buddha, served him, and made offerings to him, the mind of Light of Great Power Bodhisattva attained awakening in the presence of the Tathāgata. Then, for the sake of the entire world: he revealed the Tathāgata's ocean of past practices; he revealed the skillful means used in his past bodhisattva practices; he revealed the ocean of all buddhas' meritorious qualities; he revealed the pure wisdom by which one everywhere enters the Dharma realm; he revealed the sovereign powers used in the realization of buddhahood in all sites of enlightenment; he revealed the Buddha's powers, fearlessnesses, and nondiscriminating wisdom;[105] he revealed the pervasively manifested appearances of the Tathāgata's bodies;[106] he revealed the Buddha's inconceivable spiritual transformations; he revealed the adornments of countless pure buddha lands; and he revealed all the conduct and vows of Samantabhadra Bodhisattva. In so doing, he enabled beings as numerous as the atoms in Mount Sumeru to resolve to attain bodhi and enabled beings as numerous as the atoms in a buddha *kṣetra* to perfect the pure lands of the *tathāgatas*.

At that time, for the sake of Light of Great Power Bodhisattva, Supreme Cloud on the Sumeru Mountain of All Meritorious Qualities Buddha spoke these verses:

Good indeed, O Light of Great Power,
you who are widely renowned as a treasury of merit.
In order to benefit beings,
you have set out on the path to bodhi.

You have attained the light of wisdom
which extends everywhere throughout the Dharma realm.
Being vast in both merit and wisdom,
you are bound to acquire an ocean of deep wisdom.

Having cultivated in but a single *kṣetra*
throughout kalpas as numerous as a *kṣetra*'s atoms,
as you have observed with me,
one then becomes bound to attain wisdom such as this.

It is not the case that those of inferior practice
could ever come to know these skillful means.
Only if one acquires the power of great vigor
might one then become able to purify an ocean of *kṣetras*.

If in each and every atom,
one were to cultivate for countless kalpas,
only such a person as this would then be able to succeed
in purifying all buddha *kṣetras*.

One who can pass through an ocean of kalpas in cyclic existence
for the sake of each and every being
without his mind growing weary and slackening
is bound to become the world's Master Guide.

One who makes offerings to each and every buddha
even to the exhaustion of the bounds of the future
with a mind free of even a moment's weariness
is bound to succeed in the unsurpassable path.

The buddhas of the three periods of time
shall together assist the fulfillment of your vows
so that you will then personally abide
within the congregations of all buddhas.

The vows of all *tathāgatas*
are boundless.
Those with a penetrating comprehension of great wisdom
are able to know these skillful means.

Great Light, because you have made offerings to me,
you therefore attained great power
by which you enable beings as numerous as atoms
to become ripened in their progression toward bodhi.

The greatly renowned bodhisattvas
who cultivate the practices of Samantabhadra
and adorn an ocean of buddha *kṣetras*
are everywhere present throughout the Dharma realm.

Sons of the Buddha, you should all realize that, subsumed within that [Various] Great Adornments Kalpa,[107] there were small kalpas as numerous as a Ganges' sands. The life span of the people then was two small kalpas. Sons of the Buddha, the life span of that Supreme Cloud on the Sumeru [Mountain] of All Meritorious Qualities Buddha was fifty *koṭīs* of years. After that buddha passed into nirvāṇa, a buddha came forth into the world named King Adorned with the Pāramitās' Eye of Goodness who also achieved right enlightenment there within that great Circle of Maṇi Jewel Flower Branches Forest.

At that time, the youth, Light of Great Power, saw that *tathāgata* attain the universal and right enlightenment and manifest the power of his spiritual superknowledges, whereupon:

He attained the mindfulness-of-the-buddha samādhi known as "gateway to the boundless oceanic treasury";
He attained a *dhāraṇī* known as "great wisdom power's Dharma depths";
He immediately attained the great kindness known as "everywhere adapting to beings in training and liberating them";
He immediately attained the great compassion known as "the cloud that everywhere covers all realms";
He immediately attained the great sympathetic joy known as "treasury of the awesome power of all buddhas' ocean of meritorious qualities";
He immediately attained the great equanimity known as "the identity and purity of the nature of dharmas and empty space";
He immediately attained the *prajñā pāramitā* known as "the inherent stainlessness of the pure body of the Dharma realm";
He immediately attained the spiritual superknowledge known as "the universally adapting appearance of unimpeded radiance";
He immediately attained the eloquence known as "skillful penetration of the depths of stainlessness"; and
He immediately attained the light of wisdom known as "the pure treasury of all dharmas of the Buddha."

There were ten thousand Dharma gateways such as these. He attained a penetrating comprehension of them all.

At that time, assisted by the awesome power of the Buddha, that youth, Light of Great Power, spoke these verses for his entire retinue, saying:

Even in an inconceivable number of kalpas, it is difficult to meet
even one time the enlightened teacher who is a guide for the world.

The beings of this land have received an abundance of good fortune,
for now they are able to see a second buddha.

The Buddha's body everywhere emanates the great radiance
of the boundless and utmost purity of his physical marks.
Like a cloud, it fills up all lands
and everywhere praises the meritorious qualities of the buddhas.[108]

Those illuminated by that light are all filled with joyous delight
and, wherever beings are beset by suffering, it is all extinguished.
Each is moved to feel reverence and produce thoughts of kindness.
These are all masterful functions brought about by the Tathāgata.

He sends forth clouds of inconceivably many transformations
which, emanating nets of infinitely varicolored radiance,
fill up all the lands throughout the ten directions.
These are manifested by the Buddha's spiritual superknowledges.

From each and every pore, there appear clouds of light
which pervade all of space and send forth a great sound.
Of all the nether-world regions, none are not thus illuminated,
whereupon the many sufferings of the hells are all extinguished.

The Tathāgata's wondrous voice pervades the ten directions
where it uses all languages to expound the Dharma,
adapting to beings' strengths arising from their past lives' goodness.
These are functions of the Great Master's spiritual transformations.

The Buddha comes forth and appears
in all the measureless and boundless oceans of great congregations,
and everywhere turns the wheel of the endless and sublime Dharma,
thereby bringing about the training of all beings.

The boundless power of the Buddha's spiritual superknowledges
manifests within all the *kṣetras*
where the Well Gone One of unimpeded wisdom such as this
realizes right enlightenment in order to benefit beings.

You should all be moved to thoughts of joyous delight
and be filled with exultation, happiness, and extreme reverence.
I shall go together with you to meet him.
If one sees the Tathāgata, his many sufferings will all cease.

Bring forth the resolve dedicated to progressing toward bodhi,
and bear all beings in mind with kindness.
If everyone abides in the vast vows of Samantabhadra,
we shall acquire sovereign mastery just as has the Dharma King.

Sons of the Buddha, when the youth, Light of Great Power, spoke these verses, due to the spiritual power of the Buddha, his voice became so unimpeded that, in all worlds, everyone was able to hear it, whereupon countless beings resolved to attain bodhi.

At that time, Prince Light of Great Power, together with his parents and their retinues, surrounded by countless hundreds of thousands of *koṭīs* of *nayutas* of beings, with cloud-like jeweled canopies everywhere filling the sky, all went together to visit King Adorned with the Pāramitās' Eye of Goodness Tathāgata. That buddha then taught them the Sutra on the Pure Adornment of the Dharma Realm's Essential Nature, one with a retinue of sutras as numerous as the atoms in an ocean of worlds. Having heard the teaching of that scripture, that entire great congregation then:

Attained a kind of pure knowledge known as "the penetration of all pure skillful means";
Attained a ground known as "stainless light";
Attained a cycle of *pāramitās* known as "revealing the adornments loved by the entire world";
Attained a cycle of increasingly vast practices known as "everywhere entering all *kṣetras*, boundless radiance, and pure views";[109]
Attained a cycle of progressive practices known as "radiant banner of a cloud of stainless merit";
Attained a cycle of progressively penetrated realizations known as "vast radiance of the ocean of all dharmas";
Attained ever more profound preparatory practices known as "adornment with great wisdom";
Attained an ocean of crown-anointing wisdom known as "effortless cultivation of the ultimate sublime vision";
Attained a complete manifestation of vast radiance known as "universal illumination of the reflected light emanating from the Tathāgata's signs of an ocean of meritorious qualities"; and
Attained the pure wisdom which produces the power of vows known as "treasury of the power of measureless vows and resolute faith."

At that time, that buddha spoke verses for Light of Great Power Bodhisattva, saying:

Good Indeed, O Ocean of Meritorious Qualities and Wisdom.
Having resolved to progress toward the great bodhi,
you are bound to attain the inconceivable realm of buddhahood
and become a place of refuge for beings everywhere.

You have already brought forth an ocean of great wisdom
and are thus able to thoroughly understand all dharmas.

You are bound to use inconceivably marvelous skillful means
to enter the Buddha's endless sphere of action.

You have already seen all buddhas' cloud of meritorious qualities
and have already entered the ground of inexhaustible wisdom.
As for the ocean of *pāramitās* and skillful means,
you, O One of Great Renown, are bound to completely fulfill them.

You have already acquired the skillful means and *dhāraṇī* gateways
as well as the gateway of inexhaustible eloquence.
Having cultivated all the different kinds of conduct and vows,
you are bound to perfect the incomparably great wisdom.

You have already brought forth an ocean of vows
and you have already entered an ocean of samādhis.
You are bound to perfect the various kinds of great spiritual powers
as well as all the inconceivable dharmas of the Buddha.

You have reached the very ends of the inconceivable Dharma realm
and have already purified the vast and deep resolve.
Going everywhere to see all buddhas of the ten directions,
you engage in the pure adornment of the ocean of the many *kṣetras.*

You have already entered my bodhi practices
and the ocean of original deeds and expedients practiced in the past.
Just as I cultivated and purified them,
you have awakened to all such marvelous practices as these.

In each and every one of countless *kṣetras,*
I presented all different sorts of offerings to an ocean of buddhas,
cultivating just as they did the result which was then attained.
You yourself have witnessed all adornments such as these.

It is through the cultivation of pure practices in all *kṣetras*
throughout a vast and endless ocean of kalpas,
doing so with solid and inconceivable vows,
that you are bound to gain these spiritual powers of the Tathāgata.

Through making offerings to all buddhas without exception
and adorning the lands until they are all purified
while cultivating the marvelous practices in every kalpa,
you are bound to perfect the buddhas' great meritorious qualities.

Sons of the Buddha, after King Adorned with the Pāramitās' Eye of Goodness Tathāgata entered nirvāṇa, King Joyously Beheld Fine Wisdom soon afterward also passed on from that world. The youth, Light of Great Power, then took on the position of wheel-turning king. Then, within that Circle of Maṇi Jewel Flower Branches Forest, a third *tathāgata* appeared in the world, one by the name of Ocean of Supreme Meritorious Qualities.

At that time, having observed the signs of that *tathāgata*'s realization of buddhahood, Light of Great Power Wheel-turning King then went to where that buddha was, accompanied by his retinue, four divisions of soldiers, and all the citizens of the cities and villages, all of whom brought along the seven kinds of jewels. They then offered up to that buddha an immense tower adorned with every kind of fragrant *maṇi* jewel.

At that time, in that very forest, that *tathāgata* taught the Sutra on the Radiant Practices of the Bodhisattva's Universal Eye, one that had a retinue of sutras as numerous as the atoms in a world. After hearing this Dharma, Light of Great Power Bodhisattva then acquired a samādhi known as Universal Light of Great Merit. Because he acquired this samādhi, he was then able to completely know the ocean of meritorious and non-meritorious aspects of all bodhisattvas and all beings throughout the past, present, and future.

At that time, that buddha spoke verses for Light of Great Power Bodhisattva, saying:

It is good indeed, meritorious Light of Great Power,
that you and the others have all come here to visit me,
and that, due to sympathetic mindfulness of the ocean of all beings,
you have produced the great vow's resolve to attain supreme bodhi.

For the sake of all suffering beings,
you raised the mind of great compassion to enable their liberation
and thus shall become a refuge for the many deluded beings.
This is what constitutes the bodhisattva's practice of skillful means.

Wherever there is a bodhisattva able to remain steadfast
in cultivating supreme practices without weariness or indolence
with the most supreme and superior unimpeded understanding,
he is bound to acquire sublime wisdom such as this.

O Light of Merit, Banner of Merit,
Abode of Merit, and Ocean of Merit—
All the vows of Samantabhadra Bodhisattva
are such that you, O Great Light, are able to enter them.

Because of these vast vows, you will be able
to enter the inconceivable ocean of all buddhas.
The ocean of merit of all buddhas is boundless.
With sublime understanding, you will be able to see it all.

In the lands throughout the ten directions,
you will see all of the measurelessly and boundlessly many buddhas.

As for the ocean of all past practices of those buddhas,
you will completely see all matters such as these.

Wherever there are those who dwell in this ocean of skillful means,
they are certainly bound to enter the wisdom grounds.
This is to accord with all buddhas in one's training.
One such as this is definitely bound to realize all-knowledge.

In the ocean of all *kṣetras,* you cultivate all practices
throughout an ocean of kalpas as numerous as atoms.
Having thus trained in all the practices of all the *tathāgatas,*
you are bound then to attain the realization of buddhahood.

Just as you have observed throughout the ten directions
the most ultimate purification of the ocean of all *kṣetras,*
so too shall be the purification of your own *kṣetra,*
This is what those of boundless vows are bound then to attain.

All those in the ocean of this site of enlightenment's congregation,
having heard your vows, are now delighted.
They all enter into the vast vehicle of Samantabhadra
and resolve to dedicate this to their progression toward bodhi.

Thus, into each and every one of the boundlessly many lands,
they shall all enter and cultivate throughout an ocean of kalpas,
and, by the power of vows, they will be able to perfectly fulfill
all of the practices of Samantabhadra Bodhisattva.

Sons of the Buddha, yet another buddha came forth and appeared within that Circle of Maṇi Jewel Flower Branches Forest, one named Universally Famous Banner of the Eye of the Lotus. During that era, Light of Great Power reached the end of this life there and was reborn atop Mount Sumeru in the celestial city known as Quiescent Jeweled Palace. There he became a great heavenly king known as Banner of Stainless Merit. He went with a congregation of devas to visit that Buddha and presented him with an offering of a cloud that rained down bejeweled flowers.

At that time, that *tathāgata* spoke for their sakes the Pervasive Illumination of the Universal Gateway of Vast Skillful Means Sutra, one that had a retinue of sutras as numerous as the atoms in an ocean of worlds. Having heard this sutra, that congregation of devas then acquired a samādhi known as "treasury of delight in the universal gateway." Through the power of that samādhi, they were then able to enter the ocean of the true character of all dharmas. Having acquired this benefit, they then departed from that site of enlightenment and returned to their original place.

The End of Chapter Six

CHAPTER 7

The Names of the Tathāgata

At that time, the Bhagavat was in the state of Magadha where he was abiding in accordance with the *araṇya* dharma[110] at the site of enlightenment. Having just attained the right enlightenment, he sat in the Hall of Universal Radiance on the lotus flower dais lion throne where:

His marvelous awakening was in all respects completely fulfilled;
He had forever cut off the two types of actions;[111]
He had acquired the penetrating comprehension of the dharma of signlessness;[112]
He had come to dwell where buddhas dwell;
He had attained the equality of the buddhas;[113]
He had reached the station free of obstacles;
He had attained the Dharma that cannot be overturned;[114]
He had become unimpeded in his actions;
He had established what is inconceivable; and
He had attained the universal vision of the three periods of time.

He dwelt together with bodhisattvas as numerous as the atoms in ten buddha *kṣetras*, none of whom had not already reached the stage of having but one more birth.[115] They had all come from other regions to assemble there. They all skillfully contemplated:

All realms of beings;
The Dharma realm;
The realms of the world;
The realm of nirvāṇa;
The rewards and retributions of all actions;
The sequences involved in actions of the mind;
The meanings of all literary compositions;
The mundane and the supramundane;
The conditioned and the unconditioned; and
The past, the present, and the future.

At that time, those bodhisattvas had this thought:

> "If the Bhagavat were to see fit to have pity on us, we pray that, in accordance with our wishes, he would reveal and explain to us the buddha *kṣetras*, the station of buddhahood, the adornment of the buddha *kṣetras*, the nature of the dharmas of buddhahood, the

> purification of the buddha *kṣetras*, the Dharma taught by the buddhas, the essential nature of the buddha *kṣetras*, the awesome virtue of the buddhas, the establishment of the buddha *kṣetras*, and the great bodhi of the buddhas.
>
> Just as all buddhas, the *bhagavats*, in all worlds throughout the ten directions, to develop all bodhisattvas, to prevent the severance of the *tathāgatas'* lineages, to rescue all beings, to cause all beings to forever abandon all afflictions, to enable them to completely know all the practices, to expound on all dharmas, to cause the cleansing of all defilements, to forever sever the net of all doubts, to uproot all wants, and to destroy the bases of craving-based attachments—they then explained the ten dwellings, the ten practices, the ten dedications, the ten treasuries, the ten grounds, the ten vows, the ten meditative absorptions, the ten superknowledges, and the ten summits, while also teaching the ground of the Tathāgata, the Tathāgata's spheres of action, the Tathāgata's spiritual powers, the Tathāgata's deeds, the Tathāgata's powers, the Tathāgata's fearlessnesses, the Tathāgata's samādhis, the Tathāgata's spiritual superknowledges, the Tathāgata's sovereign masteries, the Tathāgata's unimpeded abilities, the Tathāgata's eyes, the Tathāgata's ears, the Tathāgata's nose, the Tathāgata's tongue, the Tathāgata's body, the Tathāgata's mind faculty, the Tathāgata's eloquence, the Tathāgata's wisdom, and the Tathāgata's supremacy. We pray that the Buddha, the Bhagavat, will also explain these matters for our sakes.

At that time, knowing the thoughts in the minds of the bodhisattvas, the Bhagavat manifested spiritual superknowledges suited to each type of being. Then, after manifesting his spiritual superknowledges:

Off to the east, beyond worlds as numerous as the atoms in ten buddha *kṣetras*, there was a world called Golden Form in which there was a buddha named Unshakable Wisdom. There was a bodhisattva in that world named Mañjuśrī who came to pay respects to the Buddha together with bodhisattvas as numerous as the atoms in ten buddha *kṣetras*. Having arrived, they bowed down in reverence[116] and then transformationally created lotus flower dais lion seats off to the east where they sat in the lotus posture.

Off to the south, beyond worlds as numerous as the atoms in ten buddha *kṣetras*, there was a world called Wondrous Form in which there was a buddha named Unimpeded Wisdom. There was a bodhisattva there named Foremost Enlightenment who came to pay respects to the Buddha together with bodhisattvas as numerous as the atoms in ten buddha *kṣetras*. Having arrived, they bowed down in reverence and then transformationally created lotus flower dais lion seats off to the south where they sat in the lotus posture.

Off to the west, beyond worlds as numerous as the atoms in ten buddha *kṣetras,* there was a world called Lotus Flower Form in which there was a buddha named Darkness-Destroying Wisdom. There was a bodhisattva there named Foremost Wealth who came to pay respects to the Buddha together with bodhisattvas as numerous as the atoms in ten buddha *kṣetras*. Having arrived, they bowed down in reverence and then transformationally created lotus flower dais lion seats off to the west where they sat in the lotus posture.

Off to the north, beyond worlds as numerous as the atoms in ten buddha *kṣetras,* there was a world called Campaka Flower Form in which there was a buddha named Awesome Mannered Wisdom. There was a bodhisattva there named Foremost Jewel who came to pay respects to the Buddha together with bodhisattvas as numerous as the atoms in ten buddha *kṣetras*. Having arrived, they bowed down in reverence and then transformationally created lotus flower dais lion seats off to the north where they sat in the lotus posture.

Off to the northeast, beyond worlds as numerous as the atoms in ten buddha *kṣetras,* there was a world called Utpala Flower Form in which there was a buddha named Sign-Cognizing Wisdom. There was a bodhisattva there named Foremost Meritorious Qualities who came to pay respects to the Buddha together with bodhisattvas as numerous as the atoms in ten buddha *kṣetras*. Having arrived, they bowed down in reverence and then transformationally created lotus flower dais lion seats off to the northeast where they sat in the lotus posture.

Off to the southeast, beyond worlds as numerous as the atoms in ten buddha *kṣetras,* there was a world called Gold Form in which there was a buddha named Ultimate Wisdom. There was a bodhisattva there named Foremost Eye who came to pay respects to the Buddha together with bodhisattvas as numerous as the atoms in ten buddha *kṣetras*. Having arrived, they bowed down in reverence and then transformationally created lotus flower dais lion seats off to the southeast where they sat in the lotus posture.

Off to the southwest, beyond worlds as numerous as the atoms in ten buddha *kṣetras,* there was a world called Jeweled Form in which there was a buddha named Supreme Wisdom. There was a bodhisattva there named Foremost Vigor who came to pay respects to the Buddha together with bodhisattvas as numerous as the atoms in ten buddha *kṣetras.* Having arrived, they bowed down in reverence and then transformationally created lotus flower dais lion seats off to the southwest where they sat in the lotus posture.

Off to the northwest, beyond worlds as numerous as the atoms in ten buddha *kṣetras,* there was a world called Vajra Form in which there was a buddha named Sovereign Wisdom. There was a bodhisattva there named Foremost Dharma who came to pay respects to the Buddha together with bodhisattvas as numerous as the atoms in ten buddha *kṣetras.* Having arrived, they bowed down in reverence and then transformationally created lotus flower dais lion seats off to the northwest where they sat in the lotus posture.

Off in the regions toward the nadir, beyond worlds as numerous as the atoms in ten buddha *kṣetras,* there was a world called Crystal Form in which there was a buddha named Pure Wisdom. There was a bodhisattva there named Foremost Wisdom who came to pay respects to the Buddha together with bodhisattvas as numerous as the atoms in ten buddha *kṣetras.* Having arrived, they bowed down in reverence and then transformationally created lotus flower dais lion seats off in the direction of the nadir where they sat in the lotus posture.

Off in the regions toward the zenith, beyond worlds as numerous as the atoms in ten buddha *kṣetras,* there was a world called Equal Form in which there was a buddha named Contemplative Wisdom. There was a bodhisattva there named Foremost Worthy who came to pay respects to the Buddha together with bodhisattvas as numerous as the atoms in ten buddha *kṣetras.* Having arrived, they bowed down in reverence and then transformationally created lotus flower dais lion seats off in the direction of the zenith where they sat in the lotus posture.

At that time, Mañjuśrī Bodhisattva-mahāsattva, assisted by the awesome powers of the Buddha, surveyed the entire congregation of bodhisattvas and spoke these words:

> These bodhisattvas are exceedingly rare. Sons of the Buddha, the lands of the buddhas are inconceivable. The station of buddhahood, the adornment of the buddha *kṣetras,* the nature of the dharmas of buddhahood, the purification of the buddha *kṣetras,* the Dharma taught by the buddhas, the emergence of the buddhas, the establishment of the buddha *kṣetras,* and the buddhas' *anuttara-samyak-saṃbodhi* are all inconceivable.
>
> And how is this so? Sons of the Buddha, all buddhas throughout the worlds of the ten directions, knowing the differences in all

beings' aspirations, adapt to what is appropriate for them and speak Dharma in order to train them. He engages in actions such as these throughout realms equal in their vastness to the entire Dharma realm and the realms of empty space.

Sons of the Buddha, within the four continents of this Sahā World, the Tathāgata uses many different bodies with many different designations, many different physical appearances, many different heights, many different life spans, many different locations, many different faculties, many different birthplaces, many different languages, and many different contemplations to enable all beings to each acquire knowledge and vision.

Sons of the Buddha, even within these four continents, the Tathāgata may be known as Perfected in Every Meaning, may be known as Full Moon, may be known as Lion's Roar, may be known as Śākyamuni, may be known as Seventh Rishi, may be known as Vairocana, may be known as Gotama, may be known as the Great Śrāmaṇa, may be known as Supreme, or may be known as the Guiding Master. He is known by a myriad names such as these by which he enables all beings to each acquire knowledge and vision.

Sons of the Buddha, to the east of these four continents, there is another world called Well Protected in which the Tathāgata may be known as Vajra, may be known as Sovereign Mastery, may be known as Wise, may be known as Invincible, may be known as Cloud King, may be known as Uncontentious, may be known as Able to Lead, may be known as Mind's Delight, may be known as Incomparable, or may be known as Beyond Discourse. He is known by a myriad names such as these by which he enables all beings to each acquire knowledge and vision.

Sons of the Buddha, to the south of these four continents, there is another world called Difficult to Endure in which the Tathāgata may be known as Indra, may be known as Precious Name, may be known as Stainless, may be known as Truth, may be known as Able to Train, may be known as Joyful, may be known as Great Fame, may be known as Able to Benefit, may be known as Boundless, or may be known as Supreme. He is known by a myriad names such as these by which he enables all beings to each acquire knowledge and vision.

Sons of the Buddha, to the west of these four continents, there is another world called Personal Wisdom in which the Tathāgata may be known as Water Deva, may be known as Joy to Behold, may be known as Supreme King, may be known as Training Deva, may be known as Genuine Wisdom, may be known as Arrived at the Ultimate, may be known as Joyous, may be known as Dharma Wisdom, may be known as Done with the Work, or may be known as Dwelling in Goodness. He is known by a myriad names such as these by which he enables all beings to each acquire knowledge and vision.

Sons of the Buddha, to the north of these four continents, there is another world called Lion of Existence in which the Tathāgata may be known as Great Muni, may be known as Ascetic, may be known as World Honored One, may be known as Supreme Field, may be known as Omniscient, may be known as Mind of Goodness, may be known as Pristine Purity, may be known as Īśvaradhvana,[117] may be known as Supreme Benefactor, or may be known as Consummate Ascetic. He is known by a myriad names such as these by which he enables all beings to each acquire knowledge and vision.

Sons of the Buddha, to the northeast of these four continents, there is another world called Wondrous Contemplation in which the Tathāgata may be known as Subduer of Demons, may be known as Perfected, may be known as Extinguished, may be known as Worthy Deva, may be known as Beyond Desires, may be known as Supreme Wisdom, may be known as Equanimous Mind, may be known as Invincible, may be known as Wisdom Sound, or may be known as Rare Manifestation. He is known by a myriad names such as these by which he enables all beings to each acquire knowledge and vision.

Sons of the Buddha, to the southeast of these four continents, there is another world called Joyous Bliss in which the Tathāgata may be known as Ultimate Majesty, may be known as Mass of Flaming Light, may be known as Universal Knower, may be known as Esoteric Mystery, may be known as Liberated, may be known as Peacefully Abiding Nature, may be known as Dharma-Accordant Conduct, may be known as Pure-Eyed King, may be known as Greatly Valiant Stalwart, or may be known as Power of Vigor. He is known by a myriad names such as these by which he enables all beings to each acquire knowledge and vision.

Sons of the Buddha, to the southeast of these four continents, there is another world called Extremely Durable in which the Tathāgata may be known as Peacefully Abiding, may be known as Wisdom King, may be known as Perfect Fulfillment, may be known as Unshakable, may be known as Wondrous Eyes, may be known as Summit King, may be known as Sovereign Sound, may be known as Giver of Everything, may be known as Rishi Who Supports the Multitude, or may be known as Supreme Sumeru. He is known by a myriad names such as these by which he enables all beings to each acquire knowledge and vision.

Sons of the Buddha, to the northwest of these four continents, there is another world called Wondrous Ground in which the Tathāgata may be known as Universally Pervasive, may be known as Flaming Light, may be known as Maṇi Jewel Topknot, may be known as Worthy of Remembrance, may be known as Unsurpassable Meaning, may be known as Forever Joyous, may be known as Pure Nature, may be known as Sphere of Light, may be known as Long Arms, or may be known as Abiding in the Origin. He is known by a myriad names such as these by which he enables all beings to each acquire knowledge and vision.

Sons of the Buddha, in the regions below these four continents, there is another world called Flaming Wisdom in which the Tathāgata may be known as Accumulated Roots of Goodness, may be known as Lion Signs, may be known as Fiercely Sharp Wisdom, may be known as Flaming Golden Light, may be known as Guide for All, may be known as Ultimate Sound, may be known as Benefactor, may be known as Arrived at the Ultimate, may be known as God of Truth, or may be known as Pervasively Supreme. He is known by a myriad names such as these by which he enables all beings to each acquire knowledge and vision.

Sons of the Buddha, in the regions above these four continents, there is another world called Maintaining the Ground in which the Tathāgata may be known as Possessed of Wisdom, may be known as Pure Countenance, may be known as Enlightened Wisdom, may be known as Foremost Superiority, may be known as Creator of Adornments, may be known as Inspiring Delight, may be known as Fulfilled Mind, may be known as Like a Blaze, may be known as Upholder of Precepts, or may be known as Path of Unity. He is known by a myriad names such as these by which he enables all beings to each acquire knowledge and vision.

Sons of the Buddha, this Sahā world has a hundred *koṭīs* of four-continent lands in which the Tathāgata is known by hundreds of myriads of *koṭīs* of different names by which he enables all beings to each acquire knowledge and vision.

Sons of the Buddha, the next world to the east of this Sahā world is called Secret Training in which the Tathāgata may be known as Equanimous, may be known as Extraordinary Supremacy, may be known as Comfort, may be known as Mind Enlightener, may be known as Learned Wisdom,[118] may be known as Truthful Discourse, may be known as Realized Sovereign Mastery, may be known as

Supreme Body, may be known as Great Valor, or may be known as Incomparable Wisdom. He is known by hundreds of myriads of *koṭīs* of different names such as these by which he enables all beings to each acquire knowledge and vision.

Sons of the Buddha, the next world to the south of this Sahā world is called Overflowing Abundance in which the Tathāgata may be known as Original Nature, may be known as Diligent Intent,[119] may be known as Unsurpassed Honored One, may be known as Great Wisdom Torch, may be known as Independent, may be known as Light Treasury, may be known as Wisdom Treasury, may be known as Merit Treasury, may be known as God Among Gods, or may be known as Great Sovereign Mastery. He is known by hundreds of myriads of *koṭīs* of different names such as these by which he enables all beings to each acquire knowledge and vision.

Sons of the Buddha, the next world to the west of this Sahā world is called Stainless in which the Tathāgata may be known as Mind-Made, may be known as Path Knower, may be known as Origin of Peaceful Dwelling, may be known as Able to Untie the Bonds, may be known as Penetrator of Meaning, may be known as Delighting in Discernment, may be known as Supreme View, may be known as Trainer of Conduct, may be known as Manifold Austerities, or may be known as Perfected Power. He is known by hundreds of myriads of *koṭīs* of different names such as these by which he enables all beings to each acquire knowledge and vision.

Sons of the Buddha, the next world to the north of this Sahā world is called Bountiful Bliss in which the Tathāgata may be known as Campaka Flower Form, may be known as Solar Treasury, may be known as Station of Goodness, may be known as Manifest Spiritual Superknowledges, may be known as Transcendent Nature, may be known as Wisdom Sun, may be known as Unimpeded, may be known as Appearing Like the Moon, may be known as Swift Wind, or may be known as Pure Body. He is known by hundreds of myriads of *koṭīs* of different names such as these by which he enables all beings to each acquire knowledge and vision.

Sons of the Buddha, the next world to the northeast of this Sahā world is called Attraction in which the Tathāgata may be known as Forever Free of Suffering, may be known as Universal Liberation, may be known as Great Hidden Treasure, may be known as Liberated Wisdom, may be known as Treasury of the Past, may be known as Jewel Radiance, may be known as World Transcendence, may be known as Ground of the Unimpeded, may be known as Treasury of Pure Faith, or may be known as Unshakable Mind. He is known by hundreds of myriads of *koṭīs* of different names such as these by which he enables all beings to each acquire knowledge and vision.

Sons of the Buddha, the next world to the southeast of this Sahā world is called Beneficence in which the Tathāgata may be known as Manifest Radiance, may be known as Wisdom of Cessation, may be known as Exquisite Sound, may be known as Supreme Faculties, may be known as Canopy of Adornments, may be known as Root of Vigor, may be known as Perfected Discernment, may be known as Supreme Meditative Absorption, may be known as Simplified Discourse, or may be known as Ocean of Wisdom. He is known by hundreds of myriads of *koṭīs* of different names such as these by which he enables all beings to each acquire knowledge and vision.

Sons of the Buddha, the next world to the southwest of this Sahā world is called Rarity in which the Tathāgata may be known as Lord of the Munis, may be known as Replete With the Many Jewels, may be known as Liberation from the World, may be known as Faculty of Universal Awareness, may be known as Supreme Speech, may be known as Utterly Clear Vision, may be known as Sovereign Faculties, may be known as Great Master of the Rishis, may be known as Karmic Guide, or may be known as Vajra Lion. He is known by hundreds of myriads of *koṭīs* of different names such as these by which he enables all beings to each acquire knowledge and vision.

Sons of the Buddha, the next world to the northwest of this Sahā world is called Joyous Delight in which the Tathāgata may be known as Mass of Wonderful Flowers, may be known as Sandalwood Canopy, may be known as Lotus Treasury, may be known as Beyond All Dharmas, may be known as Dharma Jewel, may be known as Born Again, may be known as Pure and Marvelous Canopy, may be known as Vast Eye, may be known as Possessed of Good Dharmas, may be known as Especially Mindful of Dharma, or may be known as Net Treasury. He is known by hundreds of myriads of *koṭīs* of different names such as these by which he enables all beings to each acquire knowledge and vision.

Sons of the Buddha, the next world below this Sahā world is called Gate Key in which the Tathāgata may be known as Generating Blazing Light, may be known as Subduer of the Poisons, may be known as Indra's Bow, may be known as Abode of Impermanence, may be known as Origin of Enlightenment, may be known as Severing Proliferation, may be known as Great Swiftness, may be known as Forever Delighting in Giving, may be known as Path of

Discernment, or may be known as Banner of Victory. He is known by hundreds of myriads of *koṭīs* of different names such as these by which he enables all beings to each acquire knowledge and vision.

Sons of the Buddha, the next world above this Sahā world is called Shaking Sound in which the Tathāgata may be known as Banner of Valor, may be known as Measureless Jewels, may be known as Delighting in Great Giving, may be known as Celestial Light, may be known as Flourishing Auspiciousness, may be known as Transcendent Realm, may be known as Universal Lord, may be known as Irreversible Wheel, may be known as Beyond the Many Evils, or may be known as Omniscience. He is known by hundreds of myriads of *koṭīs* of different names such as these by which he enables all beings to each acquire knowledge and vision.

Sons of the Buddha, just as this is so in this Sahā World, so too is it so that there are many different names for the Tathāgata in the east in its hundreds of thousands of *koṭīs* of countless, measureless, boundless, incomparable, innumerable, unstateable, inconceivable, incalculable, and ineffable worlds extending to the very ends of the Dharma realm and the realm of empty space. So too is this also true in the southerly, the westerly, and northerly directions, as well as in the regions associated with the four midpoints, the zenith, and the nadir.

Just as in the past, when the Bhagavat was a bodhisattva, he made use of many different discussions, many different languages, many different voices, many different deeds, many different karmic effects, many different situations, many different skillful means, many different faculties, many different kinds of beliefs, and many different stations on the path to become ripened himself, so too did he use these in this way to enable beings to acquire knowledge and vision by teaching them the Dharma in this manner.

The End of Chapter Seven

CHAPTER 8

The Four Truths of the Āryas[120]

At that time, Mañjuśrī Bodhisattva-mahāsattva informed the bodhisattvas, saying:

> Sons of the Buddha, in this Sahā World, the *āryas'* truth of suffering may be synonymous with karmic offense, with coercion, with change, with grasping conditions, with the aggregates,[121] with [the piercing of] thorns,[122] with the roots on which it depends,[123] with deception, with an abscess, or with the actions of the foolish common person.
>
> Sons of the Buddha, in this Sahā World, the *āryas'* truth of the accumulation of suffering may be synonymous with the fetters, with destruction, with the concept of cravings-based attachment, with erroneous awareness, with pursuit and involvement,[124] with definite certainty, with a net, with conceptual proliferation, with subsequent actions, or with being based on inverted views.
>
> Sons of the Buddha, in this Sahā World, the *āryas'* truth of the cessation of suffering may be synonymous with noncontention, with separation from defilement, with quiescence, with signlessness, with nonsubmersion, with the absence of inherent existence, with the absence of obstacles, with cessation, with reality of substance, or with abiding in the inherently existent nature.
>
> Sons of the Buddha, in this Sahā World, the *āryas'* truth of the path to the cessation of suffering may be synonymous with the One Vehicle, with progression toward quiescence, with guidance, with becoming ultimately free of discriminations, with uniform equality, with relinquishing burdens, with having nothing one pursues, with accordance with the intent of the *āryas,* with the practice of the rishis, or with the ten treasures.[125]
>
> Sons of the Buddha, in this Sahā World, in speaking of the four truths of the *āryas,* there are four hundred myriads of *koṭīs* of designations such as these by which, adapting to the minds of beings, one enables the training of them all.
>
> Sons of the Buddha, in the Secret Training World, what is referred to in this Sahā World as the *āryas'* truth of suffering may be synonymous with the root of seeking, with not achieving emancipation, with the root of the fetters, with doing what one should not do, with

constant contentiousness, with having no power of discernment, with the bases on which actions depend, with extreme suffering, with agitation, or with things with form.

Sons of the Buddha, in the Secret Training World, what is referred to as the *āryas'* truth of the accumulation of suffering may be synonymous with acquiescing in *saṃsāra,* with defiled attachment, with being roasted, with flowing along in cyclic existence, with the roots of ruination, with continuing along in the stations of existence, with evil conduct, with cravings-based attachment, with the source of sickness, or with partial assessment.[126]

Sons of the Buddha, in the Secret Training World, what is referred to as the *āryas'* truth of the cessation of suffering may be synonymous with the ultimate truth, with emancipation, with praiseworthiness, with peace and security, with skillful entry into the stations, with training, with unity, with absence of karmic transgressions, with abandoning desire, or with decisiveness.

Sons of the Buddha, in the Secret Training World, what is referred to as the *āryas'* truth of the path to the cessation of suffering may be synonymous with valiant leadership, with supreme practice, with transcendence, with the possession of skillful means, with the eye that beholds uniform equality, with abandoning the extremes, with complete awakening, with attraction,[127] with the supreme eye, or with contemplation of the directions.[128]

Sons of the Buddha, in the Secret Training World, in speaking of the four truths of the *āryas,* there are four hundred myriads of *koṭīs* of designations such as these by which, adapting to the minds of beings, one enables the training of them all.

Sons of the Buddha, in the Most Victorious World, what is referred to in this Sahā World as the *āryas'* truth of suffering may be synonymous with terror, with one's individual mortal allotment,[129] with odious loathsomeness, with an endeavor which must be taken on, with change, with calling forth adversaries,[130] with deceptive usurpation, with a difficulty in working with others, with erroneous discriminations, or with possessing strength.

Sons of the Buddha, in the Most Victorious World, what is referred to as the *āryas'* truth of the accumulation of suffering may be identified with ruination, with the root of delusion, with a great adversary, with a sharp blade, with the loss of flavor, with enmity, with something not one's own, with an evil guide, with increasing darkness, or with the destruction of wholesome benefit.

Sons of the Buddha, in the Most Victorious World, what is referred to as the *āryas'* truth of the cessation of suffering may be synonymous with great meaning, with beneficence, with meaning within meaning, with measurelessness, with what should be perceived, with abandoning discriminations, with the most supreme form of training, with perpetual equality, with the ability to dwell with others, or with the unconditioned.

Sons of the Buddha, in the Most Victorious World, what is referred to as the *āryas'* truth of the path to the cessation of suffering may be synonymous with the ability to incinerate, with the superior grade, with decisiveness, with indestructibility, with profound skillful means, with emancipation, with noninferiority, with penetrating comprehension, with having the nature of liberation, or with the ability to reach liberation.

Sons of the Buddha, in the Most Victorious World, in speaking of the four truths of the *āryas*, there are four hundred myriads of *koṭīs* of designations such as these by which, adapting to the minds of beings, one enables the training of them all.

Sons of the Buddha, in the Immaculate World, what is referred to in this Sahā World as the *āryas'* truth of suffering may be synonymous with deep remorse, with providing for needs, with continuous cyclic existence, with dwelling in a city, with being of but a single flavor, with being contrary to Dharma, with dwelling in a house, with a circumstance to which one is erroneously attached, with false views, or with innumerability.

Sons of the Buddha, in the Immaculate World, what is referred to as the *āryas'* truth of the accumulation of suffering may be synonymous with the absence of anything real, with speech as the only thing that exists, with absence of pristine purity, with the land of one's birth, with grasping, with vulgar baseness, with proliferation, with a heavy burden, with the ability to produce [suffering], or with being coarse and ferocious.

Sons of the Buddha, in the Immaculate World, what is referred to as the *āryas'* truth of the cessation of suffering may be synonymous with ultimate incomparability, with utter riddance, with stainless purity, with the origin of supremacy, with unification, with not having to provide for needs, with the extinguishing of delusions, with extreme excellence, with ultimacy, or with destroying imprints.[131]

Sons of the Buddha, in the Immaculate World, what is referred to as the *āryas'* truth of the path to the cessation of suffering may be synonymous with something which is solidly enduring, with the factor of skillful means, with the root of liberation, with the reality of its fundamental nature,[132] with invulnerability to defamation, with extreme purity, with the limit of all stations of existence,[133] with the preservation of what has been conveyed,[134] with doing what is ultimate, or with purification of discrimination.[135]

Sons of the Buddha, in the Immaculate World, in speaking of the four truths of the *āryas*, there are four hundred myriads of *koṭīs* of designations such as these by which, adapting to the minds of beings, one enables the training of them all.

Sons of the Buddha, in the Overflowing Abundance World, what is referred to in this Sahā World as the *āryas'* truth of suffering may be synonymous with the station of cravings-induced defilement, with the root of hazard and harm, with a portion of the ocean of existences, with what is created by accumulation, with the root of differences, with proliferation, with creation and destruction, with obstruction, with the origin of knives and swords, or with the product of numerous factors.[136]

Sons of the Buddha, in the Overflowing Abundance World, what is referred to as the *āryas'* truth of the accumulation of suffering may be synonymous with odiousness, with [mere] names, with endlessness, with one's share, with undesirability, with its ability to seize and bite, with things which are crude and vulgar, with cravings-based attachment, with a container,[137] or with movement.

Sons of the Buddha, in the Overflowing Abundance World, what is referred to as the *āryas'* truth of the cessation of suffering may be synonymous with severance of continuity, with opening and revealing, with wordlessness, with nothing being cultivated, with nothing being perceived, with nothing being done, with quiescence, with having already completely burned it all up, with relinquishing a heavy burden, or with riddance of whatever is bad.

Sons of the Buddha, in the Overflowing Abundance World, what is referred to as the *āryas'* truth of the path to the cessation of suffering may be synonymous with quiescent practices, with emancipating practices, with diligent cultivation of realizations, with going safely and securely,[138] with a measureless life span, with thorough and utterly complete knowing, with the ultimate path, with what is difficult to cultivate, with arriving at the opposite shore, or with invincibility.

Sons of the Buddha, in the Overflowing Abundance World, in speaking of the four truths of the *āryas*, there are four hundred myriads of *koṭīs* of designations such as these by which, adapting to the minds of beings, one enables the training of them all.

Sons of the Buddha, in the Attraction World, what is referred to in this Sahā World as the *āryas'* truth of suffering may be synonymous with the ability to rob,[139] with an unwholesome friend, with much terror, with all sorts of conceptual proliferation, with the nature of the hells, with the absence of real meaning, with the burden of desire, with deep and thick roots,[140] with being transformed by following the mind, or with basic emptiness.[141]

Sons of the Buddha, in the Attraction World, what is referred to in this Sahā World as the *āryas'* truth of the accumulation of suffering may be synonymous with covetous attachment, with the completion of evil deeds, with the evil of karmic transgressions, with swiftness,[142] with the ability to grasp, with thought, with having effects, with the absence of ineffability, with being ungraspable, or with flowing along in cyclic existence.

Sons of the Buddha, in the Attraction World, what is referred to in this Sahā World as the *āryas'* truth of the cessation of suffering may be synonymous with irreversibility, with transcendence of words and speech, with signlessness, with the capacity to please, with solidity, with superior sublimity, with transcendence of delusion, with complete cessation, with remaining distant from evil, or with emancipation.

Sons of the Buddha, in the Attraction World, what is referred to in this Sahā World as the *āryas'* truth of the path to the cessation of suffering may be synonymous with transcendence of words, with non-contentiousness, with providing teaching and guidance, with skillful dedications, with great skillfulness, with different skillful means, with being like empty space, with the practice of quiescence, with supreme wisdom, or with the ability to completely comprehend meaning.

Sons of the Buddha, in the Attraction World, in speaking of the four truths of the *ārya,* there are four hundred myriads of *koṭīs* of designations such as these by which, adapting to the minds of beings, one enables the training of them all.

Sons of the Buddha, in the Beneficence World, what is referred to in this Sahā World as the *āryas'* truth of suffering may be synonymous with a heavy burden, with non-solidity, with being like a thief, with aging and death, with being created by craving, with flowing along in cyclic existence, with wearisomeness, with an odious appearance, with growth, or with a sharp blade.

Sons of the Buddha, in the Beneficence World, what is referred to in this Sahā World as the *āryas'* truth of the accumulation of suffering may be synonymous with ruination, with turbidity, with retreat and loss, with powerlessness, with loss, with contradictions, with disharmony, with whatsoever is done, with grasping, or with desires in the mind.

Sons of the Buddha, in the Beneficence World, what is referred to in this Sahā World as the *āryas'* truth of the cessation of suffering may be synonymous with escaping from prison, with truth, with escaping difficulties, with protection, with abandoning evil, with adaptability, with what is fundamental, with relinquishing causes, with the unconditioned, or with the absence of continuation.

Sons of the Buddha, in the Beneficence World, what is referred to in this Sahā World as the *āryas'* truth of the path to the cessation of suffering may be synonymous with comprehension of the utter nonexistence of everything, with the seals of all things,[143] with the treasury of samādhis, with the acquisition of radiance, with the dharma of irreversibility, with the ability to bring existence to an utter end, with a vast road, with the ability to train, with the existence of peaceful security, or with the root of no longer flowing along in cyclic existence.

Sons of the Buddha, in the Beneficence World, in speaking of the four truths of the *āryas*, there are four hundred myriads of *koṭīs* of designations such as these by which, adapting to the minds of beings, one enables the training of them all.

Sons of the Buddha, in the Rarity World, what is referred to in this Sahā World as the *āryas'* truth of suffering may be synonymous with dangerous desires, with a place of bondage, with erroneous action, with following feelings, with shamelessness, with the root of desire, with a constant flowing river, with constant destruction, with the nature of a flaming torch, or with much misery.

Sons of the Buddha, in the Rarity World, what is referred to in this Sahā World as the *āryas'* truth of the accumulation of suffering may be synonymous with vast lands,[144] with enabling the rebirth destinies,[145] with distancing oneself from wisdom, with being stranded in difficulties, with terror, with neglectfulness, with collection,[146] with a place of attachment, with the owner of a house,[147] or with bonds.

Sons of the Buddha, in the Rarity World, what is referred to in this Sahā World as the *āryas'* truth of the cessation of suffering may be synonymous with fulfillment, with the undying, with non-self, with absence of inherent existence, with the end of discriminations, with abiding in happiness, with being free of limitations, with the severance of flowing along in cyclic existence, with the cutting off of the bases of action, or with non-duality.

Sons of the Buddha, in the Rarity World, what is referred to in this Sahā World as the *āryas'* truth of the path to the cessation of suffering may be synonymous with great light, with the ocean of discourses, with analysis of meaning, with the dharma of harmoniousness, with abandonment of attachments, with severance of continuity, with a vast road, with equality of causation, with pure skillful means, or with the supreme view.

Sons of the Buddha, in the Rarity World, in speaking of the four truths of the *ārya,* there are four hundred myriads of *koṭīs* of designations such as these by which, adapting to the minds of beings, one enables the training of them all.

Sons of the Buddha, in the Joyous Delight World, what is referred to in this Sahā World as the *āryas'* truth of suffering may be synonymous with flowing along in cyclic existence, with production,[148] with loss of benefit, with defiled attachment, with a heavy burden, with differences, with inner danger, with aggregation,[149] with an evil abode, or with the nature of suffering and affliction.

Sons of the Buddha, in the Joyous Delight World, what is referred to in this Sahā World as the *āryas'* truth of the accumulation of suffering may be synonymous with the ground, with skillful means, with untimeliness, with unreal dharmas, with bottomlessness, with collection, with abandoning moral precepts, with the dharmas of the afflictions, with narrow and inferior views, or with accumulated defilements.

Sons of the Buddha, in the Joyous Delight World, what is referred to in this Sahā World as the *āryas'* truth of the cessation of suffering may be synonymous with breaking with dependencies, with non-neglectfulness, with truthfulness, with uniform equality, with goodness and purity, with absence of faults, with absence of deviousness, with signlessness, with sovereign mastery, or with the unproduced.

Sons of the Buddha, in the Joyous Delight World, what is referred to in this Sahā World as the *āryas'* truth of the path to the cessation of suffering may be synonymous with entry into supreme realms, with severance of accumulations, with stepping beyond those of the same class, with possessing a vast nature, with cessation of discriminations, with the path of spiritual powers, with manifold skillful means, with the practice of right mindfulness, with the road of constant quiescence, or with acquisition of the liberations.

Sons of the Buddha, in the Joyous Delight World, in speaking of the four truths of the *āryas,* there are four hundred myriads of *koṭīs* of designations such as these by which, adapting to the minds of beings, one enables the training of them all.

Sons of the Buddha, in the Gate Key World, what is referred to in this Sahā World as the *āryas'* truth of suffering may be synonymous with the signs of ruination, with an unfired vessel, with the product of a self, with a body in the rebirth destinies,[150] with repeated flowing along in cyclic existence, with the gate to the many evils, with inherent suffering, with what can be cast off, with flavorlessness, or with coming and going.

Sons of the Buddha, in the Gate Key World, what is referred to in this Sahā World as the *āryas'* truth of the accumulation of suffering may be synonymous with the volitional factors,[151] with the poison of anger, with combining,[152] with feeling,[153] with the conception of a self,[154] with the admixture of poison,[155] with empty names, with contradictoriness, with heated afflictions, or with frightfulness.

Sons of the Buddha, in the Gate Key World, what is referred to in this Sahā World as the *āryas'* truth of the cessation of suffering may be synonymous with absence of accumulation, with inapprehensibility,[156] with marvelous medicine, with indestructibility, with nonattachment, with immeasurability, with vastness, with the enlightenment factors,[157] with abandoning defilement, or with freedom from obstacles.

Sons of the Buddha, in the Gate Key World, what is referred to in this Sahā World as the *āryas'* truth of the path to the cessation of suffering may be synonymous with peaceful and secure conduct, with abandoning desire, with ultimate reality, with penetrating meaning, with having the nature of ultimacy, with the manifestation of purity, with focused mindfulness, with progression toward liberation, with salvation, or with supreme conduct.

Sons of the Buddha, in the Gate Key World, in speaking of the four truths of the *āryas*, there are four hundred myriads of *koṭīs* of designations such as these by which, adapting to the minds of beings, one enables the training of them all.

Sons of the Buddha, in the Shaking Sound World, what is referred to in this Sahā World as the *āryas'* truth of suffering may be synonymous with hidden faults, with the world, with dependencies, with arrogance, with the nature of defiled attachment, with a rushing stream,[158] with unenjoyability, with concealment, with swift destruction,[159] or with difficulty in [taking on] the training.

Sons of the Buddha, in the Shaking Sound World, what is referred to in this Sahā World as the *āryas'* truth of the accumulation of suffering may be synonymous with what must be subdued, with tendencies of mind, with the ability to tie one up, with arising in association with thought, with extending to the end of future time,[160] with a combination of factors,[161] with discriminations, with a gateway,[162] with being blown about, or with concealment.

Sons of the Buddha, in the Shaking Sound World, what is referred to in this Sahā World as the *āryas'* truth of the cessation of suffering may be synonymous with absence of dependencies, with ungraspability,[163] with turning back and returning,[164] with abandoning disputation, with what is small, with what is large, with goodness and purity, with endlessness, with vastness, or with what possesses unequalled value.

Sons of the Buddha, in the Shaking Sound World, what is referred to in this Sahā World as the *āryas'* truth of the path to the cessation of suffering may be synonymous with contemplation,[165] with the ability to defeat enemies,[166] with the seal of utterly complete knowing, with being able to enter the nature,[167] with being unopposable, with limitlessness, with the ability to enter wisdom, with the path of harmony, with being forever unshakable, or with the supreme meaning.

Sons of the Buddha, in the Shaking Sound World, in speaking of the four truths of the *āryas,* there are four hundred myriads of *koṭīs* of designations such as these by which, adapting to the minds of beings, one enables the training of them all.

Sons of the Buddha, just as in this Sahā World, in speaking of the four truths of the *āryas,* there are four hundred myriads of *koṭīs* of designations, so too is it so that in the east there are four hundred myriads of *koṭīs* of designations in each and every one of its hundreds of thousands of *koṭīs* of countless, measureless, boundless, incomparable, innumerable, unstateable, inconceivable, incalculable, and indescribable numbers of worlds extending to the very ends of the Dharma realm and the realms of empty space by which, adapting to the minds of beings, one enables the training of them all.

Just as this is the case in the easterly direction, so too is this true in the southerly, the westerly, and northerly directions as well as in the regions associated with the four midpoints, the zenith, and the nadir.

Sons of the Buddha, just as in this Sahā World the circumstances are as described above, so too is this the case for all of those other worlds throughout the ten directions. In each and every world among the worlds of the ten directions, in speaking of the *āryas'* truth of suffering, there are a hundred *koṭīs* of myriads of different designations which are used. So too, in speaking of the *āryas'* truth of accumulation, the *āryas'* truth of cessation, and the *āryas'* truth of the path, there are for each of them a hundred myriads of *koṭīs* of different designations, all of which, when adapted to the mental dispositions of beings, enable their training.

The End of Chapter Eight

Chapter 9

The Radiant Enlightenment

At that time, from the wheel signs on the bottoms of his two feet, the Tathāgata emitted a hundred *koṭīs* of light rays which illuminated this great trichiliocosm, including its hundred *koṭīs* of Jambudvīpas,[168] its hundred *koṭīs* of Pūrvavidehas, its hundred *koṭīs* of Godānīyas, its hundred *koṭīs* of Uttarakurus, its hundred *koṭīs* of great seas, its hundred *koṭīs* of encircling mountains, its hundred *koṭīs* of bodhisattvas taking birth, its hundred *koṭīs* of bodhisattvas leaving the home life, its hundred *koṭīs* of *tathāgata*s realizing the right enlightenment, its hundred *koṭīs* of *tathāgatas* turning the wheel of Dharma, its hundred *koṭīs* of *tathāgatas* entering nirvāṇa, its hundred *koṭīs* of Sumeru Mountain Kings, its hundred *koṭīs* of Four Heavenly Kings Heavens, its hundred *koṭīs* of Trāyastriṃśa Heavens, its hundred *koṭīs* of Yāma Heavens, its hundred *koṭīs* of Tuṣita Heavens, its hundred *koṭīs* of Transformation of Bliss Heavens, its hundred *koṭīs* of Free Transformation of Others' Bliss Heavens, its hundred *koṭīs* of Assembly of Brahmā Heavens, its hundred *koṭīs* of Light-and-Sound Heavens, its hundred *koṭīs* of Universal Purity Heavens, its hundred *koṭīs* of Vast Fruition Heavens, and its hundred *koṭīs* of Ultimate Form Heavens, illuminating them all so that they all became entirely visible.

Just as in this place, one saw the Buddha, the Bhagavat, sitting on this lotus flower dais lion throne surrounded by bodhisattvas as numerous as the atoms in ten buddha *kṣetras*, so too, in those hundred *koṭīs* of Jambudvīpas, a hundred *koṭīs* of *tathāgatas* also sat there in this same way.

Then, in all cases due to the Buddha's spiritual powers, from each of the ten directions, a great bodhisattva came to where the Buddha was. Each of them came together with bodhisattvas as numerous as the atoms in ten buddha *kṣetras*. Their names were: Mañjuśrī Bodhisattva, Foremost Enlightenment Bodhisattva, Foremost Wealth Bodhisattva, Foremost Jewel Bodhisattva, Foremost Qualities Bodhisattva, Foremost Eyes Bodhisattva, Foremost Vigor Bodhisattva, Foremost Dharma Bodhisattva, Foremost Wisdom Bodhisattva, and Foremost Worthy Bodhisattva. The lands from which these bodhisattvas came were the Golden Form World, the Wondrous Form World, the Lotus Flower Form World, The Campaka Flower Form World, the Utpala Flower Form World, the Gold Form World, the Jewel Form World, the Vajra Form World, the Lapis Lazuli Form World, and the Level Form World.

Each of these bodhisattvas had purely cultivated *brahmacarya* in the presence of buddhas, namely: Unshakable Wisdom Buddha, Unimpeded Wisdom Buddha, Liberated Wisdom Buddha, Majestic Wisdom Buddha, Wisdom of the Radiant Signs Buddha, Ultimate Wisdom Buddha, Supreme Wisdom Buddha, Sovereign Wisdom Buddha, Brahman Wisdom Buddha, and Contemplative Wisdom Buddha.

At that time, in the presence of those buddhas, each of those Mañjuśrī Bodhisattvas simultaneously spoke these verses:

If there be anyone who looks upon right enlightenment
as consisting of liberation from the contaminants[169]
and not being attached to anything in the world,
he is not one who has acquired the eye of the realized path.

If there be anyone who knows that the Tathāgata's
substance and signs are non-existent
and then cultivates to realize a complete understanding of this,
this person will swiftly become a buddha.

If one is able in observing this world,
to do so with a mind that remains unshaken,
and he is also able to be this way when seeing a buddha's body,
he is one who is bound to realize the supreme wisdom.

If one's mind completely understands the identity
of the Buddha and the Dharma
and hence dual conceptions do not manifest in him,
then he is bound to ascend to the inconceivable position.

If one perceives that the Buddha and oneself
share a uniform equality and then becomes established in that
in which there is neither any dwelling nor anything entered,
he is then bound to become one who is rarely ever encountered.

Form and feeling are beyond reckoning.[170]
So too are perception, karmic formative factors, and consciousness.
If one is able to know them in this way,
then one is bound to become a great *muni*.

If one is able to step entirely beyond
both mundane and world-transcending views
while still being able to skillfully know dharmas,
one is bound to become one of great dazzling illumination.

If one generates the resolve to direct one's dedications
to the realization of all-knowledge
and perceives the mind as unproduced,
then one is bound to acquire great renown.

Beings have no arising,
nor do they have any destruction.
If one acquires wisdom such as this,
one is bound to realize the unsurpassed path.

If one is able to understand the incalculable within what is one
and also understand the oneness of what is incalculable
while completely comprehending their mutual origination,
then one is bound to become one who is fearless.

At that time, light rays went beyond this world and completely illuminated ten buddha lands in the eastern direction. So too did this occur in the same way in the south, the west, and the north as well as in the four midpoints, above, and below. In each of those worlds, there were a hundred *koṭīs* of Jambudvīpas, and so forth, up to and including a hundred *koṭīs* of Ultimate Form Heavens. Everything within them was all made clearly visible.

Just as one beheld the Buddha, the Bhagavat, in this place sitting on the lotus flower dais lion throne, surrounded by bodhisattvas as numerous as the atoms in ten buddha *kṣetras*, so too, in each and every one of those other worlds, there were a hundred *koṭīs* of Jambudvīpas in which a hundred *koṭīs* of *tathāgatas* also sat there in the same way.

Then, in all cases due to the Buddha's spiritual powers, from each of the ten directions, a great bodhisattva came to where the Buddha was. Each of them came together with bodhisattvas as numerous as the atoms in ten buddha *kṣetras*. Those great bodhisattvas were known as Mañjuśrī, and so forth. The lands from which they came were the Golden Form World, and so forth. Those buddhas whom they had originally served were Unshakable Wisdom Buddha, and so forth.

At that time, in each of those places where those buddhas dwelt, those Mañjuśrī Bodhisattvas simultaneously spoke these verses:

Beings, devoid of wisdom,
are injured and poisoned by the thorns of desires.
In order that they might strive for the realization of bodhi—
Such is the purpose of the Dharma of all buddhas.

They everywhere perceive in all dharmas
that the two extremes are always to be abandoned,

that the path is to be realized, that one is to never retreat from it,
and that one is to carry on the turning of this incomparable wheel.

Vigorously cultivating all the practices
for an inconceivable number of kalpas
for the sake of liberating all beings—
Such is the power of the Great Rishi.

The Master Guide conquers the many *māras*.
He is a valiant and invincible stalwart.
Within his emanated radiance, he expounds the sublime meaning,
acting in this way because of his kindness and compassion.

It is because of his wise mind
that he demolishes all affliction-based obstacles
and perceives everything in but a single mind-moment.
This is due to the Buddha's spiritual powers.

He beats the drum of right Dharma
and awakens those in the *kṣetras* of the ten directions,
thereby enabling them all to progress toward bodhi.
Due to his powers of sovereign mastery, he is able to act in this way.

Even without breaking past any of their boundlessly many borders,
he nonetheless roams to all the *koṭīs* of *kṣetras*
while remaining free of attachment to any realm of existence.
One such as this possesses sovereign masteries like the Buddha.

The buddhas are like empty space
and are ultimately and forever pure.
Those who, in bringing them to mind, are filled with joyous delight—
All their vows will become fulfilled.

One is willing to even pass through countless kalpas
in each and every one of the hells
for the sake of liberating beings
while still being able to endure such suffering.

One retains no cherishing for either one's body or life
as one forever protects the Dharma of all buddhas.
With the selfless mind trained to such pliancy,
one becomes able to realize the path of the Tathāgata.

At that time, light rays went beyond ten worlds and everywhere illuminated a hundred worlds in the east. So too did this occur in the same way in the south, the west, and the north as well as in the four midpoints, above, and below. In every one of those worlds, there were a hundred *koṭīs* of Jambudvīpas, and so forth, up to and including a hundred *koṭīs* of Ultimate Form Heavens. Everything within them

was all made clearly visible. In every one of those Jambudvīpas, one beheld the Tathāgata sitting on the lotus flower dais lion throne, surrounded by bodhisattvas as numerous as the atoms in ten buddha *kṣetras*.

Then, in all cases due to the Buddha's spiritual powers, from each of the ten directions, a great bodhisattva came to where the Buddha was. Each of them came together with bodhisattvas as numerous as the atoms in ten buddha *kṣetras*. Those great bodhisattvas were known as Mañjuśrī, and so forth. The lands from which they came were the Golden Form World, and so forth. Those buddhas whom they had originally served were Unshakable Wisdom Buddha, and so forth.

At that time, in each of those places where those buddhas dwelt, those Mañjuśrī Bodhisattvas simultaneously spoke these verses:

The Buddha understands that dharmas are like conjurations
with an unimpeded penetrating comprehension.
With a mind that is pure and apart from the many attachments,
he carries forth the training of the many kinds of beings.

Some may see him when first born,
appearing with a marvelous form like a golden mountain.
Abiding in this very last body,
he forever appears as a moon among humans.

Some may see him when engaged in meditative walking,
possessed of his measureless meritorious qualities,
with mindfulness and wisdom which are always skillful,
as this great man walks along with the stride of a lion.

Some may see his blue eyes
surveying the ten directions,
at times displaying a smile
in order to accord with what pleases beings.

Some may see him roaring the lion's roar
in his extraordinary and incomparable body,
appearing in this very last birth
in which, in whatever he says, there is nothing not true.

Some may see him leaving behind the home life,
becoming liberated from all the bonds,
cultivating the practices of all buddhas,
and always delighting in the quiescence of contemplation.

Some may see him sitting in the site of enlightenment,
awakened in his awareness of all dharmas,

having reached the far shore in acquiring meritorious qualities
and having brought delusion's darkness and afflictions to an end.

Some may see him as a supremely great man
having completely fulfilled the mind of great compassion,
turning the wheel of the sublime Dharma,
and liberating countless beings.

Some may see him roaring the lion's roar,
emanating the most extraordinary awesome light
and stepping utterly beyond everyone in the world
with incomparable powers of the spiritual superknowledges.

Some may see him with quiescent mind,
as if the lamp of the world had been extinguished forever,
manifesting many different sorts of spiritual superknowledges.
The one possessed of the ten powers is able to be like this.

At that time, light rays went beyond a hundred worlds and everywhere illuminated a thousand worlds in the east. So too did this occur in the same way in the south, the west, and the north as well as in the four midpoints, above, and below. In every one of those worlds, there were a hundred *koṭīs* of Jambudvīpas, and so forth, up to and including a hundred *koṭīs* of Ultimate Form Heavens. Everything within them was all made clearly visible. In every one of those Jambudvīpas, one beheld the Tathāgata sitting on the lotus flower dais lion throne, surrounded by bodhisattvas as numerous as the atoms in ten buddha *kṣetras*.

Then, in all cases due to the Buddha's spiritual powers, from each of the ten directions, a great bodhisattva came to where the Buddha was. Each of them came together with bodhisattvas as numerous as the atoms in ten buddha *kṣetras*. Those great bodhisattvas were known as Mañjuśrī, and so forth. The lands from which they came were the Golden Form World, and so forth. Those buddhas whom they had originally served were Unshakable Wisdom Buddha, and so forth.

At that time, in each of those places where those buddhas dwelt, those Mañjuśrī Bodhisattvas simultaneously spoke these verses:

In his penetrating comprehension of the extremely profound dharmas,
the Buddha has no one who is his equal.
Beings remain unable to completely understand them.
Hence, for their sakes, he reveals them sequentially.

An inherently existent self has never existed.
The possessions of a self are also empty and quiescent.

How then could any of the *tathāgatas*
have ever apprehended any existence of their own bodies?

He who is liberated in clarity and conduct
is beyond reckoning and is utterly without peer.
Even employing all of the world's bases of causal inference
in seeking to find faults, one still could not find any.

The Buddha is not any of the world's aggregates,
sense realms, sense bases, or dharmas of birth and death.
He could not be the product of any of the enumerated dharmas.
He is therefore known as the Lion Among Men.

His nature is originally empty and quiescent,
he is completely liberated both within and without,
and he has abandoned all erroneous thought.
His incomparable Dharma is of this very sort.

His essential nature is always unmoving,
free of self, and neither comes nor goes,
and yet he is able to awaken the world
and carry on his boundless training of everyone.

He always delights in contemplating quiescence,
singularity of signs, and the absence of dualities.
His mind is neither increased nor decreased
even as manifests measureless spiritual powers.

He does not engage in the actions of beings
whose causes and conditions produce karmic retributions,
and yet he is unimpeded in his ability to completely understand them.
The Dharma of the Well Gone One is of this very sort.

The many different sorts of beings
flow along in cyclic existence throughout the ten directions.
The Tathāgata does not discriminate among them.
Hence he liberates all the infinitely many kinds of beings.

The physical forms of all buddhas, the color of real gold,
are nonexistent even as they pervade all realms of existence,
adapting to the mental dispositions of beings
as they proclaim for their sakes the dharma of quiescence.

At that time, light rays went beyond a thousand worlds and everywhere illuminated ten thousand worlds in the east. So too did this occur in the same way in the south, the west, and the north as well as in the four midpoints, above, and below. In every one of those worlds, there were a hundred *koṭīs* of Jambudvīpas, and so forth, up to and including a hundred *koṭīs* of Ultimate Form Heavens.

Everything within them was all made clearly visible. In every one of those Jambudvīpas, one beheld the Tathāgata sitting on the lotus flower dais lion throne, surrounded by bodhisattvas as numerous as the atoms in ten buddha *kṣetras*.

Then, in all cases due to the Buddha's spiritual powers, from each of the ten directions, a great bodhisattva came to where the Buddha was. Each of them came together with bodhisattvas as numerous as the atoms in ten buddha *kṣetras*. Those great bodhisattvas were known as Mañjuśrī, and so forth. The lands from which they came were the Golden Form World, and so forth. Those buddhas whom they had originally served were Unshakable Wisdom Buddha, and so forth.

At that time, in each of those places where those buddhas dwelt, those Mañjuśrī Bodhisattvas simultaneously spoke these verses:

Arouse the mind of great compassion,
determined to rescue and protect all beings,
and forever go beyond the multitudes of humans and devas.
One should engage in deeds such as these.

With a mind that always feels faith and delight in the Buddha,
and with a resolve that never turns back in retreat,
draw near to all the *tathāgatas*.
One should engage in deeds such as these.

Aspiring to the meritorious qualities of a buddha
with a resolve that is forever irreversible,
dwell in clear and cool wisdom.
One should engage in deeds such as these.

In all the actions of one's awesome deportment,
always bear in mind the meritorious qualities of the Buddha,
never ceasing to do so for even a moment, whether day or night.
One should engage in deeds such as these.

Contemplating the boundlessness of the three periods of time,
train in the meritorious qualities of those buddhas,
remaining forever free of weariness of mind.
One should engage in deeds such as these.

Contemplate the body in accordance with its true character
in which everything is quiescent cessation
while abandoning attachments to a self or the absence of a self.
One should engage in deeds such as these.

With a mind that regards beings equally
and does not give rise to any discriminations,

enter the realm of reality.
One should engage in deeds such as these.

Lifting up all the infinitely many worlds
and everywhere drinking down all the oceans,
develop the power of these spiritual superknowledges.
One should engage in deeds such as these.

Reflect upon all lands'
characteristics of form and formlessness
and become able to know them all.
One should engage in deeds such as these.

Among the atoms of the lands of the ten directions,
in every single atom, there exists a buddha.
Become able to know the number of them all.
One should engage in deeds such as these.

At that time, light rays went beyond ten thousand worlds and everywhere illuminated a hundred thousand worlds in the east. So too did this occur in the same way in the south, the west, and the north as well as in the four midpoints, above, and below. In every one of those worlds, there were a hundred *koṭīs* of Jambudvīpas, and so forth, up to and including a hundred *koṭīs* of Ultimate Form Heavens. Everything within them was all made clearly visible. In every one of those Jambudvīpas, one beheld the Tathāgata sitting on the lotus flower dais lion throne, surrounded by bodhisattvas as numerous as the atoms in ten buddha *kṣetras*.

Then, in all cases due to the Buddha's spiritual powers, from each of the ten directions, a great bodhisattva came to where the Buddha was. Each of them came together with bodhisattvas as numerous as the atoms in ten buddha *kṣetras*. Those great bodhisattvas were known as Mañjuśrī, and so forth. The lands from which they came were the Golden Form World, and so forth. Those buddhas whom they had originally served were Unshakable Wisdom Buddha, and so forth.

At that time, in each of those places where those buddhas dwelt, those Mañjuśrī Bodhisattvas simultaneously spoke these verses:

Where there are those who view the Tamer of Men
on the basis of his awesome virtue, physical form, or clan,
these are the inverted views of those afflicted with faulty vision.
They are unable to know the supreme Dharma.

The marks and such of the Tathāgata's physical form
are such that no one in the world could fathom,

for, even trying in unison to assess them for *koṭīs* of *nayutas* of kalpas,
his physical marks and awesome virtue become ever more boundless.

The essence of a *tathāgata* is not constituted by his signs,
but rather by the dharma of signlessness and quiescence.
Yet his physical marks and awesome deportment are all complete
so that, as befits their aspirations, those in the world all may see them.

The Dharma of the Buddha is sublime and difficult to assess.
Of all words and speech, none are even able to approach it.
It is neither compounded nor uncompounded.
Its essential nature is quiescence free of any signs.

The Buddha's body is unproduced, beyond frivolous theorizations,
and not a dharma reducible to the aggregates' different factors.
One who acquires the powers of sovereign mastery definitely sees it.
He is fearless in his actions and he transcends the path of words.

[He sees] body and mind as the same[171]
and is liberated in all matters, both within and without.[172]
He abides in right mindfulness throughout an eternity of kalpas,
is free of attachments and has nothing by which he is fettered.

Whatever is practiced by one whose mind is pure and radiant
is utterly free of any defiling attachments.
His wisdom eye has no place it does not completely see
as he carries on his vast benefiting of beings.

His one body becomes measurelessly many
and the measurelessly many in turn become but one.
He completely knows all worlds
and manifests his form everywhere within them all.

These bodies have no place from which they come,
nor do they have any place they come together.
It is due to the discriminations made by beings
that they see the Buddha's many different kinds of bodies.

The mind discriminates the world,
yet this mind has no place it exists.
The Tathāgata knows this dharma.
Just so should one view the body of the Buddha.

At that time, light rays went beyond a hundred thousand worlds and everywhere illuminated a hundred myriads of worlds in the east. So too did this occur in the same way in the south, the west, and the north as well as in the four midpoints, above, and below. In every one of those worlds, there were a hundred *koṭīs* of Jambudvīpas, and so forth, up to and including a hundred *koṭīs* of Ultimate Form Heavens.

Everything within them was all made clearly visible. In every one of those Jambudvīpas, one beheld the Tathāgata sitting on the lotus flower dais lion throne, surrounded by bodhisattvas as numerous as the atoms in ten buddha *kṣetras*.

Then, in all cases due to the Buddha's spiritual powers, from each of the ten directions, a great bodhisattva came to where the Buddha was. Each of them came together with bodhisattvas as numerous as the atoms in ten buddha *kṣetras*. Those great bodhisattvas were known as Mañjuśrī, and so forth. The lands from which they came were the Golden Form World, and so forth. Those buddhas whom they had originally served were Unshakable Wisdom Buddha, and so forth.

At that time, in each of those places where those buddhas dwelt, those Mañjuśrī Bodhisattvas simultaneously spoke these verses:

> The Tathāgata, the one most possessed of sovereign mastery,
> has transcended the world and has nothing on which he depends.
> He is replete with all the meritorious qualities,
> and liberates those in all realms of existence.
>
> He is free of defilements, free of attachments,
> free of conceptions, and has no place in which he abides.
> His essential nature is measureless.
> All who behold him are moved to praise him.
>
> His radiance is everywhere pure,
> for the dusts and entanglements have been entirely rinsed away.
> He remains unmoving and has abandoned the two extremes.
> This is the Tathāgata's wisdom.
>
> If one beholds the Tathāgata
> with a body and mind that have abandoned discriminations,
> then he will forever escape from all doubt-ridden hesitation
> with respect to all of the dharmas.
>
> Within all the worlds,
> he everywhere turns the wheel of the Dharma.
> Even in the absence of any inherent nature or anything thus turned,
> the Master Guide teaches with skillful means.
>
> Where one remains free of doubts or delusions about the Dharma,
> forever severs all indulgence in conceptual proliferation,
> and refrains from generating discriminating thought,
> this is what constitutes mindfulness of the Buddha's bodhi.
>
> Where one completely comprehends the different dharmas
> and remains unattached to mere words and speech

while remaining free of conceptions of oneness or multiplicity,
this is what constitutes accordance with the Buddha's teachings.

Even within multiplicity, there is nothing with a singular nature.
So, too, in whatsoever is singular, there is no multiplicity.
Where one entirely relinquishes such dualities as these,
one everywhere enters the meritorious qualities of the Buddha.

Where, with respect to both beings and lands,
one beholds them all as quiescent,
while depending on nothing and staying free of discriminations,
he is then able to enter the bodhi of the Buddha.

Even among beings and lands,
no identity or difference can be apprehended at all.
Where one skillfully carries on such contemplations,
this is to know the meaning of the Buddha's Dharma.

At that time, light rays went beyond a hundred myriads of worlds and everywhere illuminated a *koṭī* of worlds in the east. So too did this occur in the same way in the south, the west, and the north as well as in the four midpoints, above, and below. In every one of those worlds, there were a hundred *koṭīs* of Jambudvīpas, and so forth, up to and including a hundred *koṭīs* of Ultimate Form Heavens. Everything within them was all made clearly visible. In every one of those Jambudvīpas, one beheld the Tathāgata sitting on the lotus flower dais lion throne, surrounded by bodhisattvas as numerous as the atoms in ten buddha *kṣetras*.

Then, in all cases due to the Buddha's spiritual powers, from each of the ten directions, a great bodhisattva came to where the Buddha was. Each of them came together with bodhisattvas as numerous as the atoms in ten buddha *kṣetras*. Those great bodhisattvas were known as Mañjuśrī, and so forth. The lands from which they came were the Golden Form World, and so forth. Those buddhas whom they had originally served were Unshakable Wisdom Buddha, and so forth.

At that time, in each of those places where those buddhas dwelt, those Mañjuśrī Bodhisattvas simultaneously spoke these verses:

Incomparable wisdom, boundless Dharma,
stepping beyond the ocean of existences, reaching the far shore,
and acquiring life span and radiance, both without peer—
Such is the power of expedients of the One of Meritorious Qualities.

Completely understanding all the dharmas of the Buddha,
always tirelessly contemplating the three periods of time,

and, although engaging with sense realms, still not discriminating—
Such is the power of expedients of the Inconceivable One.

Delighting in contemplating beings, yet with no conception of beings,
everywhere regarding rebirth destinies with no concept of destinies,
and always abiding in *dhyāna* stillness without tethering the mind—
Such is the power of expedients of those with unimpeded wisdom.

Possessing a skillful penetrating comprehension of all dharmas,
diligently cultivating the path to nirvāṇa with right mindfulness,
delighting in liberation, and abandoning partiality—
Such is the power of expedients of one who abides in quiescence.

Where one is able to exhort others to progress toward Buddha's bodhi
and toward realizing its omniscient knowledge of the Dharma realm
while skillfully instructing beings to penetrate the truths—
Such is the power of expedients of one dwelling in the Buddha's mind.

To accord with and enter all the Dharma taught by the Buddha,
doing so with vast and unimpeded wisdom,
and to have arrived at fulfillment of the practices of all paths—
Such is the power of expedients of one of masterful skill in cultivation.

Constantly abiding in nirvāṇa, like empty space,
while everywhere conjuring appearances adapted to beings' minds—
This is to rely on the signless even as one produces what has signs.
Such is the power of expedients of one reaching what is hard to reach.

Daytimes, nighttimes, days and months, and also years and kalpas—
The signs of worlds' beginnings and ends, creation and destruction—
Remembering such things and completely knowing them all—
Such is the power of expedients of one wise in the measures of time.

All beings undergo birth and death, whether with form or formless,
and whether with perception or without perception.
To completely know all their names—
Such is the power of expedients of one abiding in the inconceivable.

To be able to completely understand all the languages
of all eras of the past, the present, and the future
even as one knows the identity of all three periods of time—
Such is the power of expedients of one with peerless understanding.

At that time, light rays went beyond a *koṭī* of worlds and everywhere illuminated ten *koṭīs* of worlds in the east. So too did this occur in the same way in the south, the west, and the north as well as in the four midpoints, above, and below. In every one of those worlds, there were a hundred *koṭīs* of Jambudvīpas, and so forth, up to and including a hundred *koṭīs* of Ultimate Form Heavens. Everything within them

was all made clearly visible. In every one of those Jambudvīpas, one beheld the Tathāgata sitting on the lotus flower dais lion throne, surrounded by bodhisattvas as numerous as the atoms in ten buddha *kṣetras*.

Then, in all cases due to the Buddha's spiritual powers, from each of the ten directions, a great bodhisattva came to where the Buddha was. Each of them came together with bodhisattvas as numerous as the atoms in ten buddha *kṣetras*. Those great bodhisattvas were known as Mañjuśrī, and so forth. The lands from which they came were the Golden Form World, and so forth. Those buddhas whom they had originally served were Unshakable Wisdom Buddha, and so forth.

At that time, in each of those places where those buddhas dwelt, those Mañjuśrī Bodhisattvas simultaneously spoke these verses:

To extensively cultivate all the austerities with energetic diligence
both day and night while remaining free of weariness or indolence,
and then, having liberated the hard to liberate, to roar the lion's roar
as he everywhere pursues the teaching of beings—this is his practice.

Beings drift along in cyclic existence in the ocean of desires,
blanketed by a web of ignorance and driven along by intense distress.
He of utmost humanity courageously slices it all away
and vows that they too shall become thus. This is his practice.

Those in the world are neglectful, attached to the five desires,
do not distinguish in accord with reality, and endure many sufferings.
Offering up practice of Buddha's teachings with ever-focused mind
while also vowing to liberate these beings—this is his practice.

Beings become attached to a self and enter into *saṃsāra*.
Though one might seek its bounds, one could never find them.
To everywhere serve the *tathāgatas*, acquire the marvelous Dharma,
and then proclaim it for the sake of others—this is his practice.

Beings have no one to rely on and are bound up by their sicknesses,[173]
They always sink to the wretched destinies, produce the three poisons,
and are constantly burned by the fierce flames of immense fires.
To liberate them with pure mind—this is his practice.

Beings, confused and deluded, lose the correct path,
always follow mistaken pathways, and enter the dark abodes.
To light the lamp of right Dharma on a grand scale for their sakes,
and to forever serve as a source of illumination—this is his practice.

Beings drift along and drown in the ocean of the existences,
beset by boundless worries and difficulties they cannot control.

To build a great ship of Dharma for their sakes,
enabling them all to successfully cross beyond it—this is his practice.

Beings are ignorant, do not perceive what is fundamental,
and are deluded, foolish, and crazed amidst perilous difficulties.
Out of sympathy, the Buddha builds them the bridge of Dharma.
To enable their right mindfulness to ascend[174]—this is his practice.

Seeing that all beings are on a hazardous road,
forever driven along by the sufferings of aging, sickness, and death,
he cultivates all the limitlessly many skillful means,
vowing that he shall liberate them all—this is his practice.

To hear the Dharma and develop resolute faith free of doubt,
to know the nature as empty and quiescent, yet not be frightened,
and to adapt to forms in the six destinies throughout the ten directions
to everywhere teach the many confused beings—this is his practice.

At that time, light rays went beyond ten *koṭīs* of worlds and everywhere illuminated a hundred *koṭīs* of worlds in the east, a thousand *koṭīs* of worlds, a hundred thousand *koṭīs* of worlds, a *nayuta* of *koṭīs* of worlds, and a hundred *nayutas* of *koṭīs* of worlds. In this way, it illuminated countless, measureless, boundless, incomparable, innumerable, unstateable, inconceivable, incalculable, and indescribable numbers of worlds extending to the very ends of the Dharma realm and the realm of empty space.

So too did this occur in the same way in the south, the west, and the north as well as in the four midpoints, above, and below. In every one of those worlds, there were a hundred *koṭīs* of Jambudvīpas, and so forth, up to and including a hundred *koṭīs* of Ultimate Form Heavens. Everything within them was all made clearly visible. In every one of those Jambudvīpas, one beheld the Tathāgata sitting on the lotus flower dais lion throne, surrounded by bodhisattvas as numerous as the atoms in ten buddha *kṣetras*.

Then, in all cases due to the Buddha's spiritual powers, from each of the ten directions, a great bodhisattva came to where the Buddha was. Each of them came together with bodhisattvas as numerous as the atoms in ten buddha *kṣetras*. Those great bodhisattvas were known as Mañjuśrī, and so forth. The lands from which they came were the Golden Form World, and so forth. Those buddhas whom they had originally served were Unshakable Wisdom Buddha, and so forth.

At that time, in each of those places where those buddhas dwelt, those Mañjuśrī Bodhisattvas simultaneously spoke these verses:

In a single mind-moment, they fully contemplate countless kalpas
without going, without coming, and without dwelling anywhere.
Thus they completely know the events of the three periods of time,
step entirely beyond all skillful means, and perfect the ten powers.

In all ten directions, they have an incomparably fine reputation,
forever abandon all difficulties, and always abide in happiness.
They go forth everywhere and, within all lands,
extensively proclaim Dharma such as this.

In order to benefit beings, they make offerings to the buddhas, and,
in accord with their intent, gain a semblance of the fruits of the path.
They know all dharmas immediately upon encountering them
and manifest their spiritual powers throughout the ten directions.

From their first buddha offerings, their minds were pliant and patient,
they entered deep *dhyāna* absorptions, contemplated dharmas' nature,
and everywhere exhorted beings to resolve to cultivate the path.
Because of this, they swiftly realize the unsurpassed fruits of the path.

One who seeks Dharma in the ten directions without perverse intent,[175]
who, to cultivate the qualities, causes them to become perfectly full,
and who extinguishes duality's signs of existence and nonexistence—
This person is one who truly sees the Buddha.

One who goes everywhere to all lands of the ten directions,
widely teaching sublime Dharma, spreading its meaning and benefits,
and abiding without wavering at the very apex of reality—
The merit of this person is the same as that of a buddha.

The wheel of the wondrous Dharma as turned by the Tathāgata
in all cases consists of aspects of bodhi.
If, having been able to hear it, one awakens to the nature of dharmas,
such a person as this will always see the Buddha.

If one fails to see even the ten powers as empty and like a conjuration,
though one sees them, this is non-seeing, like the sight of the blind.
If, discriminating, one seizes on signs, one fails to see the Buddha.
If one gains the ultimate departure from attachment, then one can see.

The many sorts of differences in beings according to their karma,
within and without, in the ten directions, are difficult to entirely see.
The Buddha's body is unimpeded in pervading the ten directions.
It is just as impossible to succeed in seeing it completely.

Just as the countless *kṣetras* in space
neither come nor go, pervade the ten directions,
and, in their creation and destruction, rely on nothing at all,
so too it is with the Buddha's pervasion of empty space.

The End of Chapter Nine

Chapter 10

A Bodhisattva Asks for Clarification

At that time, Mañjuśrī Bodhisattva asked Foremost Enlightenment Bodhisattva, "Son of the Buddha, since the nature of mind is singular, why then does one observe that there are still many different distinctions [in individual cases] such as going forth into the good destinies or into the wretched destinies, coming to have complete faculties or deficient faculties, taking on the same or different kinds of rebirths, becoming handsome or ugly, or experiencing differences in suffering or happiness? And why then does action not know mind, mind not know action, feeling not know retribution, retribution not know feeling, mind not know feeling, feeling not know mind, cause not know condition, condition not know cause, cognition not know objects, and objects not know cognition?"

At that time, Foremost Enlightenment Bodhisattva responded with verses, saying:

The Worthy One now asks about the meaning of this
in order to awaken the many benighted beings.
I shall respond to these matters in accordance with their nature.
May the Worthy One please listen closely.

Dharmas themselves are devoid of any function
and are also devoid of any essential nature.
Therefore it is the case for all of them
that each has no mutual knowing of any other.

This is analogous to the waters of a river
which, forming into rapids, race along together in a rush
even as each of them has no mutual knowing of any other.
So too it is with all dharmas.

This is also comparable to a great conflagration
containing fiercely blazing flames arising in unison
even as each of them has no mutual knowing of any other.
So too it is with all dharmas.

This is also comparable to when a swift wind arises,
as it encounters things, it drums at and blows on all of them
even as each of them has no mutual knowing of any other.
So too it is with all dharmas.

This is also comparable to the many earthly realms
which each in turn dwell in dependence upon the others
even as each of them has no mutual knowing of any other.
So too it is with all dharmas.

The eye, ear, nose, tongue, body,
the mind, the intellectual mind faculty, the sense faculties—
Because of these, one forever flows and turns about in cyclic existence
even as there is no entity who is able to direct this turning about.

It is the nature of dharmas that they are originally unproduced,
even as, when manifesting, production still exists.
In this, there is neither anything able to produce manifestations
nor is there anything that is thereby manifested.

The eye, ear, nose, tongue, body,
the mind, the intellectual mind faculty, the sense faculties—
They are all empty and devoid of any [inherently existent] nature,
yet mistaken thought discriminates and conceives of them as existent.

When contemplated in accordance with principle,
everything is found to be devoid of any [inherently existent] nature.
The Dharma eye is inconceivable.
Vision such as this is not inverted.

Whether "real" or "unreal,"
whether "false" or "not false,"
and whether "worldly" or "world-transcending,"
it is only by resort to artificial designations that one speaks of them.

At that time, Mañjuśrī Bodhisattva asked Foremost Wealth Bodhisattva, "Son of the Buddha, all beings are but non-beings. Why then does the Tathāgata adapt to their time, adapt to their life spans, adapt to their bodies, adapt to their actions, adapt to their understandings, adapt to their discourse, adapt to their mental dispositions, adapt to their expedients, adapt to their reasoning, and adapt to their contemplation in manifesting his body for the sake of beings such as these to teach and train them?"

At that time, Foremost Wealth Bodhisattva responded with verses, saying:

This is the realm of those who delight in quiescence
and in extensive learning.
I shall now expound on this for the Worthy One.
May the Worthy One now listen to and absorb this.

Analytically contemplating one's own body,
who is there in this that constitutes a "self"?

If one is able to understand it in this way,
he will comprehend the existence or nonexistence of a self.

This body is artificially established.
and has no place in which it abides.
One who truly understands this body,
remains free of any attachment to it.

If one thoroughly contemplates the body,
and then clearly sees everything in it,
one realizes that dharmas are all empty and false
and does not produce mental discriminations about it.

Who causes the arising of the life span?
And, also, who causes it to withdraw and be extinguished?
Like the appearance of a wheel formed by a twirling firebrand,
its beginning and end cannot be known.

The wise are able to contemplate and realize
that everything that exists is impermanent
and that all dharmas are empty and selfless,
thus becoming forever detached from all signs.

The many karmic retributions arise in accordance with actions.
Like dreams, they are not truly real.
In every mind-moment, they are always undergoing destruction.
Just as it was before, so too it is with what follows.

Dharmas as they are perceived in the world
are ruled solely by the mind.
As befits one's understanding, one seizes on the many signs.
Due to inverted views, one's [perceptions] do not accord with reality.

Whatever is discussed in the world
is all the product of discriminations.
There has never been any dharma
that has succeeded in penetrating the nature of dharmas.

It is by the power of the subject and object [of perception]
that the many different dharmas are born
and are swiftly destroyed without a moment's pause.
In each succeeding mind-moment, they are all just like this.

At that time, Mañjuśrī Bodhisattva asked Foremost Jewel Bodhisattva, "Son of the Buddha, all beings are alike in their possession of the four great elements and in not having a self or anything belonging to a self. How then is it that there are those who experience suffering, those who experience bliss, those who are of fine appearance, those who are ugly, those who are inwardly good, those who are outwardly good, those who receive but little, and those who receive much, with some of them undergoing retribution in the present life, and others undergoing retribution in later lives even as, within the Dharma realm, there is neither beauty nor ugliness?"

At that time, Foremost Jewel Bodhisattva responded with verses, saying:

It is in accordance with the karmic actions one performs
that just such corresponding retributions arise
even though, as has been taught by all buddhas,
no agent of actions exists at all.

It is as if there were a clean, bright mirror
that, in accordance with whatever appeared before it,
manifested images that in each case differed.
So too it is with the nature of karmic actions.

It is also as if there were a field and seeds,
each of which had no mutual knowledge of the others
even as they were naturally able to generate growth.
So too it is with the nature of karmic actions.

It is also as if there were a skillful conjurer
who was staying at the crossroads
manifesting many kinds of forms and appearances.
So too it is with the nature of karmic actions.

It is just as if there were a marionette
which was able to emit various sounds
in which there was neither any "self" nor "non-self."
So too it is with the nature of karmic actions.

It is also just as it is with the many sorts of birds
which, although they all come forth from eggs,
each make sounds which differ from those of the others.
So too it is with the nature of karmic actions.

It is just as, within the womb,
all the sense faculties reach complete development,
even as the physical features have no place from which they came.
So too it is with the nature of karmic actions.

It is also just as in the hells,
there are many different kinds of suffering circumstances
in which none of them have any place from which they came.
So too it is with the nature of karmic actions.

This is analogous to the circumstance of a wheel-turning king
fully endowed with his seven supreme treasures

none of which has any place of origin one could ever find.
So too it is with the nature of karmic actions.

This is also like the situation in all worlds
which are all bound to be burned up by the great conflagration
even as those fires have no place from which they come.
So too it is with the nature of karmic actions.

At that time, Mañjuśrī Bodhisattva asked Foremost Qualities Bodhisattva, "Son of the Buddha, that to which the Tathāgata awakened was the one Dharma. How is it that he then speaks of countless dharmas, appears in countless *kṣetras*, teaches countless beings, expounds the Dharma with countless voices, manifests countless bodies, knows countless minds, manifests countless feats of the spiritual superknowledges, is everywhere able to cause tremors and movement in countless worlds, manifests countless extraordinary and supreme adornments, and reveals boundlessly many different sorts of realms, doing so even though none of these signs of differentiation can be found in the nature of dharmas?"

At that time, Foremost Qualities Bodhisattva responded with verses, saying:

The meaning of what the Son of the Buddha has asked about
is extremely profound and difficult to completely comprehend.
The wise who are able to understand these matters
forever delight in the meritorious qualities of the Buddha.

It is just as it is with the earth which, though singular in nature,
has the many beings which each dwell separately upon it
even as the earth itself has no concept of singularity or difference.
So too it is with the Dharma of the buddhas.

So too is this like fire which, though singular in nature,
is able to burn up all things
even as the fire's flames remain free of any discriminations.
So too it is with the Dharma of the buddhas.

This is also comparable to the great ocean that, though singular,
supports thousands of myriads of different towering waves
even as the water itself is free of the many kinds of distinctions.
So too it is with the Dharma of the buddhas.

This is also like the wind that, although singular,
is able to blow upon all things
even as wind itself has no conception of singularity or difference.
So too it is with the Dharma of the buddhas.

This is also like great clouds and thunder
everywhere raining across the entire earth

even as each raindrop is no different from any other.
So too it is with the Dharma of the buddhas.

This is also analogous to elemental earth which, though singular,
is able to produce growth in the many different sorts of sprouts
even though the earth itself has no such distinct differences.
So too it is with the Dharma of the buddhas.

This is like the sun in the absence of clouds or haze
which illuminates everything throughout the ten directions
even as the light rays themselves do not have different natures.
So too it is with the Dharma of the buddhas.

This is also comparable to when the moon is in the sky
and, throughout the world, there is no one who does not see it
even though it is not that the moon itself goes to their locations.
So too it is with the Dharma of the buddhas.

This is analogous to the great Brahma Heaven King
who may respond by appearing throughout the trichiliocosm
even as his body remains free of any differences.
So too it is with the Dharma of the buddhas.

At that time, Mañjuśrī Bodhisattva asked Foremost Eyes Bodhisattva, "Son of the Buddha, the Tathāgata's field of merit is the same, singular, and no different for everyone. How is it then that one sees differences in the karmic rewards received by beings as a result of presenting gifts to him? For instance, they have many different forms, many different shapes, many different clans, many different faculties, many differences in wealth, many different rulers, many different retinues, many different official positions, many different meritorious qualities, and many differences in the wisdom they possess even as the mind of the Buddha remains impartial and free of any difference in his thoughts toward them."

At that time, Foremost Eyes Bodhisattva responded with verses, saying:

It is just as with the great earth which, although singular,
accords with each seed in producing sprouts
without regarding them as either foe or friend.
So too it is with the Buddha's field of merit.

It is also just as with water that, although of a single flavor,
may have differences due to the vessel in which it is placed.
So too it is with the Buddha's field of merit.
It is because of the minds of beings that there are differences.

This is also like a skilled conjurer
who is able to cause the multitude to be delighted.

The Buddha's field of merit is just like this,
for it causes beings to feel reverence and be pleased.

It is comparable to a king possessed of both talent and wisdom
who is able to cause the great multitude to become joyful.
The Buddha's field of merit is just like this,
for it enables the multitude to all find happiness.

It is like an immaculate and bright mirror
that displays images corresponding to the forms [before it].
The Buddha's field of merit is just like this, for
it is in accord with beings' minds that they acquire the many rewards.

It is like an *agada* medicine[176]
which is able to cure every kind of poisoning.
The Buddha's field of merit is just like this,
for it does away with all troubles produced by the afflictions.

It is also like the sun when it first rises
and brightly illuminates the world.
The Buddha's field of merit is just like this,
for it dispels all darkness.

It is also like the clear full moon
which everywhere illuminates the great earth.
So too it is with the Buddha's field of merit,
for it is impartial [toward everyone] everywhere.

It is analogous to the *vairambha* winds[177]
which everywhere shake the great earth.
The Buddha's field of merit is just like this,
for it moves all beings in the three realms of existence.

It is analogous to the rising of a great conflagration
that is able to burn up all things.
The Buddha's field of merit is just like this,
for it is able to burn up all that is conditioned.

At that time, Mañjuśrī Bodhisattva asked Foremost Diligence Bodhisattva,[178] "Son of the Buddha, the teaching of the Buddha is singular. This being so, of the beings who are able to see him, why do they not all immediately sever the bonds of all their afflictions and thus succeed in gaining emancipation? Given that there are no differences in their respective form aggregates, feeling aggregates, perception aggregates, karmic formative factor aggregates, consciousness aggregates, desire realms, form realms, formless realms, ignorance, and desires, how is it that the Buddha's teachings may benefit some beings and yet have no benefit for others?"

At that time, Foremost Diligence Bodhisattva responded with verses, saying:

Son of the Buddha, please listen attentively
and I shall reply in accordance with what is true.
Some achieve liberation swiftly,
whereas others have difficulty achieving emancipation.

If one wishes to rid oneself
of the evil of countless transgressions,
one should become courageous and ever vigorous
in the Dharma of the Buddha.

Just as a merely feeble flame
will be quickly extinguished by wet firewood,
In the Dharma taught by the Buddha,
so too it is with those who are indolent.

Just as when one uses a drill in attempting to start a fire,
but repeatedly rests before flames emerge,
so that the fire's strength therefore disappears,
so too it is with those who are indolent.

Just as when someone holding a sunlight-capturing gem
fails to use tinder to catch its radiance,
the fire then can never be started,
so too it is with those who are indolent.

Just as when, in the dazzling illumination of sunlight,
a young child might then shut his eyes
and then ask with astonishment, "Why can't I see?,"
so too it is with those who are indolent.

It is just as if some person with neither hands nor feet
wished to use arrows made of *Miscanthus* reeds[179]
to break open the earth by everywhere shooting them into it.
So too it is with those who are indolent.

It is as if one were to attempt with the tip of a hair
to scoop up all the great ocean's waters,
thus wishing to cause it to dry up.
So too it is with those who are indolent.

It is as if, once the kalpa-ending fires had already arisen,
one wished with only a little water to put them all out.
In the Dharma taught by the Buddha,
so too it is with those who are indolent.

It is as if, when gazing into space,
one were to sit up straight, remaining unmoving,

and then claim he thereby soars up and travels through it.
So too it is with those who are indolent.

At that time, Mañjuśrī Bodhisattva asked Foremost Dharma Bodhisattva, "Son of the Buddha, according to what the Buddha has said, wherever there are any beings who accept and uphold right Dharma, they will all be able to cut off all the afflictions. Why then is it that there are still those who accept and uphold right Dharma, yet fail to cut them off, but rather instead follow along with greed, hatred, and delusion and follow along with arrogance, concealment, anger, enmity, jealousy, miserliness, deception, and flattery, even to the point where they are turned around by their power and have no resolve to abandon them? If they are able to accept and uphold the Dharma, how is it that they still give rise to afflictions in their mental actions?"

At that time, Foremost Dharma Bodhisattva responded with verses, saying:

Son of the Buddha, please listen attentively
to the true meaning of what has been asked.
It is not solely on the basis of extensive learning
that one is able to enter the Tathāgata's Dharma.

It is as if there were someone who was floating in the water
who, due to being terrified of drowning, then died of thirst.
Failing to cultivate the practice of the Dharma
even when very learned is just like this.

It is as if someone were to prepare exquisite cuisine
and, even though hungry, still not eat.
Failing to cultivate the practice of the Dharma
even when very learned is just like this.

It is as if someone were skilled in prescribing medicines,
yet remained unable to save himself from his own disease.
Failing to cultivate the practice of the Dharma
even when very learned is just like this.

It is as if someone devoted himself to counting others' jewels
even as he himself didn't have half a penny to his name.
Failing to cultivate the practice of the Dharma
even when very learned is just like this.

It is as if someone were born into the palace of a King
and yet experienced starvation and cold.
Failing to cultivate the practice of the Dharma
even when very learned is just like this.

It is as if someone who is deaf were to play music
for the pleasure of others even while failing to hear it himself.
Failing to cultivate the practice of the Dharma
even when very learned is just like this.

It is as if someone who is blind were to paint many images
and show them to others without ever seeing them himself.
Failing to cultivate the practice of the Dharma
even when very learned is just like this.

It is as if the captain of an ocean-going ship
were to meet his death out on the ocean.
Failing to cultivate the practice of the Dharma
even when very learned is just like this.

It is as if one were to stand at the crossroads,
extensively expounding on doing the many good deeds
even though he himself still has no genuine virtue.
Failing to practice is just like this.

At that time, Mañjuśrī Bodhisattva asked Foremost Wisdom Bodhisattva, "Son of the Buddha, within the Dharma of the Buddha, it is wisdom that is considered to be foremost. Why then did the Tathāgata, for the sake of beings, sometimes praise giving, sometimes praise observing moral precepts, sometimes praise patience, sometimes praise vigor, sometimes praise *dhyāna* concentration, sometimes praise wisdom, and also sometimes praise kindness, compassion, sympathetic joy, or equanimity so that there was finally no single Dharma by which one might realize *anuttara-samyak-saṃbodhi*?"

At that time, Foremost Wisdom Bodhisattva responded with verses, saying:

Son of the Buddha, you who are most rare
in your ability to know the minds of beings,
please listen closely to what I now say
in accordance with what the Worthy One has asked.

Of all the Master Guides throughout the eras
of the past, the future, and the present,
there are none who teach but a single dharma
by which one realizes the Path.

The Buddha knows the minds of beings
and thus realizes their particular natures each differ.
Hence he adapts to what is appropriate to the liberation of each
and thus teaches the Dharma in this way.

He praises giving for those who are miserly,
praises moral precepts for those given to breaking prohibitions,

praises patience for those beset with much anger,
praises vigor for those fond of indolence,

praises *dhyāna* concentration for those with scattered minds,
praises wisdom for those who are deluded,
praises kindly sympathy for those who are not humane,
praises the great compassion for those given to rage and harming,

praises joyfulness for those inclined toward sorrow and distress,
and praises relinquishing for those with devious minds.
It is through such a sequential approach to cultivation
that one gradually perfects all dharmas of the Buddha.

Just as one first erects foundations
and only afterward constructs palaces or houses,
so too it is with giving and moral precepts,
the foundations of the bodhisattva's many practices.

Just as one establishes city walls
to protect its population
so too it is with patience and vigor
which serve to protect the bodhisattvas.

Just as an immensely powerful king
is supported and admired by those in all the lands that he rules,
so too it is with meditative absorption and wisdom
upon which the bodhisattva relies.

Also, it is just as with the wheel-turning king
who is able to bestow every happiness.
So too it is with the four impartial minds[180]
which bestow happiness on the bodhisattvas.

At that time, Mañjuśrī Bodhisattva asked Foremost Worthy Bodhisattva, "Son of the Buddha, it is by resort to but a single path that all buddhas, the *bhagavats*, gained emancipation. Why then does one now see that, in all buddha lands, there are many differences in all their aspects? For instance, there are differences in each of their worlds, their realms of beings, their teaching of Dharma, their training of others, their life spans, their radiance, their spiritual superknowledges, their congregations, their means of teaching, and the duration of their Dharma. Even so, there are none of them who do not perfect all dharmas of a buddha and realize *anuttara-samyaksaṃbodhi*."

At that time, Foremost Worthy Bodhisattva responded with verses, saying:

Mañjuśrī, the Dharma is forever just so.
The Dharma Kings have but one Dharma.

All of those who are free of obstacles
use one path to escape from *saṃsāra*.

The body of all buddhas
is but their one Dharma body.
They have one mind and one wisdom.
And, as for the powers and the fearlessness—these too are just so.

These accord with all their thoughts of dedication
established when they originally set out toward bodhi
by which they then acquired such *kṣetra* lands
and congregations as well as such ways of teaching the Dharma.

All the buddha *kṣetras*
are perfectly complete in all their adornments.
It is in accordance with differences in the practices of beings
that there are such differences in what they see.

The buddha *kṣetra* and the buddha body,
the congregations, and their discourses—
Dharmas of the buddhas such as these
are such that no beings would be able to see them.

Once their minds have already become purified
and their vows have all been completely fulfilled—
A person with penetrating clarity such as this
would then become capable of beholding this.

It is in accordance with the mental dispositions of beings
and the power inherent in the fruits of their karmic actions
that they see differences such as these.
This occurs because of the Buddha's awesome spiritual powers.

The buddha *kṣetras* are free of discriminations
and they have no dislikes and have no fondness,
They merely adapt to the minds of beings.
It is in this way that differences are perceived.

It is because of this that, in the world,
what each one sees is different.
It is not a matter of there being any mistake
on the part of any of the *tathāgatas*, the great rishis.

Within all worlds,
those who should receive instruction
always see the Hero Among Men.
The Dharma of all buddhas is just like this.

At that time, the bodhisattvas addressed Mañjuśrī Bodhisattva, saying, "Son of the Buddha, now that we have each finished speaking of our understanding of these matters, we only wish that the Worthy One will bring forth his marvelous eloquence and expound on all of the Tathāgata's spheres of action. What are the Buddha's spheres of action? What are the causes of the Buddha's spheres of action? What is it that the Buddha's spheres of action liberate? What is it that the Buddha's spheres of action penetrate? What is it that constitutes the wisdom of the Buddha's spheres of action? What are the dharmas associated with the Buddha's spheres of action? What is it that constitutes the discourse associated with the Buddha's spheres of action? What is it that constitutes the knowledge associated with the Buddha's spheres of action? What is it that constitutes the realizations associated with the Buddha's spheres of action? What is it that constitutes the manifestations of the Buddha's spheres of action? And what is it that constitutes the vastness of scope associated with the Buddha's spheres of action?

At that time, Mañjuśrī Bodhisattva responded with verses, saying:

As for the Tathāgata's profound sphere of action,
its capacity is equal to the realm of empty space.
All beings enter it
and yet, in truth, there is nothing at all that enters it.

As for the supremely marvelous causes
of the Tathāgata's profound sphere of action,
even if one constantly expounded on them for a *koṭī* of kalpas,
one would still be unable to come to the end of them.

According with the minds of beings and their levels of wisdom,
then leading them to enter so all are caused to benefit—
Liberating beings in this way
is what comprises the sphere of action of all buddhas.

Entering and according with everyone
in all lands throughout all worlds,
the wisdom body is formless
and cannot be seen by others.

The buddhas' sovereign wisdom
is unimpeded throughout the three periods of time.
A sphere of action possessed of wisdom such as this
is as impartial as empty space itself.

The Dharma realm and the realms of beings
ultimately are no different.
The complete knowing of absolutely everything—
This is the sphere of action of the Tathāgata.

The Buddha's wisdom is able to adapt to and comprehend
all of the voices
within all of the worlds,
and yet still has no discriminations about them.

This is not something consciousness can know,
nor is it a sphere of action fathomable through thought.
Its nature which is originally pure
is revealed to all the many sorts of beings.

It is not associated with either karma or afflictions.
It contains nothing and has no place where it dwells.
It has no illumination and no place it goes,
and it is impartial in its actions throughout the world.

The minds of all beings
everywhere throughout all three periods of time—
In but a single mind-moment, the Tathāgata
clearly comprehends them all.

At that time, within this Sahā world, all of all beings' differences in dharmas, differences in karmic actions, differences in worlds, differences in bodies, differences in faculties, differences in the births taken on, differences in karmic fruits of upholding moral precepts, differences in karmic fruits of transgressing moral precepts, and differences in the karmic fruits associated with their worlds—these all became clearly revealed entirely through the spiritual powers of the Buddha.

In this same way, entirely through the spiritual powers of the Buddha, all of all beings' differences in dharmas, and so forth up to and including all the differences in the karmic fruits associated with their worlds—these all became clearly manifested in the east in all of the hundreds of thousands of *koṭīs* of *nayutas* of worlds in all the countless, measureless, boundless, incomparable, innumerable, indescribable, inconceivable, incalculable, and ineffable numbers of worlds extending to the very ends of the Dharma realm and the realm of empty space. So too did this occur in the same way in the south, the west, and the north, as well as in the four midpoints, above, and below.

The End of Chapter Ten

Chapter 11

Pure Conduct

At that time, Foremost Wisdom Bodhisattva asked Mañjuśrī Bodhisattva:

> O Son of the Buddha, how does a bodhisattva attain faultless physical, verbal, and mental karma? How does he attain harmless physical, verbal, and mental karma? How does he attain blameless physical, verbal, and mental karma? How does he attain indestructible physical, verbal, and mental karma? How does he attain irreversible physical, verbal, and mental karma? How does he attain unshakable physical, verbal, and mental karma? How does he attain extraordinarily superior physical, verbal, and mental karma? How does he attain pure physical, verbal, and mental karma? How does he attain undefiled physical, verbal, and mental karma? How does he attain physical, verbal, and mental karma guided by wisdom?
>
> How does he attain fulfillment in place of birth, fulfillment in lineage, fulfillment in clan, fulfillment in physical form, fulfillment in physical features, fulfillment in thought, fulfillment in intelligence, fulfillment in conduct, fulfillment in fearlessness, and fulfillment in awakening?
>
> How does he attain supreme wisdom, foremost wisdom, the most superior wisdom, the most supreme wisdom, measureless wisdom, incalculable wisdom, inconceivable wisdom, incomparable wisdom, immeasurable wisdom, and ineffable wisdom?
>
> How does he attain causal power, the power of aspiration, the power of skillful means, the power of conditions,[181] the power of objective conditions,[182] the power of the roots,[183] the power of contemplation, the power of *śamatha*, the power of *vipaśyanā*, and the power of reflection?[184]
>
> How does he attain skillful means associated with the aggregates, skillful means associated with the sense realms, skillful means associated with the sense bases, skillful means associated with conditioned arising, skillful means associated with the desire realm, skillful means associated with the form realm, skillful means associated with the formless realm, skillful means associated with the past, skillful means associated with the future, and skillful means associated with the present?

How does he attain skillful cultivation of the mindfulness enlightenment factor, the dharma-selection enlightenment factor, the vigor enlightenment factor, the joyfulness enlightenment factor, the mental pliancy enlightenment factor, the concentration enlightenment factor, the equanimity enlightenment factor, and emptiness, signlessness, and wishlessness?[185]

How does he attain perfect fulfillment of the practice of *dāna pāramitā, śīla pāramitā, kṣānti pāramitā, vīrya pāramitā, dhyāna pāramitā,* and *prajñā pāramitā*[186] while also perfectly fulfilling the practice of kindness, compassion, sympathetic joy, and equanimity?[187]

How does he acquire: the wisdom power of knowing what can and cannot be; the wisdom power of knowing the karmic retributions of the past, the future, and the present; the wisdom power of knowing supremacy and inferiority of faculties; the wisdom power of knowing the many different realms of beings; the wisdom power of knowing the many different kinds of understanding; the wisdom power of knowing all the destinies to which all paths lead; the wisdom power of knowing defilement and purity as associated with the *dhyānas*, the liberations, and the samādhis; the wisdom power of recalling past lives; the wisdom power of the unimpeded heavenly eye; and the wisdom power of the severance of all karmic propensities?[188]

How does he acquire the constant protection, reverence, and offerings of the deva kings, the dragon kings, the *yakṣa* kings, the *gandharva* kings, the *asura* kings, the *garuḍa* kings, the *kiṃnara* kings, the *mahoraga* kings, the human kings, and the Brahma Heaven kings?

How does he become for all beings: one upon whom they rely, their rescuer, their refuge, their destiny, their torch, their light, their illumination, their guide, their supreme guide, and their universal guide?

How does he become, among all beings, the one who is foremost, the one who is the greatest, the one who is supreme, the one who is the most supreme, the one who is marvelous, the one who is ultimately marvelous, the one who is superior, the one who is unsurpassable, the one who is unequaled, and the one who is incomparable?

At that time, Mañjuśrī Bodhisattva told Foremost Wisdom Bodhisattva:

Good indeed! O Son of the Buddha, it is because you now wish to benefit the many, wish to provide the many with peace and security, wish to take pity on the world, and wish to bring benefit and happiness to both devas and humans that you have asked about the meaning of matters such as these. Son of the Buddha, if bodhisattvas use their minds skillfully:

- They shall acquire every kind of supremely marvelous meritorious quality;
- Their minds will become unimpeded in the dharmas of all buddhas;
- They will abide in the path of all buddhas of the past, future, and present;
- They will dwell in accordance with beings and never forsake them;
- They will be able to possess a penetrating comprehension of all things which accords with the true character of dharmas;
- They will be able to cut off all evil and completely fulfill the many varieties of goodness;
- They will become like Samantabhadra and will be foremost in physical appearance;
- They will succeed in completely fulfilling all the practices and vows;
- They will have no dharma in which they do not acquire sovereign mastery; and
- They will become a second guide for beings.

Son of the Buddha, how should they use their minds that they will then be able to acquire every kind of supremely marvelous meritorious quality? Son of the Buddha:

When the bodhisattva abides in the home life
he should vow: "May all beings
realize that the home life is empty by nature
and avoid being subjected to its pressures."

When engaged in filial service to his parents,
he should vow: "May all beings
skillfully serve the Buddha
and protect and nurture all beings."

When together with wife and children,
he should vow: "May all beings
treat adversaries and intimates equally
and forever abandon desire-based attachments."

When acquiring the objects of the five kinds of desire,
he should vow: "May all beings
pull out the arrow of desire
and acquire the ultimate peace and security."

When in the midst of social gatherings with musical entertainment,
he should vow: “May all beings
find their pleasure in the Dharma
and realize such entertainments are unreal.“

When in the palace or in one’s home,
he should vow: “May all beings
enter the grounds of the *āryas*
and rid themselves forever of defiling desires.”

When putting on the strand of beads,
he should vow: “May all beings
relinquish false adornments
and reach the station of genuine truth.”

When ascending a tower,
he should vow: “May all beings
ascend the tower of right Dharma
and develop a penetrating vision of everything.”

When he engages in an act of giving,
he should vow: “May all beings
become able to relinquish everything
and acquire minds entirely free of fond attachments.”

When gathering together with an assembly,
he should vow: “May all beings
relinquish the many accumulated dharmas
and realize all-knowledge.”

When in the midst of dangerous difficulties,
he should vow: “May all beings
gain sovereign mastery in whatever they wish for
and become unimpeded in whatever they practice.”

When relinquishing abiding in the home life,
he should vow: “May all beings
have no obstacles to leaving the home life
and have minds that become liberated.”

When entering a Sangha dwelling,
he should vow: “May all beings
expound on the many different topics
and be free of discord or contentiousness.”

When meeting with senior or junior teachers
he should vow: “May all beings
skillfully serve their teachers and elders
and practice good dharmas.”

When requesting to be allowed to leave the home life,
he should vow: "May all beings
acquire the dharmas of irreversibility
and develop unimpeded minds."

When shedding the clothing of the laity,
he should vow: "May all beings
diligently cultivate roots of goodness
and cast off the yoke of karmic transgressions."

When shaving off the beard and hair,
he should vow: "May all beings
forever abandon the afflictions
and reach the ultimate quiescence."

When donning the *kaśāya* robe,[189]
he should vow: "May all beings
have minds free of defilement
and perfect the path of the Great Rishi."

When actually leaving the home life,
he should vow: "May all beings
leave the home life with the Buddha
and rescue all beings."

When taking refuge in the Buddha,
he should vow: "May all beings
continue the lineage of the buddhas
and bring forth the unsurpassable resolve."

When taking refuge in the Dharma,
he should vow: "May all beings
deeply enter the treasury of scriptures
and acquire wisdom as vast as the ocean."

When taking refuge in the Sangha,
he should vow: "May all beings
unite in leading the great assembly
in which everyone is free of mutual obstructions."

When taking on and training in the precepts,
he should vow: "May all beings
thoroughly study the moral precepts
and not commit any of the many sorts of evil deeds."

When receiving teachings from an *ācārya*,[190]
he should vow: "May all beings
perfect the awesome deportment
and may their actions all be genuine."

When receiving the teaching of an *upādhyāya*,[191]
he should vow: "May all beings
enter the wisdom of the unproduced
and reach the station of independence."

When taking the complete precepts,
he should vow: "May all beings
become equipped with all skillful means
and acquire the most supreme Dharma."

When entering the hall,
he should vow: "May all beings
ascend to the unsurpassable hall
and peacefully abide in unshakable stillness."

When spreading out his bed or seat,
he should vow: "May all beings
open and spread forth the good dharmas
and perceive the character of reality."

When straightening the body and sitting erect,
he should vow: "May all beings
sit on the seat of bodhi
with minds free of attachments."

When adopting the lotus posture in sitting,
he should vow: "May all beings
possess solid roots of goodness
and reach the ground of immovability."

When cultivating meditative concentration,
he should vow: "May all beings
use concentration to subdue their minds
and ultimately reach [the nirvāṇa] without remainder."

When cultivating meditative contemplation,
he should vow: "May all beings
see in accordance with true principles
and remain forever free of discord and contentiousness."

When releasing his legs from the lotus posture,
he should vow: "May all beings
contemplate all the formative factor dharmas
as bound to return to disjunction and dissolution."

Whenever he sets down his feet to stand up,
he should vow: "May all beings
have minds that achieve liberation
and stand securely in an immovable state."

Whenever he lifts his foot,
he should vow: "May all beings
escape from the ocean of *saṃsāra*
and possess all the many good dharmas."

When donning the lower robe,
he should vow: "May all beings
dress themselves in roots of goodness
and perfect the sense of shame and dread of blame."

When straightening the robe and tying his belt,
he should vow: "May all beings
tie together their roots of goodness
and not allow them to become scattered or lost."

When donning the upper robe,
he should vow: "May all beings
acquire supreme roots of goodness
and reach the far shore of the Dharma."

When donning the *saṃghāṭī* robe,[192]
he should vow: "May all beings
enter the supreme position
and realize the dharma of immovability."

When his hand grasps the willow branch,[193]
he should vow: "May all beings
acquire the wondrous Dharma
and reach the state of ultimate purity."

When chewing the willow branch,
he should vow: "May all beings
train and purify their minds
and bite through all afflictions."

When defecating or urinating,
he should vow: "May all beings
expel greed, hatred, and delusion
and relieve themselves of the dharmas of karmic offenses."

When finishing such matters and then going for the water,
he should vow: "May all beings
swiftly go forth
and enter the world-transcending dharmas."

When rinsing himself clean of the body's filth,
he should vow: "May all beings
become pure and harmonious
and ultimately free of defilements."

When using the water to wash his hands,
he should vow: "May all beings
have clean hands
with which to accept and retain the Dharma of the Buddha."

When using water to wash his face,
he should vow: "May all beings
acquire the Dharma gateways to purity
and become forever free of defilement."

When grasping the tin-headed staff,[194]
he should vow: "May all beings
set up great assemblies dedicated to giving
and revealing the path that accords with reality."

When holding the alms bowl,
he should vow: "May all beings
succeed in becoming vessels of Dharma
who receive the offerings of devas and humans."

When setting out along a path,
he should vow: "May all beings
go forth on the path traveled by the Buddha
and enter the station of independence."

When one is on a path,
he should vow: "May all beings
be able to practice the path of the Buddha
toward the dharma without residue."[195]

When setting out on a road,
he should vow: "May all beings
walk in the pure Dharma realm
with minds free of obstacles."

When seeing an ascending road,
he should vow: "May all beings
forever depart from the three realms
and have minds free of trepidation and weakness."

When seeing a descending road,
he should vow: "May all beings
have minds that are humble and deferential
and grow the roots of goodness of a buddha."

When seeing a crooked road,
he should vow: "May all beings
relinquish wrong paths
and forever rid themselves of evil views."

When seeing a straight road,
he should vow: "May all beings
have minds that are correct and straight,
and become free of flattery and deception."

When seeing a dusty road,
he should vow: "May all beings
become detached from the dusts[196]
and acquire the pure Dharma."

When seeing a road free of dust,
he should vow: "May all beings
always practice the great compassion
and have minds that are radiantly friendly."

When seeing a hazardous road,
he should vow: "May all beings
dwell in the realm of right Dharma
and abandon the karmic transgressions and difficulties."[197]

When seeing an assembled congregation,
he should vow: "May all beings
discuss the extremely profound Dharma
and abide together in harmony."

When seeing a large tree,[198]
he should vow: "May all beings
abandon selfish and contentious thought
and remain free of anger and hatred."

When seeing a forest,
he should vow: "May all beings
become worthy of the reverence
of both devas and humans."

When seeing a high mountain,
he should vow: "May all beings
possess roots of goodness which so surpass those of others
that no one will be able to reach their summit."

When seeing thorn trees,
he should vow: "May all beings
swiftly succeed in cutting away
the thorns of the three poisons."

When seeing trees with luxuriantly thriving foliage,
he should vow: "May all beings
become shaded by the liberation
achieved through meditative concentration."

When seeing the opening of a flower,
he should vow: “May all beings’
spiritual superknowledges and other such dharmas
blossom just like the flowers.”

When seeing blossoms on the trees,
he should vow: “May all beings
possess the many blossom-like signs
and possess all thirty-two marks.”[199]

When seeing fruit,
he should vow: “May all beings
acquire the most supreme dharmas
and realize the path to bodhi.”

When seeing a great river,
he should vow: “May all beings
be able to enter the stream of the Dharma
and flow into the Buddha’s ocean of wisdom.”

When seeing lakes and marshes,
he should vow: “May all beings
swiftly awaken to the Buddha’s
Dharma of a single flavor.”[200]

When seeing a pond,
he should vow: “May all beings
completely fulfill their verbal karma
and become able to skillfully expound [on the Dharma].”

When seeing water being drawn from a well,
he should vow: “May all beings
accomplish the perfection of eloquence
and expound on all dharmas.”

When seeing a gushing spring,
he should vow: “May all beings
produce growth in their skillful means
and acquire inexhaustible roots of goodness.”

When seeing a road across a bridge,
he should vow: “May all beings
extensively liberate all beings,
thereby acting just like a bridge.”

When seeing flowing waters,
he should vow: “May all beings
acquire wholesome aspirations
and wash away delusion’s defilements.”

When seeing cultivated gardens,
he should vow: "May all beings
extract the weeds of craving
from within the garden of the five kinds of desire."

When seeing a grove of "sorrowless" trees,[201]
he should vow: "May all beings
forever abandon desire
and never be beset by sorrow or fear."

When seeing a park,
he should vow: "May all beings
diligently cultivate all the practices
and progress toward the bodhi of the Buddha."

When seeing someone adorned with ornaments,
he should vow: "May all beings
become well adorned
with the thirty-two marks."

When seeing those free of any adornment,
he should vow: "May all beings
relinquish all adorning finery
and perfect the practice of the *dhūta* austerities."[202]

When seeing those attached to pleasures,
he should vow: "May all beings
delight themselves with Dharma,
and enjoy it with such fondness that they never relinquish it."

When seeing those free of attachment to pleasures
he should vow: "May all beings
have minds that find no pleasure
in conditioned phenomena."

When seeing those who are happy,
he should vow: "May all beings
always acquire happiness
and delight in making offerings to the Buddha."

When seeing those afflicted with suffering and anguish,
he should vow: "May all beings
acquire the fundamental wisdom
by which they extinguish the many kinds of sufferings."

When seeing those free of sickness,
he should vow: "May all beings
enter into genuine wisdom
and remain forever free of the anguish of sickness."

When seeing those beset by sicknesses,
he should vow: "May all beings

realize the emptiness and quiescence of the body
and abandon the dharmas of discord and contentiousness."

When seeing those with an especially fine appearance,
he should vow: "May all beings
always develop pure faith
in the buddhas and bodhisattvas."

When seeing those with an ugly appearance,
he should vow: "May all beings
refrain from delighting in and attaching to
engaging in unwholesome endeavors."

When seeing beings who repay kindness,
he should vow: "May all beings
be able to appreciate the quality of kindness
of the buddhas and bodhisattvas."

When seeing those who turn their backs on those who are kind,
he should vow: "May all beings
refrain from inflicting retribution
on those who have been evil."

When seeing a *śramaṇa*
he should vow: "May all beings
become the most ultimately paramount
among those trained in pliancy and quiescence.[203]

When seeing a brahman,
he should vow: "May all beings
always uphold *brahmacaryā*[204]
and abandon all forms of evil."

When seeing those who practice austerities,
he should vow: "May all beings
rely upon the practice of the austerities
and thus reach the ultimate stage of realization."

When seeing those who practice virtuous conduct,
he should vow: "May all beings
remain steadfast in maintaining their resolve and practice
and never relinquish the path to buddhahood."

When seeing those who are wearing armor,
he should vow: "May all beings
always carry the shield of goodness
and progress toward the Dharma that is not reliant on a teacher."[205]

When seeing those without either armor or staves,
he should vow: "May all beings

forever depart from all
unwholesome karmic actions."

When seeing those engaged in doctrinal discourse,
he should vow: "May all beings
become able to decisively vanquish
all proponents of deviant doctrines."

When seeing those engaged in right livelihood,
he should vow: "May all beings
acquire pure livelihoods
and not merely feign the awesome deportment."

When seeing a king,
he should vow: "May all beings
become kings of the Dharma
and constantly turn the wheel of right Dharma."

When seeing a son of a king,
he should vow: "May all beings
be born from the teaching of Dharma
and thereby become sons of the Buddha."

When seeing elders,
he should vow: "May all beings
become well able to make clear judgments
and thus refrain from practicing evil dharmas."

When seeing great officials,
he should vow: "May all beings
constantly preserve right mindfulness
and practice the many varieties of goodness."

When seeing city walls and outlying precincts,
he should vow: "May all beings
acquire bodies which are strong
and minds which are free of deviousness."

When seeing a king's capital city,
he should vow: "May all beings
join together in the accumulation of meritorious qualities
and have minds constantly filled with joyous delight."

When seeing those who reside in forests or jungles,
he should vow: "May all beings
become those who are worthy
of being praised and respected by devas and humans."

When entering the village to seek alms food,
he should vow: "May all beings

enter into the profound Dharma realm
with minds that are free of obstacles."

When arriving at people's gates,
he should vow: "May all beings
enter all the gateways
of the Dharma of the Buddha."

When he has already entered someone's house,
he should vow: "May all beings
succeed in entering the buddha vehicle,
which is the same in all three periods of time."

When seeing those who do not give,
he should vow: "May all beings
never relinquish
the dharmas of the supreme meritorious qualities."

When seeing those who are able to give,
he should vow: "May all beings
become forever able to abandon
the sufferings of the three wretched destinies."

When seeing an empty bowl,
he should vow: "May all beings
have minds that are pure
and empty of all the afflictions."

When seeing a bowl that is full,
he should vow: "May all beings
completely fulfill
all of the good dharmas."

When receiving reverence from others,
he should vow: "May all beings
reverently cultivate
all the dharmas of the Buddha."

When one does not receive reverence from others,
he should vow: "May all beings
refrain from practicing
any of the unwholesome dharmas."

When seeing someone possessed of a sense of shame,
he should vow: "May all beings
be possessed of actions imbued with a sense of shame
and see that they guard the sense faculties."

When seeing someone who has no sense of shame,
he should vow: "May all beings

abandon shamelessness
and dwell in the path of great kindness."

When obtaining fine food,
he should vow: "May all beings
completely fulfill their vows
and have minds free of covetous desires."

When obtaining food that is not fine,
he should vow: "May no being
fail to acquire
the flavor of all the samādhis."

When receiving soft foods,
he should vow: "May all beings
become imbued with the great compassion
and have minds that are gentle."

When obtaining coarse and rough foods,
he should vow: "May all beings
have minds free of defiling attachments
that cut off worldly cravings."

When eating,
he should vow: "May all beings
take the bliss of *dhyāna* as their food
and be filled with joy in the Dharma."

When tasting flavors,
he should vow: "May all beings
acquire the supreme flavor of buddhahood
and become completely filled with the elixir of immortality."[206]

When he has finished the meal,
he should vow: "May all beings
successfully accomplish all their endeavors
and perfect all dharmas of the Buddha."

When teaching the Dharma,
he should vow: "May all beings
acquire endless eloquence
and widely proclaim the essentials of the Dharma."

When emerging from a house,
he should vow: "May all beings
deeply enter the wisdom of the Buddha
and forever transcend the three realms of existence."

When one enters the water,
he should vow: "May all beings

penetrate all-knowledge
and understand the equality of the three periods of time."[207]

When bathing the body,
he should vow: "May all beings
become free of defilement of either body or mind
and become radiantly immaculate both within and without."

When exposed to the burning intensity of extreme summer heat,
he should vow: "May all beings
abandon the many kinds of afflictions
and bring them all to an end."

When the summer heat recedes and the coolness begins,
he should vow: "May all beings
realize the unsurpassed Dharma
and attain the ultimate clarity and coolness."

When reciting scriptures,
he should vow: "May all beings
accord with the instructions of the Buddha,
comprehensively retain them, and never forget them."

If he succeeds in seeing the Buddha,
he should vow: "May all beings
acquire unimpeded vision
and thereby see all buddhas."

When closely contemplating the Buddha,
he should vow: "May all beings
become like Samantabhadra,
with a fine and well-adorned appearance."

When seeing a Buddha stupa,
he should vow: "May all beings
become as revered as a stupa
and receive the offerings of devas and humans."

When reverently contemplating a stupa,
he should vow: "May all beings
become admired and looked up to
by both devas and humans."

When bowing down in reverence before a stupa,
he should vow: "May all beings become
those for whom none of the devas or humans
are able to see the tops of their heads."[208]

When circumambulating the stupa in a rightward direction,[209]
he should vow: "May all beings

remain free of actions contrary [to the Dharma]
and achieve the realization of all-knowledge."

When thrice circumambulating the stupa,
he should vow: "May all beings
diligently cultivate the path to buddhahood
with minds that remain free of indolence."

When praising the Buddha's meritorious qualities,
he should vow: "May all beings
come to completely possess all the meritorious qualities
and thus become endlessly praised."

When praising the Buddha's signs and characteristics,
he should vow: "May all beings
perfect the body of a buddha
and realize the dharma of signlessness."

When washing his feet,
he should vow: "May all beings
become equipped with ability to travel by spiritual power[210]
and become unimpeded wherever they go."

When going to sleep at the appropriate time,
he should vow: "May the bodies of all beings
become peaceful and secure
and may their minds remain unmoved and undisturbed."

When first awakening from sleep,
he should vow: "May all beings
awaken to all-knowledge
and be able to see throughout the ten directions."

Sons of the Buddha, if bodhisattvas use their minds in this way, then they will acquire every kind of supremely marvelous meritorious quality and [their minds] will become such that they cannot be shaken by any of the worlds' devas, *māras*, brahmans, *gandharvas*, *asuras*, and such, or by any of the *śrāvaka* disciples or *pratyekabuddhas*.

The End of Chapter Eleven

CHAPTER 12

Foremost Worthy

At that time, when Mañjuśrī Bodhisattva had finished speaking of the great meritorious qualities of pure conduct free of turbidity and confusion, because he wished to reveal the meritorious qualities of the resolve to attain bodhi, he used a verse to make a request of Foremost Worthy Bodhisattva, saying:

> For the benefit of the bodhisattvas, I have now already
> spoken of the Buddha's past cultivation of pure conduct.
> In the midst of this congregation, the Worthy One should also
> freely expound on the supreme meritorious qualities of cultivation.

Foremost Worthy Bodhisattva then replied in verses, saying:

> This is good indeed. May the Worthy Ones listen closely.
> Those meritorious qualities are immeasurable.
> As befits my powers, I shall now describe only a small portion
> comparable to but a single drop of water from an ocean.
>
> Whenever a bodhisattva first makes the resolve
> by which he vows to seek and realize the bodhi of a buddha,
> the meritorious qualities he acquires are boundless,
> immeasurable, and incomparable.
>
> How much the more so when, for countless and boundless kalpas,
> he fully cultivates the qualities of the grounds and the perfections.
> Even if all *tathāgatas* of the ten directions
> joined in praising this, they could never reach the end of it.
>
> I shall now describe but a small portion among
> such boundlessly great meritorious qualities as these,
> comparable only to the tracks left in the sky by a bird
> or to but a single mote of dust compared to the great earth.
>
> When the bodhisattva arouses the will to seek bodhi,
> this is not something without causes and without conditions.
> Developing pure faith in the Buddha, the Dharma, and the Sangha—
> It is due to this that he produces the vast resolve.
>
> He does not seek the five desires, the position of a king,
> wealth, personal pleasure, or great fame.
> It is solely in order to forever extinguish beings' sufferings
> and benefit those in the world that he makes this resolve.

He always aspires to benefit beings and make them happy,
to adorn the lands, to make offerings to the buddhas,
to take on and uphold right Dharma, and to cultivate wisdom.
It is to realize bodhi that he makes this resolve.

With profound intentions, resolute faith, and constant purity,
he reverently honors and esteems all buddhas
as well as, in the same way, the Dharma and the Sangha.
With utmost sincerity, he makes offerings and makes this resolve.

He has deep faith in the Buddha and the Buddha's Dharma,
also has faith in the path practiced by the sons of the Buddha,
and he has faith, too, in the unexcelled great bodhi.
It is because of this that the bodhisattva makes the initial resolve.

Faith is the source of the path and the mother of meritorious qualities.
It brings about the growth and nourishment of all good dharmas,
cuts away the net of doubts, enables escape from the river of cravings,
and reveals the unsurpassed path to nirvāṇa.

When faith is free of defilement and turbidity, the mind becomes pure.
It extinguishes arrogance and constitutes the root of reverence.
It is also the foremost form of wealth in the treasury of Dharma
and the pure hands with which one takes on the many practices.

It is due to faith that one gives with kindness free of miserliness.
Due to faith, one is able to joyfully enter the Buddha's Dharma.
Due to faith, one is able to increase wisdom and meritorious qualities.
Due to faith, one is able to certainly reach the ground of the Tathāgata.

Faith enables the faculties to become pure, bright, and sharp.
Solid power of faith is indestructible.
Faith enables one to forever destroy the roots of the afflictions.
Faith enables one to progress especially toward a buddha's qualities.[211]

Through faith, one remains free of attachment to the sense realms,
leaves the difficulties far behind, and becomes free of the difficulties.[212]
Faith enables one to step beyond the paths of the many *māras*
and reveals the path to the unsurpassed liberation.

Faith is the indestructible seed of meritorious qualities.
Faith enables the growth of one's tree of bodhi.
Faith enables the growth of the most supreme wisdom.
Faith is able to reveal all buddhas.

Therefore, to speak of the sequence in relying on the practices,
faithful aspiration is the most supreme and extremely rare.
It is analogous to having in all worlds
a marvelous wish-fulfilling jewel.

If one always has faith as one serves the buddhas,
one is able to uphold the precepts and cultivate the bases of training.
If one always upholds the precepts and cultivates the bases of training,
then one is able to completely fulfill all the meritorious qualities.

Precepts are able to develop the roots of bodhi.
Training is the ground for diligent cultivation of meritorious qualities.
Whoever always follows the practice of both precepts and training
is praised by all *tathāgatas.*

If one always has faith as one serves the buddhas,
then he is able to gather together great offerings.
If one is able to gather together great offerings,
then such a person's faith in the Buddha becomes inconceivably great.

If one always has faith as one serves the venerable Dharma,
then one becomes insatiable in listening to the Buddha's Dharma.
If one becomes insatiable in listening to the Buddha's Dharma,
then such a person's faith in the Dharma grows inconceivably great.

If one always has faith in the pure Sangha,
then one acquires irreversible faith.
If one acquires irreversible faith,
then such a person's power of faith becomes unshakable.

If one acquires unshakable power of faith,
then one acquires purity, radiance, and acuity of all faculties.
If one acquires purity, radiance, and acuity of all faculties,
then one is able to avoid bad spiritual guides.

If one is able to avoid bad spiritual guides,
then one becomes able to draw close to good spiritual guides.
If one is able to draw close to good spiritual guides,
then one is able to cultivate and accumulate great goodness.

If one is able to cultivate and accumulate great goodness,
then one becomes able to perfect great causal power.
If one becomes able to perfect great causal power,
then one acquires especially supreme and decisive understanding.

If one acquires especially supreme and decisive understanding,
then one becomes protected and borne in mind by the buddhas.
If one becomes protected and borne in mind by the buddhas,
then one becomes able to arouse the resolve to attain bodhi.

If one becomes able to arouse the resolve to attain bodhi,
then one is able to diligently cultivate the Buddha's qualities.
If one is able to diligently cultivate the Buddha's qualities,
then one succeeds in being born into the clan of the *tathāgatas*.

If one succeeds in being born into the clan of the *tathāgatas*,
then one cultivates well skillful expedient means.
If one cultivates well skillful expedient means,
then one acquires faithful aspiration that is pure.

If one acquires faithful aspiration that is pure,
then one is able to develop an ever more supreme resolve.
If one is able to develop an ever more supreme resolve,
then one forever cultivates the *pāramitās*.

If one forever cultivates the *pāramitās*,
then one is able to completely fulfill [the practice of] the Mahāyāna.
If one is able to completely fulfill [the practice of] the Mahāyāna,
then one is able to make offerings to the Buddha according to Dharma.

If one is able to make offerings to the Buddha according to Dharma,
then one is able with unwavering mind to be mindful of the Buddha.
If one is able with unwavering mind to be mindful of the Buddha,
then one will always see countless buddhas.

If one always sees countless buddhas,
then one will see that the essence of the Tathāgata abides forever.[213]
If one sees that the essence of the Tathāgata abides forever,
then one is able to realize that the Dharma is never destroyed.

If one is able to realize that the Dharma is never destroyed,
then one acquires unimpeded eloquence.
If one acquires unimpeded eloquence,
one is able to expound on infinitely many dharmas.

If one is able to expound on infinitely many dharmas,
then one becomes able to liberate beings with kindness and sympathy.
If one becomes able to liberate beings with kindness and sympathy,
then one attains a solid mind of great compassion.

If one attains a solid mind of great compassion,
then one is able to love the extremely profound Dharma.
If one is able to love the extremely profound Dharma,
then one is able to abandon the faults of conditioned existence.

If one is able to abandon the faults of conditioned existence,
then one leaves behind arrogance and neglectfulness.
If one leaves behind arrogance and neglectfulness,
then one becomes able to also benefit everyone else.

If one becomes able to also benefit everyone else,
then one dwells in *saṃsāra* without becoming weary of it.
If one dwells in *saṃsāra* without becoming weary of it,
then one is able to become an invincibly valiant stalwart.

If one is able to become an invincibly valiant stalwart,
then one becomes able to generate great spiritual superknowledges.
If one becomes able to generate great spiritual superknowledges,
then one knows the actions of all beings.

If one knows the actions of all beings,
then one can enable the complete development of the many beings.
If one can enable the complete development of the many beings,
then one acquires the wisdom that skillfully attracts beings.

If one acquires the wisdom that skillfully attracts beings,
then one is able to perfect the four means of attraction.
If one is able to perfect the four means of attraction,
then one is able to provide limitless benefit to beings.

If one is able to provide limitless benefit to beings,
then one perfects the most supremely wise skillful means.
If one perfects the most supremely wise skillful means,
then one abides in the courageous and unexcelled path.

If one abides in the courageous and unexcelled path,
then one is able to demolish the power of all *māras*.
If one is able to demolish the power of all *māras*,
then one is able to step beyond the realms of the four *māras*.[214]

If one is able to step beyond the realms of the four *māras*,
then one succeeds in reaching the ground of irreversibility.
If one succeeds in reaching the ground of irreversibility,
then one is able to gain the deep unproduced-dharmas′ patience.

If one is able to gain the deep unproduced-dharmas patience,
then one receives the prediction bestowed by all buddhas.
If one receives the prediction bestowed by all buddhas,
then all buddhas appear directly before one.

If all buddhas appear directly before one,
then one fully understands the deeply secret uses of spiritual powers.
If one fully understands the deeply secret uses of spiritual powers,
then one is borne in mind by all buddhas.

If one is borne in mind by all buddhas,
then one becomes adorned with the qualities of the Buddha.
If one becomes adorned with the qualities of the Buddha,
then one acquires the majestic body possessed of marvelous merit.[215]

If one gains the majestic body possessed of marvelous merit,
then one's body shines with dazzling light like a mountain of gold.
If one's body shines with dazzling light like a mountain of gold,
then one acquires the adornment of the thirty-two marks.

If one acquires the adornment of the thirty-two marks,
then one gains the fine subsidiary signs as one's adornments.
If one gains the fine subsidiary signs as one's adornments,
then the light emanated by one's body is limitless.

If the light emanated by one's body is limitless,
then one becomes adorned with inconceivable radiance.
If one becomes adorned with inconceivable radiance,
one's light then emanates lotus flowers.

If one's light emanates lotus flowers,
then countless buddhas appear, sitting atop the flowers,
manifesting throughout all ten directions without exception,
with all of them able to train all beings.

If one is able to train all beings in this way,
one manifests the power of measureless spiritual superknowledges.
If one manifests the power of measureless spiritual superknowledges,
then one dwells in inconceivably many lands,
expounding on the inconceivable Dharma,
causing joyous delight in inconceivably many beings.

If one expounds on the inconceivable Dharma,
causing joyous delight in inconceivably many beings,
then one uses the power of wisdom and eloquence
to adapt to beings' minds and thus teach and guide them forth.

If one uses the power of wisdom and eloquence
to adapt to beings' minds and thus teach and guide them forth,
then one takes wisdom as one's guide
and one is forever free of error in deeds of body, mouth, and mind.

If one takes wisdom as one's guide
and one is forever free of error in deeds of body, mouth, and mind,
then one achieves sovereign mastery in one's power of vows
and everywhere adapts to the various destinies, manifesting bodies.

If one achieves sovereign mastery in one's power of vows
and everywhere adapts to the various destinies, manifesting bodies,
then one is able when speaking Dharma for the multitude
to be inconceivably skillful in making his language adapt to each type.

If one is able when speaking Dharma for the multitude
to be inconceivably skillful in making his language adapt to each type,
then one is able in but a single mind-moment
to completely know the thoughts of all beings without exception.

If one is able in but a single mind-moment
to completely know the thoughts of all beings without exception,

then one realizes the afflictions have no place from which they arise
and thus never again sinks and drowns within *saṃsāra*.

If one realizes the afflictions have no place from which they arise
and thus never again sinks and drowns within *saṃsāra*,
then one acquires the Dharma-nature body possessed of the qualities.
and manifests in the world through Dharma's awesome power.

If one acquires the Dharma nature body possessed of the qualities
and manifests in the world through Dharma's awesome power,
then one acquires the ten grounds and ten types of sovereign mastery
and cultivates the perfections and the supreme liberations.

If one acquires the ten grounds and ten types of sovereign mastery
and cultivates the perfections and the supreme liberations,
then one gains the anointing of the crown and great superknowledges
and abides in the most supreme samādhis.

If one gains the anointing of the crown and great superknowledges
and abides in the most supreme samādhis,
then, in the presence of all buddhas of the ten directions,
one receives the anointing of the crown and ascends to that position.[216]

If in the presence of all buddhas of the ten directions,
one receives the anointing of the crown and ascends to that position,
then he experiences the hands of all buddhas of the ten directions
anointing the crown of his head with the elixir of immortality.

If one experiences the hands of all buddhas of the ten directions
anointing the crown of his head with the elixir of immortality,
then his body pervades all places like empty space,
and he abides peacefully, unmoving, filling the ten directions.

If his body pervades all places like empty space,
and he abides peacefully, unmoving, filling the ten directions,
then his sphere of action is beyond compare
and unknowable by any deva or person of the world.

The bodhisattva diligently cultivates the practice of great compassion
and vows to liberate all beings so that no one fails to gain the fruits.[217]
If anyone sees, hears, listens, accepts, or makes an offering,
none fail to thus be caused to attain happiness.

Those great eminences' awesome spiritual powers and
Dharma eyes are always complete, free of defect, and undiminishing.
The ten good deeds, the sublime practices, and other path aspects—
They cause all these unsurpassably supreme jewels to appear.

In this, they are analogous to the great ocean's mass of vajra
that, due to its awesome power, gives birth to the many gems

while neither diminishing, increasing, or ever coming to an end.
The bodhisattva's accumulation of meritorious qualities is also just so.

Where there are *kṣetras* with no buddhas,
they manifest the realization of right enlightenment there.
Where there are lands where beings are unaware of the Dharma,
they proclaim the treasury of wondrous Dharma for their sakes.

They are free of discriminations and free of all effortful endeavors
even as, in a single mind-moment, they pervade the ten directions
just as moonlight's shining has no place it fails to completely reach.
Just so, they use countless skillful means to teach the many beings.

Throughout those worlds of the ten directions,
they appear in every mind-moment, achieving buddhahood,
turning the wheel of right Dharma, entering nirvāṇa, and so forth,
concluding with the wide-spread distribution of their *śarīra*.

They may manifest as on the *śrāvaka*-disciple or *pratyekabuddha* paths
or manifest as achieving buddhahood with its pervasive adornments,
thus revealing and explaining the teaching of the Three Vehicles
as they extensively liberate beings for countless kalpas.

Sometimes, they appear in the form of chaste youths or maidens,
or as devas, dragons, *asuras,*
and so forth, including as *mahoragas* and such,
adapting to their preferences, thus allowing all to behold them.

The forms and appearances of beings are each different.
Their karma actions and their languages are also countless.
They are able to appear in ways conforming to all such beings as these
with the awesome spiritual power of the oceanic imprint samādhi.

They purify inconceivably many *kṣetras*
and make offerings to all the *tathāgatas*.
They emanate great and boundless radiance
and the beings they liberate are also limitlessly numerous.

With inconceivable wisdom and sovereign mastery,
they are unimpeded in the phrasings used in speaking Dharma.
In giving, moral virtue, patience, vigor, *dhyāna* absorption,
wisdom, skillful means, spiritual superknowledges, and such—
They possess sovereign mastery in all practices such as these
through the power of the Buddha's flower adornment samādhi.

They enter samādhi within but a single atom
and perfect meditative absorption within all atoms,
and yet those atoms still do not increase in size, even as,
in each one of them, there appear inconceivably many *kṣetras*.

In the many *kṣetras* present inside of each of those atoms,
some contain buddhas, whereas in others, there are no buddhas.
Some are defiled, whereas others are pure,
and some are vast and large while others are narrow and small.

Some are being created, whereas others are being destroyed.
Some of them are upright, while others are turned sideways.
Some resemble hot-season mirages in a vast wilderness,
whereas others are like the net of Indra in the heavens.

What appears as manifest in any single atom
likewise appears in the same way in all other atoms.
This occurs as a consequence of these greatly famous *āryas'*
powers of samādhis, liberations, and the spiritual superknowledges.

If they wish to make offerings to all buddhas,
they enter samādhi and bring forth spiritual transformations
enabling one hand to reach throughout the entire trichiliocosm,
everywhere making offerings to all the *tathāgatas*.

All the supremely marvelous flowers from all the ten directions,
perfumed lotions, powdered incenses, and priceless jewels—
All sorts of gifts such as these come forth from their hands
as offerings to the Most Supreme Ones beneath their bodhi trees.

Robes adorned with priceless gems, various kinds of fine incense,
Jeweled banners, pennants, and canopies, all nicely adorned,
flowers made of real gold, and curtains made of jewels—
None of these do not come forth and rain down from their palms.

All the marvelous things from throughout the ten directions
that are suitable to offer up to the unexcelled *bhagavats*—
they all rain down from their palms, none not in abundance,
then are held up as offerings to the buddhas before their bodhi trees.

All types of musical performances from throughout the ten directions,
including bells, drums, zithers, and zitherns, none of but a single sort,
are all played in refined harmonies together with wondrous voices.
None of these do not come forth from within their palms.

All of the praise verses from throughout the ten directions,
extolling the *tathāgatas'* genuine meritorious qualities—
All different sorts of marvelous phrasings such as these
are all intoned from within their palms.

The right hands of those bodhisattvas emanate pure light.
From amidst that light, perfumed waters rain down from the sky,
everywhere sprinkling the lands of the buddhas of the ten directions
as offerings to all those Lamps Who Illuminate the Worlds.

They also emanate marvelously adorned light
that sends forth countless jeweled lotus flowers.
In their color and appearance, the flowers are all especially marvelous.
It is with these that they make offerings to the buddhas.

They also emanate light that is adorned with flowers
from which all kinds of marvelous flowers join together into curtains
that everywhere spread out to the lands of the ten directions
as offerings to all the greatly virtuous ones, the *bhagavats*.

They also emanate light adorned with incense
from which all kinds of marvelous incense join together into curtains
that everywhere spread out to the lands of the ten directions
as offerings to all the greatly virtuous ones, the *bhagavats*.

They also emanate light adorned with types of powdered incense
from which all kinds of powdered incense join together into curtains
that everywhere spread out to the lands of the ten directions
as offerings to all the greatly virtuous ones, the *bhagavats*.

They also emanate light adorned with robes
from which all kinds of fine robes join together into curtains
that everywhere spread out to the lands of the ten directions
as offerings to all the greatly virtuous ones, the *bhagavats*.

They also emanate light adorned with jewels
from which all kinds of marvelous jewels join together into curtains
that everywhere spread out to the lands of the ten directions
as offerings to all the greatly virtuous ones, the *bhagavats*.

They also emanate light adorned with lotuses
from which all kinds of lotus flowers join together into curtains
that everywhere spread out to the lands of the ten directions
as offerings to all the greatly virtuous ones, the *bhagavats*.

They also emanate light adorned with jewel garlands
from which all kinds of marvelous garlands join together into curtains
that everywhere spread out to the lands of the ten directions
as offerings to all the greatly virtuous ones, the *bhagavats*.

They also emanate light adorned with banners.
Those banners are beautiful, dazzling, replete with many colors,
and of countless different kinds, all of which are especially fine.
They use these as adornments in all lands of the buddhas.

Many different kinds of the various jewels form adorning canopies,
from which hang many marvelous silken decorative pennants
and *maṇi* jewel bells ringing forth the sounds of the buddhas.
All of these are held forth as offerings to all the *tathāgatas*.

Their hands send forth inconceivable offering gifts.
Just as they make offerings in this way to a single Master Guide,
so too do they do so in the same way wherever all buddhas dwell
through the samādhis and spiritual powers of these great eminences.

As the bodhisattvas abide in samādhi,
they use many different kinds of sovereign mastery to attract beings,
in all cases using the dharmas of meritorious qualities they practice
along with countless skillful means to guide and gather them in.

They may use the gateway of making offerings to the *tathāgatas*,
or may use the gateway of inconceivable sorts of giving,
or may use the gateway of *dhūta* austerities and moral precepts,
or may use the gateway of unshakable patience,

or may use the gateway of vigor in the practice of austerities,
or may use the gateway of quiescent *dhyāna* absorption,
or may use the gateway of decisively understanding wisdom,
or may use the gateway of the expedients they practice,

or may use the gateway of the *brahma vihāras*[218] and spiritual powers,
or may use the gateway of the four means of attraction's benefits,
or may use the gateway of adornment with merit and wisdom,
or may use the gateway of liberation by causes and conditions,

or may use the gateway of the roots, the powers, and the right path,[219]
or may use the gateway of the *śrāvaka* disciple's liberations,
or may use the gateway of the *pratyekabuddha's* purification,
or may use the gateway of the Great Vehicle's sovereign masteries,

or may use the gateway of the many sufferings of impermanence,
or may use the gateway of nonexistence of self or one with a life span,
or may use the gateway of abandoning desire through unloveliness,[220]
or may use the gateway of the complete-cessation samādhi.

In accordance with the different illnesses of beings,
they in all cases use the medicine of Dharma to counteract them.
In accordance with the mental dispositions of beings,
they in all cases use skillful means, thus thoroughly satisfying them.

In accordance with the differences in the behaviors of beings,
they in all cases use skillful means to enable their development.
Such aspects of samādhi and spiritual superknowledges as these
are such that no deva or human could ever fathom them.

There is a marvelous samādhi known as "adapted to preferences."
Bodhisattvas abiding in it engage in a universal contemplation
by which, adapting to what is fitting, they manifest to liberate beings,
thus enabling them all to happily follow the Dharma teachings.

During the course of the kalpa, in seasons of famine and disaster,
they always provide those in the world with whatever pleases them,
adapting to whatever they desire and causing them all to be satisfied,
thus creating benefit for all beings.

Sometimes they provide food and drink of supremely fine flavor,
bejeweled robes, adornments, the many kinds of marvelous things,
and so forth, even being able to give up their positions as kings,
thus causing those pleased by such giving to follow the teachings.

Sometimes they use a body adorned with the marks and signs
that is dressed in supremely marvelous robes and jewel garlands.
Using this body graced with floral chaplets, anointed with perfumes,
and perfect in the awesome deportment, they liberate beings.

With a physical appearance, countenance, and robes
that everyone in the world will admire and esteem,
adapting appropriately, appearing everywhere, pleasing their minds,
they enable all those fond of physical appearance to follow the path.

Using the exquisitely marvelous sounds of the *kalaviṅka* bird
and the marvelous voicings of the *kokila* bird and others,
all of which are replete with various sorts of pure sounds,
they adapt to beings' mental dispositions and speak Dharma for them.

There are eighty-four thousand Dharma gateways.
All buddhas use these to liberate beings.
They also use different dharmas that accord with them,
adapting to whatever suits the world as they teach and liberate beings.

In beings' pain and pleasure, gain and loss, and so forth,[221]
and in all dharmas in which all those in the world engage,
they are able to respond and appear, joining them in their endeavors,
thus everywhere liberating beings by these means.

The many sufferings and troubles of those in all worlds
are as deep and boundlessly vast as the great ocean.
They join them in their endeavors, always being able to be patient,
thus enabling them to benefit and thus gain happiness.

Where there are those who do not know the dharmas of emancipation
and do not seek liberation and separation from chaotic confusion,
bodhisattvas appear for them, relinquishing the throne and wealth,
and always wishing to leave the home life and gain mental quiescence.

The household is the place in which one is bound up by desires.
Wishing to enable all beings to entirely avoid this,
they therefore show how to leave the home life and gain liberation
through having none of the types of desire that they deign to adopt.

The bodhisattvas show them how to practice ten types of actions[222]
and also how to practice all the dharmas of great men
as well as all without exception of the practices of rishis and others,
doing so because they wish to benefit beings.

Wherever there are beings with measureless life spans
in whom afflictions are only subtle and who enjoy complete bliss,
the bodhisattvas, having achieved sovereign mastery over them,
reveal the many disastrous aspects of aging, sickness, and death.

Where there are those beset by greed, hatred, and delusion
who are ever ablaze with the fierce flames of the afflictions,
the bodhisattvas reveal for them aging, sickness, and death,
thus enabling those beings to all take up the training.

The Tathāgatas' ten powers, fearlessnesses,
eighteen exclusive dharmas,
and all their countless meritorious qualities
are all manifested to bring about the liberation of beings.

Predictions, remonstrances, as well as travel by spiritual power[223]—
All of these are freely used by the *tathāgatas*.
All of those great eminences reveal them all,
thus becoming able to cause all beings to take on the training.

The bodhisattvas use all kinds of different expedient gateways
adapted to the dharmas of the world as means to liberate beings.
Just as the lotus flower is not attached to the waters,
so too do they reside in the world, inspiring deep faith.

Using the refined thought and deep talents of the kings of literati,
using song, dance, and discussions pleasing the many,
and using the many forms of worldly arts and skills,
they are like master conjurers with nothing they do not manifest.

They may become elders serving as leaders in villages,
may become guides who lead merchants and businessmen,
may become kings of countries or great officials,
or may become fine physicians or those skilled in many doctrines.

They may appear as large trees in the midst of a vast plain,
may become fine medicine or a trove of many jewels,
may become precious wish-fulfilling gems,
or may show the right path to beings.[224]

If they observe a world that is but newly established
in which beings do not yet have life-sustaining tools,
the bodhisattvas will become skilled artisans in these times
in order to manifest all kinds of different trades for them.

They do not invent things that may serve to torment beings,
but rather only speak of endeavors benefiting the world.
As for the many teachings on mantra techniques, medicines, and such,
they are able to provide instruction on all matters such as these.

The extraordinary practices of all the rishis
inspiring faith and admiration in all humans, devas, and others—
As appropriate, these bodhisattvas are freely able to perform
all such difficult-to-practice dharmas related to the austerities.

They may become renouncers of the home life from other traditions,
may abide in mountains and forests, diligent in solitary asceticism,
or may become naked ascetics who have no clothes,
thus serving within those groups as teachers and elders.

They may appear as engaged in various practices of wrong-livelihood,
becoming supreme in the practice of what is not Dharma.
They may manifest all types of awesome deportment of *brahmacārins*
and thus become supreme leaders within those congregations.

They may endure the fivefold heat[225] or always turn to face the sun,
may observe prohibitions by which they emulate cows, dogs, or deer,
or may wear ruined robes and practice fire worship,
doing so to become guiding teachers teaching people such as these.

They may manifest as paying respects at temples of deities
or may manifest as entering the waters of the Ganges River,
as eating roots and fruits and such, displaying all such practices,
even as they are always contemplating their own supreme Dharma.[226]

They may appear as cultivating squatting or standing on one foot,[227]
may appear lying down on beds of thorns or embers,
or may appear lying down on beds of spikes, seeking emancipation,
thus becoming the head teachers among those groups.

With all such types of non-Buddhist traditions as these,
they assess their understanding, join them in the same endeavors,
and then display austerities none in the world could endure,
thus causing them all to submit to their training after witnessing this.

Being confused and deluded, beings accept erroneous teachings,
abide in evil views, and undergo manifold sufferings.
They create expedients by which to teach them the wondrous Dharma
so that they are all enabled to comprehend the genuine truths.

They may use words of remote lands' spells to teach the four truths,
may skillfully use esoteric language to teach the four truths,
may use direct human language to teach the four truths,
or may use the esoteric languages of the devas to teach the four truths.

They may analyze words of texts to teach the four truths,
decisively determine principles to teach the four truths,
skillfully refute others' claims to teach the four truths,
or may use ideas outsiders cannot shake to teach the four truths.

They may use speech of eight kinds of beings[228] to teach the four truths
may use all sorts of languages to teach the four truths,
or may adapt to the sounds of whatever language beings understand
to teach the four truths for them, thereby enabling their liberation.

All dharmas of all buddhas
are all proclaimed in these ways, none of them not exhaustively.
Their sphere of language comprehension is inconceivable.
This is what exemplifies the power of the Dharma-teaching samādhi.

There is a supreme samādhi known as "happiness,"
able to everywhere rescue and liberate the many types of beings,
in which one emanates a great and inconceivable radiance
that enables all those seeing it take up the training.

The light it emanates is known as "good to behold."
If any being encounters this light,
he will certainly be enabled to gain benefit, not meeting it in vain.
Due to this, he will succeed in perfecting unexcelled wisdom.

That light shows the buddhas,
shows the Dharma, shows the Sangha, shows the right path,
and also shows the stupas and images of the buddhas.
It is for this reason that this light is produced.

It also emanates a light known as "dazzling illumination"
that even outshines all the light of the devas.
Of all the kinds of obscuring darkness, none are not dispelled by it
as its shining everywhere produces abundant benefit for beings.

This light awakens all beings
and causes them to raise up offerings of lamplight to the buddhas.
Then, because they make offerings of lamps to the buddhas,
they succeed in becoming unexcelled lamps for the world.

From lighting all kinds of oil lamps and ghee lamps,
from lighting all kinds of bright torches, and also from giving
many kinds of scents, wondrous herbs, and fine bejeweled candles—
It is due to offering these to buddhas that one acquires this light.

It also emanates a light known as "salvation."
This light is able to awaken all beings
and cause them to make the great universal vow
to liberate all the many kinds of beings from the ocean of desires.

If one is able to make the great universal vow
to liberate all the many sorts of beings from the ocean of desires,
then one becomes able to cross beyond the four floods[229]
and show beings the way to the sorrowless city of liberation.

It is due to building bridges, ferries, and rafts
in all places where roads encounter great rivers
and due to criticizing conditioned existence while praising quiescence
that one is therefore able to produce this light.

It also emanates a light known as "extinguishing craving."
This light is able to awaken all beings,
and cause them to abandon the five types of desires
and exclusively reflect upon the sublime Dharma flavor of liberation.

If one is able to abandon the five types of desires
and exclusively reflect upon the sublime Dharma flavor of liberation,
then one is able to use the rain of the Buddha's elixir of immortality
to everywhere extinguish the cravings of those in the world.

It is due to kindly making gifts of ponds, wells, and flowing springs,
being exclusively devoted to seeking the path to unexcelled bodhi,
criticizing the five desires, and praising the *dhyāna* absorptions
that one is therefore able to produce this light.

It also emanates a light known as "joyous delight."
This light is able to awaken all beings
and cause them to feel fond admiration for the bodhi of the Buddha
and resolve to realize the path not reliant on a teacher.[230]

It is by making images of the greatly compassionate Tathāgata,
adorned with the many marks and sitting on a lotus throne,
and by forever praising the Most Supreme One's meritorious qualities
that one is therefore able to produce this light.

It also emanates a light known as "fond delight."
This light is able to awaken all beings
and cause their minds to delight in the buddhas
and also delight in the Dharma and delight in the Sangha.

If one's mind forever delights in the buddhas
and also delights in the Dharma and delights in the Sangha,
then, in the midst of the Tathāgata's assembled congregation,
one becomes able to realize the unexcelled deep dharmas patience.

It is due to awakening countless beings, everywhere
inspiring mindfulness of Buddha, Dharma, and Sangha jewels, and
showing others how to make the resolve and do meritorious practices
that one is therefore able to produce this light.

It also emanates a light known as "accumulation of merit."
This light is able to awaken all beings
and cause them to practice all kinds of measureless giving,
whereupon, because of this aspiration, they seek the unexcelled path.

It is due to arranging great assemblies dedicated to limitless giving
in which all who come seeking help are completely satisfied
and not allowed to feel as if they have a shortage of anything
that one is therefore able to produce this light.

It also emanates a light known as "complete in wisdom."
This light is able to awaken all beings
and enable them, in but one dharma in a single mind-moment,
to entirely understand all the countless gateways to the Dharma.

It is due to distinguishing aspects of Dharma for beings
and then using the definitive genuine meaning
to skillfully teach the meaning of the Dharma without omission
that one is therefore able to produce this light.

It also emanates a light known as "lamp of wisdom."
This light is able to awaken all beings
and enable them to realize the empty and quiescent nature of beings
and realize that all dharmas are devoid of any inherent existence.

It is by expounding on dharmas as empty, free of any agent of actions,
like a conjuration, like a mirage, like the moon reflected in the water,
and so forth, up to their being like images in a dream
that one is therefore able to produce this light.

It also emanates a light known as "sovereign mastery of Dharma."
This light is able to awaken all beings
and enable them to acquire *dhāraṇīs* of inexhaustible capacity
by which they are able to retain all of the Buddha's dharmas.

It is due to respectful offerings to those who uphold the Dharma,
due to providing for, serving, and protecting worthies and *āryas*,
and due to giving all kinds of Dharma to beings
that one is therefore able to produce this light.

It also emanates a light known as "able to relinquish."
This light awakens miserly beings
and enables them to realize wealth and jewels are all impermanent
and to always delight in kindly giving with an unattached mind.

It is by being able to subdue miserly thoughts that are hard to subdue,
by understanding wealth is like a dream and like floating clouds,
and by growth in the pure mind inclined to kindly giving
that one is therefore able to produce this light.

It also emanates a light known as "dispelling heat."
This light is able to awaken those who break the prohibitions
and enable them all to accept and uphold the pure precepts
and then resolve to realize the path not reliant on a teacher.

It is by exhorting and leading beings to accept and uphold precepts
and purely practice the ten courses of good karmic action
while also enabling them to resolve to progress toward bodhi
that one is therefore able to produce this light.

It also emanates a light known as "adornment with patience."
This light awakens those inclined toward hatred
and enables them to rid themselves of hatred, abandon arrogance,
and always delight in the dharmas of patience and gentleness.

When one is confronted with beings' intolerable violence and evil,
for the sake of bodhi, one prevents one's mind from moving at all
and one always wishes to praise the meritorious qualities of patience.
It is because of this that one is therefore able to produce this light.

It also emanates a light known as "courageous."
This light awakens the indolent
and enables them to be forever tireless
in reverently making offerings to the Three Jewels.

If one is forever tireless
in reverently making offerings to the Three Jewels,
then one is able to step beyond the spheres of the four *māras*
and swiftly realize the Buddha's unexcelled bodhi.

It is by urging and teaching beings to be goaded by vigor,
by being forever diligent in making offerings to the Three Jewels,
and by devotion to protecting the Dharma when it is about to end
that one is therefore able to produce this light.

It also emanates a light known as "quiescence."
This light is able to awaken those with chaotic minds
and enable them to abandon greed, hatred, and stupidity
and maintain unwavering minds that then attain right concentration.

It is due to giving up all bad spiritual guides,
meaningless conversations, and defiled actions
while also praising *dhyāna* absorption and dwelling in an *araṇya*[231]
that one is therefore able to produce this light.

It also emanates a light known as "wisdom adornment."
This light awakens those who are deluded and confused
and causes them to realize the truths, understand conditioned arising,
and develop penetrating wisdom in all their faculties.[232]

If one is able to realize the truths, understand conditioned arising,
and develop penetrating wisdom in all one's faculties,
then one acquires the dharma of the solar lamp samādhi,
wisdom light, and success in attaining the fruit of buddhahood.

It is due to being able to sacrifice the throne, wealth, and one's life
in seeking right Dharma, doing so for the sake of bodhi, and then,
having learned it, being diligently devoted to teaching it for the many
that one is therefore able to produce this light.

It also emanates a light known as "wisdom of the buddha."
This light awakens all sentient beings
and enables them to see countlessly and boundlessly many buddhas,
each of whom sits atop a jeweled lotus flower.

It is due to praising the Buddha's awesome virtue and liberations,
proclaiming Buddha's measureless sovereign masteries,
and revealing the Buddha's powers and spiritual superknowledges
that one is therefore able to produce this light.

It also emanates a light known as "fearless."
When this light's illumination falls on those who are frightened,
even the means of poisonous injury possessed by non-humans
are all caused to be swiftly and completely eliminated.

It is due to being able to bestow fearlessness on beings,
due to urging those inflicting torment and injury to cease doing so,
and due to rescuing those in dangerous straits, orphans, and the poor
that one is therefore able to produce this light.

It also emanates a light known as "peaceful security."
This light is able to illuminate those who are sick,
enable them to become free of all suffering and pain,
and enable them all to gain the bliss of right concentration's samādhi.

It is by giving fine medicines to rescue beings from the many illnesses,
using wondrous jewels to prolong life, giving perfumed body salves,
ghee, milk, and honey, and by satisfying needs for drink and food
that one is therefore able to produce this light.

It also emanates a light known as "seeing the Buddha."
This light awakens those on the verge of death
and enables them to see whichever *tathāgata* they bear in mind
and succeed in being reborn in his pure land when their lives end.

It is due to urging mindfulness of the buddha on those about to die,
while showing the Bhagavat's image, enabling its respectful viewing,
thus engendering deep longing in them toward the Buddha
that one is therefore able to produce this light.

It also emanates a light known as "delight in Dharma."
This light is able to awaken all beings
and enable them to always feel delight in right Dharma,
listen to its teaching, expound on it for others, and transcribe it.

It is due to being able to expound Dharma in the Dharma ending age,
due to enabling the minds of those seeking the Dharma to be satisfied,
and due to delighting in diligently cultivating the Dharma
that one is therefore able to produce this light.

It also emanates a light known as "sublime sound."
This light awakens bodhisattvas
and it is able to cause all sounds within the three realms
to be heard as the voice of the Tathāgata.

It is due to using a grand voice to praise the Buddha
and due to providing all kinds of music from chimes and bells
to cause sounds of the Buddha to be heard throughout the world
that one is therefore able to produce this light.

It also emanates a light known as "giver of the elixir of immortality."
This light awakens all beings
and enables them to relinquish all neglectful conduct
and completely cultivate every kind of meritorious quality.

It is by warning that conditioned dharmas are not peaceful and secure
and are pervasively beset by measureless suffering and anguish
while forever delighting in praising the bliss of quiescence
that one is therefore able to produce this light.

It also emanates a light known as "most excellent."
This light awakens all the multitudes
and enables them to everywhere hear from the buddhas
the supreme dharmas of moral virtue, concentration, and wisdom.

It is due to always delighting in praising the supreme precepts,
supreme samādhi, and especially supreme wisdom of all buddhas,
doing so for the sake of the quest to gain the unexcelled path,
that one is therefore able to produce this light.

It also emanates a light known as "jewel adornment."
This light is able to awaken all beings
and enable them to acquire an inexhaustible treasury of jewels
with which to make offerings to the *tathāgatas*.

It is due to using all kinds of supremely marvelous jewels
to offer up as gifts to the Buddha and the Buddha's stupas
while also practicing kindly giving to the poor and destitute
that one is therefore able to produce this light.

It also emanates a light known as “fragrant adornment.”
This light is able to awaken all beings
and enable those smelling it to be pleased, satisfied in mind,
and definitely bound to develop a buddha’s meritorious qualities.

It is by sprinkling the earth with fine perfumes of humans and devas
as an offering to all the supreme lords
and also by making stupas and buddha images
that one is therefore able to produce this light.

It also emanates a light known as “various adornments”
that contains countless jewel banners, pennants, canopies,
burning incenses, scattering flowers, and many types of playing music
that all fill every place within and beyond the city walls.

It is by having formerly used sounds of sublime singing and dancing
and many sorts of scents, fine flowers, banners, canopies, and such,
as well as all sorts of adornments, all as offerings to the Buddha,
that one is therefore able to produce this light.

It also emanates a light known as “majestic purity”
that causes the ground to become as flat as one’s palm.
It is due to having adorned buddha stupas and their surroundings
that one is therefore able to produce this light.

It also emanates a light known as “great cloud”
that is able to produce fragrant clouds raining perfumed waters.
It is due to having sprinkled the grounds of stupas and courtyards
that one is therefore able to produce this light.

It also emanates a light known as “adornments”
that enables the naked to obtain fine clothes.
It is due to having given marvelous physical adornments
that one is therefore able to produce this light.

It also emanates a light known as “supreme flavors”
that is able to cause the hungry to obtain fine food.
It is due to having given all kinds of exquisitely fine cuisine
that one is therefore able to produce this light.

It also emanates a light known as “great wealth”
that enables the poor and destitute to obtain jewel treasuries.
It is due to having given endless gifts to the Three Jewels
that one is therefore able to produce this light.

It also emanates a light known as “purified vision”
that is able to cause the blind to see the many forms.
It is due to having given lamps to buddhas or buddhas’ stupas
that one is therefore able to produce this light.

It also emanates a light known as “purified hearing”
that is able to cause all who are deaf to hear well.
It is due to providing drum music for buddhas or buddhas’ stupas
that one is therefore able to produce this light.

It also emanates a light known as “purified sense of smell”
that enables one to smell scents one has never smelled before.
It is due to having given incense to buddhas or buddhas’ stupas
that one is therefore able to produce this light.

It also emanates a light known as “purified tongue”
by which one is able to use a beautiful voice in praising the Buddha.
It is due to forever banishing coarse, foul, and unwholesome speech
that one is therefore able to produce this light.

It also emanates a light known as “purified body”
that enables those of defective faculties to have them fully restored.
It is due to revering buddhas or buddhas’ stupas with one’s body
that one is therefore able to produce this light.

It also emanates a light known as “purified mind”
that enables those who lost their minds to gain right mindfulness.
It is due to developing sovereign mastery in cultivating all samādhis
that one is therefore able to produce this light.

It also emanates a light known as “purified forms”
that enables one to see an inconceivable number of buddhas’ forms.
It is due to having used many marvelous forms to adorn stupas
that one is therefore able to produce this light.

It also emanates a light known as “purified sounds”
that enables one to realize the nature of sound is originally quiescent.
It is due to contemplating sound’s origination as like echoes in a valley
that one is therefore able to produce this light.

It also emanates a light known as “purified fragrances”
that causes all rank filth to attain a purified fragrance.
It is due to using fragrant water in washing stupas and bodhi trees
that one is therefore able to produce this light.

It also emanates a light known as “purified tastes”
that is able to remove all toxins from whatever one tastes.
It is due to constant offerings to the Buddha, Sangha, and parents
that one is therefore able to produce this light.

It also emanates a light known as “purified tangibles”
that is able to cause all unpleasant tangibles to become soft
so that, when spears, spikes, swords, and lances rain from the sky,
it causes them all to be transformed into marvelous floral chaplets.

It is because, in the past, in greeting and escorting *tathāgatas,*
one sprinkled fragrant water, scattered flowers, and spread out robes
on the roads to enable them to step there
that one is therefore able to produce this light.

It also emanates a light known as "purified dharmas"
that is able to cause all pores
to expound the inconceivable sublime Dharma[233]
and cause all beings who hear it to become pleased and awakened.

"Whatever arises from causes and conditions is unproduced,"
"The Dharma body of the buddhas is not a body,"
"The nature of dharmas abides forever, like empty space."
It is by having taught such ideas that one produces light like this.

Comparable sorts of gateways of light rays such as these
are as limitless in number as the sands of the Ganges.
They all stream forth from the pores of the Great Rishi.
The works that are performed by each one of them are different.

Just as the lights emanated by each single pore
are as incalculable and innumerable as the sands of the Ganges,
so too is this true of all those pores.
This is all due to the samādhi power of the Great Rishi.

The lights encountered accord with original conduct
and correspond to their past lives' affinities and partners in practice.
For these reasons, the lights now emanated are of these kinds.
This is all due to the Great Rishi's wisdom and sovereign mastery.

Due to joint cultivation of meritorious karma in the past,
due to feeling fond admiration and being able to rejoice in it,
or, in this same way, due to merely having seen what was done—
They are all able thereby to succeed in seeing these lights.

Where one cultivated many meritorious deeds on one's own,
made offerings to countless buddhas,
or always sought to acquire the Buddha's meritorious qualities—
These are the ones whom these lights awaken.

Just as when those who are born blind fail to see the sun,
this is not because there is no sun that rises in the world,
for everyone with eyes is still able to clearly see it,
and each of them pursues their work according to their occupations.

So too it is with the lights emanated by the great eminences.
Those possessed of wisdom are all able to see them,
whereas common men of erroneous faith or inferior understanding
will never be able to witness these lights.

Just as palaces and carriages made of *maṇi* jewels
adorned with marvelous gems, magical scents, and lustrous finishes
are naturally and abundantly owned by those possessed of merit,
yet are places in which those bereft of merit could not live,

so too it is with the lights emanated by these great eminences.
Those having deep wisdom are all touched by their illumination.
Among foolish common people of wrong faith and inferior insight,
there are none at all who would even be able to see these lights.

Where there are those who, on learning of these different lights,
are able to develop pure and profound resolute faith,
they will forever cut away the entire net of doubts
and swiftly perfect the banner of unexcelled meritorious qualities.

There is a supreme samādhi [known as] "able to manifest"[234]
[that manifests] retinues and adornments, all of them freely.
It has no peer among any of the congregations of Buddha's sons
anywhere throughout the lands of the ten directions.

It has a marvelous lotus flower adorned with radiance,
equal in size to a great trichiliocosm
on which his body sits upright, completely filling it.
This is due to the power of this samādhi's spiritual superknowledges.

There are in addition, in number equal to the atoms in ten *kṣetras*,
marvelously fine lotus flowers that surround it
on each of which members of the congregation of Buddha's sons sit,
abiding in the awesome spiritual power of this samādhi.

In previous lives, they perfected good causes and conditions
and completely cultivated a buddha's meritorious qualities.
Beings such as these surround the bodhisattva,
all united in tirelessly gazing up at him with palms pressed together.

Just as a bright moon shines in the midst of the stars,
so too does the bodhisattva abide within this congregation.
The dharmas practiced by the great eminences are of this sort
when they enter the awesome spiritual power of this samādhi.

Just as they manifest this appearance in one of the directions
as surrounded by a congregation of Buddha's sons,
so too is this also so in all the other directions as well
as they abide in the awesome spiritual power of this samādhi.

There is a supreme samādhi known as "network of directions."
The bodhisattva abiding within it teaches on a vast scale,
manifesting his body's appearance everywhere in all directions,
sometimes as immersed in concentration, or else as having emerged.

Sometimes he enters right concentration in the east
and then emerges from right concentration in the west.
Sometimes he enters right concentration in the west
and then emerges from right concentration in the east.

Sometimes he enters right concentration in the other directions
and then emerges from right concentration in yet other directions.
In this way, he enters and emerges throughout the ten directions.
This is what is known as the bodhisattva's power of samādhi.

Throughout all the lands of the East,
among all the countless *tathāgatas* beyond measure,
he appears before them all, everywhere drawing near to them
while still abiding in samādhi, quiescent and unmoving.

And then, throughout all the worlds of the West,
where all buddhas, the *tathāgatas*, dwell,
he appears in all cases as having emerged from samādhi,
engaged in the vast cultivation of making countless offerings.

Throughout all the lands of the West,
among all the countless *tathāgatas* beyond measure,
he appears before them all, everywhere drawing near to them
while still abiding in samādhi, quiescent and unmoving.

And then, throughout all the worlds of the East,
where all buddhas, the *tathāgatas*, dwell,
he appears in all cases as having emerged from samādhi,
engaged in the vast cultivation of making countless offerings.

In this manner, throughout all worlds of the ten directions,
the bodhisattva goes into them all without exception,
sometimes appearing as unmoving, in the quiescence of samādhi, and
sometimes appearing as respectfully making offerings to the buddhas.

He may enter right concentration on the eye faculty,
then emerge from concentration on the form sense object,
revealing the inconceivability of the nature of form
[with an ability] no deva or human could fathom.

He may enter right concentration on the form sense object,
then emerge from concentration on the eye with mind undistracted
and expound on the eye as unproduced, as having no arising,
and as empty by nature, quiescent, and doing nothing.

He may enter right concentration on the ear faculty,
then emerge from concentration on the sense object of sounds
and distinguish the sounds of all speech
[with an ability] no deva or human could fathom.

He may enter right concentration on the sense object of sound,
then emerge from concentration on the ear with mind undistracted
and expound on the ear as unproduced, as having no arising,
and as empty by nature, quiescent, and doing nothing.

He may enter right concentration on the nose faculty,
then emerge from concentration on the sense object of smells
and everywhere acquire all the supremely sublime fragrances
[with an ability] no deva or human could fathom.

He may enter right concentration on the sense object of smells,
then emerge from concentration on the nose with mind undistracted
and expound on the nose as unproduced, as having no arising,
and as empty by nature, quiescent, and doing nothing.

He may enter right concentration on the tongue faculty,
then emerge from concentration on the sense object of tastes
and everywhere acquire all the supreme flavors
[with an ability] no deva or human could fathom.

He may enter right concentration on the sense object of tastes,
then emerge from concentration on the tongue with mind undistracted
and expound on the tongue as unproduced, as having no arising,
and as empty by nature, quiescent, and doing nothing.

He may enter right concentration on the body faculty,
then emerge from concentration on the sense object of tangibles
able to skillfully distinguish all touch
[with an ability] no deva or human could fathom.

He may enter right concentration on the sense object of tangibles,
then emerge from concentration on the body with mind undistracted
and expound on the body as unproduced, as having no arising,
and as empty by nature, quiescent, and doing nothing.

He may enter right concentration on the mind faculty,
then emerge from concentration on the sense object of dharmas,
and distinguish the aspects of all dharmas
[with an ability] no deva or human could fathom.

He may enter right concentration on the sense object of dharmas,
then emerge from concentration on the mind with mind undistracted
and expound on the mind as unproduced, as having no arising,
and as empty by nature, quiescent, and doing nothing.

He may enter right concentration in the body of a chaste youth,
then emerge from concentration in a body in life's prime.
He may enter right concentration in a body in the prime of life,
then emerge from concentration in a body in old age.

He may enter right concentration in a body in old age,
then emerge from concentration in a good laywoman's body.
He may enter right concentration in a good laywoman's body,
then emerge from concentration in a good layman's body.

He may enter right concentration in a good layman's body,
then emerge from concentration in a *bhikṣuṇī*'s body.
He may enter right concentration in a *bhikṣuṇī*'s body,
then emerge from concentration in a *bhikṣu*'s body.

He may enter right concentration in a *bhikṣu*'s body,
emerge from concentration in a body of one in or beyond training,[235]
may enter right concentration in a body of one in or beyond training,
and then may emerge from concentration in a *pratyekabuddha*'s body.

He may enter right concentration in a *pratyekabuddha*'s body,
then emerge from concentration manifesting a *tathāgata*'s body.
He may enter right concentration in a *tathāgata*'s body,
then emerge from concentration in the body of a deva.

He may enter right concentration in the body of a deva,
then emerge from concentration in a great dragon's body.
He may enter right concentration in a great dragon's body,
then emerge from concentration in a *yakṣa*'s body.

He may enter right concentration in a *yakṣa*'s body
then emerge from concentration in a ghost or spirit body.
He may enter right concentration in a ghost or spirit body,
then emerge from concentration in a single pore.

He may enter right concentration in a single pore,
then emerge from concentration in all pores.
He may enter right concentration in all pores,
then emerge from concentration on the tip of a single hair.

He may enter right concentration on the tip of a single hair,
then emerge from concentration in a single atom.
He may enter right concentration in a single atom,
then emerge from concentration in all atoms.

He may enter right concentration in all atoms,
then emerge from concentration on the vajra ground.
He may enter right concentration on the vajra ground,
then emerge from concentration in a *maṇi* jewel tree.

He may enter right concentration in a *maṇi* jewel tree,
then emerge from concentration in the Buddha's light.
He may enter right concentration in the Buddha's light,
then emerge from concentration on a river or ocean.

He may enter right concentration on a river or ocean,
then emerge from concentration in the fire element.
He may enter right concentration in the fire element,
then emerge from concentration in the wind, with mind undistracted.

He may enter right concentration in the wind element,
then emerge from concentration in the earth element.
He may enter right concentration in the earth element,
then emerge from concentration in a celestial palace.
He may enter right concentration in a celestial palace
then emerge from concentration in space, with his mind undistracted.

This is what is meant by the inconceivable sovereign mastery
of samādhi of those of countless meritorious qualities.
This is such that even all *tathāgatas* throughout the ten directions
could not finish describing it, even in countless kalpas.

All the *tathāgatas* join in expounding
on the inconceivable karmic retributions of beings.
Dragons' transformations, the Buddha's sovereign powers,
and the bodhisattva's spiritual powers are also inconceivable.

Even if one wished to use analogies to reveal these matters,
there would finally be no analogy adequate to make the comparison.
Even so, the wise who are possessed of penetrating intelligence
may still understand such meanings by resort to analogies.

The mind of a *śrāvaka* disciple abiding in the eight liberations
has sovereign mastery in manifesting all the transformations.
He may use a single body to manifest many bodies
and then again may make a single body of many bodies.

He may enter the fire concentration up in the sky,
may stand, sit, or lie down in the sky,
emit water from atop his body and fire from the bottom of his body,
emit fire from atop of his body and water from the bottom of his body.
In this manner, in but a single mind-moment,
he can manifest boundlessly many sovereign powers of various kinds.

If even they who do not possess the great kindness or compassion
and do not seek the path of buddhahood for the sake of beings
are able to manifest these inconceivable phenomena,
how much greater are the sovereign powers of the great benefactors?

They are like the sun and moon roaming through space
whose images are reflected everywhere throughout the ten directions.
In the waters of springs, ponds, reservoirs, marshes, water pots,
or gems, rivers, or oceans—there are none where they do not appear.

The appearances of the bodhisattva's forms are also just so,
manifesting in inconceivable ways throughout the ten directions
This is due to the dharma of the sovereign powers of this samādhi.
It is only the Tathāgata who is able to realize and fully fathom it.

It is just as a clear lake might reflect the images of a fourfold army
in which each distinct detail appears without being blurred,
including even its many sorts of swords, lances, bows, arrows,
shields, armor, chariots, and carriages, none of but a single type.

They all appear in accordance with the differences in all their features
so that there are none that are not fully displayed on the water,
this even as the water itself remains free of any such discriminations.
So too it is in the case of the bodhisattva's samādhi.

There is a spirit in the ocean known as Fine Sound
whose voice resonates with all beings in the ocean
and who can completely understand all their languages
and cause them all to be happy.

If even that spirit who still possesses greed, hatred, and delusion
is nonetheless able to well understand the voices of all those beings,
how much less could one with the sovereign powers of *dhāraṇīs*[236]
somehow be unable to cause the multitude to be happy?

There is a woman named Eloquence
born because of her parents' prayers to the devas.
Where there are those who abandon evil and delight in truth,
she is able to endow them with marvelous eloquence.[237]

If even she who still possesses greed, hatred, and delusion
is still able as a matter of course to bestow eloquence on others,
how much less could a bodhisattva who possesses wisdom
somehow be unable to provide benefit to beings?

Consider for instance a magician versed in the means of conjuration
who is able to manifest countless phenomena of all different sorts
so in but a moment he conjures the passage of days, months, and years
in an abundantly wealthy city of great peace and happiness.

If even that conjurer who still possesses greed, hatred, and delusion
is nonetheless able to please worldlings with magical powers,
how much less could one with *dhyāna* samādhi's powers of liberation
be unable to inspire joyous delight in the multitudes?

When the devas engage in battle with the *asuras*,
those *asuras* meet defeat and run off in retreat,
whereupon their weaponry, chariots, and brigades
simultaneously disappear where no one can see them.

If even those still possessed of greed, hatred, and delusion
are nonetheless able to create inconceivable transformations,
how much the more so those with spiritual powers and fearlessnesses.
How could they somehow be unable to manifest sovereign powers?

Śakra Devānām Indra has a king of elephants
who knows when the heavenly lord wishes to travel
and then spontaneously forms thirty-three heads,
each and every one of which is equipped with six tusks.

On each of those tusks are seven water ponds
brimming with pure, fragrant, and tranquil waters.
In each of those ponds of pure water,
there are seven marvelous majestically adorned lotus flowers.

On each of those majestically adorned lotus flowers
are seven celestial jade nymphs.
All are skilled in the arts and in playing the many sorts of music
and so it is they engage in pleasures with their lord, Indra.

That elephant sometimes also relinquishes his original form
and then transforms his body to become the same as that of the devas
so that his deportment and actions all become the same as theirs.
He has these transformational powers of spiritual superknowledges.

Although he still has greed, hatred, and delusion,
he is nonetheless able to manifest all kinds of superknowledges.
How much less could one replete in expedients and wisdom
not exercise sovereign powers in the meditative absorptions?

Take for instance an *asura* who can transform his body
so it can step onto the vajra plane and stand in the middle of the ocean
where the ocean waters at their deepest only reach his midsection
while his head reaches the same height as Mount Sumeru's summit.

Although he still has greed, hatred, and delusion,
he is able to manifest such great spiritual superknowledges as these.
How much less could a World-Lighting Lamp who subdues the *māras*
not possess freely-exercised awesome spiritual powers?

When the devas and the *asuras* battled with each other,
Lord Indra's spiritual powers were inconceivable.
No matter how large an *asura* army took the field,
he manifested bodies in equal number to oppose them.

All those *asuras* then had this thought:
"Now that Śakra Devānām Indra is coming toward me,
he will certainly seize my five kinds of bonds."[238]
Due to this, their hordes were all struck with sorrow and despair.

Śakra Devānām Indra then manifested a body with a thousand eyes
holding a vajra and emanating flames, wearing armor,
bearing weapons, and displaying his most awesome severity,
whereupon all the *asuras* stared at him and then fled in retreat.

Although he only possessed the power of a small amount of merit,
he was still able to decisively vanquish that great opposing army.
How much less could one perfect in meritorious qualities who
rescues and liberates everyone fail to exercise sovereign power?

There is a celestial drum in the Trāyastriṃśa Heaven
that is created by and obtained from the karmic rewards of the devas.
It realizes when the heavenly host is tending toward neglectfulness
and then spontaneously sends forth its voice from space.

It warns: "The five desires are all impermanent,
like a mass of foam bubbles on water, inherently empty and false."
"All of existence is like a dream, like a mirage,
like floating clouds, and like the moon reflected on the water."

"Negligence is an adversary that produces suffering and affliction."
"It is not the elixir of immortality, but rather the path of *saṃsāra*."
"If one engages in all kinds of neglectful actions,
one will enter the maw of the great leviathan of mortality."[239]

"They are the very origin of all the worlds' many kinds of sufferings
and what all the *āryas* have come to abhor."
"The nature of the five desires is to destroy our meritorious qualities."
"You should all instead delight in the true Dharma."

When the devas of the Trāyastriṃśa Heaven hear this voice,
they all come together, ascend into the Hall of Good Dharmas,
whereupon Lord Indra explains the sublime Dharma for them,
enabling them all to accord with quiescence and do away with desire.

That voice has no shape and cannot be seen,
yet it is still able to benefit the multitudes of devas.
How much less could one whose form bodies are manifested at will
somehow fail to rescue and liberate the many kinds of beings?

When the devas and the *asuras* fought with each other,
the merit of the devas exhibited its extraordinarily supreme power.
The heavenly drum emanated voices informing their congregations:
"You all should not be beset with worries or fears."

When the devas heard the sound of its proclamation,
they all dispensed with worries and fears and increased in strength.
Just then, the *asuras*' minds were struck with quavering and terror
and all the armies they had led forth ran away in retreat.

The wonderful elixir of immortality absorption, like a celestial drum
constantly emanates a quiescent sound that subdues the *māras*.
With greatly compassionate pity, it strives to rescue everyone
and everywhere causes beings to extinguish their afflictions.

When Śakra Devānām Indra responds to his celestial nymphs
who are ninety-two *nayutas* in number,
he causes every one of them to think,
"The Heavenly Lord indulges in pleasures only with me."

As, among the celestial nymphs, he personally responds to them all,
so too is this so in the Hall of Good Dharmas.
In but a single moment, he can manifest spiritual superknowledges,
enabling him to appear before each deva and speak Dharma for him.

Śakra Devānām Indra still has greed, hatred, and delusion,
yet he is able to cause his entire retinue to feel joyous delight.
How much less could those of great expedients and spiritual powers
somehow be unable to cause everyone to feel pleased?

The Paranirmita Vaśavartin king of the sixth desire realm heaven
acquires the powers of sovereign mastery within the desire realm
whereby, through creating a net of karma, afflictions, and sufferings,
he is able to tie up all common people.

He still has greed, hatred, and delusion,
yet he is nonetheless able to acquire sovereign power over beings.
How much less could he who has the ten powers of sovereign mastery
somehow be unable to cause beings to take up his same practices?

The king of the great trichiliocosm's Great Brahma Heaven,
in which all the Brahma Heaven devas are dwelling,
is able to manifest in front of the seat of each one of them
and freely expound teachings for them with a sublime brahman voice.

If even he who dwells in the world in the path of the Brahma Heavens
still has these wish-fulfilling spiritual powers of *dhyāna* samādhi,
how much less could one who is unexcelled in transcending the world
fail to possess powers of sovereign mastery in *dhyāna* and liberations?

When the king of the ocean dragons sends down rain,
the Maheśvara Heaven King, possessed of sovereign wisdom,
is able to differentiate and count those drops,
distinguishing them all in but a single mind-moment.

For one who diligently cultivated across countless *koṭīs* of kalpas
and then acquired this unexcelled wisdom of bodhi,
how could he not thoroughly know in but a single mind-moment
the thoughts that are present in the minds of all beings?

The karmic retributions of beings are inconceivable.
They produce the power of the great winds giving rise to the world,
the great oceans, the mountains, the palaces in the heavens,
the radiance of the many jewels, and the myriad kinds of things.

They are also able to spread clouds and send down great rains,
are also able to disperse and do away with all the cloud-filled air,
are also able to ripen all the seeds,
and are also able to bring happiness to the many types of beings.

Such winds are unable to train in the *pāramitās*
nor do they train in the Buddha's meritorious qualities,
yet, still they are able to create such inconceivable phenomena.
How much more so is this true of those fully perfected in all the vows?

Even all kinds of different voices of men or women,
all kinds of bird and animal cries, and
the sounds of the great ocean, flowing streams, or quaking thunder
all have the capacity to satisfy and please the minds of beings.

How much the less could one knowing sound's echo-like nature,
already possessing marvelous unimpeded eloquence,
and everywhere adapting to beings and then teaching them Dharma
somehow be incapable of bringing joy to the world?

The ocean has rare and extraordinary dharmas
by which it is able to equally reflect everything
and everywhere completely embrace and contain all beings,
precious things, and the flow of rivers without rejecting any of them.

One having inexhaustible *dhyāna* absorptions and liberations
also manifests in this same way such equal reflections
while everywhere tirelessly and insatiably cultivating
merit, wisdom, and the marvelous practices.

When the great ocean's dragon king roams and sports about,
he is everywhere possessed of sovereign mastery.
He spreads forth clouds that fill the skies of the four continents
in which his clouds possess all kinds of adorning colorations.

In the Paranirmita Vaśavartin's sixth desire realm heaven,
the clouds are the color of real gold.
In the Nirmāṇarati Heaven, their color is that of red pearls.
In the Tuṣita Heaven, they are the color of frost and snow.

In the Yāma Heaven, they are the color of *vaiḍūrya*.
In the Trāyastrimṣa Heaven, they are the color of emeralds,
In the Four Heavenly Kings Heaven, they are the color of crystal.
And out on the great ocean, they are the color of vajra.

Among the *kiṃnaras,* they have the color of marvelous incense.
Where all the dragons dwell, they are the color of lotus flowers.
Where the *yakṣas* dwell, they are the color of white geese.
Among the *asuras,* they are the color of mountain stone.

On the continent of Godānīya, they are the color of golden flames.
In Jambudvīpa, they are the color of sapphires.
On the other two continents, they display various adornments
appearing in response to whatever the multitudes prefer.

Again, in the Paranirmita Vaśavartin Heavens,
lightning in the clouds appears like dazzling sunlight.
In the Nirmāṇarati Heaven, it appears like moonlight.
In the Tuṣita Heaven, it appears as the color of *jambūnada* gold.

In the Yāma Heaven, it appears as snow white.
In the Trāyastrimṣa Heaven, it appears the color of golden flames.
In the Four Heavenly Kings Heaven, it is the color of many jewels.
Out on the great ocean, it is the color of rubies.

In the *kiṃnara* realm, it is the color of *vaiḍūrya.*
Where the dragon kings dwell, it is the color of a jewel treasury.
Where the *yakṣas* dwell, it is the color of crystal.
Among the *asuras,* it is the color of carnelian.

On the continent of Godānīya, it is the color of fiery pearls.
In Jambudvīpa, it is the color of sapphires.
On the other two continents, it appears as various adornments
in just the same manner for lightning as it does for the clouds.

In the Paranirmita Heaven, thunder sounds like the voice of Brahmā.
In the Nirmāṇarati Heaven, it resembles a big drum's sounds.
In the Tuṣita Heaven, it resembles the sounds of singing.
In the Yāma Heaven, it is like the voice of celestial nymphs.

In the Trāyastrimṣa Heaven,
it resembles the various sounds made by *kiṃnaras.*
In the heavens of the Four World-Protecting Kings,
it resembles the sounds made by *gandharvas.*

Out on the ocean, it sounds like two mountains crashing together.
Among the *kiṃnaras,* it resembles the sounds of flutes and pipes.
In the city of the dragons, it sounds like the *kalaviṅka* bird's call.
In the abodes of the *yakṣas,* it resembles a dragon maiden's voice.
Among the *asuras,* it sounds like heavenly drums.
Among humans, it sounds like the ocean surf.

In the Paranirmita Vaśavartin Heaven, the rain is of marvelous incense
that is adorned with all kinds of different flowers.

In the Nirmāṇarati Heaven, rain consists of *tāla* tree blossoms,
mandārava flowers, and rich perfumes.

In the Tuṣita Heaven, the rain consists of *maṇi* jewels
complete with all kinds of jewel adornments.
The precious jewels in their topknots shine like moonlight
and their supremely marvelous robes are the color of real gold.

In the Yāma Heaven, the rain consists of banners, pennants, canopies,
floral chaplets, rich perfumes, marvelous adornments,
and supremely fine robes the color of red pearls,
and it is attended by all kinds of singing by chorusing nymphs.

In the Trāyastrimṣa Heaven, it rains wish-fulfilling pearls,
agarwood and sandalwood incenses,
and saffron, keśara, tamāla, and other incenses,
in a mixed rain of marvelous flowers and perfumes.

In the cities of the World Guardian Kings, it rains exquisite cuisines
perfect in color and flavor, replete in strength-enhancing powers,
while also raining down an inconceivable variety of exquisite gems.
All of these phenomena are creations of the dragon king.

Additionally, out on those great oceans,
it ceaselessly pours down rain [drops, each] like the axle of a cart[240]
and also endlessly rains down a great treasury of jewels
as well as all kinds of different adorning gems.

In the *kiṃnara* realm, it rains down jewel necklaces,
many colors of lotus flowers, robes, and jewels
as well as *varṣika* and *mallikā* incenses,
all accompanied by all sorts of different musical sounds.

In the city of the dragons, it rains rubies.
In the city of the *yakṣas,* it rains down radiant *maṇi* jewels.
Among the *asuras,* it rains military weapons
with which to defeat all their adversaries.

On the continent of Godānīya, it rains jewel necklaces
and also rains down countless supremely marvelous flowers.
On the two continents of Pūrva-videha and Apara-Godāniya,
it rains down all kinds of different adornments.

In Jambudvīpa, it rains down pure water
that is fine, pleasing, and seasonal,
that nourishes the many flowers, fruits, and herbs,
and that matures all the sprouts and grains.

All the countless marvelous adornments such as these
and all of these various sorts of clouds, lightning, thunder, and rain

are what the dragon king can create with his sovereign powers
even as his body remains motionless and he is free of discriminations.

If even he who abides out in the midst of the world's oceans
is still able to manifest such inconceivable powers as these,
how much less could one who enters the Dharma ocean and perfects
the qualities be unable to enact such great spiritual transformations?

Although there are no analogies adequate to illustrate
the gateways of liberation possessed by all those bodhisattvas,
I now nonetheless use these analogies
to briefly explain their powers of sovereign mastery.

Foremost wisdom, vast wisdom,
genuine wisdom, boundless wisdom,
supreme wisdom, and especially supreme wisdom—
Such gateways to Dharma as these have already been set forth.

This Dharma is so rare and so very extraordinary
that, if one who had heard it could recognize and approve of it,
could have faith in it, could accept it, and could praise it,
then being able to act this way would be most especially rare.

For any common worldly person
to believe this Dharma would be extremely rare.
Only one who had diligently cultivated pure merit in the past
could then be able, by the power of past causes, to believe it.

Of all the many types of beings in the world,
there are but few who wish to seek the *śrāvaka* disciple vehicle.
Those who seek solitary enlightenment are fewer yet.
Those going forth in the Great Vehicle are very rarely met.

But to go forth in the Great Vehicle is still comparatively easy,
for being able to have faith in this Dharma is rarer yet by twice,
even more so if one were to retain it, recite it, teach it to others,
cultivate it in accord with the Dharma, and genuinely understand it.

Even holding a great trichiliocosm atop one's head
for an entire kalpa without moving one's body at all
would still not qualify as particularly difficult,
for being able to believe in this Dharma is what is truly difficult.

Even standing in empty space for an entire kalpa,
holding up ten buddha *kṣetras* with one's hands
would still not yet qualify as particularly difficult,
for being able to believe in this Dharma is what is truly difficult.

Even the merit gained from making gifts of delightful things
for a kalpa to beings as numerous as the atoms in ten buddha *kṣetras*

would still not qualify as especially supreme,
for the merit of one believing in this Dharma is the most supreme.

If one served as many *tathāgatas* as the atoms in ten buddha *kṣetras*
and did so for an entire kalpa, [his merit would surely be vast].
[However], if one could recite and retain this chapter,
his merit would be most supreme, surpassing even the merit of that.

At that time, after Foremost Worthy Bodhisattva had finished speaking these verses, the lands of the ten directions shook and moved in six ways. The light of the *māras'* palaces became obscured, the wretched destinies came to a standstill, and the buddhas of the ten directions all appeared directly before him, whereupon they each rubbed the top of his head with his right hand and, in a single voice, they praised him, saying, "It is good indeed, good indeed that you so quickly proclaim this Dharma. We all rejoice in accord with this."

The End of Chapter Twelve

CHAPTER 13

Ascent to the Summit of Mount Sumeru

At that time, due to the awe-inspiring spiritual powers of the Tathāgata, throughout the ten directions, among all those four-continent worlds, on the Jambudvīpa continents, everyone saw the Tathāgata seated beneath the tree. In every instance, there were bodhisattvas there who, assisted by the Buddha's spiritual powers, were expounding on the Dharma. There was no one there not thinking that he was constantly facing the Buddha.

Then the Bhagavat, even without leaving the bodhi tree, ascended Mount Sumeru where he headed in the direction of Lord Śakra's palace. Lord Śakra, who was just then in front of his Marvelous Excellence Palace, saw from afar that the Buddha was coming, whereupon, through the use of his spiritual powers, he decorated his palace with adornments and placed in it a lion throne made entirely of wondrous jewels which everywhere emanated a treasury of light. It was decorated with a myriad levels of the most ultimately fine adornments, including a myriad gold nets covering it from above, a myriad curtains and a myriad canopies arrayed all around it, a myriad hanging sashes of elegantly embroidered silks, a myriad interlaced strands of pearls which completely encircled it, and a myriad kinds of robes spread out on the throne. It was surrounded by a myriad young devas and a myriad Brahma Heaven kings, and it was illuminated by the dazzling radiance of a myriad lights.

Then, after Lord Śakra had prepared this throne for the Tathāgata, with body bent low and palms pressed together, he respectfully faced the Buddha and said, "Welcome, O Bhagavat. Welcome, Well Gone One. Welcome, Tathāgata. We only wish that the Right and Fully Enlightened One will have pity on us and stay here in this palace."

The Bhagavat then accepted his invitation and entered that Marvelous Excellence Palace. This also happened in the same way in all those other worlds throughout the ten directions.

Then, assisted by the Buddha's spiritual powers, Lord Śakra brought all the music in all those palaces to a natural pause and then, recalling the roots of goodness planted by the buddhas throughout the past, he spoke these verses:

Kāśyapa Tathāgata embodied the great compassion
and was most unexcelled in all forms of auspiciousness.
That buddha has previously come and entered this palace.
This place therefore is most auspicious.

Kanakamuni was one of unimpeded vision
and was most unexcelled in all forms of auspiciousness.
That buddha has previously come and entered this palace.
This place therefore is most auspicious.

Krakucchanda was like a mountain of gold
and was most unexcelled in all forms of auspiciousness.
That buddha has previously come and entered this palace.
This place therefore is most auspicious.

Viśvabhū Buddha was free of the three kinds of defilement
and was most unexcelled in all forms of auspiciousness.
That buddha has previously come and entered this palace.
This place therefore is most auspicious.

Śikhin Tathāgata had abandoned discriminations
and was most unexcelled in all forms of auspiciousness.
That buddha has previously come and entered this palace.
This place therefore is most auspicious.

Vipaśyin Buddha was like a full moon
and was most unexcelled in all forms of auspiciousness.
That buddha has previously come and entered this palace.
This place therefore is most auspicious.

Puṣya had clearly penetrated the ultimate truth
and was most unexcelled in all forms of auspiciousness.
That buddha has previously come and entered this palace.
This place therefore is most auspicious.

Tiṣya Tathāgata possessed unimpeded eloquence
and was most unexcelled in all forms of auspiciousness.
That buddha has previously come and entered this palace.
This place therefore is most auspicious.

Padma Buddha possessed stainless purity
and was most unexcelled in all forms of auspiciousness.
That buddha has previously come and entered this palace.
This place therefore is most auspicious.

Burning Lamp Tathāgata emanated great radiance
and was most unexcelled in all forms of auspiciousness.
That buddha has previously come and entered this palace.
This place therefore is most auspicious.

Just as in this world this king of the Trāyastriṃśa Heaven, assisted by the spiritual power of the Tathāgata, praised the meritorious qualities of those ten buddhas, so too did all those other Śakras, those heavenly kings, also utter such praises of the buddhas' meritorious qualities.

The Bhagavat then entered that Marvelous Excellence Palace and took his seat in the lotus posture. That palace then suddenly became just as vast in its capacity as that entire celestial congregation's abode. So too did this also occur in this same way in all those other worlds throughout the ten directions.

The End of Chapter Thirteen

Chapter 14

The Praise Verses on the Summit of Mount Sumeru

At that time, due to the Buddha's spiritual powers, from worlds beyond lands as numerous as the atoms in a hundred buddha *kṣetras,* there came a great bodhisattva from within the worlds in each of the ten directions. Each of them was attended by bodhisattvas as numerous as the atoms in a buddha *kṣetra,* all of whom came and gathered together there.

Their names were Dharma Wisdom Bodhisattva, Comprehensive Wisdom Bodhisattva, Supreme Wisdom Bodhisattva, Meritorious Qualities Wisdom Bodhisattva, Vigorous Wisdom Bodhisattva, Fine Wisdom Bodhisattva, Knowing Wisdom Bodhisattva, Genuine Wisdom Bodhisattva, Unsurpassable Wisdom Bodhisattva, and Solid Wisdom Bodhisattva.

The lands from which they came were Indra Flower World, Padma Flower World, Jeweled Flower World, Utpala Flower World, Vajra Flower World, Sublime Fragrance Flower World, Mind-Pleasing Flower World, Aruṇa Flower World, Narādhāra Flower World, and Empty Space Flower World.

They had all purely cultivated the brahman conduct in the presence of buddhas. They were Extraordinary Moon Buddha, Endless Moon Buddha, Unmoving Moon Buddha, Wind Moon Buddha, Water Moon Buddha, Liberation Moon Buddha, Unsurpassable Moon Buddha, Constellation Moon Buddha, Pure Moon Buddha, and Completely Understanding Moon Buddha.

After these bodhisattvas had arrived in the presence of the Buddha, they bowed down their heads in reverence at the Buddha's feet and then each of them transformationally created a Vairocana Treasury Lion throne off in the direction from which he had come and sat down on it in the lotus posture. And just as those bodhisattvas came and gathered on the summit of Mount Sumeru in this world, so too did they do so in all other worlds as well. All the names of those bodhisattvas, the names of their worlds, and the names of their buddhas were all identical to and no different from [those in this world].

Then, the Bhagavat emanated from the toes of his two feet a hundred thousand *koṭīs* of marvelously colored light rays which, in all worlds of the ten directions, everywhere illuminated the summits of their Mount Sumerus and their buddhas together with the great congregations in the palaces of those Lord Indras, doing so in such a way that none of them were not completely revealed.

At that time, assisted by the awesome spiritual powers of the Buddha, Dharma Wisdom Bodhisattva surveyed the ten directions and then spoke these verses:

The Buddha has emanated these rays of pure light
by which we everywhere behold the Guides of the World
and the summits of the Sumerus, the kings of mountains,
on which they abide, within the Marvelous Excellence Palaces.

All the Lord Śakras, those heavenly kings,
request the buddhas to enter the palaces,
and then all utter ten exquisite verses
in praise of the *tathāgatas*.

In all those great assemblies,
all those bodhisattva congregations
have come there from the ten directions
and have conjured thrones on which they peacefully sit.

All the bodhisattvas in those assemblies
in all cases have the same names as ours.
The worlds from which they have come
also all possess identical names.

The *bhagavats* in their lands of origin
are also all of the same names.
They too have purely cultivated unexcelled practices,
each in the presence of his buddha.

O Sons of the Buddha, you should all contemplate
these sovereign powers of the Tathāgata
by which, in all those Jambudvīpas,
everyone says the Buddha resides there among them.

Just as we now observe the Buddha
dwelling on the summit of Mount Sumeru,
so too is this so throughout all the ten directions,
due to the sovereign powers of the Tathāgata.

In every one of those worlds,
they resolved to seek the path to buddhahood
and, relying on vows such as these,
they cultivated the practices leading to bodhi.

Using all kinds of different bodies, the Buddha
roams everywhere throughout the worlds,

utterly unimpeded within the Dharma realm,
in ways no one could possibly fathom.

The light of his wisdom always shines everywhere
and dispels all the darkness in the world.
He is peerless in all that he does.
How then could anyone possibly fathom this?

At that time, assisted by the awesome power of the Buddha, Comprehensive Wisdom Bodhisattva surveyed the ten directions and then spoke these verses:

Suppose that, for a hundred thousand kalpas,
someone constantly gazed at the Tathāgata,
but did not rely on the genuine meaning
in contemplating the Savior of the World.

Such a person, by seizing on appearances,
simply increases his web of delusion
and ties himself up in the prison of *saṃsāra* where,
blind and in the dark, he does not see the Buddha at all.

Contemplate all dharmas as devoid of any inherent existence,
and, in accordance with their characteristic
of being produced and destroyed,
as mere utterances of artificial designations.

Still, all dharmas are unproduced
and all dharmas are undestroyed.
If one is able to comprehend them in these ways,
then all buddhas will always appear directly before him.

The nature of dharmas is fundamentally empty and quiescent
and devoid of anything one can grasp or anything one can see.
The emptiness of any inherent nature is just the Buddha.
This is something one cannot assess through thought.

If one realizes that all dharmas,
in their essential nature, are just thus,
such a person then will not be caused by the afflictions
to become either defiled or attached.

When the common person sees any dharmas,
he is only turned by their signs.
He does not comprehend that dharmas are signless,
and, because of this, he does not see the Buddha.

The Muni has transcended the three periods of time,
has completely perfected all the characteristic signs,
abides in non-abiding,
is present everywhere, and yet remains unmoving.

As I contemplate all dharmas,
I am able to clearly comprehend them all
so that now, in seeing the Tathāgata,
I am certain and free of all doubts.

Dharma Wisdom previously explained
the true nature of the Tathāgata.
From him I have completely realized
the inconceivability of bodhi.

At that time, assisted by the awesome power of the Buddha, Supreme Wisdom Bodhisattva surveyed the ten directions and then spoke these verses:

The great wisdom of the Tathāgata
is rare and without peer.
It is such that no one in the entire world
could even approach it merely through reasoning.

Common people erroneously devote their contemplations
to seizing on signs, thus not according with principle.
Being entirely apart from all signs,
the Buddha is not someone they are able to see.

Those who are deluded and ignorant
erroneously seize on the signs of the five aggregates
and fail to fully comprehend their true nature.
Hence these people do not see the Buddha.

Completely understand that all dharmas
are entirely devoid of any inherently existent nature.
If one understands the nature of dharmas in this way,
then he will see Vairocana.

It is because of previous instances of five-aggregate existence
that subsequent aggregates continue to arise.
If one completely knows their nature,
then one sees the inconceivability of the Buddha.

Just as a jewel in the dark
cannot be seen without a lamp,
if there were no one explaining the Dharma of the Buddha,
then, even though they are wise, no one could fully understand it.

And also, just as eyes with cataracts
do not see pure and marvelous forms,
in this same way, a mind that is impure
does not see the Dharma of all buddhas.

Also, just as the bright and clearly shining sun
cannot be seen by anyone who is blind,

So too, if one does not possess a wise mind,
then one will never see the buddhas.

If one is able to rid oneself of such cataracts
by entirely relinquishing "forms" and "perceptions,"[241]
thus not perceiving them in any dharma,
then one will succeed in seeing the Tathāgata.

As for what Comprehensive Wisdom stated earlier
regarding the Dharma of all buddhas' bodhi,
due to having heard it from him,
I have succeeded in seeing Vairocana.

At that time, assisted by the awesome power of the Buddha, Meritorious Qualities Wisdom Bodhisattva surveyed the ten directions and then spoke these verses:

Dharmas are all devoid of any reality.
One only erroneously seizes on their signs as real.
Consequently all common people
continue in cyclic existence within the prison of *saṃsāra*.

Dharmas as spoken of in words and phrases
are erroneously distinguished [as real] by those of but little wisdom.
Therefore they produce obstacles
by which they do not comprehend their own minds.

Being unable to comprehend their own minds,
how then could they know the right path?
Because of intelligence freighted with inverted views,
they proliferate every kind of evil.

Due to not perceiving the emptiness of all dharmas
they constantly undergo the sufferings of *saṃsāra*.
This is because such people have not yet been able
to possess the purified Dharma eye.

In the past, I endured the many sorts of sufferings
because I failed to see the Buddha.
Therefore one should purify the Dharma eye
and thus observe whatever one should perceive.

If one succeeds in seeing the Buddha,
his mind will have nothing upon which it seizes.
Such a person as this then becomes able to see
dharmas just as they are known by the Buddha.

If one sees the Buddha's true Dharma,
then one qualifies as one possessed of great wisdom.
A person such as this possesses the purified eye
by which he is able to contemplate the world.

Having nothing that one sees is what constitutes seeing.
Thus one is able to see all dharmas.[242]
If one has that which he sees in dharmas,
this then is a case of having nothing at all that one sees.

The nature of all dharmas
is neither produced nor destroyed.
How extraordinary! The great Guide
achieved awakening on his own and is able to enlighten others.

As for what Supreme Wisdom stated earlier
regarding the Dharma to which the Tathāgata awakened,
having heard this from him,
we were able to know the true nature of the Buddha.

At that time, assisted by the awesome power of the Buddha, Vigorous Wisdom Bodhisattva surveyed the ten directions and then spoke these verses:

If one abides in discriminations,
then one damages [the vision of] the purified eye,
delusions and wrong views increase,
and one never sees the buddhas.

If one is able to completely understand even erroneous dharmas,
accord with reality, refrain from adopting inverted views,
and understand that the very origin of what is false is itself true,
then one's vision of the Buddha will become purified.

If one has that which one sees, then this itself is defilement
and this itself is but a case of not yet seeing.
Leave all views far behind.
In this way, one will then see the Buddha.

The dharmas of the language spoken in the world
are but beings' erroneous discriminations.
If one realizes everything in the world is unproduced,
only then is this seeing the world.

If, in seeing, one sees the world [as existent],
one's seeing then has worldly characteristics.
If one sees it as identical to reality and no different,
then this is what qualifies as true seeing.

If one sees it as identical [to reality] and no different,
then, among things, one does not make discriminations.
This way of seeing leaves behind all delusions
and, free of the contaminants, one gains sovereign mastery.

As for all the dharmas which have been distinguished
by the buddhas in revealing their teachings,

these are all finally inapprehensible
because their essential nature is pure.

The nature of dharmas is fundamentally pure,
like space itself, signless,
and such that no one could describe it.
Those who are wise contemplate them in this way.

If one leaves all conceptions about dharmas far behind,
if one does not delight in any dharma at all,
and, even in this, has nothing at all that one cultivates,
then one becomes able to see the Great Muni.

As for that which Meritorious Qualities Wisdom has said,
this defines one who sees the Buddha,
one in whom all the practices
have quiescence as their essential nature.

At that time, assisted by the awesome power of the Buddha, Fine Wisdom Bodhisattva surveyed the ten directions and then spoke these verses:

Those rare and greatly courageous stalwarts,
all of the countless *tathāgatas,*
having abandoned defilement, achieved liberation of mind.
Having achieved their own liberation, they are able to liberate others.

As I see the Lamp for the World,
it is as one who accords with reality and is free of inverted views,
and as one who has accumulated wisdom
for countless kalpas would be seen.

Of all of the actions in which common people engage,
none of them fail to quickly come to an end.
Yet, because their very nature is like empty space,
one may therefore say they are endless.

What is spoken by the wise is endless,
yet, even in this, nothing at all is spoken.
Yet, because their inherent nature is endless,
they achieve the inconceivable ending.

Within the endlessness of what they speak,
there are no beings at all who can be apprehended.
If one realizes that the nature of beings is just so,
then one sees the One of Great Renown.

Where there is no seeing, one speaks of seeing.
Where there are no beings, one speaks of beings.
Whether it be seeing or whether it be beings,
one should completely realize they have no essential nature.

Whether it be that which is able to see or that which is seen,
one possessed of vision does away with them all.
Where one does not contradict the true Dharma,
this person may completely know the Buddha.

If one completely knows the Buddha
as well as the Dharma spoken by the Buddha,
then he is able to illuminate the world
in the same way as Vairocana Buddha.

The Rightly Enlightened One has well revealed
the pure path of the one Dharma.
Vigorous Wisdom, that great eminence,
has expounded on the countless dharmas.

Whether it be existence or whether it be nonexistence,
those concepts have all been extinguished.
In this way, one becomes able to see the Buddha
and dwell serenely in the apex of reality.

At that time, assisted by the awesome power of the Buddha, Knowing Wisdom Bodhisattva surveyed the ten directions and then spoke these verses:

Having heard the teaching of the Supreme One,
I then brought forth the light of wisdom
which everywhere illuminates the worlds of the ten directions
in which one everywhere sees all buddhas.

In all of this, not even the smallest thing exists.
There is only the existence of artificial designations.
If one imputes the existence of either self or others,
then this is to enter a hazardous path.

All common people with their grasping and attachments
impute a true existence to the body.
But the Tathāgata is not something that can be grasped,
thus they will finally never succeed in seeing him.

People such as these do not have the wisdom eye.
Thus they are unable to succeed in seeing the Buddha.
Throughout the course of countless kalpas,
they flow on in cyclic existence in the ocean of *saṃsāra*.

Where there is disputation, that is to speak of *saṃsāra*.
Where there is no disputation, that is just nirvāṇa.
As for *saṃsāra* and nirvāṇa,
whether as two or together, they cannot be apprehended at all.

If one chases after artificial designations,
seizing on and becoming attached to these two dharmas,

such a person fails to accord with reality
and thus does not know the marvelous path of the *āryas*.

If one conceives such thoughts as:
"This is the Buddha," or "This is the Most Supreme One,"
these are inverted views not consistent with reality.
Thus one remains unable to see the Rightly Enlightened One.

If one is able to realize that the true essence of these
is the quiescence characteristic of true suchness,
then one sees the Rightly Enlightened Bhagavat
and steps beyond the path of verbal discourse.

If one relies on verbal discourse to describe dharmas,
one remains unable to reveal their true character.
Only if one sees their uniform equality is one then able to perceive it.
As it is with these dharmas, so too it is with the Buddha.

With regard to the past, the present, and the future,
the Rightly Enlightened One has forever cut off all discriminations,
severing them all at their very root.
He is therefore known as the Buddha.

At that time, assisted by the awesome power of the Buddha, Genuine Wisdom Bodhisattva surveyed the ten directions and then spoke these verses:

One should prefer to endure the sufferings of the hells
if one might thus be able to hear the names of the buddhas
rather than prefer to enjoy measureless bliss
and yet thus be unable to hear the names of the buddhas.

For it is because of not hearing the buddhas' names at all
throughout the course of the past
that one has endured sufferings for countless kalpas
flowing along in cyclic existence within *saṃsāra*.

To not hold inverted views with regard to dharmas,
to manifest realizations in accordance with reality,
and to become detached from all signs of compounded phenomena—
this is what constitutes the unsurpassed enlightenment.

The present is not compounded.
So too is this so of both the past and the future.
All such dharmas are signless.
This then is the true essence of buddhahood.

If one is able in this way to contemplate
the extremely profound meaning of all dharmas,
then one perceives the true character
of the Dharma body of all buddhas.

To see what is real as real
and see what is unreal as unreal—
It is due to such an ultimate understanding as this
that he is therefore known as the Buddha.

The dharmas of the Buddha cannot be awakened to.
Completely realizing this is what constitutes awakening to Dharma.
All buddhas cultivate in this manner
[and thus realize that] not a single dharma can be apprehended at all.

One should know that it is because of "one" that there are "many"
and should know that it is because of "many" that there is "one."
All dharmas have no basis on which they rely,
for they arise solely from a compounded unity.

There is no agent of actions, nor is there anything done.
They are merely a product of karma and concepts.
How can one know that this is so?
It is because, apart from these, nothing at all exists.

No dharmas have any abiding at all.
Their fixed location cannot be apprehended.
All buddhas abide in this
and ultimately do not move at all.

At that time, assisted by the awesome power of the Buddha, Unsurpassable Wisdom Bodhisattva surveyed the ten directions and then spoke these verses:

The unsurpassed mahāsattva
leaves any conception of "beings" far behind.
It is because there is no one able to surpass him
that he is therefore known as "unsurpassed."

The station reached by all buddhas
involves no effortful action and no discriminations at all.
They do not retain any of the coarse mental characteristics.[243]
So too is this true of those that are subtle.[244]

The sphere of action of all buddhas
has no enumerations within it.
The Rightly Enlightened One has left enumerations far behind.
This is the true Dharma of the Buddha.

The light of the Tathāgata illuminates all places
and extinguishes the many kinds of darkness.
This light does not have anything it illuminates,
and yet it is also not without illumination.

There is no attachment to any dharmas whatsoever,
no bearing them in mind, and no defilement, either.

There is no abiding and no abode,
nor does he contradict the nature of dharmas.

There is no duality herein,
nor is there any oneness, either.
One possessed of great wisdom and fine vision
skillfully abides in accordance with principle.

There is no duality in what is nonexistent
and non-duality itself is also nonexistent.
Everything in the three realms is entirely empty.
This is as seen by the buddhas.

Common people have no awakened understanding.
The Buddha enables them to dwell in right Dharma.
Dharmas have no place in which they abide.
If one awakens to this, one sees the nature of one's own body.

With regard to what is not a body, one nonetheless speaks of a body.
It is non-arising and yet it manifests as arising.
There is neither any body nor is there any seeing.
This is the unexcelled body of the Buddha.

Just so did Genuine Wisdom describe
the nature of all buddhas' wondrous Dharma.
If there is anyone who hears this Dharma,
he is bound to acquire the purified eye.

At that time, assisted by the awesome power of the Buddha, Solid Wisdom Bodhisattva surveyed the ten directions and then spoke these verses:

Grand indeed is the great brilliance
of the courageous stalwarts, these unexcelled eminences
who, in order to benefit the many confused beings,
continue to come forth into the world.

With the mind of great compassion,
the Buddha contemplates all beings everywhere,
observing within the three realms of existence
beings in cyclic existence, undergoing the manifold sufferings.

Were it not for the Right and Universally Enlightened One,
the Venerable Guide embodying the qualities,
there would be no one among either devas or humans
who would be able to rescue them.

If the Buddha, the bodhisattvas, and the others
did not come forth into the world,
there would not be even a single being
who would then be able to attain happiness.

It is the Tathāgata, the Rightly Enlightened One,
along with the Sangha consisting of the worthies and the *āryas*
who, coming forth and appearing in the world,
are able to bestow happiness on beings.

If there are any who see the Tathāgata
for the sake of acquiring the immense wholesome benefit
and who, on hearing the name of the Buddha, then develop faith,
then these will become stupas for those in the world.

We who have seen the Bhagavat
for the sake of acquiring the immense wholesome benefit,
having heard such wondrous Dharma as this,
are all bound to attain buddhahood.

In the past, the bodhisattvas,
due to the Buddha's awesome spiritual powers,
acquired the purified wisdom eye
and completely comprehended the realms of all buddhas.

Now, having seen Vairocana,
they have doubly increased their pure faith.
The wisdom of the Buddha is so boundless
that no attempt to describe it could ever reach its conclusion.

Hence, even if Supreme Wisdom and the other bodhisattvas
including myself, Solid Wisdom,
were to expound on this for countless *koṭīs* of kalpas,
we still could never finish describing it.

The End of Chapter Fourteen

Chapter 15
The Ten Abodes

At that time, assisted by the awesome power of the Buddha, Dharma Wisdom Bodhisattva entered "the bodhisattva's countless expedients samādhi," whereupon, due to the power of this samādhi, there came from beyond a number of worlds in each of the ten directions as numerous as the atoms in a thousand buddha *kṣetras*, buddhas as numerous as the atoms in a thousand buddha *kṣetras*, all identically named "Dharma Wisdom," all of whom manifested before him and said to Dharma Wisdom Bodhisattva:

> Good indeed, good indeed, O Son of Good Family. Son of Good Family, that you have been able to enter this "bodhisattva's countless expedients samādhi" is because these buddhas from each of the ten directions who are as numerous as the atoms in a thousand buddha *kṣetras* have all joined in assisting you with their spiritual powers.
>
> That you have entered this samādhi and are enabled to expound on the Dharma is also due to the awesome spiritual power arising from the power of Vairocana Tathāgata's past vows as well as from the power of the roots of goodness you yourself have cultivated. [That this has occurred is]:
>
> To enable an increase in [understanding] the Buddha's wisdom;
> To enable deep entry into the Dharma realm;
> To enable a thorough comprehension of the realms of beings;
> To enable unimpeded access to whatever one enters;
> To enable freedom from obstacles in whatever one practices;
> To enable incomparable skillful means;
> To enable penetration of the nature of all-knowledge;
> To enable awakening to all dharmas;
> To enable the knowing of all faculties; and
> To enable the ability to retain and expound on all dharmas.
>
> That is to say, this is to bring about the arising of the ten abodes of all bodhisattvas. Son of Good Family, you should accept the assistance of the buddhas' awesome spiritual powers and then expound on these dharmas.

At this time, the buddhas then bestowed on Dharma Wisdom Bodhisattva: unimpeded knowledge; unattached knowledge;

uninterrupted knowledge; undeluded knowledge; unvarying knowledge; unfailing knowledge; measureless knowledge; invincible knowledge; unremitting knowledge, and irreversible knowledge. Why? The dharmas associated with this samādhi's power are of this very sort.

At this time, each of the buddhas extended his right hand and rubbed the crown of Dharma Wisdom Bodhisattva's head. Dharma Wisdom Bodhisattva then arose from meditative absorption and told the bodhisattvas:

> Sons of the Buddha, the abodes of the bodhisattvas are so vast that they equal the Dharma realm and the realm of empty space. Sons of the Buddha, the bodhisattvas dwell within the family of all buddhas of the three periods of time. I will now describe the bodhisattvas' abodes.
>
> Sons of the Buddha, the bodhisattvas have ten abodes. All buddhas of the past, the future, and the present have taught them, will teach them, and now teach them. What are those ten? They are:
>
> The abode of initial generation of the resolve;
> The abode of preparation of the ground;
> The abode of cultivation of the practices;
> The abode of acquiring noble birth;
> The abode of complete fulfillment of skillful means;
> The abode of right mindedness;
> The abode of irreversibility;
> The abode of the pure youth;
> The abode of the prince; and
> The abode of the crown-anointing consecration.
>
> These are what constitute the ten abodes of the bodhisattvas as taught by all buddhas of the past, the future, and the present.
>
> Sons of the Buddha, what is the bodhisattva's abode of generation of the resolve? This bodhisattva may see the Buddha's, the Bhagavat's, majestic form and appearance that is perfectly full in the form body's signs, that people delight in seeing, that is rarely ever encountered, and that is possessed of the great awesome powers. Or perhaps he witnesses the Buddha's power of unimpeded physical travel, or hears his utterance of a prediction, or hears him teaching and remonstrating, or witnesses beings undergoing all kinds of intense sufferings, or hears the vast dharmas of the buddhas as taught by the Tathāgata, and then resolves to attain bodhi and seek all-knowledge.

This bodhisattva may rely on ten rarely acquired dharmas as the bases for arousing his resolve. What are these ten? They are:

- The knowledge that knows what can and cannot be;
- The knowledge that knows the karmic retributions ensuing from good and bad actions;
- The knowledge that knows the supremacy and inferiority of all faculties;
- The knowledge that knows the differences in beings' understanding;
- The knowledge that knows the differences in all beings' realms of existence;
- The knowledge that knows where all paths lead;
- The knowledge that knows all *dhyāna* absorptions, liberations, and samādhis;
- The knowledge that is unimpeded in knowing beings' previous lives;
- The knowledge that is unimpeded in what is known by the heavenly eye; and
- The knowledge of the complete cessation of all contaminants throughout all three periods of time.

These are the ten. Sons of the Buddha, this bodhisattva should encourage training in ten dharmas. What are these ten? They are:

- Diligently making offerings to the Buddha;
- Happily dwelling in *saṃsāra;*
- Guiding those in the world to enable them to do away with evil karma;
- Always using supreme and sublime dharmas in instructing others;
- Praising the unsurpassable Dharma;
- Training in the Buddha's meritorious qualities;
- Taking rebirth in the presence of the buddhas in order to always be drawn forth into their company;
- Using skillful means in expounding the cultivation of quiescent samādhis;
- Praising the renunciation of cyclic existence in *saṃsāra;* and
- Serving as a place of refuge for suffering beings.

Why does he do this? This is because he wishes to enable bodhisattvas to broaden their resolve to attain the dharmas of buddhahood while also enabling them to spontaneously understand whatever Dharma they hear without relying on instruction from others.

Sons of the Buddha, what is the bodhisattva's abode of preparation of the ground? This bodhisattva brings forth ten types of intentions toward beings. What are these ten? They are:

The intention to bestow benefit;
The intention to act with great compassion;
The intention to bestow happiness;
The intention to facilitate their establishment;[245]
The intention to [treat them with] kindly sympathy;
The intention to attract and sustain them;
The intention to protect them;
The intention to see them as the same as oneself;
The intention to serve them as a teacher; and
The intention to serve them as a guide.

These are the ten. Sons of the Buddha, this bodhisattva should encourage training in ten dharmas. What are these ten? They are:

Recitation and extensive learning [of Dharma];
[Cultivation of] quiescence in an unoccupied and quiet location;
Drawing close to a good spiritual guide;
Harmonious and pleasing discourse;
The necessity of speaking at the right time;
Having a mind free of timidity or fearfulness;
Complete comprehension of meanings;
Cultivation in accordance with the Dharma;
Abandonment of delusion and confusion; and
Establishment in an unmoving state.

Why does he do this? This is because he wishes to enable bodhisattvas to increase their great compassion toward beings and immediately understand by themselves whatever Dharma they hear without relying on instruction from others.

Sons of the Buddha, what is the bodhisattva's abode of cultivation of the practices? This bodhisattva uses ten types of practices in contemplating all dharmas. What are these ten? They are:

Contemplation of all dharmas as impermanent;
Contemplation of all dharmas as suffering;
Contemplation of all dharmas as empty;
Contemplation of all dharmas as non-self;
Contemplation of all dharmas as devoid of any functioning;[246]
Contemplation of all dharmas as flavorless;
Contemplation of all dharmas as unlike their names;
Contemplation of all dharmas as devoid of any dwelling place;

Contemplation of all dharmas as beyond discriminations; and
Contemplation of all dharmas as devoid of substantial reality.

These are the ten. Sons of the Buddha, this bodhisattva should encourage training in ten dharmas. What are these ten? They are:

Contemplation of the realms of beings, the Dharma realm, and the world's realms;
Contemplation of the realm of the earth element, the realm of the water element, the realm of the fire element, and the realm of the wind element; and
Contemplation of the desire realm, the form realm, and the formless realm.

Why does he do this? This is because he wishes to enable bodhisattvas' wisdom to be completely clear while also enabling them to immediately understand by themselves whatever Dharma they hear without relying on instruction from others.

Sons of the Buddha, what is the bodhisattva's abode of acquiring noble birth? This bodhisattva who is born from the teachings of the *āryas* perfects ten dharmas. What are these ten? They are:

Perpetual irreversibility from abiding in the buddhas' presence;
Deeply developed pure faith;
Skillful contemplation of dharmas; and
Complete knowing of beings, lands, worlds, karmic actions, karmic retributions, *saṃsāra,* and nirvāṇa.

These are the ten. Sons of the Buddha, this bodhisattva should encourage training in ten dharmas. What are these ten? They are:

Complete knowing of all dharmas of all buddhas of the past, the future, and the present;
Cultivation and accumulation of all dharmas of all buddhas of the past, the future, and the present;
Perfect fulfillment of all dharmas of all buddhas of the past, the future, and the present; and
Complete knowledge of the equality of all buddhas.

Why does he do this? This is because he wishes to enable others to progress in their development of equanimity of mind with respect to the three periods of time while also enabling them to spontaneously understand whatever Dharma they hear without relying on instruction from others.

Sons of the Buddha, what is the bodhisattva's abode of complete fulfillment of skillful means? The roots of goodness cultivated by this bodhisattva are all established:

To rescue and protect all beings;
To benefit all beings;
To enable all beings to be happy;
To have deep sympathy for all beings;
To liberate all beings;
To enable all beings to leave behind all conditions of disaster and adversity;
To enable all beings to escape from the sufferings of *saṃsāra;*
To enable all beings to develop pure faith;
To enable all beings to acquire the training; and
To enable all beings to attain the realization of nirvāṇa.

These are the ten. Sons of the Buddha, this bodhisattva should encourage training in ten dharmas. What are these ten? They are:

The realization that beings are boundless;
The realization that beings are measureless;
The realization that beings are innumerable;
The realization that beings are inconceivable;
The realization that beings exist in incalculably many forms;
The realization that beings are incalculable;[247]
The realization that beings are empty;
The realization that beings are devoid of any functioning;
The realization that beings are nonexistent; and
The realization that beings have no inherently existent nature.

Why does he do this? This is because he wishes to enable others' minds to become ever more superior and free of any defiling attachment while also enabling them to immediately understand by themselves whatever Dharma they hear without relying on instruction from others.

Sons of the Buddha, what is the bodhisattva's abode of right mindedness? Even when this bodhisattva hears ten kinds of dharmas, his mind remains concentrated and unmoving. What are these ten? They are:

Whether he hears praise of the Buddha or slander of the Buddha, his mind's alignment with the Buddha's Dharma remains concentrated and unmoving;
Whether he hears praise of the Dharma or slander of the Dharma, his mind's alignment with the Buddha's Dharma remains concentrated and unmoving;
Whether he hears praise of the bodhisattvas or slander of the bodhisattvas, his mind's alignment with the Buddha's Dharma remains concentrated and unmoving;

Whether he hears praise of the Dharma practiced by the bodhisattvas or slander of the Dharma practiced by the bodhisattvas, his mind's alignment with the Buddha's Dharma remains concentrated and unmoving;
Whether he hears beings are measurably many or measurelessly many, his mind's alignment with the Buddha's Dharma remains concentrated and unmoving;
Whether he hears beings are defiled or undefiled, his mind's alignment with the Buddha's Dharma remains concentrated and unmoving;
Whether he hears beings are easy to liberate or difficult to liberate, his mind's alignment with the Buddha's Dharma remains concentrated and unmoving;
Whether he hears the Dharma realm is measurable or measureless, his mind's alignment with the Buddha's Dharma remains concentrated and unmoving;
Whether he hears the Dharma realm has a creation or has a destruction, his mind's alignment with the Buddha's Dharma remains concentrated and unmoving; and
Whether he hears the Dharma realm exists or does not exist, his mind's alignment with the Buddha's Dharma remains concentrated and unmoving.

These are the ten. Sons of the Buddha, this bodhisattva should encourage training in ten dharmas. What are these ten? They are:

The realization that all dharmas are signless;
The realization that all dharmas have no substance;
The realization that all dharmas cannot be cultivated;
The realization that all dharmas are nonexistent;
The realization that all dharmas have no genuine reality;
The realization that all dharmas are empty;
The realization that all dharmas have no inherent nature;
The realization that all dharmas are like a mere conjuration;
The realization that all dharmas are like a mere dream; and
The realization that all dharmas are beyond all discriminations.

Why does he do this? This is because he wishes to enable others' minds to progress ever more and achieve irreversibility with respect to realizing the unproduced-dharmas patience while also enabling them to immediately understand by themselves whatever Dharma they hear without relying on instruction from others.

Sons of the Buddha, what is the bodhisattva's abode of irreversibility? Even when this bodhisattva hears ten kinds of dharmas, he remains solidly irreversible. What are these ten? They are:

Whether he hears that the Buddha exists or that the Buddha does not exist, his resolve within the Buddha's Dharma remains irreversible;

Whether he hears that the Dharma exists or that the Dharma does not exist, his resolve within the Buddha's Dharma remains irreversible;

Whether he hears that bodhisattvas exist or that bodhisattvas do not exist, his resolve within the Buddha's Dharma remains irreversible;

Whether he hears that the bodhisattva practices exist or that the bodhisattva practices do not exist, his resolve within the Buddha's Dharma remains irreversible;

Whether he hears that there are bodhisattvas who cultivate and gain emancipation or hears that cultivation does not lead to emancipation, his resolve within the Buddha's Dharma remains irreversible;

Whether he hears that buddhas did exist in the past or that no buddhas existed in the past, his resolve within the Buddha's Dharma remains irreversible;

Whether he hears that buddhas will exist in the future or that no buddhas will exist in the future, his resolve within the Buddha's Dharma remains irreversible;

Whether he hears that buddhas exist in the present era or hears that no buddhas exist in the present era, his resolve within the Buddha's Dharma remains irreversible;

Whether he hears that the Buddha's wisdom is exhaustible or that the Buddha's wisdom is inexhaustible, his resolve within the Buddha's Dharma remains irreversible; and

Whether he hears that the three periods of time are of a single character or that the three periods of time are not of a single character, his resolve within the Buddha's Dharma remains irreversible.

These are the ten. Sons of the Buddha, this bodhisattva should encourage training in ten types of vast dharmas. What are these ten? They are:

To speak of one is just to speak of many;
To speak of many is just to speak of one;
Texts follow from meanings;
Meanings follow from texts;
Whatever is nonexistent is itself existent;
Whatever is existent is itself nonexistent;
Whatever has signs is signless;

Whatever is signless is characterized by signs;
Whatever has no nature is identical with a nature; and
The nature itself has no nature.

Why does he do this? This is because he wishes to enable others to progress and become well able to achieve emancipation with respect to all dharmas while also enabling them to immediately understand by themselves whatever Dharma they hear without relying on instruction from others.

Sons of the Buddha, what is the bodhisattva's abode of the pure youth? This bodhisattva dwells in ten kinds of karmic actions. What are these ten? They are:

Physical action free of error;
Verbal action free of error;
Mental action free of error;
Taking rebirth wherever he wishes;
Knowing all the different kinds of desires that beings possess;
Knowing all the different kinds of understandings that beings possess;
Knowing all the different kinds of realms of beings;
Knowing all the different kinds of karmic actions of beings;
Knowing the creation and destruction of the world; and
Sovereign mastery of the spiritual power of unimpeded physical action.

These are the ten. Sons of the Buddha, this bodhisattva should encourage training in ten types of dharmas. What are these ten? They are:

Knowing all buddha *kṣetras*;
Moving all buddha *kṣetras*;
Holding all buddha *kṣetras*;
Contemplating all buddha *kṣetras*;
Visiting all buddha *kṣetras*;
Roaming to countless worlds;
Receiving countless dharmas of the Buddha;
Manifesting bodies possessed of sovereign mastery in spiritual transformations;
Emanating vast and fully pervasive voices; and
Serving and making offerings to countless buddhas in but a single *kṣaṇa*.

Why does he do this? This is because he wishes to enable others to progress in their ability to attain skillfulness in all dharmas while also enabling them to immediately understand by themselves whatever Dharma they hear without relying on instruction from others.

Sons of the Buddha, what is the bodhisattva's abode of the prince? This bodhisattva has thorough knowledge of ten kinds of dharmas. What are these ten? They are:

Thorough knowledge of beings' taking on of rebirths;
Thorough knowledge of the arising of all afflictions;
Thorough knowledge of the continuation of habitual karmic propensities;
Thorough knowledge of the skillful means that are implemented;
Thorough knowledge of the immeasurable dharmas;
Thorough knowledge of all aspects of the awesome deportment;
Thorough knowledge of the differences in the worlds;
Thorough knowledge of past and future phenomena;
Thorough knowledge of how to expound in accordance with mundane truth; and
Thorough knowledge of how to expound in accordance with ultimate truth.

These are the ten. Sons of the Buddha, this bodhisattva should encourage training in ten types of dharmas. What are these ten? They are:

Skillfulness in the abode of the Dharma King;
According with the norms in the abode of the Dharma King;
[Appropriate behavior] in the palace of the Dharma King;
Entry into the abode of the Dharma King;
Contemplation of the abode of the Dharma King;
The Dharma King's crown-anointing consecration;
The Dharma King's empowerments;
The Dharma King's fearlessnesses;
The Dharma King's taking of meals and rest; and
The Dharma King's praises.

Why does he do this? This is because he wishes to enable others to progress to the attainment of the unimpeded mind while also enabling them to immediately understand by themselves whatever Dharma they hear without relying on instruction from others.

Sons of the Buddha, what is the bodhisattva's abode of the crown-anointing consecration? This bodhisattva perfects ten kinds of knowledge. What are these ten? They are:

How to cause the shaking of innumerable worlds;
How to illuminate innumerable worlds with dazzling radiance;

How to sustain innumerable worlds;
How to go forth to visit innumerable worlds;
How to purify innumerable worlds;
How to provide instruction to innumerable beings;
How to contemplate innumerable beings;
How to know the faculties of innumerable beings;
How to enable innumerable beings to achieve entry;[248] and
How to enable innumerable beings to undergo the training.

These are the ten. Sons of the Buddha, this bodhisattva's bodies, physical deeds, spiritual superknowledges, spiritual transformations, knowledge of the past, knowledge of the future, knowledge of the present, establishment of buddha lands, spheres of mind, and spheres of knowledge are all unknowable. Not even a dharma prince bodhisattva is able to fathom them.

Sons of the Buddha, this bodhisattva should encourage training in ten types of knowledge possessed by all buddhas. What are these ten? They are:

The knowledge of the three periods of time;
The knowledge of the Buddha's Dharma;
The knowledge of the unimpeded nature of the Dharma realm;
The knowledge of the boundlessness of the Dharma realm;
The knowledge that fills all worlds;
The knowledge that everywhere illuminates all worlds;
The knowledge that sustains all worlds;
The knowledge that knows all beings;
The knowledge that knows all dharmas; and
The knowledge that knows all the boundlessly many buddhas.

Why does he do this? This is because he wishes to enable others' growth in the knowledge of all modes while also enabling them to immediately understand by themselves whatever Dharma they hear without relying on instruction from others.

At that time, due to the Buddha's spiritual powers, worlds in each of the ten directions as numerous as the atoms in a myriad buddha *kṣetras* all moved and shook in six ways, namely: movement, universal movement, equal-and-universal movement; rising, universal rising, equal-and-universal rising; upward thrusting, universal upward thrusting, equal and universal upward thrusting; shaking, universal shaking, equal-and-universal shaking; roaring, universal roaring, equal-and-universal roaring; and striking, universal striking, and equal-and-universal striking.

It rained down marvelous heavenly flowers, powdered celestial incenses, heavenly flower chaplets, various celestial perfumes, bejeweled celestial robes, clouds of jewels from the heavens, and celestial adornments, all accompanied by all kinds of celestial music which, even without the instruments being played, resounded on its own while emanating great light and ethereal sounds.

Just as this proclaiming of the ten abodes accompanied by the appearance of spiritual transformations occurred in Indra's palace atop Mount Sumeru in this four-continent world, so too did this also occur in all the worlds throughout the ten directions.

Furthermore, because of the Buddha's spiritual powers, from beyond a number of worlds in each of the ten directions as numerous as the atoms in a myriad buddha *kṣetras*, bodhisattvas as numerous as the atoms in ten buddha *kṣetras* all came there and, filling up the ten directions, spoke these words:

> It is good indeed, good indeed, O Son of the Buddha, that you have so well proclaimed this Dharma. We are all identically named "Dharma Wisdom" and we all come from countries identically known as "Dharma Cloud." The *tathāgatas* in those lands are all known as "Sublime Dharma." These ten abodes were also proclaimed in the dwelling places of all of our own buddhas in which the congregations, retinues, scriptural phrasings, and meanings were all also just as set forth here, free of any additions or subtractions.
>
> O Son of the Buddha, it is through having received the assistance of the Buddha's spiritual powers that we have come and entered this assembly to bear witness for you that, just as all of this has occurred here, so too has this all transpired in the same way in all worlds throughout the ten directions.

At that time, assisted by the awesome power of the Buddha, Dharma Wisdom Bodhisattva surveyed the ten directions of the Dharma realm and then spoke these verses:

Perhaps[249] due to seeing the Supremely Wise One's marvelous body,
replete with the majestic adornments of all the marks and signs,
seeing such a venerable one as this who is only very rarely met,
bodhisattvas courageously arouse their initial resolve.

Or due to seeing his incomparably great spiritual superknowledges,
due to thoughts on hearing predictions, teachings, or remonstrances,
or due to seeing the measureless suffering of beings in all destinies—
because of these, bodhisattvas arouse their initial resolve.

Or due to hearing of all the meritorious qualities, all perfected,
of the *tathāgatas*, those universally supreme venerable ones,
who, like empty space, do not discriminate.
Because of this, bodhisattvas arouse their initial resolve.

Cause and effect in the three times constitute "what can be."
An inherently existent nature of "self" and such are "what cannot be."
They may wish to fully comprehend the true meaning of such matters.
Because of this, bodhisattvas arouse their initial resolve.

They may wish to completely comprehend all without exception
of the karmic [retributions] ensuing from good and bad actions
of the past, the future, and the present.
Because of this, bodhisattvas arouse their initial resolve.

They may wish to fully know entry, abiding, and emergence
as they relate to the *dhyānas*, the liberations, and the samādhis
in their countless varieties, whether defiled or pure.
Because of this, bodhisattvas arouse their initial resolve.

They seek a fully comprehending and distinguishing knowledge
that accords with the relative acuity or dullness of beings' faculties
and their correspondingly varying powers to bring forth vigor.
Because of this, bodhisattvas arouse their initial resolve.

All beings possess varying degrees of understanding
and what their minds prefer is in each case different.
They may wish to fully know all such countless distinctions.
Because of this, bodhisattvas arouse their initial resolve.

All realms in which beings exist are each different
and all the worlds they occupy are measurelessly many.
They may wish to fully know the essential nature of them all.
Because of this, bodhisattvas arouse their initial resolve.

All the paths that are traveled throughout all of conditioned existence
in every case have those places to which they lead.
They may wish to fully know the essential nature of them all.
Because of this, bodhisattvas arouse their initial resolve.

All beings in all worlds, without a moment's rest,
drift along on the current in accordance with their karmic deeds.
They may wish to acquire the heavenly eye and clearly see all of this.
Because of this, bodhisattvas arouse their initial resolve.

They may seek to completely know all their past existences
and the essential nature and features of circumstances such as these
associated with all that has occurred in their previous lifetimes.
Because of this, bodhisattvas arouse their initial resolve.

They may wish to fully know the ultimate cessation
of the continual arising of all beings' fetters and delusions
as well as of their habitual karmic propensities.
Because of this, bodhisattvas arouse their initial resolve.

They may wish to fully know in accordance with their mundane truth
all the different paths of discussion and language
as established in accordance with all the different kinds of beings.
Because of this, bodhisattvas arouse their initial resolve.

All dharmas transcend description with words.
They are by nature empty, quiescent, and devoid of any functioning.
They seek a clear comprehension of the true meaning of all this.
Because of this, bodhisattvas arouse their initial resolve.

They may wish to shake all the lands of the ten directions
or even overturn all the great oceans
by fully perfecting all buddhas' great spiritual superknowledges.
Because of this, bodhisattvas arouse their initial resolve.

They may wish to emanate light rays from a single pore
that everywhere illuminate the countless lands of the ten directions
and awaken everyone illuminated by every light ray.
Because of this, bodhisattvas arouse their initial resolve.

They may wish to place all the inconceivably many buddha *kṣetras*
into one of their palms and yet still remain unmoving
even as they fully realize everything is like a mere conjuration.
Because of this, bodhisattvas arouse their initial resolve.

They may wish to take the beings in countless *kṣetras*
and place them, without any crowding, on the tip of a single hair,
realizing they are all both devoid of "others" and devoid of "self."
Because of this, bodhisattvas arouse their initial resolve.

They may seek to extract the oceans' water drops with a single hair
and thus cause all the great oceans to dry up completely
even as they can distinguish and know the number of those drops.
Because of this, bodhisattvas arouse their initial resolve.

They may wish to distinguish and know the number of motes
produced by completely grinding to dust all without exception
of the inconceivably great number of all lands.
Because of this, bodhisattvas arouse their initial resolve.

They may wish to know with complete comprehension,
even to their distant borders, the signs of creation and destruction
of all worlds in the countless kalpas of the past, future, and present.
Because of this, bodhisattvas arouse their initial resolve.

They may wish to completely know without exception all the Dharma
of all *tathāgatas*, *pratyekabuddhas*, and *śrāvaka* disciples
throughout the three periods of time.
Because of this, bodhisattvas arouse their initial resolve.

They may wish with but a single hair to raise up and assess
all the countless and boundless worlds,
fully knowing them all in accordance with their substance and signs.
Because of this, bodhisattvas arouse their initial resolve.

They may wish to cause all of the measureless and innumerable
rings of mountains[250] to completely enter a single pore
and be able to know them all according to their size.
Because of this, bodhisattvas arouse their initial resolve.

They may wish with but a single serene and sublime voice
to respond to all in the ten directions according to type, expounding
in a way enabling all to gain a pure and complete understanding.
Because of this, bodhisattvas arouse their initial resolve.

They may wish to completely know the inherent nature
of the language dharmas of all beings
and expound them all without exception by using but a single word.
Because of this, bodhisattvas arouse their initial resolve.

They may wish to acquire such a marvelous tongue faculty
that there is no word or sound in the world they cannot make,
thus enabling all to understand and realize quiescence.
Because of this, bodhisattvas arouse their initial resolve.

They may wish to cause all the signs of creation and destruction
in all the worlds of the ten directions to become entirely visible
while also enabling all to realize they are all born of discriminations.
Because of this, bodhisattvas arouse their initial resolve.

All worlds throughout the ten directions
are full of countless *tathāgatas*.
They may wish to completely know the Dharma of all those buddhas.
Because of this, bodhisattvas arouse their initial resolve.

They may wish to attain a complete comprehension
that all the different kinds of transformations and countless bodies
as numerous as the atoms in all worlds arise entirely from the mind.
Because of this, bodhisattvas arouse their initial resolve.

They may wish to completely know in but a single mind-moment
all the incalculably and innumerably many *tathāgatas*
of the past, the future, and the present.
Because of this, bodhisattvas arouse their initial resolve.

They may seek the ability to fully explain a single phrase of Dharma
throughout an endless number of *asaṃkhyeya* kalpas
and still enable the meanings of that phrase to all be different.
Because of this, bodhisattvas arouse their initial resolve.

They may seek clear comprehension in but a single mind-moment
of the signs of cyclic existence in *saṃsāra*
of all beings throughout the ten directions.
Because of this, bodhisattvas arouse their initial resolve.

They may wish through deeds of body, mouth, and mind
to be unimpeded in paying respects everywhere in the ten directions,
fully realizing the three periods of time are all empty and quiescent.
Because of this, bodhisattvas arouse their initial resolve.

After the bodhisattvas have aroused their resolve in this way,
they should be enabled to go and visit the lands of the ten directions
to respectfully make offerings to all the *tathāgatas,*
so that, by this they are caused to never turn back.

The bodhisattvas courageously seek the path to buddhahood
and are not wearied by abiding in the midst of *saṃsāra*.
For others, they praise this, causing them to accord with this practice
so that, in this way they are caused to never turn back.

Throughout the countless *kṣetras* of the worlds of the ten directions,
they serve as honored lords there within them all
where, for the sake of bodhisattvas, they speak in this way,
so that, by this they are caused to never turn back.

Using the supreme, highest, and foremost
of the extremely profound and sublime pure dharmas,
they encourage bodhisattvas to teach and bestow them on still others,
using teachings such as these to enable them to abandon afflictions.

In all the worlds, they are peerless,
dwelling in stations where they are unshakable and invincible
where, for those bodhisattvas, they always praise
teachings such as these to cause them to attain irreversibility.

The Buddha is the greatly powerful lord of the worlds who,
perfected in all the meritorious qualities,
enables the bodhisattvas to abide in these
and thus, through these teachings, to become supremely great men.

To the abodes of countlessly and boundlessly many buddhas—
They all become able to go there to visit and draw near to them.
They are always drawn forth and sustained by the buddhas.
By teachings such as these, they are enabled to attain irreversibility.

They freely expound on and proclaim
all the quiescent samādhis without exception.
They speak in this way for the sake of those bodhisattvas
and by this they are enabled to attain irreversibility.

"Demolish the wheel of *saṃsāra* in all the stations of existence."
"Turn the wheel of the pure and sublime Dharma."
"Remain free of all attachments to any of the worlds."
They speak in this way for the sake of the bodhisattvas.

"All beings fall down into the wretched destinies
and are bound up and driven along by countless severe sufferings.
Become for them their savior, their protector, and their refuge."
They speak in this way for the sake of the bodhisattvas.

This is the bodhisattva's abode of generation of the resolve in which
he proceeds directly and resolutely in quest of the unexcelled path.
The teaching dharmas such as I have spoken here
are those that all buddhas also teach in this way.

The bodhisattva in the second abode, preparation of the ground,
should bring forth a resolve such as this:
"I vow to enable all beings throughout the ten directions
to follow the teachings of the Tathāgata."

Beneficial, greatly compassionate, and happiness-inducing intentions,
securely establishing, kindly sympathetic, and attracting intentions,
intentions to protect beings and see them as the same as oneself, and
intentions to serve them as a teacher, and intentions to act as a guide—

After dwelling in such supreme and sublime intentions as these,
they next enable beings to practice recitation, seek extensive learning,
to always delight in quiescent meditation and right reflection,
to draw close to all good spiritual friends,

to speak in a congenial way, to abandon coarseness and rudeness,
to know the need to observe timeliness in speaking, to be fearless,
to fully comprehend meanings, to cultivate in accord with Dharma,
to abandon delusion and confusion, and to have an unmoving mind.

These are the bodhi practices of those in the initial phase of training.
Those able to practice these practices are true sons of the Buddha.
As I now explain what they should practice,
such sons of the Buddha as these should be diligent in their training.

The third is the bodhisattva's abode of cultivation of the practices.
One should rely on the Buddha's teaching in diligent contemplation
of all dharmas as impermanent, suffering, and empty,
as devoid of self or others, as not moving or functioning,

[contemplating] all dharmas as unenjoyable, as involving
nothing corresponding to their names, as having no place they dwell,
as having nothing to discriminate, and as devoid of reality.
One contemplating them in this way is to be known as a bodhisattva.

Next, one enables others to contemplate the realms of beings
while also encouraging contemplation of the Dharma realm.
So too should one encourage them all to contemplate
all the different worlds without exception.

One also encourages contemplations, all pursued exhaustively,
of all the elemental earth, water, fire, and wind
throughout all worlds and empty space of the ten directions
as well as of the desire realm, the form realm, and the formless realm.

Contemplate those realms, each of them different,
as well as their essential natures, all to the ultimate degree.
If one acquiring such teachings diligently cultivates their practice,
this one is then worthy to be known as a true son of the Buddha.

At the fourth abode, that of acquiring noble birth, the bodhisattva
is born from the teachings of the *āryas*.
He completely comprehends all that exists as entirely nonexistent,
and, stepping beyond those dharmas, is born into the Dharma realm.

He has indestructibly solid faith in the Buddha,
his mind is established in contemplating dharmas' quiescence,
and he completely knows with regard to beings of whatever sort
that their essential nature is false and devoid of reality.

So, too, the world, *kṣetras*, karmic actions, and retributions,
as well as *saṃsāra* and nirvāṇa are all just like this.
A son of the Buddha who contemplates dharmas in this way
has been born from the Buddha and is known as the Buddha's son.

He completely knows, accumulates, and perfectly fulfills
all the dharmas of the Buddha
of the past, the future and present eras.
Cultivating and training thus, he achieves their ultimate realization.

He is able to pursue the contemplation
of all *tathāgatas* of the three periods of time as all equal,
finding that none of their various differences are apprehensible at all.
One contemplating in this way comprehends all three periods of time.

As for what I have here proclaimed and praised,
these are the meritorious qualities of the fourth abode.
If one is able to diligently cultivate them in accordance with Dharma,
he will swiftly attain the realization of the Buddha's unexcelled bodhi.

Following upon this, the fifth category of bodhisattvas are those
described as at the abode of the complete fulfillment of skillful means
who deeply enter into the countless sorts of skillful expedients
and bring forth karmic works born of ultimate meritorious qualities.

The many kinds of merit cultivated by these bodhisattvas
are all produced to rescue and protect the many kinds of beings.
They focus their minds on benefiting them and making them happy
while all along being deeply sympathetic and enabling their liberation.

For the entire world, they do away with the many kinds of adversity,
lead them forth from all existences, and enable their happiness.
They strive to train them all, having none they neglect,
thus enabling all to perfect the qualities and progress toward nirvāṇa.

They realize all beings are boundlessly numerous,
measureless, innumerable, and inconceivably many,
as well as incalculable, and so forth.
They hear and accept such dharmas of the Tathāgata as these.

These true sons of the Buddha at the fifth abode
perfect the skillful means with which they liberate beings.
The greatly wise Bhagavat possessed of all the meritorious qualities
instructs them in dharmas such as these.

At the sixth abode, where right mindedness is perfectly fulfilled,
they become free of delusion about the inherent nature of dharmas,
practice right mindfulness and reflection apart from discriminations,
and become such that they cannot be shaken by any deva or human.

Whether they hear praise or slander of the Buddha, Buddha's Dharma,
the bodhisattvas, or the practices they engage in,
or hear beings are measurable or measureless,
defiled or undefiled, difficult to liberate or easy to liberate,

or hear the Dharma realm is immense or small, created or destroyed,
existent or nonexistent, their minds nonetheless remain unshaken.
Whether in the past, the future, or now in this present era,
their careful mindfulness and reflection remain constantly resolute.

All dharmas are signless,
devoid of substance, devoid of any inherent nature, empty, unreal,
like a conjuration, like a dream, and beyond discriminations.
They always delight in hearing meanings such as these.

Bodhisattvas at the seventh abode, that of irreversibility,
may hear that the Buddha, the Dharma, or bodhisattva practices
exist, do not exist, lead to emancipation, or don't lead to emancipation.
Although they hear such statements, they remain irreversible.

Concepts such as that buddhas of the past, future, and present
either do exist or do not exist,
that the Buddha's wisdom is exhaustible or is inexhaustible,
that the character of the three times is singular or various,

that one is just many or that many are just one,
that texts follow from meanings or that meanings follow from texts—
these ideas are all established on the basis of [rational] progressions
and are such that this irreversible person should explain for others.

The idea that dharmas are possessed of signs, that they are signless,
that dharmas have an inherent nature, or that they have no nature—
These different sorts of distinctions are all based on each other.
After this person has heard this, he grasps the ultimate truth.

At the eighth of the bodhisattva abodes, that of the pure youth,
their physical, verbal, and mental actions are all perfected,
pure in all things, and free of fault. They attain sovereign mastery
in taking on rebirths in accordance with their intentions.

They know the mental dispositions of beings,
know each of their various different kinds of mental understandings
as well as all their other associated dharmas and
the signs of creation and destruction of the ten directions' worlds.

They attain swiftly invoked marvelous spiritual superknowledges
by which they freely go everywhere at will
to wherever buddhas dwell in order to hear them teach the Dharma
and praise unremitting and tireless cultivation.

They completely know all the buddha lands,
cause quaking in them, hold them, contemplate them,
and, stepping beyond incalculably many buddha lands,
they roam to boundlessly and countlessly many worlds.

They pose questions about dharmas numbering in the *asaṃkhyeyas*,
have sovereign mastery in all the bodies they wish to take on,
have no type of skill in words and speech they have not perfected,
and they devote themselves to serving countless buddhas.

At the ninth of the bodhisattva abodes, that of the prince,
they are able to see the differences in beings' taking on of rebirths.
There are no afflictions or habitual propensities they do not recognize
and they thoroughly understand all the skillful means they practice.

All the different dharmas, the distinctions in awesome deportment,
the differences among worlds, the aspects of the past and future,
and how to accord with worldly and ultimate truth—
They thoroughly understand and know them all without exception.

They are skillfully established in the Dharma kings' abodes
and they accord with all the protocols of their abodes,
whether they are regarding entry into the Dharma kings' palaces
or the contemplations to be taken up within them.[251]

As for all the Dharma kings' crown-anointing consecration dharmas,
their empowerment with spiritual powers, their fearlessnesses,
their taking of meals and rest, their palace quarters, their praises—
They instruct the Dharma princes in all these matters.

They explain all such matters as these for them, none not completely,
and thus enable their minds to become free of attachments.
Upon fully knowing these matters and cultivating right mindfulness,
all buddhas then manifest directly before them.

At the tenth abode, that of the crown-anointing consecration,
the true Buddha's sons fulfill the supreme and foremost Dharma
and are able to cause quaking and pervasive radiant illumination
in countless worlds throughout the ten directions.

They sustain and visit them all without exception,
completely purifying and adorning them all.
They provide instruction to innumerable beings
and are able to contemplate them and know their faculties completely.

Those they resolve to train are also limitless.
They are all enabled to progress toward the great bodhi.
They contemplate the entire Dharma realm
and go forth to visit all the lands in the ten directions.

Their bodies therein, the deeds done by those bodies,
their spiritual powers, and their transformations are all unfathomable.
Their knowing of the three times, buddha lands, and spheres of mind
are such that not even a Dharma prince could completely know them.

The All-Seeing Ones' knowledge of the three times,
their utterly complete knowledge of the Dharma of all buddhas,
their unimpeded and boundless knowledge of the Dharma realm,
and their knowledge of the means of filling up all worlds—

Their knowledges of universal illumination and sustenance of worlds,
their knowledges of completely knowing beings and all dharmas,
and their knowledge knowing limitless rightly enlightened ones—
The Tathāgata explains these for them so they are all fully understood.

It is in this way that the bodhisattvas of these ten abodes
are all transformationally born from the Tathāgata's Dharma.
Whichever meritorious qualities or practices they possess,
they are all such that no deva or human could possibly fathom them.

Those throughout the past, the present, and the future periods of time
who have resolved to seek buddhahood are so boundlessly many
that they would fill up all lands throughout the ten directions.
None of them will not succeed in attaining all-knowledge.

The totality of all lands is boundless.
So too are the worlds, beings, and dharmas.
Delusions, karma, and mental dispositions each differ.
It is because of them that they resolved to attain bodhi.

Their first thoughts of resolve to seek the buddha path are such
that the beings in the world and the adherents of the Two Vehicles
could never fathom even that. How much the less could they fathom
all of the rest of their meritorious qualities and practices?

If one were able to use a single hair to lift up
all the worlds throughout the ten directions,
that is a person capable of understanding the practices
of those Buddha's sons progressing toward the Tathāgata's wisdom.

If one were able to empty all the great oceans of the ten directions
by lifting out all their water drops with the tip of a single hair,
that is a person capable of knowing the meritorious practices
cultivated in but a single mind-moment by these sons of the Buddha.

If all worlds were ground to dust motes
and one was able to distinguish and know their number,
then he is a person who could perceive
the path that is practiced by these bodhisattvas.

All buddhas, *pratyekabuddhas*, and *śrāvaka* disciples
of the past, future, and present throughout the ten directions
might use all their many different kinds of marvelous eloquence
to explain the initial generation of the bodhi resolve.

Still, since the merit from generating this resolve is so incalculably vast
as to fill up the realms of all beings, even if they jointly described it
with all the multitude's wisdom, they could never reach the end of it.
How much less [the merit] of all the rest of the wondrous practices?

The End of Chapter Fifteen

CHAPTER 16

The Brahman Conduct

At that time, Right Mindfulness Devaputra addressed Dharma Wisdom Bodhisattva, saying, “In all worlds, those in the community of bodhisattvas, relying on the teachings of the Tathāgata, don the dyed robe and leave the home life. How are they able to attain purity in the brahman conduct[252] and proceed from the position of a bodhisattva to the attainment of the path of unsurpassed bodhi?”

Dharma Wisdom Bodhisattva replied:

> Son of the Buddha, when the bodhisattva-mahāsattva practices the brahman conduct, he should take ten dharmas as the object of his attention in meditative contemplation. They are: the body, physical actions, speech, verbal actions, the mind, mental actions, the Buddha, the Dharma, the Sangha, and the moral precepts. He should contemplate them in this way, asking, “Is the body itself the brahman conduct?” and so forth up to, “Is it the moral precepts that are the brahman conduct?”
>
> If the body itself were the brahman conduct, one should realize that the brahman conduct would then be something which is not good. It would be non-Dharma. It would be turbid. It would be bad-smelling and repulsive. It would be impure. It would be disgusting. It would be intractable. It would be defiled. It would be a corpse. And it would be a mass of worms.[253]
>
> If physical actions were the brahman conduct, then the brahman conduct would be walking, standing, sitting, lying down, looking to the left and right, retracting and extending [of the limbs], looking down, and looking up.
>
> If speech were the brahman conduct, then the brahman conduct would be sound, the breath, [the movement of] the chest, tongue, throat, and lips, exhaling and inhaling, holding and releasing, high and low pitch, and clarity and roughness [of enunciation].
>
> If verbal actions were the brahman conduct, then the brahman conduct would be salutations and greetings, abbreviated speech or extensive speech, metaphorical speech or direct speech, laudatory speech or deprecatory speech, conventionally establishing speech,[254] speech adapted to the mundane, or explanatory speech.

If the mind were the brahman conduct, then the brahman conduct would be ideation and mental discursion, would be an instance of discrimination and all kinds of different discriminations, would be an instance of recollection and all kinds of different recollections, would be an instance of reasoning and all kinds of different reasoning, and would be conjurations and dreams.

If mental actions were the brahman conduct, then the brahman conduct would be thinking or [the perception of feeling] hot or cold, hungry or thirsty, miserable or happy, or worried or joyful.

If the Buddha were the brahman conduct, is form the Buddha? Is feeling the Buddha? Is perception the Buddha? Are karmic formative factors the Buddha? Is consciousness the Buddha? Are the major marks the Buddha? Are the subsidiary signs the Buddha? Are the spiritual superknowledges the Buddha? Are his karmic deeds the Buddha? Or are his karmic rewards the Buddha?

If the Dharma were the brahman conduct, is quiescence the Dharma? Is nirvāṇa the Dharma? Is non-production the Dharma? Is non-arising the Dharma? Is ineffability the Dharma? Is being free of discriminations the Dharma? Is having nothing which is done the Dharma? Or is not being a composite aggregation the Dharma?[255]

If the Sangha were the brahman conduct, is one at the stage preliminary to becoming a stream-winner the Sangha? Is one possessed of the fruition of a stream-winner the Sangha? Is one at the stage preliminary to becoming a once-returner the Sangha? Is one possessed of the fruition of a once-returner the Sangha? Is one at the stage preliminary to becoming a never-returner the Sangha? Is one possessed of the fruition of a never-returner the Sangha? Is one at the stage preliminary to becoming an arhat the Sangha? Is one possessed of the fruition of the arhat the Sangha? Are those with the three clarities[256] the Sangha? Or are those with the six spiritual superknowledges[257] the Sangha?

If the moral precepts were the brahman conduct, is the ordination platform the moral precepts? Is the interrogation into one's purity the moral precepts? Is the teaching of the awesome deportment the moral precepts? Is the three-fold statement of the *karmadāna* the moral precepts? Is the role of the *upādhyāya* the moral precepts? Is the role of the *ācārya* the moral precepts? Is the tonsure itself the moral precepts? Is the donning of the *kāṣāya* robe the moral precepts? Is the obtaining of sustenance on the alms round the moral precepts? Or is right livelihood the moral precepts?

Once one has carried out contemplations such as these, one becomes free of any seizing on the body, becomes free of any attachment to cultivation, becomes free of any abiding in dharmas, perceives the past as already extinguished, the future as not yet arrived, and the present as mere empty quiescence, realizes that there is no agent of karmic actions and no one who undergoes karmic retributions, sees that this period of time does not move at all, and sees that the other periods of time do not undergo change.[258]

Which dharma among all of these constitutes the brahman conduct? Where does the brahman conduct come from? Who is it that possesses it? What is its essential substance? Who performs it? Does it exist or is it nonexistent? Is it form or non-form? Is it feeling or non-feeling? Is it perception or non-perception? Is it a karmic formative factor or not a karmic formative factor? Is it consciousness or non-consciousness? One carries on one's analytic contemplations in this way:

Because the dharma of the brahman conduct is inapprehensible;
Because the dharmas of the three periods of time are all empty and quiescent;
Because the mind has nothing to which it attaches;
Because the mind has no obstacles;
Because one's practice is non-dual;
Because one acquires sovereign mastery of skillful means;
Because one accepts the dharma of signlessness;
Because one contemplates the dharma of signlessness;
Because one realizes the equality of all Buddha dharmas; and
Because one is fulfilling all dharmas of the Buddha.

Factors such as these constitute the bases of the pure brahman conduct.

One should also cultivate ten dharmas. What are these ten? They are:

The knowledge that knows what can and cannot be;
The knowledge that knows karmic retributions as they are related to past, present, and future;
The knowledge that knows the *dhyānas*, the liberations, and the samādhis;
The knowledge that knows the relative supremacy and inferiority of all faculties;
The knowledge that knows all the different capacities for understanding;
The knowledge that knows all the different realms;
The knowledge that knows the end points to which all paths lead;
The knowledge of the unimpeded vision of the heavenly eye;

The knowledge that is unimpeded in knowing previous lifetimes; and

The knowledge of the complete severance of habitual karmic propensities.

As one contemplates each of these ten powers of the Tathāgata, one finds that each of these powers subsumes a countless number of meanings into all of which one should inquire. Having heard about them, one should then bring forth the mind of great kindness and compassion to closely contemplate beings and then never abandon them. One should reflect on all dharmas incessantly, should engage in unexcelled karmic deeds but not seek any karmic reward, and should completely realize that objective spheres are like a conjuration, like a dream, like reflections, like echoes, and also like spiritual transformations.

If bodhisattvas are able to carry on contemplations consistent with contemplations such as these, they will not develop any duality-based understandings of any dharma and all dharmas of the Buddha will soon manifest directly before them, whereupon, when they make their initial resolve, they will then immediately attain *anuttara-samyak-saṃbodhi*. They will realize that all dharmas are identical to the very nature of the mind, they will perfect the wisdom body, and their own awakening will not arise in dependence on others.

The End of Chapter Sixteen

CHAPTER 17

The Merit of the Initial Resolve

At that time, Śakra Devānām Indra addressed Dharma Wisdom Bodhisattva, saying, "Son of the Buddha, how much merit is acquired by the bodhisattva by making his initial resolve to attain bodhi?"

Dharma Wisdom Bodhisattva replied:

> The meaning of this is extremely profound, difficult to describe, difficult to know, difficult to distinguish, difficult to believe, difficult to bring to realization, difficult to carry out, difficult to comprehend, difficult to apprehend through reasoning, difficult to assess, and difficult to penetrate. Although this is so, with the assistance of the Buddha's awesome powers, I shall explain this matter for you.
>
> Son of the Buddha, suppose there was someone who made offerings of all kinds of pleasing things to all beings in an *asaṃkhyeya* of worlds to the east for an entire kalpa and afterward instructed and enabled them to purely observe the five moral precepts, whereupon he did this in the same way in the south, the west, the north, the four midpoints, the zenith, and the nadir. Son of the Buddha, what do you think? Would this person's merit be abundant, or not?

Śakra Devānām Indra replied, "This person's merit would be such that only a buddha could know it. As for everyone else, none of them would be able to measure it."

Dharma Wisdom Bodhisattva said:

> Son of the Buddha, if one were to compare this person's merit to the merit acquired by the bodhisattva by making his initial resolve, it would not amount to a hundredth part, would not amount to a thousandth part, and would not amount to a hundred-thousandth part. In this same way, it would not be equal to even one part in a *koṭī* of parts, one part in a hundred *koṭīs* of parts, one part in a thousand *koṭīs* of parts, one part in a hundred thousand *koṭīs* of parts, one part in a *nayuta* of *koṭīs* of parts, one part in a hundred *nayutas* of *koṭīs* of parts, one part in a thousand *nayutas* of *koṭīs* of parts, one part in a hundred thousand *nayutas* of *koṭīs* of parts, one part in the largest numerable number of parts, one part in a *kalā* of parts, one part in the largest calculable number of parts, one part in the highest number of parts demonstrable by analogy, and it would not amount to even a single part in an *upaniṣad* of parts.

> Son of the Buddha, for the time being, set aside this analogy. Suppose instead that there was a person who made offerings of all kinds of pleasing things to all beings in ten *asaṃkhyeyas* of worlds throughout the ten directions, doing so for a hundred kalpas, and afterward instructed and enabled them to cultivate the ten courses of good karmic action, after which he made such offerings to them for a thousand kalpas and then taught them to abide in the four *dhyānas,* after which he [made such offerings to them] for a hundred thousand kalpas and then taught them to abide in the four immeasurable minds, after which he [made such offerings to them] for a *koṭī* of kalpas and then taught them to abide in the four formless absorptions, after which he [made such offerings to them] for a hundred *koṭīs* of kalpas and then taught them to abide in the fruit of the *srota-āpanna,* after which he [made such offerings to them] for a thousand *koṭīs* of kalpas and then taught them to abide in the fruit of the *sakṛdāgāmin,* after which he [made such offerings to them] for a hundred thousand *koṭīs* of kalpas and then taught them to abide in the fruit of the *ānāgamin,* after which he then [made such offerings to them] for a *nayuta* of *koṭīs* of kalpas and then taught them to abide in the fruit of arhatship, after which he [made such offerings to them] for a hundred thousand *nayutas* of *koṭīs* of kalpas and then taught them to abide in the path of a *pratyekabuddha.* Son of the Buddha, what do you think? Would that person's merit be abundant, or not?

Śakra Devānām Indra replied, "Son of the Buddha, this person's merit would be such that only a buddha could know it."

Dharma Wisdom Bodhisattva said:

> Son of the Buddha, if one were to compare this person's merit to the merit acquired by the bodhisattva when he first makes the resolve, it would not amount to a hundredth part, would not amount to a thousandth part, would not amount to a hundred-thousandth part, and so forth on up to its not amounting to even a single part in an *upaniṣad* of parts. And why is this so?
>
> Son of the Buddha, when all buddhas first make their resolve, they do not resolve to attain bodhi solely for the sake of using all kinds of pleasing things to make offerings to all beings in ten *asaṃkhyeyas* of worlds throughout the ten directions for a hundred kalpas, and so forth on up to doing so for a hundred thousand *nayutas* of *koṭīs* of kalpas.
>
> Nor do they resolve to attain bodhi solely for the sake of teaching and enabling just such a particular number of beings to cultivate the five precepts or the ten courses of good karmic action, or for

the sake of teaching them to abide in the four *dhyānas*, in the four immeasurable minds, or in the four formless absorptions, or for the sake of teaching them to gain the fruit of the *srota-āpanna*, the fruit of the *sakṛdāgāmin*, the fruit of the *ānāgamin*, the fruit of the arhat, or the path of the *pratyekabuddha*. When they make the resolve to attain bodhi, it is:

To prevent the lineage of the *tathāgatas* from being cut off;
To [enable the Dharma] to pervade all worlds;[259]
To liberate the beings in all worlds;
To fully know the creation and destruction of all worlds;
To fully know the defilement and purity of the beings in all worlds;
To fully know the purity of the nature of all worlds;
To fully know all beings' mental dispositions, afflictions, and habitual karmic propensities;
To fully know with regard to all beings their dying in this place and their being born in that place;
To fully know all beings' faculties and skillful means;
To fully know the mental actions of all beings;
To fully know the knowledge of all beings throughout the three periods of time; and
To fully know the equality of the spheres of action of all buddhas.

Son of the Buddha, again, setting aside this analogy, suppose instead that there were a person who, in but a single mind-moment, was able to go beyond an *asaṃkhyeya* of worlds to the east and then was able to continue to do this for an entire *asaṃkhyeya* kalpa. No one would be able to know the bounds of these worlds through which he passed.

Then suppose that there was a second person who was able in but a single mind-moment to go beyond even more worlds than that previous person had passed beyond during that entire *asaṃkhyeya* kalpa, and assume also that he continued to do this for an entire *asaṃkhyeya* kalpa. Assume, too, that, in this same manner, there continued to be yet others up to the tenth such successive superseding of the previous person's abilities even as this also occurred in the same way in the south, the west, the north, the four midpoints, the zenith, and the nadir.

Son of the Buddha, given that there were these hundred people, each of whom had gone beyond all that many worlds, the far boundaries of all these worlds might be knowable. Even so, there still could never be anyone who could know the bounds of all the roots of goodness acquired by the bodhisattva when making his initial resolve to attain *anuttara-samyak-saṃbodhi*.

Why is this? Son of the Buddha, the bodhisattva is not limited to making the resolve to attain bodhi only to being able to completely know just such a particular number of worlds as were passed in such a circumstance. Rather, it is to completely know all worlds of the ten directions that he makes the resolve to attain bodhi. That is to say, he makes the resolve to attain *anuttara-samyak-saṃbodhi*:

- Wishing to completely know that sublime worlds are just coarse worlds, that coarse worlds are just sublime worlds, that upward-facing worlds are just inverted worlds, that inverted worlds are just upward-facing worlds, that small worlds are just large worlds, that large worlds are just small worlds, that vast worlds are just narrow worlds, that narrow worlds are just vast worlds, that a single world is just an ineffable number of worlds, that an ineffable number of worlds are just a single world, that an ineffable number of worlds enter into a single world, that a single world enters into an ineffable number of worlds, that defiled worlds are just pure worlds, and that pure worlds are just defiled worlds;
- Wishing to know within the tip of a single hair the different natures of all worlds and know the single essential nature of the tip of a single hair in all worlds;
- Wishing to know the production of all worlds within but a single world;
- Wishing to know all worlds as being devoid of any essential nature at all; and
- Wishing to completely and unimpededly know all the vast worlds in the space of but a single mind-moment of mental attention.

Son of the Buddha, again, setting aside this analogy, suppose instead that there was a person who, in the instant of but a single mind-moment, was able to know the number of kalpas involved in the creation and destruction of an *asaṃkhyeya* of worlds to the east and then continued in this way in each and every subsequent mind-moment, doing so for an entire *asaṃkhyeya* kalpa. There is no one who would be able to know the bounds of the number of kalpas involved. But now suppose that there was a second person who in but a single mind-moment was able to know the number of kalpas which the previous person took an entire *asaṃkhyeya* kalpa to know. And then suppose that, when extensively described, there came to be ten such persons [each of whom knew in a single mind-moment what the previous person had taken an *asaṃkhyeya* of kalpas to know] and suppose that, in this same way, this same circumstance occurred in the south, the west, the north, the four midpoints, the zenith, and the nadir.

Son of the Buddha, the bounds of the number of kalpas involved in the creation and destruction of all of these *asaṃkhyeyas* of worlds throughout the ten directions might be knowable. Even so, there still could never be anyone who could know the bounds of the merit and roots of goodness acquired by the bodhisattva when making his initial resolve to attain *anuttara-samyak-saṃbodhi.*

Why is this? The bodhisattva is not limited to making the resolve to attain *anuttara-samyak-saṃbodhi* only in order to completely know the number of kalpas that transpired in the creation and destruction of just such a particular number of worlds. Rather, it is in order to completely know all the kalpas without exception that transpired in the creation and destruction of all worlds that he makes the resolve to attain *anuttara-samyak-saṃbodhi.* That is to say, he makes the resolve to attain *anuttara-samyak-saṃbodhi*:

To know the equality of long kalpas with short kalpas and to know the equality of short kalpas with long kalpas;

To know the equality of a single kalpa with innumerable kalpas and to know the equality of innumerable kalpas with a single kalpa;

To know the equality of kalpas in which there are buddhas with kalpas in which there are no buddhas and to know the equality of kalpas in which there are no buddhas with kalpas in which there are buddhas;

To know that in a kalpa in which there is one buddha, there are an ineffably large number of buddhas and to know that, in a kalpa in which there are an ineffable number of buddhas, there is one buddha;

To know the equality of measurable kalpas with immeasurable kalpas and to know the equality of immeasurable kalpas with measurable kalpas;

To know the equality of an exhaustible number of kalpas with an inexhaustible number of kalpas and to know the equality of an inexhaustible number of kalpas with an exhaustible number of kalpas;

To know the equality of an ineffable number of kalpas and but a single mind-moment and to know the equality of but a single mind-moment and an ineffable number of kalpas;

To know all kalpas may enter into a non-kalpa[260] and to know a non-kalpa enters all kalpas; and

Wishing to completely know in but a single mind-moment all the kalpas involved in the creation and destruction of all worlds of the past, the future, and the present periods of time.

This is what is referred to as the adornment of the great vow of those who make the initial resolve, the knowledge of the spiritual superknowledges by which one completely knows all kalpas.

Son of the Buddha, again, setting aside this analogy, suppose instead that there was a person who, in but a single mind-moment, was able to know all the various different kinds of understandings possessed by all beings in an *asaṃkhyeya* of worlds to the east and then continued in this way in each succeeding mind-moment for an entire *asaṃkhyeya* kalpa. And then suppose that there was then a second person who, in but a single mind-moment, was able to know all the various different kinds of understandings possessed by all beings that the previous person took an entire *asaṃkhyeya* kalpa to know. Suppose, too, that he continued in this way for an entire *asaṃkhyeya* kalpa and that then, in progressive succession, there came to be ten such persons [each of whom knew in a single mind-moment what the previous person had taken an *asaṃkhyeya* kalpa to know], and suppose that, in this same way, this same circumstance occurred in the south, the west, the north, the four midpoints, the zenith, and the nadir.

Son of the Buddha, the bounds of the number of various different understandings possessed by all these beings in the ten directions might be knowable. Even so, there still could never be anyone who could know the bounds of the merit and roots of goodness acquired by the bodhisattva when making his initial resolve to attain *anuttara-samyak-saṃbodhi*.

And why is this so? Son of the Buddha, the bodhisattva is not limited to making the resolve to attain *anuttara-samyak-saṃbodhi* only to know the understandings possessed by just such a particular number of beings. Rather, it is in order to completely know the various different kinds of understandings possessed by all beings in all worlds that he resolves to attain *anuttara-samyak-saṃbodhi*. That is to say, he makes the resolve to attain *anuttara-samyak-saṃbodhi*:

Because he wishes to know all the boundlessly many different kinds of understandings and because he wishes to know the equality of a single being's understanding with the understandings of innumerably many beings;

Because he wishes to acquire the light of the knowledge which knows the skillful means appropriate to an ineffable number of different understandings;

Because he wishes to completely know each and every one of the different kinds of understandings possessed by everyone in the ocean of all beings without exception;

Because he wishes to completely know all the countlessly many different kinds of wholesome and unwholesome understandings throughout the past, the present, and the future;

Because he wishes to completely know all the forms of semblance understandings and non-semblance understandings;

Because he wishes to completely know all forms of understanding as identical to a single form of understanding and know a single form of understanding as identical to all forms of understanding;

Because he wishes to acquire the Tathāgata's power of understanding;

Because he wishes to completely know the differences in those understandings that are excelled by others, those understandings that are unexcelled, those understandings that still have matters they do not include, those understandings that have nothing they do not include, those understandings that are equaled by others, and those understandings that are unequaled by any others;

Because he wishes to completely know the differences in dependent understandings and independent understandings, shared understandings and exclusive understandings, bounded understandings and boundless understandings, differentiated understandings and non-differentiated understandings, wholesome understandings and unwholesome understandings, worldly understandings and world-transcending understandings;

Because he wishes to acquire the unimpeded knowledge of the Tathāgata's liberations with respect to all forms of marvelous understanding, great understanding, measureless understanding, and the understanding of the right and fixed position;[261]

Because he wishes to use countless skillful means to completely know with regard to each and every being without exception in all realms of beings throughout the ten directions all their pure understandings and defiled understandings, their extensive understandings and general understandings, and their subtle understandings and coarse understandings; and

Because he wishes to completely know their extremely esoteric understandings and provisional understandings, their discriminating understandings and spontaneous understandings, their understandings arising in accordance with causes, their understandings arising in accordance with conditions, and the entire web of all their understandings without exception.

Son of the Buddha, again, setting aside this analogy, suppose instead that there was a person who, in the instant of but a single mind-moment, was able to know all the different faculties possessed by all beings in innumerable worlds to the east and that he continued in this way in each succeeding mind-moment for an entire *asaṃkhyeya* kalpa. Now suppose that there was then a second person who, in the instant of but a single mind-moment was able to know all the different faculties possessed by all beings that the previous person took each succeeding mind-moment of an entire *asaṃkhyeya* kalpa to know. And then suppose that, when extensively described, there came to be ten such persons [each of whom knew in a single mind-moment what the previous person had taken an *asaṃkhyeya* of kalpas to know] and suppose that, in this same way, this same circumstance occurred in the south, the west, the north, the four midpoints, the zenith, and the nadir.

Son of the Buddha, the bounds of the different faculties of all these beings in the worlds throughout the ten directions might be knowable. Even so, there still could never be anyone who could know the bounds of the merit and roots of goodness acquired by the bodhisattva when making his initial resolve to attain *anuttara-samyak-saṃbodhi*.

And why is this so? Son of the Buddha, the bodhisattva is not limited to making the resolve to attain *anuttara-samyak-saṃbodhi* only in order to know the faculties possessed by the beings in just such a particular number of worlds. Rather, it is in order to completely know all the various faculties of all beings in all worlds, and, when extensively described, it is for the sake of all those other matters up to and including his wish to completely know the entire net of all those beings' faculties that he makes the resolve to attain *anuttara-samyak-saṃbodhi*.

Son of the Buddha, again, setting aside this analogy, suppose instead that there was a person who, in the instant of but a single mind-moment, was able to know the various inclinations[262] of all beings in countless worlds to the east and suppose that he continued in this way in each succeeding mind-moment for an entire *asaṃkhyeya* kalpa. And then suppose that, when extensively described, there came to be ten such persons [each of whom knew in a single mind-moment what the previous person had taken an *asaṃkhyeya* of kalpas to know] and suppose that, in this same way, this same circumstance occurred in the south, the west, the north, the four midpoints, the zenith, and the nadir.

The bounds of all these inclinations of the beings throughout the ten directions might be knowable. Even so, there still could never be anyone who could know the bounds of the merit and roots of goodness acquired by the bodhisattva when making his initial resolve to attain *anuttara-samyak-saṃbodhi*.

And why is this so? Son of the Buddha, the bodhisattva is not limited to making the resolve to attain *anuttara-samyak-saṃbodhi* only in order to completely know the inclinations of just such a particular number of beings. Rather, it is in order to completely know all of the various inclinations of all beings in all worlds and, when extensively described, it is for the sake of all those other matters up to and including his wish to completely know the entire net of all those beings' inclinations that he makes the resolve to attain *anuttara-samyak-saṃbodhi*.

Son of the Buddha, again, setting aside this analogy, suppose instead that there was a person who, in the instant of but a single mind-moment, was able to know the many different kinds of skillful means appropriate to all beings in innumerable worlds to the east. And then suppose that, when extensively described, there came to be ten such persons [each of whom knew in a single mind-moment what the previous person had taken an *asaṃkhyeya* of kalpas to know] and suppose that, in this same way, this same circumstance occurred in the south, the west, the north, the four midpoints, the zenith, and the nadir.

The bounds of the many different kinds of skillful means appropriate to the beings throughout the ten directions might be knowable. Even so, there still could never be anyone who could know the bounds of the merit and roots of goodness acquired by the bodhisattva when making his initial resolve to attain *anuttara-samyak-saṃbodhi*.

And why is this so? Son of the Buddha, the bodhisattva is not limited to making the resolve to attain *anuttara-samyak-saṃbodhi* only in order to know the skillful means appropriate to the beings in just such a particular number of worlds. Rather, it is in order to completely know the many different kinds of skillful means appropriate to all beings in all worlds, and, when extensively described, it is for the sake of all those other matters up to and including his wish to completely know the entire net of skillful means that he makes the resolve to attain *anuttara-samyak-saṃbodhi*.

Son of the Buddha, again, setting aside this analogy, suppose instead that there was a person who, in the instant of but a single mind-moment, was able to know the many different kinds of thoughts[263] of all beings in innumerable worlds to the east. Then, in accordance with the extensive description, we come to: the bounds of these many different kinds of thoughts of all beings in the worlds of the ten directions might be knowable. Even so, there still could never be anyone who could know the bounds of the merit and roots of goodness acquired by the bodhisattva when making the initial resolve to attain *anuttara-samyak-saṃbodhi*.

And why is this so? Son of the Buddha, the bodhisattva is not limited to making the resolve to attain *anuttara-samyak-saṃbodhi* only in order to know the thoughts of just such a particular number of beings. Rather, it is in order to completely know all the many different thoughts of all the boundlessly many beings throughout the entire Dharma realm and the realms of empty space, and so forth, up to and including its being because he wishes to completely know the entire net of all their thoughts that he makes the resolve to attain *anuttara-samyak-saṃbodhi*.

Son of the Buddha, again, setting aside this analogy, suppose instead that there was a person who, in the instant of but a single mind-moment, was able to know all the many different kinds of karmic actions of all beings in innumerable worlds to the east. Then, in accordance with the extensive description, we come to: the bounds of these many different kinds of karmic actions of all beings in the worlds of the ten directions might be knowable. Even so, the bounds of the roots of goodness acquired by the bodhisattva when making the initial resolve to attain *anuttara-samyak-saṃbodhi* could never be known.

And why is this so? Son of the Buddha, the bodhisattva is not limited to making the resolve to attain *anuttara-samyak-saṃbodhi* only in order to know the karmic actions of just such a particular number of beings. Rather, it is because of his wish to completely know the karmic actions of all beings throughout the three periods of time, and so forth, up to and including its being because he wishes to completely know the entire net of all their karmic actions that he makes the resolve to attain *anuttara-samyak-saṃbodhi*.

Son of the Buddha, again, setting aside this analogy, suppose instead that there was a person who, in the instant of but a single mind-moment, was able to know all the various kinds of afflictions of all beings in innumerable worlds to the east and suppose that he continued in this way in each succeeding mind-moment for an entire *asaṃkhyeya* kalpa. There is no one who would be able to know the bounds of the many different kinds of differences in all these afflictions.

Now suppose that there was then a second person who, in the instant of but a single mind-moment was able to know all the differences in all of the afflictions of all those beings that the former person came to know only in an *asaṃkhyeya* kalpa. Suppose also that he too continued in this way for an entire *asaṃkhyeya* kalpa. And then suppose that, when extensively described, there came to be ten such persons [each of whom knew in a single mind-moment what the previous person had taken an *asaṃkhyeya* of kalpas to know] and suppose that, in this same way, this same circumstance occurred in the south, the west, the north, the four midpoints, the zenith, and the nadir.

Son of the Buddha, the bounds of the differences in the afflictions of these beings throughout the ten directions might be knowable. Even so, the bounds of the roots of goodness acquired by the bodhisattva when making the initial resolve to attain *anuttara-samyak-saṃbodhi* could never be known.

And why is this so? Son of the Buddha, the bodhisattva is not limited to making the resolve to attain *anuttara-samyak-saṃbodhi* only in order to know the afflictions of the beings in just such a particular number of worlds. Rather, it is in order to completely know the differences in the afflictions of all beings in all worlds that he makes the resolve to attain *anuttara-samyak-saṃbodhi*. That is to say, he makes the resolve to attain *anuttara-samyak-saṃbodhi*:

Because he wishes to exhaustively know the mild afflictions, the severe afflictions, the latent afflictions, and the manifest afflictions, the various differences in the measureless afflictions of each and every being, and the many different kinds of associated ideation and discursion, this in order to bring about the purification of all defilements;

Because he wishes to exhaustively know the afflictions dependent on ignorance and the afflictions characterized by craving, this in order to bring about the severance of all affliction-based fetters involved in all the destinies of existence;

Because he wishes to exhaustively know all the greed-based afflictions, the hatred-based afflictions, the delusion-based afflictions, and the afflictions involving an equal share [of greed, hatred, and delusion], this in order to bring about the severance of the roots of all afflictions;

Because he wishes to completely know the afflictions associated with a self, the afflictions associated with the possessions of a self, and the afflictions associated with arrogance, this in order to bring about the awakening to all afflictions without exception;

Because he wishes to completely know the root afflictions and subsidiary afflictions arising from inverted views and discriminations and arising from the sixty-two views associated with a body-based personality view, this in order to bring about the subduing of all afflictions; and

Because he wishes to completely know the afflictions related to the hindrances[264] and the afflictions related to the obstacles,[265] this in order to produce a greatly compassionate resolve to rescue beings, sever the net of all afflictions, and enable the purification of the nature of omniscience.

Son of the Buddha, again, setting aside this analogy, suppose instead that there was a person who, in the instant of but a single mind-moment, was able to make offerings to the innumerably many buddhas in the east as well as to all the beings in those innumerable worlds, making offerings of all different kinds of supremely fine-flavored drinks and foods, incense, flowers, robes, banners, pennants, parasols, and canopies, as well as *saṃghāramas*,[266] supremely marvelous palaces, jeweled tents, net curtains, lion thrones adorned in many different ways, and the many kinds of marvelous jewels, offering these with respect, reverence, full ceremonial bows, praises, respectfully stooped bodies, and upwardly admiring gazes, continuing do so without interruption for innumerably many kalpas while also encouraging those beings, thus enabling them all to make offerings to those buddhas in these same ways, continuing to do so until, after those buddhas passed into nirvāṇa, they then raised up stupas for each of them, stupas that were tall and broad, present in countless worlds, made of the many kinds of jewels, and graced with all kinds of different adornments, stupas in each of which there were countless images of the Tathāgata, the light from which everywhere illuminated those countlessly many worlds. Suppose too that this person continued to do this in the same way for innumerably many kalpas, doing so in the same way in the south, the west, the north, the four midpoints, the zenith, and the nadir.

Son of the Buddha, what do you think? Would that person's merit be abundant, or not?

Śakra Devānām Indra replied, "This person's merit would be such that only a buddha could know it. No one else would be able to fathom it."

[Dharma Wisdom Bodhisattva then continued, saying]:

> Son of the Buddha, even so, if one were to compare this person's merit to the merit acquired by the bodhisattva when making the initial resolve, it would not amount to a hundredth part, would not amount to a thousandth part, would not amount to a hundred-thousandth part, and so forth on up to its not amounting to even a single part in an *upaniṣad*[267] of parts.
>
> Son of the Buddha, again, setting aside this analogy, suppose that there was then a second person who, in but a single mind-moment, was able to accomplish that same number of offerings as jointly accomplished by that previous person and all those beings in those innumerably many worlds during those innumerably many kalpas. Suppose as well that he continued in this same way in each succeeding mind-moment, continuing throughout countless kalpas to make offerings of countless kinds of offering gifts, offering them to all those countlessly many buddhas, those *tathāgatas*, as well as to all the beings in those countlessly many worlds.
>
> Suppose as well that this circumstance continued to unfold in the same way with a third person and then in sequential progression on through to a tenth person, all of whom were able in the same way to accomplish in but a single mind-moment all the offerings accomplished by each of the former persons, offering in this same way in each successive mind-moment a boundless number, an incomparable number, an innumerable number, an indescribable number, an inconceivable number, an immeasurable number, an ineffable number, and an ineffable-ineffable number of offering gifts, offering them to all the boundlessly many, and so forth on up to the ineffable-ineffable number of buddhas as well as to all the beings in all those many worlds, doing so for a boundless number, and so forth on up to an ineffable-ineffable number of kalpas, continuing to do so until, after those buddhas passed into nirvāṇa, they then each raised up stupas, stupas that were tall and broad, continuing to do so in the same way throughout the kalpas of existence.[268]
>
> Son of the Buddha, if one were to compare this above-described merit to the merit acquired by the bodhisattva when making the initial resolve, it would not amount to a hundredth part, would not amount to a thousandth part, would not amount to a

hundred-thousandth part, and so forth on up to its not equaling even a single part in an *upaniṣad* of parts.

And why is this so? Son of the Buddha, the bodhisattva is not limited to making the resolve to attain *anuttara-samyak-saṃbodhi* only in order to make offerings to just such a particular number of buddhas. Rather, it is in order to make offerings to all the ineffably-ineffably many countless buddhas of the ten directions throughout the past, future, and present and throughout the entire Dharma realm and the realms of empty space that he therefore makes the resolve to attain *anuttara-samyak-saṃbodhi*.

Having made this resolve, he then becomes able to know all buddhas of the past, from the time of their first achieving realization of right enlightenment on through to their entry into *parinirvāṇa*, becomes able to believe in all the roots of goodness of all buddhas of the future, and becomes able to know all the wisdom of all buddhas of the present. This bodhisattva becomes able to believe in and take on all the meritorious qualities of all of those buddhas, becomes able to cultivate them, able to acquire them, able to know them, able to realize them, and able to perfect them, and he becomes able to become of the same single nature as all buddhas.

And why is this so? As for this bodhisattva:

It is to prevent the severance of the lineage of all the *tathāgatas* that he makes the resolve;
To [enable the Dharma] to pervade all worlds that he makes the resolve;
It is to liberate the beings in all worlds that he makes the resolve;
It is to completely know the creation and destruction of all worlds that he makes the resolve;
It is to fully know the defilement and purity of all beings that he makes the resolve;
It is to fully know the purity of the three realms of existence in all worlds that he makes the resolve;
It is to fully know all beings' inclinations, afflictions, and habitual karmic propensities that he makes the resolve;
It is to fully know all beings' dying in this place and being born in that place that he makes the resolve;
It is to fully know all beings' faculties and appropriate skillful means that he makes the resolve;
It is to fully know the mental actions of all beings that he makes the resolve; and
It is to fully know the knowledge of all beings throughout the three periods of time that he makes the resolve.

Due to making the resolve:

He is always remembered by all buddhas of the three periods of time;
He becomes bound to realize the unsurpassed bodhi of all buddhas of the three periods of time;
He immediately becomes the recipient of the sublime Dharma bestowed on him by all buddhas of the three periods of time;
He immediately becomes of the same essential nature as all buddhas of the three periods of time;
Having already cultivated the dharmas of the provisions for the path of all buddhas of the three periods of time, he perfects the powers and fearlessnesses of all buddhas of the three periods of time;
He adorns the dharmas exclusive to the buddhas of all buddhas of the three periods of time; and
He acquires all the wisdom in speaking the Dharma possessed by all buddhas throughout the Dharma realm.

And why is this the case? It is because, by this arousing of the resolve, he becomes bound to attain buddhahood. One should realize that this person then becomes the same as all buddhas of the three periods of time, then attains the same sphere of cognition of all buddhas, the *tathāgatas*, of the three periods of time, then achieves the same meritorious qualities as those of all buddhas, the *tathāgatas*, of the three periods of time, and then acquires the genuine wisdom that fathoms the ultimate identity of the Tathāgata's one body and his countless bodies.

Right at that time when he makes the resolve:

He is then praised in unison by all buddhas of the ten directions;
He is then able to speak Dharma and teach and train all beings in all worlds;
He is then able to cause quaking and movement in all worlds;
He is then able to illuminate all worlds;
He is then able to extinguish the sufferings in the wretched destinies in all worlds;
He is then able to purify all lands;
He is then able to manifest the realization of buddhahood in all worlds;
He is then able to cause all beings to be filled with joyous delight;
He is then able to penetrate the nature of the entire Dharma realm;
He is then able to sustain the lineage of all buddhas; and
He is then able to acquire the light of all buddhas' wisdom.

> This bodhisattva who has made the initial resolve does not have even the slightest thing within the three periods of time that he obtains. That is to say, whether it be in relation to the buddhas, the Dharma of the buddhas, the bodhisattvas, the Dharma of the bodhisattvas, the *pratyekabuddhas,* the Dharma of the *pratyekabuddhas,* the *śrāvaka* disciples, the Dharma of the *śrāvaka* disciples, the world, the dharmas of the world, the transcendence of the world, the dharmas of world transcendence, beings, or the dharmas of beings, he only seeks all-knowledge. His mind is free of any attachment to any of the dharma realms.[269]

At that time, due to the Buddha's spiritual powers, worlds in each of the ten directions as numerous as the atoms in a myriad buddha *kṣetras* all moved and shook in six ways. That is to say, they experienced: movement, universal movement, equal-and-universal movement; rising, universal rising, equal-and-universal rising; upward thrusting, universal upward thrusting, equal-and-universal upward thrusting; shaking, universal shaking, equal-and-universal shaking; roaring, universal roaring, equal-and-universal roaring; striking, universal striking, and equal-and-universal striking.

It rained down marvelous celestial flowers, celestial incense, powdered celestial incense, celestial floral chaplets, celestial robes, celestial jewels, and celestial adornments. This was accompanied by the playing of celestial music, and by the emanation of celestial radiance and celestial sounds.

At that time, from beyond a number of worlds off in each of the ten directions as numerous as the atoms in ten buddha *kṣetras,* buddhas as numerous as the atoms in a myriad buddha *kṣetras,* all of them named "Dharma Wisdom," all manifested their bodies directly before Dharma Wisdom Bodhisattva and spoke these words:

> It is good indeed, good indeed, Dharma Wisdom, that you have now been able to proclaim this Dharma. We buddhas from each of the ten directions who are each as numerous as the atoms in a myriad buddha *kṣetras* all also proclaim this Dharma. All other buddhas also proclaim it in this way. When you proclaimed this Dharma, bodhisattvas as numerous as the atoms in a myriad buddha *kṣetras* all resolved to attain bodhi. We all now bestow a prediction on them that in a future age, beyond a thousand ineffable numbers of boundless kalpas, they will all succeed in attaining buddhahood during the same single kalpa and, when they appear in the world, they will all be called "Pure Mind Tathāgata." All the worlds in which they

dwell will each be different. We shall all protect and support this Dharma and enable all bodhisattvas of the future who have not yet heard it to succeed in hearing it.

Just as, on the summit of Mount Sumeru, above the four continents of this Sahā world, you have proclaimed such Dharma and enabled the beings who have heard it to receive its transformative teaching, so too, in this same way, they proclaim this Dharma and teach beings throughout the ten directions in all the hundreds of thousands of *koṭīs* of *nayutas* of countlessly many, measurelessly many, boundlessly many, incomparably many, innumerably many, indescribably many, inconceivably many, immeasurably many, and ineffably many numbers of worlds throughout the Dharma realm and the realms of empty space. Those proclaiming this Dharma are all identically named "Dharma Wisdom." They all proclaim Dharma such as this:

Due to the Buddha's spiritual powers;
Due to the power of the Bhagavat's original vows;
Due to a wish to reveal the Dharma of the Buddha;
To use the light of wisdom to produce universal illumination;
Due to a wish to explain the genuine meaning;
To enable beings to realize the nature of dharmas;
To enable the congregations to be filled with joyous delight;
Due to a wish to reveal the Buddha Dharma's causality;
To realize the equality of all buddhas; and
To comprehend the non-duality of the Dharma realm.

At that time, Dharma Wisdom Bodhisattva surveyed all the congregations in the lands of the ten directions throughout the realms of space, and:

Because he wished to fully perfect all beings;
Because he wished to fully purify all actions, results, and consequences;
Because he wished to fully reveal the pure Dharma realm;
Because he wished to fully extirpate all roots of defilement;
Because he wished to fully enable the growth of vast resolute faith;
Because he wished to fully enable the knowledge of the faculties of countless beings;
Because he wished to fully enable the knowledge of the identity of the dharmas of the three periods of time;
Because he wished to fully enable the contemplation of the realm of nirvāṇa; and
Because he wished to enable the growth in all their own roots of goodness—

With the assistance of the Buddha's awesome powers, he then spoke these verses:

To serve the benefit of the world, he makes the great resolve.
His resolve extends everywhere throughout the ten directions
to all beings and all lands, to all dharmas of the three periods of time,
and to the ocean of the supreme ones, the buddhas and bodhisattvas.

To all the worlds to the very ends of empty space
equal in vastness to the entire Dharma realm,
in accordance with all buddhas' Dharma, he goes and visits them all,
and in this way arouses the irreversible resolve.

Kindly mindful of beings, never forsaking them for even a moment,
abandoning all harming, and benefiting them all,
his radiance illuminates the world and he serves as their refuge,
held in inconceivable guarding mindfulness of the One of Ten Powers.

He enters all lands throughout the ten directions,
manifests appearances in every form, and,
according with the Buddha's vast and boundless merit and wisdom,
he pursues the cultivation of their causes and stays free of attachment.

Some *kṣetras* face upward, some laterally, and some are inverted.
In their coarseness, sublimity, and vastness, there are countless kinds.
By a single instance of arousing the supreme resolve, the bodhisattva
becomes unimpeded in his ability to travel to them all.

The bodhisattva's supreme practices are ineffably numerous.
He diligently cultivates them all, yet has nowhere in which he abides.
When he sees all buddhas, he is always pleased and happy,
and everywhere enters their deep ocean of Dharma.

He feels deep sympathy for the many beings within the five destinies[270]
and enables them to become rid of defilements and thoroughly pure.
He carries on the buddhas' lineage, prevents it from being cut off,
and demolishes all of Māra's palaces, leaving none remaining.

He already dwells in the *tathāgatas'* uniformly equal nature
and skillfully cultivates the path of subtle skillful means.
He arouses a mind of faith in the Buddha's sphere of action,
receives the Buddha's consecration, and has a mind free of attachment.

He remembers to repay the kindness of the Most Revered of Beings[271]
and develops a resolve like vajra which cannot be obstructed.
He is able to completely illuminate the Buddha's practices
and naturally cultivates those practices leading to bodhi.

The different kinds of thinking of those in the destinies are countless.
Their karma, retributions, and mental deeds are also not of one type.

So too it is with the many differences in the nature of their faculties.
Once he makes the great resolve, he clearly perceives them all.

His mind is so vast as to be commensurate with the Dharma realm.
It depends on nothing, does not change, and is like empty space.
Going toward the Buddha's wisdom, he does not seize on anything,
truly knows the apex of reality, and has abandoned discriminations.

He knows beings' minds, yet generates no conception of any being,
completely comprehends dharmas, yet has no concept of any dharma.
Though he everywhere discriminates, he is free of all discriminations,
and thus travels to a *nayuta* of *kṣetras to pay his respects.*

He accords with, contemplates, and is able to completely enter
the treasury of wondrous Dharma of all the countless buddhas.
Of all beings' faculties and practices, there are none he does not know.
In reaching such a station, he becomes like the *bhagavats* themselves.

He forever accords with his pure and great vows
and never retreats from his delight in making offerings to *tathāgatas.*
When humans or devas see him, they never get enough of seeing him,
and he is always recalled with protective mindfulness by all buddhas.

His mind is pure and it has nothing it depends on.
Though he contemplates deep dharmas, he still does not cling to them.
Even if he were to reflect on them in this manner for countless kalpas,
he would still be free of attachment to any of them in the three times.

With his steadfast resolve that is impossible to restrain or obstruct,
he is unimpeded in proceeding toward the Buddha's bodhi.
Resolutely seeking the wondrous path, he does away with delusions.
Even traveling the entire Dharma realm, he never pleads weariness.

Realizing that the dharmas of language are all quiescent,
only by entering true suchness, he dispels all deviant understandings.
He pursues the contemplation of all buddhas' spheres of cognition
and his mind is unimpeded in comprehending all in the three times.

From when he first makes his great resolve, the bodhisattva
is then able to travel everywhere to the *kṣetras* of the ten directions.
Though the Dharma gateways are measurelessly and ineffably many,
with the light of wisdom's universal illumination, he knows them all.

His great compassion is peerless in its extensive liberation of beings,
the pervasiveness of his mind of kindness is equal to that of space,
and thus he does not discriminate among beings.
It is with purity such as this that he roams throughout the worlds.

He comforts and brings peace to all beings of the ten directions.
Everything that he does is always genuine.

He constantly uses a pure mind that does not differ from his words
and is always jointly assisted and protected by all buddhas.

He recalls everything throughout the past,
clearly discerns everything in the future,
and everywhere enters the worlds of the ten directions
in order to liberate beings and thus enable their emancipation.

The bodhisattva fully possesses the light of marvelous wisdom
and thoroughly fathoms causes and conditions, free of all doubts.
He has entirely cut off all delusions
and thus roams in this way throughout the Dharma realm.

He completely destroys the palaces of the king of the *māras,*
does away with the cataracts obscuring the vision of beings,
abandons all discriminations, maintains an unmoving mind,
and thoroughly comprehends the Tathāgata's spheres of action.

He has gotten rid of the net of doubts regarding the three times
and has aroused pure faith in the Tathāgata.
Due to his faith, he has succeeded in developing unshakable wisdom,
and because his wisdom is pure, he comprehends reality.

For the sake of enabling beings to succeed in attaining emancipation,
he strives to the end of future time to benefit them all,
and for a long time endures intense suffering with unwearied mind,
even to the point of being willing to calmly endure the hells.

His measureless merit and wisdom are both completely fulfilled.[272]
He completely knows beings' faculties and inclinations
as well as all their karma and actions, having none he does not see.
Thus he speaks Dharma for them adapted to their dispositions.

He completely realizes that everything is empty and devoid of self,
yet bears beings in mind with kindness, never forsaking them,
as, with a single greatly compassionate and sublime voice,[273]
he everywhere enters the world and expounds the teachings.

He emanates great light in all kinds of different colors
which everywhere illuminates beings, dispelling their darkness.
Within the light, there are bodhisattvas seated on lotus blossoms,
revealing and propagating the pure Dharma for the benefit of beings.

On the tip of but a single hair, he manifests the many *kṣetras*
which are all filled with great bodhisattvas.
Though the wisdom of those in each congregation varies,
they are all able to fully understand the minds of beings.

Though the worlds of the ten directions are ineffably numerous,
in but a single mind-moment, he travels to them all without exception,

benefiting beings, making offerings to the buddhas,
and inquiring of the buddhas about the profound meanings.

He conceives of all *tathāgatas* as like fathers and,
to benefit beings, cultivates the practices leading to enlightenment.
With wisdom that is skillful, he penetrates the treasury of Dharma
and enters the station of deep wisdom, free of all attachments.

Expounding on the Dharma realm in accordance with his reflections,
he could continue for countless kalpas and still never reach the end.
Though his wisdom thoroughly penetrates, it has no place it abides.
He is ever free of weariness and is entirely free of all attachments.

Born into the clan of all buddhas of the three periods of time,
he attains by realization the Tathāgata's marvelous Dharma body.
He everywhere manifests many forms for the many kinds of beings,
and, in this, he is like a conjurer who has nothing he cannot create.

He may appear as beginning to cultivate especially supreme practices,
may appear as having just taken birth, or as leaving the home life,
may appear beneath the bodhi tree, achieving the realization of bodhi,
or may, for beings' sake, display the appearance of entering nirvāṇa.

The rare Dharma in which the bodhisattva abides
is a realm for buddhas only and is not a realm of the Two Vehicles.
They have done away with all conceptions of body, speech, and mind,
yet are able wherever fitting to manifest them in many different ways.

As for the dharmas of the buddhas the bodhisattva has acquired,
were beings to contemplate them, they would thus be driven mad.
In wisdom's penetration of ultimate reality, his mind is unimpeded,
and he everywhere manifests a *tathāgata*'s sovereign powers.

In this he has no peer anywhere in the world,
how much the less as he further increases his extraordinary practices?
Although he has not yet fully perfected all-knowledge,
he has already acquired the Tathāgata's sovereign powers.

He already abides in the ultimate path of the One Vehicle,
has already deeply entered the sublime and supreme Dharma,
skillfully knows with regard to beings what is timely or not timely,
and, in order to benefit them, manifests his spiritual superknowledges.

His division bodies fill up all *kṣetras*
and emanate pure light which dispels the world's darkness.
Like the dragon king who creates the great clouds,
he everywhere rains the wondrous rain, totally drenching everything.

He contemplates beings as like mere conjurations or dreams
who, by the power of karma, forever drift along in cyclic existence.

With great compassion and deep sympathy, he rescues them all
and speaks for them about the unconditioned pure nature of dharmas.

Just as the Buddha's powers are incalculable, so too it is for these.
Like empty space, they are boundless.
In order to enable beings to attain liberation,
he diligently cultivates for a *koṭī* of kalpas, and yet he still is tireless.

With marvelous qualities arising from various meditative reflections,
he skillfully cultivates the unexcelled and foremost karmic works.
Never relinquishing any of the supreme practices,
he especially bears in mind the development of all-knowledge.

From a single body, he manifests countless bodies
with which he pervades all worlds everywhere.
His mind is pure and free of discriminations.
Just so are his inconceivable powers arising in a single mind-moment.

He does not engage in discriminations about anything in any world
and stays free of any erroneous conceptions about any dharmas.
Although he contemplates dharmas, he still does not seize upon them.
He constantly rescues beings, even as there is no one who is liberated.

All worlds consist only of perceptions
in which there are many different kinds of individual distinctions.
Knowing perceptions' spheres of experience are dangerous and deep,
he manifests spiritual powers for beings to save and liberate them.

Like a master conjurer possessed of sovereign powers—
the bodhisattva's spiritual transformations are also just like this.
His bodies pervade the Dharma realm as well as empty space
where, adapting to the minds of beings, none of them fail to see him.

He has abandoned discriminations of both the subjective and objective
and, whether defilement or purity, he has nothing on which he seizes.
Whether it be bondage or liberation, his wisdom forgets them both.
He wishes only to bestow happiness on all beings.

All worlds are created by the power of perceptions.
Using wisdom he enters them with a mind that is fearless.
Reflecting on all dharmas, he finds they are all of this same sort.
Thus even the three times, when investigated, cannot be apprehended.

He is able to enter the past and exhaust its prior boundaries,
is able to enter the future and exhaust its latter boundaries,
and is able to enter everywhere in the present time.
By always diligently contemplating, he finds that nothing at all exists.

By according with nirvāṇa's dharma of quiescence,
he abides in noncontention and has nothing on which he depends.

His mind accords with ultimate reality, is utterly without peer,
and is forever irreversible in progressing solely toward bodhi.

In cultivating all supreme practices, he never retreats in fear,
but rather is securely established in bodhi, remaining unwavering.
The buddhas, the bodhisattvas, and the world—
throughout the Dharma realm, he fully comprehends them all.

One aspiring to realize the most supreme and foremost of paths
and become a king of all-knowledge and liberation
should swiftly arouse the resolve to attain bodhi,
forever put an end to the contaminants, and benefit the many beings.

The resolve which is pure in progressing toward bodhi
produces such vast merit that it is indescribable.
Even so, to benefit beings, it is here described.
All of you worthies should listen closely to this.

Even if one reduced all the countless worlds to atoms,
countless *kṣetras* would still be found in each and every atom,
and in each of them the buddhas would still all be countless.
He is able to clearly see them all, yet has nothing on which he seizes.

He is skillful in knowing beings, yet has no conception of any being,
and is skillful in knowing speech, yet has no conception of any speech.
His mind is unimpeded in all worlds.
He thoroughly knows them all, yet has nothing to which he attaches.

His mind which is as vast as empty space
clearly comprehends all phenomena of the three periods of time.
It has completely extinguished all doubts
and rightly contemplates the Buddha's Dharma, free of any grasping.

In a single mind-moment, he visits the ten directions' countless lands
even as his mind remains free of any attachment.
He fully comprehends the dharmas of the world's many sufferings
as all abiding in the unproduced, in ultimate reality.

To all the countless and inconceivably many abodes of all buddhas—
he travels to all their assemblies and then pays his respects to them,
always serving as a supreme leader who inquires of the *tathāgatas*
about the vows and conduct cultivated by bodhisattvas.

His mind always recalls the buddhas of the ten directions,
yet it has nothing on which it relies and nothing on which it seizes.
He constantly encourages beings to plant roots of goodness,
to adorn their lands, and to enable their purification.

He uses his unimpeded vision to contemplate
all beings in all the stations of the three realms of existence

and thus clearly sees all their countlessly and boundlessly many
habitual propensities, natures, faculties, and understandings.

He completely knows all the mental dispositions of beings
and thus accords with what is fitting in speaking Dharma for them.
He has a penetrating understanding of all defilement and purity,
and thus enables them to cultivate and rectify them and enter the path.

The bodhisattva is able to enter in but a single mind-moment
all of the countless and innumerable samādhis
and achieve sovereign mastery in the skillful and complete knowing
of all their perceptions, knowledge, and objects of attention.

The bodhisattva acquires this vast wisdom,
swiftly proceeds, unimpeded, toward bodhi,
and, wishing to benefit the many kinds of beings,
propagates the Dharma of the great man in place after place.

He well knows the worlds and both long and short kalpas
lasting so little as a month, half-month, or a mere day and night,
knows the differences in each land as well as their identical nature,
and, in always diligently contemplating them, he is never neglectful.

He goes forth everywhere to visit all the worlds of the ten directions
and yet remains free of any seizing on any region or place.
He purifies all lands without exception,
yet still has never made any discriminations regarding their purity.

What is and is not possible with regard to beings
as well as the differences in retributions their karmic deeds elicit—
Pursuing such reflections, he penetrates the powers of the buddhas
and thus completely knows all of these matters.[274]

All the various kinds of natures in all worlds, all the various kinds of
practices of those abiding within the three realms of existence, and
their sharp faculties as well as their middling and inferior faculties—
he deeply contemplates all such matters as these.

All their different kinds of pure and impure understandings,
whether supreme, inferior, or middling—he sees them all clearly.
The endpoints of practices pursued by all beings and their continuity
within the three realms of existence—he is able to explain them all.

The *dhyāna* absorptions, liberations, and samādhis,
the differences occurring in the arising of defiled or pure causes,
and the differences in sufferings and happiness due to earlier lives—
By purely cultivating the Buddha's powers, he is able to see them all.

The continuity in beings' karma and afflictions in all the destinies,
severance of this [continuity] in the destinies, attainment of cessation,

the perpetual non-arising of the many dharmas of the contaminants
or their seeds of the habitual propensities—he knows them all entirely.

The Tathāgata has completely done away with all the afflictions.
The light of his great wisdom illuminates the world.
Although the bodhisattva has not yet attained the realization
of the Buddha's ten powers, still, he is free of all doubts about them.

Within but a single hair pore, the bodhisattva
is able to reveal the countless *kṣetras* of the ten directions.
Some have defilements and some are pure.
He is able to fully understand how they are created by various actions.

In but a single atom, there are countless *kṣetras,*
countless buddhas, and sons of the Buddha.
All the *kṣetras* are each distinct and free of any disorder or mixing.
Just as with but a single one, so too, he clearly sees them all.

In but a single hair pore, he sees in the ten directions,
all of the worlds throughout realm of empty space
in which there is not a single place that is without a buddha.
All buddha *kṣetras* such as these are all entirely pure.

Within a single hair pore, he sees the buddha *kṣetras*
and also sees all of their beings.
In the six destinies and three times, each of them is different, for,
in a day-and-night or a month, they may be in bondage or liberated.

Such greatly wise bodhisattvas as these
proceeding with focused mind toward the station of the Dharma King
pursue reflections about the station in which the buddhas dwell
and thus thereby acquire boundlessly great joyous delight.

The bodhisattva's countless *koṭīs* of division bodies
make offerings to all *tathāgatas.*
His manifestations of superknowledges are incomparably supreme.
Thus is he able to abide in the Buddha's sphere of action.

In the presence of all the countless buddhas, he ever strives for truth,
immerses himself in the flavors of all their treasuries of Dharma,
sees the buddhas, hears the Dharma, and is diligent in cultivation.
Thus his mind's joyous delight is as if sipping the elixir of immortality.

He has already acquired the Tathāgata's supreme samādhis,
has skillfully penetrated dharmas and developed increased wisdom,
has established a mind of faith as unshakable as Mount Sumeru,
and everywhere serves beings as a treasury of meritorious qualities.

As his mind of kindness is vast, it extends to all beings
so that he wishes that they all will swiftly realize all-knowledge.

Still, he is always free of attachments, has nothing he depends on,
and has gained sovereign mastery in abandoning all the afflictions.

With deep sympathy for beings and vast wisdom,
he gathers them all in, regarding them as the same as himself.
He realizes they are all empty, signless, and devoid of reality,
yet still carries forth his resolve, not allowing it to diminish or retreat.

The measure of the bodhisattva's merit in arousing the resolve
could not be exhaustively proclaimed even in a *koṭī* of kalpas
because it is what brings forth all the *tathāgatas*
and all happiness experienced by *pratyekabuddhas* or *śrāvaka* disciples.

If, for countless kalpas, he bestowed peace on all beings
throughout the lands of the ten directions, encouraging them
to uphold the five precepts, the ten courses of good karmic action,
the four *dhyānas*, four equal minds,[275] and the stations of absorption,[276]

and if, for many kalpas, he also bestowed happiness [on all beings]
by enabling them to cut off all delusions and realize arhatship,
although his resulting accumulation of merit would be immeasurable,
it could not even compare with his merit from making the resolve.

If he also taught *koṭīs* of congregations to become *pratyekabuddhas*
and gain the sublime path of the practice of noncontentiousness,
and one compared that with [the merit of] resolving to attain bodhi,
still, no calculation or analogy could succeed [in comparing them].

If, in but a mind-moment, one could go beyond *kṣetras* as many
as the atoms in a *kṣetra, continuing in* this way for countless kalpas,
the number of these *kṣetras* one had passed might still be calculated.
However, one still could never know the merit of making the resolve.

The number of all kalpas in the past, future, and present
is boundless and measureless,
but the number of those kalpas might still be known.
Still, no one could ever fathom the merit of arousing the resolve.

This is because the bodhi mind[277] pervades the ten directions,
has none of the distinctions within them it does not know,
clearly comprehends all three periods of time in but a single instant,
and benefits countless beings.

Though one might be able to fathom
the desires, understandings, suitable expedients, and mental actions
of all beings throughout the worlds of the ten directions,
the merit of making the resolve would still be difficult to measure.

The bodhisattva's vows are commensurate with the ten directions
and his mind of kindness extends everywhere to all the many beings,

all of whom he enables to cultivate and realize the Buddha's qualities.
For these reasons his powers are utterly boundless.

Beings' desires, understandings, mental dispositions,
faculties, suitable expedients, and practices all differ.
He is able to completely know them all in but a single mind-moment
with a mind equal to one possessed of the wisdom of all-knowledge.

The deluded actions of all beings
continue without interruption in the three realms of existence.
Though the bounds of these might still be known,
the merit of making the resolve is inconceivable.

By making the resolve, one is able to abandon karma and afflictions
and then make offerings to all *tathāgatas*.
Having abandoned karma and delusions, their continuity is severed,
whereupon one gains liberation throughout the three periods of time.

One might in one mind-moment make offerings to countless buddhas
and also make offerings to numberless beings,
presenting them all with incense, flowers, and marvelous chaplets,
jewel banners, pennants, canopies, supremely fine robes,

exquisite foods, jeweled thrones, places for walking meditation,
various kinds of palaces, all graced with fine adornments,
marvelous and precious *vairocana* jewels,
and *maṇi* wishing pearls radiating dazzling light,

sustaining such offerings in every succeeding mind-moment
throughout a countless number of inconceivably long kalpas.
Though this person's accumulated merit would grow ever greater,
it still could never rival the immense merit of making the resolve.

Among all the many different kinds of analogies one might utter,
there are none which could compare to the resolve to attain bodhi,
for all those most revered among all humans of the three times
were all born from producing this very resolve.

[The merit of] making the resolve is unimpeded and limitless.
If one sought to know its full measure, it could never be found,
for, having vowed to certainly attain the wisdom of all-knowledge,
he is bound to forever liberate all beings.

The vastness of the resolve is commensurate with all of space
and it produces all meritorious qualities equal to the Dharma realm.
The pervasive presence of his practices are the same, no different.
He forever leaves the many attachments, becoming equal to a buddha.

Of all the gateways to the Dharma, there are none he does not enter.
He becomes able to travel to all lands,

gains penetrating comprehension of the sphere of all-knowledge,
and brings about the perfection of all the meritorious qualities.

He is constantly continuous in his ability to relinquish everything,
purifies all classes of moral precepts, becomes free of all attachments,
completely fulfills the unexcelled great meritorious qualities,
and, ever diligent and vigorous, he never retreats.

He enters deep *dhyāna* absorptions and always carries on reflections
which all correspond to the sphere of vast wisdom.
This is the most supreme of the bodhisattva's grounds
which gives birth to all the paths of Samantabhadra.

Of all the *tathāgatas* throughout the three periods of time,
none are not protectively mindful of he who makes the initial resolve.
All join in assisting him with the adornments of samādhis, *dhāraṇīs*,
and transformations produced by the spiritual superknowledges.

The beings throughout the ten directions are measureless.
So too is this so of all worlds and the realm of empty space.
The measurelessness of making the resolve surpasses even those.
It is therefore able to give birth to all buddhas.

The resolve to attain bodhi is the very root of the ten powers
and is also the root of the four types of eloquence and fearlessnesses.
So too it is with the eighteen exclusive dharmas.
None of them are not acquired through making the resolve.

The bodies of the buddhas adorned with the physical marks
as well as their identical marvelous Dharma body
and the wisdom and nonattachment of those worthy of offerings—
These are all acquired due to having made the resolve.

All the bliss associated with the form realm *dhyāna* samādhis
of the *pratyekabuddha* and *śrāvaka* vehicles
as well as that associated with the formless realm samādhis—
These are all acquired due to having made the resolve.

Of all the freely-acquired pleasures of humans and devas,
the various pleasures in all the destinies, and the many other pleasures
arising from the vigor and concentration of the roots and powers,[278]
there are none that do not arise from having made the initial resolve.

It is due to bringing forth the vast resolve
that one is then able to cultivate the six perfections
and encourage other beings to practice right actions
whereby they acquire happiness within the three realms of existence.

He dwells in the Buddha's unimpeded genuine wisdom,
reveals and explains all the wondrous karmic works,

and is able to thus cause countless beings
to cut off all deluded karma and proceed toward nirvāṇa.

The light of his wisdom is like that of the clearly shining sun,
his complete fulfillment of the manifold practices is like the full moon,
his constant abundance of meritorious qualities is like a vast ocean,
and his unimpeded immaculate purity is like that of empty space.

He everywhere makes vows with boundless meritorious qualities
and bestows happiness on all beings.
To the very ends of the future, he practices in accordance with vows
and is always diligent in cultivating the practice of liberating beings.

With his countless inconceivable great vows,
he vows to enable all beings to attain purity.
By emptiness, signlessness, and wishlessness, he depends on nothing,
yet, by the power of vows, these all become clearly revealed.[279]

He fully knows that dharmas by nature are like space
and that they are all quiescent and hence all the same.
The countlessly and ineffably many gateways into the Dharma—
he teaches them for beings without any attachment.

All *tathāgatas* throughout the worlds of the ten directions
join in praising those who make the initial resolve.
This resolve[280] is adorned with measureless meritorious qualities
by which it enables one to reach the far shore, the same as the Buddha.

Even if one described its meritorious qualities for kalpas
as numerous as all beings, one could still never reach the end of them.
Because [it leads to] dwelling in the vast clan of the *tathāgatas*,
there is no dharma in the three realms that is able to compare to it.

If one wishes to know the Dharma of all buddhas,
one should swiftly arouse the resolve to attain bodhi.
This resolve is the most excellent of meritorious qualities, for,
because of it, one will certainly gain a *tathāgata*'s unimpeded wisdom.

One might be able to count up the thoughts and actions of all beings.
So too might one do so with the atoms in all lands.
Or perhaps one could measure the boundaries of empty space.
Still, no one could fathom the merit of making this resolve.

It gives birth to all buddhas of the three periods of time,
establishes all forms of happiness throughout the worlds,
increases all the supreme meritorious qualities,
and forever severs all doubts.

It reveals all the marvelous spheres of experience,
entirely rids one of all kinds of obstacles,

brings about the complete development of all the pure *kṣetras*,
and gives birth to the wisdom of all the *tathāgatas*.

If one wishes to see all buddhas throughout the ten directions,
wishes to bestow the endless treasury of meritorious qualities,
and wishes to extinguish all the sufferings and anguish of beings,
One should swiftly arouse the resolve to realize bodhi.

The End of Chapter Seventeen

CHAPTER 18

Clarifying the Dharma

At that time, Vigorous Wisdom Bodhisattva addressed Dharma Wisdom Bodhisattva, saying:

> O Son of the Buddha, when bodhisattva-mahāsattvas first arouse the resolve to seek all-knowledge, they become accomplished in measureless meritorious qualities such as these, become equipped with the great adornments, ascend into the vehicle of all-knowledge, enter the bodhisattva's right and definite position,[281] relinquish all worldly dharmas, acquire the Buddha's world-transcending Dharma, are drawn forth into the company of all buddhas of the past, future, and present, and become certain to reach the ultimate station of unexcelled bodhi.
>
> How should those bodhisattvas then cultivate and practice the Buddha's teachings so that:
>
> - They cause all *tathāgatas* to be delighted;
> - They enter the stations in which bodhisattvas dwell;
> - They accomplish the purification of all the great practices;
> - They cause all the great vows to be fulfilled;
> - They acquire the vast treasury of all bodhisattvas;
> - They adapt to the beings they should transform and always speak Dharma for them;
> - They never abandon the *pāramitā* practices;
> - They enable the liberation of all beings of whom they are mindful;
> - They continue the lineage of the Three Jewels and ensure that it is never cut off; and
> - They ensure that their skillful means and roots of goodness are not implemented in vain?
>
> Son of the Buddha, by using which skillful means will those bodhisattvas be able to cause this Dharma to become completely fulfilled? I only wish that you will bestow your deep sympathy on us and expound on these matters for our sakes. Of those in this great assembly, there are none who would not delight in hearing these matters explained.
>
> Moreover, [please also explain] in accordance with [the practices of] the bodhisattva-mahāsattvas:

How they are always diligent in cultivation;
How they extinguish all the darkness of ignorance;
How they defeat Māra, the adversary;
How they restrain the non-Buddhist traditions;
How they forever rinse away all afflictions and mental defilements;
How they are able to fully develop all roots of goodness;
How they forever escape all the wretched destinies and difficulties;[282]
How they purify all the spheres of cognition of their great wisdom;
How they perfect the pure meritorious qualities of all the bodhisattva grounds, the *pāramitās*, the complete-retention *dhāraṇīs*, the samādhis, the six spiritual superknowledges, the three clarities, and the four fearlessnesses;
How they accomplish the adornment of the lands of all buddhas as well as that of all the major marks and subsidiary signs;
How they accomplish the complete fulfillment of the conduct of body, speech, and mind;
How they come to thoroughly know the sphere of action of the powers, the fearlessnesses, the dharmas exclusive to the buddhas, and the wisdom of all-knowledge possessed by all buddhas, the *tathāgatas*;
How, in order to ripen beings, they adapt to their mental dispositions in selecting buddha lands;
How they adapt to beings' faculties and the right time in appropriately speaking Dharma for them;
How they achieve the complete fulfillment of various and countless vast buddha works as well as the other countless meritorious dharmas, paths, and spheres of cognition and then swiftly develop meritorious qualities equal to those of the Tathāgata;
How they are able to preserve, protect, and expound upon everything in the Dharma treasury accumulated by the *tathāgatas*, the rightly enlightened ones, throughout hundreds of thousands of *asaṃkhyeyas* of kalpas during which they cultivated the bodhisattva conduct, remaining unimpeded by any of the *māras* or adherents of non-Buddhist traditions, and endlessly accumulated and preserved right Dharma;
How, when they expound on the Dharma in all worlds, they are protected by all the deva kings, dragon kings, *yakṣa* kings, *gandharva* kings, *asura* kings, *garuḍa* kings, *kiṃnara* kings, *mahoraga* kings, human kings, Brahma Heaven kings, and the *tathāgatas*, the Dharma Kings;

How, in all worlds, they receive reverence and offerings, the buddhas' joint crown-anointing consecration, the perpetual protective mindfulness of the buddhas, and the fond respect of all bodhisattvas; and

How they acquire the power of roots of goodness, increase the dharmas of pristine purity, expound on the Tathāgata's extremely profound Dharma treasury, and adopt and retain right Dharma as their adornment.

Please expound on the sequence of these practices of all bodhisattvas.

At that time, wishing to restate his meaning, Vigorous Wisdom Bodhisattva then spoke these verses:

The greatly renowned one is well able to expound
on the meritorious dharmas accomplished by the bodhisattvas,
their deep penetration of the boundlessly many vast practices,
and their fulfillment of the pure wisdom attained without a teacher.

If there be bodhisattvas who, having made the initial resolve,
have become accomplished in the vehicle of merit and wisdom,
have entered the station of forsaking births, gone beyond the world,
and acquired the dharmas of the right and universal bodhi,

how do they additionally, in the Buddha's teachings,
strengthen diligent cultivation, achieve ever greater supremacy,
cause the *tathāgatas* to be delighted, and
become bound to swiftly enter the ground where the Buddha dwells?

[How do they] attain purity of practice, fulfill all their vows,
and also acquire a vast treasury of wisdom,
always being able to speak Dharma to liberate beings,
even as their minds stay free of dependencies and free of attachments?

[How are they] able to skillfully cultivate without deficiency
all the *pāramitās* of the bodhisattvas,
rescue and liberate all the beings of whom they are mindful,
and always sustain the Buddha's lineage and prevent its severance?

How is whatever they do solidly established and not done in vain
so that all their works succeed and they attain emancipation,
and how is whatever they cultivate like that of the Supreme Ones?
Please expound on their pure path.

How do they forever dispel the darkness of all ignorance,
conquer Māra's hordes and all non-Buddhist traditions,
completely wash away all defilement,
succeed in approaching the Tathāgata's great wisdom,

forever abandon all dangers and difficulties of the wretched destinies,
purify great wisdom's extraordinarily supreme sphere of cognition,
gain the sublime path's powers near to those of the supreme Bhagavat,
and perfect all of the meritorious qualities?

How do they realize the Tathāgata's most supreme wisdom,
dwell in all the countless lands,
speak Dharma adapted to the minds of beings,
and engage in all the vast works of the buddhas?

How is it that they may achieve success in the wondrous paths,
expound on the Tathāgata's treasury of right Dharma,
always be able to uphold the Dharma of the buddhas,
and do this in ways no one could exceed and no one could even equal?

How do they attain fearlessness like that of the lion
and become as pure as the full moon in all that they practice?
And how, in cultivating the Buddha's meritorious qualities,
do they become like lotuses that do not adhere to their waters?

At that time, Dharma Wisdom Bodhisattva told Vigorous Wisdom Bodhisattva:

It is good indeed, Son of the Buddha, that, wishing to benefit the many, wishing to bring happiness to the many, and wishing to bestow kindly benefit on the many, with deep sympathy for the devas and humans in the world, you have asked about the pure practices cultivated by the bodhisattvas. Son of the Buddha, dwelling in genuine Dharma, you have brought forth great vigor, progressed to irreversibility, and attained liberation. Hence your ability to ask these questions is equivalent to that of the Tathāgata.

Listen closely. Listen closely and thoroughly consider and bear this in mind as, with the assistance of the Buddha's awesome spiritual powers, I now speak about a small number of these topics. Son of the Buddha, the bodhisattva-mahāsattva who has already aroused the resolve to attain all-knowledge should abandon the darkness of delusion, energetically and diligently guard this resolve, and not allow himself to become negligent.

Son of the Buddha, it is by abiding in ten dharmas that the bodhisattva-mahāsattva qualifies as not allowing himself to become negligent. What are those ten? They are:

First, he guards and upholds the many moral precepts;
Second, he leaves delusion far behind and purifies the resolve to attain bodhi;
Third, his mental dispositions are upright and straightforward and he abandons all flattery and deviousness;

Fourth, he never retreats from his diligent cultivation of roots of goodness;

Fifth, he constantly and thoroughly reflects on the resolve he has made;

Sixth, he does not delight in drawing close to any foolish common people among either laity or monastics;

Seventh, he cultivates all kinds of good works and yet does not wish for worldly rewards;

Eighth, he forever abandons the Two Vehicles and practices the bodhisattva path;

Ninth, he delights in cultivating the many kinds of goodness and ensures that this never stops; and

Tenth, he constantly and skillfully contemplates his own power of perseverance.

Son of the Buddha, if bodhisattvas practice these ten dharmas, they then qualify as abiding in non-neglectfulness. Son of the Buddha, the bodhisattva-mahāsattva abiding in non-neglectfulness acquires ten kinds of purity. What are those ten? They are:

First, he practices in accordance with his own words;

Second, he perfects mindfulness and wisdom;

Third, he abides in deep meditative absorption in which he is neither sinking nor agitated;

Fourth, he delights in pursuing the Dharma of the Buddha without indolence or respite;

Fifth, whichever dharma he hears, he contemplates it in accordance with principle and perfects his ability to manifest skillful and sublime wisdom;

Sixth, he enters deep *dhyāna* absorptions and acquires the Buddha's spiritual superknowledges;

Seventh, his mind abides in impartiality, free of any sense of superiority or inferiority;

Eighth, his mind is unimpeded in its treatment of superior, middling, and inferior types of beings for, like the great earth, he benefits them all equally;

Ninth, whenever he encounters any being who has even once made the bodhi resolve, he reveres and serves him as if they were his own *upādhyāya*;[283] and

Tenth, whenever he is in a place where there are precept-transmitting *upādhyāyas* or *ācaryas*,[284] bodhisattvas, good spiritual guides,[285] or masters of the Dharma, he always brings forth reverential esteem for them, serves them, and makes offerings to them.

Son of the Buddha, this is what is meant by the ten kinds of purity of the bodhisattva who abides in non-neglectfulness. Son of the Buddha, the bodhisattva-mahāsattva who abides in non-neglectfulness brings forth great vigor, gives rise to right mindfulness, produces supreme aspirations, and is unremitting in whatever he practices. His mind has no point of dependence on any dharma. He is able to diligently cultivate the extremely profound dharmas, enter the gateway of non-contentiousness, and increase the vastness of his mind. He is able to accord with and completely comprehend the boundlessly many dharmas of the Buddha and delight all *tathāgatas*. Son of the Buddha, there are ten additional dharmas by which he is able to delight all buddhas. What are those ten? They are:

First, non-retreating vigor;
Second, not being stinting even with his own body or life;
Third, not having any longing for offerings or support;
Fourth, knowing that all dharmas are like space;
Fifth, being well able to contemplate and everywhere enter the Dharma realm;
Sixth, knowing the emblematic seals of all dharmas with a mind that has nothing on which it depends or to which it is attached;[286]
Seventh, always making great vows;
Eighth, perfecting the light of purity, patience, and wisdom;
Ninth, in contemplating one's own good dharmas, one's mind is free of either exaggeration or underestimation; and
Tenth, relying on the gateway of wishlessness[287] in cultivating all the pure practices.

Son of the Buddha, these are the ten dharmas in which the bodhisattva abides by which he is able to delight all *tathāgatas*. Son of the Buddha, there are ten additional dharmas by which he is able to delight all buddhas. What are those ten? They are:

Abiding securely in non-neglectfulness;
Abiding securely in the unproduced [dharmas] patience;
Abiding securely in great kindness;
Abiding securely in great compassion;
Abiding securely in the complete fulfillment of all the *pāramitās*;
Abiding securely in all the practices;
Abiding securely in the great vows;
Abiding securely in skillful expedient means;
Abiding securely in the power of courage; and
Abiding securely in that wisdom by which one contemplates all dharmas as having no place in which they abide and as being like space.

Son of the Buddha, if bodhisattvas dwell in these ten dharmas, they are able to delight all buddhas. Son of the Buddha, there are ten dharmas that enable bodhisattvas to quickly enter the grounds. What are those ten? They are:

First, the skillful and perfect fulfillment of the two practices of merit and wisdom;
Second, the ability to accomplish the great adornment of the path of the *pāramitās*;[288]
Third, the possession of clear and penetrating wisdom not simply following the statements of others;[289]
Fourth, serving one's good spiritual guides[290] and never abandoning them;
Fifth, always practicing vigor and remaining free of indolence;
Sixth, being well able to securely dwell in the spiritual powers of the Tathāgata;
Seventh, tireless cultivation of all roots of goodness;
Eighth, using a profound mind and sharp wisdom in adorning oneself with the Dharma of the Great Vehicle;
Ninth, ensuring that one's mind has no place in which it dwells within the Dharma gateways of each successive ground;[291] and
Tenth, having roots of goodness and skillful means that are of the same essential nature as those of all buddhas of the three periods of time.

Son of the Buddha, these ten dharmas enable bodhisattvas to quickly enter the grounds. Furthermore, Son of the Buddha, when bodhisattvas first dwell on the grounds, they should skillfully engage in contemplations:

According with all their Dharma gateways;
According with all their extremely deep wisdom;
According with the causes that are cultivated;
According with the fruits that are acquired;
According with their spheres of cognition;
According with their powers and functions;
According with their manifestations;
According with their distinctions; and
According with whatever they have attained.

Having thoroughly contemplated all of these factors, they understand that all dharmas are just their own mind and thus remain free of attachment to any of them. After they have understood in this way, when they enter the bodhisattva grounds, they are able to become well established in them.

Son of the Buddha, those bodhisattvas engage in the following reflection: "It is only fitting that we should quickly enter the grounds. Why? If we come to dwell in ground after ground, we will develop such vast meritorious qualities. Once we possess such meritorious qualities, we will gradually enter the ground of buddhahood. Once we dwell on the ground of buddhahood, we will be able to carry out the boundlessly many vast works of a buddha. Therefore it is only appropriate that we should be forever diligent in cultivating without rest and without weariness and then use such great meritorious qualities to enter the bodhisattva grounds."

Son of the Buddha, there are ten types of dharmas that enable whatever the bodhisattvas practice to be pure. What are those ten? They are:

First, relinquishing all possessions and wealth to fulfill beings' wishes;
Second, upholding precepts purely without committing any transgressions;
Third, inexhaustible gentleness and patience;
Fourth, diligently cultivating all the practices without ever retreating;
Fifth, using the power of right mindfulness to maintain a mind free of confusion or disturbance;
Sixth, distinguishing and completely knowing all the countlessly many dharmas;
Seventh, cultivating all the practices, yet remaining unattached to them;
Eighth, maintaining a mind that is as unshakable as the king of mountains;
Ninth, extensively liberating beings, serving them like a bridge; and
Tenth, realizing that all beings are of the same single essential nature as all *tathāgatas*.

Son of the Buddha, these are ten dharmas that enable the practice of all bodhisattvas to be pure. Having thus attained purity in their practice, they additionally acquire ten types of especially supreme dharmas. What are those ten? They are:

First, they are regarded with protective mindfulness by all the buddhas of other regions;
Second, their roots of goodness become especially supreme, surpassing those of the same class;
Third, they become well able to receive the Buddha's empowerments;

Fourth, they are always able to find good people to rely upon;[292]
Fifth, they become securely established in vigor and never become neglectful;
Sixth, they realize that all dharmas are the same and no different;[293]
Seventh, their minds constantly and securely dwell in the unsurpassed great compassion;
Eight, they contemplate dharmas in accordance with reality and produce marvelous wisdom;
Ninth, they are able to well cultivate skillful and marvelous expedient means; and
Tenth, they are able to understand the power of the Tathāgata's skillful means;

Son of the Buddha, these are the ten especially supreme dharmas of bodhisattvas. Son of the Buddha, the bodhisattva has ten types of pure vows. What are those ten? They are:

First, he vows to be tireless in ripening beings;
Second, he vows to completely practice the many types of goodness and purify all worlds;
Third, he vows to serve the *tathāgatas* and always manifest reverential esteem for them;
Fourth, he vows to guard and preserve right Dharma and not be stinting of his body or life in doing so;
Fifth, he vows to use wisdom to contemplate and enter all buddha lands;
Sixth, he vows to be of the same single essential nature as all bodhisattvas;
Seventh, he vows to enter the gateways of the *tathāgatas* and completely comprehend all dharmas;
Eighth, he vows that all who see him will develop faith and that none of them will not acquire benefit from it;
Ninth, he vows to use spiritual powers to remain in the world to the end of all future kalpas; and
Tenth, he vows to fulfill the conduct of Samantabhadra and purify the gateways to the knowledge of all modes.

Son of the Buddha, these are the bodhisattvas' ten types of pure vows. Son of the Buddha, the bodhisattva dwells in ten kinds of dharmas by which he enables all great vows to become completely fulfilled. What are those ten? They are:

First, his mind is tireless;
Second, he fulfills the great adornments;
Third, he bears in mind the extraordinarily supreme vow power of all bodhisattvas;

Fourth, on hearing of the buddha lands, he vows to take rebirth in them all;
Fifth, his deep resolve is long enduring, lasting to the end of all future kalpas;
Sixth, he vows to bring about the complete development of all beings;
Seventh, he does not consider remaining throughout all kalpas to be wearisome;
Eighth, he does not even feel aversion for enduring all kinds of suffering;
Ninth, his mind has no desire or attachment for any form of bliss; and
Tenth, he always diligently preserves and protects the unsurpassed gateways to the Dharma.

Son of the Buddha, when the bodhisattva fulfills vows such as these, he immediately acquires ten kinds of inexhaustible treasuries. What are those ten? They are:

The inexhaustible treasury of everywhere seeing all buddhas;
The inexhaustible treasury of complete-retention [*dhāraṇīs*][294] by which he never forgets;
The inexhaustible treasury of definite and complete understanding of all dharmas;
The inexhaustible treasury of great compassion to rescue and protect beings;
The inexhaustible treasury of the many different kinds of samādhis;
The inexhaustible treasury of vast merit to satisfy the minds of beings;
The inexhaustible treasury of extremely deep wisdom to expound on all dharmas;
The inexhaustible treasury of spiritual superknowledges acquired as a karmic reward;
The inexhaustible treasury of remaining for countless kalpas; and
The inexhaustible treasury of entering boundlessly many worlds.

Son of the Buddha, these are the bodhisattva's ten inexhaustible treasuries. After the bodhisattva acquires these ten kinds of treasuries, with merit that is completely fulfilled and wisdom that is pure, he teaches the Dharma for all beings in accordance with what is fitting for each of them.

Son of the Buddha, what is meant by teaching the Dharma for all beings in accordance with what is fitting for each of them? This refers to his knowing what they do, knowing their causes and conditions, knowing their mental actions, knowing their mental dispositions, and then:

For those with much desire, he teaches them about unloveliness;[295]
For those with much hatred, he teaches them great kindness;
For those with much delusion, he teaches diligent analytic contemplation;[296]
For those in whom all three poisons are equally present, he teaches them the Dharma gateways to the development of supreme wisdom;
For those delighting in remaining within *saṃsāra*, he teaches them the three types of suffering;[297]
For those with attachment to any place, he teaches them the emptiness and quiescence of any place;
For those with indolent minds, he teaches them great vigor;
For those who harbor conceit, he teaches them the uniform equality of dharmas;
For those with much flattery and deception, he teaches them about the bodhisattva's straightforwardness of character; and
For those delighting in quiescence, he provides them with extensive teachings on the Dharma to enable their complete development.

It is in these ways that the bodhisattva teaches the Dharma for beings in accordance with what is fitting for each of them. When he speaks Dharma for them:[298]

His discourse is unified in its progression, with meanings free of contradictions or errors;
He contemplates what precedes and follows each dharma and distinguishes them with wisdom;
He investigates and determines what is right and what is wrong and does not contradict the seals of the Dharma;[299]
He establishes the boundlessly many gateways of practice in accordance with their orderly sequence, thereby enabling beings to cut off their doubts;
He is skillful in discerning faculties and penetrating the teachings of the Tathāgata;
He realizes the apex of reality and knows the equality of dharmas;
He cuts off all forms of affection for dharmas and does away with all attachments;[300]
He is ever mindful of all buddhas with a mind that never relinquishes this for even a moment and fully understands that the essential nature of all sounds is the same;

His mind remains free of attachment to any words or speech, and yet he is skillful in using analogies and remains free of contradictions; and

He enables everyone to awaken to all buddhas' pervasive and impartial manifestation of their wisdom bodies in accordance with what is fitting.

If, for the sake of all beings, the bodhisattva expounds on Dharma in this way, then he puts it into practice himself, increases its benefit, never relinquishes any of the perfections, and completely fulfills the adornment of the path of the *pāramitās*.

At this time, if, for the sake of enabling the satisfaction of beings' minds, the bodhisattva relinquishes everything, both inwardly and outwardly, while remaining free of attachment to anything at all, he then becomes able by this to purify the *dāna pāramitā*.

If he completely upholds the many moral precepts while remaining free of attachment to anything at all and forever abandoning conceit, he then becomes able by this to purify the *śīla pāramitā*.

If he is able to patiently endure every sort of evil while maintaining a mind of equal regard for all beings and remaining as unshakeable in this as the great earth which is able to sustain everything, he then becomes able by this to purify the patience *pāramitā*.

If he everywhere initiates the many kinds of karmic works, always cultivates relentlessly, never retreats from anything he does, persists with courage and strength no one can restrain, neither seizes upon nor forsakes any meritorious qualities, and in so doing completely fulfills all the gateways of wisdom, he then becomes able by this to purify the vigor *pāramitā*.

If he remains free of desire-based attachment to any of the objects of the five types of desire, if he is able to perfect all the sequential meditative absorptions,[301] if he always maintains right meditative reflection and in so doing neither abides in nor emerges from them, if he is thus able to entirely melt away all the afflictions, if he brings forth countless samādhi gateways, if he perfects the power of boundlessly many great spiritual superknowledges, if he is able to enter all samādhis in both forward and reverse sequences, if he is able while engaged in a single samādhi gateway to simultaneously enter boundlessly many samādhi gateways, if he comprehensively knows the spheres of experience associated with all samādhis, if he does not contradict any of the emblematic seals of wisdom associated with any of the samādhis or *samāpattis*,[302] and if he is able to swiftly enter the ground of all-knowledge, he then becomes able by this to purify the *dhyāna pāramitā*.

If, wherever the buddhas dwell, he hears the Dharma and accepts and upholds it, if he draws near to the good spiritual guide, serving him tirelessly, if he always delights in hearing the Dharma, doing so with an insatiable mind, if pursuant to listening to it and accepting it, he reflects upon it in accordance with its principles, if he enters true samādhi, if he abandons all divergent views, if he skillfully contemplates dharmas and realizes the emblematic seal of their true character,[303] if he completely knows the Tathāgata's effortless path, if he avails himself of the universal gateways to wisdom, if he enters the gateway of the wisdom of all-knowledge and attains the state of eternal rest, he then becomes able by this to purify the *prajñā pāramitā*.

If he manifests the accomplishment of karmic works in all worlds, if he teaches beings tirelessly, if he manifests bodies in accordance with their mental dispositions, if he remains free of defiling attachment in all that he practices, if he sometimes manifests as a common person and sometimes manifests the conduct practiced by an *ārya*, if he sometimes manifests [as abiding in] *saṃsāra* and sometimes manifests the appearance of entering nirvāṇa, if he is well able to contemplate everything that is done, if he manifests all kinds of works of adornment yet has no attachment to them, and if he everywhere enters all the destinies and liberates beings, he then becomes able by this to purify the skillful means *pāramitā*.

If he completely develops all beings, if he completely adorns all worlds, if he completely practices making offerings to all buddhas, if he completely comprehends the dharma of nonobstruction, if he completely cultivates the practices reaching everywhere throughout the Dharma realm, if his bodies constantly abide even to the end of all future kalpas, if his knowledge exhaustively knows the thoughts in all minds, if he completely awakens to how cyclic existence either continues on or returns to a state of cessation,[304] if he manifests in all lands, and if he completely realizes the wisdom of the Tathāgata, he then becomes able by this to purify the vows *pāramitā*.

If he fulfills the power of deep resolve through remaining free of defilements, if he fulfills the power of deep faith through making it invincible, if he fulfills the power of great compassion through implementing it tirelessly, if he fulfills the power of great kindness through impartiality in everything he does, if he fulfills the power of the complete-retention *dhāraṇīs*[305] through being able to use skillful means to retain all meanings, if he fulfills the power of eloquence through enabling all beings to be happy and fulfilled, if he fulfills the power of the *pāramitās* through adorning the Great Vehicle, if he fulfills the power of great vows through never allowing them to be cut off, if he fulfills the power of the spiritual superknowledges through bringing forth countless manifestations, and if he fulfills the power of the empowerments through enabling resolute faith and acceptance, he then becomes able by this to purify the powers *pāramitā*.

If he knows those whose actions arise from desire, if he knows those whose actions arise from hatred, if he knows those whose actions arise from delusion, if he knows those whose actions arise from an equal measure of all of these, if he knows those whose practices are devoted to cultivating and training the means to enter the grounds, if he knows in but a single mind-moment the actions of the boundlessly many beings, if he knows the minds of the boundlessly many beings, if he knows the reality of all dharmas, if he knows the powers of all *tathāgatas*, and if he everywhere awakens to the gateways to the Dharma realm, he then becomes able by this to purify the knowledge *pāramitā*.

Son of the Buddha, when the bodhisattva purifies the *pāramitās* in this way, when he perfectly fulfills the *pāramitās*, and when he never relinquishes any of the *pāramitās*, he dwells in the greatly adorned vehicle of the bodhisattva. Whichever beings he brings to mind, he speaks the Dharma for them all and thus enables them to increase their pure actions and gain liberation:

For those who have fallen into the wretched destinies, he instructs them and enables them to arouse the resolve;
For those abiding in the difficulties,[306] he enables them to become diligently vigorous;
For beings with much desire, he reveals the dharmas for becoming free of desire;
For beings with much hatred, he enables them to practice equal regard for others;[307]
For beings attached to views, he teaches them about dependent origination;
For desire realm beings, he instructs them in abandoning the evil and unwholesome dharmas associated with desire and hatred;
For form realm beings, he discourses on *vipaśyanā*;[308]
For formless realm beings, he discourses on sublime wisdom;
For practitioners of the Two Vehicles, he teaches practices associated with quiescence; and
For those who delight in the Great Vehicle, he speaks about the vast adornment of the ten powers.

Just as in the past, when he first aroused the resolve and saw that countless beings had fallen into the wretched destinies, he roared the lion's roar and said: "I should use many different kinds of Dharma gateways adapted to what is fitting and thereby liberate them," the bodhisattva becomes possessed of wisdom such as this by which he is then able to extensively engage in the liberation of beings.

Son of the Buddha, possessed of wisdom such as this, the bodhisattva prevents the lineage of the Three Jewels from ever being cut off. How? The bodhisattva-mahāsattva does the following:

- He teaches all beings to resolve to attain bodhi and therefore is able to prevent the lineage of the buddhas from ever being cut off;
- He always reveals and explains the treasury of Dharma for beings and therefore is able to prevent the lineage of the Dharma from ever being cut off;
- He skillfully upholds the dharmas which are taught in a manner free of contradictions and therefore is able to prevent the lineage of the Sangha from ever being cut off;
- He is also able to praise all the great vows and therefore is able to prevent the lineage of the buddhas from ever being cut off;
- He distinguishes and expounds on the gateway of causes and conditions and therefore is able to prevent the lineage of the Dharma from ever being cut off;
- He is always diligent in cultivating the six dharmas of harmony and respect[309] and therefore is able to prevent the lineage of the Sangha from ever being cut off;
- He also plants the seeds of buddhahood in the field of beings and therefore is able to prevent the lineage of the buddhas from ever being cut off;
- He protects and sustains right Dharma, not being stinting of his own body or life in doing so, and therefore is able to prevent the lineage of the Dharma from ever being cut off;
- He is tireless in management of the great assembly and therefore is able to prevent the lineage of the Sangha from ever being cut off; and
- He also respectfully upholds all the Dharma and precepts proclaimed and instituted by the buddhas of the past, the future, and the present, never allowing his mind to relinquish them and therefore he is able to prevent the lineages of the Buddha, the Dharma, and the Sangha from ever being cut off.

It is in ways such as these that the bodhisattva carries forward and perpetuates the lineages of the Three Jewels. He remains free of error in all that he practices and dedicates everything that he does to the gateway of all-knowledge. As a consequence, his three types of karmic actions remain free of all flaws. Because they remain free of all flaws, then the many sorts of good that he does, all the practices he engages in, his teaching of beings, and his speaking Dharma in accordance with what is fitting all remain free of even a mind-moment's error. They are all consistent with skillful means and wisdom, they are all dedicated to the realization of the wisdom of all-knowledge, and none of them are done in vain.

The bodhisattva who cultivates good dharmas in ways such as these fulfills ten kinds of adornments in every mind-moment. What are those ten? They are:

Physical adornment, accomplished through manifesting in ways adapted to what is fitting for the training of beings;
Verbal adornment, accomplished through cutting off all doubts and causing all to feel joyous delight;
Mental adornment, accomplished through entering all samādhis in but a single mind-moment;
Adornment of buddha *kṣetras*, accomplished through purity in all things and through abandoning all afflictions;
Radiant adornment; accomplished through emanating boundless light everywhere illuminating beings;
Adornment of congregations, accomplished through everywhere gathering in congregations, causing them all to feel joyous delight;
Adornment with spiritual superknowledges, accomplished through sovereign mastery in bringing forth manifestations suited to the minds of beings;
Adornment with right teaching, accomplished through being able to attract all intelligent people;
Adornment of the ground of nirvāṇa, accomplished through attaining enlightenment in a single place while still also doing so everywhere without exception throughout the ten directions; and
Adornment with skillful speech, accomplished through speaking Dharma in a manner adapted to place, adapted to time, and adapted to the capacity of beings' individual faculties.

As the bodhisattva perfects adornments such as these, even in every mind-moment of physical, verbal, and mental actions, he does nothing in vain and dedicates everything to the gateway of all-knowledge.

If any being merely sees this bodhisattva, one should realize that he too has not done so in vain, for he will certainly be bound to realize *anuttara-samyak-saṃbodhi*. If one were to merely hear his name, make an offering to him, reside together with him, bring him to mind, follow him in leaving the home life, hear him teach the Dharma, rejoice in his establishing of roots of goodness, express admiring respect for him from a distance, or commend and praise his name, all such circumstances result in being bound to realize *anuttara-samyak-saṃbodhi*.

Son of the Buddha, just as with that medicine known as "well when seen,"[310] which, when beings merely see it, their many sorts of poisons are all eliminated, so too it is with the bodhisattva who perfects these dharmas, for, if beings merely see him, all the poisons of their afflictions are extinguished and their good dharmas are increased.

Son of the Buddha, the bodhisattva-mahāsattva who abides in these dharmas and diligently increases his cultivation:

Uses the light of wisdom to destroy all the darkness of delusion;

Uses the power of kindness and compassion to utterly vanquish the armies of Māra;

Uses the power of great wisdom and merit to restrain all non-Buddhist traditions;

Uses his vajra meditative absorptions to destroy all mental defilements and afflictions;

Uses his power of vigor to accumulate all roots of goodness;

Uses the power of his roots of goodness arising from purifying buddha lands to leave all the wretched destinies and difficulties far behind;[311]

Uses the power of non-attachment to purify the spheres of cognition of his knowledge;

Uses the power of skillful means and wisdom to give birth to all the bodhisattva grounds and *pāramitās* as well as to the samādhis, the six spiritual superknowledges, the three clarities, and the four fearlessnesses, causing them all to become purified;

Uses the power of all good dharmas to completely fulfill the complete adornment of all buddhas' pure lands, the boundless marks and subsidiary signs, and body, speech, and mind;

Uses the power of wisdom's sovereign mastery in contemplation to realize the identity of all *tathāgatas*' powers, fearlessness, and dharmas exclusive to buddhas;

Uses the power of vast wisdom to completely know the sphere of cognition of the wisdom of all-knowledge; and

Uses the power of vows made in the past to accord with those he should teach in manifesting buddha lands, turning the wheel of the great Dharma and liberating countlessly and boundlessly many beings.

Son of the Buddha, the bodhisattva-mahāsattva who diligently cultivates these dharmas sequentially perfects all the bodhisattva practices even to the point of becoming one who is equal to the buddhas. He becomes a great master of the Dharma in boundlessly many worlds, protects and preserves right Dharma, is regarded with protective mindfulness by all buddhas, preserves, protects, takes on, and retains the vast treasury of Dharma, acquires unimpeded eloquence, and deeply enters the gateways of the Dharma. In boundlessly many worlds, within their great assemblies, he everywhere manifests his bodies in accordance with their different types, perfectly complete in their physical marks, supreme and incomparable, and uses unimpeded eloquence to skillfully explain profound dharmas. Because his perfectly full voice is skillfully spread all about, he is able to cause whoever hears it to enter the gateway of inexhaustible wisdom. He knows beings' mental actions and afflictions and then speaks Dharma for them accordingly:

Because the sounds of the words he speaks are perfectly pure, even as he expounds [the Dharma] with a single voice, he is able to cause everyone to feel joyful;

Because his body is well-formed and possessed of great awesome powers, as he abides within the congregation, there is no one at all who is able to surpass him;

Because he knows well the minds of beings, he is able to manifest bodies everywhere for them;

Because he teaches the Dharma skillfully, his voice is unobstructed;

Because he has attained sovereign mastery of mind, in skillfully teaching the great Dharma, no one is able to impede him;

Because he has attained the fearlessnesses, his mind is free of all timidity;

Because he has attained sovereign mastery of the Dharma, no one is able to surpass him;

Because he has attained sovereign mastery of knowledge, no one is able to overcome him;

Because he has attained sovereign mastery in the *prajñā-pāramitā*, there are no contradictions in the marks of dharmas about which he speaks;

Because he has attained sovereign mastery in eloquence, as he speaks the Dharma in accordance with others' dispositions, his discourse is continuous and uninterrupted;

Because he has attained sovereign mastery in *dhāraṇīs,* he is definitive in revealing the true character of dharmas;

Because he has attained sovereign mastery in eloquence, whatever he is expounding upon, he is able to open many different gateways through the use of analogies;

Because he has attained sovereign mastery in great compassion, he diligently instructs beings with unrelenting resolve;

Because he has attained sovereign mastery in great kindness, he emanates a web of light that pleases the minds of everyone in the assembly.

When the bodhisattva sitting on the high and wide lion's throne expounds on the great Dharma in this way, aside from the Tathāgata or other great bodhisattvas possessed of supreme vows and wisdom, there are no other beings able to be superior to him in this. No one is even able to view the very summit of his crown or outshine him with their radiance. If someone wished to use challenging questions to cause him to bend in submission, this would be an utter impossibility.

Son of the Buddha, after the bodhisattva-mahāsattva acquires powers of sovereign mastery such as these, even if there were an ineffable number of worlds with vast *bodhimaṇḍas* full of beings and every one of those beings was possessed of the awesome virtue and physical marks of the lord of the great trichiliocosm, when this bodhisattva manifested his body, he would still be able to outshine even a great assembly such as this.

With great kindness and compassion he comforts those who are fearful and timid. With deep wisdom, he assesses their inclinations. Because he teaches the Dharma for them with fearless eloquence, he is able cause everyone to feel joyful. Why is this? Son of the Buddha:

This is because the bodhisattva-mahāsattva has perfected the sphere of incalculably great wisdom;

Because he has perfected the ability to make countless skillful distinctions;

Because he has perfected vast powers of right mindfulness;

Because he has perfected inexhaustible skillful wisdom;

Because he has perfected the *dhāraṇī* by which one reaches a decisive and complete understanding of the true character of all dharmas;

Because he has perfected the boundless resolve to attain bodhi;

Because he has perfected marvelous eloquence entirely free of error;

Because he has perfected the deep resolute faith by which one receives the empowerment of all buddhas;

Because he has perfected the power of wisdom by which one everywhere enters the congregations of all buddhas of the three periods of time;

Because he has perfected the pure mind that knows that all buddhas of the three periods of time are of the same essential nature; and

Because he has perfected the wisdom of all *tathāgatas* of the three times as well as the great vows and wisdom of all bodhisattvas by which he is able to serve as a great master of the Dharma who reveals and elucidates the right Dharma treasury of all buddhas while also protecting and preserving it.

At that time, wishing to restate his meaning, assisted by the spiritual power of the Buddha, Dharma Wisdom Bodhisattva then spoke these verses:

His mind dwells in bodhi and gathers manifold merit,
he is never neglectful and plants solid wisdom,
and he is rightly mindful of his resolve and never forgets it.
All buddhas of the ten directions rejoice in this.

He diligently exhorts himself with solid mindfulness and zeal,
has nothing in the world he depends on, never timidly retreats,
and, through non-contentiousness, enters the profound dharmas.
All buddhas of the ten directions rejoice in this.

After the buddhas' rejoice, he strengthens his vigor,
cultivates merit and wisdom and the dharmas assisting the path,
enters the grounds, purifies the many practices,
and fulfills the vows spoken of by the Tathāgata.

Cultivating in this way, he acquires the sublime Dharma.
Having acquired the Dharma, he then bestows it on the many beings.
Adapting to their mental dispositions, their faculties, and natures,
he accords with what is fitting as he expounds on it for them all.

As the bodhisattva discourses on Dharma for them,
he does not relinquish his own practice of the perfections.
Once the path of the *pāramitās* has been accomplished,
he forever rescues all beings from the ocean of the realms of existence.

Day and night, he is diligent in cultivation and free of indolence
as he prevents the lineages of the Three Jewels from ever being cut off.
All the dharmas of pristine purity that he practices
are all dedicated to reaching the ground of the Tathāgata.

All the many good practices the bodhisattva cultivates
are all done for the purpose of ripening the many sorts of beings
and to enable them to dispel darkness, destroy afflictions,
conquer the armies of the *māras,* and realize right enlightenment.

Cultivating in this manner, he acquires the wisdom of the Buddha,
deeply enters the right Dharma treasury of the Tathāgata,
and becomes a great Dharma master, expounding on sublime Dharma,
like a rain of the elixir of immortality bestowing its moisture on all.

His kindness, compassion, and deep sympathy extend to everyone.
Of beings' thoughts and actions, there are none he does not know.
He provides explanations for them, suited to their dispositions,
of all the countlessly and boundlessly many dharmas of the Buddha.

Going and stopping, he is as calm and unhurried as the elephant king
while also being as courageous and fearless as a lion.
He is as unshakeable as a mountain, possesses wisdom like an ocean,
and is also like the great rains in dispelling the heat of the multitude.

At that time, after Dharma Wisdom Bodhisattva had spoken these verses, the Tathāgata was delighted and that great assembly upheld these teachings in practice.

The End of Chapter Eighteen

Chapter 19

Ascent to the Suyāma Heaven Palace

At that time, through the awe-inspiring spiritual powers of the Tathāgata, in all the worlds of the ten directions, in their four-continent lands, on their continent of Jambudvīpa, and also on the summit of their Mount Sumeru, everyone saw the Tathāgata abiding in the midst of a congregation in which, with the assistance of the Buddha's spiritual powers, all those bodhisattvas expounded on the Dharma. There was no one there not under the impression that he was always in the direct presence of the Buddha.

At that time, even without departing from any of those bodhi trees or the summits of those Mount Sumerus, the Bhagavat then proceeded toward the Hall of Jewel Adornments of the Suyāma Heaven Palace. At that time, the Suyāma Heaven king saw the Buddha coming in the distance and immediately used his spiritual powers to transformationally create a jeweled lotus flower dais lion throne within the palace.

It was adorned with a hundred myriad tiers of adornments, covered over from above by a hundred myriad interspersed gold nets, a hundred myriad flower curtains, a hundred myriad garland curtains, a hundred myriad incense curtains, and a hundred myriad jewel curtains. It was also encircled by arrays of flower canopies, garland canopies, incense canopies, and jewel canopies, each of them numbering a hundred myriads, and it was illuminated by the dazzling radiance of a hundred myriad light rays.

A hundred myriad Suyāma Heaven kings bowed down in reverence, a hundred myriad Brahma Heaven kings danced for joy, a hundred myriad bodhisattvas proclaimed praises, and a hundred myriad types of celestial music continuously played a hundred myriad kinds of Dharma sounds without interruption.

A hundred myriad kinds of flower clouds, a hundred myriad kinds of garland clouds, a hundred myriad kinds of adornment clouds, and a hundred myriad kinds of robe clouds surrounded and covered the scene and the light from a hundred myriad kinds of *maṇi* jewel clouds created dazzling illumination.

[This throne] was born of a hundred myriad kinds of roots of goodness, was protected and supported by a hundred myriad buddhas, was enhanced by a hundred myriad kinds of merit, was adorned by a hundred myriad kinds of deep resolve and a hundred myriad kinds of vows, was produced by a hundred myriad kinds of practices, was established by a hundred myriad kinds of dharmas, and was transformationally manifested by a hundred myriad kinds of spiritual powers. It constantly emanated a hundred myriad kinds of voices explaining all dharmas.

At that time, after that deva king had prepared the throne, he bent down his body before the Buddha and, placing his palms together, reverently and solemnly addressed the Buddha, saying, "Welcome, O Bhagavat. Welcome, Well Gone One. Welcome, Tathāgata. We only pray that the One Worthy of Offerings, the One of Right and Universal Enlightenment, will take pity on us and stay in this palace."

The Buddha then accepted the invitation and ascended into the Jeweled Hall, while also doing so in all those same circumstances throughout the ten directions.

Then the [Suyāma] Heaven king recalled the roots of goodness he had planted in the presence of past buddhas, whereupon, assisted by the Buddha's spiritual powers, he spoke these verses:

Famous Name Tathāgata, renowned throughout the ten directions
and the most supreme of all in auspiciousness,
has previously entered this very hall of *maṇi* jewels.
This place is therefore the most auspicious.

Jewel King Tathāgata, the lamp of the world
and the most supreme of all in auspiciousness,
has previously entered this hall of purity.
This place is therefore the most auspicious.

Joyous Eyes Tathāgata, one with unimpeded vision
and the most supreme of all in auspiciousness,
has previously entered this hall of adornments.
This place is therefore the most auspicious.

Burning Lamp Tathāgata, one who illuminates the world
and the most supreme of all in auspiciousness,
has previously entered this hall of extraordinarily supremacy.
This place is therefore the most auspicious.

Beneficence Tathāgata, benefactor of the world
and the most supreme of all in auspiciousness,
has previously entered this hall of immaculate purity.
This place is therefore the most auspicious.

Well Enlightened Tathāgata, one who had no teacher
and the most supreme of all in auspiciousness,
has previously entered this hall of precious fragrances.
This place is therefore the most auspicious.

Celestial Supremacy Tathāgata, the lamp within the world
and the most supreme of all in auspiciousness,
has previously entered this hall of wondrous fragrance.
This place is therefore the most auspicious.

Never Departing Tathāgata, the hero of discourses
and the most supreme of all in auspiciousness,
has previously entered this hall of the universal eye.
This place is therefore the most auspicious.

Unexcelled Tathāgata, one replete in the many virtues
and the most supreme of all in auspiciousness,
has previously entered this hall of fine adornments.
This place is therefore the most auspicious.

Austere Practices Tathāgata, benefactor of the world
and the most supreme of all in auspiciousness,
has previously entered this hall of universal adornments.
This place is therefore the most auspicious.

Just as the Suyāma Heaven king in this world, assisted by the Buddha's spiritual powers, recalled the meritorious qualities of buddhas of the past and proclaimed their praises, so too did the Suyāma Heaven kings throughout the worlds of the ten directions all also praise the meritorious qualities of the buddhas in this same way.

At that time, when the Bhagavat entered the Hall of Maṇi Jewel Adornments and sat down in the lotus posture on that jeweled lotus flower dais lion throne, this hall suddenly became just as vast as the dwelling space of that entire celestial congregation. So too did this occur in the same way in all those other places throughout the worlds of the ten directions.

The End of Chapter Nineteen

CHAPTER 20

Praise Verses in the Suyāma Heaven Palace

At that time, due to the Buddha's spiritual powers, from worlds beyond lands as numerous as the atoms in ten myriads of buddha *kṣetras,* there came from within the worlds in each of the ten directions a great bodhisattva, each attended by bodhisattvas as numerous as the atoms in a buddha *kṣetra,* all of whom came and gathered together there.

Their names were Forest of Meritorious Qualities Bodhisattva, Forest of Wisdom Bodhisattva, Forest of Supremacy Bodhisattva, Forest of Fearlessness Bodhisattva, Forest of a Sense of Shame and Dread of Blame Bodhisattva, Forest of Vigor Bodhisattva, Forest of Powers Bodhisattva, Forest of Practices Bodhisattva, Forest of Enlightenment Bodhisattva, and Forest of Knowledge Bodhisattva.

The lands from which these bodhisattvas came were Familial Wisdom World, Banner Wisdom World, Jeweled Wisdom World, Supreme Wisdom World, Lamp-like Wisdom World, Vajra Wisdom World, Blissful Wisdom World, Solar Wisdom World, Pure Wisdom World, and Brahman Wisdom World.

Each of these bodhisattvas had purely cultivated the brahman conduct in the presence of buddhas. They were Eternally Dwelling Eye Buddha, Invincible Eye Buddha, Non-abiding Eye Buddha, Unmoving Eye Buddha, Heavenly Eye Buddha, Liberation Eye Buddha, Truth-Examining Eye Buddha, Understanding Signs Eye Buddha, Supreme Eye Buddha, and Blue Eye Buddha.

After these bodhisattvas had arrived in the presence of the Buddha, they bowed down their heads in reverence at the Buddha's feet and then each transformationally created a *maṇi* jewel dais lion throne off in the respective direction from which he had come and sat down on it in the lotus posture. And just as those bodhisattvas came and gathered in the Suyāma Heaven in this world, so too did they do so in all those other worlds as well. All the names of those bodhisattvas, the names of their worlds, and the names of their *tathāgatas* were all identical and no different.

Then, the Bhagavat emanated from the top of his two feet a hundred thousand *koṭīs* of marvelously colored light rays which, in all those worlds of the ten directions, everywhere illuminated the buddhas together with their great assemblies within the Suyāma Heaven Palaces, doing so in such a way that none of them failed to fully appear.

At that time, assisted by the awesome spiritual powers of the Buddha, Forest of Meritorious Qualities Bodhisattva surveyed the ten directions and then spoke these verses:

The Buddha has emanated great rays of light
everywhere illuminating the ten directions.
Everyone sees the one most revered among devas and men
with penetrating and unimpeded vision.

The Buddha sits here in the Suyāma Heaven Palace
even as he is present everywhere in the worlds of the ten directions.
This circumstance is of the most extraordinary sort,
rarely ever encountered in the world.

The Suyāma Heaven king
has uttered verses in praise of ten *tathāgatas*.
Just as this was seen here in this assembly,
so too was it just so in all those other places as well.

All of those other assembled bodhisattvas
share the same identical names as ours
and also proclaim the unexcelled Dharma
in all places throughout the ten directions.

The worlds from which they come
have names that also are no different.
Each of them has purely cultivated the brahman conduct
in those places where their buddhas dwell.

The names of all those *tathāgatas*
are all also just the same.
Their lands are all bounteous and happy
and they all possess sovereign mastery of the spiritual powers.

In all those places throughout the ten directions,
they all say, "The Buddha is dwelling here."
Some see him dwelling among the people
and some see him dwelling in a heavenly palace.

The Tathāgata is dwelling peacefully everywhere
throughout all lands
even as we now see the Buddha
dwelling here in this heavenly palace.

In the past, he made the vow to attain bodhi
which extended to all worlds of the ten directions.

Therefore the Buddha's awesome power
is inconceivable in its complete pervasiveness.

He has left the desires of those in the world far behind
and has completely fulfilled boundless virtues.
He has therefore acquired powers of the spiritual superknowledges
that no beings fail to see.

He roams to the worlds throughout the ten directions,
like space, utterly unimpeded.
Whether in a single body or countless bodies,
his signs are inapprehensible.

The meritorious qualities of the Buddha are boundless.
How could one even fathom them?
He neither stays nor goes,
and yet he everywhere enters the Dharma realm.

At that time, assisted by the awesome spiritual powers of the Buddha, Forest of Wisdom Bodhisattva surveyed the ten directions and then spoke these verses:

The great guide of the world,
the unexcelled Bhagavat who has abandoned the defilements,
is one rarely encountered
even in an inconceivable number of kalpas.

The Buddha emanates great radiance
which no one in the world does not see.
He extensively expounds for the sake of the multitude
and thus benefits the many kinds of beings.

The Tathāgata comes forth into the world
to dispel the darkness of ignorance for the sake of the world.
A lamp for the world such as this
is rare and difficult to ever be able to behold.

He has already cultivated giving, moral virtue, patience,
vigor, and the *dhyāna* absorptions
as well as the *prajñā-pāramitā*,
and uses these to illuminate the world.

The Tathāgata has no peer.
If one sought his match, no one such as he could ever be found.
Without comprehending the reality with regard to dharmas,
no one would be able to see him.

The bodies and spiritual superknowledges of the Buddha
have such sovereign mastery, they are inconceivable.
He neither goes nor comes,
and yet he teaches the Dharma and liberates beings.

If there be anyone who is able to see or hear
the pure teacher of gods and men,
he shall forever escape the wretched destinies
and leave behind all sufferings.

For measureless and numberless kalpas,
he cultivated the practices leading to bodhi.
Whoever is unable to know the meaning of this
remains unable to realize buddhahood.

Though someone might have made offerings to countless buddhas
throughout an inconceivable number of kalpas,
if one were instead to know the meaning of this,
the merit thereby acquired would then exceed even that.

Though one might have bestowed upon buddhas
precious jewels enough to fill up countless *kṣetras,*
if one were still unable to know the meaning of this,
one could still never succeed in realizing bodhi.

At that time, assisted by the awesome spiritual powers of the Buddha, Forest of Supremacy Bodhisattva surveyed the ten directions and then spoke these verses:

It is just as when, in the first month of summer,
in a clear and cloudless sky,
the brilliant sunlight's shining
has none of the ten directions it does not fill.

His radiance is so beyond measure
that there is no one who could fathom it.
If this would be true even for those who have eyes,
how much the more so it would be for those who are blind.

So too it is with the buddhas
whose meritorious qualities are so boundless that,
even if they tried for inconceivably many kalpas,
no one could ever discern and know them all.

All dharmas have no place from which they come
and also have no one who could create them.
They have nothing from which they are born
and they cannot be discriminated.

All dharmas have no coming forth.
Therefore there is nothing that is produced.
Because their production has no existence,
their extinction cannot be apprehended either.

All dharmas are unproduced
and also are not extinguished.

If one is able to understand them in this manner,
this person is one who sees the Tathāgata.

Because all dharmas are unproduced,
they have no inherently existent nature.
If one distinguishes and knows them in this way,
this person has a penetrating comprehension of the deep meaning.

Because dharmas have no nature at all,
there is no one who is able to completely know them.
If one understands dharmas in this manner,
then there is ultimately nothing at all which is understood.

That which is said to be produced
is that by which all lands appear to exist.
If one is able to comprehend the nature of those lands,
then one's mind will not be subject to confusion or delusion.

One contemplates in accordance with reality
the nature of the world and all of its lands.
If one is able to know this,
then one can skillfully explain the meaning of all things.

At that time, assisted by the awesome spiritual powers of the Buddha, Forest of Fearlessness Bodhisattva surveyed the ten directions and then spoke these verses:

The vast body of the Tathāgata
reaches to the very end of the Dharma realm.
Without even leaving this throne,
he still pervades all places.

If on hearing Dharma such as this,
one feels reverence and resolute faith,
one will forever escape the three wretched destinies
and all the other sufferings and difficulties.

Even if one were to travel
to all the countless and innumerable worlds,
single-mindedly wishing to hear
of the Tathāgata's sovereign powers,

because such dharmas of the buddhas as these
constitute the unexcelled bodhi,
even if one wished to hear of them for but a moment,
there is no one who could succeed in this.

Wherever there were those who in the past
had faith in dharmas of the Buddha such as these,
they already become one of the most revered of two-legged beings
and then became lamps for the world.

Wherever there are those who in the future will hear
of the sovereign powers of the Tathāgata,
and having heard of them will then be able to have faith in them,
they too will be bound to realize buddhahood.

Wherever there are any in the present
who are able to have faith in this Dharma of the Buddha,
they too are bound to realize right enlightenment
and then expound the Dharma fearlessly.

This Dharma is extremely difficult to encounter
even in countless and numberless kalpas.
If there any who are able to obtain a hearing of it,
one should realize this is due to the power of their original vows.

If there is someone who is able to accept and uphold
dharmas of all buddhas such as these and then,
having upheld them, can then extensively proclaim and explain them,
this person is bound to realize buddhahood.

How much the more so is this true of one who is diligently vigorous
and who never relinquishes his steadfast resolve.
One should realize that a person such as this
is definitely bound to realize bodhi.

At that time, assisted by the awesome spiritual powers of the Buddha, Forest of a Sense of Shame and Dread of Blame Bodhisattva surveyed the ten directions and then spoke these verses:

If someone succeeds in hearing this
rare dharma of sovereign mastery
and is then able to arouse thoughts of joyous delight,
he will swiftly do away with the net of doubts and delusions.

He who is possessed of all knowledge and vision
uttered such words himself.
There is nothing not known by the Tathāgata.
He is therefore inconceivable.

There is no one who, from a state of no wisdom,
could then simply bring forth wisdom.
Those in the world are forever immersed in darkness.
Therefore there is no one able to produce it.

Just as form and non-form
are twofold and thus are not one,
so too it is with wisdom and non-wisdom,
for their substance in each case is different.

Just as what has signs and what is signless
as well as *saṃsāra* and nirvāṇa

when distinguished, are each different,
so too it is with wisdom and the absence of wisdom.

Just as it is with worlds which, when first being established,
have no signs of their destruction,
so too it is with wisdom and the absence of wisdom,
for those two characteristics are not both present at one time.

Just as, when the bodhisattva first arouses the resolve,
he is not just then possessed of the mind he acquires only later,
so too it is with wisdom and the absence of wisdom,
for those two states of mind do not occur at the same time.

Just as in the body possessed of its consciousnesses,
there is no joining of any one of them with any other,
so too it is with wisdom and the absence of wisdom,
for they ultimately have no circumstance in which they unite.

Just as the medicine known as *agada*
is able to destroy every sort of poison,
so too it is with wisdom
which is able to extinguish the absence of wisdom.

The Tathāgata is one who is unexcelled
and is also one who has no peer.
No one can even compare to him.
He is therefore but rarely encountered.

At that time, assisted by the awesome spiritual powers of the Buddha, Forest of Vigor Bodhisattva surveyed the ten directions and then spoke these verses:

All dharmas have no distinctions
and there is no one able to know them.
Only a buddha and another buddha would understand this
because their wisdom is ultimate.

This is just as with gold and the color of gold
for which it is their nature to be indistinguishable.
So too it is with the Dharma and non-Dharma
which, in their essential nature, have no difference.

Beings and non-beings
are both devoid of any reality.
The nature of dharmas such as these is that
the reality of them both is non-existent.

Just as it is so of the future
that it has none of the signs of the past,
so too it is with all dharmas
which are themselves devoid of any signs at all.

Just as it is with the marks of production and extinction
that in all their varieties are unreal,
so too it is with all dharmas
in which an inherent nature does not exist at all.

Though nirvāṇa cannot be seized upon,
when spoken of, it is of two kinds.
So too it is with all dharmas,
for it is through discriminations that differences exist.

Just as it is in reliance on those things which are counted
that there exists that which is able to keep their count.[312]
Their respective natures are entirely nonexistent.
Just so does one completely understand dharmas.

This is analogous to the method of counting
that increases from one to the measureless.
The method of counting is devoid of any essential nature.
It is by resort to intelligence that such distinctions are made.

Just as it is with all worlds
that, with the burning of the kalpa, they come to an end,
yet empty space remains unruined,
so too it is with the wisdom of the Buddha.

Just as the beings throughout the ten directions
each seize on signs in what is but empty space,
So too it is that, in regard to the Buddha,
those in the world make false discriminations.

At that time, assisted by the awesome spiritual powers of the Buddha, Forest of Powers Bodhisattva surveyed the ten directions and then spoke these verses:

All realms of beings
dwell within the three periods of time,
and all beings of the three periods of time
dwell within the five aggregates.

For the aggregates, it is karmic actions that are their root.
For karmic actions, it is the mind that is their root.
Mind dharmas are like mere conjurations.
So too it is with the world.

The world is not self-created
nor is it created by something other.
Nonetheless it succeeds in having a creation
and also succeeds in having a destruction.

Although the world has a creation
and although the world has a destruction,

for those with a complete comprehension of the world,
these two should not even be mentioned.

What is it that constitutes the world?
And what is it that is not the world?
What is the world and what is not the world
are merely distinctions in name.

It is the dharmas of the three times and the five aggregates
that are said to constitute the world.
Their extinction is what is not the world.
Matters such as these are merely artificial designations.

How is it that one speaks of the aggregates?
What nature do the aggregates possess?
The nature of the aggregates cannot be extinguished.
Therefore one speaks of their being unproduced.

When distinguishing these aggregates,
their nature is found to be empty and quiescent.
Because they are empty, they cannot be destroyed.
This is the meaning of being unproduced.

Since beings are like this,
all buddhas are also just this same way.
The buddhas and the dharmas of all buddhas—
they are devoid of any inherently existent nature.

If there be anyone who is able to know these dharmas
in a way that accords with reality and is free of inverted views,
then the person possessed of all knowledge and vision
will always be seen directly before him.

At that time, assisted by the awesome spiritual powers of the Buddha, Forest of Practices Bodhisattva surveyed the ten directions and then spoke these verses:

Just as elemental earth
as it exists in all worlds of the ten directions
is entirely devoid of any inherently existent nature,
and yet there is no place that it is not pervasively present,

so too it is with the body of the Buddha
which everywhere pervades all worlds.
All its many different forms and characteristics
have no subjective agent and no place from which they come.

It is only on the basis of karmic actions
that one speaks of the existence of any being.
And it is also not apart from beings
that there is any karmic action at all that can be found.

The nature of karmic actions is fundamentally empty and quiescent.
yet they are that upon which beings depend.
They everywhere create the many forms and characteristics
which themselves also have no place from which they come.

All such forms and characteristics as these
arise from the inconceivable power of karma.
If one completely comprehends their root,
then one has nothing at all that one sees within them.

So too it is with the body of the Buddha,
for that is inconceivable.
All of its many different forms and characteristics
appear throughout the *kṣetras* of the ten directions.

The body itself is not the Buddha.
The Buddha himself is not the body.
It is only the Dharma which constitutes his body
and which completely comprehends all dharmas.

If one is able to see the body of the Buddha
as pure and like the nature of dharmas,
this person will become free of all doubts and delusions
with respect to the Dharma of the Buddha.

If one sees all dharmas
as having an original nature like nirvāṇa,
this then is to see the Tathāgata
as ultimately having no place in which he dwells.

If one cultivates right mindfulness
and sees with complete clarity the Rightly Enlightened One
as signless and without any basis for discriminations,
this one qualifies as a son of the Dharma King.

At that time, assisted by the awesome spiritual powers of the Buddha, Forest of Enlightenment Bodhisattva surveyed the ten directions and then spoke these verses:

It is analogous to a master painter[313]
who is spreading forth his colors
as he falsely seizes on differentiating signs
even though the great elements have no such distinctions.

The great elements themselves have no such coloration
and within those colors, there are none of the great elements.
Still, it is not apart from the great elements
that there are then these colors which can be found.

There are no colored paintings in the mind,
nor is there any mind within a colored painting.

Still, it is not apart from the mind,
that there is then a colored painting which can be found.

That mind never stops [creating its paintings]
which are so countless as to be inconceivable.
They manifest all colors,
and yet they each remain unaware of the others.

Just as a master painter
is unable to know his own mind,
yet paints because of the mind,
so too, the nature of all dharmas is just like this.

The mind is like a master painter
who is able to paint all worlds.
All of the five aggregates arise from it
and there is no dharma it does not create.

Just as it is with the mind, so too it is with the Buddha.
Just as it is with the Buddha, so too it is with beings.
One should realize that the Buddha and the mind
both have an essential nature that is endless.

If a person knows that it is the actions of the mind
that everywhere create all worlds,
then this person thereby sees the Buddha
and completely understands the Buddha's true nature.

The mind does not abide in the body,
nor does the body abide in the mind,
and yet they are able to do the Buddha's works
with unprecedented sovereign mastery.

If one wishes to completely know
all buddhas of the three periods of time,
then he should contemplate the nature of the Dharma realm
as being entirely created by the mind alone.

At that time, assisted by the awesome spiritual powers of the Buddha, Forest of Knowledge Bodhisattva surveyed the ten directions and then spoke these verses:

That which one grasps is ungraspable.
That which one sees is invisible.
That which one hears cannot be heard.
The one mind is inconceivable.

The measurable and the immeasurable
are both ungraspable.
If there is anyone who wishes to grasp them,
they will ultimately have nothing they apprehend.

When what one should not speak of, one nonetheless speaks of,
this amounts to deceiving oneself.
When one has not completed one's own work,
one fails to cause the multitudes to be happy.

If one wished to praise the Tathāgata's
boundless body of wondrous form,
even exhausting countless kalpas in doing so,
no one would be able to completely describe it.

Just as a wish-fulfilling jewel
is able to manifest all forms,
manifesting forms from what is formless,
so too it is with all the buddhas.

This is also analogous to pure empty space
which is formless and invisible.
Although it manifests all forms,
there is still no one able to see empty space itself.

So too it is with all the buddhas
who everywhere manifest countless forms.
This is not a place where thought can function
and it is something that no one can see.

Although one hears the voice of the Tathāgata,
that voice is not the Tathāgata.
Still, it is not apart from that voice
that one can know the One of Right and Perfect Enlightenment.

Bodhi has no coming or going.
It goes beyond all discriminations.
How then could one claim of oneself
that he is able to succeed in seeing it?

The buddhas have no dharmas at all.
What then could the Buddha speak of?
It is only in accordance with one's own mind
that one supposes he speaks dharmas such as these.

The End of Chapter Twenty

CHAPTER 21

The Ten Practices

At that time, assisted by the awesome power of the Buddha, Forest of Meritorious Qualities Bodhisattva entered "the bodhisattva's skillful reflection samādhi." Having entered this samādhi, from beyond a number of worlds off in each of the ten directions as numerous as the atoms in a myriad buddha *kṣetras*, buddhas as numerous as the atoms in a myriad buddha *kṣetras*, all identically named Forest of Meritorious Qualities, all manifested before him and said to Forest of Meritorious Qualities Bodhisattva:

> It is good indeed, Son of Good Family, that you have been able to enter this skillful reflection samādhi. Son of Good Family, that you have been able to do this is because these identically-named buddhas from each of the ten directions as numerous as the atoms in a myriad buddha *kṣetras* have all joined in assisting you.
>
> It is also due to the power of Vairocana Tathāgata's past vows and his awesome spiritual powers as well as due to the power of all bodhisattvas' roots of goodness that you have been enabled to enter this samādhi and expound on the Dharma:
>
> To increase the understanding of the Buddha's wisdom;
> To bring about deep entry into the Dharma realm;
> To bring about complete understanding of the realms of beings;
> To ensure that whatever is entered, that entry is unimpeded;
> To ensure that whatever is practiced, it is free of obstacles;
> To assist the attainment of countless skillful means;
> To embrace the nature of all-knowledge;
> To awaken to all dharmas;
> To know all faculties; and
> To enable the retention and explanation of all dharmas.
>
> That is to say, it is to enable the taking up of the ten practices of all bodhisattvas. Son of Good Family, you should accept the assistance of the buddhas' awesome spiritual powers and expound on these dharmas.

At this time, the buddhas immediately bestowed on Forest of Meritorious Qualities Bodhisattva unimpeded wisdom, unattached wisdom, uninterrupted wisdom, teacherless wisdom, undeluded wisdom, invariable wisdom, unfailing wisdom, measureless wisdom, insuperable wisdom, unremitting wisdom, and indomitable wisdom. Why? It is because the dharma of this samādhi's power is of this very sort.

At this time, each of the buddhas extended his right hand and touched the crown of the head of Forest of Meritorious Qualities Bodhisattva. Forest of Meritorious Qualities Bodhisattva then arose from meditative absorption and told the bodhisattvas:

> The bodhisattva's practices are inconceivable, commensurate with the Dharma realm and the realm of empty space. Why? This is because the bodhisattva-mahāsattva cultivates by training in accordance with [the practices of] all buddhas of the three periods of time.[314]
>
> Sons of the Buddha, what then are the bodhisattva-mahāsattva's practices? Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of practices proclaimed by all buddhas of the three periods of time. What are those ten? They are as follows:
>
> First, joyful practice;
> Second, beneficial practice;
> Third, non-opposing practice;
> Fourth, indomitable practice;
> Fifth, unconfused practice;
> Sixth, well-manifested practice;
> Seventh, unattached practice;
> Eighth, difficult-to-attain practice;
> Ninth, the practice of good dharmas; and
> Tenth, genuine practice.
>
> These are the ten. Sons of the Buddha, what all is meant by the bodhisattva-mahāsattva's "joyful practice"? Sons of the Buddha, this bodhisattva is a great benefactor. He is able to give with kindness everything he possesses, doing so with an impartial mind free of regret or miserliness, not longing for any reward, not seeking any fame, and not desiring to gain any benefit or support. He does this only:
>
> To rescue and protect all beings, attract and sustain all beings, and benefit all beings;
> To train in practices originally cultivated by all buddhas;
> To bear in mind practices originally cultivated by all buddhas;
> To delight in practices originally cultivated by all buddhas;
> To purify practices originally cultivated by all buddhas;

> To increase practices originally cultivated by all buddhas;
> To preserve practices originally cultivated by all buddhas;
> To reveal practices originally cultivated by all buddhas;
> To expound on practices originally cultivated by all buddhas; and
> To enable beings to part from suffering and attain happiness.

Sons of the Buddha, when the bodhisattva-mahāsattva cultivates these practices, he causes all beings to feel joy and delight. Wherever there are regions and lands with places beset by poverty and privation, by the power of his vows, he goes and takes rebirth there as one of noble birth and immense wealth who possesses endless valuables and jewels and who, even if, in every mind-moment, there were countlessly and innumerably many beings who came to see him, each one addressing him by saying: "O Worthy One, we are poverty-stricken, bereft of any means of support, hungry, emaciated, subject to intensely difficult sufferings, with lives on the verge of unsustainability. I only wish that you would feel kindly pity and give me the flesh of your body, allowing me to eat it in order to continue this life," that bodhisattva would then be immediately willing to give it to him to delight and satisfy him.

Even if there continued to be countless hundreds of thousands of beings who came and begged from him in this way, the bodhisattva would never retreat in fear. Rather, he would only respond with a mind of even greater kindness and compassion. Because these beings all came and sought alms from him, when the bodhisattva saw this, he would feel redoubled happiness and would think: "I have encountered such a fine benefit here, for these beings are my fields for the planting of merit. These are my fine friends who, even without being sought out or invited, have come forth to instruct me in entering the Buddha's Dharma. I should now cultivate and train accordingly and refrain from opposing the will of these beings." He would also think:

> May all the roots of goodness arising from what I have done in the past, do now, and do in the future enable me to receive immense bodies in the future in all worlds and among all beings, the flesh from which can go to satisfy all beings suffering from hunger, even to the point that I continue not to die so long as there is still even a single small being who has not yet eaten his fill, so that flesh can thus be cut from my bodies endlessly. May these roots of goodness lead to my attainment of *anuttara-samyak-saṃbodhi* and to my realization of the great nirvāṇa.
>
> May it also be that all those beings who eat my flesh will also attain *anuttara-samyak-saṃbodhi*, attain impartial wisdom, become

> equipped with all dharmas of the Buddha, extensively engage in the Buddha's works, and so forth, up until they enter the *nirvāṇa* without residue.
>
> May it also be that, so long as there is still even a single being whose mind has not become satisfied, I will continue to refrain from final realization of *anuttara-samyak-saṃbodhi.*

It is in this way that the bodhisattva benefits beings and yet has no perception of a self, of a being, of an existence, of a life, of a composite being,[315] of a *pudgala,* of a "person," of a *māṇavaka,*[316] of a subjective agent of actions, or of anyone who undergoes experiences.

He simply contemplates the boundlessly many dharmas of the Dharma realm and the realm of beings as empty dharmas, as dharmas in which nothing exists, as signless dharmas, as dharmas devoid of any substantiality, as dharmas having no place in which they abide, as dharmas having nothing on which they depend, and as dharmas having no function.

When he engages in this contemplation, he does not perceive the existence of his own person, does not perceive the existence of anything bestowed as a gift, does not perceive the existence of anyone who is its recipient, does not perceive the existence of a field of merit, does not perceive the existence of any karmic action, does not perceive the existence of any karmic consequences, does not perceive the existence of any karmic fruits, does not perceive the existence of any major karmic fruits, and does not perceive the existence of any minor karmic fruits.

At that time, the bodhisattva contemplates the bodies received by all beings of the past, the future, and the present as following a rapid course to deterioration and destruction whereupon he has this thought:

> How very strange these beings are! They are so deluded and ignorant. During the course of *saṃsāra,* they receive countlessly many bodies which are all so fragile and which all ceaselessly and rapidly return to deterioration and destruction. Whether already deteriorated and destroyed, now deteriorating and being destroyed, or bound to deteriorate and be destroyed in the future, they remain unable to use those non-enduring bodies in the quest to obtain a steadfastly enduring body.
>
> I should exhaustively train in what the buddhas have trained in to realize all-knowledge and know all dharmas. Then, for the sake of all beings, I may teach them the identity of the three periods of time, accordance with quiescence, and the indestructible nature of dharmas, thereby enabling them to forever attain security and happiness.

Sons of the Buddha, this is what is meant by the first of the bodhisattva-mahāsattva's practices, the joyful practice.

Sons of the Buddha, what then is meant by the bodhisattva-mahāsattva's "beneficial practice"? This bodhisattva guards and upholds the pure moral precepts and his mind has no attachment to forms, sounds, smells, tastes, or touchables. He also proclaims this as a teaching for beings.

He does not seek any sort of power and influence, does not seek to become of any particular caste, does not seek to acquire wealth, does not seek to acquire a particular physical appearance, and does not seek to become king. In all such circumstances, he remains free of any attachments and simply firmly upholds the pure moral precepts, thinking in this way: "In my observance of the pure moral precepts, it is essential that I should relinquish all the fetters, greed, feverish afflictions, the difficulties, pressure, slander, confusion, and turbidity, and attain the impartial right Dharma praised by the Buddha."

Sons of the Buddha, when the bodhisattva upholds the pure moral precepts in this way, even if in the course of a single day a hundred thousand *koṭīs* of *nayutas* of wicked *māras* came to where the bodhisattva was, each and every one of them bringing along countless hundreds of thousands of *koṭīs* of *nayutas* of celestial nymphs, all of whom skillfully used techniques associated with the five desires together with their feminine beauty in an attempt to fool this man's mind, and even if they held forth all sorts of different kinds of precious objects of entertainment wishing to come and disturb the bodhisattva's resolve to remain on the path, the bodhisattva would then reflect thus: "These five desires are dharmas that obstruct the path even to the point that they obstruct the realization of the unsurpassed bodhi."

As a consequence, he does not produce even a single thought of desire and his mind remains as pure as that of the Buddha with the sole exception of circumstances in which he uses skillful means to teach beings. Even then, he still never relinquishes his resolve to attain all-knowledge.

Sons of the Buddha, the bodhisattva would rather lose his own body and life than produce afflictions in any being due to the causes and conditions of desire. Thus he never does anything that might cause afflictions to arise in any being.

From the time the bodhisattva succeeds in personally seeing the Buddha on up to the present, his mind never raises even a single thought of desire, how much the less might he engage in any such deed. As for the idea that he might engage in such a deed, that is an impossibility. At such a time, the bodhisattva simply reflects in this way:

> Throughout the long night of their existences, all beings have thought about the five desires, have pursued the five desires, have become covetously attached to the five desires, have fixed their minds on them, have indulged their defilement, have sunken down and drowned in them, have drifted along in pursuit of them, and thus have remained unable to acquire freedom from them. I should now cause all these *māras*, celestial nymphs, and all beings to dwell in the unsurpassed moral precepts and, after they have come to dwell in the pure moral precepts, [I should enable them] to establish the irreversible resolve to attain all-knowledge, realize *anuttara-samyak-saṃbodhi,* and finally enter the nirvāṇa without residue.
>
> And why should I do this? This is the kind of karmic work we should do. We should follow along after the buddhas by pursuing cultivation and training such as this. Having engaged in such training, we should abandon all bad actions and ignorance arising from imputing the existence of a self. We should then use wisdom to penetrate all the Buddha dharmas, explain them for beings, and enable them to rid themselves of their inverted views.

Even so, he still realizes that it is not apart from beings that inverted views exist and it is not apart from inverted views that beings exist. It is not that beings exist within inverted views and it is not that inverted views exist within beings. Nor is it the case that inverted views are beings. Nor is it the case that beings are inverted views. Inverted views are not inward dharmas. Inverted views are not outward dharmas. Beings are not inward dharmas. Beings are not outward dharmas. All dharmas are false and unreal, suddenly arising and suddenly destroyed, devoid of any substantiality, like dreams, like shadows, like conjurations, and like transformations. Thus they deceive and delude the common person.

Someone who understands in this way is then able to completely awaken to all the practices, achieve a penetrating comprehension of *saṃsāra* and nirvāṇa, realize the bodhi of the Buddha, save himself and enable the salvation of others, liberate himself and enable the liberation of others, train himself and enable the training of others, reach quiescence himself and enable the quiescence of others, attain peace and security himself and enable the peace and security of others, abandon defilement himself and enable others to abandon defilement, purify himself and enable the purification of others, reach nirvāṇa himself and enable others to reach nirvāṇa, and attain happiness himself and enable others to attain happiness. Sons of the Buddha, this bodhisattva also reflects in this way:

> I should follow all *tathāgatas* in abandoning all worldly practices, in fulfilling all the dharmas of the buddha, in dwelling in the station of unsurpassed impartiality, in contemplating all beings equally, in gaining a clear comprehension of the objective realms, in abandoning all faults, in cutting off all discriminations, in relinquishing all attachments, in skillfully gaining emancipation, and in developing a mind that is constantly established in unsurpassed, ineffable, independent, unshakable, measureless, boundless, inexhaustible, formless, and extremely profound wisdom.

Sons of the Buddha, this is what is meant by the second of the bodhisattva-mahāsattva's practices, the beneficial practice.

Sons of the Buddha, what then is meant by the bodhisattva-mahāsattva's "non-opposing practice"? This bodhisattva always cultivates the dharma of patience in which he is humbly deferential and reverentially respectful. He does not harm himself, does not harm others, and does not harm both. He does not take things himself, does not encourage others to take things, and does not join with others in taking things. He is not attached to himself, is not attached to others, and is not attached to both. And he does not seek fame or offerings. He simply reflects in this manner: "I should always teach the Dharma for beings and thus enable them to abandon every form of evil and cut off greed, hatred, delusion, arrogance, concealment, miserliness, jealousy, flattery, and deception, thereby enabling them to become constantly established in patience and gentleness."

Sons of the Buddha, once the bodhisattva has developed the dharma of patience in this way, suppose that a hundred thousand *koṭīs* of *nayutas* of *asaṃkhyeyas* of beings came to where he dwelt and every one of those beings then transformationally created a hundred thousand *koṭīs* of *nayutas* of *asaṃkhyeyas* of mouths, and every one of those mouths then uttered a hundred thousand *koṭīs* of *nayutas* of *asaṃkhyeyas* of statements, namely statements one could not delight in, statements regarding unwholesome dharmas, statements that are displeasing, statements that no one could like, statements that are inhumane and not such that a worthy would ever even utter, statements that are not the wisdom of the *āryas*, statements that are not such that an *ārya* would even utter, statements an *ārya* would not even draw near to, statements that are extremely disgusting and odious, statements that one simply could not bear to hear at all.

Further, suppose that they all used these words and phrases to slander and vilify the bodhisattva, and suppose that, in addition, every one of those beings also had a hundred thousand *koṭīs* of *nayutas* of *asaṃkhyeyas* of hands and every one of those hands brandished a hundred thousand *koṭīs* of *nayutas* of *asaṃkhyeyas* of weapons with which they assailed and injured the bodhisattva, continuing to do so for an entire *asaṃkhyeya* kalpa. When that bodhisattva encountered such extremely great and intense cruelties which would cause all the hairs of one's body to stand on end, then, right when his life was about to be cut off, he would reflect in this way:

> If, because of these sufferings, my mind wavered and became scattered, that would be an instance of failing to even control myself, failing to even protect myself, failing to clearly understand my own situation, failing to even keep up my own cultivation, failing to maintain my own right concentration, failing to stay quiescent myself, and failing to even care for what is most dear to me.[317] If I were to indulge such attachment myself, then how could I enable others to purify their minds?

At that time, the bodhisattva also has this thought: "From the very start of the beginningless kalpas of the past, I have dwelt in the midst of *saṃsāra* and have undergone every sort of bitter anguish." Reflecting in this way, he renews his self-encouragement, purifies his mind, and becomes joyful. He skillfully adjusts and focuses himself so that he is able to establish himself in the dharmas of the Buddha while also enabling beings to attain these same dharmas. He also reflects in this way:

> This body is empty and quiescent, devoid of a self or anything belonging to a self, devoid of any reality, empty by nature and non-dual. Whether it be pain or pleasure, they are both nonexistent because all dharmas are empty. I should completely understand this myself and extensively explain it for others, thus enabling all beings to extinguish these views.
>
> Therefore, even though I have now encountered such intense sufferings, I should patiently endure this to hold beings in mind with loving-kindness, to benefit beings, to bestow happiness on beings, to maintain sympathetic pity for beings, to attract and sustain beings, to refrain from forsaking beings, to acquire enlightened understanding myself, to maintain irreversible resolve, and to progress along the path to buddhahood.

This is what is meant by the third of the bodhisattva-mahāsattva's practices, the non-opposing practice.

Sons of the Buddha, what then is meant by the bodhisattva-mahāsattva's "indomitable practice"? This bodhisattva cultivates every form of vigor, namely, foremost vigor, great vigor, supreme vigor, especially supreme vigor, the most supreme vigor, the most sublime vigor, superior vigor, unexcelled vigor, peerless vigor, and pervasive vigor.

He is naturally free of the three poisons, naturally free of arrogance, naturally free of concealment, naturally free of miserliness, naturally free of flattery or deception, and naturally imbued with a sense of shame and dread of blame. Hence he would never practice vigor in a way that afflicts even a single being. Rather:

It is only to cut off all afflictions that he practices vigor;
It is only to extirpate the root of delusion that he practices vigor;
It is only to rid himself of all the habitual karmic propensities that he practices vigor;
It is only to know all realms of beings that he practices vigor;
It is only to know with regard to all beings their dying in this place and their being reborn in that place that he practices vigor;
It is only to know all beings' afflictions that he practices vigor;
It is only to know all beings' mental dispositions that he practices vigor;
It is only to know all beings' spheres of experience that he practices vigor;
It is only to know the superiority and inferiority of all beings' faculties that he practices vigor;
It is only to know all beings' mental actions that he practices vigor;
It is only to know the entire Dharma realm that he practices vigor;
It is only to know the fundamental nature of all dharmas of the Buddha that he practices vigor;
It is only to know the equality of the nature of all dharmas of the Buddha that he practices vigor;
It is only to know the identity of the nature of the three periods of time that he practices vigor;
It is only to acquire the wisdom light of all dharmas of the Buddha that he practices vigor;
It is only to realize the wisdom of all dharmas of the Buddha that he practices vigor;
It is only to know the one true character of all dharmas of the Buddha that he practices vigor;
It is only to know the boundlessness of all dharmas of the Buddha that he practices vigor;

> It is only to acquire the vast, decisive, and skillful wisdom of all dharmas of the Buddha that he practices vigor; and
>
> It is only to acquire the wisdom with which one can distinguish and expound on the phrases and meanings of all dharmas of the Buddha that he practices vigor.

Sons of the Buddha, once the bodhisattva-mahāsattva has perfected the practice of vigor such as this, suppose that there were someone who asked:

> Could it be that, for the sake of each one of all the beings in the innumerably many worlds you could endure passing through innumerable kalpas in the Avīci Hells, fully experiencing the many sorts of sufferings, doing so to enable each of those beings to encounter the appearance of countless buddhas in the world, after which, due to having seen those buddhas, they would then become able to attain the full enjoyment of the many sorts of happiness and finally enter the nirvāṇa without residue, only after which you yourself could realize *anuttara-samyak-saṃbodhi*? Could you or could you not do that?

He would reply, "I am able to do that."

Now, suppose also that there were someone else who then spoke to him in this way:

> Suppose that there were an *asaṃkhyeya* of great oceans from all of which you had to use a single hair to extract the waters, drop by drop, until they were entirely emptied. Suppose, too, that there were countless *asaṃkhyeyas* of worlds which then were ground entirely to dust, whereupon you then had to count up every one of those drops of water and each of those motes of dust and, having come to know their number, you were then bound, for the sake of beings, to pass through just that very number of kalpas during which you were forced to undergo incessant suffering in each successive mind-moment for that entire time.

On hearing this, the bodhisattva would not produce even a single thought of regret, but rather would only be even more happy and full of exultation, feeling deeply fortunate at having acquired such an immensely fine benefit and realizing, "Through my own powers, I can enable those beings to be forever liberated from all sufferings."

Through these skillful means, the bodhisattva enables all beings in all worlds to reach all the way to the nirvāṇa without residue. This is what is meant by the fourth of the bodhisattva-mahāsattva's practices, the indomitable practice.

Sons of the Buddha, what then is meant by the bodhisattva-mahāsattva's "unconfused practice"? This bodhisattva perfects right mindfulness in which his mind is not scattered and confused and in which it remains steadfastly unmoving, is the most supremely pure, is measurelessly vast, and is free of confusion or delusion. Because of this right mindfulness, he thoroughly understands all worldly speech and is able to retain all world-transcending discourses as well. That is to say, he is able to retain the discourses on form dharmas and on formless dharmas, is able to retain the discourses on the establishment of the particular nature of form, and so forth, including his ability to retain the discourses on the establishment of the particular nature of feelings, perceptions, karmic formative factors, and consciousness, doing so with an unconfused mind.

In the world, dying here and being reborn there, his mind remains unconfused. Entering the womb and emerging from the womb, his mind remains unconfused. Making the resolve to attain bodhi, his mind remains unconfused. Serving the good spiritual guide, his mind remains unconfused. Diligently cultivating the dharmas of the Buddha, his mind remains unconfused. Remaining aware of the works of the *māras*, his mind remains unconfused. Avoiding the works of the *māras*, his mind remains unconfused. And cultivating the bodhisattva practices throughout an ineffable number of kalpas, his mind remains unconfused.

This bodhisattva perfects such immeasurably vast right mindfulness across the course of countless *asaṃkhyeyas* of kalpas during which he personally listens to the teaching of right Dharma from all buddhas, bodhisattvas, and his good spiritual guides, in particular listening to extremely profound dharmas, vast dharmas, dharmas of adornment, dharmas having to do with various kinds of adornments, dharmas on explaining the many different kinds of names, sentences, and literary forms, dharmas having to do with the bodhisattva's adornments, unexcelled dharmas having to do with the Buddha's spiritual powers and radiance, pure dharmas on right aspiration to achieve definite understanding, dharmas on not being attached to anything in the world, dharmas on distinguishing all aspects of the world, extremely vast dharmas, dharmas on abandoning all the cataracts of delusion and illuminating all beings, the shared dharmas and unshared dharmas in all worlds, the unexcelled dharmas of bodhisattvas, and the dharmas of sovereign mastery associated with all-knowledge.

Having heard the teaching of dharmas such as these, the bodhisattva passes through *asaṃkhyeya* kalpas without ever forgetting or losing them. His mind always possesses uninterrupted recall of them all.

And why is this? When, throughout countless kalpas, the bodhisattva-mahāsattva has cultivated the practices, he has to the very end of all that time refrained from tormenting or disturbing any being in a way that might cause him to lose right mindfulness, has always refrained from damaging right Dharma, and has refrained from ever cutting off roots of goodness. This is because his mind has always increased in its vast wisdom.

Furthermore, this bodhisattva-mahāsattva is one who can never be thrown into a state of confusion by any of the various different kinds of sounds, including high and loud sounds, coarse and rough sounds, the most extremely frightening sounds, sounds that please the mind, sounds that the mind finds displeasing, clamorous sounds disrupting the ear consciousness, and sounds that block or damage the six sense faculties. Even if this bodhisattva were subjected to hearing countlessly and innumerably many such good and bad sounds as these which completely filled up an *asaṃkhyeya* of worlds, he would still not have so much as a single mind-moment during which his mind became scattered or confused by them. That is to say:

His right mindfulness would be undisturbed;
His spheres of cognition would be undisturbed;
His samādhis would be undisturbed;
His penetration of extremely deep dharmas would be undisturbed;
His practice of the bodhi practices would be undisturbed;
His generation of the bodhi resolve would be undisturbed;
His recollection of the buddhas would be undisturbed;
His contemplation of genuine dharmas would be undisturbed;
His wisdom in teaching beings would be undisturbed;
His wisdom in purifying beings would be undisturbed; and
His decisive understanding of the extremely profound meaning would be undisturbed.

Because he has not committed any bad karmic actions, he has no obstacles due to bad karma. Because he never produces any afflictions he has no affliction obstacles. Because he does not slight the Dharma due to arrogance, he has no obstacles with respect to dharmas. And because he does not slander right Dharma, he has no retribution obstacles.

Sons of the Buddha, even if every one of the sounds such as those mentioned above were to completely fill up an *asaṃkhyeya* of worlds and continue incessantly for countless and innumerable kalpas during which all of those sounds had the capacity to ruin all of any being's faculties of body and mind, they would still be unable to interfere with this bodhisattva's state of mind. When this bodhisattva enters samādhi, abiding in dharmas of the *āryas*, he reflects upon and contemplates all sounds, thoroughly knowing those sounds' characteristic signs of arising, abiding, and destruction and thoroughly knowing the nature of those sounds' arising, abiding, and destruction.

Once he hears them in this way, he does not produce any desire for them, does not produce any hatred for them, and does not lose his mindfulness. Rather he thoroughly grasps their signs without any form of defiled attachment. He realizes that all sounds are devoid of anything at all that exists, realizes that no reality is apprehensible in them, realizes that they have no agent of action, realizes that they have no point of origin, and realizes that they are the same as and no different from the Dharma realm itself.

It is in this way that the bodhisattva perfects quiescent physical, verbal, and mental actions and proceeds all the way to all-knowledge without ever turning back. He skillfully enters all gateways of the *dhyāna* absorptions and realizes that all the samādhis are of the same single essential nature. He completely knows all dharmas as boundless and acquires genuine wisdom with respect to all dharmas. He acquires the extremely deep samādhi that leaves sounds behind, acquires an *asaṃkhyeya* of samādhi gateways, and increases his measurelessly vast mind of great compassion.

At this time, in but a single mind-moment, the bodhisattva acquires countless hundreds of thousands of samādhis. When he hears sounds such as these, his mind remains undisturbed. He causes his samādhi to gradually grow more vast and then reflects in this way: "I should enable all beings to become established in unsurpassed pure mindfulness, to attain irreversibility with respect to all-knowledge, and to then ultimately succeed in entering the nirvāṇa without residue."

This is what is meant by the fifth of the bodhisattva-mahāsattva's practices, the unconfused practice.

Sons of the Buddha, what then is meant by the bodhisattva-mahāsattva's "well-manifested practice"? This bodhisattva is pure in his physical karmic actions, pure in his verbal karmic actions, and pure in his mental karmic actions. In this, he abides in the inapprehensibility of anything at all and thus manifests physical, verbal, and mental karmic actions in which nothing whatsoever is apprehensible. He is able to realize that the three types of karmic action are all entirely devoid of anything at all that exists. Because he is free of falsehood, he is free of the fetters. Whatever he manifests has no inherent nature and has nothing on which it depends. He abides in a mind accordant with reality, knows the inherent nature of the immeasurable minds, knows the inherent nature of all dharmas, and realizes that it is inapprehensible, signless, and extremely deep and difficult to penetrate.

He abides in the right and definite position,[318] true suchness, and the nature of dharmas in which, through skillful means, he manifests the taking on of birth and yet is free of karma and retributions. Neither produced nor destroyed, he abides in the realm of nirvāṇa, abides in the quiescent nature, and abides in the natureless nature of reality in which the path of words and speech is cut off, in which he steps beyond all worlds, and in which he has nothing upon which he depends.

He penetrates the dharma of abandoning discriminations and remaining free of fetters and attachments. He enters the genuine dharmas of the most supreme wisdom and enters the world-transcending dharmas that no one in the world would be able to completely know. These are the signs associated with the bodhisattva's use of skillful expedient means to manifest taking birth.

Sons of the Buddha, this bodhisattva thinks in this way: "As for all beings, it is the absence of any inherent nature that constitutes their nature. As for all dharmas, it is the unconditioned that constitutes their nature. As for all lands, it is signlessness that constitutes their characteristic sign. As for the three periods of time, their existence is but a matter of words and speech. As for all words and speech, they have no points of dependence on any dharma. And, as for all dharmas, they also have no points of dependence on words and speech."

In this way, the bodhisattva understands all dharmas as extremely profound, all worlds as quiescent, all dharmas of the Buddha as not increased, the Dharma of the Buddha as no different than worldly dharmas, worldly dharmas as no different than the Dharma of the Buddha, the Dharma of the Buddha and worldly dharmas as not existing in a mixed up or disorderly relationship, and also as no different.

He completely realizes the uniform equality in the essential nature of the Dharma realm, everywhere enters the three periods of time, never abandons the great resolve to attain bodhi, never retreats from his resolve to teach beings, ever increases his mind of great kindness and compassion, and serves as a refuge for all beings.

At this time, the bodhisattva also reflects in this way: "If I do not ripen beings, then who will ripen them? If I do not train beings, then who will train them? If I do not teach beings, then who will teach them? If I do not enlighten beings, then who will enlighten them? If I do not purify beings, then who will purify them? These are things that it is right for me to do. These are things that I should do."

He then also reflects in this way:

> If on my own I understand this extremely profound Dharma and it is only I, this one person, who attains liberation in *anuttara-samyak-saṃbodhi,* then all beings, blind, in the darkness, and having no eyes, will enter into greatly hazardous paths, will be bound up by the afflictions, and will become like gravely ill people who constantly undergo intense pain as they dwell within the prison of greed and craving, remaining unable to escape on their own.
>
> They will fail then to leave behind the realms of the hells, the hungry ghosts, the animals, and King Yama and they will remain unable to extinguish their sufferings and abandon their evil karmic deeds. They will forever dwell in the darkness of delusions, will fail to perceive reality, and so will continue on in the cycle of *saṃsāra* where they will have no means to gain emancipation. They will dwell in the eight difficulties, caught in attachment to the many sorts of defilements, with minds blanketed and obstructed by the many different sorts of afflictions where they will be so confused by erroneous views that they will not then travel on the path of what is right.

As the bodhisattva contemplates beings in this way, he has this thought:

> If, even before these beings have become ripened and even before they have become trained, I were to forsake them and instead opt for realization of *anuttara-samyak-saṃbodhi,* this would be something I should not do. I should instead first teach beings and practice the bodhisattva practices for an ineffable-ineffable number of kalpas. Those who have not yet become ripened, I should first cause to be ripened. Those who have not yet undergone the training, I should first enable to undergo the training.

When this bodhisattva abides in this practice, if any of the devas, *māras,* brahma heaven gods, *śrāmaṇas,* brahmans, or any of the world's *gandharvas*, *asuras*, or other such beings merely succeed in seeing him, briefly dwelling together with him, offering him expressions of respect or solemn esteem, serving him, making offerings to him, or briefly hearing something he says which then passes but once through their minds—if they do any of these things, none of them will have been done in vain, for they will thereby certainly become bound to attain *anuttara-samyak-saṃbodhi*. This is what is meant by the sixth of the bodhisattva-mahāsattva's practices, the well-manifested practice.

Sons of the Buddha, what then is meant by the bodhisattva-mahāsattva's "unattached practice"? Sons of the Buddha, with an unattached mind, in each succeeding mind-moment, this bodhisattva is able to enter *asaṃkhyeyas* of worlds and purify *asaṃkhyeyas* of worlds. In all those worlds, his mind remains free of attachment. He goes and visits *asaṃkhyeyas* of *tathāgatas*, bows down in reverence to them, serves them, and makes offerings to them of *asaṃkhyeyas* of flowers, *asaṃkhyeyas* of incenses, *asaṃkhyeyas* of garlands, *asaṃkhyeyas* of perfumes, powdered incenses, robes, precious jewels, banners, pennants, and marvelous canopies, making offerings of *asaṃkhyeyas* of each of these types of adornments.

Because offerings such as these are done for the sake of the ultimate dharma of non-doing and because they are done for the sake of abiding in inconceivable dharmas, he sees countless buddhas in each succeeding mind-moment.

In the presence of all those buddhas, his mind has nothing to which it is attached, and in all those buddha *kṣetras*, it also has nothing to which it is attached. It also has no attachment to the buddhas' major marks and subsidiary signs. So, too, in seeing the buddhas' light and hearing the buddhas' speaking Dharma, it also has nothing to which it is attached. So, too, in all the congregations of buddhas and bodhisattvas throughout the worlds of the ten directions, it also has nothing to which it is attached.

After he has heard the Dharma of the Buddha, his mind is filled with joyous delight, the strength of his resolve becomes vast, and he becomes able to accumulate and able to practice all the bodhisattva practices. Even so, he still has no attachment to the Dharma of the Buddha.

Throughout an ineffable number of kalpas, this bodhisattva sees an ineffable number of buddhas come forth and appear in the world. Wherever each of those buddhas dwells, he serves them and makes offerings to all of them to the very end of an ineffable number of kalpas, doing so with insatiable resolve. In seeing the buddhas and listening to the Dharma and in seeing the adornments of those bodhisattva congregations, he is never attached to anything. So too, whenever he sees impure worlds, he has no hatred or disgust for them.

And why is this? This is because this bodhisattva accords with all dharmas of the Buddha in carrying on his contemplations. Among all the dharmas of the buddhas, there is no defilement and no purity, no darkness and no brightness, no difference and no identity, no truth and no falseness, no peaceful security and no hazardous difficulty, no right path, and no wrong path. In this way, the bodhisattva deeply enters the Dharma realm and teaches beings and yet forms no attachment to any being. He accepts and upholds all dharmas and yet does not develop any attachment to any dharma. He makes the resolve to attain bodhi and dwell in the station of the Buddha and yet he does not develop any attachment for the station in which the Buddha dwells.

Although he has that which he says, his mind is free of attachment to anything which is said. He enters into the rebirth destinies in which beings dwell and yet his mind has no attachment to the destinies of beings. He completely knows samādhis, is able to enter them and is able to abide in them, and yet his mind has no attachment to samādhis.

He goes to visit countless buddha lands and yet, whether it be entering them, seeing them, or dwelling within them, his mind has no attachment to any buddha lands. When he leaves them, then, too, he remains free of any nostalgic affection for them.

Because this bodhisattva-mahāsattva is able to remain free of attachment in this way, in the Dharma of the Buddha, his mind is unimpeded. He completely understands the bodhi of the Buddha, attains realizations within the Dharma and *vinaya,* dwells in the Buddha's right teachings, cultivates the bodhisattva practices, dwells in the bodhisattva's resolve, and reflects on the bodhisattva's dharmas of liberation. His mind remains undefiled in those stations in which the bodhisattvas dwell and also remains free of any attachment to whatever the bodhisattvas practice.

He purifies the bodhisattva path and receives the bodhisattva's prediction. After he receives the prediction, he reflects in this way:

> Common people are foolish and deluded, have no knowledge and no vision, and have no faith and no understanding. They have no intelligent actions, are stubbornly inured to their covetous attachments, and they drift along in cyclic existence within *saṃsāra.* They do not seek to see the Buddha, do not follow the enlightened

> guide, do not trust in the training, are confused and mistaken, fall into error, and then enter into hazardous paths.
>
> They do not respect the King of the Ten Powers and do not recognize the kindness of the bodhisattvas. They are affectionately attached to wherever they dwell and when they hear that all dharmas are empty, their minds are struck with great terror, whereupon they avoid right Dharma and dwell in erroneous dharmas.
>
> They abandon the level path and then enter dangerous and difficult paths. They reject and turn their back on the ideas taught by the Buddha and follow along in pursuit of the ideas promoted by the *māras*. They become firmly attached to the stations of existence and do not relinquish them.

As the bodhisattva contemplates beings in this way, his great compassion increases and he develops roots of goodness, yet he remains free of attachment. At that time, the bodhisattva has another thought: "For the sake of but a single being, I should be willing to dwell in every land throughout the worlds of the ten directions and pass through an ineffable-ineffable number of kalpas teaching him and ripening him. And just as I should do this for any single being, so too should I do this for all beings in this very same manner while still never in all that time becoming weary and inclined to abandon that pursuit and go elsewhere."

Moreover, even if he were to measure the entire Dharma realm with the tip of a hair and, stopping at every single place the size of the tip of a hair, he were to remain for the entirety of an ineffable-ineffable number of kalpas during which he taught and trained all the beings there—and if he continued to do so in every other place the size of the tip of a hair in the same way as he did in that one place the size of the tip of a hair—still, in all this time, even for the instant of a finger snap, he would never generate any attachment to a self or even conceive of a self or anything belonging to a self.

He could continue in this way in every place the size of a hair tip to the very end of all future kalpas during which he continued to cultivate the bodhisattva practices, all the while refraining from attachment to the body, refraining from attachment to dharmas, refraining from attachment to thoughts, refraining from attachment to vows, refraining from attachment to samādhis, refraining from attachment to his contemplations, refraining from attachment to quiescent meditative absorption, refraining from attachment to any sphere of cognition, refraining from attachment to teaching and training beings, and also refraining from attachment to the Dharma realm. And why is this? The bodhisattva has this thought:

> I should contemplate the entire Dharma realm as being like a magical conjuration, all buddhas as like shadows, the bodhisattva practices as like a dream, and the dharmas spoken by the Buddha as like echoes. All worlds are like transformations because they are sustained by karmic retributions. Different bodies are like mere conjurations because they arise through the power of the karmic formative factors. All beings are like the mind because they are characterized by all different kinds of defilements. All dharmas are like the apex of reality because they cannot change.

He also has this thought:

> I should practice the bodhisattva practices in all lands throughout the ten directions to the very end of space and the Dharma realm, should abide in a clear and penetrating comprehension of all dharmas of the Buddha in every mind-moment, and should keep right mindfulness manifested before me, doing so without any grasping or attachment.

In this way, the bodhisattva contemplates the body as devoid of a self and has an unimpeded ability to see the Buddha. It is in order to teach beings that he expounds on dharmas, thereby enabling them to bring forth measureless joyous delight and pure faith in the Dharma of the Buddha. In rescuing and protecting everyone, his mind remains free of weariness. Because he remains free of weariness, wherever there are beings anywhere in all worlds who have not yet become ripened and wherever they have not yet undergone the training, he goes forth to all those places and uses skillful means to teach and liberate them.

Those beings within them are possessed of all sorts of different speech, all sorts of different karmic actions, all sorts of different attachments, all sorts of different circumstances in which they are established, all sorts of different ways in which they are associated with each other, all different sorts of ways in which they drift along in cyclic existence, all sorts of different endeavors in which they engage, all sorts of different spheres of cognition, all sorts of different births, and all sorts of different circumstances in which they die. Through great vows, he establishes himself among them and then proceeds to teach them, never allowing his resolve to waver or retreat, and also never bringing forth any defiled attachment for even a single mind-moment.

Why is this so? Because he has achieved the state of having nothing to which he is attached and nothing upon which he depends, in benefiting self and benefiting others, he has attained the complete fulfillment of purity.

This is what is meant by the seventh of the bodhisattva-mahāsattva's practices, the unattached practice.

Sons of the Buddha, what then is meant by the bodhisattva-mahāsattva's "difficult-to-attain practice"?

This bodhisattva perfects difficult to attain roots of goodness, difficult to overcome roots of goodness, the most supreme roots of goodness, indestructible roots of goodness, unexcelled roots of goodness, inconceivable roots of goodness, inexhaustible roots of goodness, roots of goodness possessed of the power of sovereign mastery, roots of goodness possessed of great awesome virtue, and roots of goodness that are of the same single nature as those of all buddhas.

When this bodhisattva cultivates the practices, he acquires the most supreme understanding of the Buddha's Dharma and acquires a vast understanding of the Buddha's bodhi. He has never rested in his implementation of the bodhisattva vows, continues on to the end of all kalpas with unwearied resolve, never renounces his efforts even in the midst of every sort of suffering, remains unshaken by any of the many kinds of *māras*, is regarded with protective mindfulness by all buddhas, completely practices all of the bodhisattva's austere practices, cultivates the bodhisattva practices with unremitting energetic diligence, and remains constantly irreversible in the vows of the Great Vehicle.

After this bodhisattva has become established in this difficult-to-attain practice, he is able in every succeeding mind-moment to endure turning about for *asaṃkhyeyas* of kalpas in *saṃsāra* without ever relinquishing the bodhisattva's great vows. If, during all this time, any beings serve him, make an offering to him, and so forth, up to and including merely seeing him or hearing him, all of them thereby become irreversibly bound to realize *anuttara-samyak-saṃbodhi*.

Although this bodhisattva completely understands that beings are nonexistent, he still never forsakes any of the realms of beings. In this, he is like a ferry captain who does not remain on this shore, does not remain on the far shore, and does not remain in the midst of the flowing waters. Thus he is able to transport the beings on this shore across to the far shore by always traveling over and back without resting.

The bodhisattva-mahāsattva is also like this, for he does not remain in *saṃsāra*, does not remain in nirvāṇa, and also does not remain in the midst of the flowing currents of *saṃsāra*. Thus he is able to transport the beings on this shore across to the far shore and place them in a circumstance where they are peaceful and secure, free of fear, and free of distress or anguish.

He also does not have any attachment to the number of beings involved. He does not forsake a single being due to attachment to many beings and does not forsake many beings due to attachment to one particular being. He does not increase realms of beings, does not decrease realms of beings, does not produce realms of beings, does not extinguish realms of beings, does not put an end to realms of beings, does not lengthen the duration of realms of beings, does not make discriminations among the realms of beings, and does not envision any duality among the realms of beings.

Why is this so? The bodhisattva has a deeply penetrating understanding of the realms of beings as like the Dharma realm and the realms of beings and the Dharma realm as non-dual. Among non-dual dharmas, there is no increase and no decrease, no production and no extinction, no existence and no nonexistence, no grasping and no dependency, and no attachment and no duality. And why is this so? The bodhisattva completely understands that all dharmas and the Dharma realm are non-dual.

In this way, the bodhisattva uses good skillful means to deeply enter the Dharma realm and abide in signlessness even as he adorns his own body with the signs of purity. He completely understands dharmas as devoid of any [inherently existent] nature and yet he is able to distinguish the characteristics of all dharmas. He does not seize on the existence of beings and yet is able to completely know the number of beings. He is not attached to the world and yet manifests bodies within buddha *kṣetras*. He does not discriminate among dharmas and yet skillfully enters into the dharmas of the Buddha. He deeply penetrates meanings and principles and yet still extensively expounds on spoken teachings. He completely understands the desire-transcending apex of reality of all dharmas and yet does not cut off his continuance of the bodhisattva path and never retreats from the bodhisattva practices. He always diligently cultivates the endless practices and yet enters the Dharma realm with sovereign mastery.

Just as when one uses a wood drill to start a fire which then may be used to start countless fires without letting the fire go out, so too it is with the bodhisattva's work of teaching beings which, being endless, continues in the world forever without being extinguished. It neither comes to an ultimate end nor does not come to an ultimate end, is neither characterized by grasping nor non-grasping, is neither dependent nor non-dependent, is neither involved just with worldly dharmas or Buddha dharmas, and is neither just those of a common person or of someone who has attained the fruits of the path.

The bodhisattva perfects just such a rare mind as this. As he cultivates the bodhisattva practices, he may not teach about the dharmas of the Two Vehicles, may not teach about the dharmas of a buddha, may not teach about the world, may not teach about the dharmas of the world, may not teach about beings, may not teach about the nonexistence of beings, may not teach about defilement, and may not teach about purity. And why is this? This is because the bodhisattva knows all dharmas have no defilement and have no grasping, do not evolve and do not regress.

When the bodhisattva cultivates amidst such quiescent, sublime, extremely profound, and most supreme dharmas as these, he does not even produce thoughts such as, "I am now cultivating this practice," "I have already finished cultivating that practice," and "I shall cultivate this other practice in the future." He is not attached to the aggregates, the sense realms, the sense bases, the inward world, the outward world, or the world that is both inward and outward. There is nothing to which he is attached in the great vows he has brought forth, in any of the *pāramitās*, or in any of the other dharmas.

And why is this so? In the entire Dharma realm, there is no dharma called "access stage of the *śrāvaka*-disciple vehicle" or "access stage of the *pratyekabuddha* vehicle." Nor is there any dharma called "access stage of the bodhisattva vehicle" or "access stage of *anuttara-samyak-saṃbodhi*." There is no dharma called "access stage of the realms of the common person." There is no dharma called "access stage of defilement," "access stage of purity," "access stage of *saṃsāra*," or "access stage of nirvāṇa."

And why is this? This is because all dharmas are neither dual nor non-dual. They are like empty space which, even if one searched for it in ten directions in the past, the future, or the present, one could never grasp it even though it is not that there is no such thing as empty space.

When the bodhisattva contemplates all dharmas in this way, none of them can be apprehended even though it is not that there is no such thing as all dharmas. He accords with reality, does not deviate from it, does not fail to continue whatever he is doing, and everywhere provides instruction in cultivating the bodhisattva practices. He does not relinquish his great vows, his training of beings, or his turning of the wheel of right Dharma. He does not violate cause and effect and does not contradict the universal sublime Dharma.

He everywhere abides in a state of equality with all *tathāgatas* of the three periods of time, never allows the lineage of the buddhas to be cut off, and never violates the true character of dharmas. He deeply penetrates dharmas and his eloquence is inexhaustible. In listening to the Dharma, he remains free of attachment and is able to reach down to the very depths of the Dharma. He is well able to reveal and expound on it with a fearless mind. He never relinquishes the station of buddhahood and does not oppose the dharmas of the world. He appears everywhere within the world and yet he does not become attached to the world.

It is in this way that the bodhisattva perfects the difficult-to-attain mind of wisdom, cultivates all the practices, extricates beings from the three wretched destinies, teaches them, trains them, and establishes them in the path of all buddhas of the three periods of time, enabling them to remain unwaveringly devoted to it. He also reflects in this way:

> The beings of the world do not know to repay kindness, become involved in mutual opposition, become attached to erroneous views, become confused and deluded by inverted views, are foolish and ignorant, have no thoughts of faith, follow along after bad friends, generate all kinds of evil cleverness, and are all full of desire, ignorance, and all kinds of afflictions.
>
> This is the circumstance for me to cultivate the bodhisattva practices. If they knew to repay kindness, were intelligent, were possessed of wise understanding, and hence good spiritual friends filled the world, I would not cultivate the bodhisattva practices among them.
>
> Why is this so? I have no affection or disaffection for beings. I do not wish for anything from them and do not seek so much as even a single thread, hair, or word of praise from them. In exhausting the kalpas of the future while cultivating the bodhisattva practices, I would never have so much as a single thought of doing so for my own benefit. It is only because I wish to liberate all beings, enable their purification, and assist their attainment of eternal emancipation.
>
> And why is this? As for the aspiration to serve beings as an enlightened guide, the Dharma determines that it should be this way. One does not seize on anything or seek anything. Rather, it is solely for the sake of beings that one cultivates the bodhisattva path and enables them to reach the peace and security of the far shore and realize *anuttara-samyak-saṃbodhi*.

This is what is meant by the eighth of the bodhisattva-mahāsattva's practices, the difficult-to-attain practice.

Sons of the Buddha, what then is meant by the bodhisattva-mahāsattva's "practice of good dharmas"? This bodhisattva serves as a clear and cool pool of Dharma for all the world's devas, humans, *māras,* brahma heaven gods, *śrāmaṇas,* brahmans, *gandharvas,* and other such beings. He collects and preserves right Dharma and does not allow the lineage of the buddhas to be cut off.

- Due to acquiring the "pure light *dhāraṇī,*" his eloquence in teaching Dharma and bestowing predictions is inexhaustible;
- Due to acquiring the "complete meaning *dhāraṇī,*" his eloquence with regard to meanings is endless;
- Due to acquiring the "awakening to true Dharma *dhāraṇī,*" his eloquence with respect to dharmas is inexhaustible;
- Due to acquiring the "exegesis of words and phrases *dhāraṇī,*" his eloquence in the use of phrasings is inexhaustible;
- Due to acquiring the "unimpeded gateway of boundless textual passages and endless meanings *dhāraṇī,*" his facility in unimpeded eloquence is inexhaustible;
- Due to acquiring the "Buddha's anointing of the crown *dhāraṇī*" when receiving the anointing of his crown, his delight in eloquent expression is inexhaustible;
- Due to acquiring the "awakening without relying on anyone else *dhāraṇī,*" the light of his eloquence is inexhaustible;
- Due to acquiring the "adaptive eloquence *dhāraṇī,*" his eloquence in adapting to others is inexhaustible;
- Due to acquiring the "exegetical facility in explaining all meanings, passages, and texts *dhāraṇī,*" his exegetical eloquence is inexhaustible; and
- Due to acquiring the "boundless permutations *dhāraṇī,*" the boundlessness of his eloquence is inexhaustible.

This bodhisattva's solidly enduring great compassion everywhere attracts beings. Throughout the great trichiliocosm, he transformationally manifests the golden-colored body and carries on the Buddha's works. Adapting to beings' faculties, natures, and dispositions and using the broad and long tongue, he manifests countless voices from within a single voice, adapts to the time in teaching the Dharma, and thereby enables them all to feel joyous delight.

Even if there were countless beings possessed of ineffably many different kinds of karmic retributions who all came together in a single place forming a congregation so vast that it completely filled countless worlds and, as that bodhisattva sat in the midst of that congregation, every one of those beings, each possessed of ineffably many *asaṃkhyeyas* of mouths, each of which was able to utter a hundred thousand *koṭīs* of *nayutas* of voices, each of which simultaneously emanated all of its voices, each of which spoke with different phrasings and posed distinctly different questions—even then, the bodhisattva would still be able to take in and respond to all of those questions in but a single mind-moment and thereby enable all their doubts to be dispelled.

And just as this would occur in this way with a single congregation, so too would it occur in the same way in an ineffable number of such congregations.

Furthermore, if it was the case that there came forth in every single mind-moment on the tip of but a single hair an ineffable-ineffable number of congregations at their sites of enlightenment and this simultaneously occurred in every place the size of a single hair tip in this very same way and did so to the very end of all kalpas of the future with each congregation continuing on even though those kalpas themselves might reach their end, and in every congregation and in every succeeding mind-moment, everyone there each used different phrasings and each posed distinctly different questions, the bodhisattva would still be able to take in and deal with all of those questions in but a single mind-moment, doing so without any trepidation or timidity, and doing so without the least bit of doubt or error. In such a circumstance, he would reflect in this way:

> Even if all beings came and, using verbal actions such as these, posed questions to me, I would still speak Dharma for them all uninterruptedly and endlessly, thereby enabling them all to feel joyous delight and dwell within the path of goodness, whereupon I would then additionally enable them to thoroughly understand everything spoken to them so that they could in turn teach all of these different kinds of dharmas for the sake of yet other beings, even as they remained free of any discriminations in regard to language. Even if they used an ineffable-ineffable number of different kinds of words and phrases in coming and posing challenging questions, I would take them all in in but a single mind-moment and reply to them all with but a single voice which would then enable them all without exception to become awakened.

[That this could occur] is due to his having received the all-knowledge bestowing anointing on the crown, is due to his having acquired a treasury of unimpeded capacities, due to his having acquired the perfectly full light of all dharmas, and due to his having completely perfected the wisdom associated with all-knowledge.

Sons of the Buddha, after this bodhisattva-mahāsattva has become established in the practice of good dharmas, he is able himself to become purified while also being able to use skillful means free of attachment in everywhere benefiting all beings, doing so even without perceiving the existence of any being who succeeds in gaining emancipation. And just as this is the case in the worlds of this great trichiliocosm, so too is this also this same way even in all the ineffably many worlds of the great trichiliocosm in all of which he manifests transformations of the golden form fully equipped with its wondrous voice which, without being impeded in any way with respect to any dharma, carries on the Buddha's works.

Sons of the Buddha, this bodhisattva-mahāsattva perfects ten kinds of bodies, namely:

The body not of the destinies that enters the boundless Dharma realm, this due to extinguishing all that is worldly;
The body that enters all the destinies of the boundless Dharma realm, this due to taking birth in all worlds;
The unborn body which dwells in the unproduced, this due to the dharma of uniform equality;
The undestroyed body in which all is extinguished, this due to inapprehensibility through words and speech;
The unreal body, this due to attainments accordant with reality;
The non-false body, this due to manifesting in accordance with whatever is fitting;
The unmoving body, this due to transcendence of dying here and being reborn there;
The undestroyed body, this due to the indestructibility of the Dharma realm's nature;
The body of a single character, this due to the severance of the path of all discourse in the three periods of time; and
The signless body, this due to being well able to contemplate the characteristic signs of dharmas.

Through his perfection of these ten kinds of bodies, the bodhisattva:

Serves as a shelter for all beings through nurturing the growth of all roots of goodness;
Serves as a savior of all beings through enabling them to acquire great peace and security;
Serves as a refuge for all beings through becoming a great place of reliance for them;
Serves as a guide for all beings through enabling them to acquire the unsurpassed emancipation;

Serves as the teacher for all beings through enabling them to penetrate into the genuine Dharma;

Serves as a lamp for all beings through enabling them to clearly see karmic retributions;

Serves as a light for all beings through enabling the illumination of the extremely profound and sublime Dharma;

Serves as a torch for everyone throughout all three periods of time through enabling them to see the light and awaken to the genuine Dharma;

Serves as illumination for everyone in the world through enabling them to enter the land of radiance; and

Serves as a source of brightness for all of the destinies through manifesting the sovereign masteries of the Tathāgata.

Sons of the Buddha, this is what is meant by the ninth of the bodhisattva-mahāsattva's practices, the practice of good dharmas. Once the bodhisattva has become established in this practice, he serves all beings as a clear and cool pool of Dharma through his ability to reach the very source of all dharmas of the Buddha.

Sons of the Buddha, what then is meant by the bodhisattva-mahāsattva's "genuine practice"? This bodhisattva perfects speech of the foremost degree of truthfulness. He is able to act in accordance with his speech and is able to speak in accordance with his actions.

This bodhisattva studies the true speech of all buddhas of the three periods of time, enters the lineage of all buddhas of the three periods of time, acquires roots of goodness identical to those of all buddhas of the three periods of time, acquires the non-dual speech of all buddhas of the three periods of time, and, by following along with the Tathāgata in training, acquires perfectly developed wisdom. This bodhisattva perfects:

The knowledge that knows with respect to beings what is and is not possible;

The knowledge that knows the karmic retributions as they occur in the past, future, and present;

The knowledge that knows the relative sharpness and dullness of all faculties;

The knowledge that knows all the different kinds of realms;

The knowledge that knows all the different kinds of understanding;

The knowledge that knows the end points of all paths;

The knowledge that knows with respect to all *dhyānas,* liberations, and samādhis their relative defilement or purity as well as when they have and have not arisen;

The knowledge that recalls at will beings' past-life existences as they have transpired in all worlds;

The knowledge of the heavenly eye; and

The knowledge of the complete cessation of the contaminants.

Even so, he never abandons the bodhisattva practices. And why is this? This is because he teaches all beings and enables them all to attain purification. This bodhisattva also generates such especially superior thoughts as this:

> If I failed to enable all beings to abide in the unsurpassed path of liberation and instead went ahead and realized *anuttara-samyak-saṃbodhi* before having done so, then that would contradict my original vows and that would be something I should not do. Therefore I must first enable all beings to attain the unsurpassed bodhi and enter the nirvāṇa without residue and only afterward realize buddhahood.
>
> And why? It is not the case that beings requested me to make this resolve. Rather, on my own, I became an uninvited friend for beings, wishing to first enable all beings to fully develop their roots of goodness and realize all-knowledge. It is due to not being attached to anything in the world that I become one of the most supreme sort. It is due to dwelling on the ground of the unexcelled trainer that I become of the most superior sort. It is through comprehending the boundlessness of beings that I become one who leaves behind the obscurations to vision. It is through fulfillment of original vows that I become one who has done what is to be done. It is as a function of the bodhisattva's merit-based adornments that I become skillful in manifesting transformations. And it is due to having been drawn forth and sustained by all buddhas of the three periods of time that I become a good and reliable refuge for others.

Because this bodhisattva-mahāsattva does not abandon his original vows, he is able to enter the adornment with unexcelled wisdom, benefit beings, enable them all to become completely satisfied, accord with his original vows, and see to their reaching the ultimate degree of fulfillment. His achieves sovereign mastery of wisdom in all dharmas and enables all beings everywhere to attain purity. In each succeeding mind-moment, he roams everywhere throughout the worlds of the ten directions. In each succeeding mind-moment, he goes and pays his respects in an ineffable-ineffable number of buddha lands, and in each succeeding mind-moment, he sees an ineffable-ineffable number of buddhas and the pure lands adorned by buddhas. He manifests the Tathāgata's masterful spiritual powers everywhere throughout the Dharma realm and the realm of empty space. This bodhisattva manifests countless bodies which everywhere enter the worlds and have nothing on which they rely. Within his own body, he reveals all lands, all beings, all dharmas, and all buddhas.

This bodhisattva knows beings' various kinds of thoughts, various kinds of desires, various kinds of understandings, various kinds of karmic retributions, and various kinds of roots of goodness. Then, adapting to what is fitting for them, he manifests bodies for them and thereby trains them.

He regards the bodhisattvas as like conjurations, all dharmas as like transformations, the appearance of buddhas in the world as like reflections, and all worlds as like a dream. He acquires an endless treasury of forms of meanings and forms of texts and, with sovereign mastery in right mindfulness, has decisive and complete understanding of all dharmas. His wisdom is of the most supreme sort which enters the true character of all the samādhis and dwells on the ground of the one nature and non-duality.

Because all beings are attached to dualities, the bodhisattva-mahāsattva who is established in the great compassion cultivates such dharmas of quiescence as these, acquires the ten powers of the Buddha, enters the Dharma realm of Indra's net, and perfects the unimpeded liberations of the Tathāgata and the roar of a heroically courageous great lion among men. He acquires the fearlessnesses, becomes able to turn the unimpeded wheel of the pure Dharma, acquires wisdom and the liberations, and completely knows the spheres of experience in all worlds. He puts an end to the whirlpool of *saṃsāra* and enters the great ocean of wisdom in which, for the sake of all beings, he protects and preserves the right Dharma of all buddhas of the three periods of time. He reaches the very source of the true character of the ocean of all dharmas of the Buddha.

After the bodhisattva has come to abide in this genuine practice, he enables the awakening, joyous delight, and purity of all the world's devas, humans, *māras,* brahma heaven gods, *śrāmaṇas,* brahmans, *gandharvas, asuras,* and other such beings who draw near to him. This is what is meant by the tenth of the bodhisattva-mahāsattva's practices, the genuine practice.

At that time, due to the Buddha's spiritual powers, worlds in each of the ten directions as numerous as the atoms in a buddha *kṣetra* all moved and shook in six ways, namely: movement, universal movement, equal-and-universal movement, rising, universal rising, equal-and-universal rising, upward thrusting, universal upward thrusting, equal-and-universal upward thrusting, shaking, universal shaking, equal-and-universal shaking, roaring, universal roaring, equal-and-universal roaring, striking, universal striking, and equal-and-universal striking.

It rained down marvelous heavenly flowers, celestial perfumes, powdered celestial incenses, heavenly flower garlands, celestial raiment, heavenly jewels, and heavenly adornments as celestial music resounded, attended by the emanation of celestial radiance and the chorusing of the sublime voices of the devas.

Just as in this world there were these spiritual transformations attending the speaking of the ten practices in the Suyāma Heaven Palace, so too was this also so in the worlds of the ten directions.

Moreover, because of the Buddha's spiritual powers, from beyond a number of worlds off in each of the ten directions as numerous as the atoms in ten myriads of buddha *kṣetras*, bodhisattvas as numerous as the atoms in ten myriads of buddha *kṣetras* all came there and, filling up the ten directions, addressed Forest of Meritorious Qualities Bodhisattva, saying:

> Son of the Buddha, it is good indeed, good indeed that you have been so well able to expound on the bodhisattva practices. We are all identically named Forest of Meritorious Qualities and we all came from countries known as Banner of Meritorious Qualities. The *tathāgatas* in those lands are all known as Universal Meritorious Qualities. These dharmas were also taught in the abodes of all of our own buddhas in which the assemblies, retinues, phrases, and meanings were all also precisely as set forth here, without any additions or subtractions.
>
> Son of the Buddha, it is by having received the assistance of the Buddha's spiritual powers that we have come and entered this assembly to serve as witnesses for you verifying that, throughout the worlds of the ten directions, the circumstances are just the same as they are here.

At that time, assisted by the spiritual power of the Buddha, Forest of Meritorious Qualities Bodhisattva surveyed the entire assembly throughout the ten directions of the Dharma realm and, wishing to ensure that the lineage of the buddhas would not be cut off, wishing to ensure that the lineage of the bodhisattvas would be pure, wishing to ensure that the lineage of the vows would continue on irreversibly, wishing to ensure that the lineage of the practices would continue on forever, wishing to ensure that the lineages of the three periods of time would all be equal, wishing to draw together all the buddha lineages of the three periods of time, wishing to reveal and expound upon all the roots of goodness which have been established, wishing to contemplate the faculties of all beings, wishing to understand the workings of the afflictions, habitual karmic propensities, and mental actions, and wishing to completely illuminate the bodhi of all buddhas, he then spoke these verses:

We pay single-minded reverence to the Honored Ones of Ten Powers,
those who are immaculate, pure, and possessed of unimpeded vision,
and whose spheres of action are deep, far-reaching, and peerless.
They abide in the path that is like empty space.

The most supreme among humans of the past
who had countless meritorious qualities, were free of attachments,
and whose courage was foremost and utterly without peer—
It was they who, having transcended the dusts, traveled this path.

In the present, throughout the lands of the ten directions,
they are well able to reveal and expound upon the supreme meaning.
Having abandoned all transgressions and become foremost in purity,
it is they who, depending on nothing, travel this path.

In the future, all those lions among men,
roaming everywhere throughout the Dharma realm,
having already brought forth the great compassion of all buddhas—
They who are the benefactors will travel this path.

All the peerless Honored Ones throughout the three periods of time,
those who independently extinguish the darkness of delusion
and then who abide in the equality of all dharmas—
It is those persons with the great powers who travel this path.

Those who everywhere see the countless and boundless realms,
including all realms of existence and all the destinies, and who
having seen them, their minds do not discriminate among them—
It is they who are unshakable who travel this path.

Those who completely understand everything in the Dharma realm,
who possess the most pure comprehension of the supreme meaning,
and who have forever destroyed hatred, arrogance, and delusion—
It is they who, possessed of the meritorious qualities, travel this path.

Those who skillfully distinguish among the various kinds of beings,
yet in all of them penetrate the true nature of the Dharma realm,
and who naturally awaken without having relied on others—
It is they who, being the same as empty space, travel this path.

Those who go forth to all lands throughout empty space
to discourse on Dharma, extensively making use of analogies,
and whose discourse is pure and unassailable by anyone—
It is those supreme *munis*[319] who travel this path.

Those who have completely fulfilled steadfast irreversibility,
who have perfected the venerable and most supreme Dharma,
and whose endless vow power reaches the far shore of perfection—
It is the path that is traveled by those who are so skillful in cultivation.

Those who are able to know and see all without exception
of all the vast, extremely profound, and sublime spheres of cognition
on all the countless and boundless grounds—
It is the path that is traveled by those lions of doctrinal discourse.

Those who completely comprehend all passages and meanings,
who utterly vanquish all proponents of deviant doctrines,
and who, being certain about the Dharma, are free of doubts—
It is those great *munis* who travel this path.

Those who leave all the disastrous faults of the world far behind,
who everywhere bestow peaceful security and happiness on beings,
and who are able to serve as peerless great Master Guides—
It is those of just such supreme qualities who travel this path.

Those who constantly bestow fearlessness on beings,
who thus enable them all to rejoice,
and who, pure in mind, abandon the turbidity of the defilements—
It is those who are unequaled in this who travel this path.

Those of pure mind karma who are ultimately trained in goodness,
who have left conceptual elaboration, are free of verbal transgressions,
and whose awesome light, perfectly full, is admired by the many—
It is those most supreme ones who travel this path.

Those who, entering the genuine meaning, have reached the far shore,
who dwell in bases of meritorious qualities with ever-quiescent minds,
and who buddhas bear in protective mindfulness, never forgetting—
It is those who extinguish all the existences who travel this path.

Those who have transcended self, who do not torment or inflict injury,
and who constantly proclaim right Dharma with a loud voice
that has no lands of the ten directions it does not pervade—
It is they who are indescribable even by analogy who travel this path.

Those who have already fulfilled the practice of *dāna pāramitā*,
who are adorned with marks and signs of the hundredfold merit,
and who, when beheld by beings, cause them all to be delighted—
It is those possessed of most supreme wisdom who travel this path.

Those who, on wisdom grounds that are extremely difficult to enter,
are able, with sublime wisdom, to become well established,
and whose minds have become the most ultimately unshakable—
It is those of such solid practice as this who travel this path.

Those able to enter all places throughout the Dharma realm,
who achieve the ultimate wherever they enter, and
whose mastery of spiritual powers have nothing they do not include—
It is those with such Dharma radiance who travel this path.

Those great *munis* who are the equal of the unequaled,
who diligently cultivate samādhis characterized by non-duality, and
whose minds always abide in absorption and delight in quiescence—
It is those with such universal vision who travel this path.

Those for whom all lands, both tiny and vast,
are interpenetrating even as they each retain their distinctions,
and who completely fathom such spheres of cognition as these—
It is those kings of the mountain of wisdom who travel this path.

Those whose minds, always radiantly pure, abandon all defilements,
who have no attachments anywhere in the three realms of existence,
and whose guarding of the many precepts has reached the far shore—
It is those with pure minds such as these who travel this path.

Those whose wisdom is indescribably boundless, and who,
everywhere throughout the Dharma realm and the realm of space,
are well able to cultivate, train, and dwell within it—
It is those possessed of such vajra wisdom who travel this path.

Those whose wisdom skillfully penetrates and entirely pervades
the spheres of cognition of all buddhas of the three periods of time
and who have never for a moment raised any thoughts of weariness—
It is those most supreme ones who travel this path.

Those well able to distinguish the dharmas of the ten powers,
who completely know the end points of all paths,
and who attain sovereign mastery in unimpeded physical action—
It is those with bodies possessed of such qualities who travel this path.

Those who in the countless and boundless realms of the ten directions
resolve with respect to all those beings within them:
"I will rescue and protect them all and never abandon them"—
It is those possessed of such fearlessness who travel this path.

Those who diligently cultivate all dharmas of the buddhas,
whose minds are always vigorous and neither indolent nor weary,
and who engage in the purification of all worlds—
It is those great dragon kings who travel this path.

Those who fully know the differences in beings' faculties as well as
the countless variations in each one's inclinations and understandings,
and who have clear comprehension of all the many different realms—
It is these with such universal penetration who travel this path.

Those who go to and take on innumerable births
in the countless *kṣetras* of the worlds of the ten directions,
and yet have never become weary for even a single mind-moment—
It is they who abide in joyous delight who travel this path.

Those who everywhere emanate a web of countless light rays
which illuminate all worlds with dazzling radiance
so those on whom their light shines penetrate all dharmas' nature—
It is those who possess such fine wisdom who travel this path.

Those who cause quaking throughout countless *koṭīs* of *nayutas*
of lands throughout the ten directions,
yet never cause the beings in them to be frightened by this—
This is the path traveled by they who benefit the world.

Those who well understand all dharmas of language,
who, in responding to challenging questions are ultimately skillful,
and whose sagacity and rhetorical wisdom have nothing not known—
This is the path traveled by those of such fearlessness.

Those who well understand both inverted and upright lands,
whose analytic reflections have reached the very ultimate,
and who enable everyone to abide on the ground of the infinite[320]—
This is the path traveled by those possessed of supreme wisdom.

Those who, for the sake of seeking the path to buddhahood,
cultivate all the countless *nayutas* of meritorious qualities
and who, in all of those matters, bring them to a state of perfection—
This is the path traveled by they who pursue such infinite practices.

Those who are great world-transcending masters of the doctrine
who with foremost eloquence roar the lion's roar
and who everywhere enable the many beings to reach the far shore—
This is the path traveled by they who are possessed of pure minds.

The foremost dharma of all buddhas' anointing the crown—
Those who have already acquired this dharma anointing their crowns
and whose minds constantly dwell within the gates of right Dharma—
It is they who are possessed of such vast minds who travel this path.

Those who, with regard to the countless different types of all beings,
completely understand the minds of all of them everywhere
while resolutely preserving the treasury of the Buddha's Dharma—
It is they who are as lofty as Mount Sumeru who travel this path.

Those who are able in each and every language
to manifest countless voices for all,
to enable those beings to understand, each according to their type—
These who possess such unimpeded vision travel this path.

Those whose wisdom skillfully enters all dharmas of text and speech,
who do not indulge in discriminations about them,
and who abide in genuine spheres of cognition—
This is the path traveled by these who perceive the nature.

Those dwelling securely in the extremely deep ocean of great Dharma,
who are well able to verify the truth of all dharmas,
and who understand the genuine gateway of dharmas' signlessness—
This is the path traveled by those who behold reality.

Those who go to visit every buddha land,
doing so to the very end of countless boundless kalpas,
and whose contemplative reflections never cease even briefly—
This is the path traveled by those who never indulge in indolence.

Those who, on the tip of but a single hair, clearly see
all the countless and innumerable *tathāgatas*
whose various kinds of names are in each case different—
This is the path traveled by those possessed of pure merit.

Those who, on the tip of but a single hair, see all buddhas,
countless and ineffably many,
and also see this everywhere throughout the Dharma realm—
It is those very sons of the Buddha who travel this path.

Those who in but a single mind-moment clearly see
all the countless, boundless, and innumerable kalpas,
knowing the unfixed character of their length or brevity—
This is the path traveled by those of such liberated practice.

Those able to cause those who see them to not have done so in vain,
enabling them all to plant causal affinities with the Buddha's Dharma,
even as they still have minds free of attachment to whatever they do—
This is the path traveled by all those supreme ones.

Those who throughout *nayutas* of kalpas always meet the buddhas,
who never become weary for even a single mind-moment,
and who have minds that become ever more joyful—
This is the path traveled by those whom one does not see in vain.

Those who, throughout countless boundless kalpas,
contemplate all realms of beings,
and yet never perceive the existence of even a single being—
This is the path traveled by such steadfast eminences.

Those who cultivate a treasury of boundless merit and wisdom
and everywhere serve as a clear and cool pool of meritorious qualities
as they benefit all the many types of beings—
It is those who are foremost among all people who travel this path.

As for all the Dharma realms' countlessly many types of beings
existing everywhere throughout the realm of empty space,
they fully understand they exist on the basis of verbal designations.
This is the path traveled by those who roar the lion's roar.

Those who are able within every samādhi
to everywhere enter all the innumerable samādhis,
reaching in them all the Dharma gateways' deeply abstruse places—
It is these moons of the doctrine who travel this path.

Those who diligently cultivate the power of patience to perfection,
who are able to acquire patience in the supreme dharma of quiescence,
and whose minds abide in equanimity without ever wavering—
This is the path traveled by those possessed of boundless wisdom.

Those who sit in one world in a single sitting place
with their body unmoving and constantly quiescent,
and yet who in all of them everywhere manifest bodies—
It is those with boundlessly many bodies who travel this path.

Those who cause countless boundless lands
to all enter together into a single atom
in which they are all enveloped without any mutual interference—
It is those engaging in such boundless reflections who travel this path.

Those who completely understand what is and is not possible,
who are everywhere able to enter the stations of the powers,
and who perfect the Tathāgata's most superior powers—
This is the path traveled by those foremost in the powers.

Those who constantly use wisdom to completely know
the countless and boundless karmic retributions
throughout the past, the future, and the present—
This is the path traveled by those of such penetrating understanding.

Those who entirely know what is and is not timely in the world
and then train all beings in accordance with what is appropriate,
in all cases adapting to what is fitting for them, never erring in this—
This is the path traveled by those with such skillful comprehension.

Those skillfully guarding physical, verbal, and mental karmic actions,
constantly enabling them to rely on the Dharma as they cultivate,
abandoning all grasping attachment and subduing the many *māras*—
This is the path traveled by those possessed of such wise minds.

Those who acquire skillful means in all dharmas,
who are able to enter true suchness's station of uniform equality,
and who eloquently and endlessly propagate the teachings—
This is the path traveled by those cultivating the Buddha's practices.

Those who have already perfectly fulfilled the *dhāraṇī* gateways,
who are well able to calmly abide in the treasury of the unimpeded,
and who have a penetrating understanding of all dharma realms—
This is the path traveled by those of such deep penetration.

Those with minds equal to and wisdom the same as
all buddhas of the three periods of time, such that
they are of a single nature, a single character, and are no different—
This is the path traveled by those of the unimpeded lineage.

Those who have already gotten rid of all of delusion's obscurations,
who have deeply entered the vast ocean of wisdom,
and who everywhere bestow the purified eyes on beings—
This is the path traveled by those who have the eyes.[321]

Those who have already fulfilled the impartial superknowledges
and non-dual practice of all the Master Guides
and who have gained the Tathāgata's powers of sovereign mastery—
This is the path traveled by those skilled in cultivation.

Those who travel everywhere to all worlds,
who everywhere rain down the boundless rain of sublime Dharma,
and who enable all to gain decisive understanding of its meaning—
This is the path traveled by those who act as Dharma clouds.

Those able to deeply produce pure and forever irreversible faith
in the wisdom and liberations of the Buddha
and who use such faith to then produce the faculty of wisdom—
This is the path traveled by those who are skilled in the training.

Those able in but a single mind-moment
to completely know all beings without exception
and fully understand the inherent nature of those beings' minds—
This is the path traveled by those realizing the absence of any nature.

Those able to transform and go forth
to all the countless lands throughout the Dharma realm
with their bodies most sublime and utterly beyond compare—
This is the path traveled by those of such peerless practices.

In the boundlessly and innumerably many buddha *kṣetras*
in which all the countless buddhas dwell,
the bodhisattva manifests and appears directly before them all,
drawing near, making offerings, and bringing forth reverent esteem.

The bodhisattva is able, using but a single body,
to enter samādhi and then abide in quiescent meditative absorption
in which he enables his bodies to be seen in countless numbers,
every one of which comes forth from within his samādhi.

The bodhisattva's dwelling is of the most profoundly sublime sort
and his actions and deeds transcend all conceptual proliferation.
His mind is pure and forever pleased and blissful,
and he is able to cause all beings to be filled with joyous delight.

All faculties and skillful means, each of which differ,
he is able with wisdom to clearly see,
yet he fully knows all faculties have nothing on which they are based.
This is the path traveled by those who train those difficult to train.

He is able to use expedient means and make skillful distinctions
and thus in all dharmas he attains sovereign mastery.
The worlds throughout the ten directions are each different.
He resides in them all, doing the Buddha's works.

His faculties are all sublime and so too are his actions.
He is able to extensively teach the Dharma for the sake of beings.
Who, having heard him do so, would not feel moved to rejoice?
This is the path traveled by those who are like empty space.

His wisdom eye is purified and equaled by no one
and thus it clearly sees all dharmas.
Wisdom such as this is skillful in making distinctions.
This is the path traveled by those who are peerless.

By all his cultivation he causes
all his endlessly vast merit to become ultimate
as he enables all beings to become completely pure.
This is the path traveled by those who are beyond compare.

He exhorts all to cultivate the dharmas that are aids to enlightenment,
enables all to succeed in dwelling on the ground of skillful means,
and liberates innumerably many beings,
even as he has never even briefly produced any perception of a being.

He contemplates the conditions of all with potential,
first guarding their minds, causing them to be free of contentiousness,
then everywhere showing beings the station of peace and security.
This is the path traveled by those possessed of skillful means.

He perfects the most superior sorts of foremost wisdom,
completely fulfills measureless and boundless wisdom,
and is fearless in the midst of the fourfold congregation.
This is the path traveled by those with knowledge of skillful means.

All worlds as well as all dharmas—
He is able to everywhere enter them all and attain sovereign mastery
while also entering into all congregations
where he liberates the many types of beings, countless in number.

In all lands throughout the ten directions,
he beats the great Dharma drum, awakens the many kinds of beings,
and becomes the most unexcelled of the benefactors of the Dharma.
This is the path traveled by those beyond perishing.

Even as his single body sits erect in the full lotus posture,
it fills up the countless *kṣetras* of the ten directions
and thus enables his body to not be confined.
This is the path traveled by those who access the Dharma body.

He is able from a single meaning or a single textual passage
to expound on countlessly and boundlessly many dharmas
the limits of which one could never discover.
This is the path traveled by those of boundless wisdom.

He is skillful in cultivating and training in the Buddha's liberations,
acquires the Buddha's unimpeded wisdom,
perfects the fearlessnesses, and becomes the Hero of the World.
This is the path traveled by those possessed of skillful means.

He completely knows the oceans of worlds of the ten directions,
also knows the oceans of all the buddha *kṣetras,*
and fully knows all the oceans of wisdom and oceans of Dharma.
All beings who behold him are moved to rejoice.

He sometimes appears as entering the womb, or as first taking birth,
or appears as gaining right enlightenment at the site of enlightenment.
In all ways such as these, he enables the world to see him.
This is the path traveled by those who are boundless.

In countless *koṭīs* of lands,
he manifests his bodies as entering *nirvāṇa,*
but in truth never forsakes his vows by taking refuge in quiescence.
This is the path traveled by the heroic guardian of the doctrine.

His solid, subtle, and esoteric single sublime body
is the same as the Buddha's and not any different.
As he adapts to beings, they each behold a different appearance.
This is the path traveled by those with the one true body.

The Dharma realm is the same, devoid of difference,
and fully possessed of the countless and boundless meanings.
He delights in beholding, mind unmoving, its character of oneness.
This is the path traveled by those with the wisdom of the three times.

His establishment and support of all beings and the Buddha's Dharma
are in all cases of the most ultimate sort
and all of his powers of sustenance are the same as the Buddha's.
Those who are their supreme sustainers travel this path.

His power of unimpeded physical transport is like that of the Buddha.
His heavenly eye is unimpeded and is the most thoroughly purified.
His ear faculty is unimpeded in the skillfulness of its hearing.
This is the path traveled by those with unimpeded minds.

He has completely fulfilled all the spiritual superknowledges,
all of which are perfected in accordance with his wisdom,
and his thorough knowing of everything is matched by no one.
This is the path traveled by those who are worthy and wise.

His mind abides in right meditative absorptions, unwavering,
his wisdom is boundlessly vast,
and he clearly comprehends all the spheres of cognition.
This is the path traveled by those who see everything.

He has reached the far shore of perfection in meritorious qualities,
is able to accord with the correct sequence in liberating beings,
and his resolve in this is ultimately insatiable.
This is the path traveled by those who are forever diligent.

As for all the dharmas of all buddhas of the three periods of time,
his knowledge and vision embraces all of these.
He is one who has been born from the lineage of the *tathāgatas*.
All those sons of the Buddha travel this path.

His use of words and phrases in adapting to beings is already perfect,
he skillfully vanquishes all perverse and contradictory doctrines,
and he is ever able to advance toward the bodhi of the Buddha.
This is the path traveled by those who possess boundless wisdom.

The places touched by a single ray of his light are boundless,
for it completely pervades all lands throughout the ten directions.
He everywhere enables the world to receive great illumination.
This is the path traveled by those who dispel the darkness.

As befits what they should see or to whom they should offer gifts,
he manifests a *tathāgata*'s pure body for them
and thus teaches hundreds of thousands of *koṭīs* of beings.
His adornment of buddha *kṣetras* is also like this.

For the sake of enabling beings to transcend the world,
he cultivates all the marvelous practices.
This practice is so boundlessly vast,
how could there be anyone able to know its extent?

Even if one were to issue such an ineffable number of division bodies
that they equaled all the empty space throughout the Dharma realm
and they all joined in proclaiming praises of his meritorious qualities,
no one could finish even after a hundred thousand myriads of kalpas.

The bodhisattva's meritorious qualities are so boundless
and all of his cultivation is so completely fulfilled
that, even if countlessly and boundlessly many buddhas
tried for countless kalpas to describe it, they still could never finish.

How much the less might any of the world's devas or humans,
any of the *śrāvaka* disciples, or any of the *pratyekabuddhas*
ever be able to reach the end of declaring their praises,
even if they did so for countless boundless kalpas.

The End of Chapter Twenty-One

CHAPTER 22

The Ten Inexhaustible Treasuries

At that time, Forest of Meritorious Qualities Bodhisattva again addressed the bodhisattvas, saying:

> Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of treasuries of which all buddhas of the past, future, and present have spoken, will speak, and do now speak. What then are those ten? They are:
>
> The treasury of faith;
> The treasury of moral precepts;
> The treasury of a sense of shame;
> The treasury of a dread of blame;
> The treasury of learning;
> The treasury of giving;
> The treasury of wisdom;
> The treasury of recollection;
> The treasury of retention; and
> The treasury of eloquence.
>
> These are the ten. Sons of the Buddha, what is meant by the bodhisattva-mahāsattva's "treasury of faith"? This bodhisattva has the following kinds of faith:
>
> Faith that all dharmas are empty;
> Faith that all dharmas are signless;
> Faith that all dharmas are wishless;
> Faith that all dharmas are uncreated;
> Faith that all dharmas have no basis for discriminations;
> Faith that all dharmas are baseless;
> Faith that all dharmas are measureless;
> Faith that all dharmas are insuperable;
> Faith that all dharmas are difficult to transcend; and
> Faith that all dharmas are unproduced.
>
> If the bodhisattva is able to accord with all dharmas in these ways, then, having produced pure faith:
>
> Whenever he hears of the inconceivability of the Dharma of the Buddha, his mind is not intimidated;

Whenever he hears of the inconceivability of all buddhas, his mind is not intimidated;
Whenever he hears of the inconceivability of the realms of beings, his mind is not intimidated;
Whenever he hears of the inconceivability of the Dharma realm, his mind is not intimidated;
Whenever he hears of the inconceivability of the realm of empty space, his mind is not intimidated;
Whenever he hears of the inconceivability of the realm of nirvāṇa, his mind is not intimidated;
Whenever he hears of the inconceivability of past time, his mind is not intimidated;
Whenever he hears of the inconceivability of future time, his mind is not intimidated;
Whenever he hears of the inconceivability of the present time, his mind is not intimidated; and
Whenever he hears of the inconceivability of the entry into all kalpas, his mind is not intimidated.

And why is this? This bodhisattva all along maintains solid faith in the buddhas, knowing that the wisdom of the Buddha is boundless and endless, knowing that in every one of the countless worlds throughout the ten directions there are countless buddhas who have realized, now realize, and will realize *anuttara-samyaksaṃbodhi,* have already appeared in the world, now appear in the world, and will appear in the world, and have entered nirvāṇa, now enter nirvāṇa, and will enter nirvāṇa. So, too, he knows that the wisdom of the buddhas is neither increased nor decreased, is neither produced nor destroyed, is neither advancing nor receding, is neither near nor far, and is neither to be known nor relinquished.

This bodhisattva enters the wisdom of the Buddha and develops boundless and inexhaustible faith. Having acquired this faith, his resolve becomes irreversible. His mind does not become mixed up or disordered, cannot be harmed, is free of defiling attachment, always has a foundation, accords with the *āryas,* abides in the house of the *tathāgatas,* guards and preserves the lineage of all buddhas, increases the resolute faith of all bodhisattvas, accords with the roots of goodness of all *tathāgatas,* and produces the skillful means of all buddhas. This is what is meant by the bodhisattva-mahāsattva's treasury of faith. If the bodhisattva abides in this treasury of faith, he is then able to hear and retain all dharmas of the Buddha, teach them for beings, and enable them all to awaken.

Sons of the Buddha, what is meant by the bodhisattva-mahāsattva's "treasury of moral precepts"? This bodhisattva perfects:

The moral precept of universal benefit;
The moral precept of not taking on [wrong] prohibitions;
The moral precept of not dwelling;
The moral precept of having no regrets;
The moral precept of noncontentiousness;
The moral precept of nonharming;
The moral precept of nondefilement;
The moral precept of noncovetousness;
The moral precept of faultlessness; and
The moral precept of nontransgression.

What is meant by the moral precept of universal benefit? This bodhisattva's taking on and upholding pure precepts is originally done for the purpose of benefiting all beings.

What is meant by the moral precept of not taking on [wrong] prohibitions? This bodhisattva does not take on the practice of any of the prohibitions of non-Buddhist traditions. Rather, he is naturally vigorous in upholding only the same pure precepts as those observed by all buddhas, the *tathāgatas*, of the three periods of time.

What is meant by the moral precept of not dwelling? When this bodhisattva takes on and upholds the moral precepts, his mind does not dwell in the desire realm, does not dwell in the form realm, and does not dwell in the formless realm. Why? It is not for the purpose of seeking to be reborn there that he upholds the moral precepts.

What is meant by the moral precept of having no regrets? This bodhisattva always succeeds in dwelling peacefully with a mind free of regrets. And how is this so? This is because he does not commit grave karmic offenses, does not engage in flattery and deception, and does not break the pure moral precepts.

What is meant by the moral precept of noncontentiousness? This bodhisattva does not regard previously established regulations as wrong and does not establish additional ones. His mind always accords with the moral precepts leading toward nirvāṇa, completely fulfills their observance, and remains free of any violations. He does not use his upholding of moral precepts to torment other beings, thereby causing them to experience suffering. Rather, it is solely with the wish that everyone always be happy that he upholds the moral precepts.

What is meant by the moral precept of nonharming? This bodhisattva does not, because of the moral precepts, train in incantational skills and the formulation of medicinal potions with the intention of harming beings. Rather, it is solely for the sake of rescuing and protecting all beings that he upholds the moral precepts.

What is meant by the moral precept of nondefilement? This bodhisattva does not become attached to extreme views and does not observe impure precepts. Rather, he only contemplates conditioned arising as he upholds the moral precepts leading to emancipation.

What is meant by the moral precept of noncovetousness? This bodhisattva does not display any sort of extraordinary appearance to make a show of his own special qualities, but rather only upholds the moral precepts for the purpose of completely fulfilling the dharmas leading to emancipation.

What is meant by the moral precept of remaining free of faults? This bodhisattva does not arrogantly proclaim, "I observe the moral precepts" and, whenever he sees those who break the precepts, he refrains from slighting or deprecating them to make them feel ashamed. Rather, he makes himself become single-minded in upholding the moral precepts.

What is meant by the moral precept of nontransgression? This bodhisattva forever cuts off killing, stealing, sexual misconduct, false speech, divisive speech, abusive speech, meaningless speech, covetousness, ill will, and wrong views. He completely fulfills the observance of the ten kinds of good karmic deeds. When this bodhisattva upholds this moral precept of non-transgression, he reflects, "When any being violates the pure precepts, this always arises from inverted views. It is only the Buddha, the Bhagavat, who is able to know due to which causes and conditions beings adopt inverted views and then violate the pure precepts. I should realize the unsurpassed bodhi and then extensively explain the true Dharma for beings in order to enable them to abandon inverted views."

This is what is meant by the second of the bodhisattva-mahāsattva's treasuries, the treasury of moral precepts.

Sons of the Buddha, what is meant by the bodhisattva-mahāsattva's treasury of a sense of shame? This bodhisattva recalls all the past evil deeds he has committed and then arouses a sense of shame. That is to say, that bodhisattva thinks to himself as follows:

> Throughout the beginningless past on up to the present, I have mutually served with all other beings in the roles of father, mother, elder brother, younger brother, elder sister, younger

> sister, son, and daughter, during which time, due to being full of greed, hatred, delusion, arrogance, pride, flattery, deception, and all the other types of afflictions, we have harmed one another, have taken turns in attacking and robbing one another, and have raped, injured, and killed one another, having no sort of evil deed that we have not committed. All other beings have also acted in this way whereby, because of the afflictions, they have engaged in full measure in the many sorts of evil deeds.
>
> Therefore we have each failed to respect the other, have each failed to esteem the other, have each failed to obey the other, have each failed to defer to the other, have each failed to inspire and guide the other, have each failed to protect and cherish the other, have each killed the other, and have each been the enemy of the other.
>
> As I reflect upon my own and other beings' past, future, and present actions devoid of any sense of shame, I realize that, of all the buddhas of the three periods of time, there are none of them who do not know of and see this. If I now fail to cut off shameless actions such as these, then the buddhas of the three periods of time shall observe this in me. How then could I simply continue on in this way and fail to bring this to a halt? This would be utterly unthinkable.
>
> Therefore, I should focus my mind on cutting off such behavior, on realizing *anuttara-samyak-saṃbodhi,* and on extensively explaining the true Dharma for beings.

This is what is meant by the third of the bodhisattva-mahāsattva's treasuries, the treasury of a sense of shame.

Sons of the Buddha, what is meant by the bodhisattva-mahāsattva's treasury of a dread of blame? This bodhisattva feels a dread of blame for all the past instances in which, due to insatiable craving for the objects of the five desires, he increasingly engaged in greed, hatred, delusion, and the other afflictions. He then thinks, "I should now refrain from any further engagement in these endeavors." He also has this thought:

> Beings, devoid of wisdom, give rise to all the afflictions and fully engage in all the evil dharmas, failing to be mutually respectful, failing to esteem one another, and so forth, even to the point that they become increasingly more bitter enemies of each other and have none of the evils such as these that they do not abundantly commit. Then, having committed them, they feel delight in having done so and seek to be praised for such acts. Being blind without the eye of wisdom, they have had nothing they know or see.

> Having entered the womb in their mother's belly, they have taken birth, grown into a defiled body, and then finally arrive at the point where they have white hair and a wrinkled countenance. In contemplating this circumstance, those with wisdom observe that this is a matter involving impure dharmas arising solely because of sexual desire.
>
> This is something that all buddhas of the three periods of time all know and see. If I were to now continue practicing such endeavors, then that would be to cheat and deceive all buddhas of the three periods of time. Therefore, I should cultivate a dread of blame, swiftly attain *anuttara-samyak-saṃbodhi*, and then extensively explain the true Dharma for beings.

This is what is meant by the fourth of the bodhisattva-mahāsattva's treasuries, the treasury of a dread of blame.

Sons of the Buddha, what is meant by the bodhisattva-mahāsattva's treasury of learning? This bodhisattva knows:

> Because this circumstance exists, this other circumstance exists;
> Because this circumstance does not exist, this other circumstance does not exist;
> Because this circumstance arises, this other circumstance will arise;
> Because this circumstance ceases, this other circumstance ceases;
> This is a worldly dharma;
> This is a world-transcending dharma;
> This is a conditioned dharma;
> This is an unconditioned dharma;
> This is a morally determinate dharma; and
> This is a morally indeterminate dharma.

What is meant by, "Because this circumstance exists, this other circumstance exists"? It means that it is because ignorance exists that actions exist.

What is meant by, "Because this circumstance does not exist, this other circumstance does not exist"? It means that it is because consciousness does not exist that name-and-form do not exist.

What is meant by, "Because this circumstance arises, this other circumstance will arise"? It means that it is because of the arising of craving that suffering arises.

What is meant by, "Because this circumstance ceases, this other circumstance ceases"? It means that it is due to the cessation of becoming that birth ceases.

What are "worldly dharmas"? They are form, feeling, perception, karmic formative factors, and consciousness.

What are "world-transcending dharmas"? They are moral precepts, meditative concentration, wisdom, liberation, and the knowledge and vision of liberation.

What are "conditioned dharmas"? They are the desire realm, the form realm, the formless realm, and the realms of beings.

What are "unconditioned dharmas"? They are empty space, nirvāṇa, cessation accomplished through analysis of objective conditions,[322] cessation not accomplished through analysis of objective conditions,[323] conditioned arising, and the abiding nature of dharmas.[324]

What is meant by "morally determinate dharmas"? They are the four truths of the *āryas*, the four fruits of the *śramaṇa*, the four kinds of eloquence,[325] the four fearlessnesses, the four stations of mindfulness, the four right efforts, the four foundations of psychic power, the five roots, the five powers, the seven enlightenment factors, and the eightfold path of the *āryas*.[326]

What is meant by "morally indeterminate dharmas"? They are:

Whether the world is bounded, unbounded, both bounded and unbounded, or neither bounded nor unbounded;

Whether the world is eternal, non-eternal, both eternal and non-eternal, or neither eternal nor non-eternal;

Whether the Tathāgata exists after nirvāṇa, does not exist after nirvāṇa, both exists and does not exist after nirvāṇa, or neither exists nor does not exist after nirvāṇa;

Whether the self and beings exist, do not exist, both exist and do not exist, or neither exist nor do not exist;

How many *tathāgatas* entered *parinirvāṇa* in the past;

How many *śrāvaka* disciples and *pratyekabuddhas* entered *parinirvāṇa* [in the past];

How many *tathāgatas*, how many *śrāvaka* disciples and *pratyekabuddhas*, and how many beings there will be in the future;

How many *tathāgatas*, how many *śrāvaka* disciples and *pratyekabuddhas*, and how many beings now abide in the present;

Who the first *tathāgata* was to ever come forth into the world;

Which *śrāvaka* disciples and *pratyekabuddhas* were the very first to come forth into the world;

Which beings were the very first to come forth into existence;

Which of the *tathāgatas* will be the very last to come forth into the world;

Which of the *śrāvaka* disciples and which of the *pratyekabuddhas* will be the very last to come forth into the world;
Which beings will be the very last to come forth;
Which dharma was the very first;
Which dharma will be the very last;
Where the world came from and where it will go;
How many worlds are created and how many are destroyed;
Where do worlds come from and where do they go;
When was the very beginning of *saṃsāra*;
What will constitute the very end of *saṃsāra*.

This is what is meant by "morally indeterminate dharmas." The bodhisattva-mahāsattva thinks in this way: "Of all of the beings in the midst of *saṃsāra*, none of them has extensive learning. They are unable to completely know all these dharmas. I should resolve to retain the treasury of abundant learning, attain *anuttara-samyak-saṃbodhi*, and explain the true Dharma for beings." This is what is meant by the fifth of the bodhisattva-mahāsattva's treasuries, the treasury of extensive learning.

Sons of the Buddha, what is meant by the bodhisattva-mahāsattva's treasury of giving? This bodhisattva practices ten kinds of giving, namely: shared giving, exhaustive giving, inward giving, outward giving, inward and outward giving, all-inclusive giving, past giving,[327] future giving, present giving, and ultimate giving.

Sons of the Buddha, what is meant by shared giving? This bodhisattva's natural disposition is inclined toward humanity, kindness, and the enjoyment of kindly giving. If he obtains delectably flavored foods, he does not take them exclusively for himself but rather sees it as essential to give to other beings and then only afterwards does he allow himself to eat. No matter what things he receives, he deals with them in this same way.

When he does go ahead and eat, he has this thought: "My body is full of eighty thousand sorts of microbes, all of which depend on me to remain alive. If my body is full and happy, then they too are full and happy. If my own body is suffering from hunger, then theirs are also suffering from hunger. Through my acceptance of all this drink and food, may it be that all beings are all able to become full." Then, when he goes ahead and eats it himself for the sake of feeding them, he does not feel greed for its flavors.

He then has this additional thought: "Throughout the long night of existence, I have been fondly attached to my own body and, wishing to enable it to become full, I have then accepted drink and food.

By my now taking this food and making a kindly gift of it to beings, may I forever cut off all craving and attachment for the body." This is what is meant by shared giving.

What is meant by the bodhisattva's exhaustive giving? Sons of the Buddha, supposing that this bodhisattva acquires all sorts of different fine-flavored drinks and food, incense, flowers, robes, and other such things to sustain his life, if he then goes ahead and uses them for himself, he thereby acquires happiness and lengthened life. If he stops himself from doing so and instead gives those things to other people, then he becomes poor, endures sufferings, and experiences premature death.

It could be that at some time some person comes along and says to him, "You should now give me everything you own." The bodhisattva might then think to himself: "From the beginningless past up to the present day, I have buried countless bodies due to hunger and starvation. It has never happened that I have given up so much as the point of a hair to benefit other beings so that I might then acquire the fine benefit from having done so. Now, as in the past, I am again bound to relinquish this life. Therefore, for the sake of benefiting beings, I should now relinquish everything without reservation, even if by doing so, it brings this life to an end." This is what is meant by exhaustive giving.

What is meant by the bodhisattva's inward giving? Sons of the Buddha, suppose that this bodhisattva had just come into the flourishing of his youth, was physically well-developed, was of fine appearance, and had a body adorned by scents, flowers, and robes. Suppose too he had just received the anointing of the crown consecration by which he ascended to the station of the wheel-turning king, was abundantly endowed with the seven treasures, and ruled over the four continents. Suppose then that some person then came along and addressed this king, saying:

> O Great King, you should realize that I have now encountered the deterioration of old age and have a body beset with grave disease. I am solitary, emaciated, faltering, and faced with the imminent arrival of death. Still, if I was simply able to obtain from the King's body his hands, feet, blood, flesh, head, eyes, bones, and marrow, then I would certainly have the hope of survival. I only wish, O Great King, that you would not think further on it with any regretful self cherishing, but rather would see your way to a kindly mindfulness of my plight and then bestow these gifts on me.

At that time, the bodhisattva would think in this way: "In due course, this body of mine will certainly die without having provided even a single benefit. It is only fitting then that I would swiftly renounce it to save a living being." Having reflected thus, he would then go ahead and provide these gifts to him, doing so with a mind free of regrets. This is what is meant by inward giving.

What is meant by the bodhisattva's outward giving? Sons of the Buddha, suppose that this bodhisattva was in the flourishing of his years, was possessed of a fine-looking physical appearance complete with the many signs, had fine flowers and the best robes as physical adornments, and had just received the anointing of the crown consecration to the royal station of a wheel-turning king who was well-endowed with the seven treasures and who ruled over the four continents. Suppose then that some man came along and addressed the king, saying, "I am now poverty-stricken and beset by many kinds of suffering. I only wish that the Humane and Kindly One might be especially moved to feel pity for me, relinquish the royal throne, and bestow it on me so that I might become the ruler who enjoys the sovereign's wealth and happiness."

At that time, the bodhisattva would think, "All honor and prosperity are definitely bound to diminish and come to an end. Once they have diminished and come to an end, I will be unable to bestow any further benefit on beings. It is only fitting then that I would now go along with what he seeks by completely fulfilling his wishes." Having thought in this way, he would then straightaway bestow that gift on him, feeling no regrets. This is what is meant by outward giving.

What is meant by the bodhisattva's inward and outward giving? Sons of the Buddha, suppose that this bodhisattva was, as described above, abiding on the wheel-turning king's throne, well-endowed with the seven treasures and ruling over the four continents, whereupon some person then came along and addressed him, saying, "The King has already dwelt for a long time in this position of the wheel-turning king. However, I have not yet had the opportunity to acquire it. I only wish that the Great King might relinquish it to me while also becoming my minister or servant."

At that time, the bodhisattva would have this thought: "My body, wealth, jewels, and royal position are all impermanent dharmas bound for ruination and destruction. Now, I am enjoying the flourishing of my strength in which my wealth includes this entire continent. When a supplicant appears, I should use what is not solidly enduring to seek the solidly enduring Dharma."

Having thought in this way, he would then immediately relinquish it, even going so far as to turn himself into a diligent servant without any thought of regret. This is what is meant by inward and outward giving.

What is meant by the bodhisattva's all-inclusive giving? Sons of the Buddha, suppose that this bodhisattva is again as described above, dwelling in the position of a wheel-turning king well-endowed with the seven treasures and ruling over the four continents, whereupon countless poverty-stricken people come before him and say, "The Great King's fame pervades the ten directions. It is out of admiration for him that we have now come here. We each now have requests and hope that he will let his kindness fall on all of us so that we may be fully satisfied."

Suppose then that, of all those poor people, some sought that great king's country, some sought his wives and sons, and some sought his hands, feet, blood, flesh, heart, lungs, head, eyes, marrow, and brain. At this time, the bodhisattva would think in this way: "Everything for which I feel kindness and affection is bound to separate and depart, and yet, when that occurs, there still will have been no benefit for beings. Now, wishing to forever renounce desire, I shall use all these things which are bound to depart and scatter to fulfill the wishes of these beings."

Having had this thought, he would then go ahead and give away all these things without any thoughts of regret and also without any feelings of disgust or disdain for those beings. This is what is meant by all-inclusive giving.

What is meant by the bodhisattva's past giving? When this bodhisattva hears of all the meritorious qualities of all buddhas and bodhisattvas of the past, having heard of them, he does not become attached to them, completely understands that they are non-existent, does not bring forth any discriminations about them, does not covet them, does not savor them, and does not seek to seize on them. He has nothing on which he relies, and sees dharmas as like a dream and as devoid of any enduring solidity. He does not conceive of the existence of any roots of goodness and also does not rely on them. Rather, he solely devotes himself to the teaching of beings caught in grasping and attachment so that they may become ripened in the Buddha's Dharma and so he expounds on it for their benefit.

He also contemplates in this way: "Even if one were to search for all dharmas of the past throughout the ten directions, one would still find that none of them can be apprehended." Having reflected in this way, he then finally relinquishes all dharmas of the past. This is what is meant by past giving.

What is meant by the bodhisattva's future giving? On hearing of all the cultivation undertaken by those who will become the buddhas of the future, this bodhisattva completely understands them to be non-existent, refrains from seizing on any of their signs, does not especially delight in taking rebirth in any of their buddha lands, does not savor them, and does not become attached to them, yet he does not become weary of them, either. He does not dedicate roots of goodness to them nor does he withdraw any roots of goodness from them, either. Rather he remains constant and diligent in his cultivation, never allowing it to diminish or cease. He wishes only, because of those realms, to attract beings, explain the truth for them, and thus enable them to become ripened in the Buddha's Dharma.

As for these dharmas, they neither do nor do not have any location. They are neither inward nor outward and neither near nor far. He also has this thought: "If these dharmas are nonexistent, then one cannot fail to relinquish them." This is what is meant by future giving.

What is meant by the bodhisattva's present giving? When this bodhisattva hears of the perfectly fulfilled merit of the devas in the Four Heavenly Kings Heaven, the Heaven of the Thirty-Three, the Yama Heaven, the Tuṣita Heaven, the Transformation of Bliss Heaven, the Free Appropriation of Others' Bliss Heaven, the Brahma Heavens, including the Brahma-kāyika Heaven, the Brahma-purohita Heaven, the Brahma-pāriṣadya Heaven, and the Great Brahma Heaven, the Radiance Heavens, including the Lesser Light Heaven, the Limitless Light Heaven, and the Light-and-Sound Heaven, the Purity Heavens, including the Lesser Purity Heaven, the Limitless Purity Heaven, and the Pervasive Purity Heaven, the Vastness Heavens, including the Lesser Vastness Heaven, the Limitless Vastness Heaven, and the Vast Fruition Heaven, and the Trouble-Free Heaven, the Heat-Free Heaven, the Fine Vision Heaven, the Fine Manifestation Heaven, and the Ultimate Form Heaven, and also [when he hears of the perfectly fulfilled merit] of the *śrāvaka* disciples and the *pratyekabuddhas*, having heard of all this, his mind does not become confused, does not become depressed, does not become especially focused on it, and does not become scattered because of it. Rather, he simply contemplates all actions as being as unreal as a dream and thus remains free of any sort of covetousness for it or attachment to it. In order to enable beings to abandon the wretched destinies, his mind remains free of any discriminations as he cultivates the bodhisattva path, perfects the dharmas of buddhahood, and expounds on them for the sake of those beings. This is what is meant by present giving.

What is meant by the bodhisattva's ultimate giving? Sons of the Buddha, suppose that this bodhisattva were confronted with the arrival to his abode of countless beings, some of whom had no eyes, some of whom had no ears, some of whom had no noses, or no tongues, or no hands, or no feet, all of whom then said to the bodhisattva, "We have only a scant amount of merit and thus have defective and deficient sense faculties. We only wish that the Worthy and Kind One will invoke a skillful expedient by which he relinquishes what he possesses and thus enables us to become completely endowed with them."

On hearing this, the bodhisattva would then give up these things to them. Even if, because of this, he had to go through *asaṃkhyeyas* of kalpas with incomplete sense faculties, his mind would still not have so much as a single thought of regret.

Rather, he would only contemplate this body as something which, from the moment of first entering the womb as an impure and minute form which developed its faculties in the belly, is subject to birth, aging, sickness, and death. He would also contemplate this body as unreal, as [the basis for] failing to have a sense of shame or dread of blame, as something that is not [regarded as] a possession by the worthies or *āryas*, as foul-smelling, defiled, and unclean, as held together by bones and joints pasted over with blood and flesh, as always leaking from the nine apertures, and as something a person might well view as disgusting and worthy of disdain. Having engaged in this contemplation, he would not have any thoughts of fondness for it or attachment to it.

He would then also have this thought: "This body is fragile, devoid of any enduring substantiality. How then could I now cherish any kind of affectionate attachment for it? I should rather give it up to others and thus fulfill their wishes. By this deed, I am providing guidance to beings to enable them to refrain from developing any affection for the body or mind so that they might all become able to develop the pure wisdom body." This is what is meant by ultimate giving. This is what is meant by the sixth of the bodhisattva-mahāsattva's treasuries, the treasury of giving.

Sons of the Buddha, what is meant by the bodhisattva-mahāsattva's treasury of wisdom? This bodhisattva knows form in accordance with reality, knows the accumulation of form in accordance with reality, knows the cessation of form in accordance with reality, and knows the path to the cessation of form in accordance with reality.

He knows feelings, perceptions, karmic formative factors, and consciousness in accordance with reality, knows the accumulation of feelings, perceptions, karmic formative factors, and consciousness in accordance with reality, knows the cessation of feelings, perceptions, karmic formative factors, and consciousness in accordance with reality, and knows the path to the cessation of feelings, perceptions, karmic formative factors, and consciousness in accordance with reality.

He knows ignorance in accordance with reality, knows the accumulation of ignorance in accordance with reality, knows the cessation of ignorance in accordance with reality, and knows the path to the cessation of ignorance in accordance with reality.

He knows craving in accordance with reality, knows the accumulation of craving in accordance with reality, knows the cessation of craving in accordance with reality, and knows the path to the cessation of craving in accordance with reality.

He knows *śrāvaka* disciples in accordance with reality, knows the dharmas of *śrāvaka* disciples in accordance with reality, knows the accumulation of *śrāvaka* disciples in accordance with reality, and knows the nirvāṇa of *śrāvaka* disciples in accordance with reality.

He knows *pratyekabuddhas* in accordance with reality, knows the dharmas of *pratyekabuddhas* in accordance with reality, knows the accumulation of *pratyekabuddhas* in accordance with reality, and knows the nirvāṇa of *pratyekabuddhas* in accordance with reality.

He knows bodhisattvas in accordance with reality, knows the dharmas of bodhisattvas in accordance with reality, knows the accumulation of bodhisattvas in accordance with reality, and knows the nirvāṇa of bodhisattvas in accordance with reality.

How does he know these matters? He knows that whatever is created from the causes and conditions associated with actions arising from karmic retributions is in all cases empty and false, devoid of any reality, non-self, and insubstantial. He knows there is not the slightest dharma that can either be apprehended or established. Wishing to enable beings to realize their true nature, he extensively explains these matters for them.

And what all does he explain for them? He explains the indestructibility of dharmas. Which dharmas are indestructible? Form is indestructible and feelings, perceptions, karmic formative factors, and consciousness are indestructible. Ignorance is indestructible.

The dharmas of *śrāvaka* disciples, the dharmas of *pratyekabuddhas*, and the dharmas of bodhisattvas are indestructible.

Why is this so? It is because all dharmas have no creation, no creative agent by which they are produced, have no verbal designations, have no place in which they abide, are not born, do not arise, are not given, are not taken, have no movement or transformation, and have no function.

The bodhisattva perfects just such a treasury of measureless wisdom as this. Using just a few expedients, he completely understands all dharmas, naturally achieves a clear and penetrating understanding, and attains the awakening that arises without dependence on others.

This inexhaustible treasury of wisdom has ten kinds of inexhaustibility due to which it is said to be inexhaustible. What are those ten? They are:

Because his extensive learning and skillful means are inexhaustible;
Because his drawing near to good spiritual guides is inexhaustible;
Because his skillful discernment of the meanings of statements is inexhaustible;
Because his entry into the deep Dharma realm is inexhaustible;
Because his adornment with a single flavor of wisdom is inexhaustible;
Because his accumulation of all forms of merit with tireless resolve is inexhaustible;
Because his entry into the *dhāraṇī* gateways is inexhaustible;
Because his ability to distinguish the languages and voices of all beings is inexhaustible;
Because his ability to cut off the doubts and delusions of all beings is inexhaustible; and
Because his manifestation of all buddhas' spiritual powers for all beings to teach them, train them, and enable them to ceaselessly cultivate is inexhaustible.

These are the ten. This is what is meant by the seventh of the bodhisattva-mahāsattva's treasuries, the treasury of wisdom. Those abiding in this treasury acquire inexhaustible wisdom with which they are everywhere able to awaken all beings.

Sons of the Buddha, what is meant by the bodhisattva-mahāsattva's treasury of recollection? This bodhisattva abandons delusion and accomplishes the perfect fulfillment of recollection by which he recalls one past life, two lives, and so forth on up to ten lives, a hundred lives, a thousand lives, a hundred thousand lives, and even countless hundreds of thousands of lives.

He remembers the kalpas of establishment, the kalpas of destruction, and both the kalpas of establishment and the kalpas of destruction, remembering not just a single set of kalpas of establishment, not just a single set of kalpas of destruction, and not just a single set of kalpas of establishment and kalpas of destruction, but rather he remembers a hundred kalpas, a thousand kalpas, a hundred thousand *koṭīs* of *nayutas* of kalpas, and so forth on up to his recalling an innumerable number, a measureless number, a boundless number, an incomparable number, a numberless number, an indescribable number, an inconceivable number, an immeasurable number, an ineffable number, and an ineffable-ineffable number of kalpas.

He recalls the name of a single buddha and so forth on up to his remembrance of an ineffable-ineffable number of buddhas' names. He recalls a single buddha's appearance in the world and his bestowing of predictions and so forth on up to his remembrance of an ineffable-ineffable number of buddhas' appearances in the world and their bestowing of predictions. He recalls a single buddha's appearance in the world and his speaking of sutras and so forth on up to his remembrance of an ineffable-ineffable number of buddhas' appearances in the world and their speaking sutras.

And just as he recalls this in relation to their speaking of sutras, so too does this hold true for his remembrance of their speaking of the *geyas*, the predictions, the *gāthas*, the *nidānas*, the *udānas*, the previous circumstances, the previous lifetimes, the expansive teachings, the unprecedented teachings, the analogies, and the doctrinal discourses.[328]

He remembers a single congregation and so forth on up to his remembrance of an ineffable-ineffable number of congregations. He remembers the expounding of a single dharma and so forth on up to his remembrance of an ineffable-ineffable number of dharmas. He remembers many different sorts of natures associated with a single faculty and so forth on up to his remembrance of countless different sorts of natures associated with an ineffable-ineffable number of faculties. He remembers countless different sorts of natures associated with a single faculty and so forth on up to his remembrance of countless different sorts of natures associated with an ineffable-ineffable number of faculties. He remembers all sorts of different natures associated with but one of the afflictions and so forth on up to his remembrance of all sorts of different natures associated with an ineffable-ineffable number of afflictions. He remembers all sorts of different natures associated with a single samādhi and so forth on up to his remembrance of all sorts of different natures associated with an ineffable-ineffable number of samādhis.

This recollection of his is of ten kinds. They are: quiescent recollection, pure recollection, non-turbid recollection, clearly penetrating recollection, recollection of separation from sense objects, recollection of separation from many different sorts of sense objects, recollection of separation from defilements, recollection of dazzling radiance, recollection of the desirable, and unimpeded recollection.

When this bodhisattva abides in this recollection, nothing in the world can disturb him and none of the heterodox sorts of doctrines are able to cause him to waver. All of his roots of goodness from past lives have become purified. He has no defiling attachment to any worldly dharma. He cannot be destroyed by any of the many sorts of *māras* or adherents of non-Buddhist paths. When changing bodies and taking on rebirths, he does not forget anything at all. Whether it be in the past, the present, or the future, he discourses on Dharma endlessly. In all worlds, in dwelling together with other beings, he is always free of faults. He is unimpeded in entering the assemblies at the sites of enlightenment of all buddhas. Wherever all buddhas dwell, he is able to draw near to them all. This is what is meant by the eighth of the bodhisattva-mahāsattva's treasuries, the treasury of recollection.

Sons of the Buddha, what is meant by the bodhisattva-mahāsattva's treasury of retention? This bodhisattva retains the sutras spoken by all buddhas, including the meanings and principles of their texts and sentences, doing so without ever forgetting them. He retains them for a single lifetime and so forth on up to his retaining them for an ineffable-ineffable number of lifetimes.

He retains the name of a single buddha and so forth on up to his retention of an ineffable-ineffable number of buddha names which he retains for a single kalpa and so forth on up to his retaining them for an ineffable-ineffable number of kalpas.

He is able to retain a single buddha's bestowal of predictions and so forth on up to his retention of an ineffable-ineffable number of buddhas' bestowals of predictions. He retains a single sutra and so forth on up to his retention of an ineffable-ineffable number of sutras. He retains the details of a single assembly and so forth on up to his retention of the details of an ineffable number of assemblies.

He retains the discourse on a single dharma and so forth on up to his retention of the discourses on an ineffable-ineffable number of dharmas. He retains the countless different sorts of natures associated with a single faculty and so forth on up to his retention of the countless different sorts of natures associated with an ineffable-ineffable number of faculties. He retains all sorts of different natures associated with a single affliction and so forth on up to his retention of many different sorts of natures associated with an ineffable-ineffable number of afflictions. He retains many different sorts of natures associated with a single samādhi and so forth on up to his retention of many different sorts of natures associated with an ineffable-ineffable number of samādhis.

Sons of the Buddha, this treasury of retention is boundless, difficult to fill up, difficult to reach the bottom of, difficult to draw near to, insurmountable, immeasurable, inexhaustible, and possessed of great awe-inspiring power. It is a buddha's sphere of cognition which only a buddha is able to completely comprehend. This is what is meant by the bodhisattva-mahāsattva's ninth treasury, the treasury of retention.

Sons of the Buddha, what is meant by the bodhisattva-mahāsattva's treasury of eloquence? This bodhisattva possesses deep wisdom, completely knows the true character of phenomena, and extensively expounds on all dharmas for beings, never contradicting the scriptures of the Buddha as he does so. He explains a single kind of dharma and so forth on up to his explanation of an ineffable-ineffable number of kinds of dharmas. He explains a single buddha's name and so forth on up to his explaining an ineffable-ineffable number of buddhas' names.

In this same way, he discourses on a single world, discourses on a single buddha's bestowal of predictions, discourses on a single sutra, discourses on a single congregation, expounds on a single dharma, discourses on countless different kinds of natures associated with a single faculty, discourses on countless different kinds of natures associated with a single affliction, discourses on countless different kinds of natures associated with a single samādhi, and so forth on up to his discoursing on countless different kinds of natures associated with an ineffable-ineffable number of samādhis.

He may discourse for a single day, may discourse for a half month, or discourse for a whole month, or may discourse for a hundred years, a thousand years, or discourse for a hundred thousand years, or for a single kalpa, a hundred kalpas, a thousand kalpas, or may discourse for a hundred thousand kalpas, or may discourse for a hundred thousand *koṭīs* of *nayutas* of kalpas, or may discourse for innumerably many or countlessly many kalpas and so forth on up to his discoursing on these matters for an ineffable-ineffable number of kalpas. In doing so, though he might exhaust these numbers of kalpas, it would be difficult for him to ever reach the end of the meanings and principles associated with but a single text or a single sentence.

And why is this? This is because this bodhisattva has completely perfected the ten inexhaustible treasuries. Having completely perfected these treasuries, he succeeds in having "the *dhāraṇī* gateway that subsumes all dharmas" manifest directly to him, a *dhāraṇī* that has a retinue of a hundred myriads of *asaṃkhyeyas* of *dhāraṇīs*. Having acquired this *dhāraṇī*, he draws upon the light of Dharma to extensively expound on the Dharma for beings. When he expounds on the Dharma, he fills up all worlds of the ten directions with the sublime voice issuing from the broad and long tongue. He adapts to the faculties and natures of beings and causes them all to feel completely satisfied so that their minds are pleased and so that they extinguish the defilement of all the afflictions that entangle them. He skillfully penetrates all the voices, spoken languages, and written languages with such eloquence that he enables all beings to carry forth the lineage of the Buddha without interruption and with continuously pure minds as he also uses the light of Dharma to expound on the Dharma endlessly and tirelessly. And why is this? It is because this bodhisattva has developed the boundless body that reaches to the very end of space and pervades the Dharma realm.

This is what is meant by the tenth of the bodhisattva-mahāsattva's treasuries, the treasury of eloquence. This treasury is inexhaustible, undivided, non-intermittent, never cut short, unchanging, unobstructed, irreversible, extremely profound and bottomlessly deep, difficult to enter, and such that it enters all the gateways of the Dharma of all buddhas.

Sons of the Buddha, these ten kinds of inexhaustible treasuries have ten kinds of inexhaustible dharmas due to which they enable all bodhisattvas to accomplish the ultimate realization of unsurpassed bodhi. What are those ten? They are:

Because they benefit all beings;
Because they skillfully dedicate their original vows;
Because they persist without interruption throughout all kalpas;
Because, having awakened to everything throughout the realm of empty space, their minds are unbounded;
Because they dedicate merit in the realm of the conditioned and yet do not become attached;
Because they subsume endless dharmas within a single mind-moment of their sphere of cognition;

Because the resolve of their great vows remains unchanging;
Because they skillfully accumulate all *dhāraṇīs;*
Because they are regarded with protective mindfulness by all buddhas; and
Because they realize all dharmas are like mere conjurations.

These are the ten kinds of inexhaustible dharmas by which they are able to cause everything done in the world to become an ultimate and inexhaustible great treasury.

The End of Chapter Twenty-Two

Chapter 23

The Ascent to the Tuṣita Heaven Palace

At that time, due to the Buddha's spiritual powers, in all those worlds throughout the ten directions, among their four continents, on the continent of Jambudvīpa, everyone saw the Tathāgata seated beneath the tree where there were bodhisattvas who, assisted by the Buddha's spiritual powers, expounded on the Dharma. There was no one there who did not believe himself to be constantly in the direct presence of the Buddha.

At that time, again due to his spiritual powers, without leaving the bodhi tree, the summit of Mount Sumeru or the Suyāma Heaven palace, the Bhagavat then went to the Tuṣita Heaven's Palace of Marvelous Jewel Adornments.

Then, seeing the Buddha coming from afar, the king of the Tuṣita Heaven immediately prepared a *maṇi* jewel dais lion throne within the palace. That lion throne was composed of marvelous celestial jewels acquired as a result of past cultivation of roots of goodness which appeared there through the spiritual powers of all *tathāgatas*. It was born from countless hundreds of thousands of *koṭīs* of *nayutas* of *asaṃkhyeyas* of roots of goodness, was created by the pure dharmas of all *tathāgatas*, and was decorated with lustrous adornments appearing through the power of boundless merit and indestructible pure karmic rewards. Those who beheld it were insatiably delighted at the sight of it. This sort of world-transcending dharma was undefiled by the world. Of all the beings who came and gazed upon it, none could fathom all its wonders.

It had a hundred myriad *koṭīs* of tiers of steps surrounding it. It had a hundred myriad *koṭīs* of nets of gold, a hundred myriad *koṭīs* of floral curtains, a hundred myriad *koṭīs* of jeweled curtains, a hundred myriad *koṭīs* of garland curtains, and a hundred myriad *koṭīs* of incense curtains which stretched over the top of it. Flower garlands draped down and fragrant scents everywhere permeated the air. A hundred myriad *koṭīs* of floral canopies, a hundred myriad *koṭīs* of garland canopies, and a hundred myriad *koṭīs* of jewel canopies were held up by the devas arrayed in rows on the four sides and a hundred myriad *koṭīs* of bejeweled robes were spread across the top of it.

There were a hundred myriad *koṭīs* of surrounding towers graced with elegant shining adornments. There were a hundred myriad *koṭīs* of *maṇi* pearl nets and a hundred myriad *koṭīs* of jeweled nets that covered it from above. There were a hundred myriad *koṭīs* of jewel necklace nets draped down on all four sides, a hundred myriad *koṭīs* of adornment nets, a hundred myriad *koṭīs* of canopy nets, a hundred myriad *koṭīs* of robe nets, and a hundred myriad *koṭīs* of jeweled curtain nets that stretched over it from above. There were a hundred myriad *koṭīs* of jeweled lotus nets blossoming with gloriously radiant brilliance and a hundred myriad *koṭīs* of bejeweled incense nets, the fragrance from which was exquisitely sublime and delightful to the minds of the multitude.

There were a hundred myriad *koṭīs* of bejeweled bell curtains emanating harmonious and refined sounds in response to the movements of their bells. There were a hundred myriad *koṭīs* of sandalwood and jewel curtains the fragrant scent from which everywhere permeated the air. There were a hundred myriad *koṭīs* of bejeweled flower curtains the flowers of which blossomed radiantly, a hundred myriad *koṭīs* of curtains of the many sorts of marvelously colored robes rarely found in the world, a hundred myriad *koṭīs* of bodhisattva [image] curtains, a hundred myriad *koṭīs* of curtains of real gold, a hundred myriad *koṭīs* of *vaiḍūrya* curtains, a hundred myriad *koṭīs* of curtains of many different kinds of jewels, all of which stretched over it from above, and a hundred myriad *koṭīs* of curtains of all kinds of jewels which were adorned with immense *maṇi* jewels.

There were a hundred myriad *koṭīs* of flowers made of marvelous jewels surrounded by lustrous adornments, a hundred myriad *koṭīs* of *bimba* curtains[329] with extraordinarily marvelous interspersed adornments, a hundred myriad *koṭīs* of jewel garlands, a hundred myriad *koṭīs* of incense garlands which draped down on all four sides, a hundred myriad *koṭīs* of solid incense the fragrance from which everywhere permeated the air, a hundred myriad *koṭīs* of necklaces of celestial adornments, a hundred myriad *koṭīs* of bejeweled flower necklaces, a hundred myriad *koṭīs* of necklaces made of jewels from the finest treasuries, a hundred myriad *koṭīs* of *maṇī* jewel necklaces, and a hundred myriad *koṭīs* of necklaces made from the ocean's *maṇī* jewels, all of which served as adornments for the body of the throne.

There were a hundred myriad *koṭīs* of marvelous jeweled silks formed into hanging belt decorations, a hundred myriad *koṭīs* of Indra vajra jewels, a hundred myriad *koṭīs* of magical[330] *maṇi* jewels, and a hundred myriad *koṭīs* of marvelously colored treasuries of real gold as interspersed adornments. There were a hundred myriad *koṭīs* of *vairocana maṇi* jewels and a hundred myriad *koṭīs* of Indra *maṇi* jewels shining with dazzling radiance.

There were a hundred myriad *koṭīs* of celestial solid *maṇi* jewels forming windows, a hundred myriad *koṭīs* of pure merit *maṇi* jewels displaying marvelous colors, a hundred myriad *koṭīs* of pure jewels from marvelous treasuries forming gateways, a hundred myriad *koṭīs* of the world's finest half-moon jewels, a hundred myriad *koṭīs* of stainless treasury *maṇi* jewels, and a hundred myriad *koṭīs* of lion-face *maṇi jewels* forming interspersed adornments.

A hundred myriad *koṭīs* of wish-fulfilling mind-king *maṇi* jewels, a hundred myriad *koṭīs* of Jambū River *maṇi* jewels, a hundred myriad *koṭīs* of pure core *maṇi* jewels, and a hundred myriad *koṭīs* of imperial banner *maṇi* jewels all emanated light which shone over it from above. A hundred myriad *koṭīs* of white silver core *maṇi* jewels and a hundred myriad *koṭīs* of *sumeru* banner *maṇi* jewels adorned its lotus dais.

A hundred myriad *koṭīs* of real pearl necklaces, a hundred myriad *koṭīs* of *vaiḍūrya* necklaces, a hundred myriad *koṭīs* of red jewel necklaces, a hundred myriad *koṭīs* of *maṇi* jewel necklaces, a hundred myriad *koṭīs* of jewel-light necklaces, a hundred myriad *koṭīs* of necklaces made from *maṇi* jewels containing many different kinds of cores, a hundred myriad *koṭīs* of real red pearl necklaces extremely pleasing to the observer, a hundred myriad *koṭīs* of necklaces made from *maṇi* jewels with cores of boundlessly many different forms and appearances, a hundred myriad *koṭīs* of necklaces made from ultimately and peerlessly pure *maṇi* jewels, and a hundred myriad *koṭīs* of supremely radiant *maṇi* jewel necklaces were draped down all around as adornments. There were a hundred myriad *koṭīs* of *maṇi* jewel bodied adornments of extraordinary wondrousness.

There were a hundred myriad *koṭīs* of marvelously colored Indra jewels, a hundred myriad *koṭīs* of black sandalwood incense, a hundred myriad *koṭīs* of incense from inconceivable realms, a hundred myriad *koṭīs* of marvelous incense from throughout the ten directions, a hundred myriad *koṭīs* of the most supreme sorts of incense, and a hundred myriad *koṭīs* of extremely delightful incense all releasing their fragrant scents everywhere throughout the ten directions.

A hundred myriad *koṭīs* of *vimbara* incense[331] spread everywhere throughout the ten directions, a hundred myriad *koṭīs* of pure light incense everywhere perfumed beings with their scents, and a hundred myriad *koṭīs* of incense of a boundless range of colors spread everywhere throughout all buddha lands, never to fade away. A hundred myriad *koṭīs* of perfume incense, a hundred myriad *koṭīs* of permeating incense, and a hundred myriad *koṭīs* of burning incense sent their fragrant vapors everywhere about, perfuming everything.

There were a hundred myriad *koṭīs* of lotus-pod agarwood incense emanating loud sounds, a hundred myriad *koṭīs* of miraculous[332] fragrances able to transform the minds of the multitudes, a hundred myriad *koṭīs* of *aruṇa* incense with universally pervasive scents which had an exquisitely sweet aroma, and a hundred myriad *koṭīs* of incense able to provoke awakening that pervaded all places, enabling all who smelled them to have all their faculties brought to a state of quiescence. In addition, there were a hundred myriad *koṭīs* of incomparable sovereign fragrance incense which contributed their many different kinds of adornments to the atmosphere.

There were clouds raining down a hundred myriad *koṭīs* of heavenly flowers, clouds raining down a hundred myriad *koṭīs* of heavenly fragrances, clouds raining down a hundred myriad *koṭīs* of heavenly powdered incense, clouds raining down a hundred myriad *koṭīs* of heavenly *kusuma* flowers, clouds raining down a hundred myriad *koṭīs* of heavenly *padma* flowers, clouds raining down a hundred myriad *koṭīs* of heavenly *utpala* flowers, clouds raining down a hundred myriad *koṭīs* of heavenly *kumuda* flowers, clouds raining down a hundred myriad *koṭīs* of heavenly *puṇḍarīka* flowers, clouds raining down a hundred myriad *koṭīs* of heavenly *mandārava* flowers, clouds raining down a hundred myriad *koṭīs* of every type of heavenly flower, clouds raining down a hundred myriad *koṭīs* of heavenly raiment, clouds raining down a hundred myriad *koṭīs* of *maṇi* jewels, clouds raining down a hundred myriad *koṭīs* of heavenly canopies, clouds raining down a hundred myriad *koṭīs* of heavenly pennants, clouds raining down a hundred myriad *koṭīs* of heavenly crowns, clouds raining down a hundred myriad *koṭīs* of heavenly adornments, clouds raining down a hundred myriad *koṭīs* of heavenly jewel garlands, clouds raining down a hundred myriad *koṭīs* of heavenly jewel necklaces, clouds raining down a hundred myriad *koṭīs* of heavenly sandalwood incense clouds, and clouds raining down a hundred myriad *koṭīs* of heavenly agarwood incense.

A hundred myriad *koṭīs* of jeweled banners were erected, a hundred myriad *koṭīs* of jeweled pennants were suspended, a hundred myriad *koṭīs* of jeweled silken belt streamers were hung, a hundred myriad *koṭīs* of incense burners were lit, a hundred myriad *koṭīs* of jeweled garlands were spread about, a hundred myriad *koṭīs* of jeweled fans were held, a hundred myriad *koṭīs* of jeweled whisks were raised, a hundred myriad *koṭīs* of jeweled bell nets were suspended, emanating marvelous sounds with the movement of a gentle breeze, a hundred myriad *koṭīs* of jeweled balustrades completely encircled the area, a hundred myriad *koṭīs* of jeweled *tāla* trees were arranged in sequential rows, a hundred myriad *koṭīs* of marvelously bejeweled windows were embellished with beautiful adornments, and a hundred myriad *koṭīs* of jeweled trees encircled the area, draping down their shade.

A hundred myriad *koṭīs* of connected jeweled towers stretched along in a display of magnificent continuous adornment. There were a hundred myriad *koṭīs* of jeweled gateways draped with necklaces. A hundred myriad *koṭīs* of gold bells rang forth wondrous sounds. A hundred myriad *koṭīs* of jewel necklaces marked with the emblem of auspiciousness draped down in pristine adornment. There were a hundred myriad *koṭīs* of jeweled *svastikas* able to dispel the many kinds of evil.

There were a hundred myriad *koṭīs* of gold-filled treasuries woven of gold thread, a hundred myriad *koṭīs* of jeweled canopies strung along in rows on poles made of jewels. There were a hundred myriad *koṭīs* of nets decorated with all kinds of jewels which were interspersed there as adornments.

There were a hundred myriad *koṭīs* of radiant jewels emanating all different kinds of light, a hundred myriad *koṭīs* of light rays emitting dazzling illumination everywhere, a hundred myriad *koṭīs* of solar-core spheres and a hundred myriad *koṭīs* of lunar-core spheres, both of which were composed of jewels of countless colors.

There were a hundred myriad *koṭīs* of fragrant flames producing reflected and interpenetrating light and a hundred myriad *koṭīs* of lotus flower seedpods blooming with fresh and luxuriant flowers. A hundred myriad *koṭīs* of jeweled nets, a hundred myriad *koṭīs* of flower nets, and a hundred myriad *koṭīs* of incense nets stretched over and covered the area from above.

There were a hundred myriad *koṭīs* of bejeweled celestial robes, a hundred myriad *koṭīs* of blue celestial robes, a hundred myriad *koṭīs* of yellow celestial robes, a hundred myriad *koṭīs* of red celestial robes, a hundred myriad *koṭīs* of exotically and marvelously colored celestial robes, a hundred myriad *koṭīs* of celestial robes adorned with all kinds of exotic and marvelous jewels, a hundred myriad *koṭīs* of perfumed robes, a hundred myriad *koṭīs* of robes made from all different kinds of jewels, and a hundred myriad *koṭīs* of fresh white robes, all of which were skillfully spread about in ways that delighted whoever saw them.

There were a hundred myriad *koṭīs* of heavenly bell banners and a hundred myriad *koṭīs* of gold net banners emanating subtle and marvelous sounds, a hundred myriad *koṭīs* of heavenly silk embroidery banners replete with the many different colors, a hundred myriad *koṭīs* of perfumed banners draping perfumed nets, a hundred myriad *koṭīs* of flower banners raining down all kinds of flowers, a hundred myriad *koṭīs* of heavenly raiment banners hung with wondrous robes, a hundred myriad *koṭīs* of heavenly *maṇi* jewel banners adorned with many kinds of jewels, a hundred myriad *koṭīs* of heavenly adornment banners interspersed with many decorative elements, and a hundred myriad *koṭīs* of heavenly garland banners with all kinds of different flower garlands hanging down on all four sides.

There were a hundred myriad *koṭīs* of heavenly canopies and banners with jeweled bells ringing harmoniously in ways causing all listeners to feel delighted, a hundred myriad *koṭīs* of heavenly conches sending forth marvelous sounds, a hundred myriad *koṭīs* of heavenly drums resounding loudly, a hundred myriad *koṭīs* of heavenly harps making subtle and wondrous sounds, a hundred myriad *koṭīs* of heavenly *mardalas*[333] making loud and marvelous sounds, a hundred myriad *koṭīs* of various kinds of heavenly music which all played simultaneously, a hundred myriad *koṭīs* of spontaneous heavenly music creating wondrous sounds everywhere pervading all the buddha *kṣetras*, a hundred myriad *koṭīs* of transformationally produced heavenly music, the sounds from which were like echoes resounding everywhere, a hundred myriad *koṭīs* of heavenly drums emanating marvelous sounds when struck, a hundred myriad *koṭīs* of kinds of heavenly music which accorded with the mind in their spontaneous emanation of harmonies of sound and rhythm, and a hundred myriad *koṭīs* of various forms of heavenly music which extinguished all afflictions.

There were a hundred myriad *koṭīs* of mind-pleasing sounds praising offerings, a hundred myriad *koṭīs* of far-reaching sounds praising service, a hundred myriad *koṭīs* of extremely deep sounds praising cultivation, a hundred myriad *koṭīs* of manifold marvelous sounds praising the fruits of the Buddha's deeds, a hundred myriad *koṭīs* of subtle sounds praising principles accordant with reality, a hundred myriad *koṭīs* of unimpeded genuine sounds praising the Buddha's original practices, a hundred myriad *koṭīs* of pure sounds praising past offerings to all buddhas, a hundred myriad *koṭīs* of the sounds of Dharma gateways praising all buddhas' supreme fearlessness, a hundred myriad *koṭīs* of limitless sounds praising the endless meritorious qualities of the bodhisattvas, a hundred myriad *koṭīs* of sounds of the bodhisattva grounds praising instruction in the practices related to the bodhisattva grounds, and a hundred myriad *koṭīs* of uninterrupted sounds praising the endlessness of the Buddha's meritorious qualities.

There were a hundred myriad *koṭīs* of adaptive sounds which praised and commended the practices leading to seeing the buddhas, a hundred myriad *koṭīs* of sounds speaking of extremely profound dharmas and praising the principles related to the unimpeded knowledge of all dharmas, a hundred myriad *koṭīs* of far-reaching sounds which filled up all the buddha *kṣetras,* a hundred myriad *koṭīs* of sounds of unimpeded purity which adapted to beings' mental dispositions and caused them all to feel delighted, a hundred myriad *koṭīs* of sounds speaking of not dwelling within the three realms of existence which enabled the listeners to deeply penetrate the nature of dharmas, a hundred myriad *koṭīs* of joyous sounds which enabled the minds of the listeners to become unimpeded in developing deep faith and reverence, a hundred myriad *koṭīs* of sounds speaking of the Buddha's sphere of cognition which, no matter which sounds they uttered, they were all able to reveal the meanings of all dharmas, a hundred myriad *koṭīs* of *dhāraṇī* sounds which skillfully proclaimed with decisive understanding the distinctions in all sentences of Dharma contained in the Tathāgata's treasuries of secret teachings, and a hundred myriad *koṭīs* of sounds of all dharmas that were gentle, pleasant, and in harmony with the sounds of the many kinds of music.

There were a hundred myriad *koṭīs* of bodhisattvas at the station of first arousing their resolve who, on seeing this throne, doubly increased their resolve to attain all-knowledge, a hundred myriad *koṭīs* of bodhisattvas cultivating the grounds whose minds became purified and joyous, a hundred myriad *koṭīs* of bodhisattvas cultivating the practices whose awakened understanding became purified, a hundred myriad *koṭīs* of bodhisattvas at the station of noble birth who thereby dwelt in supreme aspiration, a hundred myriad *koṭīs* of bodhisattvas with perfectly fulfilled skillful means who initiated the Great Vehicle practices, a hundred myriad *koṭīs* of bodhisattvas at the station of right resolve who then diligently cultivated the path of all bodhisattvas, a hundred myriad *koṭīs* of irreversible bodhisattvas who cultivated all the bodhisattva grounds, a hundred myriad *koṭīs* of bodhisattvas at the station of the chaste youth who acquired the light of all bodhisattvas' samādhis, a hundred myriad *koṭīs* of bodhisattvas at the station of the Dharma prince who penetrated the inconceivable spheres of cognition of all buddhas, and a hundred myriad *koṭīs* of bodhisattvas at the station of the anointing of the crown who became able to manifest the ten limitless powers of the Tathāgata.

There were a hundred myriad *koṭīs* of bodhisattvas who acquired sovereign mastery in the spiritual superknowledges, a hundred myriad *koṭīs* of bodhisattvas who developed pure understanding, a hundred myriad *koṭīs* of bodhisattvas whose minds became filled with delight, a hundred myriad *koṭīs* of bodhisattvas whose minds developed indestructibly deep faith, a hundred myriad *koṭīs* of bodhisattvas whose strength became vast, a hundred myriad *koṭīs* of bodhisattvas whose renown increased, a hundred myriad *koṭīs* of bodhisattvas who, when they expounded on the meaning of the Dharma, it enabled wisdom to become definite, a hundred myriad *koṭīs* of bodhisattvas whose right mindfulness became undistracted, a hundred myriad *koṭīs* of bodhisattvas who developed definite wisdom, and a hundred myriad *koṭīs* of bodhisattvas who acquired the power of retaining what is heard with which they retained all dharmas of the Buddha.

There were a hundred myriad *koṭīs* of bodhisattvas who produced measurelessly vast enlightened understanding, a hundred myriad *koṭīs* of bodhisattvas who became established in the faculty of faith, a hundred myriad *koṭīs* of bodhisattvas who, having achieved the *dāna pāramitā, w*ere able to give everything, a hundred myriad *koṭīs* of bodhisattvas who, having achieved the *śīla pāramitā,* completely observed the many moral precepts, a hundred myriad *koṭīs* of bodhisattvas who, having achieved the patience *pāramitā, their* minds made no erroneous movements and they were able to patiently acquiesce in all dharmas of the Buddha, a hundred myriad *koṭīs* of bodhisattvas who, having achieved the vigor *pāramitā,* were able to practice the measureless vigor leading to emancipation, a hundred myriad *koṭīs* of bodhisattvas who, having achieved the *dhyāna pāramitā,* attained the complete fulfillment of the measureless light of the *dhyāna* absorptions, and a hundred myriad *koṭīs* of bodhisattvas who, having achieved the *prajñā pāramitā, their wisdom* light was able to produce pervasively brilliant illumination, a hundred myriad *koṭīs* of bodhisattvas who had perfected the great vows, all of which were purified, and a hundred myriad *koṭīs* of bodhisattvas who had acquired the wisdom lamp which brightly illuminates the Dharma gateways.

There were a hundred myriad *koṭīs* of bodhisattvas who had become illuminated by the Dharma light of all buddhas of the ten directions, a hundred myriad *koṭīs* of bodhisattvas who, everywhere throughout the ten directions, expounded on the dharmas for abandoning delusion, a hundred myriad *koṭīs* of bodhisattvas who everywhere entered the *kṣetras* of all buddhas, a hundred myriad *koṭīs* of bodhisattvas whose Dharma bodies reached the lands of all buddhas, a hundred myriad *koṭīs* of bodhisattvas who acquired the voice of the Buddha and were able to extensively awaken others, a hundred myriad *koṭīs* of bodhisattvas who acquired the skillful means for the development of all-knowledge, a hundred myriad *koṭīs* of bodhisattvas who perfected all gateways to the Dharma, a hundred myriad *koṭīs* of bodhisattvas who perfected the Dharma wisdom comparable to a jeweled banner which is able to everywhere reveal all dharmas of the Buddha, and a hundred myriad *koṭīs* of bodhisattvas who were able to reveal all spheres of action of the Tathāgata.

There were a hundred myriad *koṭīs* of heavenly kings who bowed in reverence, a hundred myriad *koṭīs* of dragon kings who attentively and insatiably contemplated this scene, a hundred myriad *koṭīs* of *yakṣa* kings who raised their pressed palms above the crowns of their heads, a hundred myriad *koṭīs* of *gandharva* kings who developed minds of pure faith, a hundred myriad *koṭīs* of *asura* kings who cut off their thoughts of arrogance, a hundred myriad *koṭīs* of *garuḍa* kings who held silken streamers in their mouths, a hundred myriad *koṭīs* of *kiṃnara* kings who danced for joy, a hundred myriad *koṭīs* of *mahoraga* kings who gazed up in joyful admiration, a hundred myriad *koṭīs* of world leaders who bowed down their heads in reverence, a hundred myriad *koṭīs* of Trāyastriṃśa Heaven deva kings who gazed up in admiration without blinking, a hundred myriad *koṭīs* of Suyāma Heaven deva kings who uttered joyous praises, a hundred myriad *koṭīs* of Tuṣita Heaven deva kings who prostrated their bodies in reverence, a hundred myriad *koṭīs* of Transformation-of-Bliss Heaven deva kings who bowed down their heads in reverence, a hundred myriad *koṭīs* of Paranirmita-vaśavartin Heaven deva kings who pressed their palms together in reverence, a hundred myriad *koṭīs* of Brahma Heaven deva kings who single-mindedly contemplated the scene, a hundred myriad *koṭīs* of Maheśvara Heaven deva kings who respectfully presented offerings, and a hundred myriad *koṭīs* of bodhisattvas who uttered praises.

There were a hundred myriad *koṭīs* of celestial nymphs who made offerings with focused minds, a hundred myriad *koṭīs* of devas of identical vows who danced for joy, a hundred myriad *koṭīs* of devas who formerly dwelt together uttered marvelous sounding praises, a hundred myriad *koṭīs* of Brahma-kāyika Heaven devas who prostrated their bodies in reverence, a hundred myriad *koṭīs* of Brahma-purohita Heaven devas who pressed their palms together atop their heads, a hundred myriad *koṭīs* of Brahma-pāriṣadya devas who encircled the area and served as guardians, a hundred myriad *koṭīs* of Great Brahma Heaven devas who uttered praises of countless meritorious qualities, hundreds of myriads of *koṭīs* of devas from the Light Heavens[334] who bowed down in five-point prostration, including a hundred myriad *koṭīs* of Lesser Light Heaven devas who proclaimed their praises of the rarity of encountering a buddha in the world, a hundred myriad *koṭīs* of Limitless Light Heaven devas who paid reverence to the Buddha from a distance, a hundred myriad *koṭīs* of Light and Sound Heaven devas who uttered praises of the rarity of being able to see the Tathāgata, hundreds of myriads of *koṭīs* of devas from the Purity Heavens[335] who, bringing their palaces, came here to pay their respects, a hundred myriad *koṭīs* of Lesser Purity Heaven devas who, with purified minds, bowed down their heads in reverence, a hundred myriad *koṭīs* of Limitless Purity Heaven devas who had come down, wishing to see the Buddha, a hundred myriad *koṭīs* of Universal Purity Heaven devas who, feeling reverential esteem, drew near and made offerings, hundreds of myriads of *koṭīs* of devas from the Vastness Heavens[336] who recalled roots of goodness established in the past, a hundred myriad *koṭīs* of Lesser Vastness Heaven devas who, having arrived where the Tathāgata dwelt, had thoughts about the rarity of this event, a hundred myriad *koṭīs* of Limitless Vastness Heaven devas who, resolute in their reverential esteem, initiated all kinds of good deeds, a hundred myriad *koṭīs* of Vast Fruition Heaven devas who bowed their bodies in reverence, a hundred myriad *koṭīs* of Trouble-Free Heaven devas who, with a steadfast faculty of faith, bowed down in reverence, a hundred myriad *koṭīs* of Heat-Free Heaven Devas who pressed their palms together and tirelessly practiced mindfulness of the Buddha, a hundred myriad *koṭīs* of Fine Vision Heaven devas who bowed their heads to the ground in reverence, a hundred myriad *koṭīs* of Fine Manifestation Heaven devas who, with ceaseless resolve, reflected on making offerings to the Buddha, a hundred myriad *koṭīs* of Akaniṣṭha Heaven devas who respectfully bowed down in reverence, a hundred myriad *koṭīs* of all different kinds of devas who all joyously sang praises, and a hundred myriad *koṭīs* of other devas who each engaged in skillful reflections by which they created adornments.

There were a hundred myriad *koṭīs* of bodhisattva devas who guarded the Buddha's throne and ceaselessly created adornments, a hundred myriad *koṭīs* of flower-bearing bodhisattvas who rained down many different kinds of flowers, a hundred myriad *koṭīs* of incense-bearing bodhisattvas who rained down many different kinds of incense, a hundred myriad *koṭīs* of garland-bearing bodhisattvas who rained down many different kinds of garlands, a hundred myriad *koṭīs* of bodhisattvas bearing powdered incense who rained down many different kinds of powdered incense, a hundred myriad *koṭīs* of perfume-bearing bodhisattvas who rained down many different kinds of perfumes, a hundred myriad *koṭīs* of robe-bearing bodhisattvas who rained down many different kinds of robes, a hundred myriad *koṭīs* of canopy-bearing bodhisattvas who rained down many different kinds of canopies, a hundred myriad *koṭīs* of banner-bearing bodhisattvas who rained down many different kinds of banners, a hundred myriad *koṭīs* of pennant-bearing bodhisattvas who rained down many different kinds of pennants, a hundred myriad *koṭīs* of jewel-bearing bodhisattvas who rained down many different kinds of jewels, and a hundred myriad *koṭīs* of adornment-bearing bodhisattvas who rained down many different kinds of adornments.

There were a hundred myriad *koṭīs* of devas' sons who emerged from their heavenly palaces and came to the site of the throne, a hundred myriad *koṭīs* of devas' sons who, with thoughts of pure faith, came along with their palaces, a hundred myriad *koṭīs* of devas' sons who had been born into nobility who held up the throne with their bodies, and a hundred myriad *koṭīs* of consecrated devas' sons who held up the throne with their entire bodies.

There were a hundred myriad *koṭīs* of meditating bodhisattvas who engaged in reverential reflections, a hundred myriad *koṭīs* of bodhisattvas at the station of acquiring noble birth who brought forth pure resolve, a hundred myriad *koṭīs* of bodhisattvas whose faculties were all suffused with bliss, a hundred myriad *koṭīs* of bodhisattvas whose deep resolve became purified, a hundred myriad *koṭīs* of bodhisattvas whose resolute faith was purified, a hundred myriad *koṭīs* of bodhisattvas whose karmic actions were all purified, a hundred myriad *koṭīs* of bodhisattvas who attained sovereign mastery in taking on rebirths, a hundred myriad *koṭīs* of bodhisattvas whose light of Dharma produced dazzling illumination, a hundred myriad *koṭīs* of bodhisattvas who had perfected their cultivation of the grounds, and a hundred myriad *koṭīs* of bodhisattvas who became well able to teach and transform all beings.

These circumstances were born of a hundred myriad *koṭīs* of roots of goodness, were guarded and sustained by a hundred myriad *koṭīs* of buddhas, were brought to complete fulfillment through a hundred myriad *koṭīs* of accumulations of merit, were purified by a hundred myriad *koṭīs* of extraordinarily supreme thoughts, were purified through a hundred myriad *koṭīs* of great vows, were produced through a hundred myriad *koṭīs* of practices of goodness, were solidified through a hundred myriad *koṭīs* of good dharmas, were caused to appear through a hundred myriad *koṭīs* of spiritual powers, were brought to complete perfection through a hundred myriad *koṭīs* of meritorious qualities, and were praised with a hundred myriad *koṭīs* of dharmas of praise.

Just as in this world the Tuṣita Heaven King offered up for the Tathāgata this high throne he had arranged, so too did all the Tuṣita Heaven kings in all worlds also arrange thrones such as these with adornments such as these, ceremonial propriety such as this, faithful devotion such as this, purity of mind such as this, delight such as this, joyfulness such as this, reverential esteem such as this, thoughts of appreciation of its rarity such as this, joyous exultation such as this, and thirst-like anticipation such as this. In each case, all of these circumstances were the same.

At that time, after the Tuṣita Heaven King had arranged this throne for the Tathāgata, his thoughts became imbued with deep reverential esteem, whereupon, together with ten myriads of *koṭīs* of *asaṃkhyeyas* of Tuṣita Heaven devas' sons, he respectfully welcomed the Tathāgata there, and, with purified minds, they then rained down *asaṃkhyeyas* of clouds of colored flowers, rained down inconceivably many colored incense clouds, rained down all different kinds of colored garland clouds, rained down vast pure sandalwood clouds, rained down countless clouds of all different kinds of canopies, rained down clouds of marvelously fine heavenly robes, rained down boundlessly many clouds of many kinds of marvelous jewels, rained down clouds of heavenly adornments, rained down countless clouds of many different kinds of burning incense, and rained down clouds of all kinds of sandalwood incense, agarwood incense, solid incense, and powdered incense.

When those multitudes of devas' sons had each produced all these clouds from their own bodies, a hundred thousand *koṭīs* of *asaṃkhyeyas* of Tuṣita Heaven devas' sons together with all the other multitudes of devas' sons in that congregation, their minds all suffused with joy, bowed down in reverence. An *asaṃkhyeya* of celestial nymphs jumped up in delighted admiration and gazed up at the Tathāgata with utmost attentiveness.

Within that Tuṣita Heaven palace, a multitude of ineffably many bodhisattvas who stood there in space, with single-minded diligence, presented offerings to the Buddha of offering gifts superior even to those presented by the devas. They then bowed down in reverence and an *asaṃkhyeya* of strands of music all played in unison.

At that time, due to the Tathāgata's awesome spiritual powers, due to the power flowing from roots of goodness established in the past, and due to inconceivable powers of sovereign mastery, all the devas and celestial nymphs in the Tuṣita Heaven palace then saw the Buddha from afar just as if he were directly before their very eyes, whereupon they all simultaneously thought, "The Tathāgata's appearance in the world is but rarely encountered. We are now able to see he who is possessed of all-knowledge and the Dharma's unimpeded right and universal enlightenment."

Having had this thought and having reflected in this manner, they then all joined in simultaneously welcoming the Tathāgata as each offered up to the Buddha in their heavenly robes an abundance of every kind of flower, an abundance of every kind of incense, an abundance of every kind of jewel, an abundance of every kind of adornment, an abundance of every kind of heavenly sandalwood powdered incense, an abundance of every kind of heavenly agarwood powdered incense, an abundance of every kind of precious heavenly powdered incense, an abundance of every kind of fragrant heavenly flower, and an abundance of every kind of heavenly *māndarāva* flower, all of which they offered up and spread forth as offerings to the Buddha.

A hundred thousand *koṭīs* of *nayutas* of *asaṃkhyeyas* of Tuṣita Heaven devas' sons, standing there in space, all conceiving of the

Buddha as the realm of wisdom, burned all kinds of incense. The incense vapors then took the shape of clouds adorning the sky.

Thinking of the Buddha with joy, they also rained down clouds of all kinds of heavenly flowers which adorned the sky. Thinking of the Buddha with deep reverence, they also rained down clouds of all kinds of heavenly canopies which adorned the sky. Wishing to make offerings to the Buddha, they also rained down clouds of all kinds of heavenly garlands which adorned the sky. Thinking of the Buddha with resolute faith, they also spread across the sky *asaṃkhyeyas* of gold nets from which many different kinds of jeweled bells constantly emanated marvelous sounds. Thinking of the Buddha as the most supreme field of merit, they also adorned the sky with *asaṃkhyeyas* of drapes which ceaselessly rained down clouds of all kinds of necklaces.

Thinking of the Buddha with deep faith, they also adorned empty space with *asaṃkhyeyas* of heavenly palaces as all sorts of heavenly music produced marvelous sounds. Thinking of the Buddha as the most extremely rarely encountered, they also adorned the sky with clouds of *asaṃkhyeyas* of many different kinds of colored heavenly raiment that rained down all different kinds of incomparably marvelous robes. Thinking of the Buddha with thoughts of measureless joyous exultation, they also adorned the sky with *asaṃkhyeyas* of jeweled celestial crowns and rained down countless celestial crowns that formed a vast cloud. Thinking of the Buddha with joyous appreciation, they also adorned the sky with *asaṃkhyeyas* of many different kinds of colored jewels and ceaselessly rained down clouds of many different kinds of jeweled necklaces.

Thinking of the Buddha with pure faith, hundreds of thousands of *koṭīs* of *nayutas* of *asaṃkhyeyas* of devas' sons, as offerings to the Tathāgata, scattered countless different kinds of colored heavenly flowers and burned countless different kinds of colored heavenly incense. Thinking of the Buddha as a magnificent adorning transformation, they also held up countless different kinds of colored heavenly powdered sandalwood incense which they offered up and scattered as offerings to the Tathāgata. Thinking of the Buddha with thoughts of joyous exultation, they also held up countless different kinds of colored canopies with which they followed along after the Tathāgata. Thinking of the Buddha as especially supreme, they also held up countless different kinds of colored heavenly jeweled robes which they spread out on the road as offerings to the Tathāgata. Thinking of the Buddha with pure thoughts, they also held up countless different kinds of colorful heavenly jewel banners which they raised to welcome the Tathāgata. Thinking of the Buddha with thoughts of especially supreme joy, they also held up countless differently colored heavenly adornments as offerings to the Tathāgata. Thinking of the Buddha with thoughts of indestructible faith, they also held up countless heavenly jeweled garlands as offerings to the Tathāgata. And, thinking of the Buddha with thoughts of incomparable joy, they also held up countless differently colored heavenly jeweled pennants as offerings to the Tathāgata.

A hundred thousand *koṭīs* of *nayutas* of *asaṃkhyeyas* of devas' sons with well-trained, harmonious, and quiescent minds free of neglectfulness played countless different colorations of celestial music, sending forth marvelous sounds as offerings to the Tathāgata.

Then, a multitude of a hundred thousand *koṭīs* of *nayutas* of ineffably many bodhisattvas who formerly dwelt in the Tuṣita Heaven Palace made offerings to the Buddha of offering gifts superior to those of the devas, offerings that were born of having stepped beyond the dharmas of the three realms of existence, that were born of having abandoned all actions influenced by the afflictions, that were born of pervasively unimpeded minds, that were born of the dharmas of extremely profound skillful means, and that were born of incalculably vast wisdom, offerings that were increased by solid and pure faith, that were produced from inconceivable roots of goodness, that were perfected through the generation of *asaṃkhyeyas* of skillful transformations, that were manifested by the resolve to make offerings to the Buddha, and that bore the seal of the Dharma gateway of effortlessness.

They then presented to the Buddha offering gifts superior even to those presented by the devas, offering up then all kinds of jeweled canopies born from the *pāramitās*, all kinds of flower curtains born from the pure understanding of all buddhas' spheres of action, all kinds of robes born from the unproduced-dharmas patience, all kinds of bell nets born from the unimpeded mind that penetrates the vajra dharmas, all kinds of solid incense born from the mind that understands all dharmas as like mere conjurations, all buddhas' many-jeweled marvelous thrones born from the mind that, pervading the realms of all buddhas, is present at the throne of the Tathāgata,[337] all kinds of jeweled banners born from the mind that is tireless in making offerings to the Buddha, all kinds of jeweled palaces dwelt in by buddhas produced from the joyous mind that understands all dharmas as like a dream, and all kinds of jeweled lotus flower clouds born from roots of goodness associated with non-attachment and roots of goodness associated with the unproduced, clouds of all kinds of solid incense, clouds of all kinds of infinitely varicolored flowers, clouds of all kinds of different marvelous varicolored robes, clouds of all kinds of infinitely pervasive pure sandalwood incense, clouds of all kinds of marvelously adorned jeweled canopies, clouds of all kinds of burning incense, clouds of all kinds of marvelous garlands, and clouds of all kinds of pure adornments, all of which pervaded the entire Dharma realm.

Every one of the bodies of all those bodhisattvas in turn sent forth an ineffable number of hundreds of thousands of *koṭīs* of *nayutas* of bodhisattvas which filled up the Dharma realm and the realm of empty space. Their minds were the same as those of all buddhas of the three periods of time. Because they were produced from the Dharma free of inverted views and were aided by the power of countless *tathāgatas,* as they provided instructions to beings in the path to peace and security, they were equipped with an ineffable number of designations, flavors, and statements by which they thoroughly penetrated the meaning of countless dharmas. They generated from the seed syllables of all *dhāraṇīs* an endless treasury of eloquence and fearlessness of mind, produced great happiness, and tirelessly used an ineffable number of measureless and endless reality-accordant praise dharmas to praise the Tathāgata.

At that time, all the multitudes of devas and bodhisattvas saw the Tathāgata, the One Worthy of Offerings, the Rightly and Perfectly Enlightened One, the inconceivable hero of humanity. His bodies were so countless as to be indescribably numerous. They manifested inconceivably many different kinds of spiritual transformations which caused the minds of innumerably many beings to be filled with great joy. They pervaded the Dharma realm and the realm of empty space and were adorned with the Buddha's adornments. They enabled all beings to become established in roots of goodness and manifested the countless spiritual powers of all buddhas which transcend the reach of verbal description and inspire the admiration and respect of all the great bodhisattvas. Adapting to those who should be taught, they caused them all to be filled with joy. They dwelt in the vast body of all buddhas with meritorious qualities and roots of goodness that were already purified. They possessed the foremost physical signs which no one can outshine.

His wisdom's inexhaustible sphere of action is produced by his incomparable samādhis. His boundless body everywhere dwells even within the bodies of all beings, causing countless beings to all be filled with immense joy and enabling the lineage of all-knowledge to remain unbroken.

Dwelling in the ultimate realm in which all buddhas dwell, born into the clan of all buddhas of the three periods of time, he causes countless beings to develop purified resolute faith, enables the wisdom of all bodhisattvas to become perfected, and causes their faculties to become blissful. His cloud of Dharma covers everywhere throughout the Dharma realm and provides teaching and training to all without exception. Adapting to the minds of beings, he causes them all to be completely satisfied and enables them to become established in non-discriminating wisdom and step beyond all other beings.

Having acquired all-knowledge, he emanates great radiance and causes all of his roots of goodness from previous lives to manifest. He everywhere inspires everyone to arouse the great resolve and enables all beings to become established in Samantabhadra's indestructible wisdom. He everywhere dwells in the lands of all beings, is born from irreversible right Dharma, dwells in the uniform equality of the Dharma realm, completely understands what is fitting for each being's mind, and manifests an ineffable-ineffable number of different *tathāgata* bodies that are beyond the capacity of worldly discourse to fully praise. He is able to cause everyone to always reflect upon buddhahood, fills the Dharma realm, and extensively liberates the many kinds of beings. Adapting to the benefits wished for by those who have aroused their initial resolve, he bestows Dharma on them with kindness, enables them to undergo the training and develop purified resolute faith, and manifests inconceivably many form bodies.

He regards beings impartially with a mind free of attachment. He dwells in the station of the unimpeded and achieves the unobstructed implementation of the ten powers of all buddhas. His mind always remains in quiescent meditative absorption. It is never subject to scattering or distraction, and it dwells in all-knowledge.

He is able to skillfully expound on the genuine meaning of the many different scriptural passages and is everywhere able to deeply enter the boundless ocean of wisdom and bring forth the treasury of measureless meritorious qualities and wisdom. He constantly uses the sun of buddhahood to everywhere illuminate the Dharma realm, to accord with the power of his original vows, to always appear and never sink away, to constantly abide within the Dharma realm, to dwell where the buddhas dwell, to never change, to remain entirely free of any attachment to either I or mine, to dwell in the world-transcending dharmas, and to remain undefiled by worldly dharmas.

He raises the banner of wisdom in all worlds. His wisdom is vast, transcending the world, and it is free of any defiling attachment. He extricates all beings, enabling them to be pulled forth from the mud and placed on the ground of supreme wisdom. All of his merit is devoted to benefiting beings and yet it remains forever inexhaustible. He completely understands the wisdom possessed by all bodhisattvas and how, once their faith leads them forth to the definite and fixed position, they will then become bound to realize right enlightenment. With his great kindness and great compassion, he manifests ineffably and measurelessly many buddha bodies with many different kinds of adornments. Using his wondrous voice, he expounds on countless dharmas, adapts to the minds of beings, and thus enables them all to become completely satisfied.

Throughout the past, the future, and the present, with a mind that is always pure, he enables all beings to refrain from attachment to the realms of sense objects, constantly bestows predictions on all the bodhisattvas, and enables them all to enter the lineage of the buddhas, attain birth into the clan of the buddhas, and receive the buddhas' crown-anointing consecration.

He forever roams the ten directions, never resting, and yet he has nothing he desires and nothing to which he is attached. He is able to go everywhere to all the buddha *kṣetras* throughout the Dharma realm. There are none of the minds of all beings that he does not completely know. All the merit he possesses is characterized by world-transcending purity. He does not dwell in *saṃsāra* and yet he appears within the world like a reflection that appears everywhere.

With the moon of wisdom, he everywhere illuminates the Dharma realm, fully comprehending that nothing at all is apprehensible. With his wisdom, he realizes that all worlds are like conjurations, like reflections, like dreams, or like magically produced phenomena, and realizes too that everything takes the mind as its inherent nature and abides in this way.

Adapting to the differences in beings' karmic retributions, to the distinctions in their mental dispositions, and to the variations in their individual faculties, he then manifests buddha bodies for them accordingly. The Tathāgata always takes countless beings as the object of his efforts, explaining for them that the world arises entirely from conditions. He realizes that the characteristic sign of all dharmas is signlessness, that they are characterized by only this single sign, and that this is the root of wisdom. It is wishing to enable beings to abandon their attachments to signs and wishing to reveal for them the nature and characteristics of all worlds that he travels through the world and reveals for them the unsurpassed bodhi.

It is for the sake of rescuing and protecting all beings that he comes forth and manifests in the world and instructs them in the path to buddhahood. He enables them to see the physical signs of the Tathāgata, to recall them with a wish to acquire those conditions for themselves, to diligently devote themselves to cultivation, to rid themselves of the signs of the world's afflictions, to cultivate the practices leading to bodhi with unscattered and unwavering resolve, to achieve the complete fulfillment of the gateway of the Great Vehicle, and to fully develop the meaning and benefit of all buddhas.

He is able to contemplate and assess all beings' roots of goodness and prevent the results of their pure karma from being destroyed. With clear and completely understanding wisdom, he everywhere enters the three periods of time. He forever abandons all worldly discriminations and emanates a net of light that everywhere illuminates the ten directions and has no worlds it does not completely fill with form bodies whose marvelous fine signs all beholders gaze upon tirelessly. With great meritorious qualities, wisdom, and spiritual superknowledges, he brings forth all the many different kinds of bodhisattva practices, freely brings to complete fulfillment the objective spheres of all the faculties, does all of the works of the buddhas, and then, having accomplished them, he disappears.

He is well able in the past, present, and future to provide instruction in the path to all-knowledge and to rain down the rain of countless *dhāraṇīs* for the sake of the bodhisattvas, thus enabling them to develop vast aspirations, to take on and maintain the cultivation, to perfect the meritorious qualities of all buddhas so that they are completely full and flourishing, to adorn their bodies with the features of the boundless wonderful forms which no one in the world would not directly see, to forever abandon all obstructive dharmas, to have succeeded in attaining purified realization of the genuine meaning of all dharmas, and to gain sovereign mastery in all the dharmas of the meritorious qualities.

He is the great king of the Dharma who, like the sun, everywhere provides illumination. He is the world's field of merit who is possessed of great awesome virtue. He manifests transformation bodies everywhere in all worlds and emanates the light of wisdom by which all are enabled to awaken. Wishing to enable beings to know the Buddha's perfectly fulfilled and boundless meritorious qualities, he ties atop his crown the silken headband of the dharma of non-obstruction, ascends to the position, and, adapting to those in the world, uses skillful means to guide them as he comforts those beings with the hand of wisdom. Serving as the great physician king who skillfully treats their many illnesses, he is able to go forth everywhere in the countless lands of all worlds without ever resting. With the eye of pure wisdom which has separated from all of the obstructions to vision, he is able to clearly see. In regard to all beings engaged in unwholesome and evil karma, he uses all different kinds of means to train them and enable them to enter the path, skillfully choosing the right time and never resting.

In those instances where beings develop the mind of equanimity, he then manifests for them the corresponding karmic result of such equanimity, adapts to their mental dispositions, adapts to the fruits of their karma, manifests for them the body of a buddha and many different spiritual transformations, and then explains the Dharma for them, thereby enabling them to awaken and understand, to acquire Dharma wisdom, to have thoughts of great joy, to experience exultant happiness in all their sense faculties, to see countless buddhas, to develop profound and deep faith, to develop all the roots of goodness, and to become forever irreversible.

All beings, in accordance with the bondage produced by their karma, sleep on for a long time in *saṃsāra*. Having come forth into the world, the Tathāgata is able to awaken them, comfort their minds, and enable them to become free of worry and fear. In the case of those who are able to see him, he enables them all to realize and enter independent knowledge of meaning. His wisdom, skillful means, complete comprehension of spheres of cognition, and adornment with the marvelous subsidiary signs cannot be outshone by anyone. Having already purified the sprouts of Dharma on the mountain of wisdom, he then sometimes manifests as a bodhisattva and sometimes manifests in the body of a buddha to enable all beings to reach the ground free of misfortune. Adorned with the countless meritorious qualities and perfected through his actions, he manifests within the world. Of all the pure adornments of all buddhas, there are none that are not perfected by his actions related to all-knowledge.

He always preserves his original vows, never abandons those in the world, and always serves all beings as their steadfast good friend. He enables all beings to succeed in directly observing the immaculate radiance of his foremost purity. Through the use of his spiritual powers, the Buddha always follows along after and never abandons the countlessly and boundlessly many beings in the six destinies of rebirth. Where there are those with whom he has jointly engaged in the planting of roots of goodness in the past, he enables them all to attain purity and thus never abandons his original vows with respect to all beings within the six destinies, having none whom he might otherwise have deceived. He always uses skillful means based on wholesome dharmas to gather them in. He then enables them to cultivate pure karmic deeds and vanquishes all *māras* who might struggle with them.

He brings forth vast power from the realm of the unimpeded. His most supreme treasury of solar radiance is unimpeded in its manifestation of reflections in the realm of the pure mind which no one in the world does not see. He uses many different dharmas in his extensive giving to beings. The Buddha is a boundless treasury of light whose powers and wisdom are all perfectly fulfilled. He constantly uses his great radiance to illuminate beings everywhere. Whichever wishes they have made, he enables them all to be fulfilled and also enables them to leave behind all adversaries. He serves them as the unsurpassed field of merit upon whom all beings jointly rely. He enables whatever they give to become purified and enables even their slightest good deeds to result in their receiving measureless merit. Thus he enables them all to succeed in entering the ground of inexhaustible wisdom. He is the pure-minded lord who plants roots of goodness for beings and he serves for beings as the supremely good field for them to produce merit. Through extremely deep wisdom and skillful expedient means, he is able to rescue all from the sufferings of the three wretched destinies.

Just so should one have resolute faith, just so should one contemplate, just so should one enter the depths of wisdom, just so should one sail on the ocean of meritorious qualities, just so should one everywhere arrive at space-like wisdom, just so should one know beings' field of merit, just so should one use right mindfulness in directly present contemplation, just so should one contemplate the

Buddha's major marks and subsidiary signs produced by his deeds, just so should one contemplate the Buddha's appearance throughout the world, and just so should one contemplate the Buddha's sovereign mastery of the spiritual superknowledges.

At that time, those in that great congregation saw the body of the Tathāgata emanating from every one of its pores hundreds of thousands of *koṭīs* of *nayutas* of *asaṃkhyeyas* of light rays. Every one of those light rays had an *asaṃkhyeya* of colors, an *asaṃkhyeya* of purities, and an *asaṃkhyeya* of shining illuminations that caused an *asaṃkhyeya* of beings to contemplate, caused an *asaṃkhyeya* of beings to be filled with joyous delight, caused an *asaṃkhyeya* of beings to be filled with happiness, caused an *asaṃkhyeya* of beings to increase their deep faith, caused an *asaṃkhyeya* of beings to develop purified aspirations, caused an *asaṃkhyeya* of beings to experience clarity and coolness in all their faculties, and caused an *asaṃkhyeya* of beings to develop reverential esteem.

Then that great multitude all saw the body of the Buddha emanate hundreds of thousands of *koṭīs* of *nayutas* of inconceivable light rays of which every one of those light rays had inconceivably many colors and inconceivably many lights that illuminated the inconceivable and boundless Dharma realm.

Because of the Buddha's spiritual powers, there emerged an immense and marvelous sound. That sound then proclaimed a hundred thousand *koṭīs* of *nayutas* of inconceivable praise verses that were transcendently superior to any expressed in worldly language and that were produced through world-transcending roots of goodness.

He also manifested hundreds of thousands of *koṭīs* of *nayutas* of inconceivably marvelous adornments which could not be completely praised even in hundreds of thousands of *koṭīs* of *nayutas* of inconceivably long kalpas. These phenomena were all produced through the Tathāgata's inexhaustible sovereign masteries.

He also manifested the appearance of an ineffable number of buddhas, *tathāgatas*, coming forth and appearing in the world to enable all beings to enter the gateway of wisdom and understand the extremely profound meaning.

He also manifested all the transformations of an ineffable number of buddhas, *tathāgatas*, to the very ends of the Dharma realm and the realm of empty space that enabled all worlds to become equally purified. All phenomena such as these arose from the unimpeded all-knowledge in which the Tathāgata abides and also came forth from the inconceivable supreme virtue cultivated by the Tathāgata.

He also manifested hundreds of thousands of *koṭīs* of *nayutas* of inconceivable lights produced by the flaming radiance of jewels, lights which arose because of the roots of goodness associated with past great vows, because he made offerings to countless *tathāgatas* and cultivated pure practices without neglectfulness, and because of roots of goodness created by his unimpeded resolve to attain omniscience. [He manifested these] to reveal the vast pervasiveness of the Tathāgata's powers, to cut off all beings' doubts, to enable them all to see the Tathāgata, to enable countless beings to dwell in roots of goodness, to reveal how the power of the Tathāgata's spiritual superknowledges cannot be outshone by anyone, because he wished to enable beings everywhere to enter the ocean of the ultimate, to enable the great assemblies of bodhisattvas throughout all the buddha *kṣetras* to come and gather together, and because he wished to provide instruction in the inconceivable Dharma gateways of the Buddha.

At that time, the Tathāgata, his great compassion extending to everyone, revealed all these adornments to his all-knowledge, wishing to thereby enable the beings in an ineffable number of hundreds of thousands of *koṭīs* of *nayutas* of *asaṃkhyeyas* of worlds who did not yet have faith to have faith, who already had faith to increase it, who had already increased it to attain purity, who had already attained purity to become fully ripened, and who had already become fully ripened to develop well-trained minds.

[He did this wishing too that] they could then contemplate the extremely profound Dharma, could fully develop the light of measureless wisdom, could bring forth measurelessly vast resolve, the irreversible resolve to attain omniscience, could never go against the nature of dharmas, could not fear the apex of reality, could realize genuine truth, could fulfill the practice of all the *pāramitās*, and could purify all the world-transcending roots of goodness.

[And he did this wishing too that], like Samantabhadra, they could acquire the sovereign masteries of the Buddha, could abandon the realms of Māra, could enter the realms of all buddhas, could completely know the profound dharmas, could acquire inconceivable wisdom, could become forever irreversible in the vows of the Great Vehicle, could always see all buddhas and never separate from them, could perfect realized wisdom, could realize the immeasurable dharmas, could completely develop the power of a treasury of boundless merit, could develop the joyous mind, could enter the ground of freedom from doubt, could attain the purity of separation from whatever is evil, could rely upon all-knowledge, could see the unmoving character of dharmas, could be able to enter the congregation of all bodhisattvas, and could then always be reborn into the family of all *tathāgatas* of the three periods of time.

The adornments such as these that were displayed here by the Bhagavat were all created by roots of goodness accumulated in the past [and were revealed here]: to provide all beings with training and discipline; to show the Tathāgata's immense awesome virtue; to illuminate his treasury of unimpeded wisdom; to reveal the ultimate blazing radiance of the Tathāgata's boundless supreme virtue; to display the Tathāgata's inconceivable great spiritual transformations; to use the power of the spiritual superknowledges to reveal the Buddha's body in all the destinies of rebirth; to reveal the boundlessness of the transformations produced by the Tathāgata's spiritual superknowledges; to bring about complete fulfillment of all his original vows; to reveal the ability of the Tathāgata's courageous wisdom to reach everywhere; to show his having become the Dharma King with sovereign mastery of the Dharma; to bring forth the gateways to the realization of all-encompassing wisdom; to show the purity of the Tathāgata's body; to also reveal the most extraordinary marvelousness of his body; to show his realization of the same Dharma of all buddhas of the three periods of time; to reveal his treasury of pure roots of goodness; to show his supremely marvelous form indescribable by any worldly analogy; to show the signs of his complete fulfillment of the ten powers that cause all who behold them to never tire of doing so; and to manifest as the sun of the world illuminating all three periods of time.

All of these meritorious qualities of the Dharma King possessed of the sovereign masteries were manifested by his past roots of goodness. Even if all bodhisattvas proclaimed their praises of them throughout all kalpas, they could still never come to the end of them.

At that time, having brought forth such adornments and offering gifts as these for the Tathāgata, the Tuṣita Heaven King together with hundreds of thousands of *koṭīs* of *nayutas* of *asaṃkhyeyas* of Tuṣita Heaven devas' sons all then faced the Buddha with palms pressed together and addressed the Buddha, saying, "Welcome, O Bhagavat. Welcome, Well Gone One. Welcome Tathāgata, the One Worthy of Offerings, the One of Right and Perfect Enlightenment. We only hope that the Buddha will please sojourn in this palace."

At that time, the Bhagavat, adorned with the adornments of the buddhas and possessed of immense awesome virtue—to enable all beings to be filled with great joy; to enable all bodhisattvas to produce deep awakening and understanding; to enable all the Tuṣita Heaven devas' sons to increase their determination; to allow the Tuṣita Heaven King to bring forth his tireless presentation of offerings and service; to enable countless beings to focus their mindfulness on the Buddha and arouse the resolve; to enable countless beings to plant roots of goodness and produce the endless merit of seeing the Buddha; to facilitate their ability to always bring forth pure faith; to ensure that, in seeing the Buddha and making offerings, they would have nothing they seek; to enable all their aspirations to be purified; to ensure that they would be ceaselessly diligent in accumulating roots of goodness; and to ensure that they would make the great vow to seek the attainment of all-knowledge—he then accepted the invitation of that king of the heavens and entered the Palace of Every Jewel. And just as this was so in this world, so too did this also occur in all worlds throughout the ten directions.

Then the Palace of Every Jewel spontaneously acquired marvelously fine adornments surpassing the adornments in all the heavens. A net of all kinds of jewels appeared above and all around it. There were clouds that everywhere rained all kinds of marvelous jewels, clouds that everywhere rained all kinds of adornments, clouds that everywhere rained all kinds of bejeweled robes, clouds that everywhere rained all kinds of sandalwood incense, clouds that everywhere rained all kinds of solid incense, clouds that everywhere rained all kinds of canopies adorned with jewels, and clouds that everywhere rained inconceivable bouquets of flowers. There everywhere arose the inconceivable sounds of maidens singing praises of the Tathāgata's knowledge of all modes, all of them in accordance with the sublime Dharma. All these offering gifts were superior to those offered up by the devas.

Then, as the sound of the maidens singing praises in the Tuṣita Heaven palace continued with ceaseless and strong passion, due to the Buddha's spiritual power, the mind of the Tuṣita Heaven King was enabled to remain unwavering and undistracted. All of his roots of goodness from the distant past became perfectly full. His countless good dharmas became ever stronger. His pure faith increased. He produced great vigor, felt great joyous delight, brought forth pure and profound aspiration, resolved to attain bodhi, engaged in uninterrupted mindfulness of the Dharma, and comprehensively retained it all, never to forget it.

At that time, assisted by the awesome power of the Buddha, the Tuṣita Heaven King recalled his past planting of roots of goodness in the presence of the buddhas of the past, whereupon he spoke these verses:

In the past, there was a *tathāgata* known as Unimpeded Moon,
the most supreme of all in auspiciousness,
who entered this very hall of adornments.
This place is therefore the most auspicious.

In the past, there was a *tathāgata* known as Vast Wisdom,
the most supreme of all in auspiciousness,
who entered this very gold-colored hall.
This place is therefore the most auspicious.

In the past, there was a *tathāgata* known as Universal Eye,
the most supreme of all in auspiciousness,
who entered this very hall of lotus flowers.
This place is therefore the most auspicious.

In the past, there was a *tathāgata* known as Coral,
the most supreme of all in auspiciousness,
who entered this very hall of jewel treasuries.
This place is therefore the most auspicious.

In the past, there was a *tathāgata* known as Lion of the Doctrine,
the most supreme of all in auspiciousness,
who entered this very hall of the mountain king.
This place is therefore the most auspicious.

In the past, there was a *tathāgata* known as Solar Radiance,
the most supreme of all in auspiciousness,
who entered this very hall of many flowers.
This place is therefore the most auspicious.

In the past, there was a *tathāgata* known as Boundless Radiance,
the most supreme of all in auspiciousness,
who entered this very hall of tree adornments.
This place is therefore the most auspicious.

In the past, there was a *tathāgata* known as Dharma Banner,
the most supreme of all in auspiciousness,
who entered this very hall of the jeweled palace.
This place is therefore the most auspicious.

In the past, there was a *tathāgata* known as Wisdom Lamp,
the most supreme of all in auspiciousness,

who entered this very hall of the fragrant mountain.
This place is therefore the most auspicious.

In the past, there was a *tathāgata* known as Light of the Qualities,
the most supreme of all in auspiciousness,
who entered this very hall of *maṇi* jewels.
This place is therefore the most auspicious.

Just as, assisted by the Buddha's spiritual powers, this world's Tuṣita Heaven king used verses to praise buddhas of the past, so too did the Tuṣita Heaven kings in all the worlds of the ten directions also then praise the meritorious qualities of the buddhas in this same way.

The Bhagavat then sat in the lotus posture on the *maṇi* jewel dais lion throne in the Palace of Every Jewel and, through the marvelous and masterful functions of the pure Dharma body, dwelt in the same realm with all buddhas of the three periods of time. Abiding in all-knowledge, together with all buddhas, he entered the one nature. With the complete clarity of the buddha eye, he was unimpeded in his perception of all dharmas. Possessed of great awesome powers, he roamed everywhere throughout the Dharma realm, never resting. Equipped with the great spiritual superknowledges, wherever there were beings amenable to being taught, he was able to go everywhere to all those places. Adorned with the unimpeded adornments of all buddhas and knowing well the appropriate time, he taught the Dharma for the multitudes.

Congregations of ineffably many bodhisattvas came from the many different countries of other regions and assembled there, forming a pure assembly where, in non-dual identity with the Dharma body and relying on nothing at all, they were then able to exercise sovereign mastery in manifesting the actions of a buddha's body.

After he sat on this throne, there then spontaneously appeared within that hall measurelessly and innumerably many extraordinarily and marvelously fine offering gifts superior to any presented by the devas, namely flower garlands, robes, perfumes, powdered incense, jeweled canopies, banners, flags, maidens playing music and singing praises, and other phenomena such as these, each and every one of which was present in indescribably great numbers. With vast thoughts of reverential esteem, [the bodhisattvas] presented these as offerings to the Buddha. So too was this also so in all the Tuṣita Heavens throughout the ten directions.

The End of Chapter Twenty-Three

CHAPTER 24

The Tuṣita Heaven Palace Praise Verses

At that time, because of the Buddha's spiritual powers, from each of the ten directions, beyond a number of lands as numerous as the atoms in a myriad buddha *kṣetras*, great bodhisattvas came to pay their respects to the Buddha, each of whom was attended by bodhisattvas as numerous as the atoms in a myriad buddha *kṣetras*. Their names were Vajra Banner Bodhisattva, Solid Banner Bodhisattva, Courage Banner Bodhisattva, Radiance Banner Bodhisattva, Wisdom Banner Bodhisattva, Jeweled Banner Bodhisattva, Vigor Banner Bodhisattva, Immaculate Purity Banner Bodhisattva, Constellation Banner Bodhisattva, and Dharma Banner Bodhisattva.

The lands from which they came were Wondrous Jewels World, Wondrous Music World, Wondrous Silver World, Wondrous Gold World, Wondrous Maṇi Jewel World, Wondrous Vajra World, Wondrous Padma World, Wondrous Utpala Lotus World, Wondrous Sandalwood World, and Wondrous Fragrance World.

They had each purely cultivated *brahmacarya* under buddhas. Those buddhas were Endless Banner Buddha, Wind Banner Buddha, Liberation Banner Buddha, Awesome Deportment Banner Buddha, Radiant Signs Banner Buddha, Eternity Banner Buddha, Supremacy Banner Buddha, Sovereign Mastery Banner Buddha, Brahman Banner Buddha, and Contemplation Banner Buddha.

After those bodhisattvas had arrived in the presence of the Buddha, they bowed down in reverence at the feet of the Buddha. With the assistance of the Buddha's spiritual powers, they each conjured a marvelous jeweled dais lion throne covered by a jeweled net that encircled and completely filled the area. Then, off in each of the directions from which they came, each of those bodhisattvas' congregations sat down on their seats in the lotus posture.

Then their bodies all emanated a hundred thousand *koṭīs* of *nayutas* of *asaṃkhyeyas* of pure light rays. These rays of light all arose from these bodhisattvas' jewel of the pure mind and from their great vows by which they abandoned all faults. They revealed the pure dharmas of all buddhas' sovereign masteries. Through the power of their impartial vows, those bodhisattvas were everywhere able to rescue and protect all beings. They were those whom everyone in the world delighted in seeing and those who saw them did not do so in vain, for all who saw them acquired the training and discipline. Those multitudes of bodhisattvas had already perfected countless meritorious qualities, for example:[338]

They roam, unimpeded, to the lands of all buddhas;
They see the non-dependent pure Dharma body;
They use the wisdom body to manifest countless bodies that go throughout the ten directions, serving the buddhas;
They enter all buddhas' measureless, boundless, and inconceivable dharmas of sovereign mastery;
They dwell in the countless gateways of all-knowledge using the light of wisdom to thoroughly understand all dharmas;
They attain fearlessness with respect to all dharmas by which, whatever they expound upon, they may do so with inexhaustible eloquence to the very end of future time;
With great wisdom, they open the gateway to the complete-retention [*dhāraṇīs*];
With the purified wisdom eye, they enter the deep Dharma realm;
Their wisdom's sphere of cognition is boundless; and
Their ultimate purity is space-like.

Just as the multitudes of bodhisattvas gathered together there in this world's Tuṣita Heaven palace, so too did bodhisattvas of these very same names gather together in all the other Tuṣita Heaven Palaces throughout the ten directions in which the names of the countries from which they came and the buddhas with which they were associated were all identical and no different.

At that time, the Bhagavat emanated from his two kneecaps hundreds of thousands of *koṭīs* of *nayutas* of light rays that everywhere illuminated all worlds throughout the Dharma realm and the realm of empty space. All of those other bodhisattvas were able to see the appearance of this buddha's spiritual transformations and all of these bodhisattvas were able to see the appearance of all those other *tathāgatas'* spiritual transformations.

In the past, all of these bodhisattvas had planted roots of goodness and cultivated the bodhisattva practices together with Vairocana Tathāgata. They had all already awakened to and entered all buddhas' sovereign masteries and extremely deep liberations, had already acquired the body of the undifferentiated Dharma realm, had entered all lands and yet had no place where they dwelt, had already seen countless buddhas whom they had visited and served, and had in a single mind-moment traveled freely and unimpededly throughout the Dharma realm. Their minds were pure, like priceless jewels. They were aided by the constant protective mindfulness of measurelessly and countlessly many buddhas. Together with the assistance provided by their powers, they had reached the far shore of the ultimate and foremost degree of perfection. They constantly dwelt with pure mindfulness in the unsurpassed enlightenment and in every succeeding thought-moment they accessed the station of all-knowledge in which they entered what is immense through what is small and entered what is small through what is immense, being able in all cases to do so with sovereign mastery and unimpeded penetrating comprehension.

They have already acquired the body of a buddha and dwell together with the buddha. They have acquired all-knowledge and create their bodies through all-knowledge. Wherever all *tathāgatas* travel, they are able to follow along and enter there. They reveal and explain the Dharma gateways of wisdom, reach all the way to the vajra banner on the far shore of great wisdom, attain the vajra meditative absorption, and cut off all doubts and delusions.

They have already acquired the sovereign masteries and spiritual superknowledges of all buddhas and have everywhere entered the lands of the ten directions and undertaken the teaching and training of hundreds of thousands of myriads of *koṭīs* of numberless beings. Although they retain no attachment to any of the enumerations of dharmas, they are nonetheless able to skillfully cultivate, train in, and perfect ultimate skillful means and establish all dharmas.

Multitudes of hundreds of thousands of *koṭīs* of *nayutas* of ineffables of bodhisattvas such as these who were possessed of inexhaustible purity and a treasury of all the measureless meritorious qualities of the three periods of time all came and assembled there in the presence of the Buddha. This occurred in the same way in the abodes of all those other buddhas who were seen because of this emanation of light.

Then, assisted by the Buddha's spiritual powers, Vajra Banner Bodhisattva surveyed the ten directions and then spoke these verses:

> The Tathāgata does not come forth into the world,
> nor does he have any nirvāṇa.
> It is through the power of his great original vows
> that he manifests his Dharma of sovereign mastery.

This Dharma is inconceivable.
It is not a place in which thought can act.
It is only with wisdom that has reached the far shore
that one may then see the realm of all buddhas.

The form body is not the Buddha.
So too is this true of his voice.
Still, it is not apart from his form and voice
that one sees the power of the Buddha's spiritual superknowledges.

One of but lesser wisdom is unable to know
the true realm of all buddhas.
It is only through long cultivation of pure deeds
that one might then be able to completely understand it.

The Rightly Enlightened One has no place from which he comes,
nor does he have any place to which he goes.
His pure and marvelous form body
appears through spiritual powers.

He manifests the body of the Tathāgata
in countless worlds
and extensively discourses on the sublime Dharma,
yet his mind has nothing whatsoever to which it is attached.

His wisdom which is boundless
completely penetrates all dharmas.
He everywhere enters the Dharma realm,
manifesting his powers of sovereign mastery.

He is unimpeded in his complete comprehension
of all beings and all dharmas.
He everywhere manifests the appearances of many forms
throughout all the *kṣetras*.

If one aspires to strive for all-knowledge
and the rapid realization of the unsurpassed enlightenment,
he should resort to the pure and wondrous mind
to cultivate the bodhi practices.

If one should witness the Tathāgata's
awesome spiritual powers such as these,
he should then make offerings to the Supremely Honored One
and should not give rise to any doubts.

Then, assisted by the Buddha's spiritual powers, Solid Banner Bodhisattva surveyed the ten directions and then spoke these verses:

The Tathāgata is incomparably supreme,
extremely profound, and indescribable.

He goes beyond the path of words and speech
and is as pure as space itself.

As you contemplate the sovereign masteries
and spiritual powers of the Lion Among Men,
they have already gone beyond discriminations,
and yet they enable one to distinguish and see them.

It is in order to reveal and expound upon
the extremely profound and sublime Dharma—
It is because of these causes and conditions
that the Master Guide manifests this incomparable body.

This is the station in which
the greatly wise ones, the buddhas, act.
If one wishes to completely know it,
then one should always draw near to the Buddha.

If one makes offerings to all *tathāgatas*
with a mind whose actions are always pure,
doing so with a mind that never grows weary,
then one will be able to enter the Buddha's path.

Possessing endless meritorious qualities
and dwelling solidly in the resolve to attain bodhi—
By this, one becomes rid of the net of doubts
and tirelessly gazes upon the Buddha.

Completely comprehending all dharmas—
By this, one then becomes a true son of the Buddha.
A person such as this become able to fully know
all buddhas' powers of sovereign mastery.

As explained by those possessed of vast wisdom,
it is zeal that forms the very root of all dharmas.
Thus one should bring forth the supreme aspiration
and resolve to strive for the unsurpassed enlightenment.

Wherever there is anyone who reveres the Buddha
and bears in mind the wish to repay the Buddha's kindnesses,
that person will never be separated
from the abodes of all buddhas.

What person possessed of wisdom
who, having succeeded in seeing and hearing the Buddha,
could fail to cultivate the pure vows
and then walk the path that the Buddha has traveled?

Then, assisted by the Buddha's spiritual powers, Courage Banner Bodhisattva surveyed the ten directions and then spoke these verses:

Just as one with eyes possessed of clear vision
is able due to the sun to see the many forms,
so too it is with one possessed of a pure mind
who, by the power of the Buddha, is able to see the Tathāgata.

Just as, through the power of vigor,
one can reach the very bottom of the ocean's depths,
so too it is with the power of wisdom
by which one succeeds in seeing countless buddhas.

Just as, in an especially good and fertile field,
whatever is planted will certainly thrive and grow,
so too it is with the ground of the pure mind
that produces the dharmas of all buddhas.

Just as a person who has acquired a treasury of jewels
forever leaves behind the sufferings of poverty,
so too, when the bodhisattva acquires the Dharma of the Buddha,
he leaves behind defilements and attains a mind that is pure.

Just as the *agada* cure-all medicine
is able to eliminate all poisons,
so too it is with the Dharma of the Buddha
which extinguishes all the afflictions' illnesses.

The true good spiritual guides
have been praised by the Tathāgata,
for it is through their awesome spiritual powers
that one is able to hear the Dharma of all buddhas.

Even if one were for countless kalpas
to present gifts of wealth and jewels to the Buddha,
so long as one did not know the true signs of buddhahood,
this would still not truly qualify as giving.

Though countless signs of his physical form
adorn the body of the Buddha,
it is still not the case that in those signs of his physical form
one is able to succeed in seeing the Buddha.

The Tathāgata, the one of right and perfect enlightenment,
is quiescent and forever unmoving,
and yet he is able to manifest bodies everywhere
that pervade and fill up the worlds of the ten directions.

Just as the realm of empty space
is neither produced nor destroyed,
so too the Dharma of all buddhas
is ultimately free of creation or destruction.

Then, assisted by the Buddha's spiritual powers, Radiance Banner Bodhisattva surveyed the ten directions and then spoke these verses:

Among humans as well as in the heavens,
within all worlds,
one may everywhere see the Tathāgata's
pure and marvelous form body.

Just as it is through the power of the one mind
that one is able to bring forth the many sorts of thoughts,
in this same way, the one body of the Buddha
everywhere manifests all buddhas.

Bodhi is free of dual dharmas
and it is also free of all signs,
and yet, within the sphere of dual dharmas,
there appear the signs adorning the body.

By fathoming the nature of dharmas as empty, quiescent,
and as arising like conjurations,
one's sphere of action then become endless.
It is in this way that the Master Guide appears.

The Dharma body of all buddhas
of the three periods of time is entirely pure.
It is in accordance with those amenable to being taught
that the marvelous form bodies everywhere appear.

The Tathāgata does not have thoughts that say:
"I shall create bodies such as these."
Rather, they naturally manifest
without ever producing any such discriminations.

The Dharma realm is undifferentiated
and it also has nothing on which it depends,
and yet, within the world,
countless bodies are manifested.

The body of the Buddha is not changing,[339]
and yet it is not that it does not change.
In the Dharma that is free of transformations
are manifested forms that are transformations.

The Rightly Enlightened One is immeasurable,
equal to the Dharma realm and the realm of empty space.
In what is so deep and vast as to be boundless and bottomless,
the path of words and speech is entirely cut off.

The Tathāgata has a thoroughly penetrating comprehension
of the paths that are traveled in reaching all places,

and, in going to the many lands of the Dharma realm,
wherever he goes, he is everywhere unimpeded.

Then, assisted by the Buddha's spiritual powers, Wisdom Banner Bodhisattva surveyed the ten directions and then spoke these verses:

If a person is able to believe in and accept
unimpeded omniscience,
then, in cultivating the bodhi practices,
his mind will become immeasurable.

Within all lands, [the Buddha]
everywhere manifests countless bodies,
and yet those bodies do not dwell in any place
and also do not dwell in any dharma.

The bodies manifested through spiritual powers
by each and every one of the *tathāgatas*—
even in an inconceivable number of kalpas,
no one could ever completely calculate their numbers.

Though one might be able to know the number
of all beings existing throughout the three periods of time,
the manifestations produced by the *tathāgatas*
are such that their number could never be found.

Sometimes, they may manifest one or two,
and so forth, on up to countlessly many bodies
that appear everywhere in the *kṣetras* of the ten directions.
Yet, in reality, there are not even two kinds.[340]

It is just as, when the clear and full moon
appears everywhere in all the bodies of water,
although its reflected images are countless,
that original moon has still never been even twofold.

In this same way, when the one of unimpeded knowledge
realizes the right and perfect enlightenment
and appears everywhere throughout all *kṣetras*,
the Buddha's body is still never twofold.

It is not merely one nor dual,
and it is also not measureless.
In accordance with those who are amenable to teaching,
he manifests countless bodies.

The Buddha's body is not associated with the past,
nor is it associated with the future.
Rather, in but a single mind-moment, he manifests birth,
realization of the path, and nirvāṇa.

Just as forms created through conjuration
have no birth or any arising.
So too it is with the bodies of the Buddha
that manifest appearances and yet are unproduced.

Then, assisted by the Buddha's spiritual powers, Jeweled Banner Bodhisattva surveyed the ten directions and then spoke these verses:

The measureless body of the Buddha
is able to manifest measurelessly many bodies.
It is in accordance with what others should see
that the Master Guide manifests in these ways.

The body of the Buddha has no place in which it dwells
even as it completely fills all places.
Like space, it is boundless.
It is just so inconceivable as this.

This is not a place to which one's mind can reach,
for, within it, the mind does not arise.
Within the sphere of cognition of all buddhas,
there is ultimately neither any production nor destruction.

Just as what is seen by one with cataracts
is neither what is within nor what is without—
The world's vision of the buddhas,
one should realize is just like this.

It is in order to benefit beings
that the Tathāgata comes forth into the world.
Beings perceive that there is a coming forth,
and yet, in truth, he has no arising in the world.

One cannot anchor one's perception of the Buddha
to any land, any day, or any night.
As for years, months, or moments,
one should realize that these are just the same.

Although beings speak in just this way,
claiming the Buddha attained enlightenment on a certain day,
in truth, the Tathāgata's realization of bodhi
is not something that can be bound to any day.

The Tathāgata has abandoned all discriminations,
is not of any time,[341] and transcends all phenomena.[342]
All the Master Guides of the three periods of time
come forth and appear in this way.

Just as, even though the sun's clearly shining orb
does not coexist with the darkness of the night,

one still speaks of "the night of such and such a day."
So too it is with the dharmas of the Buddha.

And just as, even though all kalpas of the three periods of time
do not coexist with the Tathāgata,
one still speaks of "the buddhas of the three periods of time."
So too it is with the dharmas of the Master Guide.

Then, assisted by the Buddha's spiritual powers, Vigor Banner Bodhisattva surveyed the ten directions and then spoke these verses:

Just as all the bodies of the Master Guides are identical,
so too it is with the meanings they set forth.
Still, everywhere throughout the *kṣetras* of the ten directions,
adapting to what is fitting, they appear in many different ways.

You should observe the Honored Muni:
Whatever he does is very rare and extraordinary.
He fills up the entire Dharma realm,
and is present in every place without exception.

The body of the Buddha does not abide inwardly,
and it also does not reside outwardly.
It is manifested because of spiritual powers.
The Dharma of the Master Guide is also just like this.

It is in accordance with the karma accumulated
by all the various types of beings in their previous lives
that their various sorts of bodies such as these
then each manifest as being different.

In this same way, the bodies of all buddhas
are measurelessly and innumerably many.
However, aside from the greatly enlightened Honored One,
no one else can even conceive of what they are like.

Just as the existence of a "self" is inconceivable
and such that no one could grasp it through actions of the mind,
so too it is with the inconceivability of buddhahood itself,
for it is not something that appears through actions of the mind.

Just as the *kṣetras* are inconceivable
even as one can still see their pure adornments,
so too it is with the inconceivability of the Buddha,
for there are none of the wondrous signs that do not appear in him.

Just as it is so with all dharmas
that it is because of many conditions that they arise,
so too it is with seeing the Buddha,
which necessarily depends on many good deeds.

Just as a wish-fulfilling pearl
is able to fulfill the wishes in the minds of beings,
so too it is with the Dharma of all buddhas,
for it is able to fulfill all of one's aspirations.

Within the countlessly many lands,
the Master Guides appear within the world.
It is in accordance with the power of their vows
that they respond everywhere throughout the ten directions.

Then, assisted by the Buddha's spiritual powers, Immaculate Purity Banner Bodhisattva surveyed the ten directions and then spoke these verses:

The light of the Tathāgata's great wisdom
everywhere purifies all worlds.
Once those worlds have been purified,
he reveals and explains the Dharma of all buddhas.

Even if there were a person who wished to see
buddhas equal in number to all beings,
none of them would not respond to his aspiration,
and yet, in truth, there is no place from which they come.

If he were to then take the Buddha as the object
on which he exclusively focused his mindfulness while never resting,
this person would then succeed in seeing buddhas
whose numbers were the same as however many he had wished for.[343]

In perfecting the dharmas of pristine purity
and completely fulfilling the development of all meritorious qualities,
such a person focuses his mindfulness and unrelenting resolve
on his quest to achieve the attainment of all-knowledge.

It is according to what is fitting that the Master Guide
expounds on the Dharma for beings.
Wherever there are those amenable to being taught,
he everywhere manifests the most supreme of bodies.

The body of the Buddha as well as [the bodies] of those in the world
are all in every case devoid of any self.
It is by awakening to this that one realizes right enlightenment
and then in turn explains it for beings.

All the Lions among Men
possess measureless powers of sovereign mastery
by which, even if they manifested bodies as numerous as thoughts,
those bodies could each appear as different.

As are the bodies such as these of those in the world,
so too are the bodies of all buddhas.

If one completely comprehends their inherent nature,
this then is to speak of the Buddha.

The Tathāgata everywhere knows and sees
and completely understands all dharmas.
The Buddha's Dharma and bodhi
are both such that they can never be apprehended.

The Master Guide has no coming or going
and he also has no place in which he dwells.
He has entirely abandoned all the inverted views.
This is what defines the perfect and right enlightenment.

Then, assisted by the Buddha's spiritual powers, Constellation Banner Bodhisattva surveyed the ten directions and then spoke these verses:

The Tathāgata has no place in which he dwells,
and yet he dwells in all *kṣetras*.
He goes forth to all lands
and is seen in every place.

The Buddha accords with the minds of beings
and everywhere manifests in every kind of body
as he attains enlightenment, turns the wheel of Dharma,
and then finally enters *parinirvāṇa*.

All buddhas are inconceivable.
Who could ever conceive of the Buddha?
Who could ever see the Rightly Enlightened One?
And who could ever manifest such ultimate supremacy?

All dharmas are in every case just suchness.
So too it is with all buddhas' spheres of action.
There is not even one single dharma
that, in its suchness, undergoes any creation or destruction.

Beings engage in false discriminations
such as: "This is the Buddha" or "This is the world."
For one who completely comprehends the nature of dharmas,
there is no buddha and there is no world.

The Tathāgata everywhere manifests directly before all,
causing them to be filled with faith and joy.
The essential substance of the Buddha cannot be apprehended,
and those beings also have nothing that they see.

If one is able with regard to the world
to leave all attachments far behind
and experience the joyous delight of the unimpeded,
then he will succeed in awakening to the Dharma.

That which is manifested through the use of spiritual powers—
It is precisely this that is said to be the Buddha.
Yet, even if one searched throughout the three periods of time,
he would still be found to be nonexistent anywhere within them.

If one is able to know in this manner
the mind and all dharmas,
then one will know and see all
and swiftly succeed in becoming a *tathāgata*.

It is in words and speech that one may reveal
the sovereign masteries of all buddhas.
Still, the Rightly Enlightened One transcends all words and speech.
One simply avails oneself of words and speech to speak of him.

Then, assisted by the Buddha's spiritual powers, Dharma Banner Bodhisattva surveyed the ten directions and then spoke these verses:

One should rather have to constantly and fully endure
all of the sufferings in the world
than ever become separated from the Tathāgata
and then fail to witness his powers of sovereign mastery.

If there be any being
who has not yet resolved to realize bodhi,
if he but once succeeds in hearing the name of the Buddha,
he will then certainly be bound to realize bodhi.

Wherever there is anyone possessed of wisdom
who makes the resolve to attain bodhi for even one mind-moment,[344]
he will certainly succeed in becoming an unexcelled honored one.
One must take care to have no doubts about this.

The Tathāgata's powers of sovereign mastery
are but rarely encountered even in countless kalpas.
If one but raises a single thought of faith in him,
then he will swiftly ascend to the unsurpassed enlightenment.[345]

Even if one were in every mind-moment
to make offerings to countless buddhas,
so long as one has not yet known the genuine Dharma,
these would still not qualify to be regarded as offerings.

If one but hears Dharma such as this—
all buddhas are born from this.
Even though one might endure countless sufferings,
do not ever abandon the practices leading to bodhi.

It is a single hearing of great wisdom
that is the Dharma that all buddhas have entered

and by which, everywhere throughout the Dharma realm,
they have become the Master Guides of the three periods of time.

Even if one were to exhaust the bounds of future time,
roaming everywhere to all the buddha *kṣetras,*
so long as one does not seek this wondrous Dharma,
one would still never realize bodhi.

From the beginningless past on forward to the present,
beings have long drifted along and turned about in *saṃsāra,*
and yet still have not fully understood the genuine Dharma.
It is because of this that the buddhas have appeared in the world.

All of these dharmas are indestructible,
nor does there exist anyone who might be capable of destroying them.
The great light of those with the sovereign masteries
is everywhere revealed throughout the world.

The End of Chapter Twenty-Four

CHAPTER 25

The Ten Dedications

At that time, aided by the Buddha's spiritual powers, Vajra Banner Bodhisattva entered the "bodhisattva wisdom light samādhi." Having entered this samādhi, from each of the ten directions, beyond worlds as numerous as the atoms in ten myriads of buddha *kṣetras*, buddhas as numerous as the atoms in ten myriads of buddha *kṣetras*, all of whom were identically named "Vajra Banner," then appeared directly before him, whereupon they all praised him, saying:

> It is good indeed, good indeed, Son of Good Family, that you have been able to enter this bodhisattva wisdom light samādhi. Son of Good Family, it is because of the joint assistance provided to you by the spiritual powers of buddhas from each of the ten directions as numerous as the atoms in ten buddha *kṣetras*, is also because of the awesome spiritual powers arising from the power of Vairocana Tathāgata's past vows, is also because of the purity of your wisdom, and is also because of the especially excellent roots of goodness of the bodhisattvas that you have been enabled to enter this samādhi and expound on the Dharma in order to enable all bodhisattvas:
>
> To acquire pure fearlessness;
> To possess unimpeded eloquence;
> To enter the ground of unimpeded wisdom;
> To dwell in the great mind of all-knowledge;
> To fully develop inexhaustible roots of goodness;
> To completely fulfill the dharmas of unimpeded purity;
> To enter the Dharma realm of the universal gateways;
> To manifest the spiritual powers of all buddhas;
> To ensure the continuity of past mindfulness and wisdom;[346]
> To acquire all buddhas' protection of all their faculties;
> To use countless gateways to extensively explain the many dharmas;
> To completely understand, absorb, uphold, and never forget all the teachings that have been heard;
> To accumulate all the roots of goodness of bodhisattvas;
> To become fully accomplished in the world-transcending provisions for the path;
> To prevent the severance of the wisdom of all-knowledge;

To instigate the generation of the great vows;
To explain the genuine meaning;
To completely know the Dharma realm;
To gladden all bodhisattvas;
To cultivate the same roots of goodness common to all buddhas; and
To protect and preserve the lineage of all *tathāgatas*.

That is to say, [they have enabled you in this way] so that you will expound on the ten dedications of all bodhisattvas. Son of the Buddha, assisted by the awesome spiritual powers of the Buddha, you should expound on these dharmas, doing so:

To acquire the protective mindfulness of the Buddha;
To dwell in the family of the buddhas;
To increase world-transcending meritorious qualities;
To acquire the light of the *dhāraṇīs;*
To enter the unimpeded Dharma of the Buddha;
To everywhere illuminate the Dharma realm with great light;
To accumulate the pure dharmas free of all faults;
To abide in the realm of vast wisdom; and
To acquire the unimpeded light of the Dharma.

Then the buddhas bestowed on Vajra Banner Bodhisattva:

Measureless wisdom;
Unimpeded eloquence;
Skillful means for distinguishing statements and meanings;
Unimpeded Dharma light;
A body the same as that of the Tathāgata;[347]
A pure voice possessed of countless different tones;
The bodhisattvas' inconceivable samādhi of skillful contemplation;
The wisdom that dedicates all indestructible roots of goodness;
The perfection of skillful means in contemplating all dharmas; and
Uninterrupted eloquence in explaining all dharmas in all places.

Why did this occur? This was due to the power of the roots of goodness arising from entering this samādhi.

Then all the buddhas used their right hands to touch the crown of Vajra Banner Bodhisattva's head. After Vajra Banner Bodhisattva had experienced their touching the crown of his head, he immediately arose from that meditative absorption and told those bodhisattvas:

Sons of the Buddha, the bodhisattva-mahāsattva has inconceivable great vows by which he fills the Dharma realm and is everywhere able to rescue and protect all beings. That is to say, he cultivates and trains in the dedications of all buddhas of the past, the future, and the present.

Sons of the Buddha, how many kinds of dedications does the bodhisattva-mahāsattva have? Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of dedications expounded on by all buddhas of the three periods of time. What then are those ten? They are:

First, the dedication that saves all beings in the absence of any conception of a being;

Second, the indestructible dedication;

Third, the dedication that is the same as that of all buddhas;

Fourth, the dedication that reaches everywhere;

Fifth, the dedication of an inexhaustible treasury of meritorious qualities;

Sixth, the dedication of roots of goodness that penetrates the equality of everyone;[348]

Seventh, the dedication that equally accords with all beings;

Eighth, the dedication that has the character of true suchness;

Ninth, the dedication of the unbound and unattached liberation;[349] and

Tenth, the dedication that penetrates the measurelessness of the Dharma realm.[350]

Sons of the Buddha, these are the bodhisattva-mahāsattva's ten kinds of dedications that all buddhas of the past, the future, and the present have proclaimed, shall proclaim, and do now proclaim.

Sons of the Buddha, what then is meant by the bodhisattva- mahāsattva's dedication in which he saves all beings in the absence of any conception of a being? Sons of the Buddha, when this bodhisattva-mahāsattva practices *dāna pāramitā,* purifies *śīla pāramitā,* cultivates *kṣānti pāramitā,* arouses *vīrya pāramitā,* enters *dhyāna pāramitā,* and abides in *prajñā pāramitā,* great kindness, great compassion, great sympathetic joy, and great equanimity, cultivating countless roots of goodness such as these, as he cultivates these roots of goodness, he reflects in this way:

> May these roots of goodness be everywhere able to benefit all beings, enabling them all to attain purity, to achieve the ultimate, and to remain forever apart from the measureless sufferings and torments of the hells, the hungry ghosts, the animals, King Yama, and other such circumstances.

When the bodhisattva-mahāsattva plants roots of goodness, he dedicates his own roots of goodness in these ways:

May I become a shelter for all beings to enable them to avoid all kinds of suffering circumstances;

> May I become a protector of all beings to enable them all to become liberated from all afflictions;
> May I become a refuge for all beings to enable them all to leave behind all fears;
> May I become a path for all beings to enable them to reach all-knowledge;
> May I become a source of peace for all beings to enable them to find a place of ultimate peace and security;
> May I become a light for all beings to enable them to acquire the light of wisdom and extinguish the darkness of delusion;
> May I become a torch for all beings to dispel all the darkness of their ignorance;
> May I become a lamp for all beings to enable them to dwell in the station of ultimate purity;
> May I become a guide for all beings to lead them to enter the true Dharma; and
> May I become a great guide for all beings to provide them with unimpeded great wisdom.

Sons of the Buddha, the bodhisattva-mahāsattva dedicates all his roots of goodness in these ways and thereby equally benefits all beings, ultimately enabling them all to attain all-knowledge.

Sons of the Buddha, the bodhisattva-mahāsattva guards and performs dedications for those who are not his own relatives or friends in a way that is the same as and no different from the manner in which he does this for his own relatives and friends. Why is this? This is because the bodhisattva-mahāsattva has penetrated the same nature of all dharmas by which he does not raise so much as a single thought conceiving of any being as not his own relative or friend.

Even if some being has hostile or harmful intentions toward the bodhisattva, the bodhisattva still looks on him with the eye of kindness and remains forever free of anger. He everywhere serves beings as a good spiritual friend who expounds on right Dharma and enables them to take up its cultivation. Just as the great ocean cannot be ruined by any of the many kinds of poisons, so too it is with the bodhisattva, for even the many kinds of torments inflicted on him by evil beings such as those who are foolish, devoid of wisdom, ungrateful, full of deep-seated poisonous hatred, arrogant and self-important, mentally blind and unable to recognize good dharmas—none of them are able to disturb him at all.

Just as when the sun[351] rises in the world, it does not hide itself and fail to appear simply because of the presence of those born blind and unable to see it, because of the [mirage] city of the *gandharvas,* because of the hand of the *asura,*[352] because of the trees growing on Jambudvīpa, because of towering cliffs or cavernous gorges, or because of dust, fog, smoke, clouds, or the obstructions created by any other things such as these. It does not simply hide itself and fail to appear because of them, nor does it hide itself and fail to appear because of the changes in the seasons. So too it is with the bodhisattva-mahāsattva. He is possessed of great merit. His mind is deep and vast. In his contemplation with right mindfulness, he does not retreat or cringe. Rather, because of his zeal to achieve the ultimate in meritorious qualities and wisdom, his mind produces the resolute aspiration to acquire the most supreme dharmas and his Dharma light illuminates everything so that he perceives the meaning of everything and possesses wisdom and sovereign mastery in all gateways into the Dharma. He always cultivates good dharmas to benefit all beings and never makes the mistake of thinking of abandoning beings. He does not allow their corrupt and evil natures, their wrong views and hate-muddled minds, or the difficulty of training them to provoke him to precipitously reject them and no longer cultivate dedications. Rather, he simply dons the armor of the bodhisattva's great vows as his adornment and then proceeds to rescue and protect beings, never retreating from doing this.

He does not retreat from the bodhisattva practices and abandon the bodhisattva path because beings are ungrateful. He does not abandon all of his reality-accordant roots of goodness due to dwelling together in the same place with common people. And he does not become disgusted with beings due to finding it hard to endure the fact that they repeatedly commit evil deeds.

And why is this the case? Just as it is not for but a single purpose that the sun[353] rises and appears in the world, so too it is with the bodhisattva-mahāsattva, for it is not solely for the sake of a single being that he cultivates roots of goodness and then dedicates them to *anuttara-samyak-saṃbodhi.* Rather, it is for the sake of everywhere rescuing and protecting all beings that he then cultivates roots of goodness and dedicates them to *anuttara-samyak-saṃbodhi.*

In this same way, it is not solely for the sake of purifying but a single buddha *kṣetra,* not solely for the sake of faith in but a single buddha, not solely for the sake of seeing but a single buddha, and not solely for the sake of completely understanding but a single dharma that he makes the vow to acquire great wisdom and dedicates it to the realization of *anuttara-samyak-saṃbodhi.*

Rather, it is to everywhere purify all buddha *kṣetras*, to everywhere develop faith in all buddhas, to everywhere serve and make offerings to all buddhas, and in order to everywhere understand all dharmas of the Buddha that he makes the great vow, cultivates all roots of goodness, and dedicates them to *anuttara-samyak-saṃbodhi*.

Sons of the Buddha, the bodhisattva-mahāsattva takes all dharmas of the Buddha as his object in arousing the vast resolve and the irreversible resolve to cultivate and accumulate for countless kalpas the rare and difficult-to-acquire jewels of the mind equal to those of all buddhas. It is in this way that the bodhisattva contemplates all roots of goodness, develops the mind of pure faith, and becomes solid in his possession of the great compassion as he performs genuine dedications that are not merely verbal utterances, doing so for the sake of all beings, doing so with an extremely profound mind, a joyous mind, a pure mind, a supreme mind, a pliant mind, a mind of kindness and compassion, a sympathetic mind, a mind that attracts and protects beings, a beneficial mind, and a happy mind.

Sons of the Buddha, when the bodhisattva-mahāsattva dedicates all his roots of goodness, he reflects in these ways:

> May it be that, because of my roots of goodness, all beings in all the destinies of rebirth will succeed in becoming purified, in acquiring perfectly fulfilled meritorious qualities that cannot be impeded, ruined, or exhausted, in always become revered, in developing right mindfulness that never forgets, in acquiring resolute and decisive wisdom, in possessing measureless wisdom, and in becoming perfectly full in their adornment with all the meritorious qualities of body, mouth, and mind karma.

He also reflects in this manner:

> May these roots of goodness enable all beings to serve and make offerings to all buddhas, none doing so in vain. May they enable them to develop pure and indestructible faith in the buddhas, to listen to right Dharma, to cut off all doubts, to remember the Dharma, to never forget it, and to cultivate it in accordance with how it was taught. May they enable them to have thoughts of reverential respect toward the Tathāgata, to engage in pure physical actions, to become established in countless vast roots of goodness, to forever separate from poverty, and to become completely fulfilled in the seven types of wealth.[354] May they enable them to always follow the buddhas in cultivation and training, to perfect countless supremely marvelous roots of goodness, to acquire equal awakening and understanding, to abide in all-knowledge, and to use the unimpeded eye to look on all beings with equal

> regard. May they enable them to adorn their bodies with the many signs, all of them free of flaws or deficiencies, to acquire the pure and marvelous voice, to become perfectly fulfilled in the meritorious qualities, to train all their faculties, to perfect the ten powers, to become completely fulfilled in the mind of goodness, and to have nothing on which they depend. And may they enable all beings to acquire all the bliss of the buddha, to acquire the countless stations [of the path], and to abide in the station where the Buddha dwells.

Sons of the Buddha, when the bodhisattva-mahāsattva witnesses all beings creating bad karma, undergoing all kinds of severe sufferings, and then, because of these obstacles, becoming unable to see the Buddha, unable to hear the Dharma, and unable to recognize the Sangha, he then thinks: "I should substitute for all beings in undergoing the many different kinds of sufferings in the wretched destinies, thereby enabling them to attain liberation."

When the bodhisattva undergoes excruciating sufferings in this way, he then redoubles his energetic diligence and does not abandon them, does not avoid them, is not terrified by them, is not frightened by them, does not retreat from them, does not shrink from them, and does not become weary. And why is this? This is because, in accordance with the vows he has made, he decisively aspires to take on the burdens of all beings and enable them to gain liberation. At this time, the bodhisattva reflects in this way:

> In accordance with their own karma, all beings drift along and turn about in the stations of suffering and difficulty within the realms of birth, aging, sickness, and death. Due to wrong views and an absence of wisdom, they abandon all good dharmas. I should rescue them and enable them to gain emancipation.
>
> Moreover, all beings are entangled in the net of desire, are covered by a blanket of delusion, and are beset with defiled attachments in all the realms of existence where they chase after and never relinquish them. They enter the cage of suffering, engage in the karmic actions of the *māras,* utterly exhaust all their merit and wisdom, constantly cherish doubts and delusions, do not see any place of peace and security, remain unaware of the path to emancipation, abide in the ceaselessly turning wheel of *saṃsāra,* and constantly drown in the mire of sufferings.

Having observed this, arousing the mind of great compassion and the mind of great altruistic benefit, the bodhisattva wishes to enable all beings to attain liberation. Using the dedication of all roots of goodness, using the dedication of the vast resolve, using the dedications cultivated by the bodhisattvas of the three periods of time, and using the dedications spoken of in the Great Dedications Sutra, he wishes that all beings will everywhere attain purity and will ultimately perfect the knowledge of all modes. He also reflects in this way:

> Whatever I cultivate, may it enable all beings to succeed in becoming kings of unexcelled wisdom. It is not for myself that I seek liberation. Rather it is only to rescue all beings and enable them all to gain the resolve to attain all-knowledge, to cross beyond the river of *saṃsāra*, and to become liberated from the many kinds of sufferings.

He also reflects in this way:

> On behalf of all beings, I should everywhere take on in full their many kinds of sufferings, thereby enabling them to escape from countless births and deaths and the great abyss of manifold sufferings. To the very end of the kalpas of the future, I should everywhere take on all sufferings for all beings in all the wretched destinies in all worlds while still always diligently cultivating roots of goodness on behalf of beings. Why? I should rather solely take on all these many sufferings myself than allow beings to fall into the hells. I should instead substitute myself as a ransom payment in their dangerous and difficult abodes of the hell realms, animal realms, realms of King Yama, and so forth, thus buying their freedom and enabling the liberation of all the beings in the wretched destinies.

He also reflects in this way:

> May I be able to protect all beings, never forsake them, and remain true to my words, remaining free of any falseness in this. Why? It is in order to rescue and liberate all beings that I brought forth the resolve to attain bodhi. It is not for myself that I seek the unexcelled enlightenment. Nor is it to seek after the spheres of experience of the five desires or to acquire the various pleasures in the three realms of existence that I cultivate the bodhi practices. Why is that? Of all the pleasures of the world, there are none that are not suffering, realms of the many *māras*, coveted by foolish people, and criticized by all buddhas. All the disastrous states of suffering arise because of them. All the hatred, anger, fighting, disputation, and mutual injury and insult characteristic of the hells, hungry ghosts, animals, and domains of King Yama—all the evils such as these are caused by covetous attachment to the five desires. It is such indulgent attachment to the five desires that causes beings to stray far from the buddhas and become blocked from rebirth in

> the heavens, how much the more so are they thereby blocked from attaining *anuttara-samyak-saṃbodhi*.

It is in this way that the bodhisattva contemplates how worldlings' greed for a little flavor from the desires causes them to endure measureless suffering. It is never for the sake of the pleasures of the five desires that he pursues the unexcelled bodhi and cultivates the bodhisattva practices. Rather, it is solely for the sake of the happiness of all beings that he resolves to cultivate and completely fulfill the great vows and strives to sever the bonds tying beings to all their sufferings to enable them to gain liberation.

Sons of the Buddha, the bodhisattva-mahāsattva also reflects in this manner:

> I should dedicate roots of goodness in this way to enable all beings to acquire the ultimate bliss, the bliss of benefit, the bliss of not having to endure [sufferings], the bliss of quiescence, the bliss of independence, the bliss of motionlessness, measureless bliss, the bliss of neither relinquishing or retreating, undestroyed bliss, and the bliss of all-knowledge.

He also reflects in this manner:

> I should also serve all beings by becoming a teaching master who trains them, a minister who directs their army, one who holds up the torch of wisdom, one who shows the path to peace and security, one who enables them to escape dangerous difficulties, and one who uses excellent skillful means to enable them to understand the truth. I should also serve them as the skillful ship captain of all-knowledge on the ocean of *saṃsāra* who takes beings across and enables them to reach the far shore.

Sons of the Buddha, the bodhisattva-mahāsattva dedicates all his roots of goodness in these ways, namely by according with what is fitting in rescuing and protecting all beings, thereby enabling them to escape from *saṃsāra*, to serve and make offerings to all buddhas, to acquire the unimpeded wisdom of all-knowledge, to abandon the many *māras*, to distance themselves from bad friends, to draw near to all good bodhisattva friends, to extinguish all transgressions, to perfect pure karma, and to completely fulfill the bodhisattva's vast conduct and vows and measureless roots of goodness.

Sons of the Buddha, after the bodhisattva-mahāsattva has rightly dedicated all his roots of goodness, he reflects in this way:

> It is not the case that, because the beings inhabiting the four continents are many, many suns rise. There rises only a single sun which is able to everywhere illuminate all beings. Also, it is not

> due to light shining from their own bodies that beings know whether it is day or night and then travel about observing things and doing all kinds of actions. Rather, it is entirely due to the rising of the sun that they accomplish these endeavors. In this, that solar orb is only one, not two.

So too it is with the bodhisattva-mahāsattva. When he cultivates and accumulates roots of goodness and then dedicates them, he reflects in this way: "Those beings are unable to rescue themselves. How then could they rescue others? There is only me, this one person." He then resolves to cultivate and accumulate roots of goodness on his own, without the aid of companions, and then engages in dedications such as these, in particular:

> Because he wishes to extensively liberate all beings;
> Because he wishes to everywhere illuminate all beings;
> Because he wishes to instruct and guide all beings;
> Because he wishes to awaken all beings;
> Because he wishes to look after all beings;
> Because he wishes to gather in all beings;
> Because he wishes to develop all beings;
> Because he wishes to gladden all beings;
> Because he wishes to make all beings pleased and happy; and
> Because he wishes to enable all beings to cut off their doubts.

Sons of the Buddha, the bodhisattva-mahāsattva also reflects in this way:

> I should be like the sun which everywhere illuminates all things and, in doing so, does not seek any repayment of its kindness. Even when there are beings who have evil [deeds they have done], I must still be able to include them and never give up my vows just because of this. I must never abandon all beings because of the evil of a single being. Rather, I should just diligently cultivate the dedication of roots of goodness and thus everywhere enable all beings to gain happiness.
>
> Even though these roots of goodness may be but few, in making them, I should include all beings everywhere, making vast dedications with a joyous mind. If one were to have roots of goodness and yet not wish to benefit all beings with them, this would not truly qualify as a dedication. It is only by dedicating every one of one's roots of goodness to all beings everywhere that this would qualify as dedication.

[Therefore he practices dedications such as these]:

Dedications to establish beings in the nature of dharmas, free of any attachments;
Dedications in which one perceives that the essential nature of beings is unmoving and unchanging;
Dedications in which the dedication has nothing it depends on and nothing it seizes on;
Dedications in which one does not seize on the characteristics of one's roots of goodness;
Dedications in which one does not make discriminations regarding the essential nature of their karmic rewards;
Dedications in which one does not become attached to the characteristics of the five aggregates;
Dedications in which one does not damage[355] the characteristics of the five aggregates;
Dedications in which one does not seize on karmic deeds;
Dedications in which one does not seek karmic rewards;
Dedications in which one has no defiling attachment to causes and conditions;
Dedications in which one does not make discriminations regarding whatever arises from causes and conditions;
Dedications in which one is not attached to name and fame;
Dedications in which one is not attached to any particular place;
Dedications in which one is not attached to false dharmas;
Dedications in which one is not attached to the marks of any being's existence, the marks of the world's existence, or the marks of the mind's existence;
Dedications in which one does not produce inverted thoughts, inverted conceptions, or inverted views;
Dedications in which one is not attached to the path of words and speech;
Dedications in which one contemplates the true nature of all dharmas;
Dedications in which one contemplates the signs that are the same for all beings;
Dedications in which one imprints all roots of goodness with the seal of the Dharma realm; and
Dedications in which one contemplates all dharmas dispassionately.

He understands that, just as all dharmas are nonexistent, so too is this true of the planting of roots of goodness. He contemplates that, just as all dharmas are non-dual, unproduced, and undestroyed,

> so too is this so of dedications. Using dedications of roots of goodness such as these, he cultivates pure counteractive dharmas.[356] All his roots of goodness accord with world-transcending dharmas. He does not create dualistic concepts.
>
> It is not through identification with karmic actions that he cultivates all-knowledge, nor is it the case that it is apart from karmic actions that he makes dedications directed toward all-knowledge. It is not the case that [the attainment of] all-knowledge is a matter that is identical with karmic actions. However, it is not the case that one acquires all-knowledge apart from karmic actions. Because karmic deeds are like light in their reflection of purity, karmic results are also like light in their reflection of purity. Because karmic results are like light in their reflection of purity, [the attainment of] the wisdom of all-knowledge is also like light in its reflection of purity.
>
> Having abandoned [the concepts of] the self and possessions of a self and all the disturbances produced by thinking and discriminations [based on them], he completely understands in this way and uses skillful means to dedicate all his roots of goodness. When the bodhisattva practices dedications in this way, he always and incessantly liberates beings, yet does not dwell in any of the marks of dharmas. Although he knows that all dharmas have no actions and no retributions, he is still well able to bring forth every kind of karmic result and yet is free of any contradictions in doing so. Using expedient means such as these, he skillfully cultivates dedications. When the bodhisattva-mahāsattva cultivates dedications in this way, he remains free of all faults and becomes one who is praised by the buddhas.
>
> Sons of the Buddha, this is what constitutes the bodhisattva-mahāsattva's first kind of dedication, the dedication that saves all beings in the absence of any conception of a being.

At that time, Vajra Banner Bodhisattva surveyed the congregations of the ten directions throughout the Dharma realm, penetrated the meaning of these profound statements, and, with a measureless mind that cultivated the supreme practices, that extended its great compassion to include all beings everywhere, and that prevented the severance of the lineage of all *tathāgatas* of the three periods of time, he entered the Dharma treasury of all buddhas' meritorious qualities, brought forth the Dharma body of all buddhas, and was well able to evaluate the minds of all beings and know the ripeness of the roots of goodness they had planted, whereupon, dwelling in the Dharma body and yet still manifesting pure form bodies for their sakes, with the assistance of the Buddha's spiritual powers, he then spoke these verses:

Cultivating the path for inconceivably many kalpas
with steadfast vigor and unimpeded resolve,
because he wishes to benefit the many kinds of beings,
he always seeks the dharmas of all buddhas' meritorious qualities,

trains incomparably many people in the world,
purifies his mind to the point of extremely bright purity,
and resolves to everywhere rescue all sentient beings—
It is he who well enters the treasury of dedications.

Complete in the power of courageous vigor,
with astute and penetrating wisdom and a mind that is pure,
he everywhere rescues all the many kinds of beings
with a mind that is patient and never the least bit shaken.

His mind is well-established, without peer,
and his intentions are always pure and full of great delight.
In this way, he diligently cultivates for the sake of beings, and,
like the great earth, everywhere includes and accepts all beings.

It is not for himself that he seeks happiness,
but rather it is solely due to his wish to rescue and protect all beings.
In this way, he arouses the mind of great compassion
and swiftly succeeds in entering the ground of the unimpeded.

He gathers in all beings
throughout the worlds of the ten directions
and, in order to rescue them, skillfully abides in the resolve,
cultivating and training in all the dedications in this way.

In cultivating giving, he is filled with immense delight,
in preserving the precepts of purity, he remains free of transgressions,
and, in his courageous vigor, his mind remains unwavering.
He dedicates this to gaining the all-knowledge of the Tathāgata.

His mind is so vast as to be boundless.
Established in the power of patience, he is not the least bit shaken.
His *dhyāna* absorptions, extremely deep, are always fully illuminating.
And his wisdom is so sublime as to be inconceivable.

In all worlds throughout the ten directions,
He completely fulfills the cultivation of the pure practices
and then dedicates all such meritorious qualities as these
because he wishes to bring happiness to all sentient beings.

This great eminence diligently cultivates
all of the countless, boundless, and innumerable good karmic deeds,

engaging in all such endeavors to be of benefit to beings
and to enable them to dwell in inconceivable and unexcelled wisdom.

In order to everywhere serve all beings,
he would even dwell in the hells for inconceivably many kalpas, and
in so doing, would still never have a thought of weariness or retreat,
as, with heroic valor, he always resolutely practices dedications.

He does not seek after forms, sounds, smells, or tastes,
nor does he crave for marvelous objects of touch.
Rather, it is only to rescue and liberate the many kinds of beings
that he always seeks unexcelled and supreme wisdom.

With wisdom as pure as empty space itself,
he cultivates the boundless practices of the great eminences.
All the practice dharmas such as the Buddha himself practiced,
that person always cultivates and trains in just as he did.

The great eminence travels to all worlds
where he is able to bring peace and security to all their many beings,
everywhere enabling them all to be filled with joyous delight
as he tirelessly cultivates the bodhisattva's practices.

He extinguishes all the poisons of the mind
and contemplates and cultivates the most supreme wisdom.
He does not seek happiness for himself,
for he wishes only that beings would succeed in escaping suffering.

This person's dedications reach the ultimate realization
and his mind is always pure and free of the many poisons.
All *tathāgatas* of the three times entrust their Dharma legacy to him
and he abides in the city of the unexcelled great Dharma.

He has never had any defiling attachment to physical forms.
So too with feeling, perception, formative factors, and consciousness.
His mind forever transcends the three realms of existence
and he dedicates all of his meritorious qualities.

All beings known and seen by the Buddha—
Without exception, he gathers them all in.
He vows that they will all be enabled to gain liberation
and cultivates for their sake, thus producing great joy.

In every mind-moment, his mind is constantly established
in wisdom so vast that it has no peer.
Free of delusion, his right mindfulness is always quiescent
and all of his karmic deeds are entirely pure.

As all those bodhisattvas abide in the world,
they are not attached to any inward or outward dharmas.

They are like the wind which travels unhindered through space.
In his use of the mind, this great eminence is also just like this.

All of his physical actions are pure,
all of his speech remains free of fault,
and his mind always turns toward the Tathāgata.
Thus he is able to please all buddhas.

Throughout the countless lands of the ten directions,
wherever there are buddhas, he travels to visit them.
There, he gazes on those greatly compassionate *bhagavats*
and has none of them he does not revere, look up to, and serve.

His mind, always pure, has abandoned the many kinds of faults.
He everywhere enters the world, having nothing there that he fears.
Already abiding in the unexcelled path of the Tathāgata,
he also serves all in the three realms as a great pool of the Dharma.

He is energetically diligent in contemplating all dharmas
and accordingly reflects on existence and nonexistence.
It is in this way that he progresses to realization of the genuine truth
and is able to enter the extremely deep place free of contentiousness.

By these means he cultivates and succeeds in the solid path
which no being at all is able to destroy.
He is well able to completely penetrate the nature of all dharmas
and remain free of attachments throughout the three periods of time.

In this way, his dedications reach the far shore of perfection,
he everywhere enables all beings to abandon the many defilements,
he forever abandons all things on which one might depend,
and then succeeds in entering the ultimate station of independence.

The bodhisattva is able to distinguish and discourse
in the languages spoken by all beings,
adapting as he does so to the differences in each type,
doing so with a mind that is free of attachments and unimpeded.

It is in this way that the bodhisattva cultivates the dedications
of an ineffable number of meritorious qualities and skillful means
with which he is able to cause all the buddhas
in the worlds of the ten directions to proclaim his praises.

Sons of the Buddha, what then is meant by the bodhisattva-mahāsattva's indestructible dedication? Sons of the Buddha, this bodhisattva-mahāsattva:

Attains indestructible faith in all *tathāgatas* of the past, future, and present because he is able to serve all buddhas;

Attains indestructible faith in all bodhisattvas including even those who have only just for a single mind-moment made the initial resolve to seek all-knowledge, this because he has vowed to tirelessly cultivate all bodhisattvas' roots of goodness;

Attains indestructible faith in all dharmas of the Buddha because he has aroused a deep aspiration [to acquire them];

Attains indestructible faith in all the teachings of the buddhas because he protects and preserves them;

Attains indestructible faith in all beings because, with the eye of kindness, he looks on them with equal regard, dedicates his roots of goodness to them, and everywhere benefits them;

Attains indestructible faith in all dharmas of purity because he everywhere accumulates boundless roots of goodness;

Attains indestructible faith in the path of all bodhisattvas' dedications because he has completely fulfilled all the especially superior intentions;

Attains indestructible faith in all bodhisattva masters of the Dharma because he conceives of all bodhisattvas as buddhas;

Attains indestructible faith in all buddhas' sovereign mastery of the spiritual superknowledges because of his deep faith in the inconceivability of all buddhas; and

Attains indestructible faith in all bodhisattvas' practice of skillful means because he gathers together many different kinds of the measureless and numberless spheres of experience associated with the practices.

Sons of the Buddha, when this bodhisattva-mahāsattva establishes himself in indestructible faith in this way, he plants all kinds of measureless and boundless roots of goodness in relation to buddhas, to bodhisattvas, to *śrāvaka* disciples, to *pratyekabuddhas*, to teachings of all buddhas, to all beings, and to the many other different kinds of objective spheres such as these and thereby causes the bodhi resolve to grow ever greater, thus enabling his kindness and compassion to become vast. He contemplates all with uniformly equal regard and accordingly cultivates and trains in what all buddhas have done, gathers in all the pure roots of goodness, enters the genuine truth, accumulates the merit-producing practices, practices giving with great kindness, cultivates all the meritorious qualities, and contemplates the three periods of time as equal.

The bodhisattva-mahāsattva dedicates all roots of goodness and meritorious qualities such as these to the attainment of all-knowledge and wishes to always be able to see the buddhas, draw near to good spiritual friends, dwell together with the bodhisattvas, and remain mindful of the quest for all-knowledge with a mind that does not desist from this for even a moment. He absorbs and upholds the Buddha's teachings and diligently protects, teaches, and ripens all beings.

With a mind always engaged in making dedications to the world-transcending path, he makes offerings to and admiringly serves all masters of the Dharma, completely understands all dharmas, remembers them, never forgets them, and cultivates the great vows, bringing them all to complete fulfillment.

In this way, the bodhisattva accumulates roots of goodness, perfects roots of goodness, brings about the growth of roots of goodness, contemplates roots of goodness, anchors his mindfulness on roots of goodness, distinguishes roots of goodness, delights in roots of goodness, cultivates roots of goodness, and establishes himself in roots of goodness.

After the bodhisattva-mahāsattva accumulates all kinds of roots of goodness in these ways, he uses the fruits acquired by these roots of goodness in his cultivation of the bodhisattva practices. In each successive mind-moment, he sees countless buddhas and, in accordance with what is fitting, he serves them and makes offerings to them of *asaṃkhyeyas* of jewels, *asaṃkhyeyas* of flowers, *asaṃkhyeyas* of garlands, *asaṃkhyeyas* of robes, *asaṃkhyeyas* of canopies, *asaṃkhyeyas* of banners, *asaṃkhyeyas* of pennants, *asaṃkhyeyas* of adornments, *asaṃkhyeyas* of attendants, *asaṃkhyeyas* of painted and decorated grounds, *asaṃkhyeyas* of perfumes, *asaṃkhyeyas* of powdered incenses, *asaṃkhyeyas* of mixed incenses, *asaṃkhyeyas* of burning incenses, *asaṃkhyeyas* of instances of deep faith, *asaṃkhyeyas* of instances of delight, *asaṃkhyeyas* of instances of pure thought, *asaṃkhyeyas* of instances of honorific esteem, *asaṃkhyeyas* of praises, *asaṃkhyeyas* of reverences, *asaṃkhyeyas* of jeweled thrones, *asaṃkhyeyas* of flower thrones, *asaṃkhyeyas* of incense thrones, *asaṃkhyeyas* of garlanded thrones, *asaṃkhyeyas* of sandalwood thrones, *asaṃkhyeyas* of robe-laden thrones, *asaṃkhyeyas* of vajra thrones, *asaṃkhyeyas* of *maṇi* jewel thrones, *asaṃkhyeyas* of thrones adorned with jeweled silks, *asaṃkhyeyas* of jewel-colored thrones, *asaṃkhyeyas* of jeweled walking meditation places, *asaṃkhyeyas* of walking meditation places adorned with flowers, *asaṃkhyeyas* of fragrant walking meditation places, *asaṃkhyeyas* of garlanded walking meditation places, *asaṃkhyeyas* of robe-laden walking meditation places, *asaṃkhyeyas* of walking meditation places inlaid with jewels, *asaṃkhyeyas* of walking meditation places adorned with all kinds of jeweled and embroidered silks, *asaṃkhyeyas* of walking meditation places with *tāla* trees adorned with all kinds of jewels, *asaṃkhyeyas* of walking meditation places with railings adorned with all kinds of jewels, *asaṃkhyeyas* of walking meditation places covered by all kinds of suspended jeweled bell nets, *asaṃkhyeyas* of palaces adorned with all kinds of jewels, *asaṃkhyeyas* of palaces adorned with all kinds of flowers, *asaṃkhyeyas* of palaces with all kinds of perfumes, *asaṃkhyeyas* of palaces decorated with all kinds of garlands, *asaṃkhyeyas* of palaces of all kinds of sandalwood, *asaṃkhyeyas* of palaces with treasuries of all kinds of marvelous solid incense, *asaṃkhyeyas* of palaces made of all kinds of vajra, *asaṃkhyeyas* of palaces adorned with every kind of *maṇi* jewel, all of which are extraordinarily marvelous and superior even to those of the heavens, *asaṃkhyeyas* of all kinds of trees adorned with various jewels, *asaṃkhyeyas* of all different kinds of fragrant trees, *asaṃkhyeyas* of trees adorned with all kinds of jeweled robes, *asaṃkhyeyas* of all kinds of musical trees, *asaṃkhyeyas* of trees hung with jewel adornments, *asaṃkhyeyas* of trees emanating wondrous sounds, *asaṃkhyeyas* of trees adorned with endlessly pleasing jewels, *asaṃkhyeyas* of trees adorned with jeweled and embroidered silk streamers, *asaṃkhyeyas* of trees adorned with jeweled chimes, and *asaṃkhyeyas* of trees adorned with all kinds of flowers, perfumes, banners, flags, garlands, and canopies, as well as other such trees of these kinds which spread out and shaded these adorned palaces from the light of the sun.

Those palaces also had *asaṃkhyeyas* of railing adornments, *asaṃkhyeyas* of window adornments, *asaṃkhyeyas* of gateway adornments, *asaṃkhyeyas* of tower adornments, *asaṃkhyeyas* of crescent-shaped window adornments, *asaṃkhyeyas* of awning adornments, *asaṃkhyeyas* of suspended gold nets covering them from above, *asaṃkhyeyas* of incenses circulating about and everywhere permeating the air, and *asaṃkhyeyas* of robes spread across their grounds.

Sons of the Buddha, for measureless, innumerable, and ineffable-ineffable numbers of kalpas, with a pure mind of veneration, the bodhisattva-mahāsattva reverently presents all kinds of offerings such as these to all buddhas, doing so constantly without ever retreating from or resting from this practice.

Following upon the nirvāṇa of every one of the *tathāgatas*, he reveres and makes offerings to the *śarīra* of them all in this very same way, doing so:

To enable all beings to develop pure faith;
To enable all beings to accumulate roots of goodness;
To enable all beings to separate from all sufferings;
To enable all beings to develop vast understanding;

To enable all beings to use great adornments to create adornments;
To enable them to use measureless adornments to create adornments;
To enable all that they do to achieve ultimate success;
To enable them to realize that it is very difficult to ever encounter the buddhas' appearance in the world;
To enable them to fulfill the measureless powers of the Tathāgata;
To enable them to adorn and make offerings to the stupas and temples of the Buddha; and
To enable them to sustain and preserve the Dharma of all buddhas.

In this way, he makes offerings to all buddhas of the present as well as to their *śarīra* after they enter nirvāṇa. All the offerings he presents could never be completely described even in an *asaṃkhyeya* of kalpas.

In this way, he cultivates and accumulates measureless meritorious qualities, all for the sake of ripening all beings, doing so without ever retreating, without ever resting, without ever tiring, without any attachment, apart from any thinking, without depending on anything, forever cutting off anything he might depend on, and abandoning a self and possessions of a self. He imprints all gateways of action with the imprint of reality-accordant Dharma, realizes the nonproduction of dharmas, and dwells where the Buddha dwells. He imprints all his spheres of experience with the contemplation of their unproduced nature.

All buddhas regard with protective mindfulness dedications associated with making the resolve [to attain bodhi, including]:

Dedications consistent with the nature of all dharmas;
Expedient dedications for entering uncreated dharmas to accomplish whatever is to be accomplished;
Expedient dedications for abandoning all conceptual attachments to phenomena;
Dedications abiding in countless skillful means;
Dedications for forever transcending all realms of existence;
Expedient dedications for cultivating all practices without abiding in signs;
Dedications for everywhere accumulating roots of goodness;
Vast dedications for everywhere purifying all bodhisattva practices;
Dedications for making the resolve to attain unexcelled bodhi;
Dedications for dwelling together with all roots of goodness; and

Dedications for completely fulfilling the most superior resolute faith.

Sons of the Buddha, when the bodhisattva-mahāsattva dedicates all roots of goodness in these ways, although he adapts to *saṃsāra*, he still does not change. In seeking all-knowledge, he never retreats. Even in the midst of all the realms of existence, his mind remains unwavering, undisturbed, and able to liberate all beings. He remains undefiled by conditioned dharmas and does not lose his unimpeded wisdom. The causes and conditions associated with the stations of bodhisattva practice are endless. None of the dharmas of the world are able to either change him or cause him to be moved. He completely fulfills the purification of all the *pāramitās* and is able to perfect all the wisdom powers. It is in these ways that the bodhisattva leaves the darkness of delusion, perfects the bodhi resolve, manifests radiance, increases the growth of pure dharmas, dedicates this to the supreme path, and completely fulfills the many practices.

With a purified mind, he is well able to distinguish and completely understand all dharmas as being but manifestations of mind. He knows that karmic actions are like conjurations, that karmic retributions are like [reflected] images,[357] that all actions are like transformations, that all dharmas produced of causes and conditions are like echoes, and that all bodhisattva practices are like reflections. He develops the pure Dharma eye free of all attachments, sees the vast realm of the uncreated, realizes the quiescent nature, completely understands the non-duality of dharmas, realizes the true character of dharmas, fulfills the bodhisattva practices, remains free of any attachment to any signs, is well able to cultivate all the actions involved in joint endeavors,[358] never abandons the dharmas of pristine purity, abandons all attachments, and abides in the practices free of attachment.

In this way, the bodhisattva engages in skillful contemplative reflections free of delusion, does not contradict any dharmas, does not violate karmic causality, clearly perceives reality, skillfully engages in making dedications, realizes the essential nature of dharmas, and uses the power of skillful means to achieve karmic results, enabling them to reach the far shore of perfection. He contemplates all dharmas with wisdom and acquires the spiritual superknowledges. He is effortless in developing the roots of goodness arising from his actions and is masterful in whatever he sets his mind to.

> The bodhisattva-mahāsattva dedicates his roots of goodness in this way because he wishes to liberate all beings, because he wishes to prevent the severance of the lineage of the buddhas, because he wishes to forever abandon the works of the *māras*, because he wishes to see the realization of boundless all-knowledge, having faith in it and never abandoning it, and because he wishes to leave behind worldly spheres of experience and cut off the various kinds of defilements. He also wishes that beings would gain pure wisdom, enter profound skillful means, escape the dharmas of *saṃsāra*, gain the Buddha's roots of goodness, forever cut off all the works of the *māras*, everywhere imprint all their actions with the seal of equanimity, resolve to progress into the knowledge of all modes, and perfect all world-transcending dharmas.
>
> Sons of the Buddha, this is what constitutes the second of the bodhisattva-mahāsattva's dedications, the indestructible dedication. When the bodhisattva-mahāsattva abides in this dedication, he is able to see all the numberless buddhas, perfects countless pure and sublime dharmas, everywhere acquires the mind of impartiality toward all beings, and becomes free of any doubts regarding any of the dharmas. Assisted by all buddhas' spiritual powers, he conquers the many *māras*, forever abandons their deeds, succeeds in being born into nobility, and fulfills the bodhi resolve. He acquires unimpeded wisdom and, with understanding not arising from others, he is well able to reveal and explain the meaning of all dharmas. In accordance with the power of his thought, he is able to enter all *kṣetras*, to everywhere illuminate beings, and to enable them all to attain purity. Through the power of this indestructible dedication, the bodhisattva-mahāsattva collects all roots of goodness and dedicates them in this way.

Then Vajra Banner Bodhisattva surveyed the ten directions and, assisted by the Buddha's spiritual powers, spoke these verses:

The bodhisattva who has already acquired indestructible resolve
cultivates all the good karmic deeds
and is therefore able to please the buddhas.
Those who are wise then dedicate this.

He makes offerings to countlessly and boundlessly many buddhas,
practices giving, upholds precepts, and subdues the sense faculties,
all for the sake of his zeal to benefit all beings
and everywhere enable them all to attain purity.

All kinds of superior and marvelous incense and flowers,
countless different kinds of supremely fine robes,

jeweled canopies, as well as adornments—
He offers all such things to all the *tathāgatas*.

In this way, he makes offerings to all the buddhas
for countlessly, numberlessly, and inconceivably many kalpas
during which he reveres and honors them, always rejoicing,
and without ever experiencing even one mind-moment of weariness.

He single-mindedly practices mindfulness of all buddhas,
those immensely brilliant lamps shining throughout all worlds,
whereupon, of all the *tathāgatas* throughout the ten directions,
none fail to appear directly before him as if seen with his own eyes.

For inconceivably and measurelessly many kalpas,
he practices many different kinds of giving with a tireless mind, and,
for hundreds of thousands of myriads of *koṭīs* of multitudes of kalpas,
he cultivates all the other kinds of good dharmas, all in this same way.

After those *tathāgatas* pass into nirvāṇa,
he is tireless in making offerings to their *śarīra*
and, for all of them, using many different marvelous adornments,
he erects inconceivably many stupas and temples.

He makes them in incomparable and most excellent shapes,
adorned with jewel treasuries and pure gold,
so towering in imposing height and size as to rival mountain kings,
creating them in countless hundreds of thousands of *koṭīs* of numbers.

Having made such offerings with pure-minded reverence,
he then also feels joyous delight and arouses beneficial intentions
to abide in the world for inconceivably many kalpas
to rescue and protect beings and enable them to gain liberation.

Completely aware that beings are all merely false perceptions,
he makes no discriminations with regard to any of them,
yet he is still able to skillfully distinguish beings' individual faculties
and everywhere bestow benefit for the many kinds of beings.

The bodhisattva cultivates and accumulates all meritorious qualities
which are vast, most excellent, and incomparable.
Fully realizing that an essential nature does not exist in any of them,
he still resolutely dedicates them all in this way.

He contemplates all dharmas with the most supreme wisdom,
realizes that, among them all, not even one dharma is ever produced,
and employs skillful means such as these in cultivating dedications
of his measureless and inexhaustible meritorious qualities.

Using these skillful means, he causes his mind to become so pure
that in everything he does, he becomes the equal of all *tathāgatas*.

Because the power of these skillful means is endless,
therefore his merit received as the result is ultimately inexhaustible.

He arouses the resolve to attain the unexcelled bodhi
that has nothing in the entire world upon which it depends
and that extends to all worlds throughout the ten directions
in which, in everything he does, he is entirely unimpeded.

All *tathāgatas* come forth into the world
because they wish to guide the minds of beings.
Contemplating them in accordance with the nature of their minds,
even searching to the ultimate, they still can never be apprehended.

All dharmas without exception
all enter into suchness and are devoid of any essential nature.
Dedicating with this purified eye,
he opens up those worlds' prisons of births and deaths.

Although he is able to cause all realms of existence to become pure,
he still makes no discriminations regarding any realms of existence.
He realizes the nature of all realms of existence is utterly nonexistent
and is thus caused to feel joyous delight with a purified mind.

As, in any single buddha land, he has nothing he depends on,
so too is this so of all buddha lands.
He also does not have any defiling attachment to conditioned dharmas
and knows those dharmas' nature has nothing to depend on.

In this way, he cultivates and succeeds in gaining all-knowledge,
and, in this way, he becomes adorned with unexcelled wisdom.
Because of this, all buddhas are therefore delighted.
These are the karmic works involved in the bodhisattva's dedications.

The bodhisattva single-mindedly recalls all buddhas'
unexcelled wisdom and skillful expedient means, thinking:
"Just as the buddhas, in all things, have nothing they depend on,
may I cultivate and perfect these meritorious qualities."

He single-mindedly focuses on rescuing and protecting everyone
and on enabling them to leave behind the many kinds of bad karma.
In this way, he benefits all the many kinds of beings,
attentively reflecting on them and never abandoning them.

Dwelling on the wisdom grounds, preserving and protecting Dharma,
he does not choose to enter nirvāṇa by resorting to the other vehicles.
Rather, he wishes only to gain the Buddha's unexcelled path.
It is in this way that the bodhisattva practices skillful dedications.

He does not seize on any of the conditioned
and false phenomena about which beings speak.

Although he does not depend upon the path of words and speech,
neither does he become attached to remaining free of words.

All *tathāgatas* throughout the ten directions
fully comprehend all dharmas without exception.
Although they realize they are all empty and quiescent,
they still do not arouse thoughts obsessed with emptiness.

With a single adornment, they adorn everything,
yet still refrain from making discriminations about dharmas.
It is in this way that they awaken the many beings
to all as devoid of any nature and devoid of anything to contemplate.

Sons of the Buddha, what then is meant by the bodhisattva-mahāsattva's dedication that is the same as that of all buddhas? Sons of the Buddha, this bodhisattva-mahāsattva accords with all buddhas, the *bhagavats*, of the past, future, and present in his cultivation and training in the path of dedications. As he cultivates and trains in this manner in the path of dedications, whenever he perceives any form and so forth on through to whenever he perceives any touchable or dharma as object of mind, whether it be beautiful or repulsive, he does not either desire or dislike it. Rather his mind achieves a state of sovereign mastery in which it remains free of any fault, is vast, pure, joyful, pleased, and apart from all worrisome afflictions. His mind abides in supple pliancy and all his sense faculties experience clarity and coolness.

Sons of the Buddha, when the bodhisattva-mahāsattva experiences happiness of this sort, he then brings forth another thought in which he dedicates it to all buddhas, thinking:

> May it be that, because of the roots of goodness I have now planted, I may enable the bliss of the buddhas to grow ever more superior, namely:
>
> The inconceivable bliss in which the buddhas dwell;
> The peerless bliss of the buddhas' *samādhis*;
> The limitless bliss of their great kindness and compassion;
> The bliss of all buddhas' liberations;
> The bliss of their boundless great spiritual superknowledges;
> The bliss of their most ultimately revered great sovereign masteries;
> The bliss of their vast, ultimate, and measureless powers;
> The bliss of their quiescence apart from all sensory awareness;
> The bliss of their abiding in the unimpeded station's constant right meditative concentration; and
> The unchanging bliss of engaging in non-dual practice.

Sons of the Buddha, after the bodhisattva-mahāsattva dedicates all his roots of goodness to the buddhas, he then also dedicates this very goodness to the bodhisattvas, that is:

- To enable those who have not yet fulfilled their vows to succeed in completely fulfilling them;
- To enable the minds of those whose minds have not yet become purified to become purified;
- To enable those who have not yet completely fulfilled the *pāramitās* to succeed in completely fulfilling them;
- To establish them in the vajra bodhi resolve;
- To assist them in gaining irreversibility in their progress toward all-knowledge;
- To enable them to never abandon great vigor in protecting the gateways to bodhi and all their roots of goodness;
- To enable all beings to abandon pride in themselves, arouse the bodhi resolve, and thus fulfill all their wishes;
- To establish them in the stations in which all bodhisattvas dwell;
- To assist them in acquiring the bodhisattva's bright and sharp faculties; and
- To assist them in cultivating roots of goodness and realizing all-knowledge.

Sons of the Buddha, after the bodhisattva-mahāsattva has dedicated his roots of goodness to the bodhisattvas in this way, he then also dedicates them to all beings, wishing that, by doing so, the roots of goodness of those beings including even those from the most minor acts such as seeing the Buddha, hearing the Dharma, or revering the *ārya* Sangha for only the instant of a finger snap may then allow them to leave behind all their obstacles, so that:

- They will achieve complete fulfillment of mindfulness of the Buddha;
- They will become mindful of the Dharma's skillful means;
- They will become mindful of the venerability of the Sangha;
- They will never become separated from the ability to see the Buddha;
- They will attain purity of mind;
- They will acquire the Dharma of all buddhas;
- They will accumulate measureless virtue;
- They will purify the spiritual superknowledges;
- They will abandon thoughts of doubt in the Dharma; and
- They will dwell in reliance on the teachings.

And just as he makes dedications for the sake of beings, so too does he also make dedications for the benefit of *śrāvaka* disciples and *pratyekabuddhas*, doing so in these same ways.

Moreover, in so doing, he wishes that all beings will forever leave behind the hell realms, the hungry ghost realms, the animal realms, the realms of King Yama, and all the other such wretched stations of existence, wishing too that they will further develop the resolve to attain unexcelled bodhi, that they will focus their minds on the diligent pursuit of the knowledge of all modes, that they will forever refrain from ever slandering the right Dharma of all buddhas, that they will acquire the happiness of the Buddha, that they will acquire purity of body and mind, and that they will realize all-knowledge.

Sons of the Buddha, it is entirely because of great vows that the bodhisattva-mahāsattva's roots of goodness, in their initiation, are rightly initiated, in their accumulation, they are rightly accumulated, and in their increasing, they are rightly increased to the point that they are all caused to become vast and completely fulfilled.

Sons of the Buddha, even when abiding as a householder within the home with spouse and children, the bodhisattva-mahāsattva never even briefly relinquishes the resolve to attain bodhi. With right mindfulness, he reflects on the realm of all-knowledge, liberates himself, and liberates them by enabling them to attain its ultimate realization.

Using excellent skillful means, he teaches those in his own family, enables them to enter the wisdom of the bodhisattva, and enables them to become ripened and gain liberation. Even though he dwells together with them, his mind remains free of attachments. He relies on his original great compassion as he abides in the householder's life and, because of the mind of kindness, accords with his wife and children in a way that represents no obstacle to the bodhisattva's path of purification.

Although the bodhisattva-mahāsattva may abide in the household life in which he works at various occupations, he still never even briefly abandons his resolve to attain all-knowledge, that is to say, whether it be when donning his clothing, tasting flavors, taking medicines, washing his face and rinsing out his mouth, applying skin salves, turning around to look at something, walking, standing, sitting, or lying down, in his physical, verbal, and mental actions, whether asleep or awake—in all such actions as these, his mind is always dedicating them to the path of all-knowledge. He concentrates on this and reflects on this, having no time in which he abandons this.

Because he wishes to benefit beings, he establishes himself in measureless great vows to attain bodhi, gathers numberless vast roots of goodness, diligently cultivates every kind of goodness, everywhere rescues everyone, forever abandons every form of arrogance or neglectfulness, and proceeds with decisive resolve toward the ground of all-knowledge, never intending to go in the direction of any other path. He always contemplates the bodhi of all buddhas, forever abandons all defiled dharmas, cultivates what all bodhisattvas train in, remains free of obstacles to the path to all-knowledge, dwells on the ground of all-knowledge, enjoys recitation and practice of the teachings, and uses measureless wisdom to accumulate all kinds of roots of goodness.

His mind refrains from affectionate fondness for anything in the world and also refrains from any defiled attachment to any of the practices in which he engages. He single-mindedly absorbs and upholds the teaching dharmas of all buddhas.

It is in this way that the bodhisattva resides within the householder's life, everywhere accumulates roots of goodness, enables them to grow, and dedicates them to the unexcelled bodhi of the buddhas.

Sons of the Buddha, at that time, even whenever the bodhisattva so much as gives a single morsel or grain of food to some animal, he makes this wish:

> May it be that this will enable these beings to abandon the path of animal rebirth, benefiting them, making them happy, and ultimately bringing about their liberation by which they forever cross beyond the ocean of suffering, forever extinguish feelings of suffering, forever become rid of the mass of sufferings, and forever cut off sensations of suffering, accumulation of sufferings, actions producing suffering, the causes of suffering, the roots of suffering, and all circumstances involving suffering. May it be that all those beings will succeed in abandoning all such situations.

In this way, the bodhisattva single-mindedly focuses his mindfulness on all beings and, taking their roots of goodness as what is most important, dedicates them on their behalf to the attainment of the knowledge of all modes. From the time the bodhisattva first resolves to attain bodhi, he everywhere gathers in beings as he cultivates roots of goodness and dedicates them all, wishing to enable them to forever leave the wilderness of *saṃsāra*, to acquire all *tathāgatas'* unimpeded happiness, to escape from the ocean of afflictions, and to cultivate the path of the Buddha's Dharma.

With a mind of kindness that pervades and fills all places and a power of compassion that is vast, he everywhere enables everyone to acquire pure happiness, to preserve their roots of goodness, to draw close to the Buddha's Dharma, to escape from the realms of the *māras*, to enter the realm of the Buddha, to cut off the seeds of worldly existence, to plant the seeds for becoming a *tathāgata*, and to dwell within the Dharma that is the same in all three periods of time. The bodhisattva-mahāsattva dedicates all such roots of goodness he has planted, will plant, and now plants and also has this additional thought:

> Just as the buddhas and bodhisattvas of the past practiced revering and making offerings to all buddhas, liberating beings, and enabling them to forever gain emancipation, diligently cultivating all roots of goodness, and then dedicating them all, doing so without any attachment, that is to say, without relying on form, while not attaching to feeling, without inverted perceptions, by not creating karmic formative factors, by not seizing on consciousnesses, by relinquishing the six sense bases, by not dwelling in worldly dharmas, and by delighting in transcending the world, doing so by knowing all dharmas as like empty space, as having no place from which they come, as not produced and not destroyed, as devoid of reality, and as free of defiling attachment, by abandoning all discrimination-based views, by remaining unmoved and unturned, by never erring, by never being damaged, by dwelling in the apex of reality, in the signless, apart from signs, in what has only a single sign, by deeply entering in these ways the nature of all dharmas, by always delighting in cultivating the roots of goodness of the universal gateways, and by seeing the congregations of all buddhas—just as all those *tathāgatas* of the past dedicated their roots of goodness, so too do I also practice dedications, understanding dharmas such as these, realizing dharmas such as these, relying on dharmas such as these, resolving to cultivate, to not contradict the marks of dharmas, to know what is cultivated as like a conjuration, as like a reflection, as like the moon reflected in the water, as like images in a mirror, and as mere appearances created by the conjunction of causes and conditions, doing so all the way to the point of reaching the ultimate ground of the Tathāgata.

Sons of the Buddha, the bodhisattva-mahāsattva also has this thought:

> Just as, when all buddhas of the past cultivated the bodhisattva practices, they dedicated all their roots of goodness in this way, and just as those of the future shall do so and those of the present

> now also do so, so too should I now also resolve, in the same way as all those buddhas, to dedicate all roots of goodness with foremost dedications, supreme dedications, the most supreme dedications, superior dedications, unexcelled dedications, incomparable dedications, dedications unequaled by the unequaled, peerless dedications, unmatched dedications, honorable dedications, marvelous dedications, equal dedications, right and straightforward dedications, dedications possessed of great meritorious qualities, vast dedications, good dedications, pure dedications, dedications for abandoning what is wrong, and dedications for not following what is wrong.

After the bodhisattva has used his roots of goodness to practice right dedications in these ways, he perfects the purification of physical, verbal, and mental deeds, dwells in the bodhisattvas' stations, remains free of all faults, cultivates good deeds, abandons physical and verbal bad actions, maintains a mind free of flaws or defilements, cultivates the acquisition of all-knowledge, dwells in the vast mind, realizes all dharmas have nothing that they do, abides in the world-transcending Dharma, remains unsullied by worldly dharmas, distinguishes and completely knows the countless varieties of karmic actions, perfects the skillful expedient means for making dedications, and forever extricates the roots of all grasping and attachment.

Sons of the Buddha, this is what constitutes the third of the bodhisattva-mahāsattva's dedications, the dedication that is the same as that of all buddhas. The bodhisattva-mahāsattva who abides in the use of this dedication deeply enters into the works of all *tathāgatas*, progresses toward the acquisition of the supremely marvelous meritorious qualities of the Tathāgata, enters the realm of profound and pure wisdom, never abandons the works of all bodhisattvas, is well able to distinguish clever and marvelous skillful means, enters the deep Dharma realm, well knows the sequences involved in the bodhisattva's cultivation, enters the lineage of the buddhas, and uses clever skillful means to distinguish and completely know all the measurelessly and boundlessly many dharmas. Although he repeatedly manifests bodies born into the world, his mind remains free of any attachment to worldly dharmas.

At that time, aided by the Buddha's spiritual powers, Vajra Banner Bodhisattva surveyed the ten directions and then spoke these verses:

All those bodhisattva-mahāsattvas
cultivate the dharmas of dedication of the buddhas of the past
and also train in what is practiced
by all the Master Guides of both the future and the present.

They find happiness in all their spheres of experience,
are praised by all the buddhas, the *tathāgatas*,
and use their vast radiance and purified eyes
in making dedications to realization of the greatly astute wisdom.

All of the bodhisattva's different kinds of physical sense faculty bliss
as well as that of his eyes, ears, nose, and tongue—
All such measureless and supremely sublime bliss,
he dedicates it all to all the Most Supreme Ones.

All the many good dharmas of the world
as well as those perfected by all *tathāgatas*
are all without exception collected by him
and then entirely used to joyfully accord with and benefit beings.

All the different kinds of things in which those in the world rejoice
are now used here in making dedications for the sake of beings,
wishing thereby to enable all the many beings
to completely fulfill all the bliss of the Lion Among Men.

The many different kinds of bliss known and seen
by all *tathāgatas* throughout all lands—
He wishes to enable all beings to acquire them all
and then become great bright lamps who illuminate the world.

The supremely marvelous types of bliss acquired by the bodhisattva
are all dedicated to the many kinds of beings.
Although he dedicates them to benefit the many kinds of beings,
he still has no attachment to his dedications.

As the bodhisattva cultivates these dedications,
he arouses his measureless mind of great compassion:
"May I be able to cultivate and completely fulfill
all the qualities of dedication like those cultivated by the Buddha.

The sublime bliss of the vehicle leading to all-knowledge
such as has been perfected by all the Most Supreme Ones,
as well as the measureless bliss arising from the bodhisattva practices
that I have practiced in the world,

the peaceful bliss when manifesting entry into the many destinies,
and the quiescent bliss born of constantly guarding sense faculties—
All of these I dedicate to the many kinds of beings,
to enable them all to cultivate and perfect unexcelled wisdom."

It is not that body, speech, or mind themselves are his karma,
nor is it the case that it exists apart from these.
He only uses them as expedients to extinguish delusion's darkness.
It is in this way that he cultivates and realizes unexcelled wisdom.

All the practices and actions cultivated by the bodhisattva,
his accumulation of measureless supreme meritorious qualities,
his birth in the family of the buddhas by following after the Tathāgata,
and his undisturbed quiescence—he rightly dedicates them all.

He attracts and takes in all beings
in all worlds throughout the ten directions
and dedicates all his roots of goodness to them,
wishing to enable them to fully attain peaceful and secure bliss.

He does not seek to acquire benefit for himself.
Rather, he wishes to enable everyone to be happy.
He never even briefly gives rise to a mind of conceptual proliferation,
for he only contemplates all dharmas as empty and devoid of self.

All those true sons of the Buddha he has seen together with
the countless Most Supreme Ones throughout the ten directions—
He dedicates all his roots of goodness to them,
wishing to enable them to swiftly realize unexcelled enlightenment.

With a mind of equal regard for them all without exception,
he gathers in all sentient beings residing in all worlds,
thinking: "May it be that, through all the good works I have practiced,
those beings may be enabled to swiftly accomplish buddhahood."

"As for all the countlessly and boundlessly many great vows
expounded on by the Unexcelled Guides,
may all sons of the Buddha be able to attain purity and,
adapting to being's mental dispositions, completely fulfill them all."

Contemplating all worlds throughout the ten directions,
he bestows his meritorious qualities on them all,
wishing to enable them all to possess marvelous adornments.
In this way, the bodhisattva trains in making dedications.

His mind is not devoted to the assessment of dual dharmas,
for he only constantly fully comprehends dharmas as non-dual.
As to whether dharmas are dual or are non-dual,
he remains ultimately free of any attachments in such matters.

All the worlds throughout the ten directions
are but discriminations in beings' perceptions.
Whether by perception or non-perception, nothing is apprehensible.
It is in this way that he fully comprehends all perceptions.

If those bodhisattvas have already achieved purity in physical deeds,
then their minds are pure and free of flaws or defilements.
If their verbal karma has already become purified and free of all faults,
one should know that their minds are pure and free of all attachments.

He is single-minded in right mindfulness of the buddhas of the past
and also bears in mind all the Master Guides of the future
as well as the present's most revered ones among devas and humans
as he trains himself in all the dharmas they have taught.

All *tathāgatas* throughout the three periods of time
possess wisdom, clear comprehension, and unimpeded minds.
Because he wishes to be able to benefit beings,
he dedicates his many accumulated works so they may gain bodhi.

Those of foremost wisdom, vast wisdom,
wisdom free of falseness, wisdom free of inverted views,
equal and genuine wisdom, pure wisdom,
and most supreme wisdom all explain this in this way.

Sons of the Buddha, what then is meant by the bodhisattva-mahāsattva's dedication that reaches everywhere? Sons of the Buddha, when this bodhisattva-mahāsattva is cultivating all roots of goodness, he reflects in this manner:

> May the power of the meritorious qualities associated with these roots of goodness reach everywhere. Just as the apex of reality has no place it does not reach as it reaches all things, reaches all worlds, reaches all beings, reaches all lands, reaches all dharmas, reaches all of empty space, reaches all three periods of time, reaches all that is either conditioned or unconditioned, and reaches the sounds of all speech, may it be that these roots of goodness also in this same way everywhere reach the places in which the *tathāgatas* dwell to serve as an offering to all buddhas of the three periods of time, facilitating the complete fulfillment of what was vowed by the buddhas of the past, facilitating the perfectly replete adornments of all buddhas of the future, and enabling all buddhas of the present as well as their lands and congregations at their sites of enlightenment to everywhere fill empty space and the Dharma realm.
>
> May it be that, due to the great awesome power of resolute faith, due to the unimpeded nature of vast wisdom, and due to the dedication of all roots of goodness, that this will then provide offerings equal to the offerings of the devas which completely fill all the countlessly and boundless many worlds.

Sons of the Buddha, the bodhisattva-mahāsattva also has this thought:

> The buddhas, the *bhagavats*, are everywhere present throughout all of empty space and the Dharma realm in the ineffable number of all world systems and worlds throughout the ten directions created by the many different kinds of karma, including in the

> ineffable number of buddha lands, in buddha realms, in many different kinds of worlds, in measureless worlds, in worlds without boundaries, in swirling worlds, in laterally facing worlds, in upright worlds, in inverted worlds, and in all the other kinds of worlds such as these in which they appear and dwell for the duration of their life spans during which they display many different kinds of spiritual superknowledges and transformations. There are bodhisattvas there who, for the sake of beings capable of being taught, use the power of their supreme understanding to manifest as *tathāgatas* who appear in the world and, with their wisdom that extends to all places, they everywhere reveal the *tathāgatas'* measureless masterful spiritual powers.
>
> The Dharma body pervasively reaches all places without distinction and everywhere equally enters the entire Dharma realm. The *tathāgata-garbha* body is neither produced nor destroyed, yet, through the use of skillful means, they appear everywhere in the world, realizing the true nature of dharmas because they have transcended all things, attaining irreversibility because of their unimpeded power, and because they have been born into the lineage of the *tathāgatas* possessed of unimpeded vision and vast awe-inspiring qualities.

Sons of the Buddha, the bodhisattva-mahāsattva wishes through using all the roots of goodness he has planted to make offerings to all *tathāgatas*, offerings consisting of the many marvelous flowers as well as the many kinds of marvelous incense, garlands, canopies, banners, pennants, robes, lamps, candles, and all other kinds of adornments, also making such offerings to buddha images, stupas, and temples in this same way. Using these roots of goodness, he performs dedications such as these, that is: undistracted dedications, single-minded dedications, self-initiated dedications, reverential dedications, unwavering dedications, nonabiding dedications, independent dedications, dedications free of any conception of the existence of any being, dedications free of any agitated or competitive thoughts, and quiescent-minded dedications. He then also reflects in this way:

> Throughout the Dharma realm and the realm of empty space and throughout all kalpas of the past, future, and present, all the buddhas, the *bhagavats*, acquire all-knowledge and become enlightened. With countless names, each different, at many different times, they manifest attainment of right enlightenment and they all dwell for the duration of their life span, to the very end of future time. Every one of them takes the Dharma realm's adornments as

their own adornments. The congregations at their sites of enlightenment are pervasively present throughout all lands of the entire Dharma realm. As befits the time, they appear in the world and perform the works of the buddhas.

I everywhere dedicate my roots of goodness to all the above-mentioned buddhas, all the *tathāgatas* such as these, wishing to be able to present reverential offerings to them all of numberless fragrant canopies, numberless fragrant banners, numberless fragrant pennants, numberless fragrant awnings, numberless fragrant nets, numberless fragrant images, numberless fragrant lights, numberless fragrant flaming lights, numberless fragrant clouds, numberless fragrant seats, numberless fragrant walking meditation grounds, numberless fragrant dwelling places, numberless fragrant worlds, numberless fragrant mountains, numberless fragrant oceans, numberless fragrant rivers, numberless fragrant trees, numberless fragrant robes, numberless fragrant lotus flowers, numberless fragrant palaces, measureless floral canopies, and, to extensively describe it, even up to measurelessly many flower-laden palaces and boundlessly many garland-adorned canopies, and, to extensively describe it, even up to boundlessly many garland-adorned palaces, incomparably many perfumed canopies, and, to extensively describe it, even up to incomparably many perfumed palaces, and innumerably many powdered incense canopies, and, to extensively describe it, even up to innumerable powdered incense palaces and indescribably many robe-decorated canopies, and, to extensively describe it, even up to indescribably many robe-decorated palaces and inconceivably many jeweled canopies, and, to extensively describe it, even up to inconceivably many jeweled palaces and immeasurably many lamplight canopies, and, to extensively describe it, even up to immeasurably many lamplight palaces and ineffably many adornment canopies, and, to extensively describe it, even up to ineffably many adornment palaces and an ineffable-ineffable number of *maṇi* jewel canopies and an ineffable-ineffable number of *maṇi* jewel banners, and, of this same sort, *maṇi* jewel pennants, *maṇi* jewel awnings, *maṇi* jewel nets, *maṇi* jewel images, *maṇi* jewel lights, *maṇi* jewel flaming lights, *maṇi* jewel clouds, *maṇi* jewel seats, *maṇi* jewel walking meditation grounds, *maṇi* jewel dwelling places, *maṇi* jewel *kṣetras*, *maṇi* jewel mountains, *maṇi* jewel oceans, *maṇi* jewel rivers, *maṇi* jewel trees, *maṇi* jewel robes, *maṇi* jewel lotus flowers, and *maṇi* jewel palaces, all of which are present in ineffable-ineffable numbers. In this same way, in every one of those realms, there are numberless railings, numberless palaces, numberless towers, numberless gateways, numberless crescent-shaped openings, numberless enemy-repelling portals, numberless windows, numberless pure jewels, and numberless adornments.

May it be that, [by these dedications], all those worlds are caused to become purified and all those beings are enabled to gain emancipation, to dwell on the ground of the ten powers, and to acquire unimpeded Dharma light with respect to all dharmas. May all beings be enabled to perfect their roots of goodness, to become trained, to have minds as measureless as the realms of empty space, to go to all *kṣetras* and yet have no place to which they go, to enter all lands, making gifts of all good dharmas, to always succeed in seeing the Buddha, to plant all kinds of roots of goodness, to achieve success in the Great Vehicle, to refrain from attachment to any dharmas, to perfect the many kinds of goodness, to establish themselves in measureless practices, to everywhere enter all the boundless Dharma realms, to perfect all buddhas' powers of the spiritual superknowledges, and to acquire the Tathāgata's wisdom of all-knowledge.

Just as non-self comprehensively includes all dharmas, may my own [dedications of] roots of goodness also do so by:

Comprehensively including all buddhas, the *tathāgatas*, without exception by making offerings to them all;

Comprehensively including all the measureless dharmas by being able to be unimpeded in awakening to and entering them all;

Comprehensively including the community of all bodhisattvas by ultimately developing the same roots of goodness as theirs;

Comprehensively including all the bodhisattva practices by completely fulfilling them all through the power of original vows;

Comprehensively including the Dharma light of all bodhisattvas by being unimpeded in fully comprehending all dharmas;

Comprehensively including all buddhas' powers of the spiritual superknowledges by completely perfecting measureless roots of goodness;

Comprehensively including all buddhas' powers, fearlessnesses, and development of the immeasurable minds by fulfilling them all;

Comprehensively including the bodhisattva's samādhis, types of eloquence, and *dhāraṇi* gateways by being well able to completely illuminate the dharma of non-duality;

Comprehensively including all buddhas' skillful expedient means by revealing the Tathāgata's great spiritual powers;
Comprehensively including all buddhas of the three periods of time, their descent to take birth, attainment of enlightenment, turning of the wheel of right Dharma, training beings, and entering *pārinirvāṇa, this* by respectfully making offerings to all of them everywhere;
Comprehensively including all worlds of the ten directions by accomplishing the ultimate purification of all buddha *kṣetras;*
Comprehensively including all vast kalpas by appearing within them, ceaselessly cultivating the bodhisattva practices;
Comprehensively including the beings in all the destinies of rebirth by manifesting the taking on of births in all of them;
Comprehensively including all the realms of beings by completely fulfilling the practices of Samantabhadra Bodhisattva;
Comprehensively including all delusions and habitual karmic propensities by using skillful means to enable the purification of them all;
Comprehensively including the countless different faculties of all beings by completely knowing them all;
Comprehensively including the understandings and desires of all beings by enabling them to abandon defilement and attain purity;
Comprehensively including all the practices used to teach beings by manifesting bodies adapted to whatever is fitting for them;
Comprehensively including all paths used in responding to beings by entering all realms of beings; and
Comprehensively including the nature of all *tathāgatas'* wisdom by protecting and preserving the teachings of all buddhas.

Sons of the Buddha, when the bodhisattva-*mahāsatttva* is dedicating all his roots of goodness in these ways, he uses the inapprehensibility of anything at all as a skillful means. He does not distinguish karmic rewards within actions and does not distinguish actions within karmic rewards. Although he remains free of such discriminations, he still everywhere enters the Dharma realm.

Although he has nothing whatsoever that he does, he still constantly abides in roots of goodness. Although he has nothing whatsoever he initiates, he still diligently cultivates supreme dharmas. He does not place trust in any dharma and yet he is still able to deeply enter them. Although he does not attribute existence to dharmas, he still completely knows and perceives them. Whether they be created or uncreated, they are all inapprehensible. He knows the nature of all dharmas is for them to never have any inherent existence of their own. Although he perceives all dharmas, there is still nothing at all that he perceives. He everywhere knows everything and yet has nothing whatsoever that he knows.

It is in this way that the bodhisattva fully comprehends spheres of experience and knows that all dharmas take causes and conditions as their origin. He sees the Dharma body of all buddhas and, in so doing, he arrives at the defilement-transcending apex of reality of all dharmas. He completely understands the world as being like magical transformations and clearly comprehends beings in terms of but a single dharma, that of having a non-dual nature. [Even so], he does not dispense with the use of skillful expedient means in the realm of karmic actions. In the realm of conditioned dharmas, he reveals the dharma of the unconditioned, and yet, in so doing, does not extinguish their conditioned signs. In the realm of unconditioned dharmas, he reveals conditioned dharmas and yet does not make discriminations regarding their sign of being unconditioned. It is in this way that the bodhisattva contemplates all dharmas as ultimately quiescent.

He completely develops all pure roots of goodness and yet still arouses the resolve to rescue and protect beings. Through his wisdom, he possesses a clearly penetrating comprehension of the ocean of all dharmas and constantly delights in cultivating the dharmas by which one abandons delusion. He has already completely developed the world-transcending meritorious qualities and no longer cultivates or trains in worldly dharmas. He acquires the purified wisdom eye, abandons the cataracts of delusion, and uses excellent skillful means in cultivating the path of dedications.

Sons of the Buddha, when the bodhisattva-mahāsattva dedicates all his roots of goodness in these ways, he accords with the mind of all buddhas. He purifies all buddha lands, teaches and ripens all beings, completely absorbs and upholds all dharmas of the Buddha, serves as the most superior of merit fields for all beings, acts as the wise guide for all the [caravans of] traders, and becomes the sun of purity for the entire world. Every one of his roots of goodness completely pervades the Dharma realm and is able to rescue and protect all beings and enable them all to purify and become completely replete in the meritorious qualities.

Sons of the Buddha, when the bodhisattva-mahāsattva makes dedications in these ways:

He is able to protect and preserve the lineage of all buddhas;
He is able to ripen all beings to maturity;
He is able to purify all lands;
He is able to refrain from damaging anyone's karma;
He is able to completely know all dharmas;
He is able to equally contemplate all dharmas as non-dual;
He is able to go everywhere throughout the worlds of the ten directions;
He is able to completely penetrate the apex of reality apart from desire;
He is able to completely develop pure resolute faith; and
He is able to become fully possessed of clear and sharp faculties.

Sons of the Buddha, this is what constitutes the fourth of the bodhisattva-mahāsattva's dedications, the dedication that reaches everywhere. When the bodhisattva-mahāsattva abides in this dedication:

He acquires physical actions that reach everywhere by which he is everywhere able to respond by appearing in all worlds;
He acquires verbal actions that reach everywhere by which he expounds the Dharma in all worlds;
He acquires mental actions that reach everywhere by which he absorbs and upholds the Dharma proclaimed by all buddhas;
He acquires the spiritual superknowledge of psycho-physical travel that reaches everywhere by which he adapts to beings' minds and goes forth in response to them all;
He acquires wisdom concordant with realizations that reaches everywhere by which he is everywhere able to fully comprehend all dharmas;
He acquires complete-retention [*dhāraṇī* formulae] and eloquence that reaches everywhere by which he adapts to beings' minds and causes them to feel happy;
He acquires entry into the Dharma realm that reaches everywhere by which he everywhere enters all worlds even within a single pore;
He acquires a pervasively penetrating body that reaches everywhere by which he everywhere enters the bodies of all beings through entering the body of but a single being;

He acquires universal vision of kalpas that reaches everywhere by which he always sees all *tathāgatas* in every kalpa; and

He acquires all-seeing mindfulness that reaches everywhere by which, even in each successive mind-moment, all buddhas appear directly before him.

Sons of the Buddha, the bodhisattva-mahāsattva who acquires the dedication that reaches everywhere is able to dedicate his roots of goodness in ways such as these.

Then, assisted by the Buddha's awesome spiritual powers, Vajra Banner Bodhisattva surveyed the ten directions and spoke these verses:

In all inward and outward worlds,
the bodhisattva remains free of all attachments,
yet does not abandon actions beneficial to beings.
The great eminence cultivates wisdom such as this.

In all lands throughout the ten directions,
he has nothing on which he depends and nothing in which he abides.
He does not seize on livelihoods or the many other such dharmas
and also does not wrongly give rise to any discriminations.

He everywhere attracts all beings without exception
throughout the worlds of the ten directions
even as he contemplates their essential nature as entirely nonexistent
and practices dedications which reach everywhere.

He everywhere gathers conditioned and unconditioned dharmas,
but does not form erroneous conceptions about them
just as [he also does not do so] with regard to worldly dharmas.
Just so did the Lamp that Illuminates the World become awakened.

All actions and practices cultivated by the bodhisattva
are each different in their superior, middling, and lesser types.
He dedicates all such roots of goodness
to all those *tathāgatas* throughout the ten directions.

The bodhisattva's dedications reach the far shore of perfection.
Following the Tathāgata in his training, he perfects all [practices].
Constantly using sublime wisdom, he skillfully deliberates
and thus fully embodies the human realm's most supreme Dharma.

He everywhere dedicates his pure roots of goodness
to benefiting the many confused beings, never abandoning them.
Thus he enables all beings to succeed
in becoming unexcelled lamps illuminating the world.

He never discriminates among or seizes on the existence of beings,
nor does he indulge false conceptions in his mindfulness of dharmas.

Although he is free of defiling attachments to the world,
he still never abandons any sentient beings.

The bodhisattva always delights in the dharma of quiescence
and, by according with that, succeeds in reaching the realm of nirvāṇa.
He still never abandons the paths of beings
and thus acquires sublime wisdom such as this.

The bodhisattva never makes discriminations regarding karma,
nor does he seize on or attach to any karmic rewards or retributions.
Given that all worlds are produced through conditioned arising,
it is not apart from causes and conditions that he sees all dharmas.

He deeply enters spheres of experience such as these,
and yet he does not form discriminations regarding them.
The master tamer of all beings,
fully understanding this, skillfully practices dedications.

Sons of the Buddha, what then is meant by the bodhisattva-mahāsattva's dedication of an inexhaustible treasury of meritorious qualities? Sons of the Buddha, this bodhisattva-mahāsattva dedicates:

The roots of goodness arising from repentance and riddance of all heavy karmic obstacles;
The roots of goodness arising from revering all buddhas of the three periods of time;
The roots of goodness arising from entreating and requesting all buddhas to teach the Dharma;
The roots of goodness arising from hearing the buddhas teach the Dharma, cultivating it with intense diligence, and awakening to its inconceivably vast realms;
The roots of goodness arising from rejoicing in all roots of goodness of all buddhas and all beings of the past, future, and present;
The roots of goodness arising from this bodhisattva's knowing and generating thoughts of rejoicing in the inexhaustible roots of goodness of all buddhas of the past, future, and present, the roots of goodness of the community of all bodhisattvas created by their intensely diligent cultivation, and the roots of goodness of all buddhas of the three periods of time by their realization of the right and perfect enlightenment, their turning of the wheel of right Dharma, and their training of beings; and
The roots of goodness arising from rejoicing in [the merit of] all buddhas of the three periods of time from the time they first resolve to attain bodhi, cultivate the bodhisattva practices, and

> attain the utmost right enlightenment, including their manifesting the appearance of entering *parinirvāṇa,* and, after their *parinirvāṇa,* their right Dharma's remaining in the world until it finally becomes completely extinguished.

[Rejoicing] in this way, the bodhisattva brings to mind all the vast roots of goodness of countless different kinds such as these related to the ineffable number of spheres of action of all buddhas, his own spheres of action, and the unimpeded spheres of action related to bodhi, including all those he has accumulated, all those related to his resolute faith, all those related to his rejoicing [in the merit of others], all those he has brought to perfect fulfillment, all those he has completely developed, all those he has cultivated, all those he has acquired, all those of which he is aware, all those he has accumulated, and all those he has increased. He then dedicates all [these roots of goodness] to the adornment of the lands of all buddhas, including such places as all those in all worlds in which, throughout the boundlessly many kalpas of the past, all *tathāgatas* have previously traveled, that is to say all the measurelessly and innumerably many world systems of the buddhas, all those places known by the buddhas' knowledge, and all those places of which the bodhisattvas have been aware and which their great resolve has embraced, thus adorning those buddha *kṣetras.*

[These include] those places that have flowed forth from and been guided along by pure deeds, those that have been created in responding to beings, those that have been manifested by the spiritual powers of the Tathāgata, those that have been established by the pure actions arising from the appearance of the buddhas in the world, those that have appeared due to the marvelous practices of Samantabhadra Bodhisattva, and those in which all buddhas have attained enlightenment and have manifested all different kinds of masterful spiritual powers.

These include those buddha lands that will acquire pure adornments and meritorious qualities which will be acquired until the very bounds of the future by all the *tathāgatas,* those worthy of offerings, those of right and universal knowledge who will come to dwell everywhere throughout the Dharma realm when they attain enlightenment. Throughout the Dharma realm and the realms of empty space, they will be boundless, borderless, infinite, and endless. They will all be produced by the wisdom of the *tathāgatas* and adorned with countless marvelous precious things, namely all kinds of incense adornments, all kinds of flower adornments, all kinds of robe adornments, all kinds of adornments consisting of treasuries of meritorious qualities, all kinds of buddha power adornments, and all kinds of buddha land adornments in which the *tathāgatas* will dwell and in which there will dwell inconceivable pure congregations of those with the previous-life causal affinities of joint practice who, in the future, will attain right enlightenment after having been brought to complete development by all buddhas.

These things are not visible by those abiding in the world, for only one with the bodhisattva's purified eyes would be able to illuminate and see them. Bodhisattvas of this sort possess great awesome virtue. They have planted roots of goodness in past lives and know all dharmas as like mere conjurations or like magical transformations. They everywhere practice bodhisattva's pure karmic deeds and enter inconceivable masterful samādhis and skillful expedient means. They are able to accomplish the works of the Buddha and emanate the light of the Buddha which is unlimited in its ability to everywhere illuminate the world.

So too do all buddhas, the *bhagavats*, of the present all also adorn worlds in this way, worlds possessed of measureless forms and characteristics and measureless light and colors, all of which reach their complete development because of their meritorious qualities. They are adorned with countless kinds of incense, countless jewels, countless trees, numberless kinds of adornments, numberless palaces, and numberless sounds.

In accordance with good spiritual guides with whom they have causal affinities from previous lives, they manifest all kinds of endless and inexhaustible adornments of meritorious qualities, in particular all kinds of incense adornments, all kinds of garland adornments, all kinds of powdered incense adornments, all kinds of jewel adornments, all kinds of pennant adornments, all kinds of jeweled silk embroidery adornments, all kinds of jeweled railing adornments, *asaṃkhyeyas* of gold net adornments, *asaṃkhyeyas* of river adornments, *asaṃkhyeyas* of cloud and rain adornments, and *asaṃkhyeyas* of musical performances with the playing of marvelous sounds.

Measurelessly and innumerably many other adornments such as these adorn all the buddha lands within the worlds throughout the ten directions of the Dharma realm and the realm of empty space, all of which adornments are produced through all kinds of different karmic deeds, all of which are completely known to the buddhas and all of which are broadly proclaimed by the buddhas, that is: adorned buddha lands, pure buddha lands, equanimous buddha lands, marvelously fine buddha lands, buddha lands of awesome virtue, vast buddha lands, happy buddha lands, indestructible buddha lands, endless buddha lands, measureless buddha lands, unmoving buddha lands, buddha lands free of fear, radiant buddha lands, buddha lands free of opposition, delightful buddha lands, pervasively radiant buddha lands, buddha lands with excellent adornments, buddha lands of refined beauty, marvelously exquisite buddha lands, foremost buddha lands, supreme buddha lands, extraordinarily supreme buddha lands, most supreme buddha lands, ultimately supreme buddha lands, excellent buddha lands, unexcelled buddha lands, incomparable buddha lands, peerless buddha lands, and buddha lands indescribable even by analogy.

The bodhisattva-mahāsattva resolves to dedicate his roots of goodness to using all the adornments of all buddha lands such as these of the past, the future, and the present, wishing to use all the pure adornments such as these of all the lands of all the buddhas of the past, future, and present to adorn a single world so that it will be adorned in just the same way that all those adornments are perfected, purified, collected, manifested, marvelously arrayed, and sustained in all those other buddha lands. And just as he vows to do this in a single world, so too does he vow to also fully adorn all worlds with all the different kinds of adornments present in the buddha lands of all buddhas of the three periods of time.

Sons of the Buddha, the bodhisattva-mahāsattva also uses his roots of goodness to make dedications such as these:

> May it be that all those buddha lands to which I devote such cultivation will be filled with great bodhisattvas, that all those bodhisattvas will have an essential nature that is genuine, that they will be possessed of penetrating wisdom with which they will be well able to make distinctions regarding all worlds and realms of beings, that they will deeply enter the Dharma realm and the realm of empty space, that they will have abandoned all delusion, that they will perfect mindfulness of the Buddha, mindfulness of the genuine and inconceivable Dharma, and mindfulness of the Sangha as measureless and pervasively present everywhere while also remaining mindful of relinquishing, that they will be round and full suns of the Dharma whose wisdom light everywhere illuminates so that their vision is unimpeded, that they will be born from non-attainment and will bring forth all dharmas of the Buddha, that they will be lords of the many supremely excellent roots of goodness, that they will have produced the resolve to attain unexcelled bodhi, that they will dwell in the Tathāgata's powers and progress toward all-knowledge, that they

will demolish all the works of the *māras*, that they will purify the realms of beings, that they will deeply penetrate the nature of dharmas, that they will forever abandon inverted views, and that their roots of goodness and great vows will not have been made in vain.

May bodhisattvas such as these fill up those lands, being born in such places, possessed of virtues such as these, always accomplishing the Buddha's works, acquiring the pure light of the Buddha's bodhi, possessing the knowledge of the Dharma realm, manifesting the powers of the spiritual superknowledges, filling up the entire Dharma realm with a single body, acquiring great wisdom, entering the sphere of practice of those possessed of all-knowledge, being well able to distinguish the countless and boundless meanings of all statements throughout the Dharma realm, being free of any attachments in any *kṣetras* and thus being able to appear everywhere in all buddha lands, having minds like space that have nothing they depend on and thus being able to distinguish everything in the entire Dharma realm, being well able to enter and emerge from inconceivably many extremely deep samādhis, progressing toward all-knowledge, dwelling in all buddha *kṣetras*, acquiring the powers of all buddhas, explaining and expounding on *asaṃkhyeyas* of dharmas and thus remaining fearless in doing so, according with the roots of goodness of all buddhas of the three periods of time, everywhere illuminating the Dharma realm of all *tathāgatas*, being able to absorb and uphold all the dharmas of all buddhas, knowing *asaṃkhyeyas* of language dharmas, being well able to expound with inconceivably many different spoken languages, entering into the unexcelled ground of the Buddha's sovereign masteries, being unimpeded in traveling to all worlds everywhere throughout the ten directions, practicing the dharmas of noncontentiousness and having nothing on which they depend while remaining free of discriminations, cultivating an increasingly vast bodhi resolve, acquiring knowledge of skillful means, thoroughly knowing the meanings of statements, and being able to accord with correct sequence in explaining and expounding on those meanings.

May it be that great bodhisattvas such as these will be enabled to adorn those lands, will fill them, will be distributed throughout them, will harmoniously abide there as they are established in them, will practice permeating cultivation that is the most ultimate form of permeating cultivation, will attain unalloyed purity that is the most ultimate kind of unalloyed purity, and will harmoniously and peacefully abide in quiescence within them.

May it be that in every single place even in a single buddha *kṣetra*, there will be numberlessly many, measurelessly many, boundlessly many, incomparably many, innumerably many, indescribably many, inconceivably many, immeasurably many, ineffably many, ineffably-ineffably many such great bodhisattvas who fill up all places everywhere, and may it be that just as this is so in one region, so too will it also be so in all other regions. And may it be that, just as this is the case in a single buddha *kṣetra*, it will also be the case in just the same way in all buddha *kṣetras* throughout all of empty space everywhere in the Dharma realm.

Sons of the Buddha, [in the furtherance of skillful means], the bodhisattva-mahāsattva dedicates all his roots of goodness [in these ways]:

As a skillful means, he dedicates them to all buddha *kṣetras*;
As a skillful means, he dedicates them to all bodhisattvas;
As a skillful means, he dedicates them to all *tathāgatas*;
As a skillful means, he dedicates them to the bodhi of all buddhas;
As a skillful means, he dedicates them to all vast vows;
As a skillful means, he dedicates them to all essential paths of emancipation;
As a skillful means, he dedicates them to the purification of all realms of beings;
As a skillful means, he dedicates them to always seeing all buddhas appear in the world in all worlds;
As a skillful means, he dedicates them to always seeing the life span of the Tathāgata as measureless; and
As a skillful means, he dedicates them to always seeing all buddhas everywhere throughout the Dharma realm turning the unimpeded and irreversible wheel of the Dharma.

Sons of the Buddha, when this bodhisattva-mahāsattva dedicates all his roots of goodness in these ways, because he enters all buddha lands, all buddha *kṣetras* are purified, because he goes to all realms of beings, all bodhisattvas are purified, and because he wishes for the buddhas to appear in all buddha lands, the bodies of all *tathāgatas* then majestically appear in all buddha lands throughout the Dharma realm.

Sons of the Buddha, by means of peerless dedications such as these, the bodhisattva-mahāsattva progresses toward all-knowledge. His mind is vast, like empty space, and unlimited. He enters the inconceivable and realizes that all karmic actions as well as their corresponding rewards and retributions are all quiescent. His mind is always equanimous, boundless, and everywhere able to enter the entire Dharma realm.

Sons of the Buddha, when the bodhisattva-mahāsattva practices dedications in this way:

- He does not discriminate the existence of a self or belongings of a self;
- He does not discriminate the existence of the Buddha or the Dharma of the Buddha;
- He does not discriminate the existence of *kṣetras* or their purification;
- He does not discriminate the existence of beings or their training;
- He does not discriminate the existence of actions or their karmic rewards and retributions;
- He does not become attached to thought or whatever arises from thought;
- He does not deny the existence of causes and does not deny the existence of their effects;
- He does not seize on phenomena and does not seize on dharmas;
- He does not claim that *saṃsāra* [necessarily] involves the existence of discriminations and he does not claim that *nirvāṇa* is constantly quiescent; and
- He does not claim that the Tathāgata realizes the realm of the buddha, for not even the slightest dharma can coexist with the Dharma.

Sons of the Buddha, when the bodhisattva-mahāsattva practices dedications in these ways, he gives all his roots of goodness to all beings to bring about their definite ripening and to teach them equally, doing so in a manner that is signless, free of conditions, free of any judgment, and free of any falseness while also abandoning all discriminations, grasping, and attachments.

After the bodhisattva-mahāsattva makes dedications in this way, he then acquires endless roots of goodness, which is to say:

- He acquires endless roots of goodness because he is mindful of all buddhas of the three periods of time;
- He acquires endless roots of goodness because he is mindful of all bodhisattvas;
- He acquires endless roots of goodness because he purifies all buddha *kṣetras*;
- He acquires endless roots of goodness because he purifies all realms of beings;

He acquires endless roots of goodness because he deeply enters the Dharma realm;
He acquires endless roots of goodness because he cultivates the immeasurable minds to the point that they are commensurate with the realm of empty space;
He acquires endless roots of goodness because he deeply understands the sphere of action of all buddhas;
He acquires endless roots of goodness because he diligently cultivates the works of the bodhisattva; and
He acquires endless roots of goodness because he completely comprehends the three periods of time.

Sons of the Buddha, when the bodhisattva-mahāsattva dedicates all his roots of goodness in these ways:

He comprehends that all realms of beings have no beings in them;
He understands that all dharmas are free of any life span;
He knows all dharmas have no creator;
He has awakened to all dharmas as having no *pudgala*;
He comprehends all dharmas as free of any anger or contentiousness;
He contemplates all dharmas as arising from conditions and as having no place where they dwell;
He knows all things have nothing on which they depend;
He comprehends that all *kṣetras* have no place in which they abide;
He contemplates all bodhisattva practices as also having no location; and
He perceives that all objective spheres of experience are all nonexistent.

Sons of the Buddha, when the bodhisattva-mahāsattva practices dedications in these ways, his eyes never see any impure buddha *kṣetra,* nor do they see any being possessed of differentiating signs. For him, there is not even the slightest dharma that is penetrated by wisdom, nor is there even the slightest sort of wisdom that then penetrates any dharma. He understands that it is not the case that the body of the Tathāgata is like empty space because it is perfectly complete in all the meritorious qualities and countless sublime dharmas and because it everywhere enables beings to accumulate roots of goodness which are all sufficiently abundant.

Sons of the Buddha, in each successive mind-moment, this bodhisattva-mahāsattva acquires an ineffable-ineffable number of aspects of the ground of the ten powers, becomes replete in every kind of merit, perfects pure roots of goodness, and serves all beings as a field of merit.

This bodhisattva-mahāsattva develops a *maṇi* jewel wishing-pearl treasury of meritorious qualities on account of which he obtains whichever pleasing amenities he needs. Wherever he travels, he is able to purify all those lands, and wherever he goes, he enables an ineffable-ineffable number of beings to all become purified and gather merit by cultivating all the practices.

Sons of the Buddha, when the bodhisattva-mahāsattva practices dedications in this way, he cultivates all the bodhisattva practices by which his merit becomes extraordinarily excellent, his physical signs become peerless, his awesome powers and radiance surpass those of everyone in the world, and neither Māra nor the followers of Māra are even able to stand before him and gaze upon him. His roots of goodness become completely developed, his great vows become completely realized, and his mind becomes ever more vast to the point that it is equal to the realm of all-knowledge. In but a single mind-moment, he is able to pervade countless buddha *kṣetras*. His measureless wisdom power is able to completely penetrate the realm of all buddhas. He acquires deep resolute faith in all buddhas and dwells in boundless wisdom. The power of his resolve to attain bodhi is as vast as the Dharma realm and as ultimately expansive as empty space.

Sons of the Buddha, this is what constitutes the fifth of the bodhisattva-mahāsattva's dedications, the dedication of an inexhaustible treasury of meritorious qualities. The bodhisattva-mahāsattva who abides in this dedication acquires ten inexhaustible treasuries. What then are those ten? They are:

He acquires the inexhaustible treasury of seeing the buddhas by which, in but a single pore, he sees *asaṃkhyeyas* of buddhas appearing in the world;

He acquires the inexhaustible treasury of penetrating dharmas by which, using the Buddha's power of cognition, he contemplates all dharmas as entering a single dharma;

He acquires the inexhaustible treasury of remembrance by which he absorbs and retains all the Dharma taught by all buddhas and never forgets it;

He acquires the inexhaustible treasury of definite wisdom by which he well knows the esoteric skillful means within the Dharma taught by all buddhas;

He acquires the inexhaustible treasury of understanding meanings and their import by which he well knows all dharmas' principles, aims, and distinguishing aspects;

He acquires the inexhaustible treasury of boundless awakened understanding by which, with wisdom like empty space, he gains a penetrating comprehension of all dharmas of the three periods of time;

He acquires the inexhaustible treasury of merit by which he fulfills the inexhaustible wishes of all beings;

He acquires the inexhaustible treasury of courageous wisdom and awakening by which he is able to rid all beings of their cataracts of delusion;

He acquires the inexhaustible treasury of definite eloquence by which he expounds on the impartial Dharma of all buddhas and enables all beings to completely understand it; and

He acquires the inexhaustible treasury of the ten powers and the fearlessnesses by which he completely fulfills all the bodhisattva practices and, having tied his topknot with the silken headband of stainless purity, he reaches unimpeded all-knowledge.

These are the ten. Sons of the Buddha, when the bodhisattva-mahāsattva dedicates all his roots of goodness, he acquires these ten inexhaustible treasuries.

At that time, Vajra Banner Bodhisattva surveyed the ten directions and then spoke these verses:

The bodhisattva perfects the power of the deep mind,
attains sovereign mastery in all dharmas,
and uses the merit of his entreaties and rejoicing [in others' goodness]
to practice unimpeded skillful means and dedications.

The purified buddha *kṣetras* of all *tathāgatas*
of the three periods of time pervade all worlds.
[The bodhisattva] has no meritorious quality he does not possess
and dedicates them to purifying *kṣetras* just as pervasively.

The bodhisattva carefully reflects
on all dharmas of all buddhas of the three periods of time
and gathers them all without exception into his own mind.
It is in this way that he adorns all buddha *kṣetras.*

Even if one tried throughout all kalpas of the three periods of time
to praise all the meritorious qualities of but a single buddha *kṣetra,*
even though one might exhaust all kalpas of the three periods of time,
that buddha *kṣetra*'s meritorious qualities would still be endless.

Without exception, the bodhisattva sees
all buddha *kṣetras* such as these,
uses all their adornments to adorn but a single buddha land
and also proceeds in this same way to adorn all buddha lands.

There are sons of the Buddha whose minds are pure
who are all as if transformationally born of the Tathāgata's Dharma,

who have all the meritorious qualities adorning their minds,
and who fill up all the buddha *kṣetras*.

All those bodhisattvas completely possess
all the measureless marks and signs adorning their bodies
and their eloquent expounding of Dharma pervades the worlds.
They are as endless as a vast ocean.

The bodhisattvas peacefully abide in all the samādhis
and have completely perfected all of the practices.
The purity of their minds is incomparable and
their light everywhere illuminates the realms of the ten directions.

All of these bodhisattvas completely fill up
all such buddha *kṣetras* without exception.
They never so much as bring to mind the vehicle of *śrāvaka* disciples
and do not seek out the path of the *pratyekabuddhas*, either.

This bodhisattva, in this way, with a mind that is pure,
dedicates his roots of goodness to the many kinds of beings,
wishing to enable them all to attain right enlightenment,
completely fulfilling and fully knowing the Dharma of all buddhas.

The bodhisattva's awesome power completely vanquishes
all the many *māra* adversaries throughout the ten directions.
His valor and wisdom are invincible
as he decisively cultivates the ultimate Dharma.

With the power of these great vows, the bodhisattva
practices all his dedications unhindered by anything.
He enters the inexhaustible treasury of meritorious qualities
which is forever endless throughout the past, future, and present.

The bodhisattva thoroughly contemplates all the practice dharmas
and fully comprehends that their nature is not inherently existent.
Having realized that the nature of all dharmas is of this sort,
he doesn't mistakenly seize on karma or its rewards and retributions.

There are no form dharmas or formless dharmas.
So too, there is neither perception nor non-perception.
Existent dharmas and nonexistent dharmas are all nonexistent.
He completely realizes that they all are inapprehensible,

that all dharmas arise from causes and conditions,
and that their essential nature is neither existent nor nonexistent,
even as he finally remains entirely free of grasping or attachment
to any causes or conditions or anything they produce.

There is finally nothing apprehensible
in the bases of all beings' words and speech.

He fully realizes that all names and signs are just discriminations
and clearly understands that all dharmas are devoid of any self.

Just as with beings' nature that is originally quiescent,
so too does he completely know all other dharmas.
Everything without exception included in the three periods of time,
the *kṣetras* and all karma—they are all the same in this.

It is with wisdom such as this that he practices dedications.
As befits his awakened understanding, his meritorious actions arise.
The signs of all this merit are also understood in the same way.
How then could there be anything more in it that is apprehensible?

By practicing dedications this way, his mind stays free of defilements
and never engages in assessments of any dharmas as having a nature.
He fully comprehends their nature as in every case not a nature.
Thus he does not abide in the world, nor then does he leave it.

He dedicates to all the many types of beings
all the many kinds of good karmic works that he does.
There are none of them whose nature he does not fully comprehend,
thus he completely does away with all discriminations about them.

Without exception, he entirely abandons
all unreal and false views.
Having abandoned all hot afflictions, he is constantly clear and cool
and abides then on the ground of unimpeded liberation.

The bodhisattva does not damage any dharma
nor does he extinguish any dharma's nature.
He understands completely all dharmas are like mere echoes
and thus remains free of attachment to anything at all.

He fully knows that all beings of the three periods of time
all arise from the conjunction of causes and conditions,
and also knows mental dispositions and habitual karmic propensities
have never destroyed any dharma.

He fully comprehends that an action's nature is not the action itself
and does not contradict the marks of any dharma.
He also does not contradict the idea that retributions arise from actions
and explains it is the nature of all dharmas to arise from conditions.

He fully realizes that beings do not have any arising,
that there are no beings who can flow along in cyclic existence,
that there are no real beings at all of which one can speak, and that
it is only due to worldly custom that he teaches conventionally.

Sons of the Buddha, what then is meant by the bodhisattva-mahāsattva's dedication to strengthening everyone's roots of goodness?[359] Sons of the Buddha, this bodhisattva-mahāsattva sometimes serves as an emperor or king who governs a great nation, one whose awesome virtue is far-reaching, one whose fame so shakes the entire world that none of his usual adversaries and enemies fail to take refuge in him and submit to his rule, one who, in issuing edicts and orders, always relies on right Dharma and holds up a single canopy whose vast shade covers the myriad regions in which he travels all about as the leader of the land, unopposed wherever he goes, one who ties up his topknot with the silken headband of stainless purity, one who possesses sovereign mastery in the Dharma, one to whom everyone who sees him submits, one who does not inflict punishments or exact fines, but rather relies on the influence of his virtue to induce compliance with teaching, one who relies on the four means of attraction to gather in all beings, one who serves as a wheel-turning king devoted to universal generosity.

The bodhisattva-mahāsattva abiding in sovereign mastery and meritorious qualities such as these is one who has a large retinue, who cannot be impeded, who has abandoned the many kinds of faults, who no one ever tires of seeing, whose merit-based adornment with the marks and signs is perfectly complete, whose physical form and limbs are all symmetrically formed and fully developed, who has acquired the solid body of a *nārāyaṇa*, whose great strength is completely developed, who no one can force to submit, who has developed purified karma, and who has left behind all karmic obstacles. He completely fulfills the cultivation of all forms of giving, sometimes giving drink and food including those of superior flavor, sometimes giving vehicles, sometimes giving robes, and sometimes giving flower garlands, various kinds of incense and perfume, beds and seats, living quarters, or dwelling places, including even the place where he lives, supremely fine lamps and candles, herbal decoctions for treating the sick, jeweled vessels, jeweled carriages, or well-trained and good-natured elephants and horses, all of which are beautifully adorned.

He delights in giving. Even if someone comes and begs the throne on which the king resides, his canopies or parasols, his banners, pennants, jeweled possessions, adornments, the jeweled crown atop his head, the bright jewel set in his topknot, or even his position as a king, he is free of any miserliness in giving away all of these.

If he encounters beings in prison, then he will relinquish his wealth, jewels, wives, sons, retinue, and so forth, including even his own body, all for the sake of rescuing that person and allowing him to go free. If he encounters a person who is imprisoned and about to be executed, he will immediately sacrifice his own body, presenting it as substitute for someone else's life. Were he to encounter someone coming and begging even his scalp and hair on the crown of his head, he would happily give it to them, also without any reservation. He would even give his eyes, ears, nose, tongue, teeth, the top of his head, his hands or feet, his blood, flesh, bones, marrow, heart, kidneys, liver, lungs, large intestine, small intestine, thick skin, thin skin, the digits of his hands or feet, or his nails with their underlying flesh, giving all of these things with a delighted mind.

Or else, for the purpose of seeking Dharma that he has never possessed, he might even cast his own body into a deep and huge fire pit. Or else, in order to protect and preserve the Tathāgata's right Dharma, he would allow his body to endure the infliction of all kinds of excruciating pain. Or else, for the purpose of seeking even a single word of Dharma, he would be able to everywhere relinquish all of his possessions contained within the area bordered by the four great oceans.

He constantly uses right Dharma to teach and guide the many kinds of beings, thereby enabling them to cultivate the practice of goodness and abandon every form of evil. If he observes some being injuring the body of another, he arouses the mind of kindness and rescues him, causing the perpetrator to abandon his criminal actions.

If he encounters a *tathāgata* who has attained the utmost right enlightenment, he spreads about his praises, thereby enabling everyone to hear and know of this. He might then make a gift of land and found a Sangha establishment with buildings and halls as dwelling places while also providing servants to serve and work for them. He might even contribute his own body to those who come begging or might give it in service to the Buddha, feeling exultantly happy because it is for the sake of seeking the Dharma. Or, for the sake of other beings, he might serve them or make offerings to them.

Or else, he might relinquish his position as the king, his city, its outlying areas, villages, palaces, parks, and forests, wives, children, or retinues, all according to what a supplicant is seeking, all in order to completely fulfill their wishes. He might establish everywhere great assemblies for unrestricted giving of all the necessities of life in which the beings attending them include the many different kinds of fields of merit who might come from far or near, might be either worthies or the foolish, might be either beautiful or homely, might be men or women, or might be humans or non-humans, each of whom differs in their mentality and in what they seek. In those circumstances, he gives equally to them all, thereby enabling them all to feel satisfied.

Sons of the Buddha, when this bodhisattva-mahāsattva practices giving in these ways, he develops a well-focused mind with which he dedicates it all, devoting his physical form to strengthening all roots of goodness, devoting his feelings, perceptions, karmic formative factors, and consciousness to strengthening roots of goodness, devoting his position as king to strengthening roots of goodness, devoting [the efforts of] his retinue to strengthening roots of goodness, devoting his resources to strengthening roots of goodness, and devoting his kindly giving to strengthening roots of goodness.

Sons of the Buddha, the bodhisattva-mahāsattva dedicates his roots of goodness in ways which correspond to the countless and boundless kinds of gifts that he gives, for example, [doing so as follows].[360]

When he gives supremely fine foods to beings, his mind is pure and free of any covetousness, attachment, or regretful miserliness for the food he gives as he completely fulfills the practice of giving, wishing that all beings will acquire the food of wisdom with unimpeded minds, fully knowing the nature of food, without any covetous attachment to it, only delighting with Dharma joy in the food of emancipation, filled with wisdom, using the Dharma to steadfastly abide in the gathering of roots of goodness. With the Dharma body and the wisdom body, he roams in purity, feeling deep and kindly sympathy for beings, serving them as a field of merit by appearing before them to accept [their giving of] morsels of food. This is the bodhisattva-mahāsattva's dedication of roots of goodness when giving food.

Sons of the Buddha, when the bodhisattva-mahāsattva gives things to drink, he dedicates these roots of goodness in these ways:

May all beings drink water with the flavor of the Dharma;
May they cultivate and fulfill the bodhisattva path with energetic diligence;
May they cut off worldly thirst;
May they always seek the Buddha's wisdom;
May they separate from the objects of desire;
May they acquire the joy and bliss of the Dharma;
May their bodies be born from the pure Dharma;

May they always train and focus their minds with samādhi;
May they enter the ocean of wisdom; and
May they spread forth clouds of great Dharma and rain down the rains of great Dharma.

These are the bodhisattva-mahāsattva's dedications of roots of goodness when giving things to drink.

Sons of the Buddha, the bodhisattva-mahāsattva gives all different kinds of pure and supremely fine flavors, in particular giving [food and drink] that are pungent, sour, salty, and plain, also including sweet and bitter, thus giving all kinds of different flavors which, glistening with moisture, are well able to stabilize and regulate the four essential elements and enable the muscles to be full, the energy and strength to be robust, and the mind to be clear and always able to be happy. When these are chewed and swallowed, they do not induce gagging or regurgitation. Rather, they induce shining clarity in all the faculties and fullness in the internal organs while also ensuring that toxins are unable to invade, illness is unable to cause harm, disorders will never arise, and one will forever experience happiness. He dedicates these roots of goodness in these ways:

May all beings acquire the most supreme flavors and be filled with the elixir of immortality;
May all beings acquire the flavor of Dharma wisdom and fully understand the karmic uses of all flavors;
May all beings acquire the flavor of countless dharmas, fully comprehend the Dharma realm, and securely dwell in the great Dharma city of the apex of reality;
May all beings create great Dharma clouds that spread throughout the Dharma realm, everywhere rain down the Dharma rain, and thus teach and train all beings;
May all beings acquire the flavor of supreme wisdom and may unexcelled Dharma joy fill their bodies and minds;
May all beings acquire all the supreme flavors of freedom from covetousness and attachment, remain undefiled by any of the flavors of worldliness, and always diligently cultivate all dharmas of the Buddha;
May all beings acquire the flavor of the one Dharma and completely understand the dharmas of all buddhas as free of any differences;
May all beings acquire the most supreme flavors, board [the vehicle of] all-knowledge, and never turn back;
May all beings acquire entry into the Buddha's unvarying Dharma flavor and become able to distinguish all faculties; and

May all beings acquire increased flavor of Dharma and always be able to fulfill the unimpeded Dharma of the Buddha.

These are the bodhisattva-mahāsattva's dedications of roots of goodness when giving flavors. He makes these dedications to enable all beings to diligently cultivate merit and completely develop the unimpeded wisdom body.

Sons of the Buddha, when the bodhisattva-mahāsattva gives vehicles, he dedicates his roots of goodness in these ways: "May all beings succeed in acquiring the vehicle of all-knowledge and in boarding the Great Vehicle, the indestructible vehicle, the most supreme vehicle, the most superior vehicle, the swift vehicle, the vehicle of great power, the vehicle complete in merit, the world-transcending vehicle, and the vehicle that gives birth to countless other bodhisattvas." This is the bodhisattva-mahāsattva's dedication of roots of goodness when giving vehicles.

Sons of the Buddha, when the bodhisattva-mahāsattva makes gifts of clothing, he dedicates his roots of goodness in these ways: "May all beings acquire the robes of a sense of shame and dread of blame with which to cover themselves and abandon the wrong dharma of the deviant traditions' naked asceticism. May they acquire a countenance that is moist and lustrous and skin that is fine and soft. May they perfect the foremost happiness of the buddhas. And may they acquire the utmost purity of the knowledge of all modes. These are the bodhisattva-mahāsattva's dedications of roots of goodness when giving clothing.

Sons of the Buddha, the bodhisattva-mahāsattva always makes gifts of many different kinds of fine flowers such as sublimely fragrant flowers, flowers of various colors, countless exotic and marvelous flowers, beautiful flowers, delightful flowers, flowers of every season, heavenly flowers, flowers of the human realm, the world's most cherished flowers, and extremely fragrant and delightful flowers.

He makes offerings of countless marvelous flowers such as these to all buddhas of the present as well as to the stupas and shrines of buddhas after they enter nirvāṇa. He may present them as offerings to those who teach the Dharma, may present them as offerings to bhikshus, to the Sangha Jewel, to all the bodhisattvas, to good spiritual guides, to *śrāvaka* disciples or *pratyekabuddhas,* to parents or relatives, or even to himself, or to anyone else, including all who are poor or solitary. When he engages in such giving, he dedicates his roots of goodness in these ways:

May all beings acquire the flowers of all buddha's samādhis and become able to bring about the blooming of all dharmas;
May all beings become like the Buddha in that whoever encounters them is endlessly delighted to see them;
May all beings feel agreeably satisfied with whatever they see, having minds that remain undisturbed;
May all beings fully practice vast and pure karmic works;
May all beings always bear in mind their good spiritual friends with minds that never change;
May all beings become like the *agada* medicine[361] in their ability to do away with all the many poisons of the afflictions;
May all beings fulfill great vows and become kings of unexcelled wisdom;
May all beings' sun of wisdom dispel the darkness of delusion;
May all beings' pure moon of bodhi grow and become completely full; and
May all beings enter the great land of jewels, encounter the good spiritual guide, and completely develop all roots of goodness.

These are the bodhisattva-mahāsattva's dedications of roots of goodness when giving flowers. He makes these dedications to enable all beings to acquire pure and unimpeded wisdom.

Sons of the Buddha, when the bodhisattva-mahāsattva gives garlands, he dedicates roots of goodness in this way: "May all beings become such that others delight in seeing them, those who see them revere and praise them, those who see them feel close and friendly, those who see them feel fondness for them, those who see them admire and look up to them, those who seem them become free of worries, those who see them feel joyful, those who see them abandon evil, those who see them are then always able to draw near to the Buddha, and those who see them become pure and attain all-knowledge." This is the bodhisattva-mahāsattva's dedication of roots of goodness when giving garlands.

Sons of the Buddha, when the bodhisattva-mahāsattva gives incense, he dedicates roots of goodness in this way: "May all beings possess the incense of the moral precepts and acquire moral precepts free of deficiencies, moral precepts that are not impure, moral precepts that are undefiled, moral precepts free of regretfulness, moral precepts free of entanglements, moral precepts free of heat, moral precepts free of infractions, moral precepts that are boundless, moral precepts that are world-transcending, and the moral precepts of the bodhisattva's *pāramitās*. May all beings be able to perfect the moral precept body of all buddhas." These are the bodhisattva-mahāsattva's dedications of roots of goodness when giving incense. He makes these dedications to enable all beings to achieve perfect fulfillment of the aggregate of moral precepts.[362]

Sons of the Buddha, when the bodhisattva-mahāsattva makes gifts of perfumes, he dedicates roots of goodness in these ways:

May all beings become fully perfumed with the fragrance of giving so that they will be able to act with kindness in relinquishing everything they possess;

May all beings become fully perfumed with the fragrance of moral virtue so that they acquire the ultimately pure moral precepts of the Tathāgata;

May all beings become fully perfumed with the fragrance of patience so that they will abandon all thoughts of harming others;

May all beings become fully perfumed with the fragrance of vigor so that they will always don the Great Vehicle's armor of vigor;

May all beings become fully perfumed with the fragrance of meditative concentration so that they will become securely established in the samādhi of the direct presence of all buddhas;

May all beings become fully perfumed with the fragrance of wisdom so that, in but a single mind-moment, they will be able to become kings of unexcelled wisdom;

May all beings become fully perfumed with the fragrance of Dharma so that they will gain fearlessness in the unexcelled Dharma;

May all beings become fully perfumed with the fragrance of virtue so that they will develop wisdom possessed of every kind of great meritorious quality;

May all beings become fully perfumed with the fragrance of bodhi so that they will reach the far shore of perfection in the ten powers of the Buddha; and

May all beings become fully perfumed with the fragrance of the dharmas of pristine purity so that they will forever extinguish all unwholesome dharmas.

These are the bodhisattva-mahāsattva's dedications of roots of goodness when giving perfumes.

Sons of the Buddha, when the bodhisattva-mahāsattva gives beds and seats, he dedicates roots of goodness in these ways:

May all beings acquire the beds and seats of the heavens and realize great wisdom;

> May all beings acquire the beds and seats of the worthies and *āryas*, abandon the ideation of the common person, and abide in the bodhi resolve;
>
> May all beings acquire the beds and seats of happiness and forever abandon the suffering and afflictions of *saṃsāra*;
>
> May all beings acquire the beds and seats of the ultimate and be able to witness all buddhas' masterful spiritual superknowledges;
>
> May all beings acquire the beds and seats of equanimity and constantly and habitually cultivate all good dharmas;
>
> May all beings acquire the beds and seats of supremacy and fulfill pure karma unmatched anywhere in the world;
>
> May all beings acquire the beds and seats of peace and security and realize the genuine dharma and achieve the complete fulfillment of the ultimate;
>
> May all beings acquire the beds and seats of purity and cultivate the Tathāgata's sphere of pure knowledge;
>
> May all beings acquire the beds and seats of secure abiding and acquire the good spiritual guide who always follows and protects them; and
>
> May all beings acquire the beds and seats of the Lion [among Men] and always lie down on their right sides like the Tathāgata.

These are the bodhisattva-mahāsattva's dedications of roots of goodness when giving beds and seats. He makes these dedications to enable beings to cultivate right mindfulness and skillfully guard all their sense faculties.

Sons of the Buddha, when the bodhisattva-mahāsattva gives living quarters, he dedicates roots of goodness in this way: "May all beings peacefully dwell in pure buddha *kṣetras*; cultivate with intense diligence all meritorious qualities; peacefully dwell in extremely deep spheres of samādhi; abandon all attachments to dwelling places; fully understand that all dwelling places do not exist at all; transcend all worlds and dwell in all-knowledge; accumulate the abodes of all buddhas;[363] dwell in the ultimate path, the dwelling place of happiness; constantly dwell in roots of goodness of foremost purity; and never abandon the unexcelled dwelling place of the Buddha.[364]" This is the bodhisattva-mahāsattva's dedication of roots of goodness when giving living quarters. It is made because he wishes to benefit all beings according to what is fitting for them while contemplating how to rescue and protect them.

Sons of the Buddha, when the bodhisattva-mahāsattva gives dwelling places, he dedicates roots of goodness in this way: "May all beings always acquire wholesome benefit and become happy in mind. May they dwell in reliance on the Tathāgata, dwell in reliance on great wisdom, dwell in reliance on the good spiritual guide, dwell in reliance on those who are supremely venerable, dwell in reliance on the practice of goodness, dwell in reliance on great kindness, dwell in reliance on great compassion, dwell in reliance on the six *pāramitās*, dwell in reliance on the great bodhi resolve, and dwell in reliance on the path of all bodhisattvas." This is the bodhisattva-mahāsattva's dedication of roots of goodness when giving dwelling places. It is made to enable all to have pure merit, ultimate purity, pure wisdom, the pure path, pure Dharma, pure moral precepts, pure aspirations, pure resolute faith, pure vows, and purity of all the spiritual superknowledges and meritorious qualities.

Sons of the Buddha, when the bodhisattva-mahāsattva gives all different kinds of lamplight, namely ghee lamps, oil lamps, jewel lamps, *maṇi* jewel lamps, lacquer lamps, fire lamps, agarwood lamps, sandalwood lamps, all kinds of incense lamps, lamps producing light of countless colors, and countless other lamps such as these, wishing to benefit all beings and wishing to attract and include all beings, he dedicates these roots of goodness in these ways:

May all beings acquire measureless light with which to everywhere illuminate the right Dharma of all buddhas;

May all beings acquire the light of purity with which to illuminate and see even the world's most ultimately subtle forms;

May all beings acquire the light free of visual obscurations and fully comprehend the realms of beings as devoid of any inherent existence;

May all beings acquire boundless radiance with which their bodies emanate marvelous light that everywhere illuminates everything;

May all beings acquire universally illuminating light by which their minds never retreat from the Dharma of all buddhas;

May all beings acquire the pure light of the Buddha that appears in all *kṣetras;*

May all beings acquire the unimpeded radiance in which but a single ray of light everywhere illuminates the entire Dharma realm;

May all beings acquire the uninterrupted light that ceaselessly illuminates all buddha *kṣetras;*

May all beings acquire the light of the banner of wisdom that everywhere illuminates the world; and

May all beings acquire the light of countless colors that illuminates all *kṣetras* and manifests spiritual powers.

When the bodhisattva gives lamplight in these ways, wishing to serve all beings and wishing to make all beings happy:

He uses these roots of goodness to follow along after beings;
He uses these roots of goodness to attract and include beings;
He uses these roots of goodness to distribute them among beings;
He uses these roots of goodness to act with kindly sympathy toward beings;
He uses these roots of goodness to shelter and nurture beings;
He uses these roots of goodness to rescue and protect beings;
He uses these roots of goodness to assist beings' attainment of complete fulfillment;
He uses these roots of goodness to remain mindful of beings;
He uses these roots of goodness to benefit beings equally; and
He uses these roots of goodness to contemplate beings.

These are the bodhisattva-mahāsattva's dedications of roots of goodness when giving lamplight. When dedicating them in these ways, he is unimpeded in enabling all beings to dwell in roots of goodness.

Sons of the Buddha, when the bodhisattva-mahāsattva gives herbal decoctions, he dedicates roots of goodness in these ways:

May all beings succeed in ultimately escaping from the hindrances and entanglements;[365]
May all beings forever leave behind bodies afflicted with sickness and acquire the body of the Tathāgata;
May all beings become the great and especially good medicine that extinguishes the diseases of all the unwholesome deeds;
May all beings create the *agada* medicine by which they become securely established on the bodhisattva's ground of irreversibility;
May all beings create the medicine of the *tathāgatas* that is able to remove the poison arrows of all the afflictions;
May all beings draw near to the worthies and *āryas*, extinguish all afflictions, and cultivate the pure practices;
May all beings become great physician kings who forever do away with the many kinds of diseases and prevent them from ever recurring;
May all beings become indestructible medicine trees able to rescue and cure all beings;
May all beings acquire the light of all-knowledge by which they remove the arrows of the many diseases; and

May all beings come to thoroughly understand the world's medicinal prescription methods in order to save others by curing them of all diseases.

When the bodhisattva-mahāsattva gives herbal decoctions, he does so: to enable all beings to forever leave behind the many diseases; to attain ultimate peace and security; to attain ultimate purity; to become, like the Buddha, free of all diseases; to remove all the arrows of sickness; to acquire the endlessly durable body; to acquire the body that not even the ring of vajra mountains could destroy; to acquire enduring and perfectly full strength; to acquire the perfectly complete and insuperable bliss of the Buddha; and to acquire the independent and durable body of all buddhas. He dedicates his roots of goodness in these ways.

Sons of the Buddha, the bodhisattva-mahāsattva is able to give with kindness all kinds of vessels, namely vessels of yellow gold full of various jewels, vessels of silver full of many kinds of marvelous jewels, vessels of lapis lazuli full of various kinds of jewels, crystal vessels full of adornments made of countless jewels, mother-of-pearl vessels filled with real red pearls, emerald vessels full of coral and *maṇi* pearl jewels, vessels of white jade full of the many kinds of exquisite food, sandalwood vessels full of celestial robes, vajra vessels full of many kinds of marvelous incense, and measureless and numberless vessels made of various jewels that are full of measureless and numberless jewels of many different kinds. [For example]:

He may give them to buddhas due to his faith in the inconceivability of buddhas as fields of merit;

He may give them to bodhisattvas due to knowing that good spiritual guides are difficult to encounter;

He may give them to the Ārya Sangha to enable the Buddha's Dharma to abide in the world for a long time;

He may give them to *śrāvaka* disciples or *pratyekabuddhas* due to developing pure faith in all those who have become *āryas;*

He may give them to fathers and mothers to honor them;

He may give them to teachers and elders in appreciation of their constant guidance and instruction by which they enable one to rely on the teachings of the *āryas* in cultivating meritorious qualities;

He may give them to the lowly, the poor, and the solitary due to looking equally on all beings with the caring eyes of great kindness and great compassion;

[He may give] due to being single-mindedly devoted to fulfilling the *dāna pāramitā* of all bodhisattvas of the past, the future, and the present; or

He may give everything to everyone everywhere due to never tiring of or abandoning any beings.

When he gives in these ways, he remains free of any attachment to any of his gifts or to any of those who receive them. When this bodhisattva-mahāsattva gives all these different kinds of jeweled vessels full of countless jewels, he dedicates all his roots of goodness in these ways:

May all beings become vessels of boundless storage capacity equal to that of space, having memory power so vast that they are all able to absorb and retain all worldly and world-transcending classic scriptures, never forgetting any of them;

May all beings become vessels of purity able to awaken to the extremely profound right Dharma of all buddhas;

May all beings become vessels of the unsurpassable jewels who are all able to absorb and retain the Dharma of all buddhas of the three periods of time;

May all beings become vessels of the Tathāgata's vast Dharma who, with indestructible faith, accumulate and absorb the bodhi dharmas of all buddhas of the three periods of time;

May all beings become the most supreme jewel-adorned vessels who dwell in the great and awesomely virtuous resolve to attain bodhi;

May all beings become vessels in which meritorious qualities reside who develop pure resolute faith in the measureless wisdom of all *tathāgatas;*

May all beings succeed in becoming vessels which progress into all-knowledge and who achieve the ultimate realization of the Tathāgata's unimpeded liberations;

May all beings acquire the vessel of the bodhisattva practices which endure to the very end of all future kalpas and thus become able to cause all beings to become securely established in the power of all-knowledge;

May all beings become vessels of the supreme meritorious qualities of the lineage of all buddhas of the three periods of time who are able to absorb and retain everything that has been taught by the wondrous voices of all buddhas; and

May all beings become vessels containing the sites of enlightenment of the congregations of all *tathāgatas* in all worlds throughout the Dharma realm and the realm of empty space

who become great men foremost among those who are praised
who request all buddhas to turn the wheel of right Dharma.

These are the bodhisattva-mahāsattva's dedications of roots of goodness when giving vessels. They are made wishing to everywhere enable all beings to accomplish the complete fulfillment of the vessel of Samantabhadra Bodhisattva's conduct and vows.

Sons of the Buddha, the bodhisattva-mahāsattva presents gifts of all kinds of different carriages adorned with the many kinds of jewels, offering them up to all buddhas, bodhisattvas, teachers, elders, good spiritual friends, *śrāvaka* disciples, *pratyekabuddhas*, and all the countless other various kinds of fields of merit such as these, including even those who are poor or solitary.

These many kinds of persons may come from afar, may come from close by, may come having heard of the bodhisattva's fame, may come due to causal affinities with this bodhisattva, may come due to having heard of the bodhisattva's past vows to practice giving, or may have come in response to this bodhisattva's mental invitation. Then the bodhisattva:

May give jeweled carriages;

May give gold carriages all of which are marvelously adorned, covered with bell nets, and draped with hanging jeweled streamers;

May give supremely marvelous lapis lazuli carriages adorned with countless precious and exotic adornments;

May also give carriages made of silver covered with gold nets and drawn by fine horses;

May also give carriages adorned with countless jewels of various kinds, covered with jeweled nets, and drawn by perfumed elephants;

May also give sandalwood carriages with wheels made of marvelous jewels, canopies made of various gems, jeweled lion thrones spread with adorned finery, a hundred thousand maidens sitting on them, and a hundred thousand strong men pulling them along, guiding them as they roll onward;

May also give jeweled crystal carriages adorned with many of the various kinds of marvelous jewels, filled with beautiful maidens, covered with jeweled awnings, and escorted by attendants with banners and flags alongside;

May also give emerald carriages decorated with many jewels, perfumed with various fragrances, sprinkled and adorned with all different kinds of marvelous flowers, attended by a hundred thousand maidens holding strands of jewels, drawn smoothly along, well able to remain stable even when passing through hazardous places;

May also give carriages made of solid incense[366] with wheels made of the many kinds of jewels, adornments that are large and beautiful, jeweled awnings covering them, jeweled nets draped on them, all kinds of jeweled robes spread out within them, pure and fine scents circulating within and penetrating the air outside with their exquisitely wonderful scents pleasing to people's minds, countless devas following alongside in attendance, and filled with many kinds of jewels that are given away whenever it is fitting; and

May also give carriages made of luminous jewels emanating marvelous colors of penetrating radiance, their roofs covered with hanging nets of the many kinds of wondrous jewels, draped all around with strands of various jewels, dusted with powdered incense, fragrant and immaculate within and without, and with dearly admired sons and daughters riding on them.

Sons of the Buddha, when the bodhisattva-mahāsattva offers up to the Buddha gifts of such carriages adorned with the many kinds of marvelous jewels, he dedicates these roots of goodness in these ways:

May all beings understand to make offerings to the most supreme field of merit, deeply believing that, by giving to the Buddha, they will acquire measureless karmic rewards;

May all beings single-mindedly turn toward the buddha and always meet countless pure fields of merit;

May all beings be free of any miserliness when giving to the *tathāgatas* and thereby completely perfect the mind of great relinquishing;

May all beings cultivate the practice of giving to all buddhas, abandon the aspirations of practitioners of the Two Vehicles, and attain the Tathāgata's unimpeded liberation and wisdom of all-knowledge;

May all beings practice endless giving to all buddhas and enter the Buddha's measureless meritorious qualities and wisdom;

May all beings enter the Buddha's supreme wisdom and succeed in becoming kings of pure and unexcelled wisdom;

May all beings acquire the Buddha's unimpeded spiritual superknowledge with which they travel everywhere and thus have no place they wish to go that they do not reach with sovereign mastery;

May all beings deeply enter the Great Vehicle, acquire measureless wisdom, and dwell securely and unshakably in it;

May all beings be able to bring forth the dharma of all-knowledge and become the most supreme field of merit for devas and humans;

May all beings remain free of resentful thoughts toward any buddha, diligently plant roots of goodness, and delight in seeking to acquire the wisdom of the Buddha;

May all beings be able to effortlessly travel to all buddha *kṣetras* and, in but a single *kṣaṇa*, go everywhere throughout the Dharma realm without ever tiring of doing so;

May all beings be able to acquire the bodhisattva's masterful spiritual superknowledges by which they emanate division bodies throughout the realms of empty space, drawing near to and making offerings to all buddhas;

May all beings acquire the incomparable body with which they go everywhere throughout the ten directions, never tiring of doing so;

May all beings acquire the vast body with which they swiftly fly wherever they wish without ever growing weary or retreating;

May all beings acquire the Buddha's ultimate sovereign mastery and awesome powers with which, in but a single *kṣaṇa*, they manifest throughout all realms of space all the spiritual superknowledges and transformations of all buddhas;

May all beings cultivate the peaceful and blissful conduct and accord with the path of all bodhisattvas;

May all beings be able to acquire the swift practice by which they completely realize the ten powers, wisdom, and the spiritual superknowledges;

May all beings be able to enter and go equally and without difference to the very boundaries of all lands throughout the ten directions of the Dharma realm;

May all beings practice the conduct of Samantabhadra without ever turning back, reach the far shore, and attain all-knowledge; and

May all beings ascend to the incomparable vehicle of wisdom, accord with the nature of dharmas, and perceive reality.

These are the bodhisattva-mahāsattva's dedications of roots of goodness when offering up the many kinds of jeweled carriages as gifts to all buddhas of the present as well as to their stupas and shrines after they have entered nirvāṇa. He makes these dedications to enable beings to acquire the Tathāgata's unimpeded vehicle of ultimate emancipation.

Sons of the Buddha, when the bodhisattva-mahāsattva offers up to the bodhisattvas and other good spiritual guides gifts of such carriages adorned with the many kinds of jewels, he dedicates these roots of goodness in these ways:

May all beings always remember the teachings of their good spiritual guides, concentrating diligently on preserving them and never forgetting them;
May all beings share the same benefits with their good spiritual guides and everywhere gather in everyone, sharing the same roots of goodness with them;
May all beings draw near to good spiritual guides, revering them, making offerings to them, relinquishing everything they have, and according with their intentions;
May all beings acquire wholesome aspirations and follow along after their good spiritual guides, never abandoning them;
May all beings always succeed in meeting good spiritual guides, single-mindedly serving them, and never opposing their teachings;
May all beings delight in good spiritual guides, never abandoning them, never becoming separated from them, never mixing in divergent influences, and never mistakenly losing touch with them;
May all beings be able to devote themselves to their good spiritual guides, follow their instructions, and never oppose them;
May all beings be accepted by good spiritual guides, cultivate great kindness, and abandon all evils;
May all beings follow a good spiritual guide and hear the right Dharma taught by all buddhas;
May all beings develop the same roots of goodness as their good spiritual guides, receive the fruits of pure karmic deeds, adopt the same conduct and vows as the bodhisattvas, and completely realize the ten powers;
May all beings be able to absorb and uphold all the Dharma taught by their good spiritual guides and then attain all the samādhi states, wisdom, and spiritual superknowledges;
May all beings be able to absorb and uphold all right Dharma teachings, cultivate all their practices, and reach the far shore;
May all beings be unimpeded in entering the Great Vehicle and in ultimately completing the path of all-knowledge;
May all beings succeed in ascending into the vehicle of all-knowledge and in reaching the station of peace and security without ever turning back;

May all beings understand practice in accordance with reality, accord with all the dharmas of the Buddha that they hear, and succeed in achieving the ultimate realization of them all, never forgetting any of them;

May all beings all be gathered in and accepted by all buddhas and then attain the unimpeded knowledges and ultimately realize all dharmas;

May all beings acquire unremitting sovereign mastery of the spiritual superknowledges by which they go wherever they wish, arriving there in but a single mind-moment;

May all beings go and come with sovereign ease and extensively engage in teaching and guiding others, thereby enabling them to dwell in the Great Vehicle;

May whatever all beings practice not be undertaken in vain and may they travel in the wisdom vehicle and reach the ultimate position; and

May all beings acquire the unimpeded vehicle and reach all places with the unimpeded knowledges.

These are the bodhisattva-mahāsattva's dedications of roots of goodness when giving many different kinds of vehicles to good spiritual guides. He makes these dedications to enable beings to become fully possessed of the meritorious qualities which are the same as and no different from those of the buddhas and bodhisattvas.

Sons of the Buddha, when the bodhisattva-mahāsattva gives vehicles adorned with many jewels to the Sangha, he has the thought to train in all kinds of giving, the thought to acquire thoroughly understanding wisdom, the thought to purify the meritorious qualities, the thought to accord with relinquishing, the thought recognizing the rarity of ever meeting the Sangha Jewel, the thought to have deep faith in the Sangha Jewel, and the thought to accumulate and retain right teachings. Abiding in such supreme aspirations, he experiences what he has never before experienced, establishes great assemblies dedicated to giving, produces measurelessly vast meritorious qualities and unimpeded deep faith in the Buddha's teachings, and then dedicates all these roots of goodness in these ways:

May all beings everywhere enter the Buddha's Dharma, remember it, and never forget it;

May all beings abandon the dharmas of the common person and then enter the stations of the worthies and *āryas*;

May all beings swiftly enter the stations of the *āryas* and be able to use the Buddha's Dharma to provide sequential awakening and guidance to others;

May all beings become revered by the entire world for speech that is certainly trustworthy;

May all beings skillfully penetrate the identity of all dharmas and completely realize that the inherent nature of the Dharma realm is non-dual;

May all beings be born from the Tathāgata's sphere of wisdom and be surrounded by those who are well-trained and compliant with it;

May all beings abide in the dharmas for abandoning defilements and extinguish all the filth of the afflictions;

May all beings all be able to form the unexcelled Sangha Jewel, leave the ground of the common person, and enter the community of the worthies and *āryas;*

May all beings diligently cultivate good dharmas, acquire the unimpeded knowledges, and possess the meritorious qualities of the *āryas;*

May all beings acquire the mind of wisdom, not be attached to the three periods of time, and, in all congregations, possess sovereign mastery like that of a king;

May all beings enter the wisdom vehicle and turn the wheel of right Dharma;

May all beings become completely possessed of the spiritual superknowledges with which, in but a single mind-moment, they are able to travel to an ineffable-ineffable number of worlds;

May all beings be able to take on the space-like body and possess unimpeded wisdom in all worlds;

May all beings everywhere enter all the congregations of all buddhas throughout empty space and the Dharma realm and perfect the foremost practice of the *pāramitās;*

May all beings acquire the lightest of bodies and extraordinarily supreme wisdom with which they are all able to everywhere enter all buddha *kṣetras;*

May all beings acquire boundless skill in psycho-physical travel by which they everywhere manifest their bodies in all *kṣetras;*

May all beings acquire the independent body by which, using the power of the spiritual superknowledges, they appear everywhere like reflections;

May all beings acquire inconceivable masterful spiritual powers with which, adapting to those amenable to teaching, they immediately appear directly before them to train them;

May all beings acquire the unimpeded skillful means by which they enter the Dharma realm and, in but a single mind-moment, travel throughout the lands of the ten directions.

These are the bodhisattva-mahāsattva's dedications of roots of goodness when giving jewel-adorned carriages to the Sangha Jewel. He makes these dedications to enable beings to everywhere board the pure vehicle of unexcelled wisdom and turn the wheel of unimpeded Dharma wisdom in all worlds.

Sons of the Buddha, when the bodhisattva-mahāsattva makes gifts of jeweled carriages to *śrāvaka* disciples and *pratyekabuddhas,* he has thoughts such as these: thoughts conceiving of them as fields of merit, thoughts of reverence, thoughts conceiving of them as an ocean of meritorious qualities, thoughts of them as able to produce meritorious qualities and wisdom, thoughts of them as born from the power of the Tathāgata's meritorious qualities, thoughts aspiring to pursue cultivation for hundreds of thousands of *koṭīs* of *nayutas* of kalpas, thoughts of the ability to cultivate the bodhisattva practices for an ineffable number of kalpas, thoughts of liberation from the bonds of all the *māras,* thoughts of vanquishing all the armies of Māra, and thoughts of using the light of wisdom to completely illuminate the unexcelled Dharma. He then dedicates all these roots of goodness from giving vehicles in these ways:

May all beings become foremost fields of merit who are trusted throughout the world and who have completely fulfilled [the cultivation of] *dāna pāramitā;*[367]

May all beings abandon all unbeneficial discourse, always delight in dwelling alone, and have minds free of extraneous thoughts;

May all beings become supreme and foremost pure fields of merit who gather in all beings and enable them to cultivate merit-generating karma;

May all beings become deep reservoirs of wisdom able to provide beings with measureless and numberless roots of goodness and karmic rewards;

May all beings abide in unimpeded practices by which they become completely pure and foremost fields of merit;

May all beings abide in the dharma of noncontentiousness and completely understand that all dharmas have nothing that they do[368] and have the absence of any [inherently existent] nature as their nature;

May all beings always be able to draw near to the most superior fields of merit and completely fulfill the cultivation and development of measureless merit;

May all beings become able to manifest countless masterful spiritual superknowledges and serve as pure fields of merit who gather in all sentient beings;

May all beings become fully developed fields of merit with endless meritorious qualities who are able to bestow on beings the Tathāgata's ten powers and the fruits of the foremost of all vehicles;

May all beings become true fields of merit able to accomplish the fruits [of the path] and realize all-knowledge with its endless accumulation merit;[369]

May all beings acquire the methods for extinguishing karmic offenses and become able to absorb and retain the meanings of statements from the Buddha's Dharma they have never heard before;

May all beings always diligently listen to and absorb all dharmas of the Buddha and, having heard them, then understand and awaken to them so that they will not have done so in vain;

May all beings listen to the Buddha's Dharma, gain a penetrating comprehension of its ultimate meaning, and then expound on it in accordance with what they have heard;

May all beings gain resolute faith in and cultivate the Tathāgata's teachings and then abandon all the wrong views of the ninety-six kinds of non-Buddhist traditions;

May all beings always see the worthies and *āryas* and thus increase all their supreme roots of goodness;

May the minds of all beings' always have faith in the eminences who practice wisdom and may they dwell happily together with the *ārya* sages;

May all beings hear the names of buddhas and then not have that go to waste, this by then becoming able to see with their own eyes whoever's names they have heard;

May all beings skillfully distinguish and know the right teachings of all buddhas and be able to protect all those who preserve the Dharma of the Buddha;

May all beings always enjoy listening to all dharmas of the Buddha, absorbing, upholding, studying, and reciting them, providing instruction in them, and completely illuminating them; and

May all beings develop resolute faith in the reality-accordant meritorious qualities of the Buddha's teachings and then give whatever they have as reverential offerings.

These are the bodhisattva-mahāsattva's dedications of roots of goodness when giving all kinds of carriages to *śrāvaka* disciples and *pratyekabuddhas*. He makes these dedications to enable all beings to become foremost in purity, to acquire wisdom and spiritual superknowledges, to vigorously cultivate without any indolence, and to acquire all-knowledge, the powers, and the fearlessnesses.

Sons of the Buddha, when the bodhisattva-mahāsattva gives carriages adorned with the many kinds of jewels to all the fields of merit, including the poor, orphans, and the solitary, he joyously and tirelessly relinquishes everything in accordance with whatever they seek while still regretfully criticizing himself, saying, "I should have gone to you to offer these provisions and should not have troubled you to wear yourselves out coming from such a distance." Having said this, he bows, kneels before them, inquires into how they are doing, and then provides them with whatever they need:

Sometimes he gives them carriages adorned with *maṇi* jewels that are filled with the foremost female treasures on the continent of Jambudvīpa.

Sometimes he gives carriages adorned with gold that are filled with the female treasures of the human realm.

Sometimes he gives carriages marvelously adorned with lapis lazuli and filled with singing girls from the inner palace.

Sometimes he gives all different kinds of carriages decorated with exotic and marvelous jewels and filled with young girls like the nymphs in the heavens.

Sometimes he gives numberless jewel-adorned carriages filled with female treasures who are gentle, intelligent, eloquent, and wise.

Sometimes he gives the marvelous sandalwood carriage in which he rides.

Sometimes he gives carriages adorned with crystal that are filled with precious maidens whose countenances are beautiful, whose forms and features are peerless, who are dressed in formal robes, and who are a delight to all who behold them.

Sometimes he gives carriages adorned with emeralds in which there ride anointed crown princes.

Sometimes he gives carriages made of solid incense in which all the sons and daughters ride; and

Sometimes he gives carriages adorned with all kinds of jewels that are filled with dear, close, and virtuous family members.

Sons of the Buddha, the bodhisattva-mahāsattva respectfully gives countless jewel-adorned carriages such as these in accordance with whatever the recipients seek, thereby enabling them all to be filled with joy at the complete fulfillment of their wishes. He then dedicates these roots of goodness in these ways:

May all beings board the vast vehicle of the irreversible and unimpededly turning wheel with which they visit those beneath an inconceivable number of bodhi trees;

May all beings board the vehicle of the great Dharma wisdom which arises from pure causes and be forever irreversible in cultivating the bodhisattva practices to the very end of all future kalpas;

May all beings board the vehicle of the nonexistence of all dharmas, forever abandon all discriminations and attachments, and thus always cultivate the path to all-knowledge;

May all beings board the upright and direct vehicle free of flattery and deception and travel with unimpeded sovereign mastery to all buddha *kṣetras*;

May all beings accord with and securely abide in the vehicle of all-knowledge and delight each other with the Dharma of all buddhas;

May all beings board the vehicle of the bodhisattva's pure practices and fulfill the bodhisattva's tenfold path of emancipation[370] and bliss of samādhi;

May all beings board the vehicle with the four wheels of dwelling in a good land, relying on good people,[371] accumulating supreme merit, and making the great vow and then rely on it to fulfill the pure *brahmacarya*[372] of all bodhisattvas;

May all beings acquire the vehicle of Dharma light that everywhere illuminates the ten directions and then cultivate and train in the wisdom and powers of all *tathāgatas*;

May all beings board the vehicle of the Buddha's Dharma and reach the ultimate far shore of perfection in all dharmas;

May all beings enter the vehicle of the inconceivable Dharma of manifold merit and goodness and then everywhere instruct those throughout the ten directions in the right path of peace and security;

May all beings board the vehicle of great giving and relinquish the defilement of miserliness;

May all beings board the vehicle of pure moral virtue and uphold boundlessly many moral precepts of purity as vast as the Dharma realm;

May all beings board the vehicle of patience and always abandon thoughts of hatred toward beings;

May all beings board the vehicle of great nonretreating vigor and persistently cultivate the supreme practices for progressing on the path to bodhi;

May all beings board the vehicle of *dhyāna* concentration, swiftly reach the site of enlightenment, and realize the wisdom of bodhi;

May all beings board the vehicle of wisdom and skillful means and send forth transformation bodies which fill up the entire Dharma realm and the realms of all buddhas;

May all beings board the vehicle of the Dharma King, develop the fearlessnesses, and constantly pursue the universal and kindly giving of the Dharma of all-knowledge;

May all beings board the vehicle of wisdom free of all attachments, become able to everywhere enter all ten directions, and remain unmoved in the true nature of dharmas;

May all beings board the vehicle of the Dharma of all buddhas, manifest the appearance of taking on births throughout the *kṣetras* of the ten directions, and still never lose the path of the Great Vehicle; and

May all beings board the vehicle of the supreme jewel of all-knowledge and never weary of fulfilling the conduct and vows of Samantabhadra Bodhisattva.

These are the bodhisattva-mahāsattva's dedications of roots of goodness when giving carriages adorned with the many kinds of jewels to all fields of merit including the poor, orphans, and the solitary. He makes these dedications to enable all beings to possess measureless wisdom, experience joyous exultation, and then ultimately gain the vehicle of all-knowledge.

Sons of the Buddha, the bodhisattva-mahāsattva makes gifts of "elephant treasures" who by nature are well-trained and compliant, who are well-developed in seven parts,[373] and who are at the age of robust strength. They each have six immaculate tusks, a red-colored mouth like a lotus flower, a pure white body like a snowy mountain that is decorated with a golden banner and covered with a jeweled net, and a trunk adorned with various kinds of marvelous jewels. They inspire endless delight in all who see them and they are able to travel thousands of miles without ever tiring.

Or else he may give fine "horse treasures" who are well-trained, perfect in all their features, and like the horses of the heavens. They have luminous adornments made of marvelous jewel moon spheres, nets of bells made of real gold cover their bodies, and they have a smooth and even gait that ensures the stability and safety of the rider. They go wherever the rider wishes, are as swift as the wind, and travel freely and unimpededly throughout the four continents.

The bodhisattva may offer up these elephant treasures or horse treasures[374] to his parents, to his good spiritual guides, or to beings who are poor, destitute, or otherwise afflicted by suffering. His mind being vastly inclusive, he does not become regretful or miserly. Rather, he only redoubles his celebratory delight and ever increases his compassionate pity. He cultivates the bodhisattva's virtuous qualities, purifies the bodhisattva's resolve, and dedicates these roots of goodness in these ways:

May all beings dwell in the vehicle of training and compliance and grow in all the bodhisattva's meritorious qualities;
May all beings acquire the vehicle of skillful means and be able as fitting to bring forth all dharmas of the Buddha;
May all beings acquire the vehicle of resolute faith and everywhere illuminate the unimpeded wisdom and powers of the Tathāgata;
May all beings acquire the vehicle in which one sets forth [on the path] and is everywhere able to make all the great vows;
May all beings perfect the vehicle of the impartial cultivation of the *pāramitās* and completely fulfill all impartial roots of goodness;
May all beings perfect the vehicle of the Jewels and produce the unexcelled wisdom jewel of all buddhas' Dharma;
May all beings attain success in the vehicle adorned with the bodhisattva practices and enable the blossoming of the flowers of all the bodhisattva samādhis;
May all beings acquire the vehicle of boundless speed with which, for numberless kalpas, they purify the bodhisattva's resolve and, with energetic diligence, reflect upon and fully comprehend all dharmas;
May all beings attain success in the Great Vehicle of supreme training and use good skillful means to consummate their attainment of the bodhisattva grounds; and
May all beings attain success in the most lofty, vast, and solid Great Vehicle with which they are able to transport all beings to the station of all-knowledge.

These are the bodhisattva-mahāsattva's dedications of roots of goodness when giving elephants and horses. He makes these dedications to enable all beings to board the vehicle of unimpeded wisdom, accomplish its perfect fulfillment, and ultimately reach the buddha vehicle.

Sons of the Buddha, when the bodhisattva-mahāsattva gives thrones, he may give the lion throne on which he sits, that throne being high, wide, extraordinarily marvelous, and fine, with feet of *lapis lazuli*, spread with soft robes created from gold thread, adorned with jeweled banners, perfumed with marvelous fragrances, decorated with countless adornments made of various jewels, covered overhead by a hanging gold net with jeweled bells which, moved by the breeze, ring forth marvelous sounds. Surrounded by decorations made of a myriad kinds of exotic gems, it is a throne that all the people would gaze up at in admiration, one that only a great consecrated king might sit on as he proclaimed Dharma teachings respectfully followed by the myriad neighboring states.

Such a king also adorns himself with marvelous jewels such as universal luminescence jewels, sapphires, giant sapphires, and *maṇi* jewels from the finest treasuries as bright and pure as the sun or as clear and cool as the moon, all of which are arrayed in profusion everywhere like the many stars. These supremely marvelous adornments of foremost and incomparable varieties include extraordinarily marvelous jewels from the ocean, solid banner jewels from the ocean with strange patterns and exotic appearances, and all kinds of other adornments.

Of all those in the great assembly, he is the most revered and most superior. His head is crowned with an immaculate jeweled headband of *jambūnada* gold. He is one who has ascended to the position of a consecrated ruler holding sway over the continent of Jambudvīpa, one who possesses the measureless power of great awe-inspiring virtue, who takes kindness as foremost in how he rules, and who causes all adversaries and enemies to submit. Wherever his teachings and edicts reach, there are none who do not accept and obey them.

When serving as a wheel-turning king, he bestows hundreds of thousands of myriads of *koṭīs* of countlessly many kinds of jeweled thrones, giving them to the *tathāgatas*, the foremost among all fields of merit, to the bodhisattvas, the true good spiritual guides, to the Sangha Jewel of worthies and *āryas*, the masters who teach the Dharma, to their parents, to their lineage relations, to *śrāvaka* disciples and *pratyekabuddhas*, to those who have set out in the bodhisattva vehicle, to stupas honoring *tathāgatas*, and so forth, giving them even to all those who are poor or solitary, always bestowing on them everything they may need. He dedicates these roots of goodness in these ways:

May all beings sit on the throne of bodhi and be able to awaken to the right Dharma of all buddhas;

May all beings sit on the throne of sovereign mastery, attain sovereign mastery in the Dharma that not even mountains of vajra could destroy, and may they be able to vanquish all the armies of Māra;

May all beings acquire the Buddha's lion throne of sovereign mastery and become one to whom all beings look up in admiration;

May all beings acquire an ineffable-ineffable number of many different kinds of extraordinarily marvelous jewel-adorned thrones, attain sovereign mastery in the Dharma, and provide teaching and guidance to beings;

May all beings acquire the most excellent thrones in the three kinds of worlds[375] and become adorned with vast roots of goodness;

May all beings acquire the throne that is everywhere present throughout an ineffable-ineffable number of worlds which could never be fully praised even in an *asaṃkhyeya* kalpa;

May all beings acquire the seat of great and deeply esoteric merit in which one's body fills up the entire Dharma realm;

May all beings acquire inconceivably many different kinds of jeweled thrones and take up extensive Dharma giving to the very beings they bring to mind in making their original vows;

May all beings acquire excellent and marvelous thrones and manifest ineffably many displays of all buddhas' spiritual superknowledges; and

May all beings acquire all kinds of jeweled thrones, all kinds of perfumed thrones, all kinds of flower-adorned thrones, all kinds of robe-draped thrones, all kinds of thrones adorned with garlands, all kinds of *maṇi* jewel thrones, all kinds of jeweled thrones of inconceivably many different kinds that are adorned with lapis lazuli and other jewels, thrones from incalculably and ineffably many worlds, adorned and pure thrones from all worlds, and all kinds of vajra thrones in which they manifest the Tathāgata's awesome virtue and sovereign mastery and realize the utmost right enlightenment.

These are the bodhisattva-mahāsattva's dedications of roots of goodness when giving jeweled thrones. He makes these dedications to enable beings to acquire the throne of world-transcending great bodhi and naturally awaken to all dharmas of the Buddha.

Sons of the Buddha, the bodhisattva-mahāsattva gives all kinds of jeweled canopies. These canopies are extraordinary, of the sort used by the honored nobility, adorned with many different kinds of large jewels. Of the hundreds of thousands of *koṭīs* of *nayutas* of supremely marvelous canopies, these are foremost. Their support poles are made of the many kinds of jewels. They are covered with marvelous nets made of jeweled cords and gold bells which hang down all around and they have strands of *maṇi* jewel necklaces draped down at regular intervals. They move with the subtle breeze, making marvelous harmonious sounds. They are filled with many different kinds of jewel treasuries of pearls and jade and they are adorned with countless exotic gems. The wondrous fragrances of sandalwood and agarwood incenses perfume them all. Bright and pure *jambūnada* gold and countless hundreds of thousands of *koṭīs* of *nayutas* of *asaṃkhyeyas* of the many marvelous kinds of precious things complete their adornments.

With a pure mind, he offers these up to the Buddha and to all their stupas after their nirvāṇa, or, for the sake of the Dharma, he bestows them on bodhisattvas, good spiritual guides, or renowned masters of the Dharma, bestows them on parents, bestows them on the Sangha Jewel, or presents them as offerings to all dharmas of the Buddha, or bestows them on the many different kinds of fields of merit among beings, or bestows them on teachers within the Sangha or their venerated elder eminences, or bestows them on those who have but recently made their initial resolve to attain bodhi, and so forth, bestowing them as well on the poor and the solitary, giving them everything they seek. He dedicates these roots of goodness in these ways:

May all beings diligently cultivate roots of goodness by which to shelter themselves and always receive the protection of the buddhas;

May all beings take meritorious qualities and wisdom as their canopies and thus forever abandon all the world's afflictions;

May all beings become sheltered by good dharmas and rid themselves of the world's defilements and feverish afflictions;

May all beings acquire the treasury of wisdom and thus enable the multitude to never grow tired of seeing them;

May all beings shade themselves with the quiescent dharmas of pristine purity and thus acquire the ultimate and indestructible dharmas of the Buddha;

May all beings shelter themselves with goodness and ultimately acquire the Tathāgata's pure Dharma body;

May all beings become universally covering canopies who use their ten powers and wisdom to everywhere shelter the world;

May all beings acquire the marvelous wisdom with which they transcend the three periods of time and become free of all defiling attachments;

May all beings gain the canopy of becoming worthy of offerings and become supreme fields of merit receiving the offerings of everyone; and

May all beings acquire the most superior of canopies by acquiring unexcelled wisdom and naturally attaining enlightenment.

These are the bodhisattva-mahāsattva's dedications of roots of goodness when giving canopies. They are made:

To enable all beings to acquire the canopy of the sovereign masteries and become able to uphold all good dharmas;

To enable all beings to use but a single canopy to everywhere cover all *kṣetras* throughout all of empty space and the Dharma realm and become irreversible in [becoming able to] manifest the masterful spiritual superknowledges of all buddhas;

To enable all beings to make offerings to the Buddha by using but a single canopy to adorn all worlds of the ten directions;

To enable all beings to use marvelous banners, flags, and jeweled canopies to make offerings to all *tathāgatas*;

To enable all beings to acquire a universally adorning canopy that everywhere covers all buddha lands without exception;

To enable all beings to acquire the vast canopy that everywhere covers beings and enables them all to develop resolute faith in the Buddha;

To enable all beings to make offerings of an ineffable number of marvelous jeweled canopies to a single Buddha and then make offerings in the same way to every one of an ineffable number of buddhas;

To enable all beings to acquire the high and wide canopy of the Buddha's bodhi that everywhere covers all *tathāgatas*;

To enable all beings to acquire canopies adorned with all kinds of *maṇi* jewels, canopies adorned with all kinds of jeweled necklaces, canopies adorned with all kinds of solid incense, canopies with pure adornments of many different kinds of jewels, canopies with pure adornments made of measurelessly many jewels, and canopies with pure adornments of vast arrays of jewels that are covered with jeweled nets from which jeweled bells hang down, ringing forth sublime sounds in response to the movements of the breeze and everywhere sheltering the bodies of all buddhas in all worlds throughout the Dharma realm and the realms of empty space;

To enable all beings to acquire the canopy adorned with unimpeded and unobstructed wisdom that everywhere covers all *tathāgatas*;

Because he wishes to enable all beings to acquire the foremost kinds of wisdom;

Because he also wishes to enable all beings to acquire the adornment of the Buddha's meritorious qualities;

Because he also wishes to enable all beings to develop the pure aspiration to acquire the Buddha's meritorious qualities;

Because he also wishes to enable all beings to acquire the mind jewel possessed of measureless and boundless sovereign masteries;

Because he also wishes to enable all beings to fulfill the realization of sovereign wisdom in all dharmas;

Because he also wishes to enable all beings to use all their roots of goodness to everywhere shelter everyone;

Because he also wishes to enable all beings to successfully acquire the canopy of supreme wisdom;

Because he also wishes to enable all beings to successfully acquire the universally covering canopy of the ten powers;

Because he also wishes to enable all beings to use a single canopy to completely cover all buddha *kṣetras* in the Dharma realm;

Because he also wishes to enable all beings to attain sovereign mastery in the Dharma and become kings of the Dharma;

Because he also wishes to enable all beings to acquire the mind of sovereign mastery possessed of great awesome virtue;

Because he also wishes to enable all beings to acquire vast wisdom that is never lost;

Because he also wishes to enable all beings to acquire measureless meritorious qualities which everywhere shelter everyone and result in the ultimate realization for all;

Because he also wishes to enable all beings to use all the meritorious qualities to shelter their own minds;

Because he also wishes to enable all beings to shelter beings with the impartial mind;

Because he also wishes to enable all beings to acquire great wisdom's canopy of impartiality;

Because he also wishes to enable all beings to possess the skillful means of great dedications;

Because he also wishes to enable all beings to acquire the pure mind of supreme aspirations;

Because he also wishes to enable all beings to acquire the purified mind of wholesome aspirations; and

Because he also wishes to enable all beings to acquire the great dedications with which to everywhere shelter all beings.

Sons of the Buddha, the bodhisattva-mahāsattva may give many different kinds of marvelous banners and flags with poles made of the many kinds of jewels, flags made of jeweled silk, banners made of all different kinds of multi-colored silk, jeweled nets hanging down over them, and brilliant colors everywhere filling them. Their jeweled bells move gently, creating harmonies of sound and rhythm. Exotic and marvelous jewels shaped like crescent moons and *jambūnada* gold that outshines the sun are arrayed on the banners, while all the many different kinds of marvelous things corresponding to the fruits of the karma in all the different worlds are used as adornments. Numberless thousands of myriads of *koṭīs* of *nayutas* of marvelous banners and flags such as these with mutually reflected intermittently shining brilliant light rays produce immaculate radiant adornments which shine everywhere over the great earth and fill all the buddha *kṣetras* throughout the ten directions of space and the Dharma realm.

With a pure mind and resolute faith, the bodhisattva-mahāsattva makes gifts of countless banners and flags such as these, sometimes giving them to all buddhas of the present as well as to all the stupas of the buddhas who have entered nirvāṇa, sometimes giving them to the Dharma Jewel, sometimes giving them to the Sangha Jewel, sometimes giving them to bodhisattvas and good spiritual guides, sometimes giving them to *śrāvaka* disciples and *pratyekabuddhas*, sometimes giving them to the Great Assembly, and sometimes giving them to others including all who come seeking them. He gives them to everyone everywhere and then dedicates all these roots of goodness in these ways:

May all beings be able to establish all kinds of roots of goodness and erect banners and flags of indestructible merit;

May all beings establish the banners and flags of sovereign mastery in all dharmas and then revere, cherish and diligently preserve and protect them;

May all beings always write out right Dharma on jeweled silks and protect and uphold the Dharma treasuries of the buddhas and the bodhisattvas;

May all beings erect high and easily seen banners, light the lamp of wisdom, and everywhere illuminate the world;

May all beings erect the banner of steadfastness and be able to utterly destroy and eliminate all the works of the *māras*;

May all beings erect the banner of the wisdom powers that no *māra* could ever destroy;

May all beings acquire the *nārāyaṇa* banner of great wisdom and utterly demolish all the banners and flags of worldly ways;

May all beings acquire the greatly radiant banner of the wisdom sun and use the sunlight of wisdom to everywhere illuminate the Dharma realm;

May all beings possess an abundance of countless jewel-adorned banners and fill all the worlds of the ten directions, making offerings to all buddhas; and

May all beings acquire the banner of the Tathāgata and completely demolish the ninety-six kinds of wrong views of the non-Buddhist traditions.

These are the bodhisattva-mahāsattva's dedications of roots of goodness when giving banners and flags. He makes these dedications to enable all beings to acquire the banner of the extremely profound, lofty, and vast bodhisattva practices as well as the banner of all bodhisattvas' practice of spiritual superknowledges and the pure path.

Sons of the Buddha, the bodhisattva-mahāsattva opens up the treasury of the many jewels and distributes hundreds of thousands of *koṭīs* of *nayutas* of every kind of marvelous and precious jewel, giving them to all the numberless beings, freely giving them with a mind free of miserliness. He then dedicates all these roots of goodness in these ways:

May all beings always be able to see the Buddha Jewel, abandon delusion, and cultivate right mindfulness;

May all beings be able to fully possess the light of the Dharma Jewel and then preserve the Dharma treasury of all buddhas;

May all beings be able to attract and support the entire Sangha Jewel and never grow weary of everywhere providing them with offerings;

May all beings acquire the unexcelled mind jewel of all-knowledge and purify the bodhi resolve without ever retreating from it;

May all beings acquire the wisdom jewel and everywhere penetrate all dharmas with a mind free of doubts;

May all beings fully possess the jewels of the bodhisattva's meritorious qualities and then reveal and expound on measureless wisdom;

May all beings acquire countless jewels of marvelous meritorious qualities and cultivate and attain right enlightenment, the ten powers, and wisdom;

May all beings acquire sublime samādhis and the jewels of the sixteen types of knowledge[376] and reach the ultimate fulfillment of vast wisdom;

May all beings succeed in becoming foremost jewels among the fields of merit and awaken to and enter the Tathāgata's unexcelled wisdom; and

May all beings succeed in becoming foremost among the lords of the unexcelled jewels and use inexhaustible eloquence to expound on all dharmas.

These are the bodhisattva-mahāsattva's dedications of roots of goodness when giving the many jewels. He makes these dedications to enable all beings to succeed in fully developing the foremost jewel of wisdom, the jewel of the Tathāgata's unimpeded pure eye.[377]

Sons of the Buddha, the bodhisattva-mahāsattva may give many different kinds of marvelous adornments, including all kinds of adornments for the body that enable the body to seem beautiful, marvelous, and such that no one would fail to praise it. The bodhisattva-mahāsattva looks on all beings equally, just as he would look on an only son, wishing to enable them all to acquire body-beautifying adornments and to attain the world's most supreme happiness, the bliss of the Buddha's wisdom, to become established in the Dharma of the Buddha, and to benefit beings. He diligently practices giving them hundreds of thousands of *koṭīs* of *nayutas* of the many different kinds of extraordinarily marvelous jewel adornments. When he practices such giving, he dedicates all these roots of goodness in these ways:

May all beings perfect the unexcelled marvelous adornments and adorn humans and devas with all the pure meritorious qualities and wisdom;

May all beings acquire the adorning signs of purity and adorn their bodies with pure merit;

May all beings acquire the supremely marvelous adorning signs and adorn their bodies with the signs of hundredfold merit;

May all beings acquire the adorning signs free of abnormalities and adorn their bodies with all the signs;

May all beings acquire the adorning sign of wholesome and pure speech and become completely endowed with all the different kinds of inexhaustible eloquence;

May all beings acquire the adorning sign of the voice possessed of all the meritorious qualities with which their voices are clear and pure and pleasing to all who hear them;

May all beings acquire the adorning sign of the delightful speech of the buddhas which enables all beings who hear the Dharma to rejoice and take up the cultivation of the pure practices;

May all beings acquire the adorning sign of the mind with which they enter deep *dhyāna* absorptions and see all buddhas everywhere;

May all beings acquire the adorning sign of the complete-retention *dhāraṇīs* with which they clearly illuminate the right Dharma of all buddhas; and

May all beings acquire the adorning sign of wisdom and adorn their minds with the wisdom of the Buddha.

These are the bodhisattva-mahāsattva's dedications of roots of goodness when giving all kinds of adornments. He makes these dedications to enable all beings to become fully equipped with the perfectly full adornment of all the measureless Buddha dharmas, meritorious qualities, and wisdom while also forever abandoning all forms of arrogance and neglectfulness.

Sons of the Buddha, the bodhisattva-mahāsattva gives even the *maṇi* jewel crown and topknot jewel received in his crown-anointing consecration as a sovereign monarch, everywhere giving such things to all beings with a mind free of miserliness as he always diligently cultivates becoming a great benefactor, cultivating and training in the wisdom of giving, increasing the faculty of relinquishing, and developing wise skillful means. With a mind made vast, he gives to everyone and then dedicates all his roots of goodness in these ways:

May all beings acquire the crown-anointing consecration with all dharmas of the Buddha and attain all-knowledge;

May all beings become endowed with the prominence on the crown,[378] acquire the foremost wisdom, and reach the far shore;

May all beings use the jewel of marvelous wisdom to everywhere attract beings and enable them all to ultimately reach the very summit of meritorious qualities;

May all beings be able to fully develop the summit crowned with the jewel of wisdom and become worthy to receive the reverence of the world;

May all beings adorn their heads with the crown of wisdom and become kings in the sovereign mastery of all dharmas;

May all beings affix atop the crowns of their heads the bright pearl of wisdom, [the utmost peak of the light from which is] invisible to all in the world;

May all beings become worthy of receiving the world's reverential bows and perfect the summit of wisdom that brightly illuminates the Dharma of the Buddha;

May all beings crown their heads with the crown adorned with the ten powers and possess an ocean of pure wisdom jewels;

May all beings reach the peak of the great grounds, acquire all-knowledge, perfect the ten powers, and crush the followers of Māra at the summit of the desire realm; and

May all beings develop the foremost and unexcelled king of summits and acquire the radiant summit of all-knowledge that no one's light can outshine.

These are the bodhisattva-mahāsattva's dedications of roots of goodness when giving jeweled crowns. He makes these dedications to enable all beings to reach foremost wisdom's station of supreme purity and acquire the marvelous jeweled crown adorned with the *maṇi* jewel of wisdom.

Sons of the Buddha, when the bodhisattva-mahāsattva sees that there are beings who are in prison, in a dark place, whose bodies are restrained with fetters, manacles, or the cangue so that, standing or sitting, they are uncomfortable, who are assailed by numerous sufferings, who have no relatives or friends, who have no refuge and no one to rescue them, who are naked, hungry, and emaciated, or who are subjected to intense cruelties that are difficult to endure, having seen this, the bodhisattva is then willing to relinquish all that he owns to rescue them, including all his wealth and jewels, his wife, son, retinue, and even his own body. He then goes to the prison to rescue those beings, doing so in the same ways as did Great Compassion Bodhisattva or King of Wondrous Eyes Bodhisattva.

Once he has rescued them, he then gives them all whatever they need, puts an end to their sufferings and troubles, enables them to find peace and security, and afterward gives them the unexcelled jewel of Dharma, thus enabling them to set aside neglectfulness, become securely established in roots of goodness, and gain irreversible resolve in following the Buddha's teachings.

Sons of the Buddha, when the bodhisattva-mahāsattva rescues beings from imprisonment, he dedicates all his roots of goodness in these ways:

May all beings gain ultimate liberation from the entangling bonds of desire;

May all beings cut off their drifting along in the river of *saṃsāra* and ascend the far shore of wisdom;

May all beings extinguish delusion, develop wisdom, and become liberated from the entangling bonds of all afflictions;

May all beings destroy the bonds of the three realms of existence and gain the ultimate emancipation of all-knowledge;

May all beings forever cut off all the bonds of the afflictions and reach the ground free of afflictions and free of obstacles on the far shore of wisdom;

May all beings abandon all stirrings of thought, reflections, and discriminations and enter the ground of equanimity and unshakable wisdom;
May all beings become liberated from the bonds of the desires, forever abandon all worldly desires, and become free of all the defiling attachments within the three realms of existence;
May all beings acquire supreme aspirations and always receive all buddhas' instruction in the gateways to the Dharma;
May all beings acquire the liberated mind free of attachments and free of bonds that is as vast as the Dharma realm and as extensive as empty space; and
May all beings acquire the bodhisattva's spiritual superknowledges, train beings in all worlds, and enable them to transcend the world and abide in the Great Vehicle.

These are the bodhisattva-mahāsattva's dedications of roots of goodness when rescuing beings suffering from imprisonment. He makes these dedications to enable beings to everywhere enter the Tathāgata's wisdom grounds.

Sons of the Buddha, when the bodhisattva-mahāsattva sees that there is someone in prison tied down in five places, undergoing excruciating suffering, surrounded, driven along, and led to the execution ground, about to have his life cut short, on the verge of having to relinquish all the pleasures of Jambudvīpa and leave behind relatives and friends, placed on a high slab to be sliced apart with knives, about to have his body impaled on lances, or swaddled in oily clothes and then roasted by being set alight and burned, about to be subjected to the tortures of different kinds of sufferings such as these, the bodhisattva, having witnessed this, is then willing to sacrifice his own body and stand in for the prisoner in taking on these sufferings in the same way as did Ajita Bodhisattva, King of Especially Superior Practices Bodhisattva, and the countless other great bodhisattvas who, for the sake of other beings, sacrificed their own bodies to take on all kinds of excruciating sufferings for others.

The Bodhisattva then tells the prison warden, "I want to sacrifice my body in trade for his life so that you can instead inflict sufferings such as these on me just the same as if you were punishing that man, doing so however you please. Even if my sufferings need to be greater than his would be, multiplied even an *asaṃkhyeya* of times beyond that, I will still undergo it to enable him to be released. If I were to witness him being about to be executed and yet fail to relinquish my own life as a ransom to rescue him from his suffering, then I would not qualify as someone who abides in the bodhisattva's resolve. Why? It is to rescue and protect all beings that I made the resolve to attain bodhi and gain all-knowledge."

Sons of the Buddha, when the bodhisattva sacrifices his own body to rescue other beings, he dedicates his roots of goodness in these ways:

May all beings acquire the endless ultimate life and forever leave behind all disasters and tormenting afflictions;
May all beings dwell in reliance on all buddhas and receive the prediction of their realization of bodhi, attainment of all-knowledge, and possession of the ten powers;
May all beings rescue all sentient beings and enable them to become free of fear and forever escape the wretched destinies;
May all beings acquire everlasting life and enter the sphere of undying wisdom;
May all beings forever leave behind all adversaries and enemies, become free of all disasters and difficulties, and always be drawn forth by all buddhas and good spiritual friends;
May all beings abandon all knives, swords, weapons, and other instruments of evil that inflict suffering and may they cultivate all the different kinds of pure and wholesome karma;
May all beings become fearless and vanquish the armies of Māra beneath the bodhi tree;
May all beings leave behind all fear of the Great Assembly,[379] have minds that, with regard to the unexcelled Dharma, are pure and fearless, and become able to roar the roar of the most supreme of all lions;
May all beings acquire the unimpeded wisdom of the Lion [Among Men] and cultivate right livelihood in all worlds; and
May all beings reach the station of fearlessness and always remain mindful of rescuing and protecting all suffering beings.

These are the bodhisattva-mahāsattva's dedications of roots of goodness when sacrificing his own life to rescue prisoners who are about to be executed. He makes these dedications to enable beings to leave behind the sufferings of *saṃsāra* and acquire the supremely marvelous bliss of the Tathāgata.

Sons of the Buddha, when the bodhisattva-mahāsattva gives to supplicants, he gives even the *uṣṇīṣa* crown and adjoining skin from the top of his head in the same way as did Jewel Crown King Bodhisattva, Supremely Marvelous Body Bodhisattva, and countless other bodhisattvas such as these. When at this time the bodhisattva sees a supplicant coming, his mind is filled with joy and he says to him, "If now you need this *uṣṇīṣa* crown and adjoining skin from atop my head, you may take it from me. This *uṣṇīṣa* crown on my head is foremost of all on this continent of Jambudvīpa."

When he says this, his mind remains unwavering and free of confusion. He has no thought of any other actions other than to renounce the world, resolutely seek the ultimate purity of quiescence, and progress with intense diligence and straightforwardness of character toward all-knowledge. He then takes up a sharp blade, cuts away the *uṣṇīṣa* crown and adjoining skin from atop his head, and, with his right knee touching the ground and ten fingers and two palms pressed together, he single-mindedly gives this to him.

With right mindfulness, he brings to mind all buddhas of the three periods of time and the practices of the bodhisattvas, whereupon he is filled with great joy and especially supreme aspiration. His mind then comes to a thorough understanding of all dharmas due to which he does not seize on the pain. Completely realizing that painful feelings are signless and unborn, he understands that all feelings arise in mutual dependence on conditions and are impermanent. Thus he thinks: "I should practice great relinquishing in the same way as all bodhisattvas of the past, future, and present, arousing deep faith and delight and proceeding with my irreversible quest for all-knowledge without having to rely on instruction from others or on the power of the good spiritual guide."

When this bodhisattva-mahāsattva performs these acts of giving, he then dedicates all his roots of goodness in these ways:

May all beings acquire the summit the peak of which is invisible to all and develop the bodhisattva's stupa-like *uṣṇīṣa* crown;

May all beings acquire the indigo blue hair, the vajra hair, and the fine and soft hair, and become able to extinguish all of beings' afflictions;

May all beings acquire the moist and glossy hair, the dense and fine hair, and the hair that does not grow down past the temples or on the forehead;

May all beings acquire the soft hair and the hair whose growth stops at the temples and forehead;

May all beings acquire the hair that grows, like the *svastika* character, in a rightward swirling pattern;

May all beings acquire the hair that looks like that of the Buddha and forever leave behind all habitual karmic propensities associated with the afflictions and fetters;

May all beings acquire shining hair the light from which illuminates all the worlds of the ten directions;

May all beings acquire the hair that does not become tousled and, like the Tathāgata's hair, is clean, marvelous, and never in disarray;

May all beings acquire the stupa-like crown hair of those worthy of offerings that causes those who see it to feel as if they were looking at the Buddha's hair; and

May all beings acquire the Tathāgata's hair that does not become dirty and forever separate from the dark and obscuring defilements.

These are the bodhisattva-mahāsattva's dedications of roots of goodness when giving the *uṣṇīṣa* crown and adjoining skin on the top of his head. He makes these dedications to enable beings to acquire quiescent minds, perfect fulfillment of the *dhāraṇīs*, and ultimate realization of the Tathāgata's knowledge of all modes and ten powers.

Sons of the Buddha, the bodhisattva-mahāsattva is willing to give his eyes to those who come seeking them, engaging in the same kind of kindly giving practiced by Joyous Practice Bodhisattva, Moonlight King Bodhisattva, and countless other bodhisattvas such as these. When the bodhisattva-mahāsattva gives his eyes, he arouses the pure thought to give his eyes, he arouses the pure thought of the wisdom eye, he arouses thought reliant on the light of the Dharma, he arouses thought directly contemplating the unexcelled path of the Buddha, he makes the resolve to dedicate merit to the attainment of vast wisdom, he makes the resolve to engage in giving comparable to that of the bodhisattvas of the three periods of time, he gains the eye of unimpeded vision and arouses the thought of indestructible pure faith, and he arouses thoughts of joyful acceptance toward those who come to beg from him, doing so to achieve ultimate realization of all the spiritual superknowledges, to give birth to the buddha eye, to increase the vastness of his resolve to attain bodhi, to cultivate great kindness and compassion, and to control and subdue the six sense faculties. It is with regard to dharmas such as these that he arouses these thoughts of his.

Sons of the Buddha, when the bodhisattva-mahāsattva gives his eyes, he feels fondness for those who come seeking donations from him and establishes an assembly of benefactors for their benefit to increase the strength of the Dharma's power to enable the abandoning of worldly desire, views, and neglectfulness, and to enable the cutting off of the bonds of desire and the cultivation of bodhi. Adapting to whatever others are seeking, his mind remains peaceful and unmoving. He does not oppose their wishes and he enables them all to be satisfied while always according with the non-dual practice of relinquishing. He then dedicates these roots of goodness in these ways:

> May all beings acquire the supreme eyes with which they instruct and guide everyone;
>
> May all beings acquire the unimpeded eyes and open up the vast treasury of wisdom;
>
> May all beings acquire the light of the pure fleshly eye which provides such penetrating discernment that nothing can interfere with its vision;
>
> May all beings acquire the pure heavenly eye with which they see the karmic effects in all beings' births and deaths;
>
> May all beings acquire the pure Dharma eye with which they are able to accord with and penetrate the Tathāgata's sphere of cognition;
>
> May all beings acquire the wisdom eye with which they abandon all discriminations, grasping, and attachment;
>
> May all beings fully possess the Buddha eye and be able to awaken to all dharmas;
>
> May all beings perfect the universal eye with which they gain unimpeded cognition of all spheres of experience;
>
> May all beings develop the pure eyes free of the cataracts of delusion with which they fully realize that the realms of beings are empty and devoid of [inherent] existence; and
>
> May all beings fully possess the unimpeded pure eyes with which they are all able to reach the ultimate realization of the Tathāgata's ten powers.

These are the bodhisattva-mahāsattva's dedications of roots of goodness when giving his eyes. He makes these dedications to enable beings to acquire the purified eyes of those with all-knowledge.

Sons of the Buddha, the bodhisattva-mahāsattva is able to give his ears and nose to those who come seeking to acquire them, doing so in the same way as did King of Supreme Practices Bodhisattva, Hate-Free Supremacy Bodhisattva, and countless other bodhisattvas such as these. When he gives, he personally bestows his gift on the supplicant, single-mindedly cultivates the bodhisattva practices, carries forth the lineage of the buddhas, and is born into the family of the *tathāgatas*.

He remains mindful of the practice of giving as cultivated by all bodhisattvas and always diligently applies himself to manifesting the bodhi of all buddhas, their pure faculties, and their meritorious qualities and wisdom. He contemplates the three realms of existence as devoid of even a single durable aspect. He wishes to always be able to see all buddhas and bodhisattvas while at the same time also bearing in mind the Dharma of all buddhas and realizing that the body is false, empty, devoid of anything at all that exists, and devoid of anything he might covet or cherish.

When the bodhisattva gives his ears or his nose in this way, his mind always remains quiescent, for he has tamed all his sense faculties. He rescues beings from all their perilous difficulties, develops every kind of wisdom and meritorious quality, enters the ocean of great giving, comprehends the meanings of the dharmas, fully cultivates all aspects of the path, relies on wisdom in his practice, develops sovereign mastery of the Dharma, and thus transforms the body that is not durable into a durable body.

Sons of the Buddha, when the bodhisattva-mahāsattva gives his ears, he dedicates his roots of goodness in these ways:

May all beings acquire ears with unimpeded hearing and everywhere hear the sounds of all teaching of the Dharma;
May all beings acquire ears with unobstructed hearing and be able to completely understand all sounds;
May all beings acquire the Tathāgata's ears that clearly understand everything and have nothing they are blocked from hearing;
May all beings acquire the purified sense of hearing and not produce discriminating thoughts because of the ear sense base;
May all beings acquire ears free of deafness and prevent all ignorant states of consciousness from ever arising at all;
May all beings acquire ears that hear everything throughout the Dharma realm and fully discern the sounds of the Dharma of all buddhas;
May all beings acquire ears with unimpeded hearing and awaken to all the unimpeded dharmas;
May all beings acquire ears with indestructible hearing with which they thoroughly know all doctrines and become invulnerable to refutation by anyone;
May all beings acquire the universally hearing ears that, with their vast and clear range of hearing, are the kings of all ears; and
May all beings become fully endowed with the heavenly ear and the Buddha ear.

These are the bodhisattva-mahāsattva's dedications of roots of goodness when giving his ears. He makes these dedications to enable all beings to acquire the purified ear.

Sons of the Buddha, when the bodhisattva-mahāsattva gives his nose, he makes dedications in these ways: "May all beings acquire a prominent and straight nose, a nose that is one of the secondary signs,[380] a nose with a fine appearance, a nose with a delightful appearance, a nose that is pure and marvelous, a congenial looking nose, a high and prominent nose, a nose that subdues hostility, a good-looking nose, a nose like that of a *tathāgata*. And may all beings acquire a face that has abandoned anger, a face familiar with all dharmas, a face free of obstacles, a good-looking face, a congenial looking face, a pure face, a face of one who is free of faults, the round and full face of a *tathāgata*, a face that may go everywhere, a face with countless exquisite aspects." These are the bodhisattva-mahāsattva's dedications of roots of goodness when giving his nose. He makes these dedications:

To enable beings to ultimately gain entry into the Dharma of all buddhas;
To enable beings to ultimately accept the Dharma of all buddhas.
To enable beings to ultimately fully know the Dharma of all buddhas;
To enable beings to ultimately preserve the Dharma of all buddhas;
To enable beings to ultimately always see all *tathāgatas*;
To enable all beings to realize the Buddha's Dharma gateways;
To enable beings to ultimately develop the indestructible mind;
To enable all beings to fully illuminate the right Dharma of all buddhas;
To enable beings to everywhere purify the lands of all buddhas; and
To enable all beings to acquire the Tathāgata's body possessed of great awesome powers.

These are the bodhisattva-mahāsattva's dedications of roots of goodness when giving his ears and nose.

Sons of the Buddha, when the bodhisattva-mahāsattva has become established on the solid ground of sovereign mastery, he is able to give his own teeth to beings, doing so in the same way as did Floral Teeth King Bodhisattva, Six Tusk Elephant King Bodhisattva, and countless other such bodhisattvas from the past. When the bodhisattva-mahāsattva gives his teeth, he does so with types of mind that are as pure, rare, and difficult to encounter as the blooming of the *udumbara* flower, which is to say: He gives with an inexhaustible mind; gives with a mind of great faith; gives with a mind that perfects measureless relinquishing one step at a time; gives with a mind that controls his sense faculties; gives with a mind willing to give everything; gives with a mind aspiring to all-knowledge; gives with a mind intending to make beings happy; gives with great generosity, ultimate generosity, supreme generosity, and the most supreme generosity; and gives with a mind that is willing to sacrifice his own body for others' needs without resentment. At this time, the bodhisattva dedicates all his roots of goodness in these ways:

May all beings acquire sharp white teeth for which supreme stupas are made to receive the offerings of devas and humans;
May all beings acquire straight and even teeth which, as with the Buddha's major marks and secondary signs, are free of any gaps;
May all beings acquire disciplined minds which skillfully pursue the practice of the bodhisattva's *pāramitās*;
May all beings have mouths [with speech that is] wholesome and pure and teeth that are gleaming white and clearly visible;
May all beings acquire memorably adorned teeth and mouths that are clean and free of any unsightly appearances;
May all beings have perfectly formed teeth, the full forty in their number, which always emanate various kinds of rare and marvelous fragrances;
May all beings have well-trained minds and teeth with swirling *svastika* patterns that are as fresh and immaculate as white lotuses;
May all beings have fresh and clean mouths and lips and gleaming white teeth that emanate countless light rays that produce pervasive dazzling illumination;
May all beings have solid and sharp teeth that leave no grains still whole once eaten, and may they become superior fields of merit free of attachment to flavors; and
May all beings always radiate light from between their teeth with which they pass on the foremost predictions [of future buddhahood] to all bodhisattvas.

These are the bodhisattva-mahāsattva's dedications of roots of goodness when giving his teeth. He makes these dedications to enable beings to possess all-knowledge and pure wisdom about all dharmas.

Sons of the Buddha, if someone comes and seeks to be given the tongue of the bodhisattva-mahāsattva, he responds with a kind and compassionate mind, with gentle speech, and with affectionate speech, doing so in the same way as did those bodhisattvas of the past such as Handsome Countenance King Bodhisattva, Never-Retreating Bodhisattva, and countless other bodhisattvas such as these.

Sons of the Buddha, when the bodhisattva-mahāsattva is undergoing rebirth in all the rebirth destinies, there may be even countless hundreds of thousands of *koṭīs* of *nayutas* of beings who come and seek to acquire his tongue. At such times, the bodhisattva has that person sit on the lion throne and, with a mind free of anger, with a mind free of injurious intent, with a mind free of resentment, with a mind of great awesome virtue, with a mind born from the lineage of the buddhas, with a mind that dwells where bodhisattvas dwell, with a mind that is never turbid or scattered, with a mind that abides in immense power, with a mind free of attachment to the body, and with a mind free of attachment to being able to speak—he kneels with both knees on the ground, opens his mouth, extends his tongue to show it to the supplicant, and, with a kindly mind and gentle speech, he tells him, "I now give my entire body to you. You may take out my tongue and use it however you wish so that you can fulfill all your aspirations." Then the bodhisattva dedicates all his roots of goodness in these ways:

May all beings acquire the tongue that reaches everywhere with which they are able to expound the Dharma in all languages;

May all beings acquire the tongue that can cover the face[381] with which they do not have two ways of speaking and are truthful in everything they say;

May all beings acquire the tongue that everywhere covers all buddha lands with which they manifest the masterful spiritual superknowledges of the buddhas;

May all beings acquire the soft and broad tongue with which they always enjoy exquisitely marvelous, pure, and supreme flavors;

May all beings acquire an eloquent tongue with which they are able to cut through the net of doubts of those in the world;

May all beings acquire the luminous tongue which is able to emanate numberless myriads of *koṭīs* of light rays;

May all beings acquire the decisive tongue with which they speak with endless eloquence on all dharmas;

May all beings acquire the thoroughly trained tongue with which they are well able to reveal and explain all essential esoteric matters and enable everyone to believe everything they say;

May all beings acquire the universally comprehending tongue with which they skillfully enter the great ocean of all languages; and

May all beings acquire the tongue with which they can skillfully speak about all Dharma gateways and attain perfection in the knowledge of all languages.

These are the bodhisattva-mahāsattva's dedications of roots of goodness when giving his tongue. He makes these dedications to enable all beings to attain perfect fulfillment of the unimpeded knowledges.

Sons of the Buddha, the bodhisattva-mahāsattva is willing to give his head to those who come seeking it, doing so in the same way as did all the great bodhisattvas such as Supreme Knowledge Bodhisattva and that great man, King Kāśi. The giving that he does is done:

Because he wishes to develop a head with supreme wisdom that penetrates all dharmas;

Because he wishes to develop a head that realizes great bodhi and rescues beings;

Because he wishes to have a head that is foremost in its perception of all dharmas;

To acquire a head possessed of right views and pure wisdom;

Because he wishes to develop a head that is not obstructed by anything;

Because he wishes to acquire a head that realizes the foremost of all grounds;

Because he seeks a head with the world's most supreme wisdom;

Because he wishes to develop the summit mark invisible to everyone in the three realms together with a head possessed of pure wisdom;

In order to acquire the head that appears as the king of wisdom everywhere throughout the ten directions; and

Because he wishes to acquire the head with such sovereign mastery in fulfilling all dharmas that no one can damage it.

Sons of the Buddha, if a bodhisattva-mahāsattva is securely established in this dharma, cultivating it with energetic diligence, then he is one who has already entered the lineage of all buddhas. As he trains in the buddhas' practice of giving, he develops pure faith in all buddhas and increases the growth of his roots of goodness. He enables all supplicants who come to him to then gain joyous satisfaction. His mind is purified and experiences measureless celebratory delight. With his purity of mind and resolute faith, he clearly illuminates the Dharma of the Buddha, arouses the resolve to attain bodhi, and securely establishes himself in the mind of relinquishing. All his faculties experience blissful delight in this,

his meritorious qualities increase, and he develops a wholesome aspiration with which he always delights in cultivating the practice of vast giving.

The bodhisattva then dedicates all his roots of goodness in these ways: "May all beings acquire the head of a *tathāgata* with the invisible summit mark that no one anywhere can outshine, the head that is foremost in all buddha *kṣetras*, the perfectly developed head of a buddha so rarely found in the world, one in which the hairs grow in rightward spirals, with pristine radiance, moist and glossy, adorned with *svastikas*, the head possessed of wisdom, the head that is foremost in all worlds, the perfectly developed head, the pure head, the head of he who sits at the site of enlightenment with perfectly fulfilled wisdom." These are the bodhisattva-mahāsattva's dedications of roots of goodness when giving his head. He makes these dedications to enable beings to acquire the most supreme Dharma and develop unexcelled great wisdom.

Sons of the Buddha, the bodhisattva-mahāsattva is willing to give his hands and feet to beings, doing so in the same way as did Always Vigorous Bodhisattva, Sorrowless King Bodhisattva, and countless other bodhisattvas such as these who, in all kinds of different places of rebirth in all the rebirth destinies, gave their hands and feet and used faith as their hands as they engaged in beneficial actions. Going forth and returning again, he reaches everywhere, diligently cultivating right Dharma, wishing to acquire jewel-bestowing hands. In giving his hands, his practice is not done in vain. In fulfilling the bodhisattva path, he always extends his hands with the intention of bestowing vast kindness. Walking slowly, he travels along, courageous and fearless, reliant on the power of pure faith, fulfilling the practice of vigor as he puts an end to the path of bad actions and progresses toward the realization of bodhi.

Sons of the Buddha, when the bodhisattva-mahāsattva engages in such giving, with a measurelessly and boundlessly vast mind, he opens the gates of pure Dharma, enters the ocean of all buddhas, and perfects the hand of giving, everywhere providing for those throughout the ten directions. The power of his vows sustain him on the path to all-knowledge. He abides in the ultimately immaculate mind and in the endlessly indestructible Dharma body and wisdom body. None of the works of the *māras* are able to move him even slightly. Relying on the good spiritual guide, he strengthens his resolve and, together with the bodhisattvas, he cultivates the perfection of giving.

Sons of the Buddha, the bodhisattva-mahāsattva seeks all-knowledge for the sake of all beings. When giving his hands and feet, he dedicates his roots of goodness in these ways:

May all beings perfect the power of the spiritual superknowledges and acquire the jewel-producing hands;

Having acquired jewel-producing hands, may they honor and revere each other, conceive of each other as fields of merit, and make offerings to each other of the various kinds of jewels;

May they make offerings to buddhas of the many kinds of jewels;

May they produce clouds of marvelous jewels that stretch everywhere throughout all buddha lands;

May they enable all beings to have thoughts of mutual compassion and refrain from tormenting or injuring each other;

May they travel to all buddha *kṣetras*, secure in fearlessness;

May they naturally possess the ultimate spiritual superknowledges;

May they also be able to acquire jewel-bestowing hands, flower-bestowing hands, incense-bestowing hands, robe-bestowing hands, canopy-bestowing hands, flower garland bestowing hands, powdered incense bestowing hands, adornment-bestowing hands, boundlessly bestowing hands, measurelessly bestowing hands, and universally bestowing hands;

Having acquired these hands, may they use the powers of the spiritual superknowledges to be ever diligent in going to visit all buddha lands;

May they be able touch all buddha worlds everywhere with one hand;

May they use the hands of sovereign mastery to support all beings;

May they acquire the hands with marvelous signs which emanate measureless light;

May they be able with just one hand to everywhere shelter all beings; and

May they develop the signs of the Tathāgata's fingers with proximal webs and copper-like fingernails.

Then, using the hands of great vows to everywhere shelter all beings, the bodhisattva wishes: "May all beings resolve to always delight in seeking unexcelled bodhi, may they produce a great ocean of all kinds of meritorious qualities, may they feel happy whenever they see supplicants approaching them and never tire of seeing them, may they enter the ocean of the Buddha's Dharma, and may they develop roots of goodness identical to those of a buddha." These are the bodhisattva-mahāsattva's dedications of roots of goodness when giving hands and feet.

Sons of the Buddha, the bodhisattva-mahāsattva is willing to pierce his body and draw out his own blood to give it to other beings, doing so in the same way as did Dharma Karma Bodhisattva, King of Good Intentions Bodhisattva, and countless other bodhisattvas such as these. When, in all the rebirth destinies, he gives the blood from his own bodies: He arouses the mind intent on the realization of all-knowledge; he arouses the mind that delights in and looks with admiration on great bodhi; he arouses the mind that delights in cultivation of the bodhisattva practices; he arouses the mind that does not seize on painful feelings; he arouses the mind that delights in encountering supplicants; he arouses the mind that does not resent those who come as supplicants; he arouses the mind that progresses along the path of all bodhisattvas; he arouses the mind that preserves the relinquishing practiced by all bodhisattvas; he arouses the mind that broadens the bodhisattva's wholesome giving; and he arouses the mind of irreversible resolve, the mind that never rests, and the mind that is free of attachment to self. He then dedicates all his roots of goodness in these ways:

May all beings be able to acquire the Dharma body and wisdom body;
May all beings be able to acquire the body as tireless as vajra;
May all beings acquire the indestructible body no one can injure;
May all beings acquire bodies like the transformation bodies that endlessly appear everywhere in the world;
May all beings acquire a delightful body that is sublimely pure and solid;
May all beings acquire a body born of the Dharma realm that, like that of a *tathāgata*, does not depend on anything;
May all beings acquire a body as luminous as marvelous jewels that no one in the world can outshine;
May all beings acquire a wisdom-treasury body that has sovereign mastery in the realm of the deathless;
May all beings acquire an ocean-of-jewels body that all beings benefit from seeing, never seeing it in vain; and
May all beings acquire an empty space body that none of the world's torments and troubles are able to stain.

These are the bodhisattva-mahāsattva's dedications of roots of goodness when giving blood from his own body, doing so with the Great Vehicle mind, the pure mind, the vast mind, the blissfully pleased mind, the joyous mind, the delighted mind, the especially superior mind, the happy mind, and the mind that is free of turbidity.

Sons of the Buddha, when the bodhisattva-mahāsattva sees that a supplicant has come seeking to acquire the marrow and flesh of his body, he feels joyous delight and speaks to that supplicant with gentle words: "Take my body's marrow and flesh and use it however you wish," giving them away in the same way as did Abundantly Beneficial Bodhisattva, King of Complete Giving Bodhisattva, and countless other bodhisattvas such as these.

When he gives away his own marrow and flesh wherever he is reborn in all the destinies of rebirth:

His joy becomes vast and his motivation to give increases;
He cultivates roots of goodness identical to those of the bodhisattvas;
He abandons the world's defilements and develops deep aspirations;
His resolve to use his body in universal giving becomes endless;
He produces measureless vast roots of goodness;
He gathers the jewels of all the marvelous meritorious qualities;
He is tireless in taking on practices accordant with the Dharma of the bodhisattvas;
His mind always feels fondness for the meritorious qualities of giving;
In giving everything to everyone, his mind is free of any regrets;
He deeply contemplates all dharmas as arising from conditions and as devoid of any essential substance;
He does not covet the karma of giving or the karmic rewards of that karma; and
He gives impartially to whomever he meets.

Sons of the Buddha, when the bodhisattva-mahāsattva practices giving in ways such as these:

All buddhas appear before him because he thinks of them as fathers and receives their protective mindfulness;
All beings appear directly before him because he enables them to securely abide in the pure Dharma;
All worlds appear directly before him because he purifies all buddha lands;
All beings appear directly before him because, with the mind of great compassion, he rescues and protects them all;
All buddhas' paths appear directly before him because he delights in contemplating the ten powers of the Tathāgata;
All bodhisattvas of the past, future, and present appear directly before him because he joins in fulfilling all the same roots of goodness;

All of the fearlessnesses appear directly before him because he is capable of roaring the roar of the most supreme of all lions;

All three periods of time appear directly before him because he has acquired the knowledge of equality with which he contemplates them all;

All worlds appear directly before him because he has made the vast vow to cultivate bodhi to the very end of all future kalpas; and

All bodhisattvas' tireless practices appear directly before him because he has aroused the measurelessly vast resolve.

Sons of the Buddha, when the bodhisattva-mahāsattva gives his marrow and flesh, he dedicates his roots of goodness in these ways:

May all beings acquire the indestructible vajra body;

May all beings acquire the solid body which never diminishes;

May all beings acquire the mind-generated body as adorned and pure as the Buddha's body;

May all beings acquire the body with the signs of the hundredfold merit and adorn themselves with the thirty-two marks;

May all beings acquire the marvelously adorned body with the eighty secondary characteristics and become fully possessed of the ten indestructible powers;

May all beings acquire the ultimately pure and illimitable body of a *tathāgata*;

May all beings acquire the solidly enduring body which cannot be damaged by any of *māras* or adversaries;

May all beings acquire the body with but a single sign, the sign of the single body that is the same as that of all buddhas of the three periods of time;[382]

May all beings acquire the unimpeded body and pervade the realms of empty space with the pure Dharma body; and

May all beings acquire the bodhi treasury body that is able to contain all worlds everywhere.

These are the bodhisattva-mahāsattva's dedications of roots of goodness when, as he seeks all-knowledge, he gives his marrow and flesh. He makes these dedications to enable all beings to acquire the ultimately pure and measureless body of a *tathāgata*.

Sons of the Buddha, the bodhisattva-mahāsattva is willing to give his heart to those who come and seek to acquire it, doing so in the same way as did Free of Regrets or Weariness Bodhisattva, Unimpeded King Bodhisattva, and countless other bodhisattvas such as these. When he gives his own heart to a supplicant: He trains in the freely giving mind, cultivates the mind of total giving, practices the mind of *dāna pāramitā,* perfects the mind of *dāna pāramitā,* and trains in all bodhisattvas' mind of giving, in the mind that endlessly relinquishes everything, in the mind accustomed to giving everything, in the mind that takes up the burden of all bodhisattvas' practice of giving, in the mind that abides in right mindfulness of all buddhas as appearing directly before him, and in the mind that endlessly makes offerings to all who come as supplicants. When the bodhisattva-mahāsattva practices giving in this way, his mind abides in purity to liberate all beings, to reach the station of bodhi with the ten powers, to cultivate in reliance on great vows, because he wishes to become established in the bodhisattva path, because he wishes to realize all-knowledge, and to refrain from abandoning his original vows. He dedicates his roots of goodness in these ways:[383]

May all beings acquire hearts like a vajra treasury invulnerable to ruin even by all the vajra ring mountains, and other such things;
May all beings acquire hearts of the vajra realm signified by the mark of the *svastika;*
May they acquire hearts that cannot be shaken by anyone;
May they acquire hearts that cannot become fearful;
May they acquire hearts that always and endlessly benefit the world;
May they acquire hearts bearing the banner of great courage and a treasury of wisdom;
May they acquire hearts as steadfast as that signified by the banner of a *nārāyaṇa;*
May they acquire hearts as inexhaustible as the ocean of all beings;
May they acquire hearts as indestructible as a *nārāyaṇa-garbha;*[384]
May they acquire hearts that demolish all the works of Māra and the hordes of Māra's armies;
May they acquire fearless hearts;
May they acquire hearts of great awesome virtue;
May they acquire ever vigorous hearts;
May they acquire greatly courageous hearts;
May they acquire hearts that are never terrified;
May they acquire hearts that don the vajra armor;
May they acquire the supreme hearts of the bodhisattvas;
May they acquire hearts that achieve success in the Buddha's Dharma and emanate the light of bodhi;

May they acquire hearts that sit beneath the bodhi tree, establish themselves in the right Dharma of all buddhas, abandon all delusions, and attain all-knowledge; and

May they acquire hearts that perfect the ten powers.

These are the bodhisattva-mahāsattva's dedications of roots of goodness when giving his heart. He makes these dedications to enable beings to be undefiled by the world and possess a *tathāgata*'s heart of the ten powers.

Sons of the Buddha, if someone comes to the bodhisattva-mahāsattva seeking to acquire his intestines, kidneys, liver, or lungs, he is willing to give them all to him, doing so in the same way as did Wholesome Giving Bodhisattva, Māra-Subduing Sovereign Bodhisattva, and countless other great bodhisattvas such as these. When practicing such giving, he is delighted to see a supplicant coming and looks on him lovingly. In the quest to realize bodhi, whatever the supplicant needs, he gives it all to him with a mind free of regrets. He regards his body as devoid of any durability and thinks, "I should give this body to him and instead acquire a durable body." He also reflects that this body will soon decay and become repulsive to look at, fit only to be eaten by foxes, wolves, or hungry dogs. He realizes that this body is impermanent and realizes that one is bound to have to give it up to be eaten by others after it loses consciousness.

Sons of the Buddha, when the bodhisattva-mahāsattva engages in this contemplation, he realizes that the body is impermanent and extremely filthy. Having awakened to this dharma, he feels great joy and then respectfully and attentively looks upon that supplicant who has come to him, regarding him as like a good spiritual guide who has come intending to protect him. He then gives with kindness whatever the supplicant seeks and thus trades this unstable body for a body that is durable.

Sons of the Buddha, when the bodhisattva-mahāsattva gives in this way, he dedicates all his roots of goodness in these ways:

May all beings acquire the body that is a treasury of wisdom which is both inwardly and outwardly pure;

May all beings acquire the body that is a treasury of merit and be able to sustain and preserve the vow to attain all-knowledge;

May all beings acquire the supremely marvelous body that inwardly contains marvelous fragrances and outwardly emanates light;

May all beings acquire a body with an abdomen that is not apparent, that is well-formed and straight above and below, and that has proportionate limbs;

May all beings acquire the wisdom body pleased and developed by the flavors of the Buddha's Dharma;

May all beings acquire the inexhaustible body with which they cultivate and become established in the extremely profound nature of dharmas;

May all beings acquire the body that is a pure repository of *dhāraṇīs* with which they reveal and explain all dharmas with marvelous eloquence;

May all beings acquire the body that is pure and become inwardly and outwardly pure in both body and mind;

May all beings acquire the body possessed of a *tathāgata*'s wisdom and deep contemplative practices with which they become full of wisdom and rain down the great Dharma rain; and

May all beings acquire the body that, while inwardly quiescent, outwardly serves beings as a king of wisdom banners that emanates great light which illuminates everything everywhere.

These are the bodhisattva-mahāsattva's dedications of roots of goodness when giving his intestines, kidneys, liver, and lungs. He makes these dedications to enable all beings to attain inward and outward purity and become established in unimpeded wisdom.

Sons of the Buddha, the bodhisattva-mahāsattva is willing to bestow on supplicants his limbs, joints, and bones, doing so in the same way as did Dharma Treasury Bodhisattva, Light King Bodhisattva, and countless other great bodhisattvas. When practicing the giving of his limbs, joints, and bones, whenever he sees a supplicant coming, he gives rise to thoughts of affection, thoughts of joy, thoughts of pure faith, thoughts of happiness, courageous thoughts, kindly thoughts, unimpeded thoughts, pure thoughts, and thoughts wishing to give whatever is sought.

When the bodhisattva-mahāsattva gives away his body's bones, he dedicates his roots of goodness in these ways:

May all beings acquire a body that is as if transformationally produced and thus never again receive a body of bones, flesh, and blood;

May all beings acquire an indestructible and invincible vajra body;

May all beings acquire the omniscient and perfect Dharma body born into a realm free of bonds, free of attachments, and free of fetters;

May all beings acquire the interminable and indestructible body possessed of the power of wisdom and perfectly fulfilled faculties;

May all beings acquire a body in which they possess the power of Dharma, gain sovereign mastery of the wisdom powers, and reach the far shore;

May all beings acquire a solidly enduring body in which, as a person of integrity, it never decays;

May all beings acquire a body with which they are able to adapt to whatever is fitting as they teach and train all beings;

May all beings acquire a body imbued with wisdom and possess the great strength of a *nārāyaṇa*'s limbs;

May all beings acquire a solid and interminably enduring body forever free of exhaustion or weariness;

May all beings acquire an immensely powerful and securely abiding body in which they possess the great power of vigor;

May all beings acquire the Dharma body that equally pervades the entire world and dwell in the measureless station of the most supreme wisdom;

May all beings acquire a body with such power of merit that it enables all who see it to benefit and abandon the many kinds of evil;

May all beings acquire a body that has no place it depends on and become able to possess wisdom that is free of attachments;

May all beings acquire a body that is drawn forth by the Buddha and always receives the supportive protection of all buddhas;

May all beings acquire a body with which they everywhere benefit all beings and are able to everywhere enter into all the paths [of rebirth];

May all beings acquire a body which appears everywhere and which is everywhere able to illuminate all dharmas of the Buddha;

May all beings acquire an abundantly vigorous body with which they are single-mindedly diligent in cultivating the Great Vehicle's wisdom practices;

May all beings acquire a pure body in which they abandon pride and arrogance with ever-abiding and unshakable wisdom;

May all beings acquire a body with which they are steadfast in practice and accomplish the Great Vehicle's actions leading to all-knowledge; and

May all beings acquire a body abiding in the family of the buddhas and forever leave behind all worldly births and deaths.

These are the bodhisattva-mahāsattva's dedications of roots of goodness when giving his body's bones. He makes these dedications to enable beings to attain all-knowledge and become forever pure.

Sons of the Buddha, when the bodhisattva-mahāsattva sees someone coming, sharp knife in hand, who then begs to be given the skin of his body, his mind is then filled with joyous delight and all his faculties are suffused with bliss. It is as if someone had graciously bestowed on him some extreme kindness. He then welcomes him in, arranges a seat for him, allows him to sit down, bends his body low in reverential respect, and then reflects, "A supplicant such as this is rarely ever encountered. This is one who, wishing to fulfill my vow to attain all-knowledge, has deliberately come here seeking to acquire this in order to benefit me."

Then, with joyous delight and kindly countenance, he addresses him, saying, "I now relinquish this entire body so that, however much of my skin you may need, you may feel free to take it for your own use." In so doing, he is like Treasury of Purity Bodhisattva, Golden Flanks Deer King Bodhisattva, and countless other great bodhisattvas from the past such as these, the same and no different. Then the bodhisattva dedicates all his roots of goodness in these ways:

May all beings acquire fine skin like that of a *tathāgata* that is so pure in its color and appearance that whoever sees it never grows tired of looking at it;

May all beings acquire skin that cannot be damaged and that is as indestructible as vajra;

May all beings acquire gold-colored skin like the supremely marvelous real *jambūnada* gold in its immaculate and radiant purity;

May all beings acquire the skin possessed of countless hues that displays whichever pure color one thinks of as pleasing;

May all beings acquire pure and marvelously colored skin, the *śrāmaṇa*'s goodness, gentleness, and purity, and the Tathāgata's physical marks;

May all beings acquire skin with the foremost coloration, an inherently pure nature, and the incomparable physical marks;

May all beings develop the Tathāgata's pure-colored skin and adorn themselves with all the major marks and secondary characteristics;

May all beings acquire marvelously colored skin and emanate great light which everywhere illuminates all things;

May all beings acquire skin like a net of light which, like the world's lofty banners, emanates an ineffable number of light spheres; and

May all beings acquire lustrous colored skin and all the physical marks, all of which are pure.

These are the bodhisattva-mahāsattva's dedications of roots of goodness when giving his skin. He makes these dedications to enable beings to acquire buddha *kṣetras* in which everything is purified and possess the great meritorious qualities of a *tathāgata*.

Sons of the Buddha, the bodhisattva-mahāsattva is willing to give his fingers and toes to supplicants who come to him, doing so in the same way as did Solid Vigor Bodhisattva, Sovereign King of Jambudvīpa Bodhisattva, and countless other such great bodhisattvas.

At that time, the bodhisattva maintains a congenial demeanor. With his mind established in goodness and free of inverted views, he abides in the Great Vehicle, not seeking to fulfill some exquisite desire and not valuing fame. Rather, he arouses only the vast intentions of the bodhisattva and abandons the defilements of miserliness and jealousy as he single-mindedly progresses toward the Tathāgata's unsurpassable and sublime Dharma.

Sons of the Buddha, when the bodhisattva gives in this manner, he gathers together these roots of goodness and dedicates them in these ways:

May all beings acquire long and slender fingers no different than those of a buddha;
May all beings acquire full and round fingers that, from root to tip, have an even profile;
May all beings acquire the copper-red bulging fingernails that are immaculate, and shining;
May all beings acquire the fingers of the omniscient supreme man and be able to absorb and retain all dharmas;
May all beings acquire the fingers of the secondary signs and become fully possessed of the ten powers;
May all beings acquire the fingers of the great man that are slender, full, and even;
May all beings acquire fingers with wheel signs and round and full finger joints in which the lines spiral in a rightward direction;
May all beings acquire fingers like lotuses with swirling *svastika* patterns, the karmic reward of the ten powers, and the adornments of the major marks and secondary signs;
May all beings acquire fingers which are repositories of light that emanate great radiance which illuminates an ineffable number of buddha worlds; and
May all beings acquire well-proportioned and well-distributed fingers complete with the proximal webs.

These are the bodhisattva-mahāsattva's dedications of roots of goodness when giving his fingers and toes. He makes these dedications to enable all beings to attain purity of mind.

Sons of the Buddha, if, when the bodhisattva-mahāsattva is requesting the teaching of the Dharma, some person says to him, "If you are able to give me your fingernails and their adjoining flesh, I will give you the Dharma," the bodhisattva responds by saying, "If you merely give me this Dharma, you may take my fingernails and their adjoining flesh to use however you wish." In so doing, he acts just like Sovereign Dharma-Seeking King Bodhisattva, Inexhaustible Bodhisattva, and countless other great bodhisattvas who were willing to sacrifice even their own fingernails and adjoining flesh to supplicants as they sought the Dharma they wished to use in explaining and expounding on right Dharma to benefit beings and fully satisfy them. The bodhisattva then dedicates all these roots of goodness in these ways:

May all beings acquire all buddhas' sign of the copper-red nails;

May all beings acquire lustrous nails and the adornments of the secondary signs;

May all beings acquire the immaculate shining nails that are foremost in their bright reflections;

May all beings acquire the nails of the omniscient ones and possess the marks of the great men;

May all beings acquire the incomparable nails and have no defiling attachments to the world;

May all beings acquire the marvelously adorned nails, the light from which everywhere illuminates all worlds;

May all beings acquire the indestructible nails that are immaculately clean and free of any defects;

May all beings acquire the nails that are signs of having penetrated all the skillful means of the Buddha's Dharma and may they possess their vast and thoroughly pure wisdom;

May all beings acquire the nails born of goodness and the karmic fruits of bodhisattvas of which none are not pure and marvelous; and

May all beings acquire the nails of the omniscient Great Guide that emanate a treasury of marvelous light of countless colors.

These are the bodhisattva-mahāsattva's dedications of roots of goodness when, because he seeks the Dharma, he gives his fingernails with their adjoining flesh. He makes these dedications to enable beings to have the fingernails that are [signs of] possessing the all-knowledge and unimpeded powers of all buddhas.

Sons of the Buddha, as the bodhisattva-mahāsattva searches for the treasury of the Buddha's Dharma, he reveres and honors it and conceives of it as only rarely encountered. If someone able to explain it were to come along and say, "If you are able to cast your body into a fire pit that is seven fathoms deep, I shall give you the Dharma," having heard that, the bodhisattva would be filled with exultation and reflect in this way: "For the sake of acquiring the Dharma, I would even be able to abide for a long time in the Avīci Hells and in all the wretched destinies, undergoing countless sufferings, how much the more so might I be willing to plunge into a fire pit within the human realm in order to immediately gain a hearing of the Dharma. How very marvelous that right Dharma might be so easily acquired that I need not undergo countless cruel torments in the hells, but rather need only enter a fire pit to be able to hear it spoken. If you will but speak it for me, I will plunge into this pit of fire." In so doing, he is like the King, Seeker of Good Dharma Bodhisattva, and Vajra Contemplation Bodhisattva who entered pits of fire because they sought the Dharma. Then the bodhisattva dedicates these roots of goodness in these ways:

May all beings dwell where the Buddha dwells, in the dharma of all-knowledge, and may they never retreat from their path to unexcelled bodhi;
May all beings abandon all hazardous difficulties and enjoy the happiness of the Buddha;
May all beings acquire the fearless mind and be free of all terror;
May all beings forever delight in seeking the Dharma, possess joyous delight, and become adorned with the many dharmas;
May all beings abandon all the wretched rebirth destinies and extinguish all the blazing fires of the three poisons;
May all beings always gain happiness and possess the supremely sublime bliss of the Tathāgata;
May all beings acquire the bodhisattva's resolve and forever escape all the fires of greed, hatred, and delusion;
May all beings acquire the bliss of all the bodhisattva samādhis, see the buddhas everywhere, and have minds filled with joy;
May all beings skillfully teach right Dharma, reach the ultimate understanding of Dharma, and never forget it; and
May all beings possess the bodhisattva's spiritual superknowledges and marvelous bliss and ultimately abide in the knowledge of all modes.

These are the bodhisattva-mahāsattva's dedications of roots of goodness when about to plunge into a pit of fire to seek right Dharma. He makes these dedications to enable beings to leave behind obstructive karma and gain the fire of wisdom.

Sons of the Buddha, in his quest for right Dharma, when the bodhisattva-mahāsattva analyzes, expounds on, and opens up the bodhisattva path, reveals the path to bodhi, progresses toward unexcelled wisdom, diligently cultivates the ten powers, broadens his resolve to attain all-knowledge, obtains the dharmas of the unimpeded knowledges, enables beings to attain purity, dwells in the bodhisattva's sphere of action, diligently cultivates great wisdom, and guards the bodhi of the buddhas, he fully undergoes countless sufferings and torments, doing so in the same way as did Seeking Good Dharma Bodhisattva, Courageous King Bodhisattva, and countless other great bodhisattvas. In his quest to acquire the Dharma, he undergoes measureless suffering and even goes so far as to take in the most extremely and immensely evil people who, as slanderers of right Dharma, are blanketed in bad karma and possessed by the deeds of Māra. Because he seeks right Dharma, he takes on all the suffering and torments that they should rightly have to undergo. He then dedicates all his roots of goodness in these ways:

May all beings forever abandon all oppression by suffering and torments and may they gain the happiness and sovereign mastery of the spiritual superknowledges;
May all beings forever abandon all sufferings and attain every kind of happiness;
May all beings forever extinguish the mass of sufferings and acquire the illuminated body in which they forever enjoy happiness;
May all beings escape the prison of suffering and perfect the wisdom practices;
May all beings come to see the path of peace and security and abandon all the wretched rebirth destinies;
May all beings acquire the bliss of Dharma joy and forever cut off the many kinds of suffering;
May all beings forever extricate themselves from the many kinds of suffering, treat each other with loving kindness, and remain free of harmful motivations;
May all beings acquire the bliss of all buddhas and leave behind the sufferings of *saṃsāra*;
May all beings gain pure and incomparable happiness in which none of the sufferings and torments can harm them; and
May all beings acquire every form of supreme bliss and gain the ultimate and unimpeded happiness of the Buddha.

These are the bodhisattva-mahāsattva's dedications of roots of goodness when, in his quest to acquire the Dharma, he undergoes the many kinds of suffering. He makes these dedications wishing to rescue and protect all beings, enable them to abandon the hazardous difficulties, dwell in all-knowledge, and reach the station of liberation free of all obstacles.

Sons of the Buddha, when the bodhisattva-mahāsattva is serving as a king who seeks right Dharma, he conceives of its every text, every word, every sentence, and every meaning as so rarely encountered that, in order to acquire it, he would even be willing to completely relinquish everything in all the lands bordered by the oceans, whether near or far, including the states, the cities, the outlying districts, his peoples, the treasuries, the parks, ponds, buildings, forests, flowers, fruit, and so forth, including even all the precious, exotic, and marvelous things, the palaces, the towers, his wife, children, retinue, and even his position as king.

He would be willing to relinquish it all in order to acquire the Dharma which is durable from the midst of everything else which is transient, wishing to benefit all beings by diligently seeking the unimpeded liberation and ultimate purity of all buddhas' path to all-knowledge, doing so in the same way as did Immensely Strong Virtue Bodhisattva, King of Supreme Virtue Bodhisattva, and countless other such great bodhisattvas.

He seeks so diligently for even the smallest amount of right Dharma that, for the sake of but a single word, he bows down in reverence. He abides in right mindfulness of the Dharma of all buddhas of the three periods of time, delights in cultivating it, and always refrains from covetous attachment to fame or offerings. He is willing to relinquish his position as a sovereign king of the entire world to seek the Buddha's position as the sovereign king of the Dharma. His mind is free of attachment to any worldly pleasures. It is with world-transcending Dharma that he nourishes his mind. He forever abandons all the conceptual proliferation of the world and abides within the Dharma of the buddhas that is free of all such conceptual proliferation. The bodhisattva then dedicates all his roots of goodness in these ways:

May all beings always so delight in kindly giving that they are willing to relinquish everything;

May all beings be able to relinquish everything with minds that are free of regret for having done so;

May all beings always seek right Dharma and never begrudge the sacrifice of even their own bodies, lives, or necessities of life in seeking to obtain it;

May all beings acquire all the benefits of the Dharma and be able to cut off the doubts of all beings;

May all beings acquire the desire for wholesome dharmas and have minds that always rejoice in the right Dharma of all buddhas;

May all beings be able to relinquish even their own bodies and lives or the royal throne in seeking the Dharma of the Buddha while also cultivating unsurpassable bodhi with great resolve;

May all beings reverently esteem right Dharma, always deeply delight in it, and never begrudge even their bodies or lives [to preserve it];

May all beings guard and preserve the extremely rare Dharma of the buddhas and always diligently cultivate it;

May all beings acquire the light of all buddhas' bodhi and accomplish the bodhi practices without having to rely on others to become awakened; and

May all beings always be able to contemplate all dharmas of the Buddha, extricate the arrows of their doubts, and have minds that attain peace and security.

These are the bodhisattva-mahāsattva's dedications of roots of goodness when relinquishing even his country and its cities in his quest for right Dharma. He makes these dedications to enable beings to acquire perfectly complete knowledge and vision and to enable them to always succeed in dwelling in the path to peace and security.

Sons of the Buddha, when the bodhisattva-mahāsattva serves as the king of a great country who has sovereign authority in the law, he everywhere implements the teaching's decrees by ordering that livelihoods involving killing be done away with. Within the borders of the continent of Jambudvīpa, in all its cities, outlying districts, and villages, all slaughtering of animals is entirely forbidden and brought to a halt. He thus everywhere bestows fearlessness and freedom from others' aggressive intentions on all the many different kinds of living beings, whether they be those without legs, with two legs, with four legs, or with many legs.

He promotes the extensive cultivation of all the bodhisattva practices so that humane and kindly treatment extends even to creatures and people no longer assail or torment others, but rather bring forth the wonderful and precious resolve to ensure the peace and security of beings. He forms a deep-seated aspiration to follow all buddhas and always abide in the three kinds of pure moral precepts[385] while also causing beings to abide in them as well.

The bodhisattva-mahāsattva causes all beings to abide in the five moral precepts and forever cut off all killing karma and then dedicates these resulting roots of goodness in these ways:

May all beings resolve to attain bodhi, acquire wisdom, and forever ensure endless life;

May all beings live for countless kalpas, making offerings to all buddhas and respectfully and diligently cultivating [the path], thereby increasing their life spans even more;

May all beings fully cultivate the Dharma for transcending aging and death so that no disasters or poisons can harm their lives;

May all beings fully perfect the body that remains unafflicted by illness in which they have sovereign mastery over their life span and are able to live as long as they wish;

May all beings acquire an endless life span that exhausts the bounds of all future kalpas during which they abide in the bodhisattva practices, teaching and training all beings;

May all beings become gateways to long life in which the roots of goodness leading to the ten powers grow;

May all beings acquire fully developed roots of goodness, attain endless life, and fulfill the great vows;

May all beings see all buddhas, make offerings to them, serve them, and live endlessly long lives in which they cultivate and accumulate roots of goodness;

May all beings train well in the trainings wherever the *tathāgatas* dwell, gain the joy of the *ārya* dharmas, and acquire endlessly long life; and

May all beings acquire the ever-abiding life faculty free of aging or illness and penetrate the wisdom of the buddha with courage and vigor.

These are the bodhisattva-mahāsattva's dedications of roots of goodness from dwelling in the three collections of pure moral precepts and forever putting an end to killing karma. He makes these dedications to enable beings to acquire the perfectly full wisdom of the Buddha's ten powers.

Sons of the Buddha, whenever the bodhisattva-mahāsattva sees that there is a being whose mind harbors such cruelty that he subjects humans and animals to castration, causes their bodies to become deficient in this way, and thus subjects them to all manner of intense suffering, having seen these circumstances, he arouses great kindness and compassion, and, moved by pity, rescues them from this and then orders that all people throughout all of Jambudvīpa shall henceforth abandon this kind of livelihood.

At that time, the bodhisattva tells that man, "Why are you committing these evil deeds? I have storehouses completely full of hundreds of thousands of myriads of *koṭīs* of every kind of pleasing thing. I am willing to provide you with all of them you feel you need. What you have been doing will be the source of your having to suffer a multitude of punishments. I am now remonstrating with you: You must no longer do these things. This work that you pursue is unprincipled. Even supposing that you might have something you gain from it, what possible use could that be to you? That you might be able to benefit yourself through the injury of others is something that could never be possible. All *tathāgatas* do not praise the unwholesome dharmas involved in evil actions such as these."

Having said this, he then gives him all those pleasing things and also uses fine words to explain the wondrous Dharma for him, thereby causing him to feel pleased, that is, he reveals the dharma of quiescence and causes him to believe and accept it and thenceforth extinguish whatever is bad, cultivate pure karma, arouse the mind of kindness toward others, and no longer harm other beings. After hearing this, that man forever abandons the evil of karmic transgressions. The bodhisattva then dedicates these roots of goodness in these ways:

May all beings acquire the form of a great man and develop the Tathāgata's mark of the stallion's genital ensheathment;
May all beings acquire the male form, arouse courageous resolve, and cultivate every kind of *brahmacārya*;
May all beings acquire the power of courage, constantly serve as a guide, abide in unimpeded wisdom, and never retreat;
May all beings acquire the body of the great man, forever abandon thoughts of desire, and remain free of any defiling attachment;
May all beings be able to perfect the dharmas of a son of good family, increase in wisdom, and be praised by all buddhas;
May all beings possess the powers of the great man and always be able to cultivate the roots of goodness leading to the ten powers;
May all beings never be physically emasculated and always cultivate merit and wisdom and the unprecedented dharmas;[386]
May all beings become free of attachments or bondage in the five types of desires and may they gain liberation of mind, renounce the three realms of existence, and abide in the bodhisattva practices;
May all beings become great men who are foremost in wisdom, who are revered and trusted by everyone, and who inspire everyone to defer to and follow their transformative teaching; and

> May all beings possess the wisdom of the bodhisattva who is a great man and who before long is bound to become an unexcelled great hero.

These are the bodhisattva-mahāsattva's dedications of roots of goodness from prohibiting and eliminating all male castration. He makes these dedications to enable beings: to possess the physical form of a great man; to protect all good and great men; to be born into the family of worthies and *āryas*; to become fully endowed with wisdom; to always diligently cultivate the supreme practices of great men; to have the capacities of great men; to skillfully reveal the sevenfold path of great men;[387] and to possess all buddhas' lineage of virtuous great men, right teaching of great men, courage of great men, vigor of great men, wisdom of great men, and purity of great men, everywhere enabling beings to attain all of these to the most ultimate degree.

Sons of the Buddha, if a bodhisattva-mahāsattva sees that a *tathāgata* has come forth into the world to proclaim right Dharma, he then everywhere announces this to everyone in a loud voice, saying, "A *tathāgata* has come into the world! A *tathāgata* has come into the world!" Thus he enables all beings to hear the Buddha's name and abandon all arrogance and conceptual speculation. He then also exhorts and guides them, thereby enabling them to quickly go and see the Buddha, enabling them to become mindful of the Buddha, enabling them to take refuge in the Buddha, enabling them to focus on the Buddha's presence, enabling them to contemplate the Buddha, and enabling them to praise the Buddha.

He also extensively explains for them that it is rare to ever encounter a buddha and that a buddha may appear only once in a thousand myriads of *koṭīs* of kalpas. Because of this, when those beings are able to see the Buddha, they arouse pure faith in him, feel exultantly happy, and then revere him and make offerings to him. Also, from this one buddha, they hear the names of other buddhas, and then in turn go to meet countless buddhas with whom they plant roots of goodness which they then cultivate and thereby cause to grow.

Then, due to having seen the Buddha, numberless hundreds of thousands of myriads of *koṭīs* of *nayutas* of beings become purified and receive the most ultimate training. Those beings then all come to conceive of that bodhisattva as the most superior of good spiritual guides. It is because of that bodhisattva that they perfect [their cultivation of] the Dharma of the Buddha. Then, due to roots of goodness planted throughout numberless kalpas, they do the Buddha's works throughout the world.

Sons of the Buddha, when the bodhisattva-mahāsattva teaches beings and enables them to see the Buddha, he dedicates his roots of goodness in these ways:

May all beings go of their own accord to see the Buddha without waiting to be urged to do so, proceeding then to serve them, make offerings to them, and delight them;
May all beings always delight in seeing the Buddha and may their motivation to do so never diminish;
May all beings always diligently cultivate vast wisdom and absorb and retain the Dharma treasury of all buddhas;
May all beings [be enabled to] awaken to the Buddha's Dharma by whichever sounds they hear and then cultivate the bodhisattva practices for countless kalpas;
May all beings abide in right mindfulness and constantly use the wisdom eye to see the Buddha's appearances in the world;
May all beings not think of any other endeavors, but rather always call to mind seeing the Buddha and diligently cultivating the ten powers;
May all beings always see buddhas everywhere and fully comprehend the Tathāgata as pervading the realms of empty space;
May all beings be able to perfect the Buddha's bodies possessed of sovereign mastery, gain enlightenment, and expound the Dharma throughout the ten directions;
May all beings meet good spiritual guides, always listen to the Dharma of the Buddha, and gain indestructible faith in all *tathāgatas*; and
May all beings be able to praise the buddhas' emergence in the world and thus enable all those who see them to become purified.

These are the bodhisattva-mahāsattva's dedications of roots of goodness from praising the Buddha's emergence in the world. He makes these dedications to enable beings to see all buddhas, to make offerings to them and serve them, and to attain ultimate purification in the unexcelled Dharma.

Sons of the Buddha, when the bodhisattva-mahāsattva gives large pieces of land: He sometimes gives them to buddhas for the establishment of monastic dwellings; sometimes gives them to bodhisattvas or good spiritual guides to use however they wish; sometime gives them to the monastic Sangha to be used as dwelling places; sometimes gives them to parents; sometimes gives them to other people, including *śrāvaka* disciples, *pratyekabuddhas*, the many different individuals constituting fields of merit, and so forth, including giving them to the poor, to orphans, to the solitary, or to other members of the fourfold community to distribute however they wish to ensure that no one would want for anything; and sometimes gives them to be used in the establishment of stupas and temples dedicated to the Tathāgata. In all places such as these, he provides all supplementary furnishings, supplies, and necessities of life, and allows them to be freely used however one wishes so that no one will have any trepidation on that account. Wherever the bodhisattva-mahāsattva makes gifts of land, he dedicates his roots of goodness in these ways:

> May all beings fulfill the purification of the ground of all-knowledge and reach the far shore of perfection in the many practices of Samantabhadra;
>
> May all beings reach the ground of the complete-retention *dhāraṇīs* by which they rightly remember, absorb, and retain all dharmas of the Buddha;
>
> May all beings acquire the power of Dharma stewardship by which they are always able to preserve and protect the teachings of all buddhas;
>
> May all beings attain a mind like the earth in which their intentions toward all beings are always pure and free of unwholesome thoughts;
>
> May all beings preserve the lineage of all buddhas and attain uninterrupted success in realizing the entire sequence of grounds;
>
> May all beings everywhere serve as a peaceful and secure refuge for everyone who enables them all to undergo the training and dwell in the path of purification;
>
> May all beings benefit the world just as the *tathāgatas* do, everywhere enabling them to diligently cultivate and dwell securely in the powers of the Buddha;
>
> May all beings become everywhere loved by those in the world while enabling them all to dwell securely in the unexcelled bliss of the Buddha;
>
> May all beings acquire excellent skillful means and dwell in the Buddha's powers and dharmas of fearlessness; and
>
> May all beings acquire wisdom as vast as the earth itself and cultivate all dharmas of the Buddha with sovereign mastery.

These are the bodhisattva-mahāsattva's dedications of roots of goodness from giving large pieces of land. He makes these dedications to enable all beings to gain the ultimate realization of all *tathāgatas'* ground of purity.

Sons of the Buddha, the bodhisattva-mahāsattva makes gifts of his servants as offerings to all buddhas, bodhisattvas, and genuine good spiritual guides: He may provide them to the Sangha Jewel; may provide them to serve parents and venerable fields of merit; may provide them to serve sick and suffering beings to preserve their lives and ensure that they do not want for anything; may provide them for the poor, for orphans, for the solitary, or for all others who have no one to look after and serve them; may provide them to preserve and protect the Tathāgata's stupas and temples; or may provide them to transcribe and preserve the right Dharma of all buddhas.

Whenever appropriate, he provides even hundreds of thousands of *koṭīs* of *nayutas* of servants. Those who serve him are intelligent and skillful, compliant by nature, always diligently vigorous, free of indolence, and endowed with straightforward minds, happy minds, beneficial minds, humane and kindly minds, scrupulously respectful minds, minds free of resentment, minds free of hostility. They are able to accord with the customs of those for whom they are working so that they are able to benefit every one of them. Also, having been influenced by the bodhisattva's pure actions, of all the various kinds of skills, arts, crafts, and computational abilities, there are none that they do not completely understand. Thus they are well able to contribute their service to others in ways that please them.

The bodhisattva then dedicates all his roots of goodness in these ways:

May all beings develop compliant minds and cultivate roots of goodness wherever all buddhas dwell;
May all beings accord with and make offerings to all buddhas and be able to listen to and absorb whatever the buddhas teach;
May all beings be attracted to the Buddha, always contemplate the Tathāgata, and remain free of extraneous kinds of thoughts;
May all beings refrain from harming the lineage of the Buddha and diligently cultivate all roots of goodness in accordance with the Buddha;
May all beings always be diligent in making offerings to all buddhas and have no time that they allow to pass in vain [by failing to do so];
May all beings absorb and retain the marvelous meanings and pure words of the buddhas and thus travel about without fear;
May all beings always delight in seeing the Buddha, never tiring of doing so, and never being unwilling to even give their lives for the Buddha;

May all beings be able to see all buddhas, have minds free of defiling attachments, and abandon the things that worldlings rely on;
May all beings take refuge only in the Buddha and forever abandon all erroneous places of refuge; and
May all beings follow the path of the Buddha and have minds that always delight in contemplating the unsurpassed Dharma of the Buddha.

These are the bodhisattva-mahāsattva's dedications of roots of goodness when donating servants. He makes these dedications to enable beings to abandon the defilements, purify the ground of buddhahood, and become able to manifest the sovereignly independent body of the Tathāgata.[388]

Sons of the Buddha, when the bodhisattva-mahāsattva gives his body to those who come as supplicants: he arouses a humble mind; arouses a mind like the earth; arouses a mind that remains unchanged and unshaken even by the many kinds of sufferings; arouses a mind that never wearies of serving beings; arouses a mind toward all beings like that of a kindly mother, dedicating all of the many kinds of goodness to them; and arouses a mind that forgives all the many deluded, dangerous, and extremely evil beings for their many different kinds of aggressive actions. He dwells securely in roots of goodness and is energetically diligent in his beneficial endeavors.

The bodhisattva then dedicates all his roots of goodness in these ways: "May all beings be forever free of deficiencies in whatever they need; may they constantly and uninterruptedly cultivate the bodhisattva practices; may they never abandon the meaningful and beneficial actions of all bodhisattvas; may they skillfully abide in the path of bodhisattva practice; may they fully comprehend the nature of the bodhisattva's dharma of impartiality; may they be able to abide in the ranks of the Tathāgata's family lineage; may they abide in truthful speech; may they uphold the bodhisattva practices; may they enable the entire world to acquire deep resolve and resolute faith in the Buddha's pure Dharma and then achieve the most ultimate degree of Dharma realization; and may they enable all beings to produce pure and especially supreme roots of goodness, to abide in the great meritorious qualities, and to gain all-knowledge."

He also dedicates these roots of goodness to enabling all beings: to always make offerings to all buddhas; to understand all dharmas; to accept them, uphold them, study them, and recite them; to never forget them, never lose them, never damage them, and never allow them to become scattered; to develop minds that are well-trained; to cause those that are not well-trained to become well-trained; and to use the dharma of quiescence to train them. He enables those beings to abide in endeavors such as these wherever the buddhas dwell. Furthermore, he uses these roots of goodness:

To enable all beings to become the most superior stupas worthy of receiving the world's many different kinds of offerings;
To enable all beings to become the most supreme fields of merit, to attain the wisdom of the Buddha, and to awaken everyone;
To enable all beings to become the most supreme recipients [of offerings] who are thus able to benefit all beings;
To enable all beings to become the most supreme bestowers of merit who are thus able to cause others to possess all roots of goodness;
To enable all beings to become the finest objects of giving who are able to cause [their benefactors] to acquire measureless merit as their karmic reward;[389]
To enable all beings to succeed in gaining emancipation from the three realms of existence;
To enable all beings to become the foremost guides who are able to show those in the world the path that accords with reality;
To enable all beings to acquire the marvelous complete-retention *dhāraṇīs* with which they completely retain all the right Dharma of all buddhas; and
To enable all beings to realize the measureless and foremost Dharma realm and possess the right Dharma as unimpeded as space.

These are the bodhisattva-mahāsattva's dedications of roots of goodness from giving his own body. He makes these dedications to enable all beings to acquire the body of measureless wisdom of those worthy of offerings.

Sons of the Buddha, when the bodhisattva-mahāsattva hears the Dharma, he feels joyously pleased and arouses thoughts of pure faith due to which he is able to make an offering of his body to all buddhas:

He is delighted by and has resolute faith in the unexcelled Dharma Jewel;
He thinks of all buddhas as he would his own father and mother;
He studies, recites, absorbs, and retains the Dharma of the unimpeded path;
He everywhere penetrates numberless *nayutas* of dharmas, jewels of great wisdom, and gateways to roots of goodness;

He always bears in mind the measurelessly many buddhas;

He penetrates the Buddha's sphere of action and deeply comprehends its meanings and principles;

He is able to use the Tathāgata's subtle and esoteric brahman voice to spread forth the cloud of Dharma and rain down the Buddha's Dharma rain;

With courage and sovereign mastery, he is able to distinguish and explain the foremost grounds of those possessed of all-knowledge;

He achieves complete success in the vehicle of omniscience; and

Availing himself of countless hundreds of thousands of *koṭīs* of *nayutas* of great dharmas, he completely develops all his faculties.

Sons of the Buddha, when the bodhisattva-mahāsattva hears Dharma such as this from the buddhas: he feels measureless joy; he becomes established in right Dharma; he cuts off his own doubts and also enables others to cut them off; his mind is always pleased; his meritorious qualities become fulfilled and his roots of goodness become fully developed; his resolve remains constantly and continuously devoted to benefiting beings without his mind ever becoming exhausted; he acquires the most supreme wisdom and becomes a vajra treasury; he draws near to all buddhas and purifies the buddha *kṣetras*; and he remains ever diligent in making offerings to all *tathāgatas*. The bodhisattva then dedicates all his roots of goodness in these ways:

May all beings acquire the perfectly developed and most excellent of bodies and be attracted to all buddhas;

May all beings always draw near to all buddhas and dwell in reliance on all buddhas, forever being able to pay their respects to them and never leave them;

May all beings acquire the pure and indestructible body and become fully endowed with all kinds of meritorious qualities and wisdom;

May all beings always be diligent in making offerings to all buddhas and in practicing the ultimate *brahmacarya* in which nothing whatsoever is apprehensible;

May all beings acquire the selfless body free of a self or possessions of a self;

May all beings become able to issue division bodies that pervade the *kṣetras* of the ten directions like reflections even as they themselves neither come nor go;

May all beings acquire the body possessed of sovereign mastery that goes everywhere in the ten directions with no conception of a self or its feelings;
May all beings be as if born from the body of the Buddha and abide in the family of those possessed of the unexcelled body;
May all beings acquire the body possessed of the powers of the Dharma and acquire indestructible power of patience;
May all beings acquire the incomparable body and achieve the complete realization of the Tathāgata's pure Dharma body; and
May all beings acquire the body possessed of the world-transcending meritorious qualities and be born into the pure Dharma realm in which nothing whatsoever is apprehensible.

These are the bodhisattva-mahāsattva's dedications of roots of goodness from giving his own body as an offering to the Buddha. He makes these dedications to enable beings to dwell forever in the family of all buddhas of the three periods of time.

Sons of the Buddha, the bodhisattva-mahāsattva gives his body to all beings wishing to enable them all to develop roots of goodness and bear roots of goodness in mind. The bodhisattva-mahāsattva wishes that his body:

Will become a great bright lamp that is everywhere able to illuminate all beings;
Will become an instrument playing many kinds of music[390] that is everywhere able to attract all beings;
Will become a treasury of wondrous Dharma everywhere able to sustain and support all beings;
Will become pure light that is everywhere able to awaken understanding in beings;
Will become light in the world that everywhere always enables beings to see;
Will become a cause and condition for producing roots of goodness that everywhere enables beings to meet with them;
Will become a genuine good spiritual guide enabling all beings to receive teaching and guidance;
Will become a level road that enables all beings to walk along it;
Will become an unexcelled source of happiness that enables all beings to attain purity apart from suffering; and
Will become a bright and clearly shining sun that everywhere equally benefits everyone in the world.

The bodhisattva then dedicates all his roots of goodness in these ways:

May all beings always draw near to the Buddha and enter the Buddha's grounds of wisdom;
May all beings be able to accord with wisdom and dwell in unexcelled enlightenment;
May all beings always dwell in the Buddha's congregation and acquire well-trained minds;
May all beings be principled in all their actions and possess the Buddha's awesome deportment;
May all beings reach nirvāṇa through deeply understanding the meaning of Dharma;
May all beings perfect the practice of being easily satisfied and be born into the family of the Tathāgata;
May all beings relinquish ignorant desires and dwell in the aspirations of the Buddha;
May all beings develop supreme roots of goodness and come to sit beneath the bodhi tree;
May all beings slay the thieves of the afflictions and abandon adversarial and malicious thought; and
May all beings fully guard and preserve all dharmas of the Buddha.

These are the bodhisattva-mahāsattva's dedications of roots of goodness from giving his own body to all beings. He makes these dedications wishing to benefit all beings and enable them to reach the unexcelled station of peace and security.

Sons of the Buddha, the bodhisattva-mahāsattva personally serves all buddhas. Being mindful of his obligation to repay the extreme kindness of the buddhas, he thinks of them just as he would think of his own parents. He arouses deep faith in all *tathāgatas* and, with a pure mind, guards the bodhi of the Buddha. He dwells in the Dharma of all buddhas, abandons worldly thought, and takes birth in the family of the Tathāgata. He accords with all buddhas, abandons mind states influenced by *māras*, fully comprehends the practices of all buddhas, and becomes a vessel for the Dharma of all buddhas. The bodhisattva then dedicates these roots of goodness in these ways:

May all beings acquire a purified mind and adorn themselves with the jewel of all-knowledge;
May all beings dwell in skillful training and abandon all unwholesome actions;
May all beings acquire an indestructibly steadfast retinue and be everywhere able to accumulate and absorb the right Dharma of all buddhas;

May all beings become disciples of the Buddha and reach the bodhisattva's ground of the summit-anointing consecration;
May all beings always be gathered in and accepted by all buddhas and forever abandon all unwholesome dharmas;
May all beings follow along in accordance with all buddhas and cultivate the bodhisattva's most excellent dharmas;
May all beings enter the realms of the Buddha and be able to receive the transmission of their prediction of future omniscience;
May all beings become the same as all *tathāgatas* in having no dharma of the buddha in which they do not attain sovereign mastery;
May all beings be gathered in and accepted by all buddhas and always be able to cultivate actions free of grasping and attachment; and
May all beings always become the foremost attendants serving all buddhas and cultivate the wisdom practices under all buddhas.

These are the bodhisattva-mahāsattva's dedications of roots of goodness from providing for and serving all buddhas. He makes these dedications:

Wishing to realize the bodhi of all buddhas;
Wishing to rescue and protect all beings;
Wishing to gain emancipation from all three realms of existence;
Wishing to perfect a mind free of malevolence or hostility;
In order to realize measurelessly vast bodhi;
Wishing to perfect the wisdom that illuminates the Buddha's Dharma;
Wishing to always be drawn in and accepted by all buddhas;
In order to receive all buddhas' protection and support;
Wishing to develop resolute faith in all dharmas of the Buddha;
Wishing to perfect roots of goodness the same as those of all buddhas of the three periods of time; and
Wishing to perfect a mind that remains free of bitter remorse because he has realized and acquired the Dharma of all buddhas.

Sons of the Buddha, when the bodhisattva-mahāsattva gives his country and everything in it including even his position as the king, he is able to relinquish everything. In doing so:

His mind gains sovereign mastery in all worldly matters so that he remains free of fetters, free of bonds, and free of anything at all to which he is affectionately attached;

He abandons evil actions and benefits beings;

He is not attached to karmic rewards, does not delight in worldly dharmas, and is no longer tainted by covetousness for any of the stations of rebirth;

Although he dwells in the world, he is not one who has been born into this place;[391]

His mind is not attached to the dharmas of the aggregates, the sense realms, or the sense bases;

His mind is free of dependence upon any inward or outward dharmas;

He never forgets any of the bodhisattva practices;

He never abandons any of his good spiritual guides;

He upholds the vast conduct and vows of all bodhisattvas; and

He always delights in serving all good spiritual friends.

The bodhisattva then dedicates these roots of goodness in these ways:

May all beings become great Dharma kings who gain sovereign mastery in the Dharma and reach the far shore;

May all beings become kings of the Buddha's Dharma who utterly vanquish all the hostile thieves of the afflictions;

May all beings come to dwell in the sovereignty of buddhahood, acquire the wisdom of the Tathāgata, and proclaim the Dharma of the Buddha;

May all beings dwell in the Buddha's sphere of action and be able to turn the unexcelled wheel of the Dharma of sovereign mastery;

May all beings be born into the family of the Tathāgata, achieve sovereign mastery in the Dharma, and guard and preserve the lineage of the Buddha, ensuring that it will never be cut off;

May all beings reveal and explain the countless right dharmas of the Dharma King and thus bring about the perfection of boundlessly many great bodhisattvas;

May all beings dwell in the pure Dharma realm and become great kings of the Dharma who continuously and uninterruptedly manifest the Buddha's appearance in the world;

May all beings become kings of wisdom in all worlds who never even briefly stop teaching and guiding the many kinds of beings;

May all beings become Dharma benefactors for all beings in all worlds throughout the Dharma realm and all realms of space, thus enabling them all to dwell in the Great Vehicle; and

May all beings be able to become kings of those replete with all the many kinds of goodness and have roots of goodness equal to those of all buddhas of the three periods of time.

These are the bodhisattva-mahāsattva's dedications of roots of goodness from giving away his position as a king. He makes these dedications to enable all beings to ultimately dwell in the station of peace and security.

Sons of the Buddha, when the bodhisattva-mahāsattva sees that there is a person who has come begging to be given the king's marvelously adorned great capital city along with all taxes and tribute collected at the country's frontier gateways, he gives it all to him with a mind free of any miserly hesitation. He then single-mindedly turns toward bodhi and makes the great vow to dwell in great kindness, practice great compassion, proceed with zeal and delight to benefit beings, use vast wisdom to fully understand the profound Dharma, and dwell in all buddhas' identical nature of dharmas. He arouses this resolve in order to seek all-knowledge, to arouse deep delight in the Dharma of sovereign mastery, to seek the realization of sovereign wisdom, to purely cultivate all meritorious qualities, to dwell in solid and vast wisdom, to extensively accumulate all roots of goodness, to cultivate the Dharma and vows of all buddhas, to naturally awaken to the Dharma of great wisdom, to maintain irreversible resolve in the quest to abide in bodhi, and to cultivate the conduct and vows of all bodhisattvas and achieve the exhaustive and ultimate realization of the knowledge of all modes. He then dedicates these roots of goodness in these ways:

May all beings be able to purify countless *kṣetras* and present them to all buddhas as dwelling places;

May all beings always delight in dwelling in a forest hermitage in a state of motionless quiescence;

May all beings never dwell in a capital city or town and may their minds instead delight in quiescence, always reaching the ultimate realizations;

May all beings never delight in attachment to any world and always delight in avoiding worldly discourse;

May all beings acquire the mind that renounces covetousness and give away all their possessions with a mind that remains free of regrets;

May all beings acquire the resolve to gain emancipation and then relinquish all endeavors associated with the household life;

May all beings acquire a mind free of miserliness and then always practice kindly giving;

May all beings acquire a mind that does not become attached to anything and then abandon the dharmas associated with abiding in the householder's life;
May all beings succeed in abandoning the many kinds of sufferings and extinguish all fear of disastrous misfortune; and
May all beings purify all worlds of the ten directions and then offer them up to all buddhas.

These are the bodhisattva-mahāsattva's dedications of roots of goodness from giving away their royal capital city. He makes these dedications to enable all beings to purify all buddha *kṣetras*.

Sons of the Buddha, the many women serving as retainers within the inner palace of the bodhisattva-mahāsattva are all possessed of fine appearance and so fully endowed with talent that, whether it be conversation, humor, singing, or dancing, they are skillful and marvelous in all circumstances. They adorn their bodies with all kinds of different clothing and a variety of flowers and perfumes so that all who see them are delighted and never grow weary of their presence. That his retinue contains even up to hundreds of thousands of myriads of *koṭīs* of *nayutas* of such precious maidens is entirely a result of the bodhisattva's good karmic deeds. They readily respond to his wishes and respectfully comply without a fault. He gives them all away to whoever comes as a supplicant seeking to have them, and yet, with regard to them, he remains: free of any thoughts of loving fondness; free of any thoughts of nostalgic affection; free of any thoughts of doting attachment; free of thoughts of being bonded to them; free of thoughts of grasping for them; free of thoughts of defiling lust for them; free of any discriminating thoughts about them; free of any thoughts of pursuing them; free of thoughts of seizing on their physical features; and free of any desire for them.

Having contemplated all the roots of goodness arising from this, the bodhisattva then dedicates them to enabling all beings to gain emancipation, to gain joy in the Dharma, to acquire what is durable from the midst of what is not durable, to acquire the indestructible mind of vajra wisdom, to enter the site of enlightenment of the Buddha, to reach the far shore, to gain the unexcelled resolve to attain bodhi, to use wisdom to completely comprehend all dharmas, to develop all roots of goodness; and to enter the family of all buddhas of the three periods of time.

Sons of the Buddha, dwelling in dharmas such as these, the bodhisattva-mahāsattva gains birth into the family of the Tathāgata, grows in the pure and supreme causes of all buddhas, produces the most excellent path of all-knowledge, deeply enters the bodhisattva's vast works of wisdom, extinguishes all the world's defilement and afflictions, becomes ever able to make offerings to fields of merit possessed of meritorious qualities, proclaims the wondrous Dharma for beings and skillfully establishes them in it, enables them to cultivate all the pure practices, and always diligently accumulates all roots of goodness. The bodhisattva then dedicates all his roots of goodness in these ways:

May all beings always acquire a retinue of countless samādhis and supreme bodhisattva meditative absorptions which remain uninterruptedly continuous;
May all beings always delight in seeing the Buddha and enter the samādhi of all buddhas' adornments;
May all beings perfect the bodhisattva's inconceivable meditative absorptions in which they possess easeful self-mastery in countless spiritual superknowledges;
May all beings enter reality-accordant meditative absorptions and acquire indestructible resolve;
May all beings acquire all the bodhisattva's extremely deep samādhis and attain sovereign mastery in all the *dhyāna* absorptions;
May all beings attain the liberated mind and develop a retinue consisting of all the samādhis;
May all beings become skillful in the many different kinds of samādhis and become able to accumulate all the signs of the samādhis;
May all beings acquire the supreme wisdom samādhi and be able to train in all of the samādhi gateways;
May all beings acquire the unimpeded samādhis and enter deep *dhyāna* absorptions which never diminish or disappear; and
May all beings acquire the samādhi of nonattachment in which their minds forever abide in right samādhis, never seizing on dualistic dharmas;

These are the bodhisattva-mahāsattva's dedications of roots of goodness from giving away his entire inner-palace retinue. He makes these dedications:

Wishing to enable all beings to acquire an indestructibly pure retinue;
Wishing to enable all beings to acquire a retinue of bodhisattvas;
Wishing to enable all beings to fulfill the dharmas of buddhahood;

Wishing to enable all beings to achieve complete fulfillment of the power of all-knowledge;
Wishing to enable all beings to realize unexcelled wisdom;
Wishing to enable all beings to acquire a compliant retinue;
Wishing to enable all beings to dwell together with practitioners who have the same aspirations;
Wishing to enable all beings to possess all kinds of merit and wisdom;
Wishing to enable all beings to develop pure roots of goodness;
Wishing to enable all beings to acquire a good and harmonious retinue;
Wishing to enable all beings to successfully attain the pure Dharma body of the Tathāgata;
Wishing to enable all beings to develop rightly sequential and rational eloquence with which they skillfully expound on the inexhaustible Dharma treasury of all buddhas;
Wishing to enable all beings to forever abandon all mundane roots of goodness and join in cultivating pure world-transcending roots of goodness;
Wishing to enable all beings to attain complete fulfillment of pure karma and perfect all dharmas of purity; and
Wishing to enable all beings to directly manifest all dharmas of buddhahood and use the light of Dharma to attain complete purification.

Sons of the Buddha, the bodhisattva-mahāsattva is able to give away even his own beloved wife and children, doing so in the same way as did Prince Sudāna, Manifest Adornment King Bodhisattva, and countless other such bodhisattvas of the past. At such a time, availing himself of the resolve to gain all-knowledge, the bodhisattva practices giving everything, purely cultivating the bodhisattva's path of giving. His mind remains pure and free of regrets. He completely relinquishes all that he treasures in seeking to gain all-knowledge and seeking to enable all beings to arouse the pure and profound aspiration to accomplish the bodhi practices, contemplate the bodhisattva path, remain mindful of the Buddha's bodhi, and dwell in the lineage of the Buddha.

Having fully developed such a mind of giving, the bodhisattva-mahāsattva makes the definite resolve to seek the body of a *tathāgata*. He contemplates his own body as bound up in every way and unable to gain independence. He also devotes his body to attracting all beings, allowing it to be like an isle of jewels which are given away to everyone. Thus he enables those who are not yet satisfied to become fully satisfied. In this way, the bodhisattva is protectively mindful of beings, wishing to make his own body the most excellent of stupas which causes everyone to be delighted, wishing to produce an impartial mind toward those in the world, wishing to become like a clear and cool pool for beings, wishing to provide every kind of happiness to beings, and wishing to become a great benefactor for beings.

With sovereign mastery in wisdom, he thoroughly knows the bodhisattva conduct. Thus he is able to adorn himself with the great vows and progress toward all-knowledge. He vows to become an unexcelled field of merit for the attainment of wisdom. He is everywhere mindful of beings, always following and protecting them even as he is still able to accomplish what is beneficial for himself. As the light of his wisdom everywhere illuminates the world, he is always diligently mindful of the bodhisattva's motivation to give and constantly delights in contemplating the Tathāgata's sphere of action.

Sons of the Buddha, with an unfettered, unattached, and liberated mind, the bodhisattva-mahāsattva dedicates the roots of goodness accumulated through giving away his wife and children, doing so in these ways:

May all beings come to abide in the bodhi of the Buddha and produce transformation bodies which turn the irreversible wheel of Dharma throughout the Dharma realm;

May all beings acquire the unattached body which, through the power of vows, travels everywhere to all buddha *kṣetras*;

May all beings relinquish thoughts of love and hate and cut off the fetters of covetousness and anger;

May all beings become sons of the Buddha who follow the practices of the Buddha;

May all beings remain steadfast in conceiving of the buddhas as of the same mind as their own;

May all beings always become sons of the Buddha transformationally born from the Dharma;

May all beings reach the ultimate place and perfect the masterful wisdom of the Tathāgata;

May all beings realize the bodhi of the Buddha and forever abandon the afflictions;

May all beings become able to comprehensively expound on the path to the Buddha's bodhi and always delight in cultivating unexcelled Dharma giving;

May all beings acquire the mind of right meditative absorption in which no conditions can interfere with them; and

May all beings come to sit beneath the bodhi tree, gain the utmost right enlightenment, and teach countless sons and daughters of good family who become transformationally born from the Dharma.

These are the bodhisattva-mahāsattva's dedications of roots of goodness from giving away his wife and children. He makes these dedications to enable all beings to realize unimpeded liberation and the wisdom that remains free of attachments.

Sons of the Buddha, the bodhisattva-mahāsattva is willing to give away his adorned residences and all their furnishings to whoever seeks to acquire them. In practicing the dharma of giving, he remains free of attachment to his household, abandons all the discursive thinking of the householder's life, and grows weary of family business. He does not covet or have any taste for the material necessities of life and his mind remains free of any binding attachment to them. Realizing that the household is easily destroyed, his mind abides in such constant renunciation of it that he remains free of any fondness for it.

He wishes only to leave behind the home life, cultivate the bodhisattva practices, and adorn himself with the Dharma of all buddhas. In relinquishing everything, his mind is free of regrets. He is one who is always praised by all buddhas. He gives away with kindness all of his houses, valuables, and everything that he possesses anywhere, doing so with a mind that is free of affectionate attachment for any of it. Whenever he sees a supplicant coming, he feels joyful. The bodhisattva then dedicates these roots of goodness in these ways:

May all beings come to give up their wives and children and perfect the supreme bliss of those who leave the home life;

May all beings become liberated from the bonds of the household, enter into homelessness, and cultivate *brahmacarya* in the Dharma of all buddhas;

May all beings relinquish the defilement of miserliness and may their minds never retreat from their delight in giving everything;

May all beings forever abandon the dharmas of the home life and become satisfied with but few desires and having nothing that they accumulate for themselves;

May all beings leave the world's mundane household and dwell in the house of the Tathāgata;

May all beings acquire the unimpeded Dharma and do away with the path beset with every type of obstacle;
May all beings abandon their love of family and, though they manifest as dwelling in the household, may their minds become free of all attachments;
May all beings become well able to teach and guide others and speak with the wisdom of the Buddha even when they have not yet abandoned the dharmas of the householder;
May all beings have minds which dwell in accordance with the wisdom of the buddha even when their bodies abide in the household; and
May all beings dwell on the ground of buddhahood even as they dwell on the grounds of their households and may they thus enable countless beings to have joyous minds.

These are the bodhisattva-mahāsattva's dedications of roots of goodness when giving away his houses. He makes these dedications to enable beings to perfect the bodhisattva's many different kinds of conduct and vows, spiritual superknowledges, and wisdom.

Sons of the Buddha, as the bodhisattva-mahāsattva gives away all of his many different kinds of parks, groves, terraces, and other adorned places for roaming happily about, he reflects in these ways:

I should serve all beings as a fine garden and grove;
I should reveal the bliss of Dharma for all beings;
I should give all beings a joyous mind;
I should show all beings boundless joy;
I should open for all beings the gateways to pure Dharma;
I should enable all beings to manifest a joyous mind;
I should enable all beings to realize the bodhi of the Buddha;
I should enable all beings to fulfill the great vows;
I should become like a kindly father for all beings;
I should enable all beings to contemplate with wisdom;
I should give all beings the necessities of life; and
I should become like a kindly mother for all beings who promotes the growth of their roots of goodness and great vows.

Sons of the Buddha, when the bodhisattva-mahāsattva cultivates roots of goodness in these ways, he does not become weary of evil beings or make the mistake of rejecting them altogether. Even if the whole world were to be filled with beings who all felt no gratitude for his kindness, the bodhisattva would still never feel resentful and would not produce even a moment's thought of retaliation.

Rather he would only wish to extinguish their measureless sufferings and afflictions.

In all worlds, his mind is like empty space, free of defiling attachments. He everywhere contemplates the true character of all dharmas. He makes the great vow to extinguish the suffering of beings and never wearies of his Great Vehicle resolve. Extinguishing all views, he cultivates the impartial conduct and vows of all bodhisattvas.

Sons of the Buddha, having engaged in such contemplations, the bodhisattva-mahāsattva gathers all his roots of goodness and dedicates them thus:

May all beings give birth to countless good dharmas in every mind-moment and develop a mind like an unexcelled garden and grove;
May all beings acquire the dharma of imperturbability, see all buddhas, and delight them all;
May all beings delight in the gardens of the Dharma and attain sublime bliss in the gardens of the buddha *kṣetras*;
May all beings acquire the pure and sublime mind with which they always see the gardens and groves of the Tathāgata's psycho-physical spiritual powers;
May all beings acquire the enjoyments of a buddha and always delight in roaming with easeful mastery in the realms of wisdom;
May all beings acquire the bliss of roaming with easeful mastery, everywhere visiting the congregations at the sites of enlightenment in all buddha *kṣetras*;
May all beings perfect the roaming with easeful mastery in the bodhisattva's liberations, tirelessly practicing the bodhisattva practices to the end of all future kalpas;
May all beings see all buddhas filling the entire Dharma realm and then arouse the vast resolve to dwell in the gardens and groves of the buddhahood;
May all beings become able to travel everywhere to all buddha *kṣetras* and make offerings to the buddhas in each *kṣetra*; and
May all beings acquire the mind of wholesome zeal to purify and adorn all buddha *kṣetras*.

These are the bodhisattva-mahāsattva's dedications of roots of goodness from giving away all his gardens, groves, and terraces. He makes these dedications to enable beings to see all buddhas and roam with easeful mastery in the gardens and groves of all buddhas.

Sons of the Buddha, the bodhisattva-mahāsattva convenes countless hundreds of thousands of *koṭīs* of *nayutas* of vast charitable assemblies devoted to giving which, being entirely pure, would be approved by all buddhas. He never harms or torments any being and he everywhere enables beings to abandon the many kinds of evil, to purify the three kinds of karmic action, and to develop wisdom.

He establishes countless hundreds of thousands of *koṭīs* of *nayutas* of *asaṃkhyeyas* of pure realms where he gathers together countless hundreds of thousands of *koṭīs* of *nayutas* of *asaṃkhyeyas* of marvelous necessities of life, and, arousing the extremely rare bodhi resolve, he then carries out limitless acts of giving.

He enables all beings to dwell in the path of purity, good in the beginning, middle, and end, and also inspires them to arouse pure resolute faith. Adapting to whatever pleases the minds of countless hundreds of thousands of *koṭīs* of beings, he enables them all to be happy and uses great kindness and great compassion to rescue and protect them all. He serves and makes offerings to all buddhas of the three periods of time and, wishing to successfully carry on the lineage of all buddhas, he cultivates giving with a mind free of regret. He increases the growth of his faculty of faith, completely fulfills the supreme practices, and, in each successive mind-moment, progresses in his practice of *dāna pāramitā*. The bodhisattva then dedicates all his roots of goodness in these ways:

May all beings arouse the Great Vehicle resolve and perfect the Mahāyāna's practice of giving;

May all beings become able to practice giving in great assemblies, exhaustive giving, wholesome giving, most supreme giving, unexcelled giving, utmost unexcelled giving, giving that is the equal of the unequaled, giving superior to any in all worlds, and giving praised by all buddhas;

May all beings become foremost benefactors who liberate beings from all the wretched destinies, enabling them all to enter the path of unimpeded wisdom, to cultivate impartial vows and genuine roots of goodness, to become free of discrimination, and to realize their own inherent wisdom;

May all beings abide in the quiescent *dhyāna* absorptions and knowledges, enter the path of immortality, reach the ultimate realization of all spiritual superknowledges and wisdom, fulfill all the grounds with courageous vigor, adorn the Dharma of the Buddha, and never retreat from reaching the far shore;

May all beings establish great charitable assemblies devoted to tirelessly and ceaselessly providing for beings and may they ultimately attain the unexcelled knowledge of all modes;

May all beings be constantly diligent in planting all roots of goodness and then reach the far shore of perfection of the countless meritorious qualities;

May all beings always be praised by all buddhas and everywhere become great benefactors for the world who, fully endowed with meritorious qualities that fill the Dharma realm, everywhere illuminate the ten directions, bestowing unexcelled happiness on others;

May all beings establish great charitable assemblies, extensively accumulate roots of goodness, and equally attract all beings, seeing to their success in reaching the far shore;

May all beings perfect the most supreme giving, everywhere enabling beings to abide in the foremost vehicle;

May all beings practice timely giving, always avoiding untimely giving, and may they practice the most ultimate kind of great giving;

May all beings accomplish good giving that reaches the far shore of the perfection of great giving as practiced by the Buddha, the great man;

May all beings consummate the constant practice of magnificent giving, always taking all buddhas as their teachers, drawing near to them all, and presenting great offerings to them;

May all beings abide in pure giving, accumulate measureless merit as vast as the Dharma realm, and reach the far shore; and

May all beings become great benefactors in all worlds who vow to liberate all the many kinds of beings and lead them to dwell on the ground of the Tathāgata.

These are the bodhisattva-mahāsattva's dedications of roots of goodness from establishing great charitable assemblies. He makes these dedications to enable beings to practice unexcelled giving, to consummate giving as practiced by a buddha, to perfect wholesome giving and indestructible giving, to make offerings to all buddhas, to become free of regrets when giving, to practice giving that rescues beings, to practice giving leading to all-knowledge, to practice giving leading to always seeing all buddhas, to practice good and vigorous giving, and to practice vast giving leading to perfecting all bodhisattva qualities and the wisdom of all buddhas.

Sons of the Buddha, the bodhisattva-mahāsattva is unstintingly generous in giving all the necessities of life. He seeks no karmic reward nor does he wish to obtain any worldly wealth or happiness. He abandons the discursively thinking mind and skillfully reflects on the Dharma. Wishing to benefit all beings, he deeply contemplates the true nature of all dharmas and, adapting to the differences in beings and to the various things they find useful and seek to acquire, he prepares countless necessities of life for them, decorating them all with exquisitely fine adornments. He then practices boundless giving, practices giving everything, and practices complete inward and outward giving. When he practices this giving, he increases the power of his determination, acquires great meritorious qualities, and perfects the jewel of the mind. He is always able to protect all beings and enable them to make the especially supreme vows. Even from the very beginning, he has never had any thoughts of seeking any sort of reward in return. It is by resort to all his roots of goodness, equal to those of the buddhas of the three periods of time, that he accomplishes the complete fulfillment of the knowledge of all modes.

Sons of the Buddha, the bodhisattva-mahāsattva dedicates all these roots of goodness from his practice of giving, [doing so in these ways]:

May all beings become trained in purity;
May all beings extinguish the afflictions and purify all buddha *kṣetras*;
May all beings, with a pure mind, pervade the Dharma realm in but a single mind-moment;
May all beings have wisdom that completely fills empty space and the Dharma realm;
May all beings attain all-knowledge, everywhere penetrate the three periods of time, and train beings, in all times forever turning the irreversible wheel of the pure Dharma;
May all beings perfect all-knowledge and become well able to manifest spiritual superknowledges and skillful means to benefit beings;
May all beings become able to awaken to and enter the bodhi of the buddhas and always incessantly expound on right Dharma in all worlds of the ten directions, doing so until the very end of future kalpas, thereby enabling all beings everywhere to hear and understand it;
May all beings cultivate the bodhisattva practices for countless kalpas and completely fulfill them all;
May all beings cultivate the bodhisattva practices for countless kalpas in all worlds which can be described among all types of

worlds, having none in which they do not become pervasively present, whether those worlds be defiled or immaculate, small or immense, coarse or subtle, inverted or upward-facing, or adorned in but one way or adorned in many different ways; and

May all beings always perform the works of all buddhas of the three periods of time, doing so in every successive mind-moment as they teach beings and continue to progress toward all-knowledge.

Sons of the Buddha, whatever beings need, the bodhisattva-mahāsattva gives them *asaṃkhyeyas* of things such as these. To enable the Buddha's Dharma to continue on without interruption, he uses the great compassion to rescue all beings, becomes securely established in the great kindness, cultivates the bodhisattva practices, and never transgresses against the instructions of the Buddha. He uses skillful expedient means to cultivate the many kinds of goodness and prevent the lineage of all buddhas from being cut off.

Whatever supplicants might seek from him, without any distress or displeasure, he relinquishes it all without ever feeling any regret and then always diligently dedicates this to the path of all-knowledge.

Even if all the various kinds of beings from the various destinies of rebirth in the lands of the ten directions together with all the many different fields of merit all gathered together and came to the bodhisattva with all different kinds of requests for things they sought to obtain, having observed this, the bodhisattva would then welcome them all with a joyful mind just as if he were seeing his good spiritual friends. With great compassion and heartfelt commiseration, he would think about how to fulfill their requests. His motivation to give would increase, and, ceaselessly and tirelessly, whatever they sought, he would enable their requests to be completely fulfilled so that they could become free of the sufferings of poverty. The minds of those supplicants would then be filled with such great joy that they would proclaim the praises of his virtues even more so that his exquisite reputation would spread afar, inspiring everyone to come and take refuge in him.

Having witnessed this, the bodhisattva would feel measureless happiness. Then, even if someone were able to enjoy the bliss of Indra for a hundred thousand *koṭīs* of *nayutas* of kalpas, the bliss of the Suyāma Heavens for countless kalpas, the bliss of the Tuṣita Heavens for incalculably many kalpas, the bliss of the Nirmāṅarati Heavens for boundlessly many kalpas, the bliss of the Paranirmita-vaśavartin Heavens for incomparably many kalpas, the bliss of the

Brahma Heaven King for innumerably many kalpas, the bliss of a wheel-turning sage king ruling over a trichiliocosm for indescribably many kalpas, the bliss of the Universal Purity Heaven for inconceivably many kalpas, and the bliss of the Pure Abode Heavens for an ineffable number of kalpas, even so, his bliss would still be unable to approach the joyous delight and celebratory exultation of this bodhisattva-mahāsattva when he sees these supplicants coming to him, at which point his mind of faith would increase, his aspirations would become purified, his faculties would become well-trained, his resolute belief would become fully developed, and he would progress toward the bodhi of all buddhas.

Sons of the Buddha, the bodhisattva-mahāsattva then dedicates these roots of goodness:

Wishing to benefit all beings;
Wishing to enable all beings to be happy;
To enable all beings to gain great benefit;
To enable all beings to attain purity;
To enable all beings to seek bodhi;
To enable all beings to gain equanimity;
To enable all beings to acquire worthy and good minds;
To enable all beings to enter the Mahāyāna;
To enable all beings to gain worthy and good wisdom; and
To enable all beings to possess the conduct and vows of Samantabhadra Bodhisattva, attain complete fulfillment in the vehicle of the ten powers, and manifest the realization of right enlightenment.

Sons of the Buddha, when the bodhisattva-mahāsattva dedicates all these roots of goodness in these ways, he becomes liberated in all physical, verbal, and mental actions so that he is then free of attachments and bonds, free of any conception of a being, free of any conception of a life span, free of any conception of a *pudgala*, free of any conception of a person, free of any conception of a pure youth, free of any conception of anyone who is born, free of any conception of any agent of actions, free of any conception of anyone who undergoes anything, free of any conception of existence, free of any conception of nonexistence, free of any conception of a present life or a future life, free of any conception of dying here and being reborn there, free of any conception of permanence, free of any conception of impermanence, free of any conception of the three realms of existence, free of any conception of the nonexistence of the three realms of existence, and neither perceives nor does not perceive.

Thus his dedications are not bound dedications, are not unbound dedications, are not dedications involving actions, are not dedications involving karmic effects of actions, are not dedications involving discriminations, are not dedications free of discriminations, are not dedications involving thought, are not dedications subsequent to thought, are not mental dedications, and are not mindless dedications.

Sons of the Buddha, when the bodhisattva-mahāsattva performs dedications such as these: he is not inwardly attached; he is not outwardly attached; he is not attached to a subject; he is not attached to an object; he is not attached to cause; he is not attached to effect; he is not attached to Dharma; he is not attached to non-Dharma; he is not attached to thought; he is not attached to non-thought; he is not attached to form; he is not attached to the production of form; he is not attached to the destruction of form; he is not attached to feelings, perceptions, karmic formative factors, or consciousness; he is not attached to the production of feelings, perceptions, karmic formative factors, or consciousness; and he is not attached to the destruction of feelings, perceptions, karmic formative factors, or consciousness.

Sons of the Buddha, if the bodhisattva-mahāsattva is able to remain unattached to any of these dharmas, then: he is not bound by form; he is not bound by the production of form; he is not bound by the destruction of form; he is not bound by feeling, perceptions, karmic formative factors, or consciousness; he is not bound by the production of feeling, perceptions, karmic formative factors, or consciousness; and he is not bound by the destruction of feeling, perceptions, karmic formative factors, or consciousness.

If he is able to remain unbound by any of these dharmas, then he does not have any liberation from these dharmas either. And why is this? This is because, whether now produced, whether already produced, or whether produced in the future, not even the slightest dharma exists. There is no dharma that can be grasped and there is no dharma to which anyone could become attached. All dharmas are inherently of this sort. They have no inherent existence of their own and are inherently incompatible with characteristics. They are neither singular nor dual, neither manifold nor countless, neither small nor large, neither narrow nor wide, neither deep nor shallow, neither quiescent nor the bases of conceptual proliferation, neither based nor baseless; neither dharmas nor non-dharmas, neither substantial nor non-substantial, and neither existent nor nonexistent.

When the bodhisattva contemplates dharmas in this way, then it is as non-dharmas, as conventions established in verbal discourse to accord with the world, and as non-dharmas acting as dharmas. Even so, he does not cut short the path of karmic deeds and does not abandon the bodhisattva practices. Rather, he continues his quest for all-knowledge and never retreats from it.

He fully realizes that all karmic conditions are like a dream, that sounds are like echoes, that beings are like mere reflections, and that all dharmas are like magical conjurations. Still, he knows that, even so, this does not interfere with the power of causes, conditions, and karma. He fully realizes that karmic actions possess vast functions. He understands that all dharmas have nothing that they create. He practices the path of effortless non-doing and never even briefly desists from this.

Sons of the Buddha, this bodhisattva-mahāsattva dwells in [the path to] all-knowledge. Whether reality-based or not, he dedicates everything to realizing the nature of all-knowledge. In every circumstance, he performs such dedications and never retreats from his practice of doing so. What is meant by "dedications"?

They are called dedications because they are done to forever liberate those in the world so they reach the far shore;

They are called dedications because they are [done to enable beings to] forever transcend the aggregates and reach the far shore;

They are called dedications because they are [done to enable beings to] cross beyond the path of speech and reach the far shore;

They are called dedications because they are [done to enable beings to] abandon the various perceptions and reach the far shore;

They are called dedications because they are [done to enable beings to] to cut off personality view[392] and reach the far shore;.

They are called dedications because they are [done to enable beings to] forever abandon whatever they depend on and reach the far shore;

They are called dedications because they are [done to enable beings to] forever cut off the conception of anything that is done and reach the far shore;

They are called dedications because they are [done to enable beings to] forever escape all realms of existence and reach the far shore;

They are called dedications because they are [done to enable beings to] forever relinquish all grasping and reach the far shore; and

They are called dedications because they are [done to enable beings to] forever transcend worldly dharmas and reach the far shore.

Sons of the Buddha, when the bodhisattva-mahāsattva makes dedications such as these, he dwells in accordance with the Buddha, dwells in accordance with the Dharma, dwells in accordance with wisdom, dwells in accordance with bodhi, dwells in accordance with what is meaningful, dwells in accordance with dedications, dwells in accordance with the spheres of experience, dwells in accordance with the practices, dwells in accordance with reality, and dwells in accordance with purity.

Sons of the Buddha, if the bodhisattva-mahāsattva makes dedications in these ways, he comprehends all dharmas and serves all buddhas, not having even one buddha he does not serve, not having even one dharma for which he fails to make offerings, not having even one dharma that could be destroyed, not having even one dharma he could abandon, not having even one thing to which he could become covetously attached, not having even one dharma that he could renounce, and not seeing even the slightest dharma, whether inward or outward, that could be destroyed or which could contradict the path of causes and conditions. He is fully and incessantly possessed of the power of the Dharma.

Sons of the Buddha, this is what constitutes the bodhisattva-mahāsattva's sixth dedication, the dedication to strengthening all roots of goodness. When the bodhisattva-mahāsattva abides in this dedication, he is always regarded with protective mindfulness by all buddhas. He is solidly irreversible in penetrating the deep nature of dharmas and in cultivating all-knowledge in accordance with the meaning of dharmas, in accordance with the nature of dharmas, in accordance with all solidly enduring roots of goodness, and in accordance with the perfect fulfillment of great vows, completely according with dharmas so solidly as to be invulnerable to harm even by any vajra. Thus he attains sovereign mastery in all dharmas.

At that time, having contemplated the ten directions, contemplated the assembled congregation, and contemplated the Dharma realm, Vajra Banner Bodhisattva penetrated the extremely profound meaning of these words and statements, cultivated the immeasurably vast mind, covered the entire world with the mind of great compassion, developed the mind of the lineage of all buddhas of the past, future, and present, penetrated the meritorious qualities of all buddhas, perfected the body of all buddhas possessed of the powers of sovereign mastery, contemplated the mental dispositions of beings, accorded with the capacity of their roots of goodness to become ripened, relied on the Dharma nature body in manifesting the form body for their sakes, and, aided by the Buddha's spiritual powers, spoke these verses:

The bodhisattva manifests bodies serving as kings of countries,
becoming in all worldly positions the one who is most incomparable.
With merit and awesome radiance supreme over all,
he everywhere produces benefit for all the many kinds of beings.

His mind is pure and free of all defiling attachments.
With sovereign mastery in the world, he is obeyed and revered by all.
Widely proclaiming right Dharma to provide instruction to the people,
he everywhere enables beings to attain peace and security.

He manifests birth into noble families, ascends to the royal throne,
and always relies on right teaching as he turns the wheel of Dharma.
He is by nature humane, kind, and free of any inclination to cruelty.
Reverently admiring him, all in the ten directions follow his guidance.

His wisdom and discernment are always completely clear
and his physical appearance and talents are all fully complete.
In his governing and leading the country, no one fails to obey him.
He vanquishes the armies of Māra, doing away with them all.

He solidly upholds pure moral precepts, stays free of transgressions,
possesses decisive resolve and patience that cannot be shaken,
forever wishes to cleanse himself of all thoughts of anger,
and always delights in cultivating the Dharma of all buddhas.

Beverages, food, fragrances, garlands, and robes
as well as carriages, horses, couches, cushions, chairs, and lanterns—
The bodhisattva gives all of these to the people
while also providing them with countless other such things.

He practices giving in order to benefit others
and in order to enable them to arouse the vast resolve.
When giving to the Venerable Victorious Ones[393] and others,
his mind is in all cases pure and filled with joy.

The bodhisattva gives everything everywhere.
Whether it is inward or outward, he is able to relinquish it all.
He certainly causes his mind to remain forever pure
and never allows it to become narrow or inferior for even a moment.

Sometimes he gives his head, sometimes gives his eyes,
sometimes gives his hands, and sometimes gives his feet.
His skin, flesh, bones, marrow, and other such things—
He sacrifices them all with a mind that is forever free of miserliness.

The bodhisattva's body may dwell in the position of a great king
or in an aristocratic and noble lineage as one revered among men,
yet he may open his mouth, cut out his tongue, and give it to beings
with a joyously delighted mind free of any concern or clinging to it.

He then takes all the merit from that giving of his tongue
and dedicates it to benefiting all beings,
wishing that, in reliance on these supreme causes and conditions,
everyone will acquire a *tathāgata*'s broad and long tongue.

He sometimes gives away his wife, his sons, and his royal throne
and sometimes gives his body to provide the work of a servant,
doing so with a pure mind always abiding in joyous delight,
remaining free of worries or regrets in all such circumstances as these.

Whatever others delight in or seek, he gives it all to them and
never wearies of practicing timely giving.
He is able to distribute everything he owns
and completely satisfies everyone who comes to him as a supplicant.

He gives his body in order to be able to hear the Dharma,
cultivates all kinds of austerities as he seeks to realize bodhi,
also sacrifices everything for the sake of beings,
and never retreats from his quest to acquire unexcelled wisdom.

Due to having heard right Dharma from the Buddha,
he then gives up his own body to serve as his attendant.
Then, wishing to rescue all beings,
he arouses thoughts of measureless joy in doing so.

He observes the ability of the Bhagavat, the Great Guide,
to bestow vast benefit with the mind of loving-kindness.
Then, filled with exultation, he becomes joyful
on hearing and absorbing the flavor of the Tathāgata's deep Dharma.

The bodhisattva's roots of goodness
are all dedicated to all beings
with the intention to rescue them all without exception
and forever enable their liberation and perpetual happiness.

The bodhisattva's entire retinue consists of those possessing
majestic physical features and the ability to be eloquent and wise
who are replete with flower garlands, robes, and perfumes
and the many different kinds of adornments.

All those in this entire retinue, so extremely rare—
the bodhisattva is able to give them all away.
Solely devoted to right awakening and liberating the many beings—
He never even briefly relinquishes such resolve.

In this way, the bodhisattva deeply contemplates
and fully implements the many different kinds of vast karmic works
and then dedicates them to all sentient beings,
and yet never raises any thoughts of grasping or attachment.

The bodhisattva is willing to relinquish his position as a great king
as well as his country, all of its cities, its outlying areas,
his palaces, towers, gardens, and groves,
and those who serve and protect him, giving all without reservation.

For countless hundreds of thousands of kalpas,
in place after place, he travels all about practicing giving,
doing so to teach and guide the many kinds of beings,
enabling them all to pass beyond and ascend the unexcelled shore.

Countless kinds of beings, each of them different,
come and gather from the worlds of the ten directions.
Having observed this, the bodhisattva's mind feels overjoyed
and completely satisfies them all, each according to his needs.

Just as with the dedications made by all buddhas of the three times,
the bodhisattva also cultivates just such works as these.
Whatever has been practiced by the Bhagavat, the Trainer of Men—
he follows along, training in all of it, reaching the far shore.

The bodhisattva contemplates all dharmas, investigating:
"Who is it that is able to penetrate these dharmas?"
"How does one achieve entry?" "What is it that is entered?"
Practicing giving in this way, his mind has no place it dwells.

The knowledge of expedients used in the bodhisattva's dedications,
the skillful means dharmas adopted in the bodhisattva's dedications,
the ultimate reality of the bodhisattva's dedications—
He remains free of any attachment to any of these dharmas.

His mind does not discriminate among any actions
nor does he have any defiling attachment to the fruits of actions.
He knows[394] that the nature of bodhi arises from conditions
and enters the deep Dharma realm without opposition.

He does not hold that karma exists in the body,
nor does he hold that it abides in the mind.
With wisdom, he fully realizes karma has no inherent nature,
yet, because of causes and conditions, karma is never lost.

His mind does not erroneously grasp at past dharmas
nor does it have any covetous attachment to future matters.
He does not have any dwelling in the present, either,
and fully comprehends the three times are all empty and quiescent.

The bodhisattva has already reached the far shore in [fathoming] form.
So too with feeling, perception, formative factors, and consciousness.
He has stepped entirely out of the world's flow of births and deaths,
even as his mind remains humble and is always pure.

He deeply contemplates the five aggregates, the eighteen sense realms,
and the twelve sense bases as well as his own body,
seeking for bodhi in every one of these,
and finds their essential nature cannot ever finally be apprehended.

He does not seize on any signs of dharmas as permanent,
nor does he become attached to any signs of their annihilation.
The nature of dharmas is neither existent nor nonexistent,
and there is no end to the sequential unfolding of karma's principle.

He does not abide in any dharma,
nor does he perceive the existence of either beings or bodhi.
Even seeking them in the lands of the ten directions and three times,
he finds that ultimately nothing at all that can be apprehended.

If one is able to contemplate all dharmas in this way,
then, just as is understood by all buddhas,
although one seeks for their nature, it cannot be apprehended.
Even so, the bodhisattva's practices are still not done in vain.

The bodhisattva fully knows it is from conditions that dharmas exist
and knows this does not contradict any of the paths that are practiced.
He reveals and explains all the traces left by karmic deeds,
wishing to enable all beings to attain purification.

This is the path that is practiced by those who are wise
and that has been proclaimed by all the *tathāgatas*.
If one follows it, meditates on it, and penetrates its right meaning
then one will naturally awaken and realize bodhi.

All dharmas have no arising or destruction
and also have no coming or going.
One does not die here and then become reborn there.
One realizing this understands and awakens to all buddhas' Dharma.

If one fully comprehends the true nature of dharmas
and still makes no discriminations regarding the nature of dharmas,
knowing dharmas have no nature and being free of discriminations,
this person has thoroughly penetrated the wisdom of all buddhas.

The nature of dharmas pervades all places,
including all beings as well as their lands.
It is present in all three periods of time without exception,
and yet it still has no form or features that can be apprehended at all.

Everything to which all buddhas have so completely awakened,
he has taken it all in and grasped it all without exception.
Although one might speak of all dharmas of the three periods of time,
all such dharmas as these are all nonexistent.

Just as the nature of all dharmas is everywhere pervasive,
so too it is with the dedications performed by the bodhisattva.
It is in this way that he makes dedications to all beings,
forever remaining in the world, never retreating.

Sons of the Buddha, what then is meant by the bodhisattva-mahāsattva's dedication that equally accords with all beings? Sons of the Buddha, this bodhisattva-mahāsattva accords with whatever roots of goodness have been accumulated, namely: small roots of goodness, great roots of goodness, vast roots of goodness, abundant roots of goodness, measureless roots of goodness, various roots of goodness, roots of goodness as numerous as atoms, *asaṃkhyeyas* of roots of goodness, boundlessly many roots of goodness, inconceivably many roots of goodness, immeasurably many roots of goodness, roots of goodness related to the sphere of the buddhas, roots of goodness related to the sphere of the Dharma, roots of goodness related to the sphere of the Sangha, roots of goodness related to the sphere of good spiritual guides, roots of goodness related to the sphere of all beings, roots of goodness related to the sphere of skillful means, roots of goodness related to cultivating all good thoughts, roots of goodness related to inward objects, roots of goodness related to outward objects, roots of goodness related to the sphere of the boundlessly many aids to enlightenment, roots of goodness related to diligently cultivating giving away everything, roots of goodness related to the supreme resolve to maintain ultimate purity in observing the moral precepts, roots of goodness related to patience in which one maintains equanimity in all things and has nothing one cannot endure, roots of goodness related to always being vigorous and maintaining irreversible resolve, roots of goodness related to using great skillful means to enter countless samādhis, roots of goodness related to using wisdom in skillful contemplations, roots of goodness related to knowing the differences in all beings' mental behavior, roots of goodness related to accumulating boundless meritorious qualities, roots of goodness related to diligently cultivating the bodhisattva's actions and practices, and roots of goodness related to protecting and nurturing those in all worlds.

Sons of the Buddha, the bodhisattva-mahāsattva cultivates and securely abides in these roots of goodness, enters them, absorbs them, accumulates them, procures them, comprehends them, and attains purity of mind with them. As he begins to develop them, he acquires the mind of patience, closes the gates to the wretched destinies, skillfully controls his faculties, becomes fully possessed of the awesome deportment, abandons the inverted views, achieves perfect fulfillment of right conduct, becomes capable of serving as a vessel for the Dharma of all buddhas, becomes able to serve beings as a good field of merit, becomes one of whom the Buddha is mindful, grows the roots of goodness for buddhahood, dwells in the vows of all buddhas, performs the works of all buddhas, attains sovereign mastery of mind equal even to that of all buddhas of the three periods of time, progresses toward the site of enlightenment of buddhahood, enters the powers of a *tathāgata,* acquires the physical marks of a buddha, transcends all worlds, does not delight in celestial rebirth, does not covet the happiness of wealth, and is not attached to any of the practices.

Dedicating all his roots of goodness, he becomes a treasury of meritorious qualities for all beings, dwells in the ultimate path, everywhere protects everyone, pulls beings out of the paths of falseness, and enables them to abide securely in all good dharmas. He ceaselessly and endlessly pervades all realms, opens the gates to all-knowledge and bodhi, erects the banner of wisdom, and purifies the great path. He is everywhere able to manifest in all worlds and enable the elimination of defilements. With a mind that is well trained, he is born into the family of the Tathāgata, purifies the lineage of the buddhas, becomes perfectly replete in meritorious qualities, becomes a great field for the planting of merit, and becomes a refuge for those in the world. He establishes beings by enabling them all to attain purity and always diligently cultivate all kinds of roots of goodness.

Sons of the Buddha, when the bodhisattva-mahāsattva cultivates all roots of goodness with the power of his pure vows and his bodhi resolve, he reflects in this way: "These roots of goodness are accumulated by the resolve to attain bodhi, are contemplated by the resolve to attain bodhi, are initiated by the resolve to attain bodhi, are willed by the resolve to attain bodhi, and are increased by the resolve to attain bodhi. They are all created due to sympathetic pity for all beings, are all created in order to progress in the quest to attain the knowledge of all modes, and are all created in order to develop the Tathāgata's ten powers." As he reflects in this way, his roots of goodness increase and he never retreats.

Sons of the Buddha, the bodhisattva-mahāsattva also reflects in this way: "Due to the karmic rewards accruing from these roots of goodness, may I cultivate the bodhisattva practices to the very end of all future kalpas, kindly giving them all to all beings, dedicating them all to all beings everywhere without exception. May they cause an *asaṃkhyeya* of worlds to be filled with precious jewels, an *asaṃkhyeya* of worlds to be filled with clothing, an *asaṃkhyeya* of worlds to be filled with marvelous incense, an *asaṃkhyeya* of worlds to be filled with adornments, an *asaṃkhyeya* of worlds to be filled with countless *maṇi* jewels, an *asaṃkhyeya* of worlds to be filled with exquisite flowers, an *asaṃkhyeya* of worlds to be filled with excellent flavors, an *asaṃkhyeya* of worlds to be filled with valuables, an *asaṃkhyeya* of worlds to be filled with couches and chairs shaded with jeweled canopies and covered with marvelous robes, and an *asaṃkhyeya* of worlds to be filled with all different kinds of jeweled crowns with various adornments. Then, even if a single person always kept coming back until the end of future kalpas, seeking each time to be given all these things, I would never cease to graciously give them all to him, and would never weary of doing so. And just as I would do this for that one person, so too would I also give them to all other beings in this same way."

Sons of the Buddha, when this bodhisattva-mahāsattva gives in this way, he does so with a mind free of falseness, with a mind free of anything he hopes for, with a mind free of concerns about fame or reputation, with a mind free of any regrets, and with a mind free of any irritation. Rather, he would only arouse a mind solely intent on seeking the path to all-knowledge, a mind willing to relinquish everything, a mind of heart-felt sympathy for beings, a mind intent on teaching and ripening them, and a mind intent on enabling them all to dwell securely in the wisdom of all-knowledge.

Sons of the Buddha, to the very end of all future kalpas, the bodhisattva-mahāsattva dedicates all his roots of goodness in this way, always practicing kindly giving.

Sons of the Buddha, the bodhisattva-mahāsattva also reflects in these ways:

> I wish that, as gifts for a single being, I could fill an *asaṃkhyeya* of worlds with precious elephants complete in their seven parts, well-disciplined by nature, decorated with gold banners,

covered with a gold-mesh caparison, and adorned with all different kinds of exquisite gems;

I wish that, to take to him as gifts, I could fill an *asaṃkhyeya* of worlds with precious horses like the king of the dragon horses, each of them decorated with adornments made of many different kinds of jewels;

I wish that, to take to him as gifts, I could fill an *asaṃkhyeya* of worlds with female entertainers able to play all different kinds of marvelous music;

I wish that, to take to him as gifts, I could fill an *asaṃkhyeya* of worlds with sons and daughters;

I wish that, to take to him as gifts, I could fill an *asaṃkhyeya* of worlds with bodies of mine that had all resolved to attain bodhi;

I wish that, to take to him as gifts, I could fill an *asaṃkhyeya* of worlds with my own heads that had all already aroused the non-neglectful mind;

I wish that, to take to him as gifts, I could fill an *asaṃkhyeya* of worlds with my own eyes;

I wish that, to take to him as gifts, I could fill an *asaṃkhyeya* of worlds with my own bodies' blood, flesh, bones, and marrow even as my mind remained free of any fond attachment to them;

I wish that, to take to him as gifts, I could fill an *asaṃkhyeya* of worlds with the positions of sovereign kings serving as rulers; and

I wish that, to take to him as gifts, I could fill an *asaṃkhyeya* of worlds with servants to serve him.

The bodhisattva-mahāsattva uses many different kinds of gifts such as these, doing so to the very end of all future kalpas, thus becoming securely established in the mind intent on vast giving of everything to all beings, providing such gifts for all beings everywhere in all realms of beings just as he would do so for that one single being.

Sons of the Buddha, just as, when the bodhisattva-mahāsattva cultivates the bodhisattva practices, he is willing to give gifts such as these to a single being in a single world to the very end of all kalpas of the future, so too is he willing to give in this same way to satisfy all beings in all worlds throughout all of space and the entire Dharma realm. His great compassion extends everywhere to them all as he incessantly bestows heartfelt sympathy on them all and provides offerings to them all in accordance with whatever they might need. In doing so, he does not allow his practice of giving to pause due to encountering any particular kinds of conditions.

Rather, it continues on in this manner without him ever feeling any weariness for even the moment of a finger snap.

Sons of the Buddha, as he performs such giving, the bodhisattva-mahāsattva brings forth these states of mind, namely: the unattached mind, the unbound mind, the liberated mind, the immensely powerful mind, the extremely profound mind, the well-focused mind, the unattached mind, the mind free of any conception of anyone possessed of a life span, the well-trained mind, the undistracted mind, the mind free of erroneous perceptions, the mind which possesses the nature of the various jewels,[395] the mind that does not seek karmic rewards, the mind that completely comprehends all dharmas, the mind that abides in great dedications, the mind that is skillful and decisive in comprehending all meanings, the mind that enables all beings to abide in unexcelled wisdom, the mind that produces the light of the great Dharma, and the mind that penetrates the wisdom of all-knowledge.

Sons of the Buddha, in each successive mind-moment, the bodhisattva-mahāsattva dedicates all the roots of goodness he has accumulated, doing so in these ways:

May all beings acquire abundant wealth and jewels and not want for anything;
May all beings develop an inexhaustibly great treasury of meritorious qualities;
May all beings acquire every kind of peaceful security, and happiness;
May all beings increasingly perform the works of the bodhisattva-mahāsattvas;
May all beings successfully fulfill countless dharmas of utmost supremacy;
May all beings attain irreversibility in the vehicle leading to all-knowledge;
May all beings everywhere see all buddhas of the ten directions;
May all beings forever abandon the world's delusions and defilements;
May all beings acquire the pure and impartial mind; and
May all beings leave behind the difficult rebirth circumstances[396] and attain all-knowledge.

Sons of the Buddha, when the bodhisattva-mahāsattva makes dedications such as these, he becomes filled with joy, [wishing]:

To enable all beings to acquire benefit and happiness;
To enable all beings to develop impartial minds;

To enable all beings to abide in a mind capable of relinquishing;
To enable all beings to abide in a mind able to give everything;
To enable all beings to abide in a joyfully giving mind;
To enable all beings to abide in a mind of giving that ensures perpetual freedom from poverty;
To enable all beings to abide in a mind that gives away all wealth and jewels;
To enable all beings to abide in a mind that gives away measureless wealth and jewels;
To enable all beings to abide in a mind that is devoted to universal giving, measureless giving, and giving everything;
To enable all beings to abide in a mind that gives incessantly to the very end of all future kalpas;
To enable all beings to abide in a mind of giving that relinquishes everything without regrets or afflictions;
To enable all beings to abide in a mind of giving that relinquishes all the necessities of life;
To enable all beings to abide in a mind that gives in accordance with circumstances;
To enable all beings to abide in a mind that attracts others through giving;[397]
To enable all beings to abide in a mind that gives on a vast scale;
To enable all beings to abide in a mind that relinquishes countless adornments as offerings;
To enable all beings to abide in a mind that gives without attachment;
To enable all beings to abide in a mind that gives equally to all;
To enable all beings to abide in a mind of giving that is as extremely strong as vajra;
To enable all beings to abide in a mind of giving that is as bright as the sun;
To enable all beings to abide in a mind of giving that embraces the wisdom of the Tathāgata;
To enable all beings to have a retinue fully endowed with roots of goodness;
To enable all beings to have roots of goodness and wisdom which always manifest directly before them;
To enable all beings to acquire minds of fully developed and indestructible purity;
To enable all beings to perfect the most supremely pure roots of goodness;
To enable all beings to awaken from the slumber of the afflictions;

To enable all beings to extinguish all doubts;

To enable all beings to acquire the pure meritorious qualities arising from impartiality and wisdom;

To enable all beings to develop perfectly full and indestructible meritorious qualities;

To enable all beings to possess pure and unshakable samādhi;

To enable all beings to abide in the indestructible wisdom of all-knowledge;

To enable all beings to perfect the bodhisattva's measureless purity in the practice of the spiritual superknowledges;

To enable all beings to cultivate and accumulate roots of goodness without attachment;

To enable all beings to bear in mind the purity of mind of all buddhas of the past, future, and present;

To enable all beings to develop pure and excellent roots of goodness;

To enable all beings to extinguish all path-obstructing dharmas which are the works of Māra;

To enable all beings to possess the dharmas producing the meritorious qualities of unimpeded purity and impartiality;

To enable all beings to use the vast mind to always practice the unremitting mindfulness of all buddhas;

To enable all beings to always draw near to the buddhas and be diligent in making offerings to them;

To enable all beings to open wide the gates to all roots of goodness and be able to fulfill all the dharmas of pristine purity;

To enable all beings to completely purify the immeasurable minds, the vast mind, and the most supreme mind;

To enable all beings to perfect the mind of pure and impartial giving;

To enable all beings to maintain consistent purity in upholding the *śīla pāramitā* of all buddhas;

To enable all beings to acquire the *pāramitā* of great patience;

To enable all beings to abide in the vigor *pāramitā* and remain forever free of indolence;

To enable all beings to abide in measureless meditative absorptions and become able to produce the many different kinds of spiritual superknowledges and wisdom;

To enable all beings to acquire the *prajñā pāramitā* by which they realize that all dharmas have no essential nature of their own;

To enable all beings to attain complete realization of the infinitely pure Dharma realm;

To enable all beings to fulfill all spiritual superknowledges and pure roots of goodness;

To enable all beings to abide in the practice of equanimity and achieve perfect fulfillment in the accumulation of all good dharmas;

To enable all beings to skillfully enter the realms of all buddhas and pervade them all;

To enable all beings to attain complete purity in the actions of body, mouth, and mind;

To enable all beings to attain complete purity in the karmic rewards of their good actions;

To enable all beings to fully comprehend the complete purity of all dharmas;

To enable all beings to fully comprehend the complete purity of the true meaning;

To enable all beings to attain complete purity in cultivating the supreme practices;

To enable all beings to accomplish the great vows of all bodhisattvas with complete purity;

To enable all beings to attain complete purity in their realization of all meritorious qualities and wisdom;

To enable all beings to perfect all the same-substance roots of goodness[398] and then dedicate them to the generation and complete fulfillment of the vehicle leading to all-knowledge;

To enable all beings to achieve the complete fulfillment of the purification of all buddha lands;

To enable all beings to achieve the complete fulfillment of the ability to see all buddhas and yet remain free of attachment;

To enable all beings to possess the major marks and secondary signs as the complete fulfillment of adornment with meritorious qualities;

To enable all beings to acquire the sixty kinds of voices, to speak words of sincere truth, all of which can be believed and accepted, to become adorned with the hundred thousand types of dharmas, and to achieve complete fulfillment of the Tathāgata's unimpeded meritorious qualities and exquisite voice;

To enable all beings to perfect the unimpeded and equanimous mind adorned with the ten powers;

To enable all beings to acquire the endless Dharma light of all buddhas and the complete fulfillment of all forms of eloquence;

To enable all beings to acquire the unexcelled fearlessness and the lion's roar of the Hero among Men;

To enable all beings to acquire all-knowledge and turn the irreversible wheel of the endless Dharma;

To enable all beings to attain complete fulfillment in fully understanding all dharmas and revealing them and expounding on them for others;

To enable all beings to achieve complete fulfillment in the timely cultivation of pure and good dharmas;

To enable all beings to attain perfect purity in the unsurpassable Dharma Jewel equivalent to that achieved by the Master Guide;

To enable all beings to achieve complete fulfillment of a single adornment, countless adornments, the great adornment, and the adornments of all buddhas;

To enable all beings to equally enter and go everywhere in all realms throughout the three periods of time;

To enable all beings to travel to all buddha *kṣetras* to listen to and absorb right Dharma, having none of them in which they do not travel about everywhere;

To enable all beings to develop such wisdom and beneficence that they become as revered in the world as a buddha;

To enable all beings to know all dharmas with perfectly fulfilled all-knowledge;

To enable all beings to accomplish the works of unshakable [meditative absorption] and acquire their unimpeded and perfectly full fruits;

To enable all beings to develop the spiritual superknowledges in all their faculties[399] and become able to know the faculties of all beings;

To enable all beings to acquire the non-discriminating wisdom that cognizes the identity [of all dharmas] and their single sign of all-pervading purity.

To enable all beings to avoid contradicting principles and become fully endowed with roots of goodness;

To enable all beings to acquire clear and penetrating realization of sovereign mastery in all the bodhisattva's spiritual superknowledges;

To enable all beings to acquire the endless meritorious qualities of all buddhas and become equally endowed with merit and wisdom;

To enable all beings to arouse the resolve to attain bodhi and fully understand all dharmas are equally possessed of the same single sign;

To enable all beings to completely comprehend right Dharma and become the most supreme fields of merit for the world;

To enable all beings to perfect the impartial and pure great compassion and become for all benefactors an immensely potent field of merit;

To enable all beings to become foremost in steadfastness[400] so that nothing can impede them;

To enable all beings to benefit whoever sees them and never be defeated in their ability to do so;

To enable all beings to perfect the mind of supreme equanimity;

To enable all beings to become well able to fully comprehend all dharmas and gain great fearlessness;

To enable all beings to emanate a single ray of light that everywhere illuminates all worlds of the ten directions;

To enable all beings to never retreat from cultivating all bodhisattvas' practice of vigor;

To enable all beings to fulfill all kinds of conduct and vows through the practice of but a single kind of conduct and vows;

To enable all beings to use but a single sublime voice to enable all who hear it to understand;

To enable all beings to become fully possessed of the pure mind of all bodhisattvas;

To enable all beings to everywhere succeed in meeting and serving all good spiritual guides;

To enable all beings to incessantly cultivate the bodhisattva practices and train beings;

To enable all beings to use marvelous eloquence and possess all voices in adapting to beings as they incessantly and extensively expound [on the Dharma];

To enable all beings to know all minds with the one mind as they impartially dedicate their roots of goodness [to them all];

To enable all beings to always delight in accumulating all roots of goodness and establishing beings in pure wisdom;

To enable all beings to acquire all-knowledge and the pure body possessed of merit and wisdom;

To enable all beings to thoroughly know the roots of goodness of all beings and then contemplate and make dedications to ripen them all;

To enable all beings to acquire all-knowledge and reach the complete fulfillment of the right and perfect enlightenment;

To enable all beings to fully attain the spiritual superknowledges with which, as they manifest in one place, they manifest in all places;

To enable all beings to attain the universally adorning wisdom with which, as they purify a single congregation, they purify all congregations;

To enable all beings to see all buddha lands in any single buddha land;

To enable all beings to everywhere adorn all buddha lands with all adornments, ineffably many adornments, measurelessly many adornments, and endlessly many adornments;

To enable all beings to attain a decisive understanding of the extremely profound meaning in all dharmas;

To enable all beings to acquire sovereign mastery of all *tathāgatas'* most superior and foremost spiritual superknowledges;

To enable all beings to acquire sovereign mastery of the spiritual superknowledge in which one manifests as neither one nor many and possesses all the meritorious qualities;

To enable all beings to fully develop the same roots of goodness and receive the crown-anointing consecration from all buddhas; and

To enable all beings to achieve the complete fulfillment of the pure wisdom body and become the most revered of all in all the realms of existence.

Sons of the Buddha, it is in this way that the bodhisattva-mahāsattva compassionately and sympathetically benefits and bestows happiness on all beings and enables them all to attain purity, to abandon miserliness and jealousy, to take on supremely marvelous rebirths, to possess great awesome virtue, to develop great resolute faith, and to forever abandon anger and all the vision-obscuring turbidities so that their minds become purified, they develop straightforwardness and pliancy of character, they become free of flattery, deviousness, doubts, and delusion, and they adopt the practices leading to emancipation, doing so with an indestructibly steadfast and equanimous resolve that is forever irreversible, that completely perfects the power of the dharmas of pristine purity, and that becomes free of afflictions and faults. He practices skillful dedications, always cultivates right practice, trains beings, extinguishes all unwholesome karma, and cultivates the austere practices and all kinds of roots of goodness.

He also encourages beings, enables them to cultivate and accumulate [roots of goodness], and everywhere fully takes on the many kinds of sufferings for sentient beings. Using the eye of great wisdom to contemplate their roots of goodness, he realizes they are naturally possessed of wisdom and then uses skillful means to make dedications to benefit all beings:

To enable all beings to become securely established in all the bases of pure meritorious qualities;
To enable all beings to accumulate all roots of goodness and realize the nature and meaning of all the meritorious qualities;
To enable all beings to thoroughly purify all their roots of goodness;
To enable all beings to plant all the good dharmas in the realms of the fields of merit, doing so with a mind that remains free of regrets in doing so;
To enable all beings to gather in all beings and enable every one of them to progress toward the realization of all-knowledge; and
To enable all beings to gather together all their roots of goodness and then dedicate each of them to others impartially and appropriately.

He also dedicates all his roots of goodness in these ways: "May all beings attain ultimate peace and security; may all beings attain ultimate purity; may all beings attain ultimate happiness; may all beings attain ultimate liberation; may all beings attain ultimate equanimity; may all beings attain ultimate complete comprehension; may all beings become ultimately established in the dharmas of pristine purity; may all beings acquire the unimpeded eyes; may all beings skillfully train their own minds; and may all beings fully possess the ten powers and train beings."

Sons of the Buddha, when the bodhisattva-mahāsattva makes dedications in these ways, he is not attached to karmic works, is not attached to karmic rewards, is not attached to the body, is not attached to things, is not attached to *kṣetras*, is not attached to regions, is not attached to beings, is not attached to the nonexistence of beings, is not attached to all dharmas, and is not attached to the nonexistence of all dharmas.

Sons of the Buddha, when the bodhisattva-mahāsattva makes dedications in this way, he bestows all these roots of goodness on the entire world, [reflecting]: "May all beings fully develop the Buddha's knowledge, acquire the pure mind, possess completely clear wisdom, gain inward quiescence of mind, remain unmoved by outer conditions, and perpetuate and perfect the lineage of all buddhas of the three periods of time."

Sons of the Buddha, when the bodhisattva-mahāsattva cultivates dedications such as these, he attains such unsurpassably complete transcendence that even all the world's words of praise could never completely describe it. He cultivates all the bodhisattva practices and becomes unimpeded in his ability to go and visit all buddha lands to see all buddhas. He is also able to see everything practiced by all bodhisattvas in all worlds and uses fine skillful means to distinguish for beings the extremely profound meaning of statements about dharmas. He acquires the *dhāraṇīs* with which he becomes able to endlessly expound on the sublime Dharma throughout all kalpas of the future.

In each successive mind-moment, for the sake of beings, he everywhere manifests his bodies like reflected images in an ineffable-ineffable number of worlds and makes offerings to all buddhas. In each successive mind-moment, he brings about the all-pervading purification of an ineffable-ineffable number of buddha lands. He insatiably cultivates the wisdom with which he purifies buddha *kṣetras* and, in each successive mind-moment, he enables an ineffable-ineffable number of hundreds of thousands of *koṭīs* of *nayutas* of beings to achieve the perfection of purity and the complete fulfillment of equanimity.

In all those lands, he diligently cultivates all the *pāramitās*, gathers in beings, and perfects the purification of his karmic deeds. He acquires the unimpeded ear with which he listens to the turning of the Dharma wheel as it is turned by each of the *tathāgatas* in every one of those ineffable-ineffable number of buddha worlds. He listens to, accepts, and upholds those teachings in energetically diligent cultivation and never thinks for even a single mind-moment to abandon them. He abides in the bodhisattva's spiritual superknowledges in which nothing is apprehensible, there is nothing to rely on, there is nothing that is done, and there are no attachments. In but a single *kṣaṇa* or the instant of a finger snap, he is able to issue division bodies that go everywhere to visit an ineffable number of buddha worlds in which he shares the same views as all the other bodhisattvas there.

Sons of the Buddha, when the bodhisattva-mahāsattva cultivates the bodhisattva practices in these ways, not only are the ineffable-ineffable number of pure meritorious qualities he fulfills such that, if recalled and eulogized, one could never come to the end of their praises, this is even more so the case with his attainment of unexcelled bodhi and his realization of the equality and purity of all buddha *kṣetras*, the equality and purity of all beings, the equality and purity of all bodies, the equality and purity of all faculties, the equality and purity of all karmic fruits, the equality and purity of all congregations and sites of enlightenment, the equality and purity of all perfectly fulfilled practices, the equality and purity of the expedient knowledge of all dharmas, the equality and purity of all *tathāgatas'* vows and dedications, and the equality and purity of all buddhas' spheres of spiritual superknowledges.

Sons of the Buddha, when the bodhisattva-mahāsattva makes dedications in these ways, he acquires gateways to happiness in which all qualities are pure and those countless meritorious qualities are fully adorned. When he makes dedications in these ways: beings do not oppose all *kṣetras*; *kṣetras* do not oppose all beings; *kṣetras* and beings do not oppose karmic deeds; karmic deeds do not oppose *kṣetras* and beings; thought does not oppose mind; mind does not oppose thought; thought and mind do not oppose realms; realms do not oppose thought and mind; karmic deeds do not oppose karmic retribution; karmic retribution does not oppose karmic deeds; karmic deeds do not oppose courses of karmic action; karmic actions do not oppose karmic deeds; the nature of dharmas does not oppose their marks; the marks of dharmas do not oppose their nature; the arising of dharmas does not oppose their nature; the nature of dharmas does not oppose their arising; the equality of *kṣetras* does not oppose the equality of beings; the equality of beings does not oppose the equality of *kṣetras*; the equality of all beings does not oppose the equality of all dharmas; the equality of all dharmas does not oppose the equality of all beings; the equality of the epitome of dispassion does not oppose the equality of all beings' establishment; the equality of all beings' establishment does not oppose the epitome of dispassion; the past does not oppose the future; the future does not oppose the past; the past and the future do not oppose the present; the present does not oppose the past and the future; the equality of time does not oppose the equality of buddhas; the equality of buddhas does not oppose the equality of time; the bodhisattva practices do not oppose all-knowledge; and all-knowledge does not oppose the bodhisattva practices.

Sons of the Buddha, when the bodhisattva-mahāsattva makes dedications in these ways, he realizes the equality of karmic deeds, the equality of karmic retributions, the equality of bodies, the equality of skillful means, the equality of vows, the equality of all beings, the equality of all *kṣetras*, the equality of all practices, the equality of all knowledge, and the equality of all buddhas of the three periods of time as he is also able to serve all buddhas, able to make offerings to all bodhisattvas, able to plant all roots of goodness, able to fulfill all great vows, able to teach all beings, able to fully know all karmic deeds, able to serve and make offerings to all good spiritual guides, able to enter all pure congregations and sites of enlightenment, able to reach a penetrating comprehension of all right teachings, and able to fulfill all the dharmas of pristine purity.

Sons of the Buddha, this is what constitutes the bodhisattva-mahāsattva's seventh dedication, the dedication that equally accords with all beings. If the bodhisattva-mahāsattva perfects this dedication, then:[401]

He is able to vanquish all demon adversaries and extricate all the thorns of desire;
He acquires the bliss of emancipation and dwells in the non-dual nature;
He possesses great awesome virtue and rescues and protects beings;
He becomes a king of meritorious qualities with the unimpeded capacity for psycho-physical travel;
He travels to all *kṣetras* and enters the station of quiescence;
He possesses all the bodies,[402] perfects the bodhisattva conduct, and attains sovereign mastery of mind in all the practices and vows;
He clearly distinguishes and fully knows all dharmas and is able to take births everywhere in all buddha *kṣetras;*
He acquires the unimpeded ear, hears all the sounds in all *kṣetras,* acquires the pure wisdom eye, sees all buddhas, and never leaves them even briefly; and
He perfects the roots of goodness in all spheres of experience, becomes free of any mental conception of high or low, and realizes the inapprehensibility of all dharmas.

The bodhisattva-mahāsattva equally accords with all beings as he dedicates all roots of goodness in these ways.

At that time, aided by the Buddha's spiritual powers, Vajra Banner Bodhisattva surveyed the ten directions and then spoke these verses:

All of the merit created by the bodhisattva
is sublime, vast, extremely deep, and far-reaching.
Even what he cultivates in but a single mind-moment,
he is able to dedicate boundlessly.

All the life-supporting possessions owned by the bodhisattva
are of all different kinds, abundant, and are limitless *koṭīs* in number.
His perfumed elephants and precious horses harnessed to carriages
as well as his clothing, gems, and wealth are all especially marvelous.

He may give his head, his eyes, or his hands and feet,
or may offer up his body, its flesh or its bones and marrow.
They all pervade the countless *kṣetras* of the ten directions
as he gives them to all, causing them to become present everywhere.

As he dedicates all the merit he cultivates
throughout the course of countless kalpas,

wishing to rescue and liberate all the many kinds of beings,
his mind still never retreats from this resolve.

In order to liberate beings, the bodhisattva
always cultivates the most excellent acts of dedication,
everywhere enabling those in the three realms to be happy,
empowering them all to realize the unexcelled fruition.

The bodhisattva everywhere makes the impartial vow
to dedicate to all the many kinds of beings
whatever pure deeds he ever accumulates.
He then never relinquishes such a great vow.

The vow power of the bodhisattva is limitless and unimpeded.
He includes within it everyone in all worlds.
As he makes such dedications for all the many kinds of beings,
he never for even a moment discriminates among them.

He vows to enable all beings to attain wisdom that is completely clear
giving and observance of moral precepts, all of which are pure,
and vigorous cultivation which never becomes indolent.
Such great vows as these they never allow to lapse.

The bodhisattva's dedications reach the far shore of perfection
and everywhere open the gates to the pure and marvelous Dharma.
His wisdom matches that of the Most Honored of All Bipeds[403]
and his discernment of the genuine meaning reaches the ultimate.

The bodhisattva has already mastered eloquence in verbal expression.
So too is this true of his various ways of expressing wisdom.
He is unimpeded in teaching the Dharma in accordance with principle
and as he does so his mind remains unattached.

He always refrains from establishing dualities regarding any dharmas
even as he also refrains from establishing non-duality, either,
for he has transcended both duality and non-duality
and realizes these are all simply functions of the pathway of words.

He realizes that all worlds are the same
in that none are not produced by the mind, speech, and all actions,
that beings themselves are illusory conjurations devoid of reality,
and all karmic rewards and retributions arise entirely from this.

Throughout all worlds,
all the various karmic rewards and retributions differ,
yet none of them are not in all cases produced by the power of karma.
Hence, if one extinguishes karma, then they all are brought to an end.

As the bodhisattva contemplates all worlds, [he sees that]
the karma of body, mouth, and mind are all the same

and also observes that beings abide in this same equality,
just as does the peerless Honored One among the Great Āryas.[404]

The bodhisattva dedicates all of his good karma
to enable all beings to acquire the pure form body
and become fully possessed of merit and skillful means,
the same as the unsurpassed Tamer of Men to Be Tamed.[405]

The bodhisattva benefits all the many types of beings
and dedicates all of his great ocean of merit,
wishing to enable them to have awesome radiance rare in the world
and then attain the body possessed of courage and great powers.

With whatever merit he cultivates,
he wishes to enable the world to become entirely pure
so that the purity of beings will come to be like
the matchless purity of the buddhas.

The bodhisattva becomes skilled in interpreting meanings
and is thus able to know the most supreme dharmas of all buddhas.
He dedicates impartially his many good works,
vowing to enable common beings to be the same as the Tathāgata.

The bodhisattva fully realizes that all dharmas are empty,
that all worlds are entirely nonexistent,
that nothing is created, and that there is no creator,
even as beings' karmic retributions are nonetheless still never lost.

As for whether dharmas are quiescent or not quiescent,
he abandons these duality-based discriminating thoughts,
realizes that all these discriminations are but worldly views,
and enters the right [and fixed] position[406] where discriminations end.

Such a genuine son of the buddha as this
has been transformationally born from the Tathāgata's Dharma.
He is able to carry out such fine dedications as these
and extinguish all the doubts of those in the world.

Sons of the Buddha, what is the bodhisattva-mahāsattva's dedication that has the character of true suchness? Sons of the Buddha, here the bodhisattva-mahāsattva abides in completely clear right mindfulness with a solidly abiding resolve. Having abandoned delusion, he single-mindedly cultivates with a deep and unmoving mind, establishes himself in indestructible karmic works, progresses toward all-knowledge, and remains forever irreversible in his resolute pursuit of the Great Vehicle as, with courage and fearlessness, he plants the roots of every kind of virtue. He everywhere brings peace to the world, produces supreme roots of goodness, cultivates the dharmas of pristine purity, increases in his great compassion, and perfects the jewel of the mind. Ever mindful of all buddhas, he protects and preserves right Dharma and maintains solid and resolute faith in the bodhisattva path. He perfects countless pure and sublime roots of goodness, diligently cultivates every kind of merit and wisdom, becomes a tamer of those to be tamed, develops the many kinds of good dharmas, and uses wisdom and skillful means in making dedications.

At this time, using the wisdom eye, the bodhisattva everywhere contemplates all the measureless and boundless roots of goodness. When cultivating and accumulating them, this may involve the pursuit of conditions, the preparation of resources, purification, obtaining entry, focused encouragement, initiation of practices, clear comprehension, thorough investigation, or explanations. All matters such as these in turn involve various methods, various objective circumstances, various characteristic features, various phenomena, various categories, various practices, various designations, various distinctions, various means of production, or various methods of cultivation.

All of these roots of goodness are established by the resolve to progress toward success in the vehicle of the ten powers and all of them are dedicated toward gaining the knowledge of all modes, for there is only one [vehicle.] There are not two.[407] He dedicates all these roots of goodness in these ways:

Vowing to achieve the complete fulfillment of unimpeded physical karma in cultivating the bodhisattva practices;
Vowing to attain pure and unimpeded verbal karma in cultivating the bodhisattva practices;
Vowing to perfect unimpeded mental karma in becoming established in the Great Vehicle;
Vowing to attain the complete fulfillment of unimpeded resolve in purely cultivating all the bodhisattva practices;
Vowing to arouse the measurelessly vast resolve to practice giving and provide assistance to all the boundlessly many beings;
Vowing to gain sovereign mastery of mind in all dharmas and expound the great light of Dharma which no one can conceal;
Vowing to clearly comprehend the bases of all-knowledge and arouse the bodhi resolve to entirely illuminate the world;
Vowing to always maintain right mindfulness of all buddhas of the three periods of time and truly visualize the Tathāgata as appearing directly before him;

Vowing to abide in fully developed and especially supreme aspiration with which he leaves behind all *māras* and other such adversaries;

Vowing to become established in the wisdom of the Buddha's ten powers and never cease to everywhere gather in beings;

Vowing to gain samādhis and roam to all worlds and yet remain free of defiling attachments to the world;

Vowing to tirelessly dwell in all worlds, incessantly teaching beings;

Vowing to produce countless skillful means to implement contemplative wisdom and perfect the inconceivable path of the bodhisattva;

Vowing to acquire the wisdom with which he remains undeluded everywhere and is able to clearly distinguish all worlds;

Vowing to gain sovereign mastery in the power of the spiritual superknowledges with which, in but a single mind-moment, he is able to purify all lands;

Vowing to be able to penetrate the essential nature of all dharmas and perceive the purity of all worlds;

Vowing to succeed in generating non-discriminating wisdom with which he enters all *kṣetras* in any single *kṣetra*;

Vowing to use the adornments in all *kṣetras* to reveal everything and thereby teach countlessly and boundlessly many beings;

Vowing to reveal the boundless Dharma realm in a single buddha *kṣetra* and also do the same thing in all buddha *kṣetras*; and

Vowing to gain sovereign mastery in the great spiritual superknowledges and become able to go and visit all buddha lands.

Sons of the Buddha, using all such roots of goodness, the bodhisattva-mahāsattva vows to be able to adorn all buddha lands, vows to be able to go everywhere throughout all worlds, and vows to be able to perfect wisdom-based contemplations. And just as he makes dedications such as these for himself, so too does he do so for all beings, [thinking]:

May all beings forever abandon all the rebirth destinies of the hell realms, the animal realms, and the realm of King Yama;

May all beings extinguish all karma that produces obstacles;

May all beings attain the equanimity and wisdom of the universal mind;

May all beings accept both adversaries and friends with even-minded impartiality and enable them all to become happy and possess pure wisdom;

May all beings acquire perfectly full wisdom and its universally illuminating pure light;
May all beings acquire fully developed contemplative wisdom and completely understand the meaning of reality;
May all beings be able to progress with pure aspiration in their quest to attain bodhi and gain measureless wisdom; and
May all beings become everywhere able to reveal the peaceful and secure dwelling place.

Sons of the Buddha, the bodhisattva-mahāsattva constantly uses the wholesome mind to make dedications in these ways, doing so:

To enable all beings to encounter the clouds of clarity and coolness which pour down the rain of Dharma;
To enable all beings to always encounter fields of merit and excellent spheres of experience;
To enable all beings to skillfully enter the treasury of the bodhi resolve and then preserve and protect it themselves;
To enable all beings to abandon the hindrances and the manifest afflictions[408] and thus skillfully abide in peace;
To enable all beings to acquire unimpeded spiritual superknowledges and wisdom;
To enable all beings to acquire the body possessed of the sovereign masteries with which they appear everywhere;
To enable all beings to perfect the most excellent knowledge of all modes and never fail to be successful in benefiting others;
To enable all beings to gather in the many classes of beings and enable them to attain purity;
To enable all beings to gain the ultimate realization of all-knowledge; and
To enable all beings to gain an unshakable mind free of all obstacles.

Sons of the Buddha, the bodhisattva-mahāsattva may see delightful lands, parks and groves, plants and trees, flowers and fruit, fine incense, excellent clothing, precious jewels, material wealth, and all kinds of adornments. He may see delightful towns and villages, may see monarchs possessed of sovereign powers, or may see dwelling places free from clamorous disturbances. Having seen such things, he uses his knowledge of skillful means to cultivate with intense diligence and produce countless supremely marvelous meritorious qualities with which to seek good dharmas for all beings, never being neglectful as he extensively accumulates many different kinds of fine things as vast as an ocean.

Using such endless goodness to benefit everyone and become a source of the many different kinds of good dharmas, he uses skillful means to dedicate all these roots of goodness without discriminating. He instructs others in the creation of countless roots of goodness of all different kinds and, with wisdom, always contemplates all beings, constantly bearing in mind the objective circumstances of their roots of goodness. With impartiality comparable to that of true suchness, he incessantly dedicates these roots of goodness for beings. The bodhisattva then dedicates all these roots of goodness in these ways:

May all beings acquire the delightful vision of all *tathāgatas* with which they see the uniformly equal true nature of dharmas without attachment and with complete purity;
May all beings see all the *tathāgatas* as extremely delightful and present perfectly full offerings to them;
May all beings be reborn in all the extremely delightful and pure buddha *kṣetras*, free of all afflictions;
May all beings be able to see all buddhas [and hear] their delightful Dharma;
May all beings always delight in protecting and preserving the delightful practices of all bodhisattvas;
May all beings acquire the delightful eyes of the good spiritual guides and see with unimpeded vision;
May all beings always see all delightful things and not see anything that is offensive;
May all beings realize all delightful dharmas and then diligently protect and preserve them;
May all beings acquire the pure light of all buddhas' delightful dharmas;
May all beings cultivate the delightful mind of all bodhisattvas that is able to relinquish everything;
May all beings acquire the fearlessnesses and become able to teach all the delightful dharmas;
May all beings acquire all bodhisattvas' extremely delightful and extremely deep samādhis;
May all beings acquire all bodhisattvas' extremely delightful *dhāraṇī* gateways;
May all beings acquire all bodhisattvas' extremely delightful skillfulness in contemplative wisdom;
May all beings become able to manifest the bodhisattva's extremely delightful sovereign mastery in the spiritual superknowledges;

May all beings become able to expound on the delightful, extremely profound, and sublime Dharma in the great congregations of all buddhas;

May all beings become able to use skillful means to reveal and expound on the extremely delightful different statements [in the Dharma];

May all beings always be able to arouse extremely delightful and impartial great compassion;

May all beings arouse the extremely delightful great bodhi resolve in each successive mind-moment and thus always enable all their faculties to feel blissfully pleased;

May all beings become able to enter the extremely delightful family of all *tathāgatas;*

May all beings acquire the delightful practice by which they are able to train others and then proceed to incessantly train beings;

May all beings acquire all bodhisattvas' extremely delightful and inexhaustible eloquence and then expound on all dharmas;

May all beings dwell in all delightful worlds for an ineffable-ineffable number of kalpas, tirelessly teaching beings;

May all beings use countless skillful means to be able to awaken to and enter all the extremely delightful Dharma gateways of all buddhas;

May all beings acquire the delightful unimpeded skillful means by which they realize all dharmas have no fundamental bases;

May all beings reach the delightful apex of dispassion and realize that all dharmas are ultimately non-dual, thereby cutting of all obstacles;

May all beings reach the delightful apex of dispassion and realize that all dharmas are all equally real;

May all beings attain the complete fulfillment of all bodhisattva's extremely delightful freedom from conceptual proliferation;

May all beings gain the resolve that serves as a vajra treasury of vigor and then successfully complete the delightful path to all-knowledge;

May all beings possess the delightful unimpeded roots of goodness and vanquish all their affliction adversaries; and

May all beings acquire the delightful gateway to all-knowledge and manifest the realization of right enlightenment everywhere throughout the world.

Sons of the Buddha, when the bodhisattva-mahāsattva cultivates roots of goodness such as these:

He gains the light of wisdom;

He is accepted by a good spiritual guide;
His mind is brightly illuminated by the Tathāgata's wisdom sun which forever extinguishes the darkness of delusion;
He diligently cultivates right Dharma;
He enters all the works of wisdom;
He skillfully trains in the wisdom grounds;
He spreads his roots of goodness throughout the Dharma realm;
He dedicates his wisdom to reaching the source of all bodhisattvas' roots of goodness;
He uses wisdom to deeply enter the ocean of great skillful means; and
He perfects countless vast roots of goodness.

Sons of the Buddha, the bodhisattva-mahāsattva then dedicates these roots of goodness in these ways:

He does not become attached to the world;
He does not seize on [the existence of] beings;
His mind is pure;
He does not depend on anything;
He maintains right mindfulness of dharmas;
He abandons discriminating views;
He does not depart from the sovereign wisdom of all buddhas;
He does not oppose the methods of right dedication of all buddhas of the three periods of time;
He accords with all impartial practice of right Dharma;
He does not contradict the true characteristics of the Tathāgata;
He contemplates all three periods of time as equally devoid of any sign of the existence of any being;
He skillfully accords with the path to buddhahood;
He skillfully teaches the Dharma;
He deeply fathoms its meaning;
He enters the most supreme ground;
He awakens to the genuine Dharma;
His wisdom is complete;
His resolute faith is steadfast;
Although he skillfully cultivates right karma, he still realizes that by nature karma is empty [of inherent existence];
He completely understands that all dharmas are like illusory conjurations;
He realizes that all dharmas are devoid of any inherently existent nature;

In contemplating all concepts and the various practices, he accords with the world's conventional designations and discourse and yet he is free of any attachment to them;
He extinguishes all causes and conditions leading to attachment;
He understands principles in accordance with reality;
He contemplates the nature of all dharmas as quiescent;
He completely understands that all dharmas have the same single true character;
He realizes that the characteristics of all dharmas are not mutually contradictory;
He dwells together with bodhisattvas and cultivates their path;
He skillfully gathers in beings;
He enters the methods of dedication practiced by all bodhisattvas of the past, the future, and the present;
His mind is not frightened by any dharmas of the Buddha;
With the immeasurable minds, he enables all beings to attain purity;
He does not arouse any thought of attachment to a self or the possessions of a self anywhere in the worlds of the ten directions;
He is free of any discriminations regarding anything in the world;
He does not develop any defiled attachment to any spheres of experience;
He diligently cultivates all world-transcending dharmas;
He does not seize on anything or depend on anything anywhere in the world;
He maintains solidly enduring right views regarding the profound and sublime path;
He abandons all false views; and
He completely understands the genuine Dharma.

Just as true suchness is boundlessly pervasive, so too it is with [the bodhisattva's] dedications of roots of goodness, for they are boundlessly pervasive;

Just as true suchness has reality as its nature, so too it is with his dedications of roots of goodness, for they have his understanding of this reality in all dharmas as their nature;

Just as true suchness constantly preserves its original nature without changing, so too it is with his dedications of roots of goodness, for they preserve their original nature without ever changing;

Just as true suchness has all dharmas' absence of any inherent nature as its nature, so too it is with his dedications of roots of goodness, for they have his understanding of all dharmas' absence of any inherent nature as their nature;

Just as true suchness is characterized by signlessness, so too it is with his dedications of roots of goodness, for they are characterized by his understanding of the signlessness of all dharmas;

Just those who realize true suchness are forever irreversible, so too it is with his dedications of roots of goodness, for whoever receives them never retreats from the Dharma of all buddhas;

Just as true suchness is where all buddhas act, so too it is with his dedications of roots of goodness, for they are where all *tathāgatas* act;

Just as true suchness takes the transcendence of all signs of any objective sphere as its objective sphere, so too it is with his dedications of roots of goodness, for they transcend all signs of any objective sphere and yet constitute the perfectly complete objective sphere of all buddhas of the three periods of time;

Just as true suchness is able to have that which it establishes, so too it is with his dedications of roots of goodness, for they are all able to establish all beings;

Just as true suchness by nature always adapts, so too it is with his dedications of roots of goodness, for they incessantly adapt even until the end of all future kalpas;

Just as true suchness is measureless, so too it is with his dedications of roots of goodness, for they, being commensurate with the realm of empty space, could never be measured by any being;

Just as true suchness pervades everything, so too it is with his dedications of roots of goodness, for, in but a single *kṣaṇa*, they pervade the entire Dharma realm;

Just as true suchness always abides and is inexhaustible, so too it is with his dedications of roots of goodness, for they are ultimately endless;

Just as true suchness is beyond compare, so too it is with his dedications of roots of goodness, for they are beyond compare in being everywhere able to fulfill all dharmas of the Buddha;

Just as the essential nature of true suchness is stable, so too it is with his dedications of roots of goodness, for they have a stable essential nature that neither delusions nor afflictions can ruin;

Just as true suchness is indestructible, so too it is with his dedications of roots of goodness, for they cannot be damaged by any being;

Just as the essence of true suchness is shining light, so too it is with his dedications of roots of goodness, for they have pervasively shining light as their nature;

Just as true suchness has no place where it does not reside, so too it is with his dedications of roots of goodness, for they have no place they do not reside;

Just as true suchness pervades all times, so too it is with his dedications of roots of goodness, for they pervade all times;

Just as it is the nature of true suchness to always be pure, so too it is with his dedications of roots of goodness, for they abide in the world and yet they are still essentially pure;

Just as true suchness is unimpeded by dharmas, so too it is with his dedications of roots of goodness, for they are unimpeded in reaching everywhere;

Just as true suchness is the Dharma eye of the multitude, so too it is with his dedications of roots of goodness, for they are able to serve as the eyes for all beings;

Just as true suchness by nature is free of weariness, so too it is with his dedications of roots of goodness, for, as he cultivates all the bodhisattva practices, he remains forever free of weariness;

Just as the essential nature of true suchness is extremely deep, so too it is with his dedications of roots of goodness, for their nature is extremely deep;

Just as true suchness does not contain even a single thing, so too it is with his dedications of roots of goodness, for he fully realizes that, by their very nature, they do not contain even a single thing;

Just as the nature of true suchness is not manifestly apparent, so too it is with his dedications of roots of goodness, for their essence is sublime and difficult to perceive;

Just as true suchness transcends the many obscurations of the defilements, so too it is with his dedications of roots of goodness, for his purified wisdom eye transcends all obscurations by delusion;

Just as true suchness has nothing that compares to it, so too it is with his dedications of roots of goodness, for his perfection of all the bodhisattva practices is most excellent and incomparable;

Just as the essential nature of true suchness is quiescence, so too it is with his dedications of roots of goodness, for they are well able to accord with the dharma of quiescence;

Just as true suchness has no basis, so too it is with his dedications of roots of goodness, for they are able to penetrate all baseless dharmas;

Just as the essential nature of true suchness is boundless, so too it is with his dedications of roots of goodness, for they purify beings whose numbers are boundless;

Just as the essential nature of true suchness is free of attachment, so too it is with his dedications of roots of goodness, for they ultimately leave all attachments behind;

Just as true suchness is free of obstructions, so too it is with his dedications of roots of goodness, for they extinguish all the world's obstructions;

Just as true suchness is not a sphere in which those in the world can act, so to it is with his dedications of roots of goodness, for they are not something that those in the world can implement;

Just as the essential nature of true suchness has no abiding, so too it is with his dedications of roots of goodness, for there is nowhere in *saṃsāra* in which they dwell;

Just as true suchness by nature has nothing that it does, so too it is with his dedications of roots of goodness, for they leave behind all endeavors;

Just as the essential nature of true suchness securely abides, so too it is with his dedications of roots of goodness, for they securely abide in reality;

Just as true suchness is directly related with all dharmas, so too it is with his roots of goodness, for they are directly related to the learning and cultivation of all bodhisattvas;

Just as true suchness by nature is equally present in all dharmas, so too it is with his dedications of roots of goodness, for they are equally cultivated throughout all worlds;

Just as true suchness is never separate from all dharmas, so too it is with his dedications of roots of goodness, for, even to the end of future time, they never abandon the world;

Just as true suchness is ultimately endlessly present in all dharmas, so too it is with his dedications of roots of goodness, for they are endlessly dedicated to all beings;

Just as true suchness is unopposed to any dharmas, so too it is with his dedications of roots of goodness, for they do not oppose any of the dharmas of all buddhas of the three periods of time;

Just as true suchness comprehensively includes all dharmas, so too it is with his dedications of roots of goodness, for they completely include the roots of goodness of all beings;

Just as true suchness shares the same essential nature with all dharmas, so too it is with his dedications of roots of goodness, for they share the same single essential nature with all buddhas of the three periods of time;

Just as true suchness never separates from all dharmas, so too it is with his dedications of roots of goodness, for they include all worldly and world-transcending dharmas;

Just as true suchness cannot be outshone by anything, so too it is with his dedications of roots of goodness, for they cannot be outshone by anything in any world;

Just as true suchness is unshakable, so too it is with his dedications of roots of goodness, for they cannot be shaken by any of the works of the *māras;*

Just as true suchness is free of the turbidity of the defilements, so too it is with his dedications of roots of goodness, for they cultivate the bodhisattva practices without any of the turbidity of the defilements;

Just as true suchness is unchanging, so too it is with his dedications of roots of goodness, for, with unchanging resolve, they are sympathetically mindful of beings;

Just as true suchness is inexhaustible, so too it is with his dedications of roots of goodness, for they cannot be exhausted even by all worldly dharmas;

Just as true suchness by nature is always awakened, so too it is with his dedications of roots of goodness, for they enable the awakening to all dharmas;

Just as true suchness can never be lost, so too it is with his dedications of roots of goodness, for they arouse the great resolve for beings which is never lost;

Just as true suchness is able to produce great illumination, so too it is with his dedications of roots of goodness, for they illuminate all worlds with the light of great wisdom;

Just as true suchness cannot be described in words, so too it is with his dedications of roots of goodness, for they cannot be described by any words;

Just as true suchness sustains all worlds, so too it is with his dedications of roots of goodness, for they are able to sustain all the bodhisattva practices;

Just as true suchness accords with worldly discourse, so too it is with his dedications of roots of goodness, for they accord with all discourse arising from wisdom;

Just as true suchness pervades all dharmas, so too it is with his dedications of roots of goodness, for they pervade all buddha *kṣetras* of the ten directions, manifest great spiritual superknowledges, and bring about the right and perfect enlightenment;

Just as true suchness is free of discriminations, so too it is with his dedications of roots of goodness, for they are free of any discriminations with regard to anything in the entire world;

Just as true suchness pervades all bodies, so too it is with his dedications of roots of goodness, for they pervade the countless bodies throughout the *kṣetras* of the ten directions;

Just as the essential nature of true suchness is unproduced, so too it is with his dedications of roots of goodness, for they manifest the appearance of production as a skillful means even as they are unproduced;

Just as true suchness has no place it does not reside, so too it is with his dedications of roots of goodness, for they manifest spiritual superknowledges throughout the buddha lands of the ten directions and the three periods of time and thus have no place they do not reside;

Just as true suchness pervades the nighttime, so too it is with his dedications of roots of goodness, for they emanate great radiance into every nighttime as they carry out the works of the Buddha;

Just as true suchness pervades the daytime, so too it is with his dedications of roots of goodness, for they enable all beings of the daytime to witness the Buddha's spiritual transformations, his expounding on the irreversible wheel of Dharma, and his immaculate purity, all without having done so in vain.

Just as true suchness pervades all places during both the half-moon and full-moon periods, so too it is with his dedications of roots of goodness, for, in all worlds and in all the sequential time periods, he uses skillful expedients to know all times in but a single mind-moment;

Just as true suchness is pervasive throughout the years, so too it is with his dedications of roots of goodness, for, abiding for countless kalpas, they fully understand and ripen all faculties, enabling them all to reach perfect fulfillment;

Just as true suchness pervades the kalpas of creation and destruction, so too it is with his dedications of roots of goodness, for they abide in all kalpas, pure and undefiled, teaching beings and enabling the purification of them all;

Just as true suchness lasts to the very end of the future, so too it is with his dedications of roots of goodness, for they last to the end of future time as he cultivates all the pure and marvelous practices of all bodhisattvas and never retreats from fulfilling his great vows;

Just as true suchness pervasively abides throughout the three periods of time, so too it is with his dedications of roots of goodness, for, in but a single *kṣaṇa*, they enable all beings to see the buddhas of the three periods of time and then never leave them for even a single mind-moment;

Just as true suchness pervades all places, so too it is with his dedications of roots of goodness, for they transcend the three realms of existence, reach everywhere, and enable sovereign mastery in all things;

Just as true suchness abides in both existent and nonexistent dharmas, so too it is with his dedications of roots of goodness, for they fully penetrate the ultimate purity of all existent and nonexistent dharmas;

Just as the essential nature of true suchness is pure, so too it is with his dedications of roots of goodness, for they are able to use skillful means to accumulate the dharmas of the aids to enlightenment and purify all the bodhisattva practices;

Just as the essential nature of true suchness is radiantly immaculate, so too it is with his dedications of roots of goodness, for they enable all bodhisattvas to acquire the radiantly immaculate mind of samādhi;

Just as the essential nature of true suchness is free of defilement, so too it is with his dedications of roots of goodness, for they abandon all defilement and completely fulfill all pure intentions;

Just as true suchness is devoid of any self or possessions of a self, so too it is with his dedications of roots of goodness, for they fill all buddha lands of the ten directions with a pure mind free of a self or possessions of a self;

Just as the essential nature of true suchness is impartial, so too it is with his dedications of roots of goodness, for they bring about the attainment of the impartial wisdom of all-knowledge that completely illuminates all dharmas and abandons all the cataracts of delusion;

Just as true suchness transcends all measurement, so too it is with his dedications of roots of goodness, for they abide together with the immensely powerful measurement-transcending Dharma treasury of the vehicle of all-knowledge and spread the vast rain cloud of Dharma throughout all worlds of the ten directions;

Just as true suchness securely abides in uniform equality, so too it is with his dedications of roots of goodness, for they initiate all the bodhisattva practices and equally abide in the path of all-knowledge;

Just as true suchness pervasively abides throughout all realms of beings, so too it is with his dedications of roots of goodness, for they bring about the complete fulfillment of the unimpeded knowledge of all modes and appear before all those throughout all realms of beings;

Just as true suchness remains free of all discriminations even as it everywhere abides in the knowledge of all sounds, so too it is with his dedications of roots of goodness, for they possess the knowledge of all speech and are able to everywhere manifest all different kinds of speech to provide instruction to beings;

Just as true suchness forever transcends the world, so too it is with his dedications of roots of goodness, for they everywhere enable beings to forever transcend the world;

Just as the nature of true suchness is vast, so too it is with his dedications of roots of goodness, for they are able to absorb and preserve all the vast Dharma of the buddhas of the past, the future, and the present and never forget them as they enable the diligent cultivation of the practices of all bodhisattvas;

Just as true suchness never rests for even a moment, so too it is with his dedications of roots of goodness, for, wishing to establish all beings on the ground of great wisdom, they incessantly enable cultivation of the bodhisattva practices throughout all kalpas;

Just as true suchness is so vast that it pervades all dharmas, so too it is with his dedications of roots of goodness, for, with unimpeded pure mindfulness, they everywhere include all the vast gateways into the Dharma;

Just as true suchness comprehensively includes all the many different classes of beings, so too it is with his dedications of roots of goodness, for they enable the realization of the countless different varieties of wisdom and the cultivation of the genuine and marvelous practices of all bodhisattvas;

Just as true suchness has nothing it seizes on or becomes attached to, so too it is with his dedications of roots of goodness, for they enable beings to become free of any seizing on any dharmas and extinguish all attachments in all worlds, thereby enabling them all to become purified;

Just as the essential nature of true suchness is unmoving, so too it is with his dedications of roots of goodness, for they enable establishment in the ultimate motionlessness of the perfectly fulfilled conduct and vows of Samantabhadra;

Just as true suchness is the sphere of experience of the Buddha, so too it is with his dedications of roots of goodness, for they enable all beings to fulfill all spheres of experience of great wisdom and extinguish afflicted spheres of experience, thereby causing them all to be purified;

Just as true suchness cannot be controlled or restrained by anyone, so too it is with his dedications of roots of goodness, for they cannot be restrained or controlled by any of the works of the many *māras* or by the erroneous doctrines of non-Buddhist paths;

Just as true suchness is not something that can be cultivated or not cultivated, so too it is with his dedications of roots of goodness, for they enable the abandoning of all discursive thinking and attachment without making any discriminations about cultivating or not cultivating;

Just as true suchness does not retreat from anything at all, so too it is with his dedications of roots of goodness, for they always [enable beings to] see the buddhas, make the vow to attain bodhi, and produce the adornment of the great vows from which they never retreat;

Just as true suchness contains the speech of all worlds, so too it is with his dedications of roots of goodness, for they enable beings to develop the spiritual superknowledges and wisdom with which they acquire all different kinds of speech and utter all the various kinds of languages;

Just as true suchness has nothing it seeks in any dharmas, so too it is with his dedications of roots of goodness, for they enable all beings to enter the vehicle of Samantabhadra and gain the emancipation by which they become free of any craving for anything at all;

Just as true suchness abides on all grounds, so too it is with his dedications of roots of goodness, for they enable all beings to abandon all worldly grounds, dwell on the wisdom grounds, and adorn themselves with the conduct of Samantabhadra;

Just as true suchness is never cut off, so too it is with his dedications of roots of goodness, for they [enable beings] to gain fearlessness in all dharmas, adapt to the speech of all classes of beings, and ceaselessly expound on the Dharma in place after place;

Just as true suchness abandons all the contaminants, so too it is with his dedications of roots of goodness, for they enable all beings to perfect the dharma knowledge by which they completely comprehend dharmas and fully develop the uncontaminated meritorious qualities of bodhi;

Just as true suchness does not have even the slightest thing that can so damage or disturb it that it could become even slightly unenlightened, so too it is with his dedications of roots of goodness, for they everywhere enable beings to awaken to all dharmas with a measureless mind that pervades the Dharma realm;

Just as true suchness has no beginning point in the past, no end point in the future, and no difference in the present, so too it is with his dedications of roots of goodness which, for beings, constantly instigate the ever-renewed arising of the vow to attain bodhi, thereby everywhere enabling purification and the eternal transcendence of *saṃsāra*;

Just as true suchness has nothing that it discriminates anywhere in the three periods of time, so too it is with his dedications of roots of goodness, for, in each successive mind-moment of the present, the mind is always awakened and, in the past and the future, it is pure;

Just as true suchness brings about the complete perfection of all buddhas and bodhisattvas, so too it is with his dedications of roots of goodness, for they enable the arising of all great vows and skillful means as well as the complete realization of the vast wisdom of all buddhas; and

Just as true suchness is ultimately pure and does not coexist with any afflictions, so too it is with the bodhisattva's dedications of roots of goodness, for they are able to extinguish all beings' afflictions and bring about the perfect fulfillment of all forms of pure wisdom.

Sons of the Buddha, when the bodhisattva-mahāsattva makes dedications such as these:

He realizes the equality of all buddha *kṣetras* through purifying all worlds;

He realizes the equality of all beings through turning the unimpeded wheel of Dharma for them;

He realizes the equality of all bodhisattvas through making all the vows leading to all-knowledge;

He realizes the equality of all buddhas through contemplating the non-duality of the essential nature of all buddhas;

He realizes the equality of all dharmas through understanding that the nature of all dharmas is unchanging;

He realizes the equality of all worlds through using the knowledge of expedients to thoroughly understand all the paths of words;

He realizes the equality of all bodhisattva practices through dedicating all the roots of goodness he plants;

He realizes the equality of all times through always diligently and incessantly cultivating the Buddha's works;

He realizes the equality of all karmic effects through staying free of defiling attachment to any worldly or world-transcending roots of goodness as he brings them all to completion; and

He realizes the equality of all buddhas' masterful spiritual superknowledges through adapting to the world as he manifests the Buddha's works.

Sons of the Buddha, this is what constitutes the bodhisattva-mahāsattva's eighth dedication, the dedication that has the character of true suchness. When the bodhisattva-mahāsattva abides in this dedication:

He realizes countless pure Dharma gateways and becomes able to roar the Tathāgata's great lion's roar freely and fearlessly;
He uses excellent skillful means to always teach and ripen countless bodhisattvas without ever resting;
He acquires the Buddha's measureless and perfect body in which a single body completely pervades all worlds;
He acquires the Buddha's measureless and perfect voice in which a single voice awakens all beings;
He acquires the Buddha's measureless and perfect powers in which a single pore is able to contain all worlds;
He acquires the Buddha's measureless and perfect spiritual superknowledges in which he places all beings into a single atom;
He acquires the Buddha's measureless and perfect liberations in which the realms of all buddhas and their realization of the right and perfect enlightenment are revealed within the body of a single being;
He acquires the Buddha's measureless and perfect samādhis in which he is able to reveal all samādhis in a single samādhi;
He acquires the Buddha's measureless and perfect eloquence in which, in explaining a single sentence of Dharma, he is able to continue to the end of future time and still never exhaust its meanings, thereby ridding all beings of their doubts and delusions; and
He acquires the Buddha's measureless and perfect being replete with the Buddha's ten powers and manifests the realization of right enlightenment in all realms of beings.

Sons of the Buddha, this is the bodhisattva-mahāsattva's dedication of all roots of goodness in accord with the character of true suchness.

At that time, aided by the Buddha's awesome powers, Vajra Banner Bodhisattva surveyed the ten directions and then spoke these verses:

The bodhisattva's determination is always securely abiding
and his right mindfulness is steadfast and free of delusions.
His mind is virtuous, pliant, and constantly clear and cool
as he accumulates practices creating boundless meritorious qualities.

The bodhisattva is humble, compliant, free of contrariness,
and all his aspirations are pure.

He has already acquired the great light of wisdom
and he is well able to completely illuminate all karmic actions.

The bodhisattva's works performed in meditation are vast,
of many different kinds, and extremely rare.
His resolute intentions in cultivation are irreversible
and in this way he benefits the many kinds of beings.

The works he performs are different and of countless varieties.
The bodhisattva diligently cultivates them all.
Adapting to beings and not opposing their wishes,
he enables them all to attain purity of mind and become joyful.

He has already ascended to the ground of the revered Tamer of Men,[409]
abandoned all heated afflictions, and gained the unimpeded mind.
He thoroughly knows the Dharma and all its meanings
and, to benefit beings, he becomes ever more diligent in his practice.

The many types of virtuous practices cultivated by the bodhisattva
are measureless, numberless, and of many different kinds.
He distinguishes and understands all of them
and dedicates them to benefiting the many kinds of beings.

With sublime wisdom, he constantly contemplates
the ultimate, vast, and genuine reality,
brings to an end [rebirth in] all states of existence without exception,
and skillfully makes dedications that accord with their true suchness.

Just as true suchness pervades all places,
so too he everywhere gathers in those in all worlds.
The bodhisattva dedicates this resolve
to enabling all beings to become free of attachment.

The power of the bodhisattva's vows is everywhere pervasive
just as true suchness has no place in which it does not reside.
Whether perceptible or not, his mindful thought reaches everywhere
and in every instance dedicates his meritorious qualities.

As it abides in the night, so too it abides in the day,
while it also abides throughout the half-month and month,
and, whether it be years or kalpas, it also abides in them.
Just as this is so with true suchness, so too it is with his practice.

Throughout all three periods of time as well as throughout all *kṣetras*,
all beings, and all dharmas—
It abides in them all and yet has no place at all that it dwells.
It is with practice such as this that he makes his dedications.

Like true suchness, the originally inherent nature,
the bodhisattva arouses just such a great resolve.

There is no place true suchness abides that it does not also abide.
It is with practice such as this that he makes his dedications.

Just as in true suchness, the originally inherent nature,
there has never even been one dharma that exists within it, so too,
the inapprehensibility of any intrinsic nature is their true nature.
It is through actions such as these that he makes his dedications.

Just as with the character of true suchness, so too are his actions.
Just as with the nature of true suchness, so too are his actions.
Just as the nature of true suchness is fundamental reality,
so too are his actions, the same as true suchness.

Just as true suchness has no bounds,
so too his actions have no bounds,
and thus he is free of any bonds or attachments in them.
It is because of this that these actions become pure.

A true son of the Buddha with intelligence and wisdom such as this
has resolute vows that are steadfast and unwavering.
By his wisdom's power, he has fully penetrating comprehension
by which he enters all buddhas' treasury of skillful means.

He has awakened to the genuine Dharma of the Dharma King
in which he is free of any attachments or any bondage.
With sovereign mastery such as this, his mind remains unimpeded
and never perceives that even a single dharma ever arises at all.

The Tathāgata's Dharma body, the actions he performs,
as well as all worlds—they are all of that very character:
To speak of the character of all dharmas, it is that they are all signless.
To realize they have such a character —this is to know the Dharma.

The bodhisattva abides in this inconceivability
in which conception could never reach the end of it.
On entering into this station of the inconceivable,
both conception and non-conception are quiescent.

Contemplating the nature of all dharmas in this way,
he completely comprehends the differences in all karmic actions.
All attachment to the existence of a self is thus entirely extinguished
and he abides in unshakable meritorious qualities.

All the bodhisattva's karmic rewards
bear the seal of infinite wisdom.
If such an endless inherent nature as this were to ever end,
his endless skillful means would then therefore cease.

The bodhisattva contemplates the mind as not abiding outwardly
and also as not apprehensible inwardly, either.

He realizes the nature of his mind has no place it exists.
By abandoning self and dharmas, he becomes forever quiescent.

All those sons of the Buddha have realizations such as these:
"The nature of all dharmas is always empty and quiescent,"
and "There is not one dharma with the capacity to create anything."
Thus they awaken to selflessness just the same as do the buddhas.

He fully realizes that all worlds
are identical in nature to true suchness.
If one perceives this inconceivable sign,
then one is able to realize the dharma of signlessness.

If one is able to abide in this extremely profound dharma,
always delight in cultivating the bodhisattva practices,
and, out of a wish to benefit all of the many classes of beings,
never retreat from the adornments accomplished by his great vows,

then one will transcend the world,
will never raise any false discriminations about "birth" and "death,"
will fully comprehend his own mind as like an illusory conjuration,
and will diligently cultivate the many practices to liberate all beings.

With right mindfulness, the bodhisattva contemplates the world
as arising in every case from karma-based conditions.
He cultivates all the practices wishing to rescue and liberate beings,
including all without exception within the three realms of existence.

He fully realizes that all the various distinctions among beings
are but discriminations produced by acts of perception.
He contemplates these matters and fully understands them all,
yet never does so in ways contradicting the nature of dharmas.

The wise fully understand the Dharma of all buddhas
and dedicate all their practices such as these.
With deeply sympathetic pity for all beings,
they enable them to rightly contemplate the true Dharma.[410]

Sons of the Buddha, what then is meant by the bodhisattva-mahāsattva's dedication of unattached and unbound liberation?

Sons of the Buddha, this bodhisattva-mahāsattva reveres all roots of goodness. That is to say, he reveres emancipation from *saṃsāra,* reveres the gathering of all roots of goodness, reveres the aspiration to acquire roots of goodness, reveres repentance of all karmic transgressions, reveres joyful accordance with all roots of goodness, reveres bowing in reverence to all buddhas, reveres placing the palms together in respect; reveres bowing down in reverence at stupas and temples, and reveres entreating the Buddha to speak the Dharma. He reveres the many different kinds of roots of goodness such as these and both accords with and approves of them.

Sons of the Buddha, when the bodhisattva-mahāsattva reveres all those roots of goodness, accords with them, and approves of them, he experiences the most ultimate happiness and steadfast resolute faith in them, becomes securely established in them, and enables others to become securely established in them. He diligently cultivates nonattachment to them and freely accumulates them. He develops supreme determination, comes to abide in the sphere of the Tathāgata, gains increasing strength, and attains the knowledge and vision of them all. Then, in the following ways, he dedicates all his roots of goodness:[411]

[He dedicates all his roots of goodness][412] to using the mind of the unattached and unbound liberation to perfect the physical actions of Samantabhadra.

[He dedicates all his roots of goodness] to using the mind of the unattached and unbound liberation to purify the verbal actions of Samantabhadra.

[He dedicates all his roots of goodness] to using the mind of the unattached and unbound liberation to fulfill the mental actions of Samantabhadra.

[He dedicates all his roots of goodness] to using the mind of the unattached and unbound liberation to arouse the vast vigor of Samantabhadra.

[He dedicates all his roots of goodness] to using the mind of the unattached and unbound liberation to acquire Samantabhadra's unimpeded voice *dhāraṇī* gateway in which the range of his voice is so vast that it pervades the Dharma realm.

[He dedicates all his roots of goodness] to using the mind of the unattached and unbound liberation to acquire Samantabhadra's vision-of-all-buddhas *dhāraṇī* gateway with which he constantly sees all buddhas of the ten directions.

[He dedicates all his roots of goodness] to using the mind of the unattached and unbound liberation to perfect Samantabhadra's complete-comprehension-of-all-voices *dhāraṇī* gateway in which he expounds on countless dharmas in the same language [as all listeners].

[He dedicates all his roots of goodness] to using the mind of the unattached and unbound liberation to perfect Samantabhadra's abiding-in-all-kalpas *dhāraṇī* gateway in which he cultivates the bodhisattva practices throughout the ten directions.

[He dedicates all his roots of goodness] to using the mind of the unattached and unbound liberation to perfect Samantabhadra's

powers of sovereign mastery in which, until the end of all future kalpas, he constantly and uninterruptedly reveals the cultivation of all bodhisattva practices in the body of a single being and, just as he does so in the body of a single being, so too does he do so in the same way in the bodies of all beings.

[He dedicates all his roots of goodness] to using the mind of the unattached and unbound liberation to perfect Samantabhadra's powers of sovereign mastery in which he everywhere enters all the many sites of enlightenment and everywhere manifests the cultivation of the bodhisattva practices in the presence of all buddhas.

[He dedicates all his roots of goodness] to using the mind of the unattached and unbound liberation to perfect Samantabhadra's powers of the Buddha's sovereign mastery in which, in a single gateway, he manifests the endless passage through an ineffable-ineffable number of kalpas during which he enables all beings to awaken and enter.

[He dedicates all his roots of goodness] to using the mind of the unattached and unbound liberation to perfect Samantabhadra's powers of the Buddha's sovereign mastery in which, in many different gateways, he manifests the endless passage through an ineffable-ineffable number of kalpas during which he enables all beings to awaken and enter with their bodies appearing everywhere in the presence of all buddhas.

[He dedicates all his roots of goodness] to using the mind of the unattached and unbound liberation to perfect Samantabhadra's powers of sovereign mastery in which, in each successive mind-moment, he enables an ineffable-ineffable number of beings to abide in the wisdom of the ten powers and never tires of doing this.

[He dedicates all his roots of goodness] to using the mind of the unattached and unbound liberation to perfect Samantabhadra's powers of sovereign mastery in which, within the bodies of all beings, he manifests the masterful spiritual superknowledges of all buddhas and enables all beings to abide in the practices of Samantabhadra.

[He dedicates all his roots of goodness] to using the mind of the unattached and unbound liberation to perfect Samantabhadra's powers of sovereign mastery in which, in the languages of every being, he speaks the languages of all beings and enables all beings, every one of them, to abide on the ground of all-knowledge.

[He dedicates all his roots of goodness] to using the mind of the unattached and unbound liberation to perfect Samantabhadra's

powers of sovereign mastery in which, within the bodies of every being, he contains the bodies of all beings and enables them all to regard themselves as perfecting the body of a buddha.

[He dedicates all his roots of goodness] to using the mind of the unattached and unbound liberation to perfect Samantabhadra's powers of sovereign mastery in which he is able to use a single flower to adorn all worlds of the ten directions;

[He dedicates all his roots of goodness] to using the mind of the unattached and unbound liberation to perfect Samantabhadra's powers of sovereign mastery in which he emanates a great voice which, pervading the Dharma realm, is heard everywhere in all buddha lands where it gathers in and trains all beings.

[He dedicates all his roots of goodness] to using the mind of the unattached and unbound liberation to perfect Samantabhadra's powers of sovereign mastery in which, to the end of future time, in each successive mind-moment throughout an ineffable-ineffable number of kalpas, he is everywhere able to enter all worlds and use the spiritual powers of a buddha to adorn them however he wishes.

[He dedicates all his roots of goodness] to using the mind of the unattached and unbound liberation to perfect Samantabhadra's powers of sovereign mastery in which, to the end of future time, in those kalpas in which he abides, he is always able to everywhere enter all worlds and manifest the attainment of buddhahood in those worlds.

[He dedicates all his roots of goodness] to using the mind of the unattached and unbound liberation to perfect Samantabhadra's practices in which, with but a single ray of light, he illuminates all worlds throughout the realms of empty space.

[He dedicates all his roots of goodness] to using the mind of the unattached and unbound liberation to perfect Samantabhadra's practices, acquire measureless wisdom, possess all the spiritual superknowledges, and teach the many different kinds of dharmas.

[He dedicates all his roots of goodness] to using the mind of the unattached and unbound liberation to perfect Samantabhadra's practices in which he enters the Tathāgata's unfathomable spiritual superknowledges and wisdom which persist throughout all kalpas.

[He dedicates all his roots of goodness] to using the mind of the unattached and unbound liberation to perfect Samantabhadra's practices in which he dwells wherever the *tathāgatas* are throughout the Dharma realm, using the spiritual powers of the Buddha to tirelessly cultivate all the physical, verbal, and mental actions included in the bodhisattva practices.

[He dedicates all his roots of goodness] to using the mind of the unattached and unbound liberation to perfect Samantabhadra's practices in which, while never contradicting the meaning and never departing from the Dharma, he uses pure words and phrases and endless eloquence to teach and train beings, thereby enabling them to become bound to realize the unexcelled bodhi of all buddhas.

[He dedicates all his roots of goodness] to using the mind of the unattached and unbound liberation to cultivate Samantabhadra's practices in which, when he enters a single Dharma gateway, he emanates measureless light illuminating all the inconceivably many Dharma gateways and, just as this occurs within this one Dharma gateway, so too does this occur within all Dharma gateways through which he achieves an unimpeded penetrating comprehension by which he becomes bound to ultimately reach the ground of all-knowledge.

[He dedicates all his roots of goodness] to using the mind of the unattached and unbound liberation to abide in the bodhisattva practices in which, with sovereign mastery in the Dharma, he reaches the far shore of perfection in the adornments of Samantabhadra and uses all-knowledge to contemplate, awaken to, and enter every sphere of experience while still never exhausting the capacities of all-knowledge.

[He dedicates all his roots of goodness] to using the mind of the unattached and unbound liberation to incessantly abide in Samantabhadra's practices beginning with this life and continuing on to the end of future time until he acquires all-knowledge, awakens to an ineffable-ineffable number of dharmas of reality, and becomes ultimately free of delusions regarding the Dharma.

[He dedicates all his roots of goodness] to using the mind of the unattached and unbound liberation to cultivate the works of Samantabhadra with sovereign mastery of skillful means, thereby acquiring the light of Dharma with which to unimpededly and completely illuminate the practices in the conduct of all bodhisattvas.

[He dedicates all his roots of goodness] to using the mind of the unattached and unbound liberation to cultivate Samantabhadra's practices and acquire the knowledge of all skillful means by which he knows all skillful means, namely:

measureless skillful means, inconceivable skillful means, bodhisattva skillful means, the skillful means associated with all-knowledge, the skillful means used by all bodhisattvas to train beings, skillful means used in turning the wheel of the measureless Dharma, skillful means adapted to ineffably many different times, skillful means used to explain the many different kinds of dharmas, skillful means used in the treasury of boundless fearlessness, and skillful means used to expound on all dharmas without exception.

[He dedicates all his roots of goodness] to using the mind of the unattached and unbound liberation to abide in Samantabhadra's practices and perfect the physical actions which enable all beings who see them to feel delighted, to refrain from initiating slanders, to arouse the resolve to attain bodhi without ever retreating from it, and to succeed in reaching ultimate purity.

[He dedicates all his roots of goodness] to using the mind of the unattached and unbound liberation to cultivate Samantabhadra's practices and acquire the pure knowledge with which he completely understands the languages of all beings and responds to all beings with fully adorned words and phrases which enable them all to feel joyful.

[He dedicates all his roots of goodness] to using the mind of the unattached and unbound liberation to abide in Samantabhadra's practices by which he becomes established in especially supreme resolve, possesses a pure mind, and acquires vast spiritual superknowledges and vast wisdom, everywhere encountering all the vast worlds, vast lands, vast-[minded] beings,[413] the ineffably vast Dharma proclaimed by all *tathāgatas*, and their perfectly fulfilled treasury of vast adornments.

[He dedicates all his roots of goodness] to using the mind of the unattached and unbound liberation to fulfill the conduct and vows of Samantabhadra related to making dedications, to acquire the pure body, pure mind, and pure liberations of all buddhas, to accumulate the meritorious qualities of the Buddha, to dwell in the Buddha's sphere of action in which the seal of wisdom illuminates everything, to reveal the pure actions of the bodhisattva, to thoroughly penetrate the meanings of all their different statements, to demonstrate the vast sovereign mastery of all buddhas and bodhisattvas, and to manifest the realization of right enlightenment for all beings.

[He dedicates all his roots of goodness] to using the mind of the unattached and unbound liberation to diligently cultivate Samantabhadra's conduct and vows as related to all faculties by acquiring brilliantly sharp faculties, well-trained faculties, the faculty of sovereign mastery of all dharmas, the faculty of inexhaustibility, the faculty of diligently cultivating all roots of goodness, the faculty of equality with all buddhas' spheres of action, the faculty of great vigor associated with all bodhisattvas' prediction of irreversibility, the faculty of completely knowing the vajra realm associated with the Dharma of all buddhas, the faculty associated with all *tathāgatas*' brightly illuminating wisdom and its flaming vajra radiance, the faculty of sovereign mastery in distinguishing all faculties, the faculty of establishing countless beings in all-knowledge, boundlessly vast faculties, the faculty of perfect fulfillment in all things; and the faculty of unimpeded purity.

[He dedicates all his roots of goodness] to using the mind of the unattached and unbound liberation to cultivate the practices of Samantabhadra and acquire the spiritual powers of all bodhisattvas, namely: the spiritual power of measurelessly vast powers; the spiritual power of measureless masterful wisdom; the spiritual power of manifesting in all buddha *kṣetras* even without ever moving one's body; the spiritual power of unimpeded and incessant sovereign mastery; the spiritual power of comprehensively gathering together all buddha *kṣetras* and placing them in a single location; the spiritual power of pervading all buddha *kṣetras* with a single body; the spiritual power of easeful mastery in unimpeded liberation; the spiritual power of effortless sovereign mastery in but a single mind-moment; the spiritual power of abiding in the absence of any inherent existence without relying on anything at all; and the spiritual power of arranging an ineffable number of worlds in correct order within a single pore, roaming everywhere throughout the Dharma realm to the sites of enlightenment of all buddhas, instructing all beings, and enabling them all to enter the gateway of great wisdom.

[He dedicates all his roots of goodness] to using the mind of the unattached and unbound liberation to enter the gateways of Samantabhadra, initiate the bodhisattva practices, use masterful wisdom to everywhere enter countless buddha lands in but a single mind-moment, contain countless buddha *kṣetras* in a single body, acquire the knowledge to purify buddha lands, constantly use wisdom to contemplate and see boundlessly many buddha lands, and never arouse any thought of preference for the Two Vehicles.

[He dedicates all his roots of goodness] to using the mind of the unattached and unbound liberation to cultivate

Samantabhadra's practice of skillful means, enter the realm of wisdom, be born into the family of the Tathāgata, abide in the bodhisattva path, possess an ineffable-ineffable number of measureless and inconceivable especially supreme aspirations, incessantly carry out countless vows, and fully know all Dharma realms throughout the three periods of time.

[He dedicates all his roots of goodness] to using the mind of the unattached and unbound liberation to perfect the pure Dharma gateways of Samantabhadra, completely containing in a place the size of a hair tip all the ineffable-ineffable number of lands throughout empty space and the entire Dharma realm, causing them all to be clearly visible as, just as this is so in a place the size of a hair tip, so too is this so in every place the size of a hair tip throughout the Dharma realm and the realms of empty space.

[He dedicates all his roots of goodness] to using the mind of the unattached and unbound liberation to perfect Samantabhadra's skillful means of the profound mind in which, in but a single mind-moment, he reveals the thoughts in the mind of a single being throughout an ineffable-ineffable number of kalpas, and in this same way even reveals the thoughts in the minds of all beings throughout this same number of kalpas.

[He dedicates all his roots of goodness] to using the mind of the unattached and unbound liberation to access the ground of skillful means practice associated with Samantabhadra's dedications in which, in but a single body, he is able to include all the ineffable-ineffable number of bodies throughout the entire Dharma realm even as the realms of beings neither increase nor decrease in number, this while also being able to do so in all bodies throughout the entire Dharma realm in just this same way that he does within a single body.

[He dedicates all his roots of goodness] to using the mind of the unattached and unbound liberation to perfect the skillful means associated with Samantabhadra's great vows, to abandon all inverted perceptions, inverted thoughts, and inverted views, to everywhere enter the realms of all buddhas, to always see all buddhas' pure Dharma body commensurate with the realms of empty space while also seeing their adornment with the major marks and secondary signs, their sovereign mastery of spiritual powers, and their constant use of their exquisite voice to unimpededly and endlessly reveal and expound [on the Dharma], thereby enabling those who hear to accept and uphold the teachings as taught, even as they realize the body of the Tathāgata is completely inapprehensible.

[He dedicates all his roots of goodness] to using the mind of the unattached and unbound liberation to cultivate Samantabhadra's practices, dwell on the bodhisattva grounds, and enter all worlds in but a single mind-moment, namely entering upward-facing worlds, entering inverted worlds, and entering an ineffable-ineffable number of vast worlds in all places in their network throughout the ten directions, everywhere distinguishing all Dharma realms with the Indra's net-based skillful means for making distinctions in which he enables many different worlds to enter a single world, enables an ineffable-ineffable number of measureless worlds to enter a single world, enables the countless worlds as arranged in all Dharma realms to enter a single world, and enables the countless worlds as arranged in all realms of empty space to enter a single world, making them all clearly visible while still not interfering with the character of their arrangement.

[He dedicates all his roots of goodness] to using the mind of the unattached and unbound liberation to cultivate the conduct and vows of Samantabhadra, acquire the Buddha's summit-anointing consecration, enter the ground of skillful means in but a single mind-moment, fully develop the wisdom jewel enabling establishment in the many practices, and become able to fully know all perceptions, namely perceptions of beings, perceptions of dharmas, perceptions of *kṣetras*, perceptions of directions, perceptions of buddhas, perceptions of lifetimes,[414] perceptions of karma, perceptions of practices, perceptions of realms, perceptions of liberation,[415] perceptions of the faculties, perceptions of time, perceptions of compliance, perceptions of afflictions, perceptions of purity, perceptions of ripening, perceptions of seeing the Buddha, perceptions of turning the Dharma wheel, perceptions of hearing the Dharma and completely understanding it, perceptions of training, perceptions of measurelessness, perceptions of emancipation, perceptions of many different grounds, perceptions of countless grounds, perceptions of bodhisattvas' complete knowing, perceptions of bodhisattvas' cultivation, perceptions of bodhisattvas' samādhis, perceptions of bodhisattvas' emergence from samādhis, perceptions of bodhisattvas' development, perceptions of bodhisattvas' destruction, perceptions of bodhisattvas' death, perceptions of bodhisattvas' birth, perceptions of bodhisattvas' liberation, perceptions of bodhisattvas' sovereign masteries, perceptions of bodhisattvas' stewardship, perceptions of bodhisattvas' spheres of experience, perceptions of kalpas' creation and destruction, perceptions of brightness, perceptions of darkness, perceptions of daytime, perceptions of nighttime, perceptions of changes in a half-month, a full month, a season, or a year, perceptions of going, perceptions of coming, perceptions of standing, perceptions of sitting, perceptions of sleeping, and perceptions of wakefulness. In but a single mind-moment, he is able to completely know all perceptions such as these even as he transcends all perceptions, remains free of discriminations, cuts off all obstacles, and remains free of attachments. The wisdom of all buddhas completely fills his mind and the Dharma of all buddhas enables the growth of his roots of goodness. He shares the same single body with all *tathāgatas* and he is taken in by all buddhas. He attains immaculate purity and accords with, cultivates, and trains in the Dharma of all buddhas, thereby reaching the far shore.

[He dedicates all his roots of goodness] to using the mind of the unattached and unbound liberation to cultivate Samantabhadra's practices for the sake of all beings, to produce the jewel of great wisdom, to know the countless minds in every mind, to adapt to whatever they depend on, to adapt to their discriminations, to adapt to their natures, to adapt to what they do, to adapt to the functions of their actions, to adapt to their appearances, to adapt to their reasoning, and to adapt to their many other different kinds of differences, having none of them that he fails to clearly perceive.

[He dedicates all his roots of goodness] to using the mind of the unattached and unbound liberation to perfect the jewel of wisdom of Samantabhadra's great vows with which, in a single place, he knows countlessly and ineffably many other places, and, just as this is so in one place, so too is this so in all other places in this very same way.

[He dedicates all his roots of goodness] to using the mind of the unattached and unbound liberation to cultivate the wisdom grounds of Samantabhadra's practices and actions, being able to know in a single action a countless and ineffable-ineffable number of other actions, knowing of any given action that it is created on the basis of many different conditions while also clearly knowing and seeing that this is so in all other actions in the same way that it is so of any single action.

[He dedicates all his roots of goodness] to using the mind of the unattached and unbound liberation to cultivate the wisdom of Samantabhadra that knows all dharmas, knowing an ineffable-ineffable number of dharmas in a single dharma, knowing a single dharma in all dharmas, and knowing of each of the differences in all dharmas such as these that they do not entail obstruction, opposition, or attachment.

[He dedicates all his roots of goodness] to using the mind of the unattached and unbound liberation to dwell in the bodhisattva practices and be able to acquire Samantabhadra's unimpeded ear faculty in which, within the sound of a single word, he knows an ineffable-ineffable number of sounds of words with all their countlessly and boundlessly many differences and yet remains free any attachments, knowing this with respect to the sounds of all words in just the same way that he knows this of the sound of a single word.

[He dedicates all his roots of goodness] to using the mind of the unattached and unbound liberation to cultivate the wisdom of Samantabhadra, initiate the practices of Samantabhadra, dwell on the grounds of Samantabhadra, and, in relation to every dharma, expound on an ineffable-ineffable number of dharmas, with those dharmas being vast and possessed of many distinctions, teaching and transforming and gathering in beings in ways consistent with inconceivable skillful means, doing so for a measurelessly long time and doing so in all times, adapting to beings' dispositions, adapting to their faculties, adapting to the circumstances of the particular time, using the voice of the Buddha to speak Dharma for them, using a single exquisite voice that enables joyous delight in all the countless beings in the congregations at an ineffable number of sites of enlightenment, enabling countless bodhisattvas in the presence of each single *tathāgata* in all such places throughout the entire Dharma realm to establish themselves in the especially supreme resolve, to bring forth the vast vision, to achieve the most ultimately complete awareness of all the practices, to dwell on Samantabhadra's grounds, to become able in each successive mind-moment to attain realized entry into whichever dharma is spoken for them, and to become able in but a single *kṣaṇa* to bring about the growth of an immeasurably, indescribably, and ineffably vast accumulation of great wisdom as he continues to expound in this way to the very end of all future kalpas, all the while cultivating in every *kṣetra* vast practices commensurate with empty space itself, thus achieving their perfectly full perfection.

[He dedicates all his roots of goodness] to using the mind of the unattached and unbound liberation to cultivate Samantabhadra's faculty-related practice gateways, to become a king of the great practices, and to become able to fully know in every faculty the countless faculties, the countless mental dispositions, and the marvelous practices produced by inconceivable spheres of cognition.

[He dedicates all his roots of goodness] to using the mind of the unattached and unbound liberation to abide within Samantabhadra's practices in the mind of great dedications and thus acquire extremely subtle knowledge of forms, extremely subtle knowledge of bodies, extremely subtle knowledge of *kṣetras*, extremely subtle knowledge of kalpas, extremely subtle knowledge of worlds, extremely subtle knowledge of regions, extremely subtle knowledge of time, extremely subtle knowledge of numbers, extremely subtle knowledge of karmic retributions, and extremely subtle knowledge of purification, becoming able to fully know in but a single mind-moment all the extreme subtleties such as these and yet still not becoming frightened in mind, not becoming deluded in mind, not becoming distracted, not becoming scattered, not becoming mentally turbid, not becoming inferior, this as his mind becomes focused on a single object, as his mind becomes skilled in quiescent meditative absorption, as his mind becomes skilled in making distinctions, and as his mind becomes skillfully established.[416]

[He dedicates all his roots of goodness] to using the mind of the unattached and unbound liberation to abide in the bodhisattva's wisdom, to cultivate Samantabhadra's conduct in a manner free of indolence or weariness, and to become able to know the extreme subtleties in the rebirth destinies of all beings, the extreme subtleties in the deaths of beings, the extreme subtleties in the births of beings, the extreme subtleties in the dwelling of beings, the extreme subtleties in the locations of beings, the extreme subtleties in the types of beings, the extreme subtleties in the spheres of experience of beings, the extreme subtleties in the practices of beings, the extreme subtleties in the grasping of beings, and the extreme subtleties in beings' engagement with conditions, being able to fully know in but a single mind-moment all the extreme subtleties such as these.

[He dedicates all his roots of goodness] to using the mind of the unattached and unbound liberation to establish deep aspiration, to cultivate the practices of Samantabhadra, and to become able to know with regard to all bodhisattvas their cultivation for the sake of beings, beginning with the time when they first arouse the resolve [to attain bodhi], cultivating:

The extreme subtleties in the bodhisattva's practices;
The extreme subtleties in the bodhisattva's dwelling;

The extreme subtleties in the bodhisattva's spiritual superknowledges;
The extreme subtleties in the bodhisattva's traveling to countless buddha *kṣetras*;
The extreme subtleties in the bodhisattva's Dharma light;
The extreme subtleties in the bodhisattva's purified eyes;
The extreme subtleties in the bodhisattva's perfection of the especially supreme resolve;
The extreme subtleties in the bodhisattva's going to visit the sites of enlightenment and congregations of all *tathāgatas*;
The extreme subtleties in the bodhisattva's knowledge of the *dhāraṇī* gateways;
The extreme subtleties in the bodhisattva's expounding on countless grounds of fearlessness with a treasury of every kind of eloquence;
The extreme subtleties in the characteristics of the bodhisattva's countless samādhis;
The extreme subtleties in the knowledge of the bodhisattva's seeing-all-buddhas samādhis;
The extreme subtleties in the knowledge of the bodhisattva's extremely deep samādhis;
The extreme subtleties in the knowledge of the bodhisattva's great adornment samādhis;
The extreme subtleties in the knowledge of the bodhisattva's Dharma realm samādhis;
The extreme subtleties in the knowledge of the bodhisattva's samādhis involving great sovereign mastery of the spiritual superknowledges;
The extreme subtleties in the knowledge of the bodhisattva's samādhis in which vast practices are sustained to the very end of future time;
The extreme subtleties in the knowledge of the bodhisattva's samādhis in which countless differences are produced;
The extreme subtleties in the knowledge of the bodhisattva's samādhis in which they are born in the presence of all buddhas, diligently cultivate offerings, and never leave them;
The extreme subtleties in the knowledge of the bodhisattva's samādhis in which their cultivation of everything is extremely profound, vast, unobstructed, and unimpeded; and
The extreme subtleties in the knowledge of the bodhisattva's samādhis in which they ultimately arrive at all the wisdom

grounds, sustain their practice of the wisdom grounds, arrive at the ground of great spiritual superknowledges, arrive at the ground of the definite meaning, and abandon obscurations.

He is able to know all the extreme subtleties such as these.

[He dedicates all his roots of goodness] to using the mind of the unattached and unbound liberation to cultivate Samantabhadra's practices and thus come to know all of the following:

The extreme subtleties in the bodhisattva's establishment in wisdom;
The extreme subtleties in the bodhisattva's grounds;
The extreme subtleties in the bodhisattva's measureless practices;
The extreme subtleties in the bodhisattva's generation of dedications;
The extreme subtleties in the bodhisattva's acquisition of the treasury of all buddhas;
The extreme subtleties in the bodhisattva's contemplative wisdom;
The extreme subtleties in the bodhisattva's spiritual superknowledges and vow power;
The extreme subtleties in the bodhisattva's expositions of samādhis;
The extreme subtleties in the bodhisattva's sovereign mastery of skillful means;
The extreme subtleties in the bodhisattva's seals;
The extreme subtleties in the bodhisattva's lifetime immediately prior to the one in which he attains buddhahood;
The extreme subtleties in the bodhisattva's birth into the Tuṣita Heaven;
The extreme subtleties in the bodhisattva's dwelling in the celestial palace;
The extreme subtleties in the bodhisattva's purification of buddha lands;
The extreme subtleties in the bodhisattva's contemplation of life in the human realm;
The extreme subtleties in the bodhisattva's emanation of great light;
The extreme subtleties in the bodhisattva's especially supreme family lineage;

The extreme subtleties in the bodhisattva's congregation at the site of enlightenment;
The extreme subtleties in the bodhisattva's taking on rebirths throughout all worlds;
The extreme subtleties in the bodhisattva's manifestation in a single body at the end of all his bodies' lifetimes;
The extreme subtleties in the bodhisattva's entering his mother's womb;
The extreme subtleties in the bodhisattva's abiding within his mother's womb;
The extreme subtleties in the bodhisattva's freely manifesting congregations at all sites of enlightenment throughout the entire Dharma realm even as he resides within his mother's womb;
The extreme subtleties in the bodhisattva's manifesting the spiritual powers of all buddhas even as he resides within his mother's womb;
The extreme subtleties in the bodhisattva's manifesting taking birth;
The extreme subtleties in the bodhisattva's knowledge when, like a lion, he strode seven paces;
The extreme subtleties in the bodhisattva's knowledge of skillful means when he manifested as dwelling in the royal palace;
The extreme subtleties in the bodhisattva's leaving the home life to cultivate the training practices;
The extreme subtleties in the bodhisattva's sitting at the site of enlightenment beneath the bodhi tree;
The extreme subtleties in the bodhisattva's defeating the armies of Māra and realizing *anuttara-samyak-saṃbodhi*;
The extreme subtleties in the Tathāgata's sitting on the bodhi seat, emanating great radiance that illuminated the worlds of the ten directions;
The extreme subtleties in the Tathāgata's manifesting countless spiritual transformations;
The extreme subtleties in the Tathāgata's roaring the lion's roar and entering the great nirvāṇa;
The extreme subtleties in the Tathāgata's unimpeded training of all beings;
The extreme subtleties in the Tathāgata's inconceivable powers of sovereign mastery and his vajra-like bodhi resolve;

The extreme subtleties in the Tathāgata's sphere of action in which he is everywhere protectively mindful of those in all worlds;
The extreme subtleties in the Tathāgata's unremittingly carrying out the buddha works to the very end of all future kalpas;
The extreme subtleties in the Tathāgata's implementation of unimpeded spiritual powers throughout the Dharma realm;
The extreme subtleties in the Tathāgata's pervasive manifestation of the realization of buddhahood and training of beings in all worlds to the very ends of the realms of empty space;
The extreme subtleties in the Tathāgata's manifestation of countless buddha bodies from a single buddha body; and
The extreme subtleties in the Tathāgata's sovereign mastery of wisdom while abiding at the site of enlightenment throughout all three periods of time of the past, the future, and the present.

He is able to completely know, perfect, and purify all such extreme subtleties as these. He is able to manifest them everywhere in all worlds. In each succeeding mind-moment, he increases his wisdom, perfectly fulfilling it and never retreating from it. Using skillful means, he ceaselessly cultivates the bodhisattva practices, perfects the ground of Samantabhadra's dedications, acquires the meritorious qualities of all *tathāgatas,* never tires of or gives up what bodhisattvas practice, and develops the bodhisattva's directly manifested spheres of cognition. He purifies all the countless skillful means, everywhere strives to bring peace and security to all beings, cultivates the bodhisattva practices, perfects the ground of the bodhisattva's greatly awesome virtue, attains whatever the bodhisattva's mind aspires to, acquires Vajra Banner's gateways to dedications, and produces the Dharma realms' treasury of all meritorious qualities.

He enters the extremely sublime Dharma gateways of all bodhisattvas, expounds on all the meanings of reality, remains free of contradiction or error in his use of skillful means related to the Dharma, makes great vows, and never abandons beings. In but a single mind-moment, he completely knows the treasury of all spheres of cognition on the grounds of the conceptual and non-conceptual. In non-conceptual circumstances, he manifests the conceptual. Leaving verbal discourse far behind, he becomes securely established in wisdom. In the practices whose practice is common to all bodhisattvas, through the power of sovereign mastery, he always and incessantly manifests the realization of the path to buddhahood to the very end of future time. He is able to use the power of spiritual superknowledges and vows to appear within all worlds, among their beings, within their kalpas, and in a manner consistent with what has been established through their erroneous conceptions and verbal discourse.

[He dedicates all his roots of goodness] to using the mind of the unattached and unbound liberation to cultivate Samantabhadra's practices and acquire the extremely subtle knowledge of all the realms of beings, namely:

The extremely subtle knowledge of the distinctions within the realms of beings;
The extremely subtle knowledge of the verbal discourse within the realms of beings;
The extremely subtle knowledge of the attachments within the realms of beings;
The extremely subtle knowledge of the different types within the realms of beings;
The extremely subtle knowledge of the same types within the realms of beings;
The extremely subtle knowledge of the countless destinies within the realms of beings;
The extremely subtle knowledge of the inconceivable actions brought about by the many different kinds of discriminations occurring within the realms of beings;
The extremely subtle knowledge of the countless defilements within the realms of beings; and
The extremely subtle knowledge of the countless kinds of purity within the realms of beings.

He is able in but a single mind-moment to know with wisdom and in accordance with reality all such extreme subtleties as these in the spheres of experience of all realms of beings. He attracts beings on a vast scale and speaks Dharma for them, revealing and explaining many different kinds of pure Dharma gateways, enabling them to cultivate the vast wisdom of the bodhisattva, emanating countless transformation bodies delighting all who see them, using the sunlight of wisdom to illuminate the mind of the bodhisattva, and enabling beings to awaken to sovereign mastery in the exercise of wisdom.

[He dedicates all his roots of goodness] to using the mind of the unattached and unbound liberation to cultivate

Samantabhadra's practice in all worlds for the sake of beings and to acquire extremely subtle knowledge of all worlds to the very ends of the realms of empty space and throughout the Dharma realm, namely:

The extremely subtle knowledge of small worlds;
The extremely subtle knowledge of large worlds;
The extremely subtle knowledge of defiled worlds;
The extremely subtle knowledge of pure worlds;
The extremely subtle knowledge of incomparable worlds;
The extremely subtle knowledge of various kinds of worlds;
The extremely subtle knowledge of vast worlds;
The extremely subtle knowledge of constricted worlds;
The extremely subtle knowledge of worlds with unimpeded adornments;
The extremely subtle knowledge of buddhas appearing throughout all worlds;
The extremely subtle knowledge of the proclamation of right Dharma throughout all worlds;
The extremely subtle knowledge of manifesting bodies throughout all worlds;
The extremely subtle knowledge of emanating great light throughout all worlds;
The extremely subtle knowledge of the manifestation of the masterful spiritual superknowledges of all buddhas throughout all worlds;
The extremely subtle knowledge of the use of a single voice to manifest all voices throughout all worlds;
The extremely subtle knowledge of entry into the congregations at all sites of enlightenment in all buddha *kṣetras* throughout all worlds;
The extremely subtle knowledge of using all the buddha *kṣetras* throughout the Dharma realm to make a single buddha *kṣetra;*
The extremely subtle knowledge of using a single buddha *kṣetra* to make all buddha *kṣetras* throughout the Dharma realm;
The extremely subtle knowledge that knows all worlds as like a dream;
The extremely subtle knowledge that knows all worlds as like reflected images; and
The extremely subtle knowledge that knows all worlds as like an illusory conjuration.

He completely knows these matters in this way and thus manifests the path of all bodhisattvas, enters the wisdom and spiritual superknowledges of Samantabhadra's practices, and acquires Samantabhadra's contemplations. He incessantly cultivates the bodhisattva practices and attains sovereign mastery in the spiritual superknowledges of all buddhas. He possesses the unimpeded body, abides in independent wisdom, and is free of any attachment even to good dharmas. He finds nothing apprehensible in any actions of the mind and arouses thoughts of renunciation in all situations. He produces thoughts of pure cultivation regarding the bodhisattva practices, becomes free of thoughts of attachment to all-knowledge, adorns himself with all samādhis, and uses wisdom in accordance with all the Dharma realms.

[He dedicates all his roots of goodness] to using the mind of the unattached and unbound liberation to enter the practice gateways of Samantabhadra Bodhisattva and acquire countless forms of extremely subtle knowledge about the Dharma realm, [namely]:

The extremely subtle knowledge of the exposition of all Dharma realms;
The extremely subtle knowledge of entering the vast Dharma realm;
The extremely subtle knowledge that makes distinctions regarding the inconceivable Dharma realm;
The extremely subtle knowledge that makes distinctions regarding all Dharma realms;
The extremely subtle knowledge of pervading all Dharma realms in but a single mind-moment;
The extremely subtle knowledge of everywhere entering all Dharma realms;
The extremely subtle knowledge that knows all Dharma realms are inapprehensible;
The extremely subtle knowledge that contemplates all Dharma realms as unimpeded by anything at all;
The extremely subtle knowledge that knows all Dharma realms as unproduced; and
The extremely subtle knowledge that manifests spiritual transformations in all Dharma realms.

With vast wisdom he knows in accordance with reality all these kinds of extremely subtle knowledge about all Dharma realms. With sovereign mastery in the Dharma, he reveals the practices of Samantabhadra and enables all beings to become fully satisfied while never abandoning their meaning, never becoming attached to dharmas, producing impartial and unimpeded wisdom, knowing the bases of all that is unimpeded, not abiding in any dharma, never violating the nature of all dharmas, according with reality and remaining as free of defilement as empty space, adapting to the world in speaking, explaining the genuine meaning, revealing the quiescent nature, not depending on, abiding in, or making discriminations about any objective sphere, clearly seeing the vast arrangement of the Dharma realm, completely understanding all worlds as well as all dharmas as characterized by uniform equality and non-duality, thus abandoning all attachments.

[He dedicates all his roots of goodness] to using the mind of the unattached and unbound liberation to cultivate Samantabhadra's practices and develop extremely subtle knowledge of kalpas, namely:

- The extremely subtle knowledge that makes an ineffable number of kalpas into a single mind-moment;
- The extremely subtle knowledge that makes a single mind-moment into an ineffable number of kalpas;
- The extremely subtle knowledge that makes an *asaṃkhyeya* kalpa enter a single kalpa;
- The extremely subtle knowledge that places a single kalpa into an *asaṃkhyeya* kalpa;
- The extremely subtle knowledge that places a long kalpa into a short kalpa;
- The extremely subtle knowledge that places a short kalpa into a long kalpa;
- The extremely subtle knowledge that enters kalpas in which there is a buddha and kalpas in which there is no buddha;
- The extremely subtle knowledge that knows the number of all kalpas;
- The extremely subtle knowledge that knows all kalpas and non-kalpas; and
- The extremely subtle knowledge that sees all kalpas of the three periods of time in a single mind-moment.

In but a single mind-moment, with the wisdom of the Tathāgata, he knows in accordance with reality all such extremely subtle knowledge of kalpas. He attains: the mind that is the king of all bodhisattvas' perfectly fulfilled practice; the mind that enters the practice of Samantabhadra; the mind that abandons all discriminations about the conceptual speculations of non-Buddhist paths; the mind that is tireless in making great vows; the mind that everywhere sees the net of countless worlds filled with countless buddhas; the mind that is able to hear of and uphold the roots of goodness of all buddhas and the practices of all bodhisattvas; the mind that, having heard of the vast practices used to comfort all beings, then never forgets them; the mind that is able to manifest a buddha's appearance in the world in all kalpas; the mind that incessantly practices the unmoving practice in every world to the very end of future time; and the mind that in all worlds completely fulfills the physical actions of a *tathāgata* in the body and mind of a bodhisattva.

[He dedicates all his roots of goodness] to using the mind of the unattached and unbound liberation to cultivate Samantabhadra's practices, achieve irreversibility, and acquire extremely subtle knowledge of all dharmas, namely:

The extremely subtle knowledge of extremely profound dharmas;
The extremely subtle knowledge of vast dharmas;
The extremely subtle knowledge of many different kinds of dharmas;
The extremely subtle knowledge of dharmas of adornment;
The extremely subtle knowledge of the measurelessness of all dharmas;
The extremely subtle knowledge of all dharmas' entry into a single dharma;
The extremely subtle knowledge of a single dharma's entry into all dharmas;
The extremely subtle knowledge of all dharmas' entry into non-dharmas;
The extremely subtle knowledge of the establishment of all dharmas in nonexistent dharmas while still not creating any mutual interference; and
The extremely subtle knowledge of the skillful means for penetrating all the dharmas of the Buddha without exception.

His wisdom is unimpeded in knowing in accordance with reality all the kinds of subtle knowledge such as these regarding the dharmas established in all worlds and in all verbal discourse, knowing them all equally. He attains the mind which penetrates the boundless Dharma realm, which abides steadfastly with deep resolve in every Dharma realm, which establishes unimpeded practice, which uses all-knowledge to fulfill all faculties, which penetrates the wisdom of all buddhas, which maintains right mindfulness of skillful means, which perfects the vast meritorious qualities of all buddhas, which everywhere fills the Dharma realm, which enters the bodies of all *tathāgatas*, which manifests the physical works of all bodhisattvas, which adapts to the language used in all worlds in expounding on the Dharma, which acquires the assistance of all buddhas' spiritual powers in wisdom and mental actions, which produces countless skillful expedient means, and which distinguishes all dharmas with the wisdom of all-knowledge.

And [he dedicates all his roots of goodness] to using the liberated mind free of attachments and free of bondage to cultivate Samantabhadra's practices and produce all forms of extremely subtle knowledge, namely;

The extremely subtle knowledge that knows all *kṣetras*;
The extremely subtle knowledge that knows all beings;
The extremely subtle knowledge that knows the karmic retributions of all dharmas;
The extremely subtle knowledge that knows the minds of all beings;
The extremely subtle knowledge that knows all times when it is appropriate to teach the Dharma;
The extremely subtle knowledge that knows all Dharma realms;
The extremely subtle knowledge that knows all realms throughout empty space and all three periods of time;
The extremely subtle knowledge that knows all paths of verbal discourse;
The extremely subtle knowledge that knows all worldly practices; and
The extremely subtle knowledge that knows all world-transcending practices, and so forth, up to and including the extremely subtle knowledge of the paths of all *tathāgatas*, the paths of all bodhisattvas, and the paths of all beings.

He cultivates the bodhisattva practices, abides in the path of Samantabhadra, knows both the teachings and their meanings in accordance with reality, and develops the wisdom that sees all as like mere reflections, the wisdom that sees all as like mere dreams, the wisdom that sees all as like mere illusory conjurations, the wisdom that sees all as like mere echoes, the wisdom that sees all as like mere transformationally created phenomena, the wisdom that sees all as like mere space, quiescent wisdom, the wisdom of all Dharma realms, independent wisdom, and the wisdom that fathoms all dharmas of the Buddha.

Sons of the Buddha, in making dedications with the unattached and unbound mind of liberation, the bodhisattva-mahāsattva does not make discriminations regarding either the world or worldly dharmas, does not make discriminations regarding either bodhi or bodhisattvas, does not make discriminations regarding either the bodhisattva practices or the paths of emancipation, does not make discriminations regarding either the Buddha or the dharmas of the Buddha, does not make discriminations regarding either training beings or not training beings, does not make discriminations regarding either roots of goodness or dedications, does not make discriminations regarding either himself or others, does not make discriminations regarding either a gift that is given or one who receives a gift, does not make discriminations regarding either the bodhisattva practices or the right and perfect enlightenment, and does not make discriminations regarding either the Dharma or wisdom.

Sons of the Buddha, the bodhisattva-mahāsattva dedicates his roots of goodness in these ways, namely with unattached and unbound liberation of mind, with unattached and unbound liberation of the body, with unattached and unbound liberation of the mouth, with unattached and unbound liberation of actions, with unattached and unbound liberation of karmic rewards, with unattached and unbound liberation in relation to worlds, with unattached and unbound liberation in relation to buddha *kṣetras*, with unattached and unbound liberation in relation to beings, with unattached and unbound liberation in relation to dharmas; and with unattached and unbound liberation in relation to knowledge.

When the bodhisattva-mahāsattva makes dedications in these ways, he makes dedications like those cultivated by all buddhas of the three periods of time when they were bodhisattvas, he trains in accordance with dedications as made by all buddhas of the past, he accomplishes dedications like those of all buddhas of the future, he abides in dedications like those of all buddhas of the present, he establishes himself in the path of dedications of all buddhas of the past, he never abandons the path of dedications of all buddhas of the future, and he follows the path of dedications of all buddhas of the present.

He diligently cultivates the teachings of all buddhas of the past, perfects the teachings of all buddhas of the future, and comes to completely know the teachings of all buddhas of the present. He completely fulfills the equanimity of all buddhas of the past, perfects the equanimity of all buddhas of the future, and establishes himself in the equanimity of all buddhas of the present. He implements the sphere of action of all buddhas of the past, abides in the sphere of action of all buddhas of the future, and equals the sphere of action of all buddhas of the present. He acquires the roots of goodness of all buddhas of the three periods of time, possesses the nature of all buddhas of the three periods of time, abides in the practices of all buddhas of the three periods of time, and accords with the sphere of action of all buddhas of the three periods of time.

Sons of the Buddha, this is what constitutes the bodhisattva-mahāsattva's ninth dedication, the dedication of the mind of the unattached and unbound liberation. When the bodhisattva-mahāsattva abides in this dedication, he becomes indestructible even by all the vajra ring mountains. His physical appearance is foremost among all beings and such that no one can match it. He is able to demolish the deviant works of all the *māras* and appears everywhere throughout the worlds of the ten directions, cultivating the bodhisattva practices. Wishing to awaken all beings, he uses excellent skillful means in teaching the Dharma of all buddhas, and acquires great wisdom. His mind becomes free of delusion with respect to the Dharma of all buddhas.

Wherever he is reborn, whether traveling or remaining in one place, he always succeeds in encountering an indestructible retinue. He is able to absorb and uphold with pure mindfulness the right Dharma proclaimed by all buddhas of the three periods of time, incessantly cultivating the bodhisattva practices to the very end of all future kalpas, doing so without having anything on which he depends or to which he is attached. He progresses in his fulfillment of the conduct and vows of Samantabhadra, attains all-knowledge, carries on the Buddha's works, and perfects his sovereign mastery of the bodhisattva's spiritual superknowledges.

At that time, aided by the Buddha's spiritual powers, Vajra Banner Bodhisattva surveyed the ten directions and then spoke these verses:

He has never so much as raised a single disrespectful thought
toward the peerless Honored Ones throughout the ten directions.
He also respects and feels reverence for
whatever meritorious works they have cultivated.

All the meritorious qualities he has cultivated
have not been simply for the sake of himself or others.
He always relies on thoughts of supreme resolute faith,
and performs these dedications in order to benefit beings.

He has never even momentarily raised thoughts of arrogance,
nor has he formed any inferior intentions.
He inquires into and diligently cultivates
all the physical and other kinds of deeds of the Tathāgata.

All the different kinds of roots of goodness he cultivates
are for the sake of benefiting all sentient beings.
Securely established in the deep resolve and vast understanding,
he dedicates them to gaining the Honored One's meritorious position.

For all those in the world of their countless different types,
he uses many different skillful means and special circumstances.
Whether coarse or refined, vast, or extremely profound,
There are none he does not cultivate and completely comprehend.

For all those in the world with their many different kinds of bodies,
he enters among them using bodies the same as theirs.
Cultivating together with these, he attains complete awakening,
perfects the gateway of wisdom, and attains irreversibility.

In the worlds and lands of countless kinds,
differing in being subtle, vast, upward facing, or inverted,
the bodhisattva is able through the gateway of wisdom
to have none of them he does not see within but a single pore.

The mental actions of beings are countless,
yet he is able to cause them all to equally enter the one mind.
Using the gateway of wisdom he enables them all to awaken
and attain irreversibility in whatever they cultivate.

The faculties of beings as well as their aspirations,
whether superior, middling, or inferior—they are not the same.
All of those extremely profound and difficult-to-know matters,
he is able to completely know in accordance with their basic natures.

All the many different karmic deeds done by beings,
whether superior, middling, or inferior, they are each different.
The bodhisattva deeply enters the powers of the Tathāgata
and then, using the gateway of wisdom, sees them all clearly.

Inconceivably and countlessly many kalpas—
He is able to cause to equally enter but a single mind-moment.
Having seen them in this way, he goes throughout the ten directions
and cultivates all of the pure karmic deeds.

The past, the future, and the present—
He fully knows that their characteristics are each different
and yet this still never contradicts the principle of their equality.
This is the great mind's practice of clear comprehension.

The practices of the world's beings are not the same.
Whether manifest or hidden, they are of countless kinds.
The bodhisattva knows all their different characteristic signs,
yet still knows their signs are in all cases signless.

The power of the masterful spiritual superknowledges
manifested by all buddhas of the worlds of the ten directions
are so vast as to be difficult to even conceive of.
The bodhisattva is able to distinguish and know them all.

The self-awakened ones, the Lions Among Men
in the Tuṣita Heaven in all worlds—
Their meritorious qualities are vast and their purity is peerless.
He can see them all according to their essential nature and signs.

They may manifest spiritual descent to abide in the mother's womb,
as well as countless masterful great spiritual transformations,
gaining buddhahood, teaching the Dharma, and passing into nirvāṇa,
doing so throughout the worlds, never pausing for even a moment.

When the Lions among Men are first born,
they are welcomed and served by all those who are supremely wise.
The devas, Śakra, the Brahma Heaven King, and others—
None among them fail to revere, look up to, and serve them.

Everywhere without exception throughout the ten directions,
within the measureless and boundless Dharma realm,
without beginning or end, without far or near,
they manifest the *tathāgatas'* powers of sovereign mastery.

After manifesting taking birth, the Revered Guides of all humans
stride seven paces in each of the directions.
Wishing to use the sublime Dharma to awaken the many beings,
the *tathāgatas* therefore contemplate them all.

They see that beings are submerged in the ocean of desire
and blanketed by blinding darkness and delusion.
Those with sovereign mastery among humans manifest a subtle smile
and reflect that they should rescue those suffering in the three realms.

They roar the great lion's roar and speak with a marvelous voice:
"As the most revered one in the entire world,
I should light the bright lamp of pure wisdom
to extinguish the darkness of their delusion in *saṃsāra*."

When the Lion Kings among Men come forth into the world,
they everywhere emanate measureless bright light,
enabling the cessation of the wretched destinies and
eternal extinguishing of the world's many sufferings and difficulties.

Sometimes they manifest as dwelling in the palace of the king and
sometimes they manifest as leaving the home life to cultivate the path.
Because they wish to benefit beings,
they manifest such powers of sovereign mastery as these.

When the tathāgatas first sit at their sites of enlightenment,
all those great earths then move and shake,
the worlds of the ten directions are all illuminated,
and beings from the six destinies of rebirth all leave behind suffering.

They shake all the palaces of the *māras*,
awaken the minds of beings throughout the ten directions,
and enable all who had received teachings and cultivated in the past
to then fully realize the true meaning.

All the lands throughout the ten directions,
without exception, all enter into one of their pores.
The *kṣetras* in all their pores are boundlessly many.
In them all they manifest the powers of the spiritual superknowledges.

The countless skillful means on which all buddhas expound—
He subsequently awakens to all of them,
and even where there are those that the *tathāgatas* did not explain,
he is still able to fully understand and diligently cultivate them.

Throughout the great trichiliocosms,
all the armies of Māra proliferate their strife.
Even the countless different kinds of evil they create,
with his gateways of unimpeded wisdom, he can extinguish them all.

Whether the Tathāgata is residing in the buddha *kṣetras*,
or also manifesting as dwelling in celestial palaces,
or perhaps manifesting bodies abiding in the Brahma Heaven Palaces,
the bodhisattva is unimpeded in seeing them all.

The Buddha manifests countless bodies of many different kinds
in which he turns the wheel of the pure and marvelous Dharma.
Even searching throughout all kalpas in the three periods of time,
one could still never find the bounds [of the places he appears].

His jeweled thrones, high and wide, and most incomparable,
fill up the countless worlds throughout the ten directions.
They are adorned with many different kinds of marvelous signs
and the buddhas sitting on them are inconceivable.

They are all surrounded by congregations of the buddhas' sons
everywhere throughout the entire Dharma realm
in which they explain the countless practices leading to bodhi
and the path by which all the Most Supreme Ones have come forth.

The works performed by all buddhas according to what is fitting
are as measureless and boundless as the Dharma realm itself.
By resort to but a single skillful expedient, the wise are able
to completely know them all, having none not exhaustively fathomed.

The power of all buddhas' masterful spiritual superknowledges
manifests all the different kinds of bodies,
sometimes manifesting countless births in all the rebirth destinies,
sometimes appearing surrounded by a retinue of palace maidens,

and sometimes appearing in countless worlds,
manifesting as leaving the home life, attaining buddhahood,
and so forth, until they reach their final *parinirvāṇa* [followed by]
the distribution of physical relics and erection of stupas and temples.

All these many different kinds of boundless practices
proclaimed by the Guiding Master and in which the buddhas abide
as well as all the magnificent meritorious qualities of the Bhagavat—
These he vows to cultivate and bring them all to complete fulfillment.

While dedicating those roots of goodness,
he abides in the dharmas of skillful means such as these.
When cultivating bodhi practices in these ways,
his mind is never overcome by weariness or indolence.

All of the Tathāgata's great spiritual superknowledges,
boundless supreme meritorious qualities,
and so forth, including all the world's wisdom practices—
He knows them all and has none he does not exhaustively fathom.

All these lords among men such as these—
Whichever spheres of action they possess—
In but a mind-moment, he fully awakens to them all,
and yet he still never relinquishes the bodhi practices.

All the subtle practices of all buddhas
as well as the many different dharmas related to all *kṣetras*—
He becomes able to know them all as a matter of course
and ultimately dedicates them to reaching the far shore.

All kalpas, whether numbered or numberlessly many,
the bodhisattva fully knows as identical to a single mind-moment.
In this way, he skillfully enters the bodhi practices,
always diligently cultivating them and never retreating.

All the countlessly many *kṣetras* throughout the ten directions,
whether they are defiled or whether they are pure,
as well as all their *tathāgatas*—
The bodhisattva is able to distinguish and know them all.

In each successive mind-moment, he clearly sees
all the inconceivable many measureless kalpas.
Thus in them all without exception throughout the three times,
he perfects his cultivation of the bodhisattva practices.

He penetrates the minds of everyone with equal facility,
also equally penetrates all dharmas,
and also does so in this way in all buddha *kṣetras* to the ends of space,
where he completely knows all their most supreme practices.

They develop all the many different varieties of wisdom
with regard to beings as well as to all dharmas.
The spiritual powers of the bodhisattva are also just so.
In this same way, everything he practices is inexhaustibly extensive.

All forms of subtle knowledge and the distinctions in each of them—
The bodhisattva accumulates them all without exception,
thoroughly knowing both their same and differing aspects,
and in this way cultivates the vast practices.

In the countless buddha *kṣetras* throughout the ten directions,
the kinds of beings within them are each countless.
As for the various differences in their rebirth destinies and species,
their abodes, actions, and powers, he is already able to know them all.

All of the Master Guides there are
in the past, the future, and present periods of time—
If one knows these matters and then dedicates them,
then his practice equals that of all those buddhas.

If there are those who are able to cultivate these dedications,
then this is to train in the path practiced by the buddhas
and become bound to acquire the meritorious qualities of all buddhas
as well as the wisdom of all the buddhas.

They become invulnerable to destruction by anyone in the world
and all that they train in becomes successfully accomplished.
They are always able to recollect all buddhas
and always see all those Lamps of the World.

This bodhisattva's supreme practices are measureless.
So too are all the dharmas of his meritorious qualities.
He already abides in the Tathāgata's unexcelled practices
and knows all of all buddhas' powers of sovereign mastery.

Sons of the Buddha, what then is meant by the bodhisattva-mahāsattva's dedication that is as measureless as the Dharma realm?[417]

Sons of the Buddha, having tied his topknot with the silken headband of immaculate purity, this bodhisattva-mahāsattva abides in the position of a teacher of the Dharma who extensively practices the giving of Dharma, arouses great kindness and compassion, and establishes beings in the resolve to attain bodhi. He always incessantly practices benefiting others. He nourishes his roots of goodness with the resolve to attain bodhi, serves beings as a trainer, and shows beings the path to all-knowledge. Serving beings as a sun of the treasury of Dharma, the light from his roots of goodness everywhere illuminates everyone. His mind is impartial toward all beings. He incessantly cultivates all the wholesome practices. His mind is pure and undefiled and he possesses sovereign mastery in wisdom. He never abandons any of his roots of goodness or any of his works on the path. He serves all beings as a greatly wise caravan leader who everywhere enables them to enter the peaceful and secure path of what is right. He serves all beings as a chief guide who enables them to cultivate all the Dharma practices that produce roots of goodness. And he serves beings as an indestructibly steadfast good spiritual friend who enables their roots of goodness to grow and become completely developed.

Sons of the Buddha, this bodhisattva-mahāsattva takes Dharma giving as foremost and develops all the dharmas of pristine purity. He consolidates the resolve leading to all-knowledge and develops ultimate steadfastness in the power of his especially supreme vows. Developing and increasing them, he becomes endowed with great awesome virtue. He relies on the good spiritual guide with a mind that remains free of any flattery or deception. He reflects upon and contemplates the boundless spheres of cognition related to the gateways to all-knowledge and dedicates these roots of goodness in these ways:

Vowing to become able to cultivate, develop, and increase all the vast and unimpeded spheres of cognition;

Vowing to become able to absorb, retain, and expound upon whichever of the Buddha's right Dharma teachings he hears, even if he only hears so little as a single statement or a single verse;

Vowing to become able to recollect all past, future, and present buddhas throughout all worlds equaling the Dharma realm in their measurelessness and boundlessness, and then, having recollected them, vowing to also cultivate the bodhisattva practices;

Also vowing to be able to use these roots of goodness from mindfulness of the buddhas to then cultivate the bodhisattva practices for the sake of one single being in one world, doing so to the very end of all future kalpas, [Also vowing that], just as he does so with this one world, so too will he do so in all worlds throughout the Dharma realm and the realms of empty space;

[Also vowing that], just as he does so for this one single being, so too will he do so for all beings;

[Also vowing to be able], by resort to skillful means, to then engage in adornments produced by the great vow to continue this for each and every one of them on through to the exhaustion of all future kalpas while still never raising any thought to ever abandon any buddha or good spiritual guide;

[Also vowing] to always see all buddhas appearing directly before him;

[Also vowing that] there will never be even one single buddha who appears in the world to whom he is unable to draw near; and

[Also] vowing to be able to cultivate and perfectly fulfill the pure practice of the *brahmacarya* praised and proclaimed by all buddhas and bodhisattvas, namely: unbroken *brahmacarya*, *brahmacarya* that is never deficient, *brahmacarya* that is not defiled, *brahmacarya* that remains immaculate, *brahmacarya* that remains faultless, *brahmacarya* that no one could cloak, *brahmacarya* praised by the Buddha, *brahmacarya* having nothing on which it depends, *brahmacarya* that is inapprehensible, *brahmacarya* that increases the bodhisattva's purity, *brahmacarya* as practiced by all buddhas of the three periods of time, *brahmacarya* that is unimpeded, *brahmacarya* that is free of attachments, *brahmacarya* that remains free of contentiousness, *brahmacarya* that is never extinguished, *brahmacarya* that is securely established, *brahmacarya* that is peerless, *brahmacarya* that is immovable, *brahmacarya* that remains free of any disorderly aspects, and *brahmacarya* that remains free of anger.

Sons of the Buddha, if the bodhisattva-mahāsattva is able to cultivate pure *brahmacarya* such as this for himself, he will then be able to do so for the sake of all beings. Thus he enables all beings to become securely established, enables all beings to become awakened, enables all beings to achieve success, enables all beings to become purified, enables all beings to become free of defilement, enables all beings to develop shining illumination, enables all beings to part from defilement by the sense objects, enables all beings to become free of all obscurations, enables all beings to part from all burning afflictions, enables all beings to abandon all the fetters and bonds, enables all beings to forever abandon all forms of evil, and enables all beings to become free of all harm and attain ultimate purity.

Why is this so? If the bodhisattva-mahāsattva himself is unable to attain purity in *brahmacarya,* he cannot enable others to attain purity. If he himself retreats from *brahmacarya,* he cannot enable others to not retreat from it. If he himself fails to maintain *brahmacarya,* he cannot enable others to refrain from failing to maintain it. If he himself abandons *brahmacarya,* he cannot enable others to never abandon it. If he himself becomes indolent in maintaining *brahmacarya,* he cannot enable others to refrain from indolence in maintaining it. If he himself fails to develop resolute faith in *brahmacarya,* he cannot enable others to develop resolute faith in it. If he himself does not peacefully abide in *brahmacarya,* he cannot enable others to peacefully abide in it. If he himself fails to gain realized entry into *brahmacarya,* he cannot enable others to gain realized entry into it. If he himself relinquishes *brahmacarya,* he cannot enable others to never relinquish it. And if he himself becomes scattered and wavers in *brahmacarya,* he cannot enable others to have minds that do not become scattered and waver in it.

And why is this? The bodhisattva-mahāsattva abides in actions free of inverted views, speaks the Dharma free of inverted views, is sincerely truthful in his speech, acts in accordance with his speech, purifies [the actions of] his body, mouth, and mind, abandons all defilements, abides in unimpeded practices, and extinguishes all obstacles.

Having attained a pure mind himself, the bodhisattva-mahāsattva expounds on the mind-purifying dharmas for others. Having cultivated harmonious patience himself and having used roots of goodness to train his own mind, he enables others to develop harmonious patience and use roots of goodness to train their minds. Having abandoned doubt and regret himself, he enables others to forever abandon doubt and regret. Having acquired pure faith himself, he also enables others to acquire indestructible pure faith. And having come to dwell in right Dharma himself, he also enables beings to dwell securely in right Dharma.

Sons of the Buddha, the bodhisattva-mahāsattva then also dedicates the roots of goodness produced from Dharma giving, doing so in these ways:

> May I acquire all the endless Dharma gateways of all buddhas and analyze and explain them for all beings everywhere, thereby enabling them all to rejoice and gain complete satisfaction, and may I also vanquish the deviant doctrines of all non-Buddhist paths;

May I be able for the sake of all beings to expound on the ocean of dharmas of all buddhas of the three periods of time, explaining every dharma's arising, every dharma's meaning, every dharma's designations, every dharma's establishment, every dharma's explanations, every dharma's means of revelation, every dharma's gateways, every dharma's means of awakening and entry, every dharma's contemplation, and every dharma's categorical position, and may I acquire everything in the boundless and inexhaustible treasury of Dharma; and

[May I] acquire the fearlessnesses, possess the four types of eloquence, and extensively and endlessly present analytic explanations for beings to the very end of future time, wishing thereby to enable all beings to establish the supreme vows and produce unimpeded eloquence entirely free of errors, wishing thereby to enable all beings to be filled with joyous delight, wishing thereby to enable all beings to perfect the light of all dharmas of purity through adapting to their particular languages while ceaselessly expounding on this for them, and wishing thereby to enable all beings to develop deep faith and joyous delight and dwell in all-knowledge, completely distinguishing all dharmas for them so that they will become free of delusions.

He then reflects in this manner: "For beings' sakes, I should engage in energetically diligent cultivation everywhere in all worlds and thus acquire the measureless body of sovereign mastery that everywhere pervades the Dharma realm, acquire the measurelessly vast mind that everywhere pervades the Dharma realm, possess the measurelessly pure voice commensurate with the Dharma realm, manifest a measureless congregation and site of enlightenment commensurate with the Dharma realm, cultivate measureless bodhisattva works commensurate with the Dharma realm, acquire a measureless bodhisattva abode commensurate with the Dharma realm, realize measureless bodhisattva equanimity commensurate with the Dharma realm, train in measureless bodhisattva dharmas commensurate with the Dharma realm, abide in measureless bodhisattva practices commensurate with the Dharma realm, and enter measureless bodhisattva dedications commensurate with the Dharma realm."

These are the bodhisattva-mahāsattva's dedications of all these roots of goodness which he makes to enable all beings to succeed in acquiring all-knowledge.

Sons of the Buddha, the bodhisattva-mahāsattva also dedicates roots of goodness in these ways, namely: wishing to see countless buddhas commensurate with the Dharma realm, wishing to train countless beings commensurate with the Dharma realm, wishing to support and sustain countless buddha *kṣetras* commensurate with the Dharma realm, wishing to realize countless types of bodhisattva knowledge commensurate with the Dharma realm, wishing to acquire countless fearlessnesses commensurate with the Dharma realm,[418] wishing to perfect countless bodhisattva *dhāraṇī* formulae commensurate with the Dharma realm, wishing to acquire countless inconceivable bodhisattva abodes commensurate with the Dharma realm, wishing to possess countless meritorious qualities commensurate with the Dharma realm, and wishing to fulfill countless roots of goodness from benefiting beings commensurate with the Dharma realm.

He also wishes: "By these roots of goodness, may I be enabled to acquire commensurate merit, commensurate wisdom, commensurate powers, commensurate fearlessnesses, commensurate purity, commensurate sovereign mastery, commensurate right enlightenment, commensurate Dharma teaching, commensurate meaning, commensurate decisiveness, and commensurate spiritual superknowledges, achieving complete fulfillment of all dharmas such as these. Then, just as I achieve this, so too may all beings also achieve this in a manner no different than I do."

Sons of the Buddha, the bodhisattva-mahāsattva also dedicates roots of goodness in these ways:

Just as the Dharma realm is measureless, may this dedication of roots of goodness also be so, enabling the wisdom acquired to never be measurable;

Just as the Dharma realm is boundless, may this dedication of roots of goodness also be so, enabling the buddhas seen to be boundlessly many;

Just as the Dharma realm is limitless, may this dedication of roots of goodness also be so, enabling the buddha *kṣetras* visited to be limitlessly many;

Just as the Dharma realm is borderless, may this dedication of roots of goodness also be so, enabling the cultivation of bodhisattva practices in all worlds to be borderless;

Just as the Dharma realm is never interrupted, may this dedication of roots of goodness also be so, enabling the abiding in all-knowledge to never be cut short;

Just as the Dharma realm is of a singular nature, may this dedication of roots of goodness also be so, enabling all beings to become identically possessed of the same single wise nature;

Just as the Dharma realm has the essential nature of purity, may this dedication of roots of goodness also be so, enabling all beings to acquire ultimate purity;

Just as the Dharma realm is adaptive, may this dedication of roots of goodness also be so, enabling all beings to accord with the conduct and vows of Samantabhadra;

Just as the Dharma realm is possessed of adornments, may this dedication of roots of goodness also be so, enabling all beings to become adorned with the conduct of Samantabhadra; and

Just as the Dharma realm is invulnerable to failure, may this dedication of roots of goodness also be so, enabling all bodhisattvas to never fail to maintain their pure practices.

Sons of the Buddha, the bodhisattva-mahāsattva also dedicates these roots of goodness in these ways:

By these roots of goodness, may I serve all buddhas and bodhisattvas and gladden them all;

By these roots of goodness, may I quickly succeed in gaining entry into the nature of all-knowledge;

By these roots of goodness, may I pervade all places, cultivating all-knowledge;

By these roots of goodness, may I enable all beings to always go and pay their respects to all buddhas;

By these roots of goodness, may I enable all beings to always see all buddhas and be able to do the works of the Buddha;

By these roots of goodness, may I enable all beings to constantly succeed in seeing the Buddha and refrain from becoming neglectful of the Buddha's work;

By these roots of goodness, may I enable all beings to always succeed in seeing the Buddha with a joyous and pure mind from which they never retreat;

By these roots of goodness, may I enable all beings to always succeed in seeing the Buddha with a mind that skillfully attains complete understanding;

By these roots of goodness, may I enable all beings to always succeed in seeing the Buddha and refraining from developing attachments;

By these roots of goodness, may I enable all beings to always succeed in seeing the Buddha and gaining complete and unimpeded comprehension;

By these roots of goodness, may I enable all beings to always succeed in seeing the Buddha and perfecting Samantabhadra's conduct;

By these roots of goodness, may I enable all beings to always see all buddhas appear directly before them and never leave them for even a moment;

By these roots of goodness, may I enable all beings to always see all buddhas and develop all the measureless powers of the bodhisattva; and

By these roots of goodness, may I enable all beings to always see all buddhas and never forget any dharmas.

Sons of the Buddha, the bodhisattva-mahāsattva also dedicates all roots of goodness in these ways: By dedicating them in accordance with the non-arising nature of the Dharma realm; by dedicating them in accordance with the fundamental nature of the Dharma realm; by dedicating them in accordance with the essential nature of the Dharma realm; by dedicating them in accordance with the non-dependent nature of the Dharma realm; by dedicating them in accordance with the never-forgotten nature of the Dharma realm; by dedicating them in accordance with the emptiness and absence of [any inherently existent] nature of the Dharma realm; by dedicating them in accordance with the quiescent nature of the Dharma realm; by dedicating them in accordance with the placeless nature of the Dharma realm; by dedicating them in accordance with the unmoving nature of the Dharma realm; and by dedicating them in accordance with the undifferentiated nature of the Dharma realm.

Sons of the Buddha, the bodhisattva-mahāsattva also dedicates all the proclamations and awakenings produced by his Dharma giving and also dedicates all roots of goodness produced by this, doing so in these ways:

May all beings become bodhisattva Dharma masters always regarded with protective mindfulness by all buddhas;

May all beings become unexcelled Dharma masters whose skillful means establish all beings in all-knowledge;

May all beings become indomitably eloquent Dharma masters whose abilities in responding to challenging questions cannot be exhausted by anyone;

May all beings become unimpeded Dharma masters who acquire the unimpeded light of all dharmas;

May all beings become Dharma masters who are treasuries of wisdom able to skillfully explain all dharmas of the Buddha;

May all beings become Dharma masters under all *tathāgatas who are* possessed of sovereign mastery and who are well able to analyze the Tathāgata's wisdom;

May all beings become Dharma masters with the eye of suchness who explain Dharma in accordance with reality without relying on the aid of instruction provided by others;

May all beings become Dharma masters who hold in memory all dharmas of the Buddha, who expound on it in accordance with its principles, and who do not contradict the meaning of its statements;

May all beings become Dharma masters who cultivate the path of signlessness even as they adorn themselves with all the marvelous signs, emanate measureless light, and skillfully penetrate all dharmas;

May all beings become Dharma masters possessed of an immense body that pervades all lands, spreads forth the great Dharma clouds, and rains down the Dharma of all buddhas;

May all beings become Dharma masters who protect the treasury of Dharma, erect the banner of invincibility, protect the Dharma of all buddhas, and prevent the ocean of right Dharma from diminishing;

May all beings become Dharma masters who serve as the sun of all dharmas, acquire the Buddha's eloquence, and skillfully teach all dharmas;

May all beings become Dharma masters possessed of a sublime voice and skillful means with which they skillfully teach the boundless treasury of the Dharma realm;

May all beings become Dharma masters who have reached the far shore of perfection in the Dharma and use wisdom and spiritual superknowledges to open the treasury of right Dharma;

May all beings become Dharma masters who securely abide in right Dharma and expound on the Tathāgata's ultimate wisdom;

May all beings become Dharma masters who completely comprehend all dharmas and are able to discourse on the measureless and endless meritorious qualities;

May all beings become Dharma masters who do not deceive those in the world and who are able to use skillful means to enable them to penetrate ultimate reality;

May all beings become Dharma masters who demolish all the hordes of Māra and are well able to remain aware of all the works of the *māras;*

May all beings become Dharma masters under the protection of all buddhas who abandon states of mind accepting the existence of a self or possessions of a self; and

May all beings become Dharma masters who bring peace and security to the entire world and perfect the power of the bodhisattva's vows to teach the Dharma.

Sons of the Buddha, the bodhisattva-mahāsattva also dedicates all roots of goodness in these ways: He does not dedicate them because of attachment to works; does not dedicate them because of attachment to karmic rewards; does not dedicate them because of attachment to mental factors; does not dedicate them because of attachment to dharmas; does not dedicate them because of attachment to phenomena; does not dedicate them because of attachment to causal factors; does not dedicate them because of attachment to the sound of the spoken language; does not dedicate them because of attachment to names, phrases, or syllables;[419] does not dedicate them because of attachment to dedications; and does not dedicate them because of attachment to benefiting beings.

Sons of the Buddha, the bodhisattva-mahāsattva also dedicates roots of goodness in these ways: he does not dedicate them because of fond attachment to physical spheres of experience; does not dedicate them because of fond attachment to spheres of experience consisting of sounds, smells, tastes, touchables, or dharmas [as objects of mind]; does not dedicate them because he seeks to be reborn in the heavens; does not dedicate them because he seeks pleasures; does not dedicate them because of attachment to objects of desire; does not dedicate them because he seeks to attract a following; does not dedicate them because he seeks sovereignty; does not dedicate them because he seeks the pleasures of existence in *saṃsāra*; does not dedicate them because he is attached to *saṃsāra*; does not dedicate them because he delights in any of the realms of existence; does not dedicate them because he seeks the bliss of unification;[420] does not dedicate them because he seeks enjoyable places; does not dedicate them because he nurtures thoughts of injuring others; does not dedicate them in ways that damage his roots of goodness;[421] does not dedicate them for the sake of relying on the three realms of existence; does not dedicate them because he is attached to any of the *dhyānas*, liberations, or samādhis; and does not dedicate them in order to dwell in the vehicles of *śrāvaka* disciples or *pratyekabuddhas*.

He only dedicates them to teaching and training all beings; only dedicates them to reaching the complete fulfillment of the wisdom of all-knowledge; only dedicates them to acquiring unimpeded wisdom; only dedicates them to acquiring unimpeded and pure roots of goodness; only dedicates them to enabling the transcendence of *saṃsāra* and the realization of great wisdom; only dedicates them to enabling the great resolve to attain bodhi to become as indestructible as vajra; only dedicates them to perfecting the Dharma by which one is ultimately deathless; only dedicates them to adorning the lineage of the Buddha with measureless adornments while revealing the sovereign mastery of all-knowledge; only dedicates them to seeking clear understanding of all bodhisattva dharmas, great spiritual superknowledges, and wisdom; only dedicates them in order to perfectly and irreversibly practice the practices of Samantabhadra in all buddha *kṣetras* throughout the Dharma realm and the realms of empty space while also donning the armor of steadfast great vows and enabling all beings to dwell on the ground of Samantabhadra; and only dedicates them to always and incessantly liberating beings until the end of all kalpas of the future while constantly and uninterruptedly revealing the unobstructed light of the ground of all-knowledge.

Sons of the Buddha, when the bodhisattva-mahāsattva dedicates those roots of goodness, he performs his dedications with states of mind such as these: he performs these dedications with a mind that is commensurate with its fundamental nature, performs these dedications with a mind that is commensurate with the nature of dharmas, performs these dedications with a mind that is commensurate with the measurelessness of all beings, performs these dedications with a mind that is synonymous with noncontentiousness, performs these dedications with a mind that is identical to the inherent nature in its non-arising, performs these dedications with a mind that is free of confusion in its knowledge of dharmas, performs these dedications with a mind that equally penetrates all three periods of time, performs these dedications with a mind that produces the lineage of all buddhas of the three periods of time, performs these dedications with a mind that acquires spiritual superknowledges which are never lost, and performs these dedications with a mind that produces the practices leading to all-knowledge.

He also performs these dedications to enable all beings to forever abandon all existences in the hells; performs these dedications to enable all beings to refrain from entering the rebirth destiny of the animals; performs these dedications to enable all beings to refrain from going into the regions ruled by King Yama; performs these dedications to enable all beings to extinguish all path-obstructing dharmas; performs these dedications to enable all beings to fulfill all roots of goodness; performs these dedications to enable all beings to turn the Dharma wheel in accordance with the right time and thereby gladden everyone; performs these dedications to enable all beings to enter the sphere of the ten powers; performs these dedications to enable all beings to fulfill the bodhisattva's boundless pure Dharma vows; performs these dedications to enable all beings to follow the teachings of all their good spiritual guides and thus become fully complete vessels of the resolve to attain bodhi; performs these dedications to enable all beings to absorb, retain, and cultivate the extremely profound dharmas of the Buddha and acquire the wisdom light of all buddhas; performs these dedications to enable all beings to cultivate the unimpeded practice of all bodhisattvas so that they always appear before them; performs these dedications to enable all beings to always see all buddhas appear before them; performs these dedications to enable all beings to have the pure Dharma light always appear before them; performs these dedications to enable all beings to have the fearless and great bodhi resolve always appear before them; performs these dedications to enable all beings to have the bodhisattva's inconceivable wisdom always appear before them; performs these dedications to enable all beings to everywhere rescue and protect beings and enable the pure mind of great compassion to always appear before them; performs these dedications to enable all beings to use an ineffable-ineffable number of supremely marvelous adornments to adorn all buddha *kṣetras*; performs these dedications to enable all beings to vanquish all the many *māras* and do away with their fighting, their snares, and their works; performs these dedications to enable all beings to independently cultivate the bodhisattva practices in all buddha *kṣetras*; and performs these dedications to enable all beings to arouse the resolve to gain the knowledge of all modes and enter the vast gateways of all dharmas of the Buddha.

Sons of the Buddha, the bodhisattva-mahāsattva dedicates these roots of goodness to pure right mindfulness; dedicates them to certain wisdom; dedicates them to exhaustively knowing all buddha dharmas and skillful means; dedicates them to perfecting measureless and unimpeded wisdom; dedicates them with the wish to fulfill pure and especially supreme aspirations; dedicates them to abiding in great kindness for the sake of all beings, abiding in great compassion for the sake of all beings; dedicates them to abiding in great sympathetic joy for the sake of all beings; dedicates them to abiding in great equanimity for the sake of all beings; dedicates them to forever abandoning the twofold attachment[422] and dwelling in supreme roots of goodness; dedicates them to reflecting upon, contemplating, analyzing, and expounding upon all the dharmas of conditioned arising; dedicates them to erecting the banner of great courage; dedicates them to erecting the banner and treasury of invincibility; dedicates them to vanquishing all the demon hordes; dedicates them to acquiring the mind that is pure and unimpeded in all dharmas; dedicates them to irreversibility in cultivating all the bodhisattva practices; dedicates them to acquiring the mind that delights in seeking the most supreme dharmas; dedicates them to acquiring the mind that delights in seeking all the dharmas of the meritorious qualities, sovereign mastery in purity, and the wisdom of all-knowledge; dedicates them to fulfilling all vows, doing away with all contentiousness, acquiring the buddhas' dharmas of sovereign mastery and purity, and turning the irreversible wheel of Dharma for all beings; dedicates them to acquiring the wisdom sun of the Tathāgata's most especially supreme Dharma that, adorned with a hundred thousand light rays, everywhere illuminates all beings throughout the Dharma realm; dedicates them wishing to train all beings by adapting to whatever pleases them, always causing them to feel satisfied, never relinquishing his original vows even to the very end of future time, listening to right Dharma, cultivating the great practices, acquiring pure wisdom and the light of stainless purity, cutting off all arrogance, melting away all the afflictions, rending the net of desires, dispelling the darkness of ignorance, and perfecting the undefiled and unimpeded dharmas; and dedicates them for the sake of all beings to always, irreversibly, and diligently cultivating the practices leading to all-knowledge, doing so even for *asaṃkhyeya* kalpas, thereby enabling each of them to attain unimpeded and marvelous wisdom and incessantly manifest the masterful spiritual superknowledges of all buddhas.

Sons of the Buddha, when the bodhisattva-mahāsattva dedicates all roots of goodness in these ways, he should not cherish any covetous attachment for the three realms of existence or the objects of the five kinds of desire. And why is this? The bodhisattva-mahāsattva should dedicate roots of goodness from the absence of greed, should dedicate roots of goodness from the absence of hatred, should dedicate roots of goodness from the absence of delusion, should dedicate roots of goodness from non-harming, should dedicate roots of goodness from abandoning pride, should dedicate roots of goodness from refraining from flattery, should dedicate roots of goodness from straightforwardness of character, should dedicate roots of goodness from energetic diligence, and should dedicate roots of goodness from cultivation.

Sons of the Buddha, when the bodhisattva-mahāsattva makes dedications in these ways, he acquires a mind of pure faith, delights in and patiently takes on the bodhisattva practices, cultivates the pure path of the great bodhisattva, becomes endowed with the lineage of the Buddha, acquires the wisdom of the Buddha, relinquishes all forms of evil, abandons the works of the many demons, draws near to the good spiritual guide, succeeds in fulfilling his own great vows, and invites beings to join in establishing great charitable assemblies.

Sons of the Buddha, the bodhisattva-mahāsattva also dedicates these roots of goodness from Dharma giving in these ways: to acquire a pure and marvelous voice, to acquire a gentle voice, to acquire a voice like a celestial drum, to acquire countless inconceivable voices, to acquire a dearly pleasing voice, to acquire a pure voice, to acquire a voice that pervades all buddha *kṣetras*, to acquire a voice adorned with hundreds of thousands of *nayutas* of ineffables of meritorious qualities, to acquire a high and far-reaching voice, to acquire a vast voice, to acquire a voice that extinguishes all scatteredness and confusion, to acquire a voice that fills the Dharma realm, to acquire a voice that contains within it the languages of all beings, to acquire the knowledge of the sounds of all pure languages, to acquire the knowledge of the sounds of countless languages, to acquire the knowledge of the freest sound that enters all voices, to acquire a voice with all kinds of pure adornments, to acquire a voice that no one in the world ever tires of hearing, to acquire a voice that is ultimately untethered to any world, to acquire a joyous voice, to acquire the sound of the Buddha's pure speech, to acquire the voice that speaks all dharmas of the Buddha, abandons the obscurations of delusion, and is universally renowned, to acquire the voice adorned with *dhāraṇīs* that enables all beings to acquire all dharmas, to acquire the voice that expounds on all the countless kinds of dharmas, to acquire the voice that everywhere reaches the countless congregations and sites of enlightenment throughout the Dharma realm, to acquire the voice that comprehensively includes and retains the vajra statements of the inconceivable Dharma, to acquire the voice that explains all dharmas, to acquire the voice that is able to expound on the ineffable number of distinctions among the words and statements in the treasury of wisdom, to acquire the voice that remains free of attachments in incessantly expounding on all dharmas, to acquire the voice that brightly illuminates all dharmas, to acquire the voice that can enable everyone in the world to attain ultimate purity and reach all-knowledge, to acquire the voice that comprehensively includes the meanings of all statements of Dharma, to acquire the voice of unimpeded sovereign mastery protected and supported by spiritual powers, and to acquire the voice of the wisdom that has reached the far shore of perfection in all worlds.

He also uses these roots of goodness to enable all beings to acquire the voice that is not inferior, to acquire the fearless voice, to acquire the voice free of defiled attachment, to acquire the voice that gladdens the congregations at all sites of enlightenment, to acquire the voice that accords with whatever is beautiful and sublime, to acquire the voice that skillfully expounds on all dharmas of the Buddha, to acquire the voice that severs the doubting thoughts of all beings and enables them all to become awakened, to acquire the voice of perfect eloquence, and to acquire the voice that everywhere awakens all beings from their long night of slumber.

Sons of the Buddha, the bodhisattva-mahāsattva also dedicates all roots of goodness in these ways:

May all beings acquire the pure Dharma body that is free of the many kinds of transgressions;
May all beings acquire the pure and marvelous meritorious qualities that are free of the many kinds of transgressions;
May all beings acquire the pure and marvelous signs that are free of the many kinds of transgressions;
May all beings acquire the pure karmic fruits that are free of the many kinds of transgressions;
May all beings acquire the pure mind of all-knowledge that is free of the many kinds of transgressions;
May all beings acquire the measureless pure resolve to attain bodhi that is free of the many kinds of transgressions;
May all beings acquire the pure skillful means completely cognizant of all faculties that are free of the many kinds of transgressions;
May all beings acquire the pure resolute faith that is free of the many kinds of transgressions;
May all beings acquire the pure and diligent cultivation of the unimpeded conduct and vows that is free of the many kinds of transgressions; and
May all beings acquire the pure right mindfulness, wisdom, and eloquence that are free of the many kinds of transgressions.

Sons of the Buddha, the bodhisattva-mahāsattva also dedicates all roots of goodness for the sake of all beings:

Wishing that they will acquire all the different kinds of pure and marvelous bodies, namely: the light body, the body that is detached from the turbidities, the undefiled body, the pure body, the ultimately pure body, the body that is detached from the sense objects, the body that has achieved the ultimate detachment from the sense objects, the body that has abandoned defilement, the body that is dearly pleasing, and the body that is free of obstacles;

Wishing to manifest the appearance of performing all kinds of works in all worlds, to manifest the appearance of presenting discourses in all worlds, and to manifest the appearance of becoming established in all palaces, appearing there in the same way as the reflections in an immaculately bright mirror which spontaneously displays all the different kinds of physical forms; and

Wishing to reveal to all beings the great bodhi practices, to reveal to all beings the extremely profound and marvelous Dharma, to reveal to all beings the many different kinds of meritorious qualities, to reveal to all beings the path of cultivation, to reveal to all beings the practices by which success is achieved, to reveal to all beings the conduct and vows of the bodhisattva, to reveal to all beings the Buddha's appearance in the world in each single world and in all worlds, to reveal to all beings all buddhas' spiritual superknowledges and transformations, to reveal to all beings all bodhisattvas' inconceivable liberations and awe-inspiring powers, and to reveal to all beings the complete fulfillment of the conduct and vows of Samantabhadra and the nature of all-knowledge.

The bodhisattva-mahāsattva uses sublime and pure bodies such as these as skillful means to gather in all beings and enable them all to perfect the body possessed of the pure meritorious qualities and all-knowledge.

Sons of the Buddha, the bodhisattva-mahāsattva also dedicates the roots of goodness produced by Dharma giving, doing so in these ways:

Wishing that his bodies will accord with and dwell within all worlds, cultivating the bodhisattva practices;

Wishing that, of the beings who see them, none will have done so in vain, for they will arouse and become forever irreversible in the resolve to attain bodhi;

Wishing that they will accord with ultimate reality and not waver in the slightest;

Wishing that they will tirelessly abide in the bodhisattva path in all worlds to the very end of all future kalpas;

Wishing that their great compassion will be impartial and universal, with a capacity commensurate with the Dharma realm;

Wishing that they will know the faculties of beings and always tirelessly teach the Dharma in accordance with the right time;

Wishing that their minds will always abide in right mindfulness of their good spiritual guides, never departing from it for even a *kṣaṇa*;

Wishing that all buddhas will always appear before them and their minds will always abide in right mindfulness of them, never even briefly neglecting this;

Wishing that they will cultivate all roots of goodness without any falseness;

Wishing that they will establish all beings in [the path to] all-knowledge and enable them to remain irreversible;

Wishing that they will possess the light of all dharmas of the Buddha; and

Wishing that they will hold up the great Dharma clouds, receive the great Dharma rain, and cultivate the bodhisattva practices in which they enter among all beings, enter all buddha *kṣetras*, penetrate all dharmas, enter all three periods of time, penetrate the knowledge of all beings' karmic retributions, penetrate the knowledge of all bodhisattvas' skillful means, penetrate the knowledge of all bodhisattvas' taking birth, penetrate the knowledge of all bodhisattvas pure spheres of action, penetrate the knowledge of all bodhisattvas' masterful spiritual superknowledges, enter all the boundless Dharma realms, and become securely established therein in cultivating the bodhisattva practices.

Sons of the Buddha, the bodhisattva-mahāsattva also dedicates the roots of goodness he has cultivated through Dharma giving, doing so in these ways:

Wishing that all buddha *kṣetras* will become purified;

Wishing that they will be adorned with an ineffable-ineffable number of adornments;

Wishing that every one of those buddha *kṣetras* will become as vast as the Dharma realm, entirely good, unimpeded, and radiant with pure light;

Wishing that all the buddhas within them will manifest the realization of right enlightenment;

Wishing that the pure realms within a single buddha *kṣetra* will all be able to display all buddha *kṣetras*;

Wishing that, just as this is so with a single buddha *kṣetra*, so too will this also be true of all buddha *kṣetras*; and

Wishing that every one of those *kṣetras* will be adorned with countlessly and boundlessly many adornments as voluminous as the Dharma realm which are made of pure and marvelous jewels, namely: *asaṃkhyeyas* of pristine jeweled thrones spread with many jeweled robes; *asaṃkhyeyas* of jeweled curtains hung with jeweled nets; *asaṃkhyeyas* of jeweled canopies in which all kinds of marvelous jewels gleam with mutually reflected penetrating radiance; *asaṃkhyeyas* of jeweled clouds everywhere raining the many kinds of jewels; *asaṃkhyeyas* of pervasively present pure jeweled flowers; *asaṃkhyeyas* of railings composed of the many kinds of jewels supported by exquisitely adorned balusters; *asaṃkhyeyas* of jeweled bells that always emanate the sublime voices of all buddhas, circulating their sounds all around the Dharma realm; *asaṃkhyeyas* of jeweled lotus flowers in all different kinds of precious colors, blooming with glorious radiance; *asaṃkhyeyas* of jeweled trees surrounding in rows with blossoms and fruits made of countless exquisite gems; *asaṃkhyeyas* of jeweled palaces in which countless bodhisattvas dwell; *asaṃkhyeyas* of jeweled towers that, wide and spacious, tall and magnificent, extend off into the distance; *asaṃkhyeyas* of jeweled ramparts composed of immense jewels and marvelously fine in their adornments; *asaṃkhyeyas* of jeweled gateways draped all around with marvelous strands of precious jewels; *asaṃkhyeyas* of jeweled windows with immaculate adornments composed of inconceivably many marvelous gems; and *asaṃkhyeyas* of jeweled *tāla* palm trees shaped like crescent moons and composed of the many kinds of jewels.

Among all phenomena such as these decorated with such adornments, set with the many kinds of jewels, immaculately pure and inconceivable, there are none that do not arise from the Tathāgata's roots of goodness. All of these are replete with adornments created from countless treasuries of jewels. In addition to these, there are also: *asaṃkhyeyas* of jeweled rivers streaming forth all the dharmas of pure goodness; *asaṃkhyeyas* of jeweled seas filled with the waters of Dharma; *asaṃkhyeyas* of jeweled *puṇḍarīka* flowers always emanating the sounds of the marvelous *puṇḍarīka* flower of the Dharma; *asaṃkhyeyas* of jeweled Sumeru Mountains, kings of the mountains of wisdom and symbols of outstanding purity; *asaṃkhyeyas* of marvelous octagonal gems strung together with jeweled thread into incomparably immaculate adornments; *asaṃkhyeyas* of jewels radiant with pure light, always emanating the light of unimpeded great wisdom and everywhere illuminating the Dharma realm; *asaṃkhyeyas* of jeweled bells and chimes alternating in their striking and ringing forth marvelous sounds; *asaṃkhyeyas* of pure jewels completely filled with all the bodhisattva jewels; *asaṃkhyeyas* of jeweled silk streamers draping down in place after place, their colorful designs immaculately radiant; *asaṃkhyeyas* of marvelously jeweled banners decorated with half-moons made of precious gems; *asaṃkhyeyas* of jeweled pennants, all of them able to rain down countless other jeweled pennants; *asaṃkhyeyas* of jeweled sashes hanging down in space, displaying especially marvelous adornments; *asaṃkhyeyas* of jeweled coverlets able to produce all kinds of different subtly pleasant physical sensations; *asaṃkhyeyas* of marvelous jewel whirlpools[423] showing [images from] the bodhisattva's eye of all-knowledge; *asaṃkhyeyas* of jeweled necklaces in which every one of the jeweled necklaces displays a hundred thousand supremely marvelous bodhisattva adornments; *asaṃkhyeyas* of jeweled palaces far superior to any other in their peerless marvelousness; *asaṃkhyeyas* of jeweled adornments embellished with vajra and *maṇi* jewels; *asaṃkhyeyas* of many different kinds of marvelous jewel adornments always displaying all kinds of pure and exquisite colors; *asaṃkhyeyas* of pure jewels in extraordinary shapes and exotic colors of brightly penetrating reflected radiance; *asaṃkhyeyas* of jeweled mountains forming completely encircling surrounding walls resplendent in their unimpeded purity; *asaṃkhyeyas* of kinds of precious incense, the fragrance of which everywhere permeates all worlds; *asaṃkhyeyas* of jeweled transformationally created phenomena in which every one of those transformations pervades the entire Dharma realm; and *asaṃkhyeyas* of jewel light rays in which every light ray displays all kinds of light.

There are also *asaṃkhyeyas* of jewel light rays and the light of pure wisdom that completely illuminates all dharmas. There are also *asaṃkhyeyas* of unimpeded jewel light rays in which every light ray pervades the Dharma realm. And there are: *asaṃkhyeyas* of jeweled places, all of which are filled with all kinds of jewels; *asaṃkhyeyas* of jewel treasuries in which there are revealed all the jewels in the treasury of right Dharma; *asaṃkhyeyas* of jeweled banners bearing insignias emblematic of the Tathāgata are raised high and stretch off into the distance; *asaṃkhyeyas* of precious worthies and images of greatly wise worthies, perfectly complete in their purity; *asaṃkhyeyas* of jewel-adorned parks producing the bliss of the bodhisattvas' samādhis; *asaṃkhyeyas* of precious sounds and sounds of the Tathāgata's sublime voice which everywhere manifest throughout the world; *asaṃkhyeyas* of jeweled forms, every one of which emanates countless rays of light of the sublime Dharma;

asaṃkhyeyas of jeweled signs, every one of which transcends the many other kinds of signs; *asaṃkhyeyas* of representations of the awe-inspiring deportment causing all who see them to be filled with the bodhisattva's joy and bliss; *asaṃkhyeyas* of accumulations of jewels causing all who see them to produce the accumulation of jewels of wisdom; *asaṃkhyeyas* of jeweled peaceful abodes causing all who see them to develop the precious mind of wholesome abiding; *asaṃkhyeyas* of jeweled robes causing those who don them to develop the peerless samādhis of all bodhisattvas; *asaṃkhyeyas* of jeweled *kaṣāya* robes causing those who don them to arouse the initial resolve and then acquire the *dhāraṇī* gateway of skillful vision; *asaṃkhyeyas* of precious cultivation practices causing those who see them to realize all jewels are the fruits of actions that are definitely pure; *asaṃkhyeyas* of precious unimpeded knowledge and vision causing all who witness them to acquire the pure Dharma eye with which one completely understands all things; *asaṃkhyeyas* of treasuries of jewel light causing all who see them to develop a treasury of great wisdom; *asaṃkhyeyas* of jeweled thrones on which buddhas sit, roaring the great lion's roar; and *asaṃkhyeyas* of jeweled lamps always emanating the light of pure wisdom.

There are *asaṃkhyeyas* of jeweled *tāla* palm trees in orderly rows wound all around with strands of jewels, immaculately adorned. Those trees also have: *asaṃkhyeyas* of jeweled trunks shooting up from their bases, straight, round and immaculate; *asaṃkhyeyas* of jeweled branches, densely adorned with the many different kinds of gems and crowded with inconceivable birds who roost among them, always singing marvelous songs spreading the sounds of right Dharma; *asaṃkhyeyas* of jeweled leaves everywhere emanating the light of great wisdom; *asaṃkhyeyas* of jeweled flowers on every one of which countless bodhisattvas sit in the lotus posture as they roam everywhere throughout the Dharma realm; and *asaṃkhyeyas* of jeweled fruits enabling all who see them to become irreversibly bound to acquire the fruits of the wisdom of all-knowledge.

There are: *asaṃkhyeyas* of jeweled villages enabling all who see them to abandon the dharmas of the worldly village; *asaṃkhyeyas* of jeweled cities filled with beings free of all the obstacles; *asaṃkhyeyas* of jeweled palaces inhabited by kings who possess the bodhisattva's *nārāyaṇa* body, steadfastly courageous, dressed in the armor of the Dharma, and endowed with the irreversible resolve; *asaṃkhyeyas* of jeweled dwellings enabling all who enter them to do away with the mind affectionately attached to the household; *asaṃkhyeyas* of jeweled robes enabling all who don them to fully understand nonattachment; *asaṃkhyeyas* of jeweled palaces filled with bodhisattvas who have abandoned the life of the householder; *asaṃkhyeyas* of jeweled precious objects causing measureless happiness in all who see them; *asaṃkhyeyas* of jeweled wheels emanating the light of inconceivable wisdom and turning the irreversible wheel of Dharma; *asaṃkhyeyas* of jeweled *bhadra* trees graced with the pristine adornments of Indra's net; *asaṃkhyeyas* of jeweled grounds inlaid with adornments created from inconceivably many jewels; *asaṃkhyeyas* of jeweled wind instruments whose clear and fresh musical sounds fill the Dharma realm; *asaṃkhyeyas* of jeweled drums creating marvelous rhythmic harmonies which resound incessantly to the very end of the kalpa; *asaṃkhyeyas* of precious beings able to gather and preserve all of the jewels of the unexcelled Dharma; *asaṃkhyeyas* of jeweled bodies completely endowed with the marvelous jewels of countless meritorious qualities; *asaṃkhyeyas* of precious mouths always sending forth the sound of all the jewels of the sublime Dharma; *asaṃkhyeyas* of precious minds completely endowed with the jewels of pure intentions, great wisdom, and vows; *asaṃkhyeyas* of instances of precious mindfulness severing all delusion and ultimately solidifying the jewel of all-knowledge; *asaṃkhyeyas* of instances of precious clarity maintaining the recitation of all buddhas' Dharma jewels; *asaṃkhyeyas* of types of precious intelligence certain in their complete understanding of all buddhas' treasury of Dharma; *asaṃkhyeyas* of types of precious cognition that succeed in acquiring the great and perfectly fulfilled jewel of all-knowledge; *asaṃkhyeyas* of precious eyes that are unimpeded in discernment of the jewels of the ten powers; *asaṃkhyeyas* of precious ears purified and unimpeded in their hearing of the countless sounds throughout the Dharma realm; *asaṃkhyeyas* of precious noses that always smell and follow pure and precious fragrances; *asaṃkhyeyas* of precious tongues that are able to discourse on the ways of speaking in all languages; *asaṃkhyeyas* of precious bodies that are unimpeded in roaming everywhere throughout the ten directions; *asaṃkhyeyas* of precious mind faculties that always diligently cultivate the conduct and vows of Samantabhadra; *asaṃkhyeyas* of precious sounds, the pure and sublime sounds of which reach throughout all realms of the ten directions; *asaṃkhyeyas* of precious physical deeds that in all their endeavors take wisdom as foremost; *asaṃkhyeyas* of precious verbal deeds that always speak of cultivating the jewel of unimpeded wisdom; and *asaṃkhyeyas* of precious mental deeds that acquire the ultimate and perfectly fulfilled jewel of unimpeded and vast wisdom.

Sons of the Buddha, the bodhisattva-mahāsattva also wishes that there may be countlessly, boundlessly, and ineffably many great bodhisattvas, all of whom have completely perfected pure wisdom, completely filling up a single spot the size of the area within the tip of a single hair in a single place, in a single region, and in a single buddha *kṣetra* among all buddha *kṣetras*, and also wishes that, just as this may be true for a single spot the size of a single hair tip in a single place, in a single region, in a single buddha *kṣetra*, so too does he also wish that this may also be just so in each and every spot the size of a single hair tip in each and every place, in each and every region, in each and every single buddha *kṣetra* everywhere throughout empty space and the entire Dharma realm.

This is the bodhisattva-mahāsattva's dedication of roots of goodness wishing to everywhere adorn all buddha lands so that they are all adorned with many different kinds of marvelous jewels. And just as he does this with his dedications to produce jewel adornments, in the same way as extensively described here, he also makes dedications such as these to create incense adornments, flower adornments, garland adornments, perfume adornments, burning incense adornments, powdered incense adornments, adornments with robes, adornments with canopies, adornments with banners, adornments with pennants, adornments with *maṇi* jewels, and so forth, continuing on beyond this another hundredfold. In each case, if extensively described, they are just as with his dedications to produce these jewel adornments.

Sons of the Buddha, the bodhisattva-mahāsattva dedicates the roots of goodness accumulated by Dharma giving and other such deeds, dedicating them to nurturing all kinds of roots of goodness; dedicating them to purifying all buddha *kṣetras*; dedicating them to ripening all beings; dedicating them to enabling all beings to purify their minds and become unshakable; dedicating them to enabling all beings to penetrate the extremely profound Dharma of the Buddha; dedicating them to enabling all beings to acquire unsurpassably pure meritorious qualities; dedicating them to enabling all beings to acquire the indestructible power of pure merit; dedicating them to enabling all beings to acquire the inexhaustible power of wisdom to liberate beings and enable them to enter the Dharma of the Buddha; dedicating them to enabling all beings to acquire equanimity and a measureless capacity for pure speech; dedicating them to enabling all beings to acquire equally unimpeded vision and perfect wisdom that equally extend to the end of empty space and throughout the Dharma realm; dedicating them to enabling all beings to acquire purified recollection by which they may know all worlds in the kalpas of the past; dedicating them to enabling all beings to acquire the unimpeded great wisdom by which they are all able to understand with certainty the treasury of all dharmas; dedicating them to enabling all beings to acquire the unlimited great bodhi that is unimpeded in reaching everywhere throughout the Dharma realm; dedicating them to enabling all beings to acquire the roots of goodness from equanimity, nondiscrimination, and the recognition of others as substantially identical to oneself;[424] dedicating them to enabling all beings to acquire pure physical, verbal, and mental karma fully adorned with all the meritorious qualities; dedicating them to enabling all beings to acquire practices identical to those of Samantabhadra; dedicating them to enabling all beings to enter all the substantially identical pure buddha *kṣetras*; dedicating them to enabling all beings to contemplate all-knowledge and progress into its complete fulfillment; dedicating them to enabling all beings to acquire roots of goodness from impartiality; dedicating them to enabling all beings to develop the equanimous and nondiscriminating profound mind and then sequentially proceed to the complete fulfillment of all-knowledge; dedicating them to enabling all beings to become securely established in all the dharmas of pristine purity; dedicating them to enabling all beings to realize all-knowledge in but a single mind-moment, thus reaching the ultimate; and dedicating them to enabling all beings to achieve the complete fulfillment of the pure path to all-knowledge.

Sons of the Buddha, after the bodhisattva-mahāsattva has dedicated all his roots of goodness for all beings in these ways, he also: dedicates these roots of goodness wishing to everywhere completely fulfill the power to expound on all the dharmas of pure practice; dedicates them wishing to perfect the awesome power of the pure practices and acquire an ineffable-ineffable number of Dharma oceans; dedicates them wishing in every Dharma ocean to possess measureless pure wisdom light as vast as the Dharma realm; dedicates them wishing to explain and expound on all dharmas' different statements and meanings; dedicates them wishing to perfect boundlessly vast samādhis of the light of all dharmas; dedicates them wishing to accord with the eloquence of all buddhas of the three periods of time; dedicates them wishing to perfect the body of sovereign mastery of all buddhas of the past, future, and present; dedicates them to revering the delightful and unimpeded Dharma of all buddhas; dedicates them to fulfilling the mind of great compassion and becoming forever irreversible in rescuing and protecting all beings; dedicates them wishing to perfect the unimpeded knowledge of inconceivably many different dharmas, the undefiled mind, and the purity of all faculties while everywhere entering all congregations and sites of enlightenment; dedicates them wishing to forever turn the impartial and irreversible wheel of Dharma in all buddha lands such as these, whether inverted, upward-facing, coarse, refined, vast, confined, small, large, defiled, or pure; dedicates them wishing to gain in every successive mind-moment the many different kinds of fearless and inexhaustible eloquence and then reveal and expound upon the light of the sublime Dharma; dedicates them to delighting in seeking the many kinds of goodness, to arousing the resolve to cultivate them, to developing ever more supreme faculties, and to acquiring all dharmas, great spiritual superknowledges, and wisdom, thus becoming completely able to fully know all dharmas; and dedicates them wishing to draw near to and make offerings in all congregations and sites of enlightenment while also being able to expound on all dharmas for all beings, thus enabling them all to be filled with joyous delight.

Sons of the Buddha, the bodhisattva-mahāsattva also dedicates these roots of goodness in these ways: dedicating them to abiding[425] in the abodes as measureless as the Dharma realm; dedicating them to abiding in the physical karma as measureless as the Dharma realm; dedicating them to abiding in the verbal karma as measureless as the Dharma realm; dedicating them to abiding in the mental karma as measureless as the Dharma realm; dedicating them to abiding in the form as measureless as the Dharma realm; dedicating them to abiding in the feelings, perceptions, karmic formative factors, and consciousnesses as measureless as the Dharma realm; dedicating them to abiding in the aggregates as measureless as the Dharma realm; dedicating them to abiding in the sense realms as measureless as the Dharma realm; dedicating them to abiding in the sense bases as measureless as the Dharma realm; dedicating them to abiding in the inwardly associated dharmas as measureless as the Dharma realm; dedicating them to abiding in the outwardly associated dharmas as measureless as the Dharma realm; dedicating them to abiding in the [instances of the] initial setting forth as measureless as the Dharma realm; dedicating them to abiding in the profound thought as measureless as the Dharma realm; dedicating them to abiding in the skillful means as measureless as the Dharma realm; dedicating them to abiding in the resolute faith as measureless as the Dharma realm; dedicating them to abiding in the faculties as measureless as the Dharma realm; dedicating them to abiding in the past, present, and future periods of time as measureless as the Dharma realm; dedicating them to abiding in the karmic retributions as measureless as the Dharma realm; dedicating them to abiding in the defilement and purity as measureless as the Dharma realm; dedicating them to abiding in the beings as measureless as the Dharma realm; dedicating them to abiding in the buddha *kṣetras* as measureless as the Dharma realm; dedicating them to abiding in the dharmas as measureless as the Dharma realm; dedicating them to abiding in the light of the world as measureless as the Dharma realm; dedicating them to abiding in the buddhas and bodhisattvas as measureless as the Dharma realm; dedicating them to abiding in the bodhisattva conduct and vows as measureless as the Dharma realm; dedicating them to abiding in the emancipation as measureless as the Dharma realm; dedicating them to abiding in the bodhisattva teaching and training as measureless as the Dharma realm; dedicating them to abiding in the non-duality as measureless as the Dharma realm; and dedicating them to abiding in the congregations and sites of enlightenment as measureless as the Dharma realm.

Sons of the Buddha, when the bodhisattva-mahāsattva makes dedications in ways such as these: he abides in pure bodies as measureless as the Dharma realm; he abides in pure speech as measureless as the Dharma realm; he abides in pure minds as measureless as the Dharma realm; he abides in all bodhisattvas' pure conduct and vows as measureless as the Dharma realm; he abides in pure congregations and sites of enlightenment as measureless as the Dharma realm; he abides in pure wisdom as measureless as the Dharma realm with which he extensively explains all dharmas for all bodhisattvas; he abides in bodies as measureless as the Dharma realm that are able to enter all worlds throughout the Dharma realm; and he abides in pure fearlessness arising from the light of all dharmas that is as measureless as the Dharma realm. Thus he is able with but a single voice to completely cut away all beings' nets of doubt and then, by adapting to their faculties and inclinations, he enables them to be happy and come to dwell in the unexcelled knowledge of all modes, the fearlessnesses, the masterful spiritual superknowledges, and the dharmas of emancipation.

Sons of the Buddha, this is the bodhisattva-mahāsattva's tenth dedication in which he dwells in the dedication that is as measureless as the Dharma realm.

When, in this way, the bodhisattva-mahāsattva dedicates all his roots of goodness from Dharma giving and other such deeds, he succeeds in fulfilling the measureless and boundless bodhisattva conduct and vows of Samantabhadra and becomes able to purify all buddha *kṣetras* throughout all of empty space commensurate with the Dharma realm. He enables all beings to also perfect boundless wisdom such as this, to fully understand all dharmas, to see in each successive mind-moment all buddhas appearing in the world, and to see in each successive mind-moment the measureless and boundless powers of sovereignly mastery of the Buddha, namely: the power of vast sovereign mastery, the power of unattached sovereign mastery, the power of unimpeded sovereign mastery, the power of inconceivable sovereign mastery, the power of sovereign mastery in purifying all beings, the power of sovereign mastery in establishing all worlds, the power of sovereign mastery in manifesting an ineffable number of languages, the power of sovereign mastery in responding by appearing in accordance with the time, the power of sovereign mastery in abiding in irreversible spiritual superknowledges and wisdom, the power of sovereign mastery in expounding on everything without exception throughout all the boundless Dharma realms, the power of sovereign mastery in producing the boundless eye of Samantabhadra Bodhisattva, the power of sovereign mastery in using the unimpeded ear consciousness to hear and retain the right Dharma of all the countless buddhas, the power of sovereign mastery in sitting in the lotus posture in a single body that extends everywhere throughout the ten directions of the measureless Dharma realm without crowding any of its beings, and the power of sovereign mastery in using perfectly fulfilled wisdom to penetrate all the countless dharmas of the three periods of time.

He also attains countless kinds of purity, namely: the purity of all beings; the purity of all buddha *kṣetras*; the purity of all dharmas; the purity of the wisdom that pervasively knows all places; the purity of the boundless wisdom that reaches throughout all realms of space; the purity of his acquisition of the knowledge of all different languages by which he uses all different kinds of languages to everywhere respond to beings; the purity of his emanation of measureless perfectly full radiance that everywhere illuminates all the boundlessly many worlds; the purity of the wisdom that manifests the practices of all bodhisattvas of the three periods of time; the purity of the wisdom by which, in but a single mind-moment, he everywhere enters the congregations and sites of enlightenment of all buddhas of the three periods of time; and the purity of his entry into all the boundlessly many worlds, enabling all beings to do what needs to be done. In matters such as these, they succeed in

> fulfilling them all, they succeed in perfecting them all, they have already cultivated them all, they acquire them all equally, they all manifest before them, they know and see them all, they awaken to and enter them all, they have already contemplated them all, and they succeed in reaching the far shore of perfection in purifying them all.

At that time, due to the Buddha's spiritual powers, worlds in each of the ten directions as numerous as the atoms in a hundred myriads of buddha *kṣetras* all moved and shook in six ways, namely doing so with: movement, universal movement, equal-and-universal movement, rising, universal rising, equal-and-universal rising, upward thrusting, universal upward thrusting, equal-and-universal upward thrusting, shaking, universal shaking, equal-and-universal shaking, roaring, universal roaring, equal-and-universal roaring, striking, universal striking, and equal-and-universal striking.

Then, due to the Buddha's spiritual powers and because this is the way of the Dharma, it rained down many kinds of celestial flowers, celestial garlands, celestial powdered incense, all the various kinds of celestial fragrances, celestial raiment, precious jewels of the heavens, celestial adornments, celestial *maṇi* jewels, celestial aloe wood incense, celestial sandalwood incense, supremely marvelous celestial canopies, all different kinds of celestial banners, celestial pennants of various colors, *asaṃkhyeyas* of deva bodies, countless hundreds of thousands of *koṭīs* of ineffables of marvelous celestial Dharma sounds, inconceivably many sounds of devas praising the Buddha, and *asaṃkhyeyas* of sounds of the joyousness of devas as they all exclaimed: "Good indeed!"

Countless *asaṃkhyeyas* of hundreds of thousands of *nayutas* of devas bowed down in reverence. Countless young devas remained ever mindful of the buddhas and sought with undiminishing resolve to acquire the countless meritorious qualities of the Tathāgata. Countless young devas created many kinds of music and songs of praise as offerings to the Tathāgata.

Hundreds of thousands of *asaṃkhyeyas* of devas emanated great light that everywhere illuminated all the buddha *kṣetras* throughout all of empty space and the entire Dharma realm and revealed the realms of countless *asaṃkhyeyas* of buddhas as well as the transformation bodies of the Tathāgata which surpassed even the number of all those devas.

Just as this Dharma was proclaimed within the Tuṣita Heaven palace in this world, so too did this also occur in the same manner in all the Tuṣita Heaven palaces in all worlds throughout the ten directions.

At that time, again due to the spiritual powers of the Buddha, from beyond a number of worlds off in each of the ten directions as numerous as the atoms in a hundred myriads of buddha *kṣetras,* there came bodhisattvas as numerous as the atoms in a hundred myriads of buddha *kṣetras*. Filling up the ten directions, they then spoke these words in unison:

> It is good indeed, good indeed, O Son of the Buddha, that you have now been able to expound on these great dedications. O Son of the Buddha, we all have the same name, "Vajra Banner," and we have all come to visit this land from the abode of Vajra Banner Buddha in the Vajra Light World. Due to the Buddha's spiritual powers, this Dharma is also being spoken in all those worlds where the congregations, retinues, language, and meanings of the sentences spoken are all just as set forth here, without anything being added or removed. We have all received the aid of the Buddha's spiritual powers in coming here from those lands to serve as witnesses. And just as we have come to this assembly to serve as witnesses for you, so too, in this same way, groups of bodhisattvas come to serve as witnesses in all the jewel-adorned palaces of the Tuṣita Heavens in all worlds throughout the ten directions.

At that time, Vajra Banner Bodhisattva, having been aided by the Buddha's spiritual powers, having surveyed all the congregations throughout the ten directions of the Dharma realm, and having well understood these statements and their meanings, expanded his great mind, extended his great compassion to cover all beings, trained his mental focus on securely establishing the lineage of all buddhas of the three periods of time, thoroughly penetrated the dharmas of all buddhas' meritorious qualities, perfected the body of sovereign mastery of all buddhas, and contemplated the mental dispositions of all beings as well as all the roots of goodness they had planted. Having distinguished and known them all, in accordance with the Dharma body, he manifested for them a body of pure and marvelous form and then spoke these verses:

The bodhisattva perfects the Dharma's wisdom,
awakens to and understands boundless right Dharma gateways,
becomes a master of the training who possesses the light of Dharma,
and is unimpeded in his complete knowing of the genuine Dharma.

The bodhisattva serves as a great master guide of Dharma,
reveals the extremely profound and rare Dharma,
leads forth the countless congregations of the ten directions,
and enables them all to become securely established in right Dharma.

The bodhisattva has already swallowed the Buddha's Dharma ocean.
His Dharma cloud rains throughout the worlds of the ten directions.
His sun of Dharma rises and appears in the world
where he spreads the sublime Dharma to benefit the many beings.

He always serves as a rarely met lord of Dharma giving
who completely knows the skillful means for entering the Dharma.
The purity of the light of Dharma illuminates his mind as,
teaching the Dharma in the world, he is forever fearless.

He skillfully cultivates the mind of sovereign mastery in the Dharma,
is able to awaken to and enter all the Dharma gateways,
develops the extremely deep ocean of the sublime Dharma,
and everywhere beats the Dharma drum for the sake of beings.

He proclaims the extremely profound and rare Dharma,
uses the Dharma to nurture the growth of the meritorious qualities,
fully develops the pure mind of joy in the Dharma,
and reveals to the world the Buddha's treasury of Dharma.

Having received the consecration of the buddhas, the Dharma kings,
he perfects the Dharma nature's wisdom treasury body,
becomes able to completely understand all dharmas' true character,
and becomes securely established in all the many good dharmas.

The bodhisattva cultivates the foremost kinds of giving
which all *tathāgatas* praise and in which they rejoice.
All that he does receives the approval of the Buddha.
Because of this he perfects the most revered among humans.

The bodhisattva perfects the sublime Dharma body,
is personally transformationally born from the Dharma of all buddhas,
becomes a lamp of Dharma for the benefit of beings,
and expounds on countlessly many of the most supreme Dharmas.

In accordance with whatever giving of wondrous Dharma he does,
he then also contemplates their roots of goodness.
As for the many good deeds that he does for beings,
he then dedicates them all with wisdom.

All the meritorious dharmas leading to attaining buddhahood—
He gives them to all the many beings by practicing dedications,
wishing thereby to enable them all to attain purity
and reach the magnificent far shore of buddhahood.

The countless buddha *kṣetras* throughout the ten directions
are all possessed of measureless great adornments.
Such adornments as these are inconceivable
and all of them are used in the adornment of any single land.

He wishes to enable all beings to fully possess
all the pure wisdom possessed by the *Tathāgata*
and adorn themselves with all the meritorious qualities,
just like Samantabhadra, the true son of the Buddha.

He perfects the power of vast spiritual superknowledges
and then travels everywhere throughout all worlds,
enabling all their beings without exception
to cultivate the path of the bodhisattva.

The countless beings of the ten directions
who have been awakened by all the buddhas, the *tathāgatas*—
He enables them all to become like Samantabhadra
by completely fulfilling the cultivation of the most superior practices.

As for all the many different kinds of meritorious qualities
perfected by all the buddhas and bodhisattvas,
meritorious qualities such as these are boundless.
He wishes to enable beings to bring them all to perfect fulfillment.

The bodhisattva completely perfects the powers of sovereign mastery
and then goes to receive training wherever he should train.
Manifesting all the great spiritual superknowledges,
he travels everywhere to the countless lands of the ten directions.

The bodhisattva is able in but a single mind-moment
to visit and pay respects to countless buddhas as numerous as beings
while also gathering all dharmas in the tip of but a single hair
where they all can there be clearly seen.

The world's beings are incalculably numerous,
yet the bodhisattva is able to distinguish and know them all.
Buddhas are just as countless as beings,
yet with great resolve, he makes offerings to them all.

All different kinds of renowned incense, supremely exquisite flowers,
the many kinds of jewels and robes as well as banners and canopies,
he distributes throughout the Dharma realm, filling it with them all,
and resolves to make offerings to all buddhas of the ten directions.

Within but a single pore he clearly sees
all the inconceivably and countlessly many buddhas,
and in every single pore, they are all present in this way.
He thus everywhere reveres all the Lamps of the World.

Thus, with his entire body, he bows down in reverence in order,
doing so in this way to the boundlessly many Most Supreme Ones
while also using his words to praise them all
until the very end of all the kalpas of the future.

As for the gifts presented to but a single one of those *tathāgatas,*
their numbers are so measureless as to equal that of all beings.
And just as he makes offerings in this way to a single *tathāgata,*
so too does he also do so to all the *tathāgatas.*

He makes offerings to and praises all the *tathāgatas*
to the very end of all kalpas in all those worlds.
Though the number of kalpas in those worlds might come to an end,
that bodhisattva's offerings still never cease.

In all the different kinds of kalpas in all those worlds,
he cultivates all the practices throughout all those kalpas.
In revering and making offerings to but one of those *tathāgatas,*
he may do so to the end of all kalpas and yet never grow weary.

Just as he makes offerings to a single buddha for countless kalpas,
so too does he make offerings to all buddhas in this same way,
and yet he makes no distinctions regarding these kalpas' numbers,
nor does he become weary of making these offerings.

The Dharma realm is so vast as to have no boundaries,
yet the bodhisattva contemplates and completely understands it all.
He spreads forth immense lotus flowers everywhere within it,
and makes gifts to countless buddhas as numerous as all beings.

Those jeweled flowers' fragrance and color are perfectly full
and their pristine adornments are extremely sublime.
There is nothing in any world that could compare to them.
He brings these as offerings to those most revered among all humans.

Countless *kṣetras* as numerous as beings,
he fills with marvelous jeweled canopies
and presents them all as offerings to a single *tathāgata*
and then presents such offerings to all buddhas in just the same way.

Incomparable perfumes of the most especially supreme types
which have never before existed in any world,
he offers to the Teachers of Devas and Humans,
doing so to the very end of kalpas as numerous as all beings.

Powdered incenses, burning incenses, supremely marvelous flowers,
the many kinds of jewels, robes, and adornments—
He makes offerings such as these to the Most Supreme Ones
as he continues to joyfully and tirelessly serve them.

World-Illuminating Lamps as numerous as all beings
in every mind-moment accomplish the realization of great bodhi.
With boundlessly many verses he also sets forth their praises
and makes offerings to they who are the trainers of humans.

He cultivates the giving of unsurpassably exquisite offerings
to all the buddhas, the *bhagavats,* as numerous as all beings
and, for countless kalpas as numerous as all beings,
he endlessly offers up praises such as these.

When he makes offerings in these ways to all buddhas,
aided by the Buddha's spiritual powers, he travels everywhere
to see all the countless buddhas throughout the ten directions,
abiding in the practices of Samantabhadra Bodhisattva.

All of the roots of goodness
of the past, the future, and the present
enable us to always cultivate the practices of Samantabhadra
and then swiftly be able to abide on the grounds of Samantabhadra.

May it be that all of the world's countlessly many beings
whom all the *tathāgatas* know and see
will perfect [these practices] in the manner of Samantabhadra
and thus become those who are praised by those of brilliant wisdom.

This is what comprises the practice of dedications as cultivated
by all the great eminences throughout the ten directions.
All buddhas, the *tathāgatas,* have taught for our sakes
this unexcelled practice of dedications.

Of all the beings who reside
in all worlds without exception throughout the ten directions,
there are none among them he does not enable to become awakened,
causing them all to always adopt practices like Samantabhadra's.

Just as he engages in dedications of his practice of giving,
so too does he also do so with his solid observance of the prohibitions,
his vigor applied for a long time without retreating in apprehension,
his patient pliancy and unshakable mind,

his *dhyāna* concentration with the mind focused on a single object,
and his wisdom that, in knowing objects, coincides with his samādhi
and has a penetrating comprehension of the past, future, and present,
whose boundaries no one in the world could ever find.

The bodhisattva's physical, mental, and verbal karmic actions—
all things such as these that that they do are all pure.
All of his cultivation without exception
is the equal of that done by Samantabhadra Bodhisattva.

Like the Dharma realm itself, he is free of discriminations
and forever ends all frivolous theorizing and defiled attachments.
And also like nirvāṇa, he has become unimpeded.
His mind is forever thus, apart from all grasping.

All the dharmas of dedication of those who are wise
have already been revealed by all buddhas, the *tathāgatas*.
He dedicates all of his many different kinds of roots of goodness.
Therefore he is able to succeed in the path of the bodhisattva.

This son of the Buddha thoroughly trains in these dedications
and fulfills all the countless practices and vows.
He completely gathers in all in the Dharma realm without exception,
and therefore he is able to perfect the powers of the Well Gone One.

If one wishes to perfect that which the Buddha has proclaimed
as the bodhisattva's vast and especially supreme practices,
it is only fitting that one should skillfully abide in these dedications.
All such sons of the Buddha are to be called "Universally Worthy."[426]

Though one might be able to calculate the number of all beings
or be able to know the number of thoughts in the three times,
still, no one could ever know the bounds of the meritorious qualities
of "Universally Worthy"[427] sons of the Buddha such as these.

Though one might use a hair to measure space and find its bounds
or reduce the many *kṣetras* to atoms and then calculate their number,
the conduct and vows dwelt in by such great rishis
as these sons of the Buddha cannot be measured by anyone at all.

End of Chapter Twenty-Five

Endnotes

1. An "*araṇya*" is a quiet forest or wilderness meditation hermitage site where a practitioner can cultivate meditation without being disturbed. "The *araṇya* dharma" then refers to the practice of deep solitary meditation in a secluded setting.
2. I emend an obvious graphic-similarity scribal error here, changing 玉 to 王 in accordance with the S, Y, M, and G editions.
3. BB has: "In dwelling on any single ground, they wholly included the meritorious qualities of all of the grounds" (住於一地，普攝一切諸地功德 / T09n0278_p0395b25–6). QL indicates that, if translated correctly, the SA text should refer to "using the power of an ocean of vows to subsume all the grounds." (L130n1557_0058b15)
4. QL points out that "already ascended onto the Tathāgata's ground" indicates that these bodhisattva-mahāsattva*s* had already gained access to the stage of buddhahood, noting that "universal illumination" constitutes a general allusion to acquisition of all ten of the grounds.
5. Although the SA text does not specify "beings" here, the BB text indeed does so while also making it clear that what is being talked about here are the various ways in which bodhisattvas skillfully appear before beings in familiar forms so as to be able to teach them in ways which they can understand and accept. HH also explains this passage in terms of the bodhisattvas' use of the four means of attraction to skillfully gain the trust of beings and make them more open to receiving teachings.
6. "Complete retention" (總持) is also the Chinese translation of *dhāraṇī* and, as such, this is an oblique reference to these bodhisattvas' command of these verbal formulae by which one can retain in memory oceanic amounts of Dharma teachings.
7. Noting that these are simply "road spirits," QL notes that these "foot-travel" spirits exist in relationship to those who travel by foot, serving them as their protectors. One example of this are those who support each footstep of buddhas and other holy beings with a "stepping stone" consisting of an immense flower blossom.
8. Although the Chinese *yanjing* (嚴淨) might ordinarily appear to refer to "adorning and purifying," its Sanskrit equivalent found in the still extant Sanskrit texts of Chapter Twenty-Six and Chapter Thirty-Nine as well as in BCSD (*pariśodhana*) makes it clear that this is simply referring to "purification."
9. HH indicates that this refers to the dharma-selecting eye (擇法眼) and the wisdom eye (智慧眼).

10. Skt. *nirmāṇa-rati*.
11. Skt. *paranirmita-vaśavartin*.
12. Skt. *mahā-brahman*.
13. Skt. *ābhāsvara*.
14. Skt. *śubha-kṛtsna*.
15. Skt. *bṛhat-phala*.
16. Skt. *maheśvara*.
17. "Resolute conviction" (勝解) or, more literally, "supreme understanding," is a translation of one of SA's renderings into Chinese of the Sanskrit *adhimukti*.
18. Although SA's Chinese here (遊戲) for the Sanskrit *vikrīḍita* would seem to infer something like "roaming and sporting," BHSD (p. 482, Column 1) suggests that this is more usually "something like *easy mastery*…".
19. This eminence was referred to earlier as "Light of Famously Ultimate Vigor Deva King" (T10n0279_p0005b14: 極精進名稱光天王).
20. Again, this eminence was referred to earlier as "Eye of Pure Meritorious Qualities" (T10n0279_p0005b11: 清淨功德眼天王). The close reader should be aware that the deva names here and hereafter often vary slightly from their earlier occurrence, mostly because they needed to fit into a fixed Chinese verse line length of seven characters. Because they recur in the same order as earlier in the chapter, their identity should be readily deducible, hence I may not always point out these differences later in the chapter.
21. This is a minor variation in the name from the earlier "Renowned for Purity Deva King."
22. The earlier version of this deva's name was "Delightful Supreme Illumination Deva King" (可愛樂最勝光照天王).
23. HH explains these three spheres (*tri-maṇḍala*?) as referring to actions of body, mouth, and mind.
24. This is a very different name here and as echoed in the summarizing verses to follow when compared with the earlier name of "Pervasively Illuminating Universal Sound Deva King" (普音遍照天王).
25. This is a different name here and in the summarizing verse below when compared with the earlier name of "Light of Immaculate Renown Deva King" (無垢稱光明天王).
26. I emend the reading here to accord with four other editions, preferring "deva"(天) to "great" (大), this to correct an obvious graphic-similarity scribal error.

27. As noted by both QL and HH, “signs of endless merit” refers to the buddhas’ thirty-two major marks and eighty secondary characteristics, each of which are manifestations of endless meritorious actions performed in the past.
28. Lit. “Knowing Satisfaction Heavens” (知足天).
29. For this slightly ambiguous verse line which might otherwise be interpreted to read as “impartial toward all beings,” I follow HH’s straightforward interpretation in which, to explain its meaning, he alludes to a line from later on in the BB translation: “The mind, the Buddha, and beings—These three are no different.” (心佛及眾生，是三無差別。T09n0278_p0465c29).
30. Per HH, “marks and signs” refers to the Buddha’s thirty-two marks and eighty secondary signs.
31. QL notes that “renowned jewels” refers here to the Buddha, the Dharma, and the Sangha. (L130n1557_0147b13)
32. Although, due to line-length restrictions, SA does not specify that this refers to “but a single pore,” because the BB translation *does*, it is reasonable to assume the Sanskrit manuscript justifies it, hence I translate accordingly.
33. I follow HH here in reflecting in the translation the inference that what is being referred to here is not simply a soothing sound but rather the sound of the Buddha’s voice expounding the Dharma.
34. “Great Yakṣa King of Abundant Learning” (多聞大夜叉王), otherwise also known as “Deva of Abundant Learning” (多聞天), is just another name for Vaiśravaṇa that may be associated with his role in protecting the site of enlightenment as a place for teaching the Dharma and imparting great learning to followers of the Buddha. In short, “Vaiśravaṇa” and “Great Yakṣa King of Abundant Learning” both refer to the same being.
35. I follow three editions (S,Y,M) in emending “lord” (主) to “king” (王) to correct an obvious graphic-similarity scribal error.
36. HH notes that “dark and fearsome paths” is a reference to the three wretched destinies of the hells, animals, and hungry ghosts.
37. In many cases such as this, “sweet dew” (甘露) (sometimes translated into English as “nectar or ambrosia of the devas”) is a Chinese mistranslation for the Sanskrit *amṛta*, literally “the deathless” which in turn is a synonym for *nirvāṇa*. Thanks to VB for pointing this out.
38. HH explains that sufferings depend on afflictions. In the absence of afflictions, sufferings have no bases for arising.
39. Lest it seem a bit free to translate *zizai* (自在) as “miraculous” here (as opposed to the more standard “sovereign mastery,” etc.), a close

review of the Sanskrit of the immense (twenty-one fascicles) Chapter Thirty-Nine, "Entering the Dharma Realm," shows that SA nearly always used *zizai* to translate *vikurvati* in contexts such as this where the immediately adjacent word is "powers," etc. It seems SA almost *never* used it to translate *vaśitā, vaśitva, īśvara,* etc. in these contexts.

It is also interesting to note that HH, even without having a Sanskrit text, *also* usually explains *zizai* as relating to spiritual powers in these kinds of contexts.

40. HH equates "the vast eye" with the Buddha's Dharma eye.
41. I follow four editions (S, Y, M, G) in restoring *xuan* (漩), "whirlpool," for *xuan* (旋), "to rotate," to correct an obvious graphic-similarity scribal error in which the water radical was dropped.
42. I emend the text here by restoring a verse missing from the Taisho edition, this in accordance with three other editions (Y, M, G), CB, and QL's commentary statement acknowledging its presence in the Sanskrit text of his time (See QLSC at 0190a13): 一切世間眾導師 /法雲大雨不可測 / 消竭無窮諸苦海 / 此離垢塵入法門.
43. Following three editions (S, Y, M), I emend the text here by substituting *xi* (昔), "past," for *xi* (悉), "all," to correct a fairly obvious homophonic scribal error.
44. For the rationale behind this slightly unintuitive translation of *youxi* (遊戲), otherwise seemingly something like "wandering and sporting," see BHSD, page 482, Column 1, definition 2 of its Sanskrit antecedent, *vikrīḍita,* where this apparently more typical "easy mastery" usage (usually related to spiritual powers) is justified with citations.
45. Following three other editions (S, Y, M), QL, and HH, I emend the Taisho text by replacing *she* (攝), "attract," with *hu* (護), "protect" to correct an apparent scribal error.
46. Per HH, this is referring to the names of buddhas and bodhisattvas.
47. I follow four other editions (S, Y, M, G) as well as HH and QL in preferring *xian* (現), "appear," to Taisho's very unlikely *du* (覩), "to see," which is probably the result of a graphic-similarity scribal error.
48. This is a reference to the first of the Buddha's ten powers, the knowledge of what is and is not possible.
49. This is a reference to another of the Buddha's ten powers, the knowledge of beings' superior and inferior faculties.
50. This is a reference to another of the Buddha's ten powers, the knowledge of the paths leading to all destinations.
51. Again, this is a reference to another of the Buddha's ten powers, the knowledge of the *dhyānas,* liberations, samādhis, *samāpattis,* and the purification of the afflictions.

52. This is a reference to another of the Buddha's ten powers, the power of the recollection of previous existences.
53. This is a reference to another of the Buddha's ten powers, the knowledge of the deaths and rebirths of beings. It specifically refers to the functions of the heavenly eye.
54. This line introduces the ten *pāramitās* which in standard order are the topics, one per quatrain, for the ten immediately subsequent verses.
55. This line introduces the ten bodhisattva grounds which in standard order are the topics, one per quatrain, for the ten immediately subsequent verses.
56. QL indicates that "universal treasury" refers to the accumulation of merit and wisdom (積集福智故云普藏) and that "gates of impartiality" refers to the ten impartial intentions (十平等心故曰等門). These ten impartial intentions are listed in the chapter on the ten grounds (Chapter Twenty-Six) where it says of them that "The bodhisattva-mahāsattva employs these ten types of equally regarding pure resolute intentions to achieve entry into the fifth bodhisattva ground."
57. To correct a graphic-similarity scribal error, I follow four editions (S, Y, M, G), QL, and HH in preferring *jin* (今), "now," to Taisho's clearly erroneous *ling* (令), "to cause."
58. Although I would ordinarily follow CB's emendation based on the Ming edition which includes "ocean of Dharma" and "ocean of what is established" between Taisho's "ocean of beings" and "ocean of buddhas," the testimony of commentaries such as QL (at 0280a10), HH (digital edition), and Hanshan Deqing's Huayan Gangyao (at X08n0240_p0518b13) all indicate this should instead be just one additional item (not two): "the ocean of what is established in the Dharma realm" (法界安立海). This is also supported by the reiterative verse's "the ocean of what is established in the Dharma realm" (法界所有安立海) at 26b25 and also by a similar echoing statement (法界安立海) at the beginning of Chapter Four at 34b17 right between mentions of "the ocean all beings' karma" and "the boundless ocean of all buddhas," again duplicating the same order of list items shown here. For these reasons, I find CB's judgment here to be in error. Hence I follow QL, HS, and HH by emending the reading to include only a single additional list item that was left out of the Taisho text: "The ocean of what is established in the Dharma realm" (法界安立海).
59. HH glosses this as "all bodhisattvas' quest for the path to bodhi" (一切菩薩求菩提道). QL's note on this says that it refers to: "victorious progression with the great resolve in setting out on the quest for the fruit of buddhahood." (勝進大心趣求佛果 / 281b01)

60. The Tathāgata is said to speak with a "single voice" that countless beings then each understand in accordance with their type, hence the reference here to this single voice being "measureless."
61. "That most revered one of two-legged beings" (兩足尊 / *dvipadottama*) refers to one of the titles of the Buddha by which he is declared to be the most superior among all devas and humans. It is usually said to also implicitly refer by analogy to the Buddha's peerless two-fold fulfillment of merit and wisdom, the two primary provisions necessary for progressing on the path to enlightenment (*bodhisaṃbhāra*).
62. HH says that this "mastery of dreams" refers to teaching Dharma to beings in their dreams.
63. Although one might otherwise defensibly read this line as referring to enabling beings who were dwelling in wrong meditative absorptions to then enter right meditative absorptions, the presence here (and in the same passage in the BB translation as well) of the very standard technical terms *xie ding* (邪定, skt. *mithyātva-niyata*) and *zheng ding ju* (正定聚, skt. *samyaktva-niyato rāṣiḥ*) makes it clear that this is instead intended to refer to enabling those who are certain to progress toward what is wrong to become certain to progress toward what is right. These are two of the "three definitely determined groups" (*trayo rāśayaḥ*): 1) those who are certain to follow correct paths; 2) those who are certain to follow wrong paths; and c) those whose future course is not yet decided. QL notes only that "they use the bodhisattva practice gateways to enable them to become certain to follow what is right" (以菩薩行門令入正定).
64. I follow four other editions (S, Y, M, G) as well as QL, Hanshan, and Li Tongxuan in preferring *zuo* (坐), "sits," to *li* (立), "stands," making this emendation on sensibility grounds.
65. I follow HH in seeing an implicit intended reference here to what is seen "within the pores of the bodies of every buddha" (在每位佛身上的毛孔中). Absent this idea, it is very hard to make much sense of this quatrain in the context in which it appears. Of course the big problem in this whole series of verses is the choice on the part of SA and his translation team to switch to five-character verse lines which are obviously inadequate to fully translate the conceptual density found within the Sanskrit verses typical of this scripture which we find for instance in the still extant Sanskrit for Chapters Twenty-six and Thirty-nine.
66. HH explains this by saying, "All of the buddhas, the world honored ones—they are all able to purify the buddha body. They have this kind of inconceivable sphere of action." (諸佛世尊，他們都能清淨佛身。有這種不可思議的境界。)

67. HH identifies these three kinds of sovereign mastery as relating to physical, verbal, and mental actions.
68. HH explains "attach to stations of existence" as "attachment to dwelling in the twenty-five stations of existence within the three realms" (著住在三界二十五有).
69. What I translate as "resolute intentions" (勝解) corresponds to a standard Chinese translation of the Sanskrit *adhimukti* which of course has a wide variety of meanings including: "resolute faith, belief, or conviction"; "intention"; "inclination"; etc.
70. Although one would ordinarily think *zizai li* (自在力) would refer to "sovereign masteries and powers," "sovereign powers," "freely invoked powers," etc., when we compare SA's Chinese with the Sanskrit of Chapter Thirty-Nine, we find that *zizai* (自在) in any sort of proximity to "spiritual superknowledges" or "spiritual powers," or just "powers" is nearly always translating some permutation of *vikurvati*. Hence, at least in these contexts *zizai* means "miraculous," etc.
71. I follow CB in emending the original Taisho text here in accordance with a variant reading found in four other editions, this to correct an obvious graphic-similarity scribal error in which "lords" (主) was accidentally substituted for the clearly intended "abiding" (住) character.
72. For these two lines, the BB translation has: "Clouds of light adorn the palaces of the bodhisattvas." (光明雲莊嚴, 諸菩薩宮殿. / T09n0278_p0411a13.)
73. The intended meaning of the Chinese for this line, though somewhat ambiguous in SA, is clear in BB: "If one attempts to use words to grasp them, they cannot be apprehended." (言取不可得 / T09n0278_p0411a15.)
74. In the place of this somewhat ambiguous line in the SA translation, the BB translation has "[They are like] crowns inlaid with the various jewels." (間錯雜寶冠 / T09n278_p0411a21.)
75. In clarifying this concept, HH cites a quotation apparently from Sino-Buddhist literature: "Condensing countless kalpas into a single mind-moment and stretching a single mind-moment into measureless kalpas." (縮無量劫為一念, 延一念為無量劫.)
76. In clarifying this concept, HH cites another quotation apparently from Sino-Buddhist literature: "The mountains, rivers, and trees are all the Dharma body [of all buddhas]." (山河樹木, 皆是法身.)
77. Were it not for the BB translation, the topic here would be ambiguous, for the same Chinese characters in the SA translation (清淨方便) can

just as easily be intended to refer to either "pure skillful means" or "skillful means for achieving purity." Because the BB translation only refers (twice) to "kinds of purity as numerous as the atoms in a world" (世界塵數清淨) and does not refer to "skillful means" even one time, it is fair to conclude that "skillful means" in the SA translation is only intended to be a reference to "techniques for achieving purity," *not* to "ten kinds of pure skillful means" which one might otherwise suspect this passage could be referring to.

78. *Ziran* (自然) here does *not* refer to "naturally," but rather to the buddhas' unique feat of attaining enlightenment "on their own," i.e. "without a teacher." The BB translation is much clearer here: "On their own, without a teacher, attaining right enlightenment…" (自然無師得正覺).

79. The following list of kalpa durations correspond to the first nine of what are sometimes referred to as "the ten big numbers," namely: *asaṃkhyeya*; *aparimāṇa*; *aparyanta*; *asamanta*; *agaṇeya*; *atulya*; *acintya*; *ameya*; and *anabhilāpya*.

80. I follow QL's interpretation of this line. In his HYSC, he states that, "As for 'the cessation of adornments,' this clarifies that this circumstance involves the loss of good conditions and the appearance of what is bad." He goes on to comment: "This is to say, with the Tathāgata's manifestation of the appearance of entering cessation, there was a corresponding deterioration of capabilities such that, just a hundred years after the Buddha's entering nirvāṇa, the milk of the time was not even comparable to the water [at the time of the Buddha], how much the less in the present [Tang Dynasty] era, and how much even less so when, [in the future], matters deteriorate to their most extreme point. Then, mere grainfield weeds will be regarded as *haute cuisine* and the most superior adornments will be made only of cast iron." (嚴滅者此明失善緣而惡現謂如來示滅能事隨滅佛滅百年乳不及水况今之世況於滅極稗為上味鐵為上嚴. T35n1735_p0578b04–07.)

81. My translation of this fourth line may not seem obvious to everyone. It depends on the more traditional classical and medieval uses of *ji* (及) common in the period when this translation was made such as "to reach to," "to arrive at," "to attain," etc.

82. "The period of the kalpas' abiding" (住劫 / *vivartasthāyikalpa*) during which it is more or less "stable" is the second of the four phases in the life-cycle of an eon (formation, abiding, destruction/dissolution, and nothingness).

83. HH points out that "titles" (名號) here refers to the list of ten names which is standard for all buddhas.

84. In his HYSC, QL complains that this chapter title as translated is an excessive abbreviation on the part of the translators who, in looking

at the Sanskrit text were confronted with an impossibly long, complicated, and nearly untranslatable chapter title (華藏莊嚴嚴具世界海之徧清淨功德海光明品) which would mean something like: "Light of the Ocean of All-Pervading Purity and Meritorious Qualities of the Lotus Treasury Adornment Adornments [Sic] Ocean of Worlds Chapter." He says that the appropriate middle-way compromise should instead have been "Lotus Flower Treasury Adornment Ocean of Worlds Chapter" (處中應云蓮華藏莊嚴世界海品 T35n1735_p0578c07–9.)

Although I do not go quite that far in emending the SA translation team's rendering of the title, I do feel it is necessary to at least add my herein bracketed "Ocean of" and "s" (as a pluralizer) to make it clear to the reader that this is not referring simply to one and only one world, but rather is referring to "an ocean of worlds."

85. In his discussion of the title, QL confirms (what is, frustratingly, mentioned almost nowhere in all of Chinese Buddhist literature!) that, in this context, the Sanskrit *garbha*, what the Chinese text translates as *zang* (藏), "treasury," "storehouse," "depository," "receptacle," etc. is actually the seed pod of the lotus (蓮華含子之處目之曰藏 T35n1735_p0578c09–10.)

I generally follow the semi-standard English translation practice of translating this as "treasury." Less often, I go ahead and render it with the botanically accurate but not very poetic "seed pod" or "pod." However, in places where this is specifically referring to the lotus seat platform upon which buddhas and bodhisattvas sit, I often render this as "dais."

86. *Xiangtai* (香臺), literally "fragrant terraces" has long been a standard literary name for temple buildings such as "Buddha halls," etc. where incense is burned for ceremonial purposes.

87. *Rizhu* (日珠) per BCSD (p. 72) is "*sūrya-kānta**" which, per MW (p. 1243, Column 2) is "a sun-stone or sun-crystal (a kind of crystal supposed to possess fabulous properties….)."

88. A *puṇḍarika* is a white lotus flower.

89. HH describes these ancient sacrificial earth works in some detail, explaining that the first character (壇) refers to the raised earthen sacrificial platform itself which may be built up to a height of three, five, seven, or nine or more feet, whereas the second character (墠) refers to the lower level created around and in front of it by removing an extensive amount of earth to similar gradations of depth into the earth. This is clearly a case of the Chinese members of the translation team substituting a Chinese historical ceremonial analogue for something similar in the ancient Indian culture from which these texts originate.

90. Per MW's entry on *khārīka* (p. 339, Column 3), this form of the word means "sown with a Khāri of grain." Soothill's DCBT gives: "*khārī*, a measure (or hamper) of grain; *khārīka*, equal to a *khārī*."
91. A *tāla* tree is palymyra palm tree.
92. Here and hereafter, SA is using a seemingly new term, "*kṣetra* system" (剎種), time and time again. It is nothing new. Rather it is just an artificial alternative designation for "world system" (世界種) used here simply to save space in the condensed context of verse lines.
93. Earlier (at 45b07), this was "Flaming Light of Vajra Jewels" (金剛寶焰光).
94. QL (T35n1735_p0584a04–14) indicates that, due to a scribal error, "fragrant ocean called Indra's Flower Treasury" (香水海名因陀羅華藏) is erroneously placed here in the Chinese translation of the Sanskrit text. The text should probably instead read as follows: "Within it, in the very lowest region, there is a world called Inducing Joyous Delight."
95. Here the verse is selectively reiterating various shapes of world systems which were first listed above (42a08–09).
96. "Great Rishi" (大仙) is one of the many titles of the buddhas. I follow this pronouncement by HH in pluralizing it here: "This is accomplished by the power of the spiritual superknowledges of all buddhas of the ten directions and the three periods of time." (…也就是十方三世一切諸佛神通力所成就.)
97. I follow HH in judging that "Master Guide" here is intended to be understood as an honorific title for the Buddha.
98. "The realm of Yama" (閻羅處, almost certainly *yamaloka*) is a reference to the realm of the *pretas* or "hungry ghosts" whom Yama is said to rule.
99. "Turbidities and unwholesome paths" (濁惡) is a radically condensed verse-line reference to the so-called "five turbidies" (五濁), probably better rendered as "the five degenerations" (*pañcakaṣāya*), and "the ten courses of unwholesome karma" (十惡 / *daśa-akuśala-karma-patha*).
100. With regard to the perhaps mildly obscure eight-character Chinese sentence which I translate as, "The turret towers and battlements for repelling invaders were all lofty and beautiful" (樓櫓却敵，悉皆崇麗), QL explains that these are two different kinds of structures (not just one as this sentence might otherwise be read), the former being watchtowers or turret towers built atop the city walls, and the latter being separate platforms surrounding the city wall which are built up from earth. (城上守禦曰櫓,繞城別築土臺曰却敵.)
101. An "ineffable" is a specific huge number defined in Chapter Thirty.
102. Where the text says, "…all those sites of enlightenment came to where he was," this becomes difficult for the average person to envision. HH's comment on this is: "The sites of enlightenment of all buddhas of the

ten directions all came into this site of enlightenment. This is the sphere of experience in which [all phenomena] become mutually reflective of each other." (十方諸佛的道場，都來到 這個道場中。這是互相交映的境界。)

103. This is likely a reference to the eight difficulties.

104. Of the seven instances where this buddha's name appears in this chapter, this is the first of several places where the Chinese text leaves *shan* (山), "Mountain," out of his name, hence my inclusion of "Mountain" in brackets. (The other places are at 55c08 and at 56b17.)

105. For what I translate here as "non-discriminating wisdom" (無差別智), BCSD (p. 770) offers *asaṃbheda-jñāna*. Further support for the "non-discriminating" translation is provided by the fact that *saṃbheda* is also one of thirty-three Sanskrit equivalents he provides for what clearly *is* "non-discrimination" (無分別).

106. HH notes that this refers to the Dharma body, the reward body, and the response bodies, hence my pluralization as "bodies" here: "He revealed the everywhere manifested bodies of the Buddha—the Dharma, reward, and response bodies." (顯示普徧示現佛身—法報應之身)

107. When first introduced (at 53c29), this kalpa was called "Various Adornments" (種種莊嚴).

108. As if to explain how this radiance which manifests like clouds could praise the meritorious qualities of all buddhas, HH notes that, "Within these clouds of light, there are transformation buddhas. These transformation buddhas also expound on the sublime Dharma and proclaim the praises of the meritorious qualities of all buddhas." (在光明雲中，有變化佛，化佛又演說妙法，稱揚讚歎諸佛功德。)

109. QL makes it clear that this is referring to three things when he says (at T35n1735_p0587b07–09): "As for number four [of these ten], there is no *kṣetra* not entered, no dharma not illuminated, and no view not purified. This constitutes vigor's broadening of the many practices. Explained in accordance with the meaning of the grounds, this involves the use of all the factors of enlightenment to burn up endless delusions and produce boundless radiance." (四無剎不入,無法不照,無見不淨.是為精進增廣眾行.約地義釋,以諸道品,燒無盡惑,成無邊光.)

110. An *araṇya* is a forest or otherwise secluded hermitage dwelling usually associated with solitary cultivation of *dhyāna* samādhi or other specialized practices requiring solitude for their successful development.

111. Here, both HH and QL explain "the two types of actions" as referring to actions obstructed by two types of obstacles, the

affliction-associated obstacles (*kleśa-āvaraṇa*) and cognition-associated obstacles (*jñeya-āvaraṇa*).

112. Here, the BB translation instead has: "He had reached a completely penetrating comprehension of the nature of dharmas." (了達法性.)

113. In his commentary on the same passage in Chapter Thirty-Eight, QL says: "This refers to all buddhas having three matters in which they are no different, namely: 1) The knowledge on which they rely is the same; 2) Their aspiration to benefit beings is the same; and 3) The actions which their reward bodies and transformation bodies perform are the same. (謂諸佛有三事無差。一所依智同。二益生意樂同。三報化作業同。L130n1557_p0076a06)

114. "The Dharma that cannot be overturned" (不可轉法 / *apratyudāvartya-dharma* [BCSD, p. 0037]) refers to the Dharma's invulnerability to being refuted by non-Buddhist polemicists. As it happens, the BB translation instead has: "He possessed the irreversible Dharma" (具不退法) which would seem to refer more to having achieved the realization from which one cannot fall back.

115. "The stage of having but one more birth" (一生補處 / *eka-jāti-pratibaddha* [BCSD, p. 0013]) refers to the stage in a bodhisattva's cultivation where he is destined to realize buddhahood in his very next life.

116. The SA text here and in the nine following cases streamlines his translation by saying only "paid reverence" (作禮) which does not conjure an image of faithful veneration in English. Hence I follow the BB translation's more literal "bowed down in reverence" (頭面禮足).

117. Sino-canonical explanations of the Chinese transliteration of the Sanskrit explain this as meaning "Īśvara's Sound," hence "Sovereign Sound," hence my back-translation to "Īśvaradhvana."

118. I emend the text here to insert this name, thus bringing the number of names to the usual ten, this in accordance with two other editions (Ming, Gong).

119. I emend the text here to insert eight missing names, this in accordance with three other editions (Yuan, Ming, Gong).

120. For those who may wonder why I do not translate *si shengdi* (四聖諦) as "the four holy truths" or as "the four noble truths" this is because "holy truths" and "noble truths" are both mistranslations. These truths are not now and have never been "holy" or "noble," or at least that is not what is meant by the term. Rather, these truths are only truly realized as true by those who have realized the fruits of the path and that is why they are called "the truths of the *āryas*." Everyone else, including even a monk who has been meditating hard for forty years but still has not attained any of the fruits of the path is what is called a *pṛthagjana* (

凡夫), or "foolish common person" who still has only understood the meaning of the four truths intellectually, that is to say, as a theoretical proposition the truth of which is only directly known by those who are *āryas*.

121. This character (聚), as verified by BCSD (p. 0958) is an alternate translation for the aggregates (*skandha*), a fact which QL corroborates: "As for 'the aggregates,' this refers to the suffering of the five flourishing aggregates." (五盛陰苦也. / T35n1735_p0593c05–06)

122. QL: "Like a thorn which has not yet been pulled out." (如刺未拔. / T35n1735_p0593c06)

123. The Chinese here (依根) is mildly ambiguous. The most obvious meaning is as a reference to the six sense faculties as supports for their corresponding consciousnesses. Alternatively, it could refer to the three unwholesome roots (三根) of greed, hatred, and delusion. HH interpreted in terms of the latter, saying it refers to "suffering produced in reliance on the roots of karmic offenses." (依照罪根而生的苦.)

124. HH: "To proceed toward a place associated with afflictions. This is analogous to sinking down into the mud and then not being able to remove one's legs from it." (趣向煩惱的地方. 這猶如陷在淤泥中，不能拔出雙腿。)

125. As QL points out (at T35n1735_p0538b08), "ten treasures" (十藏) is a reference to the topics discussed in Chapter 22 on the ten inexhaustible treasures. Specifically they are: faith, moral precepts, sense of shame, dread of blame, learning, giving, wisdom, recollection, retention, and eloquence. (信藏、戒藏、慚藏、愧藏、聞藏、施藏、慧藏、念藏、持藏、辯藏. / T10n0279_p0111b01–02)

126. Of "partial assessment" (分數), QL says later on in this chapter where this same binome comes up again, "As for 'accumulation' being synonymous with 'partial assessment,' if one did not have a single principle by which to comprehend (lit. "string together") [all of] something, then deluded actions would be of a myriad different sorts." (集名分數者無一理以貫之則惑業萬差矣. / T35n1735_p0594a19–20) Hence this seems to be referring to making judgments based on incomplete understanding of their consequences.

127. For "attraction" (攝取), HH apparently identifies this with "the four means of attraction" (四攝法 / *catuḥ-saṃgraha-vastu**, per BCSD, p. 283) when, commenting on this, he says, "As for '…with attraction,' [this refers to] attracting beings to go to the pure land of eternal quiescence and light." (或名為攝取：攝取眾生到常寂光淨土去.)

128. QL and HH both equate "directions" with the four truths.

129. The Chinese *fenduan* (分段) = Sanskrit *pariccheda* = "individually entitled share," and, by implication: one's fate or destiny as resident in and determined by one's own physical body with its karmic assets and vulnerabilities reflected in life span, health, etc. Usually, this is short for 分段生死 (*fenduan shengsi / pariccheda-jarā-maraṇa*), one's individual karmically delimited circumstance in the context of cyclic existence (*saṃsāra*).

130. Of "beckoning enemies" (招引怨), HH says: "All of one's old enemies are those one has beckoned forth and are the sorts of sufferings one should endure." The point is apparently that one has planted the karmic causes to produce harassment by enemies as the corresponding karmic result.

131. In a long and somewhat obscure explanation in his QLSC, QL makes it clear that this "destroying imprints" (破印) is a reference to the fact that, when a practitioner realizes the truth of cessation, he completely destroys the karmic imprinting process which otherwise endlessly brings about future compulsory rebirths in *saṃsāra*. (L130n1557_542a05ff).

132. Lest one mistake this as supporting the existence of any inherently existent fundamental nature to anything at all, HH makes it clear that this is referring instead to the validity of the path itself: "As for 'synonymous with the reality of its fundamental nature,' the fundamental nature of the path is genuine and it is not false." (或名為本性實：道的本性是實在，不是虛妄.)

133. With regard to "the limit of all stations of existence" (諸有邊), HH says: "As for 'the limit of all stations of existence,' one is able to abandon the three realms and the twenty-five stations of existence and thus reach their limit." (或名為諸有邊：能離開三界二十五有，到邊上去.)

134. With regard to "the preservation of what has been conveyed" (受寄全), QL says: "Karmic actions which have been conveyed to the sphere of 'accumulation / origination' (the second of the four truths) are briefly undergone [as karmic retributions] and then are lost, whereas karmic actions which have been conveyed to the sphere of 'the path' (this fourth of the four truths) can never be destroyed." (受寄全者業寄於集蹔受還亡業寄於道永不可失. / L130n1557_542a05ff)

135. HH says of "purification of discriminations" (淨分別): "As for 'purified discriminations,' this is just the absence of discriminations." (或名為淨分別：清淨的分別， 就是沒有分別.)

136. HH says of "a product of numerous factors" (數所成): "This refers to the suffering arising due to an abundance of delusion and afflictions." (或名為數所成：由多數的無明煩惱所成就的苦.) QL identifies these "numerous

factors" as referring to conditioned dharmas and also referring to mental factors. (有為之法總名為數亦心數也. / L130n1557_543a10ff)

137. HH says of "with a container" (或名器): "It is a vessel for holding afflictions. It is a vessel full of delusions." (它是裝載煩惱的器皿，它是盛無明的器皿.)
138. HH identifies "going safely and securely" with "going very safely and securely to the stages of realization of the *āryas*." (很安隱的去到聖人的果位)
139. HH says of "the ability to plunder and usurp" (能劫奪), that, "This suffering is like being robbed. It is able to plunder and usurp a person's wealth. This is just the plundering and usurpation of one's *prajñā* wisdom." (這個苦好像強盜，能劫奪人的財寶，就是劫奪般若智慧.)
140. HH: "Suffering forms the deep and thick roots of the afflictions." (苦是煩惱深重的根.)
141. HH makes it clear that this is *not* referring to the metaphysical emptiness of inherent existence (*śūnyatā*) but rather the spiritual void which is left in the absence of wisdom: "When one does away with wisdom, what is left is just suffering." (把智慧空了，剩下就是苦.)
142. HH: "This accumulation entails swift retribution, the so-called 'present life retribution.'" (這個集很快要受果報，所謂現世現報.)
143. The most obvious explanation here is the traditional one: the seals of all conditioned things are impermanence, suffering, and non-self. HH comments: "This is just "complete retention" (the sino-Buddhist translation of *dhāraṇī*) in which one gathers all dharmas and retains all meanings." (就是總持：總一切法，持一切義。) QL is adequately cryptic: "As for the path referring to all seals, this is because there is nothing that is not examined and decided." (道名一切印無不審決故。)
144. QL: "This is because vast lands are able to grow the trees of immense suffering." (廣地生大苦樹故. / L130n1557_546b10) HH: "This refers to the existence of grounds in which vast afflictions accumulate." (有廣大煩惱所聚集的地.)
145. HH: "It is able to lead to the three wretched destinies." (能趣向三惡道.)
146. HH: "This refers to the gathering together of afflictions." (把一切煩惱攝取在一起.)
147. HH: "The owner of the house of suffering." (苦宅中的主人.)
148. HH: "The production of all the sufferings associated with the afflictions." (出生一切煩惱苦.)

149. HH: “The gathering together of the many different sorts of karmic retributions and their many different sorts of fruits of suffering.” (集會種種業報種種苦果.)

150. HH: “Suffering is the root of existences in the four wretched destinies.” (苦是四惡趣的根本.) For those only familiar with “three” wretched destinies, the fourth is the rebirth destiny of the *asuras* or demigods conceived of as “wretched” due to the dominance in the mind of an asura of emotions such as jealousy and anger.

151. This is one of the three kinds of suffering, the suffering associated with the volitional factors (*saṃskāra-duḥkha*) as the second of the twelve links of conditioned arising and as the fourth of the five aggregates. HH: “This refers to the existence of a kind of volitional-factor suffering.” (有一種行苦.)

152. HH: “The combining of afflictions then produces the truth of accumulation.” (煩惱和合而成集諦)

153. As corroborated by HH, when the Chinese is phrased in this way (受支), this is an unequivocal reference to “feeling” as the seventh of the twelve links of conditioned arising. HH: “This just the branch of ‘feeling’ as it occurs in the dharma of the twelve causes and conditions.” (就是在十二因緣法中的受支.)

154. HH: “The affliction arising from the concept of a self.” (由我心所生的煩惱.) QL: “As for accumulation being synonymous with the concept of a self, this is just a reference to the craving associated with having the view of a [truly existent] self.” (集名我心即我見愛. / L130n1557_549b10)

155. The most obvious meaning of “poison” here would be with reference to “the three poisons” of greed, hatred, and delusion.

156. “Inapprehensibility” or more literally “unfindability” (不可得) is a reference to the absence of inherent existence or “emptiness” of all conditioned phenomena. They cannot ultimately be “apprehended” or “found” as ultimately “real” at all because they are all merely conjunctions of subsidiary conditions.

157. HH identifies this with the seven enlightenment factors (*sapta-bodhiaṅga*): “This refers to the enlightenment factors of the seven enlightenment factors.” (七覺分中的覺分.)

158. HH indicated this is a simile for the ceaseless flowing on of *saṃsāra*: “As for ‘synonymous with a rushing stream,’ as one rides along in *saṃsāra*, it flows on without ever stopping.” (駛流: 駕駛生死流轉不停.)

159. HH: “As for ‘swift destruction,’ this refers to the swift destruction of all happiness and the increasing of all sufferings.” (或名為速滅: 速滅一切樂,增加一切苦.)

160. QL: "As for accumulation's 'extending to the end of future time,' this is because, if it is not cut off, it is endless." (集名至後邊者不斷無窮故. / L130n1557_550b09)

161. HH: "As for 'a combination of factors,' this refers to the disorderly admixture of wholesome and unwholesome. They are all combined. Where there is both the wholesome and the unwholesome, there is then the existence of affliction. And where there is the existence of the afflictions, then there is the existence of karmic obstacles." (或名為共和合：善惡混雜在一起，共同和合。有善惡就有煩惱，有煩惱就有業障.)

162. QL: "As for 'gateway,' this is because it leads into the rebirth destinies characterized by suffering." (門者入苦趣故. / L130n1557_550b09)

163. QL: "As for 'ungraspability,' if one were to grasp at it, then cessation would not occur." (滅名不可取取則不滅也. / L130n1557_550b15)

164. HH: "As for 'turning back and returning,' this is just 'turning back to the origin and returning to the source,' and turning around and coming back." (或名為轉 還：就是返本還原，轉還回來了.)

165. HH: "As for 'contemplation' this refers to the ability to contemplate the true character of all dharmas." (或名為觀察：能觀察諸法實相.)

166. HH: "As for 'the ability to defeat enemies,' this refers to the ability to vanquish the enemy [consisting] of all sufferings and then gain happiness." (或名為能摧敵：能摧伏一切苦的敵，而得到快樂.)

167. HH: "As for 'the ability to enter the nature,' this refers to the ability to enter the buddha nature, the ability to understand the buddha nature."

DM: For those confused about what is meant by "buddha nature," perhaps think of it as "the nature of enlightenability" possessed by all sentient beings.

168. Jambudvīpa, Pūrvavideha, Godānīya, and Uttarakuru are the names of the four great continents.

169. The "contaminants" (漏 , 有漏 / *sāsrava*, *āsrava*) are usually defined as either threefold or fourfold: 1) sensual desire (*kāma*); 2) [craving for] becoming (*bhāva*), i.e., the craving for continued existence; 3) ignorance (*avidyā*), i.e., delusion; and 4) [wrong] views (*dṛṣṭi*). This fourth type is not included in some listings. Often-encountered alternative translations include "taints" and "outflows" and, less commonly, "influxes" and "fluxes."

170. Lest this "reckoning" seem to be an unusual rendering for *shu* (數) (lit. "enumeration, counting, calculation, etc."), consider QL's pronouncement on this line: "Whatever has characteristics and differences is referred to as amenable to reckoning. [However], because

these [five aggregates] are identical to the unconditioned, they are not dharmas which can be reckoned. If one transcends the sphere of what can be reckoned and steps beyond the mundane, one realizes the fruit of quiescence." (有相差別總名為數即同無為故非數法離數超世成寂靜果. / L130n1557_564a02–05)

171. "Seeing body and mind as the same" is most likely intended to refer to them both being empty of any inherent existence of their own.

172. The BB translation's seven character per line format and rendering is much clearer here and very helpful in interpreting the real meaning of the SA translation's nearly koan-like opacity: "He contemplates the body and mind as equally devoid of differentiating characteristics and is completely liberated in all respects both inwardly and outwardly. For countless *koṭīs* of kalpas, he abides in non-dual mindfulness. The Well Gone One is deep, far-reaching, and free of attachments." (等觀身心無異相，一切內外悉解脫，無量億劫不二念，善逝深遠無所著。/ T09n0278_p0424c05–06)

173. As for what is meant by "sicknesses" here, HH says: "They then develop the many sorts of sicknesses which arise from ignorance and the afflictions." (就生無明煩惱種種的病.)

174. QL: "The latter half of this verse is concerned with the ability to rescue [the aforementioned deluded beings]. Since the Buddha has taught them the Dharma, [their] right mindfulness then ascends." (後半能救佛既授法正念即升也.)

175. With regard to "without perverse intent" (情無異), QL says: "[Wishing] to become superior to others in terms of reputation and benefits—this is what is meant by 'perverse intent.'" (勝他名利名為異情 / L130n1557_597a13ff)

176. Per MW (p. 4, Column 2), *agada* means: "free from disease; healthy; free from affliction; freedom from disease; a medicine, drug, (especially) antidote."

177. As for "*vairambha* winds," per DCBT: "The great wind which finally scatters the universe."

178. The earlier reference to this bodhisattva referred to him as "Foremost Vigor."

179. *Mangcao* (芒草) is a kind of *Miscanthus* otherwise referred to as silvergrass which is typically a very tall reed-like grass.

180. "The four impartial minds" (四等) is an alternative designation for the four immeasurable minds (四無量心) which take all beings equally as the objects of their kindness, compassion, sympathetic joy, and equanimity.

181. It seems that QL interprets "the power of conditions" (緣力) as meaning "the power of ideal personal conditions," for he defines them as consisting of "exhortation and instigation provided by the good spiritual guide." (緣力謂善友勸發. / L130n1557_695a01).

182. Here, QL defines "the power of objective conditions" as referring to "the objects of one's contemplation with compassion and wisdom." (所緣力即所觀察悲智之境. / L130n1557_695a01) Hence this would seem to refer to beings trapped in *saṃsāra* in need of liberation.

183. Interpreting "roots" as referring to "the five roots" contained within the thirty-seven enlightenment factors (faith, vigor, mindfulness, samādhi, and wisdom), QL says: "'Roots' refers to 'faith' and so forth." (根謂信等. / L130n1557_695a01ff.)

184. HH follows QL in equating this "reflection" with "assessment of what one should and should not do." (十思惟者籌量應作不應作故。/ L130n1557_695a01ff.)

185. These last three are otherwise known as "the three gates to liberation."

186. This is the Sanskrit for the six perfections of giving, moral virtue, patience, vigor, meditative skill, and wisdom.

187. These last four are otherwise known as "the four immeasurable minds."

188. These are otherwise known as "the ten powers of the Buddha."

189. The *kaśāya* robe is a general term for monastic robes which includes all three of the robes provided to all fully ordained Buddhist monastics.

190. An *ācārya* is a teaching monk.

191. An *upādhyāya* is a precept-transmitting and teaching monk.

192. The *saṃghāṭī* robe is the outer monk's robe.

193. A willow branch was traditionally used as toothbrush which cleansed the teeth and freshened the mouth when chewed.

194. "Tin-headed staff" (錫杖) is a reference to a traditional monk's staff with metal rings hanging on top which by their jingling serve to warn away bugs, bears, etc.

195. "Dharma without residue" here refers to the nirvāṇa of a buddha, the *mahāparinirvāṇa* wherein all traces of residual karmic defilements and propensities have been entirely extinguished and one is forever free of any further compulsory rebirths in *saṃsāra*.

196. "Dusts," likely intended here to be considered in the plural, is not solely a reference to defilement in general, for it is also synonymous with the objects of the six senses.

197. "Difficulties" here may be construed as referring to the eight difficulties which refer to inopportune rebirths (caused by karmic transgressions): in the hells; among hungry ghosts; as an animal; in the long-life heavens; in a border region (where the Dharma does not exist); as deaf, blind, or mute; as one possessed of oratorical skill equipped with worldly knowledge (but no world-transcending wisdom); and at a time before or after a buddha appears in the world.

198. I emend the text here based on common sense, context, the BB translation, the commentary of HH and the testimony of QL by replacing the "large pillar" (大柱) of the SA text with the "large tree" (大樹) of the BB translation." "Tree" is definitely more fitting to the context and "pillar" would be completely out of context and somewhat strange. QL indicates that the sound of the two words in Sanskrit is nearly identical, hence the ease of two translators rendering the word with two variant translation interpretations. HH, having of course read the QLSC commentary, doesn't even mention "pillar," but rather just substitutes "tree" in both the text and commentary. Even Thomas Cleary translates this as "large tree." The soothing and somewhat awestruck feelings one often experiences when gazing at "a large tree" are very fitting to the suggested vow: "May all beings abandon selfish and contentious thought and remain free of anger and hatred."

199. This is a reference to a buddha's thirty-two marks and eighty secondary signs.

200. Regarding "the Dharma of a single flavor" (一味之法), HH says: "This is also just the principle of the true character of all dharmas." (也就是諸法實相的道理. / HYQS, Digital) This also refers to the often mentioned idea that all teachings of the Buddha's Dharma have "the single flavor of liberation" from *saṃsāra*.

201. "A grove of 'sorrowless' trees" (無憂林) is a reference to the *aśoka* ("sorrowless") tree under which the Buddha was born (*Saraca asoca*, a.k.a. *Jonesia asoca Roxb.*)

202. "*Dhūta* austerities" is a reference to a set of usually twelve beneficial austerities recommended by the Buddha for monastics which include such practices as eating only one meal each day before noon, wearing rag robes from a charnel ground, living beneath a tree, living solely on food attained on the alms round, eating only a specific limited amount of food, dwelling in a cemetery or charnel ground, only sitting and never lying down, etc.

203. HH mentions that this is referring to becoming a buddha.

204. *Brahmacaryā* is usually a reference to pure practice in general and celibacy in particular.

205. "The Dharma that is not reliant on a teacher" is an indirect reference to the utmost, right, and perfect enlightenment realized by all buddhas in their very last birth in which, without a teacher, they rediscover the Dharma of all buddhas.

206. "Elixir of immortality," lit. "sweet dew" (甘露) is the Sino-Buddhist translation of the Sanskrit *amṛta* which is the nectar or ambrosia of the devas.

207. Regarding "understand the equality of the three periods of time" (知三世等), HH says this refers to: "the ability to understand the cause and effect of the past, the present and the future." (能知過去世、現在世、未來世的因果. HYQS, Digital)

208. This is a reference to the top of the head of a buddha's subtle body, the light from which extends so far upward that no one can see the top of it. This is one of the characteristic signs of a fully enlightened buddha, the Sanskrit for which is *anavolakita mūrdhatā*. Hence this amounts to a wish that all beings will themselves become buddhas possessed of just such a sign.

209. "Rightward direction" corresponds to what we would now refer to as "clockwise."

210. This is a reference to the superknowledge of unimpeded psychophysical function (神足通 / *ṛddhi-pratihārya*), one of the six superknowledges.

211. QL says of this: "If it is [enabling progression] toward any other qualities, it is not pure faith." (向餘德不名淨信. / L130n1557_727b11)

212. Regarding "difficulties," QL makes it clear that this refers to "the eight difficulties": "Those with right faith are not reborn in the eight difficulties." (正信之人不生八難. / L130n1557_727b11)

213. Here HH makes it clear that this is a reference to the Dharma body of the Tathāgata: "If your cultivation has a response, then you always see the countless buddhas emanating light which draws you forth and illuminates you and then you are able to see the original essence of the Tathāgata's Dharma body forever dwelling in the Dharma realm, neither coming nor going." (假設修行有了感應，常見到無量諸佛放光攝照你，就能見到如來 的法身本體，常住於法界，無來無去。 / HYQS)

214. The most commonly encountered list of four types of *māras* consists of: the *māras* of the afflictions; the *māras* of the aggregates; the *māra* of death; and the *devaputra māras* of the sixth desire realm heaven. Another list cited by HH consists of celestial *māras,* spirit *māras,* ghost *māras,* and human *māras.*

215. HH says of “the majestic body possessed of marvelous merit” that: “This kind of majestic body possessed of marvelous merit is just the one with the thirty-two marks of a great man.” (這種妙福端嚴身，就是三十二大人相. / HYQS) Hence it is referring in essence to the future attainment of buddhahood.

216. The stage of the crown-anointing consecration (灌頂位) corresponds to the tenth of the ten bodhisattva grounds.

217. HH: “The bodhisattva makes the vow to liberate all beings so that there is not a single being who fails to reach the stages of fruition and thus they are all able to reach the complete fulfillment of the fruits of enlightenment.” (菩薩發願度一切眾生，沒有一個衆生得不到果位，而是都能得到圓滿. / HYQS)

218. The *brahma vihāras* are otherwise known as “the four immeasurable minds” (*apramāṇa-citta*), namely: kindness, compassion, sympathetic joy, and equanimity.

219. These are referring to the five faculties, the five powers, and the eightfold path.

220. This “abandoning desire through unloveliness” is a reference usually to the contemplation of the thirty-two or thirty-six parts of the body or to the contemplation of the nine or ten stages in the dissolution of a corpse so as to bring about the realization of how undesirable the human body really is and thus cut off sensual desire (the first of the five hindrances to deep meditation). This entire category of contemplations is otherwise referred to as “the contemplation of unloveliness” (*asubha-bhāvanā*).

221. This is an obvious reference to the eight worldly dharmas (*aṣṭa-loka-dharma*) otherwise known as “the eight winds” which include gain and loss, fame and ill repute, praise and blame, pleasure and pain.

222. Apart from the seemingly obviously intended reference here to the ten courses of good karmic action, QL also lists five types of beneficial action reliant on outer purity and five types of beneficial action which are reliant on inner purity.

223. This is a reference to the superknowledge of unimpeded physical function (神足通 / *ṛddhi-pratihārya*), one of the six superknowledges.

224. The BB translation has: “Or they may show the right road to beings confused about the path.” (迷道眾生示正路. / T09n0278_p0435c22)

225. The “fivefold heat” refers to an ascetic practice of staying out under the sun surrounded by bonfires burning in each of the four directions.

226. I emend the reading of the text here by replacing *yi* (已), the past-tense marker, with *ji* (己), “self, one’s own, etc.,” this to correct a fairly obvious graphic-similarity scribal error. Cbeta has already emended this in

QL's QLSCHB, but has neglected to do so in the Sutra itself. The correctness of this emendation is nicely buttressed by the BB translation: "…while never becoming neglectful of reflecting on right Dharma." (思惟正法不放逸. / T09n0278_p0436a07)

227. This can also refer to standing on tiptoes. HH mentions both.

228. "Eight kinds of beings" is a reference to eight kinds of spiritual beings usually present in Mahāyāna scriptures as dharma protectors: devas, *nāgas*/dragons, *yakṣas, gandharvas, asuras, garuḍas, kiṃnaras,* and *mahoragas*.

229. The four floods are desire, [wrong] views, existence, ignorance.

230. This "teacherless path" or "path not reliant on a teacher" is a reference to the utmost, right and perfect enlightenment realized by all buddhas in their very last birth where, without a teacher, they rediscover the Dharma of all buddhas.

231. An *araṇya* is a forest dwelling usually associated with solitary cultivation of *dhyāna* samādhi.

232. HH: "It causes the wisdom associated with the six faculties to become unimpededly interpenetrating. This is just the sphere of cognition in which the six sense faculties attain mutually interactive functioning." (令六根智慧互相通達無礙，這就是六根互用的境界. / HYQS)

233. The BB translation specifies countless buddhas as those who are expounding the dharma from each and every pore: "From each and every pore, countless buddhas each proclaim the inconceivable sublime Dharma…." (一一毛孔無量佛，各說妙法難思議…. / T09n0278_p0438a09 – 10)

234. QL makes it clear that this is referring to the name of the *samādhi*: "This is also known as 'manifestation' samādhi." (亦是出現三昧. / L130n1557_760b02)

235. "In or beyond training" (學無學 / *śaikṣa-aśaikṣa*) is a reference to those on the various levels of attainment of the four fruits of the arhat's individual liberation path. Of the four, only the arhat is "beyond training" (*aśaikṣa*).

236. Here I prefer to back-translate to the Sanskrit "*dhāraṇī*" rather than retain the Chinese attempt to translate it (總持) as what comes out in English as "complete retention." A *dhāraṇī* is a formula of spiritually potent sacred syllables (usually in Sanskrit) that may constitute either a protective or power-invoking mantra or a magically efficacious set of Sanskrit phrases by which one acquires the power to never forget any Dharma teachings one receives, this even after the passage of countlessly many ensuing lifetimes.

237. Unlike the very straightforward BB translation ("She is able to cause beings to gain eloquence" [能令眾生得辯才] / T09n0278_p0439b21), a literal rendering of the SA translation would come out with the somewhat hard-to-envision statement: "She enters their bodies and produces marvelous eloquence." (入彼身中生妙辯. / T10n0279_p0078c19)

238. HH identifies these "five bonds" (五縛 / *panca-bandhana* [BCSD, p. 90]) as consisting of greed, hatred, delusion, arrogance, and doubt: "… these are just greed, hatred, delusion, arrogance, and doubt, the ropes of these five kinds of fundamental afflictions…" (就是貪瞋癡慢疑五種基本煩惱的繩子 / HYQS) Apparently the *asuras* depend on having these bonds as more or less a fundamental part of their *raison d'etre*, without which they would become useless in battle.

239. According to the BB translation, this should probably rather be "the leviathan of *saṃsāra*." (入於生死摩竭口.) / T09n0278_p0440a01)

240. This almost unbelievably dramatic analogy for the power and volume of each rain drop out on the ocean is even more specific in the BB translation which says: "Each and every drop of rain is like the axle of a cart." (一一雨渧如車軸.) / T09n0278_p0440c22)

241. I follow HH here in construing this line to be referring to "relinquishing the form and perception aggregates" rather than to "relinquishing any conception of forms," (perhaps an equally valid reading). Here, HH says, "If, from among the five aggregates, one is able to relinquish the form dharmas and the perception aggregate, thus 'making empty [of inherent existence]' all dharmas among the five aggregates, then one will not be covered over by the five aggregates, whereupon one will then be able to see the Dharma body of the Tathāgata." (若能把五蘊中的色法和想陰捨離。把五蘊一切法都空了，而不為五蘊所遮蓋，就能見到如來的法身. / HYQS)

242. Regarding the first two perhaps slightly confusing lines of this quatrain ("Having nothing that one sees is what constitutes seeing. Thus one is able to see all dharmas."), HH says: "As for 'having nothing that one sees,' this is just not having the seeing of the foolish common person which uses a discriminating consciousness. Here, this is just the seeing of the *āryas'* originally existent wisdom. Where one has a discriminating consciousness, this is [the realm of] all conditioned dharmas. Where one uses nondiscriminating wisdom, this is [is the realm of] all unconditioned dharmas. The wisdom of the *āryas* is able to understand all worldly and world-transcending dharmas. This is just the complete comprehension of the true character of all dharmas, thus being free of any attachment to dharmas. Then one is able to see all dharmas. If with regard to dharmas, one has the foolish common person's discriminating knowledge and vision, then one will never be able

to understand the fundamental substance of all dharmas." (無見就是沒有凡夫那種分別識的見。這就是聖人本有智慧的見。 有分別的識，是一切有為法；無分別的智，是一切無為法。聖人的智慧，能明白世出世間一切法，也就是了達諸法實相，而沒有法的執著， 才能見到一切法。在法上若有凡夫分別那種知見，就永遠不會明白一切法的本體。 / HYQS)

243. Both QL and HH identify these as sixfold: the characteristic of knowing, the characteristic of continuity, the characteristic of grasping, the characteristic of assigning names, the characteristic of generating karmic actions, the characteristic of karma-bound suffering.

244. Both QL and HH identify these as threefold: the characteristic of karmic action, the characteristic of subject-based perception, and the characteristic of an objective realm.

245. HH explains this as: "[The intention] to enable beings to become securely established on the path to the awakening of bodhi. (令眾生安住在菩提覺道上. / HYQS)

246. Regarding the perhaps somewhat opaque "devoid of any functioning," QL interprets this as in essence owing to the fact that all dharmas are empty of any inherent existence of their own, thus implicitly asking, "If they don't even exist, how *could* they function? His pronouncement however is much more terse than that, as follows: "As for 'devoid of any functioning,' this is because they only exist on the basis of conditions. Hence, because, in each successive mind-moment, they are impermanent, they are 'devoid of any functioning.'" (無作者但緣有故由念念無常故無造作. / L130n1557_0845a11ff)

247. QL interprets this "incalculability" (不可量) of beings as referring to their ultimately being beyond the grasp of two kinds of perception or assessment (出二量), that is to say, beyond either direct perception or inferential perception and as also referring to their being beyond either calculability or incalculability (又過量無量故). After saying in his commentary: "As for 'incalculability,' this is because they exceed [the grasp of] of two types of perception…(不可量者出二量故), he clarifies this in his subcommentary by saying, "When it is said that 'they exceed [the grasp of] two types of perception,' this is because they cannot be assessed by either direct assessment or inferential assessment. It is also because they transcend both calculability and incalculability." (出二量者現量比量不能量故又過量無量故. / L130n1557_0845a02ff)

248. HH explains this as referring to the ability to enable countless beings to enter the bodhisattva path. (能令無數眾生趣入菩提道. / HYQS)

249. My insertion of the words "perhaps," "may," and "or" in the first thirty-five verses (86a01–86c12) is in order to accurately reflect the tenor of the text which these verses are intended to reiterate, namely

the text at the beginning of the chapter (84a26–84b01) which initially introduces and explains the first of the ten abodes, "the abode of initial generation of the resolve."

250. "Rings of mountains" is a reference to the all-encircling ring-like ranges of mountains at the periphery of each world.

251. The BB translation of this quatrain seems clearer: "They are well able to completely comprehend the abode of the Dharma Kings and accord with the Dharma Kings' protocols for the awesome deportment. They know well how to become established in and enter the position of the Dharma Kings and they know well how to distinguish the realms of the Dharma Kings." (善能了達法王處，隨順法王威儀法，善知安入法王位，善知分別法王界。T09n0278_p0448c05 – 06)

252. "Brahman conduct" (梵行) or "*brahmacarya*" is usually a reference to pure spiritual practice in general and celibacy in particular.

253. If "mass of worms" (蟲聚) seems unintuitive, this actually follows very logically from the previous item ("a corpse"). The immediately proximate association may well have arisen from what one sees when doing the nine or ten standard "unloveliness" (*aśubha*) contemplations of the human body as a corpse, a practice which was usually done in a charnel ground where, before too long, the dead bodies inevitably become full of maggots, etc. Moreover, the concept of the body as a home for countless bacteria, etc. was already well-known to the Buddha and the monastic community.

254. QL clarifies the meaning of this "establishing speech" (安立說) as meaning "conventionally established" (假施設 / *prajñapti*).

255. HH follows QL in adding: "Is it non-compliance that is the Dharma? Or is it having nothing that is apprehensible that is the Dharma?" (不隨順是法耶無所得是法耶.) QL's rationale for this addition is basically that, since all of these sets of questions are ten-fold and only this one set of questions is eight-fold, these two questions must have been accidentally dropped at some point from the Sanskrit text. It is unclear where QL sourced his emendations. There is nothing in the BB translation to support them.

256. The "three clarities" (三明) or *trividya* are the heavenly eye, cognition of past lives, and cessation of the contaminants.

257. The "six spiritual superknowledges" (六通 or 六神通) refers to unimpeded bodily action, the heavenly eye, the heavenly ear, cognition of others' thoughts, recall of the previous lives of self and others, and cessation of the contaminants.

258. As SA translates it, one could as easily think it was saying: "This world does not move and those worlds do not change." (此世不移動，彼世不改

變。 / T10n0279_p0088c12 – 13), and in fact that is how HH explained it in his HYQS. However, both QL and BB make it clear that this is referring instead to time. BB's translation is: "This period of time does not go to that period of time and that period of time does not go to this period of time." (此世不至彼世，彼世不至此世。 / T09n0278_p0449b23)

259. Although It is not immediately clear from the Chinese text of either the SA or BB translations precisely what is meant by "to pervade all worlds," I follow HH who explains that it is "to enable the Dharma of the Buddha to fill up all worlds." (為令佛法充滿所有一切世界的緣故。 HYQS)

260. QL equates this somewhat obscure "non-kalpa" with "the noumenon" (理) which in the Sino-philosophical terminology of the Huayan hermeneutic tradition is simply a reference to "emptiness." So, in effect this is saying that all kalpas are synonymous with emptiness and emptiness is synonymous with all kalpas. Perhaps the BB translation is at least slightly less refractory to easy understanding: "To know all kalpas enter the nonexistence of a kalpa and the nonexistence of a kalpa enters all kalpas." (知一切劫入無劫，知無劫入一切劫. / T09n0278_p0451a21 – 22)

261. I use "right and fixed position" here to render *zhengwei* (正位), the usual Sanskrit antecedent for which is *samyaktva-niyāma* which in turn correlates to a position of irreversibility in relation to eventually reaching the endpoint of the path.

262. "Inclinations" (欲樂) is one of SA's standard translations for the Sansksrit *āśaya* which has a range of meanings not so easily captured in a single English translation. In its various occurrences in this and related scriptures, it seems to best be rendered into English as "intentions," "aspirations," "dispositions," or "inclinations."

263. The intent of the Chinese (心) is ambiguous as to whether this is referring to beings' "minds" or beings' "thoughts." Here I translate this as "thoughts" following HH who, in his HYQS, twice specifies "thoughts in the minds" (心念) of beings." QL agrees, noting that this refers specifically to the power to have "the knowledge of others' thoughts." (知心義兼王所即他心智. / L130n1557_0028a13)

264. As explained by HH and as is standard in all primary Buddhist traditions, "the hindrances" refers to the five hindrances interfering with success in the practice of meditation which consist of sensual desire, ill will, dullness and drowsiness, agitation and regretfulness, and afflicted doubtfulness.

265. As explained by HH, "the obstacles" refers to either two obstacles (affliction obstacles and obstacles to knowledge) or three obstacles (affliction obstacles, karmic obstacles, and retribution obstacles).

266. A *saṃghārama* is a monastic residence and/or monastery.

267. An *upaniṣad* is usually explained as the smallest particle of matter closest to being just empty space.

268. "Kalpas of existence" (住劫) is usually defined as a period of twenty small or middle-size kalpas in the life span of a world system during which beings exist, this occurring between the equally long periods of the formation of the kalpa and the destruction of the kalpa. Before and after each of these threefold phases of formation, existence, and destruction, there is an equally long twenty-kalpa period of complete nonexistence of anything at all.

269. As for "dharma realms" (法界 / *dharma-dhātu*), in this context, it would refer to any objects of mind, that is to say, it refers to anything within the sphere of the eighteen dharma realms consisting of the six sense faculties, the six sense objects, and the six sense consciousnesses.

270. Although usually explained in most dictionaries as referring to the hells, hungry ghosts, animals, humans, and devas, for "the five destinies," HH here explains them as referring to the rebirth destinies of the hells, hungry ghosts, animals, *asuras*, and humans, substituting "*asuras*" for "devas," most likely because rebirth in the deva realms is not usually much associated with easily perceptible suffering.

271. "The Most Revered of Beings" is literally "the Most Revered of Two-Footed Beings" (兩足尊 / *dvipadottama*, etc.), one of the honorific epithets of the Buddha which specifically refers to his superiority among all humans and devas. This is also sometimes explained (especially by HH) as representing the Buddha's twofold repletion in merit and wisdom, hence it may sometimes also be translated as "Doubly Replete Honored One."

272. Merit and wisdom (*puṇya* and *jñāna*) are the two "provisions for enlightenment" (*bodhisaṃbhāra*) essential for attaining buddhahood.

273. This is a reference to the Buddha's ability to speak with a single voice and have everyone hear him speaking directly to them, addressing their own specific causes and conditions.

274. This is the first of six stanzas having to do with this bodhisattva's knowledge of the ten powers of the buddha.

275. Here, what looks like "the four equalities" (四等) is an abbreviation for "the four equal minds" (四等心) which is just an alternative Chinese rendering of "the four immeasurable minds" (四無量心 / *apramāṇa-citta*), namely: kindness, compassion, sympathetic joy, and equanimity, so-called because the bodhisattva strives to maintain them all in equal measure toward all beings.

276. "The stations of absorption" (諸定處) here is a reference to the four formless absorptions (limitless space, limitless consciousness, nothing whatsoever, and neither perception nor non-perception).

277. Here, clearly, the very same term, "bodhi mind" (菩提心 / *bodhicitta*) or "resolve to attain bodhi" is in effect a play on words, for it is referring to it in its already fully realized and fully enlightened state as "the enlightened mind." That is to say, it is not referring to it when it is still merely aspirational when of course it would have no such powers of cognition as to know every detail throughout the ten directions, etc.

278. The text is referring here to the pleasures arising in association with particular components of the five roots and the five powers, specifically that arising from vigor and from concentration. The five roots and five powers both consist of: faith, vigor, mindfulness, concentration, and wisdom.

279. Emptiness, signlessness, and wishlessness are the bodhisattva's "three gates to liberation." They are also known as "the three samādhis."

280. In accordance with four alternative editions (S, Y, M, G), Li Tong Xuan's HYHL QL's HYSC, HH's HYQS, I emend the reading of the Taisho text here by replacing *shen* (身), "person," with *xin* (心), "resolve."

281. "Right and definite position" (正位 / *samyaktva-niyama, samyaktva-niyāma,* or just *niyāma*) refers to the position of irreversibility on the bodhisattva path from which one can never fall back or retreat. It also has a similar meaning of "stage of irreversibility" for those on the individual-liberation path to arhatship.

282. Although HH makes a passing reference to "difficulties" (諸難) here as referring to "disasters" (災難), especially in such close proximity to the three wretched destinies, this is also a fairly clear reference to the eight difficulties (八難) which refer to inopportune rebirths: in the hells; among hungry ghosts; as an animal; in the long-life heavens; in a border region (where the Dharma does not exist); as deaf, blind, or mute; rebirth as one possessed of oratorical skill tethered to merely worldly knowledge; and rebirth at a time before or after a buddha appears in the world.

283. An *upādhyāya* is a very senior member of a monastic community, usually one serving as a preceptor or instructor of other monks.

284. An *ācārya,* generally speaking, is a senior teacher of monastics. More specifically, he is the senior instructor of the precepts in the context of a formal monastic ordination.

285. "Good spiritual guide" or "good spiritual friend" translates the Sanskrit *kalyāṇamitra* which is a term used in the prior case to refer to one who is senior in the spiritual path and who serves as one's primary spiritual guide, teacher, or advisor. In the latter case, this is a term of reference for one's peers in the cultivation of the path.

286. The "emblematic seals" or "characteristic aspects" (*nimitta-mudrā*) of all dharmas vary in their enumerations, in most cases varying between three and five. The initial list of five per QL are: impermanence, suffering, emptiness, non-self, quiescence.

287. "Wishlessness" (*apraṇihita*) is the third of the three gates to liberation (emptiness, signlessness, and wishlessness) by which, through realizing that all dharmas are impermanent and conducive to suffering, one views all dharmas without any aspirations for involvement with them.

288. QL: "When, having accomplished the exertional practices (*prayoga*), a single perfection embodies all ten [perfections], this is what is meant by 'great adornment.'" (成加行一度具十名大莊嚴 / L130n1557_p0067b13) Hence this is referring to a very advanced and well integrated level of practice of the *pārāmitās*.

289. QL: "Because one's wisdom tallies with the true character [of dharmas] (*dharmatā*), one does not [simply] accord with [the statements of] others." (智契實相故不隨他 / L130n1557_p0067b13)

290. Although the text refers simply to "good friends" (善友), this is a standard reference to one's *kalyāṇamitra*, or "good spiritual guide."

Additionally, as the Buddhabhadra translation directly implies with "true good spiritual guide" (真善知識 / T09n0278_p0459c29), this is obviously intended to connote first and foremost one's own guru, or "good spiritual friend" (*kalyāṇamitra*) and, only secondarily, those other good spiritual friends with whom one is associated in joint practice of the path.

Finally, HH makes this quite clear here: "One must serve one's good spiritual guide, draw near to one's good spiritual guide, and make offerings to one's good spiritual guide. One must obey the instructions of one's good spiritual guide and obey the guidance of one's good spiritual guide." (要承事善知識、親近善知識、 供養善知識。要聽善知識的教化，聽善知識的指導。 / HYQS)

291. If perhaps "one's mind has no place in which it dwells" (心無所住) seems somewhat obscure, QL is helpful: "As for 'not dwelling in Dharma gateways,' 'dwell' has two faults: The first is that one fails to tally with the wisdom of the ground. The second is that one is unable to advance any farther. 'Not dwelling' is the opposite of this." (不住法門住有二失一不契地智二不能進趣不住反此. / L130n1557_p0069b13)

292. The BB translation and HH both clarify that "good people" here refers specifically to the good spiritual guide (善知識). BB: "They always delight in drawing near to and relying upon good spiritual guides." (四者、常樂親近依善知識。 / T09n0278_p0460a29–b01) HH: "The bodhisattva is always able to acquire a good spiritual guide to serve as one on whom he can rely." (菩薩能常常得到善知識作為依靠… / HYQS)

293. HH clarifies: "The bodhisattva knows of all dharmas that, although they differ, still their fundamental substance is the same. They are not of two different sorts. (菩薩知道一切　法，雖然不同。但是本體平等，沒有兩樣。 / HYQS)

294. "Complete retention" (總持) is the Chinese translation of the Sanskrit *dhāraṇī*. Aside from their association with spells and spiritual powers, *dhāraṇīs* constitute a mechanism by which dharmas, once learned, are retained forever and never forgotten, even after countless lifetimes.

295. Although the literal translation of the Chinese is "impurity," the Sanskrit is *aśubha*, "unloveliness." This refers to a set of contemplations by which one understands the utterly undesirable nature of the human body for the sake of neutralizing delusion-based sensual desire. Typical contemplations include the contemplation of the thirty-two or thirty-six parts of the body, the nine or ten contemplations of the stages in the deterioration of a corpse, the white-boned skeleton contemplation, and so forth.

296. HH: "For beings with abundant delusion, one teaches them the dharma of causes and conditions, the contemplation of the twelve-fold chain of causes and conditions, and the cultivation of the Dharma gateway of causes, effects, and karmic retributions so that they can rid themselves of ignorance and then put an end to *saṃsāra*." (對愚癡多的衆生，為其說因緣的法。觀十二因緣，修行因果報　應的法門。除無明，則了生死。 / HYQS)

297. The three sufferings (*duḥkha*) are: the suffering of physical and mental pain (*duḥkha-duḥkha*), the suffering inherent in change (*vipariṇāma-duḥkha*); and the suffering inherent in the karmic formative factors (*saṃskāra-duḥka*).

298. I follow QL's analysis of the correct division of these ten subtopics. (Here, Cbeta's imposition of western-style punctuation contradicts it.)

299. Although "seals of the Dharma" would ordinarily refer, depending on the tradition, to categories such as impermanence, suffering, non-self, and emptiness, HH mentions in passing the need to not

contradict "the true character of dharmas," i.e. *dharmatā*, as a seal of all dharmas. (不可違諸法印實相。 / HYQS)

300. QL points out that "attachments" here refers to attachment to [the inherent existence] of persons and dharmas.

301. This is usually a reference to the nine sequential meditative absorptions, namely: the four *dhyānas*, the four formless realm absorptions, and the absorption in which both perception and feeling are entirely extinguished. This last one is otherwise referred to as the complete cessation absorption.

302. The *samāpattis* are usually interpreted as referring to the four *dhyānas* and the four formless absorptions.

303. QL points out that this "emblematic seal of dharmas' true character," (*dharmatā*), is referring to true suchness (*tathatā*): "As for 'If he skillfully contemplates' and so forth, this is referring to the wisdom arising from cultivation. This sentence is referring to awakening to and entering suchness." (善觀下皆是修慧此句悟入於如. / L130n1557_p0083a09)

304. Both QL and HH point out that this is a reference to the twelve links of conditioned co-production. "The continuing on of cyclic existence" (流轉) is a reference to the means by which the twelve links of conditioned arising ensure that cycle's continuation in endless *saṃsāra*. "Returning to a state of cessation" (還滅) is a reference to how understanding and breaking the cycle of the twelve links culminates in the realization of nirvāṇa.

305. "Complete retention" reflects the Chinese translation of *dhāraṇī* (總持), a concept which often includes not just the remembrance of immense treasuries of Dharma across countless lifetimes, but also the esoteric formulae used to assist in this and other cultivation-associated skills.

306. Although HH explains "difficulties" here as referring to "all kinds of disasters and difficulties" (一切災難), QL refers specifically to "the eight difficulties," namely: existence in the hells; among hungry ghosts; in the animal realm; in the heavens where circumstances are so blissful that there is no motivation to cultivate the path even as one's merit runs out and one becomes bound to fall down again into realms beset by suffering; in regions such as the continent of Uttarakuru in which, although circumstances may be pleasant, Dharma is non-existent; existence as one who is blind, deaf, or mute; existence as one possessed of oratorical skill tethered to merely worldly knowledge; and being born at a time between buddhas in which there is no Dharma in the world.

307. Per HH, "Enabling them to practice equal regard for others" refers to "enabling them to cultivate the kindness and compassion contemplations, to practice the dharma of equal regard, and to realize that

'others' and 'self' are of a single substance." (令修慈悲觀，行平等法，人我一體。 / HYQS)

308. Of the two most fundamental, essential, and interdependent aspects of all systems of Buddhist meditation practice (*śamatha*, "calm abiding," and *vipaśyanā*, "insight meditation"), v*ipaśyanā* is that non-discursive insight-generating contemplation of phenomena which leads to wisdom and realizations.

309. The "six dharmas of harmony and respect" (六和敬法) are six points of common identity formulated by the Buddha as essential standards within the monastic Sangha. They refer to cultivation of the same moral precepts, sharing a common understanding of the same views, abiding in the same sorts of physical dwelling circumstances, maintenance of mutual non-contentiousness in verbal actions, maintaining mutually-pleasing mental behaviors, and maintaining universal equality in the distribution of benefits provided to the Sangha.

310. In Sanskrit, *sudarśana*.

311. Again, "difficulties" here is clearly a reference to the eight difficulties.

312. Although it would be possible to construe this line as referring to that which is counted and the person who counts, QL clarifies that this is referring to whatever is counted on the one hand and the numbers used to keep track of them on the other: "Apart from the things which are counted, there is no number able to count them." (離所數物無能數數. / L130n1557_0118a10)

313. QL specifies: "The first line of the first verse is a general analogy to the one mind." (初偈初句總喻一心 / L130n1557_0126a14)

314. The BB translation's slightly more specific phrasing says: "This is because the bodhisattva-mahāsattva trains in the dharmas practiced by all buddhas of the three periods of time." (菩薩摩訶薩學三世諸佛所行法故。/ T09n0278_p0466b25–6)

315. As for what I translate here as "perception of a composite being" (種種想), QL clarifies that this refers to the concept of a being consisting of "the causes and conditions of the aggregates, sense realms, sense bases, and so forth." (陰界入等諸因緣 / L130n1557_0150a11)

316. Per MW, *māṇavaka* refers to "a youth, lad, fellow; a pupil, scholar, religious student," etc.

317. QL explains this as referring to "failing to cherish one's roots of goodness." (不惜善根 / L130n1557_0163b14)

318. "Right and definite position" (正位 / *samyaktva-niyāma*) is a technical term referring to a level of realization from which one cannot fall

back and in which successful culmination of one's path is a future certainty.

319. Per MW (p. 823, Column 1), "*muni*" (牟尼) refers to "a saint, sage, seer, ascetic, monk, devotee, hermit." This is also an abbreviation for the name of Śākyamuni Buddha. It is also synonymous with the word "buddha."

320. QL explains "ground of the infinite" here as referring to the nirvāṇa without residue. (L130n1557_0226b08)

321. HH notes that "eyes" here is referring to the wisdom eye.

322. This is referring to *pratisaṃkhyā-nirodha*.

323. This is referring to *apratisaṃkhyā-nirodha*.

324. HH equates "the abiding nature of dharmas" (法性住) with "true suchness" (眞如) or *tathatā*.

325. What the Chinese text refers to here as "the four kinds of eloquence," is otherwise known as "the four unimpeded knowledges" (*catuḥ-pratisaṃvid*).

326. These last seven of these eleven lists (beginning with "the four stations of mindfulness") together constitute "the thirty-seven aids to enlightenment" otherwise known as "the thirty-seven enlightenment factors" (*saptatriṃśad-bodhi-pakṣikā-dharmāḥ*).

327. As for these three list items of "past giving," "future giving," and "present giving" (過去施、未來施、現在施), as will become clear from their explanations which follow several pages later, "giving" (施) here is almost certainly translating the Sanskrit *tyāga* which not only means "giving" in the sense of generously parting with one's own possessions, but also means "giving up," "relinquishing," "abandoning," "forsaking," etc. What is really being talked about here is "giving up" or "relinquishing" of any and all attachments to dharmas of the past, future, and present, hence this should be understood as meaning "giving up of past dharmas," "giving up of future dharmas," and "giving up of present dharmas."

328. This sentence lists the twelve kinds of text found in the Buddhist canon.

329. According to QL, *bimba* (頻婆) means "'a substance that reflects the body' which is to say that it is something among the curtain adornments that displays the reflections of things outside it." (頻婆者此云身影質謂帳莊嚴具中現外質之影故. / L130n1557_p0303b10)

330. In translating *zizai* (自在), more usually "sovereign mastery" etc., as "magical," I am assuming the use here to be synonymous with the use of the spiritual powers (as is very common in the SA translation of the "Entering the Dharma Realm" chapter).

331. Soothill (digital edition) records *vimbara* as not only a huge number, but also as "a king of fragrance, or incense."

332. In translating *youxi* (遊戲), more literally "playful," "sporting," etc. as "miraculous" I am assuming the Sanskrit antecedent to be the rather usual (in SA's translation of the "Entering the Dharma Realm" chapter) "*vikurvita*," etc. HH says of these fragrances that: "These kinds of fragrances are able to take beings' defiled minds and transform them into pure minds." (能將眾生的染污心轉為清淨心。/ HYQS)

333. According to Soothill (digital edition), a *mardala* or *mṛdaṇga* (牟陀羅) is "a kind of drum described as having three faces."

334. "Devas from the Light Heavens" (光天) here is a general category referring to those dwelling in the next three heavens in the list, namely the Lesser Light Heaven, the Limitless Light Heaven, and the Light and Sound Heaven.

335. "Devas from the Purity Heavens" (淨天) here is a general category referring to those dwelling in the next three heavens in the list, namely the Lesser Purity Heavens, the Limitless Purity Heavens, and the Universal Purity Heavens.

336. "Devas from the Vastness Heavens" (廣天) here is a general category referring to those dwelling in the next three heavens in the list, namely the Lesser Vastness Heavens, the Limitless Vastness Heavens, and the Vast Fruition Heavens.

337. Regarding this nearly inscrutably abstruse line, QL says: "The pervasive emptiness of dharmas is the realm relied on by the Buddha's wisdom body. That is the meaning of 'throne' here." (周徧法空是佛智身所依之境座之義也. / L130n1557_p0315b03.)

338. As seems to be quite common in its punctuation of T0279, the English-style punctuation recently added by Cbeta is altogether misleading here. My translation here follows QL's very precise narration of sentence breaks which produce ten of these exemplary "meritorious qualities." However, unlike the SA translation, the BB translation (which differs slightly from QL's interpretation) makes it very clear where the breaks occur in the content of these ten classes of meritorious qualities by adding "Dharma gateway" (法門) at the end of each one of them. Here are the ten as they would be divided in the SA translation if one instead relied on the BB translation's division of topics:

1) They roam, unimpeded, to the lands of all buddhas;
2) They see the non-dependent pure Dharma body;
3) They use the wisdom body to manifest countless bodies which go throughout the ten directions, serving the buddhas;

4) They enter all buddhas' measureless, boundless, and inconceivable dharmas of sovereign mastery;
5) They dwell in the countless gateways of all-knowledge;
6) They use the light of wisdom to thoroughly understand all dharmas and achieve fearlessness with respect to all dharmas;
7) Whatever they expound upon, they may do so with inexhaustible eloquence to the very end of future time;
8) With great wisdom, they open the gateway to the complete-retention [*dhāraṇīs*};
9) With the purified wisdom eye, they enter the deep Dharma realm; and
10) Their wisdom's sphere of cognition is boundless, ultimately pure, and space-like."

339. As referenced in the first line of this quatrain, HH identifies "the Buddha's body" as synonymous with true suchness and the Dharma body.

340. HH explains this by pointing out that all of the buddhas' transformation bodies are just the one Dharma body.

341. Although, because of the very different definitions for the Chinese character *shi* (世) which can mean both "world" and "period of time," it would be easy to misconstrue the first two characters of the second line of this quatrain as referring to "the world," as QL clarifies, it is instead referring to the Tathāgata's "not being moved along by the three periods of time" (三世不遷故. / L130n1557_p0364b08).

342. Again, because of the very different definitions in Sino-Buddhist Classical Chinese for the two-character phrase "zhushu" (諸數) which can mean both "enumerations" and "all conditioned phenomena," it would be easy to misconstrue its meaning here. As QL clarifies, it is referring to the Tathāgata's "essential nature / body not being of the class of conditioned things" (體非有為之數故. / L130n1557_p0364b08)

343. This line literally says: "Their number [would be] equal to [the number of] the thoughts." (其數與心等。/ T10n0279_p0123b23) I follow QL in interpreting this somewhat ambiguous fourth line of this verse as meaning: "However many he thought of, that is how many would then appear. Therefore it refers to their [number] being 'equal to what he intended.'" (隨念隨現故名心等 / L130n1557_p0368a15) HH provides a different but equally valid interpretation of the line: "This person is then able to succeed in seeing buddhas, being able to see countless buddhas, matching the number of beings thoughts, that many." (HYQS / 這個人才能得見於佛，能見到無量的佛，如同眾生心念數那樣之多。)

344. Although what I translate here as "resolve to attain bodhi" is literally "path resolve" (道心), "path resolve" is just a Sino-Buddhist euphemistic

translation of the Sanskrit *bodhicitta* which does indeed very literally mean "bodhi resolve."

345. Again, although the Chinese for what I translate here as "unsurpassed enlightenment" is literally "unsurpassed path" (無上道), that "unsurpassed path" is just a euphemist Sino-Buddhist translation of the Sanskrit *anuttara-bodhi* which does indeed mean precisely "unsurpassed enlightenment."

346. HH interprets "past mindfulness and wisdom" (前際念智) as referring especially to one's arousal of the bodhi resolve in earlier lifetimes: "As for the meaning of 'past mindfulness and wisdom,' this refers to the very first single thought of wisdom. It is also just the wisdom of the very first single thought of arousing the bodhi resolve. This single thought of wisdom is never cut off, picking up from and continuing on forward so that the bodhi resolve you aroused is then retained forever, becoming even stronger." (「前際念智」的意思，是指最初一念的智慧。也就是最初一念發菩提心的智慧。這一念的智慧是永遠不斷，接連繼續下去，所以你所發的菩提心也是永遠長存而更堅強的。/ HYQS)

347. Both HH and QL interpret this as referring to the wisdom body (慧身) of the Tathāgata.

348. The title of this sixth dedication is very different later in the chapter where it is entitled "the dedication to strengthening everyone's roots of goodness" (隨順堅固一切善根迴向).

349. As a point of information, all of the other sixty-two mentions of the name of this dedication have this instance's "unbound and unattached" reversed to "unattached and unbound," thereby recording its name the vast majority of times as "the unattached and unbound liberation" (無著無縛解脫).

350. Later on, in the actual discussion of this tenth dedication, it is instead referred to as "the dedication that is as measureless as the Dharma realm." (等法界無量迴向。 / T10n0279_p0171a06)

351. "The sun" is personified here as "the solar deva" (日天子).

352. This "hand of an *asura*" (阿脩羅手) is a reference to Rāhu, the *asura* supposed to be responsible for eclipses of the sun and moon.

353. Again, "the sun" is personified here as "the solar deva" (日天子).

354. QL interprets the seven types of wealth as being the first seven of the ten endless treasuries, namely: faith, moral virtue, a sense of shame, a dread of blame, learning, giving, and wisdom. (QLSCHB, L130n1557_0392b09). In his HYQS, HH gives two alternative lists, the first being "the seven kinds of wealth of the *āryas*" (七聖財) consisting of: faith, moral virtue, learning, sense of shame, dread of blame,

wisdom, and relinquishment. The other list he gives is "the seven kinds of Dharma wealth" (七法財) consisting of: faith, vigor, moral virtue, sense of shame and dread of blame, learning, meditative absorption and wisdom, and relinquishment.

355. As for refraining from "damaging" the characteristics of the aggregates, HH mentions "perhaps seeing them as empty" (或空了) as a means by which this might occur.

356. HH points out that "pure counteractive dharmas" (清淨對治之法) refers to moral virtue, meditative absorption, and wisdom (戒定慧) with which one counteracts greed, hatred, and delusion.

357. HH makes a point of clarifying that, "This is not to say that 'images' here is referring, say, to real images of people. Rather, they are just [like] a kind of reflected image, that's all." (不是說真的人像的「像」，而只是一種影像而已。/ HYQS)

358. "Joint endeavors" (同事) here refers to the fourth of the four means of attractions by which one uses the skillful means of participating in joint endeavors to attract others into cultivation of the Dharma.

359. The title of this sixth dedication is very different in its initial listing at the very beginning of this chapter where it is referred to as "the dedication of roots of goodness that penetrates the equality of everyone." (入一切平等善根迴向. / 0124c05-6).

360. Regarding this "dedication of roots of goodness in ways which correspond to the countless and boundless kinds of gifts that he gives," the examples which follow go on for approximately the next eighty pages in the English text and twenty pages in the Taisho Canon's Chinese text (ending at 155c15). In fact, they exhaust the remainder of the discussion of this sixth dedication, "the dedication to strengthening all roots of goodness" and constitute fully a third of this chapter on the ten kinds of dedication.

361. The "*agada* medicine" is a cure-all medicine.

362. "The aggregate of moral precepts" (戒蘊) is one of four "uncontaminated" (無漏) or "world-transcending" (出世) aggregates (四蘊) consisting of the aggregate of moral precepts, the aggregate of meditative absorption, the aggregate of wisdom, and the aggregate of liberations.

363. Here, QL offers the somewhat ambiguous note that: "Accumulating the abodes of all buddhas refers to those of the *āryas*, the celestials, the pure, and so forth." (攝取一切諸佛所住謂聖天梵等 / L130n1557_p0489a08)

364. Here, QL says, "Later, where it says: 'One does not abandon the most supreme abode of the Buddha,' this refers to dwelling in the room of the great quiescence." (後言不捨佛最上住者住大寂室 / L130n1557_p0489a08)

365. “Hindrances and entanglements” (蓋纏) is a reference to the five hindrances (*pañca-nivaraṇāni*: desire, ill will, dullness and drowsiness, restlessness and remorsefulness, and skeptical doubt) and the ten entanglements (*daśa-paryavasthānāni*: lack of sense of shame, lack of dread of blame, envy, miserliness, drowsiness, restlessness, dullness, anger, and concealment).

366. “Solid incense” (堅固香 / *kālānusāri-gandha* [BCSD, p. 298]), per BHSD, page 180, column 2, seems most likely to be a kind of sandalwood.

367. “*Dāna pāramitā*” is the perfection of giving, the first of the six *pāramitās* or “six perfections.”

368. “All dharmas have nothing that they do” (一切法皆無所作) is derivative from the ontological fact that all dharmas are devoid of any agent of action.

369. I follow Cbeta in preferring on sensibility grounds the reading found only in the Ming Edition of “become true fields of merit able to accomplish the fruits [of the path]” (為能辦果真實福田) over the reading found in all other editions of “become true fields of merit able to distinguish the fruits [of the path]” (為能辨果真實福田). (T10n0279_p0140b17–18)

370. QL notes: “As for ‘the tenfold path of emancipation,’ this is just the ten grounds in which one uses the practice of the ten perfections to get rid of the ten heavy obstacles and abandon the ten kinds of coarseness.” (十出離道者即是十地以十度行出十重障離十麤故. / L130n1557_p0509a05)

371. Both BB and HH infer strongly that this is intended to refer primarily to the good spiritual guide or *kalyāṇamitra*.

372. “*Brahmacarya*” (梵行) refers to pure spiritual practice in which celibacy is strictly observed.

373. Per DFB (digital edition), referring to the Mahāsatya-nirgrantha-sūtra, “seven parts” (七支) refers to the four legs, the head, the genitals, and the tail.

374. “Elephant treasure” and “horse treasure” (象寶馬寶) are two of the “seven treasures” of a wheel-turning sage king (轉輪聖王).

375. Although there are at least several explanations of these “three kinds of worlds,” HH, presenting the list also used by Fazang in his Huayan Tanxuanji (華嚴經探玄記 / T1733_0122a15–17), explains the three kinds of worlds as consisting of: 1) The world of right enlightenment; 2) The world of sentient beings; and 3) The “receptacle world” of inanimate things. (正覺世間, 有情世間, 器世間.) “Receptacle world” is somewhat metaphoric, as if the inanimate world were like a “receptacle” or “container” in which sentient beings live.

376. These sixteen knowledges or mind states (*ṣoḍaśa-citta*) correspond to eight kinds of patience and eight kinds of knowledge associated with the four truths. In particular, they refer to sixteen mental states occurring during the path of seeing when cutting off delusions.

377. HH associates this "jewel of the unimpeded purified eye" (無礙淨眼寶) with the wisdom eye, saying: "The 'pure eye' here is just the Dharma eye." (清淨眼即是法眼. / HYQS)

378. What I translate here as "prominence on the crown" (頂髻) is the Buddha's *uṣṇīṣa*.

379. This is one of the kinds of fear to which a bodhisattva may be subject, in this case, a kind of "stage fright" at the prospect of sitting in front of "the Great Assembly" (大眾). This is a translation into Chinese of the Sanskrit *mahāsaṃgha* which is usually used to refer primarily to a meeting of everyone in any given monastic community. Depending on the context, it might also refer to a meeting of all monks, nuns, laymen, and laywomen in any given Buddhist community.

380. "Secondary sign" (隨好, *anuvyañjana*) here is a reference to one of the eighty secondary signs exclusive to the body of a buddha.

381. "The tongue that can cover the face" (覆面舌) is one of the physical signs of a buddha resulting from countless lifetimes of perfectly truthful speech.

382. The BB translation is somewhat more direct: "May all beings be enabled to acquire the one body that is identical with that of the buddhas of the three periods of time. (令一切眾生。悉得一身等三世佛。 / T09n0278_p0510b28–29)

383. The reader is here advised that the following list of dedications associated with the bodhisattva's sacrificing his own heart relies entirely on there being a single word capable of bearing a broad range of meanings associated with both "heart" and "mind." Although this works well enough in Sanskrit with *citta* and in Chinese with *xin* (心), this does not work quite so well when the range of definitions of that Sanskrit word and the corresponding Chinese character are all borne by the English word "heart."

384. Although *"nārāyaṇa-garbha"* as the Sanskrit antecedent for the Chinese 那羅延藏 is fairly obvious, it is unclear what it is actually intended to refer to here. Elsewhere in the canon, it is the name of a Buddha. Here it may mean "womb of a *nārāyaṇa*," but because it is uncertain, I preferred to simply settle for using only the reconstructed Sanskrit.

385. The "three kinds of pure moral precepts" (三種淨戒), otherwise known as the "the three collections of moral precepts" (三聚戒) or "the three collections of pure moral precepts" (三聚淨戒) consist of: 1) "The moral

precepts of the moral codes" which include the five precepts, the eight precepts, the ten precepts, the bodhisattva precepts, and the complete monastic precepts; 2) "The moral precepts of the good dharmas" which refers to the moral standard requiring the practice of goodness in all situations, especially as prescribed by the ten courses of good karmic action; and 3) "The moral precepts of benefiting beings" which refers to practicing goodness in ways that benefit beings, especially by guiding them to at least follow the five moral precepts and, better yet, the ten courses of good karmic action.

386. "Unprecedented dharmas" (未曾有法 / *adbhuta-dharma*) usually refers to "marvels" or "rarities," events wrought by the superknowledges, and so forth. Here, HH equates it with cultivating the complete absence of thoughts of sexual desire, saying: "As for the so-called 'unprecedented dharmas,' this is just purity in body and mind, not having the behavior in which one has thoughts of desirous craving or sexual desire, even to the point that one should not have even a single such thought arise." (所謂未曾有法，就是身心清淨，沒有貪愛婬欲的思想行為，甚至應一念不生。 / HYQS)

387. For "sevenfold path of great men" (七丈夫道), both HH and QL mention the existence of multiple lists of which, per QL, the first is: 1) having a long lifespan and living for a long time; 2) having a wonderfully majestic physical form; 3) being free of illness and having but few afflictions; 4) not being a slave, not being a woman, and not being a *paṇḍaka* (a eunuch); 5) having fiercely sharp wisdom; 6) speaking in a dignified and solemn manner; 7) coming from a great lineage. (一長壽久住二妙色端嚴三無病少惱四非僕非女非半擇迦五智慧猛利六發言威肅七有大宗葉) / L130n1557_0560a11)

388. The BB translation clarifies that this is referring to the Dharma body of the Buddha: "May all beings be enabled to forever abandon the defilements and gain the pure ground of the Buddha and the independent and unimpeded Dharma body of the Tathāgata." (令一切眾生永離垢染，得佛淨地如來法身自在無礙。 / T09n0278_p0514b29)

389. I feel obligated as a matter of principle to choose the more straightforward of interpretations of this line which is very clearly supported by the BB translation's: "May all beings be enabled to become pure and marvelous fields of merit by which everyone is able to produce measureless karmic rewards [through giving to them]." (令一切眾生。作淨妙福田。悉能出生果報無量。 / T09n0278_p0514c23)

That said, the ambiguity of phrasing in the SA translation allows this line to be interpreted in the opposite way. For instance, HH says: "The bodhisattva also wishes to enable beings to become the world's foremost among those who delight in goodness and like to give.

Because they always practice giving, they are therefore able to acquire the karmic result of measureless and boundless merit." (菩薩又願令眾生成為世間第一的樂善好布施者，因常行布施，所以能獲得無量無邊的福報。 / HYQS)

390. Although this could just as easily be translated as "a source of many kinds of happiness" (眾樂具), I follow HH in his HYQS where he interprets it as referring to a musical instrument. The BB translation has no text corresponding to either interpretation.

391. It seems that the implication here is that his existence among humans is not precipitated by his karmic causes and conditions so much as it is as a choice made to teach others. HH seems to corroborate this when he comments: "Although his body dwells together with others in the human world—but, as for his mind, it is the same as if 'it was not born in this place.'" (身雖與眾生同住在人世間，但他的心等於「非此處生」。 / HYQS)

392. "Personality view" (身見 / *satkāya-dṛṣṭi*) refers to the view of a truly existent person in association with the five aggregates.

393. Venerable Victorious Ones (尊勝 / *vijayin*) is another title of the buddhas.

394. I emend here the reading of the Taisho text to correct an obvious graphic-similarity scribal error (correcting 如, "like" to 知, "know"), this in accordance with the dictates of common sense and the supportive testimony of variant readings in four of the alternative editions as well as in BB, HH, and QL.

395. HH interprets "the mind that possesses the nature of the various jewels" (具種種寶性心) as referring to jewels such as the "Three Jewels" of the Buddha, the Dharma, and the Sangha.

396. HH explains these "difficult rebirth circumstances" as referring to the eight difficulties.

397. This may be a reference to the first of the four means of attraction (四攝法).

398. HH associates these "same-substance roots of goodness" (同體善根) with the "same-substance great compassion" (同體大悲) with which one sees others as like oneself and thus does not distinguish between oneself and others.

399. HH indicates that "in all their faculties" (所有諸根) here refers to the six sense faculties of eye, ear, nose, tongue, body, and mind.

400. HH indicates that "steadfastness," literally "solidity" (堅固), is referring here to steadfastness in faith.

401. I accord with QL's analytic division of the following otherwise slightly ambiguous text into nine results or "fruits" of perfecting this seventh dedication, per the following ninefold list. (L130n1557_063202)

402. HH points out that, "As for possessing all the bodies, those are just the Dharma body, the reward body, the response bodies, and the transformation bodies." (具足一切的身，就是法身、報身、應身、化身. / HYQS)

403. "The Most Honored of All Bipeds" (兩足尊) is an honorific epithet referring to the Buddha's supremacy among all humans and devas. This also refers to the Buddha's twofold repletion in merit and wisdom.

404. "The Honored One among the Great Āryas" (大聖尊) is another honorific epithet for the Buddha, probably originally from the Sanskrit *maharṣi*.

405. "Tamer of Men to Be Tamed" (調御士) – This is another honorific title for the Buddha for which the Sanskrit is *puruṣa-damya-sārathi*.

406. "Right and fixed position" or "the position of being fixed in what is right" = *samyaktva niyāma* or *samyaktva niyata* = irreversibility in one's chosen vehicle, where, per Conze's MDPPL one is "destined for salvation" or has attained "certainty to have got safely out of this world."

407. In interpreting this otherwise nearly inscrutably vague clause as "…, for there is only one [vehicle]. There are not two," I follow HH who says, "This is just to say that there is only one vehicle and there are no 'two vehicles.'" (也就是唯有一乘，沒有二乘。 / HYQS)

408. This is a reference to the five hindrances (*nīvaraṇa*) and ten manifest afflictions (lit. "entanglements" = *paryavasthāna*).

409. "Tamer of Men" (調御人) is a reference to one of the ten titles of the Buddha (調御丈夫 / *puruṣa-damya-sārathi*) which, per Conze's MDPPL, is "Tamer of Men to Be Tamed."

410. This line (令於實法正思惟) could just as easily be translated as: "… they enable them to rightly contemplate the dharma of reality."

411. Beginning here and extending until the very end of this ninth of the ten kinds of dedication (twenty pages later in the English text and four pages later in the Chinese text [at 169b07]), there are more than sixty of these often very long and multi-layered ways in which the bodhisattva "uses the mind of the unattached and unbound liberation" (以無著無縛解脫心) in dedicating his roots of goodness to the perfection of various aspects of the conduct and vows of Samantabhadra.

412. I add "[He dedicates all his roots of goodness]" in brackets before most all of the ensuing sixty-plus instances in which the text says:

"to using the mind of the unattached and unbound liberation," doing so because the reader would surely otherwise lose track of its implicitly intended inclusion more than sixty times across the course of this dedication's very complex and multilayered list which goes on for the next twenty English pages.

413. As for what I translate here as "vast-[minded] beings" (廣大眾生), I base the translation on the explanation provided by QL: "As for 'vast-[minded] beings,' this refers to those equipped with the great resolve" (廣大眾生者具大心故。 / L130n1557_p0662b01). Without this bracketed modification, one would read "vast beings" and instead envision beings with vast bodies.

414. For what one could otherwise translate as referring to "perceptions of worlds" (世想), I accord with HH who interprets this as referring to perceptions of "previous lives, subsequent lives, etc." (前世後世等 / HYQS).

415. For what one could otherwise translate as referring to "perceptions of understanding" (解想), I accord here with HH who interprets this as referring to perceptions of "liberations" (解脫).

416. The SA text finishes this fifty-second list section with: "… and as his mind becomes skillfully established." It does so without specifying precisely what is meant by this. HH suggests that this implicitly means "and as his mind becomes skillfully established in the sphere of these extreme subtleties (listed above)" (其心善於安住甚微細的境界。/ HYQS). The BB translation instead specifies: "and becomes skillfully established in the mind of wisdom." (善安住智慧心。 / T09n0278_p0530b26–27).

417. When initially listed at the very beginning of this chapter, this tenth dedication, "the dedication that is as measureless as the Dharma realm" is instead referred to as "the dedication that penetrates the measurelessness of the Dharma realm" (入法界無量迴向, T10n0279_p0124c07).

418. There may have originally been the usually expected tenfold list of dedications in this edition. I mention this because the BB edition does indeed have ten of them, all of which are consistent with this SA list, with the exception of its sixth one (not found at this place in the SA translation) that reads: "wishing to acquire countless kinds of deep and marvelous eloquence commensurate with the Dharma realm" (得法界等無量深妙辯 / T09.278.535c26).

419. What I translate here as "names, phrases, or syllables" (名句文身 / *nāma-pada-vyañjana-kāya*) are standard abhidharma terms for elements of language.

420. Based on QL's statement that, "As for 'unification,' aside from the bliss of nirvāṇa, everything involves unification" (求和合者除涅槃樂皆有合

故), we can infer that "bliss of unification" here refers to all bliss in the realm of conditioned existence where all pleasures in one way or another involve unification of sense faculties (eye, ear, nose, tongue, body, or mind) with their corresponding sense objects, including objects of mind and the sense objects of the mind faculty, this in contrast to the bliss of nirvāṇa which can be said to result not from "unification" so much as from "disunion" or "disjunction." (L130n1557_p0701b10)

421. As an example of a dedication that damages roots of goodness, QL says, "[A dedication in which] one vows to become a king of *māras* is a dedication that damages goodness." (願為魔王即壞善迴向 / L130n1557_p0701b10)
422. HH identifies "twofold attachment" here as the attachment to self and the attachment to dharmas.
423. I translate as "whirlpools" the otherwise ambiguous *xuan* (旋) character based on the BB translation's very specific *xuanliu* (旋流 / T09n0278_p0537c16.
424. HH interprets this "substantial identity to oneself" phrase (同體) as referencing the mind possessed of "the great compassion that sees beings as substantially the same as oneself" (同體大悲).
425. QL points out that, in these twenty-nine dedications, one should understand "to abide" (住) as meaning "to penetrate" (住即入義) in what I believe to be the sense of "reaching a penetrating understanding." QL also points out that "Dharma realm" (法界) in these twenty-nine dedications is specifically referring to what in the Huayan hermeneutic system is called "the Dharma realm of the unimpeded relationship between the noumenal and the phenomenal" (二十九句皆云法界皆理事無礙法界也 / L130n1557_p0720b11.)
426. This is a play on words as "Samantabhadra," the name of that great bodhisattva-mahāsattva," means "universally worthy."
427. Again, this is the same play on words, for Samantabhadra Bodhisattva's name, "Samantabhadra," means "universally worthy."

Philosophy & Spirituality / Buddhism / Sacred Writings

Kalavinka Press • Seattle
KalavinkaPress.Org

ISBN 978-1-935413-35-6
90000
9 781935 413356

The Flower Adornment Sutra

Volume One

Chapters 1 - 25

Bhikshu
Dharmamitra

Kalavinka Press

KALAVINKA BUDDHIST CLASSICS

THE FLOWER ADORNMENT SUTRA

An Annotated Translation of *The Avataṃsaka Sutra*

◆

Including:

A Commentarial Synopsis
Of the Flower Adornment Sutra

◆

Bhikshu Dharmamitra

◆

VOLUME ONE
CHAPTERS 1 – 25

KALAVINKA PRESS

THE FLOWER ADORNMENT SUTRA

An Annotated Translation of the Avataṃsaka Sutra

WITH A COMMENTARIAL SYNOPSIS OF THE FLOWER ADORNMENT SUTRA

VOLUME ONE

CHAPTERS 1 – 25

To refrain from doing any manner of evil,
to respectfully perform all varieties of good,
and to purify one’s own mind—
This is the teaching of all buddhas.

The Ekottara Āgama Sūtra
(T02 n.125 p.551a 13–14)

A Note on the Proper Care of Dharma Materials

Traditional Buddhist cultures treat books on Dharma as sacred. Hence it is considered disrespectful to place them in a low position, to read them when lying down, or to place them where they might be damaged by food or drink.

THE FLOWER ADORNMENT SUTRA

The Great Expansive
Buddha's Flower Adornment Sutra

An Annotated Translation of the Avataṃsaka Sutra

By Bhikshu Dharmamitra

WITH A COMMENTARIAL SYNOPSIS
OF THE FLOWER ADORNMENT SUTRA

VOLUME ONE

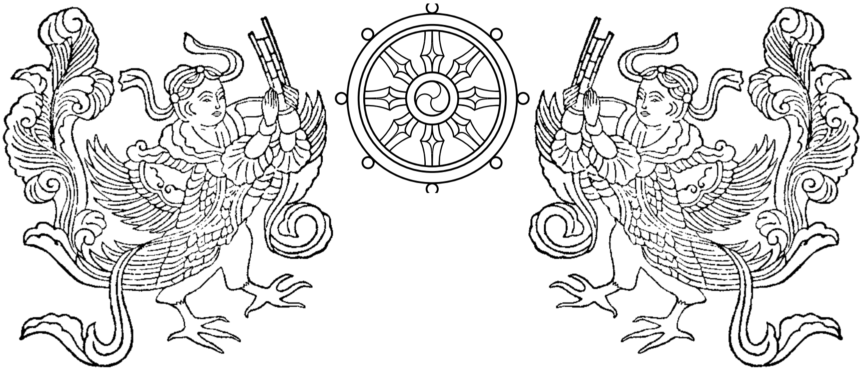

KALAVINKA PRESS
SEATTLE, WASHINGTON
WWW.KALAVINKAPRESS.ORG

Kalavinka Press
8603 39th Ave SW
Seattle, WA 98136 USA
(www.kalavinkapress.org)

Kalavinka Press is associated with the Kalavinka Dharma Association, a non-profit organized exclusively for religious educational purposes as allowed within the meaning of section 501(c)3 of the Internal RevenueCode. Kalavinka Dharma Association was founded in 1990 and gained formal approval in 2004 by the United States Internal Revenue Service as a 501(c)3 non-profit organization to which all donations are tax deductible.

Donations to KDA are accepted by mail and on the Kalavinka website where numerous free Dharma translations are available.

Kalavinka Buddhist Classics Book 15 / Edition: HY-EO-1022-1.0
© 2022 Bhikshu Dharmamitra
This Volume One ISBN: 978-1-935413-35-6 / LCCN: 2022946845
(Vol. 2 ISBN: 978-1-935413-36-3 / Vol. 3 ISBN: 978-1-935413-37-0)
The Three-Volume Set ISBN: 978-1-935413-34-9

Publisher's Cataloging-in-Publication Data

Names: Dharmamitra, Bhikshu, 1948, translator. | Śikṣānanda, 652 CE, translator.
Title: The Flower Adornment Sutra. An Annotated Translation of the Avataṃsaka Sutra. With a Commentarial Synopsis of the Flower Adornment Sutra.
Other titles: *Mahāvaipulya Buddha Avataṃsaka Sūtra*. English
Description: HY-EO-1022-1.0 | Seattle, Washington : Kalavinka Press, 2022. | Series: Kalavinka Buddhist Classics, Book 15 | Includes bibliographical references. | Summary: "The Flower Adornment Sutra is Bhikshu Dharmamitra's extensively annotated original translation of the *Mahāvaipulya Buddha Avataṃsaka Sūtra* or 'The Great Expansive Buddha's Flower Adornment Sutra' rendered from Tripitaka Master Śikṣānanda's circa 699 CE Sanskrit-to-Chinese 80-fascicle translation as *Da Fangguang Fo Huayan Jing* (大方廣佛華嚴經 / Taisho Vol. 10, no. 279). It consists of 39 chapters that introduce an interpenetrating, infinitely expansive, and majestically grand multiverse of countless buddha worlds while explaining in great detail the cultivation of the bodhisattva path to buddhahood, most notably the ten highest levels of bodhisattva practice known as 'the ten bodhisattva grounds.' To date, this is the first and only complete English translation of the *Avataṃsaka Sutra*."-- Provided by publisher.
Identifiers: LCCN 2022946845 | 3-vol. set ISBN 978-1-935413-34-9 (paperback). This Volume One ISBN: 978-1-935413-35-6
Subjects: LCSH: Tripiṭaka. Sūtrapiṭaka. Avataṃsakasūtra. | Bodhisattva stages (Mahayana Buddhism)
LC record available at https://lccn.loc.gov/2022946845

Kalavinka Press books are printed on acid-free paper.
Cover and interior designed by Bhikshu Dharmamitra.
Printed in the United States of America

DEDICATION

Dedicated to the memory of the selfless and marvelous life of the Venerable Dhyāna Master Hsuan Hua, the Guiyang Ch'an Patriarch and the very personification of the bodhisattva's six perfections.

DHYĀNA MASTER HSUAN HUA

宣化禪師

1918–1995

Acknowledgments

The accuracy and readability of this translation have been greatly improved by many corrections, preview comments, and editorial suggestions generously contributed by Bhikkhu Bodhi, Ling Feng, Nicholas Weeks, Fred Klarer, Gary Link, Bruce Munson, and Isabelle Houthakker.

Expenses incurred in bringing forth this publication were underwritten by generous donations from Craig and Karen Neyman, Madalena Lew, Shuyu Yang, Jiajing Li, Kam Chung Wong, Loritta Chan, David Fox, Nicholas Weeks, Yuen-Lin Tan, Robert Rollins, Amelia Young, and many others.

Were it not for the ongoing material support provided by my late guru's Dharma Realm Buddhist Association and the serene translation studio provided by Seattle's Bodhi Dhamma Center, creation of this translation would have been much more difficult.

Additionally, it would have been impossible for me to produce this translation without the Dharma teachings and personal inspiration provided to me by my late guru, the awesomely wise and compassionate Dhyāna Master Hsuan Hua, the Guiyang Ch'an Patriarch, Dharma teacher, and exegete.

Finally, I owe an immense debt of gratitude to the members of the liver care and transplant teams at Seattle's University of Washington Medical Center who cured me of liver cancer in 2010, gave me a liver transplant several months later, and finally cured me of hepatitis C in the winter of 2014–15. In particular, if it weren't for over a decade of wonderfully attentive and compas-sionate care by Dr. Renuka Bhattacharya, now medical director of UW's liver transplant program, the kindness and skill in three major surgeries by my transplant surgeon, Dr. Jorge Reyes, and the marvelous generosity of an anonymous liver donor, I would have died a half dozen years ago and thus never could have completed the scriptural translations I have produced in the last twelve years.

List of Abbreviations

AN	Aṅguttara Nikāya
BB	Buddhabhadra (T278)
BCSD	Akira Hirakawa’s Buddhist Chinese-Sanskrit Dictionary
BDK	Bukkyo Dendo Kyokai English Tripiṭaka Project
BHSD	Edgerton’s Buddhist Hybrid Sanskrit Dictionary
BR	Bodhiruci (T1522)
CB	Chinese Buddhist Electronic Text Association’s edition of the Taisho edition of the Chinese Buddhist canon (CBETA)
DCBT	Soothill’s Dictionary of Chinese Buddhist Terms
DFB	Dingfubao’s Buddhist Dictionary (丁福保佛學大辭典) Online Digital Edition.
DN	Dīgha Nikāya
DR	Dharmarakṣa (T278)
DSBC	Digital Sanskrit Buddhist Canon’s digitized edition of *Daśabhūmika-sūtram*, edited by P. L. Vaidya.
HH	Venerable Hsuan Hua (宣化上人)
HS	Hanshan Deqing (憨山德清) in his Huayan Gangyao (華嚴綱要)
HYHL	Li Tongxuan’s Huayan Helun (X04n0223 華嚴經合論)
HYQS	Venerable Master Hsuan Hua’s (宣化上人) “Simple Explanation of the Avataṃsaka Sutra” (大方廣佛華嚴經淺釋)online digital edition hosted by the Dharma Realm Buddhist Association, http://www.drbachinese.org/online_reading/sutra_explanation/Ava/contents.htm
HYSC	Master Qingliang’s Huayan Shuchao
KB	Kumārajīva and Buddhayaśas (T286)
KJ	Kumārajīva
LTX	Li Tongxuan (李通玄)
MDPL	Materials for a Dictionary of the Prajñāpāramitā Literature, by Edward Conze.
MLDB	The Middle Length Discourses of the Buddha
MN	Majjhima nikāya
Mppu	Mahāprajñāpāramitā Upadeśa (T1509)
MW	Monier Williams’ A Sanskrit-English Dictionary
N	Nāgārjuna
NDB	Numerical Discourses of the Buddha
QL	Qing Liang (唐清涼山大華嚴寺沙門澄觀)
QLSC	Qing Liang’s Huayan Shuchao (大方廣佛華嚴經疏鈔會本 / L130 no. 1557)

SA	Śikṣānanda (T279)
SD	Śīladharma (T287)
T	Taisho Edition of the Chinese Buddhist Canon
VB	Venerable Bhikkhu Bodhi's translation review notes
XHYJL	*Xin huayanjing lun* (新華嚴經論 – T36, no. 1739) by Li Tongxuan.

VOLUME ONE TABLE OF CONTENTS

Dedication v

Acknowledgments vi

List of Abbreviations vii

Translator's Introduction 1

Introduction Endnotes 9

The Flower Adornment Sutra 11

Chapter 1 - The Wondrous Adornments of the Leaders of the Worlds 13

Chapter 2 - The Manifest Appearances of the Tathāgata 119

Chapter 3 - The Samādhis of Samantabhadra 149

Chapter 4 - The Formation of the Worlds 157

Chapter 5 - The Flower Treasury Ocean of Worlds 179

Chapter 6 - Vairocana 245

Chapter 7 - The Names of the Tathāgata 263

Chapter 8 - The Four Truths of the Āryas 273

Chapter 9 - The Radiant Enlightenment 283

Chapter 10 - A Bodhisattva Asks for Clarification 299

Chapter 11 - Pure Conduct 313

Chapter 12 - Foremost Worthy 331

Chapter 13 - Ascent to the Summit of Mount Sumeru 369

Chapter 14 - The Praise Verses on the Summit of Mount Sumeru 373

Chapter 15 - The Ten Abodes 385

Chapter 16 - The Brahman Conduct 407

Chapter 17 - The Merit of the Initial Resolve 411

Chapter 18 - Clarifying the Dharma 441

Chapter 19 - Ascent to the Suyāma Heaven Palace 463

Chapter 20 - Praise Verses in the Suyāma Heaven Palace 467

Chapter 21 - The Ten Practices 479

Chapter 22 - The Ten Inexhaustible Treasuries 521

Chapter 23 - The Ascent to the Tuṣita Heaven Palace 541

Chapter 24 - The Tuṣita Heaven Palace Praise Verses 569

Chapter 25 - The Ten Dedications 583

Volume One Endnotes 825

VOLUME TWO TABLE OF CONTENTS

Chapter 26 – The Ten Grounds 871
Chapter 27 – The Ten Samādhis 1057
Chapter 28 – The Ten Superknowledges 1151
Chapter 29 – The Ten Patiences 1165
Chapter 30 – Asaṃkhyeyas 1189
Chapter 31 – Life Spans 1205
Chapter 32 – The Bodhisattva Abodes 1207
Chapter 33 – The Inconceivable Dharmas of the Buddhas 1211
Chapter 34 – The Ocean of Major Marks of the Tathāgata's Ten Bodies 1253
Chapter 35 – Qualities of the Light of the Tathāgata's Secondary Signs 1271
Chapter 36 – The Practices of Samantabhadra 1281
Chapter 37 – The Manifestation of the Tathāgata 1303
Chapter 38 – Transcending the World 1383
Volume Two Endnotes 1589

VOLUME THREE TABLE OF CONTENTS

Chapter 39 – Entering the Dharma Realm 1641
Chapter 39 Conclusion – The Conduct and Vows of Samantabhadra 2259
Volume Three Endnotes 2279
Bibliography 2303
Glossary 2305
About the Translator 2341
A Commentarial Synopsis of The Flower Adornment Sutra 2343
Kalavinka Buddhist Classics Fall, 2022 Title List 2491

THE FLOWER ADORNMENT SUTRA

VOLUME ONE

The Great Expansive
Buddha's Flower Adornment Sutra

The Mahāvaipulya Buddha Avataṃsaka Sūtra

(Taisho T10, no. 279)

Translated under Imperial Auspices by
Tripiṭaka Master Śikṣānanda from the State of Khotan

English Translation by Bhikshu Dharmamitra

TRANSLATOR'S INTRODUCTION

As the latest in my series of translations of bodhisattva path texts important in the history of Classic Indian and Chinese Mahāyāna Buddhism, I present here my annotated English translation of the eighty-fascicle edition of the "Great Expansive Buddha's Flower Adornment Sutra" (大方廣佛華嚴經)[1] together with my "Commentarial Synopsis of the Flower Adornment Sutra" which condenses the narrative story line and most important ideas of this entire sutra into less than one hundred and fifty pages.

This edition of the *Mahāvaipulya Buddha Avataṃsaka Sūtra* was originally translated into Chinese from Sanskrit in 699 CE by Tripiṭaka Master Śikṣānanda from Khotan.[2] Beginning with its first "complete" translation into Chinese in 420 CE, the Flower Adornment Sutra gradually became one of the most influential scriptures in the history of Chinese Buddhism. It was the basis for the formation of the Avataṃsaka School of Chinese Buddhism which was founded by Dushun (杜順, 557–640), carried on by Zhiyan (智儼, 602–668), more fully systematized and developed by Fazang (法藏, 643–712), and brought to its full flowering by Chengguan (澄觀, 738–839) and Zongmi (宗密, 780–841). The Avataṃsaka School credits Nāgārjuna as its founder, principally because he is said to have recovered this sutra from the Dragon Palace library after it had become lost from the world.

Above all, the Avataṃsaka Sūtra consists of teachings intended for the training of bodhisattvas at all levels, but most especially for the training of advanced bodhisattvas who are well along on the path to the realization of buddhahood. As such, although it does speak in considerable detail on foundational teachings held in common with the *śrāvaka*-disciple vehicle such as the four truths, it does so from the standpoint of the bodhisattva while also especially emphasizing bodhisattva teachings such as limitless kindness, compassion, sympathetic joy, and equanimity,[3] the three gates to liberation consisting of emptiness, signlessness, and wishlessness, the resolve to attain the enlightenment of a buddha, and an expanded list of perfections consisting of ten *pāramitās*. But these are for the most part doctrinal elements already found in many Mahāyāna sutras. Beyond these, the teachings that are most especially emblematic of the Avataṃsaka Sūtra are teachings such as the interpenetration on both a microscopic and oceanically grand scale of the noumenal and the phenomenal[4] and the teaching of countless interpenetrating buddha worlds throughout all of time and space to which all buddhas and great bodhisattvas or mahāsattvas freely travel, readily penetrating the endless eons of both the past and the future. From early on, the Avataṃsaka Sutra has historically been referred to as "the bodhisattva canon" (*bodhisattva-piṭaka*), presumably not least because this immensely vast text contains such an encyclopedically complete range of bodhisattva path teachings that a student of the Mahāyāna could master this "Great Vehicle" by relying exclusively on the Avataṃsaka Sūtra as the basis for learning, practicing, and realizing the path to the complete awakening of buddhahood.

The Origins of the Text

The orthodox Buddhist view is that the Avataṃsaka Sutra was spoken in seven places in nine assemblies, mostly by great bodhisattvas who had gathered around the Buddha shortly after he had achieved his full enlightenment beneath the bodhi tree and even before the Buddha began to teach any of the individual-liberation sermons in the Deer Park near Varanasi. It is claimed that Nāgārjuna (circa 150 CE) later recovered this scripture from the library of the Dragon Palace as but one somewhat more accessible part of a much larger text which would have been too long and too abstruse for those in this world to absorb in its entirety.

Although scholarly views on the origin of this text vary, they generally hold that the scripture we now know as the "Avataṃsaka Sūtra" was not spoken as a single sutra at such an early time, but rather it is a collection of smaller sutras only later brought together into a single immense scripture. Regardless of which of these views reflects the facts of the matter, it is fairly clear that, in addition to their history as parts of this sutra, a number of this sutra's chapters certainly *did* circulate independently as separate "sutras." Notable examples are Chapter Twenty-six, "The Ten Grounds," which circulated separately as the "Ten Grounds Sutra" and Chapter Thirty-nine, "Entering the Dharma Realm," which circulated separately as the *Gaṇḍavyūha Sūtra*. Others include: Chapter Eleven, "The Pure Practice"; Chapter Twelve, "The Foremost Worthy"; Chapter Thirty-seven, "The Manifestation of the Tathāgata"; and Chapter Thirty-eight, "Transcending the World." Scholars disagree about whether or not there is adequate evidence to suppose the existence of the Avataṃsaka Sūtra as a single work in India. Others have pointed to evidence of much less complex and elaborate proto-*avataṃsaka* scriptures in India which may have served as a template of sorts for the development of the very long and complex Avataṃsaka Sūtra that we know today.[5]

Early Chinese Translations from the Sanskrit

In the Chinese Buddhist canon, there are three supposedly "complete" translations from Sanskrit of works which have the title "The Great Expansive Buddha's Flower Adornment Sūtra" (大方廣佛華嚴經). The first translation was a sixty-fascicle edition with thirty-four chapters translated by Tripiṭaka Master Buddhabhadra (T278) and completed in 420 CE. The second translation was this eighty-fascicle edition in thirty-nine chapters translated by Tripiṭaka Master Sikśānanda (T279) and completed in 699 CE. The third translation was a forty-fascicle edition consisting of only a single chapter translated by Tripiṭaka Master Prajñā (T293) and completed in 680 CE. This chapter, which was entitled "Entering the Inconceivable Realm of Liberation of the Conduct and Vows of Samantabhadra" (入不思議解脫境界普賢行願品), corresponds in its content and story line to the "Entering the Dharma Realm" chapter found in both the sixty-fascicle edition (where it is Chapter Thirty-four) and the eighty-fascicle edition (where it is Chapter Thirty-nine). This is more or less the same scripture that also circulated independently in Sanskrit as the Gaṇḍavyūha Sūtra. As it happens, the very last fascicle of Prajñā's forty-fascicle edition has long been appended to the eighty-fascicle edition translated by Śikṣānanda, this based on the recognition that it was originally present in the Sanskrit texts of both Buddhabhadra and Śikṣānanda, but somehow inexplicably left out of their translations. Because this fascicle has for so long been considered the proper ending for the eighty-fascicle edition of the Avataṃsaka sutra, I include it here as "Chapter Thirty-nine Addendum: The Conduct and Vows of Samantabhadra."

There is also a translation into Tibetan which corresponds more or less in content to that of the Chinese eighty-fascicle edition. Per Hamar's "The History of the *Buddhāvataṃsaka-sūtra*: Shorter and Larger Texts": "The Tibetan translation was prepared in the first quarter of the ninth century by two Indian scholars, Jinamitra and Surendrabodhi, in collaboration with the Tibetan master-editor Ye-shes-sde. The work consists of 45 chapters (*le'u*), and the bodhisattvas gather on nine occasions in seven places."[6]

Translations into English

As for translations of the Avataṃsaka Sūtra into English, as of this writing, aside from this translation, there have as yet been no other complete translations into English of any of the editions of the Avataṃsaka Sūtra, whether from the Chinese or from the Tibetan. This will certainly surprise many English-speaking Buddhists who have long known of Thomas Cleary's "Flower Ornament Scripture" which was first published in the mid-1980s and which represented itself as having been a complete translation into English from Śikṣānanda's 699 CE Chinese translation from Sanskrit. Although Thomas Cleary unequivocally claimed on page two of his introduction to have made his translation of his "Flower Ornament Scripture" from this eighty-fascicle edition produced by Śikṣānanda,[7] that is not true. In fact, more than a third of his translation, fully five hundred pages, was most definitely *not* made from any of the Chinese editions, for it very clearly does not follow *any* of them. Anyone who looks very closely at his translation against the Chinese and Sanskrit texts will notice right away that Cleary's 117-page translation of Chapter Twenty-six is instead made from the Sanskrit text of the *Daśabhūmika-sūtram,* whereas his 384-page translation of Chapter Thirty-nine is not made from the Chinese either. Rather it is instead made from the Sanskrit text of the *Gaṇḍavyūha-sūtram.* In the case of both of these chapters, Cleary's translation closely follows these Sanskrit texts as preserved in the relatively late Sanskrit manuscripts edited by P. L. Vaidya. Although his work certainly *did* perform a great service to English readers of the Mahāyāna Buddhist canon by revealing the general nature and storyline of this immense scripture, the fact of the matter is that his very free translation style, his consistently very relaxed approach to accuracy, and his tendency to disguise nearly all traditional Buddhist terminology with unfamiliar or unintuitive neologisms makes it a work much in need of improvement in any case.

Cleary was apparently so intent on trying to produce a new Americanized Buddhist jargon or on trying to eliminate all Buddhist terminology altogether that nowhere in his nearly fifteen hundred pages do we find the word "Dharma," or "Sangha," or "bodhisattva," or "mahāsattva," or "*tathāgata,*" or "arhat," or "*saṃsāra,*" or "*pratyeka-buddha,*" or "*parinirvāṇa,*" or "perfection," or "*pāramitā.*" He translated "*māras*" (somewhat demonic deva-realm sensualists) as "maniacs," often left out passages, and often substituted his own ideas for which there is no basis in the text.

Although, until now, there have not been any "complete" translations into English of this scripture, this is not to say that there have been no translations into English of important individual chapters of Śikṣānanda's edition of the Avataṃsaka Sūtra. There have. For instance, in 1993, Cheng Chien Bhikshu published a very solid translation of the three-fascicle Chapter Thirty-seven as "The Manifestation of the Tathāgatha." In 2019, I published "The Ten Bodhisattva Grounds," a translation of Chapter Twenty-six. Rulu (如露) has translated and published Chapters Twenty-six through Thirty-eight. And for years now, the Buddhist Text Translation Society (BTTS) has produced numerous volumes of English translations of chapters of this scripture which are interwoven with the lecture commentary provided by my own spiritual teacher, the Venerable Hsuan Hua, who lectured on this sutra for something like fifteen years during which he gave thousands of lectures on it. The latest word from BTTS is that their work is ongoing and will take at least a few more years to complete. There is some question as to whether or not they plan to ever publish an edition of just the sutra text, unaccompanied by Ven. Hsuan Hua's spoken commentary.

There have also long been a few translations into English of other individual chapters from this text, most notably translations of its traditionally appended Chapter Thirty-nine addendum, "The Conduct and vows of Samantabhadra" (普賢行願品), of which there have been at least a couple translations over the years. There is also a very recent translation from the Tibetan of the entire Gaṇḍavyūha (the equivalent of Chapter Thirty-nine) by Peter Alan Roberts which was made for the 84,000 translation project.

The Contents of This Scripture

It is beyond the scope of this introduction to provide a synopsis of all of the chapters of this immense scripture. Suffice it to say that this sutra consists of thirty-nine chapters varying in length from just a few pages to seven hundred pages, all of which are linked together as a series of wide-ranging and often extremely complex orations on the bodhisattva path and the nature of both ultimate and conventional reality in discourses delivered by the Buddha and by the great bodhisattvas. Embedded within its chapters, there is the sequential presentation of an ascending set of stages on the path to buddhahood followed by the immense "Entering the Dharma Realm" chapter which chronicles the traversing of this entire sequence of stages by a single protagonist, Sudhana the Youth, as he goes from one teacher to another, receiving teachings on each of these stages from fifty-three teachers, each of whom represents one of the stages of the bodhisattva path. In concluding this introduction, to provide a map of the structural architecture of this scripture, I include directly below a section of Śramaṇa Yongguang's "Condensed Outline of the Avataṃsaka Sutra"[8] which shows how the chapters relate to the seven places and nine assemblies that comprise this Great Expansive Buddha's Flower Adornment Sutra:

> The first assembly was at the site of enlightenment where Samantabhadra Bodhisattva served as the host of that assembly for the discussion of the Tathāgata's dharmas of dependent and direct [spheres of karmic rewards]. The Buddha emanated light from his mouth and light from between his brows and Samantabhadra Bodhisattva entered the Vairocana treasury body samādhi. Altogether there were six chapters [in this assembly], as follows:
>
> Ch. 01 – The Wondrous Adornments of the Leaders of the Worlds;
> Ch. 02 – The Appearances of the Tathāgata;
> Ch. 03 – The Samādhis of Samantabhadra;
> Ch. 04 – The Formation of the Worlds;
> Ch. 05 – The Flower Treasury [Ocean of] World[s]; and
> Ch. 06 – The Vairocana Chapter.
>
> The second assembly was in the Hall of Universal Light where Mañjuśrī Bodhisattva served as the host of that assembly for the discussion of the Dharma gateway of the ten faiths. The Buddha emanated light from the wheel signs on the bottom of his two feet. In this assembly, he did not enter meditative absorption. Altogether there were six chapters [in this assembly], as follows:
>
> Ch. 07 – The Names of the Tathāgatas;
> Ch. 08 – The Four Truths of the Āryas;
> Ch. 09 – The Radiant Enlightenment;
> Ch. 10 – The Bodhisattvas Ask for Clarification;
> Ch. 11 – Pure Conduct; and
> Ch. 12 – The Foremost Worthy.
>
> The third assembly was in the Trāyastriṃśa Heaven Palace where Dharma Wisdom Bodhisattva served as the host of that assembly for the discussion of the Dharma gateway of the ten abodes. The

Buddha emanated light from the toes of his two feet. Dharma Wisdom Bodhisattva entered the samādhi of measureless skillful means. Altogether there were six chapters [in this assembly], as follows:

Ch. 13 – Ascent to the Summit of Mount Sumeru;
Ch. 14 – The Praise Verses on the Summit of Mount Sumeru;
Ch. 15 – The Ten Abodes;
Ch. 16 – The Brahman Conduct;
Ch. 17 – The Merit of the Initial Resolve; and
Ch. 18 – Clarifying the Dharma.

The fourth assembly was in the Suyāma Heaven Palace where Forest of Meritorious Qualities Bodhisattva served as the host of that assembly for the discussion of the Dharma gateway of the ten practices. The Buddha emanated light from the top of his two feet. Forest of Meritorious Qualities Bodhisattva entered the bodhisattva's skillful reflection samādhi. Altogether there were four chapters [in this assembly], as follows:

Ch. 19 – Ascent to the Suyāma Heaven Palace;
Ch. 20 – Praise Verses in the Suyāma Heaven Palace;
Ch. 21 – The Ten Practices; and
Ch. 22 – The Ten Inexhaustible Treasuries.

The fifth assembly was in the Tuṣita Heaven Palace where Vajra Banner Bodhisattva served as the host of that assembly for the discussion of the Dharma gateway of the ten dedications. The Buddha emanated light from his two knees. Vajra Banner Bodhisattva entered the bodhisattva wisdom light samādhi. Altogether there were three chapters [in this assembly], as follows:

Ch. 23 – The Ascent to the Tuṣita Heaven Palace;
Ch. 24 – The Tuṣita Heaven Palace Praise Verses; and
Ch. 25 – The Ten Dedications.

The sixth assembly was in the Paranirmita-vaśavartin Heaven Palace where Vajragarbha Bodhisattva served as the host of that assembly for the discussion of the Dharma gateway of the ten grounds. The Buddha emanated light from the hair mark between his brows. Vajragarbha Bodhisattva entered the wisdom light samādhi. Here there is a single chapter, the Ten Grounds Chapter, number twenty-six.

The seventh assembly was in the Hall of Universal Light where the Tathāgata served as the host of that assembly for the discussion of the Dharma gateway of equal enlightenment and sublime enlightenment. The Buddha emanated light from between his brows and light from his mouth. The Buddha entered the *kṣaṇa* samādhi. Altogether there were eleven chapters [in this assembly], as follows:

Ch. 27 – The Ten Samādhis;
Ch. 28 – The Ten Superknowledges;
Ch. 29 – The Ten Patiences;
Ch. 30 – Asaṃkhyeyas;
Ch. 31 – Life Spans;
Ch. 32 – The Bodhisattva Abodes;
Ch. 33 – The Inconceivable Dharmas of the Buddhas;
Ch. 34 – The Ocean of Major Marks of the Tathāgata's Ten Bodies;
Ch. 35 – The Qualities of the Light of the Tathāgata's Subsidiary Signs;
Ch. 36 – The Practices of Samantabhadra; and
Ch. 37 – The Manifestation of the Tathāgata.

The eighth assembly was in the Hall of Universal Light where Samantabhadra Bodhisattva served as the host of that assembly for the discussion of two thousand practice gateways. In this assembly, he did not emanate light. Samantabhadra Bodhisattva entered the flower adornment of the Buddha samādhi. Here there is a single chapter, the Transcending the World Chapter, number thirty-eight.

The ninth assembly was in the Jeta Grove where the good spiritual friends of the Tathāgata served as the hosts of that assembly in the discussion of the Dharma realm of fruition. [Here, "the good spiritual friends of the Tathāgata" were Mañjuśrī, Samantabhadra, and Maitreya.] The Buddha emanated light from the white hair mark between his brows. This was the Entering the Dharma Realm Chapter, number thirty-nine.

A Synopsis with Comments on the Flower Adornment Sutra

In conclusion, I should note that, at the end of this translation, I have appended my "A Commentarial Synopsis of the Flower Adornment Sutra" to provide the reader with a means to easily preview or review any or all of these chapters in which, ranging in length up to seven hundred pages, it would otherwise be easy to lose one's place. Thus, if one were to become disoriented in the course of reading this 2,400-page scripture, this "synopsis with comments" may serve as a compass with which to regain one's bearings and continue one's studies.

Bhikshu Dharmamitra,
Seattle, Sept. 26th, 2022

Introduction Endnotes

1 BCSD records two Sanskrit titles of this sutra: *"buddhāvataṃsake mahāvaipulya-sūtre"* and *"buddhāvataṃsaka."*

2 I have made this translation from the Śikṣānanda edition preserved in Cbeta's digital version of the Taisho Canon (T0279).

3 These are the "four immeasurable minds" (四無量心 / *catvāri-apramāṇa-citta*) which are identical to "the four abodes of Brahma" (四梵住 / *catvāro brahma-vihāra*).

4 The permutations of the interpenetration of the noumenal and the phenomenal are summed up in what is usually referred to as "the four Dharma realms" (四法界), consisting of: 1) the dharma realm of the phenomenal (事法界); 2) the dharma realm of the "noumenal" (理法界) which corresponds to the metaphysical emptiness of inherent existence of all phenomena; 3) the dharma realm of the unimpeded relationship between the noumenal and the phenomenal (理事無礙法界); and 4) the dharma realm of the unimpeded relationship between any phenomenon with all other phenomena (事事無礙法界).

5 See Jan Nattier's "Indian Antecedents of Huayan Thought: New Light from Chinese Sources" and "The Proto-History of the Buddhāvataṃsaka: The Pusa benye jing 菩薩本業經 and the Dousha jing 兜沙經."

6 See Imre Hamar's "Reflecting Mirrors: Perspectives on Huayan Buddhism," 166, in his paper entitled: "The History of the *Buddhāvataṃsaka-sūtra*: Shorter and Larger Texts."

7 See Thomas Cleary's "Flower Ornament Scripture," Boston and London: Shambhala, 1993, 2.

8 This section of the "Condensed Outline of the Avataṃsaka Sutra" (大方廣佛華嚴經綱目貫攝) by Śramaṇa Yongguang (沙門永光) is found in Cbeta as X09n0241, 301a16–c02.

THE FLOWER ADORNMENT SUTRA

The Great Expansive
Buddha's Flower Adornment Sutra

The Mahāvaipulya Buddha Avataṃsaka Sūtra

(Taisho T10, no. 279)

Translated under Imperial Auspices by
Tripiṭaka Master Śikṣānanda from the State of Khotan

English Translation by Bhikshu Dharmamitra

Chapter 1

The Wondrous Adornments of the Leaders of the Worlds

Thus I have heard, at one time the Buddha was in the state of Magadha where he was abiding in accordance with the *araṇya* dharma[1] at the site of enlightenment where he had just attained the right enlightenment. The ground was solid, composed of vajra, and adorned with the most marvelous jeweled wheels as well as many precious flowers and pure *maṇi* jewels. An ocean of appearances of every color manifested boundlessly. *Maṇi* jewels formed banners which always radiated light and constantly emitted sublime sounds. A net made of many kinds of jewels and festoons of exquisitely scented flowers hung down from above and encircled the scene.

Sovereign *maṇi* jewels spontaneously manifested miraculous transformations and ceaselessly showered down jewels and many kinds of marvelous flowers which scattered all across the ground. Jeweled trees stood in rows with radiant and luxuriant branches and foliage. Through the spiritual powers of the Buddha, all of these adornments of the site of enlightenment were reflected within them.

The bodhi tree was tall and manifested an extraordinary appearance. Its trunk was made of vajra, its boughs were made of lapis lazuli, its branches and twigs were made of various kinds of marvelous jewels, and its leaves made of jewels spread out, providing shade as vast as a cloud. Jeweled blossoms of various colors, each on separate branchlets, spread their shadows. Also, interspersed among the blossoms, its fruits made of *maṇi* jewels contained brilliant light and emanated flaming radiance.

The entire circumference of that tree radiated light and, from amidst its radiance, a shower of *maṇi* jewels floated down. Within those *maṇi* jewels, there were bodhisattvas in cloud-like multitudes who appeared all at once. Also, due to the awesome spiritual powers of the Tathāgata, his bodhi tree constantly emanated marvelous sounds endlessly proclaiming all different types of Dharma.

The palatial building in which the Tathāgata dwelt was vast, beautifully adorned, and extended everywhere throughout the ten directions. It was composed of the many hues of *maṇi* jewels interspersed with adornments made of many different jeweled flowers. All of these adornments emitted cloud-like streams of light. Collections of reflected images emerging from within the palace came together and formed banners. A boundless multitude of bodhisattvas all gathered together in that place and formed the congregation at the site of enlightenment.

Sovereign *maṇi* jewels able to display the radiance and inconceivable sound of the buddhas made up that net. All the scenes of the miraculous spiritual superknowledges of the Tathāgata streamed forth from within them and images of all the abodes and dwellings of all beings also appeared there. Also, through the assistance of the spiritual powers of the buddhas, in but a single mind-moment, they all contained the entire Dharma Realm.

His lion throne was tall, wide, and marvelous with a pedestal of *maṇi* jewels, nets of lotus flowers, wheels of exquisite pure jewels, and festoons of various flowers of many colors. The hall, the building, the steps, the doors and windows, and the appearances of everything there were all completely adorned. The branches and fruits of the jeweled trees were interspersed all around with the clouds of light emanating from the *maṇi* jewels which each radiated brilliant light upon the others. The buddhas of the ten directions transformationally manifested the kings[2] of pearls. The marvelous jewels set in the topknots of all the bodhisattvas all emanated light rays which came and produced a lustrous brilliance.

Furthermore, sustained by the awesome spiritual powers of all buddhas, proclamations of the vast realm of the Tathāgata resounded there with sublime sounds which freely extended afar, having no place they failed to reach.

At that time, the Bhagavat, sitting on this throne, achieved the supreme and right enlightenment to all dharmas. His knowledge extended equally to all three periods of time, his body filled all worlds, and his voice everywhere accorded with all lands of the ten directions just as empty space completely envelops the many forms without discriminating among any objects. Also, just as space pervades all places, he equally entered all lands. His body forever everywhere sat in all sites of enlightenment in the midst of the assemblies of bodhisattvas where his awe-inspiring radiance shone with dazzling brilliance just as the rising sun brightly illuminates the world.

The great ocean of his immense merit from practices throughout the three periods of time had already become entirely purified, and yet he still constantly manifested births into the lands of all buddhas.

His boundlessly many forms and appearances, perfectly full in their brilliance, equally and impartially pervaded all places throughout the Dharma realm.

His proclamation of all dharmas was like the spreading forth of an immense cloud. The tips of each of his bodily hairs were able to hold within them all worlds and yet did so without any interference. In each of them, he manifested the power of measureless spiritual superknowledges with which he instructed and trained all beings. His body pervaded the ten directions and yet had no coming or going.

His knowledge penetrated every aspect of phenomena and utterly realized the emptiness and quiescence of dharmas. Of all of the spiritual transformations wrought by all buddhas throughout the three periods of time, there were none not entirely seen within that light. All adornments in all buddha lands throughout an inconceivable number of kalpas were all enabled to appear within it.

He was surrounded there by a congregation of bodhisattva-mahāsattvas as numerous as the atoms in ten buddha lands. Their names were: Samantabhadra Bodhisattva-mahāsattva, Supreme Lamplight of Universal Virtues Bodhisattva-mahāsattva, Universally Illuminated Lion Banner Bodhisattva-mahāsattva, Universally Flaming Sublime Jewel Light Bodhisattva-mahāsattva, Banner of an Ocean of Universally Resounding Qualities Bodhisattva-mahāsattva, Light of Universal Knowledge Illuminating the Sphere of the Tathāgatas Bodhisattva-mahāsattva, Floral Banner of a Universal Jeweled Topknot Bodhisattva-mahāsattva, Mind-Pleasing Sound of Universal Enlightenment Bodhisattva-mahāsattva, Radiance of Universal Purity and Endless Merit Bodhisattva-mahāsattva, Signs of Universal Illumination Bodhisattva-mahāsattva, Ocean Moonlight's Great Brilliance Bodhisattva-mahāsattva, Stainless Treasury of Thunder and Oceanic Radiance Bodhisattva-mahāsattva, Jeweled Topknot of Qualities Born from Wisdom Bodhisattva-mahāsattva, Great Light of the Sovereign King of Meritorious Qualities Bodhisattva-mahāsattva, Excellent Valor Lotus Topknot Bodhisattva-mahāsattva, Universal Knowledge Cloud Solar Banner Bodhisattva-mahāsattva, Immensely Vigorous Vajra Navel Bodhisattva-mahāsattva, Banner of Fragrant Flaming Light Bodhisattva-mahāsattva, Great Illustrious Virtue with a Very Lovely Voice Bodhisattva-mahāsattva, and Light of Great Merit Born from Wisdom Bodhisattva-mahāsattva. Bodhisattva-mahāsattvas such as these served as their leaders.

They were present in numbers equal to the atoms in ten buddha worlds. In the distant past, all of these bodhisattvas had accumulated roots of goodness and cultivated the bodhisattva practices together with Vairocana Tathāgata. They were all born from the Tathāgata's ocean of roots of goodness. They had already completely perfected all the *pāramitās*. Their wisdom eyes, deeply penetrating in their clarity, equally observed all three periods of time.

They had completely purified all the samādhis. Their eloquence was as vast and endless as an ocean. They possessed the meritorious qualities of the Buddha and, in their venerable dignity, they were worthy of reverence. They knew the faculties of beings and accorded with what was fitting in teaching and training them. They had entered the very matrix of the Dharma realm and possessed wisdom free of discriminations. They had realized the liberation of the buddhas in all its extreme profundity and vastness.

They were able to accord with skillful means in entering any one of the grounds[3] while being sustained by an ocean of all vows and being forever possessed of wisdom to the end of future time. They had completely comprehended the rare and vast secret realms of all buddhas, knew well all the equal dharmas of all buddhas, had already ascended onto the Tathāgata's ground of universal illumination,[4] and had entered the gateway of the ocean of countless samādhis.

They everywhere accorded with beings[5] by always manifesting their bodies so that, whatever worldly dharmas were being practiced, they always matched them in their endeavors. Their power of complete retention[6] was so vast that they had accumulated an ocean of the many dharmas. With skillfully implemented eloquence, they turned the irreversible wheel of the Dharma.

The great ocean of meritorious qualities of all *tathāgatas* had entirely entered their very persons. In accordance with their vows, they went forth to all lands in which all buddhas dwelt. Throughout boundless kalpas, they had joyfully and tirelessly made offerings to all buddhas. Wherever any of the *tathāgatas* attained bodhi, they were always there in their midst, drawing near to them and never leaving them. They constantly used the ocean of Samantabhadra's vows that they had acquired to enable all beings' complete fulfillment of their wisdom bodies. They had perfected measureless meritorious qualities such as these.

There were also vajra-bearing spirits there as numerous as the atoms in a buddha world. Their names were: Marvelous Form Nārāyaṇa Vajra-Bearing Spirit, Solar Swiftness Banner Vajra-Bearing Spirit, Sumeru Flower Light Vajra-Bearing Spirit, Pure Thunder

Vajra-Bearing Spirit, Beautiful and Fine Faculties Vajra-Bearing Spirit, Delightful Radiance Vajra-Bearing Spirit, Great Tree Thunder Vajra-Bearing Spirit, Lion King Light Vajra-Bearing Spirit, Secret Flaming Light Supreme Eyes Vajra-Bearing Spirit, and Lotus Light Maṇi Jewel Topknot Vajra-Bearing Spirit. Vajra-bearing spirits such as these served as their leaders. They were equal in number to the atoms in a buddha world.

Countless kalpas ago, they had all constantly made great vows resolving to always draw near to and make offerings to all buddhas. Their subsequent practice in accordance with those vows had already achieved perfect fulfillment and they had accumulated boundless pure meritorious deeds. They had all already achieved the clear and penetrating comprehension of the spheres of experience of the samādhis they practiced. They had gained the power of the spiritual superknowledges and followed along wherever the Tathāgata dwelt. They entered the realm of inconceivable liberation and dwelt in the midst of the assembled congregations where their awe-inspiring radiance was especially outstanding. They manifested bodies in accordance with what was appropriate for beings and thus instructed and trained them. Wherever all buddhas manifested their forms, they all followed by also manifesting and going there. They were always diligent in protecting the dwelling places of all *tathāgatas*.

There were also many-bodied spirits there equal in number to the atoms in a buddha world. Their names were: Floral Topknot Adornment Many-Bodied Spirit, Radiance Illuminating the Ten Directions Many-Bodied Spirit, Ocean Sound Training Many-Bodied Spirit, Pure Floral Adornment Topknot Many-Bodied Spirit, Measureless Deportment Many-Bodied Spirit, Supremely Radiant Adornment Many-Bodied Spirit, Pure Light Incense Cloud Many-Bodied Spirit, Guarding and Upholding Many-Bodied Spirit, Everywhere Manifesting Attraction Many-Bodied Spirit, and Motionless Radiance Many-Bodied Spirit. Many-bodied spirits such as these served as their leaders. They were equal in number to the atoms in a buddha world. In the distant past, they had all perfected great vows to make offerings to and serve all buddhas.

There were also foot-travel spirits there equal in number to the atoms in a buddha world.[7] Their names were: Precious Mudrā Foot-Travel Spirit, Lotus Flower Light Foot-Travel Spirit, Pure Lotus Topknot Foot-Travel Spirit, Collector of Wholesome Views Foot-Travel Spirit, Marvelous Jeweled Star Banner Foot-Travel Spirit, Happily Uttering

Subtle Sounds Foot-Travel Spirit, Sandalwood Tree Light Foot-Travel Spirit, Lotus Flower Radiance Foot-Travel Spirit, Sublime Light Foot-Travel Spirit, and Gatherer of Wonderful Flowers Foot-Travel Spirit. Foot-travel spirits such as these served as their leaders. They were equal in number to the atoms in a buddha world. Throughout countless kalpas of the past, they had drawn close to the *tathāgatas*, following along with and never leaving them.

There were also *bodhimaṇḍa* spirits there equal in number to the atoms in a buddha world. Their names were: Banner of Pure Adornments Bodhimaṇḍa Spirit, Jewel Light of Sumeru Bodhimaṇḍa Spirit, Thunder Banner Insignia Bodhimaṇḍa Spirit, Raining Blossoms Wondrous Eyes Bodhimaṇḍa Spirit, Radiant Topknot with Flower Tassels Bodhimaṇḍa Spirit, Raining Jewel Adornments Bodhimaṇḍa Spirit, Courageous Fragrant Eyes Bodhimaṇḍa Spirit, Colorful Vajra Clouds Bodhimaṇḍa Spirit, Lotus Flower Radiance Bodhimaṇḍa Spirit, and Glorious Illumination with Sublime Light Bodhimaṇḍa Spirit. Bodhimaṇḍa spirits such as these served as their leaders. They were equal in number to the atoms in a buddha world. Throughout the past, they had met countless buddhas and had perfected the power of vows by which they carried on the vast and ever-flourishing practice of making offerings.

There were also city spirits there equal in number to the atoms in a buddha world. Their names were: Radiance of Jewel Peak City Spirit, Palace of Marvelous Adornments City Spirit, Jewel of Pure Joy City Spirit, Sorrowless Purity City Spirit, Flaming Eye of the Flower Lamp City Spirit, Clearly Visible Banner of Flaming Light City Spirit, Light of Abundant Merit City Spirit, Pure Light City Spirit, Fragrant Topknot Adornment City Spirit, and Marvelous Jewel Light City Spirit. City spirits such as these served as their leaders. They were equal in number to the atoms in a buddha world. Throughout measurelessly and inconceivably many kalpas, they had purified[8] the palaces in which the Tathāgatas resided.

There were also earth spirits there equal in number to the atoms in a buddha world. Their names were: Pure Flower of Universal Virtue Earth Spirit, Adorned with Enduring Merit Earth Spirit, Tree Adorned with Marvelous Flowers Earth Spirit, Everywhere Scattering Many Jewels Earth Spirit, Pure Eye Contemplating Time Earth Spirit, Marvelous Color Dazzling the Eyes Earth Spirit, Fragrant Light-Emitting Hair Earth Spirit, Mind-Pleasing Sound Earth Spirit, Spiral Topknot of Marvelous Flowers Earth Spirit, and Vajra-Adorned Body

Earth Spirit. Earth spirits such as these served as their leaders. They were equal in number to the atoms in a buddha world. Throughout the distant past, they had all made profound and solemn vows to always draw near to all buddhas, all *tathāgatas,* and join in cultivating meritorious deeds.

There were also countless mountain spirits there. Their names were: Jeweled Peak's Blooming Flowers Mountain Spirit, Forest of Flowers Marvelous Topknot Mountain Spirit, Lofty Banner of Universal Illumination Mountain Spirit, Stainless Pure Topknot Mountain Spirit, Light Illuminating the Ten Directions Mountain Spirit, Light of Great Power Mountain Spirit, Universally Supreme Awesome Light Mountain Spirit, Radiant Sphere of Subtle Secrets Mountain Spirit, Manifest Vision of the Universal Eye Mountain Spirit, and Vajra Secret Eye Mountain Spirit. Mountain spirits such as these served as their leaders. They were there in incalculable numbers. They had all attained purified eyes with which they beheld all dharmas.[9]

There were also an inconceivable number of forest spirits there. Their names were: Scattering Flowers like Clouds Forest Spirit, Thriving Trunks Spreading Light Forest Spirit, Producing Sprouts and Emanating Brilliance Forest Spirit, Auspicious Pure Foliage Forest Spirit, Cascading Treasury of Flaming Brilliance Forest Spirit, Pure Illumination Forest Spirit, Pleasing Thunder Forest Spirit, Pervasive Fragrant Light Forest Spirit, Wondrous Light Reflecting Brilliance Forest Spirit, and Radiance and Flavor of Blossoms and Fruit Forest Spirit. Forest spirits such as these served as their leaders. They were there in inconceivable numbers. They all radiated measureless lovely light.

There were also countless herb spirits there. Their names were: Auspicious Herb Spirit, Sandalwood Forest Herb Spirit, Pure Light Herb Spirit, Universally Renowned Herb Spirit, Hair Pore Radiance Herb Spirit, Universally Curative Purity Herb Spirit, Loud Roaring Herb Spirit, Banner of Light Outshining the Sun Herb Spirit, Clear View of the Ten Directions Herb Spirit, and Energy-Augmenting Eye-Brightening Herb Spirit. Herb Spirits such as these served as their leaders. They were there in countless numbers. By their very nature, they were free of defilement and used their benevolence to protect living things.

There were also countless crop spirits there. Their names were: Gentle and Superior Flavor Crop Spirit, Pure Radiance of Seasonal

Flowers Crop Spirit, Courageous Power of Physical Strength Crop Spirit, Enhanced Essential Energies Crop Spirit, Everywhere Producing Roots and Fruit Crop Spirit, Wonderfully Adorned Coiled Topknot Crop Spirit, Moist and Glistening Pure Flowers Crop Spirit, Developer of Subtle Fragrance Crop Spirit, Beheld with Delight Crop Spirit, and Stainless Pure Light Crop Spirit. Crop spirits such as these served as their leaders. They were there in countless numbers. There were none among them who had not perfected great sympathetic joy.

There were also countless river spirits there. Their names were: Everywhere Creating Swift Currents River Spirit, Everywhere Cleansing Springs and Creeks River Spirit, Undefiled Pure Eye River Spirit, Pervasive Roar in the Ten Directions River Spirit, Rescuing and Protecting Beings River Spirit, Heat-Free Pure Light River Spirit, Everywhere Producing Joy River Spirit, Banner of the Supremacy of Vast Virtue River Spirit, Light Illuminating the Entire World River Spirit, and Light of Oceanic Virtue River Spirit. River spirits such as these served as their leaders. They were there in countless numbers. They were all diligently devoted to benefiting beings.

There were also countless ocean spirits there. Their names were: Manifesting Precious Light Ocean Spirit, Vajra Banner Ocean Spirit, Far from the Dusts and Abandoning Defilements Ocean Spirit, Palace of Pervasive Waters Ocean Spirit, Auspicious Precious Moon Ocean Spirit, Marvelous Flower Dragon Topknot Ocean Spirit, Everywhere Preserving Radiance and Flavor Ocean Spirit, Precious Flaming Floral Radiance Ocean Spirit, Wondrous Vajra Topknot Ocean Spirit, and Surf Thunder Ocean Spirit. Ocean spirits such as these served as their leaders. They were there in countless numbers. They had all filled themselves with the Tathāgata's great ocean of meritorious qualities.

There were also countless water spirits there. Their names were: Pervasively Arrayed Cloud Banner Water Spirit, Tidal Thunder Water Spirit, Marvelously Colored Coiled Topknot Water Spirit, Whirlpool of Skillfulness Water Spirit, Collector of the Scent of Stainlessness Water Spirit, Light and Sound of the Bridge of Merit Water Spirit, Sovereign Mastery of Easy Contentment Water Spirit, Fine Sound of Pure Joy Water Spirit, Pervasively Manifested Awesome Light Water Spirit, and Ocean-Pervading Roar Water Spirit. Water spirits such as these served as their leaders. They were there in countless numbers. They were always diligent in rescuing and benefiting all beings.

There were also numberless fire spirits there. Their names were: Flaming Treasury of Pervasive Radiance Fire Spirit, Banner of Light

Collected from Everywhere Fire Spirit, Pervasively Illuminating Great Radiance Fire Spirit, Palace of the Many Wonders Fire Spirit, Endlessly Radiant Topknot Fire Spirit, Eyes of the Many Kinds of Flaming Light Fire Spirit, Palaces in the Ten Directions Like Mount Sumeru Fire Spirit, Sovereign Mastery of Awesome Radiance Fire Spirit, Darkness-Dispelling Brilliance Fire Spirit, and Thunder and Lightning Flashes Fire Spirit. Fire spirits such as these served as their leaders. They were there in indescribably great numbers. They were all able to manifest many different kinds of light and extinguish beings' burning afflictions.

There were also countless wind spirits there. Their names were: Unimpeded Radiance Wind Spirit, Everywhere Manifesting Courageous Deeds Wind Spirit, Pounding Gale Cloud Banner Wind Spirit, Pure Light Adornment Wind Spirit, Power to Dry up the Waters Wind Spirit, Pervasively Howling Loud Sound Wind Spirit, Drooping Treetop Topknot Wind Spirit, Unimpeded Travel Wind Spirit, Various Palaces Wind Spirit, and Pervasively Illuminating Bright Light Wind Spirit. Wind spirits such as these served as their leaders. They were there in countless numbers. They were all diligent in blowing away prideful thoughts.

There were also countless space spirits there. Their names were: Pervasively Illuminating Pure Light Space Spirit, Roaming Everywhere Far and Wide Space Spirit, Creating Auspicious Winds Space Spirit, Securely Dwelling Free of Obstacles Space Spirit, Vast Strides Marvelous Topknot Space Spirit, Unimpeded Flaming Radiance Space Spirit, Unimpeded Supreme Power Space Spirit, Stainless Radiance Space Spirit, Deep and Far-Reaching Sublime Voice Space Spirit, and Light Pervading the Ten Directions Space Spirit. Space spirits such as these served as their leaders. They were there in countless numbers. Their minds were all undefiled and radiantly pure.

There were also countless direction spirits there. Their names were: Adorned with Luminous Practices Direction Spirit, Everywhere Manifesting Radiance Direction Spirit, Adorned with Luminous Practices Direction Spirit, Unimpeded Pervasive Travel Direction Spirit, Forever Severing Delusion Direction Spirit, Roaming Everywhere in Pure Space Direction Spirit, Great Sound of Cloud Banners Direction Spirit, Unperturbed Topknot Eye Direction Spirit, Everywhere Contemplating the World's Karma Direction Spirit, and Pervasively Roaming and Watching Direction Spirit. Direction spirits such as these served as their leaders. They were there in countless numbers. They were able to use expedient means to everywhere cast brilliant light which constantly, continuously, and interminably illuminated the ten directions.

There were also countless night spirits there. Their names were: Pure Light of Universal Virtue Night Spirit, Contemplating the World with Joyous Eyes Night Spirit, Protector of the World's Essential Energies Night Spirit, Quiescent Ocean Sounds Night Spirit, Everywhere Manifesting Auspiciousness Night Spirit, Everywhere Opening Tree Blossoms Night Spirit, Impartial Protector and Nurturer Night Spirit, Wandering and Sporting in Happiness Night Spirit, Ever Joyful Faculties Night Spirit, and Producer of Pure Merit Night Spirit. Night spirits such as these served as their leaders. They were there in countless numbers. They all cultivated diligently and relied on the Dharma for their happiness.

There were also countless day spirits there. Their names were: Manifesting Palaces Day Spirit, Emanating the Scent of Wisdom Day Spirit, Delighting in Superb Adornments Day Spirit, Sublime Light of Fragrant Flowers Light Day Spirit, Everywhere Gathering Marvelous Herbs Day Spirit, Delighting in Creating Joyous Eyes Day Spirit, Manifesting Everywhere in All Directions Day Spirit, Light of Great Compassion Day Spirit, Radiant Roots of Goodness Day Spirit, and Garland of Marvelous Flowers Day Spirit. Day spirits such as these served as their leaders. They were there in countless numbers. They were all able to bring forth resolute faith in the sublime Dharma and constantly worked together with energetic diligence to adorn palaces.

There were also countless *asura* kings there. Their names were: Rāhula Asura King, Vimacitra Asura King, Skillful Conjuration Asura King, Great Retinue Asura King, Great Powers Asura King, Pervasive Illumination Asura King, Marvelous Adornments of Solid Practice Asura King, Vast Causal Wisdom Asura King, Manifesting Supreme Virtue Asura King, and Marvelously Fine Voice Asura King. *Asura* kings such as these served as their leaders. They were there in countless numbers and they were all already energetically diligent in subduing arrogance and afflictions.

There were also an inconceivably great number of *garuḍa* kings there. Their names were: Great Speed and Power Garuḍa King, Indestructible Jeweled Topknot Garuḍa King, Pure Speed Garuḍa King, Irreversible Resolve Garuḍa King, Power of Attraction Abiding in the Great Ocean Garuḍa King, Pure Light of Solidity

Garuḍa King, Skillfully Adorned Crowning Topknot Garuḍa King, Swiftly Appearing Everywhere Garuḍa King, Ocean of Universal Contemplation Garuḍa King, and Pervasive Voice and Vast Eyes Garuḍa King. Garuḍa kings such as these served as their leaders. They were there in inconceivably great numbers. They had all already perfected the power of great skillful means and were well able to rescue and draw forth all beings.

There were also countless *kiṃnara* kings there. Their names were: God of the Light of Fine Intelligence Kiṃnara King, Banner of Marvelous Flowers Kiṃnara King, Various Adornments Kiṃnara King, Mind-Pleasing Roar Kiṃnara King, Jeweled Tree Light Kiṃnara King, Pleasing to Behold Kiṃnara King, Adorned with Supreme Radiance Kiṃnara King, Banner of Exquisite Flowers Kiṃnara King, Earth-Shaking Strength Kiṃnara King, and Subduer of Evil Hordes Kiṃnara King. *Kiṃnara* kings such as these served as their leaders. They were there in countless numbers. They were all diligent and vigorous in contemplating all dharmas and their minds were always blissful as they roamed about with easeful mastery.

There were also countless *mahoraga* kings there. Their names were: Excellent Wisdom Mahoraga King, Pure Awesome Sound Mahoraga King, Supreme Wisdom Adornment Topknot Mahoraga King, Marvelous Eyes Lord Mahoraga King, Lamp Banner and Refuge of Beings Mahoraga King, Banner of Supreme Radiance Mahoraga King, Lion Heart Mahoraga King, Sounds of the Many Marvelous Adornments Mahoraga King, Sumeru Solidity Mahoraga King, and Delightful Radiance Mahoraga King. *Mahoraga* kings such as these served as their leaders. They were there in incalculably great numbers. They were all diligent in cultivating vast skillful means by which they enabled beings to forever rend the net of delusion.

There were also countless *yakṣa* kings there. Their names were: Vaiśravaṇa Yakṣa King, Sound of Sovereign Mastery Yakṣa King, Stern Weapons Bearer Yakṣa King, Great Wisdom Yakṣa King, Flaming Eyes Lord Yakṣa King, Vajra Eyes Yakṣa King, Valiant and Strong Arms Yakṣa King, Bravely Opposing Great Armies Yakṣa King, Abundant Assets Yakṣa King, and Power to Destroy High Mountains Yakṣa King. *Yakṣa* kings such as these served as their leaders. They were there in countless numbers. They were all diligent in protecting all beings.

There were also countless great dragon kings there. Their names were: Virūpākṣa Dragon King, Sāgara Dragon King, Subtle Banner of Cloud Sounds Dragon King, Flaming Mouth Ocean Light Dragon King, Ubiquitous Banner of High Clouds Dragon King, Takṣaka Dragon King, Boundless Strides Dragon King, Pure Form Dragon King, Great Voice with Universal Reach Dragon King, and Free of Heat Distress Dragon King. Dragon kings such as these served as their leaders. They were there in countless numbers. None of them were not diligent in powerfully producing clouds and spreading rain to extinguish the heat distress of beings.

There were also countless *kumbhāṇḍa kings* there. Their names were: Increase Kumbhāṇḍa King, Dragon Lord Kumbhāṇḍa King, Banner of Excellent Adornments Kumbhāṇḍa King, Universally Beneficial Actions Kumbhāṇḍa King, Extremely Fearsome Kumbhāṇḍa King, Beautiful Eyes and Excellent Adornments Kumbhāṇḍa King, Lofty Peak of Wisdom Kumbhāṇḍa King, Valiant and Strong Arms Kumbhāṇḍa King, Flower-like Eyes of Boundless Purity Kumbhāṇḍa King, and Vast God-like Face and Asura Eyes Kumbhāṇḍa King. *Kumbhāṇḍa* kings such as these served as their leaders. They were there in countless numbers. They all diligently cultivated and trained in unimpeded Dharma gateways and emanated great radiance.

There were also countless *gandharva* kings there. Their names were: Country-Sustaining Gandharva King, Tree Light Gandharva King, Eye of Purity Gandharva King, Floral Crown Gandharva King, Universal Sound Gandharva King, Marvelous Eyes Delighting in Swaying Gandharva King, Wondrous Voice Lion Banner Gandharva King, Everywhere Emanating Jewel Light Gandharva King, Vajra Tree Blossom Banner Gandharva King, and Delighting in Everywhere Displaying Adornments Gandharva King. *Gandharva* kings such as these served as their leaders. They were there in countless numbers. They all had deep resolute faith in the great Dharma, delighted in it, felt fond esteem for it, and cultivated it diligently and tirelessly.

There were also countless lunar devas there. Their names were: Lunar Deva, Flower King Topknot Light Deva, Pure Light of the Many Wonders Deva, Instilling Happiness in the Minds of the World Deva, Eye Light of the King of Trees Deva, Manifesting Pure Radiance Deva, Pervasively Traveling Unmoving Radiance Deva, Sovereign King of the Constellations Deva, Moon of Pure Awakening Deva, and Radiance of Great Awesome Virtue Deva. Devas such as these served as their leaders. They were there in countless numbers. They were all diligent in revealing the jewel of the minds of beings.

There were also countless solar devas there. Their names were: Solar Deva, Radiant Flaming Light Eyes Deva, Banner of Sumeru's

Awe-inspiring Light Deva, Stainless Jewel Adornment Deva, Courageous Irreversibility Deva, Marvelous Flower Tassel Light Deva, Supreme Banner Light Deva, Universally Radiant Jewel Topknot Deva, Radiant Eyes Deva, Sustaining Supreme Virtue Deva, and Universal Light Deva. Devas such as these served as their leaders. They were there in countless numbers. They all diligently cultivated benefiting beings and promoting growth in their roots of goodness.

There were also countless kings of the Trāyastriṃśa Heavens there. Their names were: Śakra Indra Deva King, Universally Praised Full Voice Deva King, Eye of Kindness Jeweled Topknot Deva King, Famous Jeweled Light Banner Deva King, Joy and Bliss Producing Topknot Deva King, Delightful Right Mindfulness Deva King, Supreme Sound of Sumeru Deva King, Accomplished in Mindfulness Deva King, Delightfully Pure Flower Light Deva King, Eye of the Wisdom Sun Deva King, and Masterful Radiance Able to Invoke Awakening Deva King. Deva kings such as these served as their leaders. They were there in countless numbers. They were all diligent in initiating vast karmic works in all worlds.

There were also countless kings of the Suyāma Heavens there. Their names were: Good Timse Deva King, Delightful Radiance Deva King, Banner of Endless Wisdom Qualities Deva King, Skillfully Transforming Stately Adornments Deva King, Great Light of Complete Retention Deva King, Inconceivable Wisdom Deva King, Circular Navel Deva King, Light Flames Deva King, Light Illumination Deva King, and Greatly Renowned for Universal Contemplation Deva King. Deva kings such as these served as their leaders. They were there in countless numbers. They were all diligent in cultivating vast roots of goodness with minds which were always joyfully contented.

There were also an inconceivable number of kings of the Tuṣita Heavens there. Their names were: Easily Satisfied Deva King, Topknot of an Ocean of Joy and Bliss Deva King, Banner of Supreme Meritorious Qualities Deva King, Quiescent Light Deva King, Delightful and Marvelous Eyes Deva King, Jeweled Peak's Moon of Purity Deva King, Power of Supreme Courage and Strength Deva King, Marvelous Radiance of Vajra Deva King, Banner of the Constellations' Adornment Deva King, and Delightful Adornment Deva King. Deva kings such as these served as their leaders. They were there in inconceivably great numbers. They were all diligent in practicing mindfulness of the names of all buddhas.

There were also countless kings of the Transformation of Bliss Heavens[10] there. Their names were: Skillful Transformations Deva

King, Quiescent Sound and Light Deva King, Light of the Power of Transformation Deva King, Lord of Adornments Deva King, Light of Mindfulness Deva King, Supreme Cloud Sound Deva King, Supreme Light of Many Wonders Deva King, Marvelous Topknot Radiance Deva King, Perfection of Joyous Wisdom Deva King, Flower Light Topknot Deva King, and Universal Vision of the Ten Directions Deva King. Deva kings such as these served as their leaders. They were there in countless numbers. They were all diligent in training all beings and enabling their liberation.

There were also innumerable kings of the Freely Appropriating Others' Pleasures Heavens[11] there. Their names were: Consummate Sovereign Mastery Deva King, Marvelous Eyes Lord Deva King, Marvelous Crown Banner Deva King, Courageous Wisdom Deva King, Sublime Sounds and Sentences Deva King, Sublime Light Banner Deva King, Gateway to the Realm of Quiescence Deva King, Banner of Marvelous Wheel Adornments Deva King, Mastery of Floral Intelligence Deva King, and Light of the Marvelous Adornments of Indra's Powers Deva King. Deva kings such as these served as their leaders. They were there in countless numbers. They were all diligent in cultivating vast Dharma gateways of masterful skillful means.

There were also innumerable kings of the Great Brahma Heavens[12] there. Their names were: Śikhin Deva King, Wisdom Light Deva King, Light of Fine Wisdom Deva King, Universal Cloud Sound Deva King, Masterful Contemplator of the World's Languages Deva King, Quiescent and Radiant Eyes Deva King, Light Pervading the Ten Directions Deva King, Transformational Sounds Deva King, Eye-Dazzling Radiance Deva King, and Mind-Pleasing Ocean Sounds Deva King. Deva kings such as these served as their leaders. They were there in inexpressibly great numbers. They all possessed great kindness, felt kindly sympathy for beings, and streamed forth pervasively illuminating radiance to make them feel happy.

There were also countless kings of the Light and Sound Heavens[13] there. Their names were: Delightful Radiance Deva King, Marvelous Light of Purity Deva King, Able Mastery of Sounds Deva King, Supreme Mindfulness and Wisdom Deva King, Sublime Sound of Delightful Purity Deva King, Skillful Reflection on Sounds Deva King, Pervasively Illuminating Universal Sound Deva King, Extremely Profound Light and Sound Deva King, Light of Stainless Renown Deva King, and Supreme Pure Light Deva King. Deva kings such as these served as their leaders. They were there in countless numbers. They all dwelt in the unobstructed dharma of vast quiescent joy and bliss.

There were also countless kings of the Universal Purity Heavens[14] there. Their names were: Renowned for Purity Deva King, Supreme Views Deva King, Quiescent Virtue Deva King, Sumeru Sound Deva King, Eye of Pure Mindfulness Deva King, Delightful Supreme Illumination Deva King, Sovereign Lord of the World Deva King, Flaming Light Mastery Deva King, Delight in Contemplating Dharma's Transformations Deva King, Transformation Banner Deva King, and Sublime Adornment of Constellation Sounds Deva King. Deva kings such as these served as their leaders. They were there in countless numbers. They had all already become established in vast Dharma gateways and were all diligently devoted to beneficial works in all worlds.

There were also countless kings of the Vast Fruition Heavens[15] there. Their names were: Banner of the Lovely Light of Dharma Deva King, Ocean of Pure Adornments Deva King, Supreme Wisdom Light Deva King, Banner of Masterful Wisdom Deva King, Delighting in Quiescence Deva King, Eye of Universal Knowledge Deva King, Delighting in Reflective Intelligence Deva King, Light of Skillfully Engendered Wisdom Deva King, Light of Undefiled Quiescence Deva King, and Vast Light of Purity Deva King. Deva kings such as these served as their leaders. They were there in countless numbers. There were none among them who had not made the dharma of quiescence the palace in which they securely dwelt.

And there were also innumerable kings of the Great Sovereign Mastery Heavens[16] there. Their names were: Ocean of Subtly Flaming Radiance Deva King, Renowned for Sovereign Mastery Deva King, Eye of Pure Meritorious Qualities Deva King, Delightfully Great Intelligence Deva King, Mastery of Motionless Radiance Deva King, Eye of Sublime Adornment Deva King, Light of Skillful Reflection Deva King, Delightfully Great Wisdom Deva King, Banner of Pervasive Sound Adornments Deva King, and Light of Famously Ultimate Vigor Deva King. Deva kings such as these served as their leaders. They were there in indescribably great numbers. They all diligently contemplated the dharma of signlessness and were impartial in all their practices.

At that time, the ocean-like assembly of beings at the Tathāgata's site of enlightenment had all already assembled there like a cloud. All of the boundlessly many kinds of beings there encircled him and completely filled the area. In all their different forms and appearances, all of these various groups of followers, each arriving from their own particular region, drew near to the Bhagavat and gazed up at him with single-minded admiration.

Having already abandoned all the afflictions, mental defilements, and other habitual karmic propensities, and having already crushed the mountain of heavy karmic obstacles, everyone in this assembly was free of obstructions to seeing the Buddha. They were like this because they had all been gathered in by Vairocana Tathāgata with the four means of attraction during those times in the past when, throughout an ocean of kalpas, he was cultivating the bodhisattva practices.

During that time when he was planting roots of goodness under every one of the buddhas, he had already skillfully accumulated the many different kinds of skillful means with which he taught them, ripened them, and enabled them to become established in the path to all-knowledge.

They had sown a measureless amount of goodness and had already garnered much great merit. They had all already entered the ocean of skillful means and vows. The conduct that they practiced was fully purified. They were already able to skillfully go forth on the path of emancipation. They were always able to see the Buddha with complete luminous clarity.

Through the power of resolute conviction,[17] they had entered the Tathāgata's great ocean of meritorious qualities and had attained easeful mastery[18] of the spiritual superknowledges in the liberation gateways of all buddhas, for instance:

The Great Sovereign Mastery Deva King known as Ocean of Subtly Flaming Radiance acquired the liberation gateway of power in quiescence and skillful means throughout the Dharma realm and the realm of empty space.

Renowned for Sovereign Mastery Deva King acquired the liberation gateway of sovereign mastery in everywhere contemplating all dharmas.

Eye of Pure Meritorious Qualities Deva King acquired the liberation gateway of the effortless practice of realizing all dharmas are neither produced nor destroyed and neither come nor go.

Delightfully Great Intelligence Deva King acquired the liberation gateway of the ocean of wisdom gained by directly seeing the true character of all dharmas.

Mastery of Motionless Radiance Deva King acquired the liberation gateway of the great expedient meditative absorption by which one bestows boundless happiness on beings.

Eye of Sublime Adornment Deva King acquired the liberation gateway by which one extinguishes the darkness of delusion and fear through enabling the contemplation of the dharma of quiescence.

Light of Skillful Reflection Deva King acquired the liberation gateway of skillfully entering boundless spheres of experience without generating any thought karma associated with any of the realms of existence.

Delightfully Great Wisdom Deva King acquired the liberation gateway in which one goes everywhere in the ten directions to speak Dharma and yet does so without moving or relying on anything at all.

Banner of Pervasive Sound Adornments Deva King acquired the liberation gateway of entering the Buddha's quiescent realm while everywhere manifesting light.

Famously Radiant Excellent Vigor Deva King[19] acquired the liberation gateway of remaining in one's place of awakening while focusing on a boundlessly vast realm.

At that time, assisted by the Buddha's awesome powers, Ocean of Subtly Flaming Radiance Deva King surveyed all the congregations of Great Sovereign Mastery deva kings and then spoke these verses:

The Buddha's body pervades all the great assemblies,
endlessly filling up the entire Dharma realm.
It is quiescent, devoid of any inherent nature, and ungraspable,
and yet it appears for the sake of rescuing the world.

The Tathāgata, the Dharma King, comes forth into the world
and is able to light the world-illumining lamp of the sublime Dharma.
His realm is boundless and endless.
This is what Renowned for Sovereign Mastery has realized.

Buddha is inconceivable, has abandoned discriminations,
has utterly realized that no signs exist anywhere in the ten directions,
and has extensively opened the path of purity for the world.
Pure Eye Deva[20] is able to contemplate and see matters such as these.

The Tathāgata's wisdom is so boundless
that no one in the world can measure it.
He forever extinguishes beings' deluded and dark thoughts.
Delightfully Great Intelligence penetrated this and deeply abides in it.

The meritorious qualities of the Tathāgata are inconceivable.
Whenever beings see him, their afflictions are extinguished.

He everywhere causes those in the world to obtain happiness.
Mastery of Motionless Radiance is able to perceive this.

Beings are always confused and blanketed by delusion's darkness.
The Tathāgata explains for them the dharma for reaching quiescence.
This then serves as a lamp of wisdom which illuminates the world.
Eye of Sublime Adornments is able to understand this skillful means.

The Tathāgata's pure and marvelous form body is incomparable
in manifesting everywhere throughout the ten directions.
This body has no inherent nature and no place on which it depends.
This is what Skillful Reflection Deva contemplates.

The reach of the Tathāgata's voice is unbounded and unobstructed.
Of those capable of receiving the teaching, none fail to hear it.
And yet the Buddha remains quiescent and never moves.
This is the liberation gained by Delightful Wisdom Deva.

The quiescent and liberated lord of gods and men—
there is nowhere in the ten directions he does not directly appear.
The brilliance of his illumination fills the entire world.
This unimpeded dharma was seen by Banner of Adornments Deva.

Throughout a boundless ocean of great kalpas,
the Buddha sought bodhi for the sake of sentient beings
and used the various spiritual superknowledges to teach everyone.
Light of Famous Vigor awakened to this dharma.

Furthermore, Banner of the Lovely Light of Dharma acquired the liberation gateway of everywhere contemplating the faculties of all beings and speaking Dharma for them to sever their doubts.

Ocean of Pure Adornments Deva King acquired the liberation gateway of being enabled to see the Buddha whenever bringing him to mind.

Supreme Wisdom Light Deva King acquired the liberation gateway of the body adorned with the independence of the uniformly equal nature of dharmas.

Banner of Masterful Wisdom Deva King acquired the liberation gateway of establishing an ocean of inconceivable adornments in a single mind-moment through completely understanding all worldly dharmas.

Delighting in Quiescence Deva King acquired the liberation gateway of manifesting an inconceivable number of buddha *kṣetras* in but a single pore without any mutual interference [between the large and the small].

Eye of Universal Knowledge Deva King acquired the liberation gateway of entering the universal gateway and contemplating the Dharma realm.

Delighting in Reflective Intelligence Deva King acquired the liberation gateway of always appearing directly before all beings in many ways for boundless kalpas.

Light of Skillfully Engendered Wisdom Deva King acquired the liberation gateway of entry into the inconceivable Dharma through contemplation of all worldly spheres of cognition.

Light of Undefiled Quiescence Deva King acquired the liberation gateway of showing all beings the dharmas for achieving emancipation.

Vast Light of Purity Deva King acquired the liberation gateway of contemplating all beings who should be taught and then enabling their entry into the Dharma of the Buddha.

At that time, assisted by the Buddha's awesome powers, Banner of the Lovely Light of Dharma Deva King surveyed all the congregations of Lesser Vastness Heaven devas, Limitless Vastness Heaven devas, and Vast Fruition Heaven devas and then spoke these verses:

The realm of the buddhas is so inconceivable
that no being anywhere would be able to fathom it.
They everywhere enable the minds of beings to develop resolute faith
and the vast aspiration which is inexhaustible.

Wherever there are beings capable of accepting the Dharma,
the awesome spiritual powers of the Buddha lead them
and enable them to always behold the Buddha directly before them.
Ocean of Adornments Deva King sees this in this way.

The nature of all dharmas has nothing on which it depends.
The Buddha's appearance in the world is also just like this.
In all the realms of existence, there is no place on which he relies.
This is what Supreme Wisdom is able to contemplate.

The Buddha's spiritual powers are able to manifest
in accordance with whatever the minds of beings desire,
adapting to their differences in ways that are inconceivable.
This is Wisdom Banner King's ocean of liberation.

All the lands of the past
appear in but a single pore.
This is due to the great spiritual superknowledges of the buddhas.
Delighting in Quiescence is able to expound on this.

The endless ocean of all gateways into the Dharma
all come together in one single dharma in the site of enlightenment.

Such is the nature of dharmas taught by the Buddha.
Eye of Knowledge is able to understand this skillful means.

He resides in all lands throughout the ten directions
and proclaims the Dharma there.
The Buddha's body has neither any going nor any coming.
This is the sphere of experience of Delighting in Reflective Intelligence.

The Buddha contemplates worldly dharmas as like reflected light,
enters their extremely abstruse and mysterious regions,
and expounds on the nature of dharmas as always quiescent.
Skillfully Engendered Wisdom's reflections are able to perceive this.

The Buddha skillfully and completely knows all spheres of cognition
and, adapting to the faculties of beings, rains down the Dharma rain
to teach the inconceivable gateways of emancipation.
This is what Undefiled Quiescence was able to awaken to and enter.

The Bhagavat constantly uses great kindness and compassion
to benefit beings and thus brings forth manifestations
to equally rain down the Dharma rain and fill each being to capacity.
Light of Purity Deva is able to expound on this.

Furthermore, Renowned for Pure Wisdom Deva King[21] acquired the liberation gateway of completely comprehending the skillful means for all beings' paths of liberation.

Supreme Views Deva King acquired the liberation gateway of following along and appearing everywhere like a shadow in according with whatever pleases the congregations of devas.

Quiescent Virtue Deva King acquired the liberation gateway of great skillful means in purifying the domains of all buddhas.

Sumeru Sound Deva King acquired the liberation gateway of adapting to all beings as they flow along forever in *saṃsāra*'s ocean of cyclic existence.

Eye of Pure Mindfulness Deva King acquired the liberation gateway of recollection of the Tathāgata's practices in training beings.

Delightful Universal Illumination Deva King[22] acquired the liberation gateway that flowed from the ocean of the universal gateway *dhāraṇī*.

Sovereign Lord of the World Deva King acquired the liberation gateway of the ability to enable beings to meet the Buddha and develop a treasury of faith.

Flaming Light Mastery Deva King acquired the liberation gateway of the ability to enable all beings to hear the Dharma, develop faith, rejoice, and gain emancipation.

Delight in Contemplating Dharma's Transformations Deva King acquired the liberation gateway of penetrating all bodhisattvas' training practices as being just as boundless and inexhaustible as space.

Transformation Banner Deva King acquired the liberation gateway of contemplating beings' measureless afflictions with universal compassion and wisdom.

Sublime Adornment of Constellation Sounds Deva King acquired the liberation gateway of attraction and teaching through emanating light and manifesting the Buddha's three spheres.[23]

At that time, assisted by the Buddha's awesome powers, Renowned for Pure Wisdom Deva King surveyed all the congregations of devas from the Lesser Purity Heavens, the Immeasurable Purity Heavens, and the Universal Purity Heavens and then spoke these verses:

He who completely understands the unimpeded nature of dharmas
manifests throughout the countless *kṣetras* of the ten directions
and expounds upon the inconceivable realm of the Buddha,
thereby causing beings to return together to the ocean of liberation.

Abiding in the world, the Tathāgata does not depend on anything,
and, in this, he is like a reflection that appears in many lands.
The nature of dharmas is ultimately without any arising.
This is the gateway entered by Supreme Views King.

Cultivating skillful means for an ocean of countless kalpas,
everywhere purifying the lands of the ten directions,
and abiding forever unmoving in the suchness of the Dharma realm—
this is what Quiescent Virtue Deva awakened to.

To beings who are covered over and obstructed by delusion
and who, blind and in darkness, always abide in *saṃsāra,*
the Tathāgata shows the path of purity.
This is the liberation acquired by Sumeru Sound.

The unexcelled path traveled by buddhas
is one that no being can fathom.
Hence they teach them with many different gateways of skillful means.
By careful contemplation, Eye of Pure Mindfulness can know them all.

The Tathāgata always uses complete-retention *dhāraṇī* gateways
as numerous as the atoms contained in an ocean of *kṣetras*
to instruct the beings throughout all of them.
This is the gateway Universal Illumination Deva King is able to enter.

A *tathāgata*'s appearance in the world is very difficult to meet,
for it is encountered but once in an ocean of countless kalpas.
It is able to cause beings to develop resolute faith.
This is what Sovereign Lord Deva has realized.

The Buddha said that the nature of dharmas has no nature.
This is extremely profound, vast, and inconceivable.
He everywhere enables beings to develop pure faith—
Flaming Light Deva King is well able to understand this.

The *tathāgatas* of the three times are complete in meritorious qualities.
Their teaching of the realms of beings is inconceivable.
Contemplating this produces celebratory joy—
Delight in Dharma is able to expound on matters such as this.

Beings are submerged in the ocean of afflictions.
Their delusion and turbidity of views are extremely fearsome.
Out of pity, the Great Master enables them to forever abandon them.
This is the realm contemplated by Transformation Banner King.

The Tathāgata constantly emanates great brilliant light
within each ray of which there are countless buddhas.
Each and every one shows the endeavors by which they teach beings.
This is the gateway entered by Sublime Constellation Sounds Deva.

Furthermore, Delightful Radiance Deva King acquired the liberation gateway of constantly experiencing quiescent bliss while still being able to descend, appear, and then extinguish the sufferings of those in the world.

Marvelous Light of Purity Deva King acquired the liberation gateway of the oceanic mind of great compassion which is a treasury of joy and bliss for all beings.

Mastery of Sounds Deva King acquired the liberation gateway of manifesting in but a single mind-moment the power of all the merit created by all beings throughout boundless kalpas.

Supreme Mindfulness and Wisdom Deva King acquired the liberation gateway of everywhere causing the creation, abiding, and destruction of all worlds to be as pure as space.

Sublime Sound of Delightful Purity Deva King acquired the liberation gateway of delighting in and faithfully accepting the Dharma of all the *āryas*.

Skillful Reflection on Sounds Deva King acquired the liberation gateway of being able to expound for an entire kalpa on the meaning of all the grounds and their skillful means.

Sound of Adorned Explanations Deva King acquired the liberation gateway of the skillful means of presenting great offerings to all bodhisattvas when they descend from the Tuṣita Heaven to take birth.[24]

Extremely Profound Light and Sound Deva King acquired the liberation gateway of contemplating the inexhaustible ocean of spiritual superknowledges and wisdom.

Vast Renown Deva King[25] acquired the liberation gateway of the power of skillful means used when all buddhas appear in the world after their ocean of meritorious qualities has been completely fulfilled.

Supreme Pure Light Deva King acquired the liberation gateway of the generation of a treasury of deep faith and delight through the power of the Tathāgata's past vows.

At that time, assisted by the Buddha's awesome powers, Delightful Radiance Deva King surveyed all the congregations of devas from the Lesser Light Heavens, the Immeasurable Light Heaven, and the Ultimate Light Heavens and then spoke these verses:

I recall the Tathāgata's practices carried out in the past
in works of service, offerings to boundlessly many buddhas,
and pure deeds which accorded with his original mind of faith.
Aided by the Buddha's awesome powers, I now see them all.

The Buddha's body is signless and free of the many defilements.
He always dwells on the ground of kindness, compassion, and pity
and causes the sorrows and distress of the world to all be dispelled.
Such is the liberation of Sublime Light.

The Buddha's Dharma is vast and boundless.
The ocean of all *kṣetras* appears within it
in accordance with the differences in their creation and destruction.
This is the power of Sovereign Sound's liberation.

The power of the Buddha's spiritual superknowledges has no peer.
He appears in all the vast *kṣetras* of the ten directions
and causes them all to be purified and always manifest.
These are skillful means in the liberation of Supreme Mindfulness.

He makes respectful offerings to all *tathāgatas*
as numerous as the atoms in an ocean of *kṣetras*
and is not neglectful in hearing Dharma and abandoning defilement.
This is Sublime Sound Deva's application of this Dharma gateway.

Throughout a great ocean of incalculably many kalpas, the Buddha
was unmatched in teaching the skillful means related to the grounds.
What he taught was boundless and inexhaustible.
Skillful Reflection on Sounds knows the meaning of this.

The Tathāgata's countless gateways of spiritual transformation
are such that, in a single mind-moment, he manifests everywhere

the great expedients in his spirit's descent to attain enlightenment.
This is the liberation gained by Sound of Adorned Explanations Deva.

What his awesome powers sustain, what he is able to expound,
his manifestation of works of the buddhas' spiritual superknowledges,
and his adapting to faculties and desires, enabling all to gain purity—
This was Light and Sound Deva's liberation gateway.

The Tathāgata's boundless wisdom
is unmatched by any in the world and it is not attached to anything.
With a kindly mind, he responds to beings, appearing before them all.
Vast Renown Deva has awakened to this path.

The Buddha's past cultivation of the bodhi practices,
his offerings to all buddhas of the ten directions,
and his making of vows in the presence of each and every buddha—
Hearing of these, Supreme Light was filled with great joyous delight.

Furthermore, the Brahma Heaven King, Śikhin, acquired the liberation gateway of dwelling in all sites of enlightenment throughout the ten directions while teaching Dharma and remaining pure and free of defiling attachments in whatever he practiced.

Wisdom Light Brahma Heaven King acquired the liberation gateway of enabling all beings to enter and abide in *dhyāna* samādhi.

Light of Fine Contemplative Wisdom Brahma Heaven King acquired the liberation gateway of everywhere penetrating all inconceivable dharmas.

Universal Cloud Sound Brahma Heaven King acquired the liberation gateway of entering the ocean of all sounds of the buddhas.

Masterful Contemplator of the World's Languages Brahma Heaven King acquired the liberation gateway of the ability to recall the skillful means used by bodhisattvas in teaching all beings.

Quiescent and Radiant Eyes Brahma Heaven King acquired the liberation gateway of revealing the individual differences in the characteristics of karmic retribution as it occurs in all worlds.

Universally Pervasive Light Brahma Heaven King acquired the liberation gateway of adapting to all beings' different types by appearing directly before them all to train them.

Transformational Sounds Brahma Heaven King acquired the liberation gateway of abiding in the realm of quiescent practice realizing the pure character of all dharmas.

Eye-Dazzling Radiance Brahma Heaven King acquired the liberation gateway of always diligently making his appearance without any attachment to any stations of existence, without boundaries, and without dependence on anything at all.

Mind-Pleasing Ocean Sounds Brahma Heaven King acquired the liberation gateway of always reflectively contemplating the endless dharmas.

At that time, assisted by the Buddha's awesome powers, the Great Brahma Heaven King, Śikhin, surveyed all the congregations of devas from the Brahmakāyika Heavens, the Brahma Ministers Heavens, the Brahma Assembly Heavens, and the Great Brahma Heavens, and then spoke these verses:

The Buddha's body is pure, ever quiescent,
radiant with dazzling illumination that pervades the world,
signless, inactive, having no shadows or images,
and like a cloud in the sky. Just so is it seen.

Buddha's body abides in such a realm of meditative absorption
that no being would be able to fathom it.
The revelation of his inconceivable gateways of skillful means—
It was to this that Wisdom Light King awakened.

With but a single word, he entirely expounds, without exception,
an ocean of Dharma gates as numerous as atoms in a buddha *kṣetra*
such that one could not fully describe them even in an ocean of kalpas.
This is the liberation of Light of Fine Contemplative Wisdom.

All buddhas' perfect voices equally reach the entire world
in which each being understands in accordance with its type,
and yet, in their voices' utterances, they make no discriminations.
Such has been the awakening of Universal Sound Brahma Deva.

The expedient practices leading to realization of bodhi
used by all *tathāgatas* of the three periods of time
are all revealed there within the body of the Buddha.
Such is the liberation of Masterful with Languages Deva.

Adapting to their causal factors, they respond in many different ways
to the differences in the karma of all beings.
It is in this way that the buddhas all appear in the world.
Quiescent and Radiant Deva is able to awaken to and enter this gate.

They possess sovereign mastery of the countless Dharma gateways
as they train beings throughout the ten directions,
yet they still do not give rise to any discriminations among them.
This is the realm of Pervasive Light Deva.

The Buddha's body, like space, is endless.
Signless, unimpeded, and pervading the ten directions,
all the appearances he responds with are like magical conjurations.
Transformational Sounds King awakened to this path.

The marks of the Tathāgata's body are boundless.
So too is this so with his wisdom and his voice.
Abiding in the world, he manifests forms, yet has no attachments.
Dazzling Radiance Deva King entered this gateway.

The Dharma King dwells at peace in the palace of sublime Dharma.
There is nothing not illuminated by his Dharma body's light.
The nature of dharmas is incomparable and signless.
This is the liberation of Ocean Sounds King.

Furthermore, Sovereign Mastery Deva King acquired the liberation gateway of a treasury of sovereign mastery manifesting the ripening of countless beings.

Fine Eyes Lord Deva King acquired the liberation gateway of contemplating what pleases beings, thus enabling them to enter the bliss of the realm of the *āryas*.

Marvelous Jeweled Banner Crown Deva King acquired the liberation gateway of adapting to beings' many different aspirations and understandings to enable them to begin the practice.

Courageous Wisdom Deva King acquired the liberation gateway of embracing all the principles taught for the sake of all beings.

Sublime Sounds and Sentences Deva King acquired the liberation gateway of remembering the Tathāgata's vast kindness to increase the progress of one's own practice.

Sublime Light Banner Deva King acquired the liberation gateway of manifesting the gateway of great compassion to utterly vanquish all the banners of arrogance.

Quiescent Realm Deva King acquired the liberation gateway of subduing all the hateful and injurious thought in the world.

Banner of Marvelous Wheel Adornments Deva King acquired the liberation gateway of the boundlessly many buddhas of the ten directions arriving in response to one's recollecting them.

Flower Light Intelligence Deva King acquired the liberation gateway of everywhere manifesting realization of right enlightenment according to the thoughts in beings' minds.

Indra's Marvelous Light Deva King acquired the liberation gateway of the dharma of sovereign mastery in the great awesome power to everywhere enter all worlds.

At that time, assisted by the Buddha's awesome powers, Sovereign Mastery Deva King surveyed all the congregations of devas from the *Īśvara* Heavens, and then spoke these verses:

The Buddha's body is all-pervasive, equal to the Dharma realm,
everywhere responding to beings by appearing directly before them,

always teaching and guiding them with different teaching gateways
so that they are able to awaken to Dharma with sovereign mastery.

Of all the different kinds of bliss in the world,
the *ārya*'s quiescent bliss is supreme,
abiding in the vast nature of dharmas.
Marvelous Eyes Deva King has contemplated and perceived this.

The Tathāgata's manifestations pervade the ten directions,
everywhere responding to beings' minds in his teaching of Dharma,
thus severing all their doubting thoughts.
This is the liberation gateway of Marvelous Banner Crown.

The buddhas pervade the world, expounding with marvelous voices.
The Dharma they teach throughout countless kalpas,
they can speak it all with but a single word.
This is the liberation gateway of Courageous Wisdom Deva.[26]

All the vast kindness in the entire world
does not match even a single hair's fraction of the Tathāgata's.
The kindness of the Buddha is as inexhaustible as space.
This was what Sublime Sounds Deva realized.

The lofty mountain of all beings' arrogance is so entirely shattered
by the One of Ten Powers that no trace of it remains.
This is the function of the Tathāgata's great compassion.
Such is the path traveled by Sublime Light Banner King.

His wisdom light is pure and it fills the world.
Whoever sees it is rid of the darkness of delusion
and is caused to leave the wretched destinies far behind.
Quiescence Deva King awakened to this dharma.

The rays of light from but a single pore are able to expound
on buddha names as numerous as all beings
so they all are able to hear in accordance with whatever pleases them.
This is Banner of Marvelous Wheel Adornment Deva's liberation.

The Tathāgata's powers of sovereign mastery are so measureless
that they completely fill the Dharma realm and all of empty space.
Everyone in this entire congregation is able to clearly behold this.
This is the gateway of liberation entered by Floral Intelligence Deva.

Throughout an ocean of measureless and boundless great kalpas,
he manifests everywhere in the ten directions, teaching the Dharma,
yet no one has ever seen the Buddha as having any coming or going.
This is what Light of Lord [Indra's Powers] Deva awakened to.

Furthermore, Skillful Transformations Deva King acquired the liberation gateway of elucidating the transformative power of all karmic actions.

Quiescent Sound and Light Deva King acquired the liberation gateway of relinquishing all grasping of objective conditions.

Light of the Power of Transformation Deva King acquired the liberation gateway of everywhere extinguishing beings' deluded and dark thoughts, thus enabling their development of perfect wisdom.

Lord of Adornments Deva King acquired the liberation gateway of manifesting boundlessly many mind-pleasing sounds.

Light of Mindfulness Deva King acquired the liberation gateway of completely understanding all buddhas' signs of endless merit.[27]

Supreme Cloud Sound Deva King acquired the liberation gateway of universal knowledge of the sequence of creation and destruction in all past kalpas.

Supreme Light Deva King acquired the liberation gateway of awakening the wisdom of all beings.

Marvelous Topknot Deva King acquired the liberation gateway of pouring forth light which swiftly fills the realms of empty space throughout the ten directions.

Joyous Wisdom Deva King acquired the liberation gateway of the power of vigor by which none of his endeavors can be destroyed by anyone.

Flower Light Topknot Deva King acquired the liberation gateway of knowing the retributions undergone by all beings as a result of their karmic actions.

Universal Vision of the Ten Directions Deva King acquired the liberation gateway of manifesting in the inconceivably many different forms and types of beings.

At that time, assisted by the Buddha's awesome powers, Skillful Transformations Deva King surveyed all the congregations of devas from the Fine Transformations Heavens, and then spoke these verses:

> The nature of the world's karma is inconceivable.
> The Buddha explains all of this for the many confused beings,
> skillfully elucidating the true principles of the causes and conditions
> related to the differences in the karma of all beings.
>
> In every contemplation of the Buddha, nothing at all is found to exist.
> Even searching throughout the ten directions, he still cannot be found.
> Nothing is truly substantial in a Dharma body's manifestations.
> This is the dharma perceived by Quiescent Sound Deva.
>
> Buddha cultivated the practices throughout an ocean of kalpas
> to extinguish the world's delusions from the darkness of ignorance.
> Therefore his purity is the most luminously bright.
> This is what Light of the Power Deva's mind awakened to.

Of all the marvelous sounds in the world,
there are none able to compare to the Tathāgata's voice.
The Buddha uses a single sound that pervades the ten directions.
Lord of Adornments Deva entered this liberation.

The power of the many kinds of merit existing in the world
cannot equal that of even one of the Tathāgata's marks.
The merit of the Tathāgata is as vast as empty space.
This is what Light of Mindfulness Deva saw through contemplation.

The Buddha is able to manifest within but a single pore,
all of the different aspects of creation and destruction as they occur
in all the countless kalpas throughout the three periods of time.
This is what Superior Cloud Sound Deva completely understood.

Though one might learn the volume of the ten directions of space,
one could still never know the capacity of a single pore of the Buddha.
Such unimpeded capacity as this is inconceivable.
Marvelous Topknot Deva King was already able to awaken to this.

Throughout countless kalpas of the past, the Buddha
completely cultivated the vast *pāramitās,*
remaining free of indolence in his diligent cultivation of vigor.
Joyous Wisdom Deva was able to know this Dharma gateway.

The causes and conditions of the nature of karma are inconceivable.
The Buddha has explained them all for those in the world.
The nature of dharmas is fundamentally pure and free of defilements.
This was the point of entry for Flower Light Deva.

You should contemplate a single pore of the Buddha.
All beings are entirely present within it.
Even so, they neither come nor go.
This is what Universal Vision Deva King completely understood.

Furthermore, Easily Satisfied Deva King acquired the liberation gateway of the wheel of the perfectly complete teaching turned by all buddhas when they appear in the world.

Topknot of an Ocean of Joy and Bliss Deva King acquired the liberation gateway of a body of pure light that pervades the realm of empty space.

Banner of Supreme Meritorious Qualities Deva King acquired the liberation gateway of an ocean of pure vows that extinguish the world's sufferings.

Quiescent Light Deva King acquired the liberation gateway of everywhere manifesting bodies to teach the Dharma.

Fine Eyes Deva King acquired the liberation gateway of everywhere purifying all realms of beings.

Jeweled Peak's Moon Deva King acquired the liberation gateway of the inexhaustible treasury by which there is the universal teaching of those in the world through always appearing directly before them.

Power of Courage and Strength Deva King acquired the liberation gateway of opening and revealing the realm of all buddhas' right enlightenment.

Marvelous Radiance of Vajra Deva King acquired the liberation gateway of fortifying all beings' resolve to attain bodhi, thus rendering it indestructible.

Banner of the Constellations Deva King acquired the liberation gateway of drawing near to all buddhas when they appear in the world to contemplate the skillful means they use to train beings.

Marvelous Adornments Deva King acquired the liberation gateway of instantaneously knowing the minds of all beings and then responding with manifestations adapted to those circumstances.

At that time, assisted by the Buddha's awesome powers, Easily Satisfied Deva King surveyed all the congregations of devas from the Tuṣita Heavens[28] and then spoke these verses:

The Tathāgata is vast, pervading the Dharma realm,
identical with all beings,[29] everywhere responding to the many beings,
explaining the gates to the wondrous,
and thereby enabling them to enter the inconceivable pure Dharma.

The Buddha's body appears everywhere in all the ten directions,
free of attachments, unimpeded, and ungraspable.
In various physical appearances, it is seen by all in the world.
This is the gateway that Topknot of Joy and Bliss Deva entered.

Throughout the distant past, the Tathāgata cultivated all the practices,
made pure and magnanimous vows as deep as an ocean,
and caused all the dharmas of a buddha to become fulfilled.
Supreme Qualities Deva was able to know these skillful means.

The Dharma body of the Tathāgata is inconceivable.
Like reflections, division bodies appear equally in the Dharma realm,
in place after place, explicating all dharmas.
This is Quiescent Light Deva's gateway to liberation.

Beings are bound up and submerged in karma and afflictions,
arrogant, neglectful, and possessed of minds that run off and wander.
The Tathāgata teaches the dharma of quiescence for their sakes.
Fine Eyes Deva reflected on, realized, and rejoiced in this.

The true Master Guide of the entire world
came forth and appeared in order to rescue and serve as a refuge,

and everywhere revealed to beings the bases of happiness.
Jeweled Peak Moon Deva was able to deeply fathom this.

The sphere of action of the buddhas is inconceivable.
It pervades all dharma realms
and arrives at the far shore of perfection in all dharmas.
Valiant Wisdom observed this and was filled with joyous delight.

Wherever there are beings capable of accepting teaching,
on hearing of the Buddha's qualities, they progress toward bodhi
and are enabled to dwell with constant purity in an ocean of merit.
Marvelous Radiance Deva was able to contemplate this.

As numerous as the atoms in the ocean of *kṣetras* of the ten directions,
they all go and gather wherever all buddhas dwell,
paying reverence, making offerings, and listening to the Dharma.
This is what Adornment Banner Deva observed.

The ocean of the minds of beings is inconceivable,
with no abode, no movement, and no place on which it depends.
The Buddha clearly sees it all in but a single mind-moment.
Marvelous Adornment Deva thoroughly understands this.

Furthermore, Good Time Deva King acquired the liberation gateway of instigating the development of all beings' roots of goodness, thereby enabling them to forever abandon their sorrows.

Marvelous Radiance Deva King acquired the liberation gateway of everywhere entering all spheres of experience.

Banner of Endless Wisdom Qualities Deva King acquired the liberation gateway of extinguishing all calamities with the wheel of great compassion.

Skillfully Transforming Stately Adornments Deva King acquired the liberation gateway of completely knowing the minds of all beings of the three periods of time.

Great Light of Comprehensive Retention Deva King acquired the liberation gateway of the light of the *dhāraṇī* gateway with which one remembers all dharmas and never forgets them.

Inconceivable Wisdom Deva King acquired the liberation gateway of the skillful means by which one skillfully penetrates the inconceivable nature of all karma.

Circular Navel Deva King acquired the liberation gateway of using skillful means to turn the wheel of Dharma and bring beings to maturity.

Light Flames Deva King acquired the liberation gateway of using an eye of vast vision to everywhere contemplate beings and then go forth to train them.

Light Illumination Deva King acquired the liberation gateway of stepping beyond all karmic obstacles and refraining from going along with the works of the *māras*.

Greatly Renowned for Universal Contemplation Deva King acquired the liberation gateway of skillfully gathering in and instructing all congregations of devas, thus enabling them to adopt the practice and achieve purity of mind.

At that time, assisted by the Buddha's awesome powers, [Good] Time Deva King surveyed all the congregations of devas from the Suyāma Heavens and then spoke these verses:

During incalculably many kalpas of the distant past, the Buddha
already dried up the ocean of worldly sorrows,
opened wide the pure path to abandoning defilements,
and enabled beings' lamps of wisdom to shine forever.

The Buddha's Dharma body is so extremely vast that
its boundaries cannot be found anywhere in the ten directions.
All of his skillful means are boundless.
The wisdom of Marvelous Radiance Deva was able to penetrate this.

The sufferings of birth, aging, sickness, death, worry, and sorrow
forcefully drive the world along without a moment's pause.
The Great Teacher, moved by pity, has vowed to dispel them all.
Endless Wisdom Light Deva was able to completely awaken to this.

The Buddha's wisdom that understands all as illusory is unimpeded.
It clearly comprehends all dharmas of the three periods of time
and everywhere penetrates the thoughts and actions of beings.
This is the sphere of experience of Skillfully Transforming Deva.

The bounds of his complete-retention capacity cannot be found.
So too, the vast ocean of his eloquence is endless
and he is able to turn the wheel of the pure and sublime Dharma.
This is the liberation of Great Light Deva.

Though the nature of karma is inexhaustibly vast,
with completely awakened wisdom, he skillfully opens and reveals it
by using all types of inconceivable skillful means.
Wisdom Deva has penetrated matters such as these.

He turns the wheel of the inconceivable and sublime Dharma,
reveals the way to cultivate the path to bodhi,
and forever extinguishes the sufferings of all beings.
This is Circular Navel Deva's ground of skillful means.

The true body of the Tathāgata is originally non-dual,
yet, responding to beings, he adapts to their forms and fills the world

so that beings each see him directly before them.
This is the sphere of experience of Light Flames Deva.

If any being sees the Buddha but once, he will certainly be caused
to become purified through ridding himself of the karmic obstacles
and by forever abandoning all deeds of the *māras* without exception.
This is the path practiced by Light Illumination Deva King.

In all the congregations as vast as an ocean,
it is the Buddha who is the most awesomely radiant.
He everywhere rains down the Dharma rain, moistening beings.
This is the gate of liberation entered by Greatly Renowned Deva.

Furthermore, Śakra Indra Deva King acquired the liberation gateway of great delight in bringing to mind the appearance in the world of the buddhas of the three periods of time and other such phenomena, including clearly seeing the creation and destruction of all *kṣetras*.

Universally Praised Full Voice Deva King acquired the liberation gateway of enabling the form body of the Buddha to be realized as without peer in the world in its purity and vastness.

Eye of Kindness Jeweled Topknot Deva King acquired the liberation gateway of a cloud of kindness everywhere covering everyone.

Famous Jeweled Light Banner Deva King acquired the liberation gateway of constantly seeing the Buddha manifesting bodies before all leaders of the world, bodies with many different kinds of forms and appearances possessed of awe-inspiring virtue.

Joy and Bliss Producing Topknot Deva King acquired the liberation gateway of knowing from which kinds of meritorious karma all the cities and palaces of beings arose.

Right Mindfulness Deva King acquired the liberation gateway of revealing the deeds through which buddhas bring beings to maturation.

Lofty and Supreme Sound Deva King acquired the liberation gateway of knowing the signs of the creation and destruction of all worlds and of the transformational changes occurring during a kalpa.

Accomplished in Mindfulness Deva King acquired the liberation gateway of bringing to mind the practices used by future bodhisattvas in training beings.

Pure Flower Light Deva King acquired the liberation gateway of completely knowing the causes of the happiness enjoyed by all devas.

Eye of the Wisdom Sun Deva King acquired the liberation gateway of instructing the young devas in the roots of goodness which lead to their rebirths, thereby enabling them to become free of delusion.

Masterful Radiance Deva King acquired the liberation gateway of awakening all the congregations of devas, thus enabling them to forever sever all their various types of doubts.

At that time, assisted by the Buddha's awesome powers, Śakra Indra Deva King surveyed all the congregations of devas from the Heaven of the Thirty-Three, and then spoke these verses:

As I recall all buddhas of the three periods of time,
all their spheres of action are entirely equal.
As for how their lands are destroyed and created,
aided by the Buddha's awesome spiritual powers, I can see it all.

Buddha's body is vast, pervading the ten directions.
His marvelous form is unrivaled and benefits the many beings.
His light's illumination has no place it does not reach.
This is the path Universally Praised Deva was able to observe.

The Tathāgata's skillful means and his ocean of great kindness
were cultivated during past kalpas to the point of ultimate purity.
He has taught and guided boundlessly many beings.
Jeweled Topknot Deva King completely awakened to this.

"As I recall that the Dharma King's ocean of merit
is the most superior and peerless in the entire world,
this brings forth thoughts of vast joyous delight."
This was Jeweled Light Deva's liberation.

The Buddha knows the ocean of beings' good karma and
their different kinds of supreme causes for producing great merit,
all of which, with no exceptions, are then caused to manifest.
This is what was observed by Joyous Topknot Deva.

The buddhas appear throughout the ten directions,
everywhere pervading all worlds.
Contemplating beings' minds, they show how to train them.
Right Mindfulness Deva King awakened to this path.

Of the entire world's atoms, there are none of them
that the vast eye of the Tathāgata's wisdom body fails to see,
Thus it reaches everywhere throughout the ten directions.
This was Sound from the Clouds Deva's liberation.

The bodhi practices of all sons of the Buddha
are entirely manifested by the Tathāgata within a single pore.
Even as countless as they are, they are all completely shown there.
This is what Mindfulness Deva King has clearly seen.

All of the happy circumstances throughout the world
in every case arise because of the Buddha.

The meritorious qualities of the Tathāgata are incomparably supreme.
This is the basis of the liberation that Flower Light Deva King entered.

If one calls to mind only a minor meritorious quality of the Tathāgata,
even if only through a single focused thought of admiration for it,
one will then be forever rid of all fears of the wretched destinies.
Due to this, Wisdom Eye Deva was able to reach a deep awakening.

When in the dharma of quiescence, his great superknowledges
everywhere respond to beings' minds, having none they fail to reach,
he enables the severance of all their doubts and delusions.
This is what Masterful Radiance Deva King realized.

Furthermore, Solar Deva acquired the liberation gateway of pure light everywhere illuminating the beings of the ten directions, constantly benefiting them until the very end of all future kalpas.

Radiant Flaming Light Eyes Deva acquired the liberation gateway of using all kinds of bodies adapted to beings' various types to awaken them and enable them to enter the ocean of wisdom.

Banner of Sumeru Light's Delight Deva acquired the liberation gateway of serving as lords among all beings, thereby enabling them to diligently cultivate boundless pure meritorious qualities.

Pure Jewel Moon Deva acquired the liberation gateway of cultivating all the austerities with deep resolve and delight.

Courageous Irreversibility Deva acquired the liberation gateway of illuminating all beings with unimpeded light, thus bolstering their vitality.

Marvelous Flower Tassel Light Deva acquired the liberation gateway of pure light everywhere illuminating the bodies of beings, thereby causing them to experience an ocean of delight and resolute faith.

Supreme Banner Light Deva acquired the liberation gateway of light everywhere illuminating all worlds and enabling successful development of all different kinds of marvelous meritorious qualities.

Universally Radiant Jewel Topknot Deva acquired the liberation gateway of an ocean of great compassion manifesting boundless spheres of experience and jewels of many different colors and appearances.

Radiant Eyes Deva acquired the liberation gateway of the purification of all beings' eyes, thereby enabling them to see the treasury of the Dharma realm.

Sustaining Virtue Deva acquired the liberation gateway of generating a pure and continuous resolve that is never lost.

Universally Emanated Light Deva acquired the liberation gateway of sending the solar palace everywhere to illuminate all beings throughout the ten directions, thereby enabling them to complete whatever work they are doing.

At that time, Solar Deva, assisted by the Buddha's awesome powers, surveyed all the congregations of solar devas, and then spoke these verses:

The light of the Tathāgata's vast wisdom
everywhere illuminates all lands throughout the ten directions.
All beings there may see the Buddha
using many skillful means to train them in different ways.

The appearances of the Tathāgata's forms are boundless.
Adapting to whatever pleases others, he manifests bodies for them all
and everywhere opens up the ocean of wisdom for the world.
Flaming Light Eyes Deva contemplates the Buddha in this manner.

The Buddha body has no equal and none can even be compared to it.
Its dazzling radiance pervades the ten directions.
It transcends all others and it is supreme, unsurpassed.
This is the Dharma gateway that Delight Deva acquired.

In order to benefit the world, he cultivated the austerities,
going and coming for countless kalpas in all the stations of existence.
His light's universal pervasion and purity are like space.
Jewel Moon Deva was able to know this skillful means.

The Buddha expounds with a marvelous unimpeded voice
that pervades the lands of the ten directions
and benefits the many beings with the Dharma's nourishing flavor.
Courageous Deva was able to know this skillful means.

He emanates an inconceivable net of light
which everywhere purifies all sentient beings
and enables them all to develop deep resolute faith.
This is the gateway that Flower Tassel Deva entered.

All the illumination in the entire world
could still never rival the light from one of the Buddha's pores.
The Buddha's light is just so inconceivable as this.
This was Supreme Banner Light Deva's liberation.

The Dharma of all buddhas is just like this.
They all sit beneath the king of trees, the bodhi tree,
enabling adherents of wrong paths to dwell on the path.
Radiant Jewel Topknot Deva sees in this way.

Beings are blind, in darkness, deluded, and suffering.
The Buddha wishes to enable them to develop purified eyes.

Therefore he lights the lamp of wisdom for them.
Fine Eyes Deva deeply contemplated this.

If there is anyone who has seen and made so much as a single offering
to the Venerable One who is the master of the means to liberation,
he will then be caused to cultivate the practices and gain their fruits.
This is Virtue Deva's power of skillful means.

Within any single Dharma gateway, there are countless gateways
which he teaches in these ways for countless thousands of kalpas.
The Dharma gateways on which he expounds contain vast meanings.
This is what Universally Emanated Light Deva fully understood.

Furthermore, Lunar Deva acquired the liberation gateway of a pure light that everywhere illuminates the Dharma realm, gathering in and teaching beings.

Flower King Topknot Light Deva acquired the liberation gateway of contemplating all realms of beings and enabling them all to enter boundlessly many dharmas.

Pure Light of the Many Wonders Deva acquired the liberation gateway of completely knowing the many different permutations of seizing on objective conditions as they occur in the ocean of all beings' minds.

Instilling Happiness in the Minds of the World Deva acquired the liberation gateway of bestowing inconceivable happiness on all beings, thus causing them to be overcome with great exultation.

Eye Light of the Tree King Deva acquired the liberation gateway of working like a farmer would in planting seeds, bringing forth sprouts, growing seedlings, and so forth, providing protection to others at all times in order to enable their success.

Manifesting Pure Radiance Deva acquired the liberation gateway of rescuing and protecting all beings by enabling them to directly perceive the circumstantial bases for undergoing suffering or enjoying happiness.

Pervasively Traveling Unmoving Radiance Deva acquired the liberation gateway of the ability to hold up the moon of purity so that it appears everywhere throughout the ten directions.

Sovereign King of the Constellations Deva acquired the liberation gateway of revealing all dharmas to be like illusions, like space, signless, and devoid of inherent existence.

Moon of Pure Awakening Deva acquired the liberation gateway of everywhere producing great karmic usefulness for the benefit of all beings.

Radiance of Great Awesome Virtue Deva acquired the liberation gateway of everywhere cutting off all doubts and delusions.

At that time, Lunar Deva, assisted by the Buddha's awesome powers, surveyed all the congregations of devas in all their lunar palaces and then spoke these verses:

The Buddha emanates light throughout the world
that illuminates the lands of the ten directions
and proclaims the inconceivable vast Dharma
that forever dispels the darkness of beings' delusion.

With his sphere of action that is boundless and endless,
he forever provides guidance throughout countless kalpas,
using various types of sovereign mastery to teach the many beings.
Flower Topknot Deva contemplated the Buddha in this way.

The ocean of beings' minds differs in each successive mind-moment.
In its vastness, the Buddha's wisdom completely knows them all.
He teaches the Dharma for them all and causes them to be delighted.
This is the liberation of Light of the Many Wonders Deva.

Without the bliss of the *āryas*, beings sink,
confused, into the wretched destinies and undergo all their sufferings.
The Tathāgata shows them the gateway to the nature of dharmas.
Happiness Deva reflected on this and perceived this in this way.

With his extraordinary great kindness and compassion,
the Tathāgata enters all the stations of existence to benefit beings,
teach the Dharma, encourage goodness, and enable their success.
This is what Eye Light Deva completely understood.

The Bhagavat revealed the light of Dharma
and distinguished the nature of all the world's karma
in which the good and bad actions done are never lost.
Pure Light Deva observed this and felt delighted.

The Buddha is the one upon whom all merit depends,
just as the great earth is what supports the palaces and buildings.
He skillfully reveals the path to peace and security free of sorrow.
Unmoving Radiance Deva was able to understand this skillful means.

His wisdom flame's great light pervades the Dharma realm,
revealing countless forms as numerous as beings,
everywhere unveiling the truth for everyone.
King of the Constellations Deva awakened to this aspect of the path.

Like empty space, the Buddha has no inherently existent nature.
It is for the benefit of beings that he manifests in the world.
His marks and signs[30] are like reflected images.
Pure Awakening Deva King saw this in this way.

The pores on Buddha's body everywhere emanate his voice
and his Dharma cloud covers all in the world without exception.
Of those who hear this, there are none not filled with joyous delight.
It was to a liberation such as this that Radiance Deva awakened.

Furthermore, Country-Sustaining Gandharva King acquired the liberation gateway of the masterful skillful means for gathering in all beings.

Tree Light Gandharva King acquired the liberation gateway of everywhere seeing the adornments of all meritorious qualities.

Eye of Purity Gandharva King acquired the liberation gateway of forever severing all beings' anguish and suffering and bringing forth in them a treasury of joyous delight.

Floral Crown Gandharva King acquired the liberation gateway of forever severing all beings' wrong views and delusions.

Pervasive Sound of Joyous Steps Gandharva King acquired the liberation gateway of the vast spreading forth of pervasive cloud-like shade for the nurturance of all beings.

Beautiful Eyes Delighting in Swaying Gandharva King acquired the liberation gateway of manifesting a vast and marvelously fine body enabling all beings to gain happiness.

Wondrous Voice Lion Banner Gandharva King acquired the liberation gateway of spreading all the renowned jewels everywhere throughout the ten directions.[31]

Everywhere Emanating Jewel Light Gandharva King acquired the liberation gateway of manifesting a radiant and pure body causing everyone to feel joyous delight.

Vajra Tree Blossom Banner Gandharva King acquired the liberation gateway of everywhere producing luxuriant growth in all trees to cause those seeing them to feel joyous delight.

Everywhere Displaying Adornments Gandharva King acquired the liberation gateway of skillfully penetrating all buddhas' sphere of action, thus bestowing happiness on all beings.

At that time, assisted by the Buddha's awesome powers, Country-Sustaining Gandharva King surveyed all the congregations of *gandharvas* and then spoke these verses:

There are countless gateways into the realm of the buddhas,
yet, of all the beings, there are none able to enter them.
The nature of the Well Gone One is as pure as space.
He everywhere opens up the right path for those in the world.

Every single one of the Tathāgata's pores
would fill the great ocean with its meritorious qualities

which benefit and bring happiness to the whole world.
This is what Tree Light King was able to observe.

The Buddha is able to completely dry up all without exception
of the world's vast ocean of anguish and suffering.
Out of kindly sympathy, the Tathāgata uses many skillful means.
Eye of Purity was able to deeply understand this.

The ocean of the *kṣetras* of the ten directions is boundless
The Buddha illuminates them all with the light of his wisdom,
everywhere cleansing them of wrong and evil views.
This is the gateway entered by Tree Light King.

Throughout the countless kalpas of the past, the Buddha
cultivated the great kindness and the practice of skillful means,
thereby bringing comfort and peace to all worlds.
Universal Sound was able to awaken to and enter this path.

Everyone delights in seeing the Buddha's pure body.
It is able to produce endless happiness in the world
through sequential development of liberation's causes and effects.
Beautiful Eyes skillfully provided instruction in this.

Beings forever flow along and turn about in their delusion.
Their obstacles of ignorance cover them extremely solidly and tightly.
The Tathāgata proclaims the vast Dharma for their sakes.
Lion Banner King was able to expound on this.

The Tathāgata everywhere manifests his marvelous form body
in countless different forms the same as those of beings,
using various kinds of skillful means to illuminate the world.
Everywhere Emanating Jewel Light perceived this in this way.

Using countless gateways of skillful means based on great wisdom,
the Buddha everywhere explains for the many beings
the genuine practices for entering supreme bodhi.
This is what Vajra Banner skillfully contemplated.

In but a single *kṣaṇa*, and without ever moving,
the Buddha's power is able to manifest in a hundred thousand kalpas
and bestow happiness equally on the many kinds of beings.
This was the liberation of Delighting in Adornments.

Furthermore, Increase Kumbhāṇḍa King acquired the liberation gateway of extinguishing the injurious power of all adversaries.

Dragon Lord Kumbhāṇḍa King acquired the liberation gateway of cultivating a boundless ocean of gateways of practice.

Banner of Adornments Kumbhāṇḍa King acquired the liberation gateway of knowing what pleases the minds of all beings.

Beneficial Actions Kumbhāṇḍa King acquired the liberation gateway of everywhere accomplishing karmic works done with the light of purity.

Fearsome Kumbhāṇḍa King acquired the liberation gateway of instructing all beings in the path to security and fearlessness.

Marvelous Adornments Kumbhāṇḍa King acquired the liberation gateway of drying up all beings' ocean of desires.

Lofty Peak of Wisdom Kumbhāṇḍa King acquired the liberation gateway of everywhere manifesting a cloud of light in all destinies of rebirth.

Valiant and Strong Arms Kumbhāṇḍa King acquired the liberation gateway of everywhere emanating light to extinguish obstacles as heavy as mountains.

Flower-like Eyes of Boundlessly Purity Kumbhāṇḍa King acquired the liberation gateway of revealing the treasury of non-retreating great compassion.

Vast Face Kumbhāṇḍa King acquired the liberation gateway of everywhere manifesting in all destinies of rebirth bodies which flow along in cyclic existence.

At that time, assisted by the Buddha's awesome powers, Increase Kumbhāṇḍa King surveyed all the congregations of *kumbhāṇḍas* and then spoke these verses:

The Guide for the World, perfect in the power of patience,
cultivated for the sake of beings for incalculably many kalpas
and forever abandoned the world's arrogance, pride, and delusions.
Consequently his body is supremely purified.

In the past, the Buddha everywhere cultivated the ocean of practices,
taught countless beings throughout the ten directions,
and used many different skillful means to benefit the many beings.
This is the liberation gateway that Dragon Lord acquired.

The Buddha uses great wisdom to rescue beings,
never fails to know their minds with complete clarity,
and trains them with many different kinds of masterful powers.
On observing this, Banner of Adornments felt joyous delight.

His spiritual superknowledges appear in response like reflected light.
The Dharma wheel's reality is the same as empty space.
He has dwelt in the world in this way for endlessly many kalpas.
This is what was realized by Beneficial Actions King.

Beings' cataracts of ignorance forever keep them blinded by delusion.
The Buddha's light illuminates and reveals the safe and secure path.

To rescue and protect them, he enables them to be rid of suffering.
Fearsome King was able to contemplate this Dharma gateway.

As they float and sink in an ocean of desire, beset by many sufferings,
wisdom light shines everywhere, extinguishing all without exception.
Having thus rid them of suffering, he teaches Dharma for their sakes.
This is what Marvelous Adornments awakened to.

Buddha's body responds everywhere so that no one fails to see it as,
using many different skillful means, he teaches the many beings.
With a voice like thunder's quaking, he rains down Dharma rain.
It was a Dharma gateway such as this that Lofty Wisdom entered.

His pure light is not emanated in vain.
Whoever meets it will surely be enabled to melt away heavy obstacles.
Expounding on Buddha's qualities, one finds that they are boundless.
Valiant Arms was able to understand this profound principle.

Because he wished to bring happiness to all beings,
he cultivated the great compassion for countless kalpas,
using various skillful means to rid beings of their many sufferings.
It was matters such as these that Flower-like Purity saw.

With inconceivable and miraculous spiritual powers,
his body appears everywhere throughout the ten directions,
and yet, in all such matters, he is without any coming or going.
This is what Vast Face King's mind completely realized.

Furthermore, Virūpākṣa Dragon King acquired the liberation gateway of extinguishing all the flaming sufferings within the realm of dragons.

Sāgara Dragon King acquired the liberation gateway of instantaneously transforming his own dragon form into the bodies of countless beings.

Banner of Cloud Sounds Dragon King acquired the liberation gateway of using a pure voice to utter the ocean of boundlessly many buddha names in all realms of existence.

Flaming Mouth Dragon King acquired the liberation gateway of manifesting everywhere the distinctions occurring in the establishment of the boundlessly many buddha worlds.

Flaming Dragon King acquired the liberation gateway of using the Tathāgata's kindness and sympathy to eliminate all beings' ill will, delusions, hindrances, and fetters.

Banner of Clouds Dragon King acquired the liberation gateway of revealing to all beings the ocean of great joy, bliss, and merit.

Takṣaka Dragon King acquired the liberation gateway of dispelling all fearfulness with a pure voice which rescues and protects.

Boundless Strides Dragon King acquired the liberation gateway of revealing the form bodies of all buddhas along with the sequences of events occurring during their presence in a kalpa.

Pure Form Swiftness Dragon King acquired the liberation gateway of producing a great ocean of fondness and joyous delight in all beings.

Great Voice with Universal Reach Dragon King acquired the liberation gateway of manifesting an unimpeded sound that delights the minds of everyone equally.

Free of Heat Distress Dragon King acquired the liberation gateway of using a pervasively covering cloud of great compassion to extinguish the sufferings of the entire world.

At that time, assisted by the Buddha's awesome powers, Virūpākṣa Dragon King surveyed all the congregations of dragons and then spoke these verses:

Observe how the Dharma of the Tathāgata is always this way.
He bestows benefit on all beings and is also able,
by resort to the power of his great kindness and deep sympathy,
to extricate those who have fallen down into the fearsome destinies.

All the many different kinds of beings
appear on the tip of but a single hair
as transformations of his spiritual superknowledges fill the world.
Sāgara contemplates the Buddha in just this way.

By the power of his unlimited spiritual superknowledges, the Buddha
widely proclaims his names as numerous as those of all beings
and, adapting to whatever pleases them, he causes them all to hear.
Cloud Sounds could awaken to and understand matters such as these.

The Buddha is able to cause to enter a single pore
the populations of countless boundless lands
even as the Tathāgata sits peacefully within their congregations.
This is what Flaming Mouth Dragon saw.

All beings' thoughts of hatred and anger,
their fetters, hindrances, and ignorance are as deep as the ocean.
With kindness and sympathy, the Tathāgata extinguishes them all.
Contemplating this, Flaming Dragon could clearly see it.

The power of the merit of all beings
all appears in but a single one of his pores,[32]
Having shown it, he enables it to return to the great ocean of merit.
This is what Banner of High Clouds observed.

The Buddha's pores emanate the light of wisdom.
In place after place, his light streams forth a sublime voice.[33]

Those beings who hear it become rid of their worries and fears.
Takṣaka Dragon awakened to this aspect of the path.

The adornments of the lands and sequences of their kalpas
of all the *tathāgatas* of the three periods of time—
All such phenomena as these are shown in the body of the Buddha.
Boundless Strides saw these powers of the spiritual superknowledges.

"As I contemplated the past practices of the Tathāgata
and his making of offerings to the ocean of all buddhas,
increased thoughts of joy and bliss arose in all of that."
This is the gateway that Swiftness Dragon entered.

Through skillful means, the Buddha adapts to the voices of beings
and speaks Dharma for the many, thus causing them to be delighted.
His voice is clear, refined, and pleasing to the multitude.
As Universal Reach heard this, his mind was pleased and awakened.

Beings, driven along in all stations of existence,
float and swirl in karma and afflictions with no one to rescue them.
Using his great compassion, the Buddha enables their liberation.
The great dragon, Free of Heat, was able to awaken to this.

Furthermore, Vaiśravaṇa Yakṣa King acquired the liberation gateway of using boundlessly many skillful means to rescue and protect evil beings.

Sound of Sovereign Mastery Yakṣa King acquired the liberation gateway of everywhere contemplating beings and using skillful means to rescue and protect them.

Stern Weapons Bearer Yakṣa King acquired the liberation gateway of the ability to provide sustenance and benefit to all extremely emaciated and evil beings.

Great Wisdom Yakṣa King acquired the liberation gateway of extolling the ocean of meritorious qualities of all *āryas*.

Flaming Eyes Lord Yakṣa King acquired the liberation gateway of everywhere contemplating all beings with great compassion and wisdom.

Vajra Eyes Yakṣa King acquired the liberation gateway of using many different skillful means to benefit and bring happiness to all beings.

Valiant and Strong Arms Yakṣa King acquired the liberation gateway of everywhere penetrating the meaning of all dharmas.

Bravely Opposing Great Armies Yakṣa King acquired the liberation gateway of protecting all beings and inducing them to waste no time in dwelling in the path.

Abundant Assets Yakṣa King acquired the liberation gateway of increasing all beings' stock of merit, thereby enabling them to constantly enjoy happiness.

Power to Destroy High Mountains Yakṣa King acquired the liberation gateway of bringing forth the Buddha's powers and light of wisdom whenever he brings them to mind.

At that time, assisted by the Buddha's awesome powers, the Great Yakṣa King of Abundant Learning[34] surveyed all the congregations of *yakṣas* and then spoke these verses:

Beings' transgressions are so extremely fearsome that
they may not see a buddha even in a hundred thousand kalpas
as they transmigrate in *saṃsāra,* experiencing many sufferings.
It is to rescue such beings that buddhas appear in the world.

The Tathāgata rescues and protects those in all worlds
and thus manifests before all beings
to halt the suffering of their cyclic existence in the fearsome destinies.
Sound of Sovereign Mastery King[35] entered a Dharma gate like this.

The evil karma of beings constitutes a heavy obstacle.
The Buddha reveals sublime principles, enabling them to understand,
acting like a bright lamp illuminating the world.
This is the dharma that Stern Weapons Bearer was able to observe.

The Buddha cultivated the practices during an ocean of past kalpas
while praising all buddhas of the ten directions.
Consequently he has great fame which is lofty and far-reaching.
This is what Great Wisdom King entirely understood.

His wisdom is as boundless as empty space
and his Dharma body is inconceivably vast.
Therefore he appears throughout the ten directions.
Flaming Eyes was able to contemplate this.

He expounds with a marvelous voice in all destinies of rebirth,
teaching the Dharma to benefit the many types of beings.
Wherever his voice reaches, the many sufferings are extinguished.
Vajra Eyes penetrated this skillful means.

In but a single sentence, the Tathāgata is able to expound
all the extremely deep and vast meanings,
bestowing such teaching principles equally on all in the world.
This is what Valiant and Strong Wisdom King awakened to.

All beings dwell on erroneous paths.
Buddha shows them the inconceivable right path,
everywhere enabling those in the world to become vessels of Dharma.
Bravely Opposing Armies was able to awaken to and understand this.

The many kinds of merit-producing karma in the world
all arise from the illumination of the Buddha's light.
The ocean of the Buddha's wisdom is difficult to fathom.
Such is the liberation of Abundant Assets.

Recalling past kalpas, endless in their number,
seeing it was then that the Buddha cultivated the ten powers
and was able to cause all those powers to reach complete fulfillment—
This is what Lofty Banner King completely realized.

Furthermore, Excellent Wisdom Mahoraga King acquired the liberation gateway of using all the spiritual superknowledges and skillful means to enable beings to accumulate meritorious qualities.

Pure Awesome Sound Mahoraga King acquired the liberation gateway of enabling all beings to rid themselves of afflictions and acquire clear and cool bliss.

Supreme Wisdom Adornment Topknot Mahoraga King acquired the liberation gateway of everywhere enabling beings possessed of every kind of good and bad ideation to enter the pure Dharma.

Marvelous Eyes Lord Mahoraga King acquired the liberation gateway of the complete comprehension of nonattachment to any of the marks of merit, sovereign mastery, or uniform equality.

Lamp Banner Mahoraga King acquired the liberation gateway of providing instruction to all beings enabling them to abandon the dark and fearsome paths.[36]

Banner of Supreme Radiance Mahoraga King acquired the liberation gateway of joyous delight on completely understanding all buddhas' meritorious qualities.

Lion Heart Mahoraga King acquired the liberation gateway of the courageous power to serve as the lord who rescues and protects all beings.

Sounds of the Many Marvelous Adornments Mahoraga King acquired the liberation gateway of enabling all beings to experience boundless joy and bliss whenever bringing him to mind.

Sumeru Heart Mahoraga King acquired the liberation gateway of the fulfillment of the perfection of remaining resolutely unmoved by any objective conditions.

Delightful Radiance Mahoraga King acquired the liberation gateway of revealing the path of equanimity to beings without equanimity.

At that time, assisted by the Buddha's awesome powers, Awesome Light of Excellent Wisdom Mahoraga King surveyed all the congregations of *mahoragas* and then spoke these verses:

Contemplate the purity of the Tathāgata's nature.
He everywhere manifests awesome light, benefiting the many beings,
revealing the path to the deathless,[37] enabling clarity and coolness, and
forever extinguishing the many sufferings, leaving no further bases.[38]

All beings abide within the ocean of existence,
entangled and covered over by their own evil karma and afflictions.
He reveals for them the dharma of quiescence that he has practiced.
Pure Awesome Sound was able to thoroughly understand this.

The Buddha's wisdom is peerless and inconceivable.
He knows the minds of beings, having none he does not fully know,
and clearly explains for them the dharma of purification.
Adornment Topknot's mind was able to awaken to such matters.

Countless buddhas appear in the world,
everywhere serving as fields of merit for beings.
Their ocean of merit is vast, deep, and difficult to fathom.
Great King Marvelous Eyes, was able to completely see this.

All beings dread and fear suffering.
Buddha everywhere appears before them to rescue and protect them.
There is no space in the Dharma realm that he does not pervade.
This is the sphere of experience in which Lamp Banner practices.

Even if the whole world together assessed the meritorious qualities
of a single pore of the Buddha, they could never fully know it,
for it is as boundless and endless as space itself.
Banner of Radiance witnessed vastness such as this.

The Tathāgata completely comprehends all dharmas
and brightly illuminates the nature of all those dharmas
while remaining as motionless as Mount Sumeru.
Lion Heart entered this gateway into the Dharma.

Throughout a vast number of past kalpas, the Buddha
accumulated an endlessly deep ocean of joyous delight.
Therefore, of those who see him, none are not pleased.
This was the dharma entered by Sounds of Adornments.

He completely knows the Dharma realm as devoid of form or marks.
The ocean of his *pāramitās* is entirely and perfectly full.
His great light everywhere rescues beings.
Mountain Heart was able to know this skillful means.

Contemplate the Tathāgata's powers of sovereign mastery:
In descending to appear in the ten directions, he is always impartial
as he equally illuminates and awakens all beings.
This is what Marvelous Radiance was able to thoroughly penetrate.

Furthermore, God of the Light of Fine Wisdom Kiṃnara King acquired the liberation gateway of everywhere doing all deeds that produce joy and bliss.

Banner of Marvelous Flowers Kiṃnara King acquired the liberation gateway of the ability to produce unsurpassed joy in the Dharma enabling everyone to experience happiness.

Various Adornments Kiṃnara King acquired the liberation gateway of the fulfillment of all meritorious qualities and a vast treasury of pure resolute faith.

Mind-pleasing Roar Kiṃnara King acquired the liberation gateway of constantly emanating all kinds of mind-pleasing sounds enabling those who hear to abandon their worries and fears.

Jeweled Tree Light Kiṃnara King acquired the liberation gateway of compassionately establishing all beings in circumstances enabling them to awaken to whatever they focus their attention on.

Pleasing to Behold Kiṃnara King acquired the liberation gateway of manifesting all kinds of marvelous form bodies.

Adorned with Supreme Radiance Kiṃnara King acquired the liberation gateway of completely understanding from which karmic deeds all the fruits manifesting as especially supreme adornments are produced.

Banner of Exquisite Flowers Kiṃnara King acquired the liberation gateway of skillfully contemplating the retributions produced from all the karmic deeds in the world.

Earth-Shaking Strength Kiṃnara King acquired the liberation gateway of constantly taking up all endeavors beneficial to beings.

Lord of Awesome Courage Kiṃnara King acquired the liberation gateway of knowing well the minds of all of the *kiṃnaras* so as to then skillfully govern them.

At that time, assisted by the Buddha's awesome powers, God of the Light of Fine Intelligence Kiṃnara King surveyed all the congregations of *kiṃnaras* and then spoke these verses:

All the happiness in the world
arises from seeing the Buddha.
The Master Guide benefits all beings
and everywhere serves as a rescuer and as a refuge.

He produces all the joy and bliss
which everyone in the world may endlessly acquire.
He is able to cause whoever sees him to not have done so in vain.
This is what Banner of Flowers awakened to.

The ocean of the Buddha's meritorious qualities is endless.
Though one might search for its boundaries, they cannot be found.
His light everywhere illuminates the ten directions.
This was the liberation of Various Adornments King.

The Tathāgata's great voice is forever discoursing,
revealing the true Dharma for abandoning sorrow.
All the beings who hear it are pleased.
Mind-Pleasing Roar could believe and accept matters such as these.

"As I contemplate the Tathāgata' miraculous powers,[39]
I see they all come forth from what he cultivated in the distant past.
Rescuing beings with great compassion, he enables their purification."
Jeweled Tree King was able to awaken to and enter this gateway.

It is difficult to be able to see or hear a *tathāgata*.
Beings may pass through a *koṭī* of kalpas and only then encounter one.
The many characteristics, all perfected, serve as his adornments.
This is what Pleasing to Behold King observed.

You should contemplate the great wisdom of the Tathāgata,
Everywhere responding to whatever the minds of beings wish for,
there are no aspects of the path to all-knowledge he does not proclaim.
Adorned with Supreme Radiance was able to completely know this.

The ocean of karma is vast and inconceivable.
All the sufferings and happiness of beings arise from it.
All such matters as these, he is able to reveal.
This is what Banner of Flowers King has completely realized.

All buddhas' spiritual superknowledges are never interrupted
as, in the ten directions, they constantly cause the great earth to quake,
and yet no being is able to even be aware of this.
This is what Vast Strength constantly and clearly observed.

As they abide in assemblies, they manifest spiritual superknowledges,
emanating great light enabling others to awaken
and revealing the realm of all *tathāgatas*.
This is what Lord of Awesome Courage was able to observe.

Furthermore, Great Speed and Power Garuḍa King acquired the liberation gateway of everywhere observing the realms of beings with nonattachment and eyes possessed of unimpeded vision.

Indestructible Jeweled Topknot Garuḍa King acquired the liberation gateway of dwelling everywhere throughout the Dharma realm to teach the beings there.

Pure Speed Garuḍa King acquired the liberation gateway of using the power of vigor to everywhere perfect the *pāramitās*.

Adorned with Irreversible Resolve Garuḍa King acquired the liberation gateway of using the power of courage to enter the realm of the *Tathāgata*.

Power of Attraction Abiding in the Great Ocean Garuḍa King acquired the liberation gateway of entering the ocean of the vast wisdom of the Buddha's practices.

Pure Light of Solid Dharma Garuḍa King acquired the liberation gateway of the fully developed knowledge of the differences in the boundlessly many beings.

Marvelously Adorned Crowning Topknot Garuḍa King acquired the liberation gateway of adorning the city of the Buddha's Dharma.

Swiftly Appearing Everywhere Garuḍa King acquired the liberation gateway of the fully developed power of indestructible equanimity.

Ocean of Universal Contemplation Garuḍa King acquired the liberation gateway of completely knowing the bodies of all beings and then manifesting forms for their sakes.

Essence of Dragon Voice and Vast Eyes Garuḍa King acquired the liberation gateway of everywhere penetrating the knowledge of the actions involved in deaths and rebirths of all beings.

At that time, assisted by the Buddha's awesome powers, Great Speed and Power Garuḍa King surveyed all the congregations of *garuḍas* and then spoke these verses:

The Buddha's eyes are boundlessly vast,
for he sees all the lands throughout the ten directions.
Though the beings within them are incalculably numerous,
he manifests great spiritual superknowledges and trains them all.

The power of Buddha's spiritual superknowledges is unimpeded.
He sits beneath the bodhi trees throughout the ten directions
where his expounding of the Dharma fills them all like a cloud.
When Jeweled Topknot heard this, his mind could not resist it.

Throughout the distant past, the Buddha cultivated all the practices,
everywhere purified the vast *pāramitās*,
and made offerings to all the *tathāgatas*.
Speed King acquired deep resolute faith in this.

In but a single mind-moment, the Tathāgata manifests
boundlessly many practices in each and every pore.
The Buddha's inconceivable spheres of action such as these
were all clearly seen by Adorned with Irreversible Resolve.

The practices of the Buddha are so inconceivably vast
that no being would be able to fathom them.

The ocean of the Guiding Teacher's merit and wisdom
is the place in which Sustaining King practices.

The light of the Tathāgata's measureless wisdom
is able to destroy the net of beings' ignorance and delusion
and rescue everyone in all worlds.
This is the teaching retained by Solid Dharma.

The city of the Dharma is vast and inexhaustible.
Its many different kinds of gates are innumerable.
The Tathāgata stays in the world to open them wide and explain them.
This is the gate Marvelous Topknot was able to understand and enter.

All buddhas have a single Dharma body characterized by
true suchness, uniform equality, and an absence of distinctions.
It is due to this power that the buddhas forever abide.
Swiftly Appearing Everywhere King fully expounds this.

In the past, the Buddha gathered in beings in all realms of existence,
everywhere emanated light pervading the world,
and used different kinds of skillful means to instruct and train them.
Ocean of Contemplation awakened to this supreme Dharma gateway.

The Buddha contemplates all lands,
all of which abide in reliance upon an ocean of karma,
and then everywhere rains down the Dharma rain within them.
Dragon Voice was able to gain liberation in this way.

Furthermore, Rāhu Asura King acquired the liberation gateway of appearing as a revered and supreme lord within a great assembly.

Vemacitra Asura King acquired the liberation gateway of revealing incalculably many kalpas.

Skillful Conjuration Asura King acquired the liberation gateway of extinguishing the sufferings of all beings and enabling their purification.

Great Retinue Asura King acquired the liberation gateway of self-adornment through cultivation of all the austerities.

Bandhi Asura King acquired the liberation gateway of causing quaking in boundlessly many realms throughout the ten directions.

Pervasive Illumination Asura King acquired the liberation gateway of using many different skillful means to securely establish all beings.

Marvelous Adornments of Solid Practice Asura King acquired the liberation gateway of everywhere accumulating indestructible roots of goodness and purifying all defiled attachments.

Vast Causal Wisdom Asura King acquired the liberation gateway of the power of great compassion in which an absence of afflicted doubtfulness is primary.

Manifesting Supreme Virtue Asura King acquired the liberation gateway of everywhere enabling seeing the Buddha, serving him, making offerings to him, and cultivating all kinds of roots of goodness.

Fine Voice Asura King acquired the liberation gateway of everywhere entering all rebirth destinies with resolutely impartial practices.

At that time, Rāhu Asura King surveyed all the congregations of *asuras* and then spoke these verses:

In all the vast assemblies throughout the ten directions,
the Buddha is the most extraordinary one among them.
His light's pervasive illumination is as vast as space
as he everywhere appears before all beings.

All the buddha lands in a hundred thousand myriads of kalpas
all clearly appear in but a single *kṣaṇa*.
Emanating light and teaching beings, there is no place he fails to reach.
Vemacitra sincerely praised and rejoiced in matters such as these.

There is no one who matches the Tathāgata's sphere of action.
With many varied Dharma gateways, he always bestows benefit
and, wherever beings are beset by sufferings, he extinguishes them all.
Kumāra King was able to observe this.

For countless kalpas, he cultivated the austerities,
benefited beings, and purified the world.
Because of this, the Muni's wisdom is entirely perfected.
Great Retinue King witnessed the Buddha's accomplishment of this.

Using unimpeded and peerless great spiritual superknowledges,
he everywhere shook all the *kṣetras* of the ten directions,
yet still did not cause beings to feel frightened.
Great Powers was able to completely understand this.

The Buddha came forth into the world to rescue beings,
to reveal to everyone the path to all-knowledge,
and to enable everyone to shed their sufferings and find happiness.
This meaning is widely expounded by Pervasive Illumination.

The power of the Buddha is able to bring forth and everywhere purify
the ocean of all the world's many kinds of merit.
The Buddha is able to reveal the bases of liberation.
This is the gateway entered by Adornments of Solid Practice.

The Buddha's bodies of great compassion have no equal.
They are unimpeded in going everywhere, causing all to see
as they appear in the world like reflected images.
Causal Wisdom is able to proclaim these meritorious qualities.

With his rare and matchless great spiritual superknowledges,
he manifests bodies in place after place, filling the Dharma realm
where each of them then sits beneath a bodhi tree.
This is the meaning that Supreme Virtue is able to proclaim.

The Tathāgata formerly cultivated all the practices of the three times
and had no destinies in cyclic existence he did not pass through
as he liberated beings from all sufferings without exception.
This is what Marvelous Voice King praises.

Furthermore, Manifesting Palaces Day Spirit acquired the liberation gateway of everywhere entering all worlds.

Emanating the Scent of Wisdom Day Spirit acquired the liberation gateway of everywhere contemplating beings, benefiting them all, and enabling their happiness and satisfaction.

Delighting in Superb Adornments Day Spirit acquired the liberation gateway of the ability to emanate the boundless and delightful light of the Dharma.

Subtle Light of Fragrant Flowers Day Spirit acquired the liberation gateway of producing a mind of pure and resolute faith in boundlessly many beings.

Everywhere Gathering Marvelous Herbs Day Spirit acquired the liberation gateway of the power to accumulate pervasively radiant adornments.

Delighting in Creating Joyous Eyes Day Spirit acquired the liberation gateway of everywhere awakening all suffering and happy beings, thereby enabling them all to attain Dharma bliss.

Contemplating the Directions and Manifesting Everywhere Day Spirit acquired the liberation gateway of manifesting different bodies throughout the ten directions of the Dharma realm.

Awesome Power of Great Compassion Day Spirit acquired the liberation gateway of rescuing all beings and enabling their happiness.

Radiant Roots of Goodness Day Spirit acquired the liberation gateway of the power of the meritorious quality of producing joy and contentment everywhere.

Garland of Marvelous Flowers Day Spirit acquired the liberation gateway of universal renown by which all beings who see him gain benefit.

At that time, assisted by the Buddha's awesome powers, Manifesting Palaces Day Spirit surveyed all the congregations of day spirits and then spoke these verses:

The wisdom of the Buddha, like space, has no end.
His light's brilliant illumination pervades the ten directions.
He knows all the thoughts and actions of beings
and, of all the worlds, there are none he does not enter.

Knowing what pleases the minds of beings, he adapts to what is fitting
in teaching an ocean of the many dharmas for them
in which the statements and meanings are vast and different for each.
Complete Wisdom Spirit was able to perceive all of this.

The Buddha emanates light that illuminates the world.
Those who see or hear delight in it and do not do so in vain
as he thus reveals his station of deep and vast quiescence.
Delighting in Adornment's mind awakened to and understood this.

The Buddha rains down the Dharma rain in boundless measure
and is able to cause great delight in those who witness this.
Supreme roots of goodness arise from this.
Matters such as these are what Subtle Light's Mind awakened to.

He entered all Dharma gates, realizing their awakening power,
and cultivated them to complete purity throughout vast kalpas.
He did all such things in order to gather in beings.
This is what Marvelous Herbs Spirit completely understood.

He uses many different skillful means to teach beings.
All who see or hear thereby receive such benefit
that they are all caused to be filled with great joyous exultation.
Wondrous Eyes Day Spirit witnessed things such as these.

The Ten-Powered One appears in response throughout the world,
doing so in all ten directions of the Dharma realm without exception,
yet his essential nature is itself neither existent nor nonexistent.
This is the gateway Contemplating the Directions Spirit entered.

Beings transmigrate in the midst of hazardous difficulties.
Out of deep pity for them, the Tathāgata comes forth into the world
and enables them all to extinguish all their sufferings.
Power of Compassion dwells in this gateway to liberation.

Beings, shrouded in darkness, sink down into a perpetual nighttime.
The Buddha speaks Dharma for them, beginning a great dawning,
enabling them all to gain happiness and be rid of the many sufferings.
Radiance of Great Goodness Spirit entered this gateway.

The measure of a Tathāgata's merit is as vast as empty space.
The world's many kinds of merit all arise from it.

Whatever deeds are done are never done in vain.
Flower Garland acquired a means of liberation such as this.

Furthermore, Pure Light of Universal Virtue Night Spirit acquired the liberation gateway of the bliss, great courage, and strength of quiescent *dhyāna* absorption.

Contemplating the World with Joyous Eyes Night Spirit acquired the liberation gateway of the delightful signs of meritorious qualities arising from vast purity.

Protector of the World's Essential Energies Night Spirit acquired the liberation gateway of appearing everywhere in the world to train beings.

Quiescent Ocean Sounds Night Spirit acquired the liberation gateway of assembling a mind of vast joyous delight.

Everywhere Manifesting Auspiciousness Night Spirit acquired the liberation gateway of extremely profound and masterfully pleasing speech.

Everywhere Producing Tree Blossoms Night Spirit acquired the liberation gateway of a vast treasury of joy filled with light.

Impartial Protector and Nurturer Night Spirit acquired the liberation gateway of awakening beings and enabling them to ripen their roots of goodness.

Wandering and Sporting in Happiness Night Spirit acquired the liberation gateway of boundless kindness in rescuing and protecting beings.

Ever Joyful Faculties Night Spirit acquired the liberation gateway of everywhere manifesting adornments within the gateway of great compassion.

Manifesting Pure Merit Night Spirit acquired the liberation gateway of everywhere bringing about the fulfillment of whatever pleases all beings.

At that time, assisted by the Buddha's awesome powers, Pure Light of Universal Virtue Night Spirit surveyed all the congregations of night spirits and then spoke these verses:

You should all contemplate what the Buddha practices:
Vast, quiescent, and space-like in character.
He has purified all of the boundless ocean of desires
and his majestic stainless purity illuminates the ten directions.

Everyone in the world delights in seeing him.
Even in an ocean of countless kalpas, they may meet him only once.
His greatly compassionate mindfulness of beings extends to all.
This is the liberation gateway Contemplating the World witnessed.

The Master Guide rescues and protects those in all worlds.
All beings see him appearing directly before them.
He is able to purify all the destinies of rebirth.
Protector of the World was able to contemplate matters such as these.

In the past, the buddha cultivated an ocean of joyous delight
which is vast, boundless, and unfathomably deep.
Therefore those who see him are all pleased.
This is what Quiescent Sounds completely understood.

The Tathāgata's sphere of action is measureless, quiescent,
and yet able to expound the Dharma throughout the ten directions.
He everywhere enables the purification of beings' minds.
When Śiri Night Spirit heard this, he was filled with exultation.

In the midst of beings who have no merit, the Buddha,
adorned with great merit, shines with extremely awesome radiance
and shows them the dharma of quiescence apart from defilements.
Everywhere Opening Blossoms Spirit awakened to this path.

Throughout the ten directions, he manifests
great spiritual superknowledges to train all beings,
enabling all to see him with many different physical appearances.
This is what Protector and Nurturer Spirit observed.

In each successive mind-moment throughout the past, the Tathāgata
purified all the ocean of skillful means, kindness, and compassion,
and thus rescued those in the worlds, having none he did not pervade.
This was the liberation of Merit Happiness Spirit.

Due to delusion, beings are always beset by confusion and turbidity.
The stubborn poisons in their minds make them especially fearsome.
With kindly pity, the Tathāgata appears in the world for their sakes.
Extinguishing Enmity Spirit was able to awaken to and delight in this.

In the past, the Buddha cultivated the practices for the sake of beings
in order to enable the fulfillment of all their aspirations.
Due to this, he fully perfected the signs of the meritorious qualities.
This is the gateway Manifesting Merit Spirit entered.

Furthermore, Dwelling Everywhere Direction Spirit acquired the liberation gateway of the power to rescue and protect beings everywhere.

Everywhere Manifesting Radiance Direction Spirit acquired the liberation gateway of using the spiritual superknowledges to accomplish deeds which teach all beings.

Adorned with Luminous Practices Direction Spirit acquired the liberation gateway of light that dispels darkness-generated obstacles and produces joy and bliss.

Unimpeded Pervasive Travel Direction Spirit acquired the liberation gateway of manifesting everywhere, never in vain.

Forever Severing Delusion Direction Spirit acquired the liberation gateway of producing merit by revealing names as numerous as all beings.

Roaming Everywhere in Pure Space Direction Spirit acquired the liberation gateway of constantly emanating a marvelous sound causing all who hear it to rejoice.

Great Sound of Cloud Banners Direction Spirit acquired the liberation gateway of causing beings to rejoice in the same way as when the dragons everywhere send down the rains.

Unperturbed Topknot Eye Direction Spirit acquired the liberation gateway of the sovereign power to reveal the invariably manifesting karma of all beings.

Everywhere Contemplating the World's Karma Direction Spirit acquired the liberation gateway of contemplating the many different kinds of karma associated with all the destinies of rebirth.

Pervasively Roaming and Watching Direction Spirit acquired the liberation gateway of gladdening all beings by completing all his endeavors.

At that time, assisted by the Buddha's awesome powers, Dwelling Everywhere Direction Spirit surveyed all the congregations of direction spirits and then spoke these verses:

The Tathāgata freely comes forth into the world,
teaches all kinds of beings, everywhere reveals Dharma gateways,
and thus enables them to awaken and enter them
so that they will all be enabled to realize unexcelled wisdom.

His countless spiritual superknowledges equal the number of beings.
Adapting to whatever pleases them, he reveals all kinds of signs.
All who see them then acquire emancipation from suffering.
This is Manifesting Radiance Spirit's power of liberation.

Amidst an ocean of beings obstructed by darkness, the Buddha
reveals for them the great illumination of the Dharma torch,
the light of which shines everywhere so that no one fails to see it.
This is the liberation of Adorned with Practices.

Completely possessed of the many different languages of the world,
he everywhere turns the wheel of Dharma so none fail to understand
and so the afflictions of the beings who listen are then extinguished.
This is what Pervasive Travel Spirit awakened to.

With names equal in number to all those in the world,
the Buddha comes forth and takes birth there,

thereby enabling all beings to abandon their delusions.
This is the sphere of Severing Delusion Spirit's practice.

Whenever there are beings who arrive in the presence of the Buddha
who then are able to hear the beautiful sublime voice of the Tathāgata,
there are none who do not experience great happiness.
Roaming Everywhere in Space awakened to this dharma.

In each and every *kṣaṇa,* the Buddha
everywhere rains down boundless rains of the great Dharma,
enabling the afflictions of all beings to be extinguished.
This is what Cloud Banner Spirit completely realized.

The Buddha equally and no differently explains for all
the ocean of all the karma of the world
and everywhere enables beings to do away with karma and afflictions.
This is what Topknot Eye Spirit completely understood.

The ground of all-knowledge is boundless.
The Tathāgata illuminates and sees with complete clarity
all beings' many different states of mind.
This is the vast gateway that Contemplating the World entered.

In the past, the Buddha cultivated all the practices,
reached complete fulfillment of all the countless perfections,
and benefited beings with great kindness and deep sympathetic pity.
This is the liberation of Pervasively Roaming Spirit.

Furthermore, Pervasively Illuminating Pure Light Space Spirit acquired the liberation gateway of everywhere knowing the minds of all beings in all destinies of rebirth.

Roaming Everywhere Far and Wide Space Spirit acquired the liberation gateway of everywhere entering the Dharma realm.

Creating Auspicious Winds Space Spirit acquired the liberation gateway of completely penetrating the boundless sphere of action associated with the physical marks.

Securely Dwelling Free of Obstacles Space Spirit acquired the liberation gateway of the ability to rid all beings of the obstacles of karma and afflictions.

Vast Strides Marvelous Topknot Space Spirit acquired the liberation gateway of everywhere contemplating and reflecting upon the ocean of vast practices.

Unimpeded Flaming Radiance Space Spirit acquired the liberation gateway of using the light of great compassion to everywhere rescue all beings from dangerous difficulties.

Unimpeded Supreme Power acquired the liberation gateway of everywhere penetrating the power of the meritorious qualities produced by having nothing whatsoever to which one is attached.

Stainless Radiance Space Spirit acquired the liberation gateway of the ability to enable the minds of all beings to achieve the purity arising from abandoning the hindrances.

Deep and Far-reaching Sublime Voice Space Spirit acquired the liberation gateway of everywhere seeing the light of wisdom throughout the ten directions.

Light Pervading the Ten Directions Space Spirit acquired the liberation gateway of never moving from one's original place and yet appearing everywhere throughout the world.

At that time, assisted by the Buddha's awesome powers, Pervasively Illuminating Pure Light Space Spirit surveyed all the congregations of space spirits and then spoke these verses:

The vast eye of the Tathāgata[40]
is as pure and clear as space.
It everywhere sees all beings
and completely understands them all.

The great radiance of the Buddha's body
illuminates everywhere throughout the ten directions.
In place after place, it manifests as standing directly before one.
Roaming Everywhere contemplated this aspect of the path.

The body of the Buddha is like empty space.
It is unborn and ungraspable,
inapprehensible, and devoid of any inherent nature.
This is what Auspicious Winds observed.

For countless kalpas, the Tathāgata
extensively proclaimed the paths of the *āryas*,
and everywhere extinguished beings' obstacles.
Perfect Illumination awakened to this gateway.

"I observe that the practices leading to bodhi
practiced by the Buddha in the distant past
were all undertaken to bring peace to those in the world."
This was the sphere of Marvelous Topknot's practice.

All the realms of beings
transmigrate in the ocean of *saṃsāra*.
The Buddha emanates the light that extinguishes suffering.
Unimpeded Spirit was able to perceive this.

His treasury of pure meritorious qualities
is able to serve as a field of merit for the beings of the world,

after which, through wisdom, they may achieve enlightenment.
Power Spirit reached awakening through this.

Beings are blanketed by delusion
and so transmigrate in hazardous paths.
The Buddha emanates light for their sakes.
Stainless Spirit was able to realize this.

His wisdom is boundless,
completely appearing in all lands,
and his light illuminates the world.
It was through this that Sublime Voice saw the Buddha.

In order to liberate beings, the Buddha
cultivated the practices throughout the ten directions.
Just so was the resolve of his great vows.
Pervasive Appearance was able to contemplate this.

Furthermore, Unimpeded Light Wind Spirit acquired the liberation gateway of everywhere entering the Buddha's Dharma and all worlds.

Everywhere Manifesting Courageous Deeds Wind Spirit acquired the liberation gateway of presenting vast offerings in countless lands when the buddhas appear.

Pounding Gale Cloud Banner Wind Spirit acquired the liberation gateway of extinguishing all beings' illnesses with fragrant breezes.

Pure Light Adornment Wind Spirit acquired the liberation gateway of everywhere bringing forth all beings' roots of goodness to enable the shattering of their mountains of heavy obstacles.

Power to Dry up the Waters Wind Spirit acquired the liberation gateway of the ability to vanquish boundless hordes of evil *māras*.

Pervasively Howling Loud Sound Wind Spirit acquired the liberation gateway of forever extinguishing the fears of all beings.

Drooping Tree Top Crown Wind Spirit acquired the liberation gateway of an ocean of eloquence penetrating the true character of all dharmas.

Pervasive Unimpeded Travel Wind Spirit acquired the liberation gateway of a treasury of skillful means for training all beings.

Various Palaces Wind Spirit acquired the liberation gateway of dispelling the darkness of extremely heavy delusion by entering the gateway of quiescent *dhyāna* absorption.

Pervasively Illuminating Bright Light Wind Spirit acquired the liberation gateway of the unimpeded power to adapt to the behavior of all beings.

At that time, assisted by the Buddha's awesome powers, Unimpeded Light Wind Spirit surveyed all the congregations of wind spirits and then spoke these verses:

The Dharma of all buddhas is extremely profound.
With unimpeded skillful means, they are able to enter everywhere
so that they always appear in all worlds
even as they are signless, formless, and imageless.

Contemplate the Tathāgata in the past
who made offerings to countless buddhas in but a single moment.
Courageous bodhi practices such as these—
These are what Everywhere Manifesting Spirit was able to awaken to.

In the Tathāgata's inconceivable rescuing of the world,
none of his skillful means are implemented in vain,
for they all enable beings to leave behind their sufferings.
This was the liberation of Cloud Banner Spirit.

Beings, bereft of merit, experience the many kinds of sufferings.
Heavy hindrances and dense obstacles ever blanket them in confusion.
He enables them all to gain liberation.
This is what Pure Light Spirit completely understood.

The vast power of the Tathāgata's spiritual superknowledges
utterly demolishes all the armies of Māra.
It was all the skillful means he uses to train beings
that Valiant and Awesome Power was able to contemplate.

Even within a single pore, the Buddha teaches with a sublime voice.
His voice resounds everywhere throughout the worlds,
causing all sufferings and fears to be extinguished.
This is what Pervasively Howling Spirit completely understood.

Throughout the ocean of all the many *kṣetras*, the Buddha
has constantly expounded teachings for inconceivably many kalpas.
It was this marvelous eloquence on the ground of the Tathāgata
that Treetop Topknot Spirit was able to awaken to and understand.

In all the gateways of skillful means, the Buddha
penetrates them all with unimpeded wisdom
and a boundless sphere of action unmatched by anyone.
This was the liberation of Pervasive Travel Spirit.

The Tathāgata's sphere of action is boundless.
He everywhere uses skillful means, thereby allowing all to see him,
even as his body remains quiescent and signless.
This was Various Palaces' gateway of liberation.

The Tathāgata cultivated all the practices for an ocean of kalpas,
completely fulfilled all the powers,

and became able to adapt to worldly dharmas in responding to beings.
This is what Pervasively Illuminating Spirit observed.

Furthermore, Flaming Treasury of Pervasive Radiance Fire Spirit acquired the liberation gateway of dispelling the darkness of the entire world.

Banner of Light Collected from Everywhere Fire Spirit acquired the liberation gateway of the ability to extinguish all beings' tormenting sufferings arising from being carried along on the stream of the afflictions.

Pervasively Illuminating Great Radiance Fire Spirit acquired the liberation gateway of steadfast merit power and a treasury of great compassion.

Palace of the Many Wonders Fire Spirit acquired the liberation gateway of contemplating the boundless manifestations of the Tathāgata's power of the spiritual superknowledges.

Endlessly Radiant Topknot Fire Spirit acquired the liberation gateway of light illuminating the boundless realm of space.

Eyes of the Many Kinds of Flaming Light Fire Spirit acquired the liberation gateway of the quiescent light of adornments arising from many different types of merit.

Palaces in the Ten Directions like Mount Sumeru Fire Spirit acquired the liberation gateway of the ability to extinguish the blazing sufferings in the rebirth destinies of all worlds.

Sovereign Mastery of Awesome Radiance Fire Spirit acquired the liberation gateway of freely awakening those in all worlds.

Brilliance Illuminating the Ten Directions Fire Spirit acquired the liberation gateway of forever dispelling all delusion, attachments, and views.

Thunder and Lightning Flashes Fire Spirit acquired the liberation gateway of the great thunderclap of the power to fulfill all vows.

At that time, assisted by the Buddha's awesome powers, Flaming Treasury of Pervasive Radiance Fire Spirit surveyed all the congregations of fire spirits and then spoke these verses:

Contemplate the Tathāgata's power of vigor:
For inconceivably vast periods of *koṭīs* of kalpas,
he appeared in the world to benefit beings
and enable them to extinguish all their darkness-based obstacles.

Due to delusion, beings give rise to all kinds of views
and produce afflictions that flow on like a river or burn like fire.
Using skillful means, the Master Guide extinguishes them all.
Banner of Light Gathered Everywhere was awakened by this.

His merit is as endless as space.
Were one to search for its boundaries, they could never be found.
This is the Buddha's power of unwavering great compassion.
Illuminating Radiance awakened to it, entered, and rejoiced.

"I contemplate what the Tathāgata has practiced
as he passed through a boundless ocean of kalpas
and manifested the powers of spiritual superknowledges in this way."
This is what Palace of the Many Wonders Spirit fully understood.

His *koṭīs* of kalpas in cultivation and realization are inconceivable.
If one searched for their boundaries, no one could ever find them.
His expounding on dharmas' true character causes joyous delight.
This is what Endlessly Radiant Fire Spirit contemplated and saw.

All the vast congregations throughout the ten directions
appear directly before the Buddha and gaze up at him in admiration.
His quiescent radiance illuminates the worlds.
This is what Wondrous Flaming Spirit could completely understand.

The Muni appears in all worlds,
sits in palaces in all of them,
and everywhere rains down the rain of boundlessly vast Dharma.
This was the sphere of experience of Ten Directions Spirit.

The wisdom of the buddhas is the most extremely profound.
With sovereign mastery in the Dharma, they appear in the world
well able to clearly explain all its genuine principles.
Awesome Radiance awakened to this and felt overjoyed.

With views and delusion forming darkness-based hindrances,
beings forever transmigrate in confusion and delusion.
Buddha opens and explains for them the sublime Dharma's gateways.
Illuminating Directions Spirit was able to awaken to and enter these.

The gateway of his vows is vast and inconceivable.
He has already purified cultivation of the powers and the perfections
and all has manifested in accordance with his past vows' intentions.
This is what Quaking Sound Spirit completely understood.

Furthermore, Pervasively Arrayed Cloud Banner Water Spirit acquired the liberation gateway of loving kindness that equally benefits all beings.

Tidal Thunder Water Spirit acquired the liberation gateway of boundless Dharma adornment.

Marvelously Colored Coiled Topknot Water Spirit acquired the liberation gateway of contemplating those who should be taught and then gathering them all in through the use of skillful means.

Whirlpool of Skillfulness Water Spirit acquired the liberation gateway of everywhere expounding on all buddhas' extremely profound sphere of action.

Collector of the Scent of Stainless Purity Water Spirit acquired the liberation gateway of everywhere manifesting the great light of purity.

Light and Sound of the Bridge of Merit Water Spirit acquired the liberation gateway of the pure Dharma realm's signlessness and absence of inherently existent nature.

Sovereign Mastery of Easy Contentment Water Spirit acquired the liberation gateway of the endless ocean of great compassion.

Fine Sound of Pure Joy Water Spirit acquired the liberation gateway of being a treasury of great joyfulness within the bodhisattva congregations at the sites of enlightenment.

Pervasively Manifested Awesome Light Water Spirit acquired the liberation gateway of manifesting everywhere with the unimpeded power of vast merit.

Ocean-Pervading Roar Water Spirit acquired the liberation gateway of contemplating all beings and producing spacious skillful means to train them.

At that time, assisted by the Buddha's awesome powers, Pervasively Arrayed Cloud Banner Water Spirit surveyed all the congregations of water spirits and then spoke these verses:

Gateways of purity and kindness as numerous as atoms in a *kṣetra*
together produce but one of the Tathāgata's wondrous marks.
Of all those marks, there are none which are not this way.
Hence, of those who see them, none ever feel they have seen enough.

When in the past the Bhagavat cultivated the practices,
he went everywhere to pay his respects wherever all *tathāgatas* dwelt
and was unremitting and tireless in all different kinds of cultivation.
Tidal Thunder penetrated skillful means such as these.

In all ten directions, the Buddha
remains quiescent and unmoving, neither coming nor going
as he responds to and teaches beings, enabling them all to see him.
This is what Coiled Topknot understood.

The Tathāgata's sphere of action is so boundless
that all beings are unable to completely comprehend it.
His sublime voice expounds on Dharma throughout the ten directions.
This is the realm in which Whirlpool[41] of Skillfulness practiced.

The light of the Bhagavat is endless.
Its complete pervasion of the Dharma realm is inconceivable.

He speaks the Dharma, teaches, and liberates beings.
This is what Scent of Purity Spirit contemplated and perceived.

The Tathāgata is as pure as space,
signless, formless, and pervading the ten directions,
yet he ensures that, of those in all congregations, none fail to see him.
This is what Light of Merit Spirit thoroughly contemplated.

In the past, the Buddha cultivated the gateway of great compassion
with a resolve so vast it reached everywhere and equally to all beings.
Thus he was like a cloud appearing throughout the world.
This is the gate to liberation that Easy Contentment fully understood.

Those in all lands throughout the ten directions
all see the Tathāgata sitting on the throne,
brilliantly awakened to the great bodhi.
Matters such as these were penetrated by Sound of Pure Joy.

Whatever the Tathāgata does is entirely free of hindrances.
He travels everywhere throughout all *kṣetras* of the ten directions,
everywhere manifesting great spiritual superknowledges.
Pervasively Manifested Awesome Light was able to awaken to this.

He cultivated boundlessly many expedient practices,
completely filling up realms as numerous as their beings
as his spiritual powers' wondrous uses never ceased for a moment.
Ocean-Pervading Roar was able to penetrate this.

Furthermore, Manifesting Precious Light Ocean Spirit acquired the liberation gateway of impartially bestowing on all beings an ocean of merit and a body adorned with the many jewels.

Indestructible Vajra Banner Ocean Spirit acquired the liberation gateway of using clever skillful means to preserve and protect all beings' roots of goodness.

Unsullied by Dust and Defilements Ocean Spirit acquired the liberation gateway of the ability to dry up the ocean of all beings' afflictions.

Constantly Dwelling in the Waves Ocean Spirit acquired the liberation gateway of causing all beings to abandon the wretched destinies.

Auspicious Precious Moon Ocean Spirit acquired the liberation gateway of everywhere dispelling the darkness of great delusion.

Marvelous Flower Dragon Topknot Ocean Spirit acquired the liberation gateway of extinguishing suffering and bestowing happiness in all the destinies of rebirth.

Everywhere Preserving Radiance and Flavor Ocean Spirit acquired the liberation gateway of purifying the deluded nature of all beings' views.

Precious Flaming Floral Radiance Ocean Spirit acquired the liberation gateway of arousing the bodhi resolve, the basis of all precious lineages.

Wondrous Vajra Topknot Ocean Spirit acquired the liberation gateway of the ocean of meritorious qualities of the unwavering resolve.

Surf Thunder Ocean Spirit acquired the liberation gateway of the samādhi gateway that everywhere enters the Dharma realm.

At that time, assisted by the Buddha's awesome powers, Manifesting Precious Light Ocean Spirit surveyed all the congregations of ocean spirits and then spoke these verses:

During an ocean of inconceivably many great kalpas,
he made offerings to all *tathāgatas,*
everywhere bestowing his qualities on the many types of beings.
Therefore his majestic dignity is most incomparable.

He appears in all worlds,
having none of beings' faculties and desires he does not know,
and broadly proclaims for all of them an ocean of great Dharma.
This is what Solid Banner delighted in and awakened to.

The Master Guides of the multitudes in all worlds
send down unfathomably great rains from the Dharma cloud
and dry up the ocean of endless sufferings.
This is the Dharma gateway entered by Abandoning Defilements.[42]

All beings, blanketed by afflictions,
transmigrate in the destinies of rebirth, undergoing many sufferings.
For their benefit, he reveals the Tathāgata's sphere of action.
Palace of Pervasive Waters Spirit entered this gateway.

Throughout an inconceivably vast ocean of kalpas,
the Buddha endlessly cultivated all the practices
and forever sliced through beings' net of delusions.
Precious Moon was able to understand and enter this gateway.

The Buddha, seeing that beings are forever fearful
as they transmigrate through the great ocean of *saṃsāra,*
shows them the unexcelled path of the Tathāgata.
Dragon Topknot awakened to this, understood, and rejoiced.

The sphere of actions of all buddhas is inconceivable
and characterized by its identity with the Dharma realm and space.
They are able to purify beings' net of delusions.
Preserving Flavor is able to expound on matters such as these.

The Buddha eye is pure, inconceivable,
and able to comprehensively observe all spheres of experience.
He everywhere reveals to beings all the paths to the sublime.
This is what the mind of Flower Radiance awakened to.

The armies of Māra are vast and endlessly numerous.
In a mere *kṣaṇa*, he is able to completely vanquish them all.
His mind is completely unwavering and difficult to fathom.
This was Wondrous Vajra Topknot's skillful means.

He expounds Dharma with a sublime voice in all the ten directions.
There is no place in the Dharma realm his voice does not pervade.
This is the realm of the Tathāgata's *samādhi*.
This is the place in which Surf Thunder Spirit practices.

Furthermore, Everywhere Creating Swift Currents River Spirit acquired the liberation gateway of everywhere sending down boundless Dharma rains.

Everywhere Cleansing Springs and Creeks River Spirit acquired the liberation gateway of everywhere manifesting directly before all beings, enabling them to forever abandon the afflictions.

Undefiled Pure Eye River Spirit acquired the liberation gateway of using great compassion and skillful means to everywhere rinse away all beings' affliction-based defilements.

Pervasive Roar in the Ten Directions River Spirit acquired the liberation gateway of constantly emanating sounds that benefit beings.

Everywhere Rescuing and Protecting Beings River Spirit acquired the liberation gateway of constantly bringing forth kindness and remaining free of any intention to harm any sentient being.

Heat-Free Pure Light River Spirit acquired the liberation gateway of everywhere manifesting all kinds of clear and cool roots of goodness.

Everywhere Producing Joy River Spirit acquired the liberation gateway of cultivating the complete fulfillment of giving to enable all beings to forever abandon miserly attachment.

Banner of the Supremacy of Vast Virtue River Spirit acquired the liberation gateway of serving as a field of merit in which everyone delights.

Light Illuminating the Entire World River Spirit acquired the liberation gateway of the ability to enable purity in those who are defiled and joyous delight in those who are poisoned by hatred.

Light of Oceanic Virtue River Spirit acquired the liberation gateway of the ability to cause all beings to enter the ocean of liberation and constantly enjoy complete bliss.

At that time, assisted by the Buddha's awesome powers, Everywhere Creating Swift Currents River Spirit surveyed all the congregations of river spirits and then spoke these verses:

In the distant past, for the sake of beings, the Tathāgata
cultivated the boundlessly many practices in the ocean of Dharma
and, just as drenching rains clear away scorching summer heat,
he everywhere extinguishes the heat of beings' afflictions.

Throughout kalpas so countless as to defy description, the Buddha
purified the world with the light of his vows,
enabling those with ripened faculties to awaken to the path.
This is what Everywhere Cleansing Spirit's mind awakened to.

With great compassion and skillful means as numerous as beings,
he appeared before them all, always teaching and guiding them,
everywhere enabling them to purify the defilement of their afflictions.
On observing this, Pure Eye felt deep joy and happiness.

The Buddha teaches with a sublime voice, causing all to hear.
Beings delight in it with minds full of joy.
Thus he enables them all to be cleansed of measureless suffering.
This was the liberation of Pervasive Roar Spirit.

Throughout countless kalpas of the past, the Buddha
cultivated the bodhi practices for the sake of benefiting beings.
Because of this, his light pervades the entire world.
Recalling this, Protective Spirit feels joyous delight.

Throughout the past, for the sake of beings, the Buddha
cultivated many different skillful means to enable their ripening
and everywhere purified a sea of merit to dispel their many sufferings.
When Heat-Free saw this, his mind was filled with celebratory joy.

His gateway of giving is vast and inexhaustible,
bestowing benefit on all beings.
He is able to cause those seeing him to be free of miserly attachments.
This is what Everywhere Producing Joy awakened to.

In the past, the Buddha cultivated reality-facilitating skillful means,
perfected a boundless ocean of meritorious qualities,
and was able to ensure that, of all who see him, none are not pleased.
Banner of Supremacy Spirit's mind awakened to this and was pleased.

Beings freighted with defilement were all caused to become purified.
The hostile and malicious were equally caused to develop kindness.
Because of this, he acquired illumination that filled all of empty space.
When Illuminating the World River Spirit saw this, he rejoiced.

The Buddha is a field of merit and an ocean of meritorious qualities
who is able to cause everyone to abandon all evil

and proceed all the way to the attainment of the great bodhi.
This was the liberation of Light of Oceanic Virtue.

Furthermore, Gentle and Superior Flavor Crop Spirit acquired the liberation gateway of bestowing the flavor of Dharma on all beings, thereby enabling them to develop the body of a buddha.

Pure Radiance of Seasonal Flowers Crop spirit acquired the liberation gateway of the ability to cause all beings to experience vast joy and bliss.

Courageous Power of Physical Strength Crop spirit acquired the liberation gateway of using all the perfectly fulfilled Dharma gateways to purify all spheres of experience.

Enhanced Essential Energies Crop spirit acquired the liberation gateway of observing the power of the Buddha's great compassion and countless transformations using the spiritual superknowledges.

Everywhere Producing Roots and Fruit Crop spirit acquired the liberation gateway of everywhere revealing the Buddha as the field of merit in which all planted seeds never fail to sprout.

Wonderfully Adorned Coiled Topknot Crop spirit acquired the liberation gateway of everywhere bringing forth in beings the blossoms of pure faith.

Moist and Glistening Pure Blossoms Crop spirit acquired the liberation gateway of rescuing beings with great kindness and pity, thus enabling them to develop an ocean of merit.

Developer of Subtle Fragrance Crop spirit acquired the liberation gateway of widely revealing all practice dharmas.

Beheld with Delight Crop spirit acquired the liberation gateway of the ability to cause all beings throughout the Dharma realm to relinquish such ills as indolence and sorrowfulness in favor of complete purification.

Stainless Light Crop spirit acquired the liberation gateway of contemplating all beings' roots of goodness and teaching Dharma adapted to what is fitting, thereby gladdening and satisfying the congregation.

At that time, assisted by the Buddha's awesome powers, Gentle and Superior Flavor Crop spirit surveyed all the congregations of crop spirits and then spoke these verses:

The Tathāgata is an ocean of unsurpassed meritorious qualities
who appears everywhere as a bright lamp illuminating the world.
Rescuing and protecting all beings,
he bestows happiness on them all without exception.

The Bhagavat's meritorious qualities are boundless.
Beings who hear of him do not do so in vain,
for he enables them all to abandon sufferings and be forever happy.
This is the gateway that Seasonal Flowers entered.

The Well Gone One's powers are all perfectly fulfilled.
The adornments of his meritorious qualities appear in the world
and he sees to the training of all of its beings.
Courageous Power was able to understand and realize this dharma.

In the past, the Buddha cultivated an ocean of great compassion
by which his mind's every thought matched those living in the world.
Because of this, his spiritual superknowledges are boundless.
Enhanced Essential Energies was able to contemplate and see this.

The Buddha always manifests appearances throughout the world,
using all kinds of skillful means, never doing so in vain.
He thus purifies all beings of their delusions and afflictions.
This was the liberation of Everywhere Producing Spirit.

The Buddha is the world's ocean of great wisdom
who emanates pure light which has no place it does not pervade.
Vast resolute faith comes forth from within it.
Adorned Topknot was able to understand and penetrate such matters.

Observing the world, the Tathāgata produces the mind of kindness
and then appears for the benefit of beings,
revealing to them the most supreme path to peace and happiness.
This was the liberation of Pure Flowers Spirit.

The pure practices cultivated by the Well Gone One
were all completely proclaimed beneath the bodhi tree.
Thus his teachings then came to fill the ten directions.
This is what Subtle Fragrance Spirit was able to hear and accept.

The Buddha influences everyone in all worlds
to abandon their sorrows and bring forth great joy.
He purifies all their individual faculties and desires.
Beheld with Delight Spirit awakened to and penetrated this.

The Tathāgata comes forth and appears in the world,
everywhere contemplates what pleases the minds of beings,
and then uses various kinds of skillful means to ripen them.
This was the liberation gateway of Pure Light Spirit.

Furthermore, Auspicious Herb Spirit acquired the liberation gateway of everywhere contemplating the minds of all beings and thus then diligently gathering them in.

Sandalwood Forest Herb Spirit acquired the liberation gateway of using light to attract beings so that all who see it will not have seen it in vain.

Pure Light Herb Spirit acquired the liberation gateway of the ability to use pure skillful means to extinguish all beings' afflictions.

Universally Renowned Herb Spirit acquired the liberation gateway of the ability to use a grand reputation to bring about the growth of an ocean of boundless roots of goodness.

Light Emanating Pores Herb Spirit acquired the liberation gateway of the state in which one rapidly goes and treats all illnesses under the banner of great compassion.

Darkness-Dispelling Purity Herb Spirit acquired the liberation gateway of curing all beings blinded by benightedness through enabling the purification of their wisdom eyes.

Roaring Everywhere Herb Spirit acquired the liberation gateway of being able to speak with the voice of the Buddha, explaining the different meanings of all dharmas.

Banner of Light Outshining the Sun Herb Spirit acquired the liberation gateway of being able to serve as a good spiritual guide for all beings, thus enabling all who see him to develop roots of goodness.

Clear View of the Ten Directions Herb Spirit acquired the liberation gateway of a treasury of pure and great compassion with which one is able to use skillful means to enable the arising of resolute faith.

Everywhere Emanating Awesome Radiance Herb Spirit acquired the liberation gateway of the skillful means by which one causes others to practice mindfulness of the buddha, thereby extinguishing all beings' illnesses.

At that time, assisted by the Buddha's awesome powers, Auspicious Herb Spirit surveyed all the congregations of herb spirits and then spoke these verses:

The Tathāgata's wisdom is inconceivable.
Completely knowing the thoughts of all beings,
he is able to use the power of various skillful means
to extinguish the measureless suffering of those many deluded beings.

The skillfulness of the Great Hero is difficult to fathom
and whatever he does is never done in vain.
He is certainly able to cause beings' sufferings to be extinguished.
Sandalwood Forest Spirit was able to awaken to this.

Contemplate the Dharma of the buddhas in this way:
They diligently cultivated for countless kalpas of the past[43]

yet remained free of attachments even in all those existences.
This is the gateway entered by Pure Light Spirit.

A buddha is difficult to meet even in a hundred thousand kalpas.
If one merely succeeds in seeing one or hearing his name,
one is surely able to benefit from it, thus not having met him in vain.
This is what Universally Renowned Spirit completely understood.

From every pore of the Tathāgata's body,
he emanates light that extinguishes the many kinds of adversity
and puts an end to all the world's afflictions.
This is what Light-Emanating Pores Spirit penetrated.

All beings are blinded by delusion and possess countless differences
in their afflictions, in their karma, and in their manifold sufferings.
The Buddha cleanses them all away, revealing wisdom's illumination.
Darkness Dispeller was able to contemplate and see such matters.

The Tathāgata's single voice is boundless in its reach
and able to open the ocean of all the Dharma gateways.
The beings who hear it all completely understand.
This was the liberation of Loud Roaring Sound.

Contemplate the Buddha's inconceivable wisdom:
It appears everywhere in all rebirth destinies, saving the many beings,
and it is able to cause all who see him to then follow his teachings.
Banner Outshining the Sun deeply and completely awakened to this.

With an ocean of great compassion and skillful means,
the Tathāgata manifests for the benefit of the world,
opening wide the right path and revealing it to beings.
View of the Directions Spirit was able to fully comprehend this.

The Tathāgata everywhere emanates great radiance
so that, throughout the ten directions, no one is not illuminated,
causing them to recollect the Buddha and grow meritorious qualities.
This was the liberation gateway of Emanating Awesome Radiance.

Furthermore, Scattering Flowers like Clouds Forest Spirit acquired the liberation gateway of the treasury of a vast and boundless ocean of wisdom.

Thriving Trunks Spreading Light Forest Spirit acquired the liberation gateway of vast cultivation of universal purity.

Producing Sprouts and Emanating Brilliance Forest Spirit acquired the liberation gateway of increasing the growth of various sprouts of pure faith.

Auspicious Pure Foliage Forest spirit acquired the liberation gateway of amassing every kind of adornment with pure meritorious qualities.

Cascading Treasury of Flaming Brilliance Forest Spirit acquired the liberation gateway of constantly and comprehensively observing the Dharma realm with wisdom purified by the universal gateways.

Light of Sublime Adornment Forest Spirit acquired the liberation gateway of everywhere knowing the ocean of all beings' actions and then spreading forth Dharma clouds.

Pleasing Thunder Forest Spirit acquired the liberation gateway of patiently enduring all unpleasant sounds and emanating pure sounds.

Pervasive Fragrant Light Forest Spirit acquired the liberation gateway of manifesting everywhere throughout the ten directions spheres of experience portraying vast practices cultivated in the past.

Wondrous Light Reflecting Brilliance Forest Spirit acquired the liberation gateway of benefiting the world with dharmas conducive to acquiring all meritorious qualities.

Radiance and Flavor of Blossoms and Fruit Forest Spirit acquired the liberation gateway of being able to cause everyone to see the Buddha appear in the world, always remember it with reverence, never forget it, and thereby adorn a treasury of meritorious qualities.

At that time, assisted by the Buddha's awesome powers, Scattering Flowers like Clouds Forest Spirit surveyed all the congregations of forest spirits and then spoke these verses:

In the past, the Buddha cultivated the bodhi practices,
brought all merit and wisdom to complete fulfillment,
and completely perfected all the powers,
so that, emanating great light, he appears in the world.

His gateways of compassion are as countless as beings.
The Tathāgata everywhere purified them in the past.
Because of this he is able to benefit the world.
This is what Thriving Trunks Spirit completely understood.

Wherever there are beings who see the Buddha but once,
they will certainly be enabled to enter the ocean of resolute faith
in which they will all be shown the path of all *tathāgatas*.
This was the liberation of Marvelous Sprouts.

The collection of meritorious qualities producing each one of his hairs
could never be entirely proclaimed even in an ocean of kalpas.
All buddhas' skillful means are inconceivable.
Pure Foliage was able to understand the deep meaning of this.

"I recall that, in the distant past, the Tathāgata
made offerings to buddhas as countless as the atoms in a *kṣetra*

and his wisdom steadily brightened in the presence of each buddha."
This is what Flaming Treasury Spirit fully understood.

In but a single mind-moment, the Bhagavat completely knows
the entire ocean of all beings' actions.
Such vast and unimpeded knowledge as this
is what Sublime Adornment Spirit was able to awaken to and enter.

The ever-streaming quiescent and sublime voice of the Tathāgata
everywhere produces incomparably great joyous delight
as it enables all to awaken in accordance with their insight and desires.
These are the dharmas practiced by Thunder Spirit.

The Tathāgata manifests great spiritual superknowledges
that pervade all the lands of the ten directions
and enable everyone to see all that the Buddha cultivated in the past.
This is the gateway entered by Pervasive Fragrant Light.

Beings are disingenuous and so do not cultivate virtue.
Confused and deluded, they sink down and flow along in *saṃsāra*.
He clearly explains for them the many paths of wisdom.
This is what Wondrous Light observed.

For beings beset by karmic obstacles, the Buddha
may only appear once they have passed through *koṭīs* of kalpas,
while, for others, in every moment, he always allows them to see him.
This is what Radiance and Flavor Spirit contemplated.

Furthermore, Jeweled Peak's Blooming Flowers Mountain Spirit acquired the liberation gateway of entering the light of great quiescent absorptions.

Forest of Flowers Marvelous Topknot Mountain Spirit acquired the liberation gateway of cultivating and accumulating roots of goodness arising from kindness to ripen an inconceivable number of beings.

Lofty Banner of Universal Illumination Mountain Spirit acquired the liberation gateway of contemplating all beings' mental dispositions and purifying their faculties.

Stainless Jewel Topknot Mountain Spirit acquired the liberation gateway of practicing with diligent vigor for a boundless ocean of kalpas without weariness or indolence.

Light Illuminating the Ten Directions Mountain Spirit acquired the liberation gateway of everywhere awakening others with the light of boundless meritorious qualities.

Light of Great Power Mountain Spirit acquired the liberation gateway of being able to ripen oneself while also enabling beings to relinquish deluded and confused actions.

Universally Supreme Awesome Light Mountain Spirit acquired the liberation gateway of removing all sufferings so that none remain.

Radiant Sphere of Subtle Secrets Mountain Spirit acquired the liberation gateway of spreading the light of Dharma to reveal the meritorious qualities of all *tathāgatas*.

Manifest Vision of the Universal Eye Mountain Spirit acquired the liberation gateway of enabling all beings to increase their roots of goodness even in their dreams.

Vajra Solid Eye Mountain Spirit acquired the liberation gateway of revealing a boundless ocean of great meaning.

At that time, assisted by the Buddha's awesome powers, Blooming Flowers Everywhere Mountain Spirit surveyed all the congregations of mountain spirits and then spoke these verses:

In the past, he cultivated boundlessly many supreme practices.
Now, he has gained spiritual superknowledges that are also countless.
He has opened wide gates into the Dharma as numerous as atoms,
thus enabling all beings to attain profound awakening and joy.

His body adorned with the many marks pervades the entire world.
The light that emanates from his pores is all pure.
His great kindness and skillful means instruct everyone.
Forest of Flowers Marvelous Topknot awakened to this gateway.

The Buddha's body, appearing everywhere, is boundless,
filling up all worlds throughout the ten directions.
All his faculties, purified, bring joy to those who see him.
This is the dharma that Lofty Banner was able to awaken to and enter.

Passing through kalpas, he diligently cultivated, never lax or weary,
and, like empty space, remained unstained by worldly dharmas.
Using various skillful means, he taught the many beings.
It was Jewel Topknot who awakened to this Dharma gateway.

Beings, blinded by darkness, enter the hazardous paths.
Out of deep pity for them, the Buddha emanates brilliant illumination,
everywhere enabling the world to awaken from its slumber.
On awakening to this, Awesome Light's mind was filled with joy.

In the past, he extensively cultivated practices in all states of existence,
made offerings to innumerable buddhas equal to the atoms in a *kṣetra*,
and caused beings who observed this to then bring forth great vows.
Great Power was able to understand and enter this ground.

He saw all the sufferings of beings drifting along in transmigration
who were constantly entangled and covered by karmic obstacles,
and then used the light of his wisdom to extinguish them all.
This was the liberation of Universally Supreme Spirit.

Every one of his pores sends forth sublime voices that,
adapting to the minds of beings, praise all buddhas
and pervade all the ten directions for countlessly many kalpas.
This is the gateway entered by Radiant Sphere.

The Buddha pervades the ten directions, appearing before everyone,
using many different skillful means to teach the sublime Dharma,
while extensively benefiting beings with an ocean of practices.
This is what Manifest Vision Spirit awakened to.

Dharma gateways as boundless and measureless as the ocean—
With one voice, he explains these for them, causing all to understand,
and then endlessly expounds them throughout all kalpas.
It was Vajra Eye who penetrated this skillful means.

Furthermore, Pure Flower of Universal Virtue Earth Spirit acquired the liberation gateway of everywhere contemplating all beings in every mind-moment with a mind imbued with kindness and compassion.

Adorned with Enduring Merit Earth Spirit acquired the liberation gateway of everywhere revealing the power of all beings' merit.

Tree Adorned with Marvelous Blossoms Earth Spirit acquired the liberation gateway of everywhere penetrating all dharmas and producing adornments in all buddha *kṣetras*.

Everywhere Scattering Many Jewels Earth Spirit acquired the liberation gateway of cultivating various samādhis to enable beings to rid themselves of their obstacles and defilements.

Pure Eye Contemplating Time Earth Spirit acquired the liberation gateway of enabling all beings to forever enjoy the happiness of easeful mastery.[44]

Gold-Colored Wondrous Eyes Earth Spirit acquired the liberation gateway of manifesting all kinds of pure bodies to train beings.

Fragrant Light-Emitting Hair Earth Spirit acquired the liberation gateway of completely knowing the awesome power of all buddhas' ocean of meritorious qualities.

Quiescent Mind-Pleasing Sound Earth Spirit acquired the liberation gateway of everywhere absorbing the ocean of all beings' languages.

Spiral Topknot of Marvelous Flowers Earth Spirit acquired the liberation gateway of the immaculately pure nature that pervades the buddha *kṣetras*.

Universally Sustaining Vajra Earth Spirit acquired the liberation gateway of everywhere manifesting whatever is sustained by the Dharma wheel of all buddhas.

At that time, assisted by the Buddha's awesome powers, Pure Flower of Universal Virtue Earth Spirit surveyed all the congregations of earth spirits and then spoke these verses:

In each succeeding moment of the distant past, the Tathāgata's
gateways of great kindness and compassion were ineffably many.
Having endlessly cultivated practices such as these,
he therefore acquired an indestructibly durable body.

The accumulation of all the many kinds of merit
accrued by all beings and bodhisattvas of the three periods of time
all appears in the pores of the Tathāgata.
Having seen this, Adorned with Merit was joyful.

His vast quiescent samādhi
is not produced, not destroyed, and neither comes nor goes
even as he purifies lands and teaches beings.
This was the liberation of Tree Blossom Spirit.

In the distant past, the Buddha cultivated all the practices
to enable beings to melt away their heavy obstacles.
Everywhere Scattering Many Jewels Earth Spirit
saw this liberation and was filled with joy.

The Tathāgata's sphere of action is boundlessly vast.
In every moment, he appears everywhere throughout the world.
When Pure Eye Contemplating Time Earth Spirit
observed the Buddha's practices, his mind was filled with joy.

The range of his sublime voice is limitless and inconceivable.
For the sake of beings, it everywhere extinguishes their afflictions.
Gold-Colored Eyes Spirit was able to completely awaken to this
when he saw the Buddha's boundless supreme meritorious qualities.

His emanations appear in every kind of physical form
and fill all places throughout the ten directions of the Dharma realm.
Fragrant Light-Emitting Hair Spirit always beheld the Buddha
everywhere teaching all beings in this way.

His sublime voice everywhere pervades the ten directions as,
in countless kalpas, he teaches for the benefit of the multitudes.
Mind-Pleasing Earth Spirit's mind completely penetrated this.
Being able to hear this from the Buddha, he felt deep respect and joy.

The Buddha's pores emanate clouds of fragrant flaming light as,
adapting to the minds of beings, he appears throughout the world.
Everyone who sees this thus reaches complete ripening.
This is the circumstance that Spiral Topknot of Flowers contemplated.

He is as solid and indestructible as vajra
and even more completely unshakable than Sumeru

The body of the Buddha abides in the world in just this way.
On being able to see this, Universally Sustaining was overjoyed.

Furthermore, Jewel Peak Radiance City Spirit acquired the liberation gateway of using skillful means to benefit beings.

Palace of Marvelous Adornments City Spirit acquired the liberation gateway of teaching and ripening beings through knowing their faculties.

Jewel of Pure Joy City Spirit acquired the liberation gateway of always delighting in enabling all beings to acquire every kind of meritorious quality.

Sorrowless Purity City Spirit acquired the liberation gateway of a treasury of great compassion that rescues all who live in fear.

Flaming Eye of the Flower Lamp City Spirit acquired the liberation gateway of great wisdom that everywhere completely understands.

Clearly Visible Banner of Flaming Light City Spirit acquired the liberation gateway of appearing everywhere using skillful means.

Awesome Light of Abundant Merit City Spirit acquired the liberation gateway of everywhere contemplating all beings and enabling them to cultivate a vast ocean of merit.

Body of Pure Light City Spirit acquired the liberation gateway of awakening all beings enveloped in the darkness of delusion.

Fragrant Banner Adornment City Spirit acquired the liberation gateway of contemplating the Tathāgata's powers of sovereign mastery in training beings everywhere throughout the world.

Shining Eyes of Jeweled Peak City Spirit acquired the liberation gateway of the ability to use bright light to break up all beings' mountains of obstacles.

At that time, assisted by the Buddha's awesome powers, Radiance of Jeweled Peak City Spirit surveyed all the congregations of city spirits and then spoke these verses:

The Master Guide is just so very inconceivable.
His light illuminates everywhere throughout the ten directions
where, appearing before beings, they all see the Buddha
as he teaches and ripens them in endless numbers.

The faculties of all beings, each of which are different,
the Buddha completely knows, all without exception.
Palace of Marvelous Adornments City Spirit
entered this Dharma gate and was filled with joy.

For countless kalpas, the Tathāgata has cultivated the practices,
protecting and preserving the Dharma of all past buddhas.

His mind has always received and upheld them with delight.
Marvelous Jewel City Spirit awakened to this gateway.

In the past, the Tathāgata was already able
to dispel the various fears of all beings
while constantly raising kindness and compassion for them.
Sorrowless Spirit awakened to this and rejoiced.

The Buddha's wisdom is boundlessly vast
and as measureless as space.
Eye of the Flower Lamp City Spirit awakened to this and was pleased.
He was then able to train in the Tathāgata's sublime wisdom.

The Tathāgata's forms and appearances equal those of beings
as he enables them to see him by adapting to their inclinations.
Clearly Visible Banner of Flaming Light was able to awaken to this.
Practicing this skillful means, he became filled with joyous delight.

In the past, the Tathāgata cultivated an ocean of many kinds of merit
which is pure, vast, and boundless.
It was in taking up this gateway that Light of Merit Banner
contemplated it, fully awakened, and felt celebratory joy.

In all realms of existence, beings abide in delusion and confusion
much as one in the world who, born blind, can never see.
It is to benefit them that the Buddha appears in the world.
Pure Light Spirit entered through this gateway.

The Tathāgata's powers of sovereign mastery are boundless,
like a cloud that stretches everywhere over the world.
He enables them to be trained even by appearing in their dreams.
This is what Fragrant Banner Spirit contemplated and saw.

Beings in the darkness of ignorance are as if blind
and entangled and shrouded by various obstacles and hindrances.
The Buddha's light penetrates and enables them all to be released.
It was a matter such as this that Jeweled Peak Spirit penetrated.

Furthermore, Banner of Pure Adornments Bodhimaṇḍa Spirit acquired the liberation gateway of the power of the vow to appear and make offerings of vast adornments to the buddhas.

Jewel Light of Sumeru Bodhimaṇḍa Spirit acquired the liberation gateway of manifesting directly before all beings the accomplishment of vast bodhi practices.

Thunder Banner Insignia Bodhimaṇḍa Spirit acquired the liberation gateway of enabling all beings to see the Buddha in a dream, teaching them the Dharma in accordance with whatever pleases them.

Raining Blossoms Wondrous Eyes Bodhimaṇḍa Spirit acquired the liberation gateway of the ability to rain down all kinds of difficult-to-relinquish jeweled adornments.

Pure Flaming Form Bodhimaṇḍa Spirit acquired the liberation gateway of the ability to manifest a marvelously adorned site of enlightenment to extensively teach beings and enable their ripening.

Topknot with Hanging Flower Tassels Bodhimaṇḍa Spirit acquired the liberation gateway of enabling the development of right mindfulness through teaching Dharma adapted to the faculties of beings.

Raining Jewel Adornments Bodhimaṇḍa Spirit acquired the liberation gateway of being able to use eloquence to everywhere rain down boundlessly many delightful dharmas.

Courageous Fragrant Eyes Bodhimaṇḍa Spirit acquired the liberation gateway of extensively praising the meritorious qualities of all buddhas.

Colorful Vajra Clouds Bodhimaṇḍa Spirit acquired the liberation gateway of manifesting boundlessly many trees of various colors and appearances as adornments for the site of enlightenment.

Lotus Flower Radiance Bodhimaṇḍa Spirit acquired the liberation gateway of remaining quiescent and unmoving beneath the bodhi tree even as he everywhere pervaded the ten directions.

Glorious Illumination with Sublime Light Bodhimaṇḍa Spirit acquired the liberation gateway of revealing the many different powers of the Tathāgata.

At that time, assisted by the Buddha's awesome powers, Banner of Pure Adornments Bodhimaṇḍa Spirit surveyed all the congregations of *bodhimaṇḍa* spirits and then spoke these verses:

I recall what the Tathāgata cultivated
throughout countless kalpas of the past.
Because he made offerings to all buddhas when they appeared,
he acquired meritorious qualities as vast as space.

In the past, the Buddha cultivated endless acts of giving
equal to the number of atoms in countless *kṣetras*.
When Sumeru Light Bodhimaṇḍa Spirit
brought to mind the Well Gone One, he felt celebratory joy.

The Tathāgata's forms and appearances are inexhaustibly numerous
and his spiritual emanations flow everywhere to all *kṣetras*,
always appearing, even in beings' dreams.
On seeing this, Thunder Banner was filled with joyous delight.

For countless past kalpas, he carried on the practice of relinquishing,
able to give the hard to give, giving up eyes such as could fill up a sea.

For the sake of beings, he practiced relinquishing such as this.
Wondrous Eyes Spirit was able to awaken to this and be pleased.

His boundless forms and appearances, like flaming jewel light clouds,
appear in the enlightenment site and all throughout the world.
When Pure Flaming Form Bodhimaṇḍa Spirit
saw the Buddha's miraculous powers, he was then filled with joy.

The ocean of the actions of beings is boundless.
The Buddha covers it all and rains down the Dharma rain,
adapts to faculties and dispositions, and dispels doubts and delusions.
Floral Tassels awakened to this and so experienced joyous delight.

His great ocean of eloquence is able to penetrate
all the different meanings of the countless Dharma gateways.
Raining Jewel Adornments Bodhimaṇḍa Spirit—
had a mind that in every mind-moment was always like this.

Because, throughout all the ineffably many lands,
he used all the world's languages to praise the buddhas,
he therefore acquired a fine reputation and great meritorious qualities.
This is what Courageous Eyes Spirit is able to bear in mind.

Boundlessly many trees in variegated colors and appearances
appear everywhere beneath the bodhi tree, the king of trees.
Colorful Vajra Clouds awakened to this gateway
and felt joyous delight by always contemplating the bodhi tree.

Just as the boundaries of the ten directions can never be found,
so too it is with the Buddha's wisdom gained sitting in the *bodhimaṇḍa*.
When Radiance of Lotus Flower Steps' mind of pure faith
entered this means of liberation, he felt deeply joyful.

Everything in the site of enlightenment emits a marvelous sound
that praises the power of the Buddha's inconceivable purity
as well as his perfection of all the causal practices.
Wondrous Light Spirit was able to hear this and understand.

Furthermore, Mudrā Foot-Travel Spirit acquired the liberation gateway of raining down many jewels everywhere, thus producing widespread joyous delight.

Lotus Flower Light Foot-Travel Spirit acquired the liberation gateway of showing a buddha body sitting atop a lotus flower seat of every type of radiant color, thereby delighting the beholder.

Supreme Floral Topknot Foot-Travel Spirit acquired the liberation gateway of establishing in every moment sites of enlightenment for the congregations of all *tathāgatas*.

Collector of Wholesome Views Foot-Travel Spirit acquired the liberation gateway of training boundlessly many beings every time he lifts a foot to take a step.

Marvelous Jeweled Star Banner Foot-Travel Spirit acquired the liberation gateway of transformationally manifesting in every moment radiant nets of various lotuses everywhere raining down many jewels and emanating wondrous sounds.

Happily Uttering Subtle Sounds Foot-Travel Spirit acquired the liberation gateway of producing an ocean of boundless joy.

Sandalwood Tree Light Foot-Travel Spirit acquired the liberation gateway of using fragrant breezes to everywhere awaken the congregations at sites of enlightenment.

Lotus Flower Radiance Foot-Travel Spirit acquired the liberation gateway of emitting light and emanating the sound of subtle and wondrous Dharma from every pore.

Sublime Light Foot-Travel Spirit acquired the liberation gateway of his body's everywhere emanating a web of many different lights that produces the pervasive illumination of shimmering radiance.

Gatherer of Wonderful Flowers Foot-Travel Spirit acquired the liberation gateway of awakening all beings and enabling them to produce an ocean of roots of goodness.

At that time, assisted by the Buddha's awesome powers, Precious Mudrā Foot-Travel Spirit surveyed all the congregations of foot-travel spirits and then spoke these verses:

The Buddha cultivated throughout countless past kalpas,
making offerings to all the Tathāgatas.
With a mind that was constantly delighted and tireless,
he practiced gateways of joy as deep and vast as an ocean.

With measureless spiritual superknowledges in every mind-moment,
he manifests lotus flowers emitting various fragrances
with buddhas sitting atop them, roaming everywhere.
Crimson Radiance Spirit observed all of this.

The Dharma of all the buddhas, the *tathāgatas,* is of this very sort.
They are attended by vast assemblies pervading the ten directions
in which they everywhere manifest indescribable spiritual powers.
Supreme Floral Spirit clearly saw all of this.

Everywhere in the lands of the ten directions
in which he so much as lifts his foot up or sets his foot down,
he is in every case able to assist the development of the many beings.
Wholesome Views Spirit awakened to and rejoiced in this.

He everywhere manifests bodies as numerous as beings.
Each one of these bodies fills the Dharma realm
and all of them emanate pure light and rain down the many jewels.
Star Banner entered a gateway to liberation such as this.

The Tathāgata's sphere of action is boundless.
He everywhere rains the Dharma rain, completely satisfying everyone.
On seeing the Buddha, those in his congregations feel joyous delight.
This is what Subtle Sounds Spirit observed.

The range of the Buddha's voice is equal to that of empty space.
All languages' sounds are contained within it.
As it thereby trains beings, there is no place it does not pervade.
Sandalwood Spirit was able to hear it in this way.

Each one of his pores emanates the sounds of his teaching,
revealing and spreading the names of all buddhas of the three times.
Those hearing these sounds are all filled with joyous delight.
Lotus Flower Radiance Spirit witnessed matters such as these.

The emanations of the Buddha's bodies are inconceivable.
Even in every footstep, his physical appearances are like an ocean
as he adapts to the minds of beings and enables them all to see.
This is what was realized by Sublime Light Spirit.

He manifests great spiritual powers throughout the ten directions,
thus enabling all beings to then become awakened.
When Many Wonderful Flowers Spirit had seen this dharma,
his mind was filled with great joyous delight.

Furthermore, Sphere of Pure Joy Many-Bodied Spirit acquired the liberation gateway of recollecting the Buddha's ocean of past vows.

Radiance Illuminating the Ten Directions Many-Bodied Spirit acquired the liberation gateway of light everywhere illuminating boundlessly many worlds.

Ocean Sound Training Many-Bodied Spirit acquired the liberation gateway of a great sound everywhere awakening all beings and enabling them to delight in their training.

Pure Floral Adornment Topknot Many-Bodied Spirit acquired the liberation gateway of a body dwelling everywhere like space.

Measureless Deportment Many-Bodied Spirit acquired the liberation gateway of showing all beings the buddhas' sphere of action.

Supremely Radiant Adornment Many-Bodied Spirit acquired the liberation gateway of enabling all hungry and exhausted beings to gain robust physical strength.

Pure Light Incense Cloud Many-Bodied Spirit acquired the liberation gateway of ridding all beings of the defilement of afflictions.

Guarding and Upholding Many-Bodied Spirit acquired the liberation gateway of transforming all beings' delusion and demonic karma.

Everywhere Manifesting Attraction and Teaching Many-Bodied Spirit acquired the liberation gateway of everywhere manifesting a majestic appearance in the palaces of all the world's leaders.

Motionless Radiance Many-Bodied Spirit acquired the liberation gateway of everywhere gathering in all beings and enabling them to produce pure roots of goodness.

At that time, assisted by the Buddha's awesome powers, Sphere of Pure Joy Many-Bodied Spirit surveyed all the congregations of many-bodied spirits and then spoke these verses:

I recall back before kalpas as numerous as Mount Sumeru's atoms,
there was a buddha, "Wondrous Light," who appeared in the world.
In the presence of that buddha,
the Bhagavat resolved to make offerings to all buddhas.

The Tathāgata's body emanates great light.
There is no place in the Dharma realm his light does not pervade.
For the beings who encounter it, their minds become trained.
This is what Illuminating the Directions Spirit observed.

The Tathāgata's voice shakes the lands of the ten directions.
The sounds of his speech are all perfect
and everywhere awaken all beings without exception.
When Ocean Training Spirit heard this, his mind became joyful.

The Buddha's body is pure and constantly quiescent.
He everywhere manifests many forms and yet is utterly signless.
It is in this way that he dwells everywhere in the world.
This is what Pure Floral Adornment Spirit penetrated.

The Guiding Teacher is inconceivable in this way.
Adapting to the minds of beings, he enables them all to see him
whether he is sitting or walking or standing for a time.
This is the gate to which Measureless Deportment Spirit awakened.

Even in a hundred thousand kalpas, it is difficult to meet a buddha.
When he appears in the world, he is able to freely benefit beings,
enabling all in the world to leave the suffering of their poverty.
Supremely Radiant Adornment Spirit penetrated this realm.

From between each of his teeth, the Tathāgata sent forth everywhere
clouds of flaming radiance shining from incense lamps
which extinguished the delusions of all beings.
Pure Cloud Spirit witnessed matters such as these.

Beings' defilements and afflictions create heavy obstacles.
Then, following Māra's paths, they forever transmigrate within them.
The Tathāgata reveals to them the path of liberation.
Guarding and Upholding was able to awaken to and enter this way.

"As I observe the Tathāgata's transformational powers,
his light spreads throughout the Dharma realm and entirely fills it.
Even when dwelling in royal palaces, he is then teaching beings."
This was the sphere of experience of Everywhere Manifesting Spirit.

Due to their delusion, beings are freighted with many sufferings.
Living among them, the Buddha always rescues and protects them,[45]
enabling them all to extinguish delusions and develop joyous minds.
This is what Motionless Radiance Spirit contemplated and saw.

Furthermore, Marvelous Form Nārāyaṇa Vajra-Bearing Spirit acquired the liberation gateway of seeing the Tathāgata manifesting boundlessly many form bodies.

Solar Swiftness Banner Vajra-Bearing Spirit acquired the liberation gateway of every hair of the Buddha's body emanating many different light clouds as if from the sun.

Sumeru Flower Light Vajra-Bearing Spirit acquired the liberation gateway of great spiritual transformations with which one emanates countless bodies.

Pure Thunder Vajra-Bearing Spirit acquired the liberation gateway of emanating boundlessly many kinds of voices adapted to the types of beings.

Fine Arms Celestial Lord Vajra-Bearing Spirit acquired the liberation gateway of manifesting as world leaders who awaken beings.

Delightful Radiance Vajra-Bearing Spirit acquired the liberation gateway of everywhere revealing exhaustively and without exception all the different gateways into the Dharma of all buddhas.

Great Tree Thunder Vajra-Bearing Spirit acquired the liberation gateway of using delightful adornments to attract all tree spirits.

Lion King Light Vajra-Bearing Spirit acquired the liberation gateway of completely understanding the Tathāgata's vast accumulation of merit-generated adornments.

Secret Flaming Light Auspicious Eyes Vajra-Bearing Spirit acquired the liberation gateway of everywhere contemplating the thoughts of dangerous and evil beings and then manifesting for them in a body with an awe-inspiring and stern appearance.

Lotus Maṇi Jewel Topknot Vajra-Bearing Spirit acquired the liberation gateway of raining down everywhere all kinds of *maṇi* jewel topknot adornments for bodhisattvas.

At that time, assisted by the Buddha's awesome powers, Marvelous Form Nārāyaṇa Vajra-Bearing Spirit surveyed all the congregations of vajra-bearing spirits and then spoke these verses:

You should contemplate the Dharma King
and the Dharma King's Dharma in this way:
The appearances of his form are boundlessly many,
manifesting everywhere in the world.

Every hair of the Buddha's body
emanates an inconceivable web of light
that everywhere illuminates the lands of the ten directions
like the brightly shining sun.

The spiritual powers of the Tathāgata
pervade all places throughout the Dharma realm
and manifest infinitely many bodies
directly before all beings.

The sound of the Tathāgata speaking the Dharma—
There is no place in the ten directions where it is not heard.
It is adapted to all the different types of beings
and thus enables all their minds to become completely satisfied.

The congregation sees the Venerable Muni
dwelling in the world in a palace,
expounding and propagating the great Dharma
for the sake of all the many types of beings.

Using the many different skillful means,
he endlessly expounds
all the different meanings
in the whirlpools of the ocean of the Dharma.

He uses boundlessly many great skillful means
to respond throughout the lands of the ten directions.
Those encountering the Buddha's pure light
all see the body of the Tathāgata.

He presented offerings to all the buddhas
as numerous as the atoms in a *koṭī* of *kṣetras*.
His meritorious qualities, as vast as space,
are looked up to with admiration by everyone.

The power of his spiritual superknowledges
appears equally in all *kṣetras*.
As he sits peacefully in the wondrous site of enlightenment,
he everywhere appears before all beings.

His clouds of flaming radiance shining brightly everywhere
are all completely filled with different types of light.

Throughout the Dharma realm, there is nowhere they do not reach
as they show all the places in which the Buddha practiced.

Furthermore, Samantabhadra Bodhisattva-mahāsattva entered the ocean of skillful means of the inconceivable gateways to liberation and entered the ocean of the Tathāgata's meritorious qualities. That is to say:

There was a gateway to liberation known as "the purification of all buddha lands in which one trains beings and enables their ultimate emancipation."

There was a gateway to liberation known as "visiting the abodes of all *tathāgatas* to cultivate the realm of complete fulfillment of the meritorious qualities."

There was a gateway to liberation known as "establishing the ocean of great vows of all the bodhisattva grounds."

There was a gateway to liberation known as "everywhere manifesting countless bodies as numerous as the atoms in the Dharma Realm."

There was a gateway to liberation known as "expounding on the inconceivably numerous different names everywhere in all lands."[46]

There was a gateway to liberation known as "manifesting even in all atoms the boundless realm of all bodhisattvas' spiritual superknowledges."

There was a gateway to liberation known as "manifesting in a single mind-moment the events in the creation and destruction of all kalpas throughout the three periods of time."

There was a gateway to liberation known as "manifesting the ocean of all bodhisattvas' faculties so that they each enter into one's own sphere of experience."

There was a gateway to liberation known as "the ability to use the power of the spiritual superknowledges to manifest many different kinds of bodies everywhere throughout the boundless Dharma realm."

There was a gateway to liberation known as "revealing the sequential gateways of all bodhisattvas' cultivation dharmas to penetrate the vast skillful means of the realm of all-knowledge."

At that time, through the power of his own meritorious qualities and the assistance of the Tathāgata's awesome spiritual powers, having surveyed the ocean of all the congregations there, Samantabhadra Bodhisattva-mahāsattva then spoke these verses:

The vast number of *kṣetras* adorned by the Buddha
are equal in number to that of all atoms.
They are all full of pure sons of the Buddha
who rain down the inconceivable and most sublime Dharma.

Just as we see the Buddha sitting here in this assembly,
so too is this the case even within every atom.
The body of the Buddha has neither going nor coming,
yet he clearly appears within all lands.

He reveals the practices cultivated by the bodhisattvas
and the countless expedients used in the destinies and on the grounds
and also expounds on the inconceivable genuine principles,
thereby enabling the sons of the Buddha to enter the Dharma realm.

He emanates transformation buddhas as numerous as atoms,
responding everywhere to the aspirations in the many beings' minds.
The gateways of skillful means for entering the deep Dharma realm,
vast and boundless, he expounds on them all.

The Tathāgata's names are equal to those of the worlds.
They completely pervade all lands throughout the ten directions.
None of his skillful means are adopted in vain
as he trains beings so that they all abandon defilements.

The Buddha manifests boundless great spiritual powers,
doing so even within every atom.
In them all, sitting at the site of enlightenment, he is able to expound
on the bodhi practices as used by the buddhas of the distant past.

In each and every mind-moment, the Buddha manifests
all the vastly long kalpas throughout the three periods of time
and all the events transpiring during their creation and destruction
of which none are not fully known by his inconceivable knowledge.

The assembly of sons of the Buddha is boundlessly vast,
yet, even if they wished to jointly fathom the ground of the buddhas,
since the buddhas' Dharma gateways are boundlessly many,
they would find it extremely difficult to be able to fully know them.

As with space, the Buddha has no distinguishing aspects.
Identical with the true Dharma realm, he has nothing he depends on.
His emanations travel everywhere, having no place they do not reach.
They all sit in their enlightenment sites, gaining right enlightenment.

With a sublime voice, the Buddha extensively expounds the Dharma.
He entirely comprehends all the grounds
and manifests before each and every being,
bestowing on them all of the Tathāgata's equal Dharma.

Furthermore, Wondrous Radiance of Pure Virtue Bodhisattva-mahāsattva acquired the liberation gateway of going forth to the adorned sites of enlightenment of the bodhisattva congregations throughout the ten directions.

Supreme Lamplight of Universal Virtues Bodhisattva-mahāsattva acquired the liberation gateway of manifesting in but a single mind-moment endlessly many gateways to the realization of right enlightenment to teach and ripen an inconceivable number of realms of beings.

Universally Illuminated Lion Banner Bodhisattva-mahāsattva acquired the liberation gateway of cultivating the bodhisattva's meritorious qualities adorning and producing all buddha lands.

Universally Flaming Sublime Jewel Light Bodhisattva-mahāsattva acquired the liberation gateway of contemplating, free of confusion or delusion, the realm of the Buddha's spiritual superknowledges.

Banner of an Ocean of Universally Resounding Qualities Bodhisattva-mahāsattva acquired the liberation gateway of manifesting the adornments present in all buddha lands within the site of enlightenment of a single congregation.

Light of Universal Knowledge Illuminating the Sphere of the Tathāgatas Bodhisattva-mahāsattva acquired the liberation gateway of following along with the Tathāgata in contemplating the extremely profound and vast treasury of the Dharma realm.

Mind-Pleasing Sound of Universal Enlightenment Bodhisattva-mahāsattva acquired the liberation gateway of drawing close, serving, and presenting a treasury of offerings to all buddhas.

Awesome Radiance of Universal Purity and Endless Merit Bodhisattva-mahāsattva acquired the liberation gateway of providing the vast assistance of all kinds of world-transcending spiritual transformations.

Universal Jeweled Topknot Flower Banner Bodhisattva-mahāsattva acquired the liberation gateway of everywhere entering all worldly activities to bring forth the bodhisattva's boundless gateways of practice.

Supreme Radiance of Universal Signs Bodhisattva-mahāsattva acquired the liberation gateway of the ability to manifest the sphere of experience of all buddhas in the signless Dharma realm.

At that time, assisted by the Buddha's awesome powers and having surveyed the ocean of all bodhisattvas' gateways to liberation, Wondrous Radiance of Pure Virtue Bodhisattva-mahāsattva then uttered verses, saying:

In but a single *kṣaṇa*, he purifies
all lands throughout the ten directions.
With his sublime voice, he turns the wheel of Dharma
everywhere throughout the world, and in this he has no equal.

The Tathāgata's sphere of action is boundless.
In but a single mind-moment, he fills the entire Dharma realm,
establishes sites of enlightenment even in each and every atom,
realizes bodhi in them all, and enacts spiritual transformations.

In the distant past, the Bhagavat cultivated all the practices.
Throughout countless hundreds of thousands of kalpas,
he adorned all the buddha *kṣetras,*
and, in manifesting appearances, he was as unimpeded as space.

The power of the Buddha's spiritual superknowledges is limitless,
filling all the boundlessly many kalpas.
Even if one contemplated them in every moment
throughout countless kalpas, one would still never grow weary of this.

You should observe Buddha's sphere of spiritual superknowledges
as he purifies the lands throughout the ten directions
and in all of these appears in everyone's presence,
bringing forth countless different forms in every mind-moment.

Even watching Buddha for a hundred thousand measureless kalpas,
one could still never find even a hair's breadth of limitation.
Through the Tathāgata's unimpeded gateways of skillful means,
this light everywhere illuminates inconceivably many *kṣetras.*

When, in past kalpas, the Tathāgata resided in the world,
he served an ocean of boundlessly many buddhas.
Because of this, everyone comes like a rushing river
to make offerings to he who is the most revered in the world.

The Tathāgata manifests throughout the ten directions
in the countless lands within each and every atom.
Such spheres of experience within them are all measureless
and they all abide for boundlessly many endless kalpas.

In past kalpas, for the sake of beings, the Buddha
cultivated a boundless ocean of great compassion.
Adapting to all beings, he entered *saṃsāra,*
everywhere teaching congregations and enabling their purification.

The Buddha dwells in the true suchness treasury of the Dharma realm,
signless, formless, and free of all defilement.
Beings contemplating him see many different types of bodies
by which all their suffering and adversity are caused to melt away.

Furthermore, Ocean Moonlight's Great Brilliance Bodhisattva-mahāsattva acquired the liberation gateway of the skillful means for producing the *pāramitās* of the bodhisattva grounds, teaching beings, and purifying all buddha lands.

Stainless Treasury of Thunder and Oceanic Radiance Bodhisattva-mahāsattva acquired the liberation gateway of entering in every moment many different places in the Dharma realm.

Jeweled Topknot Born of Wisdom Bodhisattva-mahāsattva acquired the liberation gateway of displaying pure great meritorious qualities before all beings for inconceivably many kalpas.

Pure Light of the Sovereign King of Meritorious Qualities Bodhisattva-mahāsattva acquired the liberation gateway of everywhere seeing all the different kinds of adornments occurring when all bodhisattvas of the ten directions first arrive at the site of enlightenment.

Excellent Valor Lotus Topknot Bodhisattva-mahāsattva acquired the liberation gateway of adapting to all beings' ocean of faculties and dispositions in everywhere revealing for them all Buddha dharmas.

Universal Knowledge Cloud Solar Banner Bodhisattva-mahāsattva acquired the liberation gateway of developing the Tathāgata's wisdom and always remaining for countless kalpas.

Immensely Vigorous Vajra Navel Bodhisattva-mahāsattva acquired the liberation gateway of everywhere entering the power of the seal of all of the boundlessly many dharmas.

Banner of Fragrant Flaming Light Bodhisattva-mahāsattva acquired the liberation gateway of revealing the appearances of all buddhas of the present from the time they first took up cultivation of the bodhisattva practices until they perfected the accumulation of wisdom.

Great Illustrious Virtue with a Very Beautiful Voice Bodhisattva-mahāsattva acquired the liberation gateway of peacefully dwelling in the ocean of all of Vairocana's great vows.

Light of Great Merit Born from Wisdom Bodhisattva-mahāsattva acquired the liberation gateway of revealing the Tathāgata's extremely deep sphere of action by which he pervades the Dharma realm.

At that time, assisted by the Buddha's awesome powers, Ocean Moonlight's Great Brilliance Bodhisattva-mahāsattva surveyed the ocean of all the bodhisattva congregations and their adornments and then spoke these verses:

He has perfectly fulfilled all the *pāramitās* and grounds,
so vast and inconceivable,
has completely trained countless beings,
and has purified all the buddha lands.

Just as the Buddha teaches the realms of beings,
so too, he also fills all lands of the ten directions, and,
in but a single moment, turns the Dharma wheel there, everywhere
responding to the many beings, having no place he does not pervade.

For countless vast kalpas, the Buddha
has manifested everywhere directly before all beings,
instructing them in the bases of purity he has practiced
just as he extensively cultivated them in the distant past.

I have seen everywhere in the ten directions without exception
and have also seen all buddhas' manifestations of spiritual powers.
They all sat at sites of enlightenment, gained right enlightenment,
and then were all surrounded by assemblies listening to the Dharma.

The vast and radiant Dharma body of the Buddha
is able to appear in the world by resort to skillful means.
Everywhere adapting to whatever pleases the minds of beings,
he always matches their faculties and then rains down the Dharma.

The uniform and signless body of true suchness,
the immaculate and radiant pure Dharma body,
and the countless bodies possessed of wisdom and quiescence
all respond throughout the ten directions and expound the Dharma.

The powers of the Dharma King are all pure.
His wisdom is as boundless as empty space.
He reveals them all for everyone, with nothing left out or hidden,
and everywhere enables all beings to awaken and enter.

How the Buddha cultivated in the distant past
up until he reached the realization of all-knowledge—
He now emanates light that pervades the Dharma realm
and reveals in it all these matters with complete clarity.

Due to his original vows, the Buddha manifests spiritual powers
by which, of all the ten directions, none are not illuminated.
The ways in which the Buddha cultivated the practices in the past—
They are all expounded upon within his radiant net of light.

Such spheres of action throughout the ten directions are endless,
incomparable, boundless, and, in each case, unique.
With his unimpeded powers, the Buddha emanates great light
by which all lands are clearly revealed.

At that time, from within every one of all the adornments of the Tathāgata's lion throne—from its many jewels, its marvelous flowers, the circular platform, its steps, doors, and windows—there came forth bodhisattva-mahāsattvas as numerous as the atoms in a buddha *kṣetra*. Their names were: King of Oceanic Wisdom and Sovereign Spiritual Powers Bodhisattva-mahāsattva; Universally Quaking Thunder Bodhisattva-mahāsattva; Radiant Topknot of Many Jewels Bodhisattva-mahāsattva; Valiant Knowledge of the Sun of Great Wisdom Bodhisattva-mahāsattva; Precious Wisdom Seal of Inconceivable Meritorious Qualities Bodhisattva-mahāsattva; Hundred-Eyed Lotus Flower Topknot Bodhisattva-mahāsattva; Perfectly Full Flaming Gold Radiance Bodhisattva-mahāsattva; Universal Sound of the Dharma Realm Bodhisattva-mahāsattva; Thunder and Pure Moon Bodhisattva-mahāsattva; and Radiant Banner of Fine Courage Bodhisattva-mahāsattva. Bodhisattva-mahāsattvas such as these served as their leaders.

They simultaneously came forth in numbers equal to the atoms in many buddha *kṣetras*. Each of these bodhisattvas sent forth clouds of many different kinds of offerings, namely: a flower cloud including all varieties of *maṇi* jewels; a marvelous incense cloud including all varieties of lotus flowers; a cloud of halos from all kinds of jewels; a cloud of flaming incense including within it boundlessly many images of spheres of experience; a light cloud including solar-core *maṇi* wheels; a sound cloud including within it every kind of delightful music; a flaming cloud including within it boundless forms and appearances and every kind of precious lamplight; a cloud of tree branches, flowers, and fruit made of the many kinds of jewels; a cloud of sovereign *maṇi* jewels radiating the pure light of endlessly many jewels; and a cloud of sovereign *maṇi* jewels including every kind of adornment. There were also all kinds of other such offering clouds as numerous as the atoms in a buddha world.

Every one of those bodhisattvas released varieties of offering clouds such as these which rained down continuously and incessantly over the entire oceanic assembly present there at the site of enlightenment. After having manifested these clouds, they circumambulated the Bhagavat to the right, doing so countless hundreds of thousands of times. Then, in accordance with the directions from which they came, they conjured, not far from the Buddha, countless lotus flower lion thrones adorned with all kinds of precious jewels. Then they each sat down on them in the lotus posture.

The practices of these bodhisattvas were pure and as vast as an ocean. They had acquired the dharma of the universal gateway of the illuminating light of wisdom. They were unimpeded in according with the buddhas in whatever they practiced. They were able to enter into the ocean of all the dharmas of eloquence, had acquired inconceivable Dharma gateways of liberation, and dwelt on the ground of the Tathāgata's universal gateway. They had already acquired all the *dhāraṇī* gateways, were able to entirely hold and retain the ocean of all dharmas, and skillfully dwelt on the ground of the uniform wisdom of the three periods of time. They had already acquired deep faith, vast joy and bliss, a boundless accumulation of merit, and the purity of ultimate goodness. Throughout empty space and the Dharma realm, there was nothing they did not contemplate, and, wherever any buddha appeared in any of the lands of the worlds of the ten directions, they were all diligent in making offerings to them.

At that time, assisted by the Buddha's awesome powers, King of Oceanic Wisdom and Sovereign Spiritual Powers Bodhisattva-mahāsattva surveyed the ocean of all the congregations assembled at the site of enlightenment and then spoke these verses:

Whatever all buddhas awaken to, he already completely knows.
He is as unimpeded as empty space in brightly illuminating it all.
His light pervades the countless lands of the ten directions.
Abiding in those congregations, he adorns and purifies them all.

The Tathāgata's meritorious qualities are measureless
and fill up the ten directions of the Dharma realm.
He everywhere sits beneath the kings of all trees where
those possessed of sovereign mastery all gather like clouds.

The Buddha has powers of spiritual superknowledges such as these.
In but a single mind-moment, he manifests endless appearances.
The sphere of action of the Tathāgata is boundless,
yet each is able to observe it in accordance with his own liberation.

In the past, the Tathāgata passed through an ocean of kalpas
during which he diligently cultivated in all realms of existence.
Using many different skillful means, he instructed beings
and enabled them to adopt the practice of the Dharma of all buddhas.

Vairocana, complete in the fine signs of adornment
sits atop the lotus flower dais lion throne.
All of the congregations, all of which are pure,
abide in quiescence as together they gaze up at him in admiration.

The treasuries of *maṇi* jewels emanate radiance,
everywhere sending forth boundless clouds of fragrant flaming light.
Countless flower-garland tassels all hang down
as the Tathāgata sits there atop such a throne.

There are many different adornments beautifying its auspicious gates.
It constantly emanates lamplight and clouds of flaming jewel radiance.

There is nothing not illuminated by its vast blazing brilliance.
The Muni sits atop it, enhancing its fine adornments.

Various types of *maṇi* jewels adorn its beautiful windows
from which marvelous bejeweled lotus flowers lean down.
It constantly emanates sublime sounds, pleasing all who hear them.
The Buddha sits atop it, appearing especially radiant.

A jeweled sphere in the shape of a half-moon supports the throne.
Vajra forms its pedestal whose colors are blazing brilliantly.
Bodhisattvas wearing topknots constantly circumambulate.
The Buddha in their midst shines with foremost radiance.

Many different emanations fill the ten directions,
expounding on the vast vows of the Tathāgata.
All of these images appear in their midst
as the Buddha peacefully sits on such a throne.

At that time, assisted by the Buddha's awesome powers, Universally Quaking Thunder Bodhisattva-mahāsattva surveyed the ocean of all the congregations assembled at the site of enlightenment and then spoke these verses:

In the past, as the Bhagavat accumulated the bodhi practices,
he made offerings to the countless buddhas of the ten directions.
Assisted by the awesome power of the Well Gone One,
there are none who do not see them in the Tathāgata's throne.

The fragrant flaming sovereign *maṇi* wishing jewels
complete the adornment of this marvelous lotus flower lion throne.
Many different adornments all appear reflected in it
so that the entire congregation clearly sees them.

The Buddha's throne everywhere reveals adorning signs
that in every moment differ in their colors and types
in accordance with the different understandings of the beings
who are each observing the Buddha sitting there upon it.

From jeweled branches, a net of lotus flowers drapes down.
As the flowers open, bodhisattvas emerge and appear there.
Each of them speaks with a sublime mind-pleasing voice
as they praise the Tathāgata sitting there on the throne.

The Buddha's meritorious qualities are as vast as space.
All the adornments arise from these.
The adorning phenomena on each one of the grounds
are such that no being could ever completely comprehend them.

Vajra composes the indestructible ground there
which is vast, pure, and perfectly level.

Maṇi jewels form the net hanging there in space,
completely surrounding the area beneath the bodhi tree.

Its ground which displays boundlessly many forms and appearances
is spread over with a powder made of real gold,
and is everywhere strewn with fine flowers and the many jewels,
all of which shine their lustrous light upon the Tathāgata's throne.

The earth spirits, filled with delight, experience joyous exultation
at the endlessly many appearances shown there in each *kṣaṇa*
and then everywhere send forth clouds of all kinds of adornments.
They all the while stand before the Buddha, gazing up in admiration.

Those earth spirits present as offerings there
immense jeweled lamps radiating intensely dazzling brilliance
and releasing an uninterrupted flow of fragrant flaming light
which, as befits each moment, displays different appearances.

In all the *kṣetras* of the ten directions,
of all the adornments present on their grounds,
there are none not now revealed in this site of enlightenment.
That this can be so is due to the Buddha's awesome spiritual powers.

At that time, assisted by the Buddha's awesome powers, Radiant Topknot of Many Jewels Bodhisattva-mahāsattva surveyed the ocean of all the congregations assembled at the site of enlightenment and then spoke these verses:

When in the past the Bhagavat was cultivating the practices,
he saw all the buddha lands, all of which were complete.
The lands he saw in this way were endless.
They are all revealed here in this site of enlightenment.

By the vast power of the Bhagavat's spiritual superknowledges,
he spreads forth light that everywhere rains down *maṇi* jewels.
Thus a treasury of jewels is scattered over the site of enlightenment
and the surrounding grounds are all completely beautified.

Due to the Tathāgata's meritorious qualities and spiritual powers,
maṇi jewels and precious gems everywhere serve as adornments.
Its grounds as well as the bodhi tree
alternately emanate light and sounds expounding the Dharma.

Countless jeweled lanterns floating down from the sky like rain
are all inlaid with sovereign jewels creating their adornments.
They all emit subtle and wondrous voices expounding the Dharma.
Such are the phenomena manifested here by the spirits of the earth.

The bejeweled grounds everywhere manifest marvelous light clouds.
The blazing radiance of jeweled torches appears like lightning flashes.

A net of jewels stretches across and covers them far above,
and the tree's bejeweled branches form a dense canopy of adornment.

You should look everywhere at this ground
which is adorned with various kinds of marvelous jewels.
It reveals the ocean of the karma of beings
and enables them to fully comprehend the true nature of dharmas.

Of all the buddhas everywhere throughout the ten directions
with all their fully developed bodhi trees,
none of them do not appear here in the site of enlightenment,
expounding the pure Dharma of the Tathāgata.

In accordance with the mental dispositions of beings,
its ground everywhere emanates sublime voices
which all teach in full each and every Dharma gateway
just as the Buddha would expound them when sitting on his throne.

Its ground constantly sends forth marvelous fragrant light.
From within that light, pure sounds everywhere stream forth.
Whenever there are beings there capable of accepting the Dharma,
they are all then enabled to hear it so that their afflictions disappear.

Each and every adornment there is so perfectly complete
that no one could describe them all even in a *koṭī* of kalpas.
There is no place the Tathāgata's spiritual powers do not pervade.
It is because of this that its grounds are all so purified.

At that time, assisted by the Buddha's awesome powers, Valiant Knowledge of the Sun of Great Wisdom Bodhisattva-mahāsattva surveyed the ocean of all the congregations assembled at the site of enlightenment and then spoke these verses:

As the Buddha sits in the Dharma hall with a focused clear-eyed gaze,
illuminating the palace with his brilliantly radiant light,
in accordance with whatever suits the mental dispositions of beings,
his body appears everywhere in the lands of the ten directions.

The Tathāgata's palace is inconceivable
in its adornment with a treasury of *maṇi* jewels.
All of its adornments radiate brilliant light
as the Buddha sits within, especially resplendent.

Maṇi jewels form its pillars of many different colors.
Chimes and bells of real gold hang like spreading clouds.
Bejeweled steps arranged in rows rise up on all four sides
to the doors which are open to each of the directions.

It is hung with marvelous floral silks and elegantly decorated banners.
The branches of the jeweled tree are all beautifully adorned.

Strands of marvelous *maṇi* jewels drape down on all four sides.
The Ocean of Wisdom sits serenely in the midst of this.

It is draped with a *maṇi* jewel net and sublimely fragrant banners,
it is lit with flaming lamplight radiance spreading out like clouds,
and it is covered with many different kinds of adornments.
The World-Transcending Right Knower sits in this place.

Transformationally created clouds rise throughout the ten directions
and those clouds expound the teachings everywhere in the world.
So it is that the training is bestowed upon all beings.
Phenomena such as these all appear from within the Buddha's palace.

Trees made of *maṇi* jewels blooming with marvelous flowers
are unrivaled by those anywhere throughout the ten directions.
Of all the adornments in all lands of the three periods of time,
there are none whose reflected images do not appear in them.

In place after place there are mounds of *maṇi* jewels
blazing forth with countless kinds of flaming brilliance.
The doors and windows all open out in the directions they face.
The beam and ceiling adornments are the most especially beautiful.

The Tathāgata's palace is inconceivable.
Its pure light contains all these many appearances.
All of the other palaces appear right there within it
while, within each and every one of them, the Tathāgata is sitting.

The palace of the Tathāgata has no boundaries.
The Self-Awakened One resides there within it.
Of all of the congregations throughout the ten directions,
none fail to come and assemble in the presence of the Buddha.

At that time, assisted by the Buddha's awesome powers, Precious Wisdom Seal of Inconceivable Meritorious Qualities Bodhisattva-mahāsattva surveyed the ocean of all the congregations assembled at the site of enlightenment and then spoke these verses:

In the past, the Buddha cultivated an ocean of many kinds of merit
as numerous as the atoms present in all *kṣetras*.
This site of enlightenment born from his spiritual powers and vows
has been thereby purified and is free of all defilements.

The king of wish-fulfilling jewels forms the roots of the tree
and vajra *maṇi* jewels form its trunk.
A bejeweled net stretches far across its top
as an atmosphere rich with marvelous scents circulates all around.

The tree boughs' adornments are replete with the many jewels.
Maṇi jewels form its trunk raising high its upstretched limbs.

Its branchlets form a dense cover resembling layered clouds.
The Buddha is beneath them, seated in the site of enlightenment.

The vastness of that site of enlightenment is inconceivable.
Trees surround it all around, forming a completely covering canopy.
Dense leaves and profuse blossoms shelter and reflect each other.
Within each of the blossoms, *maṇi* jewel fruits form.

Wondrous radiance emanates from between all the branches,
its light illuminating everywhere in the site of enlightenment.
Its pure blazing radiance is inexhaustible.
It is due to the power of Buddha's vows that this appears this way.[47]

A treasury of *maṇi* jewels forms its blossoms.
Their scattered reflections send up radiance like brocaded clouds that,
encircling the tree, trail mists of all-pervading fragrances.
Within the site of enlightenment, everything is beautifully adorned.

Observe within the Well Gone One's site of enlightenment
a jeweled net of lotus flowers, all completely purified,
from which there appear spheres of flaming radiance
as sounds of chimes and echoing bells emanate from the clouds.

Of all the marvelously colored adorned trees
within all the lands of the ten directions,
there are none of them that do not appear within the bodhi tree
beneath which the Buddha sits, free of all the many defilements.

The site of enlightenment is a creation of vast merit.
The tree branches constantly rain an endless shower of jewels.
From within those jewels, bodhisattvas appear and then all go forth
to the ten directions to make offerings to and serve those buddhas.

The sphere of action of all buddhas is inconceivable.
They everywhere cause their trees to emanate musical sounds.
In just the way in the past their bodhi path deeds were gathered,
as the assemblies hear the music, they can all see how they occurred.

At that time, assisted by the Buddha's awesome powers, Hundred-Eyed Lotus Flower Topknot Bodhisattva-mahāsattva surveyed the ocean of all the congregations assembled at the site of enlightenment and then spoke these verses:

All the *maṇi* jewels emanate wondrous sounds
praising the names of all buddhas of the three periods of time
and the countless effects born of those buddhas' spiritual powers.
Within this site of enlightenment, all of these appear and are seen.

The many blossoms vie in luxuriant bloom, as if on hanging tassels.
Clouds of radiance stream forth throughout the ten directions.

The bodhi tree spirits hold these up as they face the Buddha and,
gazing up in single-minded admiration, present them as offerings.

The light from the *maṇi* jewels all joins to form banners.
From within the banners' blazing radiance, sublime scents come forth.
Those scents everywhere pervade the entire congregation.
Therefore that place becomes entirely adorned and purified.

Golden light streams down from the lotus flower.
Its light streams forth clouds of the Buddha's sublime voice
which everywhere cover all the *kṣetras* throughout the ten directions
and forever extinguish the heat of beings' afflictions.

Through sovereign spiritual powers, the king of bodhi trees
forever emanates the most ultimately pure light.
Of the boundlessly many congregations of the ten directions,
none do not appear reflected in the site of enlightenment.

The jeweled branches' flaming radiance shines like a bright lamp.
The voice emanating from its light proclaims his great vows.
All those practices he originally cultivated are all fully described,
just as enacted in the past by the Buddha in all realms of existence.

Beneath the tree, spirits as numerous as a *kṣetra*'s atoms
all abide there at this site of enlightenment.
In every moment, before the Tathāgata's enlightenment tree,
each of them proclaims the gateways to liberation.

The Bhagavat's cultivation of the practices in the distant past,
his making of offerings to all the *tathāgatas*,
and everything he originally practiced as well as his fame—
They all appear there within the *maṇi* jewels.

Everything in the site of enlightenment emanates marvelous sounds.
Those sounds, vast in their range, pervade the ten directions.
Whenever there are beings who are capable of accepting the Dharma,
none of them are not trained and purified.

In the distant past, the Tathāgata everywhere cultivated
all of these countlessly many adornments.
Throughout the ten directions, all of the bodhi trees
are each possessed of countless kinds of such adornments.

At that time, assisted by the Buddha's awesome powers, Perfectly Full Flaming Gold Radiance Bodhisattva-mahāsattva surveyed the ocean of all the congregations assembled at the site of enlightenment and then spoke these verses:

In the Buddha's past cultivation of the bodhi practices,
he understood all objective spheres with complete clarity, knowing

the possible and the impossible,[48] purely and without doubt.
This is the first of the Tathāgata's wisdom powers.

Just as in the past he contemplated all dharmas' nature as the same
and clearly fathomed the ocean of all karma,
just so is he now, within this net of light,
able to completely expound this throughout the ten directions.

Throughout the kalpas of the past, he cultivated great skillful means
adapted to beings' faculties and thus taught and guided them,
thereby causing the minds of all in the congregation to be purified.
Thus was the Buddha able to perfect the faculties wisdom power.[49]

In accordance with beings' different understandings
and the differences in each of their dispositions and activities,
he adapted to what was fitting in speaking the Dharma for them.
It is due to his wisdom powers that Buddha is able to act in this way.

The Buddha's wisdom extends as equally as empty space
to all the realms of beings in the oceans of *kṣetras*
everywhere throughout the ten directions,
and yet he is able to reveal them all within a single pore.

The Buddha fully knows the courses leading to all destinations,[50]
knows in but a moment all three periods of time without exception,
knows the ten directions' *kṣetras*, the kalpas, the beings, and times,
and can reveal them all, causing them all to completely appear.

He has the boundless power regarding the *dhyānas* and the liberations.
So too is this so of the samādhis and their related skillful means.
The Buddha reveals these for beings, thus enabling their joy and bliss
and everywhere enabling the cleansing of the darkness of afflictions.[51]

The Buddha's unimpeded knowledge includes all three time periods,
all of which he may manifest in a *kṣaṇa* within a single pore.
The buddhas, the Dharma, lands, and beings—their appearance in it
is all due to the power of his knowing them through recollection.[52]

The range of the Buddha eye is as vast as empty space,
seeing everything throughout the Dharma realm without exception.
On the unimpeded grounds, it is unequaled in its uses.
The measureless uses of that eye only buddhas can expound.[53]

All beings are possessed of all the fetters
and all the latent defilements and habitual karmic propensities.
The Tathāgata's manifestations appear throughout the world
where they all use skillful means to enable these to be extinguished.

At that time, assisted by the Buddha's awesome powers, Universal Sound of the Dharma Realm Bodhisattva-mahāsattva surveyed the ocean of all the congregations assembled at the site of enlightenment and then spoke these verses:

The Buddha's awesome spiritual powers pervade the ten directions.
Their vast manifestations are shown without any discriminations.
As for the great bodhi practices, the *pāramitās*,
he enables all to see how he fulfilled them in the past.[54]

In the past, he brought forth great compassion for beings
and cultivated the *pāramitā* of giving.
It is due to this that his body is the most especially marvelous,
able to cause those beholding it to be filled with joyous delight.

In the past, for an ocean of boundlessly many great kalpas,
he cultivated the *pāramitā* of pure moral virtue
by which he attained the pure body pervading the ten directions
and everywhere extinguishes the world's severe sufferings.

In the past, he cultivated purity in patience and,
with resolute faith, remained free of discriminations.
Therefore his form body's marks became completely perfected
and it everywhere emanates light illuminating the ten directions.

In the past, he cultivated vigor for an ocean of kalpas
and thus was able to transform beings' extremely heavy obstacles.
Hence he is able to create division bodies pervading the ten directions,
all of which appear beneath a bodhi tree, the king of all trees.

The Buddha long cultivated, for countless kalpas,
the great ocean of *dhyāna* absorptions, doing so with complete purity.
He therefore enables those who see him to feel profound delight
and rid themselves of all the defilement of the affliction obstacles.

In the past, the Tathāgata cultivated the ocean of all practices
and completely fulfilled the *pāramitā* of *prajñā*.
Therefore he emanates light, everywhere producing illumination
that utterly dispels all the darkness of delusion.

With many different skillful means, he teaches beings,
thus enabling their success in all that they cultivate.
He goes forth everywhere in all the ten directions
and still never rests even after boundlessly many kalpas.

In the past, the Buddha cultivated throughout a vast ocean of kalpas
during which he purified the *pāramitā* of vows.
He therefore appears everywhere throughout the world
even to the very end of future kalpas, rescuing sentient beings.

For countless kalpas, the Buddha extensively cultivated
the *pāramitā* of the powers in relation to all dharmas.

Because of this he was able to perfect the spontaneous power
by which he everywhere appears in all lands of the ten directions.

Of old, the Buddha cultivated the knowledge of the universal gateway
and the nature of all-knowledge which is like space.
He therefore was able to perfect the unimpeded powers and
emanate light everywhere illuminating the *kṣetras* of the ten directions.

At that time, assisted by the Buddha's awesome powers, Thunder and Pure Moon Bodhisattva-mahāsattva surveyed the ocean of all the congregations assembled at the site of enlightenment and then spoke these verses:

The sphere of his spiritual superknowledges is equal to that of space.
Of the beings of the ten directions, none may not observe them.
Just how in the past he cultivated these grounds he has perfected
is all proclaimed in full within these fruits made of *maṇi* jewels.[55]

Through pure and diligent cultivation for countless kalpas,
he gained entry into the first ground, that of ultimate joyfulness,
developed the vast wisdom of the Dharma realm,
and everywhere saw countless buddhas throughout the ten directions.

In all dharmas, on the ground of stainlessness,
he observed pure precepts for eons as numerous as beings
after having already extensively cultivated for many kalpas
the making of offerings to an ocean of boundlessly many buddhas.

He accumulated merit in reaching the ground of shining light
and, with a treasury of *śamatha*, established solid patience.
The vast cloud of Dharma, he had already learned.
From within these *maṇi* jewel fruits, this is described in just this way.

On the matchless ground of a flaming ocean of brilliant intelligence,
he well fathomed the realms, aroused kindness and compassion,
and sent forth bodies equally to all lands,
extensively expounding on all according to the Buddha's instructions.

In universal treasuries' impartial gates on the hard-to-conquer ground,
motion and stillness are mutually harmonious and unopposed.[56]
The Buddha's dharmas and the objective spheres are all equal.
He is able to describe them just as the Buddha purified them.

On the ground of the wisdom ocean reached through vast cultivation,
all the Dharma gateways were thoroughly fathomed
and he became as pervasively present in all lands as space.
From within the tree, the sound of this Dharma is expounded.

The body pervading all space throughout the Dharma realm,
a lamp of wisdom shining on all beings,

uses every skillful means to purify them all.
His past far-reaching practices are now[57] completely expounded here.

He is adorned by the practice of all the vows
which were all purified in an ocean of countless *kṣetras*.
Of all the discriminations, none are able to move him.
This incomparable ground's aspects are all here proclaimed.

With the spiritual powers employed in a measureless sphere of action,
he skillfully entered the radiant power of the teaching dharmas.
This is the pure ground of fine wisdom.
What was practiced in an ocean of kalpas is all fully explained here.

The vast tenth ground of the Dharma cloud
holds everything within it and pervades all of empty space.
All buddhas' spheres of action are proclaimed in this sound.
This sound arises through the Buddha's awesome spiritual power.

At that time, assisted by the Buddha's awesome powers, Radiant Banner of Fine Courage Bodhisattva-mahāsattva surveyed the ten directions and then spoke these verses:

The countless beings abiding in this assembly,
with various types of resolute faith, achieve purification of mind.
Thus they are all able to awaken to and enter the Tathāgata's wisdom
and completely comprehend all these realms of adornment.

They have each produced pure vows, have cultivated the practices,
and have all made offerings in the past to countless buddhas.
They are able to see the Tathāgata's true body
as well as all of his spiritual transformations.

Some are able to see the Buddha's Dharma body
as unequaled, unimpeded, and universally pervasive,
as the nature of all the boundlessly many dharmas,
and such that all without exception are subsumed within that body.

Some are able to see the Buddha's marvelous form bodies
with boundless forms and characteristics shining with blazing light,
which, adapting to beings' different understandings,
manifest various transformations throughout the ten directions.

Some see his unimpeded wisdom body,
as uniformly identical in all three periods of time as empty space,
yet everywhere adapting to beings' dispositions by transforming
in many different ways to enable them all to see.

Some are able to completely understand the Buddha's voice
which everywhere pervades all lands of the ten directions and,
adapting to what beings should be able to understand,
is unimpeded in speaking the appropriate language for them.

Some may see the Tathāgata's different kinds of radiance
shining various kinds of dazzling illumination throughout the world.
And in some cases there are those who, within the Buddha's light,
also see the buddhas manifesting their spiritual superknowledges.

Some may observe the Buddha's oceanic cloud of light
emanating blazing colored illumination from his pores
which displays images of his past cultivation of the path
enabling the birth of deep faith and entry into the Buddha's wisdom.

Some see the Buddha's marks, the adornments arising from his merit,
while also seeing the source from which this merit arose,
his cultivation in the distant past of the ocean of all the perfections,
They clearly see all of this in the Buddha's marks.

The Tathāgata's measureless meritorious qualities
which could completely fill the boundless Dharma realm
and the spheres of experience created by spiritual superknowledges—
It is due to the Buddha's powers that these can be proclaimed here.

At that time, due to the Buddha's spiritual powers, the grounds of the Flower Treasury Ocean of Worlds quaked and moved in six ways with eighteen characteristics, namely: movement, pervasive movement, universally pervasive movement, rising, pervasive rising, universally pervasive rising, upwelling, pervasive upwelling, universally pervasive upwelling, shaking, pervasive shaking, universally pervasive shaking, roaring, pervasive roaring, universally pervasive roaring, striking, pervasive striking, and universally pervasive striking.

All of these world leaders then manifested inconceivable clouds of offerings which rained down over the oceanic congregation assembled at the Tathāgata's site of enlightenment, namely: clouds of every kind of incense and flower adornment; clouds of every kind of marvelous *maṇi* jewel decoration; clouds of every kind of netting decorated with flaming jewels and flowers; clouds of boundlessly many kinds of *maṇi* jewel light spheres; clouds of treasuries of all the many-colored jewels and real pearls; clouds of every kind of precious sandalwood incense; clouds of every kind of jeweled canopy; clouds of sovereign *maṇi* jewels emanating pure and sublime sounds; clouds of sunlight *maṇi* jewel necklace orbs, clouds of treasuries shining with the light of every kind of jewel; and clouds of every different kind of adornment. There were measurelessly and inconceivably many kinds of offering clouds such as these.

Each of these world leaders manifested offering clouds such as these which rained down offerings over the oceanic congregation assembled at the Tathāgata's site of enlightenment, having no place there that they did not pervade. And just as in this world each of the world leaders was filled with joyous delight as he presented offerings such as these, so too it was throughout the Flower Treasury Adornment Ocean of Worlds where all the world leaders in all those worlds also presented offerings in this same way.

In all those worlds, there were *tathāgatas* seated at their sites of enlightenment. And just as in this Flower Treasury Ocean of Worlds each of those world leaders possessed resolute faith, each had his own objective focus, each had his own skillful means gateways for entering samādhi, each cultivated provisions for the path, each had his individual achievements, each experienced joyous delight, each had his own means of entry, each awakened to and understood Dharma gateways, each entered the realm of the Tathāgata's spiritual superknowledges, each entered the realm of the Tathāgata's powers, and each entered the Tathāgata's gateways to liberation, so too was this so everywhere in all the oceans of worlds everywhere in the ten directions throughout the Dharma realm and the realm of empty space.

The End of Chapter One

CHAPTER 2

The Manifest Appearances of the Tathāgata

At that time, the bodhisattvas and all those world leaders had these thoughts:

> What are the buddhas' grounds? What are the buddhas' spheres of action? What are the buddhas' empowerments? What are the buddhas' actions? What are the buddhas' powers? What are the buddhas' fearlessnesses? What are the buddhas' *samādhis*? What are the buddhas' spiritual superknowledges? What are the buddhas' sovereign masteries? And what are the ways in which the buddhas are impossible to overcome?
>
> What are the eyes of the buddhas like? What are the ears of the buddhas like? What is the nose of the buddhas like? What is the tongue of the buddhas like? What is the body of the buddhas like? What is the mind of the buddhas like? What is the halo of the buddhas' body like? What is the light of the buddhas like? What is the voice of the buddhas like? What is the wisdom of the buddhas like? We only wish that the Bhagavat will take pity on us by revealing and explaining these matters.
>
> Furthermore, for the sake of all bodhisattvas, all buddhas throughout the oceans of worlds of the ten directions explain the ocean of worlds, the ocean of beings, the ocean of what is established in the Dharma realm,[58] the ocean of buddhas, the Buddha's ocean of *pāramitās*, the Buddha's ocean of liberations, the Buddha's ocean of transformations, the ocean of teachings expounded by the Buddha, the ocean of names of the Buddha, and the ocean of the Buddha's life spans, as well as the ocean of all bodhisattvas' vows, the ocean of all bodhisattvas' setting forth [on the path],[59] the ocean of all bodhisattvas' provisions for the path, the ocean of all bodhisattvas' vehicles, the ocean of all bodhisattvas' practices, the ocean of all bodhisattvas' emancipations, the ocean of all bodhisattvas' spiritual superknowledges, the ocean of all bodhisattvas' *pāramitās*, the ocean of all bodhisattvas' grounds, and the ocean of all bodhisattvas' knowledge.
>
> We only wish that, in the same way, the Buddha, the Bhagavat, will also explain these matters for us.

At that time, through the awesome spiritual power of the bodhisattvas, a voice spontaneously emanated from amidst the clouds of all kinds of offerings which then spoke these verses:

During countless kalpas, he cultivated the practices to fulfillment
and then realized right enlightenment beneath the bodhi tree.
In order to liberate beings, he manifested bodies everywhere
which, like clouds, completely fill all places to the end of future time.

Where beings have doubts, he severs them all,
thus enabling them all to develop vast resolute faith.
He causes their boundless sufferings to all be done away with
and enables them all to realize the happiness of all buddhas.

Countless bodhisattvas as numerous as the atoms in a *kṣetra*
have all come to this assembly and together gaze up in admiration.
Please, in accordance with what is fitting for their minds to receive,
expound the sublime Dharma to eliminate their doubts and delusions.

How should we comprehend the grounds of the buddhas?
How should we contemplate the *tathāgatas'* spheres of action?
The empowerments provided by the Buddha are boundless.
Please explain these dharmas to enable purification.

What are the bases of the buddhas' practices
which, by resort to wisdom, one is able to understand and enter?
The buddhas' powers are pure and boundlessly vast.
For the sake of the bodhisattvas, please reveal this for them.

What are their vast *samādhis*?
How did they purify the dharma of the fearlessnesses?
The uses of the powers of spiritual superknowledges are measureless.
Please explain these in accordance with beings' mental dispositions.

The buddhas, the kings of the Dharma, like the leaders of the world,
in all they do, have a sovereign independence that no one can restrain.
This as well as all their other vast dharmas
should be revealed and explained for the benefit of all.

How is it that the eyes of the buddhas are measureless?
And how is this also true of their ears, nose, tongue, and body?
And how are their minds also measureless?
Please show us so that we may know the means by which this is so.

Such matters as the ocean of *kṣetras*, the ocean of beings,
and the ocean of all that is established throughout the Dharma realm,
as well as the ocean of all buddhas which is also boundless—
Please, freely explain all these matters for the sons of the Buddha.

The ocean of the many perfections, forever beyond conceivability,
pervasive entry into the ocean of expedients leading to the liberations,

and the ocean of all of the gateways into the Dharma—
Those in this site of enlightenment wish you would expound on these.

At that time, knowing the thoughts in the minds of the bodhisattvas, the Bhagavat emanated from between his teeth a number of light rays as numerous as the atoms in a buddha *kṣetra*, namely: pervasively illuminating light rays of many kinds of bejeweled flowers; light rays emitting many different sounds to adorn the Dharma realm; light rays trailing subtle clouds; light rays revealing the buddhas of the ten directions sitting in their sites of enlightenment, manifesting transformations with their spiritual powers; light rays producing canopies of clouds of the flaming light of all jewels; light rays unimpeded in completely filling the Dharma realm; light rays pervasively adorning all buddha *kṣetras*; light rays creating distant banners of pure vajra jewels; light rays everywhere adorning sites of enlightenment with their bodhisattva congregations; and light rays emanating marvelous voices proclaiming the names of all buddhas.

There were light rays such as these as numerous as the atoms in a buddha *kṣetra*. Each of these in turn had a retinue of light rays as numerous as the atoms in a buddha *kṣetra*. These light rays which were all the colors of many kinds of marvelous jewels everywhere illuminated in each of the ten directions oceans of worlds as numerous as the atoms in a *koṭī* of buddha *kṣetras*.

Those residing in each of the bodhisattva congregations in those oceans of worlds were each able to see within these light rays this ocean of Flower Treasury Adornment Worlds. With the aid of the Buddha's spiritual powers, these rays of light appeared before all those bodhisattva congregations and spoke these verses:

During countless kalpas, he cultivated an ocean of practices,
made offerings to an ocean of buddhas throughout the ten directions,
and taught and liberated an ocean of all beings. Thus he now becomes
the universally illuminating Bhagavat of the sublime enlightenment.

From each pore, he emanates transformationally conjured clouds,
the light from which everywhere illuminates the ten directions.
Those who should receive teaching are all thus awakened
and enabled to progress toward bodhi with unhindered purity.

In the past, the Buddha came and went in all the destinies of rebirth,
teaching and ripening all the many types of beings.
With boundless and measureless freely invoked spiritual powers,
in but a single mind-moment, he enables them all to attain liberation.

The bodhi tree graced with marvelous *maṇi* jewels
has many different adornments, all of which are extraordinary.

Beneath it, the Buddha, having realized the right enlightenment,
emanates great radiance which is everywhere awesomely dazzling.

The earth-shaking roar of his great voice pervades the ten directions,
everywhere widely proclaiming the dharma of quiescence.
Adapting to the mental dispositions of all beings,
he adopts many different skillful means to enable their awakening.

In the past, he cultivated to complete fulfillment
perfections as numerous as the atoms in a thousand *kṣetras.*
He has already perfected all the powers.
You should all go and join in looking up to and revering him.

Buddha's sons of the ten directions as many as the atoms in a *kṣetra*
all join in rejoicing and then coming to gather there.
Having already rained down clouds of offerings,
now, before the Buddha, they single-mindedly gaze up in respect.

With the Tathāgata's single voice which is measureless,[60]
he is able to expound on the deep and vast ocean of scriptures,
and everywhere rain sublime Dharma in response to beings' minds.
It is only fitting to go see that most revered one of two-legged beings.[61]

All vows of the buddhas of the three periods of time
are all proclaimed there beneath the bodhi tree.
In but a single *kṣaṇa,* they are all manifested there.
Thus you ought to swiftly go and pay your respects to the Tathāgata.

Vairocana, that great ocean of wisdom,
emanates light from his mouth that no one does not see.
He now waits for the assembly to gather before he begins to expound.
You should go there to see him and hear what he teaches.

At that time, having been awakened by the Buddha's rays of light, each of the congregations in the oceans of worlds throughout the ten directions joined in coming to pay respects to Vairocana Tathāgata so that they could draw near to him and make offerings. They included the following:

East of this ocean of Flower Treasury Adornment worlds, the next ocean of worlds is named Pure Light Lotus Blossom Adornment. Within that world system, there is a land named Vajra Treasury of Maṇi Necklaces in which there was a buddha named King Whose Dharma Waters Awaken All in Boundless Space. Within that *tathāgata*'s great oceanic congregation there was a bodhisattva-mahāsattva named Lotus Banner Contemplating the Supreme Dharma who came to pay his respects to the Buddha with a group of bodhisattvas as numerous as the atoms in an ocean of worlds. Each of them manifested ten kinds of clouds of the physical marks of bodhisattvas which filled all of empty space and did not disperse.

They also manifested ten kinds of light clouds which rained down lotus flowers made of all kinds of jewels, also manifested ten kinds of clouds of jeweled peaks of Sumeru, also manifested ten kinds of sunlight clouds, also manifested ten kinds of clouds of jeweled flower garlands, also manifested ten kinds of clouds of all types of music, also manifested ten kinds of clouds of powdered incense trees, also manifested ten kind of clouds of perfume and incense which appeared with many different forms and features, and also manifested ten kinds of clouds of all kinds of incense trees.

Clouds of offerings such as these as numerous as the atoms in an ocean of worlds completely pervaded empty space and did not disperse. After those bodhisattvas had manifested these clouds, they faced the Buddha, bowed down in reverence to him, and then presented these to him as offerings. Then, off to the east, they each transformationally created a lion throne with a dais radiant with the light of various flowers and then sat on it in the lotus posture.

South of this Ocean of Flower Treasury Worlds, the next ocean of worlds is named Magnificent Treasury of the Moonlight of All Jewels. Within that world system, there is a land named Perfectly Full Adornment with Boundless Light in which there was a buddha named Sumeru King of the Light of Universal Wisdom and Qualities. Within that *tathāgata*'s great oceanic congregation there was a bodhisattva-mahāsattva named Wisdom Everywhere Illuminating the Ocean of Dharmas who came to pay his respects to the Buddha with a group of bodhisattvas as numerous as the atoms in an ocean of worlds. Each of them manifested ten kinds of clouds of sovereign *maṇi* jewels containing treasuries of every kind of adorning light which filled all of empty space and did not disperse.

They also manifested ten kinds of clouds of sovereign *maṇi* jewels raining down every kind of jeweled adornment emanating pervasive dazzling illumination, also manifested ten kinds of clouds of sovereign *maṇi* jewels emanating bejeweled flaming light widely proclaiming and praising the Buddha's names, also manifested ten kinds of clouds of sovereign *maṇi* jewels speaking all dharmas of the Buddha, also manifested ten kinds of clouds of sovereign *maṇi* jewels containing sites of enlightenment adorned with many marvelous trees, also manifested ten kinds clouds of sovereign *maṇi* jewels containing jeweled light everywhere illuminating and revealing the many emanation buddhas, also manifested ten kinds of clouds of sovereign *maṇi* jewels everywhere showing the adorned images in all sites of enlightenment, also manifested ten kinds of clouds of sovereign *maṇi* jewels containing lamps emanating subtly flaming radiance which spoke about the realm of all buddhas, also manifested ten kinds of clouds of sovereign *maṇi* jewels containing images of the palaces in an inconceivable number of buddha *kṣetras*, and also manifested ten kinds of clouds of sovereign *maṇi* jewels everywhere revealing images of the buddhas of the three periods of time.

Clouds of sovereign *maṇi* jewels such as these as numerous as the atoms in an ocean of worlds completely pervaded empty space and did not disperse. After those bodhisattvas had manifested these clouds, they faced the Buddha, bowed down in reverence to him, and then presented these to him as offerings. Then, off to the south, they each transformationally created a lion throne with a dais of *indranīla* jewels, *jambūnada* gold, and lotus flowers and then sat on it in the lotus posture.

West of this Ocean of Flower Treasury Worlds, the next ocean of worlds is named Light of Delightful Jewels. Within that world system, there is a land named Producing Supremely Marvelous Physical Sustenance in which there was a buddha named Adorned with the Jewel of Fragrant and Radiant Qualities. Within that *tathāgata*'s great oceanic congregation, there was a bodhisattva-mahāsattva named Pervasive Adornment with Moonlight and Fragrant Flaming Radiance who came to pay his respects to the Buddha with a group of bodhisattvas as numerous as the atoms in an ocean of worlds. Each of them manifested ten kinds of clouds of mansions with every type of precious incense and many wonderful flowers which filled all of empty space and did not disperse.

They also manifested ten kinds of clouds of mansions with many kinds of sovereign jewels having boundlessly many colors and appearances, also manifested ten kinds of clouds of mansions with jeweled lamps producing fragrant flaming light, also manifested ten kinds of clouds of mansions with every type of real pearl, also manifested ten kinds of clouds of mansions with every type of jeweled flower, also manifested ten kinds of clouds of mansions adorned with jewel garlands, also manifested ten kinds of clouds of mansions everywhere revealing all the treasuries of adorning light throughout the ten directions, also manifested ten kinds of clouds of mansions adorned with inlays made of the many kinds of jewels, also manifested ten kinds of clouds of mansions with every kind of adornment pervading the ten directions, and also manifested ten kinds of clouds of mansions with floral gateways and nets of bells.

Mansion clouds such as these as numerous as the atoms in an ocean of worlds completely pervaded empty space and did not disperse. After those bodhisattvas had manifested these clouds, they faced the Buddha, bowed down in reverence to him, and then presented these to him as offerings. Then, off to the west, they each transformationally created a lion throne with petals of real gold and a dais of immense jewels and then sat on it in the lotus posture.

North of this Ocean of Flower Treasury Worlds, the next ocean of worlds is named Perfectly Full Treasury of Vaiḍūrya Lotus Light. Within that world system, there is a land named Utpala Blossom Adornment in which there was a buddha named King of the Sound of the Banner of Universal Knowledge. Within that *tathāgata*'s great oceanic congregation there was a bodhisattva-mahāsattva named Lion Sprint Radiance who came to pay his respects to the Buddha with a group of bodhisattvas as numerous as the atoms in an ocean of worlds. Each of them manifested ten kinds of clouds of marvelous trees with all kinds of fragrant *maṇi* jewels which filled all of empty space and did not disperse.

They also manifested ten kinds of clouds of trees adorned with dense foliage and marvelous fragrance, also manifested ten kinds of clouds of adorned trees which transformationally produce trees of all the boundlessly many different colors and appearances, also manifested ten kinds of clouds of trees adorned with encircling rings of all kinds of flowers, also manifested ten kinds of clouds of trees adorned with spheres of light from the flaming radiance of all kinds of precious jewels, also manifested ten kinds of clouds of trees adorned with all kinds of sandalwood-scented images of bodhisattvas' form bodies, also manifested ten kinds of clouds of trees showing the inconceivable adornments of sites of enlightenment from the distant past, also manifested ten kinds of clouds of trees with a treasury of robes adorned with many jewels which were as radiant as the shining sun, and also manifested ten kinds of clouds of trees which everywhere emanated all kinds of pleasing sounds.

Clouds of trees such as these as numerous as the atoms in an ocean of worlds completely pervaded empty space and did not disperse. After those bodhisattvas had manifested these clouds, they faced the Buddha, bowed down in reverence to him, and then presented these to him as offerings. Then, off to the north, they each transformationally created a *maṇi* jewel lamp lotus dais lion throne and then sat on it in the lotus posture.

Northeast of this Ocean of Flower Treasury Worlds, the next ocean of worlds is named Colored Banner of Jambūnada Gold and Crystal. Within that world system, there is a land named Adorned with Many Jewels in which there was a buddha named Lamp of Fearlessness in All Dharmas. Within that *tathāgata*'s great oceanic congregation there was a bodhisattva-mahāsattva named Supremely Radiant Lamp and Treasury of Endless Meritorious Qualities who came to pay his respects to the Buddha with a group of bodhisattvas as numerous as the atoms in an ocean of worlds. Each of them manifested ten kinds of clouds of jeweled lotus flower dais lion thrones in countless colors and appearances which completely pervaded empty space and did not disperse.

They also manifested ten kinds of clouds of lion thrones with daises shining with the light of sovereign *maṇi* jewels, also manifested ten kinds of clouds of lion thrones with all kinds of adornments and various ornaments, also manifested ten kinds of lion throne clouds with daises adorned with jeweled chaplet lamps emanating flaming radiance, also manifested ten kinds of lion throne clouds everywhere raining down jewel necklaces, also manifested ten kinds of lion throne clouds with daises adorned with all kinds of fragrant flowers and jewel necklaces, also manifested ten kinds of lion throne clouds with sovereign *maṇi* jewel daises showing the adornments of the throne seats of all buddhas, also manifested ten kinds of clouds of lion thrones with doors, windows, steps, all kinds of strands of jewels, and all kinds of other adornments, also manifested ten kinds of clouds of lion thrones with daises adorned with the jeweled branches and trunks of all kinds of *maṇi* jewel trees, and also manifested ten kinds of clouds of lion thrones with daises having interspersed adornments of jewels and incense emanating solar radiance.

Lion throne clouds such as these as numerous as the atoms in an ocean of worlds completely pervaded empty space and did not disperse. After those bodhisattvas had manifested these clouds, they faced the Buddha, bowed down in reverence to him, and then presented these to him as offerings. Then, off to the northeast, they each transformationally created a lion throne adorned with a banner radiant with the light of jeweled lotuses and *maṇi* jewels and then sat on it in the lotus posture.

Southeast of this Ocean of Flower Treasury Worlds, the next ocean of worlds is named Universal Illumination of Gold Adornments and the light of Vaiḍūrya. Within that world system, there is a land named Pure Fragrance and Radiance in which there was a buddha named King of Universal Joy and Deep Faith. Within that *tathāgata*'s great oceanic congregation there was a bodhisattva-mahāsattva named Universally Radiant Lamp of Wisdom who came to pay his respects to the Buddha with a group of bodhisattvas as numerous as the atoms in an ocean of worlds. Each of them manifested ten kinds of clouds of drapes adorned with every kind of sovereign *maṇi* wishing jewel which pervaded empty space and did not disperse.

They also manifested ten kinds of clouds of drapes adorned with sapphires and all kinds of flowers, also manifested ten kinds of clouds of drapes adorned with all kinds of fragrant *maṇi* jewels, also manifested ten kinds of clouds of drapes adorned with flaming jewel radiance lamps, also manifested ten kinds of clouds of drapes adorned with sovereign *maṇi* jewels showing the Buddha's use of spiritual superknowledges to teach the Dharma, also manifested ten kinds of clouds of *maṇi* jewel drapes showing form bodies adorned with all kinds of robes, also manifested ten kinds of clouds of drapes adorned with all kinds of jeweled flower bouquets, also manifested ten kinds of clouds of drapes adorned with jeweled nets emanating the sounds of chimes and bells, also manifested ten kinds of clouds of drapes with *maṇi* jewel pedestals and lotus flower nets, and also manifested ten kinds of clouds of drapes showing all kinds of inconceivable adornments and images.

Clouds of drapes such as these as numerous as the atoms in an ocean of worlds completely pervaded empty space and did not disperse. After those bodhisattvas had manifested these clouds, they faced the Buddha, bowed down in reverence to him, and then presented these to him as offerings. Then, off to the southeast, they each transformationally created a jeweled lotus dais lion throne and then sat on it in the lotus posture.

Southwest of this Ocean of Flower Treasury Worlds, the next ocean of worlds is named Pervasively Shining Sunlight. Within that world system, there is a land named Lion Sunlight in which there was a buddha named Light and Sound of Universal Knowledge. Within that *tathāgata*'s great oceanic congregation there was a bodhisattva-mahāsattva named Topknot of Pervasive Floral Flaming Radiance who came to pay his respects to the Buddha with a group of bodhisattvas as numerous as the atoms in an ocean of worlds. Each of them manifested ten kinds of jeweled canopy clouds with many kinds of marvelous adornments which pervaded empty space and did not disperse.

They also manifested ten kinds of floral canopy clouds adorned with light, also manifested ten kinds of canopy clouds with treasuries of infinitely colored real pearls, also manifested ten kinds of sovereign *maṇi* jewel canopy clouds which emanated the compassionate voices of all bodhisattvas, also manifested ten kinds of canopy clouds with radiant chaplets made of many marvelous jewels, also manifested ten kinds of canopy clouds with hanging bell nets adorned with marvelous jewels, also manifested ten kinds of canopy clouds adorned with *maṇi* jewel tree branches, also manifested ten kinds of canopy clouds adorned with sovereign *maṇi* jewels emanating pervasively illuminating sunlight, also manifested ten kinds of canopy clouds with every kind of perfume and burning incense, also manifested ten kinds of canopy clouds of stores of sandalwood incense, and also manifested ten kinds of canopy clouds adorned with the pervasive radiance of the Buddha's vast sphere of action.

Canopy clouds such as these as numerous as the atoms in an ocean of worlds completely pervaded empty space and did not disperse. After those bodhisattvas had manifested these clouds, they faced the Buddha, bowed down in reverence to him, and then presented these to him as offerings. Then, off to the southwest, they each transformationally created a lion throne with a dais adorned with flaming-radiance sapphires and then sat on it in the lotus posture.

Northwest of this Ocean of Flower Treasury Worlds, the next ocean of worlds is named Dazzling Jewel Radiance. Within that world system, there is a land named Adorned with Many Scents in which there was a buddha named Light of the Ocean of Measureless Meritorious Qualities. Within that *tathāgata*'s great oceanic congregation there was a bodhisattva-mahāsattva named Endless Light of Sovereign Maṇi Jewels who came to pay his respects to the Buddha with a group of bodhisattvas as numerous as the atoms in an ocean of worlds. Each of them manifested ten kinds of clouds of light spheres of all kinds of jewels which completely pervaded empty space and did not disperse.

They also manifested ten kinds of clouds of light spheres of the flaming radiance of all kinds of jewels, also manifested ten kinds of clouds of light spheres of every kind of marvelous flower, also manifested ten kinds of clouds of light spheres of all transformation buddhas, also manifested ten kinds clouds of light spheres of the buddha lands of the ten directions, also manifested ten kinds of clouds of light spheres of the thunderous voice and jeweled trees of the realms of the buddhas, also manifested ten kinds of clouds of light spheres of all kinds of *vaiḍūrya* jewels and sovereign *maṇi* jewels, also manifested ten kinds of clouds of light spheres revealing in but a moment the boundlessly many appearances of beings, also manifested ten kinds of clouds of light spheres uttering the sounds of the great vows of all *tathāgatas*, and also manifested ten kinds of clouds of light spheres of sovereign *maṇi* jewels uttering the sounds of the teaching of all beings.

Clouds of light spheres such as these as numerous as the atoms in an ocean of worlds completely pervaded empty space and did not disperse. After those bodhisattvas had manifested these clouds, they faced the Buddha, bowed down in reverence to him, and then presented these to him as offerings. Then, off to the northwest, they each transformationally created a lion throne with an endlessly radiant and awesome dais and then sat on it in the lotus posture.

Below this Ocean of Flower Treasury Worlds, the next ocean of worlds is named Treasury of Marvelous Virtue Fragrant with the Scent of Lotuses. Within that world system, there is a land named Dazzling Illumination of the Precious Lion's Light in which there was a buddha named Light of the Dharma Realm. Within that *tathāgata*'s great oceanic congregation there was a bodhisattva-mahāsattva named Radiant Dharma Realm Wisdom who came to pay his respects to the Buddha with a group of bodhisattvas as numerous as the atoms in an ocean of worlds. Each of them manifested ten kinds of light clouds with treasuries of all kinds of *maṇi* jewels which completely pervaded empty space and did not disperse.

They also manifested ten kinds of light clouds with every kind of incense, also manifested ten kinds of light clouds with the flaming light of all jewels, also manifested ten kinds of light clouds emanating the sounds of all buddhas teaching the Dharma, also manifested ten kinds of light clouds showing the adornments in all buddha lands, also manifested ten kinds of light clouds with every kind of marvelous floral mansion, also manifested ten kinds of light clouds revealing the events in every kalpa in which buddhas teach beings, also manifested ten kinds of light clouds showing the stamens of all the endlessly many jeweled flowers, and also manifested ten kinds of light clouds showing thrones with all kinds of adornments.

Light clouds such as these as numerous as the atoms in an ocean of worlds completely pervaded empty space and did not disperse. After those bodhisattvas had manifested these clouds, they faced the Buddha, bowed down in reverence to him, and then presented these to him as offerings. Then, off toward the nadir, they each transformationally created a flaming jewel lamp lotus dais lion throne and then sat on it in the lotus posture.

Above this Ocean of Flower Treasury Worlds, the next ocean of worlds is named Adorned with the Dazzling Radiance of Maṇi Jewels. Within that world system, there is a land named Sublime Light of Signlessness in which there was a buddha named King of the Unimpeded Radiance of Meritorious Qualities. Within that *tathāgata*'s great oceanic congregation there was a bodhisattva-mahāsattva named Irresistibly Powerful Vigor and Wisdom who came to pay his respects to the Buddha with a group of bodhisattvas as numerous as the atoms in an ocean of worlds. Each of them manifested ten kinds of flaming light clouds of jewels with infinite colors and appearances. All of these flaming light clouds pervaded empty space and did not disperse.

They also manifested ten kinds of flaming light clouds of *maṇi* jewel nets, also manifested ten kinds of flaming light clouds of the adornments of all vast buddha lands, also manifested ten kinds of flaming light clouds of every kind of marvelous incense, also manifested ten kinds of flaming light clouds of every kind of adornment, also manifested ten kinds of flaming light clouds of all buddhas' transformations, also manifested ten kinds of flaming light clouds of the many kinds of marvelous tree blossoms, also manifested ten kinds of flaming light clouds of every kind of vajra, also manifested ten kinds of flaming light clouds of *maṇi* jewels speaking about all the boundlessly many bodhisattva practices, and also manifested ten kinds of flaming light clouds of lamps made from all kinds of real pearls.

Such flaming light clouds as these as numerous as the atoms in an ocean of worlds completely pervaded empty space and did not disperse. After those bodhisattvas had manifested these clouds, they faced the Buddha, bowed down in reverence to him, and then presented these to him as offerings. Then, off toward the zenith, they each transformationally created a radiant lotus dais lion throne speaking with the voice of the Buddha and then sat on it in the lotus posture.

In oceans of worlds such as these as numerous as the atoms contained in ten *koṭīs* of buddha *kṣetras,* there were bodhisattva-mahāsattvas as numerous as the atoms in ten *koṭīs* of buddha *kṣetras.* As they came and assembled there, each of them was surrounded by a congregation of bodhisattvas as numerous as the atoms in an ocean of worlds. Each of these bodhisattvas manifested clouds of offerings containing adornments as numerous as the atoms in an ocean of worlds which completely pervaded empty space and did not disperse. After they had manifested these clouds, they faced the Buddha, bowed down in reverence to him, and then presented these to him as offerings. Then, off in the directions from which they came, they each transformationally created a lion throne adorned with various jewels and then sat on it in the lotus posture.

Having thus taken their seats, those bodhisattvas each manifested within each of their pores light rays as numerous as the atoms in ten oceans of worlds which were the color of all the many different kinds of precious jewels. Within each of these light rays, they all manifested bodhisattvas as numerous as the atoms in ten oceans of worlds, all of whom were seated on lotus dais lion thrones. All these bodhisattvas were able to pervasively enter all the atoms of the ocean of everything established within the entire Dharma realm. In each of those atoms, there were vast *kṣetras* as numerous as the atoms in ten buddha lands. In each of those *kṣetras,* there were all the buddhas, the *bhagavats,* of the three periods of time. All of these bodhisattvas were able to travel everywhere to draw near to them and present offerings to them.

In every mind-moment, by using the Dharma gateway of revealing teachings through the mastery of dreams,[62] they awakened beings as numerous as the atoms in an ocean of worlds.

In every mind-moment, by using the Dharma gateway of showing the bases for the deaths and rebirths of the devas, they awakened beings as numerous as the atoms in an ocean of worlds.

In every mind-moment, by using the Dharma gateway of teaching all the bodhisattva practices, they awakened beings as numerous as the atoms in an ocean of worlds.

In every mind-moment, by using the Dharma gateway of everywhere causing the quaking of all *kṣetras* as they praise the Buddha's meritorious qualities and spiritual transformations, they awakened beings as numerous as the atoms in an ocean of worlds.

In every mind-moment, by using the Dharma gateway of purifying the lands of all buddhas and revealing the ocean of all their great vows, they awakened beings as numerous as the atoms in an ocean of worlds.

In every mind-moment, by using the Dharma gateway of everywhere integrating the language of beings with the spoken teachings of the Buddha, they awakened beings as numerous as the atoms in an ocean of worlds.

In every mind-moment, by using the Dharma gateway of being able to send down the rain from the cloud of all Buddha dharmas, they awakened beings as numerous as the atoms in an ocean of worlds.

In every mind-moment, by using the Dharma gateway of emanating light which everywhere illuminates the lands of the ten directions throughout the Dharma realm and reveals spiritual transformations, they awakened beings as numerous as the atoms in an ocean of worlds.

In every mind-moment, by using the Dharma gateway of everywhere showing bodies of the Buddha filling the entire Dharma realm to demonstrate all *tathāgatas'* powers of liberation, they awakened beings as numerous as the atoms in an ocean of worlds.

In every mind-moment, by using the Dharma gateway of Samantabhadra Bodhisattva's establishment of an ocean of all the sites of enlightenment surrounded by congregations, they awakened beings as numerous as the atoms in an ocean of worlds.

In this way, throughout the entire Dharma realm, they adapted to the minds of beings and enabled them all to awaken.

In every mind-moment and in every land: They each caused beings as numerous as the atoms in Mount Sumeru who have fallen into wretched destinies to forever escape their suffering; they each enabled beings as numerous as the atoms in Mount Sumeru who were dwelling among those certain to follow the wrong path to join those who are certain to follow the right path;[63] they each caused beings as numerous as the atoms in Mount Sumeru to achieve rebirth in celestial abodes in accordance with their wishes; they each caused beings as numerous as the atoms in Mount Sumeru to become established on the grounds of *śrāvaka* disciples and *pratyekabuddhas*; they each caused beings as numerous as the atoms in Mount Sumeru to serve good spiritual guides and perfect the many practices which produce merit; they each caused beings as numerous as the atoms in Mount Sumeru to resolve to attain unexcelled bodhi; they each caused beings as numerous as the atoms in Mount Sumeru to progress to the ground of irreversibility on the bodhisattva path; they each caused beings as numerous as the atoms in Mount Sumeru to acquire the purified wisdom eye by which one sees the uniform equality of all dharmas as seen by the Tathāgata; they each caused beings as numerous as the atoms in Mount Sumeru to dwell securely in the powers and in the ocean of vows and to use inexhaustible wisdom to produce skillful means to purify the buddha lands; and they each caused beings as numerous as the atoms in Mount Sumeru to all become securely established in Vairocana's ocean of great vows and then be born into the family of the Tathāgata.

At that time, from within the light rays of those bodhisattvas, there simultaneously arose voices which spoke these verses:

From within these light rays come forth wondrous voices
everywhere pervading all the lands of the ten directions,
proclaiming the meritorious qualities of the sons of the Buddha
and their ability to enter the marvelous path to bodhi.

For an ocean of kalpas, they tirelessly cultivated the practices
and enabled suffering beings to gain liberation,
doing so with minds that were never inferior or weary.
These sons of the Buddha well entered these skillful means.

They cultivated all the countless and boundless skillful means
without exception, doing so throughout the ocean of all kalpas.
Of all the Dharma gateways, there are none they have not entered
even as they constantly proclaimed the quiescence of their nature.

They have completely cultivated to the utmost
all the vows of all buddhas of the three periods of time
and then thereby benefited all beings
even as they personally practiced pure actions.

They have traveled everywhere throughout the ten directions,
having no assembly of any buddha to which they do not go.
In all cases, they used an ocean of extremely profound wisdom
to enter those *tathāgatas'* dharma of quiescence.

Every one of these light rays is boundless in its reach.
All of them enter an inconceivable number of lands.
The purified wisdom eye is everywhere able to see
the sphere of action of all these bodhisattvas.

The bodhisattvas are able to dwell on the tip of a single hair
and everywhere cause the quaking of the lands of the ten directions
even without causing any of their beings to feel frightened.
Such is their ground of pure skillful means.

They manifest countless bodies within every atom
and also reveal many different adorned *kṣetras*.
In one mind-moment, they enable everyone to see deaths and rebirths
and acquire the adornment of the unimpeded resolve.

They are able to reveal, even within the space of a single *kṣaṇa*,
all kalpas throughout the three periods of time [while enabling beings]
to know the body as illusory, with no substance or marks,
and to gain an unimpeded realization of the nature of dharmas.

They are able to enter all of Samantabhadra's supreme practices
and become those whom all beings delight in beholding.
The sons of the Buddha able to dwell in these gateways to the Dharma
bring forth from within these light rays the loud roar [of the Lion].

At that time, because the Bhagavat wished to cause the entire great assembly of bodhisattvas to acquire the spiritual powers of the Tathāgata's boundless sphere of action, he emanated light from between his brows. This light was called "the light of all bodhisattvas' wisdom everywhere brightly illuminating the treasuries of the ten directions." In form, it resembled a cloud of lamps emanating the colored light of jewels which everywhere illuminated all buddha *kṣetras* of the ten directions, thereby causing the lands and beings in them to all be clearly revealed.

It also shook the entire network of worlds and showed countless buddhas within every atom. Adapting to the different natures and aspirations of beings, it everywhere sent down the rain from clouds of wheels of the sublime Dharma of all buddhas of the three periods of time and revealed the ocean of the Tathāgata's *pāramitās*. It also rained down countless clouds of emancipations which enabled beings to achieve everlasting liberation from *saṃsāra*. Furthermore, it rained down clouds of the great vows of all buddhas which revealed within all worlds throughout the ten directions Samantabhadra Bodhisattva's sites of enlightenment with their assembled congregations. Having done this, it circumambulated the Buddha to his right, and then entered the bottom of his feet.

At that time, an immense lotus flower suddenly rose up directly in front of the Buddha. That flower possessed ten kinds of adornments which no other lotus flower could rival, namely: its stem was made of many kinds of inlaid jewels; its pod was made of sovereign *maṇi* jewels; its petals were made of all the many kinds of jewels from throughout the Dharma realm; its stamens were made of all kinds of fragrant *maṇi* jewels; its pedestal was adorned with *jambūnada* gold;

a marvelous net emanating pure colored lights was suspended over it; in but a single mind-moment, it revealed the boundless spiritual transformations of the buddhas; it was able to everywhere send forth all kinds of sounds; sovereign *maṇi* jewels reflected images of the Buddha's form bodies; and amidst those sounds, it was able to everywhere expound on the conduct and vows cultivated by all bodhisattvas.

After this flower appeared, then, in the space of but a single mind-moment, there emerged from the Tathāgata's white hair mark a bodhisattva-mahāsattva named Supreme Sound of All Dharmas who, appearing simultaneously with a congregation of bodhisattvas as numerous as the atoms in an ocean of worlds, circumambulated the Tathāgata countless times to his right. After bowing down in reverence at the Buddha's feet, Supreme Sound of All Dharmas Bodhisattva then sat down on the lotus pedestal and that congregation of bodhisattvas each sat in order atop the lotus flower's stamens.

That Supreme Sound of All Dharmas Bodhisattva completely fathomed the deep Dharma realm, became filled with great joy, entered the Buddha's sphere of practice with unobstructed knowledge, entered the unfathomable ocean of the Buddha's Dharma body, and traveled to visit the buddhas in all *kṣetras*. All the pores of his body displayed spiritual superknowledges. In every mind-moment, he everywhere contemplated the entire Dharma realm. The buddhas of the ten directions shared their powers with him and enabled him to everywhere dwell securely in all samādhis by which, to the end of all future kalpas, he would forever see all buddhas' boundless Dharma realm bodies possessed of an ocean of meritorious qualities together with all their samādhis, liberations, and transformations produced by the spiritual superknowledges.

Then, in the midst of that congregation, assisted by the Buddha's awesome spiritual powers, he surveyed the ten directions and then spoke these verses:

The body of the Buddha fills up the entire Dharma realm,
everywhere appears before all beings, and, adapting to conditions,
goes forth in response to them, having no place he does not pervade,
even as he still constantly abides here on this bodhi throne.

Within each and every pore of the Tathāgata,
buddhas as numerous as the atoms in all *kṣetras* sit,
all of them surrounded by congregations of bodhisattvas
as they expound upon the supreme practices of Samantabhadra.

As the Tathāgata abides serenely on the bodhi throne,
even a single hair reveals an ocean of numerous *kṣetras.*
The appearances in each and every hair pore are also just so.
In this way, he is present everywhere throughout the Dharma realm.

In each and every *kṣetra,* he sits[64] serenely
even as he is pervasively present throughout all the *kṣetras.*
The bodhisattvas of the ten directions assemble like clouds.
None of them fail to come to meet him at the site of enlightenment.

Oceans of bodhisattvas with meritorious qualities and radiance
who are as numerous as the atoms contained in all *kṣetras*
are everywhere present in the congregations of the *tathāgatas*
where they completely pervade even the entire Dharma realm.

All the *kṣetras* contained in all the atoms throughout the Dharma realm
all manifest their appearance within all the congregations.
The sphere of cognition of the division bodies such as these
is able to be established through the practices of Samantabhadra.

Within the congregations of all buddhas,
supremely wise bodhisattvas all peacefully sit.
On hearing the Dharma, they each become filled with joy
and then everywhere cultivate the practices for measureless kalpas.

They have already entered the vast vows of Samantabhadra
and each of them has developed the many dharmas of the Buddha.
In the ocean of the Dharma of Vairocana Buddha, they have cultivated
and become able to realize the ground of the Tathāgata.

Those awakened by Samantabhadra Bodhisattva
are all joyously praised by all *tathāgatas.*
Having already gained all buddhas' great spiritual superknowledges,
they flow everywhere without exception in the Dharma realm.

They always manifest clouds of bodies filling all places
which are as numerous as the atoms within all *kṣetras*
and everywhere emanate great light for the benefit of beings.
Then each rains Dharma rain for them in ways that suit their minds.

At that time, there was another bodhisattva-mahāsattva in that congregation by the name of King of the Wisdom of the Light of the Lotus Who Contemplates all Supreme Dharmas. Assisted by the Buddha's awesome spiritual powers, he surveyed the ten directions and then spoke these verses:

The extremely profound wisdom of the Tathāgata
everywhere enters the Dharma realm.
It is able to accord with transformations in the three periods of time
and thus serves for the world as an illuminating guide.

The same Dharma body possessed by all buddhas
depends on nothing and is free of any differentiating aspects.
Even so, adapting to the minds of all beings,
it enables them to see the Buddha's physical form.

Having completely fulfilled the realization of all-knowledge,
they everywhere know all dharmas.
There are none among them all who do not appear
even within every one of all these lands.

The body of the Buddha, its radiance,
and its inconceivable physical marks—
Those beings who have faith and delight in them
are all allowed to see them in accordance with whatever suits them.

Even from within a single buddha's body,
countless buddhas are transformationally created.
Their thunderous sound pervades all the many *kṣetras,*
as they expound on the Dharma as deep as the ocean.

Within each and every pore,
a web of light pervades all the ten directions,
proclaiming the Dharma with the Buddha's sublime voice
and training even those who are difficult to train.

From within the light of the Tathāgata,
there always emanates a deep and sublime voice
praising the buddha's ocean of meritorious qualities
as well as the conduct practiced by the bodhisattvas.

The Buddha turns the wheel of right Dharma
which is measureless and boundless.
The Dharma which he proclaims is unequaled
and such that those of but shallow wisdom could never fathom.

He manifests bodies realizing right enlightenment
even within every world.
In each of them he brings forth spiritual transformations,
thus filling the entire Dharma realm.

Each and every body of the Tathāgata
manifests buddhas as numerous as all beings.
In all of the *kṣetras* as numerous as atoms,
they everywhere manifest the power of spiritual superknowledges.

At that time, there was another bodhisattva-mahāsattva in that congregation by the name of Wisdom Light of Dharma Joy. Assisted by the Buddha's awesome spiritual powers, he surveyed the ten directions and then spoke these verses:

The body of the Buddha always appears
and completely fills the Dharma realm.
It forever expounds the Dharma with a far-reaching voice,
with which he everywhere shakes the lands of the ten directions.

The Tathāgata everywhere manifests bodies
which pervasively enter the world.
Adapting to the aspirations of beings,
he manifests the power of the spiritual superknowledges.

The Buddha adapts to the minds of beings
and thus everywhere appears before them.
Whatever it is that beings see,
this is all due to the Buddha's spiritual powers.

The reach of his light is boundless
and his proclamation of the Dharma is also measureless.
It is in accordance with their wisdom that the sons of the Buddha
are able to penetrate it and are able to contemplate it.

The body of the Buddha is unproduced
and yet he is able to display the appearance of being born.
The nature of dharmas is like empty space,
yet all buddhas abide within it.

He has neither any dwelling nor any going anywhere,
and yet one may see the Buddha in every place.
His radiance has no place it does not pervade
and his fame is heard even afar.

He has no substance, has no place in which he dwells,
and also has no birth which can be apprehended.
Being both signless and formless,
whatever appears is like a mere reflection.

The Buddha adapts to the minds of beings
and manifests a great cloud of Dharma for them.
Using many different kinds of skillful means,
he instructs, awakens, and trains them.

In all worlds, one sees the Buddha
seated at the site of enlightenment,
surrounded by a great congregation,
illuminating the lands of the ten directions.

The bodies of all buddhas
all have endless signs.
Although their manifestations are measureless,
their forms and signs never come to an end.

At that time, there was another bodhisattva-mahāsattva in that congregation by the name of Fragrant Flaming Light and Universally Radiant Wisdom. Assisted by the Buddha's awesome spiritual powers, he surveyed the ten directions and then spoke these verses:

All the bodhisattvas within this congregation
have entered the inconceivable ground of the Buddha.
Each and every one of them is able to see
the spiritual powers of all the buddhas.

Their wisdom bodies are able to everywhere enter
even into the atoms of all the *kṣetras,*
seeing their bodies there within them,
everywhere seeing all the buddhas.

Like reflections, they appear in the many *kṣetras,*
wherever all the *tathāgatas* reside.
In all those places, they reveal all the deeds done
through the use of the spiritual superknowledges.

They have already cultivated to radiant purity
all the conduct and vows of Samantabhadra
and have become able within all the *kṣetras*
to everywhere see the buddhas' spiritual transformations.

Their bodies dwell in every place
and they remain impartial in all things.
With wisdom they are able to practice in this way
and enter the Buddha's sphere of action.

They have already realized the Tathāgata's wisdom
with which they equally illuminate the entire Dharma realm
and everywhere enter all the oceans of *kṣetras*
present there within the pores of the Buddha.

Within all the lands of all the buddhas,
they manifest the power of their spiritual superknowledges
and appear in many different kinds of bodies
in which they are also known by many different names.

They are able in but a single mind-moment
to everywhere manifest all kinds of spiritual transformations
by which, in the sites of enlightenment, they gain right enlightenment
and then turn the wheel of the wondrous Dharma.

Within their bodhisattva samādhis,
they are able in but a single mind-moment
to appear in all the vast *kṣetras*
throughout an inconceivable number of *koṭīs* of kalpas.

In all the lands of the buddhas,
each and every one of these bodhisattvas
everywhere enters into the bodies of buddhas,
doing so both boundlessly and endlessly.

At that time, there was another bodhisattva-mahāsattva in that congregation by the name of Lion Sprint Wisdom Light. Assisted by the Buddha's awesome spiritual powers, he surveyed the ten directions and then spoke these verses:

Vairocana Buddha
is able to turn the wheel of right Dharma
in all lands throughout the Dharma realm,
pervading them all like a cloud.

In all the great oceans of worlds
throughout the ten directions,
by the power of the Buddha's spiritual superknowledges and vows,
the wheel of the Dharma turns in every place.

Within the vast congregations
throughout all the *kṣetras,*
with names that differ wherever he is,
he expounds on the sublime Dharma, adapting to whatever is fitting.

The great awesome powers of the Tathāgata
are realized through the vows of Samantabhadra.
Among all the lands, there are none
to which his marvelous voice does not reach.

Bodies of the Buddha as numerous as the atoms in a *kṣetra*
everywhere rain down the Dharma rain.
Unborn and devoid of any differentiating aspects,
he appears within all worlds.

That marvelous voice completely expounds
on all the works he has carried out throughout the past
across the course of countless *koṭīs* of kalpas
within the *kṣetras* contained in every atom.

Webs of light everywhere pervade
all the lands as numerous as the atoms of the ten directions.
Within all those rays of light, there are buddhas
who everywhere teach all the many types of beings.

The Buddha's body, devoid of any differentiating aspects,
fills up the entire Dharma realm.
He is able to allow beings to see his form bodies which,
adapting to their circumstances, skillfully train them.

In all *kṣetras* throughout the three periods of time,
the Master Guide of all the congregations
appears with many different names,
teaches for their benefit, and allows them all to see.

Everyone in this congregation is able to hear
the wheel of the wondrous Dharma
as it is turned by all the *tathāgatas*
throughout the past, the future, and the present.

At that time, there was another bodhisattva-mahāsattva in that congregation by the name of Treasury of Meritorious Qualities of the Dharma Ocean's Wisdom. Assisted by the Buddha's awesome spiritual powers, he surveyed the ten directions and then spoke these verses:

The sons of the Buddha within this assembly
have skillfully cultivated all-knowledge.
These men have already become able to enter
gateways of skillful means such as these.

In each and every land,
they everywhere proclaim with far-reaching voices,
explaining the sphere of the Buddha's actions
so that this is heard throughout the *kṣetras* of the ten directions.

In every successive mind-moment,
they everywhere contemplate all dharmas.
Dwelling securely on the ground of true suchness,
they completely comprehend the ocean of all dharmas.

In the bodies of each and every buddha,
[there is seen][65] their cultivation of the *pāramitās*
and their purification of lands
throughout an inconceivable number of *koṭīs* of kalpas.

Even within each and every atom,
they are able to realize all dharmas,
doing so in just such an unimpeded manner as this
as they travel throughout the lands of the ten directions.

In each and every buddha *kṣetra,*
they go to pay their respects to them all without exception,
witnessing the buddhas' powers of the spiritual superknowledges
and entering the domain of the buddhas' actions.

There is no place in the Dharma realm
where the far-reaching voices of the buddhas are not heard.
These bodhisattvas are able to completely understand them
and thoroughly enter the ocean of their voices.

Throughout an ocean of kalpas, they expound with a wondrous voice.
Their voices are the same, no different.
Those whose knowledge reaches throughout the three periods of time
enter the ground on which their voices resound.

The sounds of all beings
as well as the miraculous voice of the buddhas—
Those who have acquired the knowledge of sounds
are able to completely understand them all.

They move on from their grounds to then reach other grounds
and then come to dwell on the ground of the powers.
It is by diligently cultivating for *koṭīs* of kalpas
that the dharmas they acquire are of this very sort.

At that time, there was another bodhisattva-mahāsattva in that congregation by the name of Universally Bright Lamp of Wisdom. Assisted by the Buddha's awesome spiritual powers, he surveyed the ten directions and then spoke these verses:

All of the *tathāgatas*
have left the many signs far behind.
If one is able to understand this dharma,
then he will see the Guiding Teacher of the World.

Within the bodhisattvas' samādhis,
the light of their wisdom everywhere illuminates.
Thus they are able to know all buddhas'
essential nature of sovereign mastery.

If one sees the true body of the Buddha,
then one awakens to the extremely profound Dharma,
everywhere contemplates the Dharma realm,
and then takes on bodies in accordance with one's vows.

Born from an ocean of merit,
they dwell securely on the grounds of wisdom,
contemplate all dharmas,
and cultivate the supreme path.

In the *kṣetras* of all the buddhas
and wherever all *tathāgatas* dwell—
In just this way, throughout the Dharma realm,
they all behold his true body.

Having diligently cultivated for *koṭīs* of kalpas
in the vast *kṣetras* throughout the ten directions,
they are able to roam with right and universal knowledge
in the ocean of all dharmas.

His singular and solid body
may be seen even in every atom.
Though unproduced and signless,
it appears everywhere in all lands.

Adapting to the minds of all beings,
it everywhere appears directly before them
and uses many different means of instruction and training
to swiftly enable them to turn toward the path to buddhahood.

Because of the awesome spiritual powers of the Buddha,
these bodhisattvas come forth and appear.
Aided by the powers of the Buddha,
they everywhere behold all the *tathāgatas*.

The measureless awesome spiritual power
of the Master Guide of all the congregations
awakens all the bodhisattvas
everywhere throughout the Dharma realm.

At that time, there was another bodhisattva-mahāsattva in that congregation by the name of Floral Flaming Topknot of Universally Radiant Wisdom. Assisted by the Buddha's awesome spiritual powers, he surveyed the ten directions and then spoke these verses:

There resounds within all lands,
the subtle and marvelous voice everywhere proclaiming
and widely praising the Buddha's meritorious qualities
which fill up the entire Dharma realm.

The Buddha takes the Dharma as his body
which is as pure as empty space.
The many physical forms he manifests,
he enables to enter this Dharma.

Wherever there are those who have deep faith and joy in it,
they are then gathered in and sustained by the Buddha.
One should realize that persons such as these
can develop the wisdom that completely understands the Buddha.

Those who are possessed of but little wisdom
remain unable to know this Dharma.
Those who are possessed of the purified wisdom eye
only then are capable of perceiving this.

If one is assisted by the Buddha's awesome spiritual power
in contemplating all dharmas,
then, when entering it, abiding in it, and emerging from it,
whatever one beholds will all be completely understood.

Within all the dharmas,
the Dharma gateways are boundlessly many.
By perfecting the realization of all-knowledge
one thereby enters the ocean of the profound Dharma.

Even while abiding securely in the buddha land,
he goes forth and appears in all places,
yet he has neither any going nor coming.
The Dharma of all buddhas is just like this.

In the ocean of all beings,
the bodies of the Buddha appear like reflections
and adapt to the differences in their understandings.
It is in this way that they behold the Master Guide.

Within all of his pores—
In each of them he manifests spiritual powers.
By cultivating the vows of Samantabhadra,
those who attain purity are able to behold this.

Using each and every one of these bodies,
the Buddha turns the wheel of Dharma in every place,
thus reaching everywhere throughout the Dharma realm.
Whether through thought or description, no one can apprehend this.

At that time, there was another bodhisattva-mahāsattva in that congregation by the name of Endless Light of Awesome Virtue and Wisdom. Assisted by the Buddha's awesome spiritual powers, he surveyed the ten directions and then spoke these verses:

He sits at the site of enlightenment in place after place
within each and every buddha *kṣetra,*
surrounded by a congregation,
having utterly vanquished the armies of Māra.

The Buddha's body emanates light
that everywhere fills the ten directions.
As befits what is appropriate, he then manifests appearances
in which the forms and features are not of but a single sort.

His radiance completely fills
the regions within each and every atom
in which one everywhere sees the lands of the ten directions
in each of their many different variations.

Of the many different and countless *kṣetras*
within the oceans of *kṣetras* throughout the ten directions,
some are all entirely level and pure,
and some are composed of sapphire jewels.

Some are inverted, some dwell in a lateral posture,
some are shaped like closed lotus flower buds,
some are round, and some are rectangular—
They appear with many different kinds of shapes and features.

He is unimpeded in traveling around everywhere
throughout all the *kṣetras* within the Dharma realm,
appearing in the midst of all the congregations,
forever turning the wheel of the wonderful Dharma.

The Buddha's body is inconceivable.
Lands all reside entirely within it.
In all of the places within them,
The Guide of the World expounds on the true Dharma.

In his turning of the wheel of the wondrous Dharma,
there is no difference in the nature of dharmas.
Relying upon a single true principle,
he expounds on the characteristics of all dharmas.

The Buddha uses a perfectly full voice
in his explication of the genuine principle
while adapting to differences in individual understandings
as he reveals endlessly many gateways into the Dharma.

Within all the *kśetras,* one sees the Buddha
sitting in the sites of enlightenment.
The bodies of the Buddha appear like reflections
and have no production or destruction that can be apprehended.

At that time, there was another bodhisattva-mahāsattva in that congregation by the name of Universally Radiant Wisdom of the Dharma Realm. Assisted by the Buddha's awesome spiritual powers, he surveyed the ten directions and then spoke these verses:

As for the inconceivable physical signs
of the Tathāgata's subtle and wonderful body,
whoever sees them is filled with joyous delight
and feels reverence and faithful aspiration for the Dharma.

All of the physical marks of the Buddha's body
reveal the presence of countless buddhas
who have everywhere entered the worlds of the ten directions
even within each and every atom.

Within the oceans of lands throughout the ten directions,
countlessly and boundlessly many buddhas
each manifest their spiritual superknowledges
even in each successive mind-moment.

The bodhisattvas possessed of great wisdom
deeply enter the ocean of Dharma.
Assisted by the powers of the buddhas,
they are able to know of these skillful means.

Wherever there are those who securely dwell
in the conduct and vows of Samantabhadra,
they behold those many lands
and the spiritual powers of all buddhas.

Wherever there are those who are possessed of resolute faith
as well as all the great vows,
they become completely possessed of deep wisdom
and reach a penetrating comprehension of all dharmas.

They are able then to contemplate
in each and every body of the buddhas
their unimpeded forms and voices
and reach a complete comprehension of their spheres of action.

They are able through [such contemplation of] the Buddha's bodies
to securely dwell in the sphere of wisdom's practices,
swiftly enter the ground of the Tathāgata,
and everywhere gather in [beings] throughout the Dharma realm.

They are able in but a single mind-moment
to enable lands such as these
as numerous as the atoms in a buddha *kṣetra*
to appear even within each and every atom.

All these lands as well as all these works
performed with the aid of the spiritual superknowledges
all appear even within but a single *kṣetra.*
The bodhisattva's powers are of this very sort.

At that time, there was another bodhisattva-mahāsattva in that congregation by the name of Unimpeded Wisdom with the Power of Vigor. Assisted by the Buddha's awesome spiritual powers, he surveyed the ten directions and then spoke these verses:

The Buddha expounds with a single sublime voice
heard everywhere throughout the *kṣetras* of the ten directions
which fully possesses all the many kinds of voices.
Its Dharma rains are all completely pervasive.

Using the ocean of all words and phrases
and voices adapted to all types of beings,
he turns the wheel of pure Dharma
within all the buddha *kṣetras*.

Within all lands, [beings] see
all of the Buddha's spiritual transformations
and hear the sound of the Buddha teaching the Dharma.
Then once they have heard it, they progress toward bodhi.

In all lands throughout the Dharma realm
and within each and every atom,
through the power of his liberations, the Tathāgata
everywhere manifests bodies within them.

The Dharma body, the same as empty space
presents no obstacles and has no differentiating aspects.
His physical forms are like reflected images
in which the many different signs appear.

Those reflected images have no place where they abide
and, like empty space, they are devoid of any essential nature.
Those people who are possessed of vast wisdom
fully comprehend their identity.

The body of the Buddha cannot be grasped.
It is unproduced and has nothing which it initiates or does.
In responding to beings, it everywhere appears before them
even as it remains as impartial as empty space itself.

All the buddhas of the ten directions
completely enter a single pore.
Each of them manifests spiritual superknowledges
which the wisdom eye is able to observe.

The vow power of Vairocana Buddha
extends everywhere throughout the Dharma realm.
In every one of its lands,
he constantly turns the unexcelled wheel.

Even if all buddhas joined in describing
the spiritual transformations appearing in but a single hair
and did so throughout the course of countless kalpas,
they would still never succeed in reaching the end of them.

One ought to realize that, just as due to the Buddha's spiritual powers, there have gathered here in this four-continent land's site of enlightenment a congregation of bodhisattvas from each of the ten directions as numerous as the atoms in a *koṭī* of oceans of worlds, so too is this so in the same way in all the sites of enlightenment in every one of the four-continent lands in all the oceans of worlds.

The End of Chapter Two

Chapter 3

The Samādhis of Samantabhadra

At that time, Samantabhadra Bodhisattva-mahāsattva sat down in front of the Tathāgata on a lion throne atop a lotus flower dais and, aided by the Buddha's awesome spiritual powers, entered a samādhi. This samādhi was called "the Vairocana *tathāgatagarbha* body of all buddhas samādhi" by which one enters the uniformly equal nature of all buddhas and becomes able to reveal their many reflected images throughout the Dharma realm. It is as vast and unimpeded as empty space. Of all the eddies throughout the ocean of the Dharma realm, there are none that do not enter into it.

It produces all the samādhi dharmas and is everywhere able to envelope and hold within it the ten directions of the Dharma realm. The ocean of wisdom light of all buddhas of the three periods of time all comes forth from this. It is able to reveal the ocean of everything established throughout the ten directions. It contains within it the powers and liberations of all buddhas and the wisdom of the bodhisattvas. It is able to cause the atoms in all lands to be able to completely include the boundless Dharma realm. It brings to completion the ocean of meritorious qualities of all buddhas, reveals the Tathāgata's ocean of great vows, and ensures that the dissemination and preservation of all Dharma wheels of all buddhas will never be cut off.

And just as in this world Samantabhadra Bodhisattva entered this samādhi in the presence of the Bhagavat, in this same way, throughout the ten directions of the Dharma realm and the realm of empty space, and throughout the three periods of time, in the realm of the subtle and unimpeded, within the vast radiance, in what the Buddha eye sees, where the Buddha's powers are able to reach, and in what is manifested within the body of the Buddha, in all lands as well as in all the atoms in these lands, in each and every atom where there are buddha lands as numerous as the atoms in an ocean of worlds—before each and every buddha where there are Samantabhadra Bodhisattvas as numerous as the atoms in an ocean of worlds, they all entered this "Vairocana *tathāgatagarbha* body of all buddhas samādhi."

At that time, every one of those Samantabhadra Bodhisattvas experienced all buddhas throughout the ten directions appearing directly before them, whereupon all those *tathāgatas* praised them in a single voice, saying:

> It is good indeed, good indeed, Son of Good Family, that you have been able to enter into this "Vairocana *tathāgatagarbha* body of all buddhas samādhi." Sons of the Buddha, that this occurs is because you are all aided by all buddhas of the ten directions. It is because of the power of the original vows of Vairocana Tathāgata. And it is also because of the power resulting from your cultivation of the conduct and vows of all buddhas. In particular, this is:
>
> Due to the ability to turn the Dharma wheel of all buddhas;
> Due to revealing the ocean of wisdom of all *tathāgatas*;
> Due to everywhere illuminating the ocean of everything without exception that is established throughout the ten directions;
> Due to enabling all beings to purify themselves of their various defilements so that they succeed in attaining purity;
> Due to everywhere gathering in those in all great lands without having anything to which one is attached;
> Due to achieving unimpeded deep penetration into all buddhas' spheres of action;
> Due to everywhere revealing the meritorious qualities of all buddhas;
> Due to the ability to penetrate the true character of all dharmas and increase wisdom;
> Due to contemplating all Dharma gateways;
> Due to completely understanding the faculties of all beings; and
> Due to being able to retain the entire ocean of teaching scriptures of all the buddhas, the *tathāgatas*.

At that time, all buddhas of the ten directions immediately bestowed on Samantabhadra Bodhisattva-mahāsattva:

The knowledge that is able to enter the power of all-knowledge;
The knowledge that enters the boundless Dharma realm;
The knowledge that brings about the complete development of the sphere of action of all buddhas;
The knowledge that knows the creation and destruction of all oceans of worlds;
The knowledge that knows the vastness of all realms of beings;
The knowledge that dwells in all buddhas' extremely profound liberations and nondifferentiating samādhis;

The knowledge that enters the ocean of all bodhisattvas' faculties;
The knowledge that knows the ocean of all beings' languages and eloquently turns the wheel of the Dharma;
The knowledge that everywhere enters the bodies in all the oceans of worlds throughout the Dharma realm; and
The knowledge that acquires the voices of all buddhas.

And just as in this world, in the presence of the Buddha, Samantabhadra Bodhisattva received the buddhas' bestowal of knowledges such as these, so too did this occur in this very same way for all the Samantabhadras in all the oceans of worlds as well as in each of the atoms in all those oceans of worlds. How could this be so? It was because this is the way it is when one realizes that samādhi.

At this time, the buddhas of the ten directions each extended their right hands and rubbed the crown of Samantabhadra Bodhisattva's head. From their hands which were all adorned with the major marks and secondary characteristics, a marvelous web of light released a fragrant stream of flaming radiance. They also emanated all of the different marvelous sounds of all buddhas as well as miraculous phenomena produced by their spiritual superknowledges. There also appeared within them the oceans of Samantabhadra's vows of all past, present, and future bodhisattvas, the Dharma wheels of all *tathāgatas,* and the reflected images of the buddhas of the three periods of time.

And just as in this world Samantabhadra Bodhisattva was rubbed on the crown of the head by the buddhas of the ten directions, so too was this also so in all the oceans of worlds and in every atom in those oceans of worlds where all of those other Samantabhadras were all also rubbed on the crown of the head by the buddhas of the ten directions.

At that time, Samantabhadra Bodhisattva arose from this samādhi. At the same time that he arose from this samādhi, he then also arose from an ocean of samādhi gateways as numerous as the atoms in all oceans of worlds. For instance:

He arose from the samādhi gateway by which one realizes the knowledge of the non-differentiating skillful means in each successive mind-moment of the three periods of time;
He arose from the samādhi gateway by which one knows all atoms throughout the entire Dharma realm during all three periods of time;

He arose from the samādhi gateway that shows all buddha *kṣetras* throughout the three periods of time;
He arose from the samādhi gateway that shows the dwellings of all beings;
He arose from the samādhi gateway that knows the minds of the ocean of all beings;
He arose from the samādhi gateway that knows the different names of all beings;
He arose from the samādhi gateway that knows all the different places throughout the ten directions of the Dharma realm;
He arose from the samādhi gateway that knows that, within every atom, there are boundless vast clouds of emanation bodies of the buddha; and
He arose from the samādhi gateway in which one expounds on the ocean of principles and implications of all dharmas.

When Samantabhadra Bodhisattva arose from samādhi gateways such as these, all of those bodhisattvas there acquired:

Clouds of oceans of samādhis as numerous as the atoms in an ocean of worlds;
Clouds of oceans of *dhāraṇīs* as numerous as the atoms in an ocean of worlds;
Clouds of oceans of dharmas and skillful means as numerous as the atoms in an ocean of worlds;
Clouds of oceans of gateways of eloquence as numerous as the atoms in an ocean of worlds;
Clouds of oceans of cultivation as numerous as the atoms in an ocean of worlds;
Clouds of oceans of the light of wisdom as numerous as the atoms in an ocean of worlds which everywhere illuminate the treasury of meritorious qualities of all *tathāgatas* throughout the Dharma realm;
Clouds of oceans of all *tathāgatas'* powers, wisdom, and nondiscriminating skillful means as numerous as the atoms in an ocean of worlds;
Clouds of oceans of all *tathāgatas* as numerous as the atoms in an ocean of worlds who were each revealing manifold *kṣetras* in every one of their pores; and
Clouds of oceans of every one of the bodhisattvas as numerous as the atoms in an ocean of worlds in which they each manifested descent from the Tuṣita Heaven palace, taking birth, realizing buddhahood, turning the wheel of Dharma, entering *parinirvāṇa*, and so forth.

And just as the congregations of bodhisattvas in this world acquired benefits such as these when Samantabhadra Bodhisattva arose from samādhi, so too was this also so in all the oceans of worlds as well as in every atom among all the atoms in those oceans of worlds.

At that time, in all the oceans of worlds throughout the ten directions, due to the awesome spiritual power of all buddhas and also due to the power of Samantabhadra Bodhisattva's samādhis, there occurred a subtle trembling in all of them, whereupon every one of those worlds became adorned with the many kinds of precious jewels and also emanated marvelous voices which expounded on all dharmas.

Furthermore, within the oceanic congregations at the sites of enlightenment of all *tathāgatas*, there everywhere rained down ten kinds of clouds consisting of great sovereign *maṇi* jewels. What then were those ten? They were:

Clouds of sovereign *maṇi* jewels forming banners of marvelous golden stars;
Clouds of sovereign *maṇi* jewels emanating dazzling illumination;
Clouds of sovereign *maṇi* jewels trailing spheres of jewels;
Clouds of sovereign *maṇi* jewels containing treasuries of the many kinds of jewels in which there appeared images of bodhisattvas;
Clouds of sovereign *maṇi* jewels proclaiming and praising the names of the buddhas;
Clouds of sovereign *maṇi* jewels emanating abundant flaming radiance everywhere illuminating the sites of enlightenment in all buddha *kṣetras*;
Clouds of sovereign *maṇi* jewels illuminating the different kinds of spiritual transformations throughout the ten directions;
Clouds of sovereign *maṇi* jewels praising the meritorious qualities of all bodhisattvas;
Clouds of sovereign *maṇi* jewels emanating blazing light like the sun; and
Clouds of sovereign *maṇi* jewels emanating mind-pleasing musical sounds heard everywhere throughout the ten directions.

After everywhere raining down ten kinds of clouds of sovereign *maṇi* jewels such as these, from within all the pores of all *tathāgatas*, there streamed forth rays of light and from within those light rays, there came a voice which spoke these verses:

Samantabhadra dwells everywhere in all *kṣetras*,
sitting on jeweled lotus flowers, beheld by congregations.

Of all the spiritual superknowledges, none do not appear.
Of the countless samādhis, he is able to enter them all.

Samantabhadra constantly uses many different types of bodies
which flow throughout the Dharma realm, filling all places.
By the power of samādhis, the superknowledges, and skillful means,
his perfect voice extensively teaches all without obstruction.

Within all the *kṣetras*, wherever the buddhas dwell,
in all kinds of samādhis, he manifests the spiritual superknowledges.
Each and every spiritual superknowledge everywhere pervades
all the lands of the ten directions without exception.

And just as this is so in all *kṣetras* where the *tathāgatas* dwell,
so too is this also so even within all the atoms in those lands.
The phenomena manifested by the samādhis and spiritual powers
all occur there through the power of the vows of Vairocana.

The appearance of Samantabhadra's body is like empty space.
It dwells in reliance on true suchness and hence not on any land.
He adapts to the aspirations in the minds of beings,
manifesting his universally appearing bodies equally for all.

Samantabhadra calmly abides in all the great vows.
Having gained this measureless power of spiritual superknowledges,
in all the *kṣetras* where the bodies of all buddhas abide,
he manifests his appearance and goes to pay his respects to them.

Within the boundless oceans of all congregations,
his division bodies dwelling there are also countless.
The lands in which he appears are all purified.
Even in but a single *kṣaṇa*, he sees many kalpas.

As Samantabhadra peacefully dwells in every *kṣetra*,
the spiritual superknowledges he manifests are incomparable.
Thus he causes quaking in the ten directions, in none not pervasively,
while enabling all who are watching to succeed in witnessing this.

The wisdom, meritorious qualities, and powers of all buddhas—
He has completely fulfilled all these different kinds of great dharmas.
Using all his samādhis and gateways of skillful means,
he reveals his bodhi practices from throughout the past.

Such powers of sovereign mastery as these are inconceivable.
They are all manifested throughout the lands of the ten directions.
In order to reveal his universal entry into all the samādhis,
within the buddhas' light clouds, they praise his meritorious qualities.

At that time, all those in that congregation of bodhisattvas faced Samantabhadra, placed their palms together, gazed up in admiration, and, aided by the Buddha's spiritual powers, joined their voices in praising him, saying:

> You have been born from the Dharma of the buddhas
> and also have come forth due to the power of the Tathāgata's vows.
> Identical with true suchness and like a treasury of empty space,
> you have already purified this Dharma body.
>
> Within the congregations in all buddhas' *kṣetras*,
> Samantabhadra everywhere dwells in those places.
> He who is radiant with an ocean of meritorious qualities and wisdom
> equally illumines the ten directions and has none where he is not seen.
>
> With his vast ocean of meritorious qualities, Samantabhadra
> goes everywhere in the ten directions and draws near to the buddhas.
> To all the *kṣetras* even within all the atoms,
> he is able to go to visit them all and appear clearly there.
>
> O Son of the Buddha, we always see you
> wherever the *tathāgatas* dwell, drawing near to them all
> and abiding in the genuine spheres of samādhi
> for kalpas as numerous as the atoms in all lands.
>
> The Buddha's Son is able to use the universally pervasive body
> to go to all the lands of the ten directions
> to rescue and liberate all those in the great ocean of beings,
> having no atom in the entire Dharma realm that he does not enter.
>
> He enters into all atoms throughout the Dharma realm.
> His body is endless and free of any differentiating aspects.
> Like empty space he is pervasively present in them all,
> expounding on the vast Dharma of the Tathāgata.
>
> He who is radiant with the light of all meritorious qualities
> is as vast as a cloud and possessed of especially supreme powers.
> He travels to meet everyone in the ocean of beings
> and then teaches the peerless Dharma practiced by the buddhas.
>
> In order to liberate beings, throughout an ocean of kalpas,
> he cultivated all the supreme practices of Samantabhadra.
> In expounding on all dharmas, he is like an immense cloud.
> The range of his voice is so vast that no one fails to hear it.
>
> How is it that these lands are established?
> How is it that the buddhas come forth and appear?
> And also, those matters having to do with the ocean of all beings—
> Please explain their meaning in accordance with reality.
>
> Everyone in the ocean of this immeasurably vast congregation
> abides in reverence before the Venerable One,

requesting him to turn the wheel of the pure and wondrous Dharma.
All the buddhas join in rejoicing.

The End of Chapter Three

Chapter 4

The Formation of the Worlds

At that time, aided by the Buddha's spiritual powers, Samantabhadra Bodhisattva-mahāsattva everywhere contemplated the oceans of all worlds, the oceans of all beings, the oceans of all buddhas, the ocean of the entire Dharma realm, the oceans of all beings' karma, the oceans of all beings' faculties and aspirations, the oceans of all buddhas' Dharma wheels, the ocean of all three periods of time, the oceans of the vow power of all *tathāgatas*, and the oceans of spiritual transformations of all *tathāgatas*. Then, having contemplated in this way, he told all the bodhisattvas in the oceanic congregation at that site of enlightenment:

Sons of the Buddha:

The pure knowledge possessed by the buddhas, the *bhagavats*, by which they know the creation and destruction of all oceans of worlds is inconceivable;
The knowledge by which they know the oceans of all beings' karma is inconceivable;
The knowledge by which they know the oceans of everything established throughout the entire Dharma realm is inconceivable;
The knowledge by which they speak of all the boundless oceans of buddhas is inconceivable;
The knowledge by which they penetrate the oceans of all aspirations, understandings, and faculties is inconceivable;
The knowledge by which they know all three periods of time in but a single mind-moment is inconceivable;
The knowledge by which they reveal all *tathāgatas*' measureless oceans of vows is inconceivable;
The knowledge by which they reveal the oceans of all buddhas' spiritual transformations is inconceivable;
The knowledge by which they turn the wheel of Dharma is inconceivable;
Their establishment of an ocean of expository teaching is inconceivable;
Their pure buddha bodies are inconceivable;[66]

Their boundless oceans of forms and characteristics emanating pervasive illumination are inconceivable;
Their major marks and secondary signs, all of which are pure, are inconceivable;
Their boundless oceans of fully purified forms, characteristics, and radiant auras are inconceivable;
Their oceans of radiant clouds of many different kinds of forms and characteristics are inconceivable;
Their oceans of flaming radiance emanated by especially superior jewels are inconceivable;
Their oceans of perfect voices are inconceivable;
Their oceans of manifestations of the three kinds of sovereign mastery by which they train and ripen all beings are inconceivable;[67]
Their oceans of courageous efforts in training beings which are never carried out in vain are inconceivable;
Their abiding on the ground of buddhahood is inconceivable;
Their entry into the Tathāgata's sphere of action is inconceivable;
Their awesome power to afford protection is inconceivable;
Their contemplation of the actions arising from the knowledge of all buddhas is inconceivable;
Their perfect fulfillment of the powers by which they are invincible is inconceivable;
The meritorious qualities of their fearlessness which no one can surpass are inconceivable;
Their dwelling in nondiscriminating samādhi is inconceivable;
Their transformations produced by their spiritual superknowledges are inconceivable;
Their pure and masterful wisdom is inconceivable; and
All the indestructible dharmas of buddhahood are inconceivable.

With the assistance of the Buddha's spiritual powers as well as with the assistance of the awesome spiritual powers of all *tathāgatas*, I will fully explain all dharmas such as these, doing so:

To enable beings to enter the ocean of the Buddha's wisdom;
To enable all bodhisattvas to become securely established in the ocean of the Buddha's meritorious qualities;
To enable all the oceans of worlds to become adorned by all buddhas' sovereign masteries;
To enable the lineage of the *tathāgatas* to never be cut off at any point in the oceans of kalpas;
To enable the true nature of all dharmas to be revealed throughout all the oceans of worlds;

To enable the expounding of the Dharma to be adapted to the ocean of beings' countless different understandings;
To enable the implementation of skillful means adapted to the ocean of all beings' various faculties so that they may be enabled to bring forth the dharmas of buddhahood;
To enable adaptation to the ocean of all beings' various aspirations and thereby crush all their mountains of obstacles;
To enable adaptation to the ocean of all beings various mental actions so as to enable their purifying cultivation of the path to emancipation; and
To enable all bodhisattvas to become securely established in the ocean of Samantabhadra's vows.

At this time, because Samantabhadra Bodhisattva also wished to enable those in the measureless ocean of the congregation at the site of enlightenment to be filled with happiness, to enable them to increase their delight in all dharmas, to enable them to bring forth a vast ocean of genuine resolute faith, to enable them to purify the universal gateway to the body of the treasury of the Dharma realm, to enable them to become securely established in the ocean of Samantabhadra's vows, to enable them to purify the wisdom eye with which one equally enters all three periods of time, to enable them to increase the ocean of great wisdom which everywhere illuminates the treasury of all worlds, to enable their development of the *dhāraṇī* powers by which one preserves all wheels of the Dharma, to enable the complete revealing of the buddhas' entire spheres of action in all sites of enlightenment, to enable the expounding of the Dharma gateways of all *tathāgatas*, and to enable growth in [their understanding of] the nature of the Dharma realm's vast and extremely profound omniscience, he then spoke these verses:

His extremely profound wisdom and ocean of meritorious qualities
appear everywhere throughout the ten directions in countless lands.
In accordance with whatever beings should see,
his light everywhere illuminates and turns the wheel of the Dharma.

The ocean of *kṣetras* throughout ten directions is inconceivable.
For countless kalpas, the Buddha has purified them
and, for the sake of teaching beings and enabling their ripening,
he appears in all lands.

The Buddha's sphere of action is extremely deep and inconceivable.
He everywhere reveals it to beings and thus enables them to enter.
As their minds delight in the small and attach to stations of existence,[68]
they are unable to comprehend what the Buddha has awakened to.

Wherever there are those with pure faith and solid resolve
who are always able to draw near to a good spiritual guide,
all buddhas bestow their powers on them.
These are then enabled to enter the wisdom of the Tathāgata.

Those who have abandoned flattery and deceit, who have pure minds,
who always enjoy being kind and compassionate, are naturally happy,
and are people of deep faith whose aspirations are vast—
Whenever they hear this Dharma, they become filled with joy.

Those who dwell securely on the ground of Samantabhadra's vows,
who cultivate the pure path of the bodhisattva,
and who contemplate the Dharma realm as like empty space—
These then become able to know the Buddha's sphere of actions.

These bodhisattvas acquire the benefit of goodness
and witness the power of all the Buddha's spiritual superknowledges.
None of those who cultivate other paths are able to know them.
Those adopting Samantabhadra's practices are then able to awaken.

Though the realms of beings are boundlessly vast,
the Tathāgata is protectively mindful of them all.
Turning the wheel of right Dharma, there are none he does not reach.
Such is the power of Vairocana Buddha's sphere of actions.

All of the *kṣetras* have entered my very body.
So too have all buddhas who dwell there within them.
You should contemplate all of my pores.
I will now thus reveal to you the Buddha's sphere of action.

The conduct and vows of Samantabhadra are boundless.
I have already cultivated them and reached their complete fulfillment.
The sphere of vision of the universal eye and the vast body
are the domain of the Buddha's practice. You should listen attentively.

At that time, Samantabhadra Bodhisattva-mahāsattva addressed the great assembly, saying:

> Sons of the Buddha, regarding the oceans of worlds, there are ten matters of which all buddhas of the past, present, and future have spoken, now speak, and will speak. What then are those ten? They are as follows:
>
> The causes and conditions necessary for the arising and completion of the oceans of worlds;
> That upon which the oceans of worlds depend for their abiding;
> The forms of the oceans of worlds;
> The essential nature of the oceans of worlds;
> The adornments of the oceans of worlds;

The purity of the oceans of worlds;
The arising of buddhas in the oceans of worlds;
The kalpas during which the oceans of worlds abide;
The differences in the transformations of oceans of worlds and kalpas; and
The gateway of the absence of differentiating aspects in the oceans of worlds.

Sons of the Buddha, generally speaking, the oceans of worlds involve these ten matters. If one were to undertake an expansive explanation of them, then their number would equal the number of atoms in an ocean of worlds. All buddhas of the past, the present, and the future have spoken about them, now speak about them, and will speak about them.

Sons of the Buddha, generally speaking, there are ten types of causes and conditions through which all oceans of worlds have become established, now become established, and will become established in the future. What then are those ten? They are:

Because of the spiritual powers of the Tathāgata;
Because the Dharma is such that these matters should occur in this way;
Because of the actions practiced by all beings;
Because of what is acquired by all bodhisattvas in realizing all-knowledge;
Because of the roots of goodness jointly accumulated by all beings and bodhisattvas;
Because of the power of all bodhisattvas' vows to purify lands;
Because of all bodhisattvas' complete fulfillment of their irreversible conduct and vows;
Because of all bodhisattvas' sovereign mastery in implementing their pure resolute intentions;[69]
Because of what flows from all *tathāgatas'* roots of goodness as well as from the sovereign power of all buddhas when they attain enlightenment; and
Because of Samantabhadra Bodhisattva's sovereign mastery of the power of vows.

Sons of the Buddha, this is a general explanation of but ten kinds of causes and conditions. If one were to undertake an expansive explanation of them, then their number would equal the number of atoms in an ocean of worlds.

At that time, wishing to restate his meaning and assisted by the awesome power of the Buddha, Samantabhadra Bodhisattva surveyed the ten directions and then spoke these verses:

The ocean of boundlessly many *kṣetras* of which we speak
has been completely purified by Vairocana Buddha.
The Bhagavat's sphere of action is inconceivable.
So too are his wisdom and power of spiritual superknowledges.

In cultivating the ocean of vows, the bodhisattvas
everywhere adapt to the aspirations of beings' minds.
Beings' various mental practices are boundlessly vast.
The bodhisattvas' lands are everywhere in the ten directions.

In their progression toward all-knowledge, the bodhisattvas
diligently cultivate the many different miraculous spiritual powers[70]
which everywhere come forth from their measureless oceans of vows
by which they bring all the vast *kṣetras* to perfection.

Their cultivation of the ocean of practices is boundless.
Their penetration of Buddha's sphere of actions is also measureless.
In order to purify the lands of the ten directions,
they pass through each and every land for countless kalpas.

Beings are confused and muddled by the afflictions,
hence their discriminations and inclinations are not of a single sort.
The karma they create by following their thoughts is inconceivable.
All the oceans of all *kṣetras* are established by this.

The sons of the Buddha's oceans of *kṣetras* are a treasury of adornment
composed of their radiant jewels of immaculate purity.
This arises from the mind of vast resolute faith.
Wherever they dwell in the ten directions, they are all like this.

The bodhisattvas able to cultivate the conduct of Samantabhadra
roam throughout the destinies within the atoms of the Dharma realm.
Within all those atoms, there appear countless *kṣetras*
that are as pure and as vast as empty space.

In realms as extensive as space, they manifest their spiritual powers
and all go to the sites of enlightenment where the buddhas dwell.
Sitting atop their lotus thrones, revealing their many marks,
each and every one of their bodies contains all *kṣetras*.

In but a single mind-moment, they appear throughout the three times
and establish all the oceans of *kṣetras*.
Using skillful means, the Buddha enters them all.
These are what Vairocana has purified.

At that time, Samantabhadra Bodhisattva again addressed the great assembly, saying:

Sons of the Buddha, throughout every one of the oceans of worlds, the bases on which they abide are as numerous as the atoms in an ocean of worlds. For example:

Some abide in reliance on all sorts of adornments;
Some abide in reliance on empty space;
Some abide in reliance on the light of all sorts of jewels;
Some abide in reliance on the light of all buddhas;
Some abide in reliance on light the color of all sorts of jewels;
Some abide in reliance on the voices of all buddhas;
Some abide in reliance on a vajra-wielder in the form of an immensely powerful *asura* born from illusion-like karma;
Some abide in reliance on the body of any of the lords of the world;
Some abide in reliance on the bodies of all the bodhisattvas; and
Some abide in reliance on any of the different oceans of adornment produced from the vows of Samantabhadra Bodhisattva.

Sons of the Buddha, the oceans of worlds have bases such as these on which they abide that are as numerous as the atoms in an ocean of worlds.

At that time, wishing to restate his meaning and assisted by the awesome power of the Buddha, Samantabhadra Bodhisattva surveyed the ten directions and then spoke these verses:

All the lands everywhere filling
the realms of space throughout the ten directions,
with the assistance of the Tathāgata's spiritual powers,
appear directly before one in place after place so all can see them.

In some cases, there exist all sorts of different lands,
none of which are not made of immaculate jewels.
The most especially marvelous pristine *maṇi* jewels
emanate blazing radiance which everywhere manifests oceans of light.

In some cases, there exist pure and radiant *kṣetras*
which dwell in reliance on the realms of empty space.
In some cases, they reside in an ocean of *maṇi* jewels.
Then again, there are those securely abiding in a treasury of light.

The Tathāgata dwells within this congregation as vast as an ocean,
expounding, turning the Dharma wheel, always with wondrous skill.
The sphere of action of the buddhas is boundlessly vast.
When beings witness this, their minds are filled with joyous delight.

There are those where *maṇi* jewels produce their adornments which
form flower-shaped lamps widely spreading their illumination
in clouds of fragrant flaming light, blazing with colored radiance.
These are covered by a suspended shining net of marvelous jewels.

In some cases, there are boundless *kṣetras*
dwelling in a deep and immense ocean of lotus flowers

which are vast, pure, and unique among the worlds
because they are adorned with the sublime goodness of all buddhas.

In some cases, there are oceans of *kṣetras* swirling like wheels
which are established by the Buddha's awesome spiritual powers.
Congregations of bodhisattvas reside everywhere within them
in which one always sees endless arrays of vast treasures.

In some cases, they abide in the hand of a vajra-wielding spirit.
Then again, sometimes they abide in the body of a celestial lord.
Vairocana Buddha, the unexcelled supreme honored one,
always turns the wheel of Dharma in these places.

In some cases, they abide, perfectly level, in a tree of jewels.
Or, again, in the same way within a cloud of fragrant flaming light.
In some cases they exist in dependence on an immense body of water
or else abide on an ocean of solid vajra.

In some cases, they abide in dependence upon a vajra banner.
Sometimes, they exist within an ocean of flowers.
With vast spiritual superknowledges, none of which are not pervasive,
Vairocana Buddha is able to produce appearances such as these.

Some long, some short, these exist in countless varieties.
Those with ring-like appearances are also not of merely a single type.
Such treasuries of sublime adornment differ from those in the world,
yet, through purity in cultivation, one then becomes able to see them.

Of the many different types such as these, each of which differ,
all abide in reliance on an ocean of vows.
In some instances there are lands forever residing in space
in which buddhas everywhere fill them like clouds.

In some cases, they dwell hanging upside down in space.
Sometimes they exist for a time and sometimes they do not remain.
In some cases, there are lands that are extremely pure
which dwell within a bodhisattva's jeweled crown.

The great spiritual powers of the buddhas of the ten directions
are all seen within these
and the voices of the buddhas everywhere fill them all.
These are all transformations brought about by the power of karma.

In some cases, these lands are everywhere in the Dharma realm,
pure, immaculate, arising from the mind,
like reflections, like conjurations, boundlessly vast,
and, as in the net of Indra, each different from the other.

They sometimes appear as treasuries of many different adornments
which are established as residing in space.

The spheres of objective experience born of karma are inconceivable.
The buddha's powers reveal them and enable everyone to see them.

Within the atoms of each and every land,
the buddha *kṣetras* appear in every mind-moment
in countless numbers equal to the number of all beings.
The deeds done by Samantabhadra are always just like this.

Because he wishes to enable the maturation of beings,
he cultivates his practices here throughout an ocean of kalpas.
Of his vast spiritual transformations, none are not manifested,
for, within the Dharma realm, they are all pervasively present.

In each and every atom of the lands of the Dharma realm,
all the great oceans of *kṣetras* reside there within them.
Clouds of buddhas equally cover them all
and, in every place, completely fill them.

Just as they freely function even within a single atom,
so too, within every atom, this is also just so.
All buddhas' and bodhisattvas' great spiritual superknowledges,
Vairocana Buddha is able to show them all.

All of the vast *kṣetras*
are like reflections, like conjurations, and like flames.
Nowhere in the ten directions can one see where they came from,
nor is there any place from which they come or to which they go.

Their destruction and creation recur in cycles
and never in all of space do they pause for even a moment.
None of these do not come forth from pure vows
and they are sustained by the vast power of karma.

Then Samantabhadra Bodhisattva again addressed the great assembly, saying:

> Sons of the Buddha, the oceans of worlds exist in many different sorts of shapes and appearances. For example, some are spherical, some are rectangular, and some are neither spherical nor rectangular. There are countless differences. Some resemble the shape of a whirlpool, some resemble the shape of a flaming mountain, some are shaped like a tree, some are shaped like a flower, some are shaped like a palace, some are shaped like living beings, and some are shaped like a buddha. There are different forms such as these as numerous as the atoms in an ocean of worlds.

At that time, wishing to restate his meaning and assisted by the awesome power of the Buddha, Samantabhadra Bodhisattva surveyed the ten directions and then spoke these verses:

The oceans of lands have all kinds of differences, including
all types of adornments and all kinds of ways in which they abide.
Their extraordinary shapes, all beautiful, pervade the ten directions.
You should all join in contemplating them.

In appearance, some are spherical and some are rectangular.
Yet others are triangular, and so on, or even octagonal.
Some are shaped like *maṇi* jewel spheres or like lotuses, and so forth.
All of them are caused to be different because of karma.

In some cases, they are adorned with pure flaming radiance,
real gold inlay, and many other such extraordinarily fine aspects.
Where the gates and doors readily open without being blocked,
this is due to broadly beneficial karma and pure intentions.

Oceans of *kṣetras* contain a boundless treasury of differences
like those in the clouds spread out across the sky.
Jewel wheels are spread across the ground as marvelous adornments
in which the buddhas' light shines forth with dazzling illumination.

The discriminations made by the minds in all lands
are illuminated and revealed by many different kinds of light.
Throughout such oceans of *kṣetras* as these, the Buddha
displays the power of his spiritual superknowledges in each of them.

Some of these are defiled, whereas others are pure.
The experience of sufferings and enjoyment of pleasures differ in each.
This is due to an inconceivable ocean of karma.
All dharmas of cyclic existence are always this way.

There are an inconceivable number of *kṣetras* even in a single pore.
The different bases for their abiding are as numerous as atoms.[71]
In each of them, there dwells a universally illuminating *bhagavat*,
abiding amidst a congregation, proclaiming the wondrous Dharma.

Even within a single atom, there are large and small *kṣetras*
existing in all sorts of different ways as numerous as atoms.
Level, towering, or low-lying—the circumstances differ in each case.
The Buddha goes to all of them and turns the wheel of the Dharma.

The *kṣetras* revealed within all of these atoms
all exist by the power of original vows and spiritual superknowledges.
In accordance with many different distinctions in mental inclinations,
he is able to do this in all of them throughout empty space.

In all of the atoms contained within all lands—
the Buddha enters into every one of those atoms
and everywhere produces spiritual transformations for beings.
The Dharma of Vairocana Buddha is of this very sort.

Samantabhadra Bodhisattva then again addressed the great assembly, saying:

> Sons of the Buddha, one should realize that the oceans of worlds are composed of many different substances. For example:
>
> Some are composed of adornments made of all kinds of jewels;
> Some are composed of all kinds of adornments made from one type of jewel;
> Some are composed entirely from the radiance emanated by all kinds of jewels;
> Some are composed of all kinds of different colored lights;
> Some are composed of light emanated from all kinds of adornments;
> Some are composed of indestructible vajra;
> Some are composed of sustenance from the Buddha's powers;
> Some are composed of aspects of marvelous jewels;
> Some are composed of the Buddha's spiritual transformations;
> Some are composed of spheres made of solar *maṇi* jewels;
> Some are composed of the most minute jewels;
> Some are composed of the flaming radiance emanated by all kinds of jewels;
> Some are composed of many different types of incense;
> Some are composed of floral crowns made of all kinds of jewels;
> Some are composed of reflected images emanated by all kinds of jewels;
> Some are composed of manifestations produced by all kinds of adornments;
> Some are composed of spheres of objective experience manifested everywhere by a single thought of the mind;
> Some are composed of jewels made into the shape of a bodhisattva;
> Some are composed of the stamens of flowers made of jewels; and
> Some are composed of the voice of the Buddha.

At that time, wishing to restate his meaning and assisted by the awesome power of the Buddha, Samantabhadra Bodhisattva surveyed the ten directions and then spoke these verses:

In some cases there are oceans of *kṣetras*
composed of combinations of marvelous jewels
which are indestructibly solid
and which exist on lotus flowers made of jewels.

In some cases, they are [composed of] pure light
which produces an unknowable [number]

of all kinds of radiant adornments.
These abide in the midst of empty space.

In some cases, pure light is what constitutes their substance
even as they also exist in dependence on light.
Clouds of light create adornments
where the bodhisattvas travel together to dwell.[72]

In some cases, there are oceans of *kṣetras*
produced by the power of vows
that exist like reflected images
which cannot be apprehended through verbal descriptions.[73]

Some of them are composed of *maṇi* jewels
everywhere emanating radiance from their solar core.
Their grounds are adorned with wheels of pearls
and they are full of bodhisattvas.

There are *kṣetras* composed of the flaming radiance of jewels
which are covered by clouds of flaming light.
Shining with the extraordinarily marvelous glow of many jewels,
these are all encountered because of one's karma.

In some cases they are born from the marvelous marks
and have the many characteristics adorning their grounds.
These may be like crowns which everyone wears or holds.[74]
These all arise from transformations produced by the Buddha.

In some cases, they are produced by an ocean of minds
and exist in conformity with what those minds understand.
Like mere conjurations, they have no location.
All of them are produced by discriminations.

Some arise from the light of buddhas
and have the radiance of *maṇi* jewels as their substance.
All buddhas appear within them
and each brings forth the power of his spiritual superknowledges.

In some cases, Samantabhadra Bodhisattva
transformationally manifests oceans of *kṣetras*
which are adorned by the power of his vows.
They are all extraordinarily marvelous.

At that time, Samantabhadra Bodhisattva again addressed the great assembly, saying:

Sons of the Buddha, one should realize that the oceans of worlds have many different types of adornments. For example:

In some cases, their adornments consist of supremely marvelous clouds emanated from all sorts of other adornments;

In some cases, their adornments consist of proclamations of the meritorious qualities of all bodhisattvas;
In some cases, their adornments consist of explanations of the karmic retributions of all beings;
In some cases, their adornments consist of the revelation of all bodhisattvas' oceans of vows;
In some cases, their adornments consist of displays of reflected images of all buddhas of the three periods of time;
In some cases, their adornments consist of showing in a single moment the spheres of experience associated with limitless kalpas of the spiritual superknowledges;[75]
In some cases, their adornments consist of revealing the body of all buddhas;[76]
In some cases, their adornments consist of manifesting clouds of all sorts of jewels and incense;
In some cases, their adornments consist of revealing the dazzling illumination in all sites of enlightenment produced by the radiance of all sorts of precious and marvelous things; and
In some cases, their adornments consist of revealing all the conduct and vows of Samantabhadra.

Such varieties of adornment are as numerous as the atoms in an ocean of worlds.

At that time, wishing to restate his meaning and assisted by the awesome power of the Buddha, Samantabhadra Bodhisattva surveyed the ten directions and then spoke these verses:

Such vast oceans of *kṣetras* are boundless.
All of them are created from pure karmic deeds.
With every sort of adornment and every sort of basis for abiding,
they everywhere fill up all the ten directions.

Clouds of flaming jewel light with boundless forms and appearances
create vast adornments that are not of but a single sort.
Always appearing in the oceans of *kṣetras* of the ten directions,
They everywhere emanate sublime voices and thus teach the Dharma.

The bodhisattvas' boundless oceans of meritorious qualities
are adorned by their many different types of great vows.
Even as, in this land, they simultaneously emanate sublime voices,
they everywhere shake the web of *kṣetras* of the ten directions.

The ocean of beings' karma is measurelessly vast.
As befits the retributions they elicit, each circumstance differs.
From within the adornments present in all places,
because of all buddhas, they are all able to expound on these matters.

The spiritual superknowledges of all *tathāgatas* of the three times
appear everywhere throughout the oceans of *kṣetras*.
In each and every phenomenon, all buddhas appear.
You should contemplate such adornment and purification as this.

All lands everywhere in the ten directions
throughout the kalpas of the past, future, and present
and all the great adornments within them—
Every one of these are all seen within each *kṣetra*.

In all phenomena, there are countless buddhas
equal in number to the beings everywhere in the world.
In order to train them, they bring forth spiritual superknowledges
and use these to adorn the oceans of *kṣetras*.

All of these adornments pour forth wondrous clouds,
such as all sorts of flower clouds and clouds of fragrant flaming light,
Clouds of *maṇi* jewels are always appearing.
The oceans of *kṣetras* take these as their adornments.

In all places in the ten directions where they achieve enlightenment,
the many different sorts of adornments are all fully present.
Their flowing light spreads out afar like varicolored clouds.
Even within this ocean of *kṣetras*, everyone is enabled to see them.

For kalpas equal to the number of beings, Sons of the Buddha
diligently cultivate the vows and conduct of Samantabhadra,
thereby adorning all the boundlessly many lands.
Within all places, all of this is revealed.

At that time, Samantabhadra Bodhisattva again addressed the great assembly, saying:

> Sons of the Buddha, one should realize that the oceans of worlds have oceans of skillful means for achieving purity[77] as numerous as the atoms in an ocean of worlds. For example, bodhisattvas [achieve purity]:
>
> By drawing near to all good spiritual guides, thereby developing the same roots of goodness;
> By increasing their vast clouds of meritorious qualities until they pervade the Dharma realm;
> By purifying and broadening all of the supreme liberations;
> By deeply contemplating the spheres of experience of all bodhisattvas and then becoming securely established in them;
> By cultivating all the *pāramitās* to the point where they are all perfectly fulfilled;
> By deeply contemplating all the bodhisattva grounds and then entering and dwelling in them;

By bringing forth the ocean of all pure vows;
By cultivating all the practices leading to emancipation;
By entering the ocean of all adornments; and
By perfecting the power of the skillful means for achieving purity.

[Skillful means for achieving purity] such as these are as numerous as the atoms in an ocean of worlds.

At that time, wishing to restate his meaning and assisted by the awesome power of the Buddha, Samantabhadra Bodhisattva surveyed the ten directions and then spoke these verses:

The adornments in all the oceans of *kṣetras*
are born from the power of countless skillful means and vows.
The perpetual dazzling radiance of all the oceans of *kṣetras*
comes forth from the power of measureless pure karma.

By having for a long time drawn close to good spiritual guides
and thus cultivated good actions together, all of which are pure,
vast kindness and compassion extend everywhere to all beings.
By this means, they adorn all the oceans of *kṣetras*.

Wherever the buddhas dwell, they undertake purifying cultivation
of all the Dharma gateways, the samādhis, and so forth, including
the grounds of the *dhyāna* absorptions, liberations, and skillful means.
By this they produce all the oceans of *kṣetras*.

Through generating measureless resolute understanding,
being able to understand in the same way as a *tathāgata*, no differently,
and by having cultivated an ocean of expedients leading to patience,
they are therefore able to purify limitless *kṣetras*.

To benefit beings, they cultivate supreme practices,
and always strive to increase their vast merit
which spreads like a cloud and becomes equal to all of space.
So it is that all the oceans of *kṣetras* are completely perfected.

The perfections are so measureless as to equal the atoms in a *kṣetra*.
Having cultivated them all, they enable their complete fulfillment.
The *pāramitā* of vows is endless.
The oceans of pure *kṣetras* all come forth from this.

They purely cultivate all the peerless dharmas
and bring forth boundless practices for reaching emancipation.
They use many different skillful means to teach the many beings
and in this way adorn the oceans of lands.

They cultivate the grounds of skillful means and adornment,
enter the ocean of Dharma gates to the Buddha's meritorious qualities,
and everywhere enable beings to dry up the source of their sufferings.
Thus they bring about the perfection of vast pure *kṣetras*.

With an incomparably vast ocean of powers,
they everywhere enable beings to plant roots of goodness.
By making offerings to all *tathāgatas*,
boundless lands are thus all purified.

At that time, Samantabhadra Bodhisattva again addressed the great assembly, saying:

> Sons of the Buddha, one should realize that all the oceans of worlds have differences in the way that buddhas manifest that are as numerous as the atoms in an ocean of worlds. For example:
>
> In some cases, they appear in a small body;
> In some cases, they appear in a large body;
> In some cases they appear with a short life span;
> In some cases, they appear with a long life span;
> In some cases, they only purify a single buddha land;
> In some cases, they purify countless buddha lands;
> In some cases, they manifest the Dharma wheel's teaching of a single vehicle;
> In some cases, they manifest the Dharma wheel's teaching of an inconceivable number of vehicles;
> In some cases, they manifest as training only a small number of beings; and
> In some cases, they manifest as training boundlessly many beings.
>
> [Differences] such as these are as numerous as the atoms in an ocean of worlds.

At that time, wishing to restate his meaning and assisted by the awesome power of the Buddha, Samantabhadra Bodhisattva surveyed the ten directions and then spoke these verses:

The buddhas use many different sorts of skillful means
in the way they come forth and appear in all the oceans of *kṣetras*.
In all cases, they adapt to beings' mental dispositions.
This is a function of the Tathāgata's powers of skillful means.

The Dharma body of the buddhas is inconceivable:
Formless, shapeless, and devoid even of any reflected images.
Still, they can manifest many appearances for the sake of beings,
adapting to their mental dispositions, thus enabling them all to see.

In some cases, they appear before beings as having a short life span.
In some cases, they appear with a life span of countless kalpas.
The Dharma body appears before them throughout the ten directions,
adapting to what is fitting in its manifestations within the world.

In some cases, they purify inconceivably many
oceans of *kṣetras* throughout the ten directions.
In some cases, they purify only one land,
manifesting in one of them and not in any others.

In some cases, adapting to beings' dispositions,
they manifest inconceivably many different types of vehicles.
In some cases, they may proclaim only the One Vehicle's Dharma,
thus revealing measurelessly many within a single expedient means.

In some cases, they attain right enlightenment on their own[78]
and then enable but a few beings to dwell on the path.
In some cases, they are able in but a single mind-moment
to awaken a numberless multitude of the many confused beings.

In some cases, they emanate conjured clouds from their pores
and thereby manifest countlessly and boundlessly many buddhas.
Thus everyone in the world is able to directly see
the many different skillful means they use to liberate beings.

In some cases, their voices everywhere pervade all places,
adapt to their dispositions, and then teach the Dharma.
Thus, throughout inconceivably many great kalpas,
they train oceans of countlessly many beings.

In some cases, there are countless adorned lands
in which they sit majestically in the midst of pure congregations
even as buddhas spread forth like clouds among them,
having no oceans of *kṣetras* in the ten directions they do not fill.

The skillful means of the buddhas are inconceivable.
Adapting to beings' minds, they appear before them all.
They dwell everywhere in many different types of adorned *kṣetras*
and are pervasively present throughout all lands.

At that time, Samantabhadra Bodhisattva again addressed the great assembly, saying:

> Sons of the Buddha, one should realize that the oceans of worlds have as many durations of existence in kalpas as there are atoms in an ocean of worlds. For example:[79]
>
> In some cases, they exist for an *asaṃkhyeya* kalpa;
> In some cases, they exist for a measureless kalpa;
> In some cases, they exist for a boundless kalpa;
> In some cases, they exist for an incomparable kalpa;
> In some cases, they exist for an innumerable kalpa;
> In some cases, they exist for an indescribable kalpa;
> In some cases, they exist for an inconceivable kalpa;

In some cases, they exist for an immeasurable kalpa; and
In some cases, they exist for an ineffable kalpa.

[Durations of existence] such as these are as numerous as the atoms in an ocean of worlds.

At that time, wishing to restate his meaning and assisted by the awesome power of the Buddha, Samantabhadra Bodhisattva surveyed the ten directions and then spoke these verses:

In the oceans of worlds, they have many different kalpa durations
during which they are adorned through vast skillful means.
By contemplating the lands of the ten directions,
one clearly understands all the differences in numerical durations.

As I observe the oceans of worlds throughout the ten directions, I see
their countless different kalpa durations are as numerous as beings.
In some cases long, in some cases short, in some cases boundless.
With the voice of the Buddha, I now describe them.

As I observe the oceans of *kṣetras* throughout the ten directions,
I see some endure for kalpas as numerous as atoms in a single land,
some endure for one kalpa, and some endure for countlessly many.
It is due to many different kinds of vows that they are each different.

Some of them are entirely pure, some are entirely defiled,
and yet others possess a mixture of both defilement and purity.
Oceans of vows establish many different variations.
Their abiding corresponds to the thoughts in the minds of beings.

Having cultivated for past kalpas equal to the atoms in a *kṣetra*,
they acquire vast and pure oceans of worlds.
The realms of the buddhas are replete in adornments
and they dwell forever throughout boundlessly vast kalpas.

There are those known as Radiance of the Many Sorts of Jewels.
Others are known as Treasury of Equal Sounds or Flaming Light Eyes,
Light of Defilement Transcendence, or Worthy Kalpa.
These pure kalpas include them all.

There are pure kalpas in which a single buddha appears.
In some cases, in a single kalpa, there are countless such appearances.
With endless skillful means and the power of great vows,
they enter into all the many different kinds of kalpas.

In some cases, countless kalpas are subsumed within a single kalpa.
Or, then again, a single kalpa may be subsumed within many kalpas.
All the oceans of kalpas involve many different variations
which are all clearly apparent among the lands of the ten directions.

In some cases, all the adorning phenomena present in all kalpas
are all apparent and visible within but a single kalpa.
And in some cases, the adornments in but a single kalpa
everywhere enter all the boundlessly many kalpas.

From their first single mind-moment until they finally become a kalpa,
they all rely on the thoughts of beings as the bases for their arising.
All the oceans of *kṣetras* and the boundless kalpas
are all purified through a single skillful means.

At that time, Samantabhadra Bodhisattva again addressed the great assembly, saying:

> Sons of the Buddha, one should realize that the oceans of worlds have differences in kalpa transformations which are as numerous as the atoms in an ocean of worlds. For example:
>
> Because the Dharma is this way, the oceans of worlds undergo countless kalpa transformations affecting their formation and destruction;
>
> Because defiled beings come to dwell in them, oceans of worlds undergo kalpa transformations producing defilement;
>
> Because beings who cultivate vast merit come to dwell in them, oceans of worlds undergo kalpa transformations producing the purification of defilement;
>
> Because bodhisattvas possessed of resolute faith come to dwell in them, oceans of worlds undergo kalpa transformations producing the purification of defilement;
>
> Because countless beings resolve to attain bodhi, oceans of worlds undergo kalpa transformations producing complete purification;
>
> Because bodhisattvas individually roam to their worlds, oceans of worlds undergo kalpa transformations producing boundless adornment;
>
> Because bodhisattvas from all worlds of the ten directions gather like clouds, oceans of worlds undergo kalpa transformations producing countless great adornments;
>
> Because the buddhas, the *bhagavats*, enter nirvāṇa, the oceans of worlds undergo kalpa transformations producing the cessation of their adornments;[80]
>
> Because the buddhas appear in the world, the oceans of worlds undergo kalpa transformations producing vast purification; and
>
> Because of transformations arising from the Tathāgata's spiritual superknowledges, the oceans of worlds undergo kalpa transformations producing pervasive purification.

[Kalpa transformations] such as these are as numerous as the atoms in an ocean of worlds.

At that time, wishing to restate his meaning and assisted by the awesome power of the Buddha, Samantabhadra Bodhisattva surveyed the ten directions and then spoke these verses:

All lands are born
in accordance with the power of karma.
You should all contemplate
the characteristics of transformation such as these.

All defiled beings'
entanglement in karma and afflictions is fearsome.
Their minds cause the oceans of *kṣetras*
to all become defiled.

In a case where they possess pure minds
and cultivate all sorts of meritorious actions,
their minds cause the oceans of *kṣetras*
to progress from defilement toward purity.[81]

When bodhisattvas possessed of resolute faith
are born into those kalpas,
in accordance with whatever exists in their own minds,
they will perceive either defilement or purity.

Where countless beings
have all resolved to attain bodhi,
their minds cause the ocean of *kṣetras* to be constantly pure
during the period of the kalpas' abiding.[82]

When countless *koṭīs* of bodhisattvas
go forth throughout the ten directions
although the adornments they produce are no different,
during those kalpas, there are differences in what is perceived.

Even within each and every atom,
there are buddha *kṣetras* as numerous as atoms.
Where the bodhisattvas gather like clouds,
those lands are all pure.

Wherever *bhagavats* enter nirvāṇa,
the adornments of those lands then perish.
When there are no beings who can serve as Dharma vessels,
the world becomes defiled.

If a buddha appears in the world,
everything becomes marvelously fine.
In accordance with the purity of the minds within it,
its adornments may all become perfectly complete.

> Due to the power of the buddhas' spiritual superknowledges,
> whatever then appears is inconceivable.
> At this time, the oceans of *kṣetras*
> all become completely pure.

At that time, Samantabhadra Bodhisattva again addressed the great assembly, saying:

> Sons of the Buddha, one should realize that the oceans of worlds have ways in which they do not differ that are as numerous as the atoms in an ocean of worlds. For example:
>
> In every one of the oceans of worlds, there are ways they do not differ that are as numerous as the atoms in an ocean of worlds;
> In every one of the oceans of worlds, there are no differences in the ways in which buddhas manifest their awesome powers;
> In every one of the oceans of worlds, there are no differences in all the sites of enlightenment throughout the ten directions of the Dharma realm;
> In every one of the oceans of worlds, there are no differences in the congregations at all *tathāgatas'* sites of enlightenment;
> In every one of the oceans of worlds, there are no differences in the way the light of all buddhas pervades the Dharma realm;
> In every one of the oceans of worlds, there are no differences in all buddhas' spiritual transformations and titles;[83]
> In every one of the oceans of worlds, there are no differences in the way the voices of all buddhas pervade the oceans of worlds for the duration of boundless kalpas;
> In every one of the oceans of worlds, there are no differences in the skillful means [used when turning] the Dharma wheel;
> In every one of the oceans of worlds, there are no differences in the way all oceans of worlds enter a single atom; and
> In every one of the oceans of worlds, there is no difference in the way that the sphere of action of all the buddhas, the *bhagavats,* of the three periods of time appears in every atom.
>
> Sons of the Buddha, generally speaking, these are the ways in which the oceans of worlds have no differences. If one were to undertake an expansive discussion of this matter, the ways in which there are no differences would be as numerous as the atoms in an ocean of worlds.

At that time, wishing to restate his meaning and assisted by the awesome power of the Buddha, Samantabhadra Bodhisattva surveyed the ten directions and then spoke these verses:

Within a single atom, there are many oceans of *kṣetras*.
Although their locations are different, they are all adorned.
In this way, the measureless enters into whatever is singular,
yet every separate entity remains free of any intermixing or overlap.

In every atom, there are inconceivably many buddhas.
Adapting to beings' minds, they appear everywhere before them.
Of all oceans of *kṣetras*, there are none they do not entirely pervade.
In all such skillful means as these, there are no differences.

In every atom, all the kings of trees
have many different adornments hanging down.
They all equally appear in all lands throughout the ten directions.
In all matters such as these, there are no differences.

In every atom are congregations as numerous as atoms,
all of which join in surrounding the lords among all men
who, transcending them all, pervade the world,
and yet this still occurs with no crowding, intermixing, or disarray.

In every atom, there are countless light rays
that everywhere pervade all lands of the ten directions.
They all reveal the bodhi practices of all buddhas
which, even throughout all the oceans of *kṣetras*, do not differ.

In every atom, there are countless bodies
transformationally conjured, pervading everywhere like clouds.
The Buddha's use of spiritual power to lead the many types of beings
does not differ even in all the lands throughout the ten directions.

Even in every atom, he teaches the many types of dharmas.
His Dharma is pure, as when the wheel is turned.
The various skillful means and gateways of sovereign mastery,
in the ways these are all expounded, there are no differences.

From in a single atom, there everywhere emanates all buddhas' voices
filling all those beings who are vessels fit for preserving the Dharma.
They pervade and endure in the oceans of *kṣetras* for endless kalpas.
In their voices such as these, there are also no differences.

Of the countless marvelous adornments in the oceans of *kṣetras*,
there are none that do not all enter even into a single atom.
Such powers of the buddhas' spiritual superknowledges as these
all arise entirely from the nature of karma.

In every atom, the buddhas of the three periods of time,
adapting to the inclinations of beings, allow them all to see.
Their essential nature has neither any coming nor any going.
It is through their power of vows that they pervade all worlds.

The End of Chapter Four

CHAPTER 5

The Flower Treasury Ocean of Worlds[84]

At that time, Samantabhadra Bodhisattva again addressed the great assembly, saying:

> Sons of the Buddha, this Flower Treasury[85] Adornment Ocean of Worlds was purified by Vairocana Tathāgata in the past when he cultivated the bodhisattva practices for kalpas as numerous as the atoms in an ocean of worlds, drew near in every kalpa to buddhas as numerous as the atoms in an ocean of worlds, and, in the presence of each of those buddhas, purely cultivated great vows as numerous as the atoms in an ocean of worlds.
>
> Sons of the Buddha, this Flower Treasury Adornment Ocean of Worlds is supported by wind spheres as numerous as the atoms in Mount Sumeru:
>
> Its lowest wind sphere which is known as Level Dwelling, is able to support all the flaming jewel light adornments above it;
> The next higher wind sphere is known as Producing All Sorts of Jewel Adornments. It is able to support the banners of sovereign pure-light radiance *maṇi* jewels above it;
> The next higher wind sphere is known as Jewel of Awesome Virtue. It is able to support all the jeweled chimes above it;
> The next higher wind sphere is known as Equal Flaming Radiance. It is able to support the spheres of sunlight-like sovereign *maṇi* jewels above it;
> The next higher wind sphere is known as Various Pervasive Adornments. It is able to support the radiant wheel flowers above it;
> The next higher wind sphere is known as Universal Purity. It is able to support all the floral flaming-radiance lion thrones above it;
> The next higher wind sphere is known as Sound Resounding in the Ten Directions. It is able to support all the sovereign pearl banners above it;
> The next higher wind sphere is known as Radiance of All Jewels. It is able to support all the sovereign *maṇi* jewel tree blossoms above it;

The next higher wind sphere is known as Rapid Universal Support. It is able to support all the Sumeru clouds of fragrant *maṇi* jewel above it; and

The next higher wind sphere is known as Various Wandering Palaces. It is able to support all the clouds of jewel-colored incense halls[86] above it.

Sons of the Buddha, of all those wind spheres as numerous as the atoms in Mount Sumeru, the highest one is called Treasury of Extraordinary Awesome Radiance. It is able to support the Fragrant Ocean Adorned with Pervasively Radiant Maṇi Jewels. On this fragrant ocean, there is an immense lotus flower known as Fragrant Banner of Various Radiant Stamens. The Flower Treasury Adornment Ocean of Worlds rests in the middle of it. Its terrain is equally level in all four directions and it is pure, solid, and surrounded all around by the Vajra Ring Mountains. Its earth, oceans, and many sorts of trees are all distinctive.

At that time, wishing to restate his meaning and assisted by the awesome power of the Buddha, Samantabhadra Bodhisattva surveyed the ten directions and then spoke these verses:

In the past, in all the realms of existence, the Bhagavat
cultivated pure deeds together with buddhas as numerous as atoms.
Thus he acquired the radiance of all kinds of precious jewels
and the Flower Treasury Adornment Ocean of Worlds.

As his vast cloud of compassion extended to everyone everywhere,
he sacrificed countless bodies equal in number to the atoms in a *kṣetra*.
By the power of his cultivation throughout an ocean of past kalpas,
this world has now become free of the defilements.

It emanates great radiance that pervades and abides in space.
Supported by the power of the winds, it is unshakable.
It is everywhere adorned with buddha-treasury *maṇi* jewels.
The power of the Tathāgata's vows causes it to be purified.

Flowers with lovely *maṇi* jewel seed pods are scattered everywhere.
Through the power of past vows, they remain in the sky.
Over an ocean of many different kinds of durable adornments
clouds of light hang down and spread to fill the ten directions.

Within the *maṇi* jewels, clouds of bodhisattvas
go everywhere in the ten directions, emanating blazing radiance.
Flaming light forms spheres beautified with marvelous flowers that
flow all around the Dharma realm, with no place they do not pervade.

From within all the jewels, there emanates pure light.
Their radiance everywhere illuminates the oceans of beings,

and completely pervades the lands throughout the ten directions,
enabling all to escape from suffering and then progress toward bodhi.

The number of buddhas within the jewels equals that of beings.
From their pores, they send forth transformation bodies
of Brahma Heaven Lords, Indras, wheel-turning kings, and others,
including those of all types of beings as well as those of buddhas.

Their conjured light rays equally illuminate the entire Dharma realm.
From within the rays of light are proclaimed the names of all buddhas
and the various skillful means they use as, instructing and training,
they everywhere respond to the minds of all beings without exception.

In every atom among all the atoms
in the Flower Treasury World, one sees the Dharma realm.
The light of jewels reveals buddhas assembled like clouds.
Such is the Tathāgata's sovereign mastery within the *kṣetras*.

The vast clouds of vows pervade the Dharma realm, where,
throughout all kalpas, they enable the teaching of the many beings.
The practices of Samantabhadra's ground of wisdom are all perfected.
All of these adornments come forth from these.

At that time, Samantabhadra Bodhisattva again addressed the great assembly, saying:

> Sons of the Buddha, the great ring of mountains surrounding this Flower Treasury Adornment Ocean of Worlds rests atop a solar crystal[87] king lotus flower. Sandalwood and *maṇi* jewels form the body [of the mountains]. Sovereign awesome virtue jewels form their peaks. Wonderfully fragrant *maṇi* jewels make up their ring. They are all composed of vajra that radiates flaming radiance from within. All sorts of fragrant streams flow between them. Their forests are composed of many kinds of jewels. Marvelous flowers are in full bloom. Fragrant grasses carpet the ground which is composed of a decorative inlay of radiant jewels. All different types of fragrant flowers flourish fully in place after place. *Maṇi* jewels form nets that are suspended all around and above. There are a multitude of marvelous adornments such as these as numerous as the atoms in an ocean of worlds.

At that time, wishing to restate his meaning and assisted by the awesome power of the Buddha, Samantabhadra Bodhisattva surveyed the ten directions and then spoke these verses:

The great ocean of worlds is boundless.
Its surrounding ring of jewels is pure and of many different colors.
All of its adornments are utterly marvelous.

This all comes forth from the spiritual powers of the Tathāgata.

Rings of *maṇi* jewels, rings of marvelous incense,
as well as rings of pearl lamps radiating flaming light—
Many different sorts of marvelous jewels form these adornments
upon which the pure surrounding ring [of mountains] rests.

Solid *maṇi* jewels form its treasury.
Jambūnada gold forms its beautifying adornments.
Streaming light emanates flaming radiance filling the ten directions.
Within and without, its brilliance penetrates—everything is pure.

It is composed of an aggregation of vajra jewels
which in turn rain down *maṇi* jewels and marvelous gems.
Those jewels, exquisite and marvelous, not of but a single kind,
emanate pure radiance that everywhere adorns and beautifies.

Fragrant streams divide into rivulets of countless colors.
All kinds of flowers, jewels, and sandalwood incense sprinkle down.
Multitudes of vigorously blooming lotuses appear like flowing robes.
The rare greenery's burgeoning growth is all rich with fragrance.

Countless jeweled trees everywhere lend their adornment.
Blooming flowers push forth stamens in fiery colors.
Many different types of rare robes lay there among them.
Clouds of light, ever round and full, illuminate the four quarters.

Countlessly and boundlessly many great bodhisattvas,
holding up canopies and burning incense, fill the Dharma realm.
They all send forth all kinds of marvelous voices,
everywhere turning the Tathāgata's wheel of right Dharma.

There are all kinds of *maṇi* jewel trees with branches made of jewels.
Every one of their jeweled branches emanates rays of light.
Vairocana Buddha's pure body
enters each of them, thus enabling everyone to see him.

The body of the Buddha appears in all the adornments,
manifesting in boundless forms and appearances, endless in number,
that all go off to the ten directions, having no place they do not reach.
The beings they teach are also infinitely numerous.

All of these adornments emanate marvelous voices,
proclaiming the Tathāgata's wheel of original vows.
By the power of the Buddha's sovereign mastery, all of them are able
to pervade the ocean of all the pure *kṣetras* of the ten directions.

At that time, Samantabhadra Bodhisattva again addressed the great assembly, saying:

Sons of the Buddha, in this ocean of worlds, all of the ground within the great ring of surrounding mountains is composed entirely of vajra. It is solid, adorned, and indestructible. It is pure, level, and free of high or low regions. *Maṇi* jewels form its ring and the many sorts of jewels form its treasury. It is inlaid with all sorts of *maṇi* jewels forming many different images of all types of beings. It is strewn with jewel sands and scattered with lotus flowers. Fragrant *maṇi* jewels are spread about among them. Adornments pervade every place like clouds. It is interspersed and beautified with all the adornments found in all buddha lands of the three periods of time. The marvelous *maṇi* jewels forming its nets everywhere display all of the Tathāgata's spheres of action. They are arrayed there like the net of Indra.

Sons of the Buddha, the grounds of this ocean of worlds have adornments such as these which are as numerous as the atoms in an ocean of worlds.

At that time, wishing to restate his meaning and assisted by the awesome power of the Buddha, Samantabhadra Bodhisattva surveyed the ten directions and then spoke these verses:

Its grounds are level, utterly pure,
securely established, solid, and indestructible.
The *maṇi* jewels everywhere forming its adornments
are inlaid with the many kinds of jewels.

Vajra forms its especially pleasing grounds.
Its jeweled wheels and jewel nets are completely adorned.
Lotus Flowers, all in full bloom, are spread across it
and marvelous robes everywhere cover it.

Bodhisattvas' celestial crowns and jeweled necklaces
are spread across its grounds as adorning finery.
Sandalwood incense and *maṇi* jewels are scattered all about therein.
They all emanate the sublime radiance of immaculate purity.

Jeweled flowers emanate flaming radiance and emit marvelous light.
Blazing radiance appearing like clouds illuminates everything
and scatters these wondrous flowers and the many types of jewels
which everywhere cover the ground as decorative adornments.

Dense clouds spread forth, filling the ten directions
with vast and endless brilliant radiance.
They extend everywhere to all lands throughout the ten directions
proclaiming the Tathāgata's ambrosial Dharma nectar.

The vows of all buddhas are all revealed within the *maṇi* jewels
as they carried them out throughout boundless vast kalpas.

Of all the past practices of those of supreme knowledge,
There are none of them one does not see within these jewels.

All the buddha *kṣetras* come and enter
all the *maṇi* jewels there on its grounds.
All those lands also enter
into every atom of all those buddha *kṣetras*.

In the Flower Treasury World adorned with wondrous jewels,
bodhisattvas roam throughout the ten directions
and expound upon the vast vows of the Great Eminence.
This occurs by the miraculous powers of the site of enlightenment.

The grounds adorned with wondrous *maṇi* jewels
emanate pure light replete with many beautiful phenomena
that fills up an expanse of the Dharma realm equal to that of space.
The powers of the Buddha naturally manifest in this way.

All who cultivate the vows of Samantabhadra,
those greatly wise ones who enter the Buddha's sphere of experience,
are able to know within this ocean of *kṣetras*
all such spiritual transformations as these.

At that time, Samantabhadra Bodhisattva again addressed the great assembly, saying:

> Sons of the Buddha, on the great earth within this ocean of worlds, there are an ineffable number of fragrant oceans as numerous as the atoms in a buddha *kṣetra*. Every kind of wondrous jewel adorns their ocean floors. Marvelous fragrant *maṇi* jewels beautify their shores. *Vairocana* sovereign *maṇi* jewels form their nets. They are filled with fragrant waters, bright and translucent, the color of the many jewels. All kinds of jeweled flowers turn about on the surface of their waters. Fine sandalwood powder clarifies their waters below. They send forth the sounds of the Buddha's voice and emanate rays of jewel light. Boundlessly many bodhisattvas hold up many different kinds of canopies and manifest spiritual powers with which all the adornments found in all worlds appear in them.
>
> Staircases made of ten kinds of precious jewels are arrayed in rows with balustrades made of the ten jewels arranged all around them. Blooming luxuriantly on the surface of the waters are *puṇḍarīka*[88] lotus flowers as numerous as the atoms in four continents, each of which is adorned with all kinds of jewels. There are an ineffable number of hundreds of thousands of *koṭīs* of *nayutas* of *śīla* banners made of the ten kinds of jewels, a Ganges' sands number of net banners that are hung with all kinds of jeweled robes and chimes, a Ganges sands' number of towers adorned with

jeweled flowers in infinitely varied forms and appearances, hundreds of thousands of *koṭīs* of *nayutas* of cities of lotuses made of the ten kinds of jewels, and groves of trees made of the many kinds of jewels as numerous as the atoms in four continents. Its nets are made of *maṇi* jewels aglow with the flaming light of every kind of gem. There are varieties of sandalwood incense as numerous as the Ganges' sands, *maṇi* jewels aglow with flaming light that emanate the sounds of the Buddha's voice, and an ineffable number of hundreds of thousands of *koṭīs* of walls decorated with the many kinds of jewels which everywhere surround the waters and serve as beautifying adornments everywhere.

At that time, wishing to restate his meaning and assisted by the awesome power of the Buddha, Samantabhadra Bodhisattva surveyed the ten directions and then spoke these verses:

On the great earth of this world
are fragrant oceans adorned with *maṇi* jewels
with pure and marvelous jewels spread across their ocean floors
established on indestructible vajra.

Their shores are made of accumulations of fragrant *maṇi* jewels.
Spheres of flaming solar-radiance jewels spread forth like clouds.
Lotus flowers and marvelous jewels form garlands
that everywhere serve as adornments of immaculate purity.

Their fragrant waters are clear, still, and imbued with many colors.
Jeweled flowers turn about all over their surface, radiating light.
Voices causing tremors everywhere, heard both far and near,
by the Buddha's awesome powers, expound the sublime Dharma.

The adornments of the flights of steps consist of many kinds of jewels.
They are also beautified by inlaid *maṇi* jewels.
Balustrades made entirely of jewels surround them all around.
Curtain nets of lotuses and jewels spread forth like clouds.

Maṇi jewel trees are arrayed in rows.
Flower buds luxuriantly blossom in resplendent radiance.
Many different kinds of music constantly play in turn.
The Buddha's spiritual powers enable this to be so.

Puṇḍarīka lotus flowers arrayed with various sorts of wondrous jewels
blossom and spread their adornments on the ocean's fragrant waters.
Their fragrant flaming radiance which never ceases for even a moment
is vast and perfectly full, completely pervading everywhere.

Jeweled banners of radiant pearls constantly blaze brightly.
Marvelous robes drape down as beautifying adornments.

Netting hung with *maṇi* jewel chimes emanating sounds of Dharma
enable those who hear to progress toward the Buddha's wisdom.

Marvelous jeweled lotus flowers form city walls
adorned with many-colored *maṇi* jewels.
Reflected light cast by clouds of pearls spreads to the four quarters.
It is in these ways that the oceans of fragrant waters are adorned.

Walls which wind all about, surrounding everything,
have viewing towers facing each other arrayed along their tops.
Countless light rays constantly blaze forth.
Many different such adornments beautify these pure oceans.

Throughout the distant past, Vairocana Buddha
purified all the many different kinds of oceans of *kṣetra*s
in such vast and boundless ways as this.
All of these arise through the sovereign powers of the Tathāgata.

At that time, Samantabhadra Bodhisattva again addressed the great assembly, saying:

Sons of the Buddha, every one of these fragrant oceans is fed by rivers of fragrant waters as numerous as the atoms in four continents, all of which flow around in a rightward direction. All of them have banks made of vajra adorned with pure-light *maṇi* jewels always manifesting jewel-colored light clouds of buddhas while also resounding with the voices of all beings. From all those rivers' whirlpools emerge all sorts of images of the causal practices cultivated by all buddhas.

Maṇi jewels form nets hung with chimes and bells adorned with the many kinds of gems. All the adornments contained in all oceans of worlds appear there within them. Clouds of *maṇi* jewels cover them. Those clouds everywhere reveal the appearance of the transformation buddhas of the Flower Treasury World's Vairocana Buddha along with images of all buddhas' feats of spiritual superknowledges. They also emanate marvelous voices proclaiming the names of the buddhas and bodhisattvas of the three periods of time.

Their fragrant waters always send forth clouds of blazing light emanated by all kinds of jewels. These phenomena continue on incessantly. An extensive description of them would include for every one of these rivers' adornments as numerous as the atoms in an ocean of worlds.

At that time, wishing to restate his meaning and assisted by the awesome power of the Buddha, Samantabhadra Bodhisattva surveyed the ten directions and then spoke these verses:

Pure fragrant waters fill those great rivers.
Vajra and marvelous jewels form their banks.
Jewel dust forms wheels spread across their grounds.
Their many different beautifying adornments are all rare and fine.

Jeweled stairs arrayed in rows are marvelously adorned.
Balustrades stretch all around, all of them of extraordinary beauty.
Real pearls form treasuries decorated with many kinds of flowers.
Many different sorts of garlands are draped all about.

The fragrant waters radiate jewel light in pristine colors
and constantly pour forth swift currents of *maṇi* jewels.
The many flowers all sway along with the waves
and all play musical sounds proclaiming the wondrous Dharma.

Their river-bottom sediment is made of finely powdered sandalwood
and all sorts of marvelous jewels join the eddies′ flow.
Mists laden with fragrances spread about within them,
emanating flaming radiance and sending flowing scents everywhere.

The river brings forth all kinds of marvelous jewels,
all of which emanate light in blazing colors.
Their radiance spreads reflections forming daises and thrones
with floral canopies and pearl strands, all entirely complete.

In the sovereign *maṇi* jewels appear images of the buddhas′ bodies.
Their light everywhere illuminates the *kṣetras* of the ten directions.
These form wheels that beautify the grounds.
The fragrant waters, shining and clear, are forever full.

Nets made of *maṇi* jewels, hung with bells of gold,
everywhere cover the fragrant rivers and emanate the Buddha′s voice.
They are thus able to proclaim all the paths to bodhi
as well as the marvelous practices of Samantabhadra.

The jeweled shores′ *maṇi* jewels of foremost purity
constantly emanate the sound of the Tathāgata′s original vows
as well as the practices of all buddhas throughout the past.
Their sound streams forth everywhere and enables all to see them.

From all the rivers′ eddies,
bodhisattvas constantly stream forth like clouds.
They all go forth into the vast *kṣetras*
and fill up even the entire Dharma realm.

Pure kings of pearls spread forth like clouds,
stretching above and over all the fragrant rivers.
Those pearls match the look of the sign between the Buddha′s brows
and brilliantly display the reflected images of all buddhas.

At that time, Samantabhadra Bodhisattva again addressed the great assembly, saying:

> Sons of the Buddha, the areas of ground lying between the rivers of fragrant waters all have many different kinds of adornment composed of marvelous jewels. Every one of those areas has as many *puṇḍarīka* flowers adorned with the many types of jewels as there are atoms in the four continents. They surround and completely fill those areas. Each of those areas contains groves of many-jeweled trees arrayed in rows that are as numerous as the atoms in the four continents. From every one of those trees, there constantly stream forth clouds of every kind of adornment in which sovereign *maṇi* jewels illuminate the space between them with dazzling light. The full fragrance of the many different sorts of flowers is everywhere present. Those trees also emanate wonderful voices speaking of the great vows cultivated by all *tathāgatas* in every kalpa. They also scatter all different kinds of sovereign *maṇi* jewels that everywhere cover those grounds, namely: lotus flower sphere sovereign *maṇi* jewels, fragrant flaming light cloud sovereign *maṇi* jewels, variously adorned sovereign *maṇi* jewels, sovereign *maṇi* jewels manifesting inconceivable adorning colors, sovereign *maṇi* jewels containing a treasury of solar-radiance robes, sovereign *maṇi* jewels everywhere trailing radiant net clouds throughout the ten directions; sovereign *maṇi* jewels showing the spiritual transformations of all buddhas, and sovereign *maṇi* jewels showing the ocean of all beings' karmic retributions. There are as many phenomena such as these as there are atoms in an ocean of worlds. Every one of the areas between those rivers of fragrant waters is replete with adornments such as these.

At that time, wishing to restate his meaning and assisted by the awesome power of the Buddha, Samantabhadra Bodhisattva surveyed the ten directions and then spoke these verses:

Those grounds are level, extremely pure,
and adorned by both real gold and *maṇi* jewels.
All kinds of trees standing in rows shade the areas between them.
Their straight trunks hang down flowering branches like clouds.

Their boughs and branchlets are adorned with marvelous jewels.
Flaming light from flowers forms orbs illuminating the four quarters.
Maṇi jewels form fruits that appear like spreading clouds,
enabling all in the ten directions to always directly see them.

Maṇi jewels completely cover all those grounds
that are adorned by the many kinds of flowers and powdered jewels.

There are also palaces made of *maṇi* jewels,
in all of which are seen the reflected images of beings.

Sovereign maṇi jewels reflecting images of the buddhas
are spread all over those grounds, nowhere not pervasively.
Thus their gloriously bright illumination pervades the ten directions
in which, in each and every atom, one sees the buddhas.

Marvelous jeweled adornments are well arrayed,
interspersed with nets of pearl lamps.
In place after place, there are *maṇi* jewel spheres,
every one of which displays the Buddha's spiritual superknowledges.

Adornments made of the many jewels emanate bright rays of light.
Transformation buddhas appear everywhere in those rays.
Each of them travels all about, none of them not pervasively,
and they all use the ten powers to extensively expound the teachings.

Puṇḍarīka flowers adorned with marvelous *maṇi* jewels
everywhere completely cover all those waters.
Their flowers are of many different sorts, with each not the same.
They all display light rays which never cease their shining.

All the adornments of the three periods of time
appear within all these *maṇi* jewel fruits.
Their essential nature is unproduced and ungraspable.
These are a result of the Tathāgata's sovereign powers.

Within all the adornments present in this land,
the vast body of the Tathāgata is shown.
He both does not come and also does not go.
By the power of the Buddha's past vows, all are enabled to see.

In each and every atom of this land,
all sons of the Buddha cultivate the path.
Each sees the *kṣetra* he was predicted to inhabit in the future
which is purified in accordance with his own dispositions.

At that time, Samantabhadra Bodhisattva again addressed the great assembly, saying, "Sons of the Buddha, all the adornments of the oceans of worlds of the buddhas, the *bhagavats*, are inconceivable. Why is this so? Sons of the Buddha, every one of all the realms within this Flower Treasury Adornment Ocean of Worlds is adorned with pure qualities as numerous as the atoms in an ocean of worlds."

At that time, wishing to restate his meaning and assisted by the awesome power of the Buddha, Samantabhadra Bodhisattva surveyed the ten directions and then spoke these verses:

Every place within this ocean of *kṣetras*
is adorned with many kinds of jewels.

Their flaming light leaps up into space and spreads like clouds.
Their penetrating radiance always completely covers everything.

Those *maṇi* jewels endlessly stream forth such clouds
in which appear reflected images of the buddhas of the ten directions.
None of their spiritual transformations pause even briefly.
All the bodhisattvas come and assemble there.

All the *maṇi* jewels emanate the voice of the Buddha.
Their sound is beautifully sublime and inconceivable.
Whatever Vairocana Buddha practiced in the past
is constantly heard and seen within these jewels.

The Bhagavat, his pure light illuminating everywhere,
reveals his reflected images within all the adornments.
His transformational division bodies surrounded by congregations
are everywhere present throughout all the oceans of *kṣetras*.

All those transformation buddhas are like conjurations.
If one sought the place from which they came, one could never find it.
By the awesome spiritual power of the Buddha's sphere of action,
they manifest in this way even within every *kṣetra*.

The phenomena due to the Tathāgata's miraculous spiritual powers
are all present everywhere throughout the lands of the ten directions.
Because of the pure adornments found in these oceans of *kṣetras*,
they are all able to be seen within these jewels.

These transformations throughout the ten directions
are all like images in a mirror.
It is solely due to the power of the Tathāgata's past practice
of the spiritual superknowledges and vows that they are all created.

Wherever someone is able to cultivate Samantabhadra's practices
and enter into the bodhisattva's ocean of supreme wisdom,
he becomes able then to enter even into every atom,
manifesting his body everywhere and purifying many *kṣetras*.

Having drawn near to all *tathāgatas*
for inconceivably many *koṭīs* of great kalpas,
in but a single *kṣaṇa*, such a person is then able to manifest
everything they have practiced just as they have practiced them.

The lands of all buddhas are like empty space,
incomparable, unproduced, and signless.
To benefit beings, they everywhere purify them
and dwell within them due to the power of their original vows.

At that time, Samantabhadra Bodhisattva again addressed the great assembly, saying:

Sons of the Buddha, what sorts of worlds exist herein? I shall now describe them. Sons of the Buddha, within these fragrant oceans as numerous as the atoms in an ineffable number of buddha *kṣetras,* there are established world systems as numerous as the atoms in an ineffable number of buddha *kṣetras.* Every one of those world systems in turn contains worlds as numerous as the atoms in an ineffable number of buddha *kṣetras.*

Sons of the Buddha, within each of the world systems within the ocean of worlds, each world has its own basis of existence, each has its own form, each has its own essential nature, each has its own region, each has its own modes of entry, each has its own adornments, each has its own specific aspects, each has its own arrangement, each has its own ways in which it does not differ, and each has its own empowerments.

Sons of the Buddha, among these world systems, some take a great ocean of lotus flowers as the basis of their existence, some take an infinitely colored ocean of jeweled flowers as the basis of their existence, some take an ocean of all sorts of pearl treasuries and jewel necklaces as the basis of their existence, some take a fragrant ocean as the basis of their existence, some take an ocean of all kinds of flowers as the basis of their existence, some take an ocean of *maṇi* jewel nets as the basis of their existence, some take an ocean of whirlpool light as the basis of their existence, some take an ocean of bodhisattva crowns adorned with jewels as the basis of their existence, some take an ocean of all different kinds of beings' bodies as the basis of their existence, and some take an ocean of sovereign *maṇi* jewels emanating the voices of all buddhas as the basis of their existence. If one were to pursue an expansive explanation of [bases for existence] such as these, they would be as numerous as the atoms in an ocean of worlds.

Sons of the Buddha, among all of those world systems, some take the form of a Mount Sumeru, some take the form of a river, some take the form of a vortex, some take the form of a whirlpool, some take the form of a wheel, some take the form of sacrificial platforms,[89] some take the form of forest groves, some take the form of towers, some take the form of a mountain banner, some take the form of a common polygon, some take the form of a womb, some take the form of a lotus flower, some take the form of a *khārīka* grain basket,[90] some take the form of a being's body, some take the form of a cloud, some take the form of all buddhas' major marks or secondary characteristics, some take the form of a sphere of light, some take the form of many different kinds of nets made of jewels, some take the form of all sorts of palace doors, and some take the form of all kinds of adornments. If one were to pursue an extensive explanation of [all the shapes of world systems] such as these, they would be as numerous as the atoms in an ocean of worlds.

Sons of the Buddha, among all of those world systems, some take clouds of *maṇi* jewels throughout the ten directions as their substance, some take many colors of flaming light as their substance, some take all kinds of light as their substance, some take the fragrant flaming light of jewels as their substance, some take *tāla* tree[91] flowers adorned with all kinds of jewels as their substance, some take reflections of bodhisattva images as their substance, some take the light of buddhas as their substance, some take a buddha's physical features as their substance, some take the radiance of a single jewel as their substance, some take the radiance of many jewels as their substance, some take the sounds of the ocean of all beings' merit as their substance, some take the sounds of the ocean of all beings' karma as their substance, some take the pure sound of all buddhas' spheres of action as their substance, some take the sound of the ocean of all bodhisattvas' great vows as their substance, some take the sound of all buddhas' skillful means as their substance, some take the sounds of the creation and destruction of the adornments of all *kṣetras* as their substance, some take the sounds of boundlessly many buddhas as their substance, some take the sounds of all buddhas' spiritual transformations as their substance, some take the sound of all beings' goodness as their substance, and some take the pure sound of the ocean of all buddhas' meritorious qualities as their substance. If one were to pursue an extensive explanation of matters such as these, they would be as numerous as the atoms in an ocean of worlds.

At that time, wishing to restate his meaning and assisted by the awesome power of the Buddha, Samantabhadra Bodhisattva surveyed the ten directions and then spoke these verses:

The *kṣetra* systems[92] are stable, marvelously adorned,
vast, pure, and treasuries of pure light.
They may take oceans of lotuses or jewels as bases of their existence
or they may exist in reliance on oceans of fragrance and such.

Taking the forms of Sumerus, cities, trees, or sacrificial platforms,
all the *kṣetra* systems exist everywhere in the ten directions.
They exist with many different adornments and forms.
Each and every one has its own arrangement in which it is established.

The substance of some of them is pure light.
Some consist of flower treasuries or clouds of jewels.

Some *kṣetra* systems are composed of flaming radiance
or are established in an indestructible treasury of *maṇi* jewels,

Some consist of lamp clouds, multicolored flaming light, and such,
or consist of many different kinds of boundless pure forms.
Some take the sounds of speech as their essence
and are inconceivable proclamations of the Buddha.

Some consist of the sounds emanated through power of vows
or take sounds of spiritual transformations as their essence.
Some consist of the sounds of all beings' great merit or karma.
So too may this be so for sounds of the buddhas' meritorious qualities.

Every one of the different aspects of those *kṣetra* systems
is inconceivable and endless.
In this way, the ten directions are all everywhere filled with them.
Their vast adornments show the manifestations of spiritual powers.

All of the vast *kṣetras* throughout the ten directions
come and enter into this very world system.
Although one sees everything in the ten directions as entering into it,
in truth, they have neither any coming nor any entering at all.

As a single *kṣetra* system enters them all
and all of them without exception also enter a single one,
in essence and appearance, they remain just as before, no different,
and are incomparable, measureless, and all present everywhere.

Within all the atoms contained in all lands,
one everywhere sees the Tathāgata in those places.
The sound of uttering oceans of vows resounds like thunder's tremors.
So it is that all beings are trained.

The body of the buddha pervades all the *kṣetras*.
So too do countless bodhisattvas also completely fill them.
The Tathāgata's sovereign masteries are incomparable
in their universal teaching of all conscious beings.

At that time, Samantabhadra Bodhisattva again addressed the great assembly, saying:

> Sons of the Buddha, these fragrant oceans as numerous as the atoms in an ineffable number of buddha *kṣetras* are arrayed throughout the Flower Treasury Adornment Ocean of Worlds like [the jewels in] Indra's Net.
>
> Sons of the Buddha, the most central among these fragrant oceans is called Boundless Light of Marvelous Flowers. Its ocean floor is made of sovereign *maṇi* jewel banners showing the forms of all bodhisattvas. It sends forth a great lotus flower called Adorned

with Every Sort of Fragrant Sovereign Maṇi Jewel. There is a world system dwelling above it named Blazing Jewel Light Everywhere Illuminating the Ten Directions which is composed of all kinds of adornments. Arrayed within it are worlds as numerous as the atoms in an ineffable number of buddha *kṣetras.*

There is a world in its lowest region named Most Supremely Radiant Universal Illumination which is bordered by a wheel of dazzling radiance with all kinds of vajra adornments. It rests on flowers composed of many gems and *maṇi* jewels and it is shaped like a *maṇi* jewel. It is covered above by clouds of jeweled flower adornments and it is surrounded by worlds as numerous as the atoms in a buddha *kṣetra* which have many different structures and many different kinds of adornments. The buddha there is named Immaculate Lamp of the Eye of Purity.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Wondrous Adornment with Various Kinds of Fragrant Lotuses which is bordered by every kind of adornment. It rests on a jeweled lotus net and it is shaped like a lion throne. It is covered above by clouds of pearl banners in the colors of every kind of jewel and it is surrounded by worlds as numerous as the atoms in two buddha *kṣetras.* The buddha there is named Lion Light's Supreme Illumination.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Universally Illuminating Light of All Kinds of Jewel Adornments which is bordered by a ring of fragrant breezes. It rests on various kinds of garlands of jeweled flowers and it is octagonal in shape. It is covered above by clouds of wondrously radiant *maṇi* jewel solar spheres and it is surrounded by worlds as numerous as the atoms in three buddha *kṣetras.* The buddha there is named Supreme Banner of Pure and Radiant Wisdom.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Adorned with All Kinds of Radiant Flowers which is bordered by every kind of king of jewels. It rests on an ocean of multicolored vajra *śīla* banners and it is shaped like a *maṇi* jewel lotus flower. It is covered above by a light cloud of vajra and *maṇi* jewels and it is surrounded by uniformly pure worlds as numerous as the atoms in four buddha *kṣetras.* The buddha there is named Fine Manifestation of Vajra Radiance and the Power of Measureless Vigor.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Universal

Emanation of Marvelous Floral Radiance which is bordered by a net adorned with all kinds of jeweled chimes. It rests on an ocean of every kind of forest adornment and jeweled wheel nets and it is shaped like a polygon with many angles. It is covered above by clouds of sovereign *maṇi* jewels emanating pure sounds. It is surrounded by worlds as numerous as the atoms in five buddha *kṣetras*. The buddha there is named Ocean of Fragrant Light and the Power of Joy.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Pure and Sublime Radiance which is bordered by banners adorned with the kings of jewels. It rests on an ocean of vajra palaces and it is square in shape. It is covered above by clouds of *maṇi* jewel sphere topknot drapes and it is surrounded by worlds as numerous as the atoms in six buddha *kṣetras*. The buddha there is named Universally Radiant Banner of Sovereign Mastery.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Adorned with the Flaming Light of Many Flowers which is bordered by many different kinds of floral adornments. It rests on an ocean of flaming light the color of every kind of jewel and it is shaped like a tower. It is covered above by clouds of robes the color of every type of jewel and railings made of pearls. It is surrounded by uniformly pure worlds as numerous as the atoms in seven buddha *kṣetras*. The buddha there is named Ocean of Joy Radiant with Famous Qualities and Sovereign Mastery.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Producing the Grounds of Awesome Power which is bordered by adornments made of sovereign *maṇi* jewels emanating all kinds of sounds. It rests on an ocean of space with lotus thrones the color of all jewels and it is shaped like Indra's net. It is covered above by clouds of flower nets in an infinite array of colors and it is surrounded by worlds as numerous as the atoms in eight buddha *kṣetras*. The buddha there is named Banner of Vast Fame and an Ocean of Wisdom.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Emanating Marvelous Sounds which is bordered by a ring of adornments made of mind king *maṇi* jewels. It rests on an ocean of sovereign *maṇi* jewels constantly emanating clouds of adornments consisting of all kinds of marvelous sounds and it is shaped like the body of a Brahma Heaven king. It is covered above by clouds of lion thrones adorned with countless jewels and it is surrounded by worlds as numerous as the atoms in nine buddha *kṣetras*. The buddha there is named Invincible Appearance of Pure Moonlight.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Vajra Banner which is bordered by jewel garlands from pearl treasuries of boundless adornments. It rests on an ocean of all kinds of adorning jewels, lion thrones, and *maṇi* jewels and it is shaped like a sphere. It is covered above by a Sumeru-like cloud of flowers adorned with all kinds of fragrant *maṇi* jewels as numerous as the atoms in ten Mount Sumerus and it is surrounded by uniformly pure worlds as numerous as the atoms in ten buddha *kṣetras*. The buddha there is named Supreme King of the Ocean of All Dharmas.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Constantly Emanating the Radiance of Sapphires which is bordered by adornments made of extremely durable and indestructible vajra. It rests on an ocean of all different varieties of exotic flowers and it is shaped like a half-moon. It is covered above by clouds of celestial jewel curtains and it is surrounded by worlds as numerous as the atoms in eleven buddha *kṣetras*. The buddha there is named Dharma of Countless Meritorious Qualities.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Dazzling Illumination which is bordered by pervasively radiant adornments. It rests on fragrant oceans adorned with swirls of flowers and it is shaped like a swirl of flowers. It is covered above by clouds of many different kinds of robes and it is surrounded by worlds as numerous as the atoms in twelve buddha *kṣetras*. The buddha there is named Transcending Indra and Brahmā.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* one arrives at this world named Sahā which is bordered by adornments made of vajra. It rests on a net of lotus flowers of all different colors supported by wind spheres and it is shaped like empty space. It is covered above by clouds of empty space adorned with celestial palaces perfect in every way and it is surrounded by worlds as numerous as the atoms in thirteen buddha *kṣetras*. Its buddha is Vairocana Tathāgata, the Bhagavat.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Light of Quiescence and Immaculate Purity which is bordered by all kinds of jewel adornments. It rests on an ocean of various kinds of jeweled robes and it is shaped like a vajra-wielding spirit. It is covered above by an infinitely varicolored vajra cloud and it is surrounded by worlds as numerous as the atoms in fourteen buddha *kṣetras.* The buddha there is named Supreme Voice throughout the Dharma Realm.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Many Marvelously Radiant Lamps which is bordered by curtains of all kinds of adornments. It rests on an ocean of pristine floral curtain nets and it is shaped like a *svastika* emblem. It is covered above by clouds of perfumed oceans and *maṇi* jewel trees and it is surrounded by uniformly pure worlds as numerous as the atoms in fifteen buddha *kṣetras.* The buddha there is named Universally Radiant Banner of Invincible Power.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Universally Illuminating Pure Light which is bordered by sovereign *maṇi* jewels from endless clouds of gems. It rests on an ocean of many different kinds of fragrant flaming-radiance lotus flowers and it is shaped like a tortoise shell. It is covered above by clouds of halo-emanating *maṇi* jewel spheres and sandalwood and it is surrounded by worlds as numerous as the atoms in sixteen buddha *kṣetras.* The buddha there is named Eye of Pure Sun-like Qualities.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Treasury of Jewel Adornments which is bordered by sovereign *maṇi* jewels in the forms of every kind of being. It rests on an ocean of light-treasury sovereign *maṇi* jewels and it is shaped like an octagon. It is covered above by a net of all kinds of mountain rings and flowering trees adorned with jewels and it is surrounded by worlds as numerous as the atoms in seventeen buddha *kṣetras.* The buddha there is named Light of Unimpeded Wisdom Everywhere Illuminating the Ten Directions.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Apart from Defilement which is bordered by adornments displaying every kind of extraordinarily marvelous appearance. It rests on an ocean of lion thrones decorated with many marvelous flowers and it is shaped like a jewel necklace. It is covered above by clouds of auras produced by all kinds of gems and fragrant sovereign *maṇi* jewels and it is surrounded by uniformly pure worlds as numerous as the atoms in eighteen buddha *kṣetras*. The buddha there is named Supreme Banner of Countless Skillful Means.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Universally Illuminating Pure Light which is bordered by sovereign *maṇi* jewels sending forth endless clouds of gems. It rests on an ocean of Mount Sumerus of infinitely varicolored fragrant flaming radiance and it is shaped like swirling and spreading jeweled flowers. It is covered above by clouds of infinitely varicolored radiant sovereign *maṇi* jewels and sapphires and it is surrounded by worlds as numerous as the atoms in nineteen buddha *kṣetras*. The buddha there is named Light of Emptiness Everywhere Illuminating the Dharma Realm.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Flaming Radiance of Marvelous Jewels which is bordered by pervasively radiant solar and lunar jewels. It rests on an ocean of sovereign *maṇi* jewels in the shape of every kind of deva and it is shaped like a jewel adornment. It is covered above by clouds of all kinds of jeweled robe banners and nets of treasuries of *maṇi* jewel lamps and it is surrounded by uniformly pure worlds as numerous as the atoms in twenty buddha *kṣetras*. The buddha there is named Light of the Signs of Merit.

Sons of the Buddha, this world system, Blazing Jewel Light Everywhere Illuminating the Ten Directions, contains vast worlds such as these surrounding it which are as numerous as the atoms in an ineffable number of buddha *kṣetras*. Each world has its own place in which it dwells, each has its own form, each has its own essential nature, each has its own region, each has its own modes of entry, each has its own adornments, each has its own specific aspects, each has its own arrangement, each has its own ways in which it does not differ, and each has its own empowerments. For example, there are: worlds as numerous as the atoms in ten buddha *kṣetras* which are shaped like vortices; worlds as numerous as the atoms in ten buddha *kṣetras* which are shaped like rivers; worlds as numerous as the atoms in ten buddha *kṣetras* which are shaped like whirlpools; worlds as numerous as the atoms in ten buddha *kṣetras* which are shaped like wheels; worlds as numerous as the atoms in ten buddha *kṣetras* which are shaped like sacrificial platforms; worlds as numerous as the atoms in ten buddha *kṣetras* which are shaped like forest groves; worlds as numerous as the atoms in ten buddha *kṣetras* which are shaped like viewing towers; worlds as numerous as the atoms in ten buddha *kṣetras* which are shaped like *śīla* banners; worlds as numerous as the atoms in ten buddha *kṣetras*

> which are shaped like common polygons; worlds as numerous as the atoms in ten buddha *kṣetras* which are shaped like wombs; worlds as numerous as the atoms in ten buddha *kṣetras* which are shaped like lotuses; worlds as numerous as the atoms in ten buddha *kṣetras* which are shaped like *khārīka grain* baskets; worlds as numerous as the atoms in ten buddha *kṣetras* which are shaped like many different types of beings; worlds as numerous as the atoms in ten buddha *kṣetras* which are shaped like the signs on the Buddha's body; worlds as numerous as the atoms in ten buddha *kṣetras* which are shaped like light spheres; worlds as numerous as the atoms in ten buddha *kṣetras* which are shaped like clouds; worlds as numerous as the atoms in ten buddha *kṣetras* which are shaped like nets; and worlds as numerous as the atoms in ten buddha *kṣetras* which are shaped like palace doors.
>
> There are [worlds] such as these as numerous as the atoms in an ineffable number of buddha *kṣetras*. Every one of these worlds is surrounded by vast worlds as numerous as the atoms in ten buddha *kṣetras*. Every one of these worlds also has a retinue of worlds as numerous as the atoms [in the number of worlds] described above. All the worlds described here reside within this Boundless Light of Marvelous Flowers Fragrant Ocean or within the fragrant rivers surrounding this ocean.

At that time, Samantabhadra Bodhisattva again addressed the great assembly, saying:

> Sons of the Buddha, the next fragrant ocean to the east of this Boundless Light of Marvelous Flowers Fragrant Ocean is known as Treasury of Stainless Flaming Radiance. It sends forth a great lotus flower called Marvelously Adorned with All Fragrant Sovereign Maṇi Jewels. There is a world system residing above it called Universally Illumining Kṣetra Vortex which is composed of the roaring sound of the bodhisattva practices.
>
> There is a world in its lowest regions named Palace Adornment Banner. It is rectangular in shape and it rests on an ocean of all kinds of jewel adornments. It is covered above by clouds of webs of lotus flower light and it is surrounded by uniformly pure worlds as numerous as the atoms in a buddha *kṣetra*. The buddha there is named Universally Illuminating Mid-brow Radiance.
>
> Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Flower of Virtue Treasury. It is spherical in shape and rests on an ocean of stamens of every kind of jeweled flower. It is covered above by clouds

of pearl banners and lion thrones and it is surrounded by worlds as numerous as the atoms in two buddha *kṣetras*. The buddha there is named Wisdom of the Ocean of All Boundless Dharmas.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha kṣetra, there is a world named Wheel of Fine Transformations and Sublime Fragrance. It is shaped like vajra and it rests on an ocean of nets hung with bells adorned with all kinds of jewels. It is covered above by clouds of halos with all kinds of adornments and it is surrounded by worlds as numerous as the atoms in three buddha *kṣetras*. The buddha there is named Universally Illuminating Light of the Signs of Meritorious Qualities.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha kṣetra, there is a world named Wondrously Colored Light. It is shaped like a sphere of *maṇi* jewels and it rests on a perfumed ocean of infinitely colored jewels. It is covered above by clouds of pervasively radiant pearl towers and it is surrounded by uniformly pure worlds as numerous as the atoms in four buddha *kṣetras*. The buddha there is named Fine Retinue Emanating Pervasive Illumination.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Sheltered by the Canopy of Goodness. It is shaped like a lotus flower and it rests on a perfumed ocean of vajra. It is covered above by perfumed clouds of immaculate radiance and it is surrounded by worlds as numerous as the atoms in five buddha *kṣetras*. The buddha there is named Endless Wisdom of Dharma Joy.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Śirīṣa Flower Light Wheel. It is triangular in shape and it rests on an ocean of all kinds of solid jewel adornments. It is covered above by clouds of light from bodhisattvas' *maṇi* jewel crowns and it is surrounded by worlds as numerous as the atoms in six buddha *kṣetras*. The buddha there is named Cloud of Pure Pervasive Radiance.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Jeweled Lotus Flower. It is shaped like a half-moon and it rests on an ocean of every kind of lotus flower adornment. It is covered above by clouds of every kind of jeweled flower and it is surrounded by uniformly pure worlds as numerous as the atoms in seven buddha *kṣetras*. The buddha there is named Pure Eye of the Flower of Meritorious Qualities.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Immaculate Flaming Light Adornment. It is shaped like an array of jewel lanterns and it rests on an ocean of treasuries of flaming-light jewels. It is covered above by clouds of various kinds of bodies always raining fragrant waters and it is surrounded by worlds as numerous as the atoms in eight buddha *kṣetras.* The buddha there is named Invincible Wisdom Power.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Sublime Pure Sounds. It is shaped like a *svastika* emblem and it rests on an ocean of jeweled robe banners. It is covered above by clouds of curtains adorned with all kinds of flowers and it is surrounded by worlds as numerous as the atoms in nine buddha *kṣetras.* The buddha there is named Vast Eye like the Brightly Shining Moon in Space.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Sounds as Numerous as Atoms. It is shaped like Indra's net and it rests on an ocean of waters made of every kind of jewel. It is covered above by clouds of jeweled canopies emanating all kinds of musical sounds and it is surrounded by uniformly pure worlds as numerous as the atoms in ten buddha *kṣetras.* The buddha there is named Gold Colored Sumeru Lamp.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Jewel-Colored Adornment. It is shaped like a *svastika* emblem and it rests on an ocean of jewel kings shaped like Indra. It is covered above by clouds of sunlight flowers and it is surrounded by worlds as numerous as the atoms in eleven buddha *kṣetras.* The buddha there is named Radiant Wisdom Extensively Illuminating the Dharma Realm.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Marvelous Golden Light. It is shaped like the walls of a vast city and it rests on an ocean of all kinds of jewel adornments. It is covered above by clouds of jeweled flowers from sites of enlightenment and it is surrounded by worlds as numerous as the atoms in twelve buddha *kṣetras.* The buddha there is named Pervasively Illuminating Banner of Jewel Lamps.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Pervasively Illuminating Sphere of Light. It is shaped like wreath of flowers and it rests on a swirling ocean of jeweled robes. It is covered above by clouds of viewing towers made of jewel kings emanating the voice of the Buddha and it is surrounded by uniformly pure worlds as numerous as the atoms in thirteen buddha *kṣetras*. The buddha there is named Pervasive Illumination of the Flaming Light of Lotuses.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Jewel Treasury Adornment. It is shaped like the four continents and it rests on a Sumeru of jewel necklaces. It is covered above by clouds of the flaming light of gems and *maṇi* jewels and it is surrounded by worlds as numerous as the atoms in fourteen buddha *kṣetras*. The buddha there is named Blooming Flower of Endless Merit.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Everywhere Appearing Like Mirror Images. It is shaped like the body of an *asura* and it rests on an ocean of vajra lotus flowers. It is covered above by clouds of reflected light from jeweled crowns and it is surrounded by worlds as numerous as the atoms in fifteen buddha *kṣetras*. The buddha there is named Sound of Ambrosial Elixir.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Sandalwood Moon. It is shaped like an octagon and it rests on an ocean of vajra, sandalwood, and jewels. It is covered above by clouds of pearls, flowers, and *maṇi* jewels and it is surrounded by uniformly pure worlds as numerous as the atoms in sixteen buddha *kṣetras*. The buddha there is named Peerless Wisdom of the Supreme Dharma.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Light of Immaculate Purity. It is shaped like a whirlpool of fragrant waters and it rests on an ocean of infinitely varicolored jewel light. It is covered above by clouds of sublime fragrance and radiance and it is surrounded by worlds as numerous as the atoms in seventeen buddha *kṣetras*. The buddha there is named Light and Sound Everywhere Illuminating Space.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Sublime Floral Adornment. It is shaped like a vortex and it rests on an ocean of all kinds of flowers. It is covered above by clouds of *maṇi* jewels emanating all kinds of musical sounds and it is surrounded by worlds as numerous as the atoms in eighteen buddha *kṣetras*. The buddha there is named Everywhere Manifesting Supreme Radiance.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Adorned with Supreme Sounds. It is shaped like a lion throne and it rests on an ocean of gold lion thrones. It is covered above by clouds of many-colored lotus flower dais lion thrones and it is surrounded by worlds as numerous as the atoms in nineteen buddha *kṣetras.* The buddha there is named Pervasive Radiance of Boundless and Well-Known Meritorious Qualities.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Lamp of Lofty Supremacy. It is shaped like the Buddha's palm and it rests on an ocean of fragrant jeweled robe banners. It is covered above by clouds of jewel king towers everywhere emanating light like the sun and it is surrounded by uniformly pure worlds as numerous as the atoms in twenty buddha *kṣetras.* The buddha there is named Lamp Everywhere Illuminating Space.

Sons of the Buddha, the next fragrant ocean to the south of this Treasury of Stainless Flaming Radiance Fragrant Ocean is a fragrant ocean known as Sphere of Endless Radiance. The world system is known as Adorned with Banners of the Buddha. It consists of the sound of the ocean of all buddhas' meritorious qualities. Within it, in its lowest region, there is a world called Lovely Flower. It is shaped like a sphere of jewels and it rests on a *maṇi* jewel tree treasury's ocean of jewel kings. It is covered above by clouds of jewel treasuries in the shape of transformationally manifested bodhisattvas and it is surrounded by uniformly pure worlds as numerous as the atoms in a buddha *kṣetra.* The buddha there is named Joyful Countenance of Lotus Light.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Wondrous Sound. The buddha there is named Jeweled Lamp of Sumeru.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Light of Many Jewel Adornments. The buddha there is named Banner of the Sounds of the Dharma Realm.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Fragrance Treasury Vajra. The buddha there is named Radiant Voice.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Pure Sublime Sound. The buddha there is named Supreme Power of Vigor.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Jeweled Lotus

Adornment. The buddha there is named Thunder of the City of Dharma.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Bestowing Happiness. The buddha there is named Greatly Renowned Lamp of Wisdom.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Undefiled Net. The buddha there is named Ocean of Lion Light Qualities.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Pervasively Illuminating Flower Forest Banner. The buddha there is named Light of the Lotus of Great Wisdom.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Measureless Adornment. The buddha there is named Universal Eye Banner of the Dharma Realm.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Pervasively Radiant Jewel Adornment. The buddha there is named Great Caravan Leader of Supreme Wisdom.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named King of Flowers. The buddha there is named Moonlight Banner.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Treasury of Stainless Purity. The buddha there is named Pure Enlightenment.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Jewel Light. The buddha there is named Lamp of the Space of Omniscience.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Producing Jewel Necklaces. The buddha there is named Light of the Signs Produced by the Perfections' Ocean of Merit.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Wondrous Wheel Sheltering Everyone. The buddha there is named Enabler of Joy by Training All Minds with Defiled Attachments.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Jeweled Flower Banner. The buddha there is named Greatly Renowned Voice of Vast Qualities.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Measureless Adornment. The buddha there is named Ocean of Qualities Arising from the Light of Impartial Knowledge.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Banner of Endless Radiant Adornments. It is shaped like a lotus flower and it rests on an ocean of nets of all kinds of jewels. It is covered above by a net of lotus light *maṇi* jewels and it is surrounded by uniformly pure worlds as numerous as the atoms in twenty buddha *kṣetras.* The buddha there is named Pure Light of the Dharma Realm.

Sons of the Buddha, circling around in a rightward direction from this Sphere of Endless Radiance Fragrant Ocean, the next fragrant ocean is known as Flaming Light of Vajra Jewels. The world system is known as Treasury of the Buddhas' Radiant Adornments. Its essence consists of the sound of praising all *tathāgatas*' names. Within it, in the very lowest region, there is a world called Flaming Jewel Light of Lotuses. It is shaped like a mid-brow hair mark the color of *maṇi* jewels and it rests on an ocean of whirlpools the color of every sort of jewel. It is covered above by clouds of towers with every kind of adornment and it is surrounded by uniformly pure worlds as numerous as the atoms in a buddha *kṣetra.* The buddha there is named Immaculate Jewel Light.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Treasury of Flaming Light. The buddha there is named Light of Unimpeded Sovereign Wisdom.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Jeweled Wheel's Wondrous Adornments. The buddha there is named Light of Every Jewel.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Banner of Sandalwood Tree Blossoms. The buddha there is named Pure Wisdom Light.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Buddha Kṣetra's Wondrous Adornments. The buddha there is named Sound of Vast Joy.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Sublime Light

Adornment. The buddha there is named Sovereign Wisdom of the Dharma Realm.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Boundless Signs. The buddha there is named Unimpeded Wisdom.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Banner of Flaming Light Clouds. The buddha there is named Orator of the Irreversible Wheel.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Pure Wheel of Many Jewel Adornments. The buddha there is named Floral Radiance of Immaculate Purity.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Vast Emancipation. The buddha there is named Eye of the Unimpeded Wisdom Sun.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Wonderfully Adorned Vajra Throne. The buddha there is named Vast Brilliance of Dharma Realm Wisdom.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Universal Adornment of Wisdom. The buddha there is named Wisdom Torchlight King.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Deep and Sublime Sound of the Lotus Pool. The buddha there is named Universal Illumination of Omniscience.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Various Kinds of Colored Light. The buddha there is named Regal Cloud of Ever Radiant Flowers.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Banner of Marvelous Jewels. The buddha there is named Light of Meritorious Qualities.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Light of Maṇi Jewel Flowers and the Mid-Brow Hair Mark. The buddha there is named Cloud of Pervasive Voices.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Extremely

Deep Ocean. The buddha there is named Lord of the Beings of the Ten Directions.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Sumeru Light. The buddha there is named Voice of the Universal Knowledge of the Dharma Realm.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Golden Lotus. The buddha there is named Pervasive Radiance of a Treasury of Merit.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Treasury of Jewel Adornments. It is shaped like the *svastika* emblem and it rests on an ocean of trees adorned with *maṇi* jewels emanating every kind of fragrance. It is covered above by clouds of pure light and it is surrounded by uniformly pure worlds as numerous as the atoms in twenty buddha *kṣetras.* The buddha there is named Great Web of Transformationally Created Light.

Sons of the Buddha, circling around in a rightward direction from this Flaming Light of Vajra Jewels Fragrant Ocean, the next fragrant ocean is known as Sapphire Adornment. The world system is known as Light Illuminating the Ten Directions. It rests on a fragrant cloud of all kinds of marvelously adorned lotus flowers. Its essence consists of the boundless voice of the Buddha. Within it, in the very lowest region, there is a world called Wheel of the Ten Directions' Treasuries of Endless Colors. It is shaped like a vortex with countless angles and it rests on an ocean of all kinds of jewel treasuries in infinite colors. It is covered above by a net of Indra and it is surrounded by uniformly pure worlds as numerous as the atoms in a buddha *kṣetra.* The buddha there is named Pervasively Illuminating Lotus Eye Radiance.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Treasury of Pure and Marvelous Adornments. The buddha there is named Great Lion of Unsurpassable Wisdom.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Producing Lotus Thrones. The buddha there is named King of Universally Illuminating Dharma Realm Radiance.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Jeweled

Banner Sound. The buddha there is named Universally Renowned Great Qualities.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Treasury of Vajra Jewel Adornments. The buddha there is named Lotus Flower Sunlight.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Indra Flower Moon. The buddha there is named Banner of Dharma's Sovereign Wisdom.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Wondrous Wheel Treasury. The buddha there is named Pure Voice of Great Joy.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Treasury of Wondrous Sounds. The buddha there is named Caravan Leader of Immensely Powerful Goodness.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Pure Moon. The buddha there is named Sumeru of the Power of Radiant Wisdom.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Signs of Boundless Adornments. The buddha there is named Pure Moonlight of Skillful Means and Vows.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Wondrous Flower Sound. The buddha there is named Voice of the Dharma Ocean's Great Vows.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Adorned with Every Jewel. The buddha there is named Radiant Signs of the Meritorious Qualities' Jewels.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Solid Ground. The buddha there is named Beautifully Sounding Supreme Deva.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Pervasively Radiant Skillful Transformation. The buddha there is named Quiescent Wisdom of Great Vigor.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Skillfully Guarded

Adorning Practices. The buddha there is named Gladdening the Beholder.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Treasury of Sandalwood Jewel Flowers. The buddha there is named Universal Illumination of the Light of Extremely Profound and Unshakable Wisdom.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Ocean Manifesting Various Forms and Features. The buddha there is named Everywhere Emanating the Inconceivable Radiance of the King of Supreme Meanings.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Great Radiance Transformationally Manifested throughout the Ten Directions. The buddha there is named Incomparably Awesome Light of Supreme Meritorious Qualities.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Sumeru Cloud Banner. The buddha there is named Eye of Extreme Purity's Radiance.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Pervasively Illuminating Lotus. It is shaped like a sphere and it rests on an infinitely varicolored ocean of many marvelously fragrant *maṇi* jewels. It is covered above by clouds of all vehicles' adornments and it is surrounded by uniformly pure worlds as numerous as the atoms in twenty buddha *kṣetras*. The buddha there is named Sun of the Vigor of Liberation.

Sons of the Buddha, circling around in a rightward direction from this Sapphire Adornment Fragrant Ocean, the next fragrant ocean is known as Adorned Depths of the Vajra Wheel. The world system is known as Indra's Net Inset with Wondrous Jewels. Its essence consists of the sound created by the wisdom of Samantabhadra. Within it, in the very lowest region, there is a world called Lotus Flower Net. It is shaped like Mount Sumeru and it rests on an ocean of many marvelous flower mountain banners. It is covered above by clouds of Indra's nets adorned with sovereign *maṇi* jewels showing the realms of the buddhas and it is surrounded by uniformly pure worlds as numerous as the atoms in a buddha *kṣetra*. The buddha there is named Universally Enlightened Wisdom of the Dharma Body.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Endless Sunlight. The buddha there is named Wisdom of Supremely Great Enlightenment.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Universal Emanation of Sublime Light. The buddha there is named Endless Power of a Cloud of Great Merit.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Tree Blossom Banner. The buddha there is named Voice of Boundless Knowledge of the Dharma Realm.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Pearl Canopy. The buddha there is named Pāramitā Lion Sprint.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Boundless Sound. The buddha there is named Wonderfully Enlightened Wisdom of Omniscience.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Everywhere Visible Forested Peaks. The buddha there is named Appearing Before Beings Everywhere.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Radiance of the Lion's Net of Indra. The buddha there is named Cloud of Golden Light from the Sun of Undefiled Purity.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Inlaid with Many Jewels. The buddha there is named Imperial Banner's Supreme Wisdom.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Ground of Undefiled Radiance. The buddha there is named Pure Moon of All Powers.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Constantly Emanating Sounds in Praise of Buddha's Qualities. The buddha there is named Space-like Wisdom of Universal Enlightenment.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Treasury of Towering Flaming Radiance. The buddha there is named

Transformationally Manifesting Great Cloud Banners in the Ten Directions.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Site of Enlightenment Adorned with Radiance. The buddha there is named Universal Illumination of Peerless Wisdom.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Generating Every Jeweled Adornment. The buddha there is named King of the Spiritual Superknowledges Who Extensively Liberates Beings.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Marvelous Light-Adorned Palace. The buddha there is named Vast Wisdom Knowing All Meanings.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Dust-Transcending Quiescence. The buddha there is named Not Appearing in Vain.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Maṇi Jewel Flower Banner. The buddha there is named Auspicious Mind-Pleasing Sound.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Universal Cloud Treasury. It is shaped like a tower and it rests on a perfumed ocean of various kinds of palaces. It is covered above by clouds of all kinds of jeweled lamps and it is surrounded by uniformly pure worlds as numerous as the atoms in twenty buddha *kṣetras*. The buddha there is named King of Supremely Enlightened Spiritual Superknowledges.

Sons of the Buddha, circling around in a rightward direction from this Adorned Depths of the Vajra Wheel Fragrant Ocean, the next fragrant ocean is known as Indra's Net of Lotuses. The world system is known as Manifesting Reflections throughout the Ten Directions. It rests on a lotus flower adorned with all kinds of fragrant *maṇi* jewels. Its essence consists of the sounds of all buddhas' wisdom light. Within it, in the very lowest region, there is a world called Jewel Light of the Ocean of Beings. It is shaped like a treasury of pearls and it rests on a whirlpool within an ocean of all kinds of *maṇi* jewel necklaces. It is covered above by clouds of water-radiance *maṇi* jewels and it is surrounded by uniformly pure worlds as numerous as the atoms in a buddha *kṣetra*. The buddha there is named Universally Illuminating Moon of Inconceivable Meritorious Qualities.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Sphere of Marvelous Fragrance. The buddha there is named Banner of Measureless Powers.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Sphere of Marvelous Radiance. The buddha there is named Enlightened Wisdom of the Dharma Realm's Light and Sound.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Roaring Maṇi Jewel Banner. The buddha there is named Lotus Radiance Ever Extending Wondrous Arms.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Sphere of Extreme Solidity. The buddha there is named Light of the Ocean of Irreversible Meritorious Qualities.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Radiant Adornments of the Many Practices. The buddha there is named Bhagavat of Universally Supreme Omniscience.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Pervasively Illuminating Lion Throne. The buddha there is named Lion Light's Immeasurably Powerful Enlightened Wisdom.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Flaming Jewel Radiance Adornment. The buddha there is named Pure Knowledge of All Dharmas.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Countless Lamps. The buddha there is named Signs of Sorrowlessness.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Always Hearing the Buddha's Voice. The buddha there is named Awesome Radiance of Natural Supremacy .

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Pure Transformations. The buddha there is named Golden Lotus Light.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Everywhere

Entering the Ten Directions. The buddha there is named Lion-Sprint Wisdom Contemplating the Dharma Realm.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Blazing Flames. The buddha there is named Tree of Blazing Light Kiṃnara King.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Pervasively Illuminating Fragrant Light. The buddha there is named Fragrant Lamp and King of Skillful Teaching.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Sphere of Countless Floral Accumulations. The buddha there is named Everywhere Manifesting the Buddha's Qualities.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Complete Purity of the Many Sublimities. The buddha there is named King of the Identity of All Dharmas and the Spiritual Superknowledges.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Ocean of Golden Light. The buddha there is named Sovereign Mastery of Great Transformations throughout the Ten Directions.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Treasury of Pearl Flowers. The buddha there is named Inconceivable Wisdom Light of the Dharma Realm's Jewels.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Indra's Sumeru Lion Throne. The buddha there is named Light of Supreme Powers.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Pervasive Illumination of Boundlessly Many Jewels. It is shaped like a rectangle and it rests on an ocean of flower forests. It is covered above by an Indra's net which everywhere rains infinitely varicolored sovereign *maṇi* jewels and it is surrounded by uniformly pure worlds as numerous as the atoms in twenty buddha *kṣetras*. The buddha there is named Supreme Voice Everywhere Illuminating the World.

Sons of the Buddha, circling around in a rightward direction from this Indra's Net of Lotuses Fragrant Ocean, the next fragrant ocean is known as Fragrant Treasury of Collected Jewels. The world system is known as Adorned with Every Kind of Awesome Virtue. Its essence consists of the sounds emanating from the Dharma wheel of all buddhas. Within it, in the very lowest region, there is a world called All Different Kinds of Creations. It is shaped like a vajra and it rests on a banner of all different sorts of vajra mountains. It is covered above by clouds of vajra jewel radiance and it is surrounded by uniformly pure worlds as numerous as the atoms in a buddha *kṣetra*. The buddha there is named Lotus Flower Eyes.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Joyously Perceived Sound. The buddha there is named Creating Joy.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Banner of Jewel Adornments. The buddha there is named Omniscience.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Pervasive Illumination of Tāla Blossoms. The buddha there is named Sublime Sound of Undefiled Quiescence.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Transformational Radiance. The buddha there is named Wisdom Moon of Pure Emptiness.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Many Marvelous Inlays. The buddha there is named Revealing the Signs of the Ocean of Merit's Dense Clouds.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Marvelous Sounds of All Kinds of Adornments. The buddha there is named Cloud of Joy.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Lotus Pool. The buddha there is named Famous Banner.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Adorned with All Kinds of Jewels. The buddha there is named Eye of the Lion Sprint Contemplations.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Pure Marvelous Flower. The buddha there is named Endless Vajra Wisdom.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named City of Lotus Adornments. The buddha there is named Pervasive Light of the Solar Treasury's Eye.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Countless Forested Peaks. The buddha there is named Thunder of All Dharmas.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Sunlight. The buddha there is named Revealing Measureless Wisdom.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Abiding in Lotus Petals. The buddha there is named Mountain of All Merit.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Pervasively Sustaining Winds. The buddha there is named Sunlight Faculties.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Manifestation of Brilliance. The buddha there is named Pervasively Illuminating Physical Radiance.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Fragrant Thunder's Pervasive Vajra Jewel Illumination. The buddha there is named Signs of the Blooming of the Supreme Flower.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Adornments of Indra's Net. It is shaped like balustrades and rests on an ocean of every sort of adornment. It is covered above by clouds of flaming light towers and it is surrounded by uniformly pure worlds as numerous as the atoms in twenty buddha *kṣetras*. The buddha there is named Cloud Manifesting Fearlessness.

Sons of the Buddha, circling around in a rightward direction from this Fragrant Treasury of Collected Jewels Fragrant Ocean, the next fragrant ocean is known as Jewel Adornments. The world system is known as Completely Undefiled. Its essence consists of the sounds of spiritual transformations occurring in buddha *kṣetras* even within all atoms. Within it, in the very lowest region, there is a world called Pure, Marvelous, and Level. It is shaped like the body of a jewel and it rests on an ocean of radiant spheres made of all kinds of jewels. It is covered above by clouds of various kinds of sandalwood, *maṇi* jewels, and pearls and it is surrounded by uniformly pure worlds as numerous as the atoms in a buddha *kṣetra*. The buddha there is named Invincible and Peerless Banner.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Blazing

Wonderful Adornments. The buddha there is named King of Lotus Flower Wisdom and Spiritual Superknowledges.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Spherical Banner of Sublime Signs. The buddha there is named Endless Radiance Renowned throughout the Ten Directions.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Wondrous Adornments of Flame-Core Maṇi Jewels. The buddha there is named Great Wisdom Delighting All Who See or Hear.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Adorned with Wondrous Flowers. The buddha there is named Measureless Powers and Supreme Wisdom.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Producing Pure Atoms. The buddha there is named Transcending Brahmā.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Pervasively Radiant Transformational Fragrance. The buddha there is named Musth Elephant with the Great Strength of Vajra.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Light Vortex. The buddha there is named Meaningful Good Reputation.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Ocean of Jewel Necklaces. The buddha there is named Incomparable Pervasively Illuminating Radiance.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Banner of Wondrous Floral Lamps. The buddha there is named Lamp of Ultimate Qualities and Unimpeded Wisdom.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Adorned with Skillful Means. The buddha there is named Pāramitā of the Wisdom Sun.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Pervasive Radiance of Sandalwood Blossoms. The buddha there is named Voice of Boundless Dharma Realm Wisdom.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Banner of

Indra's Net. The buddha there is named Far-Reaching Lamplight Illumination.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Sphere of Pure Flowers. The buddha there is named Light of the Dharma Realm Sun.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Great Awesome Brilliance. The buddha there is named Voice of the Dharma Wheel and the Ocean of Boundless Qualities.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Dwelling Together Peacefully in Jeweled Lotus Pool. The buddha there is named Expositor of the Entry to Inconceivable Wisdom.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Level Ground. The buddha there is named Radiant King of the Jewels of the Meritorious Qualities.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Collection of Fragrant Maṇi Jewels. The buddha there is named Wondrous Adornments of the Ocean of Endless Merit.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Sublime Light. The buddha there is named Pervasive Voice of the Peerless Powers.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Dazzling Illumination of the Ten Directions' Pervasive Solid Adornments. It is shaped like an octagon and it rests on an ocean of mind king *maṇi* jewel spheres. It is covered above by clouds of curtains adorned with every kind of jewel and it is surrounded by uniformly pure worlds as numerous as the atoms in twenty buddha *kṣetras.* The buddha there is named Great Bright Lamp of the Universal Eye.

Sons of the Buddha, circling around in a rightward direction from this Jewel Adornments Fragrant Ocean, the next fragrant ocean is known as Mass of Vajra Jewels. The world system is known as Dharma Realm Conduct. Its essence consists of the sound of the expedient dharmas used on all bodhisattva grounds. Within it, in the very lowest region, there is a world called Dazzling Radiance of the Light of Purity. It is shaped like a strand of pearls and it rests on an ocean of pearl necklaces the color of every kind of jewel. It is covered above by clouds of bodhisattva pearl topknots and radiant *maṇi* jewels and it is surrounded by uniformly pure worlds as numerous as the atoms in a buddha *kṣetra*. The buddha there is named Light of Supreme Meritorious Qualities.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Wondrous Canopy. The buddha there is named Wisdom of the Sovereign Mastery of Dharma.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Jewel Adorned Lion Throne. The buddha there is named Great Dragon Pool.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Revealing Vajra Thrones. The buddha there is named Ascending Lion Throne's Lotus Dais.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Supreme Sound of Lotuses. The buddha there is named Universally Awakening Wisdom Light.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Fine Habitual Propensities. The buddha there is named Sublime Radiance King Who Preserves the Earth.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Sound of Joy and Bliss. The buddha there is named King of the Dharma Lamp.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Maṇi Jewel Treasury of Indra's Net. The buddha there is named Not Seen in Vain.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Terrestrial Treasury of the Many Sublimities. The buddha there is named Banner of the Body of Flaming Radiance.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Sphere of Golden Light. The buddha there is named Purifying Beings' Conduct.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Adornments of Mount Sumeru. The buddha there is named Pervasively Radiant Cloud of All Qualities.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Shape of Many

Trees. The buddha there is named Pure Moon Awakening of the Bejeweled Floral Appearance.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Free of Fear. The buddha there is named Supreme Torch of Golden Light.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Greatly Renowned Dragon King Banner. The buddha there is named Contemplation of All Dharmas' Equality.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Manifesting the Colors of Maṇi Jewels. The buddha there is named Sun of Transformations.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Flaming Lamplight Adornment. The buddha there is named Pervasively Illuminating Light of the Jeweled Canopy.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Cloud of Fragrant Light. The buddha there is named Contemplative Wisdom.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Free of Adversaries. The buddha there is named Ocean of Vigor's Supreme Wisdom.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Radiant Banner of All Kinds of Adornments. The buddha there is named Sovereign King Everywhere Manifesting Mind-Delighting Lotuses.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Adornment of the Mid-Brow Hair Mark. It is shaped like a half-moon and it rests on an ocean of Mount Sumeru's Maṇi Jewel Flowers. It is covered above by clouds of sovereign *maṇi* jewels emanating all kinds of adorning blazing radiance and it is surrounded by uniformly pure worlds as numerous as the atoms in twenty buddha *kṣetras*. The buddha there is named Pure Eye.

Sons of the Buddha, circling around in a rightward direction from this Mass of Vajra Jewels Fragrant Ocean, the next fragrant ocean is known as Jeweled Parapet of the Celestial Ramparts. The world system is known as Light of the Lamp's Flames. Its essence consists of the sound of the wheel everywhere revealing the dharma of the identity of all things. Within it, in the very lowest region, there is a world called Sphere of the Jeweled Moon's Flaming Light. It is shaped like an array of all objects of adornment and it rests on an ocean of flowers adorned with all kinds of jewels. It is covered above by clouds of *vaiḍūrya*-colored lion thrones and it is surrounded by uniformly pure worlds as numerous as the atoms in a buddha *kṣetra*. The buddha there is named Sovereign Radiance of the Sun and Moon.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Jeweled Light of Sumeru. The buddha there is named Banner of Endless Dharma Jewels.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Banner of the Many Sublimities' Radiance. The buddha there is named Great Accumulation of Flowers.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Flower of Maṇi Jewel Radiance. The buddha there is named Freest of All Men.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Universal Sound. The buddha there is named Universal Illumination of Omniscience.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Sound of the Great Kiṃnara Tree. The buddha there is named Sovereign Dragon of Measureless Merit.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Light of Boundless Purity. The buddha there is named Light of the Bejeweled Flower of Meritorious Qualities.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Supreme Sound. The buddha there is named Adorned with Omniscience.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Interspersed Decorations of Many Jewels. The buddha there is named Mount Sumeru of Flaming Jewel Radiance.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Pure Sound of Sumeru. The buddha there is named Manifest Radiance of All Practices.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Perfumed Canopy. The buddha there is named Ocean of All Unimpeded Pāramitās.

> Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Lion Flower Net. The buddha there is named Banner of Flaming Jewel Light.
>
> Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Vajra Lamp of Marvelous Flowers. The buddha there is named Light of All Great Vows.
>
> Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Ground of the Light of All Dharmas. The buddha there is named All Dharmas' Vast True Meaning.
>
> Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Evenly Adorned with the Powder of Pearls. The buddha there is named Net of Supreme Wisdom's Radiance.
>
> Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Vaiḍūrya Flower. The buddha there is named Banner of Collected Jewels.
>
> Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Sphere of Measureless Marvelous Light. The buddha there is named Oceanic Treasury of Great Awesomely Powerful Wisdom.
>
> Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Clear Vision of the Ten Directions. The buddha there is named Banner of Pure Cultivation of All Meritorious Qualities.
>
> Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra,* there is a world named Delightful Sound of Purity. It is shaped like a buddha's hand and it rests on an ocean of nets of jewel light. It is covered above by clouds of all adornments worn by bodhisattvas and it is surrounded by uniformly pure worlds as numerous as the atoms in twenty buddha *kṣetras.* The buddha there is named Unimpeded Radiance Everywhere Illuminating the Dharma Realm.

At that time, Samantabhadra Bodhisattva again addressed the great assembly, saying:

> Sons of the Buddha, the next fragrant ocean to the east of this Treasury of Stainless Flaming Radiance Fragrant Ocean is a fragrant ocean known as Transformationally Created Sublime Bodies. Within this ocean, there is a world system known as Region of Well-Distributed Distinctions.

The next fragrant ocean beyond that is known as Vajra Eye Banner. The world system is known as Bridge Adorning the Dharma Realm.

The next fragrant ocean beyond that is known as Marvelous Adornments of All Different Kinds of Lotuses. The world system is known as Constantly Sending Forth Transformations throughout the Ten Directions.

The next fragrant ocean beyond that is known as Sphere of Continuous Jewel Kings. The world system is known as Dense Clouds of Jeweled Lotus Stems.

The next fragrant ocean beyond that is known as Everywhere Adorned with Marvelous Fragrances and Flaming Light. The world system is known as Vairocana's Transformative Practices.

The next fragrant ocean beyond that is known as Jewel Powder Jambu Banner. The world system is known as Realm Protected by All Buddhas.

The next fragrant ocean beyond that is known as Flaming Radiance of Every Color. The world system is known as Pervasive Illumination of Supreme Radiance.

The next fragrant ocean beyond that is known as Realm of All Kinds of Adornments. The world system is known as Lamp Emanating the Flaming Light of Jewels.

There are other fragrant oceans such as these as numerous as the atoms in an ineffable number of buddha *kṣetras*. The fragrant ocean closest to the ring of mountains is called Crystal Ground. The world system is known as Always Emanating Light. Its essence consists of the sound of pure kalpas in an ocean of worlds. Within it, in the very lowest region, there is a world called Banner of Delightful Pure Radiance which is surrounded by uniformly pure worlds as numerous as the atoms in a buddha *kṣetra*. The buddha there is named Vigor and Wisdom of Supreme Samādhi.

Above this world, beyond a number of worlds as numerous as the atoms in ten buddha *kṣetras*, on the same level as the Vajra Banner World, there is a world named Banner of Fragrant Adornments. It is surrounded by uniformly pure worlds as numerous as the atoms in ten buddha *kṣetras*. The buddha there is named Unobstructed Dharma Realm Lamp.

Above this world, beyond a number of worlds as numerous as the atoms in three buddha *kṣetras*, on the same level as the Sahā World, there is a world named Treasury of Emanated Light. The buddha there is named Unobstructed Wisdom Light Pervading the Dharma Realm.

Above this world, beyond a number of worlds as numerous as the atoms in seven buddha *kṣetras,* in the highest region of this world system, there is a world known as Supreme Physical Fragrance. It is surrounded by uniformly pure worlds as numerous as the atoms in twenty buddha *kṣetras.* The buddha there is named Flower of the Limbs of Enlightenment.

Sons of the Buddha, the next fragrant ocean beyond that Sphere of Endless Radiance Fragrant Ocean is a fragrant ocean known as Complete Sublime Radiance. The world system is known as Everywhere Free of Defilement.

The next fragrant ocean beyond that is known as Canopy of Dazzling Radiance. The world system is known as Boundless Universal Adornment.

The next fragrant ocean beyond that is known as Wondrous Jewel Adornment. The world system is known as Fragrant Maṇi Jewel Patterns.

The next fragrant ocean beyond that is known as Emanating Buddha's Voice. The world system is known as Well Established Adornments.

The next fragrant ocean beyond that is known as Sumeru Treasury of Fragrant Banners. The world system is known as Pervasively Full Radiance.

The next fragrant ocean beyond that is known as Marvelous Sandalwood Light. The world system is known as Sphere of Flaming Floral Radiance.

The next fragrant ocean beyond that is known as Sustained by Wind Power. The world system is known as Flaming Jewel Radiance Cloud Banner.

The next fragrant ocean beyond that is known as Physical Adornments of Indra. The world system is known as Pearl Treasury.

The next fragrant ocean beyond that is known as Level and Purified. The world system is known as Various Vaiḍūrya Powder Adornments.

There are other fragrant oceans such as these as numerous as the atoms in an ineffable number of buddha *kṣetras.* The fragrant ocean closest to the ring of mountains is called Marvelous Tree Flowers. The world system is known as Producing Vast Kṣetras Everywhere. Its essence consists of the sounds of *māras* vanquished by all buddhas. Within it, in the very lowest region, there is a world called Flaming Torchlight Banner. The buddha there is named Ocean of the World's Meritorious Qualities.

Above this world, beyond a number of worlds as numerous as the atoms in ten buddha *kṣetras,* on the same level as the Vajra Banner World, there is a world named Generating Jewels. The buddha there is named Jewel Cloud of the Lion's Powers.

Above this world, on the same level as the Sahā World, there is a world named Robe Banner. The buddha there is named King of the Ocean of Omniscience.

In the highest region of this world system, there is world called Jewel Necklace Lion Light. The buddha there is named Skillful Transformations Lotus Banner.

Sons of the Buddha, the next fragrant ocean beyond the Flaming Light of Vajra Fragrant Ocean[93] is a fragrant ocean known as Lustrous Decorative Banner of All Adornments. The world system is known as Adorned with Pure Conduct.

The next fragrant ocean beyond that is known as Ocean of Dazzling Light from All Kinds of Jeweled Flowers. The world system is known as Adorned with the Signs of the Meritorious Qualities.

The next fragrant ocean beyond that is known as Blooming Lotus. The world system is known as Bodhisattvas' Maṇi Jewel Crown Adornments.

The next fragrant ocean beyond that is known as Marvelously Jeweled Robes. The world system is known as Sphere of Pure Pearls.

The next fragrant ocean beyond that is known as Pervasively Radiant Delightful Flowers. The world system is known as Dazzling Illumination of a Hundred Light Clouds.

The next fragrant ocean beyond that is known as Great Space-Pervading Radiance. The world system is known as Pervasively Illuminating Jewel Light.

The next fragrant ocean beyond that is known as Banner of Wondrous Floral Adornment. The world system is known as Golden Moon Eye Necklace.

The next fragrant ocean beyond that is known as Treasury of a Fragrant Ocean of Pearls. The world system is known as Buddha Light.

The next fragrant ocean beyond that is known as Radiance of Jewel Spheres. The world system is known as Radiance Skillfully Conjuring the Realms of the Buddhas.

There are other fragrant oceans such as these as numerous as the atoms in an ineffable number of buddha *kṣetras*. The fragrant ocean closest to the ring of mountains is called Depths Adorned with Boundlessly Many Spheres. The world system is known as Countless Regional Distinctions. Its essence consists of the sounds of the many different languages of all countries. Within it, in the very lowest region, there is a world called Vajra Flower Canopy. The buddha there is named Sound of the Universal Gateway to the Inexhaustible Light of the Signs.

Above this world, beyond a number of worlds as numerous as the atoms in ten buddha *kṣetras,* on the same level as the Vajra Banner World, there is a world named Banner Producing Jeweled Robes. The buddha there is named Great Awesome Power of a Cloud of Merit.

Above this world, on the same level as the Sahā World, there is a world named Marvelous Adornments of Many-Jeweled Ornaments. The buddha there is named Ocean of Supreme Wisdom.

In the highest region of this world system, there is world called Banner of Sunlight Robes. The buddha there is named Lotus Cloud of the Wisdom Sun.

Sons of the Buddha, the next fragrant ocean beyond the Sapphire Adornment Fragrant Ocean is a fragrant ocean known as Palace of the Asuras. The world system is known as Sustained by the Perfumed Light.

The next fragrant ocean beyond that is known as Jeweled Lion Adornment. The world system is known as Everywhere Revealing All Jewels of the Ten Directions.

The next fragrant ocean beyond that is known as Cloud of Palaces' Colored Lights. The world system is known as Jeweled Wheels' Wondrous Adornments.

The next fragrant ocean beyond that is known as Producing Great Lotuses. The world system is known as Wondrous Adornments Everywhere Illuminating the Dharma Realm.

The next fragrant ocean beyond that is known as Wondrous Eyes of Flaming Lamplight. The world system is known as Everywhere Contemplating the Transformations of the Ten Directions.

The next fragrant ocean beyond that is known as Sphere of Inconceivable Adornments. The world system is known as Universally Renowned Light of the Ten Directions.

The next fragrant ocean beyond that is known as Adorned with Collected Jewels. The world system is known as Dazzling Lamplight Illumination.

The next fragrant ocean beyond that is known as Light of Pristine Jewels. The world system is known as Wind Even Sumeru Cannot Obstruct.

The next fragrant ocean beyond that is known as Jeweled Robe Balustrade. The world system is known as Light of the Tathāgata's Body.

There are other fragrant oceans such as these as numerous as the atoms in an ineffable number of buddha *kṣetras*. The fragrant ocean closest to the ring of mountains is called Banner of Tree Adornments. The world system is known as Peacefully Dwelling in Indra's Net. Its essence consists of the sounds of all the bodhisattva wisdom grounds. Within it, in the very lowest region, there is a world called Marvelous Color of Gold. The buddha there is named Supremely Awesome Radiance of Fragrant Flaming Light.

Above this world, beyond a number of worlds as numerous as the atoms in ten buddha *kṣetras*, on the same level as the Vajra Banner World, there is a world named Maṇi Jewel Tree Blossoms. The buddha there is named Unimpeded Pervasive Appearances.

Above this world, on the same level as the Sahā World, there is a world named Wonderful Vaiḍūrya Adornments. The buddha there is named Solid Wisdom of Sovereign Dharma Mastery.

In the highest region of this world system, there is world called Marvelous Adornments of the Voice of Brahmā. The buddha there is named King of Blooming Lotus Light.

Sons of the Buddha, the next fragrant ocean beyond that Vajra Wheel Adorned Depths Fragrant Ocean is a fragrant ocean known as Place of Transformationally Created Lotuses. The world system is known as Land of Impartiality and Honesty.

The next fragrant ocean beyond that is known as Maṇi Jewel Radiance. The world system is known as No Delusion Anywhere in the Dharma Realm.

The next fragrant ocean beyond that is known as Many Marvelous Fragrant Solar Maṇi Jewels. The world system is known as Appearing throughout the Ten Directions.

The next fragrant ocean beyond that is known as Constantly Imbibing Streams of Jewels. The world system is known as Everywhere Enacting the Buddha's Words.

The next fragrant ocean beyond that is known as Boundless Profoundly Sublime Sounds. The world system is known as Countless Regional Differences.

The next fragrant ocean beyond that is known as Solid Accumulations. The world system is known as Distinctions in Countless Places.

The next fragrant ocean beyond that is known as Pure Sound of Brahmā. The world system is known as Completely Pure Adornments.

The next fragrant ocean beyond that is known as Treasury of Sandalwood Balustrade Sounds. The world system is known as Far-Reaching Banner.

The next fragrant ocean beyond that is known as Radiant Adornments of Marvelously Fragrant Jewel Kings. The world system is known as Everywhere Revealing the Power of Light.

Sons of the Buddha, the next fragrant ocean beyond that Indra's Net of Lotuses Fragrant Ocean is a fragrant ocean known as Wondrous Silver Lotus Adornments. The world system is known as Universal Conduct.

The next fragrant ocean beyond that is known as Dense Flaming Light Clouds of Vaiḍūrya Bamboo. The world system is known as Everywhere Producing the Sounds of the Ten Directions.

The next fragrant ocean beyond that is known as Mass of Flaming Light throughout the Ten Directions. The world system is known as Constantly Emanating Transformations Spreading throughout the Ten Directions.

The next fragrant ocean beyond that is known as Maṇi Jewel Banner Revealing Real Gold. The world system is known as Vajra Banner Appearance.

The next fragrant ocean beyond that is known as Great Equal Adornments. The world system is known as Vortex of Dharma Realm Courage.

The next fragrant ocean beyond that is known as Endless Radiance of Multitudes of Jeweled Flowers. The world system is known as Boundless Pure Light.

The next fragrant ocean beyond that is known as Marvelous Banner of Gold. The world system is known as Place Where Subtle Secrets are Expounded.

The next fragrant ocean beyond that is known as Pervasive Illumination of Radiant Reflections. The world system is known as Universal Adornments.

The next fragrant ocean beyond that is known as Quiescent Sound. The world system is known as Appearing as Drapes.

There are other fragrant oceans such as these as numerous as the atoms in an ineffable number of buddha *kṣetras*. The fragrant ocean closest to the ring of mountains is called Banner of Dense Flaming Light Clouds. The world system is known as Adorned with All Kinds of Light. Its essence consists of the sounds of the congregations at all *tathāgatas'* sites of enlightenment. Within it, in the very lowest region, there is a world called Pure-Eyed Adornment. The buddha there is named Vajra Moon Everywhere Illuminating the Ten Directions.

Above this world, beyond a number of worlds as numerous as the atoms in ten buddha *kṣetras*, on the same level as the Vajra Banner

World, there is a world named Lotus Flower Virtue. The buddha there is named Great Vigor's Thoroughly Enlightened Wisdom.

Above this world, on the same level as the Sahā World, there is a world named Dense Vajra Adornments. The buddha there is named Śāla King Banner.

Above this world, beyond a number of worlds as numerous as the atoms in seven buddha *kṣetras*, there is a world named Adorned with an Ocean of Purity. The buddha there is named Peerless Awesome Virtue That None Can Subdue.

Sons of the Buddha, the next fragrant ocean beyond that Fragrant Treasury of Collected Jewels Fragrant Ocean is a fragrant ocean known as Pervasive Illumination of the Light of All Jewels. The world system is known as Adorned with an Immaculate Reputation.

The next fragrant ocean beyond that is known as Blossoming of Many Bejeweled Flowers. The world system is known as Spacious Appearance.

The next fragrant ocean beyond that is known as Pervasive Illumination of Auspicious Pavilions. The world system is known as Everywhere Adorned with Unimpeded Radiance.

The next fragrant ocean beyond that is known as Sandalwood Tree Blossoms. The world system is known as Vortex Appearing throughout the Ten Directions.

The next fragrant ocean beyond that is known as Producing Wonderfully Colored Jewels. The world system is known as Universally Traveling Banner of Supremacy.

The next fragrant ocean beyond that is known as Universally Produced Vajra Flowers. The world system is known as Manifesting Inconceivable Adornments.

The next fragrant ocean beyond that is known as Adorned with Mind King Maṇi Jewel Wheels. The world system is known as Manifesting the Unimpeded Light of the Buddha.

The next fragrant ocean beyond that is known as Necklace of Collected Jewels. The world system is known as Purifying Doubts.

The next fragrant ocean beyond that is known as Everywhere Adorned with Pearl Wheels. The world system is known as That Which Flows from the Buddhas' Vows.

There are other fragrant oceans such as these as numerous as the atoms in an ineffable number of buddha *kṣetras*. The fragrant ocean closest to the ring of mountains is called Sphere of Jambūnada Jewel Treasuries. The world system is known as Universal Sound Banner. Its essence consists of the voice which enters the gateway of omniscience. Within it, in the very lowest region, there is a world called

Flaming Light of Flower Stamens. The buddha there is named Vigorous Giving.

Above this world, beyond a number of worlds as numerous as the atoms in ten buddha *kṣetras*, on the same level as the Vajra Banner World, there is a world named Lotus Light Banner. The buddha there is named Supreme Mind King of All Meritorious Qualities.

Above this world, beyond a number of worlds as numerous as the atoms in three buddha *kṣetras*, on the same level as the Sahā World, there is a world named Adorned with the Ten Powers. The buddha there is named King Who Skillfully Reveals Measureless Meritorious Qualities.

In the highest region of this world system, there is world called Mountain Banner of Maṇi Jewel Fragrance. The buddha there is named Vast Eye of Goodness Who Purifies One of Doubts.

Sons of the Buddha, the next fragrant ocean beyond that Jewel Adornments Fragrant Ocean is a fragrant ocean known as Treasury Holding the Light of Sumeru. The world system is known as Producing Vast Clouds.

The next fragrant ocean beyond that is known as Realm of the Great Awesome Power of Various Kinds of Adornments. The world system is known as Adorned with Unimpeded Purity.

The next fragrant ocean beyond that is known as Densely Spread Bejeweled Lotuses. The world system is known as Supreme Lamp Adornments.

The next fragrant ocean beyond that is known as Resting on All Kinds of Jewel Adornments. The world system is known as Treasury of Sunlight Nets.

The next fragrant ocean beyond that is known as Abundant Purification. The world system is known as Resting Place of the Jeweled Flowers.

The next fragrant ocean beyond that is known as Extremely Intelligent Conduct. The world system is known as Adorned with Supreme Forms.

The next fragrant ocean beyond that is known as Peak Holding Marvelous Maṇi Jewels. The world system is known as Treasury of Completely Pure Space.

The next fragrant ocean beyond that is known as Pervasive Illumination of Great Radiance. The world system is known as Torchlight of Sapphires.

The next fragrant ocean beyond that is known as Filled with Pervasively Radiant Delightful Maṇi Pearls. The world system is known as Pervasive Roaring.

There are other fragrant oceans such as these as numerous as the atoms in an ineffable number of buddha *kṣetras*. The fragrant ocean closest to the ring of mountains is called Producing Sapphires. The world system is known as Everywhere Free of Differences. Its essence consists of the tremor-inducing roar of all bodhisattvas. Within it, in the very lowest region, there is a world called Wonderfully Supreme Treasury. The buddha there is named Supreme Meritorious Qualities and Wisdom.

Above this world, beyond a number of worlds as numerous as the atoms in ten buddha *kṣetras*, on the same level as the Vajra Banner World, there is a world named Adorned Appearance. The buddha there is named Great Light of Transcendence.

Above this world, on the same level as the Sahā World, there is a world named Everywhere Adorned with Vaiḍūrya Spheres. The buddha there is named Sumeru Lamp.

In the highest region of this world system, there is world called Ocean of Flower Banners. The buddha there is named Cloud of Endless Transformations and Sublime Wisdom.

Sons of the Buddha, the next fragrant ocean beyond that Mass of Vajra Jewels Fragrant Ocean is a fragrant ocean known as Decorated Jewel Parapets. The world system is known as Outstanding Jewel Banners.

The next fragrant ocean beyond that is known as Adorned with Jeweled Banners. The world system is known as Displaying Every Kind of Radiance.

The next fragrant ocean beyond that is known as Cloud of Marvelous Jewels. The world system is known as Pervasively Illuminating Light of All Kinds of Jewel Adornments.

The next fragrant ocean beyond that is known as Adorned with Jewel Tree Blossoms. The world system is known as Interspersed with Marvelous Floral Decorations.

The next fragrant ocean beyond that is known as Adorned with Marvelous Bejeweled Robes. The world system is known as Ocean of Light.

The next fragrant ocean beyond that is known as Jewel Tree Summit. The world system is known as Cloud of Flaming Jewel Light.

The next fragrant ocean beyond that is known as Manifesting Light. The world system is known as Unimpeded Vajra Penetration.

The next fragrant ocean beyond that is known as Pervasive Lotus Adornments. The world system is known as Boundless Shores of Ocean Depths.

The next fragrant ocean beyond that is known as Marvelous Jewel Adornment. The world system is known as Everywhere Revealing the Treasuries of Countries.

There are other fragrant oceans such as these as numerous as the atoms in an ineffable number of buddha *kṣetras*. The fragrant ocean closest to the ring of mountains is called Indestructible Ocean. The world system is known as Lotus Field Inlaid with Wondrous Wheels. Its essence consists of the sounds emanated by the powers of all buddhas. Within it, in the very lowest region, there is a world called Most Sublime Fragrance. The buddha there is named Emanating Light Rays as Numerous as Countless Atoms.

Above this world, beyond a number of worlds as numerous as the atoms in ten buddha *kṣetras*, on the same level as the Vajra Banner World, there is a world named Inconceivably Many Different Approaches to Adornment. The buddha there is named Measureless Wisdom.

Above this world, on the same level as the Sahā World, there is a world named Treasury of Wondrous Flowers Emanating Light throughout the Ten Directions. The buddha there is named Cloud of Flaming Light from the Eye of the Lion.

In the highest region of this world system, there is world called Ocean Sound. The buddha there is named Water Heaven's Gate of Flaming Light.

Sons of the Buddha, the next fragrant ocean beyond that Jeweled Parapet of the Celestial Ramparts Fragrant Ocean is a fragrant ocean known as Glorious Radiance of the Wheel of Flaming Light. The world system is known as Ineffably Many Different Adornments.

The next fragrant ocean beyond that is known as Jewel Dust Road. The world system is known as Everywhere Entering Countless Vortices.

The next fragrant ocean beyond that is known as Possessed of Every Adornment. The world system is known as Pervasively Radiant Jewel Light.

The next fragrant ocean beyond that is known as Net Spreading Many Jewels. The world system is known as Deep and Dense Array.

The next fragrant ocean beyond that is known as Banner of Wondrous Jewel Adornments. The world system is known as Sound of Clear Knowledge of the Oceans of Worlds.

The next fragrant ocean beyond that is known as Pure Reflections of the Solar Palace. The world system is known as Everywhere Entering Indra's Net.

The next fragrant ocean beyond that is known as Exquisitely Sublime Sound of Every Kind of Drum Music. The world system is known as Perfectly Full in Uniform Rectitude.

The next fragrant ocean beyond that is known as All Kinds of Sublime Adornments. The world system is known as Cloud of Pure and Dense Flaming Light.

The next fragrant ocean beyond that is known as Lamp of Omnipresent Flaming Jewel Light. The world system is known as Forms According to the Buddha's Original Vows.

There are other fragrant oceans such as these as numerous as the atoms in an ineffable number of buddha *kṣetras*. The fragrant ocean closest to the ring of mountains is called Robe of Collected Necklaces. The world system is known as Marvelous Conjured Robes. Its essence consists of the voices of all buddhas of the three periods of time. Within it, in the very lowest region, there is a fragrant ocean called Indra's Flower Treasury. That world is called Inducing Joyous Delight.[94] It is surrounded by uniformly pure worlds as numerous as the atoms in a buddha *kṣetra*. The buddha there is named Solid Awakened Wisdom.

Above this world, beyond a number of worlds as numerous as the atoms in ten buddha *kṣetras*, on the same level as the Vajra Banner World, there is a world named Jewel Net Adornment. It is surrounded by uniformly pure worlds as numerous as the atoms in ten buddha *kṣetras*. The buddha there is named Radiance of Measureless Joyous Delight.

Above this world, beyond a number of worlds as numerous as the atoms in three buddha *kṣetras*, on the same level as the Sahā World, there is a world named Jeweled Lotus Lion Throne. It is surrounded by worlds as numerous as the atoms in thirteen buddha *kṣetras*. The buddha there is named Supreme Purity Not Heard in Vain.

Above this world, beyond a number of worlds as numerous as the atoms in seven buddha *kṣetras*, in the highest region of this world system, there is world called Jewel-Colored Dragon Light. It is surrounded by uniformly pure worlds as numerous as the atoms in twenty buddha *kṣetras*. The buddha there is named Brightness Shining Everywhere throughout the Dharma Realm.

Sons of the Buddha, within fragrant oceans such as these as numerous as the atoms in ten ineffables of buddha *kṣetras*, there exist world systems as numerous as the atoms in ten ineffables of buddha *kṣetras*. They all rest on a lotus adorned with a banner of sovereign *maṇi* jewels displaying the physical forms of all bodhisattvas. Every one of them has an uninterruptedly adorned border. Every one of them emanates jewel-colored radiance. Every one of them is covered above by light clouds. Every one of them possesses its own individual adornments. Every one of them is associated with different sorts of kalpas. Every one of them has buddhas appearing in it. Every one of them has the expounding of an ocean of the Dharma. Every one of them is everywhere filled with beings. Every one of them everywhere enters [every place] throughout the ten directions. And every one of them is supported by the empowerment of the spiritual powers of all buddhas.

Within every one of these world systems, all the worlds take all kinds of different adornments as the bases of their existence. They are all interconnected in the formation of the web of worlds and they are everywhere established in the various different aspects constituting the Flower Treasury Adornment Ocean of Worlds.

At that time, wishing to restate his meaning and assisted by the awesome power of the Buddha, Samantabhadra Bodhisattva then spoke these verses:

The Flower Treasury ocean of worlds
is identical to and no different from the Dharma realm.
With adornments that are extremely pure,
it abides in empty space.

Within this ocean of worlds,
there exist an inconceivable number of *kṣetra* systems.
Each and every one of them is independent
and they each are free of mixing or disorder with the others.

In the Flower Treasury Ocean of Worlds,
the *kṣetra* systems are well distributed,
unique in form, different in adornments,
and possessed of all sorts of diverse aspects.

The sounds of the transformations conjured by buddhas,
in their many different varieties, may form their essential substance.
Each, in ways befitting the power of his karmic deeds, sees
the marvelous adornments of these *kṣetra* systems.

[Some are] shaped like Mount Sumeru, a city wall, a net,
like whirlpools, wheels, spheres,
or like a vast blooming lotus flower
All of them mutually encircle each other.[95]

Or they may take the shape of a mountain banner, a tower,
a vortex, or a vajra.

In ways such as these, there exist inconceivable
vast *kṣetra* systems.

[Based on] immense oceans, pearls, [made of] flaming radiance,
or inconceivable nets of light,
all such *kṣetra* systems as these
reside entirely within a lotus flower.

In each and every one of those *kṣetra* systems
there are an ineffable number of nets of light.
Within that light, there appear the many *kṣetras*
which everywhere pervade the ocean of the ten directions.

All the lands enter entirely
into all the adornments
present within all the *kṣetra* systems
where they are all endlessly seen.

The inconceivable *kṣetra* systems,
and the boundless worlds—
Their many different sorts of marvelously fine adornments
all arise through the powers of the Great Rishis.[96]

In all of the *kṣetra* world systems,
there exist an inconceivable number of worlds.
In some cases still forming, in some cases deteriorating,
and in some cases having already been completely destroyed.

Just as with the leaves within a forest,
there are those still growing even as others are falling,
so too, within *kṣetra* systems such as these,
worlds are being created and destroyed.

Just as, in dependence upon the trees in a grove,
there are many different kinds of fruits,
so too, in dependence on *kṣetra* systems such as these,
many different kinds of beings dwell.

Just as, where the types of seeds vary,
the fruits which are produced are distinctly different,
so too, because of differences in the power of their karmic deeds,
beings' *kṣetras* are also not the same.

Just as, in the case of the mind king jewel,
in accordance with one's mind one views many different colors,
so too, because a being's mind is pure,
he will be able to see pure *kṣetras*.

Just as the great king of the dragons,
sends forth clouds which fill the sky,

in this same way, the power of the buddhas' vows
produces all these lands.

Just as a conjurer, by resort to the use of spells,
is able to manifest many different kinds of phenomena,
so too, because of the power of the karma of beings,
there exist such inconceivable lands.

Just as the many paintings
were created by a master painter,
so too, all the *kṣetras*
were created by the master painter of the mind.

The differences in the bodies of each being
arise in accordance with the discriminations in their minds.
In this same way, of the many different kinds of *kṣetras,*
none of them have not arisen as a consequence of karma.

Just as when one sees the Master Guide,[97]
he may appear in many different forms.
So too, in accordance with the mental actions of beings,
what they see in the many *kṣetras* is also just this way.

The boundaries of all of the *kṣetras*
are draped all around with nets of lotus flowers.
Their various types of appearances are different
and their adornments are all pure.

All those nets of lotus flowers
are where the network of *kṣetras* is established.
It is among these various types of adorning phenomena
that the many different kinds of beings reside.

In some cases, there are *kṣetras* in which
it is dangerous, and the terrain is not level.
It is because of the afflictions of beings
that they see circumstances such as those.

Whether defiled or pure,
there are countless such *kṣetra* systems
which arise in accordance with the minds of beings
and which are sustained by the powers of the bodhisattvas.

In some cases, there are *kṣetras* in which
there is defilement or purity.
These arise due to the power of karmic actions
or are transformationally created by bodhisattvas.

There are *kṣetras* that emanate light,
which are composed of immaculate jewels,

which have various kinds of marvelous adornments,
and which were purified by buddhas.

In every one of the *kṣetra* systems,
the kalpa-ending fires are inconceivable.
Although what appears then is the horror of destruction,
the places themselves always remain stable.

It is due to the power of beings' karma
that there arise the many *kṣetras*
which rest upon wind spheres
or rest upon water spheres.

The dharmas of the worlds are of this very sort:
The various things are all seen differently,
and yet, in truth, none of them are produced at all,
nor are any of them destroyed.

It is by each and every thought of the mind,
that the countless *kṣetras* are produced.
It is through the Buddha's awesome spiritual powers
that one may see them as entirely pure and free of defilement.

There are *kṣetras* formed from dirt
whose substances are very hard and stiff
and which are dark and devoid of any illumination.
These are places in which those with evil karma reside.

There are *kṣetras* formed from vajra
which are defiled, which involve great anxiety and fear,
and in which suffering is abundant and happiness is rare.
These are where those of only meager merit reside.

Some of them are composed of iron
and some are made from copper
or from stone mountains which are dangerous and frightening.
These are full of those who committed the evils of karmic offenses.

There are *kṣetras* in which there are hells
where beings undergo sufferings from which there is no rescue,
where they constantly dwell in the midst of darkness,
or where they are burned by oceans of blazing flames.

Some others also have animals
with many different kinds of ugly physical forms
who, due to their own bad karmic actions,
always endure all kinds of suffering and anguish.

In some of them, one sees the realms of Yama
in which beings, driven along by burning hunger and thirst,

climb great mountains of fire
and endure all kinds of extremely intense sufferings.

In some cases, there are *kṣetras*
formed from combinations of the seven types of jewels
in which there are all different kinds of palaces.
These circumstances are acquired due to pure karmic actions.

You should contemplate those worlds
in which there are humans and devas.
Through the development of the fruits of pure karma,
they may experience happiness all the time.

There exist even within each and every pore,
an inconceivable number of *koṭīs* of *kṣetras*
in which there are all kinds of different adorned appearances
which, even so, are never cramped for space.

Due to the karma of each and every being,
the worlds are of countless types.
Within them, grasping and attachment arise,
by which their experience of suffering or happiness differs.

There are *kṣetras* composed of the many sorts of jewels
which always emanate boundless radiance
and which, with their vajra and marvelous lotuses,
contain adornments that are pure and free of defilement.

There are *kṣetras* whose essential substance is light
which exist in dependence upon a sphere of light,
which are gold colored, fragrant with sandalwood,
and have flaming light clouds everywhere producing illumination.

There are *kṣetras* consisting of a lunar orb
draped all about with fragrant robes
and resting within a single lotus flower
which is everywhere full of bodhisattvas.

There are *kṣetras* composed of the many kinds of jewels
whose colors and appearances are free of all defilement,
and which, just as with the net of Indra,
emanate light which forever brightly shines.

There are *kṣetras* whose essential substance is fragrance.
Some are flowers made of vajra
or are forms made of the reflected light of *maṇi* jewels.
Contemplating them, one beholds their extreme purity.

Some are inconceivable *kṣetras*
composed of flower wreaths

that are entirely filled with transformation buddhas
and the pervasive radiance of bodhisattvas.

Some are pure *kṣetras*
entirely consisting of flowering trees
whose marvelous branches spread over a site of enlightenment
and shade it with clouds of *maṇi* jewels.

There are *kṣetras* illuminated by pure light,
composed of vajra flowers.
There are those consisting of sounds conjured by the Buddha
that are boundlessly arrayed in the form of a net.

There are *kṣetras* which have an appearance
like a bodhisattva's crown composed of wondrous *maṇi* jewels.
There are those which assume a form like a throne
and which arise from conjured light.

Some consist of sandalwood powder
and some are formed from the light emitted from between the brows.
And in some cases, sounds emanated from the Buddha's radiance
form these wondrous *kṣetras*.

There are those who see pure *kṣetras*
adorned with a single kind of light,
whereas some see them with many adornments.
These many different types are all extraordinarily marvelous.

Some of them use as their adornments
the marvelous things from ten lands,
whereas some take all of them from a thousand lands
to constitute their adornments.

In some cases, they use such things from a *koṭī* of *kṣetras*
to form the adornments for but a single land.
These many different appearances
then all appear there like reflected images.

There may be phenomena from an ineffable number of lands
which then serve to adorn but a single *kṣetra*.
Each and every one of these emanate light
which arises from the power of the Tathāgata's vows.

In some cases, there are those lands
which have been purified by the power of vows
in which, within all their adornments,
one views the many oceans of *kṣetras* everywhere.

In the pure lands reached
by all who cultivate the vows of Samantabhadra,

the adornments in the *kṣetras* of the three periods of time
all appear there within it.

Sons of the Buddha, you should contemplate
the awesome spiritual powers within the *kṣetra* systems
in which one is enabled to see as if in a dream
all the lands of the future.

All the worlds throughout the ten directions,
including the oceans of lands throughout the past—
they all, within but a single *kṣetra,*
manifest their appearances as if conjured there.

All buddhas of the three periods of time
as well as their lands
may all be completely seen
within but a single *kṣetra* system.

Through the spiritual powers of all buddhas,
even within an atom, there appear the many lands.
Of their many different varieties, all are clearly seen
like reflections which have no actual reality.

In some cases, there are many *kṣetras*
whose form is like that of an immense ocean.
In some cases, they resemble Mount Sumeru.
Such worlds are inconceivably numerous.

There are *kṣetras* which are well established
whose form is like that of Indra's net.
In some cases, they take the shape of a forest
entirely filled with buddhas.

In some cases, they assume the shape of a jeweled sphere.
In some cases they take the form of a lotus flower
or of an octagon replete with many forms of ornamentation.
In their many different types, they are all pure.

In some cases, they have a shape resembling a throne
or they have a triangular shape.
In some cases, they have the shape of a *khārīka* grain basket,
of a city's walls, or of a Brahma Heaven king's body.

In some cases, they may resemble the topknot of a celestial lord
or they appear in the shape of a half moon.
In some cases, they resemble a mountain of *maṇi* jewels
and in some cases, they appear as shaped like the sun.

In some instances, the shape of a world
is like that of whirlpool in a fragrant ocean.

In some cases, they take the form of a sphere of light.
In the past, these were purified by the Buddha.

In some cases, they take the shape of a wheel
or they are shaped like a sacrificial platform.
In some cases, they resemble the Buddha's hair mark,
the prominence on his crown, or his wide eyes.

In some cases, they resemble a buddha's hand
or they resemble a vajra pestle.
Some resemble the shape of a mountain of flaming light
in which bodhisattvas are present everywhere.

In some instances, they are shaped like a lion
or resemble the shape of a seashell.
They assume all kinds of forms and appearances
and their essential natures are each different.

Even within a single kind of *kṣetra* system,
the shapes of the *kṣetras* are endless.
They all depend on the power of the buddhas' vows
and mindful protection for their stable existence.

There are *kṣetras* which exist for a kalpa,
whereas some may exist for ten kalpas,
or even for more than a hundred thousand kalpas,
or for a period of kalpas as numerous as atoms in a land.

In some cases, during a single kalpa,
one may see a *kṣetra* pass through both formation and destruction,
whereas some may endure for measureless and innumerable kalpas,
or even up to inconceivably long periods of time.

In some cases, there are *kṣetras* in which a buddha is present,
or there may be *kṣetras* in which there is no buddha.
In some cases, there are those which have only a single buddha,
whereas some may have measurelessly many buddhas.

Wherever some land has no buddha,
within some other region's worlds
there may be a buddha who then comes there by emanation
in order to show the many works they are able to accomplish,

whereupon he passes away from the heavens, sends down his spirit,
dwells in the womb, manifests birth,
vanquishes Māra, realizes right enlightenment,
and then turns the wheel of the unexcelled Dharma.

Adapting to the mental dispositions of beings,
he manifests many different kinds of appearances

in order to turn the wheel of the sublime Dharma,
in all cases responding to their faculties and aspirations.

In each and every buddha *kṣetra,*
a single buddha comes forth and appears in the world
where he may pass through even a thousand *koṭīs* of years
during which he expounds the unexcelled Dharma.

If beings do not qualify as vessels of Dharma,
they remain unable to see buddhas.
Wherever there are those whose minds delight in it,
they see them in every place.

Within every one of the *kṣetras,*
they have a buddha who appears in the world.
The number of buddhas present in all *kṣetras*
equal an inconceivably great number of *koṭīs.*

Each and every one of the buddhas herein
manifests measurelessly many spiritual emanations
which all pervade the Dharma realm,
training an ocean of beings.

There are *kṣetras* entirely devoid of light
which are dark and beset by an abundance of terror.
The sufferings they experience such as knives and swords
would cause anyone witnessing them to be horrified by their cruelty.

Some of them have the radiance of the heavens,
some have light emanated by palaces,
and some have the light of the sun and the moon.
This net of *kṣetras* is inconceivable.

There are *kṣetras* that themselves are radiant,
whereas, in some, it is the trees which emanate light.
Where they have never had the anguish of sufferings,
this is because of the power of the merit of those beings.

Some have light emanated by mountains,
some have light produced by *maṇi* jewels,
and some have illumination produced by the light of lamps.
In all such cases, this is due to the power of beings' karma.

In some, there is the light of buddhas
which is filled with bodhisattvas.
There are those in which it is radiance emanated by lotus flowers
where the colors of their flaming light are extremely majestic and fine.

There are *kṣetras* illuminated by the light of flowers,
there are those illuminated by the glow of fragrant waters,

and there are those illuminated by unguent scents or burning incense.
All of these exist due to the power of pure vows.

There are those which are illuminated by the light of clouds,
those which are illuminated by seashells made of *maṇi* jewels,
and those illuminated by the light of a buddha's spiritual powers
which are able to emanate mind-pleasing sounds.

In some cases, they are illuminated by the light of jewels
and in some cases, they are illuminated by the flaming light of vajra.
Their pure sounds are able to produce distant tremors
and cause the places they reach to become free of the many sufferings.

In some, they have light produced by *maṇi* jewels,
in some, it is light produced by adornments,
and in some, it is light emanated by a site of enlightenment
that produces dazzling illumination within its congregation.

Buddhas emanate great radiance
filled with transformation buddhas.
Their light produces illumination that reaches everywhere
so that it pervades the entire Dharma realm.

There are extremely fearsome *kṣetras*
emanating howling screams and sounds of intense suffering.
Those sounds are extremely piteous and mournful
and they cause the hearer to be struck with revulsion and terror.

The hell and animal rebirth destinies
as well as Yama's realm[98]
are worlds associated with the turbidities and unwholesome paths[99]
from which there constantly issue the sounds of woeful suffering.

In some of them, there are lands from which
there always issue delightful sounds
that please the mind and accord with the teachings.
It is due to pure karmic actions that these are reached.

In some of them, there are lands from which
one constantly hears the voice of Indra,
or else hears the voices of the Brahma Heaven devas,
or else hears the voices of the lords of all other such worlds.

In some instances, there are *kṣetras*
in which marvelous sounds emanate from clouds,
from oceans of jewels, or from *maṇi* jewel trees,
or in which musical sounds fill every place.

From within the light of the nimbus of all buddhas
there come forth endless transformationally conjured sounds

as well as the sublime voices of bodhisattvas
heard everywhere throughout the *kṣetras* of the ten directions.

From within inconceivably many lands,
there come the sounds of the pervasive turning of the Dharma wheel,
the sounds emanated from oceans of vows,
and the marvelous sounds of cultivation of the practices.

All buddhas of the three periods of time
come forth into the worlds
in which their names are all entirely present
and their sounds resound endlessly.

In some *kṣetras*, one hears
the sounds of all buddhas' powers,
the grounds, the perfections, and also the immeasurable minds,
for dharmas such as these are all expounded there.

Through the power of the vows of Samantabhadra,
such wondrous sounds emanate throughout *koṭīs* of *kṣetras*
wherein his voice resounds like quaking thunder
and continues on for kalpas without end.

Within the pure lands, the Buddha
manifests the sounds of his sovereign mastery
so that, throughout the ten directions of the Dharma realm,
There are none who do not hear.

The End of Chapter Five

CHAPTER 6

Vairocana

At that time, Samantabhadra Bodhisattva again addressed the immense congregation, saying:

> Sons of the Buddha, in the ancient past, back before a number of kalpas equal to the number of atoms in a world, and then additionally, before twice that many past kalpas, there was an ocean of worlds known as Pure Light of the Universal Gateway. Within this ocean of worlds, there was a world known as Supreme Sound that took an ocean of *maṇi* jewel flower nets as the basis of its existence and that had a retinue of worlds as numerous as the atoms in Mount Sumeru. It had the shape of a perfect sphere and its land possessed countless adornments. It was surrounded by three hundred concentric rings of mountains forested with trees made from the many kinds of jewels and it was covered by clouds of all the varieties of jewels. It was brightly illuminated by immaculately pure light. Its cities and palaces resembled Mount Sumeru. Clothing, drink, and food spontaneously arrived in response to one's wishes. Its kalpa then was known as Various Adornments.
>
> Sons of the Buddha, within that Supreme Sound World, there was a fragrant ocean known as Pure Light. From within that ocean, there emerged an immense floral Mount Sumeru known as Banner Pervasively Adorned with Flaming Floral Light which was surrounded by balustrades made of the ten types of jewels.
>
> On that mountain, there was a great forest known as Circle of Maṇi Jewel Flower Branches. Arrayed around it were countless flower towers and countless bejeweled viewing terraces. There were countless banners of wonderful fragrance and countless bejeweled mountain banners with the most ultimate types of adornment. Countless bejeweled *puṇḍarīka* flowers thrived in place after place. It was surrounded by countless hanging nets of fragrant *maṇi* jewels and lotus flowers. Musical sounds resounded with harmonious and pleasing notes and incense clouds produced dazzling illumination. Each of these was present in such countless numbers that it would be impossible to fully describe them. There were hundreds of myriads of *koṭīs* of *nayutas* of cities completely surrounding it in which there dwelt many different kinds of beings.

Sons of the Buddha, to the east of this forest, there was a great city known as Flaming Radiance ruled over by a human king, one completely surrounded by hundreds of thousands of *koṭīs* of *nayutas* of cities. It was composed of combinations of pure and marvelous jewels and it was seven thousand *yojanas* in both length and width. Its outer walls were made from the seven types of precious jewels. The watchtowers and battlements for repelling invaders[100] were all lofty and beautiful.

It had seven concentric circles of bejeweled moats surrounding it which were full of fragrant waters. Spread about everywhere as adornments were *utpala* lotus flowers, *padma* lotus flowers, *kumuda* lotus flowers, and *puṇḍarīka* lotus flowers, all made of the many kinds of jewels. Seven rings of jeweled *tāla* trees completely encircled it. The palace and towers were all adorned with jewels. All different kinds of marvelous net canopies hung above them. Perfumes wafted about and scattered flowers decorated the areas between them. It had a hundred thousand *koṭīs* of *nayutas* of gates, all of them adorned with jewels. Before each of those gates, there were forty-nine bejeweled *śīla* banners arranged in sequential and orderly rows.

There were also a hundred thousand *koṭīs* of surrounding parks and groves in all of which there were all different kinds of various types of incense and the fragrance of *maṇi* jewel trees which wafted all about and pervaded every place. The many species of birds sang in harmony, delighting those who heard them.

Of the people who dwelt within this great city, none had not already completely developed the karmic reward of the psychophysical powers by which they ascended into space to come and go, traveling in the same way as the devas. Whatever their minds wished for arrived in response to their thoughts.

South of that city there was a city of the devas known as Adorned with Tree Blossoms. Circling around to the next city to its right, there was a great city of the dragons known as Ultimate. Next, there was a city of the *yakṣas* known as Supremely Marvelous Vajra Banner. Next, there was a city of the *gandharvas* known as Wondrous Palace. Next was a city of the *asuras* known as Jeweled Sphere. Next was a city of the *garuḍas* known as Adorned with Marvelous Jewels. Next was a city of *kiṃnaras* known as Sporting in Bliss. Next was a city of the *mahoragas* known as Vajra Banner. And next was a city of the Brahma Heaven King named All Kinds of Marvelous Adornments.

There were a hundred myriads of *koṭīs* of other cities such as these. Every one of these cities had a hundred thousand *koṭīs* of *nayutas* of towers surrounding it and every one of them had countless adornments.

Sons of the Buddha, within this Circle of Maṇi Jewel Flower Branches Forest, there was a site of enlightenment known as Pervasively Illuminating Jeweled Flowers. It was adorned with many large jewels spread all about. There were rings of *maṇi* jewel flowers that were everywhere in full bloom. It was lit up with fragrant lamps, the light from which shone with the colors of the many types of jewels. It was covered with clouds of flaming radiance and nets of light produced illumination everywhere. All of these adornments were forever producing marvelous jewels and, in all of the music, there was the constant playing of elegant sounds. Sovereign *maṇi* jewels displayed the images of bodhisattvas' bodies. All different kinds of marvelous flowers were arrayed everywhere throughout the ten directions.

Directly in front of that site of enlightenment, there was a great ocean known as Fragrant Maṇi Jewel Vajra from which there emerged an immense lotus flower known as Ring of Flaming Flower Stamens. That flower was a hundred *koṭīs* of *yojanas* wide and its stem, petals, stamens, and seed pod were all made of marvelous jewels. It was surrounded by ten ineffables[101] of hundreds of *koṭīs* of *yojanas* of lotus flowers. It always emanated light and constantly emitted wonderful sounds which completely pervaded the ten directions.

Sons of the Buddha, at the very beginning of the kalpa, that Supreme Sound World had *tathāgatas* as numerous as the atoms in ten Mount Sumerus who appeared in the world. The first of those buddhas was named Supreme Cloud on the Sumeru Mountain of All Meritorious Qualities Buddha.

Sons of the Buddha, you should know that, a hundred years before that buddha was about to appear, all the adornments in this great Circle of Maṇi Jewel Flower Branches Forest became entirely purified. That is to say:

Inconceivable clouds of flaming jewel light emerged;
They emanated sounds in praise of the Buddha's meritorious qualities;
They sent forth the sounds of innumerable buddhas' voices;
They spread forth nets of light which completely covered the regions of the ten directions;
The palaces and towers illuminated each other with dazzling light;

The light of jeweled flowers leapt up and gathered together in clouds;
These in turn resounded with wonderful voices speaking of the vast roots of goodness arising from the actions of all beings in previous lives;
They uttered the names of all buddhas of the three periods of time, speaking of the ultimate path of conduct and vows cultivated by all bodhisattvas; and
They recited many different phrases uttered by the Tathāgatas when turning the wheel of the wonderful Dharma.

There appeared signs of adornment such as these which revealed that the Tathāgata was about to come into the world. Because all the kings in that world saw these signs, their roots of goodness ripened and they all wished to see the Buddha, whereupon they came to the site of enlightenment.

At that time, Supreme Cloud on the Sumeru Mountain of All Meritorious Qualities Buddha suddenly appeared in the immense lotus flower at his site of enlightenment. His body was present everywhere and commensurate in scope with the true Dharma realm. He manifested birth in all buddha *kṣetras* and all those sites of enlightenment came to where he was.[102] His boundless and marvelous physical form was so completely pure that nothing in any world could outshine its brilliance. It possessed the many precious signs, every one of which was clearly visible. His image appeared in all the palaces so that all beings were able to see him with their own eyes. Boundlessly many transformation buddhas came forth from his body and light of many different colors completely filled the Dharma realm.

Just as, in the midst of this Pure Light Fragrant Ocean, his body appeared sitting on its throne in this Circle of Maṇi Jewel Flower Branches Forest on the summit of the Banner Adorned with Flaming Floral Light Mount Sumeru, so too did his body also manifest as sitting at the summit of all the sixty-eight thousand *koṭīs* of Mount Sumerus throughout that Supreme Sound World.

At that time, that buddha then emanated a great light from between his brows. That light known as Sound Initiating All Roots of Goodness had a retinue of light rays as numerous as the atoms in ten buddha *kṣetras*. It completely filled all lands throughout the ten directions and, wherever there were beings capable of being trained who were touched by this light, they awakened on their own, the heat of their delusions was extinguished, the nets of their hindrances were all sliced away, their mountains of obstacles were all demolished, their turbidity from defilements was all purified, they developed great resolute faith, they produced supreme roots of goodness, they forever abandoned all fear of encountering the difficulties,[103] they entirely extinguished all physical and mental suffering and anguish, they brought forth the resolve to see the Buddha, and they progressed toward all-knowledge.

At that time, due to having awakened by experiencing the touch of the Buddha's light, all the leaders of the world together with their retinues numbering in the countless hundreds of thousands all then went forth to visit the Buddha and prostrated in reverence at his feet.

Sons of the Buddha, within that great city of Flaming Radiance, there was a king named Joyously Beheld Fine Wisdom who was the leader of a hundred myriads of *koṭīs* of *nayutas* of cities, whose thirty-seven thousand wives and courtesans were headed by Meritorious Auspiciousness, and whose five hundred princes were headed by Light of Great Power. Prince Light of Great Power himself had ten thousand wives headed by Marvelous Sight.

At that time, after Prince Light of Great Power had seen the light of the Buddha, due to the power of roots of goodness cultivated in the past, he immediately realized the attainment of ten Dharma gateways. What were those ten? They were as follows:

He realized the attainment of the samādhi of all buddhas' sphere of meritorious qualities;

He realized the attainment of the *dhāraṇī* of the Universal Gateway into the Dharma of all Buddhas;

He realized the attainment of the vast treasury of skillful means of the *prajñā pāramitā*;

He realized the attainment of the great adornment of the great kindness by which one trains all beings;

He realized the attainment of the universal cloud-like sound of the great compassion;

He realized the attainment of the great sympathetic joy by which, with supreme resolve, one produces boundless meritorious qualities;

He realized the attainment of the great equanimity by which one awakens to the true character of all dharmas;

He realized the attainment of the great spiritual superknowledges as a treasury of vast impartially implemented skillful means;

He realized the attainment of the great vows that increase the power of resolute faith; and

He realized the attainment of the gateway of eloquence that everywhere enters the light of all-knowledge.

At that time, having acquired the light of dharmas such as these, Prince Light of Great Power, assisted by the awesome power of the Buddha, surveyed that immense congregation and then spoke these verses:

As the Bhagavat sits in the site of enlightenment,
his pure great radiance
is like the rising of a thousand suns
everywhere illuminating the realms of space.

After countless thousands of *koṭīs* of kalpas,
the Master Guide only then appears.
The Buddha now comes forth into the world,
where he is looked up to and served by all.

Contemplate within the light of the Buddha
the inconceivably many transformation buddhas
who, within all the palaces,
abide quiescently in meditative absorption.

Contemplate the Buddha's spiritual superknowledges
by which his pores emanate clouds of flaming light,
producing dazzling illumination of the world
with his endless light.

You should contemplate the body of the Buddha,
its net of light of the utmost purity,
and his manifesting of forms equal to those of all others
which everywhere fill the ten directions.

His marvelous voice pervades the world,
causing all who hear it to feel delighted.
It accords with the languages of all beings
as it praises the meritorious qualities of the buddhas.

All beings illuminated by the light of the Bhagavat
are all thus caused to be happy.
Wherever there is suffering, it is entirely extinguished,
and their minds then feel great joyous delight.

Contemplate the congregation of bodhisattvas
who have come from the ten directions to assemble here.
They all emanate clouds of *maṇi* jewels
which proclaim their praises of the buddhas.

The site of enlightenment emanates wondrous sounds.
Its sounds which are extremely deep and far-reaching

are able to extinguish the suffering of beings.
This is the spiritual power of the Buddha.

Everyone there is reverential.
Their minds feel great joyous delight.
Together in the presence of the Bhagavat,
they gaze up in admiration at the Dharma King.

Sons of the Buddha, when that Prince Light of Great Power uttered these verses, due to the spiritual powers of the Buddha, his voice everywhere pervaded that Supreme Sound World. At that time, after King Joyously Beheld Fine Wisdom had heard these verses, his mind was filled with great joy, whereupon he contemplated his retinue and spoke these verses:

You should swiftly call together
the entire royal assembly,
the princes, the chief ministers,
the officials of the cities and towns, and the rest.

Inform everyone in all the cities
that they should quickly beat the great drums
and assemble all the people
to all go forth and see the Buddha.

At every one of the crossroads,
one should ring the jeweled bells
so that all the wives, the children, and their retainers
will all go together to see the Tathāgata.

It would be fitting to see to completely cleansing
all the cities and their outlying precincts,
everywhere setting up supremely marvelous banners
decorated with *maṇi* jewels.

Raising up jewel curtains, hanging arrays of many nets,
sending forth sounds of singers like spreading clouds,
creating complete adornments even across the sky,
cause place after place to be completely filled with these.

See that the roads are all cleansed
and everywhere showered with marvelous robes.
Adorn and ride forth in your jeweled carriages
and come together with me to see the Buddha.

Each in accordance with their own resources—
everywhere rain down adornments
which all, spreading like clouds,
will completely fill the skies.

Fragrant flaming light lotus flower canopies,
necklaces made of half-moon jewels,
as well as countless marvelous robes—
You should rain down all such things as these.

Supremely marvelous *maṇi* jewel wheels
from Mount Sumeru and the fragrant oceans
as well as pure sandalwood incense
should all be rained down so that they fill the skies.

Garlands of flowers made of the many kinds of jewels,
adornments which are immaculately pure,
as well as *maṇi* jewel lamps—
enable them all to remain suspended in the air.

Take all of these to the Buddha
with minds filled with joyous delight,
and, together with wives, children, and retainers,
go to see the World Honored One.

At that time, King Joyously Beheld Fine Wisdom left the city of Flaming Radiance together with and surrounded by thirty-seven thousand wives and consorts headed by Meritorious Auspiciousness, the five hundred princes headed by Light of Great Power, sixty thousand great officials headed by one who was named Wisdom Power, and a congregation of other such followers as these which numbered seventy-seven hundred thousand *koṭīs* of *nayutas*. By resort to the King's powers, that entire immense congregation ascended into the sky along with all those offering gifts which everywhere filled the sky, whereupon they all went to where the Buddha was, bowed down in reverence at the Buddha's feet, and then sat off to one side.

There was also the *deva* king, Fine Transformation Banner, from the city known as Wondrous Blossoms, together with a retinue of ten *koṭīs* of *nayutas* of followers.

There was also the dragon king, Pure Light, from the city known as Ultimate Grandeur, together with a retinue of twenty-five *koṭīs* of followers.

There was also the *yakṣa* king, Courageous Stalwart, from the city known as Supreme Vajra Banner, together with a retinue of seventy-seven *koṭīs* of followers.

There was also the *gandharva* king, Joyous Vision, from the city known as Immaculate, together with a retinue of ninety-seven *koṭīs* of followers.

There was also the *asura* king, Contemplator of Pure Form, from the city known as Wondrous Wheel, together with a retinue of fifty-eight *koṭīs* of followers.

There was also the *garuḍa* king, Ten Powers Conduct, from the city known as Marvelous Adornment, together with a retinue of ninety-nine thousand followers.

There was also the *kiṃnara* king, Vajra Virtue, from the city known as Sporting in Bliss, together with a retinue of eighteen *koṭīs* of followers.

There was also the *mahoraga* king, Precious Praise Banner, from the city known as Vajra Banner, together with a retinue of three hundred thousand *koṭīs* of *nayutas* of followers.

There was also the Brahma Heaven king, Most Supreme, from the city known as Pure Marvelous Adornments, together with a retinue of eighteen *koṭīs* of followers.

All of the kings from the other hundreds of myriads of *koṭīs* of *nayutas* of such great cities went together with their retinues to visit Supreme Cloud on the Sumeru [Mountain][104] of All Meritorious Qualities Tathāgata where he dwelt, bowed down in reverence at the Buddha's feet, and then sat off to one side.

At that time, because that *tathāgata* wished to train beings, in the midst of that oceanic congregation at the site of enlightenment, he taught the Sutra of the Comprehensively Collected Dharma of Sovereign Mastery of All Buddhas of the Three Periods of Time, one that itself had a retinue of sutras as numerous as the atoms in a world. By adapting to the minds of beings as he did so, he enabled them all to thus gain benefit from this.

At this time, having heard this Dharma, Light of Great Power Bodhisattva then acquired the light of the ocean of Dharma that Supreme Cloud on the Sumeru [Mountain] of All Meritorious Qualities Buddha had collected in his previous lives, namely:

The wisdom light of the "identity of all Dharma collections" samādhi;
The wisdom light [of the knowledge that] all dharmas enter and abide in the very first instance of the resolve to attain bodhi;
The wisdom light of the pure eye [that sees] the treasury of light which everywhere pervades the ten directions of the Dharma realm;
The wisdom light that contemplates the ocean of great vows within the Dharma of all buddhas;
The wisdom light [that knows] the pure practices by which one enters the boundless ocean of meritorious qualities;
The wisdom light [that knows] the treasury of immense power and swiftness with which one progresses toward irreversibility [on the path];

- The wisdom light [that knows] the Dharma realm's measureless powers of transformation by which one achieves emancipation from the wheel [of cyclic existence];
- The wisdom light by which one decisively enters the ocean of measureless perfectly fulfilled meritorious qualities;
- The wisdom light that completely knows the ocean of perfected adornments accomplished through all buddhas' decisive understanding;
- The wisdom light that completely knows the ocean of spiritual superknowledges by which the Dharma realm's boundlessly many buddhas appear directly before all beings; and
- The wisdom light by which one completely knows the dharmas of all buddhas' powers and fearlessnesses.

At that time, after having acquired countless kinds of wisdom light such as these, assisted by the awesome power of the Buddha, Light of Great Power Bodhisattva spoke these verses:

I heard the wondrous Dharma of the Buddha
and thus acquired the light of wisdom.
Because of this, I see the deeds
that the Bhagavat has done in the past.

All those places in which he took birth,
his different names and bodies,
as well as his offerings made to the buddhas—
I see all matters such as these.

In the past, in the presence of the buddhas,
he served them all,
and cultivated for countless kalpas
as he purified an ocean of *kṣetras*.

He gave up his own body
a boundlessly vast number of times
and cultivated the most superior practices
as he purified an ocean of *kṣetras*.

His ears, nose, head, hands, and feet,
as well as his palaces—
He relinquished these countless times
as he purified an ocean of *kṣetras*.

He was able in each and every *kṣetra*
and throughout inconceivably many *koṭīs* of kalpas
to cultivate the practices leading to bodhi
as he purified an ocean of *kṣetras*.

By the power of the great vows of Samantabhadra,
within the ocean of all buddhas,
he cultivated countless practices
as he purified an ocean of *kṣetras*.

Just as it is because of the sunlight's illumination
that one also sees the orb of the sun itself,
so too, by resort to the Buddha's light of wisdom,
I see that path that the Buddha himself has traveled.

I see the buddha's ocean of *kṣetras*,
his pure and grand radiance,
and his quiescent realization of bodhi
everywhere throughout the entire Dharma realm.

Just like the Bhagavat, I shall
engage in the vast purification of oceans of *kṣetras*, and,
with the assistance of the Buddha's awesome spiritual powers,
I shall cultivate the practices that lead to bodhi.

Sons of the Buddha, at that time, because he saw Supreme Cloud on the Sumeru Mouanuttarantain of Meritorious Qualities Buddha, served him, and made offerings to him, the mind of Light of Great Power Bodhisattva attained awakening in the presence of the Tathāgata. Then, for the sake of the entire world: he revealed the Tathāgata's ocean of past practices; he revealed the skillful means used in his past bodhisattva practices; he revealed the ocean of all buddhas' meritorious qualities; he revealed the pure wisdom by which one everywhere enters the Dharma realm; he revealed the sovereign powers used in the realization of buddhahood in all sites of enlightenment; he revealed the Buddha's powers, fearlessnesses, and nondiscriminating wisdom;[105] he revealed the pervasively manifested appearances of the Tathāgata's bodies;[106] he revealed the Buddha's inconceivable spiritual transformations; he revealed the adornments of countless pure buddha lands; and he revealed all the conduct and vows of Samantabhadra Bodhisattva. In so doing, he enabled beings as numerous as the atoms in Mount Sumeru to resolve to attain bodhi and enabled beings as numerous as the atoms in a buddha *kṣetra* to perfect the pure lands of the *tathāgatas*.

At that time, for the sake of Light of Great Power Bodhisattva, Supreme Cloud on the Sumeru Mountain of All Meritorious Qualities Buddha spoke these verses:

Good indeed, O Light of Great Power,
you who are widely renowned as a treasury of merit.
In order to benefit beings,
you have set out on the path to bodhi.

You have attained the light of wisdom
which extends everywhere throughout the Dharma realm.
Being vast in both merit and wisdom,
you are bound to acquire an ocean of deep wisdom.

Having cultivated in but a single *kṣetra*
throughout kalpas as numerous as a *kṣetra*'s atoms,
as you have observed with me,
one then becomes bound to attain wisdom such as this.

It is not the case that those of inferior practice
could ever come to know these skillful means.
Only if one acquires the power of great vigor
might one then become able to purify an ocean of *kṣetras*.

If in each and every atom,
one were to cultivate for countless kalpas,
only such a person as this would then be able to succeed
in purifying all buddha *kṣetras*.

One who can pass through an ocean of kalpas in cyclic existence
for the sake of each and every being
without his mind growing weary and slackening
is bound to become the world's Master Guide.

One who makes offerings to each and every buddha
even to the exhaustion of the bounds of the future
with a mind free of even a moment's weariness
is bound to succeed in the unsurpassable path.

The buddhas of the three periods of time
shall together assist the fulfillment of your vows
so that you will then personally abide
within the congregations of all buddhas.

The vows of all *tathāgatas*
are boundless.
Those with a penetrating comprehension of great wisdom
are able to know these skillful means.

Great Light, because you have made offerings to me,
you therefore attained great power
by which you enable beings as numerous as atoms
to become ripened in their progression toward bodhi.

The greatly renowned bodhisattvas
who cultivate the practices of Samantabhadra
and adorn an ocean of buddha *kṣetras*
are everywhere present throughout the Dharma realm.

Sons of the Buddha, you should all realize that, subsumed within that [Various] Great Adornments Kalpa,[107] there were small kalpas as numerous as a Ganges' sands. The life span of the people then was two small kalpas. Sons of the Buddha, the life span of that Supreme Cloud on the Sumeru [Mountain] of All Meritorious Qualities Buddha was fifty *koṭīs* of years. After that buddha passed into nirvāṇa, a buddha came forth into the world named King Adorned with the Pāramitās' Eye of Goodness who also achieved right enlightenment there within that great Circle of Maṇi Jewel Flower Branches Forest.

At that time, the youth, Light of Great Power, saw that *tathāgata* attain the universal and right enlightenment and manifest the power of his spiritual superknowledges, whereupon:

> He attained the mindfulness-of-the-buddha samādhi known as "gateway to the boundless oceanic treasury";
> He attained a *dhāraṇī* known as "great wisdom power's Dharma depths";
> He immediately attained the great kindness known as "everywhere adapting to beings in training and liberating them";
> He immediately attained the great compassion known as "the cloud that everywhere covers all realms";
> He immediately attained the great sympathetic joy known as "treasury of the awesome power of all buddhas' ocean of meritorious qualities";
> He immediately attained the great equanimity known as "the identity and purity of the nature of dharmas and empty space";
> He immediately attained the *prajñā pāramitā* known as "the inherent stainlessness of the pure body of the Dharma realm";
> He immediately attained the spiritual superknowledge known as "the universally adapting appearance of unimpeded radiance";
> He immediately attained the eloquence known as "skillful penetration of the depths of stainlessness"; and
> He immediately attained the light of wisdom known as "the pure treasury of all dharmas of the Buddha."

There were ten thousand Dharma gateways such as these. He attained a penetrating comprehension of them all.

At that time, assisted by the awesome power of the Buddha, that youth, Light of Great Power, spoke these verses for his entire retinue, saying:

Even in an inconceivable number of kalpas, it is difficult to meet
even one time the enlightened teacher who is a guide for the world.

The beings of this land have received an abundance of good fortune,
for now they are able to see a second buddha.

The Buddha's body everywhere emanates the great radiance
of the boundless and utmost purity of his physical marks.
Like a cloud, it fills up all lands
and everywhere praises the meritorious qualities of the buddhas.[108]

Those illuminated by that light are all filled with joyous delight
and, wherever beings are beset by suffering, it is all extinguished.
Each is moved to feel reverence and produce thoughts of kindness.
These are all masterful functions brought about by the Tathāgata.

He sends forth clouds of inconceivably many transformations
which, emanating nets of infinitely varicolored radiance,
fill up all the lands throughout the ten directions.
These are manifested by the Buddha's spiritual superknowledges.

From each and every pore, there appear clouds of light
which pervade all of space and send forth a great sound.
Of all the nether-world regions, none are not thus illuminated,
whereupon the many sufferings of the hells are all extinguished.

The Tathāgata's wondrous voice pervades the ten directions
where it uses all languages to expound the Dharma,
adapting to beings' strengths arising from their past lives' goodness.
These are functions of the Great Master's spiritual transformations.

The Buddha comes forth and appears
in all the measureless and boundless oceans of great congregations,
and everywhere turns the wheel of the endless and sublime Dharma,
thereby bringing about the training of all beings.

The boundless power of the Buddha's spiritual superknowledges
manifests within all the *kṣetras*
where the Well Gone One of unimpeded wisdom such as this
realizes right enlightenment in order to benefit beings.

You should all be moved to thoughts of joyous delight
and be filled with exultation, happiness, and extreme reverence.
I shall go together with you to meet him.
If one sees the Tathāgata, his many sufferings will all cease.

Bring forth the resolve dedicated to progressing toward bodhi,
and bear all beings in mind with kindness.
If everyone abides in the vast vows of Samantabhadra,
we shall acquire sovereign mastery just as has the Dharma King.

Sons of the Buddha, when the youth, Light of Great Power, spoke these verses, due to the spiritual power of the Buddha, his voice became so unimpeded that, in all worlds, everyone was able to hear it, whereupon countless beings resolved to attain bodhi.

At that time, Prince Light of Great Power, together with his parents and their retinues, surrounded by countless hundreds of thousands of *koṭīs* of *nayutas* of beings, with cloud-like jeweled canopies everywhere filling the sky, all went together to visit King Adorned with the Pāramitās' Eye of Goodness Tathāgata. That buddha then taught them the Sutra on the Pure Adornment of the Dharma Realm's Essential Nature, one with a retinue of sutras as numerous as the atoms in an ocean of worlds. Having heard the teaching of that scripture, that entire great congregation then:

Attained a kind of pure knowledge known as "the penetration of all pure skillful means";

Attained a ground known as "stainless light";

Attained a cycle of *pāramitās* known as "revealing the adornments loved by the entire world";

Attained a cycle of increasingly vast practices known as "everywhere entering all *kṣetras*, boundless radiance, and pure views";[109]

Attained a cycle of progressive practices known as "radiant banner of a cloud of stainless merit";

Attained a cycle of progressively penetrated realizations known as "vast radiance of the ocean of all dharmas";

Attained ever more profound preparatory practices known as "adornment with great wisdom";

Attained an ocean of crown-anointing wisdom known as "effortless cultivation of the ultimate sublime vision";

Attained a complete manifestation of vast radiance known as "universal illumination of the reflected light emanating from the Tathāgata's signs of an ocean of meritorious qualities"; and

Attained the pure wisdom which produces the power of vows known as "treasury of the power of measureless vows and resolute faith."

At that time, that buddha spoke verses for Light of Great Power Bodhisattva, saying:

Good Indeed, O Ocean of Meritorious Qualities and Wisdom.
Having resolved to progress toward the great bodhi,
you are bound to attain the inconceivable realm of buddhahood
and become a place of refuge for beings everywhere.

You have already brought forth an ocean of great wisdom
and are thus able to thoroughly understand all dharmas.

You are bound to use inconceivably marvelous skillful means
to enter the Buddha's endless sphere of action.

You have already seen all buddhas' cloud of meritorious qualities
and have already entered the ground of inexhaustible wisdom.
As for the ocean of *pāramitās* and skillful means,
you, O One of Great Renown, are bound to completely fulfill them.

You have already acquired the skillful means and *dhāraṇī* gateways
as well as the gateway of inexhaustible eloquence.
Having cultivated all the different kinds of conduct and vows,
you are bound to perfect the incomparably great wisdom.

You have already brought forth an ocean of vows
and you have already entered an ocean of samādhis.
You are bound to perfect the various kinds of great spiritual powers
as well as all the inconceivable dharmas of the Buddha.

You have reached the very ends of the inconceivable Dharma realm
and have already purified the vast and deep resolve.
Going everywhere to see all buddhas of the ten directions,
you engage in the pure adornment of the ocean of the many *kṣetras.*

You have already entered my bodhi practices
and the ocean of original deeds and expedients practiced in the past.
Just as I cultivated and purified them,
you have awakened to all such marvelous practices as these.

In each and every one of countless *kṣetras,*
I presented all different sorts of offerings to an ocean of buddhas,
cultivating just as they did the result which was then attained.
You yourself have witnessed all adornments such as these.

It is through the cultivation of pure practices in all *kṣetras*
throughout a vast and endless ocean of kalpas,
doing so with solid and inconceivable vows,
that you are bound to gain these spiritual powers of the Tathāgata.

Through making offerings to all buddhas without exception
and adorning the lands until they are all purified
while cultivating the marvelous practices in every kalpa,
you are bound to perfect the buddhas' great meritorious qualities.

Sons of the Buddha, after King Adorned with the Pāramitās' Eye of Goodness Tathāgata entered nirvāṇa, King Joyously Beheld Fine Wisdom soon afterward also passed on from that world. The youth, Light of Great Power, then took on the position of wheel-turning king. Then, within that Circle of Maṇi Jewel Flower Branches Forest, a third *tathāgata* appeared in the world, one by the name of Ocean of Supreme Meritorious Qualities.

At that time, having observed the signs of that *tathāgata*'s realization of buddhahood, Light of Great Power Wheel-turning King then went to where that buddha was, accompanied by his retinue, four divisions of soldiers, and all the citizens of the cities and villages, all of whom brought along the seven kinds of jewels. They then offered up to that buddha an immense tower adorned with every kind of fragrant *maṇi* jewel.

At that time, in that very forest, that *tathāgata* taught the Sutra on the Radiant Practices of the Bodhisattva's Universal Eye, one that had a retinue of sutras as numerous as the atoms in a world. After hearing this Dharma, Light of Great Power Bodhisattva then acquired a samādhi known as Universal Light of Great Merit. Because he acquired this samādhi, he was then able to completely know the ocean of meritorious and non-meritorious aspects of all bodhisattvas and all beings throughout the past, present, and future.

At that time, that buddha spoke verses for Light of Great Power Bodhisattva, saying:

It is good indeed, meritorious Light of Great Power,
that you and the others have all come here to visit me,
and that, due to sympathetic mindfulness of the ocean of all beings,
you have produced the great vow's resolve to attain supreme bodhi.

For the sake of all suffering beings,
you raised the mind of great compassion to enable their liberation
and thus shall become a refuge for the many deluded beings.
This is what constitutes the bodhisattva's practice of skillful means.

Wherever there is a bodhisattva able to remain steadfast
in cultivating supreme practices without weariness or indolence
with the most supreme and superior unimpeded understanding,
he is bound to acquire sublime wisdom such as this.

O Light of Merit, Banner of Merit,
Abode of Merit, and Ocean of Merit—
All the vows of Samantabhadra Bodhisattva
are such that you, O Great Light, are able to enter them.

Because of these vast vows, you will be able
to enter the inconceivable ocean of all buddhas.
The ocean of merit of all buddhas is boundless.
With sublime understanding, you will be able to see it all.

In the lands throughout the ten directions,
you will see all of the measurelessly and boundlessly many buddhas.

As for the ocean of all past practices of those buddhas,
you will completely see all matters such as these.

Wherever there are those who dwell in this ocean of skillful means,
they are certainly bound to enter the wisdom grounds.
This is to accord with all buddhas in one's training.
One such as this is definitely bound to realize all-knowledge.

In the ocean of all *kṣetras,* you cultivate all practices
throughout an ocean of kalpas as numerous as atoms.
Having thus trained in all the practices of all the *tathāgatas,*
you are bound then to attain the realization of buddhahood.

Just as you have observed throughout the ten directions
the most ultimate purification of the ocean of all *kṣetras,*
so too shall be the purification of your own *kṣetra,*
This is what those of boundless vows are bound then to attain.

All those in the ocean of this site of enlightenment's congregation,
having heard your vows, are now delighted.
They all enter into the vast vehicle of Samantabhadra
and resolve to dedicate this to their progression toward bodhi.

Thus, into each and every one of the boundlessly many lands,
they shall all enter and cultivate throughout an ocean of kalpas,
and, by the power of vows, they will be able to perfectly fulfill
all of the practices of Samantabhadra Bodhisattva.

Sons of the Buddha, yet another buddha came forth and appeared within that Circle of Maṇi Jewel Flower Branches Forest, one named Universally Famous Banner of the Eye of the Lotus. During that era, Light of Great Power reached the end of this life there and was reborn atop Mount Sumeru in the celestial city known as Quiescent Jeweled Palace. There he became a great heavenly king known as Banner of Stainless Merit. He went with a congregation of devas to visit that Buddha and presented him with an offering of a cloud that rained down bejeweled flowers.

At that time, that *tathāgata* spoke for their sakes the Pervasive Illumination of the Universal Gateway of Vast Skillful Means Sutra, one that had a retinue of sutras as numerous as the atoms in an ocean of worlds. Having heard this sutra, that congregation of devas then acquired a samādhi known as "treasury of delight in the universal gateway." Through the power of that samādhi, they were then able to enter the ocean of the true character of all dharmas. Having acquired this benefit, they then departed from that site of enlightenment and returned to their original place.

The End of Chapter Six

CHAPTER 7
The Names of the Tathāgata

At that time, the Bhagavat was in the state of Magadha where he was abiding in accordance with the *araṇya* dharma[110] at the site of enlightenment. Having just attained the right enlightenment, he sat in the Hall of Universal Radiance on the lotus flower dais lion throne where:

His marvelous awakening was in all respects completely fulfilled;
He had forever cut off the two types of actions;[111]
He had acquired the penetrating comprehension of the dharma of signlessness;[112]
He had come to dwell where buddhas dwell;
He had attained the equality of the buddhas;[113]
He had reached the station free of obstacles;
He had attained the Dharma that cannot be overturned;[114]
He had become unimpeded in his actions;
He had established what is inconceivable; and
He had attained the universal vision of the three periods of time.

He dwelt together with bodhisattvas as numerous as the atoms in ten buddha *kṣetras*, none of whom had not already reached the stage of having but one more birth.[115] They had all come from other regions to assemble there. They all skillfully contemplated:

All realms of beings;
The Dharma realm;
The realms of the world;
The realm of nirvāṇa;
The rewards and retributions of all actions;
The sequences involved in actions of the mind;
The meanings of all literary compositions;
The mundane and the supramundane;
The conditioned and the unconditioned; and
The past, the present, and the future.

At that time, those bodhisattvas had this thought:

> "If the Bhagavat were to see fit to have pity on us, we pray that, in accordance with our wishes, he would reveal and explain to us the buddha *kṣetras*, the station of buddhahood, the adornment of the buddha *kṣetras*, the nature of the dharmas of buddhahood, the

> purification of the buddha *kṣetras*, the Dharma taught by the buddhas, the essential nature of the buddha *kṣetras*, the awesome virtue of the buddhas, the establishment of the buddha *kṣetras*, and the great bodhi of the buddhas.
>
> Just as all buddhas, the *bhagavats*, in all worlds throughout the ten directions, to develop all bodhisattvas, to prevent the severance of the *tathāgatas'* lineages, to rescue all beings, to cause all beings to forever abandon all afflictions, to enable them to completely know all the practices, to expound on all dharmas, to cause the cleansing of all defilements, to forever sever the net of all doubts, to uproot all wants, and to destroy the bases of craving-based attachments—they then explained the ten dwellings, the ten practices, the ten dedications, the ten treasuries, the ten grounds, the ten vows, the ten meditative absorptions, the ten superknowledges, and the ten summits, while also teaching the ground of the Tathāgata, the Tathāgata's spheres of action, the Tathāgata's spiritual powers, the Tathāgata's deeds, the Tathāgata's powers, the Tathāgata's fearlessnesses, the Tathāgata's samādhis, the Tathāgata's spiritual superknowledges, the Tathāgata's sovereign masteries, the Tathāgata's unimpeded abilities, the Tathāgata's eyes, the Tathāgata's ears, the Tathāgata's nose, the Tathāgata's tongue, the Tathāgata's body, the Tathāgata's mind faculty, the Tathāgata's eloquence, the Tathāgata's wisdom, and the Tathāgata's supremacy. We pray that the Buddha, the Bhagavat, will also explain these matters for our sakes.

At that time, knowing the thoughts in the minds of the bodhisattvas, the Bhagavat manifested spiritual superknowledges suited to each type of being. Then, after manifesting his spiritual superknowledges:

Off to the east, beyond worlds as numerous as the atoms in ten buddha *kṣetras*, there was a world called Golden Form in which there was a buddha named Unshakable Wisdom. There was a bodhisattva in that world named Mañjuśrī who came to pay respects to the Buddha together with bodhisattvas as numerous as the atoms in ten buddha *kṣetras*. Having arrived, they bowed down in reverence[116] and then transformationally created lotus flower dais lion seats off to the east where they sat in the lotus posture.

Off to the south, beyond worlds as numerous as the atoms in ten buddha *kṣetras*, there was a world called Wondrous Form in which there was a buddha named Unimpeded Wisdom. There was a bodhisattva there named Foremost Enlightenment who came to pay respects to the Buddha together with bodhisattvas as numerous as the atoms in ten buddha *kṣetras*. Having arrived, they bowed down in reverence and then transformationally created lotus flower dais lion seats off to the south where they sat in the lotus posture.

Off to the west, beyond worlds as numerous as the atoms in ten buddha *kṣetras,* there was a world called Lotus Flower Form in which there was a buddha named Darkness-Destroying Wisdom. There was a bodhisattva there named Foremost Wealth who came to pay respects to the Buddha together with bodhisattvas as numerous as the atoms in ten buddha *kṣetras*. Having arrived, they bowed down in reverence and then transformationally created lotus flower dais lion seats off to the west where they sat in the lotus posture.

Off to the north, beyond worlds as numerous as the atoms in ten buddha *kṣetras,* there was a world called Campaka Flower Form in which there was a buddha named Awesome Mannered Wisdom. There was a bodhisattva there named Foremost Jewel who came to pay respects to the Buddha together with bodhisattvas as numerous as the atoms in ten buddha *kṣetras*. Having arrived, they bowed down in reverence and then transformationally created lotus flower dais lion seats off to the north where they sat in the lotus posture.

Off to the northeast, beyond worlds as numerous as the atoms in ten buddha *kṣetras,* there was a world called Utpala Flower Form in which there was a buddha named Sign-Cognizing Wisdom. There was a bodhisattva there named Foremost Meritorious Qualities who came to pay respects to the Buddha together with bodhisattvas as numerous as the atoms in ten buddha *kṣetras*. Having arrived, they bowed down in reverence and then transformationally created lotus flower dais lion seats off to the northeast where they sat in the lotus posture.

Off to the southeast, beyond worlds as numerous as the atoms in ten buddha *kṣetras,* there was a world called Gold Form in which there was a buddha named Ultimate Wisdom. There was a bodhisattva there named Foremost Eye who came to pay respects to the Buddha together with bodhisattvas as numerous as the atoms in ten buddha *kṣetras*. Having arrived, they bowed down in reverence and then transformationally created lotus flower dais lion seats off to the southeast where they sat in the lotus posture.

Off to the southwest, beyond worlds as numerous as the atoms in ten buddha *kṣetras,* there was a world called Jeweled Form in which there was a buddha named Supreme Wisdom. There was a bodhisattva there named Foremost Vigor who came to pay respects to the Buddha together with bodhisattvas as numerous as the atoms in ten buddha *kṣetras*. Having arrived, they bowed down in reverence and then transformationally created lotus flower dais lion seats off to the southwest where they sat in the lotus posture.

Off to the northwest, beyond worlds as numerous as the atoms in ten buddha *kṣetras*, there was a world called Vajra Form in which there was a buddha named Sovereign Wisdom. There was a bodhisattva there named Foremost Dharma who came to pay respects to the Buddha together with bodhisattvas as numerous as the atoms in ten buddha *kṣetras*. Having arrived, they bowed down in reverence and then transformationally created lotus flower dais lion seats off to the northwest where they sat in the lotus posture.

Off in the regions toward the nadir, beyond worlds as numerous as the atoms in ten buddha *kṣetras*, there was a world called Crystal Form in which there was a buddha named Pure Wisdom. There was a bodhisattva there named Foremost Wisdom who came to pay respects to the Buddha together with bodhisattvas as numerous as the atoms in ten buddha *kṣetras*. Having arrived, they bowed down in reverence and then transformationally created lotus flower dais lion seats off in the direction of the nadir where they sat in the lotus posture.

Off in the regions toward the zenith, beyond worlds as numerous as the atoms in ten buddha *kṣetras*, there was a world called Equal Form in which there was a buddha named Contemplative Wisdom. There was a bodhisattva there named Foremost Worthy who came to pay respects to the Buddha together with bodhisattvas as numerous as the atoms in ten buddha *kṣetras*. Having arrived, they bowed down in reverence and then transformationally created lotus flower dais lion seats off in the direction of the zenith where they sat in the lotus posture.

At that time, Mañjuśrī Bodhisattva-mahāsattva, assisted by the awesome powers of the Buddha, surveyed the entire congregation of bodhisattvas and spoke these words:

> These bodhisattvas are exceedingly rare. Sons of the Buddha, the lands of the buddhas are inconceivable. The station of buddhahood, the adornment of the buddha *kṣetras*, the nature of the dharmas of buddhahood, the purification of the buddha *kṣetras*, the Dharma taught by the buddhas, the emergence of the buddhas, the establishment of the buddha *kṣetras*, and the buddhas' *anuttara-samyak-saṃbodhi* are all inconceivable.
>
> And how is this so? Sons of the Buddha, all buddhas throughout the worlds of the ten directions, knowing the differences in all

beings' aspirations, adapt to what is appropriate for them and speak Dharma in order to train them. He engages in actions such as these throughout realms equal in their vastness to the entire Dharma realm and the realms of empty space.

Sons of the Buddha, within the four continents of this Sahā World, the Tathāgata uses many different bodies with many different designations, many different physical appearances, many different heights, many different life spans, many different locations, many different faculties, many different birthplaces, many different languages, and many different contemplations to enable all beings to each acquire knowledge and vision.

Sons of the Buddha, even within these four continents, the Tathāgata may be known as Perfected in Every Meaning, may be known as Full Moon, may be known as Lion's Roar, may be known as Śākyamuni, may be known as Seventh Rishi, may be known as Vairocana, may be known as Gotama, may be known as the Great Śrāmaṇa, may be known as Supreme, or may be known as the Guiding Master. He is known by a myriad names such as these by which he enables all beings to each acquire knowledge and vision.

Sons of the Buddha, to the east of these four continents, there is another world called Well Protected in which the Tathāgata may be known as Vajra, may be known as Sovereign Mastery, may be known as Wise, may be known as Invincible, may be known as Cloud King, may be known as Uncontentious, may be known as Able to Lead, may be known as Mind's Delight, may be known as Incomparable, or may be known as Beyond Discourse. He is known by a myriad names such as these by which he enables all beings to each acquire knowledge and vision.

Sons of the Buddha, to the south of these four continents, there is another world called Difficult to Endure in which the Tathāgata may be known as Indra, may be known as Precious Name, may be known as Stainless, may be known as Truth, may be known as Able to Train, may be known as Joyful, may be known as Great Fame, may be known as Able to Benefit, may be known as Boundless, or may be known as Supreme. He is known by a myriad names such as these by which he enables all beings to each acquire knowledge and vision.

Sons of the Buddha, to the west of these four continents, there is another world called Personal Wisdom in which the Tathāgata may be known as Water Deva, may be known as Joy to Behold, may be known as Supreme King, may be known as Training Deva, may be known as Genuine Wisdom, may be known as Arrived at the Ultimate, may be known as Joyous, may be known as Dharma Wisdom, may be known as Done with the Work, or may be known as Dwelling in Goodness. He is known by a myriad names such as these by which he enables all beings to each acquire knowledge and vision.

Sons of the Buddha, to the north of these four continents, there is another world called Lion of Existence in which the Tathāgata may be known as Great Muni, may be known as Ascetic, may be known as World Honored One, may be known as Supreme Field, may be known as Omniscient, may be known as Mind of Goodness, may be known as Pristine Purity, may be known as Īśvaradhvana,[117] may be known as Supreme Benefactor, or may be known as Consummate Ascetic. He is known by a myriad names such as these by which he enables all beings to each acquire knowledge and vision.

Sons of the Buddha, to the northeast of these four continents, there is another world called Wondrous Contemplation in which the Tathāgata may be known as Subduer of Demons, may be known as Perfected, may be known as Extinguished, may be known as Worthy Deva, may be known as Beyond Desires, may be known as Supreme Wisdom, may be known as Equanimous Mind, may be known as Invincible, may be known as Wisdom Sound, or may be known as Rare Manifestation. He is known by a myriad names such as these by which he enables all beings to each acquire knowledge and vision.

Sons of the Buddha, to the southeast of these four continents, there is another world called Joyous Bliss in which the Tathāgata may be known as Ultimate Majesty, may be known as Mass of Flaming Light, may be known as Universal Knower, may be known as Esoteric Mystery, may be known as Liberated, may be known as Peacefully Abiding Nature, may be known as Dharma-Accordant Conduct, may be known as Pure-Eyed King, may be known as Greatly Valiant Stalwart, or may be known as Power of Vigor. He is known by a myriad names such as these by which he enables all beings to each acquire knowledge and vision.

Sons of the Buddha, to the southeast of these four continents, there is another world called Extremely Durable in which the Tathāgata may be known as Peacefully Abiding, may be known as Wisdom King, may be known as Perfect Fulfillment, may be known as Unshakable, may be known as Wondrous Eyes, may be known as Summit King, may be known as Sovereign Sound, may be known as Giver of Everything, may be known as Rishi Who Supports the Multitude, or may be known as Supreme Sumeru. He is known by a myriad names such as these by which he enables all beings to each acquire knowledge and vision.

Sons of the Buddha, to the northwest of these four continents, there is another world called Wondrous Ground in which the Tathāgata may be known as Universally Pervasive, may be known as Flaming Light, may be known as Maṇi Jewel Topknot, may be known as Worthy of Remembrance, may be known as Unsurpassable Meaning, may be known as Forever Joyous, may be known as Pure Nature, may be known as Sphere of Light, may be known as Long Arms, or may be known as Abiding in the Origin. He is known by a myriad names such as these by which he enables all beings to each acquire knowledge and vision.

Sons of the Buddha, in the regions below these four continents, there is another world called Flaming Wisdom in which the Tathāgata may be known as Accumulated Roots of Goodness, may be known as Lion Signs, may be known as Fiercely Sharp Wisdom, may be known as Flaming Golden Light, may be known as Guide for All, may be known as Ultimate Sound, may be known as Benefactor, may be known as Arrived at the Ultimate, may be known as God of Truth, or may be known as Pervasively Supreme. He is known by a myriad names such as these by which he enables all beings to each acquire knowledge and vision.

Sons of the Buddha, in the regions above these four continents, there is another world called Maintaining the Ground in which the Tathāgata may be known as Possessed of Wisdom, may be known as Pure Countenance, may be known as Enlightened Wisdom, may be known as Foremost Superiority, may be known as Creator of Adornments, may be known as Inspiring Delight, may be known as Fulfilled Mind, may be known as Like a Blaze, may be known as Upholder of Precepts, or may be known as Path of Unity. He is known by a myriad names such as these by which he enables all beings to each acquire knowledge and vision.

Sons of the Buddha, this Sahā world has a hundred *koṭīs* of four-continent lands in which the Tathāgata is known by hundreds of myriads of *koṭīs* of different names by which he enables all beings to each acquire knowledge and vision.

Sons of the Buddha, the next world to the east of this Sahā world is called Secret Training in which the Tathāgata may be known as Equanimous, may be known as Extraordinary Supremacy, may be known as Comfort, may be known as Mind Enlightener, may be known as Learned Wisdom,[118] may be known as Truthful Discourse, may be known as Realized Sovereign Mastery, may be known as

Supreme Body, may be known as Great Valor, or may be known as Incomparable Wisdom. He is known by hundreds of myriads of *koṭīs* of different names such as these by which he enables all beings to each acquire knowledge and vision.

Sons of the Buddha, the next world to the south of this Sahā world is called Overflowing Abundance in which the Tathāgata may be known as Original Nature, may be known as Diligent Intent,[119] may be known as Unsurpassed Honored One, may be known as Great Wisdom Torch, may be known as Independent, may be known as Light Treasury, may be known as Wisdom Treasury, may be known as Merit Treasury, may be known as God Among Gods, or may be known as Great Sovereign Mastery. He is known by hundreds of myriads of *koṭīs* of different names such as these by which he enables all beings to each acquire knowledge and vision.

Sons of the Buddha, the next world to the west of this Sahā world is called Stainless in which the Tathāgata may be known as Mind-Made, may be known as Path Knower, may be known as Origin of Peaceful Dwelling, may be known as Able to Untie the Bonds, may be known as Penetrator of Meaning, may be known as Delighting in Discernment, may be known as Supreme View, may be known as Trainer of Conduct, may be known as Manifold Austerities, or may be known as Perfected Power. He is known by hundreds of myriads of *koṭīs* of different names such as these by which he enables all beings to each acquire knowledge and vision.

Sons of the Buddha, the next world to the north of this Sahā world is called Bountiful Bliss in which the Tathāgata may be known as Campaka Flower Form, may be known as Solar Treasury, may be known as Station of Goodness, may be known as Manifest Spiritual Superknowledges, may be known as Transcendent Nature, may be known as Wisdom Sun, may be known as Unimpeded, may be known as Appearing Like the Moon, may be known as Swift Wind, or may be known as Pure Body. He is known by hundreds of myriads of *koṭīs* of different names such as these by which he enables all beings to each acquire knowledge and vision.

Sons of the Buddha, the next world to the northeast of this Sahā world is called Attraction in which the Tathāgata may be known as Forever Free of Suffering, may be known as Universal Liberation, may be known as Great Hidden Treasure, may be known as Liberated Wisdom, may be known as Treasury of the Past, may be known as Jewel Radiance, may be known as World Transcendence, may be known as Ground of the Unimpeded, may be known as Treasury of Pure Faith, or may be known as Unshakable Mind. He is known by hundreds of myriads of *koṭīs* of different names such as these by which he enables all beings to each acquire knowledge and vision.

Sons of the Buddha, the next world to the southeast of this Sahā world is called Beneficence in which the Tathāgata may be known as Manifest Radiance, may be known as Wisdom of Cessation, may be known as Exquisite Sound, may be known as Supreme Faculties, may be known as Canopy of Adornments, may be known as Root of Vigor, may be known as Perfected Discernment, may be known as Supreme Meditative Absorption, may be known as Simplified Discourse, or may be known as Ocean of Wisdom. He is known by hundreds of myriads of *koṭīs* of different names such as these by which he enables all beings to each acquire knowledge and vision.

Sons of the Buddha, the next world to the southwest of this Sahā world is called Rarity in which the Tathāgata may be known as Lord of the Munis, may be known as Replete With the Many Jewels, may be known as Liberation from the World, may be known as Faculty of Universal Awareness, may be known as Supreme Speech, may be known as Utterly Clear Vision, may be known as Sovereign Faculties, may be known as Great Master of the Rishis, may be known as Karmic Guide, or may be known as Vajra Lion. He is known by hundreds of myriads of *koṭīs* of different names such as these by which he enables all beings to each acquire knowledge and vision.

Sons of the Buddha, the next world to the northwest of this Sahā world is called Joyous Delight in which the Tathāgata may be known as Mass of Wonderful Flowers, may be known as Sandalwood Canopy, may be known as Lotus Treasury, may be known as Beyond All Dharmas, may be known as Dharma Jewel, may be known as Born Again, may be known as Pure and Marvelous Canopy, may be known as Vast Eye, may be known as Possessed of Good Dharmas, may be known as Especially Mindful of Dharma, or may be known as Net Treasury. He is known by hundreds of myriads of *koṭīs* of different names such as these by which he enables all beings to each acquire knowledge and vision.

Sons of the Buddha, the next world below this Sahā world is called Gate Key in which the Tathāgata may be known as Generating Blazing Light, may be known as Subduer of the Poisons, may be known as Indra's Bow, may be known as Abode of Impermanence, may be known as Origin of Enlightenment, may be known as Severing Proliferation, may be known as Great Swiftness, may be known as Forever Delighting in Giving, may be known as Path of

Discernment, or may be known as Banner of Victory. He is known by hundreds of myriads of *koṭīs* of different names such as these by which he enables all beings to each acquire knowledge and vision.

Sons of the Buddha, the next world above this Sahā world is called Shaking Sound in which the Tathāgata may be known as Banner of Valor, may be known as Measureless Jewels, may be known as Delighting in Great Giving, may be known as Celestial Light, may be known as Flourishing Auspiciousness, may be known as Transcendent Realm, may be known as Universal Lord, may be known as Irreversible Wheel, may be known as Beyond the Many Evils, or may be known as Omniscience. He is known by hundreds of myriads of *koṭīs* of different names such as these by which he enables all beings to each acquire knowledge and vision.

Sons of the Buddha, just as this is so in this Sahā World, so too is it so that there are many different names for the Tathāgata in the east in its hundreds of thousands of *koṭīs* of countless, measureless, boundless, incomparable, innumerable, unstateable, inconceivable, incalculable, and ineffable worlds extending to the very ends of the Dharma realm and the realm of empty space. So too is this also true in the southerly, the westerly, and northerly directions, as well as in the regions associated with the four midpoints, the zenith, and the nadir.

Just as in the past, when the Bhagavat was a bodhisattva, he made use of many different discussions, many different languages, many different voices, many different deeds, many different karmic effects, many different situations, many different skillful means, many different faculties, many different kinds of beliefs, and many different stations on the path to become ripened himself, so too did he use these in this way to enable beings to acquire knowledge and vision by teaching them the Dharma in this manner.

The End of Chapter Seven

CHAPTER 8

The Four Truths of the Āryas[120]

At that time, Mañjuśrī Bodhisattva-mahāsattva informed the bodhisattvas, saying:

> Sons of the Buddha, in this Sahā World, the *āryas'* truth of suffering may be synonymous with karmic offense, with coercion, with change, with grasping conditions, with the aggregates,[121] with [the piercing of] thorns,[122] with the roots on which it depends,[123] with deception, with an abscess, or with the actions of the foolish common person.
>
> Sons of the Buddha, in this Sahā World, the *āryas'* truth of the accumulation of suffering may be synonymous with the fetters, with destruction, with the concept of cravings-based attachment, with erroneous awareness, with pursuit and involvement,[124] with definite certainty, with a net, with conceptual proliferation, with subsequent actions, or with being based on inverted views.
>
> Sons of the Buddha, in this Sahā World, the *āryas'* truth of the cessation of suffering may be synonymous with noncontention, with separation from defilement, with quiescence, with signlessness, with nonsubmersion, with the absence of inherent existence, with the absence of obstacles, with cessation, with reality of substance, or with abiding in the inherently existent nature.
>
> Sons of the Buddha, in this Sahā World, the *āryas'* truth of the path to the cessation of suffering may be synonymous with the One Vehicle, with progression toward quiescence, with guidance, with becoming ultimately free of discriminations, with uniform equality, with relinquishing burdens, with having nothing one pursues, with accordance with the intent of the *āryas,* with the practice of the rishis, or with the ten treasures.[125]
>
> Sons of the Buddha, in this Sahā World, in speaking of the four truths of the *āryas,* there are four hundred myriads of *koṭīs* of designations such as these by which, adapting to the minds of beings, one enables the training of them all.
>
> Sons of the Buddha, in the Secret Training World, what is referred to in this Sahā World as the *āryas'* truth of suffering may be synonymous with the root of seeking, with not achieving emancipation, with the root of the fetters, with doing what one should not do, with

constant contentiousness, with having no power of discernment, with the bases on which actions depend, with extreme suffering, with agitation, or with things with form.

Sons of the Buddha, in the Secret Training World, what is referred to as the *āryas'* truth of the accumulation of suffering may be synonymous with acquiescing in *saṃsāra,* with defiled attachment, with being roasted, with flowing along in cyclic existence, with the roots of ruination, with continuing along in the stations of existence, with evil conduct, with cravings-based attachment, with the source of sickness, or with partial assessment.[126]

Sons of the Buddha, in the Secret Training World, what is referred to as the *āryas'* truth of the cessation of suffering may be synonymous with the ultimate truth, with emancipation, with praiseworthiness, with peace and security, with skillful entry into the stations, with training, with unity, with absence of karmic transgressions, with abandoning desire, or with decisiveness.

Sons of the Buddha, in the Secret Training World, what is referred to as the *āryas'* truth of the path to the cessation of suffering may be synonymous with valiant leadership, with supreme practice, with transcendence, with the possession of skillful means, with the eye that beholds uniform equality, with abandoning the extremes, with complete awakening, with attraction,[127] with the supreme eye, or with contemplation of the directions.[128]

Sons of the Buddha, in the Secret Training World, in speaking of the four truths of the *āryas,* there are four hundred myriads of *koṭīs* of designations such as these by which, adapting to the minds of beings, one enables the training of them all.

Sons of the Buddha, in the Most Victorious World, what is referred to in this Sahā World as the *āryas'* truth of suffering may be synonymous with terror, with one's individual mortal allotment,[129] with odious loathsomeness, with an endeavor which must be taken on, with change, with calling forth adversaries,[130] with deceptive usurpation, with a difficulty in working with others, with erroneous discriminations, or with possessing strength.

Sons of the Buddha, in the Most Victorious World, what is referred to as the *āryas'* truth of the accumulation of suffering may be identified with ruination, with the root of delusion, with a great adversary, with a sharp blade, with the loss of flavor, with enmity, with something not one's own, with an evil guide, with increasing darkness, or with the destruction of wholesome benefit.

Sons of the Buddha, in the Most Victorious World, what is referred to as the *āryas'* truth of the cessation of suffering may be synonymous with great meaning, with beneficence, with meaning within meaning, with measurelessness, with what should be perceived, with abandoning discriminations, with the most supreme form of training, with perpetual equality, with the ability to dwell with others, or with the unconditioned.

Sons of the Buddha, in the Most Victorious World, what is referred to as the *āryas'* truth of the path to the cessation of suffering may be synonymous with the ability to incinerate, with the superior grade, with decisiveness, with indestructibility, with profound skillful means, with emancipation, with noninferiority, with penetrating comprehension, with having the nature of liberation, or with the ability to reach liberation.

Sons of the Buddha, in the Most Victorious World, in speaking of the four truths of the *āryas*, there are four hundred myriads of *koṭīs* of designations such as these by which, adapting to the minds of beings, one enables the training of them all.

Sons of the Buddha, in the Immaculate World, what is referred to in this Sahā World as the *āryas'* truth of suffering may be synonymous with deep remorse, with providing for needs, with continuous cyclic existence, with dwelling in a city, with being of but a single flavor, with being contrary to Dharma, with dwelling in a house, with a circumstance to which one is erroneously attached, with false views, or with innumerability.

Sons of the Buddha, in the Immaculate World, what is referred to as the *āryas'* truth of the accumulation of suffering may be synonymous with the absence of anything real, with speech as the only thing that exists, with absence of pristine purity, with the land of one's birth, with grasping, with vulgar baseness, with proliferation, with a heavy burden, with the ability to produce [suffering], or with being coarse and ferocious.

Sons of the Buddha, in the Immaculate World, what is referred to as the *āryas'* truth of the cessation of suffering may be synonymous with ultimate incomparability, with utter riddance, with stainless purity, with the origin of supremacy, with unification, with not having to provide for needs, with the extinguishing of delusions, with extreme excellence, with ultimacy, or with destroying imprints.[131]

Sons of the Buddha, in the Immaculate World, what is referred to as the *āryas'* truth of the path to the cessation of suffering may be synonymous with something which is solidly enduring, with the factor of skillful means, with the root of liberation, with the reality of its fundamental nature,[132] with invulnerability to defamation, with extreme purity, with the limit of all stations of existence,[133] with the preservation of what has been conveyed,[134] with doing what is ultimate, or with purification of discrimination.[135]

Sons of the Buddha, in the Immaculate World, in speaking of the four truths of the *āryas*, there are four hundred myriads of *koṭīs* of designations such as these by which, adapting to the minds of beings, one enables the training of them all.

Sons of the Buddha, in the Overflowing Abundance World, what is referred to in this Sahā World as the *āryas'* truth of suffering may be synonymous with the station of cravings-induced defilement, with the root of hazard and harm, with a portion of the ocean of existences, with what is created by accumulation, with the root of differences, with proliferation, with creation and destruction, with obstruction, with the origin of knives and swords, or with the product of numerous factors.[136]

Sons of the Buddha, in the Overflowing Abundance World, what is referred to as the *āryas'* truth of the accumulation of suffering may be synonymous with odiousness, with [mere] names, with endlessness, with one's share, with undesirability, with its ability to seize and bite, with things which are crude and vulgar, with cravings-based attachment, with a container,[137] or with movement.

Sons of the Buddha, in the Overflowing Abundance World, what is referred to as the *āryas'* truth of the cessation of suffering may be synonymous with severance of continuity, with opening and revealing, with wordlessness, with nothing being cultivated, with nothing being perceived, with nothing being done, with quiescence, with having already completely burned it all up, with relinquishing a heavy burden, or with riddance of whatever is bad.

Sons of the Buddha, in the Overflowing Abundance World, what is referred to as the *āryas'* truth of the path to the cessation of suffering may be synonymous with quiescent practices, with emancipating practices, with diligent cultivation of realizations, with going safely and securely,[138] with a measureless life span, with thorough and utterly complete knowing, with the ultimate path, with what is difficult to cultivate, with arriving at the opposite shore, or with invincibility.

Sons of the Buddha, in the Overflowing Abundance World, in speaking of the four truths of the *āryas*, there are four hundred myriads of *koṭīs* of designations such as these by which, adapting to the minds of beings, one enables the training of them all.

Sons of the Buddha, in the Attraction World, what is referred to in this Sahā World as the *āryas'* truth of suffering may be synonymous with the ability to rob,[139] with an unwholesome friend, with much terror, with all sorts of conceptual proliferation, with the nature of the hells, with the absence of real meaning, with the burden of desire, with deep and thick roots,[140] with being transformed by following the mind, or with basic emptiness.[141]

Sons of the Buddha, in the Attraction World, what is referred to in this Sahā World as the *āryas'* truth of the accumulation of suffering may be synonymous with covetous attachment, with the completion of evil deeds, with the evil of karmic transgressions, with swiftness,[142] with the ability to grasp, with thought, with having effects, with the absence of ineffability, with being ungraspable, or with flowing along in cyclic existence.

Sons of the Buddha, in the Attraction World, what is referred to in this Sahā World as the *āryas'* truth of the cessation of suffering may be synonymous with irreversibility, with transcendence of words and speech, with signlessness, with the capacity to please, with solidity, with superior sublimity, with transcendence of delusion, with complete cessation, with remaining distant from evil, or with emancipation.

Sons of the Buddha, in the Attraction World, what is referred to in this Sahā World as the *āryas'* truth of the path to the cessation of suffering may be synonymous with transcendence of words, with non-contentiousness, with providing teaching and guidance, with skillful dedications, with great skillfulness, with different skillful means, with being like empty space, with the practice of quiescence, with supreme wisdom, or with the ability to completely comprehend meaning.

Sons of the Buddha, in the Attraction World, in speaking of the four truths of the *ārya,* there are four hundred myriads of *koṭīs* of designations such as these by which, adapting to the minds of beings, one enables the training of them all.

Sons of the Buddha, in the Beneficence World, what is referred to in this Sahā World as the *āryas'* truth of suffering may be synonymous with a heavy burden, with non-solidity, with being like a thief, with aging and death, with being created by craving, with flowing along in cyclic existence, with wearisomeness, with an odious appearance, with growth, or with a sharp blade.

Sons of the Buddha, in the Beneficence World, what is referred to in this Sahā World as the *āryas'* truth of the accumulation of suffering may be synonymous with ruination, with turbidity, with retreat and loss, with powerlessness, with loss, with contradictions, with disharmony, with whatsoever is done, with grasping, or with desires in the mind.

Sons of the Buddha, in the Beneficence World, what is referred to in this Sahā World as the *āryas'* truth of the cessation of suffering may be synonymous with escaping from prison, with truth, with escaping difficulties, with protection, with abandoning evil, with adaptability, with what is fundamental, with relinquishing causes, with the unconditioned, or with the absence of continuation.

Sons of the Buddha, in the Beneficence World, what is referred to in this Sahā World as the *āryas'* truth of the path to the cessation of suffering may be synonymous with comprehension of the utter nonexistence of everything, with the seals of all things,[143] with the treasury of samādhis, with the acquisition of radiance, with the dharma of irreversibility, with the ability to bring existence to an utter end, with a vast road, with the ability to train, with the existence of peaceful security, or with the root of no longer flowing along in cyclic existence.

Sons of the Buddha, in the Beneficence World, in speaking of the four truths of the *āryas*, there are four hundred myriads of *koṭīs* of designations such as these by which, adapting to the minds of beings, one enables the training of them all.

Sons of the Buddha, in the Rarity World, what is referred to in this Sahā World as the *āryas'* truth of suffering may be synonymous with dangerous desires, with a place of bondage, with erroneous action, with following feelings, with shamelessness, with the root of desire, with a constant flowing river, with constant destruction, with the nature of a flaming torch, or with much misery.

Sons of the Buddha, in the Rarity World, what is referred to in this Sahā World as the *āryas'* truth of the accumulation of suffering may be synonymous with vast lands,[144] with enabling the rebirth destinies,[145] with distancing oneself from wisdom, with being stranded in difficulties, with terror, with neglectfulness, with collection,[146] with a place of attachment, with the owner of a house,[147] or with bonds.

Sons of the Buddha, in the Rarity World, what is referred to in this Sahā World as the *āryas'* truth of the cessation of suffering may be synonymous with fulfillment, with the undying, with non-self, with absence of inherent existence, with the end of discriminations, with abiding in happiness, with being free of limitations, with the severance of flowing along in cyclic existence, with the cutting off of the bases of action, or with non-duality.

Sons of the Buddha, in the Rarity World, what is referred to in this Sahā World as the *āryas'* truth of the path to the cessation of suffering may be synonymous with great light, with the ocean of discourses, with analysis of meaning, with the dharma of harmoniousness, with abandonment of attachments, with severance of continuity, with a vast road, with equality of causation, with pure skillful means, or with the supreme view.

Sons of the Buddha, in the Rarity World, in speaking of the four truths of the *ārya*, there are four hundred myriads of *koṭīs* of designations such as these by which, adapting to the minds of beings, one enables the training of them all.

Sons of the Buddha, in the Joyous Delight World, what is referred to in this Sahā World as the *āryas'* truth of suffering may be synonymous with flowing along in cyclic existence, with production,[148] with loss of benefit, with defiled attachment, with a heavy burden, with differences, with inner danger, with aggregation,[149] with an evil abode, or with the nature of suffering and affliction.

Sons of the Buddha, in the Joyous Delight World, what is referred to in this Sahā World as the *āryas'* truth of the accumulation of suffering may be synonymous with the ground, with skillful means, with untimeliness, with unreal dharmas, with bottomlessness, with collection, with abandoning moral precepts, with the dharmas of the afflictions, with narrow and inferior views, or with accumulated defilements.

Sons of the Buddha, in the Joyous Delight World, what is referred to in this Sahā World as the *āryas'* truth of the cessation of suffering may be synonymous with breaking with dependencies, with non-neglectfulness, with truthfulness, with uniform equality, with goodness and purity, with absence of faults, with absence of deviousness, with signlessness, with sovereign mastery, or with the unproduced.

Sons of the Buddha, in the Joyous Delight World, what is referred to in this Sahā World as the *āryas'* truth of the path to the cessation of suffering may be synonymous with entry into supreme realms, with severance of accumulations, with stepping beyond those of the same class, with possessing a vast nature, with cessation of discriminations, with the path of spiritual powers, with manifold skillful means, with the practice of right mindfulness, with the road of constant quiescence, or with acquisition of the liberations.

Sons of the Buddha, in the Joyous Delight World, in speaking of the four truths of the *āryas*, there are four hundred myriads of *koṭīs* of designations such as these by which, adapting to the minds of beings, one enables the training of them all.

Sons of the Buddha, in the Gate Key World, what is referred to in this Sahā World as the *āryas'* truth of suffering may be synonymous with the signs of ruination, with an unfired vessel, with the product of a self, with a body in the rebirth destinies,[150] with repeated flowing along in cyclic existence, with the gate to the many evils, with inherent suffering, with what can be cast off, with flavorlessness, or with coming and going.

Sons of the Buddha, in the Gate Key World, what is referred to in this Sahā World as the *āryas'* truth of the accumulation of suffering may be synonymous with the volitional factors,[151] with the poison of anger, with combining,[152] with feeling,[153] with the conception of a self,[154] with the admixture of poison,[155] with empty names, with contradictoriness, with heated afflictions, or with frightfulness.

Sons of the Buddha, in the Gate Key World, what is referred to in this Sahā World as the *āryas'* truth of the cessation of suffering may be synonymous with absence of accumulation, with inapprehensibility,[156] with marvelous medicine, with indestructibility, with nonattachment, with immeasurability, with vastness, with the enlightenment factors,[157] with abandoning defilement, or with freedom from obstacles.

Sons of the Buddha, in the Gate Key World, what is referred to in this Sahā World as the *āryas'* truth of the path to the cessation of suffering may be synonymous with peaceful and secure conduct, with abandoning desire, with ultimate reality, with penetrating meaning, with having the nature of ultimacy, with the manifestation of purity, with focused mindfulness, with progression toward liberation, with salvation, or with supreme conduct.

Sons of the Buddha, in the Gate Key World, in speaking of the four truths of the *āryas*, there are four hundred myriads of *koṭīs* of designations such as these by which, adapting to the minds of beings, one enables the training of them all.

Sons of the Buddha, in the Shaking Sound World, what is referred to in this Sahā World as the *āryas'* truth of suffering may be synonymous with hidden faults, with the world, with dependencies, with arrogance, with the nature of defiled attachment, with a rushing stream,[158] with unenjoyability, with concealment, with swift destruction,[159] or with difficulty in [taking on] the training.

Sons of the Buddha, in the Shaking Sound World, what is referred to in this Sahā World as the *āryas'* truth of the accumulation of suffering may be synonymous with what must be subdued, with tendencies of mind, with the ability to tie one up, with arising in association with thought, with extending to the end of future time,[160] with a combination of factors,[161] with discriminations, with a gateway,[162] with being blown about, or with concealment.

Sons of the Buddha, in the Shaking Sound World, what is referred to in this Sahā World as the *āryas'* truth of the cessation of suffering may be synonymous with absence of dependencies, with ungraspability,[163] with turning back and returning,[164] with abandoning disputation, with what is small, with what is large, with goodness and purity, with endlessness, with vastness, or with what possesses unequalled value.

Sons of the Buddha, in the Shaking Sound World, what is referred to in this Sahā World as the *āryas'* truth of the path to the cessation of suffering may be synonymous with contemplation,[165] with the ability to defeat enemies,[166] with the seal of utterly complete knowing, with being able to enter the nature,[167] with being unopposable, with limitlessness, with the ability to enter wisdom, with the path of harmony, with being forever unshakable, or with the supreme meaning.

Sons of the Buddha, in the Shaking Sound World, in speaking of the four truths of the *āryas,* there are four hundred myriads of *koṭīs* of designations such as these by which, adapting to the minds of beings, one enables the training of them all.

Sons of the Buddha, just as in this Sahā World, in speaking of the four truths of the *āryas,* there are four hundred myriads of *koṭīs* of designations, so too is it so that in the east there are four hundred myriads of *koṭīs* of designations in each and every one of its hundreds of thousands of *koṭīs* of countless, measureless, boundless, incomparable, innumerable, unstateable, inconceivable, incalculable, and indescribable numbers of worlds extending to the very ends of the Dharma realm and the realms of empty space by which, adapting to the minds of beings, one enables the training of them all.

Just as this is the case in the easterly direction, so too is this true in the southerly, the westerly, and northerly directions as well as in the regions associated with the four midpoints, the zenith, and the nadir.

Sons of the Buddha, just as in this Sahā World the circumstances are as described above, so too is this the case for all of those other worlds throughout the ten directions. In each and every world among the worlds of the ten directions, in speaking of the *āryas'* truth of suffering, there are a hundred *koṭīs* of myriads of different designations which are used. So too, in speaking of the *āryas'* truth of accumulation, the *āryas'* truth of cessation, and the *āryas'* truth of the path, there are for each of them a hundred myriads of *koṭīs* of different designations, all of which, when adapted to the mental dispositions of beings, enable their training.

The End of Chapter Eight

CHAPTER 9
The Radiant Enlightenment

At that time, from the wheel signs on the bottoms of his two feet, the Tathāgata emitted a hundred *koṭīs* of light rays which illuminated this great trichiliocosm, including its hundred *koṭīs* of Jambudvīpas,[168] its hundred *koṭīs* of Pūrvavidehas, its hundred *koṭīs* of Godānīyas, its hundred *koṭīs* of Uttarakurus, its hundred *koṭīs* of great seas, its hundred *koṭīs* of encircling mountains, its hundred *koṭīs* of bodhisattvas taking birth, its hundred *koṭīs* of bodhisattvas leaving the home life, its hundred *koṭīs* of *tathāgata*s realizing the right enlightenment, its hundred *koṭīs* of *tathāgatas* turning the wheel of Dharma, its hundred *koṭīs* of *tathāgatas* entering nirvāṇa, its hundred *koṭīs* of Sumeru Mountain Kings, its hundred *koṭīs* of Four Heavenly Kings Heavens, its hundred *koṭīs* of Trāyastriṃśa Heavens, its hundred *koṭīs* of Yāma Heavens, its hundred *koṭīs* of Tuṣita Heavens, its hundred *koṭīs* of Transformation of Bliss Heavens, its hundred *koṭīs* of Free Transformation of Others' Bliss Heavens, its hundred *koṭīs* of Assembly of Brahmā Heavens, its hundred *koṭīs* of Light-and-Sound Heavens, its hundred *koṭīs* of Universal Purity Heavens, its hundred *koṭīs* of Vast Fruition Heavens, and its hundred *koṭīs* of Ultimate Form Heavens, illuminating them all so that they all became entirely visible.

Just as in this place, one saw the Buddha, the Bhagavat, sitting on this lotus flower dais lion throne surrounded by bodhisattvas as numerous as the atoms in ten buddha *kṣetras*, so too, in those hundred *koṭīs* of Jambudvīpas, a hundred *koṭīs* of *tathāgatas* also sat there in this same way.

Then, in all cases due to the Buddha's spiritual powers, from each of the ten directions, a great bodhisattva came to where the Buddha was. Each of them came together with bodhisattvas as numerous as the atoms in ten buddha *kṣetras*. Their names were: Mañjuśrī Bodhisattva, Foremost Enlightenment Bodhisattva, Foremost Wealth Bodhisattva, Foremost Jewel Bodhisattva, Foremost Qualities Bodhisattva, Foremost Eyes Bodhisattva, Foremost Vigor Bodhisattva, Foremost Dharma Bodhisattva, Foremost Wisdom Bodhisattva, and Foremost Worthy Bodhisattva. The lands from which these bodhisattvas came were the Golden Form World, the Wondrous Form World, the Lotus Flower Form World, The Campaka Flower Form World, the Utpala Flower Form World, the Gold Form World, the Jewel Form World, the Vajra Form World, the Lapis Lazuli Form World, and the Level Form World.

Each of these bodhisattvas had purely cultivated *brahmacarya* in the presence of buddhas, namely: Unshakable Wisdom Buddha, Unimpeded Wisdom Buddha, Liberated Wisdom Buddha, Majestic Wisdom Buddha, Wisdom of the Radiant Signs Buddha, Ultimate Wisdom Buddha, Supreme Wisdom Buddha, Sovereign Wisdom Buddha, Brahman Wisdom Buddha, and Contemplative Wisdom Buddha.

At that time, in the presence of those buddhas, each of those Mañjuśrī Bodhisattvas simultaneously spoke these verses:

If there be anyone who looks upon right enlightenment
as consisting of liberation from the contaminants[169]
and not being attached to anything in the world,
he is not one who has acquired the eye of the realized path.

If there be anyone who knows that the Tathāgata's
substance and signs are non-existent
and then cultivates to realize a complete understanding of this,
this person will swiftly become a buddha.

If one is able in observing this world,
to do so with a mind that remains unshaken,
and he is also able to be this way when seeing a buddha's body,
he is one who is bound to realize the supreme wisdom.

If one's mind completely understands the identity
of the Buddha and the Dharma
and hence dual conceptions do not manifest in him,
then he is bound to ascend to the inconceivable position.

If one perceives that the Buddha and oneself
share a uniform equality and then becomes established in that
in which there is neither any dwelling nor anything entered,
he is then bound to become one who is rarely ever encountered.

Form and feeling are beyond reckoning.[170]
So too are perception, karmic formative factors, and consciousness.
If one is able to know them in this way,
then one is bound to become a great *muni*.

If one is able to step entirely beyond
both mundane and world-transcending views
while still being able to skillfully know dharmas,
one is bound to become one of great dazzling illumination.

If one generates the resolve to direct one's dedications
to the realization of all-knowledge
and perceives the mind as unproduced,
then one is bound to acquire great renown.

Beings have no arising,
nor do they have any destruction.
If one acquires wisdom such as this,
one is bound to realize the unsurpassed path.

If one is able to understand the incalculable within what is one
and also understand the oneness of what is incalculable
while completely comprehending their mutual origination,
then one is bound to become one who is fearless.

At that time, light rays went beyond this world and completely illuminated ten buddha lands in the eastern direction. So too did this occur in the same way in the south, the west, and the north as well as in the four midpoints, above, and below. In each of those worlds, there were a hundred *koṭīs* of Jambudvīpas, and so forth, up to and including a hundred *koṭīs* of Ultimate Form Heavens. Everything within them was all made clearly visible.

Just as one beheld the Buddha, the Bhagavat, in this place sitting on the lotus flower dais lion throne, surrounded by bodhisattvas as numerous as the atoms in ten buddha *kṣetras*, so too, in each and every one of those other worlds, there were a hundred *koṭīs* of Jambudvīpas in which a hundred *koṭīs* of *tathāgatas* also sat there in the same way.

Then, in all cases due to the Buddha's spiritual powers, from each of the ten directions, a great bodhisattva came to where the Buddha was. Each of them came together with bodhisattvas as numerous as the atoms in ten buddha *kṣetras*. Those great bodhisattvas were known as Mañjuśrī, and so forth. The lands from which they came were the Golden Form World, and so forth. Those buddhas whom they had originally served were Unshakable Wisdom Buddha, and so forth.

At that time, in each of those places where those buddhas dwelt, those Mañjuśrī Bodhisattvas simultaneously spoke these verses:

Beings, devoid of wisdom,
are injured and poisoned by the thorns of desires.
In order that they might strive for the realization of bodhi—
Such is the purpose of the Dharma of all buddhas.

They everywhere perceive in all dharmas
that the two extremes are always to be abandoned,

that the path is to be realized, that one is to never retreat from it,
and that one is to carry on the turning of this incomparable wheel.

Vigorously cultivating all the practices
for an inconceivable number of kalpas
for the sake of liberating all beings—
Such is the power of the Great Rishi.

The Master Guide conquers the many *māras*.
He is a valiant and invincible stalwart.
Within his emanated radiance, he expounds the sublime meaning,
acting in this way because of his kindness and compassion.

It is because of his wise mind
that he demolishes all affliction-based obstacles
and perceives everything in but a single mind-moment.
This is due to the Buddha's spiritual powers.

He beats the drum of right Dharma
and awakens those in the *kṣetras* of the ten directions,
thereby enabling them all to progress toward bodhi.
Due to his powers of sovereign mastery, he is able to act in this way.

Even without breaking past any of their boundlessly many borders,
he nonetheless roams to all the *koṭīs* of *kṣetras*
while remaining free of attachment to any realm of existence.
One such as this possesses sovereign masteries like the Buddha.

The buddhas are like empty space
and are ultimately and forever pure.
Those who, in bringing them to mind, are filled with joyous delight—
All their vows will become fulfilled.

One is willing to even pass through countless kalpas
in each and every one of the hells
for the sake of liberating beings
while still being able to endure such suffering.

One retains no cherishing for either one's body or life
as one forever protects the Dharma of all buddhas.
With the selfless mind trained to such pliancy,
one becomes able to realize the path of the Tathāgata.

At that time, light rays went beyond ten worlds and everywhere illuminated a hundred worlds in the east. So too did this occur in the same way in the south, the west, and the north as well as in the four midpoints, above, and below. In every one of those worlds, there were a hundred *koṭīs* of Jambudvīpas, and so forth, up to and including a hundred *koṭīs* of Ultimate Form Heavens. Everything within them

was all made clearly visible. In every one of those Jambudvīpas, one beheld the Tathāgata sitting on the lotus flower dais lion throne, surrounded by bodhisattvas as numerous as the atoms in ten buddha *kṣetras*.

Then, in all cases due to the Buddha's spiritual powers, from each of the ten directions, a great bodhisattva came to where the Buddha was. Each of them came together with bodhisattvas as numerous as the atoms in ten buddha *kṣetras*. Those great bodhisattvas were known as Mañjuśrī, and so forth. The lands from which they came were the Golden Form World, and so forth. Those buddhas whom they had originally served were Unshakable Wisdom Buddha, and so forth.

At that time, in each of those places where those buddhas dwelt, those Mañjuśrī Bodhisattvas simultaneously spoke these verses:

The Buddha understands that dharmas are like conjurations
with an unimpeded penetrating comprehension.
With a mind that is pure and apart from the many attachments,
he carries forth the training of the many kinds of beings.

Some may see him when first born,
appearing with a marvelous form like a golden mountain.
Abiding in this very last body,
he forever appears as a moon among humans.

Some may see him when engaged in meditative walking,
possessed of his measureless meritorious qualities,
with mindfulness and wisdom which are always skillful,
as this great man walks along with the stride of a lion.

Some may see his blue eyes
surveying the ten directions,
at times displaying a smile
in order to accord with what pleases beings.

Some may see him roaring the lion's roar
in his extraordinary and incomparable body,
appearing in this very last birth
in which, in whatever he says, there is nothing not true.

Some may see him leaving behind the home life,
becoming liberated from all the bonds,
cultivating the practices of all buddhas,
and always delighting in the quiescence of contemplation.

Some may see him sitting in the site of enlightenment,
awakened in his awareness of all dharmas,

having reached the far shore in acquiring meritorious qualities
and having brought delusion's darkness and afflictions to an end.

Some may see him as a supremely great man
having completely fulfilled the mind of great compassion,
turning the wheel of the sublime Dharma,
and liberating countless beings.

Some may see him roaring the lion's roar,
emanating the most extraordinary awesome light
and stepping utterly beyond everyone in the world
with incomparable powers of the spiritual superknowledges.

Some may see him with quiescent mind,
as if the lamp of the world had been extinguished forever,
manifesting many different sorts of spiritual superknowledges.
The one possessed of the ten powers is able to be like this.

At that time, light rays went beyond a hundred worlds and everywhere illuminated a thousand worlds in the east. So too did this occur in the same way in the south, the west, and the north as well as in the four midpoints, above, and below. In every one of those worlds, there were a hundred *koṭīs* of Jambudvīpas, and so forth, up to and including a hundred *koṭīs* of Ultimate Form Heavens. Everything within them was all made clearly visible. In every one of those Jambudvīpas, one beheld the Tathāgata sitting on the lotus flower dais lion throne, surrounded by bodhisattvas as numerous as the atoms in ten buddha *kṣetras*.

Then, in all cases due to the Buddha's spiritual powers, from each of the ten directions, a great bodhisattva came to where the Buddha was. Each of them came together with bodhisattvas as numerous as the atoms in ten buddha *kṣetras*. Those great bodhisattvas were known as Mañjuśrī, and so forth. The lands from which they came were the Golden Form World, and so forth. Those buddhas whom they had originally served were Unshakable Wisdom Buddha, and so forth.

At that time, in each of those places where those buddhas dwelt, those Mañjuśrī Bodhisattvas simultaneously spoke these verses:

In his penetrating comprehension of the extremely profound dharmas,
the Buddha has no one who is his equal.
Beings remain unable to completely understand them.
Hence, for their sakes, he reveals them sequentially.

An inherently existent self has never existed.
The possessions of a self are also empty and quiescent.

How then could any of the *tathāgatas*
have ever apprehended any existence of their own bodies?

He who is liberated in clarity and conduct
is beyond reckoning and is utterly without peer.
Even employing all of the world's bases of causal inference
in seeking to find faults, one still could not find any.

The Buddha is not any of the world's aggregates,
sense realms, sense bases, or dharmas of birth and death.
He could not be the product of any of the enumerated dharmas.
He is therefore known as the Lion Among Men.

His nature is originally empty and quiescent,
he is completely liberated both within and without,
and he has abandoned all erroneous thought.
His incomparable Dharma is of this very sort.

His essential nature is always unmoving,
free of self, and neither comes nor goes,
and yet he is able to awaken the world
and carry on his boundless training of everyone.

He always delights in contemplating quiescence,
singularity of signs, and the absence of dualities.
His mind is neither increased nor decreased
even as manifests measureless spiritual powers.

He does not engage in the actions of beings
whose causes and conditions produce karmic retributions,
and yet he is unimpeded in his ability to completely understand them.
The Dharma of the Well Gone One is of this very sort.

The many different sorts of beings
flow along in cyclic existence throughout the ten directions.
The Tathāgata does not discriminate among them.
Hence he liberates all the infinitely many kinds of beings.

The physical forms of all buddhas, the color of real gold,
are nonexistent even as they pervade all realms of existence,
adapting to the mental dispositions of beings
as they proclaim for their sakes the dharma of quiescence.

At that time, light rays went beyond a thousand worlds and everywhere illuminated ten thousand worlds in the east. So too did this occur in the same way in the south, the west, and the north as well as in the four midpoints, above, and below. In every one of those worlds, there were a hundred *koṭīs* of Jambudvīpas, and so forth, up to and including a hundred *koṭīs* of Ultimate Form Heavens.

Everything within them was all made clearly visible. In every one of those Jambudvīpas, one beheld the Tathāgata sitting on the lotus flower dais lion throne, surrounded by bodhisattvas as numerous as the atoms in ten buddha *kṣetras*.

Then, in all cases due to the Buddha's spiritual powers, from each of the ten directions, a great bodhisattva came to where the Buddha was. Each of them came together with bodhisattvas as numerous as the atoms in ten buddha *kṣetras*. Those great bodhisattvas were known as Mañjuśrī, and so forth. The lands from which they came were the Golden Form World, and so forth. Those buddhas whom they had originally served were Unshakable Wisdom Buddha, and so forth.

At that time, in each of those places where those buddhas dwelt, those Mañjuśrī Bodhisattvas simultaneously spoke these verses:

Arouse the mind of great compassion,
determined to rescue and protect all beings,
and forever go beyond the multitudes of humans and devas.
One should engage in deeds such as these.

With a mind that always feels faith and delight in the Buddha,
and with a resolve that never turns back in retreat,
draw near to all the *tathāgatas*.
One should engage in deeds such as these.

Aspiring to the meritorious qualities of a buddha
with a resolve that is forever irreversible,
dwell in clear and cool wisdom.
One should engage in deeds such as these.

In all the actions of one's awesome deportment,
always bear in mind the meritorious qualities of the Buddha,
never ceasing to do so for even a moment, whether day or night.
One should engage in deeds such as these.

Contemplating the boundlessness of the three periods of time,
train in the meritorious qualities of those buddhas,
remaining forever free of weariness of mind.
One should engage in deeds such as these.

Contemplate the body in accordance with its true character
in which everything is quiescent cessation
while abandoning attachments to a self or the absence of a self.
One should engage in deeds such as these.

With a mind that regards beings equally
and does not give rise to any discriminations,

enter the realm of reality.
One should engage in deeds such as these.

Lifting up all the infinitely many worlds
and everywhere drinking down all the oceans,
develop the power of these spiritual superknowledges.
One should engage in deeds such as these.

Reflect upon all lands'
characteristics of form and formlessness
and become able to know them all.
One should engage in deeds such as these.

Among the atoms of the lands of the ten directions,
in every single atom, there exists a buddha.
Become able to know the number of them all.
One should engage in deeds such as these.

At that time, light rays went beyond ten thousand worlds and everywhere illuminated a hundred thousand worlds in the east. So too did this occur in the same way in the south, the west, and the north as well as in the four midpoints, above, and below. In every one of those worlds, there were a hundred *koṭīs* of Jambudvīpas, and so forth, up to and including a hundred *koṭīs* of Ultimate Form Heavens. Everything within them was all made clearly visible. In every one of those Jambudvīpas, one beheld the Tathāgata sitting on the lotus flower dais lion throne, surrounded by bodhisattvas as numerous as the atoms in ten buddha *kṣetras*.

Then, in all cases due to the Buddha's spiritual powers, from each of the ten directions, a great bodhisattva came to where the Buddha was. Each of them came together with bodhisattvas as numerous as the atoms in ten buddha *kṣetras*. Those great bodhisattvas were known as Mañjuśrī, and so forth. The lands from which they came were the Golden Form World, and so forth. Those buddhas whom they had originally served were Unshakable Wisdom Buddha, and so forth.

At that time, in each of those places where those buddhas dwelt, those Mañjuśrī Bodhisattvas simultaneously spoke these verses:

Where there are those who view the Tamer of Men
on the basis of his awesome virtue, physical form, or clan,
these are the inverted views of those afflicted with faulty vision.
They are unable to know the supreme Dharma.

The marks and such of the Tathāgata's physical form
are such that no one in the world could fathom,

for, even trying in unison to assess them for *koṭīs* of *nayutas* of kalpas,
his physical marks and awesome virtue become ever more boundless.

The essence of a *tathāgata* is not constituted by his signs,
but rather by the dharma of signlessness and quiescence.
Yet his physical marks and awesome deportment are all complete
so that, as befits their aspirations, those in the world all may see them.

The Dharma of the Buddha is sublime and difficult to assess.
Of all words and speech, none are even able to approach it.
It is neither compounded nor uncompounded.
Its essential nature is quiescence free of any signs.

The Buddha's body is unproduced, beyond frivolous theorizations,
and not a dharma reducible to the aggregates' different factors.
One who acquires the powers of sovereign mastery definitely sees it.
He is fearless in his actions and he transcends the path of words.

[He sees] body and mind as the same[171]
and is liberated in all matters, both within and without.[172]
He abides in right mindfulness throughout an eternity of kalpas,
is free of attachments and has nothing by which he is fettered.

Whatever is practiced by one whose mind is pure and radiant
is utterly free of any defiling attachments.
His wisdom eye has no place it does not completely see
as he carries on his vast benefiting of beings.

His one body becomes measurelessly many
and the measurelessly many in turn become but one.
He completely knows all worlds
and manifests his form everywhere within them all.

These bodies have no place from which they come,
nor do they have any place they come together.
It is due to the discriminations made by beings
that they see the Buddha's many different kinds of bodies.

The mind discriminates the world,
yet this mind has no place it exists.
The Tathāgata knows this dharma.
Just so should one view the body of the Buddha.

At that time, light rays went beyond a hundred thousand worlds and everywhere illuminated a hundred myriads of worlds in the east. So too did this occur in the same way in the south, the west, and the north as well as in the four midpoints, above, and below. In every one of those worlds, there were a hundred *koṭīs* of Jambudvīpas, and so forth, up to and including a hundred *koṭīs* of Ultimate Form Heavens.

Everything within them was all made clearly visible. In every one of those Jambudvīpas, one beheld the Tathāgata sitting on the lotus flower dais lion throne, surrounded by bodhisattvas as numerous as the atoms in ten buddha *kṣetras*.

Then, in all cases due to the Buddha's spiritual powers, from each of the ten directions, a great bodhisattva came to where the Buddha was. Each of them came together with bodhisattvas as numerous as the atoms in ten buddha *kṣetras*. Those great bodhisattvas were known as Mañjuśrī, and so forth. The lands from which they came were the Golden Form World, and so forth. Those buddhas whom they had originally served were Unshakable Wisdom Buddha, and so forth.

At that time, in each of those places where those buddhas dwelt, those Mañjuśrī Bodhisattvas simultaneously spoke these verses:

> The Tathāgata, the one most possessed of sovereign mastery,
> has transcended the world and has nothing on which he depends.
> He is replete with all the meritorious qualities,
> and liberates those in all realms of existence.
>
> He is free of defilements, free of attachments,
> free of conceptions, and has no place in which he abides.
> His essential nature is measureless.
> All who behold him are moved to praise him.
>
> His radiance is everywhere pure,
> for the dusts and entanglements have been entirely rinsed away.
> He remains unmoving and has abandoned the two extremes.
> This is the Tathāgata's wisdom.
>
> If one beholds the Tathāgata
> with a body and mind that have abandoned discriminations,
> then he will forever escape from all doubt-ridden hesitation
> with respect to all of the dharmas.
>
> Within all the worlds,
> he everywhere turns the wheel of the Dharma.
> Even in the absence of any inherent nature or anything thus turned,
> the Master Guide teaches with skillful means.
>
> Where one remains free of doubts or delusions about the Dharma,
> forever severs all indulgence in conceptual proliferation,
> and refrains from generating discriminating thought,
> this is what constitutes mindfulness of the Buddha's bodhi.
>
> Where one completely comprehends the different dharmas
> and remains unattached to mere words and speech

while remaining free of conceptions of oneness or multiplicity,
this is what constitutes accordance with the Buddha's teachings.

Even within multiplicity, there is nothing with a singular nature.
So, too, in whatsoever is singular, there is no multiplicity.
Where one entirely relinquishes such dualities as these,
one everywhere enters the meritorious qualities of the Buddha.

Where, with respect to both beings and lands,
one beholds them all as quiescent,
while depending on nothing and staying free of discriminations,
he is then able to enter the bodhi of the Buddha.

Even among beings and lands,
no identity or difference can be apprehended at all.
Where one skillfully carries on such contemplations,
this is to know the meaning of the Buddha's Dharma.

At that time, light rays went beyond a hundred myriads of worlds and everywhere illuminated a *koṭī* of worlds in the east. So too did this occur in the same way in the south, the west, and the north as well as in the four midpoints, above, and below. In every one of those worlds, there were a hundred *koṭīs* of Jambudvīpas, and so forth, up to and including a hundred *koṭīs* of Ultimate Form Heavens. Everything within them was all made clearly visible. In every one of those Jambudvīpas, one beheld the Tathāgata sitting on the lotus flower dais lion throne, surrounded by bodhisattvas as numerous as the atoms in ten buddha *kṣetras*.

Then, in all cases due to the Buddha's spiritual powers, from each of the ten directions, a great bodhisattva came to where the Buddha was. Each of them came together with bodhisattvas as numerous as the atoms in ten buddha *kṣetras*. Those great bodhisattvas were known as Mañjuśrī, and so forth. The lands from which they came were the Golden Form World, and so forth. Those buddhas whom they had originally served were Unshakable Wisdom Buddha, and so forth.

At that time, in each of those places where those buddhas dwelt, those Mañjuśrī Bodhisattvas simultaneously spoke these verses:

Incomparable wisdom, boundless Dharma,
stepping beyond the ocean of existences, reaching the far shore,
and acquiring life span and radiance, both without peer—
Such is the power of expedients of the One of Meritorious Qualities.

Completely understanding all the dharmas of the Buddha,
always tirelessly contemplating the three periods of time,

and, although engaging with sense realms, still not discriminating—
Such is the power of expedients of the Inconceivable One.

Delighting in contemplating beings, yet with no conception of beings,
everywhere regarding rebirth destinies with no concept of destinies,
and always abiding in *dhyāna* stillness without tethering the mind—
Such is the power of expedients of those with unimpeded wisdom.

Possessing a skillful penetrating comprehension of all dharmas,
diligently cultivating the path to nirvāṇa with right mindfulness,
delighting in liberation, and abandoning partiality—
Such is the power of expedients of one who abides in quiescence.

Where one is able to exhort others to progress toward Buddha's bodhi
and toward realizing its omniscient knowledge of the Dharma realm
while skillfully instructing beings to penetrate the truths—
Such is the power of expedients of one dwelling in the Buddha's mind.

To accord with and enter all the Dharma taught by the Buddha,
doing so with vast and unimpeded wisdom,
and to have arrived at fulfillment of the practices of all paths—
Such is the power of expedients of one of masterful skill in cultivation.

Constantly abiding in nirvāṇa, like empty space,
while everywhere conjuring appearances adapted to beings' minds—
This is to rely on the signless even as one produces what has signs.
Such is the power of expedients of one reaching what is hard to reach.

Daytimes, nighttimes, days and months, and also years and kalpas—
The signs of worlds' beginnings and ends, creation and destruction—
Remembering such things and completely knowing them all—
Such is the power of expedients of one wise in the measures of time.

All beings undergo birth and death, whether with form or formless,
and whether with perception or without perception.
To completely know all their names—
Such is the power of expedients of one abiding in the inconceivable.

To be able to completely understand all the languages
of all eras of the past, the present, and the future
even as one knows the identity of all three periods of time—
Such is the power of expedients of one with peerless understanding.

At that time, light rays went beyond a *koṭī* of worlds and everywhere illuminated ten *koṭīs* of worlds in the east. So too did this occur in the same way in the south, the west, and the north as well as in the four midpoints, above, and below. In every one of those worlds, there were a hundred *koṭīs* of Jambudvīpas, and so forth, up to and including a hundred *koṭīs* of Ultimate Form Heavens. Everything within them

was all made clearly visible. In every one of those Jambudvīpas, one beheld the Tathāgata sitting on the lotus flower dais lion throne, surrounded by bodhisattvas as numerous as the atoms in ten buddha *kṣetras*.

Then, in all cases due to the Buddha's spiritual powers, from each of the ten directions, a great bodhisattva came to where the Buddha was. Each of them came together with bodhisattvas as numerous as the atoms in ten buddha *kṣetras*. Those great bodhisattvas were known as Mañjuśrī, and so forth. The lands from which they came were the Golden Form World, and so forth. Those buddhas whom they had originally served were Unshakable Wisdom Buddha, and so forth.

At that time, in each of those places where those buddhas dwelt, those Mañjuśrī Bodhisattvas simultaneously spoke these verses:

To extensively cultivate all the austerities with energetic diligence
both day and night while remaining free of weariness or indolence,
and then, having liberated the hard to liberate, to roar the lion's roar
as he everywhere pursues the teaching of beings—this is his practice.

Beings drift along in cyclic existence in the ocean of desires,
blanketed by a web of ignorance and driven along by intense distress.
He of utmost humanity courageously slices it all away
and vows that they too shall become thus. This is his practice.

Those in the world are neglectful, attached to the five desires,
do not distinguish in accord with reality, and endure many sufferings.
Offering up practice of Buddha's teachings with ever-focused mind
while also vowing to liberate these beings—this is his practice.

Beings become attached to a self and enter into *saṃsāra*.
Though one might seek its bounds, one could never find them.
To everywhere serve the *tathāgatas*, acquire the marvelous Dharma,
and then proclaim it for the sake of others—this is his practice.

Beings have no one to rely on and are bound up by their sicknesses,[173]
They always sink to the wretched destinies, produce the three poisons,
and are constantly burned by the fierce flames of immense fires.
To liberate them with pure mind—this is his practice.

Beings, confused and deluded, lose the correct path,
always follow mistaken pathways, and enter the dark abodes.
To light the lamp of right Dharma on a grand scale for their sakes,
and to forever serve as a source of illumination—this is his practice.

Beings drift along and drown in the ocean of the existences,
beset by boundless worries and difficulties they cannot control.

To build a great ship of Dharma for their sakes,
enabling them all to successfully cross beyond it—this is his practice.

Beings are ignorant, do not perceive what is fundamental,
and are deluded, foolish, and crazed amidst perilous difficulties.
Out of sympathy, the Buddha builds them the bridge of Dharma.
To enable their right mindfulness to ascend[174]—this is his practice.

Seeing that all beings are on a hazardous road,
forever driven along by the sufferings of aging, sickness, and death,
he cultivates all the limitlessly many skillful means,
vowing that he shall liberate them all—this is his practice.

To hear the Dharma and develop resolute faith free of doubt,
to know the nature as empty and quiescent, yet not be frightened,
and to adapt to forms in the six destinies throughout the ten directions
to everywhere teach the many confused beings—this is his practice.

At that time, light rays went beyond ten *koṭīs* of worlds and everywhere illuminated a hundred *koṭīs* of worlds in the east, a thousand *koṭīs* of worlds, a hundred thousand *koṭīs* of worlds, a *nayuta* of *koṭīs* of worlds, and a hundred *nayutas* of *koṭīs* of worlds. In this way, it illuminated countless, measureless, boundless, incomparable, innumerable, unstateable, inconceivable, incalculable, and indescribable numbers of worlds extending to the very ends of the Dharma realm and the realm of empty space.

So too did this occur in the same way in the south, the west, and the north as well as in the four midpoints, above, and below. In every one of those worlds, there were a hundred *koṭīs* of Jambudvīpas, and so forth, up to and including a hundred *koṭīs* of Ultimate Form Heavens. Everything within them was all made clearly visible. In every one of those Jambudvīpas, one beheld the Tathāgata sitting on the lotus flower dais lion throne, surrounded by bodhisattvas as numerous as the atoms in ten buddha *kṣetras*.

Then, in all cases due to the Buddha's spiritual powers, from each of the ten directions, a great bodhisattva came to where the Buddha was. Each of them came together with bodhisattvas as numerous as the atoms in ten buddha *kṣetras*. Those great bodhisattvas were known as Mañjuśrī, and so forth. The lands from which they came were the Golden Form World, and so forth. Those buddhas whom they had originally served were Unshakable Wisdom Buddha, and so forth.

At that time, in each of those places where those buddhas dwelt, those Mañjuśrī Bodhisattvas simultaneously spoke these verses:

In a single mind-moment, they fully contemplate countless kalpas
without going, without coming, and without dwelling anywhere.
Thus they completely know the events of the three periods of time,
step entirely beyond all skillful means, and perfect the ten powers.

In all ten directions, they have an incomparably fine reputation,
forever abandon all difficulties, and always abide in happiness.
They go forth everywhere and, within all lands,
extensively proclaim Dharma such as this.

In order to benefit beings, they make offerings to the buddhas, and,
in accord with their intent, gain a semblance of the fruits of the path.
They know all dharmas immediately upon encountering them
and manifest their spiritual powers throughout the ten directions.

From their first buddha offerings, their minds were pliant and patient,
they entered deep *dhyāna* absorptions, contemplated dharmas' nature,
and everywhere exhorted beings to resolve to cultivate the path.
Because of this, they swiftly realize the unsurpassed fruits of the path.

One who seeks Dharma in the ten directions without perverse intent,[175]
who, to cultivate the qualities, causes them to become perfectly full,
and who extinguishes duality's signs of existence and nonexistence—
This person is one who truly sees the Buddha.

One who goes everywhere to all lands of the ten directions,
widely teaching sublime Dharma, spreading its meaning and benefits,
and abiding without wavering at the very apex of reality—
The merit of this person is the same as that of a buddha.

The wheel of the wondrous Dharma as turned by the Tathāgata
in all cases consists of aspects of bodhi.
If, having been able to hear it, one awakens to the nature of dharmas,
such a person as this will always see the Buddha.

If one fails to see even the ten powers as empty and like a conjuration,
though one sees them, this is non-seeing, like the sight of the blind.
If, discriminating, one seizes on signs, one fails to see the Buddha.
If one gains the ultimate departure from attachment, then one can see.

The many sorts of differences in beings according to their karma,
within and without, in the ten directions, are difficult to entirely see.
The Buddha's body is unimpeded in pervading the ten directions.
It is just as impossible to succeed in seeing it completely.

Just as the countless *kṣetras* in space
neither come nor go, pervade the ten directions,
and, in their creation and destruction, rely on nothing at all,
so too it is with the Buddha's pervasion of empty space.

The End of Chapter Nine

Chapter 10

A Bodhisattva Asks for Clarification

At that time, Mañjuśrī Bodhisattva asked Foremost Enlightenment Bodhisattva, "Son of the Buddha, since the nature of mind is singular, why then does one observe that there are still many different distinctions [in individual cases] such as going forth into the good destinies or into the wretched destinies, coming to have complete faculties or deficient faculties, taking on the same or different kinds of rebirths, becoming handsome or ugly, or experiencing differences in suffering or happiness? And why then does action not know mind, mind not know action, feeling not know retribution, retribution not know feeling, mind not know feeling, feeling not know mind, cause not know condition, condition not know cause, cognition not know objects, and objects not know cognition?"

At that time, Foremost Enlightenment Bodhisattva responded with verses, saying:

The Worthy One now asks about the meaning of this
in order to awaken the many benighted beings.
I shall respond to these matters in accordance with their nature.
May the Worthy One please listen closely.

Dharmas themselves are devoid of any function
and are also devoid of any essential nature.
Therefore it is the case for all of them
that each has no mutual knowing of any other.

This is analogous to the waters of a river
which, forming into rapids, race along together in a rush
even as each of them has no mutual knowing of any other.
So too it is with all dharmas.

This is also comparable to a great conflagration
containing fiercely blazing flames arising in unison
even as each of them has no mutual knowing of any other.
So too it is with all dharmas.

This is also comparable to when a swift wind arises,
as it encounters things, it drums at and blows on all of them
even as each of them has no mutual knowing of any other.
So too it is with all dharmas.

This is also comparable to the many earthly realms
which each in turn dwell in dependence upon the others
even as each of them has no mutual knowing of any other.
So too it is with all dharmas.

The eye, ear, nose, tongue, body,
the mind, the intellectual mind faculty, the sense faculties—
Because of these, one forever flows and turns about in cyclic existence
even as there is no entity who is able to direct this turning about.

It is the nature of dharmas that they are originally unproduced,
even as, when manifesting, production still exists.
In this, there is neither anything able to produce manifestations
nor is there anything that is thereby manifested.

The eye, ear, nose, tongue, body,
the mind, the intellectual mind faculty, the sense faculties—
They are all empty and devoid of any [inherently existent] nature,
yet mistaken thought discriminates and conceives of them as existent.

When contemplated in accordance with principle,
everything is found to be devoid of any [inherently existent] nature.
The Dharma eye is inconceivable.
Vision such as this is not inverted.

Whether "real" or "unreal,"
whether "false" or "not false,"
and whether "worldly" or "world-transcending,"
it is only by resort to artificial designations that one speaks of them.

At that time, Mañjuśrī Bodhisattva asked Foremost Wealth Bodhisattva, "Son of the Buddha, all beings are but non-beings. Why then does the Tathāgata adapt to their time, adapt to their life spans, adapt to their bodies, adapt to their actions, adapt to their understandings, adapt to their discourse, adapt to their mental dispositions, adapt to their expedients, adapt to their reasoning, and adapt to their contemplation in manifesting his body for the sake of beings such as these to teach and train them?"

At that time, Foremost Wealth Bodhisattva responded with verses, saying:

This is the realm of those who delight in quiescence
and in extensive learning.
I shall now expound on this for the Worthy One.
May the Worthy One now listen to and absorb this.

Analytically contemplating one's own body,
who is there in this that constitutes a "self"?

If one is able to understand it in this way,
he will comprehend the existence or nonexistence of a self.

This body is artificially established.
and has no place in which it abides.
One who truly understands this body,
remains free of any attachment to it.

If one thoroughly contemplates the body,
and then clearly sees everything in it,
one realizes that dharmas are all empty and false
and does not produce mental discriminations about it.

Who causes the arising of the life span?
And, also, who causes it to withdraw and be extinguished?
Like the appearance of a wheel formed by a twirling firebrand,
its beginning and end cannot be known.

The wise are able to contemplate and realize
that everything that exists is impermanent
and that all dharmas are empty and selfless,
thus becoming forever detached from all signs.

The many karmic retributions arise in accordance with actions.
Like dreams, they are not truly real.
In every mind-moment, they are always undergoing destruction.
Just as it was before, so too it is with what follows.

Dharmas as they are perceived in the world
are ruled solely by the mind.
As befits one's understanding, one seizes on the many signs.
Due to inverted views, one's [perceptions] do not accord with reality.

Whatever is discussed in the world
is all the product of discriminations.
There has never been any dharma
that has succeeded in penetrating the nature of dharmas.

It is by the power of the subject and object [of perception]
that the many different dharmas are born
and are swiftly destroyed without a moment's pause.
In each succeeding mind-moment, they are all just like this.

At that time, Mañjuśrī Bodhisattva asked Foremost Jewel Bodhisattva, "Son of the Buddha, all beings are alike in their possession of the four great elements and in not having a self or anything belonging to a self. How then is it that there are those who experience suffering, those who experience bliss, those who are of fine appearance, those who are ugly, those who are inwardly good, those who are outwardly good, those who receive but little, and those who receive much, with some of them undergoing retribution in the present life, and others undergoing retribution in later lives even as, within the Dharma realm, there is neither beauty nor ugliness?"

At that time, Foremost Jewel Bodhisattva responded with verses, saying:

It is in accordance with the karmic actions one performs
that just such corresponding retributions arise
even though, as has been taught by all buddhas,
no agent of actions exists at all.

It is as if there were a clean, bright mirror
that, in accordance with whatever appeared before it,
manifested images that in each case differed.
So too it is with the nature of karmic actions.

It is also as if there were a field and seeds,
each of which had no mutual knowledge of the others
even as they were naturally able to generate growth.
So too it is with the nature of karmic actions.

It is also as if there were a skillful conjurer
who was staying at the crossroads
manifesting many kinds of forms and appearances.
So too it is with the nature of karmic actions.

It is just as if there were a marionette
which was able to emit various sounds
in which there was neither any "self" nor "non-self."
So too it is with the nature of karmic actions.

It is also just as it is with the many sorts of birds
which, although they all come forth from eggs,
each make sounds which differ from those of the others.
So too it is with the nature of karmic actions.

It is just as, within the womb,
all the sense faculties reach complete development,
even as the physical features have no place from which they came.
So too it is with the nature of karmic actions.

It is also just as in the hells,
there are many different kinds of suffering circumstances
in which none of them have any place from which they came.
So too it is with the nature of karmic actions.

This is analogous to the circumstance of a wheel-turning king
fully endowed with his seven supreme treasures

none of which has any place of origin one could ever find.
So too it is with the nature of karmic actions.

This is also like the situation in all worlds
which are all bound to be burned up by the great conflagration
even as those fires have no place from which they come.
So too it is with the nature of karmic actions.

At that time, Mañjuśrī Bodhisattva asked Foremost Qualities Bodhisattva, "Son of the Buddha, that to which the Tathāgata awakened was the one Dharma. How is it that he then speaks of countless dharmas, appears in countless *kṣetras*, teaches countless beings, expounds the Dharma with countless voices, manifests countless bodies, knows countless minds, manifests countless feats of the spiritual superknowledges, is everywhere able to cause tremors and movement in countless worlds, manifests countless extraordinary and supreme adornments, and reveals boundlessly many different sorts of realms, doing so even though none of these signs of differentiation can be found in the nature of dharmas?"

At that time, Foremost Qualities Bodhisattva responded with verses, saying:

The meaning of what the Son of the Buddha has asked about
is extremely profound and difficult to completely comprehend.
The wise who are able to understand these matters
forever delight in the meritorious qualities of the Buddha.

It is just as it is with the earth which, though singular in nature,
has the many beings which each dwell separately upon it
even as the earth itself has no concept of singularity or difference.
So too it is with the Dharma of the buddhas.

So too is this like fire which, though singular in nature,
is able to burn up all things
even as the fire's flames remain free of any discriminations.
So too it is with the Dharma of the buddhas.

This is also comparable to the great ocean that, though singular,
supports thousands of myriads of different towering waves
even as the water itself is free of the many kinds of distinctions.
So too it is with the Dharma of the buddhas.

This is also like the wind that, although singular,
is able to blow upon all things
even as wind itself has no conception of singularity or difference.
So too it is with the Dharma of the buddhas.

This is also like great clouds and thunder
everywhere raining across the entire earth

even as each raindrop is no different from any other.
So too it is with the Dharma of the buddhas.

This is also analogous to elemental earth which, though singular,
is able to produce growth in the many different sorts of sprouts
even though the earth itself has no such distinct differences.
So too it is with the Dharma of the buddhas.

This is like the sun in the absence of clouds or haze
which illuminates everything throughout the ten directions
even as the light rays themselves do not have different natures.
So too it is with the Dharma of the buddhas.

This is also comparable to when the moon is in the sky
and, throughout the world, there is no one who does not see it
even though it is not that the moon itself goes to their locations.
So too it is with the Dharma of the buddhas.

This is analogous to the great Brahma Heaven King
who may respond by appearing throughout the trichiliocosm
even as his body remains free of any differences.
So too it is with the Dharma of the buddhas.

At that time, Mañjuśrī Bodhisattva asked Foremost Eyes Bodhisattva, "Son of the Buddha, the Tathāgata's field of merit is the same, singular, and no different for everyone. How is it then that one sees differences in the karmic rewards received by beings as a result of presenting gifts to him? For instance, they have many different forms, many different shapes, many different clans, many different faculties, many differences in wealth, many different rulers, many different retinues, many different official positions, many different meritorious qualities, and many differences in the wisdom they possess even as the mind of the Buddha remains impartial and free of any difference in his thoughts toward them."

At that time, Foremost Eyes Bodhisattva responded with verses, saying:

It is just as with the great earth which, although singular,
accords with each seed in producing sprouts
without regarding them as either foe or friend.
So too it is with the Buddha's field of merit.

It is also just as with water that, although of a single flavor,
may have differences due to the vessel in which it is placed.
So too it is with the Buddha's field of merit.
It is because of the minds of beings that there are differences.

This is also like a skilled conjurer
who is able to cause the multitude to be delighted.

The Buddha's field of merit is just like this,
for it causes beings to feel reverence and be pleased.

It is comparable to a king possessed of both talent and wisdom
who is able to cause the great multitude to become joyful.
The Buddha's field of merit is just like this,
for it enables the multitude to all find happiness.

It is like an immaculate and bright mirror
that displays images corresponding to the forms [before it].
The Buddha's field of merit is just like this, for
it is in accord with beings' minds that they acquire the many rewards.

It is like an *agada* medicine[176]
which is able to cure every kind of poisoning.
The Buddha's field of merit is just like this,
for it does away with all troubles produced by the afflictions.

It is also like the sun when it first rises
and brightly illuminates the world.
The Buddha's field of merit is just like this,
for it dispels all darkness.

It is also like the clear full moon
which everywhere illuminates the great earth.
So too it is with the Buddha's field of merit,
for it is impartial [toward everyone] everywhere.

It is analogous to the *vairambha* winds[177]
which everywhere shake the great earth.
The Buddha's field of merit is just like this,
for it moves all beings in the three realms of existence.

It is analogous to the rising of a great conflagration
that is able to burn up all things.
The Buddha's field of merit is just like this,
for it is able to burn up all that is conditioned.

At that time, Mañjuśrī Bodhisattva asked Foremost Diligence Bodhisattva,[178] "Son of the Buddha, the teaching of the Buddha is singular. This being so, of the beings who are able to see him, why do they not all immediately sever the bonds of all their afflictions and thus succeed in gaining emancipation? Given that there are no differences in their respective form aggregates, feeling aggregates, perception aggregates, karmic formative factor aggregates, consciousness aggregates, desire realms, form realms, formless realms, ignorance, and desires, how is it that the Buddha's teachings may benefit some beings and yet have no benefit for others?"

At that time, Foremost Diligence Bodhisattva responded with verses, saying:

Son of the Buddha, please listen attentively
and I shall reply in accordance with what is true.
Some achieve liberation swiftly,
whereas others have difficulty achieving emancipation.

If one wishes to rid oneself
of the evil of countless transgressions,
one should become courageous and ever vigorous
in the Dharma of the Buddha.

Just as a merely feeble flame
will be quickly extinguished by wet firewood,
In the Dharma taught by the Buddha,
so too it is with those who are indolent.

Just as when one uses a drill in attempting to start a fire,
but repeatedly rests before flames emerge,
so that the fire's strength therefore disappears,
so too it is with those who are indolent.

Just as when someone holding a sunlight-capturing gem
fails to use tinder to catch its radiance,
the fire then can never be started,
so too it is with those who are indolent.

Just as when, in the dazzling illumination of sunlight,
a young child might then shut his eyes
and then ask with astonishment, "Why can't I see?,"
so too it is with those who are indolent.

It is just as if some person with neither hands nor feet
wished to use arrows made of *Miscanthus* reeds[179]
to break open the earth by everywhere shooting them into it.
So too it is with those who are indolent.

It is as if one were to attempt with the tip of a hair
to scoop up all the great ocean's waters,
thus wishing to cause it to dry up.
So too it is with those who are indolent.

It is as if, once the kalpa-ending fires had already arisen,
one wished with only a little water to put them all out.
In the Dharma taught by the Buddha,
so too it is with those who are indolent.

It is as if, when gazing into space,
one were to sit up straight, remaining unmoving,

and then claim he thereby soars up and travels through it.
So too it is with those who are indolent.

At that time, Mañjuśrī Bodhisattva asked Foremost Dharma Bodhisattva, "Son of the Buddha, according to what the Buddha has said, wherever there are any beings who accept and uphold right Dharma, they will all be able to cut off all the afflictions. Why then is it that there are still those who accept and uphold right Dharma, yet fail to cut them off, but rather instead follow along with greed, hatred, and delusion and follow along with arrogance, concealment, anger, enmity, jealousy, miserliness, deception, and flattery, even to the point where they are turned around by their power and have no resolve to abandon them? If they are able to accept and uphold the Dharma, how is it that they still give rise to afflictions in their mental actions?"

At that time, Foremost Dharma Bodhisattva responded with verses, saying:

Son of the Buddha, please listen attentively
to the true meaning of what has been asked.
It is not solely on the basis of extensive learning
that one is able to enter the Tathāgata's Dharma.

It is as if there were someone who was floating in the water
who, due to being terrified of drowning, then died of thirst.
Failing to cultivate the practice of the Dharma
even when very learned is just like this.

It is as if someone were to prepare exquisite cuisine
and, even though hungry, still not eat.
Failing to cultivate the practice of the Dharma
even when very learned is just like this.

It is as if someone were skilled in prescribing medicines,
yet remained unable to save himself from his own disease.
Failing to cultivate the practice of the Dharma
even when very learned is just like this.

It is as if someone devoted himself to counting others' jewels
even as he himself didn't have half a penny to his name.
Failing to cultivate the practice of the Dharma
even when very learned is just like this.

It is as if someone were born into the palace of a King
and yet experienced starvation and cold.
Failing to cultivate the practice of the Dharma
even when very learned is just like this.

It is as if someone who is deaf were to play music
for the pleasure of others even while failing to hear it himself.
Failing to cultivate the practice of the Dharma
even when very learned is just like this.

It is as if someone who is blind were to paint many images
and show them to others without ever seeing them himself.
Failing to cultivate the practice of the Dharma
even when very learned is just like this.

It is as if the captain of an ocean-going ship
were to meet his death out on the ocean.
Failing to cultivate the practice of the Dharma
even when very learned is just like this.

It is as if one were to stand at the crossroads,
extensively expounding on doing the many good deeds
even though he himself still has no genuine virtue.
Failing to practice is just like this.

At that time, Mañjuśrī Bodhisattva asked Foremost Wisdom Bodhisattva, "Son of the Buddha, within the Dharma of the Buddha, it is wisdom that is considered to be foremost. Why then did the Tathāgata, for the sake of beings, sometimes praise giving, sometimes praise observing moral precepts, sometimes praise patience, sometimes praise vigor, sometimes praise *dhyāna* concentration, sometimes praise wisdom, and also sometimes praise kindness, compassion, sympathetic joy, or equanimity so that there was finally no single Dharma by which one might realize *anuttara-samyak-saṃbodhi*?"

At that time, Foremost Wisdom Bodhisattva responded with verses, saying:

Son of the Buddha, you who are most rare
in your ability to know the minds of beings,
please listen closely to what I now say
in accordance with what the Worthy One has asked.

Of all the Master Guides throughout the eras
of the past, the future, and the present,
there are none who teach but a single dharma
by which one realizes the Path.

The Buddha knows the minds of beings
and thus realizes their particular natures each differ.
Hence he adapts to what is appropriate to the liberation of each
and thus teaches the Dharma in this way.

He praises giving for those who are miserly,
praises moral precepts for those given to breaking prohibitions,

praises patience for those beset with much anger,
praises vigor for those fond of indolence,

praises *dhyāna* concentration for those with scattered minds,
praises wisdom for those who are deluded,
praises kindly sympathy for those who are not humane,
praises the great compassion for those given to rage and harming,

praises joyfulness for those inclined toward sorrow and distress,
and praises relinquishing for those with devious minds.
It is through such a sequential approach to cultivation
that one gradually perfects all dharmas of the Buddha.

Just as one first erects foundations
and only afterward constructs palaces or houses,
so too it is with giving and moral precepts,
the foundations of the bodhisattva's many practices.

Just as one establishes city walls
to protect its population
so too it is with patience and vigor
which serve to protect the bodhisattvas.

Just as an immensely powerful king
is supported and admired by those in all the lands that he rules,
so too it is with meditative absorption and wisdom
upon which the bodhisattva relies.

Also, it is just as with the wheel-turning king
who is able to bestow every happiness.
So too it is with the four impartial minds[180]
which bestow happiness on the bodhisattvas.

At that time, Mañjuśrī Bodhisattva asked Foremost Worthy Bodhisattva, "Son of the Buddha, it is by resort to but a single path that all buddhas, the *bhagavats*, gained emancipation. Why then does one now see that, in all buddha lands, there are many differences in all their aspects? For instance, there are differences in each of their worlds, their realms of beings, their teaching of Dharma, their training of others, their life spans, their radiance, their spiritual superknowledges, their congregations, their means of teaching, and the duration of their Dharma. Even so, there are none of them who do not perfect all dharmas of a buddha and realize *anuttara-samyak-saṃbodhi*."

At that time, Foremost Worthy Bodhisattva responded with verses, saying:

Mañjuśrī, the Dharma is forever just so.
The Dharma Kings have but one Dharma.

All of those who are free of obstacles
use one path to escape from *saṃsāra*.

The body of all buddhas
is but their one Dharma body.
They have one mind and one wisdom.
And, as for the powers and the fearlessness—these too are just so.

These accord with all their thoughts of dedication
established when they originally set out toward bodhi
by which they then acquired such *kṣetra* lands
and congregations as well as such ways of teaching the Dharma.

All the buddha *kṣetras*
are perfectly complete in all their adornments.
It is in accordance with differences in the practices of beings
that there are such differences in what they see.

The buddha *kṣetra* and the buddha body,
the congregations, and their discourses—
Dharmas of the buddhas such as these
are such that no beings would be able to see them.

Once their minds have already become purified
and their vows have all been completely fulfilled—
A person with penetrating clarity such as this
would then become capable of beholding this.

It is in accordance with the mental dispositions of beings
and the power inherent in the fruits of their karmic actions
that they see differences such as these.
This occurs because of the Buddha's awesome spiritual powers.

The buddha *kṣetras* are free of discriminations
and they have no dislikes and have no fondness,
They merely adapt to the minds of beings.
It is in this way that differences are perceived.

It is because of this that, in the world,
what each one sees is different.
It is not a matter of there being any mistake
on the part of any of the *tathāgatas*, the great rishis.

Within all worlds,
those who should receive instruction
always see the Hero Among Men.
The Dharma of all buddhas is just like this.

At that time, the bodhisattvas addressed Mañjuśrī Bodhisattva, saying, "Son of the Buddha, now that we have each finished speaking of our understanding of these matters, we only wish that the Worthy One will bring forth his marvelous eloquence and expound on all of the Tathāgata's spheres of action. What are the Buddha's spheres of action? What are the causes of the Buddha's spheres of action? What is it that the Buddha's spheres of action liberate? What is it that the Buddha's spheres of action penetrate? What is it that constitutes the wisdom of the Buddha's spheres of action? What are the dharmas associated with the Buddha's spheres of action? What is it that constitutes the discourse associated with the Buddha's spheres of action? What is it that constitutes the knowledge associated with the Buddha's spheres of action? What is it that constitutes the realizations associated with the Buddha's spheres of action? What is it that constitutes the manifestations of the Buddha's spheres of action? And what is it that constitutes the vastness of scope associated with the Buddha's spheres of action?

At that time, Mañjuśrī Bodhisattva responded with verses, saying:

As for the Tathāgata's profound sphere of action,
its capacity is equal to the realm of empty space.
All beings enter it
and yet, in truth, there is nothing at all that enters it.

As for the supremely marvelous causes
of the Tathāgata's profound sphere of action,
even if one constantly expounded on them for a *koṭī* of kalpas,
one would still be unable to come to the end of them.

According with the minds of beings and their levels of wisdom,
then leading them to enter so all are caused to benefit—
Liberating beings in this way
is what comprises the sphere of action of all buddhas.

Entering and according with everyone
in all lands throughout all worlds,
the wisdom body is formless
and cannot be seen by others.

The buddhas' sovereign wisdom
is unimpeded throughout the three periods of time.
A sphere of action possessed of wisdom such as this
is as impartial as empty space itself.

The Dharma realm and the realms of beings
ultimately are no different.
The complete knowing of absolutely everything—
This is the sphere of action of the Tathāgata.

The Buddha's wisdom is able to adapt to and comprehend
all of the voices
within all of the worlds,
and yet still has no discriminations about them.

This is not something consciousness can know,
nor is it a sphere of action fathomable through thought.
Its nature which is originally pure
is revealed to all the many sorts of beings.

It is not associated with either karma or afflictions.
It contains nothing and has no place where it dwells.
It has no illumination and no place it goes,
and it is impartial in its actions throughout the world.

The minds of all beings
everywhere throughout all three periods of time—
In but a single mind-moment, the Tathāgata
clearly comprehends them all.

At that time, within this Sahā world, all of all beings' differences in dharmas, differences in karmic actions, differences in worlds, differences in bodies, differences in faculties, differences in the births taken on, differences in karmic fruits of upholding moral precepts, differences in karmic fruits of transgressing moral precepts, and differences in the karmic fruits associated with their worlds—these all became clearly revealed entirely through the spiritual powers of the Buddha.

In this same way, entirely through the spiritual powers of the Buddha, all of all beings' differences in dharmas, and so forth up to and including all the differences in the karmic fruits associated with their worlds—these all became clearly manifested in the east in all of the hundreds of thousands of *koṭīs* of *nayutas* of worlds in all the countless, measureless, boundless, incomparable, innumerable, indescribable, inconceivable, incalculable, and ineffable numbers of worlds extending to the very ends of the Dharma realm and the realm of empty space. So too did this occur in the same way in the south, the west, and the north, as well as in the four midpoints, above, and below.

The End of Chapter Ten

CHAPTER 11

Pure Conduct

At that time, Foremost Wisdom Bodhisattva asked Mañjuśrī Bodhisattva:

> O Son of the Buddha, how does a bodhisattva attain faultless physical, verbal, and mental karma? How does he attain harmless physical, verbal, and mental karma? How does he attain blameless physical, verbal, and mental karma? How does he attain indestructible physical, verbal, and mental karma? How does he attain irreversible physical, verbal, and mental karma? How does he attain unshakable physical, verbal, and mental karma? How does he attain extraordinarily superior physical, verbal, and mental karma? How does he attain pure physical, verbal, and mental karma? How does he attain undefiled physical, verbal, and mental karma? How does he attain physical, verbal, and mental karma guided by wisdom?
>
> How does he attain fulfillment in place of birth, fulfillment in lineage, fulfillment in clan, fulfillment in physical form, fulfillment in physical features, fulfillment in thought, fulfillment in intelligence, fulfillment in conduct, fulfillment in fearlessness, and fulfillment in awakening?
>
> How does he attain supreme wisdom, foremost wisdom, the most superior wisdom, the most supreme wisdom, measureless wisdom, incalculable wisdom, inconceivable wisdom, incomparable wisdom, immeasurable wisdom, and ineffable wisdom?
>
> How does he attain causal power, the power of aspiration, the power of skillful means, the power of conditions,[181] the power of objective conditions,[182] the power of the roots,[183] the power of contemplation, the power of *śamatha*, the power of *vipaśyanā*, and the power of reflection?[184]
>
> How does he attain skillful means associated with the aggregates, skillful means associated with the sense realms, skillful means associated with the sense bases, skillful means associated with conditioned arising, skillful means associated with the desire realm, skillful means associated with the form realm, skillful means associated with the formless realm, skillful means associated with the past, skillful means associated with the future, and skillful means associated with the present?

How does he attain skillful cultivation of the mindfulness enlightenment factor, the dharma-selection enlightenment factor, the vigor enlightenment factor, the joyfulness enlightenment factor, the mental pliancy enlightenment factor, the concentration enlightenment factor, the equanimity enlightenment factor, and emptiness, signlessness, and wishlessness?[185]

How does he attain perfect fulfillment of the practice of *dāna pāramitā, śīla pāramitā, kṣānti pāramitā, vīrya pāramitā, dhyāna pāramitā,* and *prajñā pāramitā*[186] while also perfectly fulfilling the practice of kindness, compassion, sympathetic joy, and equanimity?[187]

How does he acquire: the wisdom power of knowing what can and cannot be; the wisdom power of knowing the karmic retributions of the past, the future, and the present; the wisdom power of knowing supremacy and inferiority of faculties; the wisdom power of knowing the many different realms of beings; the wisdom power of knowing the many different kinds of understanding; the wisdom power of knowing all the destinies to which all paths lead; the wisdom power of knowing defilement and purity as associated with the *dhyānas*, the liberations, and the samādhis; the wisdom power of recalling past lives; the wisdom power of the unimpeded heavenly eye; and the wisdom power of the severance of all karmic propensities?[188]

How does he acquire the constant protection, reverence, and offerings of the deva kings, the dragon kings, the *yakṣa* kings, the *gandharva* kings, the *asura* kings, the *garuḍa* kings, the *kiṃnara* kings, the *mahoraga* kings, the human kings, and the Brahma Heaven kings?

How does he become for all beings: one upon whom they rely, their rescuer, their refuge, their destiny, their torch, their light, their illumination, their guide, their supreme guide, and their universal guide?

How does he become, among all beings, the one who is foremost, the one who is the greatest, the one who is supreme, the one who is the most supreme, the one who is marvelous, the one who is ultimately marvelous, the one who is superior, the one who is unsurpassable, the one who is unequaled, and the one who is incomparable?

At that time, Mañjuśrī Bodhisattva told Foremost Wisdom Bodhisattva:

Good indeed! O Son of the Buddha, it is because you now wish to benefit the many, wish to provide the many with peace and security, wish to take pity on the world, and wish to bring benefit and happiness to both devas and humans that you have asked about the meaning of matters such as these. Son of the Buddha, if bodhisattvas use their minds skillfully:

- They shall acquire every kind of supremely marvelous meritorious quality;
- Their minds will become unimpeded in the dharmas of all buddhas;
- They will abide in the path of all buddhas of the past, future, and present;
- They will dwell in accordance with beings and never forsake them;
- They will be able to possess a penetrating comprehension of all things which accords with the true character of dharmas;
- They will be able to cut off all evil and completely fulfill the many varieties of goodness;
- They will become like Samantabhadra and will be foremost in physical appearance;
- They will succeed in completely fulfilling all the practices and vows;
- They will have no dharma in which they do not acquire sovereign mastery; and
- They will become a second guide for beings.

Son of the Buddha, how should they use their minds that they will then be able to acquire every kind of supremely marvelous meritorious quality? Son of the Buddha:

When the bodhisattva abides in the home life
he should vow: “May all beings
realize that the home life is empty by nature
and avoid being subjected to its pressures.”

When engaged in filial service to his parents,
he should vow: “May all beings
skillfully serve the Buddha
and protect and nurture all beings.”

When together with wife and children,
he should vow: “May all beings
treat adversaries and intimates equally
and forever abandon desire-based attachments.”

When acquiring the objects of the five kinds of desire,
he should vow: “May all beings
pull out the arrow of desire
and acquire the ultimate peace and security.”

When in the midst of social gatherings with musical entertainment,
he should vow: "May all beings
find their pleasure in the Dharma
and realize such entertainments are unreal."

When in the palace or in one's home,
he should vow: "May all beings
enter the grounds of the *āryas*
and rid themselves forever of defiling desires."

When putting on the strand of beads,
he should vow: "May all beings
relinquish false adornments
and reach the station of genuine truth."

When ascending a tower,
he should vow: "May all beings
ascend the tower of right Dharma
and develop a penetrating vision of everything."

When he engages in an act of giving,
he should vow: "May all beings
become able to relinquish everything
and acquire minds entirely free of fond attachments."

When gathering together with an assembly,
he should vow: "May all beings
relinquish the many accumulated dharmas
and realize all-knowledge."

When in the midst of dangerous difficulties,
he should vow: "May all beings
gain sovereign mastery in whatever they wish for
and become unimpeded in whatever they practice."

When relinquishing abiding in the home life,
he should vow: "May all beings
have no obstacles to leaving the home life
and have minds that become liberated."

When entering a Sangha dwelling,
he should vow: "May all beings
expound on the many different topics
and be free of discord or contentiousness."

When meeting with senior or junior teachers
he should vow: "May all beings
skillfully serve their teachers and elders
and practice good dharmas."

When requesting to be allowed to leave the home life,
he should vow: "May all beings
acquire the dharmas of irreversibility
and develop unimpeded minds."

When shedding the clothing of the laity,
he should vow: "May all beings
diligently cultivate roots of goodness
and cast off the yoke of karmic transgressions."

When shaving off the beard and hair,
he should vow: "May all beings
forever abandon the afflictions
and reach the ultimate quiescence."

When donning the *kaśāya* robe,[189]
he should vow: "May all beings
have minds free of defilement
and perfect the path of the Great Rishi."

When actually leaving the home life,
he should vow: "May all beings
leave the home life with the Buddha
and rescue all beings."

When taking refuge in the Buddha,
he should vow: "May all beings
continue the lineage of the buddhas
and bring forth the unsurpassable resolve."

When taking refuge in the Dharma,
he should vow: "May all beings
deeply enter the treasury of scriptures
and acquire wisdom as vast as the ocean."

When taking refuge in the Sangha,
he should vow: "May all beings
unite in leading the great assembly
in which everyone is free of mutual obstructions."

When taking on and training in the precepts,
he should vow: "May all beings
thoroughly study the moral precepts
and not commit any of the many sorts of evil deeds."

When receiving teachings from an *ācārya*,[190]
he should vow: "May all beings
perfect the awesome deportment
and may their actions all be genuine."

When receiving the teaching of an *upādhyāya*,[191]
he should vow: "May all beings
enter the wisdom of the unproduced
and reach the station of independence."

When taking the complete precepts,
he should vow: "May all beings
become equipped with all skillful means
and acquire the most supreme Dharma."

When entering the hall,
he should vow: "May all beings
ascend to the unsurpassable hall
and peacefully abide in unshakable stillness."

When spreading out his bed or seat,
he should vow: "May all beings
open and spread forth the good dharmas
and perceive the character of reality."

When straightening the body and sitting erect,
he should vow: "May all beings
sit on the seat of bodhi
with minds free of attachments."

When adopting the lotus posture in sitting,
he should vow: "May all beings
possess solid roots of goodness
and reach the ground of immovability."

When cultivating meditative concentration,
he should vow: "May all beings
use concentration to subdue their minds
and ultimately reach [the nirvāṇa] without remainder."

When cultivating meditative contemplation,
he should vow: "May all beings
see in accordance with true principles
and remain forever free of discord and contentiousness."

When releasing his legs from the lotus posture,
he should vow: "May all beings
contemplate all the formative factor dharmas
as bound to return to disjunction and dissolution."

Whenever he sets down his feet to stand up,
he should vow: "May all beings
have minds that achieve liberation
and stand securely in an immovable state."

Whenever he lifts his foot,
he should vow: "May all beings
escape from the ocean of *saṃsāra*
and possess all the many good dharmas."

When donning the lower robe,
he should vow: "May all beings
dress themselves in roots of goodness
and perfect the sense of shame and dread of blame."

When straightening the robe and tying his belt,
he should vow: "May all beings
tie together their roots of goodness
and not allow them to become scattered or lost."

When donning the upper robe,
he should vow: "May all beings
acquire supreme roots of goodness
and reach the far shore of the Dharma."

When donning the *saṃghāṭī* robe,[192]
he should vow: "May all beings
enter the supreme position
and realize the dharma of immovability."

When his hand grasps the willow branch,[193]
he should vow: "May all beings
acquire the wondrous Dharma
and reach the state of ultimate purity."

When chewing the willow branch,
he should vow: "May all beings
train and purify their minds
and bite through all afflictions."

When defecating or urinating,
he should vow: "May all beings
expel greed, hatred, and delusion
and relieve themselves of the dharmas of karmic offenses."

When finishing such matters and then going for the water,
he should vow: "May all beings
swiftly go forth
and enter the world-transcending dharmas."

When rinsing himself clean of the body's filth,
he should vow: "May all beings
become pure and harmonious
and ultimately free of defilements."

When using the water to wash his hands,
he should vow: "May all beings
have clean hands
with which to accept and retain the Dharma of the Buddha."

When using water to wash his face,
he should vow: "May all beings
acquire the Dharma gateways to purity
and become forever free of defilement."

When grasping the tin-headed staff,[194]
he should vow: "May all beings
set up great assemblies dedicated to giving
and revealing the path that accords with reality."

When holding the alms bowl,
he should vow: "May all beings
succeed in becoming vessels of Dharma
who receive the offerings of devas and humans."

When setting out along a path,
he should vow: "May all beings
go forth on the path traveled by the Buddha
and enter the station of independence."

When one is on a path,
he should vow: "May all beings
be able to practice the path of the Buddha
toward the dharma without residue."[195]

When setting out on a road,
he should vow: "May all beings
walk in the pure Dharma realm
with minds free of obstacles."

When seeing an ascending road,
he should vow: "May all beings
forever depart from the three realms
and have minds free of trepidation and weakness."

When seeing a descending road,
he should vow: "May all beings
have minds that are humble and deferential
and grow the roots of goodness of a buddha."

When seeing a crooked road,
he should vow: "May all beings
relinquish wrong paths
and forever rid themselves of evil views."

When seeing a straight road,
he should vow: "May all beings
have minds that are correct and straight,
and become free of flattery and deception."

When seeing a dusty road,
he should vow: "May all beings
become detached from the dusts[196]
and acquire the pure Dharma."

When seeing a road free of dust,
he should vow: "May all beings
always practice the great compassion
and have minds that are radiantly friendly."

When seeing a hazardous road,
he should vow: "May all beings
dwell in the realm of right Dharma
and abandon the karmic transgressions and difficulties."[197]

When seeing an assembled congregation,
he should vow: "May all beings
discuss the extremely profound Dharma
and abide together in harmony."

When seeing a large tree,[198]
he should vow: "May all beings
abandon selfish and contentious thought
and remain free of anger and hatred."

When seeing a forest,
he should vow: "May all beings
become worthy of the reverence
of both devas and humans."

When seeing a high mountain,
he should vow: "May all beings
possess roots of goodness which so surpass those of others
that no one will be able to reach their summit."

When seeing thorn trees,
he should vow: "May all beings
swiftly succeed in cutting away
the thorns of the three poisons."

When seeing trees with luxuriantly thriving foliage,
he should vow: "May all beings
become shaded by the liberation
achieved through meditative concentration."

When seeing the opening of a flower,
he should vow: “May all beings’
spiritual superknowledges and other such dharmas
blossom just like the flowers.”

When seeing blossoms on the trees,
he should vow: “May all beings
possess the many blossom-like signs
and possess all thirty-two marks.”[199]

When seeing fruit,
he should vow: “May all beings
acquire the most supreme dharmas
and realize the path to bodhi.”

When seeing a great river,
he should vow: “May all beings
be able to enter the stream of the Dharma
and flow into the Buddha’s ocean of wisdom.”

When seeing lakes and marshes,
he should vow: “May all beings
swiftly awaken to the Buddha’s
Dharma of a single flavor.”[200]

When seeing a pond,
he should vow: “May all beings
completely fulfill their verbal karma
and become able to skillfully expound [on the Dharma].”

When seeing water being drawn from a well,
he should vow: “May all beings
accomplish the perfection of eloquence
and expound on all dharmas.”

When seeing a gushing spring,
he should vow: “May all beings
produce growth in their skillful means
and acquire inexhaustible roots of goodness.”

When seeing a road across a bridge,
he should vow: “May all beings
extensively liberate all beings,
thereby acting just like a bridge.”

When seeing flowing waters,
he should vow: “May all beings
acquire wholesome aspirations
and wash away delusion’s defilements.”

When seeing cultivated gardens,
he should vow: "May all beings
extract the weeds of craving
from within the garden of the five kinds of desire."

When seeing a grove of "sorrowless" trees,[201]
he should vow: "May all beings
forever abandon desire
and never be beset by sorrow or fear."

When seeing a park,
he should vow: "May all beings
diligently cultivate all the practices
and progress toward the bodhi of the Buddha."

When seeing someone adorned with ornaments,
he should vow: "May all beings
become well adorned
with the thirty-two marks."

When seeing those free of any adornment,
he should vow: "May all beings
relinquish all adorning finery
and perfect the practice of the *dhūta* austerities."[202]

When seeing those attached to pleasures,
he should vow: "May all beings
delight themselves with Dharma,
and enjoy it with such fondness that they never relinquish it."

When seeing those free of attachment to pleasures
he should vow: "May all beings
have minds that find no pleasure
in conditioned phenomena."

When seeing those who are happy,
he should vow: "May all beings
always acquire happiness
and delight in making offerings to the Buddha."

When seeing those afflicted with suffering and anguish,
he should vow: "May all beings
acquire the fundamental wisdom
by which they extinguish the many kinds of sufferings."

When seeing those free of sickness,
he should vow: "May all beings
enter into genuine wisdom
and remain forever free of the anguish of sickness."

When seeing those beset by sicknesses,
he should vow: "May all beings

realize the emptiness and quiescence of the body
and abandon the dharmas of discord and contentiousness."

When seeing those with an especially fine appearance,
he should vow: "May all beings
always develop pure faith
in the buddhas and bodhisattvas."

When seeing those with an ugly appearance,
he should vow: "May all beings
refrain from delighting in and attaching to
engaging in unwholesome endeavors."

When seeing beings who repay kindness,
he should vow: "May all beings
be able to appreciate the quality of kindness
of the buddhas and bodhisattvas."

When seeing those who turn their backs on those who are kind,
he should vow: "May all beings
refrain from inflicting retribution
on those who have been evil."

When seeing a *śramaṇa*
he should vow: "May all beings
become the most ultimately paramount
among those trained in pliancy and quiescence.[203]

When seeing a brahman,
he should vow: "May all beings
always uphold *brahmacaryā*[204]
and abandon all forms of evil."

When seeing those who practice austerities,
he should vow: "May all beings
rely upon the practice of the austerities
and thus reach the ultimate stage of realization."

When seeing those who practice virtuous conduct,
he should vow: "May all beings
remain steadfast in maintaining their resolve and practice
and never relinquish the path to buddhahood."

When seeing those who are wearing armor,
he should vow: "May all beings
always carry the shield of goodness
and progress toward the Dharma that is not reliant on a teacher."[205]

When seeing those without either armor or staves,
he should vow: "May all beings

forever depart from all
unwholesome karmic actions.”

When seeing those engaged in doctrinal discourse,
he should vow: “May all beings
become able to decisively vanquish
all proponents of deviant doctrines.”

When seeing those engaged in right livelihood,
he should vow: “May all beings
acquire pure livelihoods
and not merely feign the awesome deportment.”

When seeing a king,
he should vow: “May all beings
become kings of the Dharma
and constantly turn the wheel of right Dharma.”

When seeing a son of a king,
he should vow: “May all beings
be born from the teaching of Dharma
and thereby become sons of the Buddha.”

When seeing elders,
he should vow: “May all beings
become well able to make clear judgments
and thus refrain from practicing evil dharmas.”

When seeing great officials,
he should vow: “May all beings
constantly preserve right mindfulness
and practice the many varieties of goodness.”

When seeing city walls and outlying precincts,
he should vow: “May all beings
acquire bodies which are strong
and minds which are free of deviousness.”

When seeing a king’s capital city,
he should vow: “May all beings
join together in the accumulation of meritorious qualities
and have minds constantly filled with joyous delight.”

When seeing those who reside in forests or jungles,
he should vow: “May all beings
become those who are worthy
of being praised and respected by devas and humans.”

When entering the village to seek alms food,
he should vow: “May all beings

enter into the profound Dharma realm
with minds that are free of obstacles.”

When arriving at people’s gates,
he should vow: “May all beings
enter all the gateways
of the Dharma of the Buddha.”

When he has already entered someone’s house,
he should vow: “May all beings
succeed in entering the buddha vehicle,
which is the same in all three periods of time.”

When seeing those who do not give,
he should vow: “May all beings
never relinquish
the dharmas of the supreme meritorious qualities.”

When seeing those who are able to give,
he should vow: “May all beings
become forever able to abandon
the sufferings of the three wretched destinies.”

When seeing an empty bowl,
he should vow: “May all beings
have minds that are pure
and empty of all the afflictions.”

When seeing a bowl that is full,
he should vow: “May all beings
completely fulfill
all of the good dharmas.”

When receiving reverence from others,
he should vow: “May all beings
reverently cultivate
all the dharmas of the Buddha.”

When one does not receive reverence from others,
he should vow: “May all beings
refrain from practicing
any of the unwholesome dharmas.”

When seeing someone possessed of a sense of shame,
he should vow: “May all beings
be possessed of actions imbued with a sense of shame
and see that they guard the sense faculties.”

When seeing someone who has no sense of shame,
he should vow: “May all beings

abandon shamelessness
and dwell in the path of great kindness."

When obtaining fine food,
he should vow: "May all beings
completely fulfill their vows
and have minds free of covetous desires."

When obtaining food that is not fine,
he should vow: "May no being
fail to acquire
the flavor of all the samādhis."

When receiving soft foods,
he should vow: "May all beings
become imbued with the great compassion
and have minds that are gentle."

When obtaining coarse and rough foods,
he should vow: "May all beings
have minds free of defiling attachments
that cut off worldly cravings."

When eating,
he should vow: "May all beings
take the bliss of *dhyāna* as their food
and be filled with joy in the Dharma."

When tasting flavors,
he should vow: "May all beings
acquire the supreme flavor of buddhahood
and become completely filled with the elixir of immortality."[206]

When he has finished the meal,
he should vow: "May all beings
successfully accomplish all their endeavors
and perfect all dharmas of the Buddha."

When teaching the Dharma,
he should vow: "May all beings
acquire endless eloquence
and widely proclaim the essentials of the Dharma."

When emerging from a house,
he should vow: "May all beings
deeply enter the wisdom of the Buddha
and forever transcend the three realms of existence."

When one enters the water,
he should vow: "May all beings

penetrate all-knowledge
and understand the equality of the three periods of time."[207]

When bathing the body,
he should vow: "May all beings
become free of defilement of either body or mind
and become radiantly immaculate both within and without."

When exposed to the burning intensity of extreme summer heat,
he should vow: "May all beings
abandon the many kinds of afflictions
and bring them all to an end."

When the summer heat recedes and the coolness begins,
he should vow: "May all beings
realize the unsurpassed Dharma
and attain the ultimate clarity and coolness."

When reciting scriptures,
he should vow: "May all beings
accord with the instructions of the Buddha,
comprehensively retain them, and never forget them."

If he succeeds in seeing the Buddha,
he should vow: "May all beings
acquire unimpeded vision
and thereby see all buddhas."

When closely contemplating the Buddha,
he should vow: "May all beings
become like Samantabhadra,
with a fine and well-adorned appearance."

When seeing a Buddha stupa,
he should vow: "May all beings
become as revered as a stupa
and receive the offerings of devas and humans."

When reverently contemplating a stupa,
he should vow: "May all beings
become admired and looked up to
by both devas and humans."

When bowing down in reverence before a stupa,
he should vow: "May all beings become
those for whom none of the devas or humans
are able to see the tops of their heads."[208]

When circumambulating the stupa in a rightward direction,[209]
he should vow: "May all beings

remain free of actions contrary [to the Dharma]
and achieve the realization of all-knowledge."

When thrice circumambulating the stupa,
he should vow: "May all beings
diligently cultivate the path to buddhahood
with minds that remain free of indolence."

When praising the Buddha's meritorious qualities,
he should vow: "May all beings
come to completely possess all the meritorious qualities
and thus become endlessly praised."

When praising the Buddha's signs and characteristics,
he should vow: "May all beings
perfect the body of a buddha
and realize the dharma of signlessness."

When washing his feet,
he should vow: "May all beings
become equipped with ability to travel by spiritual power[210]
and become unimpeded wherever they go."

When going to sleep at the appropriate time,
he should vow: "May the bodies of all beings
become peaceful and secure
and may their minds remain unmoved and undisturbed."

When first awakening from sleep,
he should vow: "May all beings
awaken to all-knowledge
and be able to see throughout the ten directions."

Sons of the Buddha, if bodhisattvas use their minds in this way, then they will acquire every kind of supremely marvelous meritorious quality and [their minds] will become such that they cannot be shaken by any of the worlds' devas, *māras*, brahmans, *gandharvas*, *asuras*, and such, or by any of the *śrāvaka* disciples or *pratyekabuddhas*.

The End of Chapter Eleven

CHAPTER 12

Foremost Worthy

At that time, when Mañjuśrī Bodhisattva had finished speaking of the great meritorious qualities of pure conduct free of turbidity and confusion, because he wished to reveal the meritorious qualities of the resolve to attain bodhi, he used a verse to make a request of Foremost Worthy Bodhisattva, saying:

> For the benefit of the bodhisattvas, I have now already
> spoken of the Buddha's past cultivation of pure conduct.
> In the midst of this congregation, the Worthy One should also
> freely expound on the supreme meritorious qualities of cultivation.

Foremost Worthy Bodhisattva then replied in verses, saying:

> This is good indeed. May the Worthy Ones listen closely.
> Those meritorious qualities are immeasurable.
> As befits my powers, I shall now describe only a small portion
> comparable to but a single drop of water from an ocean.
>
> Whenever a bodhisattva first makes the resolve
> by which he vows to seek and realize the bodhi of a buddha,
> the meritorious qualities he acquires are boundless,
> immeasurable, and incomparable.
>
> How much the more so when, for countless and boundless kalpas,
> he fully cultivates the qualities of the grounds and the perfections.
> Even if all *tathāgatas* of the ten directions
> joined in praising this, they could never reach the end of it.
>
> I shall now describe but a small portion among
> such boundlessly great meritorious qualities as these,
> comparable only to the tracks left in the sky by a bird
> or to but a single mote of dust compared to the great earth.
>
> When the bodhisattva arouses the will to seek bodhi,
> this is not something without causes and without conditions.
> Developing pure faith in the Buddha, the Dharma, and the Sangha—
> It is due to this that he produces the vast resolve.
>
> He does not seek the five desires, the position of a king,
> wealth, personal pleasure, or great fame.
> It is solely in order to forever extinguish beings' sufferings
> and benefit those in the world that he makes this resolve.

He always aspires to benefit beings and make them happy,
to adorn the lands, to make offerings to the buddhas,
to take on and uphold right Dharma, and to cultivate wisdom.
It is to realize bodhi that he makes this resolve.

With profound intentions, resolute faith, and constant purity,
he reverently honors and esteems all buddhas
as well as, in the same way, the Dharma and the Sangha.
With utmost sincerity, he makes offerings and makes this resolve.

He has deep faith in the Buddha and the Buddha's Dharma,
also has faith in the path practiced by the sons of the Buddha,
and he has faith, too, in the unexcelled great bodhi.
It is because of this that the bodhisattva makes the initial resolve.

Faith is the source of the path and the mother of meritorious qualities.
It brings about the growth and nourishment of all good dharmas,
cuts away the net of doubts, enables escape from the river of cravings,
and reveals the unsurpassed path to nirvāṇa.

When faith is free of defilement and turbidity, the mind becomes pure.
It extinguishes arrogance and constitutes the root of reverence.
It is also the foremost form of wealth in the treasury of Dharma
and the pure hands with which one takes on the many practices.

It is due to faith that one gives with kindness free of miserliness.
Due to faith, one is able to joyfully enter the Buddha's Dharma.
Due to faith, one is able to increase wisdom and meritorious qualities.
Due to faith, one is able to certainly reach the ground of the Tathāgata.

Faith enables the faculties to become pure, bright, and sharp.
Solid power of faith is indestructible.
Faith enables one to forever destroy the roots of the afflictions.
Faith enables one to progress especially toward a buddha's qualities.[211]

Through faith, one remains free of attachment to the sense realms,
leaves the difficulties far behind, and becomes free of the difficulties.[212]
Faith enables one to step beyond the paths of the many *māras*
and reveals the path to the unsurpassed liberation.

Faith is the indestructible seed of meritorious qualities.
Faith enables the growth of one's tree of bodhi.
Faith enables the growth of the most supreme wisdom.
Faith is able to reveal all buddhas.

Therefore, to speak of the sequence in relying on the practices,
faithful aspiration is the most supreme and extremely rare.
It is analogous to having in all worlds
a marvelous wish-fulfilling jewel.

If one always has faith as one serves the buddhas,
one is able to uphold the precepts and cultivate the bases of training.
If one always upholds the precepts and cultivates the bases of training,
then one is able to completely fulfill all the meritorious qualities.

Precepts are able to develop the roots of bodhi.
Training is the ground for diligent cultivation of meritorious qualities.
Whoever always follows the practice of both precepts and training
is praised by all *tathāgatas.*

If one always has faith as one serves the buddhas,
then he is able to gather together great offerings.
If one is able to gather together great offerings,
then such a person's faith in the Buddha becomes inconceivably great.

If one always has faith as one serves the venerable Dharma,
then one becomes insatiable in listening to the Buddha's Dharma.
If one becomes insatiable in listening to the Buddha's Dharma,
then such a person's faith in the Dharma grows inconceivably great.

If one always has faith in the pure Sangha,
then one acquires irreversible faith.
If one acquires irreversible faith,
then such a person's power of faith becomes unshakable.

If one acquires unshakable power of faith,
then one acquires purity, radiance, and acuity of all faculties.
If one acquires purity, radiance, and acuity of all faculties,
then one is able to avoid bad spiritual guides.

If one is able to avoid bad spiritual guides,
then one becomes able to draw close to good spiritual guides.
If one is able to draw close to good spiritual guides,
then one is able to cultivate and accumulate great goodness.

If one is able to cultivate and accumulate great goodness,
then one becomes able to perfect great causal power.
If one becomes able to perfect great causal power,
then one acquires especially supreme and decisive understanding.

If one acquires especially supreme and decisive understanding,
then one becomes protected and borne in mind by the buddhas.
If one becomes protected and borne in mind by the buddhas,
then one becomes able to arouse the resolve to attain bodhi.

If one becomes able to arouse the resolve to attain bodhi,
then one is able to diligently cultivate the Buddha's qualities.
If one is able to diligently cultivate the Buddha's qualities,
then one succeeds in being born into the clan of the *tathāgatas.*

If one succeeds in being born into the clan of the *tathāgatas,*
then one cultivates well skillful expedient means.
If one cultivates well skillful expedient means,
then one acquires faithful aspiration that is pure.

If one acquires faithful aspiration that is pure,
then one is able to develop an ever more supreme resolve.
If one is able to develop an ever more supreme resolve,
then one forever cultivates the *pāramitās.*

If one forever cultivates the *pāramitās,*
then one is able to completely fulfill [the practice of] the Mahāyāna.
If one is able to completely fulfill [the practice of] the Mahāyāna,
then one is able to make offerings to the Buddha according to Dharma.

If one is able to make offerings to the Buddha according to Dharma,
then one is able with unwavering mind to be mindful of the Buddha.
If one is able with unwavering mind to be mindful of the Buddha,
then one will always see countless buddhas.

If one always sees countless buddhas,
then one will see that the essence of the Tathāgata abides forever.[213]
If one sees that the essence of the Tathāgata abides forever,
then one is able to realize that the Dharma is never destroyed.

If one is able to realize that the Dharma is never destroyed,
then one acquires unimpeded eloquence.
If one acquires unimpeded eloquence,
one is able to expound on infinitely many dharmas.

If one is able to expound on infinitely many dharmas,
then one becomes able to liberate beings with kindness and sympathy.
If one becomes able to liberate beings with kindness and sympathy,
then one attains a solid mind of great compassion.

If one attains a solid mind of great compassion,
then one is able to love the extremely profound Dharma.
If one is able to love the extremely profound Dharma,
then one is able to abandon the faults of conditioned existence.

If one is able to abandon the faults of conditioned existence,
then one leaves behind arrogance and neglectfulness.
If one leaves behind arrogance and neglectfulness,
then one becomes able to also benefit everyone else.

If one becomes able to also benefit everyone else,
then one dwells in *saṃsāra* without becoming weary of it.
If one dwells in *saṃsāra* without becoming weary of it,
then one is able to become an invincibly valiant stalwart.

If one is able to become an invincibly valiant stalwart,
then one becomes able to generate great spiritual superknowledges.
If one becomes able to generate great spiritual superknowledges,
then one knows the actions of all beings.

If one knows the actions of all beings,
then one can enable the complete development of the many beings.
If one can enable the complete development of the many beings,
then one acquires the wisdom that skillfully attracts beings.

If one acquires the wisdom that skillfully attracts beings,
then one is able to perfect the four means of attraction.
If one is able to perfect the four means of attraction,
then one is able to provide limitless benefit to beings.

If one is able to provide limitless benefit to beings,
then one perfects the most supremely wise skillful means.
If one perfects the most supremely wise skillful means,
then one abides in the courageous and unexcelled path.

If one abides in the courageous and unexcelled path,
then one is able to demolish the power of all *māras*.
If one is able to demolish the power of all *māras*,
then one is able to step beyond the realms of the four *māras*.[214]

If one is able to step beyond the realms of the four *māras*,
then one succeeds in reaching the ground of irreversibility.
If one succeeds in reaching the ground of irreversibility,
then one is able to gain the deep unproduced-dharmas′ patience.

If one is able to gain the deep unproduced-dharmas patience,
then one receives the prediction bestowed by all buddhas.
If one receives the prediction bestowed by all buddhas,
then all buddhas appear directly before one.

If all buddhas appear directly before one,
then one fully understands the deeply secret uses of spiritual powers.
If one fully understands the deeply secret uses of spiritual powers,
then one is borne in mind by all buddhas.

If one is borne in mind by all buddhas,
then one becomes adorned with the qualities of the Buddha.
If one becomes adorned with the qualities of the Buddha,
then one acquires the majestic body possessed of marvelous merit.[215]

If one gains the majestic body possessed of marvelous merit,
then one′s body shines with dazzling light like a mountain of gold.
If one′s body shines with dazzling light like a mountain of gold,
then one acquires the adornment of the thirty-two marks.

If one acquires the adornment of the thirty-two marks,
then one gains the fine subsidiary signs as one's adornments.
If one gains the fine subsidiary signs as one's adornments,
then the light emanated by one's body is limitless.

If the light emanated by one's body is limitless,
then one becomes adorned with inconceivable radiance.
If one becomes adorned with inconceivable radiance,
one's light then emanates lotus flowers.

If one's light emanates lotus flowers,
then countless buddhas appear, sitting atop the flowers,
manifesting throughout all ten directions without exception,
with all of them able to train all beings.

If one is able to train all beings in this way,
one manifests the power of measureless spiritual superknowledges.
If one manifests the power of measureless spiritual superknowledges,
then one dwells in inconceivably many lands,
expounding on the inconceivable Dharma,
causing joyous delight in inconceivably many beings.

If one expounds on the inconceivable Dharma,
causing joyous delight in inconceivably many beings,
then one uses the power of wisdom and eloquence
to adapt to beings' minds and thus teach and guide them forth.

If one uses the power of wisdom and eloquence
to adapt to beings' minds and thus teach and guide them forth,
then one takes wisdom as one's guide
and one is forever free of error in deeds of body, mouth, and mind.

If one takes wisdom as one's guide
and one is forever free of error in deeds of body, mouth, and mind,
then one achieves sovereign mastery in one's power of vows
and everywhere adapts to the various destinies, manifesting bodies.

If one achieves sovereign mastery in one's power of vows
and everywhere adapts to the various destinies, manifesting bodies,
then one is able when speaking Dharma for the multitude
to be inconceivably skillful in making his language adapt to each type.

If one is able when speaking Dharma for the multitude
to be inconceivably skillful in making his language adapt to each type,
then one is able in but a single mind-moment
to completely know the thoughts of all beings without exception.

If one is able in but a single mind-moment
to completely know the thoughts of all beings without exception,

then one realizes the afflictions have no place from which they arise
and thus never again sinks and drowns within *saṃsāra*.

If one realizes the afflictions have no place from which they arise
and thus never again sinks and drowns within *saṃsāra*,
then one acquires the Dharma-nature body possessed of the qualities.
and manifests in the world through Dharma's awesome power.

If one acquires the Dharma nature body possessed of the qualities
and manifests in the world through Dharma's awesome power,
then one acquires the ten grounds and ten types of sovereign mastery
and cultivates the perfections and the supreme liberations.

If one acquires the ten grounds and ten types of sovereign mastery
and cultivates the perfections and the supreme liberations,
then one gains the anointing of the crown and great superknowledges
and abides in the most supreme samādhis.

If one gains the anointing of the crown and great superknowledges
and abides in the most supreme samādhis,
then, in the presence of all buddhas of the ten directions,
one receives the anointing of the crown and ascends to that position.[216]

If in the presence of all buddhas of the ten directions,
one receives the anointing of the crown and ascends to that position,
then he experiences the hands of all buddhas of the ten directions
anointing the crown of his head with the elixir of immortality.

If one experiences the hands of all buddhas of the ten directions
anointing the crown of his head with the elixir of immortality,
then his body pervades all places like empty space,
and he abides peacefully, unmoving, filling the ten directions.

If his body pervades all places like empty space,
and he abides peacefully, unmoving, filling the ten directions,
then his sphere of action is beyond compare
and unknowable by any deva or person of the world.

The bodhisattva diligently cultivates the practice of great compassion
and vows to liberate all beings so that no one fails to gain the fruits.[217]
If anyone sees, hears, listens, accepts, or makes an offering,
none fail to thus be caused to attain happiness.

Those great eminences' awesome spiritual powers and
Dharma eyes are always complete, free of defect, and undiminishing.
The ten good deeds, the sublime practices, and other path aspects—
They cause all these unsurpassably supreme jewels to appear.

In this, they are analogous to the great ocean's mass of vajra
that, due to its awesome power, gives birth to the many gems

while neither diminishing, increasing, or ever coming to an end.
The bodhisattva's accumulation of meritorious qualities is also just so.

Where there are *kṣetras* with no buddhas,
they manifest the realization of right enlightenment there.
Where there are lands where beings are unaware of the Dharma,
they proclaim the treasury of wondrous Dharma for their sakes.

They are free of discriminations and free of all effortful endeavors
even as, in a single mind-moment, they pervade the ten directions
just as moonlight's shining has no place it fails to completely reach.
Just so, they use countless skillful means to teach the many beings.

Throughout those worlds of the ten directions,
they appear in every mind-moment, achieving buddhahood,
turning the wheel of right Dharma, entering nirvāṇa, and so forth,
concluding with the wide-spread distribution of their *śarīra*.

They may manifest as on the *śrāvaka*-disciple or *pratyekabuddha* paths
or manifest as achieving buddhahood with its pervasive adornments,
thus revealing and explaining the teaching of the Three Vehicles
as they extensively liberate beings for countless kalpas.

Sometimes, they appear in the form of chaste youths or maidens,
or as devas, dragons, *asuras,*
and so forth, including as *mahoragas* and such,
adapting to their preferences, thus allowing all to behold them.

The forms and appearances of beings are each different.
Their karma actions and their languages are also countless.
They are able to appear in ways conforming to all such beings as these
with the awesome spiritual power of the oceanic imprint samādhi.

They purify inconceivably many *kṣetras*
and make offerings to all the *tathāgatas.*
They emanate great and boundless radiance
and the beings they liberate are also limitlessly numerous.

With inconceivable wisdom and sovereign mastery,
they are unimpeded in the phrasings used in speaking Dharma.
In giving, moral virtue, patience, vigor, *dhyāna* absorption,
wisdom, skillful means, spiritual superknowledges, and such—
They possess sovereign mastery in all practices such as these
through the power of the Buddha's flower adornment samādhi.

They enter samādhi within but a single atom
and perfect meditative absorption within all atoms,
and yet those atoms still do not increase in size, even as,
in each one of them, there appear inconceivably many *kṣetras.*

In the many *kṣetras* present inside of each of those atoms,
some contain buddhas, whereas in others, there are no buddhas.
Some are defiled, whereas others are pure,
and some are vast and large while others are narrow and small.

Some are being created, whereas others are being destroyed.
Some of them are upright, while others are turned sideways.
Some resemble hot-season mirages in a vast wilderness,
whereas others are like the net of Indra in the heavens.

What appears as manifest in any single atom
likewise appears in the same way in all other atoms.
This occurs as a consequence of these greatly famous *āryas'*
powers of samādhis, liberations, and the spiritual superknowledges.

If they wish to make offerings to all buddhas,
they enter samādhi and bring forth spiritual transformations
enabling one hand to reach throughout the entire trichiliocosm,
everywhere making offerings to all the *tathāgatas*.

All the supremely marvelous flowers from all the ten directions,
perfumed lotions, powdered incenses, and priceless jewels—
All sorts of gifts such as these come forth from their hands
as offerings to the Most Supreme Ones beneath their bodhi trees.

Robes adorned with priceless gems, various kinds of fine incense,
Jeweled banners, pennants, and canopies, all nicely adorned,
flowers made of real gold, and curtains made of jewels—
None of these do not come forth and rain down from their palms.

All the marvelous things from throughout the ten directions
that are suitable to offer up to the unexcelled *bhagavats*—
they all rain down from their palms, none not in abundance,
then are held up as offerings to the buddhas before their bodhi trees.

All types of musical performances from throughout the ten directions,
including bells, drums, zithers, and zitherns, none of but a single sort,
are all played in refined harmonies together with wondrous voices.
None of these do not come forth from within their palms.

All of the praise verses from throughout the ten directions,
extolling the *tathāgatas'* genuine meritorious qualities—
All different sorts of marvelous phrasings such as these
are all intoned from within their palms.

The right hands of those bodhisattvas emanate pure light.
From amidst that light, perfumed waters rain down from the sky,
everywhere sprinkling the lands of the buddhas of the ten directions
as offerings to all those Lamps Who Illuminate the Worlds.

They also emanate marvelously adorned light
that sends forth countless jeweled lotus flowers.
In their color and appearance, the flowers are all especially marvelous.
It is with these that they make offerings to the buddhas.

They also emanate light that is adorned with flowers
from which all kinds of marvelous flowers join together into curtains
that everywhere spread out to the lands of the ten directions
as offerings to all the greatly virtuous ones, the *bhagavats*.

They also emanate light adorned with incense
from which all kinds of marvelous incense join together into curtains
that everywhere spread out to the lands of the ten directions
as offerings to all the greatly virtuous ones, the *bhagavats*.

They also emanate light adorned with types of powdered incense
from which all kinds of powdered incense join together into curtains
that everywhere spread out to the lands of the ten directions
as offerings to all the greatly virtuous ones, the *bhagavats*.

They also emanate light adorned with robes
from which all kinds of fine robes join together into curtains
that everywhere spread out to the lands of the ten directions
as offerings to all the greatly virtuous ones, the *bhagavats*.

They also emanate light adorned with jewels
from which all kinds of marvelous jewels join together into curtains
that everywhere spread out to the lands of the ten directions
as offerings to all the greatly virtuous ones, the *bhagavats*.

They also emanate light adorned with lotuses
from which all kinds of lotus flowers join together into curtains
that everywhere spread out to the lands of the ten directions
as offerings to all the greatly virtuous ones, the *bhagavats*.

They also emanate light adorned with jewel garlands
from which all kinds of marvelous garlands join together into curtains
that everywhere spread out to the lands of the ten directions
as offerings to all the greatly virtuous ones, the *bhagavats*.

They also emanate light adorned with banners.
Those banners are beautiful, dazzling, replete with many colors,
and of countless different kinds, all of which are especially fine.
They use these as adornments in all lands of the buddhas.

Many different kinds of the various jewels form adorning canopies,
from which hang many marvelous silken decorative pennants
and *maṇi* jewel bells ringing forth the sounds of the buddhas.
All of these are held forth as offerings to all the *tathāgatas*.

Their hands send forth inconceivable offering gifts.
Just as they make offerings in this way to a single Master Guide,
so too do they do so in the same way wherever all buddhas dwell
through the samādhis and spiritual powers of these great eminences.

As the bodhisattvas abide in samādhi,
they use many different kinds of sovereign mastery to attract beings,
in all cases using the dharmas of meritorious qualities they practice
along with countless skillful means to guide and gather them in.

They may use the gateway of making offerings to the *tathāgatas,*
or may use the gateway of inconceivable sorts of giving,
or may use the gateway of *dhūta* austerities and moral precepts,
or may use the gateway of unshakable patience,

or may use the gateway of vigor in the practice of austerities,
or may use the gateway of quiescent *dhyāna* absorption,
or may use the gateway of decisively understanding wisdom,
or may use the gateway of the expedients they practice,

or may use the gateway of the *brahma vihāras*[218] and spiritual powers,
or may use the gateway of the four means of attraction's benefits,
or may use the gateway of adornment with merit and wisdom,
or may use the gateway of liberation by causes and conditions,

or may use the gateway of the roots, the powers, and the right path,[219]
or may use the gateway of the *śrāvaka* disciple's liberations,
or may use the gateway of the *pratyekabuddha's* purification,
or may use the gateway of the Great Vehicle's sovereign masteries,

or may use the gateway of the many sufferings of impermanence,
or may use the gateway of nonexistence of self or one with a life span,
or may use the gateway of abandoning desire through unloveliness,[220]
or may use the gateway of the complete-cessation samādhi.

In accordance with the different illnesses of beings,
they in all cases use the medicine of Dharma to counteract them.
In accordance with the mental dispositions of beings,
they in all cases use skillful means, thus thoroughly satisfying them.

In accordance with the differences in the behaviors of beings,
they in all cases use skillful means to enable their development.
Such aspects of samādhi and spiritual superknowledges as these
are such that no deva or human could ever fathom them.

There is a marvelous samādhi known as "adapted to preferences."
Bodhisattvas abiding in it engage in a universal contemplation
by which, adapting to what is fitting, they manifest to liberate beings,
thus enabling them all to happily follow the Dharma teachings.

During the course of the kalpa, in seasons of famine and disaster,
they always provide those in the world with whatever pleases them,
adapting to whatever they desire and causing them all to be satisfied,
thus creating benefit for all beings.

Sometimes they provide food and drink of supremely fine flavor,
bejeweled robes, adornments, the many kinds of marvelous things,
and so forth, even being able to give up their positions as kings,
thus causing those pleased by such giving to follow the teachings.

Sometimes they use a body adorned with the marks and signs
that is dressed in supremely marvelous robes and jewel garlands.
Using this body graced with floral chaplets, anointed with perfumes,
and perfect in the awesome deportment, they liberate beings.

With a physical appearance, countenance, and robes
that everyone in the world will admire and esteem,
adapting appropriately, appearing everywhere, pleasing their minds,
they enable all those fond of physical appearance to follow the path.

Using the exquisitely marvelous sounds of the *kalaviṅka* bird
and the marvelous voicings of the *kokila* bird and others,
all of which are replete with various sorts of pure sounds,
they adapt to beings' mental dispositions and speak Dharma for them.

There are eighty-four thousand Dharma gateways.
All buddhas use these to liberate beings.
They also use different dharmas that accord with them,
adapting to whatever suits the world as they teach and liberate beings.

In beings' pain and pleasure, gain and loss, and so forth,[221]
and in all dharmas in which all those in the world engage,
they are able to respond and appear, joining them in their endeavors,
thus everywhere liberating beings by these means.

The many sufferings and troubles of those in all worlds
are as deep and boundlessly vast as the great ocean.
They join them in their endeavors, always being able to be patient,
thus enabling them to benefit and thus gain happiness.

Where there are those who do not know the dharmas of emancipation
and do not seek liberation and separation from chaotic confusion,
bodhisattvas appear for them, relinquishing the throne and wealth,
and always wishing to leave the home life and gain mental quiescence.

The household is the place in which one is bound up by desires.
Wishing to enable all beings to entirely avoid this,
they therefore show how to leave the home life and gain liberation
through having none of the types of desire that they deign to adopt.

The bodhisattvas show them how to practice ten types of actions[222]
and also how to practice all the dharmas of great men
as well as all without exception of the practices of rishis and others,
doing so because they wish to benefit beings.

Wherever there are beings with measureless life spans
in whom afflictions are only subtle and who enjoy complete bliss,
the bodhisattvas, having achieved sovereign mastery over them,
reveal the many disastrous aspects of aging, sickness, and death.

Where there are those beset by greed, hatred, and delusion
who are ever ablaze with the fierce flames of the afflictions,
the bodhisattvas reveal for them aging, sickness, and death,
thus enabling those beings to all take up the training.

The Tathāgatas' ten powers, fearlessnesses,
eighteen exclusive dharmas,
and all their countless meritorious qualities
are all manifested to bring about the liberation of beings.

Predictions, remonstrances, as well as travel by spiritual power[223]—
All of these are freely used by the *tathāgatas*.
All of those great eminences reveal them all,
thus becoming able to cause all beings to take on the training.

The bodhisattvas use all kinds of different expedient gateways
adapted to the dharmas of the world as means to liberate beings.
Just as the lotus flower is not attached to the waters,
so too do they reside in the world, inspiring deep faith.

Using the refined thought and deep talents of the kings of literati,
using song, dance, and discussions pleasing the many,
and using the many forms of worldly arts and skills,
they are like master conjurers with nothing they do not manifest.

They may become elders serving as leaders in villages,
may become guides who lead merchants and businessmen,
may become kings of countries or great officials,
or may become fine physicians or those skilled in many doctrines.

They may appear as large trees in the midst of a vast plain,
may become fine medicine or a trove of many jewels,
may become precious wish-fulfilling gems,
or may show the right path to beings.[224]

If they observe a world that is but newly established
in which beings do not yet have life-sustaining tools,
the bodhisattvas will become skilled artisans in these times
in order to manifest all kinds of different trades for them.

They do not invent things that may serve to torment beings,
but rather only speak of endeavors benefiting the world.
As for the many teachings on mantra techniques, medicines, and such,
they are able to provide instruction on all matters such as these.

The extraordinary practices of all the rishis
inspiring faith and admiration in all humans, devas, and others—
As appropriate, these bodhisattvas are freely able to perform
all such difficult-to-practice dharmas related to the austerities.

They may become renouncers of the home life from other traditions,
may abide in mountains and forests, diligent in solitary asceticism,
or may become naked ascetics who have no clothes,
thus serving within those groups as teachers and elders.

They may appear as engaged in various practices of wrong-livelihood,
becoming supreme in the practice of what is not Dharma.
They may manifest all types of awesome deportment of *brahmacārins*
and thus become supreme leaders within those congregations.

They may endure the fivefold heat[225] or always turn to face the sun,
may observe prohibitions by which they emulate cows, dogs, or deer,
or may wear ruined robes and practice fire worship,
doing so to become guiding teachers teaching people such as these.

They may manifest as paying respects at temples of deities
or may manifest as entering the waters of the Ganges River,
as eating roots and fruits and such, displaying all such practices,
even as they are always contemplating their own supreme Dharma.[226]

They may appear as cultivating squatting or standing on one foot,[227]
may appear lying down on beds of thorns or embers,
or may appear lying down on beds of spikes, seeking emancipation,
thus becoming the head teachers among those groups.

With all such types of non-Buddhist traditions as these,
they assess their understanding, join them in the same endeavors,
and then display austerities none in the world could endure,
thus causing them all to submit to their training after witnessing this.

Being confused and deluded, beings accept erroneous teachings,
abide in evil views, and undergo manifold sufferings.
They create expedients by which to teach them the wondrous Dharma
so that they are all enabled to comprehend the genuine truths.

They may use words of remote lands' spells to teach the four truths,
may skillfully use esoteric language to teach the four truths,
may use direct human language to teach the four truths,
or may use the esoteric languages of the devas to teach the four truths.

They may analyze words of texts to teach the four truths,
decisively determine principles to teach the four truths,
skillfully refute others' claims to teach the four truths,
or may use ideas outsiders cannot shake to teach the four truths.

They may use speech of eight kinds of beings[228] to teach the four truths
may use all sorts of languages to teach the four truths,
or may adapt to the sounds of whatever language beings understand
to teach the four truths for them, thereby enabling their liberation.

All dharmas of all buddhas
are all proclaimed in these ways, none of them not exhaustively.
Their sphere of language comprehension is inconceivable.
This is what exemplifies the power of the Dharma-teaching samādhi.

There is a supreme samādhi known as "happiness,"
able to everywhere rescue and liberate the many types of beings,
in which one emanates a great and inconceivable radiance
that enables all those seeing it take up the training.

The light it emanates is known as "good to behold."
If any being encounters this light,
he will certainly be enabled to gain benefit, not meeting it in vain.
Due to this, he will succeed in perfecting unexcelled wisdom.

That light shows the buddhas,
shows the Dharma, shows the Sangha, shows the right path,
and also shows the stupas and images of the buddhas.
It is for this reason that this light is produced.

It also emanates a light known as "dazzling illumination"
that even outshines all the light of the devas.
Of all the kinds of obscuring darkness, none are not dispelled by it
as its shining everywhere produces abundant benefit for beings.

This light awakens all beings
and causes them to raise up offerings of lamplight to the buddhas.
Then, because they make offerings of lamps to the buddhas,
they succeed in becoming unexcelled lamps for the world.

From lighting all kinds of oil lamps and ghee lamps,
from lighting all kinds of bright torches, and also from giving
many kinds of scents, wondrous herbs, and fine bejeweled candles—
It is due to offering these to buddhas that one acquires this light.

It also emanates a light known as "salvation."
This light is able to awaken all beings
and cause them to make the great universal vow
to liberate all the many kinds of beings from the ocean of desires.

If one is able to make the great universal vow
to liberate all the many sorts of beings from the ocean of desires,
then one becomes able to cross beyond the four floods[229]
and show beings the way to the sorrowless city of liberation.

It is due to building bridges, ferries, and rafts
in all places where roads encounter great rivers
and due to criticizing conditioned existence while praising quiescence
that one is therefore able to produce this light.

It also emanates a light known as "extinguishing craving."
This light is able to awaken all beings,
and cause them to abandon the five types of desires
and exclusively reflect upon the sublime Dharma flavor of liberation.

If one is able to abandon the five types of desires
and exclusively reflect upon the sublime Dharma flavor of liberation,
then one is able to use the rain of the Buddha's elixir of immortality
to everywhere extinguish the cravings of those in the world.

It is due to kindly making gifts of ponds, wells, and flowing springs,
being exclusively devoted to seeking the path to unexcelled bodhi,
criticizing the five desires, and praising the *dhyāna* absorptions
that one is therefore able to produce this light.

It also emanates a light known as "joyous delight."
This light is able to awaken all beings
and cause them to feel fond admiration for the bodhi of the Buddha
and resolve to realize the path not reliant on a teacher.[230]

It is by making images of the greatly compassionate Tathāgata,
adorned with the many marks and sitting on a lotus throne,
and by forever praising the Most Supreme One's meritorious qualities
that one is therefore able to produce this light.

It also emanates a light known as "fond delight."
This light is able to awaken all beings
and cause their minds to delight in the buddhas
and also delight in the Dharma and delight in the Sangha.

If one's mind forever delights in the buddhas
and also delights in the Dharma and delights in the Sangha,
then, in the midst of the Tathāgata's assembled congregation,
one becomes able to realize the unexcelled deep dharmas patience.

It is due to awakening countless beings, everywhere
inspiring mindfulness of Buddha, Dharma, and Sangha jewels, and
showing others how to make the resolve and do meritorious practices
that one is therefore able to produce this light.

It also emanates a light known as "accumulation of merit."
This light is able to awaken all beings
and cause them to practice all kinds of measureless giving,
whereupon, because of this aspiration, they seek the unexcelled path.

It is due to arranging great assemblies dedicated to limitless giving
in which all who come seeking help are completely satisfied
and not allowed to feel as if they have a shortage of anything
that one is therefore able to produce this light.

It also emanates a light known as "complete in wisdom."
This light is able to awaken all beings
and enable them, in but one dharma in a single mind-moment,
to entirely understand all the countless gateways to the Dharma.

It is due to distinguishing aspects of Dharma for beings
and then using the definitive genuine meaning
to skillfully teach the meaning of the Dharma without omission
that one is therefore able to produce this light.

It also emanates a light known as "lamp of wisdom."
This light is able to awaken all beings
and enable them to realize the empty and quiescent nature of beings
and realize that all dharmas are devoid of any inherent existence.

It is by expounding on dharmas as empty, free of any agent of actions,
like a conjuration, like a mirage, like the moon reflected in the water,
and so forth, up to their being like images in a dream
that one is therefore able to produce this light.

It also emanates a light known as "sovereign mastery of Dharma."
This light is able to awaken all beings
and enable them to acquire *dhāraṇīs* of inexhaustible capacity
by which they are able to retain all of the Buddha's dharmas.

It is due to respectful offerings to those who uphold the Dharma,
due to providing for, serving, and protecting worthies and *āryas*,
and due to giving all kinds of Dharma to beings
that one is therefore able to produce this light.

It also emanates a light known as "able to relinquish."
This light awakens miserly beings
and enables them to realize wealth and jewels are all impermanent
and to always delight in kindly giving with an unattached mind.

It is by being able to subdue miserly thoughts that are hard to subdue,
by understanding wealth is like a dream and like floating clouds,
and by growth in the pure mind inclined to kindly giving
that one is therefore able to produce this light.

It also emanates a light known as "dispelling heat."
This light is able to awaken those who break the prohibitions
and enable them all to accept and uphold the pure precepts
and then resolve to realize the path not reliant on a teacher.

It is by exhorting and leading beings to accept and uphold precepts
and purely practice the ten courses of good karmic action
while also enabling them to resolve to progress toward bodhi
that one is therefore able to produce this light.

It also emanates a light known as "adornment with patience."
This light awakens those inclined toward hatred
and enables them to rid themselves of hatred, abandon arrogance,
and always delight in the dharmas of patience and gentleness.

When one is confronted with beings' intolerable violence and evil,
for the sake of bodhi, one prevents one's mind from moving at all
and one always wishes to praise the meritorious qualities of patience.
It is because of this that one is therefore able to produce this light.

It also emanates a light known as "courageous."
This light awakens the indolent
and enables them to be forever tireless
in reverently making offerings to the Three Jewels.

If one is forever tireless
in reverently making offerings to the Three Jewels,
then one is able to step beyond the spheres of the four *māras*
and swiftly realize the Buddha's unexcelled bodhi.

It is by urging and teaching beings to be goaded by vigor,
by being forever diligent in making offerings to the Three Jewels,
and by devotion to protecting the Dharma when it is about to end
that one is therefore able to produce this light.

It also emanates a light known as "quiescence."
This light is able to awaken those with chaotic minds
and enable them to abandon greed, hatred, and stupidity
and maintain unwavering minds that then attain right concentration.

It is due to giving up all bad spiritual guides,
meaningless conversations, and defiled actions
while also praising *dhyāna* absorption and dwelling in an *araṇya*[231]
that one is therefore able to produce this light.

It also emanates a light known as "wisdom adornment."
This light awakens those who are deluded and confused
and causes them to realize the truths, understand conditioned arising,
and develop penetrating wisdom in all their faculties.[232]

If one is able to realize the truths, understand conditioned arising,
and develop penetrating wisdom in all one's faculties,
then one acquires the dharma of the solar lamp samādhi,
wisdom light, and success in attaining the fruit of buddhahood.

It is due to being able to sacrifice the throne, wealth, and one's life
in seeking right Dharma, doing so for the sake of bodhi, and then,
having learned it, being diligently devoted to teaching it for the many
that one is therefore able to produce this light.

It also emanates a light known as "wisdom of the buddha."
This light awakens all sentient beings
and enables them to see countlessly and boundlessly many buddhas,
each of whom sits atop a jeweled lotus flower.

It is due to praising the Buddha's awesome virtue and liberations,
proclaiming Buddha's measureless sovereign masteries,
and revealing the Buddha's powers and spiritual superknowledges
that one is therefore able to produce this light.

It also emanates a light known as "fearless."
When this light's illumination falls on those who are frightened,
even the means of poisonous injury possessed by non-humans
are all caused to be swiftly and completely eliminated.

It is due to being able to bestow fearlessness on beings,
due to urging those inflicting torment and injury to cease doing so,
and due to rescuing those in dangerous straits, orphans, and the poor
that one is therefore able to produce this light.

It also emanates a light known as "peaceful security."
This light is able to illuminate those who are sick,
enable them to become free of all suffering and pain,
and enable them all to gain the bliss of right concentration's samādhi.

It is by giving fine medicines to rescue beings from the many illnesses,
using wondrous jewels to prolong life, giving perfumed body salves,
ghee, milk, and honey, and by satisfying needs for drink and food
that one is therefore able to produce this light.

It also emanates a light known as "seeing the Buddha."
This light awakens those on the verge of death
and enables them to see whichever *tathāgata* they bear in mind
and succeed in being reborn in his pure land when their lives end.

It is due to urging mindfulness of the buddha on those about to die,
while showing the Bhagavat's image, enabling its respectful viewing,
thus engendering deep longing in them toward the Buddha
that one is therefore able to produce this light.

It also emanates a light known as "delight in Dharma."
This light is able to awaken all beings
and enable them to always feel delight in right Dharma,
listen to its teaching, expound on it for others, and transcribe it.

It is due to being able to expound Dharma in the Dharma ending age,
due to enabling the minds of those seeking the Dharma to be satisfied,
and due to delighting in diligently cultivating the Dharma
that one is therefore able to produce this light.

It also emanates a light known as "sublime sound."
This light awakens bodhisattvas
and it is able to cause all sounds within the three realms
to be heard as the voice of the Tathāgata.

It is due to using a grand voice to praise the Buddha
and due to providing all kinds of music from chimes and bells
to cause sounds of the Buddha to be heard throughout the world
that one is therefore able to produce this light.

It also emanates a light known as "giver of the elixir of immortality."
This light awakens all beings
and enables them to relinquish all neglectful conduct
and completely cultivate every kind of meritorious quality.

It is by warning that conditioned dharmas are not peaceful and secure
and are pervasively beset by measureless suffering and anguish
while forever delighting in praising the bliss of quiescence
that one is therefore able to produce this light.

It also emanates a light known as "most excellent."
This light awakens all the multitudes
and enables them to everywhere hear from the buddhas
the supreme dharmas of moral virtue, concentration, and wisdom.

It is due to always delighting in praising the supreme precepts,
supreme samādhi, and especially supreme wisdom of all buddhas,
doing so for the sake of the quest to gain the unexcelled path,
that one is therefore able to produce this light.

It also emanates a light known as "jewel adornment."
This light is able to awaken all beings
and enable them to acquire an inexhaustible treasury of jewels
with which to make offerings to the *tathāgatas*.

It is due to using all kinds of supremely marvelous jewels
to offer up as gifts to the Buddha and the Buddha's stupas
while also practicing kindly giving to the poor and destitute
that one is therefore able to produce this light.

It also emanates a light known as "fragrant adornment."
This light is able to awaken all beings
and enable those smelling it to be pleased, satisfied in mind,
and definitely bound to develop a buddha's meritorious qualities.

It is by sprinkling the earth with fine perfumes of humans and devas
as an offering to all the supreme lords
and also by making stupas and buddha images
that one is therefore able to produce this light.

It also emanates a light known as "various adornments"
that contains countless jewel banners, pennants, canopies,
burning incenses, scattering flowers, and many types of playing music
that all fill every place within and beyond the city walls.

It is by having formerly used sounds of sublime singing and dancing
and many sorts of scents, fine flowers, banners, canopies, and such,
as well as all sorts of adornments, all as offerings to the Buddha,
that one is therefore able to produce this light.

It also emanates a light known as "majestic purity"
that causes the ground to become as flat as one's palm.
It is due to having adorned buddha stupas and their surroundings
that one is therefore able to produce this light.

It also emanates a light known as "great cloud"
that is able to produce fragrant clouds raining perfumed waters.
It is due to having sprinkled the grounds of stupas and courtyards
that one is therefore able to produce this light.

It also emanates a light known as "adornments"
that enables the naked to obtain fine clothes.
It is due to having given marvelous physical adornments
that one is therefore able to produce this light.

It also emanates a light known as "supreme flavors"
that is able to cause the hungry to obtain fine food.
It is due to having given all kinds of exquisitely fine cuisine
that one is therefore able to produce this light.

It also emanates a light known as "great wealth"
that enables the poor and destitute to obtain jewel treasuries.
It is due to having given endless gifts to the Three Jewels
that one is therefore able to produce this light.

It also emanates a light known as "purified vision"
that is able to cause the blind to see the many forms.
It is due to having given lamps to buddhas or buddhas' stupas
that one is therefore able to produce this light.

It also emanates a light known as “purified hearing”
that is able to cause all who are deaf to hear well.
It is due to providing drum music for buddhas or buddhas’ stupas
that one is therefore able to produce this light.

It also emanates a light known as “purified sense of smell”
that enables one to smell scents one has never smelled before.
It is due to having given incense to buddhas or buddhas’ stupas
that one is therefore able to produce this light.

It also emanates a light known as “purified tongue”
by which one is able to use a beautiful voice in praising the Buddha.
It is due to forever banishing coarse, foul, and unwholesome speech
that one is therefore able to produce this light.

It also emanates a light known as “purified body”
that enables those of defective faculties to have them fully restored.
It is due to revering buddhas or buddhas’ stupas with one’s body
that one is therefore able to produce this light.

It also emanates a light known as “purified mind”
that enables those who lost their minds to gain right mindfulness.
It is due to developing sovereign mastery in cultivating all samādhis
that one is therefore able to produce this light.

It also emanates a light known as “purified forms”
that enables one to see an inconceivable number of buddhas’ forms.
It is due to having used many marvelous forms to adorn stupas
that one is therefore able to produce this light.

It also emanates a light known as “purified sounds”
that enables one to realize the nature of sound is originally quiescent.
It is due to contemplating sound’s origination as like echoes in a valley
that one is therefore able to produce this light.

It also emanates a light known as “purified fragrances”
that causes all rank filth to attain a purified fragrance.
It is due to using fragrant water in washing stupas and bodhi trees
that one is therefore able to produce this light.

It also emanates a light known as “purified tastes”
that is able to remove all toxins from whatever one tastes.
It is due to constant offerings to the Buddha, Sangha, and parents
that one is therefore able to produce this light.

It also emanates a light known as “purified tangibles”
that is able to cause all unpleasant tangibles to become soft
so that, when spears, spikes, swords, and lances rain from the sky,
it causes them all to be transformed into marvelous floral chaplets.

It is because, in the past, in greeting and escorting *tathāgatas,*
one sprinkled fragrant water, scattered flowers, and spread out robes
on the roads to enable them to step there
that one is therefore able to produce this light.

It also emanates a light known as "purified dharmas"
that is able to cause all pores
to expound the inconceivable sublime Dharma[233]
and cause all beings who hear it to become pleased and awakened.

"Whatever arises from causes and conditions is unproduced,"
"The Dharma body of the buddhas is not a body,"
"The nature of dharmas abides forever, like empty space."
It is by having taught such ideas that one produces light like this.

Comparable sorts of gateways of light rays such as these
are as limitless in number as the sands of the Ganges.
They all stream forth from the pores of the Great Rishi.
The works that are performed by each one of them are different.

Just as the lights emanated by each single pore
are as incalculable and innumerable as the sands of the Ganges,
so too is this true of all those pores.
This is all due to the samādhi power of the Great Rishi.

The lights encountered accord with original conduct
and correspond to their past lives' affinities and partners in practice.
For these reasons, the lights now emanated are of these kinds.
This is all due to the Great Rishi's wisdom and sovereign mastery.

Due to joint cultivation of meritorious karma in the past,
due to feeling fond admiration and being able to rejoice in it,
or, in this same way, due to merely having seen what was done—
They are all able thereby to succeed in seeing these lights.

Where one cultivated many meritorious deeds on one's own,
made offerings to countless buddhas,
or always sought to acquire the Buddha's meritorious qualities—
These are the ones whom these lights awaken.

Just as when those who are born blind fail to see the sun,
this is not because there is no sun that rises in the world,
for everyone with eyes is still able to clearly see it,
and each of them pursues their work according to their occupations.

So too it is with the lights emanated by the great eminences.
Those possessed of wisdom are all able to see them,
whereas common men of erroneous faith or inferior understanding
will never be able to witness these lights.

Just as palaces and carriages made of *maṇi* jewels
adorned with marvelous gems, magical scents, and lustrous finishes
are naturally and abundantly owned by those possessed of merit,
yet are places in which those bereft of merit could not live,

so too it is with the lights emanated by these great eminences.
Those having deep wisdom are all touched by their illumination.
Among foolish common people of wrong faith and inferior insight,
there are none at all who would even be able to see these lights.

Where there are those who, on learning of these different lights,
are able to develop pure and profound resolute faith,
they will forever cut away the entire net of doubts
and swiftly perfect the banner of unexcelled meritorious qualities.

There is a supreme samādhi [known as] "able to manifest"[234]
[that manifests] retinues and adornments, all of them freely.
It has no peer among any of the congregations of Buddha's sons
anywhere throughout the lands of the ten directions.

It has a marvelous lotus flower adorned with radiance,
equal in size to a great trichiliocosm
on which his body sits upright, completely filling it.
This is due to the power of this samādhi's spiritual superknowledges.

There are in addition, in number equal to the atoms in ten *kṣetras,*
marvelously fine lotus flowers that surround it
on each of which members of the congregation of Buddha's sons sit,
abiding in the awesome spiritual power of this samādhi.

In previous lives, they perfected good causes and conditions
and completely cultivated a buddha's meritorious qualities.
Beings such as these surround the bodhisattva,
all united in tirelessly gazing up at him with palms pressed together.

Just as a bright moon shines in the midst of the stars,
so too does the bodhisattva abide within this congregation.
The dharmas practiced by the great eminences are of this sort
when they enter the awesome spiritual power of this samādhi.

Just as they manifest this appearance in one of the directions
as surrounded by a congregation of Buddha's sons,
so too is this also so in all the other directions as well
as they abide in the awesome spiritual power of this samādhi.

There is a supreme samādhi known as "network of directions."
The bodhisattva abiding within it teaches on a vast scale,
manifesting his body's appearance everywhere in all directions,
sometimes as immersed in concentration, or else as having emerged.

Sometimes he enters right concentration in the east
and then emerges from right concentration in the west.
Sometimes he enters right concentration in the west
and then emerges from right concentration in the east.

Sometimes he enters right concentration in the other directions
and then emerges from right concentration in yet other directions.
In this way, he enters and emerges throughout the ten directions.
This is what is known as the bodhisattva's power of samādhi.

Throughout all the lands of the East,
among all the countless *tathāgatas* beyond measure,
he appears before them all, everywhere drawing near to them
while still abiding in samādhi, quiescent and unmoving.

And then, throughout all the worlds of the West,
where all buddhas, the *tathāgatas*, dwell,
he appears in all cases as having emerged from samādhi,
engaged in the vast cultivation of making countless offerings.

Throughout all the lands of the West,
among all the countless *tathāgatas* beyond measure,
he appears before them all, everywhere drawing near to them
while still abiding in samādhi, quiescent and unmoving.

And then, throughout all the worlds of the East,
where all buddhas, the *tathāgatas*, dwell,
he appears in all cases as having emerged from samādhi,
engaged in the vast cultivation of making countless offerings.

In this manner, throughout all worlds of the ten directions,
the bodhisattva goes into them all without exception,
sometimes appearing as unmoving, in the quiescence of samādhi, and
sometimes appearing as respectfully making offerings to the buddhas.

He may enter right concentration on the eye faculty,
then emerge from concentration on the form sense object,
revealing the inconceivability of the nature of form
[with an ability] no deva or human could fathom.

He may enter right concentration on the form sense object,
then emerge from concentration on the eye with mind undistracted
and expound on the eye as unproduced, as having no arising,
and as empty by nature, quiescent, and doing nothing.

He may enter right concentration on the ear faculty,
then emerge from concentration on the sense object of sounds
and distinguish the sounds of all speech
[with an ability] no deva or human could fathom.

He may enter right concentration on the sense object of sound,
then emerge from concentration on the ear with mind undistracted
and expound on the ear as unproduced, as having no arising,
and as empty by nature, quiescent, and doing nothing.

He may enter right concentration on the nose faculty,
then emerge from concentration on the sense object of smells
and everywhere acquire all the supremely sublime fragrances
[with an ability] no deva or human could fathom.

He may enter right concentration on the sense object of smells,
then emerge from concentration on the nose with mind undistracted
and expound on the nose as unproduced, as having no arising,
and as empty by nature, quiescent, and doing nothing.

He may enter right concentration on the tongue faculty,
then emerge from concentration on the sense object of tastes
and everywhere acquire all the supreme flavors
[with an ability] no deva or human could fathom.

He may enter right concentration on the sense object of tastes,
then emerge from concentration on the tongue with mind undistracted
and expound on the tongue as unproduced, as having no arising,
and as empty by nature, quiescent, and doing nothing.

He may enter right concentration on the body faculty,
then emerge from concentration on the sense object of tangibles
able to skillfully distinguish all touch
[with an ability] no deva or human could fathom.

He may enter right concentration on the sense object of tangibles,
then emerge from concentration on the body with mind undistracted
and expound on the body as unproduced, as having no arising,
and as empty by nature, quiescent, and doing nothing.

He may enter right concentration on the mind faculty,
then emerge from concentration on the sense object of dharmas,
and distinguish the aspects of all dharmas
[with an ability] no deva or human could fathom.

He may enter right concentration on the sense object of dharmas,
then emerge from concentration on the mind with mind undistracted
and expound on the mind as unproduced, as having no arising,
and as empty by nature, quiescent, and doing nothing.

He may enter right concentration in the body of a chaste youth,
then emerge from concentration in a body in life’s prime.
He may enter right concentration in a body in the prime of life,
then emerge from concentration in a body in old age.

He may enter right concentration in a body in old age,
then emerge from concentration in a good laywoman's body.
He may enter right concentration in a good laywoman's body,
then emerge from concentration in a good layman's body.

He may enter right concentration in a good layman's body,
then emerge from concentration in a *bhikṣuṇī*'s body.
He may enter right concentration in a *bhikṣuṇī*'s body,
then emerge from concentration in a *bhikṣu*'s body.

He may enter right concentration in a *bhikṣu*'s body,
emerge from concentration in a body of one in or beyond training,[235]
may enter right concentration in a body of one in or beyond training,
and then may emerge from concentration in a *pratyekabuddha*'s body.

He may enter right concentration in a *pratyekabuddha*'s body,
then emerge from concentration manifesting a *tathāgata*'s body.
He may enter right concentration in a *tathāgata*'s body,
then emerge from concentration in the body of a deva.

He may enter right concentration in the body of a deva,
then emerge from concentration in a great dragon's body.
He may enter right concentration in a great dragon's body,
then emerge from concentration in a *yakṣa*'s body.

He may enter right concentration in a *yakṣa*'s body
then emerge from concentration in a ghost or spirit body.
He may enter right concentration in a ghost or spirit body,
then emerge from concentration in a single pore.

He may enter right concentration in a single pore,
then emerge from concentration in all pores.
He may enter right concentration in all pores,
then emerge from concentration on the tip of a single hair.

He may enter right concentration on the tip of a single hair,
then emerge from concentration in a single atom.
He may enter right concentration in a single atom,
then emerge from concentration in all atoms.

He may enter right concentration in all atoms,
then emerge from concentration on the vajra ground.
He may enter right concentration on the vajra ground,
then emerge from concentration in a *maṇi* jewel tree.

He may enter right concentration in a *maṇi* jewel tree,
then emerge from concentration in the Buddha's light.
He may enter right concentration in the Buddha's light,
then emerge from concentration on a river or ocean.

He may enter right concentration on a river or ocean,
then emerge from concentration in the fire element.
He may enter right concentration in the fire element,
then emerge from concentration in the wind, with mind undistracted.

He may enter right concentration in the wind element,
then emerge from concentration in the earth element.
He may enter right concentration in the earth element,
then emerge from concentration in a celestial palace.
He may enter right concentration in a celestial palace
then emerge from concentration in space, with his mind undistracted.

This is what is meant by the inconceivable sovereign mastery
of samādhi of those of countless meritorious qualities.
This is such that even all *tathāgatas* throughout the ten directions
could not finish describing it, even in countless kalpas.

All the *tathāgatas* join in expounding
on the inconceivable karmic retributions of beings.
Dragons' transformations, the Buddha's sovereign powers,
and the bodhisattva's spiritual powers are also inconceivable.

Even if one wished to use analogies to reveal these matters,
there would finally be no analogy adequate to make the comparison.
Even so, the wise who are possessed of penetrating intelligence
may still understand such meanings by resort to analogies.

The mind of a *śrāvaka* disciple abiding in the eight liberations
has sovereign mastery in manifesting all the transformations.
He may use a single body to manifest many bodies
and then again may make a single body of many bodies.

He may enter the fire concentration up in the sky,
may stand, sit, or lie down in the sky,
emit water from atop his body and fire from the bottom of his body,
emit fire from atop of his body and water from the bottom of his body.
In this manner, in but a single mind-moment,
he can manifest boundlessly many sovereign powers of various kinds.

If even they who do not possess the great kindness or compassion
and do not seek the path of buddhahood for the sake of beings
are able to manifest these inconceivable phenomena,
how much greater are the sovereign powers of the great benefactors?

They are like the sun and moon roaming through space
whose images are reflected everywhere throughout the ten directions.
In the waters of springs, ponds, reservoirs, marshes, water pots,
or gems, rivers, or oceans—there are none where they do not appear.

The appearances of the bodhisattva's forms are also just so,
manifesting in inconceivable ways throughout the ten directions
This is due to the dharma of the sovereign powers of this samādhi.
It is only the Tathāgata who is able to realize and fully fathom it.

It is just as a clear lake might reflect the images of a fourfold army
in which each distinct detail appears without being blurred,
including even its many sorts of swords, lances, bows, arrows,
shields, armor, chariots, and carriages, none of but a single type.

They all appear in accordance with the differences in all their features
so that there are none that are not fully displayed on the water,
this even as the water itself remains free of any such discriminations.
So too it is in the case of the bodhisattva's samādhi.

There is a spirit in the ocean known as Fine Sound
whose voice resonates with all beings in the ocean
and who can completely understand all their languages
and cause them all to be happy.

If even that spirit who still possesses greed, hatred, and delusion
is nonetheless able to well understand the voices of all those beings,
how much less could one with the sovereign powers of *dhāraṇīs*[236]
somehow be unable to cause the multitude to be happy?

There is a woman named Eloquence
born because of her parents' prayers to the devas.
Where there are those who abandon evil and delight in truth,
she is able to endow them with marvelous eloquence.[237]

If even she who still possesses greed, hatred, and delusion
is still able as a matter of course to bestow eloquence on others,
how much less could a bodhisattva who possesses wisdom
somehow be unable to provide benefit to beings?

Consider for instance a magician versed in the means of conjuration
who is able to manifest countless phenomena of all different sorts
so in but a moment he conjures the passage of days, months, and years
in an abundantly wealthy city of great peace and happiness.

If even that conjurer who still possesses greed, hatred, and delusion
is nonetheless able to please worldlings with magical powers,
how much less could one with *dhyāna* samādhi's powers of liberation
be unable to inspire joyous delight in the multitudes?

When the devas engage in battle with the *asuras*,
those *asuras* meet defeat and run off in retreat,
whereupon their weaponry, chariots, and brigades
simultaneously disappear where no one can see them.

If even those still possessed of greed, hatred, and delusion
are nonetheless able to create inconceivable transformations,
how much the more so those with spiritual powers and fearlessnesses.
How could they somehow be unable to manifest sovereign powers?

Śakra Devānām Indra has a king of elephants
who knows when the heavenly lord wishes to travel
and then spontaneously forms thirty-three heads,
each and every one of which is equipped with six tusks.

On each of those tusks are seven water ponds
brimming with pure, fragrant, and tranquil waters.
In each of those ponds of pure water,
there are seven marvelous majestically adorned lotus flowers.

On each of those majestically adorned lotus flowers
are seven celestial jade nymphs.
All are skilled in the arts and in playing the many sorts of music
and so it is they engage in pleasures with their lord, Indra.

That elephant sometimes also relinquishes his original form
and then transforms his body to become the same as that of the devas
so that his deportment and actions all become the same as theirs.
He has these transformational powers of spiritual superknowledges.

Although he still has greed, hatred, and delusion,
he is nonetheless able to manifest all kinds of superknowledges.
How much less could one replete in expedients and wisdom
not exercise sovereign powers in the meditative absorptions?

Take for instance an *asura* who can transform his body
so it can step onto the vajra plane and stand in the middle of the ocean
where the ocean waters at their deepest only reach his midsection
while his head reaches the same height as Mount Sumeru's summit.

Although he still has greed, hatred, and delusion,
he is able to manifest such great spiritual superknowledges as these.
How much less could a World-Lighting Lamp who subdues the *māras*
not possess freely-exercised awesome spiritual powers?

When the devas and the *asuras* battled with each other,
Lord Indra's spiritual powers were inconceivable.
No matter how large an *asura* army took the field,
he manifested bodies in equal number to oppose them.

All those *asuras* then had this thought:
"Now that Śakra Devānām Indra is coming toward me,
he will certainly seize my five kinds of bonds."[238]
Due to this, their hordes were all struck with sorrow and despair.

Śakra Devānām Indra then manifested a body with a thousand eyes
holding a vajra and emanating flames, wearing armor,
bearing weapons, and displaying his most awesome severity,
whereupon all the *asuras* stared at him and then fled in retreat.

Although he only possessed the power of a small amount of merit,
he was still able to decisively vanquish that great opposing army.
How much less could one perfect in meritorious qualities who
rescues and liberates everyone fail to exercise sovereign power?

There is a celestial drum in the Trāyastriṃśa Heaven
that is created by and obtained from the karmic rewards of the devas.
It realizes when the heavenly host is tending toward neglectfulness
and then spontaneously sends forth its voice from space.

It warns: "The five desires are all impermanent,
like a mass of foam bubbles on water, inherently empty and false."
"All of existence is like a dream, like a mirage,
like floating clouds, and like the moon reflected on the water."

"Negligence is an adversary that produces suffering and affliction."
"It is not the elixir of immortality, but rather the path of *saṃsāra*."
"If one engages in all kinds of neglectful actions,
one will enter the maw of the great leviathan of mortality."[239]

"They are the very origin of all the worlds' many kinds of sufferings
and what all the *āryas* have come to abhor."
"The nature of the five desires is to destroy our meritorious qualities."
"You should all instead delight in the true Dharma."

When the devas of the Trāyastriṃśa Heaven hear this voice,
they all come together, ascend into the Hall of Good Dharmas,
whereupon Lord Indra explains the sublime Dharma for them,
enabling them all to accord with quiescence and do away with desire.

That voice has no shape and cannot be seen,
yet it is still able to benefit the multitudes of devas.
How much less could one whose form bodies are manifested at will
somehow fail to rescue and liberate the many kinds of beings?

When the devas and the *asuras* fought with each other,
the merit of the devas exhibited its extraordinarily supreme power.
The heavenly drum emanated voices informing their congregations:
"You all should not be beset with worries or fears."

When the devas heard the sound of its proclamation,
they all dispensed with worries and fears and increased in strength.
Just then, the *asuras'* minds were struck with quavering and terror
and all the armies they had led forth ran away in retreat.

The wonderful elixir of immortality absorption, like a celestial drum
constantly emanates a quiescent sound that subdues the *māras*.
With greatly compassionate pity, it strives to rescue everyone
and everywhere causes beings to extinguish their afflictions.

When Śakra Devānām Indra responds to his celestial nymphs
who are ninety-two *nayutas* in number,
he causes every one of them to think,
"The Heavenly Lord indulges in pleasures only with me."

As, among the celestial nymphs, he personally responds to them all,
so too is this so in the Hall of Good Dharmas.
In but a single moment, he can manifest spiritual superknowledges,
enabling him to appear before each deva and speak Dharma for him.

Śakra Devānām Indra still has greed, hatred, and delusion,
yet he is able to cause his entire retinue to feel joyous delight.
How much less could those of great expedients and spiritual powers
somehow be unable to cause everyone to feel pleased?

The Paranirmita Vaśavartin king of the sixth desire realm heaven
acquires the powers of sovereign mastery within the desire realm
whereby, through creating a net of karma, afflictions, and sufferings,
he is able to tie up all common people.

He still has greed, hatred, and delusion,
yet he is nonetheless able to acquire sovereign power over beings.
How much less could he who has the ten powers of sovereign mastery
somehow be unable to cause beings to take up his same practices?

The king of the great trichiliocosm's Great Brahma Heaven,
in which all the Brahma Heaven devas are dwelling,
is able to manifest in front of the seat of each one of them
and freely expound teachings for them with a sublime brahman voice.

If even he who dwells in the world in the path of the Brahma Heavens
still has these wish-fulfilling spiritual powers of *dhyāna* samādhi,
how much less could one who is unexcelled in transcending the world
fail to possess powers of sovereign mastery in *dhyāna* and liberations?

When the king of the ocean dragons sends down rain,
the Maheśvara Heaven King, possessed of sovereign wisdom,
is able to differentiate and count those drops,
distinguishing them all in but a single mind-moment.

For one who diligently cultivated across countless *koṭīs* of kalpas
and then acquired this unexcelled wisdom of bodhi,
how could he not thoroughly know in but a single mind-moment
the thoughts that are present in the minds of all beings?

The karmic retributions of beings are inconceivable.
They produce the power of the great winds giving rise to the world,
the great oceans, the mountains, the palaces in the heavens,
the radiance of the many jewels, and the myriad kinds of things.

They are also able to spread clouds and send down great rains,
are also able to disperse and do away with all the cloud-filled air,
are also able to ripen all the seeds,
and are also able to bring happiness to the many types of beings.

Such winds are unable to train in the *pāramitās*
nor do they train in the Buddha's meritorious qualities,
yet, still they are able to create such inconceivable phenomena.
How much more so is this true of those fully perfected in all the vows?

Even all kinds of different voices of men or women,
all kinds of bird and animal cries, and
the sounds of the great ocean, flowing streams, or quaking thunder
all have the capacity to satisfy and please the minds of beings.

How much the less could one knowing sound's echo-like nature,
already possessing marvelous unimpeded eloquence,
and everywhere adapting to beings and then teaching them Dharma
somehow be incapable of bringing joy to the world?

The ocean has rare and extraordinary dharmas
by which it is able to equally reflect everything
and everywhere completely embrace and contain all beings,
precious things, and the flow of rivers without rejecting any of them.

One having inexhaustible *dhyāna* absorptions and liberations
also manifests in this same way such equal reflections
while everywhere tirelessly and insatiably cultivating
merit, wisdom, and the marvelous practices.

When the great ocean's dragon king roams and sports about,
he is everywhere possessed of sovereign mastery.
He spreads forth clouds that fill the skies of the four continents
in which his clouds possess all kinds of adorning colorations.

In the Paranirmita Vaśavartin's sixth desire realm heaven,
the clouds are the color of real gold.
In the Nirmāṇarati Heaven, their color is that of red pearls.
In the Tuṣita Heaven, they are the color of frost and snow.

In the Yāma Heaven, they are the color of *vaiḍūrya*.
In the Trāyastrimṣa Heaven, they are the color of emeralds,
In the Four Heavenly Kings Heaven, they are the color of crystal.
And out on the great ocean, they are the color of vajra.

Among the *kiṃnaras,* they have the color of marvelous incense.
Where all the dragons dwell, they are the color of lotus flowers.
Where the *yakṣas* dwell, they are the color of white geese.
Among the *asuras,* they are the color of mountain stone.

On the continent of Godānīya, they are the color of golden flames.
In Jambudvīpa, they are the color of sapphires.
On the other two continents, they display various adornments
appearing in response to whatever the multitudes prefer.

Again, in the Paranirmita Vaśavartin Heavens,
lightning in the clouds appears like dazzling sunlight.
In the Nirmāṇarati Heaven, it appears like moonlight.
In the Tuṣita Heaven, it appears as the color of *jambūnada* gold.

In the Yāma Heaven, it appears as snow white.
In the Trāyastrimṣa Heaven, it appears the color of golden flames.
In the Four Heavenly Kings Heaven, it is the color of many jewels.
Out on the great ocean, it is the color of rubies.

In the *kiṃnara* realm, it is the color of *vaiḍūrya.*
Where the dragon kings dwell, it is the color of a jewel treasury.
Where the *yakṣas* dwell, it is the color of crystal.
Among the *asuras,* it is the color of carnelian.

On the continent of Godānīya, it is the color of fiery pearls.
In Jambudvīpa, it is the color of sapphires.
On the other two continents, it appears as various adornments
in just the same manner for lightning as it does for the clouds.

In the Paranirmita Heaven, thunder sounds like the voice of Brahmā.
In the Nirmāṇarati Heaven, it resembles a big drum's sounds.
In the Tuṣita Heaven, it resembles the sounds of singing.
In the Yāma Heaven, it is like the voice of celestial nymphs.

In the Trāyastrimṣa Heaven,
it resembles the various sounds made by *kiṃnaras.*
In the heavens of the Four World-Protecting Kings,
it resembles the sounds made by *gandharvas.*

Out on the ocean, it sounds like two mountains crashing together.
Among the *kiṃnaras,* it resembles the sounds of flutes and pipes.
In the city of the dragons, it sounds like the *kalaviṅka* bird's call.
In the abodes of the *yakṣas,* it resembles a dragon maiden's voice.
Among the *asuras,* it sounds like heavenly drums.
Among humans, it sounds like the ocean surf.

In the Paranirmita Vaśavartin Heaven, the rain is of marvelous incense
that is adorned with all kinds of different flowers.

In the Nirmāṇarati Heaven, rain consists of *tāla* tree blossoms,
mandārava flowers, and rich perfumes.

In the Tuṣita Heaven, the rain consists of *maṇi* jewels
complete with all kinds of jewel adornments.
The precious jewels in their topknots shine like moonlight
and their supremely marvelous robes are the color of real gold.

In the Yāma Heaven, the rain consists of banners, pennants, canopies,
floral chaplets, rich perfumes, marvelous adornments,
and supremely fine robes the color of red pearls,
and it is attended by all kinds of singing by chorusing nymphs.

In the Trāyastrimṣa Heaven, it rains wish-fulfilling pearls,
agarwood and sandalwood incenses,
and saffron, keśara, tamāla, and other incenses,
in a mixed rain of marvelous flowers and perfumes.

In the cities of the World Guardian Kings, it rains exquisite cuisines
perfect in color and flavor, replete in strength-enhancing powers,
while also raining down an inconceivable variety of exquisite gems.
All of these phenomena are creations of the dragon king.

Additionally, out on those great oceans,
it ceaselessly pours down rain [drops, each] like the axle of a cart[240]
and also endlessly rains down a great treasury of jewels
as well as all kinds of different adorning gems.

In the *kiṃnara* realm, it rains down jewel necklaces,
many colors of lotus flowers, robes, and jewels
as well as *varṣika* and *mallikā* incenses,
all accompanied by all sorts of different musical sounds.

In the city of the dragons, it rains rubies.
In the city of the *yakṣas,* it rains down radiant *maṇi* jewels.
Among the *asuras,* it rains military weapons
with which to defeat all their adversaries.

On the continent of Godānīya, it rains jewel necklaces
and also rains down countless supremely marvelous flowers.
On the two continents of Pūrva-videha and Apara-Godāniya,
it rains down all kinds of different adornments.

In Jambudvīpa, it rains down pure water
that is fine, pleasing, and seasonal,
that nourishes the many flowers, fruits, and herbs,
and that matures all the sprouts and grains.

All the countless marvelous adornments such as these
and all of these various sorts of clouds, lightning, thunder, and rain

are what the dragon king can create with his sovereign powers
even as his body remains motionless and he is free of discriminations.

If even he who abides out in the midst of the world's oceans
is still able to manifest such inconceivable powers as these,
how much less could one who enters the Dharma ocean and perfects
the qualities be unable to enact such great spiritual transformations?

Although there are no analogies adequate to illustrate
the gateways of liberation possessed by all those bodhisattvas,
I now nonetheless use these analogies
to briefly explain their powers of sovereign mastery.

Foremost wisdom, vast wisdom,
genuine wisdom, boundless wisdom,
supreme wisdom, and especially supreme wisdom—
Such gateways to Dharma as these have already been set forth.

This Dharma is so rare and so very extraordinary
that, if one who had heard it could recognize and approve of it,
could have faith in it, could accept it, and could praise it,
then being able to act this way would be most especially rare.

For any common worldly person
to believe this Dharma would be extremely rare.
Only one who had diligently cultivated pure merit in the past
could then be able, by the power of past causes, to believe it.

Of all the many types of beings in the world,
there are but few who wish to seek the *śrāvaka* disciple vehicle.
Those who seek solitary enlightenment are fewer yet.
Those going forth in the Great Vehicle are very rarely met.

But to go forth in the Great Vehicle is still comparatively easy,
for being able to have faith in this Dharma is rarer yet by twice,
even more so if one were to retain it, recite it, teach it to others,
cultivate it in accord with the Dharma, and genuinely understand it.

Even holding a great trichiliocosm atop one's head
for an entire kalpa without moving one's body at all
would still not qualify as particularly difficult,
for being able to believe in this Dharma is what is truly difficult.

Even standing in empty space for an entire kalpa,
holding up ten buddha *kṣetras* with one's hands
would still not yet qualify as particularly difficult,
for being able to believe in this Dharma is what is truly difficult.

Even the merit gained from making gifts of delightful things
for a kalpa to beings as numerous as the atoms in ten buddha *kṣetras*

would still not qualify as especially supreme,
for the merit of one believing in this Dharma is the most supreme.

If one served as many *tathāgatas* as the atoms in ten buddha *kṣetras*
and did so for an entire kalpa, [his merit would surely be vast].
[However], if one could recite and retain this chapter,
his merit would be most supreme, surpassing even the merit of that.

At that time, after Foremost Worthy Bodhisattva had finished speaking these verses, the lands of the ten directions shook and moved in six ways. The light of the *māras'* palaces became obscured, the wretched destinies came to a standstill, and the buddhas of the ten directions all appeared directly before him, whereupon they each rubbed the top of his head with his right hand and, in a single voice, they praised him, saying, "It is good indeed, good indeed that you so quickly proclaim this Dharma. We all rejoice in accord with this."

The End of Chapter Twelve

CHAPTER 13

Ascent to the Summit of Mount Sumeru

At that time, due to the awe-inspiring spiritual powers of the Tathāgata, throughout the ten directions, among all those four-continent worlds, on the Jambudvīpa continents, everyone saw the Tathāgata seated beneath the tree. In every instance, there were bodhisattvas there who, assisted by the Buddha's spiritual powers, were expounding on the Dharma. There was no one there not thinking that he was constantly facing the Buddha.

Then the Bhagavat, even without leaving the bodhi tree, ascended Mount Sumeru where he headed in the direction of Lord Śakra's palace. Lord Śakra, who was just then in front of his Marvelous Excellence Palace, saw from afar that the Buddha was coming, whereupon, through the use of his spiritual powers, he decorated his palace with adornments and placed in it a lion throne made entirely of wondrous jewels which everywhere emanated a treasury of light. It was decorated with a myriad levels of the most ultimately fine adornments, including a myriad gold nets covering it from above, a myriad curtains and a myriad canopies arrayed all around it, a myriad hanging sashes of elegantly embroidered silks, a myriad interlaced strands of pearls which completely encircled it, and a myriad kinds of robes spread out on the throne. It was surrounded by a myriad young devas and a myriad Brahma Heaven kings, and it was illuminated by the dazzling radiance of a myriad lights.

Then, after Lord Śakra had prepared this throne for the Tathāgata, with body bent low and palms pressed together, he respectfully faced the Buddha and said, "Welcome, O Bhagavat. Welcome, Well Gone One. Welcome, Tathāgata. We only wish that the Right and Fully Enlightened One will have pity on us and stay here in this palace."

The Bhagavat then accepted his invitation and entered that Marvelous Excellence Palace. This also happened in the same way in all those other worlds throughout the ten directions.

Then, assisted by the Buddha's spiritual powers, Lord Śakra brought all the music in all those palaces to a natural pause and then, recalling the roots of goodness planted by the buddhas throughout the past, he spoke these verses:

Kāśyapa Tathāgata embodied the great compassion
and was most unexcelled in all forms of auspiciousness.
That buddha has previously come and entered this palace.
This place therefore is most auspicious.

Kanakamuni was one of unimpeded vision
and was most unexcelled in all forms of auspiciousness.
That buddha has previously come and entered this palace.
This place therefore is most auspicious.

Krakucchanda was like a mountain of gold
and was most unexcelled in all forms of auspiciousness.
That buddha has previously come and entered this palace.
This place therefore is most auspicious.

Viśvabhū Buddha was free of the three kinds of defilement
and was most unexcelled in all forms of auspiciousness.
That buddha has previously come and entered this palace.
This place therefore is most auspicious.

Śikhin Tathāgata had abandoned discriminations
and was most unexcelled in all forms of auspiciousness.
That buddha has previously come and entered this palace.
This place therefore is most auspicious.

Vipaśyin Buddha was like a full moon
and was most unexcelled in all forms of auspiciousness.
That buddha has previously come and entered this palace.
This place therefore is most auspicious.

Puṣya had clearly penetrated the ultimate truth
and was most unexcelled in all forms of auspiciousness.
That buddha has previously come and entered this palace.
This place therefore is most auspicious.

Tiṣya Tathāgata possessed unimpeded eloquence
and was most unexcelled in all forms of auspiciousness.
That buddha has previously come and entered this palace.
This place therefore is most auspicious.

Padma Buddha possessed stainless purity
and was most unexcelled in all forms of auspiciousness.
That buddha has previously come and entered this palace.
This place therefore is most auspicious.

Burning Lamp Tathāgata emanated great radiance
and was most unexcelled in all forms of auspiciousness.
That buddha has previously come and entered this palace.
This place therefore is most auspicious.

Just as in this world this king of the Trāyastriṃśa Heaven, assisted by the spiritual power of the Tathāgata, praised the meritorious qualities of those ten buddhas, so too did all those other Śakras, those heavenly kings, also utter such praises of the buddhas' meritorious qualities.

The Bhagavat then entered that Marvelous Excellence Palace and took his seat in the lotus posture. That palace then suddenly became just as vast in its capacity as that entire celestial congregation's abode. So too did this also occur in this same way in all those other worlds throughout the ten directions.

The End of Chapter Thirteen

Chapter 14

The Praise Verses on the Summit of Mount Sumeru

At that time, due to the Buddha's spiritual powers, from worlds beyond lands as numerous as the atoms in a hundred buddha *kṣetras*, there came a great bodhisattva from within the worlds in each of the ten directions. Each of them was attended by bodhisattvas as numerous as the atoms in a buddha *kṣetra*, all of whom came and gathered together there.

Their names were Dharma Wisdom Bodhisattva, Comprehensive Wisdom Bodhisattva, Supreme Wisdom Bodhisattva, Meritorious Qualities Wisdom Bodhisattva, Vigorous Wisdom Bodhisattva, Fine Wisdom Bodhisattva, Knowing Wisdom Bodhisattva, Genuine Wisdom Bodhisattva, Unsurpassable Wisdom Bodhisattva, and Solid Wisdom Bodhisattva.

The lands from which they came were Indra Flower World, Padma Flower World, Jeweled Flower World, Utpala Flower World, Vajra Flower World, Sublime Fragrance Flower World, Mind-Pleasing Flower World, Aruṇa Flower World, Narādhāra Flower World, and Empty Space Flower World.

They had all purely cultivated the brahman conduct in the presence of buddhas. They were Extraordinary Moon Buddha, Endless Moon Buddha, Unmoving Moon Buddha, Wind Moon Buddha, Water Moon Buddha, Liberation Moon Buddha, Unsurpassable Moon Buddha, Constellation Moon Buddha, Pure Moon Buddha, and Completely Understanding Moon Buddha.

After these bodhisattvas had arrived in the presence of the Buddha, they bowed down their heads in reverence at the Buddha's feet and then each of them transformationally created a Vairocana Treasury Lion throne off in the direction from which he had come and sat down on it in the lotus posture. And just as those bodhisattvas came and gathered on the summit of Mount Sumeru in this world, so too did they do so in all other worlds as well. All the names of those bodhisattvas, the names of their worlds, and the names of their buddhas were all identical to and no different from [those in this world].

Then, the Bhagavat emanated from the toes of his two feet a hundred thousand *koṭīs* of marvelously colored light rays which, in all worlds of the ten directions, everywhere illuminated the summits of their Mount Sumerus and their buddhas together with the great congregations in the palaces of those Lord Indras, doing so in such a way that none of them were not completely revealed.

At that time, assisted by the awesome spiritual powers of the Buddha, Dharma Wisdom Bodhisattva surveyed the ten directions and then spoke these verses:

The Buddha has emanated these rays of pure light
by which we everywhere behold the Guides of the World
and the summits of the Sumerus, the kings of mountains,
on which they abide, within the Marvelous Excellence Palaces.

All the Lord Śakras, those heavenly kings,
request the buddhas to enter the palaces,
and then all utter ten exquisite verses
in praise of the *tathāgatas*.

In all those great assemblies,
all those bodhisattva congregations
have come there from the ten directions
and have conjured thrones on which they peacefully sit.

All the bodhisattvas in those assemblies
in all cases have the same names as ours.
The worlds from which they have come
also all possess identical names.

The *bhagavats* in their lands of origin
are also all of the same names.
They too have purely cultivated unexcelled practices,
each in the presence of his buddha.

O Sons of the Buddha, you should all contemplate
these sovereign powers of the Tathāgata
by which, in all those Jambudvīpas,
everyone says the Buddha resides there among them.

Just as we now observe the Buddha
dwelling on the summit of Mount Sumeru,
so too is this so throughout all the ten directions,
due to the sovereign powers of the Tathāgata.

In every one of those worlds,
they resolved to seek the path to buddhahood
and, relying on vows such as these,
they cultivated the practices leading to bodhi.

Using all kinds of different bodies, the Buddha
roams everywhere throughout the worlds,

utterly unimpeded within the Dharma realm,
in ways no one could possibly fathom.

The light of his wisdom always shines everywhere
and dispels all the darkness in the world.
He is peerless in all that he does.
How then could anyone possibly fathom this?

At that time, assisted by the awesome power of the Buddha, Comprehensive Wisdom Bodhisattva surveyed the ten directions and then spoke these verses:

Suppose that, for a hundred thousand kalpas,
someone constantly gazed at the Tathāgata,
but did not rely on the genuine meaning
in contemplating the Savior of the World.

Such a person, by seizing on appearances,
simply increases his web of delusion
and ties himself up in the prison of *saṃsāra* where,
blind and in the dark, he does not see the Buddha at all.

Contemplate all dharmas as devoid of any inherent existence,
and, in accordance with their characteristic
of being produced and destroyed,
as mere utterances of artificial designations.

Still, all dharmas are unproduced
and all dharmas are undestroyed.
If one is able to comprehend them in these ways,
then all buddhas will always appear directly before him.

The nature of dharmas is fundamentally empty and quiescent
and devoid of anything one can grasp or anything one can see.
The emptiness of any inherent nature is just the Buddha.
This is something one cannot assess through thought.

If one realizes that all dharmas,
in their essential nature, are just thus,
such a person then will not be caused by the afflictions
to become either defiled or attached.

When the common person sees any dharmas,
he is only turned by their signs.
He does not comprehend that dharmas are signless,
and, because of this, he does not see the Buddha.

The Muni has transcended the three periods of time,
has completely perfected all the characteristic signs,
abides in non-abiding,
is present everywhere, and yet remains unmoving.

As I contemplate all dharmas,
I am able to clearly comprehend them all
so that now, in seeing the Tathāgata,
I am certain and free of all doubts.

Dharma Wisdom previously explained
the true nature of the Tathāgata.
From him I have completely realized
the inconceivability of bodhi.

At that time, assisted by the awesome power of the Buddha, Supreme Wisdom Bodhisattva surveyed the ten directions and then spoke these verses:

The great wisdom of the Tathāgata
is rare and without peer.
It is such that no one in the entire world
could even approach it merely through reasoning.

Common people erroneously devote their contemplations
to seizing on signs, thus not according with principle.
Being entirely apart from all signs,
the Buddha is not someone they are able to see.

Those who are deluded and ignorant
erroneously seize on the signs of the five aggregates
and fail to fully comprehend their true nature.
Hence these people do not see the Buddha.

Completely understand that all dharmas
are entirely devoid of any inherently existent nature.
If one understands the nature of dharmas in this way,
then he will see Vairocana.

It is because of previous instances of five-aggregate existence
that subsequent aggregates continue to arise.
If one completely knows their nature,
then one sees the inconceivability of the Buddha.

Just as a jewel in the dark
cannot be seen without a lamp,
if there were no one explaining the Dharma of the Buddha,
then, even though they are wise, no one could fully understand it.

And also, just as eyes with cataracts
do not see pure and marvelous forms,
in this same way, a mind that is impure
does not see the Dharma of all buddhas.

Also, just as the bright and clearly shining sun
cannot be seen by anyone who is blind,

So too, if one does not possess a wise mind,
then one will never see the buddhas.

If one is able to rid oneself of such cataracts
by entirely relinquishing "forms" and "perceptions,"[241]
thus not perceiving them in any dharma,
then one will succeed in seeing the Tathāgata.

As for what Comprehensive Wisdom stated earlier
regarding the Dharma of all buddhas' bodhi,
due to having heard it from him,
I have succeeded in seeing Vairocana.

At that time, assisted by the awesome power of the Buddha, Meritorious Qualities Wisdom Bodhisattva surveyed the ten directions and then spoke these verses:

Dharmas are all devoid of any reality.
One only erroneously seizes on their signs as real.
Consequently all common people
continue in cyclic existence within the prison of *saṃsāra*.

Dharmas as spoken of in words and phrases
are erroneously distinguished [as real] by those of but little wisdom.
Therefore they produce obstacles
by which they do not comprehend their own minds.

Being unable to comprehend their own minds,
how then could they know the right path?
Because of intelligence freighted with inverted views,
they proliferate every kind of evil.

Due to not perceiving the emptiness of all dharmas
they constantly undergo the sufferings of *saṃsāra*.
This is because such people have not yet been able
to possess the purified Dharma eye.

In the past, I endured the many sorts of sufferings
because I failed to see the Buddha.
Therefore one should purify the Dharma eye
and thus observe whatever one should perceive.

If one succeeds in seeing the Buddha,
his mind will have nothing upon which it seizes.
Such a person as this then becomes able to see
dharmas just as they are known by the Buddha.

If one sees the Buddha's true Dharma,
then one qualifies as one possessed of great wisdom.
A person such as this possesses the purified eye
by which he is able to contemplate the world.

Having nothing that one sees is what constitutes seeing.
Thus one is able to see all dharmas.[242]
If one has that which he sees in dharmas,
this then is a case of having nothing at all that one sees.

The nature of all dharmas
is neither produced nor destroyed.
How extraordinary! The great Guide
achieved awakening on his own and is able to enlighten others.

As for what Supreme Wisdom stated earlier
regarding the Dharma to which the Tathāgata awakened,
having heard this from him,
we were able to know the true nature of the Buddha.

At that time, assisted by the awesome power of the Buddha, Vigorous Wisdom Bodhisattva surveyed the ten directions and then spoke these verses:

If one abides in discriminations,
then one damages [the vision of] the purified eye,
delusions and wrong views increase,
and one never sees the buddhas.

If one is able to completely understand even erroneous dharmas,
accord with reality, refrain from adopting inverted views,
and understand that the very origin of what is false is itself true,
then one's vision of the Buddha will become purified.

If one has that which one sees, then this itself is defilement
and this itself is but a case of not yet seeing.
Leave all views far behind.
In this way, one will then see the Buddha.

The dharmas of the language spoken in the world
are but beings' erroneous discriminations.
If one realizes everything in the world is unproduced,
only then is this seeing the world.

If, in seeing, one sees the world [as existent],
one's seeing then has worldly characteristics.
If one sees it as identical to reality and no different,
then this is what qualifies as true seeing.

If one sees it as identical [to reality] and no different,
then, among things, one does not make discriminations.
This way of seeing leaves behind all delusions
and, free of the contaminants, one gains sovereign mastery.

As for all the dharmas which have been distinguished
by the buddhas in revealing their teachings,

these are all finally inapprehensible
because their essential nature is pure.

The nature of dharmas is fundamentally pure,
like space itself, signless,
and such that no one could describe it.
Those who are wise contemplate them in this way.

If one leaves all conceptions about dharmas far behind,
if one does not delight in any dharma at all,
and, even in this, has nothing at all that one cultivates,
then one becomes able to see the Great Muni.

As for that which Meritorious Qualities Wisdom has said,
this defines one who sees the Buddha,
one in whom all the practices
have quiescence as their essential nature.

At that time, assisted by the awesome power of the Buddha, Fine Wisdom Bodhisattva surveyed the ten directions and then spoke these verses:

Those rare and greatly courageous stalwarts,
all of the countless *tathāgatas,*
having abandoned defilement, achieved liberation of mind.
Having achieved their own liberation, they are able to liberate others.

As I see the Lamp for the World,
it is as one who accords with reality and is free of inverted views,
and as one who has accumulated wisdom
for countless kalpas would be seen.

Of all of the actions in which common people engage,
none of them fail to quickly come to an end.
Yet, because their very nature is like empty space,
one may therefore say they are endless.

What is spoken by the wise is endless,
yet, even in this, nothing at all is spoken.
Yet, because their inherent nature is endless,
they achieve the inconceivable ending.

Within the endlessness of what they speak,
there are no beings at all who can be apprehended.
If one realizes that the nature of beings is just so,
then one sees the One of Great Renown.

Where there is no seeing, one speaks of seeing.
Where there are no beings, one speaks of beings.
Whether it be seeing or whether it be beings,
one should completely realize they have no essential nature.

Whether it be that which is able to see or that which is seen,
one possessed of vision does away with them all.
Where one does not contradict the true Dharma,
this person may completely know the Buddha.

If one completely knows the Buddha
as well as the Dharma spoken by the Buddha,
then he is able to illuminate the world
in the same way as Vairocana Buddha.

The Rightly Enlightened One has well revealed
the pure path of the one Dharma.
Vigorous Wisdom, that great eminence,
has expounded on the countless dharmas.

Whether it be existence or whether it be nonexistence,
those concepts have all been extinguished.
In this way, one becomes able to see the Buddha
and dwell serenely in the apex of reality.

At that time, assisted by the awesome power of the Buddha, Knowing Wisdom Bodhisattva surveyed the ten directions and then spoke these verses:

Having heard the teaching of the Supreme One,
I then brought forth the light of wisdom
which everywhere illuminates the worlds of the ten directions
in which one everywhere sees all buddhas.

In all of this, not even the smallest thing exists.
There is only the existence of artificial designations.
If one imputes the existence of either self or others,
then this is to enter a hazardous path.

All common people with their grasping and attachments
impute a true existence to the body.
But the Tathāgata is not something that can be grasped,
thus they will finally never succeed in seeing him.

People such as these do not have the wisdom eye.
Thus they are unable to succeed in seeing the Buddha.
Throughout the course of countless kalpas,
they flow on in cyclic existence in the ocean of *saṃsāra*.

Where there is disputation, that is to speak of *saṃsāra*.
Where there is no disputation, that is just nirvāṇa.
As for *saṃsāra* and nirvāṇa,
whether as two or together, they cannot be apprehended at all.

If one chases after artificial designations,
seizing on and becoming attached to these two dharmas,

such a person fails to accord with reality
and thus does not know the marvelous path of the *āryas*.

If one conceives such thoughts as:
"This is the Buddha," or "This is the Most Supreme One,"
these are inverted views not consistent with reality.
Thus one remains unable to see the Rightly Enlightened One.

If one is able to realize that the true essence of these
is the quiescence characteristic of true suchness,
then one sees the Rightly Enlightened Bhagavat
and steps beyond the path of verbal discourse.

If one relies on verbal discourse to describe dharmas,
one remains unable to reveal their true character.
Only if one sees their uniform equality is one then able to perceive it.
As it is with these dharmas, so too it is with the Buddha.

With regard to the past, the present, and the future,
the Rightly Enlightened One has forever cut off all discriminations,
severing them all at their very root.
He is therefore known as the Buddha.

At that time, assisted by the awesome power of the Buddha, Genuine Wisdom Bodhisattva surveyed the ten directions and then spoke these verses:

One should prefer to endure the sufferings of the hells
if one might thus be able to hear the names of the buddhas
rather than prefer to enjoy measureless bliss
and yet thus be unable to hear the names of the buddhas.

For it is because of not hearing the buddhas' names at all
throughout the course of the past
that one has endured sufferings for countless kalpas
flowing along in cyclic existence within *saṃsāra*.

To not hold inverted views with regard to dharmas,
to manifest realizations in accordance with reality,
and to become detached from all signs of compounded phenomena—
this is what constitutes the unsurpassed enlightenment.

The present is not compounded.
So too is this so of both the past and the future.
All such dharmas are signless.
This then is the true essence of buddhahood.

If one is able in this way to contemplate
the extremely profound meaning of all dharmas,
then one perceives the true character
of the Dharma body of all buddhas.

To see what is real as real
and see what is unreal as unreal—
It is due to such an ultimate understanding as this
that he is therefore known as the Buddha.

The dharmas of the Buddha cannot be awakened to.
Completely realizing this is what constitutes awakening to Dharma.
All buddhas cultivate in this manner
[and thus realize that] not a single dharma can be apprehended at all.

One should know that it is because of "one" that there are "many"
and should know that it is because of "many" that there is "one."
All dharmas have no basis on which they rely,
for they arise solely from a compounded unity.

There is no agent of actions, nor is there anything done.
They are merely a product of karma and concepts.
How can one know that this is so?
It is because, apart from these, nothing at all exists.

No dharmas have any abiding at all.
Their fixed location cannot be apprehended.
All buddhas abide in this
and ultimately do not move at all.

At that time, assisted by the awesome power of the Buddha, Unsurpassable Wisdom Bodhisattva surveyed the ten directions and then spoke these verses:

The unsurpassed mahāsattva
leaves any conception of "beings" far behind.
It is because there is no one able to surpass him
that he is therefore known as "unsurpassed."

The station reached by all buddhas
involves no effortful action and no discriminations at all.
They do not retain any of the coarse mental characteristics.[243]
So too is this true of those that are subtle.[244]

The sphere of action of all buddhas
has no enumerations within it.
The Rightly Enlightened One has left enumerations far behind.
This is the true Dharma of the Buddha.

The light of the Tathāgata illuminates all places
and extinguishes the many kinds of darkness.
This light does not have anything it illuminates,
and yet it is also not without illumination.

There is no attachment to any dharmas whatsoever,
no bearing them in mind, and no defilement, either.

There is no abiding and no abode,
nor does he contradict the nature of dharmas.

There is no duality herein,
nor is there any oneness, either.
One possessed of great wisdom and fine vision
skillfully abides in accordance with principle.

There is no duality in what is nonexistent
and non-duality itself is also nonexistent.
Everything in the three realms is entirely empty.
This is as seen by the buddhas.

Common people have no awakened understanding.
The Buddha enables them to dwell in right Dharma.
Dharmas have no place in which they abide.
If one awakens to this, one sees the nature of one's own body.

With regard to what is not a body, one nonetheless speaks of a body.
It is non-arising and yet it manifests as arising.
There is neither any body nor is there any seeing.
This is the unexcelled body of the Buddha.

Just so did Genuine Wisdom describe
the nature of all buddhas' wondrous Dharma.
If there is anyone who hears this Dharma,
he is bound to acquire the purified eye.

At that time, assisted by the awesome power of the Buddha, Solid Wisdom Bodhisattva surveyed the ten directions and then spoke these verses:

Grand indeed is the great brilliance
of the courageous stalwarts, these unexcelled eminences
who, in order to benefit the many confused beings,
continue to come forth into the world.

With the mind of great compassion,
the Buddha contemplates all beings everywhere,
observing within the three realms of existence
beings in cyclic existence, undergoing the manifold sufferings.

Were it not for the Right and Universally Enlightened One,
the Venerable Guide embodying the qualities,
there would be no one among either devas or humans
who would be able to rescue them.

If the Buddha, the bodhisattvas, and the others
did not come forth into the world,
there would not be even a single being
who would then be able to attain happiness.

It is the Tathāgata, the Rightly Enlightened One,
along with the Sangha consisting of the worthies and the *āryas*
who, coming forth and appearing in the world,
are able to bestow happiness on beings.

If there are any who see the Tathāgata
for the sake of acquiring the immense wholesome benefit
and who, on hearing the name of the Buddha, then develop faith,
then these will become stupas for those in the world.

We who have seen the Bhagavat
for the sake of acquiring the immense wholesome benefit,
having heard such wondrous Dharma as this,
are all bound to attain buddhahood.

In the past, the bodhisattvas,
due to the Buddha's awesome spiritual powers,
acquired the purified wisdom eye
and completely comprehended the realms of all buddhas.

Now, having seen Vairocana,
they have doubly increased their pure faith.
The wisdom of the Buddha is so boundless
that no attempt to describe it could ever reach its conclusion.

Hence, even if Supreme Wisdom and the other bodhisattvas
including myself, Solid Wisdom,
were to expound on this for countless *koṭīs* of kalpas,
we still could never finish describing it.

The End of Chapter Fourteen

Chapter 15
The Ten Abodes

At that time, assisted by the awesome power of the Buddha, Dharma Wisdom Bodhisattva entered "the bodhisattva's countless expedients samādhi," whereupon, due to the power of this samādhi, there came from beyond a number of worlds in each of the ten directions as numerous as the atoms in a thousand buddha *kṣetras*, buddhas as numerous as the atoms in a thousand buddha *kṣetras*, all identically named "Dharma Wisdom," all of whom manifested before him and said to Dharma Wisdom Bodhisattva:

> Good indeed, good indeed, O Son of Good Family. Son of Good Family, that you have been able to enter this "bodhisattva's countless expedients samādhi" is because these buddhas from each of the ten directions who are as numerous as the atoms in a thousand buddha *kṣetras* have all joined in assisting you with their spiritual powers.
>
> That you have entered this samādhi and are enabled to expound on the Dharma is also due to the awesome spiritual power arising from the power of Vairocana Tathāgata's past vows as well as from the power of the roots of goodness you yourself have cultivated. [That this has occurred is]:
>
> To enable an increase in [understanding] the Buddha's wisdom;
> To enable deep entry into the Dharma realm;
> To enable a thorough comprehension of the realms of beings;
> To enable unimpeded access to whatever one enters;
> To enable freedom from obstacles in whatever one practices;
> To enable incomparable skillful means;
> To enable penetration of the nature of all-knowledge;
> To enable awakening to all dharmas;
> To enable the knowing of all faculties; and
> To enable the ability to retain and expound on all dharmas.
>
> That is to say, this is to bring about the arising of the ten abodes of all bodhisattvas. Son of Good Family, you should accept the assistance of the buddhas' awesome spiritual powers and then expound on these dharmas.

At this time, the buddhas then bestowed on Dharma Wisdom Bodhisattva: unimpeded knowledge; unattached knowledge;

uninterrupted knowledge; undeluded knowledge; unvarying knowledge; unfailing knowledge; measureless knowledge; invincible knowledge; unremitting knowledge, and irreversible knowledge. Why? The dharmas associated with this samādhi's power are of this very sort.

At this time, each of the buddhas extended his right hand and rubbed the crown of Dharma Wisdom Bodhisattva's head. Dharma Wisdom Bodhisattva then arose from meditative absorption and told the bodhisattvas:

> Sons of the Buddha, the abodes of the bodhisattvas are so vast that they equal the Dharma realm and the realm of empty space. Sons of the Buddha, the bodhisattvas dwell within the family of all buddhas of the three periods of time. I will now describe the bodhisattvas' abodes.
>
> Sons of the Buddha, the bodhisattvas have ten abodes. All buddhas of the past, the future, and the present have taught them, will teach them, and now teach them. What are those ten? They are:
>
> The abode of initial generation of the resolve;
> The abode of preparation of the ground;
> The abode of cultivation of the practices;
> The abode of acquiring noble birth;
> The abode of complete fulfillment of skillful means;
> The abode of right mindedness;
> The abode of irreversibility;
> The abode of the pure youth;
> The abode of the prince; and
> The abode of the crown-anointing consecration.
>
> These are what constitute the ten abodes of the bodhisattvas as taught by all buddhas of the past, the future, and the present.
>
> Sons of the Buddha, what is the bodhisattva's abode of generation of the resolve? This bodhisattva may see the Buddha's, the Bhagavat's, majestic form and appearance that is perfectly full in the form body's signs, that people delight in seeing, that is rarely ever encountered, and that is possessed of the great awesome powers. Or perhaps he witnesses the Buddha's power of unimpeded physical travel, or hears his utterance of a prediction, or hears him teaching and remonstrating, or witnesses beings undergoing all kinds of intense sufferings, or hears the vast dharmas of the buddhas as taught by the Tathāgata, and then resolves to attain bodhi and seek all-knowledge.

This bodhisattva may rely on ten rarely acquired dharmas as the bases for arousing his resolve. What are these ten? They are:

The knowledge that knows what can and cannot be;
The knowledge that knows the karmic retributions ensuing from good and bad actions;
The knowledge that knows the supremacy and inferiority of all faculties;
The knowledge that knows the differences in beings' understanding;
The knowledge that knows the differences in all beings' realms of existence;
The knowledge that knows where all paths lead;
The knowledge that knows all *dhyāna* absorptions, liberations, and samādhis;
The knowledge that is unimpeded in knowing beings' previous lives;
The knowledge that is unimpeded in what is known by the heavenly eye; and
The knowledge of the complete cessation of all contaminants throughout all three periods of time.

These are the ten. Sons of the Buddha, this bodhisattva should encourage training in ten dharmas. What are these ten? They are:

Diligently making offerings to the Buddha;
Happily dwelling in *saṃsāra*;
Guiding those in the world to enable them to do away with evil karma;
Always using supreme and sublime dharmas in instructing others;
Praising the unsurpassable Dharma;
Training in the Buddha's meritorious qualities;
Taking rebirth in the presence of the buddhas in order to always be drawn forth into their company;
Using skillful means in expounding the cultivation of quiescent samādhis;
Praising the renunciation of cyclic existence in *saṃsāra*; and
Serving as a place of refuge for suffering beings.

Why does he do this? This is because he wishes to enable bodhisattvas to broaden their resolve to attain the dharmas of buddhahood while also enabling them to spontaneously understand whatever Dharma they hear without relying on instruction from others.

Sons of the Buddha, what is the bodhisattva's abode of preparation of the ground? This bodhisattva brings forth ten types of intentions toward beings. What are these ten? They are:

The intention to bestow benefit;
The intention to act with great compassion;
The intention to bestow happiness;
The intention to facilitate their establishment;[245]
The intention to [treat them with] kindly sympathy;
The intention to attract and sustain them;
The intention to protect them;
The intention to see them as the same as oneself;
The intention to serve them as a teacher; and
The intention to serve them as a guide.

These are the ten. Sons of the Buddha, this bodhisattva should encourage training in ten dharmas. What are these ten? They are:

Recitation and extensive learning [of Dharma];
[Cultivation of] quiescence in an unoccupied and quiet location;
Drawing close to a good spiritual guide;
Harmonious and pleasing discourse;
The necessity of speaking at the right time;
Having a mind free of timidity or fearfulness;
Complete comprehension of meanings;
Cultivation in accordance with the Dharma;
Abandonment of delusion and confusion; and
Establishment in an unmoving state.

Why does he do this? This is because he wishes to enable bodhisattvas to increase their great compassion toward beings and immediately understand by themselves whatever Dharma they hear without relying on instruction from others.

Sons of the Buddha, what is the bodhisattva's abode of cultivation of the practices? This bodhisattva uses ten types of practices in contemplating all dharmas. What are these ten? They are:

Contemplation of all dharmas as impermanent;
Contemplation of all dharmas as suffering;
Contemplation of all dharmas as empty;
Contemplation of all dharmas as non-self;
Contemplation of all dharmas as devoid of any functioning;[246]
Contemplation of all dharmas as flavorless;
Contemplation of all dharmas as unlike their names;
Contemplation of all dharmas as devoid of any dwelling place;

Contemplation of all dharmas as beyond discriminations; and
Contemplation of all dharmas as devoid of substantial reality.

These are the ten. Sons of the Buddha, this bodhisattva should encourage training in ten dharmas. What are these ten? They are:

Contemplation of the realms of beings, the Dharma realm, and the world's realms;
Contemplation of the realm of the earth element, the realm of the water element, the realm of the fire element, and the realm of the wind element; and
Contemplation of the desire realm, the form realm, and the formless realm.

Why does he do this? This is because he wishes to enable bodhisattvas' wisdom to be completely clear while also enabling them to immediately understand by themselves whatever Dharma they hear without relying on instruction from others.

Sons of the Buddha, what is the bodhisattva's abode of acquiring noble birth? This bodhisattva who is born from the teachings of the *āryas* perfects ten dharmas. What are these ten? They are:

Perpetual irreversibility from abiding in the buddhas' presence;
Deeply developed pure faith;
Skillful contemplation of dharmas; and
Complete knowing of beings, lands, worlds, karmic actions, karmic retributions, *saṃsāra,* and nirvāṇa.

These are the ten. Sons of the Buddha, this bodhisattva should encourage training in ten dharmas. What are these ten? They are:

Complete knowing of all dharmas of all buddhas of the past, the future, and the present;
Cultivation and accumulation of all dharmas of all buddhas of the past, the future, and the present;
Perfect fulfillment of all dharmas of all buddhas of the past, the future, and the present; and
Complete knowledge of the equality of all buddhas.

Why does he do this? This is because he wishes to enable others to progress in their development of equanimity of mind with respect to the three periods of time while also enabling them to spontaneously understand whatever Dharma they hear without relying on instruction from others.

Sons of the Buddha, what is the bodhisattva's abode of complete fulfillment of skillful means? The roots of goodness cultivated by this bodhisattva are all established:

To rescue and protect all beings;
To benefit all beings;
To enable all beings to be happy;
To have deep sympathy for all beings;
To liberate all beings;
To enable all beings to leave behind all conditions of disaster and adversity;
To enable all beings to escape from the sufferings of *saṃsāra;*
To enable all beings to develop pure faith;
To enable all beings to acquire the training; and
To enable all beings to attain the realization of nirvāṇa.

These are the ten. Sons of the Buddha, this bodhisattva should encourage training in ten dharmas. What are these ten? They are:

The realization that beings are boundless;
The realization that beings are measureless;
The realization that beings are innumerable;
The realization that beings are inconceivable;
The realization that beings exist in incalculably many forms;
The realization that beings are incalculable;[247]
The realization that beings are empty;
The realization that beings are devoid of any functioning;
The realization that beings are nonexistent; and
The realization that beings have no inherently existent nature.

Why does he do this? This is because he wishes to enable others' minds to become ever more superior and free of any defiling attachment while also enabling them to immediately understand by themselves whatever Dharma they hear without relying on instruction from others.

Sons of the Buddha, what is the bodhisattva's abode of right mindedness? Even when this bodhisattva hears ten kinds of dharmas, his mind remains concentrated and unmoving. What are these ten? They are:

Whether he hears praise of the Buddha or slander of the Buddha, his mind's alignment with the Buddha's Dharma remains concentrated and unmoving;
Whether he hears praise of the Dharma or slander of the Dharma, his mind's alignment with the Buddha's Dharma remains concentrated and unmoving;
Whether he hears praise of the bodhisattvas or slander of the bodhisattvas, his mind's alignment with the Buddha's Dharma remains concentrated and unmoving;

Whether he hears praise of the Dharma practiced by the bodhisattvas or slander of the Dharma practiced by the bodhisattvas, his mind's alignment with the Buddha's Dharma remains concentrated and unmoving;
Whether he hears beings are measurably many or measurelessly many, his mind's alignment with the Buddha's Dharma remains concentrated and unmoving;
Whether he hears beings are defiled or undefiled, his mind's alignment with the Buddha's Dharma remains concentrated and unmoving;
Whether he hears beings are easy to liberate or difficult to liberate, his mind's alignment with the Buddha's Dharma remains concentrated and unmoving;
Whether he hears the Dharma realm is measurable or measureless, his mind's alignment with the Buddha's Dharma remains concentrated and unmoving;
Whether he hears the Dharma realm has a creation or has a destruction, his mind's alignment with the Buddha's Dharma remains concentrated and unmoving; and
Whether he hears the Dharma realm exists or does not exist, his mind's alignment with the Buddha's Dharma remains concentrated and unmoving.

These are the ten. Sons of the Buddha, this bodhisattva should encourage training in ten dharmas. What are these ten? They are:

The realization that all dharmas are signless;
The realization that all dharmas have no substance;
The realization that all dharmas cannot be cultivated;
The realization that all dharmas are nonexistent;
The realization that all dharmas have no genuine reality;
The realization that all dharmas are empty;
The realization that all dharmas have no inherent nature;
The realization that all dharmas are like a mere conjuration;
The realization that all dharmas are like a mere dream; and
The realization that all dharmas are beyond all discriminations.

Why does he do this? This is because he wishes to enable others' minds to progress ever more and achieve irreversibility with respect to realizing the unproduced-dharmas patience while also enabling them to immediately understand by themselves whatever Dharma they hear without relying on instruction from others.

Sons of the Buddha, what is the bodhisattva's abode of irreversibility? Even when this bodhisattva hears ten kinds of dharmas, he remains solidly irreversible. What are these ten? They are:

Whether he hears that the Buddha exists or that the Buddha does not exist, his resolve within the Buddha's Dharma remains irreversible;

Whether he hears that the Dharma exists or that the Dharma does not exist, his resolve within the Buddha's Dharma remains irreversible;

Whether he hears that bodhisattvas exist or that bodhisattvas do not exist, his resolve within the Buddha's Dharma remains irreversible;

Whether he hears that the bodhisattva practices exist or that the bodhisattva practices do not exist, his resolve within the Buddha's Dharma remains irreversible;

Whether he hears that there are bodhisattvas who cultivate and gain emancipation or hears that cultivation does not lead to emancipation, his resolve within the Buddha's Dharma remains irreversible;

Whether he hears that buddhas did exist in the past or that no buddhas existed in the past, his resolve within the Buddha's Dharma remains irreversible;

Whether he hears that buddhas will exist in the future or that no buddhas will exist in the future, his resolve within the Buddha's Dharma remains irreversible;

Whether he hears that buddhas exist in the present era or hears that no buddhas exist in the present era, his resolve within the Buddha's Dharma remains irreversible;

Whether he hears that the Buddha's wisdom is exhaustible or that the Buddha's wisdom is inexhaustible, his resolve within the Buddha's Dharma remains irreversible; and

Whether he hears that the three periods of time are of a single character or that the three periods of time are not of a single character, his resolve within the Buddha's Dharma remains irreversible.

These are the ten. Sons of the Buddha, this bodhisattva should encourage training in ten types of vast dharmas. What are these ten? They are:

To speak of one is just to speak of many;
To speak of many is just to speak of one;
Texts follow from meanings;
Meanings follow from texts;
Whatever is nonexistent is itself existent;
Whatever is existent is itself nonexistent;
Whatever has signs is signless;

Whatever is signless is characterized by signs;
Whatever has no nature is identical with a nature; and
The nature itself has no nature.

Why does he do this? This is because he wishes to enable others to progress and become well able to achieve emancipation with respect to all dharmas while also enabling them to immediately understand by themselves whatever Dharma they hear without relying on instruction from others.

Sons of the Buddha, what is the bodhisattva's abode of the pure youth? This bodhisattva dwells in ten kinds of karmic actions. What are these ten? They are:

Physical action free of error;
Verbal action free of error;
Mental action free of error;
Taking rebirth wherever he wishes;
Knowing all the different kinds of desires that beings possess;
Knowing all the different kinds of understandings that beings possess;
Knowing all the different kinds of realms of beings;
Knowing all the different kinds of karmic actions of beings;
Knowing the creation and destruction of the world; and
Sovereign mastery of the spiritual power of unimpeded physical action.

These are the ten. Sons of the Buddha, this bodhisattva should encourage training in ten types of dharmas. What are these ten? They are:

Knowing all buddha *kṣetras*;
Moving all buddha *kṣetras*;
Holding all buddha *kṣetras*;
Contemplating all buddha *kṣetras*;
Visiting all buddha *kṣetras*;
Roaming to countless worlds;
Receiving countless dharmas of the Buddha;
Manifesting bodies possessed of sovereign mastery in spiritual transformations;
Emanating vast and fully pervasive voices; and
Serving and making offerings to countless buddhas in but a single *kṣaṇa*.

Why does he do this? This is because he wishes to enable others to progress in their ability to attain skillfulness in all dharmas while also enabling them to immediately understand by themselves whatever Dharma they hear without relying on instruction from others.

Sons of the Buddha, what is the bodhisattva's abode of the prince? This bodhisattva has thorough knowledge of ten kinds of dharmas. What are these ten? They are:

Thorough knowledge of beings' taking on of rebirths;
Thorough knowledge of the arising of all afflictions;
Thorough knowledge of the continuation of habitual karmic propensities;
Thorough knowledge of the skillful means that are implemented;
Thorough knowledge of the immeasurable dharmas;
Thorough knowledge of all aspects of the awesome deportment;
Thorough knowledge of the differences in the worlds;
Thorough knowledge of past and future phenomena;
Thorough knowledge of how to expound in accordance with mundane truth; and
Thorough knowledge of how to expound in accordance with ultimate truth.

These are the ten. Sons of the Buddha, this bodhisattva should encourage training in ten types of dharmas. What are these ten? They are:

Skillfulness in the abode of the Dharma King;
According with the norms in the abode of the Dharma King;
[Appropriate behavior] in the palace of the Dharma King;
Entry into the abode of the Dharma King;
Contemplation of the abode of the Dharma King;
The Dharma King's crown-anointing consecration;
The Dharma King's empowerments;
The Dharma King's fearlessnesses;
The Dharma King's taking of meals and rest; and
The Dharma King's praises.

Why does he do this? This is because he wishes to enable others to progress to the attainment of the unimpeded mind while also enabling them to immediately understand by themselves whatever Dharma they hear without relying on instruction from others.

Sons of the Buddha, what is the bodhisattva's abode of the crown-anointing consecration? This bodhisattva perfects ten kinds of knowledge. What are these ten? They are:

How to cause the shaking of innumerable worlds;
How to illuminate innumerable worlds with dazzling radiance;

How to sustain innumerable worlds;
How to go forth to visit innumerable worlds;
How to purify innumerable worlds;
How to provide instruction to innumerable beings;
How to contemplate innumerable beings;
How to know the faculties of innumerable beings;
How to enable innumerable beings to achieve entry;[248] and
How to enable innumerable beings to undergo the training.

These are the ten. Sons of the Buddha, this bodhisattva's bodies, physical deeds, spiritual superknowledges, spiritual transformations, knowledge of the past, knowledge of the future, knowledge of the present, establishment of buddha lands, spheres of mind, and spheres of knowledge are all unknowable. Not even a dharma prince bodhisattva is able to fathom them.

Sons of the Buddha, this bodhisattva should encourage training in ten types of knowledge possessed by all buddhas. What are these ten? They are:

The knowledge of the three periods of time;
The knowledge of the Buddha's Dharma;
The knowledge of the unimpeded nature of the Dharma realm;
The knowledge of the boundlessness of the Dharma realm;
The knowledge that fills all worlds;
The knowledge that everywhere illuminates all worlds;
The knowledge that sustains all worlds;
The knowledge that knows all beings;
The knowledge that knows all dharmas; and
The knowledge that knows all the boundlessly many buddhas.

Why does he do this? This is because he wishes to enable others' growth in the knowledge of all modes while also enabling them to immediately understand by themselves whatever Dharma they hear without relying on instruction from others.

At that time, due to the Buddha's spiritual powers, worlds in each of the ten directions as numerous as the atoms in a myriad buddha *kṣetras* all moved and shook in six ways, namely: movement, universal movement, equal-and-universal movement; rising, universal rising, equal-and-universal rising; upward thrusting, universal upward thrusting, equal and universal upward thrusting; shaking, universal shaking, equal-and-universal shaking; roaring, universal roaring, equal-and-universal roaring; and striking, universal striking, and equal-and-universal striking.

It rained down marvelous heavenly flowers, powdered celestial incenses, heavenly flower chaplets, various celestial perfumes, bejeweled celestial robes, clouds of jewels from the heavens, and celestial adornments, all accompanied by all kinds of celestial music which, even without the instruments being played, resounded on its own while emanating great light and ethereal sounds.

Just as this proclaiming of the ten abodes accompanied by the appearance of spiritual transformations occurred in Indra's palace atop Mount Sumeru in this four-continent world, so too did this also occur in all the worlds throughout the ten directions.

Furthermore, because of the Buddha's spiritual powers, from beyond a number of worlds in each of the ten directions as numerous as the atoms in a myriad buddha *kṣetras*, bodhisattvas as numerous as the atoms in ten buddha *kṣetras* all came there and, filling up the ten directions, spoke these words:

> It is good indeed, good indeed, O Son of the Buddha, that you have so well proclaimed this Dharma. We are all identically named "Dharma Wisdom" and we all come from countries identically known as "Dharma Cloud." The *tathāgatas* in those lands are all known as "Sublime Dharma." These ten abodes were also proclaimed in the dwelling places of all of our own buddhas in which the congregations, retinues, scriptural phrasings, and meanings were all also just as set forth here, free of any additions or subtractions.
>
> O Son of the Buddha, it is through having received the assistance of the Buddha's spiritual powers that we have come and entered this assembly to bear witness for you that, just as all of this has occurred here, so too has this all transpired in the same way in all worlds throughout the ten directions.

At that time, assisted by the awesome power of the Buddha, Dharma Wisdom Bodhisattva surveyed the ten directions of the Dharma realm and then spoke these verses:

Perhaps[249] due to seeing the Supremely Wise One's marvelous body,
replete with the majestic adornments of all the marks and signs,
seeing such a venerable one as this who is only very rarely met,
bodhisattvas courageously arouse their initial resolve.

Or due to seeing his incomparably great spiritual superknowledges,
due to thoughts on hearing predictions, teachings, or remonstrances,
or due to seeing the measureless suffering of beings in all destinies—
because of these, bodhisattvas arouse their initial resolve.

Or due to hearing of all the meritorious qualities, all perfected,
of the *tathāgatas*, those universally supreme venerable ones,
who, like empty space, do not discriminate.
Because of this, bodhisattvas arouse their initial resolve.

Cause and effect in the three times constitute "what can be."
An inherently existent nature of "self" and such are "what cannot be."
They may wish to fully comprehend the true meaning of such matters.
Because of this, bodhisattvas arouse their initial resolve.

They may wish to completely comprehend all without exception
of the karmic [retributions] ensuing from good and bad actions
of the past, the future, and the present.
Because of this, bodhisattvas arouse their initial resolve.

They may wish to fully know entry, abiding, and emergence
as they relate to the *dhyānas*, the liberations, and the samādhis
in their countless varieties, whether defiled or pure.
Because of this, bodhisattvas arouse their initial resolve.

They seek a fully comprehending and distinguishing knowledge
that accords with the relative acuity or dullness of beings' faculties
and their correspondingly varying powers to bring forth vigor.
Because of this, bodhisattvas arouse their initial resolve.

All beings possess varying degrees of understanding
and what their minds prefer is in each case different.
They may wish to fully know all such countless distinctions.
Because of this, bodhisattvas arouse their initial resolve.

All realms in which beings exist are each different
and all the worlds they occupy are measurelessly many.
They may wish to fully know the essential nature of them all.
Because of this, bodhisattvas arouse their initial resolve.

All the paths that are traveled throughout all of conditioned existence
in every case have those places to which they lead.
They may wish to fully know the essential nature of them all.
Because of this, bodhisattvas arouse their initial resolve.

All beings in all worlds, without a moment's rest,
drift along on the current in accordance with their karmic deeds.
They may wish to acquire the heavenly eye and clearly see all of this.
Because of this, bodhisattvas arouse their initial resolve.

They may seek to completely know all their past existences
and the essential nature and features of circumstances such as these
associated with all that has occurred in their previous lifetimes.
Because of this, bodhisattvas arouse their initial resolve.

They may wish to fully know the ultimate cessation
of the continual arising of all beings' fetters and delusions
as well as of their habitual karmic propensities.
Because of this, bodhisattvas arouse their initial resolve.

They may wish to fully know in accordance with their mundane truth
all the different paths of discussion and language
as established in accordance with all the different kinds of beings.
Because of this, bodhisattvas arouse their initial resolve.

All dharmas transcend description with words.
They are by nature empty, quiescent, and devoid of any functioning.
They seek a clear comprehension of the true meaning of all this.
Because of this, bodhisattvas arouse their initial resolve.

They may wish to shake all the lands of the ten directions
or even overturn all the great oceans
by fully perfecting all buddhas' great spiritual superknowledges.
Because of this, bodhisattvas arouse their initial resolve.

They may wish to emanate light rays from a single pore
that everywhere illuminate the countless lands of the ten directions
and awaken everyone illuminated by every light ray.
Because of this, bodhisattvas arouse their initial resolve.

They may wish to place all the inconceivably many buddha *kṣetras*
into one of their palms and yet still remain unmoving
even as they fully realize everything is like a mere conjuration.
Because of this, bodhisattvas arouse their initial resolve.

They may wish to take the beings in countless *kṣetras*
and place them, without any crowding, on the tip of a single hair,
realizing they are all both devoid of "others" and devoid of "self."
Because of this, bodhisattvas arouse their initial resolve.

They may seek to extract the oceans' water drops with a single hair
and thus cause all the great oceans to dry up completely
even as they can distinguish and know the number of those drops.
Because of this, bodhisattvas arouse their initial resolve.

They may wish to distinguish and know the number of motes
produced by completely grinding to dust all without exception
of the inconceivably great number of all lands.
Because of this, bodhisattvas arouse their initial resolve.

They may wish to know with complete comprehension,
even to their distant borders, the signs of creation and destruction
of all worlds in the countless kalpas of the past, future, and present.
Because of this, bodhisattvas arouse their initial resolve.

They may wish to completely know without exception all the Dharma
of all *tathāgatas*, *pratyekabuddhas*, and *śrāvaka* disciples
throughout the three periods of time.
Because of this, bodhisattvas arouse their initial resolve.

They may wish with but a single hair to raise up and assess
all the countless and boundless worlds,
fully knowing them all in accordance with their substance and signs.
Because of this, bodhisattvas arouse their initial resolve.

They may wish to cause all of the measureless and innumerable
rings of mountains[250] to completely enter a single pore
and be able to know them all according to their size.
Because of this, bodhisattvas arouse their initial resolve.

They may wish with but a single serene and sublime voice
to respond to all in the ten directions according to type, expounding
in a way enabling all to gain a pure and complete understanding.
Because of this, bodhisattvas arouse their initial resolve.

They may wish to completely know the inherent nature
of the language dharmas of all beings
and expound them all without exception by using but a single word.
Because of this, bodhisattvas arouse their initial resolve.

They may wish to acquire such a marvelous tongue faculty
that there is no word or sound in the world they cannot make,
thus enabling all to understand and realize quiescence.
Because of this, bodhisattvas arouse their initial resolve.

They may wish to cause all the signs of creation and destruction
in all the worlds of the ten directions to become entirely visible
while also enabling all to realize they are all born of discriminations.
Because of this, bodhisattvas arouse their initial resolve.

All worlds throughout the ten directions
are full of countless *tathāgatas*.
They may wish to completely know the Dharma of all those buddhas.
Because of this, bodhisattvas arouse their initial resolve.

They may wish to attain a complete comprehension
that all the different kinds of transformations and countless bodies
as numerous as the atoms in all worlds arise entirely from the mind.
Because of this, bodhisattvas arouse their initial resolve.

They may wish to completely know in but a single mind-moment
all the incalculably and innumerably many *tathāgatas*
of the past, the future, and the present.
Because of this, bodhisattvas arouse their initial resolve.

They may seek the ability to fully explain a single phrase of Dharma
throughout an endless number of *asaṃkhyeya* kalpas
and still enable the meanings of that phrase to all be different.
Because of this, bodhisattvas arouse their initial resolve.

They may seek clear comprehension in but a single mind-moment
of the signs of cyclic existence in *saṃsāra*
of all beings throughout the ten directions.
Because of this, bodhisattvas arouse their initial resolve.

They may wish through deeds of body, mouth, and mind
to be unimpeded in paying respects everywhere in the ten directions,
fully realizing the three periods of time are all empty and quiescent.
Because of this, bodhisattvas arouse their initial resolve.

After the bodhisattvas have aroused their resolve in this way,
they should be enabled to go and visit the lands of the ten directions
to respectfully make offerings to all the *tathāgatas,*
so that, by this they are caused to never turn back.

The bodhisattvas courageously seek the path to buddhahood
and are not wearied by abiding in the midst of *saṃsāra*.
For others, they praise this, causing them to accord with this practice
so that, in this way they are caused to never turn back.

Throughout the countless *kṣetras* of the worlds of the ten directions,
they serve as honored lords there within them all
where, for the sake of bodhisattvas, they speak in this way,
so that, by this they are caused to never turn back.

Using the supreme, highest, and foremost
of the extremely profound and sublime pure dharmas,
they encourage bodhisattvas to teach and bestow them on still others,
using teachings such as these to enable them to abandon afflictions.

In all the worlds, they are peerless,
dwelling in stations where they are unshakable and invincible
where, for those bodhisattvas, they always praise
teachings such as these to cause them to attain irreversibility.

The Buddha is the greatly powerful lord of the worlds who,
perfected in all the meritorious qualities,
enables the bodhisattvas to abide in these
and thus, through these teachings, to become supremely great men.

To the abodes of countlessly and boundlessly many buddhas—
They all become able to go there to visit and draw near to them.
They are always drawn forth and sustained by the buddhas.
By teachings such as these, they are enabled to attain irreversibility.

They freely expound on and proclaim
all the quiescent samādhis without exception.
They speak in this way for the sake of those bodhisattvas
and by this they are enabled to attain irreversibility.

"Demolish the wheel of *saṃsāra* in all the stations of existence."
"Turn the wheel of the pure and sublime Dharma."
"Remain free of all attachments to any of the worlds."
They speak in this way for the sake of the bodhisattvas.

"All beings fall down into the wretched destinies
and are bound up and driven along by countless severe sufferings.
Become for them their savior, their protector, and their refuge."
They speak in this way for the sake of the bodhisattvas.

This is the bodhisattva's abode of generation of the resolve in which
he proceeds directly and resolutely in quest of the unexcelled path.
The teaching dharmas such as I have spoken here
are those that all buddhas also teach in this way.

The bodhisattva in the second abode, preparation of the ground,
should bring forth a resolve such as this:
"I vow to enable all beings throughout the ten directions
to follow the teachings of the Tathāgata."

Beneficial, greatly compassionate, and happiness-inducing intentions,
securely establishing, kindly sympathetic, and attracting intentions,
intentions to protect beings and see them as the same as oneself, and
intentions to serve them as a teacher, and intentions to act as a guide—

After dwelling in such supreme and sublime intentions as these,
they next enable beings to practice recitation, seek extensive learning,
to always delight in quiescent meditation and right reflection,
to draw close to all good spiritual friends,

to speak in a congenial way, to abandon coarseness and rudeness,
to know the need to observe timeliness in speaking, to be fearless,
to fully comprehend meanings, to cultivate in accord with Dharma,
to abandon delusion and confusion, and to have an unmoving mind.

These are the bodhi practices of those in the initial phase of training.
Those able to practice these practices are true sons of the Buddha.
As I now explain what they should practice,
such sons of the Buddha as these should be diligent in their training.

The third is the bodhisattva's abode of cultivation of the practices.
One should rely on the Buddha's teaching in diligent contemplation
of all dharmas as impermanent, suffering, and empty,
as devoid of self or others, as not moving or functioning,

[contemplating] all dharmas as unenjoyable, as involving
nothing corresponding to their names, as having no place they dwell,
as having nothing to discriminate, and as devoid of reality.
One contemplating them in this way is to be known as a bodhisattva.

Next, one enables others to contemplate the realms of beings
while also encouraging contemplation of the Dharma realm.
So too should one encourage them all to contemplate
all the different worlds without exception.

One also encourages contemplations, all pursued exhaustively,
of all the elemental earth, water, fire, and wind
throughout all worlds and empty space of the ten directions
as well as of the desire realm, the form realm, and the formless realm.

Contemplate those realms, each of them different,
as well as their essential natures, all to the ultimate degree.
If one acquiring such teachings diligently cultivates their practice,
this one is then worthy to be known as a true son of the Buddha.

At the fourth abode, that of acquiring noble birth, the bodhisattva
is born from the teachings of the *āryas*.
He completely comprehends all that exists as entirely nonexistent,
and, stepping beyond those dharmas, is born into the Dharma realm.

He has indestructibly solid faith in the Buddha,
his mind is established in contemplating dharmas' quiescence,
and he completely knows with regard to beings of whatever sort
that their essential nature is false and devoid of reality.

So, too, the world, *kṣetras*, karmic actions, and retributions,
as well as *saṃsāra* and nirvāṇa are all just like this.
A son of the Buddha who contemplates dharmas in this way
has been born from the Buddha and is known as the Buddha's son.

He completely knows, accumulates, and perfectly fulfills
all the dharmas of the Buddha
of the past, the future and present eras.
Cultivating and training thus, he achieves their ultimate realization.

He is able to pursue the contemplation
of all *tathāgatas* of the three periods of time as all equal,
finding that none of their various differences are apprehensible at all.
One contemplating in this way comprehends all three periods of time.

As for what I have here proclaimed and praised,
these are the meritorious qualities of the fourth abode.
If one is able to diligently cultivate them in accordance with Dharma,
he will swiftly attain the realization of the Buddha's unexcelled bodhi.

Following upon this, the fifth category of bodhisattvas are those
described as at the abode of the complete fulfillment of skillful means
who deeply enter into the countless sorts of skillful expedients
and bring forth karmic works born of ultimate meritorious qualities.

The many kinds of merit cultivated by these bodhisattvas
are all produced to rescue and protect the many kinds of beings.
They focus their minds on benefiting them and making them happy
while all along being deeply sympathetic and enabling their liberation.

For the entire world, they do away with the many kinds of adversity,
lead them forth from all existences, and enable their happiness.
They strive to train them all, having none they neglect,
thus enabling all to perfect the qualities and progress toward nirvāṇa.

They realize all beings are boundlessly numerous,
measureless, innumerable, and inconceivably many,
as well as incalculable, and so forth.
They hear and accept such dharmas of the Tathāgata as these.

These true sons of the Buddha at the fifth abode
perfect the skillful means with which they liberate beings.
The greatly wise Bhagavat possessed of all the meritorious qualities
instructs them in dharmas such as these.

At the sixth abode, where right mindedness is perfectly fulfilled,
they become free of delusion about the inherent nature of dharmas,
practice right mindfulness and reflection apart from discriminations,
and become such that they cannot be shaken by any deva or human.

Whether they hear praise or slander of the Buddha, Buddha's Dharma,
the bodhisattvas, or the practices they engage in,
or hear beings are measurable or measureless,
defiled or undefiled, difficult to liberate or easy to liberate,

or hear the Dharma realm is immense or small, created or destroyed,
existent or nonexistent, their minds nonetheless remain unshaken.
Whether in the past, the future, or now in this present era,
their careful mindfulness and reflection remain constantly resolute.

All dharmas are signless,
devoid of substance, devoid of any inherent nature, empty, unreal,
like a conjuration, like a dream, and beyond discriminations.
They always delight in hearing meanings such as these.

Bodhisattvas at the seventh abode, that of irreversibility,
may hear that the Buddha, the Dharma, or bodhisattva practices
exist, do not exist, lead to emancipation, or don't lead to emancipation.
Although they hear such statements, they remain irreversible.

Concepts such as that buddhas of the past, future, and present
either do exist or do not exist,
that the Buddha's wisdom is exhaustible or is inexhaustible,
that the character of the three times is singular or various,

that one is just many or that many are just one,
that texts follow from meanings or that meanings follow from texts—
these ideas are all established on the basis of [rational] progressions
and are such that this irreversible person should explain for others.

The idea that dharmas are possessed of signs, that they are signless,
that dharmas have an inherent nature, or that they have no nature—
These different sorts of distinctions are all based on each other.
After this person has heard this, he grasps the ultimate truth.

At the eighth of the bodhisattva abodes, that of the pure youth,
their physical, verbal, and mental actions are all perfected,
pure in all things, and free of fault. They attain sovereign mastery
in taking on rebirths in accordance with their intentions.

They know the mental dispositions of beings,
know each of their various different kinds of mental understandings
as well as all their other associated dharmas and
the signs of creation and destruction of the ten directions' worlds.

They attain swiftly invoked marvelous spiritual superknowledges
by which they freely go everywhere at will
to wherever buddhas dwell in order to hear them teach the Dharma
and praise unremitting and tireless cultivation.

They completely know all the buddha lands,
cause quaking in them, hold them, contemplate them,
and, stepping beyond incalculably many buddha lands,
they roam to boundlessly and countlessly many worlds.

They pose questions about dharmas numbering in the *asaṃkhyeyas*,
have sovereign mastery in all the bodies they wish to take on,
have no type of skill in words and speech they have not perfected,
and they devote themselves to serving countless buddhas.

At the ninth of the bodhisattva abodes, that of the prince,
they are able to see the differences in beings' taking on of rebirths.
There are no afflictions or habitual propensities they do not recognize
and they thoroughly understand all the skillful means they practice.

All the different dharmas, the distinctions in awesome deportment,
the differences among worlds, the aspects of the past and future,
and how to accord with worldly and ultimate truth—
They thoroughly understand and know them all without exception.

They are skillfully established in the Dharma kings' abodes
and they accord with all the protocols of their abodes,
whether they are regarding entry into the Dharma kings' palaces
or the contemplations to be taken up within them.[251]

As for all the Dharma kings' crown-anointing consecration dharmas,
their empowerment with spiritual powers, their fearlessnesses,
their taking of meals and rest, their palace quarters, their praises—
They instruct the Dharma princes in all these matters.

They explain all such matters as these for them, none not completely,
and thus enable their minds to become free of attachments.
Upon fully knowing these matters and cultivating right mindfulness,
all buddhas then manifest directly before them.

At the tenth abode, that of the crown-anointing consecration,
the true Buddha's sons fulfill the supreme and foremost Dharma
and are able to cause quaking and pervasive radiant illumination
in countless worlds throughout the ten directions.

They sustain and visit them all without exception,
completely purifying and adorning them all.
They provide instruction to innumerable beings
and are able to contemplate them and know their faculties completely.

Those they resolve to train are also limitless.
They are all enabled to progress toward the great bodhi.
They contemplate the entire Dharma realm
and go forth to visit all the lands in the ten directions.

Their bodies therein, the deeds done by those bodies,
their spiritual powers, and their transformations are all unfathomable.
Their knowing of the three times, buddha lands, and spheres of mind
are such that not even a Dharma prince could completely know them.

The All-Seeing Ones' knowledge of the three times,
their utterly complete knowledge of the Dharma of all buddhas,
their unimpeded and boundless knowledge of the Dharma realm,
and their knowledge of the means of filling up all worlds—

Their knowledges of universal illumination and sustenance of worlds,
their knowledges of completely knowing beings and all dharmas,
and their knowledge knowing limitless rightly enlightened ones—
The Tathāgata explains these for them so they are all fully understood.

It is in this way that the bodhisattvas of these ten abodes
are all transformationally born from the Tathāgata's Dharma.
Whichever meritorious qualities or practices they possess,
they are all such that no deva or human could possibly fathom them.

Those throughout the past, the present, and the future periods of time
who have resolved to seek buddhahood are so boundlessly many
that they would fill up all lands throughout the ten directions.
None of them will not succeed in attaining all-knowledge.

The totality of all lands is boundless.
So too are the worlds, beings, and dharmas.
Delusions, karma, and mental dispositions each differ.
It is because of them that they resolved to attain bodhi.

Their first thoughts of resolve to seek the buddha path are such
that the beings in the world and the adherents of the Two Vehicles
could never fathom even that. How much the less could they fathom
all of the rest of their meritorious qualities and practices?

If one were able to use a single hair to lift up
all the worlds throughout the ten directions,
that is a person capable of understanding the practices
of those Buddha's sons progressing toward the Tathāgata's wisdom.

If one were able to empty all the great oceans of the ten directions
by lifting out all their water drops with the tip of a single hair,
that is a person capable of knowing the meritorious practices
cultivated in but a single mind-moment by these sons of the Buddha.

If all worlds were ground to dust motes
and one was able to distinguish and know their number,
then he is a person who could perceive
the path that is practiced by these bodhisattvas.

All buddhas, *pratyekabuddhas*, and *śrāvaka* disciples
of the past, future, and present throughout the ten directions
might use all their many different kinds of marvelous eloquence
to explain the initial generation of the bodhi resolve.

Still, since the merit from generating this resolve is so incalculably vast
as to fill up the realms of all beings, even if they jointly described it
with all the multitude's wisdom, they could never reach the end of it.
How much less [the merit] of all the rest of the wondrous practices?

The End of Chapter Fifteen

Chapter 16

The Brahman Conduct

At that time, Right Mindfulness Devaputra addressed Dharma Wisdom Bodhisattva, saying, "In all worlds, those in the community of bodhisattvas, relying on the teachings of the Tathāgata, don the dyed robe and leave the home life. How are they able to attain purity in the brahman conduct[252] and proceed from the position of a bodhisattva to the attainment of the path of unsurpassed bodhi?"

Dharma Wisdom Bodhisattva replied:

> Son of the Buddha, when the bodhisattva-mahāsattva practices the brahman conduct, he should take ten dharmas as the object of his attention in meditative contemplation. They are: the body, physical actions, speech, verbal actions, the mind, mental actions, the Buddha, the Dharma, the Sangha, and the moral precepts. He should contemplate them in this way, asking, "Is the body itself the brahman conduct?" and so forth up to, "Is it the moral precepts that are the brahman conduct?"
>
> If the body itself were the brahman conduct, one should realize that the brahman conduct would then be something which is not good. It would be non-Dharma. It would be turbid. It would be bad-smelling and repulsive. It would be impure. It would be disgusting. It would be intractable. It would be defiled. It would be a corpse. And it would be a mass of worms.[253]
>
> If physical actions were the brahman conduct, then the brahman conduct would be walking, standing, sitting, lying down, looking to the left and right, retracting and extending [of the limbs], looking down, and looking up.
>
> If speech were the brahman conduct, then the brahman conduct would be sound, the breath, [the movement of] the chest, tongue, throat, and lips, exhaling and inhaling, holding and releasing, high and low pitch, and clarity and roughness [of enunciation].
>
> If verbal actions were the brahman conduct, then the brahman conduct would be salutations and greetings, abbreviated speech or extensive speech, metaphorical speech or direct speech, laudatory speech or deprecatory speech, conventionally establishing speech,[254] speech adapted to the mundane, or explanatory speech.

If the mind were the brahman conduct, then the brahman conduct would be ideation and mental discursion, would be an instance of discrimination and all kinds of different discriminations, would be an instance of recollection and all kinds of different recollections, would be an instance of reasoning and all kinds of different reasoning, and would be conjurations and dreams.

If mental actions were the brahman conduct, then the brahman conduct would be thinking or [the perception of feeling] hot or cold, hungry or thirsty, miserable or happy, or worried or joyful.

If the Buddha were the brahman conduct, is form the Buddha? Is feeling the Buddha? Is perception the Buddha? Are karmic formative factors the Buddha? Is consciousness the Buddha? Are the major marks the Buddha? Are the subsidiary signs the Buddha? Are the spiritual superknowledges the Buddha? Are his karmic deeds the Buddha? Or are his karmic rewards the Buddha?

If the Dharma were the brahman conduct, is quiescence the Dharma? Is nirvāṇa the Dharma? Is non-production the Dharma? Is non-arising the Dharma? Is ineffability the Dharma? Is being free of discriminations the Dharma? Is having nothing which is done the Dharma? Or is not being a composite aggregation the Dharma?[255]

If the Sangha were the brahman conduct, is one at the stage preliminary to becoming a stream-winner the Sangha? Is one possessed of the fruition of a stream-winner the Sangha? Is one at the stage preliminary to becoming a once-returner the Sangha? Is one possessed of the fruition of a once-returner the Sangha? Is one at the stage preliminary to becoming a never-returner the Sangha? Is one possessed of the fruition of a never-returner the Sangha? Is one at the stage preliminary to becoming an arhat the Sangha? Is one possessed of the fruition of the arhat the Sangha? Are those with the three clarities[256] the Sangha? Or are those with the six spiritual superknowledges[257] the Sangha?

If the moral precepts were the brahman conduct, is the ordination platform the moral precepts? Is the interrogation into one's purity the moral precepts? Is the teaching of the awesome deportment the moral precepts? Is the three-fold statement of the *karmadāna* the moral precepts? Is the role of the *upādhyāya* the moral precepts? Is the role of the *ācārya* the moral precepts? Is the tonsure itself the moral precepts? Is the donning of the *kāṣāya* robe the moral precepts? Is the obtaining of sustenance on the alms round the moral precepts? Or is right livelihood the moral precepts?

Once one has carried out contemplations such as these, one becomes free of any seizing on the body, becomes free of any attachment to cultivation, becomes free of any abiding in dharmas, perceives the past as already extinguished, the future as not yet arrived, and the present as mere empty quiescence, realizes that there is no agent of karmic actions and no one who undergoes karmic retributions, sees that this period of time does not move at all, and sees that the other periods of time do not undergo change.[258]

Which dharma among all of these constitutes the brahman conduct? Where does the brahman conduct come from? Who is it that possesses it? What is its essential substance? Who performs it? Does it exist or is it nonexistent? Is it form or non-form? Is it feeling or non-feeling? Is it perception or non-perception? Is it a karmic formative factor or not a karmic formative factor? Is it consciousness or non-consciousness? One carries on one's analytic contemplations in this way:

Because the dharma of the brahman conduct is inapprehensible;
Because the dharmas of the three periods of time are all empty and quiescent;
Because the mind has nothing to which it attaches;
Because the mind has no obstacles;
Because one's practice is non-dual;
Because one acquires sovereign mastery of skillful means;
Because one accepts the dharma of signlessness;
Because one contemplates the dharma of signlessness;
Because one realizes the equality of all Buddha dharmas; and
Because one is fulfilling all dharmas of the Buddha.

Factors such as these constitute the bases of the pure brahman conduct.

One should also cultivate ten dharmas. What are these ten? They are:

The knowledge that knows what can and cannot be;
The knowledge that knows karmic retributions as they are related to past, present, and future;
The knowledge that knows the *dhyānas*, the liberations, and the samādhis;
The knowledge that knows the relative supremacy and inferiority of all faculties;
The knowledge that knows all the different capacities for understanding;
The knowledge that knows all the different realms;
The knowledge that knows the end points to which all paths lead;
The knowledge of the unimpeded vision of the heavenly eye;

The knowledge that is unimpeded in knowing previous lifetimes; and
The knowledge of the complete severance of habitual karmic propensities.

As one contemplates each of these ten powers of the Tathāgata, one finds that each of these powers subsumes a countless number of meanings into all of which one should inquire. Having heard about them, one should then bring forth the mind of great kindness and compassion to closely contemplate beings and then never abandon them. One should reflect on all dharmas incessantly, should engage in unexcelled karmic deeds but not seek any karmic reward, and should completely realize that objective spheres are like a conjuration, like a dream, like reflections, like echoes, and also like spiritual transformations.

If bodhisattvas are able to carry on contemplations consistent with contemplations such as these, they will not develop any duality-based understandings of any dharma and all dharmas of the Buddha will soon manifest directly before them, whereupon, when they make their initial resolve, they will then immediately attain *anuttara-samyak-saṃbodhi*. They will realize that all dharmas are identical to the very nature of the mind, they will perfect the wisdom body, and their own awakening will not arise in dependence on others.

The End of Chapter Sixteen

CHAPTER 17

The Merit of the Initial Resolve

At that time, Śakra Devānām Indra addressed Dharma Wisdom Bodhisattva, saying, "Son of the Buddha, how much merit is acquired by the bodhisattva by making his initial resolve to attain bodhi?"

Dharma Wisdom Bodhisattva replied:

> The meaning of this is extremely profound, difficult to describe, difficult to know, difficult to distinguish, difficult to believe, difficult to bring to realization, difficult to carry out, difficult to comprehend, difficult to apprehend through reasoning, difficult to assess, and difficult to penetrate. Although this is so, with the assistance of the Buddha's awesome powers, I shall explain this matter for you.
>
> Son of the Buddha, suppose there was someone who made offerings of all kinds of pleasing things to all beings in an *asaṃkhyeya* of worlds to the east for an entire kalpa and afterward instructed and enabled them to purely observe the five moral precepts, whereupon he did this in the same way in the south, the west, the north, the four midpoints, the zenith, and the nadir. Son of the Buddha, what do you think? Would this person's merit be abundant, or not?

Śakra Devānām Indra replied, "This person's merit would be such that only a buddha could know it. As for everyone else, none of them would be able to measure it."

Dharma Wisdom Bodhisattva said:

> Son of the Buddha, if one were to compare this person's merit to the merit acquired by the bodhisattva by making his initial resolve, it would not amount to a hundredth part, would not amount to a thousandth part, and would not amount to a hundred-thousandth part. In this same way, it would not be equal to even one part in a *koṭī* of parts, one part in a hundred *koṭīs* of parts, one part in a thousand *koṭīs* of parts, one part in a hundred thousand *koṭīs* of parts, one part in a *nayuta* of *koṭīs* of parts, one part in a hundred *nayutas* of *koṭīs* of parts, one part in a thousand *nayutas* of *koṭīs* of parts, one part in a hundred thousand *nayutas* of *koṭīs* of parts, one part in the largest numerable number of parts, one part in a *kalā* of parts, one part in the largest calculable number of parts, one part in the highest number of parts demonstrable by analogy, and it would not amount to even a single part in an *upaniṣad* of parts.

> Son of the Buddha, for the time being, set aside this analogy. Suppose instead that there was a person who made offerings of all kinds of pleasing things to all beings in ten *asaṃkhyeyas* of worlds throughout the ten directions, doing so for a hundred kalpas, and afterward instructed and enabled them to cultivate the ten courses of good karmic action, after which he made such offerings to them for a thousand kalpas and then taught them to abide in the four *dhyānas,* after which he [made such offerings to them] for a hundred thousand kalpas and then taught them to abide in the four immeasurable minds, after which he [made such offerings to them] for a *koṭī* of kalpas and then taught them to abide in the four formless absorptions, after which he [made such offerings to them] for a hundred *koṭīs* of kalpas and then taught them to abide in the fruit of the *srota-āpanna,* after which he [made such offerings to them] for a thousand *koṭīs* of kalpas and then taught them to abide in the fruit of the *sakṛdāgāmin,* after which he [made such offerings to them] for a hundred thousand *koṭīs* of kalpas and then taught them to abide in the fruit of the *ānāgamin,* after which he then [made such offerings to them] for a *nayuta* of *koṭīs* of kalpas and then taught them to abide in the fruit of arhatship, after which he [made such offerings to them] for a hundred thousand *nayutas* of *koṭīs* of kalpas and then taught them to abide in the path of a *pratyekabuddha.* Son of the Buddha, what do you think? Would that person's merit be abundant, or not?

Śakra Devānām Indra replied, "Son of the Buddha, this person's merit would be such that only a buddha could know it."

Dharma Wisdom Bodhisattva said:

> Son of the Buddha, if one were to compare this person's merit to the merit acquired by the bodhisattva when he first makes the resolve, it would not amount to a hundredth part, would not amount to a thousandth part, would not amount to a hundred-thousandth part, and so forth on up to its not amounting to even a single part in an *upaniṣad* of parts. And why is this so?
>
> Son of the Buddha, when all buddhas first make their resolve, they do not resolve to attain bodhi solely for the sake of using all kinds of pleasing things to make offerings to all beings in ten *asaṃkhyeyas* of worlds throughout the ten directions for a hundred kalpas, and so forth on up to doing so for a hundred thousand *nayutas* of *koṭīs* of kalpas.
>
> Nor do they resolve to attain bodhi solely for the sake of teaching and enabling just such a particular number of beings to cultivate the five precepts or the ten courses of good karmic action, or for

the sake of teaching them to abide in the four *dhyānas*, in the four immeasurable minds, or in the four formless absorptions, or for the sake of teaching them to gain the fruit of the *srota-āpanna*, the fruit of the *sakṛdāgāmin*, the fruit of the *ānāgamin*, the fruit of the arhat, or the path of the *pratyekabuddha*. When they make the resolve to attain bodhi, it is:

To prevent the lineage of the *tathāgatas* from being cut off;
To [enable the Dharma] to pervade all worlds;[259]
To liberate the beings in all worlds;
To fully know the creation and destruction of all worlds;
To fully know the defilement and purity of the beings in all worlds;
To fully know the purity of the nature of all worlds;
To fully know all beings' mental dispositions, afflictions, and habitual karmic propensities;
To fully know with regard to all beings their dying in this place and their being born in that place;
To fully know all beings' faculties and skillful means;
To fully know the mental actions of all beings;
To fully know the knowledge of all beings throughout the three periods of time; and
To fully know the equality of the spheres of action of all buddhas.

Son of the Buddha, again, setting aside this analogy, suppose instead that there were a person who, in but a single mind-moment, was able to go beyond an *asaṃkhyeya* of worlds to the east and then was able to continue to do this for an entire *asaṃkhyeya* kalpa. No one would be able to know the bounds of these worlds through which he passed.

Then suppose that there was a second person who was able in but a single mind-moment to go beyond even more worlds than that previous person had passed beyond during that entire *asaṃkhyeya* kalpa, and assume also that he continued to do this for an entire *asaṃkhyeya* kalpa. Assume, too, that, in this same manner, there continued to be yet others up to the tenth such successive superseding of the previous person's abilities even as this also occurred in the same way in the south, the west, the north, the four midpoints, the zenith, and the nadir.

Son of the Buddha, given that there were these hundred people, each of whom had gone beyond all that many worlds, the far boundaries of all these worlds might be knowable. Even so, there still could never be anyone who could know the bounds of all the roots of goodness acquired by the bodhisattva when making his initial resolve to attain *anuttara-samyak-saṃbodhi*.

Why is this? Son of the Buddha, the bodhisattva is not limited to making the resolve to attain bodhi only to being able to completely know just such a particular number of worlds as were passed in such a circumstance. Rather, it is to completely know all worlds of the ten directions that he makes the resolve to attain bodhi. That is to say, he makes the resolve to attain *anuttara-samyak-saṃbodhi*:

Wishing to completely know that sublime worlds are just coarse worlds, that coarse worlds are just sublime worlds, that upward-facing worlds are just inverted worlds, that inverted worlds are just upward-facing worlds, that small worlds are just large worlds, that large worlds are just small worlds, that vast worlds are just narrow worlds, that narrow worlds are just vast worlds, that a single world is just an ineffable number of worlds, that an ineffable number of worlds are just a single world, that an ineffable number of worlds enter into a single world, that a single world enters into an ineffable number of worlds, that defiled worlds are just pure worlds, and that pure worlds are just defiled worlds;

Wishing to know within the tip of a single hair the different natures of all worlds and know the single essential nature of the tip of a single hair in all worlds;

Wishing to know the production of all worlds within but a single world;

Wishing to know all worlds as being devoid of any essential nature at all; and

Wishing to completely and unimpededly know all the vast worlds in the space of but a single mind-moment of mental attention.

Son of the Buddha, again, setting aside this analogy, suppose instead that there was a person who, in the instant of but a single mind-moment, was able to know the number of kalpas involved in the creation and destruction of an *asaṃkhyeya* of worlds to the east and then continued in this way in each and every subsequent mind-moment, doing so for an entire *asaṃkhyeya* kalpa. There is no one who would be able to know the bounds of the number of kalpas involved. But now suppose that there was a second person who in but a single mind-moment was able to know the number of kalpas which the previous person took an entire *asaṃkhyeya* kalpa to know. And then suppose that, when extensively described, there came to be ten such persons [each of whom knew in a single mind-moment what the previous person had taken an *asaṃkhyeya* of kalpas to know] and suppose that, in this same way, this same circumstance occurred in the south, the west, the north, the four midpoints, the zenith, and the nadir.

Son of the Buddha, the bounds of the number of kalpas involved in the creation and destruction of all of these *asaṃkhyeyas* of worlds throughout the ten directions might be knowable. Even so, there still could never be anyone who could know the bounds of the merit and roots of goodness acquired by the bodhisattva when making his initial resolve to attain *anuttara-samyak-saṃbodhi.*

Why is this? The bodhisattva is not limited to making the resolve to attain *anuttara-samyak-saṃbodhi* only in order to completely know the number of kalpas that transpired in the creation and destruction of just such a particular number of worlds. Rather, it is in order to completely know all the kalpas without exception that transpired in the creation and destruction of all worlds that he makes the resolve to attain *anuttara-samyak-saṃbodhi.* That is to say, he makes the resolve to attain *anuttara-samyak-saṃbodhi*:

To know the equality of long kalpas with short kalpas and to know the equality of short kalpas with long kalpas;
To know the equality of a single kalpa with innumerable kalpas and to know the equality of innumerable kalpas with a single kalpa;
To know the equality of kalpas in which there are buddhas with kalpas in which there are no buddhas and to know the equality of kalpas in which there are no buddhas with kalpas in which there are buddhas;
To know that in a kalpa in which there is one buddha, there are an ineffably large number of buddhas and to know that, in a kalpa in which there are an ineffable number of buddhas, there is one buddha;
To know the equality of measurable kalpas with immeasurable kalpas and to know the equality of immeasurable kalpas with measurable kalpas;
To know the equality of an exhaustible number of kalpas with an inexhaustible number of kalpas and to know the equality of an inexhaustible number of kalpas with an exhaustible number of kalpas;
To know the equality of an ineffable number of kalpas and but a single mind-moment and to know the equality of but a single mind-moment and an ineffable number of kalpas;
To know all kalpas may enter into a non-kalpa[260] and to know a non-kalpa enters all kalpas; and

Wishing to completely know in but a single mind-moment all the kalpas involved in the creation and destruction of all worlds of the past, the future, and the present periods of time.

This is what is referred to as the adornment of the great vow of those who make the initial resolve, the knowledge of the spiritual superknowledges by which one completely knows all kalpas.

Son of the Buddha, again, setting aside this analogy, suppose instead that there was a person who, in but a single mind-moment, was able to know all the various different kinds of understandings possessed by all beings in an *asaṃkhyeya* of worlds to the east and then continued in this way in each succeeding mind-moment for an entire *asaṃkhyeya* kalpa. And then suppose that there was then a second person who, in but a single mind-moment, was able to know all the various different kinds of understandings possessed by all beings that the previous person took an entire *asaṃkhyeya* kalpa to know. Suppose, too, that he continued in this way for an entire *asaṃkhyeya* kalpa and that then, in progressive succession, there came to be ten such persons [each of whom knew in a single mind-moment what the previous person had taken an *asaṃkhyeya* kalpa to know], and suppose that, in this same way, this same circumstance occurred in the south, the west, the north, the four midpoints, the zenith, and the nadir.

Son of the Buddha, the bounds of the number of various different understandings possessed by all these beings in the ten directions might be knowable. Even so, there still could never be anyone who could know the bounds of the merit and roots of goodness acquired by the bodhisattva when making his initial resolve to attain *anuttara-samyak-saṃbodhi*.

And why is this so? Son of the Buddha, the bodhisattva is not limited to making the resolve to attain *anuttara-samyak-saṃbodhi* only to know the understandings possessed by just such a particular number of beings. Rather, it is in order to completely know the various different kinds of understandings possessed by all beings in all worlds that he resolves to attain *anuttara-samyak-saṃbodhi*. That is to say, he makes the resolve to attain *anuttara-samyak-saṃbodhi*:

Because he wishes to know all the boundlessly many different kinds of understandings and because he wishes to know the equality of a single being's understanding with the understandings of innumerably many beings;

Because he wishes to acquire the light of the knowledge which knows the skillful means appropriate to an ineffable number of different understandings;

Because he wishes to completely know each and every one of the different kinds of understandings possessed by everyone in the ocean of all beings without exception;

Because he wishes to completely know all the countlessly many different kinds of wholesome and unwholesome understandings throughout the past, the present, and the future;

Because he wishes to completely know all the forms of semblance understandings and non-semblance understandings;

Because he wishes to completely know all forms of understanding as identical to a single form of understanding and know a single form of understanding as identical to all forms of understanding;

Because he wishes to acquire the Tathāgata's power of understanding;

Because he wishes to completely know the differences in those understandings that are excelled by others, those understandings that are unexcelled, those understandings that still have matters they do not include, those understandings that have nothing they do not include, those understandings that are equaled by others, and those understandings that are unequaled by any others;

Because he wishes to completely know the differences in dependent understandings and independent understandings, shared understandings and exclusive understandings, bounded understandings and boundless understandings, differentiated understandings and non-differentiated understandings, wholesome understandings and unwholesome understandings, worldly understandings and world-transcending understandings;

Because he wishes to acquire the unimpeded knowledge of the Tathāgata's liberations with respect to all forms of marvelous understanding, great understanding, measureless understanding, and the understanding of the right and fixed position;[261]

Because he wishes to use countless skillful means to completely know with regard to each and every being without exception in all realms of beings throughout the ten directions all their pure understandings and defiled understandings, their extensive understandings and general understandings, and their subtle understandings and coarse understandings; and

Because he wishes to completely know their extremely esoteric understandings and provisional understandings, their discriminating understandings and spontaneous understandings, their understandings arising in accordance with causes, their understandings arising in accordance with conditions, and the entire web of all their understandings without exception.

Son of the Buddha, again, setting aside this analogy, suppose instead that there was a person who, in the instant of but a single mind-moment, was able to know all the different faculties possessed by all beings in innumerable worlds to the east and that he continued in this way in each succeeding mind-moment for an entire *asaṃkhyeya* kalpa. Now suppose that there was then a second person who, in the instant of but a single mind-moment was able to know all the different faculties possessed by all beings that the previous person took each succeeding mind-moment of an entire *asaṃkhyeya* kalpa to know. And then suppose that, when extensively described, there came to be ten such persons [each of whom knew in a single mind-moment what the previous person had taken an *asaṃkhyeya* of kalpas to know] and suppose that, in this same way, this same circumstance occurred in the south, the west, the north, the four midpoints, the zenith, and the nadir.

Son of the Buddha, the bounds of the different faculties of all these beings in the worlds throughout the ten directions might be knowable. Even so, there still could never be anyone who could know the bounds of the merit and roots of goodness acquired by the bodhisattva when making his initial resolve to attain *anuttara-samyak-saṃbodhi*.

And why is this so? Son of the Buddha, the bodhisattva is not limited to making the resolve to attain *anuttara-samyak-saṃbodhi* only in order to know the faculties possessed by the beings in just such a particular number of worlds. Rather, it is in order to completely know all the various faculties of all beings in all worlds, and, when extensively described, it is for the sake of all those other matters up to and including his wish to completely know the entire net of all those beings' faculties that he makes the resolve to attain *anuttara-samyak-saṃbodhi*.

Son of the Buddha, again, setting aside this analogy, suppose instead that there was a person who, in the instant of but a single mind-moment, was able to know the various inclinations[262] of all beings in countless worlds to the east and suppose that he continued in this way in each succeeding mind-moment for an entire *asaṃkhyeya* kalpa. And then suppose that, when extensively described, there came to be ten such persons [each of whom knew in a single mind-moment what the previous person had taken an *asaṃkhyeya* of kalpas to know] and suppose that, in this same way, this same circumstance occurred in the south, the west, the north, the four midpoints, the zenith, and the nadir.

The bounds of all these inclinations of the beings throughout the ten directions might be knowable. Even so, there still could never be anyone who could know the bounds of the merit and roots of goodness acquired by the bodhisattva when making his initial resolve to attain *anuttara-samyak-saṃbodhi*.

And why is this so? Son of the Buddha, the bodhisattva is not limited to making the resolve to attain *anuttara-samyak-saṃbodhi* only in order to completely know the inclinations of just such a particular number of beings. Rather, it is in order to completely know all of the various inclinations of all beings in all worlds and, when extensively described, it is for the sake of all those other matters up to and including his wish to completely know the entire net of all those beings' inclinations that he makes the resolve to attain *anuttara-samyak-saṃbodhi*.

Son of the Buddha, again, setting aside this analogy, suppose instead that there was a person who, in the instant of but a single mind-moment, was able to know the many different kinds of skillful means appropriate to all beings in innumerable worlds to the east. And then suppose that, when extensively described, there came to be ten such persons [each of whom knew in a single mind-moment what the previous person had taken an *asaṃkhyeya* of kalpas to know] and suppose that, in this same way, this same circumstance occurred in the south, the west, the north, the four midpoints, the zenith, and the nadir.

The bounds of the many different kinds of skillful means appropriate to the beings throughout the ten directions might be knowable. Even so, there still could never be anyone who could know the bounds of the merit and roots of goodness acquired by the bodhisattva when making his initial resolve to attain *anuttara-samyak-saṃbodhi*.

And why is this so? Son of the Buddha, the bodhisattva is not limited to making the resolve to attain *anuttara-samyak-saṃbodhi* only in order to know the skillful means appropriate to the beings in just such a particular number of worlds. Rather, it is in order to completely know the many different kinds of skillful means appropriate to all beings in all worlds, and, when extensively described, it is for the sake of all those other matters up to and including his wish to completely know the entire net of skillful means that he makes the resolve to attain *anuttara-samyak-saṃbodhi*.

Son of the Buddha, again, setting aside this analogy, suppose instead that there was a person who, in the instant of but a single mind-moment, was able to know the many different kinds of thoughts[263] of all beings in innumerable worlds to the east. Then, in accordance with the extensive description, we come to: the bounds of these many different kinds of thoughts of all beings in the worlds of the ten directions might be knowable. Even so, there still could never be anyone who could know the bounds of the merit and roots of goodness acquired by the bodhisattva when making the initial resolve to attain *anuttara-samyak-saṃbodhi*.

And why is this so? Son of the Buddha, the bodhisattva is not limited to making the resolve to attain *anuttara-samyak-saṃbodhi* only in order to know the thoughts of just such a particular number of beings. Rather, it is in order to completely know all the many different thoughts of all the boundlessly many beings throughout the entire Dharma realm and the realms of empty space, and so forth, up to and including its being because he wishes to completely know the entire net of all their thoughts that he makes the resolve to attain *anuttara-samyak-saṃbodhi*.

Son of the Buddha, again, setting aside this analogy, suppose instead that there was a person who, in the instant of but a single mind-moment, was able to know all the many different kinds of karmic actions of all beings in innumerable worlds to the east. Then, in accordance with the extensive description, we come to: the bounds of these many different kinds of karmic actions of all beings in the worlds of the ten directions might be knowable. Even so, the bounds of the roots of goodness acquired by the bodhisattva when making the initial resolve to attain *anuttara-samyak-saṃbodhi* could never be known.

And why is this so? Son of the Buddha, the bodhisattva is not limited to making the resolve to attain *anuttara-samyak-saṃbodhi* only in order to know the karmic actions of just such a particular number of beings. Rather, it is because of his wish to completely know the karmic actions of all beings throughout the three periods of time, and so forth, up to and including its being because he wishes to completely know the entire net of all their karmic actions that he makes the resolve to attain *anuttara-samyak-saṃbodhi*.

Son of the Buddha, again, setting aside this analogy, suppose instead that there was a person who, in the instant of but a single mind-moment, was able to know all the various kinds of afflictions of all beings in innumerable worlds to the east and suppose that he continued in this way in each succeeding mind-moment for an entire *asaṃkhyeya* kalpa. There is no one who would be able to know the bounds of the many different kinds of differences in all these afflictions.

Now suppose that there was then a second person who, in the instant of but a single mind-moment was able to know all the differences in all of the afflictions of all those beings that the former person came to know only in an *asaṃkhyeya* kalpa. Suppose also that he too continued in this way for an entire *asaṃkhyeya* kalpa. And then suppose that, when extensively described, there came to be ten such persons [each of whom knew in a single mind-moment what the previous person had taken an *asaṃkhyeya* of kalpas to know] and suppose that, in this same way, this same circumstance occurred in the south, the west, the north, the four midpoints, the zenith, and the nadir.

Son of the Buddha, the bounds of the differences in the afflictions of these beings throughout the ten directions might be knowable. Even so, the bounds of the roots of goodness acquired by the bodhisattva when making the initial resolve to attain *anuttara-samyak-saṃbodhi* could never be known.

And why is this so? Son of the Buddha, the bodhisattva is not limited to making the resolve to attain *anuttara-samyak-saṃbodhi* only in order to know the afflictions of the beings in just such a particular number of worlds. Rather, it is in order to completely know the differences in the afflictions of all beings in all worlds that he makes the resolve to attain *anuttara-samyak-saṃbodhi*. That is to say, he makes the resolve to attain *anuttara-samyak-saṃbodhi*:

Because he wishes to exhaustively know the mild afflictions, the severe afflictions, the latent afflictions, and the manifest afflictions, the various differences in the measureless afflictions of each and every being, and the many different kinds of associated ideation and discursion, this in order to bring about the purification of all defilements;

Because he wishes to exhaustively know the afflictions dependent on ignorance and the afflictions characterized by craving, this in order to bring about the severance of all affliction-based fetters involved in all the destinies of existence;

Because he wishes to exhaustively know all the greed-based afflictions, the hatred-based afflictions, the delusion-based afflictions, and the afflictions involving an equal share [of greed, hatred, and delusion], this in order to bring about the severance of the roots of all afflictions;

Because he wishes to completely know the afflictions associated with a self, the afflictions associated with the possessions of a self, and the afflictions associated with arrogance, this in order to bring about the awakening to all afflictions without exception;

Because he wishes to completely know the root afflictions and subsidiary afflictions arising from inverted views and discriminations and arising from the sixty-two views associated with a body-based personality view, this in order to bring about the subduing of all afflictions; and

Because he wishes to completely know the afflictions related to the hindrances[264] and the afflictions related to the obstacles,[265] this in order to produce a greatly compassionate resolve to rescue beings, sever the net of all afflictions, and enable the purification of the nature of omniscience.

Son of the Buddha, again, setting aside this analogy, suppose instead that there was a person who, in the instant of but a single mind-moment, was able to make offerings to the innumerably many buddhas in the east as well as to all the beings in those innumerable worlds, making offerings of all different kinds of supremely fine-flavored drinks and foods, incense, flowers, robes, banners, pennants, parasols, and canopies, as well as *saṃghāramas*,[266] supremely marvelous palaces, jeweled tents, net curtains, lion thrones adorned in many different ways, and the many kinds of marvelous jewels, offering these with respect, reverence, full ceremonial bows, praises, respectfully stooped bodies, and upwardly admiring gazes, continuing do so without interruption for innumerably many kalpas while also encouraging those beings, thus enabling them all to make offerings to those buddhas in these same ways, continuing to do so until, after those buddhas passed into nirvāṇa, they then raised up stupas for each of them, stupas that were tall and broad, present in countless worlds, made of the many kinds of jewels, and graced with all kinds of different adornments, stupas in each of which there were countless images of the Tathāgata, the light from which everywhere illuminated those countlessly many worlds. Suppose too that this person continued to do this in the same way for innumerably many kalpas, doing so in the same way in the south, the west, the north, the four midpoints, the zenith, and the nadir.

Son of the Buddha, what do you think? Would that person's merit be abundant, or not?

Śakra Devānām Indra replied, "This person's merit would be such that only a buddha could know it. No one else would be able to fathom it."

[Dharma Wisdom Bodhisattva then continued, saying]:

> Son of the Buddha, even so, if one were to compare this person's merit to the merit acquired by the bodhisattva when making the initial resolve, it would not amount to a hundredth part, would not amount to a thousandth part, would not amount to a hundred-thousandth part, and so forth on up to its not amounting to even a single part in an *upaniṣad*[267] of parts.
>
> Son of the Buddha, again, setting aside this analogy, suppose that there was then a second person who, in but a single mind-moment, was able to accomplish that same number of offerings as jointly accomplished by that previous person and all those beings in those innumerably many worlds during those innumerably many kalpas. Suppose as well that he continued in this same way in each succeeding mind-moment, continuing throughout countless kalpas to make offerings of countless kinds of offering gifts, offering them to all those countlessly many buddhas, those *tathāgatas*, as well as to all the beings in those countlessly many worlds.
>
> Suppose as well that this circumstance continued to unfold in the same way with a third person and then in sequential progression on through to a tenth person, all of whom were able in the same way to accomplish in but a single mind-moment all the offerings accomplished by each of the former persons, offering in this same way in each successive mind-moment a boundless number, an incomparable number, an innumerable number, an indescribable number, an inconceivable number, an immeasurable number, an ineffable number, and an ineffable-ineffable number of offering gifts, offering them to all the boundlessly many, and so forth on up to the ineffable-ineffable number of buddhas as well as to all the beings in all those many worlds, doing so for a boundless number, and so forth on up to an ineffable-ineffable number of kalpas, continuing to do so until, after those buddhas passed into nirvāṇa, they then each raised up stupas, stupas that were tall and broad, continuing to do so in the same way throughout the kalpas of existence.[268]
>
> Son of the Buddha, if one were to compare this above-described merit to the merit acquired by the bodhisattva when making the initial resolve, it would not amount to a hundredth part, would not amount to a thousandth part, would not amount to a

hundred-thousandth part, and so forth on up to its not equaling even a single part in an *upaniṣad* of parts.

And why is this so? Son of the Buddha, the bodhisattva is not limited to making the resolve to attain *anuttara-samyak-saṃbodhi* only in order to make offerings to just such a particular number of buddhas. Rather, it is in order to make offerings to all the ineffably-ineffably many countless buddhas of the ten directions throughout the past, future, and present and throughout the entire Dharma realm and the realms of empty space that he therefore makes the resolve to attain *anuttara-samyak-saṃbodhi*.

Having made this resolve, he then becomes able to know all buddhas of the past, from the time of their first achieving realization of right enlightenment on through to their entry into *parinirvāṇa*, becomes able to believe in all the roots of goodness of all buddhas of the future, and becomes able to know all the wisdom of all buddhas of the present. This bodhisattva becomes able to believe in and take on all the meritorious qualities of all of those buddhas, becomes able to cultivate them, able to acquire them, able to know them, able to realize them, and able to perfect them, and he becomes able to become of the same single nature as all buddhas.

And why is this so? As for this bodhisattva:

It is to prevent the severance of the lineage of all the *tathāgatas* that he makes the resolve;
To [enable the Dharma] to pervade all worlds that he makes the resolve;
It is to liberate the beings in all worlds that he makes the resolve;
It is to completely know the creation and destruction of all worlds that he makes the resolve;
It is to fully know the defilement and purity of all beings that he makes the resolve;
It is to fully know the purity of the three realms of existence in all worlds that he makes the resolve;
It is to fully know all beings' inclinations, afflictions, and habitual karmic propensities that he makes the resolve;
It is to fully know all beings' dying in this place and being born in that place that he makes the resolve;
It is to fully know all beings' faculties and appropriate skillful means that he makes the resolve;
It is to fully know the mental actions of all beings that he makes the resolve; and
It is to fully know the knowledge of all beings throughout the three periods of time that he makes the resolve.

Due to making the resolve:

- He is always remembered by all buddhas of the three periods of time;
- He becomes bound to realize the unsurpassed bodhi of all buddhas of the three periods of time;
- He immediately becomes the recipient of the sublime Dharma bestowed on him by all buddhas of the three periods of time;
- He immediately becomes of the same essential nature as all buddhas of the three periods of time;
- Having already cultivated the dharmas of the provisions for the path of all buddhas of the three periods of time, he perfects the powers and fearlessnesses of all buddhas of the three periods of time;
- He adorns the dharmas exclusive to the buddhas of all buddhas of the three periods of time; and
- He acquires all the wisdom in speaking the Dharma possessed by all buddhas throughout the Dharma realm.

And why is this the case? It is because, by this arousing of the resolve, he becomes bound to attain buddhahood. One should realize that this person then becomes the same as all buddhas of the three periods of time, then attains the same sphere of cognition of all buddhas, the *tathāgatas*, of the three periods of time, then achieves the same meritorious qualities as those of all buddhas, the *tathāgatas*, of the three periods of time, and then acquires the genuine wisdom that fathoms the ultimate identity of the Tathāgata's one body and his countless bodies.

Right at that time when he makes the resolve:

- He is then praised in unison by all buddhas of the ten directions;
- He is then able to speak Dharma and teach and train all beings in all worlds;
- He is then able to cause quaking and movement in all worlds;
- He is then able to illuminate all worlds;
- He is then able to extinguish the sufferings in the wretched destinies in all worlds;
- He is then able to purify all lands;
- He is then able to manifest the realization of buddhahood in all worlds;
- He is then able to cause all beings to be filled with joyous delight;
- He is then able to penetrate the nature of the entire Dharma realm;
- He is then able to sustain the lineage of all buddhas; and
- He is then able to acquire the light of all buddhas' wisdom.

> This bodhisattva who has made the initial resolve does not have even the slightest thing within the three periods of time that he obtains. That is to say, whether it be in relation to the buddhas, the Dharma of the buddhas, the bodhisattvas, the Dharma of the bodhisattvas, the *pratyekabuddhas*, the Dharma of the *pratyekabuddhas*, the *śrāvaka* disciples, the Dharma of the *śrāvaka* disciples, the world, the dharmas of the world, the transcendence of the world, the dharmas of world transcendence, beings, or the dharmas of beings, he only seeks all-knowledge. His mind is free of any attachment to any of the dharma realms.[269]

At that time, due to the Buddha's spiritual powers, worlds in each of the ten directions as numerous as the atoms in a myriad buddha *kṣetras* all moved and shook in six ways. That is to say, they experienced: movement, universal movement, equal-and-universal movement; rising, universal rising, equal-and-universal rising; upward thrusting, universal upward thrusting, equal-and-universal upward thrusting; shaking, universal shaking, equal-and-universal shaking; roaring, universal roaring, equal-and-universal roaring; striking, universal striking, and equal-and-universal striking.

It rained down marvelous celestial flowers, celestial incense, powdered celestial incense, celestial floral chaplets, celestial robes, celestial jewels, and celestial adornments. This was accompanied by the playing of celestial music, and by the emanation of celestial radiance and celestial sounds.

At that time, from beyond a number of worlds off in each of the ten directions as numerous as the atoms in ten buddha *kṣetras*, buddhas as numerous as the atoms in a myriad buddha *kṣetras*, all of them named "Dharma Wisdom," all manifested their bodies directly before Dharma Wisdom Bodhisattva and spoke these words:

> It is good indeed, good indeed, Dharma Wisdom, that you have now been able to proclaim this Dharma. We buddhas from each of the ten directions who are each as numerous as the atoms in a myriad buddha *kṣetras* all also proclaim this Dharma. All other buddhas also proclaim it in this way. When you proclaimed this Dharma, bodhisattvas as numerous as the atoms in a myriad buddha *kṣetras* all resolved to attain bodhi. We all now bestow a prediction on them that in a future age, beyond a thousand ineffable numbers of boundless kalpas, they will all succeed in attaining buddhahood during the same single kalpa and, when they appear in the world, they will all be called "Pure Mind Tathāgata." All the worlds in which they

dwell will each be different. We shall all protect and support this Dharma and enable all bodhisattvas of the future who have not yet heard it to succeed in hearing it.

Just as, on the summit of Mount Sumeru, above the four continents of this Sahā world, you have proclaimed such Dharma and enabled the beings who have heard it to receive its transformative teaching, so too, in this same way, they proclaim this Dharma and teach beings throughout the ten directions in all the hundreds of thousands of *koṭīs* of *nayutas* of countlessly many, measurelessly many, boundlessly many, incomparably many, innumerably many, indescribably many, inconceivably many, immeasurably many, and ineffably many numbers of worlds throughout the Dharma realm and the realms of empty space. Those proclaiming this Dharma are all identically named "Dharma Wisdom." They all proclaim Dharma such as this:

Due to the Buddha's spiritual powers;
Due to the power of the Bhagavat's original vows;
Due to a wish to reveal the Dharma of the Buddha;
To use the light of wisdom to produce universal illumination;
Due to a wish to explain the genuine meaning;
To enable beings to realize the nature of dharmas;
To enable the congregations to be filled with joyous delight;
Due to a wish to reveal the Buddha Dharma's causality;
To realize the equality of all buddhas; and
To comprehend the non-duality of the Dharma realm.

At that time, Dharma Wisdom Bodhisattva surveyed all the congregations in the lands of the ten directions throughout the realms of space, and:

Because he wished to fully perfect all beings;
Because he wished to fully purify all actions, results, and consequences;
Because he wished to fully reveal the pure Dharma realm;
Because he wished to fully extirpate all roots of defilement;
Because he wished to fully enable the growth of vast resolute faith;
Because he wished to fully enable the knowledge of the faculties of countless beings;
Because he wished to fully enable the knowledge of the identity of the dharmas of the three periods of time;
Because he wished to fully enable the contemplation of the realm of nirvāṇa; and
Because he wished to enable the growth in all their own roots of goodness—

With the assistance of the Buddha's awesome powers, he then spoke these verses:

To serve the benefit of the world, he makes the great resolve.
His resolve extends everywhere throughout the ten directions
to all beings and all lands, to all dharmas of the three periods of time,
and to the ocean of the supreme ones, the buddhas and bodhisattvas.

To all the worlds to the very ends of empty space
equal in vastness to the entire Dharma realm,
in accordance with all buddhas' Dharma, he goes and visits them all,
and in this way arouses the irreversible resolve.

Kindly mindful of beings, never forsaking them for even a moment,
abandoning all harming, and benefiting them all,
his radiance illuminates the world and he serves as their refuge,
held in inconceivable guarding mindfulness of the One of Ten Powers.

He enters all lands throughout the ten directions,
manifests appearances in every form, and,
according with the Buddha's vast and boundless merit and wisdom,
he pursues the cultivation of their causes and stays free of attachment.

Some *kṣetras* face upward, some laterally, and some are inverted.
In their coarseness, sublimity, and vastness, there are countless kinds.
By a single instance of arousing the supreme resolve, the bodhisattva
becomes unimpeded in his ability to travel to them all.

The bodhisattva's supreme practices are ineffably numerous.
He diligently cultivates them all, yet has nowhere in which he abides.
When he sees all buddhas, he is always pleased and happy,
and everywhere enters their deep ocean of Dharma.

He feels deep sympathy for the many beings within the five destinies[270]
and enables them to become rid of defilements and thoroughly pure.
He carries on the buddhas' lineage, prevents it from being cut off,
and demolishes all of Māra's palaces, leaving none remaining.

He already dwells in the *tathāgatas'* uniformly equal nature
and skillfully cultivates the path of subtle skillful means.
He arouses a mind of faith in the Buddha's sphere of action,
receives the Buddha's consecration, and has a mind free of attachment.

He remembers to repay the kindness of the Most Revered of Beings[271]
and develops a resolve like vajra which cannot be obstructed.
He is able to completely illuminate the Buddha's practices
and naturally cultivates those practices leading to bodhi.

The different kinds of thinking of those in the destinies are countless.
Their karma, retributions, and mental deeds are also not of one type.

So too it is with the many differences in the nature of their faculties.
Once he makes the great resolve, he clearly perceives them all.

His mind is so vast as to be commensurate with the Dharma realm.
It depends on nothing, does not change, and is like empty space.
Going toward the Buddha's wisdom, he does not seize on anything,
truly knows the apex of reality, and has abandoned discriminations.

He knows beings' minds, yet generates no conception of any being,
completely comprehends dharmas, yet has no concept of any dharma.
Though he everywhere discriminates, he is free of all discriminations,
and thus travels to a *nayuta* of *kṣetras to pay his respects*.

He accords with, contemplates, and is able to completely enter
the treasury of wondrous Dharma of all the countless buddhas.
Of all beings' faculties and practices, there are none he does not know.
In reaching such a station, he becomes like the *bhagavats* themselves.

He forever accords with his pure and great vows
and never retreats from his delight in making offerings to *tathāgatas*.
When humans or devas see him, they never get enough of seeing him,
and he is always recalled with protective mindfulness by all buddhas.

His mind is pure and it has nothing it depends on.
Though he contemplates deep dharmas, he still does not cling to them.
Even if he were to reflect on them in this manner for countless kalpas,
he would still be free of attachment to any of them in the three times.

With his steadfast resolve that is impossible to restrain or obstruct,
he is unimpeded in proceeding toward the Buddha's bodhi.
Resolutely seeking the wondrous path, he does away with delusions.
Even traveling the entire Dharma realm, he never pleads weariness.

Realizing that the dharmas of language are all quiescent,
only by entering true suchness, he dispels all deviant understandings.
He pursues the contemplation of all buddhas' spheres of cognition
and his mind is unimpeded in comprehending all in the three times.

From when he first makes his great resolve, the bodhisattva
is then able to travel everywhere to the *kṣetras* of the ten directions.
Though the Dharma gateways are measurelessly and ineffably many,
with the light of wisdom's universal illumination, he knows them all.

His great compassion is peerless in its extensive liberation of beings,
the pervasiveness of his mind of kindness is equal to that of space,
and thus he does not discriminate among beings.
It is with purity such as this that he roams throughout the worlds.

He comforts and brings peace to all beings of the ten directions.
Everything that he does is always genuine.

He constantly uses a pure mind that does not differ from his words
and is always jointly assisted and protected by all buddhas.

He recalls everything throughout the past,
clearly discerns everything in the future,
and everywhere enters the worlds of the ten directions
in order to liberate beings and thus enable their emancipation.

The bodhisattva fully possesses the light of marvelous wisdom
and thoroughly fathoms causes and conditions, free of all doubts.
He has entirely cut off all delusions
and thus roams in this way throughout the Dharma realm.

He completely destroys the palaces of the king of the *māras,*
does away with the cataracts obscuring the vision of beings,
abandons all discriminations, maintains an unmoving mind,
and thoroughly comprehends the Tathāgata's spheres of action.

He has gotten rid of the net of doubts regarding the three times
and has aroused pure faith in the Tathāgata.
Due to his faith, he has succeeded in developing unshakable wisdom,
and because his wisdom is pure, he comprehends reality.

For the sake of enabling beings to succeed in attaining emancipation,
he strives to the end of future time to benefit them all,
and for a long time endures intense suffering with unwearied mind,
even to the point of being willing to calmly endure the hells.

His measureless merit and wisdom are both completely fulfilled.[272]
He completely knows beings' faculties and inclinations
as well as all their karma and actions, having none he does not see.
Thus he speaks Dharma for them adapted to their dispositions.

He completely realizes that everything is empty and devoid of self,
yet bears beings in mind with kindness, never forsaking them,
as, with a single greatly compassionate and sublime voice,[273]
he everywhere enters the world and expounds the teachings.

He emanates great light in all kinds of different colors
which everywhere illuminates beings, dispelling their darkness.
Within the light, there are bodhisattvas seated on lotus blossoms,
revealing and propagating the pure Dharma for the benefit of beings.

On the tip of but a single hair, he manifests the many *kṣetras*
which are all filled with great bodhisattvas.
Though the wisdom of those in each congregation varies,
they are all able to fully understand the minds of beings.

Though the worlds of the ten directions are ineffably numerous,
in but a single mind-moment, he travels to them all without exception,

benefiting beings, making offerings to the buddhas,
and inquiring of the buddhas about the profound meanings.

He conceives of all *tathāgatas* as like fathers and,
to benefit beings, cultivates the practices leading to enlightenment.
With wisdom that is skillful, he penetrates the treasury of Dharma
and enters the station of deep wisdom, free of all attachments.

Expounding on the Dharma realm in accordance with his reflections,
he could continue for countless kalpas and still never reach the end.
Though his wisdom thoroughly penetrates, it has no place it abides.
He is ever free of weariness and is entirely free of all attachments.

Born into the clan of all buddhas of the three periods of time,
he attains by realization the Tathāgata's marvelous Dharma body.
He everywhere manifests many forms for the many kinds of beings,
and, in this, he is like a conjurer who has nothing he cannot create.

He may appear as beginning to cultivate especially supreme practices,
may appear as having just taken birth, or as leaving the home life,
may appear beneath the bodhi tree, achieving the realization of bodhi,
or may, for beings' sake, display the appearance of entering nirvāṇa.

The rare Dharma in which the bodhisattva abides
is a realm for buddhas only and is not a realm of the Two Vehicles.
They have done away with all conceptions of body, speech, and mind,
yet are able wherever fitting to manifest them in many different ways.

As for the dharmas of the buddhas the bodhisattva has acquired,
were beings to contemplate them, they would thus be driven mad.
In wisdom's penetration of ultimate reality, his mind is unimpeded,
and he everywhere manifests a *tathāgata*'s sovereign powers.

In this he has no peer anywhere in the world,
how much the less as he further increases his extraordinary practices?
Although he has not yet fully perfected all-knowledge,
he has already acquired the Tathāgata's sovereign powers.

He already abides in the ultimate path of the One Vehicle,
has already deeply entered the sublime and supreme Dharma,
skillfully knows with regard to beings what is timely or not timely,
and, in order to benefit them, manifests his spiritual superknowledges.

His division bodies fill up all *kṣetras*
and emanate pure light which dispels the world's darkness.
Like the dragon king who creates the great clouds,
he everywhere rains the wondrous rain, totally drenching everything.

He contemplates beings as like mere conjurations or dreams
who, by the power of karma, forever drift along in cyclic existence.

With great compassion and deep sympathy, he rescues them all
and speaks for them about the unconditioned pure nature of dharmas.

Just as the Buddha's powers are incalculable, so too it is for these.
Like empty space, they are boundless.
In order to enable beings to attain liberation,
he diligently cultivates for a *koṭī* of kalpas, and yet he still is tireless.

With marvelous qualities arising from various meditative reflections,
he skillfully cultivates the unexcelled and foremost karmic works.
Never relinquishing any of the supreme practices,
he especially bears in mind the development of all-knowledge.

From a single body, he manifests countless bodies
with which he pervades all worlds everywhere.
His mind is pure and free of discriminations.
Just so are his inconceivable powers arising in a single mind-moment.

He does not engage in discriminations about anything in any world
and stays free of any erroneous conceptions about any dharmas.
Although he contemplates dharmas, he still does not seize upon them.
He constantly rescues beings, even as there is no one who is liberated.

All worlds consist only of perceptions
in which there are many different kinds of individual distinctions.
Knowing perceptions' spheres of experience are dangerous and deep,
he manifests spiritual powers for beings to save and liberate them.

Like a master conjurer possessed of sovereign powers—
the bodhisattva's spiritual transformations are also just like this.
His bodies pervade the Dharma realm as well as empty space
where, adapting to the minds of beings, none of them fail to see him.

He has abandoned discriminations of both the subjective and objective
and, whether defilement or purity, he has nothing on which he seizes.
Whether it be bondage or liberation, his wisdom forgets them both.
He wishes only to bestow happiness on all beings.

All worlds are created by the power of perceptions.
Using wisdom he enters them with a mind that is fearless.
Reflecting on all dharmas, he finds they are all of this same sort.
Thus even the three times, when investigated, cannot be apprehended.

He is able to enter the past and exhaust its prior boundaries,
is able to enter the future and exhaust its latter boundaries,
and is able to enter everywhere in the present time.
By always diligently contemplating, he finds that nothing at all exists.

By according with nirvāṇa's dharma of quiescence,
he abides in noncontention and has nothing on which he depends.

His mind accords with ultimate reality, is utterly without peer,
and is forever irreversible in progressing solely toward bodhi.

In cultivating all supreme practices, he never retreats in fear,
but rather is securely established in bodhi, remaining unwavering.
The buddhas, the bodhisattvas, and the world—
throughout the Dharma realm, he fully comprehends them all.

One aspiring to realize the most supreme and foremost of paths
and become a king of all-knowledge and liberation
should swiftly arouse the resolve to attain bodhi,
forever put an end to the contaminants, and benefit the many beings.

The resolve which is pure in progressing toward bodhi
produces such vast merit that it is indescribable.
Even so, to benefit beings, it is here described.
All of you worthies should listen closely to this.

Even if one reduced all the countless worlds to atoms,
countless *kṣetras* would still be found in each and every atom,
and in each of them the buddhas would still all be countless.
He is able to clearly see them all, yet has nothing on which he seizes.

He is skillful in knowing beings, yet has no conception of any being,
and is skillful in knowing speech, yet has no conception of any speech.
His mind is unimpeded in all worlds.
He thoroughly knows them all, yet has nothing to which he attaches.

His mind which is as vast as empty space
clearly comprehends all phenomena of the three periods of time.
It has completely extinguished all doubts
and rightly contemplates the Buddha's Dharma, free of any grasping.

In a single mind-moment, he visits the ten directions' countless lands
even as his mind remains free of any attachment.
He fully comprehends the dharmas of the world's many sufferings
as all abiding in the unproduced, in ultimate reality.

To all the countless and inconceivably many abodes of all buddhas—
he travels to all their assemblies and then pays his respects to them,
always serving as a supreme leader who inquires of the *tathāgatas*
about the vows and conduct cultivated by bodhisattvas.

His mind always recalls the buddhas of the ten directions,
yet it has nothing on which it relies and nothing on which it seizes.
He constantly encourages beings to plant roots of goodness,
to adorn their lands, and to enable their purification.

He uses his unimpeded vision to contemplate
all beings in all the stations of the three realms of existence

and thus clearly sees all their countlessly and boundlessly many
habitual propensities, natures, faculties, and understandings.

He completely knows all the mental dispositions of beings
and thus accords with what is fitting in speaking Dharma for them.
He has a penetrating understanding of all defilement and purity,
and thus enables them to cultivate and rectify them and enter the path.

The bodhisattva is able to enter in but a single mind-moment
all of the countless and innumerable samādhis
and achieve sovereign mastery in the skillful and complete knowing
of all their perceptions, knowledge, and objects of attention.

The bodhisattva acquires this vast wisdom,
swiftly proceeds, unimpeded, toward bodhi,
and, wishing to benefit the many kinds of beings,
propagates the Dharma of the great man in place after place.

He well knows the worlds and both long and short kalpas
lasting so little as a month, half-month, or a mere day and night,
knows the differences in each land as well as their identical nature,
and, in always diligently contemplating them, he is never neglectful.

He goes forth everywhere to visit all the worlds of the ten directions
and yet remains free of any seizing on any region or place.
He purifies all lands without exception,
yet still has never made any discriminations regarding their purity.

What is and is not possible with regard to beings
as well as the differences in retributions their karmic deeds elicit—
Pursuing such reflections, he penetrates the powers of the buddhas
and thus completely knows all of these matters.[274]

All the various kinds of natures in all worlds, all the various kinds of
practices of those abiding within the three realms of existence, and
their sharp faculties as well as their middling and inferior faculties—
he deeply contemplates all such matters as these.

All their different kinds of pure and impure understandings,
whether supreme, inferior, or middling—he sees them all clearly.
The endpoints of practices pursued by all beings and their continuity
within the three realms of existence—he is able to explain them all.

The *dhyāna* absorptions, liberations, and samādhis,
the differences occurring in the arising of defiled or pure causes,
and the differences in sufferings and happiness due to earlier lives—
By purely cultivating the Buddha's powers, he is able to see them all.

The continuity in beings' karma and afflictions in all the destinies,
severance of this [continuity] in the destinies, attainment of cessation,

the perpetual non-arising of the many dharmas of the contaminants
or their seeds of the habitual propensities—he knows them all entirely.

The Tathāgata has completely done away with all the afflictions.
The light of his great wisdom illuminates the world.
Although the bodhisattva has not yet attained the realization
of the Buddha's ten powers, still, he is free of all doubts about them.

Within but a single hair pore, the bodhisattva
is able to reveal the countless *kṣetras* of the ten directions.
Some have defilements and some are pure.
He is able to fully understand how they are created by various actions.

In but a single atom, there are countless *kṣetras,*
countless buddhas, and sons of the Buddha.
All the *kṣetras* are each distinct and free of any disorder or mixing.
Just as with but a single one, so too, he clearly sees them all.

In but a single hair pore, he sees in the ten directions,
all of the worlds throughout realm of empty space
in which there is not a single place that is without a buddha.
All buddha *kṣetras* such as these are all entirely pure.

Within a single hair pore, he sees the buddha *kṣetras*
and also sees all of their beings.
In the six destinies and three times, each of them is different, for,
in a day-and-night or a month, they may be in bondage or liberated.

Such greatly wise bodhisattvas as these
proceeding with focused mind toward the station of the Dharma King
pursue reflections about the station in which the buddhas dwell
and thus thereby acquire boundlessly great joyous delight.

The bodhisattva's countless *koṭīs* of division bodies
make offerings to all *tathāgatas.*
His manifestations of superknowledges are incomparably supreme.
Thus is he able to abide in the Buddha's sphere of action.

In the presence of all the countless buddhas, he ever strives for truth,
immerses himself in the flavors of all their treasuries of Dharma,
sees the buddhas, hears the Dharma, and is diligent in cultivation.
Thus his mind's joyous delight is as if sipping the elixir of immortality.

He has already acquired the Tathāgata's supreme samādhis,
has skillfully penetrated dharmas and developed increased wisdom,
has established a mind of faith as unshakable as Mount Sumeru,
and everywhere serves beings as a treasury of meritorious qualities.

As his mind of kindness is vast, it extends to all beings
so that he wishes that they all will swiftly realize all-knowledge.

Still, he is always free of attachments, has nothing he depends on,
and has gained sovereign mastery in abandoning all the afflictions.

With deep sympathy for beings and vast wisdom,
he gathers them all in, regarding them as the same as himself.
He realizes they are all empty, signless, and devoid of reality,
yet still carries forth his resolve, not allowing it to diminish or retreat.

The measure of the bodhisattva's merit in arousing the resolve
could not be exhaustively proclaimed even in a *koṭī* of kalpas
because it is what brings forth all the *tathāgatas*
and all happiness experienced by *pratyekabuddhas* or *śrāvaka* disciples.

If, for countless kalpas, he bestowed peace on all beings
throughout the lands of the ten directions, encouraging them
to uphold the five precepts, the ten courses of good karmic action,
the four *dhyānas*, four equal minds,[275] and the stations of absorption,[276]

and if, for many kalpas, he also bestowed happiness [on all beings]
by enabling them to cut off all delusions and realize arhatship,
although his resulting accumulation of merit would be immeasurable,
it could not even compare with his merit from making the resolve.

If he also taught *koṭīs* of congregations to become *pratyekabuddhas*
and gain the sublime path of the practice of noncontentiousness,
and one compared that with [the merit of] resolving to attain bodhi,
still, no calculation or analogy could succeed [in comparing them].

If, in but a mind-moment, one could go beyond *kṣetras* as many
as the atoms in a *kṣetra, continuing in* this way for countless kalpas,
the number of these *kṣetras* one had passed might still be calculated.
However, one still could never know the merit of making the resolve.

The number of all kalpas in the past, future, and present
is boundless and measureless,
but the number of those kalpas might still be known.
Still, no one could ever fathom the merit of arousing the resolve.

This is because the bodhi mind[277] pervades the ten directions,
has none of the distinctions within them it does not know,
clearly comprehends all three periods of time in but a single instant,
and benefits countless beings.

Though one might be able to fathom
the desires, understandings, suitable expedients, and mental actions
of all beings throughout the worlds of the ten directions,
the merit of making the resolve would still be difficult to measure.

The bodhisattva's vows are commensurate with the ten directions
and his mind of kindness extends everywhere to all the many beings,

all of whom he enables to cultivate and realize the Buddha's qualities.
For these reasons his powers are utterly boundless.

Beings' desires, understandings, mental dispositions,
faculties, suitable expedients, and practices all differ.
He is able to completely know them all in but a single mind-moment
with a mind equal to one possessed of the wisdom of all-knowledge.

The deluded actions of all beings
continue without interruption in the three realms of existence.
Though the bounds of these might still be known,
the merit of making the resolve is inconceivable.

By making the resolve, one is able to abandon karma and afflictions
and then make offerings to all *tathāgatas*.
Having abandoned karma and delusions, their continuity is severed,
whereupon one gains liberation throughout the three periods of time.

One might in one mind-moment make offerings to countless buddhas
and also make offerings to numberless beings,
presenting them all with incense, flowers, and marvelous chaplets,
jewel banners, pennants, canopies, supremely fine robes,

exquisite foods, jeweled thrones, places for walking meditation,
various kinds of palaces, all graced with fine adornments,
marvelous and precious *vairocana* jewels,
and *maṇi* wishing pearls radiating dazzling light,

sustaining such offerings in every succeeding mind-moment
throughout a countless number of inconceivably long kalpas.
Though this person's accumulated merit would grow ever greater,
it still could never rival the immense merit of making the resolve.

Among all the many different kinds of analogies one might utter,
there are none which could compare to the resolve to attain bodhi,
for all those most revered among all humans of the three times
were all born from producing this very resolve.

[The merit of] making the resolve is unimpeded and limitless.
If one sought to know its full measure, it could never be found,
for, having vowed to certainly attain the wisdom of all-knowledge,
he is bound to forever liberate all beings.

The vastness of the resolve is commensurate with all of space
and it produces all meritorious qualities equal to the Dharma realm.
The pervasive presence of his practices are the same, no different.
He forever leaves the many attachments, becoming equal to a buddha.

Of all the gateways to the Dharma, there are none he does not enter.
He becomes able to travel to all lands,

gains penetrating comprehension of the sphere of all-knowledge,
and brings about the perfection of all the meritorious qualities.

He is constantly continuous in his ability to relinquish everything,
purifies all classes of moral precepts, becomes free of all attachments,
completely fulfills the unexcelled great meritorious qualities,
and, ever diligent and vigorous, he never retreats.

He enters deep *dhyāna* absorptions and always carries on reflections
which all correspond to the sphere of vast wisdom.
This is the most supreme of the bodhisattva's grounds
which gives birth to all the paths of Samantabhadra.

Of all the *tathāgatas* throughout the three periods of time,
none are not protectively mindful of he who makes the initial resolve.
All join in assisting him with the adornments of samādhis, *dhāraṇīs*,
and transformations produced by the spiritual superknowledges.

The beings throughout the ten directions are measureless.
So too is this so of all worlds and the realm of empty space.
The measurelessness of making the resolve surpasses even those.
It is therefore able to give birth to all buddhas.

The resolve to attain bodhi is the very root of the ten powers
and is also the root of the four types of eloquence and fearlessnesses.
So too it is with the eighteen exclusive dharmas.
None of them are not acquired through making the resolve.

The bodies of the buddhas adorned with the physical marks
as well as their identical marvelous Dharma body
and the wisdom and nonattachment of those worthy of offerings—
These are all acquired due to having made the resolve.

All the bliss associated with the form realm *dhyāna* samādhis
of the *pratyekabuddha* and *śrāvaka* vehicles
as well as that associated with the formless realm samādhis—
These are all acquired due to having made the resolve.

Of all the freely-acquired pleasures of humans and devas,
the various pleasures in all the destinies, and the many other pleasures
arising from the vigor and concentration of the roots and powers,[278]
there are none that do not arise from having made the initial resolve.

It is due to bringing forth the vast resolve
that one is then able to cultivate the six perfections
and encourage other beings to practice right actions
whereby they acquire happiness within the three realms of existence.

He dwells in the Buddha's unimpeded genuine wisdom,
reveals and explains all the wondrous karmic works,

and is able to thus cause countless beings
to cut off all deluded karma and proceed toward nirvāṇa.

The light of his wisdom is like that of the clearly shining sun,
his complete fulfillment of the manifold practices is like the full moon,
his constant abundance of meritorious qualities is like a vast ocean,
and his unimpeded immaculate purity is like that of empty space.

He everywhere makes vows with boundless meritorious qualities
and bestows happiness on all beings.
To the very ends of the future, he practices in accordance with vows
and is always diligent in cultivating the practice of liberating beings.

With his countless inconceivable great vows,
he vows to enable all beings to attain purity.
By emptiness, signlessness, and wishlessness, he depends on nothing,
yet, by the power of vows, these all become clearly revealed.[279]

He fully knows that dharmas by nature are like space
and that they are all quiescent and hence all the same.
The countlessly and ineffably many gateways into the Dharma—
he teaches them for beings without any attachment.

All *tathāgatas* throughout the worlds of the ten directions
join in praising those who make the initial resolve.
This resolve[280] is adorned with measureless meritorious qualities
by which it enables one to reach the far shore, the same as the Buddha.

Even if one described its meritorious qualities for kalpas
as numerous as all beings, one could still never reach the end of them.
Because [it leads to] dwelling in the vast clan of the *tathāgatas*,
there is no dharma in the three realms that is able to compare to it.

If one wishes to know the Dharma of all buddhas,
one should swiftly arouse the resolve to attain bodhi.
This resolve is the most excellent of meritorious qualities, for,
because of it, one will certainly gain a *tathāgata*'s unimpeded wisdom.

One might be able to count up the thoughts and actions of all beings.
So too might one do so with the atoms in all lands.
Or perhaps one could measure the boundaries of empty space.
Still, no one could fathom the merit of making this resolve.

It gives birth to all buddhas of the three periods of time,
establishes all forms of happiness throughout the worlds,
increases all the supreme meritorious qualities,
and forever severs all doubts.

It reveals all the marvelous spheres of experience,
entirely rids one of all kinds of obstacles,

brings about the complete development of all the pure *kṣetras,*
and gives birth to the wisdom of all the *tathāgatas.*

If one wishes to see all buddhas throughout the ten directions,
wishes to bestow the endless treasury of meritorious qualities,
and wishes to extinguish all the sufferings and anguish of beings,
One should swiftly arouse the resolve to realize bodhi.

The End of Chapter Seventeen

CHAPTER 18
Clarifying the Dharma

At that time, Vigorous Wisdom Bodhisattva addressed Dharma Wisdom Bodhisattva, saying:

> O Son of the Buddha, when bodhisattva-mahāsattvas first arouse the resolve to seek all-knowledge, they become accomplished in measureless meritorious qualities such as these, become equipped with the great adornments, ascend into the vehicle of all-knowledge, enter the bodhisattva's right and definite position,[281] relinquish all worldly dharmas, acquire the Buddha's world-transcending Dharma, are drawn forth into the company of all buddhas of the past, future, and present, and become certain to reach the ultimate station of unexcelled bodhi.
>
> How should those bodhisattvas then cultivate and practice the Buddha's teachings so that:
>
> They cause all *tathāgatas* to be delighted;
> They enter the stations in which bodhisattvas dwell;
> They accomplish the purification of all the great practices;
> They cause all the great vows to be fulfilled;
> They acquire the vast treasury of all bodhisattvas;
> They adapt to the beings they should transform and always speak Dharma for them;
> They never abandon the *pāramitā* practices;
> They enable the liberation of all beings of whom they are mindful;
> They continue the lineage of the Three Jewels and ensure that it is never cut off; and
> They ensure that their skillful means and roots of goodness are not implemented in vain?
>
> Son of the Buddha, by using which skillful means will those bodhisattvas be able to cause this Dharma to become completely fulfilled? I only wish that you will bestow your deep sympathy on us and expound on these matters for our sakes. Of those in this great assembly, there are none who would not delight in hearing these matters explained.
>
> Moreover, [please also explain] in accordance with [the practices of] the bodhisattva-mahāsattvas:

How they are always diligent in cultivation;
How they extinguish all the darkness of ignorance;
How they defeat Māra, the adversary;
How they restrain the non-Buddhist traditions;
How they forever rinse away all afflictions and mental defilements;
How they are able to fully develop all roots of goodness;
How they forever escape all the wretched destinies and difficulties;[282]
How they purify all the spheres of cognition of their great wisdom;
How they perfect the pure meritorious qualities of all the bodhisattva grounds, the *pāramitās,* the complete-retention *dhāraṇīs,* the samādhis, the six spiritual superknowledges, the three clarities, and the four fearlessnesses;
How they accomplish the adornment of the lands of all buddhas as well as that of all the major marks and subsidiary signs;
How they accomplish the complete fulfillment of the conduct of body, speech, and mind;
How they come to thoroughly know the sphere of action of the powers, the fearlessnesses, the dharmas exclusive to the buddhas, and the wisdom of all-knowledge possessed by all buddhas, the *tathāgatas;*
How, in order to ripen beings, they adapt to their mental dispositions in selecting buddha lands;
How they adapt to beings' faculties and the right time in appropriately speaking Dharma for them;
How they achieve the complete fulfillment of various and countless vast buddha works as well as the other countless meritorious dharmas, paths, and spheres of cognition and then swiftly develop meritorious qualities equal to those of the Tathāgata;
How they are able to preserve, protect, and expound upon everything in the Dharma treasury accumulated by the *tathāgatas,* the rightly enlightened ones, throughout hundreds of thousands of *asaṃkhyeyas* of kalpas during which they cultivated the bodhisattva conduct, remaining unimpeded by any of the *māras* or adherents of non-Buddhist traditions, and endlessly accumulated and preserved right Dharma;
How, when they expound on the Dharma in all worlds, they are protected by all the deva kings, dragon kings, *yakṣa* kings, *gandharva* kings, *asura* kings, *garuḍa* kings, *kiṃnara* kings, *mahoraga* kings, human kings, Brahma Heaven kings, and the *tathāgatas,* the Dharma Kings;

How, in all worlds, they receive reverence and offerings, the buddhas' joint crown-anointing consecration, the perpetual protective mindfulness of the buddhas, and the fond respect of all bodhisattvas; and

How they acquire the power of roots of goodness, increase the dharmas of pristine purity, expound on the Tathāgata's extremely profound Dharma treasury, and adopt and retain right Dharma as their adornment.

Please expound on the sequence of these practices of all bodhisattvas.

At that time, wishing to restate his meaning, Vigorous Wisdom Bodhisattva then spoke these verses:

The greatly renowned one is well able to expound
on the meritorious dharmas accomplished by the bodhisattvas,
their deep penetration of the boundlessly many vast practices,
and their fulfillment of the pure wisdom attained without a teacher.

If there be bodhisattvas who, having made the initial resolve,
have become accomplished in the vehicle of merit and wisdom,
have entered the station of forsaking births, gone beyond the world,
and acquired the dharmas of the right and universal bodhi,

how do they additionally, in the Buddha's teachings,
strengthen diligent cultivation, achieve ever greater supremacy,
cause the *tathāgatas* to be delighted, and
become bound to swiftly enter the ground where the Buddha dwells?

[How do they] attain purity of practice, fulfill all their vows,
and also acquire a vast treasury of wisdom,
always being able to speak Dharma to liberate beings,
even as their minds stay free of dependencies and free of attachments?

[How are they] able to skillfully cultivate without deficiency
all the *pāramitās* of the bodhisattvas,
rescue and liberate all the beings of whom they are mindful,
and always sustain the Buddha's lineage and prevent its severance?

How is whatever they do solidly established and not done in vain
so that all their works succeed and they attain emancipation,
and how is whatever they cultivate like that of the Supreme Ones?
Please expound on their pure path.

How do they forever dispel the darkness of all ignorance,
conquer Māra's hordes and all non-Buddhist traditions,
completely wash away all defilement,
succeed in approaching the Tathāgata's great wisdom,

forever abandon all dangers and difficulties of the wretched destinies,
purify great wisdom's extraordinarily supreme sphere of cognition,
gain the sublime path's powers near to those of the supreme Bhagavat,
and perfect all of the meritorious qualities?

How do they realize the Tathāgata's most supreme wisdom,
dwell in all the countless lands,
speak Dharma adapted to the minds of beings,
and engage in all the vast works of the buddhas?

How is it that they may achieve success in the wondrous paths,
expound on the Tathāgata's treasury of right Dharma,
always be able to uphold the Dharma of the buddhas,
and do this in ways no one could exceed and no one could even equal?

How do they attain fearlessness like that of the lion
and become as pure as the full moon in all that they practice?
And how, in cultivating the Buddha's meritorious qualities,
do they become like lotuses that do not adhere to their waters?

At that time, Dharma Wisdom Bodhisattva told Vigorous Wisdom Bodhisattva:

It is good indeed, Son of the Buddha, that, wishing to benefit the many, wishing to bring happiness to the many, and wishing to bestow kindly benefit on the many, with deep sympathy for the devas and humans in the world, you have asked about the pure practices cultivated by the bodhisattvas. Son of the Buddha, dwelling in genuine Dharma, you have brought forth great vigor, progressed to irreversibility, and attained liberation. Hence your ability to ask these questions is equivalent to that of the Tathāgata.

Listen closely. Listen closely and thoroughly consider and bear this in mind as, with the assistance of the Buddha's awesome spiritual powers, I now speak about a small number of these topics. Son of the Buddha, the bodhisattva-mahāsattva who has already aroused the resolve to attain all-knowledge should abandon the darkness of delusion, energetically and diligently guard this resolve, and not allow himself to become negligent.

Son of the Buddha, it is by abiding in ten dharmas that the bodhisattva-mahāsattva qualifies as not allowing himself to become negligent. What are those ten? They are:

First, he guards and upholds the many moral precepts;
Second, he leaves delusion far behind and purifies the resolve to attain bodhi;
Third, his mental dispositions are upright and straightforward and he abandons all flattery and deviousness;

Fourth, he never retreats from his diligent cultivation of roots of goodness;

Fifth, he constantly and thoroughly reflects on the resolve he has made;

Sixth, he does not delight in drawing close to any foolish common people among either laity or monastics;

Seventh, he cultivates all kinds of good works and yet does not wish for worldly rewards;

Eighth, he forever abandons the Two Vehicles and practices the bodhisattva path;

Ninth, he delights in cultivating the many kinds of goodness and ensures that this never stops; and

Tenth, he constantly and skillfully contemplates his own power of perseverance.

Son of the Buddha, if bodhisattvas practice these ten dharmas, they then qualify as abiding in non-neglectfulness. Son of the Buddha, the bodhisattva-mahāsattva abiding in non-neglectfulness acquires ten kinds of purity. What are those ten? They are:

First, he practices in accordance with his own words;

Second, he perfects mindfulness and wisdom;

Third, he abides in deep meditative absorption in which he is neither sinking nor agitated;

Fourth, he delights in pursuing the Dharma of the Buddha without indolence or respite;

Fifth, whichever dharma he hears, he contemplates it in accordance with principle and perfects his ability to manifest skillful and sublime wisdom;

Sixth, he enters deep *dhyāna* absorptions and acquires the Buddha's spiritual superknowledges;

Seventh, his mind abides in impartiality, free of any sense of superiority or inferiority;

Eighth, his mind is unimpeded in its treatment of superior, middling, and inferior types of beings for, like the great earth, he benefits them all equally;

Ninth, whenever he encounters any being who has even once made the bodhi resolve, he reveres and serves him as if they were his own *upādhyāya*;[283] and

Tenth, whenever he is in a place where there are precept-transmitting *upādhyāyas* or *ācaryas*,[284] bodhisattvas, good spiritual guides,[285] or masters of the Dharma, he always brings forth reverential esteem for them, serves them, and makes offerings to them.

Son of the Buddha, this is what is meant by the ten kinds of purity of the bodhisattva who abides in non-neglectfulness. Son of the Buddha, the bodhisattva-mahāsattva who abides in non-neglectfulness brings forth great vigor, gives rise to right mindfulness, produces supreme aspirations, and is unremitting in whatever he practices. His mind has no point of dependence on any dharma. He is able to diligently cultivate the extremely profound dharmas, enter the gateway of non-contentiousness, and increase the vastness of his mind. He is able to accord with and completely comprehend the boundlessly many dharmas of the Buddha and delight all *tathāgatas*. Son of the Buddha, there are ten additional dharmas by which he is able to delight all buddhas. What are those ten? They are:

First, non-retreating vigor;
Second, not being stinting even with his own body or life;
Third, not having any longing for offerings or support;
Fourth, knowing that all dharmas are like space;
Fifth, being well able to contemplate and everywhere enter the Dharma realm;
Sixth, knowing the emblematic seals of all dharmas with a mind that has nothing on which it depends or to which it is attached;[286]
Seventh, always making great vows;
Eighth, perfecting the light of purity, patience, and wisdom;
Ninth, in contemplating one's own good dharmas, one's mind is free of either exaggeration or underestimation; and
Tenth, relying on the gateway of wishlessness[287] in cultivating all the pure practices.

Son of the Buddha, these are the ten dharmas in which the bodhisattva abides by which he is able to delight all *tathāgatas*. Son of the Buddha, there are ten additional dharmas by which he is able to delight all buddhas. What are those ten? They are:

Abiding securely in non-neglectfulness;
Abiding securely in the unproduced [dharmas] patience;
Abiding securely in great kindness;
Abiding securely in great compassion;
Abiding securely in the complete fulfillment of all the *pāramitās*;
Abiding securely in all the practices;
Abiding securely in the great vows;
Abiding securely in skillful expedient means;
Abiding securely in the power of courage; and
Abiding securely in that wisdom by which one contemplates all dharmas as having no place in which they abide and as being like space.

Son of the Buddha, if bodhisattvas dwell in these ten dharmas, they are able to delight all buddhas. Son of the Buddha, there are ten dharmas that enable bodhisattvas to quickly enter the grounds. What are those ten? They are:

First, the skillful and perfect fulfillment of the two practices of merit and wisdom;
Second, the ability to accomplish the great adornment of the path of the *pāramitās*;[288]
Third, the possession of clear and penetrating wisdom not simply following the statements of others;[289]
Fourth, serving one's good spiritual guides[290] and never abandoning them;
Fifth, always practicing vigor and remaining free of indolence;
Sixth, being well able to securely dwell in the spiritual powers of the Tathāgata;
Seventh, tireless cultivation of all roots of goodness;
Eighth, using a profound mind and sharp wisdom in adorning oneself with the Dharma of the Great Vehicle;
Ninth, ensuring that one's mind has no place in which it dwells within the Dharma gateways of each successive ground;[291] and
Tenth, having roots of goodness and skillful means that are of the same essential nature as those of all buddhas of the three periods of time.

Son of the Buddha, these ten dharmas enable bodhisattvas to quickly enter the grounds. Furthermore, Son of the Buddha, when bodhisattvas first dwell on the grounds, they should skillfully engage in contemplations:

According with all their Dharma gateways;
According with all their extremely deep wisdom;
According with the causes that are cultivated;
According with the fruits that are acquired;
According with their spheres of cognition;
According with their powers and functions;
According with their manifestations;
According with their distinctions; and
According with whatever they have attained.

Having thoroughly contemplated all of these factors, they understand that all dharmas are just their own mind and thus remain free of attachment to any of them. After they have understood in this way, when they enter the bodhisattva grounds, they are able to become well established in them.

Son of the Buddha, those bodhisattvas engage in the following reflection: "It is only fitting that we should quickly enter the grounds. Why? If we come to dwell in ground after ground, we will develop such vast meritorious qualities. Once we possess such meritorious qualities, we will gradually enter the ground of buddhahood. Once we dwell on the ground of buddhahood, we will be able to carry out the boundlessly many vast works of a buddha. Therefore it is only appropriate that we should be forever diligent in cultivating without rest and without weariness and then use such great meritorious qualities to enter the bodhisattva grounds."

Son of the Buddha, there are ten types of dharmas that enable whatever the bodhisattvas practice to be pure. What are those ten? They are:

First, relinquishing all possessions and wealth to fulfill beings' wishes;
Second, upholding precepts purely without committing any transgressions;
Third, inexhaustible gentleness and patience;
Fourth, diligently cultivating all the practices without ever retreating;
Fifth, using the power of right mindfulness to maintain a mind free of confusion or disturbance;
Sixth, distinguishing and completely knowing all the countlessly many dharmas;
Seventh, cultivating all the practices, yet remaining unattached to them;
Eighth, maintaining a mind that is as unshakable as the king of mountains;
Ninth, extensively liberating beings, serving them like a bridge; and
Tenth, realizing that all beings are of the same single essential nature as all *tathāgatas*.

Son of the Buddha, these are ten dharmas that enable the practice of all bodhisattvas to be pure. Having thus attained purity in their practice, they additionally acquire ten types of especially supreme dharmas. What are those ten? They are:

First, they are regarded with protective mindfulness by all the buddhas of other regions;
Second, their roots of goodness become especially supreme, surpassing those of the same class;
Third, they become well able to receive the Buddha's empowerments;

Fourth, they are always able to find good people to rely upon;[292]
Fifth, they become securely established in vigor and never become neglectful;
Sixth, they realize that all dharmas are the same and no different;[293]
Seventh, their minds constantly and securely dwell in the unsurpassed great compassion;
Eight, they contemplate dharmas in accordance with reality and produce marvelous wisdom;
Ninth, they are able to well cultivate skillful and marvelous expedient means; and
Tenth, they are able to understand the power of the Tathāgata's skillful means;

Son of the Buddha, these are the ten especially supreme dharmas of bodhisattvas. Son of the Buddha, the bodhisattva has ten types of pure vows. What are those ten? They are:

First, he vows to be tireless in ripening beings;
Second, he vows to completely practice the many types of goodness and purify all worlds;
Third, he vows to serve the *tathāgatas* and always manifest reverential esteem for them;
Fourth, he vows to guard and preserve right Dharma and not be stinting of his body or life in doing so;
Fifth, he vows to use wisdom to contemplate and enter all buddha lands;
Sixth, he vows to be of the same single essential nature as all bodhisattvas;
Seventh, he vows to enter the gateways of the *tathāgatas* and completely comprehend all dharmas;
Eighth, he vows that all who see him will develop faith and that none of them will not acquire benefit from it;
Ninth, he vows to use spiritual powers to remain in the world to the end of all future kalpas; and
Tenth, he vows to fulfill the conduct of Samantabhadra and purify the gateways to the knowledge of all modes.

Son of the Buddha, these are the bodhisattvas' ten types of pure vows. Son of the Buddha, the bodhisattva dwells in ten kinds of dharmas by which he enables all great vows to become completely fulfilled. What are those ten? They are:

First, his mind is tireless;
Second, he fulfills the great adornments;
Third, he bears in mind the extraordinarily supreme vow power of all bodhisattvas;

- Fourth, on hearing of the buddha lands, he vows to take rebirth in them all;
- Fifth, his deep resolve is long enduring, lasting to the end of all future kalpas;
- Sixth, he vows to bring about the complete development of all beings;
- Seventh, he does not consider remaining throughout all kalpas to be wearisome;
- Eighth, he does not even feel aversion for enduring all kinds of suffering;
- Ninth, his mind has no desire or attachment for any form of bliss; and
- Tenth, he always diligently preserves and protects the unsurpassed gateways to the Dharma.

Son of the Buddha, when the bodhisattva fulfills vows such as these, he immediately acquires ten kinds of inexhaustible treasuries. What are those ten? They are:

- The inexhaustible treasury of everywhere seeing all buddhas;
- The inexhaustible treasury of complete-retention [*dhāraṇīs*][294] by which he never forgets;
- The inexhaustible treasury of definite and complete understanding of all dharmas;
- The inexhaustible treasury of great compassion to rescue and protect beings;
- The inexhaustible treasury of the many different kinds of samādhis;
- The inexhaustible treasury of vast merit to satisfy the minds of beings;
- The inexhaustible treasury of extremely deep wisdom to expound on all dharmas;
- The inexhaustible treasury of spiritual superknowledges acquired as a karmic reward;
- The inexhaustible treasury of remaining for countless kalpas; and
- The inexhaustible treasury of entering boundlessly many worlds.

Son of the Buddha, these are the bodhisattva's ten inexhaustible treasuries. After the bodhisattva acquires these ten kinds of treasuries, with merit that is completely fulfilled and wisdom that is pure, he teaches the Dharma for all beings in accordance with what is fitting for each of them.

Son of the Buddha, what is meant by teaching the Dharma for all beings in accordance with what is fitting for each of them? This refers to his knowing what they do, knowing their causes and conditions, knowing their mental actions, knowing their mental dispositions, and then:

For those with much desire, he teaches them about unloveliness;[295]
For those with much hatred, he teaches them great kindness;
For those with much delusion, he teaches diligent analytic contemplation;[296]
For those in whom all three poisons are equally present, he teaches them the Dharma gateways to the development of supreme wisdom;
For those delighting in remaining within *saṃsāra*, he teaches them the three types of suffering;[297]
For those with attachment to any place, he teaches them the emptiness and quiescence of any place;
For those with indolent minds, he teaches them great vigor;
For those who harbor conceit, he teaches them the uniform equality of dharmas;
For those with much flattery and deception, he teaches them about the bodhisattva's straightforwardness of character; and
For those delighting in quiescence, he provides them with extensive teachings on the Dharma to enable their complete development.

It is in these ways that the bodhisattva teaches the Dharma for beings in accordance with what is fitting for each of them. When he speaks Dharma for them:[298]

His discourse is unified in its progression, with meanings free of contradictions or errors;
He contemplates what precedes and follows each dharma and distinguishes them with wisdom;
He investigates and determines what is right and what is wrong and does not contradict the seals of the Dharma;[299]
He establishes the boundlessly many gateways of practice in accordance with their orderly sequence, thereby enabling beings to cut off their doubts;
He is skillful in discerning faculties and penetrating the teachings of the Tathāgata;
He realizes the apex of reality and knows the equality of dharmas;
He cuts off all forms of affection for dharmas and does away with all attachments;[300]
He is ever mindful of all buddhas with a mind that never relinquishes this for even a moment and fully understands that the essential nature of all sounds is the same;

His mind remains free of attachment to any words or speech, and yet he is skillful in using analogies and remains free of contradictions; and

He enables everyone to awaken to all buddhas' pervasive and impartial manifestation of their wisdom bodies in accordance with what is fitting.

If, for the sake of all beings, the bodhisattva expounds on Dharma in this way, then he puts it into practice himself, increases its benefit, never relinquishes any of the perfections, and completely fulfills the adornment of the path of the *pāramitās*.

At this time, if, for the sake of enabling the satisfaction of beings' minds, the bodhisattva relinquishes everything, both inwardly and outwardly, while remaining free of attachment to anything at all, he then becomes able by this to purify the *dāna pāramitā*.

If he completely upholds the many moral precepts while remaining free of attachment to anything at all and forever abandoning conceit, he then becomes able by this to purify the *śīla pāramitā*.

If he is able to patiently endure every sort of evil while maintaining a mind of equal regard for all beings and remaining as unshakeable in this as the great earth which is able to sustain everything, he then becomes able by this to purify the patience *pāramitā*.

If he everywhere initiates the many kinds of karmic works, always cultivates relentlessly, never retreats from anything he does, persists with courage and strength no one can restrain, neither seizes upon nor forsakes any meritorious qualities, and in so doing completely fulfills all the gateways of wisdom, he then becomes able by this to purify the vigor *pāramitā*.

If he remains free of desire-based attachment to any of the objects of the five types of desire, if he is able to perfect all the sequential meditative absorptions,[301] if he always maintains right meditative reflection and in so doing neither abides in nor emerges from them, if he is thus able to entirely melt away all the afflictions, if he brings forth countless samādhi gateways, if he perfects the power of boundlessly many great spiritual superknowledges, if he is able to enter all samādhis in both forward and reverse sequences, if he is able while engaged in a single samādhi gateway to simultaneously enter boundlessly many samādhi gateways, if he comprehensively knows the spheres of experience associated with all samādhis, if he does not contradict any of the emblematic seals of wisdom associated with any of the samādhis or *samāpattis*,[302] and if he is able to swiftly enter the ground of all-knowledge, he then becomes able by this to purify the *dhyāna pāramitā*.

If, wherever the buddhas dwell, he hears the Dharma and accepts and upholds it, if he draws near to the good spiritual guide, serving him tirelessly, if he always delights in hearing the Dharma, doing so with an insatiable mind, if pursuant to listening to it and accepting it, he reflects upon it in accordance with its principles, if he enters true samādhi, if he abandons all divergent views, if he skillfully contemplates dharmas and realizes the emblematic seal of their true character,[303] if he completely knows the Tathāgata's effortless path, if he avails himself of the universal gateways to wisdom, if he enters the gateway of the wisdom of all-knowledge and attains the state of eternal rest, he then becomes able by this to purify the *prajñā pāramitā*.

If he manifests the accomplishment of karmic works in all worlds, if he teaches beings tirelessly, if he manifests bodies in accordance with their mental dispositions, if he remains free of defiling attachment in all that he practices, if he sometimes manifests as a common person and sometimes manifests the conduct practiced by an *ārya*, if he sometimes manifests [as abiding in] *saṃsāra* and sometimes manifests the appearance of entering nirvāṇa, if he is well able to contemplate everything that is done, if he manifests all kinds of works of adornment yet has no attachment to them, and if he everywhere enters all the destinies and liberates beings, he then becomes able by this to purify the skillful means *pāramitā*.

If he completely develops all beings, if he completely adorns all worlds, if he completely practices making offerings to all buddhas, if he completely comprehends the dharma of nonobstruction, if he completely cultivates the practices reaching everywhere throughout the Dharma realm, if his bodies constantly abide even to the end of all future kalpas, if his knowledge exhaustively knows the thoughts in all minds, if he completely awakens to how cyclic existence either continues on or returns to a state of cessation,[304] if he manifests in all lands, and if he completely realizes the wisdom of the Tathāgata, he then becomes able by this to purify the vows *pāramitā*.

If he fulfills the power of deep resolve through remaining free of defilements, if he fulfills the power of deep faith through making it invincible, if he fulfills the power of great compassion through implementing it tirelessly, if he fulfills the power of great kindness through impartiality in everything he does, if he fulfills the power of the complete-retention *dhāraṇīs*[305] through being able to use skillful means to retain all meanings, if he fulfills the power of eloquence through enabling all beings to be happy and fulfilled, if he fulfills the power of the *pāramitās* through adorning the Great Vehicle, if he fulfills the power of great vows through never allowing them to be cut off, if he fulfills the power of the spiritual superknowledges through bringing forth countless manifestations, and if he fulfills the power of the empowerments through enabling resolute faith and acceptance, he then becomes able by this to purify the powers *pāramitā*.

If he knows those whose actions arise from desire, if he knows those whose actions arise from hatred, if he knows those whose actions arise from delusion, if he knows those whose actions arise from an equal measure of all of these, if he knows those whose practices are devoted to cultivating and training the means to enter the grounds, if he knows in but a single mind-moment the actions of the boundlessly many beings, if he knows the minds of the boundlessly many beings, if he knows the reality of all dharmas, if he knows the powers of all *tathāgatas*, and if he everywhere awakens to the gateways to the Dharma realm, he then becomes able by this to purify the knowledge *pāramitā*.

Son of the Buddha, when the bodhisattva purifies the *pāramitās* in this way, when he perfectly fulfills the *pāramitās*, and when he never relinquishes any of the *pāramitās*, he dwells in the greatly adorned vehicle of the bodhisattva. Whichever beings he brings to mind, he speaks the Dharma for them all and thus enables them to increase their pure actions and gain liberation:

For those who have fallen into the wretched destinies, he instructs them and enables them to arouse the resolve;
For those abiding in the difficulties,[306] he enables them to become diligently vigorous;
For beings with much desire, he reveals the dharmas for becoming free of desire;
For beings with much hatred, he enables them to practice equal regard for others;[307]
For beings attached to views, he teaches them about dependent origination;
For desire realm beings, he instructs them in abandoning the evil and unwholesome dharmas associated with desire and hatred;
For form realm beings, he discourses on *vipaśyanā*;[308]
For formless realm beings, he discourses on sublime wisdom;
For practitioners of the Two Vehicles, he teaches practices associated with quiescence; and
For those who delight in the Great Vehicle, he speaks about the vast adornment of the ten powers.

Just as in the past, when he first aroused the resolve and saw that countless beings had fallen into the wretched destinies, he roared the lion's roar and said: "I should use many different kinds of Dharma gateways adapted to what is fitting and thereby liberate them," the bodhisattva becomes possessed of wisdom such as this by which he is then able to extensively engage in the liberation of beings.

Son of the Buddha, possessed of wisdom such as this, the bodhisattva prevents the lineage of the Three Jewels from ever being cut off. How? The bodhisattva-mahāsattva does the following:

He teaches all beings to resolve to attain bodhi and therefore is able to prevent the lineage of the buddhas from ever being cut off;

He always reveals and explains the treasury of Dharma for beings and therefore is able to prevent the lineage of the Dharma from ever being cut off;

He skillfully upholds the dharmas which are taught in a manner free of contradictions and therefore is able to prevent the lineage of the Sangha from ever being cut off;

He is also able to praise all the great vows and therefore is able to prevent the lineage of the buddhas from ever being cut off;

He distinguishes and expounds on the gateway of causes and conditions and therefore is able to prevent the lineage of the Dharma from ever being cut off;

He is always diligent in cultivating the six dharmas of harmony and respect[309] and therefore is able to prevent the lineage of the Sangha from ever being cut off;

He also plants the seeds of buddhahood in the field of beings and therefore is able to prevent the lineage of the buddhas from ever being cut off;

He protects and sustains right Dharma, not being stinting of his own body or life in doing so, and therefore is able to prevent the lineage of the Dharma from ever being cut off;

He is tireless in management of the great assembly and therefore is able to prevent the lineage of the Sangha from ever being cut off; and

He also respectfully upholds all the Dharma and precepts proclaimed and instituted by the buddhas of the past, the future, and the present, never allowing his mind to relinquish them and therefore he is able to prevent the lineages of the Buddha, the Dharma, and the Sangha from ever being cut off.

It is in ways such as these that the bodhisattva carries forward and perpetuates the lineages of the Three Jewels. He remains free of error in all that he practices and dedicates everything that he does to the gateway of all-knowledge. As a consequence, his three types of karmic actions remain free of all flaws. Because they remain free of all flaws, then the many sorts of good that he does, all the practices he engages in, his teaching of beings, and his speaking Dharma in accordance with what is fitting all remain free of even a mind-moment's error. They are all consistent with skillful means and wisdom, they are all dedicated to the realization of the wisdom of all-knowledge, and none of them are done in vain.

The bodhisattva who cultivates good dharmas in ways such as these fulfills ten kinds of adornments in every mind-moment. What are those ten? They are:

> Physical adornment, accomplished through manifesting in ways adapted to what is fitting for the training of beings;
> Verbal adornment, accomplished through cutting off all doubts and causing all to feel joyous delight;
> Mental adornment, accomplished through entering all samādhis in but a single mind-moment;
> Adornment of buddha *kṣetras*, accomplished through purity in all things and through abandoning all afflictions;
> Radiant adornment; accomplished through emanating boundless light everywhere illuminating beings;
> Adornment of congregations, accomplished through everywhere gathering in congregations, causing them all to feel joyous delight;
> Adornment with spiritual superknowledges, accomplished through sovereign mastery in bringing forth manifestations suited to the minds of beings;
> Adornment with right teaching, accomplished through being able to attract all intelligent people;
> Adornment of the ground of nirvāṇa, accomplished through attaining enlightenment in a single place while still also doing so everywhere without exception throughout the ten directions; and
> Adornment with skillful speech, accomplished through speaking Dharma in a manner adapted to place, adapted to time, and adapted to the capacity of beings' individual faculties.

As the bodhisattva perfects adornments such as these, even in every mind-moment of physical, verbal, and mental actions, he does nothing in vain and dedicates everything to the gateway of all-knowledge.

If any being merely sees this bodhisattva, one should realize that he too has not done so in vain, for he will certainly be bound to realize *anuttara-samyak-saṃbodhi*. If one were to merely hear his name, make an offering to him, reside together with him, bring him to mind, follow him in leaving the home life, hear him teach the Dharma, rejoice in his establishing of roots of goodness, express admiring respect for him from a distance, or commend and praise his name, all such circumstances result in being bound to realize *anuttara-samyak-saṃbodhi*.

Son of the Buddha, just as with that medicine known as "well when seen,"[310] which, when beings merely see it, their many sorts of poisons are all eliminated, so too it is with the bodhisattva who perfects these dharmas, for, if beings merely see him, all the poisons of their afflictions are extinguished and their good dharmas are increased.

Son of the Buddha, the bodhisattva-mahāsattva who abides in these dharmas and diligently increases his cultivation:

Uses the light of wisdom to destroy all the darkness of delusion;
Uses the power of kindness and compassion to utterly vanquish the armies of Māra;
Uses the power of great wisdom and merit to restrain all non-Buddhist traditions;
Uses his vajra meditative absorptions to destroy all mental defilements and afflictions;
Uses his power of vigor to accumulate all roots of goodness;
Uses the power of his roots of goodness arising from purifying buddha lands to leave all the wretched destinies and difficulties far behind;[311]
Uses the power of non-attachment to purify the spheres of cognition of his knowledge;
Uses the power of skillful means and wisdom to give birth to all the bodhisattva grounds and *pāramitās* as well as to the samādhis, the six spiritual superknowledges, the three clarities, and the four fearlessnesses, causing them all to become purified;
Uses the power of all good dharmas to completely fulfill the complete adornment of all buddhas' pure lands, the boundless marks and subsidiary signs, and body, speech, and mind;
Uses the power of wisdom's sovereign mastery in contemplation to realize the identity of all *tathāgatas*' powers, fearlessness, and dharmas exclusive to buddhas;
Uses the power of vast wisdom to completely know the sphere of cognition of the wisdom of all-knowledge; and

Uses the power of vows made in the past to accord with those he should teach in manifesting buddha lands, turning the wheel of the great Dharma and liberating countlessly and boundlessly many beings.

Son of the Buddha, the bodhisattva-mahāsattva who diligently cultivates these dharmas sequentially perfects all the bodhisattva practices even to the point of becoming one who is equal to the buddhas. He becomes a great master of the Dharma in boundlessly many worlds, protects and preserves right Dharma, is regarded with protective mindfulness by all buddhas, preserves, protects, takes on, and retains the vast treasury of Dharma, acquires unimpeded eloquence, and deeply enters the gateways of the Dharma. In boundlessly many worlds, within their great assemblies, he everywhere manifests his bodies in accordance with their different types, perfectly complete in their physical marks, supreme and incomparable, and uses unimpeded eloquence to skillfully explain profound dharmas. Because his perfectly full voice is skillfully spread all about, he is able to cause whoever hears it to enter the gateway of inexhaustible wisdom. He knows beings' mental actions and afflictions and then speaks Dharma for them accordingly:

Because the sounds of the words he speaks are perfectly pure, even as he expounds [the Dharma] with a single voice, he is able to cause everyone to feel joyful;

Because his body is well-formed and possessed of great awesome powers, as he abides within the congregation, there is no one at all who is able to surpass him;

Because he knows well the minds of beings, he is able to manifest bodies everywhere for them;

Because he teaches the Dharma skillfully, his voice is unobstructed;

Because he has attained sovereign mastery of mind, in skillfully teaching the great Dharma, no one is able to impede him;

Because he has attained the fearlessnesses, his mind is free of all timidity;

Because he has attained sovereign mastery of the Dharma, no one is able to surpass him;

Because he has attained sovereign mastery of knowledge, no one is able to overcome him;

Because he has attained sovereign mastery in the *prajñā-pāramitā*, there are no contradictions in the marks of dharmas about which he speaks;

Because he has attained sovereign mastery in eloquence, as he speaks the Dharma in accordance with others' dispositions, his discourse is continuous and uninterrupted;

Because he has attained sovereign mastery in *dhāraṇīs,* he is definitive in revealing the true character of dharmas;

Because he has attained sovereign mastery in eloquence, whatever he is expounding upon, he is able to open many different gateways through the use of analogies;

Because he has attained sovereign mastery in great compassion, he diligently instructs beings with unrelenting resolve;

Because he has attained sovereign mastery in great kindness, he emanates a web of light that pleases the minds of everyone in the assembly.

When the bodhisattva sitting on the high and wide lion's throne expounds on the great Dharma in this way, aside from the Tathāgata or other great bodhisattvas possessed of supreme vows and wisdom, there are no other beings able to be superior to him in this. No one is even able to view the very summit of his crown or outshine him with their radiance. If someone wished to use challenging questions to cause him to bend in submission, this would be an utter impossibility.

Son of the Buddha, after the bodhisattva-mahāsattva acquires powers of sovereign mastery such as these, even if there were an ineffable number of worlds with vast *bodhimaṇḍas* full of beings and every one of those beings was possessed of the awesome virtue and physical marks of the lord of the great trichiliocosm, when this bodhisattva manifested his body, he would still be able to outshine even a great assembly such as this.

With great kindness and compassion he comforts those who are fearful and timid. With deep wisdom, he assesses their inclinations. Because he teaches the Dharma for them with fearless eloquence, he is able cause everyone to feel joyful. Why is this? Son of the Buddha:

This is because the bodhisattva-mahāsattva has perfected the sphere of incalculably great wisdom;

Because he has perfected the ability to make countless skillful distinctions;

Because he has perfected vast powers of right mindfulness;

Because he has perfected inexhaustible skillful wisdom;

Because he has perfected the *dhāraṇī* by which one reaches a decisive and complete understanding of the true character of all dharmas;

Because he has perfected the boundless resolve to attain bodhi;

Because he has perfected marvelous eloquence entirely free of error;

Because he has perfected the deep resolute faith by which one receives the empowerment of all buddhas;

Because he has perfected the power of wisdom by which one everywhere enters the congregations of all buddhas of the three periods of time;

Because he has perfected the pure mind that knows that all buddhas of the three periods of time are of the same essential nature; and

Because he has perfected the wisdom of all *tathāgatas* of the three times as well as the great vows and wisdom of all bodhisattvas by which he is able to serve as a great master of the Dharma who reveals and elucidates the right Dharma treasury of all buddhas while also protecting and preserving it.

At that time, wishing to restate his meaning, assisted by the spiritual power of the Buddha, Dharma Wisdom Bodhisattva then spoke these verses:

His mind dwells in bodhi and gathers manifold merit,
he is never neglectful and plants solid wisdom,
and he is rightly mindful of his resolve and never forgets it.
All buddhas of the ten directions rejoice in this.

He diligently exhorts himself with solid mindfulness and zeal,
has nothing in the world he depends on, never timidly retreats,
and, through non-contentiousness, enters the profound dharmas.
All buddhas of the ten directions rejoice in this.

After the buddhas' rejoice, he strengthens his vigor,
cultivates merit and wisdom and the dharmas assisting the path,
enters the grounds, purifies the many practices,
and fulfills the vows spoken of by the Tathāgata.

Cultivating in this way, he acquires the sublime Dharma.
Having acquired the Dharma, he then bestows it on the many beings.
Adapting to their mental dispositions, their faculties, and natures,
he accords with what is fitting as he expounds on it for them all.

As the bodhisattva discourses on Dharma for them,
he does not relinquish his own practice of the perfections.
Once the path of the *pāramitās* has been accomplished,
he forever rescues all beings from the ocean of the realms of existence.

Day and night, he is diligent in cultivation and free of indolence
as he prevents the lineages of the Three Jewels from ever being cut off.
All the dharmas of pristine purity that he practices
are all dedicated to reaching the ground of the Tathāgata.

All the many good practices the bodhisattva cultivates
are all done for the purpose of ripening the many sorts of beings
and to enable them to dispel darkness, destroy afflictions,
conquer the armies of the *māras,* and realize right enlightenment.

Cultivating in this manner, he acquires the wisdom of the Buddha,
deeply enters the right Dharma treasury of the Tathāgata,
and becomes a great Dharma master, expounding on sublime Dharma,
like a rain of the elixir of immortality bestowing its moisture on all.

His kindness, compassion, and deep sympathy extend to everyone.
Of beings' thoughts and actions, there are none he does not know.
He provides explanations for them, suited to their dispositions,
of all the countlessly and boundlessly many dharmas of the Buddha.

Going and stopping, he is as calm and unhurried as the elephant king
while also being as courageous and fearless as a lion.
He is as unshakeable as a mountain, possesses wisdom like an ocean,
and is also like the great rains in dispelling the heat of the multitude.

At that time, after Dharma Wisdom Bodhisattva had spoken these verses, the Tathāgata was delighted and that great assembly upheld these teachings in practice.

The End of Chapter Eighteen

CHAPTER 19

Ascent to the Suyāma Heaven Palace

At that time, through the awe-inspiring spiritual powers of the Tathāgata, in all the worlds of the ten directions, in their four-continent lands, on their continent of Jambudvīpa, and also on the summit of their Mount Sumeru, everyone saw the Tathāgata abiding in the midst of a congregation in which, with the assistance of the Buddha's spiritual powers, all those bodhisattvas expounded on the Dharma. There was no one there not under the impression that he was always in the direct presence of the Buddha.

At that time, even without departing from any of those bodhi trees or the summits of those Mount Sumerus, the Bhagavat then proceeded toward the Hall of Jewel Adornments of the Suyāma Heaven Palace. At that time, the Suyāma Heaven king saw the Buddha coming in the distance and immediately used his spiritual powers to transformationally create a jeweled lotus flower dais lion throne within the palace.

It was adorned with a hundred myriad tiers of adornments, covered over from above by a hundred myriad interspersed gold nets, a hundred myriad flower curtains, a hundred myriad garland curtains, a hundred myriad incense curtains, and a hundred myriad jewel curtains. It was also encircled by arrays of flower canopies, garland canopies, incense canopies, and jewel canopies, each of them numbering a hundred myriads, and it was illuminated by the dazzling radiance of a hundred myriad light rays.

A hundred myriad Suyāma Heaven kings bowed down in reverence, a hundred myriad Brahma Heaven kings danced for joy, a hundred myriad bodhisattvas proclaimed praises, and a hundred myriad types of celestial music continuously played a hundred myriad kinds of Dharma sounds without interruption.

A hundred myriad kinds of flower clouds, a hundred myriad kinds of garland clouds, a hundred myriad kinds of adornment clouds, and a hundred myriad kinds of robe clouds surrounded and covered the scene and the light from a hundred myriad kinds of *maṇi* jewel clouds created dazzling illumination.

[This throne] was born of a hundred myriad kinds of roots of goodness, was protected and supported by a hundred myriad buddhas, was enhanced by a hundred myriad kinds of merit, was adorned by a hundred myriad kinds of deep resolve and a hundred myriad kinds of vows, was produced by a hundred myriad kinds of practices, was established by a hundred myriad kinds of dharmas, and was transformationally manifested by a hundred myriad kinds of spiritual powers. It constantly emanated a hundred myriad kinds of voices explaining all dharmas.

At that time, after that deva king had prepared the throne, he bent down his body before the Buddha and, placing his palms together, reverently and solemnly addressed the Buddha, saying, "Welcome, O Bhagavat. Welcome, Well Gone One. Welcome, Tathāgata. We only pray that the One Worthy of Offerings, the One of Right and Universal Enlightenment, will take pity on us and stay in this palace."

The Buddha then accepted the invitation and ascended into the Jeweled Hall, while also doing so in all those same circumstances throughout the ten directions.

Then the [Suyāma] Heaven king recalled the roots of goodness he had planted in the presence of past buddhas, whereupon, assisted by the Buddha's spiritual powers, he spoke these verses:

Famous Name Tathāgata, renowned throughout the ten directions
and the most supreme of all in auspiciousness,
has previously entered this very hall of *maṇi* jewels.
This place is therefore the most auspicious.

Jewel King Tathāgata, the lamp of the world
and the most supreme of all in auspiciousness,
has previously entered this hall of purity.
This place is therefore the most auspicious.

Joyous Eyes Tathāgata, one with unimpeded vision
and the most supreme of all in auspiciousness,
has previously entered this hall of adornments.
This place is therefore the most auspicious.

Burning Lamp Tathāgata, one who illuminates the world
and the most supreme of all in auspiciousness,
has previously entered this hall of extraordinarily supremacy.
This place is therefore the most auspicious.

Beneficence Tathāgata, benefactor of the world
and the most supreme of all in auspiciousness,
has previously entered this hall of immaculate purity.
This place is therefore the most auspicious.

Well Enlightened Tathāgata, one who had no teacher
and the most supreme of all in auspiciousness,
has previously entered this hall of precious fragrances.
This place is therefore the most auspicious.

Celestial Supremacy Tathāgata, the lamp within the world
and the most supreme of all in auspiciousness,
has previously entered this hall of wondrous fragrance.
This place is therefore the most auspicious.

Never Departing Tathāgata, the hero of discourses
and the most supreme of all in auspiciousness,
has previously entered this hall of the universal eye.
This place is therefore the most auspicious.

Unexcelled Tathāgata, one replete in the many virtues
and the most supreme of all in auspiciousness,
has previously entered this hall of fine adornments.
This place is therefore the most auspicious.

Austere Practices Tathāgata, benefactor of the world
and the most supreme of all in auspiciousness,
has previously entered this hall of universal adornments.
This place is therefore the most auspicious.

Just as the Suyāma Heaven king in this world, assisted by the Buddha's spiritual powers, recalled the meritorious qualities of buddhas of the past and proclaimed their praises, so too did the Suyāma Heaven kings throughout the worlds of the ten directions all also praise the meritorious qualities of the buddhas in this same way.

At that time, when the Bhagavat entered the Hall of Maṇi Jewel Adornments and sat down in the lotus posture on that jeweled lotus flower dais lion throne, this hall suddenly became just as vast as the dwelling space of that entire celestial congregation. So too did this occur in the same way in all those other places throughout the worlds of the ten directions.

The End of Chapter Nineteen

Chapter 20

Praise Verses in the Suyāma Heaven Palace

At that time, due to the Buddha's spiritual powers, from worlds beyond lands as numerous as the atoms in ten myriads of buddha *kṣetras*, there came from within the worlds in each of the ten directions a great bodhisattva, each attended by bodhisattvas as numerous as the atoms in a buddha *kṣetra*, all of whom came and gathered together there.

Their names were Forest of Meritorious Qualities Bodhisattva, Forest of Wisdom Bodhisattva, Forest of Supremacy Bodhisattva, Forest of Fearlessness Bodhisattva, Forest of a Sense of Shame and Dread of Blame Bodhisattva, Forest of Vigor Bodhisattva, Forest of Powers Bodhisattva, Forest of Practices Bodhisattva, Forest of Enlightenment Bodhisattva, and Forest of Knowledge Bodhisattva.

The lands from which these bodhisattvas came were Familial Wisdom World, Banner Wisdom World, Jeweled Wisdom World, Supreme Wisdom World, Lamp-like Wisdom World, Vajra Wisdom World, Blissful Wisdom World, Solar Wisdom World, Pure Wisdom World, and Brahman Wisdom World.

Each of these bodhisattvas had purely cultivated the brahman conduct in the presence of buddhas. They were Eternally Dwelling Eye Buddha, Invincible Eye Buddha, Non-abiding Eye Buddha, Unmoving Eye Buddha, Heavenly Eye Buddha, Liberation Eye Buddha, Truth-Examining Eye Buddha, Understanding Signs Eye Buddha, Supreme Eye Buddha, and Blue Eye Buddha.

After these bodhisattvas had arrived in the presence of the Buddha, they bowed down their heads in reverence at the Buddha's feet and then each transformationally created a *maṇi* jewel dais lion throne off in the respective direction from which he had come and sat down on it in the lotus posture. And just as those bodhisattvas came and gathered in the Suyāma Heaven in this world, so too did they do so in all those other worlds as well. All the names of those bodhisattvas, the names of their worlds, and the names of their *tathāgatas* were all identical and no different.

Then, the Bhagavat emanated from the top of his two feet a hundred thousand *koṭīs* of marvelously colored light rays which, in all those worlds of the ten directions, everywhere illuminated the buddhas together with their great assemblies within the Suyāma Heaven Palaces, doing so in such a way that none of them failed to fully appear.

At that time, assisted by the awesome spiritual powers of the Buddha, Forest of Meritorious Qualities Bodhisattva surveyed the ten directions and then spoke these verses:

The Buddha has emanated great rays of light
everywhere illuminating the ten directions.
Everyone sees the one most revered among devas and men
with penetrating and unimpeded vision.

The Buddha sits here in the Suyāma Heaven Palace
even as he is present everywhere in the worlds of the ten directions.
This circumstance is of the most extraordinary sort,
rarely ever encountered in the world.

The Suyāma Heaven king
has uttered verses in praise of ten *tathāgatas*.
Just as this was seen here in this assembly,
so too was it just so in all those other places as well.

All of those other assembled bodhisattvas
share the same identical names as ours
and also proclaim the unexcelled Dharma
in all places throughout the ten directions.

The worlds from which they come
have names that also are no different.
Each of them has purely cultivated the brahman conduct
in those places where their buddhas dwell.

The names of all those *tathāgatas*
are all also just the same.
Their lands are all bounteous and happy
and they all possess sovereign mastery of the spiritual powers.

In all those places throughout the ten directions,
they all say, "The Buddha is dwelling here."
Some see him dwelling among the people
and some see him dwelling in a heavenly palace.

The Tathāgata is dwelling peacefully everywhere
throughout all lands
even as we now see the Buddha
dwelling here in this heavenly palace.

In the past, he made the vow to attain bodhi
which extended to all worlds of the ten directions.

Therefore the Buddha's awesome power
is inconceivable in its complete pervasiveness.

He has left the desires of those in the world far behind
and has completely fulfilled boundless virtues.
He has therefore acquired powers of the spiritual superknowledges
that no beings fail to see.

He roams to the worlds throughout the ten directions,
like space, utterly unimpeded.
Whether in a single body or countless bodies,
his signs are inapprehensible.

The meritorious qualities of the Buddha are boundless.
How could one even fathom them?
He neither stays nor goes,
and yet he everywhere enters the Dharma realm.

At that time, assisted by the awesome spiritual powers of the Buddha, Forest of Wisdom Bodhisattva surveyed the ten directions and then spoke these verses:

The great guide of the world,
the unexcelled Bhagavat who has abandoned the defilements,
is one rarely encountered
even in an inconceivable number of kalpas.

The Buddha emanates great radiance
which no one in the world does not see.
He extensively expounds for the sake of the multitude
and thus benefits the many kinds of beings.

The Tathāgata comes forth into the world
to dispel the darkness of ignorance for the sake of the world.
A lamp for the world such as this
is rare and difficult to ever be able to behold.

He has already cultivated giving, moral virtue, patience,
vigor, and the *dhyāna* absorptions
as well as the *prajñā-pāramitā*,
and uses these to illuminate the world.

The Tathāgata has no peer.
If one sought his match, no one such as he could ever be found.
Without comprehending the reality with regard to dharmas,
no one would be able to see him.

The bodies and spiritual superknowledges of the Buddha
have such sovereign mastery, they are inconceivable.
He neither goes nor comes,
and yet he teaches the Dharma and liberates beings.

If there be anyone who is able to see or hear
the pure teacher of gods and men,
he shall forever escape the wretched destinies
and leave behind all sufferings.

For measureless and numberless kalpas,
he cultivated the practices leading to bodhi.
Whoever is unable to know the meaning of this
remains unable to realize buddhahood.

Though someone might have made offerings to countless buddhas
throughout an inconceivable number of kalpas,
if one were instead to know the meaning of this,
the merit thereby acquired would then exceed even that.

Though one might have bestowed upon buddhas
precious jewels enough to fill up countless *kṣetras,*
if one were still unable to know the meaning of this,
one could still never succeed in realizing bodhi.

At that time, assisted by the awesome spiritual powers of the Buddha, Forest of Supremacy Bodhisattva surveyed the ten directions and then spoke these verses:

It is just as when, in the first month of summer,
in a clear and cloudless sky,
the brilliant sunlight's shining
has none of the ten directions it does not fill.

His radiance is so beyond measure
that there is no one who could fathom it.
If this would be true even for those who have eyes,
how much the more so it would be for those who are blind.

So too it is with the buddhas
whose meritorious qualities are so boundless that,
even if they tried for inconceivably many kalpas,
no one could ever discern and know them all.

All dharmas have no place from which they come
and also have no one who could create them.
They have nothing from which they are born
and they cannot be discriminated.

All dharmas have no coming forth.
Therefore there is nothing that is produced.
Because their production has no existence,
their extinction cannot be apprehended either.

All dharmas are unproduced
and also are not extinguished.

If one is able to understand them in this manner,
this person is one who sees the Tathāgata.

Because all dharmas are unproduced,
they have no inherently existent nature.
If one distinguishes and knows them in this way,
this person has a penetrating comprehension of the deep meaning.

Because dharmas have no nature at all,
there is no one who is able to completely know them.
If one understands dharmas in this manner,
then there is ultimately nothing at all which is understood.

That which is said to be produced
is that by which all lands appear to exist.
If one is able to comprehend the nature of those lands,
then one's mind will not be subject to confusion or delusion.

One contemplates in accordance with reality
the nature of the world and all of its lands.
If one is able to know this,
then one can skillfully explain the meaning of all things.

At that time, assisted by the awesome spiritual powers of the Buddha, Forest of Fearlessness Bodhisattva surveyed the ten directions and then spoke these verses:

The vast body of the Tathāgata
reaches to the very end of the Dharma realm.
Without even leaving this throne,
he still pervades all places.

If on hearing Dharma such as this,
one feels reverence and resolute faith,
one will forever escape the three wretched destinies
and all the other sufferings and difficulties.

Even if one were to travel
to all the countless and innumerable worlds,
single-mindedly wishing to hear
of the Tathāgata's sovereign powers,

because such dharmas of the buddhas as these
constitute the unexcelled bodhi,
even if one wished to hear of them for but a moment,
there is no one who could succeed in this.

Wherever there were those who in the past
had faith in dharmas of the Buddha such as these,
they already become one of the most revered of two-legged beings
and then became lamps for the world.

Wherever there are those who in the future will hear
of the sovereign powers of the Tathāgata,
and having heard of them will then be able to have faith in them,
they too will be bound to realize buddhahood.

Wherever there are any in the present
who are able to have faith in this Dharma of the Buddha,
they too are bound to realize right enlightenment
and then expound the Dharma fearlessly.

This Dharma is extremely difficult to encounter
even in countless and numberless kalpas.
If there any who are able to obtain a hearing of it,
one should realize this is due to the power of their original vows.

If there is someone who is able to accept and uphold
dharmas of all buddhas such as these and then,
having upheld them, can then extensively proclaim and explain them,
this person is bound to realize buddhahood.

How much the more so is this true of one who is diligently vigorous
and who never relinquishes his steadfast resolve.
One should realize that a person such as this
is definitely bound to realize bodhi.

At that time, assisted by the awesome spiritual powers of the Buddha, Forest of a Sense of Shame and Dread of Blame Bodhisattva surveyed the ten directions and then spoke these verses:

If someone succeeds in hearing this
rare dharma of sovereign mastery
and is then able to arouse thoughts of joyous delight,
he will swiftly do away with the net of doubts and delusions.

He who is possessed of all knowledge and vision
uttered such words himself.
There is nothing not known by the Tathāgata.
He is therefore inconceivable.

There is no one who, from a state of no wisdom,
could then simply bring forth wisdom.
Those in the world are forever immersed in darkness.
Therefore there is no one able to produce it.

Just as form and non-form
are twofold and thus are not one,
so too it is with wisdom and non-wisdom,
for their substance in each case is different.

Just as what has signs and what is signless
as well as *saṃsāra* and nirvāṇa

when distinguished, are each different,
so too it is with wisdom and the absence of wisdom.

Just as it is with worlds which, when first being established,
have no signs of their destruction,
so too it is with wisdom and the absence of wisdom,
for those two characteristics are not both present at one time.

Just as, when the bodhisattva first arouses the resolve,
he is not just then possessed of the mind he acquires only later,
so too it is with wisdom and the absence of wisdom,
for those two states of mind do not occur at the same time.

Just as in the body possessed of its consciousnesses,
there is no joining of any one of them with any other,
so too it is with wisdom and the absence of wisdom,
for they ultimately have no circumstance in which they unite.

Just as the medicine known as *agada*
is able to destroy every sort of poison,
so too it is with wisdom
which is able to extinguish the absence of wisdom.

The Tathāgata is one who is unexcelled
and is also one who has no peer.
No one can even compare to him.
He is therefore but rarely encountered.

At that time, assisted by the awesome spiritual powers of the Buddha, Forest of Vigor Bodhisattva surveyed the ten directions and then spoke these verses:

All dharmas have no distinctions
and there is no one able to know them.
Only a buddha and another buddha would understand this
because their wisdom is ultimate.

This is just as with gold and the color of gold
for which it is their nature to be indistinguishable.
So too it is with the Dharma and non-Dharma
which, in their essential nature, have no difference.

Beings and non-beings
are both devoid of any reality.
The nature of dharmas such as these is that
the reality of them both is non-existent.

Just as it is so of the future
that it has none of the signs of the past,
so too it is with all dharmas
which are themselves devoid of any signs at all.

Just as it is with the marks of production and extinction
that in all their varieties are unreal,
so too it is with all dharmas
in which an inherent nature does not exist at all.

Though nirvāṇa cannot be seized upon,
when spoken of, it is of two kinds.
So too it is with all dharmas,
for it is through discriminations that differences exist.

Just as it is in reliance on those things which are counted
that there exists that which is able to keep their count.[312]
Their respective natures are entirely nonexistent.
Just so does one completely understand dharmas.

This is analogous to the method of counting
that increases from one to the measureless.
The method of counting is devoid of any essential nature.
It is by resort to intelligence that such distinctions are made.

Just as it is with all worlds
that, with the burning of the kalpa, they come to an end,
yet empty space remains unruined,
so too it is with the wisdom of the Buddha.

Just as the beings throughout the ten directions
each seize on signs in what is but empty space,
So too it is that, in regard to the Buddha,
those in the world make false discriminations.

At that time, assisted by the awesome spiritual powers of the Buddha, Forest of Powers Bodhisattva surveyed the ten directions and then spoke these verses:

All realms of beings
dwell within the three periods of time,
and all beings of the three periods of time
dwell within the five aggregates.

For the aggregates, it is karmic actions that are their root.
For karmic actions, it is the mind that is their root.
Mind dharmas are like mere conjurations.
So too it is with the world.

The world is not self-created
nor is it created by something other.
Nonetheless it succeeds in having a creation
and also succeeds in having a destruction.

Although the world has a creation
and although the world has a destruction,

for those with a complete comprehension of the world,
these two should not even be mentioned.

What is it that constitutes the world?
And what is it that is not the world?
What is the world and what is not the world
are merely distinctions in name.

It is the dharmas of the three times and the five aggregates
that are said to constitute the world.
Their extinction is what is not the world.
Matters such as these are merely artificial designations.

How is it that one speaks of the aggregates?
What nature do the aggregates possess?
The nature of the aggregates cannot be extinguished.
Therefore one speaks of their being unproduced.

When distinguishing these aggregates,
their nature is found to be empty and quiescent.
Because they are empty, they cannot be destroyed.
This is the meaning of being unproduced.

Since beings are like this,
all buddhas are also just this same way.
The buddhas and the dharmas of all buddhas—
they are devoid of any inherently existent nature.

If there be anyone who is able to know these dharmas
in a way that accords with reality and is free of inverted views,
then the person possessed of all knowledge and vision
will always be seen directly before him.

At that time, assisted by the awesome spiritual powers of the Buddha, Forest of Practices Bodhisattva surveyed the ten directions and then spoke these verses:

Just as elemental earth
as it exists in all worlds of the ten directions
is entirely devoid of any inherently existent nature,
and yet there is no place that it is not pervasively present,

so too it is with the body of the Buddha
which everywhere pervades all worlds.
All its many different forms and characteristics
have no subjective agent and no place from which they come.

It is only on the basis of karmic actions
that one speaks of the existence of any being.
And it is also not apart from beings
that there is any karmic action at all that can be found.

The nature of karmic actions is fundamentally empty and quiescent.
yet they are that upon which beings depend.
They everywhere create the many forms and characteristics
which themselves also have no place from which they come.

All such forms and characteristics as these
arise from the inconceivable power of karma.
If one completely comprehends their root,
then one has nothing at all that one sees within them.

So too it is with the body of the Buddha,
for that is inconceivable.
All of its many different forms and characteristics
appear throughout the *kṣetras* of the ten directions.

The body itself is not the Buddha.
The Buddha himself is not the body.
It is only the Dharma which constitutes his body
and which completely comprehends all dharmas.

If one is able to see the body of the Buddha
as pure and like the nature of dharmas,
this person will become free of all doubts and delusions
with respect to the Dharma of the Buddha.

If one sees all dharmas
as having an original nature like nirvāṇa,
this then is to see the Tathāgata
as ultimately having no place in which he dwells.

If one cultivates right mindfulness
and sees with complete clarity the Rightly Enlightened One
as signless and without any basis for discriminations,
this one qualifies as a son of the Dharma King.

At that time, assisted by the awesome spiritual powers of the Buddha, Forest of Enlightenment Bodhisattva surveyed the ten directions and then spoke these verses:

It is analogous to a master painter[313]
who is spreading forth his colors
as he falsely seizes on differentiating signs
even though the great elements have no such distinctions.

The great elements themselves have no such coloration
and within those colors, there are none of the great elements.
Still, it is not apart from the great elements
that there are then these colors which can be found.

There are no colored paintings in the mind,
nor is there any mind within a colored painting.

Still, it is not apart from the mind,
that there is then a colored painting which can be found.

That mind never stops [creating its paintings]
which are so countless as to be inconceivable.
They manifest all colors,
and yet they each remain unaware of the others.

Just as a master painter
is unable to know his own mind,
yet paints because of the mind,
so too, the nature of all dharmas is just like this.

The mind is like a master painter
who is able to paint all worlds.
All of the five aggregates arise from it
and there is no dharma it does not create.

Just as it is with the mind, so too it is with the Buddha.
Just as it is with the Buddha, so too it is with beings.
One should realize that the Buddha and the mind
both have an essential nature that is endless.

If a person knows that it is the actions of the mind
that everywhere create all worlds,
then this person thereby sees the Buddha
and completely understands the Buddha's true nature.

The mind does not abide in the body,
nor does the body abide in the mind,
and yet they are able to do the Buddha's works
with unprecedented sovereign mastery.

If one wishes to completely know
all buddhas of the three periods of time,
then he should contemplate the nature of the Dharma realm
as being entirely created by the mind alone.

At that time, assisted by the awesome spiritual powers of the Buddha, Forest of Knowledge Bodhisattva surveyed the ten directions and then spoke these verses:

That which one grasps is ungraspable.
That which one sees is invisible.
That which one hears cannot be heard.
The one mind is inconceivable.

The measurable and the immeasurable
are both ungraspable.
If there is anyone who wishes to grasp them,
they will ultimately have nothing they apprehend.

When what one should not speak of, one nonetheless speaks of,
this amounts to deceiving oneself.
When one has not completed one's own work,
one fails to cause the multitudes to be happy.

If one wished to praise the Tathāgata's
boundless body of wondrous form,
even exhausting countless kalpas in doing so,
no one would be able to completely describe it.

Just as a wish-fulfilling jewel
is able to manifest all forms,
manifesting forms from what is formless,
so too it is with all the buddhas.

This is also analogous to pure empty space
which is formless and invisible.
Although it manifests all forms,
there is still no one able to see empty space itself.

So too it is with all the buddhas
who everywhere manifest countless forms.
This is not a place where thought can function
and it is something that no one can see.

Although one hears the voice of the Tathāgata,
that voice is not the Tathāgata.
Still, it is not apart from that voice
that one can know the One of Right and Perfect Enlightenment.

Bodhi has no coming or going.
It goes beyond all discriminations.
How then could one claim of oneself
that he is able to succeed in seeing it?

The buddhas have no dharmas at all.
What then could the Buddha speak of?
It is only in accordance with one's own mind
that one supposes he speaks dharmas such as these.

The End of Chapter Twenty

Chapter 21
The Ten Practices

At that time, assisted by the awesome power of the Buddha, Forest of Meritorious Qualities Bodhisattva entered "the bodhisattva's skillful reflection samādhi." Having entered this samādhi, from beyond a number of worlds off in each of the ten directions as numerous as the atoms in a myriad buddha *kṣetras*, buddhas as numerous as the atoms in a myriad buddha *kṣetras*, all identically named Forest of Meritorious Qualities, all manifested before him and said to Forest of Meritorious Qualities Bodhisattva:

> It is good indeed, Son of Good Family, that you have been able to enter this skillful reflection samādhi. Son of Good Family, that you have been able to do this is because these identically-named buddhas from each of the ten directions as numerous as the atoms in a myriad buddha *kṣetras* have all joined in assisting you.
>
> It is also due to the power of Vairocana Tathāgata's past vows and his awesome spiritual powers as well as due to the power of all bodhisattvas' roots of goodness that you have been enabled to enter this samādhi and expound on the Dharma:
>
> To increase the understanding of the Buddha's wisdom;
> To bring about deep entry into the Dharma realm;
> To bring about complete understanding of the realms of beings;
> To ensure that whatever is entered, that entry is unimpeded;
> To ensure that whatever is practiced, it is free of obstacles;
> To assist the attainment of countless skillful means;
> To embrace the nature of all-knowledge;
> To awaken to all dharmas;
> To know all faculties; and
> To enable the retention and explanation of all dharmas.
>
> That is to say, it is to enable the taking up of the ten practices of all bodhisattvas. Son of Good Family, you should accept the assistance of the buddhas' awesome spiritual powers and expound on these dharmas.

At this time, the buddhas immediately bestowed on Forest of Meritorious Qualities Bodhisattva unimpeded wisdom, unattached wisdom, uninterrupted wisdom, teacherless wisdom, undeluded wisdom, invariable wisdom, unfailing wisdom, measureless wisdom, insuperable wisdom, unremitting wisdom, and indomitable wisdom. Why? It is because the dharma of this samādhi's power is of this very sort.

At this time, each of the buddhas extended his right hand and touched the crown of the head of Forest of Meritorious Qualities Bodhisattva. Forest of Meritorious Qualities Bodhisattva then arose from meditative absorption and told the bodhisattvas:

> The bodhisattva's practices are inconceivable, commensurate with the Dharma realm and the realm of empty space. Why? This is because the bodhisattva-mahāsattva cultivates by training in accordance with [the practices of] all buddhas of the three periods of time.[314]
>
> Sons of the Buddha, what then are the bodhisattva-mahāsattva's practices? Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of practices proclaimed by all buddhas of the three periods of time. What are those ten? They are as follows:
>
> First, joyful practice;
> Second, beneficial practice;
> Third, non-opposing practice;
> Fourth, indomitable practice;
> Fifth, unconfused practice;
> Sixth, well-manifested practice;
> Seventh, unattached practice;
> Eighth, difficult-to-attain practice;
> Ninth, the practice of good dharmas; and
> Tenth, genuine practice.
>
> These are the ten. Sons of the Buddha, what all is meant by the bodhisattva-mahāsattva's "joyful practice"? Sons of the Buddha, this bodhisattva is a great benefactor. He is able to give with kindness everything he possesses, doing so with an impartial mind free of regret or miserliness, not longing for any reward, not seeking any fame, and not desiring to gain any benefit or support. He does this only:
>
> To rescue and protect all beings, attract and sustain all beings, and benefit all beings;
> To train in practices originally cultivated by all buddhas;
> To bear in mind practices originally cultivated by all buddhas;
> To delight in practices originally cultivated by all buddhas;
> To purify practices originally cultivated by all buddhas;

> To increase practices originally cultivated by all buddhas;
> To preserve practices originally cultivated by all buddhas;
> To reveal practices originally cultivated by all buddhas;
> To expound on practices originally cultivated by all buddhas; and
> To enable beings to part from suffering and attain happiness.

Sons of the Buddha, when the bodhisattva-mahāsattva cultivates these practices, he causes all beings to feel joy and delight. Wherever there are regions and lands with places beset by poverty and privation, by the power of his vows, he goes and takes rebirth there as one of noble birth and immense wealth who possesses endless valuables and jewels and who, even if, in every mind-moment, there were countlessly and innumerably many beings who came to see him, each one addressing him by saying: "O Worthy One, we are poverty-stricken, bereft of any means of support, hungry, emaciated, subject to intensely difficult sufferings, with lives on the verge of unsustainability. I only wish that you would feel kindly pity and give me the flesh of your body, allowing me to eat it in order to continue this life," that bodhisattva would then be immediately willing to give it to him to delight and satisfy him.

Even if there continued to be countless hundreds of thousands of beings who came and begged from him in this way, the bodhisattva would never retreat in fear. Rather, he would only respond with a mind of even greater kindness and compassion. Because these beings all came and sought alms from him, when the bodhisattva saw this, he would feel redoubled happiness and would think: "I have encountered such a fine benefit here, for these beings are my fields for the planting of merit. These are my fine friends who, even without being sought out or invited, have come forth to instruct me in entering the Buddha's Dharma. I should now cultivate and train accordingly and refrain from opposing the will of these beings." He would also think:

> May all the roots of goodness arising from what I have done in the past, do now, and do in the future enable me to receive immense bodies in the future in all worlds and among all beings, the flesh from which can go to satisfy all beings suffering from hunger, even to the point that I continue not to die so long as there is still even a single small being who has not yet eaten his fill, so that flesh can thus be cut from my bodies endlessly. May these roots of goodness lead to my attainment of *anuttara-samyak-saṃbodhi* and to my realization of the great nirvāṇa.
>
> May it also be that all those beings who eat my flesh will also attain *anuttara-samyak-saṃbodhi*, attain impartial wisdom, become

> equipped with all dharmas of the Buddha, extensively engage in the Buddha's works, and so forth, up until they enter the *nirvāṇa* without residue.
>
> May it also be that, so long as there is still even a single being whose mind has not become satisfied, I will continue to refrain from final realization of *anuttara-samyak-saṃbodhi*.

It is in this way that the bodhisattva benefits beings and yet has no perception of a self, of a being, of an existence, of a life, of a composite being,[315] of a *pudgala*, of a "person," of a *māṇavaka*,[316] of a subjective agent of actions, or of anyone who undergoes experiences.

He simply contemplates the boundlessly many dharmas of the Dharma realm and the realm of beings as empty dharmas, as dharmas in which nothing exists, as signless dharmas, as dharmas devoid of any substantiality, as dharmas having no place in which they abide, as dharmas having nothing on which they depend, and as dharmas having no function.

When he engages in this contemplation, he does not perceive the existence of his own person, does not perceive the existence of anything bestowed as a gift, does not perceive the existence of anyone who is its recipient, does not perceive the existence of a field of merit, does not perceive the existence of any karmic action, does not perceive the existence of any karmic consequences, does not perceive the existence of any karmic fruits, does not perceive the existence of any major karmic fruits, and does not perceive the existence of any minor karmic fruits.

At that time, the bodhisattva contemplates the bodies received by all beings of the past, the future, and the present as following a rapid course to deterioration and destruction whereupon he has this thought:

> How very strange these beings are! They are so deluded and ignorant. During the course of *saṃsāra,* they receive countlessly many bodies which are all so fragile and which all ceaselessly and rapidly return to deterioration and destruction. Whether already deteriorated and destroyed, now deteriorating and being destroyed, or bound to deteriorate and be destroyed in the future, they remain unable to use those non-enduring bodies in the quest to obtain a steadfastly enduring body.
>
> I should exhaustively train in what the buddhas have trained in to realize all-knowledge and know all dharmas. Then, for the sake of all beings, I may teach them the identity of the three periods of time, accordance with quiescence, and the indestructible nature of dharmas, thereby enabling them to forever attain security and happiness.

Sons of the Buddha, this is what is meant by the first of the bodhisattva-mahāsattva's practices, the joyful practice.

Sons of the Buddha, what then is meant by the bodhisattva-mahāsattva's "beneficial practice"? This bodhisattva guards and upholds the pure moral precepts and his mind has no attachment to forms, sounds, smells, tastes, or touchables. He also proclaims this as a teaching for beings.

He does not seek any sort of power and influence, does not seek to become of any particular caste, does not seek to acquire wealth, does not seek to acquire a particular physical appearance, and does not seek to become king. In all such circumstances, he remains free of any attachments and simply firmly upholds the pure moral precepts, thinking in this way: "In my observance of the pure moral precepts, it is essential that I should relinquish all the fetters, greed, feverish afflictions, the difficulties, pressure, slander, confusion, and turbidity, and attain the impartial right Dharma praised by the Buddha."

Sons of the Buddha, when the bodhisattva upholds the pure moral precepts in this way, even if in the course of a single day a hundred thousand *koṭīs* of *nayutas* of wicked *māras* came to where the bodhisattva was, each and every one of them bringing along countless hundreds of thousands of *koṭīs* of *nayutas* of celestial nymphs, all of whom skillfully used techniques associated with the five desires together with their feminine beauty in an attempt to fool this man's mind, and even if they held forth all sorts of different kinds of precious objects of entertainment wishing to come and disturb the bodhisattva's resolve to remain on the path, the bodhisattva would then reflect thus: "These five desires are dharmas that obstruct the path even to the point that they obstruct the realization of the unsurpassed bodhi."

As a consequence, he does not produce even a single thought of desire and his mind remains as pure as that of the Buddha with the sole exception of circumstances in which he uses skillful means to teach beings. Even then, he still never relinquishes his resolve to attain all-knowledge.

Sons of the Buddha, the bodhisattva would rather lose his own body and life than produce afflictions in any being due to the causes and conditions of desire. Thus he never does anything that might cause afflictions to arise in any being.

From the time the bodhisattva succeeds in personally seeing the Buddha on up to the present, his mind never raises even a single thought of desire, how much the less might he engage in any such deed. As for the idea that he might engage in such a deed, that is an impossibility. At such a time, the bodhisattva simply reflects in this way:

> Throughout the long night of their existences, all beings have thought about the five desires, have pursued the five desires, have become covetously attached to the five desires, have fixed their minds on them, have indulged their defilement, have sunken down and drowned in them, have drifted along in pursuit of them, and thus have remained unable to acquire freedom from them. I should now cause all these *māras*, celestial nymphs, and all beings to dwell in the unsurpassed moral precepts and, after they have come to dwell in the pure moral precepts, [I should enable them] to establish the irreversible resolve to attain all-knowledge, realize *anuttara-samyak-saṃbodhi,* and finally enter the nirvāṇa without residue.
>
> And why should I do this? This is the kind of karmic work we should do. We should follow along after the buddhas by pursuing cultivation and training such as this. Having engaged in such training, we should abandon all bad actions and ignorance arising from imputing the existence of a self. We should then use wisdom to penetrate all the Buddha dharmas, explain them for beings, and enable them to rid themselves of their inverted views.

Even so, he still realizes that it is not apart from beings that inverted views exist and it is not apart from inverted views that beings exist. It is not that beings exist within inverted views and it is not that inverted views exist within beings. Nor is it the case that inverted views are beings. Nor is it the case that beings are inverted views. Inverted views are not inward dharmas. Inverted views are not outward dharmas. Beings are not inward dharmas. Beings are not outward dharmas. All dharmas are false and unreal, suddenly arising and suddenly destroyed, devoid of any substantiality, like dreams, like shadows, like conjurations, and like transformations. Thus they deceive and delude the common person.

Someone who understands in this way is then able to completely awaken to all the practices, achieve a penetrating comprehension of *saṃsāra* and nirvāṇa, realize the bodhi of the Buddha, save himself and enable the salvation of others, liberate himself and enable the liberation of others, train himself and enable the training of others, reach quiescence himself and enable the quiescence of others, attain peace and security himself and enable the peace and security of others, abandon defilement himself and enable others to abandon defilement, purify himself and enable the purification of others, reach nirvāṇa himself and enable others to reach nirvāṇa, and attain happiness himself and enable others to attain happiness. Sons of the Buddha, this bodhisattva also reflects in this way:

> I should follow all *tathāgatas* in abandoning all worldly practices, in fulfilling all the dharmas of the buddha, in dwelling in the station of unsurpassed impartiality, in contemplating all beings equally, in gaining a clear comprehension of the objective realms, in abandoning all faults, in cutting off all discriminations, in relinquishing all attachments, in skillfully gaining emancipation, and in developing a mind that is constantly established in unsurpassed, ineffable, independent, unshakable, measureless, boundless, inexhaustible, formless, and extremely profound wisdom.

Sons of the Buddha, this is what is meant by the second of the bodhisattva-mahāsattva's practices, the beneficial practice.

Sons of the Buddha, what then is meant by the bodhisattva-mahāsattva's "non-opposing practice"? This bodhisattva always cultivates the dharma of patience in which he is humbly deferential and reverentially respectful. He does not harm himself, does not harm others, and does not harm both. He does not take things himself, does not encourage others to take things, and does not join with others in taking things. He is not attached to himself, is not attached to others, and is not attached to both. And he does not seek fame or offerings. He simply reflects in this manner: "I should always teach the Dharma for beings and thus enable them to abandon every form of evil and cut off greed, hatred, delusion, arrogance, concealment, miserliness, jealousy, flattery, and deception, thereby enabling them to become constantly established in patience and gentleness."

Sons of the Buddha, once the bodhisattva has developed the dharma of patience in this way, suppose that a hundred thousand *koṭīs* of *nayutas* of *asaṃkhyeyas* of beings came to where he dwelt and every one of those beings then transformationally created a hundred thousand *koṭīs* of *nayutas* of *asaṃkhyeyas* of mouths, and every one of those mouths then uttered a hundred thousand *koṭīs* of *nayutas* of *asaṃkhyeyas* of statements, namely statements one could not delight in, statements regarding unwholesome dharmas, statements that are displeasing, statements that no one could like, statements that are inhumane and not such that a worthy would ever even utter, statements that are not the wisdom of the *āryas*, statements that are not such that an *ārya* would even utter, statements an *ārya* would not even draw near to, statements that are extremely disgusting and odious, statements that one simply could not bear to hear at all.

Further, suppose that they all used these words and phrases to slander and vilify the bodhisattva, and suppose that, in addition, every one of those beings also had a hundred thousand *koṭīs* of *nayutas* of *asaṃkhyeyas* of hands and every one of those hands brandished a hundred thousand *koṭīs* of *nayutas* of *asaṃkhyeyas* of weapons with which they assailed and injured the bodhisattva, continuing to do so for an entire *asaṃkhyeya* kalpa. When that bodhisattva encountered such extremely great and intense cruelties which would cause all the hairs of one's body to stand on end, then, right when his life was about to be cut off, he would reflect in this way:

> If, because of these sufferings, my mind wavered and became scattered, that would be an instance of failing to even control myself, failing to even protect myself, failing to clearly understand my own situation, failing to even keep up my own cultivation, failing to maintain my own right concentration, failing to stay quiescent myself, and failing to even care for what is most dear to me.[317] If I were to indulge such attachment myself, then how could I enable others to purify their minds?

At that time, the bodhisattva also has this thought: "From the very start of the beginningless kalpas of the past, I have dwelt in the midst of *saṃsāra* and have undergone every sort of bitter anguish." Reflecting in this way, he renews his self-encouragement, purifies his mind, and becomes joyful. He skillfully adjusts and focuses himself so that he is able to establish himself in the dharmas of the Buddha while also enabling beings to attain these same dharmas. He also reflects in this way:

> This body is empty and quiescent, devoid of a self or anything belonging to a self, devoid of any reality, empty by nature and non-dual. Whether it be pain or pleasure, they are both nonexistent because all dharmas are empty. I should completely understand this myself and extensively explain it for others, thus enabling all beings to extinguish these views.
>
> Therefore, even though I have now encountered such intense sufferings, I should patiently endure this to hold beings in mind with loving-kindness, to benefit beings, to bestow happiness on beings, to maintain sympathetic pity for beings, to attract and sustain beings, to refrain from forsaking beings, to acquire enlightened understanding myself, to maintain irreversible resolve, and to progress along the path to buddhahood.

This is what is meant by the third of the bodhisattva-mahāsattva's practices, the non-opposing practice.

Sons of the Buddha, what then is meant by the bodhisattva-mahāsattva's "indomitable practice"? This bodhisattva cultivates every form of vigor, namely, foremost vigor, great vigor, supreme vigor, especially supreme vigor, the most supreme vigor, the most sublime vigor, superior vigor, unexcelled vigor, peerless vigor, and pervasive vigor.

He is naturally free of the three poisons, naturally free of arrogance, naturally free of concealment, naturally free of miserliness, naturally free of flattery or deception, and naturally imbued with a sense of shame and dread of blame. Hence he would never practice vigor in a way that afflicts even a single being. Rather:

It is only to cut off all afflictions that he practices vigor;
It is only to extirpate the root of delusion that he practices vigor;
It is only to rid himself of all the habitual karmic propensities that he practices vigor;
It is only to know all realms of beings that he practices vigor;
It is only to know with regard to all beings their dying in this place and their being reborn in that place that he practices vigor;
It is only to know all beings' afflictions that he practices vigor;
It is only to know all beings' mental dispositions that he practices vigor;
It is only to know all beings' spheres of experience that he practices vigor;
It is only to know the superiority and inferiority of all beings' faculties that he practices vigor;
It is only to know all beings' mental actions that he practices vigor;
It is only to know the entire Dharma realm that he practices vigor;
It is only to know the fundamental nature of all dharmas of the Buddha that he practices vigor;
It is only to know the equality of the nature of all dharmas of the Buddha that he practices vigor;
It is only to know the identity of the nature of the three periods of time that he practices vigor;
It is only to acquire the wisdom light of all dharmas of the Buddha that he practices vigor;
It is only to realize the wisdom of all dharmas of the Buddha that he practices vigor;
It is only to know the one true character of all dharmas of the Buddha that he practices vigor;
It is only to know the boundlessness of all dharmas of the Buddha that he practices vigor;

> It is only to acquire the vast, decisive, and skillful wisdom of all dharmas of the Buddha that he practices vigor; and
>
> It is only to acquire the wisdom with which one can distinguish and expound on the phrases and meanings of all dharmas of the Buddha that he practices vigor.

Sons of the Buddha, once the bodhisattva-mahāsattva has perfected the practice of vigor such as this, suppose that there were someone who asked:

> Could it be that, for the sake of each one of all the beings in the innumerably many worlds you could endure passing through innumerable kalpas in the Avīci Hells, fully experiencing the many sorts of sufferings, doing so to enable each of those beings to encounter the appearance of countless buddhas in the world, after which, due to having seen those buddhas, they would then become able to attain the full enjoyment of the many sorts of happiness and finally enter the nirvāṇa without residue, only after which you yourself could realize *anuttara-samyak-saṃbodhi*? Could you or could you not do that?

He would reply, "I am able to do that."

Now, suppose also that there were someone else who then spoke to him in this way:

> Suppose that there were an *asaṃkhyeya* of great oceans from all of which you had to use a single hair to extract the waters, drop by drop, until they were entirely emptied. Suppose, too, that there were countless *asaṃkhyeyas* of worlds which then were ground entirely to dust, whereupon you then had to count up every one of those drops of water and each of those motes of dust and, having come to know their number, you were then bound, for the sake of beings, to pass through just that very number of kalpas during which you were forced to undergo incessant suffering in each successive mind-moment for that entire time.

On hearing this, the bodhisattva would not produce even a single thought of regret, but rather would only be even more happy and full of exultation, feeling deeply fortunate at having acquired such an immensely fine benefit and realizing, "Through my own powers, I can enable those beings to be forever liberated from all sufferings."

Through these skillful means, the bodhisattva enables all beings in all worlds to reach all the way to the nirvāṇa without residue. This is what is meant by the fourth of the bodhisattva-mahāsattva's practices, the indomitable practice.

Sons of the Buddha, what then is meant by the bodhisattva-mahāsattva's "unconfused practice"? This bodhisattva perfects right mindfulness in which his mind is not scattered and confused and in which it remains steadfastly unmoving, is the most supremely pure, is measurelessly vast, and is free of confusion or delusion. Because of this right mindfulness, he thoroughly understands all worldly speech and is able to retain all world-transcending discourses as well. That is to say, he is able to retain the discourses on form dharmas and on formless dharmas, is able to retain the discourses on the establishment of the particular nature of form, and so forth, including his ability to retain the discourses on the establishment of the particular nature of feelings, perceptions, karmic formative factors, and consciousness, doing so with an unconfused mind.

In the world, dying here and being reborn there, his mind remains unconfused. Entering the womb and emerging from the womb, his mind remains unconfused. Making the resolve to attain bodhi, his mind remains unconfused. Serving the good spiritual guide, his mind remains unconfused. Diligently cultivating the dharmas of the Buddha, his mind remains unconfused. Remaining aware of the works of the *māras*, his mind remains unconfused. Avoiding the works of the *māras*, his mind remains unconfused. And cultivating the bodhisattva practices throughout an ineffable number of kalpas, his mind remains unconfused.

This bodhisattva perfects such immeasurably vast right mindfulness across the course of countless *asaṃkhyeyas* of kalpas during which he personally listens to the teaching of right Dharma from all buddhas, bodhisattvas, and his good spiritual guides, in particular listening to extremely profound dharmas, vast dharmas, dharmas of adornment, dharmas having to do with various kinds of adornments, dharmas on explaining the many different kinds of names, sentences, and literary forms, dharmas having to do with the bodhisattva's adornments, unexcelled dharmas having to do with the Buddha's spiritual powers and radiance, pure dharmas on right aspiration to achieve definite understanding, dharmas on not being attached to anything in the world, dharmas on distinguishing all aspects of the world, extremely vast dharmas, dharmas on abandoning all the cataracts of delusion and illuminating all beings, the shared dharmas and unshared dharmas in all worlds, the unexcelled dharmas of bodhisattvas, and the dharmas of sovereign mastery associated with all-knowledge.

Having heard the teaching of dharmas such as these, the bodhisattva passes through *asaṃkhyeya* kalpas without ever forgetting or losing them. His mind always possesses uninterrupted recall of them all.

And why is this? When, throughout countless kalpas, the bodhisattva-mahāsattva has cultivated the practices, he has to the very end of all that time refrained from tormenting or disturbing any being in a way that might cause him to lose right mindfulness, has always refrained from damaging right Dharma, and has refrained from ever cutting off roots of goodness. This is because his mind has always increased in its vast wisdom.

Furthermore, this bodhisattva-mahāsattva is one who can never be thrown into a state of confusion by any of the various different kinds of sounds, including high and loud sounds, coarse and rough sounds, the most extremely frightening sounds, sounds that please the mind, sounds that the mind finds displeasing, clamorous sounds disrupting the ear consciousness, and sounds that block or damage the six sense faculties. Even if this bodhisattva were subjected to hearing countlessly and innumerably many such good and bad sounds as these which completely filled up an *asaṃkhyeya* of worlds, he would still not have so much as a single mind-moment during which his mind became scattered or confused by them. That is to say:

His right mindfulness would be undisturbed;
His spheres of cognition would be undisturbed;
His samādhis would be undisturbed;
His penetration of extremely deep dharmas would be undisturbed;
His practice of the bodhi practices would be undisturbed;
His generation of the bodhi resolve would be undisturbed;
His recollection of the buddhas would be undisturbed;
His contemplation of genuine dharmas would be undisturbed;
His wisdom in teaching beings would be undisturbed;
His wisdom in purifying beings would be undisturbed; and
His decisive understanding of the extremely profound meaning would be undisturbed.

Because he has not committed any bad karmic actions, he has no obstacles due to bad karma. Because he never produces any afflictions he has no affliction obstacles. Because he does not slight the Dharma due to arrogance, he has no obstacles with respect to dharmas. And because he does not slander right Dharma, he has no retribution obstacles.

Sons of the Buddha, even if every one of the sounds such as those mentioned above were to completely fill up an *asaṃkhyeya* of worlds and continue incessantly for countless and innumerable kalpas during which all of those sounds had the capacity to ruin all of any being's faculties of body and mind, they would still be unable to interfere with this bodhisattva's state of mind. When this bodhisattva enters samādhi, abiding in dharmas of the *āryas*, he reflects upon and contemplates all sounds, thoroughly knowing those sounds' characteristic signs of arising, abiding, and destruction and thoroughly knowing the nature of those sounds' arising, abiding, and destruction.

Once he hears them in this way, he does not produce any desire for them, does not produce any hatred for them, and does not lose his mindfulness. Rather he thoroughly grasps their signs without any form of defiled attachment. He realizes that all sounds are devoid of anything at all that exists, realizes that no reality is apprehensible in them, realizes that they have no agent of action, realizes that they have no point of origin, and realizes that they are the same as and no different from the Dharma realm itself.

It is in this way that the bodhisattva perfects quiescent physical, verbal, and mental actions and proceeds all the way to all-knowledge without ever turning back. He skillfully enters all gateways of the *dhyāna* absorptions and realizes that all the samādhis are of the same single essential nature. He completely knows all dharmas as boundless and acquires genuine wisdom with respect to all dharmas. He acquires the extremely deep samādhi that leaves sounds behind, acquires an *asaṃkhyeya* of samādhi gateways, and increases his measurelessly vast mind of great compassion.

At this time, in but a single mind-moment, the bodhisattva acquires countless hundreds of thousands of samādhis. When he hears sounds such as these, his mind remains undisturbed. He causes his samādhi to gradually grow more vast and then reflects in this way: "I should enable all beings to become established in unsurpassed pure mindfulness, to attain irreversibility with respect to all-knowledge, and to then ultimately succeed in entering the nirvāṇa without residue."

This is what is meant by the fifth of the bodhisattva-mahāsattva's practices, the unconfused practice.

Sons of the Buddha, what then is meant by the bodhisattva-mahāsattva's "well-manifested practice"? This bodhisattva is pure in his physical karmic actions, pure in his verbal karmic actions, and pure in his mental karmic actions. In this, he abides in the inapprehensibility of anything at all and thus manifests physical, verbal, and mental karmic actions in which nothing whatsoever is apprehensible. He is able to realize that the three types of karmic action are all entirely devoid of anything at all that exists. Because he is free of falsehood, he is free of the fetters. Whatever he manifests has no inherent nature and has nothing on which it depends. He abides in a mind accordant with reality, knows the inherent nature of the immeasurable minds, knows the inherent nature of all dharmas, and realizes that it is inapprehensible, signless, and extremely deep and difficult to penetrate.

He abides in the right and definite position,[318] true suchness, and the nature of dharmas in which, through skillful means, he manifests the taking on of birth and yet is free of karma and retributions. Neither produced nor destroyed, he abides in the realm of nirvāṇa, abides in the quiescent nature, and abides in the natureless nature of reality in which the path of words and speech is cut off, in which he steps beyond all worlds, and in which he has nothing upon which he depends.

He penetrates the dharma of abandoning discriminations and remaining free of fetters and attachments. He enters the genuine dharmas of the most supreme wisdom and enters the world-transcending dharmas that no one in the world would be able to completely know. These are the signs associated with the bodhisattva's use of skillful expedient means to manifest taking birth.

Sons of the Buddha, this bodhisattva thinks in this way: "As for all beings, it is the absence of any inherent nature that constitutes their nature. As for all dharmas, it is the unconditioned that constitutes their nature. As for all lands, it is signlessness that constitutes their characteristic sign. As for the three periods of time, their existence is but a matter of words and speech. As for all words and speech, they have no points of dependence on any dharma. And, as for all dharmas, they also have no points of dependence on words and speech."

In this way, the bodhisattva understands all dharmas as extremely profound, all worlds as quiescent, all dharmas of the Buddha as not increased, the Dharma of the Buddha as no different than worldly dharmas, worldly dharmas as no different than the Dharma of the Buddha, the Dharma of the Buddha and worldly dharmas as not existing in a mixed up or disorderly relationship, and also as no different.

He completely realizes the uniform equality in the essential nature of the Dharma realm, everywhere enters the three periods of time, never abandons the great resolve to attain bodhi, never retreats from his resolve to teach beings, ever increases his mind of great kindness and compassion, and serves as a refuge for all beings.

At this time, the bodhisattva also reflects in this way: "If I do not ripen beings, then who will ripen them? If I do not train beings, then who will train them? If I do not teach beings, then who will teach them? If I do not enlighten beings, then who will enlighten them? If I do not purify beings, then who will purify them? These are things that it is right for me to do. These are things that I should do."

He then also reflects in this way:

> If on my own I understand this extremely profound Dharma and it is only I, this one person, who attains liberation in *anuttara-samyak-saṃbodhi*, then all beings, blind, in the darkness, and having no eyes, will enter into greatly hazardous paths, will be bound up by the afflictions, and will become like gravely ill people who constantly undergo intense pain as they dwell within the prison of greed and craving, remaining unable to escape on their own.
>
> They will fail then to leave behind the realms of the hells, the hungry ghosts, the animals, and King Yama and they will remain unable to extinguish their sufferings and abandon their evil karmic deeds. They will forever dwell in the darkness of delusions, will fail to perceive reality, and so will continue on in the cycle of *saṃsāra* where they will have no means to gain emancipation. They will dwell in the eight difficulties, caught in attachment to the many sorts of defilements, with minds blanketed and obstructed by the many different sorts of afflictions where they will be so confused by erroneous views that they will not then travel on the path of what is right.

As the bodhisattva contemplates beings in this way, he has this thought:

> If, even before these beings have become ripened and even before they have become trained, I were to forsake them and instead opt for realization of *anuttara-samyak-saṃbodhi*, this would be something I should not do. I should instead first teach beings and practice the bodhisattva practices for an ineffable-ineffable number of kalpas. Those who have not yet become ripened, I should first cause to be ripened. Those who have not yet undergone the training, I should first enable to undergo the training.

When this bodhisattva abides in this practice, if any of the devas, *māras*, brahma heaven gods, *śrāmaṇas*, brahmans, or any of the world's *gandharvas*, *asuras*, or other such beings merely succeed in seeing him, briefly dwelling together with him, offering him expressions of respect or solemn esteem, serving him, making offerings to him, or briefly hearing something he says which then passes but once through their minds—if they do any of these things, none of them will have been done in vain, for they will thereby certainly become bound to attain *anuttara-samyak-saṃbodhi*. This is what is meant by the sixth of the bodhisattva-mahāsattva's practices, the well-manifested practice.

Sons of the Buddha, what then is meant by the bodhisattva-mahāsattva's "unattached practice"? Sons of the Buddha, with an unattached mind, in each succeeding mind-moment, this bodhisattva is able to enter *asaṃkhyeyas* of worlds and purify *asaṃkhyeyas* of worlds. In all those worlds, his mind remains free of attachment. He goes and visits *asaṃkhyeyas* of *tathāgatas*, bows down in reverence to them, serves them, and makes offerings to them of *asaṃkhyeyas* of flowers, *asaṃkhyeyas* of incenses, *asaṃkhyeyas* of garlands, *asaṃkhyeyas* of perfumes, powdered incenses, robes, precious jewels, banners, pennants, and marvelous canopies, making offerings of *asaṃkhyeyas* of each of these types of adornments.

Because offerings such as these are done for the sake of the ultimate dharma of non-doing and because they are done for the sake of abiding in inconceivable dharmas, he sees countless buddhas in each succeeding mind-moment.

In the presence of all those buddhas, his mind has nothing to which it is attached, and in all those buddha *kṣetras*, it also has nothing to which it is attached. It also has no attachment to the buddhas' major marks and subsidiary signs. So, too, in seeing the buddhas' light and hearing the buddhas' speaking Dharma, it also has nothing to which it is attached. So, too, in all the congregations of buddhas and bodhisattvas throughout the worlds of the ten directions, it also has nothing to which it is attached.

After he has heard the Dharma of the Buddha, his mind is filled with joyous delight, the strength of his resolve becomes vast, and he becomes able to accumulate and able to practice all the bodhisattva practices. Even so, he still has no attachment to the Dharma of the Buddha.

Throughout an ineffable number of kalpas, this bodhisattva sees an ineffable number of buddhas come forth and appear in the world. Wherever each of those buddhas dwells, he serves them and makes offerings to all of them to the very end of an ineffable number of kalpas, doing so with insatiable resolve. In seeing the buddhas and listening to the Dharma and in seeing the adornments of those bodhisattva congregations, he is never attached to anything. So too, whenever he sees impure worlds, he has no hatred or disgust for them.

And why is this? This is because this bodhisattva accords with all dharmas of the Buddha in carrying on his contemplations. Among all the dharmas of the buddhas, there is no defilement and no purity, no darkness and no brightness, no difference and no identity, no truth and no falseness, no peaceful security and no hazardous difficulty, no right path, and no wrong path. In this way, the bodhisattva deeply enters the Dharma realm and teaches beings and yet forms no attachment to any being. He accepts and upholds all dharmas and yet does not develop any attachment to any dharma. He makes the resolve to attain bodhi and dwell in the station of the Buddha and yet he does not develop any attachment for the station in which the Buddha dwells.

Although he has that which he says, his mind is free of attachment to anything which is said. He enters into the rebirth destinies in which beings dwell and yet his mind has no attachment to the destinies of beings. He completely knows samādhis, is able to enter them and is able to abide in them, and yet his mind has no attachment to samādhis.

He goes to visit countless buddha lands and yet, whether it be entering them, seeing them, or dwelling within them, his mind has no attachment to any buddha lands. When he leaves them, then, too, he remains free of any nostalgic affection for them.

Because this bodhisattva-mahāsattva is able to remain free of attachment in this way, in the Dharma of the Buddha, his mind is unimpeded. He completely understands the bodhi of the Buddha, attains realizations within the Dharma and *vinaya,* dwells in the Buddha's right teachings, cultivates the bodhisattva practices, dwells in the bodhisattva's resolve, and reflects on the bodhisattva's dharmas of liberation. His mind remains undefiled in those stations in which the bodhisattvas dwell and also remains free of any attachment to whatever the bodhisattvas practice.

He purifies the bodhisattva path and receives the bodhisattva's prediction. After he receives the prediction, he reflects in this way:

> Common people are foolish and deluded, have no knowledge and no vision, and have no faith and no understanding. They have no intelligent actions, are stubbornly inured to their covetous attachments, and they drift along in cyclic existence within *saṃsāra*. They do not seek to see the Buddha, do not follow the enlightened

> guide, do not trust in the training, are confused and mistaken, fall into error, and then enter into hazardous paths.
>
> They do not respect the King of the Ten Powers and do not recognize the kindness of the bodhisattvas. They are affectionately attached to wherever they dwell and when they hear that all dharmas are empty, their minds are struck with great terror, whereupon they avoid right Dharma and dwell in erroneous dharmas.
>
> They abandon the level path and then enter dangerous and difficult paths. They reject and turn their back on the ideas taught by the Buddha and follow along in pursuit of the ideas promoted by the *māras*. They become firmly attached to the stations of existence and do not relinquish them.

As the bodhisattva contemplates beings in this way, his great compassion increases and he develops roots of goodness, yet he remains free of attachment. At that time, the bodhisattva has another thought: "For the sake of but a single being, I should be willing to dwell in every land throughout the worlds of the ten directions and pass through an ineffable-ineffable number of kalpas teaching him and ripening him. And just as I should do this for any single being, so too should I do this for all beings in this very same manner while still never in all that time becoming weary and inclined to abandon that pursuit and go elsewhere."

Moreover, even if he were to measure the entire Dharma realm with the tip of a hair and, stopping at every single place the size of the tip of a hair, he were to remain for the entirety of an ineffable-ineffable number of kalpas during which he taught and trained all the beings there—and if he continued to do so in every other place the size of the tip of a hair in the same way as he did in that one place the size of the tip of a hair—still, in all this time, even for the instant of a finger snap, he would never generate any attachment to a self or even conceive of a self or anything belonging to a self.

He could continue in this way in every place the size of a hair tip to the very end of all future kalpas during which he continued to cultivate the bodhisattva practices, all the while refraining from attachment to the body, refraining from attachment to dharmas, refraining from attachment to thoughts, refraining from attachment to vows, refraining from attachment to samādhis, refraining from attachment to his contemplations, refraining from attachment to quiescent meditative absorption, refraining from attachment to any sphere of cognition, refraining from attachment to teaching and training beings, and also refraining from attachment to the Dharma realm. And why is this? The bodhisattva has this thought:

> I should contemplate the entire Dharma realm as being like a magical conjuration, all buddhas as like shadows, the bodhisattva practices as like a dream, and the dharmas spoken by the Buddha as like echoes. All worlds are like transformations because they are sustained by karmic retributions. Different bodies are like mere conjurations because they arise through the power of the karmic formative factors. All beings are like the mind because they are characterized by all different kinds of defilements. All dharmas are like the apex of reality because they cannot change.

He also has this thought:

> I should practice the bodhisattva practices in all lands throughout the ten directions to the very end of space and the Dharma realm, should abide in a clear and penetrating comprehension of all dharmas of the Buddha in every mind-moment, and should keep right mindfulness manifested before me, doing so without any grasping or attachment.

In this way, the bodhisattva contemplates the body as devoid of a self and has an unimpeded ability to see the Buddha. It is in order to teach beings that he expounds on dharmas, thereby enabling them to bring forth measureless joyous delight and pure faith in the Dharma of the Buddha. In rescuing and protecting everyone, his mind remains free of weariness. Because he remains free of weariness, wherever there are beings anywhere in all worlds who have not yet become ripened and wherever they have not yet undergone the training, he goes forth to all those places and uses skillful means to teach and liberate them.

Those beings within them are possessed of all sorts of different speech, all sorts of different karmic actions, all sorts of different attachments, all sorts of different circumstances in which they are established, all sorts of different ways in which they are associated with each other, all different sorts of ways in which they drift along in cyclic existence, all sorts of different endeavors in which they engage, all sorts of different spheres of cognition, all sorts of different births, and all sorts of different circumstances in which they die. Through great vows, he establishes himself among them and then proceeds to teach them, never allowing his resolve to waver or retreat, and also never bringing forth any defiled attachment for even a single mind-moment.

Why is this so? Because he has achieved the state of having nothing to which he is attached and nothing upon which he depends, in benefiting self and benefiting others, he has attained the complete fulfillment of purity.

This is what is meant by the seventh of the bodhisattva-mahāsattva's practices, the unattached practice.

Sons of the Buddha, what then is meant by the bodhisattva-mahāsattva's "difficult-to-attain practice"?

This bodhisattva perfects difficult to attain roots of goodness, difficult to overcome roots of goodness, the most supreme roots of goodness, indestructible roots of goodness, unexcelled roots of goodness, inconceivable roots of goodness, inexhaustible roots of goodness, roots of goodness possessed of the power of sovereign mastery, roots of goodness possessed of great awesome virtue, and roots of goodness that are of the same single nature as those of all buddhas.

When this bodhisattva cultivates the practices, he acquires the most supreme understanding of the Buddha's Dharma and acquires a vast understanding of the Buddha's bodhi. He has never rested in his implementation of the bodhisattva vows, continues on to the end of all kalpas with unwearied resolve, never renounces his efforts even in the midst of every sort of suffering, remains unshaken by any of the many kinds of *māras*, is regarded with protective mindfulness by all buddhas, completely practices all of the bodhisattva's austere practices, cultivates the bodhisattva practices with unremitting energetic diligence, and remains constantly irreversible in the vows of the Great Vehicle.

After this bodhisattva has become established in this difficult-to-attain practice, he is able in every succeeding mind-moment to endure turning about for *asaṃkhyeyas* of kalpas in *saṃsāra* without ever relinquishing the bodhisattva's great vows. If, during all this time, any beings serve him, make an offering to him, and so forth, up to and including merely seeing him or hearing him, all of them thereby become irreversibly bound to realize *anuttara-samyak-saṃbodhi*.

Although this bodhisattva completely understands that beings are nonexistent, he still never forsakes any of the realms of beings. In this, he is like a ferry captain who does not remain on this shore, does not remain on the far shore, and does not remain in the midst of the flowing waters. Thus he is able to transport the beings on this shore across to the far shore by always traveling over and back without resting.

The bodhisattva-mahāsattva is also like this, for he does not remain in *saṃsāra*, does not remain in nirvāṇa, and also does not remain in the midst of the flowing currents of *saṃsāra*. Thus he is able to transport the beings on this shore across to the far shore and place them in a circumstance where they are peaceful and secure, free of fear, and free of distress or anguish.

He also does not have any attachment to the number of beings involved. He does not forsake a single being due to attachment to many beings and does not forsake many beings due to attachment to one particular being. He does not increase realms of beings, does not decrease realms of beings, does not produce realms of beings, does not extinguish realms of beings, does not put an end to realms of beings, does not lengthen the duration of realms of beings, does not make discriminations among the realms of beings, and does not envision any duality among the realms of beings.

Why is this so? The bodhisattva has a deeply penetrating understanding of the realms of beings as like the Dharma realm and the realms of beings and the Dharma realm as non-dual. Among non-dual dharmas, there is no increase and no decrease, no production and no extinction, no existence and no nonexistence, no grasping and no dependency, and no attachment and no duality. And why is this so? The bodhisattva completely understands that all dharmas and the Dharma realm are non-dual.

In this way, the bodhisattva uses good skillful means to deeply enter the Dharma realm and abide in signlessness even as he adorns his own body with the signs of purity. He completely understands dharmas as devoid of any [inherently existent] nature and yet he is able to distinguish the characteristics of all dharmas. He does not seize on the existence of beings and yet is able to completely know the number of beings. He is not attached to the world and yet manifests bodies within buddha *kṣetras*. He does not discriminate among dharmas and yet skillfully enters into the dharmas of the Buddha. He deeply penetrates meanings and principles and yet still extensively expounds on spoken teachings. He completely understands the desire-transcending apex of reality of all dharmas and yet does not cut off his continuance of the bodhisattva path and never retreats from the bodhisattva practices. He always diligently cultivates the endless practices and yet enters the Dharma realm with sovereign mastery.

Just as when one uses a wood drill to start a fire which then may be used to start countless fires without letting the fire go out, so too it is with the bodhisattva's work of teaching beings which, being endless, continues in the world forever without being extinguished. It neither comes to an ultimate end nor does not come to an ultimate end, is neither characterized by grasping nor non-grasping, is neither dependent nor non-dependent, is neither involved just with worldly dharmas or Buddha dharmas, and is neither just those of a common person or of someone who has attained the fruits of the path.

The bodhisattva perfects just such a rare mind as this. As he cultivates the bodhisattva practices, he may not teach about the dharmas of the Two Vehicles, may not teach about the dharmas of a buddha, may not teach about the world, may not teach about the dharmas of the world, may not teach about beings, may not teach about the nonexistence of beings, may not teach about defilement, and may not teach about purity. And why is this? This is because the bodhisattva knows all dharmas have no defilement and have no grasping, do not evolve and do not regress.

When the bodhisattva cultivates amidst such quiescent, sublime, extremely profound, and most supreme dharmas as these, he does not even produce thoughts such as, "I am now cultivating this practice," "I have already finished cultivating that practice," and "I shall cultivate this other practice in the future." He is not attached to the aggregates, the sense realms, the sense bases, the inward world, the outward world, or the world that is both inward and outward. There is nothing to which he is attached in the great vows he has brought forth, in any of the *pāramitās*, or in any of the other dharmas.

And why is this so? In the entire Dharma realm, there is no dharma called "access stage of the *śrāvaka*-disciple vehicle" or "access stage of the *pratyekabuddha* vehicle." Nor is there any dharma called "access stage of the bodhisattva vehicle" or "access stage of *anuttara-samyak-saṃbodhi*." There is no dharma called "access stage of the realms of the common person." There is no dharma called "access stage of defilement," "access stage of purity," "access stage of *saṃsāra*," or "access stage of nirvāṇa."

And why is this? This is because all dharmas are neither dual nor non-dual. They are like empty space which, even if one searched for it in ten directions in the past, the future, or the present, one could never grasp it even though it is not that there is no such thing as empty space.

When the bodhisattva contemplates all dharmas in this way, none of them can be apprehended even though it is not that there is no such thing as all dharmas. He accords with reality, does not deviate from it, does not fail to continue whatever he is doing, and everywhere provides instruction in cultivating the bodhisattva practices. He does not relinquish his great vows, his training of beings, or his turning of the wheel of right Dharma. He does not violate cause and effect and does not contradict the universal sublime Dharma.

He everywhere abides in a state of equality with all *tathāgatas* of the three periods of time, never allows the lineage of the buddhas to be cut off, and never violates the true character of dharmas. He deeply penetrates dharmas and his eloquence is inexhaustible. In listening to the Dharma, he remains free of attachment and is able to reach down to the very depths of the Dharma. He is well able to reveal and expound on it with a fearless mind. He never relinquishes the station of buddhahood and does not oppose the dharmas of the world. He appears everywhere within the world and yet he does not become attached to the world.

It is in this way that the bodhisattva perfects the difficult-to-attain mind of wisdom, cultivates all the practices, extricates beings from the three wretched destinies, teaches them, trains them, and establishes them in the path of all buddhas of the three periods of time, enabling them to remain unwaveringly devoted to it. He also reflects in this way:

> The beings of the world do not know to repay kindness, become involved in mutual opposition, become attached to erroneous views, become confused and deluded by inverted views, are foolish and ignorant, have no thoughts of faith, follow along after bad friends, generate all kinds of evil cleverness, and are all full of desire, ignorance, and all kinds of afflictions.
>
> This is the circumstance for me to cultivate the bodhisattva practices. If they knew to repay kindness, were intelligent, were possessed of wise understanding, and hence good spiritual friends filled the world, I would not cultivate the bodhisattva practices among them.
>
> Why is this so? I have no affection or disaffection for beings. I do not wish for anything from them and do not seek so much as even a single thread, hair, or word of praise from them. In exhausting the kalpas of the future while cultivating the bodhisattva practices, I would never have so much as a single thought of doing so for my own benefit. It is only because I wish to liberate all beings, enable their purification, and assist their attainment of eternal emancipation.
>
> And why is this? As for the aspiration to serve beings as an enlightened guide, the Dharma determines that it should be this way. One does not seize on anything or seek anything. Rather, it is solely for the sake of beings that one cultivates the bodhisattva path and enables them to reach the peace and security of the far shore and realize *anuttara-samyak-saṃbodhi*.

This is what is meant by the eighth of the bodhisattva-mahāsattva's practices, the difficult-to-attain practice.

Sons of the Buddha, what then is meant by the bodhisattva-mahāsattva's "practice of good dharmas"? This bodhisattva serves as a clear and cool pool of Dharma for all the world's devas, humans, *māras,* brahma heaven gods, *śrāmaṇas,* brahmans, *gandharvas,* and other such beings. He collects and preserves right Dharma and does not allow the lineage of the buddhas to be cut off.

Due to acquiring the "pure light *dhāraṇī,*" his eloquence in teaching Dharma and bestowing predictions is inexhaustible;
Due to acquiring the "complete meaning *dhāraṇī,*" his eloquence with regard to meanings is endless;
Due to acquiring the "awakening to true Dharma *dhāraṇī,*" his eloquence with respect to dharmas is inexhaustible;
Due to acquiring the "exegesis of words and phrases *dhāraṇī,*" his eloquence in the use of phrasings is inexhaustible;
Due to acquiring the "unimpeded gateway of boundless textual passages and endless meanings *dhāraṇī,*" his facility in unimpeded eloquence is inexhaustible;
Due to acquiring the "Buddha's anointing of the crown *dhāraṇī*" when receiving the anointing of his crown, his delight in eloquent expression is inexhaustible;
Due to acquiring the "awakening without relying on anyone else *dhāraṇī,*" the light of his eloquence is inexhaustible;
Due to acquiring the "adaptive eloquence *dhāraṇī,*" his eloquence in adapting to others is inexhaustible;
Due to acquiring the "exegetical facility in explaining all meanings, passages, and texts *dhāraṇī,*" his exegetical eloquence is inexhaustible; and
Due to acquiring the "boundless permutations *dhāraṇī,*" the boundlessness of his eloquence is inexhaustible.

This bodhisattva's solidly enduring great compassion everywhere attracts beings. Throughout the great trichiliocosm, he transformationally manifests the golden-colored body and carries on the Buddha's works. Adapting to beings' faculties, natures, and dispositions and using the broad and long tongue, he manifests countless voices from within a single voice, adapts to the time in teaching the Dharma, and thereby enables them all to feel joyous delight.

Even if there were countless beings possessed of ineffably many different kinds of karmic retributions who all came together in a single place forming a congregation so vast that it completely filled countless worlds and, as that bodhisattva sat in the midst of that congregation, every one of those beings, each possessed of ineffably many *asaṃkhyeyas* of mouths, each of which was able to utter a hundred thousand *koṭīs* of *nayutas* of voices, each of which simultaneously emanated all of its voices, each of which spoke with different phrasings and posed distinctly different questions—even then, the bodhisattva would still be able to take in and respond to all of those questions in but a single mind-moment and thereby enable all their doubts to be dispelled.

And just as this would occur in this way with a single congregation, so too would it occur in the same way in an ineffable number of such congregations.

Furthermore, if it was the case that there came forth in every single mind-moment on the tip of but a single hair an ineffable-ineffable number of congregations at their sites of enlightenment and this simultaneously occurred in every place the size of a single hair tip in this very same way and did so to the very end of all kalpas of the future with each congregation continuing on even though those kalpas themselves might reach their end, and in every congregation and in every succeeding mind-moment, everyone there each used different phrasings and each posed distinctly different questions, the bodhisattva would still be able to take in and deal with all of those questions in but a single mind-moment, doing so without any trepidation or timidity, and doing so without the least bit of doubt or error. In such a circumstance, he would reflect in this way:

> Even if all beings came and, using verbal actions such as these, posed questions to me, I would still speak Dharma for them all uninterruptedly and endlessly, thereby enabling them all to feel joyous delight and dwell within the path of goodness, whereupon I would then additionally enable them to thoroughly understand everything spoken to them so that they could in turn teach all of these different kinds of dharmas for the sake of yet other beings, even as they remained free of any discriminations in regard to language. Even if they used an ineffable-ineffable number of different kinds of words and phrases in coming and posing challenging questions, I would take them all in in but a single mind-moment and reply to them all with but a single voice which would then enable them all without exception to become awakened.

[That this could occur] is due to his having received the all-knowledge bestowing anointing on the crown, is due to his having acquired a treasury of unimpeded capacities, due to his having acquired the perfectly full light of all dharmas, and due to his having completely perfected the wisdom associated with all-knowledge.

Sons of the Buddha, after this bodhisattva-mahāsattva has become established in the practice of good dharmas, he is able himself to become purified while also being able to use skillful means free of attachment in everywhere benefiting all beings, doing so even without perceiving the existence of any being who succeeds in gaining emancipation. And just as this is the case in the worlds of this great trichiliocosm, so too is this also this same way even in all the ineffably many worlds of the great trichiliocosm in all of which he manifests transformations of the golden form fully equipped with its wondrous voice which, without being impeded in any way with respect to any dharma, carries on the Buddha's works.

Sons of the Buddha, this bodhisattva-mahāsattva perfects ten kinds of bodies, namely:

The body not of the destinies that enters the boundless Dharma realm, this due to extinguishing all that is worldly;
The body that enters all the destinies of the boundless Dharma realm, this due to taking birth in all worlds;
The unborn body which dwells in the unproduced, this due to the dharma of uniform equality;
The undestroyed body in which all is extinguished, this due to inapprehensibility through words and speech;
The unreal body, this due to attainments accordant with reality;
The non-false body, this due to manifesting in accordance with whatever is fitting;
The unmoving body, this due to transcendence of dying here and being reborn there;
The undestroyed body, this due to the indestructibility of the Dharma realm's nature;
The body of a single character, this due to the severance of the path of all discourse in the three periods of time; and
The signless body, this due to being well able to contemplate the characteristic signs of dharmas.

Through his perfection of these ten kinds of bodies, the bodhisattva:

Serves as a shelter for all beings through nurturing the growth of all roots of goodness;
Serves as a savior of all beings through enabling them to acquire great peace and security;
Serves as a refuge for all beings through becoming a great place of reliance for them;
Serves as a guide for all beings through enabling them to acquire the unsurpassed emancipation;

Serves as the teacher for all beings through enabling them to penetrate into the genuine Dharma;
Serves as a lamp for all beings through enabling them to clearly see karmic retributions;
Serves as a light for all beings through enabling the illumination of the extremely profound and sublime Dharma;
Serves as a torch for everyone throughout all three periods of time through enabling them to see the light and awaken to the genuine Dharma;
Serves as illumination for everyone in the world through enabling them to enter the land of radiance; and
Serves as a source of brightness for all of the destinies through manifesting the sovereign masteries of the Tathāgata.

Sons of the Buddha, this is what is meant by the ninth of the bodhisattva-mahāsattva's practices, the practice of good dharmas. Once the bodhisattva has become established in this practice, he serves all beings as a clear and cool pool of Dharma through his ability to reach the very source of all dharmas of the Buddha.

Sons of the Buddha, what then is meant by the bodhisattva-mahāsattva's "genuine practice"? This bodhisattva perfects speech of the foremost degree of truthfulness. He is able to act in accordance with his speech and is able to speak in accordance with his actions.

This bodhisattva studies the true speech of all buddhas of the three periods of time, enters the lineage of all buddhas of the three periods of time, acquires roots of goodness identical to those of all buddhas of the three periods of time, acquires the non-dual speech of all buddhas of the three periods of time, and, by following along with the Tathāgata in training, acquires perfectly developed wisdom. This bodhisattva perfects:

The knowledge that knows with respect to beings what is and is not possible;
The knowledge that knows the karmic retributions as they occur in the past, future, and present;
The knowledge that knows the relative sharpness and dullness of all faculties;
The knowledge that knows all the different kinds of realms;
The knowledge that knows all the different kinds of understanding;
The knowledge that knows the end points of all paths;

> The knowledge that knows with respect to all *dhyānas,* liberations, and samādhis their relative defilement or purity as well as when they have and have not arisen;
>
> The knowledge that recalls at will beings' past-life existences as they have transpired in all worlds;
>
> The knowledge of the heavenly eye; and
>
> The knowledge of the complete cessation of the contaminants.

Even so, he never abandons the bodhisattva practices. And why is this? This is because he teaches all beings and enables them all to attain purification. This bodhisattva also generates such especially superior thoughts as this:

> If I failed to enable all beings to abide in the unsurpassed path of liberation and instead went ahead and realized *anuttara-samyak-saṃbodhi* before having done so, then that would contradict my original vows and that would be something I should not do. Therefore I must first enable all beings to attain the unsurpassed bodhi and enter the nirvāṇa without residue and only afterward realize buddhahood.
>
> And why? It is not the case that beings requested me to make this resolve. Rather, on my own, I became an uninvited friend for beings, wishing to first enable all beings to fully develop their roots of goodness and realize all-knowledge. It is due to not being attached to anything in the world that I become one of the most supreme sort. It is due to dwelling on the ground of the unexcelled trainer that I become of the most superior sort. It is through comprehending the boundlessness of beings that I become one who leaves behind the obscurations to vision. It is through fulfillment of original vows that I become one who has done what is to be done. It is as a function of the bodhisattva's merit-based adornments that I become skillful in manifesting transformations. And it is due to having been drawn forth and sustained by all buddhas of the three periods of time that I become a good and reliable refuge for others.

Because this bodhisattva-mahāsattva does not abandon his original vows, he is able to enter the adornment with unexcelled wisdom, benefit beings, enable them all to become completely satisfied, accord with his original vows, and see to their reaching the ultimate degree of fulfillment. His achieves sovereign mastery of wisdom in all dharmas and enables all beings everywhere to attain purity. In each succeeding mind-moment, he roams everywhere throughout the worlds of the ten directions. In each succeeding mind-moment, he goes and pays his respects in an ineffable-ineffable number of buddha lands, and in each succeeding mind-moment, he sees an ineffable-ineffable number of buddhas and the pure lands adorned by buddhas. He manifests the Tathāgata's masterful spiritual powers everywhere throughout the Dharma realm and the realm of empty space. This bodhisattva manifests countless bodies which everywhere enter the worlds and have nothing on which they rely. Within his own body, he reveals all lands, all beings, all dharmas, and all buddhas.

This bodhisattva knows beings' various kinds of thoughts, various kinds of desires, various kinds of understandings, various kinds of karmic retributions, and various kinds of roots of goodness. Then, adapting to what is fitting for them, he manifests bodies for them and thereby trains them.

He regards the bodhisattvas as like conjurations, all dharmas as like transformations, the appearance of buddhas in the world as like reflections, and all worlds as like a dream. He acquires an endless treasury of forms of meanings and forms of texts and, with sovereign mastery in right mindfulness, has decisive and complete understanding of all dharmas. His wisdom is of the most supreme sort which enters the true character of all the samādhis and dwells on the ground of the one nature and non-duality.

Because all beings are attached to dualities, the bodhisattva-mahāsattva who is established in the great compassion cultivates such dharmas of quiescence as these, acquires the ten powers of the Buddha, enters the Dharma realm of Indra's net, and perfects the unimpeded liberations of the Tathāgata and the roar of a heroically courageous great lion among men. He acquires the fearlessnesses, becomes able to turn the unimpeded wheel of the pure Dharma, acquires wisdom and the liberations, and completely knows the spheres of experience in all worlds. He puts an end to the whirlpool of *saṃsāra* and enters the great ocean of wisdom in which, for the sake of all beings, he protects and preserves the right Dharma of all buddhas of the three periods of time. He reaches the very source of the true character of the ocean of all dharmas of the Buddha.

After the bodhisattva has come to abide in this genuine practice, he enables the awakening, joyous delight, and purity of all the world's devas, humans, *māras*, brahma heaven gods, *śrāmaṇas*, brahmans, *gandharvas*, *asuras*, and other such beings who draw near to him. This is what is meant by the tenth of the bodhisattva-mahāsattva's practices, the genuine practice.

At that time, due to the Buddha's spiritual powers, worlds in each of the ten directions as numerous as the atoms in a buddha *kṣetra* all moved and shook in six ways, namely: movement, universal movement, equal-and-universal movement, rising, universal rising, equal-and-universal rising, upward thrusting, universal upward thrusting, equal-and-universal upward thrusting, shaking, universal shaking, equal-and-universal shaking, roaring, universal roaring, equal-and-universal roaring, striking, universal striking, and equal-and-universal striking.

It rained down marvelous heavenly flowers, celestial perfumes, powdered celestial incenses, heavenly flower garlands, celestial raiment, heavenly jewels, and heavenly adornments as celestial music resounded, attended by the emanation of celestial radiance and the chorusing of the sublime voices of the devas.

Just as in this world there were these spiritual transformations attending the speaking of the ten practices in the Suyāma Heaven Palace, so too was this also so in the worlds of the ten directions.

Moreover, because of the Buddha's spiritual powers, from beyond a number of worlds off in each of the ten directions as numerous as the atoms in ten myriads of buddha *kṣetras*, bodhisattvas as numerous as the atoms in ten myriads of buddha *kṣetras* all came there and, filling up the ten directions, addressed Forest of Meritorious Qualities Bodhisattva, saying:

> Son of the Buddha, it is good indeed, good indeed that you have been so well able to expound on the bodhisattva practices. We are all identically named Forest of Meritorious Qualities and we all came from countries known as Banner of Meritorious Qualities. The *tathāgatas* in those lands are all known as Universal Meritorious Qualities. These dharmas were also taught in the abodes of all of our own buddhas in which the assemblies, retinues, phrases, and meanings were all also precisely as set forth here, without any additions or subtractions.
>
> Son of the Buddha, it is by having received the assistance of the Buddha's spiritual powers that we have come and entered this assembly to serve as witnesses for you verifying that, throughout the worlds of the ten directions, the circumstances are just the same as they are here.

At that time, assisted by the spiritual power of the Buddha, Forest of Meritorious Qualities Bodhisattva surveyed the entire assembly throughout the ten directions of the Dharma realm and, wishing to ensure that the lineage of the buddhas would not be cut off, wishing to ensure that the lineage of the bodhisattvas would be pure, wishing to ensure that the lineage of the vows would continue on irreversibly, wishing to ensure that the lineage of the practices would continue on forever, wishing to ensure that the lineages of the three periods of time would all be equal, wishing to draw together all the buddha lineages of the three periods of time, wishing to reveal and expound upon all the roots of goodness which have been established, wishing to contemplate the faculties of all beings, wishing to understand the workings of the afflictions, habitual karmic propensities, and mental actions, and wishing to completely illuminate the bodhi of all buddhas, he then spoke these verses:

We pay single-minded reverence to the Honored Ones of Ten Powers,
those who are immaculate, pure, and possessed of unimpeded vision,
and whose spheres of action are deep, far-reaching, and peerless.
They abide in the path that is like empty space.

The most supreme among humans of the past
who had countless meritorious qualities, were free of attachments,
and whose courage was foremost and utterly without peer—
It was they who, having transcended the dusts, traveled this path.

In the present, throughout the lands of the ten directions,
they are well able to reveal and expound upon the supreme meaning.
Having abandoned all transgressions and become foremost in purity,
it is they who, depending on nothing, travel this path.

In the future, all those lions among men,
roaming everywhere throughout the Dharma realm,
having already brought forth the great compassion of all buddhas—
They who are the benefactors will travel this path.

All the peerless Honored Ones throughout the three periods of time,
those who independently extinguish the darkness of delusion
and then who abide in the equality of all dharmas—
It is those persons with the great powers who travel this path.

Those who everywhere see the countless and boundless realms,
including all realms of existence and all the destinies, and who
having seen them, their minds do not discriminate among them—
It is they who are unshakable who travel this path.

Those who completely understand everything in the Dharma realm,
who possess the most pure comprehension of the supreme meaning,
and who have forever destroyed hatred, arrogance, and delusion—
It is they who, possessed of the meritorious qualities, travel this path.

Those who skillfully distinguish among the various kinds of beings,
yet in all of them penetrate the true nature of the Dharma realm,
and who naturally awaken without having relied on others—
It is they who, being the same as empty space, travel this path.

Those who go forth to all lands throughout empty space
to discourse on Dharma, extensively making use of analogies,
and whose discourse is pure and unassailable by anyone—
It is those supreme *munis*[319] who travel this path.

Those who have completely fulfilled steadfast irreversibility,
who have perfected the venerable and most supreme Dharma,
and whose endless vow power reaches the far shore of perfection—
It is the path that is traveled by those who are so skillful in cultivation.

Those who are able to know and see all without exception
of all the vast, extremely profound, and sublime spheres of cognition
on all the countless and boundless grounds—
It is the path that is traveled by those lions of doctrinal discourse.

Those who completely comprehend all passages and meanings,
who utterly vanquish all proponents of deviant doctrines,
and who, being certain about the Dharma, are free of doubts—
It is those great *munis* who travel this path.

Those who leave all the disastrous faults of the world far behind,
who everywhere bestow peaceful security and happiness on beings,
and who are able to serve as peerless great Master Guides—
It is those of just such supreme qualities who travel this path.

Those who constantly bestow fearlessness on beings,
who thus enable them all to rejoice,
and who, pure in mind, abandon the turbidity of the defilements—
It is those who are unequaled in this who travel this path.

Those of pure mind karma who are ultimately trained in goodness,
who have left conceptual elaboration, are free of verbal transgressions,
and whose awesome light, perfectly full, is admired by the many—
It is those most supreme ones who travel this path.

Those who, entering the genuine meaning, have reached the far shore,
who dwell in bases of meritorious qualities with ever-quiescent minds,
and who buddhas bear in protective mindfulness, never forgetting—
It is those who extinguish all the existences who travel this path.

Those who have transcended self, who do not torment or inflict injury,
and who constantly proclaim right Dharma with a loud voice
that has no lands of the ten directions it does not pervade—
It is they who are indescribable even by analogy who travel this path.

Those who have already fulfilled the practice of *dāna pāramitā*,
who are adorned with marks and signs of the hundredfold merit,
and who, when beheld by beings, cause them all to be delighted—
It is those possessed of most supreme wisdom who travel this path.

Those who, on wisdom grounds that are extremely difficult to enter,
are able, with sublime wisdom, to become well established,
and whose minds have become the most ultimately unshakable—
It is those of such solid practice as this who travel this path.

Those able to enter all places throughout the Dharma realm,
who achieve the ultimate wherever they enter, and
whose mastery of spiritual powers have nothing they do not include—
It is those with such Dharma radiance who travel this path.

Those great *munis* who are the equal of the unequaled,
who diligently cultivate samādhis characterized by non-duality, and
whose minds always abide in absorption and delight in quiescence—
It is those with such universal vision who travel this path.

Those for whom all lands, both tiny and vast,
are interpenetrating even as they each retain their distinctions,
and who completely fathom such spheres of cognition as these—
It is those kings of the mountain of wisdom who travel this path.

Those whose minds, always radiantly pure, abandon all defilements,
who have no attachments anywhere in the three realms of existence,
and whose guarding of the many precepts has reached the far shore—
It is those with pure minds such as these who travel this path.

Those whose wisdom is indescribably boundless, and who,
everywhere throughout the Dharma realm and the realm of space,
are well able to cultivate, train, and dwell within it—
It is those possessed of such vajra wisdom who travel this path.

Those whose wisdom skillfully penetrates and entirely pervades
the spheres of cognition of all buddhas of the three periods of time
and who have never for a moment raised any thoughts of weariness—
It is those most supreme ones who travel this path.

Those well able to distinguish the dharmas of the ten powers,
who completely know the end points of all paths,
and who attain sovereign mastery in unimpeded physical action—
It is those with bodies possessed of such qualities who travel this path.

Those who in the countless and boundless realms of the ten directions
resolve with respect to all those beings within them:
"I will rescue and protect them all and never abandon them"—
It is those possessed of such fearlessness who travel this path.

Those who diligently cultivate all dharmas of the buddhas,
whose minds are always vigorous and neither indolent nor weary,
and who engage in the purification of all worlds—
It is those great dragon kings who travel this path.

Those who fully know the differences in beings' faculties as well as
the countless variations in each one's inclinations and understandings,
and who have clear comprehension of all the many different realms—
It is these with such universal penetration who travel this path.

Those who go to and take on innumerable births
in the countless *kṣetras* of the worlds of the ten directions,
and yet have never become weary for even a single mind-moment—
It is they who abide in joyous delight who travel this path.

Those who everywhere emanate a web of countless light rays
which illuminate all worlds with dazzling radiance
so those on whom their light shines penetrate all dharmas' nature—
It is those who possess such fine wisdom who travel this path.

Those who cause quaking throughout countless *koṭīs* of *nayutas*
of lands throughout the ten directions,
yet never cause the beings in them to be frightened by this—
This is the path traveled by they who benefit the world.

Those who well understand all dharmas of language,
who, in responding to challenging questions are ultimately skillful,
and whose sagacity and rhetorical wisdom have nothing not known—
This is the path traveled by those of such fearlessness.

Those who well understand both inverted and upright lands,
whose analytic reflections have reached the very ultimate,
and who enable everyone to abide on the ground of the infinite[320]—
This is the path traveled by those possessed of supreme wisdom.

Those who, for the sake of seeking the path to buddhahood,
cultivate all the countless *nayutas* of meritorious qualities
and who, in all of those matters, bring them to a state of perfection—
This is the path traveled by they who pursue such infinite practices.

Those who are great world-transcending masters of the doctrine
who with foremost eloquence roar the lion's roar
and who everywhere enable the many beings to reach the far shore—
This is the path traveled by they who are possessed of pure minds.

The foremost dharma of all buddhas' anointing the crown—
Those who have already acquired this dharma anointing their crowns
and whose minds constantly dwell within the gates of right Dharma—
It is they who are possessed of such vast minds who travel this path.

Those who, with regard to the countless different types of all beings,
completely understand the minds of all of them everywhere
while resolutely preserving the treasury of the Buddha's Dharma—
It is they who are as lofty as Mount Sumeru who travel this path.

Those who are able in each and every language
to manifest countless voices for all,
to enable those beings to understand, each according to their type—
These who possess such unimpeded vision travel this path.

Those whose wisdom skillfully enters all dharmas of text and speech,
who do not indulge in discriminations about them,
and who abide in genuine spheres of cognition—
This is the path traveled by these who perceive the nature.

Those dwelling securely in the extremely deep ocean of great Dharma,
who are well able to verify the truth of all dharmas,
and who understand the genuine gateway of dharmas' signlessness—
This is the path traveled by those who behold reality.

Those who go to visit every buddha land,
doing so to the very end of countless boundless kalpas,
and whose contemplative reflections never cease even briefly—
This is the path traveled by those who never indulge in indolence.

Those who, on the tip of but a single hair, clearly see
all the countless and innumerable *tathāgatas*
whose various kinds of names are in each case different—
This is the path traveled by those possessed of pure merit.

Those who, on the tip of but a single hair, see all buddhas,
countless and ineffably many,
and also see this everywhere throughout the Dharma realm—
It is those very sons of the Buddha who travel this path.

Those who in but a single mind-moment clearly see
all the countless, boundless, and innumerable kalpas,
knowing the unfixed character of their length or brevity—
This is the path traveled by those of such liberated practice.

Those able to cause those who see them to not have done so in vain,
enabling them all to plant causal affinities with the Buddha's Dharma,
even as they still have minds free of attachment to whatever they do—
This is the path traveled by all those supreme ones.

Those who throughout *nayutas* of kalpas always meet the buddhas,
who never become weary for even a single mind-moment,
and who have minds that become ever more joyful—
This is the path traveled by those whom one does not see in vain.

Those who, throughout countless boundless kalpas,
contemplate all realms of beings,
and yet never perceive the existence of even a single being—
This is the path traveled by such steadfast eminences.

Those who cultivate a treasury of boundless merit and wisdom
and everywhere serve as a clear and cool pool of meritorious qualities
as they benefit all the many types of beings—
It is those who are foremost among all people who travel this path.

As for all the Dharma realms' countlessly many types of beings
existing everywhere throughout the realm of empty space,
they fully understand they exist on the basis of verbal designations.
This is the path traveled by those who roar the lion's roar.

Those who are able within every samādhi
to everywhere enter all the innumerable samādhis,
reaching in them all the Dharma gateways' deeply abstruse places—
It is these moons of the doctrine who travel this path.

Those who diligently cultivate the power of patience to perfection,
who are able to acquire patience in the supreme dharma of quiescence,
and whose minds abide in equanimity without ever wavering—
This is the path traveled by those possessed of boundless wisdom.

Those who sit in one world in a single sitting place
with their body unmoving and constantly quiescent,
and yet who in all of them everywhere manifest bodies—
It is those with boundlessly many bodies who travel this path.

Those who cause countless boundless lands
to all enter together into a single atom
in which they are all enveloped without any mutual interference—
It is those engaging in such boundless reflections who travel this path.

Those who completely understand what is and is not possible,
who are everywhere able to enter the stations of the powers,
and who perfect the Tathāgata's most superior powers—
This is the path traveled by those foremost in the powers.

Those who constantly use wisdom to completely know
the countless and boundless karmic retributions
throughout the past, the future, and the present—
This is the path traveled by those of such penetrating understanding.

Those who entirely know what is and is not timely in the world
and then train all beings in accordance with what is appropriate,
in all cases adapting to what is fitting for them, never erring in this—
This is the path traveled by those with such skillful comprehension.

Those skillfully guarding physical, verbal, and mental karmic actions,
constantly enabling them to rely on the Dharma as they cultivate,
abandoning all grasping attachment and subduing the many *māras*—
This is the path traveled by those possessed of such wise minds.

Those who acquire skillful means in all dharmas,
who are able to enter true suchness's station of uniform equality,
and who eloquently and endlessly propagate the teachings—
This is the path traveled by those cultivating the Buddha's practices.

Those who have already perfectly fulfilled the *dhāraṇī* gateways,
who are well able to calmly abide in the treasury of the unimpeded,
and who have a penetrating understanding of all dharma realms—
This is the path traveled by those of such deep penetration.

Those with minds equal to and wisdom the same as
all buddhas of the three periods of time, such that
they are of a single nature, a single character, and are no different—
This is the path traveled by those of the unimpeded lineage.

Those who have already gotten rid of all of delusion's obscurations,
who have deeply entered the vast ocean of wisdom,
and who everywhere bestow the purified eyes on beings—
This is the path traveled by those who have the eyes.[321]

Those who have already fulfilled the impartial superknowledges
and non-dual practice of all the Master Guides
and who have gained the Tathāgata's powers of sovereign mastery—
This is the path traveled by those skilled in cultivation.

Those who travel everywhere to all worlds,
who everywhere rain down the boundless rain of sublime Dharma,
and who enable all to gain decisive understanding of its meaning—
This is the path traveled by those who act as Dharma clouds.

Those able to deeply produce pure and forever irreversible faith
in the wisdom and liberations of the Buddha
and who use such faith to then produce the faculty of wisdom—
This is the path traveled by those who are skilled in the training.

Those able in but a single mind-moment
to completely know all beings without exception
and fully understand the inherent nature of those beings' minds—
This is the path traveled by those realizing the absence of any nature.

Those able to transform and go forth
to all the countless lands throughout the Dharma realm
with their bodies most sublime and utterly beyond compare—
This is the path traveled by those of such peerless practices.

In the boundlessly and innumerably many buddha *kṣetras*
in which all the countless buddhas dwell,
the bodhisattva manifests and appears directly before them all,
drawing near, making offerings, and bringing forth reverent esteem.

The bodhisattva is able, using but a single body,
to enter samādhi and then abide in quiescent meditative absorption
in which he enables his bodies to be seen in countless numbers,
every one of which comes forth from within his samādhi.

The bodhisattva's dwelling is of the most profoundly sublime sort
and his actions and deeds transcend all conceptual proliferation.
His mind is pure and forever pleased and blissful,
and he is able to cause all beings to be filled with joyous delight.

All faculties and skillful means, each of which differ,
he is able with wisdom to clearly see,
yet he fully knows all faculties have nothing on which they are based.
This is the path traveled by those who train those difficult to train.

He is able to use expedient means and make skillful distinctions
and thus in all dharmas he attains sovereign mastery.
The worlds throughout the ten directions are each different.
He resides in them all, doing the Buddha's works.

His faculties are all sublime and so too are his actions.
He is able to extensively teach the Dharma for the sake of beings.
Who, having heard him do so, would not feel moved to rejoice?
This is the path traveled by those who are like empty space.

His wisdom eye is purified and equaled by no one
and thus it clearly sees all dharmas.
Wisdom such as this is skillful in making distinctions.
This is the path traveled by those who are peerless.

By all his cultivation he causes
all his endlessly vast merit to become ultimate
as he enables all beings to become completely pure.
This is the path traveled by those who are beyond compare.

He exhorts all to cultivate the dharmas that are aids to enlightenment,
enables all to succeed in dwelling on the ground of skillful means,
and liberates innumerably many beings,
even as he has never even briefly produced any perception of a being.

He contemplates the conditions of all with potential,
first guarding their minds, causing them to be free of contentiousness,
then everywhere showing beings the station of peace and security.
This is the path traveled by those possessed of skillful means.

He perfects the most superior sorts of foremost wisdom,
completely fulfills measureless and boundless wisdom,
and is fearless in the midst of the fourfold congregation.
This is the path traveled by those with knowledge of skillful means.

All worlds as well as all dharmas—
He is able to everywhere enter them all and attain sovereign mastery
while also entering into all congregations
where he liberates the many types of beings, countless in number.

In all lands throughout the ten directions,
he beats the great Dharma drum, awakens the many kinds of beings,
and becomes the most unexcelled of the benefactors of the Dharma.
This is the path traveled by those beyond perishing.

Even as his single body sits erect in the full lotus posture,
it fills up the countless *kṣetras* of the ten directions
and thus enables his body to not be confined.
This is the path traveled by those who access the Dharma body.

He is able from a single meaning or a single textual passage
to expound on countlessly and boundlessly many dharmas
the limits of which one could never discover.
This is the path traveled by those of boundless wisdom.

He is skillful in cultivating and training in the Buddha's liberations,
acquires the Buddha's unimpeded wisdom,
perfects the fearlessnesses, and becomes the Hero of the World.
This is the path traveled by those possessed of skillful means.

He completely knows the oceans of worlds of the ten directions,
also knows the oceans of all the buddha *kṣetras,*
and fully knows all the oceans of wisdom and oceans of Dharma.
All beings who behold him are moved to rejoice.

He sometimes appears as entering the womb, or as first taking birth,
or appears as gaining right enlightenment at the site of enlightenment.
In all ways such as these, he enables the world to see him.
This is the path traveled by those who are boundless.

In countless *koṭīs* of lands,
he manifests his bodies as entering *nirvāṇa,*
but in truth never forsakes his vows by taking refuge in quiescence.
This is the path traveled by the heroic guardian of the doctrine.

His solid, subtle, and esoteric single sublime body
is the same as the Buddha's and not any different.
As he adapts to beings, they each behold a different appearance.
This is the path traveled by those with the one true body.

The Dharma realm is the same, devoid of difference,
and fully possessed of the countless and boundless meanings.
He delights in beholding, mind unmoving, its character of oneness.
This is the path traveled by those with the wisdom of the three times.

His establishment and support of all beings and the Buddha's Dharma
are in all cases of the most ultimate sort
and all of his powers of sustenance are the same as the Buddha's.
Those who are their supreme sustainers travel this path.

His power of unimpeded physical transport is like that of the Buddha.
His heavenly eye is unimpeded and is the most thoroughly purified.
His ear faculty is unimpeded in the skillfulness of its hearing.
This is the path traveled by those with unimpeded minds.

He has completely fulfilled all the spiritual superknowledges,
all of which are perfected in accordance with his wisdom,
and his thorough knowing of everything is matched by no one.
This is the path traveled by those who are worthy and wise.

His mind abides in right meditative absorptions, unwavering,
his wisdom is boundlessly vast,
and he clearly comprehends all the spheres of cognition.
This is the path traveled by those who see everything.

He has reached the far shore of perfection in meritorious qualities,
is able to accord with the correct sequence in liberating beings,
and his resolve in this is ultimately insatiable.
This is the path traveled by those who are forever diligent.

As for all the dharmas of all buddhas of the three periods of time,
his knowledge and vision embraces all of these.
He is one who has been born from the lineage of the *tathāgatas*.
All those sons of the Buddha travel this path.

His use of words and phrases in adapting to beings is already perfect,
he skillfully vanquishes all perverse and contradictory doctrines,
and he is ever able to advance toward the bodhi of the Buddha.
This is the path traveled by those who possess boundless wisdom.

The places touched by a single ray of his light are boundless,
for it completely pervades all lands throughout the ten directions.
He everywhere enables the world to receive great illumination.
This is the path traveled by those who dispel the darkness.

As befits what they should see or to whom they should offer gifts,
he manifests a *tathāgata*'s pure body for them
and thus teaches hundreds of thousands of *koṭīs* of beings.
His adornment of buddha *kṣetras* is also like this.

For the sake of enabling beings to transcend the world,
he cultivates all the marvelous practices.
This practice is so boundlessly vast,
how could there be anyone able to know its extent?

Even if one were to issue such an ineffable number of division bodies
that they equaled all the empty space throughout the Dharma realm
and they all joined in proclaiming praises of his meritorious qualities,
no one could finish even after a hundred thousand myriads of kalpas.

The bodhisattva's meritorious qualities are so boundless
and all of his cultivation is so completely fulfilled
that, even if countlessly and boundlessly many buddhas
tried for countless kalpas to describe it, they still could never finish.

How much the less might any of the world's devas or humans,
any of the *śrāvaka* disciples, or any of the *pratyekabuddhas*
ever be able to reach the end of declaring their praises,
even if they did so for countless boundless kalpas.

The End of Chapter Twenty-One

Chapter 22

The Ten Inexhaustible Treasuries

At that time, Forest of Meritorious Qualities Bodhisattva again addressed the bodhisattvas, saying:

> Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of treasuries of which all buddhas of the past, future, and present have spoken, will speak, and do now speak. What then are those ten? They are:
>
> The treasury of faith;
> The treasury of moral precepts;
> The treasury of a sense of shame;
> The treasury of a dread of blame;
> The treasury of learning;
> The treasury of giving;
> The treasury of wisdom;
> The treasury of recollection;
> The treasury of retention; and
> The treasury of eloquence.
>
> These are the ten. Sons of the Buddha, what is meant by the bodhisattva-mahāsattva's "treasury of faith"? This bodhisattva has the following kinds of faith:
>
> Faith that all dharmas are empty;
> Faith that all dharmas are signless;
> Faith that all dharmas are wishless;
> Faith that all dharmas are uncreated;
> Faith that all dharmas have no basis for discriminations;
> Faith that all dharmas are baseless;
> Faith that all dharmas are measureless;
> Faith that all dharmas are insuperable;
> Faith that all dharmas are difficult to transcend; and
> Faith that all dharmas are unproduced.
>
> If the bodhisattva is able to accord with all dharmas in these ways, then, having produced pure faith:
>
> Whenever he hears of the inconceivability of the Dharma of the Buddha, his mind is not intimidated;

Whenever he hears of the inconceivability of all buddhas, his mind is not intimidated;
Whenever he hears of the inconceivability of the realms of beings, his mind is not intimidated;
Whenever he hears of the inconceivability of the Dharma realm, his mind is not intimidated;
Whenever he hears of the inconceivability of the realm of empty space, his mind is not intimidated;
Whenever he hears of the inconceivability of the realm of nirvāṇa, his mind is not intimidated;
Whenever he hears of the inconceivability of past time, his mind is not intimidated;
Whenever he hears of the inconceivability of future time, his mind is not intimidated;
Whenever he hears of the inconceivability of the present time, his mind is not intimidated; and
Whenever he hears of the inconceivability of the entry into all kalpas, his mind is not intimidated.

And why is this? This bodhisattva all along maintains solid faith in the buddhas, knowing that the wisdom of the Buddha is boundless and endless, knowing that in every one of the countless worlds throughout the ten directions there are countless buddhas who have realized, now realize, and will realize *anuttara-samyak-saṃbodhi,* have already appeared in the world, now appear in the world, and will appear in the world, and have entered nirvāṇa, now enter nirvāṇa, and will enter nirvāṇa. So, too, he knows that the wisdom of the buddhas is neither increased nor decreased, is neither produced nor destroyed, is neither advancing nor receding, is neither near nor far, and is neither to be known nor relinquished.

This bodhisattva enters the wisdom of the Buddha and develops boundless and inexhaustible faith. Having acquired this faith, his resolve becomes irreversible. His mind does not become mixed up or disordered, cannot be harmed, is free of defiling attachment, always has a foundation, accords with the *āryas,* abides in the house of the *tathāgatas,* guards and preserves the lineage of all buddhas, increases the resolute faith of all bodhisattvas, accords with the roots of goodness of all *tathāgatas,* and produces the skillful means of all buddhas. This is what is meant by the bodhisattva-mahāsattva's treasury of faith. If the bodhisattva abides in this treasury of faith, he is then able to hear and retain all dharmas of the Buddha, teach them for beings, and enable them all to awaken.

Sons of the Buddha, what is meant by the bodhisattva-mahāsattva's "treasury of moral precepts"? This bodhisattva perfects:

The moral precept of universal benefit;
The moral precept of not taking on [wrong] prohibitions;
The moral precept of not dwelling;
The moral precept of having no regrets;
The moral precept of noncontentiousness;
The moral precept of nonharming;
The moral precept of nondefilement;
The moral precept of noncovetousness;
The moral precept of faultlessness; and
The moral precept of nontransgression.

What is meant by the moral precept of universal benefit? This bodhisattva's taking on and upholding pure precepts is originally done for the purpose of benefiting all beings.

What is meant by the moral precept of not taking on [wrong] prohibitions? This bodhisattva does not take on the practice of any of the prohibitions of non-Buddhist traditions. Rather, he is naturally vigorous in upholding only the same pure precepts as those observed by all buddhas, the *tathāgatas*, of the three periods of time.

What is meant by the moral precept of not dwelling? When this bodhisattva takes on and upholds the moral precepts, his mind does not dwell in the desire realm, does not dwell in the form realm, and does not dwell in the formless realm. Why? It is not for the purpose of seeking to be reborn there that he upholds the moral precepts.

What is meant by the moral precept of having no regrets? This bodhisattva always succeeds in dwelling peacefully with a mind free of regrets. And how is this so? This is because he does not commit grave karmic offenses, does not engage in flattery and deception, and does not break the pure moral precepts.

What is meant by the moral precept of noncontentiousness? This bodhisattva does not regard previously established regulations as wrong and does not establish additional ones. His mind always accords with the moral precepts leading toward nirvāṇa, completely fulfills their observance, and remains free of any violations. He does not use his upholding of moral precepts to torment other beings, thereby causing them to experience suffering. Rather, it is solely with the wish that everyone always be happy that he upholds the moral precepts.

What is meant by the moral precept of nonharming? This bodhisattva does not, because of the moral precepts, train in incantational skills and the formulation of medicinal potions with the intention of harming beings. Rather, it is solely for the sake of rescuing and protecting all beings that he upholds the moral precepts.

What is meant by the moral precept of nondefilement? This bodhisattva does not become attached to extreme views and does not observe impure precepts. Rather, he only contemplates conditioned arising as he upholds the moral precepts leading to emancipation.

What is meant by the moral precept of noncovetousness? This bodhisattva does not display any sort of extraordinary appearance to make a show of his own special qualities, but rather only upholds the moral precepts for the purpose of completely fulfilling the dharmas leading to emancipation.

What is meant by the moral precept of remaining free of faults? This bodhisattva does not arrogantly proclaim, "I observe the moral precepts" and, whenever he sees those who break the precepts, he refrains from slighting or deprecating them to make them feel ashamed. Rather, he makes himself become single-minded in upholding the moral precepts.

What is meant by the moral precept of nontransgression? This bodhisattva forever cuts off killing, stealing, sexual misconduct, false speech, divisive speech, abusive speech, meaningless speech, covetousness, ill will, and wrong views. He completely fulfills the observance of the ten kinds of good karmic deeds. When this bodhisattva upholds this moral precept of non-transgression, he reflects, "When any being violates the pure precepts, this always arises from inverted views. It is only the Buddha, the Bhagavat, who is able to know due to which causes and conditions beings adopt inverted views and then violate the pure precepts. I should realize the unsurpassed bodhi and then extensively explain the true Dharma for beings in order to enable them to abandon inverted views."

This is what is meant by the second of the bodhisattva-mahāsattva's treasuries, the treasury of moral precepts.

Sons of the Buddha, what is meant by the bodhisattva-mahāsattva's treasury of a sense of shame? This bodhisattva recalls all the past evil deeds he has committed and then arouses a sense of shame. That is to say, that bodhisattva thinks to himself as follows:

> Throughout the beginningless past on up to the present, I have mutually served with all other beings in the roles of father, mother, elder brother, younger brother, elder sister, younger

> sister, son, and daughter, during which time, due to being full of greed, hatred, delusion, arrogance, pride, flattery, deception, and all the other types of afflictions, we have harmed one another, have taken turns in attacking and robbing one another, and have raped, injured, and killed one another, having no sort of evil deed that we have not committed. All other beings have also acted in this way whereby, because of the afflictions, they have engaged in full measure in the many sorts of evil deeds.
>
> Therefore we have each failed to respect the other, have each failed to esteem the other, have each failed to obey the other, have each failed to defer to the other, have each failed to inspire and guide the other, have each failed to protect and cherish the other, have each killed the other, and have each been the enemy of the other.
>
> As I reflect upon my own and other beings' past, future, and present actions devoid of any sense of shame, I realize that, of all the buddhas of the three periods of time, there are none of them who do not know of and see this. If I now fail to cut off shameless actions such as these, then the buddhas of the three periods of time shall observe this in me. How then could I simply continue on in this way and fail to bring this to a halt? This would be utterly unthinkable.
>
> Therefore, I should focus my mind on cutting off such behavior, on realizing *anuttara-samyak-saṃbodhi,* and on extensively explaining the true Dharma for beings.

This is what is meant by the third of the bodhisattva-mahāsattva's treasuries, the treasury of a sense of shame.

Sons of the Buddha, what is meant by the bodhisattva-mahāsattva's treasury of a dread of blame? This bodhisattva feels a dread of blame for all the past instances in which, due to insatiable craving for the objects of the five desires, he increasingly engaged in greed, hatred, delusion, and the other afflictions. He then thinks, "I should now refrain from any further engagement in these endeavors." He also has this thought:

> Beings, devoid of wisdom, give rise to all the afflictions and fully engage in all the evil dharmas, failing to be mutually respectful, failing to esteem one another, and so forth, even to the point that they become increasingly more bitter enemies of each other and have none of the evils such as these that they do not abundantly commit. Then, having committed them, they feel delight in having done so and seek to be praised for such acts. Being blind without the eye of wisdom, they have had nothing they know or see.

> Having entered the womb in their mother's belly, they have taken birth, grown into a defiled body, and then finally arrive at the point where they have white hair and a wrinkled countenance. In contemplating this circumstance, those with wisdom observe that this is a matter involving impure dharmas arising solely because of sexual desire.
>
> This is something that all buddhas of the three periods of time all know and see. If I were to now continue practicing such endeavors, then that would be to cheat and deceive all buddhas of the three periods of time. Therefore, I should cultivate a dread of blame, swiftly attain *anuttara-samyak-saṃbodhi*, and then extensively explain the true Dharma for beings.

This is what is meant by the fourth of the bodhisattva-mahāsattva's treasuries, the treasury of a dread of blame.

Sons of the Buddha, what is meant by the bodhisattva-mahāsattva's treasury of learning? This bodhisattva knows:

> Because this circumstance exists, this other circumstance exists;
> Because this circumstance does not exist, this other circumstance does not exist;
> Because this circumstance arises, this other circumstance will arise;
> Because this circumstance ceases, this other circumstance ceases;
> This is a worldly dharma;
> This is a world-transcending dharma;
> This is a conditioned dharma;
> This is an unconditioned dharma;
> This is a morally determinate dharma; and
> This is a morally indeterminate dharma.

What is meant by, "Because this circumstance exists, this other circumstance exists"? It means that it is because ignorance exists that actions exist.

What is meant by, "Because this circumstance does not exist, this other circumstance does not exist"? It means that it is because consciousness does not exist that name-and-form do not exist.

What is meant by, "Because this circumstance arises, this other circumstance will arise"? It means that it is because of the arising of craving that suffering arises.

What is meant by, "Because this circumstance ceases, this other circumstance ceases"? It means that it is due to the cessation of becoming that birth ceases.

What are “worldly dharmas”? They are form, feeling, perception, karmic formative factors, and consciousness.

What are “world-transcending dharmas”? They are moral precepts, meditative concentration, wisdom, liberation, and the knowledge and vision of liberation.

What are “conditioned dharmas”? They are the desire realm, the form realm, the formless realm, and the realms of beings.

What are “unconditioned dharmas”? They are empty space, nirvāṇa, cessation accomplished through analysis of objective conditions,[322] cessation not accomplished through analysis of objective conditions,[323] conditioned arising, and the abiding nature of dharmas.[324]

What is meant by “morally determinate dharmas”? They are the four truths of the *āryas*, the four fruits of the *śramaṇa*, the four kinds of eloquence,[325] the four fearlessnesses, the four stations of mindfulness, the four right efforts, the four foundations of psychic power, the five roots, the five powers, the seven enlightenment factors, and the eightfold path of the *āryas*.[326]

What is meant by “morally indeterminate dharmas”? They are:

Whether the world is bounded, unbounded, both bounded and unbounded, or neither bounded nor unbounded;

Whether the world is eternal, non-eternal, both eternal and non-eternal, or neither eternal nor non-eternal;

Whether the Tathāgata exists after nirvāṇa, does not exist after nirvāṇa, both exists and does not exist after nirvāṇa, or neither exists nor does not exist after nirvāṇa;

Whether the self and beings exist, do not exist, both exist and do not exist, or neither exist nor do not exist;

How many *tathāgatas* entered *parinirvāṇa* in the past;

How many *śrāvaka* disciples and *pratyekabuddhas* entered *parinirvāṇa* [in the past];

How many *tathāgatas*, how many *śrāvaka* disciples and *pratyekabuddhas*, and how many beings there will be in the future;

How many *tathāgatas*, how many *śrāvaka* disciples and *pratyekabuddhas*, and how many beings now abide in the present;

Who the first *tathāgata* was to ever come forth into the world;

Which *śrāvaka* disciples and *pratyekabuddhas* were the very first to come forth into the world;

Which beings were the very first to come forth into existence;

Which of the *tathāgatas* will be the very last to come forth into the world;

Which of the *śrāvaka* disciples and which of the *pratyekabuddhas* will be the very last to come forth into the world;
Which beings will be the very last to come forth;
Which dharma was the very first;
Which dharma will be the very last;
Where the world came from and where it will go;
How many worlds are created and how many are destroyed;
Where do worlds come from and where do they go;
When was the very beginning of *saṃsāra*;
What will constitute the very end of *saṃsāra*.

This is what is meant by "morally indeterminate dharmas." The bodhisattva-mahāsattva thinks in this way: "Of all of the beings in the midst of *saṃsāra*, none of them has extensive learning. They are unable to completely know all these dharmas. I should resolve to retain the treasury of abundant learning, attain *anuttara-samyak-saṃbodhi*, and explain the true Dharma for beings." This is what is meant by the fifth of the bodhisattva-mahāsattva's treasuries, the treasury of extensive learning.

Sons of the Buddha, what is meant by the bodhisattva-mahāsattva's treasury of giving? This bodhisattva practices ten kinds of giving, namely: shared giving, exhaustive giving, inward giving, outward giving, inward and outward giving, all-inclusive giving, past giving,[327] future giving, present giving, and ultimate giving.

Sons of the Buddha, what is meant by shared giving? This bodhisattva's natural disposition is inclined toward humanity, kindness, and the enjoyment of kindly giving. If he obtains delectably flavored foods, he does not take them exclusively for himself but rather sees it as essential to give to other beings and then only afterwards does he allow himself to eat. No matter what things he receives, he deals with them in this same way.

When he does go ahead and eat, he has this thought: "My body is full of eighty thousand sorts of microbes, all of which depend on me to remain alive. If my body is full and happy, then they too are full and happy. If my own body is suffering from hunger, then theirs are also suffering from hunger. Through my acceptance of all this drink and food, may it be that all beings are all able to become full." Then, when he goes ahead and eats it himself for the sake of feeding them, he does not feel greed for its flavors.

He then has this additional thought: "Throughout the long night of existence, I have been fondly attached to my own body and, wishing to enable it to become full, I have then accepted drink and food.

By my now taking this food and making a kindly gift of it to beings, may I forever cut off all craving and attachment for the body." This is what is meant by shared giving.

What is meant by the bodhisattva's exhaustive giving? Sons of the Buddha, supposing that this bodhisattva acquires all sorts of different fine-flavored drinks and food, incense, flowers, robes, and other such things to sustain his life, if he then goes ahead and uses them for himself, he thereby acquires happiness and lengthened life. If he stops himself from doing so and instead gives those things to other people, then he becomes poor, endures sufferings, and experiences premature death.

It could be that at some time some person comes along and says to him, "You should now give me everything you own." The bodhisattva might then think to himself: "From the beginningless past up to the present day, I have buried countless bodies due to hunger and starvation. It has never happened that I have given up so much as the point of a hair to benefit other beings so that I might then acquire the fine benefit from having done so. Now, as in the past, I am again bound to relinquish this life. Therefore, for the sake of benefiting beings, I should now relinquish everything without reservation, even if by doing so, it brings this life to an end." This is what is meant by exhaustive giving.

What is meant by the bodhisattva's inward giving? Sons of the Buddha, suppose that this bodhisattva had just come into the flourishing of his youth, was physically well-developed, was of fine appearance, and had a body adorned by scents, flowers, and robes. Suppose too he had just received the anointing of the crown consecration by which he ascended to the station of the wheel-turning king, was abundantly endowed with the seven treasures, and ruled over the four continents. Suppose then that some person then came along and addressed this king, saying:

> O Great King, you should realize that I have now encountered the deterioration of old age and have a body beset with grave disease. I am solitary, emaciated, faltering, and faced with the imminent arrival of death. Still, if I was simply able to obtain from the King's body his hands, feet, blood, flesh, head, eyes, bones, and marrow, then I would certainly have the hope of survival. I only wish, O Great King, that you would not think further on it with any regretful self cherishing, but rather would see your way to a kindly mindfulness of my plight and then bestow these gifts on me.

At that time, the bodhisattva would think in this way: "In due course, this body of mine will certainly die without having provided even a single benefit. It is only fitting then that I would swiftly renounce it to save a living being." Having reflected thus, he would then go ahead and provide these gifts to him, doing so with a mind free of regrets. This is what is meant by inward giving.

What is meant by the bodhisattva's outward giving? Sons of the Buddha, suppose that this bodhisattva was in the flourishing of his years, was possessed of a fine-looking physical appearance complete with the many signs, had fine flowers and the best robes as physical adornments, and had just received the anointing of the crown consecration to the royal station of a wheel-turning king who was well-endowed with the seven treasures and who ruled over the four continents. Suppose then that some man came along and addressed the king, saying, "I am now poverty-stricken and beset by many kinds of suffering. I only wish that the Humane and Kindly One might be especially moved to feel pity for me, relinquish the royal throne, and bestow it on me so that I might become the ruler who enjoys the sovereign's wealth and happiness."

At that time, the bodhisattva would think, "All honor and prosperity are definitely bound to diminish and come to an end. Once they have diminished and come to an end, I will be unable to bestow any further benefit on beings. It is only fitting then that I would now go along with what he seeks by completely fulfilling his wishes." Having thought in this way, he would then straightaway bestow that gift on him, feeling no regrets. This is what is meant by outward giving.

What is meant by the bodhisattva's inward and outward giving? Sons of the Buddha, suppose that this bodhisattva was, as described above, abiding on the wheel-turning king's throne, well-endowed with the seven treasures and ruling over the four continents, whereupon some person then came along and addressed him, saying, "The King has already dwelt for a long time in this position of the wheel-turning king. However, I have not yet had the opportunity to acquire it. I only wish that the Great King might relinquish it to me while also becoming my minister or servant."

At that time, the bodhisattva would have this thought: "My body, wealth, jewels, and royal position are all impermanent dharmas bound for ruination and destruction. Now, I am enjoying the flourishing of my strength in which my wealth includes this entire continent. When a supplicant appears, I should use what is not solidly enduring to seek the solidly enduring Dharma."

Having thought in this way, he would then immediately relinquish it, even going so far as to turn himself into a diligent servant without any thought of regret. This is what is meant by inward and outward giving.

What is meant by the bodhisattva's all-inclusive giving? Sons of the Buddha, suppose that this bodhisattva is again as described above, dwelling in the position of a wheel-turning king well-endowed with the seven treasures and ruling over the four continents, whereupon countless poverty-stricken people come before him and say, "The Great King's fame pervades the ten directions. It is out of admiration for him that we have now come here. We each now have requests and hope that he will let his kindness fall on all of us so that we may be fully satisfied."

Suppose then that, of all those poor people, some sought that great king's country, some sought his wives and sons, and some sought his hands, feet, blood, flesh, heart, lungs, head, eyes, marrow, and brain. At this time, the bodhisattva would think in this way: "Everything for which I feel kindness and affection is bound to separate and depart, and yet, when that occurs, there still will have been no benefit for beings. Now, wishing to forever renounce desire, I shall use all these things which are bound to depart and scatter to fulfill the wishes of these beings."

Having had this thought, he would then go ahead and give away all these things without any thoughts of regret and also without any feelings of disgust or disdain for those beings. This is what is meant by all-inclusive giving.

What is meant by the bodhisattva's past giving? When this bodhisattva hears of all the meritorious qualities of all buddhas and bodhisattvas of the past, having heard of them, he does not become attached to them, completely understands that they are non-existent, does not bring forth any discriminations about them, does not covet them, does not savor them, and does not seek to seize on them. He has nothing on which he relies, and sees dharmas as like a dream and as devoid of any enduring solidity. He does not conceive of the existence of any roots of goodness and also does not rely on them. Rather, he solely devotes himself to the teaching of beings caught in grasping and attachment so that they may become ripened in the Buddha's Dharma and so he expounds on it for their benefit.

He also contemplates in this way: "Even if one were to search for all dharmas of the past throughout the ten directions, one would still find that none of them can be apprehended." Having reflected in this way, he then finally relinquishes all dharmas of the past. This is what is meant by past giving.

What is meant by the bodhisattva's future giving? On hearing of all the cultivation undertaken by those who will become the buddhas of the future, this bodhisattva completely understands them to be non-existent, refrains from seizing on any of their signs, does not especially delight in taking rebirth in any of their buddha lands, does not savor them, and does not become attached to them, yet he does not become weary of them, either. He does not dedicate roots of goodness to them nor does he withdraw any roots of goodness from them, either. Rather he remains constant and diligent in his cultivation, never allowing it to diminish or cease. He wishes only, because of those realms, to attract beings, explain the truth for them, and thus enable them to become ripened in the Buddha's Dharma.

As for these dharmas, they neither do nor do not have any location. They are neither inward nor outward and neither near nor far. He also has this thought: "If these dharmas are nonexistent, then one cannot fail to relinquish them." This is what is meant by future giving.

What is meant by the bodhisattva's present giving? When this bodhisattva hears of the perfectly fulfilled merit of the devas in the Four Heavenly Kings Heaven, the Heaven of the Thirty-Three, the Yama Heaven, the Tuṣita Heaven, the Transformation of Bliss Heaven, the Free Appropriation of Others' Bliss Heaven, the Brahma Heavens, including the Brahma-kāyika Heaven, the Brahma-purohita Heaven, the Brahma-pāriṣadya Heaven, and the Great Brahma Heaven, the Radiance Heavens, including the Lesser Light Heaven, the Limitless Light Heaven, and the Light-and-Sound Heaven, the Purity Heavens, including the Lesser Purity Heaven, the Limitless Purity Heaven, and the Pervasive Purity Heaven, the Vastness Heavens, including the Lesser Vastness Heaven, the Limitless Vastness Heaven, and the Vast Fruition Heaven, and the Trouble-Free Heaven, the Heat-Free Heaven, the Fine Vision Heaven, the Fine Manifestation Heaven, and the Ultimate Form Heaven, and also [when he hears of the perfectly fulfilled merit] of the *śrāvaka* disciples and the *pratyekabuddhas*, having heard of all this, his mind does not become confused, does not become depressed, does not become especially focused on it, and does not become scattered because of it. Rather, he simply contemplates all actions as being as unreal as a dream and thus remains free of any sort of covetousness for it or attachment to it. In order to enable beings to abandon the wretched destinies, his mind remains free of any discriminations as he cultivates the bodhisattva path, perfects the dharmas of buddhahood, and expounds on them for the sake of those beings. This is what is meant by present giving.

What is meant by the bodhisattva's ultimate giving? Sons of the Buddha, suppose that this bodhisattva were confronted with the arrival to his abode of countless beings, some of whom had no eyes, some of whom had no ears, some of whom had no noses, or no tongues, or no hands, or no feet, all of whom then said to the bodhisattva, "We have only a scant amount of merit and thus have defective and deficient sense faculties. We only wish that the Worthy and Kind One will invoke a skillful expedient by which he relinquishes what he possesses and thus enables us to become completely endowed with them."

On hearing this, the bodhisattva would then give up these things to them. Even if, because of this, he had to go through *asaṃkhyeyas* of kalpas with incomplete sense faculties, his mind would still not have so much as a single thought of regret.

Rather, he would only contemplate this body as something which, from the moment of first entering the womb as an impure and minute form which developed its faculties in the belly, is subject to birth, aging, sickness, and death. He would also contemplate this body as unreal, as [the basis for] failing to have a sense of shame or dread of blame, as something that is not [regarded as] a possession by the worthies or *āryas*, as foul-smelling, defiled, and unclean, as held together by bones and joints pasted over with blood and flesh, as always leaking from the nine apertures, and as something a person might well view as disgusting and worthy of disdain. Having engaged in this contemplation, he would not have any thoughts of fondness for it or attachment to it.

He would then also have this thought: "This body is fragile, devoid of any enduring substantiality. How then could I now cherish any kind of affectionate attachment for it? I should rather give it up to others and thus fulfill their wishes. By this deed, I am providing guidance to beings to enable them to refrain from developing any affection for the body or mind so that they might all become able to develop the pure wisdom body." This is what is meant by ultimate giving. This is what is meant by the sixth of the bodhisattva-mahāsattva's treasuries, the treasury of giving.

Sons of the Buddha, what is meant by the bodhisattva-mahāsattva's treasury of wisdom? This bodhisattva knows form in accordance with reality, knows the accumulation of form in accordance with reality, knows the cessation of form in accordance with reality, and knows the path to the cessation of form in accordance with reality.

He knows feelings, perceptions, karmic formative factors, and consciousness in accordance with reality, knows the accumulation of feelings, perceptions, karmic formative factors, and consciousness in accordance with reality, knows the cessation of feelings, perceptions, karmic formative factors, and consciousness in accordance with reality, and knows the path to the cessation of feelings, perceptions, karmic formative factors, and consciousness in accordance with reality.

He knows ignorance in accordance with reality, knows the accumulation of ignorance in accordance with reality, knows the cessation of ignorance in accordance with reality, and knows the path to the cessation of ignorance in accordance with reality.

He knows craving in accordance with reality, knows the accumulation of craving in accordance with reality, knows the cessation of craving in accordance with reality, and knows the path to the cessation of craving in accordance with reality.

He knows *śrāvaka* disciples in accordance with reality, knows the dharmas of *śrāvaka* disciples in accordance with reality, knows the accumulation of *śrāvaka* disciples in accordance with reality, and knows the nirvāṇa of *śrāvaka* disciples in accordance with reality.

He knows *pratyekabuddhas* in accordance with reality, knows the dharmas of *pratyekabuddhas* in accordance with reality, knows the accumulation of *pratyekabuddhas* in accordance with reality, and knows the nirvāṇa of *pratyekabuddhas* in accordance with reality.

He knows bodhisattvas in accordance with reality, knows the dharmas of bodhisattvas in accordance with reality, knows the accumulation of bodhisattvas in accordance with reality, and knows the nirvāṇa of bodhisattvas in accordance with reality.

How does he know these matters? He knows that whatever is created from the causes and conditions associated with actions arising from karmic retributions is in all cases empty and false, devoid of any reality, non-self, and insubstantial. He knows there is not the slightest dharma that can either be apprehended or established. Wishing to enable beings to realize their true nature, he extensively explains these matters for them.

And what all does he explain for them? He explains the indestructibility of dharmas. Which dharmas are indestructible? Form is indestructible and feelings, perceptions, karmic formative factors, and consciousness are indestructible. Ignorance is indestructible.

The dharmas of *śrāvaka* disciples, the dharmas of *pratyekabuddhas*, and the dharmas of bodhisattvas are indestructible.

Why is this so? It is because all dharmas have no creation, no creative agent by which they are produced, have no verbal designations, have no place in which they abide, are not born, do not arise, are not given, are not taken, have no movement or transformation, and have no function.

The bodhisattva perfects just such a treasury of measureless wisdom as this. Using just a few expedients, he completely understands all dharmas, naturally achieves a clear and penetrating understanding, and attains the awakening that arises without dependence on others.

This inexhaustible treasury of wisdom has ten kinds of inexhaustibility due to which it is said to be inexhaustible. What are those ten? They are:

Because his extensive learning and skillful means are inexhaustible;
Because his drawing near to good spiritual guides is inexhaustible;
Because his skillful discernment of the meanings of statements is inexhaustible;
Because his entry into the deep Dharma realm is inexhaustible;
Because his adornment with a single flavor of wisdom is inexhaustible;
Because his accumulation of all forms of merit with tireless resolve is inexhaustible;
Because his entry into the *dhāraṇī* gateways is inexhaustible;
Because his ability to distinguish the languages and voices of all beings is inexhaustible;
Because his ability to cut off the doubts and delusions of all beings is inexhaustible; and
Because his manifestation of all buddhas' spiritual powers for all beings to teach them, train them, and enable them to ceaselessly cultivate is inexhaustible.

These are the ten. This is what is meant by the seventh of the bodhisattva-mahāsattva's treasuries, the treasury of wisdom. Those abiding in this treasury acquire inexhaustible wisdom with which they are everywhere able to awaken all beings.

Sons of the Buddha, what is meant by the bodhisattva-mahāsattva's treasury of recollection? This bodhisattva abandons delusion and accomplishes the perfect fulfillment of recollection by which he recalls one past life, two lives, and so forth on up to ten lives, a hundred lives, a thousand lives, a hundred thousand lives, and even countless hundreds of thousands of lives.

He remembers the kalpas of establishment, the kalpas of destruction, and both the kalpas of establishment and the kalpas of destruction, remembering not just a single set of kalpas of establishment, not just a single set of kalpas of destruction, and not just a single set of kalpas of establishment and kalpas of destruction, but rather he remembers a hundred kalpas, a thousand kalpas, a hundred thousand *koṭīs* of *nayutas* of kalpas, and so forth on up to his recalling an innumerable number, a measureless number, a boundless number, an incomparable number, a numberless number, an indescribable number, an inconceivable number, an immeasurable number, an ineffable number, and an ineffable-ineffable number of kalpas.

He recalls the name of a single buddha and so forth on up to his remembrance of an ineffable-ineffable number of buddhas' names. He recalls a single buddha's appearance in the world and his bestowing of predictions and so forth on up to his remembrance of an ineffable-ineffable number of buddhas' appearances in the world and their bestowing of predictions. He recalls a single buddha's appearance in the world and his speaking of sutras and so forth on up to his remembrance of an ineffable-ineffable number of buddhas' appearances in the world and their speaking sutras.

And just as he recalls this in relation to their speaking of sutras, so too does this hold true for his remembrance of their speaking of the *geyas*, the predictions, the *gāthas*, the *nidānas*, the *udānas*, the previous circumstances, the previous lifetimes, the expansive teachings, the unprecedented teachings, the analogies, and the doctrinal discourses.[328]

He remembers a single congregation and so forth on up to his remembrance of an ineffable-ineffable number of congregations. He remembers the expounding of a single dharma and so forth on up to his remembrance of an ineffable-ineffable number of dharmas. He remembers many different sorts of natures associated with a single faculty and so forth on up to his remembrance of countless different sorts of natures associated with an ineffable-ineffable number of faculties. He remembers countless different sorts of natures associated with a single faculty and so forth on up to his remembrance of countless different sorts of natures associated with an ineffable-ineffable number of faculties. He remembers all sorts of different natures associated with but one of the afflictions and so forth on up to his remembrance of all sorts of different natures associated with an ineffable-ineffable number of afflictions. He remembers all sorts of different natures associated with a single samādhi and so forth on up to his remembrance of all sorts of different natures associated with an ineffable-ineffable number of samādhis.

This recollection of his is of ten kinds. They are: quiescent recollection, pure recollection, non-turbid recollection, clearly penetrating recollection, recollection of separation from sense objects, recollection of separation from many different sorts of sense objects, recollection of separation from defilements, recollection of dazzling radiance, recollection of the desirable, and unimpeded recollection.

When this bodhisattva abides in this recollection, nothing in the world can disturb him and none of the heterodox sorts of doctrines are able to cause him to waver. All of his roots of goodness from past lives have become purified. He has no defiling attachment to any worldly dharma. He cannot be destroyed by any of the many sorts of *māras* or adherents of non-Buddhist paths. When changing bodies and taking on rebirths, he does not forget anything at all. Whether it be in the past, the present, or the future, he discourses on Dharma endlessly. In all worlds, in dwelling together with other beings, he is always free of faults. He is unimpeded in entering the assemblies at the sites of enlightenment of all buddhas. Wherever all buddhas dwell, he is able to draw near to them all. This is what is meant by the eighth of the bodhisattva-mahāsattva's treasuries, the treasury of recollection.

Sons of the Buddha, what is meant by the bodhisattva-mahāsattva's treasury of retention? This bodhisattva retains the sutras spoken by all buddhas, including the meanings and principles of their texts and sentences, doing so without ever forgetting them. He retains them for a single lifetime and so forth on up to his retaining them for an ineffable-ineffable number of lifetimes.

He retains the name of a single buddha and so forth on up to his retention of an ineffable-ineffable number of buddha names which he retains for a single kalpa and so forth on up to his retaining them for an ineffable-ineffable number of kalpas.

He is able to retain a single buddha's bestowal of predictions and so forth on up to his retention of an ineffable-ineffable number of buddhas' bestowals of predictions. He retains a single sutra and so forth on up to his retention of an ineffable-ineffable number of sutras. He retains the details of a single assembly and so forth on up to his retention of the details of an ineffable number of assemblies.

He retains the discourse on a single dharma and so forth on up to his retention of the discourses on an ineffable-ineffable number of dharmas. He retains the countless different sorts of natures associated with a single faculty and so forth on up to his retention of the countless different sorts of natures associated with an ineffable-ineffable number of faculties. He retains all sorts of different natures associated with a single affliction and so forth on up to his retention of many different sorts of natures associated with an ineffable-ineffable number of afflictions. He retains many different sorts of natures associated with a single samādhi and so forth on up to his retention of many different sorts of natures associated with an ineffable-ineffable number of samādhis.

Sons of the Buddha, this treasury of retention is boundless, difficult to fill up, difficult to reach the bottom of, difficult to draw near to, insurmountable, immeasurable, inexhaustible, and possessed of great awe-inspiring power. It is a buddha's sphere of cognition which only a buddha is able to completely comprehend. This is what is meant by the bodhisattva-mahāsattva's ninth treasury, the treasury of retention.

Sons of the Buddha, what is meant by the bodhisattva-mahāsattva's treasury of eloquence? This bodhisattva possesses deep wisdom, completely knows the true character of phenomena, and extensively expounds on all dharmas for beings, never contradicting the scriptures of the Buddha as he does so. He explains a single kind of dharma and so forth on up to his explanation of an ineffable-ineffable number of kinds of dharmas. He explains a single buddha's name and so forth on up to his explaining an ineffable-ineffable number of buddhas' names.

In this same way, he discourses on a single world, discourses on a single buddha's bestowal of predictions, discourses on a single sutra, discourses on a single congregation, expounds on a single dharma, discourses on countless different kinds of natures associated with a single faculty, discourses on countless different kinds of natures associated with a single affliction, discourses on countless different kinds of natures associated with a single samādhi, and so forth on up to his discoursing on countless different kinds of natures associated with an ineffable-ineffable number of samādhis.

He may discourse for a single day, may discourse for a half month, or discourse for a whole month, or may discourse for a hundred years, a thousand years, or discourse for a hundred thousand years, or for a single kalpa, a hundred kalpas, a thousand kalpas, or may discourse for a hundred thousand kalpas, or may discourse for a hundred thousand *koṭīs* of *nayutas* of kalpas, or may discourse for innumerably many or countlessly many kalpas and so forth on up to his discoursing on these matters for an ineffable-ineffable number of kalpas. In doing so, though he might exhaust these numbers of kalpas, it would be difficult for him to ever reach the end of the meanings and principles associated with but a single text or a single sentence.

And why is this? This is because this bodhisattva has completely perfected the ten inexhaustible treasuries. Having completely perfected these treasuries, he succeeds in having "the *dhāraṇī* gateway that subsumes all dharmas" manifest directly to him, a *dhāraṇī* that has a retinue of a hundred myriads of *asaṃkhyeyas* of *dhāraṇīs*. Having acquired this *dhāraṇī,* he draws upon the light of Dharma to extensively expound on the Dharma for beings. When he expounds on the Dharma, he fills up all worlds of the ten directions with the sublime voice issuing from the broad and long tongue. He adapts to the faculties and natures of beings and causes them all to feel completely satisfied so that their minds are pleased and so that they extinguish the defilement of all the afflictions that entangle them. He skillfully penetrates all the voices, spoken languages, and written languages with such eloquence that he enables all beings to carry forth the lineage of the Buddha without interruption and with continuously pure minds as he also uses the light of Dharma to expound on the Dharma endlessly and tirelessly. And why is this? It is because this bodhisattva has developed the boundless body that reaches to the very end of space and pervades the Dharma realm.

This is what is meant by the tenth of the bodhisattva-mahāsattva's treasuries, the treasury of eloquence. This treasury is inexhaustible, undivided, non-intermittent, never cut short, unchanging, unobstructed, irreversible, extremely profound and bottomlessly deep, difficult to enter, and such that it enters all the gateways of the Dharma of all buddhas.

Sons of the Buddha, these ten kinds of inexhaustible treasuries have ten kinds of inexhaustible dharmas due to which they enable all bodhisattvas to accomplish the ultimate realization of unsurpassed bodhi. What are those ten? They are:

Because they benefit all beings;
Because they skillfully dedicate their original vows;
Because they persist without interruption throughout all kalpas;
Because, having awakened to everything throughout the realm of empty space, their minds are unbounded;
Because they dedicate merit in the realm of the conditioned and yet do not become attached;
Because they subsume endless dharmas within a single mind-moment of their sphere of cognition;

Because the resolve of their great vows remains unchanging;
Because they skillfully accumulate all *dhāraṇīs;*
Because they are regarded with protective mindfulness by all buddhas; and
Because they realize all dharmas are like mere conjurations.

These are the ten kinds of inexhaustible dharmas by which they are able to cause everything done in the world to become an ultimate and inexhaustible great treasury.

The End of Chapter Twenty-Two

Chapter 23

The Ascent to the Tuṣita Heaven Palace

At that time, due to the Buddha's spiritual powers, in all those worlds throughout the ten directions, among their four continents, on the continent of Jambudvīpa, everyone saw the Tathāgata seated beneath the tree where there were bodhisattvas who, assisted by the Buddha's spiritual powers, expounded on the Dharma. There was no one there who did not believe himself to be constantly in the direct presence of the Buddha.

At that time, again due to his spiritual powers, without leaving the bodhi tree, the summit of Mount Sumeru or the Suyāma Heaven palace, the Bhagavat then went to the Tuṣita Heaven's Palace of Marvelous Jewel Adornments.

Then, seeing the Buddha coming from afar, the king of the Tuṣita Heaven immediately prepared a *maṇi* jewel dais lion throne within the palace. That lion throne was composed of marvelous celestial jewels acquired as a result of past cultivation of roots of goodness which appeared there through the spiritual powers of all *tathāgatas*. It was born from countless hundreds of thousands of *koṭīs* of *nayutas* of *asaṃkhyeyas* of roots of goodness, was created by the pure dharmas of all *tathāgatas*, and was decorated with lustrous adornments appearing through the power of boundless merit and indestructible pure karmic rewards. Those who beheld it were insatiably delighted at the sight of it. This sort of world-transcending dharma was undefiled by the world. Of all the beings who came and gazed upon it, none could fathom all its wonders.

It had a hundred myriad *koṭīs* of tiers of steps surrounding it. It had a hundred myriad *koṭīs* of nets of gold, a hundred myriad *koṭīs* of floral curtains, a hundred myriad *koṭīs* of jeweled curtains, a hundred myriad *koṭīs* of garland curtains, and a hundred myriad *koṭīs* of incense curtains which stretched over the top of it. Flower garlands draped down and fragrant scents everywhere permeated the air. A hundred myriad *koṭīs* of floral canopies, a hundred myriad *koṭīs* of garland canopies, and a hundred myriad *koṭīs* of jewel canopies were held up by the devas arrayed in rows on the four sides and a hundred myriad *koṭīs* of bejeweled robes were spread across the top of it.

There were a hundred myriad *koṭīs* of surrounding towers graced with elegant shining adornments. There were a hundred myriad *koṭīs* of *maṇi* pearl nets and a hundred myriad *koṭīs* of jeweled nets that covered it from above. There were a hundred myriad *koṭīs* of jewel necklace nets draped down on all four sides, a hundred myriad *koṭīs* of adornment nets, a hundred myriad *koṭīs* of canopy nets, a hundred myriad *koṭīs* of robe nets, and a hundred myriad *koṭīs* of jeweled curtain nets that stretched over it from above. There were a hundred myriad *koṭīs* of jeweled lotus nets blossoming with gloriously radiant brilliance and a hundred myriad *koṭīs* of bejeweled incense nets, the fragrance from which was exquisitely sublime and delightful to the minds of the multitude.

There were a hundred myriad *koṭīs* of bejeweled bell curtains emanating harmonious and refined sounds in response to the movements of their bells. There were a hundred myriad *koṭīs* of sandalwood and jewel curtains the fragrant scent from which everywhere permeated the air. There were a hundred myriad *koṭīs* of bejeweled flower curtains the flowers of which blossomed radiantly, a hundred myriad *koṭīs* of curtains of the many sorts of marvelously colored robes rarely found in the world, a hundred myriad *koṭīs* of bodhisattva [image] curtains, a hundred myriad *koṭīs* of curtains of real gold, a hundred myriad *koṭīs* of *vaiḍūrya* curtains, a hundred myriad *koṭīs* of curtains of many different kinds of jewels, all of which stretched over it from above, and a hundred myriad *koṭīs* of curtains of all kinds of jewels which were adorned with immense *maṇi* jewels.

There were a hundred myriad *koṭīs* of flowers made of marvelous jewels surrounded by lustrous adornments, a hundred myriad *koṭīs* of *bimba* curtains[329] with extraordinarily marvelous interspersed adornments, a hundred myriad *koṭīs* of jewel garlands, a hundred myriad *koṭīs* of incense garlands which draped down on all four sides, a hundred myriad *koṭīs* of solid incense the fragrance from which everywhere permeated the air, a hundred myriad *koṭīs* of necklaces of celestial adornments, a hundred myriad *koṭīs* of bejeweled flower necklaces, a hundred myriad *koṭīs* of necklaces made of jewels from the finest treasuries, a hundred myriad *koṭīs* of *maṇī* jewel necklaces, and a hundred myriad *koṭīs* of necklaces made from the ocean's *maṇī* jewels, all of which served as adornments for the body of the throne.

There were a hundred myriad *koṭīs* of marvelous jeweled silks formed into hanging belt decorations, a hundred myriad *koṭīs* of Indra vajra jewels, a hundred myriad *koṭīs* of magical[330] *maṇi* jewels, and a hundred myriad *koṭīs* of marvelously colored treasuries of real gold as interspersed adornments. There were a hundred myriad *koṭīs* of *vairocana maṇi* jewels and a hundred myriad *koṭīs* of Indra *maṇi* jewels shining with dazzling radiance.

There were a hundred myriad *koṭīs* of celestial solid *maṇi* jewels forming windows, a hundred myriad *koṭīs* of pure merit *maṇi* jewels displaying marvelous colors, a hundred myriad *koṭīs* of pure jewels from marvelous treasuries forming gateways, a hundred myriad *koṭīs* of the world's finest half-moon jewels, a hundred myriad *koṭīs* of stainless treasury *maṇi* jewels, and a hundred myriad *koṭīs* of lion-face *maṇi jewels* forming interspersed adornments.

A hundred myriad *koṭīs* of wish-fulfilling mind-king *maṇi* jewels, a hundred myriad *koṭīs* of Jambū River *maṇi* jewels, a hundred myriad *koṭīs* of pure core *maṇi* jewels, and a hundred myriad *koṭīs* of imperial banner *maṇi* jewels all emanated light which shone over it from above. A hundred myriad *koṭīs* of white silver core *maṇi* jewels and a hundred myriad *koṭīs* of *sumeru* banner *maṇi* jewels adorned its lotus dais.

A hundred myriad *koṭīs* of real pearl necklaces, a hundred myriad *koṭīs* of *vaiḍūrya* necklaces, a hundred myriad *koṭīs* of red jewel necklaces, a hundred myriad *koṭīs* of *maṇi* jewel necklaces, a hundred myriad *koṭīs* of jewel-light necklaces, a hundred myriad *koṭīs* of necklaces made from *maṇi* jewels containing many different kinds of cores, a hundred myriad *koṭīs* of real red pearl necklaces extremely pleasing to the observer, a hundred myriad *koṭīs* of necklaces made from *maṇi* jewels with cores of boundlessly many different forms and appearances, a hundred myriad *koṭīs* of necklaces made from ultimately and peerlessly pure *maṇi* jewels, and a hundred myriad *koṭīs* of supremely radiant *maṇi* jewel necklaces were draped down all around as adornments. There were a hundred myriad *koṭīs* of *maṇi* jewel bodied adornments of extraordinary wondrousness.

There were a hundred myriad *koṭīs* of marvelously colored Indra jewels, a hundred myriad *koṭīs* of black sandalwood incense, a hundred myriad *koṭīs* of incense from inconceivable realms, a hundred myriad *koṭīs* of marvelous incense from throughout the ten directions, a hundred myriad *koṭīs* of the most supreme sorts of incense, and a hundred myriad *koṭīs* of extremely delightful incense all releasing their fragrant scents everywhere throughout the ten directions.

A hundred myriad *koṭīs* of *vimbara* incense[331] spread everywhere throughout the ten directions, a hundred myriad *koṭīs* of pure light incense everywhere perfumed beings with their scents, and a hundred myriad *koṭīs* of incense of a boundless range of colors spread everywhere throughout all buddha lands, never to fade away. A hundred myriad *koṭīs* of perfume incense, a hundred myriad *koṭīs* of permeating incense, and a hundred myriad *koṭīs* of burning incense sent their fragrant vapors everywhere about, perfuming everything.

There were a hundred myriad *koṭīs* of lotus-pod agarwood incense emanating loud sounds, a hundred myriad *koṭīs* of miraculous[332] fragrances able to transform the minds of the multitudes, a hundred myriad *koṭīs* of *aruṇa* incense with universally pervasive scents which had an exquisitely sweet aroma, and a hundred myriad *koṭīs* of incense able to provoke awakening that pervaded all places, enabling all who smelled them to have all their faculties brought to a state of quiescence. In addition, there were a hundred myriad *koṭīs* of incomparable sovereign fragrance incense which contributed their many different kinds of adornments to the atmosphere.

There were clouds raining down a hundred myriad *koṭīs* of heavenly flowers, clouds raining down a hundred myriad *koṭīs* of heavenly fragrances, clouds raining down a hundred myriad *koṭīs* of heavenly powdered incense, clouds raining down a hundred myriad *koṭīs* of heavenly *kusuma* flowers, clouds raining down a hundred myriad *koṭīs* of heavenly *padma* flowers, clouds raining down a hundred myriad *koṭīs* of heavenly *utpala* flowers, clouds raining down a hundred myriad *koṭīs* of heavenly *kumuda* flowers, clouds raining down a hundred myriad *koṭīs* of heavenly *puṇḍarīka* flowers, clouds raining down a hundred myriad *koṭīs* of heavenly *mandārava* flowers, clouds raining down a hundred myriad *koṭīs* of every type of heavenly flower, clouds raining down a hundred myriad *koṭīs* of heavenly raiment, clouds raining down a hundred myriad *koṭīs* of *maṇi* jewels, clouds raining down a hundred myriad *koṭīs* of heavenly canopies, clouds raining down a hundred myriad *koṭīs* of heavenly pennants, clouds raining down a hundred myriad *koṭīs* of heavenly crowns, clouds raining down a hundred myriad *koṭīs* of heavenly adornments, clouds raining down a hundred myriad *koṭīs* of heavenly jewel garlands, clouds raining down a hundred myriad *koṭīs* of heavenly jewel necklaces, clouds raining down a hundred myriad *koṭīs* of heavenly sandalwood incense clouds, and clouds raining down a hundred myriad *koṭīs* of heavenly agarwood incense.

A hundred myriad *koṭīs* of jeweled banners were erected, a hundred myriad *koṭīs* of jeweled pennants were suspended, a hundred myriad *koṭīs* of jeweled silken belt streamers were hung, a hundred myriad *koṭīs* of incense burners were lit, a hundred myriad *koṭīs* of jeweled garlands were spread about, a hundred myriad *koṭīs* of jeweled fans were held, a hundred myriad *koṭīs* of jeweled whisks were raised, a hundred myriad *koṭīs* of jeweled bell nets were suspended, emanating marvelous sounds with the movement of a gentle breeze, a hundred myriad *koṭīs* of jeweled balustrades completely encircled the area, a hundred myriad *koṭīs* of jeweled *tāla* trees were arranged in sequential rows, a hundred myriad *koṭīs* of marvelously bejeweled windows were embellished with beautiful adornments, and a hundred myriad *koṭīs* of jeweled trees encircled the area, draping down their shade.

A hundred myriad *koṭīs* of connected jeweled towers stretched along in a display of magnificent continuous adornment. There were a hundred myriad *koṭīs* of jeweled gateways draped with necklaces. A hundred myriad *koṭīs* of gold bells rang forth wondrous sounds. A hundred myriad *koṭīs* of jewel necklaces marked with the emblem of auspiciousness draped down in pristine adornment. There were a hundred myriad *koṭīs* of jeweled *svastikas* able to dispel the many kinds of evil.

There were a hundred myriad *koṭīs* of gold-filled treasuries woven of gold thread, a hundred myriad *koṭīs* of jeweled canopies strung along in rows on poles made of jewels. There were a hundred myriad *koṭīs* of nets decorated with all kinds of jewels which were interspersed there as adornments.

There were a hundred myriad *koṭīs* of radiant jewels emanating all different kinds of light, a hundred myriad *koṭīs* of light rays emitting dazzling illumination everywhere, a hundred myriad *koṭīs* of solar-core spheres and a hundred myriad *koṭīs* of lunar-core spheres, both of which were composed of jewels of countless colors.

There were a hundred myriad *koṭīs* of fragrant flames producing reflected and interpenetrating light and a hundred myriad *koṭīs* of lotus flower seedpods blooming with fresh and luxuriant flowers. A hundred myriad *koṭīs* of jeweled nets, a hundred myriad *koṭīs* of flower nets, and a hundred myriad *koṭīs* of incense nets stretched over and covered the area from above.

There were a hundred myriad *koṭīs* of bejeweled celestial robes, a hundred myriad *koṭīs* of blue celestial robes, a hundred myriad *koṭīs* of yellow celestial robes, a hundred myriad *koṭīs* of red celestial robes, a hundred myriad *koṭīs* of exotically and marvelously colored celestial robes, a hundred myriad *koṭīs* of celestial robes adorned with all kinds of exotic and marvelous jewels, a hundred myriad *koṭīs* of perfumed robes, a hundred myriad *koṭīs* of robes made from all different kinds of jewels, and a hundred myriad *koṭīs* of fresh white robes, all of which were skillfully spread about in ways that delighted whoever saw them.

There were a hundred myriad *koṭīs* of heavenly bell banners and a hundred myriad *koṭīs* of gold net banners emanating subtle and marvelous sounds, a hundred myriad *koṭīs* of heavenly silk embroidery banners replete with the many different colors, a hundred myriad *koṭīs* of perfumed banners draping perfumed nets, a hundred myriad *koṭīs* of flower banners raining down all kinds of flowers, a hundred myriad *koṭīs* of heavenly raiment banners hung with wondrous robes, a hundred myriad *koṭīs* of heavenly *maṇi* jewel banners adorned with many kinds of jewels, a hundred myriad *koṭīs* of heavenly adornment banners interspersed with many decorative elements, and a hundred myriad *koṭīs* of heavenly garland banners with all kinds of different flower garlands hanging down on all four sides.

There were a hundred myriad *koṭīs* of heavenly canopies and banners with jeweled bells ringing harmoniously in ways causing all listeners to feel delighted, a hundred myriad *koṭīs* of heavenly conches sending forth marvelous sounds, a hundred myriad *koṭīs* of heavenly drums resounding loudly, a hundred myriad *koṭīs* of heavenly harps making subtle and wondrous sounds, a hundred myriad *koṭīs* of heavenly *mardalas*[333] making loud and marvelous sounds, a hundred myriad *koṭīs* of various kinds of heavenly music which all played simultaneously, a hundred myriad *koṭīs* of spontaneous heavenly music creating wondrous sounds everywhere pervading all the buddha *kṣetras*, a hundred myriad *koṭīs* of transformationally produced heavenly music, the sounds from which were like echoes resounding everywhere, a hundred myriad *koṭīs* of heavenly drums emanating marvelous sounds when struck, a hundred myriad *koṭīs* of kinds of heavenly music which accorded with the mind in their spontaneous emanation of harmonies of sound and rhythm, and a hundred myriad *koṭīs* of various forms of heavenly music which extinguished all afflictions.

There were a hundred myriad *koṭīs* of mind-pleasing sounds praising offerings, a hundred myriad *koṭīs* of far-reaching sounds praising service, a hundred myriad *koṭīs* of extremely deep sounds praising cultivation, a hundred myriad *koṭīs* of manifold marvelous sounds praising the fruits of the Buddha's deeds, a hundred myriad *koṭīs* of subtle sounds praising principles accordant with reality, a hundred myriad *koṭīs* of unimpeded genuine sounds praising the Buddha's original practices, a hundred myriad *koṭīs* of pure sounds praising past offerings to all buddhas, a hundred myriad *koṭīs* of the sounds of Dharma gateways praising all buddhas' supreme fearlessness, a hundred myriad *koṭīs* of limitless sounds praising the endless meritorious qualities of the bodhisattvas, a hundred myriad *koṭīs* of sounds of the bodhisattva grounds praising instruction in the practices related to the bodhisattva grounds, and a hundred myriad *koṭīs* of uninterrupted sounds praising the endlessness of the Buddha's meritorious qualities.

There were a hundred myriad *koṭīs* of adaptive sounds which praised and commended the practices leading to seeing the buddhas, a hundred myriad *koṭīs* of sounds speaking of extremely profound dharmas and praising the principles related to the unimpeded knowledge of all dharmas, a hundred myriad *koṭīs* of far-reaching sounds which filled up all the buddha *kṣetras*, a hundred myriad *koṭīs* of sounds of unimpeded purity which adapted to beings' mental dispositions and caused them all to feel delighted, a hundred myriad *koṭīs* of sounds speaking of not dwelling within the three realms of existence which enabled the listeners to deeply penetrate the nature of dharmas, a hundred myriad *koṭīs* of joyous sounds which enabled the minds of the listeners to become unimpeded in developing deep faith and reverence, a hundred myriad *koṭīs* of sounds speaking of the Buddha's sphere of cognition which, no matter which sounds they uttered, they were all able to reveal the meanings of all dharmas, a hundred myriad *koṭīs* of *dhāraṇī* sounds which skillfully proclaimed with decisive understanding the distinctions in all sentences of Dharma contained in the Tathāgata's treasuries of secret teachings, and a hundred myriad *koṭīs* of sounds of all dharmas that were gentle, pleasant, and in harmony with the sounds of the many kinds of music.

There were a hundred myriad *koṭīs* of bodhisattvas at the station of first arousing their resolve who, on seeing this throne, doubly increased their resolve to attain all-knowledge, a hundred myriad *koṭīs* of bodhisattvas cultivating the grounds whose minds became purified and joyous, a hundred myriad *koṭīs* of bodhisattvas cultivating the practices whose awakened understanding became purified, a hundred myriad *koṭīs* of bodhisattvas at the station of noble birth who thereby dwelt in supreme aspiration, a hundred myriad *koṭīs* of bodhisattvas with perfectly fulfilled skillful means who initiated the Great Vehicle practices, a hundred myriad *koṭīs* of bodhisattvas at the station of right resolve who then diligently cultivated the path of all bodhisattvas, a hundred myriad *koṭīs* of irreversible bodhisattvas who cultivated all the bodhisattva grounds, a hundred myriad *koṭīs* of bodhisattvas at the station of the chaste youth who acquired the light of all bodhisattvas' samādhis, a hundred myriad *koṭīs* of bodhisattvas at the station of the Dharma prince who penetrated the inconceivable spheres of cognition of all buddhas, and a hundred myriad *koṭīs* of bodhisattvas at the station of the anointing of the crown who became able to manifest the ten limitless powers of the Tathāgata.

There were a hundred myriad *koṭīs* of bodhisattvas who acquired sovereign mastery in the spiritual superknowledges, a hundred myriad *koṭīs* of bodhisattvas who developed pure understanding, a hundred myriad *koṭīs* of bodhisattvas whose minds became filled with delight, a hundred myriad *koṭīs* of bodhisattvas whose minds developed indestructibly deep faith, a hundred myriad *koṭīs* of bodhisattvas whose strength became vast, a hundred myriad *koṭīs* of bodhisattvas whose renown increased, a hundred myriad *koṭīs* of bodhisattvas who, when they expounded on the meaning of the Dharma, it enabled wisdom to become definite, a hundred myriad *koṭīs* of bodhisattvas whose right mindfulness became undistracted, a hundred myriad *koṭīs* of bodhisattvas who developed definite wisdom, and a hundred myriad *koṭīs* of bodhisattvas who acquired the power of retaining what is heard with which they retained all dharmas of the Buddha.

There were a hundred myriad *koṭīs* of bodhisattvas who produced measurelessly vast enlightened understanding, a hundred myriad *koṭīs* of bodhisattvas who became established in the faculty of faith, a hundred myriad *koṭīs* of bodhisattvas who, having achieved the *dāna pāramitā, w*ere able to give everything, a hundred myriad *koṭīs* of bodhisattvas who, having achieved the *śīla pāramitā,* completely observed the many moral precepts, a hundred myriad *koṭīs* of bodhisattvas who, having achieved the patience *pāramitā, their* minds made no erroneous movements and they were able to patiently acquiesce in all dharmas of the Buddha, a hundred myriad *koṭīs* of bodhisattvas who, having achieved the vigor *pāramitā,* were able to practice the measureless vigor leading to emancipation, a hundred myriad *koṭīs* of bodhisattvas who, having achieved the *dhyāna pāramitā,* attained the complete fulfillment of the measureless light of the *dhyāna* absorptions, and a hundred myriad *koṭīs* of bodhisattvas who, having achieved the *prajñā pāramitā, their wisdom* light was able to produce pervasively brilliant illumination, a hundred myriad *koṭīs* of bodhisattvas who had perfected the great vows, all of which were purified, and a hundred myriad *koṭīs* of bodhisattvas who had acquired the wisdom lamp which brightly illuminates the Dharma gateways.

There were a hundred myriad *koṭīs* of bodhisattvas who had become illuminated by the Dharma light of all buddhas of the ten directions, a hundred myriad *koṭīs* of bodhisattvas who, everywhere throughout the ten directions, expounded on the dharmas for abandoning delusion, a hundred myriad *koṭīs* of bodhisattvas who everywhere entered the *kṣetras* of all buddhas, a hundred myriad *koṭīs* of bodhisattvas whose Dharma bodies reached the lands of all buddhas, a hundred myriad *koṭīs* of bodhisattvas who acquired the voice of the Buddha and were able to extensively awaken others, a hundred myriad *koṭīs* of bodhisattvas who acquired the skillful means for the development of all-knowledge, a hundred myriad *koṭīs* of bodhisattvas who perfected all gateways to the Dharma, a hundred myriad *koṭīs* of bodhisattvas who perfected the Dharma wisdom comparable to a jeweled banner which is able to everywhere reveal all dharmas of the Buddha, and a hundred myriad *koṭīs* of bodhisattvas who were able to reveal all spheres of action of the Tathāgata.

There were a hundred myriad *koṭīs* of heavenly kings who bowed in reverence, a hundred myriad *koṭīs* of dragon kings who attentively and insatiably contemplated this scene, a hundred myriad *koṭīs* of *yakṣa* kings who raised their pressed palms above the crowns of their heads, a hundred myriad *koṭīs* of *gandharva* kings who developed minds of pure faith, a hundred myriad *koṭīs* of *asura* kings who cut off their thoughts of arrogance, a hundred myriad *koṭīs* of *garuḍa* kings who held silken streamers in their mouths, a hundred myriad *koṭīs* of *kiṃnara* kings who danced for joy, a hundred myriad *koṭīs* of *mahoraga* kings who gazed up in joyful admiration, a hundred myriad *koṭīs* of world leaders who bowed down their heads in reverence, a hundred myriad *koṭīs* of Trāyastriṃśa Heaven deva kings who gazed up in admiration without blinking, a hundred myriad *koṭīs* of Suyāma Heaven deva kings who uttered joyous praises, a hundred myriad *koṭīs* of Tuṣita Heaven deva kings who prostrated their bodies in reverence, a hundred myriad *koṭīs* of Transformation-of-Bliss Heaven deva kings who bowed down their heads in reverence, a hundred myriad *koṭīs* of Paranirmita-vaśavartin Heaven deva kings who pressed their palms together in reverence, a hundred myriad *koṭīs* of Brahma Heaven deva kings who single-mindedly contemplated the scene, a hundred myriad *koṭīs* of Maheśvara Heaven deva kings who respectfully presented offerings, and a hundred myriad *koṭīs* of bodhisattvas who uttered praises.

There were a hundred myriad *koṭīs* of celestial nymphs who made offerings with focused minds, a hundred myriad *koṭīs* of devas of identical vows who danced for joy, a hundred myriad *koṭīs* of devas who formerly dwelt together uttered marvelous sounding praises, a hundred myriad *koṭīs* of Brahma-kāyika Heaven devas who prostrated their bodies in reverence, a hundred myriad *koṭīs* of Brahma-purohita Heaven devas who pressed their palms together atop their heads, a hundred myriad *koṭīs* of Brahma-pāriṣadya devas who encircled the area and served as guardians, a hundred myriad *koṭīs* of Great Brahma Heaven devas who uttered praises of countless meritorious qualities, hundreds of myriads of *koṭīs* of devas from the Light Heavens[334] who bowed down in five-point prostration, including a hundred myriad *koṭīs* of Lesser Light Heaven devas who proclaimed their praises of the rarity of encountering a buddha in the world, a hundred myriad *koṭīs* of Limitless Light Heaven devas who paid reverence to the Buddha from a distance, a hundred myriad *koṭīs* of Light and Sound Heaven devas who uttered praises of the rarity of being able to see the Tathāgata, hundreds of myriads of *koṭīs* of devas from the Purity Heavens[335] who, bringing their palaces, came here to pay their respects, a hundred myriad *koṭīs* of Lesser Purity Heaven devas who, with purified minds, bowed down their heads in reverence, a hundred myriad *koṭīs* of Limitless Purity Heaven devas who had come down, wishing to see the Buddha, a hundred myriad *koṭīs* of Universal Purity Heaven devas who, feeling reverential esteem, drew near and made offerings, hundreds of myriads of *koṭīs* of devas from the Vastness Heavens[336] who recalled roots of goodness established in the past, a hundred myriad *koṭīs* of Lesser Vastness Heaven devas who, having arrived where the Tathāgata dwelt, had thoughts about the rarity of this event, a hundred myriad *koṭīs* of Limitless Vastness Heaven devas who, resolute in their reverential esteem, initiated all kinds of good deeds, a hundred myriad *koṭīs* of Vast Fruition Heaven devas who bowed their bodies in reverence, a hundred myriad *koṭīs* of Trouble-Free Heaven devas who, with a steadfast faculty of faith, bowed down in reverence, a hundred myriad *koṭīs* of Heat-Free Heaven Devas who pressed their palms together and tirelessly practiced mindfulness of the Buddha, a hundred myriad *koṭīs* of Fine Vision Heaven devas who bowed their heads to the ground in reverence, a hundred myriad *koṭīs* of Fine Manifestation Heaven devas who, with ceaseless resolve, reflected on making offerings to the Buddha, a hundred myriad *koṭīs* of Akaniṣṭha Heaven devas who respectfully bowed down in reverence, a hundred myriad *koṭīs* of all different kinds of devas who all joyously sang praises, and a hundred myriad *koṭīs* of other devas who each engaged in skillful reflections by which they created adornments.

There were a hundred myriad *koṭīs* of bodhisattva devas who guarded the Buddha's throne and ceaselessly created adornments, a hundred myriad *koṭīs* of flower-bearing bodhisattvas who rained down many different kinds of flowers, a hundred myriad *koṭīs* of incense-bearing bodhisattvas who rained down many different kinds of incense, a hundred myriad *koṭīs* of garland-bearing bodhisattvas who rained down many different kinds of garlands, a hundred myriad *koṭīs* of bodhisattvas bearing powdered incense who rained down many different kinds of powdered incense, a hundred myriad *koṭīs* of perfume-bearing bodhisattvas who rained down many different kinds of perfumes, a hundred myriad *koṭīs* of robe-bearing bodhisattvas who rained down many different kinds of robes, a hundred myriad *koṭīs* of canopy-bearing bodhisattvas who rained down many different kinds of canopies, a hundred myriad *koṭīs* of banner-bearing bodhisattvas who rained down many different kinds of banners, a hundred myriad *koṭīs* of pennant-bearing bodhisattvas who rained down many different kinds of pennants, a hundred myriad *koṭīs* of jewel-bearing bodhisattvas who rained down many different kinds of jewels, and a hundred myriad *koṭīs* of adornment-bearing bodhisattvas who rained down many different kinds of adornments.

There were a hundred myriad *koṭīs* of devas' sons who emerged from their heavenly palaces and came to the site of the throne, a hundred myriad *koṭīs* of devas' sons who, with thoughts of pure faith, came along with their palaces, a hundred myriad *koṭīs* of devas' sons who had been born into nobility who held up the throne with their bodies, and a hundred myriad *koṭīs* of consecrated devas' sons who held up the throne with their entire bodies.

There were a hundred myriad *koṭīs* of meditating bodhisattvas who engaged in reverential reflections, a hundred myriad *koṭīs* of bodhisattvas at the station of acquiring noble birth who brought forth pure resolve, a hundred myriad *koṭīs* of bodhisattvas whose faculties were all suffused with bliss, a hundred myriad *koṭīs* of bodhisattvas whose deep resolve became purified, a hundred myriad *koṭīs* of bodhisattvas whose resolute faith was purified, a hundred myriad *koṭīs* of bodhisattvas whose karmic actions were all purified, a hundred myriad *koṭīs* of bodhisattvas who attained sovereign mastery in taking on rebirths, a hundred myriad *koṭīs* of bodhisattvas whose light of Dharma produced dazzling illumination, a hundred myriad *koṭīs* of bodhisattvas who had perfected their cultivation of the grounds, and a hundred myriad *koṭīs* of bodhisattvas who became well able to teach and transform all beings.

These circumstances were born of a hundred myriad *koṭīs* of roots of goodness, were guarded and sustained by a hundred myriad *koṭīs* of buddhas, were brought to complete fulfillment through a hundred myriad *koṭīs* of accumulations of merit, were purified by a hundred myriad *koṭīs* of extraordinarily supreme thoughts, were purified through a hundred myriad *koṭīs* of great vows, were produced through a hundred myriad *koṭīs* of practices of goodness, were solidified through a hundred myriad *koṭīs* of good dharmas, were caused to appear through a hundred myriad *koṭīs* of spiritual powers, were brought to complete perfection through a hundred myriad *koṭīs* of meritorious qualities, and were praised with a hundred myriad *koṭīs* of dharmas of praise.

Just as in this world the Tuṣita Heaven King offered up for the Tathāgata this high throne he had arranged, so too did all the Tuṣita Heaven kings in all worlds also arrange thrones such as these with adornments such as these, ceremonial propriety such as this, faithful devotion such as this, purity of mind such as this, delight such as this, joyfulness such as this, reverential esteem such as this, thoughts of appreciation of its rarity such as this, joyous exultation such as this, and thirst-like anticipation such as this. In each case, all of these circumstances were the same.

At that time, after the Tuṣita Heaven King had arranged this throne for the Tathāgata, his thoughts became imbued with deep reverential esteem, whereupon, together with ten myriads of *koṭīs* of *asaṃkhyeyas* of Tuṣita Heaven devas' sons, he respectfully welcomed the Tathāgata there, and, with purified minds, they then rained down *asaṃkhyeyas* of clouds of colored flowers, rained down inconceivably many colored incense clouds, rained down all different kinds of colored garland clouds, rained down vast pure sandalwood clouds, rained down countless clouds of all different kinds of canopies, rained down clouds of marvelously fine heavenly robes, rained down boundlessly many clouds of many kinds of marvelous jewels, rained down clouds of heavenly adornments, rained down countless clouds of many different kinds of burning incense, and rained down clouds of all kinds of sandalwood incense, agarwood incense, solid incense, and powdered incense.

When those multitudes of devas' sons had each produced all these clouds from their own bodies, a hundred thousand *koṭīs* of *asaṃkhyeyas* of Tuṣita Heaven devas' sons together with all the other multitudes of devas' sons in that congregation, their minds all suffused with joy, bowed down in reverence. An *asaṃkhyeya* of celestial nymphs jumped up in delighted admiration and gazed up at the Tathāgata with utmost attentiveness.

Within that Tuṣita Heaven palace, a multitude of ineffably many bodhisattvas who stood there in space, with single-minded diligence, presented offerings to the Buddha of offering gifts superior even to those presented by the devas. They then bowed down in reverence and an *asaṃkhyeya* of strands of music all played in unison.

At that time, due to the Tathāgata's awesome spiritual powers, due to the power flowing from roots of goodness established in the past, and due to inconceivable powers of sovereign mastery, all the devas and celestial nymphs in the Tuṣita Heaven palace then saw the Buddha from afar just as if he were directly before their very eyes, whereupon they all simultaneously thought, "The Tathāgata's appearance in the world is but rarely encountered. We are now able to see he who is possessed of all-knowledge and the Dharma's unimpeded right and universal enlightenment."

Having had this thought and having reflected in this manner, they then all joined in simultaneously welcoming the Tathāgata as each offered up to the Buddha in their heavenly robes an abundance of every kind of flower, an abundance of every kind of incense, an abundance of every kind of jewel, an abundance of every kind of adornment, an abundance of every kind of heavenly sandalwood powdered incense, an abundance of every kind of heavenly agarwood powdered incense, an abundance of every kind of precious heavenly powdered incense, an abundance of every kind of fragrant heavenly flower, and an abundance of every kind of heavenly *māndarāva* flower, all of which they offered up and spread forth as offerings to the Buddha.

A hundred thousand *koṭīs* of *nayutas* of *asaṃkhyeyas* of Tuṣita Heaven devas' sons, standing there in space, all conceiving of the

Buddha as the realm of wisdom, burned all kinds of incense. The incense vapors then took the shape of clouds adorning the sky.

Thinking of the Buddha with joy, they also rained down clouds of all kinds of heavenly flowers which adorned the sky. Thinking of the Buddha with deep reverence, they also rained down clouds of all kinds of heavenly canopies which adorned the sky. Wishing to make offerings to the Buddha, they also rained down clouds of all kinds of heavenly garlands which adorned the sky. Thinking of the Buddha with resolute faith, they also spread across the sky *asaṃkhyeyas* of gold nets from which many different kinds of jeweled bells constantly emanated marvelous sounds. Thinking of the Buddha as the most supreme field of merit, they also adorned the sky with *asaṃkhyeyas* of drapes which ceaselessly rained down clouds of all kinds of necklaces.

Thinking of the Buddha with deep faith, they also adorned empty space with *asaṃkhyeyas* of heavenly palaces as all sorts of heavenly music produced marvelous sounds. Thinking of the Buddha as the most extremely rarely encountered, they also adorned the sky with clouds of *asaṃkhyeyas* of many different kinds of colored heavenly raiment that rained down all different kinds of incomparably marvelous robes. Thinking of the Buddha with thoughts of measureless joyous exultation, they also adorned the sky with *asaṃkhyeyas* of jeweled celestial crowns and rained down countless celestial crowns that formed a vast cloud. Thinking of the Buddha with joyous appreciation, they also adorned the sky with *asaṃkhyeyas* of many different kinds of colored jewels and ceaselessly rained down clouds of many different kinds of jeweled necklaces.

Thinking of the Buddha with pure faith, hundreds of thousands of *koṭīs* of *nayutas* of *asaṃkhyeyas* of devas' sons, as offerings to the Tathāgata, scattered countless different kinds of colored heavenly flowers and burned countless different kinds of colored heavenly incense. Thinking of the Buddha as a magnificent adorning transformation, they also held up countless different kinds of colored heavenly powdered sandalwood incense which they offered up and scattered as offerings to the Tathāgata. Thinking of the Buddha with thoughts of joyous exultation, they also held up countless different kinds of colored canopies with which they followed along after the Tathāgata. Thinking of the Buddha as especially supreme, they also held up countless different kinds of colored heavenly jeweled robes which they spread out on the road as offerings to the Tathāgata. Thinking of the Buddha with pure thoughts, they also held up countless different kinds of colorful heavenly jewel banners which they raised to welcome the Tathāgata. Thinking of the Buddha with thoughts of especially supreme joy, they also held up countless differently colored heavenly adornments as offerings to the Tathāgata. Thinking of the Buddha with thoughts of indestructible faith, they also held up countless heavenly jeweled garlands as offerings to the Tathāgata. And, thinking of the Buddha with thoughts of incomparable joy, they also held up countless differently colored heavenly jeweled pennants as offerings to the Tathāgata.

A hundred thousand *koṭīs* of *nayutas* of *asaṃkhyeyas* of devas' sons with well-trained, harmonious, and quiescent minds free of neglectfulness played countless different colorations of celestial music, sending forth marvelous sounds as offerings to the Tathāgata.

Then, a multitude of a hundred thousand *koṭīs* of *nayutas* of ineffably many bodhisattvas who formerly dwelt in the Tuṣita Heaven Palace made offerings to the Buddha of offering gifts superior to those of the devas, offerings that were born of having stepped beyond the dharmas of the three realms of existence, that were born of having abandoned all actions influenced by the afflictions, that were born of pervasively unimpeded minds, that were born of the dharmas of extremely profound skillful means, and that were born of incalculably vast wisdom, offerings that were increased by solid and pure faith, that were produced from inconceivable roots of goodness, that were perfected through the generation of *asaṃkhyeyas* of skillful transformations, that were manifested by the resolve to make offerings to the Buddha, and that bore the seal of the Dharma gateway of effortlessness.

They then presented to the Buddha offering gifts superior even to those presented by the devas, offering up then all kinds of jeweled canopies born from the *pāramitās*, all kinds of flower curtains born from the pure understanding of all buddhas' spheres of action, all kinds of robes born from the unproduced-dharmas patience, all kinds of bell nets born from the unimpeded mind that penetrates the vajra dharmas, all kinds of solid incense born from the mind that understands all dharmas as like mere conjurations, all buddhas' many-jeweled marvelous thrones born from the mind that, pervading the realms of all buddhas, is present at the throne of the Tathāgata,[337] all kinds of jeweled banners born from the mind that is tireless in making offerings to the Buddha, all kinds of jeweled palaces dwelt in by buddhas produced from the joyous mind that understands all dharmas as like a dream, and all kinds of jeweled lotus flower clouds born from roots of goodness associated with non-attachment and roots of goodness associated with the unproduced, clouds of all kinds of solid incense, clouds of all kinds of infinitely varicolored flowers, clouds of all kinds of different marvelous varicolored robes, clouds of all kinds of infinitely pervasive pure sandalwood incense, clouds of all kinds of marvelously adorned jeweled canopies, clouds of all kinds of burning incense, clouds of all kinds of marvelous garlands, and clouds of all kinds of pure adornments, all of which pervaded the entire Dharma realm.

Every one of the bodies of all those bodhisattvas in turn sent forth an ineffable number of hundreds of thousands of *koṭīs* of *nayutas* of bodhisattvas which filled up the Dharma realm and the realm of empty space. Their minds were the same as those of all buddhas of the three periods of time. Because they were produced from the Dharma free of inverted views and were aided by the power of countless *tathāgatas,* as they provided instructions to beings in the path to peace and security, they were equipped with an ineffable number of designations, flavors, and statements by which they thoroughly penetrated the meaning of countless dharmas. They generated from the seed syllables of all *dhāraṇīs* an endless treasury of eloquence and fearlessness of mind, produced great happiness, and tirelessly used an ineffable number of measureless and endless reality-accordant praise dharmas to praise the Tathāgata.

At that time, all the multitudes of devas and bodhisattvas saw the Tathāgata, the One Worthy of Offerings, the Rightly and Perfectly Enlightened One, the inconceivable hero of humanity. His bodies were so countless as to be indescribably numerous. They manifested inconceivably many different kinds of spiritual transformations which caused the minds of innumerably many beings to be filled with great joy. They pervaded the Dharma realm and the realm of empty space and were adorned with the Buddha's adornments. They enabled all beings to become established in roots of goodness and manifested the countless spiritual powers of all buddhas which transcend the reach of verbal description and inspire the admiration and respect of all the great bodhisattvas. Adapting to those who should be taught, they caused them all to be filled with joy. They dwelt in the vast body of all buddhas with meritorious qualities and roots of goodness that were already purified. They possessed the foremost physical signs which no one can outshine.

His wisdom's inexhaustible sphere of action is produced by his incomparable samādhis. His boundless body everywhere dwells even within the bodies of all beings, causing countless beings to all be filled with immense joy and enabling the lineage of all-knowledge to remain unbroken.

Dwelling in the ultimate realm in which all buddhas dwell, born into the clan of all buddhas of the three periods of time, he causes countless beings to develop purified resolute faith, enables the wisdom of all bodhisattvas to become perfected, and causes their faculties to become blissful. His cloud of Dharma covers everywhere throughout the Dharma realm and provides teaching and training to all without exception. Adapting to the minds of beings, he causes them all to be completely satisfied and enables them to become established in non-discriminating wisdom and step beyond all other beings.

Having acquired all-knowledge, he emanates great radiance and causes all of his roots of goodness from previous lives to manifest. He everywhere inspires everyone to arouse the great resolve and enables all beings to become established in Samantabhadra's indestructible wisdom. He everywhere dwells in the lands of all beings, is born from irreversible right Dharma, dwells in the uniform equality of the Dharma realm, completely understands what is fitting for each being's mind, and manifests an ineffable-ineffable number of different *tathāgata* bodies that are beyond the capacity of worldly discourse to fully praise. He is able to cause everyone to always reflect upon buddhahood, fills the Dharma realm, and extensively liberates the many kinds of beings. Adapting to the benefits wished for by those who have aroused their initial resolve, he bestows Dharma on them with kindness, enables them to undergo the training and develop purified resolute faith, and manifests inconceivably many form bodies.

He regards beings impartially with a mind free of attachment. He dwells in the station of the unimpeded and achieves the unobstructed implementation of the ten powers of all buddhas. His mind always remains in quiescent meditative absorption. It is never subject to scattering or distraction, and it dwells in all-knowledge.

He is able to skillfully expound on the genuine meaning of the many different scriptural passages and is everywhere able to deeply enter the boundless ocean of wisdom and bring forth the treasury of measureless meritorious qualities and wisdom. He constantly uses the sun of buddhahood to everywhere illuminate the Dharma realm, to accord with the power of his original vows, to always appear and never sink away, to constantly abide within the Dharma realm, to dwell where the buddhas dwell, to never change, to remain entirely free of any attachment to either I or mine, to dwell in the world-transcending dharmas, and to remain undefiled by worldly dharmas.

He raises the banner of wisdom in all worlds. His wisdom is vast, transcending the world, and it is free of any defiling attachment. He extricates all beings, enabling them to be pulled forth from the mud and placed on the ground of supreme wisdom. All of his merit is devoted to benefiting beings and yet it remains forever inexhaustible. He completely understands the wisdom possessed by all bodhisattvas and how, once their faith leads them forth to the definite and fixed position, they will then become bound to realize right enlightenment. With his great kindness and great compassion, he manifests ineffably and measurelessly many buddha bodies with many different kinds of adornments. Using his wondrous voice, he expounds on countless dharmas, adapts to the minds of beings, and thus enables them all to become completely satisfied.

Throughout the past, the future, and the present, with a mind that is always pure, he enables all beings to refrain from attachment to the realms of sense objects, constantly bestows predictions on all the bodhisattvas, and enables them all to enter the lineage of the buddhas, attain birth into the clan of the buddhas, and receive the buddhas' crown-anointing consecration.

He forever roams the ten directions, never resting, and yet he has nothing he desires and nothing to which he is attached. He is able to go everywhere to all the buddha *kṣetras* throughout the Dharma realm. There are none of the minds of all beings that he does not completely know. All the merit he possesses is characterized by world-transcending purity. He does not dwell in *saṃsāra* and yet he appears within the world like a reflection that appears everywhere.

With the moon of wisdom, he everywhere illuminates the Dharma realm, fully comprehending that nothing at all is apprehensible. With his wisdom, he realizes that all worlds are like conjurations, like reflections, like dreams, or like magically produced phenomena, and realizes too that everything takes the mind as its inherent nature and abides in this way.

Adapting to the differences in beings' karmic retributions, to the distinctions in their mental dispositions, and to the variations in their individual faculties, he then manifests buddha bodies for them accordingly. The Tathāgata always takes countless beings as the object of his efforts, explaining for them that the world arises entirely from conditions. He realizes that the characteristic sign of all dharmas is signlessness, that they are characterized by only this single sign, and that this is the root of wisdom. It is wishing to enable beings to abandon their attachments to signs and wishing to reveal for them the nature and characteristics of all worlds that he travels through the world and reveals for them the unsurpassed bodhi.

It is for the sake of rescuing and protecting all beings that he comes forth and manifests in the world and instructs them in the path to buddhahood. He enables them to see the physical signs of the Tathāgata, to recall them with a wish to acquire those conditions for themselves, to diligently devote themselves to cultivation, to rid themselves of the signs of the world's afflictions, to cultivate the practices leading to bodhi with unscattered and unwavering resolve, to achieve the complete fulfillment of the gateway of the Great Vehicle, and to fully develop the meaning and benefit of all buddhas.

He is able to contemplate and assess all beings' roots of goodness and prevent the results of their pure karma from being destroyed. With clear and completely understanding wisdom, he everywhere enters the three periods of time. He forever abandons all worldly discriminations and emanates a net of light that everywhere illuminates the ten directions and has no worlds it does not completely fill with form bodies whose marvelous fine signs all beholders gaze upon tirelessly. With great meritorious qualities, wisdom, and spiritual superknowledges, he brings forth all the many different kinds of bodhisattva practices, freely brings to complete fulfillment the objective spheres of all the faculties, does all of the works of the buddhas, and then, having accomplished them, he disappears.

He is well able in the past, present, and future to provide instruction in the path to all-knowledge and to rain down the rain of countless *dhāraṇīs* for the sake of the bodhisattvas, thus enabling them to develop vast aspirations, to take on and maintain the cultivation, to perfect the meritorious qualities of all buddhas so that they are completely full and flourishing, to adorn their bodies with the features of the boundless wonderful forms which no one in the world would not directly see, to forever abandon all obstructive dharmas, to have succeeded in attaining purified realization of the genuine meaning of all dharmas, and to gain sovereign mastery in all the dharmas of the meritorious qualities.

He is the great king of the Dharma who, like the sun, everywhere provides illumination. He is the world's field of merit who is possessed of great awesome virtue. He manifests transformation bodies everywhere in all worlds and emanates the light of wisdom by which all are enabled to awaken. Wishing to enable beings to know the Buddha's perfectly fulfilled and boundless meritorious qualities, he ties atop his crown the silken headband of the dharma of non-obstruction, ascends to the position, and, adapting to those in the world, uses skillful means to guide them as he comforts those beings with the hand of wisdom. Serving as the great physician king who skillfully treats their many illnesses, he is able to go forth everywhere in the countless lands of all worlds without ever resting. With the eye of pure wisdom which has separated from all of the obstructions to vision, he is able to clearly see. In regard to all beings engaged in unwholesome and evil karma, he uses all different kinds of means to train them and enable them to enter the path, skillfully choosing the right time and never resting.

In those instances where beings develop the mind of equanimity, he then manifests for them the corresponding karmic result of such equanimity, adapts to their mental dispositions, adapts to the fruits of their karma, manifests for them the body of a buddha and many different spiritual transformations, and then explains the Dharma for them, thereby enabling them to awaken and understand, to acquire Dharma wisdom, to have thoughts of great joy, to experience exultant happiness in all their sense faculties, to see countless buddhas, to develop profound and deep faith, to develop all the roots of goodness, and to become forever irreversible.

All beings, in accordance with the bondage produced by their karma, sleep on for a long time in *saṃsāra*. Having come forth into the world, the Tathāgata is able to awaken them, comfort their minds, and enable them to become free of worry and fear. In the case of those who are able to see him, he enables them all to realize and enter independent knowledge of meaning. His wisdom, skillful means, complete comprehension of spheres of cognition, and adornment with the marvelous subsidiary signs cannot be outshone by anyone. Having already purified the sprouts of Dharma on the mountain of wisdom, he then sometimes manifests as a bodhisattva and sometimes manifests in the body of a buddha to enable all beings to reach the ground free of misfortune. Adorned with the countless meritorious qualities and perfected through his actions, he manifests within the world. Of all the pure adornments of all buddhas, there are none that are not perfected by his actions related to all-knowledge.

He always preserves his original vows, never abandons those in the world, and always serves all beings as their steadfast good friend. He enables all beings to succeed in directly observing the immaculate radiance of his foremost purity. Through the use of his spiritual powers, the Buddha always follows along after and never abandons the countlessly and boundlessly many beings in the six destinies of rebirth. Where there are those with whom he has jointly engaged in the planting of roots of goodness in the past, he enables them all to attain purity and thus never abandons his original vows with respect to all beings within the six destinies, having none whom he might otherwise have deceived. He always uses skillful means based on wholesome dharmas to gather them in. He then enables them to cultivate pure karmic deeds and vanquishes all *māras* who might struggle with them.

He brings forth vast power from the realm of the unimpeded. His most supreme treasury of solar radiance is unimpeded in its manifestation of reflections in the realm of the pure mind which no one in the world does not see. He uses many different dharmas in his extensive giving to beings. The Buddha is a boundless treasury of light whose powers and wisdom are all perfectly fulfilled. He constantly uses his great radiance to illuminate beings everywhere. Whichever wishes they have made, he enables them all to be fulfilled and also enables them to leave behind all adversaries. He serves them as the unsurpassed field of merit upon whom all beings jointly rely. He enables whatever they give to become purified and enables even their slightest good deeds to result in their receiving measureless merit. Thus he enables them all to succeed in entering the ground of inexhaustible wisdom. He is the pure-minded lord who plants roots of goodness for beings and he serves for beings as the supremely good field for them to produce merit. Through extremely deep wisdom and skillful expedient means, he is able to rescue all from the sufferings of the three wretched destinies.

Just so should one have resolute faith, just so should one contemplate, just so should one enter the depths of wisdom, just so should one sail on the ocean of meritorious qualities, just so should one everywhere arrive at space-like wisdom, just so should one know beings' field of merit, just so should one use right mindfulness in directly present contemplation, just so should one contemplate the

Buddha's major marks and subsidiary signs produced by his deeds, just so should one contemplate the Buddha's appearance throughout the world, and just so should one contemplate the Buddha's sovereign mastery of the spiritual superknowledges.

At that time, those in that great congregation saw the body of the Tathāgata emanating from every one of its pores hundreds of thousands of *koṭīs* of *nayutas* of *asaṃkhyeyas* of light rays. Every one of those light rays had an *asaṃkhyeya* of colors, an *asaṃkhyeya* of purities, and an *asaṃkhyeya* of shining illuminations that caused an *asaṃkhyeya* of beings to contemplate, caused an *asaṃkhyeya* of beings to be filled with joyous delight, caused an *asaṃkhyeya* of beings to be filled with happiness, caused an *asaṃkhyeya* of beings to increase their deep faith, caused an *asaṃkhyeya* of beings to develop purified aspirations, caused an *asaṃkhyeya* of beings to experience clarity and coolness in all their faculties, and caused an *asaṃkhyeya* of beings to develop reverential esteem.

Then that great multitude all saw the body of the Buddha emanate hundreds of thousands of *koṭīs* of *nayutas* of inconceivable light rays of which every one of those light rays had inconceivably many colors and inconceivably many lights that illuminated the inconceivable and boundless Dharma realm.

Because of the Buddha's spiritual powers, there emerged an immense and marvelous sound. That sound then proclaimed a hundred thousand *koṭīs* of *nayutas* of inconceivable praise verses that were transcendently superior to any expressed in worldly language and that were produced through world-transcending roots of goodness.

He also manifested hundreds of thousands of *koṭīs* of *nayutas* of inconceivably marvelous adornments which could not be completely praised even in hundreds of thousands of *koṭīs* of *nayutas* of inconceivably long kalpas. These phenomena were all produced through the Tathāgata's inexhaustible sovereign masteries.

He also manifested the appearance of an ineffable number of buddhas, *tathāgatas*, coming forth and appearing in the world to enable all beings to enter the gateway of wisdom and understand the extremely profound meaning.

He also manifested all the transformations of an ineffable number of buddhas, *tathāgatas*, to the very ends of the Dharma realm and the realm of empty space that enabled all worlds to become equally purified. All phenomena such as these arose from the unimpeded all-knowledge in which the Tathāgata abides and also came forth from the inconceivable supreme virtue cultivated by the Tathāgata.

He also manifested hundreds of thousands of *koṭīs* of *nayutas* of inconceivable lights produced by the flaming radiance of jewels, lights which arose because of the roots of goodness associated with past great vows, because he made offerings to countless *tathāgatas* and cultivated pure practices without neglectfulness, and because of roots of goodness created by his unimpeded resolve to attain omniscience. [He manifested these] to reveal the vast pervasiveness of the Tathāgata's powers, to cut off all beings' doubts, to enable them all to see the Tathāgata, to enable countless beings to dwell in roots of goodness, to reveal how the power of the Tathāgata's spiritual superknowledges cannot be outshone by anyone, because he wished to enable beings everywhere to enter the ocean of the ultimate, to enable the great assemblies of bodhisattvas throughout all the buddha *kṣetras* to come and gather together, and because he wished to provide instruction in the inconceivable Dharma gateways of the Buddha.

At that time, the Tathāgata, his great compassion extending to everyone, revealed all these adornments to his all-knowledge, wishing to thereby enable the beings in an ineffable number of hundreds of thousands of *koṭīs* of *nayutas* of *asaṃkhyeyas* of worlds who did not yet have faith to have faith, who already had faith to increase it, who had already increased it to attain purity, who had already attained purity to become fully ripened, and who had already become fully ripened to develop well-trained minds.

[He did this wishing too that] they could then contemplate the extremely profound Dharma, could fully develop the light of measureless wisdom, could bring forth measurelessly vast resolve, the irreversible resolve to attain omniscience, could never go against the nature of dharmas, could not fear the apex of reality, could realize genuine truth, could fulfill the practice of all the *pāramitās*, and could purify all the world-transcending roots of goodness.

[And he did this wishing too that], like Samantabhadra, they could acquire the sovereign masteries of the Buddha, could abandon the realms of Māra, could enter the realms of all buddhas, could completely know the profound dharmas, could acquire inconceivable wisdom, could become forever irreversible in the vows of the Great Vehicle, could always see all buddhas and never separate from them, could perfect realized wisdom, could realize the immeasurable dharmas, could completely develop the power of a treasury of boundless merit, could develop the joyous mind, could enter the ground of freedom from doubt, could attain the purity of separation from whatever is evil, could rely upon all-knowledge, could see the unmoving character of dharmas, could be able to enter the congregation of all bodhisattvas, and could then always be reborn into the family of all *tathāgatas* of the three periods of time.

The adornments such as these that were displayed here by the Bhagavat were all created by roots of goodness accumulated in the past [and were revealed here]: to provide all beings with training and discipline; to show the Tathāgata's immense awesome virtue; to illuminate his treasury of unimpeded wisdom; to reveal the ultimate blazing radiance of the Tathāgata's boundless supreme virtue; to display the Tathāgata's inconceivable great spiritual transformations; to use the power of the spiritual superknowledges to reveal the Buddha's body in all the destinies of rebirth; to reveal the boundlessness of the transformations produced by the Tathāgata's spiritual superknowledges; to bring about complete fulfillment of all his original vows; to reveal the ability of the Tathāgata's courageous wisdom to reach everywhere; to show his having become the Dharma King with sovereign mastery of the Dharma; to bring forth the gateways to the realization of all-encompassing wisdom; to show the purity of the Tathāgata's body; to also reveal the most extraordinary marvelousness of his body; to show his realization of the same Dharma of all buddhas of the three periods of time; to reveal his treasury of pure roots of goodness; to show his supremely marvelous form indescribable by any worldly analogy; to show the signs of his complete fulfillment of the ten powers that cause all who behold them to never tire of doing so; and to manifest as the sun of the world illuminating all three periods of time.

All of these meritorious qualities of the Dharma King possessed of the sovereign masteries were manifested by his past roots of goodness. Even if all bodhisattvas proclaimed their praises of them throughout all kalpas, they could still never come to the end of them.

At that time, having brought forth such adornments and offering gifts as these for the Tathāgata, the Tuṣita Heaven King together with hundreds of thousands of *koṭīs* of *nayutas* of *asaṃkhyeyas* of Tuṣita Heaven devas' sons all then faced the Buddha with palms pressed together and addressed the Buddha, saying, "Welcome, O Bhagavat. Welcome, Well Gone One. Welcome Tathāgata, the One Worthy of Offerings, the One of Right and Perfect Enlightenment. We only hope that the Buddha will please sojourn in this palace."

At that time, the Bhagavat, adorned with the adornments of the buddhas and possessed of immense awesome virtue—to enable all beings to be filled with great joy; to enable all bodhisattvas to produce deep awakening and understanding; to enable all the Tuṣita Heaven devas' sons to increase their determination; to allow the Tuṣita Heaven King to bring forth his tireless presentation of offerings and service; to enable countless beings to focus their mindfulness on the Buddha and arouse the resolve; to enable countless beings to plant roots of goodness and produce the endless merit of seeing the Buddha; to facilitate their ability to always bring forth pure faith; to ensure that, in seeing the Buddha and making offerings, they would have nothing they seek; to enable all their aspirations to be purified; to ensure that they would be ceaselessly diligent in accumulating roots of goodness; and to ensure that they would make the great vow to seek the attainment of all-knowledge—he then accepted the invitation of that king of the heavens and entered the Palace of Every Jewel. And just as this was so in this world, so too did this also occur in all worlds throughout the ten directions.

Then the Palace of Every Jewel spontaneously acquired marvelously fine adornments surpassing the adornments in all the heavens. A net of all kinds of jewels appeared above and all around it. There were clouds that everywhere rained all kinds of marvelous jewels, clouds that everywhere rained all kinds of adornments, clouds that everywhere rained all kinds of bejeweled robes, clouds that everywhere rained all kinds of sandalwood incense, clouds that everywhere rained all kinds of solid incense, clouds that everywhere rained all kinds of canopies adorned with jewels, and clouds that everywhere rained inconceivable bouquets of flowers. There everywhere arose the inconceivable sounds of maidens singing praises of the Tathāgata's knowledge of all modes, all of them in accordance with the sublime Dharma. All these offering gifts were superior to those offered up by the devas.

Then, as the sound of the maidens singing praises in the Tuṣita Heaven palace continued with ceaseless and strong passion, due to the Buddha's spiritual power, the mind of the Tuṣita Heaven King was enabled to remain unwavering and undistracted. All of his roots of goodness from the distant past became perfectly full. His countless good dharmas became ever stronger. His pure faith increased. He produced great vigor, felt great joyous delight, brought forth pure and profound aspiration, resolved to attain bodhi, engaged in uninterrupted mindfulness of the Dharma, and comprehensively retained it all, never to forget it.

At that time, assisted by the awesome power of the Buddha, the Tuṣita Heaven King recalled his past planting of roots of goodness in the presence of the buddhas of the past, whereupon he spoke these verses:

In the past, there was a *tathāgata* known as Unimpeded Moon,
the most supreme of all in auspiciousness,
who entered this very hall of adornments.
This place is therefore the most auspicious.

In the past, there was a *tathāgata* known as Vast Wisdom,
the most supreme of all in auspiciousness,
who entered this very gold-colored hall.
This place is therefore the most auspicious.

In the past, there was a *tathāgata* known as Universal Eye,
the most supreme of all in auspiciousness,
who entered this very hall of lotus flowers.
This place is therefore the most auspicious.

In the past, there was a *tathāgata* known as Coral,
the most supreme of all in auspiciousness,
who entered this very hall of jewel treasuries.
This place is therefore the most auspicious.

In the past, there was a *tathāgata* known as Lion of the Doctrine,
the most supreme of all in auspiciousness,
who entered this very hall of the mountain king.
This place is therefore the most auspicious.

In the past, there was a *tathāgata* known as Solar Radiance,
the most supreme of all in auspiciousness,
who entered this very hall of many flowers.
This place is therefore the most auspicious.

In the past, there was a *tathāgata* known as Boundless Radiance,
the most supreme of all in auspiciousness,
who entered this very hall of tree adornments.
This place is therefore the most auspicious.

In the past, there was a *tathāgata* known as Dharma Banner,
the most supreme of all in auspiciousness,
who entered this very hall of the jeweled palace.
This place is therefore the most auspicious.

In the past, there was a *tathāgata* known as Wisdom Lamp,
the most supreme of all in auspiciousness,

who entered this very hall of the fragrant mountain.
This place is therefore the most auspicious.

In the past, there was a *tathāgata* known as Light of the Qualities,
the most supreme of all in auspiciousness,
who entered this very hall of *maṇi* jewels.
This place is therefore the most auspicious.

Just as, assisted by the Buddha's spiritual powers, this world's Tuṣita Heaven king used verses to praise buddhas of the past, so too did the Tuṣita Heaven kings in all the worlds of the ten directions also then praise the meritorious qualities of the buddhas in this same way.

The Bhagavat then sat in the lotus posture on the *maṇi* jewel dais lion throne in the Palace of Every Jewel and, through the marvelous and masterful functions of the pure Dharma body, dwelt in the same realm with all buddhas of the three periods of time. Abiding in all-knowledge, together with all buddhas, he entered the one nature. With the complete clarity of the buddha eye, he was unimpeded in his perception of all dharmas. Possessed of great awesome powers, he roamed everywhere throughout the Dharma realm, never resting. Equipped with the great spiritual superknowledges, wherever there were beings amenable to being taught, he was able to go everywhere to all those places. Adorned with the unimpeded adornments of all buddhas and knowing well the appropriate time, he taught the Dharma for the multitudes.

Congregations of ineffably many bodhisattvas came from the many different countries of other regions and assembled there, forming a pure assembly where, in non-dual identity with the Dharma body and relying on nothing at all, they were then able to exercise sovereign mastery in manifesting the actions of a buddha's body.

After he sat on this throne, there then spontaneously appeared within that hall measurelessly and innumerably many extraordinarily and marvelously fine offering gifts superior to any presented by the devas, namely flower garlands, robes, perfumes, powdered incense, jeweled canopies, banners, flags, maidens playing music and singing praises, and other phenomena such as these, each and every one of which was present in indescribably great numbers. With vast thoughts of reverential esteem, [the bodhisattvas] presented these as offerings to the Buddha. So too was this also so in all the Tuṣita Heavens throughout the ten directions.

The End of Chapter Twenty-Three

Chapter 24

The Tuṣita Heaven Palace Praise Verses

At that time, because of the Buddha's spiritual powers, from each of the ten directions, beyond a number of lands as numerous as the atoms in a myriad buddha *kṣetras*, great bodhisattvas came to pay their respects to the Buddha, each of whom was attended by bodhisattvas as numerous as the atoms in a myriad buddha *kṣetras*. Their names were Vajra Banner Bodhisattva, Solid Banner Bodhisattva, Courage Banner Bodhisattva, Radiance Banner Bodhisattva, Wisdom Banner Bodhisattva, Jeweled Banner Bodhisattva, Vigor Banner Bodhisattva, Immaculate Purity Banner Bodhisattva, Constellation Banner Bodhisattva, and Dharma Banner Bodhisattva.

The lands from which they came were Wondrous Jewels World, Wondrous Music World, Wondrous Silver World, Wondrous Gold World, Wondrous Maṇi Jewel World, Wondrous Vajra World, Wondrous Padma World, Wondrous Utpala Lotus World, Wondrous Sandalwood World, and Wondrous Fragrance World.

They had each purely cultivated *brahmacarya* under buddhas. Those buddhas were Endless Banner Buddha, Wind Banner Buddha, Liberation Banner Buddha, Awesome Deportment Banner Buddha, Radiant Signs Banner Buddha, Eternity Banner Buddha, Supremacy Banner Buddha, Sovereign Mastery Banner Buddha, Brahman Banner Buddha, and Contemplation Banner Buddha.

After those bodhisattvas had arrived in the presence of the Buddha, they bowed down in reverence at the feet of the Buddha. With the assistance of the Buddha's spiritual powers, they each conjured a marvelous jeweled dais lion throne covered by a jeweled net that encircled and completely filled the area. Then, off in each of the directions from which they came, each of those bodhisattvas' congregations sat down on their seats in the lotus posture.

Then their bodies all emanated a hundred thousand *koṭīs* of *nayutas* of *asaṃkhyeyas* of pure light rays. These rays of light all arose from these bodhisattvas' jewel of the pure mind and from their great vows by which they abandoned all faults. They revealed the pure dharmas of all buddhas' sovereign masteries. Through the power of their impartial vows, those bodhisattvas were everywhere able to rescue and protect all beings. They were those whom everyone in the world delighted in seeing and those who saw them did not do so in vain, for all who saw them acquired the training and discipline. Those multitudes of bodhisattvas had already perfected countless meritorious qualities, for example:[338]

They roam, unimpeded, to the lands of all buddhas;
They see the non-dependent pure Dharma body;
They use the wisdom body to manifest countless bodies that go throughout the ten directions, serving the buddhas;
They enter all buddhas' measureless, boundless, and inconceivable dharmas of sovereign mastery;
They dwell in the countless gateways of all-knowledge using the light of wisdom to thoroughly understand all dharmas;
They attain fearlessness with respect to all dharmas by which, whatever they expound upon, they may do so with inexhaustible eloquence to the very end of future time;
With great wisdom, they open the gateway to the complete-retention [*dhāraṇīs*];
With the purified wisdom eye, they enter the deep Dharma realm;
Their wisdom's sphere of cognition is boundless; and
Their ultimate purity is space-like.

Just as the multitudes of bodhisattvas gathered together there in this world's Tuṣita Heaven palace, so too did bodhisattvas of these very same names gather together in all the other Tuṣita Heaven Palaces throughout the ten directions in which the names of the countries from which they came and the buddhas with which they were associated were all identical and no different.

At that time, the Bhagavat emanated from his two kneecaps hundreds of thousands of *koṭīs* of *nayutas* of light rays that everywhere illuminated all worlds throughout the Dharma realm and the realm of empty space. All of those other bodhisattvas were able to see the appearance of this buddha's spiritual transformations and all of these bodhisattvas were able to see the appearance of all those other *tathāgatas'* spiritual transformations.

In the past, all of these bodhisattvas had planted roots of goodness and cultivated the bodhisattva practices together with Vairocana Tathāgata. They had all already awakened to and entered all buddhas' sovereign masteries and extremely deep liberations, had already acquired the body of the undifferentiated Dharma realm, had entered all lands and yet had no place where they dwelt, had already seen countless buddhas whom they had visited and served, and had in a single mind-moment traveled freely and unimpededly throughout the Dharma realm. Their minds were pure, like priceless jewels. They were aided by the constant protective mindfulness of measurelessly and countlessly many buddhas. Together with the assistance provided by their powers, they had reached the far shore of the ultimate and foremost degree of perfection. They constantly dwelt with pure mindfulness in the unsurpassed enlightenment and in every succeeding thought-moment they accessed the station of all-knowledge in which they entered what is immense through what is small and entered what is small through what is immense, being able in all cases to do so with sovereign mastery and unimpeded penetrating comprehension.

They have already acquired the body of a buddha and dwell together with the buddha. They have acquired all-knowledge and create their bodies through all-knowledge. Wherever all *tathāgatas* travel, they are able to follow along and enter there. They reveal and explain the Dharma gateways of wisdom, reach all the way to the vajra banner on the far shore of great wisdom, attain the vajra meditative absorption, and cut off all doubts and delusions.

They have already acquired the sovereign masteries and spiritual superknowledges of all buddhas and have everywhere entered the lands of the ten directions and undertaken the teaching and training of hundreds of thousands of myriads of *koṭīs* of numberless beings. Although they retain no attachment to any of the enumerations of dharmas, they are nonetheless able to skillfully cultivate, train in, and perfect ultimate skillful means and establish all dharmas.

Multitudes of hundreds of thousands of *koṭīs* of *nayutas* of ineffables of bodhisattvas such as these who were possessed of inexhaustible purity and a treasury of all the measureless meritorious qualities of the three periods of time all came and assembled there in the presence of the Buddha. This occurred in the same way in the abodes of all those other buddhas who were seen because of this emanation of light.

Then, assisted by the Buddha's spiritual powers, Vajra Banner Bodhisattva surveyed the ten directions and then spoke these verses:

> The Tathāgata does not come forth into the world,
> nor does he have any nirvāṇa.
> It is through the power of his great original vows
> that he manifests his Dharma of sovereign mastery.

This Dharma is inconceivable.
It is not a place in which thought can act.
It is only with wisdom that has reached the far shore
that one may then see the realm of all buddhas.

The form body is not the Buddha.
So too is this true of his voice.
Still, it is not apart from his form and voice
that one sees the power of the Buddha's spiritual superknowledges.

One of but lesser wisdom is unable to know
the true realm of all buddhas.
It is only through long cultivation of pure deeds
that one might then be able to completely understand it.

The Rightly Enlightened One has no place from which he comes,
nor does he have any place to which he goes.
His pure and marvelous form body
appears through spiritual powers.

He manifests the body of the Tathāgata
in countless worlds
and extensively discourses on the sublime Dharma,
yet his mind has nothing whatsoever to which it is attached.

His wisdom which is boundless
completely penetrates all dharmas.
He everywhere enters the Dharma realm,
manifesting his powers of sovereign mastery.

He is unimpeded in his complete comprehension
of all beings and all dharmas.
He everywhere manifests the appearances of many forms
throughout all the *kṣetras*.

If one aspires to strive for all-knowledge
and the rapid realization of the unsurpassed enlightenment,
he should resort to the pure and wondrous mind
to cultivate the bodhi practices.

If one should witness the Tathāgata's
awesome spiritual powers such as these,
he should then make offerings to the Supremely Honored One
and should not give rise to any doubts.

Then, assisted by the Buddha's spiritual powers, Solid Banner Bodhisattva surveyed the ten directions and then spoke these verses:

The Tathāgata is incomparably supreme,
extremely profound, and indescribable.

He goes beyond the path of words and speech
and is as pure as space itself.

As you contemplate the sovereign masteries
and spiritual powers of the Lion Among Men,
they have already gone beyond discriminations,
and yet they enable one to distinguish and see them.

It is in order to reveal and expound upon
the extremely profound and sublime Dharma—
It is because of these causes and conditions
that the Master Guide manifests this incomparable body.

This is the station in which
the greatly wise ones, the buddhas, act.
If one wishes to completely know it,
then one should always draw near to the Buddha.

If one makes offerings to all *tathāgatas*
with a mind whose actions are always pure,
doing so with a mind that never grows weary,
then one will be able to enter the Buddha's path.

Possessing endless meritorious qualities
and dwelling solidly in the resolve to attain bodhi—
By this, one becomes rid of the net of doubts
and tirelessly gazes upon the Buddha.

Completely comprehending all dharmas—
By this, one then becomes a true son of the Buddha.
A person such as this become able to fully know
all buddhas' powers of sovereign mastery.

As explained by those possessed of vast wisdom,
it is zeal that forms the very root of all dharmas.
Thus one should bring forth the supreme aspiration
and resolve to strive for the unsurpassed enlightenment.

Wherever there is anyone who reveres the Buddha
and bears in mind the wish to repay the Buddha's kindnesses,
that person will never be separated
from the abodes of all buddhas.

What person possessed of wisdom
who, having succeeded in seeing and hearing the Buddha,
could fail to cultivate the pure vows
and then walk the path that the Buddha has traveled?

Then, assisted by the Buddha's spiritual powers, Courage Banner Bodhisattva surveyed the ten directions and then spoke these verses:

Just as one with eyes possessed of clear vision
is able due to the sun to see the many forms,
so too it is with one possessed of a pure mind
who, by the power of the Buddha, is able to see the Tathāgata.

Just as, through the power of vigor,
one can reach the very bottom of the ocean's depths,
so too it is with the power of wisdom
by which one succeeds in seeing countless buddhas.

Just as, in an especially good and fertile field,
whatever is planted will certainly thrive and grow,
so too it is with the ground of the pure mind
that produces the dharmas of all buddhas.

Just as a person who has acquired a treasury of jewels
forever leaves behind the sufferings of poverty,
so too, when the bodhisattva acquires the Dharma of the Buddha,
he leaves behind defilements and attains a mind that is pure.

Just as the *agada* cure-all medicine
is able to eliminate all poisons,
so too it is with the Dharma of the Buddha
which extinguishes all the afflictions' illnesses.

The true good spiritual guides
have been praised by the Tathāgata,
for it is through their awesome spiritual powers
that one is able to hear the Dharma of all buddhas.

Even if one were for countless kalpas
to present gifts of wealth and jewels to the Buddha,
so long as one did not know the true signs of buddhahood,
this would still not truly qualify as giving.

Though countless signs of his physical form
adorn the body of the Buddha,
it is still not the case that in those signs of his physical form
one is able to succeed in seeing the Buddha.

The Tathāgata, the one of right and perfect enlightenment,
is quiescent and forever unmoving,
and yet he is able to manifest bodies everywhere
that pervade and fill up the worlds of the ten directions.

Just as the realm of empty space
is neither produced nor destroyed,
so too the Dharma of all buddhas
is ultimately free of creation or destruction.

Then, assisted by the Buddha's spiritual powers, Radiance Banner Bodhisattva surveyed the ten directions and then spoke these verses:

> Among humans as well as in the heavens,
> within all worlds,
> one may everywhere see the Tathāgata's
> pure and marvelous form body.
>
> Just as it is through the power of the one mind
> that one is able to bring forth the many sorts of thoughts,
> in this same way, the one body of the Buddha
> everywhere manifests all buddhas.
>
> Bodhi is free of dual dharmas
> and it is also free of all signs,
> and yet, within the sphere of dual dharmas,
> there appear the signs adorning the body.
>
> By fathoming the nature of dharmas as empty, quiescent,
> and as arising like conjurations,
> one's sphere of action then become endless.
> It is in this way that the Master Guide appears.
>
> The Dharma body of all buddhas
> of the three periods of time is entirely pure.
> It is in accordance with those amenable to being taught
> that the marvelous form bodies everywhere appear.
>
> The Tathāgata does not have thoughts that say:
> "I shall create bodies such as these."
> Rather, they naturally manifest
> without ever producing any such discriminations.
>
> The Dharma realm is undifferentiated
> and it also has nothing on which it depends,
> and yet, within the world,
> countless bodies are manifested.
>
> The body of the Buddha is not changing,[339]
> and yet it is not that it does not change.
> In the Dharma that is free of transformations
> are manifested forms that are transformations.
>
> The Rightly Enlightened One is immeasurable,
> equal to the Dharma realm and the realm of empty space.
> In what is so deep and vast as to be boundless and bottomless,
> the path of words and speech is entirely cut off.
>
> The Tathāgata has a thoroughly penetrating comprehension
> of the paths that are traveled in reaching all places,

and, in going to the many lands of the Dharma realm,
wherever he goes, he is everywhere unimpeded.

Then, assisted by the Buddha's spiritual powers, Wisdom Banner Bodhisattva surveyed the ten directions and then spoke these verses:

If a person is able to believe in and accept
unimpeded omniscience,
then, in cultivating the bodhi practices,
his mind will become immeasurable.

Within all lands, [the Buddha]
everywhere manifests countless bodies,
and yet those bodies do not dwell in any place
and also do not dwell in any dharma.

The bodies manifested through spiritual powers
by each and every one of the *tathāgatas*—
even in an inconceivable number of kalpas,
no one could ever completely calculate their numbers.

Though one might be able to know the number
of all beings existing throughout the three periods of time,
the manifestations produced by the *tathāgatas*
are such that their number could never be found.

Sometimes, they may manifest one or two,
and so forth, on up to countlessly many bodies
that appear everywhere in the *kṣetras* of the ten directions.
Yet, in reality, there are not even two kinds.[340]

It is just as, when the clear and full moon
appears everywhere in all the bodies of water,
although its reflected images are countless,
that original moon has still never been even twofold.

In this same way, when the one of unimpeded knowledge
realizes the right and perfect enlightenment
and appears everywhere throughout all *kṣetras*,
the Buddha's body is still never twofold.

It is not merely one nor dual,
and it is also not measureless.
In accordance with those who are amenable to teaching,
he manifests countless bodies.

The Buddha's body is not associated with the past,
nor is it associated with the future.
Rather, in but a single mind-moment, he manifests birth,
realization of the path, and nirvāṇa.

Just as forms created through conjuration
have no birth or any arising.
So too it is with the bodies of the Buddha
that manifest appearances and yet are unproduced.

Then, assisted by the Buddha's spiritual powers, Jeweled Banner Bodhisattva surveyed the ten directions and then spoke these verses:

The measureless body of the Buddha
is able to manifest measurelessly many bodies.
It is in accordance with what others should see
that the Master Guide manifests in these ways.

The body of the Buddha has no place in which it dwells
even as it completely fills all places.
Like space, it is boundless.
It is just so inconceivable as this.

This is not a place to which one's mind can reach,
for, within it, the mind does not arise.
Within the sphere of cognition of all buddhas,
there is ultimately neither any production nor destruction.

Just as what is seen by one with cataracts
is neither what is within nor what is without—
The world's vision of the buddhas,
one should realize is just like this.

It is in order to benefit beings
that the Tathāgata comes forth into the world.
Beings perceive that there is a coming forth,
and yet, in truth, he has no arising in the world.

One cannot anchor one's perception of the Buddha
to any land, any day, or any night.
As for years, months, or moments,
one should realize that these are just the same.

Although beings speak in just this way,
claiming the Buddha attained enlightenment on a certain day,
in truth, the Tathāgata's realization of bodhi
is not something that can be bound to any day.

The Tathāgata has abandoned all discriminations,
is not of any time,[341] and transcends all phenomena.[342]
All the Master Guides of the three periods of time
come forth and appear in this way.

Just as, even though the sun's clearly shining orb
does not coexist with the darkness of the night,

one still speaks of "the night of such and such a day."
So too it is with the dharmas of the Buddha.

And just as, even though all kalpas of the three periods of time
do not coexist with the Tathāgata,
one still speaks of "the buddhas of the three periods of time."
So too it is with the dharmas of the Master Guide.

Then, assisted by the Buddha's spiritual powers, Vigor Banner Bodhisattva surveyed the ten directions and then spoke these verses:

Just as all the bodies of the Master Guides are identical,
so too it is with the meanings they set forth.
Still, everywhere throughout the *kṣetras* of the ten directions,
adapting to what is fitting, they appear in many different ways.

You should observe the Honored Muni:
Whatever he does is very rare and extraordinary.
He fills up the entire Dharma realm,
and is present in every place without exception.

The body of the Buddha does not abide inwardly,
and it also does not reside outwardly.
It is manifested because of spiritual powers.
The Dharma of the Master Guide is also just like this.

It is in accordance with the karma accumulated
by all the various types of beings in their previous lives
that their various sorts of bodies such as these
then each manifest as being different.

In this same way, the bodies of all buddhas
are measurelessly and innumerably many.
However, aside from the greatly enlightened Honored One,
no one else can even conceive of what they are like.

Just as the existence of a "self" is inconceivable
and such that no one could grasp it through actions of the mind,
so too it is with the inconceivability of buddhahood itself,
for it is not something that appears through actions of the mind.

Just as the *kṣetras* are inconceivable
even as one can still see their pure adornments,
so too it is with the inconceivability of the Buddha,
for there are none of the wondrous signs that do not appear in him.

Just as it is so with all dharmas
that it is because of many conditions that they arise,
so too it is with seeing the Buddha,
which necessarily depends on many good deeds.

Just as a wish-fulfilling pearl
is able to fulfill the wishes in the minds of beings,
so too it is with the Dharma of all buddhas,
for it is able to fulfill all of one's aspirations.

Within the countlessly many lands,
the Master Guides appear within the world.
It is in accordance with the power of their vows
that they respond everywhere throughout the ten directions.

Then, assisted by the Buddha's spiritual powers, Immaculate Purity Banner Bodhisattva surveyed the ten directions and then spoke these verses:

The light of the Tathāgata's great wisdom
everywhere purifies all worlds.
Once those worlds have been purified,
he reveals and explains the Dharma of all buddhas.

Even if there were a person who wished to see
buddhas equal in number to all beings,
none of them would not respond to his aspiration,
and yet, in truth, there is no place from which they come.

If he were to then take the Buddha as the object
on which he exclusively focused his mindfulness while never resting,
this person would then succeed in seeing buddhas
whose numbers were the same as however many he had wished for.[343]

In perfecting the dharmas of pristine purity
and completely fulfilling the development of all meritorious qualities,
such a person focuses his mindfulness and unrelenting resolve
on his quest to achieve the attainment of all-knowledge.

It is according to what is fitting that the Master Guide
expounds on the Dharma for beings.
Wherever there are those amenable to being taught,
he everywhere manifests the most supreme of bodies.

The body of the Buddha as well as [the bodies] of those in the world
are all in every case devoid of any self.
It is by awakening to this that one realizes right enlightenment
and then in turn explains it for beings.

All the Lions among Men
possess measureless powers of sovereign mastery
by which, even if they manifested bodies as numerous as thoughts,
those bodies could each appear as different.

As are the bodies such as these of those in the world,
so too are the bodies of all buddhas.

If one completely comprehends their inherent nature,
this then is to speak of the Buddha.

The Tathāgata everywhere knows and sees
and completely understands all dharmas.
The Buddha's Dharma and bodhi
are both such that they can never be apprehended.

The Master Guide has no coming or going
and he also has no place in which he dwells.
He has entirely abandoned all the inverted views.
This is what defines the perfect and right enlightenment.

Then, assisted by the Buddha's spiritual powers, Constellation Banner Bodhisattva surveyed the ten directions and then spoke these verses:

The Tathāgata has no place in which he dwells,
and yet he dwells in all *kṣetras*.
He goes forth to all lands
and is seen in every place.

The Buddha accords with the minds of beings
and everywhere manifests in every kind of body
as he attains enlightenment, turns the wheel of Dharma,
and then finally enters *parinirvāṇa*.

All buddhas are inconceivable.
Who could ever conceive of the Buddha?
Who could ever see the Rightly Enlightened One?
And who could ever manifest such ultimate supremacy?

All dharmas are in every case just suchness.
So too it is with all buddhas' spheres of action.
There is not even one single dharma
that, in its suchness, undergoes any creation or destruction.

Beings engage in false discriminations
such as: "This is the Buddha" or "This is the world."
For one who completely comprehends the nature of dharmas,
there is no buddha and there is no world.

The Tathāgata everywhere manifests directly before all,
causing them to be filled with faith and joy.
The essential substance of the Buddha cannot be apprehended,
and those beings also have nothing that they see.

If one is able with regard to the world
to leave all attachments far behind
and experience the joyous delight of the unimpeded,
then he will succeed in awakening to the Dharma.

That which is manifested through the use of spiritual powers—
It is precisely this that is said to be the Buddha.
Yet, even if one searched throughout the three periods of time,
he would still be found to be nonexistent anywhere within them.

If one is able to know in this manner
the mind and all dharmas,
then one will know and see all
and swiftly succeed in becoming a *tathāgata*.

It is in words and speech that one may reveal
the sovereign masteries of all buddhas.
Still, the Rightly Enlightened One transcends all words and speech.
One simply avails oneself of words and speech to speak of him.

Then, assisted by the Buddha's spiritual powers, Dharma Banner Bodhisattva surveyed the ten directions and then spoke these verses:

One should rather have to constantly and fully endure
all of the sufferings in the world
than ever become separated from the Tathāgata
and then fail to witness his powers of sovereign mastery.

If there be any being
who has not yet resolved to realize bodhi,
if he but once succeeds in hearing the name of the Buddha,
he will then certainly be bound to realize bodhi.

Wherever there is anyone possessed of wisdom
who makes the resolve to attain bodhi for even one mind-moment,[344]
he will certainly succeed in becoming an unexcelled honored one.
One must take care to have no doubts about this.

The Tathāgata's powers of sovereign mastery
are but rarely encountered even in countless kalpas.
If one but raises a single thought of faith in him,
then he will swiftly ascend to the unsurpassed enlightenment.[345]

Even if one were in every mind-moment
to make offerings to countless buddhas,
so long as one has not yet known the genuine Dharma,
these would still not qualify to be regarded as offerings.

If one but hears Dharma such as this—
all buddhas are born from this.
Even though one might endure countless sufferings,
do not ever abandon the practices leading to bodhi.

It is a single hearing of great wisdom
that is the Dharma that all buddhas have entered

and by which, everywhere throughout the Dharma realm,
they have become the Master Guides of the three periods of time.

Even if one were to exhaust the bounds of future time,
roaming everywhere to all the buddha *kṣetras,*
so long as one does not seek this wondrous Dharma,
one would still never realize bodhi.

From the beginningless past on forward to the present,
beings have long drifted along and turned about in *saṃsāra,*
and yet still have not fully understood the genuine Dharma.
It is because of this that the buddhas have appeared in the world.

All of these dharmas are indestructible,
nor does there exist anyone who might be capable of destroying them.
The great light of those with the sovereign masteries
is everywhere revealed throughout the world.

The End of Chapter Twenty-Four

Chapter 25
The Ten Dedications

At that time, aided by the Buddha's spiritual powers, Vajra Banner Bodhisattva entered the "bodhisattva wisdom light samādhi." Having entered this samādhi, from each of the ten directions, beyond worlds as numerous as the atoms in ten myriads of buddha *kṣetras*, buddhas as numerous as the atoms in ten myriads of buddha *kṣetras*, all of whom were identically named "Vajra Banner," then appeared directly before him, whereupon they all praised him, saying:

> It is good indeed, good indeed, Son of Good Family, that you have been able to enter this bodhisattva wisdom light samādhi. Son of Good Family, it is because of the joint assistance provided to you by the spiritual powers of buddhas from each of the ten directions as numerous as the atoms in ten buddha *kṣetras*, is also because of the awesome spiritual powers arising from the power of Vairocana Tathāgata's past vows, is also because of the purity of your wisdom, and is also because of the especially excellent roots of goodness of the bodhisattvas that you have been enabled to enter this samādhi and expound on the Dharma in order to enable all bodhisattvas:
>
> To acquire pure fearlessness;
> To possess unimpeded eloquence;
> To enter the ground of unimpeded wisdom;
> To dwell in the great mind of all-knowledge;
> To fully develop inexhaustible roots of goodness;
> To completely fulfill the dharmas of unimpeded purity;
> To enter the Dharma realm of the universal gateways;
> To manifest the spiritual powers of all buddhas;
> To ensure the continuity of past mindfulness and wisdom;[346]
> To acquire all buddhas' protection of all their faculties;
> To use countless gateways to extensively explain the many dharmas;
> To completely understand, absorb, uphold, and never forget all the teachings that have been heard;
> To accumulate all the roots of goodness of bodhisattvas;
> To become fully accomplished in the world-transcending provisions for the path;
> To prevent the severance of the wisdom of all-knowledge;

To instigate the generation of the great vows;
To explain the genuine meaning;
To completely know the Dharma realm;
To gladden all bodhisattvas;
To cultivate the same roots of goodness common to all buddhas; and
To protect and preserve the lineage of all *tathāgatas*.

That is to say, [they have enabled you in this way] so that you will expound on the ten dedications of all bodhisattvas. Son of the Buddha, assisted by the awesome spiritual powers of the Buddha, you should expound on these dharmas, doing so:

To acquire the protective mindfulness of the Buddha;
To dwell in the family of the buddhas;
To increase world-transcending meritorious qualities;
To acquire the light of the *dhāraṇīs;*
To enter the unimpeded Dharma of the Buddha;
To everywhere illuminate the Dharma realm with great light;
To accumulate the pure dharmas free of all faults;
To abide in the realm of vast wisdom; and
To acquire the unimpeded light of the Dharma.

Then the buddhas bestowed on Vajra Banner Bodhisattva:

Measureless wisdom;
Unimpeded eloquence;
Skillful means for distinguishing statements and meanings;
Unimpeded Dharma light;
A body the same as that of the Tathāgata;[347]
A pure voice possessed of countless different tones;
The bodhisattvas' inconceivable samādhi of skillful contemplation;
The wisdom that dedicates all indestructible roots of goodness;
The perfection of skillful means in contemplating all dharmas; and
Uninterrupted eloquence in explaining all dharmas in all places.

Why did this occur? This was due to the power of the roots of goodness arising from entering this samādhi.

Then all the buddhas used their right hands to touch the crown of Vajra Banner Bodhisattva's head. After Vajra Banner Bodhisattva had experienced their touching the crown of his head, he immediately arose from that meditative absorption and told those bodhisattvas:

Sons of the Buddha, the bodhisattva-mahāsattva has inconceivable great vows by which he fills the Dharma realm and is everywhere able to rescue and protect all beings. That is to say, he cultivates and trains in the dedications of all buddhas of the past, the future, and the present.

Sons of the Buddha, how many kinds of dedications does the bodhisattva-mahāsattva have? Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of dedications expounded on by all buddhas of the three periods of time. What then are those ten? They are:

- First, the dedication that saves all beings in the absence of any conception of a being;
- Second, the indestructible dedication;
- Third, the dedication that is the same as that of all buddhas;
- Fourth, the dedication that reaches everywhere;
- Fifth, the dedication of an inexhaustible treasury of meritorious qualities;
- Sixth, the dedication of roots of goodness that penetrates the equality of everyone;[348]
- Seventh, the dedication that equally accords with all beings;
- Eighth, the dedication that has the character of true suchness;
- Ninth, the dedication of the unbound and unattached liberation;[349] and
- Tenth, the dedication that penetrates the measurelessness of the Dharma realm.[350]

Sons of the Buddha, these are the bodhisattva-mahāsattva's ten kinds of dedications that all buddhas of the past, the future, and the present have proclaimed, shall proclaim, and do now proclaim.

Sons of the Buddha, what then is meant by the bodhisattva- mahāsattva's dedication in which he saves all beings in the absence of any conception of a being? Sons of the Buddha, when this bodhisattva-mahāsattva practices *dāna pāramitā,* purifies *śīla pāramitā,* cultivates *kṣānti pāramitā,* arouses *vīrya pāramitā,* enters *dhyāna pāramitā,* and abides in *prajñā pāramitā,* great kindness, great compassion, great sympathetic joy, and great equanimity, cultivating countless roots of goodness such as these, as he cultivates these roots of goodness, he reflects in this way:

> May these roots of goodness be everywhere able to benefit all beings, enabling them all to attain purity, to achieve the ultimate, and to remain forever apart from the measureless sufferings and torments of the hells, the hungry ghosts, the animals, King Yama, and other such circumstances.

When the bodhisattva-mahāsattva plants roots of goodness, he dedicates his own roots of goodness in these ways:

> May I become a shelter for all beings to enable them to avoid all kinds of suffering circumstances;

May I become a protector of all beings to enable them all to become liberated from all afflictions;
May I become a refuge for all beings to enable them all to leave behind all fears;
May I become a path for all beings to enable them to reach all-knowledge;
May I become a source of peace for all beings to enable them to find a place of ultimate peace and security;
May I become a light for all beings to enable them to acquire the light of wisdom and extinguish the darkness of delusion;
May I become a torch for all beings to dispel all the darkness of their ignorance;
May I become a lamp for all beings to enable them to dwell in the station of ultimate purity;
May I become a guide for all beings to lead them to enter the true Dharma; and
May I become a great guide for all beings to provide them with unimpeded great wisdom.

Sons of the Buddha, the bodhisattva-mahāsattva dedicates all his roots of goodness in these ways and thereby equally benefits all beings, ultimately enabling them all to attain all-knowledge.

Sons of the Buddha, the bodhisattva-mahāsattva guards and performs dedications for those who are not his own relatives or friends in a way that is the same as and no different from the manner in which he does this for his own relatives and friends. Why is this? This is because the bodhisattva-mahāsattva has penetrated the same nature of all dharmas by which he does not raise so much as a single thought conceiving of any being as not his own relative or friend.

Even if some being has hostile or harmful intentions toward the bodhisattva, the bodhisattva still looks on him with the eye of kindness and remains forever free of anger. He everywhere serves beings as a good spiritual friend who expounds on right Dharma and enables them to take up its cultivation. Just as the great ocean cannot be ruined by any of the many kinds of poisons, so too it is with the bodhisattva, for even the many kinds of torments inflicted on him by evil beings such as those who are foolish, devoid of wisdom, ungrateful, full of deep-seated poisonous hatred, arrogant and self-important, mentally blind and unable to recognize good dharmas—none of them are able to disturb him at all.

Just as when the sun[351] rises in the world, it does not hide itself and fail to appear simply because of the presence of those born blind and unable to see it, because of the [mirage] city of the *gandharvas,* because of the hand of the *asura,*[352] because of the trees growing on Jambudvīpa, because of towering cliffs or cavernous gorges, or because of dust, fog, smoke, clouds, or the obstructions created by any other things such as these. It does not simply hide itself and fail to appear because of them, nor does it hide itself and fail to appear because of the changes in the seasons. So too it is with the bodhisattva-mahāsattva. He is possessed of great merit. His mind is deep and vast. In his contemplation with right mindfulness, he does not retreat or cringe. Rather, because of his zeal to achieve the ultimate in meritorious qualities and wisdom, his mind produces the resolute aspiration to acquire the most supreme dharmas and his Dharma light illuminates everything so that he perceives the meaning of everything and possesses wisdom and sovereign mastery in all gateways into the Dharma. He always cultivates good dharmas to benefit all beings and never makes the mistake of thinking of abandoning beings. He does not allow their corrupt and evil natures, their wrong views and hate-muddled minds, or the difficulty of training them to provoke him to precipitously reject them and no longer cultivate dedications. Rather, he simply dons the armor of the bodhisattva's great vows as his adornment and then proceeds to rescue and protect beings, never retreating from doing this.

He does not retreat from the bodhisattva practices and abandon the bodhisattva path because beings are ungrateful. He does not abandon all of his reality-accordant roots of goodness due to dwelling together in the same place with common people. And he does not become disgusted with beings due to finding it hard to endure the fact that they repeatedly commit evil deeds.

And why is this the case? Just as it is not for but a single purpose that the sun[353] rises and appears in the world, so too it is with the bodhisattva-mahāsattva, for it is not solely for the sake of a single being that he cultivates roots of goodness and then dedicates them to *anuttara-samyak-saṃbodhi.* Rather, it is for the sake of everywhere rescuing and protecting all beings that he then cultivates roots of goodness and dedicates them to *anuttara-samyak-saṃbodhi.*

In this same way, it is not solely for the sake of purifying but a single buddha *kṣetra,* not solely for the sake of faith in but a single buddha, not solely for the sake of seeing but a single buddha, and not solely for the sake of completely understanding but a single dharma that he makes the vow to acquire great wisdom and dedicates it to the realization of *anuttara-samyak-saṃbodhi.*

Rather, it is to everywhere purify all buddha *kṣetras*, to everywhere develop faith in all buddhas, to everywhere serve and make offerings to all buddhas, and in order to everywhere understand all dharmas of the Buddha that he makes the great vow, cultivates all roots of goodness, and dedicates them to *anuttara-samyak-saṃbodhi*.

Sons of the Buddha, the bodhisattva-mahāsattva takes all dharmas of the Buddha as his object in arousing the vast resolve and the irreversible resolve to cultivate and accumulate for countless kalpas the rare and difficult-to-acquire jewels of the mind equal to those of all buddhas. It is in this way that the bodhisattva contemplates all roots of goodness, develops the mind of pure faith, and becomes solid in his possession of the great compassion as he performs genuine dedications that are not merely verbal utterances, doing so for the sake of all beings, doing so with an extremely profound mind, a joyous mind, a pure mind, a supreme mind, a pliant mind, a mind of kindness and compassion, a sympathetic mind, a mind that attracts and protects beings, a beneficial mind, and a happy mind.

Sons of the Buddha, when the bodhisattva-mahāsattva dedicates all his roots of goodness, he reflects in these ways:

> May it be that, because of my roots of goodness, all beings in all the destinies of rebirth will succeed in becoming purified, in acquiring perfectly fulfilled meritorious qualities that cannot be impeded, ruined, or exhausted, in always become revered, in developing right mindfulness that never forgets, in acquiring resolute and decisive wisdom, in possessing measureless wisdom, and in becoming perfectly full in their adornment with all the meritorious qualities of body, mouth, and mind karma.

He also reflects in this manner:

> May these roots of goodness enable all beings to serve and make offerings to all buddhas, none doing so in vain. May they enable them to develop pure and indestructible faith in the buddhas, to listen to right Dharma, to cut off all doubts, to remember the Dharma, to never forget it, and to cultivate it in accordance with how it was taught. May they enable them to have thoughts of reverential respect toward the Tathāgata, to engage in pure physical actions, to become established in countless vast roots of goodness, to forever separate from poverty, and to become completely fulfilled in the seven types of wealth.[354] May they enable them to always follow the buddhas in cultivation and training, to perfect countless supremely marvelous roots of goodness, to acquire equal awakening and understanding, to abide in all-knowledge, and to use the unimpeded eye to look on all beings with equal

> regard. May they enable them to adorn their bodies with the many signs, all of them free of flaws or deficiencies, to acquire the pure and marvelous voice, to become perfectly fulfilled in the meritorious qualities, to train all their faculties, to perfect the ten powers, to become completely fulfilled in the mind of goodness, and to have nothing on which they depend. And may they enable all beings to acquire all the bliss of the buddha, to acquire the countless stations [of the path], and to abide in the station where the Buddha dwells.

Sons of the Buddha, when the bodhisattva-mahāsattva witnesses all beings creating bad karma, undergoing all kinds of severe sufferings, and then, because of these obstacles, becoming unable to see the Buddha, unable to hear the Dharma, and unable to recognize the Sangha, he then thinks: "I should substitute for all beings in undergoing the many different kinds of sufferings in the wretched destinies, thereby enabling them to attain liberation."

When the bodhisattva undergoes excruciating sufferings in this way, he then redoubles his energetic diligence and does not abandon them, does not avoid them, is not terrified by them, is not frightened by them, does not retreat from them, does not shrink from them, and does not become weary. And why is this? This is because, in accordance with the vows he has made, he decisively aspires to take on the burdens of all beings and enable them to gain liberation. At this time, the bodhisattva reflects in this way:

> In accordance with their own karma, all beings drift along and turn about in the stations of suffering and difficulty within the realms of birth, aging, sickness, and death. Due to wrong views and an absence of wisdom, they abandon all good dharmas. I should rescue them and enable them to gain emancipation.
>
> Moreover, all beings are entangled in the net of desire, are covered by a blanket of delusion, and are beset with defiled attachments in all the realms of existence where they chase after and never relinquish them. They enter the cage of suffering, engage in the karmic actions of the *māras,* utterly exhaust all their merit and wisdom, constantly cherish doubts and delusions, do not see any place of peace and security, remain unaware of the path to emancipation, abide in the ceaselessly turning wheel of *saṃsāra,* and constantly drown in the mire of sufferings.

Having observed this, arousing the mind of great compassion and the mind of great altruistic benefit, the bodhisattva wishes to enable all beings to attain liberation. Using the dedication of all roots of goodness, using the dedication of the vast resolve, using the dedications cultivated by the bodhisattvas of the three periods of time, and using the dedications spoken of in the Great Dedications Sutra, he wishes that all beings will everywhere attain purity and will ultimately perfect the knowledge of all modes. He also reflects in this way:

> Whatever I cultivate, may it enable all beings to succeed in becoming kings of unexcelled wisdom. It is not for myself that I seek liberation. Rather it is only to rescue all beings and enable them all to gain the resolve to attain all-knowledge, to cross beyond the river of *saṃsāra*, and to become liberated from the many kinds of sufferings.

He also reflects in this way:

> On behalf of all beings, I should everywhere take on in full their many kinds of sufferings, thereby enabling them to escape from countless births and deaths and the great abyss of manifold sufferings. To the very end of the kalpas of the future, I should everywhere take on all sufferings for all beings in all the wretched destinies in all worlds while still always diligently cultivating roots of goodness on behalf of beings. Why? I should rather solely take on all these many sufferings myself than allow beings to fall into the hells. I should instead substitute myself as a ransom payment in their dangerous and difficult abodes of the hell realms, animal realms, realms of King Yama, and so forth, thus buying their freedom and enabling the liberation of all the beings in the wretched destinies.

He also reflects in this way:

> May I be able to protect all beings, never forsake them, and remain true to my words, remaining free of any falseness in this. Why? It is in order to rescue and liberate all beings that I brought forth the resolve to attain bodhi. It is not for myself that I seek the unexcelled enlightenment. Nor is it to seek after the spheres of experience of the five desires or to acquire the various pleasures in the three realms of existence that I cultivate the bodhi practices. Why is that? Of all the pleasures of the world, there are none that are not suffering, realms of the many *māras*, coveted by foolish people, and criticized by all buddhas. All the disastrous states of suffering arise because of them. All the hatred, anger, fighting, disputation, and mutual injury and insult characteristic of the hells, hungry ghosts, animals, and domains of King Yama—all the evils such as these are caused by covetous attachment to the five desires. It is such indulgent attachment to the five desires that causes beings to stray far from the buddhas and become blocked from rebirth in

> the heavens, how much the more so are they thereby blocked from attaining *anuttara-samyak-saṃbodhi.*

It is in this way that the bodhisattva contemplates how worldlings' greed for a little flavor from the desires causes them to endure measureless suffering. It is never for the sake of the pleasures of the five desires that he pursues the unexcelled bodhi and cultivates the bodhisattva practices. Rather, it is solely for the sake of the happiness of all beings that he resolves to cultivate and completely fulfill the great vows and strives to sever the bonds tying beings to all their sufferings to enable them to gain liberation.

Sons of the Buddha, the bodhisattva-mahāsattva also reflects in this manner:

> I should dedicate roots of goodness in this way to enable all beings to acquire the ultimate bliss, the bliss of benefit, the bliss of not having to endure [sufferings], the bliss of quiescence, the bliss of independence, the bliss of motionlessness, measureless bliss, the bliss of neither relinquishing or retreating, undestroyed bliss, and the bliss of all-knowledge.

He also reflects in this manner:

> I should also serve all beings by becoming a teaching master who trains them, a minister who directs their army, one who holds up the torch of wisdom, one who shows the path to peace and security, one who enables them to escape dangerous difficulties, and one who uses excellent skillful means to enable them to understand the truth. I should also serve them as the skillful ship captain of all-knowledge on the ocean of *saṃsāra* who takes beings across and enables them to reach the far shore.

Sons of the Buddha, the bodhisattva-mahāsattva dedicates all his roots of goodness in these ways, namely by according with what is fitting in rescuing and protecting all beings, thereby enabling them to escape from *saṃsāra,* to serve and make offerings to all buddhas, to acquire the unimpeded wisdom of all-knowledge, to abandon the many *māras,* to distance themselves from bad friends, to draw near to all good bodhisattva friends, to extinguish all transgressions, to perfect pure karma, and to completely fulfill the bodhisattva's vast conduct and vows and measureless roots of goodness.

Sons of the Buddha, after the bodhisattva-mahāsattva has rightly dedicated all his roots of goodness, he reflects in this way:

> It is not the case that, because the beings inhabiting the four continents are many, many suns rise. There rises only a single sun which is able to everywhere illuminate all beings. Also, it is not

> due to light shining from their own bodies that beings know whether it is day or night and then travel about observing things and doing all kinds of actions. Rather, it is entirely due to the rising of the sun that they accomplish these endeavors. In this, that solar orb is only one, not two.

So too it is with the bodhisattva-mahāsattva. When he cultivates and accumulates roots of goodness and then dedicates them, he reflects in this way: "Those beings are unable to rescue themselves. How then could they rescue others? There is only me, this one person." He then resolves to cultivate and accumulate roots of goodness on his own, without the aid of companions, and then engages in dedications such as these, in particular:

> Because he wishes to extensively liberate all beings;
> Because he wishes to everywhere illuminate all beings;
> Because he wishes to instruct and guide all beings;
> Because he wishes to awaken all beings;
> Because he wishes to look after all beings;
> Because he wishes to gather in all beings;
> Because he wishes to develop all beings;
> Because he wishes to gladden all beings;
> Because he wishes to make all beings pleased and happy; and
> Because he wishes to enable all beings to cut off their doubts.

Sons of the Buddha, the bodhisattva-mahāsattva also reflects in this way:

> I should be like the sun which everywhere illuminates all things and, in doing so, does not seek any repayment of its kindness. Even when there are beings who have evil [deeds they have done], I must still be able to include them and never give up my vows just because of this. I must never abandon all beings because of the evil of a single being. Rather, I should just diligently cultivate the dedication of roots of goodness and thus everywhere enable all beings to gain happiness.
>
> Even though these roots of goodness may be but few, in making them, I should include all beings everywhere, making vast dedications with a joyous mind. If one were to have roots of goodness and yet not wish to benefit all beings with them, this would not truly qualify as a dedication. It is only by dedicating every one of one's roots of goodness to all beings everywhere that this would qualify as dedication.

[Therefore he practices dedications such as these]:

Dedications to establish beings in the nature of dharmas, free of any attachments;
Dedications in which one perceives that the essential nature of beings is unmoving and unchanging;
Dedications in which the dedication has nothing it depends on and nothing it seizes on;
Dedications in which one does not seize on the characteristics of one's roots of goodness;
Dedications in which one does not make discriminations regarding the essential nature of their karmic rewards;
Dedications in which one does not become attached to the characteristics of the five aggregates;
Dedications in which one does not damage[355] the characteristics of the five aggregates;
Dedications in which one does not seize on karmic deeds;
Dedications in which one does not seek karmic rewards;
Dedications in which one has no defiling attachment to causes and conditions;
Dedications in which one does not make discriminations regarding whatever arises from causes and conditions;
Dedications in which one is not attached to name and fame;
Dedications in which one is not attached to any particular place;
Dedications in which one is not attached to false dharmas;
Dedications in which one is not attached to the marks of any being's existence, the marks of the world's existence, or the marks of the mind's existence;
Dedications in which one does not produce inverted thoughts, inverted conceptions, or inverted views;
Dedications in which one is not attached to the path of words and speech;
Dedications in which one contemplates the true nature of all dharmas;
Dedications in which one contemplates the signs that are the same for all beings;
Dedications in which one imprints all roots of goodness with the seal of the Dharma realm; and
Dedications in which one contemplates all dharmas dispassionately.

He understands that, just as all dharmas are nonexistent, so too is this true of the planting of roots of goodness. He contemplates that, just as all dharmas are non-dual, unproduced, and undestroyed, so too is this so of dedications. Using dedications of roots of goodness such as these, he cultivates pure counteractive dharmas.[356] All his roots of goodness accord with world-transcending dharmas. He does not create dualistic concepts.

It is not through identification with karmic actions that he cultivates all-knowledge, nor is it the case that it is apart from karmic actions that he makes dedications directed toward all-knowledge. It is not the case that [the attainment of] all-knowledge is a matter that is identical with karmic actions. However, it is not the case that one acquires all-knowledge apart from karmic actions. Because karmic deeds are like light in their reflection of purity, karmic results are also like light in their reflection of purity. Because karmic results are like light in their reflection of purity, [the attainment of] the wisdom of all-knowledge is also like light in its reflection of purity.

Having abandoned [the concepts of] the self and possessions of a self and all the disturbances produced by thinking and discriminations [based on them], he completely understands in this way and uses skillful means to dedicate all his roots of goodness. When the bodhisattva practices dedications in this way, he always and incessantly liberates beings, yet does not dwell in any of the marks of dharmas. Although he knows that all dharmas have no actions and no retributions, he is still well able to bring forth every kind of karmic result and yet is free of any contradictions in doing so. Using expedient means such as these, he skillfully cultivates dedications. When the bodhisattva-mahāsattva cultivates dedications in this way, he remains free of all faults and becomes one who is praised by the buddhas.

Sons of the Buddha, this is what constitutes the bodhisattva-mahāsattva's first kind of dedication, the dedication that saves all beings in the absence of any conception of a being.

At that time, Vajra Banner Bodhisattva surveyed the congregations of the ten directions throughout the Dharma realm, penetrated the meaning of these profound statements, and, with a measureless mind that cultivated the supreme practices, that extended its great compassion to include all beings everywhere, and that prevented the severance of the lineage of all *tathāgatas* of the three periods of time, he entered the Dharma treasury of all buddhas' meritorious qualities, brought forth the Dharma body of all buddhas, and was well able to evaluate the minds of all beings and know the ripeness of the roots of goodness they had planted, whereupon, dwelling in the Dharma body and yet still manifesting pure form bodies for their sakes, with the assistance of the Buddha's spiritual powers, he then spoke these verses:

Cultivating the path for inconceivably many kalpas
with steadfast vigor and unimpeded resolve,
because he wishes to benefit the many kinds of beings,
he always seeks the dharmas of all buddhas' meritorious qualities,

trains incomparably many people in the world,
purifies his mind to the point of extremely bright purity,
and resolves to everywhere rescue all sentient beings—
It is he who well enters the treasury of dedications.

Complete in the power of courageous vigor,
with astute and penetrating wisdom and a mind that is pure,
he everywhere rescues all the many kinds of beings
with a mind that is patient and never the least bit shaken.

His mind is well-established, without peer,
and his intentions are always pure and full of great delight.
In this way, he diligently cultivates for the sake of beings, and,
like the great earth, everywhere includes and accepts all beings.

It is not for himself that he seeks happiness,
but rather it is solely due to his wish to rescue and protect all beings.
In this way, he arouses the mind of great compassion
and swiftly succeeds in entering the ground of the unimpeded.

He gathers in all beings
throughout the worlds of the ten directions
and, in order to rescue them, skillfully abides in the resolve,
cultivating and training in all the dedications in this way.

In cultivating giving, he is filled with immense delight,
in preserving the precepts of purity, he remains free of transgressions,
and, in his courageous vigor, his mind remains unwavering.
He dedicates this to gaining the all-knowledge of the Tathāgata.

His mind is so vast as to be boundless.
Established in the power of patience, he is not the least bit shaken.
His *dhyāna* absorptions, extremely deep, are always fully illuminating.
And his wisdom is so sublime as to be inconceivable.

In all worlds throughout the ten directions,
He completely fulfills the cultivation of the pure practices
and then dedicates all such meritorious qualities as these
because he wishes to bring happiness to all sentient beings.

This great eminence diligently cultivates
all of the countless, boundless, and innumerable good karmic deeds,

engaging in all such endeavors to be of benefit to beings
and to enable them to dwell in inconceivable and unexcelled wisdom.

In order to everywhere serve all beings,
he would even dwell in the hells for inconceivably many kalpas, and
in so doing, would still never have a thought of weariness or retreat,
as, with heroic valor, he always resolutely practices dedications.

He does not seek after forms, sounds, smells, or tastes,
nor does he crave for marvelous objects of touch.
Rather, it is only to rescue and liberate the many kinds of beings
that he always seeks unexcelled and supreme wisdom.

With wisdom as pure as empty space itself,
he cultivates the boundless practices of the great eminences.
All the practice dharmas such as the Buddha himself practiced,
that person always cultivates and trains in just as he did.

The great eminence travels to all worlds
where he is able to bring peace and security to all their many beings,
everywhere enabling them all to be filled with joyous delight
as he tirelessly cultivates the bodhisattva's practices.

He extinguishes all the poisons of the mind
and contemplates and cultivates the most supreme wisdom.
He does not seek happiness for himself,
for he wishes only that beings would succeed in escaping suffering.

This person's dedications reach the ultimate realization
and his mind is always pure and free of the many poisons.
All *tathāgatas* of the three times entrust their Dharma legacy to him
and he abides in the city of the unexcelled great Dharma.

He has never had any defiling attachment to physical forms.
So too with feeling, perception, formative factors, and consciousness.
His mind forever transcends the three realms of existence
and he dedicates all of his meritorious qualities.

All beings known and seen by the Buddha—
Without exception, he gathers them all in.
He vows that they will all be enabled to gain liberation
and cultivates for their sake, thus producing great joy.

In every mind-moment, his mind is constantly established
in wisdom so vast that it has no peer.
Free of delusion, his right mindfulness is always quiescent
and all of his karmic deeds are entirely pure.

As all those bodhisattvas abide in the world,
they are not attached to any inward or outward dharmas.

They are like the wind which travels unhindered through space.
In his use of the mind, this great eminence is also just like this.

All of his physical actions are pure,
all of his speech remains free of fault,
and his mind always turns toward the Tathāgata.
Thus he is able to please all buddhas.

Throughout the countless lands of the ten directions,
wherever there are buddhas, he travels to visit them.
There, he gazes on those greatly compassionate *bhagavats*
and has none of them he does not revere, look up to, and serve.

His mind, always pure, has abandoned the many kinds of faults.
He everywhere enters the world, having nothing there that he fears.
Already abiding in the unexcelled path of the Tathāgata,
he also serves all in the three realms as a great pool of the Dharma.

He is energetically diligent in contemplating all dharmas
and accordingly reflects on existence and nonexistence.
It is in this way that he progresses to realization of the genuine truth
and is able to enter the extremely deep place free of contentiousness.

By these means he cultivates and succeeds in the solid path
which no being at all is able to destroy.
He is well able to completely penetrate the nature of all dharmas
and remain free of attachments throughout the three periods of time.

In this way, his dedications reach the far shore of perfection,
he everywhere enables all beings to abandon the many defilements,
he forever abandons all things on which one might depend,
and then succeeds in entering the ultimate station of independence.

The bodhisattva is able to distinguish and discourse
in the languages spoken by all beings,
adapting as he does so to the differences in each type,
doing so with a mind that is free of attachments and unimpeded.

It is in this way that the bodhisattva cultivates the dedications
of an ineffable number of meritorious qualities and skillful means
with which he is able to cause all the buddhas
in the worlds of the ten directions to proclaim his praises.

Sons of the Buddha, what then is meant by the bodhisattva-mahāsattva's indestructible dedication? Sons of the Buddha, this bodhisattva-mahāsattva:

Attains indestructible faith in all *tathāgatas* of the past, future, and present because he is able to serve all buddhas;

Attains indestructible faith in all bodhisattvas including even those who have only just for a single mind-moment made the initial resolve to seek all-knowledge, this because he has vowed to tirelessly cultivate all bodhisattvas' roots of goodness;

Attains indestructible faith in all dharmas of the Buddha because he has aroused a deep aspiration [to acquire them];

Attains indestructible faith in all the teachings of the buddhas because he protects and preserves them;

Attains indestructible faith in all beings because, with the eye of kindness, he looks on them with equal regard, dedicates his roots of goodness to them, and everywhere benefits them;

Attains indestructible faith in all dharmas of purity because he everywhere accumulates boundless roots of goodness;

Attains indestructible faith in the path of all bodhisattvas' dedications because he has completely fulfilled all the especially superior intentions;

Attains indestructible faith in all bodhisattva masters of the Dharma because he conceives of all bodhisattvas as buddhas;

Attains indestructible faith in all buddhas' sovereign mastery of the spiritual superknowledges because of his deep faith in the inconceivability of all buddhas; and

Attains indestructible faith in all bodhisattvas' practice of skillful means because he gathers together many different kinds of the measureless and numberless spheres of experience associated with the practices.

Sons of the Buddha, when this bodhisattva-mahāsattva establishes himself in indestructible faith in this way, he plants all kinds of measureless and boundless roots of goodness in relation to buddhas, to bodhisattvas, to *śrāvaka* disciples, to *pratyekabuddhas*, to teachings of all buddhas, to all beings, and to the many other different kinds of objective spheres such as these and thereby causes the bodhi resolve to grow ever greater, thus enabling his kindness and compassion to become vast. He contemplates all with uniformly equal regard and accordingly cultivates and trains in what all buddhas have done, gathers in all the pure roots of goodness, enters the genuine truth, accumulates the merit-producing practices, practices giving with great kindness, cultivates all the meritorious qualities, and contemplates the three periods of time as equal.

The bodhisattva-mahāsattva dedicates all roots of goodness and meritorious qualities such as these to the attainment of all-knowledge and wishes to always be able to see the buddhas, draw near to good spiritual friends, dwell together with the bodhisattvas, and remain mindful of the quest for all-knowledge with a mind that does not desist from this for even a moment. He absorbs and upholds the Buddha's teachings and diligently protects, teaches, and ripens all beings.

With a mind always engaged in making dedications to the world-transcending path, he makes offerings to and admiringly serves all masters of the Dharma, completely understands all dharmas, remembers them, never forgets them, and cultivates the great vows, bringing them all to complete fulfillment.

In this way, the bodhisattva accumulates roots of goodness, perfects roots of goodness, brings about the growth of roots of goodness, contemplates roots of goodness, anchors his mindfulness on roots of goodness, distinguishes roots of goodness, delights in roots of goodness, cultivates roots of goodness, and establishes himself in roots of goodness.

After the bodhisattva-mahāsattva accumulates all kinds of roots of goodness in these ways, he uses the fruits acquired by these roots of goodness in his cultivation of the bodhisattva practices. In each successive mind-moment, he sees countless buddhas and, in accordance with what is fitting, he serves them and makes offerings to them of *asaṃkhyeyas* of jewels, *asaṃkhyeyas* of flowers, *asaṃkhyeyas* of garlands, *asaṃkhyeyas* of robes, *asaṃkhyeyas* of canopies, *asaṃkhyeyas* of banners, *asaṃkhyeyas* of pennants, *asaṃkhyeyas* of adornments, *asaṃkhyeyas* of attendants, *asaṃkhyeyas* of painted and decorated grounds, *asaṃkhyeyas* of perfumes, *asaṃkhyeyas* of powdered incenses, *asaṃkhyeyas* of mixed incenses, *asaṃkhyeyas* of burning incenses, *asaṃkhyeyas* of instances of deep faith, *asaṃkhyeyas* of instances of delight, *asaṃkhyeyas* of instances of pure thought, *asaṃkhyeyas* of instances of honorific esteem, *asaṃkhyeyas* of praises, *asaṃkhyeyas* of reverences, *asaṃkhyeyas* of jeweled thrones, *asaṃkhyeyas* of flower thrones, *asaṃkhyeyas* of incense thrones, *asaṃkhyeyas* of garlanded thrones, *asaṃkhyeyas* of sandalwood thrones, *asaṃkhyeyas* of robe-laden thrones, *asaṃkhyeyas* of vajra thrones, *asaṃkhyeyas* of *maṇi* jewel thrones, *asaṃkhyeyas* of thrones adorned with jeweled silks, *asaṃkhyeyas* of jewel-colored thrones, *asaṃkhyeyas* of jeweled walking meditation places, *asaṃkhyeyas* of walking meditation places adorned with flowers, *asaṃkhyeyas* of fragrant walking meditation places, *asaṃkhyeyas* of garlanded walking meditation places, *asaṃkhyeyas* of robe-laden walking meditation places, *asaṃkhyeyas* of walking meditation places inlaid with jewels, *asaṃkhyeyas* of walking meditation places adorned with all kinds of jeweled and embroidered silks, *asaṃkhyeyas* of walking meditation places with *tāla* trees adorned with all kinds of jewels, *asaṃkhyeyas* of walking meditation places with railings adorned with all kinds of jewels, *asaṃkhyeyas* of walking meditation places covered by all kinds of suspended jeweled bell nets, *asaṃkhyeyas* of palaces adorned with all kinds of jewels, *asaṃkhyeyas* of palaces adorned with all kinds of flowers, *asaṃkhyeyas* of palaces with all kinds of perfumes, *asaṃkhyeyas* of palaces decorated with all kinds of garlands, *asaṃkhyeyas* of palaces of all kinds of sandalwood, *asaṃkhyeyas* of palaces with treasuries of all kinds of marvelous solid incense, *asaṃkhyeyas* of palaces made of all kinds of vajra, *asaṃkhyeyas* of palaces adorned with every kind of *maṇi* jewel, all of which are extraordinarily marvelous and superior even to those of the heavens, *asaṃkhyeyas* of all kinds of trees adorned with various jewels, *asaṃkhyeyas* of all different kinds of fragrant trees, *asaṃkhyeyas* of trees adorned with all kinds of jeweled robes, *asaṃkhyeyas* of all kinds of musical trees, *asaṃkhyeyas* of trees hung with jewel adornments, *asaṃkhyeyas* of trees emanating wondrous sounds, *asaṃkhyeyas* of trees adorned with endlessly pleasing jewels, *asaṃkhyeyas* of trees adorned with jeweled and embroidered silk streamers, *asaṃkhyeyas* of trees adorned with jeweled chimes, and *asaṃkhyeyas* of trees adorned with all kinds of flowers, perfumes, banners, flags, garlands, and canopies, as well as other such trees of these kinds which spread out and shaded these adorned palaces from the light of the sun.

Those palaces also had *asaṃkhyeyas* of railing adornments, *asaṃkhyeyas* of window adornments, *asaṃkhyeyas* of gateway adornments, *asaṃkhyeyas* of tower adornments, *asaṃkhyeyas* of crescent-shaped window adornments, *asaṃkhyeyas* of awning adornments, *asaṃkhyeyas* of suspended gold nets covering them from above, *asaṃkhyeyas* of incenses circulating about and everywhere permeating the air, and *asaṃkhyeyas* of robes spread across their grounds.

Sons of the Buddha, for measureless, innumerable, and ineffable-ineffable numbers of kalpas, with a pure mind of veneration, the bodhisattva-mahāsattva reverently presents all kinds of offerings such as these to all buddhas, doing so constantly without ever retreating from or resting from this practice.

Following upon the nirvāṇa of every one of the *tathāgatas*, he reveres and makes offerings to the *śarīra* of them all in this very same way, doing so:

To enable all beings to develop pure faith;
To enable all beings to accumulate roots of goodness;
To enable all beings to separate from all sufferings;
To enable all beings to develop vast understanding;

To enable all beings to use great adornments to create adornments;
To enable them to use measureless adornments to create adornments;
To enable all that they do to achieve ultimate success;
To enable them to realize that it is very difficult to ever encounter the buddhas' appearance in the world;
To enable them to fulfill the measureless powers of the Tathāgata;
To enable them to adorn and make offerings to the stupas and temples of the Buddha; and
To enable them to sustain and preserve the Dharma of all buddhas.

In this way, he makes offerings to all buddhas of the present as well as to their *śarīra* after they enter nirvāṇa. All the offerings he presents could never be completely described even in an *asaṃkhyeya* of kalpas.

In this way, he cultivates and accumulates measureless meritorious qualities, all for the sake of ripening all beings, doing so without ever retreating, without ever resting, without ever tiring, without any attachment, apart from any thinking, without depending on anything, forever cutting off anything he might depend on, and abandoning a self and possessions of a self. He imprints all gateways of action with the imprint of reality-accordant Dharma, realizes the nonproduction of dharmas, and dwells where the Buddha dwells. He imprints all his spheres of experience with the contemplation of their unproduced nature.

All buddhas regard with protective mindfulness dedications associated with making the resolve [to attain bodhi, including]:

Dedications consistent with the nature of all dharmas;
Expedient dedications for entering uncreated dharmas to accomplish whatever is to be accomplished;
Expedient dedications for abandoning all conceptual attachments to phenomena;
Dedications abiding in countless skillful means;
Dedications for forever transcending all realms of existence;
Expedient dedications for cultivating all practices without abiding in signs;
Dedications for everywhere accumulating roots of goodness;
Vast dedications for everywhere purifying all bodhisattva practices;
Dedications for making the resolve to attain unexcelled bodhi;
Dedications for dwelling together with all roots of goodness; and

Dedications for completely fulfilling the most superior resolute faith.

Sons of the Buddha, when the bodhisattva-mahāsattva dedicates all roots of goodness in these ways, although he adapts to *saṃsāra*, he still does not change. In seeking all-knowledge, he never retreats. Even in the midst of all the realms of existence, his mind remains unwavering, undisturbed, and able to liberate all beings. He remains undefiled by conditioned dharmas and does not lose his unimpeded wisdom. The causes and conditions associated with the stations of bodhisattva practice are endless. None of the dharmas of the world are able to either change him or cause him to be moved. He completely fulfills the purification of all the *pāramitās* and is able to perfect all the wisdom powers. It is in these ways that the bodhisattva leaves the darkness of delusion, perfects the bodhi resolve, manifests radiance, increases the growth of pure dharmas, dedicates this to the supreme path, and completely fulfills the many practices.

With a purified mind, he is well able to distinguish and completely understand all dharmas as being but manifestations of mind. He knows that karmic actions are like conjurations, that karmic retributions are like [reflected] images,[357] that all actions are like transformations, that all dharmas produced of causes and conditions are like echoes, and that all bodhisattva practices are like reflections. He develops the pure Dharma eye free of all attachments, sees the vast realm of the uncreated, realizes the quiescent nature, completely understands the non-duality of dharmas, realizes the true character of dharmas, fulfills the bodhisattva practices, remains free of any attachment to any signs, is well able to cultivate all the actions involved in joint endeavors,[358] never abandons the dharmas of pristine purity, abandons all attachments, and abides in the practices free of attachment.

In this way, the bodhisattva engages in skillful contemplative reflections free of delusion, does not contradict any dharmas, does not violate karmic causality, clearly perceives reality, skillfully engages in making dedications, realizes the essential nature of dharmas, and uses the power of skillful means to achieve karmic results, enabling them to reach the far shore of perfection. He contemplates all dharmas with wisdom and acquires the spiritual superknowledges. He is effortless in developing the roots of goodness arising from his actions and is masterful in whatever he sets his mind to.

The bodhisattva-mahāsattva dedicates his roots of goodness in this way because he wishes to liberate all beings, because he wishes to prevent the severance of the lineage of the buddhas, because he wishes to forever abandon the works of the *māras*, because he wishes to see the realization of boundless all-knowledge, having faith in it and never abandoning it, and because he wishes to leave behind worldly spheres of experience and cut off the various kinds of defilements. He also wishes that beings would gain pure wisdom, enter profound skillful means, escape the dharmas of *saṃsāra*, gain the Buddha's roots of goodness, forever cut off all the works of the *māras*, everywhere imprint all their actions with the seal of equanimity, resolve to progress into the knowledge of all modes, and perfect all world-transcending dharmas.

Sons of the Buddha, this is what constitutes the second of the bodhisattva-mahāsattva's dedications, the indestructible dedication. When the bodhisattva-mahāsattva abides in this dedication, he is able to see all the numberless buddhas, perfects countless pure and sublime dharmas, everywhere acquires the mind of impartiality toward all beings, and becomes free of any doubts regarding any of the dharmas. Assisted by all buddhas' spiritual powers, he conquers the many *māras*, forever abandons their deeds, succeeds in being born into nobility, and fulfills the bodhi resolve. He acquires unimpeded wisdom and, with understanding not arising from others, he is well able to reveal and explain the meaning of all dharmas. In accordance with the power of his thought, he is able to enter all *kṣetras*, to everywhere illuminate beings, and to enable them all to attain purity. Through the power of this indestructible dedication, the bodhisattva-mahāsattva collects all roots of goodness and dedicates them in this way.

Then Vajra Banner Bodhisattva surveyed the ten directions and, assisted by the Buddha's spiritual powers, spoke these verses:

The bodhisattva who has already acquired indestructible resolve
cultivates all the good karmic deeds
and is therefore able to please the buddhas.
Those who are wise then dedicate this.

He makes offerings to countlessly and boundlessly many buddhas,
practices giving, upholds precepts, and subdues the sense faculties,
all for the sake of his zeal to benefit all beings
and everywhere enable them all to attain purity.

All kinds of superior and marvelous incense and flowers,
countless different kinds of supremely fine robes,

jeweled canopies, as well as adornments—
He offers all such things to all the *tathāgatas*.

In this way, he makes offerings to all the buddhas
for countlessly, numberlessly, and inconceivably many kalpas
during which he reveres and honors them, always rejoicing,
and without ever experiencing even one mind-moment of weariness.

He single-mindedly practices mindfulness of all buddhas,
those immensely brilliant lamps shining throughout all worlds,
whereupon, of all the *tathāgatas* throughout the ten directions,
none fail to appear directly before him as if seen with his own eyes.

For inconceivably and measurelessly many kalpas,
he practices many different kinds of giving with a tireless mind, and,
for hundreds of thousands of myriads of *koṭīs* of multitudes of kalpas,
he cultivates all the other kinds of good dharmas, all in this same way.

After those *tathāgatas* pass into nirvāṇa,
he is tireless in making offerings to their *śarīra*
and, for all of them, using many different marvelous adornments,
he erects inconceivably many stupas and temples.

He makes them in incomparable and most excellent shapes,
adorned with jewel treasuries and pure gold,
so towering in imposing height and size as to rival mountain kings,
creating them in countless hundreds of thousands of *koṭīs* of numbers.

Having made such offerings with pure-minded reverence,
he then also feels joyous delight and arouses beneficial intentions
to abide in the world for inconceivably many kalpas
to rescue and protect beings and enable them to gain liberation.

Completely aware that beings are all merely false perceptions,
he makes no discriminations with regard to any of them,
yet he is still able to skillfully distinguish beings' individual faculties
and everywhere bestow benefit for the many kinds of beings.

The bodhisattva cultivates and accumulates all meritorious qualities
which are vast, most excellent, and incomparable.
Fully realizing that an essential nature does not exist in any of them,
he still resolutely dedicates them all in this way.

He contemplates all dharmas with the most supreme wisdom,
realizes that, among them all, not even one dharma is ever produced,
and employs skillful means such as these in cultivating dedications
of his measureless and inexhaustible meritorious qualities.

Using these skillful means, he causes his mind to become so pure
that in everything he does, he becomes the equal of all *tathāgatas*.

Because the power of these skillful means is endless,
therefore his merit received as the result is ultimately inexhaustible.

He arouses the resolve to attain the unexcelled bodhi
that has nothing in the entire world upon which it depends
and that extends to all worlds throughout the ten directions
in which, in everything he does, he is entirely unimpeded.

All *tathāgatas* come forth into the world
because they wish to guide the minds of beings.
Contemplating them in accordance with the nature of their minds,
even searching to the ultimate, they still can never be apprehended.

All dharmas without exception
all enter into suchness and are devoid of any essential nature.
Dedicating with this purified eye,
he opens up those worlds' prisons of births and deaths.

Although he is able to cause all realms of existence to become pure,
he still makes no discriminations regarding any realms of existence.
He realizes the nature of all realms of existence is utterly nonexistent
and is thus caused to feel joyous delight with a purified mind.

As, in any single buddha land, he has nothing he depends on,
so too is this so of all buddha lands.
He also does not have any defiling attachment to conditioned dharmas
and knows those dharmas' nature has nothing to depend on.

In this way, he cultivates and succeeds in gaining all-knowledge,
and, in this way, he becomes adorned with unexcelled wisdom.
Because of this, all buddhas are therefore delighted.
These are the karmic works involved in the bodhisattva's dedications.

The bodhisattva single-mindedly recalls all buddhas'
unexcelled wisdom and skillful expedient means, thinking:
"Just as the buddhas, in all things, have nothing they depend on,
may I cultivate and perfect these meritorious qualities."

He single-mindedly focuses on rescuing and protecting everyone
and on enabling them to leave behind the many kinds of bad karma.
In this way, he benefits all the many kinds of beings,
attentively reflecting on them and never abandoning them.

Dwelling on the wisdom grounds, preserving and protecting Dharma,
he does not choose to enter nirvāṇa by resorting to the other vehicles.
Rather, he wishes only to gain the Buddha's unexcelled path.
It is in this way that the bodhisattva practices skillful dedications.

He does not seize on any of the conditioned
and false phenomena about which beings speak.

Although he does not depend upon the path of words and speech,
neither does he become attached to remaining free of words.

All *tathāgatas* throughout the ten directions
fully comprehend all dharmas without exception.
Although they realize they are all empty and quiescent,
they still do not arouse thoughts obsessed with emptiness.

With a single adornment, they adorn everything,
yet still refrain from making discriminations about dharmas.
It is in this way that they awaken the many beings
to all as devoid of any nature and devoid of anything to contemplate.

Sons of the Buddha, what then is meant by the bodhisattva-mahāsattva's dedication that is the same as that of all buddhas? Sons of the Buddha, this bodhisattva-mahāsattva accords with all buddhas, the *bhagavats*, of the past, future, and present in his cultivation and training in the path of dedications. As he cultivates and trains in this manner in the path of dedications, whenever he perceives any form and so forth on through to whenever he perceives any touchable or dharma as object of mind, whether it be beautiful or repulsive, he does not either desire or dislike it. Rather his mind achieves a state of sovereign mastery in which it remains free of any fault, is vast, pure, joyful, pleased, and apart from all worrisome afflictions. His mind abides in supple pliancy and all his sense faculties experience clarity and coolness.

Sons of the Buddha, when the bodhisattva-mahāsattva experiences happiness of this sort, he then brings forth another thought in which he dedicates it to all buddhas, thinking:

> May it be that, because of the roots of goodness I have now planted, I may enable the bliss of the buddhas to grow ever more superior, namely:
>
> The inconceivable bliss in which the buddhas dwell;
> The peerless bliss of the buddhas' *samādhis*;
> The limitless bliss of their great kindness and compassion;
> The bliss of all buddhas' liberations;
> The bliss of their boundless great spiritual superknowledges;
> The bliss of their most ultimately revered great sovereign masteries;
> The bliss of their vast, ultimate, and measureless powers;
> The bliss of their quiescence apart from all sensory awareness;
> The bliss of their abiding in the unimpeded station's constant right meditative concentration; and
> The unchanging bliss of engaging in non-dual practice.

Sons of the Buddha, after the bodhisattva-mahāsattva dedicates all his roots of goodness to the buddhas, he then also dedicates this very goodness to the bodhisattvas, that is:

- To enable those who have not yet fulfilled their vows to succeed in completely fulfilling them;
- To enable the minds of those whose minds have not yet become purified to become purified;
- To enable those who have not yet completely fulfilled the *pāramitās* to succeed in completely fulfilling them;
- To establish them in the vajra bodhi resolve;
- To assist them in gaining irreversibility in their progress toward all-knowledge;
- To enable them to never abandon great vigor in protecting the gateways to bodhi and all their roots of goodness;
- To enable all beings to abandon pride in themselves, arouse the bodhi resolve, and thus fulfill all their wishes;
- To establish them in the stations in which all bodhisattvas dwell;
- To assist them in acquiring the bodhisattva's bright and sharp faculties; and
- To assist them in cultivating roots of goodness and realizing all-knowledge.

Sons of the Buddha, after the bodhisattva-mahāsattva has dedicated his roots of goodness to the bodhisattvas in this way, he then also dedicates them to all beings, wishing that, by doing so, the roots of goodness of those beings including even those from the most minor acts such as seeing the Buddha, hearing the Dharma, or revering the *ārya* Sangha for only the instant of a finger snap may then allow them to leave behind all their obstacles, so that:

- They will achieve complete fulfillment of mindfulness of the Buddha;
- They will become mindful of the Dharma's skillful means;
- They will become mindful of the venerability of the Sangha;
- They will never become separated from the ability to see the Buddha;
- They will attain purity of mind;
- They will acquire the Dharma of all buddhas;
- They will accumulate measureless virtue;
- They will purify the spiritual superknowledges;
- They will abandon thoughts of doubt in the Dharma; and
- They will dwell in reliance on the teachings.

And just as he makes dedications for the sake of beings, so too does he also make dedications for the benefit of *śrāvaka* disciples and *pratyekabuddhas*, doing so in these same ways.

Moreover, in so doing, he wishes that all beings will forever leave behind the hell realms, the hungry ghost realms, the animal realms, the realms of King Yama, and all the other such wretched stations of existence, wishing too that they will further develop the resolve to attain unexcelled bodhi, that they will focus their minds on the diligent pursuit of the knowledge of all modes, that they will forever refrain from ever slandering the right Dharma of all buddhas, that they will acquire the happiness of the Buddha, that they will acquire purity of body and mind, and that they will realize all-knowledge.

Sons of the Buddha, it is entirely because of great vows that the bodhisattva-mahāsattva's roots of goodness, in their initiation, are rightly initiated, in their accumulation, they are rightly accumulated, and in their increasing, they are rightly increased to the point that they are all caused to become vast and completely fulfilled.

Sons of the Buddha, even when abiding as a householder within the home with spouse and children, the bodhisattva-mahāsattva never even briefly relinquishes the resolve to attain bodhi. With right mindfulness, he reflects on the realm of all-knowledge, liberates himself, and liberates them by enabling them to attain its ultimate realization.

Using excellent skillful means, he teaches those in his own family, enables them to enter the wisdom of the bodhisattva, and enables them to become ripened and gain liberation. Even though he dwells together with them, his mind remains free of attachments. He relies on his original great compassion as he abides in the householder's life and, because of the mind of kindness, accords with his wife and children in a way that represents no obstacle to the bodhisattva's path of purification.

Although the bodhisattva-mahāsattva may abide in the household life in which he works at various occupations, he still never even briefly abandons his resolve to attain all-knowledge, that is to say, whether it be when donning his clothing, tasting flavors, taking medicines, washing his face and rinsing out his mouth, applying skin salves, turning around to look at something, walking, standing, sitting, or lying down, in his physical, verbal, and mental actions, whether asleep or awake—in all such actions as these, his mind is always dedicating them to the path of all-knowledge. He concentrates on this and reflects on this, having no time in which he abandons this.

Because he wishes to benefit beings, he establishes himself in measureless great vows to attain bodhi, gathers numberless vast roots of goodness, diligently cultivates every kind of goodness, everywhere rescues everyone, forever abandons every form of arrogance or neglectfulness, and proceeds with decisive resolve toward the ground of all-knowledge, never intending to go in the direction of any other path. He always contemplates the bodhi of all buddhas, forever abandons all defiled dharmas, cultivates what all bodhisattvas train in, remains free of obstacles to the path to all-knowledge, dwells on the ground of all-knowledge, enjoys recitation and practice of the teachings, and uses measureless wisdom to accumulate all kinds of roots of goodness.

His mind refrains from affectionate fondness for anything in the world and also refrains from any defiled attachment to any of the practices in which he engages. He single-mindedly absorbs and upholds the teaching dharmas of all buddhas.

It is in this way that the bodhisattva resides within the householder's life, everywhere accumulates roots of goodness, enables them to grow, and dedicates them to the unexcelled bodhi of the buddhas.

Sons of the Buddha, at that time, even whenever the bodhisattva so much as gives a single morsel or grain of food to some animal, he makes this wish:

> May it be that this will enable these beings to abandon the path of animal rebirth, benefiting them, making them happy, and ultimately bringing about their liberation by which they forever cross beyond the ocean of suffering, forever extinguish feelings of suffering, forever become rid of the mass of sufferings, and forever cut off sensations of suffering, accumulation of sufferings, actions producing suffering, the causes of suffering, the roots of suffering, and all circumstances involving suffering. May it be that all those beings will succeed in abandoning all such situations.

In this way, the bodhisattva single-mindedly focuses his mindfulness on all beings and, taking their roots of goodness as what is most important, dedicates them on their behalf to the attainment of the knowledge of all modes. From the time the bodhisattva first resolves to attain bodhi, he everywhere gathers in beings as he cultivates roots of goodness and dedicates them all, wishing to enable them to forever leave the wilderness of *saṃsāra*, to acquire all *tathāgatas'* unimpeded happiness, to escape from the ocean of afflictions, and to cultivate the path of the Buddha's Dharma.

With a mind of kindness that pervades and fills all places and a power of compassion that is vast, he everywhere enables everyone to acquire pure happiness, to preserve their roots of goodness, to draw close to the Buddha's Dharma, to escape from the realms of the *māras*, to enter the realm of the Buddha, to cut off the seeds of worldly existence, to plant the seeds for becoming a *tathāgata*, and to dwell within the Dharma that is the same in all three periods of time. The bodhisattva-mahāsattva dedicates all such roots of goodness he has planted, will plant, and now plants and also has this additional thought:

> Just as the buddhas and bodhisattvas of the past practiced revering and making offerings to all buddhas, liberating beings, and enabling them to forever gain emancipation, diligently cultivating all roots of goodness, and then dedicating them all, doing so without any attachment, that is to say, without relying on form, while not attaching to feeling, without inverted perceptions, by not creating karmic formative factors, by not seizing on consciousnesses, by relinquishing the six sense bases, by not dwelling in worldly dharmas, and by delighting in transcending the world, doing so by knowing all dharmas as like empty space, as having no place from which they come, as not produced and not destroyed, as devoid of reality, and as free of defiling attachment, by abandoning all discrimination-based views, by remaining unmoved and unturned, by never erring, by never being damaged, by dwelling in the apex of reality, in the signless, apart from signs, in what has only a single sign, by deeply entering in these ways the nature of all dharmas, by always delighting in cultivating the roots of goodness of the universal gateways, and by seeing the congregations of all buddhas—just as all those *tathāgatas* of the past dedicated their roots of goodness, so too do I also practice dedications, understanding dharmas such as these, realizing dharmas such as these, relying on dharmas such as these, resolving to cultivate, to not contradict the marks of dharmas, to know what is cultivated as like a conjuration, as like a reflection, as like the moon reflected in the water, as like images in a mirror, and as mere appearances created by the conjunction of causes and conditions, doing so all the way to the point of reaching the ultimate ground of the Tathāgata.

Sons of the Buddha, the bodhisattva-mahāsattva also has this thought:

> Just as, when all buddhas of the past cultivated the bodhisattva practices, they dedicated all their roots of goodness in this way, and just as those of the future shall do so and those of the present

> now also do so, so too should I now also resolve, in the same way as all those buddhas, to dedicate all roots of goodness with foremost dedications, supreme dedications, the most supreme dedications, superior dedications, unexcelled dedications, incomparable dedications, dedications unequaled by the unequaled, peerless dedications, unmatched dedications, honorable dedications, marvelous dedications, equal dedications, right and straightforward dedications, dedications possessed of great meritorious qualities, vast dedications, good dedications, pure dedications, dedications for abandoning what is wrong, and dedications for not following what is wrong.

After the bodhisattva has used his roots of goodness to practice right dedications in these ways, he perfects the purification of physical, verbal, and mental deeds, dwells in the bodhisattvas' stations, remains free of all faults, cultivates good deeds, abandons physical and verbal bad actions, maintains a mind free of flaws or defilements, cultivates the acquisition of all-knowledge, dwells in the vast mind, realizes all dharmas have nothing that they do, abides in the world-transcending Dharma, remains unsullied by worldly dharmas, distinguishes and completely knows the countless varieties of karmic actions, perfects the skillful expedient means for making dedications, and forever extricates the roots of all grasping and attachment.

Sons of the Buddha, this is what constitutes the third of the bodhisattva-mahāsattva's dedications, the dedication that is the same as that of all buddhas. The bodhisattva-mahāsattva who abides in the use of this dedication deeply enters into the works of all *tathāgatas*, progresses toward the acquisition of the supremely marvelous meritorious qualities of the Tathāgata, enters the realm of profound and pure wisdom, never abandons the works of all bodhisattvas, is well able to distinguish clever and marvelous skillful means, enters the deep Dharma realm, well knows the sequences involved in the bodhisattva's cultivation, enters the lineage of the buddhas, and uses clever skillful means to distinguish and completely know all the measurelessly and boundlessly many dharmas. Although he repeatedly manifests bodies born into the world, his mind remains free of any attachment to worldly dharmas.

At that time, aided by the Buddha's spiritual powers, Vajra Banner Bodhisattva surveyed the ten directions and then spoke these verses:

All those bodhisattva-mahāsattvas
cultivate the dharmas of dedication of the buddhas of the past
and also train in what is practiced
by all the Master Guides of both the future and the present.

They find happiness in all their spheres of experience,
are praised by all the buddhas, the *tathāgatas*,
and use their vast radiance and purified eyes
in making dedications to realization of the greatly astute wisdom.

All of the bodhisattva's different kinds of physical sense faculty bliss
as well as that of his eyes, ears, nose, and tongue—
All such measureless and supremely sublime bliss,
he dedicates it all to all the Most Supreme Ones.

All the many good dharmas of the world
as well as those perfected by all *tathāgatas*
are all without exception collected by him
and then entirely used to joyfully accord with and benefit beings.

All the different kinds of things in which those in the world rejoice
are now used here in making dedications for the sake of beings,
wishing thereby to enable all the many beings
to completely fulfill all the bliss of the Lion Among Men.

The many different kinds of bliss known and seen
by all *tathāgatas* throughout all lands—
He wishes to enable all beings to acquire them all
and then become great bright lamps who illuminate the world.

The supremely marvelous types of bliss acquired by the bodhisattva
are all dedicated to the many kinds of beings.
Although he dedicates them to benefit the many kinds of beings,
he still has no attachment to his dedications.

As the bodhisattva cultivates these dedications,
he arouses his measureless mind of great compassion:
"May I be able to cultivate and completely fulfill
all the qualities of dedication like those cultivated by the Buddha.

The sublime bliss of the vehicle leading to all-knowledge
such as has been perfected by all the Most Supreme Ones,
as well as the measureless bliss arising from the bodhisattva practices
that I have practiced in the world,

the peaceful bliss when manifesting entry into the many destinies,
and the quiescent bliss born of constantly guarding sense faculties—
All of these I dedicate to the many kinds of beings,
to enable them all to cultivate and perfect unexcelled wisdom."

It is not that body, speech, or mind themselves are his karma,
nor is it the case that it exists apart from these.
He only uses them as expedients to extinguish delusion's darkness.
It is in this way that he cultivates and realizes unexcelled wisdom.

All the practices and actions cultivated by the bodhisattva,
his accumulation of measureless supreme meritorious qualities,
his birth in the family of the buddhas by following after the Tathāgata,
and his undisturbed quiescence—he rightly dedicates them all.

He attracts and takes in all beings
in all worlds throughout the ten directions
and dedicates all his roots of goodness to them,
wishing to enable them to fully attain peaceful and secure bliss.

He does not seek to acquire benefit for himself.
Rather, he wishes to enable everyone to be happy.
He never even briefly gives rise to a mind of conceptual proliferation,
for he only contemplates all dharmas as empty and devoid of self.

All those true sons of the Buddha he has seen together with
the countless Most Supreme Ones throughout the ten directions—
He dedicates all his roots of goodness to them,
wishing to enable them to swiftly realize unexcelled enlightenment.

With a mind of equal regard for them all without exception,
he gathers in all sentient beings residing in all worlds,
thinking: "May it be that, through all the good works I have practiced,
those beings may be enabled to swiftly accomplish buddhahood."

"As for all the countlessly and boundlessly many great vows
expounded on by the Unexcelled Guides,
may all sons of the Buddha be able to attain purity and,
adapting to being's mental dispositions, completely fulfill them all."

Contemplating all worlds throughout the ten directions,
he bestows his meritorious qualities on them all,
wishing to enable them all to possess marvelous adornments.
In this way, the bodhisattva trains in making dedications.

His mind is not devoted to the assessment of dual dharmas,
for he only constantly fully comprehends dharmas as non-dual.
As to whether dharmas are dual or are non-dual,
he remains ultimately free of any attachments in such matters.

All the worlds throughout the ten directions
are but discriminations in beings' perceptions.
Whether by perception or non-perception, nothing is apprehensible.
It is in this way that he fully comprehends all perceptions.

If those bodhisattvas have already achieved purity in physical deeds,
then their minds are pure and free of flaws or defilements.
If their verbal karma has already become purified and free of all faults,
one should know that their minds are pure and free of all attachments.

He is single-minded in right mindfulness of the buddhas of the past
and also bears in mind all the Master Guides of the future
as well as the present's most revered ones among devas and humans
as he trains himself in all the dharmas they have taught.

All *tathāgatas* throughout the three periods of time
possess wisdom, clear comprehension, and unimpeded minds.
Because he wishes to be able to benefit beings,
he dedicates his many accumulated works so they may gain bodhi.

Those of foremost wisdom, vast wisdom,
wisdom free of falseness, wisdom free of inverted views,
equal and genuine wisdom, pure wisdom,
and most supreme wisdom all explain this in this way.

Sons of the Buddha, what then is meant by the bodhisattva-mahāsattva's dedication that reaches everywhere? Sons of the Buddha, when this bodhisattva-mahāsattva is cultivating all roots of goodness, he reflects in this manner:

> May the power of the meritorious qualities associated with these roots of goodness reach everywhere. Just as the apex of reality has no place it does not reach as it reaches all things, reaches all worlds, reaches all beings, reaches all lands, reaches all dharmas, reaches all of empty space, reaches all three periods of time, reaches all that is either conditioned or unconditioned, and reaches the sounds of all speech, may it be that these roots of goodness also in this same way everywhere reach the places in which the *tathāgatas* dwell to serve as an offering to all buddhas of the three periods of time, facilitating the complete fulfillment of what was vowed by the buddhas of the past, facilitating the perfectly replete adornments of all buddhas of the future, and enabling all buddhas of the present as well as their lands and congregations at their sites of enlightenment to everywhere fill empty space and the Dharma realm.
>
> May it be that, due to the great awesome power of resolute faith, due to the unimpeded nature of vast wisdom, and due to the dedication of all roots of goodness, that this will then provide offerings equal to the offerings of the devas which completely fill all the countlessly and boundless many worlds.

Sons of the Buddha, the bodhisattva-mahāsattva also has this thought:

> The buddhas, the *bhagavats*, are everywhere present throughout all of empty space and the Dharma realm in the ineffable number of all world systems and worlds throughout the ten directions created by the many different kinds of karma, including in the

> ineffable number of buddha lands, in buddha realms, in many different kinds of worlds, in measureless worlds, in worlds without boundaries, in swirling worlds, in laterally facing worlds, in upright worlds, in inverted worlds, and in all the other kinds of worlds such as these in which they appear and dwell for the duration of their life spans during which they display many different kinds of spiritual superknowledges and transformations. There are bodhisattvas there who, for the sake of beings capable of being taught, use the power of their supreme understanding to manifest as *tathāgatas* who appear in the world and, with their wisdom that extends to all places, they everywhere reveal the *tathāgatas'* measureless masterful spiritual powers.
>
> The Dharma body pervasively reaches all places without distinction and everywhere equally enters the entire Dharma realm. The *tathāgata-garbha* body is neither produced nor destroyed, yet, through the use of skillful means, they appear everywhere in the world, realizing the true nature of dharmas because they have transcended all things, attaining irreversibility because of their unimpeded power, and because they have been born into the lineage of the *tathāgatas* possessed of unimpeded vision and vast awe-inspiring qualities.

Sons of the Buddha, the bodhisattva-mahāsattva wishes through using all the roots of goodness he has planted to make offerings to all *tathāgatas*, offerings consisting of the many marvelous flowers as well as the many kinds of marvelous incense, garlands, canopies, banners, pennants, robes, lamps, candles, and all other kinds of adornments, also making such offerings to buddha images, stupas, and temples in this same way. Using these roots of goodness, he performs dedications such as these, that is: undistracted dedications, single-minded dedications, self-initiated dedications, reverential dedications, unwavering dedications, nonabiding dedications, independent dedications, dedications free of any conception of the existence of any being, dedications free of any agitated or competitive thoughts, and quiescent-minded dedications. He then also reflects in this way:

> Throughout the Dharma realm and the realm of empty space and throughout all kalpas of the past, future, and present, all the buddhas, the *bhagavats*, acquire all-knowledge and become enlightened. With countless names, each different, at many different times, they manifest attainment of right enlightenment and they all dwell for the duration of their life span, to the very end of future time. Every one of them takes the Dharma realm's adornments as

their own adornments. The congregations at their sites of enlightenment are pervasively present throughout all lands of the entire Dharma realm. As befits the time, they appear in the world and perform the works of the buddhas.

I everywhere dedicate my roots of goodness to all the above-mentioned buddhas, all the *tathāgatas* such as these, wishing to be able to present reverential offerings to them all of numberless fragrant canopies, numberless fragrant banners, numberless fragrant pennants, numberless fragrant awnings, numberless fragrant nets, numberless fragrant images, numberless fragrant lights, numberless fragrant flaming lights, numberless fragrant clouds, numberless fragrant seats, numberless fragrant walking meditation grounds, numberless fragrant dwelling places, numberless fragrant worlds, numberless fragrant mountains, numberless fragrant oceans, numberless fragrant rivers, numberless fragrant trees, numberless fragrant robes, numberless fragrant lotus flowers, numberless fragrant palaces, measureless floral canopies, and, to extensively describe it, even up to measurelessly many flower-laden palaces and boundlessly many garland-adorned canopies, and, to extensively describe it, even up to boundlessly many garland-adorned palaces, incomparably many perfumed canopies, and, to extensively describe it, even up to incomparably many perfumed palaces, and innumerably many powdered incense canopies, and, to extensively describe it, even up to innumerable powdered incense palaces and indescribably many robe-decorated canopies, and, to extensively describe it, even up to indescribably many robe-decorated palaces and inconceivably many jeweled canopies, and, to extensively describe it, even up to inconceivably many jeweled palaces and immeasurably many lamplight canopies, and, to extensively describe it, even up to immeasurably many lamplight palaces and ineffably many adornment canopies, and, to extensively describe it, even up to ineffably many adornment palaces and an ineffable-ineffable number of *maṇi* jewel canopies and an ineffable-ineffable number of *maṇi* jewel banners, and, of this same sort, *maṇi* jewel pennants, *maṇi* jewel awnings, *maṇi* jewel nets, *maṇi* jewel images, *maṇi* jewel lights, *maṇi* jewel flaming lights, *maṇi* jewel clouds, *maṇi* jewel seats, *maṇi* jewel walking meditation grounds, *maṇi* jewel dwelling places, *maṇi* jewel *kṣetras*, *maṇi* jewel mountains, *maṇi* jewel oceans, *maṇi* jewel rivers, *maṇi* jewel trees, *maṇi* jewel robes, *maṇi* jewel lotus flowers, and *maṇi* jewel palaces, all of which are present in ineffable-ineffable numbers. In this same way, in every one of those realms, there are numberless railings, numberless palaces, numberless towers, numberless gateways, numberless crescent-shaped openings, numberless enemy-repelling portals, numberless windows, numberless pure jewels, and numberless adornments.

May it be that, [by these dedications], all those worlds are caused to become purified and all those beings are enabled to gain emancipation, to dwell on the ground of the ten powers, and to acquire unimpeded Dharma light with respect to all dharmas. May all beings be enabled to perfect their roots of goodness, to become trained, to have minds as measureless as the realms of empty space, to go to all *kṣetras* and yet have no place to which they go, to enter all lands, making gifts of all good dharmas, to always succeed in seeing the Buddha, to plant all kinds of roots of goodness, to achieve success in the Great Vehicle, to refrain from attachment to any dharmas, to perfect the many kinds of goodness, to establish themselves in measureless practices, to everywhere enter all the boundless Dharma realms, to perfect all buddhas' powers of the spiritual superknowledges, and to acquire the Tathāgata's wisdom of all-knowledge.

Just as non-self comprehensively includes all dharmas, may my own [dedications of] roots of goodness also do so by:

Comprehensively including all buddhas, the *tathāgatas*, without exception by making offerings to them all;

Comprehensively including all the measureless dharmas by being able to be unimpeded in awakening to and entering them all;

Comprehensively including the community of all bodhisattvas by ultimately developing the same roots of goodness as theirs;

Comprehensively including all the bodhisattva practices by completely fulfilling them all through the power of original vows;

Comprehensively including the Dharma light of all bodhisattvas by being unimpeded in fully comprehending all dharmas;

Comprehensively including all buddhas' powers of the spiritual superknowledges by completely perfecting measureless roots of goodness;

Comprehensively including all buddhas' powers, fearlessnesses, and development of the immeasurable minds by fulfilling them all;

Comprehensively including the bodhisattva's samādhis, types of eloquence, and *dhāraṇi* gateways by being well able to completely illuminate the dharma of non-duality;

Comprehensively including all buddhas' skillful expedient means by revealing the Tathāgata's great spiritual powers;
Comprehensively including all buddhas of the three periods of time, their descent to take birth, attainment of enlightenment, turning of the wheel of right Dharma, training beings, and entering *pārinirvāṇa, this* by respectfully making offerings to all of them everywhere;
Comprehensively including all worlds of the ten directions by accomplishing the ultimate purification of all buddha *kṣetras;*
Comprehensively including all vast kalpas by appearing within them, ceaselessly cultivating the bodhisattva practices;
Comprehensively including the beings in all the destinies of rebirth by manifesting the taking on of births in all of them;
Comprehensively including all the realms of beings by completely fulfilling the practices of Samantabhadra Bodhisattva;
Comprehensively including all delusions and habitual karmic propensities by using skillful means to enable the purification of them all;
Comprehensively including the countless different faculties of all beings by completely knowing them all;
Comprehensively including the understandings and desires of all beings by enabling them to abandon defilement and attain purity;
Comprehensively including all the practices used to teach beings by manifesting bodies adapted to whatever is fitting for them;
Comprehensively including all paths used in responding to beings by entering all realms of beings; and
Comprehensively including the nature of all *tathāgatas'* wisdom by protecting and preserving the teachings of all buddhas.

Sons of the Buddha, when the bodhisattva-*mahāsatttva* is dedicating all his roots of goodness in these ways, he uses the inapprehensibility of anything at all as a skillful means. He does not distinguish karmic rewards within actions and does not distinguish actions within karmic rewards. Although he remains free of such discriminations, he still everywhere enters the Dharma realm.

Although he has nothing whatsoever that he does, he still constantly abides in roots of goodness. Although he has nothing whatsoever he initiates, he still diligently cultivates supreme dharmas. He does not place trust in any dharma and yet he is still able to deeply enter them. Although he does not attribute existence to dharmas, he still completely knows and perceives them. Whether they be created or uncreated, they are all inapprehensible. He knows the nature of all dharmas is for them to never have any inherent existence of their own. Although he perceives all dharmas, there is still nothing at all that he perceives. He everywhere knows everything and yet has nothing whatsoever that he knows.

It is in this way that the bodhisattva fully comprehends spheres of experience and knows that all dharmas take causes and conditions as their origin. He sees the Dharma body of all buddhas and, in so doing, he arrives at the defilement-transcending apex of reality of all dharmas. He completely understands the world as being like magical transformations and clearly comprehends beings in terms of but a single dharma, that of having a non-dual nature. [Even so], he does not dispense with the use of skillful expedient means in the realm of karmic actions. In the realm of conditioned dharmas, he reveals the dharma of the unconditioned, and yet, in so doing, does not extinguish their conditioned signs. In the realm of unconditioned dharmas, he reveals conditioned dharmas and yet does not make discriminations regarding their sign of being unconditioned. It is in this way that the bodhisattva contemplates all dharmas as ultimately quiescent.

He completely develops all pure roots of goodness and yet still arouses the resolve to rescue and protect beings. Through his wisdom, he possesses a clearly penetrating comprehension of the ocean of all dharmas and constantly delights in cultivating the dharmas by which one abandons delusion. He has already completely developed the world-transcending meritorious qualities and no longer cultivates or trains in worldly dharmas. He acquires the purified wisdom eye, abandons the cataracts of delusion, and uses excellent skillful means in cultivating the path of dedications.

Sons of the Buddha, when the bodhisattva-mahāsattva dedicates all his roots of goodness in these ways, he accords with the mind of all buddhas. He purifies all buddha lands, teaches and ripens all beings, completely absorbs and upholds all dharmas of the Buddha, serves as the most superior of merit fields for all beings, acts as the wise guide for all the [caravans of] traders, and becomes the sun of purity for the entire world. Every one of his roots of goodness completely pervades the Dharma realm and is able to rescue and protect all beings and enable them all to purify and become completely replete in the meritorious qualities.

Sons of the Buddha, when the bodhisattva-mahāsattva makes dedications in these ways:

He is able to protect and preserve the lineage of all buddhas;
He is able to ripen all beings to maturity;
He is able to purify all lands;
He is able to refrain from damaging anyone's karma;
He is able to completely know all dharmas;
He is able to equally contemplate all dharmas as non-dual;
He is able to go everywhere throughout the worlds of the ten directions;
He is able to completely penetrate the apex of reality apart from desire;
He is able to completely develop pure resolute faith; and
He is able to become fully possessed of clear and sharp faculties.

Sons of the Buddha, this is what constitutes the fourth of the bodhisattva-mahāsattva's dedications, the dedication that reaches everywhere. When the bodhisattva-mahāsattva abides in this dedication:

He acquires physical actions that reach everywhere by which he is everywhere able to respond by appearing in all worlds;
He acquires verbal actions that reach everywhere by which he expounds the Dharma in all worlds;
He acquires mental actions that reach everywhere by which he absorbs and upholds the Dharma proclaimed by all buddhas;
He acquires the spiritual superknowledge of psycho-physical travel that reaches everywhere by which he adapts to beings' minds and goes forth in response to them all;
He acquires wisdom concordant with realizations that reaches everywhere by which he is everywhere able to fully comprehend all dharmas;
He acquires complete-retention [*dhāraṇī* formulae] and eloquence that reaches everywhere by which he adapts to beings' minds and causes them to feel happy;
He acquires entry into the Dharma realm that reaches everywhere by which he everywhere enters all worlds even within a single pore;
He acquires a pervasively penetrating body that reaches everywhere by which he everywhere enters the bodies of all beings through entering the body of but a single being;

He acquires universal vision of kalpas that reaches everywhere by which he always sees all *tathāgatas* in every kalpa; and

He acquires all-seeing mindfulness that reaches everywhere by which, even in each successive mind-moment, all buddhas appear directly before him.

Sons of the Buddha, the bodhisattva-mahāsattva who acquires the dedication that reaches everywhere is able to dedicate his roots of goodness in ways such as these.

Then, assisted by the Buddha's awesome spiritual powers, Vajra Banner Bodhisattva surveyed the ten directions and spoke these verses:

In all inward and outward worlds,
the bodhisattva remains free of all attachments,
yet does not abandon actions beneficial to beings.
The great eminence cultivates wisdom such as this.

In all lands throughout the ten directions,
he has nothing on which he depends and nothing in which he abides.
He does not seize on livelihoods or the many other such dharmas
and also does not wrongly give rise to any discriminations.

He everywhere attracts all beings without exception
throughout the worlds of the ten directions
even as he contemplates their essential nature as entirely nonexistent
and practices dedications which reach everywhere.

He everywhere gathers conditioned and unconditioned dharmas,
but does not form erroneous conceptions about them
just as [he also does not do so] with regard to worldly dharmas.
Just so did the Lamp that Illuminates the World become awakened.

All actions and practices cultivated by the bodhisattva
are each different in their superior, middling, and lesser types.
He dedicates all such roots of goodness
to all those *tathāgatas* throughout the ten directions.

The bodhisattva's dedications reach the far shore of perfection.
Following the Tathāgata in his training, he perfects all [practices].
Constantly using sublime wisdom, he skillfully deliberates
and thus fully embodies the human realm's most supreme Dharma.

He everywhere dedicates his pure roots of goodness
to benefiting the many confused beings, never abandoning them.
Thus he enables all beings to succeed
in becoming unexcelled lamps illuminating the world.

He never discriminates among or seizes on the existence of beings,
nor does he indulge false conceptions in his mindfulness of dharmas.

Although he is free of defiling attachments to the world,
he still never abandons any sentient beings.

The bodhisattva always delights in the dharma of quiescence
and, by according with that, succeeds in reaching the realm of nirvāṇa.
He still never abandons the paths of beings
and thus acquires sublime wisdom such as this.

The bodhisattva never makes discriminations regarding karma,
nor does he seize on or attach to any karmic rewards or retributions.
Given that all worlds are produced through conditioned arising,
it is not apart from causes and conditions that he sees all dharmas.

He deeply enters spheres of experience such as these,
and yet he does not form discriminations regarding them.
The master tamer of all beings,
fully understanding this, skillfully practices dedications.

Sons of the Buddha, what then is meant by the bodhisattva-mahāsattva's dedication of an inexhaustible treasury of meritorious qualities? Sons of the Buddha, this bodhisattva-mahāsattva dedicates:

The roots of goodness arising from repentance and riddance of all heavy karmic obstacles;

The roots of goodness arising from revering all buddhas of the three periods of time;

The roots of goodness arising from entreating and requesting all buddhas to teach the Dharma;

The roots of goodness arising from hearing the buddhas teach the Dharma, cultivating it with intense diligence, and awakening to its inconceivably vast realms;

The roots of goodness arising from rejoicing in all roots of goodness of all buddhas and all beings of the past, future, and present;

The roots of goodness arising from this bodhisattva's knowing and generating thoughts of rejoicing in the inexhaustible roots of goodness of all buddhas of the past, future, and present, the roots of goodness of the community of all bodhisattvas created by their intensely diligent cultivation, and the roots of goodness of all buddhas of the three periods of time by their realization of the right and perfect enlightenment, their turning of the wheel of right Dharma, and their training of beings; and

The roots of goodness arising from rejoicing in [the merit of] all buddhas of the three periods of time from the time they first resolve to attain bodhi, cultivate the bodhisattva practices, and

> attain the utmost right enlightenment, including their manifesting the appearance of entering *parinirvāṇa,* and, after their *parinirvāṇa,* their right Dharma's remaining in the world until it finally becomes completely extinguished.

[Rejoicing] in this way, the bodhisattva brings to mind all the vast roots of goodness of countless different kinds such as these related to the ineffable number of spheres of action of all buddhas, his own spheres of action, and the unimpeded spheres of action related to bodhi, including all those he has accumulated, all those related to his resolute faith, all those related to his rejoicing [in the merit of others], all those he has brought to perfect fulfillment, all those he has completely developed, all those he has cultivated, all those he has acquired, all those of which he is aware, all those he has accumulated, and all those he has increased. He then dedicates all [these roots of goodness] to the adornment of the lands of all buddhas, including such places as all those in all worlds in which, throughout the boundlessly many kalpas of the past, all *tathāgatas* have previously traveled, that is to say all the measurelessly and innumerably many world systems of the buddhas, all those places known by the buddhas' knowledge, and all those places of which the bodhisattvas have been aware and which their great resolve has embraced, thus adorning those buddha *kṣetras.*

[These include] those places that have flowed forth from and been guided along by pure deeds, those that have been created in responding to beings, those that have been manifested by the spiritual powers of the Tathāgata, those that have been established by the pure actions arising from the appearance of the buddhas in the world, those that have appeared due to the marvelous practices of Samantabhadra Bodhisattva, and those in which all buddhas have attained enlightenment and have manifested all different kinds of masterful spiritual powers.

These include those buddha lands that will acquire pure adornments and meritorious qualities which will be acquired until the very bounds of the future by all the *tathāgatas,* those worthy of offerings, those of right and universal knowledge who will come to dwell everywhere throughout the Dharma realm when they attain enlightenment. Throughout the Dharma realm and the realms of empty space, they will be boundless, borderless, infinite, and endless. They will all be produced by the wisdom of the *tathāgatas* and adorned with countless marvelous precious things, namely all kinds of incense adornments, all kinds of flower adornments, all kinds of robe adornments, all kinds of adornments consisting of treasuries of meritorious qualities, all kinds of buddha power adornments, and all kinds of buddha land adornments in which the *tathāgatas* will dwell and in which there will dwell inconceivable pure congregations of those with the previous-life causal affinities of joint practice who, in the future, will attain right enlightenment after having been brought to complete development by all buddhas.

These things are not visible by those abiding in the world, for only one with the bodhisattva's purified eyes would be able to illuminate and see them. Bodhisattvas of this sort possess great awesome virtue. They have planted roots of goodness in past lives and know all dharmas as like mere conjurations or like magical transformations. They everywhere practice bodhisattva's pure karmic deeds and enter inconceivable masterful samādhis and skillful expedient means. They are able to accomplish the works of the Buddha and emanate the light of the Buddha which is unlimited in its ability to everywhere illuminate the world.

So too do all buddhas, the *bhagavats,* of the present all also adorn worlds in this way, worlds possessed of measureless forms and characteristics and measureless light and colors, all of which reach their complete development because of their meritorious qualities. They are adorned with countless kinds of incense, countless jewels, countless trees, numberless kinds of adornments, numberless palaces, and numberless sounds.

In accordance with good spiritual guides with whom they have causal affinities from previous lives, they manifest all kinds of endless and inexhaustible adornments of meritorious qualities, in particular all kinds of incense adornments, all kinds of garland adornments, all kinds of powdered incense adornments, all kinds of jewel adornments, all kinds of pennant adornments, all kinds of jeweled silk embroidery adornments, all kinds of jeweled railing adornments, *asaṃkhyeyas* of gold net adornments, *asaṃkhyeyas* of river adornments, *asaṃkhyeyas* of cloud and rain adornments, and *asaṃkhyeyas* of musical performances with the playing of marvelous sounds.

Measurelessly and innumerably many other adornments such as these adorn all the buddha lands within the worlds throughout the ten directions of the Dharma realm and the realm of empty space, all of which adornments are produced through all kinds of different karmic deeds, all of which are completely known to the buddhas and all of which are broadly proclaimed by the buddhas, that is: adorned buddha lands, pure buddha lands, equanimous buddha lands, marvelously fine buddha lands, buddha lands of awesome virtue, vast buddha lands, happy buddha lands, indestructible buddha lands, endless buddha lands, measureless buddha lands, unmoving buddha lands, buddha lands free of fear, radiant buddha lands, buddha lands free of opposition, delightful buddha lands, pervasively radiant buddha lands, buddha lands with excellent adornments, buddha lands of refined beauty, marvelously exquisite buddha lands, foremost buddha lands, supreme buddha lands, extraordinarily supreme buddha lands, most supreme buddha lands, ultimately supreme buddha lands, excellent buddha lands, unexcelled buddha lands, incomparable buddha lands, peerless buddha lands, and buddha lands indescribable even by analogy.

The bodhisattva-mahāsattva resolves to dedicate his roots of goodness to using all the adornments of all buddha lands such as these of the past, the future, and the present, wishing to use all the pure adornments such as these of all the lands of all the buddhas of the past, future, and present to adorn a single world so that it will be adorned in just the same way that all those adornments are perfected, purified, collected, manifested, marvelously arrayed, and sustained in all those other buddha lands. And just as he vows to do this in a single world, so too does he vow to also fully adorn all worlds with all the different kinds of adornments present in the buddha lands of all buddhas of the three periods of time.

Sons of the Buddha, the bodhisattva-mahāsattva also uses his roots of goodness to make dedications such as these:

> May it be that all those buddha lands to which I devote such cultivation will be filled with great bodhisattvas, that all those bodhisattvas will have an essential nature that is genuine, that they will be possessed of penetrating wisdom with which they will be well able to make distinctions regarding all worlds and realms of beings, that they will deeply enter the Dharma realm and the realm of empty space, that they will have abandoned all delusion, that they will perfect mindfulness of the Buddha, mindfulness of the genuine and inconceivable Dharma, and mindfulness of the Sangha as measureless and pervasively present everywhere while also remaining mindful of relinquishing, that they will be round and full suns of the Dharma whose wisdom light everywhere illuminates so that their vision is unimpeded, that they will be born from non-attainment and will bring forth all dharmas of the Buddha, that they will be lords of the many supremely excellent roots of goodness, that they will have produced the resolve to attain unexcelled bodhi, that they will dwell in the Tathāgata's powers and progress toward all-knowledge, that they

will demolish all the works of the *māras*, that they will purify the realms of beings, that they will deeply penetrate the nature of dharmas, that they will forever abandon inverted views, and that their roots of goodness and great vows will not have been made in vain.

May bodhisattvas such as these fill up those lands, being born in such places, possessed of virtues such as these, always accomplishing the Buddha's works, acquiring the pure light of the Buddha's bodhi, possessing the knowledge of the Dharma realm, manifesting the powers of the spiritual superknowledges, filling up the entire Dharma realm with a single body, acquiring great wisdom, entering the sphere of practice of those possessed of all-knowledge, being well able to distinguish the countless and boundless meanings of all statements throughout the Dharma realm, being free of any attachments in any *kṣetras* and thus being able to appear everywhere in all buddha lands, having minds like space that have nothing they depend on and thus being able to distinguish everything in the entire Dharma realm, being well able to enter and emerge from inconceivably many extremely deep samādhis, progressing toward all-knowledge, dwelling in all buddha *kṣetras*, acquiring the powers of all buddhas, explaining and expounding on *asaṃkhyeyas* of dharmas and thus remaining fearless in doing so, according with the roots of goodness of all buddhas of the three periods of time, everywhere illuminating the Dharma realm of all *tathāgatas*, being able to absorb and uphold all the dharmas of all buddhas, knowing *asaṃkhyeyas* of language dharmas, being well able to expound with inconceivably many different spoken languages, entering into the unexcelled ground of the Buddha's sovereign masteries, being unimpeded in traveling to all worlds everywhere throughout the ten directions, practicing the dharmas of noncontentiousness and having nothing on which they depend while remaining free of discriminations, cultivating an increasingly vast bodhi resolve, acquiring knowledge of skillful means, thoroughly knowing the meanings of statements, and being able to accord with correct sequence in explaining and expounding on those meanings.

May it be that great bodhisattvas such as these will be enabled to adorn those lands, will fill them, will be distributed throughout them, will harmoniously abide there as they are established in them, will practice permeating cultivation that is the most ultimate form of permeating cultivation, will attain unalloyed purity that is the most ultimate kind of unalloyed purity, and will harmoniously and peacefully abide in quiescence within them.

May it be that in every single place even in a single buddha *kṣetra*, there will be numberlessly many, measurelessly many, boundlessly many, incomparably many, innumerably many, indescribably many, inconceivably many, immeasurably many, ineffably many, ineffably-ineffably many such great bodhisattvas who fill up all places everywhere, and may it be that just as this is so in one region, so too will it also be so in all other regions. And may it be that, just as this is the case in a single buddha *kṣetra*, it will also be the case in just the same way in all buddha *kṣetras* throughout all of empty space everywhere in the Dharma realm.

Sons of the Buddha, [in the furtherance of skillful means], the bodhisattva-mahāsattva dedicates all his roots of goodness [in these ways]:

As a skillful means, he dedicates them to all buddha *kṣetras*;
As a skillful means, he dedicates them to all bodhisattvas;
As a skillful means, he dedicates them to all *tathāgatas*;
As a skillful means, he dedicates them to the bodhi of all buddhas;
As a skillful means, he dedicates them to all vast vows;
As a skillful means, he dedicates them to all essential paths of emancipation;
As a skillful means, he dedicates them to the purification of all realms of beings;
As a skillful means, he dedicates them to always seeing all buddhas appear in the world in all worlds;
As a skillful means, he dedicates them to always seeing the life span of the Tathāgata as measureless; and
As a skillful means, he dedicates them to always seeing all buddhas everywhere throughout the Dharma realm turning the unimpeded and irreversible wheel of the Dharma.

Sons of the Buddha, when this bodhisattva-mahāsattva dedicates all his roots of goodness in these ways, because he enters all buddha lands, all buddha *kṣetras* are purified, because he goes to all realms of beings, all bodhisattvas are purified, and because he wishes for the buddhas to appear in all buddha lands, the bodies of all *tathāgatas* then majestically appear in all buddha lands throughout the Dharma realm.

Sons of the Buddha, by means of peerless dedications such as these, the bodhisattva-mahāsattva progresses toward all-knowledge. His mind is vast, like empty space, and unlimited. He enters the inconceivable and realizes that all karmic actions as well as their corresponding rewards and retributions are all quiescent. His mind is always equanimous, boundless, and everywhere able to enter the entire Dharma realm.

Sons of the Buddha, when the bodhisattva-mahāsattva practices dedications in this way:

- He does not discriminate the existence of a self or belongings of a self;
- He does not discriminate the existence of the Buddha or the Dharma of the Buddha;
- He does not discriminate the existence of *kṣetras* or their purification;
- He does not discriminate the existence of beings or their training;
- He does not discriminate the existence of actions or their karmic rewards and retributions;
- He does not become attached to thought or whatever arises from thought;
- He does not deny the existence of causes and does not deny the existence of their effects;
- He does not seize on phenomena and does not seize on dharmas;
- He does not claim that *saṃsāra* [necessarily] involves the existence of discriminations and he does not claim that *nirvāṇa* is constantly quiescent; and
- He does not claim that the Tathāgata realizes the realm of the buddha, for not even the slightest dharma can coexist with the Dharma.

Sons of the Buddha, when the bodhisattva-mahāsattva practices dedications in these ways, he gives all his roots of goodness to all beings to bring about their definite ripening and to teach them equally, doing so in a manner that is signless, free of conditions, free of any judgment, and free of any falseness while also abandoning all discriminations, grasping, and attachments.

After the bodhisattva-mahāsattva makes dedications in this way, he then acquires endless roots of goodness, which is to say:

- He acquires endless roots of goodness because he is mindful of all buddhas of the three periods of time;
- He acquires endless roots of goodness because he is mindful of all bodhisattvas;
- He acquires endless roots of goodness because he purifies all buddha *kṣetras*;
- He acquires endless roots of goodness because he purifies all realms of beings;

He acquires endless roots of goodness because he deeply enters the Dharma realm;
He acquires endless roots of goodness because he cultivates the immeasurable minds to the point that they are commensurate with the realm of empty space;
He acquires endless roots of goodness because he deeply understands the sphere of action of all buddhas;
He acquires endless roots of goodness because he diligently cultivates the works of the bodhisattva; and
He acquires endless roots of goodness because he completely comprehends the three periods of time.

Sons of the Buddha, when the bodhisattva-mahāsattva dedicates all his roots of goodness in these ways:

He comprehends that all realms of beings have no beings in them;
He understands that all dharmas are free of any life span;
He knows all dharmas have no creator;
He has awakened to all dharmas as having no *pudgala*;
He comprehends all dharmas as free of any anger or contentiousness;
He contemplates all dharmas as arising from conditions and as having no place where they dwell;
He knows all things have nothing on which they depend;
He comprehends that all *kṣetras* have no place in which they abide;
He contemplates all bodhisattva practices as also having no location; and
He perceives that all objective spheres of experience are all nonexistent.

Sons of the Buddha, when the bodhisattva-mahāsattva practices dedications in these ways, his eyes never see any impure buddha *kṣetra,* nor do they see any being possessed of differentiating signs. For him, there is not even the slightest dharma that is penetrated by wisdom, nor is there even the slightest sort of wisdom that then penetrates any dharma. He understands that it is not the case that the body of the Tathāgata is like empty space because it is perfectly complete in all the meritorious qualities and countless sublime dharmas and because it everywhere enables beings to accumulate roots of goodness which are all sufficiently abundant.

Sons of the Buddha, in each successive mind-moment, this bodhisattva-mahāsattva acquires an ineffable-ineffable number of aspects of the ground of the ten powers, becomes replete in every kind of merit, perfects pure roots of goodness, and serves all beings as a field of merit.

This bodhisattva-mahāsattva develops a *maṇi* jewel wishing-pearl treasury of meritorious qualities on account of which he obtains whichever pleasing amenities he needs. Wherever he travels, he is able to purify all those lands, and wherever he goes, he enables an ineffable-ineffable number of beings to all become purified and gather merit by cultivating all the practices.

Sons of the Buddha, when the bodhisattva-mahāsattva practices dedications in this way, he cultivates all the bodhisattva practices by which his merit becomes extraordinarily excellent, his physical signs become peerless, his awesome powers and radiance surpass those of everyone in the world, and neither Māra nor the followers of Māra are even able to stand before him and gaze upon him. His roots of goodness become completely developed, his great vows become completely realized, and his mind becomes ever more vast to the point that it is equal to the realm of all-knowledge. In but a single mind-moment, he is able to pervade countless buddha *kṣetras*. His measureless wisdom power is able to completely penetrate the realm of all buddhas. He acquires deep resolute faith in all buddhas and dwells in boundless wisdom. The power of his resolve to attain bodhi is as vast as the Dharma realm and as ultimately expansive as empty space.

Sons of the Buddha, this is what constitutes the fifth of the bodhisattva-mahāsattva's dedications, the dedication of an inexhaustible treasury of meritorious qualities. The bodhisattva-mahāsattva who abides in this dedication acquires ten inexhaustible treasuries. What then are those ten? They are:

He acquires the inexhaustible treasury of seeing the buddhas by which, in but a single pore, he sees *asaṃkhyeyas* of buddhas appearing in the world;

He acquires the inexhaustible treasury of penetrating dharmas by which, using the Buddha's power of cognition, he contemplates all dharmas as entering a single dharma;

He acquires the inexhaustible treasury of remembrance by which he absorbs and retains all the Dharma taught by all buddhas and never forgets it;

He acquires the inexhaustible treasury of definite wisdom by which he well knows the esoteric skillful means within the Dharma taught by all buddhas;

He acquires the inexhaustible treasury of understanding meanings and their import by which he well knows all dharmas' principles, aims, and distinguishing aspects;

He acquires the inexhaustible treasury of boundless awakened understanding by which, with wisdom like empty space, he gains a penetrating comprehension of all dharmas of the three periods of time;

He acquires the inexhaustible treasury of merit by which he fulfills the inexhaustible wishes of all beings;

He acquires the inexhaustible treasury of courageous wisdom and awakening by which he is able to rid all beings of their cataracts of delusion;

He acquires the inexhaustible treasury of definite eloquence by which he expounds on the impartial Dharma of all buddhas and enables all beings to completely understand it; and

He acquires the inexhaustible treasury of the ten powers and the fearlessnesses by which he completely fulfills all the bodhisattva practices and, having tied his topknot with the silken headband of stainless purity, he reaches unimpeded all-knowledge.

These are the ten. Sons of the Buddha, when the bodhisattva-mahāsattva dedicates all his roots of goodness, he acquires these ten inexhaustible treasuries.

At that time, Vajra Banner Bodhisattva surveyed the ten directions and then spoke these verses:

The bodhisattva perfects the power of the deep mind,
attains sovereign mastery in all dharmas,
and uses the merit of his entreaties and rejoicing [in others' goodness]
to practice unimpeded skillful means and dedications.

The purified buddha *kṣetras* of all *tathāgatas*
of the three periods of time pervade all worlds.
[The bodhisattva] has no meritorious quality he does not possess
and dedicates them to purifying *kṣetras* just as pervasively.

The bodhisattva carefully reflects
on all dharmas of all buddhas of the three periods of time
and gathers them all without exception into his own mind.
It is in this way that he adorns all buddha *kṣetras.*

Even if one tried throughout all kalpas of the three periods of time
to praise all the meritorious qualities of but a single buddha *kṣetra,*
even though one might exhaust all kalpas of the three periods of time,
that buddha *kṣetra*'s meritorious qualities would still be endless.

Without exception, the bodhisattva sees
all buddha *kṣetras* such as these,
uses all their adornments to adorn but a single buddha land
and also proceeds in this same way to adorn all buddha lands.

There are sons of the Buddha whose minds are pure
who are all as if transformationally born of the Tathāgata's Dharma,

who have all the meritorious qualities adorning their minds,
and who fill up all the buddha *kṣetras*.

All those bodhisattvas completely possess
all the measureless marks and signs adorning their bodies
and their eloquent expounding of Dharma pervades the worlds.
They are as endless as a vast ocean.

The bodhisattvas peacefully abide in all the samādhis
and have completely perfected all of the practices.
The purity of their minds is incomparable and
their light everywhere illuminates the realms of the ten directions.

All of these bodhisattvas completely fill up
all such buddha *kṣetras* without exception.
They never so much as bring to mind the vehicle of *śrāvaka* disciples
and do not seek out the path of the *pratyekabuddhas*, either.

This bodhisattva, in this way, with a mind that is pure,
dedicates his roots of goodness to the many kinds of beings,
wishing to enable them all to attain right enlightenment,
completely fulfilling and fully knowing the Dharma of all buddhas.

The bodhisattva's awesome power completely vanquishes
all the many *māra* adversaries throughout the ten directions.
His valor and wisdom are invincible
as he decisively cultivates the ultimate Dharma.

With the power of these great vows, the bodhisattva
practices all his dedications unhindered by anything.
He enters the inexhaustible treasury of meritorious qualities
which is forever endless throughout the past, future, and present.

The bodhisattva thoroughly contemplates all the practice dharmas
and fully comprehends that their nature is not inherently existent.
Having realized that the nature of all dharmas is of this sort,
he doesn't mistakenly seize on karma or its rewards and retributions.

There are no form dharmas or formless dharmas.
So too, there is neither perception nor non-perception.
Existent dharmas and nonexistent dharmas are all nonexistent.
He completely realizes that they all are inapprehensible,

that all dharmas arise from causes and conditions,
and that their essential nature is neither existent nor nonexistent,
even as he finally remains entirely free of grasping or attachment
to any causes or conditions or anything they produce.

There is finally nothing apprehensible
in the bases of all beings' words and speech.

He fully realizes that all names and signs are just discriminations
and clearly understands that all dharmas are devoid of any self.

Just as with beings' nature that is originally quiescent,
so too does he completely know all other dharmas.
Everything without exception included in the three periods of time,
the *kṣetras* and all karma—they are all the same in this.

It is with wisdom such as this that he practices dedications.
As befits his awakened understanding, his meritorious actions arise.
The signs of all this merit are also understood in the same way.
How then could there be anything more in it that is apprehensible?

By practicing dedications this way, his mind stays free of defilements
and never engages in assessments of any dharmas as having a nature.
He fully comprehends their nature as in every case not a nature.
Thus he does not abide in the world, nor then does he leave it.

He dedicates to all the many types of beings
all the many kinds of good karmic works that he does.
There are none of them whose nature he does not fully comprehend,
thus he completely does away with all discriminations about them.

Without exception, he entirely abandons
all unreal and false views.
Having abandoned all hot afflictions, he is constantly clear and cool
and abides then on the ground of unimpeded liberation.

The bodhisattva does not damage any dharma
nor does he extinguish any dharma's nature.
He understands completely all dharmas are like mere echoes
and thus remains free of attachment to anything at all.

He fully knows that all beings of the three periods of time
all arise from the conjunction of causes and conditions,
and also knows mental dispositions and habitual karmic propensities
have never destroyed any dharma.

He fully comprehends that an action's nature is not the action itself
and does not contradict the marks of any dharma.
He also does not contradict the idea that retributions arise from actions
and explains it is the nature of all dharmas to arise from conditions.

He fully realizes that beings do not have any arising,
that there are no beings who can flow along in cyclic existence,
that there are no real beings at all of which one can speak, and that
it is only due to worldly custom that he teaches conventionally.

Sons of the Buddha, what then is meant by the bodhisattva-mahāsattva's dedication to strengthening everyone's roots of goodness?[359] Sons of the Buddha, this bodhisattva-mahāsattva sometimes serves as an emperor or king who governs a great nation, one whose awesome virtue is far-reaching, one whose fame so shakes the entire world that none of his usual adversaries and enemies fail to take refuge in him and submit to his rule, one who, in issuing edicts and orders, always relies on right Dharma and holds up a single canopy whose vast shade covers the myriad regions in which he travels all about as the leader of the land, unopposed wherever he goes, one who ties up his topknot with the silken headband of stainless purity, one who possesses sovereign mastery in the Dharma, one to whom everyone who sees him submits, one who does not inflict punishments or exact fines, but rather relies on the influence of his virtue to induce compliance with teaching, one who relies on the four means of attraction to gather in all beings, one who serves as a wheel-turning king devoted to universal generosity.

The bodhisattva-mahāsattva abiding in sovereign mastery and meritorious qualities such as these is one who has a large retinue, who cannot be impeded, who has abandoned the many kinds of faults, who no one ever tires of seeing, whose merit-based adornment with the marks and signs is perfectly complete, whose physical form and limbs are all symmetrically formed and fully developed, who has acquired the solid body of a *nārāyaṇa*, whose great strength is completely developed, who no one can force to submit, who has developed purified karma, and who has left behind all karmic obstacles. He completely fulfills the cultivation of all forms of giving, sometimes giving drink and food including those of superior flavor, sometimes giving vehicles, sometimes giving robes, and sometimes giving flower garlands, various kinds of incense and perfume, beds and seats, living quarters, or dwelling places, including even the place where he lives, supremely fine lamps and candles, herbal decoctions for treating the sick, jeweled vessels, jeweled carriages, or well-trained and good-natured elephants and horses, all of which are beautifully adorned.

He delights in giving. Even if someone comes and begs the throne on which the king resides, his canopies or parasols, his banners, pennants, jeweled possessions, adornments, the jeweled crown atop his head, the bright jewel set in his topknot, or even his position as a king, he is free of any miserliness in giving away all of these.

If he encounters beings in prison, then he will relinquish his wealth, jewels, wives, sons, retinue, and so forth, including even his own body, all for the sake of rescuing that person and allowing him to go free. If he encounters a person who is imprisoned and about to be executed, he will immediately sacrifice his own body, presenting it as substitute for someone else's life. Were he to encounter someone coming and begging even his scalp and hair on the crown of his head, he would happily give it to them, also without any reservation. He would even give his eyes, ears, nose, tongue, teeth, the top of his head, his hands or feet, his blood, flesh, bones, marrow, heart, kidneys, liver, lungs, large intestine, small intestine, thick skin, thin skin, the digits of his hands or feet, or his nails with their underlying flesh, giving all of these things with a delighted mind.

Or else, for the purpose of seeking Dharma that he has never possessed, he might even cast his own body into a deep and huge fire pit. Or else, in order to protect and preserve the Tathāgata's right Dharma, he would allow his body to endure the infliction of all kinds of excruciating pain. Or else, for the purpose of seeking even a single word of Dharma, he would be able to everywhere relinquish all of his possessions contained within the area bordered by the four great oceans.

He constantly uses right Dharma to teach and guide the many kinds of beings, thereby enabling them to cultivate the practice of goodness and abandon every form of evil. If he observes some being injuring the body of another, he arouses the mind of kindness and rescues him, causing the perpetrator to abandon his criminal actions.

If he encounters a *tathāgata* who has attained the utmost right enlightenment, he spreads about his praises, thereby enabling everyone to hear and know of this. He might then make a gift of land and found a Sangha establishment with buildings and halls as dwelling places while also providing servants to serve and work for them. He might even contribute his own body to those who come begging or might give it in service to the Buddha, feeling exultantly happy because it is for the sake of seeking the Dharma. Or, for the sake of other beings, he might serve them or make offerings to them.

Or else, he might relinquish his position as the king, his city, its outlying areas, villages, palaces, parks, and forests, wives, children, or retinues, all according to what a supplicant is seeking, all in order to completely fulfill their wishes. He might establish everywhere great assemblies for unrestricted giving of all the necessities of life in which the beings attending them include the many different kinds of fields of merit who might come from far or near, might be either worthies or the foolish, might be either beautiful or homely, might be men or women, or might be humans or nonhumans, each of whom differs in their mentality and in what they seek. In those circumstances, he gives equally to them all, thereby enabling them all to feel satisfied.

Sons of the Buddha, when this bodhisattva-mahāsattva practices giving in these ways, he develops a well-focused mind with which he dedicates it all, devoting his physical form to strengthening all roots of goodness, devoting his feelings, perceptions, karmic formative factors, and consciousness to strengthening roots of goodness, devoting his position as king to strengthening roots of goodness, devoting [the efforts of] his retinue to strengthening roots of goodness, devoting his resources to strengthening roots of goodness, and devoting his kindly giving to strengthening roots of goodness.

Sons of the Buddha, the bodhisattva-mahāsattva dedicates his roots of goodness in ways which correspond to the countless and boundless kinds of gifts that he gives, for example, [doing so as follows].[360]

When he gives supremely fine foods to beings, his mind is pure and free of any covetousness, attachment, or regretful miserliness for the food he gives as he completely fulfills the practice of giving, wishing that all beings will acquire the food of wisdom with unimpeded minds, fully knowing the nature of food, without any covetous attachment to it, only delighting with Dharma joy in the food of emancipation, filled with wisdom, using the Dharma to steadfastly abide in the gathering of roots of goodness. With the Dharma body and the wisdom body, he roams in purity, feeling deep and kindly sympathy for beings, serving them as a field of merit by appearing before them to accept [their giving of] morsels of food. This is the bodhisattva-mahāsattva's dedication of roots of goodness when giving food.

Sons of the Buddha, when the bodhisattva-mahāsattva gives things to drink, he dedicates these roots of goodness in these ways:

May all beings drink water with the flavor of the Dharma;
May they cultivate and fulfill the bodhisattva path with energetic diligence;
May they cut off worldly thirst;
May they always seek the Buddha's wisdom;
May they separate from the objects of desire;
May they acquire the joy and bliss of the Dharma;
May their bodies be born from the pure Dharma;

May they always train and focus their minds with samādhi;
May they enter the ocean of wisdom; and
May they spread forth clouds of great Dharma and rain down the rains of great Dharma.

These are the bodhisattva-mahāsattva's dedications of roots of goodness when giving things to drink.

Sons of the Buddha, the bodhisattva-mahāsattva gives all different kinds of pure and supremely fine flavors, in particular giving [food and drink] that are pungent, sour, salty, and plain, also including sweet and bitter, thus giving all kinds of different flavors which, glistening with moisture, are well able to stabilize and regulate the four essential elements and enable the muscles to be full, the energy and strength to be robust, and the mind to be clear and always able to be happy. When these are chewed and swallowed, they do not induce gagging or regurgitation. Rather, they induce shining clarity in all the faculties and fullness in the internal organs while also ensuring that toxins are unable to invade, illness is unable to cause harm, disorders will never arise, and one will forever experience happiness. He dedicates these roots of goodness in these ways:

May all beings acquire the most supreme flavors and be filled with the elixir of immortality;
May all beings acquire the flavor of Dharma wisdom and fully understand the karmic uses of all flavors;
May all beings acquire the flavor of countless dharmas, fully comprehend the Dharma realm, and securely dwell in the great Dharma city of the apex of reality;
May all beings create great Dharma clouds that spread throughout the Dharma realm, everywhere rain down the Dharma rain, and thus teach and train all beings;
May all beings acquire the flavor of supreme wisdom and may unexcelled Dharma joy fill their bodies and minds;
May all beings acquire all the supreme flavors of freedom from covetousness and attachment, remain undefiled by any of the flavors of worldliness, and always diligently cultivate all dharmas of the Buddha;
May all beings acquire the flavor of the one Dharma and completely understand the dharmas of all buddhas as free of any differences;
May all beings acquire the most supreme flavors, board [the vehicle of] all-knowledge, and never turn back;
May all beings acquire entry into the Buddha's unvarying Dharma flavor and become able to distinguish all faculties; and

May all beings acquire increased flavor of Dharma and always be able to fulfill the unimpeded Dharma of the Buddha.

These are the bodhisattva-mahāsattva's dedications of roots of goodness when giving flavors. He makes these dedications to enable all beings to diligently cultivate merit and completely develop the unimpeded wisdom body.

Sons of the Buddha, when the bodhisattva-mahāsattva gives vehicles, he dedicates his roots of goodness in these ways: "May all beings succeed in acquiring the vehicle of all-knowledge and in boarding the Great Vehicle, the indestructible vehicle, the most supreme vehicle, the most superior vehicle, the swift vehicle, the vehicle of great power, the vehicle complete in merit, the world-transcending vehicle, and the vehicle that gives birth to countless other bodhisattvas." This is the bodhisattva-mahāsattva's dedication of roots of goodness when giving vehicles.

Sons of the Buddha, when the bodhisattva-mahāsattva makes gifts of clothing, he dedicates his roots of goodness in these ways: "May all beings acquire the robes of a sense of shame and dread of blame with which to cover themselves and abandon the wrong dharma of the deviant traditions' naked asceticism. May they acquire a countenance that is moist and lustrous and skin that is fine and soft. May they perfect the foremost happiness of the buddhas. And may they acquire the utmost purity of the knowledge of all modes. These are the bodhisattva-mahāsattva's dedications of roots of goodness when giving clothing.

Sons of the Buddha, the bodhisattva-mahāsattva always makes gifts of many different kinds of fine flowers such as sublimely fragrant flowers, flowers of various colors, countless exotic and marvelous flowers, beautiful flowers, delightful flowers, flowers of every season, heavenly flowers, flowers of the human realm, the world's most cherished flowers, and extremely fragrant and delightful flowers.

He makes offerings of countless marvelous flowers such as these to all buddhas of the present as well as to the stupas and shrines of buddhas after they enter nirvāṇa. He may present them as offerings to those who teach the Dharma, may present them as offerings to bhikshus, to the Sangha Jewel, to all the bodhisattvas, to good spiritual guides, to *śrāvaka* disciples or *pratyekabuddhas*, to parents or relatives, or even to himself, or to anyone else, including all who are poor or solitary. When he engages in such giving, he dedicates his roots of goodness in these ways:

May all beings acquire the flowers of all buddha's samādhis and become able to bring about the blooming of all dharmas;
May all beings become like the Buddha in that whoever encounters them is endlessly delighted to see them;
May all beings feel agreeably satisfied with whatever they see, having minds that remain undisturbed;
May all beings fully practice vast and pure karmic works;
May all beings always bear in mind their good spiritual friends with minds that never change;
May all beings become like the *agada* medicine[361] in their ability to do away with all the many poisons of the afflictions;
May all beings fulfill great vows and become kings of unexcelled wisdom;
May all beings' sun of wisdom dispel the darkness of delusion;
May all beings' pure moon of bodhi grow and become completely full; and
May all beings enter the great land of jewels, encounter the good spiritual guide, and completely develop all roots of goodness.

These are the bodhisattva-mahāsattva's dedications of roots of goodness when giving flowers. He makes these dedications to enable all beings to acquire pure and unimpeded wisdom.

Sons of the Buddha, when the bodhisattva-mahāsattva gives garlands, he dedicates roots of goodness in this way: "May all beings become such that others delight in seeing them, those who see them revere and praise them, those who see them feel close and friendly, those who see them feel fondness for them, those who see them admire and look up to them, those who seem them become free of worries, those who see them feel joyful, those who see them abandon evil, those who see them are then always able to draw near to the Buddha, and those who see them become pure and attain all-knowledge." This is the bodhisattva-mahāsattva's dedication of roots of goodness when giving garlands.

Sons of the Buddha, when the bodhisattva-mahāsattva gives incense, he dedicates roots of goodness in this way: "May all beings possess the incense of the moral precepts and acquire moral precepts free of deficiencies, moral precepts that are not impure, moral precepts that are undefiled, moral precepts free of regretfulness, moral precepts free of entanglements, moral precepts free of heat, moral precepts free of infractions, moral precepts that are boundless, moral precepts that are world-transcending, and the moral precepts of the bodhisattva's *pāramitās*. May all beings be able to perfect the moral precept body of all buddhas." These are the bodhisattva-mahāsattva's dedications of roots of goodness when giving incense. He makes these dedications to enable all beings to achieve perfect fulfillment of the aggregate of moral precepts.[362]

Sons of the Buddha, when the bodhisattva-mahāsattva makes gifts of perfumes, he dedicates roots of goodness in these ways:

May all beings become fully perfumed with the fragrance of giving so that they will be able to act with kindness in relinquishing everything they possess;

May all beings become fully perfumed with the fragrance of moral virtue so that they acquire the ultimately pure moral precepts of the Tathāgata;

May all beings become fully perfumed with the fragrance of patience so that they will abandon all thoughts of harming others;

May all beings become fully perfumed with the fragrance of vigor so that they will always don the Great Vehicle's armor of vigor;

May all beings become fully perfumed with the fragrance of meditative concentration so that they will become securely established in the samādhi of the direct presence of all buddhas;

May all beings become fully perfumed with the fragrance of wisdom so that, in but a single mind-moment, they will be able to become kings of unexcelled wisdom;

May all beings become fully perfumed with the fragrance of Dharma so that they will gain fearlessness in the unexcelled Dharma;

May all beings become fully perfumed with the fragrance of virtue so that they will develop wisdom possessed of every kind of great meritorious quality;

May all beings become fully perfumed with the fragrance of bodhi so that they will reach the far shore of perfection in the ten powers of the Buddha; and

May all beings become fully perfumed with the fragrance of the dharmas of pristine purity so that they will forever extinguish all unwholesome dharmas.

These are the bodhisattva-mahāsattva's dedications of roots of goodness when giving perfumes.

Sons of the Buddha, when the bodhisattva-mahāsattva gives beds and seats, he dedicates roots of goodness in these ways:

May all beings acquire the beds and seats of the heavens and realize great wisdom;

May all beings acquire the beds and seats of the worthies and *āryas*, abandon the ideation of the common person, and abide in the bodhi resolve;

May all beings acquire the beds and seats of happiness and forever abandon the suffering and afflictions of *saṃsāra*;

May all beings acquire the beds and seats of the ultimate and be able to witness all buddhas' masterful spiritual superknowledges;

May all beings acquire the beds and seats of equanimity and constantly and habitually cultivate all good dharmas;

May all beings acquire the beds and seats of supremacy and fulfill pure karma unmatched anywhere in the world;

May all beings acquire the beds and seats of peace and security and realize the genuine dharma and achieve the complete fulfillment of the ultimate;

May all beings acquire the beds and seats of purity and cultivate the Tathāgata's sphere of pure knowledge;

May all beings acquire the beds and seats of secure abiding and acquire the good spiritual guide who always follows and protects them; and

May all beings acquire the beds and seats of the Lion [among Men] and always lie down on their right sides like the Tathāgata.

These are the bodhisattva-mahāsattva's dedications of roots of goodness when giving beds and seats. He makes these dedications to enable beings to cultivate right mindfulness and skillfully guard all their sense faculties.

Sons of the Buddha, when the bodhisattva-mahāsattva gives living quarters, he dedicates roots of goodness in this way: "May all beings peacefully dwell in pure buddha *kṣetras*; cultivate with intense diligence all meritorious qualities; peacefully dwell in extremely deep spheres of samādhi; abandon all attachments to dwelling places; fully understand that all dwelling places do not exist at all; transcend all worlds and dwell in all-knowledge; accumulate the abodes of all buddhas;[363] dwell in the ultimate path, the dwelling place of happiness; constantly dwell in roots of goodness of foremost purity; and never abandon the unexcelled dwelling place of the Buddha.[364]" This is the bodhisattva-mahāsattva's dedication of roots of goodness when giving living quarters. It is made because he wishes to benefit all beings according to what is fitting for them while contemplating how to rescue and protect them.

Sons of the Buddha, when the bodhisattva-mahāsattva gives dwelling places, he dedicates roots of goodness in this way: "May all beings always acquire wholesome benefit and become happy in mind. May they dwell in reliance on the Tathāgata, dwell in reliance on great wisdom, dwell in reliance on the good spiritual guide, dwell in reliance on those who are supremely venerable, dwell in reliance on the practice of goodness, dwell in reliance on great kindness, dwell in reliance on great compassion, dwell in reliance on the six *pāramitās*, dwell in reliance on the great bodhi resolve, and dwell in reliance on the path of all bodhisattvas." This is the bodhisattva-mahāsattva's dedication of roots of goodness when giving dwelling places. It is made to enable all to have pure merit, ultimate purity, pure wisdom, the pure path, pure Dharma, pure moral precepts, pure aspirations, pure resolute faith, pure vows, and purity of all the spiritual superknowledges and meritorious qualities.

Sons of the Buddha, when the bodhisattva-mahāsattva gives all different kinds of lamplight, namely ghee lamps, oil lamps, jewel lamps, *maṇi* jewel lamps, lacquer lamps, fire lamps, agarwood lamps, sandalwood lamps, all kinds of incense lamps, lamps producing light of countless colors, and countless other lamps such as these, wishing to benefit all beings and wishing to attract and include all beings, he dedicates these roots of goodness in these ways:

May all beings acquire measureless light with which to everywhere illuminate the right Dharma of all buddhas;
May all beings acquire the light of purity with which to illuminate and see even the world's most ultimately subtle forms;
May all beings acquire the light free of visual obscurations and fully comprehend the realms of beings as devoid of any inherent existence;
May all beings acquire boundless radiance with which their bodies emanate marvelous light that everywhere illuminates everything;
May all beings acquire universally illuminating light by which their minds never retreat from the Dharma of all buddhas;
May all beings acquire the pure light of the Buddha that appears in all *kṣetras;*
May all beings acquire the unimpeded radiance in which but a single ray of light everywhere illuminates the entire Dharma realm;
May all beings acquire the uninterrupted light that ceaselessly illuminates all buddha *kṣetras;*
May all beings acquire the light of the banner of wisdom that everywhere illuminates the world; and
May all beings acquire the light of countless colors that illuminates all *kṣetras* and manifests spiritual powers.

When the bodhisattva gives lamplight in these ways, wishing to serve all beings and wishing to make all beings happy:

He uses these roots of goodness to follow along after beings;
He uses these roots of goodness to attract and include beings;
He uses these roots of goodness to distribute them among beings;
He uses these roots of goodness to act with kindly sympathy toward beings;
He uses these roots of goodness to shelter and nurture beings;
He uses these roots of goodness to rescue and protect beings;
He uses these roots of goodness to assist beings' attainment of complete fulfillment;
He uses these roots of goodness to remain mindful of beings;
He uses these roots of goodness to benefit beings equally; and
He uses these roots of goodness to contemplate beings.

These are the bodhisattva-mahāsattva's dedications of roots of goodness when giving lamplight. When dedicating them in these ways, he is unimpeded in enabling all beings to dwell in roots of goodness.

Sons of the Buddha, when the bodhisattva-mahāsattva gives herbal decoctions, he dedicates roots of goodness in these ways:

May all beings succeed in ultimately escaping from the hindrances and entanglements;[365]
May all beings forever leave behind bodies afflicted with sickness and acquire the body of the Tathāgata;
May all beings become the great and especially good medicine that extinguishes the diseases of all the unwholesome deeds;
May all beings create the *agada* medicine by which they become securely established on the bodhisattva's ground of irreversibility;
May all beings create the medicine of the *tathāgatas* that is able to remove the poison arrows of all the afflictions;
May all beings draw near to the worthies and *āryas*, extinguish all afflictions, and cultivate the pure practices;
May all beings become great physician kings who forever do away with the many kinds of diseases and prevent them from ever recurring;
May all beings become indestructible medicine trees able to rescue and cure all beings;
May all beings acquire the light of all-knowledge by which they remove the arrows of the many diseases; and

May all beings come to thoroughly understand the world's medicinal prescription methods in order to save others by curing them of all diseases.

When the bodhisattva-mahāsattva gives herbal decoctions, he does so: to enable all beings to forever leave behind the many diseases; to attain ultimate peace and security; to attain ultimate purity; to become, like the Buddha, free of all diseases; to remove all the arrows of sickness; to acquire the endlessly durable body; to acquire the body that not even the ring of vajra mountains could destroy; to acquire enduring and perfectly full strength; to acquire the perfectly complete and insuperable bliss of the Buddha; and to acquire the independent and durable body of all buddhas. He dedicates his roots of goodness in these ways.

Sons of the Buddha, the bodhisattva-mahāsattva is able to give with kindness all kinds of vessels, namely vessels of yellow gold full of various jewels, vessels of silver full of many kinds of marvelous jewels, vessels of lapis lazuli full of various kinds of jewels, crystal vessels full of adornments made of countless jewels, mother-of-pearl vessels filled with real red pearls, emerald vessels full of coral and *maṇi* pearl jewels, vessels of white jade full of the many kinds of exquisite food, sandalwood vessels full of celestial robes, vajra vessels full of many kinds of marvelous incense, and measureless and numberless vessels made of various jewels that are full of measureless and numberless jewels of many different kinds. [For example]:

He may give them to buddhas due to his faith in the inconceivability of buddhas as fields of merit;

He may give them to bodhisattvas due to knowing that good spiritual guides are difficult to encounter;

He may give them to the Ārya Sangha to enable the Buddha's Dharma to abide in the world for a long time;

He may give them to *śrāvaka* disciples or *pratyekabuddhas* due to developing pure faith in all those who have become *āryas;*

He may give them to fathers and mothers to honor them;

He may give them to teachers and elders in appreciation of their constant guidance and instruction by which they enable one to rely on the teachings of the *āryas* in cultivating meritorious qualities;

He may give them to the lowly, the poor, and the solitary due to looking equally on all beings with the caring eyes of great kindness and great compassion;

[He may give] due to being single-mindedly devoted to fulfilling the *dāna pāramitā* of all bodhisattvas of the past, the future, and the present; or

He may give everything to everyone everywhere due to never tiring of or abandoning any beings.

When he gives in these ways, he remains free of any attachment to any of his gifts or to any of those who receive them. When this bodhisattva-mahāsattva gives all these different kinds of jeweled vessels full of countless jewels, he dedicates all his roots of goodness in these ways:

May all beings become vessels of boundless storage capacity equal to that of space, having memory power so vast that they are all able to absorb and retain all worldly and world-transcending classic scriptures, never forgetting any of them;

May all beings become vessels of purity able to awaken to the extremely profound right Dharma of all buddhas;

May all beings become vessels of the unsurpassable jewels who are all able to absorb and retain the Dharma of all buddhas of the three periods of time;

May all beings become vessels of the Tathāgata's vast Dharma who, with indestructible faith, accumulate and absorb the bodhi dharmas of all buddhas of the three periods of time;

May all beings become the most supreme jewel-adorned vessels who dwell in the great and awesomely virtuous resolve to attain bodhi;

May all beings become vessels in which meritorious qualities reside who develop pure resolute faith in the measureless wisdom of all *tathāgatas;*

May all beings succeed in becoming vessels which progress into all-knowledge and who achieve the ultimate realization of the Tathāgata's unimpeded liberations;

May all beings acquire the vessel of the bodhisattva practices which endure to the very end of all future kalpas and thus become able to cause all beings to become securely established in the power of all-knowledge;

May all beings become vessels of the supreme meritorious qualities of the lineage of all buddhas of the three periods of time who are able to absorb and retain everything that has been taught by the wondrous voices of all buddhas; and

May all beings become vessels containing the sites of enlightenment of the congregations of all *tathāgatas* in all worlds throughout the Dharma realm and the realm of empty space

who become great men foremost among those who are praised
who request all buddhas to turn the wheel of right Dharma.

These are the bodhisattva-mahāsattva's dedications of roots of goodness when giving vessels. They are made wishing to everywhere enable all beings to accomplish the complete fulfillment of the vessel of Samantabhadra Bodhisattva's conduct and vows.

Sons of the Buddha, the bodhisattva-mahāsattva presents gifts of all kinds of different carriages adorned with the many kinds of jewels, offering them up to all buddhas, bodhisattvas, teachers, elders, good spiritual friends, *śrāvaka* disciples, *pratyekabuddhas*, and all the countless other various kinds of fields of merit such as these, including even those who are poor or solitary.

These many kinds of persons may come from afar, may come from close by, may come having heard of the bodhisattva's fame, may come due to causal affinities with this bodhisattva, may come due to having heard of the bodhisattva's past vows to practice giving, or may have come in response to this bodhisattva's mental invitation. Then the bodhisattva:

May give jeweled carriages;
May give gold carriages all of which are marvelously adorned, covered with bell nets, and draped with hanging jeweled streamers;
May give supremely marvelous lapis lazuli carriages adorned with countless precious and exotic adornments;
May also give carriages made of silver covered with gold nets and drawn by fine horses;
May also give carriages adorned with countless jewels of various kinds, covered with jeweled nets, and drawn by perfumed elephants;
May also give sandalwood carriages with wheels made of marvelous jewels, canopies made of various gems, jeweled lion thrones spread with adorned finery, a hundred thousand maidens sitting on them, and a hundred thousand strong men pulling them along, guiding them as they roll onward;
May also give jeweled crystal carriages adorned with many of the various kinds of marvelous jewels, filled with beautiful maidens, covered with jeweled awnings, and escorted by attendants with banners and flags alongside;
May also give emerald carriages decorated with many jewels, perfumed with various fragrances, sprinkled and adorned with all different kinds of marvelous flowers, attended by a hundred thousand maidens holding strands of jewels, drawn smoothly

along, well able to remain stable even when passing through hazardous places;

May also give carriages made of solid incense[366] with wheels made of the many kinds of jewels, adornments that are large and beautiful, jeweled awnings covering them, jeweled nets draped on them, all kinds of jeweled robes spread out within them, pure and fine scents circulating within and penetrating the air outside with their exquisitely wonderful scents pleasing to people's minds, countless devas following alongside in attendance, and filled with many kinds of jewels that are given away whenever it is fitting; and

May also give carriages made of luminous jewels emanating marvelous colors of penetrating radiance, their roofs covered with hanging nets of the many kinds of wondrous jewels, draped all around with strands of various jewels, dusted with powdered incense, fragrant and immaculate within and without, and with dearly admired sons and daughters riding on them.

Sons of the Buddha, when the bodhisattva-mahāsattva offers up to the Buddha gifts of such carriages adorned with the many kinds of marvelous jewels, he dedicates these roots of goodness in these ways:

May all beings understand to make offerings to the most supreme field of merit, deeply believing that, by giving to the Buddha, they will acquire measureless karmic rewards;

May all beings single-mindedly turn toward the buddha and always meet countless pure fields of merit;

May all beings be free of any miserliness when giving to the *tathāgatas* and thereby completely perfect the mind of great relinquishing;

May all beings cultivate the practice of giving to all buddhas, abandon the aspirations of practitioners of the Two Vehicles, and attain the Tathāgata's unimpeded liberation and wisdom of all-knowledge;

May all beings practice endless giving to all buddhas and enter the Buddha's measureless meritorious qualities and wisdom;

May all beings enter the Buddha's supreme wisdom and succeed in becoming kings of pure and unexcelled wisdom;

May all beings acquire the Buddha's unimpeded spiritual superknowledge with which they travel everywhere and thus have no place they wish to go that they do not reach with sovereign mastery;

May all beings deeply enter the Great Vehicle, acquire measureless wisdom, and dwell securely and unshakably in it;

May all beings be able to bring forth the dharma of all-knowledge and become the most supreme field of merit for devas and humans;

May all beings remain free of resentful thoughts toward any buddha, diligently plant roots of goodness, and delight in seeking to acquire the wisdom of the Buddha;

May all beings be able to effortlessly travel to all buddha *kṣetras* and, in but a single *kṣaṇa,* go everywhere throughout the Dharma realm without ever tiring of doing so;

May all beings be able to acquire the bodhisattva's masterful spiritual superknowledges by which they emanate division bodies throughout the realms of empty space, drawing near to and making offerings to all buddhas;

May all beings acquire the incomparable body with which they go everywhere throughout the ten directions, never tiring of doing so;

May all beings acquire the vast body with which they swiftly fly wherever they wish without ever growing weary or retreating;

May all beings acquire the Buddha's ultimate sovereign mastery and awesome powers with which, in but a single *kṣaṇa,* they manifest throughout all realms of space all the spiritual superknowledges and transformations of all buddhas;

May all beings cultivate the peaceful and blissful conduct and accord with the path of all bodhisattvas;

May all beings be able to acquire the swift practice by which they completely realize the ten powers, wisdom, and the spiritual superknowledges;

May all beings be able to enter and go equally and without difference to the very boundaries of all lands throughout the ten directions of the Dharma realm;

May all beings practice the conduct of Samantabhadra without ever turning back, reach the far shore, and attain all-knowledge; and

May all beings ascend to the incomparable vehicle of wisdom, accord with the nature of dharmas, and perceive reality.

These are the bodhisattva-mahāsattva's dedications of roots of goodness when offering up the many kinds of jeweled carriages as gifts to all buddhas of the present as well as to their stupas and shrines after they have entered nirvāṇa. He makes these dedications to enable beings to acquire the Tathāgata's unimpeded vehicle of ultimate emancipation.

Sons of the Buddha, when the bodhisattva-mahāsattva offers up to the bodhisattvas and other good spiritual guides gifts of such carriages adorned with the many kinds of jewels, he dedicates these roots of goodness in these ways:

May all beings always remember the teachings of their good spiritual guides, concentrating diligently on preserving them and never forgetting them;

May all beings share the same benefits with their good spiritual guides and everywhere gather in everyone, sharing the same roots of goodness with them;

May all beings draw near to good spiritual guides, revering them, making offerings to them, relinquishing everything they have, and according with their intentions;

May all beings acquire wholesome aspirations and follow along after their good spiritual guides, never abandoning them;

May all beings always succeed in meeting good spiritual guides, single-mindedly serving them, and never opposing their teachings;

May all beings delight in good spiritual guides, never abandoning them, never becoming separated from them, never mixing in divergent influences, and never mistakenly losing touch with them;

May all beings be able to devote themselves to their good spiritual guides, follow their instructions, and never oppose them;

May all beings be accepted by good spiritual guides, cultivate great kindness, and abandon all evils;

May all beings follow a good spiritual guide and hear the right Dharma taught by all buddhas;

May all beings develop the same roots of goodness as their good spiritual guides, receive the fruits of pure karmic deeds, adopt the same conduct and vows as the bodhisattvas, and completely realize the ten powers;

May all beings be able to absorb and uphold all the Dharma taught by their good spiritual guides and then attain all the samādhi states, wisdom, and spiritual superknowledges;

May all beings be able to absorb and uphold all right Dharma teachings, cultivate all their practices, and reach the far shore;

May all beings be unimpeded in entering the Great Vehicle and in ultimately completing the path of all-knowledge;

May all beings succeed in ascending into the vehicle of all-knowledge and in reaching the station of peace and security without ever turning back;

May all beings understand practice in accordance with reality, accord with all the dharmas of the Buddha that they hear, and succeed in achieving the ultimate realization of them all, never forgetting any of them;

May all beings all be gathered in and accepted by all buddhas and then attain the unimpeded knowledges and ultimately realize all dharmas;

May all beings acquire unremitting sovereign mastery of the spiritual superknowledges by which they go wherever they wish, arriving there in but a single mind-moment;

May all beings go and come with sovereign ease and extensively engage in teaching and guiding others, thereby enabling them to dwell in the Great Vehicle;

May whatever all beings practice not be undertaken in vain and may they travel in the wisdom vehicle and reach the ultimate position; and

May all beings acquire the unimpeded vehicle and reach all places with the unimpeded knowledges.

These are the bodhisattva-mahāsattva's dedications of roots of goodness when giving many different kinds of vehicles to good spiritual guides. He makes these dedications to enable beings to become fully possessed of the meritorious qualities which are the same as and no different from those of the buddhas and bodhisattvas.

Sons of the Buddha, when the bodhisattva-mahāsattva gives vehicles adorned with many jewels to the Sangha, he has the thought to train in all kinds of giving, the thought to acquire thoroughly understanding wisdom, the thought to purify the meritorious qualities, the thought to accord with relinquishing, the thought recognizing the rarity of ever meeting the Sangha Jewel, the thought to have deep faith in the Sangha Jewel, and the thought to accumulate and retain right teachings. Abiding in such supreme aspirations, he experiences what he has never before experienced, establishes great assemblies dedicated to giving, produces measurelessly vast meritorious qualities and unimpeded deep faith in the Buddha's teachings, and then dedicates all these roots of goodness in these ways:

May all beings everywhere enter the Buddha's Dharma, remember it, and never forget it;

May all beings abandon the dharmas of the common person and then enter the stations of the worthies and *āryas;*

May all beings swiftly enter the stations of the *āryas* and be able to use the Buddha's Dharma to provide sequential awakening and guidance to others;

May all beings become revered by the entire world for speech that is certainly trustworthy;

May all beings skillfully penetrate the identity of all dharmas and completely realize that the inherent nature of the Dharma realm is non-dual;

May all beings be born from the Tathāgata's sphere of wisdom and be surrounded by those who are well-trained and compliant with it;

May all beings abide in the dharmas for abandoning defilements and extinguish all the filth of the afflictions;

May all beings all be able to form the unexcelled Sangha Jewel, leave the ground of the common person, and enter the community of the worthies and *āryas*;

May all beings diligently cultivate good dharmas, acquire the unimpeded knowledges, and possess the meritorious qualities of the *āryas*;

May all beings acquire the mind of wisdom, not be attached to the three periods of time, and, in all congregations, possess sovereign mastery like that of a king;

May all beings enter the wisdom vehicle and turn the wheel of right Dharma;

May all beings become completely possessed of the spiritual superknowledges with which, in but a single mind-moment, they are able to travel to an ineffable-ineffable number of worlds;

May all beings be able to take on the space-like body and possess unimpeded wisdom in all worlds;

May all beings everywhere enter all the congregations of all buddhas throughout empty space and the Dharma realm and perfect the foremost practice of the *pāramitās*;

May all beings acquire the lightest of bodies and extraordinarily supreme wisdom with which they are all able to everywhere enter all buddha *kṣetras*;

May all beings acquire boundless skill in psycho-physical travel by which they everywhere manifest their bodies in all *kṣetras*;

May all beings acquire the independent body by which, using the power of the spiritual superknowledges, they appear everywhere like reflections;

May all beings acquire inconceivable masterful spiritual powers with which, adapting to those amenable to teaching, they immediately appear directly before them to train them;

May all beings acquire the unimpeded skillful means by which they enter the Dharma realm and, in but a single mind-moment, travel throughout the lands of the ten directions.

These are the bodhisattva-mahāsattva's dedications of roots of goodness when giving jewel-adorned carriages to the Sangha Jewel. He makes these dedications to enable beings to everywhere board the pure vehicle of unexcelled wisdom and turn the wheel of unimpeded Dharma wisdom in all worlds.

Sons of the Buddha, when the bodhisattva-mahāsattva makes gifts of jeweled carriages to *śrāvaka* disciples and *pratyekabuddhas,* he has thoughts such as these: thoughts conceiving of them as fields of merit, thoughts of reverence, thoughts conceiving of them as an ocean of meritorious qualities, thoughts of them as able to produce meritorious qualities and wisdom, thoughts of them as born from the power of the Tathāgata's meritorious qualities, thoughts aspiring to pursue cultivation for hundreds of thousands of *koṭīs* of *nayutas* of kalpas, thoughts of the ability to cultivate the bodhisattva practices for an ineffable number of kalpas, thoughts of liberation from the bonds of all the *māras,* thoughts of vanquishing all the armies of Māra, and thoughts of using the light of wisdom to completely illuminate the unexcelled Dharma. He then dedicates all these roots of goodness from giving vehicles in these ways:

May all beings become foremost fields of merit who are trusted throughout the world and who have completely fulfilled [the cultivation of] *dāna pāramitā;*[367]

May all beings abandon all unbeneficial discourse, always delight in dwelling alone, and have minds free of extraneous thoughts;

May all beings become supreme and foremost pure fields of merit who gather in all beings and enable them to cultivate merit-generating karma;

May all beings become deep reservoirs of wisdom able to provide beings with measureless and numberless roots of goodness and karmic rewards;

May all beings abide in unimpeded practices by which they become completely pure and foremost fields of merit;

May all beings abide in the dharma of noncontentiousness and completely understand that all dharmas have nothing that they do[368] and have the absence of any [inherently existent] nature as their nature;

May all beings always be able to draw near to the most superior fields of merit and completely fulfill the cultivation and development of measureless merit;

May all beings become able to manifest countless masterful spiritual superknowledges and serve as pure fields of merit who gather in all sentient beings;

May all beings become fully developed fields of merit with endless meritorious qualities who are able to bestow on beings the Tathāgata's ten powers and the fruits of the foremost of all vehicles;

May all beings become true fields of merit able to accomplish the fruits [of the path] and realize all-knowledge with its endless accumulation merit;[369]

May all beings acquire the methods for extinguishing karmic offenses and become able to absorb and retain the meanings of statements from the Buddha's Dharma they have never heard before;

May all beings always diligently listen to and absorb all dharmas of the Buddha and, having heard them, then understand and awaken to them so that they will not have done so in vain;

May all beings listen to the Buddha's Dharma, gain a penetrating comprehension of its ultimate meaning, and then expound on it in accordance with what they have heard;

May all beings gain resolute faith in and cultivate the Tathāgata's teachings and then abandon all the wrong views of the ninety-six kinds of non-Buddhist traditions;

May all beings always see the worthies and *āryas* and thus increase all their supreme roots of goodness;

May the minds of all beings' always have faith in the eminences who practice wisdom and may they dwell happily together with the *ārya* sages;

May all beings hear the names of buddhas and then not have that go to waste, this by then becoming able to see with their own eyes whoever's names they have heard;

May all beings skillfully distinguish and know the right teachings of all buddhas and be able to protect all those who preserve the Dharma of the Buddha;

May all beings always enjoy listening to all dharmas of the Buddha, absorbing, upholding, studying, and reciting them, providing instruction in them, and completely illuminating them; and

May all beings develop resolute faith in the reality-accordant meritorious qualities of the Buddha's teachings and then give whatever they have as reverential offerings.

These are the bodhisattva-mahāsattva's dedications of roots of goodness when giving all kinds of carriages to *śrāvaka* disciples and *pratyekabuddhas*. He makes these dedications to enable all beings to become foremost in purity, to acquire wisdom and spiritual superknowledges, to vigorously cultivate without any indolence, and to acquire all-knowledge, the powers, and the fearlessnesses.

Sons of the Buddha, when the bodhisattva-mahāsattva gives carriages adorned with the many kinds of jewels to all the fields of merit, including the poor, orphans, and the solitary, he joyously and tirelessly relinquishes everything in accordance with whatever they seek while still regretfully criticizing himself, saying, "I should have gone to you to offer these provisions and should not have troubled you to wear yourselves out coming from such a distance." Having said this, he bows, kneels before them, inquires into how they are doing, and then provides them with whatever they need:

Sometimes he gives them carriages adorned with *maṇi* jewels that are filled with the foremost female treasures on the continent of Jambudvīpa.

Sometimes he gives carriages adorned with gold that are filled with the female treasures of the human realm.

Sometimes he gives carriages marvelously adorned with lapis lazuli and filled with singing girls from the inner palace.

Sometimes he gives all different kinds of carriages decorated with exotic and marvelous jewels and filled with young girls like the nymphs in the heavens.

Sometimes he gives numberless jewel-adorned carriages filled with female treasures who are gentle, intelligent, eloquent, and wise.

Sometimes he gives the marvelous sandalwood carriage in which he rides.

Sometimes he gives carriages adorned with crystal that are filled with precious maidens whose countenances are beautiful, whose forms and features are peerless, who are dressed in formal robes, and who are a delight to all who behold them.

Sometimes he gives carriages adorned with emeralds in which there ride anointed crown princes.

Sometimes he gives carriages made of solid incense in which all the sons and daughters ride; and

Sometimes he gives carriages adorned with all kinds of jewels that are filled with dear, close, and virtuous family members.

Sons of the Buddha, the bodhisattva-mahāsattva respectfully gives countless jewel-adorned carriages such as these in accordance with whatever the recipients seek, thereby enabling them all to be filled with joy at the complete fulfillment of their wishes. He then dedicates these roots of goodness in these ways:

May all beings board the vast vehicle of the irreversible and unimpededly turning wheel with which they visit those beneath an inconceivable number of bodhi trees;

May all beings board the vehicle of the great Dharma wisdom which arises from pure causes and be forever irreversible in cultivating the bodhisattva practices to the very end of all future kalpas;

May all beings board the vehicle of the nonexistence of all dharmas, forever abandon all discriminations and attachments, and thus always cultivate the path to all-knowledge;

May all beings board the upright and direct vehicle free of flattery and deception and travel with unimpeded sovereign mastery to all buddha *kṣetras;*

May all beings accord with and securely abide in the vehicle of all-knowledge and delight each other with the Dharma of all buddhas;

May all beings board the vehicle of the bodhisattva's pure practices and fulfill the bodhisattva's tenfold path of emancipation[370] and bliss of samādhi;

May all beings board the vehicle with the four wheels of dwelling in a good land, relying on good people,[371] accumulating supreme merit, and making the great vow and then rely on it to fulfill the pure *brahmacarya*[372] of all bodhisattvas;

May all beings acquire the vehicle of Dharma light that everywhere illuminates the ten directions and then cultivate and train in the wisdom and powers of all *tathāgatas;*

May all beings board the vehicle of the Buddha's Dharma and reach the ultimate far shore of perfection in all dharmas;

May all beings enter the vehicle of the inconceivable Dharma of manifold merit and goodness and then everywhere instruct those throughout the ten directions in the right path of peace and security;

May all beings board the vehicle of great giving and relinquish the defilement of miserliness;

May all beings board the vehicle of pure moral virtue and uphold boundlessly many moral precepts of purity as vast as the Dharma realm;

May all beings board the vehicle of patience and always abandon thoughts of hatred toward beings;

May all beings board the vehicle of great nonretreating vigor and persistently cultivate the supreme practices for progressing on the path to bodhi;

May all beings board the vehicle of *dhyāna* concentration, swiftly reach the site of enlightenment, and realize the wisdom of bodhi;

May all beings board the vehicle of wisdom and skillful means and send forth transformation bodies which fill up the entire Dharma realm and the realms of all buddhas;

May all beings board the vehicle of the Dharma King, develop the fearlessnesses, and constantly pursue the universal and kindly giving of the Dharma of all-knowledge;

May all beings board the vehicle of wisdom free of all attachments, become able to everywhere enter all ten directions, and remain unmoved in the true nature of dharmas;

May all beings board the vehicle of the Dharma of all buddhas, manifest the appearance of taking on births throughout the *kṣetras* of the ten directions, and still never lose the path of the Great Vehicle; and

May all beings board the vehicle of the supreme jewel of all-knowledge and never weary of fulfilling the conduct and vows of Samantabhadra Bodhisattva.

These are the bodhisattva-mahāsattva's dedications of roots of goodness when giving carriages adorned with the many kinds of jewels to all fields of merit including the poor, orphans, and the solitary. He makes these dedications to enable all beings to possess measureless wisdom, experience joyous exultation, and then ultimately gain the vehicle of all-knowledge.

Sons of the Buddha, the bodhisattva-mahāsattva makes gifts of "elephant treasures" who by nature are well-trained and compliant, who are well-developed in seven parts,[373] and who are at the age of robust strength. They each have six immaculate tusks, a red-colored mouth like a lotus flower, a pure white body like a snowy mountain that is decorated with a golden banner and covered with a jeweled net, and a trunk adorned with various kinds of marvelous jewels. They inspire endless delight in all who see them and they are able to travel thousands of miles without ever tiring.

Or else he may give fine "horse treasures" who are well-trained, perfect in all their features, and like the horses of the heavens. They have luminous adornments made of marvelous jewel moon spheres, nets of bells made of real gold cover their bodies, and they have a smooth and even gait that ensures the stability and safety of the rider. They go wherever the rider wishes, are as swift as the wind, and travel freely and unimpededly throughout the four continents.

The bodhisattva may offer up these elephant treasures or horse treasures[374] to his parents, to his good spiritual guides, or to beings who are poor, destitute, or otherwise afflicted by suffering. His mind being vastly inclusive, he does not become regretful or miserly. Rather, he only redoubles his celebratory delight and ever increases his compassionate pity. He cultivates the bodhisattva's virtuous qualities, purifies the bodhisattva's resolve, and dedicates these roots of goodness in these ways:

> May all beings dwell in the vehicle of training and compliance and grow in all the bodhisattva's meritorious qualities;
> May all beings acquire the vehicle of skillful means and be able as fitting to bring forth all dharmas of the Buddha;
> May all beings acquire the vehicle of resolute faith and everywhere illuminate the unimpeded wisdom and powers of the Tathāgata;
> May all beings acquire the vehicle in which one sets forth [on the path] and is everywhere able to make all the great vows;
> May all beings perfect the vehicle of the impartial cultivation of the *pāramitās* and completely fulfill all impartial roots of goodness;
> May all beings perfect the vehicle of the Jewels and produce the unexcelled wisdom jewel of all buddhas' Dharma;
> May all beings attain success in the vehicle adorned with the bodhisattva practices and enable the blossoming of the flowers of all the bodhisattva samādhis;
> May all beings acquire the vehicle of boundless speed with which, for numberless kalpas, they purify the bodhisattva's resolve and, with energetic diligence, reflect upon and fully comprehend all dharmas;
> May all beings attain success in the Great Vehicle of supreme training and use good skillful means to consummate their attainment of the bodhisattva grounds; and
> May all beings attain success in the most lofty, vast, and solid Great Vehicle with which they are able to transport all beings to the station of all-knowledge.

These are the bodhisattva-mahāsattva's dedications of roots of goodness when giving elephants and horses. He makes these dedications to enable all beings to board the vehicle of unimpeded wisdom, accomplish its perfect fulfillment, and ultimately reach the buddha vehicle.

Sons of the Buddha, when the bodhisattva-mahāsattva gives thrones, he may give the lion throne on which he sits, that throne being high, wide, extraordinarily marvelous, and fine, with feet of *lapis lazuli*, spread with soft robes created from gold thread, adorned with jeweled banners, perfumed with marvelous fragrances, decorated with countless adornments made of various jewels, covered overhead by a hanging gold net with jeweled bells which, moved by the breeze, ring forth marvelous sounds. Surrounded by decorations made of a myriad kinds of exotic gems, it is a throne that all the people would gaze up at in admiration, one that only a great consecrated king might sit on as he proclaimed Dharma teachings respectfully followed by the myriad neighboring states.

Such a king also adorns himself with marvelous jewels such as universal luminescence jewels, sapphires, giant sapphires, and *maṇi* jewels from the finest treasuries as bright and pure as the sun or as clear and cool as the moon, all of which are arrayed in profusion everywhere like the many stars. These supremely marvelous adornments of foremost and incomparable varieties include extraordinarily marvelous jewels from the ocean, solid banner jewels from the ocean with strange patterns and exotic appearances, and all kinds of other adornments.

Of all those in the great assembly, he is the most revered and most superior. His head is crowned with an immaculate jeweled headband of *jambūnada* gold. He is one who has ascended to the position of a consecrated ruler holding sway over the continent of Jambudvīpa, one who possesses the measureless power of great awe-inspiring virtue, who takes kindness as foremost in how he rules, and who causes all adversaries and enemies to submit. Wherever his teachings and edicts reach, there are none who do not accept and obey them.

When serving as a wheel-turning king, he bestows hundreds of thousands of myriads of *koṭīs* of countlessly many kinds of jeweled thrones, giving them to the *tathāgatas*, the foremost among all fields of merit, to the bodhisattvas, the true good spiritual guides, to the Sangha Jewel of worthies and *āryas*, the masters who teach the Dharma, to their parents, to their lineage relations, to *śrāvaka* disciples and *pratyekabuddhas*, to those who have set out in the bodhisattva vehicle, to stupas honoring *tathāgatas*, and so forth, giving them even to all those who are poor or solitary, always bestowing on them everything they may need. He dedicates these roots of goodness in these ways:

May all beings sit on the throne of bodhi and be able to awaken to the right Dharma of all buddhas;

May all beings sit on the throne of sovereign mastery, attain sovereign mastery in the Dharma that not even mountains of vajra could destroy, and may they be able to vanquish all the armies of Māra;

May all beings acquire the Buddha's lion throne of sovereign mastery and become one to whom all beings look up in admiration;

May all beings acquire an ineffable-ineffable number of many different kinds of extraordinarily marvelous jewel-adorned thrones, attain sovereign mastery in the Dharma, and provide teaching and guidance to beings;

May all beings acquire the most excellent thrones in the three kinds of worlds[375] and become adorned with vast roots of goodness;

May all beings acquire the throne that is everywhere present throughout an ineffable-ineffable number of worlds which could never be fully praised even in an *asaṃkhyeya* kalpa;

May all beings acquire the seat of great and deeply esoteric merit in which one's body fills up the entire Dharma realm;

May all beings acquire inconceivably many different kinds of jeweled thrones and take up extensive Dharma giving to the very beings they bring to mind in making their original vows;

May all beings acquire excellent and marvelous thrones and manifest ineffably many displays of all buddhas' spiritual superknowledges; and

May all beings acquire all kinds of jeweled thrones, all kinds of perfumed thrones, all kinds of flower-adorned thrones, all kinds of robe-draped thrones, all kinds of thrones adorned with garlands, all kinds of *maṇi* jewel thrones, all kinds of jeweled thrones of inconceivably many different kinds that are adorned with lapis lazuli and other jewels, thrones from incalculably and ineffably many worlds, adorned and pure thrones from all worlds, and all kinds of vajra thrones in which they manifest the Tathāgata's awesome virtue and sovereign mastery and realize the utmost right enlightenment.

These are the bodhisattva-mahāsattva's dedications of roots of goodness when giving jeweled thrones. He makes these dedications to enable beings to acquire the throne of world-transcending great bodhi and naturally awaken to all dharmas of the Buddha.

Sons of the Buddha, the bodhisattva-mahāsattva gives all kinds of jeweled canopies. These canopies are extraordinary, of the sort used by the honored nobility, adorned with many different kinds of large jewels. Of the hundreds of thousands of *koṭīs* of *nayutas* of supremely marvelous canopies, these are foremost. Their support poles are made of the many kinds of jewels. They are covered with marvelous nets made of jeweled cords and gold bells which hang down all around and they have strands of *maṇi* jewel necklaces draped down at regular intervals. They move with the subtle breeze, making marvelous harmonious sounds. They are filled with many different kinds of jewel treasuries of pearls and jade and they are adorned with countless exotic gems. The wondrous fragrances of sandalwood and agarwood incenses perfume them all. Bright and pure *jambūnada* gold and countless hundreds of thousands of *koṭīs* of *nayutas* of *asaṃkhyeyas* of the many marvelous kinds of precious things complete their adornments.

With a pure mind, he offers these up to the Buddha and to all their stupas after their nirvāṇa, or, for the sake of the Dharma, he bestows them on bodhisattvas, good spiritual guides, or renowned masters of the Dharma, bestows them on parents, bestows them on the Sangha Jewel, or presents them as offerings to all dharmas of the Buddha, or bestows them on the many different kinds of fields of merit among beings, or bestows them on teachers within the Sangha or their venerated elder eminences, or bestows them on those who have but recently made their initial resolve to attain bodhi, and so forth, bestowing them as well on the poor and the solitary, giving them everything they seek. He dedicates these roots of goodness in these ways:

May all beings diligently cultivate roots of goodness by which to shelter themselves and always receive the protection of the buddhas;

May all beings take meritorious qualities and wisdom as their canopies and thus forever abandon all the world's afflictions;

May all beings become sheltered by good dharmas and rid themselves of the world's defilements and feverish afflictions;

May all beings acquire the treasury of wisdom and thus enable the multitude to never grow tired of seeing them;

May all beings shade themselves with the quiescent dharmas of pristine purity and thus acquire the ultimate and indestructible dharmas of the Buddha;

May all beings shelter themselves with goodness and ultimately acquire the Tathāgata's pure Dharma body;

May all beings become universally covering canopies who use their ten powers and wisdom to everywhere shelter the world;

May all beings acquire the marvelous wisdom with which they transcend the three periods of time and become free of all defiling attachments;

May all beings gain the canopy of becoming worthy of offerings and become supreme fields of merit receiving the offerings of everyone; and

May all beings acquire the most superior of canopies by acquiring unexcelled wisdom and naturally attaining enlightenment.

These are the bodhisattva-mahāsattva's dedications of roots of goodness when giving canopies. They are made:

To enable all beings to acquire the canopy of the sovereign masteries and become able to uphold all good dharmas;

To enable all beings to use but a single canopy to everywhere cover all *kṣetras* throughout all of empty space and the Dharma realm and become irreversible in [becoming able to] manifest the masterful spiritual superknowledges of all buddhas;

To enable all beings to make offerings to the Buddha by using but a single canopy to adorn all worlds of the ten directions;

To enable all beings to use marvelous banners, flags, and jeweled canopies to make offerings to all *tathāgatas;*

To enable all beings to acquire a universally adorning canopy that everywhere covers all buddha lands without exception;

To enable all beings to acquire the vast canopy that everywhere covers beings and enables them all to develop resolute faith in the Buddha;

To enable all beings to make offerings of an ineffable number of marvelous jeweled canopies to a single Buddha and then make offerings in the same way to every one of an ineffable number of buddhas;

To enable all beings to acquire the high and wide canopy of the Buddha's bodhi that everywhere covers all *tathāgatas;*

To enable all beings to acquire canopies adorned with all kinds of *maṇi* jewels, canopies adorned with all kinds of jeweled necklaces, canopies adorned with all kinds of solid incense, canopies with pure adornments of many different kinds of jewels, canopies with pure adornments made of measurelessly many jewels, and canopies with pure adornments of vast arrays of jewels that are covered with jeweled nets from which jeweled bells hang down, ringing forth sublime sounds in response to the movements of the breeze and everywhere sheltering the bodies of all buddhas in all worlds throughout the Dharma realm and the realms of empty space;

To enable all beings to acquire the canopy adorned with unimpeded and unobstructed wisdom that everywhere covers all *tathāgatas;*

Because he wishes to enable all beings to acquire the foremost kinds of wisdom;

Because he also wishes to enable all beings to acquire the adornment of the Buddha's meritorious qualities;

Because he also wishes to enable all beings to develop the pure aspiration to acquire the Buddha's meritorious qualities;

Because he also wishes to enable all beings to acquire the mind jewel possessed of measureless and boundless sovereign masteries;

Because he also wishes to enable all beings to fulfill the realization of sovereign wisdom in all dharmas;

Because he also wishes to enable all beings to use all their roots of goodness to everywhere shelter everyone;

Because he also wishes to enable all beings to successfully acquire the canopy of supreme wisdom;

Because he also wishes to enable all beings to successfully acquire the universally covering canopy of the ten powers;

Because he also wishes to enable all beings to use a single canopy to completely cover all buddha *kṣetras* in the Dharma realm;

Because he also wishes to enable all beings to attain sovereign mastery in the Dharma and become kings of the Dharma;

Because he also wishes to enable all beings to acquire the mind of sovereign mastery possessed of great awesome virtue;

Because he also wishes to enable all beings to acquire vast wisdom that is never lost;

Because he also wishes to enable all beings to acquire measureless meritorious qualities which everywhere shelter everyone and result in the ultimate realization for all;

Because he also wishes to enable all beings to use all the meritorious qualities to shelter their own minds;

Because he also wishes to enable all beings to shelter beings with the impartial mind;

Because he also wishes to enable all beings to acquire great wisdom's canopy of impartiality;

Because he also wishes to enable all beings to possess the skillful means of great dedications;

Because he also wishes to enable all beings to acquire the pure mind of supreme aspirations;

Because he also wishes to enable all beings to acquire the purified mind of wholesome aspirations; and

Because he also wishes to enable all beings to acquire the great dedications with which to everywhere shelter all beings.

Sons of the Buddha, the bodhisattva-mahāsattva may give many different kinds of marvelous banners and flags with poles made of the many kinds of jewels, flags made of jeweled silk, banners made of all different kinds of multi-colored silk, jeweled nets hanging down over them, and brilliant colors everywhere filling them. Their jeweled bells move gently, creating harmonies of sound and rhythm. Exotic and marvelous jewels shaped like crescent moons and *jambūnada* gold that outshines the sun are arrayed on the banners, while all the many different kinds of marvelous things corresponding to the fruits of the karma in all the different worlds are used as adornments. Numberless thousands of myriads of *koṭīs* of *nayutas* of marvelous banners and flags such as these with mutually reflected intermittently shining brilliant light rays produce immaculate radiant adornments which shine everywhere over the great earth and fill all the buddha *kṣetras* throughout the ten directions of space and the Dharma realm.

With a pure mind and resolute faith, the bodhisattva-mahāsattva makes gifts of countless banners and flags such as these, sometimes giving them to all buddhas of the present as well as to all the stupas of the buddhas who have entered nirvāṇa, sometimes giving them to the Dharma Jewel, sometimes giving them to the Sangha Jewel, sometimes giving them to bodhisattvas and good spiritual guides, sometimes giving them to *śrāvaka* disciples and *pratyekabuddhas,* sometimes giving them to the Great Assembly, and sometimes giving them to others including all who come seeking them. He gives them to everyone everywhere and then dedicates all these roots of goodness in these ways:

May all beings be able to establish all kinds of roots of goodness and erect banners and flags of indestructible merit;
May all beings establish the banners and flags of sovereign mastery in all dharmas and then revere, cherish and diligently preserve and protect them;
May all beings always write out right Dharma on jeweled silks and protect and uphold the Dharma treasuries of the buddhas and the bodhisattvas;
May all beings erect high and easily seen banners, light the lamp of wisdom, and everywhere illuminate the world;
May all beings erect the banner of steadfastness and be able to utterly destroy and eliminate all the works of the *māras;*
May all beings erect the banner of the wisdom powers that no *māra* could ever destroy;
May all beings acquire the *nārāyaṇa* banner of great wisdom and utterly demolish all the banners and flags of worldly ways;

May all beings acquire the greatly radiant banner of the wisdom sun and use the sunlight of wisdom to everywhere illuminate the Dharma realm;

May all beings possess an abundance of countless jewel-adorned banners and fill all the worlds of the ten directions, making offerings to all buddhas; and

May all beings acquire the banner of the Tathāgata and completely demolish the ninety-six kinds of wrong views of the non-Buddhist traditions.

These are the bodhisattva-mahāsattva's dedications of roots of goodness when giving banners and flags. He makes these dedications to enable all beings to acquire the banner of the extremely profound, lofty, and vast bodhisattva practices as well as the banner of all bodhisattvas' practice of spiritual superknowledges and the pure path.

Sons of the Buddha, the bodhisattva-mahāsattva opens up the treasury of the many jewels and distributes hundreds of thousands of *koṭīs* of *nayutas* of every kind of marvelous and precious jewel, giving them to all the numberless beings, freely giving them with a mind free of miserliness. He then dedicates all these roots of goodness in these ways:

May all beings always be able to see the Buddha Jewel, abandon delusion, and cultivate right mindfulness;

May all beings be able to fully possess the light of the Dharma Jewel and then preserve the Dharma treasury of all buddhas;

May all beings be able to attract and support the entire Sangha Jewel and never grow weary of everywhere providing them with offerings;

May all beings acquire the unexcelled mind jewel of all-knowledge and purify the bodhi resolve without ever retreating from it;

May all beings acquire the wisdom jewel and everywhere penetrate all dharmas with a mind free of doubts;

May all beings fully possess the jewels of the bodhisattva's meritorious qualities and then reveal and expound on measureless wisdom;

May all beings acquire countless jewels of marvelous meritorious qualities and cultivate and attain right enlightenment, the ten powers, and wisdom;

May all beings acquire sublime samādhis and the jewels of the sixteen types of knowledge[376] and reach the ultimate fulfillment of vast wisdom;

May all beings succeed in becoming foremost jewels among the fields of merit and awaken to and enter the Tathāgata's unexcelled wisdom; and

May all beings succeed in becoming foremost among the lords of the unexcelled jewels and use inexhaustible eloquence to expound on all dharmas.

These are the bodhisattva-mahāsattva's dedications of roots of goodness when giving the many jewels. He makes these dedications to enable all beings to succeed in fully developing the foremost jewel of wisdom, the jewel of the Tathāgata's unimpeded pure eye.[377]

Sons of the Buddha, the bodhisattva-mahāsattva may give many different kinds of marvelous adornments, including all kinds of adornments for the body that enable the body to seem beautiful, marvelous, and such that no one would fail to praise it. The bodhisattva-mahāsattva looks on all beings equally, just as he would look on an only son, wishing to enable them all to acquire body-beautifying adornments and to attain the world's most supreme happiness, the bliss of the Buddha's wisdom, to become established in the Dharma of the Buddha, and to benefit beings. He diligently practices giving them hundreds of thousands of *koṭīs* of *nayutas* of the many different kinds of extraordinarily marvelous jewel adornments. When he practices such giving, he dedicates all these roots of goodness in these ways:

May all beings perfect the unexcelled marvelous adornments and adorn humans and devas with all the pure meritorious qualities and wisdom;

May all beings acquire the adorning signs of purity and adorn their bodies with pure merit;

May all beings acquire the supremely marvelous adorning signs and adorn their bodies with the signs of hundredfold merit;

May all beings acquire the adorning signs free of abnormalities and adorn their bodies with all the signs;

May all beings acquire the adorning sign of wholesome and pure speech and become completely endowed with all the different kinds of inexhaustible eloquence;

May all beings acquire the adorning sign of the voice possessed of all the meritorious qualities with which their voices are clear and pure and pleasing to all who hear them;

May all beings acquire the adorning sign of the delightful speech of the buddhas which enables all beings who hear the Dharma to rejoice and take up the cultivation of the pure practices;

May all beings acquire the adorning sign of the mind with which they enter deep *dhyāna* absorptions and see all buddhas everywhere;

May all beings acquire the adorning sign of the complete-retention *dhāraṇīs* with which they clearly illuminate the right Dharma of all buddhas; and

May all beings acquire the adorning sign of wisdom and adorn their minds with the wisdom of the Buddha.

These are the bodhisattva-mahāsattva's dedications of roots of goodness when giving all kinds of adornments. He makes these dedications to enable all beings to become fully equipped with the perfectly full adornment of all the measureless Buddha dharmas, meritorious qualities, and wisdom while also forever abandoning all forms of arrogance and neglectfulness.

Sons of the Buddha, the bodhisattva-mahāsattva gives even the *maṇi* jewel crown and topknot jewel received in his crown-anointing consecration as a sovereign monarch, everywhere giving such things to all beings with a mind free of miserliness as he always diligently cultivates becoming a great benefactor, cultivating and training in the wisdom of giving, increasing the faculty of relinquishing, and developing wise skillful means. With a mind made vast, he gives to everyone and then dedicates all his roots of goodness in these ways:

May all beings acquire the crown-anointing consecration with all dharmas of the Buddha and attain all-knowledge;

May all beings become endowed with the prominence on the crown,[378] acquire the foremost wisdom, and reach the far shore;

May all beings use the jewel of marvelous wisdom to everywhere attract beings and enable them all to ultimately reach the very summit of meritorious qualities;

May all beings be able to fully develop the summit crowned with the jewel of wisdom and become worthy to receive the reverence of the world;

May all beings adorn their heads with the crown of wisdom and become kings in the sovereign mastery of all dharmas;

May all beings affix atop the crowns of their heads the bright pearl of wisdom, [the utmost peak of the light from which is] invisible to all in the world;

May all beings become worthy of receiving the world's reverential bows and perfect the summit of wisdom that brightly illuminates the Dharma of the Buddha;

May all beings crown their heads with the crown adorned with the ten powers and possess an ocean of pure wisdom jewels;

May all beings reach the peak of the great grounds, acquire all-knowledge, perfect the ten powers, and crush the followers of Māra at the summit of the desire realm; and

May all beings develop the foremost and unexcelled king of summits and acquire the radiant summit of all-knowledge that no one's light can outshine.

These are the bodhisattva-mahāsattva's dedications of roots of goodness when giving jeweled crowns. He makes these dedications to enable all beings to reach foremost wisdom's station of supreme purity and acquire the marvelous jeweled crown adorned with the *maṇi* jewel of wisdom.

Sons of the Buddha, when the bodhisattva-mahāsattva sees that there are beings who are in prison, in a dark place, whose bodies are restrained with fetters, manacles, or the cangue so that, standing or sitting, they are uncomfortable, who are assailed by numerous sufferings, who have no relatives or friends, who have no refuge and no one to rescue them, who are naked, hungry, and emaciated, or who are subjected to intense cruelties that are difficult to endure, having seen this, the bodhisattva is then willing to relinquish all that he owns to rescue them, including all his wealth and jewels, his wife, son, retinue, and even his own body. He then goes to the prison to rescue those beings, doing so in the same ways as did Great Compassion Bodhisattva or King of Wondrous Eyes Bodhisattva.

Once he has rescued them, he then gives them all whatever they need, puts an end to their sufferings and troubles, enables them to find peace and security, and afterward gives them the unexcelled jewel of Dharma, thus enabling them to set aside neglectfulness, become securely established in roots of goodness, and gain irreversible resolve in following the Buddha's teachings.

Sons of the Buddha, when the bodhisattva-mahāsattva rescues beings from imprisonment, he dedicates all his roots of goodness in these ways:

May all beings gain ultimate liberation from the entangling bonds of desire;

May all beings cut off their drifting along in the river of *saṃsāra* and ascend the far shore of wisdom;

May all beings extinguish delusion, develop wisdom, and become liberated from the entangling bonds of all afflictions;

May all beings destroy the bonds of the three realms of existence and gain the ultimate emancipation of all-knowledge;

May all beings forever cut off all the bonds of the afflictions and reach the ground free of afflictions and free of obstacles on the far shore of wisdom;

May all beings abandon all stirrings of thought, reflections, and discriminations and enter the ground of equanimity and unshakable wisdom;
May all beings become liberated from the bonds of the desires, forever abandon all worldly desires, and become free of all the defiling attachments within the three realms of existence;
May all beings acquire supreme aspirations and always receive all buddhas' instruction in the gateways to the Dharma;
May all beings acquire the liberated mind free of attachments and free of bonds that is as vast as the Dharma realm and as extensive as empty space; and
May all beings acquire the bodhisattva's spiritual superknowledges, train beings in all worlds, and enable them to transcend the world and abide in the Great Vehicle.

These are the bodhisattva-mahāsattva's dedications of roots of goodness when rescuing beings suffering from imprisonment. He makes these dedications to enable beings to everywhere enter the Tathāgata's wisdom grounds.

Sons of the Buddha, when the bodhisattva-mahāsattva sees that there is someone in prison tied down in five places, undergoing excruciating suffering, surrounded, driven along, and led to the execution ground, about to have his life cut short, on the verge of having to relinquish all the pleasures of Jambudvīpa and leave behind relatives and friends, placed on a high slab to be sliced apart with knives, about to have his body impaled on lances, or swaddled in oily clothes and then roasted by being set alight and burned, about to be subjected to the tortures of different kinds of sufferings such as these, the bodhisattva, having witnessed this, is then willing to sacrifice his own body and stand in for the prisoner in taking on these sufferings in the same way as did Ajita Bodhisattva, King of Especially Superior Practices Bodhisattva, and the countless other great bodhisattvas who, for the sake of other beings, sacrificed their own bodies to take on all kinds of excruciating sufferings for others.

The Bodhisattva then tells the prison warden, "I want to sacrifice my body in trade for his life so that you can instead inflict sufferings such as these on me just the same as if you were punishing that man, doing so however you please. Even if my sufferings need to be greater than his would be, multiplied even an *asaṃkhyeya* of times beyond that, I will still undergo it to enable him to be released. If I were to witness him being about to be executed and yet fail to relinquish my own life as a ransom to rescue him from his suffering, then I would not qualify as someone who abides in the bodhisattva's resolve. Why? It is to rescue and protect all beings that I made the resolve to attain bodhi and gain all-knowledge."

Sons of the Buddha, when the bodhisattva sacrifices his own body to rescue other beings, he dedicates his roots of goodness in these ways:

> May all beings acquire the endless ultimate life and forever leave behind all disasters and tormenting afflictions;
>
> May all beings dwell in reliance on all buddhas and receive the prediction of their realization of bodhi, attainment of all-knowledge, and possession of the ten powers;
>
> May all beings rescue all sentient beings and enable them to become free of fear and forever escape the wretched destinies;
>
> May all beings acquire everlasting life and enter the sphere of undying wisdom;
>
> May all beings forever leave behind all adversaries and enemies, become free of all disasters and difficulties, and always be drawn forth by all buddhas and good spiritual friends;
>
> May all beings abandon all knives, swords, weapons, and other instruments of evil that inflict suffering and may they cultivate all the different kinds of pure and wholesome karma;
>
> May all beings become fearless and vanquish the armies of Māra beneath the bodhi tree;
>
> May all beings leave behind all fear of the Great Assembly,[379] have minds that, with regard to the unexcelled Dharma, are pure and fearless, and become able to roar the roar of the most supreme of all lions;
>
> May all beings acquire the unimpeded wisdom of the Lion [Among Men] and cultivate right livelihood in all worlds; and
>
> May all beings reach the station of fearlessness and always remain mindful of rescuing and protecting all suffering beings.

These are the bodhisattva-mahāsattva's dedications of roots of goodness when sacrificing his own life to rescue prisoners who are about to be executed. He makes these dedications to enable beings to leave behind the sufferings of *saṃsāra* and acquire the supremely marvelous bliss of the Tathāgata.

Sons of the Buddha, when the bodhisattva-mahāsattva gives to supplicants, he gives even the *uṣṇīṣa* crown and adjoining skin from the top of his head in the same way as did Jewel Crown King Bodhisattva, Supremely Marvelous Body Bodhisattva, and countless other bodhisattvas such as these. When at this time the bodhisattva sees a supplicant coming, his mind is filled with joy and he says to him, "If now you need this *uṣṇīṣa* crown and adjoining skin from atop my head, you may take it from me. This *uṣṇīṣa* crown on my head is foremost of all on this continent of Jambudvīpa."

When he says this, his mind remains unwavering and free of confusion. He has no thought of any other actions other than to renounce the world, resolutely seek the ultimate purity of quiescence, and progress with intense diligence and straightforwardness of character toward all-knowledge. He then takes up a sharp blade, cuts away the *uṣṇīṣa* crown and adjoining skin from atop his head, and, with his right knee touching the ground and ten fingers and two palms pressed together, he single-mindedly gives this to him.

With right mindfulness, he brings to mind all buddhas of the three periods of time and the practices of the bodhisattvas, whereupon he is filled with great joy and especially supreme aspiration. His mind then comes to a thorough understanding of all dharmas due to which he does not seize on the pain. Completely realizing that painful feelings are signless and unborn, he understands that all feelings arise in mutual dependence on conditions and are impermanent. Thus he thinks: "I should practice great relinquishing in the same way as all bodhisattvas of the past, future, and present, arousing deep faith and delight and proceeding with my irreversible quest for all-knowledge without having to rely on instruction from others or on the power of the good spiritual guide."

When this bodhisattva-mahāsattva performs these acts of giving, he then dedicates all his roots of goodness in these ways:

May all beings acquire the summit the peak of which is invisible to all and develop the bodhisattva's stupa-like *uṣṇīṣa* crown;

May all beings acquire the indigo blue hair, the vajra hair, and the fine and soft hair, and become able to extinguish all of beings' afflictions;

May all beings acquire the moist and glossy hair, the dense and fine hair, and the hair that does not grow down past the temples or on the forehead;

May all beings acquire the soft hair and the hair whose growth stops at the temples and forehead;

May all beings acquire the hair that grows, like the *svastika* character, in a rightward swirling pattern;

May all beings acquire the hair that looks like that of the Buddha and forever leave behind all habitual karmic propensities associated with the afflictions and fetters;

May all beings acquire shining hair the light from which illuminates all the worlds of the ten directions;

May all beings acquire the hair that does not become tousled and, like the Tathāgata's hair, is clean, marvelous, and never in disarray;

May all beings acquire the stupa-like crown hair of those worthy of offerings that causes those who see it to feel as if they were looking at the Buddha's hair; and

May all beings acquire the Tathāgata's hair that does not become dirty and forever separate from the dark and obscuring defilements.

These are the bodhisattva-mahāsattva's dedications of roots of goodness when giving the *uṣṇīṣa* crown and adjoining skin on the top of his head. He makes these dedications to enable beings to acquire quiescent minds, perfect fulfillment of the *dhāraṇīs*, and ultimate realization of the Tathāgata's knowledge of all modes and ten powers.

Sons of the Buddha, the bodhisattva-mahāsattva is willing to give his eyes to those who come seeking them, engaging in the same kind of kindly giving practiced by Joyous Practice Bodhisattva, Moonlight King Bodhisattva, and countless other bodhisattvas such as these. When the bodhisattva-mahāsattva gives his eyes, he arouses the pure thought to give his eyes, he arouses the pure thought of the wisdom eye, he arouses thought reliant on the light of the Dharma, he arouses thought directly contemplating the unexcelled path of the Buddha, he makes the resolve to dedicate merit to the attainment of vast wisdom, he makes the resolve to engage in giving comparable to that of the bodhisattvas of the three periods of time, he gains the eye of unimpeded vision and arouses the thought of indestructible pure faith, and he arouses thoughts of joyful acceptance toward those who come to beg from him, doing so to achieve ultimate realization of all the spiritual superknowledges, to give birth to the buddha eye, to increase the vastness of his resolve to attain bodhi, to cultivate great kindness and compassion, and to control and subdue the six sense faculties. It is with regard to dharmas such as these that he arouses these thoughts of his.

Sons of the Buddha, when the bodhisattva-mahāsattva gives his eyes, he feels fondness for those who come seeking donations from him and establishes an assembly of benefactors for their benefit to increase the strength of the Dharma's power to enable the abandoning of worldly desire, views, and neglectfulness, and to enable the cutting off of the bonds of desire and the cultivation of bodhi. Adapting to whatever others are seeking, his mind remains peaceful and unmoving. He does not oppose their wishes and he enables them all to be satisfied while always according with the non-dual practice of relinquishing. He then dedicates these roots of goodness in these ways:

May all beings acquire the supreme eyes with which they instruct and guide everyone;
May all beings acquire the unimpeded eyes and open up the vast treasury of wisdom;
May all beings acquire the light of the pure fleshly eye which provides such penetrating discernment that nothing can interfere with its vision;
May all beings acquire the pure heavenly eye with which they see the karmic effects in all beings' births and deaths;
May all beings acquire the pure Dharma eye with which they are able to accord with and penetrate the Tathāgata's sphere of cognition;
May all beings acquire the wisdom eye with which they abandon all discriminations, grasping, and attachment;
May all beings fully possess the Buddha eye and be able to awaken to all dharmas;
May all beings perfect the universal eye with which they gain unimpeded cognition of all spheres of experience;
May all beings develop the pure eyes free of the cataracts of delusion with which they fully realize that the realms of beings are empty and devoid of [inherent] existence; and
May all beings fully possess the unimpeded pure eyes with which they are all able to reach the ultimate realization of the Tathāgata's ten powers.

These are the bodhisattva-mahāsattva's dedications of roots of goodness when giving his eyes. He makes these dedications to enable beings to acquire the purified eyes of those with all-knowledge.

Sons of the Buddha, the bodhisattva-mahāsattva is able to give his ears and nose to those who come seeking to acquire them, doing so in the same way as did King of Supreme Practices Bodhisattva, Hate-Free Supremacy Bodhisattva, and countless other bodhisattvas such as these. When he gives, he personally bestows his gift on the supplicant, single-mindedly cultivates the bodhisattva practices, carries forth the lineage of the buddhas, and is born into the family of the *tathāgatas*.

He remains mindful of the practice of giving as cultivated by all bodhisattvas and always diligently applies himself to manifesting the bodhi of all buddhas, their pure faculties, and their meritorious qualities and wisdom. He contemplates the three realms of existence as devoid of even a single durable aspect. He wishes to always be able to see all buddhas and bodhisattvas while at the same time also bearing in mind the Dharma of all buddhas and realizing that the body is false, empty, devoid of anything at all that exists, and devoid of anything he might covet or cherish.

When the bodhisattva gives his ears or his nose in this way, his mind always remains quiescent, for he has tamed all his sense faculties. He rescues beings from all their perilous difficulties, develops every kind of wisdom and meritorious quality, enters the ocean of great giving, comprehends the meanings of the dharmas, fully cultivates all aspects of the path, relies on wisdom in his practice, develops sovereign mastery of the Dharma, and thus transforms the body that is not durable into a durable body.

Sons of the Buddha, when the bodhisattva-mahāsattva gives his ears, he dedicates his roots of goodness in these ways:

May all beings acquire ears with unimpeded hearing and everywhere hear the sounds of all teaching of the Dharma;

May all beings acquire ears with unobstructed hearing and be able to completely understand all sounds;

May all beings acquire the Tathāgata's ears that clearly understand everything and have nothing they are blocked from hearing;

May all beings acquire the purified sense of hearing and not produce discriminating thoughts because of the ear sense base;

May all beings acquire ears free of deafness and prevent all ignorant states of consciousness from ever arising at all;

May all beings acquire ears that hear everything throughout the Dharma realm and fully discern the sounds of the Dharma of all buddhas;

May all beings acquire ears with unimpeded hearing and awaken to all the unimpeded dharmas;

May all beings acquire ears with indestructible hearing with which they thoroughly know all doctrines and become invulnerable to refutation by anyone;

May all beings acquire the universally hearing ears that, with their vast and clear range of hearing, are the kings of all ears; and

May all beings become fully endowed with the heavenly ear and the Buddha ear.

These are the bodhisattva-mahāsattva's dedications of roots of goodness when giving his ears. He makes these dedications to enable all beings to acquire the purified ear.

Sons of the Buddha, when the bodhisattva-mahāsattva gives his nose, he makes dedications in these ways: "May all beings acquire a prominent and straight nose, a nose that is one of the secondary signs,[380] a nose with a fine appearance, a nose with a delightful appearance, a nose that is pure and marvelous, a congenial looking nose, a high and prominent nose, a nose that subdues hostility, a good-looking nose, a nose like that of a *tathāgata*. And may all beings acquire a face that has abandoned anger, a face familiar with all dharmas, a face free of obstacles, a good-looking face, a congenial looking face, a pure face, a face of one who is free of faults, the round and full face of a *tathāgata*, a face that may go everywhere, a face with countless exquisite aspects." These are the bodhisattva-mahāsattva's dedications of roots of goodness when giving his nose. He makes these dedications:

To enable beings to ultimately gain entry into the Dharma of all buddhas;
To enable beings to ultimately accept the Dharma of all buddhas.
To enable beings to ultimately fully know the Dharma of all buddhas;
To enable beings to ultimately preserve the Dharma of all buddhas;
To enable beings to ultimately always see all *tathāgatas*;
To enable all beings to realize the Buddha's Dharma gateways;
To enable beings to ultimately develop the indestructible mind;
To enable all beings to fully illuminate the right Dharma of all buddhas;
To enable beings to everywhere purify the lands of all buddhas; and
To enable all beings to acquire the Tathāgata's body possessed of great awesome powers.

These are the bodhisattva-mahāsattva's dedications of roots of goodness when giving his ears and nose.

Sons of the Buddha, when the bodhisattva-mahāsattva has become established on the solid ground of sovereign mastery, he is able to give his own teeth to beings, doing so in the same way as did Floral Teeth King Bodhisattva, Six Tusk Elephant King Bodhisattva, and countless other such bodhisattvas from the past. When the bodhisattva-mahāsattva gives his teeth, he does so with types of mind that are as pure, rare, and difficult to encounter as the blooming of the *udumbara* flower, which is to say: He gives with an inexhaustible mind; gives with a mind of great faith; gives with a mind that perfects measureless relinquishing one step at a time; gives with a mind that controls his sense faculties; gives with a mind willing to give everything; gives with a mind aspiring to all-knowledge; gives with a mind intending to make beings happy; gives with great generosity, ultimate generosity, supreme generosity, and the most supreme generosity; and gives with a mind that is willing to sacrifice his own body for others' needs without resentment. At this time, the bodhisattva dedicates all his roots of goodness in these ways:

May all beings acquire sharp white teeth for which supreme stupas are made to receive the offerings of devas and humans;
May all beings acquire straight and even teeth which, as with the Buddha's major marks and secondary signs, are free of any gaps;
May all beings acquire disciplined minds which skillfully pursue the practice of the bodhisattva's *pāramitās*;
May all beings have mouths [with speech that is] wholesome and pure and teeth that are gleaming white and clearly visible;
May all beings acquire memorably adorned teeth and mouths that are clean and free of any unsightly appearances;
May all beings have perfectly formed teeth, the full forty in their number, which always emanate various kinds of rare and marvelous fragrances;
May all beings have well-trained minds and teeth with swirling *svastika* patterns that are as fresh and immaculate as white lotuses;
May all beings have fresh and clean mouths and lips and gleaming white teeth that emanate countless light rays that produce pervasive dazzling illumination;
May all beings have solid and sharp teeth that leave no grains still whole once eaten, and may they become superior fields of merit free of attachment to flavors; and
May all beings always radiate light from between their teeth with which they pass on the foremost predictions [of future buddhahood] to all bodhisattvas.

These are the bodhisattva-mahāsattva's dedications of roots of goodness when giving his teeth. He makes these dedications to enable beings to possess all-knowledge and pure wisdom about all dharmas.

Sons of the Buddha, if someone comes and seeks to be given the tongue of the bodhisattva-mahāsattva, he responds with a kind and compassionate mind, with gentle speech, and with affectionate speech, doing so in the same way as did those bodhisattvas of the past such as Handsome Countenance King Bodhisattva, Never-Retreating Bodhisattva, and countless other bodhisattvas such as these.

Sons of the Buddha, when the bodhisattva-mahāsattva is undergoing rebirth in all the rebirth destinies, there may be even countless hundreds of thousands of *koṭīs* of *nayutas* of beings who come and seek to acquire his tongue. At such times, the bodhisattva has that person sit on the lion throne and, with a mind free of anger, with a mind free of injurious intent, with a mind free of resentment, with a mind of great awesome virtue, with a mind born from the lineage of the buddhas, with a mind that dwells where bodhisattvas dwell, with a mind that is never turbid or scattered, with a mind that abides in immense power, with a mind free of attachment to the body, and with a mind free of attachment to being able to speak—he kneels with both knees on the ground, opens his mouth, extends his tongue to show it to the supplicant, and, with a kindly mind and gentle speech, he tells him, "I now give my entire body to you. You may take out my tongue and use it however you wish so that you can fulfill all your aspirations." Then the bodhisattva dedicates all his roots of goodness in these ways:

May all beings acquire the tongue that reaches everywhere with which they are able to expound the Dharma in all languages;

May all beings acquire the tongue that can cover the face[381] with which they do not have two ways of speaking and are truthful in everything they say;

May all beings acquire the tongue that everywhere covers all buddha lands with which they manifest the masterful spiritual superknowledges of the buddhas;

May all beings acquire the soft and broad tongue with which they always enjoy exquisitely marvelous, pure, and supreme flavors;

May all beings acquire an eloquent tongue with which they are able to cut through the net of doubts of those in the world;

May all beings acquire the luminous tongue which is able to emanate numberless myriads of *koṭīs* of light rays;

May all beings acquire the decisive tongue with which they speak with endless eloquence on all dharmas;

May all beings acquire the thoroughly trained tongue with which they are well able to reveal and explain all essential esoteric matters and enable everyone to believe everything they say;

May all beings acquire the universally comprehending tongue with which they skillfully enter the great ocean of all languages; and

May all beings acquire the tongue with which they can skillfully speak about all Dharma gateways and attain perfection in the knowledge of all languages.

These are the bodhisattva-mahāsattva's dedications of roots of goodness when giving his tongue. He makes these dedications to enable all beings to attain perfect fulfillment of the unimpeded knowledges.

Sons of the Buddha, the bodhisattva-mahāsattva is willing to give his head to those who come seeking it, doing so in the same way as did all the great bodhisattvas such as Supreme Knowledge Bodhisattva and that great man, King Kāśi. The giving that he does is done:

Because he wishes to develop a head with supreme wisdom that penetrates all dharmas;

Because he wishes to develop a head that realizes great bodhi and rescues beings;

Because he wishes to have a head that is foremost in its perception of all dharmas;

To acquire a head possessed of right views and pure wisdom;

Because he wishes to develop a head that is not obstructed by anything;

Because he wishes to acquire a head that realizes the foremost of all grounds;

Because he seeks a head with the world's most supreme wisdom;

Because he wishes to develop the summit mark invisible to everyone in the three realms together with a head possessed of pure wisdom;

In order to acquire the head that appears as the king of wisdom everywhere throughout the ten directions; and

Because he wishes to acquire the head with such sovereign mastery in fulfilling all dharmas that no one can damage it.

Sons of the Buddha, if a bodhisattva-mahāsattva is securely established in this dharma, cultivating it with energetic diligence, then he is one who has already entered the lineage of all buddhas. As he trains in the buddhas' practice of giving, he develops pure faith in all buddhas and increases the growth of his roots of goodness. He enables all supplicants who come to him to then gain joyous satisfaction. His mind is purified and experiences measureless celebratory delight. With his purity of mind and resolute faith, he clearly illuminates the Dharma of the Buddha, arouses the resolve to attain bodhi, and securely establishes himself in the mind of relinquishing. All his faculties experience blissful delight in this,

his meritorious qualities increase, and he develops a wholesome aspiration with which he always delights in cultivating the practice of vast giving.

The bodhisattva then dedicates all his roots of goodness in these ways: "May all beings acquire the head of a *tathāgata* with the invisible summit mark that no one anywhere can outshine, the head that is foremost in all buddha *kṣetras*, the perfectly developed head of a buddha so rarely found in the world, one in which the hairs grow in rightward spirals, with pristine radiance, moist and glossy, adorned with *svastikas*, the head possessed of wisdom, the head that is foremost in all worlds, the perfectly developed head, the pure head, the head of he who sits at the site of enlightenment with perfectly fulfilled wisdom." These are the bodhisattva-mahāsattva's dedications of roots of goodness when giving his head. He makes these dedications to enable beings to acquire the most supreme Dharma and develop unexcelled great wisdom.

Sons of the Buddha, the bodhisattva-mahāsattva is willing to give his hands and feet to beings, doing so in the same way as did Always Vigorous Bodhisattva, Sorrowless King Bodhisattva, and countless other bodhisattvas such as these who, in all kinds of different places of rebirth in all the rebirth destinies, gave their hands and feet and used faith as their hands as they engaged in beneficial actions. Going forth and returning again, he reaches everywhere, diligently cultivating right Dharma, wishing to acquire jewel-bestowing hands. In giving his hands, his practice is not done in vain. In fulfilling the bodhisattva path, he always extends his hands with the intention of bestowing vast kindness. Walking slowly, he travels along, courageous and fearless, reliant on the power of pure faith, fulfilling the practice of vigor as he puts an end to the path of bad actions and progresses toward the realization of bodhi.

Sons of the Buddha, when the bodhisattva-mahāsattva engages in such giving, with a measurelessly and boundlessly vast mind, he opens the gates of pure Dharma, enters the ocean of all buddhas, and perfects the hand of giving, everywhere providing for those throughout the ten directions. The power of his vows sustain him on the path to all-knowledge. He abides in the ultimately immaculate mind and in the endlessly indestructible Dharma body and wisdom body. None of the works of the *māras* are able to move him even slightly. Relying on the good spiritual guide, he strengthens his resolve and, together with the bodhisattvas, he cultivates the perfection of giving.

Sons of the Buddha, the bodhisattva-mahāsattva seeks all-knowledge for the sake of all beings. When giving his hands and feet, he dedicates his roots of goodness in these ways:

May all beings perfect the power of the spiritual superknowledges and acquire the jewel-producing hands;

Having acquired jewel-producing hands, may they honor and revere each other, conceive of each other as fields of merit, and make offerings to each other of the various kinds of jewels;

May they make offerings to buddhas of the many kinds of jewels;

May they produce clouds of marvelous jewels that stretch everywhere throughout all buddha lands;

May they enable all beings to have thoughts of mutual compassion and refrain from tormenting or injuring each other;

May they travel to all buddha *kṣetras*, secure in fearlessness;

May they naturally possess the ultimate spiritual superknowledges;

May they also be able to acquire jewel-bestowing hands, flower-bestowing hands, incense-bestowing hands, robe-bestowing hands, canopy-bestowing hands, flower garland bestowing hands, powdered incense bestowing hands, adornment-bestowing hands, boundlessly bestowing hands, measurelessly bestowing hands, and universally bestowing hands;

Having acquired these hands, may they use the powers of the spiritual superknowledges to be ever diligent in going to visit all buddha lands;

May they be able touch all buddha worlds everywhere with one hand;

May they use the hands of sovereign mastery to support all beings;

May they acquire the hands with marvelous signs which emanate measureless light;

May they be able with just one hand to everywhere shelter all beings; and

May they develop the signs of the Tathāgata's fingers with proximal webs and copper-like fingernails.

Then, using the hands of great vows to everywhere shelter all beings, the bodhisattva wishes: "May all beings resolve to always delight in seeking unexcelled bodhi, may they produce a great ocean of all kinds of meritorious qualities, may they feel happy whenever they see supplicants approaching them and never tire of seeing them, may they enter the ocean of the Buddha's Dharma, and may they develop roots of goodness identical to those of a buddha." These are the bodhisattva-mahāsattva's dedications of roots of goodness when giving hands and feet.

Sons of the Buddha, the bodhisattva-mahāsattva is willing to pierce his body and draw out his own blood to give it to other beings, doing so in the same way as did Dharma Karma Bodhisattva, King of Good Intentions Bodhisattva, and countless other bodhisattvas such as these. When, in all the rebirth destinies, he gives the blood from his own bodies: He arouses the mind intent on the realization of all-knowledge; he arouses the mind that delights in and looks with admiration on great bodhi; he arouses the mind that delights in cultivation of the bodhisattva practices; he arouses the mind that does not seize on painful feelings; he arouses the mind that delights in encountering supplicants; he arouses the mind that does not resent those who come as supplicants; he arouses the mind that progresses along the path of all bodhisattvas; he arouses the mind that preserves the relinquishing practiced by all bodhisattvas; he arouses the mind that broadens the bodhisattva's wholesome giving; and he arouses the mind of irreversible resolve, the mind that never rests, and the mind that is free of attachment to self. He then dedicates all his roots of goodness in these ways:

May all beings be able to acquire the Dharma body and wisdom body;
May all beings be able to acquire the body as tireless as vajra;
May all beings acquire the indestructible body no one can injure;
May all beings acquire bodies like the transformation bodies that endlessly appear everywhere in the world;
May all beings acquire a delightful body that is sublimely pure and solid;
May all beings acquire a body born of the Dharma realm that, like that of a *tathāgata*, does not depend on anything;
May all beings acquire a body as luminous as marvelous jewels that no one in the world can outshine;
May all beings acquire a wisdom-treasury body that has sovereign mastery in the realm of the deathless;
May all beings acquire an ocean-of-jewels body that all beings benefit from seeing, never seeing it in vain; and
May all beings acquire an empty space body that none of the world's torments and troubles are able to stain.

These are the bodhisattva-mahāsattva's dedications of roots of goodness when giving blood from his own body, doing so with the Great Vehicle mind, the pure mind, the vast mind, the blissfully pleased mind, the joyous mind, the delighted mind, the especially superior mind, the happy mind, and the mind that is free of turbidity.

Sons of the Buddha, when the bodhisattva-mahāsattva sees that a supplicant has come seeking to acquire the marrow and flesh of his body, he feels joyous delight and speaks to that supplicant with gentle words: "Take my body's marrow and flesh and use it however you wish," giving them away in the same way as did Abundantly Beneficial Bodhisattva, King of Complete Giving Bodhisattva, and countless other bodhisattvas such as these.

When he gives away his own marrow and flesh wherever he is reborn in all the destinies of rebirth:

His joy becomes vast and his motivation to give increases;
He cultivates roots of goodness identical to those of the bodhisattvas;
He abandons the world's defilements and develops deep aspirations;
His resolve to use his body in universal giving becomes endless;
He produces measureless vast roots of goodness;
He gathers the jewels of all the marvelous meritorious qualities;
He is tireless in taking on practices accordant with the Dharma of the bodhisattvas;
His mind always feels fondness for the meritorious qualities of giving;
In giving everything to everyone, his mind is free of any regrets;
He deeply contemplates all dharmas as arising from conditions and as devoid of any essential substance;
He does not covet the karma of giving or the karmic rewards of that karma; and
He gives impartially to whomever he meets.

Sons of the Buddha, when the bodhisattva-mahāsattva practices giving in ways such as these:

All buddhas appear before him because he thinks of them as fathers and receives their protective mindfulness;
All beings appear directly before him because he enables them to securely abide in the pure Dharma;
All worlds appear directly before him because he purifies all buddha lands;
All beings appear directly before him because, with the mind of great compassion, he rescues and protects them all;
All buddhas' paths appear directly before him because he delights in contemplating the ten powers of the Tathāgata;
All bodhisattvas of the past, future, and present appear directly before him because he joins in fulfilling all the same roots of goodness;

All of the fearlessnesses appear directly before him because he is capable of roaring the roar of the most supreme of all lions;

All three periods of time appear directly before him because he has acquired the knowledge of equality with which he contemplates them all;

All worlds appear directly before him because he has made the vast vow to cultivate bodhi to the very end of all future kalpas; and

All bodhisattvas' tireless practices appear directly before him because he has aroused the measurelessly vast resolve.

Sons of the Buddha, when the bodhisattva-mahāsattva gives his marrow and flesh, he dedicates his roots of goodness in these ways:

May all beings acquire the indestructible vajra body;

May all beings acquire the solid body which never diminishes;

May all beings acquire the mind-generated body as adorned and pure as the Buddha's body;

May all beings acquire the body with the signs of the hundredfold merit and adorn themselves with the thirty-two marks;

May all beings acquire the marvelously adorned body with the eighty secondary characteristics and become fully possessed of the ten indestructible powers;

May all beings acquire the ultimately pure and illimitable body of a *tathāgata*;

May all beings acquire the solidly enduring body which cannot be damaged by any of *māras* or adversaries;

May all beings acquire the body with but a single sign, the sign of the single body that is the same as that of all buddhas of the three periods of time;[382]

May all beings acquire the unimpeded body and pervade the realms of empty space with the pure Dharma body; and

May all beings acquire the bodhi treasury body that is able to contain all worlds everywhere.

These are the bodhisattva-mahāsattva's dedications of roots of goodness when, as he seeks all-knowledge, he gives his marrow and flesh. He makes these dedications to enable all beings to acquire the ultimately pure and measureless body of a *tathāgata*.

Sons of the Buddha, the bodhisattva-mahāsattva is willing to give his heart to those who come and seek to acquire it, doing so in the same way as did Free of Regrets or Weariness Bodhisattva, Unimpeded King Bodhisattva, and countless other bodhisattvas such as these. When he gives his own heart to a supplicant: He trains in the freely giving mind, cultivates the mind of total giving, practices the mind of *dāna pāramitā,* perfects the mind of *dāna pāramitā,* and trains in all bodhisattvas' mind of giving, in the mind that endlessly relinquishes everything, in the mind accustomed to giving everything, in the mind that takes up the burden of all bodhisattvas' practice of giving, in the mind that abides in right mindfulness of all buddhas as appearing directly before him, and in the mind that endlessly makes offerings to all who come as supplicants. When the bodhisattva-mahāsattva practices giving in this way, his mind abides in purity to liberate all beings, to reach the station of bodhi with the ten powers, to cultivate in reliance on great vows, because he wishes to become established in the bodhisattva path, because he wishes to realize all-knowledge, and to refrain from abandoning his original vows. He dedicates his roots of goodness in these ways:[383]

May all beings acquire hearts like a vajra treasury invulnerable to ruin even by all the vajra ring mountains, and other such things;
May all beings acquire hearts of the vajra realm signified by the mark of the *svastika;*
May they acquire hearts that cannot be shaken by anyone;
May they acquire hearts that cannot become fearful;
May they acquire hearts that always and endlessly benefit the world;
May they acquire hearts bearing the banner of great courage and a treasury of wisdom;
May they acquire hearts as steadfast as that signified by the banner of a *nārāyaṇa;*
May they acquire hearts as inexhaustible as the ocean of all beings;
May they acquire hearts as indestructible as a *nārāyaṇa-garbha;*[384]
May they acquire hearts that demolish all the works of Māra and the hordes of Māra's armies;
May they acquire fearless hearts;
May they acquire hearts of great awesome virtue;
May they acquire ever vigorous hearts;
May they acquire greatly courageous hearts;
May they acquire hearts that are never terrified;
May they acquire hearts that don the vajra armor;
May they acquire the supreme hearts of the bodhisattvas;
May they acquire hearts that achieve success in the Buddha's Dharma and emanate the light of bodhi;

- May they acquire hearts that sit beneath the bodhi tree, establish themselves in the right Dharma of all buddhas, abandon all delusions, and attain all-knowledge; and
- May they acquire hearts that perfect the ten powers.

These are the bodhisattva-mahāsattva's dedications of roots of goodness when giving his heart. He makes these dedications to enable beings to be undefiled by the world and possess a *tathāgata*'s heart of the ten powers.

Sons of the Buddha, if someone comes to the bodhisattva-mahāsattva seeking to acquire his intestines, kidneys, liver, or lungs, he is willing to give them all to him, doing so in the same way as did Wholesome Giving Bodhisattva, Māra-Subduing Sovereign Bodhisattva, and countless other great bodhisattvas such as these. When practicing such giving, he is delighted to see a supplicant coming and looks on him lovingly. In the quest to realize bodhi, whatever the supplicant needs, he gives it all to him with a mind free of regrets. He regards his body as devoid of any durability and thinks, "I should give this body to him and instead acquire a durable body." He also reflects that this body will soon decay and become repulsive to look at, fit only to be eaten by foxes, wolves, or hungry dogs. He realizes that this body is impermanent and realizes that one is bound to have to give it up to be eaten by others after it loses consciousness.

Sons of the Buddha, when the bodhisattva-mahāsattva engages in this contemplation, he realizes that the body is impermanent and extremely filthy. Having awakened to this dharma, he feels great joy and then respectfully and attentively looks upon that supplicant who has come to him, regarding him as like a good spiritual guide who has come intending to protect him. He then gives with kindness whatever the supplicant seeks and thus trades this unstable body for a body that is durable.

Sons of the Buddha, when the bodhisattva-mahāsattva gives in this way, he dedicates all his roots of goodness in these ways:

- May all beings acquire the body that is a treasury of wisdom which is both inwardly and outwardly pure;
- May all beings acquire the body that is a treasury of merit and be able to sustain and preserve the vow to attain all-knowledge;
- May all beings acquire the supremely marvelous body that inwardly contains marvelous fragrances and outwardly emanates light;
- May all beings acquire a body with an abdomen that is not apparent, that is well-formed and straight above and below, and that has proportionate limbs;

May all beings acquire the wisdom body pleased and developed by the flavors of the Buddha's Dharma;

May all beings acquire the inexhaustible body with which they cultivate and become established in the extremely profound nature of dharmas;

May all beings acquire the body that is a pure repository of *dhāraṇīs* with which they reveal and explain all dharmas with marvelous eloquence;

May all beings acquire the body that is pure and become inwardly and outwardly pure in both body and mind;

May all beings acquire the body possessed of a *tathāgata*'s wisdom and deep contemplative practices with which they become full of wisdom and rain down the great Dharma rain; and

May all beings acquire the body that, while inwardly quiescent, outwardly serves beings as a king of wisdom banners that emanates great light which illuminates everything everywhere.

These are the bodhisattva-mahāsattva's dedications of roots of goodness when giving his intestines, kidneys, liver, and lungs. He makes these dedications to enable all beings to attain inward and outward purity and become established in unimpeded wisdom.

Sons of the Buddha, the bodhisattva-mahāsattva is willing to bestow on supplicants his limbs, joints, and bones, doing so in the same way as did Dharma Treasury Bodhisattva, Light King Bodhisattva, and countless other great bodhisattvas. When practicing the giving of his limbs, joints, and bones, whenever he sees a supplicant coming, he gives rise to thoughts of affection, thoughts of joy, thoughts of pure faith, thoughts of happiness, courageous thoughts, kindly thoughts, unimpeded thoughts, pure thoughts, and thoughts wishing to give whatever is sought.

When the bodhisattva-mahāsattva gives away his body's bones, he dedicates his roots of goodness in these ways:

May all beings acquire a body that is as if transformationally produced and thus never again receive a body of bones, flesh, and blood;

May all beings acquire an indestructible and invincible vajra body;

May all beings acquire the omniscient and perfect Dharma body born into a realm free of bonds, free of attachments, and free of fetters;

May all beings acquire the interminable and indestructible body possessed of the power of wisdom and perfectly fulfilled faculties;

May all beings acquire a body in which they possess the power of Dharma, gain sovereign mastery of the wisdom powers, and reach the far shore;

May all beings acquire a solidly enduring body in which, as a person of integrity, it never decays;

May all beings acquire a body with which they are able to adapt to whatever is fitting as they teach and train all beings;

May all beings acquire a body imbued with wisdom and possess the great strength of a *nārāyaṇa*'s limbs;

May all beings acquire a solid and interminably enduring body forever free of exhaustion or weariness;

May all beings acquire an immensely powerful and securely abiding body in which they possess the great power of vigor;

May all beings acquire the Dharma body that equally pervades the entire world and dwell in the measureless station of the most supreme wisdom;

May all beings acquire a body with such power of merit that it enables all who see it to benefit and abandon the many kinds of evil;

May all beings acquire a body that has no place it depends on and become able to possess wisdom that is free of attachments;

May all beings acquire a body that is drawn forth by the Buddha and always receives the supportive protection of all buddhas;

May all beings acquire a body with which they everywhere benefit all beings and are able to everywhere enter into all the paths [of rebirth];

May all beings acquire a body which appears everywhere and which is everywhere able to illuminate all dharmas of the Buddha;

May all beings acquire an abundantly vigorous body with which they are single-mindedly diligent in cultivating the Great Vehicle's wisdom practices;

May all beings acquire a pure body in which they abandon pride and arrogance with ever-abiding and unshakable wisdom;

May all beings acquire a body with which they are steadfast in practice and accomplish the Great Vehicle's actions leading to all-knowledge; and

May all beings acquire a body abiding in the family of the buddhas and forever leave behind all worldly births and deaths.

These are the bodhisattva-mahāsattva's dedications of roots of goodness when giving his body's bones. He makes these dedications to enable beings to attain all-knowledge and become forever pure.

Sons of the Buddha, when the bodhisattva-mahāsattva sees someone coming, sharp knife in hand, who then begs to be given the skin of his body, his mind is then filled with joyous delight and all his faculties are suffused with bliss. It is as if someone had graciously bestowed on him some extreme kindness. He then welcomes him in, arranges a seat for him, allows him to sit down, bends his body low in reverential respect, and then reflects, "A supplicant such as this is rarely ever encountered. This is one who, wishing to fulfill my vow to attain all-knowledge, has deliberately come here seeking to acquire this in order to benefit me."

Then, with joyous delight and kindly countenance, he addresses him, saying, "I now relinquish this entire body so that, however much of my skin you may need, you may feel free to take it for your own use." In so doing, he is like Treasury of Purity Bodhisattva, Golden Flanks Deer King Bodhisattva, and countless other great bodhisattvas from the past such as these, the same and no different. Then the bodhisattva dedicates all his roots of goodness in these ways:

May all beings acquire fine skin like that of a *tathāgata* that is so pure in its color and appearance that whoever sees it never grows tired of looking at it;
May all beings acquire skin that cannot be damaged and that is as indestructible as vajra;
May all beings acquire gold-colored skin like the supremely marvelous real *jambūnada* gold in its immaculate and radiant purity;
May all beings acquire the skin possessed of countless hues that displays whichever pure color one thinks of as pleasing;
May all beings acquire pure and marvelously colored skin, the *śrāmaṇa*'s goodness, gentleness, and purity, and the Tathāgata's physical marks;
May all beings acquire skin with the foremost coloration, an inherently pure nature, and the incomparable physical marks;
May all beings develop the Tathāgata's pure-colored skin and adorn themselves with all the major marks and secondary characteristics;
May all beings acquire marvelously colored skin and emanate great light which everywhere illuminates all things;
May all beings acquire skin like a net of light which, like the world's lofty banners, emanates an ineffable number of light spheres; and
May all beings acquire lustrous colored skin and all the physical marks, all of which are pure.

These are the bodhisattva-mahāsattva's dedications of roots of goodness when giving his skin. He makes these dedications to enable beings to acquire buddha *kṣetras* in which everything is purified and possess the great meritorious qualities of a *tathāgata*.

Sons of the Buddha, the bodhisattva-mahāsattva is willing to give his fingers and toes to supplicants who come to him, doing so in the same way as did Solid Vigor Bodhisattva, Sovereign King of Jambudvīpa Bodhisattva, and countless other such great bodhisattvas.

At that time, the bodhisattva maintains a congenial demeanor. With his mind established in goodness and free of inverted views, he abides in the Great Vehicle, not seeking to fulfill some exquisite desire and not valuing fame. Rather, he arouses only the vast intentions of the bodhisattva and abandons the defilements of miserliness and jealousy as he single-mindedly progresses toward the Tathāgata's unsurpassable and sublime Dharma.

Sons of the Buddha, when the bodhisattva gives in this manner, he gathers together these roots of goodness and dedicates them in these ways:

May all beings acquire long and slender fingers no different than those of a buddha;

May all beings acquire full and round fingers that, from root to tip, have an even profile;

May all beings acquire the copper-red bulging fingernails that are immaculate, and shining;

May all beings acquire the fingers of the omniscient supreme man and be able to absorb and retain all dharmas;

May all beings acquire the fingers of the secondary signs and become fully possessed of the ten powers;

May all beings acquire the fingers of the great man that are slender, full, and even;

May all beings acquire fingers with wheel signs and round and full finger joints in which the lines spiral in a rightward direction;

May all beings acquire fingers like lotuses with swirling *svastika* patterns, the karmic reward of the ten powers, and the adornments of the major marks and secondary signs;

May all beings acquire fingers which are repositories of light that emanate great radiance which illuminates an ineffable number of buddha worlds; and

May all beings acquire well-proportioned and well-distributed fingers complete with the proximal webs.

These are the bodhisattva-mahāsattva's dedications of roots of goodness when giving his fingers and toes. He makes these dedications to enable all beings to attain purity of mind.

Sons of the Buddha, if, when the bodhisattva-mahāsattva is requesting the teaching of the Dharma, some person says to him, "If you are able to give me your fingernails and their adjoining flesh, I will give you the Dharma," the bodhisattva responds by saying, "If you merely give me this Dharma, you may take my fingernails and their adjoining flesh to use however you wish." In so doing, he acts just like Sovereign Dharma-Seeking King Bodhisattva, Inexhaustible Bodhisattva, and countless other great bodhisattvas who were willing to sacrifice even their own fingernails and adjoining flesh to supplicants as they sought the Dharma they wished to use in explaining and expounding on right Dharma to benefit beings and fully satisfy them. The bodhisattva then dedicates all these roots of goodness in these ways:

May all beings acquire all buddhas' sign of the copper-red nails;
May all beings acquire lustrous nails and the adornments of the secondary signs;
May all beings acquire the immaculate shining nails that are foremost in their bright reflections;
May all beings acquire the nails of the omniscient ones and possess the marks of the great men;
May all beings acquire the incomparable nails and have no defiling attachments to the world;
May all beings acquire the marvelously adorned nails, the light from which everywhere illuminates all worlds;
May all beings acquire the indestructible nails that are immaculately clean and free of any defects;
May all beings acquire the nails that are signs of having penetrated all the skillful means of the Buddha's Dharma and may they possess their vast and thoroughly pure wisdom;
May all beings acquire the nails born of goodness and the karmic fruits of bodhisattvas of which none are not pure and marvelous; and
May all beings acquire the nails of the omniscient Great Guide that emanate a treasury of marvelous light of countless colors.

These are the bodhisattva-mahāsattva's dedications of roots of goodness when, because he seeks the Dharma, he gives his fingernails with their adjoining flesh. He makes these dedications to enable beings to have the fingernails that are [signs of] possessing the all-knowledge and unimpeded powers of all buddhas.

Sons of the Buddha, as the bodhisattva-mahāsattva searches for the treasury of the Buddha's Dharma, he reveres and honors it and conceives of it as only rarely encountered. If someone able to explain it were to come along and say, "If you are able to cast your body into a fire pit that is seven fathoms deep, I shall give you the Dharma," having heard that, the bodhisattva would be filled with exultation and reflect in this way: "For the sake of acquiring the Dharma, I would even be able to abide for a long time in the Avīci Hells and in all the wretched destinies, undergoing countless sufferings, how much the more so might I be willing to plunge into a fire pit within the human realm in order to immediately gain a hearing of the Dharma. How very marvelous that right Dharma might be so easily acquired that I need not undergo countless cruel torments in the hells, but rather need only enter a fire pit to be able to hear it spoken. If you will but speak it for me, I will plunge into this pit of fire." In so doing, he is like the King, Seeker of Good Dharma Bodhisattva, and Vajra Contemplation Bodhisattva who entered pits of fire because they sought the Dharma. Then the bodhisattva dedicates these roots of goodness in these ways:

May all beings dwell where the Buddha dwells, in the dharma of all-knowledge, and may they never retreat from their path to unexcelled bodhi;
May all beings abandon all hazardous difficulties and enjoy the happiness of the Buddha;
May all beings acquire the fearless mind and be free of all terror;
May all beings forever delight in seeking the Dharma, possess joyous delight, and become adorned with the many dharmas;
May all beings abandon all the wretched rebirth destinies and extinguish all the blazing fires of the three poisons;
May all beings always gain happiness and possess the supremely sublime bliss of the Tathāgata;
May all beings acquire the bodhisattva's resolve and forever escape all the fires of greed, hatred, and delusion;
May all beings acquire the bliss of all the bodhisattva samādhis, see the buddhas everywhere, and have minds filled with joy;
May all beings skillfully teach right Dharma, reach the ultimate understanding of Dharma, and never forget it; and
May all beings possess the bodhisattva's spiritual superknowledges and marvelous bliss and ultimately abide in the knowledge of all modes.

These are the bodhisattva-mahāsattva's dedications of roots of goodness when about to plunge into a pit of fire to seek right Dharma. He makes these dedications to enable beings to leave behind obstructive karma and gain the fire of wisdom.

Sons of the Buddha, in his quest for right Dharma, when the bodhisattva-mahāsattva analyzes, expounds on, and opens up the bodhisattva path, reveals the path to bodhi, progresses toward unexcelled wisdom, diligently cultivates the ten powers, broadens his resolve to attain all-knowledge, obtains the dharmas of the unimpeded knowledges, enables beings to attain purity, dwells in the bodhisattva's sphere of action, diligently cultivates great wisdom, and guards the bodhi of the buddhas, he fully undergoes countless sufferings and torments, doing so in the same way as did Seeking Good Dharma Bodhisattva, Courageous King Bodhisattva, and countless other great bodhisattvas. In his quest to acquire the Dharma, he undergoes measureless suffering and even goes so far as to take in the most extremely and immensely evil people who, as slanderers of right Dharma, are blanketed in bad karma and possessed by the deeds of Māra. Because he seeks right Dharma, he takes on all the suffering and torments that they should rightly have to undergo. He then dedicates all his roots of goodness in these ways:

May all beings forever abandon all oppression by suffering and torments and may they gain the happiness and sovereign mastery of the spiritual superknowledges;
May all beings forever abandon all sufferings and attain every kind of happiness;
May all beings forever extinguish the mass of sufferings and acquire the illuminated body in which they forever enjoy happiness;
May all beings escape the prison of suffering and perfect the wisdom practices;
May all beings come to see the path of peace and security and abandon all the wretched rebirth destinies;
May all beings acquire the bliss of Dharma joy and forever cut off the many kinds of suffering;
May all beings forever extricate themselves from the many kinds of suffering, treat each other with loving kindness, and remain free of harmful motivations;
May all beings acquire the bliss of all buddhas and leave behind the sufferings of *saṃsāra*;
May all beings gain pure and incomparable happiness in which none of the sufferings and torments can harm them; and
May all beings acquire every form of supreme bliss and gain the ultimate and unimpeded happiness of the Buddha.

These are the bodhisattva-mahāsattva's dedications of roots of goodness when, in his quest to acquire the Dharma, he undergoes the many kinds of suffering. He makes these dedications wishing to rescue and protect all beings, enable them to abandon the hazardous difficulties, dwell in all-knowledge, and reach the station of liberation free of all obstacles.

Sons of the Buddha, when the bodhisattva-mahāsattva is serving as a king who seeks right Dharma, he conceives of its every text, every word, every sentence, and every meaning as so rarely encountered that, in order to acquire it, he would even be willing to completely relinquish everything in all the lands bordered by the oceans, whether near or far, including the states, the cities, the outlying districts, his peoples, the treasuries, the parks, ponds, buildings, forests, flowers, fruit, and so forth, including even all the precious, exotic, and marvelous things, the palaces, the towers, his wife, children, retinue, and even his position as king.

He would be willing to relinquish it all in order to acquire the Dharma which is durable from the midst of everything else which is transient, wishing to benefit all beings by diligently seeking the unimpeded liberation and ultimate purity of all buddhas' path to all-knowledge, doing so in the same way as did Immensely Strong Virtue Bodhisattva, King of Supreme Virtue Bodhisattva, and countless other such great bodhisattvas.

He seeks so diligently for even the smallest amount of right Dharma that, for the sake of but a single word, he bows down in reverence. He abides in right mindfulness of the Dharma of all buddhas of the three periods of time, delights in cultivating it, and always refrains from covetous attachment to fame or offerings. He is willing to relinquish his position as a sovereign king of the entire world to seek the Buddha's position as the sovereign king of the Dharma. His mind is free of attachment to any worldly pleasures. It is with world-transcending Dharma that he nourishes his mind. He forever abandons all the conceptual proliferation of the world and abides within the Dharma of the buddhas that is free of all such conceptual proliferation. The bodhisattva then dedicates all his roots of goodness in these ways:

May all beings always so delight in kindly giving that they are willing to relinquish everything;

May all beings be able to relinquish everything with minds that are free of regret for having done so;

May all beings always seek right Dharma and never begrudge the sacrifice of even their own bodies, lives, or necessities of life in seeking to obtain it;

May all beings acquire all the benefits of the Dharma and be able to cut off the doubts of all beings;
May all beings acquire the desire for wholesome dharmas and have minds that always rejoice in the right Dharma of all buddhas;
May all beings be able to relinquish even their own bodies and lives or the royal throne in seeking the Dharma of the Buddha while also cultivating unsurpassable bodhi with great resolve;
May all beings reverently esteem right Dharma, always deeply delight in it, and never begrudge even their bodies or lives [to preserve it];
May all beings guard and preserve the extremely rare Dharma of the buddhas and always diligently cultivate it;
May all beings acquire the light of all buddhas' bodhi and accomplish the bodhi practices without having to rely on others to become awakened; and
May all beings always be able to contemplate all dharmas of the Buddha, extricate the arrows of their doubts, and have minds that attain peace and security.

These are the bodhisattva-mahāsattva's dedications of roots of goodness when relinquishing even his country and its cities in his quest for right Dharma. He makes these dedications to enable beings to acquire perfectly complete knowledge and vision and to enable them to always succeed in dwelling in the path to peace and security.

Sons of the Buddha, when the bodhisattva-mahāsattva serves as the king of a great country who has sovereign authority in the law, he everywhere implements the teaching's decrees by ordering that livelihoods involving killing be done away with. Within the borders of the continent of Jambudvīpa, in all its cities, outlying districts, and villages, all slaughtering of animals is entirely forbidden and brought to a halt. He thus everywhere bestows fearlessness and freedom from others' aggressive intentions on all the many different kinds of living beings, whether they be those without legs, with two legs, with four legs, or with many legs.

He promotes the extensive cultivation of all the bodhisattva practices so that humane and kindly treatment extends even to creatures and people no longer assail or torment others, but rather bring forth the wonderful and precious resolve to ensure the peace and security of beings. He forms a deep-seated aspiration to follow all buddhas and always abide in the three kinds of pure moral precepts[385] while also causing beings to abide in them as well.

The bodhisattva-mahāsattva causes all beings to abide in the five moral precepts and forever cut off all killing karma and then dedicates these resulting roots of goodness in these ways:

May all beings resolve to attain bodhi, acquire wisdom, and forever ensure endless life;

May all beings live for countless kalpas, making offerings to all buddhas and respectfully and diligently cultivating [the path], thereby increasing their life spans even more;

May all beings fully cultivate the Dharma for transcending aging and death so that no disasters or poisons can harm their lives;

May all beings fully perfect the body that remains unafflicted by illness in which they have sovereign mastery over their life span and are able to live as long as they wish;

May all beings acquire an endless life span that exhausts the bounds of all future kalpas during which they abide in the bodhisattva practices, teaching and training all beings;

May all beings become gateways to long life in which the roots of goodness leading to the ten powers grow;

May all beings acquire fully developed roots of goodness, attain endless life, and fulfill the great vows;

May all beings see all buddhas, make offerings to them, serve them, and live endlessly long lives in which they cultivate and accumulate roots of goodness;

May all beings train well in the trainings wherever the *tathāgatas* dwell, gain the joy of the *ārya* dharmas, and acquire endlessly long life; and

May all beings acquire the ever-abiding life faculty free of aging or illness and penetrate the wisdom of the buddha with courage and vigor.

These are the bodhisattva-mahāsattva's dedications of roots of goodness from dwelling in the three collections of pure moral precepts and forever putting an end to killing karma. He makes these dedications to enable beings to acquire the perfectly full wisdom of the Buddha's ten powers.

Sons of the Buddha, whenever the bodhisattva-mahāsattva sees that there is a being whose mind harbors such cruelty that he subjects humans and animals to castration, causes their bodies to become deficient in this way, and thus subjects them to all manner of intense suffering, having seen these circumstances, he arouses great kindness and compassion, and, moved by pity, rescues them from this and then orders that all people throughout all of Jambudvīpa shall henceforth abandon this kind of livelihood.

At that time, the bodhisattva tells that man, "Why are you committing these evil deeds? I have storehouses completely full of hundreds of thousands of myriads of *koṭīs* of every kind of pleasing thing. I am willing to provide you with all of them you feel you need. What you have been doing will be the source of your having to suffer a multitude of punishments. I am now remonstrating with you: You must no longer do these things. This work that you pursue is unprincipled. Even supposing that you might have something you gain from it, what possible use could that be to you? That you might be able to benefit yourself through the injury of others is something that could never be possible. All *tathāgatas* do not praise the unwholesome dharmas involved in evil actions such as these."

Having said this, he then gives him all those pleasing things and also uses fine words to explain the wondrous Dharma for him, thereby causing him to feel pleased, that is, he reveals the dharma of quiescence and causes him to believe and accept it and thenceforth extinguish whatever is bad, cultivate pure karma, arouse the mind of kindness toward others, and no longer harm other beings. After hearing this, that man forever abandons the evil of karmic transgressions. The bodhisattva then dedicates these roots of goodness in these ways:

May all beings acquire the form of a great man and develop the Tathāgata's mark of the stallion's genital ensheathment;
May all beings acquire the male form, arouse courageous resolve, and cultivate every kind of *brahmacārya*;
May all beings acquire the power of courage, constantly serve as a guide, abide in unimpeded wisdom, and never retreat;
May all beings acquire the body of the great man, forever abandon thoughts of desire, and remain free of any defiling attachment;
May all beings be able to perfect the dharmas of a son of good family, increase in wisdom, and be praised by all buddhas;
May all beings possess the powers of the great man and always be able to cultivate the roots of goodness leading to the ten powers;
May all beings never be physically emasculated and always cultivate merit and wisdom and the unprecedented dharmas;[386]
May all beings become free of attachments or bondage in the five types of desires and may they gain liberation of mind, renounce the three realms of existence, and abide in the bodhisattva practices;
May all beings become great men who are foremost in wisdom, who are revered and trusted by everyone, and who inspire everyone to defer to and follow their transformative teaching; and

May all beings possess the wisdom of the bodhisattva who is a great man and who before long is bound to become an unexcelled great hero.

These are the bodhisattva-mahāsattva's dedications of roots of goodness from prohibiting and eliminating all male castration. He makes these dedications to enable beings: to possess the physical form of a great man; to protect all good and great men; to be born into the family of worthies and *āryas*; to become fully endowed with wisdom; to always diligently cultivate the supreme practices of great men; to have the capacities of great men; to skillfully reveal the sevenfold path of great men;[387] and to possess all buddhas' lineage of virtuous great men, right teaching of great men, courage of great men, vigor of great men, wisdom of great men, and purity of great men, everywhere enabling beings to attain all of these to the most ultimate degree.

Sons of the Buddha, if a bodhisattva-mahāsattva sees that a *tathāgata* has come forth into the world to proclaim right Dharma, he then everywhere announces this to everyone in a loud voice, saying, "A *tathāgata* has come into the world! A *tathāgata* has come into the world!" Thus he enables all beings to hear the Buddha's name and abandon all arrogance and conceptual speculation. He then also exhorts and guides them, thereby enabling them to quickly go and see the Buddha, enabling them to become mindful of the Buddha, enabling them to take refuge in the Buddha, enabling them to focus on the Buddha's presence, enabling them to contemplate the Buddha, and enabling them to praise the Buddha.

He also extensively explains for them that it is rare to ever encounter a buddha and that a buddha may appear only once in a thousand myriads of *koṭīs* of kalpas. Because of this, when those beings are able to see the Buddha, they arouse pure faith in him, feel exultantly happy, and then revere him and make offerings to him. Also, from this one buddha, they hear the names of other buddhas, and then in turn go to meet countless buddhas with whom they plant roots of goodness which they then cultivate and thereby cause to grow.

Then, due to having seen the Buddha, numberless hundreds of thousands of myriads of *koṭīs* of *nayutas* of beings become purified and receive the most ultimate training. Those beings then all come to conceive of that bodhisattva as the most superior of good spiritual guides. It is because of that bodhisattva that they perfect [their cultivation of] the Dharma of the Buddha. Then, due to roots of goodness planted throughout numberless kalpas, they do the Buddha's works throughout the world.

Sons of the Buddha, when the bodhisattva-mahāsattva teaches beings and enables them to see the Buddha, he dedicates his roots of goodness in these ways:

May all beings go of their own accord to see the Buddha without waiting to be urged to do so, proceeding then to serve them, make offerings to them, and delight them;
May all beings always delight in seeing the Buddha and may their motivation to do so never diminish;
May all beings always diligently cultivate vast wisdom and absorb and retain the Dharma treasury of all buddhas;
May all beings [be enabled to] awaken to the Buddha's Dharma by whichever sounds they hear and then cultivate the bodhisattva practices for countless kalpas;
May all beings abide in right mindfulness and constantly use the wisdom eye to see the Buddha's appearances in the world;
May all beings not think of any other endeavors, but rather always call to mind seeing the Buddha and diligently cultivating the ten powers;
May all beings always see buddhas everywhere and fully comprehend the Tathāgata as pervading the realms of empty space;
May all beings be able to perfect the Buddha's bodies possessed of sovereign mastery, gain enlightenment, and expound the Dharma throughout the ten directions;
May all beings meet good spiritual guides, always listen to the Dharma of the Buddha, and gain indestructible faith in all *tathāgatas*; and
May all beings be able to praise the buddhas' emergence in the world and thus enable all those who see them to become purified.

These are the bodhisattva-mahāsattva's dedications of roots of goodness from praising the Buddha's emergence in the world. He makes these dedications to enable beings to see all buddhas, to make offerings to them and serve them, and to attain ultimate purification in the unexcelled Dharma.

Sons of the Buddha, when the bodhisattva-mahāsattva gives large pieces of land: He sometimes gives them to buddhas for the establishment of monastic dwellings; sometimes gives them to bodhisattvas or good spiritual guides to use however they wish; sometime gives them to the monastic Sangha to be used as dwelling places; sometimes gives them to parents; sometimes gives them to other people, including *śrāvaka* disciples, *pratyekabuddhas*, the many different individuals constituting fields of merit, and so forth, including giving them to the poor, to orphans, to the solitary, or to other members of the fourfold community to distribute however they wish to ensure that no one would want for anything; and sometimes gives them to be used in the establishment of stupas and temples dedicated to the Tathāgata. In all places such as these, he provides all supplementary furnishings, supplies, and necessities of life, and allows them to be freely used however one wishes so that no one will have any trepidation on that account. Wherever the bodhisattva-mahāsattva makes gifts of land, he dedicates his roots of goodness in these ways:

> May all beings fulfill the purification of the ground of all-knowledge and reach the far shore of perfection in the many practices of Samantabhadra;
>
> May all beings reach the ground of the complete-retention *dhāraṇīs* by which they rightly remember, absorb, and retain all dharmas of the Buddha;
>
> May all beings acquire the power of Dharma stewardship by which they are always able to preserve and protect the teachings of all buddhas;
>
> May all beings attain a mind like the earth in which their intentions toward all beings are always pure and free of unwholesome thoughts;
>
> May all beings preserve the lineage of all buddhas and attain uninterrupted success in realizing the entire sequence of grounds;
>
> May all beings everywhere serve as a peaceful and secure refuge for everyone who enables them all to undergo the training and dwell in the path of purification;
>
> May all beings benefit the world just as the *tathāgatas* do, everywhere enabling them to diligently cultivate and dwell securely in the powers of the Buddha;
>
> May all beings become everywhere loved by those in the world while enabling them all to dwell securely in the unexcelled bliss of the Buddha;
>
> May all beings acquire excellent skillful means and dwell in the Buddha's powers and dharmas of fearlessness; and
>
> May all beings acquire wisdom as vast as the earth itself and cultivate all dharmas of the Buddha with sovereign mastery.

These are the bodhisattva-mahāsattva's dedications of roots of goodness from giving large pieces of land. He makes these dedications to enable all beings to gain the ultimate realization of all *tathāgatas*' ground of purity.

Sons of the Buddha, the bodhisattva-mahāsattva makes gifts of his servants as offerings to all buddhas, bodhisattvas, and genuine good spiritual guides: He may provide them to the Sangha Jewel; may provide them to serve parents and venerable fields of merit; may provide them to serve sick and suffering beings to preserve their lives and ensure that they do not want for anything; may provide them for the poor, for orphans, for the solitary, or for all others who have no one to look after and serve them; may provide them to preserve and protect the Tathāgata's stupas and temples; or may provide them to transcribe and preserve the right Dharma of all buddhas.

Whenever appropriate, he provides even hundreds of thousands of *koṭīs* of *nayutas* of servants. Those who serve him are intelligent and skillful, compliant by nature, always diligently vigorous, free of indolence, and endowed with straightforward minds, happy minds, beneficial minds, humane and kindly minds, scrupulously respectful minds, minds free of resentment, minds free of hostility. They are able to accord with the customs of those for whom they are working so that they are able to benefit every one of them. Also, having been influenced by the bodhisattva's pure actions, of all the various kinds of skills, arts, crafts, and computational abilities, there are none that they do not completely understand. Thus they are well able to contribute their service to others in ways that please them.

The bodhisattva then dedicates all his roots of goodness in these ways:

May all beings develop compliant minds and cultivate roots of goodness wherever all buddhas dwell;

May all beings accord with and make offerings to all buddhas and be able to listen to and absorb whatever the buddhas teach;

May all beings be attracted to the Buddha, always contemplate the Tathāgata, and remain free of extraneous kinds of thoughts;

May all beings refrain from harming the lineage of the Buddha and diligently cultivate all roots of goodness in accordance with the Buddha;

May all beings always be diligent in making offerings to all buddhas and have no time that they allow to pass in vain [by failing to do so];

May all beings absorb and retain the marvelous meanings and pure words of the buddhas and thus travel about without fear;

May all beings always delight in seeing the Buddha, never tiring of doing so, and never being unwilling to even give their lives for the Buddha;

May all beings be able to see all buddhas, have minds free of defiling attachments, and abandon the things that worldlings rely on;

May all beings take refuge only in the Buddha and forever abandon all erroneous places of refuge; and

May all beings follow the path of the Buddha and have minds that always delight in contemplating the unsurpassed Dharma of the Buddha.

These are the bodhisattva-mahāsattva's dedications of roots of goodness when donating servants. He makes these dedications to enable beings to abandon the defilements, purify the ground of buddhahood, and become able to manifest the sovereignly independent body of the Tathāgata.[388]

Sons of the Buddha, when the bodhisattva-mahāsattva gives his body to those who come as supplicants: he arouses a humble mind; arouses a mind like the earth; arouses a mind that remains unchanged and unshaken even by the many kinds of sufferings; arouses a mind that never wearies of serving beings; arouses a mind toward all beings like that of a kindly mother, dedicating all of the many kinds of goodness to them; and arouses a mind that forgives all the many deluded, dangerous, and extremely evil beings for their many different kinds of aggressive actions. He dwells securely in roots of goodness and is energetically diligent in his beneficial endeavors.

The bodhisattva then dedicates all his roots of goodness in these ways: "May all beings be forever free of deficiencies in whatever they need; may they constantly and uninterruptedly cultivate the bodhisattva practices; may they never abandon the meaningful and beneficial actions of all bodhisattvas; may they skillfully abide in the path of bodhisattva practice; may they fully comprehend the nature of the bodhisattva's dharma of impartiality; may they be able to abide in the ranks of the Tathāgata's family lineage; may they abide in truthful speech; may they uphold the bodhisattva practices; may they enable the entire world to acquire deep resolve and resolute faith in the Buddha's pure Dharma and then achieve the most ultimate degree of Dharma realization; and may they enable all beings to produce pure and especially supreme roots of goodness, to abide in the great meritorious qualities, and to gain all-knowledge."

He also dedicates these roots of goodness to enabling all beings: to always make offerings to all buddhas; to understand all dharmas; to accept them, uphold them, study them, and recite them; to never forget them, never lose them, never damage them, and never allow them to become scattered; to develop minds that are well-trained; to cause those that are not well-trained to become well-trained; and to use the dharma of quiescence to train them. He enables those beings to abide in endeavors such as these wherever the buddhas dwell. Furthermore, he uses these roots of goodness:

To enable all beings to become the most superior stupas worthy of receiving the world's many different kinds of offerings;

To enable all beings to become the most supreme fields of merit, to attain the wisdom of the Buddha, and to awaken everyone;

To enable all beings to become the most supreme recipients [of offerings] who are thus able to benefit all beings;

To enable all beings to become the most supreme bestowers of merit who are thus able to cause others to possess all roots of goodness;

To enable all beings to become the finest objects of giving who are able to cause [their benefactors] to acquire measureless merit as their karmic reward;[389]

To enable all beings to succeed in gaining emancipation from the three realms of existence;

To enable all beings to become the foremost guides who are able to show those in the world the path that accords with reality;

To enable all beings to acquire the marvelous complete-retention *dhāraṇīs* with which they completely retain all the right Dharma of all buddhas; and

To enable all beings to realize the measureless and foremost Dharma realm and possess the right Dharma as unimpeded as space.

These are the bodhisattva-mahāsattva's dedications of roots of goodness from giving his own body. He makes these dedications to enable all beings to acquire the body of measureless wisdom of those worthy of offerings.

Sons of the Buddha, when the bodhisattva-mahāsattva hears the Dharma, he feels joyously pleased and arouses thoughts of pure faith due to which he is able to make an offering of his body to all buddhas:

He is delighted by and has resolute faith in the unexcelled Dharma Jewel;

He thinks of all buddhas as he would his own father and mother;

He studies, recites, absorbs, and retains the Dharma of the unimpeded path;

He everywhere penetrates numberless *nayutas* of dharmas, jewels of great wisdom, and gateways to roots of goodness;

He always bears in mind the measurelessly many buddhas;

He penetrates the Buddha's sphere of action and deeply comprehends its meanings and principles;

He is able to use the Tathāgata's subtle and esoteric brahman voice to spread forth the cloud of Dharma and rain down the Buddha's Dharma rain;

With courage and sovereign mastery, he is able to distinguish and explain the foremost grounds of those possessed of all-knowledge;

He achieves complete success in the vehicle of omniscience; and

Availing himself of countless hundreds of thousands of *koṭīs* of *nayutas* of great dharmas, he completely develops all his faculties.

Sons of the Buddha, when the bodhisattva-mahāsattva hears Dharma such as this from the buddhas: he feels measureless joy; he becomes established in right Dharma; he cuts off his own doubts and also enables others to cut them off; his mind is always pleased; his meritorious qualities become fulfilled and his roots of goodness become fully developed; his resolve remains constantly and continuously devoted to benefiting beings without his mind ever becoming exhausted; he acquires the most supreme wisdom and becomes a vajra treasury; he draws near to all buddhas and purifies the buddha *kṣetras*; and he remains ever diligent in making offerings to all *tathāgatas*. The bodhisattva then dedicates all his roots of goodness in these ways:

May all beings acquire the perfectly developed and most excellent of bodies and be attracted to all buddhas;

May all beings always draw near to all buddhas and dwell in reliance on all buddhas, forever being able to pay their respects to them and never leave them;

May all beings acquire the pure and indestructible body and become fully endowed with all kinds of meritorious qualities and wisdom;

May all beings always be diligent in making offerings to all buddhas and in practicing the ultimate *brahmacarya* in which nothing whatsoever is apprehensible;

May all beings acquire the selfless body free of a self or possessions of a self;

May all beings become able to issue division bodies that pervade the *kṣetras* of the ten directions like reflections even as they themselves neither come nor go;

May all beings acquire the body possessed of sovereign mastery that goes everywhere in the ten directions with no conception of a self or its feelings;

May all beings be as if born from the body of the Buddha and abide in the family of those possessed of the unexcelled body;

May all beings acquire the body possessed of the powers of the Dharma and acquire indestructible power of patience;

May all beings acquire the incomparable body and achieve the complete realization of the Tathāgata's pure Dharma body; and

May all beings acquire the body possessed of the world-transcending meritorious qualities and be born into the pure Dharma realm in which nothing whatsoever is apprehensible.

These are the bodhisattva-mahāsattva's dedications of roots of goodness from giving his own body as an offering to the Buddha. He makes these dedications to enable beings to dwell forever in the family of all buddhas of the three periods of time.

Sons of the Buddha, the bodhisattva-mahāsattva gives his body to all beings wishing to enable them all to develop roots of goodness and bear roots of goodness in mind. The bodhisattva-mahāsattva wishes that his body:

Will become a great bright lamp that is everywhere able to illuminate all beings;

Will become an instrument playing many kinds of music[390] that is everywhere able to attract all beings;

Will become a treasury of wondrous Dharma everywhere able to sustain and support all beings;

Will become pure light that is everywhere able to awaken understanding in beings;

Will become light in the world that everywhere always enables beings to see;

Will become a cause and condition for producing roots of goodness that everywhere enables beings to meet with them;

Will become a genuine good spiritual guide enabling all beings to receive teaching and guidance;

Will become a level road that enables all beings to walk along it;

Will become an unexcelled source of happiness that enables all beings to attain purity apart from suffering; and

Will become a bright and clearly shining sun that everywhere equally benefits everyone in the world.

The bodhisattva then dedicates all his roots of goodness in these ways:

May all beings always draw near to the Buddha and enter the Buddha's grounds of wisdom;
May all beings be able to accord with wisdom and dwell in unexcelled enlightenment;
May all beings always dwell in the Buddha's congregation and acquire well-trained minds;
May all beings be principled in all their actions and possess the Buddha's awesome deportment;
May all beings reach nirvāṇa through deeply understanding the meaning of Dharma;
May all beings perfect the practice of being easily satisfied and be born into the family of the Tathāgata;
May all beings relinquish ignorant desires and dwell in the aspirations of the Buddha;
May all beings develop supreme roots of goodness and come to sit beneath the bodhi tree;
May all beings slay the thieves of the afflictions and abandon adversarial and malicious thought; and
May all beings fully guard and preserve all dharmas of the Buddha.

These are the bodhisattva-mahāsattva's dedications of roots of goodness from giving his own body to all beings. He makes these dedications wishing to benefit all beings and enable them to reach the unexcelled station of peace and security.

Sons of the Buddha, the bodhisattva-mahāsattva personally serves all buddhas. Being mindful of his obligation to repay the extreme kindness of the buddhas, he thinks of them just as he would think of his own parents. He arouses deep faith in all *tathāgatas* and, with a pure mind, guards the bodhi of the Buddha. He dwells in the Dharma of all buddhas, abandons worldly thought, and takes birth in the family of the Tathāgata. He accords with all buddhas, abandons mind states influenced by *māras*, fully comprehends the practices of all buddhas, and becomes a vessel for the Dharma of all buddhas. The bodhisattva then dedicates these roots of goodness in these ways:

May all beings acquire a purified mind and adorn themselves with the jewel of all-knowledge;
May all beings dwell in skillful training and abandon all unwholesome actions;
May all beings acquire an indestructibly steadfast retinue and be everywhere able to accumulate and absorb the right Dharma of all buddhas;

May all beings become disciples of the Buddha and reach the bodhisattva's ground of the summit-anointing consecration;
May all beings always be gathered in and accepted by all buddhas and forever abandon all unwholesome dharmas;
May all beings follow along in accordance with all buddhas and cultivate the bodhisattva's most excellent dharmas;
May all beings enter the realms of the Buddha and be able to receive the transmission of their prediction of future omniscience;
May all beings become the same as all *tathāgatas* in having no dharma of the buddha in which they do not attain sovereign mastery;
May all beings be gathered in and accepted by all buddhas and always be able to cultivate actions free of grasping and attachment; and
May all beings always become the foremost attendants serving all buddhas and cultivate the wisdom practices under all buddhas.

These are the bodhisattva-mahāsattva's dedications of roots of goodness from providing for and serving all buddhas. He makes these dedications:

Wishing to realize the bodhi of all buddhas;
Wishing to rescue and protect all beings;
Wishing to gain emancipation from all three realms of existence;
Wishing to perfect a mind free of malevolence or hostility;
In order to realize measurelessly vast bodhi;
Wishing to perfect the wisdom that illuminates the Buddha's Dharma;
Wishing to always be drawn in and accepted by all buddhas;
In order to receive all buddhas' protection and support;
Wishing to develop resolute faith in all dharmas of the Buddha;
Wishing to perfect roots of goodness the same as those of all buddhas of the three periods of time; and
Wishing to perfect a mind that remains free of bitter remorse because he has realized and acquired the Dharma of all buddhas.

Sons of the Buddha, when the bodhisattva-mahāsattva gives his country and everything in it including even his position as the king, he is able to relinquish everything. In doing so:

His mind gains sovereign mastery in all worldly matters so that he remains free of fetters, free of bonds, and free of anything at all to which he is affectionately attached;

He abandons evil actions and benefits beings;
He is not attached to karmic rewards, does not delight in worldly dharmas, and is no longer tainted by covetousness for any of the stations of rebirth;
Although he dwells in the world, he is not one who has been born into this place;[391]
His mind is not attached to the dharmas of the aggregates, the sense realms, or the sense bases;
His mind is free of dependence upon any inward or outward dharmas;
He never forgets any of the bodhisattva practices;
He never abandons any of his good spiritual guides;
He upholds the vast conduct and vows of all bodhisattvas; and
He always delights in serving all good spiritual friends.

The bodhisattva then dedicates these roots of goodness in these ways:

May all beings become great Dharma kings who gain sovereign mastery in the Dharma and reach the far shore;
May all beings become kings of the Buddha's Dharma who utterly vanquish all the hostile thieves of the afflictions;
May all beings come to dwell in the sovereignty of buddhahood, acquire the wisdom of the Tathāgata, and proclaim the Dharma of the Buddha;
May all beings dwell in the Buddha's sphere of action and be able to turn the unexcelled wheel of the Dharma of sovereign mastery;
May all beings be born into the family of the Tathāgata, achieve sovereign mastery in the Dharma, and guard and preserve the lineage of the Buddha, ensuring that it will never be cut off;
May all beings reveal and explain the countless right dharmas of the Dharma King and thus bring about the perfection of boundlessly many great bodhisattvas;
May all beings dwell in the pure Dharma realm and become great kings of the Dharma who continuously and uninterruptedly manifest the Buddha's appearance in the world;
May all beings become kings of wisdom in all worlds who never even briefly stop teaching and guiding the many kinds of beings;
May all beings become Dharma benefactors for all beings in all worlds throughout the Dharma realm and all realms of space, thus enabling them all to dwell in the Great Vehicle; and

May all beings be able to become kings of those replete with all the many kinds of goodness and have roots of goodness equal to those of all buddhas of the three periods of time.

These are the bodhisattva-mahāsattva's dedications of roots of goodness from giving away his position as a king. He makes these dedications to enable all beings to ultimately dwell in the station of peace and security.

Sons of the Buddha, when the bodhisattva-mahāsattva sees that there is a person who has come begging to be given the king's marvelously adorned great capital city along with all taxes and tribute collected at the country's frontier gateways, he gives it all to him with a mind free of any miserly hesitation. He then single-mindedly turns toward bodhi and makes the great vow to dwell in great kindness, practice great compassion, proceed with zeal and delight to benefit beings, use vast wisdom to fully understand the profound Dharma, and dwell in all buddhas' identical nature of dharmas. He arouses this resolve in order to seek all-knowledge, to arouse deep delight in the Dharma of sovereign mastery, to seek the realization of sovereign wisdom, to purely cultivate all meritorious qualities, to dwell in solid and vast wisdom, to extensively accumulate all roots of goodness, to cultivate the Dharma and vows of all buddhas, to naturally awaken to the Dharma of great wisdom, to maintain irreversible resolve in the quest to abide in bodhi, and to cultivate the conduct and vows of all bodhisattvas and achieve the exhaustive and ultimate realization of the knowledge of all modes. He then dedicates these roots of goodness in these ways:

May all beings be able to purify countless *kṣetras* and present them to all buddhas as dwelling places;

May all beings always delight in dwelling in a forest hermitage in a state of motionless quiescence;

May all beings never dwell in a capital city or town and may their minds instead delight in quiescence, always reaching the ultimate realizations;

May all beings never delight in attachment to any world and always delight in avoiding worldly discourse;

May all beings acquire the mind that renounces covetousness and give away all their possessions with a mind that remains free of regrets;

May all beings acquire the resolve to gain emancipation and then relinquish all endeavors associated with the household life;

May all beings acquire a mind free of miserliness and then always practice kindly giving;

May all beings acquire a mind that does not become attached to anything and then abandon the dharmas associated with abiding in the householder's life;

May all beings succeed in abandoning the many kinds of sufferings and extinguish all fear of disastrous misfortune; and

May all beings purify all worlds of the ten directions and then offer them up to all buddhas.

These are the bodhisattva-mahāsattva's dedications of roots of goodness from giving away their royal capital city. He makes these dedications to enable all beings to purify all buddha *kṣetras*.

Sons of the Buddha, the many women serving as retainers within the inner palace of the bodhisattva-mahāsattva are all possessed of fine appearance and so fully endowed with talent that, whether it be conversation, humor, singing, or dancing, they are skillful and marvelous in all circumstances. They adorn their bodies with all kinds of different clothing and a variety of flowers and perfumes so that all who see them are delighted and never grow weary of their presence. That his retinue contains even up to hundreds of thousands of myriads of *koṭīs* of *nayutas* of such precious maidens is entirely a result of the bodhisattva's good karmic deeds. They readily respond to his wishes and respectfully comply without a fault. He gives them all away to whoever comes as a supplicant seeking to have them, and yet, with regard to them, he remains: free of any thoughts of loving fondness; free of any thoughts of nostalgic affection; free of any thoughts of doting attachment; free of thoughts of being bonded to them; free of thoughts of grasping for them; free of thoughts of defiling lust for them; free of any discriminating thoughts about them; free of any thoughts of pursuing them; free of thoughts of seizing on their physical features; and free of any desire for them.

Having contemplated all the roots of goodness arising from this, the bodhisattva then dedicates them to enabling all beings to gain emancipation, to gain joy in the Dharma, to acquire what is durable from the midst of what is not durable, to acquire the indestructible mind of vajra wisdom, to enter the site of enlightenment of the Buddha, to reach the far shore, to gain the unexcelled resolve to attain bodhi, to use wisdom to completely comprehend all dharmas, to develop all roots of goodness; and to enter the family of all buddhas of the three periods of time.

Sons of the Buddha, dwelling in dharmas such as these, the bodhisattva-mahāsattva gains birth into the family of the Tathāgata, grows in the pure and supreme causes of all buddhas, produces the most excellent path of all-knowledge, deeply enters the bodhisattva's vast works of wisdom, extinguishes all the world's defilement and afflictions, becomes ever able to make offerings to fields of merit possessed of meritorious qualities, proclaims the wondrous Dharma for beings and skillfully establishes them in it, enables them to cultivate all the pure practices, and always diligently accumulates all roots of goodness. The bodhisattva then dedicates all his roots of goodness in these ways:

May all beings always acquire a retinue of countless samādhis and supreme bodhisattva meditative absorptions which remain uninterruptedly continuous;
May all beings always delight in seeing the Buddha and enter the samādhi of all buddhas' adornments;
May all beings perfect the bodhisattva's inconceivable meditative absorptions in which they possess easeful self-mastery in countless spiritual superknowledges;
May all beings enter reality-accordant meditative absorptions and acquire indestructible resolve;
May all beings acquire all the bodhisattva's extremely deep samādhis and attain sovereign mastery in all the *dhyāna* absorptions;
May all beings attain the liberated mind and develop a retinue consisting of all the samādhis;
May all beings become skillful in the many different kinds of samādhis and become able to accumulate all the signs of the samādhis;
May all beings acquire the supreme wisdom samādhi and be able to train in all of the samādhi gateways;
May all beings acquire the unimpeded samādhis and enter deep *dhyāna* absorptions which never diminish or disappear; and
May all beings acquire the samādhi of nonattachment in which their minds forever abide in right samādhis, never seizing on dualistic dharmas;

These are the bodhisattva-mahāsattva's dedications of roots of goodness from giving away his entire inner-palace retinue. He makes these dedications:

Wishing to enable all beings to acquire an indestructibly pure retinue;
Wishing to enable all beings to acquire a retinue of bodhisattvas;
Wishing to enable all beings to fulfill the dharmas of buddhahood;

Wishing to enable all beings to achieve complete fulfillment of the power of all-knowledge;
Wishing to enable all beings to realize unexcelled wisdom;
Wishing to enable all beings to acquire a compliant retinue;
Wishing to enable all beings to dwell together with practitioners who have the same aspirations;
Wishing to enable all beings to possess all kinds of merit and wisdom;
Wishing to enable all beings to develop pure roots of goodness;
Wishing to enable all beings to acquire a good and harmonious retinue;
Wishing to enable all beings to successfully attain the pure Dharma body of the Tathāgata;
Wishing to enable all beings to develop rightly sequential and rational eloquence with which they skillfully expound on the inexhaustible Dharma treasury of all buddhas;
Wishing to enable all beings to forever abandon all mundane roots of goodness and join in cultivating pure world-transcending roots of goodness;
Wishing to enable all beings to attain complete fulfillment of pure karma and perfect all dharmas of purity; and
Wishing to enable all beings to directly manifest all dharmas of buddhahood and use the light of Dharma to attain complete purification.

Sons of the Buddha, the bodhisattva-mahāsattva is able to give away even his own beloved wife and children, doing so in the same way as did Prince Sudāna, Manifest Adornment King Bodhisattva, and countless other such bodhisattvas of the past. At such a time, availing himself of the resolve to gain all-knowledge, the bodhisattva practices giving everything, purely cultivating the bodhisattva's path of giving. His mind remains pure and free of regrets. He completely relinquishes all that he treasures in seeking to gain all-knowledge and seeking to enable all beings to arouse the pure and profound aspiration to accomplish the bodhi practices, contemplate the bodhisattva path, remain mindful of the Buddha's bodhi, and dwell in the lineage of the Buddha.

Having fully developed such a mind of giving, the bodhisattva-mahāsattva makes the definite resolve to seek the body of a *tathāgata*. He contemplates his own body as bound up in every way and unable to gain independence. He also devotes his body to attracting all beings, allowing it to be like an isle of jewels which are given away to everyone. Thus he enables those who are not yet satisfied to become fully satisfied. In this way, the bodhisattva is protectively mindful of beings, wishing to make his own body the most excellent of stupas which causes everyone to be delighted, wishing to produce an impartial mind toward those in the world, wishing to become like a clear and cool pool for beings, wishing to provide every kind of happiness to beings, and wishing to become a great benefactor for beings.

With sovereign mastery in wisdom, he thoroughly knows the bodhisattva conduct. Thus he is able to adorn himself with the great vows and progress toward all-knowledge. He vows to become an unexcelled field of merit for the attainment of wisdom. He is everywhere mindful of beings, always following and protecting them even as he is still able to accomplish what is beneficial for himself. As the light of his wisdom everywhere illuminates the world, he is always diligently mindful of the bodhisattva's motivation to give and constantly delights in contemplating the Tathāgata's sphere of action.

Sons of the Buddha, with an unfettered, unattached, and liberated mind, the bodhisattva-mahāsattva dedicates the roots of goodness accumulated through giving away his wife and children, doing so in these ways:

May all beings come to abide in the bodhi of the Buddha and produce transformation bodies which turn the irreversible wheel of Dharma throughout the Dharma realm;
May all beings acquire the unattached body which, through the power of vows, travels everywhere to all buddha *kṣetras*;
May all beings relinquish thoughts of love and hate and cut off the fetters of covetousness and anger;
May all beings become sons of the Buddha who follow the practices of the Buddha;
May all beings remain steadfast in conceiving of the buddhas as of the same mind as their own;
May all beings always become sons of the Buddha transformationally born from the Dharma;
May all beings reach the ultimate place and perfect the masterful wisdom of the Tathāgata;
May all beings realize the bodhi of the Buddha and forever abandon the afflictions;
May all beings become able to comprehensively expound on the path to the Buddha's bodhi and always delight in cultivating unexcelled Dharma giving;

May all beings acquire the mind of right meditative absorption in which no conditions can interfere with them; and

May all beings come to sit beneath the bodhi tree, gain the utmost right enlightenment, and teach countless sons and daughters of good family who become transformationally born from the Dharma.

These are the bodhisattva-mahāsattva's dedications of roots of goodness from giving away his wife and children. He makes these dedications to enable all beings to realize unimpeded liberation and the wisdom that remains free of attachments.

Sons of the Buddha, the bodhisattva-mahāsattva is willing to give away his adorned residences and all their furnishings to whoever seeks to acquire them. In practicing the dharma of giving, he remains free of attachment to his household, abandons all the discursive thinking of the householder's life, and grows weary of family business. He does not covet or have any taste for the material necessities of life and his mind remains free of any binding attachment to them. Realizing that the household is easily destroyed, his mind abides in such constant renunciation of it that he remains free of any fondness for it.

He wishes only to leave behind the home life, cultivate the bodhisattva practices, and adorn himself with the Dharma of all buddhas. In relinquishing everything, his mind is free of regrets. He is one who is always praised by all buddhas. He gives away with kindness all of his houses, valuables, and everything that he possesses anywhere, doing so with a mind that is free of affectionate attachment for any of it. Whenever he sees a supplicant coming, he feels joyful. The bodhisattva then dedicates these roots of goodness in these ways:

May all beings come to give up their wives and children and perfect the supreme bliss of those who leave the home life;

May all beings become liberated from the bonds of the household, enter into homelessness, and cultivate *brahmacarya* in the Dharma of all buddhas;

May all beings relinquish the defilement of miserliness and may their minds never retreat from their delight in giving everything;

May all beings forever abandon the dharmas of the home life and become satisfied with but few desires and having nothing that they accumulate for themselves;

May all beings leave the world's mundane household and dwell in the house of the Tathāgata;

May all beings acquire the unimpeded Dharma and do away with the path beset with every type of obstacle;
May all beings abandon their love of family and, though they manifest as dwelling in the household, may their minds become free of all attachments;
May all beings become well able to teach and guide others and speak with the wisdom of the Buddha even when they have not yet abandoned the dharmas of the householder;
May all beings have minds which dwell in accordance with the wisdom of the buddha even when their bodies abide in the household; and
May all beings dwell on the ground of buddhahood even as they dwell on the grounds of their households and may they thus enable countless beings to have joyous minds.

These are the bodhisattva-mahāsattva's dedications of roots of goodness when giving away his houses. He makes these dedications to enable beings to perfect the bodhisattva's many different kinds of conduct and vows, spiritual superknowledges, and wisdom.

Sons of the Buddha, as the bodhisattva-mahāsattva gives away all of his many different kinds of parks, groves, terraces, and other adorned places for roaming happily about, he reflects in these ways:

I should serve all beings as a fine garden and grove;
I should reveal the bliss of Dharma for all beings;
I should give all beings a joyous mind;
I should show all beings boundless joy;
I should open for all beings the gateways to pure Dharma;
I should enable all beings to manifest a joyous mind;
I should enable all beings to realize the bodhi of the Buddha;
I should enable all beings to fulfill the great vows;
I should become like a kindly father for all beings;
I should enable all beings to contemplate with wisdom;
I should give all beings the necessities of life; and
I should become like a kindly mother for all beings who promotes the growth of their roots of goodness and great vows.

Sons of the Buddha, when the bodhisattva-mahāsattva cultivates roots of goodness in these ways, he does not become weary of evil beings or make the mistake of rejecting them altogether. Even if the whole world were to be filled with beings who all felt no gratitude for his kindness, the bodhisattva would still never feel resentful and would not produce even a moment's thought of retaliation.

Rather he would only wish to extinguish their measureless sufferings and afflictions.

In all worlds, his mind is like empty space, free of defiling attachments. He everywhere contemplates the true character of all dharmas. He makes the great vow to extinguish the suffering of beings and never wearies of his Great Vehicle resolve. Extinguishing all views, he cultivates the impartial conduct and vows of all bodhisattvas.

Sons of the Buddha, having engaged in such contemplations, the bodhisattva-mahāsattva gathers all his roots of goodness and dedicates them thus:

> May all beings give birth to countless good dharmas in every mind-moment and develop a mind like an unexcelled garden and grove;
>
> May all beings acquire the dharma of imperturbability, see all buddhas, and delight them all;
>
> May all beings delight in the gardens of the Dharma and attain sublime bliss in the gardens of the buddha *kṣetras;*
>
> May all beings acquire the pure and sublime mind with which they always see the gardens and groves of the Tathāgata's psycho-physical spiritual powers;
>
> May all beings acquire the enjoyments of a buddha and always delight in roaming with easeful mastery in the realms of wisdom;
>
> May all beings acquire the bliss of roaming with easeful mastery, everywhere visiting the congregations at the sites of enlightenment in all buddha *kṣetras;*
>
> May all beings perfect the roaming with easeful mastery in the bodhisattva's liberations, tirelessly practicing the bodhisattva practices to the end of all future kalpas;
>
> May all beings see all buddhas filling the entire Dharma realm and then arouse the vast resolve to dwell in the gardens and groves of the buddhahood;
>
> May all beings become able to travel everywhere to all buddha *kṣetras* and make offerings to the buddhas in each *kṣetra;* and
>
> May all beings acquire the mind of wholesome zeal to purify and adorn all buddha *kṣetras.*

These are the bodhisattva-mahāsattva's dedications of roots of goodness from giving away all his gardens, groves, and terraces. He makes these dedications to enable beings to see all buddhas and roam with easeful mastery in the gardens and groves of all buddhas.

Sons of the Buddha, the bodhisattva-mahāsattva convenes countless hundreds of thousands of *koṭīs* of *nayutas* of vast charitable assemblies devoted to giving which, being entirely pure, would be approved by all buddhas. He never harms or torments any being and he everywhere enables beings to abandon the many kinds of evil, to purify the three kinds of karmic action, and to develop wisdom.

He establishes countless hundreds of thousands of *koṭīs* of *nayutas* of *asaṃkhyeyas* of pure realms where he gathers together countless hundreds of thousands of *koṭīs* of *nayutas* of *asaṃkhyeyas* of marvelous necessities of life, and, arousing the extremely rare bodhi resolve, he then carries out limitless acts of giving.

He enables all beings to dwell in the path of purity, good in the beginning, middle, and end, and also inspires them to arouse pure resolute faith. Adapting to whatever pleases the minds of countless hundreds of thousands of *koṭīs* of beings, he enables them all to be happy and uses great kindness and great compassion to rescue and protect them all. He serves and makes offerings to all buddhas of the three periods of time and, wishing to successfully carry on the lineage of all buddhas, he cultivates giving with a mind free of regret. He increases the growth of his faculty of faith, completely fulfills the supreme practices, and, in each successive mind-moment, progresses in his practice of *dāna pāramitā*. The bodhisattva then dedicates all his roots of goodness in these ways:

May all beings arouse the Great Vehicle resolve and perfect the Mahāyāna's practice of giving;

May all beings become able to practice giving in great assemblies, exhaustive giving, wholesome giving, most supreme giving, unexcelled giving, utmost unexcelled giving, giving that is the equal of the unequaled, giving superior to any in all worlds, and giving praised by all buddhas;

May all beings become foremost benefactors who liberate beings from all the wretched destinies, enabling them all to enter the path of unimpeded wisdom, to cultivate impartial vows and genuine roots of goodness, to become free of discrimination, and to realize their own inherent wisdom;

May all beings abide in the quiescent *dhyāna* absorptions and knowledges, enter the path of immortality, reach the ultimate realization of all spiritual superknowledges and wisdom, fulfill all the grounds with courageous vigor, adorn the Dharma of the Buddha, and never retreat from reaching the far shore;

May all beings establish great charitable assemblies devoted to tirelessly and ceaselessly providing for beings and may they ultimately attain the unexcelled knowledge of all modes;

May all beings be constantly diligent in planting all roots of goodness and then reach the far shore of perfection of the countless meritorious qualities;

May all beings always be praised by all buddhas and everywhere become great benefactors for the world who, fully endowed with meritorious qualities that fill the Dharma realm, everywhere illuminate the ten directions, bestowing unexcelled happiness on others;

May all beings establish great charitable assemblies, extensively accumulate roots of goodness, and equally attract all beings, seeing to their success in reaching the far shore;

May all beings perfect the most supreme giving, everywhere enabling beings to abide in the foremost vehicle;

May all beings practice timely giving, always avoiding untimely giving, and may they practice the most ultimate kind of great giving;

May all beings accomplish good giving that reaches the far shore of the perfection of great giving as practiced by the Buddha, the great man;

May all beings consummate the constant practice of magnificent giving, always taking all buddhas as their teachers, drawing near to them all, and presenting great offerings to them;

May all beings abide in pure giving, accumulate measureless merit as vast as the Dharma realm, and reach the far shore; and

May all beings become great benefactors in all worlds who vow to liberate all the many kinds of beings and lead them to dwell on the ground of the Tathāgata.

These are the bodhisattva-mahāsattva's dedications of roots of goodness from establishing great charitable assemblies. He makes these dedications to enable beings to practice unexcelled giving, to consummate giving as practiced by a buddha, to perfect wholesome giving and indestructible giving, to make offerings to all buddhas, to become free of regrets when giving, to practice giving that rescues beings, to practice giving leading to all-knowledge, to practice giving leading to always seeing all buddhas, to practice good and vigorous giving, and to practice vast giving leading to perfecting all bodhisattva qualities and the wisdom of all buddhas.

Sons of the Buddha, the bodhisattva-mahāsattva is unstintingly generous in giving all the necessities of life. He seeks no karmic reward nor does he wish to obtain any worldly wealth or happiness. He abandons the discursively thinking mind and skillfully reflects on the Dharma. Wishing to benefit all beings, he deeply contemplates the true nature of all dharmas and, adapting to the differences in beings and to the various things they find useful and seek to acquire, he prepares countless necessities of life for them, decorating them all with exquisitely fine adornments. He then practices boundless giving, practices giving everything, and practices complete inward and outward giving. When he practices this giving, he increases the power of his determination, acquires great meritorious qualities, and perfects the jewel of the mind. He is always able to protect all beings and enable them to make the especially supreme vows. Even from the very beginning, he has never had any thoughts of seeking any sort of reward in return. It is by resort to all his roots of goodness, equal to those of the buddhas of the three periods of time, that he accomplishes the complete fulfillment of the knowledge of all modes.

Sons of the Buddha, the bodhisattva-mahāsattva dedicates all these roots of goodness from his practice of giving, [doing so in these ways]:

May all beings become trained in purity;
May all beings extinguish the afflictions and purify all buddha *kṣetras*;
May all beings, with a pure mind, pervade the Dharma realm in but a single mind-moment;
May all beings have wisdom that completely fills empty space and the Dharma realm;
May all beings attain all-knowledge, everywhere penetrate the three periods of time, and train beings, in all times forever turning the irreversible wheel of the pure Dharma;
May all beings perfect all-knowledge and become well able to manifest spiritual superknowledges and skillful means to benefit beings;
May all beings become able to awaken to and enter the bodhi of the buddhas and always incessantly expound on right Dharma in all worlds of the ten directions, doing so until the very end of future kalpas, thereby enabling all beings everywhere to hear and understand it;
May all beings cultivate the bodhisattva practices for countless kalpas and completely fulfill them all;
May all beings cultivate the bodhisattva practices for countless kalpas in all worlds which can be described among all types of

worlds, having none in which they do not become pervasively present, whether those worlds be defiled or immaculate, small or immense, coarse or subtle, inverted or upward-facing, or adorned in but one way or adorned in many different ways; and

May all beings always perform the works of all buddhas of the three periods of time, doing so in every successive mind-moment as they teach beings and continue to progress toward all-knowledge.

Sons of the Buddha, whatever beings need, the bodhisattva-mahāsattva gives them *asaṃkhyeyas* of things such as these. To enable the Buddha's Dharma to continue on without interruption, he uses the great compassion to rescue all beings, becomes securely established in the great kindness, cultivates the bodhisattva practices, and never transgresses against the instructions of the Buddha. He uses skillful expedient means to cultivate the many kinds of goodness and prevent the lineage of all buddhas from being cut off.

Whatever supplicants might seek from him, without any distress or displeasure, he relinquishes it all without ever feeling any regret and then always diligently dedicates this to the path of all-knowledge.

Even if all the various kinds of beings from the various destinies of rebirth in the lands of the ten directions together with all the many different fields of merit all gathered together and came to the bodhisattva with all different kinds of requests for things they sought to obtain, having observed this, the bodhisattva would then welcome them all with a joyful mind just as if he were seeing his good spiritual friends. With great compassion and heartfelt commiseration, he would think about how to fulfill their requests. His motivation to give would increase, and, ceaselessly and tirelessly, whatever they sought, he would enable their requests to be completely fulfilled so that they could become free of the sufferings of poverty. The minds of those supplicants would then be filled with such great joy that they would proclaim the praises of his virtues even more so that his exquisite reputation would spread afar, inspiring everyone to come and take refuge in him.

Having witnessed this, the bodhisattva would feel measureless happiness. Then, even if someone were able to enjoy the bliss of Indra for a hundred thousand *koṭīs* of *nayutas* of kalpas, the bliss of the Suyāma Heavens for countless kalpas, the bliss of the Tuṣita Heavens for incalculably many kalpas, the bliss of the Nirmāṅarati Heavens for boundlessly many kalpas, the bliss of the Paranirmita-vaśavartin Heavens for incomparably many kalpas, the bliss of the

Brahma Heaven King for innumerably many kalpas, the bliss of a wheel-turning sage king ruling over a trichiliocosm for indescribably many kalpas, the bliss of the Universal Purity Heaven for inconceivably many kalpas, and the bliss of the Pure Abode Heavens for an ineffable number of kalpas, even so, his bliss would still be unable to approach the joyous delight and celebratory exultation of this bodhisattva-mahāsattva when he sees these supplicants coming to him, at which point his mind of faith would increase, his aspirations would become purified, his faculties would become well-trained, his resolute belief would become fully developed, and he would progress toward the bodhi of all buddhas.

Sons of the Buddha, the bodhisattva-mahāsattva then dedicates these roots of goodness:

Wishing to benefit all beings;
Wishing to enable all beings to be happy;
To enable all beings to gain great benefit;
To enable all beings to attain purity;
To enable all beings to seek bodhi;
To enable all beings to gain equanimity;
To enable all beings to acquire worthy and good minds;
To enable all beings to enter the Mahāyāna;
To enable all beings to gain worthy and good wisdom; and
To enable all beings to possess the conduct and vows of Samantabhadra Bodhisattva, attain complete fulfillment in the vehicle of the ten powers, and manifest the realization of right enlightenment.

Sons of the Buddha, when the bodhisattva-mahāsattva dedicates all these roots of goodness in these ways, he becomes liberated in all physical, verbal, and mental actions so that he is then free of attachments and bonds, free of any conception of a being, free of any conception of a life span, free of any conception of a *pudgala*, free of any conception of a person, free of any conception of a pure youth, free of any conception of anyone who is born, free of any conception of any agent of actions, free of any conception of anyone who undergoes anything, free of any conception of existence, free of any conception of nonexistence, free of any conception of a present life or a future life, free of any conception of dying here and being reborn there, free of any conception of permanence, free of any conception of impermanence, free of any conception of the three realms of existence, free of any conception of the nonexistence of the three realms of existence, and neither perceives nor does not perceive.

Thus his dedications are not bound dedications, are not unbound dedications, are not dedications involving actions, are not dedications involving karmic effects of actions, are not dedications involving discriminations, are not dedications free of discriminations, are not dedications involving thought, are not dedications subsequent to thought, are not mental dedications, and are not mindless dedications.

Sons of the Buddha, when the bodhisattva-mahāsattva performs dedications such as these: he is not inwardly attached; he is not outwardly attached; he is not attached to a subject; he is not attached to an object; he is not attached to cause; he is not attached to effect; he is not attached to Dharma; he is not attached to non-Dharma; he is not attached to thought; he is not attached to non-thought; he is not attached to form; he is not attached to the production of form; he is not attached to the destruction of form; he is not attached to feelings, perceptions, karmic formative factors, or consciousness; he is not attached to the production of feelings, perceptions, karmic formative factors, or consciousness; and he is not attached to the destruction of feelings, perceptions, karmic formative factors, or consciousness.

Sons of the Buddha, if the bodhisattva-mahāsattva is able to remain unattached to any of these dharmas, then: he is not bound by form; he is not bound by the production of form; he is not bound by the destruction of form; he is not bound by feeling, perceptions, karmic formative factors, or consciousness; he is not bound by the production of feeling, perceptions, karmic formative factors, or consciousness; and he is not bound by the destruction of feeling, perceptions, karmic formative factors, or consciousness.

If he is able to remain unbound by any of these dharmas, then he does not have any liberation from these dharmas either. And why is this? This is because, whether now produced, whether already produced, or whether produced in the future, not even the slightest dharma exists. There is no dharma that can be grasped and there is no dharma to which anyone could become attached. All dharmas are inherently of this sort. They have no inherent existence of their own and are inherently incompatible with characteristics. They are neither singular nor dual, neither manifold nor countless, neither small nor large, neither narrow nor wide, neither deep nor shallow, neither quiescent nor the bases of conceptual proliferation, neither based nor baseless; neither dharmas nor non-dharmas, neither substantial nor non-substantial, and neither existent nor nonexistent.

When the bodhisattva contemplates dharmas in this way, then it is as non-dharmas, as conventions established in verbal discourse to accord with the world, and as non-dharmas acting as dharmas. Even so, he does not cut short the path of karmic deeds and does not abandon the bodhisattva practices. Rather, he continues his quest for all-knowledge and never retreats from it.

He fully realizes that all karmic conditions are like a dream, that sounds are like echoes, that beings are like mere reflections, and that all dharmas are like magical conjurations. Still, he knows that, even so, this does not interfere with the power of causes, conditions, and karma. He fully realizes that karmic actions possess vast functions. He understands that all dharmas have nothing that they create. He practices the path of effortless non-doing and never even briefly desists from this.

Sons of the Buddha, this bodhisattva-mahāsattva dwells in [the path to] all-knowledge. Whether reality-based or not, he dedicates everything to realizing the nature of all-knowledge. In every circumstance, he performs such dedications and never retreats from his practice of doing so. What is meant by "dedications"?

They are called dedications because they are done to forever liberate those in the world so they reach the far shore;
They are called dedications because they are [done to enable beings to] forever transcend the aggregates and reach the far shore;
They are called dedications because they are [done to enable beings to] cross beyond the path of speech and reach the far shore;
They are called dedications because they are [done to enable beings to] abandon the various perceptions and reach the far shore;
They are called dedications because they are [done to enable beings to] to cut off personality view[392] and reach the far shore;.
They are called dedications because they are [done to enable beings to] forever abandon whatever they depend on and reach the far shore;
They are called dedications because they are [done to enable beings to] forever cut off the conception of anything that is done and reach the far shore;
They are called dedications because they are [done to enable beings to] forever escape all realms of existence and reach the far shore;

They are called dedications because they are [done to enable beings to] forever relinquish all grasping and reach the far shore; and

They are called dedications because they are [done to enable beings to] forever transcend worldly dharmas and reach the far shore.

Sons of the Buddha, when the bodhisattva-mahāsattva makes dedications such as these, he dwells in accordance with the Buddha, dwells in accordance with the Dharma, dwells in accordance with wisdom, dwells in accordance with bodhi, dwells in accordance with what is meaningful, dwells in accordance with dedications, dwells in accordance with the spheres of experience, dwells in accordance with the practices, dwells in accordance with reality, and dwells in accordance with purity.

Sons of the Buddha, if the bodhisattva-mahāsattva makes dedications in these ways, he comprehends all dharmas and serves all buddhas, not having even one buddha he does not serve, not having even one dharma for which he fails to make offerings, not having even one dharma that could be destroyed, not having even one dharma he could abandon, not having even one thing to which he could become covetously attached, not having even one dharma that he could renounce, and not seeing even the slightest dharma, whether inward or outward, that could be destroyed or which could contradict the path of causes and conditions. He is fully and incessantly possessed of the power of the Dharma.

Sons of the Buddha, this is what constitutes the bodhisattva-mahāsattva's sixth dedication, the dedication to strengthening all roots of goodness. When the bodhisattva-mahāsattva abides in this dedication, he is always regarded with protective mindfulness by all buddhas. He is solidly irreversible in penetrating the deep nature of dharmas and in cultivating all-knowledge in accordance with the meaning of dharmas, in accordance with the nature of dharmas, in accordance with all solidly enduring roots of goodness, and in accordance with the perfect fulfillment of great vows, completely according with dharmas so solidly as to be invulnerable to harm even by any vajra. Thus he attains sovereign mastery in all dharmas.

At that time, having contemplated the ten directions, contemplated the assembled congregation, and contemplated the Dharma realm, Vajra Banner Bodhisattva penetrated the extremely profound meaning of these words and statements, cultivated the immeasurably vast mind, covered the entire world with the mind of great compassion, developed the mind of the lineage of all buddhas of the past, future, and present, penetrated the meritorious qualities of all buddhas, perfected the body of all buddhas possessed of the powers of sovereign mastery, contemplated the mental dispositions of beings, accorded with the capacity of their roots of goodness to become ripened, relied on the Dharma nature body in manifesting the form body for their sakes, and, aided by the Buddha's spiritual powers, spoke these verses:

The bodhisattva manifests bodies serving as kings of countries,
becoming in all worldly positions the one who is most incomparable.
With merit and awesome radiance supreme over all,
he everywhere produces benefit for all the many kinds of beings.

His mind is pure and free of all defiling attachments.
With sovereign mastery in the world, he is obeyed and revered by all.
Widely proclaiming right Dharma to provide instruction to the people,
he everywhere enables beings to attain peace and security.

He manifests birth into noble families, ascends to the royal throne,
and always relies on right teaching as he turns the wheel of Dharma.
He is by nature humane, kind, and free of any inclination to cruelty.
Reverently admiring him, all in the ten directions follow his guidance.

His wisdom and discernment are always completely clear
and his physical appearance and talents are all fully complete.
In his governing and leading the country, no one fails to obey him.
He vanquishes the armies of Māra, doing away with them all.

He solidly upholds pure moral precepts, stays free of transgressions,
possesses decisive resolve and patience that cannot be shaken,
forever wishes to cleanse himself of all thoughts of anger,
and always delights in cultivating the Dharma of all buddhas.

Beverages, food, fragrances, garlands, and robes
as well as carriages, horses, couches, cushions, chairs, and lanterns—
The bodhisattva gives all of these to the people
while also providing them with countless other such things.

He practices giving in order to benefit others
and in order to enable them to arouse the vast resolve.
When giving to the Venerable Victorious Ones[393] and others,
his mind is in all cases pure and filled with joy.

The bodhisattva gives everything everywhere.
Whether it is inward or outward, he is able to relinquish it all.
He certainly causes his mind to remain forever pure
and never allows it to become narrow or inferior for even a moment.

Sometimes he gives his head, sometimes gives his eyes,
sometimes gives his hands, and sometimes gives his feet.
His skin, flesh, bones, marrow, and other such things—
He sacrifices them all with a mind that is forever free of miserliness.

The bodhisattva's body may dwell in the position of a great king
or in an aristocratic and noble lineage as one revered among men,
yet he may open his mouth, cut out his tongue, and give it to beings
with a joyously delighted mind free of any concern or clinging to it.

He then takes all the merit from that giving of his tongue
and dedicates it to benefiting all beings,
wishing that, in reliance on these supreme causes and conditions,
everyone will acquire a *tathāgata*'s broad and long tongue.

He sometimes gives away his wife, his sons, and his royal throne
and sometimes gives his body to provide the work of a servant,
doing so with a pure mind always abiding in joyous delight,
remaining free of worries or regrets in all such circumstances as these.

Whatever others delight in or seek, he gives it all to them and
never wearies of practicing timely giving.
He is able to distribute everything he owns
and completely satisfies everyone who comes to him as a supplicant.

He gives his body in order to be able to hear the Dharma,
cultivates all kinds of austerities as he seeks to realize bodhi,
also sacrifices everything for the sake of beings,
and never retreats from his quest to acquire unexcelled wisdom.

Due to having heard right Dharma from the Buddha,
he then gives up his own body to serve as his attendant.
Then, wishing to rescue all beings,
he arouses thoughts of measureless joy in doing so.

He observes the ability of the Bhagavat, the Great Guide,
to bestow vast benefit with the mind of loving-kindness.
Then, filled with exultation, he becomes joyful
on hearing and absorbing the flavor of the Tathāgata's deep Dharma.

The bodhisattva's roots of goodness
are all dedicated to all beings
with the intention to rescue them all without exception
and forever enable their liberation and perpetual happiness.

The bodhisattva's entire retinue consists of those possessing
majestic physical features and the ability to be eloquent and wise
who are replete with flower garlands, robes, and perfumes
and the many different kinds of adornments.

All those in this entire retinue, so extremely rare—
the bodhisattva is able to give them all away.
Solely devoted to right awakening and liberating the many beings—
He never even briefly relinquishes such resolve.

In this way, the bodhisattva deeply contemplates
and fully implements the many different kinds of vast karmic works
and then dedicates them to all sentient beings,
and yet never raises any thoughts of grasping or attachment.

The bodhisattva is willing to relinquish his position as a great king
as well as his country, all of its cities, its outlying areas,
his palaces, towers, gardens, and groves,
and those who serve and protect him, giving all without reservation.

For countless hundreds of thousands of kalpas,
in place after place, he travels all about practicing giving,
doing so to teach and guide the many kinds of beings,
enabling them all to pass beyond and ascend the unexcelled shore.

Countless kinds of beings, each of them different,
come and gather from the worlds of the ten directions.
Having observed this, the bodhisattva's mind feels overjoyed
and completely satisfies them all, each according to his needs.

Just as with the dedications made by all buddhas of the three times,
the bodhisattva also cultivates just such works as these.
Whatever has been practiced by the Bhagavat, the Trainer of Men—
he follows along, training in all of it, reaching the far shore.

The bodhisattva contemplates all dharmas, investigating:
"Who is it that is able to penetrate these dharmas?"
"How does one achieve entry?" "What is it that is entered?"
Practicing giving in this way, his mind has no place it dwells.

The knowledge of expedients used in the bodhisattva's dedications,
the skillful means dharmas adopted in the bodhisattva's dedications,
the ultimate reality of the bodhisattva's dedications—
He remains free of any attachment to any of these dharmas.

His mind does not discriminate among any actions
nor does he have any defiling attachment to the fruits of actions.
He knows[394] that the nature of bodhi arises from conditions
and enters the deep Dharma realm without opposition.

He does not hold that karma exists in the body,
nor does he hold that it abides in the mind.
With wisdom, he fully realizes karma has no inherent nature,
yet, because of causes and conditions, karma is never lost.

His mind does not erroneously grasp at past dharmas
nor does it have any covetous attachment to future matters.
He does not have any dwelling in the present, either,
and fully comprehends the three times are all empty and quiescent.

The bodhisattva has already reached the far shore in [fathoming] form.
So too with feeling, perception, formative factors, and consciousness.
He has stepped entirely out of the world's flow of births and deaths,
even as his mind remains humble and is always pure.

He deeply contemplates the five aggregates, the eighteen sense realms,
and the twelve sense bases as well as his own body,
seeking for bodhi in every one of these,
and finds their essential nature cannot ever finally be apprehended.

He does not seize on any signs of dharmas as permanent,
nor does he become attached to any signs of their annihilation.
The nature of dharmas is neither existent nor nonexistent,
and there is no end to the sequential unfolding of karma's principle.

He does not abide in any dharma,
nor does he perceive the existence of either beings or bodhi.
Even seeking them in the lands of the ten directions and three times,
he finds that ultimately nothing at all that can be apprehended.

If one is able to contemplate all dharmas in this way,
then, just as is understood by all buddhas,
although one seeks for their nature, it cannot be apprehended.
Even so, the bodhisattva's practices are still not done in vain.

The bodhisattva fully knows it is from conditions that dharmas exist
and knows this does not contradict any of the paths that are practiced.
He reveals and explains all the traces left by karmic deeds,
wishing to enable all beings to attain purification.

This is the path that is practiced by those who are wise
and that has been proclaimed by all the *tathāgatas*.
If one follows it, meditates on it, and penetrates its right meaning
then one will naturally awaken and realize bodhi.

All dharmas have no arising or destruction
and also have no coming or going.
One does not die here and then become reborn there.
One realizing this understands and awakens to all buddhas' Dharma.

If one fully comprehends the true nature of dharmas
and still makes no discriminations regarding the nature of dharmas,
knowing dharmas have no nature and being free of discriminations,
this person has thoroughly penetrated the wisdom of all buddhas.

The nature of dharmas pervades all places,
including all beings as well as their lands.
It is present in all three periods of time without exception,
and yet it still has no form or features that can be apprehended at all.

Everything to which all buddhas have so completely awakened,
he has taken it all in and grasped it all without exception.
Although one might speak of all dharmas of the three periods of time,
all such dharmas as these are all nonexistent.

Just as the nature of all dharmas is everywhere pervasive,
so too it is with the dedications performed by the bodhisattva.
It is in this way that he makes dedications to all beings,
forever remaining in the world, never retreating.

Sons of the Buddha, what then is meant by the bodhisattva-mahāsattva's dedication that equally accords with all beings? Sons of the Buddha, this bodhisattva-mahāsattva accords with whatever roots of goodness have been accumulated, namely: small roots of goodness, great roots of goodness, vast roots of goodness, abundant roots of goodness, measureless roots of goodness, various roots of goodness, roots of goodness as numerous as atoms, *asaṃkhyeyas* of roots of goodness, boundlessly many roots of goodness, inconceivably many roots of goodness, immeasurably many roots of goodness, roots of goodness related to the sphere of the buddhas, roots of goodness related to the sphere of the Dharma, roots of goodness related to the sphere of the Sangha, roots of goodness related to the sphere of good spiritual guides, roots of goodness related to the sphere of all beings, roots of goodness related to the sphere of skillful means, roots of goodness related to cultivating all good thoughts, roots of goodness related to inward objects, roots of goodness related to outward objects, roots of goodness related to the sphere of the boundlessly many aids to enlightenment, roots of goodness related to diligently cultivating giving away everything, roots of goodness related to the supreme resolve to maintain ultimate purity in observing the moral precepts, roots of goodness related to patience in which one maintains equanimity in all things and has nothing one cannot endure, roots of goodness related to always being vigorous and maintaining irreversible resolve, roots of goodness related to using great skillful means to enter countless samādhis, roots of goodness related to using wisdom in skillful contemplations, roots of goodness related to knowing the differences in all beings' mental behavior, roots of goodness related to accumulating boundless meritorious qualities, roots of goodness related to diligently cultivating the bodhisattva's actions and practices, and roots of goodness related to protecting and nurturing those in all worlds.

Sons of the Buddha, the bodhisattva-mahāsattva cultivates and securely abides in these roots of goodness, enters them, absorbs them, accumulates them, procures them, comprehends them, and attains purity of mind with them. As he begins to develop them, he acquires the mind of patience, closes the gates to the wretched destinies, skillfully controls his faculties, becomes fully possessed of the awesome deportment, abandons the inverted views, achieves perfect fulfillment of right conduct, becomes capable of serving as a vessel for the Dharma of all buddhas, becomes able to serve beings as a good field of merit, becomes one of whom the Buddha is mindful, grows the roots of goodness for buddhahood, dwells in the vows of all buddhas, performs the works of all buddhas, attains sovereign mastery of mind equal even to that of all buddhas of the three periods of time, progresses toward the site of enlightenment of buddhahood, enters the powers of a *tathāgata*, acquires the physical marks of a buddha, transcends all worlds, does not delight in celestial rebirth, does not covet the happiness of wealth, and is not attached to any of the practices.

Dedicating all his roots of goodness, he becomes a treasury of meritorious qualities for all beings, dwells in the ultimate path, everywhere protects everyone, pulls beings out of the paths of falseness, and enables them to abide securely in all good dharmas. He ceaselessly and endlessly pervades all realms, opens the gates to all-knowledge and bodhi, erects the banner of wisdom, and purifies the great path. He is everywhere able to manifest in all worlds and enable the elimination of defilements. With a mind that is well trained, he is born into the family of the Tathāgata, purifies the lineage of the buddhas, becomes perfectly replete in meritorious qualities, becomes a great field for the planting of merit, and becomes a refuge for those in the world. He establishes beings by enabling them all to attain purity and always diligently cultivate all kinds of roots of goodness.

Sons of the Buddha, when the bodhisattva-mahāsattva cultivates all roots of goodness with the power of his pure vows and his bodhi resolve, he reflects in this way: "These roots of goodness are accumulated by the resolve to attain bodhi, are contemplated by the resolve to attain bodhi, are initiated by the resolve to attain bodhi, are willed by the resolve to attain bodhi, and are increased by the resolve to attain bodhi. They are all created due to sympathetic pity for all beings, are all created in order to progress in the quest to attain the knowledge of all modes, and are all created in order to develop the Tathāgata's ten powers." As he reflects in this way, his roots of goodness increase and he never retreats.

Sons of the Buddha, the bodhisattva-mahāsattva also reflects in this way: "Due to the karmic rewards accruing from these roots of goodness, may I cultivate the bodhisattva practices to the very end of all future kalpas, kindly giving them all to all beings, dedicating them all to all beings everywhere without exception. May they cause an *asaṃkhyeya* of worlds to be filled with precious jewels, an *asaṃkhyeya* of worlds to be filled with clothing, an *asaṃkhyeya* of worlds to be filled with marvelous incense, an *asaṃkhyeya* of worlds to be filled with adornments, an *asaṃkhyeya* of worlds to be filled with countless *maṇi* jewels, an *asaṃkhyeya* of worlds to be filled with exquisite flowers, an *asaṃkhyeya* of worlds to be filled with excellent flavors, an *asaṃkhyeya* of worlds to be filled with valuables, an *asaṃkhyeya* of worlds to be filled with couches and chairs shaded with jeweled canopies and covered with marvelous robes, and an *asaṃkhyeya* of worlds to be filled with all different kinds of jeweled crowns with various adornments. Then, even if a single person always kept coming back until the end of future kalpas, seeking each time to be given all these things, I would never cease to graciously give them all to him, and would never weary of doing so. And just as I would do this for that one person, so too would I also give them to all other beings in this same way."

Sons of the Buddha, when this bodhisattva-mahāsattva gives in this way, he does so with a mind free of falseness, with a mind free of anything he hopes for, with a mind free of concerns about fame or reputation, with a mind free of any regrets, and with a mind free of any irritation. Rather, he would only arouse a mind solely intent on seeking the path to all-knowledge, a mind willing to relinquish everything, a mind of heart-felt sympathy for beings, a mind intent on teaching and ripening them, and a mind intent on enabling them all to dwell securely in the wisdom of all-knowledge.

Sons of the Buddha, to the very end of all future kalpas, the bodhisattva-mahāsattva dedicates all his roots of goodness in this way, always practicing kindly giving.

Sons of the Buddha, the bodhisattva-mahāsattva also reflects in these ways:

> I wish that, as gifts for a single being, I could fill an *asaṃkhyeya* of worlds with precious elephants complete in their seven parts, well-disciplined by nature, decorated with gold banners,

covered with a gold-mesh caparison, and adorned with all different kinds of exquisite gems;

I wish that, to take to him as gifts, I could fill an *asaṃkhyeya* of worlds with precious horses like the king of the dragon horses, each of them decorated with adornments made of many different kinds of jewels;

I wish that, to take to him as gifts, I could fill an *asaṃkhyeya* of worlds with female entertainers able to play all different kinds of marvelous music;

I wish that, to take to him as gifts, I could fill an *asaṃkhyeya* of worlds with sons and daughters;

I wish that, to take to him as gifts, I could fill an *asaṃkhyeya* of worlds with bodies of mine that had all resolved to attain bodhi;

I wish that, to take to him as gifts, I could fill an *asaṃkhyeya* of worlds with my own heads that had all already aroused the non-neglectful mind;

I wish that, to take to him as gifts, I could fill an *asaṃkhyeya* of worlds with my own eyes;

I wish that, to take to him as gifts, I could fill an *asaṃkhyeya* of worlds with my own bodies' blood, flesh, bones, and marrow even as my mind remained free of any fond attachment to them;

I wish that, to take to him as gifts, I could fill an *asaṃkhyeya* of worlds with the positions of sovereign kings serving as rulers; and

I wish that, to take to him as gifts, I could fill an *asaṃkhyeya* of worlds with servants to serve him.

The bodhisattva-mahāsattva uses many different kinds of gifts such as these, doing so to the very end of all future kalpas, thus becoming securely established in the mind intent on vast giving of everything to all beings, providing such gifts for all beings everywhere in all realms of beings just as he would do so for that one single being.

Sons of the Buddha, just as, when the bodhisattva-mahāsattva cultivates the bodhisattva practices, he is willing to give gifts such as these to a single being in a single world to the very end of all kalpas of the future, so too is he willing to give in this same way to satisfy all beings in all worlds throughout all of space and the entire Dharma realm. His great compassion extends everywhere to them all as he incessantly bestows heartfelt sympathy on them all and provides offerings to them all in accordance with whatever they might need. In doing so, he does not allow his practice of giving to pause due to encountering any particular kinds of conditions.

Rather, it continues on in this manner without him ever feeling any weariness for even the moment of a finger snap.

Sons of the Buddha, as he performs such giving, the bodhisattva-mahāsattva brings forth these states of mind, namely: the unattached mind, the unbound mind, the liberated mind, the immensely powerful mind, the extremely profound mind, the well-focused mind, the unattached mind, the mind free of any conception of anyone possessed of a life span, the well-trained mind, the undistracted mind, the mind free of erroneous perceptions, the mind which possesses the nature of the various jewels,[395] the mind that does not seek karmic rewards, the mind that completely comprehends all dharmas, the mind that abides in great dedications, the mind that is skillful and decisive in comprehending all meanings, the mind that enables all beings to abide in unexcelled wisdom, the mind that produces the light of the great Dharma, and the mind that penetrates the wisdom of all-knowledge.

Sons of the Buddha, in each successive mind-moment, the bodhisattva-mahāsattva dedicates all the roots of goodness he has accumulated, doing so in these ways:

> May all beings acquire abundant wealth and jewels and not want for anything;
> May all beings develop an inexhaustibly great treasury of meritorious qualities;
> May all beings acquire every kind of peaceful security, and happiness;
> May all beings increasingly perform the works of the bodhisattva-mahāsattvas;
> May all beings successfully fulfill countless dharmas of utmost supremacy;
> May all beings attain irreversibility in the vehicle leading to all-knowledge;
> May all beings everywhere see all buddhas of the ten directions;
> May all beings forever abandon the world's delusions and defilements;
> May all beings acquire the pure and impartial mind; and
> May all beings leave behind the difficult rebirth circumstances[396] and attain all-knowledge.

Sons of the Buddha, when the bodhisattva-mahāsattva makes dedications such as these, he becomes filled with joy, [wishing]:

> To enable all beings to acquire benefit and happiness;
> To enable all beings to develop impartial minds;

To enable all beings to abide in a mind capable of relinquishing;

To enable all beings to abide in a mind able to give everything;

To enable all beings to abide in a joyfully giving mind;

To enable all beings to abide in a mind of giving that ensures perpetual freedom from poverty;

To enable all beings to abide in a mind that gives away all wealth and jewels;

To enable all beings to abide in a mind that gives away measureless wealth and jewels;

To enable all beings to abide in a mind that is devoted to universal giving, measureless giving, and giving everything;

To enable all beings to abide in a mind that gives incessantly to the very end of all future kalpas;

To enable all beings to abide in a mind of giving that relinquishes everything without regrets or afflictions;

To enable all beings to abide in a mind of giving that relinquishes all the necessities of life;

To enable all beings to abide in a mind that gives in accordance with circumstances;

To enable all beings to abide in a mind that attracts others through giving;[397]

To enable all beings to abide in a mind that gives on a vast scale;

To enable all beings to abide in a mind that relinquishes countless adornments as offerings;

To enable all beings to abide in a mind that gives without attachment;

To enable all beings to abide in a mind that gives equally to all;

To enable all beings to abide in a mind of giving that is as extremely strong as vajra;

To enable all beings to abide in a mind of giving that is as bright as the sun;

To enable all beings to abide in a mind of giving that embraces the wisdom of the Tathāgata;

To enable all beings to have a retinue fully endowed with roots of goodness;

To enable all beings to have roots of goodness and wisdom which always manifest directly before them;

To enable all beings to acquire minds of fully developed and indestructible purity;

To enable all beings to perfect the most supremely pure roots of goodness;

To enable all beings to awaken from the slumber of the afflictions;

To enable all beings to extinguish all doubts;

To enable all beings to acquire the pure meritorious qualities arising from impartiality and wisdom;

To enable all beings to develop perfectly full and indestructible meritorious qualities;

To enable all beings to possess pure and unshakable samādhi;

To enable all beings to abide in the indestructible wisdom of all-knowledge;

To enable all beings to perfect the bodhisattva's measureless purity in the practice of the spiritual superknowledges;

To enable all beings to cultivate and accumulate roots of goodness without attachment;

To enable all beings to bear in mind the purity of mind of all buddhas of the past, future, and present;

To enable all beings to develop pure and excellent roots of goodness;

To enable all beings to extinguish all path-obstructing dharmas which are the works of Māra;

To enable all beings to possess the dharmas producing the meritorious qualities of unimpeded purity and impartiality;

To enable all beings to use the vast mind to always practice the unremitting mindfulness of all buddhas;

To enable all beings to always draw near to the buddhas and be diligent in making offerings to them;

To enable all beings to open wide the gates to all roots of goodness and be able to fulfill all the dharmas of pristine purity;

To enable all beings to completely purify the immeasurable minds, the vast mind, and the most supreme mind;

To enable all beings to perfect the mind of pure and impartial giving;

To enable all beings to maintain consistent purity in upholding the *śīla pāramitā* of all buddhas;

To enable all beings to acquire the *pāramitā* of great patience;

To enable all beings to abide in the vigor *pāramitā* and remain forever free of indolence;

To enable all beings to abide in measureless meditative absorptions and become able to produce the many different kinds of spiritual superknowledges and wisdom;

To enable all beings to acquire the *prajñā pāramitā* by which they realize that all dharmas have no essential nature of their own;

To enable all beings to attain complete realization of the infinitely pure Dharma realm;

To enable all beings to fulfill all spiritual superknowledges and pure roots of goodness;

To enable all beings to abide in the practice of equanimity and achieve perfect fulfillment in the accumulation of all good dharmas;

To enable all beings to skillfully enter the realms of all buddhas and pervade them all;

To enable all beings to attain complete purity in the actions of body, mouth, and mind;

To enable all beings to attain complete purity in the karmic rewards of their good actions;

To enable all beings to fully comprehend the complete purity of all dharmas;

To enable all beings to fully comprehend the complete purity of the true meaning;

To enable all beings to attain complete purity in cultivating the supreme practices;

To enable all beings to accomplish the great vows of all bodhisattvas with complete purity;

To enable all beings to attain complete purity in their realization of all meritorious qualities and wisdom;

To enable all beings to perfect all the same-substance roots of goodness[398] and then dedicate them to the generation and complete fulfillment of the vehicle leading to all-knowledge;

To enable all beings to achieve the complete fulfillment of the purification of all buddha lands;

To enable all beings to achieve the complete fulfillment of the ability to see all buddhas and yet remain free of attachment;

To enable all beings to possess the major marks and secondary signs as the complete fulfillment of adornment with meritorious qualities;

To enable all beings to acquire the sixty kinds of voices, to speak words of sincere truth, all of which can be believed and accepted, to become adorned with the hundred thousand types of dharmas, and to achieve complete fulfillment of the Tathāgata's unimpeded meritorious qualities and exquisite voice;

To enable all beings to perfect the unimpeded and equanimous mind adorned with the ten powers;

To enable all beings to acquire the endless Dharma light of all buddhas and the complete fulfillment of all forms of eloquence;

To enable all beings to acquire the unexcelled fearlessness and the lion's roar of the Hero among Men;

To enable all beings to acquire all-knowledge and turn the irreversible wheel of the endless Dharma;

To enable all beings to attain complete fulfillment in fully understanding all dharmas and revealing them and expounding on them for others;

To enable all beings to achieve complete fulfillment in the timely cultivation of pure and good dharmas;

To enable all beings to attain perfect purity in the unsurpassable Dharma Jewel equivalent to that achieved by the Master Guide;

To enable all beings to achieve complete fulfillment of a single adornment, countless adornments, the great adornment, and the adornments of all buddhas;

To enable all beings to equally enter and go everywhere in all realms throughout the three periods of time;

To enable all beings to travel to all buddha *kṣetras* to listen to and absorb right Dharma, having none of them in which they do not travel about everywhere;

To enable all beings to develop such wisdom and beneficence that they become as revered in the world as a buddha;

To enable all beings to know all dharmas with perfectly fulfilled all-knowledge;

To enable all beings to accomplish the works of unshakable [meditative absorption] and acquire their unimpeded and perfectly full fruits;

To enable all beings to develop the spiritual superknowledges in all their faculties[399] and become able to know the faculties of all beings;

To enable all beings to acquire the non-discriminating wisdom that cognizes the identity [of all dharmas] and their single sign of all-pervading purity.

To enable all beings to avoid contradicting principles and become fully endowed with roots of goodness;

To enable all beings to acquire clear and penetrating realization of sovereign mastery in all the bodhisattva's spiritual superknowledges;

To enable all beings to acquire the endless meritorious qualities of all buddhas and become equally endowed with merit and wisdom;

To enable all beings to arouse the resolve to attain bodhi and fully understand all dharmas are equally possessed of the same single sign;

To enable all beings to completely comprehend right Dharma and become the most supreme fields of merit for the world;

To enable all beings to perfect the impartial and pure great compassion and become for all benefactors an immensely potent field of merit;

To enable all beings to become foremost in steadfastness[400] so that nothing can impede them;

To enable all beings to benefit whoever sees them and never be defeated in their ability to do so;

To enable all beings to perfect the mind of supreme equanimity;

To enable all beings to become well able to fully comprehend all dharmas and gain great fearlessness;

To enable all beings to emanate a single ray of light that everywhere illuminates all worlds of the ten directions;

To enable all beings to never retreat from cultivating all bodhisattvas' practice of vigor;

To enable all beings to fulfill all kinds of conduct and vows through the practice of but a single kind of conduct and vows;

To enable all beings to use but a single sublime voice to enable all who hear it to understand;

To enable all beings to become fully possessed of the pure mind of all bodhisattvas;

To enable all beings to everywhere succeed in meeting and serving all good spiritual guides;

To enable all beings to incessantly cultivate the bodhisattva practices and train beings;

To enable all beings to use marvelous eloquence and possess all voices in adapting to beings as they incessantly and extensively expound [on the Dharma];

To enable all beings to know all minds with the one mind as they impartially dedicate their roots of goodness [to them all];

To enable all beings to always delight in accumulating all roots of goodness and establishing beings in pure wisdom;

To enable all beings to acquire all-knowledge and the pure body possessed of merit and wisdom;

To enable all beings to thoroughly know the roots of goodness of all beings and then contemplate and make dedications to ripen them all;

To enable all beings to acquire all-knowledge and reach the complete fulfillment of the right and perfect enlightenment;

To enable all beings to fully attain the spiritual superknowledges with which, as they manifest in one place, they manifest in all places;

To enable all beings to attain the universally adorning wisdom with which, as they purify a single congregation, they purify all congregations;

To enable all beings to see all buddha lands in any single buddha land;

To enable all beings to everywhere adorn all buddha lands with all adornments, ineffably many adornments, measurelessly many adornments, and endlessly many adornments;

To enable all beings to attain a decisive understanding of the extremely profound meaning in all dharmas;

To enable all beings to acquire sovereign mastery of all *tathāgatas'* most superior and foremost spiritual superknowledges;

To enable all beings to acquire sovereign mastery of the spiritual superknowledge in which one manifests as neither one nor many and possesses all the meritorious qualities;

To enable all beings to fully develop the same roots of goodness and receive the crown-anointing consecration from all buddhas; and

To enable all beings to achieve the complete fulfillment of the pure wisdom body and become the most revered of all in all the realms of existence.

Sons of the Buddha, it is in this way that the bodhisattva-mahāsattva compassionately and sympathetically benefits and bestows happiness on all beings and enables them all to attain purity, to abandon miserliness and jealousy, to take on supremely marvelous rebirths, to possess great awesome virtue, to develop great resolute faith, and to forever abandon anger and all the vision-obscuring turbidities so that their minds become purified, they develop straightforwardness and pliancy of character, they become free of flattery, deviousness, doubts, and delusion, and they adopt the practices leading to emancipation, doing so with an indestructibly steadfast and equanimous resolve that is forever irreversible, that completely perfects the power of the dharmas of pristine purity, and that becomes free of afflictions and faults. He practices skillful dedications, always cultivates right practice, trains beings, extinguishes all unwholesome karma, and cultivates the austere practices and all kinds of roots of goodness.

He also encourages beings, enables them to cultivate and accumulate [roots of goodness], and everywhere fully takes on the many kinds of sufferings for sentient beings. Using the eye of great wisdom to contemplate their roots of goodness, he realizes they are naturally possessed of wisdom and then uses skillful means to make dedications to benefit all beings:

To enable all beings to become securely established in all the bases of pure meritorious qualities;

To enable all beings to accumulate all roots of goodness and realize the nature and meaning of all the meritorious qualities;

To enable all beings to thoroughly purify all their roots of goodness;

To enable all beings to plant all the good dharmas in the realms of the fields of merit, doing so with a mind that remains free of regrets in doing so;

To enable all beings to gather in all beings and enable every one of them to progress toward the realization of all-knowledge; and

To enable all beings to gather together all their roots of goodness and then dedicate each of them to others impartially and appropriately.

He also dedicates all his roots of goodness in these ways: "May all beings attain ultimate peace and security; may all beings attain ultimate purity; may all beings attain ultimate happiness; may all beings attain ultimate liberation; may all beings attain ultimate equanimity; may all beings attain ultimate complete comprehension; may all beings become ultimately established in the dharmas of pristine purity; may all beings acquire the unimpeded eyes; may all beings skillfully train their own minds; and may all beings fully possess the ten powers and train beings."

Sons of the Buddha, when the bodhisattva-mahāsattva makes dedications in these ways, he is not attached to karmic works, is not attached to karmic rewards, is not attached to the body, is not attached to things, is not attached to *kṣetras*, is not attached to regions, is not attached to beings, is not attached to the nonexistence of beings, is not attached to all dharmas, and is not attached to the nonexistence of all dharmas.

Sons of the Buddha, when the bodhisattva-mahāsattva makes dedications in this way, he bestows all these roots of goodness on the entire world, [reflecting]: "May all beings fully develop the Buddha's knowledge, acquire the pure mind, possess completely clear wisdom, gain inward quiescence of mind, remain unmoved by outer conditions, and perpetuate and perfect the lineage of all buddhas of the three periods of time."

Sons of the Buddha, when the bodhisattva-mahāsattva cultivates dedications such as these, he attains such unsurpassably complete transcendence that even all the world's words of praise could never completely describe it. He cultivates all the bodhisattva practices and becomes unimpeded in his ability to go and visit all buddha lands to see all buddhas. He is also able to see everything practiced by all bodhisattvas in all worlds and uses fine skillful means to distinguish for beings the extremely profound meaning of statements about dharmas. He acquires the *dhāraṇīs* with which he becomes able to endlessly expound on the sublime Dharma throughout all kalpas of the future.

In each successive mind-moment, for the sake of beings, he everywhere manifests his bodies like reflected images in an ineffable-ineffable number of worlds and makes offerings to all buddhas. In each successive mind-moment, he brings about the all-pervading purification of an ineffable-ineffable number of buddha lands. He insatiably cultivates the wisdom with which he purifies buddha *kṣetras* and, in each successive mind-moment, he enables an ineffable-ineffable number of hundreds of thousands of *koṭīs* of *nayutas* of beings to achieve the perfection of purity and the complete fulfillment of equanimity.

In all those lands, he diligently cultivates all the *pāramitās*, gathers in beings, and perfects the purification of his karmic deeds. He acquires the unimpeded ear with which he listens to the turning of the Dharma wheel as it is turned by each of the *tathāgatas* in every one of those ineffable-ineffable number of buddha worlds. He listens to, accepts, and upholds those teachings in energetically diligent cultivation and never thinks for even a single mind-moment to abandon them. He abides in the bodhisattva's spiritual superknowledges in which nothing is apprehensible, there is nothing to rely on, there is nothing that is done, and there are no attachments. In but a single *kṣaṇa* or the instant of a finger snap, he is able to issue division bodies that go everywhere to visit an ineffable number of buddha worlds in which he shares the same views as all the other bodhisattvas there.

Sons of the Buddha, when the bodhisattva-mahāsattva cultivates the bodhisattva practices in these ways, not only are the ineffable-ineffable number of pure meritorious qualities he fulfills such that, if recalled and eulogized, one could never come to the end of their praises, this is even more so the case with his attainment of unexcelled bodhi and his realization of the equality and purity of all buddha *kṣetras*, the equality and purity of all beings, the equality and purity of all bodies, the equality and purity of all faculties, the equality and purity of all karmic fruits, the equality and purity of all congregations and sites of enlightenment, the equality and purity of all perfectly fulfilled practices, the equality and purity of the expedient knowledge of all dharmas, the equality and purity of all *tathāgatas'* vows and dedications, and the equality and purity of all buddhas' spheres of spiritual superknowledges.

Sons of the Buddha, when the bodhisattva-mahāsattva makes dedications in these ways, he acquires gateways to happiness in which all qualities are pure and those countless meritorious qualities are fully adorned. When he makes dedications in these ways: beings do not oppose all *kṣetras*; *kṣetras* do not oppose all beings; *kṣetras* and beings do not oppose karmic deeds; karmic deeds do not oppose *kṣetras* and beings; thought does not oppose mind; mind does not oppose thought; thought and mind do not oppose realms; realms do not oppose thought and mind; karmic deeds do not oppose karmic retribution; karmic retribution does not oppose karmic deeds; karmic deeds do not oppose courses of karmic action; karmic actions do not oppose karmic deeds; the nature of dharmas does not oppose their marks; the marks of dharmas do not oppose their nature; the arising of dharmas does not oppose their nature; the nature of dharmas does not oppose their arising; the equality of *kṣetras* does not oppose the equality of beings; the equality of beings does not oppose the equality of *kṣetras*; the equality of all beings does not oppose the equality of all dharmas; the equality of all dharmas does not oppose the equality of all beings; the equality of the epitome of dispassion does not oppose the equality of all beings' establishment; the equality of all beings' establishment does not oppose the epitome of dispassion; the past does not oppose the future; the future does not oppose the past; the past and the future do not oppose the present; the present does not oppose the past and the future; the equality of time does not oppose the equality of buddhas; the equality of buddhas does not oppose the equality of time; the bodhisattva practices do not oppose all-knowledge; and all-knowledge does not oppose the bodhisattva practices.

Sons of the Buddha, when the bodhisattva-mahāsattva makes dedications in these ways, he realizes the equality of karmic deeds, the equality of karmic retributions, the equality of bodies, the equality of skillful means, the equality of vows, the equality of all beings, the equality of all *kṣetras*, the equality of all practices, the equality of all knowledge, and the equality of all buddhas of the three periods of time as he is also able to serve all buddhas, able to make offerings to all bodhisattvas, able to plant all roots of goodness, able to fulfill all great vows, able to teach all beings, able to fully know all karmic deeds, able to serve and make offerings to all good spiritual guides, able to enter all pure congregations and sites of enlightenment, able to reach a penetrating comprehension of all right teachings, and able to fulfill all the dharmas of pristine purity.

Sons of the Buddha, this is what constitutes the bodhisattva-mahāsattva's seventh dedication, the dedication that equally accords with all beings. If the bodhisattva-mahāsattva perfects this dedication, then:[401]

He is able to vanquish all demon adversaries and extricate all the thorns of desire;
He acquires the bliss of emancipation and dwells in the non-dual nature;
He possesses great awesome virtue and rescues and protects beings;
He becomes a king of meritorious qualities with the unimpeded capacity for psycho-physical travel;
He travels to all *kṣetras* and enters the station of quiescence;
He possesses all the bodies,[402] perfects the bodhisattva conduct, and attains sovereign mastery of mind in all the practices and vows;
He clearly distinguishes and fully knows all dharmas and is able to take births everywhere in all buddha *kṣetras;*
He acquires the unimpeded ear, hears all the sounds in all *kṣetras,* acquires the pure wisdom eye, sees all buddhas, and never leaves them even briefly; and
He perfects the roots of goodness in all spheres of experience, becomes free of any mental conception of high or low, and realizes the inapprehensibility of all dharmas.

The bodhisattva-mahāsattva equally accords with all beings as he dedicates all roots of goodness in these ways.

At that time, aided by the Buddha's spiritual powers, Vajra Banner Bodhisattva surveyed the ten directions and then spoke these verses:

All of the merit created by the bodhisattva
is sublime, vast, extremely deep, and far-reaching.
Even what he cultivates in but a single mind-moment,
he is able to dedicate boundlessly.

All the life-supporting possessions owned by the bodhisattva
are of all different kinds, abundant, and are limitless *koṭīs* in number.
His perfumed elephants and precious horses harnessed to carriages
as well as his clothing, gems, and wealth are all especially marvelous.

He may give his head, his eyes, or his hands and feet,
or may offer up his body, its flesh or its bones and marrow.
They all pervade the countless *kṣetras* of the ten directions
as he gives them to all, causing them to become present everywhere.

As he dedicates all the merit he cultivates
throughout the course of countless kalpas,

wishing to rescue and liberate all the many kinds of beings,
his mind still never retreats from this resolve.

In order to liberate beings, the bodhisattva
always cultivates the most excellent acts of dedication,
everywhere enabling those in the three realms to be happy,
empowering them all to realize the unexcelled fruition.

The bodhisattva everywhere makes the impartial vow
to dedicate to all the many kinds of beings
whatever pure deeds he ever accumulates.
He then never relinquishes such a great vow.

The vow power of the bodhisattva is limitless and unimpeded.
He includes within it everyone in all worlds.
As he makes such dedications for all the many kinds of beings,
he never for even a moment discriminates among them.

He vows to enable all beings to attain wisdom that is completely clear
giving and observance of moral precepts, all of which are pure,
and vigorous cultivation which never becomes indolent.
Such great vows as these they never allow to lapse.

The bodhisattva's dedications reach the far shore of perfection
and everywhere open the gates to the pure and marvelous Dharma.
His wisdom matches that of the Most Honored of All Bipeds[403]
and his discernment of the genuine meaning reaches the ultimate.

The bodhisattva has already mastered eloquence in verbal expression.
So too is this true of his various ways of expressing wisdom.
He is unimpeded in teaching the Dharma in accordance with principle
and as he does so his mind remains unattached.

He always refrains from establishing dualities regarding any dharmas
even as he also refrains from establishing non-duality, either,
for he has transcended both duality and non-duality
and realizes these are all simply functions of the pathway of words.

He realizes that all worlds are the same
in that none are not produced by the mind, speech, and all actions,
that beings themselves are illusory conjurations devoid of reality,
and all karmic rewards and retributions arise entirely from this.

Throughout all worlds,
all the various karmic rewards and retributions differ,
yet none of them are not in all cases produced by the power of karma.
Hence, if one extinguishes karma, then they all are brought to an end.

As the bodhisattva contemplates all worlds, [he sees that]
the karma of body, mouth, and mind are all the same

and also observes that beings abide in this same equality,
just as does the peerless Honored One among the Great Āryas.[404]

The bodhisattva dedicates all of his good karma
to enable all beings to acquire the pure form body
and become fully possessed of merit and skillful means,
the same as the unsurpassed Tamer of Men to Be Tamed.[405]

The bodhisattva benefits all the many types of beings
and dedicates all of his great ocean of merit,
wishing to enable them to have awesome radiance rare in the world
and then attain the body possessed of courage and great powers.

With whatever merit he cultivates,
he wishes to enable the world to become entirely pure
so that the purity of beings will come to be like
the matchless purity of the buddhas.

The bodhisattva becomes skilled in interpreting meanings
and is thus able to know the most supreme dharmas of all buddhas.
He dedicates impartially his many good works,
vowing to enable common beings to be the same as the Tathāgata.

The bodhisattva fully realizes that all dharmas are empty,
that all worlds are entirely nonexistent,
that nothing is created, and that there is no creator,
even as beings' karmic retributions are nonetheless still never lost.

As for whether dharmas are quiescent or not quiescent,
he abandons these duality-based discriminating thoughts,
realizes that all these discriminations are but worldly views,
and enters the right [and fixed] position[406] where discriminations end.

Such a genuine son of the buddha as this
has been transformationally born from the Tathāgata's Dharma.
He is able to carry out such fine dedications as these
and extinguish all the doubts of those in the world.

Sons of the Buddha, what is the bodhisattva-mahāsattva's dedication that has the character of true suchness? Sons of the Buddha, here the bodhisattva-mahāsattva abides in completely clear right mindfulness with a solidly abiding resolve. Having abandoned delusion, he single-mindedly cultivates with a deep and unmoving mind, establishes himself in indestructible karmic works, progresses toward all-knowledge, and remains forever irreversible in his resolute pursuit of the Great Vehicle as, with courage and fearlessness, he plants the roots of every kind of virtue. He everywhere brings peace to the world, produces supreme roots of goodness, cultivates the dharmas of pristine purity, increases in his great compassion, and perfects the jewel of the mind. Ever mindful of all buddhas, he protects and preserves right Dharma and maintains solid and resolute faith in the bodhisattva path. He perfects countless pure and sublime roots of goodness, diligently cultivates every kind of merit and wisdom, becomes a tamer of those to be tamed, develops the many kinds of good dharmas, and uses wisdom and skillful means in making dedications.

At this time, using the wisdom eye, the bodhisattva everywhere contemplates all the measureless and boundless roots of goodness. When cultivating and accumulating them, this may involve the pursuit of conditions, the preparation of resources, purification, obtaining entry, focused encouragement, initiation of practices, clear comprehension, thorough investigation, or explanations. All matters such as these in turn involve various methods, various objective circumstances, various characteristic features, various phenomena, various categories, various practices, various designations, various distinctions, various means of production, or various methods of cultivation.

All of these roots of goodness are established by the resolve to progress toward success in the vehicle of the ten powers and all of them are dedicated toward gaining the knowledge of all modes, for there is only one [vehicle.] There are not two.[407] He dedicates all these roots of goodness in these ways:

Vowing to achieve the complete fulfillment of unimpeded physical karma in cultivating the bodhisattva practices;
Vowing to attain pure and unimpeded verbal karma in cultivating the bodhisattva practices;
Vowing to perfect unimpeded mental karma in becoming established in the Great Vehicle;
Vowing to attain the complete fulfillment of unimpeded resolve in purely cultivating all the bodhisattva practices;
Vowing to arouse the measurelessly vast resolve to practice giving and provide assistance to all the boundlessly many beings;
Vowing to gain sovereign mastery of mind in all dharmas and expound the great light of Dharma which no one can conceal;
Vowing to clearly comprehend the bases of all-knowledge and arouse the bodhi resolve to entirely illuminate the world;
Vowing to always maintain right mindfulness of all buddhas of the three periods of time and truly visualize the Tathāgata as appearing directly before him;

- Vowing to abide in fully developed and especially supreme aspiration with which he leaves behind all *māras* and other such adversaries;
- Vowing to become established in the wisdom of the Buddha's ten powers and never cease to everywhere gather in beings;
- Vowing to gain samādhis and roam to all worlds and yet remain free of defiling attachments to the world;
- Vowing to tirelessly dwell in all worlds, incessantly teaching beings;
- Vowing to produce countless skillful means to implement contemplative wisdom and perfect the inconceivable path of the bodhisattva;
- Vowing to acquire the wisdom with which he remains undeluded everywhere and is able to clearly distinguish all worlds;
- Vowing to gain sovereign mastery in the power of the spiritual superknowledges with which, in but a single mind-moment, he is able to purify all lands;
- Vowing to be able to penetrate the essential nature of all dharmas and perceive the purity of all worlds;
- Vowing to succeed in generating non-discriminating wisdom with which he enters all *kṣetras* in any single *kṣetra*;
- Vowing to use the adornments in all *kṣetras* to reveal everything and thereby teach countlessly and boundlessly many beings;
- Vowing to reveal the boundless Dharma realm in a single buddha *kṣetra* and also do the same thing in all buddha *kṣetras*; and
- Vowing to gain sovereign mastery in the great spiritual superknowledges and become able to go and visit all buddha lands.

Sons of the Buddha, using all such roots of goodness, the bodhisattva-mahāsattva vows to be able to adorn all buddha lands, vows to be able to go everywhere throughout all worlds, and vows to be able to perfect wisdom-based contemplations. And just as he makes dedications such as these for himself, so too does he do so for all beings, [thinking]:

- May all beings forever abandon all the rebirth destinies of the hell realms, the animal realms, and the realm of King Yama;
- May all beings extinguish all karma that produces obstacles;
- May all beings attain the equanimity and wisdom of the universal mind;
- May all beings accept both adversaries and friends with even-minded impartiality and enable them all to become happy and possess pure wisdom;

May all beings acquire perfectly full wisdom and its universally illuminating pure light;
May all beings acquire fully developed contemplative wisdom and completely understand the meaning of reality;
May all beings be able to progress with pure aspiration in their quest to attain bodhi and gain measureless wisdom; and
May all beings become everywhere able to reveal the peaceful and secure dwelling place.

Sons of the Buddha, the bodhisattva-mahāsattva constantly uses the wholesome mind to make dedications in these ways, doing so:

To enable all beings to encounter the clouds of clarity and coolness which pour down the rain of Dharma;
To enable all beings to always encounter fields of merit and excellent spheres of experience;
To enable all beings to skillfully enter the treasury of the bodhi resolve and then preserve and protect it themselves;
To enable all beings to abandon the hindrances and the manifest afflictions[408] and thus skillfully abide in peace;
To enable all beings to acquire unimpeded spiritual superknowledges and wisdom;
To enable all beings to acquire the body possessed of the sovereign masteries with which they appear everywhere;
To enable all beings to perfect the most excellent knowledge of all modes and never fail to be successful in benefiting others;
To enable all beings to gather in the many classes of beings and enable them to attain purity;
To enable all beings to gain the ultimate realization of all-knowledge; and
To enable all beings to gain an unshakable mind free of all obstacles.

Sons of the Buddha, the bodhisattva-mahāsattva may see delightful lands, parks and groves, plants and trees, flowers and fruit, fine incense, excellent clothing, precious jewels, material wealth, and all kinds of adornments. He may see delightful towns and villages, may see monarchs possessed of sovereign powers, or may see dwelling places free from clamorous disturbances. Having seen such things, he uses his knowledge of skillful means to cultivate with intense diligence and produce countless supremely marvelous meritorious qualities with which to seek good dharmas for all beings, never being neglectful as he extensively accumulates many different kinds of fine things as vast as an ocean.

Using such endless goodness to benefit everyone and become a source of the many different kinds of good dharmas, he uses skillful means to dedicate all these roots of goodness without discriminating. He instructs others in the creation of countless roots of goodness of all different kinds and, with wisdom, always contemplates all beings, constantly bearing in mind the objective circumstances of their roots of goodness. With impartiality comparable to that of true suchness, he incessantly dedicates these roots of goodness for beings. The bodhisattva then dedicates all these roots of goodness in these ways:

May all beings acquire the delightful vision of all *tathāgatas* with which they see the uniformly equal true nature of dharmas without attachment and with complete purity;
May all beings see all the *tathāgatas* as extremely delightful and present perfectly full offerings to them;
May all beings be reborn in all the extremely delightful and pure buddha *kṣetras*, free of all afflictions;
May all beings be able to see all buddhas [and hear] their delightful Dharma;
May all beings always delight in protecting and preserving the delightful practices of all bodhisattvas;
May all beings acquire the delightful eyes of the good spiritual guides and see with unimpeded vision;
May all beings always see all delightful things and not see anything that is offensive;
May all beings realize all delightful dharmas and then diligently protect and preserve them;
May all beings acquire the pure light of all buddhas' delightful dharmas;
May all beings cultivate the delightful mind of all bodhisattvas that is able to relinquish everything;
May all beings acquire the fearlessnesses and become able to teach all the delightful dharmas;
May all beings acquire all bodhisattvas' extremely delightful and extremely deep samādhis;
May all beings acquire all bodhisattvas' extremely delightful *dhāraṇī* gateways;
May all beings acquire all bodhisattvas' extremely delightful skillfulness in contemplative wisdom;
May all beings become able to manifest the bodhisattva's extremely delightful sovereign mastery in the spiritual superknowledges;

May all beings become able to expound on the delightful, extremely profound, and sublime Dharma in the great congregations of all buddhas;

May all beings become able to use skillful means to reveal and expound on the extremely delightful different statements [in the Dharma];

May all beings always be able to arouse extremely delightful and impartial great compassion;

May all beings arouse the extremely delightful great bodhi resolve in each successive mind-moment and thus always enable all their faculties to feel blissfully pleased;

May all beings become able to enter the extremely delightful family of all *tathāgatas;*

May all beings acquire the delightful practice by which they are able to train others and then proceed to incessantly train beings;

May all beings acquire all bodhisattvas' extremely delightful and inexhaustible eloquence and then expound on all dharmas;

May all beings dwell in all delightful worlds for an ineffable-ineffable number of kalpas, tirelessly teaching beings;

May all beings use countless skillful means to be able to awaken to and enter all the extremely delightful Dharma gateways of all buddhas;

May all beings acquire the delightful unimpeded skillful means by which they realize all dharmas have no fundamental bases;

May all beings reach the delightful apex of dispassion and realize that all dharmas are ultimately non-dual, thereby cutting of all obstacles;

May all beings reach the delightful apex of dispassion and realize that all dharmas are all equally real;

May all beings attain the complete fulfillment of all bodhisattva's extremely delightful freedom from conceptual proliferation;

May all beings gain the resolve that serves as a vajra treasury of vigor and then successfully complete the delightful path to all-knowledge;

May all beings possess the delightful unimpeded roots of goodness and vanquish all their affliction adversaries; and

May all beings acquire the delightful gateway to all-knowledge and manifest the realization of right enlightenment everywhere throughout the world.

Sons of the Buddha, when the bodhisattva-mahāsattva cultivates roots of goodness such as these:

He gains the light of wisdom;

He is accepted by a good spiritual guide;
His mind is brightly illuminated by the Tathāgata's wisdom sun which forever extinguishes the darkness of delusion;
He diligently cultivates right Dharma;
He enters all the works of wisdom;
He skillfully trains in the wisdom grounds;
He spreads his roots of goodness throughout the Dharma realm;
He dedicates his wisdom to reaching the source of all bodhisattvas' roots of goodness;
He uses wisdom to deeply enter the ocean of great skillful means; and
He perfects countless vast roots of goodness.

Sons of the Buddha, the bodhisattva-mahāsattva then dedicates these roots of goodness in these ways:

He does not become attached to the world;
He does not seize on [the existence of] beings;
His mind is pure;
He does not depend on anything;
He maintains right mindfulness of dharmas;
He abandons discriminating views;
He does not depart from the sovereign wisdom of all buddhas;
He does not oppose the methods of right dedication of all buddhas of the three periods of time;
He accords with all impartial practice of right Dharma;
He does not contradict the true characteristics of the Tathāgata;
He contemplates all three periods of time as equally devoid of any sign of the existence of any being;
He skillfully accords with the path to buddhahood;
He skillfully teaches the Dharma;
He deeply fathoms its meaning;
He enters the most supreme ground;
He awakens to the genuine Dharma;
His wisdom is complete;
His resolute faith is steadfast;
Although he skillfully cultivates right karma, he still realizes that by nature karma is empty [of inherent existence];
He completely understands that all dharmas are like illusory conjurations;
He realizes that all dharmas are devoid of any inherently existent nature;

In contemplating all concepts and the various practices, he accords with the world's conventional designations and discourse and yet he is free of any attachment to them;
He extinguishes all causes and conditions leading to attachment;
He understands principles in accordance with reality;
He contemplates the nature of all dharmas as quiescent;
He completely understands that all dharmas have the same single true character;
He realizes that the characteristics of all dharmas are not mutually contradictory;
He dwells together with bodhisattvas and cultivates their path;
He skillfully gathers in beings;
He enters the methods of dedication practiced by all bodhisattvas of the past, the future, and the present;
His mind is not frightened by any dharmas of the Buddha;
With the immeasurable minds, he enables all beings to attain purity;
He does not arouse any thought of attachment to a self or the possessions of a self anywhere in the worlds of the ten directions;
He is free of any discriminations regarding anything in the world;
He does not develop any defiled attachment to any spheres of experience;
He diligently cultivates all world-transcending dharmas;
He does not seize on anything or depend on anything anywhere in the world;
He maintains solidly enduring right views regarding the profound and sublime path;
He abandons all false views; and
He completely understands the genuine Dharma.

Just as true suchness is boundlessly pervasive, so too it is with [the bodhisattva's] dedications of roots of goodness, for they are boundlessly pervasive;

Just as true suchness has reality as its nature, so too it is with his dedications of roots of goodness, for they have his understanding of this reality in all dharmas as their nature;

Just as true suchness constantly preserves its original nature without changing, so too it is with his dedications of roots of goodness, for they preserve their original nature without ever changing;

Just as true suchness has all dharmas' absence of any inherent nature as its nature, so too it is with his dedications of roots of goodness, for they have his understanding of all dharmas' absence of any inherent nature as their nature;

Just as true suchness is characterized by signlessness, so too it is with his dedications of roots of goodness, for they are characterized by his understanding of the signlessness of all dharmas;

Just those who realize true suchness are forever irreversible, so too it is with his dedications of roots of goodness, for whoever receives them never retreats from the Dharma of all buddhas;

Just as true suchness is where all buddhas act, so too it is with his dedications of roots of goodness, for they are where all *tathāgatas* act;

Just as true suchness takes the transcendence of all signs of any objective sphere as its objective sphere, so too it is with his dedications of roots of goodness, for they transcend all signs of any objective sphere and yet constitute the perfectly complete objective sphere of all buddhas of the three periods of time;

Just as true suchness is able to have that which it establishes, so too it is with his dedications of roots of goodness, for they are all able to establish all beings;

Just as true suchness by nature always adapts, so too it is with his dedications of roots of goodness, for they incessantly adapt even until the end of all future kalpas;

Just as true suchness is measureless, so too it is with his dedications of roots of goodness, for they, being commensurate with the realm of empty space, could never be measured by any being;

Just as true suchness pervades everything, so too it is with his dedications of roots of goodness, for, in but a single *kṣaṇa*, they pervade the entire Dharma realm;

Just as true suchness always abides and is inexhaustible, so too it is with his dedications of roots of goodness, for they are ultimately endless;

Just as true suchness is beyond compare, so too it is with his dedications of roots of goodness, for they are beyond compare in being everywhere able to fulfill all dharmas of the Buddha;

Just as the essential nature of true suchness is stable, so too it is with his dedications of roots of goodness, for they have a stable essential nature that neither delusions nor afflictions can ruin;

Just as true suchness is indestructible, so too it is with his dedications of roots of goodness, for they cannot be damaged by any being;

Just as the essence of true suchness is shining light, so too it is with his dedications of roots of goodness, for they have pervasively shining light as their nature;

Just as true suchness has no place where it does not reside, so too it is with his dedications of roots of goodness, for they have no place they do not reside;

Just as true suchness pervades all times, so too it is with his dedications of roots of goodness, for they pervade all times;

Just as it is the nature of true suchness to always be pure, so too it is with his dedications of roots of goodness, for they abide in the world and yet they are still essentially pure;

Just as true suchness is unimpeded by dharmas, so too it is with his dedications of roots of goodness, for they are unimpeded in reaching everywhere;

Just as true suchness is the Dharma eye of the multitude, so too it is with his dedications of roots of goodness, for they are able to serve as the eyes for all beings;

Just as true suchness by nature is free of weariness, so too it is with his dedications of roots of goodness, for, as he cultivates all the bodhisattva practices, he remains forever free of weariness;

Just as the essential nature of true suchness is extremely deep, so too it is with his dedications of roots of goodness, for their nature is extremely deep;

Just as true suchness does not contain even a single thing, so too it is with his dedications of roots of goodness, for he fully realizes that, by their very nature, they do not contain even a single thing;

Just as the nature of true suchness is not manifestly apparent, so too it is with his dedications of roots of goodness, for their essence is sublime and difficult to perceive;

Just as true suchness transcends the many obscurations of the defilements, so too it is with his dedications of roots of goodness, for his purified wisdom eye transcends all obscurations by delusion;

Just as true suchness has nothing that compares to it, so too it is with his dedications of roots of goodness, for his perfection of all the bodhisattva practices is most excellent and incomparable;

Just as the essential nature of true suchness is quiescence, so too it is with his dedications of roots of goodness, for they are well able to accord with the dharma of quiescence;

Just as true suchness has no basis, so too it is with his dedications of roots of goodness, for they are able to penetrate all baseless dharmas;

Just as the essential nature of true suchness is boundless, so too it is with his dedications of roots of goodness, for they purify beings whose numbers are boundless;

Just as the essential nature of true suchness is free of attachment, so too it is with his dedications of roots of goodness, for they ultimately leave all attachments behind;

Just as true suchness is free of obstructions, so too it is with his dedications of roots of goodness, for they extinguish all the world's obstructions;

Just as true suchness is not a sphere in which those in the world can act, so to it is with his dedications of roots of goodness, for they are not something that those in the world can implement;

Just as the essential nature of true suchness has no abiding, so too it is with his dedications of roots of goodness, for there is nowhere in *saṃsāra* in which they dwell;

Just as true suchness by nature has nothing that it does, so too it is with his dedications of roots of goodness, for they leave behind all endeavors;

Just as the essential nature of true suchness securely abides, so too it is with his dedications of roots of goodness, for they securely abide in reality;

Just as true suchness is directly related with all dharmas, so too it is with his roots of goodness, for they are directly related to the learning and cultivation of all bodhisattvas;

Just as true suchness by nature is equally present in all dharmas, so too it is with his dedications of roots of goodness, for they are equally cultivated throughout all worlds;

Just as true suchness is never separate from all dharmas, so too it is with his dedications of roots of goodness, for, even to the end of future time, they never abandon the world;

Just as true suchness is ultimately endlessly present in all dharmas, so too it is with his dedications of roots of goodness, for they are endlessly dedicated to all beings;

Just as true suchness is unopposed to any dharmas, so too it is with his dedications of roots of goodness, for they do not oppose any of the dharmas of all buddhas of the three periods of time;

Just as true suchness comprehensively includes all dharmas, so too it is with his dedications of roots of goodness, for they completely include the roots of goodness of all beings;

Just as true suchness shares the same essential nature with all dharmas, so too it is with his dedications of roots of goodness, for they share the same single essential nature with all buddhas of the three periods of time;

Just as true suchness never separates from all dharmas, so too it is with his dedications of roots of goodness, for they include all worldly and world-transcending dharmas;

Just as true suchness cannot be outshone by anything, so too it is with his dedications of roots of goodness, for they cannot be outshone by anything in any world;

Just as true suchness is unshakable, so too it is with his dedications of roots of goodness, for they cannot be shaken by any of the works of the *māras;*

Just as true suchness is free of the turbidity of the defilements, so too it is with his dedications of roots of goodness, for they cultivate the bodhisattva practices without any of the turbidity of the defilements;

Just as true suchness is unchanging, so too it is with his dedications of roots of goodness, for, with unchanging resolve, they are sympathetically mindful of beings;

Just as true suchness is inexhaustible, so too it is with his dedications of roots of goodness, for they cannot be exhausted even by all worldly dharmas;

Just as true suchness by nature is always awakened, so too it is with his dedications of roots of goodness, for they enable the awakening to all dharmas;

Just as true suchness can never be lost, so too it is with his dedications of roots of goodness, for they arouse the great resolve for beings which is never lost;

Just as true suchness is able to produce great illumination, so too it is with his dedications of roots of goodness, for they illuminate all worlds with the light of great wisdom;

Just as true suchness cannot be described in words, so too it is with his dedications of roots of goodness, for they cannot be described by any words;

Just as true suchness sustains all worlds, so too it is with his dedications of roots of goodness, for they are able to sustain all the bodhisattva practices;

Just as true suchness accords with worldly discourse, so too it is with his dedications of roots of goodness, for they accord with all discourse arising from wisdom;

Just as true suchness pervades all dharmas, so too it is with his dedications of roots of goodness, for they pervade all buddha *kṣetras* of the ten directions, manifest great spiritual superknowledges, and bring about the right and perfect enlightenment;

Just as true suchness is free of discriminations, so too it is with his dedications of roots of goodness, for they are free of any discriminations with regard to anything in the entire world;

Just as true suchness pervades all bodies, so too it is with his dedications of roots of goodness, for they pervade the countless bodies throughout the *kṣetras* of the ten directions;

Just as the essential nature of true suchness is unproduced, so too it is with his dedications of roots of goodness, for they manifest the appearance of production as a skillful means even as they are unproduced;

Just as true suchness has no place it does not reside, so too it is with his dedications of roots of goodness, for they manifest spiritual superknowledges throughout the buddha lands of the ten directions and the three periods of time and thus have no place they do not reside;

Just as true suchness pervades the nighttime, so too it is with his dedications of roots of goodness, for they emanate great radiance into every nighttime as they carry out the works of the Buddha;

Just as true suchness pervades the daytime, so too it is with his dedications of roots of goodness, for they enable all beings of the daytime to witness the Buddha's spiritual transformations, his expounding on the irreversible wheel of Dharma, and his immaculate purity, all without having done so in vain.

Just as true suchness pervades all places during both the half-moon and full-moon periods, so too it is with his dedications of roots of goodness, for, in all worlds and in all the sequential time periods, he uses skillful expedients to know all times in but a single mind-moment;

Just as true suchness is pervasive throughout the years, so too it is with his dedications of roots of goodness, for, abiding for countless kalpas, they fully understand and ripen all faculties, enabling them all to reach perfect fulfillment;

Just as true suchness pervades the kalpas of creation and destruction, so too it is with his dedications of roots of goodness, for they abide in all kalpas, pure and undefiled, teaching beings and enabling the purification of them all;

Just as true suchness lasts to the very end of the future, so too it is with his dedications of roots of goodness, for they last to the end of future time as he cultivates all the pure and marvelous practices of all bodhisattvas and never retreats from fulfilling his great vows;

Just as true suchness pervasively abides throughout the three periods of time, so too it is with his dedications of roots of goodness, for, in but a single *kṣaṇa*, they enable all beings to see the buddhas of the three periods of time and then never leave them for even a single mind-moment;

Just as true suchness pervades all places, so too it is with his dedications of roots of goodness, for they transcend the three realms of existence, reach everywhere, and enable sovereign mastery in all things;

Just as true suchness abides in both existent and nonexistent dharmas, so too it is with his dedications of roots of goodness, for they fully penetrate the ultimate purity of all existent and nonexistent dharmas;

Just as the essential nature of true suchness is pure, so too it is with his dedications of roots of goodness, for they are able to use skillful means to accumulate the dharmas of the aids to enlightenment and purify all the bodhisattva practices;

Just as the essential nature of true suchness is radiantly immaculate, so too it is with his dedications of roots of goodness, for they enable all bodhisattvas to acquire the radiantly immaculate mind of samādhi;

Just as the essential nature of true suchness is free of defilement, so too it is with his dedications of roots of goodness, for they abandon all defilement and completely fulfill all pure intentions;

Just as true suchness is devoid of any self or possessions of a self, so too it is with his dedications of roots of goodness, for they fill all buddha lands of the ten directions with a pure mind free of a self or possessions of a self;

Just as the essential nature of true suchness is impartial, so too it is with his dedications of roots of goodness, for they bring about the attainment of the impartial wisdom of all-knowledge that completely illuminates all dharmas and abandons all the cataracts of delusion;

Just as true suchness transcends all measurement, so too it is with his dedications of roots of goodness, for they abide together with the immensely powerful measurement-transcending Dharma treasury of the vehicle of all-knowledge and spread the vast rain cloud of Dharma throughout all worlds of the ten directions;

Just as true suchness securely abides in uniform equality, so too it is with his dedications of roots of goodness, for they initiate all the bodhisattva practices and equally abide in the path of all-knowledge;

Just as true suchness pervasively abides throughout all realms of beings, so too it is with his dedications of roots of goodness, for they bring about the complete fulfillment of the unimpeded knowledge of all modes and appear before all those throughout all realms of beings;

Just as true suchness remains free of all discriminations even as it everywhere abides in the knowledge of all sounds, so too it is with his dedications of roots of goodness, for they possess the knowledge of all speech and are able to everywhere manifest all different kinds of speech to provide instruction to beings;

Just as true suchness forever transcends the world, so too it is with his dedications of roots of goodness, for they everywhere enable beings to forever transcend the world;

Just as the nature of true suchness is vast, so too it is with his dedications of roots of goodness, for they are able to absorb and preserve all the vast Dharma of the buddhas of the past, the future, and the present and never forget them as they enable the diligent cultivation of the practices of all bodhisattvas;

Just as true suchness never rests for even a moment, so too it is with his dedications of roots of goodness, for, wishing to establish all beings on the ground of great wisdom, they incessantly enable cultivation of the bodhisattva practices throughout all kalpas;

Just as true suchness is so vast that it pervades all dharmas, so too it is with his dedications of roots of goodness, for, with unimpeded pure mindfulness, they everywhere include all the vast gateways into the Dharma;

Just as true suchness comprehensively includes all the many different classes of beings, so too it is with his dedications of roots of goodness, for they enable the realization of the countless different varieties of wisdom and the cultivation of the genuine and marvelous practices of all bodhisattvas;

Just as true suchness has nothing it seizes on or becomes attached to, so too it is with his dedications of roots of goodness, for they enable beings to become free of any seizing on any dharmas and extinguish all attachments in all worlds, thereby enabling them all to become purified;

Just as the essential nature of true suchness is unmoving, so too it is with his dedications of roots of goodness, for they enable establishment in the ultimate motionlessness of the perfectly fulfilled conduct and vows of Samantabhadra;

Just as true suchness is the sphere of experience of the Buddha, so too it is with his dedications of roots of goodness, for they enable all beings to fulfill all spheres of experience of great wisdom and extinguish afflicted spheres of experience, thereby causing them all to be purified;

Just as true suchness cannot be controlled or restrained by anyone, so too it is with his dedications of roots of goodness, for they cannot be restrained or controlled by any of the works of the many *māras* or by the erroneous doctrines of non-Buddhist paths;

Just as true suchness is not something that can be cultivated or not cultivated, so too it is with his dedications of roots of goodness, for they enable the abandoning of all discursive thinking and attachment without making any discriminations about cultivating or not cultivating;

Just as true suchness does not retreat from anything at all, so too it is with his dedications of roots of goodness, for they always [enable beings to] see the buddhas, make the vow to attain bodhi, and produce the adornment of the great vows from which they never retreat;

Just as true suchness contains the speech of all worlds, so too it is with his dedications of roots of goodness, for they enable beings to develop the spiritual superknowledges and wisdom with which they acquire all different kinds of speech and utter all the various kinds of languages;

Just as true suchness has nothing it seeks in any dharmas, so too it is with his dedications of roots of goodness, for they enable all beings to enter the vehicle of Samantabhadra and gain the emancipation by which they become free of any craving for anything at all;

Just as true suchness abides on all grounds, so too it is with his dedications of roots of goodness, for they enable all beings to abandon all worldly grounds, dwell on the wisdom grounds, and adorn themselves with the conduct of Samantabhadra;

Just as true suchness is never cut off, so too it is with his dedications of roots of goodness, for they [enable beings] to gain fearlessness in all dharmas, adapt to the speech of all classes of beings, and ceaselessly expound on the Dharma in place after place;

Just as true suchness abandons all the contaminants, so too it is with his dedications of roots of goodness, for they enable all beings to perfect the dharma knowledge by which they completely comprehend dharmas and fully develop the uncontaminated meritorious qualities of bodhi;

Just as true suchness does not have even the slightest thing that can so damage or disturb it that it could become even slightly unenlightened, so too it is with his dedications of roots of goodness, for they everywhere enable beings to awaken to all dharmas with a measureless mind that pervades the Dharma realm;

Just as true suchness has no beginning point in the past, no end point in the future, and no difference in the present, so too it is with his dedications of roots of goodness which, for beings, constantly instigate the ever-renewed arising of the vow to attain bodhi, thereby everywhere enabling purification and the eternal transcendence of *saṃsāra;*

Just as true suchness has nothing that it discriminates anywhere in the three periods of time, so too it is with his dedications of roots of goodness, for, in each successive mind-moment of the present, the mind is always awakened and, in the past and the future, it is pure;

Just as true suchness brings about the complete perfection of all buddhas and bodhisattvas, so too it is with his dedications of roots of goodness, for they enable the arising of all great vows and skillful means as well as the complete realization of the vast wisdom of all buddhas; and

Just as true suchness is ultimately pure and does not coexist with any afflictions, so too it is with the bodhisattva's dedications of roots of goodness, for they are able to extinguish all beings' afflictions and bring about the perfect fulfillment of all forms of pure wisdom.

Sons of the Buddha, when the bodhisattva-mahāsattva makes dedications such as these:

He realizes the equality of all buddha *kṣetras* through purifying all worlds;

He realizes the equality of all beings through turning the unimpeded wheel of Dharma for them;

He realizes the equality of all bodhisattvas through making all the vows leading to all-knowledge;

He realizes the equality of all buddhas through contemplating the non-duality of the essential nature of all buddhas;

He realizes the equality of all dharmas through understanding that the nature of all dharmas is unchanging;

He realizes the equality of all worlds through using the knowledge of expedients to thoroughly understand all the paths of words;

He realizes the equality of all bodhisattva practices through dedicating all the roots of goodness he plants;

He realizes the equality of all times through always diligently and incessantly cultivating the Buddha's works;

He realizes the equality of all karmic effects through staying free of defiling attachment to any worldly or world-transcending roots of goodness as he brings them all to completion; and

He realizes the equality of all buddhas' masterful spiritual superknowledges through adapting to the world as he manifests the Buddha's works.

Sons of the Buddha, this is what constitutes the bodhisattva-mahāsattva's eighth dedication, the dedication that has the character of true suchness. When the bodhisattva-mahāsattva abides in this dedication:

He realizes countless pure Dharma gateways and becomes able to roar the Tathāgata's great lion's roar freely and fearlessly;
He uses excellent skillful means to always teach and ripen countless bodhisattvas without ever resting;
He acquires the Buddha's measureless and perfect body in which a single body completely pervades all worlds;
He acquires the Buddha's measureless and perfect voice in which a single voice awakens all beings;
He acquires the Buddha's measureless and perfect powers in which a single pore is able to contain all worlds;
He acquires the Buddha's measureless and perfect spiritual superknowledges in which he places all beings into a single atom;
He acquires the Buddha's measureless and perfect liberations in which the realms of all buddhas and their realization of the right and perfect enlightenment are revealed within the body of a single being;
He acquires the Buddha's measureless and perfect samādhis in which he is able to reveal all samādhis in a single samādhi;
He acquires the Buddha's measureless and perfect eloquence in which, in explaining a single sentence of Dharma, he is able to continue to the end of future time and still never exhaust its meanings, thereby ridding all beings of their doubts and delusions; and
He acquires the Buddha's measureless and perfect being replete with the Buddha's ten powers and manifests the realization of right enlightenment in all realms of beings.

Sons of the Buddha, this is the bodhisattva-mahāsattva's dedication of all roots of goodness in accord with the character of true suchness.

At that time, aided by the Buddha's awesome powers, Vajra Banner Bodhisattva surveyed the ten directions and then spoke these verses:

The bodhisattva's determination is always securely abiding
and his right mindfulness is steadfast and free of delusions.
His mind is virtuous, pliant, and constantly clear and cool
as he accumulates practices creating boundless meritorious qualities.

The bodhisattva is humble, compliant, free of contrariness,
and all his aspirations are pure.

He has already acquired the great light of wisdom
and he is well able to completely illuminate all karmic actions.

The bodhisattva's works performed in meditation are vast,
of many different kinds, and extremely rare.
His resolute intentions in cultivation are irreversible
and in this way he benefits the many kinds of beings.

The works he performs are different and of countless varieties.
The bodhisattva diligently cultivates them all.
Adapting to beings and not opposing their wishes,
he enables them all to attain purity of mind and become joyful.

He has already ascended to the ground of the revered Tamer of Men,[409]
abandoned all heated afflictions, and gained the unimpeded mind.
He thoroughly knows the Dharma and all its meanings
and, to benefit beings, he becomes ever more diligent in his practice.

The many types of virtuous practices cultivated by the bodhisattva
are measureless, numberless, and of many different kinds.
He distinguishes and understands all of them
and dedicates them to benefiting the many kinds of beings.

With sublime wisdom, he constantly contemplates
the ultimate, vast, and genuine reality,
brings to an end [rebirth in] all states of existence without exception,
and skillfully makes dedications that accord with their true suchness.

Just as true suchness pervades all places,
so too he everywhere gathers in those in all worlds.
The bodhisattva dedicates this resolve
to enabling all beings to become free of attachment.

The power of the bodhisattva's vows is everywhere pervasive
just as true suchness has no place in which it does not reside.
Whether perceptible or not, his mindful thought reaches everywhere
and in every instance dedicates his meritorious qualities.

As it abides in the night, so too it abides in the day,
while it also abides throughout the half-month and month,
and, whether it be years or kalpas, it also abides in them.
Just as this is so with true suchness, so too it is with his practice.

Throughout all three periods of time as well as throughout all *kṣetras*,
all beings, and all dharmas—
It abides in them all and yet has no place at all that it dwells.
It is with practice such as this that he makes his dedications.

Like true suchness, the originally inherent nature,
the bodhisattva arouses just such a great resolve.

There is no place true suchness abides that it does not also abide.
It is with practice such as this that he makes his dedications.

Just as in true suchness, the originally inherent nature,
there has never even been one dharma that exists within it, so too,
the inapprehensibility of any intrinsic nature is their true nature.
It is through actions such as these that he makes his dedications.

Just as with the character of true suchness, so too are his actions.
Just as with the nature of true suchness, so too are his actions.
Just as the nature of true suchness is fundamental reality,
so too are his actions, the same as true suchness.

Just as true suchness has no bounds,
so too his actions have no bounds,
and thus he is free of any bonds or attachments in them.
It is because of this that these actions become pure.

A true son of the Buddha with intelligence and wisdom such as this
has resolute vows that are steadfast and unwavering.
By his wisdom's power, he has fully penetrating comprehension
by which he enters all buddhas' treasury of skillful means.

He has awakened to the genuine Dharma of the Dharma King
in which he is free of any attachments or any bondage.
With sovereign mastery such as this, his mind remains unimpeded
and never perceives that even a single dharma ever arises at all.

The Tathāgata's Dharma body, the actions he performs,
as well as all worlds—they are all of that very character:
To speak of the character of all dharmas, it is that they are all signless.
To realize they have such a character —this is to know the Dharma.

The bodhisattva abides in this inconceivability
in which conception could never reach the end of it.
On entering into this station of the inconceivable,
both conception and non-conception are quiescent.

Contemplating the nature of all dharmas in this way,
he completely comprehends the differences in all karmic actions.
All attachment to the existence of a self is thus entirely extinguished
and he abides in unshakable meritorious qualities.

All the bodhisattva's karmic rewards
bear the seal of infinite wisdom.
If such an endless inherent nature as this were to ever end,
his endless skillful means would then therefore cease.

The bodhisattva contemplates the mind as not abiding outwardly
and also as not apprehensible inwardly, either.

He realizes the nature of his mind has no place it exists.
By abandoning self and dharmas, he becomes forever quiescent.

All those sons of the Buddha have realizations such as these:
"The nature of all dharmas is always empty and quiescent,"
and "There is not one dharma with the capacity to create anything."
Thus they awaken to selflessness just the same as do the buddhas.

He fully realizes that all worlds
are identical in nature to true suchness.
If one perceives this inconceivable sign,
then one is able to realize the dharma of signlessness.

If one is able to abide in this extremely profound dharma,
always delight in cultivating the bodhisattva practices,
and, out of a wish to benefit all of the many classes of beings,
never retreat from the adornments accomplished by his great vows,

then one will transcend the world,
will never raise any false discriminations about "birth" and "death,"
will fully comprehend his own mind as like an illusory conjuration,
and will diligently cultivate the many practices to liberate all beings.

With right mindfulness, the bodhisattva contemplates the world
as arising in every case from karma-based conditions.
He cultivates all the practices wishing to rescue and liberate beings,
including all without exception within the three realms of existence.

He fully realizes that all the various distinctions among beings
are but discriminations produced by acts of perception.
He contemplates these matters and fully understands them all,
yet never does so in ways contradicting the nature of dharmas.

The wise fully understand the Dharma of all buddhas
and dedicate all their practices such as these.
With deeply sympathetic pity for all beings,
they enable them to rightly contemplate the true Dharma.[410]

Sons of the Buddha, what then is meant by the bodhisattva-mahāsattva's dedication of unattached and unbound liberation?

Sons of the Buddha, this bodhisattva-mahāsattva reveres all roots of goodness. That is to say, he reveres emancipation from *saṃsāra*, reveres the gathering of all roots of goodness, reveres the aspiration to acquire roots of goodness, reveres repentance of all karmic transgressions, reveres joyful accordance with all roots of goodness, reveres bowing in reverence to all buddhas, reveres placing the palms together in respect; reveres bowing down in reverence at stupas and temples, and reveres entreating the Buddha to speak the Dharma. He reveres the many different kinds of roots of goodness such as these and both accords with and approves of them.

Sons of the Buddha, when the bodhisattva-mahāsattva reveres all those roots of goodness, accords with them, and approves of them, he experiences the most ultimate happiness and steadfast resolute faith in them, becomes securely established in them, and enables others to become securely established in them. He diligently cultivates nonattachment to them and freely accumulates them. He develops supreme determination, comes to abide in the sphere of the Tathāgata, gains increasing strength, and attains the knowledge and vision of them all. Then, in the following ways, he dedicates all his roots of goodness:[411]

[He dedicates all his roots of goodness][412] to using the mind of the unattached and unbound liberation to perfect the physical actions of Samantabhadra.

[He dedicates all his roots of goodness] to using the mind of the unattached and unbound liberation to purify the verbal actions of Samantabhadra.

[He dedicates all his roots of goodness] to using the mind of the unattached and unbound liberation to fulfill the mental actions of Samantabhadra.

[He dedicates all his roots of goodness] to using the mind of the unattached and unbound liberation to arouse the vast vigor of Samantabhadra.

[He dedicates all his roots of goodness] to using the mind of the unattached and unbound liberation to acquire Samantabhadra's unimpeded voice *dhāraṇī* gateway in which the range of his voice is so vast that it pervades the Dharma realm.

[He dedicates all his roots of goodness] to using the mind of the unattached and unbound liberation to acquire Samantabhadra's vision-of-all-buddhas *dhāraṇī* gateway with which he constantly sees all buddhas of the ten directions.

[He dedicates all his roots of goodness] to using the mind of the unattached and unbound liberation to perfect Samantabhadra's complete-comprehension-of-all-voices *dhāraṇī* gateway in which he expounds on countless dharmas in the same language [as all listeners].

[He dedicates all his roots of goodness] to using the mind of the unattached and unbound liberation to perfect Samantabhadra's abiding-in-all-kalpas *dhāraṇī* gateway in which he cultivates the bodhisattva practices throughout the ten directions.

[He dedicates all his roots of goodness] to using the mind of the unattached and unbound liberation to perfect Samantabhadra's

powers of sovereign mastery in which, until the end of all future kalpas, he constantly and uninterruptedly reveals the cultivation of all bodhisattva practices in the body of a single being and, just as he does so in the body of a single being, so too does he do so in the same way in the bodies of all beings.

[He dedicates all his roots of goodness] to using the mind of the unattached and unbound liberation to perfect Samantabhadra's powers of sovereign mastery in which he everywhere enters all the many sites of enlightenment and everywhere manifests the cultivation of the bodhisattva practices in the presence of all buddhas.

[He dedicates all his roots of goodness] to using the mind of the unattached and unbound liberation to perfect Samantabhadra's powers of the Buddha's sovereign mastery in which, in a single gateway, he manifests the endless passage through an ineffable-ineffable number of kalpas during which he enables all beings to awaken and enter.

[He dedicates all his roots of goodness] to using the mind of the unattached and unbound liberation to perfect Samantabhadra's powers of the Buddha's sovereign mastery in which, in many different gateways, he manifests the endless passage through an ineffable-ineffable number of kalpas during which he enables all beings to awaken and enter with their bodies appearing everywhere in the presence of all buddhas.

[He dedicates all his roots of goodness] to using the mind of the unattached and unbound liberation to perfect Samantabhadra's powers of sovereign mastery in which, in each successive mind-moment, he enables an ineffable-ineffable number of beings to abide in the wisdom of the ten powers and never tires of doing this.

[He dedicates all his roots of goodness] to using the mind of the unattached and unbound liberation to perfect Samantabhadra's powers of sovereign mastery in which, within the bodies of all beings, he manifests the masterful spiritual superknowledges of all buddhas and enables all beings to abide in the practices of Samantabhadra.

[He dedicates all his roots of goodness] to using the mind of the unattached and unbound liberation to perfect Samantabhadra's powers of sovereign mastery in which, in the languages of every being, he speaks the languages of all beings and enables all beings, every one of them, to abide on the ground of all-knowledge.

[He dedicates all his roots of goodness] to using the mind of the unattached and unbound liberation to perfect Samantabhadra's

powers of sovereign mastery in which, within the bodies of every being, he contains the bodies of all beings and enables them all to regard themselves as perfecting the body of a buddha.

[He dedicates all his roots of goodness] to using the mind of the unattached and unbound liberation to perfect Samantabhadra's powers of sovereign mastery in which he is able to use a single flower to adorn all worlds of the ten directions;

[He dedicates all his roots of goodness] to using the mind of the unattached and unbound liberation to perfect Samantabhadra's powers of sovereign mastery in which he emanates a great voice which, pervading the Dharma realm, is heard everywhere in all buddha lands where it gathers in and trains all beings.

[He dedicates all his roots of goodness] to using the mind of the unattached and unbound liberation to perfect Samantabhadra's powers of sovereign mastery in which, to the end of future time, in each successive mind-moment throughout an ineffable-ineffable number of kalpas, he is everywhere able to enter all worlds and use the spiritual powers of a buddha to adorn them however he wishes.

[He dedicates all his roots of goodness] to using the mind of the unattached and unbound liberation to perfect Samantabhadra's powers of sovereign mastery in which, to the end of future time, in those kalpas in which he abides, he is always able to everywhere enter all worlds and manifest the attainment of buddhahood in those worlds.

[He dedicates all his roots of goodness] to using the mind of the unattached and unbound liberation to perfect Samantabhadra's practices in which, with but a single ray of light, he illuminates all worlds throughout the realms of empty space.

[He dedicates all his roots of goodness] to using the mind of the unattached and unbound liberation to perfect Samantabhadra's practices, acquire measureless wisdom, possess all the spiritual superknowledges, and teach the many different kinds of dharmas.

[He dedicates all his roots of goodness] to using the mind of the unattached and unbound liberation to perfect Samantabhadra's practices in which he enters the Tathāgata's unfathomable spiritual superknowledges and wisdom which persist throughout all kalpas.

[He dedicates all his roots of goodness] to using the mind of the unattached and unbound liberation to perfect Samantabhadra's practices in which he dwells wherever the *tathāgatas* are throughout the Dharma realm, using the spiritual powers of the Buddha to tirelessly cultivate all the physical, verbal, and mental actions included in the bodhisattva practices.

[He dedicates all his roots of goodness] to using the mind of the unattached and unbound liberation to perfect Samantabhadra's practices in which, while never contradicting the meaning and never departing from the Dharma, he uses pure words and phrases and endless eloquence to teach and train beings, thereby enabling them to become bound to realize the unexcelled bodhi of all buddhas.

[He dedicates all his roots of goodness] to using the mind of the unattached and unbound liberation to cultivate Samantabhadra's practices in which, when he enters a single Dharma gateway, he emanates measureless light illuminating all the inconceivably many Dharma gateways and, just as this occurs within this one Dharma gateway, so too does this occur within all Dharma gateways through which he achieves an unimpeded penetrating comprehension by which he becomes bound to ultimately reach the ground of all-knowledge.

[He dedicates all his roots of goodness] to using the mind of the unattached and unbound liberation to abide in the bodhisattva practices in which, with sovereign mastery in the Dharma, he reaches the far shore of perfection in the adornments of Samantabhadra and uses all-knowledge to contemplate, awaken to, and enter every sphere of experience while still never exhausting the capacities of all-knowledge.

[He dedicates all his roots of goodness] to using the mind of the unattached and unbound liberation to incessantly abide in Samantabhadra's practices beginning with this life and continuing on to the end of future time until he acquires all-knowledge, awakens to an ineffable-ineffable number of dharmas of reality, and becomes ultimately free of delusions regarding the Dharma.

[He dedicates all his roots of goodness] to using the mind of the unattached and unbound liberation to cultivate the works of Samantabhadra with sovereign mastery of skillful means, thereby acquiring the light of Dharma with which to unimpededly and completely illuminate the practices in the conduct of all bodhisattvas.

[He dedicates all his roots of goodness] to using the mind of the unattached and unbound liberation to cultivate Samantabhadra's practices and acquire the knowledge of all skillful means by which he knows all skillful means, namely:

measureless skillful means, inconceivable skillful means, bodhisattva skillful means, the skillful means associated with all-knowledge, the skillful means used by all bodhisattvas to train beings, skillful means used in turning the wheel of the measureless Dharma, skillful means adapted to ineffably many different times, skillful means used to explain the many different kinds of dharmas, skillful means used in the treasury of boundless fearlessness, and skillful means used to expound on all dharmas without exception.

[He dedicates all his roots of goodness] to using the mind of the unattached and unbound liberation to abide in Samantabhadra's practices and perfect the physical actions which enable all beings who see them to feel delighted, to refrain from initiating slanders, to arouse the resolve to attain bodhi without ever retreating from it, and to succeed in reaching ultimate purity.

[He dedicates all his roots of goodness] to using the mind of the unattached and unbound liberation to cultivate Samantabhadra's practices and acquire the pure knowledge with which he completely understands the languages of all beings and responds to all beings with fully adorned words and phrases which enable them all to feel joyful.

[He dedicates all his roots of goodness] to using the mind of the unattached and unbound liberation to abide in Samantabhadra's practices by which he becomes established in especially supreme resolve, possesses a pure mind, and acquires vast spiritual superknowledges and vast wisdom, everywhere encountering all the vast worlds, vast lands, vast-[minded] beings,[413] the ineffably vast Dharma proclaimed by all *tathāgatas*, and their perfectly fulfilled treasury of vast adornments.

[He dedicates all his roots of goodness] to using the mind of the unattached and unbound liberation to fulfill the conduct and vows of Samantabhadra related to making dedications, to acquire the pure body, pure mind, and pure liberations of all buddhas, to accumulate the meritorious qualities of the Buddha, to dwell in the Buddha's sphere of action in which the seal of wisdom illuminates everything, to reveal the pure actions of the bodhisattva, to thoroughly penetrate the meanings of all their different statements, to demonstrate the vast sovereign mastery of all buddhas and bodhisattvas, and to manifest the realization of right enlightenment for all beings.

[He dedicates all his roots of goodness] to using the mind of the unattached and unbound liberation to diligently cultivate Samantabhadra's conduct and vows as related to all faculties by acquiring brilliantly sharp faculties, well-trained faculties, the faculty of sovereign mastery of all dharmas, the faculty of inexhaustibility, the faculty of diligently cultivating all roots of goodness, the faculty of equality with all buddhas' spheres of action, the faculty of great vigor associated with all bodhisattvas' prediction of irreversibility, the faculty of completely knowing the vajra realm associated with the Dharma of all buddhas, the faculty associated with all *tathāgatas'* brightly illuminating wisdom and its flaming vajra radiance, the faculty of sovereign mastery in distinguishing all faculties, the faculty of establishing countless beings in all-knowledge, boundlessly vast faculties, the faculty of perfect fulfillment in all things; and the faculty of unimpeded purity.

[He dedicates all his roots of goodness] to using the mind of the unattached and unbound liberation to cultivate the practices of Samantabhadra and acquire the spiritual powers of all bodhisattvas, namely: the spiritual power of measurelessly vast powers; the spiritual power of measureless masterful wisdom; the spiritual power of manifesting in all buddha *kṣetras* even without ever moving one's body; the spiritual power of unimpeded and incessant sovereign mastery; the spiritual power of comprehensively gathering together all buddha *kṣetras* and placing them in a single location; the spiritual power of pervading all buddha *kṣetras* with a single body; the spiritual power of easeful mastery in unimpeded liberation; the spiritual power of effortless sovereign mastery in but a single mind-moment; the spiritual power of abiding in the absence of any inherent existence without relying on anything at all; and the spiritual power of arranging an ineffable number of worlds in correct order within a single pore, roaming everywhere throughout the Dharma realm to the sites of enlightenment of all buddhas, instructing all beings, and enabling them all to enter the gateway of great wisdom.

[He dedicates all his roots of goodness] to using the mind of the unattached and unbound liberation to enter the gateways of Samantabhadra, initiate the bodhisattva practices, use masterful wisdom to everywhere enter countless buddha lands in but a single mind-moment, contain countless buddha *kṣetras* in a single body, acquire the knowledge to purify buddha lands, constantly use wisdom to contemplate and see boundlessly many buddha lands, and never arouse any thought of preference for the Two Vehicles.

[He dedicates all his roots of goodness] to using the mind of the unattached and unbound liberation to cultivate

Samantabhadra's practice of skillful means, enter the realm of wisdom, be born into the family of the Tathāgata, abide in the bodhisattva path, possess an ineffable-ineffable number of measureless and inconceivable especially supreme aspirations, incessantly carry out countless vows, and fully know all Dharma realms throughout the three periods of time.

[He dedicates all his roots of goodness] to using the mind of the unattached and unbound liberation to perfect the pure Dharma gateways of Samantabhadra, completely containing in a place the size of a hair tip all the ineffable-ineffable number of lands throughout empty space and the entire Dharma realm, causing them all to be clearly visible as, just as this is so in a place the size of a hair tip, so too is this so in every place the size of a hair tip throughout the Dharma realm and the realms of empty space.

[He dedicates all his roots of goodness] to using the mind of the unattached and unbound liberation to perfect Samantabhadra's skillful means of the profound mind in which, in but a single mind-moment, he reveals the thoughts in the mind of a single being throughout an ineffable-ineffable number of kalpas, and in this same way even reveals the thoughts in the minds of all beings throughout this same number of kalpas.

[He dedicates all his roots of goodness] to using the mind of the unattached and unbound liberation to access the ground of skillful means practice associated with Samantabhadra's dedications in which, in but a single body, he is able to include all the ineffable-ineffable number of bodies throughout the entire Dharma realm even as the realms of beings neither increase nor decrease in number, this while also being able to do so in all bodies throughout the entire Dharma realm in just this same way that he does within a single body.

[He dedicates all his roots of goodness] to using the mind of the unattached and unbound liberation to perfect the skillful means associated with Samantabhadra's great vows, to abandon all inverted perceptions, inverted thoughts, and inverted views, to everywhere enter the realms of all buddhas, to always see all buddhas' pure Dharma body commensurate with the realms of empty space while also seeing their adornment with the major marks and secondary signs, their sovereign mastery of spiritual powers, and their constant use of their exquisite voice to unimpededly and endlessly reveal and expound [on the Dharma], thereby enabling those who hear to accept and uphold the teachings as taught, even as they realize the body of the Tathāgata is completely inapprehensible.

[He dedicates all his roots of goodness] to using the mind of the unattached and unbound liberation to cultivate Samantabhadra's practices, dwell on the bodhisattva grounds, and enter all worlds in but a single mind-moment, namely entering upward-facing worlds, entering inverted worlds, and entering an ineffable-ineffable number of vast worlds in all places in their network throughout the ten directions, everywhere distinguishing all Dharma realms with the Indra's net-based skillful means for making distinctions in which he enables many different worlds to enter a single world, enables an ineffable-ineffable number of measureless worlds to enter a single world, enables the countless worlds as arranged in all Dharma realms to enter a single world, and enables the countless worlds as arranged in all realms of empty space to enter a single world, making them all clearly visible while still not interfering with the character of their arrangement.

[He dedicates all his roots of goodness] to using the mind of the unattached and unbound liberation to cultivate the conduct and vows of Samantabhadra, acquire the Buddha's summit-anointing consecration, enter the ground of skillful means in but a single mind-moment, fully develop the wisdom jewel enabling establishment in the many practices, and become able to fully know all perceptions, namely perceptions of beings, perceptions of dharmas, perceptions of *kṣetras*, perceptions of directions, perceptions of buddhas, perceptions of lifetimes,[414] perceptions of karma, perceptions of practices, perceptions of realms, perceptions of liberation,[415] perceptions of the faculties, perceptions of time, perceptions of compliance, perceptions of afflictions, perceptions of purity, perceptions of ripening, perceptions of seeing the Buddha, perceptions of turning the Dharma wheel, perceptions of hearing the Dharma and completely understanding it, perceptions of training, perceptions of measurelessness, perceptions of emancipation, perceptions of many different grounds, perceptions of countless grounds, perceptions of bodhisattvas' complete knowing, perceptions of bodhisattvas' cultivation, perceptions of bodhisattvas' samādhis, perceptions of bodhisattvas' emergence from samādhis, perceptions of bodhisattvas' development, perceptions of bodhisattvas' destruction, perceptions of bodhisattvas' death, perceptions of bodhisattvas' birth, perceptions of bodhisattvas' liberation, perceptions of bodhisattvas' sovereign masteries, perceptions of bodhisattvas' stewardship, perceptions of bodhisattvas' spheres of experience, perceptions of kalpas' creation and destruction, perceptions of brightness, perceptions of darkness, perceptions of daytime, perceptions of nighttime, perceptions of changes in a half-month, a full month, a season, or a year, perceptions of going, perceptions of coming, perceptions of standing, perceptions of sitting, perceptions of sleeping, and perceptions of wakefulness. In but a single mind-moment, he is able to completely know all perceptions such as these even as he transcends all perceptions, remains free of discriminations, cuts off all obstacles, and remains free of attachments. The wisdom of all buddhas completely fills his mind and the Dharma of all buddhas enables the growth of his roots of goodness. He shares the same single body with all *tathāgatas* and he is taken in by all buddhas. He attains immaculate purity and accords with, cultivates, and trains in the Dharma of all buddhas, thereby reaching the far shore.

[He dedicates all his roots of goodness] to using the mind of the unattached and unbound liberation to cultivate Samantabhadra's practices for the sake of all beings, to produce the jewel of great wisdom, to know the countless minds in every mind, to adapt to whatever they depend on, to adapt to their discriminations, to adapt to their natures, to adapt to what they do, to adapt to the functions of their actions, to adapt to their appearances, to adapt to their reasoning, and to adapt to their many other different kinds of differences, having none of them that he fails to clearly perceive.

[He dedicates all his roots of goodness] to using the mind of the unattached and unbound liberation to perfect the jewel of wisdom of Samantabhadra's great vows with which, in a single place, he knows countlessly and ineffably many other places, and, just as this is so in one place, so too is this so in all other places in this very same way.

[He dedicates all his roots of goodness] to using the mind of the unattached and unbound liberation to cultivate the wisdom grounds of Samantabhadra's practices and actions, being able to know in a single action a countless and ineffable-ineffable number of other actions, knowing of any given action that it is created on the basis of many different conditions while also clearly knowing and seeing that this is so in all other actions in the same way that it is so of any single action.

[He dedicates all his roots of goodness] to using the mind of the unattached and unbound liberation to cultivate the wisdom of Samantabhadra that knows all dharmas, knowing an ineffable-ineffable number of dharmas in a single dharma, knowing a single dharma in all dharmas, and knowing of each of the differences in all dharmas such as these that they do not entail obstruction, opposition, or attachment.

[He dedicates all his roots of goodness] to using the mind of the unattached and unbound liberation to dwell in the bodhisattva practices and be able to acquire Samantabhadra's unimpeded ear faculty in which, within the sound of a single word, he knows an ineffable-ineffable number of sounds of words with all their countlessly and boundlessly many differences and yet remains free any attachments, knowing this with respect to the sounds of all words in just the same way that he knows this of the sound of a single word.

[He dedicates all his roots of goodness] to using the mind of the unattached and unbound liberation to cultivate the wisdom of Samantabhadra, initiate the practices of Samantabhadra, dwell on the grounds of Samantabhadra, and, in relation to every dharma, expound on an ineffable-ineffable number of dharmas, with those dharmas being vast and possessed of many distinctions, teaching and transforming and gathering in beings in ways consistent with inconceivable skillful means, doing so for a measurelessly long time and doing so in all times, adapting to beings' dispositions, adapting to their faculties, adapting to the circumstances of the particular time, using the voice of the Buddha to speak Dharma for them, using a single exquisite voice that enables joyous delight in all the countless beings in the congregations at an ineffable number of sites of enlightenment, enabling countless bodhisattvas in the presence of each single *tathāgata* in all such places throughout the entire Dharma realm to establish themselves in the especially supreme resolve, to bring forth the vast vision, to achieve the most ultimately complete awareness of all the practices, to dwell on Samantabhadra's grounds, to become able in each successive mind-moment to attain realized entry into whichever dharma is spoken for them, and to become able in but a single *kṣaṇa* to bring about the growth of an immeasurably, indescribably, and ineffably vast accumulation of great wisdom as he continues to expound in this way to the very end of all future kalpas, all the while cultivating in every *kṣetra* vast practices commensurate with empty space itself, thus achieving their perfectly full perfection.

[He dedicates all his roots of goodness] to using the mind of the unattached and unbound liberation to cultivate Samantabhadra's faculty-related practice gateways, to become a king of the great practices, and to become able to fully know in every faculty the countless faculties, the countless mental dispositions, and the marvelous practices produced by inconceivable spheres of cognition.

[He dedicates all his roots of goodness] to using the mind of the unattached and unbound liberation to abide within Samantabhadra's practices in the mind of great dedications and thus acquire extremely subtle knowledge of forms, extremely subtle knowledge of bodies, extremely subtle knowledge of *kṣetras*, extremely subtle knowledge of kalpas, extremely subtle knowledge of worlds, extremely subtle knowledge of regions, extremely subtle knowledge of time, extremely subtle knowledge of numbers, extremely subtle knowledge of karmic retributions, and extremely subtle knowledge of purification, becoming able to fully know in but a single mind-moment all the extreme subtleties such as these and yet still not becoming frightened in mind, not becoming deluded in mind, not becoming distracted, not becoming scattered, not becoming mentally turbid, not becoming inferior, this as his mind becomes focused on a single object, as his mind becomes skilled in quiescent meditative absorption, as his mind becomes skilled in making distinctions, and as his mind becomes skillfully established.[416]

[He dedicates all his roots of goodness] to using the mind of the unattached and unbound liberation to abide in the bodhisattva's wisdom, to cultivate Samantabhadra's conduct in a manner free of indolence or weariness, and to become able to know the extreme subtleties in the rebirth destinies of all beings, the extreme subtleties in the deaths of beings, the extreme subtleties in the births of beings, the extreme subtleties in the dwelling of beings, the extreme subtleties in the locations of beings, the extreme subtleties in the types of beings, the extreme subtleties in the spheres of experience of beings, the extreme subtleties in the practices of beings, the extreme subtleties in the grasping of beings, and the extreme subtleties in beings' engagement with conditions, being able to fully know in but a single mind-moment all the extreme subtleties such as these.

[He dedicates all his roots of goodness] to using the mind of the unattached and unbound liberation to establish deep aspiration, to cultivate the practices of Samantabhadra, and to become able to know with regard to all bodhisattvas their cultivation for the sake of beings, beginning with the time when they first arouse the resolve [to attain bodhi], cultivating:

The extreme subtleties in the bodhisattva's practices;
The extreme subtleties in the bodhisattva's dwelling;

The extreme subtleties in the bodhisattva's spiritual superknowledges;
The extreme subtleties in the bodhisattva's traveling to countless buddha *kṣetras*;
The extreme subtleties in the bodhisattva's Dharma light;
The extreme subtleties in the bodhisattva's purified eyes;
The extreme subtleties in the bodhisattva's perfection of the especially supreme resolve;
The extreme subtleties in the bodhisattva's going to visit the sites of enlightenment and congregations of all *tathāgatas*;
The extreme subtleties in the bodhisattva's knowledge of the *dhāraṇī* gateways;
The extreme subtleties in the bodhisattva's expounding on countless grounds of fearlessness with a treasury of every kind of eloquence;
The extreme subtleties in the characteristics of the bodhisattva's countless samādhis;
The extreme subtleties in the knowledge of the bodhisattva's seeing-all-buddhas samādhis;
The extreme subtleties in the knowledge of the bodhisattva's extremely deep samādhis;
The extreme subtleties in the knowledge of the bodhisattva's great adornment samādhis;
The extreme subtleties in the knowledge of the bodhisattva's Dharma realm samādhis;
The extreme subtleties in the knowledge of the bodhisattva's samādhis involving great sovereign mastery of the spiritual superknowledges;
The extreme subtleties in the knowledge of the bodhisattva's samādhis in which vast practices are sustained to the very end of future time;
The extreme subtleties in the knowledge of the bodhisattva's samādhis in which countless differences are produced;
The extreme subtleties in the knowledge of the bodhisattva's samādhis in which they are born in the presence of all buddhas, diligently cultivate offerings, and never leave them;
The extreme subtleties in the knowledge of the bodhisattva's samādhis in which their cultivation of everything is extremely profound, vast, unobstructed, and unimpeded; and
The extreme subtleties in the knowledge of the bodhisattva's samādhis in which they ultimately arrive at all the wisdom

grounds, sustain their practice of the wisdom grounds, arrive at the ground of great spiritual superknowledges, arrive at the ground of the definite meaning, and abandon obscurations.

He is able to know all the extreme subtleties such as these.

[He dedicates all his roots of goodness] to using the mind of the unattached and unbound liberation to cultivate Samantabhadra's practices and thus come to know all of the following:

The extreme subtleties in the bodhisattva's establishment in wisdom;

The extreme subtleties in the bodhisattva's grounds;

The extreme subtleties in the bodhisattva's measureless practices;

The extreme subtleties in the bodhisattva's generation of dedications;

The extreme subtleties in the bodhisattva's acquisition of the treasury of all buddhas;

The extreme subtleties in the bodhisattva's contemplative wisdom;

The extreme subtleties in the bodhisattva's spiritual superknowledges and vow power;

The extreme subtleties in the bodhisattva's expositions of samādhis;

The extreme subtleties in the bodhisattva's sovereign mastery of skillful means;

The extreme subtleties in the bodhisattva's seals;

The extreme subtleties in the bodhisattva's lifetime immediately prior to the one in which he attains buddhahood;

The extreme subtleties in the bodhisattva's birth into the Tuṣita Heaven;

The extreme subtleties in the bodhisattva's dwelling in the celestial palace;

The extreme subtleties in the bodhisattva's purification of buddha lands;

The extreme subtleties in the bodhisattva's contemplation of life in the human realm;

The extreme subtleties in the bodhisattva's emanation of great light;

The extreme subtleties in the bodhisattva's especially supreme family lineage;

The extreme subtleties in the bodhisattva's congregation at the site of enlightenment;
The extreme subtleties in the bodhisattva's taking on rebirths throughout all worlds;
The extreme subtleties in the bodhisattva's manifestation in a single body at the end of all his bodies' lifetimes;
The extreme subtleties in the bodhisattva's entering his mother's womb;
The extreme subtleties in the bodhisattva's abiding within his mother's womb;
The extreme subtleties in the bodhisattva's freely manifesting congregations at all sites of enlightenment throughout the entire Dharma realm even as he resides within his mother's womb;
The extreme subtleties in the bodhisattva's manifesting the spiritual powers of all buddhas even as he resides within his mother's womb;
The extreme subtleties in the bodhisattva's manifesting taking birth;
The extreme subtleties in the bodhisattva's knowledge when, like a lion, he strode seven paces;
The extreme subtleties in the bodhisattva's knowledge of skillful means when he manifested as dwelling in the royal palace;
The extreme subtleties in the bodhisattva's leaving the home life to cultivate the training practices;
The extreme subtleties in the bodhisattva's sitting at the site of enlightenment beneath the bodhi tree;
The extreme subtleties in the bodhisattva's defeating the armies of Māra and realizing *anuttara-samyak-saṃbodhi*;
The extreme subtleties in the Tathāgata's sitting on the bodhi seat, emanating great radiance that illuminated the worlds of the ten directions;
The extreme subtleties in the Tathāgata's manifesting countless spiritual transformations;
The extreme subtleties in the Tathāgata's roaring the lion's roar and entering the great nirvāṇa;
The extreme subtleties in the Tathāgata's unimpeded training of all beings;
The extreme subtleties in the Tathāgata's inconceivable powers of sovereign mastery and his vajra-like bodhi resolve;

The extreme subtleties in the Tathāgata's sphere of action in which he is everywhere protectively mindful of those in all worlds;

The extreme subtleties in the Tathāgata's unremittingly carrying out the buddha works to the very end of all future kalpas;

The extreme subtleties in the Tathāgata's implementation of unimpeded spiritual powers throughout the Dharma realm;

The extreme subtleties in the Tathāgata's pervasive manifestation of the realization of buddhahood and training of beings in all worlds to the very ends of the realms of empty space;

The extreme subtleties in the Tathāgata's manifestation of countless buddha bodies from a single buddha body; and

The extreme subtleties in the Tathāgata's sovereign mastery of wisdom while abiding at the site of enlightenment throughout all three periods of time of the past, the future, and the present.

He is able to completely know, perfect, and purify all such extreme subtleties as these. He is able to manifest them everywhere in all worlds. In each succeeding mind-moment, he increases his wisdom, perfectly fulfilling it and never retreating from it. Using skillful means, he ceaselessly cultivates the bodhisattva practices, perfects the ground of Samantabhadra's dedications, acquires the meritorious qualities of all *tathāgatas,* never tires of or gives up what bodhisattvas practice, and develops the bodhisattva's directly manifested spheres of cognition. He purifies all the countless skillful means, everywhere strives to bring peace and security to all beings, cultivates the bodhisattva practices, perfects the ground of the bodhisattva's greatly awesome virtue, attains whatever the bodhisattva's mind aspires to, acquires Vajra Banner's gateways to dedications, and produces the Dharma realms' treasury of all meritorious qualities.

He enters the extremely sublime Dharma gateways of all bodhisattvas, expounds on all the meanings of reality, remains free of contradiction or error in his use of skillful means related to the Dharma, makes great vows, and never abandons beings. In but a single mind-moment, he completely knows the treasury of all spheres of cognition on the grounds of the conceptual and non-conceptual. In non-conceptual circumstances, he manifests the conceptual. Leaving verbal discourse far behind, he becomes securely established in wisdom. In the practices whose practice is common to all bodhisattvas, through the power of sovereign mastery, he always and incessantly manifests the realization of the path to buddhahood to the very end of future time. He is able to use the power of spiritual superknowledges and vows to appear within all worlds, among their beings, within their kalpas, and in a manner consistent with what has been established through their erroneous conceptions and verbal discourse.

[He dedicates all his roots of goodness] to using the mind of the unattached and unbound liberation to cultivate Samantabhadra's practices and acquire the extremely subtle knowledge of all the realms of beings, namely:

The extremely subtle knowledge of the distinctions within the realms of beings;
The extremely subtle knowledge of the verbal discourse within the realms of beings;
The extremely subtle knowledge of the attachments within the realms of beings;
The extremely subtle knowledge of the different types within the realms of beings;
The extremely subtle knowledge of the same types within the realms of beings;
The extremely subtle knowledge of the countless destinies within the realms of beings;
The extremely subtle knowledge of the inconceivable actions brought about by the many different kinds of discriminations occurring within the realms of beings;
The extremely subtle knowledge of the countless defilements within the realms of beings; and
The extremely subtle knowledge of the countless kinds of purity within the realms of beings.

He is able in but a single mind-moment to know with wisdom and in accordance with reality all such extreme subtleties as these in the spheres of experience of all realms of beings. He attracts beings on a vast scale and speaks Dharma for them, revealing and explaining many different kinds of pure Dharma gateways, enabling them to cultivate the vast wisdom of the bodhisattva, emanating countless transformation bodies delighting all who see them, using the sunlight of wisdom to illuminate the mind of the bodhisattva, and enabling beings to awaken to sovereign mastery in the exercise of wisdom.

[He dedicates all his roots of goodness] to using the mind of the unattached and unbound liberation to cultivate

Samantabhadra's practice in all worlds for the sake of beings and to acquire extremely subtle knowledge of all worlds to the very ends of the realms of empty space and throughout the Dharma realm, namely:

The extremely subtle knowledge of small worlds;
The extremely subtle knowledge of large worlds;
The extremely subtle knowledge of defiled worlds;
The extremely subtle knowledge of pure worlds;
The extremely subtle knowledge of incomparable worlds;
The extremely subtle knowledge of various kinds of worlds;
The extremely subtle knowledge of vast worlds;
The extremely subtle knowledge of constricted worlds;
The extremely subtle knowledge of worlds with unimpeded adornments;
The extremely subtle knowledge of buddhas appearing throughout all worlds;
The extremely subtle knowledge of the proclamation of right Dharma throughout all worlds;
The extremely subtle knowledge of manifesting bodies throughout all worlds;
The extremely subtle knowledge of emanating great light throughout all worlds;
The extremely subtle knowledge of the manifestation of the masterful spiritual superknowledges of all buddhas throughout all worlds;
The extremely subtle knowledge of the use of a single voice to manifest all voices throughout all worlds;
The extremely subtle knowledge of entry into the congregations at all sites of enlightenment in all buddha *kṣetras* throughout all worlds;
The extremely subtle knowledge of using all the buddha *kṣetras* throughout the Dharma realm to make a single buddha *kṣetra;*
The extremely subtle knowledge of using a single buddha *kṣetra* to make all buddha *kṣetras* throughout the Dharma realm;
The extremely subtle knowledge that knows all worlds as like a dream;
The extremely subtle knowledge that knows all worlds as like reflected images; and
The extremely subtle knowledge that knows all worlds as like an illusory conjuration.

He completely knows these matters in this way and thus manifests the path of all bodhisattvas, enters the wisdom and spiritual superknowledges of Samantabhadra's practices, and acquires Samantabhadra's contemplations. He incessantly cultivates the bodhisattva practices and attains sovereign mastery in the spiritual superknowledges of all buddhas. He possesses the unimpeded body, abides in independent wisdom, and is free of any attachment even to good dharmas. He finds nothing apprehensible in any actions of the mind and arouses thoughts of renunciation in all situations. He produces thoughts of pure cultivation regarding the bodhisattva practices, becomes free of thoughts of attachment to all-knowledge, adorns himself with all samādhis, and uses wisdom in accordance with all the Dharma realms.

[He dedicates all his roots of goodness] to using the mind of the unattached and unbound liberation to enter the practice gateways of Samantabhadra Bodhisattva and acquire countless forms of extremely subtle knowledge about the Dharma realm, [namely]:

The extremely subtle knowledge of the exposition of all Dharma realms;
The extremely subtle knowledge of entering the vast Dharma realm;
The extremely subtle knowledge that makes distinctions regarding the inconceivable Dharma realm;
The extremely subtle knowledge that makes distinctions regarding all Dharma realms;
The extremely subtle knowledge of pervading all Dharma realms in but a single mind-moment;
The extremely subtle knowledge of everywhere entering all Dharma realms;
The extremely subtle knowledge that knows all Dharma realms are inapprehensible;
The extremely subtle knowledge that contemplates all Dharma realms as unimpeded by anything at all;
The extremely subtle knowledge that knows all Dharma realms as unproduced; and
The extremely subtle knowledge that manifests spiritual transformations in all Dharma realms.

With vast wisdom he knows in accordance with reality all these kinds of extremely subtle knowledge about all Dharma realms. With sovereign mastery in the Dharma, he reveals the practices of Samantabhadra and enables all beings to become fully satisfied while never abandoning their meaning, never becoming attached to dharmas, producing impartial and unimpeded wisdom, knowing the bases of all that is unimpeded, not abiding in any dharma, never violating the nature of all dharmas, according with reality and remaining as free of defilement as empty space, adapting to the world in speaking, explaining the genuine meaning, revealing the quiescent nature, not depending on, abiding in, or making discriminations about any objective sphere, clearly seeing the vast arrangement of the Dharma realm, completely understanding all worlds as well as all dharmas as characterized by uniform equality and non-duality, thus abandoning all attachments.

[He dedicates all his roots of goodness] to using the mind of the unattached and unbound liberation to cultivate Samantabhadra's practices and develop extremely subtle knowledge of kalpas, namely:

The extremely subtle knowledge that makes an ineffable number of kalpas into a single mind-moment;

The extremely subtle knowledge that makes a single mind-moment into an ineffable number of kalpas;

The extremely subtle knowledge that makes an *asaṃkhyeya* kalpa enter a single kalpa;

The extremely subtle knowledge that places a single kalpa into an *asaṃkhyeya* kalpa;

The extremely subtle knowledge that places a long kalpa into a short kalpa;

The extremely subtle knowledge that places a short kalpa into a long kalpa;

The extremely subtle knowledge that enters kalpas in which there is a buddha and kalpas in which there is no buddha;

The extremely subtle knowledge that knows the number of all kalpas;

The extremely subtle knowledge that knows all kalpas and non-kalpas; and

The extremely subtle knowledge that sees all kalpas of the three periods of time in a single mind-moment.

In but a single mind-moment, with the wisdom of the Tathāgata, he knows in accordance with reality all such extremely subtle knowledge of kalpas. He attains: the mind that is the king of all bodhisattvas' perfectly fulfilled practice; the mind that enters the practice of Samantabhadra; the mind that abandons all discriminations about the conceptual speculations of non-Buddhist paths; the mind that is tireless in making great vows; the mind that everywhere sees the net of countless worlds filled with countless buddhas; the mind that is able to hear of and uphold the roots of goodness of all buddhas and the practices of all bodhisattvas; the mind that, having heard of the vast practices used to comfort all beings, then never forgets them; the mind that is able to manifest a buddha's appearance in the world in all kalpas; the mind that incessantly practices the unmoving practice in every world to the very end of future time; and the mind that in all worlds completely fulfills the physical actions of a *tathāgata* in the body and mind of a bodhisattva.

[He dedicates all his roots of goodness] to using the mind of the unattached and unbound liberation to cultivate Samantabhadra's practices, achieve irreversibility, and acquire extremely subtle knowledge of all dharmas, namely:

The extremely subtle knowledge of extremely profound dharmas;
The extremely subtle knowledge of vast dharmas;
The extremely subtle knowledge of many different kinds of dharmas;
The extremely subtle knowledge of dharmas of adornment;
The extremely subtle knowledge of the measurelessness of all dharmas;
The extremely subtle knowledge of all dharmas' entry into a single dharma;
The extremely subtle knowledge of a single dharma's entry into all dharmas;
The extremely subtle knowledge of all dharmas' entry into non-dharmas;
The extremely subtle knowledge of the establishment of all dharmas in nonexistent dharmas while still not creating any mutual interference; and
The extremely subtle knowledge of the skillful means for penetrating all the dharmas of the Buddha without exception.

His wisdom is unimpeded in knowing in accordance with reality all the kinds of subtle knowledge such as these regarding the dharmas established in all worlds and in all verbal discourse, knowing them all equally. He attains the mind which penetrates the boundless Dharma realm, which abides steadfastly with deep resolve in every Dharma realm, which establishes unimpeded practice, which uses all-knowledge to fulfill all faculties, which penetrates the wisdom of all buddhas, which maintains right mindfulness of skillful means, which perfects the vast meritorious qualities of all buddhas, which everywhere fills the Dharma realm, which enters the bodies of all *tathāgatas*, which manifests the physical works of all bodhisattvas, which adapts to the language used in all worlds in expounding on the Dharma, which acquires the assistance of all buddhas' spiritual powers in wisdom and mental actions, which produces countless skillful expedient means, and which distinguishes all dharmas with the wisdom of all-knowledge.

And [he dedicates all his roots of goodness] to using the liberated mind free of attachments and free of bondage to cultivate Samantabhadra's practices and produce all forms of extremely subtle knowledge, namely;

The extremely subtle knowledge that knows all *kṣetras*;
The extremely subtle knowledge that knows all beings;
The extremely subtle knowledge that knows the karmic retributions of all dharmas;
The extremely subtle knowledge that knows the minds of all beings;
The extremely subtle knowledge that knows all times when it is appropriate to teach the Dharma;
The extremely subtle knowledge that knows all Dharma realms;
The extremely subtle knowledge that knows all realms throughout empty space and all three periods of time;
The extremely subtle knowledge that knows all paths of verbal discourse;
The extremely subtle knowledge that knows all worldly practices; and
The extremely subtle knowledge that knows all world-transcending practices, and so forth, up to and including the extremely subtle knowledge of the paths of all *tathāgatas*, the paths of all bodhisattvas, and the paths of all beings.

He cultivates the bodhisattva practices, abides in the path of Samantabhadra, knows both the teachings and their meanings in accordance with reality, and develops the wisdom that sees all as like mere reflections, the wisdom that sees all as like mere dreams, the wisdom that sees all as like mere illusory conjurations, the wisdom that sees all as like mere echoes, the wisdom that sees all as like mere transformationally created phenomena, the wisdom that sees all as like mere space, quiescent wisdom, the wisdom of all Dharma realms, independent wisdom, and the wisdom that fathoms all dharmas of the Buddha.

Sons of the Buddha, in making dedications with the unattached and unbound mind of liberation, the bodhisattva-mahāsattva does not make discriminations regarding either the world or worldly dharmas, does not make discriminations regarding either bodhi or bodhisattvas, does not make discriminations regarding either the bodhisattva practices or the paths of emancipation, does not make discriminations regarding either the Buddha or the dharmas of the Buddha, does not make discriminations regarding either training beings or not training beings, does not make discriminations regarding either roots of goodness or dedications, does not make discriminations regarding either himself or others, does not make discriminations regarding either a gift that is given or one who receives a gift, does not make discriminations regarding either the bodhisattva practices or the right and perfect enlightenment, and does not make discriminations regarding either the Dharma or wisdom.

Sons of the Buddha, the bodhisattva-mahāsattva dedicates his roots of goodness in these ways, namely with unattached and unbound liberation of mind, with unattached and unbound liberation of the body, with unattached and unbound liberation of the mouth, with unattached and unbound liberation of actions, with unattached and unbound liberation of karmic rewards, with unattached and unbound liberation in relation to worlds, with unattached and unbound liberation in relation to buddha *kṣetras*, with unattached and unbound liberation in relation to beings, with unattached and unbound liberation in relation to dharmas; and with unattached and unbound liberation in relation to knowledge.

When the bodhisattva-mahāsattva makes dedications in these ways, he makes dedications like those cultivated by all buddhas of the three periods of time when they were bodhisattvas, he trains in accordance with dedications as made by all buddhas of the past, he accomplishes dedications like those of all buddhas of the future, he abides in dedications like those of all buddhas of the present, he establishes himself in the path of dedications of all buddhas of the past, he never abandons the path of dedications of all buddhas of the future, and he follows the path of dedications of all buddhas of the present.

He diligently cultivates the teachings of all buddhas of the past, perfects the teachings of all buddhas of the future, and comes to completely know the teachings of all buddhas of the present. He completely fulfills the equanimity of all buddhas of the past, perfects the equanimity of all buddhas of the future, and establishes himself in the equanimity of all buddhas of the present. He implements the sphere of action of all buddhas of the past, abides in the sphere of action of all buddhas of the future, and equals the sphere of action of all buddhas of the present. He acquires the roots of goodness of all buddhas of the three periods of time, possesses the nature of all buddhas of the three periods of time, abides in the practices of all buddhas of the three periods of time, and accords with the sphere of action of all buddhas of the three periods of time.

Sons of the Buddha, this is what constitutes the bodhisattva-mahāsattva's ninth dedication, the dedication of the mind of the unattached and unbound liberation. When the bodhisattva-mahāsattva abides in this dedication, he becomes indestructible even by all the vajra ring mountains. His physical appearance is foremost among all beings and such that no one can match it. He is able to demolish the deviant works of all the *māras* and appears everywhere throughout the worlds of the ten directions, cultivating the bodhisattva practices. Wishing to awaken all beings, he uses excellent skillful means in teaching the Dharma of all buddhas, and acquires great wisdom. His mind becomes free of delusion with respect to the Dharma of all buddhas.

Wherever he is reborn, whether traveling or remaining in one place, he always succeeds in encountering an indestructible retinue. He is able to absorb and uphold with pure mindfulness the right Dharma proclaimed by all buddhas of the three periods of time, incessantly cultivating the bodhisattva practices to the very end of all future kalpas, doing so without having anything on which he depends or to which he is attached. He progresses in his fulfillment of the conduct and vows of Samantabhadra, attains all-knowledge, carries on the Buddha's works, and perfects his sovereign mastery of the bodhisattva's spiritual superknowledges.

At that time, aided by the Buddha's spiritual powers, Vajra Banner Bodhisattva surveyed the ten directions and then spoke these verses:

He has never so much as raised a single disrespectful thought
toward the peerless Honored Ones throughout the ten directions.
He also respects and feels reverence for
whatever meritorious works they have cultivated.

All the meritorious qualities he has cultivated
have not been simply for the sake of himself or others.
He always relies on thoughts of supreme resolute faith,
and performs these dedications in order to benefit beings.

He has never even momentarily raised thoughts of arrogance,
nor has he formed any inferior intentions.
He inquires into and diligently cultivates
all the physical and other kinds of deeds of the Tathāgata.

All the different kinds of roots of goodness he cultivates
are for the sake of benefiting all sentient beings.
Securely established in the deep resolve and vast understanding,
he dedicates them to gaining the Honored One's meritorious position.

For all those in the world of their countless different types,
he uses many different skillful means and special circumstances.
Whether coarse or refined, vast, or extremely profound,
There are none he does not cultivate and completely comprehend.

For all those in the world with their many different kinds of bodies,
he enters among them using bodies the same as theirs.
Cultivating together with these, he attains complete awakening,
perfects the gateway of wisdom, and attains irreversibility.

In the worlds and lands of countless kinds,
differing in being subtle, vast, upward facing, or inverted,
the bodhisattva is able through the gateway of wisdom
to have none of them he does not see within but a single pore.

The mental actions of beings are countless,
yet he is able to cause them all to equally enter the one mind.
Using the gateway of wisdom he enables them all to awaken
and attain irreversibility in whatever they cultivate.

The faculties of beings as well as their aspirations,
whether superior, middling, or inferior—they are not the same.
All of those extremely profound and difficult-to-know matters,
he is able to completely know in accordance with their basic natures.

All the many different karmic deeds done by beings,
whether superior, middling, or inferior, they are each different.
The bodhisattva deeply enters the powers of the Tathāgata
and then, using the gateway of wisdom, sees them all clearly.

Inconceivably and countlessly many kalpas—
He is able to cause to equally enter but a single mind-moment.
Having seen them in this way, he goes throughout the ten directions
and cultivates all of the pure karmic deeds.

The past, the future, and the present—
He fully knows that their characteristics are each different
and yet this still never contradicts the principle of their equality.
This is the great mind's practice of clear comprehension.

The practices of the world's beings are not the same.
Whether manifest or hidden, they are of countless kinds.
The bodhisattva knows all their different characteristic signs,
yet still knows their signs are in all cases signless.

The power of the masterful spiritual superknowledges
manifested by all buddhas of the worlds of the ten directions
are so vast as to be difficult to even conceive of.
The bodhisattva is able to distinguish and know them all.

The self-awakened ones, the Lions Among Men
in the Tuṣita Heaven in all worlds—
Their meritorious qualities are vast and their purity is peerless.
He can see them all according to their essential nature and signs.

They may manifest spiritual descent to abide in the mother's womb,
as well as countless masterful great spiritual transformations,
gaining buddhahood, teaching the Dharma, and passing into nirvāṇa,
doing so throughout the worlds, never pausing for even a moment.

When the Lions among Men are first born,
they are welcomed and served by all those who are supremely wise.
The devas, Śakra, the Brahma Heaven King, and others—
None among them fail to revere, look up to, and serve them.

Everywhere without exception throughout the ten directions,
within the measureless and boundless Dharma realm,
without beginning or end, without far or near,
they manifest the *tathāgatas'* powers of sovereign mastery.

After manifesting taking birth, the Revered Guides of all humans
stride seven paces in each of the directions.
Wishing to use the sublime Dharma to awaken the many beings,
the *tathāgatas* therefore contemplate them all.

They see that beings are submerged in the ocean of desire
and blanketed by blinding darkness and delusion.
Those with sovereign mastery among humans manifest a subtle smile
and reflect that they should rescue those suffering in the three realms.

They roar the great lion's roar and speak with a marvelous voice:
"As the most revered one in the entire world,
I should light the bright lamp of pure wisdom
to extinguish the darkness of their delusion in *saṃsāra*."

When the Lion Kings among Men come forth into the world,
they everywhere emanate measureless bright light,
enabling the cessation of the wretched destinies and
eternal extinguishing of the world's many sufferings and difficulties.

Sometimes they manifest as dwelling in the palace of the king and
sometimes they manifest as leaving the home life to cultivate the path.
Because they wish to benefit beings,
they manifest such powers of sovereign mastery as these.

When the tathāgatas first sit at their sites of enlightenment,
all those great earths then move and shake,
the worlds of the ten directions are all illuminated,
and beings from the six destinies of rebirth all leave behind suffering.

They shake all the palaces of the *māras*,
awaken the minds of beings throughout the ten directions,
and enable all who had received teachings and cultivated in the past
to then fully realize the true meaning.

All the lands throughout the ten directions,
without exception, all enter into one of their pores.
The *kṣetras* in all their pores are boundlessly many.
In them all they manifest the powers of the spiritual superknowledges.

The countless skillful means on which all buddhas expound—
He subsequently awakens to all of them,
and even where there are those that the *tathāgatas* did not explain,
he is still able to fully understand and diligently cultivate them.

Throughout the great trichiliocosms,
all the armies of Māra proliferate their strife.
Even the countless different kinds of evil they create,
with his gateways of unimpeded wisdom, he can extinguish them all.

Whether the Tathāgata is residing in the buddha *kṣetras*,
or also manifesting as dwelling in celestial palaces,
or perhaps manifesting bodies abiding in the Brahma Heaven Palaces,
the bodhisattva is unimpeded in seeing them all.

The Buddha manifests countless bodies of many different kinds
in which he turns the wheel of the pure and marvelous Dharma.
Even searching throughout all kalpas in the three periods of time,
one could still never find the bounds [of the places he appears].

His jeweled thrones, high and wide, and most incomparable,
fill up the countless worlds throughout the ten directions.
They are adorned with many different kinds of marvelous signs
and the buddhas sitting on them are inconceivable.

They are all surrounded by congregations of the buddhas' sons
everywhere throughout the entire Dharma realm
in which they explain the countless practices leading to bodhi
and the path by which all the Most Supreme Ones have come forth.

The works performed by all buddhas according to what is fitting
are as measureless and boundless as the Dharma realm itself.
By resort to but a single skillful expedient, the wise are able
to completely know them all, having none not exhaustively fathomed.

The power of all buddhas' masterful spiritual superknowledges
manifests all the different kinds of bodies,
sometimes manifesting countless births in all the rebirth destinies,
sometimes appearing surrounded by a retinue of palace maidens,

and sometimes appearing in countless worlds,
manifesting as leaving the home life, attaining buddhahood,
and so forth, until they reach their final *parinirvāṇa* [followed by]
the distribution of physical relics and erection of stupas and temples.

All these many different kinds of boundless practices
proclaimed by the Guiding Master and in which the buddhas abide
as well as all the magnificent meritorious qualities of the Bhagavat—
These he vows to cultivate and bring them all to complete fulfillment.

While dedicating those roots of goodness,
he abides in the dharmas of skillful means such as these.
When cultivating bodhi practices in these ways,
his mind is never overcome by weariness or indolence.

All of the Tathāgata's great spiritual superknowledges,
boundless supreme meritorious qualities,
and so forth, including all the world's wisdom practices—
He knows them all and has none he does not exhaustively fathom.

All these lords among men such as these—
Whichever spheres of action they possess—
In but a mind-moment, he fully awakens to them all,
and yet he still never relinquishes the bodhi practices.

All the subtle practices of all buddhas
as well as the many different dharmas related to all *kṣetras*—
He becomes able to know them all as a matter of course
and ultimately dedicates them to reaching the far shore.

All kalpas, whether numbered or numberlessly many,
the bodhisattva fully knows as identical to a single mind-moment.
In this way, he skillfully enters the bodhi practices,
always diligently cultivating them and never retreating.

All the countlessly many *kṣetras* throughout the ten directions,
whether they are defiled or whether they are pure,
as well as all their *tathāgatas*—
The bodhisattva is able to distinguish and know them all.

In each successive mind-moment, he clearly sees
all the inconceivable many measureless kalpas.
Thus in them all without exception throughout the three times,
he perfects his cultivation of the bodhisattva practices.

He penetrates the minds of everyone with equal facility,
also equally penetrates all dharmas,
and also does so in this way in all buddha *kṣetras* to the ends of space,
where he completely knows all their most supreme practices.

They develop all the many different varieties of wisdom
with regard to beings as well as to all dharmas.
The spiritual powers of the bodhisattva are also just so.
In this same way, everything he practices is inexhaustibly extensive.

All forms of subtle knowledge and the distinctions in each of them—
The bodhisattva accumulates them all without exception,
thoroughly knowing both their same and differing aspects,
and in this way cultivates the vast practices.

In the countless buddha *kṣetras* throughout the ten directions,
the kinds of beings within them are each countless.
As for the various differences in their rebirth destinies and species,
their abodes, actions, and powers, he is already able to know them all.

All of the Master Guides there are
in the past, the future, and present periods of time—
If one knows these matters and then dedicates them,
then his practice equals that of all those buddhas.

If there are those who are able to cultivate these dedications,
then this is to train in the path practiced by the buddhas
and become bound to acquire the meritorious qualities of all buddhas
as well as the wisdom of all the buddhas.

They become invulnerable to destruction by anyone in the world
and all that they train in becomes successfully accomplished.
They are always able to recollect all buddhas
and always see all those Lamps of the World.

This bodhisattva's supreme practices are measureless.
So too are all the dharmas of his meritorious qualities.
He already abides in the Tathāgata's unexcelled practices
and knows all of all buddhas' powers of sovereign mastery.

Sons of the Buddha, what then is meant by the bodhisattva-mahāsattva's dedication that is as measureless as the Dharma realm?[417]

Sons of the Buddha, having tied his topknot with the silken headband of immaculate purity, this bodhisattva-mahāsattva abides in the position of a teacher of the Dharma who extensively practices the giving of Dharma, arouses great kindness and compassion, and establishes beings in the resolve to attain bodhi. He always incessantly practices benefiting others. He nourishes his roots of goodness with the resolve to attain bodhi, serves beings as a trainer, and shows beings the path to all-knowledge. Serving beings as a sun of the treasury of Dharma, the light from his roots of goodness everywhere illuminates everyone. His mind is impartial toward all beings. He incessantly cultivates all the wholesome practices. His mind is pure and undefiled and he possesses sovereign mastery in wisdom. He never abandons any of his roots of goodness or any of his works on the path. He serves all beings as a greatly wise caravan leader who everywhere enables them to enter the peaceful and secure path of what is right. He serves all beings as a chief guide who enables them to cultivate all the Dharma practices that produce roots of goodness. And he serves beings as an indestructibly steadfast good spiritual friend who enables their roots of goodness to grow and become completely developed.

Sons of the Buddha, this bodhisattva-mahāsattva takes Dharma giving as foremost and develops all the dharmas of pristine purity. He consolidates the resolve leading to all-knowledge and develops ultimate steadfastness in the power of his especially supreme vows. Developing and increasing them, he becomes endowed with great awesome virtue. He relies on the good spiritual guide with a mind that remains free of any flattery or deception. He reflects upon and contemplates the boundless spheres of cognition related to the gateways to all-knowledge and dedicates these roots of goodness in these ways:

Vowing to become able to cultivate, develop, and increase all the vast and unimpeded spheres of cognition;

Vowing to become able to absorb, retain, and expound upon whichever of the Buddha's right Dharma teachings he hears, even if he only hears so little as a single statement or a single verse;

Vowing to become able to recollect all past, future, and present buddhas throughout all worlds equaling the Dharma realm in their measurelessness and boundlessness, and then, having recollected them, vowing to also cultivate the bodhisattva practices;

Also vowing to be able to use these roots of goodness from mindfulness of the buddhas to then cultivate the bodhisattva practices for the sake of one single being in one world, doing so to the very end of all future kalpas, [Also vowing that], just as he does so with this one world, so too will he do so in all worlds throughout the Dharma realm and the realms of empty space;

[Also vowing that], just as he does so for this one single being, so too will he do so for all beings;

[Also vowing to be able], by resort to skillful means, to then engage in adornments produced by the great vow to continue this for each and every one of them on through to the exhaustion of all future kalpas while still never raising any thought to ever abandon any buddha or good spiritual guide;

[Also vowing] to always see all buddhas appearing directly before him;

[Also vowing that] there will never be even one single buddha who appears in the world to whom he is unable to draw near; and

[Also] vowing to be able to cultivate and perfectly fulfill the pure practice of the *brahmacarya* praised and proclaimed by all buddhas and bodhisattvas, namely: unbroken *brahmacarya*, *brahmacarya* that is never deficient, *brahmacarya* that is not defiled, *brahmacarya* that remains immaculate, *brahmacarya* that remains faultless, *brahmacarya* that no one could cloak, *brahmacarya* praised by the Buddha, *brahmacarya* having nothing on which it depends, *brahmacarya* that is inapprehensible, *brahmacarya* that increases the bodhisattva's purity, *brahmacarya* as practiced by all buddhas of the three periods of time, *brahmacarya* that is unimpeded, *brahmacarya* that is free of attachments, *brahmacarya* that remains free of contentiousness, *brahmacarya* that is never extinguished, *brahmacarya* that is securely established, *brahmacarya* that is peerless, *brahmacarya* that is immovable, *brahmacarya* that remains free of any disorderly aspects, and *brahmacarya* that remains free of anger.

Sons of the Buddha, if the bodhisattva-mahāsattva is able to cultivate pure *brahmacarya* such as this for himself, he will then be able to do so for the sake of all beings. Thus he enables all beings to become securely established, enables all beings to become awakened, enables all beings to achieve success, enables all beings to become purified, enables all beings to become free of defilement, enables all beings to develop shining illumination, enables all beings to part from defilement by the sense objects, enables all beings to become free of all obscurations, enables all beings to part from all burning afflictions, enables all beings to abandon all the fetters and bonds, enables all beings to forever abandon all forms of evil, and enables all beings to become free of all harm and attain ultimate purity.

Why is this so? If the bodhisattva-mahāsattva himself is unable to attain purity in *brahmacarya,* he cannot enable others to attain purity. If he himself retreats from *brahmacarya,* he cannot enable others to not retreat from it. If he himself fails to maintain *brahmacarya,* he cannot enable others to refrain from failing to maintain it. If he himself abandons *brahmacarya,* he cannot enable others to never abandon it. If he himself becomes indolent in maintaining *brahmacarya,* he cannot enable others to refrain from indolence in maintaining it. If he himself fails to develop resolute faith in *brahmacarya,* he cannot enable others to develop resolute faith in it. If he himself does not peacefully abide in *brahmacarya,* he cannot enable others to peacefully abide in it. If he himself fails to gain realized entry into *brahmacarya,* he cannot enable others to gain realized entry into it. If he himself relinquishes *brahmacarya,* he cannot enable others to never relinquish it. And if he himself becomes scattered and wavers in *brahmacarya,* he cannot enable others to have minds that do not become scattered and waver in it.

And why is this? The bodhisattva-mahāsattva abides in actions free of inverted views, speaks the Dharma free of inverted views, is sincerely truthful in his speech, acts in accordance with his speech, purifies [the actions of] his body, mouth, and mind, abandons all defilements, abides in unimpeded practices, and extinguishes all obstacles.

Having attained a pure mind himself, the bodhisattva-mahāsattva expounds on the mind-purifying dharmas for others. Having cultivated harmonious patience himself and having used roots of goodness to train his own mind, he enables others to develop harmonious patience and use roots of goodness to train their minds. Having abandoned doubt and regret himself, he enables others to forever abandon doubt and regret. Having acquired pure faith himself, he also enables others to acquire indestructible pure faith. And having come to dwell in right Dharma himself, he also enables beings to dwell securely in right Dharma.

Sons of the Buddha, the bodhisattva-mahāsattva then also dedicates the roots of goodness produced from Dharma giving, doing so in these ways:

> May I acquire all the endless Dharma gateways of all buddhas and analyze and explain them for all beings everywhere, thereby enabling them all to rejoice and gain complete satisfaction, and may I also vanquish the deviant doctrines of all non-Buddhist paths;

May I be able for the sake of all beings to expound on the ocean of dharmas of all buddhas of the three periods of time, explaining every dharma's arising, every dharma's meaning, every dharma's designations, every dharma's establishment, every dharma's explanations, every dharma's means of revelation, every dharma's gateways, every dharma's means of awakening and entry, every dharma's contemplation, and every dharma's categorical position, and may I acquire everything in the boundless and inexhaustible treasury of Dharma; and

[May I] acquire the fearlessnesses, possess the four types of eloquence, and extensively and endlessly present analytic explanations for beings to the very end of future time, wishing thereby to enable all beings to establish the supreme vows and produce unimpeded eloquence entirely free of errors, wishing thereby to enable all beings to be filled with joyous delight, wishing thereby to enable all beings to perfect the light of all dharmas of purity through adapting to their particular languages while ceaselessly expounding on this for them, and wishing thereby to enable all beings to develop deep faith and joyous delight and dwell in all-knowledge, completely distinguishing all dharmas for them so that they will become free of delusions.

He then reflects in this manner: "For beings' sakes, I should engage in energetically diligent cultivation everywhere in all worlds and thus acquire the measureless body of sovereign mastery that everywhere pervades the Dharma realm, acquire the measurelessly vast mind that everywhere pervades the Dharma realm, possess the measurelessly pure voice commensurate with the Dharma realm, manifest a measureless congregation and site of enlightenment commensurate with the Dharma realm, cultivate measureless bodhisattva works commensurate with the Dharma realm, acquire a measureless bodhisattva abode commensurate with the Dharma realm, realize measureless bodhisattva equanimity commensurate with the Dharma realm, train in measureless bodhisattva dharmas commensurate with the Dharma realm, abide in measureless bodhisattva practices commensurate with the Dharma realm, and enter measureless bodhisattva dedications commensurate with the Dharma realm."

These are the bodhisattva-mahāsattva's dedications of all these roots of goodness which he makes to enable all beings to succeed in acquiring all-knowledge.

Sons of the Buddha, the bodhisattva-mahāsattva also dedicates roots of goodness in these ways, namely: wishing to see countless buddhas commensurate with the Dharma realm, wishing to train countless beings commensurate with the Dharma realm, wishing to support and sustain countless buddha *kṣetras* commensurate with the Dharma realm, wishing to realize countless types of bodhisattva knowledge commensurate with the Dharma realm, wishing to acquire countless fearlessnesses commensurate with the Dharma realm,[418] wishing to perfect countless bodhisattva *dhāraṇī* formulae commensurate with the Dharma realm, wishing to acquire countless inconceivable bodhisattva abodes commensurate with the Dharma realm, wishing to possess countless meritorious qualities commensurate with the Dharma realm, and wishing to fulfill countless roots of goodness from benefiting beings commensurate with the Dharma realm.

He also wishes: "By these roots of goodness, may I be enabled to acquire commensurate merit, commensurate wisdom, commensurate powers, commensurate fearlessnesses, commensurate purity, commensurate sovereign mastery, commensurate right enlightenment, commensurate Dharma teaching, commensurate meaning, commensurate decisiveness, and commensurate spiritual superknowledges, achieving complete fulfillment of all dharmas such as these. Then, just as I achieve this, so too may all beings also achieve this in a manner no different than I do."

Sons of the Buddha, the bodhisattva-mahāsattva also dedicates roots of goodness in these ways:

Just as the Dharma realm is measureless, may this dedication of roots of goodness also be so, enabling the wisdom acquired to never be measurable;

Just as the Dharma realm is boundless, may this dedication of roots of goodness also be so, enabling the buddhas seen to be boundlessly many;

Just as the Dharma realm is limitless, may this dedication of roots of goodness also be so, enabling the buddha *kṣetras* visited to be limitlessly many;

Just as the Dharma realm is borderless, may this dedication of roots of goodness also be so, enabling the cultivation of bodhisattva practices in all worlds to be borderless;

Just as the Dharma realm is never interrupted, may this dedication of roots of goodness also be so, enabling the abiding in all-knowledge to never be cut short;

Just as the Dharma realm is of a singular nature, may this dedication of roots of goodness also be so, enabling all beings to become identically possessed of the same single wise nature;

Just as the Dharma realm has the essential nature of purity, may this dedication of roots of goodness also be so, enabling all beings to acquire ultimate purity;

Just as the Dharma realm is adaptive, may this dedication of roots of goodness also be so, enabling all beings to accord with the conduct and vows of Samantabhadra;

Just as the Dharma realm is possessed of adornments, may this dedication of roots of goodness also be so, enabling all beings to become adorned with the conduct of Samantabhadra; and

Just as the Dharma realm is invulnerable to failure, may this dedication of roots of goodness also be so, enabling all bodhisattvas to never fail to maintain their pure practices.

Sons of the Buddha, the bodhisattva-mahāsattva also dedicates these roots of goodness in these ways:

By these roots of goodness, may I serve all buddhas and bodhisattvas and gladden them all;

By these roots of goodness, may I quickly succeed in gaining entry into the nature of all-knowledge;

By these roots of goodness, may I pervade all places, cultivating all-knowledge;

By these roots of goodness, may I enable all beings to always go and pay their respects to all buddhas;

By these roots of goodness, may I enable all beings to always see all buddhas and be able to do the works of the Buddha;

By these roots of goodness, may I enable all beings to constantly succeed in seeing the Buddha and refrain from becoming neglectful of the Buddha's work;

By these roots of goodness, may I enable all beings to always succeed in seeing the Buddha with a joyous and pure mind from which they never retreat;

By these roots of goodness, may I enable all beings to always succeed in seeing the Buddha with a mind that skillfully attains complete understanding;

By these roots of goodness, may I enable all beings to always succeed in seeing the Buddha and refraining from developing attachments;

By these roots of goodness, may I enable all beings to always succeed in seeing the Buddha and gaining complete and unimpeded comprehension;

By these roots of goodness, may I enable all beings to always succeed in seeing the Buddha and perfecting Samantabhadra's conduct;

By these roots of goodness, may I enable all beings to always see all buddhas appear directly before them and never leave them for even a moment;

By these roots of goodness, may I enable all beings to always see all buddhas and develop all the measureless powers of the bodhisattva; and

By these roots of goodness, may I enable all beings to always see all buddhas and never forget any dharmas.

Sons of the Buddha, the bodhisattva-mahāsattva also dedicates all roots of goodness in these ways: By dedicating them in accordance with the non-arising nature of the Dharma realm; by dedicating them in accordance with the fundamental nature of the Dharma realm; by dedicating them in accordance with the essential nature of the Dharma realm; by dedicating them in accordance with the non-dependent nature of the Dharma realm; by dedicating them in accordance with the never-forgotten nature of the Dharma realm; by dedicating them in accordance with the emptiness and absence of [any inherently existent] nature of the Dharma realm; by dedicating them in accordance with the quiescent nature of the Dharma realm; by dedicating them in accordance with the placeless nature of the Dharma realm; by dedicating them in accordance with the unmoving nature of the Dharma realm; and by dedicating them in accordance with the undifferentiated nature of the Dharma realm.

Sons of the Buddha, the bodhisattva-mahāsattva also dedicates all the proclamations and awakenings produced by his Dharma giving and also dedicates all roots of goodness produced by this, doing so in these ways:

May all beings become bodhisattva Dharma masters always regarded with protective mindfulness by all buddhas;

May all beings become unexcelled Dharma masters whose skillful means establish all beings in all-knowledge;

May all beings become indomitably eloquent Dharma masters whose abilities in responding to challenging questions cannot be exhausted by anyone;

May all beings become unimpeded Dharma masters who acquire the unimpeded light of all dharmas;

May all beings become Dharma masters who are treasuries of wisdom able to skillfully explain all dharmas of the Buddha;

May all beings become Dharma masters under all *tathāgatas who are* possessed of sovereign mastery and who are well able to analyze the Tathāgata's wisdom;

May all beings become Dharma masters with the eye of suchness who explain Dharma in accordance with reality without relying on the aid of instruction provided by others;

May all beings become Dharma masters who hold in memory all dharmas of the Buddha, who expound on it in accordance with its principles, and who do not contradict the meaning of its statements;

May all beings become Dharma masters who cultivate the path of signlessness even as they adorn themselves with all the marvelous signs, emanate measureless light, and skillfully penetrate all dharmas;

May all beings become Dharma masters possessed of an immense body that pervades all lands, spreads forth the great Dharma clouds, and rains down the Dharma of all buddhas;

May all beings become Dharma masters who protect the treasury of Dharma, erect the banner of invincibility, protect the Dharma of all buddhas, and prevent the ocean of right Dharma from diminishing;

May all beings become Dharma masters who serve as the sun of all dharmas, acquire the Buddha's eloquence, and skillfully teach all dharmas;

May all beings become Dharma masters possessed of a sublime voice and skillful means with which they skillfully teach the boundless treasury of the Dharma realm;

May all beings become Dharma masters who have reached the far shore of perfection in the Dharma and use wisdom and spiritual superknowledges to open the treasury of right Dharma;

May all beings become Dharma masters who securely abide in right Dharma and expound on the Tathāgata's ultimate wisdom;

May all beings become Dharma masters who completely comprehend all dharmas and are able to discourse on the measureless and endless meritorious qualities;

May all beings become Dharma masters who do not deceive those in the world and who are able to use skillful means to enable them to penetrate ultimate reality;

May all beings become Dharma masters who demolish all the hordes of Māra and are well able to remain aware of all the works of the *māras;*

May all beings become Dharma masters under the protection of all buddhas who abandon states of mind accepting the existence of a self or possessions of a self; and

May all beings become Dharma masters who bring peace and security to the entire world and perfect the power of the bodhisattva's vows to teach the Dharma.

Sons of the Buddha, the bodhisattva-mahāsattva also dedicates all roots of goodness in these ways: He does not dedicate them because of attachment to works; does not dedicate them because of attachment to karmic rewards; does not dedicate them because of attachment to mental factors; does not dedicate them because of attachment to dharmas; does not dedicate them because of attachment to phenomena; does not dedicate them because of attachment to causal factors; does not dedicate them because of attachment to the sound of the spoken language; does not dedicate them because of attachment to names, phrases, or syllables;[419] does not dedicate them because of attachment to dedications; and does not dedicate them because of attachment to benefiting beings.

Sons of the Buddha, the bodhisattva-mahāsattva also dedicates roots of goodness in these ways: he does not dedicate them because of fond attachment to physical spheres of experience; does not dedicate them because of fond attachment to spheres of experience consisting of sounds, smells, tastes, touchables, or dharmas [as objects of mind]; does not dedicate them because he seeks to be reborn in the heavens; does not dedicate them because he seeks pleasures; does not dedicate them because of attachment to objects of desire; does not dedicate them because he seeks to attract a following; does not dedicate them because he seeks sovereignty; does not dedicate them because he seeks the pleasures of existence in *saṃsāra*; does not dedicate them because he is attached to *saṃsāra*; does not dedicate them because he delights in any of the realms of existence; does not dedicate them because he seeks the bliss of unification;[420] does not dedicate them because he seeks enjoyable places; does not dedicate them because he nurtures thoughts of injuring others; does not dedicate them in ways that damage his roots of goodness;[421] does not dedicate them for the sake of relying on the three realms of existence; does not dedicate them because he is attached to any of the *dhyānas*, liberations, or samādhis; and does not dedicate them in order to dwell in the vehicles of *śrāvaka* disciples or *pratyekabuddhas*.

He only dedicates them to teaching and training all beings; only dedicates them to reaching the complete fulfillment of the wisdom of all-knowledge; only dedicates them to acquiring unimpeded wisdom; only dedicates them to acquiring unimpeded and pure roots of goodness; only dedicates them to enabling the transcendence of *saṃsāra* and the realization of great wisdom; only dedicates them to enabling the great resolve to attain bodhi to become as indestructible as vajra; only dedicates them to perfecting the Dharma by which one is ultimately deathless; only dedicates them to adorning the lineage of the Buddha with measureless adornments while revealing the sovereign mastery of all-knowledge; only dedicates them to seeking clear understanding of all bodhisattva dharmas, great spiritual superknowledges, and wisdom; only dedicates them in order to perfectly and irreversibly practice the practices of Samantabhadra in all buddha *kṣetras* throughout the Dharma realm and the realms of empty space while also donning the armor of steadfast great vows and enabling all beings to dwell on the ground of Samantabhadra; and only dedicates them to always and incessantly liberating beings until the end of all kalpas of the future while constantly and uninterruptedly revealing the unobstructed light of the ground of all-knowledge.

Sons of the Buddha, when the bodhisattva-mahāsattva dedicates those roots of goodness, he performs his dedications with states of mind such as these: he performs these dedications with a mind that is commensurate with its fundamental nature, performs these dedications with a mind that is commensurate with the nature of dharmas, performs these dedications with a mind that is commensurate with the measurelessness of all beings, performs these dedications with a mind that is synonymous with noncontentiousness, performs these dedications with a mind that is identical to the inherent nature in its non-arising, performs these dedications with a mind that is free of confusion in its knowledge of dharmas, performs these dedications with a mind that equally penetrates all three periods of time, performs these dedications with a mind that produces the lineage of all buddhas of the three periods of time, performs these dedications with a mind that acquires spiritual superknowledges which are never lost, and performs these dedications with a mind that produces the practices leading to all-knowledge.

He also performs these dedications to enable all beings to forever abandon all existences in the hells; performs these dedications to enable all beings to refrain from entering the rebirth destiny of the animals; performs these dedications to enable all beings to refrain from going into the regions ruled by King Yama; performs these dedications to enable all beings to extinguish all path-obstructing dharmas; performs these dedications to enable all beings to fulfill all roots of goodness; performs these dedications to enable all beings to turn the Dharma wheel in accordance with the right time and thereby gladden everyone; performs these dedications to enable all beings to enter the sphere of the ten powers; performs these dedications to enable all beings to fulfill the bodhisattva's boundless pure Dharma vows; performs these dedications to enable all beings to follow the teachings of all their good spiritual guides and thus become fully complete vessels of the resolve to attain bodhi; performs these dedications to enable all beings to absorb, retain, and cultivate the extremely profound dharmas of the Buddha and acquire the wisdom light of all buddhas; performs these dedications to enable all beings to cultivate the unimpeded practice of all bodhisattvas so that they always appear before them; performs these dedications to enable all beings to always see all buddhas appear before them; performs these dedications to enable all beings to have the pure Dharma light always appear before them; performs these dedications to enable all beings to have the fearless and great bodhi resolve always appear before them; performs these dedications to enable all beings to have the bodhisattva's inconceivable wisdom always appear before them; performs these dedications to enable all beings to everywhere rescue and protect beings and enable the pure mind of great compassion to always appear before them; performs these dedications to enable all beings to use an ineffable-ineffable number of supremely marvelous adornments to adorn all buddha *kṣetras*; performs these dedications to enable all beings to vanquish all the many *māras* and do away with their fighting, their snares, and their works; performs these dedications to enable all beings to independently cultivate the bodhisattva practices in all buddha *kṣetras*; and performs these dedications to enable all beings to arouse the resolve to gain the knowledge of all modes and enter the vast gateways of all dharmas of the Buddha.

Sons of the Buddha, the bodhisattva-mahāsattva dedicates these roots of goodness to pure right mindfulness; dedicates them to certain wisdom; dedicates them to exhaustively knowing all buddha dharmas and skillful means; dedicates them to perfecting measureless and unimpeded wisdom; dedicates them with the wish to fulfill pure and especially supreme aspirations; dedicates them to abiding in great kindness for the sake of all beings, abiding in great compassion for the sake of all beings; dedicates them to abiding in great sympathetic joy for the sake of all beings; dedicates them to abiding in great equanimity for the sake of all beings; dedicates them to forever abandoning the twofold attachment[422] and dwelling in supreme roots of goodness; dedicates them to reflecting upon, contemplating, analyzing, and expounding upon all the dharmas of conditioned arising; dedicates them to erecting the banner of great courage; dedicates them to erecting the banner and treasury of invincibility; dedicates them to vanquishing all the demon hordes; dedicates them to acquiring the mind that is pure and unimpeded in all dharmas; dedicates them to irreversibility in cultivating all the bodhisattva practices; dedicates them to acquiring the mind that delights in seeking the most supreme dharmas; dedicates them to acquiring the mind that delights in seeking all the dharmas of the meritorious qualities, sovereign mastery in purity, and the wisdom of all-knowledge; dedicates them to fulfilling all vows, doing away with all contentiousness, acquiring the buddhas' dharmas of sovereign mastery and purity, and turning the irreversible wheel of Dharma for all beings; dedicates them to acquiring the wisdom sun of the Tathāgata's most especially supreme Dharma that, adorned with a hundred thousand light rays, everywhere illuminates all beings throughout the Dharma realm; dedicates them wishing to train all beings by adapting to whatever pleases them, always causing them to feel satisfied, never relinquishing his original vows even to the very end of future time, listening to right Dharma, cultivating the great practices, acquiring pure wisdom and the light of stainless purity, cutting off all arrogance, melting away all the afflictions, rending the net of desires, dispelling the darkness of ignorance, and perfecting the undefiled and unimpeded dharmas; and dedicates them for the sake of all beings to always, irreversibly, and diligently cultivating the practices leading to all-knowledge, doing so even for *asaṃkhyeya* kalpas, thereby enabling each of them to attain unimpeded and marvelous wisdom and incessantly manifest the masterful spiritual superknowledges of all buddhas.

Sons of the Buddha, when the bodhisattva-mahāsattva dedicates all roots of goodness in these ways, he should not cherish any covetous attachment for the three realms of existence or the objects of the five kinds of desire. And why is this? The bodhisattva-mahāsattva should dedicate roots of goodness from the absence of greed, should dedicate roots of goodness from the absence of hatred, should dedicate roots of goodness from the absence of delusion, should dedicate roots of goodness from non-harming, should dedicate roots of goodness from abandoning pride, should dedicate roots of goodness from refraining from flattery, should dedicate roots of goodness from straightforwardness of character, should dedicate roots of goodness from energetic diligence, and should dedicate roots of goodness from cultivation.

Sons of the Buddha, when the bodhisattva-mahāsattva makes dedications in these ways, he acquires a mind of pure faith, delights in and patiently takes on the bodhisattva practices, cultivates the pure path of the great bodhisattva, becomes endowed with the lineage of the Buddha, acquires the wisdom of the Buddha, relinquishes all forms of evil, abandons the works of the many demons, draws near to the good spiritual guide, succeeds in fulfilling his own great vows, and invites beings to join in establishing great charitable assemblies.

Sons of the Buddha, the bodhisattva-mahāsattva also dedicates these roots of goodness from Dharma giving in these ways: to acquire a pure and marvelous voice, to acquire a gentle voice, to acquire a voice like a celestial drum, to acquire countless inconceivable voices, to acquire a dearly pleasing voice, to acquire a pure voice, to acquire a voice that pervades all buddha *kṣetras*, to acquire a voice adorned with hundreds of thousands of *nayutas* of ineffables of meritorious qualities, to acquire a high and far-reaching voice, to acquire a vast voice, to acquire a voice that extinguishes all scatteredness and confusion, to acquire a voice that fills the Dharma realm, to acquire a voice that contains within it the languages of all beings, to acquire the knowledge of the sounds of all pure languages, to acquire the knowledge of the sounds of countless languages, to acquire the knowledge of the freest sound that enters all voices, to acquire a voice with all kinds of pure adornments, to acquire a voice that no one in the world ever tires of hearing, to acquire a voice that is ultimately untethered to any world, to acquire a joyous voice, to acquire the sound of the Buddha's pure speech, to acquire the voice that speaks all dharmas of the Buddha, abandons the obscurations of delusion, and is universally renowned, to acquire the voice adorned with *dhāraṇīs* that enables all beings to acquire all dharmas, to acquire the voice that expounds on all the countless kinds of dharmas, to acquire the voice that everywhere reaches the countless congregations and sites of enlightenment throughout the Dharma realm, to acquire the voice that comprehensively includes and retains the vajra statements of the inconceivable Dharma, to acquire the voice that explains all dharmas, to acquire the voice that is able to expound on the ineffable number of distinctions among the words and statements in the treasury of wisdom, to acquire the voice that remains free of attachments in incessantly expounding on all dharmas, to acquire the voice that brightly illuminates all dharmas, to acquire the voice that can enable everyone in the world to attain ultimate purity and reach all-knowledge, to acquire the voice that comprehensively includes the meanings of all statements of Dharma, to acquire the voice of unimpeded sovereign mastery protected and supported by spiritual powers, and to acquire the voice of the wisdom that has reached the far shore of perfection in all worlds.

He also uses these roots of goodness to enable all beings to acquire the voice that is not inferior, to acquire the fearless voice, to acquire the voice free of defiled attachment, to acquire the voice that gladdens the congregations at all sites of enlightenment, to acquire the voice that accords with whatever is beautiful and sublime, to acquire the voice that skillfully expounds on all dharmas of the Buddha, to acquire the voice that severs the doubting thoughts of all beings and enables them all to become awakened, to acquire the voice of perfect eloquence, and to acquire the voice that everywhere awakens all beings from their long night of slumber.

Sons of the Buddha, the bodhisattva-mahāsattva also dedicates all roots of goodness in these ways:

May all beings acquire the pure Dharma body that is free of the many kinds of transgressions;
May all beings acquire the pure and marvelous meritorious qualities that are free of the many kinds of transgressions;
May all beings acquire the pure and marvelous signs that are free of the many kinds of transgressions;
May all beings acquire the pure karmic fruits that are free of the many kinds of transgressions;
May all beings acquire the pure mind of all-knowledge that is free of the many kinds of transgressions;
May all beings acquire the measureless pure resolve to attain bodhi that is free of the many kinds of transgressions;
May all beings acquire the pure skillful means completely cognizant of all faculties that are free of the many kinds of transgressions;
May all beings acquire the pure resolute faith that is free of the many kinds of transgressions;
May all beings acquire the pure and diligent cultivation of the unimpeded conduct and vows that is free of the many kinds of transgressions; and
May all beings acquire the pure right mindfulness, wisdom, and eloquence that are free of the many kinds of transgressions.

Sons of the Buddha, the bodhisattva-mahāsattva also dedicates all roots of goodness for the sake of all beings:

Wishing that they will acquire all the different kinds of pure and marvelous bodies, namely: the light body, the body that is detached from the turbidities, the undefiled body, the pure body, the ultimately pure body, the body that is detached from the sense objects, the body that has achieved the ultimate detachment from the sense objects, the body that has abandoned defilement, the body that is dearly pleasing, and the body that is free of obstacles;

Wishing to manifest the appearance of performing all kinds of works in all worlds, to manifest the appearance of presenting discourses in all worlds, and to manifest the appearance of becoming established in all palaces, appearing there in the same way as the reflections in an immaculately bright mirror which spontaneously displays all the different kinds of physical forms; and

Wishing to reveal to all beings the great bodhi practices, to reveal to all beings the extremely profound and marvelous Dharma, to reveal to all beings the many different kinds of meritorious qualities, to reveal to all beings the path of cultivation, to reveal to all beings the practices by which success is achieved, to reveal to all beings the conduct and vows of the bodhisattva, to reveal to all beings the Buddha's appearance in the world in each single world and in all worlds, to reveal to all beings all buddhas' spiritual superknowledges and transformations, to reveal to all beings all bodhisattvas' inconceivable liberations and awe-inspiring powers, and to reveal to all beings the complete fulfillment of the conduct and vows of Samantabhadra and the nature of all-knowledge.

The bodhisattva-mahāsattva uses sublime and pure bodies such as these as skillful means to gather in all beings and enable them all to perfect the body possessed of the pure meritorious qualities and all-knowledge.

Sons of the Buddha, the bodhisattva-mahāsattva also dedicates the roots of goodness produced by Dharma giving, doing so in these ways:

Wishing that his bodies will accord with and dwell within all worlds, cultivating the bodhisattva practices;

Wishing that, of the beings who see them, none will have done so in vain, for they will arouse and become forever irreversible in the resolve to attain bodhi;

Wishing that they will accord with ultimate reality and not waver in the slightest;

Wishing that they will tirelessly abide in the bodhisattva path in all worlds to the very end of all future kalpas;

- Wishing that their great compassion will be impartial and universal, with a capacity commensurate with the Dharma realm;
- Wishing that they will know the faculties of beings and always tirelessly teach the Dharma in accordance with the right time;
- Wishing that their minds will always abide in right mindfulness of their good spiritual guides, never departing from it for even a *kṣaṇa*;
- Wishing that all buddhas will always appear before them and their minds will always abide in right mindfulness of them, never even briefly neglecting this;
- Wishing that they will cultivate all roots of goodness without any falseness;
- Wishing that they will establish all beings in [the path to] all-knowledge and enable them to remain irreversible;
- Wishing that they will possess the light of all dharmas of the Buddha; and
- Wishing that they will hold up the great Dharma clouds, receive the great Dharma rain, and cultivate the bodhisattva practices in which they enter among all beings, enter all buddha *kṣetras*, penetrate all dharmas, enter all three periods of time, penetrate the knowledge of all beings' karmic retributions, penetrate the knowledge of all bodhisattvas' skillful means, penetrate the knowledge of all bodhisattvas' taking birth, penetrate the knowledge of all bodhisattvas pure spheres of action, penetrate the knowledge of all bodhisattvas' masterful spiritual superknowledges, enter all the boundless Dharma realms, and become securely established therein in cultivating the bodhisattva practices.

Sons of the Buddha, the bodhisattva-mahāsattva also dedicates the roots of goodness he has cultivated through Dharma giving, doing so in these ways:

- Wishing that all buddha *kṣetras* will become purified;
- Wishing that they will be adorned with an ineffable-ineffable number of adornments;
- Wishing that every one of those buddha *kṣetras* will become as vast as the Dharma realm, entirely good, unimpeded, and radiant with pure light;
- Wishing that all the buddhas within them will manifest the realization of right enlightenment;
- Wishing that the pure realms within a single buddha *kṣetra* will all be able to display all buddha *kṣetras*;
- Wishing that, just as this is so with a single buddha *kṣetra*, so too will this also be true of all buddha *kṣetras*; and

Wishing that every one of those *kṣetras* will be adorned with countlessly and boundlessly many adornments as voluminous as the Dharma realm which are made of pure and marvelous jewels, namely: *asaṃkhyeyas* of pristine jeweled thrones spread with many jeweled robes; *asaṃkhyeyas* of jeweled curtains hung with jeweled nets; *asaṃkhyeyas* of jeweled canopies in which all kinds of marvelous jewels gleam with mutually reflected penetrating radiance; *asaṃkhyeyas* of jeweled clouds everywhere raining the many kinds of jewels; *asaṃkhyeyas* of pervasively present pure jeweled flowers; *asaṃkhyeyas* of railings composed of the many kinds of jewels supported by exquisitely adorned balusters; *asaṃkhyeyas* of jeweled bells that always emanate the sublime voices of all buddhas, circulating their sounds all around the Dharma realm; *asaṃkhyeyas* of jeweled lotus flowers in all different kinds of precious colors, blooming with glorious radiance; *asaṃkhyeyas* of jeweled trees surrounding in rows with blossoms and fruits made of countless exquisite gems; *asaṃkhyeyas* of jeweled palaces in which countless bodhisattvas dwell; *asaṃkhyeyas* of jeweled towers that, wide and spacious, tall and magnificent, extend off into the distance; *asaṃkhyeyas* of jeweled ramparts composed of immense jewels and marvelously fine in their adornments; *asaṃkhyeyas* of jeweled gateways draped all around with marvelous strands of precious jewels; *asaṃkhyeyas* of jeweled windows with immaculate adornments composed of inconceivably many marvelous gems; and *asaṃkhyeyas* of jeweled *tāla* palm trees shaped like crescent moons and composed of the many kinds of jewels.

Among all phenomena such as these decorated with such adornments, set with the many kinds of jewels, immaculately pure and inconceivable, there are none that do not arise from the Tathāgata's roots of goodness. All of these are replete with adornments created from countless treasuries of jewels. In addition to these, there are also: *asaṃkhyeyas* of jeweled rivers streaming forth all the dharmas of pure goodness; *asaṃkhyeyas* of jeweled seas filled with the waters of Dharma; *asaṃkhyeyas* of jeweled *puṇḍarīka* flowers always emanating the sounds of the marvelous *puṇḍarīka* flower of the Dharma; *asaṃkhyeyas* of jeweled Sumeru Mountains, kings of the mountains of wisdom and symbols of outstanding purity; *asaṃkhyeyas* of marvelous octagonal gems strung together with jeweled thread into incomparably immaculate adornments; *asaṃkhyeyas* of jewels radiant with pure light, always emanating the light of unimpeded great wisdom and everywhere illuminating the Dharma realm; *asaṃkhyeyas* of jeweled bells and chimes alternating in their striking and ringing forth marvelous sounds; *asaṃkhyeyas* of pure jewels completely filled with all the bodhisattva jewels; *asaṃkhyeyas* of jeweled silk streamers draping down in place after place, their colorful designs immaculately radiant; *asaṃkhyeyas* of marvelously jeweled banners decorated with half-moons made of precious gems; *asaṃkhyeyas* of jeweled pennants, all of them able to rain down countless other jeweled pennants; *asaṃkhyeyas* of jeweled sashes hanging down in space, displaying especially marvelous adornments; *asaṃkhyeyas* of jeweled coverlets able to produce all kinds of different subtly pleasant physical sensations; *asaṃkhyeyas* of marvelous jewel whirlpools[423] showing [images from] the bodhisattva's eye of all-knowledge; *asaṃkhyeyas* of jeweled necklaces in which every one of the jeweled necklaces displays a hundred thousand supremely marvelous bodhisattva adornments; *asaṃkhyeyas* of jeweled palaces far superior to any other in their peerless marvelousness; *asaṃkhyeyas* of jeweled adornments embellished with vajra and *maṇi* jewels; *asaṃkhyeyas* of many different kinds of marvelous jewel adornments always displaying all kinds of pure and exquisite colors; *asaṃkhyeyas* of pure jewels in extraordinary shapes and exotic colors of brightly penetrating reflected radiance; *asaṃkhyeyas* of jeweled mountains forming completely encircling surrounding walls resplendent in their unimpeded purity; *asaṃkhyeyas* of kinds of precious incense, the fragrance of which everywhere permeates all worlds; *asaṃkhyeyas* of jeweled transformationally created phenomena in which every one of those transformations pervades the entire Dharma realm; and *asaṃkhyeyas* of jewel light rays in which every light ray displays all kinds of light.

There are also *asaṃkhyeyas* of jewel light rays and the light of pure wisdom that completely illuminates all dharmas. There are also *asaṃkhyeyas* of unimpeded jewel light rays in which every light ray pervades the Dharma realm. And there are: *asaṃkhyeyas* of jeweled places, all of which are filled with all kinds of jewels; *asaṃkhyeyas* of jewel treasuries in which there are revealed all the jewels in the treasury of right Dharma; *asaṃkhyeyas* of jeweled banners bearing insignias emblematic of the Tathāgata are raised high and stretch off into the distance; *asaṃkhyeyas* of precious worthies and images of greatly wise worthies, perfectly complete in their purity; *asaṃkhyeyas* of jewel-adorned parks producing the bliss of the bodhisattvas' samādhis; *asaṃkhyeyas* of precious sounds and sounds of the Tathāgata's sublime voice which everywhere manifest throughout the world; *asaṃkhyeyas* of jeweled forms, every one of which emanates countless rays of light of the sublime Dharma;

asaṃkhyeyas of jeweled signs, every one of which transcends the many other kinds of signs; *asaṃkhyeyas* of representations of the awe-inspiring deportment causing all who see them to be filled with the bodhisattva's joy and bliss; *asaṃkhyeyas* of accumulations of jewels causing all who see them to produce the accumulation of jewels of wisdom; *asaṃkhyeyas* of jeweled peaceful abodes causing all who see them to develop the precious mind of wholesome abiding; *asaṃkhyeyas* of jeweled robes causing those who don them to develop the peerless samādhis of all bodhisattvas; *asaṃkhyeyas* of jeweled *kaṣāya* robes causing those who don them to arouse the initial resolve and then acquire the *dhāraṇī* gateway of skillful vision; *asaṃkhyeyas* of precious cultivation practices causing those who see them to realize all jewels are the fruits of actions that are definitely pure; *asaṃkhyeyas* of precious unimpeded knowledge and vision causing all who witness them to acquire the pure Dharma eye with which one completely understands all things; *asaṃkhyeyas* of treasuries of jewel light causing all who see them to develop a treasury of great wisdom; *asaṃkhyeyas* of jeweled thrones on which buddhas sit, roaring the great lion's roar; and *asaṃkhyeyas* of jeweled lamps always emanating the light of pure wisdom.

There are *asaṃkhyeyas* of jeweled *tāla* palm trees in orderly rows wound all around with strands of jewels, immaculately adorned. Those trees also have: *asaṃkhyeyas* of jeweled trunks shooting up from their bases, straight, round and immaculate; *asaṃkhyeyas* of jeweled branches, densely adorned with the many different kinds of gems and crowded with inconceivable birds who roost among them, always singing marvelous songs spreading the sounds of right Dharma; *asaṃkhyeyas* of jeweled leaves everywhere emanating the light of great wisdom; *asaṃkhyeyas* of jeweled flowers on every one of which countless bodhisattvas sit in the lotus posture as they roam everywhere throughout the Dharma realm; and *asaṃkhyeyas* of jeweled fruits enabling all who see them to become irreversibly bound to acquire the fruits of the wisdom of all-knowledge.

There are: *asaṃkhyeyas* of jeweled villages enabling all who see them to abandon the dharmas of the worldly village; *asaṃkhyeyas* of jeweled cities filled with beings free of all the obstacles; *asaṃkhyeyas* of jeweled palaces inhabited by kings who possess the bodhisattva's *nārāyaṇa* body, steadfastly courageous, dressed in the armor of the Dharma, and endowed with the irreversible resolve; *asaṃkhyeyas* of jeweled dwellings enabling all who enter them to do away with the mind affectionately attached to the household; *asaṃkhyeyas* of jeweled robes enabling all who don them to fully understand nonattachment; *asaṃkhyeyas* of jeweled palaces filled with bodhisattvas who have abandoned the life of the householder; *asaṃkhyeyas* of jeweled precious objects causing measureless happiness in all who see them; *asaṃkhyeyas* of jeweled wheels emanating the light of inconceivable wisdom and turning the irreversible wheel of Dharma; *asaṃkhyeyas* of jeweled *bhadra* trees graced with the pristine adornments of Indra's net; *asaṃkhyeyas* of jeweled grounds inlaid with adornments created from inconceivably many jewels; *asaṃkhyeyas* of jeweled wind instruments whose clear and fresh musical sounds fill the Dharma realm; *asaṃkhyeyas* of jeweled drums creating marvelous rhythmic harmonies which resound incessantly to the very end of the kalpa; *asaṃkhyeyas* of precious beings able to gather and preserve all of the jewels of the unexcelled Dharma; *asaṃkhyeyas* of jeweled bodies completely endowed with the marvelous jewels of countless meritorious qualities; *asaṃkhyeyas* of precious mouths always sending forth the sound of all the jewels of the sublime Dharma; *asaṃkhyeyas* of precious minds completely endowed with the jewels of pure intentions, great wisdom, and vows; *asaṃkhyeyas* of instances of precious mindfulness severing all delusion and ultimately solidifying the jewel of all-knowledge; *asaṃkhyeyas* of instances of precious clarity maintaining the recitation of all buddhas' Dharma jewels; *asaṃkhyeyas* of types of precious intelligence certain in their complete understanding of all buddhas' treasury of Dharma; *asaṃkhyeyas* of types of precious cognition that succeed in acquiring the great and perfectly fulfilled jewel of all-knowledge; *asaṃkhyeyas* of precious eyes that are unimpeded in discernment of the jewels of the ten powers; *asaṃkhyeyas* of precious ears purified and unimpeded in their hearing of the countless sounds throughout the Dharma realm; *asaṃkhyeyas* of precious noses that always smell and follow pure and precious fragrances; *asaṃkhyeyas* of precious tongues that are able to discourse on the ways of speaking in all languages; *asaṃkhyeyas* of precious bodies that are unimpeded in roaming everywhere throughout the ten directions; *asaṃkhyeyas* of precious mind faculties that always diligently cultivate the conduct and vows of Samantabhadra; *asaṃkhyeyas* of precious sounds, the pure and sublime sounds of which reach throughout all realms of the ten directions; *asaṃkhyeyas* of precious physical deeds that in all their endeavors take wisdom as foremost; *asaṃkhyeyas* of precious verbal deeds that always speak of cultivating the jewel of unimpeded wisdom; and *asaṃkhyeyas* of precious mental deeds that acquire the ultimate and perfectly fulfilled jewel of unimpeded and vast wisdom.

Sons of the Buddha, the bodhisattva-mahāsattva also wishes that there may be countlessly, boundlessly, and ineffably many great bodhisattvas, all of whom have completely perfected pure wisdom, completely filling up a single spot the size of the area within the tip of a single hair in a single place, in a single region, and in a single buddha *kṣetra* among all buddha *kṣetras*, and also wishes that, just as this may be true for a single spot the size of a single hair tip in a single place, in a single region, in a single buddha *kṣetra*, so too does he also wish that this may also be just so in each and every spot the size of a single hair tip in each and every place, in each and every region, in each and every single buddha *kṣetra* everywhere throughout empty space and the entire Dharma realm.

This is the bodhisattva-mahāsattva's dedication of roots of goodness wishing to everywhere adorn all buddha lands so that they are all adorned with many different kinds of marvelous jewels. And just as he does this with his dedications to produce jewel adornments, in the same way as extensively described here, he also makes dedications such as these to create incense adornments, flower adornments, garland adornments, perfume adornments, burning incense adornments, powdered incense adornments, adornments with robes, adornments with canopies, adornments with banners, adornments with pennants, adornments with *maṇi* jewels, and so forth, continuing on beyond this another hundredfold. In each case, if extensively described, they are just as with his dedications to produce these jewel adornments.

Sons of the Buddha, the bodhisattva-mahāsattva dedicates the roots of goodness accumulated by Dharma giving and other such deeds, dedicating them to nurturing all kinds of roots of goodness; dedicating them to purifying all buddha *kṣetras*; dedicating them to ripening all beings; dedicating them to enabling all beings to purify their minds and become unshakable; dedicating them to enabling all beings to penetrate the extremely profound Dharma of the Buddha; dedicating them to enabling all beings to acquire unsurpassably pure meritorious qualities; dedicating them to enabling all beings to acquire the indestructible power of pure merit; dedicating them to enabling all beings to acquire the inexhaustible power of wisdom to liberate beings and enable them to enter the Dharma of the Buddha; dedicating them to enabling all beings to acquire equanimity and a measureless capacity for pure speech; dedicating them to enabling all beings to acquire equally unimpeded vision and perfect wisdom that equally extend to the end of empty space and throughout the Dharma realm; dedicating them to enabling all beings to acquire purified recollection by which they may know all worlds in the kalpas of the past; dedicating them to enabling all beings to acquire the unimpeded great wisdom by which they are all able to understand with certainty the treasury of all dharmas; dedicating them to enabling all beings to acquire the unlimited great bodhi that is unimpeded in reaching everywhere throughout the Dharma realm; dedicating them to enabling all beings to acquire the roots of goodness from equanimity, nondiscrimination, and the recognition of others as substantially identical to oneself;[424] dedicating them to enabling all beings to acquire pure physical, verbal, and mental karma fully adorned with all the meritorious qualities; dedicating them to enabling all beings to acquire practices identical to those of Samantabhadra; dedicating them to enabling all beings to enter all the substantially identical pure buddha *kṣetras*; dedicating them to enabling all beings to contemplate all-knowledge and progress into its complete fulfillment; dedicating them to enabling all beings to acquire roots of goodness from impartiality; dedicating them to enabling all beings to develop the equanimous and nondiscriminating profound mind and then sequentially proceed to the complete fulfillment of all-knowledge; dedicating them to enabling all beings to become securely established in all the dharmas of pristine purity; dedicating them to enabling all beings to realize all-knowledge in but a single mind-moment, thus reaching the ultimate; and dedicating them to enabling all beings to achieve the complete fulfillment of the pure path to all-knowledge.

Sons of the Buddha, after the bodhisattva-mahāsattva has dedicated all his roots of goodness for all beings in these ways, he also: dedicates these roots of goodness wishing to everywhere completely fulfill the power to expound on all the dharmas of pure practice; dedicates them wishing to perfect the awesome power of the pure practices and acquire an ineffable-ineffable number of Dharma oceans; dedicates them wishing in every Dharma ocean to possess measureless pure wisdom light as vast as the Dharma realm; dedicates them wishing to explain and expound on all dharmas' different statements and meanings; dedicates them wishing to perfect boundlessly vast samādhis of the light of all dharmas; dedicates them wishing to accord with the eloquence of all buddhas of the three periods of time; dedicates them wishing to perfect the body of sovereign mastery of all buddhas of the past, future, and present; dedicates them to revering the delightful and unimpeded Dharma of all buddhas; dedicates them to fulfilling the mind of great compassion and becoming forever irreversible in rescuing and protecting all beings; dedicates them wishing to perfect the unimpeded knowledge of inconceivably many different dharmas, the undefiled mind, and the purity of all faculties while everywhere entering all congregations and sites of enlightenment; dedicates them wishing to forever turn the impartial and irreversible wheel of Dharma in all buddha lands such as these, whether inverted, upward-facing, coarse, refined, vast, confined, small, large, defiled, or pure; dedicates them wishing to gain in every successive mind-moment the many different kinds of fearless and inexhaustible eloquence and then reveal and expound upon the light of the sublime Dharma; dedicates them to delighting in seeking the many kinds of goodness, to arousing the resolve to cultivate them, to developing ever more supreme faculties, and to acquiring all dharmas, great spiritual superknowledges, and wisdom, thus becoming completely able to fully know all dharmas; and dedicates them wishing to draw near to and make offerings in all congregations and sites of enlightenment while also being able to expound on all dharmas for all beings, thus enabling them all to be filled with joyous delight.

Sons of the Buddha, the bodhisattva-mahāsattva also dedicates these roots of goodness in these ways: dedicating them to abiding[425] in the abodes as measureless as the Dharma realm; dedicating them to abiding in the physical karma as measureless as the Dharma realm; dedicating them to abiding in the verbal karma as measureless as the Dharma realm; dedicating them to abiding in the mental karma as measureless as the Dharma realm; dedicating them to abiding in the form as measureless as the Dharma realm; dedicating them to abiding in the feelings, perceptions, karmic formative factors, and consciousnesses as measureless as the Dharma realm; dedicating them to abiding in the aggregates as measureless as the Dharma realm; dedicating them to abiding in the sense realms as measureless as the Dharma realm; dedicating them to abiding in the sense bases as measureless as the Dharma realm; dedicating them to abiding in the inwardly associated dharmas as measureless as the Dharma realm; dedicating them to abiding in the outwardly associated dharmas as measureless as the Dharma realm; dedicating them to abiding in the [instances of the] initial setting forth as measureless as the Dharma realm; dedicating them to abiding in the profound thought as measureless as the Dharma realm; dedicating them to abiding in the skillful means as measureless as the Dharma realm; dedicating them to abiding in the resolute faith as measureless as the Dharma realm; dedicating them to abiding in the faculties as measureless as the Dharma realm; dedicating them to abiding in the past, present, and future periods of time as measureless as the Dharma realm; dedicating them to abiding in the karmic retributions as measureless as the Dharma realm; dedicating them to abiding in the defilement and purity as measureless as the Dharma realm; dedicating them to abiding in the beings as measureless as the Dharma realm; dedicating them to abiding in the buddha *kṣetras* as measureless as the Dharma realm; dedicating them to abiding in the dharmas as measureless as the Dharma realm; dedicating them to abiding in the light of the world as measureless as the Dharma realm; dedicating them to abiding in the buddhas and bodhisattvas as measureless as the Dharma realm; dedicating them to abiding in the bodhisattva conduct and vows as measureless as the Dharma realm; dedicating them to abiding in the emancipation as measureless as the Dharma realm; dedicating them to abiding in the bodhisattva teaching and training as measureless as the Dharma realm; dedicating them to abiding in the non-duality as measureless as the Dharma realm; and dedicating them to abiding in the congregations and sites of enlightenment as measureless as the Dharma realm.

Sons of the Buddha, when the bodhisattva-mahāsattva makes dedications in ways such as these: he abides in pure bodies as measureless as the Dharma realm; he abides in pure speech as measureless as the Dharma realm; he abides in pure minds as measureless as the Dharma realm; he abides in all bodhisattvas' pure conduct and vows as measureless as the Dharma realm; he abides in pure congregations and sites of enlightenment as measureless as the Dharma realm; he abides in pure wisdom as measureless as the Dharma realm with which he extensively explains all dharmas for all bodhisattvas; he abides in bodies as measureless as the Dharma realm that are able to enter all worlds throughout the Dharma realm; and he abides in pure fearlessness arising from the light of all dharmas that is as measureless as the Dharma realm. Thus he is able with but a single voice to completely cut away all beings' nets of doubt and then, by adapting to their faculties and inclinations, he enables them to be happy and come to dwell in the unexcelled knowledge of all modes, the fearlessnesses, the masterful spiritual superknowledges, and the dharmas of emancipation.

Sons of the Buddha, this is the bodhisattva-mahāsattva's tenth dedication in which he dwells in the dedication that is as measureless as the Dharma realm.

When, in this way, the bodhisattva-mahāsattva dedicates all his roots of goodness from Dharma giving and other such deeds, he succeeds in fulfilling the measureless and boundless bodhisattva conduct and vows of Samantabhadra and becomes able to purify all buddha *kṣetras* throughout all of empty space commensurate with the Dharma realm. He enables all beings to also perfect boundless wisdom such as this, to fully understand all dharmas, to see in each successive mind-moment all buddhas appearing in the world, and to see in each successive mind-moment the measureless and boundless powers of sovereignly mastery of the Buddha, namely: the power of vast sovereign mastery, the power of unattached sovereign mastery, the power of unimpeded sovereign mastery, the power of inconceivable sovereign mastery, the power of sovereign mastery in purifying all beings, the power of sovereign mastery in establishing all worlds, the power of sovereign mastery in manifesting an ineffable number of languages, the power of sovereign mastery in responding by appearing in accordance with the time, the power of sovereign mastery in abiding in irreversible spiritual superknowledges and wisdom, the power of sovereign mastery in expounding on everything without exception throughout all the boundless Dharma realms, the power of sovereign mastery in producing the boundless eye of Samantabhadra Bodhisattva, the power of sovereign mastery in using the unimpeded ear consciousness to hear and retain the right Dharma of all the countless buddhas, the power of sovereign mastery in sitting in the lotus posture in a single body that extends everywhere throughout the ten directions of the measureless Dharma realm without crowding any of its beings, and the power of sovereign mastery in using perfectly fulfilled wisdom to penetrate all the countless dharmas of the three periods of time.

He also attains countless kinds of purity, namely: the purity of all beings; the purity of all buddha *kṣetras*; the purity of all dharmas; the purity of the wisdom that pervasively knows all places; the purity of the boundless wisdom that reaches throughout all realms of space; the purity of his acquisition of the knowledge of all different languages by which he uses all different kinds of languages to everywhere respond to beings; the purity of his emanation of measureless perfectly full radiance that everywhere illuminates all the boundlessly many worlds; the purity of the wisdom that manifests the practices of all bodhisattvas of the three periods of time; the purity of the wisdom by which, in but a single mind-moment, he everywhere enters the congregations and sites of enlightenment of all buddhas of the three periods of time; and the purity of his entry into all the boundlessly many worlds, enabling all beings to do what needs to be done. In matters such as these, they succeed in

> fulfilling them all, they succeed in perfecting them all, they have already cultivated them all, they acquire them all equally, they all manifest before them, they know and see them all, they awaken to and enter them all, they have already contemplated them all, and they succeed in reaching the far shore of perfection in purifying them all.

At that time, due to the Buddha's spiritual powers, worlds in each of the ten directions as numerous as the atoms in a hundred myriads of buddha *kṣetras* all moved and shook in six ways, namely doing so with: movement, universal movement, equal-and-universal movement, rising, universal rising, equal-and-universal rising, upward thrusting, universal upward thrusting, equal-and-universal upward thrusting, shaking, universal shaking, equal-and-universal shaking, roaring, universal roaring, equal-and-universal roaring, striking, universal striking, and equal-and-universal striking.

Then, due to the Buddha's spiritual powers and because this is the way of the Dharma, it rained down many kinds of celestial flowers, celestial garlands, celestial powdered incense, all the various kinds of celestial fragrances, celestial raiment, precious jewels of the heavens, celestial adornments, celestial *maṇi* jewels, celestial aloe wood incense, celestial sandalwood incense, supremely marvelous celestial canopies, all different kinds of celestial banners, celestial pennants of various colors, *asaṃkhyeyas* of deva bodies, countless hundreds of thousands of *koṭīs* of ineffables of marvelous celestial Dharma sounds, inconceivably many sounds of devas praising the Buddha, and *asaṃkhyeyas* of sounds of the joyousness of devas as they all exclaimed: "Good indeed!"

Countless *asaṃkhyeyas* of hundreds of thousands of *nayutas* of devas bowed down in reverence. Countless young devas remained ever mindful of the buddhas and sought with undiminishing resolve to acquire the countless meritorious qualities of the Tathāgata. Countless young devas created many kinds of music and songs of praise as offerings to the Tathāgata.

Hundreds of thousands of *asaṃkhyeyas* of devas emanated great light that everywhere illuminated all the buddha *kṣetras* throughout all of empty space and the entire Dharma realm and revealed the realms of countless *asaṃkhyeyas* of buddhas as well as the transformation bodies of the Tathāgata which surpassed even the number of all those devas.

Just as this Dharma was proclaimed within the Tuṣita Heaven palace in this world, so too did this also occur in the same manner in all the Tuṣita Heaven palaces in all worlds throughout the ten directions.

At that time, again due to the spiritual powers of the Buddha, from beyond a number of worlds off in each of the ten directions as numerous as the atoms in a hundred myriads of buddha *kṣetras,* there came bodhisattvas as numerous as the atoms in a hundred myriads of buddha *kṣetras*. Filling up the ten directions, they then spoke these words in unison:

> It is good indeed, good indeed, O Son of the Buddha, that you have now been able to expound on these great dedications. O Son of the Buddha, we all have the same name, "Vajra Banner," and we have all come to visit this land from the abode of Vajra Banner Buddha in the Vajra Light World. Due to the Buddha's spiritual powers, this Dharma is also being spoken in all those worlds where the congregations, retinues, language, and meanings of the sentences spoken are all just as set forth here, without anything being added or removed. We have all received the aid of the Buddha's spiritual powers in coming here from those lands to serve as witnesses. And just as we have come to this assembly to serve as witnesses for you, so too, in this same way, groups of bodhisattvas come to serve as witnesses in all the jewel-adorned palaces of the Tuṣita Heavens in all worlds throughout the ten directions.

At that time, Vajra Banner Bodhisattva, having been aided by the Buddha's spiritual powers, having surveyed all the congregations throughout the ten directions of the Dharma realm, and having well understood these statements and their meanings, expanded his great mind, extended his great compassion to cover all beings, trained his mental focus on securely establishing the lineage of all buddhas of the three periods of time, thoroughly penetrated the dharmas of all buddhas' meritorious qualities, perfected the body of sovereign mastery of all buddhas, and contemplated the mental dispositions of all beings as well as all the roots of goodness they had planted. Having distinguished and known them all, in accordance with the Dharma body, he manifested for them a body of pure and marvelous form and then spoke these verses:

The bodhisattva perfects the Dharma's wisdom,
awakens to and understands boundless right Dharma gateways,
becomes a master of the training who possesses the light of Dharma,
and is unimpeded in his complete knowing of the genuine Dharma.

The bodhisattva serves as a great master guide of Dharma,
reveals the extremely profound and rare Dharma,
leads forth the countless congregations of the ten directions,
and enables them all to become securely established in right Dharma.

The bodhisattva has already swallowed the Buddha's Dharma ocean.
His Dharma cloud rains throughout the worlds of the ten directions.
His sun of Dharma rises and appears in the world
where he spreads the sublime Dharma to benefit the many beings.

He always serves as a rarely met lord of Dharma giving
who completely knows the skillful means for entering the Dharma.
The purity of the light of Dharma illuminates his mind as,
teaching the Dharma in the world, he is forever fearless.

He skillfully cultivates the mind of sovereign mastery in the Dharma,
is able to awaken to and enter all the Dharma gateways,
develops the extremely deep ocean of the sublime Dharma,
and everywhere beats the Dharma drum for the sake of beings.

He proclaims the extremely profound and rare Dharma,
uses the Dharma to nurture the growth of the meritorious qualities,
fully develops the pure mind of joy in the Dharma,
and reveals to the world the Buddha's treasury of Dharma.

Having received the consecration of the buddhas, the Dharma kings,
he perfects the Dharma nature's wisdom treasury body,
becomes able to completely understand all dharmas' true character,
and becomes securely established in all the many good dharmas.

The bodhisattva cultivates the foremost kinds of giving
which all *tathāgatas* praise and in which they rejoice.
All that he does receives the approval of the Buddha.
Because of this he perfects the most revered among humans.

The bodhisattva perfects the sublime Dharma body,
is personally transformationally born from the Dharma of all buddhas,
becomes a lamp of Dharma for the benefit of beings,
and expounds on countlessly many of the most supreme Dharmas.

In accordance with whatever giving of wondrous Dharma he does,
he then also contemplates their roots of goodness.
As for the many good deeds that he does for beings,
he then dedicates them all with wisdom.

All the meritorious dharmas leading to attaining buddhahood—
He gives them to all the many beings by practicing dedications,
wishing thereby to enable them all to attain purity
and reach the magnificent far shore of buddhahood.

The countless buddha *kṣetras* throughout the ten directions
are all possessed of measureless great adornments.
Such adornments as these are inconceivable
and all of them are used in the adornment of any single land.

He wishes to enable all beings to fully possess
all the pure wisdom possessed by the *Tathāgata*
and adorn themselves with all the meritorious qualities,
just like Samantabhadra, the true son of the Buddha.

He perfects the power of vast spiritual superknowledges
and then travels everywhere throughout all worlds,
enabling all their beings without exception
to cultivate the path of the bodhisattva.

The countless beings of the ten directions
who have been awakened by all the buddhas, the *tathāgatas*—
He enables them all to become like Samantabhadra
by completely fulfilling the cultivation of the most superior practices.

As for all the many different kinds of meritorious qualities
perfected by all the buddhas and bodhisattvas,
meritorious qualities such as these are boundless.
He wishes to enable beings to bring them all to perfect fulfillment.

The bodhisattva completely perfects the powers of sovereign mastery
and then goes to receive training wherever he should train.
Manifesting all the great spiritual superknowledges,
he travels everywhere to the countless lands of the ten directions.

The bodhisattva is able in but a single mind-moment
to visit and pay respects to countless buddhas as numerous as beings
while also gathering all dharmas in the tip of but a single hair
where they all can there be clearly seen.

The world's beings are incalculably numerous,
yet the bodhisattva is able to distinguish and know them all.
Buddhas are just as countless as beings,
yet with great resolve, he makes offerings to them all.

All different kinds of renowned incense, supremely exquisite flowers,
the many kinds of jewels and robes as well as banners and canopies,
he distributes throughout the Dharma realm, filling it with them all,
and resolves to make offerings to all buddhas of the ten directions.

Within but a single pore he clearly sees
all the inconceivably and countlessly many buddhas,
and in every single pore, they are all present in this way.
He thus everywhere reveres all the Lamps of the World.

Thus, with his entire body, he bows down in reverence in order,
doing so in this way to the boundlessly many Most Supreme Ones
while also using his words to praise them all
until the very end of all the kalpas of the future.

As for the gifts presented to but a single one of those *tathāgatas,*
their numbers are so measureless as to equal that of all beings.
And just as he makes offerings in this way to a single *tathāgata,*
so too does he also do so to all the *tathāgatas.*

He makes offerings to and praises all the *tathāgatas*
to the very end of all kalpas in all those worlds.
Though the number of kalpas in those worlds might come to an end,
that bodhisattva's offerings still never cease.

In all the different kinds of kalpas in all those worlds,
he cultivates all the practices throughout all those kalpas.
In revering and making offerings to but one of those *tathāgatas,*
he may do so to the end of all kalpas and yet never grow weary.

Just as he makes offerings to a single buddha for countless kalpas,
so too does he make offerings to all buddhas in this same way,
and yet he makes no distinctions regarding these kalpas' numbers,
nor does he become weary of making these offerings.

The Dharma realm is so vast as to have no boundaries,
yet the bodhisattva contemplates and completely understands it all.
He spreads forth immense lotus flowers everywhere within it,
and makes gifts to countless buddhas as numerous as all beings.

Those jeweled flowers' fragrance and color are perfectly full
and their pristine adornments are extremely sublime.
There is nothing in any world that could compare to them.
He brings these as offerings to those most revered among all humans.

Countless *kṣetras* as numerous as beings,
he fills with marvelous jeweled canopies
and presents them all as offerings to a single *tathāgata*
and then presents such offerings to all buddhas in just the same way.

Incomparable perfumes of the most especially supreme types
which have never before existed in any world,
he offers to the Teachers of Devas and Humans,
doing so to the very end of kalpas as numerous as all beings.

Powdered incenses, burning incenses, supremely marvelous flowers,
the many kinds of jewels, robes, and adornments—
He makes offerings such as these to the Most Supreme Ones
as he continues to joyfully and tirelessly serve them.

World-Illuminating Lamps as numerous as all beings
in every mind-moment accomplish the realization of great bodhi.
With boundlessly many verses he also sets forth their praises
and makes offerings to they who are the trainers of humans.

He cultivates the giving of unsurpassably exquisite offerings
to all the buddhas, the *bhagavats,* as numerous as all beings
and, for countless kalpas as numerous as all beings,
he endlessly offers up praises such as these.

When he makes offerings in these ways to all buddhas,
aided by the Buddha's spiritual powers, he travels everywhere
to see all the countless buddhas throughout the ten directions,
abiding in the practices of Samantabhadra Bodhisattva.

All of the roots of goodness
of the past, the future, and the present
enable us to always cultivate the practices of Samantabhadra
and then swiftly be able to abide on the grounds of Samantabhadra.

May it be that all of the world's countlessly many beings
whom all the *tathāgatas* know and see
will perfect [these practices] in the manner of Samantabhadra
and thus become those who are praised by those of brilliant wisdom.

This is what comprises the practice of dedications as cultivated
by all the great eminences throughout the ten directions.
All buddhas, the *tathāgatas,* have taught for our sakes
this unexcelled practice of dedications.

Of all the beings who reside
in all worlds without exception throughout the ten directions,
there are none among them he does not enable to become awakened,
causing them all to always adopt practices like Samantabhadra's.

Just as he engages in dedications of his practice of giving,
so too does he also do so with his solid observance of the prohibitions,
his vigor applied for a long time without retreating in apprehension,
his patient pliancy and unshakable mind,

his *dhyāna* concentration with the mind focused on a single object,
and his wisdom that, in knowing objects, coincides with his samādhi
and has a penetrating comprehension of the past, future, and present,
whose boundaries no one in the world could ever find.

The bodhisattva's physical, mental, and verbal karmic actions—
all things such as these that that they do are all pure.
All of his cultivation without exception
is the equal of that done by Samantabhadra Bodhisattva.

Like the Dharma realm itself, he is free of discriminations
and forever ends all frivolous theorizing and defiled attachments.
And also like nirvāṇa, he has become unimpeded.
His mind is forever thus, apart from all grasping.

All the dharmas of dedication of those who are wise
have already been revealed by all buddhas, the *tathāgatas*.
He dedicates all of his many different kinds of roots of goodness.
Therefore he is able to succeed in the path of the bodhisattva.

This son of the Buddha thoroughly trains in these dedications
and fulfills all the countless practices and vows.
He completely gathers in all in the Dharma realm without exception,
and therefore he is able to perfect the powers of the Well Gone One.

If one wishes to perfect that which the Buddha has proclaimed
as the bodhisattva's vast and especially supreme practices,
it is only fitting that one should skillfully abide in these dedications.
All such sons of the Buddha are to be called "Universally Worthy."[426]

Though one might be able to calculate the number of all beings
or be able to know the number of thoughts in the three times,
still, no one could ever know the bounds of the meritorious qualities
of "Universally Worthy"[427] sons of the Buddha such as these.

Though one might use a hair to measure space and find its bounds
or reduce the many *kṣetras* to atoms and then calculate their number,
the conduct and vows dwelt in by such great rishis
as these sons of the Buddha cannot be measured by anyone at all.

End of Chapter Twenty-Five

Endnotes

1. An "*araṇya*" is a quiet forest or wilderness meditation hermitage site where a practitioner can cultivate meditation without being disturbed. "The *araṇya* dharma" then refers to the practice of deep solitary meditation in a secluded setting.
2. I emend an obvious graphic-similarity scribal error here, changing 玉 to 王 in accordance with the S, Y, M, and G editions.
3. BB has: "In dwelling on any single ground, they wholly included the meritorious qualities of all of the grounds" (住於一地，普攝一切諸地功德 / T09n0278_p0395b25–6). QL indicates that, if translated correctly, the SA text should refer to "using the power of an ocean of vows to subsume all the grounds." (L130n1557_0058b15)
4. QL points out that "already ascended onto the Tathāgata's ground" indicates that these bodhisattva-mahāsattva*s* had already gained access to the stage of buddhahood, noting that "universal illumination" constitutes a general allusion to acquisition of all ten of the grounds.
5. Although the SA text does not specify "beings" here, the BB text indeed does so while also making it clear that what is being talked about here are the various ways in which bodhisattvas skillfully appear before beings in familiar forms so as to be able to teach them in ways which they can understand and accept. HH also explains this passage in terms of the bodhisattvas' use of the four means of attraction to skillfully gain the trust of beings and make them more open to receiving teachings.
6. "Complete retention" (總持) is also the Chinese translation of *dhāraṇī* and, as such, this is an oblique reference to these bodhisattvas' command of these verbal formulae by which one can retain in memory oceanic amounts of Dharma teachings.
7. Noting that these are simply "road spirits," QL notes that these "foot-travel" spirits exist in relationship to those who travel by foot, serving them as their protectors. One example of this are those who support each footstep of buddhas and other holy beings with a "stepping stone" consisting of an immense flower blossom.
8. Although the Chinese *yanjing* (嚴淨) might ordinarily appear to refer to "adorning and purifying," its Sanskrit equivalent found in the still extant Sanskrit texts of Chapter Twenty-Six and Chapter Thirty-Nine as well as in BCSD (*pariśodhana*) makes it clear that this is simply referring to "purification."
9. HH indicates that this refers to the dharma-selecting eye (擇法眼) and the wisdom eye (智慧眼).

10. Skt. *nirmāṇa-rati.*
11. Skt. *paranirmita-vaśavartin.*
12. Skt. *mahā-brahman.*
13. Skt. *ābhāsvara.*
14. Skt. *śubha-kṛtsna.*
15. Skt. *bṛhat-phala.*
16. Skt. *maheśvara.*
17. "Resolute conviction" (勝解) or, more literally, "supreme understanding," is a translation of one of SA's renderings into Chinese of the Sanskrit *adhimukti.*
18. Although SA's Chinese here (遊戲) for the Sanskrit *vikrīḍita* would seem to infer something like "roaming and sporting," BHSD (p. 482, Column 1) suggests that this is more usually "something like *easy mastery*…".
19. This eminence was referred to earlier as "Light of Famously Ultimate Vigor Deva King" (T10n0279_p0005b14: 極精進名稱光天王).
20. Again, this eminence was referred to earlier as "Eye of Pure Meritorious Qualities" (T10n0279_p0005b11: 清淨功德眼天王). The close reader should be aware that the deva names here and hereafter often vary slightly from their earlier occurrence, mostly because they needed to fit into a fixed Chinese verse line length of seven characters. Because they recur in the same order as earlier in the chapter, their identity should be readily deducible, hence I may not always point out these differences later in the chapter.
21. This is a minor variation in the name from the earlier "Renowned for Purity Deva King."
22. The earlier version of this deva's name was "Delightful Supreme Illumination Deva King" (可愛樂最勝光照天王).
23. HH explains these three spheres (*tri-maṇḍala*?) as referring to actions of body, mouth, and mind.
24. This is a very different name here and as echoed in the summarizing verses to follow when compared with the earlier name of "Pervasively Illuminating Universal Sound Deva King" (普音遍照天王).
25. This is a different name here and in the summarizing verse below when compared with the earlier name of "Light of Immaculate Renown Deva King" (無垢稱光明天王).
26. I emend the reading here to accord with four other editions, preferring "deva"(天) to "great" (大), this to correct an obvious graphic-similarity scribal error.

27. As noted by both QL and HH, “signs of endless merit” refers to the buddhas’ thirty-two major marks and eighty secondary characteristics, each of which are manifestations of endless meritorious actions performed in the past.
28. Lit. “Knowing Satisfaction Heavens” (知足天).
29. For this slightly ambiguous verse line which might otherwise be interpreted to read as “impartial toward all beings,” I follow HH’s straightforward interpretation in which, to explain its meaning, he alludes to a line from later on in the BB translation: “The mind, the Buddha, and beings—These three are no different.” (心佛及眾生，是三無差別。T09n0278_p0465c29).
30. Per HH, “marks and signs” refers to the Buddha’s thirty-two marks and eighty secondary signs.
31. QL notes that “renowned jewels” refers here to the Buddha, the Dharma, and the Sangha. (L130n1557_0147b13)
32. Although, due to line-length restrictions, SA does not specify that this refers to “but a single pore,” because the BB translation *does*, it is reasonable to assume the Sanskrit manuscript justifies it, hence I translate accordingly.
33. I follow HH here in reflecting in the translation the inference that what is being referred to here is not simply a soothing sound but rather the sound of the Buddha’s voice expounding the Dharma.
34. “Great Yakṣa King of Abundant Learning” (多聞大夜叉王), otherwise also known as “Deva of Abundant Learning” (多聞天), is just another name for Vaiśravaṇa that may be associated with his role in protecting the site of enlightenment as a place for teaching the Dharma and imparting great learning to followers of the Buddha. In short, “Vaiśravaṇa” and “Great Yakṣa King of Abundant Learning” both refer to the same being.
35. I follow three editions (S,Y,M) in emending “lord” (主) to “king” (王) to correct an obvious graphic-similarity scribal error.
36. HH notes that “dark and fearsome paths” is a reference to the three wretched destinies of the hells, animals, and hungry ghosts.
37. In many cases such as this, “sweet dew” (甘露) (sometimes translated into English as “nectar or ambrosia of the devas”) is a Chinese mistranslation for the Sanskrit *amṛta*, literally “the deathless” which in turn is a synonym for *nirvāṇa*. Thanks to VB for pointing this out.
38. HH explains that sufferings depend on afflictions. In the absence of afflictions, sufferings have no bases for arising.
39. Lest it seem a bit free to translate *zizai* (自在) as “miraculous” here (as opposed to the more standard “sovereign mastery,” etc.), a close

review of the Sanskrit of the immense (twenty-one fascicles) Chapter Thirty-Nine, "Entering the Dharma Realm," shows that SA nearly always used *zizai* to translate *vikurvati* in contexts such as this where the immediately adjacent word is "powers," etc. It seems SA almost *never* used it to translate *vaśitā, vaśitva, īśvara*, etc. in these contexts.

It is also interesting to note that HH, even without having a Sanskrit text, *also* usually explains *zizai* as relating to spiritual powers in these kinds of contexts.

40. HH equates "the vast eye" with the Buddha's Dharma eye.
41. I follow four editions (S, Y, M, G) in restoring *xuan* (漩), "whirlpool," for *xuan* (旋), "to rotate," to correct an obvious graphic-similarity scribal error in which the water radical was dropped.
42. I emend the text here by restoring a verse missing from the Taisho edition, this in accordance with three other editions (Y, M, G), CB, and QL's commentary statement acknowledging its presence in the Sanskrit text of his time (See QLSC at 0190a13): 一切世間眾導師 /法雲大雨不可測 / 消竭無窮諸苦海 / 此離垢塵入法門.
43. Following three editions (S, Y, M), I emend the text here by substituting *xi* (昔), "past," for *xi* (悉), "all," to correct a fairly obvious homophonic scribal error.
44. For the rationale behind this slightly unintuitive translation of *youxi* (遊戲), otherwise seemingly something like "wandering and sporting," see BHSD, page 482, Column 1, definition 2 of its Sanskrit antecedent, *vikrīḍita*, where this apparently more typical "easy mastery" usage (usually related to spiritual powers) is justified with citations.
45. Following three other editions (S, Y, M), QL, and HH, I emend the Taisho text by replacing *she* (攝), "attract," with *hu* (護), "protect" to correct an apparent scribal error.
46. Per HH, this is referring to the names of buddhas and bodhisattvas.
47. I follow four other editions (S, Y, M, G) as well as HH and QL in preferring *xian* (現), "appear," to Taisho's very unlikely *du* (覩), "to see," which is probably the result of a graphic-similarity scribal error.
48. This is a reference to the first of the Buddha's ten powers, the knowledge of what is and is not possible.
49. This is a reference to another of the Buddha's ten powers, the knowledge of beings' superior and inferior faculties.
50. This is a reference to another of the Buddha's ten powers, the knowledge of the paths leading to all destinations.
51. Again, this is a reference to another of the Buddha's ten powers, the knowledge of the *dhyānas*, liberations, samādhis, *samāpattis*, and the purification of the afflictions.

52. This is a reference to another of the Buddha's ten powers, the power of the recollection of previous existences.
53. This is a reference to another of the Buddha's ten powers, the knowledge of the deaths and rebirths of beings. It specifically refers to the functions of the heavenly eye.
54. This line introduces the ten *pāramitās* which in standard order are the topics, one per quatrain, for the ten immediately subsequent verses.
55. This line introduces the ten bodhisattva grounds which in standard order are the topics, one per quatrain, for the ten immediately subsequent verses.
56. QL indicates that "universal treasury" refers to the accumulation of merit and wisdom (積集福智故云普藏) and that "gates of impartiality" refers to the ten impartial intentions (十平等心故曰等門). These ten impartial intentions are listed in the chapter on the ten grounds (Chapter Twenty-Six) where it says of them that "The bodhisattva-mahāsattva employs these ten types of equally regarding pure resolute intentions to achieve entry into the fifth bodhisattva ground."
57. To correct a graphic-similarity scribal error, I follow four editions (S, Y, M, G), QL, and HH in preferring *jin* (今), "now," to Taisho's clearly erroneous *ling* (令), "to cause."
58. Although I would ordinarily follow CB's emendation based on the Ming edition which includes "ocean of Dharma" and "ocean of what is established" between Taisho's "ocean of beings" and "ocean of buddhas," the testimony of commentaries such as QL (at 0280a10), HH (digital edition), and Hanshan Deqing's Huayan Gangyao (at X08n0240_p0518b13) all indicate this should instead be just one additional item (not two): "the ocean of what is established in the Dharma realm" (法界安立海). This is also supported by the reiterative verse's "the ocean of what is established in the Dharma realm" (法界所有安立海) at 26b25 and also by a similar echoing statement (法界安立海) at the beginning of Chapter Four at 34b17 right between mentions of "the ocean all beings' karma" and "the boundless ocean of all buddhas," again duplicating the same order of list items shown here. For these reasons, I find CB's judgment here to be in error. Hence I follow QL, HS, and HH by emending the reading to include only a single additional list item that was left out of the Taisho text: "The ocean of what is established in the Dharma realm" (法界安立海).
59. HH glosses this as "all bodhisattvas' quest for the path to bodhi" (一切菩薩求菩提道). QL's note on this says that it refers to: "victorious progression with the great resolve in setting out on the quest for the fruit of buddhahood." (勝進大心趣求佛果 / 281b01)

60. The Tathāgata is said to speak with a "single voice" that countless beings then each understand in accordance with their type, hence the reference here to this single voice being "measureless."
61. "That most revered one of two-legged beings" (兩足尊 / *dvipadottama*) refers to one of the titles of the Buddha by which he is declared to be the most superior among all devas and humans. It is usually said to also implicitly refer by analogy to the Buddha's peerless two-fold fulfillment of merit and wisdom, the two primary provisions necessary for progressing on the path to enlightenment (*bodhisaṃbhāra*).
62. HH says that this "mastery of dreams" refers to teaching Dharma to beings in their dreams.
63. Although one might otherwise defensibly read this line as referring to enabling beings who were dwelling in wrong meditative absorptions to then enter right meditative absorptions, the presence here (and in the same passage in the BB translation as well) of the very standard technical terms *xie ding* (邪定, skt. *mithyātva-niyata*) and *zheng ding ju* (正定聚, skt. *samyaktva-niyato rāṣiḥ*) makes it clear that this is instead intended to refer to enabling those who are certain to progress toward what is wrong to become certain to progress toward what is right. These are two of the "three definitely determined groups" (*trayo rāśayaḥ*): 1) those who are certain to follow correct paths; 2) those who are certain to follow wrong paths; and c) those whose future course is not yet decided. QL notes only that "they use the bodhisattva practice gateways to enable them to become certain to follow what is right" (以菩薩行門令入正定).
64. I follow four other editions (S, Y, M, G) as well as QL, Hanshan, and Li Tongxuan in preferring *zuo* (坐), "sits," to *li* (立), "stands," making this emendation on sensibility grounds.
65. I follow HH in seeing an implicit intended reference here to what is seen "within the pores of the bodies of every buddha" (在每位佛身上的毛孔中). Absent this idea, it is very hard to make much sense of this quatrain in the context in which it appears. Of course the big problem in this whole series of verses is the choice on the part of SA and his translation team to switch to five-character verse lines which are obviously inadequate to fully translate the conceptual density found within the Sanskrit verses typical of this scripture which we find for instance in the still extant Sanskrit for Chapters Twenty-six and Thirty-nine.
66. HH explains this by saying, "All of the buddhas, the world honored ones—they are all able to purify the buddha body. They have this kind of inconceivable sphere of action." (諸佛世尊，他們都能清淨佛身。有這種不可思議的境界。)

67. HH identifies these three kinds of sovereign mastery as relating to physical, verbal, and mental actions.
68. HH explains "attach to stations of existence" as "attachment to dwelling in the twenty-five stations of existence within the three realms" (著住在三界二十五有).
69. What I translate as "resolute intentions" (勝解) corresponds to a standard Chinese translation of the Sanskrit *adhimukti* which of course has a wide variety of meanings including: "resolute faith, belief, or conviction"; "intention"; "inclination"; etc.
70. Although one would ordinarily think *zizai li* (自在力) would refer to "sovereign masteries and powers," "sovereign powers," "freely invoked powers," etc., when we compare SA's Chinese with the Sanskrit of Chapter Thirty-Nine, we find that *zizai* (自在) in any sort of proximity to "spiritual superknowledges" or "spiritual powers," or just "powers" is nearly always translating some permutation of *vikurvati*. Hence, at least in these contexts *zizai* means "miraculous," etc.
71. I follow CB in emending the original Taisho text here in accordance with a variant reading found in four other editions, this to correct an obvious graphic-similarity scribal error in which "lords" (主) was accidentally substituted for the clearly intended "abiding" (住) character.
72. For these two lines, the BB translation has: "Clouds of light adorn the palaces of the bodhisattvas." (光明雲莊嚴, 諸菩薩宮殿. / T09n0278_p0411a13.)
73. The intended meaning of the Chinese for this line, though somewhat ambiguous in SA, is clear in BB: "If one attempts to use words to grasp them, they cannot be apprehended." (言取不可得 / T09n0278_p0411a15.)
74. In the place of this somewhat ambiguous line in the SA translation, the BB translation has "[They are like] crowns inlaid with the various jewels." (間錯雜寶冠 / T09n278_p0411a21.)
75. In clarifying this concept, HH cites a quotation apparently from Sino-Buddhist literature: "Condensing countless kalpas into a single mind-moment and stretching a single mind-moment into measureless kalpas." (縮無量劫為一念, 延一念為無量劫.)
76. In clarifying this concept, HH cites another quotation apparently from Sino-Buddhist literature: "The mountains, rivers, and trees are all the Dharma body [of all buddhas]." (山河樹木, 皆是法身.)
77. Were it not for the BB translation, the topic here would be ambiguous, for the same Chinese characters in the SA translation (清淨方便) can

just as easily be intended to refer to either "pure skillful means" or "skillful means for achieving purity." Because the BB translation only refers (twice) to "kinds of purity as numerous as the atoms in a world" (世界塵數清淨) and does not refer to "skillful means" even one time, it is fair to conclude that "skillful means" in the SA translation is only intended to be a reference to "techniques for achieving purity," *not* to "ten kinds of pure skillful means" which one might otherwise suspect this passage could be referring to.

78. *Ziran* (自然) here does *not* refer to "naturally," but rather to the buddhas' unique feat of attaining enlightenment "on their own," i.e. "without a teacher." The BB translation is much clearer here: "On their own, without a teacher, attaining right enlightenment…" (自然無師得正覺).

79. The following list of kalpa durations correspond to the first nine of what are sometimes referred to as "the ten big numbers," namely: *asaṃkhyeya*; *aparimāṇa*; *aparyanta*; *asamanta*; *agaṇeya*; *atulya*; *acintya*; *ameya*; and *anabhilāpya*.

80. I follow QL's interpretation of this line. In his HYSC, he states that, "As for 'the cessation of adornments,' this clarifies that this circumstance involves the loss of good conditions and the appearance of what is bad." He goes on to comment: "This is to say, with the Tathāgata's manifestation of the appearance of entering cessation, there was a corresponding deterioration of capabilities such that, just a hundred years after the Buddha's entering nirvāṇa, the milk of the time was not even comparable to the water [at the time of the Buddha], how much the less in the present [Tang Dynasty] era, and how much even less so when, [in the future], matters deteriorate to their most extreme point. Then, mere grainfield weeds will be regarded as *haute cuisine* and the most superior adornments will be made only of cast iron." (嚴滅者此明失善緣而惡現謂如來示滅能事隨滅佛滅百年乳不及水況今之世況於滅極稗為上味鐵為上嚴. T35n1735_p0578b04–07.)

81. My translation of this fourth line may not seem obvious to everyone. It depends on the more traditional classical and medieval uses of *ji* (及) common in the period when this translation was made such as "to reach to," "to arrive at," "to attain," etc.

82. "The period of the kalpas' abiding" (住劫 / *vivartasthāyikalpa*) during which it is more or less "stable" is the second of the four phases in the life-cycle of an eon (formation, abiding, destruction/dissolution, and nothingness).

83. HH points out that "titles" (名號) here refers to the list of ten names which is standard for all buddhas.

84. In his HYSC, QL complains that this chapter title as translated is an excessive abbreviation on the part of the translators who, in looking

at the Sanskrit text were confronted with an impossibly long, complicated, and nearly untranslatable chapter title (華藏莊嚴嚴具世界海之徧清淨功德海光明品) which would mean something like: "Light of the Ocean of All-Pervading Purity and Meritorious Qualities of the Lotus Treasury Adornment Adornments [Sic] Ocean of Worlds Chapter." He says that the appropriate middle-way compromise should instead have been "Lotus Flower Treasury Adornment Ocean of Worlds Chapter" (處中應云蓮華藏莊嚴世界海品 T35n1735_p0578c07–9.)

Although I do not go quite that far in emending the SA translation team's rendering of the title, I do feel it is necessary to at least add my herein bracketed "Ocean of" and "s" (as a pluralizer) to make it clear to the reader that this is not referring simply to one and only one world, but rather is referring to "an ocean of worlds."

85. In his discussion of the title, QL confirms (what is, frustratingly, mentioned almost nowhere in all of Chinese Buddhist literature!) that, in this context, the Sanskrit *garbha,* what the Chinese text translates as *zang* (藏), "treasury," "storehouse," "depository," "receptacle," etc. is actually the seed pod of the lotus (蓮華含子之處目之曰藏 T35n1735_p0578c09–10.)

I generally follow the semi-standard English translation practice of translating this as "treasury." Less often, I go ahead and render it with the botanically accurate but not very poetic "seed pod" or "pod." However, in places where this is specifically referring to the lotus seat platform upon which buddhas and bodhisattvas sit, I often render this as "dais."

86. *Xiangtai* (香臺), literally "fragrant terraces" has long been a standard literary name for temple buildings such as "Buddha halls," etc. where incense is burned for ceremonial purposes.

87. *Rizhu* (日珠) per BCSD (p. 72) is "*sūrya-kānta**" which, per MW (p. 1243, Column 2) is "a sun-stone or sun-crystal (a kind of crystal supposed to possess fabulous properties….)."

88. A *puṇḍarika* is a white lotus flower.

89. HH describes these ancient sacrificial earth works in some detail, explaining that the first character (壇) refers to the raised earthen sacrificial platform itself which may be built up to a height of three, five, seven, or nine or more feet, whereas the second character (墠) refers to the lower level created around and in front of it by removing an extensive amount of earth to similar gradations of depth into the earth. This is clearly a case of the Chinese members of the translation team substituting a Chinese historical ceremonial analogue for something similar in the ancient Indian culture from which these texts originate.

90. Per MW's entry on *khārīka* (p. 339, Column 3), this form of the word means "sown with a Khāri of grain." Soothill's DCBT gives: "*khārī*, a measure (or hamper) of grain; *khārīka*, equal to a *khārī*."
91. A *tāla* tree is palymyra palm tree.
92. Here and hereafter, SA is using a seemingly new term, "*kṣetra* system" (剎種), time and time again. It is nothing new. Rather it is just an artificial alternative designation for "world system" (世界種) used here simply to save space in the condensed context of verse lines.
93. Earlier (at 45b07), this was "Flaming Light of Vajra Jewels" (金剛寶焰光).
94. QL (T35n1735_p0584a04–14) indicates that, due to a scribal error, "fragrant ocean called Indra's Flower Treasury" (香水海名因陀羅華藏) is erroneously placed here in the Chinese translation of the Sanskrit text. The text should probably instead read as follows: "Within it, in the very lowest region, there is a world called Inducing Joyous Delight."
95. Here the verse is selectively reiterating various shapes of world systems which were first listed above (42a08–09).
96. "Great Rishi" (大仙) is one of the many titles of the buddhas. I follow this pronouncement by HH in pluralizing it here: "This is accomplished by the power of the spiritual superknowledges of all buddhas of the ten directions and the three periods of time." (…也就是十方三世一切諸佛神通力所成就.)
97. I follow HH in judging that "Master Guide" here is intended to be understood as an honorific title for the Buddha.
98. "The realm of Yama" (閻羅處, almost certainly *yamaloka*) is a reference to the realm of the *pretas* or "hungry ghosts" whom Yama is said to rule.
99. "Turbidities and unwholesome paths" (濁惡) is a radically condensed verse-line reference to the so-called "five turbidies" (五濁), probably better rendered as "the five degenerations" (*pañcakaṣāya*), and "the ten courses of unwholesome karma" (十惡 / *daśa-akuśala-karma-patha*).
100. With regard to the perhaps mildly obscure eight-character Chinese sentence which I translate as, "The turret towers and battlements for repelling invaders were all lofty and beautiful" (樓櫓却敵，悉皆崇麗), QL explains that these are two different kinds of structures (not just one as this sentence might otherwise be read), the former being watchtowers or turret towers built atop the city walls, and the latter being separate platforms surrounding the city wall which are built up from earth. (城上守禦曰櫓,繞城別築土臺曰却敵.)
101. An "ineffable" is a specific huge number defined in Chapter Thirty.
102. Where the text says, "…all those sites of enlightenment came to where he was," this becomes difficult for the average person to envision. HH's comment on this is: "The sites of enlightenment of all buddhas of the

ten directions all came into this site of enlightenment. This is the sphere of experience in which [all phenomena] become mutually reflective of each other." (十方諸佛的道場，都來到 這個道場中。這是互相交映的境界。)

103. This is likely a reference to the eight difficulties.

104. Of the seven instances where this buddha's name appears in this chapter, this is the first of several places where the Chinese text leaves *shan* (山), "Mountain," out of his name, hence my inclusion of "Mountain" in brackets. (The other places are at 55c08 and at 56b17.)

105. For what I translate here as "non-discriminating wisdom" (無差別智), BCSD (p. 770) offers *asaṃbheda-jñāna*. Further support for the "non-discriminating" translation is provided by the fact that *saṃbheda* is also one of thirty-three Sanskrit equivalents he provides for what clearly *is* "non-discrimination" (無分別).

106. HH notes that this refers to the Dharma body, the reward body, and the response bodies, hence my pluralization as "bodies" here: "He revealed the everywhere manifested bodies of the Buddha—the Dharma, reward, and response bodies." (顯示普徧示現佛身—法報應之身)

107. When first introduced (at 53c29), this kalpa was called "Various Adornments" (種種莊嚴).

108. As if to explain how this radiance which manifests like clouds could praise the meritorious qualities of all buddhas, HH notes that, "Within these clouds of light, there are transformation buddhas. These transformation buddhas also expound on the sublime Dharma and proclaim the praises of the meritorious qualities of all buddhas." (在光明雲中，有變化佛，化佛又演說妙法，稱揚讚歎諸佛功德。)

109. QL makes it clear that this is referring to three things when he says (at T35n1735_p0587b07–09): "As for number four [of these ten], there is no *kṣetra* not entered, no dharma not illuminated, and no view not purified. This constitutes vigor's broadening of the many practices. Explained in accordance with the meaning of the grounds, this involves the use of all the factors of enlightenment to burn up endless delusions and produce boundless radiance." (四無剎不入,無法不照,無見不淨.是為精進增廣眾行.約地義釋,以諸道品,燒無盡惑,成無邊光.)

110. An *araṇya* is a forest or otherwise secluded hermitage dwelling usually associated with solitary cultivation of *dhyāna* samādhi or other specialized practices requiring solitude for their successful development.

111. Here, both HH and QL explain "the two types of actions" as referring to actions obstructed by two types of obstacles, the

affliction-associated obstacles (*kleśa-āvaraṇa*) and cognition-associated obstacles (*jñeya-āvaraṇa*).

112. Here, the BB translation instead has: "He had reached a completely penetrating comprehension of the nature of dharmas." (了達法性.)

113. In his commentary on the same passage in Chapter Thirty-Eight, QL says: "This refers to all buddhas having three matters in which they are no different, namely: 1) The knowledge on which they rely is the same; 2) Their aspiration to benefit beings is the same; and 3) The actions which their reward bodies and transformation bodies perform are the same. (謂諸佛有三事無差。一所依智同。二益生意樂同。三報化作業同。L130n1557_p0076a06)

114. "The Dharma that cannot be overturned" (不可轉法 / *apratyudāvartya-dharma* [BCSD, p. 0037]) refers to the Dharma's invulnerability to being refuted by non-Buddhist polemicists. As it happens, the BB translation instead has: "He possessed the irreversible Dharma" (具不退法) which would seem to refer more to having achieved the realization from which one cannot fall back.

115. "The stage of having but one more birth" (一生補處 / *eka-jāti-pratibaddha* [BCSD, p. 0013]) refers to the stage in a bodhisattva's cultivation where he is destined to realize buddhahood in his very next life.

116. The SA text here and in the nine following cases streamlines his translation by saying only "paid reverence" (作禮) which does not conjure an image of faithful veneration in English. Hence I follow the BB translation's more literal "bowed down in reverence" (頭面禮足).

117. Sino-canonical explanations of the Chinese transliteration of the Sanskrit explain this as meaning "Īśvara's Sound," hence "Sovereign Sound," hence my back-translation to "Īśvaradhvana."

118. I emend the text here to insert this name, thus bringing the number of names to the usual ten, this in accordance with two other editions (Ming, Gong).

119. I emend the text here to insert eight missing names, this in accordance with three other editions (Yuan, Ming, Gong).

120. For those who may wonder why I do not translate *si shengdi* (四聖諦) as "the four holy truths" or as "the four noble truths" this is because "holy truths" and "noble truths" are both mistranslations. These truths are not now and have never been "holy" or "noble," or at least that is not what is meant by the term. Rather, these truths are only truly realized as true by those who have realized the fruits of the path and that is why they are called "the truths of the *āryas*." Everyone else, including even a monk who has been meditating hard for forty years but still has not attained any of the fruits of the path is what is called a *pṛthagjana* (

凡夫), or "foolish common person" who still has only understood the meaning of the four truths intellectually, that is to say, as a theoretical proposition the truth of which is only directly known by those who are *āryas*.

121. This character (聚), as verified by BCSD (p. 0958) is an alternate translation for the aggregates (*skandha*), a fact which QL corroborates: "As for 'the aggregates,' this refers to the suffering of the five flourishing aggregates." (五盛陰苦也. / T35n1735_p0593c05–06)

122. QL: "Like a thorn which has not yet been pulled out." (如刺未拔. / T35n1735_p0593c06)

123. The Chinese here (依根) is mildly ambiguous. The most obvious meaning is as a reference to the six sense faculties as supports for their corresponding consciousnesses. Alternatively, it could refer to the three unwholesome roots (三根) of greed, hatred, and delusion. HH interpreted in terms of the latter, saying it refers to "suffering produced in reliance on the roots of karmic offenses." (依照罪根而生的苦.)

124. HH: "To proceed toward a place associated with afflictions. This is analogous to sinking down into the mud and then not being able to remove one's legs from it." (趣向煩惱的地方. 這猶如陷在淤泥中，不能拔出雙腿。)

125. As QL points out (at T35n1735_p0538b08), "ten treasures" (十藏) is a reference to the topics discussed in Chapter 22 on the ten inexhaustible treasures. Specifically they are: faith, moral precepts, sense of shame, dread of blame, learning, giving, wisdom, recollection, retention, and eloquence. (信藏、戒藏、慚藏、愧藏、聞藏、施藏、慧藏、念藏、持藏、辯藏. / T10n0279_p0111b01–02)

126. Of "partial assessment" (分數), QL says later on in this chapter where this same binome comes up again, "As for 'accumulation' being synonymous with 'partial assessment,' if one did not have a single principle by which to comprehend (lit. "string together") [all of] something, then deluded actions would be of a myriad different sorts." (集名分數者無一理以貫之則惑業萬差矣. / T35n1735_p0594a19–20) Hence this seems to be referring to making judgments based on incomplete understanding of their consequences.

127. For "attraction" (攝取), HH apparently identifies this with "the four means of attraction" (四攝法 / *catuḥ-saṃgraha-vastu**, per BCSD, p. 283) when, commenting on this, he says, "As for '…with attraction,' [this refers to] attracting beings to go to the pure land of eternal quiescence and light." (或名為攝取：攝取衆生到常寂光淨土去.)

128. QL and HH both equate "directions" with the four truths.

129. The Chinese *fenduan* (分段) = Sanskrit *pariccheda* = "individually entitled share," and, by implication: one's fate or destiny as resident in and determined by one's own physical body with its karmic assets and vulnerabilities reflected in life span, health, etc. Usually, this is short for 分段生死 (*fenduan shengsi* / *pariccheda-jarā-maraṇa*), one's individual karmically delimited circumstance in the context of cyclic existence (*saṃsāra*).

130. Of "beckoning enemies" (招引怨), HH says: "All of one's old enemies are those one has beckoned forth and are the sorts of sufferings one should endure." The point is apparently that one has planted the karmic causes to produce harassment by enemies as the corresponding karmic result.

131. In a long and somewhat obscure explanation in his QLSC, QL makes it clear that this "destroying imprints" (破印) is a reference to the fact that, when a practitioner realizes the truth of cessation, he completely destroys the karmic imprinting process which otherwise endlessly brings about future compulsory rebirths in *saṃsāra*. (L130n1557_542a05ff).

132. Lest one mistake this as supporting the existence of any inherently existent fundamental nature to anything at all, HH makes it clear that this is referring instead to the validity of the path itself: "As for 'synonymous with the reality of its fundamental nature,' the fundamental nature of the path is genuine and it is not false." (或名為本性實：道的本性是實在，不是虛妄.)

133. With regard to "the limit of all stations of existence" (諸有邊), HH says: "As for 'the limit of all stations of existence,' one is able to abandon the three realms and the twenty-five stations of existence and thus reach their limit." (或名為諸有邊：能離開三界二十五有，到邊上去.)

134. With regard to "the preservation of what has been conveyed" (受寄全), QL says: "Karmic actions which have been conveyed to the sphere of 'accumulation / origination' (the second of the four truths) are briefly undergone [as karmic retributions] and then are lost, whereas karmic actions which have been conveyed to the sphere of 'the path' (this fourth of the four truths) can never be destroyed." (受寄全者業寄於集暫受還亡業寄於道永不可失. / L130n1557_542a05ff)

135. HH says of "purification of discriminations" (淨分別): "As for 'purified discriminations,' this is just the absence of discriminations." (或名為淨分別：清淨的分別，　就是沒有分別.)

136. HH says of "a product of numerous factors" (數所成): "This refers to the suffering arising due to an abundance of delusion and afflictions." (或名為數所成：由多數的無明煩惱所成就的苦.) QL identifies these "numerous

factors" as referring to conditioned dharmas and also referring to mental factors. (有為之法總名為數亦心數也. / L130n1557_543a10ff)

137. HH says of "with a container" (或名器): "It is a vessel for holding afflictions. It is a vessel full of delusions." (它是裝載煩惱的器皿，它是盛無明的器皿.)
138. HH identifies "going safely and securely" with "going very safely and securely to the stages of realization of the *āryas*." (很安隱的去到聖人的果位)
139. HH says of "the ability to plunder and usurp" (能劫奪), that, "This suffering is like being robbed. It is able to plunder and usurp a person's wealth. This is just the plundering and usurpation of one's *prajñā* wisdom." (這個苦好像強盜，能劫奪人的財寶，就是劫奪般若智慧.)
140. HH: "Suffering forms the deep and thick roots of the afflictions." (苦是煩惱深重的根.)
141. HH makes it clear that this is *not* referring to the metaphysical emptiness of inherent existence (*śūnyatā*) but rather the spiritual void which is left in the absence of wisdom: "When one does away with wisdom, what is left is just suffering." (把智慧空了，剩下就是苦.)
142. HH: "This accumulation entails swift retribution, the so-called 'present life retribution.'" (這個集很快要受果報，所謂現世現報.)
143. The most obvious explanation here is the traditional one: the seals of all conditioned things are impermanence, suffering, and non-self. HH comments: "This is just "complete retention" (the sino-Buddhist translation of *dhāraṇī*) in which one gathers all dharmas and retains all meanings." (就是總持：總一切法，持一切義。) QL is adequately cryptic: "As for the path referring to all seals, this is because there is nothing that is not examined and decided." (道名一切印無不審決故。)
144. QL: "This is because vast lands are able to grow the trees of immense suffering." (廣地生大苦樹故. / L130n1557_546b10) HH: "This refers to the existence of grounds in which vast afflictions accumulate." (有廣大煩惱所聚集的地.)
145. HH: "It is able to lead to the three wretched destinies." (能趣向三惡道.)
146. HH: "This refers to the gathering together of afflictions." (把一切煩惱攝取在一起.)
147. HH: "The owner of the house of suffering." (苦宅中的主人.)
148. HH: "The production of all the sufferings associated with the afflictions." (出生一切煩惱苦.)

149. HH: "The gathering together of the many different sorts of karmic retributions and their many different sorts of fruits of suffering." (集會種種業報種種苦果.)
150. HH: "Suffering is the root of existences in the four wretched destinies." (苦是四惡趣的根本.) For those only familiar with "three" wretched destinies, the fourth is the rebirth destiny of the *asuras* or demigods conceived of as "wretched" due to the dominance in the mind of an asura of emotions such as jealousy and anger.
151. This is one of the three kinds of suffering, the suffering associated with the volitional factors (*saṃskāra-duḥkha*) as the second of the twelve links of conditioned arising and as the fourth of the five aggregates. HH: "This refers to the existence of a kind of volitional-factor suffering." (有一種行苦.)
152. HH: "The combining of afflictions then produces the truth of accumulation." (煩惱和合而成集諦)
153. As corroborated by HH, when the Chinese is phrased in this way (受支), this is an unequivocal reference to "feeling" as the seventh of the twelve links of conditioned arising. HH: "This just the branch of 'feeling' as it occurs in the dharma of the twelve causes and conditions." (就是在十二因緣法中的受支.)
154. HH: "The affliction arising from the concept of a self." (由我心所生的煩惱.) QL: "As for accumulation being synonymous with the concept of a self, this is just a reference to the craving associated with having the view of a [truly existent] self." (集名我心即我見愛. / L130n1557_549b10)
155. The most obvious meaning of "poison" here would be with reference to "the three poisons" of greed, hatred, and delusion.
156. "Inapprehensibility" or more literally "unfindability" (不可得) is a reference to the absence of inherent existence or "emptiness" of all conditioned phenomena. They cannot ultimately be "apprehended" or "found" as ultimately "real" at all because they are all merely conjunctions of subsidiary conditions.
157. HH identifies this with the seven enlightenment factors (*sapta-bodhi-aṅga*): "This refers to the enlightenment factors of the seven enlightenment factors." (七覺分中的覺分.)
158. HH indicated this is a simile for the ceaseless flowing on of *saṃsāra*: "As for 'synonymous with a rushing stream,' as one rides along in *saṃsāra,* it flows on without ever stopping." (駛流：駕駛生死流轉不停.)
159. HH: "As for 'swift destruction,' this refers to the swift destruction of all happiness and the increasing of all sufferings." (或名為速滅：速滅一切樂,增加一切苦.)

160. QL: “As for accumulation’s ‘extending to the end of future time,’ this is because, if it is not cut off, it is endless.” (集名至後邊者不斷無窮故. / L130n1557_550b09)

161. HH: “As for ‘a combination of factors,’ this refers to the disorderly admixture of wholesome and unwholesome. They are all combined. Where there is both the wholesome and the unwholesome, there is then the existence of affliction. And where there is the existence of the afflictions, then there is the existence of karmic obstacles.” (或名為共和合：善惡混雜在一起，共同和合。有善惡就有煩惱，有煩惱就有業障.)

162. QL: “As for ‘gateway,’ this is because it leads into the rebirth destinies characterized by suffering.” (門者入苦趣故. / L130n1557_550b09)

163. QL: “As for ‘ungraspability,’ if one were to grasp at it, then cessation would not occur.” (滅名不可取取則不滅也. / L130n1557_550b15)

164. HH: “As for ‘turning back and returning,’ this is just ‘turning back to the origin and returning to the source,’ and turning around and coming back.” (或名為轉 還：就是返本還原，轉還回來了.)

165. HH: “As for ’contemplation’ this refers to the ability to contemplate the true character of all dharmas.” (或名為觀察：能觀察諸法實相.)

166. HH: “As for ‘the ability to defeat enemies,’ this refers to the ability to vanquish the enemy [consisting] of all sufferings and then gain happiness.” (或名為能摧敵：能摧伏一切苦的敵，而得到快樂.)

167. HH: “As for ‘the ability to enter the nature,’ this refers to the ability to enter the buddha nature, the ability to understand the buddha nature.”

DM: For those confused about what is meant by “buddha nature,” perhaps think of it as “the nature of enlightenability” possessed by all sentient beings.

168. Jambudvīpa, Pūrvavideha, Godānīya, and Uttarakuru are the names of the four great continents.

169. The “contaminants” (漏 , 有漏 / *sāsrava*, *āsrava*) are usually defined as either threefold or fourfold: 1) sensual desire (*kāma*); 2) [craving for] becoming (*bhāva*), i.e., the craving for continued existence; 3) ignorance (*avidyā*), i.e., delusion; and 4) [wrong] views (*dṛṣṭi*). This fourth type is not included in some listings. Often-encountered alternative translations include “taints” and “outflows” and, less commonly, “influxes” and “fluxes.”

170. Lest this “reckoning” seem to be an unusual rendering for *shu* (數) (lit. “enumeration, counting, calculation, etc.”), consider QL’s pronouncement on this line: “Whatever has characteristics and differences is referred to as amenable to reckoning. [However], because

these [five aggregates] are identical to the unconditioned, they are not dharmas which can be reckoned. If one transcends the sphere of what can be reckoned and steps beyond the mundane, one realizes the fruit of quiescence." (有相差別總名為數即同無為故非數法離數超世成寂靜果. / L130n1557_564a02–05)

171. "Seeing body and mind as the same" is most likely intended to refer to them both being empty of any inherent existence of their own.

172. The BB translation's seven character per line format and rendering is much clearer here and very helpful in interpreting the real meaning of the SA translation's nearly koan-like opacity: "He contemplates the body and mind as equally devoid of differentiating characteristics and is completely liberated in all respects both inwardly and outwardly. For countless *koṭīs* of kalpas, he abides in non-dual mindfulness. The Well Gone One is deep, far-reaching, and free of attachments." (等觀身心無異相，一切內外悉解脫，無量億劫不二念，善逝深遠無所著。/ T09n0278_p0424c05–06)

173. As for what is meant by "sicknesses" here, HH says: "They then develop the many sorts of sicknesses which arise from ignorance and the afflictions." (就生無明煩惱種種的病.)

174. QL: "The latter half of this verse is concerned with the ability to rescue [the aforementioned deluded beings]. Since the Buddha has taught them the Dharma, [their] right mindfulness then ascends." (後半能救佛既授法正念即升也.)

175. With regard to "without perverse intent" (情無異), QL says: "[Wishing] to become superior to others in terms of reputation and benefits—this is what is meant by 'perverse intent.'" (勝他名利名為異情 / L130n1557_597a13ff)

176. Per MW (p. 4, Column 2), *agada* means: "free from disease; healthy; free from affliction; freedom from disease; a medicine, drug, (especially) antidote."

177. As for "*vairambha* winds," per DCBT: "The great wind which finally scatters the universe."

178. The earlier reference to this bodhisattva referred to him as "Foremost Vigor."

179. *Mangcao* (芒草) is a kind of *Miscanthus* otherwise referred to as silvergrass which is typically a very tall reed-like grass.

180. "The four impartial minds" (四等) is an alternative designation for the four immeasurable minds (四無量心) which take all beings equally as the objects of their kindness, compassion, sympathetic joy, and equanimity.

181. It seems that QL interprets "the power of conditions" (緣力) as meaning "the power of ideal personal conditions," for he defines them as consisting of "exhortation and instigation provided by the good spiritual guide." (緣力謂善友勸發. / L130n1557_695a01).
182. Here, QL defines "the power of objective conditions" as referring to "the objects of one's contemplation with compassion and wisdom." (所緣力即所觀察悲智之境. / L130n1557_695a01) Hence this would seem to refer to beings trapped in *saṃsāra* in need of liberation.
183. Interpreting "roots" as referring to "the five roots" contained within the thirty-seven enlightenment factors (faith, vigor, mindfulness, samādhi, and wisdom), QL says: "'Roots' refers to 'faith' and so forth." (根謂信等. / L130n1557_695a01ff.)
184. HH follows QL in equating this "reflection" with "assessment of what one should and should not do." (十思惟者籌量應作不應作故。/ L130n1557_695a01ff.)
185. These last three are otherwise known as "the three gates to liberation."
186. This is the Sanskrit for the six perfections of giving, moral virtue, patience, vigor, meditative skill, and wisdom.
187. These last four are otherwise known as "the four immeasurable minds."
188. These are otherwise known as "the ten powers of the Buddha."
189. The *kaśāya* robe is a general term for monastic robes which includes all three of the robes provided to all fully ordained Buddhist monastics.
190. An *ācārya* is a teaching monk.
191. An *upādhyāya* is a precept-transmitting and teaching monk.
192. The *saṃghāṭī* robe is the outer monk's robe.
193. A willow branch was traditionally used as toothbrush which cleansed the teeth and freshened the mouth when chewed.
194. "Tin-headed staff" (錫杖) is a reference to a traditional monk's staff with metal rings hanging on top which by their jingling serve to warn away bugs, bears, etc.
195. "Dharma without residue" here refers to the nirvāṇa of a buddha, the *mahāparinirvāṇa* wherein all traces of residual karmic defilements and propensities have been entirely extinguished and one is forever free of any further compulsory rebirths in *saṃsāra*.
196. "Dusts," likely intended here to be considered in the plural, is not solely a reference to defilement in general, for it is also synonymous with the objects of the six senses.

197. "Difficulties" here may be construed as referring to the eight difficulties which refer to inopportune rebirths (caused by karmic transgressions): in the hells; among hungry ghosts; as an animal; in the long-life heavens; in a border region (where the Dharma does not exist); as deaf, blind, or mute; as one possessed of oratorical skill equipped with worldly knowledge (but no world-transcending wisdom); and at a time before or after a buddha appears in the world.

198. I emend the text here based on common sense, context, the BB translation, the commentary of HH and the testimony of QL by replacing the "large pillar" (大柱) of the SA text with the "large tree" (大樹) of the BB translation." "Tree" is definitely more fitting to the context and "pillar" would be completely out of context and somewhat strange. QL indicates that the sound of the two words in Sanskrit is nearly identical, hence the ease of two translators rendering the word with two variant translation interpretations. HH, having of course read the QLSC commentary, doesn't even mention "pillar," but rather just substitutes "tree" in both the text and commentary. Even Thomas Cleary translates this as "large tree." The soothing and somewhat awestruck feelings one often experiences when gazing at "a large tree" are very fitting to the suggested vow: "May all beings abandon selfish and contentious thought and remain free of anger and hatred."

199. This is a reference to a buddha's thirty-two marks and eighty secondary signs.

200. Regarding "the Dharma of a single flavor" (一味之法), HH says: "This is also just the principle of the true character of all dharmas." (也就是諸法實相的道理. / HYQS, Digital) This also refers to the often mentioned idea that all teachings of the Buddha's Dharma have "the single flavor of liberation" from *saṃsāra*.

201. "A grove of 'sorrowless' trees" (無憂林) is a reference to the *aśoka* ("sorrowless") tree under which the Buddha was born (*Saraca asoca*, a.k.a. *Jonesia asoca Roxb.*)

202. "*Dhūta* austerities" is a reference to a set of usually twelve beneficial austerities recommended by the Buddha for monastics which include such practices as eating only one meal each day before noon, wearing rag robes from a charnel ground, living beneath a tree, living solely on food attained on the alms round, eating only a specific limited amount of food, dwelling in a cemetery or charnel ground, only sitting and never lying down, etc.

203. HH mentions that this is referring to becoming a buddha.

204. *Brahmacaryā* is usually a reference to pure practice in general and celibacy in particular.

205. "The Dharma that is not reliant on a teacher" is an indirect reference to the utmost, right, and perfect enlightenment realized by all buddhas in their very last birth in which, without a teacher, they rediscover the Dharma of all buddhas.

206. "Elixir of immortality," lit. "sweet dew" (甘露) is the Sino-Buddhist translation of the Sanskrit *amṛta* which is the nectar or ambrosia of the devas.

207. Regarding "understand the equality of the three periods of time" (知三世等), HH says this refers to: "the ability to understand the cause and effect of the past, the present and the future." (能知過去世、現在世、未來世的因果. HYQS, Digital)

208. This is a reference to the top of the head of a buddha's subtle body, the light from which extends so far upward that no one can see the top of it. This is one of the characteristic signs of a fully enlightened buddha, the Sanskrit for which is *anavolakita mūrdhatā*. Hence this amounts to a wish that all beings will themselves become buddhas possessed of just such a sign.

209. "Rightward direction" corresponds to what we would now refer to as "clockwise."

210. This is a reference to the superknowledge of unimpeded psychophysical function (神足通 / *ṛddhi-pratihārya*), one of the six superknowledges.

211. QL says of this: "If it is [enabling progression] toward any other qualities, it is not pure faith." (向餘德不名淨信. / L130n1557_727b11)

212. Regarding "difficulties," QL makes it clear that this refers to "the eight difficulties": "Those with right faith are not reborn in the eight difficulties." (正信之人不生八難. / L130n1557_727b11)

213. Here HH makes it clear that this is a reference to the Dharma body of the Tathāgata: "If your cultivation has a response, then you always see the countless buddhas emanating light which draws you forth and illuminates you and then you are able to see the original essence of the Tathāgata's Dharma body forever dwelling in the Dharma realm, neither coming nor going." (假設修行有了感應，常見到無量諸佛放光攝照你，就能見到如來 的法身本體，常住於法界，無來無去。 / HYQS)

214. The most commonly encountered list of four types of *māras* consists of: the *māras* of the afflictions; the *māras* of the aggregates; the *māra* of death; and the *devaputra māras* of the sixth desire realm heaven. Another list cited by HH consists of celestial *māras,* spirit *māras,* ghost *māras,* and human *māras.*

215. HH says of "the majestic body possessed of marvelous merit" that: "This kind of majestic body possessed of marvelous merit is just the one with the thirty-two marks of a great man." (這種妙福端嚴身，就是三十二大人相. / HYQS) Hence it is referring in essence to the future attainment of buddhahood.

216. The stage of the crown-anointing consecration (灌頂位) corresponds to the tenth of the ten bodhisattva grounds.

217. HH: "The bodhisattva makes the vow to liberate all beings so that there is not a single being who fails to reach the stages of fruition and thus they are all able to reach the complete fulfillment of the fruits of enlightenment." (菩薩發願度一切眾生，沒有一個衆生得不到果位，而是都能得到圓滿. / HYQS)

218. The *brahma vihāras* are otherwise known as "the four immeasurable minds" (*apramāṇa-citta*), namely: kindness, compassion, sympathetic joy, and equanimity.

219. These are referring to the five faculties, the five powers, and the eightfold path.

220. This "abandoning desire through unloveliness" is a reference usually to the contemplation of the thirty-two or thirty-six parts of the body or to the contemplation of the nine or ten stages in the dissolution of a corpse so as to bring about the realization of how undesirable the human body really is and thus cut off sensual desire (the first of the five hindrances to deep meditation). This entire category of contemplations is otherwise referred to as "the contemplation of unloveliness" (*asubha-bhāvanā*).

221. This is an obvious reference to the eight worldly dharmas (*aṣṭa-loka-dharma*) otherwise known as "the eight winds" which include gain and loss, fame and ill repute, praise and blame, pleasure and pain.

222. Apart from the seemingly obviously intended reference here to the ten courses of good karmic action, QL also lists five types of beneficial action reliant on outer purity and five types of beneficial action which are reliant on inner purity.

223. This is a reference to the superknowledge of unimpeded physical function (神足通 / *ṛddhi-pratihārya*), one of the six superknowledges.

224. The BB translation has: "Or they may show the right road to beings confused about the path." (迷道眾生示正路. / T09n0278_p0435c22)

225. The "fivefold heat" refers to an ascetic practice of staying out under the sun surrounded by bonfires burning in each of the four directions.

226. I emend the reading of the text here by replacing *yi* (已), the past-tense marker, with *ji* (己), "self, one's own, etc.," this to correct a fairly obvious graphic-similarity scribal error. Cbeta has already emended this in

QL's QLSCHB, but has neglected to do so in the Sutra itself. The correctness of this emendation is nicely buttressed by the BB translation: "…while never becoming neglectful of reflecting on right Dharma." (思惟正法不放逸. / T09n0278_p0436a07)

227. This can also refer to standing on tiptoes. HH mentions both.

228. "Eight kinds of beings" is a reference to eight kinds of spiritual beings usually present in Mahāyāna scriptures as dharma protectors: devas, *nāgas*/dragons, *yakṣas, gandharvas, asuras, garuḍas, kiṃnaras,* and *mahoragas.*

229. The four floods are desire, [wrong] views, existence, ignorance.

230. This "teacherless path" or "path not reliant on a teacher" is a reference to the utmost, right and perfect enlightenment realized by all buddhas in their very last birth where, without a teacher, they rediscover the Dharma of all buddhas.

231. An *araṇya* is a forest dwelling usually associated with solitary cultivation of *dhyāna* samādhi.

232. HH: "It causes the wisdom associated with the six faculties to become unimpededly interpenetrating. This is just the sphere of cognition in which the six sense faculties attain mutually interactive functioning." (令六根智慧互相通達無礙，這就是六根互用的境界. / HYQS)

233. The BB translation specifies countless buddhas as those who are expounding the dharma from each and every pore: "From each and every pore, countless buddhas each proclaim the inconceivable sublime Dharma…." (一一毛孔無量佛，各說妙法難思議…. / T09n0278_p0438a09 – 10)

234. QL makes it clear that this is referring to the name of the *samādhi*: "This is also known as 'manifestation' samādhi." (亦是出現三昧. / L130n1557_760b02)

235. "In or beyond training" (學無學 / *śaikṣa-aśaikṣa*) is a reference to those on the various levels of attainment of the four fruits of the arhat's individual liberation path. Of the four, only the arhat is "beyond training" (*aśaikṣa*).

236. Here I prefer to back-translate to the Sanskrit "*dhāraṇī*" rather than retain the Chinese attempt to translate it (總持) as what comes out in English as "complete retention." A *dhāraṇī* is a formula of spiritually potent sacred syllables (usually in Sanskrit) that may constitute either a protective or power-invoking mantra or a magically efficacious set of Sanskrit phrases by which one acquires the power to never forget any Dharma teachings one receives, this even after the passage of countlessly many ensuing lifetimes.

237. Unlike the very straightforward BB translation ("She is able to cause beings to gain eloquence" [能令眾生得辯才] / T09n0278_p0439b21), a literal rendering of the SA translation would come out with the somewhat hard-to-envision statement: "She enters their bodies and produces marvelous eloquence." (入彼身中生妙辯. / T10n0279_p0078c19)

238. HH identifies these "five bonds" (五縛 / *panca-bandhana* [BCSD, p. 90]) as consisting of greed, hatred, delusion, arrogance, and doubt: "… these are just greed, hatred, delusion, arrogance, and doubt, the ropes of these five kinds of fundamental afflictions…" (就是貪瞋癡慢疑五種基本煩惱的繩子 / HYQS) Apparently the *asuras* depend on having these bonds as more or less a fundamental part of their *raison d'etre*, without which they would become useless in battle.

239. According to the BB translation, this should probably rather be "the leviathan of *saṃsāra*." (入於生死摩竭口.) / T09n0278_p0440a01)

240. This almost unbelievably dramatic analogy for the power and volume of each rain drop out on the ocean is even more specific in the BB translation which says: "Each and every drop of rain is like the axle of a cart." (一一雨渧如車軸.) / T09n0278_p0440c22)

241. I follow HH here in construing this line to be referring to "relinquishing the form and perception aggregates" rather than to "relinquishing any conception of forms," (perhaps an equally valid reading). Here, HH says, "If, from among the five aggregates, one is able to relinquish the form dharmas and the perception aggregate, thus 'making empty [of inherent existence]' all dharmas among the five aggregates, then one will not be covered over by the five aggregates, whereupon one will then be able to see the Dharma body of the Tathāgata." (若能把五蘊中的色法和想陰捨離。把五蘊一切法都空了，而不為五蘊所遮蓋，就能見到如來的法身. / HYQS)

242. Regarding the first two perhaps slightly confusing lines of this quatrain ("Having nothing that one sees is what constitutes seeing. Thus one is able to see all dharmas."), HH says: "As for 'having nothing that one sees,' this is just not having the seeing of the foolish common person which uses a discriminating consciousness. Here, this is just the seeing of the *āryas*' originally existent wisdom. Where one has a discriminating consciousness, this is [the realm of] all conditioned dharmas. Where one uses nondiscriminating wisdom, this is [is the realm of] all unconditioned dharmas. The wisdom of the *āryas* is able to understand all worldly and world-transcending dharmas. This is just the complete comprehension of the true character of all dharmas, thus being free of any attachment to dharmas. Then one is able to see all dharmas. If with regard to dharmas, one has the foolish common person's discriminating knowledge and vision, then one will never be able

to understand the fundamental substance of all dharmas." (無見就是沒有凡夫那種分別識的見。這就是聖人本有智慧的見。　有分別的識，是一切有為法；無分別的智，是一切無為法。聖人的智慧，能明白世出世間一切法，也就是了達諸法實相，而沒有法的執著，　才能見到一切法。在法上若有凡夫分別那種知見，就永遠不會明白一切法的本體。 / HYQS)

243. Both QL and HH identify these as sixfold: the characteristic of knowing, the characteristic of continuity, the characteristic of grasping, the characteristic of assigning names, the characteristic of generating karmic actions, the characteristic of karma-bound suffering.

244. Both QL and HH identify these as threefold: the characteristic of karmic action, the characteristic of subject-based perception, and the characteristic of an objective realm.

245. HH explains this as: "[The intention] to enable beings to become securely established on the path to the awakening of bodhi. (令眾生安住在菩提覺道上. / HYQS)

246. Regarding the perhaps somewhat opaque "devoid of any functioning," QL interprets this as in essence owing to the fact that all dharmas are empty of any inherent existence of their own, thus implicitly asking, "If they don't even exist, how *could* they function? His pronouncement however is much more terse than that, as follows: "As for 'devoid of any functioning,' this is because they only exist on the basis of conditions. Hence, because, in each successive mind-moment, they are impermanent, they are 'devoid of any functioning.'" (無作者但緣有故由念念無常故無造作. / L130n1557_0845a11ff)

247. QL interprets this "incalculability" (不可量) of beings as referring to their ultimately being beyond the grasp of two kinds of perception or assessment (出二量), that is to say, beyond either direct perception or inferential perception and as also referring to their being beyond either calculability or incalculability (又過量無量故). After saying in his commentary: "As for 'incalculability,' this is because they exceed [the grasp of] of two types of perception…(不可量者出二量故), he clarifies this in his subcommentary by saying, "When it is said that 'they exceed [the grasp of] two types of perception,' this is because they cannot be assessed by either direct assessment or inferential assessment. It is also because they transcend both calculability and incalculability." (出二量者現量比量不能量故又過量無量故. / L130n1557_0845a02ff)

248. HH explains this as referring to the ability to enable countless beings to enter the bodhisattva path. (能令無數眾生趣入菩提道. / HYQS)

249. My insertion of the words "perhaps," "may," and "or" in the first thirty-five verses (86a01–86c12) is in order to accurately reflect the tenor of the text which these verses are intended to reiterate, namely

the text at the beginning of the chapter (84a26–84b01) which initially introduces and explains the first of the ten abodes, "the abode of initial generation of the resolve."

250. "Rings of mountains" is a reference to the all-encircling ring-like ranges of mountains at the periphery of each world.

251. The BB translation of this quatrain seems clearer: "They are well able to completely comprehend the abode of the Dharma Kings and accord with the Dharma Kings' protocols for the awesome deportment. They know well how to become established in and enter the position of the Dharma Kings and they know well how to distinguish the realms of the Dharma Kings." (善能了達法王處，隨順法王威儀法，善知安入法王位，善知分別法王界。T09n0278_p0448c05 – 06)

252. "Brahman conduct" (梵行) or "*brahmacarya*" is usually a reference to pure spiritual practice in general and celibacy in particular.

253. If "mass of worms" (蟲聚) seems unintuitive, this actually follows very logically from the previous item ("a corpse"). The immediately proximate association may well have arisen from what one sees when doing the nine or ten standard "unloveliness" (*aśubha*) contemplations of the human body as a corpse, a practice which was usually done in a charnel ground where, before too long, the dead bodies inevitably become full of maggots, etc. Moreover, the concept of the body as a home for countless bacteria, etc. was already well-known to the Buddha and the monastic community.

254. QL clarifies the meaning of this "establishing speech" (安立說) as meaning "conventionally established" (假施設 / *prajñapti*).

255. HH follows QL in adding: "Is it non-compliance that is the Dharma? Or is it having nothing that is apprehensible that is the Dharma?" (不隨順是法耶無所得是法耶.) QL's rationale for this addition is basically that, since all of these sets of questions are ten-fold and only this one set of questions is eight-fold, these two questions must have been accidentally dropped at some point from the Sanskrit text. It is unclear where QL sourced his emendations. There is nothing in the BB translation to support them.

256. The "three clarities" (三明) or *trividya* are the heavenly eye, cognition of past lives, and cessation of the contaminants.

257. The "six spiritual superknowledges" (六通 or 六神通) refers to unimpeded bodily action, the heavenly eye, the heavenly ear, cognition of others' thoughts, recall of the previous lives of self and others, and cessation of the contaminants.

258. As SA translates it, one could as easily think it was saying: "This world does not move and those worlds do not change." (此世不移動，彼世不改

變。 / T10n0279_p0088c12 – 13), and in fact that is how HH explained it in his HYQS. However, both QL and BB make it clear that this is referring instead to time. BB's translation is: "This period of time does not go to that period of time and that period of time does not go to this period of time." (此世不至彼世，彼世不至此世。 / T09n0278_p0449b23)

259. Although It is not immediately clear from the Chinese text of either the SA or BB translations precisely what is meant by "to pervade all worlds," I follow HH who explains that it is "to enable the Dharma of the Buddha to fill up all worlds." (為令佛法充滿所有一切世界的緣故。 HYQS)

260. QL equates this somewhat obscure "non-kalpa" with "the noumenon" (理) which in the Sino-philosophical terminology of the Huayan hermeneutic tradition is simply a reference to "emptiness." So, in effect this is saying that all kalpas are synonymous with emptiness and emptiness is synonymous with all kalpas. Perhaps the BB translation is at least slightly less refractory to easy understanding: "To know all kalpas enter the nonexistence of a kalpa and the nonexistence of a kalpa enters all kalpas." (知一切劫入無劫，知無劫入一切劫. / T09n0278_p0451a21 – 22)

261. I use "right and fixed position" here to render *zhengwei* (正位), the usual Sanskrit antecedent for which is *samyaktva-niyāma* which in turn correlates to a position of irreversibility in relation to eventually reaching the endpoint of the path.

262. "Inclinations" (欲樂) is one of SA's standard translations for the Sansksrit *āśaya* which has a range of meanings not so easily captured in a single English translation. In its various occurrences in this and related scriptures, it seems to best be rendered into English as "intentions," "aspirations," "dispositions," or "inclinations."

263. The intent of the Chinese (心) is ambiguous as to whether this is referring to beings' "minds" or beings' "thoughts." Here I translate this as "thoughts" following HH who, in his HYQS, twice specifies "thoughts in the minds" (心念) of beings." QL agrees, noting that this refers specifically to the power to have "the knowledge of others' thoughts." (知心義兼王所即他心智. / L130n1557_0028a13)

264. As explained by HH and as is standard in all primary Buddhist traditions, "the hindrances" refers to the five hindrances interfering with success in the practice of meditation which consist of sensual desire, ill will, dullness and drowsiness, agitation and regretfulness, and afflicted doubtfulness.

265. As explained by HH, "the obstacles" refers to either two obstacles (affliction obstacles and obstacles to knowledge) or three obstacles (affliction obstacles, karmic obstacles, and retribution obstacles).

266. A *saṃghārama* is a monastic residence and/or monastery.

267. An *upaniṣad* is usually explained as the smallest particle of matter closest to being just empty space.

268. "Kalpas of existence" (住劫) is usually defined as a period of twenty small or middle-size kalpas in the life span of a world system during which beings exist, this occurring between the equally long periods of the formation of the kalpa and the destruction of the kalpa. Before and after each of these threefold phases of formation, existence, and destruction, there is an equally long twenty-kalpa period of complete nonexistence of anything at all.

269. As for "dharma realms" (法界 / *dharma-dhātu*), in this context, it would refer to any objects of mind, that is to say, it refers to anything within the sphere of the eighteen dharma realms consisting of the six sense faculties, the six sense objects, and the six sense consciousnesses.

270. Although usually explained in most dictionaries as referring to the hells, hungry ghosts, animals, humans, and devas, for "the five destinies," HH here explains them as referring to the rebirth destinies of the hells, hungry ghosts, animals, *asuras*, and humans, substituting "*asuras*" for "devas," most likely because rebirth in the deva realms is not usually much associated with easily perceptible suffering.

271. "The Most Revered of Beings" is literally "the Most Revered of Two-Footed Beings" (兩足尊 / *dvipadottama*, etc.), one of the honorific epithets of the Buddha which specifically refers to his superiority among all humans and devas. This is also sometimes explained (especially by HH) as representing the Buddha's twofold repletion in merit and wisdom, hence it may sometimes also be translated as "Doubly Replete Honored One."

272. Merit and wisdom (*puṇya* and *jñāna*) are the two "provisions for enlightenment" (*bodhisaṃbhāra*) essential for attaining buddhahood.

273. This is a reference to the Buddha's ability to speak with a single voice and have everyone hear him speaking directly to them, addressing their own specific causes and conditions.

274. This is the first of six stanzas having to do with this bodhisattva's knowledge of the ten powers of the buddha.

275. Here, what looks like "the four equalities" (四等) is an abbreviation for "the four equal minds" (四等心) which is just an alternative Chinese rendering of "the four immeasurable minds" (四無量心 / *apramāṇa-citta*), namely: kindness, compassion, sympathetic joy, and equanimity, so-called because the bodhisattva strives to maintain them all in equal measure toward all beings.

276. "The stations of absorption" (諸定處) here is a reference to the four formless absorptions (limitless space, limitless consciousness, nothing whatsoever, and neither perception nor non-perception).

277. Here, clearly, the very same term, "bodhi mind" (菩提心 / *bodhicitta*) or "resolve to attain bodhi" is in effect a play on words, for it is referring to it in its already fully realized and fully enlightened state as "the enlightened mind." That is to say, it is not referring to it when it is still merely aspirational when of course it would have no such powers of cognition as to know every detail throughout the ten directions, etc.

278. The text is referring here to the pleasures arising in association with particular components of the five roots and the five powers, specifically that arising from vigor and from concentration. The five roots and five powers both consist of: faith, vigor, mindfulness, concentration, and wisdom.

279. Emptiness, signlessness, and wishlessness are the bodhisattva's "three gates to liberation." They are also known as "the three samādhis."

280. In accordance with four alternative editions (S, Y, M, G), Li Tong Xuan's HYHL QL's HYSC, HH's HYQS, I emend the reading of the Taisho text here by replacing *shen* (身), "person," with *xin* (心), "resolve."

281. "Right and definite position" (正位 / *samyaktva-niyama, samyaktva-niyāma*, or just *niyāma*) refers to the position of irreversibility on the bodhisattva path from which one can never fall back or retreat. It also has a similar meaning of "stage of irreversibility" for those on the individual-liberation path to arhatship.

282. Although HH makes a passing reference to "difficulties" (諸難) here as referring to "disasters" (災難), especially in such close proximity to the three wretched destinies, this is also a fairly clear reference to the eight difficulties (八難) which refer to inopportune rebirths: in the hells; among hungry ghosts; as an animal; in the long-life heavens; in a border region (where the Dharma does not exist); as deaf, blind, or mute; rebirth as one possessed of oratorical skill tethered to merely worldly knowledge; and rebirth at a time before or after a buddha appears in the world.

283. An *upādhyāya* is a very senior member of a monastic community, usually one serving as a preceptor or instructor of other monks.

284. An *ācārya*, generally speaking, is a senior teacher of monastics. More specifically, he is the senior instructor of the precepts in the context of a formal monastic ordination.

285. "Good spiritual guide" or "good spiritual friend" translates the Sanskrit *kalyāṇamitra* which is a term used in the prior case to refer to one who is senior in the spiritual path and who serves as one's primary spiritual guide, teacher, or advisor. In the latter case, this is a term of reference for one's peers in the cultivation of the path.

286. The "emblematic seals" or "characteristic aspects" (*nimitta-mudrā*) of all dharmas vary in their enumerations, in most cases varying between three and five. The initial list of five per QL are: impermanence, suffering, emptiness, non-self, quiescence.

287. "Wishlessness" (*apraṇihita*) is the third of the three gates to liberation (emptiness, signlessness, and wishlessness) by which, through realizing that all dharmas are impermanent and conducive to suffering, one views all dharmas without any aspirations for involvement with them.

288. QL: "When, having accomplished the exertional practices (*prayoga*), a single perfection embodies all ten [perfections], this is what is meant by 'great adornment.'" (成加行一度具十名大莊嚴 / L130n1557_p0067b13) Hence this is referring to a very advanced and well integrated level of practice of the *pārāmitās*.

289. QL: "Because one's wisdom tallies with the true character [of dharmas] (*dharmatā*), one does not [simply] accord with [the statements of] others." (智契實相故不隨他 / L130n1557_p0067b13)

290. Although the text refers simply to "good friends" (善友), this is a standard reference to one's *kalyāṇamitra*, or "good spiritual guide."

Additionally, as the Buddhabhadra translation directly implies with "true good spiritual guide" (真善知識 / T09n0278_p0459c29), this is obviously intended to connote first and foremost one's own guru, or "good spiritual friend" (*kalyāṇamitra*) and, only secondarily, those other good spiritual friends with whom one is associated in joint practice of the path.

Finally, HH makes this quite clear here: "One must serve one's good spiritual guide, draw near to one's good spiritual guide, and make offerings to one's good spiritual guide. One must obey the instructions of one's good spiritual guide and obey the guidance of one's good spiritual guide." (要承事善知識、親近善知識、 供養善知識。要聽善知識的教化，聽善知識的指導。 / HYQS)

291. If perhaps "one's mind has no place in which it dwells" (心無所住) seems somewhat obscure, QL is helpful: "As for 'not dwelling in Dharma gateways,' 'dwell' has two faults: The first is that one fails to tally with the wisdom of the ground. The second is that one is unable to advance any farther. 'Not dwelling' is the opposite of this." (不住法門住有二失一不契地智二不能進趣不住反此. / L130n1557_p0069b13)

292. The BB translation and HH both clarify that "good people" here refers specifically to the good spiritual guide (善知識). BB: "They always delight in drawing near to and relying upon good spiritual guides." (四者、常樂親近依善知識。 / T09n0278_p0460a29–b01) HH: "The bodhisattva is always able to acquire a good spiritual guide to serve as one on whom he can rely." (菩薩能常常得到善知識作為依靠… / HYQS)

293. HH clarifies: "The bodhisattva knows of all dharmas that, although they differ, still their fundamental substance is the same. They are not of two different sorts. (菩薩知道一切　法，雖然不同。但是本體平等，沒有兩樣。 / HYQS)

294. "Complete retention" (總持) is the Chinese translation of the Sanskrit *dhāraṇī*. Aside from their association with spells and spiritual powers, *dhāraṇīs* constitute a mechanism by which dharmas, once learned, are retained forever and never forgotten, even after countless lifetimes.

295. Although the literal translation of the Chinese is "impurity," the Sanskrit is *aśubha*, "unloveliness." This refers to a set of contemplations by which one understands the utterly undesirable nature of the human body for the sake of neutralizing delusion-based sensual desire. Typical contemplations include the contemplation of the thirty-two or thirty-six parts of the body, the nine or ten contemplations of the stages in the deterioration of a corpse, the white-boned skeleton contemplation, and so forth.

296. HH: "For beings with abundant delusion, one teaches them the dharma of causes and conditions, the contemplation of the twelve-fold chain of causes and conditions, and the cultivation of the Dharma gateway of causes, effects, and karmic retributions so that they can rid themselves of ignorance and then put an end to *saṃsāra*." (對愚癡多的眾生，為其說因緣的法。觀十二因緣，修行因果報　應的法門。除無明，則了生死。 / HYQS)

297. The three sufferings (*duḥkha*) are: the suffering of physical and mental pain (*duḥkha-duḥkha*), the suffering inherent in change (*vipariṇāma-duḥkha*); and the suffering inherent in the karmic formative factors (*saṃskāra-duḥka*).

298. I follow QL's analysis of the correct division of these ten subtopics. (Here, Cbeta's imposition of western-style punctuation contradicts it.)

299. Although "seals of the Dharma" would ordinarily refer, depending on the tradition, to categories such as impermanence, suffering, non-self, and emptiness, HH mentions in passing the need to not

contradict "the true character of dharmas," i.e. *dharmatā*, as a seal of all dharmas. (不可違諸法印實相。 / HYQS)

300. QL points out that "attachments" here refers to attachment to [the inherent existence] of persons and dharmas.

301. This is usually a reference to the nine sequential meditative absorptions, namely: the four *dhyānas*, the four formless realm absorptions, and the absorption in which both perception and feeling are entirely extinguished. This last one is otherwise referred to as the complete cessation absorption.

302. The *samāpattis* are usually interpreted as referring to the four *dhyānas* and the four formless absorptions.

303. QL points out that this "emblematic seal of dharmas' true character," (*dharmatā*), is referring to true suchness (*tathatā*): "As for 'If he skillfully contemplates' and so forth, this is referring to the wisdom arising from cultivation. This sentence is referring to awakening to and entering suchness." (善觀下皆是修慧此句悟入於如. / L130n1557_p0083a09)

304. Both QL and HH point out that this is a reference to the twelve links of conditioned co-production. "The continuing on of cyclic existence" (流轉) is a reference to the means by which the twelve links of conditioned arising ensure that cycle's continuation in endless *saṃsāra*. "Returning to a state of cessation" (還滅) is a reference to how understanding and breaking the cycle of the twelve links culminates in the realization of nirvāṇa.

305. "Complete retention" reflects the Chinese translation of *dhāraṇī* (總持), a concept which often includes not just the remembrance of immense treasuries of Dharma across countless lifetimes, but also the esoteric formulae used to assist in this and other cultivation-associated skills.

306. Although HH explains "difficulties" here as referring to "all kinds of disasters and difficulties" (一切災難), QL refers specifically to "the eight difficulties," namely: existence in the hells; among hungry ghosts; in the animal realm; in the heavens where circumstances are so blissful that there is no motivation to cultivate the path even as one's merit runs out and one becomes bound to fall down again into realms beset by suffering; in regions such as the continent of Uttarakuru in which, although circumstances may be pleasant, Dharma is non-existent; existence as one who is blind, deaf, or mute; existence as one possessed of oratorical skill tethered to merely worldly knowledge; and being born at a time between buddhas in which there is no Dharma in the world.

307. Per HH, "Enabling them to practice equal regard for others" refers to "enabling them to cultivate the kindness and compassion contemplations, to practice the dharma of equal regard, and to realize that

'others' and 'self' are of a single substance." (令修慈悲觀，行平等法，人我一體。 / HYQS)

308. Of the two most fundamental, essential, and interdependent aspects of all systems of Buddhist meditation practice (*śamatha*, "calm abiding," and *vipaśyanā*, "insight meditation"), v*ipaśyanā* is that non-discursive insight-generating contemplation of phenomena which leads to wisdom and realizations.

309. The "six dharmas of harmony and respect" (六和敬法) are six points of common identity formulated by the Buddha as essential standards within the monastic Sangha. They refer to cultivation of the same moral precepts, sharing a common understanding of the same views, abiding in the same sorts of physical dwelling circumstances, maintenance of mutual non-contentiousness in verbal actions, maintaining mutually-pleasing mental behaviors, and maintaining universal equality in the distribution of benefits provided to the Sangha.

310. In Sanskrit, *sudarśana*.

311. Again, "difficulties" here is clearly a reference to the eight difficulties.

312. Although it would be possible to construe this line as referring to that which is counted and the person who counts, QL clarifies that this is referring to whatever is counted on the one hand and the numbers used to keep track of them on the other: "Apart from the things which are counted, there is no number able to count them." (離所數物無能數數. / L130n1557_0118a10)

313. QL specifies: "The first line of the first verse is a general analogy to the one mind." (初偈初句總喻一心 / L130n1557_0126a14)

314. The BB translation's slightly more specific phrasing says: "This is because the bodhisattva-mahāsattva trains in the dharmas practiced by all buddhas of the three periods of time." (菩薩摩訶薩學三世諸佛所行法故。/ T09n0278_p0466b25–6)

315. As for what I translate here as "perception of a composite being" (種種想), QL clarifies that this refers to the concept of a being consisting of "the causes and conditions of the aggregates, sense realms, sense bases, and so forth." (陰界入等諸因緣 / L130n1557_0150a11)

316. Per MW, *māṇavaka* refers to "a youth, lad, fellow; a pupil, scholar, religious student," etc.

317. QL explains this as referring to "failing to cherish one's roots of goodness." (不惜善根 / L130n1557_0163b14)

318. "Right and definite position" (正位 / *samyaktva-niyāma*) is a technical term referring to a level of realization from which one cannot fall

back and in which successful culmination of one's path is a future certainty.

319. Per MW (p. 823, Column 1), *"muni"* (牟尼) refers to "a saint, sage, seer, ascetic, monk, devotee, hermit." This is also an abbreviation for the name of Śākyamuni Buddha. It is also synonymous with the word "buddha."

320. QL explains "ground of the infinite" here as referring to the nirvāṇa without residue. (L130n1557_0226b08)

321. HH notes that "eyes" here is referring to the wisdom eye.

322. This is referring to *pratisaṃkhyā-nirodha.*

323. This is referring to *apratisaṃkhyā-nirodha.*

324. HH equates "the abiding nature of dharmas" (法性住) with "true suchness" (眞如) or *tathatā.*

325. What the Chinese text refers to here as "the four kinds of eloquence," is otherwise known as "the four unimpeded knowledges" (*catuḥ-pratisaṃvid*).

326. These last seven of these eleven lists (beginning with "the four stations of mindfulness") together constitute "the thirty-seven aids to enlightenment" otherwise known as "the thirty-seven enlightenment factors" (*saptatriṃśad-bodhi-pakṣikā-dharmāḥ*).

327. As for these three list items of "past giving," "future giving," and "present giving" (過去施、未來施、現在施), as will become clear from their explanations which follow several pages later, "giving" (施) here is almost certainly translating the Sanskrit *tyāga* which not only means "giving" in the sense of generously parting with one's own possessions, but also means "giving up," "relinquishing," "abandoning," "forsaking," etc. What is really being talked about here is "giving up" or "relinquishing" of any and all attachments to dharmas of the past, future, and present, hence this should be understood as meaning "giving up of past dharmas," "giving up of future dharmas," and "giving up of present dharmas."

328. This sentence lists the twelve kinds of text found in the Buddhist canon.

329. According to QL, *bimba* (頻婆) means "'a substance that reflects the body' which is to say that it is something among the curtain adornments that displays the reflections of things outside it." (頻婆者此云身影質謂帳莊嚴具中現外質之影故. / L130n1557_p0303b10)

330. In translating *zizai* (自在), more usually "sovereign mastery" etc., as "magical," I am assuming the use here to be synonymous with the use of the spiritual powers (as is very common in the SA translation of the "Entering the Dharma Realm" chapter).

331. Soothill (digital edition) records *vimbara* as not only a huge number, but also as “a king of fragrance, or incense.”

332. In translating *youxi* (遊戲), more literally “playful,” “sporting,” etc. as “miraculous” I am assuming the Sanskrit antecedent to be the rather usual (in SA’s translation of the “Entering the Dharma Realm” chapter) “*vikurvita*,” etc. HH says of these fragrances that: “These kinds of fragrances are able to take beings’ defiled minds and transform them into pure minds.” (能將眾生的染污心轉為清淨心。/ HYQS)

333. According to Soothill (digital edition), a *mardala* or *mṛdaṇga* (牟陀羅) is “a kind of drum described as having three faces.”

334. “Devas from the Light Heavens” (光天) here is a general category referring to those dwelling in the next three heavens in the list, namely the Lesser Light Heaven, the Limitless Light Heaven, and the Light and Sound Heaven.

335. “Devas from the Purity Heavens” (淨天) here is a general category referring to those dwelling in the next three heavens in the list, namely the Lesser Purity Heavens, the Limitless Purity Heavens, and the Universal Purity Heavens.

336. “Devas from the Vastness Heavens” (廣天) here is a general category referring to those dwelling in the next three heavens in the list, namely the Lesser Vastness Heavens, the Limitless Vastness Heavens, and the Vast Fruition Heavens.

337. Regarding this nearly inscrutably abstruse line, QL says: “The pervasive emptiness of dharmas is the realm relied on by the Buddha’s wisdom body. That is the meaning of ‘throne’ here.” (周徧法空是佛智身所依之境座之義也. / L130n1557_p0315b03.)

338. As seems to be quite common in its punctuation of T0279, the English-style punctuation recently added by Cbeta is altogether misleading here. My translation here follows QL’s very precise narration of sentence breaks which produce ten of these exemplary “meritorious qualities.” However, unlike the SA translation, the BB translation (which differs slightly from QL’s interpretation) makes it very clear where the breaks occur in the content of these ten classes of meritorious qualities by adding “Dharma gateway” (法門) at the end of each one of them. Here are the ten as they would be divided in the SA translation if one instead relied on the BB translation’s division of topics:

    1) They roam, unimpeded, to the lands of all buddhas;
    2) They see the non-dependent pure Dharma body;
    3) They use the wisdom body to manifest countless bodies which go throughout the ten directions, serving the buddhas;

4) They enter all buddhas' measureless, boundless, and inconceivable dharmas of sovereign mastery;
5) They dwell in the countless gateways of all-knowledge;
6) They use the light of wisdom to thoroughly understand all dharmas and achieve fearlessness with respect to all dharmas;
7) Whatever they expound upon, they may do so with inexhaustible eloquence to the very end of future time;
8) With great wisdom, they open the gateway to the complete-retention [*dhāraṇīs*};
9) With the purified wisdom eye, they enter the deep Dharma realm; and
10) Their wisdom's sphere of cognition is boundless, ultimately pure, and space-like."

339. As referenced in the first line of this quatrain, HH identifies "the Buddha's body" as synonymous with true suchness and the Dharma body.

340. HH explains this by pointing out that all of the buddhas' transformation bodies are just the one Dharma body.

341. Although, because of the very different definitions for the Chinese character *shi* (世) which can mean both "world" and "period of time," it would be easy to misconstrue the first two characters of the second line of this quatrain as referring to "the world," as QL clarifies, it is instead referring to the Tathāgata's "not being moved along by the three periods of time" (三世不遷故. / L130n1557_p0364b08).

342. Again, because of the very different definitions in Sino-Buddhist Classical Chinese for the two-character phrase "zhushu" (諸數) which can mean both "enumerations" and "all conditioned phenomena," it would be easy to misconstrue its meaning here. As QL clarifies, it is referring to the Tathāgata's "essential nature / body not being of the class of conditioned things" (體非有為之數故. / L130n1557_p0364b08)

343. This line literally says: "Their number [would be] equal to [the number of] the thoughts." (其數與心等。/ T10n0279_p0123b23) I follow QL in interpreting this somewhat ambiguous fourth line of this verse as meaning: "However many he thought of, that is how many would then appear. Therefore it refers to their [number] being 'equal to what he intended.'" (隨念隨現故名心等 / L130n1557_p0368a15) HH provides a different but equally valid interpretation of the line: "This person is then able to succeed in seeing buddhas, being able to see countless buddhas, matching the number of beings thoughts, that many." (HYQS / 這個人才能得見於佛，能見到無量的佛，如同眾生心念數那樣之多。)

344. Although what I translate here as "resolve to attain bodhi" is literally "path resolve" (道心), "path resolve" is just a Sino-Buddhist euphemistic

translation of the Sanskrit *bodhicitta* which does indeed very literally mean "bodhi resolve."

345. Again, although the Chinese for what I translate here as "unsurpassed enlightenment" is literally "unsurpassed path" (無上道), that "unsurpassed path" is just a euphemist Sino-Buddhist translation of the Sanskrit *anuttara-bodhi* which does indeed mean precisely "unsurpassed enlightenment."

346. HH interprets "past mindfulness and wisdom" (前際念智) as referring especially to one's arousal of the bodhi resolve in earlier lifetimes: "As for the meaning of 'past mindfulness and wisdom,' this refers to the very first single thought of wisdom. It is also just the wisdom of the very first single thought of arousing the bodhi resolve. This single thought of wisdom is never cut off, picking up from and continuing on forward so that the bodhi resolve you aroused is then retained forever, becoming even stronger." (「前際念智」的意思，是指最初一念的智慧。也就是最初一念發菩提心的智慧。這一念的智慧是永遠不斷，接連繼續下去，所以你所發的菩提心也是永遠長存而更堅強的。/ HYQS)

347. Both HH and QL interpret this as referring to the wisdom body (慧身) of the Tathāgata.

348. The title of this sixth dedication is very different later in the chapter where it is entitled "the dedication to strengthening everyone's roots of goodness" (隨順堅固一切善根迴向).

349. As a point of information, all of the other sixty-two mentions of the name of this dedication have this instance's "unbound and unattached" reversed to "unattached and unbound," thereby recording its name the vast majority of times as "the unattached and unbound liberation" (無著無縛解脫).

350. Later on, in the actual discussion of this tenth dedication, it is instead referred to as "the dedication that is as measureless as the Dharma realm." (等法界無量迴向。 / T10n0279_p0171a06)

351. "The sun" is personified here as "the solar deva" (日天子).

352. This "hand of an *asura*" (阿脩羅手) is a reference to Rāhu, the *asura* supposed to be responsible for eclipses of the sun and moon.

353. Again, "the sun" is personified here as "the solar deva" (日天子).

354. QL interprets the seven types of wealth as being the first seven of the ten endless treasuries, namely: faith, moral virtue, a sense of shame, a dread of blame, learning, giving, and wisdom. (QLSCHB, L130n1557_0392b09). In his HYQS, HH gives two alternative lists, the first being "the seven kinds of wealth of the *āryas*" (七聖財) consisting of: faith, moral virtue, learning, sense of shame, dread of blame,

wisdom, and relinquishment. The other list he gives is "the seven kinds of Dharma wealth" (七法財) consisting of: faith, vigor, moral virtue, sense of shame and dread of blame, learning, meditative absorption and wisdom, and relinquishment.

355. As for refraining from "damaging" the characteristics of the aggregates, HH mentions "perhaps seeing them as empty" (或空了) as a means by which this might occur.
356. HH points out that "pure counteractive dharmas" (清淨對治之法) refers to moral virtue, meditative absorption, and wisdom (戒定慧) with which one counteracts greed, hatred, and delusion.
357. HH makes a point of clarifying that, "This is not to say that 'images' here is referring, say, to real images of people. Rather, they are just [like] a kind of reflected image, that's all." (不是說真的人像的「像」，而只是一種影像而已。/ HYQS)
358. "Joint endeavors" (同事) here refers to the fourth of the four means of attractions by which one uses the skillful means of participating in joint endeavors to attract others into cultivation of the Dharma.
359. The title of this sixth dedication is very different in its initial listing at the very beginning of this chapter where it is referred to as "the dedication of roots of goodness that penetrates the equality of everyone." (入一切平等善根迴向. / 0124c05-6).
360. Regarding this "dedication of roots of goodness in ways which correspond to the countless and boundless kinds of gifts that he gives," the examples which follow go on for approximately the next eighty pages in the English text and twenty pages in the Taisho Canon's Chinese text (ending at 155c15). In fact, they exhaust the remainder of the discussion of this sixth dedication, "the dedication to strengthening all roots of goodness" and constitute fully a third of this chapter on the ten kinds of dedication.
361. The "*agada* medicine" is a cure-all medicine.
362. "The aggregate of moral precepts" (戒蘊) is one of four "uncontaminated" (無漏) or "world-transcending" (出世) aggregates (四蘊) consisting of the aggregate of moral precepts, the aggregate of meditative absorption, the aggregate of wisdom, and the aggregate of liberations.
363. Here, QL offers the somewhat ambiguous note that: "Accumulating the abodes of all buddhas refers to those of the *āryas*, the celestials, the pure, and so forth." (攝取一切諸佛所住謂聖天梵等 / L130n1557_p0489a08)
364. Here, QL says, "Later, where it says: 'One does not abandon the most supreme abode of the Buddha,' this refers to dwelling in the room of the great quiescence." (後言不捨佛最上住者住大寂室 / L130n1557_p0489a08)

365. "Hindrances and entanglements" (蓋纏) is a reference to the five hindrances (*pañca-nivaraṇāni*: desire, ill will, dullness and drowsiness, restlessness and remorsefulness, and skeptical doubt) and the ten entanglements (*daśa-paryavasthānāni*: lack of sense of shame, lack of dread of blame, envy, miserliness, drowsiness, restlessness, dullness, anger, and concealment).

366. "Solid incense" (堅固香 / *kālānusāri-gandha* [BCSD, p. 298]), per BHSD, page 180, column 2, seems most likely to be a kind of sandalwood.

367. "*Dāna pāramitā*" is the perfection of giving, the first of the six *pāramitās* or "six perfections."

368. "All dharmas have nothing that they do" (一切法皆無所作) is derivative from the ontological fact that all dharmas are devoid of any agent of action.

369. I follow Cbeta in preferring on sensibility grounds the reading found only in the Ming Edition of "become true fields of merit able to accomplish the fruits [of the path]" (為能辦果真實福田) over the reading found in all other editions of "become true fields of merit able to distinguish the fruits [of the path]" (為能辦果真實福田). (T10n0279_p0140b17–18)

370. QL notes: "As for 'the tenfold path of emancipation,' this is just the ten grounds in which one uses the practice of the ten perfections to get rid of the ten heavy obstacles and abandon the ten kinds of coarseness." (十出離道者即是十地以十度行出十重障離十麤故. / L130n1557_p0509a05)

371. Both BB and HH infer strongly that this is intended to refer primarily to the good spiritual guide or *kalyāṇamitra*.

372. "*Brahmacarya*" (梵行) refers to pure spiritual practice in which celibacy is strictly observed.

373. Per DFB (digital edition), referring to the Mahāsatya-nirgrantha-sūtra, "seven parts" (七支) refers to the four legs, the head, the genitals, and the tail.

374. "Elephant treasure" and "horse treasure" (象寶馬寶) are two of the "seven treasures" of a wheel-turning sage king (轉輪聖王).

375. Although there are at least several explanations of these "three kinds of worlds," HH, presenting the list also used by Fazang in his Huayan Tanxuanji (華嚴經探玄記 / T1733_0122a15–17), explains the three kinds of worlds as consisting of: 1) The world of right enlightenment; 2) The world of sentient beings; and 3) The "receptacle world" of inanimate things. (正覺世間, 有情世間, 器世間.) "Receptacle world" is somewhat metaphoric, as if the inanimate world were like a "receptacle" or "container" in which sentient beings live.

376. These sixteen knowledges or mind states (*ṣoḍaśa-citta*) correspond to eight kinds of patience and eight kinds of knowledge associated with the four truths. In particular, they refer to sixteen mental states occurring during the path of seeing when cutting off delusions.

377. HH associates this "jewel of the unimpeded purified eye" (無礙淨眼寶) with the wisdom eye, saying: "The 'pure eye' here is just the Dharma eye." (清淨眼即是法眼. / HYQS)

378. What I translate here as "prominence on the crown" (頂髻) is the Buddha's *uṣṇīṣa*.

379. This is one of the kinds of fear to which a bodhisattva may be subject, in this case, a kind of "stage fright" at the prospect of sitting in front of "the Great Assembly" (大眾). This is a translation into Chinese of the Sanskrit *mahāsaṃgha* which is usually used to refer primarily to a meeting of everyone in any given monastic community. Depending on the context, it might also refer to a meeting of all monks, nuns, laymen, and laywomen in any given Buddhist community.

380. "Secondary sign" (隨好, *anuvyañjana*) here is a reference to one of the eighty secondary signs exclusive to the body of a buddha.

381. "The tongue that can cover the face" (覆面舌) is one of the physical signs of a buddha resulting from countless lifetimes of perfectly truthful speech.

382. The BB translation is somewhat more direct: "May all beings be enabled to acquire the one body that is identical with that of the buddhas of the three periods of time. (令一切眾生。悉得一身等三世佛。 / T09n0278_p0510b28–29)

383. The reader is here advised that the following list of dedications associated with the bodhisattva's sacrificing his own heart relies entirely on there being a single word capable of bearing a broad range of meanings associated with both "heart" and "mind." Although this works well enough in Sanskrit with *citta* and in Chinese with *xin* (心), this does not work quite so well when the range of definitions of that Sanskrit word and the corresponding Chinese character are all borne by the English word "heart."

384. Although *"nārāyaṇa-garbha"* as the Sanskrit antecedent for the Chinese 那羅延藏 is fairly obvious, it is unclear what it is actually intended to refer to here. Elsewhere in the canon, it is the name of a Buddha. Here it may mean "womb of a *nārāyaṇa*," but because it is uncertain, I preferred to simply settle for using only the reconstructed Sanskrit.

385. The "three kinds of pure moral precepts" (三種淨戒), otherwise known as the "the three collections of moral precepts" (三聚戒）or "the three collections of pure moral precepts" (三聚淨戒) consist of: 1) "The moral

precepts of the moral codes" which include the five precepts, the eight precepts, the ten precepts, the bodhisattva precepts, and the complete monastic precepts; 2) "The moral precepts of the good dharmas" which refers to the moral standard requiring the practice of goodness in all situations, especially as prescribed by the ten courses of good karmic action; and 3) "The moral precepts of benefiting beings" which refers to practicing goodness in ways that benefit beings, especially by guiding them to at least follow the five moral precepts and, better yet, the ten courses of good karmic action.

386. "Unprecedented dharmas" (未曾有法 / *adbhuta-dharma*) usually refers to "marvels" or "rarities," events wrought by the superknowledges, and so forth. Here, HH equates it with cultivating the complete absence of thoughts of sexual desire, saying: "As for the so-called 'unprecedented dharmas,' this is just purity in body and mind, not having the behavior in which one has thoughts of desirous craving or sexual desire, even to the point that one should not have even a single such thought arise." (所謂未曾有法，就是身心清淨，沒有貪愛婬欲的思想行為，甚至應一念不生。 / HYQS)

387. For "sevenfold path of great men" (七丈夫道), both HH and QL mention the existence of multiple lists of which, per QL, the first is: 1) having a long lifespan and living for a long time; 2) having a wonderfully majestic physical form; 3) being free of illness and having but few afflictions; 4) not being a slave, not being a woman, and not being a *paṇḍaka* (a eunuch); 5) having fiercely sharp wisdom; 6) speaking in a dignified and solemn manner; 7) coming from a great lineage. (一長壽久住二妙色端嚴三無病少惱四非僕非女非半擇迦五智慧猛利六發言威肅七有大宗葉) / L130n1557_0560a11)

388. The BB translation clarifies that this is referring to the Dharma body of the Buddha: "May all beings be enabled to forever abandon the defilements and gain the pure ground of the Buddha and the independent and unimpeded Dharma body of the Tathāgata." (令一切眾生永離垢染，得佛淨地如來法身自在無礙。 / T09n0278_p0514b29)

389. I feel obligated as a matter of principle to choose the more straightforward of interpretations of this line which is very clearly supported by the BB translation's: "May all beings be enabled to become pure and marvelous fields of merit by which everyone is able to produce measureless karmic rewards [through giving to them]." (令一切眾生。作淨妙福田。悉能出生果報無量。 / T09n0278_p0514c23)

That said, the ambiguity of phrasing in the SA translation allows this line to be interpreted in the opposite way. For instance, HH says: "The bodhisattva also wishes to enable beings to become the world's foremost among those who delight in goodness and like to give.

Because they always practice giving, they are therefore able to acquire the karmic result of measureless and boundless merit." (菩薩又願令眾生成為世間第一的樂善好布施者，因常行布施，所以能獲得無量無邊的福報。 / HYQS)

390. Although this could just as easily be translated as "a source of many kinds of happiness" (眾樂具), I follow HH in his HYQS where he interprets it as referring to a musical instrument. The BB translation has no text corresponding to either interpretation.

391. It seems that the implication here is that his existence among humans is not precipitated by his karmic causes and conditions so much as it is as a choice made to teach others. HH seems to corroborate this when he comments: "Although his body dwells together with others in the human world—but, as for his mind, it is the same as if 'it was not born in this place.'" (身雖與眾生同住在人世間，但他的心等於「非此處生」。 / HYQS)

392. "Personality view" (身見 / *satkāya-dṛṣṭi*) refers to the view of a truly existent person in association with the five aggregates.

393. Venerable Victorious Ones (尊勝 / *vijayin*) is another title of the buddhas.

394. I emend here the reading of the Taisho text to correct an obvious graphic-similarity scribal error (correcting 如, "like" to 知, "know"), this in accordance with the dictates of common sense and the supportive testimony of variant readings in four of the alternative editions as well as in BB, HH, and QL.

395. HH interprets "the mind that possesses the nature of the various jewels" (具種種寶性心) as referring to jewels such as the "Three Jewels" of the Buddha, the Dharma, and the Sangha.

396. HH explains these "difficult rebirth circumstances" as referring to the eight difficulties.

397. This may be a reference to the first of the four means of attraction (四攝法).

398. HH associates these "same-substance roots of goodness" (同體善根) with the "same-substance great compassion" (同體大悲) with which one sees others as like oneself and thus does not distinguish between oneself and others.

399. HH indicates that "in all their faculties" (所有諸根) here refers to the six sense faculties of eye, ear, nose, tongue, body, and mind.

400. HH indicates that "steadfastness," literally "solidity" (堅固), is referring here to steadfastness in faith.

401. I accord with QL's analytic division of the following otherwise slightly ambiguous text into nine results or "fruits" of perfecting this seventh dedication, per the following ninefold list. (L130n1557_063202)

402. HH points out that, "As for possessing all the bodies, those are just the Dharma body, the reward body, the response bodies, and the transformation bodies." (具足一切的身，就是法身、報身、應身、化身. / HYQS)

403. "The Most Honored of All Bipeds" (兩足尊) is an honorific epithet referring to the Buddha's supremacy among all humans and devas. This also refers to the Buddha's twofold repletion in merit and wisdom.

404. "The Honored One among the Great Āryas" (大聖尊) is another honorific epithet for the Buddha, probably originally from the Sanskrit *maharṣi*.

405. "Tamer of Men to Be Tamed" (調御士) – This is another honorific title for the Buddha for which the Sanskrit is *puruṣa-damya-sārathi*.

406. "Right and fixed position" or "the position of being fixed in what is right" = *samyaktva niyāma* or *samyaktva niyata* = irreversibility in one's chosen vehicle, where, per Conze's MDPPL one is "destined for salvation" or has attained "certainty to have got safely out of this world."

407. In interpreting this otherwise nearly inscrutably vague clause as "…, for there is only one [vehicle]. There are not two," I follow HH who says, "This is just to say that there is only one vehicle and there are no 'two vehicles.'" (也就是唯有一乘，沒有二乘。 / HYQS)

408. This is a reference to the five hindrances (*nīvaraṇa*) and ten manifest afflictions (lit. "entanglements" = *paryavasthāna*).

409. "Tamer of Men" (調御人) is a reference to one of the ten titles of the Buddha (調御丈夫 / *puruṣa-damya-sārathi*) which, per Conze's MDPPL, is "Tamer of Men to Be Tamed."

410. This line (令於實法正思惟) could just as easily be translated as: "… they enable them to rightly contemplate the dharma of reality."

411. Beginning here and extending until the very end of this ninth of the ten kinds of dedication (twenty pages later in the English text and four pages later in the Chinese text [at 169b07]), there are more than sixty of these often very long and multi-layered ways in which the bodhisattva "uses the mind of the unattached and unbound liberation" (以無著無縛解脫心) in dedicating his roots of goodness to the perfection of various aspects of the conduct and vows of Samantabhadra.

412. I add "[He dedicates all his roots of goodness]" in brackets before most all of the ensuing sixty-plus instances in which the text says:

"to using the mind of the unattached and unbound liberation," doing so because the reader would surely otherwise lose track of its implicitly intended inclusion more than sixty times across the course of this dedication's very complex and multilayered list which goes on for the next twenty English pages.

413. As for what I translate here as "vast-[minded] beings" (廣大眾生), I base the translation on the explanation provided by QL: "As for 'vast-[minded] beings,' this refers to those equipped with the great resolve" (廣大眾生者具大心故。 / L130n1557_p0662b01). Without this bracketed modification, one would read "vast beings" and instead envision beings with vast bodies.

414. For what one could otherwise translate as referring to "perceptions of worlds" (世想), I accord with HH who interprets this as referring to perceptions of "previous lives, subsequent lives, etc." (前世後世等 / HYQS).

415. For what one could otherwise translate as referring to "perceptions of understanding" (解想), I accord here with HH who interprets this as referring to perceptions of "liberations" (解脫).

416. The SA text finishes this fifty-second list section with: "… and as his mind becomes skillfully established." It does so without specifying precisely what is meant by this. HH suggests that this implicitly means "and as his mind becomes skillfully established in the sphere of these extreme subtleties (listed above)" (其心善於安住甚微細的境界。/ HYQS). The BB translation instead specifies: "and becomes skillfully established in the mind of wisdom." (善安住智慧心。 / T09n0278_p0530b26–27).

417. When initially listed at the very beginning of this chapter, this tenth dedication, "the dedication that is as measureless as the Dharma realm" is instead referred to as "the dedication that penetrates the measurelessness of the Dharma realm" (入法界無量迴向, T10n0279_p0124c07).

418. There may have originally been the usually expected tenfold list of dedications in this edition. I mention this because the BB edition does indeed have ten of them, all of which are consistent with this SA list, with the exception of its sixth one (not found at this place in the SA translation) that reads: "wishing to acquire countless kinds of deep and marvelous eloquence commensurate with the Dharma realm" (得法界等無量深妙辯 / T09.278.535c26).

419. What I translate here as "names, phrases, or syllables" (名句文身 / *nāma-pada-vyañjana-kāya*) are standard abhidharma terms for elements of language.

420. Based on QL's statement that, "As for 'unification,' aside from the bliss of nirvāṇa, everything involves unification" (求和合者除涅槃樂皆有合

故), we can infer that "bliss of unification" here refers to all bliss in the realm of conditioned existence where all pleasures in one way or another involve unification of sense faculties (eye, ear, nose, tongue, body, or mind) with their corresponding sense objects, including objects of mind and the sense objects of the mind faculty, this in contrast to the bliss of nirvāṇa which can be said to result not from "unification" so much as from "disunion" or "disjunction." (L130n1557_p0701b10)

421. As an example of a dedication that damages roots of goodness, QL says, "[A dedication in which] one vows to become a king of *māras* is a dedication that damages goodness." (願為魔王即壞善迴向 / L130n1557_p0701b10)
422. HH identifies "twofold attachment" here as the attachment to self and the attachment to dharmas.
423. I translate as "whirlpools" the otherwise ambiguous *xuan* (旋) character based on the BB translation's very specific *xuanliu* (旋流 / T09n0278_p0537c16.
424. HH interprets this "substantial identity to oneself" phrase (同體) as referencing the mind possessed of "the great compassion that sees beings as substantially the same as oneself" (同體大悲).
425. QL points out that, in these twenty-nine dedications, one should understand "to abide" (住) as meaning "to penetrate" (住即入義) in what I believe to be the sense of "reaching a penetrating understanding." QL also points out that "Dharma realm" (法界) in these twenty-nine dedications is specifically referring to what in the Huayan hermeneutic system is called "the Dharma realm of the unimpeded relationship between the noumenal and the phenomenal" (二十九句皆云法界皆理事無礙法界也 / L130n1557_p0720b11.)
426. This is a play on words as "Samantabhadra," the name of that great bodhisattva-mahāsattva," means "universally worthy."
427. Again, this is the same play on words, for Samantabhadra Bodhisattva's name, "Samantabhadra," means "universally worthy."

Philosophy & Spirituality / Buddhism / Sacred Writings

Kalavinka Press ♦ Seattle
KalavinkaPress.Org

ISBN 978-1-935413-35-6
90000
9 781935 413356

THE FLOWER ADORNMENT SUTRA

VOLUME ONE

Chapters 1 - 25

Bhikshu
Dharmamitra

Kalavinka Press

KALAVINKA BUDDHIST CLASSICS

THE FLOWER ADORNMENT SUTRA

An Annotated Translation of *The Avataṃsaka Sutra*

◆

Including:

A Commentarial Synopsis
Of the Flower Adornment Sutra

◆

Bhikshu Dharmamitra

◆

VOLUME TWO

CHAPTERS 26 – 38

KALAVINKA PRESS

THE FLOWER ADORNMENT SUTRA

An Annotated Translation of the Avataṃsaka Sutra

WITH A COMMENTARIAL SYNOPSIS
OF THE FLOWER ADORNMENT SUTRA

VOLUME TWO

CHAPTERS 26 – 38

To refrain from doing any manner of evil,
to respectfully perform all varieties of good,
and to purify one's own mind—
This is the teaching of all buddhas.

The Ekottara Āgama Sūtra
(T02 n.125 p.551a 13–14)

A Note on the Proper Care of Dharma Materials

Traditional Buddhist cultures treat books on Dharma as sacred. Hence it is considered disrespectful to place them in a low position, to read them when lying down, or to place them where they might be damaged by food or drink.

THE FLOWER ADORNMENT SUTRA

The Great Expansive
Buddha's Flower Adornment Sutra

An Annotated English Translation

WITH A COMMENTARIAL SYNOPSIS OF THE FLOWER ADORNMENT SUTRA

VOLUME TWO

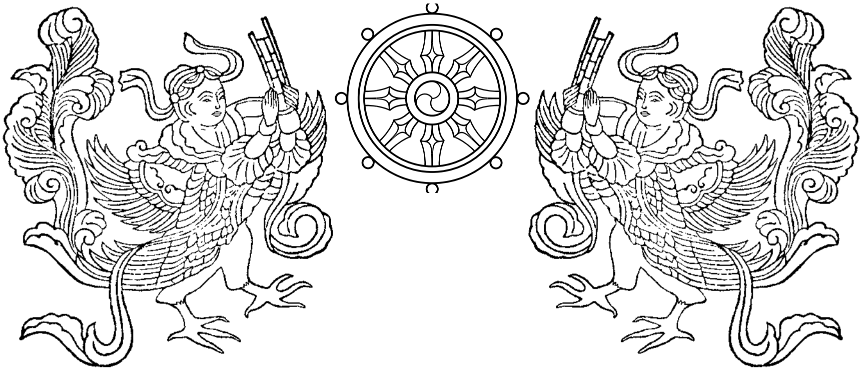

KALAVINKA PRESS
SEATTLE, WASHINGTON
WWW.KALAVINKAPRESS.ORG

KALAVINKA PRESS
8603 39TH AVE SW
SEATTLE, WA 98136 USA
(WWW.KALAVINKAPRESS.ORG)

Kalavinka Press is associated with the Kalavinka Dharma Association, a non-profit organized exclusively for religious educational purposes as allowed within the meaning of section 501(c)3 of the Internal RevenueCode. Kalavinka Dharma Association was founded in 1990 and gained formal approval in 2004 by the United States Internal Revenue Service as a 501(c)3 non-profit organization to which all donations are tax deductible.

Donations to KDA are accepted by mail and on the Kalavinka website where numerous free Dharma translations are available.

Kalavinka Buddhist Classics Book 15 / Edition: HY-EO-1022-1.0
© 2022 Bhikshu Dharmamitra
This Volume Two ISBN: 978-1-935413-36-3 / LCCN: 2022946845
(Vol. 1 ISBN: 978-1-935413-35-6 / Vol. 3 ISBN: 978-1-935413-37-0)
The Three-Volume Set ISBN: 978-1-935413-34-9

Publisher's Cataloging-in-Publication Data

Names: Dharmamitra, Bhikshu, 1948, translator. | Śikṣānanda, 652 CE, translator.
Title: The Flower Adornment Sutra. An Annotated Translation of the Avataṃsaka Sutra. With a Commentarial Synopsis of the Flower Adornment Sutra.
Other titles: *Maḥāvaipulya Buddha Avataṃsaka Sūtra*. English
Description: HY-EO-1022-1.0 | Seattle, Washington : Kalavinka Press, 2022. | Series: Kalavinka Buddhist Classics, Book 15 | Includes bibliographical references. | Summary: "The Flower Adornment Sutra is Bhikshu Dharmamitra's extensively annotated original translation of the *Maḥāvaipulya Buddha Avataṃsaka Sūtra* or 'The Great Expansive Buddha's Flower Adornment Sutra' rendered from Tripitaka Master Śikṣānanda's circa 699 CE Sanskrit-to-Chinese 80-fascicle translation as *Da Fangguang Fo Huayan Jing* (大方廣佛華嚴經 / Taisho Vol. 10, no. 279). It consists of 39 chapters that introduce an interpenetrating, infinitely expansive, and majestically grand multiverse of countless buddha worlds while explaining in great detail the cultivation of the bodhisattva path to buddhahood, most notably the ten highest levels of bodhisattva practice known as 'the ten bodhisattva grounds.' To date, this is the first and only complete English translation of the *Avataṃsaka Sutra*."-- Provided by publisher.
Identifiers: LCCN 2022946845 | 3-vol. set ISBN 978-1-935413-34-9 (paperback). This Volume Two ISBN: 978-1-935413-36-3
Subjects: LCSH: Tripiṭaka. Sūtrapiṭaka. Avataṃsakasūtra. | Bodhisattva stages (Mahayana Buddhism)
LC record available at https://lccn.loc.gov/2022946845

Kalavinka Press books are printed on acid-free paper.
Cover and interior designed by Bhikshu Dharmamitra.
Printed in the United States of America

VOLUME TWO TABLE OF CONTENTS

Chapter 26 – The Ten Grounds 871
Chapter 27 – The Ten Samādhis 1057
Chapter 28 – The Ten Superknowledges 1151
Chapter 29 – The Ten Patiences 1165
Chapter 30 – Asaṃkhyeyas 1189
Chapter 31 – Life Spans 1205
Chapter 32 – The Bodhisattva Abodes 1207
Chapter 33 – The Inconceivable Dharmas of the Buddhas 1211
Chapter 34 – The Ocean of Major Marks of the Tathāgata's Ten Bodies 1253
Chapter 35 – Qualities of the Light of the Tathāgata's Secondary Signs 1271
Chapter 36 – The Practices of Samantabhadra 1281
Chapter 37 – The Manifestation of the Tathāgata 1303
Chapter 38 – Transcending the World 1383
Volume Two Endnotes 1589

THE FLOWER ADORNMENT SUTRA

VOLUME TWO

The Great Expansive
Buddha's Flower Adornment Sutra

The Mahāvaipulya Buddha Avataṃsaka Sūtra

(Taisho T10, no. 279)

Translated under Imperial Auspices by
Tripiṭaka Master Śikṣānanda from the State of Khotan

English Translation by Bhikshu Dharmamitra

Chapter 26

The Ten Grounds

At that time, the Bhagavat was residing in the Maṇi Jewel Treasury Palace of the Paranirmita Vaśavartin Heaven King, together with an assembly of great bodhisattvas. All of those bodhisattvas had already achieved irreversibility in their progression toward *anuttara-samyak-saṃbodhi*. They had all come to assemble there from the worlds of other regions.

They dwelt in the realm of knowledge possessed by all bodhisattvas. They were tirelessly diligent in entering those places entered by the knowledge of all *tathāgatas*. They were well able to manifest many different sorts of endeavors accomplished by the spiritual superknowledges. They taught and trained all beings and, in doing so, never erred in their timing.

In order to fulfill all of the great vows of the bodhisattva, they remained diligent in the cultivation of all practices, doing so in all worlds, in all kalpas, and in all lands, never desisting even briefly. They had become completely equipped with the bodhisattva's merit and knowledge, the provisions assisting realization of the path, and were never deficient in benefiting beings everywhere. They had achieved the most ultimate perfection in all bodhisattvas' wisdom and skillful means.

They manifested entry into *saṃsāra* as well as nirvāṇa, and yet they still refrained from neglecting their cultivation of the bodhisattva practices. They were skillful in entering all of the bodhisattva's *dhyāna* concentrations, liberations, samādhis, *samāpattis*, spiritual superknowledges, and clear knowledges.[1]

They achieved sovereign mastery in all of their undertakings. They had already garnered all of the freely exercised spiritual powers of the bodhisattva such that, in but a moment, without moving in the slightest, they were all able to go forth to join the assemblies gathered at the *bodhimaṇḍas*[2] of all *tathāgatas* to serve therein as leaders for those congregations, and to request that the buddhas expound the Dharma.

They served there as guardians of the wheel of the right Dharma[3] of all buddhas. With expansively magnanimous minds, they made offerings to and served all buddhas and were always diligent in their cultivation and implementation of all works performed by all bodhisattvas. Their bodies appeared everywhere in all worlds. Their voices reached everywhere throughout the ten directions of the Dharma realm.[4] Their minds and their knowledge were unimpeded. They everywhere saw all bodhisattvas of the three periods of time. They had already entirely cultivated and brought all meritorious qualities to perfect fulfillment. Even in an ineffable[5] number of kalpas, one would still be unable to entirely describe them all. Their names were:[6]

Vajragarbha Bodhisattva;
Jewel Treasury Bodhisattva;
Lotus Blossom Treasury Bodhisattva;
Treasury of Qualities Bodhisattva;
Treasury of Lotus Qualities Bodhisattva;
Solar Treasury Bodhisattva;
Sūrya Treasury Bodhisattva;
Stainless Moon Treasury Bodhisattva;
Treasury of Adornments Manifesting in All Lands Bodhisattva;
Treasury of Vairocana's Knowledge Bodhisattva;[7]
Treasury of Sublime Qualities Bodhisattva;
Treasury of Candana's Qualities Bodhisattva;
Treasury of Floral Qualities Bodhisattva;
Treasury of Kusuma's Qualities Bodhisattva;
Treasury of Utpala's Qualities Bodhisattva;
Treasury of Celestial Qualities Bodhisattva;
Treasury of Merit Bodhisattva;
Treasury of Unimpeded Pure Knowledge Qualities Bodhisattva;[8]
Treasury of Meritorious Qualities Bodhisattva;
Treasury of Nārāyaṇa's Qualities Bodhisattva;
Treasury of Stainlessness Bodhisattva;
Treasury of Defilement Transcendence Bodhisattva;
Treasury of Adornment with All Forms of Eloquence Bodhisattva;
Treasury of the Great Net of Light Rays Bodhisattva;
Treasury of the King of the Pure Light of Awesome Qualities Bodhisattva;
Treasury of the King of Great Qualities' Gold-Adorned Brilliance Bodhisattva;
Treasury of Pure Qualities Adorned with All the Marks Bodhisattva;
Treasury of Adornment with Flaming Vajra Radiance and the Marks of Merit Bodhisattva;
Treasury of Radiant Flames Bodhisattva;

Treasury of Constellation King's Radiance Bodhisattva;
Treasury of Spacious Unimpeded Knowledge Bodhisattva;[9]
Treasury of Unimpeded Sublime Sound Bodhisattva;
Treasury of Dhāraṇī Qualities and Vows Sustaining All Beings Bodhisattva;
Treasury of Oceanic Adornments Bodhisattva;
Treasury of Sumeru-Like Qualities Bodhisattva;
Treasury of All Qualities of Purity Bodhisattva;
Tathāgata Treasury Bodhisattva;
Treasury of Buddha Qualities Bodhisattva; and
Liberation Moon Bodhisattva.

An assembly of bodhisattva-mahāsattvas[10] such as these was present there in countless, measureless, boundless, matchless, innumerable, indescribable, inconceivable, immeasurable, and ineffable numbers.[11] Vajragarbha Bodhisattva served as their head.

At that time, Vajragarbha Bodhisattva, aided by the spiritual power of the Buddha, entered "the bodhisattva's great wisdom light samādhi."[12] After he entered this samādhi, from beyond a number of worlds in each of the ten directions as numerous as the atoms in ten *koṭis*[13] of buddha lands, buddhas as numerous as the atoms in ten *koṭis* of buddha lands, all of them identically named "Vajragarbha," immediately appeared directly before him and uttered these words:

> It is good indeed, good indeed, Vajragarbha, that you have become able to enter this bodhisattva's great wisdom light samādhi.
>
> Son of Good Family, these are a number of buddhas from each of the ten directions as numerous as the atoms in ten *koṭis* of buddha lands who have all joined in providing assistance to you here. This is due to the power of the original vows of Vairocana Tathāgata, Worthy of Offerings, of Right and Universal Enlightenment,[14] and because of his awesome spiritual powers. It is also because of your supreme powers of knowledge and because they wish to influence you to describe for all bodhisattvas the inconceivable Dharma light of all buddhas, in particular doing so:
>
> To cause their entry into the grounds of knowledge;
> To bring about their gathering together of all roots of goodness;
> To enable their skillful selective differentiation of all dharmas of the Buddha;
> To bring about their vast knowing of all dharmas;
> To enable their skillfulness in the ability to expound on Dharma;
> To facilitate their purification of non-discriminating knowledge;
> To ensure their non-defilement by any worldly dharma;

To facilitate their purification of roots of world-transcending goodness;
To facilitate their acquisition of the realm of inconceivable knowledge;
To cause their acquisition of the realm of knowledge of those possessed of all-knowledge;
To also cause their acquisition, from beginning to end, of the bodhisattva's ten grounds;
To bring about the reality-accordant explanation of the differentiating aspects of the bodhisattva's ten grounds;
To enable objectively focused mindfulness of all dharmas of the Buddha;
To facilitate their cultivation and differentiation of the dharmas that are free of the contaminants,[15]
To facilitate their skillful adornment through excellence in selection and contemplation employing the light of great wisdom;[16]
To cause their skillful entry into the gate of absolutely definitive knowledge;
To enable them to be fearless in providing sequential expositions wherever they may abide;
To facilitate their acquisition of the light of unimpeded eloquence;
To enable their abiding on the ground of great eloquence with skillful resolve;
To enable their bearing in mind the bodhisattva's resolve without ever forgetting it;
To bring about their ripening of beings in all realms of existence;
And to facilitate their realization of definitive awakening that reaches everywhere.

Son of Good Family, you should eloquently explain the different skillful means dharmas associated with these Dharma gateways, doing so:

To receive the Buddha's spiritual power through being aided by the light of the Tathāgata's knowledge;
To facilitate the purification of one's own roots of goodness;
To everywhere purify the Dharma realm;
To everywhere draw forth beings;
To deeply enter the Dharma body and knowledge body;
To receive the Buddha's consecrating anointing of the crown;
To acquire the most supremely lofty and grand body in the entire world;
To step entirely beyond all worldly paths;

To purify roots of world-transcending goodness;
And in order to completely fulfill the cognition of all-knowledge.

At that time, the buddhas of the ten directions bestowed these things on Vajragarbha Bodhisattva:

They bestowed a body that none could outshine;
They bestowed the skill of unimpeded eloquent expression;
They bestowed skillfully differentiating pure knowledge;
They bestowed the power of skillful remembrance invulnerable to forgetfulness,
They bestowed thoroughly decisive and completely understanding intelligence;[17]
They bestowed awakened knowledge that extends to all places;
They bestowed the freely exercised powers associated with realization of the path;
They bestowed the fearlessnesses of the *tathāgatas*;[18]
They bestowed the Omniscient Ones' eloquence and knowledges[19] that contemplate and distinguish all Dharma gateways;
And they bestowed the adornments of all *tathāgatas*' supremely sublime and utterly perfected body, speech, and mind.

Why did this occur?

Because acquisition of this samādhi dharma entails just such an occurrence;
Because this was generated by his original vows;
Because of his having well purified his resolute intentions;[20]
Because of his having well cleansed the sphere of knowledge;[21]
Because of his having well accumulated the provisions assisting realization of the path;[22]
Because of his having well cultivated and refined whatever he engaged in;
Because his mindfulness made him fit as a vessel able to contain measurelessly many dharmas;[23]
Because of the knowledge that he was possessed of pure resolute faith;[24]
Because of his having acquired the comprehensive retention *dhāraṇīs*[25] in which he was free of errors;
And because of his having been well-sealed by the seal of knowledge of the Dharma realm.[26]

At that time, the buddhas of the ten directions each extended their right hands and rubbed the crown of Vajragarbha Bodhisattva's head. After they had rubbed the top of his head, Vajragarbha Bodhisattva emerged from samādhi and, addressing everyone in that congregation of bodhisattvas, he informed them as follows:

Sons of the Buddha, the vows of the bodhisattva are excellent in their resolve, unmixed, imperceptible, as vast as the Dharma realm itself, and as ultimately far-reaching as empty space. They extend to the very bounds of future time and everywhere throughout all buddha lands. They serve to rescue and protect all beings, are carried out under the protection of all buddhas, and enter into the grounds of knowledge of all buddhas throughout the past, the future, and the present.

Sons of the Buddha, what then are the grounds of knowledge of the bodhisattva-mahāsattvas? Sons of the Buddha, there are ten grounds of knowledge of the bodhisattva-mahāsattvas. All buddhas of the past, the future, and the present have proclaimed them, will proclaim them, and do now proclaim them. In this same way, I too proclaim them here. What then are these ten? They are:[27]

First, the Ground of Joyfulness;
Second, the Ground of Stainlessness;
Third, the Ground of Shining Light;
Fourth, the Ground of Blazing Brilliance;[28]
Fifth, the Difficult-to-Conquer Ground;
Sixth, the Ground of Direct Presence;
Seventh, the Far-Reaching Ground;
Eighth, the Ground of Immovability;
Ninth, the Ground of Excellent Intelligence;[29]
Tenth, the Ground of the Dharma Cloud.

Sons of the Buddha, these ten bodhisattva grounds have been proclaimed by all buddhas of the three periods of time. They have proclaimed them in the past, will proclaim them in the future, and do proclaim them now.

Sons of the Buddha, I have never observed any among all the buddha lands in which the *tathāgata* therein failed to set forth an explanation of these ten grounds. Why is that? These constitute the bodhisattva-mahāsattvas' most supreme path to the realization of bodhi as well as the gateway to the light of the pure Dharma. We refer here to the differentiation and explication of the bodhisattva grounds.

Sons of the Buddha, these stations are inconceivable. We refer here to all bodhisattvas' knowledge as it develops in accordance with their realizations.

Then, having set forth the names of these ten grounds of the bodhisattva, Vajragarbha Bodhisattva fell silent, remained in place, and did not then proceed to present a differentiating explanation of them.

At this time, having heard the names of the bodhisattvas' ten grounds without hearing any attendant explanation of them, that entire congregation of bodhisattvas gazed up at him with thirst-like anticipation as they thought to themselves, "Due to what causes and what conditions does Vajragarbha Bodhisattva merely set forth the names of the bodhisattvas' ten grounds while not then proceeding to explain them?"

Knowing the thoughts in the minds of those in that great assembly, Liberation Moon Bodhisattva then used verses to ask Vajragarbha Bodhisattva:[30]

Why is it that you who are possessed of pure awakening
and are replete with the qualities of mindfulness and knowledge
speak of these supremely sublime grounds, but then,
even with the power to do so, still refrain from explaining them?

All of those here are decisively resolute in all things,
valiantly brave, and entirely free of any timidity.
Why then would one set forth the names of the grounds
and yet still refrain from beginning to expound on them for us?

As for the sublime meanings and import of the grounds,
the members of this congregation all wish to hear them.
Their minds are free of timidity.
Hence they wish you will differentiate and explain these for them.

Those in this congregation are entirely pure,
have abandoned indolence, and are strict in their pristine purity.
They are able to remain solidly unmoving
and are replete with meritorious qualities and wisdom.[31]

After looking at each other, they have all become filled with reverence
and have trained the focus of their gaze up at you.
In this, they are like bees when they bring to mind fine honey or
like one who is thirsty when he longs for the elixir of sweet-dew.

At that time, having heard him say this, the greatly wise and fearless Vajragarbha Bodhisattva, wishing to cause the assembled congregation to feel delighted in mind, spoke verses for the sake of all those sons of the Buddha:

The matter of the bodhisattva's practices on the grounds
is the most supreme of all and is the origin of all buddhas.
To reveal them through a differentiating explanation
is the foremost of all rare and difficult endeavors.

This is extremely subtle and difficult to perceive.
It transcends thought and steps beyond the mind ground.

It produces the domain realized by the Buddha.
Those who hear of it may all be thrown into confusion.

It is those whose minds have a capacity for retention as solid as vajra,
who possess profound faith in the Buddha's supreme knowledge,
and who know the mind ground as devoid of any self
who are then capable of hearing this supreme Dharma.

Like a mural painted in space
and like the appearance of wind in empty space—
The knowledge of the Muni is of this very sort,
for it is very difficult to see using differentiating explanations.

As I call to mind the wisdom of the Buddha,
the most supremely inconceivable of matters,
I see that no one in the world would be able to accept it.
Hence I fall silent and no longer speak.

At that time, having heard him declare this, Liberation Moon Bodhisattva then addressed Vajragarbha Bodhisattva, saying:

O Son of the Buddha, those in this assembly that has gathered together here:

Have well purified their resolute intentions;[32]
Have well cleansed their thoughts;
Have well cultivated all of the practices;
Have well accumulated the provisions for realization of the path,[33]
Have been well able to draw close to hundreds of thousands of *koṭis* of buddhas;
Have perfected countless meritorious qualities and roots of goodness;
Have abandoned delusion;
Have become free of the defilements;
Are possessed of resolute intentions and resolute faith;
And, as they abide in the Buddha's Dharma, do not follow other sorts of teachings.

It would be good indeed, O Son of the Buddha, if, having here received the aid of the Buddha's spiritual powers, you would expound on these matters for their sakes. All of these bodhisattvas are able to achieve realization of such extremely profound stations as these.

At that time, Liberation Moon Bodhisattva, wishing to restate his meaning, spoke verses, saying:

Please speak on what is most conducive to peace and security,
these unsurpassable practices of the bodhisattva,

> presenting a differentiating explanation of all of the grounds,
> the purification of knowledge, and realization of right enlightenment.
>
> Those in this congregation are free of all defilements,
> are entirely bright and pristine in resolve and understanding,
> have rendered service to countless buddhas,
> and are able to realize the meaning of these grounds.

At that time, Vajragarbha Bodhisattva responded by saying:

> O Son of the Buddha, although those within this assembled congregation have well purified their thought, have abandoned delusion and doubts, and within the extremely profound Dharma, do not follow others' teachings, still, there are yet other beings possessed of only inferior understanding who, on hearing of these extremely profound and inconceivable matters, would then generate numerous doubts due to which they would consequently suffer all manner of ruin and torment for a long time. It is because I feel pity for those of this sort that I have therefore fallen silent.

At that time, Vajragarbha Bodhisattva, wishing to once again state his meaning, thereupon spoke these verses:

> Although those in this congregation are pure, of vast wisdom,
> of extremely deep and brilliant acuity in their selective abilities,
> are possessed of minds as immovable as the king of mountains,
> and are as invulnerable to overturning as the great oceans—
>
> Still, others, not long-tenured in practice, not yet understanding,
> acting in accord with consciousness and thus not with knowledge—
> Hearing this, they will raise doubts and fall into wretched destinies.
> It is due to pity for those of this sort that I therefore do not speak.

At that time, Liberation Moon Bodhisattva again addressed Vajragarbha Bodhisattva, saying:

> O Son of the Buddha, aided by the spiritual powers of the Buddha, please do present here a differentiating exposition of these inconceivable dharmas. These persons will be afforded the protective mindfulness of the *tathāgatas* and will consequently bring forth faith and acceptance.
>
> And how could this be? Whenever an explanation of the ten grounds is set forth, the Dharma of all bodhisattvas is such that they should be afforded the protective mindfulness of the buddhas in this way. Due to having been afforded the protective mindfulness of the buddhas, they will then be able to bring forth heroic valor in cultivating these grounds of knowledge.
>
> And why is this? This is because these constitute what the bodhisattvas practice from the very beginning and utilize in perfecting

all dharmas of the buddhas. This is analogous to the circumstance involved in the writing of words wherein everything in the realm of counting and description relies upon the alphabet[34] as its origin and also relies upon the alphabet in the end. There is not even the most minor increment of this that departs from the alphabet.

O Son of the Buddha, all dharmas of the Buddha in every case rely upon the ten grounds as their very origin and also rely upon the ten grounds in the end as they are cultivated and perfected and then culminate in all-knowledge.

Therefore, O Son of the Buddha, please expound on these matters for our sakes. These persons will most certainly be afforded the protection of the *tathāgatas* through which they will be caused to bring forth faith and acceptance.

At that time, Liberation Moon Bodhisattva, wishing to restate his meaning, thereupon spoke these verses:

Good indeed! O Son of the Buddha, please do expound
on the practices taken up in progressing into bodhi's grounds.
Of all of the ten directions' sovereignly masterful Honored Ones,
none fail to hold these roots of knowledge in protective mindfulness.

These bases of establishment in knowledge are also ultimate,
for all the dharmas of the Buddha grow forth directly from them
just as all writing and counting are but expressions of their alphabets.
So too it is with Buddha's Dharma in its reliance on the grounds.

At that time, that entire congregation of great bodhisattvas, simultaneously and with a single united voice, uttered verses to Vajragarbha Bodhisattva, saying:

[May it be that you] of supremely sublime and stainless knowledge
as well as boundless eloquence in differentiation
will expound with profound and exquisite phrases
that correspond to the supreme meaning.

[May you] whose pure practice is maintained with mindfulness,
who have ten powers and have gathered the meritorious qualities
proceed to differentiate their meanings with eloquence
and present the exposition of these most supreme grounds.

With concentration, moral precepts, and accumulated right thought,
as well as transcendence of arrogance and wrong views,
this congregation is entirely free of doubting thoughts
and hence wishes only to hear a skillful proclamation.

We are like the thirsty thinking about cool water,
like the hungry recalling exquisite cuisine,

like the sick calling to mind an especially fine physician,
and like bees craving fine honey.
We are all just like these
in our wishing to hear this sweet-dew Dharma.

Good indeed it would be, you of such vast knowledge.
We only pray that you will expound on the entry into the grounds,
on accomplishment of the ten powers' unimpeded realization,
and on all of the practices of the well-gone ones.

At that time, the Bhagavat emitted from between his eyebrows a pure light known as "the flaming light of bodhisattva powers," a brilliance attended by a retinue of a hundred thousand *asaṃkhyeyas*[35] of light rays. It everywhere illuminated all worlds of the ten directions, having none it failed to entirely pervade. The sufferings of the three wretched destinies then all subsided. It also illuminated the assemblies in attendance on all *tathāgatas*, revealed the inconceivable powers of the buddhas, and also shone upon the bodies of all of the bodhisattvas in all worlds throughout the ten directions who were then being aided by all buddhas in the proclamation of Dharma. After it had done this, it then ascended into space, formed an immense terrace made of a net of light clouds, and then remained there.

At that time, the buddhas of the ten directions all proceeded in this very same manner, emitting a pure light from between their eyebrows wherein that light, its retinue of light rays, and its actions all manifested in just the same manner. In addition, they illuminated this Sahā World, the Buddha, and his great assembly, and then, after shining on the person of Vajragarbha Bodhisattva and his lion throne, those rays ascended up into empty space and formed an immense terrace made of a curtain of light clouds. Then, from within that terrace of light, through the awesome spiritual powers of the buddhas, there then resounded the proclamation of verses, stating:

The buddhas, the equals of the unequaled, are like empty space[36]
in their possession of the ten powers and countless supreme qualities.
They are the most superior of men, supreme in the entire world.
Here they augment the Dharma of the Lion of the Śākya Clan.

Son of the Buddha, you should take on the powers of the buddhas,
open forth the most supreme treasury of this Dharma king,
and employ Buddha's awesome powers to distinguish and explain
the supreme and sublime practices of the grounds' vast knowledge.

Where one is afforded the assistance of the well-gone ones,
one will receive the entry of the Dharma jewel into one's mind.

When one gains sequential fulfillment of the grounds' stainlessness,
he shall then also completely embody a *tathāgata*'s ten powers.

Though residing amidst an ocean's waters or in kalpa-ending fires,
those able to accept this Dharma will certainly be able to hear it.
Wherever someone doubts it or has no faith in it,
he will never be able to hear ideas such as these.

You should expound on the grounds' path of supreme knowledge,
on their entry, abiding, and progressively sequential cultivation,
and on the birth of Dharma knowledge from the domains of practice,
doing so because this will provide benefit to all beings.

At that time, Vajragarbha Bodhisattva surveyed the ten directions and, wishing to enable those in that immense assembly to increase their pure faith, thereupon spoke these verses:

The path of the *tathāgatas*, the great rishis,
is subtle, sublime, and difficult to know.
It is not perceptible through thought nor by abandoning thought.
If one seeks to perceive it in that way, it cannot thereby be realized.
It is without either production or destruction
and is by nature pure and constantly quiescent.

For those who abandon defilement and possess brilliant sagacity,
it is the place in which their knowledge is put into practice.
Its own nature is fundamentally empty, quiescently still,
devoid of duality, and endless.

It brings about liberation from all of the rebirth destinies
and the abiding in a state of uniform identity with nirvāṇa itself.
It has no beginning, has no middle, and has no end.
It cannot be described through words or phrases,
utterly transcends the three periods of time,
and, in character, is comparable to empty space.

The quiescence in which the Buddha courses
cannot be reached through any verbal description.
The practices that are taken up on the grounds are also of this sort,
difficult to describe and difficult for one to be able to accept.

The realm of the Buddha, produced through knowledge,
is not a path accessible through thought or by abandoning thought.
It is not a gate entered by aggregates, sense realms, or sense bases.
It is known by cognition, but not reached by the intellectual mind.

Like the track of a bird through the air,
it is difficult to describe and difficult to show.
In this same manner, the meanings associated with the ten grounds
cannot be entirely fathomed by the mind's intellectual faculty.

Kindness, compassion, and the power of vows
bring forth the practices through which one may enter the grounds
and sequentially realize perfect fulfillment of the mind.
The practices of knowledge are not the domain of mental reflection.

This realm is difficult to perceive.
It can be known but cannot be described.
It is due to the powers of the buddhas that one expounds on them.
You should all receive them in reverence.

Such knowledge-entering practice as this
cannot be completely described even in a *koṭi* of kalpas.
Hence I shall now merely set forth a summarizing explanation
of their genuine meaning, leaving nothing unaddressed.

Attend to this in single-minded reverence as,
aided by the buddhas' powers, I speak
the subtle and sublime voice of the supreme Dharma
in a manner compatible with analogies' phrasings.

The boundless spiritual powers of the buddhas
all arrive here and enter my person.
Of this circumstance so difficult to proclaim,
I shall now describe but a minor measure.

THE FIRST GROUND

The Joyfulness Ground[37]

Sons of the Buddha, suppose there is a being:

- Who has deeply planted roots of goodness;
- Who has well cultivated the practices;
- Who has well accumulated the provisions facilitating realization of the path;[38]
- Who has practiced well the making of offerings to the buddhas;
- Who has well accumulated the white dharmas of pristine purity;
- Who has been skillfully drawn forth by the good spiritual guide;
- Who has well purified his resolute intentions;
- Who has established himself in the vast resolve;
- Who has developed vast understanding;
- And who has brought forth presently manifest kindness and compassion, [having done so]:
  - For the sake of the quest to acquire the knowledge of the Buddha;
  - For the sake of gaining the ten powers;
  - For the sake of realizing the great fearlessnesses;
  - For the sake of gaining the buddhas' dharma of uniformly equal regard for all;
  - For the sake of coming to the rescue of all worlds;
  - For the sake of purifying the great kindness and great compassion;
  - For the sake of gaining the knowledge that knows everything without exception throughout the ten directions;
  - For the sake of bringing about the unimpeded purification of all buddha lands;
  - For the sake of knowing all three periods of time in a single instant; and
  - For the sake of fearlessly turning the great wheel of Dharma.

Son of the Buddha, the bodhisattva's generation of such resolve:

- Takes the great compassion as foremost;
- Takes wisdom as its predominant condition;
- Is subsumed within skillful means;
- Is sustained by the most superior resolute intentions;
- [Is aided by] the measureless powers of the Tathāgata;
- [Is accompanied by] skillful contemplation and assessment of beings' strength of courage and strength of knowledge;

[Is implemented with] the directly manifested unimpeded knowledge;
Is accordant with spontaneous knowledge;[39]
Is able to take on all dharmas of the Buddha in using wisdom in transformative teaching;
And is as vast as the Dharma realm, as ultimately extensive as empty space, and so enduring as to reach the very end of future time.

Son of the Buddha, when the bodhisattva first brings forth this resolve, he immediately:

Steps beyond the grounds of the common person;
Enters the station of the bodhisattva;
Takes birth into the clan of the *tathāgatas*;
Becomes such that no one can claim his lineage is possessed of any fault;
Leaves behind worldly destinies;
Enters the world-transcending path;
Acquires the bodhisattva dharmas;
Abides in the bodhisattva abodes;
Equally enters the three periods of time;
And becomes definitely bound to realize the unexcelled bodhi in the lineage of the *tathāgatas*.

The bodhisattva who dwells in dharmas such as these is known as one who dwells on the Ground of Joyfulness, this on account of his being imperturbable.

Son of the Buddha, abiding on the Ground of Joyfulness, the bodhisattva is completely endowed with:

Abundant joy;
Abundant pure faith;
Abundant fond delight;
Abundant happiness;
Abundant exultation;
Abundant ebullience;
Abundant valiant fortitude;
Abundant disinclination to disputatiousness;
Abundant harmlessness;
And abundant disinclination to anger.[40]

Son of the Buddha, the bodhisattva dwelling on this Ground of Joyfulness:

Becomes joyful due to calling to mind the buddhas;
Becomes joyful due to calling to mind the Dharma of the buddhas;
Becomes joyful due to calling to mind the bodhisattvas;
Becomes joyful due to calling to mind the conduct practiced by the bodhisattvas;
Becomes joyful due to calling to mind the pure *pāramitās*;
Becomes joyful due to calling to mind the exceptional supremacy of the bodhisattva grounds;
Becomes joyful due to calling to mind the indestructibility of the bodhisattvas;
Becomes joyful due to calling to mind the Tathāgata's teaching of beings;
Becomes joyful due to calling to mind the ability to cause beings to acquire benefit;
And becomes joyful due to calling to mind entry into all *tathāgatas'* knowledge and skillful means.

He also has this thought:

I become joyful due to turning away from and abandoning all worldly states;
I become joyful due to drawing close to all buddhas;
I become joyful due to departing far from the grounds of the common person;
I become joyful due to drawing near to the grounds of wisdom;[41]
I become joyful due to eternally cutting off any vulnerability to entering the wretched destinies;
I become joyful due to serving as a place of refuge for all beings;
I become joyful due to seeing all the *tathāgatas*;
I become joyful due to being born into the domain of the buddhas;
I become joyful due to becoming of the same nature as all bodhisattvas;
And I become joyful due to leaving behind the fear of all circumstances that would cause hair-raising terror.

Why is it that, once this bodhisattva has gained the Ground of Joyfulness, he abandons all forms of fearfulness? In particular, they are:

The fear of failing to survive;
The fear of a bad reputation;
The fear of death;
The fear of rebirth in the wretched destinies;
And the fear of the awesomeness of great assemblies.[42]

He succeeds in forever leaving behind all such forms of fearfulness. And why is this? It is because this bodhisattva has abandoned any perception of a self. Thus he does not even cherish his own body. How much the less might he cherish any provisions or valuables it happens to possess. As a consequence, he is entirely free of any fear of failing to survive.

He does not hope for or seek out offerings from others. Rather, he devotes himself solely to providing for and making gifts to all beings. Consequently he has no fear of a bad reputation.

Because he has abandoned the view that conceives the existence of a self and because he does not perceive any existence of a self, he is therefore entirely free of any fear of death.

He realizes that once he dies, he will definitely not be reborn apart from the buddhas and the bodhisattvas. Consequently he is entirely free of any fear of falling into the wretched destinies.

He thinks, "That to which I aspire is without equal anywhere in the world. How much the less might there be anything superior to it?" Consequently, he is entirely free of any fear of the awesomeness of great assemblies.

Thus it is that the bodhisattva leaves far behind all such circumstances that might otherwise cause fear and hair-raising terror.

Son of the Buddha, this bodhisattva takes the great compassion as foremost. He is possessed of a vast aspiring resolve that no one could obstruct or destroy. Thus he redoubles his diligent cultivation of all roots of goodness, thereby achieving complete success in his aims, in particular doing so:

Through making faith predominant;
Through pure faith;[43]
Through the purity of his resolute faith;[44]
Through the resolute decisiveness of his faith;
Through bringing forth compassionate pity;
Through perfecting the great kindness;
Through remaining free of any tendency to become weary or withdraw from his efforts;
Through being adorned with a sense of shame and dread of blame;
Through perfecting mental pliancy;
Through respectfully according with and venerating the buddhas' teaching dharmas;
Through insatiably cultivating and accumulating roots of goodness day and night;
Through drawing near to good spiritual guides;

Through always cherishing and delighting in the Dharma;

Through insatiably pursuing extensive learning;

Through engaging in right contemplative investigation accordant with the Dharma he has learned;

Through ensuring that his mind remains free of dependent attachments;

Through not indulging any attachment to receiving offerings, becoming renowned, or receiving expressions of reverence from others;

Through not seeking for any life-supporting material possessions;

Through tirelessly bringing forth jewel-like resolve;[45]

Through seeking to reach the ground of all-knowledge;

Through seeking to gain the Tathāgata's powers, fearlessnesses, and dharmas exclusive to the buddhas;

Through seeking proficiency in the *pāramitās* and the other dharmas assisting realization of the path;

Through abandoning all flattery and deceptiveness;

Through being able to practice in accordance with what has been taught;

Through always maintaining adherence to truthful speech;

Through never defiling the house of the *tathāgatas;*

Through never relinquishing the moral precepts of the bodhisattvas;

Through bringing forth a resolve to gain all-knowledge that is as unshakable as the king of mountains;

Through never relinquishing his endeavors in service to anyone in the world while still perfecting the world-transcending path;

Through insatiably accumulating those dharmas that comprise the factors assisting realization of bodhi;

And through always striving to gain ever more superior realization of the most supremely excellent path.

Son of the Buddha, the bodhisattva who completely develops such dharmas for purification of the grounds as these thereby becomes one who abides securely on the bodhisattva's Ground of Joyfulness.

Son of the Buddha, the bodhisattva who dwells on this Ground of Joyfulness is able to completely institute just such great vows entailing just such great heroic courage and just such great effective action. Specifically, they are:[46]

He brings forth a vast, pure, and resolute understanding through which he makes a vow to reverently present gifts of every form of offering to all buddhas without exception. His implementation of this vow is as vast as the Dharma realm and as extensive as empty space as it continues on incessantly until the end of future time and throughout all kalpas.

He also makes a great vow in which he vows to take on all buddhas' turning of the Dharma wheel, vows to take on [the realization of] all buddhas' bodhi, vows to protect all buddha's teaching, and vows to preserve all buddhas' Dharma. His implementation of this vow is as vast as the Dharma realm and as extensive as empty space as it continues on incessantly until the end of future time and throughout all kalpas.

He also makes a great vow in which he vows that, in all worlds, when the buddhas come forth into the world, descend from the Tuṣita Heaven Palace, enter the womb, abide in the womb, first take birth, leave behind the home life, achieve realization of the path, proclaim the Dharma, and finally enter nirvāṇa, in every instance, he will go forth to visit them, will draw close to them and make offerings to them, will serve them as a leader within their congregations, will take on the practice of right Dharma, and will proceed then to simultaneously turn the Dharma wheel in all places. His implementation of this vow is as vast as the Dharma realm and as extensive as empty space as it continues on incessantly until the end of future time and throughout all kalpas.

He also makes a great vow in which he vows to explain in accordance with their reality all of the bodhisattva practices, so vast, so immeasurable, indestructible, unalloyed in their purity, and inclusive of all the *pāramitās*, vows to explain the purifying cultivation of the grounds, their general characteristics, their specific characteristics, their common characteristics, their differentiating characteristics, the characteristics conducing to success in them, and the characteristics leading to ruination, vowing too to teach these matters to everyone, thus influencing them thereby to take on these practices and bring forth increasing resolve. His implementation of this vow is as vast as the Dharma realm and as extensive as empty space as it continues on incessantly until the end of future time and throughout all kalpas.

He also makes a great vow in which he vows: "I will teach all realms of beings in a manner influencing them to enter into the Dharma of the Buddha, influencing them to eternally cut off coursing in any of the destinies of worldly rebirth, and influencing them to become established in the path to the cognition of all-knowledge,[47] teaching all of them, whether they be possessed of form or formless, whether they be possessed of perception, free of perception, or abiding in a state of neither perception nor non-perception, whether they be egg-born, womb-born, moisture-born, or transformationally born, teaching all of them, no matter how they are connected to the triple world, no matter in which of the six destinies of rebirth they abide, and no matter in which place they have taken birth, teaching all beings possessed of name-and-form, teaching all such classes of beings as these." His implementation of this vow is as vast as the Dharma realm and as extensive as empty space as it continues on incessantly until the end of future time and throughout all kalpas.

He also makes a great vow in which he vows to directly know and perceive with utterly clear cognition all worlds in all their vastness and countless varieties, including the coarse, the subtle, the disordered, the inverted, and the upright, knowing them all, whether in entering them, coursing along within them, or emerging from them,[48] knowing them in their countlessly many different sorts of variations throughout the ten directions that are analogous [in their mutual relationship] to the net-like curtain of Indra. His implementation of this vow is as vast as the Dharma realm and as extensive as empty space as it continues on incessantly until the end of future time and throughout all kalpas.

He also makes a great vow in which he resolves to bring about the complete purification of all the measurelessly many buddha lands wherein all lands enter a single land, a single land enters all lands, and they are all adorned with many radiant phenomena, wherein they all become filled with measurelessly many wise beings[49] who have left behind all afflictions and perfected the path of purification, and wherein he everywhere enters the vast realms of all buddhas, accords with the mental dispositions of beings, and thus appears for them in a manner that causes them all to be pleased. His implementation of this vow is as vast as the Dharma realm and as extensive as empty space as it continues on incessantly until the end of future time and throughout all kalpas.

He also makes a great vow in which he vows to unite with all other bodhisattvas in practices with a single determined aim, doing so in a manner that remains free of enmity or jealousy, proceeding therein with the accumulation of all forms of roots of goodness, treating all bodhisattvas with universally equal regard and a singular objective basis for affinity, always gathering together with them and never allowing there to develop any mutual estrangement, doing so with a freely exercised ability to manifest all sorts of different buddha bodies, being able by resort to the capacities of his own mind to know all the domains, awesome powers, and wisdom[50] of all *tathāgatas*, being able thus to gain realization of the irreversible psychic powers through which one freely roams throughout all worlds, manifesting his physical presence in all of their assemblies, everywhere entering into all of stations of rebirth, perfecting the inconceivable Great Vehicle, cultivating the practices of the bodhisattvas. His implementation of this vow is as vast as the Dharma realm and as extensive as empty space as it continues on incessantly until the end of future time and throughout all kalpas.

He also makes a great vow in which he vows to take up the irreversible turning of the wheel, to course in the bodhisattva practices, to cultivate the refinement of physical, verbal, and mental karmic actions, to never neglect his endeavors in these matters, vowing too that, if anyone sees him, even if only momentarily, then he will thereby become bound for definite success in the Buddha's Dharma, vows that, if anyone hears his voice, even if only momentarily, then he will thereby become bound to gain genuine wisdom,[51] vows that, if one merely brings forth thoughts of pure faith, then he will thereby become bound to eternally cut off the afflictions, vows that he will succeed in becoming like a personification of the great king of medicine trees, that he will become like a personification of a wish-fulfilling jewel, and vowing that he will cultivate all of the bodhisattva practices. His implementation of this vow is as vast as the Dharma realm and as extensive as empty space as it continues on incessantly until the end of future time and throughout all kalpas.

He also makes a great vow in which he vows that he will gain realization of *anuttara-samyak-saṃbodhi* in all worlds, that he will not abandon even any of those places manifesting within the tip of a hair, that he will appear even in all those places manifesting within the tip of a hair the actions of taking on human birth, leaving behind the home life, arriving at the *bodhimaṇḍa*, realizing the right enlightenment, turning the wheel of Dharma, and entering nirvāṇa, that he will acquire the Buddha's realms of awareness and powers of great wisdom,[52] that even in every successive instant, adapting to the minds of every being, he will manifest for them the realization of buddhahood and cause them to succeed in achieving quiescent cessation themselves,

> that he will, through a single *saṃbodhi*, gain the realization of all dharma realms as characterized by identity with nirvāṇa, that, employing a single voice in the proclamation of Dharma, he will be able to cause the minds of all beings to become joyful, that, even though he manifests the appearance of entering the great nirvāṇa, he will still never cut off his coursing in the practices of the bodhisattva, that he will reveal the grounds of great wisdom[53] and the establishment of all dharmas, and that, in accomplishing this, he will employ the superknowledges associated with the cognition of dharmas, the superknowledges associated with the foundations of spiritual power, the conjuration-like superknowledges, and sovereignly masterful transformations that fill up the entire Dharma realm. His implementation of this vow is as vast as the Dharma realm and as extensive as empty space as it continues on incessantly until the end of future time and throughout all kalpas.

Son of the Buddha, the bodhisattva dwelling on this Ground of Joyfulness is able to bring forth such great vows, great heroic courage, and great effective action. Taking these ten vow gateways as foremost, he brings about the complete fulfillment of a hundred myriads of *asaṃkhyeyas* of great vows.

Son of the Buddha, these great vows are able to achieve their perfect completion on the basis of ten propositions on the ending [of various phenomena]. What then are those ten? They are:

The end of the realms of beings;
The end of worlds;
The end of the realms of empty space;
The end of the Dharma realm;
The end of the realm of nirvāṇa;
The end of the realms where the buddhas come forth and appear;
The end of the realm of the Tathāgata's knowledge;
The end of the realm of objects of mind;
The end of the realms of objective circumstances penetrated by the Buddha's cognition;
And the end of the realms of permutations of worlds, permutations of dharmas, and permutations of knowledge.

[Accordingly, he vows that]:

> If the realms of beings come to an end, only then might my vows finally come to an end. If the worlds come to an end, and so forth on up to, if the realms of the permutations of worlds, permutations of dharmas, and permutations of knowledge come to an end, only then might my vows finally come to an end.

> However, because the realms of beings cannot possibly ever come to an end, and so forth on up to because the realms of the permutations of worlds, permutations of dharmas, and permutations of knowledge cannot possibly ever come to an end, therefore the roots of goodness associated with these great vows of mine will never have an end.

Son of the Buddha, once the bodhisattva has made such vows as these, he then succeeds in acquiring:[54]

The beneficent mind;
The gentle mind;
The adaptive mind;
The serene mind;
The subdued mind;
The quiescent mind;
The humble mind;
The harmoniously smooth mind;
The unmoving mind;
And the unsullied mind.

He thereby succeeds in becoming one possessed of pure faith and possessed of the functional uses of faith, whereby he is able:[55]

To have faith in the original practices entered by the *tathāgatas;*
To have faith in the perfectibility of the *pāramitās;*
To have faith in the entry into the supreme grounds;
To have faith in the perfectibility of the powers;
To have faith in the complete fulfillment of the fearlessnesses;
To have faith in the production and development of the indomitable dharmas exclusive to the buddhas;
To have faith in the inconceivable Dharma of the buddhas;
To have faith in the generation of the Buddha's realm transcendent of either any middle or extremes;
To have faith in the entry into the Buddha's measureless domain;
And to have faith in the perfectibility of the resultant fruition.

To speak of the essentials, he has faith in all bodhisattva practices and the other related factors up to and including the Tathāgata's grounds of knowledge, proclamations, and powers.

Son of the Buddha, this bodhisattva has these additional thoughts:

The right Dharma of the buddhas is characterized by:
  Such extreme profundity;
  Such serenity;

Such quiescence;
Such emptiness;
Such signlessness;
Such wishlessness;
Such nondefilement;
Such measurelessness;
And such vastness.[56]

And yet common people:

Allow their minds to fall into wrong views;
Become covered over and blinded by ignorance;
Erect the lofty banner of arrogance;
Enter the net of craving;
Travel into the dense forest of flattery and deception and become unable to escape on their own;
Involve their minds in miserliness and jealousy, fail to relinquish them, and thus constantly create the causes and conditions conducing to rebirth in the various destinies;
Increase both day and night their accumulation of every sort of karmic activity based on greed, hatred, and delusion;
So set the wind of their anger and animosity blowing upon the flames of the mind's consciousness that they blaze incessantly.
Become such that whatever karmic actions they engage in are reflections of the inverted views;[57]
And become such that the flood of desire, the flood of becoming, the flood of ignorance, and the flood of views[58] continuously generate seeds associated with the mind and mental consciousness in the field of the three realms of existence that in turn grow forth the sprouts of suffering.

Specifically, this occurs as follows:

[The aggregates of] name-and-form[59] arise conjointly and inextricably.
This name-and-form develops and then produces the village of the six sense bases.[60]
In their corresponding pairings, these in turn produce contact.
As a result of the occurrence of contact, feelings then arise.
Because of feelings, there then follows the arising of craving.
Due to the growth of craving, there then occurs the generation of grasping.
Because of an increase in grasping, there then occurs the generation of becoming.

> Because of becoming, there then follow birth, aging, death,
> worry, sorrow, suffering, and the afflictions.
>
> It is in this manner that beings generate and proliferate a mass of suffering. In every case, everything therein is empty. Thus, absent the existence of any self or anything belonging to a self, there is no knowing, no awareness, nothing done, and nothing undergone. Thus these matters are all comparable to shrubs, trees, or a stone wall and are also comparable to mere reflected images. Still, beings remain unaware and unknowing of these circumstances.

On observing all beings in this circumstance wherein they are unable to escape from such a mass of suffering, the bodhisattva straightaway brings forth wisdom in association with the great compassion and then has this additional thought: "I should rescue and pull forth all these beings and see to their being placed in a circumstance of ultimate happiness." He therefore immediately brings forth radiant wisdom in association with the great kindness.

Son of the Buddha, when, in accordance with just such great compassion and great kindness as this, the bodhisattva-mahāsattva avails himself of deep and profound resolve and dwells on the first ground, he becomes free of any selfish cherishing for anything at all, pursues realization of the Buddha's great knowledge, and cultivates the great relinquishing through which he is able to bestow whatever he possesses as a gift. This includes his wealth, grain, the contents of his storehouses and granaries, gold, silver, *maṇi* jewels, true pearls, lapis lazuli, conch shells, jade, coral and other such things, precious jewels, necklaces, bodily adornments, elephants, horses, carriages, servants and workers, cities and villages, parks, forests, viewing terraces, wives, consorts, sons, daughters, members of his inner and outer retinue, and all other sorts of precious jewels and means of amusement. He is willing to also give even his head, eyes, hands, feet, blood, flesh, bones, marrow, and any other parts of his own body, bestowing all of these things without any selfish cherishing, and bestowing all these things in quest of the vast wisdom[61] of all buddhas. This is what constitutes the perfection of relinquishing carried out by the bodhisattva dwelling on the first ground.

Son of the Buddha, because of this mind of great giving imbued with kindness and compassion, the bodhisattva redoubles his quest to acquire every form of worldly and world-transcending beneficial means through which to facilitate the enactment of his aspiration to rescue and protect all beings. Through his tirelessness in this, he comes to perfect the tireless mind.

Having acquired the tireless mind, his mind then becomes entirely free of timidity with respect to pursuing the investigation of all scriptures and treatises. Because he is free of timidity in that regard, he then straightaway succeeds in acquiring the knowledge contained within all scriptures and treatises. Having acquired this knowledge, he is then well able to assess how he should and should not proceed in relating to all of the beings of superior, middling, and inferior capacities, adapting to what is appropriate for them, adapting to what suits their strengths, and adapting to whatever they are habitually accustomed to.

Due to proceeding in this manner, the bodhisattva succeeds in developing worldly wisdom. Having developed worldly wisdom, he then becomes aware of what constitutes correct timeliness and correct measure in those actions. Then, graced with a sense of shame and dread of blame, he diligently cultivates the path of simultaneously benefiting himself and benefiting others. Thus it is that he perfects the state of being graced by a sense of shame and dread of blame. As he engages in these practices, he diligently cultivates irreversible renunciation[62] and thus develops the power of enduring fortitude. Having developed the power of enduring fortitude, he then becomes diligent in making offerings to all buddhas and becomes able to practice in accord with the teaching dharmas proclaimed by the Buddha.

Son of the Buddha, thus it is that the bodhisattva perfects the ten dharmas employed in purifying the grounds, namely:[63]

Faith;
Compassion;
Kindness;
Renunciation;
Indefatigability;
Knowledge of the sutras and treatises;
Thorough comprehension of worldly dharmas;
A sense of shame and dread of blame;
The power of enduring fortitude;
The making of offerings to the buddhas while cultivating in accordance with the teachings.[64]

Son of the Buddha, having come to dwell on this Ground of Joyfulness, the bodhisattva, due to the power of his great vows, then becomes able to see many buddhas. That is to say that he becomes able to see many hundreds of buddhas, many thousands of buddhas, many hundreds of thousands of buddhas, many *koṭis* of buddhas, many hundreds of *koṭis* of buddhas, many thousands of *koṭis* of buddhas, many hundreds of thousands of *koṭis* of buddhas, many *koṭis* of *nayutas* of buddhas, many hundreds of *koṭis* of *nayutas* of buddhas, many thousands of *koṭis* of *nayutas* of buddhas, or many hundreds of thousands of *koṭis* of *nayutas* of buddhas, all of whom he reverently venerates with a magnanimous mind and resolute intentions as he serves them and makes offerings to them of robes, food and drink, bedding, medicines, and every sort of life-sustaining benefaction, all of which he offers up as gifts while also making offerings to all of the many members of the Sangha. He then dedicates all of the roots of goodness thereby created to the realization of the unsurpassable bodhi.

Son of the Buddha, on account of making offerings to the buddhas, this bodhisattva acquires the dharmas by which one brings about the maturation of beings. Employing the first two of the means of attraction, namely "giving" and "pleasing words," he draws forth beings. As for the remaining two means of attraction,[65] he only employs them in a manner commensurate with his powers of resolute faith, for his practice of them has not yet reached a state of consummate skillfulness.

Among the ten *pāramitās,* this bodhisattva becomes especially superior in his practice of *dāna pāramitā*. It is not, however, that he does not cultivate the remaining *pāramitās* at all. Rather, he simply accords them an amount of emphasis corresponding to his own strengths and to what is fitting.[66]

This bodhisattva, in accordance with whatever he is diligently cultivating, whether it be making offerings to buddhas or teaching beings, in every case does so through cultivating the grounds-purifying dharmas. He dedicates all of the associated roots of goodness to the acquisition of the ground of all-knowledge. As he does so, they become ever more radiant, pure, and pliant to the point that he becomes freely able to put them to use however he wishes.

Son of the Buddha, this circumstance is analogous to that of a goldsmith who, especially well-skilled in the refinement of gold, introduces it into the fire again and again, with the result that it shines ever more brightly, becomes ever more pure, and becomes ever more pliant to the point that, once this process is completed, he can then freely put it to use however he wishes.

The bodhisattva is just like this. His making of offerings to the buddhas and his teaching of beings is in every case done in the service of cultivating the dharmas employed in purification of the grounds. All of the roots of goodness thereby developed are dedicated to reaching the ground of all-knowledge. As he proceeds with this cultivation, they become ever more brightly shining, pure, and pliant to the point where he becomes freely able to put them to use. Son of the Buddha, the bodhisattva-mahāsattva who dwells on the first ground should set forth searching questions in the presence of the buddhas, the bodhisattvas, and his good spiritual guides, insatiably requesting from them clarification of this ground's characteristic aspects and acquired fruits, doing so wishing to completely develop this ground's dharmas.

So too should he set forth searching questions in the presence of the buddhas, the bodhisattvas, and his good spiritual guides, insatiably requesting from them clarification regarding the second ground's characteristic aspects and acquired fruits, doing so wishing to completely develop that ground's dharmas.

So too should he set forth searching questions insatiably requesting clarification of the characteristic aspects and acquired fruits associated with the third, fourth, fifth, sixth, seventh, eighth, ninth, and tenth grounds, doing so wishing to completely develop those grounds' dharmas.

This bodhisattva then:

Thoroughly knows the obstacles encountered on the grounds as well as the means for countering them;
Thoroughly knows the means of achieving success or falling into ruination on the grounds;
Thoroughly knows the characteristic aspects and fruits associated with the grounds;
Thoroughly knows the attainment and cultivation of the grounds;
Thoroughly knows the grounds' purification of dharmas;
Thoroughly knows the progression in the successively adopted practices used in advancing from ground to ground;
Thoroughly knows with respect to each successive ground what is and is not the correct station;
Thoroughly knows with respect to each successive ground the type of especially superior knowledge associated with it;
Thoroughly knows with respect to each successive ground the means by which to prevent retreating from it;
And thoroughly knows how to bring about the purifying cultivation of all of the bodhisattva grounds on through to the point of progression into the ground of the Tathāgata.

Son of the Buddha, in this way, the bodhisattva thoroughly knows the characteristic features of the grounds beginning with the first ground, knows how one takes up the practices and carries them forward without interruption in this manner until one finally enters the tenth ground, continuing on in this without any instance of the practice being cut off. It is on account of the light associated with the knowledge of the grounds that he succeeds in developing the light of the Tathāgata's wisdom.[67]

Son of the Buddha, this circumstance is analogous to that of a leader of merchants who comes to know well the means employed when wishing to lead a group of merchants going off to some great city. Before embarking, he must first ask about the roads to be taken, inquiring about their fine qualities and their faulty aspects while also inquiring about the places where one might stop along the way, inquiring also as to whether the threats to security one might encounter along the way are surmountable or not. After doing this, he prepares the provisions to be used on the road and does all that one should do in preparing to embark.

Son of the Buddha, even though that great leader of merchants has not yet set foot on the road to be taken, he is nonetheless able to know all of the circumstances that might threaten their security along the path. He is skilled in applying his wisdom[68] in assessment and observation, in preparing whatever they will need, in ensuring that they will not run short of anything, and in safely leading the entire band of merchants all along the way until they reach that great city, doing so in a manner whereby he himself as well as that group of men will all be able to avoid encountering disastrous circumstances.

Son of the Buddha, so too it is with the bodhisattva in his acting like a leader of merchants. Even as he dwells on the first ground, he comes to know well the obstacles encountered on the grounds as well as the means for countering them. He comes to well know everything else as well, all the way on through to his knowing of the purifying cultivation of all of the bodhisattva grounds and the subsequent progression on forth into the ground of the Tathāgata. Having accomplished this, he next prepares the provisions of merit and knowledge with which he will be able to lead all beings through the hazardous and difficult regions within the vast wilderness of *saṃsāra*'s births and deaths so that they succeed in safely reaching the city of all-knowledge, all the while leading them along so neither he himself nor those beings are forced to go through calamitous and difficult circumstances.

Therefore, the bodhisattva should never slacken in his diligent cultivation of the most especially superior purifying karmic deeds on all the grounds on through to the point where he enters the ground of the Tathāgata's knowledge.

Son of the Buddha, this has been a summary discussion of the bodhisattva-mahāsattva's entry into the gateway of the first bodhisattva ground. Were one to present an extensive discussion of this, that would involve an incalculable and boundless number of hundreds of thousands of *asaṃkhyeyas* of differentiating factors.

Son of the Buddha, the bodhisattva-mahāsattva dwelling on the first ground often becomes a monarch reigning over the continent of Jambudvīpa who is a member of the aristocratic nobility that, acting with sovereign freedom, is able to draw forth beings through great giving. He is skilled in doing away with beings' filth of miserliness as he always practices endless great giving.

Even while pursuing the practices of giving, pleasing words, beneficial actions, and joint endeavors, in all these works that he carries out:

He never departs from mindfulness of the Buddha;
He never departs from mindfulness of the Dharma;
He never departs from mindfulness of the Sangha;
He never departs from mindfulness of the bodhisattvas engaged in the same practices;
He never departs from mindfulness of the bodhisattva conduct;
He never departs from mindfulness of the *pāramitās;*
He never departs from mindfulness of the grounds;
He never departs from mindfulness of the powers;
He never departs from mindfulness of the fearlessnesses;
He never departs from mindfulness of the dharmas exclusive to the Buddha;
And so forth until we come to his never departing from mindfulness of his quest to achieve complete fulfillment of the knowledge of all modes and the cognition of all-knowledge.

He also has this thought: "I should become one who serves these beings as a leader, as one who is supreme, as one who is most especially supreme, as one who is marvelous, as one who is most subtly marvelous, as one who is excellent, as one who is unexcelled, as one who is a guide, as one who is a general, one who is a supreme leader," and so forth until we come to "as one who relies on the cognition of all-knowledge."

If this bodhisattva wishes to relinquish the home life and take up the diligent practice of vigor in the Dharma of the Buddha, then he will be able to relinquish the household, his wife and children, and the five desires, and then rely on the teaching of the Tathāgata in his abandonment of the household and in his study of the path.

Having left behind the home life, if he diligently applies himself in the cultivation of vigor, in but a single moment:

He will be able to acquire a hundred samādhis, see a hundred buddhas, and know a hundred buddhas' spiritual powers;
He will be able to cause tremors in a hundred buddha worlds;
He will be able to travel across a hundred buddha worlds;
He will be able to illuminate a hundred buddha worlds;
He will be able to teach the beings in a hundred buddha worlds;
He will be able to remain for one hundred kalpas;
He will be able to know events occurring throughout a hundred kalpas of the past and future;
He will be able to enter a hundred Dharma gateways;
He will be able to manifest a hundred bodies;
And he will be able to manifest a hundred bodhisattvas to serve as the retinue for each and every one of those bodies.

Then, if he resorts to the power of the especially supreme vows of the bodhisattva, he will become freely able to bring forth manifestations beyond this number, such that one would never be able to count them even in a period of a hundred kalpas, a thousand kalpas, or a hundred thousand kalpas.

At that time, Vajragarbha Bodhisattva, wishing to once again proclaim his meaning, thereupon spoke these verses:

If someone accumulates the many sorts of good deeds,
perfects the hundred sorts of dharmas of purification,
makes offerings to those most honored among devas and men,
accords with the path of kindness and compassion,

possesses the most extremely vast sort of resolute faith,
and possesses resolve and delight that are pristinely pure,
then, for the sake of seeking the wisdom[69] of the Buddha,
he brings forth this unexcelled resolve.

In order to pursue the purification of all-knowledge, the powers, and the fearlessnesses,
to achieve the perfection of all dharmas of the Buddha, and
to draws in and rescue the many sorts of beings,

And in order to acquire the great kindness and compassion,
set turning the wheel of the supreme Dharma,
and adorn and purify buddha lands,
he brings forth this utterly supreme resolve.

In order, in a single moment, to know the three periods of time,
and still be free of discriminations about them,
in order, in all of the various eras, each different,
to manifest his presence within the world,

and, to state it briefly, in order to seek
all of the buddhas' supreme meritorious qualities,
he brings forth the vast resolve
equal in its scope to the realm of empty space.

Taking compassion as foremost and wisdom as primary,
adopting skillful means accordant with them,
being possessed of resolute faith and purified intentions,
availing himself of the Tathagata's measureless powers,

directly manifesting unimpeded knowledge,
bringing forth spontaneous understanding not reliant on others, and
gaining fulfillment herein that achieves parity with the Tathāgata,
he brings forth this most supreme resolve.

When a son of the Buddha first brings forth
such a marvelous jewel-like resolve as this,
he then steps beyond the position of the common person
and enters into the station in which the Buddha courses.

He is thus born into the family of the *tathāgatas,*
into that clan lineage utterly free of flaws, and
becomes one bound to become the equal of the buddhas
who will definitely realize the unexcelled enlightenment.

As soon as he brings forth such a resolve as this,
he straightaway succeeds in entering the first ground
and develops determination and delight as unshakable
as the great king of the mountains.

He experiences abundant joy, abundant cherishing delight,
and abundant pure-minded faith as well,
marshals a great and heroically brave resolve,
and avails himself of celebratory and exhilarated thought.

He abandons disputatiousness,
harmful behavior, and hatred,
and becomes humble, respectful, and straightforward in character
while also skillfully guarding the sense faculties.

Regarding those who are matchless in rescuing the world
and all of their many varieties of wisdom,[70]
he reflects: "This is the station that I am bound to realize,"
and, in bringing them to mind, he is filled with joy.

On first gaining entry into the first ground,
he straightaway oversteps five types of fearfulness:
failure to survive, death, ill repute,
the wretched destinies, and the awesome virtue of assemblies.

It is because they have no covetous attachment to a self
or to anything belonging to a self
that these sons of the Buddha
abandon all forms of fearfulness.

They always practice great kindness and sympathy
and constantly possess faith and reverence.
Replete in a sense of shame, a dread of blame, and the qualities,
they strive day and night to increase in good dharmas.
They delight in the genuine benefit conferred by the Dharma,
and are not fond of indulgence in the desires.

They contemplate the Dharma that they have learned
and leave far behind actions involving grasping and attachment.
They do not covet offerings or support,
only delight in the bodhi of the Buddha,

single-mindedly seek to acquire the Buddha's knowledge,
and focus intently on maintaining undistracted mindfulness.
They cultivate the *pāramitās*
and abandon flattery, falseness, and deception.

They cultivate in accordance with what has been proclaimed,
and establish themselves in truthful speech.
They refrain from defiling the house of the buddhas,
never relinquish the moral precepts of the bodhisattva,

do not delight in any sort of worldly matters,
and always benefit the world.
They are insatiable in the cultivation of what is good,
and strive ever more to reach increasingly superior paths.

In this manner, they are fond of and delight in dharmas
associated with meritorious qualities and whatever is meaningful.
They constantly raise up the resolve of their great vows,
vow to go and see the buddhas,

vow to guard and sustain all buddhas' Dharma, and
vow to gather and preserve the Great Rishi's teachings on the path.
They always bring forth vows such as these,
vowing to cultivate the most supreme practices.

They vow to bring all sorts of beings to maturation,
vow to carry forth the purification of the buddha lands,

vow to bring it about that, all buddha lands
shall become completely filled with sons of the Buddha,

vow that they shall maintain the same singular resolve as theirs,
vow that, whatever actions one does shall not have been in vain,
and vow that, even in those places within the tip of every hair,
they will, at once, manifest the realization of right enlightenment.

They make such great vows as these
that are measurelessly vast and boundless in their reach.
They declare: "If there were an end to empty space or beings,
an end to the Dharma realm or nirvāṇa,
an end to the worlds or the appearance of buddhas in the world,
an end to the buddhas' knowledge or to objects of mind,

an end to the realms entered by a *tathāgata's* knowledge
or to the three permutations [of worlds, dharmas, and knowledge]—
If all of these phenomena were to somehow come to an end,
my vows might then begin to come to an end.
But, just as all of those have no point at which they would end,
so too it is with these vows that I have made."

Thus it is that they bring forth great vows
with minds that are gentle, subdued, and adaptive.
Through their ability to maintain faith in the Buddha's qualities
and contemplate the realms of beings,

they realize their circumstances arise due to causes and conditions,
and then let flourish their kindly and mindful resolve,
wherein they reflect thus: "Suffering beings of this sort
are such as I should now rescue and liberate."

For the sake of these beings,
they then carry out the many different types of giving,
relinquishing the royal throne and jewels as well as
other possessions, including elephants, horses, and carriages,

their heads, eyes, hands, and feet,
even to the point of giving their entire body, its blood and its flesh.
They are able to relinquish absolutely everything
while still remaining free of any distress or regret in this.

They strive to study the many different scriptures
with minds tireless in this pursuit.
They skillfully comprehend their meaning and import,
and are able to adapt to the world in implementing their practices.

They grace themselves with a sense of shame and dread of blame
and become ever more solid in their cultivation.

They make offerings to countless buddhas,
doing so with respect and profound veneration.

Thus it is that they are always devoted to cultivation,
carrying it forward tirelessly, both day and night.
Their roots of goodness become ever more bright and pure
just as with true gold when it is refined in fire.

The bodhisattva dwelling herein
engages in the purifying cultivation of the ten grounds
and remains free of obstacles in all endeavors he pursues,
bringing them to completion without interruption.

In this, he is like a great leader of merchants
who, for the sake of benefiting an entire group of traders,
inquires about and learns the road's hazardous and easy conditions,
thus ensuring safe arrival at some great city.

The bodhisattva abiding on the first ground
should also be known as just like this.
Bringing heroic bravery to bear, he remains unimpeded
as he advances all the way to the tenth ground.

When he abides on this first ground,
he may become a monarch possessed of great meritorious qualities
who employs the Dharma in teaching beings
and uses the mind of kindness to refrain from inflicting injury

as he unites and leads the residents of Jambudvīpa
in a way that there are none not reached by his transformative acts.
Thus they are all caused to abide in that great relinquishing
through which they perfect the Buddha's wisdom.[71]

Then, wishing to pursue the most supreme of paths,
he relinquishes his position on the royal throne.
He becomes able in taking up the Buddha's teachings
to diligently pursue their cultivation with such heroic bravery

that he then succeeds in acquiring a hundred samādhis,
in seeing a hundred buddhas,
and in causing tremors throughout a hundred worlds.
His radiantly illuminating practices are also of this sort.

Thus he teaches the beings in a hundred lands,
enters a hundred gateways into the Dharma,
knows the events occurring for a hundred kalpas,
manifests a hundred bodies therein,

and manifests a hundred bodhisattvas
to serve in each of their retinues.

If he avails himself of his sovereign mastery over the power of vows,
he may extend his capacities beyond this to incalculable numbers.

I have provided here a summary description
of but a minor measure of this ground's meanings.
If one wished to comprehensively distinguish them all,
he could never finish it even in a *koṭi* of kalpas.

The supreme path of the bodhisattva
benefits all of the many types of beings.
I have hereby now concluded the explanation of
such dharmas of the first ground as these.

THE SECOND GROUND

The Stainlessness Ground

As the bodhisattvas listened to this description
of this especially superior and sublime ground,
their minds became entirely purified
and they were all filled with joy.

All of them then rose from their seats,
ascended upward, stood in empty space,
scattered the most marvelous blossoms everywhere,
and then simultaneously uttered praises together, saying:

"It is good indeed, Vajragarbha Bodhisattva,
that the greatly wise and fearless one
has so well described this ground
and the dharmas practiced by the bodhisattva."

Then, Liberation Moon Bodhisattva,
knowing that the minds of those in the assembly were pure
and knowing they would delight in hearing of the second ground
and all of its characteristic aspects of practice,

straightaway made a request of Vajragarbha Bodhisattva, saying:
"O You of Great Wisdom, we pray you will continue to expound,
for these sons of the Buddha would all delight in hearing
about the second of these grounds on which one may dwell."

At that time, Vajragarbha Bodhisattva informed Liberation Moon Bodhisattva, saying:

Son of the Buddha, the bodhisattva-mahāsattva who has already cultivated the first ground and then wishes to enter the second ground should bring forth ten types of resolute intentions.[72] What then are these ten? They are as follows:[73]

The resolute intention to be upright and straightforward;
The resolute intention to be gentle;
The resolute intention to be capable;
The resolute intention to be subdued;
The resolute intention to be serene;
The resolute intention to be thoroughly good;
The resolute intention to be unmixed [in moral purity];
The resolute intention to be unattached;
The resolute intention to be broadly inclusive;
And resolute intention to be magnanimous.

It is because of these ten types of resolute intentions that the bodhisattva succeeds in entering the second ground, the Ground of Stainlessness.

Son of the Buddha, the bodhisattva dwelling on the Ground of Stainlessness has naturally abandoned all killing of beings. He does not collect knives or staves, does not harbor feelings of animosity, is possessed of a sense of shame and dread of blame, is entirely complete in his humanity and consideration for others, and always brings forth thoughts of beneficial and kindly mindfulness for all beings including anything at all that is possessed of a life. This bodhisattva does not even produce evil thoughts envisioning his inflicting distress upon other beings, how much the less could it happen that he might, having formed the conception of the existence of a being, then proceed with deliberate intent to kill it.

He naturally refrains from stealing. As regards his own possessions and wealth, the bodhisattva is always easily satisfied. He feels kindness and consideration for others and so does not wish to appropriate what is theirs. If something belongs to someone else, he regards it as their property and hence never even thinks of stealing it. Hence, he will not take even a blade of grass or a leaf that has not been given. How much the less might he take anything else that serves to sustain another's life.

He naturally refrains from sexual misconduct. The bodhisattva is satisfied with his own wife and hence does not seek after the wives of others. As for the wives or consorts of others, women under the protection of others, female relatives, women whose marriage has already been arranged, and those who are under the protection of the Dharma, he does not even produce any thoughts defiled by desire, how much the less would he actually engage in any such action, and how much the less might he engage in behaviors involving a wrong physical orifice.

He naturally refrains from false speech. The bodhisattva always practices truthful speech, genuine speech, and timely speech, and, even in dreams, does not countenance speech aimed at concealment. He does not even generate any thought of wishing to commit such actions, how much the less might he commit a deliberate transgression.

He naturally refrains from divisive speech. The bodhisattva has no thought inclined toward instigating divisions between other beings, and has no thought to do harm to others. He does not report the words of this person to that one with the intention of breaking up that person's relationship with him, nor does he report to this person the words of that one with the intention of breaking up this person's relationship with him.

He does not cause the breaking apart of those who have not yet broken apart and, in the case of those who have already broken apart, he does not act in a way which might increase that schism. He does not rejoice in divisions that occur between others, does not delight in divisions between others, does not utter any speech that might create divisions between others, and does not pass on to anyone any talk that might create divisions between others, regardless of whether or not those reports might be truthful.

He naturally refrains from harsh speech such as poisonous and injurious speech, coarse and ferocious speech, speech inflicting suffering on others whether as direct statements or indirect statements, speech inciting hatred, vulgar speech, base speech, speech that no one would enjoy hearing, displeasing speech, angry speech, speech that makes others feel as if burned by fire, speech generating animosity, aggravating speech, speech one cannot appreciate, speech in which one can find no happiness, speech that may bring harm to either oneself or others, or any other such forms of speech, all of which one should abandon.

He always engages in soothingly smooth speech, pliant speech, pleasing speech, speech that may inspire happiness in the hearer, speech that one would be happy to hear, speech that delights the hearer, speech that skillfully enters others' minds, refined and principled speech, speech loved by the many, speech that many would find pleasing, and speech tending to cause an upwelling of delight in body and mind.

He naturally refrains from frivolous speech. The bodhisattva always delights in thoughtful and reasoned speech, timely speech, genuine speech, meaningful speech, Dharma speech, speech accordant with principle, skillfully subdued speech, and speech that accords with the right time, is always rooted in careful reflection, and is definite in its clarity. This bodhisattva, even in humorous speech, still always imbues it with thoughtfulness. How much the less would he deliberately indulge scattered and chaotically confused speech.

He naturally abstains from covetousness. The bodhisattva does not generate covetous thought, wishfulness, or craving to possess any of the wealth or possessions of others or anything others depend upon as a resource.

He naturally abandons ill will. The bodhisattva constantly brings forth kind thoughts, beneficial thoughts, pitying thoughts, joyful thoughts, harmoniously smooth thoughts, and inclusively accepting thoughts toward all beings. He has eternally relinquished ill will, animosity, injuriousness, and behavior intending to vex or torment others. Rather, he always engages in thoughtful and agreeably adaptive actions while also being motivated toward humanity, kindness, helpfulness, and the desire to serve the benefit of others.

He also abandons wrong views. The bodhisattva abides in the path of what is right. Thus he does not practice divination and does not seize on wrongly conceived rules for one's conduct. His mental perspective is correct, straightforward, and free of motivations toward deceptiveness or flattery. He brings forth and maintains resolute and definite faith in the Buddha, in the Dharma, and in the Sangha.

Son of the Buddha, it is in this manner that the bodhisattva-mahāsattva always and uninterruptedly guards and maintains his practice of the ten courses of good karmic action.

He also has this thought:

> Of all of the beings who descend into the wretched destinies, there are none who do not accomplish this by resort to the ten types of unwholesome karmic actions. Consequently, I should cultivate right conduct myself while also encouraging this in others in a manner that causes them to cultivate right conduct as well. Why does one proceed in this way? It is because, if one were to remain incapable of cultivating right conduct oneself while attempting to cause others to cultivate it, it would be impossible to succeed in this.

Son of the Buddha, this bodhisattva-mahāsattva also has this thought:

> The ten courses of unwholesome karmic action constitute the causes of rebirth in the hells, among animals, and among hungry ghosts, whereas the ten courses of good karmic action constitute the causes for rebirth among humans and devas and the other rebirth stations on up to the station at the peak of existence.
>
> Additionally, among these superior classes of those who adhere to the ten courses of good karmic action, there are those who rely on wisdom in cultivating them. Among them, there are those who, due to narrow and inferior resolve, due to fear of the three realms of existence, due to deficiency in the great compassion, and due to having achieved their understanding based on hearing the spoken teachings of others, they then achieve success in the *śrāvaka*-disciple vehicle.

> Also, among these superior classes of those who adhere the ten courses of good karmic action, there are those whose cultivation is pure and who achieve self-awakening not derived from the teachings of others, but who, because of inadequacy in the great compassion and skillful means, and because they succeed in awakening through understanding the extremely profound dharma of causes and conditions, they then achieve success in the *pratyekabuddha* vehicle.
>
> Then again, among these superior classes of those who adhere to the ten courses of good karmic action, there are those whose cultivation is pure, and who, because their minds are immeasurably vast, because they are complete in their development of compassion and pity, because their practice is subsumed within skillful means, because they have brought forth great vows, because they have not forsaken beings, because they strive to acquire the great knowledge of the buddhas, and because they carry out the purifying cultivation of the bodhisattva grounds, they then achieve success in the vast practices of the bodhisattva.
>
> Furthermore, these who are most superior among those who are superior in the practice of the ten courses of good karmic action—because they purify the knowledge of all modes and so forth on up to the point of gaining realization of the ten powers and the four fearlessnesses, they therefore succeed in perfecting all dharmas of the Buddha.
>
> Therefore I should now engage in the equal practice of all ten of these good deeds and should cause them all to become perfectly purified.

The bodhisattva should train in just such skillful means as these. Son of the Buddha, this bodhisattva-mahāsattva also has this thought:

> The highest level of transgression in the ten courses of unwholesome karmic action constitutes the causal basis for rebirth in the hells. A middling level of such transgression constitutes the causal basis for rebirth as an animal. The lowest level constitutes the causal basis for rebirth as a hungry ghost.
>
> Among these, the karmic offense of killing is able to cause beings to descend into the hell realms, animal realms, and hungry ghost realms. If they then achieve a human rebirth, they reap two types of retribution: First, a short life span. Second, extensive illness.
>
> The karmic offense of stealing also causes beings to descend into the three wretched destinies. If they then achieve a human rebirth, they reap two types of retribution: First, poverty. Second,

> if they acquire any wealth, it is jointly held by others, thus preventing its independent use.
>
> The karmic offense of sexual misconduct also causes beings to descend into the three wretched destinies. If they then achieve a human rebirth, they reap two types of retribution: First, their spouse is not virtuous. Second, they do not acquire a retinue responsive to their wishes.
>
> The karmic offense of false speech also causes beings to descend into the three wretched destinies. If they then achieve a human rebirth, they reap two types of retribution: First, they are often slandered by others. Second, they are deceived by others.
>
> The karmic offense of divisive speech also causes beings to descend into the three wretched destinies. If they then achieve a human rebirth, they reap two types of retribution: First, their retinue is fraught with mutually estranging divisions. Second, the members of their family and clan are corrupt and evil.
>
> The karmic offense of harsh speech also causes beings to descend into the three wretched destinies. If they then achieve a human rebirth, they reap two types of retribution: First, they are always subjected to unpleasant sounds. Second, their conversation is characterized by abundant disputation.
>
> The karmic offense of frivolous speech also causes beings to descend into the three wretched destinies. If they then achieve a human rebirth, they reap two types of retribution: First, nobody accepts their pronouncements. Second, their pronouncements fail to be clearly understood.
>
> The karmic offense of covetousness also causes beings to descend into the three wretched destinies. If they then achieve a human rebirth, they reap two types of retribution: First, their minds are never satisfied. Second, they are extensively afflicted by insatiable desires.
>
> The karmic offense of ill will also causes beings to descend into the three wretched destinies. If they then achieve a human rebirth, they reap two types of retribution: First, they are always subjected to others' criticism of their shortcomings. Second, they are constantly subjected to injurious torment by others.
>
> The karmic offense of holding wrong views also causes beings to descend into the three wretched destinies. If they then achieve a human rebirth, they reap two types of retribution: First, they are always reborn into a household ruled by wrong views. Second, their own minds tend toward flattery and deviousness.

Son of the Buddha, the ten courses of unwholesome karmic action are able to generate such an aggregation of measurelessly and boundlessly many immense sufferings as these.

Consequently, the bodhisattva reflects thus: "I must entirely abandon the ten courses of unwholesome karmic action and instead take the ten courses of good karmic action as the gardens of the Dharma wherein I am delighted to abide, dwelling there myself while also encouraging others so that they too are caused to dwell therein."

Son of the Buddha, with regard to all beings, this bodhisattva-mahāsattva also brings forth:[74]

> A mind resolved to serve their benefit;
> A mind wishing to bring them peace and happiness;
> A kind mind;
> A compassionate mind;
> An empathetically pitying mind;
> A mind motivated to draw them forth;
> A protective mind;
> A mind that sees them as like oneself;
> A mind that regards them as like teachers;
> And a mind that regards them as like great teaching masters.

He reflects thus:

> These beings are so pitiable. They have fallen into wrong views, into perverse knowledge, into perverse inclinations, and into the entangling thicket of the unwholesome courses of karmic action. I should cause them to abide in right views and practice the genuine path.

He also thinks:

> All beings differentiate "other" as opposed to "self" and thus engage in mutually destructive actions, disputatiousness, and hatred that blazes incessantly. I should cause them to abide in the unsurpassable great kindness.

He also reflects thus:

> All beings are inclined toward insatiable covetousness and thus only seek to obtain wealth and self-benefit even to the point that they pursue wrong livelihoods to sustain their lives. I should cause them to abide in the dharma of right livelihood characterized by pure actions of body, speech, and mind.

He also thinks:

> All beings always follow along with the three poisons and the many different varieties of afflictions and, on account of that, they are as if ablaze. They fail to understand this and fail to bring forth the determination to seek the essential means to escape their circumstances. I should cause them to extinguish that great blaze

> fed by all of their afflictions and to then become securely established in the station of nirvāṇa's clarity and coolness.

He also reflects:

> Because the vision of all beings has been covered over by the deep darkness of delusion and the thick cataracts of false views, they have therefore strayed into a dark and dense thicket. Having lost the shining light of wisdom, they travel along on dangerous paths in a vast wilderness and bring forth all manner of wrong views. I should cause them to acquire the unimpeded purified wisdom eye with which they can know the true character of all dharmas in a manner not dependent upon the instruction of others.

He also thinks:

> All beings abide on the hazardous road of cyclic births and deaths wherein they are bound to fall into the hell realms, the animal realms, and the realms of the hungry ghosts. They enter the net-trap of wrong views, become confused in the dense forest of delusions, and thus follow along with erroneous paths and pursue practices influenced by the inverted views. In this, they are like blind people with no guide. What is not a path of escape, they take to be a path of escape. They enter into Māra's realm, fall in with bands of evil thieves, follow the thoughts of Māra, and leave far behind the intentions of the Buddha. I should pull them out of these hazardous difficulties and cause them to abide in the fearless city of all-knowledge.

He also reflects:

> All of these beings have become submerged in the waves of the great floods. They have been swept up by the flood of desire, the flood of existence, the flood of ignorance, and the flood of views and thus have become caught in the whirling currents of cyclic existence wherein they are tossed about and turned around in the river of craving as they are carried along in its racing rapids and bounding turbulence, finding no leisure in which to ponder their plight.
>
> They are relentlessly driven along by desire-ridden thoughts, by thoughts motivated by hatred, and by thoughts intent on harming others. The *rākṣasa* of the view imputing the existence of a true self in association with one's body[75] seizes them and carries them off to dwell eternally within the dense forest of desire wherein they develop a deep defiling attachment for whatever they desire. They abide on the high plateau of arrogance and take up residence in the village of the six sense bases wherein they have no one well able to come to their rescue and no one who is able to liberate them.

> I should bring forth the mind of great compassion for them, should employ roots of goodness as means of rescuing them, should thus prevent their encountering calamitous disasters, and should thus assist their abandonment of defilement, their abiding in quiescent stillness, and their coming to dwell on the jeweled isle of all-knowledge.

He also thinks:

> All beings abide in the prison of worldly existence in which they are subjected to so much anguishing affliction. They always embrace love and hate and produce worries and fears for themselves. They are bound by the heavy shackles of desire, are covered over and obstructed by the dense forest of ignorance, and are stranded within the three realms of existence from which no one can escape on their own. I should cause them to abandon forever the three realms of existence so that they may come to dwell in the great nirvāṇa that is free of all obstacles.

He also reflects thus:

> All beings are attached to the existence of a self and do not seek to escape from their residence within the cave of the aggregates. In their reliance upon the empty village of the six sense bases, they engage in actions influenced by the four inverted views, are assailed and tormented by the toxic serpents of the four great elements, are subjected to death and injury at the hands of the hostile insurgents of the five aggregates, and thus consequently undergo immeasurably great suffering. I should cause them to take up residence in the most extremely superior station in which they are free of all attachments, namely, in the unexcelled nirvāṇa where all obstacles have been entirely destroyed.

He also has this thought:

> The minds of all beings are inferior and mean. They do not practice the most superior path, the path of all-knowledge. Although they might wish to make their escape, even then, they only delight in the vehicles of the *śrāvaka* disciples and the *pratyekabuddhas*. I must cause them to dwell in the Buddha's vast Dharma and vast wisdom.

Son of the Buddha, through his guarding and upholding of the moral precepts, the bodhisattva becomes well able to achieve growth in the mind of kindness and the mind of compassion.

Son of the Buddha, because of the power of his vows, the bodhisattva-mahāsattva who abides on the Ground of Stainlessness becomes able to see many buddhas. That is to say that he is able to see many hundreds of buddhas, many thousands of buddhas, many hundreds of thousands of buddhas, many *koṭis* of buddhas, many hundreds of *koṭis* of buddhas, many thousands of *koṭis* of buddhas, many hundreds of thousands of *koṭis* of buddhas, and so forth in this manner on up to his being able to see even many hundreds of thousands of *koṭis* of *nayutas* of buddhas.

Wherever the buddhas dwell, by resort to his vast resolve and resolute intentions, he acts with reverence and extreme veneration in serving and making offerings to them of robes, food and drink, bedding, medicines, and every form of life-supporting benefaction, all of which he offers up as gifts while also making offerings to their entire assembly of Sangha members. He then dedicates the roots of goodness associated with this to the realization of *anuttara-samyak-saṃbodhi*.

In addition, in the presence of all buddhas, bringing forth a mind of profound veneration, he undertakes the cultivation of the dharma of the ten courses of good karmic action, persisting in what he has undertaken all the way to the point of reaching the realization of bodhi, never in all that time neglecting or failing in such practice.

Because, for countless hundreds of thousands of *koṭis* of *nayutas* of kalpas, this bodhisattva has abandoned miserliness and any defilement arising from breaking the moral precepts, he achieves consummate purity in giving and the observance of the moral precepts. This is just as when one places real gold together with *kāsīsa*[76] and subjects it to standard refining processes, whereupon the gold leaves behind all impurities and becomes ever more radiant. So too it is in the case of this bodhisattva dwelling on the Ground of Stainlessness who, for countless hundreds of thousands of *koṭis* of *nayutas* of kalpas, in order to abandon miserliness and any defilement that would arise from breaking moral precepts, has practiced giving and upheld the moral precepts and has thus thereby achieved a state of consummate purity.

Son of the Buddha, among the four means of attraction, this bodhisattva focuses more strongly on "pleasing words" and, among the ten *pāramitās*, he focuses more strongly on upholding the moral precepts. It is not that he does not practice the others. Rather, he simply accords them an amount of emphasis corresponding to his own strengths and to what is fitting.

Son of the Buddha, this has been a summary discussion of the essentials of the bodhisattva-mahāsattva's second ground, the Ground of Stainlessness.

The bodhisattva abiding on this ground often becomes a wheel-turning sage king who serves as a great Dharma sovereign possessed of an abundance of the seven precious things and sovereign powers through which he is able to cause beings to do away with their miserliness and precept-breaking defilements. He employs skillful means to cause them to abide securely in the ten courses of good karmic action. He serves as a great benefactor to all, endlessly supplying provisions to everyone.

In his practice of giving, pleasing words, beneficial actions, and joint endeavors, and in all other such works as these, he never departs from mindfulness of the Buddha, never departs from mindfulness of the Dharma, never departs from mindfulness of the Sangha, and so forth until we come to his never departing from mindfulness of his quest to achieve complete fulfillment of the knowledge of all modes and the cognition of all-knowledge.

He also has this thought: "I should become one who serves these beings as a leader, as one who is supreme, as one who is most especially supreme, as one who is marvelous, as one who is most subtly marvelous, as one who is excellent, as one who is unexcelled," and so forth until we come to "as one who relies on the cognition of all-knowledge."

If this bodhisattva wishes to relinquish the home life and take up the diligent practice of vigor in the Dharma of the Buddha, then he will be able to relinquish the household, his wife and children, and the five desires, and having abandoned the home life, if he diligently applies himself in the practice of vigor, in but a single moment, he will acquire a thousand samādhis, will be able to see a thousand buddhas, will know the spiritual powers exercised by a thousand buddhas, will be able to cause tremors in a thousand world systems, and so forth until we come to his becoming able to manifest a thousand bodies and able to manifest a thousand bodhisattvas to serve in the retinue of each and every one of those bodies.

If he resorts to the power of the especially supreme vows of the bodhisattva, he will become freely able to bring forth a number of manifestations beyond even this such that one would never be able to count them even in a period of a hundred kalpas, a thousand kalpas, and so forth on up to a hundred thousand *koṭis* of *nayutas* of kalpas.

At that time, Vajragarbha Bodhisattva, wishing to again proclaim his meaning, thereupon spoke these verses:

The straightforward mind, the gentle mind, the capable mind,
the subdued mind, the serene mind, the mind of pure goodness,

the swift exits from *saṃsāra*, the broadly inclusive and great minds—
By employing these ten minds, one enters the second ground.[77]

Abiding herein, one perfects the qualities of the moral precepts,
departs far from killing, refrains from vexing or harming others,
and also abandons stealing as well as sexual misconduct and
speech that is either false, harsh, divisive, or meaningless.

He does not covet wealth, always feels kindness and pity,
walks the right path with a straight mind, has no flattery or falseness,
abandons treachery, casts off arrogance, is utterly subdued and pliant,
accords with the teachings in practice, and refrains from negligence.

One thinks, "The many sufferings endured in the hells, as animals,
and as hungry ghosts who, burning, spew forth fierce flames—
All of these are caused by karmic offenses.
I must abandon them and instead abide in the true Dharma.

Freely gaining rebirth among humans according to one's intentions,
and so on, up to *dhyāna* samādhi bliss in peak-of-existence heavens,
and the paths of *pratyekabuddha*, *śrāvaka*, and buddha vehicles—
All are gained with the ten good karmic actions as their cause."

One contemplates in this manner and thus refrains from negligence,
upholds pure precepts oneself, instructs others in guarding them,
and also, observing the many sufferings undergone by beings,
one thus ever increases the mind of great compassion.

"Foolish common people of faulty knowledge and wrong
understanding ever harbor hatred and engage in many disputes.
The objects of their covetousness never bring them satisfaction.
I should cause them to rid themselves of these three poisons.

"They are enveloped and blanketed by stupidity's great darkness,
fall into the net of wrong views on extremely hazardous paths,
and are trapped by adversaries in the cage of birth and death.
I should cause them to utterly defeat Māra's marauders.

"Swept away by the four floods, their minds become submerged.
They endure incalculable suffering as if burning in the three realms.
They conceive of the aggregates as a house in which a self abides.
Wishing to liberate them, I must diligently cultivate the path.

"Where they might seek escape, their minds being inferior and mean,
they have cast aside the Buddha's supremely excellent wisdom.
I wish to cause them to abide in the Great Vehicle
and bring forth diligent and tireless vigor in this."

The bodhisattva abiding herein accumulates meritorious qualities,
sees countless buddhas, presents offerings to them all,

and refines goodness to even greater brilliance for *koṭis* of kalpas
as if employing a fine elixir in refining real gold.

A son of the Buddha dwelling herein becomes a wheel-turning king
everywhere teaching beings to practice the ten good karmic deeds
while also cultivating all of the other good dharmas
in order to perfect the ten powers and rescue those in the world.

If he wishes to relinquish the royal throne, wealth, and jewels,
he thereupon abandons home life, accords with Buddha's teachings,
is valiant and energetic in diligence, and in a single moment,
acquires a thousand samādhis and sees a thousand buddhas.

The bodhisattva abiding on this ground is able to manifest
all the many different powers of the superknowledges,
and, through power of vows, his capabilities extend even beyond this
as, in countless ways, he freely liberates the many classes of beings.

As for these most supreme practices of the bodhisattva cultivated by
one who bestows benefit on everyone in the world,
all such meritorious qualities found on the second ground as these
have hereby been expounded on for the sake of the Buddha's sons.

THE THIRD GROUND

The Shining Light Ground

Of those sons of the Buddha hearing of this ground's practices
and of the inconceivable realms of the bodhisattva,
none failed to be moved to thoughts of reverence and delight.
Then, from the midst of space, they scattered blossoms as offerings.

Uttering praises, they said, "It is good indeed, Great Mountain King,
that, with compassionate mind, you think of beings with pity.
You have so well described the dharmas of moral virtue of the wise
as well as the practices and characteristics of the second ground.

The sublime practices of these bodhisattvas,
true, real, free of irregularities, and unvarying—
Wishing to benefit the many classes of beings,
you have thus expounded upon their supreme purity.

You to whom all humans and devas make offerings here,
we pray you will now expound on the third ground for their sakes
and hope you will entirely explain in accordance with their states
the Dharma-accordant works of the wise.

All of the Great Rishi's dharmas of giving, moral virtue,
patience, vigor, *dhyāna*, and wisdom,
as well as the path of skillful means, kindness, and compassion—
All these pure practices of the Buddha—please explain them all."

At that time, Liberation Moon repeated their request, saying:
"O fearless and greatly eminent master, Vajragarbha—
Please explain the manner of one's progression into the third ground
and all qualities of those there with pliant and harmonious minds."

At that time, Vajragarbha Bodhisattva informed Liberation Moon Bodhisattva, saying:

Son of the Buddha, the bodhisattva who has already accomplished the purification of the second ground and then wishes to enter the third ground should bring forth ten types of resolute intentions.[78] What then are these ten? They are:[79]

The resolute intention set on purity;
The resolute intention set on stable abiding;
The resolute intention set on renunciation;
The resolute intention set on abandoning desire;
The resolute intention set on irreversibility;

The resolute intention set on solidity;
The resolute intention set on flourishing brilliance;
The resolute intention set on heroic bravery;
The resolute intention set on being broadly inclusive;
And the resolute intention set on magnanimity.

The bodhisattva employs these ten types of resolute intentions to acquire entry into the third ground.

Son of the Buddha, after the bodhisattva-mahāsattva comes to abide on the third ground, he contemplates all conditioned dharmas in accordance with their true character, that is to say, they are characterized by:

Impermanence;
Suffering;
Impurity;
Instability;
Certainty of ruination;
Inability to long endure;
Production and destruction in each succeeding *kṣaṇa;*
Not coming forth from the past;
Not proceeding on to the future;
And not abiding in the present.

He also contemplates these dharmas:

As affording no protection;
As devoid of any refuge;
As accompanied by worry, sorrow, and anguish;
As bound up with love and hate;
As proliferating worry and sorrow;
As involving ceaseless accumulation;
As ablaze with the fire of desire, hatred, and stupidity that blaze on incessantly;
As enveloped by the many sorts of calamities;
As increasing day and night;
And as like magical conjurations in their unreality.

Having observed this, he doubly increases his renunciation of all conditioned things and progresses toward the wisdom of the Buddha. He perceives the wisdom of the Buddha:[80]

As inconceivable;
As unequaled;
As measureless;

As rarely encountered;
As unalloyed in its purity;
As beyond anguish;
As beyond worries;
As reaching all the way to the city of fearlessness;
As irreversible;
And as able to rescue countless beings beset with suffering and difficulty.

Once the bodhisattva has in this way observed the immeasurable benefit of the Tathāgata's wisdom and has likewise observed the countless faults and calamitous qualities of all that is conditioned, he then brings forth ten types of sympathetic mental intentions[81] toward all beings. What then are these ten? They are:[82]

He brings forth sympathetic mental intentions on observing that beings abide in solitude with no one upon whom they can depend;
He brings forth sympathetic mental intentions on observing that beings are poverty-stricken and destitute;
He brings forth sympathetic mental intentions on observing that beings are engulfed in the flames of the three poisons;
He brings forth sympathetic mental intentions on observing that beings are confined in the prison of the states of existence;
He brings forth sympathetic mental intentions on observing that beings are constantly covered over and obstructed by the dense forest of afflictions;
He brings forth sympathetic mental intentions on observing that beings are not skilled in contemplative thought;
He brings forth sympathetic mental intentions on observing that beings have no desire for good dharmas;
He brings forth sympathetic mental intentions on observing that beings have lost the buddhas' Dharma;
He brings forth sympathetic mental intentions on observing that beings flow along in the stream of cyclic births and deaths;
And he brings forth sympathetic mental intentions on observing that beings have lost the means of achieving liberation.

These are the ten.

Having thus observed the immeasurable suffering and anguish of the realms of beings' existence, the bodhisattva brings forth great vigor and thinks:[83]

I should rescue these beings;
I should liberate them;

> I should establish them in purity;
> I should take them on across;
> I should see that they become situated in a place of goodness;
> I should cause them to abide securely;
> I should cause them to be filled with joy;
> I should cause them to acquire knowledge and vision;
> I should cause them to become well trained;
> And I should cause them to reach nirvāṇa.

Having thus renounced all conditioned things, having thus become sympathetically mindful of all beings, having understood the supreme benefits of the cognition of all-knowledge, and wishing to rely on the Tathāgata's wisdom in rescuing beings, the bodhisattva reflects thus: "In this circumstance where all these beings have fallen into the great suffering of the afflictions, with what skillful means might I be able to extricate and rescue them so that they are caused to abide in the ultimate bliss of nirvāṇa?"

He then thinks:

> If one wishes to liberate beings and enable them to abide in nirvāṇa, this is inseparable from the unimpeded knowledge of liberation. The unimpeded knowledge of liberation is inseparable from awakening to all dharmas as they really are. The awakening to all dharmas as they really are is inseparable from the light of the practice wisdom that cognizes the nonexistence of action and nonproduction. The light of the practice wisdom that is cognizant of the nonexistence of action and nonproduction[84] is in turn inseparable from *dhyāna* meditation's skillful and definitive knowledge arising from contemplative investigation. *Dhyāna* meditation's skillful and definitive knowledge arising from contemplative investigation is in turn inseparable from skillful extensive learning.

Having contemplated and utterly realized this, the bodhisattva redoubles his diligent striving to cultivate right Dharma to the point that, day and night, he only wishes:[85]

> To hear the Dharma;
> To rejoice in the Dharma;
> To delight in the Dharma;
> To rely upon the Dharma;
> To follow the Dharma;
> To comprehend the Dharma;
> To comply with the Dharma;
> To arrive in the Dharma;

> To abide in the Dharma;
> And to practice the Dharma.

As in this way he diligently pursues his quest to acquire the Dharma of the Buddha, the bodhisattva retains no miserly cherishing for any precious possessions or wealth, for he does not perceive that there is any such thing that is worthy of being esteemed as rare. Rather, it is only the person who is able to explain the Buddha's Dharma that he conceives of as but rarely encountered.

Consequently, for the sake of his quest to acquire the Dharma of the Buddha, the bodhisattva is able to give away all his inward and outward wealth. There is no expression of reverence he would be unable to carry out, no form of pride he would be unable to relinquish, no form of service he would be unable to perform, and no form of intensely bitter suffering he would be unable to endure. If he were to be able to hear but a single sentence of Dharma he has never heard before, he would be filled with immense joy more abundant than what he would experience on receiving an entire great trichiliocosm full of precious jewels.

Were he to be able to hear but a single stanza of right Dharma he has not heard before, he would be filled with immense joy even more abundant than that experienced on acquiring the position of a wheel-turning sage king. Were he to succeed in acquiring but a single stanza of Dharma he had not heard before through which he might be able to purify his cultivation of the bodhisattva conduct, he would regard that as superior to ascending to the station of Indra or Brahmā where he might be able to abide in that manner for countless hundreds of thousands of kalpas.

Were someone to tell him: "I possess a single sentence of the Dharma spoken by the Buddha through which you will be able to purify your cultivation of the bodhisattva conduct, but I will only give it to you if you will now be able to plunge into a huge fire pit in which you will undergo the most extreme suffering," the bodhisattva would reflect in this way:

> If I were able to purify the cultivation of the bodhisattva conduct by acquiring this one stanza of Dharma spoken by the Buddha, then, even if an entire great trichiliocosm were filled with a great conflagration, I would still wish to throw my body down into it from the height of the Brahma Heaven in order to be able to personally acquire it. How much the less might it be that I would be unable to enter some small fire pit in order to acquire it? Hence, for the sake of seeking the Dharma of the Buddha, I should now even be willing to undergo all the many sufferings of the hells.

> How much the less might I be unwilling to undergo any of the relatively minor sufferings encountered in the human realm?

In his practice of vigor in seeking the Buddha's Dharma, the bodhisattva brings forth just such diligence as this. He then implements the practice of contemplation and cultivation in accordance with whatsoever Dharma he has learned.

Having been able to hear the Dharma, this bodhisattva then focuses his mind and takes up peaceful dwelling in a secluded place, thinking, "It is only through cultivating in accordance with what has been taught that one then acquires the Buddha's Dharma. Achieving purification in these matters is not something one can accomplish solely through the spoken word."

Sons of the Buddha, when this bodhisattva comes to dwell on this Ground of Shining Light, he straightaway separates himself from desire and from evil and unwholesome dharmas. Still possessed of both ideation and mental discursion, he experiences the joy and the bliss arising from separation and abides in the first *dhyāna*.

Extinguishing both ideation and mental discursion, achieving inward purity, and anchoring the mind in a single place, he becomes free of ideation and free of mental discursion, experiences the joy and bliss generated through meditative concentration, and abides in the second *dhyāna*.

Separating himself from joy, abiding in equanimity, possessed of mindfulness and right knowing awareness, experiencing physical feeling of which the *āryas* are able to state that one is able to maintain equanimity toward it, and possessed of mindfulness while experiencing such bliss, he abides in the third *dhyāna*.

Cutting off bliss, having earlier already done away with suffering, having extinguished joy and sorrow, experiencing neither suffering nor bliss, and maintaining equanimity and mindfulness that are pure, he abides in the fourth *dhyāna*.

He transcends all perceptions of physical form, extinguishes all perceptions of [sensory] impingement, does not attend to any perceptions of diversity, enters a state characterized by boundless space, and thus then abides in the station of boundless space.

He entirely transcends the station of boundless space, enters a state characterized by boundless consciousness, and thus then abides in the station of boundless consciousness.

He entirely transcends the station of boundless consciousness, enters a state characterized by nothing whatsoever, and thus then abides in the station of nothing whatsoever.

He entirely transcends the station of nothing whatsoever and thus then abides in the station of neither perception nor nonperception.

Because he accords with the Dharma, he carries forth his practice without having anything to which he retains a pleasure-based attachment.

Son of the Buddha, this bodhisattva's mind pursues the cultivation of kindness to the point that it becomes vast, immeasurable, non-dual, free of enmity, free of any opposition, unimpeded, free of affliction, universally pervading everywhere throughout the Dharma realm and the realm of empty space, and extending universally to all worlds. His abiding in compassion, in sympathetic joy, and in equanimity are also just like this.

Son of the Buddha, this bodhisattva acquires the power of measureless spiritual superknowledges by which:

He is able to cause the entire great earth to tremor;
He is able to create many bodies from a single body and is able to make those many bodies become a single body, either making them hidden or making them visible;
He is able to pass unimpededly through the obstructions of rock, walls, and mountains just as if moving through empty space;
He is able to travel through empty space while remaining in full lotus position, just like a flying bird;
He is able to enter into the earth as if it were water;
He is able to walk on water as if it were the earth;
He is able to emit smoke and flames like a great bonfire;
He is also able to rain down water like a great cloud;
He also possesses that great and awesome power by which he is able to reach up with his hand and stroke the sun and the moon where they reside in space;
And he is able to freely transport his person wherever he pleases, even up to the Brahma World.

This bodhisattva possesses the heavenly ear that is purified and surpasses the human ear. Thus he is able to entirely hear all of the sounds of both humans and devas, whether they be near or far. He is also able even to entirely hear all of the sounds emitted by mosquitoes, gnats, and the various sorts of flies.

Employing the knowledge of others' thoughts, this bodhisattva knows in accordance with reality the thoughts of other beings. Specifically, when they have thoughts of desire, he knows in accordance with reality that they have thoughts of desire and when they have abandoned thoughts of desire, he knows in accordance with reality that they have abandoned thoughts of desire. In all cases, he knows in accordance with reality when they have:

> Thoughts of hatred or thoughts that have abandoned hatred;
> Deluded thoughts or thoughts that have abandoned delusion;
> Thoughts beset with afflictions or thoughts that are free of afflictions;
> Thoughts that are small in scope or thoughts that are vast in scope;
> Great thoughts or immeasurable thoughts;
> Thoughts that are general in nature or thoughts not general in nature;
> Scattered thoughts or thoughts that are not scattered;
> Concentrated thoughts or thoughts that are not concentrated;
> Liberated thoughts or unliberated thoughts;
> Surpassable thoughts or unsurpassable thoughts;
> Thoughts admixed with defilement or thoughts not admixed with defilement;
> And vast thoughts or thoughts that are not vast.

So it is that the bodhisattva uses the knowledge of others' thoughts to know beings' thoughts.

This bodhisattva remembers the details of countless past lives. Specifically, he remembers one life, two lives, three lives, four lives, and so forth on up to ten lives, twenty lives, thirty lives, and so forth on up to a hundred lives, countless hundreds of lives, countless thousands of lives, and countless hundreds of thousands of lives. He remembers the creation phase of the kalpa, the destruction phase of the kalpa, the creation and destruction phases of the kalpa, and remembers countless creation and destruction phases of kalpas. He remembers:

> I lived in such-and-such a place, was named this, was a member of this family, came from this caste, consumed these sorts of food and drink, lived a life of this length, dwelt for this amount of time, and experienced these sorts of suffering and happiness, after which I died in that place, was then reborn in such-and-such a place, after which I died in such-and-such a place, was then reborn in this place, possessed this sort of physical stature, was of this sort of appearance, and spoke with this sort of voice.

In this way, he entirely remembers countless details from his past.

This bodhisattva possesses the heavenly eye that is purified and surpasses the human eye. Thus he observes with respect to beings when they were born, when they died, whether they were of fine physical appearance or of hideous appearance, whether they dwelt in the destinies associated with goodness, whether they dwelt in the wretched destinies, and how they moved along in accordance with their karmic actions.

He is able as well to observe that, if some particular being had created bad physical karma, bad verbal karma, and bad mental karma, had slandered worthies and *āryas,* had become completely possessed of wrong views and the causes and conditions of karmic actions associated with wrong views, when his body perished and his life span came to an end, he then became bound for descent into the wretched destinies and was reborn into the hells.

He is also able to observe that, if yet some other being had created good physical karma, good verbal karma, and good mental karma, had refrained from slandering worthies and *āryas,* had become completely possessed of right views as well as the causes and conditions of karmic actions associated with right views, then, when his body perished and his life span came to an end, he then became bound for rebirth into the good destinies and for ascent into the heavens.

The bodhisattva's heavenly eye is able to observe all of these circumstances in accordance with the way they really are.

This bodhisattva, though well able to enter and emerge from the *dhyāna* samādhis and *samāpattis,* nonetheless does not acquiesce in their power when taking rebirth, but rather only acquiesces in rebirth to locations conducing to his ability to achieve complete fulfillment of the factors leading to the realization of bodhi. In this, availing himself of his mind's power of vows, he thereby achieves rebirth in those sorts of circumstances.

Son of the Buddha, due to the power of his vows, this bodhisattva who abides on this Ground of Shining Light becomes able to see many buddhas. That is to say that he may see many hundreds of buddhas, many thousands of buddhas, many hundreds of thousands of buddhas, and so forth until we come to his seeing many hundreds of thousands of *koṭis* of *nayutas* of buddhas, all of whom he reveres, venerates, and serves. He presents offerings to them of robes, food and drink, bedding, medicines, and all things supporting their lives, offering up all of these things with a vast mind and a deep mind. He also makes offerings of such requisites to everyone in their sangha assemblies and then dedicates these roots of goodness to the realization of *anuttara-samyak-saṃbodhi.* He listens respectfully to the Dharma in the presence of the buddhas. Having heard it, he retains it and cultivates it in a manner befitting his powers to do so.

This bodhisattva contemplates all dharmas as neither produced nor destroyed and as existing through the conjunction of causes and conditions.

Having first destroyed the bonds of views, the bonds of desire, the bonds of form, the bonds of becoming, and the bonds of ignorance all become ever more attenuated. Because, for countless hundreds of thousands of *koṭis* of *nayutas* of kalpas, they are no longer accumulated, wrong desire, wrong hatred, and wrong delusion are all entirely cut off. All of his roots of goodness then become ever more radiant.

Son of the Buddha, this is analogous to skillfully refining real gold to the point where its weight no longer diminishes with smelting and it shines ever more brightly in its purity. So too it is with the bodhisattva who dwells on the Ground of Shining Light. Because he no longer accumulates them, wrongly generated covetousness, wrongly generated hatred, and wrongly generated stupidity are all entirely cut off and his roots of goodness then shine ever more brightly.

This bodhisattva's inclination to be patient, his inclination to be gently harmonious, his inclination to be congenially adaptive, his inclination to be pleasingly sweet, his inclination to refrain from anger, his inclination to remain imperturbable, his inclination to remain unconfused, his inclination to refrain from judgments as to "superior" or "inferior," his inclination to not long for expressions of gratitude, his inclination to repay kindnesses, his inclination to refrain from flattery, his inclination to refrain from deviousness, and his inclination to refrain from treachery—all of these become ever more purified.[86]

Among the four means of attraction, this bodhisattva focuses more strongly on the practice of "beneficial actions" and, among the ten *pāramitās*, he focuses more strongly on the practice of the patience *pāramitā*.[87] It is not that he does not practice the others. Rather, he simply accords them an amount of emphasis corresponding to his own strengths and to whatever is fitting.

Son of the Buddha, this is what constitutes the bodhisattva's third ground, the Ground of Shining Light.

The bodhisattva dwelling on this ground often becomes a king of the Heaven of the Thirty-three who is able to employ skillful means to cause beings to abandon desire.

In his practice of "giving," "pleasing words," "beneficial actions," and "joint endeavors" and in all other such works as these, he never departs from mindfulness of the Buddha, never departs from mindfulness of the Dharma, never departs from mindfulness of the Sangha, and so forth until we come to his never departing from mindfulness of his quest to achieve complete fulfillment of the knowledge of all modes and the cognition of all-knowledge.

He also has this thought: "I should become one who serves these beings as a leader, as one who is supreme, as one who is most especially supreme, as one who is marvelous, as one who is most subtly marvelous, as one who is excellent, as one who is unexcelled," and so forth until we come to "as one who relies on the cognition of all-knowledge."

If he becomes diligent in the practice of vigor, then, in but a single moment, he will acquire a hundred thousand samādhis, will be able to see a hundred thousand buddhas, will know of the spiritual powers of a hundred thousand buddhas, will be able to cause tremors in a hundred thousand buddha worlds, and so forth until we come to his manifesting a hundred thousand bodies among which each and every one of those bodies manifests a hundred thousand bodhisattvas to serve as its retinue. If he uses the power of the bodhisattva's especially supreme vows, he will be freely able to bring forth manifestations beyond this number such that one could never count them all even in a hundred kalpas, a thousand kalpas, and so forth on up to a hundred thousand *koṭis* of *nayutas* of kalpas.

At that time, Vajragarbha Bodhisattva, wishing to again proclaim his meaning, thereupon spoke these verses:

The pure mind, stable abiding mind, mind of flourishing brilliance,
mind of renunciation, nondesiring mind, nonharming mind,[88]
the solid, valiant, broadly inclusive and magnanimous minds—
the wise resort to these in acquiring entry into the third ground.

The bodhisattva dwelling on this Ground of Shining Light
contemplates formative-factor dharmas as suffering, impermanent,
impure, bound to perish, rapidly bound to return to destruction,
as unenduring, as nonabiding, and as having no coming or going.

He contemplates conditioned dharmas as like a grave disease,
as bound up with worry, lamentation, suffering and anguish,
as constantly ablaze with the fierce fire of the three poisons
that, from beginningless time onward, has continued without cease.

He renounces the three realms, indulges no covetous attachment,
exclusively and without distraction pursues the Buddha's knowledge,

so difficult to fathom, difficult to conceive of, matchless,
immeasurable, boundless, and entirely free of torments.

Having observed the Buddha's knowledge, he feels pity for beings,
abiding alone, with no one to rely on or to rescue and protect them,
burned by the blazing fire of the three poisons, ever poverty-stricken,
dwelling in the prison of existence, always experiencing sufferings,

enveloped in and covered by the afflictions, blind, with no eyes,
aspiring to the inferior and mean, having lost the Dharma jewel,
swept along in cyclic births and deaths, frightened by nirvāṇa—
he thinks, "I should rescue them, bringing forth diligent vigor in this.

I shall seek the wisdom with which to benefit beings."
He reflects on which skillful means can cause their liberation and
realizes this is none other than the Tathāgata's unimpeded knowledge
that itself arises from the wisdom of nonproduction."

He reflects, "This wisdom is acquired through learning."
Having considered it thus, he then assiduously urges himself on
so that, day and night, he listens and practices incessantly,
taking only right Dharma as what is worthy of his esteem.

Whether it be countries, cities, wealth, the various precious jewels,
his wife, children, retinue, or even the royal throne—
for the sake of Dharma, the bodhisattva, with reverential mind,
is able to relinquish all such things.

Even his head, eyes, ears, nose, tongue, and teeth,
his hands, feet, bones, marrow, heart, blood and flesh—
relinquishing even such things as these, he does not deem difficult,
but rather only esteems the hearing of Dharma as most rare.

Should someone come and tell this bodhisattva,
"Whosoever is able to throw his body into a great bonfire—
I will bestow upon you a Dharma jewel of the Buddha,"
having heard this, he would feel no trepidation at leaping into it.

He instead thinks, "Even were there a fire filling up a trichiliocosm,
I would leap down into it from the height of the Brahma World,
for, to do this in search of the Dharma is not to be seen as difficult,
how much the less might I shrink from minor human sufferings."

Even all of the sufferings experienced in the Avīci Hells
from the time of his initial resolve until he achieves buddhahood—
he would be able to endure it all for the sake of hearing the Dharma.
How much the more would he endure all the sufferings of humans.

Having heard it, by right contemplation that accords with principle,
he gains in sequence the four *dhyānas*, four formless absorptions,

four equally regarding minds,[89] and five superknowledges,
yet does not acquiesce in their power to determine one's rebirths.

The bodhisattva dwelling herein sees many buddhas,
makes offerings to them, listens to them, and, with resolute mind,
severs erroneous views and delusions and becomes ever more pure,
as when refining true gold, its substance remains undiminished.

One who abides herein often becomes a Trāyastriṃśa Heaven King
teaching and guiding countless members of the assemblies of devas,
causing them to forsake the desire mind, abide in paths of goodness,
and proceed with singular devotion to seek the Buddha's qualities.

A son of the Buddha abiding herein who is diligently vigorous
perfectly acquires a hundred thousand samādhis,
sees a hundred thousand buddhas' bodies adorned with the marks,
and, if resorting to the power of vows, exceeds even this.

As for the universal benefiting of all beings
and all of those especially superior practices of the bodhisattvas
as well as all of the other such aspects of the third ground,
I have concluded their explanation according to their meaning.

THE FOURTH GROUND

The Blazing Brilliance Ground

When those sons of the Buddha had heard of these vast practices
on this delightful, deeply sublime, and especially supreme ground,
their minds were exhilarated, they were filled with great joy, and
they scattered many flowers everywhere as offerings to the Buddha.

When such sublime Dharma had been proclaimed there,
the great earth trembled, the ocean's waters roiled,
and all of the celestial nymphs became joyful,
whereupon they all joined their marvelous voices in singing praises.

The Vaśavartin Heaven King, moved to immense celebratory delight,
rained down *maṇi* jewels as offerings to the Buddha,
and uttered praises: "The Buddha has come forth here for our sakes,
expounding the practices possessed of the foremost merit.

The meaning of the grounds taught by such a wise one as this
is extremely difficult to encounter in a hundred thousand kalpas.
We have now suddenly been able to hear this sublime Dharma voice
speak of a bodhisattva's supreme conduct.

We wish to additionally hear expounded the brilliantly wise one's
subsequent grounds on the definite path to the realm without residue
that bestows benefit on all devas and all humans.
All of these sons of the Buddha would delight in hearing this."

Then the heroically valiant one of great resolve, Liberation Moon,
posed a request to Vajragarbha, saying, "O Son of the Buddha,
please explain here all aspects of the practice involved in
turning from here to enter the fourth ground."

At that time, Vajragarbha Bodhisattva informed Liberation Moon Bodhisattva, saying:

O Son of the Buddha, as for the bodhisattva-mahāsattva who has already well purified his practice on the third ground and then wishes to enter the fourth ground, the Ground of Blazing Brilliance, he should cultivate ten gateways to the light of Dharma.[90] What are the ten? They are:

Contemplation of the realms of beings;
Contemplation of the Dharma realm;
Contemplation of the world realms;
Contemplation of the realms of empty space;

Contemplation of the realms of consciousness;
Contemplation of the desire realm;
Contemplation of the form realm;
Contemplation of the formless realm;
Contemplation of the realms of broadly inclusive resolute intentions and resolute convictions;[91]
And contemplation of the realms of magnanimous resolute intentions and resolute convictions.[92]

The bodhisattva employs these ten gateways to the light of Dharma to gain entry into the fourth ground, the Ground of Blazing Brilliance.

Son of the Buddha, if a bodhisattva comes to dwell on this Ground of Blazing Brilliance, then, by employing ten types of knowledge-maturing dharmas,[93] he becomes able to acquire its inner dharmas[94] and achieve birth into the clan of the *tathāgatas*. What then are those ten? They are:

Through possessing nonretreating resolute intentions;
Through bringing forth ultimately pure and indestructible faith in the Three Jewels;
Through contemplating the production and destruction of all karmic formative factors;
Through contemplating all dharmas as, by their very nature, unproduced;
Through contemplating the formation and destruction of worlds;
Through contemplating that it is on account of karmic actions that birth exists;
Through contemplating *saṃsāra* and nirvāṇa;
Through contemplating the karma associated with beings and lands;
Through contemplating the past and the future;
And through contemplating nonexistence and complete destruction.

These are the ten.

Son of the Buddha, the bodhisattva dwelling on this fourth ground employs the body-examining contemplation that takes his own body as the objective focus, employing diligent and robust mindfulness and knowing awareness[95] in ridding himself of desire and distress associated with the world. He employs the body-examining contemplation taking others' bodies as the objective focus, employing diligent and robust mindfulness and knowing awareness in ridding himself of desire and distress associated with the world. And he employs the body-examining contemplation that takes both his own body and others' bodies as the objective focus, employing diligent and robust mindfulness and knowing awareness in ridding himself of desire and distress associated with the world.

In this same manner, he also applies such contemplation to his own feelings, to the feelings of others, and to the feelings of both himself and others, applying the feeling-examining contemplation to those objective conditions.

He also applies such contemplation to his own mind, to the minds of others, and to the minds of both himself and others, employing the mind-examining contemplation to those objective conditions.

And, finally, he also applies such contemplation to subjectively related dharmas, to objectively related dharmas, and to dharmas that are both subjectively related and objectively related, employing the dharma-examining contemplation to those objective conditions.

Thus it is that he employs diligent and robust mindfulness and knowing awareness in ridding himself of desire and distress associated with the world.[96]

Additionally, for the sake of not generating evil and unwholesome dharmas that have not yet arisen, this bodhisattva strives to bring forth diligently applied vigor and resolves to cut off their arising.

For the sake of severing already-arisen evil and unwholesome dharmas, he strives to bring forth diligently applied vigor and resolves to cut them off.

For the sake of generating good dharmas not yet arisen, he strives to bring forth diligently applied vigor and resolves to proceed with their right practice.

And for the sake of ensuring that already-arisen good dharmas will continue and not be lost, and also in order to cultivate, increase, and broaden them, he strives to bring forth diligently applied vigor and resolves to engage in right practice.[97]

Additionally, this bodhisattva cultivates the severance practice associated with zeal-based concentration, this in order to completely establish the spiritual powers, doing so based upon detachment, based upon dispassion, based upon cessation, and directed toward relinquishment.[98] He also cultivates the severance practices associated with vigor-based concentration, associated with mind-based concentration, and associated with contemplation-based concentration, this in order to completely establish the spiritual powers, doing so based upon detachment, based upon dispassion, based upon cessation, and directed toward relinquishment.[99]

Additionally, this bodhisattva cultivates the root-faculty of faith, doing so based upon detachment, based upon dispassion, based upon cessation, and directed toward relinquishment, cultivates too the root-faculty of vigor, the root-faculty of mindfulness, the root-faculty of concentration, and the root-faculty of wisdom, in all cases doing so based upon detachment, based upon dispassion, based upon cessation, and directed toward relinquishment.[100]

Additionally, this bodhisattva cultivates the power of faith, doing so based upon detachment, based upon dispassion, based upon cessation, and directed toward relinquishment, cultivates the power of vigor, the power of mindfulness, the power of concentration, and the power of wisdom, doing so based upon detachment, based upon dispassion, based upon cessation, and directed toward relinquishment.[101]

Additionally, this bodhisattva cultivates the mindfulness limb of enlightenment, doing so based upon detachment, based upon dispassion, based upon cessation, and directed toward relinquishment, cultivates the dharma-differentiation limb of enlightenment, the vigor limb of enlightenment, the joyfulness limb of enlightenment, the pliancy limb of enlightenment, the concentration limb of enlightenment, and the equanimity limb of enlightenment, doing so based upon detachment, based upon dispassion, based upon cessation, and directed toward relinquishment.[102]

Additionally, this bodhisattva cultivates right views, doing so based upon detachment, based upon dispassion, based upon cessation, and directed toward relinquishment. So too, he cultivates right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right concentration, doing so based upon detachment, based upon dispassion, based upon cessation, and directed toward relinquishment.[103]

The bodhisattva cultivates such meritorious qualities as these, engaging in such cultivation:

In order to refrain from forsaking all beings;
In order to be sustained by his original vows;
In order to make the great compassion foremost;
In order to perfect the great kindness;
In order to reflect upon and bear in mind the cognition of all-knowledge;
In order to completely accomplish the adornment of buddha lands;
In order to completely realize the Tathāgata's powers, fearlessnesses, dharmas exclusive to the buddhas, major marks, subsidiary signs, and voice;

In order to further his quest to acquire the most especially supreme path;[104]
In order to accord with what he has learned regarding the extremely profound liberation of the Buddha;
And in order to reflect upon greatly wise and good skillful means.

Son of the Buddha, the bodhisattva dwelling on the Ground of Blazing Brilliance, taking the view imputing the existence of a self associated with the body as chief among them, abandons all attachments that might be generated, including attachments to the existence of a self, to a person, to beings, to a life span, to the aggregates, to the sense realms, and to the sense bases, doing so because they arise and disappear in reliance on conceptual thought, because they are sustained through discursive thought, because they are but subsidiary to a self, because they are but its material possessions, and because they are but points of attachment. He entirely abandons them all.

Whenever this bodhisattva sees that particular karmic actions have been censured by the Tathāgata as defiled by the afflictions, he abandons all of them. Whenever he sees that particular karmic actions accord with the bodhisattva path and have been praised by the Tathāgata, he cultivates all of them.[105]

Son of the Buddha, this bodhisattva cultivates the path and the provisions assisting realization of the path[106] in a manner that befits the skillful means and wisdom he has developed. Proceeding in this manner, he thus acquires:[107]

The harmoniously smooth mind;
The gentle mind;
The congenially adaptive mind;
The mind that benefits and provides happiness to others;
The mind unmixed with defilement;
The mind that seeks ever more superior dharmas;
The mind that seeks especially supreme wisdom;
The mind that seeks to rescue everyone in the world;
The mind that respects those of venerable virtue and does not go against their teaching instructions;
And the mind that thoroughly cultivates in accordance with the Dharma one has learned.

This bodhisattva:[108]

Acknowledges kindnesses received;
Knows to repay kindnesses;
Has a mind that is extremely harmonious and good;

Dwells happily together with others;
Is endowed with a character that is straight-minded;
Is gentle and pliant;
Is free of behavior influenced by the dense forest [of afflictions];
Is free of arrogance;
Is one who skillfully accepts instruction;
And is one who well understands the intentions of those whose speech he hears.

It is in this way that this bodhisattva's patience becomes completely developed, in this way that his pliancy becomes completely developed, and in this way that his quiescence becomes completely developed. Having thus acquired completely developed patience, pliancy, and quiescence, he then purifies his karmic actions on the subsequent grounds.

At this time, as he proceeds with well-considered cultivation, he acquires:[109]

Unresting vigor;
Vigor unmixed with defiling factors;
Nonretreating vigor;
Vast vigor;
Boundless vigor;
Blazing vigor;
Matchless vigor;
Invincible vigor;
Vigor aimed at maturing all beings;
And vigor that is well able to distinguish what is and is not the path.

This bodhisattva's aspirations have become purified, his resolute intentions never wane, his awakened convictions are brilliant and sharp, and his roots of goodness increase.[110] He abandons the world's defiling turbidities, cuts off all doubts and uncertainties, achieves perfected clarity in severance, and is filled with delight. He is one of whom the buddhas are protectively mindful and his resolute intentions in relation to the immeasurable minds have become fully developed.[111]

Son of the Buddha, due to the power of his vows, the bodhisattva dwelling on this Ground of Blazing Brilliance is able to see many buddhas. That is to say that he can see many hundreds of buddhas, can see many hundreds of thousands of buddhas, and so forth until we come to his seeing of many hundreds of thousands of *koṭis* of *nayutas* of buddhas, all of whom he reveres, venerates, and serves, presenting offerings to them of robes, bedding, food and drink, medicines, and all amenities supporting their existence, offering up all of these things while also making offerings to those in all their sangha assemblies, proceeding then to dedicate the merit associated with these roots of goodness to *anuttara-samyak-saṃbodhi.*

So too does he then respectfully listen to the teachings on Dharma in the presence of those buddhas. Having heard these teachings, he takes them on, upholds them in practice, and entirely perfects their cultivation. Furthermore, during the Dharma reign of those buddhas, he leaves behind the home life to cultivate the path.

He also purifies his resolute intentions and resolute faith[112] as he passes through countless hundreds of thousands of *koṭis* of *nayutas* of kalpas wherein he causes his roots of goodness to shine ever more brightly in their purity.

Son of the Buddha, this is analogous to a goldsmith's refining of real gold to create objects of adornment unmatched in their perfection by anything made from other grades of gold. So too it is with this bodhisattva-mahāsattva. When he dwells on this ground, all of his roots of goodness are such that none of the roots of goodness of those on lower grounds could ever match them.

This circumstance is analogous to a *maṇi* jewel's orb of pure radiant light that is able to emit radiance of the sort that no other jewel's radiance can even approach, radiance that not even the conditions of wind, rain, and so forth are able to ruin. So, too, the bodhisattva-mahāsattva dwelling on this ground cannot be matched by any of the lower ground bodhisattvas, for he cannot be destroyed by any of the many sorts of *māras* or afflictions.

Among the four means of attraction, this bodhisattva most extensively devotes his practice to "joint endeavors," while, among the ten *pāramitās,* he most extensively practices the perfection of vigor. It is not that he does not practice the others. Rather, he simply accords them an amount of emphasis corresponding to his own strengths and to what is fitting.

Sons of the Buddha, this has been a concise explanation of the bodhisattva-mahāsattva's fourth ground, the Ground of Blazing Brilliance.

The bodhisattva dwelling on this ground often becomes the heavenly king Suyāma in which capacity he is equipped with skillful means by which he can influence beings to rid themselves of the view imputing the existence of a real self in association with the body[113] and other such delusions, thereby causing them to abide in right views.

In his practice of giving, pleasing words, beneficial actions, and joint endeavors and all other such works that he pursues, he never departs from mindfulness of the Buddha, never departs from mindfulness of the Dharma, never departs from mindfulness of the Sangha, and so forth until we come to his never departing from mindfulness of his quest to achieve complete fulfillment of the knowledge of all modes and the cognition of all-knowledge.

He also has this thought: "I should become one who serves these beings as a leader, as one who is supreme, as one who is most especially supreme, as one who is marvelous, as one who is most subtly marvelous, as one who is excellent, as one who is unexcelled," and so forth until we come to "as one who relies on the cognition of all-knowledge."

If this bodhisattva brings forth diligently vigorous practice, then, in but a moment, he will become able to enter a *koṭi* of samādhis, will be able to see a *koṭi* of buddhas, will become aware of the spiritual powers as exercised by a *koṭi* of buddhas, will be able to cause tremors in a *koṭi* of worlds, and so forth until we come to his being able to manifest a *koṭi* of bodies wherein each and every one of those bodies will itself become able to manifest a *koṭi* of bodhisattvas serving in his retinue. If he resorts to the power of the especially supreme vows of the bodhisattva, he will become freely able to bring forth manifestations beyond this number such that one would never be able to count them even in a period of a hundred kalpas, a thousand kalpas, and so forth until we come to a hundred thousand *koṭis* of *nayutas* of kalpas.

At that time, Vajragarbha Bodhisattva, wishing to once again proclaim the meaning of his discourse, thereupon spoke these verses:

The bodhisattva who has already purified the third ground
next contemplates beings, the worlds, the Dharma realm,
the realms of empty space and consciousness, the three realms,
intentions, and convictions. Fathoming these, he is able to enter.[114]

On first ascending to the flaming ground, as he increases in strength,
he is born into the *tathāgatas'* clan through never-retreating resolve,
indestructible faith in the Buddha, Dharma, and Sangha,
contemplating dharmas as impermanent and unproduced,

contemplating worlds' rise and fall, karma as the basis for birth,
saṃsāra and nirvāṇa, the karma associated with lands and such,
contemplating past and future, and also contemplating destruction.
Through just such cultivation as this, he is born into Buddha's clan.[115]

After acquiring these dharmas, his kindly sympathy increases,
he redoubles diligent cultivation of the four stations of mindfulness

and their inward and outward contemplation of body, feelings, mind,
and dharmas, thereby getting rid of and banishing all worldly desires.

The bodhisattva cultivates the four right efforts by which
bad dharmas are extinguished and good dharmas are increased.
Psychic power bases, faculties, and powers are all skillfully cultivated.
So too it is with the seven limbs of bodhi and the eightfold path.[116]

He cultivates those practices in order to liberate beings, to be guarded
by original vows, to perfect kindness, to make compassion foremost,
to aid his quest for all-knowledge and adornment of buddha lands,
and also to bear in mind acquisition of the Tathāgata's ten powers,

four fearlessnesses, the dharmas exclusive to the buddhas,
their special major marks, subsidiary signs, and fine voice.
He also cultivates those practices to pursue his quest for
the sublime path's stations of liberation and great skillful means.[117]

As for seeing a self related to the body, chief of the sixty-two views
that include conceiving of a self, its possessions, and countless other
attachments to aggregates, sense realms, sense bases, and such,
he abandons all of these on this fourth ground.

Because they are meaningless and unbeneficial, he cuts off all
affliction-ridden actions censured by the Tathāgata,
while, of the pure karmic actions cultivated by the wise,
there are none he fails to implement in order to liberate beings.

The bodhisattva, assiduous in cultivating, refrains from indolence,
straightaway achieves perfect fulfillment of ten types of mind,
focuses intently on tirelessly pursuing the path to buddhahood,
is resolute in aspiring to receive the consecration and liberate beings,

respectfully follows cultivation dharmas of the venerably virtuous,
acknowledges kindness, is easily taught, is free of enmity or temper,
forsakes pride, abandons flattery, has a subdued and pliant mind,
and increases in energetic diligence that then never retreats.

As for the bodhisattva dwelling on this Ground of Blazing Brilliance,
his intentions are purified and never are lost.
His awakened convictions are definite, his goodness increases, and
he entirely abandons the net of doubts and all defiling turbidity.

The bodhisattva on this ground, the most supreme of all men,
makes offerings to countless *nayutas* of buddhas,
listens to their right Dharma teaching, leaves the home life,
becomes impossible to impede, and becomes like real gold.

The bodhisattva abiding herein is replete with meritorious qualities.
He employs knowledge and skillful means in cultivating the path.

His resolve cannot be turned back by the many sorts of *māras*.
In this he becomes like a marvelous jewel that no one can ruin.

One abiding herein often becomes Suyāma, a king of the devas who,
masterfully adept in all dharmas and revered by the multitudes,
everywhere teaches all types of beings to be rid of wrong views and
focuses on seeking Buddha's knowledge and cultivating good karma.

This bodhisattva who is diligent in applying the power of vigor
acquires samādhis and other achievements, each a *koṭi* in number,
and, if he avails himself of the power of vows and knowledge, his acts
go beyond this number and exceed even the range of knowability.

Thus it is that the sublime path of the bodhisattva's fourth ground,
pure in its practices and mutually consistent with
the meritorious qualities, meaning, and knowledge,
has been explained by me for the Sons of the Buddha.

THE FIFTH GROUND

The Difficult-to-Conquer Ground

On hearing of this ground's supreme practices,
the bodhisattvas awakened to this Dharma with joyous minds.
Blossoms rained down from the sky and praises resounded, saying:
"This is good indeed, O Great Eminence, Vajragarbha."

The Vaśavartin Deva King and his celestial host,
having heard this Dharma teaching, leapt up, stood in space,
and everywhere released all sorts of marvelous light clouds
as offerings to the Tathāgata, and everyone was filled with joy.

The celestial nymphs played heavenly music,
sang songs in praise of the Buddha,
and then, through the awesome spiritual power of the Bodhisattva,
from amidst the sounds of their voices, they uttered these words:

"The Buddha's vows, made so long ago, are now fulfilled.
The path of the Buddha, so long in its course, is now realized.
Śākyamuni Buddha has arrived at the celestial palace where
he who benefits both devas and humans, after so long, is now seen.

The Great Sea, so ancient and vast, for the first time, now moves.
The Buddha's light, so ancient and far-reaching, now shines forth.
Beings, after a long and distant past, for the first time, are happy.
The voice of the great compassion, after so long, is now heard.

[After such a long time, the Great Muni is now met.]
The far shore of all perfected qualities has been reached.
The darkness of all arrogance and pride has been dispelled
[The Great Śramaṇa, worthy of reverence, is revered.][118]

He who is possessed of utmost purity, like empty space,
undefiled by worldly dharmas, comparable to a lotus blossom,
the Great Muni, the Honored One, appears here in this world,
like Mount Sumeru rising up from the midst of the great ocean.

By making offerings to him, one becomes able to end all suffering.
By making offerings, one certainly acquires the buddhas' knowledge.
In this place of one worthy of offerings, we offer to one without peer.
Hence, with delighted minds, we present offerings to the Buddha."

After these countless daughters of the devas
had sung these phrases in praise,
everyone there was moved to reverence and was filled with joy.
They then gazed up at the Tathāgata who dwelt there in silence.

At this time, the great eminence, Liberation Moon,
again presented a request to the fearless one, Vajragarbha,
"We only pray, O Son of the Buddha, that you will explain for us
the practices and characteristic aspects of the fifth ground."

At that time, Vajragarbha Bodhisattva informed Liberation Moon Bodhisattva, saying:

O Son of the Buddha, the bodhisattva-mahāsattva who has already thoroughly and perfectly fulfilled the path of the fourth ground's practices and then wishes to enter the fifth ground, the "difficult-to-conquer" ground, should progress into it through the practice of ten kinds of equally regarding pure resolute intentions.[119] What then are these ten? They are:

Equally regarding pure resolute intentions toward the Dharma of the buddhas of the past;
Equally regarding pure resolute intentions toward the Dharma of the buddhas of the future;
Equally regarding pure resolute intentions toward the Dharma of the buddhas of the present;
Equally regarding pure resolute intentions toward the moral precepts;
Equally regarding pure resolute intentions toward the mind;[120]
Equally regarding pure resolute intentions toward ridding himself of views, doubts, and regretfulness;
Equally regarding pure resolute intentions toward the knowledge of what is the path and what is not the path;
Equally regarding pure resolute intentions toward the knowledge and vision associated with cultivating the practices;
Equally regarding pure resolute intentions toward ever more superior contemplations of all the dharmas constituting the limbs of bodhi;
And equally regarding pure resolute intentions toward teaching all beings.

The bodhisattva-mahāsattva uses these ten types of equally regarding pure resolute intentions to achieve entry into the fifth bodhisattva ground.

Son of the Buddha, once the bodhisattva-mahāsattva has come to dwell on this fifth ground, then:

Due to thoroughly cultivating the dharmas of the limbs of bodhi;
Due to thoroughly purifying the resolute intentions;[121]
Due to further redoubled efforts in seeking the most supreme stations on the path;

Due to according with true suchness,
Due to being sustained by the power of vows;
Due to never relinquishing kindness and pity for all beings;
Due to accumulating the merit and knowledge constituting the provisions for realization of the path;
Due to energetic and ceaseless diligence in cultivation,
Due to bringing forth skillful means;
Due to contemplating and illuminating ever higher grounds;
Due to being guarded by the Tathāgata's protective mindfulness;
And due to being sustained by the power of mindfulness and wisdom,

He then acquires the irreversible resolve.

Son of the Buddha, this bodhisattva-mahāsattva knows in accordance with reality: "This is the *āryas'* truth of suffering, this is the Āryas' truth of the accumulation of suffering, this is the *āryas'* truth of the cessation of suffering, and this is the *āryas'* truth of the path to the cessation of suffering." He:

Knows well the conventional truth;[122]
Knows well the truth of the supreme meaning;[123]
Knows well the truth of characteristic signs;[124]
Knows well the truth of differentiating distinctions;[125]
Knows well the truth of establishment;[126]
Knows well the truth of phenomena;[127]
Knows well the truth of production;[128]
Knows well the truth of cessation with no further production;[129]
Knows well the truth of the knowledge associated with entering the path;[130]
Knows well the truth of the sequential and complete cultivation of all bodhisattva grounds, and so forth on up to his knowing well the truth associated with the complete cultivation of the Tathāgata's knowledge.[131]

This bodhisattva:

Knows the conventional truth through adapting to beings' mental dispositions and thereby causing them to be delighted;[132]
Knows the truth of the supreme meaning through achieving a penetrating comprehension of the one true character of all phenomena;[133]
Knows the truth of characteristic signs through comprehending the individual and shared characteristics of dharmas;[134]
Knows the truth of differentiating distinctions through completely comprehending the distinctions in dharmas' categorical differences;[135]

Knows the truth of establishment through skillfully distinguishing the aggregates, sense realms, and sense bases;[136]

Knows the truth of phenomena through being aware of the suffering and anguish inherent in body and mind;[137]

Knows the truth of production through being aware of the factors involved in the continuity of rebirths within the rebirth destinies;[138]

Knows the truth of complete cessation with no further production through the ultimate extinguishing of all inflaming afflictions;[139]

Knows the truth of the knowledge associated with entering the path through bringing forth the realization of non-duality;[140]

And knows well the truth of the sequential and continuous complete cultivation of all bodhisattva grounds on up to and including the complete cultivation of the Tathāgata's knowledge, accomplishing this through having become rightly aware of all aspects of the practices.[141]

It is through the power of knowledge associated with resolute faith[142] that he knows this, for this is not yet a case of knowing accomplished through the power of ultimately final knowledge.

Son of the Buddha, after this bodhisattva-mahāsattva has acquired the knowledge associated with these truths, he knows in accordance with reality that all conditioned dharmas are false and deceptive and that they thereby delude the foolish common person. At this time, the bodhisattva increases even more his great compassion for beings and brings forth the light of the great kindness.

Son of the Buddha, the bodhisattva-mahāsattva who has acquired such powers of knowledge never forsakes any being and always strives to acquire the Buddha's knowledge. He contemplates in accordance with reality all past and future conditioned actions and knows that it is from prior ignorance, existence, and craving that one therefore produces the flowing on and turning about in cyclic births and deaths wherein one is unable to move to escape the house of the aggregates and thus increases one's accumulation of suffering. He knows that there is no self, no entity possessed of a life span, no soul, and no one who yet again repeatedly takes up bodies in subsequent rebirth destinies. He knows that this all occurs entirely apart from any self or anything possessed by a self and knows that, just as this has been the case in the past, so too does it continue to be so in the future, for, in every case, none of these exist at all. And he knows whether or not there is any complete cessation and escape to be had from this covetous attachment to what is empty and false. He knows all of these matters in accordance with reality.

Son of the Buddha, this bodhisattva-mahāsattva has this additional thought:

> These common people, so deluded and devoid of wisdom, are so very pitiable. They have countless bodies that have already destroyed, are now being destroyed, and will be destroyed in the future. In this way, their bodies are all entirely destroyed and yet they are unable to bring forth any thought of renunciation toward the body, but rather instead ever increase the matters that are the mechanisms for producing suffering. Hence they flow along, following the current of births and deaths and remain unable to turn back against it.
>
> They do not seek to escape from the house of the aggregates and never know to become concerned about or fear the poisonous snakes of the four great elements. They are unable to extricate the arrows of pride and views, are unable to extinguish the fires of desire, hatred, and delusion, are unable to destroy the darkness of ignorance, and are unable to dry up the great sea of desire. They do not seek to encounter the great *ārya* and guide who possesses the ten powers but instead enter the entangling thicket of resolute intentions influenced by *māras*.[143] They then become swept up and drowned in the crashing surf of ideation and mental discursion.[144]

Son of the Buddha, this bodhisattva-mahāsattva has yet another thought:

> In their undergoing of such suffering, these beings are alone, poverty-stricken, and distressed by difficulties. They have no one to rescue them and no one to rely on. They are without an island, without a shelter, without a guide, and without eyes. They are covered over by ignorance and enveloped in darkness. For the sake of all those beings, I shall now cultivate merit and knowledge, the dharmas constituting provisions for the path. In doing so, I bring forth this resolve alone, not seeking any companions in this. Utilizing such meritorious qualities, I shall influence beings to achieve the ultimate purification and continue in this until they acquire the Tathāgata's ten powers and unimpeded wisdom.

Son of the Buddha, this bodhisattva-mahāsattva employing wisdom such as this, contemplates the roots of goodness that he cultivates as being dedicated entirely for the sake of:[145]

Rescuing and protecting all beings;
Benefiting all beings;
Bringing happiness to all beings;

Bringing forth sympathetic pity for all beings;
Bringing about the complete success of all beings;
Liberating all beings;
Drawing in all beings;
Causing all beings to abandon suffering and anguish;
Causing all beings everywhere to acquire purity;
Causing all beings to adopt the training;
And causing all beings to achieve entry into *parinirvāṇa*.

Son of the Buddha, regarding the bodhisattva dwelling on this fifth ground, the Difficult-to-Conquer Ground:

He is one who is mindful, for he never forgets any dharma;
He is one who is wise, for he is able to skillfully and resolutely bring forth complete understanding;
He is one who comprehends implications, for he realizes the purport of the ideas contained in the scriptures and understands their order and their connections;
He is one possessed of a sense of shame and a dread of blame, for he guards himself while also protecting others;
He is one who is possessed of solidity, for he never abandons his practice of the moral precepts;
He is one who is possessed of awakened awareness,[146] for he is able to assess what is and is not possessed of correct bases;
He is one who accords with knowledge,[147] for he does not accord with anything aside from that;
He is one who accords with wisdom,[148] for he knows well the distinctions between principled and unprincipled statements;
He is one possessed of the spiritual superknowledges, for he skillfully cultivates the *dhyāna* absorptions;
He is one possessed of skillful means, for he is able to adapt to the ways of the world;
He is one possessed of insatiability, for he pursues the thorough accumulation of merit;[149]
He is one who is unresting, for he always seeks to acquire wisdom;[150]
He is one who is tireless, for he accumulates great kindness and compassion;[151]
He is one who pursues diligent cultivation on behalf of others, for he wishes to cause all beings to achieve entry into nirvāṇa;
He is one who is possessed of unrelenting diligence in the pursuit of his quest, for he seeks the Tathāgata's powers, fearlessness, and dharmas exclusive to the buddhas;

He is one who is able to carry out whatever he decides to do, for he perfects the adornment of the buddha lands;

He is one who diligently cultivates every sort of good karmic work, for he is able to completely fulfill [the bases for acquiring] the major marks and the subsidiary signs;

He is one who always cultivates with diligence, for he seeks to acquire the physical, verbal, and mental qualities adorning the Buddha;

He is one who greatly venerates and reveres the Dharma, for he practices in accordance with the teachings wherever all bodhisattva Dharma teachers reside;

He is one possessed of unimpeded resolve, for he adopts great skillful means as he always implements his practice in the world;

And he is one who, both day and night, abandons any other sorts of intentions, for he always delights in teaching all beings.

Son of the Buddha, as the bodhisattva-mahāsattva diligently cultivates in this manner:

He uses giving in teaching beings;

He uses pleasing words, beneficial actions, and joint endeavors in teaching beings;

He manifests form bodies in teaching beings;

He expounds on all dharmas in teaching beings;

He opens up and reveals the bodhisattva conduct in teaching beings;

He displays the immensely awe-inspiring powers of the Tathāgata in teaching beings;

He reveals the transgressions associated with *saṃsāra* in teaching beings;

He praises the benefits of the Tathāgata's wisdom in teaching beings;

He manifests the power of great spiritual superknowledges in teaching beings;

And he uses all different sorts of practices involving skillful means in teaching beings.

Son of the Buddha, even as the bodhisattva-mahāsattva is able in this fashion to diligently employ skillful means in teaching beings, his mind constantly progresses toward the Buddha's wisdom. He never turns back in his creation of roots of goodness, but rather always diligently cultivates and trains in the most especially supreme practice dharmas.

Son of the Buddha, in order to be of benefit to beings, there is no worldly skill or art that this bodhisattva-mahāsattva does not comprehensively practice. In particular, this refers to writing, mathematical calculation, drawing, writing, printing, and all of the different sorts of treatises devoted to the elements of earth, water, fire, and wind, all of which he completely comprehends. He is also thoroughly skilled in medicinal prescriptions and the treatment of all diseases, including insanity, the wasting diseases, possession by ghosts, and poisoning at the hands of sorcerers, all of which he is able to dispel. He is thoroughly skilled in all such matters as literary compositions, praises, chants, singing, dance, musical performance, humor, and explanatory discussion.

He is also skilled in the placement and arrangement of states, cities, villages, palaces, homes, parks, gardens, springs, flowing waters, reservoirs, ponds, grasses, trees, flowers, and medicinal plants so that they each find their most appropriate location. He also knows the hidden locations of gold, silver, *maṇi* jewels, pearls, lapis lazuli, conch shells, jade, coral, and other such things that he brings forth and reveals for others.

He is also skilled in the contemplative assessment of all such things as the sun, the moon and stars, the cries of birds, earthquakes, the auspicious or inauspicious significance of dreams, and the good and bad fortune associated with physical features, never erring even once in his judgment on these matters.

In order to benefit them and gradually influence them to become securely established in the unsurpassed Dharma of the Buddha, he thoroughly explains and reveals for beings such matters such as the observance of moral precepts, entry into the *dhyāna* absorptions, the spiritual superknowledges, the immeasurables, and the four formless absorptions as well as all other sorts of other matters having to do with the world. In this, his sole concern is that he never act in a manner harmful or distressing to beings.

Son of the Buddha, due to the power of his vows, the bodhisattva dwelling on this Difficult-to-Conquer Ground becomes able to see many buddhas. Specifically, he becomes able to see many hundreds of buddhas, many thousands of buddhas, many hundreds of thousands of buddhas, and so forth until we come to his becoming able to see many hundreds of thousands of *koṭis* of *nayutas* of buddhas, to all of whom he offers up his reverence, veneration, service, and offerings of robes, food and drink, bedding, medicines, and all amenities facilitating their lives and also makes offerings to all their Sangha assemblies. He dedicates all the merit associated with these roots of goodness to *anuttara-samyak-saṃbodhi* and, wherever those buddhas dwell, he goes and reverently listens to their teachings on Dharma, whereupon, having heard them, he accepts and upholds those teachings and cultivates them in a manner befitting his powers to do so.

Additionally, during the Dharma reign of those buddhas, he leaves the home life and, having left the home life, he listens to yet more teachings on Dharma, acquires *dhāraṇīs*, and becomes a master of the Dharma who, having heard the Dharma, upholds it and abides on this ground, passing through a hundred kalpas, passing through a thousand kalpas, and so forth up to the point that he even passes through countless hundreds of thousands of *koṭis* of *nayutas* of kalpas during which all of his roots of goodness shine forth with ever-increasing brightness.

Son of the Buddha, this is analogous to real gold that, as it is polished with *musāragalva*[152] to an ever more brilliant luster, shines forth with ever brighter purity. So too it is with all of the roots of goodness accumulated by this bodhisattva who dwells on this ground. As he employs his skillful means and wisdom in contemplative meditation, they shine forth with ever brighter purity.

Son of the Buddha, in the case of the bodhisattva who dwells on this Difficult-to-Conquer Ground, his use of skillful means and wisdom in perfecting meritorious qualities is such that the roots of goodness developed on lower grounds cannot even approach.

Son of the Buddha, this is just as with the sun, moon, stars, constellations, and the radiance of the celestial palaces wherein the wind-like forces supporting them are so irresistibly strong that none of the other winds could even slightly alter their course. So too it is with all the roots of goodness of the bodhisattva dwelling on this ground. Through his use of skillful means and wisdom in pursuing contemplative meditation, he becomes so invincible that he cannot be even slightly deflected from his path by anyone with only the roots of goodness of any *śrāvaka* disciple, *pratyekabuddha*, or worldly being.

Among the ten *pāramitās*, this bodhisattva most extensively practices the perfection of *dhyāna*. It is not that he does not practice the others. Rather, he simply accords them an amount of emphasis corresponding to his own strengths and to what is fitting.

Son of the Buddha, this has been a general explanation of the bodhisattva-mahāsattva's fifth ground, the Difficult-to-Conquer Ground.

The bodhisattva dwelling on this ground often becomes a Tuṣita Heaven king, one who in his interactions with other beings is possessed of sovereign mastery in all that he does. He utterly defeats in debate all proponents of the wrong views set forth by non-Buddhist traditions and he is able to influence other beings to abide in the real truth.

In his practice of giving, pleasing words, beneficial actions, joint endeavors, and all other such endeavors, he never departs from mindfulness of the Buddha, never departs from mindfulness of the Dharma, never departs from mindfulness of the Sangha, and so forth until we come to his never departing from mindfulness of his quest to achieve complete fulfillment of the knowledge of all modes and the cognition of all-knowledge.

He also has this thought: "I should become one who serves these beings as a leader, as one who is supreme, as one who is most especially supreme, as one who is marvelous, as one who is most subtly marvelous, as one who is excellent, as one who is unexcelled," and so forth until we come to "as one who relies on the cognition of all-knowledge."

If this bodhisattva brings forth diligently vigorous practice, then, in but a moment, he will become able to enter a thousand *koṭis* of samādhis, will be able to see a thousand *koṭis* of buddhas, will become aware of the spiritual powers as exercised by a thousand *koṭis* of buddhas, will be able to cause tremors in a thousand *koṭis* of worlds, and so forth until we come to his being able to manifest a thousand *koṭis* of bodies wherein each and every one of those bodies will itself be able to manifest a thousand *koṭis* of bodhisattvas serving in his retinue.

If he resorts to the power of the especially supreme vows of the bodhisattva, he will become freely able to bring forth manifestations beyond this number, such that one would never be able to count them even in a period of a hundred kalpas, a thousand kalpas, and so forth until we come to a hundred thousand *koṭis* of *nayutas* of kalpas.

At that time, Vajragarbha Bodhisattva, wishing to once again proclaim the meaning of his discourse, thereupon spoke these verses:

The bodhisattva who has achieved the fourth ground's purification
with equal dispositions contemplates the buddhas of the three times,
precepts, the mind, riddance of doubt, what is and is not the path,
and, through such contemplations, enters the fifth ground.

With stations of mindfulness as bow, sharpness of roots as arrows,
the right efforts as steed, the bases of psychic powers as his chariot,
and the five powers as sturdy shield, he crushes hostile adversaries,
and, with unretreating heroic valor, he then enters the fifth ground.

With senses of shame and blame as robes, limbs of bodhi as a garland,
pure moral precepts as incense, *dhyāna* meditation as perfume,
wisdom and skillful means as marvelous adornments,
he enters the *dhāraṇī* forest and the samādhi gardens.

With psychic powers as his feet, right mindfulness as his neck,
kindness and compassion as his eyes, and wisdom as his teeth,
with the roar of "non-self," the lion among men
crushes the affliction adversaries, and then enters the fifth ground.

The bodhisattva dwelling on this fifth ground
increases cultivation of the most supremely pure path,
is irreversible in his determined quest for the Buddha's Dharma, and
tireless in contemplative mindfulness of kindness and compassion.

He gathers the supreme qualities of merit and wisdom, possesses
energetic diligence and skillful means, contemplates higher grounds,
is aided by Buddha's powers, embodies mindfulness and wisdom,
and utterly knows all four truths in accordance with reality.

He knows well worldly truth, the truth of the supreme meaning,
the truths of characteristic signs, distinctions, and establishment,
the truths of phenomena, production, cessation, the path,
and so on up to the truth of what, for the Tathāgata, is unimpeded.[153]

Although such contemplation of truths is subtle and marvelous,
he has not yet realized the unimpeded supreme liberation.
In this way, he is able to generate great meritorious qualities
and therefore steps entirely beyond the sphere of worldly wisdom.

Having contemplated these truths, he realizes conditioned existence,
by its very nature, is false, deceptive, and devoid of solid reality.
He acquires the Buddha's radiant aspects of kindness and pity,
and seeks Buddha's knowledge in order to benefit beings.

He contemplates prior and later periods in conditioned existence
as beset by the darkness of ignorance and bound by bonds of craving
by which one flows onward cyclically, abiding in a mass of suffering,
wherein there is no self, no person, and no entity having a life span.

Craving and grasping are causes of their receiving future suffering
that, if one wished to seek its end, one could never find it.
"Confused by the false, they float on, never going against the flow.
Beings such as these are so pitiable. I should see to their liberation."

In the house of aggregates, snakes of sense realms, arrows of views,
the mind's flames blaze fiercely and delusion's darkness is heavy.
They drift and swirl in love's river with no leisure to contemplate it,
and, bereft of a brilliant guide, sink in the ocean of suffering's waters.

Having realized such things as these, he becomes diligent in vigor
and dedicates all of his actions to the liberation of beings.
He becomes one possessed of mindfulness, possessed of wisdom,
and so on up to his becoming one aware of the means of liberation.

He is insatiable in his cultivation of merit and wisdom,
tireless in his reverence for extensive learning,
and pursues adornment of all lands, the major marks, and the signs.
All such deeds are done for the sake of beings.

For the sake of teaching everyone in the world,
he knows well methods of writing, mathematics, printing and such,
also well understands medicinal prescriptions
and the treatment of the many diseases, all of which he can cure,

is marvelously skilled in all literary composition, songs, and dance,
assists secure placement of all palaces, homes, parks, and ponds,
shows others all locations of hidden jewels of not just a single sort,
and does all of this for the sake of benefiting countless beings.

He interprets the omens of the sun, moon, stars, earthquakes,
and other such things, including even people's physical features,
and, in order to be of benefit to the world, reveals for them the
four *dhyānas*, formless absorptions, and spiritual superknowledges.

Those wise ones who dwell on this Difficult-to-Conquer Ground
make offerings to *nayutas* of buddhas and listen to their Dharma.
Hence, just as when one uses a marvelous jewel to polish real gold,[154]
all of their roots of goodness shine ever more brightly in their purity.

Just as the stars and constellations residing in space,
supported by wind-like forces, are not shaken out of place,
and just as the blooming lotus is not attached to its waters,
so too does this great eminence travel along in the world.

Dwelling herein, he often becomes a Tuṣita Heaven King,
well able to utterly refute the wrong views of non-Buddhist paths.
The goodness he cultivates is done to acquire the Buddha's wisdom
and he vows to acquire the ten powers to thereby rescue beings.

He redoubles his cultivation of great vigor
and so straightaway makes offerings to a thousand *koṭis* of buddhas,
gains absorptions and shakes lands also as numerous as they are,
and, by the power of vows, surpasses even such numbers as these.

Thus it is that, using the power of all different sorts of skillful means,
this Difficult-to-Conquer Ground, the fifth ground
within the most supreme and genuine of all paths for humans,
has been explained by me for the Sons of the Buddha.

THE SIXTH GROUND

The Direct Presence Ground

Having heard this teaching of supreme practices, the bodhisattvas'
minds were filled with joy, they rained down marvelous blossoms,
emanated pure light, sprinkled down precious jewels
as offerings to the Tathāgata, and praised his excellent discourse.

A hundred thousand assembled devas, full of celebratory delight,
at once scattered down from space the many jewels as offerings,
together with floral garlands, strands of pearls, banners,
jeweled canopies, and perfumes, all offered there to the Buddha.

The Vaśavartin Heaven King, together with his retinue,
all with minds filled with joyous delight, stood above in space,
scattered jewels forming a cloud that held their offerings, praised him,
and said, "O Buddha's Son, may you soon proclaim this teaching."

Countless celestial nymphs residing above in space
together made offerings of music and song in praise of the Buddha
wherein one heard amidst their voicings such words as these:
"The Buddha's discourse can expel the disease of the afflictions.

The nature of dharmas is originally quiescent, devoid of all signs,
and like empty space in that one makes no discriminations therein.
It transcends all attachments, reaches beyond the path of words,
and is genuine, uniformly equal, and eternally pure.

If one can completely comprehend the nature of dharmas,
his mind is unmoved by what exists or by what does not exist
as he cultivates diligently to rescue the inhabitants of the world.
This is a true son of the Buddha, born from the Buddha's mouth.

He does not seize on the various marks in his practicing of giving,
fundamentally cuts off all evil, and solidly upholds the precepts.
Knowing the Dharma, he is thus free of harming and always patient.
Knowing dharmas as by nature transcendent,[155] he is perfect in vigor.

Having ended the afflictions, he enters the *dhyānas*, and, in making
distinctions about dharmas, knows well they are empty of any nature.
Replete in wisdom power, he is able to extensively rescue beings and,
being rid of the many evils, he gains renown as a great eminence."

Having used such marvelous voices of a thousand myriad sorts
in offering praises, they then fell silent and gazed up at the Buddha.
Liberation Moon then set forth the request to Vajragarbha, "Through
which practice attributes does one enter the next ground?"

Vajragarbha Bodhisattva then informed Liberation Moon Bodhisattva, saying:

O Son of the Buddha, the bodhisattva-mahāsattva who has already completely fulfilled the fifth ground's practices and then aspires to enter the sixth ground, the Ground of Direct Presence, should then take up the contemplation of ten dharmas of identity.[156] What then are those ten? As follows, all dharmas:[157]

Are the same due to their signlessness;
Are the same due to their nonsubstantiality;
Are the same due to their being unproduced;
Are the same due to their being unborn;
Are the same due to their original purity;
Are the same due to their being beyond frivolous intellectual ideation;
Are the same due to their being beyond either grasping or relinquishing;
Are the same due to their quiescence.
Are the same due to their being like a conjured illusion, like a dream, like a shadow, like an echo, like the moon reflected on water, like an image in a mirror, like a mirage, and like a magical transformation;[158]
And are the same due to the non-duality in their existence and nonexistence.

The bodhisattva who contemplates all dharmas in this way realizes their nature is pure and practices in a manner that is consistent with this and that is free of anything that contradicts this. He thereby succeeds in entering the sixth ground, the Ground of Direct Presence, and acquires the acquiescent patience characterized by clarity and acuity.[159] Even so, he has not yet reached the realization of the unproduced-dharmas patience.

Son of the Buddha, once this bodhisattva-mahāsattva has come to contemplate in this manner, he then additionally takes the great compassion as what is foremost, the great compassion as what is to be increased, and the great compassion as what is to be brought to complete fulfillment.

He contemplates production and extinction as it takes place in the world, thinking, "Taking on rebirth in the world in every case arises through attachment to a self. Were one to abandon this attachment, then there would no longer be any basis for being reborn."

He additionally thinks:[160]

> Common people, so unknowing, are attached to a self, always seek existence or nonexistence, engage in wrong thought, pursue falsely based actions, and follow erroneous paths wherein they accumulate and increase offense-generating actions, merit-generating actions, or imperturbable actions.[161] Through all courses of actions, they plant mental seeds associated with the contaminants and with the *grasping* that further precipitates subsequent *becoming, birth, aging,* and *death.* This is a circumstance said to be one wherein one's karmic *volitional actions* serve as a field, one's *consciousness* serves as seeds, *ignorance* keeps them covered in darkness, the water of *cravings* moistens them, and pride in oneself irrigates them.
>
> As the net of views grows, the sprout of *name-and-form* is produced. As *name-and-form* develop, the five physical sense faculties are formed. With the oppositional impingement [of sense objects] on the sense faculties, *contact* is produced. This impingement-generated *contact* produces *feeling.* Subsequent wishing for further *feeling* produces *craving.* Increased *craving* brings about *grasping.* An increase in *grasping* produces *becoming.* Having produced *becoming,* it is one's generating of the five-aggregate bodies as one courses in the various destinies that constitutes *birth,* the deterioration following upon *birth* that constitutes *aging,* and the culmination of this process in mortality that brings about *death.* When *aging*-and-*death* arrive, one is seized by intense mental torment and, on account of this intense mental torment, one is then beset by distress, worry, sorrowful lamentation, and the accumulation of a multitude of sufferings.
>
> Because this is all simply a product of causes and conditions, there is no entity for whom this accumulation takes place, and, even as this process proceeds on to destruction, there is still no existent entity that is destroyed, either.

The bodhisattva pursues just such an investigative contemplation of the characteristic features of causally based origination.

Son of the Buddha, this bodhisattva-mahāsattva also thinks thus:

> It is the failure to utterly comprehend the ultimate truth that defines *ignorance.*
>
> It is the fruition of karmic actions one has done that constitutes *volitional actions.*
>
> The initial mental factor dependent on *volitional actions* is what constitutes *consciousness.*
>
> The additional four appropriated aggregates arising together with *consciousness* are what constitute *name-and-form.*

> The development of *name-and-form* creates *the six sense bases.*
>
> The conjunction of the three phenomena of *sense faculties, sense objects,* and *consciousnesses,* constitutes *contact.*
>
> Arising simultaneously with *contact,* there exists *feeling.*
>
> The forming of a defiled attachment for *feeling* is what constitutes *craving.*
>
> Based on an increase in *craving, grasping* then occurs.
>
> Those karmic actions associated with the contaminants that arise as a consequence of *grasping* are what constitute *becoming.*
>
> The arising of the aggregates resulting from such karmic actions is what constitutes *birth.*
>
> The progressive maturation of the aggregates is what constitutes *aging.*
>
> When the aggregates perish, this is what constitutes *death.*
>
> The confusion and fond attachment attendant on the separation occurring at the time of dying that then manifest as agitation and depression of the heart—this is what is meant by *worry.*
>
> Weeping and sniveling attended by regretful sighing—this is what is meant by *lamentation.*
>
> That which occurs based on the five physical sense faculties constitutes *pain,* whereas what occurs based on the intellectual mind faculty constitutes *distress.*
>
> As this distress and pain increase they result in *mental torment.*
>
> In such circumstances as these, there is only a growing tree of suffering. There is no self in this, nothing belonging to a self, no agent of actions, and no entity undergoing experiences.

He has this additional thought: "If an agent of actions exists, then there exists an endeavor that is done. If no agent of actions exists, then there does not exist any endeavor that is done. From the perspective of ultimate truth, neither of them can even be found."

Son of the Buddha, this bodhisattva-mahāsattva has this additional thought:

> Everything throughout the three realms of existence is only mind. Where the Tathāgata has, within this, distinguished and expounded upon these twelve factors comprising the bases of existence, they in every case rely on a single thought and are established on just such a basis. How is this the case?
>
> In accordance with particular circumstances, desire arises together with the mind. In this, the mind constitutes the *consciousness,* whereas the particular circumstances themselves constitute the basis of *volitional actions.* The confusion that exists regarding *volitional actions* constitutes *ignorance.* That which is produced

> from the cooperation of *ignorance* and the mind is *name-and-form*. That which develops from *name-and-form* is *the six sense bases*. The threefold conjunction that occurs in association with *the six sense bases* constitutes *contact*. That which arises together with *contact* is *feeling*. Insatiability with respect to such *feeling* constitutes *craving*. *Craving* that becomes focused and is not relinquished culminates in *grasping*. That which all of these branches comprising existence produce is *becoming*. That which *becoming* brings forth is *birth*. The maturation of what has been born constitutes *aging*. The perishing brought on through *aging* is *death*.

Son of the Buddha, among these, *ignorance* has two types of karmic functions: First, it causes beings to be confused with respect to objective conditions. Second, it serves as a cause for the initiation of *volitional actions*.

Volitional actions also have two types of functions: First, they are capable of generating future retributions. Second, they serve as causes for the initiation of *consciousness*.

Consciousness also has two types of functions: First, it causes continuity of *becoming*. Second, it serves as a cause for the initiation of *name-and-form*.

Name-and-form also have two types of functions: First, they are mutually cooperative in their establishment. Second, they serve as the cause for the initiation of *the six sense bases*.

The six sense bases also have two types of functions: First, each of them clings to its own respective objective sense realm. Second, they serve as the cause for the initiation of *contact*.

Contact also has two types of functions: First, it is capable of touching its objective condition. Second, it serves as the cause for the initiation of *feeling*.

Feeling also has two types of functions: First it is capable of serving as the recipient of experiences that are craved, detested, and so forth. Second, it serves as the cause for the initiation of *craving*.

Craving also has two types of functions: First, it consists of a defiled attachment to whatsoever circumstances are deemed desirable. Second, it serves as the cause for the initiation of *grasping*.

Grasping also has two types of functions: First, it causes continuity of the afflictions. Second, it serves as the cause for the initiation of *becoming*.

Becoming also has two types of functions. First, it is capable of causing rebirth into the other destinies. Second, it serves as the cause for the initiation of *birth*.

Birth also has two types of functions. First, it is able to generate the aggregates. Second, it serves as the cause for the initiation of *aging*.

Aging also has two types of functions. First, it causes all of the sense faculties to undergo change. Second, it serves as the cause for the onset of *death*.

Death also has two types of functions. First, it is capable of destroying all actions. Second, because there is then no conscious awareness, it allows this process to continue on and not be cut off.

Son of the Buddha, in this circumstance wherein *ignorance* serves as a condition for *volitional actions*, and so on till we have *birth* serving as a condition for *aging-and-death*, it is because *ignorance* and so on up to *birth* serve as conditions that there then occurs the causation of *volitional actions* and so on up to *aging-and-death*. This occurs on account of [the prior conditions'] ceaseless facilitation of the establishment [of the subsequent conditions].

In the circumstances wherein, "if *ignorance* is extinguished, then *volitional actions* will be extinguished," and so forth until we come to "if *birth* is extinguished, then *aging-and-death* will be extinguished," this occurs because, in those circumstances, *ignorance* and so forth on up to *birth*, do not then any longer serve as conditions causing the initiation of *volitional actions* and so on up to *aging-and-death*. This extinguishing through severance occurs because there no longer occurs the [prior condition's] facilitating establishment [of the subsequent condition].

Son of the Buddha, among these, ceaseless *ignorance*, *craving*, and *grasping* constitute *the path of the afflictions*. Ceaseless *volitional actions* and *becoming* constitute *the path of karmic actions*. The ceaseless occurrence of the remaining factors constitutes *the path of suffering*. Analytic extinguishing of these prior and subsequent factors facilitates severance of all three paths.[162] [The factors comprising] these three paths exist apart from any self or possessions of a self and exist only as a process of production and extinction wherein they are analogous to standing sheaves of mutually supporting reeds.[163]

Additionally, where *ignorance* serves as the condition for the occurrence of *volitional actions*, this refers to past circumstances. The factors of *consciousness* on up to and including *feeling* refers to present circumstances. The factors of *craving* and so forth on up to and including *becoming* refer to future circumstances. Henceforth there occurs the unfolding of an ongoing continuity.

In those instances where the cessation of *ignorance* precipitates cessation of *volitional actions*, this is a case of severance occurring due to the dependency [of the latter conditions upon the prior conditions].

Additionally, the twelve factors comprising the bases of existence are synonymous with *the three sufferings*. Among these, *ignorance, volitional actions,* and so forth on up to and including *the six sense bases* collectively constitute *the suffering associated with the karmic formative factors*.[164] *Contact* and feeling constitute *the suffering of suffering*.[165] The remaining factors constitute *the suffering of deterioration*.[166]

Where the cessation of *ignorance* brings about the cessation of *volitional actions*, these three types of suffering are then cut off.

Additionally, in *ignorance*'s serving as a condition for the generation of *volitional actions,* ignorance is the cause and condition that can produce all manner of *volitional actions*. As for the circumstance wherein, once *ignorance* is extinguished, *volitional actions* are then extinguished, it is because, once there is an absence of *ignorance,* there are then no *volitional actions,* either. This same circumstance holds for all of the remaining factors as well.

Also, in *ignorance's* serving as a condition for the generation of *volitional actions*, this conduces to the generation of bondage. Where, with the extinguishing of *ignorance, volitional actions* are then extinguished, this then brings about the extinguishing of this bondage. This same principle holds for all of the remaining factors as well.

Then again, in *ignorance's* serving as a condition for the generation of *volitional actions*, this is a circumstance adaptable to the "nonexistence of anything whatsoever" contemplation. Where, with the extinguishing of *ignorance, volitional actions* are then extinguished, this is a circumstance adaptable to the "utter cessation of everything" contemplation. This same principle holds for all of the remaining factors as well.

Son of the Buddha, the bodhisattva-mahāsattva thus engages in ten types of sequential and counter-sequential contemplation of the factors involved in conditioned arising,[167] specifically:[168]

Contemplation of the sequential continuity in the existential factors.
Contemplation of their all being reducible to the one mind.
Contemplation of their each having their own distinct function.
Contemplation of their inseparability.
Contemplation of the non-severance of the three paths.[169]
Contemplation of their relationship to the past, the present, or the future.
Contemplation in terms of the accumulation of the three kinds of suffering.

> Contemplation of their arising and ceasing through causes and conditions.
>
> Contemplation in terms of the creation and destruction of bondage.
>
> Contemplation in terms of "utter nonexistence" and "utter cessation."

Son of the Buddha, the bodhisattva-mahāsattva contemplates everything within the realm of conditioned arising in accordance with these ten characteristics. Thus he realizes that there is no self, no person, and no life span, that there is an absence of any inherently existent nature, and that there is also no agent of actions or anyone who undergoes experiences. He then immediately acquires the direct manifestation of *the emptiness gate to liberation*.[170]

He contemplates all of the factors associated with becoming as having the nature of cessation, as ultimately synonymous with liberation, and as not having even the smallest dharma characteristic that they produce. He then immediately acquires the direct manifestation of *the signlessness gate to liberation*.[171]

Having thus gained entry into both emptiness and signlessness, he then becomes entirely free of anything at all that he seeks with the sole exception of taking the great compassion as foremost in the transformative teaching of beings. He then immediately acquires the direct manifestation of *the wishlessness gate to liberation*.[172]

Thus it is that, in his cultivation of *the three gates to liberation*, the bodhisattva abandons conceptions of the existence of either others or a self, abandons conceptions of either any agent of actions or anyone who undergoes experiences, and abandons the conceptions of anything as either existent or nonexistent.

Son of the Buddha, this bodhisattva-mahāsattva's great compassion progressively increases. He is energetically diligent in his cultivation and, for the sake of bringing about the complete fulfillment of those factors facilitating bodhi he has not yet completely fulfilled, he reflects thus:

> All conditioned things possess an ongoing existence through a circumstance involving the conjunction of factors. Where there is no such circumstance involving the conjunction of factors, there is then no ongoing existence. When the conditions gather together, they may then possess an ongoing existence. When those conditions do not gather together, there is no ongoing existence.
>
> Thus I realize that, since conditioned dharmas are beset by many faults, I should cut off this conjunction of causes and conditions. However, for the sake of facilitating the successful

> development of other beings, I shall nonetheless refrain from bringing about the ultimate extinguishing of all volitional actions.

Son of the Buddha, thus it is that the bodhisattva contemplatively investigates all conditioned things as possessed of many faults, as devoid of any inherently existent nature, as neither produced nor destroyed, and yet he nonetheless constantly generates the great compassion, refrains from abandoning beings, and then straightaway acquires the direct manifestation of the *prajñāpāramitā* known as the light of unimpeded wisdom.

Having successfully acquired such wisdom light, although he cultivates the causes and conditions related to the factors facilitating bodhi, he still refrains from abiding in the realm of conditioned things. And although he contemplates the nature of conditioned dharmas as that of quiescent cessation, he still does not abide in quiescent cessation either. This is because he has not yet achieved the complete fulfillment of the dharmas that lead to the realization of bodhi.

Son of the Buddha, the bodhisattva who dwells on this Ground of Direct Presence succeeds in entering:[173]

The penetration of emptiness samādhi;
The emptiness of any inherently existent nature samādhi;
The emptiness of the supreme meaning samādhi;
The foremost emptiness samādhi;
The great emptiness samādhi;
The emptiness of unities samādhi;
The emptiness of production samādhi;
The reality-accordant non-discriminating emptiness samādhi;
The non-abandonment emptiness samādhi;
And the transcendent yet not transcendent emptiness samādhi.

With these ten emptiness samādhis as foremost among them, this bodhisattva acquires the direct manifestation of every one of a hundred thousand emptiness samādhis. In this same way, with ten signlessness samādhis and ten wishlessness samādhis as foremost, he also acquires the direct manifestation of every one of a hundred thousand signlessness and wishlessness samādhis.

Son of the Buddha, the bodhisattva who dwells on this Ground of Direct Presence cultivates and completely perfects:[174]

The indestructible resolute intention;[175]
The definitely certain resolute intention;
The resolute intention of pure goodness;

The especially profound resolute intention;
The nonretreating resolute intention;
The unrelenting resolute intention;
The vast resolute intention;
The boundless resolute intention;
The knowledge-seeking resolute intention;
And the resolute intention joining skillful means and wisdom.

In every case, he brings all of these to a state of perfect fulfillment.

Son of the Buddha, in availing himself of these types of resolute intentions, the bodhisattva:

Accords with the bodhi of the buddhas;
Remains unfrightened by encounters with proponents of deviant doctrines;
Enters all the grounds of knowledge;
Abandons the paths of the Two Vehicles;
Progresses toward the knowledge of the Buddha;
Remains invulnerable to obstruction or ruination by any of the afflictions or *māras;*
Abides within the light of the bodhisattva's wisdom;
Skillfully cultivates and implements all the dharmas of emptiness, signlessness, and wishlessness;
In every case skillfully engages in the constantly conjoined practice of skillful means and wisdom;
And always implements and never relinquishes the dharmas assisting the realization of bodhi.

Son of the Buddha, the bodhisattva abiding on this Ground of Direct Presence acquires an especially supreme degree of realization in the practice of *prajñāpāramitā* and acquires the third of the patiences, the clear and sharp acquiescent patience,[176] this because of acting in accordance with and not contrary to the true character of dharmas.

Son of the Buddha, because of the power of his vows, the bodhisattva who has come to dwell on this Ground of Direct Presence succeeds in seeing many buddhas, that is to say, he can see many hundreds of buddhas and so forth until we come to his seeing of many hundreds of thousands of *koṭis* of *nayutas* of buddhas. In every instance, with a vast mind and a profound mind, he makes offerings to them, pays reverence to them, venerates them, praises them, and presents them with robes, food and drink, bedding, medicines, and all amenities supporting their existence, offering up all of these things while also making offerings to those within all their sangha assemblies. He then proceeds to dedicate the merit associated with these roots of goodness to *anuttara-samyak-saṃbodhi.*

So too does he then respectfully listen to the teachings on Dharma in the presence of those buddhas. Having heard these teachings, he takes them on and retains them, gains reality-concordant samādhis and the light of wisdom, and then accords with these in his cultivation, bearing them in mind and never relinquishing them.

He also gains access to the buddhas' treasuries of extremely profound Dharma and, passing through a hundred kalpas, passing through a thousand kalpas, and so forth on up to incalculably many hundreds of thousands of *koṭis* of *nayutas* of kalpas, his roots of goodness shine ever more brightly in their purity just as when a goldsmith uses a lapis lazuli gem to repeatedly polish real gold, causing it to shine with ever more brilliant purity. So too it is with all the roots of goodness of the bodhisattva who dwells on this ground. Through his use of skillful means and wisdom, in a manner corresponding to his pursuit of meditative contemplation, they become ever brighter and ever more imbued with quiescence to the point where they cannot be outshone by anyone and become like the light of the moon that shines on the bodies of beings and causes them to experience a sense of pristine coolness that the four kinds of wind are incapable of diminishing.

So too it is with all the roots of goodness of the bodhisattva on this ground who is able to use them to extinguish the blazing fires of affliction burning in incalculably many hundreds of thousands of *koṭis* of *nayutas* of beings. In this, they remain invulnerable to destruction by the paths of any of the four kinds of *māras.*

Among the ten *pāramitās,* this bodhisattva most extensively practices the *prajñā pāramitā.* It is not that he does not practice the others. Rather, he simply accords them an amount of emphasis corresponding to his own strengths and to what is fitting.

Sons of the Buddha, this has been a general explanation of the bodhisattva-mahāsattva's, sixth ground, the Ground of Direct Presence.

The bodhisattva dwelling on this ground often becomes a king of the Skillful Transformations Heaven[177] who, sovereignly masterful in all that he does, is one who cannot be driven into retreat or submission by any questioning challenge posed by any *śrāvaka* disciple. He is able to influence beings to do away with arrogance and to deeply enter into a comprehension of conditioned origination.

In his practice of giving, pleasing words, beneficial actions, and joint endeavors, and in all such works that he pursues, he never departs from mindfulness of the Buddha, and so forth until we come to his never departing from mindfulness of his quest to achieve complete fulfillment of the knowledge of all modes and the cognition of all-knowledge.

He also has this thought: "I should become one who serves these beings as a leader, as one who is supreme," and so forth until we come to "as one who relies on the cognition of all-knowledge."

If this bodhisattva brings forth diligently vigorous practice, then, in but a moment, he will be able to enter hundreds of thousands of *koṭis* of samādhis, and so forth until we come to his becoming able to transformationally manifest a hundred thousand *koṭis* of bodhisattvas to serve as his retinue. If he resorts to the power of vows, he will become freely able to manifest them in numbers beyond even this, such that one would never be able to count them even in a period of hundreds of thousands of *koṭis* of *nayutas* of kalpas.

At that time, Vajragarbha Bodhisattva, wishing to once again proclaim the meaning of his discourse, thereupon spoke these verses:

After entirely fulfilling the fifth ground's practices, the bodhisattva
sees dharmas as the same due to their being signless, natureless,
unproduced, unborn, originally pure,
beyond frivolous ideation, beyond grasping or relinquishing,

quiescent in substance and signs, and illusory, as well as
non-dual and beyond discrimination as existent or nonexistent.
Thus contemplating in accordance with the nature of dharmas,
those with this knowledge succeed in entering the sixth ground.

With clear and acute acquiescent patience and replete in knowledge,
he contemplates the world's aspects of production and destruction,
the world's production by the power of delusion's darkness, and sees,
if delusion's darkness were destroyed, the world would not exist.

He contemplates all causes and conditions as, in reality, empty,
yet does not contradict artificial names' use in designating constructs.
Even as there is no doer, no recipient, and no thinker of thoughts,
all actions arise and spread forth everywhere like clouds.

Failure to know the actual truth constitutes *ignorance.*
The *volitional actions* that are done are the fruit of delusion.
That which arises together with *consciousness* is *name-and-form.*
Thus it proceeds on forth until the manifold sufferings accumulate.

He utterly comprehends the three realms exist dependent on mind,
that the same is true of the twelve causes and conditions,
that birth and death in every case are created because of mind,
and that, if the mind itself is extinguished, then birth and death end.

That which *ignorance* brings about is in every case of two types:
Non-comprehension of conditions and the causes of *actions*,
This is so all the way through to *aging*'s end in *death*.
Suffering is generated endlessly from this.

So long as *ignorance* serves as a condition, these cannot be cut off, but,
if that condition is brought to an end, then these are all extinguished.
Ignorance, craving, and *grasping* are the factors belonging to afflictions.
Actions and *becoming* form karma, and the rest are suffering.

Ignorance up to *the six sense bases* relate to *formative-factor suffering.*
The proliferation of *contact* and *feeling* forms *the suffering of suffering.*
The rest of the existential factors relate to *the suffering of deterioration*.
If one sees nonexistence of "self," all three sufferings are destroyed.

Ignorance and *actions* both pertain to the past,
Consciousness on through to *feeling* continually unfold in the present.
Craving, grasping, and *becoming* generate future suffering.
If their interdependence is severed, such temporal phases all end.

When *ignorance* serves as a condition, it is this that creates the bonds.
Through abandoning such conditions, the bonds are thus ended.
Effects are produced from causes, but if abandoned, they are cut off.
By closely contemplating this, one realizes they are, by nature, empty.

Through following the course of *ignorance,* all existence arises.
If one but refrains from following its course, all existence is cut off.
If this exists, then that exists. So too it is for nonexistence as well.
Through the ten reflections, the mind abandons its attachments:

Continuity of existential factors; traceability to a single thought;
individual karma; inseparability; non-severance of three paths;
three times, three sufferings; generation by causes and conditions;
the rising and passing away of the fetters; nonexistence and cessation.

Thus he universally contemplates the course of conditioned arising,
realizing that it is devoid of any actor, recipient, or reality,
that it is like a conjuration, like a dream, like shadows,
or like a circumstance wherein a fool chases after a mere mirage.

Through just such analytic contemplation, he enters emptiness,
knows conditions as, by nature, separate, realizes signlessness,
utterly comprehends their falseness, and becomes free of any wish
with the sole exception of the desire to act with kindness for beings.

Thus this great eminence cultivating the three gates to liberation
ever increases great compassion and his quest for Buddha's Dharma.
He realizes all conditioned things are created as an assemblage and,
with resolute fondness for it, resolves to diligently practice the path.

He acquires a hundred thousand emptiness samādhi gateways.
and gains the same number for signlessness and wishlessness as well.
His *prajñā* and acquiescent patience both become ever more superior,
and his liberations and wisdom reach complete fulfillment.

With a deep mind, he also makes offerings to many buddhas
and cultivates the path through the instruction of those buddhas.
He gains buddhas' Dharma treasuries enhancing roots of goodness
just as when gold is subjected to polishing with a lapis lazuli gem.

Just as when the moon's pure and cool radiance shines on beings,
though the four winds may blow, none are able to interfere with it,
so too, this ground's bodhisattvas step over the paths of Māra
and extinguish the heat of all beings' afflictions.

On this ground, he is often King of the Fine Transformations Heaven,
one who teaches and guides beings in doing away with pridefulness.
All endeavors he pursues are done to seek all-knowledge, and they all
have already overstepped and become superior to the *śrāvaka* path.

The bodhisattva on this ground who is diligent in practice of vigor
acquires hundreds of thousands of *koṭis* of samādhis
and is also able to see countlessly many buddhas
that appear to him like suns shining in the midsummer sky.

This is extremely profound, sublime, and so difficult to know or see
that no *śrāvaka* disciple or *pratyekabuddha* could ever fully fathom it.
So it is that I have here explained the bodhisattva's sixth ground
for the sake of the Sons of the Buddha.

THE SEVENTH GROUND

The Far-Reaching Ground

Then the congregated devas, their minds filled with joy,
scattered jewels that formed a cloud hanging up in the sky,
whereupon they all sang with different sorts of sublime voices
addressed to The Most Supremely Pure One, saying:

"Having penetrated the supreme meaning, possessing masterful
knowledge,
and having perfected a hundred thousand *koṭis* of fine qualities,
a lotus among men, entirely free of any attachments,
proclaims here the profound practices to benefit all beings."

The Vaśavartin Heaven King, abiding there in space,
emanated a great light that illuminated the Buddha's body
and spread forth the most superior sorts of sublime incense clouds,
all presented as offerings to he who dispels worries and afflictions.

Then, the entire congregation of devas, all of them joyful,
all sang beautiful sounds in a united chorus of praises:
"Having heard here of the qualities comprising this ground, we
have thence all reaped immense and fine benefit."

Then the celestial nymphs, their minds filled with celebratory delight,
vied in chorusing forth a thousand myriad musical sounds and then,
as all of them availed themselves of the Tathāgata's spiritual powers,
amidst all those sounds, they joined in uttering phrases like these:

"With peerless awe-inspiring presence and quiescent stillness, he
can train those difficult to train, is worthy of the world's gifts,
and, though he has already transcended all worlds,
he still travels forth in the world, extolling the marvelous path.

"Although he manifests incalculably many bodies of every kind,
he realizes each and every body is itself devoid of any existence.
He is skillful in the use of phrases in his explanation of all dharmas,
yet does not seize on any signs of words or sounds.

"He goes forth to a hundred thousand buddha lands
and presents all the most supreme gifts as offerings to those buddhas.
Through sovereign mastery of knowledge, he is free of all attachment
and so does not generate any conception of 'my own buddha land.'

"Although diligent in the teaching of all beings,
he does not have any thought conceiving of either 'other' or 'self.'
Although he has already cultivated vast goodness to perfection,
he still does not generate any attachment to good dharmas.

"Because he perceives that all worlds are always fiercely ablaze
with the fires of desire, hatred, and stupidity,
he has utterly transcended all forms of thought even as
he still brings forth the great compassion and the power of vigor."

After all of those devas and celestial nymphs
had finished presenting all different sorts of offerings and praises,
they all simultaneously fell silent and stood there,
gazing up at the most revered of men, wishing to hear the Dharma.

At that time, Liberation Moon Bodhisattva again set forth a request:
"The minds of everyone in this assembly are pure.
We wish only, O Son of the Buddha, that you will explain for us
the practices and characteristic aspects of the seventh ground."

At that time, Vajragarbha Bodhisattva addressed Liberation Moon Bodhisattva, saying:

O Son of the Buddha, the bodhisattva-mahāsattva who has already completed the sixth ground's practices and then aspires to gain entry into the seventh ground, the Far-Reaching Ground, should proceed in the cultivation of ten kinds of skillful means and wisdom,[178] thereby bringing forth the most especially supreme path. What then are those ten? Specifically, they are:

Although he has skillfully cultivated the emptiness, signlessness, and wishlessness samādhis, through the practice of kindness and compassion, he refrains from forsaking beings;

Although he has acquired the buddhas' dharma of uniform equality, he still delights in always making offerings to buddhas;

Although he has entered the gateway to wisdom of emptiness contemplation, he still diligently pursues the accumulation of merit;

Although he has become detached from the three realms of existence, he still engages in the adornment of the three realms of existence;

Although he has achieved the final extinguishing of the flames of all afflictions, he is still able for the sake of all beings to bring forth the means to extinguish the flames of their greed, hatred, and delusion;

Although he realizes that all dharmas are like conjurations, like dreams, like shadows, like echoes, like mirages, like transformations, like the moon reflected on water, and like images in a mirror, and realizes too that, in their essential nature, they are non-dual, he still accords with his resolve by performing works of countless different sorts;

Although he realizes that, by their very nature, all lands are like empty space, he is still able to use pure and sublime practices to adorn the buddha lands;

Although he realizes that the fundamental nature of all buddhas' Dharma body is free of any "body," he still adorns his own body with the major marks and subsidiary signs;

Although he realizes that, by its very nature, the voice of all buddhas is empty of inherent existence, quiescent, and ineffable, he is still able to accord with all beings by bringing forth for them many different sorts of pure voices;

And although he accords with all buddhas' complete fathoming of the three periods of time as reducible to but a single thought, he still accords with the differences in beings' minds and understandings by manifesting in many different sorts of appearances, many different temporal circumstances, and many different sorts of kalpas wherein he cultivates all the practices.

It is by resort to ten such types of skillful means and wisdom that the bodhisattva brings forth the especially supreme practices by which he leaves the sixth ground and enters the seventh ground. Once he has entered there, these practices always manifest directly before him and henceforth define his abiding on the seventh ground, the Far-Reaching Ground.

Son of the Buddha, after the bodhisattva-mahāsattva has achieved entry into the seventh ground:

He acquires a penetrating comprehension of the measurelessly many realms of beings;

He acquires a penetrating comprehension of the measurelessly many works carried out by the buddhas in their teaching of beings;

He acquires a penetrating comprehension of the measurelessly many networks of worlds;

He acquires a penetrating comprehension of the buddhas' measurelessly many pure lands;

He acquires a penetrating comprehension of the measurelessly many different sorts of dharmas;[179]

He acquires a penetrating comprehension of the measureless knowledge manifested by the buddhas' enlightenment;[180]

He acquires a penetrating comprehension of the enumeration of the measurelessly many kalpas;

He acquires a penetrating comprehension of the measureless knowledge of the three periods of time to which the buddhas have awakened;

He acquires a penetrating comprehension of beings' measurelessly many different sorts of resolute convictions;

He acquires a penetrating comprehension of the measurelessly many different sorts of name-and-form bodies manifested by the buddhas;[181]

He acquires a penetrating comprehension of the differences in beings' measurelessly many different mental dispositions and faculties;

He acquires a penetrating comprehension of the measurelessly many languages and voices through which the buddhas' inspire delight in beings;

He acquires a penetrating comprehension of beings' measurelessly many different courses of thought;

He acquires a penetrating comprehension of the buddhas' measurelessly many sorts of utterly complete understanding of vast knowledge;

He acquires a penetrating comprehension of the measurelessly many sorts of resolute convictions of adherents of the *śrāvaka*-disciple vehicle;

He acquires a penetrating comprehension of the measurelessly many proclamations of the path of wisdom set forth by the buddhas in inspiring resolute faith;

He acquires a penetrating comprehension of the measurelessly many accomplishments of *pratyekabuddhas;*

He acquires a penetrating comprehension of the buddhas' measurelessly many proclamations of gateways of extremely profound wisdom that cause others to enter therein;

He acquires a penetrating comprehension of the bodhisattvas' measurelessly many practices of skillful means;

And he acquires a penetrating comprehension of the measurelessly many works accumulated and accomplished in the Great Vehicle that, when described by the buddhas, then influence bodhisattvas to enter into them.

This bodhisattva reflects thus: "Such measureless domains of the *tathāgatas* as these could never be known even in a hundred thousand *koṭis* of *nayutas* of kalpas. I should therefore rather resort to the effortless and non-discriminating mind to succeed in achieving their perfect fulfillment."

Son of the Buddha, employing deep wisdom, this bodhisattva engages in such contemplative meditations as these whereby he always diligently cultivates these forms of skillful means and wisdom and thus brings forth this especially supreme path wherein he becomes so securely and unshakably established in it that there is not so much as a single moment in which he rests or desists. While walking, standing, sitting, lying down, and even in the midst of sleep and dreams, he never even briefly involves himself with any of the hindrances and he never abandons thought such as this.

In each successive moment, this bodhisattva is always able to completely fulfill the ten *pāramitās*. And how is this the case? This is because he takes the great compassion as foremost in every successive mind-moment as he cultivates the Buddha's Dharma and proceeds toward realization of the Buddha's knowledge. In particular:

He bestows on beings all roots of goodness he develops in the course of seeking to acquire the Buddha's knowledge. This is what constitutes *dāna pāramitā.*

He is able to extinguish the heat of the afflictions. This is what constitutes *śīla pāramitā.*

Taking kindness and compassion as foremost, he refrains from inflicting harm on beings. This is what constitutes *kṣānti pāramitā.*

He is insatiable in seeking supremely good dharmas. This is what constitutes *vīrya pāramitā.*

He always keeps the path of all-knowledge directly present before him, never becoming scattered or distracted. This is what constitutes *dhyāna pāramitā.*

He is able to patiently acquiesce in all dharmas as neither produced nor destroyed. This is what constitutes *prajñā pāramitā.*

He is able to bring forth measureless knowledge. This is what constitutes the *pāramitā* of skillful means.

He is able to seek out higher and higher levels of knowledge. This is what constitutes the *pāramitā* of vows.

None of the deviant doctrines or hordes of *māras* are ever able to obstruct him or bring about his ruination. This is what constitutes the *pāramitā* of powers.

He utterly knows all dharmas in accordance with reality. This is what constitutes the *pāramitā* of knowledge.

Son of the Buddha, this bodhisattva is able to completely fulfill all of these ten *pāramitās* in every successive mind-moment. It is in this way that, in each successive mind-moment, he is able to completely fulfill the four means of attraction, the four types of retention,[182] the thirty-seven factors conducing to enlightenment, the three gates to liberation, and, to state it briefly, all dharmas assisting the realization of bodhi.

At that time, Liberation Moon Bodhisattva asked Vajragarbha Bodhisattva, saying, "O Son of the Buddha, is it only on this seventh ground that the bodhisattva fulfills all dharmas assisting realization of bodhi?[183] Or is it rather that he is also able to completely fulfill them on all grounds?"

Vajragarbha Bodhisattva then replied:

O Son of the Buddha, the bodhisattva is able to completely fulfill the dharmas facilitating realization of bodhi on all ten grounds. Still, it is on the seventh ground where this ability becomes most especially supreme in its implementation. How is this the case? This is because it is on this seventh ground that his effortfully implemented practice becomes complete, thereby enabling his entry into practice characterized by sovereign mastery in wisdom.[184]

O Son of the Buddha, on the first ground, it is because of his aspiration taking all Buddha dharmas as its object that the bodhisattva perfects the dharmas assisting realization of bodhi.

On the second ground, this occurs due to his abandonment of the mind's defilements.

On the third ground, this occurs due to the ever-increasing strength of his vows and due to his acquiring the light of the Dharma.

On the fourth ground, this occurs through his entry into the path.

On the fifth ground, this occurs through his adaptation to the ways of the world.

On the sixth ground, this occurs through his entry into the extremely profound Dharma gateways.

On the seventh ground, it is due to bringing forth all Buddha dharmas and completely fulfilling all dharmas assisting realization of bodhi.

How is this the case? From the first ground through the seventh ground, the bodhisattva achieves the complete development of the effortfully implemented preliminary practice factors conducive to knowledge. It is due to the power produced by this that, from the eighth ground to the tenth ground, all of his effortless practices then become completely developed.

Son of the Buddha, it is as if there were two worlds of which one is characterized by admixture with defilements whereas the other is entirely pure and it is difficult to pass between them, the sole exception being in the case of the bodhisattva who possesses the powers of great skillful means, spiritual superknowledges, and vows.

Son of the Buddha, so too it is with the grounds of the bodhisattva wherein there are those in which the practices are admixed

> with defilement and there are those in which the practices are pure. It is difficult for anyone to pass between these two with the sole exception of the bodhisattva possessed of great vow power, skillful means, and wisdom who only then is able to pass between them.

Liberation Moon Bodhisattva then asked, "O Son of the Buddha, does this seventh ground bodhisattva engage in defiled practices or does he instead engage in pure practices?"

Vajragarbha Bodhisattva replied:

> O Son of the Buddha, from the first ground to the seventh ground, all practices in which he engages involve abandoning affliction-related actions. This is because they are directed toward realizing unsurpassably supreme bodhi. However, because he has still only achieved a partial realization corresponding to the level of his position on the path, this still cannot be referred to as stepping completely beyond all affliction-related actions.
>
> Son of the Buddha, this circumstance is comparable to that of a wheel-turning sage king who mounts his precious heavenly elephant and roams the four continents. In doing so, he becomes well aware that there are poverty-stricken people in difficult straits who are afflicted with suffering, even as he himself remains unsullied by those many disastrous situations. In such a circumstance, he would still not qualify as having truly stepped entirely beyond the position of being human.
>
> Suppose, however, that he were to relinquish the body in which he serves as a king and then take rebirth in the Brahma Worlds where he would mount a heavenly palace from which he could view a thousand worlds as he roams throughout a thousand worlds manifesting the radiance and awesome qualities of a Brahma Heaven deva. In such a case, he would only then truly qualify as having stepped entirely beyond the station of being human.
>
> Son of the Buddha, so too it is with the bodhisattva. Beginning with the first ground and going on through to the seventh ground, he mounts the vehicle of the *pāramitās*. As he roams about in the world, he becomes well aware of all the world's afflictions, faults, and disastrous aspects. Because he rides along on the path of right conduct, he remains unsullied by the faults associated with the afflictions. Still, he does not yet truly qualify as having stepped entirely beyond actions associated with afflictions.
>
> However, if he were to then relinquish all of the effortfully implemented preliminary practices, he would then go forth from the seventh ground and enter the eighth ground and would then

travel through the world mounted on the pure vehicle of the bodhisattva wherein he would be cognizant of the faults associated with the afflictions and yet would still remain unsullied by them. It is only then that he would qualify as having truly stepped entirely beyond the practices associated with the afflictions, this due to his having successfully stepped beyond them all.

Son of the Buddha, in coming to abide on this ground, this seventh ground bodhisattva has stepped entirely beyond the many sorts of afflictions such as abundant desire and the other sorts of afflictions. Abiding on this ground, he is not designated as someone who possesses the afflictions and yet he is not designated as entirely devoid of the afflictions, either. How is this the case? This is because, since none of the afflictions directly manifest in his practice, he is not designated as possessing them. However, because he seeks to acquire the Tathāgata's knowledge and his intentions have not yet become completely fulfilled, he is not yet designated as entirely free of them, either.

Son of the Buddha, through profound purified intentions, the bodhisattva abiding on the seventh ground perfects his physical karma actions, perfects his verbal karmic actions, and perfects mental karmic actions. He has already entirely abandoned all bad courses of karmic action criticized by the Tathāgata and he always thoroughly cultivates all good courses of karmic actions praised by the Tathāgata. As for everything related to the world's classical texts, skills, and arts, his actions here are as described earlier in relation to the fifth ground. He naturally practices all of these without having to expend any particular effort in doing so.

This bodhisattva serves as a greatly illustrious teacher for those throughout the worlds of a great trichiliocosm, one who, with the sole exceptions of the *tathāgatas* and those on the eighth ground and above, is unmatched by any of the other bodhisattvas in his resolute intentions and the marvelousness of his practice. All of the *dhyāna* samādhis, *samāpattis*, spiritual superknowledges, and liberations become directly manifest for him. Still, their cultivation and development here is not like that occurring on the eighth ground wherein they become completely realized as a function of karmic reward. In every successive mind-moment, the bodhisattva on this ground completely cultivates the power of skillful means and wisdom as well as all dharmas assisting realization of bodhi, all of which become ever more supremely fulfilled herein.

Son of the Buddha, the bodhisattva abiding on this ground enters:[185]

The bodhisattva's skillful investigative contemplation samādhi;
The skillful consideration of meanings samādhi;
The most supreme intelligence samādhi;
The distinguishing of the treasury of meanings samādhi;
The distinguishing of meaning in accordance with reality samādhi;
The skillful abiding in solidly established roots samādhi;
The gateway to knowledge and spiritual superknowledges samādhi;
The works throughout the Dharma realm samādhi;
The supreme benefit of the Tathāgata samādhi;
And the samādhi of the treasury of many different meanings and the gateway to *saṃsāra* and nirvāṇa.

He enters hundreds of myriads of samādhis such as these that are gateways to complete fulfillment of great knowledge and spiritual superknowledges whereby he is able to carry out the purifying cultivation of this ground.

Having acquired these samādhis, due to thoroughly purifying skillful means and wisdom and due to the power of the great compassion, this bodhisattva steps beyond the Two Vehicles' grounds and reaches the wisdom contemplation ground.[186]

Son of the Buddha, because the bodhisattva dwelling on this ground well purifies countless signlessness practices related to physical karma, well purifies countless signlessness practices related to verbal karma, and well purifies countless signlessness practices related to mental karma, he consequently acquires the light of the unproduced-dharmas patience.

Liberation Moon Bodhisattva then asked, "O Son of the Buddha, how could it be that all of the measurelessly many physical, verbal and mental deeds performed by each of the bodhisattvas from the first ground onward have not already stepped entirely beyond the Two Vehicles' practices?"

Vajragarbha Bodhisattva then replied:

Son of the Buddha, all of those bodhisattvas do step entirely beyond them, however, they do so only due to their aspiration to acquire the Dharma of all buddhas. It is not due to their own cognition's power of meditative contemplation.[187] Now, however, on this seventh ground, it is because of their own power of cognition that Two Vehicles practitioners are unable to even approach them.

This circumstance is analogous to that of a prince born of a queen into the house of a king entirely possessed of all of the marks of a king. Right at birth, he is immediately deemed superior even to all of the government ministers. This, however, is solely due to the power associated with kingship and not due to any power he as yet possesses himself. If as he grows to adulthood he becomes accomplished in the various sorts of skills, it will only then be due to his own powers that he steps entirely beyond everyone else.

So too it is with the bodhisattva-mahāsattva. When he first brings forth the resolve, because he has established the great Dharma as the goal of his determination, he right then steps entirely beyond all *śrāvaka* disciples and *pratyekabuddhas*. Now, in dwelling on this ground, it is due to the power of wisdom that he surpasses all adherents of the Two Vehicles.

Son of the Buddha, the bodhisattva dwelling on this seventh ground acquires the ability to engage in extremely profound and secluded non-practice even as he still always practices deeds of body, speech, and mind through which he diligently pursues the supreme path, thus never abandoning that quest. Therefore, although the bodhisattva practices in accordance with ultimate reality,[188] he still refrains from bringing about its complete realization.

Liberation Moon Bodhisattva then asked, "O Son of the Buddha, beginning with which ground can the bodhisattva enter the cessation concentration?"

Vajragarbha Bodhisattva replied:

Son of the Buddha, it is from the sixth ground onward that the bodhisattva has the ability to enter the cessation concentration. Now, as he abides on this ground, he can enter it in each successive mind-moment and can also arise from it in each successive mind-moment and yet still refrain from bringing about its complete realization. So it is that this bodhisattva is known as one who has completely developed inconceivable deeds of body, speech, and mind.

His practicing in accordance with ultimate reality even while still refraining from bringing about its complete realization is analogous to someone who sets sail in a boat out onto the open ocean and who then, by resorting to the power of his skillfulness, remains able to avoid disastrous difficulties out on those waters. So too it is with the bodhisattva dwelling on this ground. He sets sail in the ship of the *pāramitās* out onto the ocean of ultimate reality and, in doing so, through his reliance on the power of vows, he still refrains from bringing about the complete realization of cessation.

Son of the Buddha, having acquired powers of samādhi and knowledge such as these, he employs great skillful means by which:

Although he manifests within *saṃsāra,* he still constantly abides in nirvāṇa;

Although surrounded by a retinue, he still always delights in detachment;

Although, by resort to the power of vows, he takes birth in the three realms, he still remains undefiled by worldly dharmas;

Although he always abides in a state of quiescence, through the power of skillful means, he is as if ablaze, but, although ablaze, he remains unburned;

Although he proceeds in accordance with the knowledge of the Buddha, he may still manifest entry into the grounds of the *śrāvaka* disciples and the *pratyekabuddhas;*

Although he has acquired the treasury of the Buddha's realms of cognition,[189] he may still manifest as dwelling in the realms of *māras;*[190]

Although he has stepped beyond the paths of the *māras,* he may still manifest as practicing the dharmas of *māras;*

Although he may manifest practices identical to those of non-Buddhist traditions, he still never relinquishes the Dharma of the Buddha;

Although he manifests in ways that adapt to those in all worlds, he still always practices all world-transcending dharmas;

And although all of his adorning phenomena[191] surpass anything possessed by any of the devas, dragons, *yakṣas, gandharvas, asuras, garuḍas, kiṃnaras, mahoragas,* humans, non-humans, Śakra Devānām-Indra, the Brahma Heaven King, the Four Heavenly Kings, or anyone else, he still never relinquishes the mind that delights in the Dharma.

Son of the Buddha, the bodhisattva who has completely developed wisdom such as this abides on the Far-Reaching Ground.

Due to the power of his vows he succeeds in seeing many buddhas, that is to say, he can see many hundreds of buddhas and so forth until we come to his seeing of many hundreds of thousands of *koṭis* of *nayutas* of buddhas. He goes forth wherever those buddhas dwell and then, with a vast mind and with an especially supreme mind, he makes offerings to them, pays reverence to them, venerates them, praises them, presents them with robes, food and drink, bedding, medicines, and all amenities supporting their existence, offering up all of these things while also making offerings to those within all of their sangha assemblies. He then dedicates the merit associated with these roots of goodness to *anuttara-samyak-saṃbodhi.* So too does he then respectfully listen to the teachings on Dharma in those places where those buddhas dwell. Having heard these teachings, he takes them on and retains them, gains reality-concordant samādhis and the light of wisdom, and then accords with these in his cultivation.

Wherever the buddhas dwell, he guards and preserves right Dharma. He is always one whom the *tathāgatas* praise and express delight in. No proponent of the Two Vehicles can cause him to retreat or prevail over him through questioning or challenging him. His benefiting of beings purifies his realization of the patience with respect to dharmas. He passes through incalculably many hundreds of thousands of *koṭis* of *nayutas* of kalpas in this way during which all of his roots of goodness achieve ever greater supremacy.

This circumstance is comparable to when one inlays in real gold many sorts of marvelous gems as adornments, thereby making it ever more superior in quality and thereby redoubling its radiance to the point that no other article of adornment can rival it in these respects. All of the roots of goodness of the bodhisattva who dwells on the seventh ground are of just this very sort. Employing the power of skillful means and wisdom, he brings them to a state of ever-increasing brightness and purity unrivaled by any followers of the Two Vehicles.

Son of the Buddha, this circumstance is comparable to the light of the sun which the light cast by the stars, the moon, and other heavenly bodies cannot even approach it in its brilliance that is even able to dry up all of the marshes on the entire continent of Jambudvīpa. So too it is with the bodhisattva on this Far-Reaching Ground who cannot be rivaled by any follower of the Two Vehicles, for he is able to entirely dry up all of the marshes of delusion possessed by all beings.

Among the ten *pāramitās*, this bodhisattva most extensively practices the *pāramitā* of skillful means. It is not that he does not practice the others. Rather, he simply accords them an amount of emphasis corresponding to his own strengths and to what is fitting.

Son of the Buddha, this has been a general explanation of the bodhisattva-mahāsattva's seventh ground, the Far-Reaching Ground.

The bodhisattva dwelling on this ground often becomes a Vaśavartin Heaven king who, through skillfully explaining for beings the means to achieve the realization of knowledge, thereby induces them to realize and enter it.

In his practice of giving, pleasing words, beneficial actions, and joint endeavors and in all such works that he pursues, he never departs from mindfulness of the Buddha, and so forth until we come to his never departing from mindfulness of his quest to achieve complete fulfillment of the knowledge of all modes and the cognition of all-knowledge.

He also has this thought: "I should become one who serves these beings as a leader, as one who is supreme," and so forth until we come to "as one who relies on the cognition of all-knowledge."

If this bodhisattva brings forth diligently vigorous practice, then, in but a moment, he will become able to enter hundreds of thousands of *koṭis* of samādhis, and so forth until we come to his becoming able to transformationally manifest hundreds of thousands of *koṭis* of bodhisattvas to serve as his retinue. If he resorts to the especially supreme power of the bodhisattva's vows, he will become freely able to manifest them in numbers beyond even this, even to the point that one could never calculate their number even in a period of hundreds of thousands of *koṭis* of *nayutas* of kalpas.

At that time, Vajragarbha Bodhisattva, wishing to once again proclaim the meaning of his discourse, thereupon spoke these verses:

As, on the path of the supreme meaning's knowledge and samādhi,
his sixth ground mind cultivation reaches complete fullness,
he straightaway perfects skillful means and wisdom.
It is due to this that the bodhisattva enters the seventh ground.

Though awakened to three liberations, he is kind and compassionate.
Though the same as *tathāgatas*, he is diligent in offerings to buddhas.
Though contemplating emptiness, he still accumulates merit.
Through these things, a bodhisattva ascends to the seventh ground.

He has become detached from the three realms yet still adorns them.
He's put out his own delusions' fires, yet douses others' fires as well.
He knows dharmas' non-duality and yet is diligent in doing works.
He fathoms all lands as empty, yet delights in adorning lands.

Even knowing the body as unmoving, he embodies all of its signs.
Though aware the voice is by nature transcendent, he is skilled in discourse.
Though he fathoms all as one thought, he distinguishes all matters.
It is due to this that the wise ascend to the seventh ground.

Closely contemplating these dharmas, he gains utter illumination,
broadly brings forth benefit for the multitudes who are so confused,
and enters the boundlessly many realms of beings as well as
the buddhas' acts of transformative teaching that are also countless.

All lands, all dharmas, and all categories of kalpas,
beings' convictions and mental dispositions—he enters them all,

proclaiming Three Vehicles Dharma in a manner equally boundless,
carrying forth in this way the teaching of all the multitudes of beings.

The bodhisattva diligently pursues the supreme path
and, moving or still, never forsakes skillful means and wisdom.
He dedicates each and every act to gaining Buddha's bodhi,
and, in each successive mind-moment, he perfects the *pāramitās*.

Generating the resolve and making dedications constitute giving.
Extinguishing delusions is moral virtue and nonharming is patience.
Insatiable pursuit of goodness—this is vigor's goad.
Being unshakable on the path is the cultivation of *dhyāna*.

Patient acquiescence in the unproduced is what constitutes prajñā.
Dedicating merit constitutes skillful means. Aspirations form vows.
Invincibility is the mark of powers. Skillful fathoming is knowledge.
It is in this way that he develops all of these to complete fullness.

On the first ground, grasping fine qualities' conditions is fulfilled.
On the second, one abandons defilement. The third: Disputes cease.
On the fourth, one enters the path. The fifth: Practice is compliant.
On the sixth, light shines from wisdom that fathoms the unproduced.

On the seventh, merit from the bodhi practices becomes full
and all the different types of great vows become perfectly complete.
It is because of this that one is able to cause
everything one does on the eighth ground to become entirely pure.

This ground is difficult to traverse. With wisdom, one steps beyond.
This is analogous to going between two worlds and
also like a sage king's degree of freedom from defiling attachment,
for it does not yet qualify as totally stepping beyond it.

When he comes to abide on the eighth ground of knowledge
he then passes on beyond those domains of mind.
As Brahmā deva, viewing the world, steps beyond the human realm,
and like a lotus atop the water, he is then free of defiling attachments.

Although on this ground one oversteps the many sorts of afflictions,
one is not said either to have afflictions or to be free of afflictions.[192]
This is because there are no afflictions that are active therein even as
the mind seeking Buddha's knowledge has not yet become fulfilled.

He entirely fathoms all of the many types of worldly skills,
the classical texts, books, literary skills, and polemics while, as for the
dhyāna concentrations, samādhis, and spiritual superknowledges,
he cultivates all such endeavors to the point of complete mastery.

In cultivating and perfecting the path of the seventh ground,
the bodhisattva steps entirely beyond all Two Vehicles' practices.

First ground success arises from vows. Here it is from knowledge.
This is analogous to a prince whose powers are utterly perfected.

Though perfect in the very profound, he still advances on the path.
His every moment is quiescent cessation, yet he forgoes realization.
It is just as when one goes forth in a boat out into the open ocean,
and yet still keeps from being capsized by its waters.

His practice of skillful means and wisdom and perfection of qualities
are such that no one in the entire world can completely fathom.
Through offerings to many buddhas and his mind's growing radiance
he becomes like gold that has been adorned with marvelous gems.

The wisdom of this ground's bodhisattva is the most brilliant of all.
Like flourishing sunlight, it dries up the waters of craving.
He also serves as a lord of the Paranirmita Vaśavartin Heaven
who teaches and guides beings in the cultivation of right knowledge.

If he resorts to the power of valiant and vigorous diligence,
he acquires numerous samādhis and sees multitudes of buddhas,
hundreds of thousands of *koṭis* of *nayutas* in number.
With freely exercised vow power, the number goes even beyond this.

This is the bodhisattva's Far-Reaching Ground,
the path of the purification of skillful means and wisdom.
It is such that no deva, human, *śrāvaka* disciple, or *pratyekabuddha*
anywhere in any world would be able to comprehend it.

The Eighth Ground

The Immovability Ground

At that time, the Deva King and those in the deva assembly,
hearing of these supreme practices, were filled with joyous delight.
Wishing to make offerings to the Tathāgata
and to that boundless congregation of great bodhisattvas,

they rained down marvelous blossoms, banners, canopies,
incenses, floral garlands, necklaces, and jeweled robes,
measurelessly and boundlessly many, of a hundred thousand sorts,
all of which were adorned with *maṇi* jewels.

Celestial nymphs simultaneously chorused forth heavenly music,
sending everywhere about many different sorts of sublime voices
as offerings to the Buddha as well to those sons of the Buddha there,
all together singing forth these words that they offered in praise:

"The All Seeing One most revered among all two-legged beings,
out of kindly pity for these beings, manifests his spiritual powers,
causing these many sorts of celestial music and sublime sounds
to come forth from everywhere so that everyone is able to hear.

On each hair tip, there are a hundred thousand *koṭis*
of *nayutas* of lands as numerous as atoms
wherein just such a measureless number of *tathāgatas*
abide there, proclaiming the sublime Dharma.

Within each hair pore there are countless lands,
each of which has its four continents and great oceans
as well as Mount Sumeru and the Iron Ring Mountains,
all of which are seen therein without being cramped for space.

Within the tip of each hair, there exist the six destinies of rebirth,
the three wretched destinies, as well as men and devas,
all of the multitudes of dragons and spirits, and the *asuras*, wherein
each undergoes retribution in accordance with his karma.

In all of those lands, there are *tathāgatas*
expounding teachings with their marvelous voices,
adapting to the minds of all of the different sorts of beings
in order to turn the wheel of the supremely pure Dharma.

In those lands, the beings have all different sorts of bodies.
Within their bodies, there are in turn many different types of lands.
Humans, devas, the other destinies—each is different from the others.
The Buddha, having fully known them, speaks Dharma for them all.

Large lands, in response to thought, transform, becoming small.
Small lands, in response to thought, transform, becoming large.
He has such spiritual superknowledges that are so measureless that,
even if worldlings all described them at once, they could never finish."

Having sent forth everywhere these sublime sounds
praising the meritorious qualities of the Tathāgata,
those assembled there, filled with joyous delight, became silent
and then single-mindedly gazed up, wishing to hear an explanation.

At that time, Liberation Moon Bodhisattva again set forth a request:
"Everyone in this assembled congregation has become still and quiet.
We pray that you will describe the practice aspects
that one sequentially enters in reaching the eighth ground."

At that time, Vajragarbha Bodhisattva informed Liberation Moon Bodhisattva, saying:

O Son of the Buddha, here we have the bodhisattva-mahāsattva who, on seven grounds:

- Has well cultivated skillful means together with wisdom;
- Has well purified the paths;
- Has well accumulated the dharmas assisting realization of the path;
- Has been sustained by the power of great vows;[193]
- Has received the assistance of the Tathāgata's powers;[194]
- Has been supported by the power of his own goodness;[195]
- Has remained always mindful of the Tathāgata's powers, fearlessnesses, and dharmas exclusive to the buddhas;[196]
- Has well purified his higher aspirations and intentions;[197]
- Has become able to completely develop merit and wisdom;[198]
- And has practiced the great kindness and the great compassion by which he never forsakes any being. So it is that he enters the path of measureless knowledge.[199]

He penetratingly comprehends all dharmas:[200]

- As originally unproduced;
- As non-arising;
- As signless;
- As neither created nor destroyed;
- As inexhaustible and undergoing no transformation;
- As having the nature of being devoid of any inherent nature;
- As of uniformly equal character in the past, present, and future;
- As being amenable to penetration by nondiscriminating suchness-cognizing knowledge;

As being beyond the range of discriminating concepts associated with the mind or mind consciousness;
And as, in the manner of empty space, devoid of any basis for grasping or attachment.

This penetrating comprehension of all dharmas as comparable in their nature to empty space is synonymous with the realization of the unproduced-dharmas patience.

Son of the Buddha, when the bodhisattva acquires this patience, he immediately achieves entry into the eighth ground, the Ground of Immovability, and becomes a "profound practice" bodhisattva who is unfathomable and free of any discriminations, one who has transcended all signs, all conceptual thought, and all attachments, one who has reached a state that is immeasurable and boundless, one who cannot be matched by any *śrāvaka* disciple or *pratyekabuddha*, one who has abandoned all contentiousness, and one in whom quiescence is directly manifest.

This circumstance is comparable to that of a bhikshu who has perfected the spiritual superknowledges and whose mind has achieved sovereign mastery, one who has proceeded through the sequential development of the absorptions to the point of entering the absorption of complete cessation and has become one wherein all movement of the mind, all recollective thought, and all discriminations have entirely ceased.

In just such a way, when this bodhisattva-mahāsattva comes to dwell on the Ground of Immovability, he immediately relinquishes all deliberately effortful practice and acquires the dharma of effortlessness. As for any undertakings of body, speech, and mind as well as any mental exertion, these all completely cease. He then abides in practice accomplished as the fruit of karmic rewards.[201]

His situation is like that of a person who, in the midst of a dream, sees that he has tumbled into the waters of a great river, and then, wishing to get across, brings forth great bravery and pursues some means to accomplish this. Then, due to bringing forth great bravery and enacting some means to accomplish this, he suddenly wakes up. Having awoken, he then desists from everything he was doing.

So too it is with the bodhisattva. Having seen that beings are being swept along in the four floods,[202] he exerts himself with great bravery and brings forth great vigor to rescue them and bring them across. Due to his bravery and vigor, he then succeeds in reaching the Ground of Immovability. Then, having reached this station, there is none of his deliberate effortfulness that does not cease entirely. He then no longer manifests any duality-based practice or practice grounded in phenomenal characteristics.

Son of the Buddha, this situation is comparable to what occurs when one is reborn into the Brahma World wherein, of all the afflictions associated with the desire realm, none of them fail to cease. So too it is when one comes to dwell on the Ground of Immovability. All activity associated with the mind or mind consciousness no longer manifests. This bodhisattva-mahāsattva no longer even manifests the arising of any thought associated with being a bodhisattva, any thought associated with buddhahood, any thought associated with bodhi, or any thought associated with nirvāṇa, how much the less would he bring forth any sort of thought associated with the world.

Son of the Buddha, on account of the power of his original vows, the buddhas, the *bhagavats*, personally manifest directly before the bodhisattva who dwells on this ground, bestowing on him the knowledge of the *tathāgatas*, causing him to pass through the gateway leading into the flow of the Dharma.

They then speak as follows:

> This is good indeed, good indeed. Son of Good Family, this patience is the foremost among them all, one that accords with all dharmas of the buddhas. Still, Son of Good Family, you have not yet acquired all of our ten powers, our fearlessnesses, and our eighteen dharmas exclusive to the buddhas. Hence, out of a desire to perfectly realize these dharmas, you should bring forth the diligent application of vigor even while, at the same time, you must never relinquish this gateway of patience.
>
> Furthermore, Son of Good Family, although you have indeed acquired this quiescent liberation, still, the foolish common people have not yet been able to acquire that realization. All of the different sorts of afflictions continue to manifest in them and all the different sorts of ideation and discursive thought always assail and injure them. Out of kindly pity, you should bear in mind the plight of these beings.
>
> Additionally, Son of Good Family, you should bear in mind your original vow to bestow great and universal benefit on all beings, in every instance causing them to enter the gateway of inconceivable wisdom.
>
> Also, Son of Good Family, this essential nature of all dharmas[203] always abides and never changes whether buddhas come forth into the world or do not come forth into the world. It is not through acquiring this dharma that they are designated as

> *"tathāgatas."* Even all those who pursue the Two Vehicles practice are equally able to acquire this dharma that is free of discriminating thought.
>
> Furthermore, Son of Good Family, you should behold the measurelessness of our physical signs, the measurelessness of our wisdom, the measurelessness of our lands, the measurelessness of our skillful means, the measurelessness of our light auras,[204] and also the measurelessness of our pure voices. It is only fitting that you should now perfect these phenomena yourself.
>
> Additionally, Son of Good Family, you have just now acquired this one Dharma light,[205] namely that all dharmas are unproduced and devoid of any differentiating distinctions.[206] Son of Good Family, the Dharma light that the *tathāgatas* have acquired is possessed of so countlessly many circumstances it enters, so countlessly many implementations, and so countlessly many permutations that, even in hundreds of thousands of *koṭis* of *nayutas* of kalpas, one could still never succeed in knowing them all. You should cultivate and perfect this dharma.
>
> Also, Son of Good Family, as you contemplate throughout the ten directions the many different distinctions in the immeasurably many lands, the immeasurably many beings, and the immeasurably many dharmas, you should penetrate and comprehend them all in accordance with reality.

Son of the Buddha, the buddhas, the *bhagavats*, bestow upon these bodhisattvas just so countlessly many gateways to the generation of knowledge, thus enabling them to generate countlessly and boundlessly many different works arising from their knowledge.

Son of the Buddha, if the buddhas did not bestow on these bodhisattvas these gateways to the generation of knowledge, they would otherwise straightaway enter final nirvāṇa and abandon all of their works carried out for the benefit of beings. It is because the buddhas bestow on them just so countlessly and boundlessly many gateways for the generation of wisdom that the wisdom-implementing works these bodhisattvas then generate in but a single mind-moment become so numerous that all of the practices they have cultivated from the time of bringing forth their initial resolve all the way on through to the seventh ground could not even equal a hundredth part, and so forth until we come to their being in aggregate unable to equal even a single part in a hundred thousand *koṭis* of *nayutas* of parts and, in this same way, unable to equal even a single part in an *asaṃkhyeya* of parts, in a *kalā* of parts, in the highest number of parts reachable by calculation, in the highest number of parts describable by analogy, or even in an *upaniṣad*'s number of parts.

And why is this? Son of the Buddha, this bodhisattva formerly employed but one single body in developing his practice. Now, in coming to dwell on this ground, he acquires countless bodies, countless voices, and measureless wisdom while also taking on countless rebirths whereby he engages in the purification of countless pure lands, teaches countless beings, makes offerings to countless buddhas, enters countless gateways into the Dharma, equips himself with countless sorts of spiritual superknowledges, becomes possessed of countless different *bodhimaṇḍa* congregations, abides in countless different sorts of physical, verbal, and mental deeds, and accumulates all of the bodhisattva practices, accomplishing all of this by relying on the dharma of immovability.

Son of the Buddha, in this, he is comparable to someone who boards a ship wishing to set sail out onto the great ocean. Before he has actually reached the ocean, he must tax his strength by devoting much deliberate effort to this end. If he manages to make his way out to sea, he then need only accord with the prevailing winds in continuing to travel along, doing so with no further requirement of human exertion.

Then, due to having finally reached the great ocean, the distance he can then travel in but a single day becomes so great that, were one to compare it with his progress before reaching the ocean, it could not be matched by even a hundred years of those previous methods.

Son of the Buddha, so too it is with bodhisattva-mahāsattva. Once he has accumulated such a vast store of roots of goodness and sets sail in the ship of the Great Vehicle out onto the ocean of bodhisattva practices, then, in but a single mind-moment, he is able to employ effortlessly implemented knowledge to proceed so far into the realm of the cognition of all-knowledge that his progress then could not be rivaled by even countless hundreds of thousands of *koṭis* of *nayutas* of kalpas of his former deliberately effortful practices.

Son of the Buddha, by using effortlessly manifest awakened intelligence produced by great skillful means and cleverly invoked knowledge, the bodhisattva dwelling on the eighth ground contemplates the realm in which the cognition of all-knowledge is implemented.

In particular, he contemplates the creation of worlds and the destruction of worlds and thus knows that they are created from the accumulation of these particular sorts of karmic deeds, that they are destroyed through the exhaustion of the effects of these particular sorts of karmic deeds, knows when their creation phase occurs, knows when their destruction phase occurs, knows how long their creation phase endures, and knows how long their destruction phase endures. He knows all of these things in accordance with reality.

He also knows with respect to the sphere of the earth-element its character on a small scale, its character on a large scale, its character when manifest on an immeasurable scale, and its character in its different manifestations. So too does he know of the spheres of the water, fire, and wind elements their character on a small scale, their character on a large scale, their character on an immeasurable scale, and their character in their different manifestations.

So too does he know of the atoms their character as minutely manifest, their character in their different manifestations, and their character in their different manifestations when manifest on an immeasurable scale. He knows of whichever worlds what constitutes their entire accumulation of atoms as well as the character of those atoms' different manifestations, knowing all of these phenomena in accordance with reality.

So too does he know of whichever world, how many such atoms constitute each of its elemental spheres of earth, water, fire, and wind, how many such atoms form all of their precious things, how many such atoms constitute the bodies of all the beings there, and how many such atoms form the physical mass of those lands, knowing all of these phenomena in accordance with reality.

So too does he know of those beings, both of those who are physically large and of those who are physically small, how many such atoms collectively compose their bodies, knowing this as well of the bodies of the hell-dwellers, the bodies of the animals, the bodies of the hungry ghosts, the bodies of the *asuras*, the bodies of the devas, and the bodies of the humans, knowing of each of them of how many such atoms they are composed.

He acquires just such knowledge as this whereby he knows even of atoms their different sorts of manifestations.

So too, he knows of the desire realm, the form realm, and the formless realm the circumstances of their creation, knows of the desire realm, the form realm, and the formless realm the circumstances of their destruction, knows of the desire realm, the form realm, and the formless realm their character on a small scale, their character on a large scale, their character when manifest on an immeasurable scale, and their character in their different manifestations.

He acquires just such knowledge as this whereby he contemplates the different manifestations within the three realms of existence.

Son of the Buddha, this bodhisattva also brings forth the light of knowledge by resort to which he teaches beings. In particular, he thereby becomes thoroughly aware of the different physical bodies of beings, thoroughly distinguishes the character of these beings' physical bodies, and thoroughly contemplates the stations of rebirth into which these beings are born. He then manifests bodies for them in ways adapted to what is appropriate for them, whereupon he then teaches them and brings them to maturation.

This bodhisattva employs his light of knowledge to manifest the taking on of rebirths everywhere throughout an entire great trichiliocosm, doing so in a manner adapted to the differences in beings' bodies and resolute convictions.

So too, everywhere throughout the worlds within two or three great trichiliocosms, within a hundred thousand great trichiliocosms, and even within ineffably many great trichiliocosms, he manifests this taking on of births in a manner adapted to the differences in beings' bodies and resolute convictions.

Because this bodhisattva has perfected wisdom such as this, even as his body remains motionless within a single buddha land, he manifests his bodies everywhere, doing so in the midst of assembled congregations in up to an ineffably great number of buddha lands.

Son of the Buddha, this bodhisattva, adapting to all of the different variations in beings' bodies, minds, and resolute convictions, manifests his own bodies in the midst of the assembled congregations within those buddha lands. In particular, within assemblies of *śramaṇas,* he appears in the form of a *śramaṇa,* within assemblies of brahmins, he appears in the form of a brahmin, and within assemblies of *kṣatriyas,* he appears in the form of a *kṣatriya*. He appears in this same manner within assemblies of *vaiśyas,* within assemblies of *śūdras,* within assemblies of householders, within assemblies in the Heaven of the Four Heavenly Kings, within assemblies in the Heaven of the Thirty-three, within assemblies in the Yāma Heaven, within assemblies in the Tuṣita Heaven, within assemblies in the Transformation of Bliss Heaven, within assemblies in the Paranirmita Vaśavartin Heaven, within assemblies of *māras,* within assemblies in the Brahma Heaven, and so forth on up to his manifestations that appear within assemblies in the Akaniṣṭha Heaven. In each of these cases, he manifests in a form adapted to the particular sorts of beings there.

Also, for the sake of those who should most readily achieve liberation through someone manifesting in the form of a *śrāvaka* disciple, he then manifests in the form of a *śrāvaka* disciple. For the sake of those who should most readily achieve liberation through someone manifesting in the form of a *pratyekabuddha,* he then manifests in the form of a *pratyekabuddha.* For the sake of those who should most readily achieve liberation through someone manifesting in the form of a bodhisattva, he then manifests in the form of a bodhisattva. And for the sake of those who should most readily achieve liberation through someone manifesting in the form of a *tathāgata,* he then manifests in the form of a *tathāgata.*

Son of the Buddha, it is in this way that the bodhisattva manifests bodies in all of these ineffably many buddha lands, doing so in accordance with the distinct differences in beings' resolute convictions.

Son of the Buddha, this bodhisattva has completely abandoned all discriminations associated with the perceptions of bodies and abides in the awareness of uniform equality in such things.

This bodhisattva knows:

The bodies of beings;
The bodies of lands;
The bodies received as karmic retribution;
The bodies of *śrāvaka* disciples;
The bodies of *pratyekabuddhas*;
The bodies of bodhisattvas;
The bodies of *tathāgatas*;
The knowledge body;
The Dharma body;
And empty space bodies.

This bodhisattva, knowing beings' resolute convictions, is able to use a being's body to form his own body. So too is he able to turn it into the body of a land, a body received as karmic retribution, or any of the other sorts of bodies, up to and including an empty space body.

He is also able, knowing beings' resolute convictions, to turn the body of a land into his own body. So too is he able to turn it into the body of a being, a body received as karmic retribution, or any of the other sorts of bodies, up to and including an empty space body.

He is also able, knowing what pleases the minds of beings, to turn a karmic retribution body into his own body. So too is he able to turn it into the body of a being, the body of a land, or any of the other sorts of bodies up to and including an empty space body.

He is also able, knowing beings' resolute convictions, to turn his own body into the body of another being, the physical body of a land, and so forth on up to and including an empty space body.

So it is that, adapting to beings' different resolute convictions, he then employs these sorts of bodies to manifest for them just these very sorts of physical forms.

This bodhisattva knows beings' bodies associated with the accumulation of karmic actions, their karmic retribution bodies, their bodies associated with the afflictions, their form-realm bodies, and their formless-realm bodies.

He also knows with regard to the bodies of lands:

Their characteristics when small;
Their characteristics when large;
Their characteristics when immeasurable;
Their characteristics when defiled;
Their characteristics when pure;
Their characteristics when vast;
Their characteristics when inverted;
Their characteristics when upright;
Their characteristics when they are universally pervasive;
And their different sorts of characteristics when existing as parts of a spatially distributed network.

He knows with respect to bodies received as karmic retribution, the distinctions in the conventional names applied to them and knows with respect to the bodies of *śrāvaka* disciples, the bodies of *pratyekabuddhas,* and the bodies of bodhisattvas, the distinctions in the conventional names applied to them.

He knows with respect to the bodies of *tathāgatas,* their possession of:

Bodhi bodies;
Bodies associated with vows;
Transformationally produced bodies;
Bodies sustained through their powers;
Bodies graced with the major marks and subsidiary signs;
Bodies possessed of awe-inspiring strength;
Mind-generated bodies;
Merit bodies;
The Dharma body;
And the knowledge body.

He knows with respect to the knowledge body:

Its characteristic of skillful deliberation;
Its characteristic of selective judgment in accordance with reality;
Its characteristics associated with the practices leading to the fruits of the path;
Its characteristics associated with the distinctions between what is worldly and what is world-transcending;
Its characteristics associated with distinctions in the Three Vehicles;
Its characteristics when shared;
Its characteristics when exclusive;
Its characteristics when associated with emancipation;
Its characteristics when associated with an unemancipated state;
Its characteristics when associated with the stages of the learner;
And its characteristics when associated with the stage of those beyond learning.

He knows with respect to the Dharma body its characteristic of uniform equality and its characteristic of indestructibility, knows the characteristics associated with the differentiation in conventional names when adapted to times and when adapted to mundane circumstances, knows the characteristic distinctions in the dharmas associated with beings as opposed to those associated with nonbeings, and knows the characteristic distinctions in the dharmas associated with the buddhas, the Dharma, and the Ārya Sangha.

He knows with respect to the empty space body its characteristic of immeasurability, its characteristic of universal pervasion, its characteristic of formlessness, its characteristic of nondifferentiation, its characteristic of boundlessness, and its characteristic of revealing the existence of form bodies.

Son of the Buddha, having completely developed such knowledge with respect to bodies as this, this bodhisattva acquires:

Sovereign mastery in life span;
Sovereign mastery of mind;
Sovereign mastery in wealth;
Sovereign mastery in karmic deeds;
Sovereign mastery in births;
Sovereign mastery in vows;
Sovereign mastery in resolute faith;[207]
Sovereign mastery in psychic power;
Sovereign mastery in knowledge;
And sovereign mastery of the Dharma.

Due to having acquired these ten types of sovereign mastery, he then becomes one whose knowledge is inconceivable, one whose knowledge is measureless, one whose knowledge is vast, and one whose knowledge is invincible.

Having achieved just such penetrating comprehension as this and having achieved just such consummate realization as this, he thus becomes:

One who is absolutely free of fault in physical karmic actions, free of fault in verbal deeds, and free of fault in mental deeds;
One in whom all physical, verbal, and mental karmic acts are carried forth in accordance with knowledge;
One in whom the *prajñāpāramitā* is dominant;
One in whom the great compassion has become the foremost priority;
One whose expedient means are skillful;
One who is well able to make distinctions;
One who is excellent in bringing forth great vows;
One who is protected by the power of the Buddha;
One who always diligently cultivates knowledge directed toward benefiting beings;
And one who dwells everywhere throughout the boundlessly many different worlds.

Son of the Buddha, to state this in terms of the most essential point, the bodhisattva dwelling on this Ground of Immovability is able to gather all dharmas of the Buddha in all that he does through his physical, verbal, and mental deeds.

Son of the Buddha, the bodhisattva dwelling on this ground:

Becomes well established in the power of the resolute intentions[208] because none of the afflictions function in him;
Becomes well established in the power of the supreme mind through never departing from the path;
Becomes well established in the power of the great compassion through never relinquishing his benefiting of beings;
Becomes well established in the power of the great kindness through striving to rescue and protect everyone abiding in all worlds;
Becomes well established in power of the *dhāraṇīs* through never forgetting any dharma;
Becomes well established in power of eloquence through skillfully contemplating and distinguishing all dharmas;

Becomes well established in the power of the spiritual superknowledges through going forth everywhere throughout the boundlessly many worlds;

Becomes well established in the power of the great vows through never relinquishing any of the bodhisattva endeavors;

Becomes well established in the power of the *pāramitās* through perfecting all dharmas of the Buddha;

And acquires the power of being protected and borne in mind by the *tathāgatas* through his being directed toward the knowledge of all modes and the cognition of all-knowledge.

This bodhisattva who has acquired such powers of knowledge as these is able to manifest all endeavors that are to be accomplished while remaining free of fault in all those endeavors.

Son of the Buddha, this bodhisattva ground of knowledge:

Is known as the Ground of Immovability because no one is able to obstruct or overcome him;

Is known as the ground of irreversibility because his wisdom never retreats;

Is known as the ground that is difficult to acquire because no one in the world is able to fathom it;

Is known as the ground of the pure youth[209] because he has abandoned all faults;

Is known as the ground of birth because he possesses sovereign mastery in doing whatever he pleases;

Is known as the ground of completion because there is nothing more to be done;

Is known as the ultimate ground because his wisdom has become resolutely decisive;

Is known as the ground of transformations because he achieves complete success in whatever he wishes to do;

Is known as the ground of sustenance through power because others are unable to move him;

And is known as the ground of effortlessness because, earlier on, he has already achieved complete development.

Son of the Buddha, the bodhisattva who has developed wisdom such as this gains entry into the domain of the buddhas, becomes illuminated by the Buddha's merit, and accords with the Buddha's awe-inspiring deportment. With the direct manifestation of the realms of the buddhas, he is always protected and borne in mind by the *tathāgatas*. Brahmā, Śakra, the Four Heavenly Kings, and the Vajra-wielding protectors constantly follow and protect him. He never leaves the great samādhis and is able to manifest countless different sorts of bodies each and every one of which is possessed of immense strength. As karmically generated effects, he acquires spiritual superknowledges and samādhis in which he has sovereign mastery.[210] Wherever there are beings amenable to being taught, he manifests the realization of right enlightenment.

Son of the Buddha, it is in this way that the bodhisattva enters the assembly of those who abide in the Great Vehicle, acquires great spiritual superknowledges, emits immensely radiant light, and is unimpeded in entering the Dharma realm. He knows the different variations among the worlds. He manifests all of the magnificent meritorious qualities, has sovereign mastery in whatever he directs his mind to, is well able to bring forth an utterly penetrating comprehension of both the past and the future, and is able to everywhere overcome all of the paths of Māra's deviance. He deeply enters the realms in which the *tathāgatas* course and cultivates the bodhisattva practices in countless lands. It is because he has been able to acquire the dharma of irreversibility that he is described as dwelling on the Ground of Immovability.

Son of the Buddha, having come to dwell on this Ground of Immovability, this bodhisattva, through the power of samādhi, is then always able to directly see measurelessly many buddhas. He never relinquishes his practice of serving and making offerings to them. In each and every kalpa and in each and every world, this bodhisattva sees measurelessly many hundreds of buddhas, measurelessly many thousands of buddhas, and so forth on up to measurelessly many hundreds of thousands of *koṭis* of *nayutas* of buddhas, all of whom he reveres, venerates, serves, and presents with offerings. He offers up and bestows upon them all amenities facilitating the sustenance of their lives.

Wherever the buddhas dwell, he acquires the *tathāgatas'* treasuries of extremely profound Dharma and receives from them measureless Dharma light pertaining to the differences among worlds and other such phenomena. Should anyone approach him and challenge him by posing difficult questions regarding any of the distinctions among worlds or other such matters, no one can prevail over him.

He continues on in this way passing through a period of measurelessly many hundreds of kalpas, measurelessly many thousands of kalpas, and so on up to measurelessly many hundreds of thousands of *koṭis* of *nayutas* of kalpas during which his roots of goodness become ever more radiant in their purity like the real gold that is fashioned into a jeweled crown to be placed on the head of the sage king ruling over the continent of Jambudvīpa. It is of a sort that none of the adornments possessed by any of his government ministers or any of his people could ever rival it.

So too it is with all the roots of goodness possessed by the bodhisattva dwelling on this ground, for they are such that they could never be rivaled by any roots of goodness possessed by followers of the Two Vehicles or by bodhisattvas dwelling on any of the first seven grounds.

Due to dwelling on this ground, the light of his great wisdom is able to everywhere extinguish the darkness of beings' afflictions. This is because he is well able to open up and expound upon the gateways to wisdom.

Son of the Buddha, just as that lord of a thousand worlds, the king of the Great Brahma Heaven, is able to everywhere extend his mind of kindness and everywhere send forth light that fills up a thousand worlds, so too it is with the bodhisattva dwelling on this ground. He is able to send forth light that illuminates worlds as numerous as the atoms in hundreds of myriads of buddha lands that extinguishes the flames of afflictions of the beings therein and causes them to experience clarity and coolness.

Among the ten *pāramitās*, this bodhisattva is especially superior in his practice of the *pāramitā* of vows. It is not that he does not practice the other *pāramitās*. Rather, he simply accords them an amount of emphasis corresponding to his own strengths and to what is fitting.

This has been a summary discussion of all bodhisattva-mahāsattvas' eighth ground, the Ground of Immovability. Were one to speak of it extensively, one could pursue the discussion for measurelessly many kalpas and yet still be unable to find the end of it.

Son of the Buddha, the bodhisattva-mahāsattva dwelling on this ground often serves as a king of the Great Brahma Heaven, the lord over a thousand worlds, who, supreme in his sovereign mastery, is well able to discourse on any principle and is able to bestow the path of the *pāramitās* on *śrāvaka* disciples, *pratyekabuddhas*, and bodhisattvas. Should anyone challenge his explanations of the differences in world realms, no one is able to prevail over him.

In his practice of giving, pleasing words, beneficial actions, and joint endeavors as well as any of the other such endeavors he pursues, he never departs from mindfulness of the Buddha, and so forth on up to his never departing from mindfulness of the knowledge of all modes and the cognition of all-knowledge.

He also has this thought: "I should become one who serves these beings as a leader, as one who is supreme," and so forth until we come to "as one who relies on the cognition of all-knowledge."

If this bodhisattva brings forth the power of great vigor, then, in but a moment, he acquires a number of samādhis as numerous as the atoms in the worlds contained within a hundred myriads of great trichiliocosms. And so it goes on up to his then being able to manifest a following of bodhisattvas serving in his retinue as numerous as the atoms in all the worlds in a hundred myriads of great trichiliocosms.

If this bodhisattva chooses to avail himself of the power of his especially supreme vows, he becomes able then to freely manifest these phenomena in numbers well beyond these, such that one would never be able to count them even in hundreds of thousands of *koṭis* of *nayutas* of kalpas.

At that time, Vajragarbha Bodhisattva, wishing to proclaim his meaning once more, thereupon spoke these verses:

Having on seven grounds cultivated expedients and wisdom, having
thoroughly assembled path-assisting practices and great vow power,
having become supported by those most honored among men, and
seeking to acquire supreme knowledge, he ascends to the eighth ground.

He perfects meritorious qualities,[211] is constant in kindliness and pity,
possesses wisdom as vast as empty space, and is then able
by hearing Dharma, to initiate the power of resolute decisiveness and
enter the quiescent unproduced-dharmas patience.

He knows dharmas as unproduced, unarisen, signless,
as uncreated, undestroyed, endless, not undergoing transformation,
as beyond existence, uniformly equal, cutting short discriminations,
as stepping beyond the range of thought, and as abiding like space.

Having perfected this patience, he transcends frivolous theorizing,
abides in very deep, motionless, and constant quiescence
such as no one in the entire world could ever comprehend,
and such as abandons all thoughts, signs, grasping, and attachment.

Dwelling on this ground, he makes no discriminations,
like the bhikshu who has entered the cessation absorption, like
one in a river-fording dream who, awakening, sees it is nonexistent,
and like one who, born in the Brahma Heaven, severs base desires.

By power of original vows, he receives encouragement and guidance,
is praised for gaining supreme patience, is given a crown anointing,
and is told, "The many Buddha dharmas that we possess,
you have now still not acquired. You must bring forth diligent vigor.

Although you have already extinguished the afflictions' fires,
the flaming afflictions of the world's beings still blaze on.
You must recall your original vow to help beings cross beyond,
and influence them all to cultivate the causes leading to liberation.

True constancy of Dharmas' nature and separation from thoughts
are of the sort that even adherents of the Two Vehicles can realize.
Hence it is not due to this that we are the World Honored Ones,
rather it is solely due to extremely deep and unimpeded knowledge."

In this way, those worthy of the offerings of men and devas
bestow this wisdom on him, causing him to deeply contemplate it.
Thus they completely develop boundlessly many buddha dharmas
and, in a single moment, step beyond their many previous practices.

When the bodhisattva dwells on this ground of sublime knowledge,
he then acquires vast spiritual superknowledges' powers whereby,
in a moment, his transformation bodies pervade the ten directions
as he becomes like a ship gone out to sea, carried across by the wind.

The mind effortlessly avails itself of the power of knowledge,
entirely knows the creation, destruction, and abiding of lands,
all of the differences in each of the different sorts of realms,
and is able to utterly know them when small, large, or boundless.

The four great elements throughout the trichiliocosms' worlds,
the different sorts of bodies of the beings in the six rebirth destinies,
as well as even the atoms forming the many jewels—
with his knowledge, he contemplates all of these without exception.

This bodhisattva is also able to know all of the types of bodies
and take on the same forms as theirs for the sake of teaching beings.
In the countless lands with their many different types, he manifests
his forms for them, with none wherein he is not everywhere present.

Like the sun and moon that, abiding in space,
display their reflections in all of the bodies of water,
he abides in the Dharma realm, remaining motionless, even as,
adapting to beings' minds, he manifests reflections in this same way.

Adapting to their minds' predilections[212] that differ in each case,
he manifests bodies in the presence of all beings,
doing so with bodies of *śrāvakas*, *pratyekabuddhas*, bodhisattvas,
or buddhas, having no type of body that he does not manifest.

Bodies of beings, bodies of lands, karmic retribution bodies,
bodies of the various *āryas*, the knowledge body, the Dharma body,
and the space-like body, all uniformly equal in character—
he manifests them everywhere for the sake of beings.

With ten *ārya* knowledges,[213] his contemplation extends everywhere.
He also adapts kindness and compassion to doing many works,
entirely develops all dharmas of a buddha,
and, in upholding moral precepts, is as immovable as Mount Sumeru.

Completely developed in ten powers, he cannot be moved or shaken,
cannot be turned back by any of Māra's hordes,
is held in mindfully protected by buddhas, is revered by deva kings,
and is constantly served and guarded by traceless vajra-bearers.

The meritorious qualities of those on this ground are boundless,
indescribable even in thousands of myriads of *koṭis* of kalpas.
He continues by offerings to buddhas to skillfully increase in radiance
that thus becomes like that of the adornments on the head of a king.

The bodhisattva dwelling on this eighth ground
often serves as a Brahma Heaven king, lord of a thousand realms,
who expounds endlessly on the Three Vehicles, everywhere shines
forth his light of kindness, and dispels the afflictions of the many.

The samādhis he acquires in but a single moment
equal in number the atoms in a hundred myriads of worlds.
So too is the number of endeavors that he accomplishes,
and yet, through vow power, he may even manifest yet more.

The bodhisattva's eighth ground, the Ground of Immovability
has thus been summarily explained by me for the sake of all of you.
Were one to pursue a vast, sequentially presented analysis of this,
even expounding on it for a *koṭi* of kalpas, one still could never finish.

The Ninth Ground

The Excellent Intelligence Ground

Once the eighth bodhisattva ground's explanation had concluded,
the Tathāgata manifested great spiritual superknowledges' powers,
causing tremors in an inconceivable and incalculable number of *koṭis*
of lands throughout the ten directions.

The body of that all-knowing and seeing Supremely Honored One
then sent forth everywhere immensely radiant light
that illuminated with dazzling brilliance all those countless lands,
causing all beings therein to be filled with happiness.

The incalculably many hundreds of thousands of *koṭis* of bodhisattvas
simultaneously ascended into space where they remained
and presented offerings superior even to the devas' marvelous gifts
to he whose proclamations are the most superior of all.

The Great Vaśavartin Heaven King and the Vaśavartin devas
then all together and with unified minds felt measureless joy.
They each then presented all different sorts of the many types of gifts
as offerings to the extremely deep ocean of meritorious qualities.

A thousand myriads *koṭis* of celestial nymphs were also present
who, filled with joyous exultation in body and mind,
each played measurelessly many kinds of music
as offerings to the great guiding teacher among humans.

Then the many sorts of music played simultaneously
a hundred thousand myriads of *koṭis* of countless musical variations
that, by the awe-inspiring spiritual power of the Well Gone One,
uttered praises with sublime voices, saying:

"The quiescent and pliant one free of defilements or injuriousness
skillfully cultivates whichever ground he enters.
Possessed of a mind like space, he goes forth to the ten directions,
broadly proclaiming the Buddha's path to awaken the many beings.

In all places throughout the heavens and among men,
he manifests incomparably marvelous adornments
arising from the meritorious qualities of the Tathāgata
that cause those who observe them to delight in Buddha's wisdom.

Without leaving that single land, he goes to visit the many lands.
In this, he is like the moon everywhere illuminating the entire world.
Even as his voice's conceptual thoughts have all become quiescent,[214]
like echoes in a valley, there is no place where they do not resound.

Where there are beings of lesser resolve,
he expounds for them the practices of *śrāvaka* disciples.
If their minds are bright, sharp and pleased by the *pratyeka* vehicle,[215]
then he discourses for them on the path of that intermediate vehicle.

For the kind and compassionate who delight in beneficence,
he explains for them the deeds practiced by bodhisattvas.
For those with the resolve to acquire the most superior wisdom,
he shows them the unsurpassable Dharma of the Tathāgata.

In this, he is like a conjurer in his creation of many phenomena
wherein none of those forms or features are real.
So too it is with these conjurations born of this bodhisattva's wisdom.
though it shows all things, it transcends existence and nonexistence."

Having thus sung with a thousand myriad beautiful sounds
these songs praising the Buddha, they all then stood there in silence.
Liberation Moon then spoke, saying: "This congregation is now pure.
Please expound now on the path as practiced on the ninth ground."

At that time, Vajragarbha Bodhisattva informed Liberation Moon Bodhisattva, saying:

O Son of the Buddha, here we have the bodhisattva-mahāsattva who, resorting to such measurelessly vast knowledge as this, has pursued reflective meditative contemplations and has additionally sought:

To seek out ever more supreme realizations of quiescent liberation;
To further cultivate the wisdom of the Tathāgata;
To access the secret dharmas of the Tathāgata;
To contemplate the nature of inconceivably great knowledge;
To purify all gateways to *dhāraṇīs* and samādhis;
To become equipped with the great spiritual superknowledges;
To enter the different sorts of worlds;
To cultivate the powers, fearlessnesses, and dharmas exclusive to the buddhas;
To accord with all buddhas in turning the wheel of the Dharma;
And to never relinquish his greatly compassionate original vows.

It is he who then succeeds in entering the bodhisattva's ninth ground, the Ground of Excellent Intelligence.

Son of the Buddha, the bodhisattva-mahāsattva dwelling on this Ground of Excellent Intelligence knows in accordance with reality:

The effects of practicing[216] dharmas that are good, bad, and karmically neutral;

The effects of practicing dharmas either associated with or free of the contaminants;
The effects of practicing worldly dharmas and world-transcending dharmas;
The effects of practicing dharmas that are conceivable and dharmas that are inconceivable;
The effects of practicing the dharmas that are definite and the dharmas that are indefinite;
The effects of practicing *śrāvaka* dharmas and dharmas of *pratyekabuddhas*;
The effects of practicing the bodhisattva practice dharmas;
The effects of practicing dharmas of the Tathāgata's ground;
The effects of practicing conditioned dharmas;
And the effects of practicing unconditioned dharmas.

This bodhisattva uses such wisdom to know in accordance with reality the entangling thickets[217] in beings' minds, specifically knowing:[218]

The entangling thicket of the afflictions;
The entangling thicket of karmic actions;
The entangling thicket of the faculties;
The entangling thicket of resolute beliefs;[219]
The entangling thicket of the sense realms;[220]
The entangling thicket of resolute intentions;[221]
The entangling thicket of latent tendencies;[222]
The entangling thicket of births;[223]
The entangling thicket of the continuity of karmic propensities;[224]
And the entangling thicket associated with the differences among the three groups of beings.[225]

This bodhisattva knows in accordance with reality all of the different sorts of characteristics of beings' minds, specifically knowing:

The characteristic of arising with diverse character;
The characteristic of swift transformation;
The characteristic of either being destroyed or undestroyed;
The characteristic of having no physical form;[226]
The characteristic of becoming boundless;[227]
The characteristic of purity;
The characteristic of being either defiled or undefiled;
The characteristic of being either held in bondage or freed of bondage;
The characteristic of being deceptive about its endeavors;

And the characteristic of manifesting in accordance with the destinies of rebirth.

So it is that he knows in accordance with reality such characteristics numbering in the hundreds of thousands of myriads of *koṭis*, knowing characteristics that in number extend to the point of incalculability.

So too does he know all of the different characteristics of the afflictions, specifically knowing:

Their characteristic of following one long and far;
Their characteristic of possessing boundlessly many bases for their arising;
Their characteristic of accompanying [the mind] in their arising and thus not being abandoned;
Their characteristic of possessing the same quality in both their latent and arisen states;
Their characteristic of being either associated with mind or disassociated from mind;
Their characteristic of abiding in a manner corresponding to the destiny of rebirth one enters;
Their characteristic of differing in each of the three realms of existence;
The characteristic of craving, views, ignorance, and pride to be as calamitous as deeply penetrating arrows;
And their characteristic of uninterrupted continuity in serving as causes and conditions of the three categories of karmic actions.

Briefly stated, he knows in accordance with reality all such characteristics, thus knowing even up to eighty-four thousand such characteristics.

So too does he know the characteristics of all of the different sorts of karmic actions, specifically knowing:

Their characteristic of being either good, bad, or neutral;
Their characteristic of being either manifest or not manifest;
Their characteristic of arising in association with and not separate from mind;
Their characteristic of being, due to their very nature, extinguished in every *kṣaṇa* even as there occurs the sequential accumulation of karmic fruits that are never lost;
Their characteristic of involving or not involving karmic retribution;
Their characteristic of involving the undergoing of multiple sorts of karmic retributions as when black actions are rewarded with black retributions, and so forth;[228]

Their characteristic of being comparable to immeasurably vast farm fields [in which their karmic causes are planted];[229]

Their characteristic of possessing differences as performed by the foolish common people and by the *āryas*;

Their characteristic of involving the undergoing of their retribution in the present life, in the immediately ensuing rebirth, or in some subsequent life;

And their characteristic of being either definite or indefinite as determined by their association with any of the vehicles or non-association with any of the vehicles.

Briefly stated, he knows in accordance with reality all such characteristics, thus knowing even up to eighty-four thousand such characteristics.

So too does he know the characteristics of the various faculties, specifically knowing:

Their characteristic of being either weak, middling, or superb;

Their characteristic of possessing or not possessing distinct differences between the past and the future;

Their characteristic of existing in association with what is either superior, middling, or inferior;

Their characteristic of arising in association with and being inseparable from the afflictions;

Their characteristic of being either definite or indefinite as determined by their association with any of the vehicles or nonassociation with any of the vehicles;

Their characteristic of being entirely ripened and trained to the point of pliancy;

Their characteristic of vulnerability, as befits the state of the individual web of faculties, to transformation and destruction;

Their characteristic of becoming so especially superb that they are insuperable by anyone;

Their characteristic of differing as regards their reversibility or irreversibility;

And their characteristic of possessing differences in the degree to which they continue even distantly to accompany one in their arising.

Briefly stated, he knows in accordance with reality all such characteristics, thus knowing even up to eighty-four thousand such characteristics.

So too does he know:

With respect to resolute beliefs,[230] the degree to which they may be either weak, middling, or superior;

With respect to sense realms,[231] the degree to which they may be either weak, middling, or superior;
With respect to resolute intentions,[232] the degree to which they may be either weak, middling, or superior.

With respect to all of these matters, briefly stated, he knows all of their associated characteristics, thus knowing of each of them even up to eighty-four thousand such characteristics.

He also knows with respect to the latent tendencies,[233] all of their different sorts of characteristics, specifically knowing:

Their characteristic of arising in association with resolute intentions;[234]
Their characteristic of arising in association with thought;
Their characteristic of differing when concomitant with mind or not concomitant with mind;
Their characteristic of following one long and far;
Their characteristic of having existed beginninglessly and thus never having been extricated;
Their characteristic of running counter to the realization of any and all of the *dhyāna* absorptions, liberations, samādhis, *samāpattis*, and spiritual superknowledges;
Their characteristic of being what holds one in bondage to continuous rebirth within the three realms;
Their characteristic of causing the boundlessly continuous manifestation of mind;
Their characteristic of opening the gateway to all of the sense bases;
Their characteristic of possessing such solidity as to be difficult to counteract;
Their characteristic of determining success or failure in acquisition of any of the grounds as stations of the path;
And their characteristic of being only such as may be extricated through the path of the *āryas*.

He also knows with respect to the taking on of rebirths, all of their different sorts of characteristics, specifically knowing:

The characteristic of taking on rebirths in accordance with one's karmic deeds;
The characteristics associated with differences in the six rebirth destinies;
The characteristics associated with differences between form realm and formless realm rebirth;

The characteristics associated with differences between rebirths with perception and rebirths without perception;

The characteristics associated with karmic action acting as a field, craving as moistening water, ignorance as sheltering darkness, and consciousness as a seed giving birth to the sprout of subsequent becoming;

The characteristics of simultaneous arising and inseparability of name-and-form;

The characteristic of delusion and craving to seek continued existence;

The characteristic of beginningless desirous attachment to desire feelings and to desire rebirth;

And the characteristic of erroneously thinking one has already escaped the desires involved in existence within the three realms.

He also knows with respect to the habitual karmic propensities,[235] all their different sorts of characteristics, specifically knowing:

The characteristic of differing when active or inactive;

The characteristic of their imbued impressions to follow into the rebirth destinies;

The characteristic of their imbued impressions to accord with beings' actions;

The characteristic of their imbued impressions to accord with karma and afflictions;

The characteristic of their imbued impressions to accord with what is karmically good, bad, or neutral;

The characteristic of their imbued impressions to follow one into subsequent existences;

The characteristic of their creation of imbued impressions to occur in a sequential manner;

The characteristic of their imbued impressions to be associated with ceaseless afflictions that follow one afar and are not relinquished;

The characteristic of their imbued impressions to be associated with what is substantially true or associated with what is not substantially true;

And the characteristic of their imbued impressions to be associated with observing, listening to, and drawing near to either *śrāvaka* disciples, *pratyekabuddhas*, bodhisattvas, or *tathāgatas*.

He also knows with respect to beings the characteristics of being fixed in what is right, fixed in what is wrong, or unfixed, specifically knowing:[236]

The characteristic of being fixed in what is right through the possession of right views;

The characteristic of being fixed in what is wrong through the possession of wrong views;

The characteristic of being unfixed in both of these respects;

The characteristic of being fixed in what is wrong through the five heinous karmic offenses;[237]

The characteristic of being fixed in what is right through the five root faculties;

The characteristic of being unfixed in both of these respects;

The characteristic of being fixed in what is wrong through following the eightfold wrong path;

The characteristic of being fixed in what is right through following what is right by its very nature;

The characteristic of being unfixed in either respect by no longer engaging in either [what is right or what is wrong], thus separating from both;

The characteristic of being fixed in what is wrong through being deeply attached to wrong dharmas;

The characteristic of being fixed in what is right through habitual practice of the path of the *āryas*;

And the characteristic of being unfixed in either respect through abandoning both [what is right and what is wrong].

Son of the Buddha, the bodhisattva who accords with knowledge such as this is said to dwell on the Ground of Excellent Intelligence. Having come to dwell on this ground, he completely knows all the different aspects of beings' actions, teaches and trains them, and thereby causes them to gain liberation.

Son of the Buddha, this bodhisattva is well able to expound on the dharmas of the *śrāvaka*-disciple vehicle, the dharmas of the *pratyekabuddha* vehicle, the dharmas of the bodhisattva vehicle, and the dharmas of the ground of the Tathāgata.

Because, in all aspects of practice, he acts in accordance with such knowledge, he is able to adapt to variations in beings' faculties, natures, desires, understandings, and practices as well as to differences in their groups.[238] He also accords with whichever destiny they have been born into as well as with their particular afflictions, latent tendencies, karmic bonds, karmic actions, and habitual karmic propensities. Having done so, he then explains the Dharma for them accordingly, thereby causing them to develop resolute belief,[239] to increase their wisdom, and to then achieve liberation through whichever vehicle is appropriate for them.

Son of the Buddha, the bodhisattva who dwells on this Ground of Excellent Intelligence becomes a great expounder of the Dharma[240] thoroughly equipped with the practice appropriate to an expounder of the Dharma. He is thus well able to preserve and protect the Dharma treasury of the Tathāgata.

Availing himself of immeasurably vast knowledge, he brings forth the four types of unimpeded knowledge and uses the bodhisattva's command of phrasing to expound the Dharma. This bodhisattva always accords with permutations of the four kinds of unimpeded knowledge[241] and never abandons them even briefly. What then are those four? They are:

Unimpeded knowledge of Dharma;
Unimpeded knowledge of meaning;
Unimpeded knowledge of language;
And unimpeded knowledge of eloquence.

It is through unimpeded knowledge of Dharma that this bodhisattva knows the specific characteristics of individual dharmas, through unimpeded knowledge of meaning that he knows the differentiating characteristics of dharmas, through unimpeded knowledge of language that he remains free of errors in his discourse, and through unimpeded knowledge of eloquence that his discourse is neither interrupted nor exhausted.

Additionally, it is through unimpeded knowledge of Dharma that he knows the nature of dharmas, through unimpeded knowledge of meaning that he knows the production and destruction of dharmas, through unimpeded knowledge of language that he establishes [the conventional designations of] all dharmas and discourses on them continuously,[242] and through unimpeded knowledge of eloquence that he presents boundless discourses that accord with and do no violence to [those conventional designations] he has established.

Also, it is through unimpeded knowledge of Dharma that he knows the distinctions among present dharmas, through unimpeded knowledge of meaning that he knows the distinctions among past and future dharmas, through unimpeded knowledge of language that he discourses without error on past, future, and present dharmas, and it is through unimpeded knowledge of eloquence that he discourses completely and with boundless Dharma light on each of the periods of time.

Then again, it is through unimpeded knowledge of Dharma that he knows the differences among dharmas, through unimpeded knowledge of meaning that he knows the differences among meanings, through unimpeded knowledge of language that he accords with others' language in his discourse, and through unimpeded knowledge of eloquence that he adapts to others' mental dispositions.

Additionally, it is through unimpeded knowledge of Dharma that he uses Dharma knowledge to know differentiating and non-differentiating aspects. It is through unimpeded knowledge of meaning that he employs comparative knowledge to know differences in accordance with reality. It is through unimpeded knowledge of language that he uses worldly knowledge to discourse on differentiating aspects. And it is through unimpeded knowledge of eloquence that he uses the knowledge of ultimate truth to discourse skillfully.

Also, it is through unimpeded knowledge of Dharma that he knows dharmas' singular and indestructible character. It is through unimpeded knowledge of meaning that his knowing of the aggregates, the sense realms, the sense bases, the truths, and conditioned origination is skillful. It is through unimpeded knowledge of language that he is able to employ in his discourse a beautifully sublime voice and choice of phrasing that are easily and completely understood by all inhabitants of the world. And it is through unimpeded knowledge of eloquence that he becomes ever more supremely able to discourse with boundless Dharma light.

Then again, it is through unimpeded knowledge of Dharma that he knows the uniformly equal nature of the One Vehicle, through unimpeded knowledge of meaning that he knows the different natures of all the vehicles, through unimpeded knowledge of language that he expounds on the absence of differences among all of the vehicles, and through unimpeded knowledge of eloquence that he expounds on each and every one of the vehicles with boundless Dharma [light].[243]

Also, it is through unimpeded knowledge of Dharma that he knows the practices of all bodhisattvas, the practice of knowledge, the practice of the Dharma, and the realizations following from knowledge. It is through unimpeded knowledge of meaning that he knows the differences in meaning associated with the stations on ten grounds. It is through unimpeded knowledge of language that he discourses on the aspects of the path of the grounds that do not differ. And it is through unimpeded knowledge of eloquence that he expounds on the boundless practice aspects of each and every one of the grounds.

Then again, it is through unimpeded knowledge of Dharma that he knows the realization of the right enlightenment in but a single mind-moment as achieved by all *tathāgatas*. It is through unimpeded knowledge of meaning that he knows the individual distinctions in the many different times, the many different places, and so forth. It is through unimpeded knowledge of language that he expounds on the different aspects associated with the realization of right enlightenment. And it is through unimpeded knowledge of eloquence that he may discourse on each and every sentence of Dharma for measurelessly many kalpas and yet still not come to the end of it.

Also, it is through unimpeded knowledge of Dharma that he knows the corresponding realizations associated with all *tathāgatas'* proclamations, powers, fearlessnesses, dharmas exclusive to buddhas, great kindness, great compassion, eloquence, skillful means, turning of the Dharma wheel, and cognition of all-knowledge. It is through unimpeded knowledge of meaning that he knows the means by which the Tathāgata's voice adapts to beings' eighty-four thousand different implementations of resolute intentions,[244] different faculties, and different resolute beliefs.[245] It is through unimpeded knowledge of language that, adapting to all of the courses of action engaged in by beings, he uses the voice of the Tathāgata to present different explanations to them. And it is through unimpeded knowledge of eloquence that, adapting to beings' resolute convictions,[246] he uses the Tathāgata's knowledge and perfectly pure practice to discourse for them.

Son of the Buddha, the bodhisattva dwelling on the ninth ground acquires just such skill in the unimpeded knowledges, acquires the Tathāgata's treasury of sublime Dharma, becomes a great master of the Dharma, and also acquires the meanings *dhāraṇī*, the Dharma *dhāraṇī*, the wisdom *dhāraṇī*, the radiant illumination *dhāraṇī*, the good intelligence *dhāraṇī*, the manifold wealth *dhāraṇī*, the awe-inspiring virtue *dhāraṇī*, the unimpeded gateway *dhāraṇī*, the boundless *dhāraṇī*, and the variety of meanings *dhāraṇī*. He acquires in their fullness a hundred myriads of *asaṃkhyeyas* of *dhāraṇī* gateways and he employs a hundred myriads of *asaṃkhyeyas* of gateways of skillfulness in voice and eloquence with which he expounds the Dharma.

Having acquired hundreds of myriads of *asaṃkhyeyas* of *dhāraṇīs* such as these, this bodhisattva, appearing before each and every one of measurelessly many buddhas wherever those buddhas dwell, then uses hundreds of myriads of *asaṃkhyeyas* of *dhāraṇī* gateways such as these in listening to their teachings of right Dharma. Then, having heard them, he never forgets them. He then takes up those measurelessly many different gateways and expounds on them for others.

When this bodhisattva first enters the presence of a buddha, he bows, head to the ground, in reverential obeisance, and then, straightaway, in their very presence, acquires measurelessly many gateways into the Dharma. These dharmas that he acquires are so extensive that, even in a hundred thousand kalpas, none of the great *śrāvaka* disciples who are skillful in learning and retention could ever be able to absorb them.

Having acquired such *dhāraṇīs* and such unimpeded knowledges as these, even as this bodhisattva sits on the Dharma throne and expounds on Dharma, he is just then explaining it for the beings abiding throughout the worlds of a great trichiliocosm, doing so in a manner adapted to their different mental dispositions.[247] With the sole exception of the buddhas and those bodhisattvas who have already received the consecration, there is no one in any other assembly whose awe-inspiring virtue and brilliant radiance could ever rival that which he manifests.

When this bodhisattva sits on the Dharma throne:

He may wish to use but a single voice to cause everyone within a great assembly to gain complete comprehension, whereupon they will immediately acquire complete comprehension.

He may wish to employ many different sorts of voices to cause everyone in an entire great assembly to equally develop an understanding.

He may at times wish, by emanating great radiant light, to thereby proclaim gateways to the Dharma.

He may at times wish for the sound of Dharma to be proclaimed from each and every single hair pore on his body.

He may at times wish to cause all things with and without form throughout the worlds of a great trichiliocosm to simultaneously send forth the sublime sounds of Dharma.

He may at times wish to utter the sound of a single word that will then pervade the entire Dharma realm, causing all within it to achieve complete comprehension.

He may at times wish for the sounds of all words to emanate the sound of the Dharma, doing so in a way that constantly endures and never fades away.

He may at times wish for all musical sounds throughout all worlds, including those of flutes, pipes, bells, drums, songs, and chants, to proclaim in unison the sounds of the Dharma.

He may at times wish for but a single word to become entirely replete in itself with all of the words contained in all utterances of Dharma.

He may at times wish to cause each and every one of the finest atoms comprising the four great elements of earth, water, fire, and wind throughout an ineffable and measureless number of worlds to each proclaim an ineffable number of Dharma gateways.

In just this way, whatever he brings to mind comes to pass in accordance with his intentions so that none of them do not do so.

Son of the Buddha, even if all the beings within the worlds of a great trichiliocosm all came before this bodhisattva, and each and every one of them, using measurelessly many words, let flourish questions wherein each and every one of those questions was different from the others, this bodhisattva would still be able in but a single mind-moment to absorb them all and then, employing but a single voice, he would be able to explain and resolve every one of those questions, thereby causing each individual to become delighted in a manner accordant with whatever suits his mental disposition.

In this same way, even if each and every one of all the beings in an inexpressibly great number of worlds were, in but a single *kṣaṇa,* to use measurelessly many words as they let flourish questions wherein each and every one of those questions was different from the others, in but a single mind-moment, this bodhisattva would be able to absorb them all and, employing but a single voice, he would be able to explain and resolve every one of them, thereby causing each individual to become delighted in a manner accordant with his mental disposition.

So, too, even were this to be the case with all the beings filling up an ineffably great number of ineffably many worlds, this bodhisattva would still be able to explain the Dharma for each of them, in every case according with whatever suits each being's mental disposition, suits his faculties, and suits his resolute beliefs.

So it is that, receiving the assistance of the buddhas' spiritual powers, he engages on a vast scale in accomplishing the Buddha's works, everywhere serving as someone upon whom everyone can rely.

Son of the Buddha, this bodhisattva redoubles his application of vigor in order to perfect the light of knowledge, doing so even to this degree: Suppose that on the tip of every single hair there were buddha assemblies as numerous as the atoms in an ineffably great number of worlds. Suppose as well that, in every one of those assemblies, there were beings as numerous as the atoms in an ineffably great number of worlds, each and every one of which beings possessed individual dispositions as numerous as the atoms in an ineffably great number of worlds. Suppose also that all of those buddhas bestowed on those beings a gateway into the Dharma suited to those beings' individual dispositions. And suppose too that this circumstance existing in this one single place on the tip of a single hair was also true of all other places throughout the entire Dharma realm. Even so, this bodhisattva would still be able in but a single mind-moment to take in and never forget even all of those measurelessly many gateways to the Dharma as have been described herein.

Son of the Buddha, the bodhisattva dwelling on this ninth ground is intensely focused in the diligence of his practice both day and night, never indulging any other thought other than his aspiration that is solely devoted to entering the realm in which the Buddha courses,[248] to drawing close to the Tathāgata, and to entering the extremely profound liberations of all bodhisattvas. He always abides in samādhi, constantly sees the buddhas, and never relinquishes this circumstance.

In each and every kalpa, he sees measurelessly many buddhas, measurelessly many hundreds of buddhas, measurelessly many thousands of buddhas, and so forth on up to his seeing of measurelessly many hundreds of thousands of *koṭis* of *nayutas* of buddhas. He pays reverence to, venerates, renders service to, and presents offerings to those buddhas. He also presents inquiries to them on many different sorts of difficult topics and acquires the *dhāraṇīs* facilitating the proclamation of Dharma.

All of his roots of goodness become ever more bright in the radiance of their purity in a manner comparable to the real gold that would be crafted by a skillful goldsmith into a jeweled crown made to adorn the head of a wheel-turning sage king, one that could never be rivaled by any adornment in the possession of any of the lesser kings, ministers, or citizens anywhere else on the four continents. Just so are the roots of goodness of this bodhisattva dwelling on the ninth ground, for they are such that none of the roots of goodness of any *śrāvaka* disciple, *pratyekabuddha*, or bodhisattva dwelling on a lesser ground could ever rival.

Son of the Buddha, this circumstance is comparable to that of a king of the Great Brahma Heaven, a lord of two thousand worlds, whose body emanates such radiant light that it illuminates with dazzling brilliance even the most dark and distant places throughout those two thousand worlds, thus dispelling all darkness therein. So too it is with all the roots of goodness of the bodhisattva dwelling on this ground, for he is thereby enabled to emanate such brilliant light that it illuminates the minds of beings and thus causes all the darkness of their afflictions to become entirely extinguished.

Among the ten *pāramitās*, this bodhisattva has become most supreme in his perfection of the powers *pāramitā*. It is not that he does not practice the others. Rather, he simply accords them an amount of emphasis corresponding to his own strengths and to what is fitting.

Son of the Buddha, this has been a general explanation of the bodhisattva-mahāsattva's, ninth ground, the Ground of Excellent Intelligence. Were one to discourse on this extensively, then one would remain unable to finish the discussion of it even if one carried it forth for measurelessly many kalpas.

Son of the Buddha, the bodhisattva dwelling on this ground often becomes a king of the Great Brahma Heaven, a lord ruling over two thousand worlds who is well able to govern and liberally serve the benefit of others with sovereign mastery. He is able to differentially expound on the practice of the *pāramitās* for the sake of all *śrāvaka* disciples, *pratyekabuddhas*, and bodhisattvas. In this, he adapts to beings' mental dispositions[249] and, in addressing all of their challenging questions, there is no one who can prevail over him.

In his practice of giving, pleasing words, beneficial actions, and joint endeavors, and, in all such works that he pursues, he never departs from mindfulness of the Buddha, and so forth until we come to his never departing from mindfulness of the knowledge of all modes and the cognition of all-knowledge.

He also has this thought: "I should become one who serves these beings as a leader, as one who is supreme," and so forth until we come to "as one who relies on the cognition of all-knowledge."

If this bodhisattva brings forth diligently vigorous practice, then, in but a moment, he will become able to enter samādhis as numerous as the atoms in hundreds of myriads of *asaṃkhyeyas* of lands, and so forth until we come to his becoming able to transformationally manifest bodhisattvas to serve as his retinue that are as numerous as the atoms in hundreds of myriads of *asaṃkhyeyas* of lands. If he resorts to the power inherent in the bodhisattva's especially supreme vows, he becomes able then to freely manifest numbers beyond even this, such that one would never be able to count them even in a period of hundreds of thousands of *koṭis* of *nayutas* of kalpas.

At that time, Vajragarbha Bodhisattva, wishing to restate his meaning, thereupon spoke these verses:

Through skillful meditation with measureless wisdom power
that is the most supremely subtle and difficult for the world to know,
he everywhere enters the Tathāgata's secret places,
and, serving the benefit of beings, enters the ninth ground.

Exercising sovereign mastery in both *dhāraṇis* and samādhis and
gaining great spiritual superknowledges, he enters the many lands.
Equipped with the powers, wisdom, fearlessness, exclusive dharmas,
vow power, and compassionate mind, he enters the ninth ground.

Dwelling on this ground he preserves the treasury of Dharma
and utterly knows: what is good, bad, or neutral; what possesses
or is free of the contaminants; what is worldly or world-transcending;
and what is conceivable or inconceivable. He well knows them all.

As for whether any dharma is definite or indefinite as well as what
Three Vehicle's adherents do, he meditatively contemplates it all.
Regarding the differences in conditioned and unconditioned actions,
he knows them just as they are and thus enters the worlds.

If he wishes to know beings' minds, he can use knowledge to know
as they truly are their many characteristics including whether
they are diversely arising, swiftly transformed, deteriorating,
not deteriorating, insubstantial, boundless, and so forth.

He knows afflictions as boundless, as in constant accompaniment, as
of the same quality, latent or arising, as continuing in the destinies,
knows karmic actions' varying natures, each different, destruction of
of causes, and accrual of effects. He is able to know all of these.

All the different faculties, inferior, middling, or superior,
their past and future differences, countless other distinctions,
resolute beliefs, sense realms, and resolute intentions—
of eighty-four thousand aspects, there are none he does not know.

[He knows] beings' afflictions and views that ever follow and bind,
their beginningless entangling thickets, never yet cut down, the
[latent tendencies] arising with intentions and together with mind,
and their always restraining and binding them, never being severed.

He knows they are merely erroneous thought, are unreal phenomena,
are inseparable from the mind, are devoid of any place they dwell, are
still able to cause retreat after being dispelled by *dhyāna* samādhis,
and are extinguished on the vajra path and then are finally ended.

He knows that taking birth in the six destinies, each case differs,
that karma is the field, cravings are moisture, ignorance is covering,

consciousness is the seed, name-and-form are the sprout, and these
cause beginningless ever continuous becoming in the three realms.

He knows afflicted acts and mental habits cause birth in the destinies,
knows that, if one abandons these, there will be no further births,
and knows beings as all existing within one of three groupings,[250]
and as either drowning among views or else as practicing the path.

Dwelling on this ground, he is skillful in meditative contemplation,
adapts to their dispositions, faculties, and resolute beliefs, and,
always employs the unimpeded knowledges and sublime eloquence
by which he teaches each differently as befits what is appropriate.

As he sits on the Dharma throne, he is like a lion,
also is like the king of bulls, the king of jewel mountains,
or a king of dragons who spreads forth dense clouds,
showers down the sweet-dew rain, and thus fills the great oceans.

He knows well the nature of dharmas and their abstruse meanings,
is able with concordant verbal expressions to expound eloquently,
and, possessed of a hundred myriad *asaṃkhyeyas* of *dhāraṇīs*, retains
everything, just as the great ocean takes in the many showers of rain.

With *dhāraṇīs* and samādhis that are all pure,
he is able in but a single mind-moment to see the many buddhas,
listens to the Dharma in the presence of each and every buddha,
and then in turn expounds on it with a sublimely wondrous voice.

Whenever he wishes, throughout the worlds of a great trichiliocosm,
he teaches all of the many classes of beings, becoming in this
like a vastly spreading cloud that has no place it fails to reach as he
adapts to their faculties and predilections, causing all to feel joyful.

Even with countless buddha assemblies on the tips of every hair
and even with beings' mental predilections also being endless,
they respond to all their minds in the bestowing of Dharma gates,
doing so in this same manner throughout the entire Dharma realm.

The bodhisattva diligently applies the power of vigor and thereby
gains yet more meritorious qualities, ever more supremely refined.
His hearing and retaining of so very many Dharma gateways as this
is comparable to the earth's ability to retain all seeds.

If the countless beings throughout the ten directions
all came and drew close to where he sits in the midst of an assembly,
in but a moment, he would adapt to their minds as each poses queries
and then, with a single voice, he would respond and satisfy them all.

Dwelling on this ground, he serves as a king of Dharma, adapting
to beings' potentials, tirelessly providing teaching and inducement.

Day and night, he sees the buddhas, never relinquishes that vision,
and enters deeply quiescent knowledge and liberation.

He makes offerings to buddhas, skillfully refines his brilliance
so that it shines like the Sage King's marvelously bejeweled crown
and also causes the darkness of beings' afflictions to be extinguished
just as when the Brahma Heaven King's light illuminates every place.

Dwelling herein, he often becomes king of a Great Brahma Heaven
who employs the Dharma of the Three Vehicles to teach beings.
The good works he does are everywhere and liberally beneficial
all the way on to his future realization of all-knowledge.

The samādhis he enters in but a single mind-moment
number as the atoms comprising an *asaṃkhyeya* of lands.
So too is the number of buddhas he sees proclaiming the Dharma.
Through the power of vows these extend in number even beyond this.

This has been the ninth, the Ground of Excellent Intelligence,
the station in which bodhisattvas of great knowledge practice,
one that is extremely profound, sublime, and recondite.
I have now finished its explanation for the Sons of the Buddha.

The Tenth Ground

The Dharma Cloud Ground

Having heard of the supreme practices carried out on this ground,
the *nayutas* of Pure Dwelling Heaven devas
who were up in the sky sprang up in delight and then,
united in deep sincerity, presented offerings to the Buddha.

That inconceivably vast assembly of bodhisattvas
that was also there in the sky was immensely delighted.
They all lit the most supremely mind-pleasing incenses
that everywhere permeated that assembly, causing it to be purified.

The Paranirmita Vaśavartin Heaven King with his heavenly host
of countless *koṭis* of devas that were there in the sky scattered
everywhere heavenly raiment as offerings to the Buddha which
floated down in a profusion of a hundred thousand myriad sorts.

Of the heavenly nymphs there in measureless numbers,
none failed to then joyfully present offerings to the Buddha
as they each played all sorts of sublime music and
all together used these phrases in offering their praises:

"Even as this body of the Buddha sits securely in a single land,
he manifests bodies in all worlds, wherein, in stately adornment,
countless *koṭis* of his physical appearances are seen,
entirely filling the Dharma realm in all its vastness.

Within a single hair pore, he emanates light
that everywhere extinguishes the darkness of the world's afflictions.
Though one might be able to know a land's number of atoms,
one could still never measure these light rays' number.

One may see the Tathāgata there replete with all his many signs,
turning the unsurpassable wheel of right Dharma.
One may see him roaming forth to all of the buddha lands,
or one may see him still, at peace, unmoving.

Or he may manifest as dwelling in the Tuṣita Heaven Palace,
or may manifest as descending into his mother's womb,
or may appear as dwelling in the womb or emerging from the womb,
in all such cases causing this to be observable in countless lands.

He may manifest as leaving home, cultivating the path in the world,
as appearing in the *bodhimaṇḍa*, and as realizing right enlightenment.
He may manifest as proclaiming the Dharma and as entering nirvāṇa,
everywhere causing there to be none in ten directions not seeing this.

Just as a master conjurer skilled in the techniques of conjuration
performs his many feats in the midst of a great crowd,
so too it is in the case of the Tathāgata's wisdom by which
he manifests his bodies everywhere throughout the worlds.

The Buddha dwells within dharmas' extremely profound true nature
that is quiescent, signless, and like space
even as, from within ultimate truth,
he manifests the many different deeds that he performs.

All those endeavors performed for the benefit of beings,
come into existence in dependence upon the very nature of dharmas.
That possessed of signs and the signless have no differentiation,
for, with entry into the ultimate, they are all signless.

If one wishes to acquire the knowledge of the Tathāgata,
one should abandon all false discriminations, utterly comprehend
existents and nonexistents all abide in a state of uniform equality,
and thus swiftly become a great guide for humans and devas."

Having offered up these praises with many different phrases,
this countless and boundlessly vast assemblage of celestial nymphs
fell silent in both body and mind, and, united in their happiness,
gazed up at the Tathāgata as they stood there quietly.

Then Liberation Moon Bodhisattva,
aware that everyone in the great assembly was now still and silent,
straightaway addressed Vajragarbha Bodhisattva, saying:
"O, Great Fearless One, True Son of the Buddha,"

"we pray that you who possess such intelligence and wisdom
will expound here on all the meritorious qualities, aspects of practice,
spiritual superknowledges, and transformational deeds that are
involved in advancing from the ninth ground into the tenth ground."

At that time, Vajragarbha Bodhisattva-mahāsattva informed Liberation Moon Bodhisattva, saying:

O Son of the Buddha, from the first ground through the ninth ground, having employed such measureless wisdom as this in meditative contemplation and awakening, the bodhisattva-mahāsattva:

Engages in thorough meditative contemplation on cultivation;[251]

Thoroughly fulfills the pristinely white dharmas;

Assembles boundlessly many dharmas constituting the provisions for the path;

Increases his immense stock of merit and wisdom;

Cultivates the great compassion on a vast scale;

Comes to know the aspects distinguishing the worlds;

Penetrates the entangling thickets of the realms of beings;[252]
Enters the domain in which the Tathāgata courses;
Accords with the Tathāgata's quiescence practices;
And always carries on meditative contemplations focused on the *tathāgatas'* powers, fearlessnesses, and dharmas exclusive to the buddhas.

Having done so, he is then said to have reached the station wherein one receives the consecration of imminent acquisition of the knowledge of all modes and the cognition of all-knowledge.

Son of the Buddha, once this bodhisattva-mahāsattva has employed wisdom such as this to enter the ground of consecration, he straightaway acquires:[253]

The bodhisattva's stainless samādhi;
The entering the distinctions within the dharma realm samādhi;
The adornment of the *bodhimaṇḍa* samādhi;
The radiance of every kind of flower samādhi;
The oceanic treasury samādhi;
The oceanic reflection samādhi;
The vastness of empty space samādhi;
The contemplation of the nature of all dharmas samādhi;
The knowledge of the minds and actions of all beings samādhi;
And the direct manifestation of all buddhas samādhi.

A hundred myriads of *asaṃkhyeyas* of other samādhis such as these also all manifest directly before him. In all of these samādhis, the bodhisattva, whether entering them or arising from them, in all cases achieves a state of consummate skillfulness while also comprehending well the differences in the functional uses to which all of these samādhis are devoted. The very last samādhi to manifest for him is the one known as "the station of the acquisition of the supreme consecration of all-knowledge."[254]

When this samādhi manifests directly before him, an immense bejeweled lotus flower suddenly emerges, one whose blossom is so immense that it equals in volume the breadth of a hundred myriad great trichiliocosms. It is inlaid and adorned with the many sorts of marvelous precious gems and presents an appearance that surpasses any realm of objective phenomena observed in any world. This is a phenomenon that comes forth from his world-transcending roots of goodness and that is perfected by his many practices utilizing the knowledge that all dharmas are by nature like mere illusions.

It constantly radiates brilliant light that everywhere illuminates the Dharma realm. This is a phenomenon that is not found even in any of the celestial abodes. Its stem is made of beryl and *maṇi* jewels. Its dais consists of sandalwood incense. Emeralds compose its floral stamens and its petals are made of *jambunada* gold. Its blossom always emanates countless light rays. The many sorts of precious jewels compose its inner chamber, and it is covered over by a bejeweled net canopy. Lotus blossoms as numerous as the atoms in ten great trichiliocosms make up its retinue.

At this time, as the bodhisattva then sits atop the flower throne, the scale of his physical appearance precisely matches that of the throne itself. Measurelessly many bodhisattvas serve as his retinue, with each of them sitting upon one of the other lotus blossoms completely encircling him. Each and every one of them, having thereupon acquired a hundred myriad samādhis, then single-mindedly gazes up at this great bodhisattva.

Son of the Buddha, when this great bodhisattva together with his retinue are all sitting there on their lotus thrones, all of those light rays as well as the sound of his words then everywhere fill all ten directions of the Dharma realm, those worlds all quake, the wretched destinies become stilled, and all lands then became adorned and purified. Of all the bodhisattvas engaged in the same practices, none of them do not then come and assemble there.

The musical sounds of men and devas then simultaneously resound as all of those beings experience feelings of happiness and then present offerings of inconceivable gifts to all the buddhas. All of the assemblies of the buddhas then became visibly manifest.

Son of the Buddha, as this bodhisattva sits there atop that immense lotus blossom throne, from the bottom of his two feet, he releases a hundred myriads of *asaṃkhyeyas* of light rays that everywhere illuminate all the great hell realms throughout the ten directions and extinguish the sufferings undergone by the beings dwelling in them.

From his two kneecaps, he releases a hundred myriads of *asaṃkhyeyas* of light rays that everywhere illuminate all the ten directions' animal rebirth destinies and extinguish the sufferings of the beings dwelling in them.

From the center of his navel, he releases a hundred myriads of *asaṃkhyeyas* of light rays that everywhere illuminate the ten directions' realms of King Yama and extinguish the sufferings of the beings residing in them.[255]

From his left and right sides, he releases a hundred myriads of *asaṃkhyeyas* of light rays that everywhere illuminate all the realms of the human destinies throughout the ten directions and extinguish the sufferings of the beings residing in them.

From his two hands, he releases a hundred myriads of *asaṃkhyeyas* of light rays that everywhere illuminate all the palaces of the devas and *asuras* throughout the ten directions.

From atop his two shoulders, he releases a hundred myriads of *asaṃkhyeyas* of light rays that everywhere illuminate all the *śrāvaka* disciples throughout the ten directions.

From the back of his neck, he releases a hundred myriads of *asaṃkhyeyas* of light rays that everywhere illuminate the bodies of all the *pratyekabuddhas* throughout the ten directions.

From his face, he releases a hundred myriads of *asaṃkhyeyas* of light rays that everywhere illuminate the bodies of all the bodhisattvas throughout the ten directions, inclusive of those who have newly brought forth the initial resolve on up to all those dwelling on the ninth ground.

From between his eyebrows, he releases a hundred myriads of *asaṃkhyeyas* of light rays that everywhere illuminate all the bodhisattvas throughout the ten directions who had received the consecration while also causing the palaces of the *māras* to no longer appear.

From the crown of his head, he then releases light rays as numerous as the atoms in a hundred myriads of *asaṃkhyeyas* of great trichiliocosms that everywhere illuminate the assemblies attending upon the *bodhimaṇḍas* of all the buddhas, the *tathāgatas,* throughout all worlds of the ten directions.

Those rays then circle around them ten times in a rightward direction and, having ascended into the midst of space, they dwell there and form a net-like canopy of bright light known as "Flaming Radiance" that then sends forth all sorts of different offerings to the buddhas.

Those offerings are so numerous that the offerings of all the other bodhisattvas from those who have but newly brought forth the resolve on through to those who dwell on the ninth ground could not compare to even a hundredth part and so forth until we come to their being unable to compare at all even by resort to calculation or analogy.

That canopy of brilliant light rains down offerings before each and every one of the *tathāgatas* and their assemblies everywhere throughout the ten directions, raining down the many sorts of marvelous incenses, floral garlands, raiment, banners, bejeweled canopies, various *maṇi* jewels, and other sorts of adornments, all of which are presented there as offerings. In every case, these offerings issue from world-transcending roots of goodness and surpass anything found in any worldly realm. Were there to be any being at all who might observe this occurrence, they would all be those who had already reached the stage of irreversibility with respect to the realization of *anuttara-samyak-saṃbodhi*.

Son of the Buddha, once this immense aggregation of light rays has finished these acts of offering, it then once again circles around each and every one of the *bodhimaṇḍa* assemblies of all buddhas throughout all worlds of the ten directions. After it has finished circling around them ten times, it then enters the bottoms of the feet of all *tathāgatas*.

It is at this time that all buddhas and bodhisattvas realize that, in this particular world system, a particular bodhisattva-mahāsattva has been able to perform such immensely expansive practices and has thus reached the stage of receiving the consecration.

Son of the Buddha, at this time, the congregation of all the measurelessly and boundlessly many bodhisattvas throughout the ten directions inclusive of those who have reached the ninth ground then arrives there. They circumambulate him, reverently present offerings, and then enter a state of single-minded meditative contemplation. At the very time when they enter into this state of meditative contemplation, each of these bodhisattvas acquires a myriad samādhis.

Just at that very time, all the bodhisattvas throughout the ten directions who have already received the consecration emanate from their chests' vajra adornment meritorious-qualities symbol an immense beam of bright light known as "able to destroy Māra's enmity," one attended by a hundred myriads of *asaṃkhyeyas* of light rays that form its retinue. It everywhere illuminates all of the ten directions and manifests incalculably many permutations of the spiritual superknowledges. After it has finished carrying out these actions, it then comes and enters the vajra adornment virtuous-qualities mark on this bodhisattva's chest. After that light has entered, it then causes all of the wisdom and powers of this bodhisattva to increase more than a hundred thousandfold.

At that time, all buddhas throughout the ten directions put forth a pure beam of light from between their eyebrows known as "enhancer of all-knowledge's superknowledges," one attended by countless light rays that form its retinue. It everywhere illuminates all worlds throughout the ten directions, circling them ten times in a rightward direction, manifesting the *tathāgatas'* vast powers of sovereign mastery and instigating the awakening of a congregation of incalculably many hundreds of thousands of *koṭis* of *nayutas* of bodhisattvas, everywhere causing the quaking of all buddha lands, extinguishing the sufferings in all the wretched destinies, covering over and hiding the palaces of the *māras*, and revealing the adornments and awe-inspiring qualities in all the assemblies at those *bodhimaṇḍas* wherein the buddhas have achieved realization of bodhi.

After having everywhere illuminated all worlds even to the ends of empty space and throughout the entire Dharma realm, it then comes and, arriving in the assembly of this bodhisattva, circles ten times around in a rightward direction, revealing all of the different sorts of adornments there. After having revealed these phenomena, it then enters into the crown of this great bodhisattva. Its retinue light rays also each enter the crowns of those other bodhisattvas in attendance there.

At that very time, this bodhisattva acquires a hundred myriad samādhis he has never before acquired and becomes known[256] as one who has reached the station of consecration and has entered the realm of the buddhas wherein, having completely developed the ten powers, he joins the ranks of the buddhas.

Son of the Buddha, in this circumstance he is comparable to a crown prince born to a wheel-turning sage king whose mother is the chief queen and who is himself completely endowed with the physical marks. That wheel-turning king orders this prince to sit on the throne of marvelous gold atop his white elephant treasure, raises the great canopy, plants the great banner, burns incense, scatters flowers, plays all sorts of music, takes up water from each of the four great seas, and places it into the vase of gold.

The King then takes up this vase and pours the liquid out over the crown of the prince's head. From this very moment on he is known as one who has reached the stage of receiving royal consecration at which point he then joins the ranks of the consecrated *kṣatriyan* kings. He then straightaway becomes able to completely fulfill the ten courses of good karmic action and is then also able to become known as a wheel-turning sage king.

So too it is in the case of this bodhisattva who has received the consecration. Because the waters of all buddhas' knowledge have been poured onto the crown of his head, he is then known as one who has received the consecration. It is on account of his complete development of the Tathāgata's ten powers that he then joins the ranks of the buddhas.

Son of the Buddha, this is what is what is known as the bodhisattva's great knowledge consecration. It is because of this great knowledge consecration that this bodhisattva is then able to engage in incalculably many hundreds of thousands of myriads of *koṭis* of *nayutas* of difficult-to-practice practices and increase his growth in incalculably many sorts of wisdom and meritorious qualities. So it is that he is then known as one who abides securely on the Dharma Cloud Ground.

Son of the Buddha, the bodhisattva-mahāsattva dwelling on this Dharma Cloud Ground knows in accordance with reality:

Attainment as it takes place in the desire realm;[257]
Attainment as it takes place in the form realm;
Attainment as it takes place in the formless realm;
Attainment as it takes place within the worldly realms;
Attainment as it takes place within the Dharma realm;
Attainment as it takes place within the conditioned realm;
Attainment as it takes place within the unconditioned realm;
Attainment as it takes place within the realms of beings;
Attainment as it takes place within the realms of consciousness;
Attainment as it takes place within the realm of empty space;
And attainment as it takes place within the realm of nirvāṇa.

This bodhisattva also knows in accordance with reality:

The attainment of karmic actions associated with the views and the afflictions;
Knows attainment as it takes place in the production and destruction of worlds;
Knows the attainment of *śrāvaka*-disciple practices;
Knows the attainment of *pratyekabuddha* practices;
Knows the attainment of bodhisattva practices;
Knows attainment as it takes place in a *tathāgata*'s powers, fearlessnesses, form bodies, and Dharma body;
Knows attainment of the knowledge associated with the knowledge of all modes and all-knowledge;
Knows attainment as it occurs in the manifestation of the appearance of realizing bodhi and turning the Dharma wheel;
And knows attainment as it takes place in entering the knowledge that is decisive in its distinguishing of all dharmas.

To speak of what is essential in this, he employs all-knowledge to know all processes of attainment.

Son of the Buddha, this bodhisattva-mahāsattva resorts to just such supremely awakened wisdom to know in accordance with reality:

Transformation as it takes place in beings' karmic actions;
Transformation as it takes place in the afflictions;
Transformation as it takes place in the views;
Transformation as it takes place in the worlds;
Transformation as it takes place in the Dharma realm;
Transformation as it takes place among *śrāvaka* disciples;
Transformation as it takes place among *pratyekabuddhas*;
Transformation as it takes place among bodhisattvas;
Transformation as it takes place among *tathāgatas*;
And transformation as it takes place in the presence and absence of differences.

He also knows in accordance with reality all of the other such sorts of transformations.

So too does he know in accordance with reality:

The sustaining bases[258] of the Buddha.
The sustaining bases of the Dharma;
The sustaining bases of the Sangha;
The sustaining bases of karma;
The sustaining bases of the afflictions;
The sustaining bases of time;
The sustaining bases of vows;
The sustaining bases of offerings;
The sustaining bases of practices;
The sustaining bases of kalpas;
And the sustaining bases of knowledge.

He also knows in accordance with reality all of the other such sorts of phenomena.

So too does he know in accordance with reality all buddhas', all *tathāgatas'*, knowledge that enters into all sorts of subtlety, specifically knowing:

Their knowledge regarding the subtleties involved in cultivation;
Their knowledge regarding the subtleties involved in the ending of a lifetime;[259]
Their knowledge regarding the subtleties involved in the taking on of birth;
Their knowledge regarding the subtleties involved in abandoning the home life;

Their knowledge regarding the subtleties involved in the manifesting of the spiritual superknowledges;
Their knowledge regarding the subtleties involved in achieving realization of the right enlightenment;
Their knowledge regarding the subtleties involved in turning the wheel of Dharma;
Their knowledge regarding the subtleties involved in abiding throughout a life span;
Their knowledge regarding the subtleties involved in [passing into] nirvāṇa;
And their knowledge regarding the subtleties involved in the endurance of their teaching Dharma.

He also knows all of the other such sorts of phenomena in accordance with reality.

So too does he enter into the *tathāgatas'* secrets, specifically entering:

Their secrets associated with the body;
Their secrets associated with speech;
Their secrets associated with the mind;
Their secrets associated with the assessment of timeliness and untimeliness;
Their secrets associated with the bestowing of predictions upon bodhisattvas;
Their secrets associated with the attraction of beings;
Their secrets associated with the many different sorts of vehicles;
Their secrets associated with the root faculties and practices of all beings;
Their secrets associated with the functioning of karmic actions;
And their secrets associated with acquisition of the practices associated with bodhi.

He also knows all other such sorts of phenomena in accordance with reality.

So too does he know all of the knowledge of the buddhas with regard to the interpenetration of kalpas [and other such measures of time], specifically knowing:

How a single kalpa may enter into an *asaṃkhyeya* kalpa;
How an *asaṃkhyeya* kalpa may enter into a single kalpa;
How an enumerated number of kalpas may enter into innumerable kalpas;
How innumerable kalpas may enter into an enumerated number of kalpas;

How a single mind-moment may enter into a kalpa;
How a kalpa may enter into a single mind-moment;
How a kalpa may enter into what does not constitute a kalpa;
How what does not constitute a kalpa may enter into a kalpa;
How a kalpa in which there is a buddha may enter into a kalpa in which there is no buddha;
How a kalpa with no buddha may enter into a kalpa in which there is a buddha;
How past and future kalpas may enter into the present kalpa;
How the present kalpa may enter into past and future kalpas;
How past kalpas may enter into future kalpas;
How future kalpas may enter into past kalpas;
How long kalpas may enter into short kalpas;
And how short kalpas may enter into long kalpas.

He also knows all the other such sorts of phenomena in accordance with reality.

So too does he know all of the types of penetrating knowledge that the Tathāgata possesses, specifically knowing:

The penetrating knowledge[260] that knows the realms of ordinary common people;[261]
The penetrating knowledge that knows atoms;
The rightly enlightened penetrating knowledge that knows [buddha] land bodies;[262]
The rightly enlightened penetrating knowledge that knows the beings' bodies;
The rightly enlightened penetrating knowledge that knows beings' minds;
The rightly enlightened penetrating knowledge that knows beings' actions;
The rightly enlightened penetrating knowledge that knows adaptation to all places;
The penetrating knowledge that knows the manifestation of universally pervasive practices;
The penetrating knowledge that knows the manifestation of adaptive practices;
The penetrating knowledge that knows the manifestation of contrary practices;
The penetrating knowledge that knows the manifestation of conceivable and inconceivable practices and knows the manifestation of practices either completely comprehensible to the world or not completely comprehensible to the world;

And the penetrating knowledge that knows the manifestation of the practices of *śrāvaka* disciples, *pratyekabuddhas*, bodhisattvas, and *tathāgatas*.

Son of the Buddha, in every case, the bodhisattva dwelling on this ground is able to have penetrating knowledge of all the vast and measureless wisdom possessed by all buddhas.

Son of the Buddha, the bodhisattva-mahāsattva dwelling on this ground immediately acquires:

The bodhisattva's inconceivable liberation;
The unimpeded liberation;
The pure contemplation liberation;
The universal illumination liberation;
The *tathāgata* treasury liberation;
The compliance with the unimpeded wheel liberation;
The penetrating comprehension of the three periods of time liberation;
The Dharma realm treasury liberation;
The circle of liberation's light liberation;
And the realm of remainderless totality liberation.

These ten are those that are chief among them. There are incalculably many hundreds of thousands of *asaṃkhyeyas* of other such gateways to liberation that are all acquired on this tenth ground.

In this same way, there are also even as many as measurelessly many hundreds of thousands of *asaṃkhyeyas* of samādhi gateways, measurelessly many hundreds of thousands of *asaṃkhyeyas* of *dhāraṇī* gateways, and measurelessly many hundreds of thousands of *asaṃkhyeyas* of spiritual superknowledge gateways that, in every case, he also succeeds in completely developing.

Son of the Buddha, this bodhisattva-mahāsattva develops a penetrating comprehension of wisdom such as this that accords with measureless bodhi. He also develops such powers of skillful memory that, in a single mind-moment, he is in every case able to accommodate, able to take in, able to absorb, and is able to retain all of the measureless great Dharma light, great Dharma illumination, and great Dharma rain of all of the measurelessly many buddhas throughout the ten directions.

Just as it is the case that, with the sole exception of the great ocean, all other places are in every case unable to accommodate, unable to take in, unable to absorb, and unable to retain the great rains poured down by Sāgara, the dragon king, so too it is with the great Dharma light, the great Dharma illumination, and the great

> Dharma rain coming forth from the secret treasury of the Tathāgata. With the sole exception of the tenth ground bodhisattvas, all other beings including *śrāvaka* disciples, *pratyekabuddhas,* and bodhisattvas up through the ninth ground are all unable to accommodate it, unable to take it in, unable to absorb it, and unable to retain it.
>
> Son of the Buddha, in this, he is comparable to the great ocean that is able to accommodate, able to take in, able to absorb, and able to retain those great rains poured down by one of the great dragon kings, two of them, three of them, and so forth on up to the rains poured down by countless dragon kings. In but a single mind-moment, it is able to accommodate, able to take in, able to absorb, and able to retain all the rain that they all simultaneously pour down. And why is it able to do this? It is because it is a vessel possessed of an immeasurably vast capacity.
>
> So too it is with this bodhisattva who dwells on the Dharma Cloud Ground who is himself able to accommodate, able to take in, able to absorb, and able to retain the Dharma light, the Dharma illumination, and the Dharma rain brought forth by one buddha, two, three, and so forth on up to measurelessly many buddhas, being able to take it all in in this very same manner, even if it were all to be simultaneously expounded to him in but a single mind-moment. It is for this very reason that this ground is known as the Dharma Cloud Ground.

Liberation Moon Bodhisattva then asked, "O Son of the Buddha, from how many *tathāgatas* is the bodhisattva dwelling on this ground able in but a single mind-moment to accommodate, take in, absorb, and retain their great Dharma light, their great Dharma illumination, and their great Dharma rain?"

Vajragarbha Bodhisattva replied:

> O Son of the Buddha, this is something that cannot be known merely by resort to numerical calculations. I shall provide an analogy for you.
>
> Son of the Buddha, suppose for instance that there existed in each of the ten directions worlds as numerous as the atoms in ten ineffably numerous hundreds of thousands of *koṭis* of *nayutas* of buddha lands, and in each of those worlds each and every one of the beings residing therein had all acquired the "hearing-and-retaining" *dhāraṇī,* had served as a buddha's attendant, was foremost in learning among everyone within the assembly of *śrāvaka* disciples, was one comparable to Great Supremacy Bhikshu[263] residing in the dwelling place of Vajra Lotus Blossom Supremacy Buddha,[264] while

> the Dharma received by each of these beings was not the same as that received by any of the others.
>
> Son of the Buddha, what do you think? Is all of the Dharma received by all of these beings measurable or immeasurable?

Liberation Moon Bodhisattva replied, "That is an exceedingly great amount, one that is measureless and boundless."

Vajragarbha Bodhisattva then said:

> Son of the Buddha, I will explain this matter for you in a manner that will cause you to comprehend it.
>
> Son of the Buddha, that great Dharma light, great Dharma illumination, and great Dharma rain constituting the Dharma treasury of the three periods of time that this Dharma Cloud Ground bodhisattva is able to accommodate, take in, absorb, and retain from but one single buddha in just a single mind-moment is such that all the Dharma heard and retained by all of those beings in those previously described world systems could not even compare to a hundredth part of it and is such that one could not adequately compare the two even by resort to analogy.
>
> And just as this is the case with the Dharma taken in from but a single Buddha, so too it is for all those other buddhas as numerous as the atoms in all those previously described worlds throughout the ten directions wherein this number is exceeded immeasurably and boundlessly, for this bodhisattva is able in every case to accommodate, able to take in, able to absorb, and able to retain all of their Dharma light, Dharma illumination, and Dharma rain that constitute the Dharma treasury of the three periods of time as it is brought forth by each and every one of those *tathāgatas*. It is for this reason that this is known as the Dharma Cloud Ground.
>
> Son of the Buddha, through the power of his own vows, the bodhisattva dwelling on this ground spreads forth the clouds of the great compassion, brings on the quaking of the great Dharma thunder, uses his superknowledges, clarities, and fearlessnesses as the flashing of his lightning, and brings forth his merit and wisdom as dense rain clouds. He manifests all different kinds of bodies that circulate everywhere, going forth and returning, and, in but a single mind-moment, they everywhere pervade the ten directions, going forth to a number of lands as numerous as the atoms in hundreds of thousands of *koṭis* of *nayutas* of worlds wherein they expound the great Dharma and utterly defeat Māra's hordes.
>
> In yet greater numbers than these, in lands as numerous as the atoms in measurelessly many hundreds of thousands of *koṭis* of

nayutas of worlds, he adapts to the dispositions of the beings therein and pours down the rain of sweet-dew *amṛta,* thus extinguishing the smoke and flames of beings' afflictions. It is for this reason that this is known as the Dharma Cloud Ground.

Son of the Buddha, from the time he descends from a particular world's Tuṣita Heaven on through to the time he enters nirvāṇa, the bodhisattva dwelling on this ground adapts to the minds of the beings he should bring to liberation and then manifests the works of a buddha. So too does he carry this out in the same way in two worlds, three worlds, and so forth on up to his doing so in lands as numerous as the above-described atoms, even doing so in a number of lands beyond even these, in even up to lands as numerous as the atoms in measurelessly many hundreds of thousands of *koṭis* of *nayutas* of worlds. It is for this reason that this ground is known as the Dharma Cloud Ground.

Son of the Buddha, the bodhisattva dwelling on this ground is possessed of such brightly penetrating wisdom and sovereign mastery of the spiritual superknowledges that he is able in accordance with whatever he wishes to transform a narrow world into a broad world, transform a broad world into a narrow world, transform a defiled world into a pure world, transform a pure world into a defiled world, and is able, too, to mutually transform every type of world into the other, including those that are chaotically arranged, those that are arranged in an orderly fashion, those that are upside down, those that are right-side up, and those that are of countless other different varieties.

Or it may also be that, in accordance with whatever he wishes, he may also place within a single atom an entire world with its Mount Sumerus as well as all of its other mountains and rivers, doing so even while keeping the appearance of an atom just as it was before and while also ensuring that world is not reduced in scale.

Or then again, it may also be that, within but a single atom, he may place two, place three, or place even up to an ineffably great number of worlds with their Mount Sumerus and other such mountains and rivers, doing so even while the physical appearance of that atom remains just as it originally was and doing so even while the world system within it is able to remain entirely and clearly manifest.

Or it may also be that, in accordance with whatever he wishes, he may manifest in a but a single world the adornments of two worlds, and so forth until we come to his placing the adornments of an ineffably great number[265] of worlds into the adornments of but a single world.

Or it may also be that, in the adornment of a single world, he may manifest two worlds and so forth on up to an ineffably great number of worlds.

Or it may also be that, in accordance with whatever he wishes, he may place the beings from an ineffably great number of worlds into but a single world.

Or it may also be that, in accordance with whatever he wishes, he places the beings from a single world into an ineffably great number of worlds and yet does so without disturbing or harming any of those beings in any way.

Or it may also be that, in accordance with whatever he wishes, he manifests in a single hair pore all the adornments associated with the realms of all buddhas.

Or it may also be that, in accordance with whatever he wishes, in but a single mind-moment, he manifests bodies as numerous as the atoms in an ineffably great number of worlds, each and every one of those bodies then manifests hands as numerous as that same number of atoms, and each and every one of those hands holds a Ganges' sands number of trays of flowers, cases of incense, floral garlands, canopies, flags, and banners that are then presented as offerings to the buddhas everywhere throughout the ten directions.

Additionally, each and every one of those bodies may manifest with a number of heads matching this same number of atoms as each and every one of those heads manifests a number of tongues matching this same number of atoms and, in each and every mind-moment, their utterances reach everywhere throughout the ten directions with praises of the buddhas' meritorious qualities.

Or it may also be that, in accordance with whatever he wishes, in but a single mind-moment, he thus manifests everywhere throughout the ten directions the appearances of realizing the right enlightenment and the other associated events on through to the nirvāṇa along with the associated lands and their adornments.

Or it may be that he manifests bodies everywhere throughout the three periods of time while revealing within each of his bodies an incalculably great number of buddhas as well as their buddha lands, their adornments, and the creation and destruction of worlds, revealing all of these things in a manner whereby none of these phenomena fail to completely manifest therein.

Or it may also be that, from a single hair pore in his own body, he sends forth every variety of wind that, even so, does no harm to any being.

> Or it may also be that, in accordance with whatever he wishes, he transformationally manifests therein boundlessly many worlds forming a single great ocean and then manifests in the middle of this sea's waters a great lotus blossom that, with its radiance and graceful adornment, everywhere covers measurelessly and boundlessly many worlds as he manifests therein a great bodhi tree with all its adornments, and so forth on through to his manifestation of the realization of the knowledge of all modes.
>
> Or it may also be that, even within his own body, he manifests every sort of light, including that of precious *maṇi* pearls, the sun, the moon, the stars, lightning in the clouds, and so forth, so that there are none that do not manifest therein.
>
> Or it may also be that, employing the breath from his mouth, he is able to move the incalculably many worlds throughout the ten directions and yet still not cause any of the beings therein to give rise to thoughts of terror.
>
> Or it may also be that he manifests the appearance of the wind disasters, fire disasters, and water disasters throughout the ten directions.
>
> Or it may also be that, adapting to beings' predilections, he manifests form bodies that are entirely replete in their adornment.
>
> Or it may also be that, even within his own body, he manifests the body of a buddha or else manifests his own body within the body of a buddha. Or it may also be that, within the body of a buddha, he manifests his own land, or else, within his own land, manifests the body of a buddha.
>
> Son of the Buddha, this bodhisattva dwelling on the Dharma Cloud Ground is able to manifest such phenomena as these as well as measurelessly many other hundreds of thousands of *koṭis* of *nayutas* of such appearances produced through his sovereign mastery of the spiritual powers.

At that time, the bodhisattvas within the assembly as well as the devas, dragons, *yakṣas, gandarvas, asuras,* the Four World-Protecting kings, Śakra Devānām Indra, the Brahma Heaven devas, and the devas' sons of the Pure Dwelling Heavens and Maheśvara Heavens all had this same thought: "If a bodhisattva is able to employ the power of spiritual superknowledges and the power of his knowledge in ways such as this, what more in addition to that could be done even by a buddha?"

At that time, Liberation Moon Bodhisattva, aware of the thoughts in the minds of everyone within that assembly, then addressed

Vajragarbha Bodhisattva, saying: "O Son of the Buddha, having heard of this bodhisattva's power of spiritual superknowledges and wisdom, the members of this great assembly have now fallen into a net of doubts. It would be good indeed, O Humane One, if, for the sake of cutting off their doubts, one were to briefly reveal those phenomena associated with the spiritual powers and adornments of the bodhisattva."

At this time, Vajragarbha Bodhisattva immediately entered "the nature of the physical form of all buddha lands samādhi."[266] When he entered this samādhi, the bodhisattvas as well as the entire great assembly all viewed their own bodies residing within the body of Vajragarbha Bodhisattva and, within it, they observed all the many different sorts of adornments within the great trichiliocosm that were such that, even were one to attempt to describe them for an entire *koṭi* of kalpas, one would never be able to come to the end of them.

They also observed therein a bodhi tree, the trunk of which had the circumference of ten myriads of great trichiliocosms and a height that reached to a hundred myriads of great trichiliocosms. The span of the shade cast by its branches and leaves was of the same scale, matching the shape and size of the tree.

There was a lion throne there upon which sat a buddha named King of Omniscience and Superknowledges.[267] The entire great assembly observed that buddha sitting there beneath the bodhi tree on a lion throne adorned with many different characteristics that were such that, even in a *koṭi* of kalpas, one could never completely describe them.

Having manifested such great powers of spiritual superknowledges as these, Vajragarbha Bodhisattva caused each individual in the assembly to return to his original place. At that time, that great assembly, having experienced what it never experienced before, brought forth thoughts of amazement at the rarity of what they had experienced and then remained there quietly, single-mindedly gazing up at Vajragarbha Bodhisattva.

At that time, Liberation Moon Bodhisattva said, "O Son of the Buddha, this samādhi is extremely rare and possessed of immense power. What is its name?"

Vajragarbha Bodhisattva replied, "This samādhi is known as 'the nature of the physical form of all buddha lands samādhi.'"

He also asked, "What is the range of this samādhi's objective domain?"

Vajragarbha Bodhisattva then replied:

> Son of the Buddha, if a bodhisattva were to cultivate this samādhi, then in accordance with whatever he wishes, he would be able to manifest within his own body a number of buddha lands as numerous as the atoms in a Ganges' sands number of worlds or even a number yet greater than this extending up to a measurelessly and boundlessly great number.
>
> Son of the Buddha, the bodhisattva dwelling on the Dharma Cloud Ground acquires measurelessly many hundreds of thousands of other great samādhis such as these. Consequently this bodhisattva's body and his physical deeds are impossible to completely fathom. So too, his speech, his verbal deeds, his mind, his mental deeds, his sovereign mastery of the spiritual superknowledges, his contemplation of the three periods of time, the objective domains of his samādhis, the objective domains of his wisdom, his wandering and sporting in all the gates to liberation, the transformations he performs, what he accomplishes through the use of spiritual powers, the works his rays of light perform and, to state it briefly, everything he does up to and including every raising up and setting down of his feet—absolutely everything he does all the way along cannot be known by any bodhisattva up to and including those who have reached the Ground of Excellent Intelligence who dwell therein at the station of the Dharma Prince.
>
> Son of the Buddha, to state it briefly, all of the objective domains of this bodhisattva dwelling on the Dharma Cloud Ground are of this very sort. If one were to attempt an extensive explanation of it, one would still be unable to finish it even in measurelessly many hundreds of thousands of *asaṃkhyeyas* of kalpas.

Liberation Moon Bodhisattva said, "O Son of the Buddha, if the objective domains of this bodhisattva's spiritual superknowledges are of this sort, then what additional factors must characterize the powers of a buddha's spiritual superknowledges?"

Vajragarbha Bodhisattva replied:

> O Son of the Buddha, by way of comparison, suppose there was someone who picked up a clump of soil from somewhere on the four continents and asked, 'Which is of greater volume? Is it all of that soil that comprises all the great earths in the boundlessly many worlds, or is it instead this clump of earth that I am holding here?' I see this question you have asked as of this very sort. The Tathāgata's wisdom is boundless and unequaled by anyone. How then could it possibly be compared to that of a bodhisattva?

Additionally, Son of the Buddha, it is just as when one picks up a small clump of earth from somewhere on the four continents and what remains is incalculable in volume. Were one to attempt to describe the spiritual superknowledges and wisdom of this bodhisattva on the Dharma Cloud Ground, even if one were to attempt to describe them for measurelessly many kalpas, one could only succeed in describing a minor portion of them. How much the more so then would this be the case if one were to attempt to describe them as they relate to one who abides on the ground of the Tathāgata?

Son of the Buddha, I will now bring forth a circumstance for you that will attest to the truth of this matter and thereby cause you to be able to understand the realm of the Tathāgata. Son of the Buddha, suppose that in each and every one of the ten directions there were buddha lands as numerous as the atoms in boundlessly many worlds, and suppose too that each and every one of those lands was so completely filled with bodhisattvas abiding on this ground that they could be compared to dense thickets of sugar cane stalks, bamboo, reeds, paddy rice, or hemp. Even all the wisdom arising from the bodhisattva practices cultivated by all of those bodhisattvas across the course of hundreds of thousands of *koṭis* of *nayutas* of kalpas could not compare to even a hundredth part of that possessed by a single *tathāgata*, and so forth until we come to its inability to equal even the smallest fraction of an *upaniṣad* when compared with the wisdom possessed by a single *tathāgata*.

Son of the Buddha, abiding in wisdom of this sort, this bodhisattva is no different from the Tathāgata in his actions of body, speech, and mind. He never relinquishes the power of any of the bodhisattva samādhis. Across the course of countless kalpas, he renders service to and makes offering to all buddhas and, in each and every kalpa, he presents every sort of gift to them as offerings. He is aided by the spiritual powers of all buddhas. The light of his wisdom becomes ever more supremely bright. Hence he is able to skillfully resolve all the difficult challenging questions throughout the Dharma realm, becoming one over whom no one can prevail even if they were to challenge him for a hundred thousand *koṭis* of kalpas.

Son of the Buddha, it is as if there were a goldsmith who, using the most supremely fine real gold, created articles of physical adornment to be personally worn by the Vaśavartin Heaven King,[268] adornments in which he inlaid large *maṇi* jewels, thereby creating adornments that could not be rivaled by those worn by any of the other devas.

So too it is in the case of the bodhisattva dwelling on this ground. His wisdom is such that it cannot be rivaled by all of the wisdom-based conduct of all bodhisattvas dwelling on the first ground through the ninth ground. The wisdom light of the bodhisattva dwelling on this ground is even able to cause beings to reach all the way through to the point of entering the cognition of all-knowledge. None of the wisdom light of those others is able to compare to this.

Son of the Buddha, this is analogous to the light of the Maheśvara Heaven King[269] that is able to cause the bodies and minds of beings to become clear and cool and, as such, is of a sort that cannot be rivaled by the light of any other beings.

So too it is with the wisdom light of the bodhisattva dwelling on this ground. It is able to cause all beings to acquire clarity and coolness and progress on through to the point where they themselves dwell in the cognition of all-knowledge. As such, it is of a sort that it cannot be rivaled by the wisdom light of any *śrāvaka* disciple, *pratyekabuddha,* or bodhisattva on any ground up to and including the ninth ground.

Son of the Buddha, though this bodhisattva-mahāsattva already possesses the ability to be established in wisdom such as this, the buddhas, the *bhagavats,* additionally expound for his sake on the "the knowledge of the three periods of time," "the knowledge of the Dharma realm's distinctions," "the knowledge that extends to all worlds," "the knowledge that illuminates all worlds," "the knowledge that bears all beings in mind with kindness," and, to speak of what is essential, they expound for his sake on all the types of knowledge up to and including that which culminates in gaining the cognition of all-knowledge.

Among the ten *pāramitās,* this bodhisattva has become most especially superior in his perfection of the *pāramitā* of knowledges, though it is not the case that he does not cultivate the others.

Son of the Buddha, this has been a summary explanation of the bodhisattva-mahāsattva's, tenth ground, the Ground of the Dharma Cloud. Were one to discourse on it extensively, even if one were to do so for measurelessly many *asaṃkhyeyas* of kalpas, one would still be unable to come to the end of it.

Son of the Buddha, the bodhisattva-mahāsattva dwelling on this ground often becomes a Maheśvara Heaven King who possesses sovereign mastery of the Dharma and who is able to transmit on to beings the practices of *śrāvaka* disciples and *pratyekabuddhas* as well as the practice of the bodhisattvas' *pāramitās*. Even if challenged with all the difficult questions from throughout the entire Dharma realm, there would still be no one able to prevail over him.

In his practice of giving, pleasing words, beneficial actions, joint endeavors, and all other such karmic works he pursues, he never departs from mindfulness of the Buddha, and so forth until we come to his never departing from mindfulness of his quest to achieve complete fulfillment of the knowledge of all modes and the cognition of all-knowledge.

He also has this thought: "I should become one who serves these beings as a leader, as one who is supreme," and so forth until we come to "as one who relies on the cognition of all-knowledge."

If he applies himself diligently to the practice of vigor, then, in but the instant of a single mind-moment, he succeeds in acquiring samādhis as numerous as the atoms in ineffably many hundreds of thousands of *koṭis* of *nayutas* of buddha lands. And so it goes on up to his then being able to manifest the acquisition of a following of bodhisattvas serving in his retinues as numerous as just that many atoms.

If this bodhisattva chooses to avail himself of the power of his especially supreme vows, he becomes able then to freely manifest such phenomena in numbers well beyond these, even to the point that, whether we speak of his cultivation, the adornments he creates, his resolute faith, what he accomplishes through physical or verbal actions, his light, his faculties, his spiritual transformations, his voice, or the domain of his practices, one would still be unable to enumerate them even if one were to attempt to do so for a hundred thousand *koṭis* of *nayutas* of kalpas.

Son of the Buddha, this bodhisattva-mahāsattva's aspects of practice on the ten grounds are such that, so long as he causes them to become directly and sequentially manifest, he will thereby become able to progress into the cognition of all-knowledge.

This circumstance is analogous to Lake Anavatapta that sends forth the four great rivers, the flowing waters of which circulate throughout the continent of Jambudvīpa. Because these waters are never exhausted, they ever increase in volume until they enter the ocean and cause it to become full.

Son of the Buddha, so too it is with this bodhisattva. From the point of his initial resolve to realize bodhi, he continually streams forth the waters of his roots of goodness and great vows, employing the four means of attraction to completely fulfill the needs of beings. Not only are these waters inexhaustible, they are moreover ever increasing until they ultimately pour forth into the ocean of all-knowledge and cause it to become full.

Son of the Buddha, due to the Buddha's knowledge, the ten grounds of the bodhisattva have distinct differences. This is just as when, due to the great earth, there exist the ten kings of mountains. What then are those ten? They are: the Snow Mountain King, the Fragrance Mountain King, the Vaidharī Mountain King, the Rishi Mountain King, the Yugaṃdhara Mountain King, the Horse Ear Mountain King, the Nimindhara Mountain King, the Cakravāḍa Mountain King, the Ketumat Mountain King, and the Sumeru Mountain King.

Son of the Buddha, just as on the Snow Mountain King, every sort of herb grows there so abundantly that one could never harvest them all, so too it is on the bodhisattva's Ground of Joyfulness, for all the world's classical texts, skills and arts, literature, verses, mantras and other occult techniques—these are all so completely present therein that one could never exhaustively describe them all.

Son of the Buddha, just as on the Fragrance Mountain King, every sort of incense is all accumulated there and is so abundantly present there that one could never harvest it all, so too it is on the bodhisattva's Ground of Stainlessness, for the bodhisattva's moral precept practices and standards of awesome deportment are all so completely present therein that one could never exhaustively describe them all.

Son of the Buddha, just as the Vaidharī Mountain King is so entirely composed of jewels that the many different kinds of precious jewels are so abundantly present therein that one could never extract them all, so too it is on the bodhisattva's Ground of Shining Light, for the world's *dhyāna* absorptions, spiritual superknowledges, liberations, samādhis, and *samāpattis* are all so completely present therein that one could never exhaustively describe them all.

Son of the Buddha, just as the Rishi Mountain King composed entirely of jewels has rishis possessed of the five spiritual superknowledges in such abundance that they are endlessly numerous, so too it is with the bodhisattva's Ground of Blazing Brilliance, for the forms of especially supreme wisdom from all paths are so completely present therein that one could never exhaustively describe them all.

Son of the Buddha, just as on the Yugaṃdhara Mountain King composed entirely of jewels, the *yakṣas,* those great spirits, live there in such abundance that one could never come to the end of them, so too it is on the bodhisattva's Difficult-to-Conquer Ground, for all types of sovereign masteries, psychic powers, and spiritual superknowledges are so completely present therein that one could never exhaustively describe them all.

Son of the Buddha, just as on the Horse Ear Mountain King composed entirely of jewels, all the various fruits are so abundantly present there that one could never harvest them all, so too it is on the bodhisattva's Ground of Direct Presence, for those who have penetrated the principle of conditioned arising corresponding to the realizations of *śrāvaka* disciples' fruits of the path are all so completely present therein that one could never exhaustively describe them all.

Just as on the Nimindhara Mountain King composed entirely of jewels, all the greatly powerful dragon spirits are so abundantly present there that one could never come to the end of them, so too it is on the bodhisattva's Far-Reaching Ground, for the skillful means, wisdom, and realizations corresponding to the fruits of a *pratyekabuddha*'s path are all so completely present therein that one could never exhaustively describe them all.

Just as on the Cakravāda Mountain King composed entirely of jewels, the congregation of those possessed of sovereign mastery is so abundantly present that one could never come to the end of them, so too it is on the bodhisattva's Ground of Immovability, for all bodhisattvas' sovereign masteries in traveling to different worlds are all so completely present therein that one could never exhaustively describe them all.

Just as on the Ketumat Mountain King composed entirely of jewels, all the *asura* kings possessed of great awe-inspiring virtue who dwell there are so abundantly present that one could never come to the end of them, so too it is on the bodhisattva's Ground of Excellent Intelligence, for all forms of knowledge and practice pertaining to the creation and destruction of worlds are all so completely present therein that one could never exhaustively describe them all.

Just as on the Sumeru Mountain King that is entirely composed of precious jewels, the devas possessed of greatly awe-inspiring virtue are so abundantly present there that one could never come to the end of them, so too it is on the bodhisattva's Dharma Cloud Ground, for the Tathāgata's powers, fearlessnesses, exclusive dharmas, and matters pertaining to buddhahood are all so completely present therein along with their abundantly present facility in questions, answers, and proclamations that one could never come to the end of them all.

Son of the Buddha, these ten jeweled mountain kings all identically reside within the great ocean and achieve their names based on their differences. So too it is with the bodhisattva's ten grounds. They all identically reside within all-knowledge and acquire their names based on their differences.

Son of the Buddha, [these ten bodhisattva grounds] are comparable to the great ocean that, on the basis of ten characteristic features, acquires the inalterably exclusive designation "great ocean."[270] What then are those ten? They are:

First, it progresses gradually from its shallows to its depths;
Second, it refuses to accept dead bodies;
Third, upon flowing into it, all other waters thereby lose their original names;
Fourth, it is everywhere of the same singular flavor;
Fifth, it holds incalculably many truly precious jewels;
Sixth, nobody is able to go all the way down to its bottom;
Seventh, it is incalculably vast;
Eighth, it is a place in which beings with huge bodies reside;
Ninth, its tides do not reach beyond its shoreline;
Tenth, it everywhere takes in the great rains without overflowing.

So too it is with the practices of the bodhisattva that on the basis of ten characteristic features acquire the inalterably exclusive designation "bodhisattva practices." What then are those ten? They are:

On the Ground of Joyfulness this is because it is therein that the production of great vows gradually and sequentially deepens;
On the Ground of Stainlessness this is because it refuses to accept the dead bodies of those who break the precepts;
On the Ground of Shining Light this is because that is where one relinquishes the world's false designations;
On the Ground of Blazing Brilliance this is because it is of the same singular flavor as the Buddha's meritorious qualities;
On the Difficult-to-Conquer Ground this is because this is where one produces incalculably many skillful means and spiritual superknowledges whereby what one does in the world constitutes a multitude of precious jewels;
On the Ground of Direct Presence this is because that is where one contemplates the extremely profound principles of conditioned arising;
On the Far-Reaching Ground this is because that is where one employs vast enlightened intelligence in skillful investigative contemplation;
On the Ground of Immovability this is because that is where one manifests vast works of adornment;
On the Ground of Excellent Intelligence this is because that is where one acquires profound liberation and, in one's practice within the world, one's awareness accords with reality and never extends beyond boundaries;

And on the Dharma Cloud Ground this is because that is where one becomes able to insatiably take on all the rain of the Buddha's, the Tathāgata's, great Dharma light.

Son of the Buddha, this circumstance is analogous to that of a large *maṇi* jewel that by virtue of possessing ten characteristic qualities surpasses all the many other sorts of jewels. What then are those ten? They are:

First, it comes forth from the great ocean;
Second, it is enhanced by the refinements of a skilled artisan;
Third, it is perfect and entirely free of flaws;
Fourth, it is possessed of stainless purity;
Fifth, its brightly penetrating brilliance shines both inwardly and outwardly;
Sixth, it has been skillfully drilled through;
Seventh, it is strung with precious thread;
Eighth, it is mounted at the very tip of a tall flagpole made of lapis lazuli;
Ninth, it shines forth everywhere with all the many different kinds of light;
Tenth, it is able to rain down the many sorts of precious things in response to the wishes of the King and is able to fulfill the wishes arising in beings' minds.

Son of the Buddha, so too it is with the bodhisattva who, in this same manner, by virtue of possessing ten characteristic features, surpasses the qualities of the many other *āryas*. What then are these ten?

First, he has brought forth the resolve to gain all-knowledge;
Second, in his observance of the moral precepts and his cultivation of the *dhūta* practices, he is possessed of radiantly pure right practice;
Third, he is possessed of perfectly full and flawless practice of all the *dhyāna* samādhis;
Fourth, his path practices are pure white and free from all stains and defilements;
Fifth, his skillful means and spiritual superknowledges are possessed of a penetrating brilliance that shines both inwardly and outwardly;
Sixth, his wisdom with respect to the process of conditioned arising has the capacity to be skillfully penetrating;
Seventh, [his practice] is strung through with the thread of the many different applications of skillful means and wisdom;

> Eighth, he is placed high atop the pillar of the sovereign masteries;
>
> Ninth, he contemplates beings' actions and emanates the light of learning and retention;
>
> Tenth, having received the buddhas' consecration of his knowledge, he then falls in among those counted as buddhas and thus becomes able, for the sake of beings, to carry out on a vast scale the works of the buddhas.
>
> Son of the Buddha, as for this chapter on the bodhisattva practice gateways by which one accumulates the meritorious qualities associated with the knowledge of all modes and all-knowledge, if any being had not himself already planted roots of goodness, he would be unable to even obtain a hearing of it.

Liberation Moon Bodhisattva then asked, "How much merit might one acquire due to having heard [this chapter that describes] these Dharma gateways?"

Vajragarbha Bodhisattva replied:

> The merit associated with simply hearing these Dharma gateways is of the same sort as the merit of all-knowledge. How could that be? It could not be that one might have resolute faith in, accept, uphold, study, and recite these Dharma gateways to the meritorious qualities if one had not heard them. How much the less might one then proceed to vigorously pursue their cultivation in accordance with the way they were explained. Therefore, one should realize that it is essential that one gain a hearing of these Dharma gateways to the accumulation of the meritorious qualities associated with all-knowledge in order to then be able to have resolute faith in them, accept them, uphold them in practice, and thus later succeed in reaching the ground of all-knowledge.

At that time, because of the spiritual powers of the Buddha and because of the very nature of the Dharma, in each of the ten directions, worlds as numerous as the atoms in ten *koṭis* of buddha lands underwent the six types and eighteen varieties of characteristic movements, namely: movement, universal movement, equal-and-universal movement, rising, universal rising, equal-and-universal rising, upward thrusting, universal upward thrusting, equal-and-universal upward thrusting, shaking, universal shaking, equal-and-universal shaking, roaring, universal roaring, equal-and-universal roaring, striking, universal striking, and equal-and-universal striking. This was accompanied by the raining down of the many sorts of heavenly flower blossoms, heavenly floral garlands, heavenly raiment, and also heavenly jewels, articles of adornment, flags, banners, silken canopies, the playing of heavenly instruments and singing in which the sounds were harmonious and refined and accompanied by the simultaneous sounding of voices in praise of all the meritorious qualities of the ground of all-knowledge.

Just as this proclamation of this Dharma was taking place in the palace of this world's Paranirmita Vaśavartin Heaven, so too was it also taking place in this very fashion in all worlds of the ten directions.

Additionally, at that time, again on account of the spiritual powers of the Buddha, there came to this assembly from beyond worlds as numerous as the atoms in ten *koṭis* of buddha lands bodhisattvas as numerous as the atoms in ten *koṭis* of buddha lands who then spoke these words:

> It is good indeed, good indeed, O Vajragarbha, that you have discoursed so directly on this dharma. We too carry the name "Vajragarbha" and the worlds in which we dwell with all their differences, are all named, "Vajra Qualities." Our buddha is called "Vajra Banner." All of us, receiving the benefit of the spiritual powers of the Tathāgata, proclaim this very Dharma in those worlds in which we dwell and from which we come. Our assemblies are all also entirely identical. The language, the phrases, and the meanings are also neither enhanced nor reduced in comparison to what is set forth here.
>
> That all of us have come to this assembly is entirely because of the Buddha's spiritual powers through which we have come to offer this certifying corroboration. Just as we have now come and entered this world, so too is it the case that, in this same manner, we go forth to all the worlds of the ten directions to offer just such certifying corroboration there as well.

At that time, Vajragarbha Bodhisattva regarded that entire congregation that had assembled from the ten directions throughout the entire Dharma realm and, wishing to praise the generation of the resolve to gain realization of the cognition of all-knowledge, wishing to reveal the realms of the bodhisattvas, wishing to reveal the purification of the practices and powers of the bodhisattva, wishing to discourse on the acquisition of the path to the knowledge of all modes, wishing to discourse on the extinguishing of all forms of worldly defilement, wishing to bestow all-knowledge, wishing to reveal the adornments associated with inconceivable knowledge, wishing to reveal all the meritorious qualities of all bodhisattvas, and wishing to cause such meanings associated with the grounds to become yet more clearly revealed, he availed himself of the spiritual power of the Buddha and then proceeded to utter verses, saying:

> With a mind abiding in quiescence, forever tamed,
> and as uniformly the same and unobstructed as space itself,
> he abandons the turbidity of all defilements and abides in the path.
> You should listen to such especially supreme practices as these.
>
> For a hundred thousand *koṭis* of kalpas, he cultivates every good,
> presents offerings to incalculably and boundlessly many buddhas,
> and to *śrāvaka* disciples and *pratyekabuddhas* as well
> and, in order to benefit beings, brings forth the great resolve.
>
> He diligently upholds moral precepts, is always pliantly patient,
> is replete in senses of shame and blame and merit and knowledge,
> resolutely seeks Buddha's knowledge, cultivates vast intelligence,
> and, vowing to acquire the ten powers, brings forth the great resolve.
>
> He makes offerings to all buddhas of the three periods of time,
> adorns and purifies all lands,
> utterly realizes all dharmas' uniform equality,
> and, for the sake of benefiting beings, brings forth the great resolve.[271]
>
> Dwelling on the first ground, he brings forth this resolve,
> forever abandons the many evils, and always abides in joyfulness.
> Through the power of vows, he vastly cultivates all good dharmas,
> and, through compassionate empathy, enters the next station.
>
> Entirely replete in precepts and learning and mindful of beings,
> he washes away defilements, his mind becomes radiantly pristine,
> he contemplates the world's fires of the three poisons,
> and, with vast comprehension, proceeds on to the third ground.
>
> Seeing the three realms of existence as entirely impermanent,
> as ablaze with sufferings akin to when an arrow is shot into the body,
> he renounces all that is conditioned, pursues the Buddha's Dharma,
> and, as one with great wisdom, enters the Blazing Ground.
>
> Fully replete in mindfulness and wisdom, he gains path knowledge,
> makes hundreds of thousands of offerings to countless buddhas,
> and always contemplates all of the most supreme qualities,
> whereupon this person then enters the Difficult-to-Conquer Ground.
>
> Employing wisdom and skillful means, he skillfully contemplates,
> brings forth all different sorts of manifestations to rescue beings,
> again makes offerings to the unexcelled Honored One of ten powers,
> and enters the unproduced and the Direct Presence Ground.

He becomes able to know what is difficult for a worldling to know,
does not accept any self, transcends existence and nonexistence,
knows dharmas' basic stillness, adapts to conditions' transformations,
and, having gained these sublime states, enters the seventh ground.

With wisdom, skillful means, and a vast mind, [he masters] what is
hard to practice, hard to overcome, and hard to entirely know.
Though he has realized quiescent cessation, he cultivates diligently
and is able to enter the space-like Ground of Immovability.

Encouraged by Buddha, he is caused to rise from quiescent cessation,
takes up vast cultivation of many different deeds rooted in wisdom.
Equipped with ten sovereign masteries, he contemplates the world,
and, due to this, ascends to the Ground of Excellent Intelligence.

With subtle and marvelous wisdom, he contemplates beings'
thickets of mental actions, karmic actions, afflictions, and such,
and, wishing to teach them and cause them to enter the path,
he then expounds on all buddhas' treasury of the supreme meaning.

He sequentially cultivates to completion the many forms of goodness,
accumulates merit and wisdom up through the ninth ground,
always pursues all buddhas' most supreme dharmas, and gains
the consecration with Buddha's wisdom waters poured on his crown.

He acquires measurelessly many samādhis and
also thoroughly and completely understands their functions.
The very last samādhi is known as "Receiving the Consecration"
wherein he dwells in a vast realm, forever unmoving.

When this bodhisattva acquires this samādhi,
an immense bejeweled lotus blossom suddenly appears,
whereupon, with a body of matching size, he sits down in its middle,
surrounded by those buddha's sons, all in the same contemplation.

He emanates a hundred thousand *koṭis* of great light beams
that extinguish the sufferings of all beings
and also emanates beams of light from his crown that
everywhere enter the assemblies of the buddhas of the ten directions.

They all remain there in space, forming a net-like canopy of light
that, after making offerings to the buddhas, then enters their feet.
The buddhas all then immediately know,
"This Buddha's son has now ascended to the consecration stage."

The bodhisattvas from the ten directions come to observe
this great consecration-receiving eminence pour forth illumination.
The buddhas then also release light from between their eyebrows
that, after producing illumination everywhere, then enter his crown.

All worlds of the ten directions are then beset with tremors
and all the sufferings experienced in the hells are extinguished.
It is at this very time that the buddhas confer their consecration
just as a wheel-turning king confers a consecration on his eldest son.

When one receives this anointing of the crown by the buddhas, then
this is what is known as ascending to the Dharma Cloud Ground.
His wisdom continues to grow boundlessly to include
[the means of] awakening everyone in all worlds.

The desire realm, the form realm, the formless realm,
the Dharma realm, the worldly realms, and the realms of beings.
Whether calculable, incalculable, or in the realms of empty space,
he acquires a penetrating comprehension of all such things as these.

In all his transformations, he employs greatly awe-inspiring powers
and receives the buddhas' augmenting support in subtle knowledge.
As for the esoteric, kalpa enumerations, ordinary beings, and such,
he can contemplate them all in accordance with reality.

He takes on birth, leaves the home life, realizes right enlightenment,
turns the wheel of the wondrous Dharma, and enters nirvāṇa.
Everything up to the dharma of quiescent liberation as well as
what has not yet been taught—he is able to completely fathom it all.

The bodhisattva dwelling on this Dharma Cloud Ground,
entirely perfect in mindfulness power, retains the Buddha's Dharma.
Just as the great ocean takes in the dragon's rains,
so too is his ability to take in and retain the Dharma on this ground.

Compared to all buddha dharmas countless beings in ten directions
who had the hearing-and-retaining [samādhi] would be able to retain,
the Dharma that he hears [and retains] in the place of a single buddha
exceeds that number by a measurelessly great amount.

Using the power of wisdom, past vows, and awesome spiritual might,
in but a single mind-moment, he pervades the ten directions' lands,
pours down the rain of sweet-dew elixir, and extinguishes afflictions.
Hence the Buddha referred to this as "the Dharma Cloud Ground."

What his superknowledges manifest throughout the ten directions
so surpasses such things in the worldly sphere of humans and devas,
exceeding their number so incalculably many *koṭis* of times, assessing
them by worldly knowledge, one is sure to become confused and discouraged.

Even everyone up through the ninth ground cannot know how
much knowledge and merit is involved in his merely raising his foot.
How much less might this be known by any ordinary being
or even by any *śrāvaka* disciple or *pratyekabuddha*.

The bodhisattva dwelling on this ground makes offerings to buddhas
in the lands throughout the ten directions
while also making offerings to all present-era assemblies of *āryas*
and completely fulfilling his adornment with a buddha's qualities.

As he dwells on this ground, they additionally discourse for him
on unimpeded knowledge of the three times, the Dharma realm,
and in the same manner, on beings, on lands,
and so forth on up to all of the Buddha's meritorious qualities.

The wisdom light of the bodhisattva dwelling on this ground
is able to reveal to beings the road of right Dharma.
As the Maheśvara Heaven King's light dispels worldly darkness,
so too this light of his dispels darkness in just that same manner.

Dwelling herein, one often becomes a king within the three realms
well able to expound on Dharma according to the Three Vehicles.
Incalculably many samādhis are acquired in but a mind-moment
and the number of buddhas he sees is of that same order.

I have now concluded a summary explanation of this ground.
If one wished to discourse on it extensively, it would be endless.
Just so, the grounds exist in reliance on the Buddha's wisdom just as
the ten mountain kings, towering, abide [in reliance on the earth].

Culturally supportive works done on the first ground are endless,
comparable to the density of the many herbs on Snow Mountain.
Second ground precepts and learning are like Incense Mountain.
The third is like the fine flowers that come forth on Vaidharī.

The jewels of the path on the "Blazing Brilliance" ground are endless,
comparable to the worthies skillfully dwelling on Rishi Mountain.
The spiritual powers on the fifth ground are like on Yugaṃdhara.
The many fruits on the sixth are like on Horse Ear Mountain.

The seventh ground's great wisdom is analogous to Nimindhara.
The sovereign masteries on the eighth ground are like Cakravāda.
The ninth is like Ketumat in its assembling of unimpeded knowledge.
The tenth is like Sumeru in its repletion with the manifold virtues.

The first ground is chief in vows, the second in upholding precepts,
the third ground in virtues, the fourth in singular focus,
the fifth ground in sublimity, the sixth in extreme profundity,
the seventh in vast wisdom, and the eighth in adornment.

The ninth is foremost in the contemplation of sublime meanings
in a manner that surpasses that of all the world's paths.
On the tenth ground, one takes on and preserves Buddha dharmas.
It is in this way that the ocean of practices is inexhaustible.

Ten practices overstep the worldly, the first is generating the resolve,
upholding precepts is second, *dhyāna* is third,
purification of practices is fourth, fulfillment is fifth, conditioned
arising is sixth, his threading of [means and wisdom] is seventh,

the eighth is placement atop the vajra pillar,
the ninth is contemplation of the beings' thickets,
the tenth is the anointing of the crown according to the King's intent.
It is in this way that the jewel of virtue gradually becomes purified.

Even if, having crushed the ten directions' lands to dust,
one could know in but a single mind-moment their number of dusts,
and, even if one could measure the size of space with a hair tip, still,
one could not finish describing [the grounds] even in a *koṭi* of kalpas.

The End of Chapter Twenty-Six

Chapter 27

The Ten Samādhis

At that time, the Bhagavat was in the state of Magadha abiding at the site of his enlightenment in accordance with the *araṇya* dharma where, having first realized right enlightenment, in the Hall of Universal Radiance, he entered all buddhas' *kṣaṇa*-boundary samādhi and, with the spiritual power inherent in all-knowledge, he manifested the Tathāgata's body, pure and unimpeded, not depending on anything, free of any clinging to conditions, dwelling in *śamathā*'s most ultimate quiescence, possessed of great awesome virtue, free of all defiling attachments, able to cause all who saw him to become awakened, manifesting in accordance with what is fitting, never missing the right time, always abiding in the one sign, namely signlessness.

He was together with bodhisattva-mahāsattvas as numerous as the atoms in ten buddha *kṣetras*, none of whom had not already entered the crown-anointing stage of consecration, already become fully possessed of bodhisattva practices as measureless and boundless as the Dharma realm, and already acquired all bodhisattvas' universal vision samādhi. With the great compassion, they bestowed peace and security on all beings. They possessed sovereign mastery of the spiritual superknowledges identical to that of the Tathāgata. With deeply penetrating wisdom, they expounded the true meaning and, possessed of all-knowledge, subdued the many *māras*. Although they had entered the world, their minds were constantly quiescent and dwelt in the bodhisattva's non-abiding liberation. Their names were:

Vajra Wisdom Bodhisattva,
Peerless Wisdom Bodhisattva,
Wisdom of Meaningful Words Bodhisattva,
Supreme Wisdom Bodhisattva,
Always Equanimous Wisdom Bodhisattva,
Nāga Wisdom Bodhisattva,
Consummate Wisdom Bodhisattva,
Harmonious Wisdom Bodhisattva,
Great Powers Wisdom Bodhisattva,
Inconceivable Wisdom Bodhisattva,

Unimpeded Wisdom Bodhisattva,
Especially Superior Wisdom Bodhisattva,
Everywhere Offering Wisdom Bodhisattva,
Noumenal Wisdom Bodhisattva,
Skillful Wisdom Bodhisattva,
Sovereign Dharma Wisdom Bodhisattva,
Dharma Wisdom Bodhisattva,
Quiescent Wisdom Bodhisattva,
Spacious Wisdom Bodhisattva,
Single Sign Wisdom Bodhisattva,
Good Wisdom Bodhisattva,
Illusoriness-Cognizing Wisdom Bodhisattva,
Vast Wisdom Bodhisattva,
Powerful Wisdom Bodhisattva,
World Wisdom Bodhisattva,
Buddha Ground Wisdom Bodhisattva,
Genuine Wisdom Bodhisattva,
Honored and Victorious Wisdom Bodhisattva,
Sagacious Light Wisdom Bodhisattva,
Boundless Wisdom Bodhisattva,
Mindfulness Adornment Bodhisattva,
Space Boundary Penetrating Bodhisattva,
Nature Adornment Bodhisattva,
Extremely Profound Realm Bodhisattva,
Skillful Knower of the Possible and Impossible Bodhisattva,
Great Radiance Bodhisattva,
Ever Radiant Bodhisattva,
Knower of the Buddha Lineage Bodhisattva,
Mind King Bodhisattva,[272]
Single Practice Bodhisattva,
Always Manifest Spiritual Superknowledges Bodhisattva,
Wisdom Sprout Bodhisattva,
Meritorious Qualities Abode Bodhisattva,
Dharma Lamp Bodhisattva,
World Illuminating Bodhisattva,
World Supporting Bodhisattva,
Most Secure Bodhisattva,
Most Superior Bodhisattva,
Unsurpassed Bodhisattva,
Incomparable Bodhisattva,
Peerless Bodhisattva,

Unimpeded Practice Bodhisattva,
Flaming Radiance Bodhisattva,
Moonlight Bodhisattva,
Single Object Bodhisattva,
Solid Practice Bodhisattva,
Drenching Dharma Rain Bodhisattva,
Supreme Banner Bodhisattva,
Universal Adornment Bodhisattva,
Wisdom Eye Bodhisattva,
Dharma Eye Bodhisattva,
Wisdom Cloud Bodhisattva,
Dhāraṇī King Bodhisattva,
Non-Abiding Vows Bodhisattva,
Wisdom Treasury Bodhisattva,
Mind King Bodhisattva,
Inward Awakening Wisdom Bodhisattva,
Abiding in Buddha Wisdom Bodhisattva,
Stalwart Dhāraṇī Powers Bodhisattva,
Earth-Supporting Powers Bodhisattva,
Marvelous Moon Bodhisattva,
Sumeru Summit Bodhisattva,
Bejeweled Summit Bodhisattva,
Universal Illumination Bodhisattva,
Awesome Virtue King Bodhisattva,
Wisdom Wheel Bodhisattva,
Magnificent Awesome Virtue Bodhisattva,
Great Dragon Sign Bodhisattva,
Straightforward Practice Bodhisattva,
Non-Retreating Bodhisattva,
Upholding the Dharma Banner Bodhisattva,
Never Forgetful Bodhisattva,
Attracting Those from All Destinies Bodhisattva,
Inconceivable and Decisive Wisdom Bodhisattva,
Easeful Mastery of Boundless Wisdom Bodhisattva,
Endless Treasury of Sublime Dharma Bodhisattva,
Wisdom Sun Bodhisattva,
Dharma Sun Bodhisattva,
Wisdom Treasury Bodhisattva,
Wisdom Meadow Bodhisattva,
Universal Vision Bodhisattva,

Never Seen in Vain Bodhisattva,
Vajra Penetration Bodhisattva,
Vajra Wisdom Bodhisattva,
Vajra Flame Bodhisattva,
Vajra Intelligence Bodhisattva,
Universal Eye Bodhisattva,
Buddha Sun Bodhisattva,
Retainer of the Buddha's Vajra Secret Meaning Bodhisattva, and
Adorned With the Wisdom of the Universal Eye Realm Bodhisattva.

There were bodhisattva-mahāsattvas such as these as numerous as the atoms in ten buddha *kṣetras*, all of whom had in the past cultivated together with Vairocana Tathāgata the practices producing the bodhisattva's roots of goodness.

At that time, Universal Eye Bodhisattva-mahāsattva, aided by the Buddha's spiritual powers, rose from his seat, bared his right shoulder, knelt with his right knee on the ground, placed his palms together, and addressed the Buddha, saying, "O Bhagavat, I have a question I wish to ask of the Tathāgata, the Arhat, the one of Right and Perfect Enlightenment. Please permit me to ask it."

The Buddha replied, "Universal Eye, feel free to ask whatever you wish. I will then speak about it for you and cause your mind to feel joyful."

Universal Eye Bodhisattva then asked, "How many samādhis and liberations have been perfected by Samantabhadra Bodhisattva and the multitudes of bodhisattvas who abide in all the practices and vows of Samantabhadra that they may enter, may emerge from, and may at times peacefully dwell in the bodhisattva's great samādhis and, because they skillfully enter and emerge from these inconceivably vast bodhisattva samādhis, they are able in all those samādhis to ceaselessly exercise sovereign mastery in the spiritual superknowledges and transformations?"

The Buddha replied, "It is good indeed, Universal Eye, that in order to benefit the multitudes of past, future, and present bodhisattvas, you have inquired into the meaning of this. Universal Eye, Samantabhadra is now here. He has already been able to perfect inconceivably many sovereign spiritual superknowledges to a degree that surpasses all other bodhisattvas and is only rarely ever encountered.

He is one who has been born from the countless bodhisattva practices and who has already purified all the bodhisattva's great vows.

He has attained irreversibility in all the practices that he practices. He has already gained unimpeded purity in all the countless *pāramitā* gateways, in all the unimpeded *dhāraṇī* gateways, and in all the gateways of inexhaustible eloquence. His great compassion benefits all beings and the power of his original vows is such that he shall tirelessly continue in them to the very end of future time. You should ask him and he will explain for you his samādhis, his sovereign masteries, and his liberations."

At that time, when the multitude of bodhisattvas in that congregation heard Samantabhadra's name, they immediately acquired an inconceivable and measureless samādhi in which their minds became unimpeded, quiescent, unmoving, in which they possessed vast and unfathomably deep wisdom, and in which they possessed an extremely profound sphere of cognition to which none could compare, one in which they saw all the countless buddhas manifest directly before them. They acquired the powers of the Tathāgata, became of the same nature as the Tathāgata, and had nothing in the past, future, or present that they did not clearly illuminate. All of their inexhaustible merit and all of their spiritual superknowledges all became completely fulfilled.

The minds of all those bodhisattvas were filled with reverential esteem for Samantabhadra and they urgently wished to see him. Although they looked everywhere throughout that congregation, they were finally unable to see him and were also unable even to see the seat on which he sits. That this occurred was because of the effect of Tathāgata's awesome powers and was also because of Samantabhadra's sovereign mastery of the spiritual superknowledges.

At that time, Universal Eye Bodhisattva asked the Buddha, "O Bhagavat, where is Samantabhadra Bodhisattva now?"

The Buddha replied, "Universal Eye, Samantabhadra Bodhisattva is now close to me in this congregation at the site of enlightenment. From the very beginning, he has not moved at all."

Universal Eye and the other bodhisattvas looked again throughout the congregation at the site of enlightenment, searching everywhere, and then said to the Buddha, "O Bhagavat, we are now still unable to see Samantabhadra Bodhisattva or the seat on which he sits."

The Buddha replied, "So it is. Son of Good Family, why is it that you are all still unable to see him? Son of Good Family, this is because Samantabhadra Bodhisattva's dwelling place is so extremely profound as to be indescribable. Samantabhadra Bodhisattva has acquired the gateway to boundless wisdom, has entered the lion-sprint meditative absorption, has acquired the functions of unexcelled sovereign mastery by which he has entered the realm of unimpeded purity, has developed the Tathāgata's ten powers, has taken the treasury of the Dharma realm as his body, has become one who is regarded with protective mindfulness by all *tathāgatas*, and has become able in but a single mind-moment to realize and enter the undifferentiated wisdom of all buddhas of the three periods of time. It is for these reasons that you have all remained unable to see him."

Then, on hearing the Tathāgata describe Samantabhadra Bodhisattva's pure meritorious qualities, Universal Eye Bodhisattva acquired a myriad *asaṃkhyeyas* of samādhis and then used the power of those samādhis to again look everywhere, strongly wishing to see Samantabhadra Bodhisattva. However, he was still unable to see him. Everyone else in that multitude of bodhisattvas was also still unable to see him.

Universal Eye Bodhisattva then emerged from those samādhis and addressed the Buddha, saying: "O Bhagavat, although I have entered ten thousand *asaṃkhyeyas* of samādhis in which I have searched for Samantabhadra, I have still remained unable to find him. I have not seen his body or physical actions, his speech or verbal actions, his mind or mental actions, his seat, or his dwelling place. I have not seen any of these."

The Buddha replied, "So it is. So it is. Son of Good Family, you should realize that this is all because of Samantabhadra Bodhisattva's power from dwelling in inconceivable liberations. Universal Eye, what do you think? Would it be possible for anyone to describe the location of various illusory images spoken of in magically conjured writings?"

He replied, "No. It would not."

The Buddha told Universal Eye, "If one cannot even describe the illusory images in a magical conjuration, how much the less could one enter into or see Samantabhadra Bodhisattva's secret spheres of physical action, secret spheres of verbal actions, or secret spheres of mental actions. Why is this the case? It is because Samantabhadra Bodhisattva's spheres of action are extremely deep, inconceivable, and so measureless as to have passed beyond all means of measurement.

To speak of what is essential, Samantabhadra Bodhisattva uses the vajra wisdom to everywhere enter all worlds of the Dharma realm even as he has no place to which he travels and no place in which he dwells. He knows the bodies of all beings to all be just non-bodies which have neither any going nor any coming. He has acquired never-ending nondiscriminating sovereign mastery of the spiritual superknowledges by which he has nothing on which he depends, nothing that he does, and also has no movement even as he reaches the most ultimately distant boundaries of the Dharma realm.

Son of Good Family, if one is able to see Samantabhadra Bodhisattva, serve him, hear his name, meditate on him, bear him in mind, develop resolute faith in him, diligently contemplate him, begin to follow him, rightly search for him, or make vows connected to him, doing so continuously and uninterruptedly, then in all such cases, one will gain benefit from this and will not have done these things in vain."

Then Universal Eye and all of the others in that multitude of bodhisattvas, longing to see Samantabhadra Bodhisattva, spoke in this way: "*Namo* to all buddhas. *Namo* to Samantabhadra Bodhisattva,"[273] doing so three times as they bowed their heads [to the ground] in reverential respect.

The Buddha then told Universal Eye Bodhisattva and those in the congregation, "Sons of the Buddha, it would be fitting for you to again bow down in reverence to Samantabhadra to express the earnestness of your wish to see him. You should then also contemplate the ten directions with single-minded intent, visualizing Samantabhadra's body manifesting directly before you as you contemplate his being present everywhere throughout the Dharma realm. With deep resolve and resolute faith, renounce everything and vow to take up the same conduct and vows as Samantabhadra, penetrating the dharma of non-dual reality. His bodies appear everywhere in all worlds where they all know all the different faculties of beings. Pervading all places, they accumulate the path of Samantabhadra. If one is able to make great vows such as these, then he should be able to see Samantabhadra Bodhisattva."

At this time, having heard these words from the Buddha, Universal Eye and the other bodhisattvas simultaneously bowed down in reverence, requesting to be able to see Samantabhadra, the great eminence.

Then, using the powers of the liberation's superknowledges, Samantabhadra Bodhisattva, according with what was fitting, manifested his form body for them, thereby enabling everyone in that multitude of bodhisattvas to see Samantabhadra near the Tathāgata, sitting on a lotus flower throne in the midst of this congregation of all bodhisattvas. They also witnessed his sequential and continuous arrival into all those other worlds, reaching the abodes of all buddhas. They also saw him in the abodes of all buddhas, expounding on all the bodhisattva practices, explaining the path to the wisdom of all-knowledge, elucidating all the spiritual superknowledges of all bodhisattvas, distinguishing the awesome virtues of all bodhisattvas, and revealing all buddhas of the three periods of time.

Then when Universal Eye Bodhisattva and the congregation of all those bodhisattvas witnessed these spiritual transformations, they were filled with exultation and great happiness. There were none among them who did not then bow down in reverence to Samantabhadra Bodhisattva. They felt reverential esteem for him the same as if they were seeing all buddhas of the ten directions.

Then, because of the great awesome spiritual powers of the Buddha, the power of the resolute faith of those bodhisattvas, and the power of Samantabhadra Bodhisattva's original vows, there spontaneously rained down a myriad kinds of clouds, including:

Clouds of all different kinds of flowers;
Clouds of all different kinds of garlands;
Clouds of all different kinds of fragrances;
Clouds of all different kinds of powdered incense;
Clouds of all different kinds of canopies;
Clouds of all different kinds of robes;
Clouds of all different kinds of adornments;
Clouds of all different kinds of precious jewels;
Clouds of all different kinds of burning incense; and
Clouds of all different kinds of silk streamers.

In an ineffable number of worlds, there occurred the six kinds of moving and shaking together with the playing of celestial music the sounds of which could be heard from afar. In an ineffable number of worlds, great light was emanated which produced universal illumination. In an ineffable number of worlds, the three wretched destinies were all caused to completely disappear. An ineffable number of worlds became purified. An ineffable number of bodhisattvas were caused to enter the practices of Samantabhadra. An ineffable number of bodhisattvas perfected the practices of Samantabhadra. And an ineffable number of bodhisattvas were able to completely fulfill the conduct and vows of Samantabhadra and attain *anuttarasamyaksaṃbodhi.*

Then Universal Eye Bodhisattva addressed the Buddha saying, "O Bhagavat, Samantabhadra Bodhisattva is one who abides in great awesome virtue, who abides in incomparability, who abides in unsurpassability, who abides in irreversibility, who abides in equanimity, who abides in indestructibility, who abides in all different dharmas, who abides in all undifferentiated dharmas, who abides where the mind of expedients for all beings abides, and who abides in the samādhi of the liberation of sovereign mastery in all dharmas."

The Buddha replied, "So it is. So it is, Universal Eye. It is just as you have stated. Samantabhadra Bodhisattva has *asaṃkhyeyas* of pure meritorious qualities, for instance: the meritorious quality of incomparable adornments, the meritorious quality of countless jewels, the meritorious quality of oceans of inconceivability, the meritorious quality of measureless signs, the meritorious quality of boundless clouds, the meritorious quality of boundlessness beyond the reach of praises, the meritorious quality of endless Dharma, the meritorious quality of ineffability, the meritorious qualities of all buddhas, and the meritorious qualities which can never be completely praised."

The Tathāgata then told Samantabhadra Bodhisattva:

> Samantabhadra, you should explain the ten samādhis for the benefit of Universal Eye and the multitudes of bodhisattvas in this assembly, thereby enabling them to skillfully enter and completely fulfill all the conduct and vows of Samantabhadra. It is because all bodhisattva-mahāsattvas explain these ten samādhis that the bodhisattvas of the past have succeeded in gaining emancipation, the bodhisattvas of the present now succeed in gaining emancipation, and the bodhisattvas of the future shall succeed in gaining emancipation. What are these ten? They are:
>
> First, the great samādhi of universal light;
> Second, the great samādhi of sublime light;
> Third, the great samādhi of
> sequential visitation of all buddha lands everywhere;
> Fourth, the great samādhi of pure and deep-minded practice;
> Fifth, the great samādhi of the knowledge of the treasury of past adornments;
> Sixth, the great samādhi of a treasury of wisdom light;
> Seventh, the great samādhi of the complete knowledge of all worlds' buddha adornments;
> Eight, the great samādhi of all beings' different bodies;

Ninth, the great samādhi of sovereign mastery throughout the Dharma realm; and
Tenth, the great samādhi of the unimpeded wheel.

All great bodhisattvas then become able to skillfully enter these ten great samādhis. They have been explained, will be explained, and are now explained by all buddhas of the past, the future, and the present. If bodhisattvas delight in, esteem, and tirelessly cultivate them, then they will succeed in perfecting them. A person such as this is then known as a buddha, is then known as a *tathāgata,* is also then known as a person who has acquired the ten powers, is also known as a master guide, is also known as a great master guide, is also known as omniscient, is also known as all-seeing, is also known as abiding in the unimpeded, is also known as comprehending all spheres of experience, and is also known as having sovereign mastery in all dharmas. This bodhisattva:

Everywhere enters all worlds and yet has no attachments in any world;
Everywhere enters all realms of beings and yet is free of any seizing on the existence of any being;
Everywhere enters all bodies and yet remains unimpeded by any body;
Everywhere enters the entire Dharma realm and yet knows the Dharma realm as boundless, draws close to all buddhas of the three periods of time, clearly perceives the Dharma of all buddhas, skillfully speaks in all languages, fully comprehends all conventional designations, perfects the pure path of all bodhisattvas, and securely abides in all the different practices of all bodhisattvas, and in but a single mind-moment, he:
Everywhere acquires all-knowledge of the three periods of time;
Everywhere knows all dharmas of the three periods of time;
Everywhere expounds on the teachings of all buddhas;
Everywhere turns the irreversible wheel of Dharma;
Everywhere realizes all paths leading to bodhi in every world throughout the past, the future, and the present; and
Everywhere comprehends the utterances of all buddhas regarding every one of these types of bodhi.

These constitute:

The gateways to all characteristics of the dharmas of all bodhisattvas;
The gateways to the knowledge and awakening of bodhisattvas;
The gateways to the banner of invincibility of the knowledge of all modes;

The gateways to all of Samantabhadra's conduct and vows;
The gateways to especially sharp spiritual superknowledges and vows;
The gateways to all the complete-retention [*dhāraṇīs*] and eloquence;
The gateways to the distinctions among all dharmas of the three periods of time;
The gateways to all the manifestations of all buddhas;
The gateways to establishing all beings with all-knowledge; and
The gateways to purifying all worlds with the Buddha's spiritual powers.

If the bodhisattva enters these samādhis:

He acquires inexhaustible powers within the Dharma realm;
He acquires unimpeded travel through empty space;
He acquires the measureless sovereign powers of the position of the Dharma King just like someone in the world who receives the summit-anointing consecration;
He acquires boundless wisdom by which he has a penetrating comprehension of all things;
He acquires ten types of complete fulfillment of vast powers;
He perfects the mind of noncontentiousness;
He penetrates to the very bounds of quiescence;
He acquires great compassion and fearlessness like that of a lion;
He becomes a greatly wise man who lights the bright lamp of right Dharma;
He becomes possessed of meritorious qualities which praises could never reach the end of and which no *śrāvaka* disciple or *pratyekabuddha* could even conceive of;
He acquires the wisdom of the Dharma realm;
He abides at the very bounds of motionlessness and yet is still able to use all kinds of different discourse to accord with mundane conventions;
He abides in signlessness even as he skillfully penetrates the characteristic signs of dharmas;
He acquires the treasury of the pure individual nature and is born into the pure family of the Tathāgata;
He skillfully opens the many different kinds of Dharma gateways even as, by resort to wisdom, he completely realizes that none of them exist;
He is skillful in knowing the right time as he constantly practices the giving of Dharma, awakens everyone, and becomes renowned as a sage;

He everywhere gathers in beings and enables them all to attain purity;

He uses his knowledge of skillful means to demonstrate the attainment of buddhahood, and yet he still always and endlessly cultivates the bodhisattva practices;

He enters the sphere of expedient means for the attainment of all-knowledge; and

He manifests many different kinds of vast spiritual superknowledges.

Therefore, Samantabhadra, you should now clearly distinguish and extensively explain the ten great samādhis of all bodhisattvas. Everyone in this congregation now wishes to hear this.

Then, having received the Tathāgata's instructions, Samantabhadra Bodhisattva regarded Universal Eye and the other bodhisattvas in that multitude and said to them:

Sons of the Buddha, what then is meant by the bodhisattva-mahāsattva's "samādhi of universal light"? Sons of the Buddha, this bodhisattva-mahāsattva has ten kinds of inexhaustible dharmas. What are those ten? They are:

Inexhaustible knowledge of all buddhas' appearances in the world;

Inexhaustible knowledge of beings' transformations;

Inexhaustible knowledge of the world as like mere reflections;

Inexhaustible knowledge of deep entry into the Dharma realm;

Inexhaustible knowledge of how to skillfully gather in bodhisattvas;

Inexhaustible knowledge of the bodhisattva's irreversibility;

Inexhaustible knowledge of skillfully contemplating the meanings of all dharmas;

Inexhaustible knowledge of skillfully preserving the powers of the mind;

Inexhaustible knowledge of abiding in the vast bodhi resolve; and

Inexhaustible knowledge of abiding in the dharmas of all buddhas and in the power of the vow to attain all-knowledge.

Sons of the Buddha, these are the bodhisattva-mahāsattva's ten inexhaustible dharmas.

Sons of the Buddha, this bodhisattva-mahāsattva makes ten kinds of boundless resolve. What are those ten? They are:

He makes the boundless resolve to liberate all beings;

He makes the boundless resolve to serve all buddhas;

He makes the boundless resolve to give offerings to all buddhas;

He makes the boundless resolve to everywhere see all buddhas;
He makes the boundless resolve to preserve all dharmas of the buddhas and never forget them;
He makes the boundless resolve to manifest the countless spiritual transformations of all buddhas;
He makes the boundless resolve to never relinquish any of the bodhi practices in order to acquire the powers of the Buddha;
He makes the boundless resolve to everywhere enter the subtle sphere of all-knowledge and expound on all dharmas of the Buddha;
He makes the boundless resolve to everywhere enter the inconceivably vast sphere of the Buddha;
He makes the boundless resolve to arouse the deep aspiration to acquire the Buddha's eloquence and receive all dharmas of the Buddha; and
He makes the boundless resolve to manifest the many different kinds of bodies possessed of sovereign powers and enter the sites of enlightenment and congregations of all *tathāgatas*.

These are the ten.[274]

Sons of the Buddha, this bodhisattva-mahāsattva has ten kinds of knowledge of different ways of entering samādhi. What are these ten? They are [knowledge with regard to]:

Entering samādhi in the east and emerging in the west;
Entering samādhi in the west and emerging in the east;
Entering samādhi in the south and emerging in the north;
Entering samādhi in the north and emerging in the south;
Entering samādhi in the northeast and emerging in the southwest;
Entering samādhi in the southwest and emerging in the northeast;
Entering samādhi in the northwest and emerging in the southeast;
Entering samādhi in the southeast and emerging in the northwest;
Entering samādhi in the nadir and emerging in the zenith; and
Entering samādhi in the zenith and emerging in the nadir.

These are the ten.

Sons of the Buddha, this bodhisattva-mahāsattva has ten kinds of knowledge of skillful means in entering the great samādhis. What are these ten? Sons of the Buddha:

The bodhisattva-mahāsattva forms a great trichiliocosm into a single lotus flower;
He manifests a body that sits in the full lotus posture atop this lotus flower, covering its entire upper surface;
Within his body, he further manifests a trichiliocosm;

Within it are a hundred *koṭīs* of fourfold continents;
On every one of those continents, he manifests a hundred *koṭīs* of bodies;
Every one of those bodies enters into a hundred *koṭīs* times a hundred *koṭīs* of great trichiliocosms;
On every one of those worlds' fourfold continents, he manifests a hundred *koṭīs* times a hundred *koṭīs* of bodhisattvas engaged in cultivation;
Every one of those cultivating bodhisattvas produces a hundred *koṭīs* times a hundred *koṭīs* of kinds of definite understanding;
Every one of those instances of definite understanding enables the complete fulfillment of a hundred *koṭīs* times a hundred *koṭīs* of fundamental natures; and
Every one of those fundamental natures accomplishes a hundred *koṭīs* times a hundred *koṭīs* of irreversible implementations of the bodhisattva's Dharma.

In this circumstance, the bodies that he manifests are neither one nor many and there is no error in any instance of their entering samādhi or emerging from samādhi.

Sons of the Buddha, this is like the case of Rāhu, the king of the *asuras*. His original body is seven hundred *yojanas* tall. He manifests a form one hundred and sixty-eight thousand *yojanas* tall that, when it stands in the ocean, half of his body extends above the surface of the water to a height precisely equal to that of Mount Sumeru.

Sons of the Buddha, although that king of the *asuras* transformationally manifests a body one hundred and sixty-eight thousand *yojanas* in height, this still does not damage any of the features of his original body, for all of its aggregates, sense realms, and sense bases all remain just as they originally were. Nor does his mind then make mistakes, for it does not conceive of that transformationally created body as "other," nor does it somehow regard his original body as no longer his own.

The body he originally received at birth is constantly enjoying every sort of pleasure even as his transformation body is forever manifesting all different kinds of sovereign mastery in the use of the awesome powers of the spiritual superknowledges.

Sons of the Buddha, although the *asura* king is possessed of greed, hatred, and delusion and is full of arrogance and pride, he is still able to transform his body in ways such as these. How much the more so then would a bodhisattva-mahāsattva be able to reach a deep and complete comprehension of the mind and dharmas as being like mere conjurations, the entire world as being like a dream, all buddhas coming forth into the world as being like reflected images, all worlds as being like transformationally created phenomena, and speech and sounds as being like mere echoes.

He perceives dharmas in accordance with reality and takes dharmas accordant with reality as constituting his own body. He realizes all dharmas are possessed of a fundamentally pure nature and completely realizes that both body and mind are devoid of any genuine substantiality. His bodies everywhere abide in countless realms as, using the vast radiance of the Buddha's wisdom, he purifies and cultivates all the practices leading to bodhi.

Sons of the Buddha, when the bodhisattva-mahāsattva abides in this samādhi, he so transcends the world and becomes so detached from the world that no one can disturb him and no one can overpower him.

Sons of the Buddha, just as when a bhikshu contemplates the inside of the body and abides in the meditative contemplation of impurity[275] in which he explores his own body and sees that his body is entirely impure, so too it is with the bodhisattva-mahāsattva when he abides in this samādhi. As he contemplates the Dharma body, he sees all worlds as entering into his own body and thus clearly sees all worlds and all worldly dharmas inside of it, this even as he remains free of any attachment to any worlds or any worldly dharmas.

Sons of the Buddha, this is what constitutes the knowledge of skillful means as it relates to the bodhisattva-mahāsattva's first great samādhi, "the great samādhi of universal light."

What then is meant by the bodhisattva-mahāsattva's "samādhi of sublime light"? Sons of the Buddha, this bodhisattva-mahāsattva is able to enter great trichiliocosms as numerous as the atoms in a great trichiliocosm in which he is able to manifest in every one of those worlds bodies as numerous as the atoms in a great trichiliocosm, causing every one of those bodies to emanate light rays as numerous as the atoms in a great trichiliocosm, causing every one of those light rays to manifest colors as numerous as the atoms in a great trichiliocosm, every one of which colors illuminates worlds as numerous as the atoms in a trichiliocosm. He is able in every one of those worlds to train beings as numerous as the atoms in a great trichiliocosm.

The bodhisattva knows the many kinds of differences in all these worlds, in particular knowing these worlds' defilement, these worlds' purity, these worlds' causes, these worlds' establishment, these worlds' coexistence, these worlds' radiance and colors, and these worlds' comings and goings. The bodhisattva knows all matters such as these. The bodhisattva enters all these worlds and they all also come and enter the bodhisattva's body, doing so without any intermixing or disorderliness occurring in any of these worlds, and doing so without any destruction occurring in any of these many different phenomena.

Sons of the Buddha, this circumstance is analogous to when the sun comes forth and circles around Mount Sumeru, illuminating the seven jeweled mountains. As this occurs, those seven jeweled mountains and the areas in between those jeweled mountains all manifest reflections that all appear clearly. Of all those reflections of the sun from the mountains, none fail to appear in the reflections appearing in the areas between the mountains. All the reflections of the sun in the areas between those seven mountains also appear in the reflections on the mountains. In this way, they continuously beam reflections back and forth on each other.

One could say that the sun's reflections come forth from the seven jeweled mountains, could say that the sun's reflections come forth from the area between the mountains, could say that the sun's reflections enter the seven jeweled mountains, or could say that the sun's reflections enter the areas between the seven mountains, yet, in these circumstances, these reflections from the sun cause each of them to illuminate each other, doing so boundlessly in this way, even as any substantial nature in them is neither existent nor nonexistent. They do not abide either on the mountains or apart from the mountains and do not abide in the waters or apart from the waters.

Sons of the Buddha, so too it is with the bodhisattva-mahāsattva. As he abides in this vast "samādhi of sublime light," he does not interfere with any of the features established in the world, does not alter the nature of any of the world's dharmas, does not abide within the world, does not abide outside of the world, is free of all discriminations regarding the world, and also does not interfere with any of the features of the world. He contemplates all dharmas as possessed of a single sign, that of being signless, this as he also does not interfere with the nature of any dharmas. He abides in the nature of true suchness and never departs from it.

Sons of the Buddha, this circumstance is analogous to that of a conjurer skilled in the techniques of conjuration who, at a crossroads, manifests all kinds of conjured phenomena in which he is able to manifest in but a single moment on a single given day the appearance of the events of a whole day, a whole night, seven days and seven nights, a half-month, a full month, a year, or a hundred years, being freely able as befits his wishes to conjure a city, a village, a spring, creek, river, or ocean, the sun, the moon, the clouds, the rain, palaces, buildings, homes, all such things as these, none of which are not completely manifested there. In doing this, no interference occurs between the originally existing day or hour and the conjuration's apparent passage of years. Nor is it the case that the extreme brevity and rapidity of that originally existent time frame interferes in the least with the conjuration's manifestation of the passing of a day, a month, a year, or years. The conjuration's images appear there clearly even as that original day's time duration is not somehow thereby ruined.

So too it is with this bodhisattva-mahāsattva who enters this vast "samādhi of sublime light" who brings forth the appearance of an *asaṃkhyeya* of worlds entering one of those worlds. Every one of those *asaṃkhyeyas* of worlds is possessed of earth, water, fire, and wind, the great seas and mountains, cities and villages, parks, forests, buildings and houses, celestial palaces and dragon palaces, *yakṣa* palaces, *gandharva* palaces, *asura* palaces, *garuḍa* palaces, *kiṃnara* palaces, and *mahoraga* palaces, all of which are entirely complete in all of their many different kinds of adornments.

They appear complete with desire realms, form realms, formless realms, small chiliocosms, large chiliocosms, karmic actions and their rewards and retributions, death in this place, rebirth in that place, all of the world's time periods consisting of instants, days and nights, half months, full months, single years, and centuries, the kalpas of creation, the kalpas of destruction, defiled lands, pure lands, vast lands, small lands, and lands with buddhas within them manifesting their appearances in the world in buddha *kṣetras* that are pure, attended there by congregations of bodhisattvas gathered around them as, with sovereign mastery in the spiritual superknowledges, they engage in the teaching of beings.

The places in which those lands are located are all full of populations of countless people. All the different kinds of beings of different forms and various destinies are countlessly, boundlessly, and inconceivably numerous. The power of pure karma of the past, future, and present produces countless supremely marvelous precious jewels. All kinds of phenomena such as these appear as entering a single world.

The bodhisattva clearly observes all these phenomena, enters them all, contemplates them all, reflects on them all, completely understands them all, and, with his inexhaustible wisdom, understands them all in accordance with reality.

In this circumstance, it is not the case that the multiplicity of those many worlds somehow interferes with [perceiving] the integrity of this one world, nor is it the case that the integrity of this one world somehow interferes with [perceiving] the multiplicity of those many worlds. And how is this so? It is because this bodhisattva realizes all dharmas are devoid of any inherent self-existence. Hence he is known as one who has penetrated the dharma of the nonexistence of a life span and the dharma of the nonexistence of anything at all that is created.

Because this bodhisattva diligently cultivates the dharma of noncontentiousness in all worlds, he is known as one who abides in the dharma of the nonexistence of anything constituting a self. Because this bodhisattva perceives in accordance with reality that all bodies are created from conditions, he is known as one who abides in the dharma of the nonexistence of anything constituting a being. Because this bodhisattva realizes that all dharmas that are produced and destroyed arise from causes, he is known as one who abides in the dharma of the nonexistence of anything constituting a *pudgala*.[276] Because this bodhisattva realizes that the fundamental nature of all dharmas is the same, he is known as one who abides in the dharma of the nonexistence of anything constituting a human being[277] or a *māṇava*.[278] Because this bodhisattva realizes that the fundamental nature of all dharmas is quiescent, he is known as one who abides in the dharma of quiescence. Because this bodhisattva realizes that all dharmas have but a single sign, he is known as one who abides in the dharma of nondiscrimination. Because this bodhisattva realizes that the Dharma realm is devoid of any of the many different kinds of dharmas, he is known as one who abides in the dharma of the inconceivable. Because this bodhisattva diligently cultivates all skillful means and skillfully trains beings, he is known as one who abides in the dharma of great compassion.

Sons of the Buddha, it is in this way that the bodhisattva is able to place *asaṃkhyeyas* of worlds into a single world. He knows all the different kinds of distinctions among the countlessly many beings, sees every one of the innumerable bodhisattvas setting forth [on the bodhisattva path], and contemplates innumerable buddhas appearing in the world in place after place. All those bodhisattvas are able to receive all the Dharma expounded by all those *tathāgatas* and they also see themselves cultivating among them. Even so, they never leave this place to see themselves in that place and never leave that place to see themselves in this place. Those bodies and this body are no different, for he has entered the Dharma realm. He is always and incessantly diligent in meditative contemplation and never relinquishes his wisdom for he has become one who is irreversible [on the path].

Just as when a conjurer performs a conjuration in any particular place, in conjuring some illusory spot of earth, he does not destroy his original spot of earth on which he stood, and in conjuring some other illusory day, he does not destroy the original day in which he existed, so too it is with the bodhisattva-mahāsattva when he manifests a land's existence where no land exists, manifests the nonexistence of a land where a land does exist, manifests the nonexistence of a being where a being does exist, manifests the existence of a being where no being exists, manifests the appearance of forms where no forms exist, or manifests the nonexistence of forms where forms do exist. In doing so, does not allow the former circumstance to interfere with the latter circumstance and does not allow the latter circumstance to interfere with the former circumstance.

The bodhisattva's complete understanding of all worldly dharmas is just like this, for he knows them all to be the same as illusory conjurations. Because he knows the illusory nature of dharmas, he knows the illusory nature of knowledge. Because he knows the illusory nature of knowledge, he knows the illusory nature of karmic deeds. Having come to know the illusory nature of knowledge and the illusory nature of karmic deeds, he then brings forth that illusion-perceiving wisdom with which he contemplates all karmic deeds.

Just as when a conjurer produces illusions in the world, it is not the case that he manifests such illusions somewhere outside of his current location nor is it the case that the current location is somewhere outside of the conjured illusion, so too it is with the bodhisattva-mahāsattva for whom it is not the case that he enters worlds somewhere outside of empty space. Nor is it the case that he enters empty space somewhere beyond the world.

Why is this the case? This is because empty space[279] and the world are no different. As he abides in the world, he also abides in empty space. In the midst of empty space, the bodhisattva-mahāsattva is still able to see and is still able to cultivate all of his many different marvelously adorning karmic deeds in all worlds.

In but a single mind-moment, he is able to completely know with regard to innumerable worlds their creations and their destructions while also knowing with regard to all kalpas their continuity and sequences. He is able to manifest innumerable kalpas in a single mind-moment even as he still does not cause that single mind-moment to become vastly long.

The bodhisattva-mahāsattva reaches the far shore of perfection in the attainment of inconceivable liberations and illusion-perceiving knowledge. He abides at the very boundary of the illusory and enters the analytical knowledge[280] of the world's illusory nature. He reflects upon all dharmas as illusory, does not oppose the illusory world, and attains the ultimate in illusion-perceiving knowledge within it.

He completely realizes that the three periods of time are no different from an illusory conjuration and has a definite penetrating comprehension of the mind as boundless. Just as all *tathāgatas* abide with equanimous minds in the wisdom that perceives the illusion-like nature of phenomena, so too it is with the bodhisattva-mahāsattva. He knows that all worlds are like illusory conjurations and, wherever he is, he remains free of attachment and free of anything he considers to be "mine."

In this, he is just like that conjurer in his creation of illusory phenomena for whom, although he does not abide with those illusory phenomena, he still remains free of any confusion regarding those illusory phenomena. So too it is with this bodhisattva-mahāsattva, for his realization of the nature of all dharmas has reached the farthest shore of perfection in which his mind does not impute the existence of any "self." He is able to enter into dharmas, and yet he remains free of any error or confusion with regard to any dharmas. This is what constitutes the knowledge of skillful means as it relates to the bodhisattva-mahāsattva's second great samādhi, "the great samādhi of sublime light."

Sons of the Buddha, what then is meant by the bodhisattva-mahāsattva's "spiritual superknowledge samādhi of sequential visitation of all buddha lands everywhere"? Sons of the Buddha, this bodhisattva-mahāsattva goes past countless worlds to the east and then, additionally goes on beyond a number of worlds as numerous as the atoms in all those worlds, entering this samādhi in all those worlds:

Perhaps entering for a *kṣaṇa*;
Perhaps entering for a moment;
Perhaps entering continuously;
Perhaps entering for the first part of the day;
Perhaps entering for the middle part of the day;
Perhaps entering for the final part of the day;
Perhaps entering for the first part of the night;
Perhaps entering for the middle part of the night;

Perhaps entering for the final part of the night;
Perhaps entering for an entire day;
Perhaps entering for five days;
Perhaps entering for a half-month;
Perhaps entering for an entire month;
Perhaps entering for an entire year;
Perhaps entering for a hundred years;
Perhaps entering for a thousand years;
Perhaps entering for a hundred thousand years;
Perhaps entering for a *koṭī* of years;
Perhaps entering for a hundred thousand *koṭīs* of years;
Perhaps entering for a hundred thousand *nayutas* of *koṭīs* of years;
Perhaps entering for an entire kalpa;
Perhaps entering for a hundred kalpas;
Perhaps entering for a hundred thousand kalpas;
Perhaps entering for a hundred thousand *nayutas* of *koṭīs* of kalpas;
Perhaps entering for numberless kalpas
Perhaps entering for measurelessly many kalpas;
Perhaps entering for boundlessly many kalpas;
Perhaps entering for incomparably many kalpas
Perhaps entering for innumerably many kalpas;
Perhaps entering for indescribably many kalpas;
Perhaps entering for inconceivably many kalpas;
Perhaps entering for immeasurably many kalpas;
Perhaps entering for an ineffable number of kalpas; or
Perhaps entering for an ineffable-ineffable number of kalpas.

Whether it is with respect to its long duration or short duration or to the dharmas or the timing, there are many different distinctions in this. In all those circumstances, the bodhisattva makes no discriminations and his mind remains free of any defiling attachments. He does not impute duality or non-duality, does not impute universality and does not impute uniqueness. Although he abandons these kinds of discriminations, he still uses skillful means involving the spiritual superknowledges so that, when he emerges from this samādhi, he does not ever forget or lose any of its dharmas. In this, he is like the solar d*evaputra*, the sun, which goes around on a cycle of illumination, never stopping, day or night. When the sun rises, this is designated as "daytime," and when the sun sets, this is designated as "nighttime." It is neither born in [the beginning of] the day nor dies at night. When this bodhisattva-mahāsattva has been abiding within this spiritual superknowledge samādhi in countless worlds and then finishes with that period of abiding in samādhi, his still continuing to clearly behold all of those countlessly many worlds is a matter of this very same sort.

Sons of the Buddha, this is what constitutes the knowledge of skillful means as it relates to the bodhisattva-mahāsattva's third great samādhi, "the great spiritual superknowledge samādhi of visitation to all buddha lands everywhere."

Sons of the Buddha, what then is meant by the bodhisattva-mahāsattva's "samādhi of pure and deep-minded practice"? Sons of the Buddha, this bodhisattva-mahāsattva knows that the number of buddhas is equal to the number of other beings. He sees countless buddhas more numerous than the atoms in an *asaṃkhyeya* of worlds and, wherever those *tathāgatas* are:

- He makes offerings to them of all different kinds of marvelous incense;
- He makes offerings to them of all different kinds of marvelous flowers;
- He makes offerings to them of all different kinds of canopies as large as an *asaṃkhyeya* of buddha *kṣetras;*
- He makes offerings to them of all different kinds of supremely marvelous adornments surpassing those in all worlds;
- He makes offerings to them by scattering all different kinds of jewels;
- He makes offerings to them of all different kinds of adornments to beautify those places where they practice walking meditation;
- He makes offerings to them of all kinds of treasuries containing countless supremely marvelous *maṇi* jewels; and
- He makes offerings to them of superior flavors of beverages and foods flowing from the Buddha's spiritual powers which surpass even those in the heavens.

He is able to use spiritual powers to everywhere gather together all different kinds of supremely marvelous offering gifts from all buddha *kṣetras* to then use in making offerings. To every one of those *tathāgatas,* he pays respects and honors them, bowing his head down to the ground in reverence as he prostrates his entire body before them, poses questions about the dharmas of the Buddha, praises the impartiality of the Buddha, extols all buddhas' vast meritorious qualities, enters the great compassion entered by all buddhas, acquires the Buddha's equal and unimpeded powers, and, in but a single mind-moment, earnestly seeks the sublime Dharma from all buddhas.

In so doing, he finds nothing at all that is apprehensible [as inherently existent] in such signs[281] [in the lives] of the buddhas as their appearing in the world or entering *parinirvāṇa*. Just as when someone with a scattered mind distinguishes objective conditions, he might remain unable to know due to which conditions thoughts arise when they arise and due to which conditions thoughts are extinguished when they are extinguished, so too it is with this bodhisattva, for he never makes discriminations regarding the signs associated with the Tathāgata's appearance in the world or his entering nirvāṇa.

Sons of the Buddha, this circumstance is analogous to that of a mirage which does not come forth from the clouds, does not come forth from a pond, does not abide on the land, does not abide in the waters, is neither existent nor nonexistent, is neither good nor bad, is neither clear nor turbid, cannot be drunk, cannot be made dirty, is neither substantial nor insubstantial, and is neither possessed of flavor nor flavorless. Still, due to its particular causes and conditions, when it is perceived by the consciousness, it presents the appearance of water. Hence, when one looks at it from a great distance, perceptions arise imagining there to be water in the distance. Yet, when one draws closer, that appearance no longer manifests and the perceptions imagining the existence of water naturally cease. So too it is in the case of the bodhisattva-mahāsattva, for he remains unable to apprehend [any inherent existence] in the signs such as the Tathāgata's appearing in the world or entering nirvāṇa. The [perceptions of] the existence or nonexistence of the signs of all buddhas' [appearance in the world] all arise from discriminations made by the perceiving mind.

Sons of the Buddha, this samādhi is known as "the samādhi of pure and deep-minded practice." When, after having entered this samādhi, this bodhisattva-mahāsattva subsequently emerges from it, he does not lose what he has experienced within it. This is analogous to when a person awakens from sleeping and remembers the events in his dreams. Although, once he has awakened, those spheres of experience associated with the dream no longer exist, he is still able to recall them because his mind does not forget them.

So too it is with this bodhisattva-mahāsattva. When he enters this samādhi, he sees the Buddha and hears the Dharma. When he emerges from meditative absorption, he remembers these experiences, does not forget them, and then uses them in instructing the congregations in all those sites of enlightenment and in adorning all those buddha lands. He acquires a clear comprehension of countless meanings and their import, purifies all the gateways to the Dharma, lights the wisdom torch, extends the lineage of the buddhas, and becomes completely endowed with fearlessness and inexhaustible eloquence with which he explains and expounds upon the extremely deep treasury of Dharma.

This is what constitutes the knowledge of skillful means as it relates to the bodhisattva-mahāsattva's fourth great samādhi, "the great samādhi of pure and deep-minded practice."

What then is meant by the bodhisattva-mahāsattva's "samādhi of the knowledge of the treasury of past adornments"? Sons of the Buddha, the bodhisattva-mahāsattva is able to know the appearance in the world of the buddhas of the past, in particular knowing:

The sequence of all *kṣetras* within the sequence of kalpas;
The sequence of kalpas within the sequence of *kṣetras*;
The sequence of the buddhas' appearances in the world within the sequence of kalpas;
The sequence of discourses on the Dharma as they occur in the midst of the sequence of buddhas' appearances in the world;
The sequence in the arising of earnest aspirations as they arise during the sequence of discourses on the Dharma;
The sequence in the [development of] faculties within the sequence of earnest aspirations;
The sequence of training within the sequence in the [development of] faculties;
The sequence in the life spans of all buddhas within the sequence of training; and
The sequence of knowing *koṭīs* of *nayutas* of durations in years within the sequence of those life spans.

Sons of the Buddha, because this bodhisattva-mahāsattva acquires knowledge with respect to boundlessly many sequences such as these:

He then knows the buddhas of the past;
He then knows the *kṣetras* of the past;
He then knows the Dharma gateways of the past;
He then knows the kalpas of the past;
He then knows the dharmas of the past;
He then knows the minds of the past;
He then knows the understandings of the past;
He then knows the beings of the past;
He then knows the afflictions of the past;
He then knows the ceremonial protocols of the past; and

He then knows the purity of the past.

Sons of the Buddha, this samādhi is known as "the treasury of past pure [adornments]" in which, in but a single mind-moment:

He is able to enter a hundred kalpas;
He is able to enter a thousand kalpas;
He is able to enter a hundred thousand kalpas;
He is able to enter a hundred thousand *koṭīs* of *nayutas* of kalpas;
He is able to enter a numberless number kalpas;
He is able to enter a measureless number of kalpas;
He is able to enter a boundless number of kalpas;
He is able to enter an incomparable number of kalpas;
He is able to enter an innumerable number of kalpas;
He is able to enter an indescribable number of kalpas;
He is able to enter an inconceivable number of kalpas;
He is able to enter an incalculable number of kalpas;
He is able to enter an ineffable number of kalpas; and
He is able to enter an ineffable-ineffable number of kalpas.

Sons of the Buddha, when that bodhisattva-mahāsattva enters this samādhi, it is not that he extinguishes the present and it is not that he then takes the past as an objective condition. Sons of the Buddha, when that bodhisattva emerges from this samādhi, he receives ten kinds of inconceivable crown-anointing consecration dharmas from the Tathāgata which he acquires, purifies, perfects, enters, realizes, fulfills, upholds, and equally and completely knows while maintaining purity of the three factors.[282] What are these ten? They are:

First, He speaks with eloquence that does not contradict its meaning;
Second, he is inexhaustible in teaching the Dharma;
Third, his teachings are impeccable;
Fourth, he is incessantly eloquent;
Fifth, his mind is free of fear;
Sixth, his speech is definitely truthful;
Seventh, he is relied on by beings;
Eighth, he rescues and liberates the beings in the three realms of existence;
Ninth, he possesses the most supreme roots of goodness; and
Tenth, he provides training and guidance in the sublime Dharma.

Sons of the Buddha, these are ten types of dharmas associated with receiving this crown-anointing consecration. When a bodhisattva enters this samādhi, upon emerging from this samādhi, he instantly attains them just as, when a *kalala*[283] enters the womb, its consciousness takes birth in it in but a single mind-moment. So too it is with the bodhisattva-mahāsattva, for, when he emerges from this samādhi, in but a single mind-moment, he acquires these ten kinds of dharmas from the Tathāgata.

Sons of the Buddha, this is what constitutes the knowledge of skillful means as it relates to the bodhisattva-mahāsattva's fifth great samādhi, "the great samādhi of the knowledge of the treasury of past adornments."

Sons of the Buddha, what then is meant by the bodhisattva-mahāsattva's "samādhi of a treasury of wisdom light"? Sons of the Buddha, when that bodhisattva-mahāsattva abides in this samādhi, he is able to know with respect to all buddhas in all worlds in all kalpas of the future their various names, each of which are different, whether they have already commenced their proclamations or have not yet commenced their proclamations, and whether they have already received their predictions or have not yet received their predictions, in particular knowing:

Their countlessly many names;
Their measurelessly many names;
Their boundlessly many names;
Their incomparably many names;
Their innumerably many names;
Their indescribably many names;
Their inconceivably many names;
Their incalculably many names;
Their ineffably many names;
That they will appear in the world;
That they will benefit beings;
That they will serve as Dharma kings;
That they will accomplish the buddha works;
That they will proclaim the benefit of merit;
That they will praise the meaningfulness of goodness;
That they will explain the meaningfulness of purity;[284]
That they will purify all kinds of evil;
That they will establish themselves in meritorious qualities;
That they will explain the ultimate truth;
That they will enter the position of the crown-anointing consecration;
That they will accomplish the realization of all-knowledge;
That those *tathāgatas* will cultivate the perfectly complete practices;

That they will make the perfectly complete vows;
That they will enter the perfectly complete wisdom;
That they will possess the perfectly complete community;
That they will become replete in the perfectly complete adornments;
That they will accumulate the perfectly complete meritorious qualities;
That they will awaken to the perfectly complete Dharma;
That they will attain the perfectly complete fruits [of the path];
That they will possess the perfectly complete signs; and
That they will achieve the perfectly complete enlightenment.

Those *tathāgatas'* names, clan lineages, skillful means, spiritual superknowledges, spiritual transformations, ripening of beings, entry into *parinirvāṇa*, and all other such matters—they will fully know them.

In but a single mind-moment, this bodhisattva is able:

To enter a single kalpa, a hundred kalpas, a thousand kalpas, a hundred thousand kalpas, or a hundred thousand *koṭīs* of *nayutas* of kalpas;
To enter kalpas as numerous as the atoms in the continent of Jambudvīpa;
To enter kalpas as numerous as the atoms in all four of the continents;
To enter kalpas as numerous as the atoms in a small chiliocosm;
To enter kalpas as numerous as the atoms in a chiliocosm;
To enter kalpas as numerous as the atoms in a great trichiliocosm;
To enter kalpas as numerous as the atoms in a buddha *kṣetra*;
To enter kalpas as numerous as the atoms in a hundred thousand buddha *kṣetras*;
To enter kalpas as numerous as the atoms in a hundred thousand *koṭīs* of *nayutas* of buddha *kṣetras*;
To enter kalpas as numerous as the atoms in numberless buddha *kṣetras*;
To enter kalpas as numerous as the atoms in a measureless number of buddha *kṣetras*;
To enter kalpas as numerous as the atoms in a boundless number of buddha *kṣetras*;
To enter kalpas as numerous as the atoms in an incomparable number of buddha *kṣetras*;
To enter kalpas as numerous as the atoms in an innumerable number of buddha *kṣetras*;

To enter kalpas as numerous as the atoms in an indescribable number of buddha *kṣetras*;
To enter kalpas as numerous as the atoms in an inconceivable number of buddha *kṣetras'*;
To enter kalpas as numerous as the atoms in an immeasurable number of buddha *kṣetras*;
To enter kalpas as numerous as the atoms in an ineffable number of buddha *kṣetras'*; and
To enter kalpas as numerous as the atoms in an ineffable-ineffable number of buddha *kṣetras*.

In this way, he is able to use his wisdom to fully know the number of kalpas in all future worlds. Because he completely knows them, his mind is also able to enter ten kinds of gateways to retention. What are those ten? They are:

Due to entering that of upholding the Buddha, he acquires the protective mindfulness of buddhas as numerous as the atoms in an ineffable number of buddha *kṣetras*;
Due to entering that of upholding the Dharma, he acquires the endless eloquence provided by the light of ten kinds of *dhāraṇīs*;
Due to entering that of upholding the practices, he achieves the complete fulfillment of especially supreme vows;
Due to entering that of upholding the powers, he becomes one whom no one can overcome or vanquish;
Due to entering that of upholding wisdom, he becomes free of obstacles in whichever buddha dharmas he practices;
Due to entering that of upholding the great compassion, he turns the irreversible wheel of the pure Dharma;
Due to entering that of upholding the different skillful expedient statements, he turns the wheel of all language and words and purifies the ground of all Dharma gateways;
Due to entering that of upholding the dharma of the lion's birth, he is able to open the Dharma's gate lock and escape from the mire of desires;
Due to entering that of upholding the wisdom powers, he never rests in his cultivation of the bodhisattva practices;
Due to entering that of upholding the power of the good spiritual guide, he is able to enable boundlessly many beings to become purified;
Due to entering that of upholding the power of non-abiding, he enters an ineffable-ineffable number of vast kalpas; and
Due to entering that of upholding the power of Dharma, he uses unimpeded skillful means and wisdom to realize the purity of all dharmas' inherent nature.[285]

Sons of the Buddha, after this bodhisattva-mahāsattva has come to abide in this samādhi:

- He skillfully abides in an ineffable-ineffable number of kalpas;
- He skillfully abides in an ineffable-ineffable number of *kṣetras*;
- He skillfully knows an ineffable-ineffable number of different kinds of beings;
- He skillfully knows an ineffable-ineffable number of beings' different characteristics;
- He skillfully knows an ineffable-ineffable number of identical and different karmic retributions;
- He skillfully knows an ineffable-ineffable number of different practices as they relate to vigor, individual faculties, habitual karmic propensities, and continuity;
- He skillfully knows an ineffable-ineffable number of beings' countless different kinds of defiled and pure ways of thinking;
- He skillfully knows an ineffable-ineffable number of ways of expressing the Dharma's many different meanings with countless ways of using the language of the texts to expound upon them;
- He skillfully knows an ineffable-ineffable number of buddhas' many different appearances [in the world], their clan lineages, their times, their manifestations of signs, their teaching of the Dharma, their accomplishing of buddha works, and their entry into *parinirvāṇa*;
- He skillfully knows an ineffable-ineffable number of gateways of boundless wisdom; and
- He skillfully knows an ineffable-ineffable number of the countless transformations manifested with all the spiritual superknowledges.

Sons of the Buddha, it is just as when the sun rises, all the world's many different sorts of things such as the villages and encampments, cities and towns, palaces and houses, mountains and swamps, birds and beasts, trees and groves, and flowers and fruit are then clearly seen by anyone who has eyes. Sons of the Buddha, the sunlight shines equally on everything without discriminating and thus it is able to allow the eyes to see the many different appearances of these phenomena.

So too it is with this great samādhi. Its essential nature is one of impartiality and nondiscrimination by which it is able to allow the bodhisattva to know an ineffable-ineffable number of hundreds of thousands of *koṭīs* of *nayutas* of different signs. Sons of the Buddha, when this bodhisattva-mahāsattva possesses such complete knowing of this sort he enables all beings to acquire ten kinds of fruitfulness.[286] What are those ten? They are:

First, the fruitfulness of seeing him by which he enables beings to produce roots of goodness;

Second, the fruitfulness of being heard by which he enables beings to become ripened;

Third, the fruitfulness of abiding together with him by which he enables beings' minds to become trained;

Fourth, the fruitfulness of starting out by which he enables beings to act in accordance with their statements and gain a penetrating comprehension of the meaning of all dharmas;

Fifth, the fruitfulness of practice by which he enables the purification of boundlessly many worlds;

Sixth, the fruitfulness of drawing near by which, in the presence of an ineffable-ineffable number of buddhas, he severs the doubts of an ineffable-ineffable number of beings;

Seventh, the fruitfulness of vows by which he enables all beings of whom he is mindful to make supreme offerings and thus accomplish all their vows;

Eighth, the fruitfulness of skillful expedient dharmas by which he enables everyone to succeed in abiding in unimpeded liberations and pure wisdom;

Ninth, the fruitfulness of raining the Dharma rain by which, among beings possessed of an ineffable-ineffable number of various faculties, he uses skillful means to explain the practices leading to all-knowledge, thus enabling them to abide in the path to buddhahood; and

Tenth, the fruitfulness of his manifestations by which he manifests boundlessly many signs by which he enables all beings to receive his illumination.

Sons of the Buddha, when this bodhisattva-mahāsattva abides in this samādhi and [those beings] gain these ten kinds of fruitfulness:

The heavenly kings and their congregations all come and bow down in reverence to him;

The dragon kings and their congregations spread great clouds of incense all about;

The *yakṣa* kings prostrate themselves in reverence at his feet;

The *asura* kings present respectful offerings to him;

The *garuḍa* kings circumambulate him;

The Brahma Heaven kings all come and present their invitations to speak the Dharma;

The *kiṃnara* kings and the *mahoraga* kings all utter praises in unison.
The *gandharva* kings always come and draw near to him; and
The human kings and their congregations serve him and make offerings to him.

Sons of the Buddha, this is what constitutes the knowledge of skillful means as it relates to the bodhisattva-mahāsattva's sixth great samādhi, "the great samādhi of a treasury of wisdom light."

Sons of the Buddha, what then is meant by the bodhisattva-mahāsattva's "samādhi of the complete knowledge of all worlds' buddha adornments"? Sons of the Buddha, why is this samādhi called "the complete knowledge of all worlds' buddha adornments"?

Sons of the Buddha, the bodhisattva-mahāsattva who abides in this samādhi is able to successively enter the worlds to the east and is able to successively enter the worlds of the south, the west, the north, the four midpoints, the zenith, and the nadir. In this way, he is able to successively enter all worlds. In all of them:

He sees all buddhas appearing in the world;
He also sees all the spiritual powers of those buddhas;
He also sees all the feats of easeful mastery of all buddhas;
He also sees the vast awesome virtue of all buddhas;
He also sees the supreme sovereign masteries of all buddhas;
He also sees all buddhas' great lion's roar;
He also sees all the practices cultivated by all buddhas;
He also sees all the many different kinds of adornments of all buddhas;
He also sees all buddhas' supernatural psycho-spiritual powers and transformations; and
He also sees all buddhas' congregations gathering together like clouds, the purity of the congregations, the vastness of the congregations, the congregations' signs of unity, the congregations' signs of multiplicity, the dwelling places of the congregations, the abiding of the congregations, the ripening of the congregations, the training of the congregations, and the awesome virtue of the congregations.

He sees all things such as these with complete clarity. Moreover:

He also sees congregations equal in size to the continent of Jambudvīpa;
He also sees congregations equal in size to all four continents;
He also sees congregations equal in size to a small chiliocosm;
He also sees congregations equal in size to an intermediate chiliocosm;

He also sees congregations equal in size to a great trichiliocosm;
He also sees congregations that would fill a hundred thousand *koṭīs* of *nayutas* of buddha *kṣetras;*
He also sees congregations that would fill an *asaṃkhyeya* of buddha *kṣetras;*
He also sees congregations that would fill buddha *kṣetras* as numerous as the atoms in a hundred buddha *kṣetras;*
He also sees congregations that would fill buddha *kṣetras* as numerous as the atoms in a thousand buddha *kṣetras;*
He also sees congregations that would fill buddha *kṣetras* as numerous as the atoms in a hundred thousand *koṭīs* of *nayutas* of buddha *kṣetras;*
He also sees congregations that would fill buddha *kṣetras* as numerous as the atoms in a numberless number of buddha *kṣetras;*
He also sees congregations that would fill buddha *kṣetras* as numerous as the atoms in a measureless number of buddha *kṣetras;*
He also sees congregations that would fill buddha *kṣetras* as numerous as the atoms in a boundless number of buddha *kṣetras;*
He also sees congregations that would fill buddha *kṣetras* as numerous as the atoms in an incomparable number of buddha *kṣetras;*
He also sees congregations that would fill buddha *kṣetras* as numerous as the atoms in an innumerable number of buddha *kṣetras;*
He also sees congregations that would fill buddha *kṣetras* as numerous as the atoms in an unspeakable number of buddha *kṣetras;*
He also sees congregations that would fill buddha *kṣetras* as numerous as the atoms in an inconceivable number of buddha *kṣetras;*
He also sees congregations that would fill buddha *kṣetras* as numerous as the atoms in an immeasurable number of buddha *kṣetras;*
He also sees congregations that would fill buddha *kṣetras* as numerous as the atoms in an ineffable number of buddha *kṣetras;*
He also sees congregations that would fill buddha *kṣetras* as numerous as the atoms in an ineffable-ineffable number of buddha *kṣetras;* and

He also sees buddhas in those congregations' sites of enlightenment manifesting many different signs, many different times, many different lands, many different transformations, many different spiritual superknowledges, many different adornments, many different sovereign masteries, many different physical sizes, and many different works.

The bodhisattva-mahāsattva also sees himself going to those congregations, also sees himself speaking the Dharma in those places, also sees himself receiving and preserving the words of those buddhas, also sees himself there coming to thoroughly know conditioned arising, also sees himself there abiding in empty space, also sees himself abiding within the Dharma body, also sees himself refraining from developing defiling attachments, also sees himself refraining from abiding in discriminations, also sees himself remaining free of weariness, also sees himself everywhere penetrating all varieties of wisdom, also sees himself everywhere knowing all meanings, also sees himself everywhere entering all grounds, also sees himself everywhere entering all of the rebirth destinies, also sees himself everywhere knowing skillful means, also sees himself everywhere abiding in the presence of the buddhas, also sees himself everywhere entering all the powers, also sees himself everywhere entering true suchness, also sees himself everywhere entering noncontentiousness, and also sees himself everywhere entering all dharmas.

When he sees these things he does not make discriminations regarding lands, he does not make discriminations regarding beings, he does not make discriminations regarding buddhas, he does not make discriminations regarding dharmas, he does not become attached to the body, he does not become attached to the body's actions, he does not become attached to the mind, and he does not become attached to the intellectual mind.

Just as dharmas themselves do not make discriminations with regard to their own essential nature and do not make discriminations regarding sounds, and yet, even so, do not relinquish their own essential nature and do not thus experience the disappearance of their names, so too it is with the bodhisattva-mahāsattva. He does not relinquish the practices and adapts to what the world does, and yet he has no attachment to either of these two.

Sons of the Buddha, the bodhisattva-mahāsattva sees the Buddha's countless manifestations of light and color and his countless forms and signs that are completely perfected, equal, and pure, seeing every one of them directly before him, clearly evident and fully realized, perhaps seeing the many different kinds of light emanated by the Buddha's body, or seeing the fathom-wide aura of light surrounding the Buddha's body, or seeing the Buddha's body the color of the blazing sun, or seeing the sublime radiance and colors of the Buddha's body, or seeing the pure colors emanating from the Buddha's body, or seeing the Buddha's body when he makes it the color of yellow gold, or seeing the Buddha's body when he makes it the color of vajra, or seeing the Buddha's body when he makes it violet in color, or seeing the Buddha's body when he makes it manifest boundlessly many colors, or seeing the Buddha's body when he makes it the color of a sapphire, or seeing the Buddha's body as seven cubits tall, or seeing the Buddha's body as eight cubits tall, or seeing the Buddha's body as nine cubits tall, or seeing the Buddha's body as ten cubits tall, or seeing the Buddha's body as twenty cubits tall, or seeing the Buddha's body as thirty cubits tall or up to a hundred cubits tall or a thousand cubits tall, or seeing the Buddha's body as one *krośa*[287] tall, or seeing the Buddha's body as half a *yojana* tall, or seeing the Buddha's body as one *yojana* tall, or seeing the Buddha's body as ten *yojanas* tall, or seeing the Buddha's body as a hundred *yojanas* tall, or seeing the Buddha's body as a thousand *yojanas* tall, or seeing the Buddha's body as a hundred thousand *yojanas* tall, or seeing the Buddha's body as having the height of Jambudvīpa's breadth, or seeing the Buddha's body as having the height of all four continents' breadth, or seeing the Buddha's body as having the height of a small chiliocosm, or seeing the Buddha's body as having the height of an intermediate-sized chiliocosm, or seeing the Buddha's body as having the height of a great chiliocosm, or seeing the Buddha's body as having the height of a hundred great chiliocosms, or seeing the Buddha's body as having the height of a thousand great chiliocosms, or seeing the Buddha's body as having the height of a hundred thousand great chiliocosms, or seeing the Buddha's body as having the height of a hundred thousand *koṭīs* of *nayutas* of great chiliocosms, or seeing the Buddha's body as having the height of a numberless number of great chiliocosms, or seeing the Buddha's body as having the height of a measureless number of great chiliocosms, or seeing the Buddha's body as having the height of a boundless number of great chiliocosms, or seeing the Buddha's body as having the height of an incomparable number of great chiliocosms, or seeing the Buddha's body as having the height of an innumerable number of great chiliocosms, or seeing the Buddha's body as having the height of an unspeakable number of great chiliocosms, or seeing the Buddha's body as having the height of an inconceivable number of great chiliocosms, or seeing the Buddha's body as having the height of an immeasurable number of great chiliocosms, or seeing the Buddha's body as having the height of an ineffable number of great chiliocosms, or seeing the Buddha's body as having the height of an ineffable-ineffable number of great chiliocosms.

Sons of the Buddha, in this way, the bodhisattva-mahāsattva sees countless colors and signs, countless forms and appearances, countless manifestations, countless rays of light, and countless nets of light. The range of that light is commensurate with the Dharma realm. It has nothing in the Dharma realm it does not illuminate and it everywhere enables the development of unsurpassably great wisdom. He also sees the Buddha's body as entirely free of any defiling attachment, as free of all obstacles, and as supremely marvelous and pure.

Sons of the Buddha, the bodhisattva sees the body of the Buddha in these ways and yet the Tathāgata's body neither increases nor decreases in size. Just as it is with empty space which, even when residing in the hole made in a mustard seed by an insect, does not shrink in size, and even when abiding in the midst of countless worlds, still does not increase in its vastness, so too it is with the Buddha's body. When one sees it as large, it still does not increase and when one sees it as small, it still does not shrink.

Sons of the Buddha, just as the orb of the moon appears to be only a small form when seen by those living in Jambudvīpa even though it still has not shrunk in size, and appears to be a very large form when seen by someone standing on the moon even though it still has not increased in size, so too it is with the bodhisattva-mahāsattva. When he abides in this samādhi, in accordance with whatever he wishes for, he sees the Buddha's body taking on all kinds of different transformations in its appearance. When in those circumstances he listens there to the words and phrases of the Dharma being expounded, taking them in, retaining them, and not forgetting them, the Tathāgata's body neither increases in size nor decreases in size.

Sons of the Buddha, just as when, right after a being's life has ended and he is about to take rebirth, this is not apart from his mind and what he then looks upon as pure,[288] so too it is with the bodhisattva-mahāsattva for whom this is not apart from this extremely deep samādhi and what he sees in it as pure.

Sons of the Buddha, when the bodhisattva-mahāsattva abides in this samādhi, he perfects ten kinds of swiftness dharmas. What are those ten? They are:

Swiftness in increasing all the practices and achieving complete fulfillment of great vows;

Swiftness in using the light of Dharma to brightly illuminate the world;

Swiftness in using skillful means to turn the wheel of the Dharma and liberate beings;

Swiftness in adapting to beings' karma by revealing the pure lands of all buddhas;

Swiftness in using equanimous wisdom in progressing into the ten powers;

Swiftness in coming to abide together with all *tathāgatas*;

Swiftness in using the power of the great kindness to vanquish the armies of Māra;

Swiftness in severing beings' doubts and enabling them to be happy;

Swiftness in manifesting spiritual transformations adapted to beings' convictions; and

Swiftness in using all different kinds of words and phrases of sublime Dharma to purify all worlds.

Sons of the Buddha, this bodhisattva-mahāsattva also acquires ten kinds of Dharma seals with which he imprints all dharmas. What are these ten? They are:

First, that of possessing the same roots of goodness as those of all buddhas of the past, the future, and the present;

Second, that of acquiring a Dharma body possessed of boundless wisdom the same as that of all *tathāgatas*;

Third, that of abiding in the non-duality of dharmas the same as all *tathāgatas*;

Fourth, that of contemplating just as the *tathāgatas* do the identity of all the countless spheres of experience of the three periods of time;

Fifth, that of acquiring just as the *tathāgatas* do the complete comprehension of the unimpeded sphere of the Dharma realm;

Sixth, that of perfecting the ten powers and becoming unimpeded in action just as the *tathāgatas* do;

Seventh, that of forever severing the two types of actions[289] and then dwelling in the dharma of noncontentiousness just as the *tathāgatas* do;

Eighth, that of engaging in the ceaseless teaching of beings just as the *tathāgatas* do;

Ninth, that of being able to skillfully contemplate skillful means in wisdom and skillful means in meaning just as the *tathāgatas* do; and

Tenth, that of becoming the same as and no different from all buddhas just as the *tathāgatas* do.

Sons of the Buddha, when a bodhisattva-mahāsattva perfects the gateways of skillful expedient means associated with this "great samādhi of the complete knowledge of all worlds' buddha adornments":

He becomes one who has no teacher who, unaided by others' instruction, penetrates all dharmas of the Buddha on his own;

He becomes one who is an eminent man because he is able to awaken all beings;

He becomes one who is pure because he realizes the fundamental purity of the nature of the mind;

He becomes one who is foremost because he is able to liberate the beings in all worlds;

He becomes one who is a provider of comfort because he is able to instruct and awaken understanding in all beings;

He becomes one who establishes [others] because he enables those not yet abiding in the lineage of the Buddha to abide in it;

He becomes one who is possessed of genuine knowing because he enters the gateway of all-knowledge;

He becomes one who is free of all variant conceptions because he does not speak in two different ways;

He becomes one who abides in the treasury of Dharma because he has vowed to completely know all dharmas of the Buddha; and

He becomes one who is able to rain the Dharma rain because he adapts to beings' inclinations and thus enables them all to become completely satisfied.

Sons of the Buddha, this circumstance is analogous to that of Śakra who places a *maṇi* jewel into his topknot. Because of the power of that jewel, his awe-inspiring radiance increases. When Śakra the deva king first acquires this jewel, he acquires ten dharmas in which he surpasses all the devas in the Trāyastriṃśa Heaven. What are those ten? They are:

First, in terms of his physical signs;

Second, in terms of his physical form;

Third, in terms of his manifestations;

Fourth, in terms of his retinue;

Fifth, in terms of his possessions;

Sixth, in terms of his voice;

Seventh, in terms of his spiritual superknowledges;

Eighth, in terms of his kinds of sovereign mastery;

Ninth, in terms of his wise understanding; and
Tenth, in terms of the uses of his wisdom.

It is in ten qualities such as these that he surpasses all the devas in the Trāyastriṃśa Heaven. So too it is with the bodhisattva-mahāsattva, for, from the point when he first gains this samādhi, he then acquires ten kinds of treasuries of vast knowledge. What are those ten? They are:

First, the knowledge that brightly illuminates all buddha *kṣetras*;
Second, the knowledge by which he knows the rebirths of all beings;
Third, the knowledge by which he everywhere manifests transformations throughout the three periods of time;
Fourth, the knowledge by which he everywhere enters the body of all buddhas;[290]
Fifth, the knowledge by which he possesses a penetrating comprehension of all dharmas of the Buddha;
Sixth, the knowledge by which he everywhere gathers all pure dharmas;
Seventh, the knowledge by which he everywhere enables all beings to enter the Dharma body;
Eighth, the knowledge by which he directly perceives all dharmas with the purified universal eye;
Ninth, the knowledge by which he gains sovereign mastery in all things that has reached the far shore of perfection; and
Tenth, the knowledge by which he everywhere becomes securely established in all vast dharmas without exception.

Sons of the Buddha, when this bodhisattva-mahāsattva abides in this samādhi, he also acquires a body possessed of ten kinds of supreme purity and awesome virtue. What are those ten? They are:

First, to brightly illuminate an ineffable-ineffable number of worlds, he emanates an ineffable-ineffable number of spheres of light;
Second, to purify all worlds, he emanates an ineffable-ineffable number of spheres of light of countless colors and appearances;
Third, to train beings, he emanates an ineffable-ineffable number of spheres of light;
Fourth, to draw near to all buddhas, he transformationally creates an ineffable-ineffable number of bodies;
Fifth, to serve and make offerings to all buddhas, he rains down an ineffable-ineffable number of clouds of many different kinds of especially marvelous incense and flowers;

Sixth, to serve and make offerings to all buddhas and to train all beings, he transformationally creates an ineffable-ineffable number of many different kinds of musical sounds which emanate from every one of his pores;

Seventh, to ripen beings, he manifests an ineffable-ineffable number of various kinds of masterful spiritual transformations;

Eighth, to inquire about the Dharma from all the buddhas of many different names throughout the ten directions, in a single step, he passes beyond an ineffable-ineffable number of worlds;

Ninth, to enable all beings who see him or hear his voice to have not done so in vain, he manifests an ineffable-ineffable number of many different kinds of pure form bodies of countless colors and appearances, all of which possess the summit which no one can see; and

Tenth, to provide beings with instruction in countless esoteric dharmas, he utters an ineffable-ineffable number of sounds and words.

Sons of the Buddha, after the bodhisattva-mahāsattva has acquired these ten kinds of supremely pure and awesomely virtuous bodies, he can enable beings to acquire ten kinds of complete fulfillment. What are these ten? They are:

First, he can enable beings to succeed in seeing the Buddha;

Second, he can enable beings to develop deep faith in the Buddha;

Third, he can enable beings to succeed in hearing the Dharma;

Fourth, he can enable beings to know that there are worlds in which there are buddhas;

Fifth, he can enable beings to see the Buddha's spiritual superknowledges;

Sixth, he can enable beings to recall the karma that they have accumulated;

Seventh, he can enable beings to achieve complete fulfillment of the mind of meditative absorption;

Eighth, he can enable beings to enter into the purity of the Buddha;

Ninth, he can enable beings to make the resolve to attain bodhi; and

Tenth, he can enable beings to achieve complete fulfillment of the Buddha's wisdom.

Sons of the Buddha, after the bodhisattva-mahāsattva has enabled beings to acquire these ten kinds of complete fulfillment, he also accomplishes ten kinds of buddha works for the sake of beings. What are those ten? They are:

He uses sounds in accomplishing buddha works to ripen beings;
He uses physical forms in accomplishing buddha works to train beings;
He uses remembrance in accomplishing buddha works to purify beings;
He uses the shaking of worlds in accomplishing buddha works to enable beings to abandon the wretched destinies;
He uses skillful means to instigate awakening in accomplishing buddha works to enable beings to not lose their mindfulness;
He uses the manifestation of signs in dreams in accomplishing buddha works to enable beings to constantly abide in right mindfulness;
He uses the emanation of great light in accomplishing buddha works to everywhere gather in all beings;
He uses the cultivation of the bodhisattva practices in accomplishing buddha works to enable beings to abide in the supreme vows;
He uses the realization of the right and perfect enlightenment in accomplishing buddha works to enable beings to realize the illusory nature of dharmas;
He uses the turning of the wheel of the sublime Dharma in accomplishing buddha works to speak the Dharma for beings without missing the right time;
He uses the manifestation of the appearance of abiding for a particular life span in accomplishing buddha works to train all beings; and
He manifests the appearance of entering *parinirvāṇa* in accomplishing buddha works, knowing that beings will then develop feelings of weariness [of *saṃsāra*].

Sons of the Buddha, this is what constitutes the knowledge of skillful means as it relates to the bodhisattva-mahāsattva's seventh great samādhi, "the great samādhi of the complete knowledge of all worlds' buddha adornments."

Sons of the Buddha, what then is meant by the bodhisattva-mahāsattva's "samādhi of all beings' different bodies"? Sons of the Buddha, the bodhisattva-mahāsattva who abides in this samādhi acquires ten kinds of nonattachment. What are those ten? They are:

Nonattachment to any of the *kṣetras;*
Nonattachment to any of the directions;
Nonattachment to any of the kalpas;
Nonattachment to any of the congregations;
Nonattachment to any of the dharmas;

Nonattachment to any of the bodhisattvas;
Nonattachment to any of the bodhisattva vows;
Nonattachment to any of the samādhis;
Nonattachment to any of the buddhas; and
Nonattachment to any of the grounds.

These are the ten.

Sons of the Buddha, how is it that the bodhisattva-mahāsattva enters this samādhi and how is it that he emerges from it? Sons of the Buddha, in this samādhi, this bodhisattva-mahāsattva does so:

By entering within the body and emerging outside the body;
By entering outside the body and emerging inside the body;
By entering in the same body and emerging in a different body;
By entering in a different body and emerging in the same body;
By entering in a human body and emerging in a *yakṣa*'s body;
By entering in a *yakṣa*'s body and emerging in a dragon's body;
By entering in a dragon's body and emerging in an *asura*'s body;
By entering in an *asura*'s body and emerging in a deva's body;
By entering in a deva's body and emerging in a brahma heaven king's body;
By entering in a brahma heaven king's body and emerging in a desire-realm body;
By entering in the heavens and emerging in the hells;
By entering in the hells and emerging in the human realm;
By entering in the human realm and emerging in any of the other rebirth destinies;
By entering in a thousand bodies and emerging in a single body;
By entering in a single body and emerging in a thousand bodies;
By entering in a *nayuta* of bodies and emerging in a single body;
By entering in a single body and emerging in a *nayuta* of bodies;
By entering among the population of beings in Jambudvīpa and emerging among the population of beings in Avaragodānīya;
By entering among the population of beings in Avaragodānīya and emerging among the population of beings in Uttarakuru;
By entering among the population of beings Uttarakuru and emerging among the population of beings in Pūrvavideha;
By entering among the population of beings in Pūrvavideha and emerging among the population of beings in any of the other three continents;
By entering among the population of beings in any of the other three continents and emerging among the population of beings in the fourth of the continents;

By entering among the population beings in any of the four continents and emerging among the population of beings in any of the oceans;

By entering among the population of beings in any of the oceans and emerging among the population of spirits in any of the oceans;

By entering among the population of spirits in any of the oceans and emerging in the water element of all the oceans;

By entering in the water element of all the oceans and emerging in the earth element of all the oceans;

By entering in the earth element of all the oceans and emerging in the fire element of all the oceans;

By entering in the fire element of all the oceans and emerging in the wind element of all the oceans;

By entering in the wind element of all the oceans and emerging in all four elements;

By entering in all four elements and emerging in unproduced dharmas;

By entering in unproduced dharmas and emerging in the Wonderfully Tall Mountain, [Mount Sumeru];

By entering in the Wonderfully Tall Mountain and emerging in the seven jeweled mountains;

By entering in the seven jeweled mountains and emerging in any of the earth's many different kinds of grains, trees, forests, or black mountains;

By entering in any of the earth's many different kinds of grains, trees, forests, or black mountains and emerging in any of the adornments consisting of marvelous kinds of incense, flowers, or jewels;

By entering in any of the adornments consisting of marvelous kinds of incense, flowers, or jewels and emerging among any of the beings born on any of the four continents or in any of the regions below them or above them;

By entering among any of the beings born on any of the four continents or in any of the regions below them or above them and then emerging among the population of beings in a small chiliocosm;

By entering among the population of beings in a small chiliocosm and emerging among the population of beings in an intermediate chiliocosm;

By entering among the population of beings in an intermediate chiliocosm and emerging among the population of beings in a large chiliocosm;

By entering among the population of beings in a large chiliocosm and emerging among the population of beings in a hundred thousand *koṭīs* of *nayutas* of great trichiliocosms;

By entering among the population of beings in a hundred thousand *koṭīs* of *nayutas* of great trichiliocosms and emerging among the population of beings in numberless worlds;

By entering among the population of beings in numberless worlds and emerging among the population of beings in measureless worlds;

By entering among the population of beings in measureless worlds and emerging among the population of beings in boundlessly many buddha *kṣetras*;

By entering among the population of beings in boundlessly many buddha *kṣetras* and emerging among the population of beings in incomparably many buddha *kṣetras*;

By entering among the population of beings in incomparably many buddha *kṣetras* and emerging in among the population of beings in numberless worlds;

By entering among the population of beings in numberless worlds and emerging among the population of beings in an unspeakable number of worlds;

By entering among the population of beings in an unspeakable number of worlds and emerging among the population of beings in an inconceivable number of worlds;

By entering among the population of beings in an inconceivable number of worlds and emerging among the population of beings in an immeasurable number of worlds;

By entering among the population of beings in an immeasurable number of worlds and emerging among the population of beings in an ineffable number of worlds;

By entering among the population of beings in an ineffable number of worlds and emerging among the population of beings in an ineffable-ineffable number of worlds;

By entering among the population of beings in an ineffable-ineffable number of worlds and emerging among the population of defiled beings;

By entering among the population of defiled beings and emerging among the population of pure beings;

By entering among the population of pure beings and emerging among the population of defiled beings;

By entering in the eye sense base and emerging in the ear sense base;

By entering in the ear sense base and emerging in the eye sense base;
By entering in the nose sense base and emerging in the tongue sense base;
By entering in the tongue sense base and emerging in the nose sense base;
By entering in the body sense base and emerging in the mind sense base;
By entering in the mind sense base and emerging in the body sense base;
By entering in his own sense bases and emerging in the sense bases of someone else;
By entering in the sense bases of someone else and emerging in his own sense bases;
By entering in a single atom and emerging in the atoms of numberless worlds;
By entering in the atoms of numberless worlds and emerging in a single atom;
By entering among *śrāvaka* disciples and emerging among *pratyekabuddhas;*
By entering among *pratyekabuddhas* and emerging among *śrāvaka* disciples;
By entering in his own body and emerging in the body of a buddha;
By entering in the body of a buddha and emerging in his own body;
By entering in but a single mind-moment and emerging in a *koṭī* of kalpas;
By entering in a *koṭī* of kalpas and emerging in but a single mind-moment;
By entering in the same mind-moment and emerging in another time;
By entering in another time and emerging in the same mind-moment;
By entering in the past and emerging in the future;
By entering in the future and emerging in the past;
By entering in the past and emerging in the present;
By entering in the present and emerging in the past;
By entering in the three periods of time and emerging in a single *kṣaṇa;*
By entering in a single *kṣaṇa* and emerging in the three periods of time;

By entering in true suchness and emerging in speech; or
By entering in speech and emerging in true suchness.

Sons of the Buddha, this is just as when there is someone possessed by a ghost whose body then trembles so that he is unable to calm himself. Even though the ghost does not reveal his own body, he causes another's body to become this way. So too it is with the bodhisattva-mahāsattva who abides in this samādhi. He may enter meditative absorption in his own body and emerge in the body of another or may enter meditative absorption in the body of another and emerge in his own body.

Sons of the Buddha, this is just as when, due to the power of a spell, a corpse is then able to get up and walk around and succeed in accomplishing whatever task it is doing. Although the corpse and the spell are different, together they are able to accomplish that task. So too it is with the bodhisattva-mahāsattva who abides in this samādhi. He may enter meditative absorption in the same objective sphere and emerge in a different objective sphere and may enter in a different objective sphere and emerge in the same objective sphere.

Sons of the Buddha, this is just as when a bhikshu attains sovereign mastery over the mind and may then use a single body to create many bodies or may use many bodies to create a single body. It is not that the one body passes away and many bodies are then born. Nor is it the case that many bodies pass away and then a single body is born. So too it is with the bodhisattva-mahāsattva who abides in this samādhi. He may enter meditative absorption in a single body and emerge in many bodies or may enter meditative absorption in many bodies and emerge in a single body.

Sons of the Buddha, just as the great earth has but a single flavor, yet the seedlings and grains growing from it have many different flavors so that, even though there is no difference in the earth, the resulting flavors have extraordinary differences, so too it is with the bodhisattva-mahāsattva who abides in this samādhi. He does not engage in any discriminations, yet he may enter meditative absorption in a single circumstance and emerge from it in many different circumstances or may enter meditative absorption in many different circumstances and emerge from it in but a single kind of circumstance.

Sons of the Buddha, when the bodhisattva-mahāsattva abides in this samādhi, he acquires ten kinds of praiseworthy dharmas due to which he is praised. What are those ten? They are:

Due to entering true suchness, he is known as a *tathāgata*;

Due to awakening to all dharmas, he is known as a buddha;

Due to being praised by everyone in the world, he is acknowledged as a master of the Dharma;

Due to knowing all dharmas, he is known as one possessed of all-knowledge;

Due to being one in whom everyone in the world takes refuge, he is known as a refuge;

Due to completely comprehending the skillful means to be used with all dharmas, he is known as a master guide;

Due to leading all beings into the path to omniscience, he is known as a great master guide;

Due to serving as a lamp for the entire world he is known as a light;

Due to being one possessed of completely fulfilled resolve who has successfully realized both meaning and benefit, who has done what is to be done, and who abides in unimpeded wisdom by which he clearly distinguishes and utterly knows all dharmas, he is acknowledged as one possessed of sovereign mastery in the ten powers; and

Due to his having attained a penetrating comprehension of the wheel of all dharmas, he is known as one who sees everything.

These are the ten.

Sons of the Buddha, when the bodhisattva-mahāsattva abides in this samādhi, he additionally acquires ten kinds of radiant illumination. What are those ten? They are:

He acquires the light of all buddhas because of his equality with them;

He acquires the light of all worlds because he is everywhere able to adorn them;

He acquires the light of all beings because he goes forth to train them all;

He acquires the measureless light of fearlessness because he takes the Dharma realm as the site in which he expounds [on the Dharma];

He acquires the light of nondifferentiation because he knows all dharmas do not have many different kinds of individual natures;

He acquires the light of skillful means because, having reached the apex of dispassion for all dharmas, he has thereby realized entry into them;

He acquires the light of the genuine truth because, having reached the apex of dispassion for all dharmas, his mind has become equanimous;

He acquires the light of spiritual transformations which pervades all worlds because he receives incessant empowerment by the Buddha;
He acquires the light of skillful contemplative thought because he has reached the far shore of perfection in the sovereign mastery of all buddhas; and
He acquires the light of the true suchness of all dharmas because, even within a single pore, he is well able to explain everything.

These are the ten.

Sons of the Buddha, when the bodhisattva-mahāsattva abides in this samādhi, he also acquires ten kinds of effortlessness. What are these ten? They are:

Effortlessness in physical deeds;
Effortlessness in verbal deeds;
Effortlessness in mental deeds;
Effortlessness in spiritual superknowledges;
Effortlessness in completely understanding that all dharmas have no inherently existent nature;
Effortlessness in knowing that karma is never destroyed;
Effortlessness in the possession of nondiscriminating wisdom;
Effortlessness in the wisdom of the unproduced;
Effortlessness in knowing dharmas as undestroyed; and
Effortlessness in according with texts without contradicting their meaning.

These are the ten.

Sons of the Buddha, when the bodhisattva-mahāsattva abides in this samādhi, the countless spheres of experience have many kinds of differences, in particular:

Entering as single and emerging as multiple;
Entering as multiple and emerging as single;
Entering as the same and emerging as different;
Entering as different and emerging as the same;
Entering as fine and emerging as coarse;
Entering as coarse and emerging as fine;
Entering as large and emerging as small;
Entering as small and emerging as large;
Entering in accordance and emerging in opposition;
Entering in opposition and emerging in accordance;
Entering without a body and emerging with a body;
Entering with a body and emerging without a body;
Entering in signlessness and emerging in signs;

Entering in signs and emerging in signlessness; and
Entering in emerging and emerging in entering.

All such circumstances as these are masterful spheres of experience characteristic of this samādhi.

Sons of the Buddha, this is just as when the spell chanted by a conjurer becomes efficacious, it is then able to manifest many different kinds of forms and appearances. The spell and the conjuration are different and yet they are able to create a conjured illusion. The spell is just sound and yet it is able to conjure various forms perceived through the eye consciousness, various sounds perceived through the ear consciousness, various smells perceived through the smell consciousness, various flavors perceived through the taste consciousness, various physical sensations perceived through the body consciousness, and various spheres of experience perceived by the mind consciousness. So too, when the bodhisattva-mahāsattva abides in this samādhi, he enters in the midst of what is the same and emerges in the midst of what is different, enters in the midst of what is different and merges in the midst of what is the same.

Sons of the Buddha, this is just as it is when the Trāyastriṃśa Heaven devas battled with the *asuras*, the devas emerged victorious and the *asuras* retreated in defeated. Although the body of the *asura* king was seven hundred *yojanas* tall and he was surrounded and guarded by fourfold armies consisting of numberless thousands of myriads of soldiers, he was able to use the power of conjuring techniques to all at once lead his entire army away into a hole in a lotus root.

So too it is with the bodhisattva-mahāsattva. He has already thoroughly perfected the wisdom ground in which everything is understood as like an illusion. In this circumstance, the illusion-cognizing wisdom is identical to the bodhisattva and the bodhisattva is identical to the illusion-cognizing wisdom. He is therefore able to enter meditative absorption in undifferentiated dharmas and emerge from it in dharmas that are different from each other. He is also able to enter meditative absorption in dharmas that are different from each other and then emerge from it in undifferentiated dharmas.

Sons of the Buddha, just as when a farmer plants a seed in his field, the seed is planted down below and the fruit grows forth above, so too it is with the bodhisattva-mahāsattva abiding in this samādhi. He may enter meditative absorption in oneness and emerge from it in multiplicity and may also enter meditative absorption in multiplicity and emerge from it in oneness.

Sons of the Buddha, this is just as when a man and a woman engage in "joining the red and the white,"[291] there may be a being who takes rebirth in the midst of this. At that time, it is referred to as being at the embryonic *kalala* stage from which it sequentially grows as it resides in the mother's womb for the full ten months and, through the power of its good karmic deeds, undergoes complete development of all of its physical parts in which none of its faculties are deficient and its mind is completely clear.

That embryonic *kalala* and the six sense faculties differ in substance and appearance, yet, through the power of its [previous] karma, it is then able to cause them to undergo their sequential and complete development and undergo all different kinds of similar and different karmic rewards and retributions. So too it is with the bodhisattva-mahāsattva who, beginning from the embryonic *kalala* stage of omniscience, gradually grows and develops through the power of resolute faith and vows. His mind becomes vast and takes on the ability to act with sovereign mastery in entering meditative absorption in the nonexistent and emerging in the existent and in entering in the existent and emerging in the nonexistent.[292]

Sons of the Buddha, this is analogous to the circumstance in which the dragon palace is built on ground and not in the sky and the dragons themselves live in their palaces and also do not live in the sky. Even so, they are still able to spread forth clouds that completely fill the sky. As for the palaces that a person might see when gazing upward, one should realize that they are the cities of *gandharvas* and are not the palaces of the dragons.

Sons of the Buddha, although the dragons dwell down below, still, their clouds are spread forth up above. So too it is with the bodhisattva-mahāsattva who abides in this samādhi. He may enter meditative absorption in the signless and emerge in what is possessed of signs and may enter in what is possessed of signs and emerge in the signless.

Sons of the Buddha, this is analogous to the case of the palace where the Great Brahma Heaven king known as Sublime Light dwells. It is called "Treasury of the Most Supreme Purity in All Worlds." From within this great palace, one everywhere sees everything contained within the great trichiliocosm including all four continents, the celestial palaces, the dragon palaces, the *yakṣa* palaces, the *gandharva* palaces, the *asura* palaces, the *garuḍa* palaces, the *kiṃnara* palaces, the *mahoraga* palaces, the abodes of the humans, the three wretched rebirth destinies, all the different mountains such as Mount Sumeru, the great oceans and rivers, the ponds, marshes, and springs, the cities, their surrounding districts, the villages, the forests, the many kinds of jewels, all the many other adornments such as these, all the great surrounding mountain rings, all their boundaries, and even the subtlest floating dust motes in empty space. None of these phenomena are not entirely and clearly visible within that Brahma Heaven palace just as one would see the image of one's own face reflected in a brightly lit mirror.

When the bodhisattva-mahāsattva abides in this "great samādhi of all beings' different bodies," he knows the many different *kṣetras*, sees the many different buddhas, liberates the many different kinds of beings, realizes the many different dharmas, perfects the many different practices, fulfills the many different liberations, enters the many different kinds of samādhis, produces the many different spiritual superknowledges, acquires the many different types of wisdom, and abides in many different kinds of *kṣaṇa* moments.

Sons of the Buddha, this bodhisattva-mahāsattva reaches the far shore of perfection in ten kinds of spiritual superknowledges. What are those ten? They are:

He reaches the far shore of perfection in the spiritual superknowledges of all buddhas throughout empty space and the Dharma realm;

He reaches the far shore of perfection in the bodhisattva's ultimately undifferentiated and masterful spiritual superknowledges;

He reaches the far shore of perfection in the spiritual superknowledges by which he is able to bring forth the bodhisattva's great conduct and vows, enter the gateway of the Tathāgata, and accomplish buddha works;

He reaches the far shore of perfection in the spiritual superknowledges by which he is able to cause all worlds and all realms to become purified;

He reaches the far shore of perfection in the spiritual superknowledges by which he is able to freely know the inconceivable karmic rewards of all beings as like illusory conjurations or transformations;

He reaches the far shore of perfection in the spiritual superknowledges by which he is able to freely know the different coarse and subtle signs of entry into and emergence from all samādhis;

He reaches the far shore of perfection in the spiritual superknowledges by which he is able to courageously enter the realms of the Tathāgata and bring forth the great vows within them;

He reaches the far shore of perfection in the spiritual superknowledges by which he is able to transformationally create buddhas and transformationally turn the Dharma wheel to train beings, thereby enabling them to be born into the lineage of the Buddha, and thereby enabling them to enter and achieve rapid success in the buddha vehicle;

He reaches the far shore of perfection in the spiritual superknowledges by which he is able to completely understand all the ineffably many statements in the esoteric texts and turn the Dharma wheel, thereby enabling the purification of hundreds of thousands of *koṭīs* of *nayutas* of ineffable-ineffables of Dharma gateways; and

He reaches the far shore of perfection in the spiritual superknowledges by which he is able in but a single mind-moment to manifest all three periods of time without being limited in doing so to any particular number of days, nights, years, months, or kalpas.

These are the ten. Sons of the Buddha, this is what constitutes the knowledge of skillful means as it relates to the bodhisattva-mahāsattva's eighth great samādhi, "the great samādhi of all beings' different bodies."

Sons of the Buddha, what then is meant by the bodhisattva-mahāsattva's "samādhi of sovereign mastery throughout the Dharma realm"?

Sons of the Buddha, on his own eye sense base and so forth, up to and including on his own mind sense base, this bodhisattva-mahāsattva enters a samādhi called "the samādhi of sovereign mastery throughout the Dharma realm." The bodhisattva enters this samādhi in every pore of his own body and is then spontaneously able to know the entire world, to know all worldly dharmas, to know all worlds, to know *koṭīs* of *nayutas* of worlds, to know *asaṃkhyeyas* of worlds, and to know worlds as numerous as the atoms in an ineffable number of buddha *kṣetras*.

In all those worlds, he sees buddhas appearing together with congregations of bodhisattvas completely filling them who are radiant, pure, unalloyed in their complete goodness, arrayed with vast adornments, and beautified with many different kinds of jewels. Within them, the bodhisattva never rests in cultivating the bodhisattva practices, cultivating them for perhaps a kalpa, or a hundred kalpas, or a thousand kalpas, or a *koṭī* of kalpas, or a hundred thousand *koṭīs* of *nayutas* of kalpas, or numberless kalpas, or measureless kalpas, or boundlessly many kalpas, or incomparably many kalpas, or innumerably many kalpas, or unspeakably many kalpas, or inconceivably many kalpas, or immeasurably many kalpas, or ineffably many kalpas, or for an ineffable-ineffable number of kalpas, or for kalpas as numerous as the atoms in an ineffable-ineffable number of buddha *kṣetras*.

Moreover, he abides in this samādhi during measurelessly many kalpas such as these during which he also enters it, also emerges from it, also perfects worlds, also trains beings, also becomes present everywhere throughout the Dharma realm, also everywhere knows all three periods of time, also expounds on all dharmas, and also manifests great spiritual superknowledges and many different kinds of skillful means, accomplishing all of these things without attachment and without obstruction.

Due to attaining sovereign mastery throughout the Dharma realm, he skillfully distinguishes factors related to the eye, skillfully distinguishes factors related to the ear, skillfully distinguishes factors related to the nose, skillfully distinguishes factors related to the tongue, skillfully distinguishes factors related to the body, and skillfully distinguishes factors related to the mind, skillfully distinguishing to their limits all of the many different kinds of distinctions such as these.

Having acquired such skill in knowledge and vision as this, the bodhisattva accomplishes the following things:

He is able to produce the light of a myriad *koṭīs* of *dhāraṇī* dharmas;
He perfects a myriad *koṭīs* of pure practices;
He acquires a myriad *koṭīs* of faculties;
He fulfills a myriad *koṭīs* of spiritual superknowledges;
He becomes able to enter a myriad *koṭīs* of samādhis;
He perfects a myriad *koṭīs* of spiritual powers;
He develops and nurtures a myriad *koṭīs* of powers;
He fulfills a myriad *koṭīs* of kinds of profound thought;
He implements a myriad *koṭīs* of means of attaining power;
He manifests a myriad *koṭīs* of spiritual transformations;
He perfects a myriad *koṭīs* of unimpeded abilities;
He fulfills a myriad *koṭīs* of provisions for the bodhisattva path;
He accumulates a myriad *koṭīs* of treasuries;
He clearly illuminates a myriad *koṭīs* of bodhisattva skillful means;
He expounds on a myriad *koṭīs* of meanings;
He fulfills a myriad *koṭīs* of vows;
He produces a myriad *koṭīs* of dedications;
He facilitates the purification of the right and fixed position[293] for a myriad *koṭīs* of bodhisattvas;
He completely understands a myriad *koṭīs* of Dharma gateways;

He provides instruction in a myriad *koṭīs* of discourses; and
He cultivates a myriad *koṭīs* of types of bodhisattva purity.

Sons of the Buddha, the bodhisattva-mahāsattva also possesses numberless meritorious qualities, measureless meritorious qualities, boundless meritorious qualities, incomparably many meritorious qualities, innumerably many meritorious qualities, indescribably many meritorious qualities, inconceivably many meritorious qualities, immeasurably many meritorious qualities, ineffably many meritorious qualities, and endlessly many meritorious qualities.

Sons of the Buddha, as for these meritorious qualities, this bodhisattva has already fully prepared them, has already accumulated them all, has already adorned them all, has already purified them all, has already made them radiantly clear, has already integrated them, has already become able to produce them, has already made them praiseworthy, has already made them enduring, and he has already completely perfected them.

Sons of the Buddha, when this bodhisattva-mahāsattva abides in this samādhi, he is taken into the care of buddhas to the east with names as numerous as the atoms in a myriad *asaṃkhyeyas* of buddha *kṣetras* among whom there are in turn an additional number of buddhas bearing each of these names as numerous as the atoms in a myriad *asaṃkhyeyas* of buddha *kṣetras*, every one of whom is different from each other. And just as this is so in the east, so too is this also so in the same way in the south, west, north, the four midpoints, the zenith, and the nadir as well. All of these buddhas appear directly before him, whereupon:

They show him all buddhas' pure *kṣetras*;
They tell him about the measureless body of all buddhas;
They tell him about the inconceivable eyes of all buddhas;
They tell him about the measureless ears of all buddhas;
They tell him about the pure nose of all buddhas;
They tell him about the pure tongue of all buddhas;
They tell him about the non-abiding mind of all buddhas;
They tell him about the unexcelled spiritual superknowledges of all *tathāgatas*;
They enable him to cultivate the Tathāgata's unexcelled bodhi;
They enable him to acquire the Tathāgata's pure voice;
They explain the Tathāgata's irreversible wheel of Dharma;
They reveal the Tathāgata's boundless congregation;
They enable him to enter the Tathāgata's boundless secrets;
They praise all the Tathāgata's roots of goodness;

They enable him to enter the Tathāgata's equal dharmas;
They expound upon the Tathāgata's lineage extending throughout the three periods of time;
They reveal the Tathāgata's measureless physical marks;
They extol the dharmas of which the Tathāgata is protectively mindful;
They expound on the Tathāgata's sublime Dharma voice;
They clearly distinguish the worlds of all buddhas;
They promulgate all buddhas' samādhis;
They reveal the sequence of all buddhas' congregations;
They protect the inconceivable Dharma of all buddhas;
They explain how all dharmas are like illusory conjurations;
They make it clear that the nature of dharmas is motionless;
They reveal all instances of [the turning of] the wheel of the unexcelled Dharma;
They praise the exquisiteness of the Tathāgata's countless meritorious qualities;
They enable him to enter the clouds of all samādhis; and
They enable him to realize that one's mind is like a boundless and endless conjured illusion or magical transformation.

Sons of the Buddha, when this bodhisattva-mahāsattva abides in this "samādhi of sovereign mastery throughout the Dharma realm," he is simultaneously regarded with protective mindfulness by all those *tathāgatas* in each of the ten directions possessed of names as numerous as the atoms in a myriad *asaṃkhyeyas* of buddha *kṣetras* among whom there are in turn an additional number of such buddhas bearing each of these names as numerous as the atoms in a myriad *asaṃkhyeyas* buddha *kṣetras*.

They enable this bodhisattva to acquire a boundless body;
They enable this bodhisattva to acquire an unimpeded mind;
They enable this bodhisattva to acquire unforgetting mindfulness of all dharmas;
They enable this bodhisattva to acquire definite wisdom regarding all dharmas;
They enable this bodhisattva to acquire ever-increasing brilliant intelligence regarding all dharmas by which they are able to absorb them all;
They enable this bodhisattva to completely understand all dharmas;
They enable this bodhisattva to acquire fiercely sharp faculties by which he is able to attain skill in the dharmas of the spiritual superknowledges;

They enable this bodhisattva to acquire an unimpeded sphere of action in which he is able to constantly and incessantly travel everywhere throughout the Dharma realm;

They enable this bodhisattva to acquire ultimately purified unimpeded wisdom; and

They enable this bodhisattva to use the power of the spiritual superknowledges to manifest the realization of buddhahood in all worlds.

Sons of the Buddha, when the bodhisattva-mahāsattva abides in this samādhi, he acquires ten kinds of oceans. What are those ten? They are as follows:

He acquires the ocean of all buddhas because he sees them all;

He acquires the ocean of beings because he trains them all;

He acquires the ocean of all dharmas because he is able to use wisdom to completely know them all;

He acquires the ocean of all *kṣetras* because he uses the spiritual superknowledges of the absence of inherent existence and wishlessness to go and visit them all;

He acquires the ocean of meritorious qualities because he fulfills the cultivation of them all;

He acquires the ocean of spiritual superknowledges because he is able to extensively manifest them to enable awakening;

He acquires the ocean of all faculties because he thoroughly knows all their various differences;

He acquires the ocean of all minds because he knows the countless minds of all beings with their many and various differences;

He acquires the ocean of all practices because he is able to use the power of vows to completely fulfill them all; and

He acquires the ocean of all vows because he maintains perpetual purity in accomplishing them all.

Sons of the Buddha, after the bodhisattva-mahāsattva acquires these ten kinds of oceans, he also acquires ten kinds of extraordinary supremacy. What are those ten? They are as follows:

First, he becomes foremost among all beings;

Second, even among all the devas, he is the most extraordinary;

Third, even among all the Brahma Heaven kings, he possesses the most ultimate powers of sovereign mastery;

Fourth, he remains free of any defiling attachment to anything in any world;

Fifth, there is no one in any world who is able to overcome him;

Sixth, none of the *māras* are able to delude or confuse him;
Seventh, he remains unhindered in entering all the rebirth destinies;
Eighth, in whichever of the many different places he takes rebirth, he remains aware that they are not durable;
Ninth, he attains sovereign mastery in all dharmas of the Buddha; and
Tenth, he is able to manifest all the spiritual superknowledges.

Sons of the Buddha, after the bodhisattva-mahāsattva acquires these ten kinds of extraordinary excellence, he also acquires ten kinds of powers with which he cultivates all the practices in the realms of beings. What are those ten? They are as follows:

The first is the power of courage and strength, because of which he trains those in the world;
The second is the power of vigor, because of which he never retreats;
The third is the power of nonattachment, because of which he abandons all defilements;
The fourth is the power of quiescence, because of which he remains free of contentiousness regarding any dharma;
The fifth is the power to deal with both opposition and agreeableness, because of which his mind is at ease with all dharmas;
The sixth is the power of [realizing] the nature of dharmas, because of which he gains sovereign mastery of all meanings;
The seventh is the power of being unimpeded, because of which his wisdom is vast;
The eighth is the power of fearlessness, because of which he is able to discuss all dharmas;
The ninth is the power of eloquence because of which he is able to retain all dharmas; and
The tenth is the power of explanation, because of which his wisdom is boundless.

Sons of the Buddha, as for these ten kinds of powers, they are vast powers, supreme powers, invincible powers, measureless powers, skillfully accumulated powers, unshakable powers, solidly enduring powers, wisdom powers, powers of accomplishment, powers of supreme meditative absorption, pure powers, ultimately purified powers, Dharma body powers, Dharma light powers, Dharma lamp powers, Dharma gateway powers, indestructible powers, ultimately courageous powers, powers of a great man, powers of a good man's cultivation, powers of the realization of right enlightenment, powers of roots of goodness accumulated in the past, powers of establishment in measureless roots of goodness, powers associated with abiding in the powers of a *tathāgata*, powers of the mind's contemplative reflections, powers that increase a bodhisattva's happiness, powers that produce pure faith in the bodhisattva, powers that increase the bodhisattva's courage, powers produced by the resolve to attain bodhi, powers of the bodhisattva's pure profound mind, powers of the bodhisattva's especially supreme profound mind, powers produced by the influential effect of a bodhisattva's roots of goodness, powers produced by achieving the ultimate in all dharmas, powers associated with the unimpeded body, powers produced by entering the Dharma gateways of skillful expedient means, powers of the pure and sublime Dharma, powers arising from becoming established in the great strength by which he cannot be shaken by anyone in the world, and powers which no being can overcome.

Sons of the Buddha, as for the dharmas of measureless meritorious qualities such as these, this bodhisattva-mahāsattva: is able to produce them, is able to perfect them, is able to completely fulfill them, is able to illuminate them, is able to embody them, is able to everywhere embody them, is able to make them vast, is able to make them steadfast, is able to increase them, is able to purify them, and is able to everywhere purify them.

This bodhisattva becomes such that no one could fully describe the bounds of his meritorious qualities, the bounds of his wisdom, the bounds of his cultivation, the bounds of his Dharma gateways, the bounds of his sovereign masteries, the bounds of his practice of the austerities, the bounds of his development, the bounds of his purity, the bounds of his emancipation, or the bounds of his sovereign mastery in the Dharma.

This bodhisattva also becomes such that, even in an ineffable number of kalpas, no one could completely describe all the Dharma gateways that he has acquired, that he has developed, that he has entered into, that he has directly manifested, that he has fathomed their spheres of experience, that he has contemplated, that he has realized and entered, that he has purified, that he has come to completely know, or that he has established.

Sons of the Buddha, when this bodhisattva-mahāsattva abides in this samādhi, he becomes able to completely know all the numberlessly many, measurelessly many, boundlessly many, incomparably many, innumerably many, unspeakably many, inconceivably many, immeasurably many, ineffably many, and ineffably-ineffably many samādhis. All the spheres of experience of every one of those samādhis are measurelessly vast. Whether in entering into, emerging from, or abiding in those spheres of experience, there are none of them for which he does not clearly see all their appearances, all their manifestations, all their stations of practice, all their similar consequences, all their individual natures, all the factors that they extinguish, and all the emancipation that they bring about.

Sons of the Buddha, he is like the palace of the great dragon king, Anavatapta, "Free of Heat," from which there flow four rivers that are free of turbidity, free of the various pollutants, free of any defiling filth, and that have waters that are as clear as space. The four sides of that lake each have a single mouth and from every one of those mouths, there flows a river. The Ganges River flows from an elephant's mouth, the Śītā River flows from a lion's mouth, the Sindhu River flows from an ox's mouth, and the Vākṣu River flows from a horse's mouth.

As the four great rivers flow out, the mouth that sends forth the Ganges River spills forth silver sands, the mouth that sends forth the Śītā River spills forth vajra sands, the mouth that sends forth the Sindhu River spills forth gold sands, and the mouth that sends forth the Vākṣu River spills forth lapis lazuli sands. The Ganges River becomes the color of white silver at its mouth, the Śītā River becomes the color of vajra at its mouth, the Sindhu River becomes the color of yellow gold at its mouth, and the Vākṣu River becomes the color of lapis lazuli at its mouth.

Each of these rivers is a *yojana* wide at its mouth. Having poured forth in this manner, the four rivers each wind around that great lake seven times and then are diverted away toward their respective directions to which they send their vast and bounding currents rushing away to flow into the great ocean. As those rivers wind around in their circular flow, in the areas between each of their courses there are *utpala* flowers, *padma* flowers, *kumuda* flowers, and *puṇḍārīka* flowers made of jewels from the heavens. They emanate their exotic fragrances and are exquisite in their colors and purity. All their many different flower petals and many different pods and stamens are all made of many kinds of precious jewels that, naturally possessed of translucent brilliance, emanate light producing mutually reflected illumination.

Anavatapta, the Heat-Free Lake, round and vast, is fifty *yojanas* across. Its bottom is everywhere spread with marvelous sands made of the many kinds of precious gems. Ornamented with all the many different kinds of *maṇi* jewels, its banks are all adorned with countless jewels. The marvelous fragrance of sandalwood incense spreads about everywhere there. *Utpala* flowers, *padma* flowers, *kumuda* flowers, and *puṇḍārīka* flowers as well as all the other kinds of bejeweled flowers everywhere fill those areas. A subtle breeze wafts through, causing the fragrant scent to spread afar. The area is completely surrounded by groves of flowering bejeweled trees. When the sun rises, it everywhere illuminates both within and beyond the waters of the lake and its rivers. All those many phenomena receive its reflections and display interlaced rays of brilliant light that form a net of bright illumination.

All the many kinds of phenomena such as these, whether they be near or far, high or low, vast or constricted, coarse or fine, even down to those that are the most extremely tiny things such as a grain of sand or a mote of dust—they all consist of exquisite jewels whose radiance emanates penetrating reflections. None of them fail to display reflected images of the sun's orb that in turn progressively reflect back ever more such radiance each upon the other. The many reflections such as these neither increase nor decrease and neither mix together nor dissipate. They all retain their original character by which they are all able to be clearly discerned.

Sons of the Buddha, just as four rivers flow forth into the great ocean from the four river mouths of Anavatapta, the Heat-Free Lake, so too it is with the bodhisattva-mahāsattva, for it is from his four types of eloquence[294] that all the practices flow forth and ultimately lead into the ocean of all-knowledge.

Just as the great Ganges River flows out over silver sands from the silver-colored elephant's mouth, so too it is with the bodhisattva-mahāsattva who, with eloquence with respect to meanings,[295] expounds upon all the gateways to meaning taught by all *tathāgatas,* thereby giving birth to all the pure dharmas that ultimately lead into the ocean of unimpeded knowledge.

Just as the great Śītā River flows out over vajra sands from the vajra-colored lion's mouth, so too it is with the bodhisattva-mahāsattva who, with eloquence with respect to dharmas,[296] expounds for all beings on the Buddha's vajra statements, drawing forth vajra knowledge that ultimately leads into the ocean of unimpeded knowledge.

Just as the great Sindhu River flows out over gold sands from the gold-colored ox's mouth, so too it is with the bodhisattva-mahāsattva who, with eloquence with respect to the language of the teachings,[297] expounds on the skillful means by which one accords with conditioned arising as it operates in the world, thereby awakening beings, delighting them, training them, and ripening them so that they ultimately enter the ocean of skillful means based on conditioned arising.

And just as the great Vākṣu River flows out over lapis lazuli sands from the lapis lazuli-colored horse's mouth, so too it is with the bodhisattva-mahāsattva who, with endless eloquence,[298] rains down a rain of hundreds of thousands of *koṭīs* of *nayutas* of ineffable numbers of dharmas, enabling all those who hear him to receive its drenching moisture and thus ultimately enter the Dharma ocean of all buddhas.

Just as, after, following their courses in flowing around Anavatapta, the Heat-Free Lake, the four rivers then flow off in four directions and enter the ocean, so too it is with the bodhisattva-mahāsattva who, in developing compliant physical actions, compliant verbal actions, and compliant mental actions, perfects wisdom as the guide in physical actions, wisdom as the guide in verbal actions, and wisdom as the guide in mental actions and then flows off in the four directions and ultimately enters the ocean of all-knowledge.

Sons of the Buddha, what then is meant by "the four directions" as they apply to the bodhisattva? Sons of the Buddha, these refer to:

Seeing all buddhas and then becoming awakened;
Hearing, absorbing, retaining, and never forgetting all dharmas;
Achieving the fulfillment of all of the *pāramitā* practices; and
Using great compassion to teach the Dharma and satisfy beings.

Just as when those four great rivers flow around that great lake, the areas between each of their courses are all filled with *utpala* flowers, *padma* flowers, *kumuda* flowers, and *puṇḍārīka* flowers, so too it is with the bodhisattva-mahāsattva who, in his bodhi resolve, never relinquishes beings. He speaks the Dharma for them, trains them, and enables them all to completely fulfill the practice of countless samādhis with which they see the adorned and purified buddha lands.

Just as Anavatapta, the Heat-Free Lake, is surrounded by bejeweled trees, so too it is with the bodhisattva-mahāsattva when he reveals the buddha lands surrounded by adornments and thus enables all beings to progress toward bodhi.

Just as Anavatapta, the Heat-Free Lake, is fifty *yojanas* long and wide, pure, and free of turbidity, so too it is with the bodhisattva-mahāsattva, for his bodhi resolve is possessed of boundless capacity, is completely full of roots of goodness, and is pure and free of turbidity.

Just as Anavatapta, the Heat-Free Lake, has banks adorned with countless jewels and has sandalwood incense scattered all around in it, so too it is with the bodhisattva-mahāsattva, for the banks of his great vow of bodhi resolve are adorned with hundreds of thousands of *koṭīs* of wisdom jewels of ten different types and are everywhere sprinkled with the exquisite fragrance of all his many varieties of goodness.

Just as the bottom of Anavatapta, the Heat-Free Lake, is spread with gold sands and is adorned with inlaid *maṇi* jewels of many different sorts, so too it is with the bodhisattva-mahāsattva as he everywhere contemplates with his sublime wisdom inlaid and adorned with the Dharma jewels of his inconceivable bodhisattva liberations, acquires the unimpeded radiance of all dharmas, dwells where all buddhas dwell, and enters all the extremely profound skillful means.

Just as the dragon king Anavatapta has forever abandoned all the heat afflictions of dragons, so too it is with the bodhisattva-mahāsattva, for he has forever abandoned all of the world's misery and afflictions and, although he manifests the appearance of taking on rebirths, he still remains free of defiling attachments even as he does so.

Just as the four great rivers provide moisture to all the lands on the continent of Jambudvīpa and, after providing that moisture, they then enter the great ocean, so too it is with the bodhisattva-mahāsattva, for he provides the moisture of his four rivers of wisdom to the devas, humans, *śramaṇas*, and brahmans and enables them all to enter the great ocean of the wisdom of *anuttarasamyaksaṃbodhi* adorned with the ten powers.

What then are those four rivers? They are:

First, the river of the knowledge of vows by which he ceaselessly rescues, protects, and trains all beings;

Second, the river of the knowledge of the *pāramitās* by which he continuously and endlessly cultivates the bodhi practices and benefits beings in the past, future, and present ages, thus bringing about their ultimate entry into the ocean of all buddhas' wisdom;

Third, the river of the knowledge of the bodhisattva's samādhis which is adorned with numberless samādhis by which one sees all buddhas and enters the ocean of all buddhas; and

Fourth, the river of the knowledge of great compassion in which, with sovereign mastery in great kindness, he everywhere rescues beings, incessantly uses skillful means to gather them in, cultivates the gateways to secret meritorious qualities, and ultimately enters the great ocean of the ten powers.

Just as, after the four great rivers flow forth from Anavatapta, the Heat-Free Lake, they flow on endlessly and ultimately enter the great ocean, so too it is with the bodhisattva-mahāsattva who, using the power of great vows, cultivates the bodhisattva practices and, with sovereign mastery of inexhaustible knowledge and vision, ultimate enters the ocean of all-knowledge.

Just as, when the four great rivers proceed toward their entry into the great ocean, there is nothing that is able to obstruct them and prevent them from entering it, so too it is with the bodhisattva-mahāsattva, for there is nothing that impedes his constant and diligent cultivation of Samantabhadra's conduct and vows, his complete development of the light of all wisdom, his dwelling in the bodhi dharmas of all buddhas, and his entry into the wisdom of the Tathāgata.

Just as the four great rivers never weary of sending their bounding flow on into the ocean even throughout the course of kalpa after kalpa, so too it is with the bodhisattva-mahāsattva, for, even to the very end of all kalpas of the future, he never wearies of using the conduct and vows of Samantabhadra to cultivate the bodhisattva practices and enter the ocean of the *tathāgatas*.

Sons of the Buddha, just as when the sun rises, reflections of the sun appear in the gold sands, silver sands, vajra sands, lapis lazuli sands, and all the many other different kinds of bejeweled things in the waters of Anavatapta, the Heat-Free Lake, and just as the gold sands and other bejeweled objects in turn each mutually and unimpededly manifest penetrating reflections of each other's images, so too it is with the bodhisattva-mahāsattva when, abiding in this samādhi, he sees in every pore of his own body buddhas, *tathāgatas*, as numerous as the atoms in an ineffable-ineffable number of buddha *kṣetras*. He also sees all the lands of those buddhas, their sites of enlightenment, and their congregations. He listens to Dharma teachings from each of those buddhas, absorbs and retains them, develops resolute faith, and makes offerings. In each instance, he passes through an ineffable-ineffable number of *koṭīs* of *nayutas* of kalpas and yet does not conceive of those spans of time as either long or short or those congregations as crowded. Why is this? This is:

Because, with a sublime mind, he enters the boundless Dharma realm;

Because he enters incomparably many different fruitions of karma;

Because he enters the spheres of experience of inconceivably many samādhis;

Because he enters the spheres of experience of inconceivably many types of meditative contemplation;

Because he enters the spheres of experience of all buddhas' sovereign mastery;

Because he is regarded with protective mindfulness by all buddhas;

Because he acquires all buddhas' great spiritual transformations;

Because he acquires all *tathāgatas'* rare and recondite ten powers;

Because he enters the completely fulfilled sphere of experience of Samantabhadra Bodhisattva's practices; and

Because he acquires all buddhas' tireless powers of the spiritual superknowledges.

Sons of the Buddha, as for this bodhisattva-mahāsattva:

Although he is able to enter and emerge from meditative absorption in but a single mind-moment, he still does not dispense with remaining in meditative absorption for a long time, nor does he have any attachment to it;

Although he enters these spheres of experience, he does not depend on them or dwell in them, and yet he still does not abandon all those with whom he has developed karmic conditions;

Although he is well able to enter even the boundaries of a *kṣaṇa,* he is still tireless in manifesting a buddha's spiritual superknowledges to benefit all beings;

Although he equally enters the entire Dharma realm, he still never reaches its boundaries;

Although he has no abiding or any place in which he abides, he still constantly progresses into the path to all-knowledge and uses his powers to create transformations to everywhere enter the countless congregations of beings and completely adorn all worlds;

Although he has abandoned the discriminations associated with the world's inverted views and has stepped beyond all the grounds in which discriminations take place, he still does not abandon the many different kinds of signs;

Although he is able to completely perfect skillful expedient means, he still achieves the ultimate in purity; and

Although he does not make discriminations regarding the bodhisattva's grounds, he still has already skillfully entered them.

Sons of the Buddha, just as, although empty space is able to embrace all things, it is still apart from existence or nonexistence, so too it is with the bodhisattva-mahāsattva in these respects:

Although he everywhere enters all worlds, he still abandons any conception of "the world";
Although he diligently liberates all beings, he still abandons any conception of "beings";
Although he deeply knows all dharmas, he still abandons any conception of "dharmas";
Although he delights in seeing all buddhas, he still abandons any conception of "buddhas";
Although he skillfully enters many different samādhis, he still realizes that the inherent nature of all dharmas is suchness and thus remains free of any defiling attachments;
Although he uses boundless eloquence to expound on endless Dharma statements, his mind still forever abides apart from the dharmas of language;
Although he delights in contemplating the wordless Dharma, he still constantly manifests his pure voice;
Although he abides at the very limits of all language-transcending dharmas, he still constantly reveals many different kinds of forms and characteristics;
Although he teaches beings, he still realizes all dharmas are ultimately empty by nature;
Although he diligently cultivates the great compassion and liberates beings, he still realizes the realms of beings are endless and will never be subject to dissolution;
Although he fully comprehends that the Dharma realm is everlasting and unchanging, he still constantly and ceaselessly uses the three spheres[299] to train beings; and
Although he always securely abides where the Tathāgata abides, he still uses his pure wisdom and fearless mind to distinguish and expound on many different kinds of dharmas as he constantly and ceaselessly turns the wheel of the Dharma.

Sons of the Buddha, this is what constitutes the knowledge of skillful means as it relates to the bodhisattva-mahāsattva's ninth great samādhi, "the great samādhi of sovereign mastery throughout the Dharma realm."

Sons of the Buddha, what then is meant by the bodhisattva-mahāsattva's "samādhi of the unimpeded wheel"?

Sons of the Buddha, when the bodhisattva-mahāsattva enters this samādhi, he abides in unimpeded physical actions, unimpeded verbal actions, and unimpeded mental actions, he abides in unimpeded buddha lands, he acquires the wisdom by which he is unimpeded in ripening beings, he gains the wisdom by which he is unimpeded in training beings, he emanates unimpeded radiance, he manifests a net of unimpeded light, he manifests unimpeded vast transformations, he turns the unimpeded wheel of the pure Dharma, he acquires the bodhisattva's unimpeded sovereign masteries, he everywhere enters all the powers of the Buddha, he everywhere abides in the wisdom of all buddhas, he accomplishes what the Buddha accomplishes, he purifies whatever the Buddha purifies, he manifests the Buddha's spiritual superknowledges, he pleases the Buddha, he practices the Tathāgata's practices, he abides in the Tathāgata's path, he is always able to draw near to countless buddhas, he accomplishes the Buddha's works, and he carries on the lineage of all buddhas.

Sons of the Buddha, after the bodhisattva-mahāsattva has come to abide in this samādhi, he contemplates all-knowledge, he contemplates all-knowledge in general, he contemplates all-knowledge in terms of its specific aspects, he accords with all-knowledge, he reveals all-knowledge, he takes all-knowledge as the object of his attention, he perceives all-knowledge, he comprehensively perceives all-knowledge, and he perceives all-knowledge in terms of its specific aspects.

In his cultivation of Samantabhadra Bodhisattva's vast vows, vast resolve, vast practices, vast destinies, vast places entered, vast radiance, vast manifestations, vast protective mindfulness, vast transformations, and vast path, he never interrupts it, never retreats from it, never rests from it, never discontinues it, never grows weary of it, never relinquishes it, never becomes distracted in it, never becomes confused in it, always increases his progress in it, and constantly continues in it.

And why is this? This bodhisattva-mahāsattva has perfected great vows in relation to all dharmas, has set out in the practice of the Great Vehicle, and has entered the ocean of skillful means of the Buddha's Dharma. By the power of supreme vows, he has developed brightly illuminating wisdom and skillful means in cultivating the practices that all bodhisattvas practice. He has perfected the bodhisattva's spiritual superknowledges and transformations and is well able to regard all beings with protective mindfulness just as all buddhas of past, future, and present eras regard them with protective mindfulness. He constantly arouses the great compassion for all beings and achieves success in the unchanging Dharma of the Tathāgata.

Sons of the Buddha, just as when someone attaches a *maṇi* jewel to a colored robe, that *maṇi* jewel takes on the same color as the robe yet does not relinquish its own nature, so too it is with the bodhisattva-mahāsattva, for when he perfects wisdom as the jewel of the mind, contemplates all-knowledge, and makes it everywhere clearly apparent, he still never relinquishes his cultivation of the bodhisattva practices.

And why is this? The bodhisattva-mahāsattva has made great vows to benefit all beings, to liberate all beings, to serve all buddhas, to purify all worlds, to comfort beings, to deeply enter the ocean of Dharma, to manifest great sovereign mastery in order to purify the realms of beings, to provide for and give to beings, to everywhere illuminate the world, and to enter the Dharma gateway of boundless illusory conjurations without retreating or turning back and without tiring or becoming weary of this.

Sons of the Buddha, just as empty space holds the many worlds whether they are coming into being or abiding, doing so without wearying, without tiring, without deteriorating, without decaying, without dissolution, without damage, without change, without varying, without difference, and without relinquishing its own nature, doing so because it is the nature of empty space for it to be this way, so too it is with the bodhisattva-mahāsattva who establishes countless great vows to liberate all beings with a mind that remains free of any weariness in doing so.

Sons of the Buddha, this circumstance is analogous to that of nirvāṇa which never grows weary even as the countless beings of the past, the future, and the present pass into extinction within it. And why is this so? It is because the original nature of all dharmas is pure. This is what is referred to as "nirvāṇa." How then could it somehow grow weary of this? So too it is with the bodhisattva-mahāsattva. It is for the very purpose of fulfilling his wish to liberate all beings and enable their emancipation that he appears in the world. How then could his mind somehow become weary of this?

Sons of the Buddha, this is just as it is with all-knowledge which can enable all bodhisattvas of the past, future, and present to already be born, now be born, or be born in the future into the family of all buddhas and then eventually enable them to attain unexcelled bodhi. And why is this so? It is because all-knowledge and the Dharma realm are no different and because it has no attachment to any dharmas. So too it is with the bodhisattva-mahāsattva, for his mind abides with equanimity in all-knowledge. How then could he have a mind that grows weary of this?

Sons of the Buddha, this bodhisattva-mahāsattva has a lotus flower that is so vast that it extends to the very boundaries of the ten directions. It is adorned with an ineffable number of petals, an ineffable number of jewels, and an ineffable number of fragrances. Its ineffable number of jewels in turn reveal many different kinds of pristine and exquisite jewels arranged in the finest ways. That flower always emanates lights of many different colors which are unimpeded in their pervasive illumination of all worlds throughout the ten directions. Suspended over it is a net made of real gold which is hung with jeweled bells that slowly sway and emanate sublime sounds. Those sounds expound on the dharma of all-knowledge. This immense lotus flower possessed of the pure adornments of the Tathāgata is produced from all his roots of goodness, is a manifestation of auspiciousness made visible through spiritual powers, is a reflection of a myriad *asaṃkhyeyas* of pure meritorious qualities perfected during the course of the bodhisattva's marvelous path, and is a phenomenon that has flowed forth from the resolve to attain all-knowledge. Reflected images of the buddhas of the ten directions are displayed within it. Those in the world gaze up at it with admiration as if it were a buddha stupa and, of those beings who do see it, there are none who do not bow down in reverence before it. It arises from the right Dharma by which one is able to fully understand the illusory and it is such that there is nothing in the world which could compare to it.

When the bodhisattva-mahāsattva sits down on this lotus flower in the lotus posture, the size of his body matches that of the flower. Aided by the spiritual powers of all buddhas, every pore of the bodhisattva's body emanates rays of light as numerous as the atoms in a hundred myriad *koṭīs* of *nayutas* of ineffables of buddha *kṣetras*. Every light ray in turn manifests *maṇi* jewels as numerous as the atoms in a hundred myriads of *koṭīs* of *nayutas* of ineffables of buddha *kṣetras*. Those jewels are all known as "treasuries of universal light" which are adorned with many different colors and characteristics and which are the product of countless meritorious qualities. Suspended over it is a net made of many jewels and flowers which spreads about hundreds of thousands of *koṭīs* of *nayutas* of especially supreme and sublime fragrances and many different adornments of different colors and appearances. There also appears a canopy suspended over it which is adorned with inconceivable jewels.

Every one of those *maṇi* jewels manifests towers as numerous as the atoms in a hundred myriads of *koṭīs* of *nayutas* of ineffables of buddha *kṣetras*.

Every one of those towers manifests lotus flower dais lion thrones as numerous as the atoms in a hundred myriads of *koṭīs* of *nayutas* of ineffables of buddha *kṣetras*.

Every one of those lion thrones manifests rays of light as numerous as the atoms in a hundred myriads of *koṭīs* of *nayutas* of ineffables of buddha *kṣetras*.

Every one of those rays of light manifests forms and appearances as numerous as the atoms in a hundred myriads of *koṭīs* of *nayutas* of ineffables of buddha *kṣetras*.

Every one of those forms and appearances manifests orbs of light as numerous as the atoms in a hundred myriads of *koṭīs* of *nayutas* of ineffables of buddha *kṣetras*.

Every one of those orbs of light manifests *vairocana maṇi* jewel flowers as numerous as the atoms in a hundred myriads of *koṭīs* of *nayutas* of ineffables of buddha *kṣetras*.

Every one of those flowers manifests pedestals as numerous as the atoms in a hundred myriads of *koṭīs* of *nayutas* of ineffables of buddha *kṣetras*.

Every one of those pedestals manifests buddhas as numerous as the atoms in a hundred myriads of *koṭīs* of *nayutas* of ineffables of buddha *kṣetras*.

Every one of those buddhas manifests spiritual transformations as numerous as the atoms in a hundred myriads of *koṭīs* of *nayutas* of ineffables of buddha *kṣetras*.

Every one of those spiritual transformations purifies congregations of beings as numerous as the atoms in a hundred myriads of *koṭīs* of *nayutas* of ineffables of buddha *kṣetras*.

Every one of those congregations of beings manifests sovereign masteries of the buddhas as numerous as the atoms in a hundred myriads of *koṭīs* of *nayutas* of ineffables of buddha *kṣetras*.

Every one of those sovereign masteries rains down dharmas of the Buddha as numerous as the atoms in a hundred myriads of *koṭīs* of *nayutas* of ineffables of buddha *kṣetras*.

Every one of those dharmas of the Buddha has sutras as numerous as the atoms in a hundred myriads of *koṭīs* of *nayutas* of ineffables of buddha *kṣetras*.

Every one of those sutras expounds on gateways to the Dharma as numerous as the atoms in a hundred myriads of *koṭīs* of *nayutas* of ineffables of buddha *kṣetras*.

Every one of those gateways to the Dharma is possessed of types of Dharma wheels penetrated by vajra wisdom, each discoursing in different words as numerous as the atoms in a hundred myriads of *koṭīs* of *nayutas* of ineffables of buddha *kṣetras*.

Every one of those Dharma wheels ripens realms of beings as numerous as the atoms in a hundred myriads of *koṭīs* of *nayutas* of ineffables of buddha *kṣetras*.

And every one of those realms of beings is possessed of beings receiving training in dharmas of the Buddha as numerous as the atoms in a hundred myriads of *koṭīs* of *nayutas* of ineffables of buddha *kṣetras*.

Sons of the Buddha, the bodhisattva-mahāsattva who abides in this samādhi manifests countless transformations such as these from the realms of his spiritual superknowledges. He realizes that they are all like illusory conjurations and thus does not have any defiled attachment to them. He securely abides in the inherently pure nature of the boundlessly and ineffably many dharmas, in the true character of the Dharma realm, in the lineage of the *tathāgatas,* at the very boundaries of the unimpeded, where there is neither any going nor coming, where there is nothing that is either prior or subsequent, where it is so extremely profound as to be bottomless, and in what is realized through direct perception. By resort to wisdom, he enters on his own and does not depend on others for his awakening. His mind remains unconfused and also free of discriminations.

He becomes one who is praised by all buddhas of the past, future, and present who flows forth from the power of the buddhas and enters the sphere of all buddhas. His purified eyes directly realize the reality-accordant essential nature. His wisdom eye possesses universal vision. He perfects the buddha eye, becomes a bright lamp for the world, courses in spheres of cognition known by the wisdom eye, and is able to extensively explain the gateways to the sublime Dharma.

He attains success in his resolve to realize bodhi, progresses toward the state of the most supreme of men, becomes unimpeded in all spheres of experience, enters the lineage of the wise, brings forth all forms of wisdom, abandons the dharmas associated with taking birth in the world, and yet manifests as taking rebirth and uses transformations produced by spiritual superknowledges as skillful means to train beings. In all these matters, there is nothing that does not involve skillful means.

His meritorious qualities, understandings, and aspirations are all pure, are all possessed of the most ultimate degree of sublimity, and are completely and perfectly full in their development. His wisdom is as vast as empty space. He is well able to contemplate the spheres of cognition of the many *āryas.* His faith, practice, and power of vows are unshakably solid. His meritorious qualities are endless and are praised by those in the world. He gathers the many marvelous jewels from the treasury beheld by all buddhas, from the station of the great bodhi, and from the ocean of all-knowledge and thus becomes one possessed of great wisdom. His nature is as pure as a lotus flower. When beings see him, they are all delighted and they all benefit from it. The light of his wisdom is pervasively illuminating. He sees countless buddhas and purifies all dharmas.

In all that he practices, he is quiescent, and in the dharmas of all buddhas, he is ultimately unimpeded. He constantly uses skillful means in dwelling in the bodhi of the Buddha and it is from within the practice of the meritorious qualities that he is born. He embodies the wisdom of the bodhisattva, becomes chief among the bodhisattvas, and is regarded with protective mindfulness by all buddhas. He acquires the awesome spiritual powers of a buddha and succeeds in developing the Dharma body of a buddha. With his inconceivable power of mindfulness, he focuses on a single object and yet he still has nothing at all that he takes as an objective condition. His practice is vast, signless, unimpeded, and commensurate in scope with the immeasurability and boundlessness of the Dharma realm itself. The bodhi that he has realized is as boundless as empty space and he is entirely free of bonds or attachments.

His pervasive benefiting of the entire world flows forth from his roots of goodness in the ocean of all-knowledge. He is able to completely comprehend countless spheres of experience and he has already skillfully perfected the dharma of pure giving. He abides in the bodhisattva resolve, purifies the bodhisattva seed by which he is able in the course of things to give birth to the bodhi of all buddhas. He acquires skill in all dharmas of all buddhas. He embodies the subtle and marvelous practices and perfects the solidly enduring powers.

The bodhisattva comes to fully know all the masterful awesome spiritual powers of all buddhas which beings rarely even hear of. He enters the gateway of the non-dual and abides in the dharma of signlessness. Even though he has forever relinquished all signs, he is still able to extensively expound upon the many different dharmas. Adapting to beings' mental dispositions and aspirations, he enables them all to undergo the training and causes them all to be filled with joyous delight.

He takes the Dharma realm as his own body and remains free of discriminations. The sphere of his wisdom is inexhaustible, his determination is always intrepid, and his mind is constantly equanimous. He sees the entire extent of all buddhas' meritorious qualities, completely understands the differences and sequences in all kalpas, explains all dharmas, abides securely in all kṣetras, purifies all buddha lands, manifests the light of all right Dharma, expounds on all dharmas of the buddhas of the past, the future, and the present, reveals the stations in which all bodhisattvas dwell, serves as a bright lamp for the world, develops all roots of goodness, forever transcends the world, and always takes birth in the presence of the Buddha.

He attains the Buddha's wisdom and become foremost in understanding it with complete clarity. He is drawn forth and taken in by all buddhas, and has already entered the ranks of the *tathāgatas* of the future. He is one born from all good spiritual guides. Of all things that he aspires to, there are none of them that do not come to fruition.

He possesses great awe-inspiring virtue, abides in especially supreme intentions, is well able to explain all that he ever hears, also explaining it for others so that, on hearing the Dharma, they develop roots of goodness and come to dwell in the sphere of the apex of reality. His mind is unimpeded in all dharmas, he never relinquishes any of the practices, and he abandons all discriminations.

No thought moves in his mind regarding any dharma. He acquires the light of wisdom with which he extinguishes the darkness of delusion and brightly illuminates all dharmas of the Buddha. He does not create any interference in any of the realms of existence and yet takes on rebirths within them. He completely realizes that, even from their very origin on forward to the present, all the realms of existence have never had any movement at all. All of his physical, verbal, and mental karmic deeds are boundless.

Although he adapts to the world by using countless kinds of language to expound on many different topics, he still never contradicts the Dharma beyond words. He enters deeply into the ocean of the buddhas, realizes that all dharmas are merely artificial designations, and remains free of any bonds or attachments to anything in any spheres of experience. He completely understands that all dharmas are empty and devoid of anything at all that exists. The practices that he cultivates all come forth from the Dharma realm. Like empty space, they are all signless and formless. He deeply enters the Dharma realm and adapts to beings in expounding on it. Through the gateway of a single sphere of experience, he gives birth to all-knowledge.

He contemplates the ground of the ten powers and uses wisdom in cultivation and training. He takes wisdom as the bridge to all-knowledge, uses the wisdom eye to remain unimpeded in seeing the Dharma, and skillfully enters all the grounds. He knows the many different kinds of meanings, is able to completely understand every one of all the Dharma gateways, and, of all the great vows, there are none that he does not completely fulfill.

Sons of the Buddha, it is in this way that the bodhisattva-mahāsattva reveals the undifferentiated nature of all *tathāgatas*. This is the gateway of unimpeded skillful means. This is able to produce congregations of bodhisattvas. This dharma consists solely of spheres of experience of samādhi. This enables courageous entry into all-knowledge. This is able to reveal all the gateways into samādhi. This enables unimpeded entry into all *kṣetras* everywhere. This enables the training of all beings. This enables one to abide at the very bounds of the nonexistence of beings. This enables the explanation of all dharmas of the Buddha. And this finds nothing at all that is apprehensible in any sphere of experience.

Although he is always expounding and explaining, he still constantly abandons erroneous conceptions and discriminations.

Although he knows all dharmas have nothing that they do, he is still able to show all kinds of actions that he accomplishes.

Although he knows all buddhas have no signs of duality, he is still able to reveal all buddhas.

Although he knows forms do not exist, he still expounds on all forms.

Although he knows feelings do not exist, he still expounds on all feelings.

Although he knows perceptions do not exist, he still expounds on all perceptions.

Although he knows karmic formative factors do not exist, he still expounds on all karmic formative factors.

Although he knows consciousnesses do not exist, he still expounds on all consciousnesses and constantly uses the wheel of the Dharma to instruct everyone.

Although he knows dharmas are unproduced, he still constantly turns the wheel of Dharma.

Although he knows dharmas are free of any differences, he still speaks of all the gateways to differentiation.

Although he knows all dharmas are neither produced nor destroyed, he still speaks of all the signs of production and destruction.

Although he knows all dharmas are free of any signs of either coarseness or subtlety, he still speaks of all dharmas' signs of coarseness and subtlety.

Although he knows all dharmas have no supremacy, mediocrity, or inferiority, he is still able to expound on the most supreme of all dharmas.

Although he knows all dharmas cannot be described in words, he is still able to expound on them with pure words and phrases.

Although he knows all dharmas have no inward or outward, he still speaks of all inward and outward dharmas.

Although he knows all dharmas cannot be completely known, he still speaks of many different kinds of wise contemplation.

Although he knows all dharmas have no reality, he still speaks of the genuine path to emancipation.

Although he knows all dharmas are ultimately endless, he still expounds on the ending of all the contaminants.

Although he knows all dharmas are devoid of any bases for opposition or contentiousness, it is still not the case that there are no differences between self and other.

Although he knows all dharmas ultimately do not require a teacher, he still always reveres all teachers and seniors.

Although he knows all dharmas do not require [teaching by] others for one to awaken to them, he still always reveres all good spiritual guides.

Although he knows dharmas have no turning,[300] he still turns the wheel of the Dharma.

Although he knows dharmas have no arising, he still reveals all their causes and conditions.

Although he knows all dharmas have no past, he still speaks extensively about the past.

Although he knows all dharmas have no future, he still speaks extensively about the future.

Although he knows all dharmas have no present, he still speaks extensively about the present.

Although he knows all dharmas have no creator, he still speaks about all the actions by which they are created.

Although he knows all dharmas have no causes or conditions, he still speaks about all of their accumulated causes.

Although he knows all dharmas have no equal, he still speaks about the path of equality and inequality.

Although he knows all dharmas are beyond words and speech, he still makes definite statements about the dharmas of the three periods of time.

Although he knows all dharmas have nothing upon which they depend, he still speaks of relying on wholesome dharmas to then succeed in gaining emancipation.

Although he knows all dharmas have no body at all, he still speaks extensively about the Dharma body.

Although he knows all buddhas of the three periods of time are boundlessly many, he is still able to speak extensively about there only being one buddha.

Although he knows dharmas are formless, he still manifests many different forms.

Although he knows dharmas have no views, he still speaks extensively about all views.

Although he knows dharmas are signless, he still speaks of many different signs.

Although he knows all dharmas have no spheres of cognition, he still speaks extensively of wise spheres of cognition.

Although he knows all dharmas have no differences, he still speaks of the many kinds of differences in the fruits of the practices.

Although he knows all dharmas have no emancipation,[301] he still speaks about the pure practices for gaining emancipation.

Although he knows all dharmas are originally eternally abiding, he still speaks of all the dharmas involved in flowing along in cyclic existence.

And although he knows all dharmas have no illumination, he still speaks about the dharmas used to produce illumination.

Sons of the Buddha, if the bodhisattva-mahāsattva enters the spheres of cognition of great awesome samādhis such as this, then he is able realize all dharmas of the Buddha, he is able to progress into all dharmas of the Buddha, he is able to completely accomplish them, he is able to perfectly fulfill them, he is able to accumulate them, he is able to purify them, he is able to securely abide in them, and he is able to completely comprehend them and abide in conformity with the essential nature of all dharmas. This being so, this bodhisattva-mahāsattva does not have thoughts such as these: "There are a certain number of bodhisattvas," "a certain number of bodhisattva dharmas," "a certain number of bodhisattva ultimates," "a certain number of illusory ultimates," "a certain number of transformational ultimates," "a certain number of complete accomplishments of the spiritual superknowledges," "a certain number of complete accomplishments of cognition," "a certain number of meditative reflections," "a certain number of realizations and entries," "a certain number of modes of progression," or "a certain number of spheres of experience."

And why is this? This is because the bodhisattva's samādhi has an essential nature such as this, boundlessness such as this, and extraordinary supremacy such as this. This samādhi involves many different kinds of spheres of cognition, many different kinds of awesome powers, and many different kinds of deep entry, namely:

Entry into an ineffable number of wisdom gateways;
Entry into adornments apart from discriminations;
Entry into boundlessly many extraordinarily supreme *pāramitās;*
Entry into numberless *dhyāna* absorptions;
Entry into hundreds of thousands of *koṭīs* of *nayutas* of ineffables of forms of vast knowledge;
Entry into the vision of supremely marvelous treasuries of boundlessly many buddhas;
Entry into spheres of cognition which do not cease;
Entry into the enlightenment factors with pure resolute faith;
Entry into the great spiritual superknowledges with fiercely sharp faculties;
Entry into spheres of cognition with an unimpeded mind;
Entry into the eye which sees the equality of all buddhas;
Entry into the accumulation of Samantabhadra's supreme resolve and practices;
Entry into dwelling in the marvelous wisdom body of a *nārāyaṇa;*[302]
Entry into the proclamation of the Tathāgata's ocean of wisdom;
Entry into the generation of countless kinds of masterful spiritual transformations;
Entry into the gateway by which one produces the inexhaustible wisdom of all buddhas;
Entry into dwelling in the directly experienced sphere of action of all buddhas;
Entry into the purification of the sovereign wisdom of Samantabhadra Bodhisattva;
Entry into the revelation of the incomparable wisdom of the universal gateway;
Entry into the universal knowledge of all the Dharma realm's extremely subtle spheres of cognition;
Entry into the universal manifestation of all the Dharma realm's extremely subtle spheres of cognition;
Entry into the extraordinarily supreme light of wisdom;
Entry into the farthest reaches of all the sovereign masteries;
Entry into the farthest reaches of all the Dharma gateways of eloquence;

Entry into the wisdom body that everywhere pervades the Dharma realm;
Entry into perfecting the path by which one travels to all places everywhere;
Entry into skillfully abiding in all the different samādhis; and
Entry into knowing the minds of all buddhas.

Sons of the Buddha, this bodhisattva-mahāsattva abides in the practices of Samantabhadra and, in each successive mind-moment, enters a hundred *koṭīs* of ineffables of samādhis and yet does not see any beginning to Samantabhadra Bodhisattva's samādhis or the adornments of the Buddha's spheres of cognition. And why is this? This is:

Because he knows all dharmas are ultimately endless;
Because he knows all buddha *kṣetras* are boundless;
Because he knows all realms of beings are inconceivable;
Because he knows the past has no beginning;
Because he knows the future is endless;
Because he knows the present is as boundless as the entirety of empty space throughout the Dharma realm;
Because he knows the spheres of cognition of all buddhas are inconceivably many;
Because he knows all the bodhisattva practices are numberless;
Because he knows the spheres of cognition described by all buddhas' eloquence are ineffably and boundlessly many; and
Because he knows all dharmas taken as objective conditions by the mind which knows all as illusory are measurelessly many.

Sons of the Buddha, just as a wish-fulfilling jewel provides whatever is wished for, satisfying all wishes even when what is sought for is endless, and yet the power of jewel is still never exhausted, so too it is with the bodhisattva-mahāsattva when he enters this samādhi. He realizes that the mind is like an illusory conjuration that everywhere endlessly, inexhaustibly and ceaselessly, produces all the spheres of experience associated with all dharmas. How is this so? This is because, in perfecting Samantabhadra's unimpeded practices and wisdom, the bodhisattva-mahāsattva contemplates the measurelessly vast illusory objective realms as like reflected images and as neither increased nor decreased.

Sons of the Buddha, just as all the thoughts produced by each common person in the past, the present, and the future are boundless, uninterrupted, and endless so that the flowing on of their thoughts is continuous, ceaseless, and inconceivable, so too it is with the bodhisattva-mahāsattva, for when he enters this samādhi of the gateway to the universal illusion, it is boundless and unfathomable. And how is this so? It is because he completely comprehends the countless dharmas of Samantabhadra Bodhisattva's gateway of universal illusion.

Sons of the Buddha, this is just as when Nanda, Upananda, Manasvin, and the other great dragon kings send down the rain. Raindrops the size of cart hubs may fall throughout a boundless area and, even though the rain is of this sort, the clouds are still never exhausted. This is the effortless sphere of the dragons.

So too it is with the bodhisattva-mahāsattva, for when he abides in this samādhi, he enters all the gateways of Samantabhadra Bodhisattva's samādhis, including:

The gateway to wisdom;
The gateway to Dharma;
The gateway to seeing all buddhas;
The gateway to travel in all directions;
The gateway to sovereign mastery of the mind;
The gateway to empowerment;
The gateway to spiritual transformations;
The gateway to spiritual superknowledges;
The gateway to illusory conjurations;
The gateway to all dharmas as illusory;
The gateway filled with an ineffable-ineffable number of bodhisattvas;
The gateway to drawing near to *tathāgatas*, rightly enlightened ones, as numerous as the atoms in an ineffable-ineffable number of buddha *kṣetras;*
The gateway to entering an ineffable-ineffable number of vast webs of illusion;
The gateway to knowing an ineffable-ineffable number of different vast buddha *kṣetras;*
The gateway to knowing an ineffable-ineffable number of substantial and insubstantial worlds;
The gateway to knowing the thoughts of an ineffable-ineffable number of beings;
The gateway to knowing an ineffable-ineffable number of differences in time;
The gateway to knowing the creation and destruction of an ineffable-ineffable number of worlds; and
The gateway to knowing an ineffable-ineffable number of inverted and upright buddha *kṣetras*.

In but a single mind-moment, he knows them all in accordance with reality. When he enters them in these ways, they are boundless and endless. He does not become tired and does not grow weary of this. He never stops, never rests, never retreats, and never loses [his resolve].

In all these dharmas, he does not abide in wrong objects, constantly abides in right meditative reflection, and does not allow either sinking or restless mind states. He never retreats from his quest to gain all-knowledge and, for all buddha *kṣetras*, becomes a bright lamp that illuminates the world and turns the wheel of Dharma in an ineffable-ineffable number of circumstances, using marvelous eloquence in freely and endlessly inquiring of the *tathāgatas*. He manifests as gaining enlightenment in boundlessly many circumstances and, in training beings, he never abandons them. He always diligently cultivates Samantabhadra's conduct and vows and never rests in doing so. He incessantly manifests an ineffable-ineffable number of form bodies.

And how is this so? Just as whenever a burning flame comes into contact with a suitable object, a fire starts and does not cease to burn, so too it is with the bodhisattva-mahāsattva. Contemplating the realms of beings, the Dharma realm, and all worlds as just as boundless as empty space, he is then able in but a single mind-moment to go to visit buddhas as numerous as the atoms in an ineffable-ineffable number of buddha *kṣetras*. In the presence of every one of those buddhas, he enters an ineffable-ineffable number of many different dharmas of all-knowledge with which he enables the beings in an ineffable-ineffable number of realms of beings to leave behind the home life for the sake of the path and then diligently cultivate roots of goodness by which they attain ultimate purity. So too he enables an ineffable-ineffable number of bodhisattvas as yet not definitely committed to the conduct and vows of Samantabhadra to then become definitely committed to them and then establish themselves in the gateways of Samantabhadra's wisdom.

Using countless skillful means, throughout the three periods of time, he enters an ineffable-ineffable number of different vast kalpas of creation, abiding, and destruction and enters different realms within an ineffable-ineffable number of worlds in their creation, abiding, and destruction phases where he arouses just so very many greatly compassionate great vows to train all those countless beings without exception. And how is this so? It is because, due to his desire to liberate all beings, this bodhisattva-mahāsattva cultivates

Samantabhadra's practices, develops Samantabhadra's wisdom, and completely fulfills all the conduct and vows of Samantabhadra.

Therefore all bodhisattvas should diligently cultivate kinds of actions such as these, spheres of experience such as these, awesome virtue such as this, vastness such as this, measurelessness such as this, inconceivability such as this, universal illumination such as this, dwelling in the direct presence of all buddhas in this way, being regarded with protective mindfulness by all *tathāgatas* in this way, developing past roots of goodness in this way, and entering samādhi such as this in which their minds are unimpeded and unshakable, abandoning all the feverish afflictions, remaining tireless in this, maintaining irreversible resolve in this, establishing profound aspirations, remaining courageous and free of trepidation, according with the spheres of experience in samādhi, entering the grounds of inconceivable wisdom, not relying on language, not being attached to the world, not seizing on any dharma, not making discriminations, not having any defiling attachments to worldly matters, and not making discriminations regarding the spheres of experience.

As for the knowledge of all dharmas, they should simply establish themselves in it and should not attempt to measure it, which is to say:

[They should] draw near to those possessed of all-knowledge, awaken to the bodhi of the Buddha, perfect the light of the Dharma, bestow roots of goodness on all beings, extricate beings from the realms of the *māras*, enable them to enter the realm of the Buddha's Dharma, enable them to never relinquish the great vows, diligently contemplate the path of emancipation, broaden the sphere of purity, completely develop all the perfections, and arouse deep resolute faith in all buddhas;

They should always contemplate the nature of all dharmas and never relinquish this for even a moment;

They should realize that their own bodies and the nature of all dharmas are all the same;

They should clearly understand the actions of those in the world and then instruct them with wisdom and skillful means in accordance with the Dharma;

They should forever remain incessantly vigorous;

They should contemplate the scarcity of their own roots of goodness;

They should be diligent in increasing others' roots of goodness;

They should persist in their own cultivation of the path to all-knowledge;

They should diligently increase their own sphere of bodhisattva actions;
They should delight in drawing near to all good spiritual guides;
They should engage in joint practice with them and dwell together with them;
They should not discriminate among buddhas;
They should never relinquish mindfulness;
They should always abide in Dharma realm of equality;
They should realize that all manifestations of the mind and consciousness are like conjured illusions;
They should realize that all worldly actions are like a dream;
They should realize that the manifestations of all buddhas' power of vows are like reflected images;
They should realize that all vast karmic works are like supernatural transformations;
They should realize that all words and speech are like echoes;
They should contemplate all dharmas as like illusions;
They should realize that all dharmas that are produced and destroyed are like mere passing sounds;
They should realize that all buddha *kṣetras* to which they go are devoid of any essential nature;
They should never weary of inquiring of the *tathāgatas* about the Dharma of the Buddha;
They should be diligent in providing instruction to awaken everyone in the world and they should never abandon them; and
They should never rest in their efforts to know the right time to teach the Dharma to train all beings.

Sons of the Buddha, it is in these ways that the bodhisattva-mahāsattva cultivates Samantabhadra's practices, in these ways that he achieves perfect fulfillment of the bodhisattva's sphere of action, in these ways that he acquires a penetrating comprehension of the path to emancipation, in these ways that he absorbs and retains the Dharma of all buddhas of the three periods of time, in these ways that he contemplates the gateways to all-knowledge, in these ways that he reflects on the unchanging Dharma, in these ways that he brightens and purifies his especially supreme aspiration, in these ways that he develops resolute faith in all *tathāgatas*, in these ways that he acquires a complete awareness of the Buddha's vast powers, in these ways that he develops decisive and unimpeded resolve, and in these ways that he attracts and takes in all beings.

Sons of the Buddha, when the bodhisattva-mahāsattva enters this samādhi of such great wisdom in which Samantabhadra abides, buddhas from an ineffable-ineffable number of lands in each of the ten directions manifest directly before him. In every one of those lands there are *tathāgata* names as numerous as the atoms in an ineffable-ineffable number of buddha *kṣetras*, and, for every one of those names, there are buddhas as numerous as the atoms in an ineffable-ineffable number of buddha *kṣetras*, all of whom, having appeared directly before him, then:

Bestow on him the memory power of the Tathāgata, thereby enabling him to never forget the Tathāgata's sphere of cognition;

Bestow on him ultimate wisdom with respect to all dharmas, thereby enabling him to enter all-knowledge;

Bestow on him decisive wisdom in knowing the many different meanings of all dharmas, thereby enabling him to absorb and retain all dharmas of the Buddha and become unimpeded in penetrating [their meaning];

Bestow on him the unexcelled bodhi of the Buddha, thereby enabling him to enter all-knowledge and awaken to the Dharma realm;

Bestow on him the bodhisattva's ultimate wisdom, thereby enabling him to acquire the light of all dharmas and become free of all darkness;

Bestow on him the bodhisattva's irreversible wisdom, thereby enabling him to know what is and is not the appropriate time and which skillful means should be used in training beings;

Bestow on him the bodhisattva's unimpeded eloquence, thereby enabling him to awaken to and understand boundlessly many dharmas and then expound on them endlessly;

Bestow on him the power of spiritual superknowledges and transformations, thereby enabling him to manifest an ineffable-ineffable number of different bodies with boundlessly many different forms and appearances with which to awaken beings;

Bestow on him the perfectly complete voice, thereby enabling him to awaken beings by manifesting an ineffable-ineffable number of voices in many different languages; and

Bestow on him the power to not do anything in vain, thereby enabling all beings who succeed in seeing his physical form or hearing his Dharma teachings to then meet with success so that they will not have encountered him in vain.

Sons of the Buddha, because the bodhisattva-mahāsattva fulfills Samantabhadra's practices in this way, he acquires the Tathāgata's powers, purifies the path of emancipation, achieves the fulfillment of all-knowledge, and uses unimpeded eloquence together with spiritual superknowledges and transformations to accomplish the ultimate training of all beings. Possessed of the awesome virtue of the Buddha, he purifies the practices of Samantabhadra and abides in the path of Samantabhadra. Wishing to train all beings, he turns the wheel of all buddhas' sublime Dharma to the very end of future time. Why? Sons of the Buddha, if this bodhisattva-mahāsattva becomes accomplished in such extraordinary and supreme great vows and bodhisattva practices, then:

He becomes a master of Dharma for the entire world;
He becomes a Dharma sun for the entire world;
He becomes a wisdom moon for the entire world;
He becomes for the entire world a Sumeru king of mountains of towering height and unshakable solidity;
He becomes an ocean of boundless wisdom for the entire world;
He becomes a bright lamp of right Dharma for the entire world who everywhere provides boundless, continuous, and unending illumination;
He instructs all beings in boundlessly many pure meritorious qualities, thereby enabling them all to abide in meritorious qualities and roots of goodness, to accord with [the path to] all-knowledge and great impartial vows, and to cultivate the vast practices of Samantabhadra; and
He is always able to encourage countless beings to abide in and manifest great sovereign mastery in this samādhi of an ineffable-ineffable number of vast practices.

Sons of the Buddha, this bodhisattva-mahāsattva acquires wisdom such as this, realizes dharmas such as these, investigates, abides in, and clearly perceives dharmas such as these, acquires spiritual powers such as these, abides in spheres of cognition such as these, manifests spiritual transformations such as these, brings forth spiritual superknowledges such as these, always abides in the great compassion, and always benefits beings. He instructs beings in becoming securely established in the right path, in erecting the great radiant banner of merit and wisdom, in realizing inconceivable liberations, in dwelling in the liberations of all-knowledge, in reaching the far shore of perfection in the liberations of all buddhas, and in training in the gateways to inconceivable liberations and skillful means.

He has already succeeded in becoming accomplished in the different gateways for entering the Dharma realm without error or confusion. He attains easeful mastery in the ineffable-ineffable number of samādhis of Samantabhadra and abides with unimpeded mind in the lion-sprint wisdom.

His mind constantly abides in the ten great Dharma treasuries. What are those ten? They are as follows:

- He abides in the recollection of all buddhas;
- He abides in the recollection of all dharmas of the Buddha;
- He abides in the use of great compassion in training all beings;
- He abides in the wisdom that reveals inconceivable pure lands;
- He abides in the decisive understanding with which he deeply enters the spheres of cognition of all buddhas;
- He abides in the bodhi of the same character as that of all buddhas of the past, the future, and the present;
- He abides in the most ultimate degree of unimpeded action and nonattachment;
- He abides in the signless nature of all dharmas;
- He abides in the same roots of goodness as all buddhas of the past, the future, and the present; and
- He abides in the wisdom that guides the undifferentiated physical, verbal, and mental actions throughout the Dharma realm of all *tathāgata*s of the past, the future, and the present.

[Moreover], he abides in the contemplation in which the taking birth, leaving the home life, arriving at the site of enlightenment, realizing right enlightenment, turning the Dharma wheel, and entering *parinirvāṇa* of all buddhas of the three periods of time are all subsumed within the boundaries of a single *kṣaṇa*. Sons of the Buddha, the contents of these ten great Dharma treasuries are vast, measureless, innumerable, indescribable, inconceivable, ineffable, inexhaustible, hard to bear, and such that, not even anyone equipped with all worldly knowledge could ever fully describe them.

Sons of the Buddha, this bodhisattva-mahāsattva has already reached the far shore of perfection in Samantabhadra's practices, has realized the dharma of purity, has become possessed of vast power of resolve, and instructs beings in the accumulation of measureless roots of goodness and in the growth of all powers of the bodhisattva. In each successive mind-moment, he fulfills all meritorious qualities of the bodhisattva, perfects all practices of the bodhisattva, acquires the *dhāraṇī* dharmas of all buddhas, and absorbs and retains everything ever spoken by all buddhas.

Although he always abides securely in the apex of reality of true suchness, he still adapts to all the varieties of worldly discourse and thereby manifests as one who trains all beings. And how is this the case? This is because this is the very nature of the dharma of this samādhi in which the bodhisattva-mahāsattva abides.

Sons of the Buddha, because of this samādhi, this bodhisattva-mahāsattva acquires the vast wisdom of all buddhas; acquires the masterful eloquence by which he skillfully expounds on all vast dharmas; acquires the dharmas of purity and fearlessness that are the most especially supreme in all worlds; acquires the wisdom by which he enters all samādhis; acquires all bodhisattvas' skillful means; acquires the gateways to the light of all dharmas; reaches the far shore of perfection in the dharmas with which he provides comfort to the entire world; knows with respect to all beings what is and is not the right time; illuminates all places throughout the worlds of the ten directions and enables all beings to acquire supreme wisdom; and serves the entire world as an unsurpassable teacher, securely abides in all of the meritorious qualities, and instructs all beings in the pure samādhis by which they are enabled to enter into the most superior wisdom.

And how is so? If the bodhisattva-mahāsattva cultivates in this way, then he benefits beings, he increases in the great compassion, he draws near to good spiritual guides, he sees all buddhas, he completely understands all dharmas, he goes to all *kṣetras*, he enters all regions, he enters all worlds, he awakens to the identical nature of all dharmas, he knows the identical nature of all buddhas, and he abides in the identical nature of all-knowledge.

In this dharma, he engages in actions such as these and does not engage in any other kinds of actions. He abides in the mind that is not yet satisfied, he abides in the mind that is not distracted or confused, he abides in the singularly focused mind, he abides in the diligently cultivating mind, he abides in the resolutely decisive mind, and he abides in the unchanging mind. He reflects in this way, he acts in this way, and he reaches the ultimate in this way.

Sons of the Buddha, the bodhisattva-mahāsattva has no contradictory speech and has no contradictory actions, but rather is one who is consistent in his speech and consistent in his actions. Why? Just as vajra takes its name from its indestructibility and never has a time when it departs from indestructibility, so too it is with the bodhisattva-mahāsattva who takes his name from the practice dharmas and never has a time when he departs from the practice dharmas.

Just as real gold takes its name from its possession of its marvelous color and never has a time when it departs from its marvelous color, so too it is with the bodhisattva-mahāsattva who takes his name from all good karmic deeds and never has a time when he departs from all good karmic deeds.

Just as the solar *devaputra* takes his name from his orb of light and never has a time when he departs from his orb of light, so too it is with the bodhisattva-mahāsattva who takes his name from the light of wisdom and never has a time when he departs from his light of wisdom.

Just as Sumeru, the king of mountains, takes its name from the four jeweled peaks due to which it towers high above its place in the midst of the great ocean and never has a time when it departs from its four peaks, so too it is with the bodhisattva-mahāsattva who takes his name from his roots of goodness due to which he towers high above his place in the world and never has a time when he departs from his roots of goodness.

Just as the great earth takes its name from its ability to support all things and never has a time when it departs from its ability to support all things, so too it is with the bodhisattva-mahāsattva who takes his name from his ability to liberate everyone and never has a time when he departs from the great compassion.

Just as the great ocean takes its name from its ability to take in the many waters and never has a time when it departs from those waters, so too it is with the bodhisattva-mahāsattva who takes his name from his great vows and never has a time when he departs from his vows to liberate beings.

Just as a general takes his name from his ability to skillfully implement the methods of war and never has a time when he abandons this ability, so too it is with the bodhisattva-mahāsattva who takes his name from his ability to skillfully use samādhis such as these and, even up to the time when he perfects the wisdom of all-knowledge, never has a time when he departs from this practice.

Just as in his governance of the four continents a wheel-turning monarch is always diligent in guarding all beings, protecting them from untimely death, and ensuring that they will always enjoy happiness, so too it is with the bodhisattva-mahāsattva who enters great samādhis such as these and always diligently teaches and liberates all beings until he enables them to attain ultimate purity.

Just as when a seed is planted in the ground, it is then eventually able to cause the growth of a stem and leaves, so too it is with the bodhisattva-mahāsattva who cultivates the practices of Samantabhadra until he is able to cause all beings to grow in their good dharmas.

Just as the great clouds in the hot summer months send down great drenching rains that eventually bring about growth in all seeds, so too it is with the bodhisattva-mahāsattva who enters great samādhis such as these, cultivates the bodhisattva practices, and rains down the great Dharma rain that eventually causes all beings to attain ultimate purity, ultimate nirvāṇa, ultimate peace and security, ultimate arrival at the far shore of perfection, ultimate joyous delight, and the ultimate severance of doubts as he serves all beings as an ultimate field of merit by which he enables them all to purify their giving karma, enables them all to dwell irreversibly in the path, enables them all to equally acquire the wisdom of all-knowledge, enables them all to gain emancipation from the three realms of existence, enables them all to acquire ultimate wisdom, enables them all to acquire the most ultimate dharmas of all buddhas, the *tathāgatas*, and thereby establishes all beings in the station of all-knowledge.

Why is this so? When the bodhisattva-mahāsattva perfects these dharmas, his wisdom becomes completely clear, he enters the gates of the Dharma realm, and he becomes able to purify the bodhisattva's countless inconceivable practices. That is to say, he is able to purify all knowledge because he seeks to attain all-knowledge, he is able to purify beings because he enables their training, he is able to purify the *kṣetras* because he always engages in dedications [of merit], he is able to purify all dharmas because he completely understands them all, he is able to purify the fearlessnesses because he is free of timidity, he is able to purify unimpeded eloquence because of his skillfulness in expounding [the Dharma], he is able to purify the *dhāraṇīs* because he attains sovereign mastery in all dharmas, and he is able to purify the practice of drawing near because he always witnesses all buddhas appearing in the world.

Sons of the Buddha, when the bodhisattva-mahāsattva abides in this samādhi, he acquires hundreds of thousands of *koṭīs* of *nayutas* of ineffable-ineffables of pure meritorious qualities such as these:

Due to gaining sovereign mastery in the spheres of experience of samādhis such as these;
Due to being empowered by all buddhas;
Due to what flows from the power of their own roots of goodness;
Due to the great awesome power of entering the wisdom grounds;
Due to the power of the guidance provided by all his good spiritual guides;
Due to the power by which he vanquishes all demons;

Due to the power of the complete purity of his roots of goodness of the same class;

Due to the power of his zeal in the vast vows;

Due to the power of the ripening of the roots of goodness he has planted; and

Due to the unopposable power of his inexhaustible merit which is superior to that of anyone in the world.

Sons of the Buddha, by abiding in this samādhi, the bodhisattva-mahāsattva acquires ten kinds of dharmas that are the same as those of all buddhas of the past, the future, and the present. What are those ten? They are as follows:

His attainment of the major marks, the secondary characteristics, and the many different kinds of adornments is the same as that of all buddhas;

His ability to emanate immense nets of pure light is the same as that of all buddhas;

His use of the spiritual superknowledges and transformations to train beings is the same as that of all buddhas;

His boundlessly many form bodies and his pure and perfect voice are the same as those of all buddhas;

His manifestation of pure buddha lands in accordance with the karma of beings is the same as that of all buddhas;

His ability to acquire all the languages of all beings and then never forget or lose them is the same as that of all buddhas;

His use of inexhaustible eloquence adapted to the minds of beings in turning the Dharma wheel and enabling them to develop wisdom is the same as that of all buddhas;

His fearlessness in roaring the lion's roar and using countless dharmas to awaken the many kinds of beings is the same as that of all buddhas;

His use of great spiritual superknowledges to everywhere enter the three periods of time in but a single mind-moment is the same as that of all buddhas; and

His ability to everywhere reveal to all beings the buddhas' adornments, the buddhas' awesome powers, and the buddhas' sphere of endeavors is the same as that of all buddhas.

At that time, Universal Eye Bodhisattva addressed Samantabhadra Bodhisattva, saying:

O Son of the Buddha, given that this bodhisattva-mahāsattva has acquired dharmas such as these that are the same as those of all *tathāgatas*:

Why is he not referred to as a buddha?
Why is he not referred to as possessed of the ten powers?
Why is he not referred to as possessed of all-knowledge?
Why is he not referred to as one who has realized bodhi with regard to all dharmas?
Why can he not be referred to as [one possessed of] the universal eye?
Why is he not referred to as one who possesses the unimpeded vision of all realms?
Why is he not referred to as one who has awakened to all dharmas?
Why is he not referred to as one who abides together with all buddhas of the three periods of time in a state of non-duality?
Why is he not referred to as one who abides in the apex of reality?
Why has he not already ceased the cultivation of Samantabhadra's conduct and vows?
Why is he not able to achieve that ultimately final realization of the Dharma realm by which he would relinquish the bodhisattva path?

At that time, Samantabhadra Bodhisattva told Universal Eye Bodhisattva:

It is good indeed, O Son of the Buddha, that you have posed questions such as these beginning with "If this bodhisattva-mahāsattva has become identical in these respects to all buddhas, why is he not referred to as a buddha?" and continuing on through to "Why is he still unable to relinquish the bodhisattva path?"

Son of the Buddha, if this bodhisattva-mahāsattva has already become able to cultivate all the many different kinds of practices and vows of all bodhisattvas of the past, the future, and the present and has penetrated the realms of wisdom, then he may be referred to as a buddha. [However], if he incessantly cultivates the bodhisattva practices in the presence of a *tathāgata*, then he is referred to as a bodhisattva.

If he has already penetrated all the powers of the Tathāgata, then he may be referred to as one possessed of the ten powers. [However], if even though he has successively developed the ten powers, he still incessantly cultivates Samantabhadra's practices, then he is referred to as a bodhisattva.

If he knows all dharmas and is able to expound upon them, he may be referred to as one possessed of all-knowledge. [However], if although he is able to expound on all dharmas, he still never ceases to engage in skillful meditative reflection on every dharma, then he is referred to as bodhisattva.

If he knows all dharmas are non-dual, he is then referred to as awakened to all dharmas. If he is engaged in incessant and ever-increasing skillful contemplation of the path of all dual and non-dual dharmas' differences, then he is referred to as a bodhisattva.

If he has already become able to clearly see the objective spheres observed by the universal eye, he is then known as [one possessed of] the universal eye. If, although he is able to realize and acquire the objective sphere of the universal eye, he ceaselessly continues to increase in this in each successive mind-moment, then he is referred to as a bodhisattva.

If he is able to brightly illuminate all dharmas and leave behind all obstructions imposed by darkness, he is referred to as one of unimpeded vision. If he always diligently recollects those of unimpeded vision, then he is referred to as a bodhisattva.

If he has already acquired the wisdom eye of all buddhas, then in this case he is referred to as awakened to all dharmas. If he contemplates all *tathāgatas'* wisdom eye of right enlightenment and remains free of neglectfulness in this, then he is referred to as a bodhisattva.

If he abides where the Buddha abides and is no different from the Buddha, then he is known as one who in abides in non-duality with the Buddha. If he is drawn forth by the Buddha and cultivates all types of wisdom, then he is referred to as bodhisattva.

If he always contemplates the apex of reality of all worlds, then he is referred to as one who abides at the apex of reality. If, al-though he always contemplates the apex of reality of all dharmas, he still neither realizes and enters it nor abandons it, then he is referred to as a bodhisattva.

If he neither goes nor comes and is neither the same nor different and he forever puts to rest all discriminations such as these, then he is known as one who has ceased the pursuit of those vows. If he never retreats from the vast cultivation of their perfectly complete fulfillment, then he is referred to as one who has not yet ceased his pursuit of Samantabhadra's vows.

If he completely realizes that the Dharma realm is boundless and that all dharmas have a single sign, namely that of signlessness, then he is known as one who has achieved the ultimate realization of the Dharma realm and relinquished the bodhisattva path. If, although he realizes the Dharma realm is boundless, he still knows all of the many kinds of different signs, arouses the mind of great compassion, liberates beings, and does so to the end of future time without becoming weary of this, then he is referred to as a universally worthy bodhisattva.[303]

Son of the Buddha, this circumstance is analogous to that of the elephant king Airāvaṇa, who dwells in the seven-jeweled cave on Golden Flanks Mountain. All around his cave, there are seven-jeweled railings and jeweled *tāla* palm trees arranged in orderly rows with gold nets suspended over them. That elephant's body is as immaculately white as jade or snow. There is a gold banner raised above it and it is adorned with gold necklaces, a jeweled net which covers its trunk, and hanging bells adorned with jewels. It is fully developed in its seven parts and possessed of six tusks. It is so handsome and fully formed that all who lay eyes on it are delighted. It is well-trained, obedient, and has a mind free of rebelliousness.

Whenever Śakra, the celestial lord, wishes to travel about, that elephant king immediately realizes his intentions and then causes his form to disappear from his jeweled cave and appear in the Trāyastriṃśa Heaven in the presence of Lord Śakra. Through the use of all kinds of transformations accomplished with the spiritual superknowledges, he is able to cause his body to appear with thirty-three heads, on each of which he conjures seven tusks. On each of those tusks, he creates seven ponds, and in each of those ponds, there are seven lotus flowers on each one of which there are seven maidens all of whom simultaneously sing a hundred thousand celestial songs.

Then Lord Śakra, having mounted that jewel-adorned elephant goes forth from his Invincible Palace out to his flower garden park which is filled with *puṇḍarīka* lotus flowers. Then, after Lord Śakra reaches his flower garden park, he dismounts from his elephant and enters a palace adorned with all kinds of jewels followed by countless maidens who serve him, singing and playing music, and allowing him to enjoy every sort of bliss. Then that elephant king once again uses his spiritual superknowledges to cause his elephant form to disappear and be replaced with his conjured creation of the body of a deva who, with the Trāyastriṃśa Heaven devas and maidens, sports about and enjoys the pleasures in the *puṇḍarīka* flower gardens during which, the appearance of the body he has manifested, its radiance and clothes, its going and coming, its moving and stopping, its speech and laughter, are all observed to be so identical and no different from any of those other devas that no one could distinguish any difference. This elephant and these devas, when compared with each other, appear to be the same.

Son of the Buddha, when that elephant king, Airāvaṇa, dwells in the seven-jeweled cave on Golden Flanks Mountain, he does not undergo any transformations. However, when he goes to the Trāyastriṃśa Heaven, wishing to make offerings to Śakra Devānām Indra, he then conjures all different kinds of delightful things and enjoys the celestial blisses in a manner no different from the devas themselves.

Son of the Buddha, so too it is with the bodhisattva-mahāsattva. He cultivates Samantabhadra Bodhisattva's conduct, vows, and samādhis. It is these that serve as his jeweled adornments.

The seven limbs of bodhi serve as the bodhisattva's body. The light that he emanates forms a net. He raises the great Dharma banner, rings the great Dharma bell, takes the great compassion as his cave, and takes his solid vows as his tusks. The fearlessness of his wisdom is like that of a lion. He ties up his topknot with the headband of the Dharma, reveals the esoteric, and reaches the far shore of perfection in the conduct and vows of all bodhisattvas.

Wishing to become securely established on the seat of enlightenment, realize all-knowledge, and attain the utmost right enlightenment, he increases his cultivation of the great conduct and vows of Samantabhadra, never retreating, never resting, never interrupting it, and never relinquishing it. Continuing with great compassion and vigor to the very end of future time, he liberates all suffering and afflicted beings and never abandons the path of Samantabhadra.

He manifests the realization of the utmost right enlightenment, manifests an ineffable-ineffable number of gateways to realization of right enlightenment, manifests an ineffable-ineffable number of gateways to the turning of the Dharma wheel, manifests an ineffable-ineffable number of gateways to dwelling in the profound mind, manifests the gateways to the transformation of nirvāṇa in an ineffable-ineffable number of vast lands, manifests taking rebirth and cultivating Samantabhadra's practices in an ineffable-ineffable number of different worlds, and manifests an ineffable-ineffable number of *tathāgatas* realizing the utmost right enlightenment beneath the bodhi tree in an ineffable-ineffable number of vast lands, closely surrounded by a congregation consisting of an ineffable-ineffable number of bodhisattvas.

It may be that he cultivates Samantabhadra's practices for a mind-moment and then attains right enlightenment, or does so for an instant, for an hour, for a day, for a half-month, for a month, for a year, for countless years, for a kalpa, or even for an ineffable-ineffable number of kalpas during which he cultivates Samantabhadra's practices and then attains right enlightenment.

He also serves as the leader among those in all buddha *kṣetras* who draws near to the buddhas, bows down to them in reverence, makes offerings to them, poses questions to them, contemplates the spheres of experience as like illusions, purifies and cultivates the bodhisattva's countless practices, countless types of knowledge, various spiritual transformations, various forms of awesome virtue, various types of wisdom, various spheres of cognition, various spiritual superknowledges, various types of sovereign mastery, various liberations, various types of Dharma light, and various types dharmas used in teaching and training.

Son of the Buddha, the original body of the bodhisattva-mahāsattva does not disappear even as he uses the power of conduct and vows to everywhere produce transformations such as these. Why?

Because he wishes to use the sovereign spiritual powers of Samantabhadra to train all beings;
Because he wishes to enable an ineffable-ineffable number of beings to attain purity;
Because he wishes to enable them to forever cut off [cyclic existence in] the wheel of *saṃsāra*;
Because he wishes to purify vast worlds;
Because he wishes to always see all *tathāgatas*;
Because he wishes to deeply enter the stream of the Dharma of all buddhas;
Because he wishes to bear in mind the lineage of all buddhas of the three periods of time;
Because he wishes to bear in mind the Dharma and Dharma body of all buddhas of the ten directions;
Because he wishes to everywhere cultivate and completely fulfill the practices of all bodhisattvas; and
Because he wishes to enter the stream of Samantabhadra and be freely able to realize all-knowledge.

Son of the Buddha, you should observe that this bodhisattva-mahāsattva does not abandon Samantabhadra's practices, that he does not cut off [his cultivation of] the bodhisattva path, that he sees all buddhas, that he realizes all-knowledge, that he is masterful in his use of the dharmas of all-knowledge, that he is like the elephant king, Airāvaṇa, who does not relinquish his elephant body even when going to the Trāyastriṃśa Heaven where he is ridden by the deva, enjoys the celestial pleasures, engages in celestial play, serves that lord of the devas, and engages in delightful pleasures with the celestial nymphs in the same way as the devas and no differently.

Son of the Buddha, so too it is with the bodhisattva-mahāsattva who does not abandon Samantabhadra's Great Vehicle practices, who does not retreat from the vows, who acquires the sovereign masteries of the Buddha, who possesses all-knowledge, who realizes the Buddha's unobstructed and unimpeded liberations, who, in his perfection of purification, is free of defiling attachments in all lands, and who is free of discriminations with regard to the dharmas of the Buddha.

Although he realizes that all dharmas are the same and nondual, he still constantly and clearly sees all buddha lands. Although he has already become the equal of all buddhas of the three periods of time, he still continuously and ceaselessly cultivates the bodhisattva practices.

Son of the Buddha, wherever a bodhisattva-mahāsattva has become securely established in practices and vows of Samantabhadra such as these, one should realize that this person's mind has become purified.

Sons of the Buddha, this is what constitutes the vast knowledge of the extraordinarily superior mind in the bodhisattva-mahāsattva's tenth great samādhi, "the great samādhi of the unimpeded wheel."

Sons of the Buddha, this is what constitutes the sphere of the ten great samādhis of the practices of Samantabhadra in which this bodhisattva-mahāsattva dwells.

The End of Chapter Twenty-Seven

CHAPTER 28

The Ten Superknowledges

At that time, Samantabhadra Bodhisattva-mahāsattva told all the bodhisattvas:

> Sons of the Buddha, the bodhisattva-mahāsattva has ten superknowledges. What are those ten? Sons of the Buddha, using the superknowledge that knows the minds of others, the bodhisattva-mahāsattva knows the different thoughts of the beings within a great trichiliocosm, in particular knowing their good thoughts, bad thoughts, vast thoughts, narrow thoughts, great thoughts, small thoughts, thoughts acquiescing in *saṃsāra*, thoughts opposing *saṃsāra*, *śrāvaka* disciples' thoughts, *pratyekabuddhas'* thoughts, bodhisattvas' thoughts, *śrāvaka* disciples' practice-related thoughts, *pratyekabuddhas'* practice-related thoughts, bodhisattvas' practice-related thoughts, devas' thoughts, dragons' thoughts, *yakṣas'* thoughts, *gandharvas'* thoughts, *asuras'* thoughts, *garuḍas'* thoughts, *kiṃnaras'* thoughts, *mahoragas'* thoughts, humans' thoughts, non-humans' thoughts, hell-dwellers' thoughts, animals' thoughts, thoughts associated with the realm of King Yama,[304] hungry ghosts' thoughts, and the thoughts of beings residing in the difficulties.[305]
>
> He distinguishes and knows all the different thoughts of countless beings such as these. And just as this is so for a single world, so too is this so in this same way for the beings in a hundred worlds, a thousand worlds, a hundred thousand worlds, a hundred thousand *koṭīs* of *nayutas* of worlds, and so forth until we come to worlds as numerous as the atoms in an ineffable-ineffable number of buddha *kṣetras* in which he distinguishes and knows the minds of all those beings. This is what is known as the first of the bodhisattva-mahāsattva's superknowledges, the spiritual superknowledge by which he thoroughly knows the minds of others.
>
> Sons of the Buddha, using the superknowledge of the unimpeded and pure heavenly eye, the bodhisattva-mahāsattva sees with regard to the beings in worlds as numerous as the atoms in countlessly many ineffable-ineffables of buddha *kṣetras* their dying here and being reborn there, their being born in either a fortunate rebirth destiny or in one of the wretched destinies, their being possessed of the signs of merit or the signs of karmic offenses, their

being either fine-looking or ugly, and their being either defiled or pure. He knows this of groups of countless types of beings such as these, namely: devas, dragons, *yakṣas, gandharvas, asuras, garuḍas, kiṃnaras, mahoragas,* humans, nonhumans, beings possessed of tiny bodies, and beings possessed of immense bodies, whether they be of small groups, large groups, or any of the other groups of the many different kinds of beings.

Using the unimpeded eye, he is able to completely and clearly see whatever karma they have accumulated, whatever suffering and happiness they have experienced, whatever thoughts they have, whatever discriminations they make, whatever views they hold, whatever words they speak, whatever causes they establish, whatever karma they commit, and whatever conditions are involved, so that whatever arises, he completely sees it all without error. This is what is known as the second of the bodhisattva-mahāsattva's superknowledges, the spiritual superknowledge of the unimpeded heavenly eye.

Sons of the Buddha, using the superknowledge that knows past lives at will, the bodhisattva-mahāsattva is able to know the matters associated with his own past lives and those of all the beings in worlds as numerous as the atoms in an ineffable-ineffable number of buddha *kṣetras*, knowing these with regard to all the lifetimes throughout kalpas as numerous as the atoms in an ineffable-ineffable number of buddha *kṣetras*.

In particular, he knows that they were born in such-and-such a place, that they were called this name, that they had this surname, that they were from this clan, that they ate and drank these things, and that they underwent these various kinds of sufferings and pleasures. He knows due to which particular causes and conditions, since the inception of their beginningless lifetimes up until the present, they have therefore circulated within and grown up in the midst of all the various realms of existence, following a particular sequence that has continued on in unending cyclic existences among the many different kinds of species, within the many different lands, and within the many different destinies of rebirth, taking on the many different kinds of forms and appearances, engaging in the many different kinds of karmic actions, becoming entangled in the many different kinds of fetters, thinking the many different kinds of thoughts, involving themselves in the many different kinds of causes and conditions, and taking on the various kinds of rebirths. He knows all matters such as these.

He also recalls that in the past, during a period of kalpas as numerous as the atoms in this particular number of buddha *kṣetras,* in worlds as numerous as the atoms in this particular number of buddha *kṣetras,* there were buddhas as numerous as the atoms in this particular number of buddha *kṣetras,* remembering for each and every one of those buddhas that they bore this name, appeared in the world in this way, had this congregation, had these parents, had this attendant, had these *śrāvaka* disciples among which these two were the most superior disciples, that he dwelt near this city, that he left the home life in this way, that he then realized the utmost right enlightenment beneath this bodhi tree, that he sat on this type of throne in this particular place, that he proclaimed this number of these particular kinds of sutras, that he benefited in these ways this particular number of beings, that he dwelt for a life span of this duration, that he carried out this number of these kinds of buddha works, that, in reliance on the realm of the *parinirvāṇa* without residue, he entered *parinirvāṇa,* and that, having entered *parinirvāṇa,* his Dharma then remained for this length of time. He is able to remember all matters such as these.

He also remembers the names of buddhas as numerous as the atoms in an ineffable-ineffable number of buddha *kṣetras,* and, among them, remembers for every one of those names the buddhas of that same name as numerous as the atoms in an ineffable-ineffable number of buddha *kṣetras,* recalling for each of them how, from the point when they first made the resolve, that they made these vows, cultivated these practices, made offerings to these buddhas, trained these beings, proclaimed the Dharma in the midst of these congregations, had a life span of this particular length, possessed spiritual superknowledges with which they performed these transformations, and so forth until they entered the nirvāṇa without residue and, after having entered *parinirvāṇa,* their Dharma then remained for this length of time during which they had commemorative stupas and temples built for them with these various kinds of adornments that then influenced beings to plant roots of goodness.

He is able to completely know all these things. This is what is known as the third of the bodhisattva-mahāsattva's superknowledges, the spiritual superknowledge that knows the past lives of beings throughout the kalpas of the past.

Sons of the Buddha, using the superknowledge that knows the kalpas of the future even to the end of future time, the bodhisattva-mahāsattva knows for each and every one of all future kalpas how they will transpire in worlds as numerous as the atoms in an ineffable-ineffable number of buddha *kṣetras*, knowing with respect to all beings how it will be that, having reached the end of their lives, they will then take on a particular rebirth, doing so continuously in all the realms of existence in accordance with the rewards and retributions of their karmic actions, knowing whether they will be good or not good, whether they will attain emancipation or will fail to attain emancipation, whether their liberation is certain or whether their liberation is uncertain,[306] whether they are fixed in what is wrong or fixed in what is right, whether their roots of goodness will involve latent defilements or their roots of goodness will not involve latent defilements, whether their roots of goodness will reach full development or their roots of goodness will fail to reach full development, whether they will consolidate their roots of goodness or will fail to consolidate their roots of goodness, whether they will accumulate roots of goodness or they will fail to accumulate roots of goodness, and whether they will accumulate the dharmas of karmic offenses or whether they will refrain from accumulating the dharmas of karmic offenses. He is able to know all such circumstances as these.

He also knows with respect to worlds as numerous as the atoms in an ineffable-ineffable number of buddha *kṣetras* that there will be kalpas on to the end of future time as numerous as the atoms in an ineffable-ineffable number of buddha *kṣetras*, knows that every kalpa has buddhas' names as numerous as the atoms in an ineffable-ineffable number of buddha *kṣetras*, knows that for every one of those names there are buddhas, *tathāgatas*, as numerous as the atoms in an ineffable-ineffable number of buddha *kṣetras*, and knows with respect to every one of those *tathāgatas*, from the point when they will first make the resolve, that they will make these vows, will establish these practices, will make offerings to these buddhas, will teach these beings, will proclaim the Dharma in the midst of these congregations, will abide for a life span of this duration, will possess these superknowledges with which they perform these transformations, and so forth until we come to his knowing their entry into the nirvāṇa without residue and, after they will have entered *parinirvāṇa*, that their Dharma will remain for this long during which they will have commemorative stupas and temples built for them with various kinds of adornments that will then influence beings to plant roots of goodness.

He is able to completely know all matters such as these. This is what is known as the fourth of the bodhisattva-mahāsattva's superknowledges, the spiritual superknowledge that knows all kalpas to the end of future time.

Sons of the Buddha, the bodhisattva-mahāsattva perfects the unimpeded and purified heavenly ear, bringing it to the complete fulfillment of vastly penetrating acuity that transcends all obstacles and achieves complete and unimpeded comprehension. He completely perfects the sovereign mastery of the ability with regard to all sounds to either hear or not hear any sound at will.

Sons of the Buddha, there are buddhas in the east as numerous as the atoms in an ineffable-ineffable number of buddha *kṣetras*. Whatever those buddhas proclaim, reveal, explain, or expound, whatever they establish or teach, whomever they train or bear in mind, and whatever they distinguish in all of its extreme depth, vastness, and various different aspects—he is able to hear and retain all of these things along with their countless skillful means and countless skillful and pure dharmas.

Furthermore, within all of this, whether it was a matter of meaning or words, whether it occurred with a single person or with a group, in accordance with their language, in accordance with their wisdom, in accordance with their comprehension, in accordance with what manifested, in accordance with those who were trained, in accordance with their spheres of cognition, in accordance with what was relied upon, and in accordance with their paths of emancipation, he is able to completely remember and retain it all. He does not forget it, does not lose it, does not experience interruptions in it, and it does not dissipate. He remains free of any confusion and delusion about it. He is able to expound on these matters for others, thereby enabling them to acquire an awakened understanding. In doing so, he never forgets so much as a single phrase or statement.

And just as this is so with respect to those in the east, so too is this so in this very same way with respect to those in the south, west, north, the four midpoints, the zenith, and the nadir.

This is what is known as the fifth of the bodhisattva-mahāsattva's superknowledges, the spiritual superknowledge of the unimpeded and purified heavenly ear.

Sons of the Buddha, the bodhisattva-mahāsattva abides in the insubstantiality superknowledge, in the effortless superknowledge, in the uniform equality superknowledge, in the vastness superknowledge, in the measureless superknowledge, in the independent superknowledge, in the superknowledge responsive to thought, in the origination superknowledge, in the nonorigination superknowledge, in the nonretreating superknowledge, in the uninterrupted superknowledge, in the indestructible superknowledge, in the growth-producing superknowledge, and in the superknowledge of going wherever one wishes.

This bodhisattva hears the names of all buddhas even in the most extremely distant worlds, that is to say he hears the names of those in innumerable many worlds, the names of those in measurelessly many worlds, and so forth on up to his hearing the names of all buddhas in a number of worlds as numerous as the atoms in an ineffable-ineffable number of worlds. Having heard their names, he immediately sees himself in the presence of those buddhas.

In all those worlds, whether upward-facing or inverted, in each of their different conformations, in each of their different places, in each of their boundlessly many and unimpededly many different types, in all the many different kinds of lands, in all the different times and kalpas, each possessed of countless qualities, each different in its adornments, each of those *tathāgatas* appears within them, manifesting spiritual transformations, announcing their names, incalculably and innumerably many, each of them different from those of the others.

On once being able to hear those *tathāgatas*' names, even without moving from his original place, this bodhisattva sees his own body in the places where those buddhas dwell, bowing down in reverence before them, serving them, making offerings to them, posing questions to them about the dharmas of the bodhisattva, penetrating the wisdom of the buddhas, becoming completely able to fully comprehend all those buddhas' lands, their sites of enlightenment, and their congregations as well as the Dharma that they proclaim, achieving the ultimate in all these matters while still remaining free of any attachment to them.

In this way, he passes through kalpas as numerous as the atoms in an ineffable-ineffable number of buddha *kṣetras* during which he goes everywhere throughout the ten directions and yet has no place to which he goes. Thus he visits the buddha *kṣetras*, contemplates those buddhas, listens to their Dharma, and requests their teachings on the path, doing so unremittingly and endlessly, never abandoning this, never resting in this, and never wearying of this. He cultivates the bodhisattva practices and perfects the great vows, bringing them all to complete fulfillment and never retreats from this, proceeding in this way in order to ensure that the vastly long lineage of the Tathāgata is never cut off.

This is what is known as the sixth of the bodhisattva-mahāsattva's superknowledges, the spiritual superknowledge in which he abides in the absence of any substantial nature, remains motionless, and does nothing whatsoever even as he travels to all the buddha *kṣetras*.

Sons of the Buddha, using the superknowledge that skillfully distinguishes the languages of all beings, the bodhisattva-mahāsattva knows the different kinds of languages of beings as numerous as the atoms in an ineffable-ineffable number of buddha *kṣetras*, in particular knowing the languages of *āryas*, the languages of non-*āryas*, the languages of devas, the languages of dragons, the languages of *yakṣas*, the languages of *gandharvas*, *asuras*, *garuḍas*, *kiṃnaras*, *mahoragas*, humans, and nonhumans and so forth until we come to his knowing all the languages of an ineffable-ineffable number of beings in all the different ways each of them manifests. So it is that he completely knows them all.

Whichever worlds this bodhisattva enters, he is able to know with regard to all the beings within them all their individual natures and propensities. Then, in accordance with their natures and propensities, he utters the words by which they are all enabled to achieve complete understanding and become free of doubts or delusions. Just as when the light of sun shines forth and everywhere illuminates the many forms, it enables everyone with eyes to clearly see all things, so too it is with the bodhisattva-mahāsattva. Using the wisdom that skillfully distinguishes all languages, he deeply penetrates all the languages within the cloud of all languages and thus enables all intelligent beings in the world to achieve complete understanding.

This is what is known as the seventh of the bodhisattva-mahāsattva's superknowledges, the spiritual superknowledge that skillfully distinguishes all languages.

Sons of the Buddha, using the superknowledge of the emanation of countless *asaṃkhyeyas* of form body adornments, the bodhisattva-mahāsattva knows all dharmas are apart from forms and signs, have no differentiating signs, have no signs of variety, have no signs of measurelessness, have no signs subject to discrimination, and have no signs of blue, yellow, red, or white.

It is in this way that the bodhisattva who enters the Dharma realm is able to manifest his body and create many different kinds of forms, namely:[307]

> Boundless forms, measureless forms, pure forms, adorning forms, pervasive forms, incomparable forms, universally illuminating forms, especially supreme forms, non-opposing forms, and forms replete with all the signs;[308]

Forms free of the many kinds of evil, forms possessed of great awesome powers, forms worthy of veneration, inexhaustible forms, forms possessed of the many and various marvelous aspects, extremely beautiful forms, immeasurable forms, forms providing excellent protection, forms able to facilitate ripening, and forms that adapt to those who are being taught;

Unimpeded forms, forms with extremely penetrating brightness, forms free of defiling turbidity, forms with the most ultimate clarity and purity, greatly courageous stalwart forms, forms possessed of inconceivable skillful means, indestructible forms, forms free of defects, forms free of obstructive dimness, and skillfully established forms;

Marvelously adorned forms, forms with majestic signs, forms with the various subsidiary signs, greatly venerated forms, forms with marvelous realms, well-polished forms, forms with pure and profound minds, forms full of blazing brilliance, supremely vast forms, and uninterrupted forms;

Independent forms, peerless forms, forms filling ineffably many buddha *kṣetras*, growing forms, forms with enduring attraction, forms with supreme meritorious qualities, forms adaptive to mental dispositions, forms with pure and complete understanding, forms collecting the many marvelous qualities, and forms with skillful decisiveness;

Unobstructed forms, bright and pure space-like forms, pure and delightful forms, forms free of all defilements, incalculable forms, visually exquisite forms, universally seen forms, forms manifested in accordance with the time, quiescent forms, and forms free of desire;

Forms which are genuine fields of merit, forms able to create peace and security, forms free of all fear, forms free of deluded actions, forms with wisdom and courage, forms with unimpeded physical signs, forms that roam everywhere, forms with independent minds, forms produced by great kindness, and forms manifested by great compassion;

Equally emancipating forms, forms replete with merit, forms that accord with recollections, forms adorned with infinite marvelous jewels, forms of the light emanated by jewel treasuries, forms associated with beings' faithful aspiration, forms in which all-knowledge is manifested, forms with joyously delighted eyes, forms with the foremost multi-jeweled adornments, and forms having no place in which they reside;

Forms manifested with sovereign mastery, forms with many different spiritual superknowledges, forms associated with birth into the family of the *tathāgatas*, forms surpassing description even by analogies, forms that pervade the Dharma realm, forms to which the multitudes all travel to visit, forms of many different types, perfected forms, forms leading to emancipation, and forms adapting to the deportment of those to be taught;

Forms that the viewer never tires of observing, forms possessing various types of radiant purity, forms able to emanate nets consisting of countless rays of light, forms with an ineffable number of many different kinds of lights, forms emanating inconceivable fragrance and radiance superior to any existing within the three realms, forms emanating the measureless dazzling illumination of the solar orb, forms manifesting the incomparable body of the moon, forms consisting of clouds of countless lovely flowers, forms emanating clouds of all kinds of different lotus flower garland adornments, and forms everywhere emanating fragrance and flaming brilliance superior to any existing in the world;

Forms associated with the treasury of all *tathāgatas*, forms emanating an ineffable number of voices explaining and expounding on all dharmas, and forms replete with all the practices of Samantabhadra.

Sons of the Buddha, the bodhisattva-mahāsattva who deeply enters a formless Dharma realm such as this is able to manifest these many different kinds of form bodies with which:

He enables those being taught to see them;
He enables those being taught to be mindful of them;
He turns the Dharma wheel for the sake of those being taught;
He adapts to the time appropriate for those being taught;
He adapts to the characteristics of those being taught;
He enables those being taught to draw near;
He enables those being taught to awaken;
He brings forth many different kinds of spiritual superknowledges for those being taught;
He manifests all kinds of different sovereign masteries for those being taught; and
He bestows many different kinds of abilities on those being taught.

This is what is known as the eighth of the bodhisattva-mahāsattva's superknowledges, the spiritual superknowledge of the countless form bodies which he diligently cultivates and perfects for the sake of liberating all beings.

Sons of the Buddha, using the spiritual superknowledge that knows all dharmas, the bodhisattva-mahāsattva knows all dharmas as nameless, as devoid of any lineage, as neither coming nor going, as neither differentiated nor nondifferentiated, as neither various nor non-various, as neither dual nor non-dual, as devoid of a self, as incomparable, as neither produced nor destroyed, as unmoving, as not deteriorating, as devoid of reality and devoid of falseness, as of but a single sign and yet signless, as neither nonexistent nor existent, as neither Dharma nor non-Dharma, as neither adapting to the conventional nor not adapting to the conventional, as neither karma nor non-karma, as neither karmic consequences nor not karmic consequences, as neither conditioned nor unconditioned, as neither ultimate truth nor not ultimate truth, as neither path nor not path, as neither emancipated nor unemancipated, as neither measurable nor immeasurable, as neither worldly nor world-transcending, as neither arising from causes nor not arising from causes, as neither definite nor indefinite, as neither complete nor incomplete, as neither emergent nor non-emergent, as neither discriminated nor not discriminated, and as neither according with principle nor not according with principle.

This bodhisattva does not seize upon mundane conventional truth, nor does he abide in ultimate truth. He does not make discriminations regarding dharmas and does not establish words [alone as sacred]. He accords with the quiescent nature but never forsakes any of his vows. He perceives meaning, knows dharmas, spreads forth the Dharma cloud, and sends down the Dharma rains.

Although he realizes the true character of dharmas cannot be described in words, he still uses skillful means and inexhaustible eloquence with which, adapting to dharmas and adapting to meanings, he presents orderly explanations of it.

By having developed excellent skill in explaining dharmas with eloquent phrasing and by having already purified great kindness and great compassion, he is able to explain dharmas that are beyond words with words that accord with and do not contradict those dharmas and their meanings. In explaining dharmas for others, he describes them as all arising from conditions.

Although he does present verbal descriptions, he is free of any attachment to them. He expounds on all dharmas with inexhaustible eloquence, making distinctions among them, establishing them, explaining them, and providing guidance through them. He causes the nature of all dharmas to become entirely and clearly revealed, rends the net of the many doubts, and thus facilitates everyone's realization of purity.

Although he does draw forth beings, in doing so, he never abandons what is genuine and never retreats from the dharma of non-duality. He is ever able to expound upon the gateways to the unimpeded Dharma. He uses many marvelous verbal presentations adapted to beings' minds with which he everywhere rains down the Dharma rain and never misses the right time in doing so.

This is what is known as the ninth of the bodhisattva-mahāsattva's superknowledges, the spiritual superknowledge that knows all dharmas.

Sons of the Buddha, using the superknowledge of the complete cessation of all dharmas samādhi, the bodhisattva-mahāsattva is able in every successive mind-moment to enter the samādhi of the complete cessation of all dharmas but still does not retreat from the bodhisattva path, does not abandon the bodhisattva works, and does not relinquish the mind of great kindness and great compassion. He never rests in his continuous cultivation of the *pāramitās* and never wearies of contemplating the lands of all buddhas. He does not give up his vows to liberate beings, does not interrupt his endeavors in turning the wheel of Dharma, does not diminish his works in teaching beings, does not relinquish his practice of making offerings to all buddhas, does not relinquish the gateways to sovereign mastery in all dharmas, does not relinquish always going to see all buddhas, and does not relinquish always listening to all dharmas.

He realizes all dharmas exist in a state of unimpeded equality, possesses sovereign mastery in perfecting all dharmas of the Buddha, and achieves the complete fulfillment of all his supreme vows. He completely knows all the distinctions in all lands, and, in entering the lineage of the Buddha, he reaches the far shore of perfection. He is able to train in all dharmas in all those other worlds while completely understanding the signlessness of dharmas.

He realizes that all dharmas arise from conditions and are devoid of any essential nature of their own and yet he still accords with the realm of the mundane and conventional by using skillful means in expounding on them. Although, even in the midst of all dharmas, his mind has no place it dwells, he still adapts to beings' faculties and aspirations by using skillful means to explain the many different kinds of dharmas for them.

As this bodhisattva abides in samādhi, according to his mental disposition, he may abide in it for a kalpa, may abide in it for a hundred kalpas, may abide in it for a thousand kalpas, may abide in it for a *koṭī* of kalpas, may abide in it for a hundred *koṭīs* of kalpas, may abide in it for a thousand *koṭīs* of kalpas, may abide in it for a hundred thousand *koṭīs* of kalpas, may abide in it for a *nayuta* of *koṭīs* of kalpas, may abide in it for a hundred *nayutas* of *koṭīs* of kalpas, may abide in it for a thousand *nayutas* of *koṭīs* of kalpas, may abide in it for a hundred thousand *nayutas* of *koṭīs* of kalpas, may abide in it for innumerable kalpas, may abide in it for measurelessly many kalpas, and so forth on up to his perhaps abiding in it for an ineffable-ineffable number of kalpas.

Although the bodhisattva may enter this samādhi of the complete cessation of all dharmas and remain in it throughout just so very many kalpas, his body still never disintegrates, never atrophies, and never changes. Remaining neither visible nor invisible, it is never destroyed, never ruined, never worn out, never quits, and remains inexhaustible.

Even though he does not engage in any endeavors at all in any sphere of existence or nonexistence, he is still able to continue accomplishing all kinds of bodhisattva works. That is to say, he never abandons all beings, but rather constantly teaches and trains them, never missing the appropriate time in doing so. Thus he enables them to grow in all dharmas of the Buddha and enables them to achieve complete fulfillment of all the bodhisattva practices. Because he wishes to benefit all beings, he never desists from using his spiritual superknowledges and transformations for their sake. These manifest like reflected images that appear everywhere for everyone even as he all the while remains quiescent and unmoving in this samādhi.

This is what is known as the tenth of the bodhisattva-mahāsattva's superknowledges, the spiritual superknowledge of entering the samādhi of the complete cessation of all dharmas.

Sons of the Buddha, this bodhisattva-mahāsattva's abiding in these ten kinds of superknowledges is inconceivable to all devas and humans, is inconceivable to all beings, and is inconceivable to all *śrāvaka* disciples, to all *pratyekabuddhas*, and to all the other members of the bodhisattva sangha. It is such that none of these beings can even conceive of it. This bodhisattva's physical karmic deeds are inconceivable, his verbal karmic deeds are inconceivable, his mental karmic deeds are inconceivable, his samādhis and sovereign masteries are inconceivable, and his wisdom's spheres of cognition are inconceivable. Aside from the buddhas and the bodhisattvas who have acquired these spiritual superknowledges, there is no one else even able to adequately describe and proclaim the praises of the meritorious qualities of a person such as this.

Sons of the Buddha, these are the bodhisattva-mahāsattva's ten kinds of spiritual superknowledges. If bodhisattva-mahāsattvas abide in these spiritual superknowledges, they all acquire all the spiritual superknowledges of unimpeded knowledge throughout all three periods of time.

The End of Chapter Twenty-Eight

Chapter 29

The Ten Patiences

At that time, Samantabhadra Bodhisattva told the bodhisattvas:

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of patience. If one acquires these kinds of patience, then he will succeed in reaching the ground of all bodhisattvas' unimpeded patience and will become endlessly unimpeded in all dharmas of the Buddha. What are these ten? They are as follows:

Patience with the sounds [of the teachings];
Acquiescent patience;
Unproduced-dharmas patience;
Patience [due to seeing all as] like a conjured illusion;
Patience [due to seeing all as] like a mirage;
Patience [due to seeing all as] like a dream;
Patience [due to seeing all as] like echoes;
Patience [due to seeing all as] like reflections;
Patience [due to seeing all as] like transformations; and
Patience [due to seeing all as] like space.

These ten kinds of patience have been proclaimed, are now proclaimed, and will be proclaimed by all buddhas of the three periods of time.

Sons of the Buddha, what is meant by the bodhisattva-mahāsattva's patience with the sounds [of the teachings]? This means that, when one hears the Dharma proclaimed by all buddhas, one is not alarmed, is not frightened, and is not intimidated, but rather responds with deep faith, awakened understanding, fond delight, attraction toward it, focused attention on it, recollection of it, cultivation of it, and secure establishment in it. This is what is meant by the first of the bodhisattva-mahāsattva's kinds of patience, patience with the sound [of the teaching].

Sons of the Buddha, what is meant by the bodhisattva-mahāsattva's acquiescent patience? This refers to reflecting upon and contemplating all dharmas equally and without opposition, acquiescing in and completely understanding them, enabling one's mind to remain in a state of purity, rightly abiding in cultivating them, entering them, and perfecting them. This is what is meant by the second of the bodhisattva-mahāsattva's kinds of patience, acquiescent patience.

Sons of the Buddha, what is meant by the bodhisattva-mahāsattva's unproduced-dharmas patience? Sons of the Buddha, this bodhisattva-mahāsattva does not perceive that there is even the most minor dharma that is ever produced and also does not perceive that there is even the most minor dharma that is destroyed. Why is this? If they are not produced, then they are not destroyed. If they are not destroyed, then they are endless. If they are endless, then they are free of defilement. If they are free of defilement, then they are devoid of differences. If they are devoid of differences, then they have no place in which they abide. If they have no place in which they abide, then they are quiescent. If they are quiescent, then they are apart from desire. If they are apart from desire, then there is nothing they do. If there is nothing that they do, then they are wishless. If they are wishless, then they have no abiding. And if they have no abiding, then they have neither any going nor any coming. This is what is meant by the third of the bodhisattva-mahāsattva's patiences, the unproduced-dharmas patience.

Sons of the Buddha, what is meant by the bodhisattva-mahāsattva's patience due to seeing all as like a conjured illusion?[309] Sons of the Buddha, this bodhisattva-mahāsattva realizes that all dharmas are like conjured illusions and that they arise through causes and conditions. In but a single dharma, he understands many dharmas and in many dharmas, he understands any single dharma.

Having realized that all dharmas are like conjured illusions, this bodhisattva comprehends lands, comprehends beings, comprehends the Dharma realm, comprehends the equality of the world, comprehends the equality of the buddhas' appearances in the world, comprehends the equality of the three periods of time, and perfects many different kinds of spiritual superknowledges and spiritual transformations.

Just as the contents of conjured illusions are not elephants, are not horses, are not chariots, are not soldiers,[310] not men, not women, not boys, not girls, not trees, not leaves, not flowers, not fruits, not earth, not water, not fire, not wind, not daytime, not nighttime, not days, not months, not a half-month, not one month, not one year, not centuries, not one kalpa, not many kalpas, not concentration, not confusion, not purity, not admixture, not unity, not difference, not vastness, not constriction, not abundance, not scarcity, not measurability, not immeasurability, not coarseness, and not refinement, and are not actually any of these many different kinds of things—and just as the many different kinds of phenomena are not illusions and illusions are not the many different kinds of phenomena, but rather it is merely because of conjured illusions that there are any of those manifestations of the many different kinds of phenomena—so too it is with the bodhisattva-mahāsattva in his contemplation of all worlds as like mere illusions, as for instance with his contemplations of the world of karmic actions, the world of the afflictions, the world of lands, the world of dharmas, the world of time, the world of the destinies of rebirth, worlds being formed, worlds being destroyed, worlds in motion, and the world of endeavors.

When the bodhisattva-mahāsattva is contemplating all worlds as like mere illusions, he does not perceive the creation of any being, does not perceive the destruction of any being, does not perceive the creation of any land, does not perceive the destruction of any land, does not perceive the creation of any dharma, does not perceive the destruction of any dharma, does not perceive any past about which one may make discriminations, does not perceive any future in which one may initiate endeavors, does not perceive any present that abides for even a single mind-moment, does not contemplate bodhi, does not make discriminations regarding bodhi, does not perceive any buddha that appears in the world, does not perceive any buddha who enters nirvāṇa, does not perceive any abiding in great vows, does not perceive any entry into the right and fixed position,[311] and does not [perceive anything that] goes beyond the uniformly equal nature.

Although this bodhisattva develops buddha lands, he realizes there are no differences between lands;
Although he develops realms of beings, he realizes there are no differences between beings;
Although he everywhere contemplates the Dharma realm, he abides securely, quiescent and unmoving, in the nature of dharmas;
Although he comprehends the uniform equality of the three periods of time, he still does not oppose making distinctions among the dharmas of the three periods of time;
Although he develops the aggregates and the sense bases, he still forever severs all points of dependence;
Although he liberates beings, he still completely realizes the uniform equality of the Dharma realm in which there are none of the many kinds of differences;

Although he realizes that all dharmas go beyond the reach of language and cannot be described in words, he still always expounds on the Dharma with endless eloquence;

Although he does not seize on or become attached to the work of teaching beings, he still never relinquishes the great compassion and so continues to turn the Dharma wheel to liberate everyone; and

Although he explains past causes and conditions for beings, he still realizes that the very nature of causes and conditions has no movement or transformation at all.

This is what is meant by the fourth of the bodhisattva-mahāsattva's patiences, patience due to seeing all as like conjured illusions.

Sons of the Buddha, what is meant by the bodhisattva-mahāsattva's patience due to seeing all as like a mirage? Sons of the Buddha, this bodhisattva-mahāsattva realizes that the entire world is the same as a mirage. Just as a mirage has no actual place, is neither inwardly existing nor outwardly existing, is neither existent nor nonexistent, is neither instantaneous nor eternal, is not of only a single form, is not of multiple forms, and is not formless, but rather is something manifested solely based on conventional worldly discourse, so too, when the bodhisattva contemplates in accordance with reality in this way, he comes to completely understand all dharmas, directly realizing that this [mirage-like nature] is true of them all. Thus he is enabled to attain complete fulfillment [of this realization]. This is what is meant by the fifth of the bodhisattva-mahāsattva's patiences, patience due to seeing all as like a mirage.

Sons of the Buddha, what is meant by the bodhisattva-mahāsattva's patience due to seeing all as like a dream? Sons of the Buddha, this bodhisattva-mahāsattva realizes that the entire world is like a dream. Just as a dream is neither within the world nor apart from the world, is not connected to the desire realm, is not connected to the form realm, is not connected to the formless realm, is neither produced nor destroyed, and is neither defiled nor immaculate, yet nonetheless does have an appearance, so too, the bodhisattva-mahāsattva realizes that the entire world is the same as a dream: because of the absence of change; because its inherent nature is dreamlike; because attachment to it is like attaching to something in a dream; because, like a dream, it is by nature disconnected; because its original nature is like that of a dream; because all that appears in it is dreamlike; because, as in a dream, it is has no differentiating aspects; because all discriminations in one's perceptions are like those in a dream; and because, when one awakens, it is as if one were awakening from a dream. This is what is meant by the sixth of the bodhisattva-mahāsattva's patiences, patience due to seeing all as like a dream.

Sons of the Buddha, what is meant by the bodhisattva-mahāsattva's patience due to seeing all as like echoes? Sons of the Buddha, when this bodhisattva-mahāsattva hears the Buddha teaching the Dharma, he contemplates the nature of all dharmas, cultivates the training to the far shore of perfection, and realizes that all sounds are like echoes in that, although they have neither any coming nor any going, they still manifest in this way.

Sons of the Buddha, in contemplating the voice of the Tathāgata, this bodhisattva-mahāsattva observes that it does not emanate from within, does not emanate from without, and does not emanate from both within and without. Although he completely understands that this voice does not emanate from within, from without, or from both within and without, it is still able to manifest excellent skillful means in the use of designations and statements in producing perfectly complete expositions. [He observes that] it is like echoes in a valley which arise from conditions and yet it does not contradict the nature of dharmas as it enables beings to acquire understanding suited to their individual type so that they may cultivate and pursue the training.

Just as Indra's wife, Śācī, the daughter of an *asura* king, emanates a thousand voices from within her single voice even without consciously intending to cause them to emerge in this way, so too it is with the bodhisattva-mahāsattva who enters the realm of non-discrimination and perfects the voice possessed of skillful means adapted to the beings' individual types as he constantly turns the wheel of Dharma in boundlessly many worlds. This bodhisattva is well able to contemplate all beings and use the sign of the vast and long tongue to expound the Dharma for them. His voice is unimpeded in its reach which extends everywhere throughout the lands of the ten directions and enables the beings within them to hear individually different Dharma teachings suited to what is most fitting for each of them.

Although he realizes that sounds have no arising, he nonetheless manifests his voice everywhere. Although he realizes that nothing whatsoever is said, he still extensively expounds on all dharmas with a sublime voice that equally adapts to everyone so that, in accordance with their type, beings are all able to use their own wisdom to fully comprehend these teachings.

This is what is meant by the seventh of the bodhisattva-mahāsattva's patiences, patience due to seeing all as like echoes.

Sons of the Buddha, what is meant by the bodhisattva-mahāsattva's patience due to seeing all as like reflections? Sons of the buddha, this bodhisattva-mahāsattva is not born into the world, does not die in the world, does not exist in the world, does not exist outside of the world, does not act within the world nor not act within the world, is not the same as the world, is not different from the world, does not go forth into the world nor not go forth into the world, does not abide within the world nor not abide within the world, is not of the world, has not gone beyond the world, does not cultivate the bodhisattva practices, does not abandon the great vows, is not real, and is not unreal. Although he constantly practices all dharmas of the Buddha, he is still able to carry out all kinds of endeavors in the world. He does not follow along with the flow of the world nor does he dwell in the flow of the Dharma.

Just as the sun, moon, men, women, houses, mountains, forests, rivers, springs, and all other such things have their images reflected by the surfaces of oil, water, beings' bodies, jewelry, bright mirrors, and other such immaculate things—

And just as those reflections are neither one with nor different from and neither apart from nor united with those surfaces of the oil and other such things—

And just as they do not float along in the current of the river and do not sink down into and disappear within those ponds and wells—

And just as, although those reflections appear within them, they do not become attached to them or sullied by them—

And just as beings know that as these images appear in this place even as they realize that none of those things, whether far away or near, actually exist within these reflections—

And just as, although all of these things appear in these reflections, the appearances portrayed by the reflections do not correspond to the actual proximity or distance of the reflected phenomena—

So too it is with the bodhisattva-mahāsattva, for he is able to realize that his own physical being and the physical beings of others in all cases are simply spheres of cognition. Thus he does not engage in duality-based modes of understanding by which he would be of the opinion that he is different from others even as they each differently and simultaneously everywhere appear in their own lands and the lands of others.

Just as a seed contains no roots, sprouts, stems, branching limbs, or leaves, and yet it is still able to produce them, so too it is with the bodhisattva-mahāsattva who, even in the midst of non-dual dharmas, distinguishes dual characteristics and thus brings forth skillful means by which he enables the development of unimpeded penetrating comprehension.

This is what is meant by the eighth of the bodhisattva-mahāsattva's patiences, patience due to seeing all as like reflections. When the bodhisattva-mahāsattva perfects this patience, even though he may not travel to pay his respects in the lands of the ten directions, he is still able to appear everywhere in all buddha *kṣetras* even as he does not leave this particular place and does not go to those places.

Just as those reflections appear everywhere, so too is he unimpeded in his ability to go everywhere, enabling all beings to see different bodies identical in the solidity of their appearances to those otherwise found in the world. Even so, these differences are just nondifferences, for these differing and nondiffering factors have no inherent mutual interference. This bodhisattva is born from within the lineage of the Tathāgata and, as such, his physical, verbal, and mental actions are pure and unimpeded. Therefore he is able to acquire the pure body possessed of the boundless physical signs.

Sons of the Buddha, what is meant by the bodhisattva-mahāsattva's patience due to seeing all as like transformations?[312] Sons of the Buddha, this bodhisattva-mahāsattva realizes that the entire world is comparable to [supernaturally produced] transformations. That is to say: all beings are transformations of mental deeds produced because of ideation and perceptions; all worlds are transformations of actions produced because of discriminations; all pain and pleasure are transformations of inverted views produced because of erroneous grasping; all worlds are transformations of unreal dharmas appearing as conventions based on language; and all afflictions are transformations of discriminations produced because of perceptions and thoughts.

There are also: the transformational effects of purifying training which appear because of nondiscrimination; the transformation of not changing during the three periods of time which occurs through [realizing] the equality of the unproduced; the transformational effects of bodhisattvas' vow power occurring because of their vast cultivation; the transformational effects of the *tathāgatas'* great compassion appearing because of their skillful means; and the transformational effects of the skillful means used in turning the wheel of the Dharma occurring because of what is proclaimed with wisdom, fearlessness, and eloquence.

It is in these ways that the bodhisattva completely knows both the worldly and world-transcending types of transformations through directly realized knowing, through vast knowing, through boundless knowing, through knowing that accords with phenomena, through knowing with sovereign mastery, and through genuine knowing. He is not one who can be shaken even in the slightest by false views. He adapts to the practices occurring in the world and yet does not commit errors or become corrupted in so doing.

Just as transformations: do not arise from the mind, do not arise from mind dharmas, do not arise from karma, and do not experience karmic rewards and retributions; are not produced by the world and are not destroyed by the world; cannot be pursued and cannot be grasped or touched; do not abide for a long time and do not abide for but an instant; do not act within the world and are not apart from the world; are not connected with only one region and do not belong to all regions; are neither measurable nor measureless; do not become weary and do not rest nor do they not become weary and rest; are not associated with the common person and are not associated with *āryas*; are not defiled and are not pure; are not born and do not die; are not wise and are not foolish; are not seen and are not unseen; are not dependent on the world and are not penetrating the dharma realm; are not clever and are not dull; are not grasping and are not free of grasping; are not of *saṃsāra* and are not of nirvāṇa; and are not existent and are not nonexistent—so too it is with the bodhisattva in his use of skillful means as he moves through the world cultivating the bodhisattva path. Completely understanding the dharmas of the world, he transformationally creates division bodies and transformationally goes forth into it, remaining unattached to the world, not seizing on these as his own bodies, and having no discriminations with regard to either the world or those bodies. He does not dwell in the world and yet does not leave the world behind. He does not dwell in dharmas and yet does not leave dharmas behind.

Because of his original vows, he never abandons even a single realm of beings and does not merely train realms occupied by only a few beings. He does not make discriminations with regard to dharmas and yet it is not that he does make any discriminations at all. He realizes that the nature of dharmas neither comes nor goes. Although nothing at all exists, he still achieves the complete fulfillment of the dharmas of buddhahood and completely realizes dharmas are like transformations which are neither existent nor nonexistent.

Sons of the Buddha, even as the bodhisattva-mahāsattva abides in this way in the patience due to seeing all as like transformations, he is still able to completely fulfill the path to the bodhi of all buddhas and benefit beings.

This is what is meant by the ninth of the bodhisattva-mahāsattva's patiences, patience due to seeing all as like [magical] transformations. When the bodhisattva-mahāsattva perfects this patience, everything he does is like a mere transformation. Like a magician, in all buddha *kṣetras*, he has nothing at all on which he depends. He has nothing in the world that he seizes upon or becomes attached to. He does not produce discriminations regarding any of the Buddha's dharmas and yet progresses on toward the bodhi of the Buddha without negligence or weariness. In cultivating the bodhisattva practices, he abandons all inverted views. Although he has no body, he manifests all kinds of bodies. Although he does not dwell anywhere, he still dwells in the many lands. Although he is formless, he still everywhere manifests the many kinds of forms. Although he is not attached to the apex of reality, he still brightly illuminates the equally immanent and perfect nature of dharmas.

Sons of the Buddha, it is by having no dharma whatsoever on which he depends that this bodhisattva is known as one who is liberated. It is by having abandoned all faults that he is known as one who is well trained. It is by remaining motionless and never retreating that he everywhere enters the congregations of all *tathāgatas* and is known as one possessed of the spiritual superknowledges. It is by having already realized consummate skillfulness in the dharma of the unproduced that he is known as one who is irreversible. It is by possessing all the powers and becoming one whom not even Mount Sumeru or the Iron Ring Mountains could obstruct that he is known as one who is unimpeded.

Sons of the Buddha, what is meant by the bodhisattva-mahāsattva's patience due to seeing all as like space? Sons of the Buddha, this bodhisattva-mahāsattva understands the entire Dharma realm as like space because of its signlessness, understands all worlds as like space because of their non-arising, understands all dharmas as like space because of their non-duality, understands the actions of all beings as like space because they have nothing they enact, understands all buddhas as like space because they are free of discriminations, understands the powers of all buddhas as like space because they are no different, understands all *dhyāna* absorptions as like space because they are the same throughout all three periods of time, understands all dharmas that have been spoken as like space because they cannot be described in words, and understands the bodies of all buddhas as like space because they are free of attachments and are unimpeded. It is in these ways that the bodhisattva uses the skillful means of seeing all as like space to understand all dharmas as entirely nonexistent.

Sons of the Buddha, when the bodhisattva-mahāsattva uses the wisdom of the patience due to seeing all as like space to understand all dharmas, he acquires a spacelike body and physical actions, he acquires spacelike speech and verbal actions, and he acquires a spacelike mind and mental actions.

Just as space is depended upon by all dharmas and is not born and does not die, so too it is with the bodhisattva-mahāsattva, for his Dharma body is not born and does not die.

Just as space is indestructible, so too it is with the bodhisattva-mahāsattva, for his wisdom and powers are indestructible.

Just as space is that in which all worlds reside and yet it has nothing on which it depends, so too it is with the bodhisattva-mahāsattva, for he is one in whom all dharmas reside and yet he has nothing on which he depends.

Just as space is neither created nor destroyed and yet it is able to support the creation and destruction of all worlds, so too it is with the bodhisattva-mahāsattva, for, although he has no progression and no attainment, he is still able to manifest progression and attainment and everywhere enable those in the world to cultivate purity.

Just as space itself has no directions or locales, yet it is able to reveal boundless directions and locales, so too it is with the bodhisattva-mahāsattva, for he has neither karmic actions nor karmic consequences, yet he is able to reveal the many different kinds of karmic actions and karmic consequences.

Just as space is not walking or standing and yet it is able to reveal the many different kinds of deportment, so too it is with the bodhisattva-mahāsattva, for he neither moves along nor remains still, yet he is able to distinguish all actions.

Just as space is neither form nor non-form, yet it is able to reveal the many different kinds of forms, so too it is with the bodhisattva-mahāsattva, for he is neither worldly form nor world-transcending form, yet he is able to manifest all kinds of forms.

Just as space is neither far nor near, yet it is able to abide forever, revealing all things, so too it is with the bodhisattva-mahāsattva, for he is neither far nor near, yet he is able to abide forever, revealing all the practices carried out by bodhisattvas.

Just as space itself is neither clean nor dirty, yet it is never apart from whatever is clean or dirty, so too it is with the bodhisattva-mahāsattva, for he is neither obstructed or not obstructed, yet he is never apart from obstruction and non-obstruction.

Just as everything in the world appears to space, yet it does not appear to everything in the world, so too it is with the bodhisattva-mahāsattva, for all dharmas appear before him, yet he does not appear before all dharmas.

And just as space everywhere enters into everything and is boundless, so too it is with the bodhisattva-mahāsattva, for he everywhere penetrates all dharmas and his bodhisattva resolve is boundless.

Why is this? This is because whatever the bodhisattva does is like space. That is to say, all of his cultivation, all of his purification, and all that he brings to completion are in every case equal, of a single substance, and of a single type of capacity whereby, like space itself, they are pure and pervade all places. It is in this way that he achieves realized knowing of all dharmas even as he remains free of discriminations regarding any dharma.

He purifies all buddha lands and achieves perfect fulfillment of the body that depends on nothing. He discerns all directions without confusion, possesses all the powers, becomes invincible, and completely fulfills all the boundlessly many meritorious qualities.

He has already reached all the most extremely profound stations of the Dharma, has attained the penetrating comprehension of the path of all the *pāramitās*, and everywhere sits on all the vajra thrones. He everywhere emanates the voice that adapts to all types of beings, turns the wheel of the Dharma for those throughout the entire world, and never misses the appropriate time in doing so.

This is what is meant by the tenth of the bodhisattva-mahāsattva's patiences, patience due to seeing all as like space. When the bodhisattva-mahāsattva perfects this patience, he acquires a body that has no coming because it has no going. He acquires a body that has no creation because it has no destruction. He acquires a body that does not move because it is not subject to deterioration. He acquires a body that is not substantial through having transcended whatever is false. He acquires a body with but a single sign through the realization of signlessness. He acquires an immeasurable body because of the immeasurable powers of the Buddha. He acquires a body of uniform equality because of its identity with suchness. He acquires a body free of all differentiations through equal contemplation of all three periods of time. He acquires a body that reaches all places through the unimpeded and pervasive illumination provided by his purified eyes. He acquires a body that has abandoned the realm of desire through realization that all dharmas have no unification or dissolution. He acquires a body of boundless space through possession of a treasury of merit that is as endless as empty space. He acquires a body possessed of uninterrupted and inexhaustible eloquence due to realizing that the signs of all dharmas consist of but a single sign and that, like space, their nature is an absence of any inherent nature. He acquires a body possessed of the measureless and unimpeded voice through becoming as unimpeded as space. He acquires a body completely possessed of all skillful means and pure bodhisattva practices through becoming everywhere as unimpeded as space. He acquires a body of the sequential continuity of the oceans of all buddha dharmas through becoming as interminable as space. He acquires a body that manifests countless buddha *kṣetras* in all buddha *kṣetras* through having abandoned all desire-based attachments and through having become as boundless as space. He acquires a body that ceaselessly manifests all of the dharmas of sovereign mastery through becoming as boundless as the great ocean of space. He acquires an indestructibly solid and powerful body through becoming like space in his ability to support all worlds. He acquires a body possessed of brilliantly sharp faculties which is as solid and indestructible as vajra through becoming as invulnerable as empty space to being burned up by the kalpa-consuming fires. And he acquires a body possessed of the power to sustain all worlds through wisdom power as boundless as space.

Sons of the Buddha, these are what constitute the bodhisattva-mahāsattva's ten kinds of patience.

At that time, wishing to restate his meaning, Samantabhadra Bodhisattva-mahāsattva then spoke these verses:

It is as if there were some person in the world
who heard of a place with a treasury of jewels
and, because he realized he could obtain them,
his mind was then filled with great joy.

So too it is with the greatly wise bodhisattva
who is a true son of the Buddha
when he hears of the Dharma of all buddhas
that is extremely profound and characterized by quiescence.

When he hears of this profound Dharma,
his mind then feels peaceful and secure
and is not alarmed, frightened,
or filled with dread.

When this great eminence pursues his quest for bodhi
and hears this sound with such vast reach,
his mind becomes purified, able to abide in patience,
and free of all doubts about this.

He brings to mind the fact that, because of hearing this
extremely profound and sublime Dharma,
he is then bound to attain the realization of all-knowledge
and thus become a great guide for both humans and devas.

When the bodhisattva hears this sound,
his mind is filled with great and joyous delight
and he then makes the solidly enduring resolve
by which he vows to seek the Dharma of all buddhas.

Because of his delight in bodhi,
his mind becomes gradually trained,
his faith is thus caused to increase,
and he never opposes or disparages the Dharma.

Therefore, on hearing this sound,
his mind then acquires the patiences
by which he securely and unshakably abides
in the cultivation of the bodhisattva practices.

In order to pursue his quest to realize bodhi,
he focuses his practice on progressing along that path,
maintaining vigor, becoming irreversible,
and never casting off the yoke of goodness.

Because of his quest to realize bodhi,
his mind then becomes free of fear.
When he hears the Dharma, his courage then increases
and he makes offerings to buddhas that please them.

Just as when a person with great merit
acquires a treasury of real gold,
he uses it to make whatever adornments
that he then deems it fitting for him to wear.

So too it is with the bodhisattva,
for when he hears these extremely profound meanings,
he reflects upon them, thus increasing his ocean of wisdom,
and thus cultivating the dharma of compliance.

The existence of dharmas, he also compliantly knows.
The nonexistence of dharmas, he also compliantly knows.
By according with the suchness of those dharmas,
he thus comes to know all the dharmas.[313]

He accomplishes the purification of the mind,
acquires penetrating brilliance and immensely joyous delight,
and, realizing that dharmas all arise from conditions,
he becomes courageous and diligent in his cultivation.

He contemplates all dharmas equally,
completely knows their inherent nature,
does not contradict anything in Buddha's Dharma treasury,
and attains a universal awakening to all dharmas.

His aspiration is forever solid
as he purifies the bodhi of the Buddha,
becomes as unshakable as Mount Sumeru,
and single-mindedly pursues right enlightenment.

By bringing forth vigorous resolve
while also cultivating the path of samādhi,
for countless kalpas, he diligently practices
and still never retreats or loses the path.

The dharmas into which the bodhisattva enters
are the stations of practice of the buddhas themselves.
As he becomes able to completely know these,
his mind remains forever free of weariness or indolence.

In accordance with what the Peerless One has proclaimed,
he equally contemplates all dharmas,
and, with the patience that is never impartial,
he is able to perfect the wisdom that knows equality.

Complying with what has been proclaimed by the Buddha,
he perfects this gateway of patience,
and thus completely knows it in accordance with the Dharma
and yet still does not make discriminations regarding dharmas.

In the Trāyastriṃśa Heaven,
all of those sons of the devas
eat there from but a single vessel,
yet what each of them consumes is different.

The many different kinds of food that they eat
do not arrive there from the ten directions,
rather it is according to the deeds they have cultivated
that they all spontaneously appear in that vessel.

So too it is with the bodhisattva
in his contemplative investigation of all dharmas
in which he sees that they all arise from causes and conditions,
sees that, because they have no arising, they have no destruction,

sees that, because they have no destruction, they are endless,
and sees that, because they are endless, they are free of all defilements.
Regarding the world's changing dharmas,
he fully realizes that they have no changes that they undergo.

If they have no change, then they have no abiding.
If they have no abiding, then they are quiescent.
Thus his mind remains free of all defiling attachments
and he vows to liberate all the many kinds of beings.

He focuses his mindfulness on the Buddha's Dharma,
never becomes scattered or perturbed,
and thus proceeds with the resolve of his compassionate vows
to use skillful means in acting within the world.

He diligently pursues acquisition of the ten powers,
resides within the world and yet does not abide in it.
He has neither any coming nor any going
and uses expedients to skillfully expound on the Dharma.

This patience is of the most supreme sort
whereby one completely understands the infinity of dharmas
and enters into the true Dharma realm
even as, in truth, there is no place one enters.

The bodhisattva abiding in this patience
everywhere sees all *tathāgatas*
simultaneously bestowing a prediction on him.
This is what is known as receiving the buddhas' consecration.

He fully comprehends that the dharmas of the three periods of time
are characterized by quiescence and purity
and thus he becomes able to teach beings
and set them on the path of goodness.

The many different dharmas of the world
are all comparable to conjured illusions.
If one is able to know them in this way,
then his mind will become unshakable.

Because all actions arise from the mind,
it is therefore said that the mind is like a conjured illusion.
If one abandons this engaging in discriminations,
one thereby extinguishes all the destinies of rebirth.

Just as a master conjurer
might everywhere manifest forms and images
that cause the multitude to crave them in vain
since they ultimately have nothing at all they acquire,

So too it is with the world
in which everything is like illusory conjurations
which, though both devoid of any inherent nature and unproduced,
still manifest the appearance of the existence of various phenomena.

Striving to liberate all beings,
he enables them to realize dharmas are like illusory conjurations.
Beings themselves are no different from illusory conjurations.
On completely understanding illusions, one sees no beings exist at all.

Beings as well as lands
and all dharmas of the three periods of time—
all things such as these, entirely and without exception,
are all in every case like conjured illusions.

The conjured shapes of men and women
as well as of elephants, horses, oxen, sheep,
and types of things such as buildings, homes, ponds, and springs
as well as parks, groves, blossoms, fruit, and so forth—

Those conjured phenomena have no knowing awareness
and also have no place where they abide.
They are ultimately characterized by quiescence
and only appear in accordance with one's discriminations.

The bodhisattva is able in this same way
to every perceive all of the entire world's
existent and nonexistent dharmas
and fully comprehend them all as like illusory conjurations.

Beings as well as lands
are created by the many different kinds of karmic deeds.
By entering the sphere in which one sees all as illusory conjurations,
one becomes free of dependence on them or attachment to them.

It is in this way that one acquires skillful means,
develops quiescence, and becomes free of conceptual proliferation.
Then, dwelling on the ground of the unimpeded,
one everywhere manifests great awe-inspiring powers.

The courageous son of all buddhas
compliantly accords with and enters the sublime Dharma
and skillfully contemplates all perceptions
as like a net that entangles one within the world.

The many perceptions are like mirages
that cause beings to develop inverted understandings.
The bodhisattva skillfully understands perceptions
and thus abandons all inverted views.

Beings are each distinctly different
and their forms and types are not of but a single sort.
He fully comprehends that they are all only perceptions
and that everything is devoid of any reality.

All beings throughout the ten directions
are covered over by their perceptions.
If one is able to relinquish one's inverted views,
then one extinguishes worldly perceptions.

The world is comparable to a mere mirage
that possesses its differences due to one's perceptions.
He realizes that those in the world abide in their perceptions
and leaves the three types of inverted mental factors far behind.[314]

Just as a mirage appearing in the hot season
when seen by those in the world is thought to be water
when in truth there is no water there
and the wise find it unworthy of pursuing,

so too it is with beings,
for whatever they pursue in the world is nonexistent.
Just as with a mirage, those things abide [only] in their perceptions.
This is the sphere of cognition of those with unimpeded minds.

If one abandons all such perceptions,
then one also abandons all conceptual proliferation.
Thus the foolish who are attached to thoughts
may all be enabled to attain liberation.

Leaving the arrogant mind far behind,
extinguishing worldly perceptions,
and dwelling in the station of both the finite and the infinite—
This is a bodhisattva's skillful means.

The bodhisattva understands all worldly dharmas
as being in every case like dreams.
Neither having nor not having any place they dwell,
their essential nature is constantly quiescent.

All dharmas are devoid of differences
and, like dreams, they are not different from the mind.
All worlds throughout the three periods of time
are all of this very sort.

The substance of dreams has no creation or destruction
and also has no location at all.
So too it is with the three realms of existence.
Whoever perceives this has a liberated mind.

Dreams do not reside within the world
nor do they reside beyond the world.
When one makes no discriminations between these two,
one succeeds then in entering the ground of patience.

Just as one sees within a dream
various kinds of differing appearances,
so too it is with the world itself,
for there are no differences between it and a dream.

Those who abide in the dream-like meditative absorption
understand that everything in the world is like a dream.
They are neither identical nor different
and neither singular nor multifarious.

The karmic deeds of the beings in all lands,
whether defiled or pure—
He completely understands all such things
as in every case equivalent to the contents of dreams.

The practices the bodhisattva pursues
as well as all of his great vows,
he fully understands to all be like a dream
and also in no way different from the world.

He understands the world as entirely empty and quiescent
yet does not interfere with any worldly dharmas.
They are like what one sees within a dream,
with all kinds of forms that are long, short, and so forth.

This is what is meant by patience due to seeing all as like a dream.
Because of this, he completely understands the world's dharmas,
swiftly realizes unimpeded wisdom,
and extensively liberates the many kinds of beings.

Through cultivating practices such as these,
one then develops vast understanding,
skillfully knows the nature of all dharmas,
and acquires a mind free of attachment to any dharmas.

The many different kinds of sounds
heard within all worlds
are neither inward nor outward.
He understands them all as like mere echoes.

Just as when one hears the many different kinds of echoes,
one's mind does not pursue discriminations about them,
so too, when the bodhisattva hears sounds,
his mind is just this way.

He gazes up in admiration at all the *tathāgatas*
and also listens to the sound of their teaching the Dharma
as they thus expound on countless sutras.
Though listening to all this, he has nothing to which he is attached.

Just as echoes have no place from which they come,
so too it is with these voices that he hears,
and yet he is able to distinguish their dharmas
and avoid any contradictions or errors regarding any dharma.

Though he thoroughly understands all sounds,
he still does not make discriminations about such sounds.
He knows sounds as all empty and quiescent,
and as everywhere emanating the sounds of purity.

He understands the Dharma does not reside in words
and skillfully enters the realm beyond words
even as he is able to manifest speech
that, like echoes, resounds throughout the world.

He fully understands the path of words and speech
and develops the completely perfected voice.
He realizes the nature of sounds is empty and quiescent
and yet uses the language of the world to speak.

In accordance with the sounds of all the world's languages,
he reveals both the same and different dharmas.
His voice pervades all places
and awakens all the many kinds of beings.

The bodhisattva acquiring this patience
uses his pure voice to teach those in the world,
skillfully speaking the Dharma throughout the three periods of time
while still remaining free of any attachment to the world.

Because of his wish to benefit those in the world,
he single-mindedly seeks to realize bodhi
and thus always penetrates the nature of dharmas
and stays free of any discriminations about them.

He everywhere contemplates all worlds
as quiescent and devoid of any essential nature
and yet he constantly benefits others
and cultivates with unwavering resolve.

He does not abide within the world,
nor does he abandon the world.
He has nothing in the world on which he depends,
for no point of dependence can be apprehended at all.

He fully understands the nature of the world
while staying free of any defiling attachment to its nature.
Although he does not depend on the world,
he teaches those in the world and enables their liberation.

He fully knows the inherent nature
of all dharmas of the world,
realizes the non-duality of those dharmas,
and also remains free of attachment even to non-duality.

His mind does not abandon the world
and also does not abide within the world,
for it is not beyond the world
that one cultivates the realization of all-knowledge.

Just as reflections appearing on water
are neither in it nor outside of it,
so too, the bodhisattva in quest of bodhi
realizes that the world is not a world.

He neither resides within nor leaves the world,
for the world is beyond description.
Nor does he reside within it or outside of it,
for his appearance in the world is like that of reflection.

He penetrates this extremely profound meaning,
abandons defilement, and completely understands everything.
He never relinquishes his resolve to fulfill his original vow
to serve as a lamp of wisdom illuminating all.

Although the worlds are boundlessly vast,
his wisdom penetrates them all equally.
He everywhere teaches the many kinds of beings
and enables them to relinquish their many attachments.

He contemplates the extremely profound Dharma,
and thus benefits the many kinds of beings.
After this, they attain entry into wisdom
and cultivate all of its paths.

When the bodhisattva contemplates dharmas, he examines them,
realizes they all are like magically transformed phenomena,
and then practices the transformation-like practice,
never relinquishing it even to the very end.

It is in accordance with the essential nature of these transformations
that he cultivates the path leading to bodhi.
Just as all dharmas are like transformationally created phenomena,
so too is this so of the bodhisattva's practice.

Everything in all worlds
as well as the measurelessly many karmic deeds
are all equally comparable to transformationally created phenomena
that all ultimately abide in quiescence.

All buddhas of the three periods of time
are all also like magically created transformations
whose original vows and cultivation of all the practices
transformed them into *tathāgatas*.

Using their great kindness and compassion,
the buddhas liberate beings who are themselves like transformations.
That process of liberating them is like a transformation as well, and
it is by the power of transformation that they speak Dharma for them.

He knows the world is all like transformationally created phenomena
and does not make discriminations about the world.
Transformational phenomena are of many distinctly different kinds,
all of which arise from differences in karmic actions.

He cultivates the practices leading to bodhi,
thus adorning a treasury of transformations.
Adorning it with countless kinds of goodness
he makes the world in accordance with such deeds.

Transformationally created phenomena go beyond discriminations.
So too, he does not make discriminations with regard to dharmas.
These two are both [by nature] quiescent.
The practices of the bodhisattva are just like this.

The ocean of transformations is fathomed by wisdom.
The world is imprinted with the transformation-like nature.
Transformations are not dharmas which are produced or destroyed.
Wisdom, too, is just like this.

The tenth kind of patience is the clear contemplation
of beings as well as dharmas, seeing them all as having
an essential nature of complete quiescence
by which, like space, they have no location.

One who acquires this knowledge of all as like space
forever abandons all grasping and attachment
and becomes, like space, free of the many different kinds of things
and unimpeded wherever he goes in the world.

He perfects the power of this "patience due to seeing all as like space"
which, like space, is inexhaustible.
Though his sphere of cognition is as vast as space,
he makes no discriminations regarding what is empty.

Space is devoid of any essential nature at all,
is also not such that it can be cut off or extinguished,
and is also devoid of the various kinds of differentiating aspects.
So too is this true of his power of wisdom.

Empty space has no beginning
just as it also has neither any middle nor end.
Its capacity could never be deduced.
So too is this true of the bodhisattva's wisdom.

In this way he contemplates the nature of dharmas
as in every case like empty space,
and as neither produced nor destroyed.
This is what the bodhisattva has realized.

He himself abides in this dharma of seeing all as like space
while he also explains it for the sake of beings,
and succeeds in vanquishing all the *māras*,
all due to using the skillful means of this kind of patience.

All differences in the characteristic signs of the world
are in every case empty and signless.
He enters into the station of signlessness
in which all signs are the same [in this way].

It is through but a single skillful means
that he everywhere enters the many worlds,
namely, by realizing the dharmas of the three periods of time
all equally have the nature of being like space.

As for the wisdom, the voice,
and the body of the bodhisattva,
their nature is like empty space
and all of them are quiescent.

The ten kinds of patience such as these
are what this son of the Buddha cultivates.
His mind is skillfully and securely established in them
and he extensively explains them for beings.

He skillfully cultivates and trains in these
and thus develops vast powers,
the power of the Dharma as well as the power of wisdom,
which serve as skillful means enabling the realization of bodhi.

Through penetrating comprehension of these gateways to patience
he thereby develops unimpeded wisdom
with which he steps beyond all the multitudes
and turns the unsurpassed wheel [of the Dharma].

These vast practices that he cultivates
are such that one could never discover their full measure.
Only with the ocean of wisdom of the Master Trainer
could one then be able to distinguish and know them.

By relinquishing the self and then cultivating the practices,
he penetrates the nature of the profound Dharma.
His mind forever dwells in the pure Dharma
and then bestows this on the many beings.

Though one might conceivably be able to know the number
of all the beings and the atoms in all *kṣetras*.
Even so, no one could ever measure the bounds
of all of this bodhisattva's meritorious qualities.

The bodhisattva is able to perfect
the ten kinds of patience such as these.
His wisdom and all that he practices
are such that no being could ever fathom them.

The End of Chapter Twenty-Nine

CHAPTER 30

Asaṃkhyeyas[315]

At that time, Mind King Bodhisattva addressed the Buddha, saying, "O Bhagavat, when expounding on the Dharma, the buddhas, the *tathāgatas*, use such numbers as '*asaṃkhyeya*,' 'measureless,' 'boundless,' 'incomparable,' 'innumerable,' 'indescribable,' 'inconceivable,' 'incalculable,' 'ineffable,' and 'ineffable-ineffable.' O Bhagavat, what is meant by '*asaṃkhyeya*' and so forth until we come to 'ineffable-ineffable'?"

The Buddha then informed Mind King Bodhisattva, saying, "It is good indeed, good indeed, O Son of Good Family, that, wishing to enable all those in the world to penetrate the meaning of these denominations of measurement known by the Buddha, you now ask the Tathāgata, the Arhat, the One of Right and Universal Enlightenment, about this matter. Son of Good Family, listen carefully, listen carefully, and skillfully ponder this as I now explain this for you."

Then Mind King Bodhisattva replied, "I wish only to receive this very instruction."

The Buddha then said, "Oh Son of Good Family":

A hundred *lakṣas* equals a *koṭī*.[316]
A *koṭī* times a *koṭī* equals an *ayuta*.
An *ayuta* times an *ayuta* equals a *nayuta*.
A *nayuta* times a *nayuta* equals a *viṃvara*.
A *viṃvara* times a *viṃvara* equals a *kaṅkara*.
A *kaṅkara* times a *kaṅkara* equals an *agāra*.
An *agāra* times an *agāra* equals a *pravara*.
A *pravara* times a *pravara* equals a *mavara*.
A *mavara* times a *mavara* equals an *avara*.
An *avara* times an *avara* equals a *tavara*.
A *tavara* times a *tavara* equals a *sīmā*.
A *sīmā* times a *sīmā* equals a *hūma*.
A *hūma* times a *hūma* equals a *nema*.
A *nema* times a *nema* equals an *avaga*.
An *avaga* times an *avaga* equals a *mīgava*.
A *mīgava* times a *mīgava* equals a *viraga*.
A *viraga* times a *viraga* equals a *vigava*.

A *vigava* times a *vigava* equals a *saṃkrama*.
A *saṃkrama* times a *saṃkrama* equals a *visara*.
A *visara* times a *visara* equals a *vijambha*.
A *vijambha* times a *vijambha* equals a *vijāga*.
A *vijāga* times a *vijāga* equals a *visota*.
A *visota* times a *visota* equals a *vivāha*.
A *vivāha* times a *vivāha* equals a *vibhakti*.
A *vibhakti* times a *vibhakti* equals a *vikhyāta*.
A *vikhyāta* times a *vikhyāta* equals a *tulana*.
A *tulana* times a *tulana* equals a *dharaṇa*.
A *dharaṇa* times a *dharaṇa* equals a *vipatha*.
A *vipatha* times a *vipatha* equals a *viparya*.
A *viparya* times a *viparya* equals a *samarya*.
A *samarya* times a *samarya* equals a *viturṇa*.
A *viturṇa* times a *viturṇa* equals a *hevara*.
A *hevara* times a *hevara* equals a *vicāra*.
A *vicāra* times a *vicāra* equals a *vicasta*.
A *vicasta* times a *vicasta* equals an *atyudgata*.
An *atyudgata* times an *atyudgata* equals a *viśiṣṭa*.
A *viśiṣṭa* times a *viśiṣṭa* equals a *nevala*.
A *nevala* times a *nevala* equals a *hariva*.
A *hariva* times a *hariva* equals a *vikṣobha*.
A *vikṣobha* times a *vikṣobha* equals a *halibhu*.
A *halibhu* times a *halibhu* equals a *harisa*.
A *harisa* times a *harisa* equals a *heluga*.
A *heluga* times a *heluga* equals a *drabuddha*.
A *drabuddha* times a *drabuddha* equals a *haruṇa*.
A *haruṇa* times a *haruṇa* equals a *maluda*.
A *maluda* times a *maluda* equals a *kṣamuda*.
A *kṣamuda* times a *kṣamuda* equals an *elada*.
An *elada* times an *elada* equals a *maluma*.
A *maluma* times a *maluma* equals a *sadama*.
A *sadama* times a *sadama* equals a *vimuda*.
A *vimuda* times a *vimuda* equals a *vaimātra*.
A *vaimātra* times a *vaimātra* equals a *pramātra*.
A *pramātra* times a *pramātra* equals an *amātra*.
An *amātra* times an *amātra* equals a *bhramātra*.
A *bhramātra* times a *bhramātra* equals a *gamātra*.
A *gamātra* times a *gamātra* equals a *namātra*.
A *namātra* times a *namātra* equals a *hemātra*.

A *hemātra* times a *hemātra* equals a *vemātra*.
A *vemātra* times a *vemātra* equals a *paramātra*.
A *paramātra* times a *paramātra* equals a *śivamātra*.
A *śivamātra* times a *śivamātra* equals an *ela*.
An *ela* times an *ela* equals a *vela*.
A *vela* times a *vela* equals a *tela*.
A *tela* times a *tela* equals a *gela*.
A *gela* times a *gela* equals a *svela*.
A *svela* times a *svela* equals a *nela*.
A *nela* times a *nela* equals a *kela*.
A *kela* times a *kela* equals a *sela*.
A *sela* times a *sela* equals a *phela*.
A *phela* times a *phela* equals a *mela*.
A *mela* times a *mela* equals a *saraṭa*.
A *saraṭa* times a *saraṭa* equals a *meruda*.
A *meruda* times a *meruda* equals a *kheluda*.
A *kheluda* times a *kheluda* equals a *mātula*.
A *mātula* times a *mātula* equals a *samula*.
A *samula* times a *samula* equals an *ayava*.
An *ayava* times an *ayava* equals a *kamala*.
A *kamala* times a *kamala* equals a *magava*.
A *magava* times a *magava* equals an *atara*.
An *atara* times an *atara* equals a *heluya*.
A *heluya* times a *heluya* equals a *veluva*.
A *veluva* times a *veluva* equals a *kalāpa*.
A *kalāpa* times a *kalāpa* equals a *havava*.
A *havava* times a *havava* equals a *vivara*.
A *vivara* times a *vivara* equals a *navara*.
A *navara* times a *navara* equals a *malara*.
A *malara* times a *malara* equals a *savara*.
A *savara* times a *savara* equals a *meruṭu*.
A *meruṭu* times a *meruṭu* equals a *camara*.
A *camara* times a *camara* equals a *dhamara*.
A *dhamara* times a *dhamara* equals a *pramāda*.
A *pramāda* times a *pramāda* equals a *vigama*.
A *vigama* times a *vigama* equals an *upavarta*.
An *upavarta* times an *upavarta* equals a *nirdeśa*.
A *nirdeśa* times a *nirdeśa* equals an *akṣaya*.
An *akṣaya* times an *akṣaya* equals a *sambhūta*.
A *sambhūta* times a *sambhūta* equals an *amama*.

An *amama* times an *amama* equals an *avānta.*
An *avānta* times an *avānta* equals an *utpala.*
An *utpala* times an *utpala* equals a *padma.*
A *padma* times a *padma* equals a *saṃkhyā.*
A *saṃkhyā* times a *saṃkhyā* equals a *gati.*
A *gati* times a *gati* equals an *upagama.*
An *upagama* times an *upagama* equals an *asaṃkhyeya.*
An *asaṃkhyeya* times an *asaṃkhyeya* equals an *asaṃkhyeya-parivarta.*[317]
An *asaṃkhyeya-parivarta* times an *asaṃkhyeya-parivarta* equals an *aparimāṇa.*
An *aparimāṇa* times an *aparimāṇa* equals an *aparimāṇa-parivarta.*
An *aparimāṇa-parivarta* times an *aparimāṇa-parivarta* equals an *aparyanta.*
An *aparyanta* times an *aparyanta* equals an *aparyanta-parivarta.*
An *aparyanta-parivarta* times an *aparyanta-parivarta* equals an *asamanta.*
An *asamanta* times an *asamanta* equals an *asamanta-parivarta.*
An *asamanta-parivarta* times an *asamanta-parivarta* equals an *agaṇeya.*
An *agaṇeya* times an *agaṇeya* equals an *agaṇeya-parivarta.*
An *agaṇeya-parivarta* times an *agaṇeya-parivarta* equals an *atulya.*
An *atulya* times an *atulya* equals an *atulya-parivarta.*
An *atulya-parivarta* times an *atulya-parivarta* equals an *acintya.*
An *acintya* times an *acintya* equals an *acintya-parivarta.*
An *acintya-parivarta* times an *acintya-parivarta* equals an *ameya.*
An *ameya* times an *ameya* equals an *ameya-parivarta.*
An *ameya-parivarta* times an *ameya-parivarta* equals an *anabhilāpya.*
An *anabhilāpya* times an *anabhilāpya* equals an *anabhilāpya-parivarta.*
An *anabhilāpya-parivarta* times an *anabhilāpya-parivarta* equals an *anabhilāpyānabhilāpya.*[318]
This *anabhilāpyānabhilāpya,* times an *anabhilāpyānabhilāpya* equals an *anabhilāpyānabhilāpya-parivarta.*

At that time, the Bhagavat spoke these verses for Mind King Bodhisattva:

An ineffable number of ineffably many phenomena
fill up all of the ineffably many phenomena.
Even in an ineffable number of kalpas, one could never finish
describing the ineffable number of those phenomena within them.[319]

If one were to take an ineffable number of buddha *kṣetras*
and grind them all into atoms,
the *kṣetras* contained in a single atom would still be ineffably many.
And just as this is true of one, so too is this true of all others as well.

If, in every mind-moment, one ground to atoms an ineffable number
of these ineffably many buddha *kṣetras*
and the *kṣetras* ground up in all ensuing mind-moments were the same
as one constantly did so in this same way for ineffably many kalpas,

the *kṣetras* contained in these atoms would be ineffably numerous.
If these *kṣetras* were also reduced to atoms, it would be harder yet to
describe them.
Even if one used an ineffable number of methods of calculation
and continued to count them in this way for ineffably many kalpas—

Even if one uttered praises for kalpas as numerous as these atoms,
allotting ten myriads of ineffables of kalpas for each of those atoms,
praising one Samantabhadra for just so very many kalpas,
no one could ever exhaust his full measure of meritorious qualities.

On the tip of a single fine hair,
there are an ineffable number of Samantabhadras
and this is also true of the tip of every hair.
So too is this true throughout the entire Dharma realm.

All the *kṣetras* on the tip of a single hair
are such that their number amounts to countless ineffables.
Every one of the hair tips throughout the realm of empty space
also contain just such an extensive number of *kṣetras*.

All the lands residing on the tips of all those hairs
consist of those with immeasurably many different ways they abide.
And just as there are ineffably many different types of *kṣetras*,
so too are there ineffably many *kṣetras* of the very same sort.

On each of the ineffably many places on the tips of hairs,
there are pure *kṣetras* which themselves are ineffably numerous,
each possessed of various adornments of ineffably many types.
Their various kinds of unique marvels are also ineffably many.

In the places on the tip of every one of those hairs,
the names of an ineffable number of buddhas are recited.
Every single one of those names corresponds to a number of *tathāgatas*
of whom there are an ineffable-ineffable number.

On the bodies of every one of those buddhas
there appear an ineffable number of pores,
and in every one of those pores,
there appear an ineffable number of many forms and images.

That ineffable number of pores
all emanate an ineffable number of light rays.
In every one of those light rays,
there are manifested an ineffable number of lotus flowers.

In every one of those lotus flowers,
there are an ineffable number of flower petals
and in the ineffable number of flowers and their many petals,
there appear an ineffable number of forms and images.

Within each of those ineffably many forms,
there in turn appear an ineffable number of petals.
Within the petals, there are an ineffable number of light rays
and the forms and images appearing in the light are ineffably many.

Every one of these ineffably many forms and images
displays within it an ineffable number of light rays.
Within this light, there appear an ineffable number of moons
and those moons in turn manifest ineffably many more moons.

From within every one of these ineffably many moons
there are manifested ineffably many rays of light
and from within every one of those rays of light
there are in turn also manifested an ineffable number of suns.

From within every one of these ineffably many suns,
ineffably many colors are displayed
and within every one of those colors
there are also manifested an ineffable number of light rays.

Within each of those rays of light,
there appear an ineffable number of lion thrones,
the adornments of every one of which are ineffably many,
and the rays of light shining from each of which are ineffably many.

The marvelous colors within these light rays are ineffably many
and the pure lights within those colors are also ineffably many.
From within every one of those pure light rays
there are in turn manifested many different types of marvelous lights.

This light in turn manifests many different lights
which are themselves of an ineffable-ineffable number.
Within each of the many different light rays such as these,
there appear marvelous Sumeru-like jewels.

The jewels manifested within every ray of light
are of an ineffable-ineffable number
and each one of those marvelous Sumeru-like jewels
manifests an ineffable number of *kṣetras*.

All of those Sumeru-like jewels without exception
in every case manifest just such an array of *kṣetras*
and, were one to grind to atoms any single one of those *kṣetras*,
one would find ineffably many forms and images in every atom.

Were one to reduce the many *kṣetras* to atoms, the images in the atoms
would be of an ineffable-ineffable number.
All the many different images in atoms such as these
in every case would emanate an ineffable number of light rays.

The buddhas appearing within these lights are ineffably many
and the dharmas taught by those buddhas are ineffably many.
The marvelous verses within that Dharma are ineffably many.
Understandings gained from hearing those verses are ineffably many.

In every mind-moment, ineffably many understandings
bring about ineffably many revelations of the truths.
Manifested therein are all buddhas of the future
forever and endlessly expounding on the Dharma.

Dharmas proclaimed by each of the buddhas are ineffably many.
Their varieties of purity are ineffably many.
The marvelous voices they utter are ineffably many.
And their turnings of the wheel of right Dharma are ineffably many.

In every one of their turnings of the wheel of Dharma,
they expound on an ineffable number of sutras.
Within every one of those sutras,
they distinguish an ineffable number of gateways into the Dharma.

Within every one of those gateways into the Dharma,
they also explain an ineffable number of dharmas.
Through the use of every one of those dharmas,
they train an ineffable number of beings.

They may also always dwell for an ineffable number of kalpas
within those places on the tip of but a single hair.
Just as this is so of a single hair tip, so too is this also true of all others
in which the number of kalpas they dwell there are all just the same.

Their minds are unimpeded in ineffably many ways.
Their transformationally created buddhas are of an ineffable number.
Every one of those transformationally created *tathāgatas*
in turn manifests ineffably many other such transformations.

The Dharma body of those buddhas is itself ineffable
and those buddha's division bodies are of an ineffable number.
Their countless adornments are of an ineffable number
and the places in the ten directions they visit are also ineffably many.

The lands in which they everywhere travel are ineffably many
and the beings they contemplate are ineffably many.
The beings they purify are ineffably many
and the beings they train are ineffably many.

All their adornments are ineffably many.
All their spiritual powers are ineffably many.
All their types of sovereign mastery are ineffably many.
And all their spiritual transformations are ineffably many.

All their spiritual superknowledges are ineffably many.
All their spheres of cognition are ineffably many.
All their empowerments are ineffably many.
And all the worlds in which they dwell are ineffably many.

Their teachings of the pure true character [of dharmas][320]
are ineffably many, their teachings of sutras are ineffably many,
and the Dharma gateways on which they expound
in every one of those sutras are ineffably many.

The dharmas which they additionally teach
within each of those Dharma gates are ineffably many.
In every one of those dharmas,
all their definitive teachings are ineffably many.

In each of those definitive teachings,
they train an ineffable number of beings.
Using ineffably many similar kinds of dharmas,
ineffably many similar kinds of thought,

ineffably many different kinds of dharmas,
ineffably many different kinds of thought,
ineffably many different kinds of faculties,
and ineffably many different kinds of discourse,

in all stations of practice and in each successive mind-moment,
they engage in the training of ineffably many beings
using ineffably many spiritual transformations,
all the manifestations of which are themselves ineffably many.

The time in which they do so consists of ineffably many kalpas
and the differences in how they do so are ineffably many.
The bodhisattva is able to distinguish and explain all these matters,
but no mathematician could even differentiate them.

All the large and small *kṣetras* residing on the tip of but a single hair,
whether they be defiled, pure, coarse, or refined *kṣetras*—
All of those of types such as these are ineffably many.
He is able to distinguish and clearly understand every one of them.

If one were to grind to atoms a single one of these lands,
those atoms would be so countless as to be ineffably many.
The boundless *kṣetras* such as these as numerous as those atoms
all come and gather together on the tip of but a single hair.

All of these ineffably many lands
are all gathered together in the tip of a hair without being crowded
and without causing the tip of that hair to increase in size,
and yet those lands all come and gather together there.

All the lands therein maintain their shapes and appearances
just as they originally existed, doing so without becoming mixed up.
And just as any single land does not cause disorder in the others,
so too is this true of all the other lands in this same way.

Even all the boundless realms of empty space
are entirely spread forth within a hair tip, filling it up entirely.
All lands such as these that are found abiding in a single hair tip,
the bodhisattva is able to expound on in but a single mind-moment.

An ineffable number of *kṣetras* may all enter in an orderly manner
even into but a single tiny pore.
That pore is able to hold all those *kṣetras*
and those *kṣetras* are still unable to completely fill up that pore.

The number of kalpas of their interpenetration are ineffably many.
The number of kalpas of their being held therein are ineffably many.
The time during which they reside therein in such an orderly way
consists of such a number of kalpas, no one could describe them all.

After they have been absorbed and securely dwell there in this way,
all those realms contained within it are then ineffably many.
The means employed in their entering there are ineffably many
and all the actions done after entering there are ineffably many.

The things clearly known by his mind faculty are ineffably many.
The regions that he roams through there are ineffably many.
The instances of his courageous vigor are ineffably many.
The masterfully enacted spiritual transformations are ineffably many.

His meditations are ineffably many,
his great vows are ineffably many,
his spheres of cognition are ineffably many,
and his penetrating realizations are ineffably many.

His pure physical karmic actions are ineffably many,
his pure verbal karmic actions are ineffably many,
his pure mental karmic actions are ineffably many,
and his pure resolute beliefs are ineffably many.

His instances of marvelous cognition are ineffably many,
his instances of marvelous wisdom are ineffably many,
his instances of fathoming dharmas' true character are ineffably many,
and his instances of severing doubts and delusions are ineffably many.

His instances of emancipation from *saṃsāra* are ineffably many,
his ascents to the right and fixed position are ineffably many,[321]
his extremely deep samādhis are ineffably many,
and his comprehensions of everything are ineffably many.

All beings are ineffably many,
all buddha *kṣetras* are ineffably many,
his insights regarding beings' bodies are ineffably many,
and his insights into beings' mental dispositions are ineffably many.

His insights about the fruits of their karma are ineffably many,
his insights about their mental inclinations are ineffably many,
his insights about their different types are ineffably many,
and his insights about their individual natures are ineffably many.

His insights about their taking on of bodies are ineffably many,
his insights about their birth places are ineffably many,
his insights about the time when they are born are ineffably many,
and his insights about the time after their birth are ineffably many.

His insights about their understandings are ineffably many,
his insights about their inclinations are ineffably many,
his insights about their languages are ineffably many,
and his insights about their actions are ineffably many.

With such great kindness and compassion as this, the bodhisattva
benefits everyone throughout all worlds,
everywhere manifests ineffably many bodies,
and enters into all the ineffably many buddha *kṣetras*.

He goes to see ineffably many bodhisattvas.
develops ineffably many types of wisdom,
poses ineffably many requests to receive teaching on right Dharma,
and his efforts to propagate the Buddha's teaching are ineffably many.

His manifestations of many different bodies are ineffably many,
his instances of paying respects in all lands are ineffably many,
his manifestations of spiritual superknowledges are ineffably many,
and his visits throughout the ten directions are ineffably many.

His emanations of division bodies everywhere are ineffably many,
his instances of drawing near to all buddhas are ineffably many,
his creations of all kinds of offering gifts are ineffably many,
and his countless offerings of all kinds of gifts are ineffably many.

Using ineffably many pure jewels,
using ineffably many marvelous lotus flowers,
and using ineffably many supremely fragrant garlands,
his offerings to *tathāgatas* are ineffably many.

His thoughts of pure faith are ineffably many,
his supremely awakened realizations are ineffably many,
his supreme aspirations are ineffably many,
and his acts of reverential respect for all buddhas are ineffably many.

His acts of cultivating giving are ineffably many,
his past instances of resolving [to give] have been ineffably many,
his gifts of all that is requested to supplicants are ineffably many.
and his instances of giving away everything are ineffably many.

His acts of purely observing moral precepts are ineffably many,
his instances of pure thought are ineffably many,
his praises of all buddhas are ineffably many,
and his acts of devotion to right Dharma are ineffably many.

His instances of perfecting patiences are ineffably many,
his instances of unproduced-dharmas patience are ineffably many,
his instances of complete fulfillment of quiescence are ineffably many,
and the times he dwelt on the quiescence ground are ineffably many.

His instances of rousing great vigor are ineffably many,
his past resolutions [to rouse vigor] were ineffably many.
his instances of irreversible resolve are ineffably many.
and his instances of unshakeable [vigor] are ineffably many.

His treasuries of all meditative absorptions are ineffably many,
his contemplations of dharmas are ineffably many,
his instances of quiescent abiding in absorptions are ineffably many,
and his complete penetrations of all the *dhyānas* are ineffably many.

His instances of wise penetrating cognition are ineffably many,
his sovereign masteries of samādhi are ineffably many,
his instances of complete cognition of dharmas are ineffably many,
and his clear visions of all buddhas are ineffably many.

His acts of cultivating countless practices are ineffably many,
his instances of making vast vows are ineffably many,
his extremely profound spheres of cognition are ineffably many,
and his pure Dharma gateways are ineffably many.

His bodhisattva Dharma powers are ineffably many,
his bodhisattva Dharma dwellings are ineffably many,
his instances of right mindfulness are ineffably many,
and his realms of Dharma are ineffably many.

His acts of cultivating wisdom in skillful means are ineffably many,
his trainings in extremely profound wisdom are ineffably many,
his instances of measureless wisdom are ineffably many,
and his expressions of ultimate wisdom are ineffably many.

His types of Dharma wisdom are ineffably many,
his [turnings of] the pure Dharma wheel are ineffably many,
his acts of [spreading forth] the Dharma cloud are ineffably many,
and his acts of raining the great Dharma rain are ineffably many.

His spiritual powers are ineffably many,
his skillful means are ineffably many,
his entries into empty and quiescent wisdom are ineffably many,
and his continuations of it in every mind-moment are ineffably many.

His measureless practice gateways are ineffably many,
his constant acts of abiding in them in every *kṣaṇa* are ineffably many,
[the lands in] the ocean of all buddha *kṣetras* are ineffably many,
and his abilities to go and visit them all are ineffably many.

The differences among all the *kṣetras* are ineffably many,
their many different types of purification are ineffably many,
their different kinds of adornments are ineffably many,
and their boundless forms and appearances are ineffably many.

The many different varieties of inlays are ineffably many,
the many different types of exquisite aspects are ineffably many,
the pure buddha lands are ineffably many,
and the defiled worlds are ineffably many.

His complete cognitions of beings are ineffably many,
his cognitions of their individual natures are ineffably many,
his cognitions of their karmic retributions are ineffably many,
and his cognitions of their mental behavior are ineffably many.

His cognitions of the nature of their faculties are ineffably many,
his cognitions of their understandings and desires are ineffably many,
[his cognitions of] their defilement and purity are ineffably many,
and his contemplations and trainings of them are ineffably many.

His sovereign masteries of transformations are ineffably many,
his manifestations of various different bodies are ineffably many,
his ways of cultivating vigor are ineffably many,
and his liberations of beings are ineffably many.

His manifestations of spiritual transformations are ineffably many,
his emanations of great radiance are ineffably many,
his different kinds of forms and appearances are ineffably many,
and his acts enabling beings to attain purity are ineffably many.

The number of each of his pores is ineffably many,
their emanations of nets of light are ineffably many,
the colors displayed by those nets of light are ineffably many,
and the buddha *kṣetras* that are all illuminated are ineffably many.

His acts of courage and fearlessness are ineffably many,
his uses of skillful expedient means are ineffably many,
his instances of training beings are ineffably many,
and the times he enables their escape from *saṃsāra* are ineffably many.

His pure physical actions are ineffably many,
his pure verbal actions are ineffably many,
his boundless mental actions are ineffably many,
and his especially supreme and marvelous actions are ineffably many.

His perfections of the jewel of wisdom are ineffably many,
his deep penetrations into the Dharma realm are ineffably many,
his bodhisattva's complete-retention *dhāraṇīs* are ineffably many,
and his instances of being well able to cultivate the training are ineffably many.

His voices of the wise are ineffably many,
his pure voices are ineffably many,
the genuine aspects of his right mindfulness are ineffably many,
and his awakenings of beings are ineffably many.

The ways he fulfills the awesome deportment are ineffably many,
his acts of pure cultivation are ineffably many,
his perfections of fearlessness are ineffably many,
and his ways of training those in the world are ineffably many.

His congregations of sons of the Buddha are ineffably many,
his pure and supreme practices are ineffably many,
his eulogizing exaltations of the buddhas are ineffably many,
and his endless proclamations of their praises are ineffably many.

The guides of the world[322] are ineffably many,
his discourses devoted to their praises are ineffably many,
all those bodhisattvas are ineffably many,
and their pure meritorious qualities are ineffably many.

The bounds [of their meritorious qualities] are ineffably [far-reaching],
those able to abide in them are ineffably many,
the types of wisdom by which they dwell in them are ineffably many,
and the kalpas exhausted dwelling in them are ineffably many.

The ways in which he is devoted to the buddhas are ineffably many,
the ways in which his wisdom is impartial are ineffably many,
the ways he skillfully penetrates dharmas are ineffably many,
and the ways he is unimpeded in the Dharma are ineffably many.

The ways he is like space in all three times are ineffably many,
his types of wisdom in all three times are ineffably many,
his ways of comprehending the three times are ineffably many,
and his ways of abiding in wisdom are ineffably many.

His especially supreme and marvelous practices are ineffably many,
his measureless great vows are ineffably many,
his pure great vows are ineffably many,
and the ways he realizes bodhi are ineffably many.

The bodhi of all buddhas is ineffable,
the wisdom they produce is ineffable,
the principles they distinguish are ineffable,
and their knowledge of all dharmas is ineffable.

The purification of buddha *kṣetras* is ineffable,
the cultivation of the powers is ineffable,
the length of time devoted to cultivation is ineffable,
and what is awoken to in but a single mind-moment is ineffable.

The sovereign masteries of all buddhas are ineffable,
their vast proclamations of right Dharma are ineffable,
their many different kinds of spiritual powers are ineffable,
and their manifestations within the world are ineffable.

The wheel of the pure Dharma is ineffable,
the courage in being able to turn it is ineffable,
the various means of explanatory discourse are ineffable,
and the acts of deep pity for those in the world are ineffable.

Though one might praise his ineffably many meritorious qualities
for an ineffable number of all kalpas,
although one might reach the end of those ineffably many kalpas,
one could never reach the end of those ineffably many qualities.

Even if ineffably many *tathāgatas*
praised with ineffably many tongues
the Buddha's ineffably many qualities for ineffably many kalpas,
still, none of them would ever be able to come to the end of them.

Even if all beings throughout the ten directions
simultaneously attained the realization of right enlightenment,
and every one of those resulting buddhas everywhere manifested
ineffably many bodies of all types,

whereupon each one of those ineffably many bodies
then manifested ineffably many heads,
and each one of those ineffably many heads
then manifested ineffably many tongues,

whereupon each one of those ineffably many tongues
then manifested ineffably many voices,
and each one of those ineffably many voices
then continued on for the duration of ineffably many kalpas,

and just as this was so with one, so too it was so with all buddhas,
and just as this was so with one, so too it was with all those bodies,
and just as this was so with one, so too it was with all those heads,
and just as this was so with one, so too it was with all those tongues,

and just as this was so with one, so too it was with all those voices
that they constantly praised the Buddha for ineffably many kalpas,
even were it possible to exhaust all those ineffably many kalpas,
still, no one could ever finish praising all the Buddha's qualities.

But a single fine atom is able to completely hold within it
ineffably many lotus flower worlds,
and in every one of those lotus flower worlds,
there are ineffably many Foremost Worthy Tathāgatas

who pervade even all places throughout the Dharma realm,
residing in all the atoms within it.
All the worlds therein, whether being created, abiding, or declining,
exist in such numbers as to be immeasurably and ineffably many.

The capacity of the area within a single atom is so boundless
that immeasurably many *kṣetras* are all able to enter there within it.
In the ten directions, these exist with ineffably many differences.
Those spread throughout the ocean of *kṣetras* are ineffably many.

Within every *kṣetra* there are *tathāgatas*
possessed of lifespans stretching on for ineffably many kalpas.
The actions carried out then by buddhas are ineffably many.
Their extremely deep and marvelous dharmas are ineffably many.

Their great powers of spiritual superknowledges are ineffably many,
their unimpeded knowledges are ineffably many,
their penetrations even into pores are ineffably many,
and those pores' causes and conditions are ineffably many.

Their perfections of the ten powers are ineffably many,
their awakenings to bodhi are ineffably many,
their penetrations of the pure Dharma realm are ineffably many,
and their acquisitions in deep wisdom's treasury are ineffably many.

The various ways of numerical measurement are ineffably many.
He is entirely able to know them just as they all are.
The many different forms are ineffably many.
Of these, there are none that he does not entirely comprehend.

His many different samādhis are ineffably many.
He is able in all of them to pass through ineffably many kalpas.
His pure practices in the presence of ineffably many buddhas
are themselves also ineffably many.

He acquires ineffably many varieties of unimpeded mind,
goes to pay his respects in ineffably many places in the ten directions,
brings forth ineffably many manifestations of spiritual power,
and carries out ineffably many boundless practices.

He goes forth to visit the multitudes of ineffably many *kṣetras*,
attains full comprehension of ineffably many buddhas,
practices ineffably many kinds of courageous vigor,
and gains ineffably many penetrating comprehensions with wisdom.

Neither practicing nor not practicing Dharma,
he enters ineffably many spheres of cognition
and, throughout ineffably many great kalpas,
constantly roams the ten directions to ineffably many places.

His expedient expressions of wisdom are ineffably many,
his expressions of genuine wisdom are ineffably many,
his wise uses of spiritual superknowledges are ineffably many,
and such manifestations in every mind-moment are ineffably many.

He achieves ineffably many complete cognitions of each one
of the ineffably many dharmas of the buddhas.
He is able to attain the realization of bodhi at one time
or instead attains such realization and entry at many different times.

The buddha *kṣetras* on the tip of a single hair are ineffably many,
and the buddha *kṣetras* in an atom are ineffably many.
He is able to go and pay respects to all buddha *kṣetras* such as these
and thereby see all the ineffably many *tathāgatas*.

His penetrating comprehensions of one reality are ineffably many
and his skillful entries into the Buddha's lineage are ineffably many.
The lands of all buddhas are ineffably many.
He is able to go, pay respects in them all, and then realize bodhi.

The differences present in the essential natures
of lands, beings, and buddhas are all ineffably many.
Their manifestations such as these in the three times are boundless.
The bodhisattva clearly sees them all.

The End of Chapter Thirty

Chapter 31

Life Spans[323]

At that time, Mind King Bodhisattva-mahāsattva told the bodhisattvas in that congregation:

> Sons of the Buddha, a single kalpa in Śākyamuni Buddha's buddha *kṣetra* equals a single day and a single night in Amitābha Buddha's buddha *kṣetra* known as the World of Ultimate Bliss.
>
> A single kalpa in the World of Ultimate Bliss equals a single day and a single night in Vajra Solidity Buddha's[324] buddha *kṣetra* known as Kaṣāya Banner World.
>
> A single kalpa in the Kaṣāya Banner World equals a single day and a single night in Lotus Blooming in Excellent Light Buddha's[325] buddha *kṣetra* known as Voice of the Irreversible Wheel.[326]
>
> A single kalpa in the Voice of the Irreversible Wheel World equals a single day and a single night in Dharma Banner Buddha's[327] buddha *kṣetra* known as the Stainlessness World.
>
> A single kalpa in the Stainlessness World equals a single day and a single night in Lion Buddha's[328] buddha *kṣetra* known as the Lamp of Goodness World.
>
> A single kalpa in the Lamp of Goodness World equals a single day and a single night in Light Treasury Buddha's buddha *kṣetra* known as the Sublime Light World.
>
> A single kalpa in the Sublime Light World equals a single day and a single night in Lotus Blooming in Dharma Light Buddha's buddha *kṣetra* known as the Unsurpassable World.
>
> A single kalpa in the Unsurpassable World equals a single day and a single night in Light of All Superknowledges Buddha's buddha *kṣetra* known as the Wisdom Adornment World.
>
> A single kalpa in the Wisdom Adornment World equals a single day and a single night in Lunar Intelligence Buddha's[329] buddha *kṣetra* known as the Mirror Light World.
>
> Sons of the Buddha, following an orderly sequence such as this on through beyond a hundred myriads of *asaṃkhyeyas* of worlds, a kalpa in the very last of those worlds is equal to a day and a night in Worthy Supremacy Buddha's buddha *kṣetra* known as the Supreme Lotus World. It is completely filled with bodhisattvas such

as Samantabhadra Bodhisattva and other such bodhisattvas who cultivate the same practices.

The End of Chapter Thirty-One

CHAPTER 32

The Bodhisattva Abodes

At that time, Mind King Bodhisattva-mahāsattva told the bodhisattvas in that congregation:

> Sons of the Buddha, there is a place off to the east known as Rishi Mountain in which, from the distant past until now, a congregation of bodhisattvas has dwelt and where there is now a bodhisattva named Vajra Supremacy who dwells there with a retinue consisting of a multitude of bodhisattvas, three hundred in all, among whom he always resides, expounding on the Dharma.
>
> There is a place off to the south known as Supreme Peak Mountain in which, from the distant past until now, a congregation of bodhisattvas has dwelt. There is now a bodhisattva there named Dharma Wisdom who dwells there with a retinue consisting of a multitude of bodhisattvas, five hundred in all, among whom he always resides, expounding on the Dharma.
>
> There is a place off to the west known as Vajra Flaming Light Mountain in which, from the distant past until now, a congregation of bodhisattvas has dwelt. There is now a bodhisattva there named Vigorous and Fearless Practice who dwells there with a retinue consisting of a multitude of bodhisattvas, three hundred in all, among whom he always resides, expounding on the Dharma.
>
> There is a place off to the north known as Incense Accumulation Mountain in which, from the distant past until now, a congregation of bodhisattvas has dwelt. There is now a bodhisattva there named Gandhahastin, or "Fragrant Elephant," who dwells there with a retinue consisting of a multitude of bodhisattvas, three thousand in all, among whom he always resides, expounding on the Dharma.
>
> There is a place off to the northeast known as Clear and Cool Mountain in which, from the distant past until now, a congregation of bodhisattvas has dwelt. There is now a bodhisattva there named Mañjuśrī who dwells there with a retinue consisting of a multitude of bodhisattvas, ten thousand in all, among whom he always resides, expounding on the Dharma.
>
> There is a place out in the ocean known as Vajra Mountain in which, from the distant past until now, a congregation of bodhisattvas has dwelt. There is now a bodhisattva there named Risen from

Dharma who dwells there with a retinue consisting of a multitude of bodhisattvas, twelve hundred in all, among whom he always resides, expounding on the Dharma.

There is a place off to the southeast known as Caitya Mountain in which, from the distant past until now, a congregation of bodhisattvas has dwelt. There is now a bodhisattva there named Celestial Crown who dwells there with a retinue consisting of a multitude of bodhisattvas, a thousand in all, among whom he always resides, expounding on the Dharma.

There is a place off to the southwest known as Radiance Mountain in which, from the distant past until now, a congregation of bodhisattvas has dwelt. There is now a bodhisattva there named Worthy Supremacy who dwells there with a retinue consisting of a multitude of bodhisattvas, three thousand in all, among whom he always resides, expounding on the Dharma.

There is a place off to the northwest known as Fragrant Breeze Mountain in which, from the distant past until now, a congregation of bodhisattvas has dwelt. There is now a bodhisattva there named Fragrant Light who dwells there with a retinue consisting of a multitude of bodhisattvas, five thousand in all, among whom he always resides, expounding on the Dharma.

There is an additional place out in the great ocean named Adorned Cave in which, from the distant past until now, a congregation of bodhisattvas has been dwelling.

South of Vaiśālī, there is a dwelling place known as Root of Fine Abiding in which, from the distant past until now, a congregation of bodhisattvas has been dwelling.

In the city of Mathurā, there is a dwelling place known as Fulfillment Cave in which, from the distant past until now, a congregation of bodhisattvas has been dwelling.

In the city of Kuṇḍina, there is a dwelling place known as Dharma Throne in which, from the distant past until now, a congregation of bodhisattvas has been dwelling.

In the city of Pure Perfection there is a dwelling place known as Mucilinda Cave in which, from the distant past until now, a congregation of bodhisattvas has been dwelling.

In the state of Marūndha, there is a dwelling place known as Established by the Unimpeded Dragon King in which, from the distant past until now, a congregation of bodhisattvas has been dwelling.

In the state of Kamboja, there is a dwelling place known as Generating Kindness in which, from the distant past until now, a congregation of bodhisattvas has been dwelling.

In China, there is a dwelling place known as Nārāyaṇa Cave in which, from the distant past until now, a congregation of bodhisattvas has been dwelling.

In Kashgar, there is a dwelling place known as Ox Head Mountain in which, from the distant past until now, a congregation of bodhisattvas has been dwelling.

In Kashmir, there is a dwelling place known as Sequential Order in which, from the distant past until now, a congregation of bodhisattvas has been dwelling.

In the city of Increasing Delight, there is a dwelling place known as Cave of the Venerables in which, from the distant past until now, a congregation of bodhisattvas has been dwelling.

In the state of Ambulima, there is a dwelling place known as Vision of the Light from a Koṭī of Treasuries in which, from the distant past until now, a congregation of bodhisattvas has been dwelling.

And in Gandhāra, there is a dwelling place known as Śaṃbala Cave in which, from the distant past until now, a congregation of bodhisattvas has been dwelling.

The End of Chapter Thirty-Two

Chapter 33
The Inconceivable Dharmas of the Buddhas

At that time, within that great congregation, there were bodhisattvas who had these thoughts:

> How are the lands of the buddhas inconceivable?
> How are the original vows of the buddhas inconceivable?
> How is the lineage of the buddhas inconceivable?
> How are the buddhas' appearances in the world inconceivable?
> How are the bodies of the buddhas inconceivable?
> How are the voices of the buddhas inconceivable?
> How is the wisdom of the buddhas inconceivable?
> How are the sovereign powers[330] of the buddhas inconceivable?
> How are the unimpeded qualities of the buddhas inconceivable?
> And how are the liberations of the buddhas inconceivable?

At that time, the Bhagavat, aware of the thoughts in the bodhisattvas' minds, then used his spiritual powers to aid them, used his wisdom to embrace them, used his radiance to illuminate them, and then filled them with his awesome strength. He then enabled Blue Lotus Treasury Bodhisattva to abide in the Buddha's fearlessness, to enter the Buddha's Dharma realm, to acquire the Buddha's awesome virtues and sovereign mastery of the spiritual superknowledges, to attain the Buddha's unimpeded vast contemplations, to know the order of succession in the lineages of all buddhas, and to dwell in the ineffably many skillful means in the Buddha's Dharma.

At that time, Blue Lotus Treasury Bodhisattva was then able to gain a penetrating comprehension of the unimpeded Dharma realm, was then able to securely abide in the profound practice free of obstacles, was then able to completely fulfill the great vows of Samantabhadra, and was then able to know and see the dharmas of all buddhas.

Contemplating beings with the mind of great compassion, he wished to enable them to attain purity and engage in intensely diligent cultivation free of weariness or indolence as they take on the practice of all bodhisattva dharmas. In but a single mind-moment, he then produced the wisdom of the Buddha, fully understood all the gateways to inexhaustible wisdom, and became fully possessed of all the complete-retention *dhāraṇīs* and eloquence. Then, aided by the Buddha's spiritual powers, he told Lotus Treasury Bodhisattva:

> Sons of the Buddha, all buddhas, the *bhagavats,* have countless abodes, for example: the abode in which they forever dwell in great compassion; the abode in which, with many different types of bodies, they do the works of all buddhas; the abode in which, with an impartial mind, they turn the wheel of the pure Dharma; the abode in which, using the eloquence of the four unimpeded knowledges, they explain countless dharmas; the abode of the inconceivable dharmas of all buddhas; the abode in which their pure voices pervade countless lands; the abode of ineffably many extremely profound realms of Dharma; and the abode in which they manifest all of the most supreme spiritual superknowledges and are able to reveal and explain the unimpeded and ultimate Dharma.
>
> Sons of the Buddha, all buddhas, the *bhagavats,* have ten kinds of dharmas with which they go everywhere throughout the measureless and boundless Dharma realm. What are those ten? They are as follows:
>
> All buddhas have the boundless body possessed of pure physical signs that everywhere enters all rebirth destinies and yet remains free of any defiling attachments;
>
> All buddhas have the boundlessly unimpeded eye faculty with which they are able to clearly see all dharmas;
>
> All buddhas have the boundlessly unimpeded ear faculty with which they are able to completely comprehend all sounds;
>
> All buddhas have the boundlessly sensitive olfactory faculty with which they are able to reach the far shore of perfection in all buddhas' sovereign powers;
>
> All buddhas have the vast and long tongue that produces their marvelous voice which reaches throughout the Dharma realm;
>
> All buddhas have the boundless body that, in response to the minds of beings, enables them all to see them;
>
> All buddhas have the boundless mind faculty that abides within the unimpeded and universally pervasive Dharma body;
>
> All buddhas have the boundlessly unimpeded liberations with which they manifest endless powers of the great spiritual superknowledges;
>
> All buddhas have boundless pure worlds with which, in accordance with beings' dispositions, they manifest a multitude of buddha lands replete with countless different kinds of adornments and yet do not cause them to engender any defiling attachment to them; and

All buddhas have the boundless conduct and vows of the bodhisattvas, acquire perfectly fulfilled wisdom, attain easeful mastery of the miraculous powers, and are entirely able to fully comprehend all dharmas of the Buddha.

Sons of the Buddha, these are the ten kinds of dharmas of the Tathāgata, the Arhat, the Right and Perfectly Enlightened One, everywhere throughout the boundless Dharma realm.

Sons of the Buddha, all buddhas, the *bhagavats*, have ten kinds of knowledge which they produce in each successive mind-moment. What are those ten? They are as follows:

In but a single mind-moment, all buddhas are able to manifest descent from the heavens in countless worlds;

In but a single mind-moment, all buddhas are able to manifest the bodhisattva's taking birth in countless worlds;

In but a single mind-moment, all buddhas are able to manifest leaving the home life and training in the path in countless worlds;

In but a single mind-moment, all buddhas are able to manifest realization of the universal and right enlightenment beneath the bodhi tree in countless worlds;

In but a single mind-moment, all buddhas are able to manifest the turning of the wheel of the sublime Dharma in countless worlds.

In but a single mind-moment, all buddhas are able to manifest the teaching of beings and the making of offerings to all buddhas in countless worlds;

In but a single mind-moment, all buddhas are able to manifest an ineffable number of many different kinds of buddha bodies in countless worlds;

In but a single mind-moment, all buddhas are able to manifest all the many different kinds of adornment and numberlessly many adornments in countless worlds along with the Tathāgata's sovereign masteries and treasury of all-knowledge;

In but a single mind-moment, all buddhas are able to manifest incalculably and innumerably many pure beings in countless worlds; and

In but a single mind-moment, all buddhas are able in countless worlds to manifest the many different kinds of faculties, many different kinds of vigor, and many different kinds of practice and understanding of all buddhas of the three periods of time and realize the universal and right enlightenment throughout the three periods of time.

These are the ten.

Sons of the Buddha, all buddhas, the *bhagavats,* have ten ways in which they do not miss the right time. What are those ten? They are as follows: All buddhas never miss the right time in realizing the universal and right enlightenment. All buddhas never miss the right time in ripening beings with whom they have affinities based on karmic conditions. All buddhas never miss the right time in bestowing predictions on bodhisattvas. All buddhas never miss the right time in manifesting spiritual powers adapted to the minds of beings. All buddhas never miss the right time in manifesting buddha bodies in accordance with beings' understandings. All buddhas never miss the right time in abiding in the great relinquishment. All buddhas never miss the right time in entering villages. All buddhas never miss the right time in attracting those with pure faith. All buddhas never miss the right time in training evil beings. And all buddhas never miss the right time in manifesting the inconceivable spiritual superknowledges of all buddhas. These are the ten.

Sons of the Buddha, all buddhas, the *bhagavats,* have ten kinds of incomparable and inconceivable spheres of action. What are those ten? They are as follows: When all buddhas sit in the lotus position, they fill up all worlds throughout the ten directions. When all buddhas utter a sentence with a single meaning, they are thereby able to explain all dharmas of the Buddha. When all buddhas emanate a single ray of light, they are able to illuminate all worlds. All buddhas are able with but a single body to manifest all bodies. All buddhas are able to reveal all worlds in but a single place. All buddhas are able with but a single type of knowledge to attain an unimpeded and decisive understanding of all dharmas. All buddhas are able in but a single mind-moment to go forth everywhere throughout the worlds of the ten directions. All buddhas are able in but a single mind-moment to manifest the Tathāgata's countless awesome virtues. All buddhas are able in but a single mind-moment to focus on all buddhas and beings of the three periods of time without experiencing any disorderliness in their own minds. And, in but a single mind-moment, all buddhas abide in substantially identical and non-dual identity with all buddhas of the past, future, and present. These are the ten.

Sons of the Buddha, all buddhas, the *bhagavats,* are able to produce ten kinds of wisdom. What are those ten? They are as follows: All buddhas know all dharmas have no tendencies, and yet they are able to produce the wisdom that makes dedications and vows. All buddhas know all dharmas have no body, and yet they are able to produce the wisdom that manifests pure bodies. All buddhas know all dharmas are fundamentally non-dual, and yet they are able to produce the wisdom that enables awakening. All buddhas know all dharmas are devoid of any self and devoid of any being, and yet they are able to produce the wisdom with which they train beings. All buddhas know all dharmas are fundamentally signless, and yet they are able to produce the wisdom that understands all signs. All buddhas know all worlds have no creation or destruction and yet they are able to produce the wisdom that understands all creation and destruction. All buddhas know all dharmas have no endeavors in which they engage, and yet they are able to produce the wisdom that knows the retributions of karmic actions. All buddhas know all dharmas have no words or speech, and yet they are able to produce the wisdom that understands words and speech. All buddhas know all dharmas have no defilement or purity, and yet they are able to produce the wisdom that knows defilement and purity. And all buddhas know all dharmas have no arising or cessation, and yet they are able to produce the wisdom that understands arising and cessation. These are the ten.

Sons of the Buddha, all buddhas, the *bhagavats*, have ten kinds of dharmas of pervasive entry. What are those ten? They are as follows: All buddhas have a pure and marvelous body that everywhere enters the three periods of time. All buddhas have completely perfected all three kinds of sovereign mastery with which they everywhere teach beings.[331] All buddhas have completely perfected all of the *dhāraṇīs* by which they are everywhere able to take on and uphold all dharmas of the buddhas. All buddhas have completely perfected the eloquence of the four types of unimpeded knowledge by which they everywhere turn the wheel of the pure Dharma. All buddhas have completely perfected the impartial great compassion by which they never abandon any being. All buddhas have completely perfected the extremely deep *dhyāna* absorptions through which they constantly contemplate all beings everywhere. All buddhas have completely perfected the roots of goodness arising from benefiting others by which they ceaselessly engage in the training of beings. All buddhas have completely perfected the unimpeded mind by which they are everywhere able to securely abide throughout the entire Dharma realm. All buddhas have completely perfected the unimpeded spiritual powers by which, in but a single mind-moment, they everywhere manifest all buddhas of the three periods of time.[332] All buddhas have completely perfected the unimpeded wisdom by which, in but a single mind-moment, they everywhere establish all the numerical categories of kalpas throughout the three periods of time. These are the ten.

Sons of the Buddha, all buddhas, the *bhagavats*, have ten kinds of vast dharmas that are difficult to believe in or accept. What are those ten? They are as follows: All buddhas are able to vanquish all *māras*. All buddhas are able to overcome the proponents of all non-Buddhist paths. All buddhas are able to train all beings and enable them all to be pleased. All buddhas are able to travel to visit all worlds, teaching and guiding the many kinds of beings. All buddhas are able with wisdom to attain realized knowledge of the extremely deep Dharma realm. All buddhas are able to use the non-dual body to manifest many different kinds of bodies that completely fill the world. All buddhas are able to use their pure voices to bring forth the eloquence of the four kinds of unimpeded knowledge to expound without interruption on the Dharma so that whoever accepts it with faith will not have done so in vain. All buddhas are able in but a single pore to ceaselessly manifest all buddhas as numerous as the atoms in all worlds. All buddhas are able to reveal multitudes of *kṣetras* within a single atom that are as numerous as the atoms in all worlds, all of which are replete with all different kinds of supremely marvelous adornments, this as they constantly turn the wheel of the sublime Dharma within them, thereby teaching beings, doing so even as those dust motes are not increased in size and those worlds are not made smaller, and as they always use realized wisdom to securely abide throughout the Dharma realm. All buddhas are able to completely penetrate the pure Dharma realm and use the light of wisdom to dispel the darkness of delusion among those abiding in the world, thereby enabling them to awaken to the Buddha's Dharma and follow the Tathāgata in coming to abide in the ten powers. These are the ten.

Sons of the Buddha, all buddhas, the *bhagavats*, possess ten kinds of great meritorious qualities embodying faultless purity. What are those ten? They are as follows:

All buddhas possess the faultless purity by which they possess great awesome virtue;

All buddhas possess the faultless purity of birth into the family of all *tathāgatas* of the three periods of time, the clan of those trained in goodness;

All buddhas possess the faultless purity by which, to the very end of future time, their mind has no place in which it dwells;

All buddhas possess the faultless purity by which they have no attachment to any dharmas throughout the three periods of time;

All buddhas possess the faultless purity by which they realize that the many different kinds of nature are but a single nature which has no place from which it has come;

All buddhas possess the faultless purity of endless past and future karmic merit commensurate in its vastness with the entire Dharma realm;

All buddhas possess the faultless purity of the mark of the boundless body by which they pervade the *kṣetras* of the ten directions and adapt to the time in training all beings;

All buddhas possess the faultless purity of having acquired the four fearlessnesses by which they have abandoned all fearfulness in roaring the great lion's roar in the midst of the assembled congregation and by which they clearly distinguish all dharmas;

All buddhas possess the faultless purity by which, when they enter *parinirvāṇa* in an ineffable-ineffable number of kalpas, beings who hear their names acquire measureless merit indistinguishable from and just the same as if the buddhas were even now still residing in the world; and

All buddhas possess the faultless purity by which, even if beings dwell at a great distance an ineffable-ineffable number of worlds away, so long as they engage in single-minded right mindfulness of those buddhas, they will then be able to see them.

These are the ten.

Sons of the Buddha, all buddhas, the *bhagavats*, possess ten kinds of ultimate purity. What are those ten? They are as follows: All buddhas' past vows are ultimately pure. All buddhas' *brahmacarya* is ultimately pure. All buddhas' separation from the many delusions of the world is ultimately pure. All buddhas' adornments of lands are ultimately pure. All buddhas' retinues are ultimately pure. All buddhas' lineages are ultimately pure. All buddhas' physical marks and secondary signs are ultimately pure. All buddhas' undefiled Dharma body is ultimately pure. All buddhas' unimpeded wisdom of all-knowledge is ultimately pure. All buddhas' liberations and sovereign masteries by which they have done what is to be done and reached the far shore—these are ultimately pure. These are the ten.

Sons of the Buddha, all buddhas, the *bhagavats*, in all worlds and at all times, have ten kinds of buddha works. What are those ten? They are as follows: First, if beings are single-mindedly mindful of them, they will manifest directly before them. Second, if beings have untrained minds, then they will speak Dharma for their sakes.

Third, if beings are able to develop pure faith, they will definitely enable them to acquire measureless great roots of goodness. Fourth, if beings are able to achieve entry into the Dharma position,[333] then they will all manifest direct realizations by which they have nothing they do not completely understand. Fifth, they never weary of teaching beings. Sixth, in traveling to all buddha *kṣetras*, they are unimpeded in coming and going. Seventh, their great compassion is such that they never abandon any being. Eighth, they manifest transformation bodies constantly and incessantly. Ninth, their sovereign mastery of the spiritual superknowledges is incessant. And tenth, they dwell in the Dharma realm and are able to carry out contemplations everywhere. These are the ten.

Sons of the Buddha, all buddhas, the *bhagavats*, have ten kinds of dharmas associated with their inexhaustible ocean of wisdom. What are those ten? They are as follows: The inexhaustible ocean-of-wisdom dharma of all buddhas' boundless Dharma body. The inexhaustible ocean-of-wisdom dharma of all buddhas' measureless buddha works. The inexhaustible ocean-of-wisdom dharma of all buddhas' sphere of cognition with the buddha eye. The inexhaustible ocean-of-wisdom dharma of all buddhas' measureless, innumerable, and inconceivable roots of goodness. The inexhaustible ocean-of-wisdom dharma of all buddhas' all-pervasive raining down of every kind of sublime elixir of immortality dharma. The inexhaustible ocean-of-wisdom dharma of all buddhas' praising of the Buddha's meritorious qualities. The inexhaustible ocean-of-wisdom dharma of all buddhas' many different kinds of vows and conduct cultivated in the past. The inexhaustible ocean-of-wisdom dharma of all buddhas' constant doing of buddha works to the end of future time. The inexhaustible ocean-of-wisdom dharma of all buddhas' complete knowing of all beings' mental actions. The inexhaustible ocean-of-wisdom dharma of all buddhas' adornment with merit and wisdom which no one can surpass. These are the ten.

Sons of the Buddha, all buddhas, the *bhagavats*, have ten kinds of dharmas which they always manifest. What are those ten? They are as follows: All buddhas always practice all of the *pāramitās*. All buddhas always abandon delusion regarding all dharmas. All buddhas always possess the great compassion. All buddhas always possess the ten powers. All buddhas always turn the wheel of Dharma. [All buddhas always liberate all beings.][334] All buddhas always demonstrate for beings the realization of the right enlightenment. All buddhas always delight in training all beings. All buddhas always maintain right mindfulness of the dharma of non-duality. All buddhas always demonstrate entry into the nirvāṇa without residue after they have finished teaching beings, doing so because the realm of all buddhas is boundless. These are the ten.

Sons of the Buddha, all buddhas, the *bhagavats,* have ten kinds of discourse on the countless Dharma gateways of all buddhas. What are those ten? They are as follows: All buddhas expound on the countless gateways related to the realms of beings. All buddhas expound on the countless gateways related to beings' actions. All buddhas expound on the countless gateways related to beings' karmic retributions. All buddhas expound on the countless gateways used in teaching beings. All buddhas expound on the countless gateways used in the purification of beings. All buddhas expound on the countless gateways related to the bodhisattva practices. All buddhas expound on the countless gateways related to the bodhisattva vows. All buddhas expound on the countless gateways related to the formation and destruction of the kalpas in all worlds. All buddhas expound on the countless gateways related to the bodhisattva's deep resolve to purify buddha *kṣetras.* All buddhas expound on the countless gateways related to the orderly appearance in all worlds and in each kalpa of all buddhas of the three periods of time. All buddhas expound on the wisdom gateways of all buddhas. These are the ten.

Sons of the Buddha, all buddhas, the *bhagavats,* have ten ways in which they do buddha works for beings. What are those ten? They are as follows: All buddhas manifest form bodies to accomplish buddha works for beings. All buddhas emanate sublime voices to accomplish buddha works for beings. All buddhas have that which they accept to accomplish buddha works for beings. All buddhas have that which they do not accept to accomplish buddha works for beings. All buddhas use earth, water, fire, and wind to accomplish buddha works for beings. All buddhas use sovereign mastery of spiritual powers to manifest all kinds of objective phenomena to accomplish buddha works for beings. All buddhas use all kinds of different names to accomplish buddha works for beings. All buddhas use buddha *kṣetra* realms to accomplish buddha works for beings. All buddhas purify buddha *kṣetras* to accomplish buddha works for beings. All buddhas may remain silent and refrain from speaking to accomplish buddha works for beings. These are the ten.

Sons of the Buddha, all buddhas, the *bhagavats,* have ten kinds of supreme dharmas. What are those ten? They are as follows:

All buddhas' great and solid vows cannot be impeded. They definitely do whatever they say they will do. Hence their actions and their words do not differ.

All buddhas tirelessly cultivate the bodhisattva practices to the end of future kalpas because they wish to achieve complete fulfillment of all meritorious qualities.

All buddhas go forth to an ineffable-ineffable number of worlds because they wish to train all beings, ceaselessly engaging in their efforts on behalf of all beings.

All buddhas have great compassion by which they are impartial and no different in their universal regard for two kinds of beings, those who are faithful and those who disparage them.

All buddhas, from the time they make their initial resolve until they realize buddhahood, never retreat from their bodhi resolve.

All buddhas accumulate measureless excellent meritorious qualities and dedicate them all to the realization of all-knowledge while still never forming any defiling attachment to anything in the world.

All buddhas cultivate and train in the three kinds of karmic actions in the presence of all buddhas, only practice the practices associated with buddhahood, not the practices associated with the Two Vehicles, and then dedicate all of this to the realization of all-knowledge and the attainment of the utmost, right, and perfect bodhi.

All buddhas emanate great radiance, the light from which equally illuminates all places while also illuminating the Dharma of all buddhas, thereby enabling all bodhisattvas to attain purity of mind and fulfill all-knowledge.

All buddhas relinquish the pleasures of the world, do not crave them, are not defiled by them, and yet make the universal vow wishing to enable everyone in the world to leave suffering, attain bliss, and become free of all conceptual proliferation.

All buddhas, pitying all beings, undergo all different kinds of suffering as they guard and preserve the lineage of the buddhas, practice the Buddha's spheres of action, attain emancipation from *saṃsāra,* and arrive at the ground of the ten powers.

These are ten.

Sons of the Buddha, all buddhas, the *bhagavats,* have ten kinds of unimpeded abiding. What are those ten? They are as follows: All buddhas have the unimpeded abiding by which they are all able to go forth to all worlds. All buddhas have the unimpeded abiding by which they are all able to abide in all worlds. All buddhas have the unimpeded abiding by which they are all able to walk, stand, sit, and lie down in all worlds. All buddhas have the unimpeded abiding by which they are all able to expound on right Dharma in all worlds. All buddhas have the unimpeded abiding by which they are all able to dwell in the Tuṣita Heaven Palace in all worlds. All buddhas have the unimpeded abiding by which they are all able to enter the Dharma realm in all three periods of time. All buddhas have the unimpeded abiding by which they are all able to sit in all sites of enlightenment in the Dharma realm. All buddhas have the unimpeded abiding by which they are all able in each successive mind-moment to contemplate the mental actions of all beings and use their three kinds of sovereign mastery to teach and train them. All buddhas have the unimpeded abiding by which they are all able with but a single body to abide in all of the countless inconceivable abodes of all buddhas as well as all other places, bestowing benefit on beings. All buddhas have the unimpeded abiding by which they are all able to reveal and explain the right Dharma proclaimed by the incalculably many buddhas. These are the ten.

Sons of the Buddha, all buddhas, the *bhagavats,* have ten kinds of supreme and unsurpassable adornments. What are those ten? They are as follows:

All buddhas have completely perfected all of the major marks and secondary signs. This is the first of the buddhas' unsurpassably supreme adornments, those associated with the body.

All buddhas have completely perfected the sixty kinds of voices in every one of which there are five hundred subtypes in every one of which there are countless hundreds of thousands of pure voices which serve as fine adornments. They are able to fearlessly roar the great lion's roar in the midst of all assemblies throughout the Dharma realm, expounding on the Tathāgata's extremely profound meanings of the Dharma. When beings hear this, none of them are not delighted. In accordance with their faculties and inclinations, they are all able to receive the training. This is the second of the buddhas' unsurpassably supreme adornments, those associated with their speech.

All buddhas possess the ten powers, the great samādhis, and the eighteen dharmas exclusive to the buddhas which serve as adornments of their mental actions. In the sphere of cognition in which they act, they have an unimpededly penetrating comprehension of all dharmas of the Buddha. They all acquire as their adornments all of the Dharma realm's adornments without exception. In but a single mind-moment, they are able to clearly see every one of the different past, future, and present mental actions of all beings throughout the Dharma realm. This is the third of the buddhas' unsurpassably supreme adornments, those associated with their minds.

All buddhas are able to emanate countless light rays, every ray of which has a retinue of an ineffable number of light nets. They everywhere illuminate all buddha lands, extinguish the darkness in all worlds, and reveal the countless buddhas' coming forth and appearing in the world. Their bodies are all equal and they are all pure. Of all the buddha works that they accomplish, none of them are done in vain. They are thereby able to cause beings to reach irreversibility. This is the fourth of the buddhas' unsurpassably supreme adornments, those associated with their radiance.

When all buddhas manifest a subtle smile, they all emanate hundreds of thousands of *koṭīs* of *nayutas* of *asaṃkhyeyas* of light rays from their mouths, every ray of which possesses incalculably and inconceivably many different colors which everywhere illuminate all worlds of the ten directions and send forth in the midst of the great assembly the truthful speech that bestows the *anuttarā-samyak-saṃbodhi* prediction on incalculably, innumerably, and inconceivably many beings. This is the fifth of the buddhas' unsurpassably supreme adornments, those which transcend the world's delusions and are associated with their subtle smile.

All buddhas possess the pure and unimpeded Dharma body and have an ultimately penetrating comprehension of all dharmas. It abides in the Dharma realm and is boundless. Although they reside in the world, they do not mix with the world. They completely understand the true nature of the world and practice the world-transcending dharmas that cut short the path of words and speech and go beyond the aggregates, the sense realms and the sense bases. This is the sixth of the buddhas' unsurpassably supreme adornments, those associated with their Dharma body.

All buddhas have countless ever-marvelous lights which have an ineffable-ineffable number of various kinds of colors and appearances as their fine adornments. These form a treasury of light that sends forth countless spheres of light which everywhere and unimpededly illuminate the ten directions. This is the seventh of the buddhas' unsurpassably supreme adornments, those associated with their ever-marvelous lights.

All buddhas have boundlessly many marvelous forms, lovely marvelous forms, pure marvelous forms, marvelous forms appearing in response to whatever they wish, marvelous forms outshining everything throughout the three realms of existence, and unsurpassably marvelous forms which reach the far shore of perfection. This is the eighth of the buddhas' unsurpassably supreme adornments, those associated with their marvelous forms.

All buddhas are born into the lineage of all buddhas of the three periods of time in which they accumulate the many jewels of goodness, attain ultimate purity, become free of all faults, leave behind all of the world's censure and slander, adorn themselves with the most especially supreme purity in the practice of all dharmas, completely fulfill the wisdom of all-knowledge, and become possessed of the pure clan lineage which no one can criticize or disparage. This is the ninth of the buddhas' unsurpassably supreme adornments, those associated with their lineage.

All buddhas adorn themselves with the power of the great kindness, achieve the most ultimate purity, become free of all cravings, forever put to rest all physical actions, achieve thorough liberation of mind, become those whom no one ever wearies of seeing, use the great compassion to rescue and protect everyone in the world, serve as the foremost of all fields of merit unsurpassably supreme in their worthiness to accept offerings, deeply sympathize with and benefit all beings, and enable them all to increase their accumulations of measureless merit and wisdom. This is the tenth of the buddhas' unsurpassably supreme adornments, those associated with their meritorious qualities of great kindness and great compassion.

These are the ten.

Sons of the Buddha, all buddhas, the *bhagavats*, have ten kinds of dharmas of sovereign mastery. What are those ten? They are as follows:

All buddhas have achieved sovereign mastery in all dharmas by which they have a clear comprehension of the many different kinds of statements and syllables[335] and expound on all dharmas with unimpeded eloquence. This is the first of the buddhas' dharmas of sovereign mastery.

All buddhas never miss the right time in teaching beings. Adapting to their aspirations, they ceaselessly explain right Dharma for them, thereby enabling their training. This is the second of the buddhas' dharmas of sovereign mastery.

All buddhas are able to cause the six kinds of quaking in all of the incalculably and innumerably variously adorned worlds throughout all realms of space, thereby causing those worlds to rise or fall, to expand or contract, or to come together or scatter apart, doing so in a manner whereby not even a single being in them is ever subjected to distress or injury, and doing so in a manner whereby the beings in them are entirely unaware, unknowing, free of doubts, and unsurprised. This is the third of the buddhas' dharmas of sovereign mastery.

Using the power of spiritual superknowledges, all buddhas are able to engage in the purification of all worlds whereby, in but a single mind-moment, they may everywhere manifest adornments of all worlds. These adornments are such that one could never finish describing them even in countless kalpas. They are all free of defilements and are incomparably pure. They are able to cause all of the purifying phenomena throughout all buddha *kṣetras* to equally enter into but a single *kṣetra*. This is the fourth of the buddhas' dharmas of sovereign mastery.

When all buddhas observe any single being who should be taught, they may extend their own life spans for even up to an ineffable-ineffable number of kalpas which may extend to the end of future time during which time they may continue to sit in the lotus posture free of any weariness in either body or mind with their minds focused on and mindful of this being, never forgetting him as they use skillful means to train him, ensuring that they never miss the right time in doing so. Just as they may do this for a single being, so too may they also do this for all beings in the very same way. This is the fifth of the buddhas' dharmas of sovereign mastery.

All buddhas are able to go everywhere in all worlds to the places where all *tathāgatas* travel and yet never even briefly leave any other place throughout the entire Dharma realm. In every one of the different regions throughout the ten directions, there are oceans of countless worlds, and in every one of those oceans of worlds, there are countless world systems. Using their spiritual powers, in but a single mind-moment, the buddhas are able to go to all of them and turn the wheel of the unimpeded pure Dharma. This is the sixth of the buddhas' dharmas of sovereign mastery.

Wishing to train all beings, in each successive mind-moment, all buddhas manifest the realization of *anuttarā-samyak-saṃbodhi* even as, with respect to all dharmas of a buddha, they are not such as have already awakened or are now awakening, are not such as will be awakened in the future, and are not such as abide on the ground of those still in training. Still, they are possessed of the complete knowledge and vision by which they command unimpeded penetrating comprehension, measureless wisdom, and measureless sovereign mastery with which they teach and train all beings. This is the seventh of the buddhas' dharmas of sovereign mastery.

All buddhas are able with the eye sense base to do the buddha works of the ear sense base, are able with the ear sense base to do the buddha works of the nose sense base, are able with the nose sense base to do the buddha works of the tongue sense base, are able with the tongue sense base to do the buddha works of the body sense base, are able with the body sense base to do the buddha works of the mind sense base, are able with the mind sense base to abide in all worlds in the many different kinds of worldly and world-transcending realms, and are able in every one of those realms to do the incalculably many vast works of the Buddha. This is the eighth of the buddhas' dharmas of sovereign mastery.

Every one of the pores on the body of all buddhas is able to contain all beings even as every one of those beings' bodies, commensurate in size with an ineffable number of buddha *kṣetras,* remains entirely unconstricted within it. Every one of those beings is able with every step to pass by countless worlds. And so this may continue to the point that, continuing to the very end of countless kalpas, they see all buddhas coming forth into the worlds, teaching beings, turning the wheel of pure Dharma, and offering instruction in an ineffable number of dharmas of the past, future, and present, this even as all beings throughout the realm of space continue to take on bodies in all the rebirth destinies, continuing to go and come in their various ways of comporting themselves, and fully possessed of the various kinds of objects from which they derive their enjoyments. In all of this, no mutually obstructive interferences occur at all. This is the ninth of the buddhas' dharmas of sovereign mastery.

All buddhas are able in but a single mind-moment to reveal all buddhas as numerous as the atoms in all worlds with each of those buddhas throughout the entire Dharma realm in vastly adorned lotus flower worlds of many wonders seated on lotus dais lion thrones, realizing the perfect and right enlightenment, manifesting all buddhas' sovereign mastery of the spiritual powers.

And just as this occurs in this way in the vastly adorned lotus flower worlds of many wonders, so too does this also occur everywhere throughout the entire Dharma realm in an ineffable-ineffable number of pure worlds possessed of many different kinds of adornments, many different kinds of realms, many different kinds of forms and appearances, many different kinds of manifestations, and many different kinds of numbers of kalpas.

And just as this is the case in a single mind-moment, so too is this also so in all the mind-moments in incalculably and boundlessly many *asaṃkhyeyas* of kalpas in which, in every single mind-moment, everything appears in this way, and in every single mind-moment, these incalculably many phenomena all abide therein, even as, in all of this, they are never required to use even the slightest sort of power of expedient means to cause this to occur in this way. This is the tenth of the buddhas' dharmas of sovereign mastery.

Sons of the Buddha, all buddhas, the *bhagavats*, have ten kinds of measureless and inconceivable perfectly fulfilled buddha dharmas. What are those ten? They are as follows: Every one of the pure marks of all buddhas embodies a hundredfold measure of merit. All buddhas perfect all the dharmas of a buddha. All buddhas perfect all roots of goodness. All buddhas perfect all meritorious qualities. All buddhas are able to teach all beings. All buddhas are able to serve as leaders for beings. All buddhas perfect pure buddha *kṣetras*. All buddhas perfect the wisdom of all-knowledge. All buddhas perfect the form body with its major marks and secondary signs that enables all who see it to acquire such benefit that their efforts will not have been in vain. All buddhas possess the equal and right Dharma of all buddhas. After all buddhas have completed their buddha works, none of them do not manifest the appearance of entering nirvāṇa. These are the ten.

Sons of the Buddha, all buddhas, the *bhagavats*, have ten kinds of skillful means. What are those ten? They are as follows:

All buddhas completely know all dharmas transcend all conceptual proliferation and thus they are able to reveal and provide instruction in all buddhas' roots of goodness. This is the first of their skillful means.

All buddhas realize that all dharmas have nothing they perceive, that each of them has no mutual awareness of any other, that they have no bondage and have no liberation, that they have no experiencing of anything and have no accumulation, and that they have no accomplishment, yet they independently ultimately reach the far shore of perfection. Thus they realize that the reality of all dharmas does not involve any differentiation or particularity and thus they attain sovereign mastery. They realize there is no self or anything that experiences and thus they do not contradict the apex of reality. They have already succeeded in reaching the ground of great sovereign mastery and are thereby always able to contemplate the entire Dharma realm. This is the second of their skillful means.

All buddhas have forever transcended all phenomenal characteristics. Their minds have no place in which they dwell and yet they are able to know them all in a way that is not disordered and that is not erroneous. Although they know all such characteristics have no inherent existence of their own, they are still able to skillfully penetrate them in a manner accordant with their essential nature and are still able to manifest countless form bodies and use the inexhaustible phenomenal characteristics associated with every sort of adornment in all pure buddha lands and accumulate lamps of wisdom to extinguish the delusions of beings. This is the third of their skillful means.

As all buddhas abide in the Dharma realm, they do not abide in the past, the future, or the present because, in the nature of suchness, there is no past, future, or present, the signs of the three periods of time. Even so, they are still able to expound on the coming forth into the world of the countless buddhas of the past, the future, and the present, thus enabling those who hear this to everywhere see the realms of all buddhas. This is the fourth of their skillful means.

In the physical, verbal, and mental actions of all buddhas, there is nothing that they do. They have no coming, no going, and no abiding. They transcend all dharmas of enumeration, reach the far shore of perfection in all dharmas, and yet become a treasury of the many dharmas possessed of measureless wisdom. They have a completely penetrating comprehension of the many different kinds of worldly and world-transcending dharmas and possess unimpeded wisdom. They manifest countless kinds of masterfully implemented spiritual powers and train all the beings of the Dharma realm. This is the fifth of their skillful means.

All buddhas know that all dharmas are imperceptible, neither singular nor different, neither measurable nor measureless, neither coming nor going, and in every case devoid of any inherently existent nature even as they still do not contradict [the conventional existence of] worldly dharmas. For those possessed of all-knowledge perceive all dharmas even in the midst of what is devoid of any inherent nature. With sovereign mastery in all dharmas, they extensively expound on all dharmas even as they still always securely abide in the true nature of true suchness. This is the sixth of their skillful means.

All buddhas know all times in any single time. They possess pure roots of goodness and achieve entry into the right and fixed position,[336] and yet remain free of anything to which they are attached. They neither dwell within nor relinquish any of the creations and destructions occurring in days, months, years, kalpas, and other such periods of time, and yet they are able to manifest within them. Whether it be the beginning, middle, or ending periods of the day or the night, a single day, seven days, a half month, a month, a year, a century, one kalpa, many kalpas, inconceivably many kalpas, an ineffable number of kalpas, and so forth on through to the exhaustion of all kalpas of the future, they constantly and uninterruptedly turn the wheel of the sublime Dharma for the benefit of beings, never retreating from this and never resting in this. This is the seventh of their skillful means.

All buddhas constantly abide in the Dharma realm, perfect in the countlessly many fearlessnesses of all buddhas as well as their innumerable types of eloquence, their incalculable forms of eloquence, their interminable eloquence, their uninterrupted eloquence, their boundless eloquence, their exclusive forms of eloquence, their inexhaustible eloquence, their genuine eloquence, their eloquence that employs skillful means in the explanation of all statements, and their eloquence with respect to all dharmas. They adapt to beings' faculties and natures as well as to their aspirations and understandings, using then all kinds of different Dharma gateways to proclaim the ineffable-ineffable number of hundreds of thousands of *koṭīs* of *nayutas* of sutras that are good in the beginning, good in the middle, and good in the end, all of which are possessed of complete ultimacy. This is the eighth of their skillful means.

All buddhas abide in the pure Dharma realm knowing that all dharmas are fundamentally nameless, having no past names, no present names, no future names, no names of beings, no names of non-beings, no country names, no non-country names, no dharma names, no non-dharma names, no meritorious quality names, no non-meritorious quality names, no bodhisattva names, no buddha names, no numerical names, no non-numerical names, no names associated with production, no names associated with destruction, no names associated with existence, no names associated with nonexistence, no singular kinds of names, and no different kinds of names. And why is this? This is because the essential nature of all dharmas is indescribable. All dharmas are devoid of direction, devoid of place, indescribable in the aggregate, indescribable when scattered, indescribable with a single way of speaking, indescribable through multiple ways of speaking, entirely inaccessible to description by voice, and such as cut short any attempt to describe them with words and speech. Although [the buddhas] do conform to the many different kinds of worldly verbal discourse, in doing so, they have no objective conditions that they seize upon and have nothing that they create. They abandon all attachments to false conceptions. In all such matters they reach the most ultimately far shore of perfection. This is the ninth of their skillful means.

All buddhas know that the fundamental nature of all dharmas is quiescence. Because they are unproduced, they are not associated with the form aggregate. Because they are not accessible through conceptual proliferation, they are not associated with the feeling aggregate. Because they are devoid of any names or numerical categories, they are not associated with the perception aggregate. Because they are devoid of anything that is done, they are not associated with the karmic formative factor aggregate. Because they are devoid of any grasping at anything at all, they are not associated with the consciousness aggregate. Because they have no point of access, they are not associated with any of the sense bases. Because they are devoid of anything that is apprehensible, they are not associated with any of the sense realms. Even though this is the case, there is still no damage done to [the conventional existence of] any dharma. Their fundamental nature has no arising, for it is like empty space.

All dharmas are empty and quiescent, without any karmic retributions, without any cultivation, without any accomplishment, and without any production. They are neither enumerated nor non-enumerated, neither existent nor nonexistent, neither produced nor destroyed, neither defiled nor immaculate, neither entered nor exited, neither abiding nor non-abiding, neither associated with training nor unassociated with training, neither associated with beings nor unassociated with beings, neither consistent with a life span nor inconsistent with the existence of a life span, and they are neither within the sphere of causes and conditions nor devoid of causes and conditions. Even so, [the buddhas] are able to completely know [with regard to beings] whether they are in the group of those

> fixed in the path of what is right, in the group of those fixed in the path of what is wrong, or in the group of those whose destiny is still unfixed. They expound on the sublime Dharma for all beings and thereby enable them to reach the far shore of liberation, to fully develop the ten powers and the four fearlessnesses, become able to roar the lion's roar, become possessed of all-knowledge, and dwell in the Buddha's sphere of cognition. This is the tenth of their skillful means.

Sons of the Buddha, these are what constitute all buddhas' perfection of the ten kinds of skillful means.

Sons of the Buddha, all buddhas, the *bhagavats,* have ten kinds of vast buddha works that are measureless, boundless, inconceivable, such as none of the world's devas or humans could ever know, such as no *śrāvaka* disciple or *pratyekabuddha* could ever know, and such as only can be known through the awesome spiritual powers of the Tathāgata. What are those ten? They are as follows:

Sons of the Buddha, when all buddhas are dwelling in the Tuṣita Heavens in all worlds to the very ends of empty space throughout the Dharma realm, they all manifest the taking on of births in which they cultivate bodhisattva practices and accomplish the great buddha works, appearing then with countless forms and appearances, countless kinds of awesome deportment, countless kinds of light, countless kinds of voices, countless kinds of language, countless samādhis, and countless spheres of cognition imbued with wisdom by all of which they draw forth all humans, devas, *māras,* Brahma Heaven devas, *śramaṇas,* brahmans, *asuras,* and others of these sorts, using their unimpeded great kindness and their ultimate great compassion to equally benefit all beings, perhaps enabling them to be born as devas, perhaps enabling them to be born as humans, perhaps purifying their faculties, perhaps training their minds, sometimes speaking for their benefit of three different vehicles, and sometimes speaking for their benefit of the perfectly complete One Vehicle, thereby rescuing and liberating them all through enabling them to escape from *saṃsāra.* This is the first of their vast buddha works.

Sons of the Buddha, when all buddhas spiritually descend from the Tuṣita Heaven into their mother's womb, they use the most ultimate samādhi to contemplate the dharmas involved in taking birth as like a magical conjuration, like a transformation, like a reflection, like space, or like a mirage in the hot season. It is in accordance with what pleases them that they take this on in a manner that is measurelessly unimpeded, enter into the dharma of noncontentiousness, bring forth unattached wisdom that is apart from desire and pure, perfect a treasury of vast and marvelous adornments, and then take on that very last body. They abide there in a great tower adorned with jewels, doing the Buddha's works, sometimes using their spiritual powers to do the Buddha's works, sometimes using right mindfulness to do the Buddha's works, sometimes manifesting the spiritual superknowledges to do the Buddha's works, sometime manifesting the wisdom sun to do the Buddha's works, sometimes manifesting the vast realms of the buddhas to do the Buddha's works, sometimes manifesting the measureless radiance of all buddhas to do the Buddha's works, sometimes entering into countless vast samādhis to do the Buddha's works, and sometimes manifesting their emergence from those samādhis to do the Buddha's works.

Sons of the Buddha, at that time, even as the Tathāgata resides in his mother's womb, because he wishes to benefit all beings, he may bring forth many different kinds of manifestations in doing the Buddha's works. For example, he may manifest his first taking birth, may manifest his existence as a youth, may manifest his residing within the palace, may manifest his leaving the home life, may once again manifest his realization of the perfect and right enlightenment, may once again manifest his turning of the wheel of the sublime Dharma, or may manifest his entry into *parinirvāṇa*. In this way, he always uses these many different kinds of skillful means in every region, in all the networks, in all the clans, in all the lineages, and in all the worlds as he accomplishes the Buddha's works. This is the second of their vast buddha works.

Sons of the Buddha, all buddhas have already achieved complete purity in all good karmic actions. All of their knowledge regarding the taking on of births having already become radiantly immaculate, they use the dharma of taking birth to gather in and guide the many confused beings, thus enabling them to awaken and completely practice the many kinds of goodness.

For the sake of beings, they manifest the appearance of being born into the palace of a king. All buddhas have already relinquished all sensual desires and pleasures of the palace life for they have nothing at all that they desire. They always contemplate all aspects of existence as empty and devoid of any essential nature and always contemplate all objects of pleasure as unreal. They have achieved the most ultimate and perfect fulfillment in observing a buddha's pure moral precepts.

In contemplating their wives, consorts, and retainers within the inner palace, they bring forth the pity of the great compassion for them. Contemplating all beings as false and unreal, they bring forth the mind of great kindness for them. Contemplating all worlds as devoid of anything in which one could delight, they bring forth the great sympathetic joy. And with their minds' acquisition of sovereign mastery in all dharmas, they bring forth the great equanimity.

Completely possessed of the meritorious qualities of a buddha, they manifest birth into the Dharma realm in bodies perfectly complete in their physical marks and are attended by retinues which are pure and thus they are free of any sort of attachment to any of them. With their voices adapted to the various types of beings, they expound on the Dharma for the sake of the many, thereby enabling those beings to bring forth a deep renunciation of worldly dharmas.

In accordance with the actions in which they engage, they instruct beings in the fruits that will thereby accrue to them. They also use skillful means adapted to those who should receive the benefit of their teachings. Those who have not yet become ripened, they enable to become ripened. Those who have already become ripened, they enable to attain liberation. So that they may do the works of the buddhas, they enable them to attain irreversibility.

Furthermore, they use their vast minds of kindness and compassion to constantly expound on the many different dharmas for the benefit of beings. They also manifest for them their three kinds of sovereign mastery, thus enabling them to awaken and achieve the purification of their own minds. Although they dwell within the inner palace where they are all seen by the multitudes, they still engage in the Buddha's works in all worlds. With great wisdom and with great vigor, they manifest many different kinds of unimpeded and endless acts of the Buddha's spiritual superknowledges. They constantly abide in the three kinds of expedient actions, namely the ultimate purity of their physical actions, the constant accordance of their verbal actions with wisdom, and their extremely profound and unimpeded mental actions. They use these skillful means to benefit beings. This is the third of their vast buddha works.

Sons of the Buddha, all buddhas manifest residence within palaces with all kinds of adornments and then contemplate them, renounce them, and abandon them to leave behind the home life. They wish to influence beings to fully realize that the dharmas of the world are all false conceptions which are impermanent and bound for destruction so that they will bring forth deep renunciation of them, so that they will not generate a defiling attachment to them, and so that they will forever cut off the world's desire-based afflictions and then cultivate the pure conduct and benefit beings.

When they are about to leave the home life, they relinquish the behavior of the common person, abide within the dharma of non-contentiousness, fulfill the incalculable meritorious qualities of their original vows, use the great light of their wisdom to extinguish the darkness of the world's delusions, and serve as unexcelled fields of merit for the entire world. For the sake of beings, they always praise the meritorious qualities of the Buddha, thereby causing them to plant roots of goodness in relation to the buddhas. They use the wisdom eye to perceive the genuine meaning. For beings' sakes, they also praise the purity, absence of faults, and eternal emancipation associated with leaving the home life and then forever serving for the world as a highly placed banner of wisdom. This is the fourth of their vast buddha works.

Sons of the Buddha, all buddhas, being possessed of all-knowledge, have already come to completely know and see all of the countlessly many dharmas. They realize the utmost right enlightenment beneath the bodhi tree, vanquish the many *māras*, and become possessed of the most especially revered kinds of awesome virtue. Their bodies completely fill all worlds. What they accomplish through their spiritual powers is boundless and endless. They all attain sovereign mastery in the meaning of the practices related to all-knowledge. They have all already perfectly fulfilled the cultivation of every form of meritorious quality. Their bodhi thrones are perfectly complete in their adornments and everywhere pervade all the worlds of the ten directions. The buddhas abide on them, turning the wheel of the sublime Dharma, expounding on the practices and vows of all bodhisattvas, revealing and explaining the spheres of action of all the countlessly many buddhas, enabling all bodhisattvas to succeed in awakening to and entering them, enabling them also to cultivate the many different kinds of pure and marvelous practices, and, additionally, enabling them to instruct and guide all beings, enabling them to plant roots of goodness, to become born onto the level ground of the Tathāgata, to dwell in the boundless and marvelous practices of all bodhisattvas, and to perfect all the supreme dharmas of the meritorious qualities.

They skillfully and completely know all worlds, all beings, all buddha *kṣetras*, all dharmas, all bodhisattvas, all teachings, all three periods of time, all means of training, all the spiritual transformations, and all those matters that the minds of beings delight in and desire. So it is that they engage in doing the Buddha's works. This is the fifth of their vast buddha works.

Sons of the Buddha, all buddhas turn the irreversible Dharma wheel to enable all bodhisattvas to attain irreversibility. They turn the measureless Dharma wheel to enable the entire world to reach complete understanding. They turn the Dharma wheel that awakens everyone to enable the attainment of the great fearlessnesses and the roaring of the lion's roar. They turn the Dharma wheel of the treasury of the knowledge of all dharmas to open the gates of the Dharma treasury and eliminate the obstacles associated with benightedness. They turn the unimpeded Dharma wheel to enable becoming the same as empty space. They turn the Dharma wheel of nonattachment to enable contemplation of all dharmas as neither existent nor nonexistent. They turn the world-illuminating Dharma wheel to enable all beings to purify the Dharma eye. They turn the Dharma wheel that explains the all-knowledge which completely extends to all dharmas of the three periods of time. They turn the Dharma wheel that is the same for all buddhas because the dharmas of all buddhas are not mutually contradictory. All buddhas use incalculable and innumerable hundreds of thousands of *koṭīs* of *nayutas* of kinds of Dharma wheels such as these to adapt to the differences in the mental actions of beings and thus accomplish their inconceivable buddha works. This is the sixth of their vast buddha works.

Sons of the Buddha, when all buddhas enter the capital cities of all kings, they accomplish buddha works for the sake of all beings. That is to say, when the buddhas enter the city gates of the cities of human kings, deva kings, dragon kings, *yakṣa* kings, *gandharva* kings, *asura* kings, *garuḍa* kings, *kiṃnara* kings, *mahoraga* kings, *rākṣasa* kings, *piśāca* kings, and other such kings, the great earth quakes, light illuminates everything, the blind gain sight, the deaf gain hearing, the insane come to their right minds, those who have no clothes obtain robes, all who are distressed and afflicted with suffering become happy, the musical instruments sound of their own accord without being played, all adornments, whether worn or not worn, emanate marvelous sounds, and, of all beings who hear this, there are none who are not pleased.

All buddhas have pure form bodies complete with all the major marks and secondary signs which, whoever beholds them, never wearies of seeing them. They are able to use them to perform the buddha works for the sake of beings. For example, whether they turn and look at a being, contemplate them, turn around, bend down or straighten up, walk along or stand, sit down or lie down, remain silent or speak, manifest spiritual superknowledges, speak

Dharma for them, or provide them with instructions, in all such cases as these, they are doing buddha works for the sake of beings.

Everywhere in all the countless worlds, in the midst of the ocean of mental dispositions of the many different kinds of beings, all buddhas encourage and enable them to practice mindfulness of the Buddha, to always diligently practice meditative contemplation, to plant roots of goodness, and to cultivate the bodhisattva practices. They praise the buddha's physical signs as the most sublime of all, as rarely encountered by any being, as being such that, if beings are able to see them and then bring forth minds of faith, then they will produce all of the countless good dharmas, will accumulate the buddhas' meritorious qualities, and will all become purified.

Having praised the Buddha's meritorious qualities in these ways, they send forth division bodies that go forth everywhere throughout the worlds of the ten directions, thus enabling all beings to look up with reverence, reflect upon, contemplate, serve, and make offerings to buddhas, thereby planting all kinds of roots of goodness, thereby eliciting the pleased approval of the buddhas, and thereby extending the lineage of the buddhas as they all become buddhas in the future.

It is through practices such as these that they accomplish buddha works. For beings' sakes, they sometimes manifest form bodies, sometimes speak with sublime voices, or sometimes simply smile a subtle smile that causes beings to bring forth resolute faith, to bow down in reverence, to bend low their bodies with pressed palms, to utter praises, to half-bow, or to stand up in respect. It is in ways such as these that they accomplish buddha works.

All buddhas use incalculably, innumerably, ineffably, and inconceivably many different kinds of buddha works such as these with which, in all worlds, they adapt to all beings' mental dispositions. Using the power of their original vows, the power of great kindness and great compassion, and the power of all-knowledge, they use skillful means to teach beings and enable them all to take on the training. This is the seventh of their vast buddha works.

Sons of the Buddha, all buddhas may abide in an *araṇya,* a forest dwelling, and thus accomplish buddha works, may abide in a quiet place and thus accomplish buddha works, may abide in a deserted place and thus accomplish buddha works, may abide where the Buddha dwells and thus accomplish buddha works, may abide in samādhi and thus accomplish buddha works, may dwell alone in a garden or grove and thus accomplish buddha works, may hide their bodies and not appear at all and thus accomplish buddha works, may abide in extremely deep wisdom and thus accomplish buddha works, may abide in all buddhas' incomparable spheres of action and thus accomplish buddha works, or they may abide in all different kinds of invisible physical actions adapted to beings' mental dispositions, desires, and understandings, ceaselessly using skillful means in teaching and thus accomplish buddha works.

They may use the body of a deva seeking all-knowledge and thus accomplish buddha works, may use the body of a dragon, the body of *yakṣa*, the body of a *gandharva*, the body of an *asura*, the body of a *garuḍa*, the body of a *kiṃnara*, the body of a *mahoraga*, or the body of a human or nonhuman that, in each case, is seeking all-knowledge and thus accomplish buddha works, may use the body of a *śrāvaka* disciple, the body of a *pratyekabuddha*, or the body of a bodhisattva seeking all-knowledge and thus accomplish buddha works, may engage in speaking the Dharma or remain silent and thus accomplish buddha works, may speak of but a single buddha or speak of many buddhas and thus accomplish buddha works, may speak of all practices or all vows of bodhisattvas as but a single practice or vow and thus accomplish buddha works, or they may speak of a single practice or a single vow of bodhisattvas as constituting countless practices or vows and thus accomplish buddha works.

They may speak of the Buddha's realms as just the world's realms and thus accomplish buddha works, may speak of the world's realms as just the Buddha's realm and thus accomplish buddha works, or may speak of the Buddha's realms as not being realms at all and thus accomplish buddha works or, for the sake of all beings, they may remain for one day, one night, a half month, a whole month, a whole year, and so forth on up to their sometimes abiding even for an inexpressibly great number of kalpas and thus accomplish buddha works. This is the eighth of their vast buddha works.

Sons of the Buddha, all buddhas are a treasury which produces pure roots of goodness. They enable beings to develop pure resolute faith in the Buddha's Dharma, to acquire training of their faculties, and to forever transcend the world. They enable bodhisattvas to develop perfectly realized wisdom light on the path to bodhi and also cause them to acquire the awakening that does not depend on anyone else. For example, they may manifest entry into nirvāṇa and thus accomplish buddha works, may reveal all worlds as impermanent and thus accomplish buddha works, may speak of the body of the Buddha and thus accomplish buddha works, may speak of having already done what is to be done and thus accomplish buddha works, may speak of achieving perfectly fulfilled and flawless meritorious qualities and thus accomplish buddha works, may speak of forever severing the root of all realms of existence and thus accomplish buddha works, may enable beings to renounce the world and follow in accordance with the Buddha's resolve and thus accomplish buddha works, may speak of the life span as inevitably bound to end and thus accomplish buddha works, or they may speak of the world as devoid of even a single delightful thing and thus accomplish buddha works.

They may expound on the practice of making offerings to all buddhas to the end of the future and thus accomplish buddha works, may speak of all buddhas turning the wheel of the pure Dharma, thereby causing those who hear to be filled with great joy, and thus accomplish buddha works, may expound on all buddhas' spheres of action, thereby causing others to bring forth the resolve and cultivate all the practices and thus accomplish buddha works, may expound on the mindfulness of the Buddha samādhi, thereby causing others to bring forth the resolve by which they always delight in seeing the Buddha and thus accomplish buddha works, may expound on the purification of all one's faculties and the diligent pursuit of the path to buddhahood with a resolve that never rests or retreats and thus accomplish buddha works, may visit all buddha lands, contemplating the many different causes and conditions associated with all realms and thus accomplish buddha works, or they may unite the bodies of all beings into the body of a buddha, thereby causing all indolent and neglectful beings to abide in the pure moral precepts of the Tathāgata. This is the ninth of their vast Buddha works.

Sons of the Buddha, when all buddhas enter nirvāṇa, countless beings wail piteously, weep and cry, are beset with immense distress and affliction, and then look to each other and say, "The Tathāgata, the Bhagavat, possessed of the great kindness and compassion, deeply pities and benefits the entire world and serves beings as a rescuer and a refuge. The Tathāgata's appearance in the world is only rarely ever encountered. The most supreme of all fields of merit has now forever entered nirvāṇa." By causing beings to wail piteously and long for the Buddha in this way, they also accomplish buddha works.

Moreover, to teach and liberate all the devas, dragon spirits, *yakṣas, gandharvas, asuras, garuḍas, kiṃnaras, mahoragas,* humans, and nonhumans, they adapt to their aspirations, even grinding up their own bodies to serve as incalculably and innumerably many inconceivable *śarīra* relics which serve to cause beings to bring forth thoughts of pure faith, respect, reverence, and joyous delight in making offerings and cultivating all the meritorious qualities to complete fulfillment. They also erect stupas with all different kinds of adornments and make offerings in celestial palaces, dragon palaces, *yakṣa* palaces, and palaces of *gandharvas, asuras, garuḍas, kiṃnaras, mahoragas,* humans, nonhumans, and others.

They may also erect commemorative stupas to the buddhas' teeth, nails, or hair relics which inspire all those who see them to become mindful of the Buddha, mindful of the Dharma, and mindful of the Sangha while also causing them to develop unremitting resolute faith, to bring forth sincere respect and reverential esteem, to make gifts of offerings in place after place, and to cultivate all the meritorious qualities. Because of this merit, those beings may be reborn in the heavens or may come to dwell among humans in an honorable and illustrious clan where they are well endowed with wealth and possessions, are attended by a retinue of pure beings, and never enter the wretched destinies, but rather are always reborn in the good destinies where they are always able to see the Buddha, perfect the many dharmas of pristine purity, and swiftly succeed in gaining emancipation from the three realms of existence as they each reap the fruits of their own vehicles in accordance with whatever they have vowed to accomplish and then recognize and repay kindnesses bestowed on them by the *tathāgatas* and thus forever serve as those in whom those in the world can take refuge.

Sons of the Buddha, although all buddhas, the *bhagavats,* enter *parinirvāṇa,* they still continue to serve beings as inconceivable fields of pure merit and as the most supreme of all fields of merit for the generation of endless meritorious qualities, doing so in ways which enable all beings to fully develop roots of goodness and acquire the complete fulfillment of merit. This is the tenth of their vast buddha works.

Sons of the Buddha, these works of the buddhas are so immeasurably vast and so inconceivable that no deva or human in the entire world and no past, future, or present *śrāvaka* disciple or *pratyekabuddha* could ever know them unless they were aided by the awesome spiritual powers of the Tathāgata.

Sons of the Buddha, all buddhas, the *bhagavats,* have ten kinds of dharmas of masterful action in which it could not be otherwise. What are those ten? They are as follows: All buddhas are able to bestow predictions in which it definitely could not be otherwise.[337] All buddhas are able to adapt to the thoughts in beings' minds and enable their wishes to be fulfilled and it definitely could not be otherwise. All buddhas are able to manifest awakening to all dharmas and expound on their meaning and it definitely could not be otherwise. All buddhas are able to completely fulfill the wisdom of all buddhas of the past, future and present periods of time and it definitely could not be otherwise. All buddhas realize that all *kṣaṇa*-instants throughout the three periods of time are but a single *kṣaṇa*-instant and it definitely could not be otherwise. All buddhas realize that all buddha *kṣetras* of the three periods of time enter into a single buddha *kṣetra* and it definitely could not be otherwise. All buddhas realize that all speech of all buddhas of the three periods of time is identical to the speech of any single buddha and it definitely could not be otherwise. All buddhas realize that the essential nature of all buddhas of the three periods of time and the essential nature of all the beings they teach are identical and it definitely could not be otherwise. All buddhas realize that the nature of worldly dharmas and the nature of all buddhas' dharmas do not differ and it definitely could not be otherwise. All buddhas realize that all roots of goodness of all buddhas of the three periods of time are the same as any one of their roots of goodness and it definitely could not be otherwise. These are the ten.

Sons of the Buddha, all buddhas, the *bhagavats*, have ten kinds of abiding in which they abide in all dharmas. What are those ten? They are as follows: All buddhas abide in awakening to the entire Dharma realm. All buddhas abide in greatly compassionate speech. All buddhas abide in original great vows. All buddhas abide in the practice of not abandoning their training of beings. All buddhas abide in the dharma of the nonexistence of any inherent nature. All buddhas abide in impartially benefiting beings. All buddhas abide in never forgetting any dharma. All buddhas abide in the unimpeded mind. All buddhas abide in the mind of constant right meditative concentration. All buddhas abide in the equal penetration of all dharmas and never contradicting their having the characteristic [nature of] the apex of reality. These are the ten.

Sons of the Buddha, all buddhas, the *bhagavats*, have ten kinds of knowing of all dharmas without exception. What are those ten? They are as follows: They know all dharmas of the past without exception. They know all dharmas of the future without exception. They know all dharmas of the present without exception. They know all speech dharmas without exception. They know all worldly paths without exception. They know the thoughts of all beings without exception. They know without exception all of the superior, middling, and inferior roots of goodness of all bodhisattvas as well as all their many different stations on the path. They know all without exception, neither more nor less, of all buddhas' perfectly fulfilled types of knowledge and roots of goodness. They know that all dharmas without exception arise from conditions. They know all the different world systems without exception. They know all the different phenomena without exception throughout the entire Dharma realm are like the net of Indra. These are the ten.

Sons of the Buddha, all buddhas, the *bhagavats*, have ten kinds of powers. What are those ten? They are as follows: vast powers, supreme powers, measureless powers, powers of great awesome virtue, powers that are difficult to acquire, irreversible powers, solidly enduring powers, indestructible powers, powers inconceivable to anyone in the world, and powers that cannot be shaken by any being. These are the ten.

Sons of the Buddha, all buddhas, the *bhagavats*, have ten kinds of great *nārāyaṇa* banner dharmas of bravery and strength. What are those ten? They are as follows:

All buddhas have indestructible bodies and lives which cannot be cut short. They cannot be poisoned by the world's poisons. Not even all the world's water, fire, and wind disasters can injure the Buddha's body. Even if all the demons, devas, dragons, *yakṣas, gandharvas, asuras, garuḍas, kiṃnaras, mahoragas,* humans, nonhumans, *piśācas, rākṣasas,* and other such beings all exhausted all of their strength in raining down great vajras as immense as Mount Sumeru or the Iron Ring Mountains all over all worlds of the entire great trichiliocosm, raining them down all at once, they would still remain unable to cause any fear in the mind of the Buddha, would still be unable to shake even a single hair on his body, and, even from the very beginning, would still be unable to cause any change at all in his walking, standing, sitting, or lying down. Wherever the Buddha dwells, whether near or far, if he does not allow them to descend, then they would be unable to rain down. And even if he did not restrain them and they then did in fact rain down, they would still remain unable to do him any harm. Not even any being supported by the Buddha or sent as an emissary of the Buddha could be the least bit harmed, how much the less could harm befall the body of the Tathāgata himself. This is the first of all buddhas' great *nārāyaṇa* banner dharmas of bravery and strength.

Sons of the Buddha, all buddhas may place into a single pore all of the contents of all the worlds throughout the entire Dharma realm, including Sumeru, the king of mountains, the Iron Ring Mountains, the Great Iron Ring Mountains, the great oceans, the mountains, the forests, the palaces, the buildings, and the dwellings, doing so even to the very end of future kalpas even as all beings remain entirely unaware and incognizant of this unless they are assisted by the Tathāgata's spiritual powers.

Sons of the Buddha, at that time when the buddhas hold within a single pore all of those so very many worlds even to the very end of all kalpas of the future, whether they be walking, standing, sitting, or lying down, they never have even a single thought of weariness in this regard. Sons of the Buddha, just as empty space everywhere holds within it all the worlds throughout the entire Dharma realm without ever becoming wearied by this, so too it is with all buddhas as they hold all worlds within but a single pore. This is the second of all buddhas' great *nārāyaṇa* banner dharmas of bravery and strength.

Sons of the Buddha, all buddhas are able in but a single mind-moment to take a number of steps equal to the number of atoms in an ineffable-ineffable number of worlds and, in so doing, pass with every step beyond a number of worlds equal to the atoms contained within an ineffable-ineffable number of buddha *kṣetras* so that, as they walk along in this way, they may pass through a number of kalpas equal to the number of atoms contained in all worlds.

Sons of the Buddha, suppose that there was a great vajra mountain the size of which was precisely commensurate with all those buddha *kṣetras* that were passed by in the above description, and suppose too that there was a number of such great vajra mountains equal to the number of atoms in an ineffable-ineffable number of buddha *kṣetras*. The buddhas are able to take all such mountains and place them all inside of a single one of their pores. Even supposing that the number of pores on a buddha's body were equivalent to all the pores existing on the bodies of all beings throughout the entire Dharma realm, in every one of their pores, they can place just so very many great vajra mountains as this and, taking along just so very many mountains as this, they can then roam about throughout the ten directions, entering all the worlds throughout the entirety of empty space, doing so from the beginning of time on through to the end of all kalpas of the future, doing so without ever resting. and doing so without any injury to the Buddha's body, also doing so without any weariness occurring as a result of this, and doing so with the mind constantly residing in meditative concentration, entirely free of any scattering or disorder at all. This is the third of all buddhas' great *nārāyaṇa* banner dharmas of bravery and strength.

Sons of the Buddha, after all buddhas have taken their meal in a single sitting, sitting in the lotus posture, they may pass through an ineffable number of kalpas of the past and future, immersed in the inconceivable bliss experienced by buddhas as, securely abiding there, their bodies remain quiescent and unmoving, this even as they still never desist from their work of teaching beings.

Sons of the Buddha, suppose there was a person who used the tip of a single hair to sequentially measure every one of the worlds throughout empty space. All buddhas are able to sit in the lotus position on the tip of but a single hair, doing so to the very end of all kalpas of the future. And just as this is so in the case of a single hair tip, so too may they do this on the tips of all hairs in the very same way.

Sons of the Buddha, suppose that every being among all the beings in all worlds throughout the ten directions was of a size equal to that of the aggregate of a number of worlds equivalent to the number of atoms in an ineffable number of buddha *kṣetras*. Suppose too that this was true of their weight as well. Even so, all buddhas would be able to place all those beings onto the tip of but a single one of their fingers, doing so on through to the end of all kalpas of the future while also doing so on each of their other fingertips in just this same way. They would be able to carry all of these very many beings into all places within every one of the worlds throughout all of empty space, doing so throughout all parts of the entire Dharma realm without exception, doing so without there ever being any weariness in either body or mind on the part of the buddhas. This is the fourth of all buddhas' great *nārāyaṇa* banner dharmas of bravery and strength.

Sons of the Buddha, all buddhas are able to transformationally manifest on but a single body a number of heads as numerous as the atoms within an ineffable-ineffable number of buddha *kṣetras* and are able to transformationally manifest on every one of those heads a number of tongues as numerous as the atoms in an ineffable-ineffable number of buddha *kṣetras*. In association with every one of those tongues, they are able to transformationally manifest a number of different voices as numerous as the atoms in an ineffable-ineffable number of buddha *kṣetras*, voices which no being anywhere in the Dharma realm could fail to hear.

With every one of those voices, they are able to expound upon a number of repositories of sutras as numerous as the atoms contained in an ineffable-ineffable number of buddha *kṣetras*. In association with every one of those repositories of sutras, they are able to expound on a number of dharmas equal in number to all the atoms contained in an ineffable-ineffable number of buddha *kṣetras*. In association with every one of those dharmas, there are a number of passages, words, statements, and meanings as numerous as the atoms contained in an ineffable-ineffable number of buddha *kṣetras*.

They may expound in this way for a number of kalpas equal to all the atoms contained in an ineffable-ineffable number of *kṣetras*. Then, having exhausted so very many kalpas as these in doing so, they may yet again expound in this way throughout a number of kalpas as numerous as the atoms contained in an ineffable-ineffable number of buddha *kṣetras*. They may continue on sequentially in this way until they exhaust a number of kalpas equivalent to the atoms contained in all worlds and then exhaust a number of kalpas equivalent to the number of thoughts had by all beings.

Although one might conceivably exhaust all the kalpas of the future, the number of Dharma wheels turned by all transformation bodies of the Tathāgata are endless. This refers in particular to: the Dharma wheel of wise discourse, the Dharma wheel that severs all doubts, the Dharma wheel that illuminates all dharmas, the Dharma wheel that opens the treasury of the unimpeded, the Dharma wheel that enables the happiness and training of countless beings, the Dharma wheel that reveals and explains all bodhisattva practices, the Dharma wheel of the perfectly full sun of great wisdom that has risen high in the sky, the Dharma wheel of the brightly shining lamp of wisdom that everywhere illuminates the world, and the Dharma wheel adorned in many ways with fearless eloquence.

And just as a single buddha body, using the powers of spiritual superknowledges, turns so many different Dharma wheels as these that no analogy using worldly dharmas could describe them all, so too and in this very same way, throughout all realms of empty space, in every one of those places the size of the tip of a single hair, there are worlds as numerous as the atoms in an ineffable-ineffable number of buddha *kṣetras* and, within every one of those worlds, there are manifested in each successive mind-moment a number of transformation bodies as numerous as the atoms in an ineffable-ineffable number of buddha *kṣetras* in which the sounds of the teaching of passages, words, statements, and meanings uttered by every one of those transformation bodies also and in the very same way completely fill up the entire Dharma realm. All the beings within it are able to completely understand all of them. And as this occurs, the sound of those buddhas' words continues on, unchanged, uninterrupted, and without end. This is the fifth of all buddhas' great *nārāyaṇa* banner dharmas of bravery and strength.

Sons of the Buddha, all buddhas have the sign of virtue adorning their chests and are all just as invulnerable to injury as vajra. Seated in the lotus posture beneath the bodhi tree, they are confronted by the boundless hordes of the king of the *māras* who appear in all kinds of different extremely fearsome forms such that, were beings to see them, none would not shrink in terror, be driven wildly insane, or perhaps even drop dead in fear.

In this circumstance, even though hordes of *māras* such as these completely fill all of empty space, when the Tathāgata sees them, his mind remains free of fear and his countenance remains unchanged. Not even a single hair is caused to rise on his body. Neither shaken nor flustered, he does not even indulge in any discriminations in this regard. He remains free of either joy or anger, remains in a state of serene purity, abides as a buddha abides, and embodies the power of kindness and compassion, with all of his faculties trained and restrained, and with his mind in a state of complete fearlessness. He is not one whom any of the armies of Māra could cause to quaver even slightly. Rather, he is able to vanquish all the armies of Māra and cause them all to change their minds, bow down their heads in reverence, and take refuge in him. He later uses the three spheres of action[338] to teach them and inspire them to bring forth the forever irreversible resolve to realize *anuttarā-samyak-saṃbodhi*. This is the sixth of all buddhas' great *nārāyaṇa* banner dharmas of bravery and strength.

Sons of the Buddha, all buddhas possess an unimpeded voice the sound of which reaches everywhere throughout the worlds of the ten directions. When beings hear it, they become spontaneously inclined to take on the training. The sound sent forth by all *tathāgatas* is such that it cannot be blocked by Mount Sumeru or any of the other mountains, cannot be blocked by any of the palaces of the devas, palaces of the dragons, palaces of the *yakṣas,* or palaces of any of the *gandharvas, asuras, garuḍas, kiṃnaras, mahoragas,* humans, nonhumans, or any other class of being, and is such that it cannot be blocked by any of the loudest sounds from anywhere in any world. In accordance with whichever beings should be taught, there are none of them who do not then fully hear and succeed in completely understanding its passages, words, statements, and meanings. This is the seventh of all buddhas' great *nārāyaṇa* banner dharmas of bravery and strength.

Sons of the Buddha, all buddhas' minds are unimpeded. For hundreds of thousands of *koṭīs* of *nayutas* of ineffable-ineffable numbers of kalpas, they have constantly dwelt in goodness and purity. They are of the same single essential nature as that of all buddhas of the past, the future, and the present. They are free of all turbidity, are free of all obscurations, are devoid of any self or possessions of a self, and are neither inward nor outward. They realize the emptiness and quiescence of the objective realms, do not produce any erroneous perceptions, have nothing on which they depend and nothing they do, do not dwell on signs, and forever sever all discriminations. Their original nature is pure, they abandon all thought inclined to seize on objective conditions, they are ever free of any opposition or disputation regarding any dharmas, and they abide in the apex of reality. They have attained the purity apart from desires, and have entered the true Dharma realm where they expound on the Dharma endlessly. They have left behind all erroneous mental discursions associated with either perception or mistaken perception and have cut off all discussions of both the conditioned and the unconditioned.

They have already achieved a penetrating comprehension of an ineffable number of boundless realms. They possess unimpeded and endless wisdom and skillful means and have perfected the pure adornments of all of the meritorious qualities associated with the ten powers. They expound on the many different immeasurable dharmas in ways that never contradict the true character of dharmas. They have attained equal and indistinguishable ultimate sovereign mastery in all dharmas throughout the Dharma realm and the three periods of time. They have entered the supreme treasury of all dharmas and remain in a state of undeluded right mindfulness of all dharmas. They securely abide in all buddha *kṣetras* throughout the ten directions and yet remain motionless. They have acquired the uninterrupted wisdom that knows in the most ultimate way all dharmas without exception. They have put an end to all contaminants, have acquired the mind that is well liberated, have acquired the wisdom that is well liberated, and abide in an unimpeded penetrating comprehension of the apex of reality. Their minds are always in right meditative concentration and they are able in but a single mind-moment to attain an utterly penetrating and unimpeded comprehension of the mental activity of all beings throughout the three periods of time. This is the eighth of all buddhas' great *nārāyaṇa* banner dharmas of bravery and strength.

Sons of the Buddha, all buddhas have: the same single Dharma body; the body possessed of countless objective realms; the body possessed of boundless meritorious qualities; the body that is endlessly present in the world; the body that remains undefiled by the three realms of existence; the body that manifests in accordance with thoughts; the body that, neither real nor false, is possessed of uniformly equal purity; the body that neither comes nor goes, that is unconditioned, and that is never destroyed; the body with the inherent nature of dharmas that has the single sign of signlessness; the body that, having no location and no region, pervades all places; the body possessed of masterful spiritual transformations with boundless forms and appearances; the body that possesses many different kinds of manifestations and everywhere enters all places; the body possessed of the sublime Dharma's skillful means; the body with the pervasive illumination of the treasury of wisdom; the body that reveals the uniform equality of dharmas; the body that everywhere pervades the Dharma realm; the body that is unmoving, free of all discriminations, neither existent nor nonexistent, and always pure; the body that is neither expedient nor nonexpedient, neither destroyed nor undestroyed, and that manifests in ways adapted to the many different kinds of resolute faith possessed by all beings who should be provided with teaching; the body that is born from the jewels of every sort of meritorious quality; the body possessed of the true suchness of the Dharma of all buddhas; the body with the original nature of unimpeded quiescence; the body that perfects all unimpeded dharmas; the body that abides everywhere throughout the pure Dharma realm; the body that divides its form and pervades all worlds; and the body free of grasping at objective conditions which is irreversibly and forever liberated, which is possessed of all-knowledge, and which has a complete comprehension of everything. This is the ninth of all buddhas' great *nārāyaṇa* banner dharmas of bravery and strength.

Sons of the Buddha, all buddhas have equally awakened to all dharmas of the *tathāgatas* and have equally cultivated all the bodhisattva practices. Whether it be their vows or their knowledge, they are pure, impartial, and as vast as the great ocean. Their practices and powers are venerable and supreme. They have never retreated in timidity from their cultivation. They abide in the measureless spheres of cognition of all samādhis. They provide instruction in all aspects of the paths, encouraging goodness and warning against evil. Their power of wisdom is foremost. They are fearless in expounding on the Dharma. They are able to offer skillful replies to whatever is asked. Their wisdom in teaching the Dharma is uniformly pure and their physical, verbal, and mental actions are all free of any impurities. They dwell where the buddhas dwell, in the lineage of all buddhas. They use the Buddha's wisdom to do the buddha works and, dwelling in all-knowledge, they expound on the countless dharmas as devoid of any foundation or boundaries. Their spiritual superknowledges and wisdom are inconceivable and such that no one in the world is able to completely fathom them. Their wisdom with which they deeply penetrate and perceive all dharmas is sublime, vast, measureless, and boundless. With it, they have attained a thorough and penetrating comprehension of all Dharma gateways of the three periods of time. They are able to awaken those in all worlds. They use world-transcending wisdom to accomplish an ineffable number of buddha works of all different kinds everywhere in the world. Having realized irreversible wisdom, they have entered the ranks of all buddhas.

Although they have already realized the indescribable Dharma that transcends the written word, they are still able to explain all the many different kinds of expressions in language. Using the wisdom of Samantabhadra, they have accumulated all good practices and have perfected the sublime wisdom that responds in but a single mind-moment. They are able to command complete enlightenment with respect to all dharmas and, as befits all the beings they have just brought to mind, they rely on their individual vehicle and then proceed to give them their appropriate dharma. All dharmas, all worlds, all beings, and everything in the three periods of time—with their unimpeded wisdom, they are able to know and see all the boundless realms such as these throughout the Dharma realm.

Sons of the Buddha, in accordance with the needs of those who should be taught and in but a single mind-moment, all buddhas appear in the world. They dwell in pure lands, realize the perfect and right enlightenment, manifest the powers of their spiritual superknowledges, and awaken the minds, intentions, and consciousnesses of all beings of the three periods of time, never missing the appropriate time in doing so.

Sons of the Buddha, beings are boundless, worlds are boundless, the Dharma realm is boundless, the three periods of time are boundless, and all buddhas, the most supreme ones, are also boundless. [The buddhas] all manifest the realization of the perfect and right enlightenment in the midst of them all and are tireless in using a buddha's wisdom and skillful means to awaken them.

Sons of the Buddha, all buddhas use the power of their spiritual superknowledges to manifest their supremely marvelous bodies and dwell in boundlessly many places in which, with their great compassion, skillful means, and unimpeded minds, at all points in time, they forever expound on the sublime Dharma for the benefit of beings. This is the tenth of all buddhas' great *nārāyaṇa* banner dharmas of bravery and strength.

Sons of the Buddha, these great *nārāyaṇa* banner dharmas of bravery and strength of all buddhas are measureless, boundless, inconceivable, and such that they could never be completely understood by any of the beings or adherents of the Two Vehicles of the past, future or present with the sole exception of those who are aided by the spiritual powers of the Tathāgata.

Sons of the Buddha, all buddhas, the *bhagavats*, have ten kinds of definite dharmas. What are those ten? They are as follows: At the end of their lives in the Tuṣita Heaven, all buddhas then definitely descend to take birth. All buddhas definitely manifest the taking on of birth, dwelling in the womb for ten months. All buddhas definitely renounce the mundane ways of the world and delight in the quest to leave the home life. All buddhas definitely sit beneath the bodhi tree, realize the perfect and right enlightenment, and awaken to all the dharmas of buddhahood. All buddhas definitely awaken to all dharmas in but a single mind-moment and then manifest their spiritual powers in all worlds. All buddhas are definitely able to respond in accordance with the right time and turn the wheel of the sublime Dharma. All buddhas are definitely able to accord with the roots of goodness planted by others by speaking the Dharma for them at the appropriate time and then bestowing predictions for their benefit. All buddhas are definitely able to accord with the appropriate time in order to accomplish the buddha works. All buddhas are definitely able to bestow predictions for the sake of all fully accomplished bodhisattvas. And all buddhas are definitely able to reply in but a single mind-moment to all questions posed by any being. These are the ten.

Sons of the Buddha, all buddhas, the *bhagavats*, have ten kinds of swiftness dharmas. What are those ten? They are as follows: Whoever sees any buddha will swiftly leave all of the wretched rebirth destinies far behind. Whoever sees any buddha will swiftly succeed in the complete fulfillment of the especially supreme meritorious qualities. Whoever sees any buddha will swiftly become able to fully develop vast roots of goodness. Whoever sees any buddha will swiftly succeed in gaining rebirth into pure and marvelous heavens. Whoever sees any buddha will swiftly become able to cut off all their doubts. Whoever, having already resolved to attain bodhi, sees any buddha—they will swiftly succeed in developing vast resolute faith, perpetual irreversibility, and the ability to teach beings in accordance with whatever is appropriate for them, whereas, in the case of those who have not yet resolved to attain bodhi, they will then swiftly be able to resolve to realize *anuttarā-samyak-saṃbodhi*. Whoever sees any buddha while not yet having entered the right and fixed position[339] will swiftly enter the right and fixed position. Whoever sees any buddha will swiftly be able to purify all worldly and world-transcending faculties. Whoever sees any buddha will swiftly succeed in eliminating all their obstacles. And whoever sees any buddha will swiftly be able to acquire fearless eloquence. These are the ten.

Sons of the Buddha, all buddhas, the *bhagavats*, have ten kinds of pure dharmas that one should always bear in mind. What are those ten? They are as follows: All bodhisattvas should always bear in mind all buddhas' past causes and conditions. All bodhisattvas should always bear in mind all buddhas' pure and supreme practices. All bodhisattvas should always bear in mind all buddhas' fulfillment of all the perfections. All bodhisattvas should always bear in mind all buddhas' perfection of great vows. All bodhisattvas should always bear in mind all buddhas' accumulation of roots of goodness. All bodhisattvas should always bear in mind all buddhas' past perfection of *brahmacarya*. All bodhisattvas should always bear in mind all buddhas' manifesting the realization of right enlightenment. All bodhisattvas should always bear in mind all buddhas' countless form bodies. All bodhisattvas should always bear in mind all buddhas' measureless spiritual superknowledges. And all bodhisattvas should always bear in mind all buddhas' ten powers and fearlessnesses. These are the ten.

Sons of the Buddha, all buddhas, the *bhagavats*, have ten kinds of omniscient abiding. What are those ten? They are as follows: In but a single mind-moment, all buddhas completely know all the actions of each successive thought of all beings throughout the three periods of time. In but a single mind-moment, all buddhas completely know all the karma and karmic retributions accumulated by all beings throughout the three periods of time. In but a single mind-moment, all buddhas completely know what is fitting for all beings in their use of the three spheres of action[340] to teach and train them. In but a single mind-moment, all buddhas exhaustively know with regard to all beings in the Dharma realm all their mental characteristics in response to which they then everywhere manifest the appearance of buddhas and enable those beings to see them and be gathered in through the use of skillful means. In but a single mind-moment, all buddhas everywhere adapt to the inclinations, desires, and understandings of all beings throughout the Dharma realm and then manifest the speaking of Dharma for them to enable them to be trained. In but a single mind-moment, all buddhas completely know what delights the minds of all beings throughout the Dharma realm and then manifest spiritual powers for their sakes. In but a single mind-moment, all buddhas go forth to all places everywhere and, adapting to all those beings who should receive the teaching, they then manifest their appearance in the world and explain for beings that the body of the buddha is not graspable. In but a single mind-moment, all buddhas go everywhere throughout the Dharma realm into all the paths of all beings. In but a single mind-moment, all buddhas, in accordance with all beings who bring them to mind, go forth to every one of their locations, having none to whom they do not go in response. And, in but a single mind-moment, all buddhas completely know the understandings and desires of all beings and manifest countlessly many forms and appearances for their sakes. These are the ten.

Sons of the Buddha, all buddhas, the *bhagavats*, have ten kinds of measureless and inconceivable buddha samādhis. What are those ten? They are as follows: All buddhas constantly abide in right meditative concentration and, in but a single mind-moment, pervade all places, everywhere extensively expounding on the sublime Dharma for the benefit of beings. All buddhas constantly abide in right meditative concentration and, in but a single mind-moment, pervade all places, everywhere expounding for beings on the ultimate meaning of non-self. All buddhas constantly abide in right meditative concentration and, in but a single mind-moment, pervade all places, everywhere entering the three periods of time. All buddhas constantly abide in right meditative concentration and, in but a single mind-moment, pervade all places, everywhere entering the vast buddha *kṣetras* throughout the ten directions. All buddhas constantly abide in right meditative concentration and, in but a single mind-moment, pervade all places, everywhere manifesting incalculably many kinds of buddha bodies. All buddhas constantly abide in right meditative concentration and, in but a single mind-moment, pervade all places, manifesting physical, verbal, and mental deeds adapted to beings' many different types of inclinations. All buddhas constantly abide in right meditative concentration and, in but a single mind-moment, pervade all places, expounding on all dharmas, transcendence of desire, and the apex of reality. All buddhas constantly abide in right meditative concentration and, in but a single mind-moment, pervade all places, expounding on the essential nature of everything arising through conditions. All buddhas constantly abide in right meditative concentration and, in but a single mind-moment, pervade all places, manifesting countless vast worldly and world-transcending adornments by which they enable all beings to always succeed in seeing the Buddha. And all buddhas constantly abide in right meditative concentration and, in but a single mind-moment, pervade all places, enabling beings to acquire a penetrating comprehension of all buddha dharmas, to achieve measureless liberation, and to ultimately reach the far shore of unsurpassed perfection. These are the ten.

Sons of the Buddha, all buddhas, the *bhagavats*, have ten kinds of unimpeded liberation. What are those ten? They are as follows: All buddhas are able to manifest within a single atom an ineffable-ineffable number of buddhas coming forth and appearing in the world. All buddhas are able to manifest within a single atom an ineffable-ineffable number of buddhas turning the wheel of the pure Dharma. All buddhas are able to manifest within a single atom an ineffable-ineffable number of beings receiving teaching and training. All buddhas are able to manifest within a single atom an ineffable-ineffable number of buddha lands. All buddhas are able to manifest within a single atom an ineffable-ineffable number of bodhisattvas receiving their predictions of buddhahood. All buddhas are able to manifest within a single atom all buddhas of the past, the future, and the present. All buddhas are able to manifest within a single atom all world systems of the past, the future, and the present. All buddhas are able to manifest within a single atom all spiritual superknowledges of the past, the future, and the present. All buddhas are able to manifest within a single atom all beings of the past, the future, and the present. And all buddhas are able to manifest within a single atom all buddha works throughout the past, the future, and the present. These are the ten.

The End of Chapter Thirty-Three

Chapter 34

The Ocean of Major Marks of the Tathāgata's Ten Bodies

At that time, Samantabhadra Bodhisattva-mahāsattva informed the bodhisattvas, saying:

> Sons of the Buddha, I shall now explain for you the ocean of the Tathāgata's marks.[341] Sons of the Buddha, on the top of the Tathāgata's head, there is a mark of the great man adorned with thirty-two jewels. Among them is one of the marks of a great man that is known as "the light that illuminates all regions, everywhere emanating an immeasurably vast net of light rays." It is adorned with all kinds of marvelous jewels. All of his jewel-adorned hair is soft and dense. Every one of its strands emanates the light of *maṇi* jewels which completely fills all the boundlessly many worlds and completely reveals the perfect fulfillment of the buddha body's physical marks. This is the first.
>
> Next, there is a mark of the great man known as "the cloud of light of the buddha eye." Adorned with all kinds of sovereign *maṇi* jewels, it emanates golden light like the light emanated by the hair mark between the Buddha's brows. Its light everywhere illuminates all worlds. This is the second.
>
> Next, there is a mark of the great man known as "the cloud that fills the Dharma realm." Adorned with supremely marvelous jeweled spheres, it emanates the lamp light of the Tathāgata's merit and wisdom which pervasively illuminates the ocean of worlds throughout the ten directions of the entire Dharma realm and everywhere reveals all the buddhas and bodhisattvas within them. This is the third.
>
> Next, there is a mark of the great man known as "the cloud that manifests pervasive illumination." Arrayed with many different kinds of adornments made of real gold and *maṇi* jewel adornments, its marvelous jewels all emanate light which illuminates inconceivably many buddha lands in which all buddhas appear. This is the fourth.
>
> Next, there is a mark of the great man known as "the cloud that emanates the light of jewels." It is arrayed with pure adornments consisting of sovereign *maṇi* jewels. The stamens of the flowers are made of *vaiḍūrya* jewels. Its light illuminates the ten directions of the

entire Dharma realm, everywhere revealing many different kinds of spiritual transformations praising the Tathāgata's past practice of wisdom and meritorious qualities. This is the fifth.

Next, there is a mark of the great man known as "the cloud that reveals the great sovereign mastery of the Tathāgata throughout the Dharma realm." His crown is made of flaming jewel light *maṇi* jewels created by bodhisattvas' spiritual transformations and his floral chaplet is made of spheres of the flaming light of all jewels with the Tathāgata's power to awaken all beings. Their radiance illuminates all worlds throughout the ten directions and reveals all the *tathāgatas* in them sitting at their sites of enlightenment as clouds of all-knowledge everywhere fill empty space throughout the measureless Dharma realm. This is the sixth.

Next, there is a mark of the great man known as "the Tathāgata's cloud of universally pervasive lamplight" which is adorned with an ocean of great sovereign power jewels able to cause the quaking of all worlds throughout the Dharma realm. It emanates a pure radiance that completely fills the Dharma realm, revealing within it the ocean of meritorious qualities of all bodhisattvas throughout the ten directions as well as an ocean of wisdom banners of all buddhas of the past, the present, and the future. This is the seventh.

Next, there is a mark of the great man known as "the vast cloud that everywhere illuminates all buddhas." It is adorned with Indra jewels, sovereign wish-granting jewels, and sovereign *maṇi* jewels and always emanates the light of bodhisattvas' flaming lamps which everywhere illuminate all worlds of the ten directions and reveals the oceans of the many forms and appearances of all buddhas within them, their oceans of sounds, and their oceans of pure powers. This is the eighth.

Next, there is a mark of the great man known as "the cloud of light spheres." It is adorned with many different kinds of supremely marvelous bejeweled flowers made of *vaiḍūrya* and sovereign *maṇi* jewels. All those many jewels spread forth immense nets of flaming light which fill all the worlds of the ten directions. All the beings within them see the Tathāgata appearing, sitting directly before them, praising the meritorious qualities of the Dharma body of all buddhas and bodhisattvas, enabling them to enter the pure realms of the Tathāgata. This is the ninth.

Next, there is a mark of the great man known as "the light cloud that everywhere illuminates the treasury of all bodhisattvas' practices." Adorned with marvelous flowers made of the many kinds of jewels, its jewel light everywhere illuminates countless worlds. Its flaming jewel light spreading everywhere over all lands throughout the ten directions of the Dharma realm is unimpeded in its pervasive penetration. It emanates the quake-inducing sound of the Buddha widely and freely expounding on the ocean of dharmas. This is the tenth.

Next, there is a mark of the great man known as "the universally illuminating cloud of dazzling light." It is adorned with *vaiḍūrya,* Indra jewels, vajra, and *maṇi* jewels. The colors of the light from the *vaiḍūrya* jewels brightly interpenetrate and everywhere illuminate the ocean of all worlds. It also sends forth marvelous sounds that fill the Dharma realm. All phenomena such as these are transformationally created manifestations produced from all buddhas' ocean of wisdom and great meritorious qualities. This is the eleventh.

Next, there is a mark of the great man known as "the cloud of the right enlightenment." It is adorned with flowers made of the various kinds of precious jewels. All those bejeweled flowers emanate rays of light in each of which there is a *tathāgata* seated in a site of enlightenment. They fill up all the boundless worlds, causing all those worlds to become purified and forever severing all erroneous thinking and discriminations. This is the twelfth.

Next, there is a mark of the great man known as "the cloud of dazzling light." It is adorned with an ocean of flaming jewel light treasuries and mind-king *maṇi* jewels which emanate a great light in which are revealed countless bodhisattvas and bodhisattva practices along with an ocean of forms and appearances of all *tathāgatas'* wisdom bodies and Dharma body which fills the Dharma realm. This is the thirteenth.

Next, there is a mark of the great man known as "the cloud of universally illuminating adornments." Adorned with vajra flowers and *vaiḍūrya* jewels, it emanates rays of light in which there are great fully adorned jeweled lotus thrones that spread all over the Dharma realm, spontaneously expounding on the four bodhisattva practices,[342] the sound from which everywhere pervades the ocean of the Dharma realm. This is the fourteenth.

Next, there is a mark of the great man known as "the cloud revealing the practice of the Buddha's ocean of samādhis." In but a single mind-moment, it reveals all the Tathāgata's measureless adornments that everywhere adorn the entire Dharma realm's inconceivable ocean of worlds. This is the fifteenth.

Next, there is a mark of the great man known as "the universally illuminating cloud of the ocean of transformations." It is adorned with a marvelous bejeweled lotus flower comparable to Mount

Sumeru. The light of its many jewels arises from the Buddha's vows and reveals all of his endless transformations. This is the sixteenth.

Next, there is a mark of the great man known as "the cloud of all *tathāgatas'* liberations." Adorned with the pure and marvelous jewels, it emanates a great light that serves to adorn the lion thrones of all buddhas and reveal the physical appearances of all buddhas as well as the countless dharmas of the Buddha and the ocean of all buddha *kṣetras*. This is the seventeenth.

Next, there is a mark of the great man known as "the universally illuminating cloud of freely implemented expedient means." It is adorned with flowers made of *vaiḍūrya*, flowers made of real gold, sovereign *maṇi* jewel lamps, and clouds of the sublime Dharma's flaming radiance. It emanates a dense cloud of all buddhas' flaming jewel radiance, the pure light from which fills the Dharma realm and everywhere reveals within it all of its marvelously fine adornments. This is the eighteenth.

Next, there is a mark of the great man known as "the cloud instigating awakening to the lineage of the buddhas." Adorned with countless rays of jeweled light, it contains a thousand spheres and is possessed of inward and outward purity arising from past roots of goodness. Its radiance everywhere illuminates the worlds of the ten directions and ignites the light of the wisdom sun which proclaims the ocean of dharmas. This is the nineteenth.

Next, there is a mark of the great man known as "the cloud of sovereign powers revealing the marks of all *tathāgatas*." Adorned with necklaces of the many kinds of jewels and flowers made of *vaiḍūrya* jewels, it spreads forth the flaming radiance of immense jewels that fills up the Dharma realm and everywhere reveals within it countless past, future, and present buddhas as numerous as the atoms in all buddha *kṣetras* who are as courageous and fearless as the king of lions and who are replete in their physical marks and wisdom. This is the twentieth.

Next, there is a mark of the great man known as "the cloud that everywhere illuminates the entire Dharma realm." It possesses the pure adornments of the Tathāgata's precious signs and emanates a great radiance that everywhere illuminates the Dharma realm and reveals the marvelous treasury of wisdom possessed by all the countlessly and boundlessly many buddhas and bodhisattvas. This is the twenty-first.

Next, there is a mark of the great man known as "the cloud of Vairocana Tathāgata's marks." Adorned with supremely marvelous jewel flowers as well as with pure and marvelous moons made of *vaiḍūrya,* it emanates countless hundreds of thousands of myriads of *koṭīs* of *maṇi* jewel light rays that fill up all of empty space and the Dharma realm and reveal the countless buddha *kṣetras* therein, in each of which there sits a *tathāgata* seated in the lotus posture. This is the twenty-second.

Next, there is a mark of the great man known as "the light cloud that everywhere illuminates all buddhas." Adorned with marvelous lamps made of many kinds of jewels, it emanates pure light that pervasively illuminates all worlds of the ten directions, revealing in all of them the buddhas turning the wheel of the Dharma. This is the twenty-third.

Next, there is a mark of the great man known as "the cloud that everywhere reveals all adornments." Adorned with the many different kinds of flaming jewel light, it emanates pure radiance that fills the Dharma realm and, in each successive mind-moment, forever reveals an ineffable-ineffable number of all buddhas and bodhisattvas sitting in the sites of enlightenment. This is the twenty-fourth.

Next, there is a mark of the great man known as "the cloud that emanates all sounds of the Dharma realm." Adorned with oceans of *maṇi* jewels and supremely marvelous sandalwood, it spreads forth a great net of flaming radiance that fills the Dharma realm and everywhere emanates sublime voices instructing beings on the ocean of all karma. This is the twenty-fifth.

Next, there is a mark of the great man known as "the cloud that everywhere illuminates the sphere of all buddhas' spiritual transformations." Adorned by the pure eyes of the Tathāgata, its light illuminates all worlds of the ten directions and everywhere reveals within them all the adornments of all buddhas of the past, the future, and the present while also emanating sublime voices expounding on the inconceivably vast ocean of Dharma. This is the twenty-sixth.

Next, there is a mark of the great man known as "the cloud whose light illuminates the ocean of buddhas." Its light everywhere unimpededly illuminates all worlds throughout the entire Dharma realm, revealing them all as having *tathāgatas* in them who are seated in the lotus posture. This is the twenty-seventh.

Next, there is a mark of the great man known as "the cloud of bejeweled lamps." It emanates the vast radiance of the *tathāgatas* which everywhere illuminates the ten directions of the entire Dharma realm and reveals within it all buddhas as well as all bodhisattvas and the inconceivable ocean of all beings. This is the twenty-eighth.

Next, there is a mark of the great man known as "the cloud of the undifferentiated Dharma realm." It emanates the light of the Tathāgata's great wisdom which everywhere illuminates the lands of all buddhas of the ten directions, all their congregations of bodhisattvas at their sites of enlightenment, and their measureless ocean of Dharma, everywhere revealing within them their many different kinds of spiritual superknowledges while also emanating marvelous voices which, adapting to beings' mental dispositions, expound on the conduct and vows of Samantabhadra Bodhisattva and inspire those beings to dedicate [their cultivation to emulating it]. This is the twenty-ninth.

Next, there is a mark of the great man known as "the pervasively illuminating cloud that abides in the ocean of all worlds." It emanates a jewel radiance that fills all of empty space and the Dharma realm and everywhere reveals the pure and marvelous sites of enlightenment within them as well as the signs adorning the bodies of the buddhas and bodhisattvas, thereby enabling all who behold this to gain the realization in which nothing whatsoever is perceived. This is the thirtieth.

Next, there is a mark of the great man known as "the cloud of all jewels' pure flaming radiance." It emanates the pure light of the countless buddhas, bodhisattvas, and marvelous *maṇi* jewels, everywhere illuminates the ten directions of the entire Dharma realm, and everywhere reveals the ocean of bodhisattvas within it, none of whom have not completely developed the Tathāgata's spiritual powers by which they forever roam about in the network of all *kṣetras* throughout the ten directions of space. This is the thirty-first.

Next, there is a mark of the great man known as "the cloud that everywhere illuminates the entire Dharma realm's adornments." It is located right in the very center where it gradually bulges upward [on the top of the Buddha's head]. It is adorned with an Indra's net of *jambūnada* gold and emanates a cloud of pure light that fills the Dharma realm. In each successive mind-moment, it forever reveals the congregations of all buddhas and bodhisattvas at the sites of enlightenment in all worlds. This is the thirty-second.

Sons of the Buddha, on the summit of the Tathāgata's head, there are thirty-two marks of the great man such as these which serve there as fine marks of adornment.

Sons of the Buddha, between the Tathāgata's eyebrows, there is a mark of the great man known as "the light cloud that pervades the Dharma realm." Adorned with flowers made of *maṇi* jewels, it emanates a great light that includes the colors of the many kinds of jewels. Like the pure penetrating light of the sun and moon, its light everywhere illuminates the lands of the ten directions and reveals the bodies of all buddhas within them while also emanating a marvelous voice that sends forth proclamations of the ocean of dharmas. This is the thirty-third.

The Tathāgata's eyes have a mark of the great man known as "the cloud of independent pervasive vision." Adorned with many kinds of marvelous jewels, its *maṇi* jewel light's pure and penetrating brightness everywhere unimpededly sees all things. This is the thirty-fourth.

The Tathāgata's nose has a mark of the great man known as "the cloud of all spiritual superknowledges and wisdom." Adorned with pure and marvelous jewels, the colored light of the many kinds of precious gems spreads forth over all of it and reveals countless transformation buddhas in it who sit on bejeweled lotus flowers and go forth to all worlds, expounding on the inconceivable ocean of the Dharma of all buddhas for the benefit of all bodhisattvas and all beings. This is the thirty-fifth.

The Tathāgata's tongue has a mark of the great man known as "the cloud that manifests sounds and reflected images." It is adorned with marvelous multi-colored jewels and it is produced through roots of goodness created in former lifetimes. His tongue is vast and long and everywhere covers the oceans of all worlds. If perhaps the Tathāgata at times happily and subtly smiles, it certainly then emanates the radiance of all kinds of *maṇi* jewels, the light from which everywhere illuminates the ten directions of the Dharma realm in which it is able to bring about clarity and coolness in everyone's minds. All buddhas of the past, the future, and the present appear brilliantly shining within that radiance, all of them expounding with a vastly resonant and sublime voice that pervades all *kṣetras* and remains within them for countless kalpas. This is the thirty-sixth.

The Tathāgata's tongue also has a mark of the great man known as "the Dharma realm cloud." Its surface is perfectly flat and adorned with the many kinds of jewels. It emanates marvelous jewel light with perfect forms and appearances which is like the light emanated from between his brows. Those lights everywhere illuminate all buddha *kṣetras*, revealing them to be composed solely of atoms and hence entirely devoid of any inherently existent nature of their own. Those lights also reveal the countless buddhas all sending forth sublime voices expounding on all dharmas. This is the thirty-seventh.

The tip of the Tathāgata's tongue has a mark of the great man known as "the light cloud that illuminates the Dharma realm." Adorned with sovereign wish-fulfilling gems, it spontaneously and constantly sends forth golden flaming jewel radiance in which the ocean of all buddhas is reflected. In addition, it emanates marvelous quake-inducing voices which fill all the boundlessly many worlds. In every one of those voices are contained all voices, all of which expound on the sublime Dharma, delighting the minds of all who hear them. This continues on for countless kalpas during which it continues to be appreciated and never forgotten. This is the thirty-eighth.

The tip of the Tathāgata's tongue has another mark of the great man known as "the cloud that illuminates the Dharma realm with dazzling radiance." Adorned with sovereign *maṇi* jewels, it emanates streams of sublime light of many colors which fill the countless lands of the ten directions throughout the Dharma realm, thereby purifying them all. Present within it are countless buddhas and bodhisattvas speaking in sublime voices with which they offer many different explanatory instructions to which all bodhisattvas directly listen. This is the thirty-ninth.

The upper palate of the Tathāgata's mouth has a mark of the great man known as "the cloud that reveals the inconceivable Dharma realm." Adorned with Indra jewels and *vaiḍūrya* gems, it emanates fragrant flaming lamplight in clouds of pure radiance which everywhere fill the ten directions of the Dharma realm and reveal the many different kinds of spiritual superknowledges and skillful means while also expounding on the extremely profound and inconceivable Dharma everywhere throughout the oceans of worlds. This is the fortieth.

The Tathāgata's lower right front teeth have a mark of the great man known as "the buddha tooth cloud." Adorned with the many kinds of precious gems and *maṇi* jewels forming *svastika*-emblem wheels, it emanates a great radiance that everywhere illuminates the Dharma realm and reveals everywhere within it the bodies of all buddhas flowing forth everywhere in the ten directions, awakening the many kinds of beings. This is the forty-first.

The Tathāgata's upper right front teeth have a mark of the great man known as "the cloud of flaming jewel light Sumeru treasuries." Adorned with treasuries of *maṇi* jewels, it emanates fragrant flaming vajra radiance, the pure light from each and every ray of which fills up the Dharma realm, revealing the spiritual powers of all buddhas while also revealing the pure and marvelous sites of enlightenment throughout all worlds of the ten directions. This is the forty-second.

The Tathāgata's lower left front teeth have a mark of the great man known as "the universally illuminating cloud of jewel lamplight." Adorned with all kinds of marvelous jewels and emitting the fragrance of blooming flowers, it emanates a cloud of flaming lamplight, the pure radiance from which fills up all the oceans of worlds, revealing within it all their buddhas sitting on lotus dais lion thrones, surrounded by congregations of bodhisattvas. This is the forty-third.

The Tathāgata's upper left front teeth have a mark of the great man known as "the cloud that illuminates the Tathāgatas." Adorned with pure light, *jambūnada* gold, jeweled nets, and bejeweled flowers, it emanates a great orb of flaming radiance which fills the Dharma realm and everywhere reveals within it all buddhas using the powers of their spiritual superknowledges to distribute throughout space a flow of Dharma milk, Dharma lamplight, and Dharma jewels that teaches the congregations of all bodhisattvas. This is the forty-fourth.

The Tathāgata's teeth have a mark of the great man known as "the cloud that manifests light everywhere." Between each of his teeth, there are oceans of adorning signs. Whenever he smiles even slightly, they emanate jewel-colored light and the flaming light of *maṇi* jewels which circumambulate in a rightward direction, flowing throughout the Dharma realm, completely filling it, expounding with the voice of the Buddha on the practices of Samantabhadra. This is the forty-fifth.

The Tathāgata's lips have a mark of the great man known as "the cloud that reflects the light of all jewels." It emanates vast radiance the color of real *jambūnada* gold, the color of lotus flowers, and the color of every kind of jewel that illuminates the Dharma realm and causes everything to become purified. This is the forty-sixth.

The Tathāgata's neck has a mark of the great man known as "the cloud that everywhere illuminates all worlds." Adorned with sovereign *maṇi* jewels, possessed of the fully developed *kamboja*[343] feature, soft, and smooth, it emanates pure *vairocana* light that fills all worlds of the ten directions and everywhere reveals all the buddhas within them. This is the forty-seventh.

The Tathāgata's right shoulder has a mark of the great man known as "the Buddha's vast cloud of every kind of jewel." It emanates lights the colors of all kinds of jewels, the color of real gold, and the color of lotus flowers that form a web of flaming jewel light everywhere illuminating the Dharma realm, revealing all the bodhisattvas within it. This is the forty-eighth.

The Tathāgata's right shoulder also has a mark of the great man known as "the cloud of supreme jewels' universal illumination." With colors as pure as *jambūnada* gold, it emanates *maṇi* jewel light that fills the Dharma realm and everywhere illuminates all the bodhisattvas within it. This is the forty-ninth.

The Tathāgata's left shoulder has a mark of the great man known as "the cloud of supreme light that illuminates the Dharma realm." Like that of the many different kinds of adornments on his summit and between his brows, it emanates light of the many kinds of jewels that is the color of *jambūnada* gold and lotus flowers and which forms a great net of flaming radiance that fills the Dharma realm and reveals all the spiritual powers being used within it. This is the fiftieth.

The Tathāgata's left shoulder also has a mark of the great man known as "the cloud of universally illuminating light." That mark swirls around in a rightward direction and is characterized by adornments the color of *jambūnada* gold and sovereign *maṇi* jewels. It emanates the light of flowers made of the many kinds of jewels and fragrant flaming light that pervasively fills the Dharma realm and everywhere reveals all the buddhas within it as well as all of their adorned pure lands. This is the fifty-first.

The Tathāgata's left shoulder also has a mark of the great man known as "the cloud of universally illuminating dazzling light." That mark swirls around in a rightward direction, is possessed of subtle and fine adornments, and emanates clouds of the Buddha's flaming lamplight. Its pure light everywhere fills the Dharma realm and reveals the many different kinds of adornments of all of the bodhisattvas within it, all of which are marvelously fine. This is the fifty-second.

The Tathāgata's chest has a mark of the great man shaped like a *svastika* emblem that is known as "the cloud of the ocean of auspiciousness." Adorned with flowers made of *maṇi* jewels, it emanates all kinds of flaming light spheres the color of every kind of jewel which fill the Dharma realm and cause everything to be purified while also sending forth marvelous sounds that freely propagate [the teachings in] the ocean of Dharma. This is the fifty-third.

To the right of this mark of auspiciousness, there is a mark of the great man known as "the cloud that manifests radiant illumination." Adorned by Indra's net, it emanates immense spheres of light which fill the Dharma realm and everywhere reveal the countless buddhas within it. This is the fifty-fourth.

To the right of the mark of auspiciousness, there is also a mark of the great man known as "the cloud that everywhere reveals the *tathāgatas*." Adorned with bodhisattva *maṇi* jewel crowns, it emanates great radiance that everywhere illuminates all worlds of the ten directions, purifying them all and revealing the buddhas of the past, the future, and the present, seated in their sites of enlightenment, everywhere manifesting spiritual powers and extensively propagating [the teachings in] the ocean of Dharma. This is the fifty-fifth.

To the right of the mark of auspiciousness, there is also a mark of the great man known as "the cloud of blooming flowers." Adorned with flowers made of *maṇi* jewels, it emanates pure light from bejeweled fragrant flaming radiance lamps shaped like lotus flowers that fill the worlds. This is the fifty-sixth.

To the right of the mark of auspiciousness, there is also a mark of the great man known as "the delightful golden cloud." Adorned with sovereign *maṇi* jewels from the mind king treasury of all jewels, it emanates pure light that illuminates the Dharma realm, everywhere revealing within it vast radiant *maṇi* jewel treasuries resembling the eyes of the Buddha. This is the fifty-seventh.

To the right of the mark of auspiciousness, there is also a mark of the great man known as "the cloud of the ocean of buddhas." Adorned with *vaiḍūrya* gems, fragrant lamps, and floral garlands, it emanates the pure light filling empty space from sovereign *maṇi* jewels and fragrant lamps' great flaming radiance which pervades all lands of the ten directions and everywhere reveals within them the congregations at their sites of enlightenment. This is the fifty-eighth.

To the left of the mark of auspiciousness, there is a mark of the great man known as "the cloud that manifests light." Adorned with countless bodhisattvas sitting on bejeweled lotus flowers, it emanates the flaming light of many different kinds of jewels inlaid among sovereign *maṇi* jewels which everywhere purifies the entire ocean of the Dharma realm and reveals the countless buddhas within it while also making apparent the voices of those buddhas expounding on all dharmas. This is the fifty-ninth.

To the left of the mark of auspiciousness, there is also a mark of the great man known as "the cloud that manifests light throughout the Dharma realm." Adorned with an ocean of *maṇi* jewels, it emanates great light that pervades all *kṣetras* and everywhere reveals all the bodhisattvas within them. This is the sixtieth.

To the left of the mark of auspiciousness, there is also a mark of the great man known as "the cloud of universal supremacy." Adorned with sunlight sovereign *maṇi* jewels, jeweled spheres, and garlands, it emanates a great flaming radiance that fills the oceans of worlds throughout the Dharma realm and reveals all the worlds, all the *tathāgatas,* and all the beings within them. This is the sixty-first.

To the left of the mark of auspiciousness, there is also a mark of the great man known as "the cloud of the marvelous sounds of turning the Dharma wheel." Adorned with all kinds of Dharma lamps and stamens exuding pure fragrance, it emanates a great radiance that fills the Dharma realm and everywhere reveals the ocean of all marks and the ocean of the mind of all buddhas. This is the sixty-second.

To the left of the mark of auspiciousness, there is also a mark of the great man known as "the cloud of adornments." Adorned with the ocean of all buddhas of the past, the future, and the present, it emanates a pure light that purifies all buddha lands and everywhere reveals within them all buddhas and bodhisattvas of the ten directions as well as all the practices they follow. This is the sixty-third.

The Tathāgata's right hand has a mark of the great man known as "the cloud of oceanic illumination." Adorned with the many kinds of jewels, it constantly emanates the pure radiance of shimmering moonlight that fills all the worlds throughout empty space and sends forth a great voice praising all the bodhisattva practices. This is the sixty-fourth.

The Tathāgata's right hand also has a mark of the great man known as "the cloud that reflects dazzling illumination." Adorned with flowers made of *vaiḍūrya,* sapphires, and *maṇi* jewels, it emanates a great radiance that everywhere illuminates all the lotus treasury worlds, *maṇi* jewel treasury worlds, and other worlds in which the bodhisattvas of the ten directions dwell while revealing the countless buddhas within them who, in reliance on the pure Dharma body, sit beneath the bodhi trees and cause all lands throughout the ten directions to quake. This is the sixty-fifth.

The Tathāgata's right hand also has a mark of the great man known as "the universally purifying cloud of flaming lamplight and garlands." Adorned with *vairocana* jewels, it emanates a great radiance that forms a net of transformations and everywhere reveals the congregations of bodhisattvas within it, all of whom wear jeweled crowns and expound upon the ocean of all practices. This is the sixty-sixth.

The Tathāgata's right hand also has a mark of the great man known as "the cloud that everywhere reveals all *maṇi* jewels." Adorned with flaming lotus lamplight radiance, it emanates oceanic treasuries of light which fill the Dharma realm and everywhere reveal within them the countless buddhas sitting on lotus flower thrones. This is the sixty-seventh.

The Tathāgata's right hand also has a mark of the great man known as "the cloud of radiance." Adorned with an ocean of *maṇi* jewel flaming radiance, it emanates the pure light of the flaming radiance of the many kinds of jewels, the flaming radiance of incenses, and the flaming radiance of flowers which fills the net of all worlds and everywhere reveals within them the sites of enlightenment of all buddhas. This is the sixty-eighth.

The Tathāgata's left hand has a mark of the great man known as "the cloud of pure *vaiḍūrya* lamplight." Adorned with the marvelous colors of grounds made of jewels, it emanates the golden light of the Tathāgata and, in each successive mind-moment, forever reveals all the supremely marvelous adornments. This is the sixty-ninth.

The Tathāgata's left hand also has a mark of the great man known as "the cloud of voices of the lamps of wisdom throughout all *kṣetras*." Adorned with the net of Indra and vajra flowers, it emanates the pure light of *jambūnada* gold that everywhere illuminates all worlds of the ten directions. This is the seventieth.

The Tathāgata's left hand also has a mark of the great man known as "the cloud of light dwelling in a jeweled lotus." Adorned with marvelous flowers made of the many kinds of jewels, it emanates a great radiance as if from a lamp the size of Mount Sumeru which everywhere illuminates all worlds of the ten directions. This is the seventy-first.

The Tathāgata's left hand also has a mark of the great man known as "the cloud that everywhere illuminates the Dharma realm." Adorned with marvelous jeweled garlands, jeweled spheres, jeweled vases, Indra's nets, and the many marvelous of emblematic signs, it emanates a great radiance that everywhere illuminates all lands of the ten directions and reveals all the *tathāgatas* sitting on lotus flower thrones within the ocean of all worlds throughout the entire Dharma realm. This is the seventy-second.

The fingers of the Tathāgata's right hand have a mark of the great man known as "the swirling cloud revealing the ocean of all kalpas and *kṣetras*." Adorned with the sovereign *maṇi* jewels of the water moon's treasury of flaming radiance and flowers made of all kinds of jewels, it emanates a great light that fills the Dharma realm and constantly sends forth from within it sublime voices that fill the *kṣetras* of the ten directions. This is the seventy-third.

The fingers of the Tathāgata's left hand have a mark of the great man known as "the cloud that rests on all kinds of jewels." Adorned with sapphires and vajra gems, it emanates the light of sovereign *maṇi* jewels and the many kinds of precious gems which fill the Dharma realm, everywhere revealing all the buddhas and bodhisattvas within it. This is the seventy-fourth.

The Tathāgata's right palm has a mark of the great man known as "the cloud of dazzling illumination." Adorned with sovereign *maṇi* jewels and thousand-spoked jeweled wheels, it emanates the light of jewels that swirls around to the right and then fills the Dharma realm, everywhere revealing all the buddhas within it, the flaming light and blazing radiance of every one of their buddha bodies, as well as their speaking of Dharma to liberate people and their purification of all worlds. This is the seventy-fifth.

The Tathāgata's left palm has a mark of the great man known as "the cloud of flaming light spheres that everywhere increase the transformationally manifested sites of enlightenment throughout the Dharma realm." Adorned with thousand-spoked wheels of sovereign sunlight *maṇi* jewels, it emanates a great radiance that fills all the oceans of worlds and reveals all the bodhisattvas within them as they expound on Samantabhadra's ocean of practices and everywhere enter the lands of all buddhas where they each awaken countless beings. This is the seventy-sixth.

The Tathāgata's characteristic sign of genital ensheathment has a mark of the great man known as "the cloud that everywhere streams forth the voice of the Buddha." Adorned with every sort of marvelous jewel, it emanates the flaming floral light of *maṇi* jewel lamps, the light from which blazes fully with the colors of the many kinds of jewels, everywhere illuminates all of empty space and the Dharma realm, and everywhere reveals within them all the buddhas going forth and coming back as they everywhere roam about to place after place. This is the seventy-seventh.

The Tathāgata's right hip has a mark of the great man known as "the universally illuminating cloud of bejeweled lamps and garlands." Adorned with all kinds of *maṇi* jewels, it emanates an ineffable number of rays of flaming jewel radiance which spread forth across the entire Dharma realm. It is of the same single characteristic as the realm of empty space and the Dharma realm, and yet it is able to produce all the signs, each sign of which reveals the masterfully implemented spiritual transformations of all buddhas. This is the seventy-eighth.

The Tathāgata's left hip has a mark of the great man known as "the cloud that reveals the light of the ocean of the entire Dharma realm and blankets empty space." Adorned with pure and marvelous jewels resembling lotus flowers, it emanates a net of light that everywhere illuminates the ten directions of the entire Dharma realm and everywhere reveals within it the many different kinds of clouds of signs. This is the seventy-ninth.

The Tathāgata's right thigh has a mark of the great man known as "the universally revealing cloud." Adorned with *maṇi* jewels of many different colors, above and below, his thighs and calves are proportionate in size and emanate flaming *maṇi* jewel radiance and the light of the sublime Dharma which, in but a single mind-moment, are able to everywhere reveal all the Jewel Kings'[344] freely roaming in the ocean of signs. This is the eightieth.

The Tathāgata's left thigh has a mark of the great man known as "the cloud that reveals the ocean of the countless signs of all buddhas." Adorned with an ocean of all kinds of jewels that follow along and remain with them in their vast roaming travels, they emanate a pure light that everywhere illuminates beings and causes them all to aspire to seek the unsurpassable Dharma of the Buddha. This is the eighty-first.

The Tathāgata's right calf, resembling that of the *aiṇeya* antelope, has a mark of the great man known as "the cloud of all of empty space and the Dharma realm." Adorned with marvelous radiant jewels and characterized by being round, straight, and well able to stride along in his wandering, it emanates the pure light of *jambūnada* gold that everywhere illuminates the worlds of all buddhas while also sending forth a great sound that everywhere causes a shaking movement. It also reveals the lands of all buddhas abiding in space, adorned with flaming jewel radiance, and it reveals as well the countless bodhisattvas transformationally manifested from within them. This is the eighty-second.

The Tathāgata's left calf, resembling that of the *aiṇeya* antelope, has a mark of the great man known as "the cloud of an ocean of adornments." Having a color like that of real gold, it is able to roam about, traveling everywhere to all the buddha *kṣetras*. It emanates the pure light of all the many kinds of jewels that fills the Dharma realm and performs buddha works. This is the eighty-third.

The hair on the Tathāgata's jewel-adorned calves has a mark of the great man known as "the cloud that everywhere reveals reflected images of the Dharma realm." Those hairs grow in a rightward spiraling direction and the tips of every one of those hairs emanates the light of jewels which fills the ten directions of the entire Dharma realm, revealing the spiritual powers of all buddhas. Those hair pores all emanate a radiance in which all buddha *kṣetras* are shown. This is the eighty-fourth.

The bottom of the Tathāgata's feet have a mark of the great man known as "the cloud in which the ocean of all bodhisattvas resides." It has a color like that of vajra, *jambūnada* gold, and pure lotus flowers and emanates a jewel radiance that everywhere illuminates the ocean of all worlds throughout the ten directions. A cloud of fragrant flaming jewel light spreads about everywhere into place after place. Whenever he raises a foot to begin a step, fragrant mists the colors of the many kinds of jewels flow about everywhere, filling the Dharma realm. This is the eighty-fifth.

The top of the Tathāgata's right foot has a mark of the great man known as "the light cloud that everywhere illuminates everything." Adorned with all of the many kinds of jewels, it emanates a great light that fills the Dharma realm and reveals all the buddhas and bodhisattvas. This is the eighty-sixth.

The top of the Tathāgata's left foot has a mark of the great man known as "the cloud that everywhere reveals all buddhas." Adorned with jewel treasury *maṇi* jewels, it emanates the light of jewels which in each successive mind-moment reveal all buddhas' spiritual superknowledges and transformations as well as their ocean of Dharma and the sites of enlightenment in which they sit uninterruptedly to the very end of all kalpas of the future. This is the eighty-seventh.

The spaces between the toes of the Tathāgata's right foot have a mark of the great man known as "the cloud that brightly illuminates the ocean of the entire Dharma realm." Adorned in all kinds of different ways with *sumeru* lamps, sovereign *maṇi* jewels, and thousand-spoked wheels of flaming radiance, they emanate a great light that fills all the oceans of worlds throughout the ten directions of the entire Dharma realm and everywhere reveal within them all the buddhas as well as all their many different kinds of signs adorned with jewels. This is the eighty-eighth.

The spaces between the toes of the Tathāgata's left foot have a mark of the great man known as "the cloud that reveals the ocean of all buddhas." Adorned with *maṇi* jewel flowers, fragrantly flaming lamps, garlands, and wheels made of every kind of jewel, they constantly emanate the pure light of an ocean of jewels that fills empty space and everywhere reaches all worlds throughout the ten directions, revealing all the buddhas and bodhisattvas within them as well as their perfectly full voices, their *svastika* emblems, and other such signs with which they benefit all the countlessly many beings. This is the eighty-ninth.

The Tathāgata's right heel has a mark of the great man known as "the cloud of freely shining dazzling illumination." Adorned with powdered sapphires, it always emanates the radiance of the Tathāgata's marvelous jewels, the marvelously fine light of which, all of it of the same appearance, free of any differences, fills the Dharma realm and reveals all the buddhas within it seated in their sites of enlightenment, expounding on the sublime Dharma. This is the ninetieth.

The Tathāgata's left heel has a mark of the great man known as "the cloud that reveals the marvelous voice expounding on the ocean of all dharmas." Adorned with ocean-of-transformations *maṇi* jewels, ocean-of-fragrant-flaming-light *sumeru* flower *maṇi* jewels, and *vaiḍūrya,* it emanates a great light that fills the Dharma realm and everywhere reveals within it the spiritual powers of all buddhas. This is the ninety-first.

The Tathāgata's right ankle has a mark of the great man known as "the light cloud that reveals all adornments." Possessed of the most ultimately marvelous adornments made of the many kinds of jewels, it emanates pure light the color of *jambūnada* gold that everywhere illuminates the ten directions of the Dharma realm. The appearance of its radiance is like that of a great cloud that everywhere covers the sites of enlightenment of all buddhas. This is the ninety-second.

The Tathāgata's left ankle has a mark of the great man known as "the cloud that reveals the many forms and appearances." Adorned with *vairocana* jewels and sapphires from the treasury of the shimmering light of all moons, in every mind-moment, it travels through all oceans of the Dharma realm emanating the fragrant flaming light of *maṇi* lamps. Its radiance everywhere fills the entire Dharma realm. This is the ninety-third.

The four-part circumference of the Tathāgata's right foot has a mark of the great man known as "the cloud of the universal treasury." Adorned with sapphire gems, and vajra jewels, it emanates the light of jewels that fills empty space and reveals within it all buddhas sitting in their sites of enlightenment on lion thrones made of sovereign *maṇi* jewels. This is the ninety-fourth.

The four sides of the Tathāgata's left foot have a mark of the great man known as "the cloud whose light everywhere illuminates the Dharma realm." Adorned with *maṇi* jewel flowers, it emanates a great radiance of the same single character that fills the Dharma realm and reveals within it the sovereign spiritual powers of all buddhas and bodhisattvas as well as their use of a loud and sublime voice with which they expound on the endless Dharma gateways of the Dharma realm. This is the ninety-fifth.

The tips of the Tathāgata's right toes have a mark of the great man known as "the cloud that reveals adornments." Adorned with extremely lovely pure *jambūnada* gold, it emanates a great radiance that fills the ten directions of the Dharma realm, revealing within it all buddhas and bodhisattvas, their endless ocean of dharmas, their many different kinds of meritorious qualities, and the transformations produced by their spiritual superknowledges. This is the ninety-sixth.

The tips of the Tathāgata's left toes have a mark of the great man known as "the cloud that reveals the spiritual transformations of all buddhas." Adorned with the inconceivable light of the Buddha, the universally pervasive fragrance of shimmering moonlight, and wheels of flaming *maṇi* jewel radiance, it emanates a pure light the color of the many kinds of jewels that fills all the oceans of worlds, revealing within them all buddhas and bodhisattvas expounding on the ocean of the Dharma of all buddhas. This is the ninety-seventh.

Sons of the Buddha, Vairocana Tathāgata has marks of the great man such as these as numerous as the atoms in ten oceans of worlds such as the Flower Treasury World. Every one of the parts of his body is adorned with marvelous signs made of the many kinds of jewels.

The End of Chapter Thirty-Four

CHAPTER 35

The Qualities of the Light of the Tathāgata's Secondary Signs

At that time, the Bhagavat told Jewel Hand Bodhisattva:

> O Son of the Buddha, the Tathāgata, the Arhat, the One of Right and Perfect Enlightenment, has a subsidiary sign known as "the king of perfect fulfillment." From within this subsidiary sign there comes forth a great light known as "flourishing abundance" with a retinue consisting of seven hundred myriads of *asaṃkhyeyas* of light rays.
>
> Son of the Buddha, when I was the bodhisattva abiding in the Tuṣita Heaven Palace, I emanated a great light known as "the king of light banners" that illuminated worlds as numerous as the atoms in ten buddha *kṣetras*. When the beings in the hells associated with those worlds encountered this light, their many sorts of sufferings ceased and they acquired ten kinds of pure eyes. So too did this occur with their ears, noses, tongues, bodies, and minds. They were all filled with joy and danced with celebratory delight. After their lives there came to an end, they were born in the Tuṣita Heaven. In that heaven, there was a drum called "delightful." After they were born in that heaven, this drum emanated a voice which announced to them: "Sons of the Devas, because your minds were not neglectful, because you planted roots of goodness with the Tathāgata, because you drew near to good spiritual guides in the past, and because of the great awesome spiritual powers of Vairocana, when your lives there came to an end, you came to be born in this heaven."
>
> Sons of the Buddha, the thousand-spoked wheel emblem on the bottom of the bodhisattva's feet is known as "the king of universally illuminating light." This has a subsidiary sign known as "the king of perfect fulfillment" which always emanates forty kinds of light among which one of those lights is known as "pure meritorious qualities." It is able to illuminate worlds as numerous as the atoms in a *koṭī* of *nayutas* of buddha *kṣetras* and, adapting to all beings' many different kinds of karmic actions and many different sorts of aspirations, it enables them to become fully ripened. When beings undergoing the most extreme sufferings in the Avīci Hells encounter this light, once they all reach the end of their lives there, they are born in the Tuṣita Heaven. Having been reborn in this heaven, they then hear the sound of the celestial drum telling them: "Good

indeed. Good indeed. Sons of the Devas, Vairocana Bodhisattva has entered the stainless samādhi. You should go and bow in reverence to him."

At that time, having heard this sound from the celestial drum encouraging and instructing them in this way, those devas' sons all have this thought: "How strange and rare! Why does it emanate this sublime sound?"

At this time, that celestial drum tells these devas' sons:

> This sound that I have sent forth is produced by the power of all sorts of roots of goodness. Sons of the Devas, just as when I refer to "I," it is done without attaching to any self and without attaching to anything belonging to a self, so too it is with all buddhas, for when they refer to themselves as buddhas, this is done without any attachment to the existence of any self and without any attachment to anything belonging to a self.
>
> Sons of the Devas, just as the sound that I emanate does not come from the east and does not come from the southerly, westerly, or northerly directions, the four midpoints, the zenith, or the nadir, so too it is with the karmic reward of realizing buddhahood, for it, too, does not come from any of the ten directions.
>
> Sons of the Devas, this is just as when you previously dwelt in the hells, those hells as well as those bodies of yours did not come from any of the ten directions, but rather came from your own evil karmic deeds arising from inverted views and entangling bonds of delusion which caused rebirth into hell-realm bodies. These [hell-realm bodies] had no [other] originating basis and had no place from which they came.
>
> Sons of the Devas, it is due to the power of Vairocana Bodhisattva's awesome virtue that he emanates great light even as this light does not come forth from any of the ten directions. Sons of the Devas, so too it is with the sound of my celestial drum. It does not come forth from any of the ten directions. It is only because of the power of roots of goodness associated with samādhi and because of the power of awesome virtue associated with the *prajñāpāramitā* that it emanates a pure sound such as this and manifests different sorts of sovereign powers such as these.
>
> Sons of the Devas, this is just as in the case of the many different kinds of pleasing things within the supremely marvelous palace of the Trāyastriṃśa Heaven on Sumeru, king of the mountains. These pleasing things that are present there did not come there from any of the ten directions. So too it is with the sound of my celestial drum which is also not something that has come here from any of the ten directions.

Sons of the Devas, this is just as when, as I expound on the Dharma for beings as numerous as the atoms that would result from grinding to atoms a *koṭī* of *nayutas* of buddha *kṣetras*, speaking to them in accordance with what pleases them and thereby causing them to experience great joyous delight, doing so without growing weary, without shrinking from this, without becoming arrogant, and without becoming neglectful. So too it was, Sons of the Devas, with Vairocana Bodhisattva as he dwelt in the samādhi of stainless purity and, from a single subsidiary sign in his right palm, emanated a single ray of light that manifested countless sovereign spiritual powers which not even any *śrāvaka*-disciple or *pratyekabuddha* could ever know of, how much the less any other type of being.

Sons of the Devas, you should go to see that bodhisattva and draw near to him and make offerings to him. Do not indulge in any further desire-based attachment to any of the pleasurable objects of the five desires. Attachment to the pleasures of the five desires is an obstacle to the development of all roots of goodness. Sons of the Devas, just as the fires at the end of the kalpa burn up even Mount Sumeru, causing it to entirely disappear, leaving no residue that one can find, so too it is with the mind entangled in desire, for it prevents one from ever being able to bring forth any intention to abide in mindfulness of the Buddha.

Sons of the Devas, you should all know to recognize kindnesses and repay kindness. Sons of the Devas, wherever there are beings who do not know to repay kindnesses, they are more likely to meet an untimely death and be reborn in the hells. Sons of the Devas, you were all previously abiding in the hell realms, but then were able to encounter that light that illuminated your bodies, allowing you to relinquish that circumstance and take rebirth here. It would only be fitting if you were to now swiftly perform dedications to increase your roots of goodness.

Sons of the Devas, just as I, as a celestial drum, am neither male nor female, and yet I am able to bring forth countlessly and boundlessly many inconceivable phenomena, so too it is with you devas' sons and devas' daughters, for you are neither male nor female, and yet you are still able to enjoy the use of all sorts of different supremely marvelous palaces, parks, and groves. Just as my celestial drum is neither produced nor destroyed, so too it is with forms, feelings, perceptions, karmic formative factors, and consciousness, for they too are neither produced nor destroyed. If you are all able to awaken to and understand this, you should realize that you can then enter the samādhi with the seal of independence.

Having heard these sounds, those devas' sons attained what was unprecedented for them, whereupon they all transformationally created a myriad flower clouds, a myriad incense clouds, a myriad music clouds, a myriad banner clouds, a myriad canopy clouds, and a myriad clouds of singing praises, and, having transformationally created these, they all went together to the palace in which Vairocana Bodhisattva dwelt, and, having pressed their palms together respectfully, they stood off to one side wishing thus to be granted an audience with him. However they remained unable to see him. At that time, there was a devas' son who said, "Vairocana Bodhisattva has already disappeared from this place and descended to take rebirth among humans in the household of the Pure Rice King in which, residing within a sandalwood tower, he now abides in the womb of Lady Māyā."

At that time, those devas' sons used their heavenly eyes to see the body of that bodhisattva abiding in the human realm in the household of the Pure Rice King where he was being served and given offerings by the Brahma heaven devas and desire realm devas. That congregation of devas' sons then all had this thought, "So long as we have not gone to see the Bodhisattva and pay our respects, if we were to remain here and indulge so much as an instant of fond attachment for this heavenly palace, then that would be unacceptable."

At that time, every one of those devas' sons wished to descend to Jambudvīpa together with their retinues consisting of ten *nayutas* of retainers. The celestial drum then emanated a voice which told them:

> Sons of the Devas, it is not the case that this bodhisattva-mahāsattva reached the end of his life here and then took rebirth in that place. Rather, it is solely because of his spiritual superknowledges that, adapting to what is appropriate for the minds of beings, he has caused them to see this.
>
> Sons of the Devas, just as, even though I am now invisible, I am still able to emanate this voice, so too it is with the bodhisattva-mahāsattva who has entered the samādhi of stainless purity. Even though he is invisible, he is still able to manifest taking birth in place after place, having abandoned all discriminations, having done away with arrogance, and having become free of any defiled attachments.
>
> Sons of the Devas, you should all bring forth the resolve to attain *anuttara-samyak-saṃbodhi,* purify your minds, abide in the fine awesome deportment, repent of and rid yourselves of all karmic obstacles, all affliction obstacles, all retribution obstacles, and

> all obstacles arising from views. Using bodies as numerous as all beings throughout the Dharma realm, using heads as numerous as all beings throughout the Dharma realm, using tongues as numerous as all beings throughout the Dharma realm, and using good physical actions, good verbal actions, and good mental actions as numerous as all beings throughout the Dharma realm, you should repent of and rid yourselves of all obstacles and faults.

At that time, having heard these words, all those devas' sons experienced what was unprecedented for them. With minds filled with great joyous delight, they then asked [the celestial drum], "How then is it that the bodhisattva-mahāsattva repents of and rids himself of all faults?"

At that time, relying on the power of the bodhisattva's samādhi and roots of goodness, that celestial drum emanated a voice with which he told them:

> Sons of the Devas, the bodhisattva realizes that karma does not come from the east and does not come from the south, the west, the north, the four midpoints, the zenith, or the nadir, and yet it all joins in accumulating and remaining in the mind. It arises solely from the inverted views and it has no place in which it dwells. It is in this way that the bodhisattva has a definite and clear perception of this which is free of any doubts.
>
> Sons of the Devas, just as I, as a celestial drum, speak of karmic deeds, speak of karmic retributions, speak of actions, speak of the moral precepts, speak of joyousness, speak of peace, and speak of the samādhis, in this same way, the buddhas and bodhisattvas speak of a self, speak of possessions of a self, speak of beings, and speak of greed, hatred, delusion, and the many different kinds of karmic deeds, doing so even as, in truth, there is no self nor are there any possessions of a self and all karmic deeds that are done as well as the karmic rewards and retributions in the six destinies of rebirth are all such that, even if one were to search for them throughout the ten directions, none of them would be apprehensible.
>
> Sons of the Devas, just as my voice is neither produced nor destroyed, and yet those devas who have done evil deeds will still hear no other sounds, but rather will only hear this sound that awakens them to the prospect of the hells, so too it is with all karmic deeds, for, even though they are neither produced nor destroyed, they still correspond to whatever one has cultivated and accumulated and hence they then result in experiencing their corresponding retributions.

> Sons of the Devas, sounds such as those emanating from my celestial drum, even in countless kalpas, can never come to an end and remain uninterrupted, even as, whether it be their coming or going, none of them are apprehensible at all. Sons of the Devas, if they were to have any coming or going, then that would involve either nihilism or eternalism. All buddhas never speak of the existence of any dharma of nihilism or eternalism except as an expedient to assist the ripening of beings.
>
> Sons of the Devas, just as this sound of mine adapts to the minds of beings in countless worlds and enables them all, as fitting, to be able to hear it, so too it is with all buddhas who, adapting to the minds of beings, thereby enable them all to succeed in seeing them.
>
> Sons of the Devas, it is as if there were a crystal mirror known as "able to illuminate" that, immaculately clean and possessed of penetrating clarity in its reflections, was precisely equal in size to ten worlds and was such that the reflections of all the countlessly and boundlessly many lands with all their mountains, rivers, and beings, and even their hells, animals, and hungry ghosts were all revealed there within it. Sons of the Devas, what do you think? Can one or can one not say of those reflected images that they come and enter the mirror and then depart from the mirror?

They replied, "No, one could not."

> Sons of the Devas, so too it is with all karmic deeds. Although they are able to produce all kinds of karmic rewards and retributions, they have no place from whence they come and no place to which they go. Sons of the Devas, it is as if there were a master conjurer who used illusions to deceive people's vision. One should realize that all karmic deeds are just the same as this. If one knows them in this way, then this constitutes [the means of] genuine repentance by which all the evils of one's karmic offenses can be purified.

When he taught this Dharma, a number of Tuṣita Heaven devas' sons equal to the atoms in a hundred thousand *koṭīs* of *nayutas* of buddha *kṣetras* gained the unproduced-dharmas patience, incalculably and inconceivably many *asaṃkhyeyas* of Six Desire Heaven devas' sons resolved to attain *anuttara-samyak-saṃbodhi*, and all the female devas in the six desire heavens relinquished the female body and resolved to attain unsurpassed bodhi.

At that time, due to having reached the ten grounds by hearing the teaching of Samantabhadra's vast dedications, due to acquiring samādhis adorned with powers, and due to repenting and ridding themselves of all their heavy karmic obstacles by engaging in the three kinds of pure karmic actions as numerous as all beings, all those devas immediately saw seven-jeweled lotus flowers as numerous as the atoms in a hundred thousand *koṭīs* of *nayutas* of buddha *kṣetras*. Atop every one of those flowers, there was a bodhisattva seated in the lotus posture emanating a great light. Every one of the subsidiary signs of those bodhisattvas emanated light rays as numerous as all beings and, within those light rays, there were buddhas as numerous as all beings who were seated in the lotus posture, speaking the Dharma for beings in ways adapted to the minds of those beings, and yet they still had not yet manifested even a small amount of the powers of the samādhi of stainless purity.

At that time, issuing from every one of their hair pores, those devas' sons also transformationally created clouds of many different kinds of supremely fine flowers as numerous as beings which they then presented as offerings to Vairocana Tathāgata, doing so by taking them up and scattering them down over the Buddha, where all those flowers then remained suspended in the air above the Buddha's body. All their clouds of fragrance then everywhere rained down their fragrances across a number of worlds as numerous as the atoms in countless buddha *kṣetras*. Wherever any being's body received this fragrance, his body felt peace and happiness comparable to that of a bhikshu who, on entering the fourth *dhyāna*, then experiences the complete melting away of all of his karmic obstacles.

As for all those who heard this teaching, each of those beings possessed five hundred inwardly related afflictions and five hundred outwardly related afflictions related to their forms, sounds, smells, tastes and touchables. In the case of those more extensively coursing in desire, they had twenty-one thousand. In the case of those more extensively coursing in hatred, they had twenty-one thousand. In the case of those more extensively coursing in delusion, they had twenty-one thousand. In the case of those coursing equally in all of them, they also had twenty-one thousand. Whenever any of these beings smelled this fragrance, they completely realized the inherent unreality of all of these. Once they realized this in this way, they then created fragrance banner clouds and spontaneously radiant pure roots of goodness. Whenever any beings saw their canopy clouds, they thereby planted roots of goodness equal to those of pure gold net wheel-turning kings as numerous as the sands in the Ganges River.

> Sons of the Buddha, when a bodhisattva dwells in the position of this wheel-turning king, he teaches being in worlds as numerous as the atoms in a hundred thousand *koṭīs* of *nayutas* of buddha *kṣetras*.

Sons of the Buddha, this circumstance is analogous to that of Lunar Wisdom Tathāgata in the Bright Mirror World who always has bhikshus, bhikshunis, *upāsakas, upāsikās,* and others from countless other worlds who transformationally manifest bodies in his presence, thereby coming to listen to his expounding on the Dharma, whereupon he then extensively discourses for their benefit on the events of his former lifetimes, never having so much as a single mind-moment in which his teaching is interrupted. In any instance where there is a being who so much as hears this buddha's name, he most certainly will then succeed in being reborn in that buddha's land.

So too it is in the case of a bodhisattva who comes to abide in the position of a pure gold net wheel-turning king. If one only briefly encounters a ray of his light, one thereby definitely becomes bound to attain the position of a bodhisattva on the tenth bodhisattva ground due to the power of having previously cultivated roots of goodness.

Sons of the Buddha, this is just as when one reaches the first *dhyāna,* even though one has not come to the end of this lifetime, he still sees all the palaces where the Brahma Heaven devas dwell and becomes able to enjoy the happiness of those who dwell in the Brahma World. When one reaches the other *dhyānas,* one's experiences are all of this same sort.

The bodhisattva-mahāsattva who abides in the position of a pure gold net wheel-turning king emanates pure light from his *maṇi* jewel topknot. If there are any beings who encounter this light, they all become bound to reach the station of the tenth bodhisattva ground, to completely develop the light of measureless wisdom, to acquire the ten kinds of pure eye faculty, and so forth, including their becoming bound to acquire the ten kinds of pure mind faculty, bound to completely fulfill countless extremely deep samādhis, and bound to perfect a pure fleshly eye of this same kind.

Sons of the Buddha, suppose that there was a person who ground into atoms a *koṭī* of *nayutas* of buddha *kṣetras* and then also ground to atoms yet another buddha *kṣetra* for each one of those resulting atoms and then took all of those atoms, placed them in his left hand, and then set out in an easterly direction, whereupon, only after passing beyond just such a number of worlds as all of those atoms would he then and only then set down a single one of those atoms, continuing to travel farther on to the east to the point where he finally used up all of these atoms, after which he then did this very same thing as he traveled off to the south, the west, the north,

> the four midpoints, the zenith, and the nadir. Suppose then that one formed together into one single buddha land all those worlds of the ten directions that he had thereby passed, whether or not they were worlds in which he had set down one of those atoms. Jewel Hand, what do you think? Would the measureless vastness of a buddha land such as this be conceivable, or not?

He replied, "No, it would not be. A buddha land such as this would be so measurelessly vast, rare, and especially extraordinary as to be completely inconceivable. If there were to be any being at all who might hear this analogy and be able to develop resolute faith it, one should realize that they themselves would be even more rare and especially extraordinary than this."

The Buddha then said to Jewel Hand:

> So it is. So it is. It is precisely as you say. If there were any son or daughter of good family who, hearing this analogy, was then able to believe in it, I would transmit to them their prediction prophesying that they would definitely be bound to realize *anuttara-samyaksaṃbodhi* and they would definitely be bound to realize the unsurpassable wisdom of the Tathāgata.
>
> Jewel Hand, suppose that there was a person who ground to atoms a number of such vast buddha lands as this which were as numerous as the atoms in a thousand *koṭīs* of buddha *kṣetras* and, in accordance with this previously described analogy, he then took these atoms and set every one of them down until they were all gone, and so forth until we come once again to his putting so very many worlds together to form a single buddha world which he then yet again ground to atoms, continuing on sequentially in this way until he had passed through eighty such repeating cycles in this manner. The bodhisattva with the pure fleshly eye acquired as a karmic reward is able in but a single mind-moment to clearly see all the atoms resulting from grinding up all these vast buddha lands. He is also able to see a number of buddhas equal to the atoms contained in a hundred *koṭīs* of such vast buddha *kṣetras*, seeing them just as clearly as when that crystal mirror with its immaculate radiance illuminates a number of worlds equal to the atoms contained in ten buddha *kṣetras*.
>
> Jewel Hand, all circumstances such as these are brought to perfect development through the extremely deep samādhi, merit, and roots of goodness of a pure gold net wheel-turning king.

The End of Chapter Thirty-Five

CHAPTER 36

The Practices of Samantabhadra

At that time, Samantabhadra Bodhisattva-mahāsattva again addressed that immense congregation of bodhisattvas, saying:

> Sons of the Buddha, as for the preceding proclamation, it represents only a general explanation of a small part of the Tathāgata's domain of objective experience that has been adapted as fitting to the faculties and capacities of beings. Why? All of the buddhas, the *bhagavats*, come forth into the world for the sake of beings, doing so because:
>
> [Beings], having no wisdom, commit evil deeds;
> They conceive the existence of a self and possessions of a self;
> They are attached to the body;
> They are affected by inverted views and skeptical doubt;
> They engage in discriminations based on wrong views;
> They constantly involve themselves with the fetters and the bonds;
> They follow along with the flow of *saṃsāra*; and
> They stray far away from the path of the Tathāgata.
>
> Sons of the Buddha, I see no single dharma constituting a greater transgression than that of bodhisattvas who produce thoughts of hatred toward other bodhisattvas. And why is this? Sons of the Buddha, if bodhisattvas produce thoughts of hatred or anger toward other bodhisattvas, they immediately create a gateway to a million obstacles.
>
> What sorts of circumstances constitute those million obstacles? They are as follows:
>
> The obstacle of not perceiving bodhi;
> The obstacle of not hearing right Dharma;
> The obstacle of being reborn in an impure world;
> The obstacle of being reborn in the wretched rebirth destinies;
> The obstacle of being reborn into the [eight] difficult circumstances;[345]
> The obstacle of being much beset by illnesses;
> The obstacle of being extensively slandered by others;
> The obstacle of being reborn in destinies where beings are unintelligent;[346]
> The obstacle of diminished right mindfulness;

The obstacle of deficient wisdom;
Obstacles associated with the eyes;
Obstacles associated with the ears;
Obstacles associated with the nose;
Obstacles associated with the tongue;
Obstacles associated with the body;
Obstacles associated with the mind;
The obstacle of association with bad spiritual guides;
The obstacle of association with bad companions;
The obstacle of merely delighting in Small Vehicle practice;
The obstacle of delighting in proximity to what is common and coarse;
The obstacle of not having resolute faith[347] in those possessed of great awesome virtue;
The obstacle of delighting in dwelling with those who have abandoned right views;
The obstacle of being reborn into households of those adhering to non-Buddhist paths;
The obstacle of abiding in realms of objective experience influenced by *māras*;
The obstacle of being separated from the Buddha's right teachings;
The obstacle of never encountering a good spiritual guide;[348]
The obstacle of encountering restraining difficulties[349] in developing roots of goodness;
The obstacle of increasing unwholesome dharmas;
The obstacle of coming upon inferior circumstances;[350]
The obstacle of birth into outlying lands;
The obstacle of birth into the household of evil people;
The obstacle of being born among evil spirits;
The obstacle of being born among evil dragons, evil *yakṣas*, evil *gandharvas*, evil *asuras*, evil *garuḍas*, evil *kiṃnaras*, evil *mahoragas*, or evil *rākṣasas*;
The obstacle of not delighting in the Buddha's Dharma;
The obstacle of habitually immature behavior;
The obstacle of delighting in attachment to the Small Vehicle;
The obstacle of not delighting in the Great Vehicle;
The obstacle of being naturally excessively fearful;
The obstacle of having a mind always afflicted by worry;
The obstacle of being fondly attached to [life in] *saṃsara*;
The obstacle of not remaining focused on the Buddha's Dharma;
The obstacle of not delighting in seeing or hearing of the Buddha's mastery of the spiritual superknowledges;

The obstacle of not acquiring the faculties of a bodhisattva;
The obstacle of not practicing the bodhisattva's pure practices;
The obstacle of timidly retreating from the bodhisattva's deep resolve;[351]
The obstacle of not making the bodhisattva's great vows;
The obstacle of not resolving to acquire all-knowledge;
The obstacle of indolence in carrying out the bodhisattva practices;
The obstacle of being unable to purify all of one's karma;
The obstacle of being unable to gather an immense accumulation of merit;
The obstacle of being unable to develop clarity and acuity in the power of one's knowledge;
The obstacle of interrupting one's development of vast wisdom;
The obstacle of not preserving and sustaining all the bodhisattva practices;
The obstacle of delighting in slandering the words of those who are omniscient;
The obstacle of distancing oneself from the bodhi of the buddhas;
The obstacle of delighting in abiding in the spheres of experience of the many *māras*;
The obstacle of not focusing on cultivating the Buddha's sphere of action;
The obstacle of not decisively making the bodhisattva's vast vows;
The obstacle of not delighting in dwelling together with bodhisattvas;
The obstacle of not seeking to develop the bodhisattva's roots of goodness;
The obstacle of being naturally inclined to hold numerous views and have many doubts;
The obstacle of having a mind that is always dull and dim;
The obstacle of not relinquishing things that arises due to an inability to practice the bodhisattva's impartial giving;
The obstacle of creating broken moral precepts that arises due to an inability to uphold the Tathāgata's moral prohibitions;
The obstacle of stupidity, maliciousness, and hatred that arises due to an inability to enter the gateway of patience;
The obstacle of indolence-related defilements that arises due to an inability to practice the bodhisattva's great vigor;
The obstacle of being scattered and disordered that arises due to an inability to acquire any of the samādhis;

The obstacle of developing an evil intelligence that arises due to failing to cultivate the *prajñāpāramitā*;

The obstacle of not having skillfulness sufficient to deal with various possible and impossible situations;[352]

The obstacle of having no skillful means with which to liberate beings;

The obstacle of being unable to apply analytic contemplations to the wisdom of the bodhisattva;

The obstacle of being unable to completely understand the dharmas by which a bodhisattva achieves emancipation;

The obstacle of having eyes like those born blind due to not perfecting the bodhisattva's ten kinds of great eyes;[353]

The obstacle of having verbal abilities like those who are mute because one's ears have never heard the unimpeded Dharma;

The obstacle of having diminished olfactory faculties because one does not possess the major marks and subsidiary characteristics;

The obstacle of impaired verbal skills due to being unable to distinguish and completely understand beings' speech;

The obstacle of impaired physical faculties due to having slighted other beings;

The obstacle of impaired mental faculties due to having a crazed and disordered mind;

Physical karmic obstacles due to not upholding three categories of moral precepts;[354]

Verbal karmic obstacles developed due to constantly committing four types of transgressions;[355]

Mental karmic obstacles developed due to much production of covetousness, ill will, and wrong views;[356]

The obstacle of seeking the Dharma with the mind of a thief;

The obstacle of having cut oneself off from the bodhisattva's domain of objective experience;

The obstacle of having a mind that timidly retreats from the bodhisattva's heroically courageous dharmas;

The obstacle of having a mind that is indolent in its pursuit of the bodhisattva's path of emancipation;

The obstacle of having a mind that stops and rests at the gateway to the bodhisattva's light of wisdom;

The obstacle of having a mind that becomes inferior and weak in developing the bodhisattva's power of mindfulness;

The obstacle of being unable to maintain and preserve the Tathāgata's teaching dharmas;

The obstacle of being unable to draw near to the bodhisattva's path of transcending births in cyclic existence;
The obstacle of being unable to cultivate the uncorrupted path of the bodhisattva;
The obstacle of pursuing realization of the Two Vehicles' right and fixed position;[357] and
The obstacle of distancing oneself from the lineage of all buddhas and bodhisattvas of the three periods of time.

Sons of the Buddha, if a bodhisattva raises even a single thought of hatred for another bodhisattva, he then produces a million obstacles such as these. And why? Sons of the Buddha, I do not see any single dharma constituting such an immense transgression as that created by any bodhisattva who produces thoughts of hatred toward other bodhisattvas. Therefore, if a bodhisattva-mahāsattva wishes to swiftly fulfill all the bodhisattva practices, he should diligently cultivate ten kinds of dharmas. What then are those ten? They are as follows:

His mind never abandons any being;
He envisions all bodhisattvas as *tathāgatas*;
He never slanders any dharma of the Buddha;
He realizes that all lands are endless;
He feels deep faith and delight in the bodhisattva practices;
He never relinquishes a bodhi resolve that is commensurate with empty space and the Dharma realm;
He contemplates bodhi and enters the powers of the Tathāgata;
He is energetically diligent in cultivating unimpeded eloquence;
He is tireless in teaching beings; and
He abides in any world with a mind free of attachments.

These are the ten.

Sons of the Buddha, after the bodhisattva-mahāsattva comes to securely abide in these ten dharmas, he is then able to completely fulfill ten kinds of purity. What then are the ten? They are as follows:

Purity in the penetrating comprehension of extremely profound dharmas;
Purity in drawing close to good spiritual guides;
Purity in guarding and preserving all dharmas of the Buddha;
Purity in the complete penetration of the realm of empty space;
Purity in deeply entering the Dharma realm;
Purity in contemplation of the boundless mind;
Purity in roots of goodness identical to those of all bodhisattvas;

Purity in refraining from attachment to any kalpa;
Purity in contemplation of the three periods of time; and
Purity in cultivation of all buddhas' dharmas.

These are the ten.

Sons of the Buddha, after the bodhisattva-mahāsattva abides in these ten dharmas, he then completely fulfills ten kinds of vast knowledge. What then are those ten? They are as follows:

The knowledge that knows the actions of all beings' minds;
The knowledge that knows the consequences of all beings' karma;
The knowledge that knows all dharmas of the Buddha;
The knowledge that knows the deeply secret principles and purport of all dharmas of the Buddha;
The knowledge that knows all *dhāraṇī* gateways;
The knowledge that knows and possesses eloquence in all written languages;
The knowledge by which one knows all beings' languages and speech and is skillful in the unimpeded knowledge of eloquent phrasing;[358]
The knowledge by which one everywhere manifests bodies in all worlds;
The knowledge by which one everywhere manifests reflected images within all congregations; and
The knowledge by which one possesses all-knowledge wherever one is born.

These are the ten.

Sons of the Buddha, after the bodhisattva-mahāsattva comes to abide in these ten types of knowledge, he then succeeds in entering into ten kinds of universal penetration. What then are those ten? They are as follows:

All worlds enter into a single hair pore and a single hair pore enters all worlds;
All beings' bodies enter a single body and a single body enters all beings' bodies;
An ineffable[359] number of kalpas enter a single mind-moment and a single mind-moment enters an ineffable number of kalpas;
All dharmas of the Buddha enter a single dharma and a single dharma enters all dharmas of the Buddha;
An ineffable number of places enter a single place and a single place enters an ineffable number of places;
An ineffable number of faculties enter a single faculty and a single faculty enters an ineffable number of faculties;

All faculties enter what is not a faculty at all and what is not a faculty at all enters all faculties;
All thoughts enter a single thought and a single thought enters all thoughts;
All sounds of speech enter a single sound of speech and a single sound of speech enters into all sounds of speech; and
All three periods of time enter a single period of time and a single period of time enters all three periods of time.

These are the ten.

Sons of the Buddha, after the bodhisattva-mahāsattva has contemplated in this way, he then abides in ten kinds of supremely sublime mind. What then are those ten? They are as follows:

He abides in the supremely sublime mind that comprehends all worlds' language and non-language;
He abides in the supremely sublime mind that comprehends that the thoughts of all beings have nothing whatsoever on which they rely;
He abides in the supremely sublime mind that comprehends the realm of ultimate emptiness;
He abides in the supremely sublime mind that comprehends the boundless Dharma realm;
He abides in the supremely sublime mind that comprehends all the deeply secret dharmas of the Buddha;
He abides in the supremely sublime mind that comprehends the extremely profound Dharma as free of any differentiations;
He abides in the supremely sublime mind that extinguishes all doubt;[360]
He abides in the supremely sublime mind that comprehends all periods of time[361] as the same and as free of any differentiation;
He abides in the supremely sublime mind that comprehends the equality of all buddhas of the three periods of time; and
He abides in the supremely sublime mind that comprehends the immeasurable powers of all buddhas.

These are the ten.

Sons of the Buddha, after the bodhisattva-mahāsattva has come to abide in these ten kinds of supremely sublime mind, he then acquires ten kinds of skillful knowledge with regard to the Dharma of the Buddha. What then are these ten? They are as follows:

The skillful knowledge that completely comprehends the extremely profound Dharma of the Buddha;
The skillful knowledge that brings forth the vast Dharma of the Buddha;

The skillful knowledge that proclaims the many different kinds of dharmas of the Buddha;
The skillful knowledge that brings about realization of and entry into the equally accessible Dharma[362] of the Buddha;
The skillful knowledge that completely understands the different dharmas of the Buddha;
The skillful knowledge that awakens to and understands the absence of differences in the Dharma of the Buddha;
The skillful knowledge that deeply enters into the adornments of the Dharma of the Buddha;
The skillful knowledge that uses a single expedient means to penetrate the Dharma of the Buddha;
The skillful knowledge that uses countlessly many expedient means to penetrate the Dharma of the Buddha;
The skillful knowledge that knows the absence of differences in the boundlessly many dharmas of the Buddha;[363] and
The skillful knowledge by which, relying on one's own resolve and one's own powers, one does not retreat from any of the Buddha's dharmas.

These are the ten.[364]

Sons of the Buddha, once they have heard these dharmas, all bodhisattva-mahāsattvas should resolve to respectfully accept and uphold them. Why is this? By applying a small amount of effort, the bodhisattva-mahāsattvas who uphold these dharmas will be able to quickly reach *anuttara-samyak-saṃbodhi* and completely fulfill all dharmas of the Buddha which are equal to the dharmas of all buddhas of the three periods of time.

At that time, because of the Buddha's spiritual powers and because the Dharma is just this way, in worlds in each of the ten directions as numerous as the atoms in ten ineffable numbers of hundreds of thousands of *koṭīs* of *nayutas* of buddha *kṣetras*, there occurred the six kinds of shaking and moving along with the raining down of flower clouds superior even to those of the devas, incense clouds, powdered incense clouds, clouds of robes, canopies, banners, pennants, *maṇi* jewels, and other such things, as well as clouds of all manner of adornments.

There were clouds that rain the many kinds of music, clouds that rain bodhisattvas, clouds that rain an ineffable number of *tathāgatas'* physical signs, clouds that rain an ineffable number of praises of the Tathāgata, exclaiming "Good indeed!," clouds that rain *tathāgatas'* voices that fill the entire Dharma realm, clouds that rain an ineffable number of adorned worlds, clouds that rain an ineffable number of means to promote the realization of bodhi, clouds that rain an ineffable number of brightly shining lights, and clouds that rain an ineffable number of proclamations of Dharma through the use of spiritual powers.

And just as, in this world with its four continents, beneath the bodhi tree, in the *bodhimaṇḍa*, within the bodhisattva's palace, one could see the Tathāgata realize the universal and right enlightenment and then proclaim this Dharma, so too could one see this in all worlds throughout the ten directions.

At that time, because of the Buddha's spiritual powers and because the Dharma is just this way, from each of the ten directions, beyond a number of worlds as numerous as the atoms in ten ineffable numbers of large buddha *kṣetras*, bodhisattva-mahāsattvas as numerous as the atoms in ten buddha *kṣetras* came forth to this land to pay their respects and, filling up the ten directions, they spoke words such as these: "It is good indeed, good indeed, O Son of the Buddha, that you have now been able to speak of the profound dharmas of the greatest vows and the prediction of buddhahood of all buddhas, all *tathāgatas*.

"O Son of the Buddha, all of us have the same name, 'Samantabhadra.' We have each come to pay our respects in this land, coming here from the abode of Universal Banner of Mastery Tathāgata in the Universal Supremacy World. Through the Buddha's spiritual powers, all of us proclaim this Dharma everywhere just as it is set forth in the midst of this congregation, doing so in a way that everything is the same, free of any additions or omissions. Through having received the aid of the Buddha's awesome spiritual power, we have all come to this *bodhimaṇḍa* to serve as certifying witnesses for you. And just as we bodhisattvas as numerous as the atoms in ten buddha *kṣetras* have come to this *bodhimaṇḍa* to serve here as certifying witnesses, so too is this also so in all other worlds throughout the ten directions."

At that time, in reliance upon the Buddha's spiritual power and the power of his own roots of goodness, Samantabhadra Bodhisattva-mahāsattva surveyed the ten directions, including everywhere throughout the Dharma realm, and:

Wishing to provide instruction in the bodhisattva practices;
Wishing to proclaim his teaching on the Tathāgata's realm of bodhi;
Wishing to speak of the realm of great vows;
Wishing to explain all worlds' permutations of kalpas;

Wishing to clarify the manner in which the buddhas appear in accordance with the time;

Wishing to explain how the Tathāgata appears for the sake of beings with ripened faculties to enable them to make offerings;

Wishing to clarify that the efforts of the Tathāgata in appearing in the world are never wasted;

Wishing to clarify that roots of goodness that have been planted will definitely result in harvesting karmic rewards; and

Wishing also to clarify the manner in which the bodhisattva possessed of great awesome virtue manifests his forms for the sake of all beings, speaking Dharma for them in a manner that causes them to awaken—

He then spoke verses, saying:

You should all be filled with joyous delight,
abandon all of the hindrances,
and single-mindedly and respectfully listen
to the vows and practices of the bodhisattva.

Just as it has been with all bodhisattvas of the distant past
as well as with the supreme lions among men,[365]
in accordance with what they have cultivated,
so shall I now explain it in accordance with its sequence.

I shall also describe the numbers of all kalpas,
the world systems, and all karma,
as well as the peerless Bhagavat's
coming forth and appearing within them,

how these buddhas of the past,
due to great vows, came forth into the world,
how it was that, for beings' sakes,
they extinguished sufferings and afflictions,

and how it has been that all the lions of reasoned discourse[366]
have so continuously fulfilled what they have practiced
and have acquired the Buddha's equal Dharma
and their omniscient sphere of cognition.

Seeing that all the Lions Among Men
throughout the past
have emanated a great net of light
that everywhere illuminates the worlds of the ten directions,

they reflected on this and then made this vow:
"I shall become a lamp for the world
and perfect the meritorious qualities of the Buddha,
the ten powers, and all-knowledge.

The greed, hatred, and delusion
of all the many kinds of beings blazes intensely.
I shall rescue and liberate them all
and enable them to extinguish the wretched destinies' sufferings."

They have brought forth vows such as this
that are solid and irreversible
and, completely cultivating the bodhisattva practices,
they acquire the ten unimpeded powers.[367]

Having made vows such as this,
they then cultivate without ever retreating in fear
and whatever they do is never done in vain.
It is these who are known as "lions of reasoned discourse."

In this single age, "the worthy kalpa,"
a thousand buddhas come forth into the world.
All of those possessed of universally seeing eyes,
I shall proceed to describe here in an orderly fashion.

Just as this is the circumstance in this one "worthy kalpa,"
so too shall this be so in a measureless number of kalpas.
I shall now describe in a way that distinguishes them
the practices engaged in by those buddhas of the future.

Just as the circumstances exist in a single type of *kṣetra*,
so too do they also exist in a measureless number of *kṣetras*.
I shall now discuss all the practices
engaged in by those future *bhagavats* possessed of the ten powers.

Those buddhas sequentially appear in the world,
doing so in accordance with vows and their corresponding names,
in accordance with the predictions that they have received,
in accordance with the life spans they are destined to fulfill,

in accordance with the right Dharma they cultivate
and their focused quest to pursue the unimpeded path,
in accordance with those beings that they teach
and the right Dharma that abides in the world,

in accordance with the buddha *kṣetras* that they purify,
their beings, their turning of the wheel of Dharma,
and their expounding according to what is and is not the right time
as they pursue the orderly purification of the many types of beings,

and in accordance with all those beings' karmic deeds,
what they practice, what they resolutely believe in,
and how they differ due to superior, middling, and inferior capacities
as they teach them and influence them to pursue the cultivation.

[I shall describe as well] how they penetrate such types of knowledge,
cultivate their supreme types of practices,
and always perform the works of Samantabhadra,
and engage in the extensive liberation of beings,

doing so with physical actions that are never impeded,
with verbal actions that are entirely pure,
and with mental actions that are also of this same sort so that,
in all three periods of time, there are none that are not this way.

It is in this way that the bodhisattva practices
the ultimate path of Samantabhadra
and brings forth the rising of pure wisdom's sun
to everywhere illuminate the Dharma realm.

In all the kalpas of future time,
there are an ineffable number of lands.
In but a single mind-moment, they completely know them all
even as they make no discriminations regarding any of them.

The practitioner is able to progress into
such supreme grounds as these.
I shall now describe a minor portion
of these dharmas of the bodhisattva.

Their boundless wisdom penetratingly comprehends
the Buddha's spheres of cognition.
They skillfully enter them all
and never retreat from what they practice.

They become fully possessed of the wisdom of Samantabhadra,
completely fulfill the vows of Samantabhadra,
and enter into incomparable wisdom.
I shall describe their practices.

Within but a single atom,
they completely see all worlds.
If beings were to hear of this,
they would become so confused as to be driven insane.

Just as this is so with a single atom,
so too is this true of every atom.
The worlds all enter into them
in such an inconceivable manner as this.

In each and every atom there exist
the dharmas of the ten directions and three periods of time.
The rebirth destinies and *kṣetras* therein are countless,
yet they are able to distinguish and know them all.

In each and every atom there exist
countless types of buddha *kṣetras*.
Every one of those types is measurelessly numerous,
yet there is not even a single one they do not know.

All of the Dharma realm's
many different types of varying aspects,
the rebirth destinies, and types of beings, each of which are different—
They are able to distinguish and know them all.

They deeply enter into the most subtly refined knowledge,
with which they distinguish all worlds
and they are able to thoroughly understand and explain
the development and destruction of all kalpas.

They know the length[368] of all kalpas
and know the three periods of time as but a single mind-moment.
They are able to distinguish and know
of the many types of practices, all their identities and differences.

They deeply enter into all worlds,
whether they be vast or not vast,
manifesting a single body in countless *kṣetras*,
or countless bodies within a single *kṣetra*.

With regard to the different types of worlds
throughout the ten directions
and their vastness as well as their countless other characteristics,
they are able to completely know them all.

With regard to all the countlessly many lands
throughout the three periods of time,
completely possessed of such extremely deep knowledge,
they entirely know both their creation and ruination.

In all the worlds throughout the ten directions,
some are just being formed and some are being destroyed.
Those possessed of the worthy's[369] virtue deeply comprehend
all the ineffable number of phenomena such as these.

Some have all kinds of lands
possessed of many different types of adornments of their grounds.
So too it is with their rebirth destinies.
This all arises from the purity of karmic deeds.

In some cases there are all kinds of worlds
possessed of countless types of defilement.
These arise as circumstances elicited by beings
that are all accordant with their own actions.

They completely know the countless and boundless *kṣetras*
as identical with any single *kṣetra*.
In this way, they enter into all *kṣetras*
whose number is so great that it cannot be known.

All of those many worlds
entirely enter into but a single *kṣetra*
even as those worlds still do not become but one
and even as they still do not become mixed together or disordered.

Worlds may exist in either an upright or inverted position
and may be characterized by either lofty terrain or low-lying terrain.
In all cases, these circumstances reflect the thoughts of their beings.
They are able to distinguish and know all of these matters.

All of these vast worlds
are countlessly and boundlessly many.
They know the many different types to be but one
and know the one to be the many different types.

All of these Samantabhadras, these sons of the Buddha,
are able by using Samantabhadra's knowledge
to completely know the number of all these *kṣetras*
whose number is so boundlessly large.

They know the transformations of all worlds,
the transformations of the *kṣetras*, the transformations of beings,
the transformations of dharmas, and the transformations of buddhas,
and know them all to the most ultimate degree.

They know with regard to all worlds,
including the very small *kṣetras* as well as the vast *kṣetras*,
including, too, all of their many different kinds of adornments,
that all of these phenomena arise as a consequence of karmic actions.

Even if countless sons of the Buddha
who were well trained in entering the Dharma realm
and who were possessed of mastery in the spiritual powers
by which they could go everywhere throughout the ten directions

were to recite the names of all those worlds
for kalpas equal in number to that of all beings,
they would still be unable to come to the end of them all
unless this was disclosed to them by the Buddha.

Even if, in reciting all the many different names
of those worlds and their *tathāgatas*,
they continued to do so for a measureless number of kalpas,
they would still be unable to reach the end of their recitation.

How much the less, with their supreme knowledge, could they do so
with the dharmas set forth by all buddhas of the three periods of time
which, having come forth from the Dharma realm,
completely pervade the ground of the Tathāgatas.

With pure and unimpeded mindfulness
and unimpeded wisdom,
they made distinctions as they explained the Dharma realm
and achieved complete perfection[370] in doing so.

As for all the worlds throughout the past,
whether vast or whether minute,
which were then adorned by cultivation—
they are able to know them all in but a single mind-moment,[371]

knowing as well how, within them, the lions among men
cultivated the many different types of practices of a buddha
and then reached the universal and right enlightenment
and manifested all the sovereign masteries.[372]

In this same way, during the course of the future,
how all of those most revered among men
will sequentially appear in countless ensuing kalpas—
these bodhisattvas are also able to know all of these matters,

including the content of all their practices and vows
and all of their domains of objective experience
as, in this way, they shall proceed with their diligent cultivation
and then will achieve right enlightenment during those times.

They also know their future congregations,
the life spans they will have, and the way they will teach beings
as, using all of these gateways into the Dharma,
they will turn the wheel of Dharma for the sake of the multitude.

Bodhisattvas who are possessed of these kinds of knowing
dwell on the ground of Samantabhadra's practices.
This wisdom that completely understands all these matters
is what gives birth to all buddhas.

All of the buddha lands
that exist during this present period of time—
they also deeply enter into all of those *kṣetras*
and command a penetrating comprehension of the Dharma realm

and all buddhas of the present
within all those worlds,
those who have gained sovereign mastery of the Dharma
and who are unimpeded in their discourse.

They also know these buddhas' congregations,
their pure lands, and their powers to manifest in response to beings.
Throughout countless *koṭīs* of kalpas,
they always contemplate these matters.

All of the awesome spiritual powers
of these world-taming *bhagavats*
as well as their inexhaustible treasury of wisdom—
they are able to know them all.

They develop the unimpeded eye,
the unimpeded ear, nose, and body,
and the unimpeded vast and long tongue
with which they can inspire joyous delight in the many.

They develop supremely unimpeded minds
that are vast in their reach and thoroughly pure
and wisdom that is universally pervasive
with which they know all dharmas of the three periods of time.

They thoroughly train in all types of transformations,
including transformations of *kṣetras*, transformations among beings,
transformations of worlds, transformations in training beings,
and ultimately achieve perfection in the practice of transformations.[373]

That the world's many different kinds of distinctions
all arise and abide because of thought—
Through penetrating the Buddha's knowledge of skillful means,
they completely understand all of these matters.

They manifest bodies in each and every one
of an ineffable number of congregations,
enabling them all to see the Tathāgata,
and thereby liberating a boundless multitude of beings.

The extremely profound wisdom of all buddhas
is like the sun when it rises in the world.
Within all of the countries,
it keeps appearing everywhere incessantly.

They completely comprehend the entire world
as but artificial designations devoid of any reality,
while understanding both its beings and the world
as like dreams or like lights and shadows.

They do not produce any discriminations or views
regarding any of the world's dharmas.
They skillfully transcend "one who discriminates"
while also not even perceiving "that which is discriminated."

They understand a period of measureless and countless kalpas
to be identical to a single mind moment even as
they realize mind-moments themselves are devoid of mind-moments.
It is in this way that they perceive the world.

They step beyond a measureless number of lands
in but a single mind-moment
and pass through a measureless number of kalpas
without ever moving from their original place.

An ineffable number of kalpas
are identical to a single instant.
To never even perceive "long" as opposed to "short"
is the ultimate *kṣaṇa* dharma.[374]

The mind abides in the world
and the world abides in the mind.
With regard to these, they do not erroneously generate
any discriminations construing them to be either dual or non-dual.

Beings, worlds, and kalpas,
the buddhas, and the dharmas of the buddhas—
They are all comparable to conjurations or transformations
even as the Dharma realm itself is everywhere the same.

They manifest incalculably many bodies
everywhere throughout the *kṣetras* of the ten directions
even as they realize that the body arises from conditions
and that there is ultimately nothing to which one can be attached.

Relying on their non-dual wisdom,
they come forth and appear as the lions among men
even as they do not become attached to non-dual dharmas
and realize that there is nothing that is either dual or non-dual.

They completely realize that the entire world
is like flames, like lights and shadows,
like echoes, like dreams,
like conjurations, or like transformations.

It is in this way that they accord with and enter into
the stations of all buddhas' action,
perfect the wisdom of Samantabhadra,
and everywhere illuminate the deep Dharma realm.

The defiling attachments associated with beings and *kṣetras*—
they completely relinquish all of them
and then raise up their minds of great compassion
to everywhere purify the entire world.

The bodhisattvas always abide in right mindfulness
of the wondrous Dharma of the lions of reasoned discourse
and, with purity like that of empty space,
they then bring forth their great skillful means.

Seeing that the world always abides in confusion and inverted views,
they resolve to rescue and liberate everyone.
Whatever they practice is in all cases pure
as they go forth everywhere throughout the entire Dharma realm.

All buddhas as well as all bodhisattvas,
the Dharma of the Buddha, and the dharmas of the world—
If one perceives their reality,
one realizes they are all devoid of any differences.

The treasury of the Tathāgata's Dharma body
everywhere enters into the world.
Yet, although it abides within the world,
it has nothing in the world to which it is attached.

Just as it is true of a body of clear water
that the reflected images on it neither come into it nor leave it,
in the case of the Dharma body's pervasive presence in the world,
one should realize it is just the same as this.

In this same way, they transcend all defiling attachments,
both the body and the world are seen to be pure
and as quiescent as empty space,
and everything is realized as unproduced.

They realize that the body is endless,
that it is neither produced nor destroyed,
that it is neither permanent nor impermanent,
and that it manifests throughout the world.[375]

They extinguish all wrong views
and reveal right views.
They realize the nature of dharmas has no coming or going
and they are not attached to a self or anything belonging to a self.

It is just as in the case of a master conjurer
who manifests many different kinds of phenomena which,
when they appear, have no place from which they come,
and when they disappear, have no place to which they go.

The nature of those conjurations is not finite,
nor is it infinite.
Yet, in the midst of those large crowds,
he manifests both the finite and the infinite.

Using this mind of quiescent meditative absorption,
they cultivate all roots of goodness
and bring about the birth of all buddhas.
This is not inherently either finite or infinite.

The finite and the infinite
are in every case merely erroneous perceptions.
They completely comprehend all destinies of rebirth
and do not become attached to either the finite or the infinite.

The extremely profound Dharma of all buddhas
is that of vast and deep quiescence.
Their extremely profound and measureless wisdom
knows the extremely profound aspects of all the rebirth destinies.

The bodhisattvas abandon confusion and inverted views.
The purity of their minds is continuous
as they skillfully use the powers of their spiritual superknowledges
to liberate countless beings.

Those who have not yet reached peace, they enable to find peace.
To those who have already found peace, they reveal the *bodhimaṇḍa*.
In this way, as they go everywhere throughout the Dharma realm,
their minds having nothing at all to which they are attached.

They do not dwell in ultimate reality
and do not opt for entry into nirvāṇa.
In this way, they go everywhere throughout the world,
awakening the many kinds of beings.

They completely understand and yet are not attached to
all the categories of dharmas and the categories of beings.
They everywhere rain down the Dharma rain,
causing it to completely drench the entire world.

Everywhere in all worlds and in each successive mind-moment,
they are achieving right enlightenment
and are cultivating the bodhisattva practices
without ever retreating from them.

They completely understand
all of the world's many different kinds of bodies,
and, by understanding the Dharma as it pertains to those bodies,
they are then able to acquire the body of all buddhas.

They everywhere know all beings,
all kalpas, and all *kṣetras*
throughout the boundless realms of the ten directions,
and they have no part of the ocean of wisdom they do not enter.

The bodies of beings are incalculably many,
yet they manifest bodies for each of them.
Though the Buddha's bodies are boundlessly many,
the wise are able to contemplate and see them all.

What they know in a single mind-moment
about the manifestations of all *tathāgatas* is so much that,
were they to spend countless kalpas attempting to do so,
they still could never come to the end of their praises.

All buddhas are able to manifest bodies
that, in place after place, enter *parinirvāṇa*,
producing in but a single mind-moment countless
śarīra relics, each of them distinctly different from the others.

In this way, throughout the course of the future,
there will be those who seek the fruit of buddhahood
and there will be countless beings who resolve to attain bodhi.
With their definitive wisdom, they know all of these matters.

In this manner, they are all able to entirely know
all of the *tathāgatas*
throughout the three periods of time.
This is what is known as "dwelling in Samantabhadra's practices."

In this way, they distinguish and know
countless practices and grounds,
enter into the stations of wisdom,
and never retreat from their turning of the Dharma wheel.

Their sublime and vast wisdom
deeply penetrates the Tathāgata's domain of objective experience
and, once it has entered it, they attain irreversibility.
This is what is known as "Samantabhadra's wisdom."

All of these who become supremely revered ones
everywhere enter the Buddha's domain of objective experience,
cultivate the practices without ever retreating,
and attain unsurpassable bodhi.

The countlessly and boundlessly many minds—
each and every one of them has different karma
and it all accumulates due to thoughts.
They know all of them equally and completely.

Whether they be defiled or undefiled,
and whether they be minds still in training or minds beyond training,
in each successive mind-moment, they completely know
all of these ineffably numerous minds.

They completely realize that they are neither singular nor dual,
that they are neither defiled nor pure,
that they are also free of any mixing or disorder,
and that, in every case, they arise from one's own thoughts.

In this way, they completely and clearly see
with regard to all beings,
that their minds and thoughts are all different
and that this is what creates the many different kinds of worlds.

With skillful means such as these,
they cultivate all of the supreme practices,
become transformationally born from the Buddha's Dharma,
and come to be known as "Samantabhadra."[376]

Beings all erroneously generate
thoughts leading to the good and bad destinies.
Because of this, they may be reborn in the heavens
or else may fall into the hells.

The bodhisattvas contemplate the world
as produced by karmic actions based on erroneous thoughts.
Because erroneous thoughts are boundlessly numerous,
the worlds themselves are also measurelessly manifold.

All lands are manifestations
produced by networks of thoughts.
Due to skillful means addressing these networks of illusions,
they are able to enter them all in but a single mind-moment.

The eye, ear, nose, tongue, body,
and mind faculties are also like this,
for they each differ due to the thoughts of those in the world.
They are equally able to fathom all of them.

Each and every one of those realms of visual experience
as well as their countless eye faculties—they enter all of them.
So, too, in the case of the differences in all the various kinds of natures
which are measurelessly and ineffably numerous.

There are no differences in what each one sees,
nor is there any mixing up or disorder in this,
for each one, in accordance with his individual karma,
experiences his own resulting karmic consequences.

The powers of Samantabhadra are measureless.
They completely know all of those things.
Such great wisdom is able to completely penetrate
all of those realms of visual experience.

They are entirely able to distinguish and know
all such aspects of the world as these
even as they cultivate all of the practices
and still never retreat from practicing them.

The speech of the buddhas and the speech of beings
as well as the speech particular to various lands—
speech like this as it is spoken throughout the three periods of time—
they completely know it all in all its many different variations.

The future within the past,
the present within the future,
and all such mutual perceptions between the three periods of time—
they clearly know each and every one of them.

They use countlessly many different approaches such as these
to awaken everyone throughout the world.
Their all-knowledge and skillful means are so extensive
that their bounds could never be found.

The End of Chapter Thirty-Six

CHAPTER 37

The Manifestation of the Tathāgata

At that time, from the white hair mark between his brows, the Bhagavat emanated a great light known as "the manifestation of the Tathāgata" that had a retinue of countless hundreds of thousands of *koṭīs* of *nayutas* of *asaṃkhyeyas* of light rays. Its brilliance everywhere illuminated all worlds throughout the ten directions of space and the Dharma realm. It then circumambulated him ten times to his right, revealed the Tathāgata's measureless feats of sovereign spiritual powers, awakened a multitude of countless bodhisattvas, caused shaking and movement in all worlds of the ten directions, extinguished all the sufferings in the wretched destinies, obscured all the palaces of the *māras* with its brightness, revealed all the buddhas, the *tathāgatas,* seated on their bodhi seats, attaining the universal and right enlightenment, revealed too everyone within their *bodhimaṇdas'* congregations, and then, having accomplished all of this, it came and circumambulated to their right the congregation of bodhisattvas and then entered the top of the head of Sublime Qualities of the Manifestations of the Tathāgata's Nature Bodhisattva.

At that time, everyone in the great assembly at this site of enlightenment was delighted in body and mind and filled with happiness, whereupon they had this thought, "How very extraordinary this is that the Tathāgata has now emanated this immensely brilliant light. Surely he is about to proclaim an extremely profound and great dharma."

Then, from his place where he was seated on a lotus, Sublime Qualities of the Manifestations of the Tathāgata's Nature Bodhisattva then bared his right shoulder, knelt on his right knee, joined his palms, single-mindedly faced the Buddha, and then spoke these verses:

> The Rightly Enlightened One's qualities arise from great wisdom
> whose universal penetration of the objective sphere has been perfected
> and equals that of all *tathāgatas* throughout the three periods of time.
> Therefore I now bow down in reverence.
>
> He has already ascended to the far shore of the realm of signlessness,
> and yet he manifests his body adorned with the marvelous marks.
> He emanates thousands of rays of immaculate radiance,
> vanquishes Māra's army's hordes, and causes them all to disappear.

He is able to cause shaking and movement
in all worlds of the ten directions without exception,
doing so without frightening even a single being.
The Well Gone One's awesome spiritual powers are of this very sort.

Equal to empty space and the nature of the Dharma realm—
he has already become able to abide in this way.
He is able to cause all of the countless and measurelessly many beings
to extinguish evil and eliminate their many defilements.

Exerting diligent effort in austere practices for countless kalpas,
he achieved success in the path to supreme bodhi,
acquired unimpeded wisdom in all realms,
and became identical in nature with all buddhas.

The Master Guide emanated this great light
and caused shaking and movement in all worlds of the ten directions.
Having shown the measureless powers of spiritual superknowledges,
they have returned and entered my body.

Having been well able to train well in the definitive Dharma,
these countless bodhisattvas have all come and gathered here,
thereby causing me to raise the thought to ask about the Dharma.
Therefore I shall now pose a question to the Dharma King.

Now this congregation is entirely pure
and well able to liberate everyone in the world.
Their wisdom is boundless and free of defiling attachments.
Such supreme worthies have all come and assembled here.

The revered Master Guide who benefits the world
is possessed of wisdom and vigor that are both beyond measure.
Now he has illuminated the great assembly with this great radiance
and thus caused me to inquire about the most supreme Dharma.

Who is it that is able to truly and completely expound
on the Great Rishi's deep spheres of action?
Who is the Tathāgata's most senior Dharma son?
We pray the revered Guide of the World will reveal this to us.

At that time, the Tathāgata immediately emanated a great light from his mouth known as "unimpeded fearlessness" that had a retinue of hundreds of thousands of *koṭīs* of *asaṃkhyeyas* of light rays. It everywhere illuminated all worlds throughout the ten directions of space commensurate with the entire Dharma realm. It then circumambulated him ten times to his right, revealed the Tathāgata's many different feats of sovereign spiritual powers, awakened a multitude of countless bodhisattvas, caused shaking and movement in all worlds of the ten directions, extinguished all the sufferings in the wretched destinies, obscured all the palaces of the *māras* with its brightness, revealed all the buddhas, the *tathāgatas,* seated on their bodhi seats, attaining the universal and right enlightenment, revealed too everyone in their *bodhimaṇdas'* congregations, and then, having accomplished all of this, it came and circumambulated to their right the congregation of bodhisattvas and entered the mouth of Samantabhadra Bodhisattva-mahāsattva. After that light had entered there, the splendor of Samantabhadra Bodhisattva's body and lion throne came to surpass their original state by a hundredfold, surpassing too that of the bodies and lion thrones of all the other bodhisattvas, with the sole exception of the Tathāgata's lion throne.

At that time, Sublime Qualities of the Manifestations of the Tathāgata's Nature Bodhisattva asked Samantabhadra Bodhisattva-mahāsattva, "O Son of the Buddha, the vast spiritual transformations manifested by the Buddha have caused all of these bodhisattvas to be filled with such inconceivable joyous delight that no one in the world could imagine it. What sort of auspicious sign is this?"

Samantabhadra Bodhisattva-mahāsattva then replied, "O Son of the Buddha, in the distant past, I have seen the Tathāgatas, the Right and Universally Enlightened Ones, manifest such vast spiritual transformations as this, whereupon they straightaway explained the Dharma gateway of 'the manifestation of the Tathāgata.' According to my assessment, that he has now displayed these signs indicates that he is about to teach that very dharma." When he spoke these words, the entire great earth shook and moved and sent forth measurelessly many rays of light associated with the requesting of Dharma.

Then Sublime Qualities of the Manifestations of the Tathāgata's Nature Bodhisattva asked Samantabhadra Bodhisattva, "O Son of the Buddha, how should the bodhisattva-mahāsattva know the dharma of the manifestation of the buddhas, the right and universally enlightened ones? Please speak about this matter for our sakes.

"Son of the Buddha, those in this congregation of countless hundreds of thousands of *koṭīs* of *nayutas* of bodhisattvas have all already long cultivated pure karmic works, have already completely developed their mindfulness and wisdom, have perfected the great adornments, have become possessed of the awesome deportment associated with the practices of all buddhas, and have established themselves in unfailing right mindfulness of all buddhas. They contemplate all beings with great compassion, definitely and completely know the spheres of action of the great bodhisattvas' spiritual superknowledges, have already acquired the assistance of all buddhas' spiritual powers, are able to take on the sublime Dharma of all *tathāgatas*, and, having become possessed of all such countlessly many meritorious qualities as these, have already come and assembled here.

"O Son of the Buddha, you have already served and made offerings to measurelessly many hundreds of thousands of *koṭīs* of *nayutas* of buddhas, have perfected the bodhisattva's most supremely marvelous practices, have achieved sovereign mastery in all gateways to samādhi, have entered the secret stations of all buddhas, have known all dharmas of the Buddha, have severed all of the many doubts, and have been assisted by the spiritual powers of all *tathāgatas*. You know the faculties of beings, adapt to whatever they find pleasing, and explain for them the dharmas of genuine liberation. You accord with the knowledge of the Buddha and thus achieve perfection in expounding the Dharma of the Buddha. You possess countlessly many meritorious qualities such as these.

"This is good indeed. O Son of the Buddha, we only wish that you will please speak about the dharma of the manifestation of the Tathāgata, the One of Universal and Right Enlightenment, about his physical signs, his voice, his mind's spheres of action, the practices in which he engages, his realization of the path, his turning of the Dharma wheel, and so forth, including his manifestation of entry into *parinirvāṇa*, the roots of goodness arising from seeing him, hearing him, and drawing near to him, as well as other such matters. We wish that you will please explain all of these matters for us."

At that time, wishing to clarify this meaning once again, Sublime Qualities of the Manifestations of the Tathāgata's Nature Bodhisattva addressed Samantabhadra Bodhisattva with verses, saying:

It is good indeed, you who are possessed of unimpeded great wisdom
and who has well awakened to the boundless realm of equality.
Please speak about the countless practices of the buddha.
Having listened, the sons of the Buddha will all feel joyous delight.

How does the bodhisattva accord with and enter into
the Buddha's, the Tathāgata's, emergence into the world?
What are his physical, verbal, and mental spheres of action
as well as the stations in which he practices? Please speak of all of this.

How is it that all buddhas attain right enlightenment?
How is it that the Tathāgata turns the wheel of the Dharma?
And how is it that the Well Gone One enters *parinirvāṇa*?
Hearing this, the minds of those in the Great Assembly will be happy.

If there be anyone who sees the Buddha, the great king of the Dharma,
or draws near to him, he will increase his roots of goodness.
Please speak of the treasury of all his meritorious qualities
and of what results shall be reaped after beings have seen him.

If there be anyone who hears the Tathāgata's name,
whether in the present era or after his nirvāṇa,
and then develops deep faith in his treasury of merit,
what benefit will then accrue to him? Please expound on this matter.

All of these bodhisattvas have placed their palms together
and gaze up in admiration at the Tathāgata, you, and me.
The sphere of action of the Great Ocean of Meritorious Qualities
and his purification of beings—please explain these matters for them.

Please use causes and conditions as well as analogies
to expound on the meanings of the sublime Dharma.
Having heard this, beings will arouse the great resolve,
their doubts will end, and their wisdom will become as pure as space.

Just as it is set forth by the adorned bodies
manifested by all buddhas everywhere in all lands,
please use your sublime voice as well as causal factors and analogies
to reveal the bodhi of the Buddha just as they do.

Even in the hundreds of myriads of buddha lands in all ten directions
throughout *koṭīs* of *nayutas* of incalculably long kalpas,
an assembly of bodhisattvas such as has now assembled here,
in all those circumstances, could only rarely be encountered.

These bodhisattvas are all filled with reverential respect
and have aroused a longing admiration for the sublime meaning.
We all pray that, with your purified mind, you will fully expound
on the vast dharma of the manifestation of the Tathāgata.

At that time, Samantabhadra Bodhisattva-mahāsattva informed the great assembly of Sublime Qualities of the Manifestations of the Tathāgata's Nature Bodhisattva and all the other bodhisattvas:

Sons of the Buddha, this circumstance is inconceivable. That is to say, it is because of countless dharmas that the right and universal enlightenment of the Tathāgata, the Arhat, is able to manifest. How is this so? It is not because of but a single condition and not because of but a single matter that the manifestation of the Tathāgata is able to be accomplished. Rather it is because of ten measureless matters subsuming hundreds of thousands of *asaṃkhyeyas* of factors that it is able to be accomplished. What are those ten? They are as follows:

This is accomplished due to measureless past instances of the bodhi resolve in gathering in all beings;

This is accomplished due to measureless past instances of pure and especially supreme aspiration;

This is accomplished due to measureless past instances of great kindness and great compassion devoted to rescuing and protecting all beings;

This is accomplished due to measureless past instances of continuously implemented conduct and vows;

This is accomplished due to measureless past cultivation of merit and wisdom with insatiable resolve;

This is accomplished due to measureless past offerings to buddhas and teaching of beings;

This is accomplished due to measureless past uses of wisdom and skillful means on the path of purity;

This is accomplished due to measureless past accumulation of a treasury of pure meritorious qualities;

This is accomplished due to measureless past uses of path-adorning wisdom; and

This is accomplished due to measureless past penetrating comprehensions of Dharma's meanings.

Sons of the Buddha, it is through the complete fulfillment of measurelessly many *asaṃkhyeyas* of Dharma gateways such as these that one succeeds in becoming a *tathāgata*. Sons of the Buddha, this is just as the complete creation of the worlds of a great trichiliocosm is not accomplished solely due to a single condition or due to a single matter. Rather it is because of measurelessly many conditions and measurelessly many matters that it then and only then is created. For instance, there is the spreading forth of great clouds and the falling of the great drenching rains. There are the four kinds of spheres of wind upon which it continuously depends. What are those four? They are as follows:

The first is known as "able to retain" because of its ability to retain the waters;

The second is known as "able to dissipate" because of its ability to dissipate the great waters;

The third is known as "establishment" because it establishes all places; and

The fourth is known as "adornment" because the adornments and their distribution are all skillfully created.

All such phenomena as these arise due to beings' jointly created karma and also due to the bodhisattvas' roots of goodness which together allow all the beings therein to be able to obtain and use whatever is fitting for each of them.

Sons of the Buddha, it is because of countless causes and conditions such as these that there then occurs the creation of the worlds of a great trichiliocosm. The nature of dharmas is of this very sort. There is no one who produces them, no one who makes them, no one who knows them, and no one who creates them, and yet those worlds are still able to become completely established.

The manifestation of the Tathāgatas is also of this very sort. It is not due to but a single condition and not due to but a single matter that this circumstance is fully realized. Rather, it is due to countless causes and conditions and due to countless phenomenal characteristics that it is then able to become completely realized. In particular, in the presence of past buddhas, they have heard, absorbed, and retained the rains sent down by the great Dharma clouds. It is because of this that they were able to produce the four kinds of great wisdom wind spheres of a *tathāgata*. What are those four? They are as follows:

The first is "the remembering and never forgetting *dhāraṇī* great wisdom wind sphere" by which they are able to retain the rains from the great Dharma clouds of all *tathāgatas;*

The second is "the development of calming and contemplation great wisdom wind sphere" by which they are able to dissipate all afflictions;

The third is "the skillful dedications great wisdom wind sphere" by which they are able to completely develop all roots of goodness; and

The fourth is "the production of different immaculately pure adornments great wisdom wind sphere" by which they cause all beings they have taught in the past to acquire purified roots of goodness and then perfect the power of a *tathāgata*'s uncontaminated roots of goodness.

It is in this way that the Tathāgata brings about the realization of the universal and right enlightenment. It is in the very nature of Dharma that, in this way, even without any arising at all and without any creation at all, it is nonetheless brought to complete fulfillment.

Sons of the Buddha, this is the first of the marks of the manifestation of the Tathāgata, the Arhat, the One of Right and Universal Enlightenment. The bodhisattva-mahāsattva should know it in this way.

Moreover, Sons of the Buddha, this is just as when the great trichiliocosm is about to be created. Great clouds send down great rains known as "the vast torrential deluge" that no other place is able to absorb or able to retain aside from the great chiliocosms at such time as they are about to be created.

Sons of the Buddha, so too it is with the Tathāgata, the Arhat, the One of Right and Universal Enlightenment. He spreads forth the great Dharma clouds and rains down the great Dharma rain known as "establisher of the Tathāgata's manifestation," one that no practitioners of the two vehicles are able to absorb or retain. This is because of their narrow and inferior resolve. It is only the great bodhisattvas who are able to do so. This is because of the continuous power of their resolve.

Sons of the Buddha, this is the second of the marks of the manifestation of the Tathāgata, the Arhat, the One of Right and Universal Enlightenment. The bodhisattva-mahāsattva should know it in this way.

Moreover, Sons of the Buddha, this is just as when, due to the power of beings' karmic actions, the great clouds send down the rains, and yet, in coming, they have no place from which they come and, in going, they have no place to which they go.

So too it is with the Tathāgata, the Arhat, the One of Right and Universal Enlightenment. Due to the power of the bodhisattvas' roots of goodness, he spreads forth the great Dharma clouds and rains down the great Dharma rains even as they have no place from which they come and have no place to which they go.

Sons of the Buddha, this is the third of the marks of the manifestation of the Tathāgata, the Arhat, the One of Right and Universal Enlightenment. The bodhisattva-mahāsattva should know it in this way.

Moreover, Sons of the Buddha, this is just as when the great clouds send down the great drenching rains. There is no being anywhere in the great chiliocosm who would be able to know the number of those rain drops, and if they wished to count them, they would needlessly go insane. It is only Maheśvara, the lord of the great chiliocosm, who, because of the power of roots of goodness he cultivated in the past, is able to know this even to the extent that there would not be even a single drop about which he would not be completely clear.

Sons of the Buddha, so too it is with the Tathāgata, the Arhat, the One of Right and Universal Enlightenment. When he spreads forth the great Dharma clouds and rains down the great Dharma rain, there is no being, no *śrāvaka* disciple, and no *pratyekabuddha* who would be able to know the extent of this. Were they to even attempt to assess this through contemplation, their minds would certainly be bound to become crazed and confused. It is only the lords of all worlds, the bodhisattva-mahāsattvas, who, due to the power of their past cultivation of enlightened wisdom, could know this even to the extent that there would not be even a single passage or a single statement entering any being's mind about which they would not be completely clear.

Sons of the Buddha, this is the fourth of the marks of the manifestation of the Tathāgata, the Arhat, the One of Right and Universal Enlightenment. The bodhisattva-mahāsattva should know it in this way.

Moreover, Sons of the Buddha, this is just as when the great clouds send down their rains:

There is a rain that falls from great clouds known as "able to extinguish" that is able to extinguish fire disasters;
There is a rain that falls from great clouds known as "able to produce" that is able to produce great bodies of water;
There is a rain that falls from great clouds known as "able to halt" that is able to halt great floods of water;
There is a rain that falls from great clouds known as "able to create" that is able to create all kinds of *maṇi* jewels; and
There is a rain that falls from great clouds known as "able to distinguish" that is able to distinguish all worlds of the great trichiliocosm.

Sons of the Buddha, so too it is with the manifestation of the Tathāgata in which he spreads forth the great Dharma clouds and rains down the great Dharma rains:

There is a rain of great Dharma known as "able to extinguish" that is able to extinguish all beings' afflictions;
There is a great Dharma rain known as "able to produce" that is able to produce roots of goodness in all beings;
There is a rain of great Dharma known as "able to halt" that is able to halt all beings' view delusions;
There is a rain of great Dharma known as "able to create" that is able to create the Dharma jewel of all-knowledge;
And there is a rain of great Dharma known as "able to distinguish" that is able to distinguish whatever pleases the minds of all beings.

Sons of the Buddha, this is the fifth of the marks of the manifestation of the Tathāgata, the Arhat, the One of Right and Universal Enlightenment. The bodhisattva-mahāsattva should know it in this way.

Moreover, Sons of the Buddha, this is just as when a great cloud rains down rain of a single flavor and adapts to the countless differences in whatever it rains upon. So too it is with the manifestation of the Tathāgata when he rains down the waters of Dharma that have the singular flavor of great compassion with which he adapts to whatever is fitting in any given situation as he teaches the Dharma in accordance with countless differences.

Sons of the Buddha, this is the sixth of the marks of the manifestation of the Tathāgata, the Arhat, the One of Right and Universal Enlightenment. The bodhisattva-mahāsattva should know it in this way.

Moreover, Sons of the Buddha, this is just as when the great trichiliocosm is first being formed. First, the palaces of the form-realm devas are formed. Next, the palaces of the desire-realm devas are formed. And then all the dwelling places of humans and other beings are formed.

Sons of the Buddha, so too it is with the manifestation of the Tathāgata. First, he brings forth the wisdom associated with the bodhisattvas' practices. Next, he brings forth the wisdom associated with the *pratyekabuddhas'* practices. Next, he brings forth the wisdom associated with the *śrāvaka* disciples' roots of goodness and practices. And then he brings forth the wisdom associated with other beings' conditioned roots of goodness and practices.

Sons of the Buddha, this is just like when the great clouds rain down a single flavor of water and just like when, in accordance with differences in beings' roots of goodness, there are all kinds of differences in the palaces that are created. The single flavor of Dharma rain that comes forth from the Tathāgata's great compassion adapts to beings' capacities and thus possesses corresponding differences.

Sons of the Buddha, this is the seventh of the marks of the manifestation of the Tathāgata, the Arhat, the One of Right and Universal Enlightenment. The bodhisattva-mahāsattva should know it in this way.

Moreover, Sons of the Buddha, this is just as when the world is first about to be formed. A great flood arises everywhere filling the great trichiliocosm which then produces immense lotus blossoms known as "the jeweled adornments of the qualities of the Tathāgata's manifestation" which everywhere cover the surface of those waters and radiate light illuminating all worlds of the ten directions. Then, having seen these flowers, Maheśvara, the devas of the Pure Dwelling Heaven, and the others all immediately know with certitude that in this very kalpa there will be precisely just so very many buddhas that will come forth and appear in the world.[377]

Sons of the Buddha, at that time, in that very place:

There arises a sphere of wind known as "light of excellent purity" that is able to create the palaces of the form-realm devas;

There arises a sphere of wind known as "pure light adornment" that is able to create the palaces of the desire-realm devas;

There arises a sphere of wind known as "indestructibly solid and dense" that is able to create all of the greater and lesser mountain rings as well as the mountain of vajra;

There arises a sphere of wind known as "supremely lofty" that is able to create Sumeru, king of the mountains;

There arises a sphere of wind known as "immovable" that is able to create the ten great mountain kings. What are those ten? They are: Khadira Mountain, Rishi Mountain, Māra-Vanquishing Mountain, Great Māra-Vanquishing Mountain, Yugaṃdhara Mountain, Nemiṃdhara Mountain, Mucilinda Mountain, Mahāmucilinda Mountain, Incense Mountain, and Snow Mountain.

There arises a sphere of wind known as "stable abiding" that is able to create the great earth;

There arises a sphere of wind known as "adornment" that is able to create the palaces of the earthly devas, the palaces of the dragons, and the palaces of the *gandharvas*;

There arises a sphere of wind known as "endless treasury" that is able to create all the great oceans throughout the worlds of the great trichiliocosm;

There arises a sphere of wind known as "universal light treasury" that is able to create all the *maṇi* jewels throughout the worlds of the great trichiliocosm; and

There arises a sphere of wind known as "solid root" that is able to create all the wish-fulfilling trees.

Sons of the Buddha, the waters of a single flavor rained down from the great clouds has no distinctions. It is because of differences in beings' roots of goodness that the spheres of wind are different and it is because of differences in the spheres of wind that there are differences in the worlds.

Sons of the Buddha, so too it is with the manifestation of the Tathāgata. Perfectly replete in all meritorious qualities and roots of goodness, he emanates the light of unexcelled great wisdom known as "the inconceivable wisdom that prevents the severance of the lineage of the *tathāgatas*." It everywhere illuminates all worlds of the ten directions and bestows on all bodhisattvas the prediction that all *tathāgatas*' will give them their summit-anointing consecrations after which they will attain right enlightenment and appear in the world [as buddhas].

Sons of the Buddha, in association with the manifestation of the Tathāgata:

There is also a light of unexcelled great wisdom known as "immaculately pure" that is able to produce the Tathāgata's uncontaminated and inexhaustible wisdom;

There is also a light of unexcelled great wisdom known as "universal illumination" that is able to produce the Tathāgata's inconceivable wisdom which everywhere enters the Dharma realm;

There is also a light of unexcelled great wisdom known as "sustainer of the Buddha's lineage" that is able to produce the Tathāgata's power to remain unshaken;

There is also a light of unexcelled great wisdom known as "utterly transcendent indestructibility" that is able to produce the Tathāgata's fearless and indestructible wisdom;

There is also a light of unexcelled great wisdom known as "all spiritual superknowledges" that is able to produce the Tathāgata's exclusive dharmas and the wisdom of all-knowledge;

There is also a light of unexcelled great wisdom known as "generating transformations" that is able to produce the Tathāgata's wisdom which prevents the loss or destruction of beings' roots of goodness acquired by seeing him, hearing him, or drawing near to him;

There is also a light of unexcelled great wisdom known as "universal adaptation" that is able to produce the Tathāgata's body endowed with inexhaustible merit and wisdom which does whatever is beneficial for all beings;

There is also a light of unexcelled great wisdom known as "interminable" that is able to produce the Tathāgata's extremely profound and sublime wisdom which, through those who are enlightened by it, prevents the lineage of the Three Jewels from ever being cut off;

There is also a light of unexcelled great wisdom known as "various adornments" that is able to produce the Tathāgata's body adorned with the major marks and subsidiary signs which causes all beings encountering it to be filled with joyous delight; and

There is also a light of unexcelled great wisdom known as "indestructible" that is able to produce the Tathāgata's extraordinary and supreme life span which is as endlessly enduring as the Dharma realm and the realms of empty space.

Sons of the Buddha, the Tathāgata's waters with the single flavor of the great compassion are free of any discriminations. It is because beings' aspirations and predilections differ and because the nature of their faculties each differ that there then arise the various types of great wisdom wind spheres which cause the bodhisattvas to perfect the dharmas of the Tathāgata's manifestation.

Sons of the Buddha, the great wisdom sphere of all *tathāgatas'* identical essential nature produces all different kinds of wisdom light. Sons of the Buddha, you should all realize that, from the Tathāgata's single flavor of liberation, countlessly many different kinds of inconceivable meritorious qualities are produced. Beings think, "This is a something created by the Tathāgata's spiritual powers." However, Sons of the Buddha, this is not something created by the Tathāgata's spiritual powers.

Sons of the Buddha, it is utterly impossible that even a single bodhisattva might be able to acquire even a small amount of the Tathāgata's wisdom without having already planted roots of goodness in the presence of buddhas. It is only through the power of all buddhas' awesome virtue that any being is enabled to perfect any of the Buddha's meritorious qualities. And yet the Buddha, the Tathāgata, remains free of any discriminations. In this, there is no creation, no destruction, no agent of creative action, or any dharma of creation.

Sons of the Buddha, this is the eighth of the marks of the manifestation of the Tathāgata, the Arhat, the One of Right and Universal Enlightenment. The bodhisattva-mahāsattva should know it in this way.

Moreover, Sons of the Buddha, this is just as when, in reliance on empty space, there arise four wind spheres that are able to support the sphere of water. What are those four? The first is known as "stable abiding," the second is known as "forever abiding," the third is known as "ultimate," and the fourth is known as "solid."

These four spheres of wind are able to support the sphere of water and the sphere of water is able to support the great earth and prevent it from disintegrating. Therefore it is said that the sphere of earth depends on the sphere of water, the sphere of water depends on the spheres of wind, the spheres of wind depend on empty space, and empty space has nothing that it depends on. Although it has nothing upon which it depends, it enables the stable abiding of the entire great trichiliocosm.

Sons of the Buddha, so too it is with the manifestation of the Tathāgata, for it is in reliance on the light of unimpeded wisdom that the Buddha's four kinds of great wisdom wind spheres arise which are able to support all beings' roots of goodness. What are those four? They are:

The great wisdom wind sphere that everywhere attracts beings and causes them to be delighted;
The great wisdom wind sphere that establishes right Dharma and causes all beings to be pleased;
The great wisdom wind sphere that preserves and protects all beings' roots of goodness; and
The great wisdom wind sphere that possesses all skillful means and enables the penetrating comprehension of the realm that is free of the contaminants.

These are the four.

Sons of the Buddha, all of the buddhas, the *bhagavats,* use the great kindness in rescuing and protecting all beings and use the great compassion in liberating all beings. Their great kindness and great compassion bestow benefit on everyone everywhere. Even so, the great kindness and the great compassion rely on proficiency in the use of great skillful means. Proficiency in the use of great skillful means relies on the manifestation of the Tathāgata. The manifestation of the Tathāgata relies on the light of unimpeded wisdom. The light of unimpeded wisdom has nothing that it relies on.

Sons of the Buddha, this is the ninth of the marks of the manifestation of the Tathāgata, the Arhat, the One of Right and Universal Enlightenment. The bodhisattva-mahāsattva should know it in this way.

Moreover, Sons of the Buddha, this is just as when, after the great trichiliocosm has been completely formed, benefit is bestowed on the many different kinds of beings, for instance: water-coursing beings obtain the benefit of water; earth-coursing beings obtain the benefit of land; palace-dwelling beings obtain the benefit of palaces; and space-dwelling beings obtain the benefit of space.

So too it is with the manifestation of the Tathāgata which bestows many different kinds of benefit on countless beings, for instance:

Those who see the Buddha and experience joyous delight acquire that benefit of joyous delight;
Those who abide in the pure moral precepts acquire the benefit of the pure moral precepts;
Those who abide in the *dhyāna* absorptions or in the immeasurable minds acquire the benefit of the *āryas'* great world-transcending spiritual superknowledges;

Those who abide in the light of the Dharma gateways acquire the benefit of the indestructibility of cause and effect; and

Those who abide in the light of the nonexistence of anything at all acquire the benefit of the indestructibility of all dharmas.

Therefore it is said that the manifestation of the Tathāgata benefits all the countlessly many beings.

Sons of the Buddha, this is the tenth of the marks of the manifestation of the Tathāgata, the Arhat, the One of Right and Universal Enlightenment. The bodhisattva-mahāsattva should know it in this way.

Sons of the Buddha, as for the bodhisattva-mahāsattva:

If he knows the manifestation of the Tathāgatas, then he knows their measurelessness;

If he knows their perfection of the immeasurable practices, then he knows their vastness;

If he knows their universal presence throughout the ten directions, then he knows they have no coming or going;

If he knows their transcendence of birth, abiding, and destruction, then he knows the nonexistence of any practicing or anything that is practiced;

If he knows their transcendence of the mind, the intellect, and consciousness, then he knows they have no body;

If he knows their similarity to empty space, then he knows their uniform equality;

If he knows that all beings have no self, then he knows their endlessness;

If he knows their endless presence everywhere in all *kṣetras*, then he knows their irreversibility;

If he knows they are never cut off even to the end future time, then he knows their indestructibility;

If he knows the Tathāgatas' wisdom is free of any polar opposites, then he knows their non-duality; and

If he knows the uniformly equal contemplation of the conditioned and the unconditioned, then he knows that all beings acquire benefit because the Tathāgatas' dedication of their original vows to them is fulfilled with sovereign mastery.

At that time, wishing to restate the meaning of this, Samantabhadra Bodhisattva-mahāsattva then spoke these verses:

The great hero possessed of the ten powers is the most unsurpassable.
Comparable to space, he is the peer of even the peerless.
His sphere of action is measurelessly vast and
his meritorious qualities are foremost, surpassing any in the world.

The Ten-Powered One's qualities are boundless and measureless
and such that the mind's reflections cannot reach.
Even a single Dharma gateway of the Lion Among Men
is such that no being could ever understand it even in a *koṭī* of kalpas.

If the lands throughout the ten directions were all ground to dust,
perhaps one might still be able to calculate the number of dust motes.
Still, even in ten million *koṭīs* of kalpas, no one could describe
the number of qualities creating but a single hair of the Tathāgata.

Just as if someone took up a ruler attempting to measure empty space
while someone else followed along and recorded his calculations,
they would still never be able to find the boundaries of space,
so too would it be in trying to fathom the Tathāgata's sphere of action.

Perhaps there might be someone able in but a single *kṣaṇa*'s instant
to know the minds of all beings throughout the three periods of time.
Still, even if he spent kalpas as numerous as all beings,
he could still never know the nature of but one thought of the Buddha.

Just as the Dharma realm pervades all things,
even as it cannot be seen and seized upon as being all things,
so too it is with the sphere of action of one possessing the ten powers,
for, although it pervades all things, it is not the case that it is all things.

True suchness transcends the false, is constantly quiescent,
is neither produced nor destroyed, and is universally pervasive.
So too it is with all buddhas' sphere of action:
Their essential nature, uniformly equal, is not increased or decreased.

Just as ultimate reality's limits are no limits at all and it is everywhere
in the three times yet is not identical with those universal phenomena,
so too it is with the Master Guide's sphere of action
which is unimpeded in its pervasion of the three periods of times.

The nature of dharmas is free of any actions, unchanging,
and, like empty space, it is fundamentally pure.
All buddhas' nature is pure in this very same way:
Its basic nature, not a nature, transcends existence and nonexistence.

The nature of dharmas does not reside in verbal discourse.
It has no speech, transcends speech, and is constantly quiescent.
So too it is with the sphere of action of he who has the ten powers,
for no literary phrasing could ever describe it.

He has completely fathomed the quiescence of all dharmas' nature
and he is like a bird flying through the sky without leaving any tracks.
It is by the power of original vows that he manifests his form bodies,
allowing all to witness the Tathāgata's great spiritual transformations.

If one aspires to know the Buddha's sphere of action,
he should so purify his mind as to make it like empty space,
should abandon erroneous perceptions and all forms of grasping,
and thus allow the mind's pursuit of its aims to always be unimpeded.

Therefore, Sons of the Buddha, you should all listen well
as I use a few analogies to explain a buddha's sphere of action.
Although the qualities of the Ten-Powered One are measureless,
I shall now only briefly describe them in order to awaken beings.

I shall now describe all the roots of goodness associated with
all spheres of action manifested by the Master Guide
in physical actions, verbal actions, and mental actions,
from his turning the wheel of the sublime Dharma to his *parinirvāṇa*.

Just as it is with the initial establishment of the world
in which it is not by a single cause or condition that it can be formed,
but rather there are countless skillful means and causes and conditions
that bring about the establishment of this great trichiliocosm,

so too it is with the manifestation of the Tathāgata,
for it is only by countless meritorious qualities that it may then occur.
One may know the number of atoms in a *kṣetra* or of beings' thoughts,
but no one can fathom all the causes of the Ten-Powered One's birth.

Just as, at the beginning of a kalpa, clouds send down drenching rains
and then give rise to four kinds of great wind spheres which,
together with beings' roots of goodness and the bodhisattvas' powers,
all establish the secure abiding of the trichiliocosm,

so too it is with the Dharma clouds of the Ten-Powered One
that produce the wisdom wind spheres and the purified mind which,
together with past dedications made for the benefit of all beings,
all guide and cause the establishment of this unsurpassed fruition.

Just as when the great rains known as "the vast torrential deluge" fall,
there is no place able to take it in and contain it
with the sole exception of that time prior to the world's formation
when it purifies space together with the power of the great winds,

so too it is with the manifestation of the Tathāgata
who everywhere rains the Dharma rain that fills the Dharma realm.
Of all those of inferior mind, there are none who are able to retain it,
for it can only be retained by those with pure and vast minds.

Just as when great drenching rains fall from the sky,
they have no place from which they come, no place to which they go,
and those who create them and experience them are both nonexistent,
even as they naturally everywhere soak everything in this way,

so too it is with the Dharma rains of the Ten-Powered One
which have no going, no coming, and no one who creates them.
His original practices are the cause along with bodhisattvas' powers.
Hence all who have great minds then listen to and absorb them.

Just as, when the clouds in the sky pour down great rains,
there is no one able to count all its raindrops
with the sole exception of the trichiliocosm's sovereign king,[378] who,
by the power of his meritorious qualities, entirely knows all this,

so too it is with the Well Gone One's Dharma rain
which, even among all beings, there are none who can measure it
with the sole exception of those with sovereign mastery in the world
who clearly perceive all this as if looking at jewels in their own palms.

Just as clouds in the sky pouring down great rains can extinguish,
can generate, and can also put an end to things while also being able
to bring about the production of all kinds of precious jewels,
even as they are able to distinguish everything in the trichiliocosm,

so too it is with the Dharma rains of the Ten-Powered One
which extinguish delusions, produce goodness, put an end to views,
cause the creation of the jewels of all-knowledge,
and distinguish all the mental inclinations of beings.

Just as the rain falling from the sky is of but a single flavor
which then adapts to the differences in whatever it falls upon,
how could it be in the nature of that rain to have discriminations?
Still, in accordance with beings' differences, the Dharma is like this.

The Tathāgata's Dharma rain is neither the same nor different,
It is uniformly equal, quiescent, and free of discriminations.
Still, according with the many different distinctions in those taught,
it naturally manifests boundlessly many characteristics such as these.

Just as when the world is first being formed,
there is first the formation of the palaces of the form-realm devas,
then those of the desire-realm devas, then the human abodes,
and, finally, the *gandharvas*' palaces are the very last to be formed,

so too it is with the manifestation of the Tathāgata,
wherein first brought forth are the boundless bodhisattva practices,
then those used in teaching *pratyekabuddhas* delighting in stillness,
then those for the *śrāvaka* sangha, and, last, those for other beings.

On first seeing the auspicious sign of the lotus blossoms, the devas,
realizing the Buddha is about to appear, are filled with joyous delight.
The force of water interacting with wind gives rise to the world,[379]
whereupon its palaces, mountains, and rivers are all then established.

The great illumination from the Tathāgata's goodness in previous lives
skillfully distinguishes the bodhisattvas and gives them predictions.
The essential nature of all the wisdom spheres is pure
and they are each able to reveal the Dharma of all buddhas.

Just as the forests exist in reliance on the earth,
the earth achieves its indestructibility in reliance on water,
the spheres of water rely on the wind, the wind relies on space,
and the space between them has nothing on which it depends,

so, too, all of the Buddha's dharmas rely on kindness and compassion,
kindness and compassion in turn rely on establishing skillful means,
skillful means rely on knowledge, knowledge relies on wisdom,
and the body of unimpeded wisdom has nothing on which it relies.

Just as, once the world has already become established,
all beings then acquire their respective benefits
so that those dwelling on land or in water and the space dwellers,
bipeds, and quadrupeds all then receive benefits,

so too it is with the manifestation of the Dharma King
when all beings then acquire their respective benefits.
Whether there are those who see, hear, or draw near to him,
they are all enabled to extinguish all their delusions and afflictions.

The dharmas of the Tathāgata's manifestation are boundless,
such that none of the world's deluded beings could know them.
In order to awaken all sentient beings,
amidst matters with no analogies, I have here set forth their analogies.

Sons of the Buddha, how is it that all bodhisattva-mahāsattvas should see the body of the Tathāgata, the Arhat, the One of Right and Universal Enlightenment? Sons of the Buddha, all bodhisattva-mahāsattvas should see the Tathāgata's body in countless places. How is this so? All bodhisattva-mahāsattvas should not see the Tathāgata in but a single dharma, in but a single phenomenon, in but a single body, in but a single land, or in but a single being, but rather they should see the Tathāgata everywhere and in all places.

Sons of the Buddha, he is like empty space which reaches everywhere to all places with and without form, but which still does not either reach or fail to reach them. How is this so? This is because empty space is nonphysical. So too it is with the body of the Tathāgata which pervades all places, pervades all beings, pervades all dharmas, and pervades all lands, but which still does not either reach them or fail to reach them. And how is this so? This is because the body of the Tathāgata is nonphysical. He only manifests his body for the sake of beings.

Sons of the Buddha, this is the first of the marks of the Tathāgata's body. All bodhisattva-mahāsattvas should perceive it in this way.

Furthermore, Sons of the Buddha, just as empty space is vast and formless and yet is able to reveal all forms even as that empty space has no discriminations and also has no conceptual proliferation, so too it is with the Tathāgata's body. With the pervasively illuminating brightness of his wisdom light, he enables all beings to accomplish all the karmic works which establish their worldly and world-transcending roots of goodness, and yet the Tathāgata's body remains free of all discriminations and all conceptual proliferation. And how is this the case? This is because, from the very beginning to the present, he has forever severed all attachments and all forms of conceptual proliferation.

Sons of the Buddha, this is the second of the marks of the Tathāgata's body. All bodhisattva-mahāsattvas should perceive it in this way.

Furthermore, Sons of the Buddha, this is just as when the sun rises over the continent of Jambudvīpa, countless beings all acquire its benefits, namely:

It dispels darkness and creates brightness;
It transforms moisture and causes dryness;
It brings about the growth of the grasses and trees;
It ripens food grains;
Its illumination permeates empty space;
It causes the lotuses to bloom;
It allows travelers to see the road; and
It allows those who dwell there to do their work.

And why do these things occur? It is because the sun emanates measureless light which shines everywhere.

Sons of the Buddha, so too it is with the wisdom sun of the Tathāgata which, in countless matters, everywhere benefits beings, namely:

It extinguishes evil and produces goodness;
It demolishes stupidity and creates wisdom;
It rescues and protects beings with loving-kindness;
It liberates beings with great compassion;
It enables them to increase their development of the roots, powers, and limbs of enlightenment:[380]
It enables the development of deep faith and the abandonment of turbid thoughts;
It enables them to see and learn not to go against cause and effect;

It enables them to acquire the heavenly eye and see the places where they have died and been reborn;
It enables their minds to become unimpeded and hence to refrain from ruining their roots of goodness;
It enables them to become wise and cultivate the illumination by which the flower of enlightenment may bloom; and
It enables them to arouse the resolve by which they can perfect their original practices.

And why do these things occur? It is because the body of the Tathāgata's vast wisdom sun emanates measureless light that shines brightly everywhere.

Sons of the Buddha, this is the third of the marks of the Tathāgata's body. All bodhisattva-mahāsattvas should perceive it in this way.

Furthermore, Sons of the Buddha, this is just as when the sun rises over Jambudvīpa, it first illuminates all the kings of mountains such as Mount Sumeru, then illuminates the black mountains, then illuminates the high plains, and then later everywhere illuminates the entire great earth. The sun does not think, "I shall first illuminate this and I shall later illuminate that." It is only because the mountains and the earth have higher and lower terrain that this illumination occurs either earlier or later.

So too it is with the Tathāgata, the Arhat, the One of Right and Universal Enlightenment, for, having fully developed the sphere of boundless Dharma realm wisdom, he always emanates the light of unimpeded wisdom which:

First illuminates the bodhisattva-mahāsattvas who are like the great kings of mountains;
Next illuminates the *pratyekabuddhas*;
Next illuminates *śrāvaka* disciples;
Next illuminates the beings possessed of definite roots of goodness, revealing vast wisdom to them in accordance with their mental capacities; and
Later on everywhere illuminates all beings, including even those fixated on wrong actions[381] so that it everywhere reaches even all of them in order that they may create causes and conditions for future benefit through which they will be caused to become fully ripened.

In doing so, that light of the Tathāgata's great wisdom sun does not think: "I should first illuminate the bodhisattvas who cultivate the great practices, and then should illuminate the others until, at the very last, I should illuminate the beings fixated on wrong actions." Rather it simply emanates its light that then equally and universally illuminates in a way that is unimpeded, free of all obstacles, and free of any sort of discriminations.

Sons of the Buddha, just as the sun and moon appear in accordance with the time and everywhere illuminate the great mountains and deep valleys without any selfishness in doing so, so too it is with the Tathāgata's wisdom. Rather, it everywhere illuminates everyone without making any discriminations. As it accords with differences in beings' faculties and aspirations, the light of wisdom manifests all kinds of differences.

Sons of the Buddha, this is the fourth of the marks of the Tathāgata's body. All bodhisattva-mahāsattvas should perceive it in this way.

Furthermore, Sons of the Buddha, this is just as when the sun rises, beings who are born blind have never been able to see it because they have no visual faculty. Although they have never been able to see it, they are still benefited by the sunlight. How is this so? This is because, on account of it, they are able to recognize the day, the night, and the seasons and put to use all different kinds of clothing, drink, and food which cause their bodies to remain well adapted and free from the many kinds of illnesses.

So too it is with the Tathāgata's wisdom sun. Those who have no faith, who have no understanding, who violate moral precepts, who denigrate [right] views, or who live by wrong livelihoods—because they do not have the eye of faith, they are of the same sort as those who are born blind. Hence they do not see the buddhas' wisdom sun. But, although they fail to see the buddhas' wisdom sun, they are still benefited by their sun of wisdom. And how is this so? This is because of the Buddha's awesome power to enable the complete melting away of all those beings' physical sufferings, afflictions, and causes of future suffering.

Sons of the Buddha, the Tathāgata [has the following kinds of lights]:

He has a light known as "accumulation of all meritorious qualities";
He has a light known as "universal illumination of everything";
He has a light known as "pure and freely produced illumination";
He has a light known as "emanation of the great sublime sound";
He has a light known as "universal comprehension of all language dharmas by which he delights others";
He has a light known as "manifestation of freely invoked spheres of experience by which he forever severs all doubts";

He has a light known as "freely invoked universal illumination of the wisdom of non-abiding";
He has a light known as "freely invoked wisdom that forever cuts off all conceptual proliferation";
He has a light known as "sublime sounds emanated in accordance with whatever is fitting"; and
He has a light known as "emanation of pure and freely produced sounds which adorn lands and ripen beings."

Sons of the Buddha, every one of the Tathāgata's pores emanates a thousand light rays such as these of which five hundred light rays everywhere illuminate the regions below and five hundred light rays everywhere illuminate the various congregations of bodhisattvas in the many different abodes of the buddhas in the many different kinds of *kṣetras* in the regions above. When those bodhisattvas see these light rays, they all at once acquire the Tathāgata's spheres of experience in which they are possessed of ten heads, ten pairs of eyes, ten pairs of ears, ten noses, ten tongues, ten bodies, ten pairs of hands, ten pairs of feet, the ten grounds, and the ten types of knowledge, all of which are completely purified. All of those bodhisattvas are ones who had previously perfected all the stations and all the grounds. On seeing those light rays, they achieve even greater levels of purity, accomplish the complete ripening of all their roots of goodness, and progress toward the realization of all-knowledge.

Those who abide in the two vehicles extinguish all their defilements. Another category of beings, those born blind, their bodies having experienced feelings of happiness, their minds then also become purified, pliant, well-trained, and capable of cultivating mindfulness and wisdom.[382] All the beings in the destinies of the hell realms, the hungry ghost realms, and the animal realms become happy and liberated from their many kinds of sufferings. Then, at the end of their lives, they are all reborn among the devas or within the human realm.

Sons of the Buddha, all those beings remain unaware and do not know due to which causes and conditions or because of what kinds of spiritual powers they came to be reborn here. Those born blind think, "I am a Brahma Heaven deva," or "I am an emanation of Brahmā."

At this time, the Tathāgata, abiding in the samādhi of universal sovereign mastery, sends forth sixty varieties of sublime voices[383] by which he tells them: "You are not Brahma Heaven devas, are not emanations of Brahmā, and are also not the creations of either **Śakra** or the World-protecting Heavenly Kings. All of this has occurred because of the awesome spiritual powers of the Tathāgata."

Once those beings hear these statements, due to the Buddha's spiritual powers, they all acquire the knowledge of their previous lifetimes and then feel great joyous delight. Because their minds feel joyous delight, they then spontaneously emanate clouds of *udumbara* flowers, clouds of perfumes, clouds of music, clouds of robes, clouds of canopies, clouds of banners, clouds of pennants, clouds of powdered incense, clouds of jewels, clouds of lion banners and half-moon towers, clouds of praise songs, and clouds of many different types of adornments, all of which they offer up to the Tathāgata with reverential minds. Why do they do so? This is because these beings have acquired purified eyes. The Tathāgata then bestows on them predictions of their future attainment of *anuttara-samyak-saṃbodhi*.

Sons of the Buddha, it is in ways such as these that the Tathāgata's wisdom sun benefits beings born blind, thereby enabling them to acquire roots of goodness that then become fully ripened.

Sons of the Buddha, this is the fifth of the marks of the Tathāgata's body. All bodhisattva-mahāsattvas should perceive it in this way.

Furthermore, Sons of the Buddha, this is comparable to the moon's four extraordinarily special and unprecedented dharmas. What are those four? They are:

First, it outshines the light of all the other stars and constellations;

Second, it displays its waning and waxing in accordance with the time;

Third, there is no still and clear body of water on the continent of Jambudvīpa in which its reflection does not appear; and

Fourth, to all who see it, it appears directly before their own eyes, and yet the orb of the moon is free of any discriminations or conceptual proliferation.

Sons of the Buddha, so too it is with the moon of the Tathāgata's body, for it has four extraordinarily special and unprecedented dharmas. What are those four? They are:

It outshines all *śrāvaka* disciples, *pratyekabuddhas*, and others in the congregations of those still in training or beyond training;

In accordance with what is fitting, it manifests with life spans of varying duration even as, in this circumstance, the Tathāgata's body itself does not undergo any increase or decrease;

Of all the pure-minded beings in all worlds who have the capacity to realize bodhi, there are none to whom his reflected image does not appear; and

> Of all beings who gaze with admiration upon it, they all feel that, "The Tathāgata is appearing only before me." Then, in accordance their mental dispositions, he speaks Dharma for them. In accordance with the particular ground on which they dwell, he enables them to achieve liberation. And, in accordance with those who should receive transformative teaching, he then causes them to see the body of a buddha. Yet the Tathāgata's body does not engage in any discriminations and does not engage in any conceptual proliferation as the benefits it bestows all achieve their ultimate ends.

Sons of the Buddha, this is the sixth of the marks of the Tathāgata's body. All bodhisattva-mahāsattvas should perceive it in this way.

Furthermore, Sons of the Buddha, this is just as when the great trichiliocosm's king of the Great Brahma Heaven uses a minor expedient to manifest his body everywhere throughout the worlds of a great chiliocosm. All of those beings then see the Brahma Heaven king manifesting directly before them, even as this Brahma Heaven king still does not divide his body and does not have many different bodies.

Sons of the Buddha, so too it is with the buddhas, the Tathāgatas. They do not engage in any discriminations, do not engage in any conceptual proliferation, do not divide their bodies, and do not have many different bodies. Even so, adapting to beings' mental dispositions, they manifest their bodies while still not thinking to create some particular number of bodies.

Sons of the Buddha, this is the seventh of the marks of the Tathāgata's body. All bodhisattva-mahāsattvas should perceive it in this way.

Furthermore, Sons of the Buddha, this is just as when some physician king who knows well the many kinds of medicines as well as the many kinds of mantras and treatises so that, of all the medicines on the continent of Jambudvīpa, there are none he does not extensively use.

Moreover, because of skillful means he has created through the power of roots of goodness from previous lives and the power of great bright mantras, among the beings who see him, there are none whose diseases are not cured.

When that great king of physicians realizes that his life is about to come to an end, he thinks, "After I die, all the beings will have no one on whom they can rely. It would be fitting if I were to manifest an expedient for them." Then that physician king mixes together a medicinal potion with which he smears his body and also uses the power of bright mantras to preserve it so that, after his death, his body does not disintegrate, does not atrophy, does not wither. Consequently his appearance and the experience of seeing him are no different than before and, whichever diseases come for treatment, they are all able to be cured.

Sons of the Buddha, so too it is with the Tathāgata, the Arhat, the One of Right and Universal Enlightenment, the unsurpassed king of physicians who for countless hundreds of thousands of *koṭīs* of *nayutas* of kalpas has formulated the medicines of Dharma, has fulfilled the cultivation and study of all skillful uses of expedient means, and has perfected the powers of the great bright mantras. He is well able to eliminate the diseases of all beings' afflictions and, moreover, he dwells for a life span that continues for countless kalpas during which his body remains pristine and there is no reflective deliberation and no functional activity even as he never ceases to carry forth all the buddha works in such a way that the affliction-based diseases of all beings who see him can all be melted away.

Sons of the Buddha, this is the eighth of the marks of the Tathāgata's body. All bodhisattva-mahāsattvas should perceive it in this way.

Furthermore, Sons of the Buddha, this is just as it is in the case of an immense *maṇi* jewel found in the great ocean known as "the *vairocana* treasury that collects all light." If any beings contact its light, they all turn that same color, if any beings see it, their eyes become purified, and wherever its light shines, it rains *maṇi* jewels known as "happiness" jewels which cause all beings there to be relieved of suffering and experience well-being.

Sons of the Buddha, so too it is with the bodies of the Tathāgatas, for they constitute a great accumulation of jewels and a treasury of all meritorious qualities and great wisdom. If any beings contact the wisdom light emanating from the jewel of the Buddha's body, they become the same color as the Buddha's body and, if they so much as see it, their Dharma eyes then become purified. Wherever his light shines, it causes all beings to leave the suffering of poverty and ultimately enables them to fully possess the bliss of the Buddha's bodhi.

Sons of the Buddha, the Tathāgata's Dharma body is free of discriminations and also free of conceptual proliferation and yet it is still everywhere able to perform the Buddha's great works for the sake of all beings.

Sons of the Buddha, this is the ninth of the marks of the Tathāgata's body. All bodhisattva-mahāsattvas should perceive it in this way.

Furthermore, Sons of the Buddha, this is just as it is in the case of an immense sovereign wish-fulfilling *maṇi* jewel found in the great ocean known as "treasury of the entire world's adornments" which embodies the complete perfection of a million meritorious qualities and, wherever it is located, it enables the elimination of all beings' disastrous calamities and the fulfillment of whatever they wish for. However, this sovereign wish-fulfilling *maṇi* jewel is not something that beings possessed of but a small amount of merit would ever be able to see.

So too it is with the sovereign wish-fulfilling jewel of the Tathāgata's body known as "able to gladden all beings." If any beings see his body, hear his name, or praise his qualities, they are all thereby enabled to forever leave behind the sorrows and calamities of *saṃsāra*. If all beings in all worlds simultaneously and single-mindedly wished to see the Tathāgata, he would allow them all to see him and would ensure that all their wishes were fulfilled.

Sons of the Buddha, the Buddha's body is not something that beings possessed of a small amount of merit would be able to see, the sole exception to this being those whom the Tathāgata should use his freely invoked spiritual powers to train. If there are any beings who, because of seeing the Buddha's body, could then plant roots of goodness and even bring them to full maturity, he would then enable them to see the body of the Tathāgata.

Sons of the Buddha, this is the tenth of the marks of the Tathāgata's body. All bodhisattva-mahāsattvas should perceive them in these ways, doing so for these reasons:

Because their minds are measureless and pervade the ten directions;
Because their practice is as unimpeded as empty space itself;
Because they everywhere enter the Dharma realm;
Because they abide in the very apex of reality;
Because they are beyond either production or destruction;
Because they dwell equally in all three periods of time;
Because they have forever abandoned all discriminations;
Because they abide in vows that extend to the very end of future time;
Because they purify all worlds; and
Because they adorn the bodies of every buddha.

At that time, wishing to again clarify the meaning of this, Samantabhadra Bodhisattva-mahāsattva then spoke these verses:

Just as empty space pervades the ten directions,
reaching all that has form, is formless, exists, or does not exist
including the three times, beings' bodies, and lands,
thus being everywhere present and boundless in this way,

so too it is with the true body of the Buddha
which, in all the Dharma realm, has no place it does not pervade.
Although it cannot be seen and cannot be grasped,
it still manifests forms for the sake of teaching beings.

Just as empty space cannot be seized upon
even as it everywhere allows beings to do the many kinds of actions
and does not, in so doing, think, "This is what I am now doing,
this is how I am doing it, and these are those for whom I am doing it,"

so too it is with the physical actions of all buddhas by which
they everywhere cause the many beings to cultivate good dharmas,
for the Tathāgata never engages in any discrimination such as:
"I am now doing various kinds of things for them."

Just as when the sun rises over Jambudvīpa
and its light dispels all darkness without exception
and the mountains, trees, ponds, lotuses, and the many earthly beings
of many different categories and types all thereby receive its benefits,

so too it is with the rising of the Buddha sun
which begets and grows the many good actions of humans and devas
and forever dispels delusion's darkness so they attain wisdom's light
and always receive every happiness bestowed by the Glorious One.

Just as when the light of the sun first appears,
it first illuminates the mountain kings, then the other mountains,
and only afterward illuminates the high plains and the great earth
even as, in all of this, the sun has never had any discriminations,

so too it is with the radiant light of the Well Gone One
which first illuminates bodhisattvas, then the *pratyekabuddhas*,
and only afterward illuminates the *śrāvaka* disciples and other beings
even as, from the start, the Buddha has had no movement of thought.

Just as those born blind never see the sun
yet the sunlight still serves their benefit,
causes them to know time and season, to receive food and drink, and
to forever abandon the many calamities and gain physical security,

so too it is when beings without faith do not see the Buddha,
yet the Buddha still provides for their benefit,
so that those who hear his name or are touched by his light,
because of this, eventually achieve the realization of bodhi.

Just as when the purely shining moon abiding up in space
is able to outshine the many stars and show its waxing and waning
as it appears reflected in all the many bodies of water
while all who gaze upon it see it as appearing directly before them,

So too, the brightly shining moon of the Tathāgata
is able to outshine other vehicles and appear for a long or short time
as he manifests in the waters of devas' and humans' pure minds
so that they all feel he is appearing directly before them.

Just as the Brahma Heaven King abiding in his palace
everywhere manifests in all the chiliocosm's abodes of Brahmā
so that all humans and devas are able to see him in all those places,
even as, in truth, he never divides his bodies or goes there,

so too it is with the Buddha's manifestation of his bodies
that have no place throughout the ten directions they do not pervade
as he displays so countlessly many bodies they cannot be described
even as he still does not divide his body or engage in discriminations.

Just as with the physician king skilled in the art of healing formulas
who, if anyone but saw him, their illnesses were all healed—
although his life had ended, having smeared his body with potions,
he was still able to continue performing all his works just as before—

so too it is with the supreme king of physicians
who is fully possessed of both skillful means and all-knowledge—
Because of his past marvelous practices, he manifests buddha bodies
which, if beings but see them, their afflictions are then extinguished.

Just as when there is a sovereign jewel in the ocean
which everywhere emanates countless rays of light
that, when beings are touched by them, they become the same color,
and, when they see them, their eyes are purified,

so too it is with the supreme king of all jewels who,
when beings are touched by his light, they all become the same color,
and when they see it, their five eyes all open so that it dispels
the darkness of sense objects and they dwell on the buddha ground.

Just as it is with a wish-fulfilling *maṇi* jewel
which completely fulfills all wishes for whatever is sought
even as beings of little merit are unable to even see it—
but it is not that the king of jewels discriminates against them.

So too it is with the Well Gone One, the King of Jewels,
who fulfills all wishes for whatever is sought
even as beings without faith are unable to even see the Buddha—
but it is not that the mind of the Well Gone One has forsaken them.

Sons of the Buddha, how is it that the bodhisattva-mahāsattva should know the voice of the Tathāgata, the Arhat, the One of Right and Universal Enlightenment? Sons of the Buddha, the bodhisattva-mahāsattva should know it in these ways:

He should know the Tathāgata's voice as reaching everywhere because it everywhere pervades all the countless other sounds;

He should know the Tathāgata's voice as enabling everyone to be delighted by conforming to their mental dispositions because his explanations of Dharma are clear and ultimate;

He should know the Tathāgata's voice as enabling everyone to be delighted by adapting to their resolute beliefs because their minds are then able to experience clarity and coolness;

He should know the Tathāgata's voice as teaching in a manner that never misses the right time because those who should listen to it are all able to hear it;

He should know the Tathāgata's voice as neither produced nor destroyed because it is like a resounding echo;

He should know the Tathāgata's voice as having no subjective agent of actions because it arises due to his having cultivated all the karmic works;

He should know the Tathāgata's voice as extremely profound because it is difficult to fathom;

He should know the Tathāgata's voice as free of any error or distortion because it arises from the Dharma realm itself;

He should know the Tathāgata's voice as never ending because it everywhere penetrates the Dharma realm; and

He should know the Tathāgata's voice as unchanging because it reaches the very ultimate.

Sons of the Buddha, the bodhisattva-mahāsattva should know the Tathāgata's voice as neither finite nor infinite, as neither possessed of nor devoid of any subjective agent, and as neither providing nor not providing instruction. And why is this? Sons of the Buddha, just as, when the world is about to be destroyed, even in the absence of any subjective agent and even in the absence of any deliberate action, there spontaneously arise four verbal declarations. What are those four?

The first of those voices says: "You should all come to know the happiness of the first *dhyāna* which leaves behind the bad aspects of the desires and surpasses the desire realm." Having heard this, beings are then naturally able to accomplish the attainment of the first *dhyāna* whereupon they relinquish their desire-realm bodies and take rebirth in the Brahma Heaven.

The second of those voices says: "You should all come to know the happiness of the second *dhyāna* which is free of initial ideation and free of mental discursiveness and which surpasses the Brahma Heaven." Having heard this, beings are then naturally able to accomplish the attainment of the second *dhyāna* whereupon they relinquish their Brahma Heaven bodies and take rebirth in the Light-and-Sound Heaven.

The third of those voices says: "You should all come to know the happiness of the third *dhyāna* which is free of faults and which surpasses the Light-and-Sound Heaven." Having heard this, beings are then naturally able to accomplish the attainment of the third *dhyāna* whereupon they relinquish their Light-and-Sound Heaven bodies and take rebirth in the Universal Purity Heaven.

The fourth of those voices says: "You should all come to know the quiescence of the fourth *dhyāna* which surpasses the Universal Purity Heaven. Having heard this, beings are then naturally able to accomplish the attainment of the fourth *dhyāna* whereupon they relinquish their Universal Purity Heaven bodies and take rebirth in the Vast Fruition Heaven.

These are the four. Sons of the Buddha, all of these voices arise without any subjective agent of action and without any deliberate effort. They arise solely by the power of beings' good karmic deeds.

Sons of the Buddha, so too it is with the voice of the Tathāgata. It arises without any subjective agent of actions, without any deliberate effort, without any making of discriminations, and neither enters nor leaves. It is solely through the power of the dharma of the Tathāgata's meritorious qualities that there arise four kinds of vast voices. What are those four?

The first of those voices says: "You should all realize that all actions[384] are freighted with sufferings, in particular: the sufferings of the hell realms, the sufferings of the animal realms, the sufferings of the hungry ghost realms, the sufferings of an absence of karmic merit, the sufferings of seizing upon the existence of a self and possessions of a self, and the sufferings associated with all bad actions. If one wishes to attain rebirth in the human or heavenly realms, one must plant roots of goodness adequate to achieve rebirth in the human or heavenly realms apart from places beset by the difficulties."[385] Having heard this, beings then abandon their inverted views, cultivate the good actions, leave the places beset by the difficulties, and then achieve rebirth in the human or heavenly realms.

The second of those voices says: "You should all realize that all actions are as ablaze with manifold sufferings as the burning hot iron pellets.[386] All actions are impermanent and are dharmas of destruction. The quiescence of nirvāṇa is the bliss of the unconditioned in which one leaves such burning heat far behind and eliminates all of the hot afflictions." Having heard this, beings then diligently cultivate good dharmas and acquire the "acquiescence in sounds" patience as it is found in the *śrāvaka*-disciple vehicle.[387]

The third of those voices says: "You should all realize that the *śrāvaka*-disciple vehicle's understanding developed by according with teachings from others produces narrow and inferior wisdom. There is also a superior vehicle known as the *pratyekabuddha* vehicle in which one becomes awakened without relying on a teacher. You should all train in it. Having heard this voice, those beings who delight in supreme paths relinquish the *śrāvaka*-disciple path and then cultivate the *pratyekabuddha* vehicle.

The fourth of those voices says: "You should all realize that, beyond the positions of the two vehicles, there is yet another superior path known as "the Great Vehicle" that is cultivated by the bodhisattvas who accord with the six *pāramitās*, never cease the bodhisattva practices, never relinquish the bodhi resolve, abide within it for countless births and deaths, and yet never weary of this. It surpasses the two vehicles and is known as "the Great Vehicle," "the foremost vehicle," "the supreme vehicle," "the most supreme vehicle," "the superior vehicle," "the unexcelled vehicle," and "the vehicle which benefits all beings." Wherever there are beings whose resolute faith is vast, whose faculties are especially sharp, who have planted roots of goodness in past lives, who are aided by the spiritual powers of the *tathāgatas*, who are possessed of supreme zeal, and who seek to acquire the fruit of buddhahood, once they have heard this voice, they then arouse the resolve to attain bodhi.

Sons of the Buddha, the Tathāgata's voice does not come forth from the body and does not come forth from the mind. Even so, it is able to benefit countless beings. Sons of the Buddha, this is the first of the marks of the Tathāgata's voice. All bodhisattva-mahāsattvas should perceive it in this way.

Furthermore, Sons of the Buddha, just as the echoes which occur due to the encounter between a mountain valley and voices have no form or appearance, cannot be seen, and have no discriminations even as they are still able to follow after everything that one says, so too it is with the Tathāgata's voice. It has no form or appearance, cannot be seen, and neither has a location nor does not have a location. It arises solely in accordance with conditions associated with beings' aspirations and understandings. Its nature is ultimately devoid of either words or instruction and is inexpressible. Sons of the Buddha, this is the second of the marks of the Tathāgata's voice. All bodhisattva-mahāsattvas should perceive it in this way.

Furthermore, Sons of the Buddha, this is just as it is with the devas who have a great Dharma drum known as "the awakener." Whenever any of the devas' sons indulge in neglectful behavior, it emanates a voice from space that calls out, saying: "You should all realize that all desire-based pleasures are impermanent, false, born of inverted views, destined to fade away in an instant, and only serve to deceive foolish common people and cause them to become affectionately attached. You must not become neglectful. If you become neglectful, you will fall into the wretched destinies, at which point, it will be too late to regret this."

Having heard this voice, those neglectful devas then become filled with worry and fearfulness and relinquish all their desire-based pleasures in their palaces, and then go to pay their respects to the heavenly king and request the Dharma for practicing the path.

Sons of the Buddha, the voices emanating from that heavenly drum have no subjective agent, no deliberate actions, no arising, and no cessation, and yet they are able to benefit countless beings.

One should realize that the Tathāgata is also just like this. Wishing to awaken neglectful beings, he emanates countless voices speaking the sounds of the sublime Dharma, namely: the voice speaking of nonattachment, the voice speaking of avoiding neglectfulness, the voice speaking of impermanence, the voice speaking of the sufferings, the voice speaking of non-self, the voice speaking of impurity, the voice speaking of quiescence, the voice speaking of nirvāṇa, the voice speaking of measureless spontaneously arising wisdom, the voice speaking of the indestructible bodhisattva practices, and the universally pervading voice speaking of the Tathāgata's ground of effortless wisdom.

He uses these voices which reach everywhere throughout the Dharma realm to then bring about their awakening. Having heard these voices, countless beings become filled with joyous delight and diligently cultivate good dharmas, whereupon each of them seeks to achieve transcendence by resort to their own vehicle. For instance, some of them cultivate the *śrāvaka*-disciple vehicle, some of them cultivate the *pratyekabuddha* vehicle, and some of them cultivate the bodhisattva's unexcelled great vehicle, and yet the voices of the Tathāgata do not abide in any particular place and do not have anything they say.

Sons of the Buddha, this is the third of the marks of the Tathāgata's voice. All bodhisattva-mahāsattvas should perceive it in this way.

Furthermore, Sons of the Buddha, this is just as it is with the Vaśavartin Heaven King's celestial palace maiden named Fine Mouth who is able to emanate a single voice from her mouth the sound of which resonates with a hundred thousand kinds of music of which each kind of music contains a hundred thousand different voices. Sons of the Buddha, as for that maiden Fine Mouth's emanation of so countlessly many voices from but a single voice—one should realize that the Tathāgata's voice is just like this, for from but a single sound, he emanates countless voices adapted to beings' different mental dispositions which then go everywhere and cause them all to understand.

Sons of the Buddha, this is the fourth of the marks of the Tathāgata's voice. All bodhisattva-mahāsattvas should perceive it in this way.

Furthermore, Sons of the Buddha, this is just as it is when the great Brahma Heaven King dwelling in the Brahma Heaven palace speaks with the voice of Brahmā and then no one in the assembly of Brahmā fails to hear this even as that voice does not go beyond that assembly and everyone in the assembly of Brahmā thinks, "The Brahma Heaven King is speaking solely to me."

So too it is with the sublime sound of the Tathāgata's voice. No one in the assembly at the site of enlightenment fails to hear it and yet it does not go beyond that congregation. Why is this so? This is because those whose faculties are not yet ripened should not hear it. Those who do hear his voice all think, "The Tathāgata, the Bhagavat, is speaking solely to me."

Sons of the Buddha, the Tathāgata's voice has no going forth or remaining and yet it is able to bring all kinds of karmic works to completion. This is the fifth of the marks of the Tathāgata's voice. All bodhisattva-mahāsattvas should perceive it in this way.

Furthermore, Sons of the Buddha, just as the many rivers' waters are all of the same flavor and yet, in accordance with different containers, those waters manifest differences without those waters thinking about this or making discriminations, so too it is with the voice of the Tathāgata which is of only a single flavor, namely the flavor of liberation. Because it adapts to differences in beings' mental capacities, it manifests countless differences and yet he does not think about this or make any discriminations in this regard.

Sons of the Buddha, this is the sixth of the marks of the Tathāgata's voice. All bodhisattva-mahāsattvas should perceive it in this way.

Furthermore, Sons of the Buddha, this is just as it is when the dragon king, Anavatapta, spreads forth dense clouds that cover the entire continent of Jambudvīpa, everywhere sending down the sweet seasonal rains which allow the seedlings of the hundred kinds of grains to grow and which also allow all the rivers, springs, and ponds to become full. The waters of these great rains do not come forth from the body or mind of this dragon king and yet they are still able to bring beings many different kinds of benefits.

Sons of the Buddha, so too it is with the Tathāgata, the Arhat, the One of Right and Universal Enlightenment. He spreads forth the clouds of great compassion which cover all realms throughout the ten directions and which everywhere rain down the unexcelled sweet-dew Dharma rains that cause all beings to be filled with joyous delight, increase their development of good dharmas, and fulfill all the vehicles [of Dharma practice].

Sons of the Buddha, the Tathāgata's voice does not come from without and does emerge from within, and yet it is able to benefit all beings. This is the seventh of the marks of the Tathāgata's voice. All bodhisattva-mahāsattvas should perceive it in this way.

Furthermore, Sons of the Buddha, this is just as it is when the dragon king, Manasvin, is about to send down the rains. Since it would not be suitable to just let them suddenly descend, he first produces immense clouds that completely cover the entire sky and remain there for seven days, waiting for all beings to complete their work. And why does he do this? Because that great dragon king has thoughts of kindness and compassion and hence does not wish to distress or disrupt beings, he waits until seven days have passed before he sends down a fine drizzling rain that everywhere moistens the great earth.

Sons of the Buddha, so too it is with the Tathāgata, the Arhat, the One of Right and Universal Enlightenment. When he is about to send down the Dharma rains, since it would not be suitable to just let them suddenly descend, he first spreads forth Dharma clouds which ripen beings. Because he wishes to prevent their minds from becoming frightened, he waits until they have become ripened, after which he then everywhere sends down the sweet-dew Dharma rain with which he proclaims and explains the extremely profound and sublime good Dharma and gradually allows them to gain satisfaction with the flavor of the Tathāgata's unexcelled Dharma of the wisdom of all-knowledge.

Sons of the Buddha, this is the eighth of the marks of the Tathāgata's voice. All bodhisattva-mahāsattvas should perceive it in this way.

Furthermore, Sons of the Buddha, this is just as it is with the dragon king in the ocean known as Vāsuki or "Great Adornment." When he sends down the rains out in the great ocean, he may send down ten kinds of adorning rains, a hundred kinds, a thousand kinds, or a hundred thousand kinds of adorning rains. Sons of the Buddha, the rainwater itself has no discrimination by which it accomplishes this. Rather it is solely due to the inconceivable powers of that dragon king that he causes his adornments to manifest even up to countless hundreds of thousands of differences.

So too it is with the Tathāgata, the Arhat, the One of Right and Universal Enlightenment. When he explains the Dharma for beings, he may use ten different kinds of voices, may use a hundred, a thousand, a hundred thousand, or eighty-four thousand different kinds of voices in explaining eighty-four thousand different kinds of practices, or he may even use up to countless hundreds of thousands of *koṭīs* of *nayutas* of voices with each of which he teaches the Dharma in different ways, thereby causing all who hear them to be filled with joyous delight.

Still, the Tathāgata's voice remains entirely free of any kinds of discriminations. Rather, it is solely due to all buddhas' perfect fulfillment of purity throughout the extremely deep Dharma realm that he is able to accord with whatever is fitting for beings' faculties as he sends forth these many different kinds of voices and causes everyone to feel joyous delight.

Sons of the Buddha, this is the ninth of the marks of the Tathāgata's voice. All bodhisattva-mahāsattvas should perceive it in this way.

Furthermore, Sons of the Buddha, this is just as it is with the dragon king, Sāgara, when, wishing to display a dragon king's immense powers of sovereign mastery to benefit and delight beings, he then spreads forth a great net of clouds that extends all around, covering everything from the four continents on up to the Paranirmita-vaśavartin Heaven. Those clouds have countless different colors and characteristics:

Some glow with the color of *jambūnada* gold;
Some glow with the color of *vaiḍūrya*;
Some glow with the color of white silver;
Some glow with the color of crystal;
Some glow with the color of *musaragalva*;
Some glow with the color of emerald;
Some glow with the color of excellent-treasury jewels;
Some glow with the color of red pearls;

Some glow with the color of infinity incense;
Some glow with the color of stainless robes;
Some glow with the color of pure waters; and
Some glow with the color of all different kinds of adornments.

A net of clouds like this spreads everywhere over everything and then, after it has spread forth, it flashes with lightning bolts of many different colors, for instance:

Clouds the color of *jambūnada* gold send forth lightning flashes the color of *vaiḍūrya*;
Clouds the color of *vaiḍūrya* send forth lightning flashes the color of gold;
Clouds the color of silver send forth lightning flashes the color of crystal;
Clouds the color of crystal send forth lightning flashes the color of silver;
Clouds the color of *musaragalva* send forth lightning flashes the color of emeralds;
Clouds the color of emeralds send forth lightning flashes the color of *musaragalva*;
Clouds the color of excellent treasury jewels send forth lightning flashes the color of red pearls;
Clouds the color of red pearls send forth lightning flashes the color of excellent treasury jewels;
Clouds the color of infinity incense send forth lightning flashes the color of immaculate robes;
Clouds the color of immaculate robes send forth lightning flashes the color of infinity incense;
Clouds the color of pure waters send forth lightning flashes the color of various adornments; and
Clouds the color of various adornments send forth lightning flashes the color of pure waters.

And so these examples continue on through to the point where clouds of many different colors send forth lightning flashes of a single color and clouds of a single color send forth many-colored lightning flashes.

Furthermore, from within all of those clouds, there come forth many different types of thunder which, adapting to beings' minds, cause them all to feel joyous delight. For instance:

Some sound like the singing of celestial maidens;
Some sound like the music of celestial musicians;
Some sound like the singing of dragon maidens;

Some sound like the singing of *gandharva* maidens;
Some sound like the singing of *kiṃnara* maidens;
Some sound like the great earth's quaking;
Some sound like the ocean waves' breaking surf;
Some sound like the king of beasts' roaring; and
Some sound like the pleasant singing of birds or like many other kinds of different sounds.

Following upon these manifestations of quaking thunder, there also arise cool breezes that cause beings' minds to be pleased, after which all different kinds of rain fall which bring benefit and happiness to countless beings from the Paranirmita-vaśavartin Heaven on down to the surface of the earth. In all these places, the rain that falls is different. For instance:

Out on the great ocean, there falls a rain of clear and cold waters known as "incessant."
In the Paranirmita-vaśavartin Heaven, there falls a rain sounding like the music of pipes and flutes known as "beautifully sublime."
In the Nirmāṇarati Heaven, there falls a rain of great *maṇi* jewels known as "great radiance emanation."
In the Tuṣita Heaven, there falls a rain of great adornments known as "hanging tresses."
In the Yama Heaven, there falls a rain of immense and marvelous flowers known as "all kinds of adornments."
In the Trāyastriṃśa Heaven, there falls a rain of many marvelous fragrances known as "pleasing the mind."
In the Heaven of the Four Heavenly Kings, there falls a rain of bejeweled celestial robes known as "covering."
In the palaces of the dragon kings, there falls a rain of red pearls known as "upwelling radiance."
In the palaces of the *asuras*, there falls a rain of weapons known as "conquering the enemy."
On this continent of Uttarakuru, there falls a rain of all kinds of different flowers known as "blooming" while, on the other three continents, all that transpires is also like this.

Thus, in accordance with each location, what falls as rain is different. Although the mind of that dragon king is impartial and free of any discriminations with regard to this one or that one, solely due to differences in beings' roots of goodness, the rain which falls has differences.

Sons of the Buddha, so too it is with the Tathāgata, the Arhat, the One of Right and Universal Enlightenment, the unsurpassed king of Dharma. When he is about to use right Dharma to teach beings, he first spreads forth clouds of bodies which cover the Dharma realm and appear for beings in different ways in accordance with their preferences. For instance:

- For some beings, he manifests clouds of mortal bodies;
- For some beings, he manifests clouds of emanation bodies;
- For some beings, he manifests clouds of bodies sustained by his powers;
- For some beings, he manifests clouds of form bodies;
- For some beings, he manifests clouds of bodies with the major marks and subsidiary signs;
- For some beings, he manifests clouds of merit bodies;
- For some beings, he manifests clouds of wisdom bodies;
- For some beings, he manifests clouds of bodies with indestructible powers;
- For some beings, he manifests clouds of fearless bodies; and
- For some beings, he manifests clouds of Dharma realm bodies.

Sons of the Buddha, the Tathāgata uses countless clouds of bodies such as these which spread everywhere across all worlds of the ten directions and adapt to the difference in beings' preferences by manifesting many different kinds of brilliant lightning. For instance:

- He may manifest brilliant lightning known as "reaching everywhere";
- He may manifest brilliant lightning known as "boundless radiance";
- He may manifest brilliant lightning known as "penetrating buddhas' secret dharmas";
- He may manifest brilliant lightning known as "reflected light";
- He may manifest brilliant lightning known as "dazzling illumination";
- He may manifest brilliant lightning known as "penetrating endless *dhāraṇī* gateways";
- He may manifest brilliant lightning known as "undisturbed right mindfulness";
- He may manifest brilliant lightning known as "ultimate indestructibility";
- He may manifest brilliant lightning known as "adaptive entry into all rebirth destinies"; or
- He may manifest brilliant lightning known as "causing joyous delight through fulfilling all wishes."

Sons of the Buddha, having displayed countless brilliant lightning flashes such as these, the Tathāgata, the Arhat, the One of Right and Universal Enlightenment then also adapts to what pleases beings' minds by manifesting countless kinds of samādhi-related thunder. For instance:

The thunder of the "thoroughly awakened wisdom" samādhi.
The thunder of the "brilliant immaculate ocean" samādhi.
The thunder of the "sovereign mastery of all dharmas" samādhi.
The thunder of the "vajra wheel" samādhi.
The thunder of the "Mount Sumeru banner" samādhi.
The thunder of the "oceanic imprint" samādhi.
The thunder of the "solar lamp" samādhi.
The thunder of the "endless treasury" samādhi.
And the thunder of the "indestructible power of liberation" samādhi.

Sons of the Buddha, having emanated countless different kinds of samādhi-related thunder such as these from within the clouds of *tathāgata* bodies, in preparation for letting fall the Dharma rain, the Buddha first manifests an auspicious sign to awaken beings, for instance: From his unimpeded mind of great kindness and compassion, he manifests the Tathāgata's great wisdom wind sphere known as "able to cause all beings to experience inconceivable delight and enjoyment." Having manifested this sign, the bodies and minds of all bodhisattvas and other beings become clear and cool.

After this, from the Tathāgata's great Dharma body clouds, great kindness and compassion clouds, and great inconceivability clouds, there comes forth the raining down of inconceivably vast rains of Dharma that cause the bodies and minds of all beings to become purified. For instance:

For bodhisattvas seated at the site enlightenment, he rains a great Dharma rain known as "the undifferentiated Dharma realm";
For bodhisattvas in their very last body, he rains a great Dharma rain known as "the bodhisattva's easeful mastery of the Tathāgata's secret teachings";
For bodhisattvas with but one more incarnation, he rains a great Dharma rain known as "pure universal light";
For bodhisattvas at the stage of the crown-anointing consecration, he rains a great Dharma rain known as "adornment with the Tathāgata's adornments";
For bodhisattvas who have achieved realization of the patience,[388] he rains a great Dharma rain known as "the bodhisattva's

unceasing practice of the great compassion arising from the jewels of meritorious qualities and the blooming of the flowers of wisdom";

For bodhisattvas at the stages of the dwellings, the dedications, or the practices,[389] he rains a great Dharma rain known as "entry into the extremely profound gateway of directly manifested transformations while incessantly and tirelessly practicing the bodhisattva practices";

For bodhisattvas who have made the initial resolve, he rains a great Dharma rain known as "rescuing and protecting beings through producing the Tathāgata's great kindness and compassion";

For beings seeking to cultivate the *pratyekabuddha* vehicle, he rains a great Dharma rain known as "deep realization of the dharma of conditioned arising, abandoning the two extremes, and acquiring the fruit of indestructible liberation";

For beings seeking to cultivate the *śrāvaka*-disciple vehicle, he rains a great Dharma rain known as "using great wisdom's sword to cut off all the affliction adversaries"; and

For beings who have accumulated either definite or indefinite roots of goodness, he rains a great Dharma rain known as "able to perfect many different Dharma gateways and produce immense joyous delight."

Sons of the Buddha, adapting to beings' minds, all buddhas, the *tathāgatas*, rain vast Dharma rains such as these which fill all the boundlessly many worlds. Sons of the Buddha, the mind of the Tathāgata, the Arhat, the One of Right and Universal Enlightenment, is impartial and free of any miserliness with respect to the Dharma. It is solely due to differences in beings' faculties and predilections that the Dharma rain they rain down manifests as having differences.

This is the tenth of the marks of the Tathāgata's voice. All bodhisattva-mahāsattvas should perceive it in this way.

Furthermore, Sons of the Buddha, one should realize that the Tathāgata's voice has ten kinds of measurelessness. What are those ten? They are as follows:

Because it reaches all places, it is as measureless as the realm of empty space;

Because it has no place it does not pervade, it is as measureless as Dharma realm;

Because it delights everyone's mind, it is as measureless as the realm of beings;

Because it explains their resultant retributions, it is as measureless as all karmic actions;

Because it causes the complete extinguishing of all afflictions, it is as measureless as all afflictions;

Because it causes beings to hear in a manner adapted to their capacity to understand, it is as measureless as beings' speech;

Because it contemplates all beings and strives to rescue and liberate them, it is as measureless as all beings' individual aspirations and understandings;

Because it is boundless, it is as measureless as the three periods of time;

Because it distinguishes everything, it is as measureless as wisdom; and

Because it penetrates the realm of the Buddha's Dharma, it is as measureless as the Buddha's sphere of action.

Sons of the Buddha, the voice of the Tathāgata, the Arhat, the One of Right and Universal Enlightenment, has achieved *asaṃkhyeyas* of types of measurelessness such as these. All bodhisattva-mahāsattvas should know them in these ways.

At that time, wishing to once again clarify the meaning of this, Samantabhadra Bodhisattva-mahāsattva then spoke these verses:

When the trichiliocosm is about to be destroyed,
due to the power of beings' merit, a voice tells them:
"The quiescence of the four *dhyānas* is free of all forms of suffering,"
thus allowing all of them, having heard this, to abandon their desires.

So too it is with the Bhagavat possessed of the ten powers
who emanates a wondrous voice that pervades the Dharma realm and,
for beings' sakes, says, "All formations[390] are suffering and transient,"
thus allowing them to be forever liberated from the ocean of *saṃsāra*.

Just as when, in a great valley in the deep mountains,
whenever a voice calls out, there are always echoes which respond,
and, although they are able to follow upon the speech of others,
those echoes are still ultimately free of any discriminations—

so too it is in the case of the speech of the Ten-Powered One
which manifests for others in accordance with their faculties' ripeness,
thus enabling them to receive the training and feel joyous delight,
even as it never thinks, "I am now able to expound."

Just as, in the heavens, there is a drum called "able to awaken" that,
from the midst of space, always resounds with the sound of Dharma
and admonishes those sons of the devas who have become negligent,
thus enabling them, having heard this, to then abandon attachments—

so too it is with the Ten-Powered One's Dharma drum
that sends forth many different kinds of sublime voices
which awaken all the many kinds of beings,
thus enabling them all to attain the fruit of bodhi.

The king of the Paranirmita-vaśavartin Heaven has a precious maiden
from whose mouth comes the skillful singing of all kinds of music,
each sound of which is able to emanate a hundred thousand sounds,
every sound of which in turn makes a hundred thousand more.

So too it is with the voice of the Well Gone One
that, from a single sound, emanates all sounds
which adapt to the differences in others' natures and predilections,
thus allowing each being, having heard this, to cut off their afflictions.

Just as when the Brahma Heaven King utters but a single sound
able to cause delight in all his Brahma Heaven followers,
the sound reaches only Brahma devas and does not go beyond them
and every one of them claims he was the only one to hear it,

so too it is with the Brahma King of the Ten Powers,
who may utter a single sound that fills the Dharma realm
which only benefits those in the assembly and does not go farther, for,
because others have no faith, they would not yet be able to accept it.

Just as the many bodies of water have a single identical nature
in which the flavor of their eight qualities does not differ,
but, due to differences in lands of origin and vessels retaining them,
they are therefore caused to have many different kinds of distinctions,

so too it is with the voice of the Omniscient One—
The Dharma's nature is of a single flavor free of any discriminations,
but, because it adapts to the differences in beings' actions,
it is caused to acquire a variety of differences in what they hear.

Just as the dragon king Anavatapta
sends down rains everywhere moistening the lands of Jambudvīpa
which are able to cause all the grasses and trees to grow
even as those rains do not come forth from either his body or mind,

so too it is with the marvelous voices of all buddhas which let fall
rains throughout the Dharma realm, completely soaking everything.
They are able to cause growth of goodness and the cessation of evils
even as they do not come into existence either from within or without.

Just as the dragon king known as Manasvin
spreads forth rain clouds which stay for seven days before first raining
as he awaits beings' completion of their work
and only after that begins to let them fall and achieve their benefits,

so too it is with the Ten-Powered One's expounding of meanings
in which he first teaches beings, thus causing their ripening,
and only later expounds the extremely deep Dharma for them,
thereby preventing those listening to him from being frightened.

Just as, out on the seas, the dragon known as Vāsuki
pours down ten kinds of adornment-filled rains,
perhaps of a hundred, or a thousand, or a hundred thousand types,
in which, though the water is of but one taste, the adornments differ,

so too it is with he who possesses the most ultimate eloquence
as he expounds on ten or twenty Dharma gateways,
or a hundred, or a thousand, on up to incalculably many,
yet still does not produce thoughts possessed of discriminations.

Just as Sāgara, the supreme king of the dragons,
spreads forth clouds which everywhere cover over the four continents
and sends down rains everywhere which differ in each place
and yet that dragon's mind remains free of twofold considerations,

so too it is with all the buddhas, the Dharma kings, whose clouds
of bodies motivated by the great compassion fill all ten directions
and send down rains for all who cultivate, each of whom are different,
and yet they stay free of any discriminations regarding any of them.

Sons of the Buddha, how should the bodhisattva-mahāsattva know the mind of the Tathāgata, the Arhat, the One of Right and Universal Enlightenment? Sons of the Buddha, the Tathāgata's mind, intellect, and consciousness are all inapprehensible. It is only by the measurelessness of his wisdom that one should know the mind of the Tathāgata. Just as empty space is relied upon by all things but has nothing on which it relies, so too it is with the wisdom of the Tathāgata, for it is relied upon by all worldly and world-transcending wisdom and yet the Tathāgata's wisdom has nothing on which it relies.

Sons of the Buddha, this is the first of the marks of the Tathāgata's mind. All bodhisattva-mahāsattvas should know it in this way.

Furthermore, Sons of the Buddha, just as the Dharma realm always produces the liberations of all *śrāvaka* disciples, *pratyekabuddhas,* and bodhisattvas and yet the Dharma realm itself is neither increased nor decreased, so to it is with the Tathāgata's wisdom which constantly produces all the different kinds of worldly and world-transcending wisdom and yet the Tathāgata's wisdom is neither increased nor decreased.

Sons of the Buddha, this is the second of the marks of the Tathāgata's mind. All bodhisattva-mahāsattvas should know it in this way.

Furthermore, Sons of the Buddha, just as the waters of the great ocean flow beneath the earth of the four continents as well as the eighty *koṭīs* of small islands so that, whenever someone drills down into them, no one fails to find water, and yet that great ocean does not make discriminations such as, "I shall send forth water," so too it is with the waters of the Buddha's wisdom ocean which flow into the minds of all beings. If any being contemplates the objective realms and cultivates the Dharma gateways, then he will acquire wisdom that is pure and utterly clear, and yet the Tathāgata's wisdom is impartial, non-dual, and free of discrimination, for it is solely in accordance with the differences in beings' mental actions that the wisdom they acquire differs for each of them.

Sons of the Buddha, this is the third of the marks of the Tathāgata's mind. All bodhisattva-mahāsattvas should know it in this way.

Furthermore, Sons of the Buddha, by way of analogy, consider the following: The great ocean contains four precious pearls possessed of countless qualities that can produce all the precious jewels in the ocean. If the great ocean did not contain these precious pearls, one would never be able to find even a single jewel. What are these four? The first is known as "accumulator of jewels," the second is known as "endless treasury," the third is known as "far from flaming fire," and the fourth is known as "replete with adornments."

Sons of the Buddha, these four precious pearls cannot be seen by any common person, dragon, spirit, or other such being. And why is this so? Because these precious pearls are so magnificent and perfectly formed that the dragon king, Sāgara, keeps them in a very secret place in his palace.

Sons of the Buddha, so too it is with the great ocean of wisdom of the Tathāgata, the Arhat, the One of Right and Universal Enlightenment. Within it, there are four precious pearls of great wisdom that are possessed of the qualities of measureless merit and wisdom. It is from these that there can be produced the jewels of wisdom possessed by all beings, by *śrāvaka* disciples, by *pratyekabuddhas*, by those at the stages of learning and beyond learning, and by all bodhisattvas. What are these four? They are:

The great wisdom jewel of skillful means free of defiling attachments;

The great wisdom jewel of skillful discernment of conditioned and unconditioned dharmas;

The great wisdom jewel of differentiating discussion of countless dharmas without contradicting the nature of dharmas; and

The great wisdom jewel of never erring in knowing what is and is not the right time.

If the *tathāgatas'* ocean of great wisdom did not contain these four jewels, it would be forever impossible for even a single being to enter the Great Vehicle. These four wisdom jewels cannot be seen by beings possessed of only meager merit. And why is this so? This is because they have been placed within the Tathāgata's extremely secret treasury.

These four wisdom jewels are equally symmetrical, rightly and evenly formed, exquisite, pristine, and marvelously fine. They are everywhere able to benefit the entire congregation of bodhisattvas and enable them to completely acquire the light of wisdom.

Sons of the Buddha, this is the fourth of the marks of the Tathāgata's mind. All bodhisattva-mahāsattvas should know it in this way.

Furthermore, Sons of the Buddha, by way of analogy, consider the following: The great ocean contains four immense jewels which radiate flaming light that are spread out on the ocean floor. By nature, they possess the most ultimately ferocious heat with which they are forever able to drink in and withdraw the measurelessly great volume of water that pours into the ocean from the hundred rivers. As a consequence, the great ocean neither increases nor decreases in volume. What are these four? The first is known as "solar treasury," the second is known as "moisture remover," the third is known as "blazing fire light," and the fourth is known as "complete consumption."

Sons of the Buddha, if the great ocean did not contain these four jewels, then everything from the four continents on up to the summit of existence would become inundated and submerged.

Sons of the Buddha, when the illumination created by the light of this immense "solar treasury" jewel contacts the ocean's waters, it transforms them all into milk. When the illumination created by the light of the immense "moisture remover" jewel contacts that milk, it is all transformed into curds. When the illumination created by the light of the immense "blazing fire light" jewel contacts those curds, they are all transformed into butter. And when the illumination created by the light of the immense "complete consumption" jewel contacts that butter, it is all transformed into ghee which, as if by blazing fire, is then completely consumed.

Sons of the Buddha, so too it is with the great ocean of wisdom of the Tathāgata, the Arhat, the One of Right and Universal Enlightenment. It contains four kinds of great wisdom jewels which are fully possessed of the light of measureless awesome virtue.

When the light of these wisdom jewels touches the bodhisattvas, it causes them to ultimately attain the great wisdom of the Tathāgata. What are these four? They are:

The great wisdom jewel that stills all waves of scattered goodness;[391]
The great wisdom jewel that eliminates all affection for dharmas;
The great wisdom jewel that everywhere emanates wisdom light;
The jewel of boundless and effortless great wisdom equal to that of the Tathāgata;

Sons of the Buddha, when bodhisattvas cultivate all the path-assisting dharmas, they produce countless waves of scattered goodness which not even any of the world's devas, humans, or a*suras* can overcome. The Tathāgata sends forth light from "the great wisdom jewel that stills all waves of scattered goodness." When it touches those bodhisattvas, it causes them to leave behind all waves of scattered goodness, hold their minds on a single object, and dwell in samādhi.

He then also sends forth light from "the great wisdom jewel that eliminates all affection for dharmas." When it touches those bodhisattvas, it causes them to abandon any attachment to the delectable flavor of samādhi and produce vast spiritual superknowledges.

He then also sends forth light from "the great wisdom jewel that everywhere emanates wisdom light." When it touches those bodhisattvas, it causes them to relinquish the vast spiritual superknowledges they produced and abide in the practice of greatly radiant functional effort.

He then also sends forth light from "the jewel of boundless and effortless great wisdom equal to that of the Tathāgata." When it touches those bodhisattvas, it causes them to relinquish the practice of greatly radiant functional effort up until they reach the ground of equality with the Tathāgata where they put to rest all functional effort without exception.

Sons of the Buddha, if they had not been touched by the greatly radiant illumination cast by these four wisdom jewels of the Tathāgata, it would be utterly impossible for there to be even a single bodhisattva who could ever reach the ground of the Tathāgata.

Sons of the Buddha, this is the fifth of the marks of the Tathāgata's mind. All bodhisattva-mahāsattvas should know it in this way.

Furthermore, Sons of the Buddha, by way of analogy, consider the following: From the edge of [the sphere of] water[392] all the way up to the heaven of neither perception nor non-perception, of all the great chiliocosm's lands and of all the stations in which beings of the desire realm, form realm, and formless realms dwell, there are none that do not entirely rely upon empty space for their origination while also relying upon empty space for their abiding. And why is this? It is because empty space is universally pervasive. Although that empty space completely includes within itself everything within the three realms of existence, it is still entirely free of any discrimination [with respect to any of them].

Sons of the Buddha, so too it is with the wisdom of the Tathāgata, for, whether it be the wisdom of *śrāvaka* disciples, the wisdom of *pratyekabuddhas*, the wisdom of bodhisattvas, the wisdom of conditioned practice, or the wisdom of unconditioned practice, they all rely upon the Tathāgata's wisdom for their origination while also relying upon the Tathāgata's wisdom for their abiding. And why is this? It is because the Tathāgata's wisdom is universally pervasive. Although it also completely includes all the countless other kinds of wisdom, it is still entirely free of any discrimination [with respect to any of them].

Sons of the Buddha, this is the sixth of the marks of the Tathāgata's mind. All bodhisattva-mahāsattvas should know it in this way.

Furthermore, Sons of the Buddha, by way of analogy, consider the following: There is a medicine king tree which grows on the summit of the Himalaya Mountains which is known as "endless roots." The roots of that medicine tree grow forth from one hundred and sixty-eight thousand *yojanas* below at the junction of the vajra ground and the sphere of water. When the roots of that medicine king tree began to grow, it caused the growth of all of Jambudvīpa's tree roots. When its trunk began to grow, it caused the growth of all of Jambudvīpa's tree trunks. So too it was with its branches, leaves, blossoms, and fruit.

It is due to the ability of the roots of this medicine king tree to cause the growth of trunks and due to its trunk's ability to cause the growth of roots that its roots are therefore endless. Hence it is known as "endless roots."

Sons of the Buddha, that medicine king tree is able to bring about growth in all places with the sole exception of two places in which it is unable to produce the benefits of growth. Specifically, those are in the deep abyss of the hell realms and within the wheel of water. Even so, even from the very beginning, it has still never had any sort of aversion for those places.

Sons of the Buddha, so too it is with the great medicine king tree of the Tathāgata's wisdom. It takes as its roots vast and greatly compassionate past vows to perfect all wise and good dharmas, vows which, extending everywhere and extending to all realms of beings, are intent upon extinguishing all sufferings of the three wretched destinies. It grows forth from the lineage of all *tathāgatas'* genuine wisdom, takes solid and unshakable skillful means as its trunk, takes the wisdom which pervades the Dharma realm and the *pāramitās* as its branches, takes the *dhyāna* absorptions, the liberations, and the great samādhis as its leaves, takes the complete-retention *dhāraṇīs*, eloquence, and the dharmas of the factors of enlightenment as its blossoms, and takes all buddhas' ultimate and unchanging liberations as its fruits.

Sons of the Buddha, why is the great medicine king tree of the Tathāgata's wisdom known as "endless roots"? This is because it ultimately never rests and because it never allows the bodhisattva practices to be cut off. The bodhisattva practices are just the very nature of the Tathāgata. The nature of the Tathāgata is just the bodhisattva practices. It is for these reasons that it is known as "endless roots."

Sons of the Buddha, when the roots of the great medicine king tree of the Tathāgata's wisdom grow forth, they cause all bodhisattvas to produce the roots of the great kindness and compassion by which they never abandon beings.

When its trunk grows forth, it causes all bodhisattvas to increase the growth of the trunk of their solid vigor and deep resolve.

When its branches grow forth, they cause all bodhisattvas to increase the growth of the branches of all the *pāramitās*.

When its leaves grow forth, they cause all bodhisattvas to bring forth growth in the leaves of the pure precepts, the *dhūta* austerities, the meritorious qualities, and the ability to be easily satisfied with but few desires.

When its blossoms grow forth, they cause all bodhisattvas to acquire the blossoms consisting of the roots of goodness and the adornments of the major marks and subsidiary signs.

When its fruits grow forth, they cause all bodhisattvas to acquire the fruits of the unproduced-dharmas patience and so forth up to and including the patience associated with all buddhas' bestowal of the crown-anointing consecration.

Sons of the Buddha, the great medicine king tree of the Tathāgata's wisdom has only two places it is unable to provide the benefit of growth, namely the vast and deep abyss of the unconditioned into which the adherents of the two vehicles have fallen and also the immense river of wrong views and desires in which beings are drowning who have destroyed their roots of goodness and are not fit vessels to receive it. Even so, he has never had any aversion for beings in those places.

Sons of the Buddha, the Tathāgata's wisdom neither increases nor decreases for, because its roots are well established, it grows incessantly.

Sons of the Buddha, this is the seventh of the marks of the Tathāgata's mind. All bodhisattva-mahāsattvas should know it in this way.

Furthermore, Sons of the Buddha, by way of analogy, consider the following: In the worlds of the great trichiliocosm, when the fires arise at the end of the kalpa, they incinerate everything from the grasses, trees, and dense forests to the iron ring mountains and the great iron ring mountains, burning them all so completely with their blazing flames that nothing is left.

Sons of the Buddha, if someone clutched up dry grasses in his hands and then threw them into those fires, what do you think? Is it possible that they would not be burned, or not?

They replied: "No, it would not be possible."

Sons of the Buddha, even supposing that somehow the grass they threw into the fires might not be burned, still, the Tathāgata's wisdom distinguishes all beings, all lands, all kalpa enumerations, and all dharmas of the three periods of time, having none among them it does not know. Were one to claim there is something it does not know, that would be an utter impossibility. And why is this so? It is because his wisdom has an equally and completely clear comprehension of everything.

Sons of the Buddha, this is the eighth of the marks of the Tathāgata's mind. All bodhisattva-mahāsattvas should know it in this way.

Furthermore, Sons of the Buddha, by way of analogy, consider the following: When the wind disaster that destroys the world occurs, a great wind arises known as "scattering destruction" that is able to so completely destroy even the great trichiliocosm's iron ring mountains and other features that they are all reduced to dust. Then another great wind known as "able to block" encircles the great trichiliocosm and blocks that "scattering destruction" wind and prevents it from being able to reach the worlds in any other regions.

Sons of the Buddha, if one somehow caused this "able to block" wind to no longer exist, none of the worlds of the ten directions would not be completely destroyed.

So too it is with the Tathāgata, the Arhat, the One of Right and Universal Enlightenment, for he has a great wisdom wind known as "able to extinguish" which is able to extinguish the afflictions and habitual karmic propensities of all the great bodhisattvas. He also has a great wisdom wind known as "skillful sustenance" which skillfully sustains those bodhisattvas whose faculties have not yet become ripe by preventing the "able to extinguish" great wisdom whirlwind from cutting off all their afflictions and habitual karmic propensities.

Sons of the Buddha, if the Tathāgata's "skillful sustenance" wisdom wind did not exist, countless bodhisattvas would fall down to the grounds of *śrāvaka* disciples and *pratyekabuddhas*. It is due to this wisdom that all bodhisattvas are enabled to step beyond the grounds of the two vehicles practitioners and become securely established in the Tathāgata's ultimate position.

Sons of the Buddha, this is the ninth of the marks of the Tathāgata's mind. All bodhisattva-mahāsattvas should know it in this way.

Furthermore, Sons of the Buddha, the wisdom of the Tathāgata has no place it does not reach. And why is this so? This is because there is not a single being that does not possess the Tathāgata's wisdom. It is solely due to erroneous perceptions, inverted views, and attachments that they do not bring it to realization. If they were to abandon their erroneous thinking, then all-knowledge, spontaneous wisdom, and unimpeded wisdom would all manifest directly before them.

Sons of the Buddha, by way of analogy, consider the following: Suppose there was a great scriptural scroll equal in size to the great trichiliocosm in which there was exhaustively recorded everything in the great trichiliocosm, including for instance:

A written record of everything within the area encircled by the iron ring mountains which was equal in size to the great iron ring mountains themselves;

A written record of everything on the great earth which was equal in size to the great earth itself;

A written record of everything throughout a medium-sized chiliocosm which was equal in size to that medium-sized chiliocosm itself;

A written record of everything throughout a small chiliocosm which was equal in size to that small chiliocosm itself; and

In this same way, written records of everything on the four continents, the great ocean, Mount Sumeru, the palaces of the earthly

> devas, the palaces of the desire realm's space-dwelling devas, the palaces of the form realms, and the palaces of the formless realm devas, for every one of which these written records were equal in size to each of these phenomena.

Although these great scriptural scrolls might be equal in size to the great chiliocosm, they would all still be able to abide completely within a single atom. And just as this would be so with regard to a single atom, so too would this be so with regard to all atoms.

Suppose then that there was a single person possessed of clear and penetrating wisdom who, having completely purified the heavenly eye, saw this scriptural scroll within an atom and realized that it was not benefiting beings in the least, whereupon he thought, "I should use the power of vigor to break open this atom, draw forth this scriptural scroll, and then make it benefit all beings." Then, having thought in this way, suppose he immediately produced some skillful means to break open this atom, draw forth this immense scripture, and then use it to cause all beings to acquire its benefits. Then, just as he had done this with a single atom, one should realize he also did so with all atoms.

Sons of the Buddha, so too it is with the Tathāgata's wisdom. It is measureless, unimpeded, and universally able to benefit all beings. It is fully present in all beings.[393] It is solely because of all common people's erroneous perceptions and attachments that they do not know this, do not awaken to it, and thus fail to gain its benefits.

Then, the Tathāgata, using the unimpeded vision of his pure wisdom eye, everywhere contemplates all beings throughout the Dharma realm and speaks these words: "This is strange indeed, strange indeed! How could it be that all these beings completely possess the Tathāgata's wisdom, yet, because of foolishness and delusion, they do not realize this and do not perceive this? I should instruct them in the path of the *āryas* and enable them to forever abandon erroneous perceptions and attachments so that they can see in their own persons the vast wisdom of the Tathāgata which is no different than that of the Buddha himself."

He then instructs those beings in the cultivation of the path of the *āryas,* thereby enabling them to abandon their erroneous perceptions. Then, having abandoned their erroneous perceptions, they realize the measureless wisdom of the Tathāgata and bestow benefit and happiness on all beings.

Sons of the Buddha, this is the tenth of the marks of the Tathāgata's mind. All bodhisattva-mahāsattvas should know it in this way.

Sons of the Buddha, the bodhisattva-mahāsattva should know the mind of the Tathāgata, the Arhat, the One of Right and Universal Enlightenment on the basis of countless unimpeded and inconceivably vast marks such as these.

At that time, wishing to once again clarify the meaning of this, Samantabhadra Bodhisattva-mahāsattva then spoke these verses:

If one wishes to know the mind of all buddhas,
one should contemplate the Buddha's wisdom.
The Buddha's wisdom has no place on which it depends
just as empty space has nothing on which it depends.

Beings' many different ways of finding happiness
as well as all their knowledge of skillful methods
all rely on the wisdom of the Buddha,
yet Buddha's wisdom has nothing on which it depends.

The liberations gained by *śrāvaka* disciples,
pratyekabuddhas, and buddhas
all rely upon the Dharma realm,
yet the Dharma realm is neither increased nor decreased.

So too it is with the wisdom of the Buddha.
It produces all forms of wisdom,
yet it is neither increased nor decreased,
and it is neither produced nor exhausted.

Just as the water flowing beneath the earth
is such that, if one searches for it, no one fails to find it, and just as,
without thought and without ever being exhausted,
its functions and powers reach throughout the ten directions,

so too it is with the Buddha's wisdom
which, being universally present in all beings' minds,
is such that, if one diligently cultivates it,
one will swiftly acquire the light of wisdom.

Just as the dragon has four pearls
which themselves create all other jewels
and which he places in an extremely secret place
so that no common person could ever even see them,

So too it is with the Buddha's four types of wisdom
which produce all other kinds of wisdom
and which are such that no one could ever see them
with the sole exception of the great bodhisattvas.

Just as the ocean has four kinds of jewels
that are able to drink in the waters of all the rivers

and thus prevent the oceans from overflowing,
while also ensuring that they neither increase nor decrease,

so too it is with the Tathāgata's wisdom
which stills the waves and eliminates all affection for dharmas,
which is so vast as to be boundless,
and which is able to give birth to buddhas and bodhisattvas.

Just as from the regions below on up to the peak of existence
throughout the desire realm, form realm, and formless realm,
everything whatsoever relies upon empty space,
even as empty space itself does not discriminate among them,

so too, the many types of wisdom of *śrāvaka* disciples,
pratyekabuddhas, and bodhisattvas
all rely upon the Buddha's wisdom
even as the Buddha's wisdom does not discriminate among them.

Just as the Himalaya Mountains have a medicine king tree
known as "endless roots"
which is able to bring about growth in all other trees,
including their roots, trunks, leaves, blossoms, and fruit,

so too it is with the wisdom of the Buddha
which comes forth from the lineage of the Tathāgatas,
and, having already attained the realization of bodhi,
still continues to bring forth the bodhisattva practices.

Supposing someone were to take up dry grasses
and place them into the kalpa-ending fires
in which even vajra would be completely incinerated,
there would be no basis for supposing they would not be burned,

but even supposing it was possible those grasses might not be burned,
of the three times' kalpas and *kṣetras*
as well as all the beings within them,
the Buddha would still have none of these matters he does not know.

Just as there is a wind known as "scattering destruction"
which is able to destroy the entire great chiliocosm,
one that, were it not for another wind's stopping it,
its destruction would extend to all the countlessly many other worlds,

so too it is with the wind of great wisdom
which extinguishes all the bodhisattvas' delusions
and which is attended by another wind possessed of an excellent skill
to enable them to dwell on the ground of the Tathāgata.

Just as, supposing there was an immense scriptural scroll
equal in size to the great trichiliocosm

which resided within a single atom
and, in the same way, such scriptures resided in all other atoms—

and supposing, too, that there was a person of acute intelligence who,
with the purified eye, clearly saw them all
and then broke open those atoms, drew forth the scripture scrolls,
and used them to abundantly benefit beings everywhere—

So too it is with the wisdom of the Buddha
which is everywhere present within the minds of beings
in which it is bound up by their erroneous perceptions
so that they do not awaken to it or even know of it.

The buddhas then bring forth their great kindness and compassion
and enable them to rid themselves of such erroneous perceptions.
Thus, in this same way, they bring it forth and reveal it
so that it benefits all bodhisattvas.

Sons of the Buddha, how should the bodhisattva-mahāsattva know the objective realms of the Tathāgata, the Arhat, the One of Right and Universal Enlightenment? Sons of the Buddha, with unobstructed and unimpeded wisdom, the bodhisattva-mahāsattva knows the objective realms of all worlds as being the Tathāgata's objective realms, knows the objective realms of all three periods of time, the objective realms of all *kṣetras*, the objective realms of all dharmas, the objective realms of all beings, the undifferentiated objective realm of true suchness, the unimpeded objective realm of the Dharma realm, the limitless objective realm of the apex of reality, the undivided objective realm of empty space, and the objective realm of no objective realm at all—[he knows] these are the Tathāgata's objective realms.

Sons of the Buddha, just as the objective realms of all worlds are measureless, so too are the Tathāgata's objective realms also measureless. Just as the objective realms of all three periods of time are measureless, so too are the Tathāgata's objective realms also measureless, and so forth up to and including the fact that, just as the objective realm of no objective realm at all is measureless, so too is the Tathāgata's objective realm also measureless. And just as the objective realm of no objective realm at all does not exist anywhere, so too is this so of the Tathāgata's objective realm. It does not exist anywhere.

Sons of the Buddha, the bodhisattva-mahāsattva should know that the mind's objective realms are the Tathāgata's objective realms. Just as the mind's objective realms are measureless and boundless, neither bound up nor liberated, so too are the Tathāgata's objective realms also measureless and boundless and neither tied up nor liberated. And how is this so? This is because, it is due to just such kinds of thought and discrimination as these that there occur just such countless manifestations as these.

Sons of the Buddha, just as it is with the great dragon king for whom it is in accordance with his thoughts that he sends down the rain so that his rain then neither arises from within nor arises from without, so too it is with the Tathāgata's objective realms in which it is in accordance with just such thoughts and discriminations that there then occur just such countless manifestations throughout the ten directions, all of which have no place from which they come.

Sons of the Buddha, just as the waters of the great ocean all come forth from the power of the dragon king's mind, so too it is with the ocean of all-knowledge of all buddhas, the *tathāgatas*, which all arises from the Tathāgata's great vows made in the distant past.

Sons of the Buddha, the ocean of all-knowledge is measureless, boundless, inconceivable, and indescribable. Nonetheless, by way of analogy, I shall now present a general description. You should all listen closely.

Sons of the Buddha, this continent of Jambudvīpa has two thousand five hundred rivers that flow into the great ocean. The western continent of Aparagodānīya has five thousand rivers that flow into the great ocean. The eastern continent of Pūrvavideha has seven thousand five hundred rivers that flow into the great ocean. And the northern continent of Uttarakuru has ten thousand rivers that flow into the great ocean. Sons of the Buddha, in this way, these four continents have twenty-five thousand rivers that continuously and uninterruptedly flow into the great ocean. What do you think? Is this a great deal of water, or not?

They replied: "It is an extremely great amount."

Sons of the Buddha, in addition, there is the dragon king known as "Ten Light Rays" whose rains entering the great ocean amount to twice the volume of water described above. Moreover, the rains entering the great ocean sent down by the dragon king known as "Hundred Light Rays" amount to twice the previously mentioned volume of water.

In addition, the rains entering the great ocean sent down by Great Adornment Dragon King, Manasvin Dragon King, Rumbling Thunder Dragon King, Nanda Dragon King, Upananda Dragon King, Measureless Light Dragon King, Continuous Downpour Dragon King, Great Supremacy Dragon King, Great Bounding Speed

Dragon King, and eighty *koṭīs* of other great dragon kings such as these in each case amount to twice that of the one before. And the rains entering the great ocean sent down by "Jambu Banner," the dragon prince son of the Dragon King, Sāgara, amount to twice that of the one before.

Sons of the Buddha, the waters flowing into the great ocean from the palace of Ten Light Rays Dragon King are twice the previous amount. So too, the waters flowing into the great ocean from the palace of Hundred Light Rays Dragon King are twice the previous amount. So too, the amount of water pouring into the great ocean from the palaces of Great Adornment Dragon King, Manasvin Dragon King, Rumbling Thunder Dragon King, Nanda Dragon King, Upananda Dragon King, Measureless Light Dragon King, Continuous Downpour Dragon King, Great Supremacy Dragon King, Great Bounding Speed Dragon King, and the eighty *koṭīs* of other great dragon kings is different in each case so that the amount of water flowing from each of these palaces is in turn twice that of the previous amount. And the water that flows into the great ocean from the palace of Jambu Banner, the dragon prince son of Sāgara, the Dragon King, is again twice that of the previous amount.

Sons of the Buddha, the waters pouring into the great ocean from the continuous rains of Sāgara, the dragon king, are again twice the previous amount. The waters gushing forth into the ocean from the palace of Sāgara, the dragon king, are again twice those previously described [that he sends down as rain]. The waters it gushes forth are purple colored and their gushing forth is timed so that the great ocean's tides never lose their normal timing.

Sons of the Buddha, just as, in this way, the waters of the great ocean are immeasurable, so too, its many jewels are measurelessly many, its beings are measurelessly many, and the ground of the great earth upon which they all rest is also measurelessly vast. Sons of the Buddha, What the do you think? Is that great ocean measureless, or not?

They replied: "It truly is measureless, so measureless as to be indescribable even by resort to analogy."

Sons of the Buddha, compared to the measurelessness of the Tathāgata's ocean of wisdom, the measurelessness of this great ocean does not amount to even a hundredth part, does not amount to even a thousandth part, and so forth until we come to its not amounting to even a single part in an *upaniṣad* of parts. It is solely to adapt to beings' minds that one makes such analogies, for the objective realms of the Buddha cannot be described even by resort to analogies.

Sons of the Buddha, as for the bodhisattva-mahāsattva:

He should realize that the Tathāgata's ocean of wisdom is measureless because, from the time of his initial resolve, he has incessantly cultivated the bodhisattva practices;

He should realize that the aggregations of jewels within it are measureless because the dharmas constituting the limbs of bodhi and the lineage of the Three Jewels continue on incessantly;

He should realize that the beings in which it abides are measureless because it is taken in and put to use by those still in training or beyond training, including by all *śrāvaka*-disciple and *pratyekabuddha* practitioners; and

He should realize that the grounds on which they dwell are measureless because, from the first ground, the ground of joyfulness, on up to the most ultimate and unimpeded of all the grounds, those [grounds] are where all bodhisattvas reside.

Sons of the Buddha, in order to access measureless wisdom and benefit all beings, the bodhisattva-mahāsattva should know in these ways the objective realms of the Tathāgata, the Arhat, the One of Right and Universal Enlightenment.

At that time, wishing to once again clarify the meaning of this, Samantabhadra Bodhisattva-mahāsattva then spoke these verses:

Just as the mind's objective realms are measureless,
so too is this true of the Buddha's objective realms.
Just as the mind's objective realms arise from the mind,
so too should one contemplate the realms of the Buddha.

Just as, even without leaving their original place, the dragons
use their minds' awesome power to pour down the great rains
and those rains have no place whence they come or to which they go,
still, by according with the dragons' minds, they drench everything,

so too it is that the Muni of Ten Powers
who, though he has no place whence he comes or to which he goes,
if there are any with pure minds, he manifests his body there so that,
even being the size of the Dharma realm, he can enter a single pore.

Just as the extraordinary jewels in the oceans are measureless
just as are the number of beings and the size of the earth,
and just as its waters by nature are of a single undifferentiated flavor,
yet each being living within it receives its own benefit,

so too it is with the Tathāgata's ocean of wisdom
in which everything it contains is measureless
and those in training, beyond training, or dwelling on its grounds
all acquire their own benefit there within it.

Sons of the Buddha, how should the bodhisattva-mahāsattva know the actions of the Tathāgata, the Arhat, the One of Right and Universal Enlightenment? Sons of the Buddha, the bodhisattva-mahāsattva should know that it is unimpeded action that constitutes the actions of the Tathāgata and he should know that it is actions of true suchness that constitute the actions of the Tathāgata.

Sons of the Buddha, just as true suchness was not created in the past, does not move into the future, and does not arise in the present, so too it is with the Tathāgata's actions which are not created, do not move, and do not arise.

Sons of the Buddha, just as the Dharma realm is not finite nor infinite because it has no form, so too it is with the Tathāgata's actions, for they are neither finite nor infinite because they have no form.

Sons of the Buddha, by way of analogy, it is just as if a bird flew through space for a hundred years, the regions already passed by and the regions not yet passed by would both be measureless. And why is this so? This is because the realm of space is boundless.

So too it is with the Tathāgata's actions for, even if someone spent a hundred thousand *koṭīs* of *nayutas* of kalpas in differentiating and expounding on them, what he had already described and what he had not yet described would both be measureless. And why is this so? This is because the Tathāgata's actions are boundless.

Sons of the Buddha, as he abides in unimpeded actions, the Tathāgata, the Arhat, the One of Right and Universal Enlightenment has no place in which he abides and yet he is able to manifest actions everywhere for the sake of all beings. Then, after they have been allowed to see them, they are able to step beyond all paths beset with obstacles.

Sons of the Buddha, by way of analogy, it is just as when the golden-winged king of birds, flying through the sky, begins to circle without flying on, and then uses his clear-eyed vision to look into the dragon palaces down in the waters of the ocean. Then, energetically exerting his courageous and fierce strength to sweep his left and then his right wings, he sweeps aside the ocean's waters and causes them to part, whereupon, knowing of those sons and daughters of the dragons which ones' lives are about to come to an end, he then pounces on them and snatches them up.

So too it is with the Tathāgata, the Arhat, the One of Right and Universal Enlightenment, the king of golden-winged birds. Abiding as he does in unimpeded actions, he uses his pure Buddha eye to contemplate all beings in all the palaces throughout the Dharma realm and, wherever there are those who have planted roots of goodness that have now become ripened, summoning the courageous strength of the ten powers, he uses his two wings of calming and contemplation to sweep aside the waters of *saṃsāra*'s great ocean of desires, thereby causing them to part. He then pulls forth those beings, places them within the Dharma, enables them to cut off all their erroneous perceptions and conceptual proliferations, and then establishes them in the nondiscriminating unimpeded actions of the Tathāgata.

Sons of the Buddha, just as the sun and moon, each alone and with no companions, circle through space, benefiting beings, never thinking as they do so, "I have come from such and such a place and am going on to such and such a place," so too it is with the buddhas, the *tathāgatas*, whose nature is originally quiescent and free of discriminations. They manifest as roaming throughout the entire Dharma realm, wishing to benefit all beings, and never resting. They do not produce conceptual proliferations and discriminations such as this: "I have come from that place and am going to that place."

Sons of the Buddha, it is by such measureless skillful means and measureless nature and marks that the bodhisattva-mahāsattva should know the actions engaged in by the Tathāgata, the Arhat, the One of Right and Universal Enlightenment.

At that time, wishing to once again clarify the meaning of this, Samantabhadra Bodhisattva-mahāsattva then spoke these verses:

Just as true suchness is neither produced nor destroyed,
has no place in which it resides, and cannot be seen by anyone,
so too it is with the actions of the Greatly Beneficial One which,
having transcended the three periods of time, are immeasurable.

Just as the Dharma realm is neither a realm nor not a realm
and is neither finite nor infinite,
so too it is with the actions of the One of Great Meritorious Qualities
who is neither finite nor infinite because he has no body at all.

Just as when a bird has flown on for a thousand *koṭīs* of years,
the regions of space behind and ahead are the same and no different,
so too, if one expounded for many kalpas on the Tathāgata's actions,
the already told of and not yet told of would both be measureless.

As when the golden-winged bird in the sky looks at the great ocean,
parts the waters, pounces, and seizes the dragons' sons and daughters,
so too, the Ten-Powered One can pull forth those with good roots,
enable them to escape the ocean of existence, and be rid of their many delusions.

Just as the sun and moon roam through empty space
and their illumination reaches everyone without discrimination,
so too, the Bhagavat goes everywhere throughout the Dharma realm
and provides teaching to beings without ever moving a thought.

Sons of the Buddha, how should the bodhisattva-mahāsattva know the attainment of right enlightenment as achieved by the Tathāgata, the Arhat, the One of Right and Universal Enlightenment? Sons of the Buddha, the bodhisattva-mahāsattva should know the attainment of right enlightenment as achieved by the Tathāgata:

As not requiring any contemplation of any meaning;
As regarding all dharmas equally;
As free of doubt;
As non-dual and signless;
As neither going nor stopping;
As measureless and boundless;
As having abandoned the two extremes;
As abiding in the Middle Way;
As having gone beyond all language and speech; and
As knowing the actions of all beings' thoughts, the nature of their faculties, their aspirations, their afflictions, and their defiled habitual tendencies.

Or, to state it in terms of what is most essential, he should understand it as knowing in a single mind-moment all dharmas of the three periods of time.

Sons of the Buddha, just as the great ocean is known by all as "the great ocean" due to its ability to everywhere reflect the shapes and appearances of all beings on the four continents, so too it is with the bodhi of the Buddha which is known as "the Buddha's bodhi" due to its ability to everywhere manifesting all beings' thoughts, the nature of their faculties, and their aspirations, even without manifesting anything at all. Therefore it is known as "the bodhi of the Buddha."

Sons of the Buddha, the bodhi of all buddhas cannot be depicted by any literary passage, cannot be gotten at by any verbal description, and cannot be described in any language. It can only be explained by the use of skillful means adapted to what is most fitting.

Sons of the Buddha, when the Tathāgata, the Arhat, the One of Right and Universal Enlightenment, attains right enlightenment:

He acquires bodies as measureless as all beings;
He acquires bodies as measureless as all dharmas;
He acquires bodies as measureless as all *kṣetras*;
He acquires bodies as measureless as the three periods of time;
He acquires bodies as measureless as all buddhas;
He acquires bodies as measureless as all languages;
He acquires bodies as measureless as true suchness;
He acquires bodies as measureless as the Dharma realm;
He acquires bodies as measureless as the realms of empty space;
He acquires bodies as measureless as the unimpeded realms;
He acquires bodies as measureless as all vows;
He acquires bodies as measureless as all practices; and
He acquires bodies as measureless as the realm of quiescent nirvāṇa.

Sons of the Buddha, just as it is with the bodies he acquires, so too it is with his speech and mind in which he also acquires just such measureless and innumerable endowments of all three of these pure spheres.[394]

Sons of the Buddha, when the Tathāgata attains right enlightenment, within his body, he sees all beings attaining right enlightenment, and so forth, including even seeing all beings entering nirvāṇa and including seeing them all as of a single identical nature, namely the absence of any nature at all. What kinds of nature do they not have? This refers to:

No nature of signs;
No nature of exhaustibility;
No nature of production;
No nature of destruction;
No nature of self;
No nature of non-self;
No nature of being any being;
No nature of not being any being;
No nature of bodhi;
No nature of the Dharma realm;
No nature of empty space; and
No nature of the attainment of right enlightenment.

Because they realize all dharmas have no nature, they therefore attain all-knowledge and the continuous great compassion with which they rescue and liberate beings.

> Sons of the Buddha, this is just as it is with empty space which, whether all worlds are created or destroyed, is never either increased or decreased. Why is this so? This is because empty space is unproduced. So too it is with the bodhi of all buddhas which, whether beings do or do not attain right enlightenment, is still neither increased nor decreased. And how is this so? This is because bodhi is neither possessed of signs nor signless and neither singular nor multifarious.
>
> Sons of the Buddha, suppose that there was someone who was able to transformationally create a Ganges' sands number of minds who was then also able to transformationally create from every one of those minds a Ganges' sands number of buddhas, all of whom were formless, shapeless, and signless, and suppose he ceaselessly continued on in this same way to the exhaustion of a Ganges' sands number of kalpas. Sons of the Buddha, what do you think? How many transformationally created *tathāgatas* would that man have created from those transformationally created minds?

Then Sublime Qualities of the Manifestations of the Tathāgata's Nature Bodhisattva replied: "As I understand the meaning of what the Humane One has described, there would be no difference between transformationally created and not being transformationally created. Why then would one even pose the question as to how many there would be all together in such a circumstance?"

Samantabhadra Bodhisattva replied:

> Good indeed! Good indeed! Son of the Buddha, it is just as you have declared. Even supposing that all beings attained right enlightenment in but a single mind-moment, this would be the same and no different from when they had not yet attained right enlightenment. And why is this so? This is because bodhi is signless. If it is signless, then it would be neither increased nor decreased.
>
> Sons of the Buddha, the bodhisattva-mahāsattva should understand this in this way. Attainment of the universal and right enlightenment is identical to bodhi in that its singular sign is signlessness. When the Tathāgata attains right enlightenment, he uses the skillful means of this singular sign to enter the "thoroughly enlightened wisdom" samādhi. Having entered it, within the singular vast body in which he realizes right enlightenment, he manifests a number of bodies as numerous as all beings, all of which dwell within that body. Then, just as it is with that single vast body in which he attains right enlightenment, so too is this so with all the vast bodies in which right enlightenment is attained.

Sons of the Buddha, the Tathāgata has countless gateways such as these associated with the attainment of right enlightenment. One should therefore realize that the bodies manifested by the Tathāgata are measureless. Because they are measureless, it is said of the Tathāgata's bodies that they constitute a measureless realm equal in number to the realm of beings.

Sons of the Buddha, the bodhisattva-mahāsattva should realize that, in but a single pore of the Tathāgata's body, there are buddha bodies equal to the number of all beings' bodies. And how is this so? This is because, the body in which the Tathāgata attains right enlightenment is ultimately neither produced nor destroyed. Just as a single pore pervades the Dharma realm, so too is this true of all such pores. One should realize that there is not even the smallest empty place in which there is no buddha body. And how is this so? This is because, when the Tathāgata attains right enlightenment, there is no place he does not reach. In accordance with his abilities and in accordance with his powers, as he is seated on the lion throne at the site of enlightenment beneath the bodhi tree, he attains the universal and right enlightenment with many different types of bodies.

Sons of the Buddha, the bodhisattva-mahāsattva should realize that, within one's own mind, in each successive mind-moment, buddhas are always attaining right enlightenment. How is this so? This is because, it is not apart from this very mind that all buddhas, the *tathāgatas*, attain right enlightenment. And just as it is with one's own mind, so too it is with the minds of all beings. In all of them, there are *tathāgatas* attaining the universal and right enlightenment which, vast and universally pervasive, has no place in which it is not present. It is never abandoned, never cut off, and never ceases. So it is that one enters the gateway of inconceivable skillful means.

Sons of the Buddha, it is in these ways that the bodhisattva-mahāsattva should know the Tathāgata's attainment of right enlightenment.

At that time, wishing to once again clarify the meaning of this, Samantabhadra Bodhisattva-mahāsattva then spoke these verses:

The Rightly Enlightened One completely knows all dharmas
as non-dual, apart from duality, as all of a uniform equality,
as possessed of an essential nature of purity comparable to space,
and as not involving discriminations regarding "self" or "not-self."

Just as the ocean reflects the bodies of beings
and because of this is said to be "the great ocean,"

so too, bodhi everywhere reflects all thoughts and actions
and is therefore described as "right enlightenment."

Just as when the worlds undergo creation and destruction,
empty space is still not thereby either increased or decreased,
so too, when all buddhas appear in the world,
bodhi still has but a single sign, that of being forever signless.

If someone conjured minds and transformed them into buddhas—
conjured and not-conjured, the nature of the matter would not differ.
So too, even if all beings were to realize bodhi, both after realization
and before realization, it would neither increase nor decrease.

The Buddha has a samādhi called "thoroughly enlightened wisdom."
It is beneath the bodhi tree that he enters this meditative absorption,
emanates countless light rays as numerous as beings,
and then awakens the many beings as if causing lotuses to bloom.

It is because of the manifestation of bodies as numerous
as the thoughts, faculties, and inclinations of all beings
throughout all the kalpas and *kṣetras* of the three periods of time
that right enlightenment is therefore described as "measureless."

Sons of the Buddha, how should the bodhisattva-mahāsattva know the turning of the Dharma wheel as accomplished by the Tathāgata, the Arhat, the One of Right and Universal Enlightenment? Sons of the Buddha, the bodhisattva-mahāsattva should know it in these ways:

Through the sovereign power of the mind and without any arising and without any turning, the Tathāgata turns the wheel of Dharma, for he knows all dharmas as forever unarisen;

Through three kinds of turning by which one cuts off what should be cut off he turns the wheel of Dharma, for he knows all dharmas transcend the extreme views;

Through transcendence of both the extreme of desire and the extreme of its negation, he turns the wheel of Dharma, for he has penetrated to the utmost that all dharmas are like space;

Without resort to speech, he turns the wheel of Dharma, for he knows all dharmas as ineffable;

Through ultimate quiescence, he turns the wheel of Dharma, for he knows all dharmas as having the nature of nirvāṇa;

Through all languages and through all forms of speech, he turns the wheel of Dharma, for there is no place the voice of the Tathāgata does not reach;

Through knowing all sounds as like echoes, he turns the wheel of Dharma, for he completely understands the true nature of all dharmas;

Through sending forth all voices from within a single voice, he turns the wheel of Dharma, for there is ultimately no subjective agent;[395] and

Through doing so endlessly and without omission, he turns the wheel of Dharma, for he is free of any inward or outward attachment.

Sons of the Buddha, just as one could never finish describing all that is expressed through language and speech even if one attempted to do so until the very end of all future kalpas, so too it is with the Buddha's turning of the wheel of Dharma for, even if one used every kind of language and ceaselessly described all that he has thereby established and revealed, one would never come to the end of it.

Sons of the Buddha, the Tathāgata's turning of the Dharma wheel enters all speech and language and yet does not abide there. Just as the alphabet everywhere enters all affairs, all speech, all numerical calculations, and all worldly and world-transcending circumstances and yet does not abide there, so too it is with [what has been described by] the Tathāgata's voice, for it everywhere enters all places, all beings, all dharmas, all karmic actions, and all karmic retributions, and yet it still has no place in which it abides.

None of the many different kinds of language of all beings exist apart from [what has been taught through] the Tathāgata's turning of the Dharma wheel. And how is this so? It is because the true character of words and speech is identical to the wheel of Dharma. Sons of the Buddha, the bodhisattva-mahāsattva should know the Tathāgata's turning of the Dharma wheel in this way.

Moreover, Sons of the Buddha, the bodhisattva-mahāsattva who wishes to know the Dharma wheel as it is turned by the Tathāgata should know the place of origination of the Tathāgata's wheel of Dharma. What then is the place of origination of the Tathāgata's wheel of Dharma? Sons of the Buddha, it is in accordance with the incalculably many differences in all beings' mental actions and inclinations that he sends forth just so very many voices in his turning of the wheel of Dharma.

Sons of the Buddha, the Tathāgata, the Arhat, the One of Right and Universal Enlightenment, has a samādhi known as "ultimate unimpeded fearlessness." Having entered this samādhi, in his state of realization of right enlightenment, from every mouth of every one of his bodies, he emanates voices as numerous as all beings. Every one of those voices is itself possessed of many voices, each of which in turn is different in how it turns the wheel of Dharma and causes all beings to be filled with joyous delight.

One should realize that whoever is able to know the turning of the Dharma wheel in this way is one who accords with the Dharma of all buddhas. Whoever does not know it in this way is not one who accords with it.

Sons of the Buddha, all bodhisattva-mahāsattvas should know the Buddha's turning of the Dharma wheel in this way because it everywhere enters the countless realms of beings.

At that time, wishing to once again clarify the meaning of this, Samantabhadra Bodhisattva-mahāsattva then spoke these verses:

When the Tathāgata turns the Dharma wheel, nothing at all is turned,
In all three times, there is neither any arising nor any attainment.
Just as there will be no time when all written words are exhausted,
so too it is with the Dharma wheel as turned by the Ten-Powered One.

Just as words can enter all places and yet still never reach them,
so too it is with the Dharma wheel of the Rightly Enlightened One.
It enters all verbal expressions and yet has nothing at all it enters
even as it is still able to cause all beings to feel joyous delight.

The Buddha has a samādhi called "ultimate unimpeded fearlessness."
After he has entered this concentration, he then speaks the Dharma.
For all the countless beings, he everywhere speaks in their languages,
thereby causing them to awaken and thus then understand.

Every one of those voices in turn additionally expounds
in countlessly many languages, each of which are different,
with which he freely holds forth in the world without discrimination,
adapting to their individual dispositions, thus enabling all to hear.

Those words do not arise from within or from without,
are never lost, and are free of any accumulation,
yet he thereby turns the wheel of Dharma for the sake of beings
with just such sovereign mastery in his very extraordinary manner.

Sons of the Buddha, how should the bodhisattva-mahāsattva know the *parinirvāṇa* of the Tathāgata, the Arhat, the One of Right and Universal Enlightenment? Sons of the Buddha, the bodhisattva-mahāsattva who wishes to know the great nirvāṇa of the Tathāgata should and must completely know its fundamental and essential nature:

Just as it is with the nirvāṇa of true suchness, so too it is with the Tathāgata's nirvāṇa;

Just as it is with the nirvāṇa of the apex of reality, so too it is with the Tathāgata's nirvāṇa;

Just as it is with the nirvāṇa of the Dharma realm, so too it is with the Tathāgata's nirvāṇa;
Just as it is with the nirvāṇa of empty space, so too it is with the Tathāgata's nirvāṇa;
Just as it is with the nirvāṇa of the nature of dharmas, so too it is with the Tathāgata's nirvāṇa;
Just as it is with the nirvāṇa of the apex of dispassion, so too it is with the Tathāgata's nirvāṇa;
Just as it is with the nirvāṇa of the apex of signlessness, so too it is with the Tathāgata's nirvāṇa;
Just as it is with the nirvāṇa of the apex of the nature of a self, so too it is with the Tathāgata's nirvāṇa;
Just as it is with the nirvāṇa of the apex of the nature of all dharmas, so too it is with the Tathāgata's nirvāṇa; and
Just as it is with the nirvāṇa of the apex of true suchness, so too it is with the Tathāgata's nirvāṇa.

And how is this so? This is because nirvāṇa has no arising and no manifestation. If a dharma has no arising and no manifestation, then it has no cessation.

Sons of the Buddha, the Tathāgata does not speak about the *tathāgatas'* ultimate nirvāṇa for the bodhisattvas, nor does he show that matter to them. Why not? He prefers to enable them to see all *tathāgatas* always abiding directly before them so that, in but a single mind-moment, they also see all buddhas of the past and future with their perfectly fulfilled physical marks just as if they were here now, doing so without raising any dual or non-dual perceptions. And why? Because the bodhisattva-mahāsattvas have forever abandoned all attachments to perceptions.

Sons of the Buddha, it is in order to enable beings to find happiness that all buddhas, *tathāgatas*, appear in the world and it is out of a wish to cause beings to develop a fond admiration for it that they manifest the appearance of nirvāṇa. However, in truth, the Tathāgata has no emergence into the world nor does he have any nirvāṇa. How is this so? The Tathāgata forever dwells in the pure Dharma realm. It is as an adaptation to the minds of beings that he manifests the appearance of entering nirvāṇa.

Sons of the Buddha, by way of analogy, this is just as when the sun rises, it everywhere illuminates the world and, of all of its vessels containing pure water, there are none in which its reflection does not then appear. Its illumination reaches everywhere to all the many places even as it has neither any coming nor any going.

Sometimes one of these vessels breaks at which point it no longer shows the sun's reflection.

Sons of the Buddha, what do you think? When that reflection no longer appears, is that the fault of the sun, or not?

They replied: "No. It was only because the vessel was broken and not due to any fault on the part of the sun."

Sons of the Buddha, so too it is with the Tathāgata's wisdom sun. In its appearance everywhere throughout the Dharma realm, there is no before or after involved. Among all beings' vessels of the pure mind, there are none in which the Buddha does not appear. Wherever the vessel of the mind is forever pure, one always sees the body of the Buddha. If the mind becomes turbid and the vessel thereby breaks, then one is no longer able to see it.

Sons of the Buddha, wherever there is any being who should be able to achieve liberation through the appearance of nirvāṇa, the Tathāgata then manifests the appearance of nirvāṇa for him even though, in truth, the Tathāgata has no birth, has no death, and has no passage into nirvāṇa.

Sons of the Buddha, by way of analogy, fire as one of the great elements is able to create fires throughout the world, but sometimes in a particular time and place, its fire is extinguished. What do you think? Could it be that, as a result, all of the world's fires would be extinguished?

They replied: "No, that would not occur."

Sons of the Buddha, so too it is with the Tathāgata, the Arhat, the One of Right and Universal Enlightenment, who carries out the Buddha's works in all worlds. Sometimes, in a single world, when the works he has been able to accomplish have been concluded, he manifests the appearance of entry into nirvāṇa. How could it be then that, as a consequence, all buddhas, *tathāgatas,* in all worlds would then pass into nirvāṇa?

Sons of the Buddha, it is in this way that the bodhisattva-mahāsattva should know the great *parinirvāṇa* of the Tathāgata, the Arhat, the One of Right and Universal Enlightenment.

Moreover, Sons of the Buddha, it is as if there was a master magician who, understanding well the magical arts, used the powers of his magical conjuration to manifest the appearance of conjured bodies in all the cities and villages of all countries throughout the worlds of the great trichiliocosm and then used those magical powers to sustain their appearance throughout the entire kalpa. Then, in some other place where his magical performances had been finished, he allowed that conjured body to disappear.

Sons of the Buddha, what do you think? Could it be that, having allowed a single body in a single place to disappear, all of them everywhere would therefore disappear?

They replied: "No, that would not occur."

Sons of the Buddha, so too it is with the Tathāgata, the Arhat, the One of Right and Universal Enlightenment. Being thoroughly cognizant of the many different kinds of supernatural arts used in implementing countless types of wise skillful means, he manifests his bodies everywhere throughout the entire Dharma realm and sustains their appearance so that they are allowed to abide forever to the very exhaustion of future time. It may happen that, in a particular single place, the works he has done in accordance with those beings' minds come to an end, whereupon he manifests entry into nirvāṇa there. How could one consequently claim that, just because he manifested entry into nirvāṇa in that one place, he would therefore pass into nirvāṇa everywhere?

Sons of the Buddha, it is in this way that the bodhisattva-mahāsattva should know the great *parinirvāṇa* of the Tathāgata, the Arhat, the One of Right and Universal Enlightenment.

Moreover, Sons of the Buddha, when the Tathāgata, the Arhat, the One of Right and Universal Enlightenment, manifests entry into nirvāṇa, he enters the "unshakable" samādhi and, having entered this samādhi, every one of his bodies then emanates incalculably many hundreds of thousands of *koṭīs* of *nayutas* of great light rays. Each of those light rays then sends forth an *asaṃkhyeya* of lotus flowers. Each of those lotus flowers has ineffably many marvelously bejeweled flower stamens.

Each of those flower stamens has a lion throne on it and, on each of those thrones, there is a *tathāgata* seated there in the lotus posture. The number of all of those buddha bodies is precisely equivalent to that of all beings. All of them possess supremely marvelous qualities of adornment which originate from the power of original vows.

Wherever there are any beings with ripened roots of goodness who see one of these buddha bodies, they all receive instruction. In this way, those buddha bodies continue to abide until the ultimate end of all future time during which, adapting to whatever is fitting, they teach and liberate all beings, never missing the right time in doing so.

Sons of the Buddha, the body of the Tathāgata has no location and is neither real nor false. It is only due to the power of the original vows of all buddhas that, if there are beings capable of being liberated, they then appear. It is in this way that the bodhisattva-mahāsattva should know the great *parinirvāṇa* of the Tathāgata, the Arhat, the One of Right and Universal Enlightenment.

Sons of the Buddha, the Tathāgata abides in the measureless, unimpeded, and ultimate Dharma realm, the realm of empty space, the true suchness nature of dharmas, beyond production or destruction, in the apex of reality. Sustained by original vows, he then appears for beings in accordance with the appropriate time, doing so ceaselessly, never forsaking any being, any *kṣetra,* or any dharma.

Then, wishing to once again clarify the meaning of this, Samantabhadra Bodhisattva-mahāsattva then spoke these verses:

Just as when the sun shines its light, illuminating the Dharma realm,
when broken vessels' waters flow out, its reflections then disappear,
so too it is with the wisdom sun of the Supreme One
which beings without faith see as disappearing into nirvāṇa.

This is just as when the fire element creates fires in the world,
and then, in one town, perhaps the fires are temporarily extinguished,
so too, the most supreme of men is everywhere in the Dharma realm,
yet, when teaching works end somewhere, he manifests his final end.

It is just as if a master conjurer manifested bodies in all *kṣetras,*
then, when finishing his work in some place, he was able to disappear.
When the Tathāgata's teachings end somewhere, he too does the same,
but, even so, in other lands, one still always sees the Buddha.

The Buddha has a samādhi known as "unshakable."
On finishing teachings for particular beings, he enters this absorption.
In but a single mind-moment, his body emanates countless light rays.
Their light then manifests lotuses and those flowers all have buddhas.

Those countless buddhas' bodies equal to the Dharma realm's beings
are such that beings possessed of merit are able then to see them.
Each of those countless bodies such as these
are replete in both their life spans and their adornments.

Though he has the nature of nonproduction, the Buddha still appears.
Though he has the nature of nondestruction, Buddha enters nirvāṇa.
Such phenomena cut short all verbal descriptions and analogies.
Perfectly realizing every form of meaning, he is entirely without peer.

Sons of the Buddha, how should the bodhisattva-mahāsattva know the roots of goodness which are planted through seeing, hearing, or drawing near to the Tathāgata, the Arhat, the One of Right and Universal Enlightenment? Sons of the Buddha, the bodhisattva-mahāsattva should know that none of the roots of goodness planted in the presence of the Tathāgata through seeing him, hearing him, or drawing close to him are planted in vain. This is:

Because they produce the inexhaustible wisdom of enlightenment;
Because they allow one to leave behind the difficulties of all obstacles;
Because they ensure one will definitely reach the ultimate;
Because they are free of any false or deceptive aspects;
Because they enable one to fulfill all vows;
Because they lead one to never end one's practices in the realm of the conditioned;
Because they accord with unconditioned wisdom;
Because they produce the wisdom of all buddhas;
Because they continue on to the end of future time;
Because they lead to perfecting all the many kinds of supreme practices; and
Because they allow one to reach the ground of effortless wisdom.

Sons of the Buddha, by way of analogy, it is as if there were some great man who, having eaten a small piece of vajra, would then never finally be able to digest it, for it would pass through his body and be expelled to the outside. Why is this? This is because vajra cannot remain together with the various kinds of filth in the flesh body.

So too it is when one plants even a few roots of goodness in the presence of the Tathāgata. They will necessarily lead one to pass through and beyond all of the affliction-ridden body's practices in the realm of the conditioned and will finally lead one to reach the station of unconditioned ultimate wisdom. How is this so? It is because even these small roots of goodness will not remain together with the afflictions associated with conditioned practice.

Sons of the Buddha, even if one piled up a mass of dry grass the size of Mount Sumeru and then threw into it a flaming ember that was only the size of a mustard seed, it would still all definitely burn up. And why would this be so? This is because of fire's capacity to burn things. So too, even if one plants only small roots of goodness in the presence of the Tathāgata, one will still definitely be able to completely burn away all of one's afflictions and ultimately succeed in reaching the nirvāṇa without residue. And why is this? This is because of the ultimate nature of even these small roots of goodness.

Sons of the Buddha, by way of analogy, this is like the medicine king tree known as "Good to See" which grows in the Himalaya Mountains. When seen, the eyes become purified; when heard, the ears become purified; when smelled, the nose becomes purified; when tasted, the tongue becomes purified; and when touched, the body becomes purified. When any being so much as takes up some of its soil, that too can provide its healing benefits.

Sons of the Buddha, so too it is with the Tathāgata, the Arhat, the One of Right and Universal Enlightenment, the unexcelled physician king who is able to bestow every form of benefit on beings. If anyone is able to see the form body of the Tathāgata, his eyes will become purified; if anyone is able to hear the name of the Tathāgata, his ears will become purified; if anyone smells the fragrance of the Tathāgata's moral virtue, his nose will become purified; and if anyone is able to taste the flavor of the Tathāgata's Dharma, his tongue will become purified and he will possess the vast and long tongue and come to understand the dharma of languages. If anyone is able to be touched by the Tathāgata's light, his body will become purified and he will ultimately acquire the unexcelled Dharma body.

If anyone develops mindfulness of the Tathāgata, he will acquire the purification of the mindfulness-of-the-Buddha samādhi. If any being makes an offering to a spot of land the Tathāgata has passed through or makes an offering to one of his stupas or shrines, then he will acquire roots of goodness allowing him to extinguish all affliction-based troubles and he will also acquire the bliss of the worthies and the *āryas*.

Sons of the Buddha, I shall now tell you: Even if there is some being who sees or hears the Buddha, but then, due to being encumbered by karmic obstructions, fails to develop faith and feel happiness on this account, they still thereby plant roots of goodness which will not have been planted in vain, for even this will eventually culminate in his entering nirvāṇa.

Sons of the Buddha, it is in this way that the bodhisattva-mahāsattva should know the roots of goodness planted in the presence of the Tathāgata by seeing, hearing, or drawing near to him. This will in all cases lead to abandoning all bad dharmas and perfecting the good dharmas.

Sons of the Buddha, the Tathāgata uses all kinds of analogies to describe many different situations, yet he has no analogy adequate to describe this dharma. How is this so? This is because the road of intellectual knowledge ends here and because this matter is so inconceivable. All buddhas and bodhisattvas only use analogies when teaching in order to adapt to beings' minds and delight them. They are not ultimate.

Sons of the Buddha, this Dharma gateway:

Is known as the place which holds the Tathāgata's secrets;
Is known as that which no one in the world can know;
Is known as the entryway to the seal of the Tathāgata;
Is known as the gateway to developing great wisdom;
Is known as that which reveals the lineage of the Tathāgata;
Is known as that which perfects all bodhisattvas;
Is known as that which cannot be destroyed by anyone in the world;
Is known as that which continuously accords with the realm of the Tathāgata;
Is known as that which is able to purify all realms of beings; and
Is known as the inconceivable ultimate dharma which expounds the fundamental true nature of the Tathāgata.

Sons of the Buddha, this Dharma gateway is not spoken for the sake of any other beings: It is spoken only for bodhisattvas progressing in the Great Vehicle and is spoken only for bodhisattvas who have entered the inconceivable vehicle. This Dharma gateway is not to enter the hands of any other kinds of beings aside from those who are bodhisattva-mahāsattvas.

Sons of the Buddha, by way of analogy, this is like the seven treasures owned by a wheel-turning sage king on account of which he manifests as a wheel-turning king. These treasures of his do not pass into the hands of any other being aside from the prince born to his number one wife, the prince who is completely endowed with the marks of a sage king. If a wheel-turning king had no prince who was completely endowed with those many qualities, then, after the king's life came to an end, within seven days, all of those treasures and other such possessions would scatter and completely disappear.

Sons of the Buddha, the precious treasure of this sutra is also of this very sort. It is not to enter into the hands of any other beings with the exception of the true sons of the Tathāgata, the Dharma King, those sons born into the clan of the Tathāgata who have planted the roots of goodness which produce the marks of a *tathāgata*.

Sons of the Buddha, if there were no true sons of the Buddha such as these, Dharma gateways such as these would scatter and disappear before long. Why? All those who are adherents of the two vehicles do not even hear this sutra, how much the less could they accept it, preserve it, study it, recite it, write it out, and analytically explain it. It is only the bodhisattvas who are able to act in such ways. Therefore, the bodhisattva-mahāsattvas who hear this Dharma gateway should feel great happiness and then, with a reverential mind, they should accept it with the highest level of respect. And why? This is because, if a bodhisattva-mahāsattva has faith in and delights in this sutra, he will swiftly attain *anuttara-samyak-saṃbodhi*.

Sons of the Buddha, even if a bodhisattva practiced the six *pāramitās* and cultivated all the different aids to enlightenment, doing so for countless hundreds of thousands of *koṭīs* of *nayutas* of kalpas, still, if he had not yet heard this Dharma gateway of the Tathāgata's inconceivable and great awesome virtue, or if heard it at some point in time but failed to believe in it, failed to understand it, failed to accord with it, and failed to enter into it, then he does not qualify to be referred to as a genuine bodhisattva, for he has still been unable to achieve birth into the clan of the Tathāgata.

If one succeeds in hearing this Dharma gateway of the Tathāgata's incalculable, inconceivable, unobstructed, and unimpeded wisdom and then, having heard it, has faith in it, understands it, accords with it, awakens to it, and enters into it, one should know that this person:

Is one who has been born into the clan of the Tathāgata;
Is one who accords with the realm of all *tathāgatas*;
Is one who completely fulfills all the bodhisattva dharmas;
Is one who abides securely in the realm of the knowledge of all modes;
Is one who has left all worldly dharmas far behind;
Is one who has developed all of the Tathāgata's practices;
Is one who has a penetrating comprehension of the nature of all bodhisattva dharmas;
Is one whose mind is free of doubts about the Buddha's powers of transformation;
Is one who abides in the independently realized Dharma; and
Is one who has deeply entered the unimpeded realm of the Tathāgata.

Sons of the Buddha, after hearing this Dharma, the bodhisattva-mahāsattva:

Is able to use the knowledge of equality to know the immeasurable dharmas;
Is able to use the correct and straight mind to abandon all discriminations;

Is able through supreme aspiration to see all buddhas directly before him;

Is able through the power of mental engagement to enter a realm of uniform equality like empty space;[396]

Is able through sovereign mastery of mindfulness to travel throughout the boundless Dharma realm;

Is able to use the power of wisdom to possess all the meritorious qualities;

Is able to use spontaneously arising wisdom to abandon all of the world's defilements;

Is able to use the bodhi resolve to enter the web of all the ten directions;

Is able to use great contemplation to know all buddhas of the three periods of time as of the same single essential nature; and

Is able to use the wisdom that dedicates one's roots of goodness to everywhere enter dharmas such as these, not entering them and yet entering them, not seizing on even a single dharma even as he constantly contemplates all dharmas through but a single dharma.

Sons of the Buddha, the bodhisattva-mahāsattva perfects meritorious qualities such as these and, with the power of but a minor effort, acquires the spontaneously arising wisdom realized without the assistance of a teacher.

At that time, wishing to once again clarify the meaning of this, Samantabhadra Bodhisattva-mahāsattva then spoke these verses:

If one sees, hears, or makes offerings to the Tathāgatas,
the merit thus acquired is so measureless that
it could never be exhausted even during all of conditioned existence.
He will soon extinguish the afflictions and leave the many sufferings.

Just as, if a man swallowed a small piece of vajra,
it could never be digested and would necessarily be expelled,
so too, merit acquired from offerings to the One of Ten Powers
will extinguish the afflictions and definitely lead one to vajra wisdom.

Just as, if one gathered dry grass equal in size to Mount Sumeru and
threw only a mustard seed-sized ember into it, it would still all burn,
so too, the small amount of merit gained from offerings to buddhas
will definitely lead to cutting off the afflictions and arriving at nirvāṇa.

The Himalaya Mountains have a medicine called "Good to See" that,
when seen, heard, smelled, or touched, heals the many diseases.
So too, if one but sees or hears the One of Ten Powers,
one will gain supreme merit and then reach the Buddha's wisdom.

At that time, due to the Buddha's spiritual powers and also because Dharma is of this very sort, ten ineffable numbers of hundreds of thousands of *koṭīs* of *nayutas* of worlds in each of the ten directions all moved and shook in six ways, namely upward thrusting in the east together with sinking in the west, upward thrusting in the west together with sinking in the east, upward thrusting in the south together with sinking in the north, upward thrusting in the north together with sinking in the south, upward thrusting at the periphery together with sinking in the middle, and upward thrusting in the middle together with sinking at the periphery. Eighteen types of movement then occurred, namely movement, pervasive movement, universally pervasive movement, rising, pervasive rising, universally pervasive rising, upward thrusting, universal upward thrusting, universally pervasive upward thrusting, shaking, universal shaking, universally pervasive shaking, roaring, universal roaring, universally pervasive roaring, striking, universal striking, and universally pervasive striking.

Rains of adornments then fell which were superior even to those in all the heavens. They consisted of all kinds of flower blossom clouds, all kinds of canopy clouds, banner clouds, pennant clouds, fragrance clouds, garland clouds, perfume clouds, adornment clouds, clouds of immensely radiant *maṇi* jewels, clouds of all kinds of bodhisattva praises, clouds of an ineffable number of many different types of bodhisattva bodies, clouds raining displays of realizations of right enlightenment, clouds causing the purification of inconceivably many worlds, and clouds raining down sounds of the Tathāgata's sayings. They completely filled the boundless Dharma realm. Just as, within these four continents, due to the Tathāgata's spiritual powers, there were manifestations such as these which caused the bodhisattvas to all be filled with great joyous delight, so too did this occur everywhere throughout all worlds of the ten directions.

At that time, from beyond a number of worlds off in each of the ten directions as numerous as the atoms in eighty ineffable numbers of hundreds of thousands of *koṭīs* of *nayutas* of buddha *kṣetras,* there came *tathāgatas* as numerous as the atoms in eighty ineffable numbers of hundreds of thousands of *koṭīs* of *nayutas* of buddha *kṣetras.* They were all identically named "Samantabhadra." They all appeared directly before them and said:

> It is good indeed, good indeed, Son of the Buddha, that you have been able to receive the assistance of the Buddha's awesome powers

and, according with the nature of dharmas, expound upon the inconceivable Dharma of the manifestation of the Tathāgata. Son of the Buddha, all of us identically named buddhas from each of the ten directions, in each case as numerous as the atoms in eighty ineffable numbers of hundreds of thousands of *koṭīs* of *nayutas* of buddha *kṣetras*—we all speak this very Dharma. And just as it is what is spoken by us, so too is it also what is spoken by all buddhas of the ten directions.

O Son of the Buddha, now, within this congregation, there are bodhisattva-mahāsattvas as numerous as the atoms in ten myriads of buddha *kṣetras* who have acquired the spiritual superknowledges and samādhis of all bodhisattvas. We now bestow upon them their predictions of being bound to realize *anuttara-samyak-saṃbodhi* in but one more lifetime.

There are also beings here as numerous as the atoms in a buddha *kṣetra* who have resolved to attain *anuttara-samyak-saṃbodhi*. We also bestow predictions on them that, in a future age, after passing through kalpas as numerous as the atoms in an ineffable number of buddha *kṣetras*, they will all succeed in attaining buddhahood at which time they will all be identically named "Especially Supreme Realm of the Buddha." In order to enable future bodhisattvas to hear this Dharma, we shall all join in protecting and preserving it.

Just as it is so for the beings brought across to liberation here in these four continents, so too is this so for the beings brought across to liberation in the ten directions' countlessly and immeasurably many hundreds of thousands of *koṭīs* of *nayutas* of worlds even up to all the ineffable-ineffable number of worlds throughout the Dharma realm and the realm of empty space.

At that time:

Because of the awesome spiritual powers of all buddhas of the ten directions;
Because of the power of the original vows of Vairocana;
Because Dharma is of this very sort;
Because of the power of roots of goodness;
Because the arising of the Tathāgata's wisdom never skips even a single mind-moment;
Because the Tathāgata's responses to conditions never fail to occur at the right time;
Because they awaken all bodhisattvas in accordance with the right time;
Because whatever they have done in the distant past is never lost;

Because they enable the attainment of Samantabhadra's vast practices; and
Because they manifest the sovereign mastery of all-knowledge—

From beyond a number of worlds in each of the ten directions equal to the atoms in ten ineffable numbers of hundreds of thousands of *koṭīs* of *nayutas* of buddha *kṣetras*, there then came, intent on paying their respects, bodhisattvas from each of those directions as numerous as the atoms in ten ineffable numbers of hundreds of thousands of *koṭīs* of *nayutas* of buddha *kṣetras* who, completely filling up the entire Dharma realm's ten directions, then manifested the bodhisattva's vast adornments, emanated an immense net of light rays, caused quaking in all worlds of the ten directions, caused the destruction and scattering of all the palaces of the *māras*, melted away all the sufferings in all the wretched destinies, displayed the awesome virtue of all *tathāgatas*, sang the praises of the Tathāgata's incalculably many different meritorious dharmas, everywhere rained down all the many different kinds of rain, manifested countlessly many different kinds of bodies, and received the Dharma of incalculably many buddhas.

Then, aided by the Buddha's spiritual powers, they each proclaimed:

> It is good indeed, Son of the Buddha, that you have been able to speak about this indestructible Dharma of the Tathāgata. Son of the Buddha, we are all identically named "Samantabhadra" and we have all come here from the presence of the *tathāgata* named "Universal Banner of Sovereign Mastery" in worlds known as "Universal Light." In all those places, they also teach this very Dharma with just such phrasings as these, just such principles as these, just such explanations as these, and just such certitude as this. They are all the same as found here, neither more nor less.
>
> It is due to the aid of the Buddha's spiritual powers and due to having acquired the Dharma of the Tathāgata that we have come here to pay our respects and bear witness for you. And just as we have come here for this purpose, so too is this also occurring in just this same way in all of the four-continent worlds throughout the ten directions of empty space everywhere throughout the Dharma realm.

At that time, aided by the Buddha's spiritual powers, Samantabhadra Bodhisattva surveyed that entire great congregation of bodhisattvas, and, wishing to once again clarify:

The vast awesome virtue of the manifestation of the Tathāgata;
The indestructibility of the Tathāgata's right Dharma;

The non-futility of planting measureless roots of goodness;
The inevitability that, when all buddhas appear in the world, they will be completely possessed of all the most superior dharmas;
Their excellent ability to contemplate the minds of all beings;
Their adaptation to whatever is appropriate in speaking the Dharma without ever missing the right time;
Their production of all bodhisattvas' measureless light of Dharma;
The miraculous adornment of all buddhas;
All *tathāgatas'* sharing of a single body free of individual differences; and
Their arising from their great original practices—

He then spoke these verses:

All that is done by all the *tathāgatas* is so indescribable
that none of the worlds' analogies could even come close.
Still, to enable beings to awaken and understand,
in what is inaccessible to analogies, I make analogies to instruct.

Such subtle, secret, and extremely deep Dharma
could only rarely be heard in a hundred thousand myriads of kalpas.
It is only those who are vigorous, wise, and well trained
who are then able to hear these mysterious and abstruse meanings.

Whoever, on hearing this Dharma, is filled with rejoicing
is one who has already made offerings to incalculably many buddhas,
is one who is supported and drawn forth by the Buddha, and
is one to whom men and devas give praise and always make offerings.

This constitutes the foremost world-transcending wealth,
this is able to rescue and liberate all the many kinds of beings,
and this is able to bring forth the path of purity.
You should all uphold it and must never be neglectful in doing so.

The End of Chapter Thirty-Seven

CHAPTER 38

Transcending the World

At that time, the Bhagavat, dwelling in the state of Magadha, was residing at the site of enlightenment in accordance with the *araṇya* dharma of forest dwelling, seated on a lotus flower dais lion throne in the Hall of Universal Light where:

His marvelous awakening was in all respects completely fulfilled;
He had forever cut off the two kinds of action;[397]
He had acquired the penetrating comprehension of the dharma of signlessness;
He had come to dwell where buddhas dwell;[398]
He had attained the equality of the buddhas;[399]
He had reached the station free of obstacles;
He had attained the Dharma that cannot be overturned;[400]
He had become unimpeded in his actions;[401]
He had established what is inconceivable;[402] and
He had attained the universal vision of the three periods of time.

His body constantly and completely pervaded all lands, his wisdom constantly and clearly penetrated all dharmas, and he had completed all the practices.[403] He had put an end to all doubts, had acquired the body that no one is able to fathom, and had acquired the wisdom that all bodhisattvas equally seek to acquire. He had achieved the ultimate perfection in the non-duality of the Buddha, had completely fulfilled the liberations which are the same for all *tathāgatas*, and had realized the ground equally shared by all buddhas in which neither the middle nor the extremes exist and he is present throughout the entire Dharma realm and commensurate with the realm of empty space.

He dwelt together there with bodhisattva-mahāsattvas as numerous as the atoms in an ineffable number of hundreds of thousands of *koṭīs* of *nayutas* of buddha *kṣetras,* all of whom had reached the stage of having but one more lifetime before they would realize *anuttarasamyaksaṃbodhi.* They had all come and gathered there from many different countries in other regions and all of them possessed the bodhisattva's skillful means and wisdom. That is to say:

They were well able to contemplate all beings and use the power of skillful means to enable them to undergo the training and dwell in the bodhisattva dharmas;

They were well able to contemplate all worlds and use the power of skillful means to go forth everywhere to visit them all;

They were well able to contemplate the realm of nirvāṇa, reflect upon it, and assess it;

They forever abandoned all conceptual proliferation and discriminations and incessantly cultivated the marvelous practices;

They were well able to attract all beings and skillfully penetrated all the countless dharmas of skillful means;

They realized all beings are empty and nonexistent and yet they still did not deny the fruits of karmic actions;

They thoroughly knew all of the many kinds of differences in beings' minds, latent tendencies, faculties, spheres of cognition, and skillful means;

They were able to take on and uphold the dharmas of all buddhas of the three periods of time, to completely understand them by themselves, and to then also explain them for others;

They skillfully and securely dwelt in the countless worldly and world-transcending dharmas while also knowing them in accordance with reality;

They skillfully contemplated all conditioned and unconditioned dharmas and realized their non-dual character;

In but a single mind-moment, they were able to acquire all the wisdom of all buddhas of the three periods of time;

They were able in each successive mind-moment to manifest the realization of the right and perfect enlightenment and enable all beings to resolve to attain enlightenment;

In the objective conditions focused on by a single being, they thoroughly knew all beings' spheres of cognition;

Although they entered the Tathāgata's ground of all-knowledge, they still did not relinquish the bodhisattva practices;

They use wisdom and skillful means in all the works they do, and yet they have nothing at all that they do;

They dwelt for countless kalpas for the sake of every being, and yet they were difficult to encounter even in *asaṃkhyeyas* of kalpas;

They turned the wheel of right Dharma and trained beings, never doing so in vain;

They had already completely fulfilled the pure conduct and vows of all buddhas of the three periods of time; and

> They had all perfected countless meritorious qualities such as these which were so extensive that, even if all *tathāgatas* tried to do so for boundlessly many kalpas, they could still never finish describing them.

Their names were: Universal Worthy [Samantabhadra][404] Bodhisattva, Universal Eye Bodhisattva, Universal Transformation Bodhisattva, Universal Wisdom Bodhisattva, Universal Vision Bodhisattva, Universal Radiance Bodhisattva, Universal Contemplation Bodhisattva, Universal Illumination Bodhisattva, Universal Banner Bodhisattva, and Universal Enlightenment Bodhisattva.

Bodhisattvas such as these were as numerous as the atoms in ten ineffables of hundreds of thousands of *koṭīs* of *nayutas* of buddha *kṣetras*. They had all already perfected the conduct and vows of Samantabhadra. They had already completely fulfilled all their deep-minded great vows. Wherever any buddha appeared in the world, they were all able to go forth there, pay their respects, and request the turning of the Dharma wheel. They were well able to take on and sustain the Dharma eye of all buddhas. They ensured that the lineage of all buddhas would never be cut off. They knew well the sequence of all buddhas' appearances in the world and their bestowing of predictions, their names, their lands, their realization of the right and perfect enlightenment, and their turning of the Dharma wheel. In worlds without buddhas, they manifested bodies realizing buddhahood. They were able to cause all beings possessed of defilements to become purified. They were able to extinguish the karmic obstacles of all bodhisattvas. And they entered the unimpeded pure Dharma realm.

At that time, Samantabhadra Bodhisattva-Mahāsattva entered a vast samādhi known as "the flower adornment of the Buddha." When he entered this samādhi, all worlds of the ten directions shook in six ways, moved in eighteen ways, and produced a loud sound that no one did not hear. After this, he arose from his samādhi.

Then Universal Wisdom Bodhisattva, knowing that the assembly had already gathered together there, proceeded to pose questions to Samantabhadra Bodhisattva, saying:

> O Son of the Buddha, please expound on the following matters:
>
> What does the bodhisattva-mahāsattva rely on?
> What constitutes his extraordinary kinds of thought?
> What constitutes his practices?
> What serves as his good spiritual guide?

What constitutes his diligent vigor?
What constitutes his bases for attaining peace of mind?
What constitutes his ways to develop beings?
What constitutes his moral precepts?
What constitutes his bases for realizing he is bound to receive his prediction?
What constitutes his entry among the bodhisattvas?
What constitutes his entry among the *tathāgatas*?
What constitutes his penetration of beings' mental actions?
What constitutes his entry into worlds?
What constitutes his entry into kalpas?
What constitutes his ways of speaking of the three periods of time?
What constitutes his penetrating knowledge of the three periods of time?
What constitutes his bringing forth of the tireless mind?
What constitutes his knowledge of differences?
What constitutes his *dhāraṇīs*?
What constitutes his proclamations regarding buddhas?[405]
What constitutes his bringing forth of the universally worthy mind [of Samantabhadra]?[406]
What constitutes his dharmas of universally worthy practice [of Samantabhadra]?
What constitutes his reasons for generating the great compassion?
What constitutes the causes and conditions for his arousing the bodhi resolve?
What are the types of mind he uses in revering the good spiritual guide?
What constitutes his purity?
What constitutes his *pāramitās*?
What constitutes his knowledge pursuant to awakening?
What constitutes his knowing based on realizations?
What constitutes his powers?
What constitutes his equal regard?
What constitutes his statements on the true meaning of the dharmas of the Buddha?
What constitutes his speaking about dharmas?
What constitutes what he preserves?
What constitutes his eloquence?
What constitutes his sovereign masteries?
What is the nature of his nonattachment?

What constitutes his types of impartial mind?
What constitutes his ways of developing wisdom?
What constitutes his transformations?
What constitutes his means of empowerment?
What constitutes the bases for great happiness and satisfaction?
What constitutes his deep penetration of the Buddha's Dharma?
What constitutes those things on which he is based?
What constitutes his ways of arousing fearless resolve?
What constitutes his ways of arousing doubt-free resolve?
What constitutes his inconceivability?
What constitutes his skillful and esoteric speech?
What constitutes his skillfully distinguishing wisdom?
What constitutes his kinds of entry into samādhi?
What constitutes his kinds of pervasive penetration?
What constitutes his gateways to liberation?
What constitutes his spiritual superknowledges?
What constitutes his clarities?
What constitutes his liberations?
What constitutes his gardens and groves?
What constitutes his palaces?
What constitutes his bases of delight?
What constitutes his kinds of adornments?
What constitutes his manifestations of the unshakable mind?
What constitutes his kinds of never-relinquished profound and great resolve?
What constitutes his kinds of [wise] contemplations?[407]
What constitutes his explanations of dharmas?
What constitutes his [other] kinds of purity?[408]
What constitutes his seals?
What constitutes his illumination with the light of wisdom?
What constitutes his peerless dwelling?
What constitutes his types of flawless resolve?
What constitutes his types of especially superior mountain-like mind?
What constitutes his oceanic wisdom by which he enters unexcelled bodhi?
What constitutes his jewel-like abiding?
What constitutes his generation of the vajra-like Great Vehicle resolve?
What constitutes his great undertakings?
What constitutes his ultimate and great endeavors?

What constitutes his indestructible faith?
What constitutes his ways of receiving the prediction [of future buddhahood]?
What constitutes his ways of dedicating roots of goodness?
What constitutes his ways of attaining wisdom?
What constitutes his ways of arousing boundlessly vast resolve?
What constitutes his hidden treasures?
What constitutes his types of moral standards?
What constitutes his sovereign masteries?
What constitutes his unimpeded functions?
What constitutes his unimpeded functions in relation to beings?
What constitutes his unimpeded functions in relation to *kṣetras?*
What constitutes his unimpeded functions in relation to dharmas?
What constitutes his unimpeded functions in relation to bodies?
What constitutes his unimpeded functions in relation to vows?
What constitutes his unimpeded functions in relation to realms?
What constitutes his unimpeded functions in relation to knowledge?
What constitutes his unimpeded functions in relation to the spiritual superknowledges?
What constitutes his unimpeded functions in relation to the spiritual powers?
What constitutes his unimpeded functions in relation to the powers?
What constitutes his easeful mastery?[409]
What constitutes his spheres of action?[410]
What constitutes his [other kinds of] powers?[411]
What constitutes his kinds of fearlessness?
What constitutes his exclusive dharmas?
What constitutes his works?
What constitutes his bodies?
What constitutes his physical actions?
What constitutes his [other] bodies?[412]
What constitutes his speech?
What constitutes his ways of purifying speech?
What constitutes his sources of protection?
What constitutes his accomplishment of great endeavors?
What constitutes his types of mind?
What constitutes his resolutions?
What constitutes his types of all-pervasive mind?

What constitutes his faculties?
What constitutes his deep mind?
What constitutes his kinds of especially superior deep mind?
What constitutes his diligent cultivation?
What constitutes his definite understanding?
What constitutes his definite understanding in entering worlds?[413]
What constitutes his definite understanding in entering the realms of beings?[414]
What constitutes his habitual karmic propensities?
What constitutes his grasping?
What constitutes his cultivation?
What constitutes his fulfillment of the dharmas of the Buddha?
What constitutes the ways of retreating from the path of the Buddha's Dharma?[415]
What constitutes his paths for transcendence of rebirths?
What constitutes his definite dharmas?
What constitutes the paths by which he develops the dharmas of the Buddha?
What constitutes his names that are used for great men?
What constitutes his paths?
What constitutes his measureless paths?
What constitutes his provisions for enlightenment?[416]
What constitutes his cultivation of the path?[417]
What constitutes his adornments of the path?
What constitutes his feet?
What constitutes his hands?
What constitutes his stomach?
What constitutes his inner organs?
What constitutes his heart?
What constitutes his armor?
What constitutes his weapons?
What constitutes his head?
What constitutes his eyes?
What constitutes his ears?
What constitutes his nose?
What constitutes his tongue?
What constitutes his body?
What constitutes his mind?
What constitutes his practices?
What constitutes his abiding?
What constitutes his sitting?

What constitutes his recumbence?
What constitutes his abodes?
What constitutes his places of practice?
What constitutes his [other] contemplations?[418]
What constitutes his universal contemplations?
What constitutes his swiftness?
What constitutes his lion's roar?
What constitutes his pure giving?
What constitutes his pure moral precepts?
What constitutes his pure patience?
What constitutes his pure vigor?
What constitutes his pure meditative concentration?
What constitutes his pure wisdom?
What constitutes his pure kindness?
What constitutes his pure compassion?
What constitutes his pure sympathetic joy?
What constitutes his pure equanimity?
What constitutes his meanings?
What constitutes his dharmas?
What constitutes his merit-based provisions for the enlightenment?
What constitutes his wisdom-based provisions for enlightenment?
What constitutes his completely developed clarities?
What constitutes his ways of seeking the Dharma?
What constitutes his dharmas for attaining complete understanding?
What constitutes his cultivation dharmas?
What constitutes the *māras*?
What constitutes the works of the *māras*?
What constitutes the ways of abandoning the works of the *māras*?
What constitutes the ways of seeing the Buddha?
What constitutes the buddha works?
What constitutes the arrogant actions?
What constitutes the wise actions?
What constitutes the ways of being possessed by Māra?
What constitutes the ways of being possessed by the Buddha?
What constitutes the ways of being possessed by the Dharma?
What constitutes the works accomplished while dwelling in the Tuṣita Heaven?
Why does he pass away from his dwelling in the Tuṣita Heaven?

Why does he manifest as dwelling within the womb?
What then constitutes his manifestation of subtle endeavors?
Why does he manifest as having just taken birth?
Why does he manifest a subtle smile?
Why does he manifest the walking seven steps?
Why does he manifest on the ground of the pure youth?
Why does he manifest abiding within the inner palace?
Why does he manifest as leaving the household life?
Why does he manifest as practicing the austerities?
Why does he then go to the site of enlightenment?
Why does he then sit at the site of enlightenment?
What constitutes the extraordinary signs that occur when he sits at the site of enlightenment?
Why does he manifest as conquering the *māras*?
What constitutes his realization of the Tathāgata's powers?
Why does he turn the wheel of the Dharma?
How is it that, because of turning the wheel of the Dharma, he acquires the dharmas of purity?
Why does the Tathāgata, the Arhat, the One of Right and Perfect Enlightenment manifest *parinirvāṇa*?

It would be good indeed, O Son of the Buddha, if you would please expound on dharmas such as these for our benefit.

Samantabhadra Bodhisattva then told Universal Wisdom and the other bodhisattvas:

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of things upon which he relies. What are those ten? They are as follows:

He relies on the resolve to attain bodhi, doing so through never forgetting or losing it;
He relies on the good spiritual guide, doing so by remaining as harmoniously united with him as if they were one;
He relies on roots of goodness, doing so through cultivating, accumulating, and increasing them;
He relies on the *pāramitās*, doing so through cultivating them to complete fulfillment;
He relies on all dharmas, doing so because they ultimately result in emancipation;
He relies on great vows, doing so because they cause the growth of bodhi;
He relies on all the practices, doing so by completely developing them all;

He relies on all the bodhisattvas, doing so because they share the same single [body of] wisdom;
He relies on offerings to all buddhas, doing so through maintaining purity in the mind of faith; and
He relies on all *tathāgatas* because, like a kindly father, they incessantly provide him with instruction.

These are the ten. If bodhisattvas abide in these dharmas, then they themselves will succeed in becoming abodes of the Tathāgata's unexcelled wisdom.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of extraordinary thought. What are those ten? They are as follows:

He thinks of all roots of goodness as his own roots of goodness;
He thinks of all roots of goodness as seeds of bodhi;
He thinks of all beings as vessels of bodhi;
He thinks of all vows as his own vows;
He thinks of all dharmas as [means of attaining] emancipation;
He thinks of all practices as his own practices;
He thinks of all dharmas as dharmas of the Buddha;
He thinks of all dharmas of speech as constituting the path of speech;
He thinks of all buddhas as kindly fathers; and
He thinks of all *tathāgatas* as non-dual.

These are the ten. If bodhisattvas abide in these dharmas, then they acquire thought which is unexcelled in its skillful means.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of practices. What are those ten? They are as follows:

Practices related to all beings, to enable them all to become ripened;
Practices related to all means of seeking Dharma, to cultivate and train in them all;
Practices related to all roots of goodness, to cause them all to grow;
Practices related to all samādhis, to bring about undistracted single-mindedness;
Practices related to all [aspects of] wisdom, to have none of them he does not completely understand;
[Practices related to all the spiritual superknowledges, to facilitate sovereign mastery in spiritual transformations];[419]
Practices related to all means of cultivation, to have none he is unable to cultivate;
Practices related to all buddha *kṣetras, to* adorn them all;

Practices related to all good spiritual guides, to respect and make offerings to them; and
Practices related to all *tathāgatas*, to revere and serve them.

These are the ten. If bodhisattvas abide in these dharmas, then they acquire practices related to the unexcelled great wisdom of the Tathāgata.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of good spiritual guides. What are those ten? They are as follows:

The good spiritual guide who enables one to abide in the bodhi resolve;
The good spiritual guide who enables one to produce roots of goodness;
The good spiritual guide who enables one to practice the *pāramitās*;
The good spiritual guide who enables one to explain all dharmas;
The good spiritual guide who enables one to ripen all beings;
The good spiritual guide who enables one to acquire decisive eloquence;
The good spiritual guide who enables one to not become attached to anything in the world;
The good spiritual guide who enables one to cultivate tirelessly throughout all kalpas;
The good spiritual guide who enables one to securely abide in the practices of Samantabhadra; and
The good spiritual guide who enables one to penetrate everything penetrated by the wisdom of all buddhas.

These are the ten.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of diligent vigor. What are those ten? They are as follows:

The diligent vigor with which he teaches all beings;
The diligent vigor with which he deeply penetrates all dharmas;
The diligent vigor with which he purifies all worlds;
The diligent vigor with which he cultivates everything in which all bodhisattvas train;
The diligent vigor with which he extinguishes the evil of all beings;
The diligent vigor with which he stops all the sufferings in the three wretched destinies;
The diligent vigor with which he vanquishes all the many *māras*;
The diligent vigor with which he wishes to serve all beings as their purified vision;

The diligent vigor with which he makes offerings to all buddhas; and

The diligent vigor with which he pleases all *tathāgatas*.

These are the ten. If bodhisattvas abide in these dharmas, then they are able to completely fulfill the Tathāgata's *pāramitā* of unexcelled vigor.

Sons of the Buddha, the bodhisattva-mahāsattva has ten bases for attaining peace of mind. What are those ten? They are as follows:

He attains peace of mind through personally dwelling in the resolve to attain bodhi while also feeling he should enable others to dwell in the resolve to attain bodhi;

He attains peace of mind through personally ultimately abandoning anger and disputation while also feeling he should enable others to abandon anger and disputation;

He attains peace of mind through personally abandoning the dharmas of the foolish common person while also enabling others to abandon the dharmas of the foolish common person;

He attains peace of mind through personally diligently cultivating roots of goodness while also enabling others to diligently cultivate roots of goodness;

He attains peace of mind through personally dwelling in the path of the *pāramitās* while also enabling others to dwell in the path of the *pāramitās*;

He attains peace of mind through personally being born into the family of the buddhas while also feeling he should enable others to be born into the family of the buddhas;

He attains peace of mind through personally deeply penetrating the genuine dharma of the nonexistence of any inherently existent nature while also enabling others to penetrate the genuine dharma of the nonexistence of any inherently existent nature;

He attains peace of mind through personally refraining from ever slandering the Dharma of all buddhas while also enabling others to refrain from ever slandering the Dharma of all buddhas;

He attains peace of mind through personally fulfilling the bodhi vow to attain all-knowledge while also enabling others to fulfill the bodhi vow to attain all-knowledge; and

He attains peace of mind through personally deeply entering all *tathāgatas'* treasury of inexhaustible wisdom while also enabling others to enter all *tathāgatas'* treasury of inexhaustible wisdom.

These are the ten. If bodhisattvas abide in these dharmas, then they attain the peace of mind of the Tathāgata's unexcelled great wisdom.

Sons of the Buddha, the bodhisattva-mahāsattva has ten ways of developing beings. What are these ten? They are as follows:

He develops beings through giving;

He develops beings through use of the form body;

He develops beings through speaking Dharma;

He develops beings through engaging in joint endeavors with them;

He develops beings through remaining free of defiling attachments;

He develops beings through providing instruction in the bodhisattva practices;

He develops beings through brightly revealing all worlds to them;

He develops beings through revealing the great awesome virtue of the Buddha's Dharma;

He develops beings through using the appearance of many different kinds of transformations produced by his spiritual superknowledges; and

He develops beings through using many different kinds of subtle and esoteric skillful means.

These are the ten. The bodhisattva uses these to develop those in the realms of beings.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of moral precepts. What are those ten? They are as follows:

The moral precept requiring that one never relinquish the bodhi resolve;

The moral precept requiring that one abandon the grounds of the two vehicles;

The moral precept requiring one to contemplate and benefit all beings;

The moral precept requiring one to enable all beings to abide in the Buddha's Dharma;

The moral precept requiring one to cultivate everything in which all bodhisattvas train;

The moral precept requiring one to realize that all dharmas are inapprehensible;[420]

The moral precept requiring one to dedicate all roots of goodness to the realization of bodhi;

The moral precept requiring one to remain unattached to any of the bodies of all *tathāgatas*;

The moral precept that requires one to reflect on all dharmas and abandon any attachment to them; and

The moral precept requiring that one observe the right regulation of all one's faculties.

These are the ten. If bodhisattvas abide in these dharmas, then then they acquire the Tathāgata's unexcelled and vast *pāramitā* of moral virtue.

Sons of the Buddha, the bodhisattva-mahāsattva has ten dharmas associated with receiving the prediction [of future buddhahood]. It is due to these that the bodhisattva knows he is bound to receive the prediction. What are those ten? They are as follows:

It is through especially superior will in generating the bodhi resolve that he knows he is bound to receive the prediction;

It is through never wearying of or abandoning any of the bodhisattva practices that he knows he is bound to receive the prediction;

It is through abiding throughout all kalpas in practicing the bodhisattva practices that he knows he is bound to receive the prediction;

It is through cultivating all dharmas of the Buddha that he knows he is bound to receive the prediction;

It is through always having deep faith in all teachings of the Buddha that he knows he is bound to receive the prediction;

It is through cultivating all roots of goodness and causing them all to become completely developed that he knows he is bound to receive the prediction;

It is through establishing all beings in the Buddha's bodhi that he knows he is bound to receive the prediction;

It is through joining together harmoniously with all good spiritual guides in a state of non-dual unity that he knows he is bound to receive the prediction;

It is through envisioning all good spiritual guides as *tathāgatas* that he knows he is bound to receive the prediction; and

It is through constantly diligent preservation of his original vow to realize bodhi that he knows he is bound to receive the prediction.

These are the ten.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of entry among the bodhisattvas. What are those ten? They are as follows:

Entry into their original vows;

Entry into their practices;

Entry into their accumulations;[421]

Entry into their *pāramitās*;

Entry into their successful achievements;
Entry into their various different vows;
Entry into their many different kinds of understandings;
Entry into their adornment of buddha lands;
Entry into their sovereign mastery of the spiritual powers; and
Entry into their manifesting the taking on of births.

These are the ten. The bodhisattva uses these to everywhere enter among all bodhisattvas of the three periods of time.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of entry among the Tathāgatas. What are those ten? They are as follows:

Entry into their boundless realization of right enlightenment;
Entry into their boundless turning of the Dharma wheel;
Entry into their boundless dharmas of skillful means;
Entry into their boundlessly many different voices;
Entry into their boundless training of beings;
Entry into their boundless sovereign mastery of the spiritual powers;
Entry into their boundlessly many different kinds of bodies;
Entry into their boundless samādhis;
Entry into their boundless powers and fearlessnesses; and
Entry into their boundless manifestations of nirvāṇa.

These are the ten. The bodhisattva uses these to everywhere enter among all *tathāgatas* of the three periods of time.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of penetration of beings' actions. What are those ten? They are as follows:

Penetration of all beings' past actions;
Penetration of all beings' future actions;
Penetration of all beings' present actions;
Penetration of all beings' good actions;
Penetration of all beings' bad actions;
Penetration of all beings' mental actions;
Penetration of all beings' actions arising from their faculties;
Penetration of all beings' actions arising from their understandings;
Penetration of all beings' actions arising from their affliction-based habitual karmic propensities; and
Penetration of all beings' actions in relation to their teaching and training and whether it was provided at the right time or the wrong time.

These are the ten. The bodhisattva uses these to everywhere penetrate the practices of all beings.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of entry into worlds. What are those ten? They are as follows:

Entry into defiled worlds;
Entry into pure worlds;
Entry into small worlds;
Entry into large worlds;
Entry into worlds within atoms;
Entry into minute worlds;
Entry into inverted worlds;
Entry into upward-facing worlds;
Entry into worlds in which buddhas are present; and
Entry into worlds without buddhas.

These are the ten. The bodhisattva uses these to everywhere enter all worlds of the ten directions.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of entry into kalpas. What are those ten? They are as follows:

Entry into past kalpas;
Entry into future kalpas;
Entry into present kalpas;
Entry into calculably many kalpas;
Entry into incalculably many kalpas;
Entry into calculably many kalpas that are just incalculably many kalpas;
Entry into incalculably many kalpas that are just calculably many kalpas;
Entry into all kalpas that are just non-kalpas;
Entry into non-kalpas that are just all kalpas; and
Entry into all kalpas that are just a single mind-moment.

These are the ten. The bodhisattva uses these to enter all kalpas.

Sons of the Buddha, the bodhisattva-mahāsattva has ten ways of speaking of the three periods of time. What are those ten? They are as follows:

Speaking of past periods of time in the past;
Speaking of future periods of time in the past;
Speaking of present periods of time in the past;
Speaking of past periods of time in the future;
Speaking of present periods of time in the future;
Speaking of the future as endless;

Speaking of the past in the present;
Speaking of the future in the present;
Speaking of their uniform equality in the present; and
Speaking in the present of the three periods of time being equal to but a single mind-moment.

These are the ten. The bodhisattva uses these to speak of all three periods of time.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of knowing of the three periods of time. What are those ten? They are as follows:

He knows all of their arrangements;
He knows all of their languages;
He knows all of their discussions;
He knows all of their rules and regulations;
He knows all of their declarations;
He knows all of their edicts;
He knows all of their false designations;
He knows their endlessness;
He knows their quiescence; and
He knows them all as entirely empty [of inherent existence].

These are the ten. The bodhisattva uses these to know all dharmas of the three periods of time.

Sons of the Buddha, the bodhisattva-mahāsattva brings forth ten kinds of tireless mind. What are those ten? They are as follows:

The mind that is tireless in making offerings to all buddhas;
The mind that is tireless in drawing near to all good spiritual guides;
The mind that is tireless in seeking all dharmas;
The mind that is tireless in listening to right Dharma;
The mind that is tireless in proclaiming and explaining right Dharma;
The mind that is tireless in teaching and training all beings;
The mind that is tireless in establishing all beings in the bodhi of the Buddha;
The mind that is tireless in passing through an ineffable-ineffable number of kalpas in each and every world as he practices the bodhisattva practices;
The mind that is tireless in traveling to all worlds; and
The mind that is tireless in contemplating and reflecting on all dharmas of the Buddha.

These are the ten. If bodhisattvas abide in these dharmas, then they acquire the Tathāgata's tireless and unexcelled great wisdom.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of knowledge of differences. What are those ten? They are as follows:

The knowledge that knows the differences in beings;
The knowledge that knows the differences in their faculties;
The knowledge that knows the differences in their karmic consequences;
The knowledge that knows the differences in their taking on of rebirths;
The knowledge that knows the differences in the worlds;
The knowledge that knows the differences in the Dharma realm;
The knowledge that knows the differences among all buddhas;
The knowledge that knows the differences in all dharmas;
The knowledge that knows the differences throughout the three periods of time; and
The knowledge that knows the differences in the paths of speech.

These are the ten. If bodhisattvas abide in these dharmas, then they acquire the Tathāgata's unexcelled and vast knowledge of differences.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of *dhāraṇīs*. What are those ten? They are as follows:

The "listening-and-retaining" *dhāraṇī*, so called because, through it, one retains all dharmas and never forgets them;
The "cultivation" *dhāraṇī*, so called because it facilitates the skillful contemplation of all dharmas in accordance with reality;
The "reflective contemplation" *dhāraṇī*, so called because it facilitates the complete knowing of the nature of all dharmas;
The "Dharma light" *dhāraṇī*, so called because it facilitates illumination of the inconceivable Dharma of all buddhas;
The "samādhi" *dhāraṇī*, so called because it facilitates remaining unconfused with regard to right Dharma as heard in the abodes of all buddhas of the present;
The "perfect sound" *dhāraṇī*, so called because it facilitates the complete understanding of inconceivably many voices and languages;
The "three periods of time" *dhāraṇī*, so called because it facilitates expounding on inconceivably many dharmas of all buddhas of the three periods of time;
The "various forms of eloquence" *dhāraṇī*, so called because it facilitates expounding the boundless Dharma of all buddhas;

The "producer of the unimpeded ear" *dhāraṇī,* so called because it facilitates the ability to hear all Dharma spoken by an ineffable number of buddhas; and

The "Dharma of all buddhas" *dhāraṇī,* so called because it facilitates abiding in the Tathāgata's powers and fearlessnesses.

These are the ten. If bodhisattvas wish to acquire these dharmas, then they should engage in diligent cultivation and training [in them].

Sons of the Buddha, the bodhisattva-mahāsattva speaks of ten kinds of buddhas. What are those ten? They are as follows:

The rightly enlightened buddha;
The buddha of vows;
The buddha of karmic rewards;
The abiding and sustaining buddha;
The nirvāṇa buddha;
The Dharma realm buddha;
The mind buddha;
The samādhi buddha;
The buddha of the fundamental nature; and
The buddha who adapts to the dispositions [of beings].

These are the ten.

Sons of the Buddha, the bodhisattva-mahāsattva brings forth ten kinds of universally worthy mind [of Samantabhadra]. What are those ten? They are as follows:

He brings forth the mind of great kindness to rescue and protect all beings;

He brings forth the mind of great compassion to substitute for all beings in undergoing sufferings;

He brings forth the mind that gives away everything to relinquish all that he owns;

He brings forth the mind that takes mindfulness of all-knowledge as what is foremost to happily seek all dharmas of the Buddha;

He brings forth the mind adorned with meritorious qualities to train in all the bodhisattva practices;

He brings forth the vajra-like mind to never forget any of the places he has taken rebirth;

He brings forth the ocean-like mind so that all the dharmas of purity will flow into it;

He brings forth the mind like the great king of mountains to patiently endure all harsh speech;

He brings forth the peaceful and secure mind to remain fearless in giving away everything to beings;

He brings forth the ultimate mind of the *prajñāpāramitā* to skillfully contemplate all dharmas as devoid of anything at all that exists.

These are the ten. If bodhisattvas abide in these types of minds, then they swiftly succeed in perfecting the universally worthy skillful wisdom [of Samantabhadra].

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of universally worthy practice [of Samantabhadra]. What are those ten? They are as follows:

The universally worthy practice dharma of vowing to remain [in the world] for all kalpas of the future;

The universally worthy practice dharma of vowing to make offerings to and revere all buddhas of the future;

The universally worthy practice dharma of vowing to establish all beings in the practices of Samantabhadra;

The universally worthy practice dharma of vowing to accumulate all kinds of roots of goodness;

The universally worthy practice dharma of vowing to enter all the *pāramitās*;

The universally worthy practice dharma of vowing to completely fulfill all the bodhisattva practices;

The universally worthy practice dharma of vowing to adorn all worlds;

The universally worthy practice dharma of vowing to take on rebirths in all buddha *kṣetras*;

The universally worthy practice dharma of vowing to skillfully contemplate all dharmas; and

The universally worthy practice dharma of vowing to realize the unsurpassed bodhi in all buddha lands.

These are the ten. If bodhisattvas diligently cultivate these dharmas, then they swiftly succeed in completely fulfilling the universally worthy conduct and vows [of Samantabhadra].

Sons of the Buddha, the bodhisattva-mahāsattva arouses the great compassion by using ten kinds of contemplations of beings. What are those ten? They are as follows:

Arousing the great compassion by contemplating beings as having no one to depend upon or rely on;

Arousing the great compassion by contemplating beings as being, by their very nature, untrained and non-compliant;

Arousing the great compassion by contemplating beings as poverty-stricken through having no roots of goodness;

- Arousing the great compassion by contemplating beings as sleeping throughout the long night [of ignorance];
- Arousing the great compassion by contemplating beings as practicing unwholesome dharmas;
- Arousing the great compassion by contemplating beings as tied up by the bonds of desire;
- Arousing the great compassion by contemplating beings as sunken into the ocean of *saṃsāra;*
- Arousing the great compassion by contemplating beings as forever entangled in the suffering of sickness;
- Arousing the great compassion by contemplating beings as having no wish to practice wholesome dharmas; and
- Arousing the great compassion by contemplating beings as having lost the Dharma of the buddhas.

These are the ten. The bodhisattva constantly uses these types of thoughts in contemplating beings.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of causes and conditions for arousing the bodhi resolve. What are those ten? They are as follows:

- He arouses the bodhi resolve to teach and train all beings;
- He arouses the bodhi resolve to do away with all beings' accumulations of sufferings;
- He arouses the bodhi resolve to bestow complete happiness on all beings;
- He arouses the bodhi resolve to cut off all beings' delusions;
- He arouses the bodhi resolve to bestow the wisdom of the Buddha on all beings;
- He arouses the bodhi resolve to revere and make offerings to all buddhas;
- He arouses the bodhi resolve to accord with the Tathāgata's teachings and please the Buddha;
- He arouses the bodhi resolve to see the major marks and secondary signs of all buddhas' form bodies;
- He arouses the bodhi resolve to enter the vast wisdom of all buddhas; and
- He arouses the bodhi resolve to reveal the powers and fearlessnesses of all buddhas.

These are the ten.

Sons of the Buddha, if the bodhisattva brings forth the unexcelled bodhi resolve in order to awaken to and enter the wisdom of all-knowledge, when drawing near to and making offerings to the good spiritual guide, he should arouse ten kinds of mind. What are those ten? They are as follows:

The mind intent on serving him;
The mind of joyous delight;
The mind that is free of any opposition;
The mind that is compliant;
The mind that has no differing motivations;
The mind that is single-mindedly focused;
The mind that shares the same roots of goodness;
The mind that shares the same vows;
The mind of the Tathāgata; and
The mind intent on fulfilling the same practices.

These are the ten.

Sons of the Buddha, if the bodhisattva-mahāsattva arouses types of mind such as these, then he acquires ten kinds of purity. What are those ten? They are as follows:

Purity of deep resolve which reaches all the way to its ultimate destination without ever deteriorating;
Purity of the physical body which manifests for others in accordance with what is appropriate;
Purity of voice to ensure comprehension of all speech;
Purity of eloquence to skillfully expound on the boundlessly many dharmas of all buddhas;
Purity of wisdom to leave behind all the darkness of delusion;
Purity in the taking on of births through complete fulfillment of the bodhisattva's sovereign powers;
Purity of retinue through developing all roots of goodness with other beings who have joined in the same practices in the past;
Purity of karmic rewards and consequences through extinguishing all karmic obstacles;
Purity of great vows through having a nature no different from that of all other bodhisattvas; and
Purity of practice through achieving emancipation in reliance on the universally worthy vehicle [of Samantabhadra].

These are the ten.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of *pāramitās*. What are those ten? They are as follows:

The *pāramitā* of giving based on the complete relinquishing of everything one possesses;
The *pāramitā* of moral virtue based on purity in the Buddha's moral precepts;

The *pāramitā* of patience based on abiding in the Buddha's patience;
The *pāramitā* of vigor based on irreversibility in all that one does;
The *pāramitā* of *dhyāna* based on mindfulness focused on a single object;
The *pāramitā* of *prajñā* based on contemplation of all dharmas in accordance with reality;
The *pāramitā* of knowledge based on entering the Buddha's powers;[422]
The *pāramitā* of vows based on complete fulfillment of all the great vows of Samantabhadra;
The *pāramitā* of spiritual superknowledges based on manifesting all the functions of sovereign spiritual powers; and
The *pāramitā* of Dharma based on penetrating all the dharmas of all buddhas.[423]

These are the ten. If bodhisattvas abide in these dharmas, then they achieve the complete fulfillment of the Tathāgata's unexcelled *pāramitā* of great wisdom.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of knowledge pursuant to awakening. What are those ten? They are as follows:

The knowledge pursuant to awakening that knows the countlessly many differences in all worlds;
The knowledge pursuant to awakening that knows the inconceivability of all realms of beings;
The knowledge pursuant to awakening that knows with regard to all dharmas how any single phenomenon enters into all the many different phenomena and how all the many different phenomena enter into any single phenomenon;
The knowledge pursuant to awakening that knows the vastness of the entire Dharma realm;
The knowledge pursuant to awakening that knows the ultimate nature of all realms of empty space;
The knowledge pursuant to awakening that knows all worlds as they entered the past;
The knowledge pursuant to awakening that knows all worlds as they enter the future;
The knowledge pursuant to awakening that knows all worlds as they enter the present; and
The knowledge pursuant to awakening that knows the countless practices and vows of all *tathāgatas* can all be fulfilled with a single [act of] cognition;

The knowledge pursuant to awakening that knows all buddhas of the three periods of time as all sharing a single practice to attain emancipation.

These are the ten. If bodhisattvas abide in these dharmas, then they acquire the radiance of sovereign mastery in all dharmas, all their vows become fulfilled, and, in but the instant of a single mind-moment, they all become able to completely comprehend all dharmas of the Buddha and realize the right and perfect enlightenment.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of knowing based on realizations. What are those ten? They are as follows:

He knows all dharmas have but a single sign;

He knows all dharmas have measurelessly many signs;

He knows all dharmas reside in but a single mind-moment;

He knows the unimpeded nature of all beings' mental actions;

He knows the faculties of all beings are the same;

He knows the actions arising from all beings' afflictions and habitual karmic propensities;

He knows the actions associated with the latent tendencies in the minds of all beings;[424]

He knows all beings' good and bad actions;

He knows all bodhisattvas' sovereign mastery of conduct and vows, their preservation [of the Dharma], and their spiritual transformations; and

He knows the *tathāgatas'* complete fulfillment of the ten powers as well as their realization of the right and perfect enlightenment.

These are the ten. If bodhisattvas abide in these dharmas, then they acquire skillful means in all dharmas.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of powers. What are those ten? They are as follows:

The power to comprehend the inherent nature of all dharmas;

The power to comprehend all dharmas as comparable to transformationally created phenomena;

The power to comprehend all dharmas as comparable to mere illusory conjurations;

The power to comprehend all dharmas as dharmas of the Buddha;

The power to remain free of any defiling attachment to any dharma;

The power to possess a very clear understanding of all dharmas;

The power to never abandon the reverential mind toward all good spiritual guides;

The power to enable all roots of goodness to lead to the unexcelled king of all types of wisdom;
The power to maintain deep faith in the Dharma of all buddhas and never slander it; and
The power to skillfully ensure that one will never retreat from one's resolve to attain all-knowledge.

These are the ten. If bodhisattvas abide in these dharmas, then they come to possess all of the unexcelled powers of the Tathāgata.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of equal regard. What are those ten? They are as follows:

Equal regard for all beings;
Equal regard for all dharmas;
Equal regard for all *kṣetras*;
Equal regard for all kinds of resolute intentions;
Equal regard for all roots of goodness;
Equal regard for all bodhisattvas;
Equal regard for all vows;
Equal regard for all *pāramitās*;
Equal regard for all the practices; and
Equal regard for all buddhas.

These are the ten. If bodhisattvas abide in these dharmas, then they acquire all buddhas' unexcelled dharma of equal regard for all.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of statements on true meaning according to the dharmas of the Buddha. What are those ten? They are as follows:

All of these dharmas only have names;
All of these dharmas are like mere conjurations;
All of these dharmas are like reflections;
All of these dharmas arise solely from conditions;
All actions based on these dharmas are pure;
All of these dharmas are merely creations of language;
All of these dharmas are synonymous with the apex of reality;
All of these dharmas are signless;
All of these dharmas are synonymous with the ultimate truth; and
All of these dharmas are synonymous with the Dharma realm.

These are the ten. If bodhisattvas abide in these dharmas, then they skillfully penetrate the unexcelled and genuine meaning of the wisdom of all-knowledge.

Sons of the Buddha, the bodhisattva-mahāsattva speaks of ten kinds of dharmas. What are those ten? They are as follows:

They speak of very profound dharmas;
They speak of vast dharmas;
They speak of all kinds of different dharmas;
They speak of the dharma of all-knowledge;
They speak of dharmas which accord with the *pāramitās*;
They speak of dharmas which produce the Tathāgata's powers;
They speak of dharmas related to the three periods of time;
They speak of dharmas which enable the bodhisattva's irreversibility;
They speak of dharmas of praise for the Buddha's meritorious qualities; and
They speak of dharmas corresponding to all bodhisattvas' training, the equality of all buddhas, and all *tathāgatas'* spheres of cognition and action.

These are the ten. If bodhisattvas abide in these dharmas, then they acquire the Tathāgata's unexcelled skill in speaking about the Dharma.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of things he preserves. What are those ten? They are as follows:

He preserves all the merit and roots of goodness he has accumulated;
He preserves all dharmas spoken by the Tathāgata;
He preserves all analogies;
He preserves all the gateways to the principles and purport of the Dharma;
He preserves all gateways to the production of *dhāraṇīs;*
He preserves all the dharmas for doing away with doubts;
He preserves all the dharmas used to bring about the complete development of all bodhisattvas;
He preserves all the gateways to the samādhis of equality taught by the Tathāgata;
He preserves all the gateways to the bright illumination of dharmas; and
He preserves all the powers of all buddhas' easeful mastery in the spiritual superknowledges.

These are the ten. If bodhisattvas abide in these dharmas, then they acquire the powers of preservation of the Tathāgata's unexcelled and great wisdom.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of eloquence. What are those ten? They are as follows:

The eloquence that remains free of discriminations in speaking of all dharmas;
The eloquence that remains effortless in speaking of all dharmas;
The eloquence that remains free of attachment in speaking of all dharmas;
The eloquence that completely comprehends emptiness in speaking of all dharmas;
The eloquence that remains free of doubts or dullness in speaking of all dharmas;
The eloquence that receives the assistance of the Buddha in speaking of all dharmas;
The eloquence that brings about self-awakening in speaking of all dharmas;
The eloquence that is skillful in explaining differences in textual passages in speaking of all dharmas;
The eloquence that accords with reality in speaking of all dharmas; and
The eloquence that gladdens all beings by adapting to their minds.

These are the ten. If all bodhisattvas abide in these dharmas, then they acquire the Tathāgata's unexcelled skillful and sublime eloquence.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of sovereign mastery. What are those ten? They are as follows:

Sovereign mastery in the teaching and training of all beings;
Sovereign mastery in the universal illumination of all dharmas;
Sovereign mastery in cultivating the practices producing all roots of goodness;
Sovereign mastery in vast wisdom;
Sovereign mastery in the moral virtue that has nothing at all that it relies on;
Sovereign mastery in dedicating all roots of goodness to the realization of bodhi;
Sovereign mastery in irreversible vigor;
Sovereign mastery in the wisdom that utterly vanquishes all the many kinds of *māras;*
Sovereign mastery in enabling beings to resolve to attain bodhi by adapting to their individual inclinations;
Sovereign mastery in manifesting the realization of right enlightenment in accordance with those who should be taught.

These are the ten. If bodhisattvas abide in these dharmas, then they acquire the sovereign mastery of the Tathāgata's unexcelled great wisdom.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of nonattachment. What are those ten? They are as follows:

Nonattachment to any world;
Nonattachment to any being;
Nonattachment to any dharma;
Nonattachment to anything he does;
Nonattachment to any roots of goodness;
Nonattachment to any place in which he takes on rebirth;
Nonattachment to any vows;
Nonattachment to any practices;
Nonattachment to any bodhisattva; and
Nonattachment to any buddha.

These are the ten. If bodhisattvas abide in these dharmas, then they are able to swiftly transform all the many kinds of thought into the attainment of unexcelled and pure wisdom.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of impartial mind. What are those ten? They are as follows:

The mind that impartially accumulates all meritorious qualities;
The mind that impartially makes all the different kinds of vows;
The mind that is impartial toward the bodies of all beings;
The mind that is impartial toward the karmic consequences of all beings;
The mind that is impartial toward all dharmas;
The mind that is impartial toward all lands no matter whether they are pure or defiled;
The mind that is impartial toward all beings no matter what their levels of understanding might be;
The mind that is impartial and nondiscriminating toward all practices;
The mind that is impartial toward all the powers and fearlessnesses of the buddhas; and
The mind that is impartial toward all the types of wisdom of the *tathāgatas*.

These are the ten. If bodhisattvas abide in these, then they acquire the Tathāgata's unexcelled great mind of impartial regard for all.

Sons of the Buddha, the bodhisattva-mahāsattva has ten ways of developing wisdom. What are those ten? They are as follows:

Developing wisdom through knowing all beings' levels of understanding;
Developing wisdom through knowing the many kinds of differences in all buddha *kṣetras*;

Developing wisdom through knowing the distinct details throughout the network of the ten directions;
Developing wisdom through knowing all the inverted worlds, upward-facing worlds, and other kinds of worlds;
Developing wisdom through knowing with respect to all dharmas their single nature, their many different types of natures, and their vast scale of abiding;
Developing wisdom through knowing all the different kinds of bodies;
Developing wisdom through knowing all the worlds' inverted views and false conceptions while having no attachment to any of them;
Developing wisdom through knowing all dharmas ultimately bring about emancipation through but a single path;
Developing wisdom through knowing the Tathāgata's spiritual powers are able to enter the entire Dharma realm; and
Developing wisdom through knowing that the seed of buddhahood in all beings of the three periods of time is never cut off.

These are the ten. If bodhisattvas abide in these dharmas, then they have no dharma that they do not completely comprehend.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of transformations that he performs. What are those ten? They are as follows:

Transformations of all kinds of beings;
Transformations of all kinds of bodies;
Transformations of all kinds of *kṣetras*;
Transformations of all kinds of offerings;
Transformations of all kinds of voices;
Transformations of all kinds of conduct and vows;
Transformations of all ways to teach and train beings;
Transformations of all ways of realizing right enlightenment;
Transformations in all ways of speaking the Dharma; and
Transformations of all means of empowerment.

These are the ten. If bodhisattvas abide in these dharmas, then they achieve complete fulfillment of all the unexcelled dharmas of transformation.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of empowerment. What are those ten? They are as follows:

Empowerment by the Buddha;
Empowerment by the Dharma;
Empowerment by beings;

Empowerment by karmic actions;
Empowerment by the practices;
Empowerment by vows;
Empowerment by spheres of cognition;
Empowerment by time;
Empowerment by goodness; and
Empowerment by knowledge.

These are the ten. If bodhisattvas abide in these dharmas, then, in all dharmas, they will attain unsurpassed mastery of empowerments.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of bases for feeling great happiness and satisfaction. What are those ten? They are as follows:

All bodhisattvas make a resolution such as this: "To the very end of future time, when buddhas appear in the world, I shall follow, serve, and please them all." When they think in this way, they experience great happiness and satisfaction;

They also think: "When those *tathāgatas* appear in the world, I shall reverently make offerings of unexcelled gifts to all of them." When they think in this way, they experience great happiness and satisfaction;

They also think: "When, in the presence of all those buddhas, I present offerings to them, those *tathāgatas* will certainly provide me with instruction in the Dharma. In all such instances, with deep resolve, I shall respectfully listen and cultivate in accordance with what they teach so that it must certainly be the case that I have attained birth on the bodhisattva grounds in the past, that I have been reborn there in the present, and that will continue to be reborn there in the future." When they think in this way, they experience great happiness and satisfaction;

They also think: "I shall practice the bodhisattva practices for an ineffable-ineffable number of future kalpas and shall always succeed in dwelling together with all buddhas and bodhisattvas." When they think in this way, they experience great happiness and satisfaction;

They also think: "In the past, before I resolved to attain the unexcelled great bodhi, I had all kinds of fears, namely: the fear of not surviving, the fear of a bad reputation, the fear of death, the fear of falling into the wretched destinies, and the fear of the awesome virtue of great assemblies.[425] However, once I made that resolve, I abandoned all those fears so that I am no longer alarmed, no longer full of trepidation, no longer fearful, no longer beset with terror, no longer timid, and no longer scared. I have become invulnerable to being destroyed by any of the many kinds of *māras* or any of the adherents of non-Buddhist paths." When they think in this way, they experience great happiness and satisfaction;

They also think: "I shall enable all beings to attain unexcelled bodhi and, once they have attained bodhi, I shall cultivate the bodhisattva practices in the presence of those buddhas where, to the very end of their lives, with a mind of great faith, I shall engage in extensively bestowing offerings of all kinds of gifts appropriate for presenting to buddhas, doing so all the way up to the time when they enter nirvāṇa, after which I shall raise up countless stupas commemorating each of them. I shall then make offerings to their *śarīra* and see to the preservation and protection of the Dharma they leave behind." When they think in this way, they experience great happiness and satisfaction;

They also think: "I shall use the most unexcelled adornments to adorn all worlds of the ten directions, thereby ensuring that they all are fully adorned with the many different kinds of extraordinarily marvelous adornments and are all then equally purified. Moreover, I shall then use many different kinds of great spiritual powers through which I cause them all to quake, move, and become everywhere illuminated with brilliant radiance." When they think in this way, they experience great happiness and satisfaction;

They also think: "I shall sever all beings' doubts, purify all beings' inclinations, open up of all beings' minds, extinguish all beings' afflictions, close all beings' gates to the wretched destinies, open all beings' gates to the good destinies, dispel all beings' darkness, shine light on all beings, enable all beings to depart from the works of the many kinds of *māras*, and influence all beings to reach the place of peace and security." When they think in this way, they experience great happiness and satisfaction;

The bodhisattva-mahāsattva also thinks: "The buddhas, the *tathāgatas*, are as rarely met as the blooming of the *udumbara* flower and are so rare that one may never see them even once in a measureless number of kalpas. May it be that, in the future, when I wish to see the Tathāgata, I will then succeed in seeing all the buddhas, the *tathāgatas*. May it then be that they will never abandon me, but rather will constantly dwell wherever I am, allowing me to see them, speaking Dharma for my sake, doing so ceaselessly so that, having heard that Dharma, my mind will become purified and I will abandon flattery and deviousness and become straightforward in character and entirely free of falseness, whereupon I may then always be able to see all buddhas in each successive mind-moment." When they think in this way, they experience great happiness and satisfaction; and

They also think: "May it be that, in the future, I will realize buddhahood and become able then to use a buddha's spiritual powers to individually manifest the realization of the right and perfect enlightenment for each one of all the beings, manifesting purity, fearlessness, and the great lion's roar, using great original vows to go everywhere throughout the entire Dharma realm, beating the great Dharma drum, raining down the great Dharma rain, and engaging in the great Dharma giving whereby, throughout countless kalpas, I constantly expound right Dharma, sustained in this by the great compassion so that I remain tireless in all associated physical, verbal, and mental karmic deeds." When they think in this way, they experience great happiness and satisfaction.

Sons of the Buddha, these are the bodhisattva-mahāsattva's ten kinds of bases for great happiness and satisfaction. If bodhisattvas abide in these dharmas, then they acquire the great happiness and satisfaction of the wisdom arising from the realization of the unexcelled right enlightenment.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of deep penetration of the Buddha's Dharma. What are those ten? They are as follows:

They enter all worlds of the past;

They enter all worlds of the future;

They enter the worlds of the present, including the numbers of those worlds, the practices of those worlds, the speech of those worlds, and the purity of those worlds;

They penetrate the many different kinds of natures of all worlds;

They penetrate the many different kinds of karmic consequences of all beings;

They penetrate the many different kinds of practices of all bodhisattvas;

They know the sequence of all buddhas of the past;

They know the sequence of all buddhas of the future;

They know with regard to all present-era buddhas throughout the Dharma realm and the ten directions of empty space their lands, their congregations, their speaking of Dharma, and their training of beings;

They know the dharmas of the world, the dharmas of *śrāvaka* disciples, the dharmas of *pratyekabuddhas*, the dharmas of bodhisattvas, and the dharmas of the Tathāgata and, although they know all these dharmas have no bases for discriminations, they still speak about the many different kinds of dharmas. They completely penetrate the Dharma realm, and because, in so doing, they have nothing whatsoever that they penetrate, in accordance with their Dharma discourse, they have nothing at all to which they become attached.

These are the ten. If bodhisattvas abide in these dharmas, then they succeed in entering the extremely profound nature of the great wisdom of *anuttarasamyaksaṃbodhi*.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of bases. The bodhisattva bases himself on these as he practices the bodhisattva practices. What are these ten? They are as follows:

He bases himself on making offerings to all buddhas as he practices the bodhisattva practices;

He bases himself on training all beings as he practices the bodhisattva practices;

He bases himself on drawing near to all good spiritual friends as he practices the bodhisattva practices;

He bases himself on accumulating all kinds of roots of goodness as he practices the bodhisattva practices;

He bases himself on purifying all buddha lands as he practices the bodhisattva practices;

He bases himself on never abandoning any being as he practices the bodhisattva practices;

He bases himself on deeply entering all the *pāramitās* as he practices the bodhisattva practices;

He bases himself on completely fulfilling all the bodhisattva vows as he practices the bodhisattva practices;

He bases himself on the measureless bodhi resolve as he practices the bodhisattva practices; and

He bases himself on the bodhi of all buddhas as he practices the bodhisattva practices.

These are the ten. The bodhisattva bases himself on these as he practices the bodhisattva practices.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of arousal of fearless resolve. What are those ten? They are as follows:

The arousal of fearless resolve by which he extinguishes all obstructive karma;

The arousal of fearless resolve by which he protects and preserves right Dharma after the Buddha enters nirvāṇa;

The arousal of fearless resolve by which he conquers all *māras*;

The arousal of fearless resolve by which he does not even spare his own body or life;

The arousal of fearless resolve by which he utterly vanquishes the deviant doctrines of all adherents of the non-Buddhist paths;

The arousal of fearless resolve by which he causes all beings to rejoice;

The arousal of fearless resolve by which he causes all congregations to rejoice;

The arousal of fearless resolve by which he trains all the devas, dragons, *yakṣas*, *gandharvas*, *asuras*, *garuḍas*, *kiṃnaras*, and *mahoragas*;

The arousal of fearless resolve by which he abandons the grounds of the two vehicles and enters the extremely profound Dharma; and

The arousal of fearless resolve by which he tirelessly practices the bodhisattva practices for an ineffable-ineffable number of kalpas.

These are the ten. If bodhisattvas abide in these dharmas, then they acquire the fearless resolve accompanying the Tathāgata's unexcelled great wisdom.

Sons of the Buddha, the bodhisattva-mahāsattva has ten ways of arousing doubt-free resolve by which his mind remains free of doubt regarding any of the Buddha's dharmas. What are those ten? They are as follows:

The bodhisattva-mahāsattva arouses resolve such as this: "I should use giving to gather in all beings and shall use moral virtue, patience, vigor, *dhyāna* concentration, wisdom, kindness, compassion, sympathetic joy, and equanimity to gather in all beings." When he arouses this resolve, he is resolutely decisive and free of all doubt. Hence there is no possibility that he might produce any thoughts of doubt. This is the first of his ways of arousing doubt-free resolve;

The bodhisattva-mahāsattva also arouses this resolve: "When all buddhas of the future come forth and appear in the world, I shall serve and make offerings to them all." When he arouses this resolve, he is resolutely decisive and free of all doubt. Hence there is no possibility that he might produce any thoughts of doubt. This is the second of his ways of arousing doubt-free resolve;

The bodhisattva-mahāsattva also arouses this resolve: "I shall use many different kinds of extraordinarily marvelous nets of light to everywhere adorn all worlds." When he arouses this resolve, he is resolutely decisive and free of all doubt. Hence there is no possibility that he might produce any thoughts of doubt. This is the third of his ways of arousing doubt-free resolve;

The bodhisattva-mahāsattva also arouses this resolve: "I shall cultivate the bodhisattva practices until the very end of all kalpas of the future during which time I shall use all the unexcelled teaching and training dharmas to ripen all beings to the very ends of the Dharma realm and the realm of empty space in which those beings are so countlessly many, measurelessly many, boundlessly many, incomparably many, innumerably many, inexpressibly many, inconceivably many, immeasurably many, ineffably many, and ineffably-ineffably many as to entirely surpass all means of numerical calculation." When he arouses this resolve, he is resolutely decisive and free of all doubt. Hence there is no possibility that he might produce any thoughts of doubt. This is the fourth of his ways of arousing doubt-free resolve;

The bodhisattva-mahāsattva also arouses this resolve: "I shall cultivate the bodhisattva practices, fulfill the great vows, become possessed of all-knowledge, and abide within it." When he arouses this resolve, he is resolutely decisive and free of all doubt. Hence there is no possibility that he might produce any thoughts of doubt. This is the fifth of his ways of arousing doubt-free resolve;

The bodhisattva-mahāsattva also arouses this resolve: "For the sake of everyone in all worlds, I shall everywhere practice the bodhisattva practices and become a pure light of all dharmas which clearly illuminates all dharmas of the Buddha." When he arouses this resolve, he is resolutely decisive and free of all doubt. Hence there is no possibility that he might produce any thoughts of doubt. This is the sixth of his ways of arousing doubt-free resolve;

The bodhisattva-mahāsattva also arouses this resolve: "I shall realize that all dharmas are dharmas of the Buddha and shall adapt to beings' minds as I expound on the Dharma for them to enable them all to awaken." When he arouses this resolve, he is resolutely decisive and free of all doubt. Hence there is no possibility that he might produce any thoughts of doubt. This is the seventh of his ways of arousing doubt-free resolve;

The bodhisattva-mahāsattva also arouses this resolve: "I shall acquire the unobstructed gateway to all dharmas through realizing all obstructions are inapprehensible." In this way his mind becomes free of doubts and he abides in the nature of reality all the way until he realizes *anuttarasamyaksaṃbodhi*. When he arouses this resolve, he is resolutely decisive and free of all doubt. Hence there is no possibility that he might produce any thoughts of doubt. This is the eighth of his ways of arousing doubt-free resolve;

The bodhisattva-mahāsattva also arouses this resolve: "I shall realize that there are no dharmas that are not world-transcending dharmas, shall abandon all false conceptions and inverted views, and shall use a single kind of adornment to accomplish the self-adornment in which there is no one at all who is adorned so that, in this way, I reach complete understanding myself and become awakened without relying on anyone else." When he arouses this resolve, he is resolutely decisive and free of all doubt. Hence there is no possibility that he might produce any thoughts of doubt. This is the ninth of his ways of arousing doubt-free resolve; and

The bodhisattva-mahāsattva also arouses this resolve: "I shall achieve the most supreme and right enlightenment with regard to all dharmas, accomplishing this through abandoning all false conceptions and inverted views, through acquiring the wisdom that responds in but a single mind-moment, through realizing that whether it be unity or difference, such things are all inapprehensible, through transcending all enumerations, through realizing the ultimate state of the unconditioned, through transcending all words and speech, and through abiding at the very apex of the ineffable sphere of cognition." When he arouses this resolve, he is resolutely decisive and free of all doubt. Hence there is no possibility that he might produce any thoughts of doubt. This is the tenth of his ways of arousing doubt-free resolve.

If bodhisattvas abide in these dharmas, then their minds remain free of any doubts regarding any of the Buddha's dharmas.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of inconceivability. What are those ten? They are as follows:

The inconceivability of all his roots of goodness;

The inconceivability of all his vows;

The inconceivability of his knowing that all dharmas are like mere conjurations;

The inconceivability of his arousal of the resolve to attain bodhi, his cultivation of the bodhisattva practices, his never losing his roots of goodness, and his remaining free of discriminations;

The inconceivability of the fact that, although he has already deeply penetrated all dharmas, he still does not choose to enter nirvāṇa because his vows have not yet all been fulfilled;

The inconceivability of his cultivating the bodhisattva path, manifesting the appearance of his spirit's descent [from the Tuṣita Heavens], entering the womb, being reborn, leaving the home life, engaging in the austerities, going to the site of enlightenment, conquering the many *māras*, realizing the supreme and right enlightenment, turning the wheel of right Dharma, entering *parinirvāṇa*, incessantly manifesting mastery of the spiritual transformations, never relinquishing his compassionate vows, and rescuing and protecting beings;

The inconceivability of the fact that, although he is able to manifest the Tathāgata's ten powers and mastery of the spiritual transformations, he still never relinquishes his resolve as vast as the Dharma realm to continue teaching beings;

The inconceivability of his knowing with regard to all dharmas that whatever is signless is possessed of signs, that whatever is possessed of signs is signless, that whatever is free of discriminations involves discriminations, that whatever involves discriminations is free of discriminations, that nonexistence is existence, that existence is nonexistence, that effortlessness is effortful, that what is effortful is effortless, that what is unspoken is spoken, and that what is spoken is unspoken;

The inconceivability of his knowing that the mind is the same as bodhi, bodhi is the same as the mind, and the mind, bodhi, and beings are the same, this even as he still avoids producing inverted thoughts, inverted conceptions, or inverted views; and

The inconceivability of his entering the complete cessation absorption in each successive mind-moment while putting an end to all the contaminants, this even as he still refrains from entering the realization of the apex of reality and still refrains from putting an end to his roots of goodness associated with the contaminants. Although he does know all dharmas are free of the contaminants, he does know the ending of the contaminants and also does know the extinguishing of the contaminants. Although he knows that the dharmas of the Buddha are just the dharmas of the world and does know that the dharmas of the world are just the dharmas of the Buddha, he still does not distinguish worldly dharmas within the dharmas of the Buddha and still does not distinguish the dharmas of the Buddha within the dharmas of the world, this because all dharmas enter the Dharma realm even as there is no entry that occurs at all, and also because he knows all dharmas are in all cases non-dual due to their being free of any transformation at all. This is the tenth of these kinds of inconceivability.

Sons of the Buddha, these are the bodhisattva-mahāsattva's ten kinds of inconceivability. If bodhisattvas abide in them, then they acquire all buddhas' unexcelled dharmas of inconceivability.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of skillful and esoteric speech. What are those ten? They are as follows:

Skillful and esoteric speech in all the Buddha's sutras;
Skillful and esoteric speech regarding all the stations of rebirth;
Skillful and esoteric speech regarding all bodhisattvas, their spiritual superknowledges, their transformations, and their realization of the right and perfect enlightenment;
Skillful and esoteric speech regarding all beings' karmic consequences;
Skillful and esoteric speech regarding the defilement and purity created by all beings;
Skillful and esoteric speech regarding the gateway by which there are ultimately no obstacles with regard to any dharmas;
Skillful and esoteric speech regarding the presence of worlds in each and every place throughout all realms of space that, whether they are being created or destroyed, have no empty places between them;
Skillful and esoteric speech regarding the existence of the *tathāgatas* in even the most minute locations in all places throughout the ten directions of the entire Dharma realm, including their manifestation of the appearance of first taking birth, and so forth up to and including their realization of buddhahood, their entry into *parinirvāṇa*, and their completely filling the entire Dharma realm in which they all may be distinctly seen;
Skillful and esoteric speech regarding perceiving all beings as equally abiding in nirvāṇa because they are completely unchanging, and yet he, [the bodhisattva-mahāsattva], still never relinquishes his great vow because he has not yet completely fulfilled his vow to attain all-knowledge and hence he persists in fulfilling it; and
Skillful and esoteric speech regarding his knowing that all dharmas do not depend on awakening induced by others even as

he still never abandons his good spiritual guides, but rather ever increases his venerating esteem toward the Tathāgata and becomes so closely united with his good spiritual guides as to be as if no different in his cultivation, accumulation, and planting of all forms of roots of goodness, in his dedications, in his abiding, in his same endeavors, in his same essential nature, in his same emancipation, and in his same fulfillment.

These are the ten. If bodhisattvas abide in these, then they acquire the Tathāgata's unexcelled skillful and esoteric discourse.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of skillfully distinguishing wisdom. What are those ten? They are as follows:

Skillfully distinguishing wisdom that penetrates all *kṣetras*;
Skillfully distinguishing wisdom that penetrates every place that there are beings;
Skillfully distinguishing wisdom that penetrates all beings' mental actions;
Skillfully distinguishing wisdom that penetrates all beings' faculties;
Skillfully distinguishing wisdom that penetrates all beings' karmic consequences;
Skillfully distinguishing wisdom that penetrates all the *śrāvaka*-disciple practices;
Skillfully distinguishing wisdom that penetrates all the *pratyekabuddha* practices;
Skillfully distinguishing wisdom that penetrates all the bodhisattva practices;
Skillfully distinguishing wisdom that penetrates all worldly dharmas; and
Skillfully distinguishing wisdom that penetrates all dharmas of the Buddha.

These are the ten. If bodhisattvas abide in these, then they acquire all buddhas' unexcelled skillfully distinguishing wisdom with respect to all dharmas.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of entry into samādhi. What are those ten? They are as follows:

He may enter samādhis in all worlds;
He may enter samādhis in the bodies of all beings;
He may enter samādhis on all dharmas;
He may enter samādhis in which he sees all buddhas;
He may enter samādhis in which he abides in all kalpas;

He may enter samādhis in which, when he arises from samādhi, he manifests inconceivably many bodies;
He may enter samādhis focused on the bodies of all buddhas;
He may enter samādhis in which he awakens to the equality of all beings;
He may enter samādhis in which, in but a single mind-moment, he enters the samādhis and wisdom of all bodhisattvas; and
He may enter samādhis in which, in but a single mind-moment, he uses unimpeded wisdom to ceaselessly fulfill the practices and vows of all bodhisattvas.

These are the ten. If bodhisattvas abide in these, then they acquire all buddhas' unexcelled dharmas of skillful samādhi practice.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of pervasive penetration. What are those ten? They are as follows:

Pervasive penetration of beings;
Pervasive penetration of lands;
Pervasive penetration of the world's many different kinds of signs;
Pervasive penetration of fire disasters;
Pervasive penetration of flood disasters;
Pervasive penetration among buddhas;
Pervasive penetration of adornments;
Pervasive penetration of the Tathāgata's body possessed of boundless meritorious qualities;
Pervasive penetration of all of the many different ways of explaining the Dharma; and
Pervasive penetration of the many different kinds of offerings made to all buddhas.

These are the ten. If bodhisattvas abide in these dharmas, then they acquire the Tathāgata's unexcelled dharmas of pervasive penetration with great wisdom.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of gateways to liberation. What are those ten? They are as follows:

The gateway of liberation in which a single body everywhere pervades all worlds;
The gateway of liberation in which one manifests incalculably many different kinds of forms and appearances in all worlds;
The gateway of liberation in which one enables all worlds to enter but a single buddha *kṣetra;*
The gateway of liberation in which one provides supportive empowerment to all realms of beings;
The gateway of liberation in which the adorned bodies of all buddhas completely fill all worlds;

The gateway of liberation in which one sees all worlds within one's own body;

The gateway of liberation in which, in but a single mind-moment, one goes to all worlds;

The gateway of liberation in which one manifests all *tathāgatas* coming forth into the world within but a single world;

The gateway of liberation in which a single body completely fills the entire Dharma realm; and

The gateway of liberation in which, in but a single mind-moment, one manifests all buddhas' easeful mastery of the spiritual superknowledges.

These are the ten. If bodhisattvas abide in these, then they acquire the Tathāgata's unexcelled gateways to liberation.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of spiritual superknowledges. What are those ten? They are as follows:

The expedient superknowledge with which he remembers past lives;

The expedient superknowledge with which he possesses the unimpeded heavenly ear;

The expedient superknowledge with which he knows the inconceivable mental actions of other beings;

The expedient superknowledge with which his heavenly eye is unimpeded in what it observes;

The expedient superknowledge with which he adapts to the minds of beings in manifesting the inconceivably great power of the spiritual superknowledges;

The expedient superknowledge in which a single body appears everywhere in countless worlds;

The expedient superknowledge with which, in but a single mind-moment, he everywhere enters an ineffable-ineffable number of worlds;

The expedient superknowledge with which he produces countless adornments with which he adorns an inconceivable number of worlds;

The expedient superknowledge with which he manifests an ineffable number of transformation bodies; and

The expedient superknowledge with which he adapts to the minds of inconceivably many beings in an ineffable number of worlds for whom he manifests the realization of *anuttarasamyaksaṃbodhi*.

These are the ten. If bodhisattvas abide in these, then they acquire the Tathāgata's unexcelled great expedient superknowledges with which they bring forth many different kinds of manifestations for all beings in order to enable them to cultivate and pursue the training.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of clarities. What are those ten? They are as follows:

The skillful cognitive clarity with which he knows all beings' karmic consequences;

The skillful cognitive clarity with which he knows all beings' spheres of cognition as quiescent, pure, and free of all conceptual proliferation;

The skillful cognitive clarity with which he knows all beings' many different objective conditions have but a single sign, that of inapprehensibility, and with which he knows all dharmas are [as indestructible] as vajra;

The skillful cognitive clarity with which he is able to use countless extremely subtle sounds to be heard in all worlds throughout the ten directions;

The skillful cognitive clarity with which he destroys all of the mind's defiling attachments;

The skillful cognitive clarity with which he is able to use skillful means to manifest as either being reborn or as not being reborn;

The skillful cognitive clarity with which he abandons all objects of perception and feeling;

The skillful cognitive clarity with which he knows all dharmas as neither possessed of signs nor signless, with which he knows them to be of but a single nature, that of having no nature, with which he remains free of discriminations yet is still able to completely know all the many different kinds of dharmas throughout measureless kalpas, distinguishing them and expounding on them, and with which he abides in the Dharma realm, realizing *anuttarasamyaksaṃbodhi;*

The skillful cognitive clarity with which he knows all beings as born and yet as originally unborn because he completely understands that taking birth is inapprehensible, and with which he knows causes, knows conditions, knows phenomena, knows spheres of cognition, knows actions, knows production, knows cessation, knows words and speech, knows delusion, knows the transcendence of delusion, knows inverted views, knows the transcendence of inverted views, knows defilement, knows purity, knows *saṃsāra,* knows nirvāṇa, knows apprehensibility, knows inapprehensibility, knows attachment, knows the absence of attachment, knows abiding, knows movement, knows going, knows returning, knows arising, knows non-arising, knows destruction, knows emancipation, knows ripening, knows faculties, and knows training—and thus, by adapting to what is appropriate, he provides all different kinds of teaching and never forgets what the bodhisattva practices. And how is this the case? It is solely in order to benefit beings that the bodhisattva brings forth the resolve to attain *anuttarasamyaksaṃbodhi*. He has no other motivation aside from this. The bodhisattva therefore always pursues the teaching of beings without ever becoming weary and without opposing what those in the worlds do. This is known as the skillful cognitive clarity with respect to conditioned arising; and

The skillful cognitive clarity by which the bodhisattva-mahāsattva has no attachment to the buddha and does not produce any thoughts of attachment thereto, has no attachment to the Dharma and does not generate any thoughts of attachment thereto, has no attachment to *kṣetras* and does not generate any thoughts of attachment thereto, has no attachment to beings and does not generate any thoughts of attachment thereto, and does not perceive the existence of beings and yet still engages in teaching, training, and teaching Dharma for their benefit. Thus he still never abandons any of the bodhisattva practices including the great compassion, the great vows, the seeing of buddhas, the hearing of the Dharma, the cultivation in accordance with it, the reliance upon the Tathāgata, the planting of all kinds of roots of goodness, and the respectful making of offerings, all of which he incessantly continues to pursue. In this, he is able to use his spiritual powers to cause quaking and movement in the countless worlds of the ten directions, this because his mind is as vast as the Dharma realm. In this, he knows the many different ways of explaining the Dharma, knows how many beings there are, knows the differences among beings, knows the arising of suffering, knows the cessation of suffering, knows all actions as like reflected images, practices the bodhisattva practices, and forever severs the very root of all rebirths. It is only for the sake of rescuing and protecting all beings that he practices the bodhisattva practices, and yet he has nothing whatsoever that he practices. He accords with the lineage of all buddhas and brings forth a resolve [as unshakable as] the great king of mountains. He recognizes that even all falseness and inverted views are subsumed within the gateway of the knowledge of all modes. His wisdom is so vast that it cannot be the least bit shaken. He is one who is bound for realization of the right enlightenment who equally rescues all beings from the ocean of births and deaths.

These are the ten. If bodhisattvas abide in these, then they acquire the Tathāgata's unexcelled great skillful cognitive clarity.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of liberations. What are those ten? They are as follows:

The liberation from afflictions;
The liberation from wrong views;
The liberation from all grasping;
The liberation from the aggregates, sense realms, and sense bases;
The liberation that steps beyond the two vehicles;
The liberation of the unproduced-dharmas patience;
The liberation that abandons attachment to all worlds, all *kṣetras*, all beings, and all dharmas;
The liberation of boundless dwelling;
The liberation by which he begins all the bodhisattva practices and enters the Tathāgata's ground of nondiscrimination; and
The liberation by which, in but a single mind-moment, he is able to completely know all three periods of time.

These are the ten. If bodhisattvas abide in these dharmas, then they are able to carry out the unexcelled buddha works, teaching and ripening all beings.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of gardens and groves. What are those ten? They are as follows:

Saṃsāra is the bodhisattva's garden and grove because he does not loathe and abandon it;
Teaching beings is the bodhisattva's garden and grove because he never wearies of it;
Dwelling in all kalpas is the bodhisattva's garden and grove because he thereby accumulates all the great practices;
Pure worlds are the bodhisattva's garden and grove because this is where he dwells;
All the palaces of the *māras* are the bodhisattva's garden and grove because he conquers their hordes;
Meditative contemplation on the Dharma that he hears is the bodhisattva's garden and grove because he contemplates it in accordance with principle;
The six *pāramitās*, the four means of attraction,[426] and the thirty-seven aids to enlightenment are the bodhisattva's garden and grove because he thereby sustains the realm passed on by the kindly father;[427]

The ten powers, four fearlessnesses, eighteen dharmas exclusive to the buddhas, and so forth until we come to all dharmas of the buddhas are the bodhisattva's garden and grove because he does not devote mindfulness to any other kinds of dharmas;

The manifestation of all bodhisattvas' awesome powers and sovereign spiritual superknowledges are the bodhisattva's garden and grove because he uses those great spiritual powers to ceaselessly turn the wheel of right Dharma, thereby training beings; and

The manifestation of the realization of right enlightenment for all beings in every place in but a single mind-moment is the bodhisattva's garden and grove because the Dharma body everywhere pervades all worlds throughout empty space.

These are the ten. If bodhisattvas abide in these dharmas, then they acquire the Tathāgata's unexcelled, worry-free, and immensely blissful conduct.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of palaces. What are those ten? They are as follows:

The resolve to attain bodhi is the bodhisattva's palace because he never forgets it;

The ten courses of good karmic action, merit, and wisdom are the bodhisattva's palace because he uses them to teach the beings of the desire realm;

The *dhyāna* absorptions corresponding to the four abodes of Brahma[428] are the bodhisattva's palace because he uses them to teach the beings of the form realm;

Birth into the Pure Dwelling Heavens is the bodhisattva's palace because there he remains undefiled by any of the afflictions;

Birth into the formless realm is the bodhisattva's palace because he thereby enables beings to leave behind the stations beset by the difficulties;[429]

Birth into defiled worlds is the bodhisattva's palace because there he enables all beings to sever the afflictions;

Manifesting as dwelling in the inner palace with wife, children, and retinue is the bodhisattva's palace because there he thereby assists the development of those beings he has practiced with in the past;

Manifesting as dwelling in the position of a wheel-turning king, a world-protecting deva king, Śakra, or Brahma is the bodhisattva's palace because it is done in order to train beings with the mind of a sovereign;

Abiding in all the bodhisattva practices with easeful mastery of the spiritual superknowledges, in all cases attaining sovereign mastery of them—this is the bodhisattva's palace because he thereby skillfully acquires easeful mastery in all the *dhyānas,* liberations, samādhis, and wisdom; and

As received from all buddhas, the summit-anointing consecration and prediction of attaining unsurpassed sovereign mastery as a king of all-knowledge—this is the bodhisattva's palace because he thereby comes to abide in the adornment of the ten powers and thereby accomplishes the masterful works of all the Dharma kings.

These are the ten. If bodhisattvas abide in these, then they acquire the crown-anointing consecration of the Dharma and will attain sovereign mastery in the use of spiritual powers throughout all worlds.

Sons of the Buddha, the bodhisattva-mahāsattva has ten bases for delight. What are those ten? They are as follows:

He delights in right mindfulness because his mind is thereby neither scattered nor confused;

He delights in wisdom because he thereby distinguishes all dharmas;

He delights in visiting all buddhas because he is tireless in listening to the Dharma;

He delights in all buddhas because they fill the boundless realms of the ten directions;

He delights in bodhisattvas because of their sovereign mastery in using countless approaches to manifest bodies for the benefit of beings;

He delights in all the samādhi gateways because, through entering but a single samādhi gateway, he enters all samādhi gateways;

He delights in the *dhāraṇīs* because he thereby retains the Dharma, never forgets it, and then transmits it on to beings;

He delights in unimpeded eloquence because, by resort to it, he may endlessly distinguish and expound upon but a single passage or a single sentence for an ineffable number of kalpas;

He delights in the realization of right enlightenment because it entails using countless means to manifest bodies and realize right enlightenment for the benefit of beings; and

He delights in turning the wheel of the Dharma because he thereby utterly vanquishes the dharmas promoted by all non-Buddhist paths.

These are the ten. If bodhisattvas abide in these dharmas, then they acquire the unexcelled Dharma bliss of all buddhas, the *tathāgatas*.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of adornment. What are those ten? They are as follows:

Adornment with the powers, because they are indestructible;
Adornment with the fearlessnesses, because they are insurmountable;
Adornment with meanings, because he endlessly expounds on ineffably many meanings;
Adornment with Dharma, because he contemplates and expounds on the collection of eighty-four thousand dharmas, never forgetting any of them;
Adornment with vows, because of the irreversibility of the vast vows made by all bodhisattvas;
Adornment with practices, because he attains emancipation by cultivating Samantabhadra's practices;
Adornment with *kṣetras*, because he makes a single *kṣetra* of all *kṣetras*;
Adornment with the universally pervasive voice, because it everywhere pervades all buddha worlds, raining the Dharma rain;
Adornment with empowerments, because he thereby incessantly practices innumerable practices throughout all kalpas; and
Adornment with transformations, because he manifests bodies as numerous as all beings in the body of a single being, thus enabling all beings to acquire knowledge and vision and seek all-knowledge without ever retreating.

These are the ten. If bodhisattvas abide in these dharmas, then they acquire all of the Tathāgata's unexcelled Dharma adornments.

Sons of the Buddha, the bodhisattva-mahāsattva manifests ten kinds of unshakable mind. What are those ten? They are as follows:

The unshakable mind that is able to relinquish all his possessions;
The unshakable mind that reflects upon and contemplates all dharmas of the Buddha;
The unshakable mind that recollects and makes offerings to all buddhas;
The unshakable mind that vows to refrain from tormenting or injuring any being;
The unshakable mind that gathers in all beings without distinguishing between adversaries and close relations;
The unshakable mind that ceaselessly seeks all dharmas of the Buddha;

The unshakable mind that tirelessly and irreversibly practices the bodhisattva practices for an ineffable-ineffable number of kalpas as numerous as all beings;

The unshakable mind that develops deeply-rooted faith, faith free of turbidity, pure faith, ultimately pure faith, immaculate faith, faith with radiant clarity, faith associated with revering and making offerings to all buddhas, irreversible faith, endless faith, indestructible faith, and faith suffused with exultant joyfulness;

The unshakable mind that perfects the path of skillful means leading to the development of all-knowledge; and

The unshakable mind that, on hearing the Dharma of all the bodhisattva practices, believes in, accepts, and never disparages them.

These are the ten. If bodhisattvas abide in these dharmas, then they acquire the unexcelled unshakable mind of all-knowledge.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of never-relinquished profound and great resolve. What are those ten? They are as follows:

He never relinquishes the profound and great resolve to completely fulfill the bodhi of all buddhas;

He never relinquishes the profound and great resolve to teach and train all beings;

He never relinquishes the profound and great resolve to ensure that the lineage of all buddhas will never be cut off;

He never relinquishes the profound and great resolve to draw near to all good spiritual guides;

He never relinquishes the profound and great resolve to make offerings to all buddhas;

He never relinquishes the profound and great resolve to especially focus on seeking to acquire all dharmas possessed of the Great Vehicle's meritorious qualities;

He never relinquishes the profound and great resolve to practice *brahmacarya* and preserve the pure precepts in the presence of all buddhas;

He never relinquishes the profound and great resolve to draw near to all bodhisattvas;

He never relinquishes the profound and great resolve to seek the skillful means by which to protect and preserve all dharmas of the Buddha; and

He never relinquishes the profound and great resolve to fulfill the conduct and vows of all bodhisattvas and accumulate the dharmas of all buddhas.

These are the ten. If bodhisattvas abide in these, then they are able to never relinquish any of the dharmas of the Buddha.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of wise contemplations. What are those ten? They are as follows:

The wise contemplation by which he skillfully distinguishes and expounds on all dharmas;

The wise contemplation by which he completely knows all roots of goodness of the three periods of time;

The wise contemplation by which he completely knows all the practices of all bodhisattvas as well as their sovereign mastery of spiritual transformations;

The wise contemplation by which he completely knows all the gateways to the meaning of all dharmas;

The wise contemplation by which he completely knows the awesome powers of all buddhas;

The wise contemplation by which he completely knows all of the *dhāraṇī* gateways;

The wise contemplation by which he expounds on right Dharma everywhere in all worlds;

The wise contemplation by which he enters the entire Dharma realm;

The wise contemplation by which he knows the inconceivability everywhere throughout the ten directions; and

The wise contemplation by which he knows the unimpeded wisdom light of all dharmas of the Buddha.

These are the ten. If bodhisattvas abide in these, then they acquire the Tathāgata's unexcelled and greatly wise contemplations.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of explanations about dharmas. What are those ten? They are as follows:

He explains all dharmas as arising from conditions;

He explains all dharmas as like conjurations;

He explains all dharmas as free of any mutual contradiction;

He explains all dharmas as boundless;

He explains all dharmas as independent;

He explains all dharmas as like vajra;

He explains all dharmas as characterized by true suchness;

He explains all dharmas as quiescent;

He explains all dharmas as leading to emancipation; and

He explains all dharmas as in every case abiding in ultimate truth[430] and as perfect by virtue of their original nature.

These are the ten. If bodhisattvas abide in these, then they are able to skillfully explain all dharmas.

Sons of the Buddha, the bodhisattva-mahāsattva has ten [other] kinds of purity. What are those ten? They are as follows:

Purity of deep resolve;

Purity in severing doubts;

Purity in abandoning views;

Purity of spheres of cognition and action;

Purity in the quest for all-knowledge;

Purity in eloquence;

Purity in fearlessness;

Purity in abiding in the wisdom of all bodhisattvas;

Purity in taking on the moral code of all bodhisattvas; and

Purity in the complete perfection of unexcelled bodhi, the thirty-two marks of hundredfold merit, the dharmas of purity, and all roots of goodness.

These are the ten. If bodhisattvas abide in these, then they acquire all *tathāgatas'* dharmas of unexcelled purity.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of seals. What are those ten? They are as follows:

The bodhisattva-mahāsattva knows the suffering of suffering, the suffering of deterioration, and the suffering of the *saṃskāras'* karmic formative factors.[431] He especially focuses on the quest for the Buddha's Dharma. He never indulges the arising of any indolence in his tireless practice of the bodhisattva practices, is never alarmed, never fearful, never beset by trepidation, and is never struck with terror. He never relinquishes the great vows, he is solid and unretreating in his quest for all-knowledge, and thus he ultimately reaches *anuttarasamyaksaṃbodhi*. This is the first of his seals;

When the bodhisattva-mahāsattva observes that there are beings who are crazed and confused by stupidity who may use coarse and vile words in defaming and vilifying him, or who may use knives, staves, tiles, or stones to injure him, he still never allows these kinds of objective circumstances to cause him to relinquish the bodhisattva resolve. Rather, he simply endures such abuse and persists in the gentle, harmonious, and especially focused cultivation of the Buddha's Dharma, abides in the supreme path, and enters the positions [on the path] in which births are transcended. This is the second of his seals;

When the bodhisattva hears teachings related to all-knowledge from the extremely profound Dharma of the Buddha, relying on his own wisdom, he is able to recognize their validity with deep faith, completely comprehends them, and enters them. This is the third of his seals;

The bodhisattva-mahāsattva also thinks thus: "Just as I who have brought forth the deep resolve to seek all-knowledge am thereby bound to become a buddha and realize *anuttarasamyaksaṃbodhi,* so too, given that all beings, flowing along and turning about in the five destinies, are thus bound to undergo measureless suffering, I should also enable them to bring forth the bodhi resolve, to develop deep faith and joyous delight, to become diligent and vigorous in cultivation, and to become solidly irreversible in this." This is the fourth of his seals;

The bodhisattva-mahāsattva realizes that the Tathāgata's wisdom is so boundless that one could never fathom the Tathāgata's wisdom through the use of limited means. Because the bodhisattva has already heard the Tathāgata's boundless wisdom under countless buddhas, he is able to refrain from using such limited means to fathom it. He realizes that discussions using any of the world's languages are so limited that they would all be incapable of knowing the Tathāgata's wisdom. This is the fifth of his seals;

The bodhisattva-mahāsattva acquires for his quest to realize *anuttarasamyaksaṃbodhi* the most supreme zeal,[432] extremely profound zeal, vast zeal, great zeal, all different forms of zeal, indomitable zeal, unexcelled zeal, solid zeal, zeal indestructible by any of the many *māras,* non-Buddhists, or their retinues, and zeal that is irreversible in its quest for all-knowledge. Abiding in types of zeal such as these, the bodhisattva achieves ultimate irreversibility with respect to the attainment of unexcelled bodhi. This is the sixth of his seals;

In his practice of the bodhisattva practices, the bodhisattva-mahāsattva, being unconcerned with preserving his own body or life, cannot be hindered by anyone. Because he has generated the resolve to proceed toward all-knowledge, because the nature of all-knowledge always manifests directly before him, and because he has acquired the wisdom light of all buddhas, he never abandons the bodhi of the buddhas and never abandons his good spiritual guides. This is the seventh of his seals;

When the bodhisattva-mahāsattva observes a son or daughter of good family who is progressing in the Great Vehicle, he enables them to increase their resolve to seek the Buddha's Dharma, enables them to abide in all kinds of roots of goodness, enables them to consolidate their resolve for all-knowledge, and enables them to become irreversible in their quest for unexcelled bodhi. This is the eighth of his seals;

The bodhisattva-mahāsattva enables all beings to acquire the mind of equal regard for all and encourages them to diligently cultivate the path to all-knowledge. With the mind of great compassion, he explains the Dharma for them and enables them to become forever irreversible in their progress toward *anuttarasamyaksaṃbodhi*. This is the ninth of his seals; and

The bodhisattva-mahāsattva possesses roots of goodness that are one and the same with those of all buddhas of the three periods of time. He never allows the severance of the lineage of all buddhas and ultimately succeeds in acquiring the wisdom of all-knowledge. This is the tenth of his seals.

Sons of the Buddha, these are the ten kinds of seals of the bodhisattva-mahāsattva. Relying on these, the bodhisattva swiftly succeeds in realizing *anuttarasamyaksaṃbodhi* and in completely perfecting the seal of the Tathāgata's unexcelled wisdom in all dharmas.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of illumination with the light of wisdom. What are those ten? They are as follows:

The illumination with the light of wisdom by which he knows he will definitely attain *anuttarasamyaksaṃbodhi;*

The illumination with the light of wisdom by which he sees all buddhas;

The illumination with the light of wisdom by which he sees all beings dying in this place and being reborn in that place;

The illumination with the light of wisdom by which he understands all the Dharma gateways contained in the sutras;

The illumination with the light of wisdom by which he relies on the good spiritual guide, makes the bodhi resolve, and accumulates all roots of goodness;

The illumination with the light of wisdom by which all buddhas are revealed;

The illumination with the light of wisdom by which he teaches all beings and enables them all to abide on the ground of the Tathāgata;

The illumination with the light of wisdom by which he expounds on the inconceivable and vast gateways to the Dharma;

The illumination with the light of wisdom by which he skillfully and completely knows the spiritual superknowledges and awesome powers of all buddhas; and

The illumination with the light of wisdom by which he completely fulfills all the *pāramitās*.

These are the ten. If bodhisattvas abide in these dharmas, then they acquire all buddhas' unexcelled illumination with the light of wisdom.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of peerless dwelling which are unequaled by any being, any *śrāvaka* disciple, or any *pratyekabuddha*. What are those ten? They are as follows:

Although the bodhisattva-mahāsattva contemplates the apex of reality, he still does not choose to bring it to full realization because all his vows have not yet been completely fulfilled. This is the first of his peerless dwellings;

The bodhisattva-mahāsattva plants all roots of goodness equal in their expansiveness to the Dharma realm and yet he does not retain even the slightest attachment to any of them. This is the second of his peerless dwellings;

In his cultivation of the bodhisattva practices, the bodhisattva-mahāsattva realizes that they are like transformationally created phenomena because all dharmas are quiescent. Even so, he never develops any doubts regarding the Buddha's Dharma. This is the third of his peerless dwellings;

Although the bodhisattva-mahāsattva has abandoned all the world's false conceptions, he is still able to engage in mental actions devoted to practicing the bodhisattva practices for an ineffable number of kalpas, completely fulfilling the great vows and never having any thought of weariness in this. This is the fourth of his peerless dwellings;

The bodhisattva-mahāsattva has no attachment to any dharma, this because all dharmas are by nature quiescent. Still, he refrains from opting for the realization of nirvāṇa. Why? Because he has not yet completely fulfilled the path to the acquisition of all-knowledge. This is the fifth of his peerless dwellings;

The bodhisattva-mahāsattva knows all kalpas are just non-kalpas and yet he still truthfully speaks of all the types of kalpas.[433] This is the sixth of his peerless dwellings;

The bodhisattva-mahāsattva realizes that all dharmas have no actions at all that they perform and yet he still never relinquishes the actions in which he engages on the path in seeking the Dharma of all buddhas. This is the seventh of his peerless dwellings;

The bodhisattva-mahāsattva realizes that the three realms are only mind and that the three periods of time are only mind even as he completely realizes his mind is measureless and boundless. This is the eighth of his peerless dwellings;

For the sake of but a single being, the bodhisattva-mahāsattva may practice the bodhisattva practices for an ineffable number of kalpas, wishing thereby to enable that being to dwell on the ground of all-knowledge. And just as he may do so for but a single being, so too may he also do so for all beings in this very same way, and yet he still never grows weary of this. This is the ninth of his peerless dwellings; and

Although the bodhisattva-mahāsattva achieves the complete fulfillment of his cultivation, he still refrains from the complete realization of bodhi. And why is this? This is because the bodhisattva thinks: "Whatever I do is originally done for the sake of beings. Therefore I should remain for a long time in *saṃsāra,* using skillful means to benefit them and enable them all to dwell securely in the unexcelled path to buddhahood." This is the tenth of his peerless dwellings.

These are the ten peerless dwellings of the bodhisattva-mahāsattva. If bodhisattvas abide in them, then they acquire the peerless dwelling in the unexcelled great wisdom with regard to all dharmas of the Buddha.

Sons of the Buddha, the bodhisattva-mahāsattva makes ten kinds of flawless resolve.[434] What are those ten? Sons of the Buddha:

The bodhisattva-mahāsattva thinks thus: "I should subdue all the deva-*māras* along with all their retinues." This is the first of his kinds of flawless resolve;

He also thinks thus: "I should demolish all the non-Buddhist paths and their deviant dharmas." This is the second of his kinds of flawless resolve;

He also thinks thus: "I should present such skillfully worded explanations to all beings that they are all delighted." This is the third of his kinds of flawless resolve;

He also thinks thus: "I should fulfill the *pāramitā* practices everywhere throughout the Dharma realm." This is the fourth of his kinds of flawless resolve;

He also thinks thus: "I should accumulate a treasury of all kinds of merit." This is the fifth of his kinds of flawless resolve;

He also thinks thus: "Although the unexcelled bodhi is vast and difficult to fully realize, I should cultivate it and bring it to complete fulfillment." This is the sixth of his kinds of flawless resolve;

He also thinks thus: "I should use unexcelled teaching and unexcelled training to teach and train all beings." This is the seventh of his kinds of flawless resolve;

He also thinks thus: "All worlds have various kinds of differences. I should use countless bodies in accomplishing the realization of the right and perfect enlightenment." This is the eighth of his kinds of flawless resolve;

He also thinks thus: "If, when I am cultivating the bodhisattva practices, beings come and beg from me my hands, feet, ears, nose, blood, flesh, bones, marrow, wives, sons, elephants, horses, and so forth until we come to the position of kingship, I shall be able to relinquish all such things, doing so without even an instant of worried or regretful thought, doing so solely to benefit all beings, and doing so without seeking karmic rewards, taking the great compassion as what is foremost and the great kindness as what is ultimate." This is the ninth of his kinds of flawless resolve; and

He also thinks thus: "As for all that exists in the three periods of time, all buddhas, all dharmas of the Buddha, all beings, all lands, all worlds, all three periods of time, all realms of space, the entire Dharma realm, all realms established through words and speech, all realms of quiescent nirvāṇa—with wisdom that responds in but a single mind-moment, I should completely know, completely awaken to, completely perceive, completely realize, completely cultivate, and completely sever all the many different kinds of dharmas such as these. However, with regard to everything among them, I should remain free of discriminations and abandon discriminations, should remain free of [any conception of] the many kinds of differences, free of [any conception of] meritorious qualities or objective realms, and free of [any conception of] "neither existent nor nonexistent" or "neither singular nor dual," and:

I should use non-dual wisdom to know all dual phenomena;

I should use signless wisdom to know all signs;

I should use nondiscriminating wisdom to know all discriminations;

I should use nondifferentiating wisdom to know all differences;

I should use the wisdom that does not conceive of differences to know all distinctions;

I should use the wisdom that realizes the nonexistence of the world to know the entire world;

I should use the wisdom that realizes the nonexistence of the periods of time to know all periods of time;

I should use the wisdom that realizes the nonexistence of beings to know all beings;

I should use the wisdom free of attachments to know all attachments;

I should use non-abiding wisdom to know all abodes;

I should use undefiled wisdom to know all defilements;

I should use endless wisdom to know all endings;

I should use the wisdom that reaches throughout the Dharma realm to manifest bodies in all worlds;

I should use the wisdom that transcends words and voice to manifest ineffably many words and voices;

I should use the wisdom cognizing but a single inherent nature to penetrate the nonexistence of any inherent nature at all;

I should use the wisdom of the singular objective realm to manifest all kinds of different objective realms;

I should know all dharmas are ineffable and yet manifest great sovereign mastery in the use of words and speech;

I should realize entry into the ground of all-knowledge; and

For the sake of teaching and training all beings, I should manifest transformations in all worlds with the great spiritual superknowledges."

This is the tenth of his kinds of flawless resolve.

Sons of the Buddha, these are the ten kinds of flawless resolve made by the bodhisattva-mahāsattva. If bodhisattvas abide in these types of resolve, then they acquire all of the most supreme and flawless dharmas of the Buddha.

Sons of the Buddha, regarding *anuttarasamyaksaṃbodhi,* the bodhisattva-mahāsattva has ten kinds of especially superior mountain-like mind.[435] What are those ten? Sons of the Buddha:

The bodhisattva-mahāsattva is always determined to diligently cultivate the dharma of all-knowledge. This is the first of his types of especially superior mountain-like mind;

He constantly contemplates all dharmas as having the original nature characterized by emptiness [of inherent existence] and the absence of anything that is apprehensible. This is the second of his types of especially superior mountain-like mind;

He vows to practice the bodhisattva practices for incalculably many kalpas during which he cultivates all the dharmas of purity. Due to abiding in all those dharmas of purity, he comes to know and perceive the Tathāgata's measureless wisdom. This is the third of his types of especially superior mountain-like mind;

In order to seek out all dharmas of the Buddha, with a mind of equal regard for them all, he reverently serves all good spiritual guides, doing so without any other kinds of aspirations, and doing so without any intention to steal their Dharma. He only brings forth reverential esteem for them and never indulges any [other kinds of] intentions. In this, he is able to relinquish everything that he possesses. This is the fourth of his types of especially superior mountain-like mind;

If beings curse him, vilify him, disparage him, slander him, strike him with cudgels, butcher him, or otherwise inflict suffering on his physical body even to the point that they cut short his life, he is able to endure all such circumstances as these and never allows his mind to become either shaken or confused by this, nor does he raise even a single thought motivated by hatred or the intent to harm others. Nor does he then retreat from or abandon his greatly compassionate and vast vows. Rather, it causes them to incessantly grow ever stronger. And why is this? This is because, due to the complete development of his equanimity, the bodhisattva, according with reality, has become emancipated from [any attachment to] any dharma. It is also because he has realized the dharmas of all *tathāgatas* and because he has already developed sovereign mastery of gentle and harmonious patience. This is the fifth of his types of especially superior mountain-like mind;

The bodhisattva-mahāsattva perfects supreme great meritorious qualities, namely:

The supreme meritorious qualities of the devas;
The supreme meritorious qualities of humans;
The supreme meritorious qualities of his physical form;
The supreme meritorious qualities of his powers;
The supreme meritorious qualities of his retinue;
The supreme meritorious qualities of his aspirations;
The supreme meritorious qualities of a king;

The supreme meritorious qualities of his sovereign masteries;
The supreme meritorious qualities of his merit; and
The supreme meritorious qualities of his wisdom.

Although he develops meritorious qualities such as these, he never develops any kind of defiling attachment for any of these things. In particular, he is not attached to whatever is delectable, he is not attached to the desires, he is not attached to wealth, and he is not attached to any retinue. He only deeply delights in the Dharma and thus goes forth in accordance with the Dharma, abides in accordance with the Dharma, progresses along in accordance with the Dharma, reaches the most ultimate point in accordance with the Dharma, takes the Dharma as what he relies upon, take the Dharma as the source of his rescue, takes the Dharma as his refuge, takes the Dharma as his shelter, preserves and guards the Dharma, cherishes and delights in the Dharma, seeks the Dharma, and reflects on the Dharma.

Sons of the Buddha, although the bodhisattva-mahāsattva completely experiences all the many different kinds of Dharma bliss, he still always abandons the realms of the many kinds of *māras*. And why is this? This is because, in the past, the bodhisattva-mahāsattva brought forth this kind of resolve: "I shall enable all beings to forever abandon the many realms of the *māras* and shall instead enable them to abide in the realms of the Buddha." This is the sixth of his types of especially superior mountain-like mind;

For the sake of his quest to reach *anuttarasamyaksaṃbodhi,* the bodhisattva-mahāsattva has already cultivated the bodhisattva path for incalculably many *asaṃkhyeyas* of kalpas during which he has been intensely diligent and never indolent. Even so, he still thinks, "I have only now just brought forth my initial resolve to gain *anuttarasamyaksaṃbodhi*." In his practice of the bodhisattva practices, he is neither terrified nor frightened nor beset with fearfulness. Although he is able in but a single mind-moment to immediately realize *anuttarasamyaksaṃbodhi*, for the sake of beings, he still incessantly practices the bodhisattva practices for incalculably many kalpas. This is the seventh of his types of especially superior mountain-like mind;

The bodhisattva-mahāsattva realizes that all beings by nature are not harmonious and good, that they are difficult to train and difficult to liberate, that they are unable to feel gratitude for kindnesses bestowed on them, and they are unable to repay kindnesses bestowed on them. As a consequence, he makes a great vow for their sakes in which he wishes to enable them all to attain sovereign mastery of the mind, to remain unimpeded in their actions, to abandon evil thoughts, and to refrain from generating afflicted emotions toward others. This is the eighth of his types of especially superior mountain-like mind;

The bodhisattva-mahāsattva also has this thought: "It is not the case that anyone else has caused me to bring forth the bodhi resolve, nor is it the case that I wait on others to assist me in cultivation. Rather it is I alone who make this resolve to accumulate all the Buddha dharmas and exhort myself to practice the bodhisattva path to the end of all future kalpas in order to realize *anuttarasamyaksaṃbodhi*. It is for this reason that I now cultivate the bodhisattva practices. I shall purify my own mind and shall also assist others in purifying their own minds. I should know my own sphere of cognition and should know the spheres of cognition of others as well. I should develop a sphere of cognition which is the same as that of all buddhas of the three periods of time." This is the ninth of his types of especially superior mountain-like mind; and

The bodhisattva-mahāsattva takes up a contemplation of this sort: "There is not so much as a single dharma by which one cultivates the bodhisattva practices, not so much as a single dharma by which one fulfills the bodhisattva practices, not so much as a single dharma by which one teaches and trains all beings, not so much as a single dharma by which one makes offerings to and reveres all buddhas, not so much as a single dharma by which *anuttarasamyaksaṃbodhi* has ever been realized, is now realized, or ever will be realized in the future, and there is not so much as a single dharma that has ever been spoken, is now spoken, or ever will be spoken in the future. The one who speaks as well as the dharmas that are spoken are both inapprehensible."

Even so, he still does not abandon his vow to attain *anuttarasamyaksaṃbodhi*. And why is this? Whenever the bodhisattva seeks to find any dharma at all, they are all inapprehensible. And so it is that he succeeds in bringing forth [the realization of] *anuttarasamyaksaṃbodhi*. Therefore, although nothing is apprehensible in any dharma, he still diligently cultivates the especially superior good works, the pure means of counteraction, and the complete fulfillment of wisdom, increasing these in each successive mind-moment to the point that he completely perfects them all. In this, his mind is never frightened or fearful, nor does he have this thought: "If it is the case that all dharmas are quiescent, what meaning could there be for me in continuing to seek the path to unexcelled bodhi?"

This is the tenth of his types of especially superior mountain-like mind.

Sons of the Buddha, these are the bodhisattva-mahāsattva's ten kinds of especially superior mountain-like mind in relation to *anuttarasamyaksaṃbodhi*. If bodhisattvas abide in these, then they acquire the especially superior mind associated with the Tathāgata's mountain king of unexcelled great wisdom.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of oceanic wisdom with which he enters *anuttarasamyaksaṃbodhi*. What are those ten? They are as follows:

That by which he enters all the realms of the incalculably many beings. This is the first of his types of oceanic wisdom;

That by which he enters all worlds and yet never generates any discriminations. This is the second of his types of oceanic wisdom;

That by which he knows all the measureless and unimpeded realms of empty space and everywhere enters the network of all the different worlds of the ten directions. This is the third of his types of oceanic wisdom;

The bodhisattva-mahāsattva skillfully enters the Dharma realm, namely through endless entry, noneternal entry, measureless entry, unproduced entry, undestroyed entry, and comprehensive entry, accomplishing this because he completely knows them all. This is the fourth of his types of oceanic wisdom;

With regard to all the roots of goodness collected in the past, collected in the present, and collected in the future by all past, future, and present buddhas, bodhisattvas, masters of the Dharma, *śrāvaka* disciples, *pratyekabuddhas*, and all common people, all the roots of goodness garnered by all buddhas of the three periods of time in their past, present, and future realizations of *anuttarasamyaksaṃbodhi*, and all the roots of goodness garnered by all buddhas of the three periods of time in their speaking of the Dharma and their training of all beings, whether speaking in the past, speaking in the present, or speaking in the future, the bodhisattva-mahāsattva completely knows them all, believes in them deeply, joyfully accords with them, and happily aspires to cultivate them while never growing weary of doing so. This is the fifth of his types of oceanic wisdom;

In each successive mind-moment, the bodhisattva-mahāsattva enters all the ineffably many kalpas of the past in which, within a single kalpa, there may have been a hundred *koṭīs* of buddhas who came forth into the world, or a thousand *koṭīs* of buddhas who came forth into the world, or a hundred thousand *koṭīs* of buddhas who came forth into the world, or a numberless number, or a measureless number, or a boundless number, or an incomparable number, or an innumerable number, or an inexpressible number, or an inconceivable number, or an incalculable number, or an ineffable number, or an ineffable-ineffable number, or a number of buddhas, *bhagavats,* who came forth into the world exceeding the capacity of calculation or enumeration during which kalpas he is able to completely and clearly see all buddhas such as these, their sites of enlightenment, congregations, *śrāvaka* disciples, and bodhisattvas, as well as the Dharma that they taught, their training of beings, the relative length or brevity of the life spans of those beings, the length of their Dharma's duration, and all other matters such as these.

And just as this is the case for a single kalpa, so too is it also the case that he completely knows this of all kalpas even as he also completely knows of those kalpas that have no buddhas all the roots of goodness planted by all their beings in relation to *anuttarasamyaksaṃbodhi.* In cases where there are beings within them whose roots of goodness have already become ripened to the point that they are thereby bound to succeed in seeing a buddha at some point in the future, he also completely knows all of those matters as well. It is in this way that he contemplates an ineffable-ineffable number of kalpas of the past, doing so without his mind ever growing weary of this. This is the sixth of his types of oceanic wisdom;

The bodhisattva-mahāsattva enters the future, contemplates and distinguishes all of its countlessly and boundlessly many kalpas, and knows which of those kalpas will have a buddha, which of those kalpas will have no buddha, which kalpas will have how many *tathāgatas* who will come forth into the world, and knows of each and every one of those *tathāgatas* what their names will be, which worlds they will abide in, what the names of those worlds will be, how many beings they will liberate, and how long their life spans will be. He endlessly and tirelessly engages in contemplations such as these which exhaust the bounds of the future. Thus he completely knows it all. This is the seventh of his types of oceanic wisdom;

The bodhisattva-mahāsattva enters the present, contemplating and reflecting upon it in such a way that, in each successive mind-moment, he everywhere sees the boundlessly many classes of beings throughout the ten directions in an ineffable number of worlds in all of which there are buddhas who have already realized, now realize, or shall realize the unexcelled bodhi, observing with regard to them all their going forth to their sites of enlightenment, their sitting on the auspicious grass seat beneath the bodhi tree, their conquering of the armies of Māra, their realization of *anuttarasamyaksaṃbodhi,* their entering the cities and villages after rising from where they sat, their ascendance to the celestial palaces, their proclamation of the sublime Dharma, their turning of the great wheel of the Dharma, their manifestation of spiritual superknowledges, their training of beings, and so forth on through to their passing on the dharma of *anuttarasamyaksaṃbodhi,* their relinquishing of this life span, their entry into *parinirvāṇa,* the gathering together of their Dharma treasury after they have entered nirvāṇa whereby it is enabled to remain in the world for a long time, the raising of adorned commemorative buddha stupas, and the offerings to them of the many different kinds of offerings.

They also see all the beings in those worlds encountering the Buddha, hearing the Dharma, accepting it, retaining it, reciting it, bearing it in mind, meditating on it, and thereby increasing their wise understanding of it. He extends meditations such as these to include all places everywhere throughout the ten directions and still never becomes mistaken in his understanding of the Dharma of the Buddha. And why is this? This is because the bodhisattva-mahāsattva completely understands all buddhas as like a dream and yet he is still able to travel to the abodes of all buddhas, revering them and making offerings to them. At this time, the bodhisattva is not attached to his own body, is not attached to the buddhas, is not attached to worlds, is not attached to those congregations, is not attached to the teaching of the Dharma, and is not attached to any of those types of kalpas. So it is that he sees the Buddha, hears the Dharma, contemplates the worlds, and enters all the different types of kalpas without ever growing weary of doing so. This is the eighth of his types of oceanic wisdom;

Throughout every kalpa among an ineffable-ineffable number of kalpas, the bodhisattva-mahāsattva makes offerings and pays reverence to an ineffable-ineffable number of measurelessly many buddhas as he manifests his own bodies there, dying in this place and then taking rebirth in that place, making offerings to them exceeding the sum total of all gifts throughout the three realms of existence even as he also makes offerings to bodhisattvas, to *śrāvaka* disciples, and to all beings. When each of those *tathāgatas* enters *parinirvāṇa,* he presents unexcelled gifts as offerings to their *śarīra* while also engaging in extensive kindly giving sufficient to satisfy those beings.

Sons of the Buddha, the bodhisattva-mahāsattva uses an inconceivable mind, a mind that does not seek any reward, an ultimate mind, and a beneficial mind to make offerings to all buddhas, to benefit beings, to protect and preserve right Dharma, and to explain it and expound upon it, doing so for an ineffable-ineffable number of kalpas for the sake of *anuttarasamyaksaṃbodhi.* This is the ninth of his types of oceanic wisdom; and

In the presence of all buddhas, all bodhisattvas, and all masters of the Dharma, the bodhisattva-mahāsattva continuously and single-mindedly seeks the Dharma proclaimed by the bodhisattva, the Dharma studied by the bodhisattva, the Dharma taught by the bodhisattva, the Dharma cultivated by the bodhisattva, the Dharma by which the bodhisattva becomes purified, the Dharma by which the bodhisattva becomes ripened, the Dharma in which the bodhisattva trains, the bodhisattva's dharmas of equanimity, the bodhisattva's dharmas of emancipation, and the bodhisattva's *dhāraṇī* dharmas for complete-retention [of the Dharma]. Having acquired dharmas such as these, he absorbs them, retains them, studies them, recites them, and analyzes and explains them, never tiring of this, thereby enabling countless beings to resolve to attain all-knowledge in reliance on Dharma of the Buddha, to penetrate the character of reality, and to become irreversible in progressing toward the realization of *anuttarasamyaksaṃbodhi.* The bodhisattva tirelessly continues on in this way for an ineffable-ineffable number of kalpas. This is the tenth of his types of oceanic wisdom.

Sons of the Buddha, these are the bodhisattva-mahāsattva's ten kinds of oceanic wisdom with which he enters *anuttarasamyaksaṃbodhi.* If bodhisattvas abide in these dharmas, then they acquire all buddhas' ocean of unexcelled great wisdom.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of jewel-like abiding with regard to [accomplishing the realization of][436] *anuttarasamyaksaṃbodhi.* What are those ten? They are as follows:

Sons of the Buddha, the bodhisattva-mahāsattva is able to go to visit all the countless worlds, paying his respects to the *tathāgatas,* gazing up at them in admiration, bowing down to them in reverence, serving them, and making offerings to them. This is the first of his types of jewel-like abiding;

He listens to right Dharma from an inconceivable number of *tathāgatas*, absorbs it, retains it, bears it in mind, does not allow it to be forgotten, analyzes it, reflects upon it, and thus increases his awakened wisdom. The activities of this sort that he engages in fill the ten directions. This the second of his types of jewel-like abiding;

When he dies in this *kṣetra* and then manifests rebirth in some other place, he still remains free of any delusion regarding the Buddha's Dharma. This is the third of his types of jewel-like abiding;

He realizes that all dharmas come forth from a single dharma and thus he is able to analyze and expound upon every one of them because all the many different meanings of all dharmas ultimately constitute but a single meaning. This is the fourth of his types of jewel-like abiding;

He knows the renunciation of the afflictions, knows the stopping and extinguishing of the afflictions, knows the guarding against the arising of afflictions, and knows the severance of the afflictions. In his cultivation of the bodhisattva practices, he refrains from realizing the apex of reality even as he achieves ultimate perfection in fathoming the apex of reality. With clever skillful means, he studies well what is to be studied and thus enables his past vows and conduct to all become completely fulfilled, doing so without ever becoming physically wearied by this. This is the fifth of his types of jewel-like abiding;

He knows that all things distinguished by the minds of all beings have no place where they abide even as he still speaks of the existence of many different kinds of places. Although he is free of discriminations and has nothing that he creates, because he wishes to train all beings, he still has that which he cultivates and that which he accomplishes. This is the sixth of his types of jewel-like abiding;

He realizes that all dharmas have the same single nature, namely the absence of any nature at all. They are devoid of any of the many different kinds of natures, are devoid of any measureless nature, are devoid of any calculable nature, are devoid of any measurable nature, and are formless and signless. Whether one or many, they are all inapprehensible. And yet he still definitely and completely knows:

"This one is a dharma of all buddhas."

"This one is a dharma of the bodhisattva."

"This one is a dharma of the *pratyekabuddha*."

"This one is a dharma of the *śrāvaka* disciple."

"This one is a dharma of the common person."

"This one is a good dharma whereas this other one is a bad dharma."

"This one is a worldly dharma whereas this other one is a world-transcending dharma."

"This one is a faulty dharma whereas this other one is a dharma free of faults."

"This is a contaminated dharma whereas this other one is a dharma free of all contaminants," and so forth, up to and including:

"This one is a conditioned dharma, whereas this other one is an unconditioned dharma."

This is the seventh of his types of jewel-like abiding;

In seeking to find any buddha, the bodhisattva-mahāsattva finds that no such thing can be found at all. In seeking to find any bodhisattva, he finds that no such thing can be found at all. In seeking to find any dharma, he finds that no such thing can be found at all. And in seeking to find any being, he finds that no such thing can be found at all. Even so, he never relinquishes his vow to train beings and enable them to attain right enlightenment with respect to all dharmas. And why is this? This is because the bodhisattva-mahāsattva skillfully contemplates and thereby knows the discriminations of all beings, knows all beings' spheres of cognition, and then uses skillful means to teach and guide them and enable them to reach *nirvāṇa*, doing so in order to completely fulfill his vow to teach beings and engage in brilliantly blazing cultivation of the bodhisattva practices. This is the eighth of his types of jewel-like abiding.

The bodhisattva-mahāsattva knows that using skillful means to teach the Dharma, manifesting entry into nirvāṇa, and all the skillful means used to liberate beings are all established on the basis of the mind and perceptions. They are not a function of inverted views and are not either false or deceptive. And how is this so? The bodhisattva fully realizes that all dharmas are the same throughout the three periods of time, are true suchness, are unmoving, are the apex of reality, and are non-abiding. He does not perceive the existence of even a single being who has ever undergone teaching, is now undergoing teaching, or ever will undergo teaching. He also fully realizes for himself that there is nothing that is cultivated, that there is not even the slightest dharma that is ever produced, that is ever destroyed, or that is at all apprehensible. Even so, relying on all dharmas, he enables whatever he has vowed to not have been in vain. This is the ninth of his types of jewel-like abiding.

In the abodes of every one of the buddhas among an inconceivable and measureless number of buddhas, the bodhisattva-mahāsattva hears an ineffable-ineffable number of instances of the dharma of bestowing predictions [of future buddhahood] in which the names [of the future buddhas] are each different and the number of kalpas [before attaining buddhahood] are not the same, varying from but a single kalpa all the way up to an ineffable-ineffable number of kalpas. He always hears them in this way and then, having heard them, he cultivates accordingly, is not frightened, is not fearful, is not confused, and is not deluded because he realizes that the wisdom of the Tathāgata is inconceivable, because he knows the words of the Tathāgata's bestowals of predictions are unequivocal, because of the especially superior power of his own practice and vows, and because, in accordance with those who should receive teaching, he enables their realization of *anuttarasamyaksaṃbodhi* and fulfills all his vows equal in their expansiveness to the Dharma realm. This is the tenth of his types of jewel-like abiding.

Sons of the Buddha, these are the bodhisattva-mahāsattva's ten kinds of jewel-like abiding in accomplishing the realization of *anuttarasamyaksaṃbodhi*. If bodhisattvas abide in these dharmas, then they acquire the jewel of all buddhas' unexcelled great wisdom.

Sons of the Buddha, the bodhisattva-mahāsattva arouses ten kinds of vajra-like Great Vehicle resolve. What are these ten? Sons of the Buddha:

The bodhisattva-mahāsattva has this thought: "All dharmas are so boundless as to be inexhaustible. I should use wisdom capable of exhaustively knowing the three periods of time to become completely awakened to all of them without exception." This is the first of his types of vajra-like Great Vehicle resolve;

The bodhisattva-mahāsattva also has this thought: "Even on the tip of but a single hair, there are incalculably and boundlessly many beings. How much the more is this so of the entire Dharma realm. I should enable them all to reach the liberation of cessation by resort to the unexcelled nirvāṇa." This is the second of his types of vajra-like Great Vehicle resolve;

The bodhisattva-mahāsattva also has this thought: "The worlds of the ten directions are so measureless, boundless, and unlimited as to be endless. I should use the most supreme adornments in the lands of all buddhas to adorn all worlds such as these so that all their adornments are genuine. This is the third of his types of vajra-like Great Vehicle resolve;

The bodhisattva-mahāsattva also has this thought: "All beings are so measureless, boundless, and unlimited as to be endless. I should dedicate all roots of goodness to them and use the light of unexcelled wisdom to illuminate them with brilliant light." This is the fourth of his types of vajra-like Great Vehicle resolve;

The bodhisattva-mahāsattva also has this thought: "All buddhas are so measureless, boundless, and unlimited as to be endless. I should dedicate all the roots of goodness I have planted to making offerings to them so that [those offerings] are present everywhere and there is no shortage of anything. Afterward, I should accomplish the realization of *anuttarasamyaksaṃbodhi*." This is the fifth of his types of vajra-like Great Vehicle resolve;

Sons of the Buddha, when the bodhisattva-mahāsattva sees all buddhas and hears the Dharma that they proclaim, he is filled with great joy. He is not attached to his own body, is not attached to the Buddha's body, and understands the Tathāgata's body is neither real nor false, is neither existent nor nonexistent, is neither possessed of any nature nor devoid of a nature, is neither possessed of form nor formless, is neither possessed of signs nor signless, is neither produced nor destroyed, and, in truth, is devoid of anything that exists even as this does not undermine its existence. And why is this? This is because he cannot take any nature or sign as the basis for forming attachments. This the sixth of his types of vajra-like Great Vehicle resolve;

Sons of the Buddha, if the bodhisattva-mahāsattva encounters any being who scolds or disparages him, who beats or flogs him, who cuts off his hands and feet, who cuts off his ears and nose, who plucks out his eyes, or who even decapitates him, he is able to patiently endure all of this and never reacts to this by becoming angry or wanting to harm his attacker. Throughout an ineffable-ineffable and endless number of kalpas, he cultivates the bodhisattva practices, attracts beings [into the Dharma], and never abandons them. And why is this? This is because, having already skillfully contemplated all dharmas and realized they are devoid of any such dual opposition, his mind is never shaken or thrown into confusion. Hence he is able to relinquish even his own body and endure its sufferings. This is the seventh of his types of vajra-like Great Vehicle resolve;

Sons of the Buddha, the bodhisattva-mahāsattva also has this thought: "The kalpas of the future are so measureless, boundless, and unlimited as to be endless. I should exhaust all of those kalpas in practicing the bodhisattva path and teaching all the beings in one of those worlds and, just as I should do this in this one world, so too should I also do so in all worlds throughout the entire Dharma realm and the realms of empty space." In so doing, his mind is not terrified, frightened, or fearful. And why is this? In practicing for the sake of the bodhisattva path, this is the way the Dharma should be, for it is to benefit all beings that one cultivates in this way. This is the eighth of his types of vajra-like Great Vehicle resolve;

Sons of the Buddha, the bodhisattva-mahāsattva also has this thought: "It is the mind itself that constitutes the very root of *anuttarasamyaksaṃbodhi*. If one's mind is pure, then one is able to completely develop all roots of goodness. Then one is certainly bound to attain such sovereign mastery with respect to the Buddha's bodhi that one only needs to wish to realize *anuttarasamyaksaṃbodhi,* whereupon, whenever one decides to do so, one will immediately gain that very realization. If I but wished to cut off all grasping at conditions and abide in the direct path, then I too could succeed in doing so. However, I do not cut it all off because I wish to reach all the way to the complete realization of the bodhi of the Buddha. Thus I do not elect to immediately realize the unexcelled bodhi. Why is this? This is to fulfill my original vow to practice the bodhisattva practices throughout all worlds in order to teach the beings within them." This is the ninth of his types of vajra-like Great Vehicle resolve;

Sons of the Buddha, the bodhisattva-mahāsattva realizes that the buddha is inapprehensible,[437] that bodhi is inapprehensible, that bodhisattvas are inapprehensible, that all dharmas are inapprehensible, that beings are inapprehensible, that the mind is inapprehensible, that the practices are inapprehensible, that the past is inapprehensible, that the future is inapprehensible, that the present is inapprehensible, that the entire world is inapprehensible, and that both the conditioned and the unconditioned are inapprehensible. In this way, the bodhisattva abides in stillness, abides in the extremely profound, abides in quiescence, abides in noncontentiousness, abides in wordlessness, abides in non-duality, abides in peerlessness, abides in the essential nature, abides in accordance with principle, abides in liberation, abides in nirvāṇa, and abides in the apex of reality, and yet he still never relinquishes any of his great vows, never relinquishes the resolve to attain all-knowledge, never relinquishes the bodhisattva practices, never relinquishes the teaching of beings, never relinquishes any of the *pāramitās*, never relinquishes the training of beings, never relinquishes his serving of all buddhas, never relinquishes his expounding on all dharmas, and never relinquishes his adornment of worlds. And why is this so? This is because the bodhisattva-mahāsattva has made the great vow.

Although he completely comprehends the signs of all dharmas, his mind of great kindness and compassion grows ever stronger and he perfects the cultivation of all the countless meritorious qualities to the point that his mind is unwilling to ever abandon any being. And why is this? Although all dharmas are nonexistent, common people, being deluded and confused, do not know this and remain unaware of this. [Hence he thinks], "I should enable them all to awaken to the nature of all dharmas so that it becomes clearly and completely illuminated for them. Why? All buddhas abide in quiescence, and yet, relying on the mind of great compassion, they still proclaim the Dharma and teach it in all worlds, never desisting from this. How then could I now relinquish the great compassion?

Moreover, in the past, I produced the resolve of the vast vow by which I resolved to definitely benefit all beings, resolved to accumulate all roots of goodness, resolved to abide in skillful dedications [of merit], resolved to develop extremely deep wisdom, resolved to include all beings, and resolved to remain impartial toward all beings. I am one who speaks what is true and does not speak what is false or deceptive. I vowed to bestow the unexcelled great Dharma on all beings. I vowed to ensure that the lineage of all buddhas is never cut off. Now, it is still the case that all beings have not yet gained liberation, have not yet attained right enlightenment, and do not yet possess the Dharma of the Buddha. With my great vows not yet fulfilled, how could I wish to abandon the great compassion? This is the tenth of his types of vajra-like Great Vehicle resolve.

Sons of the Buddha, these are the ten kinds of vajra-like Great Vehicle resolve produced by the bodhisattva-mahāsattva. If bodhisattvas abide in these dharmas, then they acquire the Tathāgata's vajra-natured unexcelled great spiritual superknowledges and wisdom.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of great undertakings. What are those ten? They are as follows:

The bodhisattva-mahāsattva thinks: "I should make offerings to and revere all buddhas." This is the first of his great undertakings;

He also thinks: "I should foster the growth of all bodhisattvas' roots of goodness." This is the second of his great undertakings;

He also thinks: "After the *parinirvāṇa* of all *tathāgatas*, I should adorn buddha stupas for them and make offerings to them of all kinds of flowers, all kinds of garlands, all kinds of incenses, all kinds of perfumes, all kinds of powdered incenses, all kinds of robes, all kinds of canopies, all kinds of banners, and all kinds of pennants while also absorbing, retaining, preserving, and protecting the right Dharma of those buddhas." This is the third of his great undertakings;

He also thinks: "I should teach and train all beings and enable them to attain *anuttarasamyaksaṃbodhi*." This is the fourth of his great undertakings;

He also thinks: "I should adorn all worlds with the unexcelled adornments of all buddha lands." This is the fifth of his great undertakings;

He also thinks: "Bringing forth the mind of great compassion, for the sake of a single being, I should practice the bodhisattva practices in all worlds, doing so in each and every one of them to the end of all future kalpas. And just as I should do this for a single being, so too should I also do so for all beings so that I can thereby enable them all to succeed in acquiring the Buddha's unexcelled bodhi while never in all this time ever generating even a single thought of weariness." This is the sixth of his great undertakings;

He also thinks: "All those *tathāgatas* are countlessly and boundlessly many. In the presence of one of those *tathāgatas*, I should revere him and make offerings to him for an inconceivably great number of kalpas. And just as I do so for that one *tathāgata*, so also should I do so for all *tathāgatas* in this very same manner." This is the seventh of his great undertakings;

The bodhisattva-mahāsattva also thinks: "After those *tathāgatas* pass into nirvāṇa, for the *śarīra* of every one of those *tathāgatas*, I should raise bejeweled stupas of such lofty and vast dimensions that they are equal in scale to an ineffable number of worlds. I should also create images of those buddhas in just this same way, making offerings to them of all kinds of bejeweled banners, pennants, canopies, incense, flowers, and robes, doing so for an inconceivably great number of kalpas during which I never have even a single mind-moment's thought of weariness in this, doing so to enable the complete success of the Buddha's Dharma, doing so to make offerings to all buddhas, doing so to teach beings, and doing so to protect and preserve right Dharma by revealing it and expounding on it." This is the eighth of his great undertakings;

The bodhisattva-mahāsattva also thinks: "I should use these roots of goodness to gain unexcelled bodhi, to succeed in entering the ground of all *tathāgatas*, and to become of the same essential nature as all *tathāgatas*." This is the ninth of his great undertakings; and

The bodhisattva-mahāsattva also thinks: "After gaining right enlightenment, I should expound on right Dharma in all worlds for an ineffable number of kalpas, manifesting inconceivable sovereign mastery of the spiritual superknowledges, never becoming weary of this in body, speech, or mind, and never separating from right Dharma due to being sustained by the Buddha's powers, due to diligently implementing the great vows for the sake of all beings, due to taking the great kindness as foremost, due to taking the great compassion as what is most ultimate, due to comprehending the dharma of signlessness, due to abiding in truthful speech, due to gaining the realization that all dharmas are quiescent, due to realizing all beings are inapprehensible while still realizing this does not contradict the effects of karmic deeds, due to being of the same single essential nature as all buddhas of the three periods of time, due to pervading the Dharma realm and the realms of empty space, due to gaining a penetrating comprehension of the signlessness of all dharmas, due to completely realizing they are neither produced nor destroyed, due to completely fulfilling all dharmas of the Buddha, and due to relying on the power of great vows in incessantly training beings and accomplishing great buddha works." This is the tenth of his great undertakings.

Sons of the Buddha, these are the bodhisattva-mahāsattva's ten kinds of great undertakings. If bodhisattvas abide in these dharmas, then they incessantly continue in the bodhisattva practices and completely fulfill the Tathāgata's unexcelled great wisdom.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of ultimate and great endeavors. What are those ten? They are as follows:

The ultimate and great endeavor of revering and making offerings to all *tathāgatas*;

The ultimate and great endeavor of being able to rescue and protect whichever beings he brings to mind;

The ultimate and great endeavor of single-mindedly seeking all dharmas of the Buddha;

The ultimate and great endeavor of accumulating all roots of goodness;
The ultimate and great endeavor of the meditative contemplation of all dharmas of the Buddha;
The ultimate and great endeavor of completely fulfilling all vows;
The ultimate and great endeavor of accomplishing all the bodhisattva practices;
The ultimate and great endeavor of serving all good spiritual guides;
The ultimate and great endeavor of traveling to all worlds to pay respects to all *tathāgatas*; and
The ultimate and great endeavor of listening to and retaining the right Dharma of all buddhas.

These are the ten. If all bodhisattvas abide in these dharmas, then they accomplish the ultimate and great endeavor of acquiring the great wisdom of *anuttarasamyaksaṃbodhi*.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of indestructible faith. What are those ten? They are as follows:

Indestructible faith in all buddhas;
Indestructible faith in the Dharma of all buddhas;
Indestructible faith in all those in the *ārya* Sangha;
Indestructible faith in all bodhisattvas;
Indestructible faith in all good spiritual guides;
Indestructible faith in all beings;
Indestructible faith in all the great vows of the bodhisattvas;
Indestructible faith in all the practices of the bodhisattvas;
Indestructible faith in revering and making offerings to all buddhas; and
Indestructible faith in bodhisattvas' skillful and esoteric expedient means for teaching and training all beings.

These are the ten. If bodhisattvas abide in these dharmas, then they acquire indestructible faith in the unexcelled great wisdom of all buddhas.

Sons of the Buddha, the bodhisattva-mahāsattva has ten ways of receiving the prediction [of future buddhahood]. What are those ten? They are as follows:

Receiving the prediction through extremely profound inward understanding;
Receiving the prediction through the ability to accord with and produce the bodhisattva's roots of goodness;
Receiving the prediction through cultivating vast practices;

Receiving the prediction directly;
Receiving the prediction indirectly;
Receiving the prediction due to his own mind's realization of bodhi;
Receiving the prediction through the complete realization of patience;[438]
Receiving the prediction through teaching and training beings;
Receiving the prediction through continuing on even to the very end of all kalpas; and
Receiving the prediction through sovereign mastery of all of the bodhisattva practices.

These are the ten. If bodhisattvas abide in these dharmas, then they receive the prediction [of future buddhahood] from all buddhas.

Sons of the Buddha, the bodhisattva-mahāsattva has ten ways of dedicating roots of goodness. Because of these, the bodhisattva is able to dedicate all his roots of goodness. What are those ten? They are as follows:

May my roots of goodness be perfected in the same way and no differently from my good spiritual guide as regards our vows;
May my roots of goodness be perfected in the same way and no differently from my good spiritual guide as regards our minds;
May my roots of goodness be perfected in the same way and no differently from my good spiritual guide as regards our practices;
May my roots of goodness be perfected in the same way and no differently from my good spiritual guide as regards our roots of goodness;
May my roots of goodness be perfected in the same way and no differently from my good spiritual guide as regards our equanimity;
May my roots of goodness be perfected in the same way and no differently from my good spiritual guide as regards our mindfulness;
May my roots of goodness be perfected in the same way and no differently from my good spiritual guide as regards our purity;
May my roots of goodness be perfected in the same way and no differently from my good spiritual guide as regards where we dwell;
May my roots of goodness be perfected in the same way and no differently from my good spiritual guide as regards our fulfillment; and

May my roots of goodness be perfected in the same way and no differently from my good spiritual guide as regards our indestructibility.

These are the ten. If bodhisattvas abide in these dharmas, then they acquire the unexcelled practice of dedicating roots of goodness.

Sons of the Buddha, the bodhisattva-mahāsattvas has ten ways of attaining wisdom. What are those ten? They are as follows:

Attaining wisdom through sovereign mastery in giving;
Attaining wisdom through deep understanding of all dharmas of the Buddha;
Attaining wisdom through entering the Tathāgata's boundless knowledge;
Attaining wisdom through the ability to sever doubts in all responses to queries;
Attaining wisdom through penetration of the meanings of the wise;
Attaining wisdom through the deep understanding of all *tathāgatas'* skillfulness in discourse on all dharmas of the Buddha;
Attaining wisdom through the deep understanding that even the most minor roots of goodness planted in the presence of buddhas results in the certain ability to completely fulfill all dharmas of purity and acquire the Tathāgata's measureless wisdom;
Attaining wisdom through complete development of the bodhisattva's inconceivable abodes;
Attaining wisdom through the ability to travel to and visit an ineffable number of buddha *kṣetras* in but a single mind-moment; and
Attaining wisdom through awakening to the bodhi of all buddhas, entering the entire Dharma realm, hearing and retaining the Dharma proclaimed by all buddhas, and deeply penetrating the many different adorned statements of all *tathāgatas*.

These are the ten. If bodhisattvas abide in these Dharmas, then they attain the unexcelled directly realized wisdom of all buddhas.

Sons of the Buddha, the bodhisattva-mahāsattva has ten ways of generating measurelessly and boundlessly vast resolve. What are those ten? They are as follows:

The arousal of measurelessly and boundlessly vast resolve in the presence of all buddhas;
The arousal of measurelessly and boundlessly vast resolve through contemplating all realms of beings;

- The arousal of measurelessly and boundlessly vast resolve throughout contemplating all *kṣetras*, all periods of time, and the entire Dharma realm;
- The arousal of measurelessly and boundlessly vast resolve through contemplating all dharmas as like empty space;
- The arousal of measurelessly and boundlessly vast resolve through contemplating the vast practices of all bodhisattvas;
- The arousal of measurelessly and boundlessly vast resolve through right mindfulness of all buddhas of the three periods of time;
- The arousal of measurelessly and boundlessly vast resolve through contemplating the inconceivable rewards and consequences of all karmic deeds;
- The arousal of measurelessly and boundlessly vast resolve through the purification of all buddha *kṣetras*;
- The arousal of measurelessly and boundlessly vast resolve through everywhere entering the congregations of all buddhas; and
- The arousal of measurelessly and boundlessly vast resolve through contemplating the sublime voice of all *tathāgatas*.

These are the ten. If bodhisattvas abide in these types of resolve, then they acquire the measurelessly and boundlessly vast ocean of wisdom of the Dharma of all buddhas.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of hidden treasures. What are those ten? They are as follows:

- His knowing of all dharmas constitutes the treasure of generating the practice of meritorious qualities;
- His knowing of all dharmas constitutes the treasure of right thought;
- His knowing of all dharmas constitutes the treasure of illuminating radiance produced by *dhāraṇīs*;
- His knowing of all dharmas constitutes the treasure of eloquent expository discourse;
- His knowing of all dharmas constitutes the treasure of an ineffable number of thorough awakenings to reality;
- His knowing of all buddhas' sovereign mastery of spiritual superknowledges constitutes the treasure of contemplations of their manifestations;
- His knowing of all dharmas constitutes the treasure of the skillful generation of equanimity;
- His knowing of all dharmas constitutes the treasure of always seeing all buddhas;

His knowing of all the inconceivably many kalpas constitutes the treasure of skillfully understanding all of them as abiding like mere conjurations; and

His knowing of all buddhas and bodhisattvas constitutes the treasure of the arousal of joyous delight and pure faith.

These are the ten. If bodhisattvas abide in these dharmas, then they acquire the Dharma treasure of all buddha's unexcelled wisdom with which they are able to train all beings.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of moral standards. What are those ten? They are as follows:

The moral standard of never slandering any of the Buddha's dharmas;

The moral standard of maintaining an indestructible mind of resolute faith in all buddhas;

The moral standard of arousing reverential respect for all bodhisattvas;

The moral standard of never abandoning their mind of fond devotion for all good spiritual guides;

The moral standard of refraining from thoughts recalling [the paths of] *śrāvaka* disciples or *pratyekabuddhas*;

The moral standard of abandoning any inclination to retreat from the bodhisattva path;

The moral standard of never producing any malicious thoughts toward other beings;

The moral standard of cultivating all roots of goodness so that they all reach a state of ultimate development;

The moral standard of maintaining the ability to conquer all *māras*; and

The moral standard of enabling the complete fulfillment of all the *pāramitās*.

These are the ten. If bodhisattvas abide in these dharmas, then they acquire the moral standard of unexcelled great wisdom.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of sovereign mastery. What are those ten? They are as follows:

Sovereign mastery of life span based on the ability to abide for a life span of ineffably many kalpas;

Sovereign mastery of mind based on having wisdom capable of entering an *asaṃkhyeya* of samādhis;

Sovereign mastery of resources based on the ability to use countless adornments to adorn all worlds;

Sovereign mastery in karmic actions based on the ability to receive their associated karmic rewards whenever they choose;

Sovereign mastery in the taking on of births based on the ability to manifest birth in all worlds;
Sovereign mastery in understanding based on the ability to see buddhas filling all worlds;
Sovereign mastery in vows based on the ability to attain right enlightenment in all *kṣetras* however and whenever they wish;
Sovereign mastery in spiritual powers based on the ability to manifest every kind of great spiritual transformation;
Sovereign mastery in Dharma based on the ability to manifest all of the boundlessly many Dharma gateways; and
Sovereign mastery of cognition based on the ability to manifest in each successive mind-moment the Tathāgata's ten powers, fearlessnesses, and realization of right enlightenment.

These are the ten. If bodhisattvas abide in these dharmas, then they acquire the sovereign mastery of the complete fulfillment of all buddhas' *pāramitās*, wisdom, spiritual powers, and bodhi.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of unimpeded functions. What are those ten? They are as follows:

Unimpeded function in relation to beings;
Unimpeded function in relation to lands;
Unimpeded function in relation to dharmas;
Unimpeded function in relation to bodies;
Unimpeded function in relation to vows;
Unimpeded function in relation to realms;
Unimpeded function in relation to knowledge;
Unimpeded function in relation to spiritual superknowledges;
Unimpeded function in relation to spiritual powers; and
Unimpeded function in relation to the powers.

Sons of the Buddha, what then constitutes the bodhisattva-mahāsattva's unimpeded functions in relation to beings and so forth? Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of unimpeded functions in relation to beings. What are those ten? They are as follows:

The unimpeded function of knowing all beings as devoid of any beings;
The unimpeded function of knowing all beings are sustained solely through thought;
The unimpeded function of never missing the right time in speaking Dharma for beings;
The unimpeded function of everywhere manifesting all realms of beings;

The unimpeded function of placing all beings within but a single pore without their being crowded;

The unimpeded function of manifesting for all beings all the worlds of other regions, thereby enabling them all to see them;

The unimpeded function of manifesting for all beings the bodies of the devas Śakra, Brahma, and the World Protecting Kings;

The unimpeded function of manifesting for all beings the serene awesome deportment of *śrāvaka* disciples and *pratyekabuddhas;*

The unimpeded function of manifesting for all beings the bodhisattva practices; and

The unimpeded function of manifesting for all beings the major marks and secondary signs of the buddhas' bodies, their powers of all-knowledge, and their realization of the right and perfect enlightenment.

These are the ten.

The bodhisattva-mahāsattva has ten kinds of unimpeded functions in relation to lands. What are those ten? They are as follows:

The unimpeded function of making all *kṣetras* into a single *kṣetra;*

The unimpeded function of making all *kṣetras* enter a single pore;

The unimpeded function of knowing the endlessness of all *kṣetras;*

The unimpeded function of causing a single body sitting in the lotus posture to completely fill all *kṣetras;*

The unimpeded function of showing all *kṣetras* appearing within a single body;

The unimpeded function of causing all *kṣetras* to quake even while not causing the beings within them to become frightened;

The unimpeded function of adorning a single *kṣetra* with the adornments of all *kṣetras;*

The unimpeded function of adorning all *kṣetras* with the adornments of a single *kṣetra;*

The unimpeded function of revealing to beings a single *tathāgata* and his single congregation pervading all buddha *kṣetras;* and

The unimpeded function of everywhere showing all beings all the countless differences in *kṣetras* everywhere throughout their network which pervades all the directions, including the small *kṣetras,* mid-sized *kṣetras,* large *kṣetras,* vast *kṣetras,* deep *kṣetras,* upward-facing *kṣetras,* inverted *kṣetras,* laterally facing *kṣetras,* and upright *kṣetras.*

These are the ten.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of unimpeded functions in relation to dharmas. What are those ten? They are as follows:

The unimpeded function of knowing all dharmas enter a single dharma and a single dharma enters all dharmas, and yet [still being able to explain this in such a way that] it does not contravene beings' capacity to comprehend this;

The unimpeded function of bringing forth all dharmas from within the *prajñāpāramitā* and explaining them for others, thereby enabling them all to awaken;

The unimpeded function of knowing all dharmas transcend expression in words even as he still enables all beings to successfully awaken to and penetrate them;

The unimpeded function of knowing all dharmas enter but a single sign while still being able to expound on countless signs of dharmas;

The unimpeded function of knowing all dharmas transcend words and speech even as he is still able to explain boundlessly many Dharma gateways for others;

The unimpeded function of skillfully turning the universal gateway's syllabary wheel in relation to all dharmas;

The unimpeded function of enabling all dharmas to enter a single Dharma gateway without any mutual contradiction between them as he expounds on them for an ineffable number of kalpas without ever coming to the end of them;

The unimpeded function of enabling all dharmas to enter the Dharma of the Buddha, thereby enabling all beings to succeed in awakening and understanding;

The unimpeded function of knowing all dharmas have no boundaries; and

The unimpeded function of knowing all dharmas as devoid of obstructive boundaries and as like an illusory network possessed of countless differences which he explains for beings for countless kalpas without ever being able to come to the end of them all.

These are the ten.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of unimpeded functions in relation to bodies. What are these ten? They are as follows:

The unimpeded function of causing the bodies of all beings to enter his own body;

The unimpeded function of causing his own body to enter all beings' bodies;

The unimpeded function of causing all buddhas' bodies to enter a single buddha's body;

The unimpeded function of causing a single buddha's body to enter all buddhas' bodies;

The unimpeded function of causing all *kṣetras* to enter his own body;

The unimpeded function of showing beings a single body completely pervading all dharmas of the three periods of time;

The unimpeded function of showing boundlessly many bodies entering samādhi in a single body;

The unimpeded function of showing bodies as numerous as beings realizing right enlightenment within a single body;

The unimpeded function of revealing a single being's body in all beings' bodies and revealing all beings' bodies in a single being's body; and

The unimpeded function of revealing the Dharma body in all beings' bodies and revealing all beings' bodies in the Dharma body.

These are the ten.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of unimpeded functions in relation to vows. What are those ten? They are as follows:

The unimpeded function of making the vows of all bodhisattvas his own vows;

The unimpeded function of using the vow power by which all buddhas realized bodhi to manifest his own realization of right enlightenment;

The unimpeded function of realizing *anuttarasamyaksaṃbodhi* in a manner adapted to the beings he teaches;

The unimpeded function of having great vows that remain interminable even throughout the course of all boundless kalpas;

The unimpeded function of leaving the conscious body far behind and not attaching to the wisdom body while using masterful vows to manifest all kinds of bodies;

The unimpeded function of sacrificing his own body to bring about the complete fulfillment of others' vows;

The unimpeded function of everywhere teaching all beings while still never abandoning his great vows;

The unimpeded function of practicing the bodhisattva practices in all kalpas while still never cutting short his great vows;

The unimpeded function of manifesting the realization of the right enlightenment in a single pore while, through the power of vows, everywhere filling all buddha lands, manifesting in this way for the sake of every one of those beings residing in an ineffable-ineffable number of worlds; and

The unimpeded function of uttering a single sentence of Dharma that pervades the entire Dharma realm, brings forth a cloud of great right Dharma, sets loose the dazzling light of the lightning of liberation, creates the quaking thunder of the true Dharma, rains down the rain with the flavor of the elixir of immortality, and uses the power of great vows to drench all realms of beings.

These are the ten.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of unimpeded functions in relation to realms. What are those ten? They are as follows:

The unimpeded function of abiding in the realm of the Dharma realm even while still not abandoning the realms of beings;

The unimpeded function of abiding in the realm of the Buddha even while still not abandoning the realm of the *māras;*

The unimpeded function of abiding in the realm of nirvāṇa even while still not abandoning the realm of *saṃsāra;*

The unimpeded function of entering the realm of all-knowledge even while still never severing the realm of the bodhisattva's lineage;

The unimpeded function of abiding in the realm of quiescence even while never relinquishing the realms that conduce to distraction;

The unimpeded function of abiding in the realm that has no going and no coming, no conceptual proliferation, no appearances, no essential nature, no words and speech, and that is like empty space even while still not abandoning the realm of all beings' conceptual proliferation;

The unimpeded function of abiding in the realm of the powers and the liberations even while still not abandoning the realm that extends throughout all directions and places;

The unimpeded function of entering the realms without any beings even while still not abandoning the teaching of all beings;

The unimpeded function of abiding in the quiescent realms of the *dhyāna* absorptions, liberations, spiritual superknowledges, and clear knowledges even while still manifesting the taking on of birth in all worlds; and

The unimpeded function of abiding in the realm of all the Tathāgata's practices and adornments and his realization of right enlightenment even while still manifesting all the quiescence and awesome deportment of *śrāvaka* disciples and *pratyekabuddhas.*

These are the ten.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of unimpeded functions in relation to knowledge. What are those ten? They are as follows:

The unimpeded function of inexhaustible eloquence;

The unimpeded function of all the complete-retention *dhāraṇī* formulae by which he never forgets anything;

The unimpeded function of being able to definitely know and definitely explain all beings' faculties;

The unimpeded function of using unimpeded knowledge in knowing in but a single mind-moment the mental actions of all beings;

The unimpeded function of knowing the illnesses associated with all beings' dispositions, latent tendencies, habitual karmic propensities, and afflictions and then bestowing the appropriate medicine in accordance with what is fitting;

The unimpeded function of being able in but a single mind-moment to enter the Tathāgata's ten powers;

The unimpeded function of using unimpeded knowledge in knowing all kalpas of the three periods of time as well as the beings within them;

The unimpeded function of, in each successive mind-moment, endlessly revealing for beings the realization of right enlightenment;

The unimpeded function of knowing through the thoughts of but a single being the karmic actions of all beings; and

The unimpeded function of understanding through the voice of a single being the speech of all beings.

These are the ten.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of unimpeded functions in relation to the spiritual superknowledges. What are those ten? They are as follows:

The unimpeded function of revealing the bodies of all worlds in but a single body;

The unimpeded function of hearing in the congregation of a single buddha the Dharma spoken in the congregations of all buddhas;

The unimpeded function of using the thoughts in the mind of a single being to accomplish an ineffable number of realizations of unexcelled bodhi through which he awakens to the minds of all beings;

The unimpeded function of using but a single voice to manifest all the different voices in all worlds, thereby enabling all beings to completely understand him;

The unimpeded function of revealing in but a single mind-moment all the many different karmic effects as they unfolded in all kalpas of the past, thereby enabling all beings to know and see them;

The unimpeded function of manifesting within a single atom the measureless adornments of a vast buddha *kṣetra*;[439]

The unimpeded function of causing all worlds to become completely adorned;

The unimpeded function of everywhere entering all three periods of time;

The unimpeded function of emanating great Dharma light which reveals the bodhi of all buddhas as well as the conduct and vows of all beings; and

The unimpeded function of skillfully protecting all devas, dragons, *yakṣas, gandharvas, asuras, garuḍas, kiṃnaras, mahoragas,* Śakra, Brahma, the World Protecting Heavenly Kings, *śrāvaka* disciples, *pratyekabuddhas,* bodhisattvas, the ten powers of all *tathāgatas,* and the bodhisattvas' roots of goodness.

These are the ten. If bodhisattvas acquire these unimpeded functions, then they are able to everywhere penetrate all dharmas of the Buddha.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of unimpeded functions in relation to the spiritual powers. What are those ten? They are as follows:

The unimpeded function of placing an ineffable number of worlds into but a single atom;

The unimpeded function of revealing in but a single atom all buddha *kṣetras* equal in number to all those contained in the entire Dharma realm;

The unimpeded function of placing the waters of all the great oceans into but a single pore and then traveling everywhere, going forth and returning from all worlds of the ten directions, yet doing so in a manner that involves no contact with or disturbance of any of those beings within them;

The unimpeded function of placing an ineffable number of worlds into his own body while revealing all the deeds accomplished with the spiritual superknowledges;

The unimpeded function of using a single strand of hair to string together an innumerable number of vajra ring mountains and then carry them along as he roams to all worlds, doing so without ever causing any of the beings there to have any fearful thoughts;

The unimpeded function of making a single kalpa from an ineffable number of kalpas and making an ineffable number of kalpas from a single kalpa even while revealing the different phases of creation and destruction within them without ever frightening any beings;

The unimpeded function of revealing in all worlds the many different kinds of destructive changes produced by water, fire, and wind disasters while still not troubling any of their beings;

The unimpeded function of being able to protect all the life-sustaining possessions of all beings when the three kinds of disasters cause destruction in all worlds, thereby preventing them from becoming damaged or diminished;

The unimpeded function of being able to pick up in one hand an ineffable number of worlds and then pitch them beyond an ineffable number of worlds, all while not causing any of their beings to become terrified by this; and

The unimpeded function of enabling all beings to attain awakened understanding by speaking of all *kṣetras* as identical to empty space.

These are the ten.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of unimpeded functions in relation to the powers. What are those ten? They are as follows:

The unimpeded function of powers in relation to beings with which he teaches and trains them and never abandons them;

The unimpeded function of powers in relation to *kṣetras* with which he manifests an ineffable number of adornments and then adorns them;

The unimpeded function of powers in relation to the Dharma with which he causes all bodies to enter what is not a body at all;

The unimpeded function of powers in relation to kalpas with which he cultivates incessantly;

The unimpeded function of powers in relation to buddhahood with which he awakens beings from their slumber;

The unimpeded function of powers in relation to the practices with which he consolidates all the bodhisattva practices;

The unimpeded function of powers in relation to the Tathāgata with which he liberates all beings;

The unimpeded function of powers in relation to the absence of a teacher with which he becomes independently awakened to all dharmas;

The unimpeded function of powers in relation to all-knowledge with which he attains right enlightenment through all-knowledge; and

The unimpeded function of powers in relation to the great compassion with which he never abandons any being.

These are the ten.

Sons of the Buddha, factors such as these constitute what is meant by the bodhisattva-mahāsattva's ten kinds of unimpeded functions. Wherever there is anyone who acquires these ten kinds of unimpeded functions, he becomes one who, whether or not he wishes to gain *anuttarasamyaksaṃbodhi,* is but a matter of his own inclinations in which he would meet no opposition in either case. Although he could gain right enlightenment, he would still never cut off his practice of the bodhisattva practices. And why is this? This is because the bodhisattva-mahāsattva makes the great vow to enter boundlessly many gateways of unimpeded functions and uses skillful means to manifest them.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of easeful mastery. What are those ten? They are as follows:

Using the body of a being, he creates the body of a *kṣetra* and yet still does not damage the body of that being. This is an instance of the bodhisattva's easeful mastery;

Using the body of a *kṣetra,* he creates the body of a being and yet still does not damage the body of that *kṣetra*. This is an instance of the bodhisattva's easeful mastery;

He manifests the bodies of *śrāvaka* disciples and *pratyekabuddhas* in the body of a buddha and yet still does not thereby diminish the body of that *tathāgata*. This is an instance of the bodhisattva's easeful mastery;

He manifests the body of a *tathāgata* in the bodies of *śrāvaka* disciples and *pratyekabuddhas* and yet still does not thereby bring about any increase in the bodies of those *śrāvaka* disciples and *pratyekabuddhas*. This is an instance of the bodhisattva's easeful mastery;

He manifests a body gaining right enlightenment in a body which practices the bodhisattva practices and yet still does not thereby cut short the actions of that body practicing the bodhisattva practices. This is an instance of the bodhisattva's easeful mastery;

He manifests a body cultivating the bodhisattva practices in the body that realizes the right enlightenment and yet still does not thereby diminish that body that realizes bodhi. This is an instance of the bodhisattva's easeful mastery;

He manifests a *saṃsāra* body in the realm of nirvāṇa and yet does not become attached to *saṃsāra*. This is an instance of the bodhisattva's easeful mastery;

He manifests nirvāṇa in the realm of *saṃsāra* and yet still does not then achieve the ultimate entry into nirvāṇa. This is an instance of the bodhisattva's easeful mastery;

He enters samādhi and then manifests all of the actions of walking, standing, sitting, and lying down, and yet he still does not relinquish the right meditative absorption of samādhi. This is an instance of the bodhisattva's easeful mastery; and

He resides with an unmoving body in the presence of a single buddha, listening to the Dharma, absorbing it, and retaining it even as, through the power of samādhi, he manifests bodies in the congregations of every one of an ineffable number of buddhas. Yet he still does not create any division bodies and still does not arise from meditative concentration as he continuously and ceaselessly listens to those expositions of Dharma, absorbing and retaining them. In this manner, in each successive mind-moment, he sends forth from each and every one of those samādhi-dwelling bodies an ineffable-ineffable number of additional samādhi-dwelling bodies. Though all the kalpas through which he sequentially passes in this way might still come to an end, those bodhisattva samādhi-dwelling bodies still could never come to an end. This is an instance of the bodhisattva's easeful mastery.

These are the ten. If bodhisattvas abide in these dharmas, then they acquire the easeful mastery of the Tathāgata's unexcelled great wisdom.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of spheres of action. What are those ten? They are as follows:

Revealing boundlessly many gateways to the Dharma realm and enabling beings to enter them is a sphere of action of the bodhisattva;

Revealing the countless marvelous adornments of all worlds and enabling beings to enter them is a sphere of action of the bodhisattva;

Creating transformations that travel to the realms of all beings and use skillful means to awaken them all is a sphere of action of the bodhisattva;

To emanate bodhisattva bodies from a *tathāgata*'s body and emanate *tathāgata* bodies from a bodhisattva body is a sphere of action of the bodhisattva;

To manifest worlds in the realm of empty space and manifest realms of empty space among worlds is a sphere of action of the bodhisattva;

To manifest the realm of nirvāṇa in the realm of *saṃsāra* and manifest the realm of *saṃsāra* in the realm of *nirvāṇa* is a sphere of action of the bodhisattva;

To produce the language of the Dharma of all buddhas from the language of a single being is a sphere of action of the bodhisattva;

To use boundlessly many bodies to manifest the creation of a single body and to manifest the creation of all different kinds of bodies from a single body is a sphere of action of the bodhisattva;

To use a single body to completely fill the entire Dharma realm is a sphere of action of the bodhisattva; and

To enable all beings in but a single mind-moment to resolve to attain bodhi whereupon each of them manifests countless bodies realizing the right and perfect enlightenment is a sphere of action of the bodhisattva.

These are the ten. If bodhisattvas abide in these dharmas, then they gain the sphere of action of the Tathāgata's unexcelled great wisdom.

Sons of the Buddha, the bodhisattva-mahāsattva has ten [other] kinds of powers. What are those ten? They are as follows:

The power of the deep mind by which he does not mix in any worldly sentiments;

The power of the predominant deep mind by which he never abandons any of the dharmas of the Buddha;

The power of skillful means by which whatever he does is ultimate;

The power of knowledge by which he completely knows all mental actions;

The power of vows by which he enables the fulfillment of whatever he strives to accomplish;

The power of the practices by which he continues on to the very end of future time;

The power of the vehicles by which he is able to manifest all the vehicles while still never abandoning the Great Vehicle;

The power of spiritual transformations by which, in every pore, he reveals all the pure worlds and all the *tathāgatas* appearing in the world;

The power of bodhi by which he incessantly enables all beings to resolve to become buddhas; and

The power of turning the Dharma wheel by which, in explaining but a single sentence of Dharma, he matches the faculties, natures, and aspirations of all beings.

These are the ten. If bodhisattvas abide in these dharmas, then they acquire all buddhas' unexcelled all-knowledge and ten powers.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of fearlessness. What are those ten? They are as follows:

Sons of the Buddha, the bodhisattva-mahāsattva is so well able to hear and retain all speech that he hears that he reflects in this way: "Even if countlessly and boundlessly many beings were to come here from all the ten directions and then use a hundred thousand great dharmas to pose questions to me, I would not see in any of their questions even the slightest aspect worthy of considering their questions difficult to answer." Due to seeing no difficulty in this, his mind becomes fearless and he reaches the ultimate perfection of great fearlessness. No matter what they might ask, he is able to reply in a manner that severs the questioner's doubts without feeling any sort of timidity. This is the first of the bodhisattva's kinds of fearlessness;

Sons of the Buddha, the bodhisattva-mahāsattva acquires the Tathāgata's crown-anointing consecration and the unimpeded eloquence with which he achieves ultimate perfection in explaining the esoteric meaning of all writing and speech. He reflects in this way: "Even if countlessly and boundlessly many beings were to come here from all the ten directions and then used countless dharmas to question me, I would not see in any of their questions even the slightest aspect worthy of considering their questions difficult to answer." Due to seeing no difficulty in this, his mind becomes fearless and he reaches the ultimate perfection of great fearlessness. No matter what they might ask, he is able to reply in a manner that severs the questioner's doubts without feeling any sort of fearful trepidation. This is the second of the bodhisattva's kinds of fearlessness;

Sons of the Buddha, the bodhisattva-mahāsattva realizes that all dharmas are empty, are devoid of a self, are devoid of anything belonging to a self, are devoid of anything done, are devoid of any agent of actions, are devoid of any knower, are devoid of any entity possessed of a life span, are devoid of any soul,[440] are devoid of any *pudgala*, and are apart from any of the aggregates, sense realms, or sense bases. He has forever transcended all views and his mind is like empty space. He reflects in this way: "I do not see even the slightest sign that there might be any being able to injure or trouble me through any physical, verbal, or mental action." And why is this so? This is because the bodhisattva has abandoned the self and all possessions of a self. He does not perceive the existence of any dharma at all that is possessed of even the slightest nature or characteristic. Because he sees no such thing, his mind becomes fearless and he reaches the ultimate perfection of great fearlessness. He is so steadfast and courageous that he cannot be obstructed. This is the third of the bodhisattva's kinds of fearlessness;

Sons of the Buddha, the bodhisattva-mahāsattva is protected by the Buddha's power, is sustained by the Buddha's power, and abides in the Buddha's awesome deportment. Whatever he practices is genuine and unchanging. He reflects in this way: "I do not perceive even the slightest aspect of this awesome deportment that might give any being cause to criticize it." On account of seeing no such thing, his mind gains that fearlessness by which, in the midst of the Great Assembly, he remains peaceful and secure in his expositions of the Dharma. This is the fourth of the bodhisattva's kinds of fearlessness;

Sons of the Buddha, the bodhisattva-mahāsattva's physical, verbal, and mental karmic actions are all pure, immaculate, gentle, and free of the many kinds of evil. He reflects in this way: "I do not perceive in any of my physical, verbal, or mental actions even the slightest aspect worthy of criticism." Due to seeing no such thing, his mind achieves that fearlessness by which he is able to cause beings to dwell in the Buddha's Dharma. This is the fifth of the bodhisattva's kinds of fearlessness;

Sons of the Buddha, the bodhisattva-mahāsattva is always followed and protected by vajra stalwarts, devas, dragons, *yakṣas, gandharvas, asuras,* Śakra, the Brahma Heaven King, the Four Heavenly Kings, and others. He is held in protective mindfulness by all *tathāgatas* and is never abandoned by them. The bodhisattva-mahāsattva reflects in this way: "I do not see even the slightest sign that any among the many *māras*, the adherents of the non-Buddhist traditions, or beings holding the view that existence is real might be able to come and obstruct my practice of the Bodhisattva path." Due to seeing no such thing, his mind becomes fearless and he reaches the ultimate perfection of great fearlessness. He brings forth a mind of joyous delight in his practice of the bodhisattva practices. This is the sixth of the bodhisattva's kinds of fearlessness;

Sons of the Buddha, the bodhisattva-mahāsattva has already perfected the foremost faculty of mindfulness. His mind has become free of forgetfulness and is approved of by the Buddha. He reflects in this way: "In the Dharma of the scriptures and statements of the path to bodhi as proclaimed by the Tathāgata, I do not see even the slightest sign that I might have forgotten any of it." Due to seeing no such sign, his mind becomes fearless in absorbing and sustaining the right Dharma of all Tathāgatas and in practicing the bodhisattva practices. This is the seventh of the bodhisattva's kinds of fearlessness;

Sons of the Buddha, the bodhisattva-mahāsattva has already gained a penetrating comprehension of wisdom and skillful means and he has already reached the ultimate development of all the powers of the bodhisattva. He always diligently teaches all beings and he constantly relies on the resolve of his vows to keep him connected to the bodhi of the Buddha. Even so, because of his compassionate pity for beings and because he is devoted to ripening beings, he manifests the appearance of taking birth in worlds beset by the turbidity of the afflictions, being born into a venerable and noble clan with a full retinue in circumstances where whatever he desires appears at will and he is able to delight in the pleasures and dwell in happiness. Still, he reflects in this way: "Although I have gathered together here with this retinue, I do not see even the slightest sign of anything worthy of any desire-based attachment which would lead to the deterioration of my cultivation of the dharmas of the bodhisattva path, including the *dhyāna* absorptions, the liberations, the samādhis, the complete-retention *dhāraṇīs*, and eloquence."

And why is this so? This is because the bodhisattva-mahāsattva has already achieved perfection in the sovereign mastery of all dharmas. He has vowed to never discontinue his cultivation of the bodhisattva practices and he does not see anywhere in the world even a single sphere of experience which could delude or confuse one who is on the bodhisattva path. Due to seeing no such thing, his mind becomes fearless and he reaches the ultimate perfection of great fearlessness. Hence, relying on the power of his great vows, he manifests the taking on of births in all worlds. This is the eighth of the bodhisattva's kinds of fearlessness;

Sons of the Buddha, the bodhisattva-mahāsattva never forgets his resolve to gain all-knowledge. Riding in the Great Vehicle, he practices the bodhisattva practices. Using the strength of his great resolve to gain all-knowledge, he manifests the serene awesome deportment of the *śrāvaka* disciple and *pratyekabuddha* practitioners. He reflects in this way: "I do not perceive in myself even the slightest sign of any inclination to seize on emancipation in reliance on the two vehicles." Due to seeing no such thing, his mind becomes fearless and he reaches the perfection of unexcelled great fearlessness. He is everywhere able to manifest the paths of all vehicles even as he achieves the ultimate fulfillment of the impartial Great Vehicle. This is the ninth of the bodhisattva's kinds of fearlessness; and

Sons of the Buddha, the bodhisattva-mahāsattva perfects all the dharmas of purity, completely fulfills the roots of goodness, perfectly fulfills the spiritual superknowledges, and ultimately comes to abide in the Buddha's bodhi. He completely fulfills all the bodhisattva practices and receives from all buddhas the crown-anointing prediction of all-knowledge even as he always continues to teach beings and practice the bodhisattva path. He reflects in this way: "I do not perceive any sign of even a single being appropriate for ripening for whom I would not be able to manifest all buddhas' sovereign mastery in bringing about their ripening." Due to seeing no such thing, his mind becomes fearless and he reaches the ultimate perfection of great fearlessness. He never ceases the bodhisattva practices, never abandons the bodhisattva vows, and reveals the realms of the Buddha for whichever beings should be taught and thereby teaches and liberates them. This is the tenth of the bodhisattva's kinds of fearlessness.

Sons of the Buddha, these are the bodhisattva-mahāsattva's ten kinds of fearlessness. If bodhisattvas abide in these dharmas, then they acquire the unexcelled fearlessness of the Buddha and yet still do not relinquish the fearlessness of the bodhisattva.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of exclusive dharmas. What are those ten? They are as follows:

Sons of the Buddha, even without depending on teachings provided by others, the bodhisattva-mahāsattva naturally cultivates the six *pāramitās*. Thus he always delights in great giving and does not become miserly. He constantly upholds the pure moral precepts and remains free of transgressions against them. He completely fulfills the practice of patience by which his mind is never shaken. He possesses great vigor by which he never retreats. He skillfully enters the *dhyānas* and never becomes scattered. And he skillfully cultivates wisdom and rids himself of all wrong views. This is the first of his exclusive dharmas, that by which, without depending on teachings provided by others, he follows the path of the *pāramitās* and thus cultivates the six perfections;

Sons of the Buddha, the bodhisattva-mahāsattva is everywhere able to attract and gather in all beings, in particular doing so: by practicing kindly giving of material wealth or the Dharma; by manifesting right mindfulness and a harmonious countenance as he uses pleasing words in such a way that others are delighted; by revealing to them meanings in accordance with reality, thereby causing them to awaken to and understand the bodhi of all buddhas; and by remaining free of dislike or disapproval as he benefits others equally. This is the second of his exclusive dharmas, that by which, without depending on teachings provided by others, he accords with the path of the four means of attraction as he diligently attracts and gathers in beings;

Sons of the Buddha, the bodhisattva-mahāsattva is skillful in making dedications, namely: dedications in which he does not seek any resulting rewards; dedications which accord with the Buddha's bodhi; dedications in which he is not attached to any worldly *dhyāna* absorptions or samādhis; dedications for the benefit of beings; and dedications to prevent the severance of the wisdom of the Tathāgata. This is the third of his exclusive dharmas, that by which, without depending on teachings provided by others, for the benefit of others, he produces roots of goodness and seeks the wisdom of the Buddha;

Sons of the Buddha, the bodhisattva-mahāsattva achieves ultimate perfection in skillful means. His mind is constantly concerned with caring for all beings. Thus he does not detest the mind states of the world's foolish common people, does not delight in the path of emancipation of adherents of the two vehicles, and does not become attached to his own pleasures. Rather he only devotes himself to diligently teaching and liberating them.

He is well able to enter and emerge from the *dhyāna* samādhis and liberations. He gains sovereign mastery of all the samādhis and goes forth and returns in *saṃsāra* as if wandering about in gardens and terraces, never even briefly wearying of this. He sometimes dwells in the palace of the *māras*, sometimes becomes Śakra Deva, sometimes becomes the Brahma Heaven King, and sometimes becomes a ruler in the world. Of all the places of rebirth, there are none in which he does not manifest his bodies.

He may become a monastic within the communities of non-Buddhist traditions, but always stays far away from all their erroneous views. He may manifest the skills associated with all of the world's literary abilities, mantra formulae, calligraphy, seal carving, mathematics, and so forth, including even the methods of entertainments, singing, and dancing, having none of these in which his skills are not especially refined.

He may manifest in the form of a beautiful woman possessed of such wisdom and talent that it is foremost in the entire world, as one who has acquired the most ultimate ability to pose questions on, discuss, answer questions, and sever doubts about both worldly and world-transcending dharmas, as one who has achieved perfection in the penetrating comprehension of all worldly and world transcending matters, as one whom all beings constantly come to and look up to with admiration.

Although he manifests the awesome deportment of *śrāvaka* disciples and *pratyekabuddhas*, he still never loses his resolve to abide in the Great Vehicle. Although he manifests the realization of right enlightenment in each successive mind-moment, he still never quits practicing the bodhisattva practices. This is the fourth of his exclusive dharmas, that by which, without depending on teachings provided by others, he reaches the ultimate perfection of skillful means;

Sons of the Buddha, the bodhisattva-mahāsattva knows well the path of joint practice of both the provisional and the true and has reached the ultimate degree of the sovereign mastery of wisdom. That is to say:

He abides in nirvāṇa and yet manifests in *saṃsāra;*

He realizes that no beings exist and yet he diligently practices teaching them;

He has reached ultimate quiescence and yet may manifest the arising of afflictions;

He abides in the one Dharma body of solid wisdom and yet may everywhere manifest countless bodies of beings;

He is always immersed in deep *dhyāna* absorptions and yet may manifest as one who enjoys the pleasures of the desires;

He has forever left the three realms of existence and yet never abandons beings;

He always delights in Dharma bliss and yet may appear as attended by talented ladies who sing and provide joyous entertainments;

Although his body is adorned with the many major marks and secondary signs, he may still manifest in the form of one who is ugly, poor, or of low social class;

He always accumulates the many types of goodness, remains free of all faults, and yet may manifest as one born into the hell realms, the animal realms, or the hungry ghost realms; and

Although he has already reached perfection in the buddha's wisdom, he still never relinquishes the bodhisattva's wisdom body.

The bodhisattva-mahāsattva perfects such measureless wisdom as this which cannot even be known of by *śrāvaka* disciples or *pratyekabuddhas*, how much the less by any of the ignorant common beings. This is the fifth of his exclusive dharmas, that by which, without depending on teachings provided by others, he implements the joint practice of both the provisional and the true;

Sons of the Buddha, the physical, verbal, and mental actions of the bodhisattva-mahāsattva are enacted in accordance with the wisdom and are all pure. That is to say, he is fully possessed of great kindness, forever abandons the motivation to kill, is fully possessed of right understanding, and is free of wrong views. This is the sixth of his exclusive dharmas, that by which, without depending on teachings provided by others, his physical, verbal, and mental actions are enacted in accordance with wisdom;

Sons of the Buddha, the bodhisattva-mahāsattva is fully possessed of the great compassion, never abandons beings, and substitutes for all beings in undergoing sufferings, in particular, the sufferings of the hells, the sufferings of the animals, and the sufferings of the hungry ghosts, doing so in order to benefit beings and never growing weary of this. He wishes only to liberate all beings and never indulges in any of the defiled spheres of experience related to the five types of desire. He is always intensely diligent in extinguishing the many kinds of sufferings. This is the seventh of his exclusive dharmas, that by which, without depending on teachings provided by others, he always arouses the great compassion;

Sons of the Buddha, the bodhisattva-mahāsattva is one whom beings always delight in seeing. The Brahma Heaven King, Śakra, the Four Heavenly Kings, and the other devas as well as all beings never weary of seeing him. And why is this? From the long distant past on forward to the present, the bodhisattva-mahāsattva has practiced deeds which are pure and free of all faults. It is for this reason that beings who see him never grow weary of this. This is the eighth of his exclusive dharmas, that by which, without depending on teachings provided by others, he becomes one whom all beings delight in seeing;

Sons of the Buddha, the bodhisattva-mahāsattva's [quest to attain] all-knowledge is adorned with the great vow and characterized by solidly enduring zeal. Although he resides in the dangerous and difficult abodes of common people, *śrāvaka* disciples, and *pratyekabuddhas,* he never retreats from or loses the bright, pure, and marvelous jewel of his resolve to attain all-knowledge;

Sons of the Buddha, just as there is a precious jewel known as "pure adornment" which, when placed in muddy water, its radiance and color remain unchanged and it retains the capacity to clarify and purify those turbid waters, so too it is with the bodhisattva-mahāsattva. Although he resides in the foolish common person's places so characterized by the various kinds of turbidity and such, he still never loses his resolve to seek the pure jewel of all-knowledge, and yet he is still able to cause those beings ensconced in all kinds of evil to depart far from the filth and turbidity of their wrong views and afflictions and then become able themselves to seek the pure mind jewel of all-knowledge. This is the ninth of his exclusive dharmas, that by which, without depending on teachings provided by others and even when residing in the many kinds of difficult circumstances, he never loses the jewel of his resolve to attain all-knowledge; and

Sons of the Buddha, the bodhisattva-mahāsattva completely develops the knowledge of his self-enlightened sphere of cognition and reaches perfection in gaining ultimate sovereign mastery in his self-awakening attained without a teacher. He uses the headband of immaculately pure Dharma to crown his head, never abandons his close relationship with his good spiritual guide, and always delights in revering all the *tathāgatas*. This is the tenth of his exclusive dharmas, that by which, without depending on teachings provided by others, he acquires the most supreme Dharma, never parts from his good spiritual guide, and never abandons his veneration of the Buddha.

Sons of the Buddha, these are the bodhisattva-mahāsattva's ten kinds of exclusive dharmas. If bodhisattvas abide in these, then they acquire the Tathāgata's unexcelled and vast exclusive dharmas.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of works. What are those ten? They are as follows:

Works related to all worlds, based on his ability to purify them all;
Works related to all buddhas, based on his ability to make offerings to them all;
Works related to all bodhisattvas, based on his ability to plant roots of goodness the same as theirs;
Works related to all beings, based on his ability to teach them all;
Works related to all of future time, based on his continuing to attract and gather them in until the very end of future time;
Works related to all the spiritual powers, based on his never leaving one world even as he travels everywhere to all worlds;
Works related to all light, based on his emanation of rays of light of boundlessly many colors, every ray of which has a lotus flower throne on each of which he manifests a bodhisattva sitting there in the lotus posture;
Works related to preventing the lineages of all Three Jewels from ever being cut off, based on his continuing to preserve, protect, and sustain the Dharma of all buddhas after the buddhas have passed into *parinirvāṇa;*
Works related to all spiritual transformations, based on his proclaiming the Dharma and teaching beings in all worlds; and
Works related to all his empowerments, based on his adaptation in but a single mind-moment to whatever beings' minds wish for by manifesting for them all and enabling all their wishes to be completely fulfilled.

These are the ten. If bodhisattvas abide in these dharmas, then they acquire the Tathāgata's unexcelled vast works.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of bodies. What are those ten? They are as follows:

The body that does not come forth, so called because it does not take on births in any world;
The body that does not go forth, so called because it is inapprehensible in any world;
The unreal body, so called because, in all worlds, it is [only] as if truly acquired;[441]
The non-false body, so called because, it is by resort to reality-accordant noumenal principle[442] that it appears in the world;
The unending body, so called because it continues on to the very end of the future without being cut off;
The solid body, so called because none of all the many kinds of *māras* are able to destroy it;
The unmoving body, so called because it cannot be moved by any of the many kinds of *māras* or adherents of non-Buddhist paths;

The body possessed of the signs, so called because it manifests the pure signs arising from the hundredfold merits;

The signless body, so called because the marks of dharmas are all devoid of any signs at all; and

The body that reaches everywhere, so called because all buddhas of the three periods of time share this same single body.

These are the ten. If bodhisattvas abide in these dharmas, then they acquire the Tathāgata's unexcelled and endless body.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of physical actions. What are those ten? They are as follows:

The physical actions by which a single body completely fills all worlds;

The physical actions by which he is able to manifest directly before all beings;

The physical actions by which he is able to take on births in all the destinies of rebirth;

The physical actions by which he travels throughout all worlds;

The physical actions by which he visits all buddhas and their congregations;

The physical actions by which he is able to cover all worlds with one hand;

The physical actions by which he is able with one hand to rub all worlds' vajra ring mountains and thus reduce them to atom-like particles;

The physical actions by which he reveals within his own body the creation and destruction of all buddha *kṣetras* and shows this to beings;

The physical actions by which he includes all realms of beings within a single body; and

The physical actions by which he reveals within his own body all the pure buddha *kṣetras* in which all beings are attaining complete enlightenment.[443]

These are the ten. If bodhisattvas abide in these dharmas, then they acquire the Tathāgata's unexcelled actions of buddhas by which they are all able to awaken all beings.

Sons of the Buddha, the bodhisattva-mahāsattva has ten [other] kinds of bodies.[444] What are those ten? They are as follows:

The body of the *pāramitās*, so called because of his correct cultivation of them all;

The body of the four means of attraction, so called because he never abandons any being;

- The body of great compassion, so called because he tirelessly substitutes for all beings in enduring measureless suffering;
- The body of great kindness, so called because he rescues all beings;
- The body of merit, so called because he benefits all beings;
- The body of wisdom, so called because it is of the same single nature as the bodies of all buddhas;
- The body of the Dharma, so called because he forever transcends taking rebirth in any of the rebirth destinies;
- The body of skillful means, so called because he appears in all places;
- The body of spiritual powers, so called because he manifests all the spiritual transformations; and
- The body of bodhi, so called because he gains right enlightenment however he pleases and whenever he chooses.

These are the ten. If bodhisattvas abide in these dharmas, then they acquire the Tathāgata's unexcelled great wisdom body.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of speech. What are those ten? They are as follows:

- Gentle speech, so called because it enables all beings to feel safe;
- Speech like the elixir of immortality, so called because it enables all beings to feel clear and cool;
- Nondeceptive speech, so called because everything he says accords with reality;
- Truthful speech, so called because, even in dreams, he is free of false speech;
- Vast speech, so called because it is universally respected even by all devas such as Śakra, Brahma, the Four Heavenly Kings, and others;
- Extremely profound speech, so called because it reveals the nature of dharmas;
- Solid speech, so called because it endlessly speaks about the Dharma;
- Direct speech, so called because it is easy to understand whatever he says;
- Multifarious speech, so called because it manifests in accordance with the particular time; and
- Speech that awakens all beings, so called because it accords with their inclinations and thereby enables them to fully understand.

These are the ten. If bodhisattvas abide in these dharmas, then they acquire the Tathāgata's unexcelled sublime speech.

Sons of the Buddha, the bodhisattva-mahāsattva has ten ways of purifying speech. What are those ten? They are as follows:

Purifying speech by delighting in listening to the voice of the Tathāgata;
Purifying speech by delighting in listening to discussions of the bodhisattva's meritorious qualities;
Purifying speech by not saying what beings do not wish to hear;
Purifying speech by truly abandoning the four speech faults;[445]
Purifying speech by feeling exultant joy in praising all *tathāgatas*;
Purifying speech by loudly praising the Buddha's true meritorious qualities at stupas commemorating the Tathāgata;
Purifying speech by using a deeply pure mind in bestowing Dharma on beings;
Purifying speech by praising the Tathāgata with music and songs;
Purifying speech by not even sparing his own body or life for the sake of hearing right Dharma taught by the buddhas; and
Purifying speech by being willing to sacrificing his own life to receive the sublime Dharma through serving all bodhisattvas and teachers of the Dharma.

These are the ten.

Sons of the Buddha, if bodhisattva-mahāsattvas use these ten means to purify their speech, they acquire ten kinds of protection. What are those ten? They are as follows:

Protection provided by all the congregations of devas headed by the Heavenly Kings;
Protection provided by all the congregations of dragons headed by the dragon kings themselves;
Protection provided by the *yakṣa* kings and their followers;
Protection provided by the *gandharva* kings and their followers;
Protection provided by the *asura* kings and their followers;
Protection provided by the *garuḍa* kings and their followers;
Protection provided by the *kiṃnara* kings and their followers;
Protection provided by the *mahoraga* kings and their followers;
Protection provided by the Brahma Heaven Kings and their followers so that in every case, he is protected by these kings and their followers; and
Protection provided by all the masters of the Dharma headed by the *tathāgatas*, the Dharma kings.

These are the ten.

Sons of the Buddha, having acquired protection such as this, the bodhisattva-mahāsattva is then able to accomplish ten kinds of great endeavors. What are those ten? They are as follows:

They enable all beings to be happy;

They are able to travel and visit all worlds;
They are able to completely know all the faculties of others;
They purify all their resolute beliefs;
They eliminate all afflictions;
They relinquish all habitual karmic propensities;
They cause all their mental dispositions to be bright and immaculately pure;
They increase all kinds of profound mind;
They become pervasively present throughout the entire Dharma realm; and
They enable all instances of entering nirvāṇa to be clearly seen.

These are the ten.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of mind. What are those ten? They are as follows:

The mind that is like the great earth in its ability to support and promote the growth of all beings' roots of goodness;
The mind that is like the great ocean because all the Dharma waters of all buddhas' measureless and boundless great wisdom flow into it;
The mind that is like Sumeru, the king of mountains, in its ability to place all beings in the very highest place [for the growth] of the most superior roots of world-transcending goodness;
The mind that is like a sovereign *maṇi* jewel in the purity of its aspirations and in its absence of defilements;
The mind that is like vajra by virtue of its decisive and deep penetration of all dharmas;
The mind that is like the vajra ring mountains in its ability to remain unshaken by any of the *māras* or the followers of non-Buddhist traditions;
The mind that is like a lotus flower because it cannot be defiled by any of the worldly dharmas;
The mind that is like the *udumbara* flower because it is only rarely encountered in any kalpa;
The mind that is like the clearly shining sun because it dispels the obstacle of darkness; and
The mind that is like empty space because it is immeasurable.

These are the ten. If bodhisattvas abide in these, then they acquire the Tathāgata's unexcelled great and pure mind.

Sons of the Buddha, the bodhisattva-mahāsattva makes ten kinds of resolutions. What are those ten? They are as follows:

They resolve: "I shall liberate all beings";

They resolve: "I shall enable all beings to cut off their afflictions";
They resolve: "I shall enable all beings to melt away their habitual karmic propensities";
They resolve: "I shall cut off all doubts";
They resolve: "I shall extinguish all beings' anguishing afflictions";
They resolve: "I shall do away with the wretched destinies and the difficulties";[446]
They resolve: "I shall respectfully follow all *tathāgatas*";
They resolve: "I shall thoroughly train in whatever all bodhisattvas train in";
They resolve: "I shall reveal all buddhas' realization of right enlightenment on the tip of every hair in all worlds"; and
They resolve: "I shall beat the drum of the unexcelled Dharma in all worlds and enable all beings to gain awakened understanding in a manner adapted to their faculties and inclinations."

These are the ten. If bodhisattvas abide in these, then they acquire the Tathāgata's unexcelled and great resolve to do what they are able to do.

Sons of the Buddha, the bodhisattva has ten kinds of all-pervasive mind. What are those ten? They are as follows:

The mind that pervades all of empty space due to the vastness of its resolve;
The mind that pervades the entire Dharma realm due to its infinitely deep penetration;
The mind that pervades all three periods of time due to knowing them all in but a single mind-moment;
The mind that is pervasively present wherever all buddhas appear due to its complete knowledge of whenever they enter the womb, take birth, leave the home life, attain complete enlightenment, turn the Dharma wheel, and enter *parinirvāṇa*;
The mind that pervades all [realms of] beings due to its knowing all their faculties, inclinations, and habitual karmic propensities;
The mind that is pervasively [cognizant] of all types of wisdom due to its accordance with and complete knowing of the Dharma realm;
The mind that pervades all that is boundless due to its knowing all the different aspects of the web of illusory phenomena;
The mind that pervades the unproduced due to not apprehending any inherently existent nature in any dharma;

The mind that is unimpeded in pervading all things due to not dwelling in either his own mind or the minds of others; and

The mind that has sovereign mastery in pervading everything due to manifesting the realization of buddhahood everywhere in but a single mind-moment.

These are the ten. If bodhisattvas abide in these, then they acquire the pervasive adornment of the countless unexcelled dharmas of the Buddha.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of faculties. What are those ten? They are as follows:

The faculty of joyfulness by which he sees all buddhas and has indestructible faith;

The faculty of zeal by which he awakens to and understands all the Dharma of the Buddha that he hears;

The faculty of irreversibility by which he completes everything he does;

The faculty of secure abiding by which he never ceases practicing any of the bodhisattva practices;

The faculty of subtlety by which he penetrates the sublime principles of the *prajñāpāramitā*;

The faculty of never resting by which he completes all endeavors he does for the benefit of beings;

The faculty of being like vajra by which he realizes the nature of all dharmas;

The faculty of flaming vajra radiance by which he everywhere illuminates the sphere of action of all buddhas;

The faculty of nondifferentiation by which [he realizes] all *tathāgatas* share the same single body; and

The faculty of unimpeded boundlessness by which he deeply penetrates the Tathāgata's ten kinds of powers.

These are the ten. If bodhisattvas abide in these, then they acquire the faculty of the Tathāgata's unexcelled and perfectly fulfilled great wisdom.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of deep mind. What are those ten? They are as follows:

The deep mind that remains undefiled by any worldly dharma;

The deep mind that does not mix in any of the paths of the two vehicles;

The deep mind that completely comprehends the bodhi of all buddhas;

The deep mind that accords with the path to the wisdom of all-knowledge;

The deep mind that remains unmoved by any of the many *māras* or followers of non-Buddhist paths;
The deep mind that purely cultivates the perfectly fulfilled wisdom of all *tathāgatas;*
The deep mind that absorbs and retains all Dharma that is heard;
The deep mind that remains unattached to any of the stations of rebirth;
The deep mind that is equipped with all forms of subtle wisdom; and
The deep mind that cultivates all dharmas of all buddhas.

These are the ten. If bodhisattvas abide in these, then they acquire the deep mind possessed of the unexcelled purity of the All-Knowing One.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of especially superior deep mind. What are those ten? They are as follows:

The especially superior deep mind of irreversibility, so called because he accumulates all roots of goodness;
The especially superior deep mind free of all doubts, so called because he understands the esoteric speech of all *tathāgatas;*
The especially superior deep mind of rightly maintaining [his cultivation], so called because of what flows from his great vows and great practices;
The especially superior deep mind of supremacy, so called because he deeply penetrates all dharmas of the Buddha;
The especially superior deep mind of mastery, so called because he has attained sovereign mastery in all dharmas of the Buddha;
The especially superior deep mind of vast penetration, so called because he everywhere penetrates the many different kinds of gateways into the Dharma;
The especially superior deep mind of supreme leadership, so-called because he completely accomplishes everything he does;
The especially superior deep mind of sovereign mastery, so called because he is adorned with all the samādhis, spiritual superknowledges, and transformations;
The especially superior deep mind of secure abiding, so called because he embraces his original vows; and
The especially superior deep mind of incessant effort, so called because he fully ripens all beings.

These are the ten. If bodhisattvas abide in these dharmas, then they acquire all buddhas' especially superior mind of unexcelled purity.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of diligent cultivation. What are those ten? They are as follows:

The diligent cultivation of giving in which he gives away everything and seeks no reward;
The diligent cultivation of upholding the moral precepts in which he is free of any deception in practicing the *dhūta* austerities and in being easily satisfied with but few wishes;
The diligent cultivation of patience in which he abandons concepts of "self" and "other," endures all kinds of evil treatment, and never arouses any thoughts of anger or malice;
The diligent cultivation of vigor in which he never becomes distracted in actions of body, speech, or mind, never retreats from any endeavors, and completes them all;
The diligent cultivation of *dhyāna* absorption in which he cultivates the liberations and samādhis and manifests the spiritual superknowledges while abandoning all desires, afflictions, contentiousness, and their associated manifestations;
The diligent cultivation of wisdom in which he tirelessly cultivates the accumulation of all the meritorious qualities;
The diligent cultivation of great kindness in which he realizes that all beings have no inherently existent nature;
The diligent cultivation of great compassion in which he realizes the emptiness of all dharmas and everywhere substitutes for all beings in tirelessly taking on their sufferings;
The diligent cultivation of awakening to the Tathāgata's ten powers in which he gains an unimpeded and complete comprehension of them and reveals them to beings; and
The diligent cultivation of turning the irreversible wheel of the Dharma so that it reaches the minds of all beings.

These are the ten. If bodhisattvas abide in these dharmas, then they acquire the diligent cultivation of the Tathāgata's unexcelled great wisdom.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of definite understanding. What are those ten? They are as follows:

The definite understanding of supremacy, so called because he plants roots of goodness of veneration;
The definite understanding of adornment, so called because he produces many different kinds of adornments;
The definite understanding of vastness, so called because his mind has never been inclined toward narrowness or inferiority;

The definite understanding of quiescence, so called because he is able to penetrate the extremely deep nature of dharmas;

The definite understanding of universal pervasiveness, so called because his generation of the resolve has no place it does not reach;

The definite understanding of capacities, so called because he is able to receive the support of the Buddha's powers;

The definite understanding of solidity, so called because he demolishes all the works of the *māras;*

The definite understanding of clear judgment, so called because he completely knows the karmic results of all actions;

The definite understanding of direct manifestation, so called because he is able to manifest the spiritual superknowledges at will;

The definite understanding of continuing the legacy of the lineage, so called because he acquires predictions from all buddhas; and

The definite understanding of the sovereign masteries, so called because he can reach buddhahood whenever he pleases.

These are the ten. If bodhisattvas abide in these dharmas, then they acquire the Tathāgata's unexcelled definite understanding.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of definite understanding in knowing all worlds. What are those ten? They are as follows:

He knows all worlds enter a single world;
He knows all worlds enter all worlds;
He knows all worlds are everywhere pervaded by a single body of the Tathāgata and his single lotus flower throne;
He knows all worlds are like empty space;
He knows all worlds possess the adornment of the Buddha;
He knows all worlds as filled with bodhisattvas;
He knows all worlds enter a single pore;
He knows all worlds enter a single being's body;
He knows all worlds are everywhere pervaded by a single buddha's bodhi tree and a single buddha's site of enlightenment; and
He knows all worlds are everywhere pervaded by a single voice that enables all beings to each understand differently and thus be delighted.

These are the ten. If bodhisattvas abide in these dharmas, then they acquire the Tathāgata's unexcelled vast and definite understanding of the buddha *kṣetras*.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of definite understanding in knowing the realms of beings. What are those ten? They are as follows:

He knows all realms of beings have a fundamental nature of unreality;
He knows all realms of beings enter a single being's body;
He knows all realms of beings enter the bodhisattva's body;
He knows all realms of beings enter the matrix of the Tathāgata;[447]
He knows a single being's body everywhere enters all realms of beings;
He knows those in all realms of beings are capable of becoming vessels containing the Dharma of all buddhas;
He knows all realms of beings and accords with whatever they wish for by manifesting for them in the body of Śakra, Brahma, or a world-protecting heavenly king;
He knows all realms of beings and accords with whatever they wish for by manifesting for them the serene awesome deportment of a *śrāvaka* disciple or a *pratyekabuddha*;
He knows all realms of beings and manifests for them in the body of a bodhisattva adorned with the meritorious qualities; and
He knows all realms of beings and, to awaken beings, manifests for them a *tathāgata*'s major marks, secondary signs, and serene awesome deportment.

These are the ten. If bodhisattvas abide in these dharmas, then they acquire the definite understanding of the Tathāgata's unexcelled great awesome powers.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of habitual karmic propensities. What are those ten? They are as follows:

Habitual karmic propensities related to the resolve to attain bodhi;
Habitual karmic propensities related to roots of goodness;
Habitual karmic propensities related to teaching beings;
Habitual karmic propensities related to seeing buddhas;
Habitual karmic propensities related to being born in pure worlds;
Habitual karmic propensities related to practices;
Habitual karmic propensities related to vows;
Habitual karmic propensities related to the *pāramitās*;
Habitual karmic propensities related to contemplative meditation on the dharma of impartiality; and

Habitual karmic propensities related to the many different kinds of spheres of experience.

These are the ten. If bodhisattvas abide in these dharmas, then they forever leave behind all habitual karmic propensities related to the afflictions and acquire habitual karmic propensities related to the Tathāgata's great wisdom, that wisdom which is not itself a function of habitual karmic propensities.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of grasping. It is because of these that he never discontinues any of the bodhisattva practices. What are those ten? They are as follows:

He grasps all realms of beings to ultimately teach them all;
He grasps all worlds to ultimately purify them all;
He grasps the *tathāgatas* to cultivate the bodhisattva practices as an offering to them;
He grasps roots of goodness to accumulate the meritorious qualities that produce all buddhas' major marks and secondary signs;
He grasps great compassion to extinguish the sufferings of all beings;
He grasps great kindness to bestow the happiness of all-knowledge on all beings;
He grasps the *pāramitās* to accumulate the bodhisattva's adornments;
He grasps the skillful means to appear in all places;
He grasps bodhi to acquire unimpeded wisdom; and
To state it briefly, he grasps all dharmas in all places to use radiant wisdom to completely reveal them all.

These are the ten. If bodhisattvas abide in these types of grasping, then they become able to never discontinue the bodhisattva practices and able to acquire all *tathāgatas'* unexcelled dharma of having nothing at all that they grasp.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of cultivation. What are those ten? They are as follows:

Cultivation of all of the *pāramitās*;
Cultivation of the trainings;
Cultivation of wisdom;
Cultivation of meaning;
Cultivation of Dharma;
Cultivation of emancipation;
Cultivation of manifestations;
Cultivation of incessantly diligent practice;

Cultivation of the realization of the right and perfect enlightenment; and

Cultivation of turning the wheel of right Dharma.

These are the ten. If bodhisattvas abide in these, then they attain unexcelled cultivation in their cultivation of all dharmas.

Sons of the Buddha, the bodhisattva has ten ways of fulfilling the dharmas of the Buddha. What are those ten? They are as follows:

Fulfillment of the Buddha's dharma of never abandoning the good spiritual guide;

Fulfillment of the Buddha's dharma of deep faith in the Buddha's words;

Fulfillment of the Buddha's dharma of never speaking ill of right Dharma;

Fulfillment of the Buddha's dharma of dedicating measureless and endless roots of goodness;

Fulfillment of the Buddha's dharma of resolute faith in the boundlessness of the Tathāgata's sphere of action;

Fulfillment of the Buddha's dharma of knowing all worlds' spheres of experience;

Fulfillment of the Buddha's dharma of never abandoning the Dharma realm as one's sphere of experience;

Fulfillment of the Buddha's dharma of abandoning the realms of the *māras;*

Fulfillment of the Buddha's dharma of right mindfulness of the sphere of action of all buddhas; and

Fulfillment of the Buddha's dharma of delighting in seeking to acquire the sphere of action of the Tathāgata's ten powers.

These are the ten. If bodhisattvas abide in these dharmas, then they succeed in fully developing the Tathāgata's unexcelled great wisdom.

Sons of the Buddha, the bodhisattava-mahāsattva has ten ways of retreating from the Buddha's Dharma that he should abandon. What are those ten? They are as follows:

Retreating from the Buddha's Dharma through slighting good spiritual guides;

Retreating from the Buddha's Dharma through becoming fearful of the sufferings of *saṃsāra;*

Retreating from the Buddha's Dharma through growing weary of cultivating the bodhisattva practices;

Retreating from the Buddha's Dharma through unhappiness in abiding in the world;

Retreating from the Buddha's Dharma through indulgent attachment to samādhis;
Retreating from the Buddha's Dharma through becoming attached to roots of goodness;
Retreating from the Buddha's Dharma through disparaging right Dharma;
Retreating from the Buddha's Dharma through ceasing to practice the bodhisattva practices;
Retreating from the Buddha's Dharma through delighting in the paths of the two vehicles; and
Retreating from the Buddha's Dharma through hating bodhisattvas.

These are the ten. If bodhisattvas abandon these dharmas, then they enter the paths by which the bodhisattva gains emancipation from rebirths.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of paths for transcendence of rebirths. What are those ten? They are as follows:

He develops the *prajñāpāramitā*, and yet constantly contemplates all beings. This is the first;
He avoids all views, and yet liberates all view-bound beings. This is the second;
He does not bear any signs in mind, and yet he never abandons any of the beings who are so attached to signs. This is the third;
He steps beyond the three realms of existence, and yet he always resides in all worlds. This is the fourth;
He forever abandons the afflictions, and yet he resides together in the company of all beings. This is the fifth;
He acquires the dharmas used to abandon the desires, and yet, because of the great compassion, he feels deep sympathy for all beings who are so attached to the desires. This is the sixth;
He always delights in quiescence, and yet he constantly manifests with all kinds of retinues. This is the seventh;
He transcends birth in the world, and yet, having died here, he is reborn there and then takes up the bodhisattva practices. This is the eighth;
He remains unstained by any worldly dharmas, and yet he never ceases his endeavors in all worlds. This is the ninth; and
The bodhi of all buddhas has already manifested directly before him, and yet he still never abandons any of the bodhisattva's practices or vows. This is the tenth.

Sons of the Buddha, these are the bodhisattva-mahāsattva's ten paths by which he transcends rebirths and gains emancipation from the world. These are not held in common with those who abide in the world and they are they admixed with the practices of the two vehicles, either. If bodhisattvas abide in these dharmas, then they acquire the bodhisattva's definite dharmas.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of definite dharmas. What are those ten? They are as follows:

He definitely takes birth within the clan of the *tathāgatas*;
He definitely dwells in the realms of the buddhas;
He definitely completely knows the works done by the bodhisattva;
He definitely abides in the *pāramitās*;
He definitely joins the Tathāgata's congregations;
He is definitely able to manifest in the lineage of the Tathāgata;
He definitely abides in the Tathāgata's powers;
He definitely deeply enters the bodhi of the Buddha;
He definitely shares the same single body as all *tathāgatas*; and
The place in which he abides is definitely not other than where all *tathāgatas* abide.

These are the ten.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of paths by which he develops the dharmas of the Buddha. What are those ten? They are as follows:

Following along in accordance with the good spiritual guide is a path by which he develops the dharmas of the Buddha because he thereby plants the same roots of goodness;
Deep-minded resolute faith is a path by which he develops the dharmas of the Buddha because he thereby comes to know the sovereign masteries of the Buddha;
Making the great vows is a path by which he develops the dharmas of the Buddha because his mind thereby becomes vast;
Having patience in his own development of roots of goodness is a path by which he develops the dharmas of the Buddha because he thereby realizes that karmic actions are never lost;
Insatiable cultivation throughout all kalpas is a path by which he develops the dharmas of the Buddha because he thereby continues on to the very end of future time;
Manifesting in all the *asaṃkhyeyas* of worlds is a path by which he develops the dharmas of the Buddha because he thereby brings about the ripening of beings;

Never ceasing the bodhisattva practices is a path by which he develops the dharmas of the Buddha because he thereby brings about the growth of the great compassion;

The immeasurable minds[448] constitute a path by which he develops the dharmas of the Buddha because, in but a single mind-moment, he pervades all realms of space;

Especially superior practice is a path by which he develops the dharmas of the Buddha because whatever he originally cultivated is never destroyed; and

The lineage of the Tathāgata is a path by which he develops the dharmas of the Buddha because it enables all beings to delight in making the bodhi resolve and because it is sustained by all good dharmas.

These are the ten. If bodhisattvas abide in these dharmas, then they acquire the names given to great men.

Sons of the Buddha, the bodhisattva-mahāsattva has ten names that are used for great men. What are those ten? They are as follows:

He is known as a "bodhisattva" because he is born from the wisdom of bodhi;

He is known as a "mahāsattva" because he abides in the Great Vehicle;

He is known as a "foremost *sattva*"[449] because he realizes the foremost Dharma;

He is known as a "supreme *sattva*" because he awakens to the supreme Dharma;

He is known as a "most supreme *sattva*" because his wisdom is the most supreme;

He is known as a "superior *sattva*" because he brings forth superior vigor;

He is known as an "unexcelled *sattva*" because he explains the unexcelled Dharma;

He is known as a "powerful *sattva*" because he possesses the vast knowledge of the ten powers;

He is known as a "peerless *sattva*" because he has no match anywhere in the entire world; and

He is known as an "inconceivable *sattva*" because he attains buddhahood in but a single mind-moment.

These are the ten. If the bodhisattva acquires these names, then he is one who completely fulfills the bodhisattva path.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of paths. What are those ten? They are as follows:

A single path is the bodhisattva path because he never abandons the one bodhi resolve.

A twofold path is the bodhisattva path because it involves the development of wisdom and skillful means.

A threefold path serves as the bodhisattva path because, by practicing emptiness, signlessness, and wishlessness, he refrains from attachment to the three realms of existence.

A fourfold practice serves as the bodhisattva path based on incessantly eliminating karmic obstacles through repentance, rejoicing in others' meritorious deeds, respectfully venerating and entreating the Tathāgata [to teach the Dharma], and skillfully dedicating merit.

The five roots serve as the bodhisattva path based on:

Abiding in pure faith that is solid and unshakable;

Generating great vigor by which all that is done is completed;

Abiding in continuous right mindfulness by which one does not seize on extraneous objective conditions;

Skillfully knowing the means for entering and emerging from the samādhis; and

Being well able to distinguish wise spheres of experience.

The six spiritual superknowledges serve as the bodhisattva path based on the following:

With the heavenly eye, he sees the many forms in all worlds and knows of all beings that they died here and then were reborn there;

With the heavenly ear, he hears all the Dharma spoken by all buddhas, absorbs and upholds it, remembers it, and extensively expounds on it for beings in ways that are adapted to their faculties;

With the knowledge of others' thoughts, he possesses unimpeded sovereign mastery in knowing the thoughts of others;

Through the recall of previous lifetimes, he recalls and knows the growth of roots of goodness as it has occurred across the course of all past kalpas;

Through the superknowledge of psychic powers, he brings forth all kinds of different manifestations adapted to those beings he should teach, thereby causing them to delight in the Dharma; and

Through the knowledge of the complete cessation of all contaminants, he manifests the realization of the apex of reality, and ceaselessly develops the bodhisattva practices.

The seven types of mindfulness serve as the bodhisattva path based on the following:

- Mindfulness of the Buddha through seeing in but a single pore countless buddhas awakening the minds of all beings;
- Mindfulness of the Dharma through never leaving the congregation of a single *tathāgata* even as he personally receives the sublime Dharma in the congregations of all *tathāgatas,* adapts to the nature of beings' faculties and inclinations, and then expounds on the Dharma for their sakes to enable them to awaken to it and enter it;
- Mindfulness of the Sangha through constantly, continuously, and ceaselessly seeing bodhisattvas in all worlds;
- Mindfulness of relinquishing through fully knowing all bodhisattvas' practice of relinquishing, thereby increasing the vastness of his mind of giving;
- Mindfulness of the moral precepts through never abandoning the bodhi resolve while dedicating all roots of goodness to beings;
- Mindfulness of the heavens through always bearing in mind the bodhisattva abiding in the Tuṣita Heaven palace who has but one more birth prior to buddhahood; and
- Mindfulness of beings through the uninterrupted use of wisdom and skillful means in reaching all of them everywhere with his teaching and training.

The *āryas'* eightfold path to the realization of bodhi is the bodhisattva path based on the following:

- Practicing the path of right views through abandoning all wrong views;
- Bringing forth right thought through abandoning erroneous discriminations and causing the mind to always accord with [the path to] all-knowledge;
- Always practicing right speech through abandoning the four speech faults and according with the words of the *āryas;*
- Constantly cultivating right action through teaching beings and enabling them to take on the training;
- Abiding in right livelihood through practicing the *dhūta* austerities, being easily satisfied, practicing the awesome deportment, reflecting critically on what is right, according with bodhi, practicing the four lineage bases of the *ārya,*[450] and forever abandoning all faults;
- Arousing right vigor through diligently cultivating all the bodhisattva austerities and being unimpeded in entering the ten powers of the Buddha;

Always having the mind abide in right mindfulness through being able to remember all that is spoken while also extinguishing scattered worldly thoughts; and

Always having the mind abide in right meditative concentration through skillfully entering the bodhisattva's inconceivable gates of liberation and through bringing forth all samādhis from within a single samādhi.

The nine sequential meditative absorptions[451] constitute the bodhisattva path based on the following:

Abandoning the harm arising from desire and hatred even as he uses all forms of verbal actions in unimpeded discourse on the Dharma;

Extinguishing both ideation and discursion even as he uses ideation and discursion arising from all-knowledge to teach beings;

Relinquishing joy even as he feels great joy at the sight of all buddhas;

Abandoning worldly bliss even as he accords with the world-transcending bliss of the bodhisattva path;

Through remaining unshakable in this, he enters the formless meditative absorptions even as he does not abandon the taking on of births in both the desire realm and the formless realm; and

Although he abides in the meditative absorption in which all perception and feeling are extinguished, he still never ceases the bodhisattva practices.

Training in the ten powers of the Buddha is the bodhisattva path, based on the following:

The knowledge that well knows what can and cannot be;

The knowledge that well knows all beings' karmic consequences, causes, and effects of the past, the future, and the present;

The knowledge that well knows the differences in all beings superior, middling, and inferior faculties and accords with what is fitting in teaching them the Dharma;

The knowledge that well knows the countless different natures of all beings;

The knowledge that well knows the skillful means by which all beings of different weak, middling, or superior understanding may be enabled to enter the Dharma;

The knowledge by which he pervades all worlds, all *kṣetras*, all three periods of time, and all kalpas, everywhere manifesting the Tathāgata's form, signs, and awesome deportment even while still never abandoning the bodhisattva practices;

The knowledge that well knows with regard to all the *dhyānas*, liberations, and samādhis what is defiled and what is pure as well as what is timely and what is untimely while using skillful means to bring forth the bodhisattvas' gates to liberation;[452]

The knowledge that knows with regard to all beings in all the destinies of rebirth the differences in their dying in this place and being reborn in that place;

The knowledge that knows in but a single mind-moment all kalpas of the three periods of time; and

The knowledge that well knows the complete cessation of all the desires, latent tendencies, delusions, and habitual karmic propensities to which all beings are subject, yet never abandons any of the bodhisattva practices.

These are the ten. If beings abide in these dharmas, then they acquire all *tathāgatas'* unexcelled path of skillful means.

Sons of the Buddha, the bodhisattva-mahāsattva has measureless paths, measureless provisions for enlightenment, measureless ways of cultivating the path, and measureless adornments of the path.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of measureless path. What are those ten? They are as follows:

Because empty space is measureless, so too is the bodhisattva's path also measureless;

Because the Dharma realm is boundless, so too is the bodhisattva's path also measureless;

Because the realms of beings are endless, so too is the bodhisattva's path also measureless;

Because the worlds are boundless, so too is the bodhisattva's path also measureless;

Because the number of kalpas is endless, so too is the bodhisattva's path also measureless;

Because the dharmas associated with all beings' languages are measureless, so too is the bodhisattva's path also measureless;

Because the Tathāgata's body is measureless, so too is the bodhisattva's path also measureless;

Because the Buddha's voice is measureless, so too is the bodhisattva's path also measureless;

Because the Tathāgata's powers are measureless, so too is the bodhisattva's path also measureless; and

Because the wisdom of all-knowledge is measureless, so too is the bodhisattva's path also measureless.

These are the ten.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of measurelessness of his provisions for enlightenment. They are as follows:

Just as the realms of empty space are measureless, so too are the provisions for enlightenment accumulated by the bodhisattva also measureless;

Just as the Dharma realm is boundless, so too are the provisions for enlightenment accumulated by the bodhisattva also boundless;

Just as the realms of beings are endless, so too are the provisions for enlightenment accumulated by the bodhisattva also endless;

Just as the worlds are boundless, so too are the provisions for enlightenment accumulated by the bodhisattva also boundless;

Just as the number of kalpas is inexhaustible through verbal description, so too are the provisions for enlightenment accumulated by the bodhisattva also inexhaustible through the verbal descriptions uttered by anyone in any world;

Just as the dharmas of all beings' languages are measureless, so too are the provisions for enlightenment measureless that are accumulated by the bodhisattva in producing the wisdom that knows all language dharmas;

Just as the Tathāgata's bodies are measureless, so too are the provisions for enlightenment measureless that are accumulated by the bodhisattva in pervading all [realms of] beings, all *kṣetras*, all worlds, and all kalpas;

Just as the Buddha's voices are measureless, so too are the provisions for enlightenment measureless that are accumulated by the bodhisattva in his utterance of but a single voice that reaches everywhere throughout the Dharma realm to all beings of whom none fail to hear and understand it;

Just as the Tathāgata's powers are measureless, so too are the provisions for enlightenment measureless that are accumulated by the bodhisattva through taking on the powers of the Tathāgata; and

Just as the wisdom of all-knowledge is measureless, so too are the provisions for enlightenment measureless that are accumulated by the bodhisattva.

These are the ten. If bodhisattvas abide in these dharmas, then they acquire the Tathāgata's measureless wisdom.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of measureless cultivation of the path. What are those ten? They are as follows:

Cultivation in which he neither comes nor goes, this due to his remaining entirely motionlessness even in physical, verbal, and mental actions;

Cultivation in which there is neither any increase nor any decrease, this due to its accordance with the fundamental nature;

Cultivation that is neither existent nor nonexistent, this due to its absence of any inherently existent nature;

Cultivation that is like a conjuration, like a dream, like a shadow, like an echo, like an image reflected in a mirror, like the flames of a mirage in the hot-season, and like the moon reflected in the water, this due to having abandoned all attachments;

Cultivation characterized by emptiness, signlessness, wishlessness, and effortlessness, this due to his clear perception of the three realms of existence even as he ceaselessly accumulates merit;

Cultivation that is ineffable, wordless, and transcendent of words and speech, this due to having abandoned the creation or establishment of dharmas;

Cultivation that is not contradictory to the Dharma realm, this due to his wisdom's direct knowing of all dharmas;

Cultivation that does not contradict true suchness or the apex of reality, this due to his everywhere entering the realms of true suchness, the apex of reality, and empty space;

Cultivation imbued with vast wisdom, this due to his endless powers in whatever he does; and

Cultivation that equally abides in the Tathāgata's ten powers, four fearlessnesses, and wisdom of all-knowledge, this due to his freedom from doubt in the direct perception of all dharmas.

These are the ten. If bodhisattvas abide in these dharmas, then they acquire the Tathāgata's cultivation possessed of the unexcelled skillful means of all-knowledge.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of adornments of the path. What are those ten? They are as follows:

Sons of the Buddha, without leaving the desire realm, the bodhisattva-mahāsattva enters the *dhyāna* absorptions, liberations, and samādhis of the form and formless realms, and yet he still does not take rebirths there because of this. This is the first of his adornments of the path;

His wisdom directly manifests so that he could enter the path of the *śrāvaka* disciples, yet he still does not use this path to gain emancipation. This is the second of his adornments of the path;

His wisdom directly manifests so that he could enter the path of the *pratyekabuddhas*, yet he ceaselessly arouses the great compassion. This is the third of his adornments of the path;

Although he may be surrounded by a retinue of humans and devas and be attended by a hundred thousand female retainers who sing, dance, serve, and follow him, he still never for even a moment withdraws from his *dhyāna* absorptions, liberations, or samādhis. This is the fourth of his adornments of the path;

He may enjoy all kinds of pleasures and mutual amusements together with all other beings, yet he still never for even a single mind-moment withdraws from the bodhisattva's samādhi of equanimity. This is the fifth of his adornments of the path;

He has already achieved perfection in everything related to the world and is free of any attachments to worldly dharmas, yet he still never relinquishes his practice of liberating beings. This is the sixth of his adornments of the path;

He abides in right path, right knowledge, and right views, yet he is still able to manifest the appearance of entry into erroneous paths in which he does not seize on them as real and does not seize on them as pure, doing so to enable other beings to abandon erroneous dharmas. This is the seventh of his adornments of the path;

He always skillfully guards and upholds the Tathāgata's pure moral precepts so that he is free of all faults in his physical, verbal, and mental actions. Still, wishing to teach beings who transgress against the moral precepts, he may manifest the appearance of practicing all the actions of a foolish common person. Although he is fully equipped with pure merit and thus already dwells in the destinies of a bodhisattva, he still manifests the appearance of being reborn into the hell realms, the animal realms, and the hungry ghost realms as well as into all kinds of dangerous, difficult, and poverty-stricken circumstances, doing so in order to enable all the other beings there to gain liberation. Even so, in truth, the bodhisattva is never actually reborn in those rebirth destinies. This is the eighth of his adornments of the path;

Even without depending on instruction provided by others, he acquires unimpeded eloquence and the light of wisdom with which he is able to everywhere completely illuminate all dharmas of the Buddha. He is supported by the spiritual powers of all *tathāgatas*, shares the same single Dharma body as that of all buddhas, perfects the radiant and pure esoteric dharmas of all the steadfast great men, and securely dwells in all the uniformly equal vehicles. The spheres of action of all buddhas manifest directly before him. He becomes fully endowed with the light of all worldly knowledge, illuminates and sees all realms of beings, and is able to serve all beings as a knowledgeable master of the Dharma even as he manifests as never resting in his search for right Dharma. Although, in truth, he is one who serves beings as an unexcelled teacher, he still manifests the practice of venerating the *acāryas* and *upādhyāyas*. And why is this so? This is because the bodhisattva-mahāsattva uses skillful means as he abides in the bodhisattva path, thereby manifesting for everyone in accordance with what is fitting. This is the ninth of his adornments of the path; and

Having become perfectly complete in his roots of goodness and having achieved the ultimate consummation of all of the practices, he becomes one who receives the simultaneous joint crown-anointing consecration from all *tathāgatas*. He reaches the far shore of perfection in the sovereign mastery of all dharmas and uses the headband of unimpeded Dharma to crown his head. His body everywhere reaches all worlds and everywhere manifests the Tathāgata's unimpeded body. He achieves the most supreme and ultimate sovereign mastery of the Dharma and turns the wheel of the unimpeded pure Dharma.

Having already achieved the complete development of all the bodhisattva's dharmas of sovereign mastery, for the sake of beings, he manifests as taking rebirths in all lands. He shares the same spheres of action as all buddhas of the three periods of time, yet still never neglects the bodhisattva practices, never relinquishes the bodhisattva's dharmas, never diminishes his accomplishment of the bodhisattva's works, never abandons the bodhisattva path, never relaxes his observance of the bodhisattva's demeanor, never ceases his grasp of whatever the bodhisattva grasps, never rests in implementing the bodhisattva's skillful means, never cuts off his accomplishment of the bodhisattva's endeavors, never wearies of the bodhisattva's initiation and achievement of whatever is useful, and never ceases providing the bodhisattva's supportive sustaining power. And why is this so? This is because, wishing to swiftly attain *anuttarasamyaksaṃbodhi*, the bodhisattva contemplates the gateway of all-knowledge and ceaselessly cultivates the bodhisattva practices. This is the tenth of his adornments of the path.

If bodhisattvas abide in these dharmas, then they acquire the Tathāgata's unexcelled and great adornments of the path even as they never abandon the bodhisattva path.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of feet. What are those ten? They are as follows:

- The feet of upholding the moral precepts with which he completely fulfills all of his extraordinarily superior great vows;
- The feet of vigor with which he irreversibly accumulates all the dharmas leading to bodhi;
- The feet of the spiritual superknowledges with which he gladdens beings by adapting to whatever they wish for;
- The feet of the spiritual powers with which he never leaves a single buddha *kṣetra* even as he goes to all buddha *kṣetras*;
- The feet of the deep resolve with which he vows to seek all the most especially superior dharmas;
- The feet of solid vows with which he completes everything he does;
- The feet of accordant compliance with which he never opposes the teachings of all the venerable ones;
- The feet of delight in the Dharma with which he never wearies of hearing and retaining all dharmas spoken by the Buddha;
- The feet of the Dharma rain with which he fearlessly expounds the Dharma for beings; and
- The feet of cultivation with which he abandons all forms of evil.

These are the ten. If bodhisattvas abide in these dharmas, then they acquire the Tathāgata's unexcelled and supreme feet with which, through the lifting of his foot to take but a single footstep, he is able to go everywhere throughout all worlds.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of hands. What are those ten? They are as follows:

- The hands of deep faith with which he continuously adopts and ultimately absorbs and upholds whatever the Buddha has taught;
- The hands of giving with which he completely fulfills the requests for whatever any supplicant desires;
- The hands that are the first to offer pressed-palms greetings followed by the extended right hand with which he welcomes and leads others;
- The hands that make offerings to all buddhas with which he tirelessly accumulates the many kinds of merit;
- The hands of skill in abundant learning with which he severs the doubts of all beings;

The hands that enable transcendence of the three realms of existence which he extends to beings to pull them out of the mire of desire;

The hands that place beings on the far shore with which he rescues beings drowning in the four floods;[453]

The hands that are never miserly with right Dharma with which he explains all the sublime Dharma that he possesses;

The hands that skillfully use the many kinds of doctrines with which he uses the medicine of wisdom to extinguish all physical and mental disorders; and

The hands that constantly hold the jewels of wisdom with which he shines the light of Dharma to dispel the darkness of afflictions.

These are the ten. If bodhisattvas abide in these dharmas, then they acquire the Tathāgata's unexcelled hands which cover all worlds of the ten directions.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of belly. What are those ten? They are as follows:

The belly that abandons flattering deviousness, because his mind is pure;

The belly that abandons deceptive artifice, because he has a straightforward character;

The belly that is never false, because he is free of dishonesty;

The belly that is free of any inclination to engage in bullying or forceful confiscation, because he has nothing that he covets;

The belly that cuts off the afflictions, because he is wise;

The belly with a pure mind, because he abandons all evils;

The belly that subjects food and drink to analytic contemplation, because his mindfulness accords with the true Dharma;

The belly that contemplates the uncreated, because he awakens to conditioned arising;

The belly that awakens to all paths of emancipation, because he thoroughly ripens his deep resolve; and

The belly that abandons the defilement of all extreme views, because he enables all beings to succeed in entering the belly of the Buddha.

These are the ten. If bodhisattvas abide in these dharmas, then they acquire the Tathāgata's unexcelled and vast belly that is able to take in and hold all beings.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of inner organs. What are those ten? They are as follows:

Never severing the lineage of the Buddha is a bodhisattva organ with which he explains the measureless awesome qualities of the Buddha's Dharma;

Extending the lineage of the Dharma is a bodhisattva organ with which he brings forth the vast light of wisdom;

Sustaining the lineage of the Sangha is a bodhisattva organ with which he enables others to succeed in gaining access to the irreversible wheel of the Dharma;

Awakening beings fixed in what is right[454] is a bodhisattva organ with which he skillfully accords with the right time for them, not missing it by even a single mind-moment;

Achieving the ultimate ripening of beings who are not fixed in [either what is right or what is wrong] is a bodhisattva organ with which he enables them to establish uninterrupted continuity of associated causes;

Bringing forth the great compassion for beings who are fixed in what is wrong is a bodhisattva organ with which he ensures that their future causes will all lead to their ripening;

Fulfillment of the indestructible causes for attaining the Buddha's ten powers is a bodhisattva organ with which he fully develops the roots of goodness by which he is unopposable in conquering the armies of Māra;

The lion's roar of supreme fearlessness is a bodhisattva organ with which he causes all beings to feel joyful;

Acquisition of the Buddha's eighteen dharmas exclusive to the buddhas is a bodhisattva organ with which his wisdom reaches everywhere; and

Universally and completely understanding all beings, all *kṣetras,* all dharmas, and all buddhas is a bodhisattva organ with which, in but a single mind-moment, he clearly sees them all.

These are the ten. If bodhisattvas abide in these dharmas, then they acquire the Tathāgata's unexcelled organ of roots of goodness and indestructible great wisdom.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of heart. What are those ten? They are as follows:

The heart that is energetically diligent by which he completes everything he does;

The heart that is never indolent by which he accumulates the merit-generating practices producing the major marks and secondary signs;

The heart that is immensely brave and strong by which he utterly vanquishes all the armies of Māra;

The heart that accords with principle in its actions by which he gets rid of all afflictions;
The heart that is irreversible by which he never rests until he achieves the realization of bodhi;
The heart that is pure in nature by which his knowing mind is unshakable because it is free of attachments;
The heart that knows beings by which he adapts to their understandings and desires and thereby enables them to gain emancipation;
The heart of the great *brāhma-vihāras, [or four immeasurable minds],*[455] which enable entry into the Dharma of the Buddha by which he knows all beings' various understandings and desires and rescues them without resorting to any other vehicle;
The heart of emptiness, signlessness, wishlessness, and effortlessness by which he perceives the signs of the three realms of existence without ever seizing on any of them; and
The heart that, adorned with the sign of the *svastika,* serves as a supreme treasury of vajra solidity by which, even if *māras* as numerous as all beings were to come and assail him, they would be unable to shake even a single hair on his body.

These are the ten. If bodhisattvas abide in these dharmas, then they acquire the Tathāgata's heart that is a treasury of the light of his unexcelled great wisdom.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of armor. What are those ten? They are as follows:

He dons the armor of great kindness with which he rescues and protects all beings;
He dons the armor of great compassion with which he is able to endure all sufferings;
He dons the armor of great vows with which he completes everything he does;
He dons the armor of dedications with which he establishes all the adornments of the buddhas;
He dons the armor of merit with which he benefits all beings;
He dons the armor of the *pāramitās* with which he liberates all sentient beings;
He dons the armor of wisdom with which he dispels the darkness of all beings' afflictions;
He dons the armor of skillful means with which he develops the roots of goodness of the universal gateways;
He dons the armor of the solid and undistracted resolve to attain all-knowledge by which he does not delight in any of the other vehicles; and

He dons the armor of single-minded certainty with which he abandons doubts about any of the Dharma teachings.

These are the ten. If bodhisattvas abide in these dharmas, then they don the Tathāgata's unexcelled armor with which they are able to vanquish all the armies of Māra.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of weapons. What are those ten? They are as follows:

Giving is the bodhisattva's weapon with which he vanquishes all miserliness;

Upholding moral precepts is the bodhisattva's weapon with which he casts out all forms of transgressions;

Impartiality is the bodhisattva's weapon with which he cuts off all discriminations;

Wisdom is the bodhisattva's weapon with which he eliminates all afflictions;

Right livelihood is the bodhisattva's weapon with which he abandons all forms of wrong livelihood;

The use of skillful means is the bodhisattva's weapon with which he manifests in all places;

Briefly stated, greed, hatred, delusion, and all the other kinds of afflictions are the bodhisattva's weapons for it is through the gateway of the afflictions that he is able to liberate beings;

Saṃsāra is the bodhisattva's weapon by which he never ceases the bodhisattva practice of teaching beings;

The proclamation of Dharma in accordance with reality is the bodhisattva's weapon by which he is able to demolish all attachments; and

All-knowledge is the bodhisattva's weapon by which he never abandons the bodhisattva's gateways of practice.

These are the ten. If bodhisattvas abide in these dharmas, then they are able to rid all beings of the fetters and afflictions they have accumulated throughout the long night [of *saṃsāra*].

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of head. What are those ten? They are as follows:

The head of nirvāṇa, the summit of which no one can see;

The venerated head, revered by all humans and devas;

The head of vast and supreme understanding, supreme of all in the trichiliocosm;

The head of foremost roots of goodness, to which beings of the three realms of existence all make offerings;

The head that supports beings, it has developed the fleshy prominence on the crown of the head;

The head that does not slight or look down on others, it is revered as supreme in all places;

The *prajñāpāramitā* head, it promotes the growth of all dharmas of the meritorious qualities;

The head that is compatible with the knowledge of skillful means, it everywhere manifests bodies the same as those of others;

The head that teaches all beings, it takes all beings as disciples; and

The head that preserves and protects the Dharma eye of all buddhas, it is able to prevent the lineage of the Three Jewels from being cut off.

These are the ten. If bodhisattvas abide in these dharmas, then they acquire the Tathāgata's head possessed of unexcelled great wisdom.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of eyes, namely:

The fleshly eye, so called because it sees all forms;

The heavenly eye, so called because it sees all beings' minds;

The wisdom eye, so called because it sees all beings' faculties and spheres of cognition;

The Dharma eye, so called because it sees all dharmas in a manner consistent with their true character;

The Buddha eye, so called because it sees the Tathāgata's ten powers;

The eye of knowledge, so called because it knows and sees all dharmas;

The light eye, so called because it sees the Buddha's light;

The eye that transcends *saṃsāra*, so called because it sees nirvāṇa;

The unimpeded eye, so called because it has unimpeded vision of everything it sees; and

The eye of all-knowledge, so called because it sees the Dharma realm of the universal gateway.

These are the ten. If bodhisattvas abide in these dharmas, then they acquire the Tathāgata's eye of unexcelled great wisdom.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of ears. What are those ten? They are as follows:

The ear that, hearing the sounds of praise, severs all covetousness;

The ear that, hearing the sounds of disparagement, severs all hatred;

The ear that, on hearing of the two vehicles, is not attached to them and does not seek them;

The ear that, hearing of the bodhisattva path, is filled with joyous exultation;

The ear that, on hearing of the hells and the other places beset by every sort of suffering and difficulty, arouses the mind of great compassion and makes the vast vow;

The ear that, hearing of the supremely marvelous phenomena within the realms of humans and devas, realizes they are all impermanent dharmas;

The ear that, hearing the praises of all buddhas' meritorious qualities, becomes diligently vigorous in causing them all to become quickly and completely fulfilled;

The ear that, hearing of the dharmas of the six perfections, the four means of attraction, and other such dharmas, resolves to cultivate them and vows to perfect them;

The ear that, hearing all the sounds of the worlds of the ten directions, knows them all as like mere echoes and then penetrates their ineffable and extremely profound and sublime meanings; and

The ear that, from the time the bodhisattva-mahāsattva makes the initial resolve until he reaches the site of enlightenment, always listens to right Dharma, never ceasing for even a moment, and yet never relinquishes the work of teaching beings.

These are the ten. If bodhisattvas perfect these dharmas, then they acquire the Tathāgata's unexcelled ear of great wisdom.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of nose. What are those ten? They are as follows:

The nose that, on smelling all kinds of things that are foul smelling, does not take them to be foul smelling;

The nose that, on smelling all kinds of things that are pleasantly fragrant, does not take them to be pleasantly fragrant;

The nose that, on smelling things that are both pleasantly fragrant and foul smelling remains even-minded;

The nose that, on smelling that which is neither pleasantly fragrant nor foul smelling, abides in equanimity;

The nose that, whenever it smells all the smells of the fragrances and foul smells of beings' clothes, bedding, or bodies is thereby able to know the character of their practice as associated with either greed, hatred, or delusion, or a relatively equal portion of all of these;

The nose that, whenever it smells the fragrances of grasses, trees, and other such things at the site of hidden treasures is able to clearly distinguish them as if they were directly present before his very eyes;

The nose that, whenever it smells any smell from anywhere at all, whether it be from as far down as the Avīci Hells or from as high as the peak of existence, he then knows the actions those beings practiced in the past;

The nose that, whenever it smells the fragrance of *śrāvaka* disciples' giving, moral-precept observance, or wisdom based on abundant learning, he still continues to abide in the resolve to gain all-knowledge and is not caused to become distracted by it;

The nose that, on smelling the fragrance associated with all the bodhisattva practices, uses equanimous wisdom to enter the ground of the Tathāgata; and

The nose that, even on smelling the fragrance of all buddhas' spheres of cognition, still refrains from abandoning the bodhisattva practices.

These are the ten. If bodhisattvas perfect these dharmas, then they acquire the Tathāgata's nose possessed of measureless and boundless purity.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of tongue. What are those ten? They are as follows:

The tongue that reveals and expounds upon the actions of infinitely many beings;

The tongue that reveals and expounds upon infinitely many Dharma gateways;

The tongue that praises all buddhas' endless meritorious qualities;

The tongue that preaches with endless eloquence;

The tongue that explains the Great Vehicle's provisions for enlightenment;

The tongue that everywhere covers the ten directions of space;

The tongue that everywhere illuminates all buddha *kṣetras*;

The tongue that everywhere enables beings to awaken and understand;

The tongue that elicits the praise and happiness of all buddhas; and

The tongue that conquers all *māras* and followers of non-Buddhist paths, extinguishes all of *saṃsāra*'s afflictions, and enables beings to reach nirvāṇa.

These are the ten. If bodhisattvas perfect these dharmas, then they acquire the Tathāgata's unexcelled tongue that everywhere covers all buddha lands.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of bodies. What are those ten? They are as follows:

The human body, in order to teach all people;

The nonhuman body, in order to teach the hell-dwellers, the animals, and the hungry ghosts;

The deva body, in order to teach those beings in the desire realm, form realm, and formless realm;

The body of those still in training, in order to reveal the grounds of training;

The body of those beyond training, in order to reveal the grounds of the arhats;

The body of the *pratyekabuddha*, in order to teach beings and enable them to enter the grounds of the *pratyekabuddha*;

The body of the bodhisattva, in order to enable beings to achieve success in the Great Vehicle;

The body of a *tathāgata*, in order to enable crown-anointing consecrations with the waters of wisdom;

The mind-generated body, in order to use skillful means to manifest birth; and

The Dharma body free of contaminants, in order to effortlessly appear in the bodies of every kind of being.

These are the ten. If bodhisattvas perfect these dharmas, then they acquire the Tathāgata's unexcelled body.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of mind. What are those ten? They are as follows:

The supreme leader mind with which he produces all kinds of roots of goodness;

The securely abiding mind with which he maintains deep and unshakably solid faith;

The deeply penetrating mind with which he accords with the Buddha's Dharma and thus understands it;

The inwardly understanding mind with which he understands the mental dispositions of beings;

The undisturbed mind with which he is not contaminated by any of the afflictions;

The clear and pure mind with which he is invulnerable to being stained by the adventitious defilements;

The mind that skillfully contemplates beings with which he never misses the right time by even a single mind-moment;

The mind that skillfully chooses what is to be done with which he never has even a single circumstance in which he commits a transgression;

The mind that skillfully guards all the sense faculties with which he trains them and does not allow them to become scattered; and

The mind that skillfully enters samādhi with which he deeply enters the Buddha's samādhi free of a self or any possessions of a self.

These are the ten. If bodhisattvas abide in these dharmas, then they acquire the unexcelled mind of all buddhas.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of practices. What are those ten? They are as follows:

The practice of listening to the Dharma by which he enjoys the Dharma;
The practice of speaking the Dharma by which he benefits beings;
The practice of abandoning desire, hatred, delusion, and fear by which he trains his own mind;
Desire realm practice by which he teaches desire-realm beings;
Form and formless realm samādhi practice by which he causes those beings to quickly return;
Practice that pursues the meaning of Dharma by which he swiftly acquires wisdom;
Practice in all the stations of rebirth by which he exercises sovereign mastery in teaching beings;
Practice in all buddha *kṣetras* by which he reveres and makes offerings to all buddhas;
Nirvāṇa practice by which he never ceases his continuous presence in *saṃsāra*; and
Practice that achieves complete fulfillment of all the dharmas of the Buddha by which he never abandons his practice of the dharmas of the bodhisattva.

These are the ten. If bodhisattvas abide in these dharmas, then they acquire the Tathāgata's practice which is free of either coming or going.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of abiding. What are those ten? They are as follows:

Abiding in the resolve to attain bodhi, never forgetting it;
Abiding in the *pāramitās,* never wearying of the provisions for enlightenment;
Abiding in speaking the Dharma, increasing his wisdom;
Abiding in an *araṇya,* [a forest dwelling], realizing the great *dhyāna* absorptions;
Abiding in compliance with all-knowledge, the *dhūta* austerities, being easily satisfied, and the four lineage-bases of the *āryas,* having but few desires and few concerns;
Abiding in deep faith, supporting right Dharma;

Abiding in drawing near to the Tathāgata, training in the Buddha's awesome deportment;
Abiding in developing the spiritual superknowledges, achieving the complete fulfillment of great wisdom;
Abiding in the realization of patience,[456] achieving the complete fulfillment of his prediction [of future buddhahood]; and
Abiding at the site of enlightenment, reaching the complete fulfillment of the powers, the fearlessnesses, and all the other dharmas of the Buddha.

These are the ten. If bodhisattvas abide in these Dharmas, then they acquire the unexcelled abiding in all-knowledge.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of sitting. What are those ten? They are as follows:

Sitting on the seat of the wheel-turning king from which he promotes the ten courses of good karmic action;
Sitting on the seat of the Four Heavenly Kings from which he freely establishes the Buddha's Dharma in all worlds;
Sitting on the seat of Lord Śakra from which he serves as the supreme lord of all beings;
Sitting on the seat of the Brahma Heaven King from which he gains sovereignty over his own mind and others' minds;
Sitting on the lion's seat from which he is able to teach the Dharma;
Sitting on the seat of right Dharma from which he uses the power of complete-retention *dhāraṇīs* and eloquence to reveal and explain it;
Sitting on the seat of solidity from which his vows are completely fulfilled;
Sitting on the seat of the great kindness from which he gladdens even evil beings;
Sitting on the seat of the great compassion from which he tirelessly endures all kinds of sufferings; and
Sitting on the vajra seat from which he subdues the many *māras* and followers of non-Buddhist paths.

These are the ten. If bodhisattvas abide in these dharmas, then they are able to sit on the Tathāgata's unexcelled throne of right enlightenment.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of recumbence. What are those ten? They are as follows:

Quiescent recumbence, with peacefulness in both body and mind;
Recumbence in *dhyāna* absorption, cultivating in accordance with principle;

Recumbence in samādhi, with pliancy in both body and mind;
Brahma Heaven recumbence, refraining from any disturbance of either self or others;
Recumbence in the good karmic deeds, not having regrets later on;
Recumbence in right faith, which cannot be shaken even slightly;
Recumbence in the right path, as awakened by the good spiritual guide;
Recumbence in marvelous vows, with skillful dedications;
Recumbence in the completion of all his endeavors, having done what is to be done; and
Recumbence in effortlessness, everything having become a matter of course.

These are the ten. If bodhisattvas abide in these dharmas, then they acquire the Tathāgata's recumbence in the unexcelled great Dharma in which they are all able to awaken all beings.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of places in which he abides. What are those ten? They are as follows:

He takes the great kindness as his abode, for his mind regards all beings equally;
He takes the great compassion as his abode, for he never slights those who have not yet received the training;
He takes the great sympathetic joy as his abode, for he has abandoned all worry and affliction;
He takes the great equanimity as his abode, for he regards the conditioned and the unconditioned equally;
He takes all the *pāramitās* as his abode, for he takes the resolve to attain bodhi as foremost;
He takes the emptiness of everything as his abode, for he is skillful in his contemplations;
He takes signlessness as his abode, for he never abandons the right and fixed position;[457]
He takes wishlessness as his abode, for he contemplates rebirth;
He takes mindfulness and wisdom as his abode, for his patience with dharmas has become completely fulfilled; and
He takes the uniform equality of all dharmas as his abode, for he has received his prediction [of future buddhahood].

These are the ten. If bodhisattvas abide in these dharmas, then they acquire the Tathāgata's unexcelled and unimpeded abode.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of bases of practice. What are those ten? They are as follows:

He takes right mindfulness as his place of practice to completely fulfill [the practice of] the stations of mindfulness;

He takes all of the rebirth destinies as his place of practice for he is rightly enlightened to the aims of the Dharma;

He takes wisdom as his place of practice to be able to please the Buddha;

He takes the *pāramitās* as his place of practice to completely fulfill the wisdom of all-knowledge;

He takes the four means of attraction as his place of practice to teach beings;

He takes *saṃsāra* as his place of practice to accumulate roots of goodness;

He takes various sorts of talking and light-hearted interaction with beings as his place of practice to adapt to what is fitting in teaching them and enabling them to gain eternal emancipation;

He takes the spiritual superknowledges as his place of practice to know all beings' faculties and spheres of experience;

He takes skillful means as his place of practice in order to accord with the *prajñāpāramitā*; and

He takes the site of enlightenment as his place of practice to succeed in attaining all-knowledge while still never ceasing the bodhisattva practices.

These are the ten. If bodhisattvas abide in these dharmas, then they acquire the Tathāgata's unexcelled place of practicing great wisdom.

Sons of the buddha, the bodhisattva-mahāsattva has ten [other][458] kinds of contemplations. What are those ten? They are as follows:

The contemplation that knows all actions through perceiving all their subtleties;

The contemplation that knows all the rebirth destinies through not seizing on [the existence of] beings;

The contemplation that knows all faculties through completely comprehending the nonexistence of faculties;

The contemplation that knows all dharmas as not incompatible with the Dharma realm;

The contemplation that sees the Buddha's Dharma through diligently cultivating the Buddha eye;

The contemplation leading to the attainment of wisdom through explaining the Dharma in accordance with its principles;

The contemplation leading to the unproduced-dharmas patience through a definite and complete comprehension of the Buddha's Dharma;

The contemplation leading to the ground of irreversibility through extinguishing all afflictions and stepping beyond the three realms of existence and the grounds of the two vehicles;

The contemplation leading to the ground of the crown-anointing consecration through gaining unshakable sovereign mastery of all dharmas of the Buddha; and

The contemplation leading to the samādhi of well awakened wisdom through doing the Buddha's works throughout the ten directions.

These are the ten. If bodhisattvas abide in these dharmas, then they acquire the Tathāgata's unexcelled great contemplative wisdom.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of universal contemplation. What are those ten? They are as follows:

Universal contemplation of all who come as supplicants with which, free of any thoughts of opposition, he fulfills their wishes;

Universal contemplation of all beings who transgress against the moral precepts with which he establishes them in the Tathāgata's pure moral precepts;

Universal contemplation of all beings with harmful intentions with which he establishes them in the Tathāgata's power of patience;

Universal contemplation of all indolent beings with which he encourages them and enables them to become energetically diligent in never give up bearing the Great Vehicle's burden;

Universal contemplation of all beings with muddled minds with which he enables them to abide free of distraction on the Tathāgata's ground of all-knowledge;

Universal contemplation of all evil-minded beings with which he enables them to become rid of doubts and dispels their existence-reifying views;

Universal contemplation of all impartial good spiritual guides with which he complies with their instructions and abides in the Buddha's Dharma;

Universal contemplation of all Dharma teachings he has heard with which he swiftly acquires realized perception of the ultimate meaning;

Universal contemplation of all of the boundlessly many beings with which he never abandons the power of great compassion; and

Universal contemplation of the Dharma of all buddhas with which he swiftly succeeds in fully realizing all-knowledge.

These are the ten. If bodhisattvas abide in these dharmas, then they acquire the Tathāgata's unexcelled universal contemplation with great wisdom.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of swiftness. What are those ten? They are as follows:

The swiftness like that of the king of bulls with which he outshines that of everyone in all the great congregations of devas, dragons, *yakṣas*, *gandharvas*, and others;

The swiftness like that of the king of elephants with which his mind is well-regulated and pliant as it bears the burden of all beings;

The swiftness like that of the king of dragons with which he spreads forth the dense clouds of the great Dharma, shines the dazzling light of liberation's lightning flashes, causes the quaking thunder of reality-accordant meaning, and pours down the elixir of immortality of all the roots, powers, enlightenment factors, *dhyāna* absorptions, liberations, and samādhis;

The swiftness like that of the king of the great golden-winged *garuḍa* birds with which he is able to dry up the waters of desire, break the shell of delusion, pounce on and seize the poisonous dragons of afflictions' evils, and enables liberation from *saṃsāra*'s great ocean of suffering;

The swiftness like that of the great king of lions with which he abides in fearlessness, impartiality, and great wisdom and, using them as his weapons, he vanquishes the many *māras* and the followers of non-Buddhist paths;

The swiftness like that of the valiant stalwarts with which he is able to vanquish all the adversarial afflictions on the great battlefield of *saṃsāra;*

The swiftness like that of the great wisdom with which he knows the aggregates, the sense realms, the sense bases, and all aspects of conditioned arising and thus explains all dharmas with sovereign mastery;

The swiftness like that of the *dhāraṇīs* with which, using the power of mindfulness and wisdom, he retains dharmas, never forgets them, and, adapting to beings' faculties, expounds on them for their benefit;

The swiftness of eloquence with which, with unimpeded speed, he swiftly analyzes everything and then benefits and gladdens everyone; and

The swiftness like that of the Tathāgata with which he fulfills the wisdom of all-knowledge and all the dharmas of the provisions for enlightenment and, using the wisdom which is responsive in but a single mind-moment, he sees to it that whatever should be realized is all realized, that whatever should be awakened to is all awakened to, and then, sitting on the lion throne, he conquers the *māra* adversaries and gains *anuttarasamyaksaṃbodhi.*

These are the ten. If bodhisattvas abide in these dharmas, then they acquire all buddhas' unexcelled and masterful swiftness in all dharmas.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of lion's roar. What are those ten? As follows, they are those in which he proclaims:

"I will certainly attain the right and perfect enlightenment." This is the great lion's roar of the bodhi resolve;

"I shall liberate all unliberated beings, emancipate all unemancipated beings, bring peace to all unpeaceful beings, and lead to nirvāṇa all beings who have not yet reached nirvāṇa." This is the great lion's roar of the great compassion;

"I shall prevent the lineage of the Buddha, Dharma, and Sangha from ever being cut off." This is the great lion's roar of repaying the Tathāgata's kindness;

"I shall purify all buddha *kṣetras*." This is the great lion's roar of ultimately solid of vows;

"I shall extinguish all the wretched destinies and the difficulties.[459]" This is the great lion's roar of personally upholding the pure moral precepts;

"I shall completely fulfill all the Buddha's physical, verbal, and mental adornments of the major marks and secondary signs." This is the great lion's roar of the tireless pursuit of merit;

"I shall completely fulfill the wisdom of all buddhas." This is the great lion's roar of the tireless pursuit of wisdom;

"I shall destroy all the many *māra*s as well as all the works of the *māra*s." This is the great lion's roar of the cultivation of right practice in severing all afflictions;

"I shall completely realize all dharmas as devoid of self, as devoid of any being, as devoid of any life span, as devoid of any *pudgala*, as empty, signless, and wishless, and as pure as space." This is the great lion's roar of the unproduced-dharmas patience; and

The bodhisattva who has reached his last birth causes quaking in all buddha *kṣetras* and purifies them all. At this time, Śakra, Brahma, and all the Four Heavenly Kings come to him, utter praises, and make the request: "We only pray that the Bodhisattva, by resort to the dharma of the birthless, will manifest the taking on of birth." Then, using the eye of unimpeded wisdom, the Bodhisattva everywhere contemplates all beings in the world, realizes, "There are none among them like me," and then straightaway manifests birth into the palace of the King. Of his own accord, he strides seven steps and roars the great lion's roar, declaring: "I am the most supreme of all who abide in the world. I shall forever put an end to the boundaries imposed by *saṃsāra*." This is the great lion's roar of doing just as one has said.

These are the ten. If bodhisattvas abide in these dharmas, then they acquire the Tathāgata's unexcelled lion's roar.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of pure giving. What are those ten? They are as follows:

Equal giving, by which he does not discriminate among beings;
Giving that accords with others' wishes, by which he provides whatever they wish;
Undistracted giving, by which he causes others to benefit from it;
Giving which accords with whatever is fitting, by which he recognizes what is superior, middling, or inferior;
Non-abiding giving, by which he does not seek any reward;
Freely relinquishing giving, by which his mind does not retain any fond attachment;
The giving of everything, by which he attains ultimate purity;
Giving dedicated to the realization of bodhi, by which he abandons both the conditioned and the unconditioned;
Giving in the course of teaching beings, which he never relinquishes even on reaching the site of enlightenment; and
Giving in which the three spheres [involved in giving] have all been purified, by which, with right mindfulness, he contemplates the benefactor, the recipient, and the gift as like empty space.

These are the ten. If bodhisattvas abide in these, then they acquire the Tathāgata's unexcelled, pure, and vast giving.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of pure moral precepts. What are those ten? They are as follows:

The pure moral precepts of the body, by which he guards against the three evils of the body;[460]
The pure moral precepts of speech, by which he abandons the four transgressions in speech;[461]
The pure moral precepts of the mind, by which he forever abandons covetousness, ill will, and wrong views;[462]

The pure moral precept of refraining from transgressing against any of the aspects of the training, by which he becomes a venerated leader of all humans and devas;

The pure moral precept of preserving and protecting the resolve to attain bodhi, by which he does not delight in the small vehicle;

The pure moral precept of preserving and protecting whatever has been decreed by the Tathāgata, by which he remains immensely fearful of ever committing even the most subtle transgression;

The pure moral precept of guarding and upholding them even in secret, by which he skillfully rescues beings who transgress against the precepts;

The pure moral precept of not committing any kind of evil deed, by which he vows to cultivate all good dharmas;

The pure moral precept of abandoning all existence-reifying views, by which he remains free of attachment to the precepts themselves;[463] and

The pure moral precept of protecting all beings, by which he arouses the great compassion.

These are the ten. If bodhisattvas abide in these dharmas, then they acquire the Tathāgata's unexcelled flawless pure moral precepts.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of pure patience. What are those ten? They are as follows:

The pure patience that peacefully endures disparaging insults, by which he protects beings;

The pure patience that peacefully endures even attacks with knives and staves, by which he well protects both himself and others;

The pure patience that does not become angry or malicious, by which he maintains an unshakable mind;

The pure patience that refrains from censuring inferiors, by which he is able to be tolerant when serving as a superior;

The pure patience that rescues all who take refuge in him, by which he is willing to sacrifice even his own body and life;

The pure patience that abandons pride in self, by which he never slights those who are not yet well trained;

The pure patience that does not become angry even when subjected to cruelty or slander, by which he contemplates this as like a mere illusion;

The pure patience that does not seek to pay back offenses committed by others, by which he does not perceive the existence of either self or others;

The pure patience that does not follow the afflictions, by which he transcends all spheres of experience; and

The pure patience that accords with the bodhisattva's genuine wisdom and knows all dharmas as unarisen, by which he enters the sphere of cognition of all-knowledge even without depending on instruction from others.

These are the ten. If bodhisattvas abide in these, then they acquire all buddhas' unexcelled dharma patience to which they awaken without the assistance of others.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of pure vigor. What are those ten? They are as follows:

The pure vigor of the body, with which he is irreversibly persistent in serving and making offerings to the buddhas and bodhisattvas as well as his teachers, elders, and other fields of merit;

The pure vigor in speech, with which he extensively teaches others whatever Dharma he has heard while also tirelessly praising the meritorious qualities of the Buddha;

The pure vigor of mind, with which he is well able to ceaselessly enter and emerge from meditations on kindness, compassion, sympathetic joy, and equanimity, the *dhyāna* absorptions, the liberations, and the samādhis;

The pure vigor of the correct and straight mind, with which he remains free of deception, flattery, deviousness, and falseness as he irreversibly persists in all his diligent cultivation;

The pure vigor of the increasingly superior resolve, with which he resolutely and constantly pursues the most supreme wisdom while vowing to possess all the dharmas of purity;

The pure vigor not pursued in vain, with which, until he attains bodhi, he never rests in the midst of his accumulation of proficiency in giving, moral virtue, patience, and extensive learning;

The pure vigor in vanquishing all *māras*, with which he is able to utterly extinguish all desire, hatred, delusion, and wrong views as well as all afflictions and all the entangling hindrances;

The pure vigor in fully developing the light of wisdom, with which, in everything he does, he skillfully contemplates and ensures they are all completed so as to have no regrets and so as to acquire all buddhas' exclusive dharmas;

The pure vigor without coming or going, with which he acquires reality-accordant wisdom, enters the gateway to the Dharma realm, realizes the equality of body, speech, and mind, understands signs as non-signs, and becomes free of attachments; and

The pure vigor that perfects the light of Dharma, with which he steps beyond all the grounds, acquires the Buddha's crown-anointing consecration, and uses the body free of contaminants to manifest dying and being born, leaving the home life, becoming enlightened, proclaiming the Dharma, and crossing into nirvāṇa, thus completely fulfilling the works of Samantabhadra such as these.

These are the ten. If bodhisattvas abide in these dharmas, then they acquire the Tathāgata's unexcelled great pure vigor.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of pure *dhyāna*. What are those ten? They are as follows:

The pure *dhyāna* in which he always delights in leaving the home life, by which he relinquishes all that he possesses;

The pure *dhyāna* in which he finds the true good spiritual guide, by which he is shown and taught the right path;

The pure *dhyāna* in which he dwells in the *araṇya*, the forest dwelling, enduring wind, rain, and other such things, by which he abandons self and possessions of a self;

The pure *dhyāna* in which he abandons the troublesome disturbances of beings, by which he always delights in quiescence;

The pure *dhyāna* in which his mental actions are pliant, by which he guards all his faculties;

The pure *dhyāna* in which the mind and its cognition are quiescent, by which no sounds or other thorns of *dhyāna* absorption can disturb him;

The pure *dhyāna* of the skillful means for awakening to the path, by which, in contemplating all things, they all lead to direct realization;

The pure *dhyāna* in which he abandons all attachment to delectable experiences, by which he still does not abandon the desire realm;

The pure *dhyāna* in which he brings forth the superknowledges, by which he knows the faculties and natures of all beings; and

The pure *dhyāna* of sovereign and easeful mastery, by which he enters the Buddha's samādhi and realizes the nonexistence of self.

These are the ten. If bodhisattvas abide in these, then they acquire the Tathāgata's unexcelled great pure *dhyānas*.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of pure wisdom. What are those ten? They are as follows:

The pure wisdom that knows all causes, by which he does not negate their effects;

The pure wisdom that knows all conditions, by which he does not oppose how they come together;

The pure wisdom that knows both annihilationism and eternalism are untrue, by which he always comprehends conditioned arising in accordance with reality;

The pure wisdom that removes all views, by which he neither seizes upon nor rejects any of the characteristics of beings;

The pure wisdom that contemplates the mental actions of all beings, by which he fully realizes they are like mere conjurations;

The pure wisdom that is possessed of vast eloquence, by which he has unimpeded skill in questions and responses revealing the distinctions in all dharmas;

The pure wisdom that no *māra,* no follower of non-Buddhist paths, no *śrāvaka* disciple, and no *pratyekabuddha* could ever know, by which he deeply penetrates the wisdom of all *tathāgatas;*

The pure wisdom that perceives the sublime Dharma body of all buddhas, that perceives the fundamentally pure nature of all beings, that perceives the complete quiescence of all dharmas, and that perceives all *kṣetras'* identity with empty space, by which he has an unimpeded knowledge of all signs;

The pure wisdom that knows all the complete-retention *dhāraṇīs,* all the kinds of eloquence, all the skillful means, and all the *pāramitās,* by which he is enabled to acquire all the most supreme forms of wisdom; and

The pure wisdom in which, in but a single mind-moment of vajra wisdom, he knows the equality of all dharmas, by which he acquires the most supreme knowledge of all dharmas.

These are the ten. If bodhisattvas abide in these, then they acquire the Tathāgata's unimpeded great wisdom.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of pure kindness. What are those ten? They are as follows:

The pure kindness of the impartial mind, by which he everywhere attracts all beings without any selective discriminations;

The pure kindness that benefits others, by which he causes them all to be delighted with whatever he does;

The pure kindness that, in attracting beings, takes them to be the same as himself, by which he ultimately enables them all to escape from *saṃsāra;*

The pure kindness that never abandons those in the world, by which he always bears them in mind as he accumulates roots of goodness;

The pure kindness that is able to reach liberation, by which he everywhere enables beings to extinguish all their afflictions;
The pure kindness that brings forth bodhi, by which he everywhere enables beings to generate the resolve to seek all-knowledge;
The pure kindness that is unimpeded in the world, by which he emanates great light that illuminates everyone equally;
The pure kindness that completely fills all of empty space, by which there is no place it does not reach as he strives to rescue beings;
The pure kindness that focuses on dharmas, by which he realizes the genuine dharma of true suchness; and
The pure kindness that is free of conditions, by which he enters the bodhisattva's rebirth-transcending nature.

These are the ten. If bodhisattvas abide in these dharmas, then they acquire the Tathāgata's unexcelled and vast pure kindness.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of pure compassion. What are those ten? They are as follows:

The pure compassion even in the absence of companions, with which it is he alone who arouses his resolve;
The pure compassion that remains free of weariness, with which he does not even find it toilsome to substitute for all beings in taking on their sufferings;
The pure compassion that takes on births even among the difficulties,[464] doing so in order to liberate beings;
The pure compassion that takes on births in the good rebirth destinies, with which he reveals impermanence;
The pure compassion manifested for the sake of beings fixed in what is wrong, with which he will even pass through kalpas without ever abandoning his vast vows;
The pure compassion in which one is not attached to his own bliss, with which he everywhere bestows happiness on other beings;
The pure compassion in which one does not seek any reward for one's kindness, with which he cultivates the purification of his own mind;
The pure compassion that is able to do away with the inverted views, with which he teaches Dharma in accordance with reality;
The bodhisattva-mahāsattva knows that the fundamental nature of all dharmas is pure, free of defiling attachments, and free of feverish afflictions while knowing too that it is because of adventitious afflictions that one experiences the many kinds

of suffering. Having come to know such things, he arouses a great compassion for all beings known as "[the compassion of] the pure fundamental nature," with which he teaches the undefiled, pure, and radiant Dharma for their benefit; and

The bodhisattva-mahāsattva knows that all dharmas are like the tracks of birds flying across the sky and knows that beings, having their vision obscured by the cataracts of their delusions, are unable to completely illuminate them. Contemplating beings, he arouses the mind of great compassion known as "[the compassion of] genuine wisdom" with which he reveals the dharma of nirvāṇa for their sakes.

These are the ten. If bodhisattvas abide in these dharmas, then they acquire the Tathāgata's unexcelled and vast pure compassion.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of pure sympathetic joy. What are those ten? They are as follows:

The pure sympathetic joy with which he resolves to attain bodhi;

The pure sympathetic joy with which he relinquishes everything he possesses;

The pure sympathetic joy with which he does not blame and reject beings who have broken the moral precepts, but rather teaches and ripens them;

The pure sympathetic joy with which he is able to tolerate beings who do evil deeds and vows to rescue and liberate them;

The pure sympathetic joy with which he is even willing to sacrifice his own body in seeking the Dharma and still not raise any thoughts of regret;

The pure sympathetic joy with which he relinquishes his own sensual bliss and always delights in Dharma bliss;

The pure sympathetic joy with which he enables all beings to relinquish the bliss arising from material possessions and then always delight in Dharma bliss;

The pure sympathetic joy of impartiality throughout the Dharma realm with which he is insatiable in going to see all buddhas to revere and make offerings to them;

The pure sympathetic joy with which he enables all beings to cherish and delight in easeful mastery in entering and arising from the *dhyāna* absorptions, liberations, and samādhis; and

The pure sympathetic joy with which he delights in according with the bodhisattva path while completely practicing all the austere practices and realizing the Muni's unshakably quiescent and unexcelled meditative absorptions and wisdom.

These are the ten. If bodhisattvas abide in these dharmas, then they acquire the Tathāgata's unexcelled and vast pure sympathetic joy.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of pure equanimity. What are those ten? They are as follows:

The pure equanimity with which he refrains from becoming fondly attached when all beings revere and make offerings to him and the pure equanimity with which he refrains from becoming angry when all beings slight and disparage him;[465]

The pure equanimity with which he always remains in the world and yet is never defiled by the eight worldly dharmas;[466]

The pure equanimity with which he awaits the right time to teach beings who are vessels of the Dharma and does not dislike those who are not vessels of the Dharma;

The pure equanimity with which he does not seek the dharmas of the practitioners of the two vehicles who are either still in training or beyond training;

The pure equanimity with which his mind always abandons all dharmas related to the desire-based pleasures which lead to the afflictions;

The pure equanimity with which he refrains from praising the renunciation of *saṃsāra* as practiced by the practitioners of the two vehicles;

The pure equanimity with which he abandons all worldly discourse, all discourse not associated with nirvāṇa, all discourse not abandoning the desires, all discourse that does not accord with principle, all discourse that torments or disturbs others, all discourse of *śrāvaka* disciples or *pratyekabuddhas,* and, in general, all other such discourse up to and including that which obstructs the bodhisattva path, all of which he leaves far behind;

The pure equanimity with which, when there is some being whose faculties have already ripened to the point where they have developed mindfulness and wisdom but they have still not yet become able to know the most supreme Dharma, he awaits the right time and only then instructs them in it;

The pure equanimity with which, when some being taught by the bodhisattva in the past must await his reaching the ground of buddhahood before he can successfully train him, he even then awaits the appropriate time; and

The pure equanimity with which the bodhisattva-mahāsattva remains free of any conception of any of those two persons as either superior or inferior or as worthy of selection or rejection.

In this, he abandons all the many different kinds of discrimination, constantly abides in right meditative absorption, and then penetrates reality-accordant Dharma, whereupon his mind achieves the realization of patience.[467]

These are the ten. If bodhisattvas abide in these, then they acquire the Tathāgata's unexcelled and vast pure equanimity.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of meaning. What are those ten? They are as follows:

The meaning in extensive learning, by which he is steadfast in cultivation;

The meaning in Dharma, by which he uses skillful means in contemplating and discerning [how to proceed];

The meaning in emptiness, by which [he realizes] the supreme meaning;

The meaning in quiescence, by which he separates from the noise and confusion of beings;

The meaning in ineffability, by which he does not become attached to any speech or words;

The meaning in according with reality, by which he fully comprehends the identity of the three periods of time;

The meaning in the Dharma realm, by which [he realizes] all dharmas are of a single flavor;

The meaning in true suchness, by which all *tathāgatas* accord with and enter it;

The meaning in the apex of reality, by which he completely realizes the ultimate in accordance with reality; and

The meaning in the great *parinirvāṇa*, by which he extinguishes all suffering and yet still cultivates all bodhisattva practices.

These are the ten. If bodhisattvas abide in these dharmas, then they acquire the unexcelled meaning of all-knowledge.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of dharmas. What are those ten? They are as follows:

The dharma of reality, by which he cultivates in accordance with what has been taught;

The dharma of abandoning grasping, by which he transcends both the agent of grasping and the object of grasping;

The dharma of noncontentiousness, by which he is free of all deluded contentiousness;

The dharma of quiescence, by which he extinguishes all the feverish afflictions;

The dharma of dispassion, by which he cuts off all desire;

The dharma of nondiscrimination, by which he forever puts to rest all discriminations involved in manipulating objective conditions;

The dharma of the unproduced, by which he is as immovable as empty space;

The dharma of the unconditioned, by which he transcends all the signs of arising, abiding, and destruction;

The dharma of the original nature, by which the inherent nature is undefiled purity; and

The dharma of abandoning all forms of mere *upādhi*, [or semblance] nirvāṇa dharmas,[468] by which he is able to bring forth all the bodhisattva practices and cultivate them incessantly.

These are the ten. If bodhisattvas abide in these, then they acquire the Tathāgata's unexcelled vast Dharma.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of merit-based provisions for enlightenment.[469] What are those ten? They are as follows:

Encouraging beings to arouse the resolve to attain bodhi is a bodhisattva's merit-based provision for enlightenment, this because he thereby ensures that the lineage of the Three Jewels will never be cut off;

Following along in accordance with the ten kinds of dedication is a bodhisattva's merit-based provision for enlightenment, this because he thereby cuts off all bad dharmas and accumulates all good dharmas;

Using wisdom to guide and instruct is a bodhisattva's merit-based provision for enlightenment, this because he thereby steps entirely beyond all merit within the three realms of existence;

Tireless resolve is a bodhisattva's merit-based provision for enlightenment, this because he thereby ultimately liberates all beings;

Relinquishing all of one's inward and outward possessions is a bodhisattva's merit-based provision for enlightenment, this because he is thereby free of attachment to anything at all;

Irreversible vigor for the sake of the complete fulfillment of the major marks and secondary signs is a bodhisattva's merit-based provision for enlightenment, this because he thereby opens the gateway to limitless great giving;

Dedicating all three categories of superior, middling, and lesser roots of goodness to the realization of unexcelled bodhi, having none that one's mind looks on but lightly—this is a bodhisattva's merit-based provision for enlightenment, this because he thereby accords with skillful means;

Arousing the great compassion even for all beings who are fixed in what is wrong, inferior, or unwholesome while not cherishing any slighting or disdainful attitude toward them—this is a bodhisattva's merit-based provision for enlightenment, this because he thereby always arouses the great man's mind of vast vows;

Reverently making offerings to all *tathāgatas*, conceiving of all bodhisattvas as *tathāgatas*, and gladdening all beings—this is a bodhisattva's merit-based provision for enlightenment, this because he thereby preserves his original vows with ultimate solidity and durability; and

For *asaṃkhyeyas* of kalpas, the bodhisattva-mahāsattva accumulates roots of goodness wishing himself to take up the realization of unexcelled bodhi, thus bringing it to the point that it is as if resting in the palm of his hand, yet he relinquishes it all and bestows it on all beings with a mind entirely free of distress or affliction and also free of regrets, doing so with his mind as vast as the realm of empty space—this is a bodhisattva's merit-based provision for enlightenment, this because he thereby brings forth great wisdom and realizes the great Dharma.

These are the ten. If bodhisattvas abide in these, then they completely fulfill the Tathāgata's unexcelled and vast accumulation of merit.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of wisdom-based provisions for enlightenment. What are those ten? They are as follows:

He draws near to a genuine good spiritual guide possessed of abundant learning, respectfully makes offerings to him, deeply esteems him, bows down in reverence to him, and follows along in accordance with him in many different ways while never opposing his teachings. This is what constitutes the first of them. It is based on being correct and straightforward in all things and on remaining free of any deception;

He forever abandons arrogance and pride, always practices humility and respectfulness, maintains physical, verbal, and mental deeds entirely free of coarse and uncivilized actions, remains gentle, harmonious, and accordant with goodness, refrains from deceptiveness, and abstains from deviousness. This is what constitutes the second of them. It is based on his being personally capable of becoming a vessel for the Buddha's Dharma;

He possesses mindfulness and wisdom that accord with awakening, never becomes scattered and confused, and maintains a sense of shame, dread of blame, and gentle harmoniousness in which his mind is peaceful and imperturbable, in which he always bears in mind the six kinds of mindfulness,[470] in which he always practices the six kinds of [harmony and] respect,[471] and in which he always follows along in accordance with and abides in the six dharmas of solidity.[472] This is what constitutes the third of them. It is based on its serving as a skillful means for development of the ten kinds of knowledge;[473]

He delights in the Dharma, delights in meaning, and takes the Dharma as what is blissful. He always delights in listening to it and, in this, he is insatiable. He abandons worldly treatises and worldly discourse and especially focuses his mind on listening to world-transcending discourse while leaving the small vehicle far behind and entering the wisdom of the Great Vehicle. This is what constitutes the fourth of them. It is based on his being single-minded in his recollection and free of any scattered movement;

His mind is focused on taking up the burden of the six *pāramitās*. His practice of the four abodes of Brahma[474] has already become completely ripened. He accords with the dharmas of the clarities and skillfully cultivates them all.[475] He is diligent in posing questions to persons who are intelligent, quick-witted, and wise, abandons the wretched destinies, and takes refuge in the courses of good karmic action. His mind always cherishes and delights in right mindfulness and contemplation, he subdues his own emotions, and he guards the minds of others. This is what constitutes the fifth of them. It is based on solidly enduring cultivation of the genuine practices;

He always delights in emancipation from the three realms of existence and is not attached to them. He maintains constant awakened awareness of his own mind, is ever free of evil thoughts, and has already cut off the three types of ideation.[476] His three kinds of actions[477] are all good and he possesses a decisively resolute and complete knowledge of the mind's inherent nature. This is what constitutes the sixth of them. It is based on the ability to enable purity to arise in the minds of both himself and others;

He contemplates the five aggregates as in every case like illusory phenomena, the sense realms as comparable to poisonous snakes, the sense fields as like an empty village, and all dharmas as like conjurations, like mirages, like the moon reflected in water, like dreams, like shadows, like echoes, like reflected images, like images drawn in space, like the wheel shape created by a whirling firebrand, like the hues of rainbow, like the light of the sun or moon, as signless, as formless, as neither permanent nor annihilated, as neither coming nor going, and as having no place in which they abide. Contemplating them in this way, he knows that all dharmas are neither produced nor destroyed. This is what constitutes the seventh of them. It is based on realization that the nature of all dharmas is empty and quiescent;

When the bodhisattva-mahāsattva hears that all dharmas are devoid of self, devoid of any being, devoid of any life span, devoid of any *pudgala*, devoid of any mind, devoid of any objective realm, devoid of greed, hatred, or delusion, devoid of any body, devoid of any thing, devoid of any primary entity, devoid of any secondary entity, devoid of any attachment, devoid of any action, that all of these are in every case entirely nonexistent, and that they all trace back to quiescence—having heard this, he deeply believes it, does not doubt it, and does not repudiate it. This is what constitutes the eighth of them. It is based on the ability to develop perfectly fulfilled understanding;

The bodhisattva-mahāsattva skillfully trains all his faculties, cultivates in accordance with principle, and constantly dwells in the practice of calming and insight contemplation in which his mind is quiescent. None of the movements of thought arise at all. Thus there is no self, no other, no endeavors, no actions, no thought conceiving of a self, and no actions based on conceiving of a self. Thus he has no wounds, has no scars, and also does not even retain any of the patience he has acquired here.[478] In his actions of body, speech, and mind, he has neither any coming nor any going, has no vigor, and does not retain any valiant bravery, either.[479] In his contemplation of all beings and all dharmas, he observes them all impartially even as he has no place in which he abides, abiding thus neither on this shore nor on the far shore, for he has transcended any nature of either "this" or "that." He has no place from which he comes and no place to which he goes. He always uses wisdom in carrying out contemplations such as these. This is what constitutes the ninth of them. It is based on having reached the "far shore" of perfection in distinguishing signs; and

Because the bodhisattva-mahāsattva perceives the dharma of conditioned origination, he perceives dharmas as pure. Because he perceives dharmas as pure, he perceives lands as pure. Because he sees lands as pure, he perceives empty space as pure. Because he perceives empty space as pure, he perceives the Dharma realm as pure. Because he perceives the Dharma realm as pure, he sees wisdom as pure. This is what constitutes the tenth of them. It is based on the cultivation and accumulation of all-knowledge.

Sons of the Buddha, these are what constitute the bodhisattva-mahāsattva's ten kinds of wisdom-based provisions for enlightenment. If bodhisattvas abide in these dharmas, then they acquire the Tathāgata's accumulation of unimpeded and pure sublime wisdom with respect to all dharmas.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of completely developed clarities. What are those ten? They are as follows:

The completely developed clarity of skill in distinguishing all dharmas;

The completely developed clarity of not seizing on or attaching to any dharma;

The completely developed clarity of abandoning the inverted views;

The completely developed clarity of illuminating all faculties with the light of wisdom;

The completely developed clarity of skillfully arousing right vigor;

The completely developed clarity of the ability to deeply penetrate the knowledge of the truths;[480]

The completely developed clarity of extinguishing affliction-based karma and completely developing the knowledge of cessation and the knowledge of the unproduced;

The completely developed clarity of universal contemplation with the cognition of the heavenly eye;

The pure and completely developed clarity of recollective awareness of previous-life existences throughout the past; and

The completely developed clarity of the spiritual superknowledge of the cessation of the contaminants with which he cuts off the contaminants of beings.

These are the ten. If bodhisattvas abide in these dharmas, then they acquire the Tathāgata's unexcelled great illumination of all dharmas of the Buddha.

Sons of the Buddha, the bodhisattva-mahāsattva has ten ways of seeking the Dharma. What are those ten? They are as follows:

He seeks the Dharma with a straightforward mind, this because he is free of any flattery or deviousness;

He seeks the Dharma with vigor, this because he has abandoned indolence;

He seeks the Dharma wholeheartedly, this because he does not even begrudge his body or life to acquire it;

He seeks the Dharma to sever the afflictions of all beings, this because he is not motivated by the desire for fame, personal benefit, or reverence;

He seeks the Dharma to benefit self, others, and all beings, this because he does not seek to benefit only himself;

He seeks the Dharma to penetrate its wisdom, this because he does not merely delight in its language;

He seeks the Dharma to escape *saṃsāra*, this because he does not covet worldly happiness;

He seeks the Dharma to liberate beings, this because he has brought forth the resolve to attain bodhi;

He seeks the Dharma to sever the doubts of all beings, this because he wishes to enable them to be free of any hesitation; and

He seeks the Dharma for the sake of completely fulfilling the dharma of buddhahood, this because he does not delight in any of the other vehicles.

These are the ten. If bodhisattvas abide in these dharmas, then they acquire the great wisdom of the Dharma of all buddhas that does not rely on instruction from others.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of dharmas for attaining complete understanding. What are those ten? They are as follows:

According with mundane worldly conventions in producing and developing roots of goodness is a dharma for attaining complete understanding for common persons at beginning levels of practice;

Acquiring unimpeded and indestructible faith and awakening to the inherent nature of dharmas is a dharma for attaining complete understanding for those whose practice accords with faith;

Diligently cultivating and practicing the Dharma and dwelling in accordance with the Dharma is a dharma for attaining complete understanding for those whose practice accords with the Dharma;

Abandoning the eightfold wrong path and following the eightfold right path is a dharma for attaining complete understanding for those at the level of the eighth person;[481]

Extinguishing the many fetters, severing the contaminants associated with *saṃsāra*, and seeing the truths is a dharma for attaining complete understanding for who have reached the stage of a *srota-āpanna*;[482]

Regarding delectable meditation states as disastrous[483] and realizing there is neither any going nor any coming is a dharma for attaining complete understanding for a *sakṛd-āgāmin*;[484]

Not delighting in the three realms of existence, seeking to put an end to the contaminants, and not arousing so much as a single mind-moment of cherishing attachment for the dharmas of rebirth is a dharma for attaining complete understanding for an *anāgāmin*;[485]

Gaining the six spiritual superknowledges and acquiring the eight liberations, the nine meditative absorptions, and the four types of eloquence, completely developing them all—this is a dharma for attaining complete understanding for an arhat;

By nature delighting in contemplating single-flavored conditioned origination, having a mind that is always quiescent, being satisfied with but few things, reaching the understanding of causality himself, gaining awakening not reliant on others, and perfecting the many different kinds of spiritual superknowledges and wisdom—this is a dharma for attaining complete understanding for a *pratyekabuddha*; and

Acquiring vast wisdom and brilliantly sharp faculties, always delighting in liberating all beings, diligently cultivating the merit-based and wisdom-based dharmas of the provisions for enlightenment, and achieving the perfectly complete fulfillment of all of the Tathāgata's ten powers, fearlessnesses, and meritorious qualities is a dharma for attaining complete understanding for a bodhisattva.

These are the ten. If bodhisattvas abide in these dharmas, then they acquire the Tathāgata's dharma of complete understanding consisting of unexcelled great wisdom.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of cultivation dharmas. What are those ten? They are as follows:

The cultivation dharma of revering and honoring all good spiritual guides;

The cultivation dharma of always being awakened by the devas;

The cultivation dharma of always embracing a sense of shame and a dread of blame before the buddhas;

The cultivation dharma of deeply pitying beings and thus never leaving *saṃsāra*;

The cultivation dharma of certainly completely finishing all endeavors while maintaining an unchanging and unshakable resolve;

- The cultivation dharma of single-minded energetic diligence in cultivating and training after the manner of the congregation of bodhisattvas who have aroused their resolve in the Great Vehicle;
- The cultivation dharma of abandoning wrong views and diligently pursuing the path of what is right;
- The cultivation dharma of vanquishing the many *māra*s as well as all affliction-based actions;
- The cultivation dharma of knowing the relative superiority or inferiority of all beings' faculties and natures and then explaining the Dharma for them so as to enable them to dwell on the ground of buddhahood; and
- The cultivation dharma of abiding in the boundlessly vast Dharma realm, extinguishing afflictions, and enabling the purification of the person.

These are the ten. If bodhisattvas abide in these, then they acquire the Tathāgata's unexcelled cultivation dharmas.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of *māra*s. What are those ten? They are as follows:

- The *māras* of the aggregates, so called because they induce grasping;
- The *māras* of the afflictions, so called because they constantly produce defilement;
- The *māras* of karma, so called because they are able to create obstacles;
- The *māras* of the mind, so called because they arouse arrogance;
- The *māras* of death, so called because they cause him to leave the place in which he lives;
- Heavenly *māra*s, so called because they instigate arrogance and recklessness;
- The *māras* of roots of goodness, so called because they cause constant attachment;
- The *māras* of samādhi, so called because they cause him to develop an enduring obsession with delectable meditation states;
- The *māras* of good spiritual guides, so called because they cause him to arouse thoughts of attachment; and
- The *māras* of knowledge related to the dharma of bodhi, so called because they cause him to become unwilling to relinquish it.

These are the ten. Bodhisattva-mahāsattvas should create skillful means by which they swiftly seek to abandon them.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of *māra*-related actions. What are those ten? They are as follows:

Forgetting the bodhi resolve as he cultivates roots of goodness is a work of the *māras;*

Giving with an evil mind, upholding the moral precepts with a mind of hatred, abandoning evil-natured people, distancing himself from those who are indolent, slighting those with slow and confused minds, and maintaining ridiculing disdain for those who are evil-minded—these are works of the *māras;*

Becoming miserly with extremely profound Dharma so that, even when there are those capable of being taught, he does not explain it for them, and, although someone else is not Dharma vessel, if he has the prospect of receiving material benefits, reverence, or offerings for doing so, he insists on teaching it to him—these are works of the *māras;*

If he does not delight in hearing teachings on the *pāramitās*, if he hears them explained but does not cultivate them, if he does cultivate them but for the most part becomes indolent, or if, because of such indolence, his resolve becomes so feeble and inferior that he does not seek the Dharma of the unexcelled great bodhi—these are works of the *māras;*

If he distances himself from good spiritual guides, if he draws near to bad spiritual guides, or if he delights in pursuing the two vehicles in which one does not delight in taking on births and resolves to pursue nirvāṇa, transcendence of desires, and quiescence—these are works of the *māras;*

If he arouses thoughts of anger toward bodhisattvas, glowers at them with a loathing gaze, seeks out their transgressions and errors, or discusses their transgressions and faults so as to cut off all their material benefits and offerings—these are works of the *māras;*

If he slanders right Dharma, if he does not delight in hearing it, if he succeeds in hearing it but then disparages it, if he sees someone speak Dharma but does not revere it, or if he claims that when he speaks it, it is right, but when others speak it, it is wrong—these are works of the *māras;*

If he delights in studying worldly treatises, arts, or literary writings, if he presents explanations of the two vehicles while concealing the profound Dharma, if perhaps he does teach the marvelous meaning, but does so to those unfit to receive it, or if he abandons bodhi and then dwells in erroneous paths—these are works of the *māras;*

If he always delights in drawing near to and making offerings to those who have already gained liberation and who have already attained peace and security but cannot bring himself to draw near to or teach those who have not yet gained liberation and who have not yet attained peace and security—these are works of the *māras*; and

If his pride in self increases, if he has no respect for others, if he often torments or injures beings, if he does not seek right Dharma and genuine wisdom, or if his mind becomes so inferior and evil that he is difficult to awaken—these are works of the *māras*.

These are the ten. the bodhisattva-mahāsattva should swiftly abandon them and diligently seek the works of the Buddha.

Sons of the Buddha, the bodhisattva-mahāsattva has ten ways of abandoning the works of the *māras*. What are those ten? They are as follows:

He abandons the works of the *māras* by drawing near to good spiritual guides, revering them, and making offerings to them;

He abandons the works of the *māras* by refraining from honoring and elevating himself and by refraining from praising himself;

He abandons the works of the *māras* by having resolute faith in and not disparaging the profound Dharma of the Buddha;

He abandons the works of the *māras* by never forgetting his resolve to attain all-knowledge;

He abandons the works of the *māras* by diligently cultivating the sublime practices and never becoming neglectful in this;

He abandons the works of the *māras* by always seeking the Dharma of the canon of all bodhisattvas;

He abandons the works of the *māras* by constantly and tirelessly expounding on the Dharma;

He abandons the works of the *māras* by taking refuge in all buddhas of the ten directions and bringing forth the motivation to rescue and protect others;

He abandons the works of the *māras* by faith, acceptance, and recollection of all buddhas' use of spiritual powers in providing supportive assistance; and

He abandons the works of the *māras* by joining with all bodhisattvas in planting roots of goodness that are the same and no different from theirs.

These are the ten. If bodhisattvas abide in these dharmas, then they are able to escape from all the paths of the *māra*s.

Sons of the Buddha, the bodhisattva-mahāsattva has ten ways of seeing the Buddha. What are those ten? They are as follows:

Seeing the buddha abiding in the world, achieving the right enlightenment, due to nonattachment;

Seeing the vow buddha, due to coming forth and taking birth;
Seeing the karmic rewards buddha, due to deep faith;
Seeing the abiding and sustaining buddha, due to adaptations;
Seeing the nirvāṇa buddha, due to deep penetration;
Seeing the Dharma realm buddha, due to universal reach;
Seeing the mind buddha, due to secure abiding;
Seeing the samādhi buddha, due to measureless independence;
Seeing the original nature buddha, due to clear comprehension; and
Seeing the buddha adapting to whatever delights others, due to universal acceptance.

These are the ten. If bodhisattvas abide in these dharmas, then they always succeed in seeing the unexcelled Tathāgata.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of buddha works. What are those ten? They are as follows:

Providing guidance in accordance with the right time is a buddha work done to enable right cultivation;
Causing beings to have visions in their dreams is a buddha work done to awaken them to roots of goodness from the past;
Expounding for beings sutras they have not yet heard is a buddha work done to enable them to develop wisdom and cut off doubts;
Teaching dharmas of emancipation for those bound up by the bonds of regretfulness is a buddha work done to enable separation from doubt-ridden thoughts;
Where there are beings who produce miserly thoughts and so forth, including evil-minded thoughts, thoughts of the two vehicles, thoughts of injuring others, doubt-ridden thoughts, scattered thoughts, or arrogant thoughts, manifesting for their sakes the Tathāgata's body adorned with the many signs is a buddha work done to enable the growth of past roots of goodness;
Extensively teaching the Dharma for others at a time when right Dharma has become difficult to encounter so that, having enabled them to hear it, they acquire the knowledge of the *dhāraṇīs* and the knowledge of the spiritual superknowledges—being able to everywhere benefit countless beings in this way is a buddha work done to enable them to acquire decisive understanding that is pure;
When works of *māra*s are arising, being able to use skillful means to manifest a voice equal in its range to all of space that, in order to counter these endeavors, speaks Dharma encouraging

refraining from injurious torment of others, thus enabling their awakening so that, once the many *māra*s have heard this, their awesomely strong radiance recedes and disappears—this is a buddha work done to engender especially superior aspirations and vast awesome virtue;

To always guard his uninterrupted resolve by not allowing himself to gain realized entry into the right and fixed position of the two vehicles, and also, wherever there are beings whose faculties and natures are not yet ripened, to never teach them that sphere of liberation—this is a buddha work done to accord with his original vows;

To abandon all of *saṃsāra*'s fetters and contaminants, to continuously and uninterruptedly cultivate the bodhisattva practices, and to use the mind of great compassion to attract beings and enable them to begin the practices and ultimately reach liberation—this is a buddha work done to ceaselessly cultivate the bodhisattva practices; and

When the bodhisattva-mahāsattva fully comprehends that his own body as well as those of beings, from their very origin onward, are quiescent, he is neither startled or frightened, but rather proceeds then to insatiably pursue the diligent cultivation of merit and wisdom. In this:

Although he realizes all dharmas are uncreated, he still does not abandon dharmas' individual characteristics.

Although he has forever abandoned desire for any of the sense realms, he still always delights in looking up to and serving the buddhas manifesting in their form bodies.

Although he realizes that awakening and entering the Dharma does not depend on others, he still uses many different kinds of skillful means in his quest to reach all-knowledge.

Although he realizes all lands are like empty space, he still always delights in adorning all buddha *kṣetras*.

Although he constantly contemplates the nonexistence of others and the nonexistence of self, he still tirelessly teaches beings.

Although he is as originally unmoving as the Dharma realm itself, he still uses the power of his knowledge of the spiritual superknowledges to manifest a multitude of spiritual transformations.

Although he has already fully developed the wisdom of all-knowledge, he still incessantly cultivates the bodhisattva practices.

Although he realizes all dharmas are indescribable, he still turns the wheel of the pure Dharma, thereby enabling beings' minds to rejoice in it.

Although he is able to manifest the spiritual powers of all buddhas, he still does not disdain or relinquish the body of a bodhisattva.

Although he manifests the appearance of entering the great *parinirvāṇa,* he still manifests as taking rebirth everywhere.

The ability to carry out dharmas of simultaneous conventional and ultimate reality practice such as these is a buddha work.

These are the ten. If bodhisattvas abide in them, then they acquire the unexcelled and vast teacherless works not reliant on teaching provided by others.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of arrogant actions. What are those ten? They are as follows:

If he fails to respect teachers, members of the Sangha, parents, *śramaṇas,* brahmans, those who abide in the right path, those on the threshold of the right path, or other venerable fields of merit, this is an arrogant action;

If there is a master of the Dharma who has acquired the supreme Dharma, who has ascended to the Great Vehicle, who knows the path to emancipation, who has acquired the *dhāraṇīs,* and who ceaselessly expounds on the vast dharmas of the sutras, yet he generates thoughts of arrogance toward him or does not respect the Dharma that he teaches, this is an arrogant action;

If he hears the proclamation of the sublime Dharma in the midst of a congregation but cannot bring himself to praise its excellence and thereby cause others to believe and accept it, this is an arrogant action;

If he delights in thoughts of elevating arrogance[486] in which he elevates himself, assails others, fails to see his own faults, and fails to realize his own shortcomings, this is an arrogant action;

If he delights in thoughts of over-reaching arrogance[487] by which, on seeing a virtuous person, he does not praise him even though he should praise him and is not pleased when he sees him being praised by others, this is an arrogant action;

If he sees that there is a master of the Dharma teaching the Dharma for others and he realizes that this is indeed the Dharma, the moral code, the truth, and the words of the Buddha, yet, because he dislikes that person, he criticizes the Dharma as he teaches it and deliberately slanders him and causes others to slander him, this is an arrogant action;

If he seeks the high seat, calls himself a master of the Dharma worthy of offerings and support, claims he therefore should not have to do his usual work, and fails to greet and welcome senior and long-tenured cultivators while also being unwilling to serve them, this is an arrogant action;

If he sees that there is a virtuous person, but he knits his brows, acts displeased, and narrates his faults in coarse and fiercely rude terms, this is an arrogant action;

If he sees that there is an intelligent and wise person who knows the Dharma, yet he cannot bring himself to draw near to that person to pay his respects and present offerings and cannot bring himself to inquire as to what is good, what is not good, what he should do, what he should not do, and what actions there are that, pursued throughout the long night [of *saṃsāra*], would bring about all kinds of benefit and happiness, being so beset by delusion and dullness that he is swallowed up by self-imputing arrogance[488] and can never see the path to emancipation, this is an arrogant action;

And further, if there is a being whose mind is so covered over by arrogance that, even when buddhas come forth into the world, he is unable to draw near to them, revere them, or make offerings to them—one in whom new acts of goodness do not arise and old acts of goodness have passed away, one who says what should not be said and disputes what should not be disputed—in the future, he will certainly fall into a deep pit of hazards and difficulties and, even in a hundred thousand kalpas, he will never encounter a buddha, how much the less hear the Dharma. It is only due to having once already resolved to attain bodhi that he might finally eventually awaken on his own. This is an arrogant action.

These are the ten. If bodhisattvas abandon these arrogant actions, then they acquire the ten kinds of wise actions. What are those ten? They are as follows:

Maintaining resolute faith in karmic consequences that does not contradict cause and effect is a wise action;

Never relinquishing the resolve to attain bodhi and always remaining mindful of all buddhas—these are wise actions;

Drawing near to a good spiritual guide, respectfully making offerings to him with a reverential mind, and never wearying of this—these are wise actions;

Insatiably delighting in the Dharma and delighting in meaning while abandoning wrong mindfulness and diligently cultivating right mindfulness—these are wise actions;

Abandoning self-imputing arrogance in relating to other beings, conceiving of all bodhisattvas as *tathāgatas*, cherishing and revering right Dharma as he would his own person, honoring and serving the Tathāgata just as he would protect his own life, and conceiving of all cultivators as buddhas—these are wise actions;

Keeping his physical, verbal, and mental actions free of all that is not good, praising the worthies and the *āryas*, and compliantly pursuing bodhi—these are wise actions;

Refraining from acting in contradiction to conditioned origination, abandoning all wrong views, dispelling darkness and acquiring brilliance, and illuminating all dharmas—these are wise actions;

According with and cultivating the ten kinds of dedications, thinking of the *pāramitās* as he would a kindly mother, thinking of excellent skillful means as he would a kindly father, and using the deep and pure mind to enter the abode of bodhi—these are wise actions;

Always diligently accumulating giving, moral precepts, abundant learning, calming and contemplation, merit, and wisdom, all such provisions for enlightenment as these, doing so insatiably and tirelessly—these are wise actions; and

If there is one action that is praised by the Buddha, that is able to demolish the afflictions and disputation associated with the *māra*s, that is able to cause one to abandon all obstructing hindrances and entangling bonds, that is able to bring about the teaching and training of all beings, that is able to accord with wisdom and accumulate right Dharma, that is able to purify the buddha *kṣetras*, and that is able to produce the superknowledges and clarities—where one always diligently cultivates it and never withdraws in retreat—this is a wise action.

These are the ten. If bodhisattvas abide in them, then they acquire all of the Tathāgata's skillful means and unexcelled wise actions.

Sons of the Buddha, the bodhisattva-mahāsattva has ten ways of being possessed by Māra. What are those ten? They are as follows:

To have an indolent mind is to be possessed by Māra;

To have narrow and inferior aspirations is to be possessed by Māra;

To be satisfied with but a minor level of practice is to be possessed by Māra;

Accepting but a single approach while regarding all others as wrong is to be possessed by Māra;

To fail to make great vows is to be possessed by Māra;
To delight [only] in abiding in quiescence and cutting off afflictions is to be possessed by Māra;
To forever cut off *saṃsāra* is to be possessed by Māra;
To abandon the bodhisattva practices is to be possessed by Māra;
To refrain from teaching beings is to be possessed by Māra; and
To doubt and slander right Dharma is to be possessed by Māra.

These are the ten. If bodhisattvas are able to cast off these ways of being possessed by Māra, then they acquire ten ways of being possessed by the Buddha. What are those ten? They are as follows:

With the initial instance of being able to resolve to attain bodhi, they are possessed by the Buddha;
When in life after life they maintain the resolve to attain bodhi and are not allowed to forget it, they are possessed by the Buddha;
When they are aware of all the works of the *māras* and are able to avoid them all, they are possessed by the Buddha;
When they hear the teaching of the *pāramitās* and then cultivate them as they were taught, they are possessed by the Buddha;
When they know the sufferings of *saṃsāra*, yet do not detest and abhor it, they are possessed by the Buddha;
When they contemplate the extremely profound Dharma and attain its measureless fruits, they are possessed by the Buddha;
When they explain the dharmas of the two vehicles for beings, yet do not opt for the realization of those vehicles' liberations, they are possessed by the Buddha;
When they delight in contemplating unconditioned dharmas, yet do not abide in them and do not form a dualistic conception of the conditioned and the unconditioned, they are possessed by the Buddha;
When they reach the station of the unproduced[489] and yet still manifest the appearance of taking on births, they are possessed by the Buddha; and
When, although they have realized the attainment of all-knowledge, they still bring forth the bodhisattva practices and do not cut off the lineage of the bodhisattvas, they are possessed by the Buddha.

These are the ten. If bodhisattvas abide in them, then they acquire the unexcelled power of being possessed by all buddhas.

Sons of the Buddha, the bodhisattva-mahāsattva has ten ways in which he is possessed by the Dharma. What are those ten? They are as follows:

When he realizes that all karmic formative factors are characterized by impermanence, he is possessed by the Dharma;
When he realizes that all karmic formative factors are characterized by suffering, he is possessed by the Dharma;
When he realizes that all karmic formative factors are characterized by the absence of any "self," he is possessed by the Dharma;
When he realizes that all dharmas are characterized by quiescence and nirvāṇa, he is possessed by the Dharma;
When he realizes that dharmas arise from conditions and that, in the absence of conditions, they do not arise at all, he is possessed by the Dharma;
When he realizes that: it is due to wrong thought that ignorance arises; that due to the arising of ignorance, the other links in the causal chain up to and including aging-and-death arise; that it is due to the extinguishing of wrong thought that ignorance is extinguished; and that due to the extinguishing of ignorance, the other links of the causal chain up to and including aging and death are extinguished, then he is possessed by the Dharma;
When he realizes that the three gates to liberation[490] are the basis for the arising of the *śrāvaka*-disciple vehicle and that realization of the dharma of non-contentiousness is the basis for the arising of the *pratyekabuddha* vehicle, he is possessed by the Dharma;
When he realizes that the six *pāramitās* and the dharmas constituting the four means of attraction are the bases for the arising of the Great Vehicle, he is possessed by the Dharma;
When he realizes that all *kṣetras*, all dharmas, all beings, and all worlds are realms of the Buddha's knowledge, he is possessed by the Dharma; and
When he realizes that cutting off all thought, relinquishing all grasping, and transcending the past and future are in accordance with nirvāṇa, he is possessed by the Dharma.

These are the ten. If bodhisattvas abide in them, then they acquire all buddhas' unexcelled possession by the Dharma.

Sons of the Buddha, the bodhisattva-mahāsattva who dwells in the Tuṣita Heaven has ten kinds of works he accomplishes. What are those ten? They are as follows:

For the sake of the young devas of the desire realm, he teaches the dharma of renunciation and tells them that all their sovereign powers are impermanent and that all their types of happiness are bound to wither and fade. He then exhorts all those devas to resolve to attain bodhi. This is the first of the works he accomplishes;

For the sake of the devas of the form realm, he teaches entry into and emergence from all the *dhyāna* absorptions, liberations, and samādhis. For those who develop cravings-based attachments to them, or then, because of such craving, also develop the body-centered identity view, other wrong views, ignorance, and so forth, he then teaches them with reality-accordant wisdom. For those who develop inverted conceptions imputing purity to all form and formless dharmas, he teaches them that they are impure and that they are all impermanent, whereupon he exhorts them and causes them to resolve to attain bodhi. This is the second of the works he accomplishes;

When the bodhisattva-mahāsattva dwells in the Tuṣita Heaven, he enters a samādhi known as "radiant adornment" in which his body emanates light that everywhere illuminates the worlds of the great trichiliocosm. Adapting to beings' minds, he uses all different kinds of voices with which he teaches the Dharma for their sakes. After those beings hear this, their minds of faith are purified. When their lives come to an end, they are then reborn in the Tuṣita Heaven where he exhorts them in ways that enable them to resolve to attain bodhi. This is the third of the works he accomplishes;

When the bodhisattva-mahāsattva is in the Tuṣita Heaven, with his unimpeded eye, he everywhere sees all the bodhisattvas in the Tuṣita heavens throughout the ten directions. All those other bodhisattvas also see this place. After they have all seen each other, they then discuss the sublime Dharma and speak of spiritually descending into the womb of their mother, taking birth, leaving the home life, and going to the site of enlightenment possessed of magnificent adornments. They then also manifest the appearances of the practices they have pursued from the past on forward to the present by which, because of those practices, they have perfected this great wisdom and all their meritorious qualities. Even without ever leaving their original place, they are able to reveal phenomena such as these. This is the fourth of the works he accomplishes;

When the bodhisattva-mahāsattva is dwelling in the Tuṣita Heaven, all those in the congregations of bodhisattvas in all the Tuṣita heaven palaces throughout the ten directions then come and respectfully gather around him. At that time, wishing to enable all those other bodhisattvas to fulfill their vows and be filled with joyous delight, the bodhisattva-mahāsattva adapts to whichever grounds those bodhisattvas should dwell on, to whatever they practice, to whatever they have already cut off, to whatever they have cultivated, and to whatever they have already realized and then expounds on Dharma gateways for their sakes. After those bodhisattvas have heard his teachings on the Dharma, they are all filled with great joyous delight and experience what they have never before experienced, whereupon they each return to the palaces where they dwell in the lands from which they came. This is the fifth of the works he accomplishes;

When the bodhisattva-mahāsattva dwells in the Tuṣita Heaven, wishing to damage and throw into disorder the bodhisattva's works, the lord of the desire realm, Pāpīyān, the *māra* of the heavens, surrounded by his retinue, goes to where the bodhisattva dwells. Then, to vanquish the armies of *māras*, dwelling in the *prajñāpāramitā*'s gateway of the vajra path's skillful means and expedient wisdom, the bodhisattva uses both gentle and harsh statements as he speaks the Dharma for their sakes. So it is that he prevents that *māra*, Pāpīyān, from having his way. When those *māra*s see the awesome powers of the bodhisattva's sovereign masteries, they all resolve to attain *anuttarasamyaksaṃbodhi*. This is the sixth of the works he accomplishes;

When the bodhisattva-mahāsattva dwells in the Tuṣita Heaven, he realizes that the young devas of the desire realm do not delight in hearing the Dharma. At that time, the bodhisattva emanates a loud voice with which he everywhere announces to them: "Today, the bodhisattva shall manifest rare phenomena in his palace. If anyone wishes to see this, it would be fitting for them to quickly go there." Having heard these words, the young devas who number in measurelessly many hundreds of thousands of *koṭīs* of *nayutas* all come and gather together there. At that time, having observed that the congregation of devas has all come and assembled there, the bodhisattva then manifests for them all kinds of rare phenomena within his palace. Then, having been able to see what they had never before seen or heard, those young devas are all so moved to feelings of great joy that their minds are as if inebriated.

He then also emanates from the midst of musical sounds a voice that tells them, "O Worthy Ones, you should realize that all karmic formative factors are impermanent, all karmic formative factors are suffering, and all dharmas are devoid of any self and are characterized by the quiescence of nirvāṇa." He also informs them, "All of you should cultivate the bodhisattva practices and gain the complete fulfillment of the wisdom of all-knowledge." On hearing these sounds of the Dharma, those young devas are all moved to worried sighing and mutual exclamations of lamentation, whereupon they develop thoughts of renunciation. Then there are none among them who fail to resolve to attain bodhi. This is the seventh of the works he accomplishes;

Without ever leaving his original place, the bodhisattva-mahāsattva dwelling in the Tuṣita Heaven palace is able to go to the abodes of all the countless buddhas of the ten directions to see all *tathāgatas*, draw near to them, bow down in reverence to them, and respectfully listen to the Dharma. At that time, because the buddhas wish to enable the bodhisattva to acquire the dharma of the most supreme crown-anointing consecration, they speak for his sake on the bodhisattva ground known as "all superknowledges" through which, with but a single mind-moment of corresponding wisdom, he completely perfects all of the most supreme meritorious qualities and enters the station of the wisdom of all-knowledge. This is the eighth of the works he accomplishes;

Wishing to make offerings to all *tathāgatas*, the bodhisattva-mahāsattva dwelling in the Tuṣita Heaven palace uses great spiritual powers to offer up many different kinds of offering gifts known as "especially superior and delightful" which, as offerings to all buddhas, pervade all the worlds of the Dharma realm and the realms of space. On seeing these offerings, the countless beings in those worlds all resolve to attain *anuttarasamyaksaṃbodhi*. This is the ninth of the works he accomplishes; and

The bodhisattva-mahāsattva dwelling in the Tuṣita Heaven brings forth countlessly and boundlessly many Dharma gateways like illusions and like reflections which pervade all worlds of the ten directions, displaying all different kinds of colors, all different kinds of signs, all different kinds of bodies, all different kinds of awesome deportment, all different kinds of endeavors, all different kinds of skillful means, all different kinds of analogies, and all different kinds of expositions which, adapting to the minds of beings, cause them all to be filled with joyous delight. This is the tenth of the works he accomplishes.

Sons of the Buddha, these are the ten kinds of works accomplished by the bodhisattva-mahāsattva dwelling in the Tuṣita Heaven. If bodhisattvas perfect these dharmas, later on they are able to descend to take rebirth among humans.

Sons of the Buddha, when the bodhisattva-mahāsattva dwelling in the Tuṣita Heaven is about to descend to take birth, he manifests ten kinds of phenomena. What are those ten? [They are as follows]:

Sons of the Buddha, when the bodhisattva-mahāsattva dwelling in the Tuṣita Heaven is about to descend to take birth, he emanates from beneath his feet a great light known as "adornment with happiness" that everywhere illuminates all the wretched destinies in the worlds of the great trichiliocosm. When the beings beset with difficulties there are touched by this light, there are none among them who are not then able to abandon their sufferings and become happy. Having attained happiness, they all then realize that there is about to be some especially great man who is about to appear in the world. This is the first of the phenomena that he manifests;

Sons of the Buddha, when the bodhisattva-mahāsattva dwelling in the Tuṣita Heaven is about to descend to take birth, from the white hair mark between his brows, he emanates a great light known as "awakening" that everywhere illuminates the worlds of the trichiliocosm and illuminates the bodies of all the bodhisattvas with whom he has practiced together in previous lifetimes. When those bodhisattvas are illuminated by this light, they all realize that the bodhisattva is about to descend to take birth, whereupon each one of them then brings forth countless offering gifts which they take to the bodhisattva to present to him as offerings. This is the second of the phenomena that he manifests;

Sons of the Buddha, when the bodhisattva-mahāsattva dwelling in the Tuṣita Heaven is about to descend to take birth, he emanates a great light from his right palm known as "pure realms" that is able to purify all the worlds of the great trichiliocosm. If there are any *pratyekabuddhas* within them who have already succeeded in becoming free of the contaminants, on becoming aware this light, they immediately relinquish this lifetime. If they do not become aware of it, due to the power of this light, they then move away to some other world in some other region. If any *māra*s, adherents of non-Buddhist paths, or beings clinging to existence-reifying views, they too then all also move off to some other world in some other region, leaving only those beings who should be taught who are supported by the spiritual powers of the buddhas. This is the third of the phenomena that he manifests;

Sons of the Buddha, when the bodhisattva-mahāsattva dwelling in the Tuṣita Heaven is about to descend to take birth, he emanates a great light from his two knees known as "pure adornment" that everywhere illuminates all heavenly palaces down to those of the World-Protecting devas and up to those of the Pure Dwelling devas, having none that it does not thoroughly pervade. All those devas, realizing that the bodhisattva is about to descend to take birth, are then filled with feelings of fond admiration, are moved to sighing with sadness and sorrow. They then each take up all different kinds of floral garlands, robes, perfumes, powdered incenses, banners, canopies, and music and then go to where the bodhisattva dwells where they respectfully present these gifts as offerings, and then follow him as he descends to take birth, continuing to accompany him all along until he enters nirvāṇa. This is the fourth of the phenomena that he manifests;

Sons of the Buddha, when the bodhisattva-mahāsattva dwelling in the Tuṣita Heaven is about to descend to take birth, from his heart adorned with the vajra *svastika* emblem he emanates a great light known as "invincible banner" that then everywhere illuminates the vajra stalwarts in all worlds of the ten directions at which time a hundred *koṭīs* of vajra stalwarts all come and assemble there, following and serving him then as guardians, doing so beginning with his descent to take birth and continuing on in this manner all the way until he reaches nirvāṇa. This is the fifth of the phenomena that he manifests;

Sons of the Buddha, when the bodhisattva-mahāsattva dwelling in the Tuṣita Heaven is about to descend to take birth, from all the pores of his body, he emanates a great light known as "distinguishing beings" that then everywhere illuminates all the worlds of the great chiliocosm and everywhere falls on the bodies of all bodhisattvas while also falling on all the devas and all the humans in the world. All the bodhisattvas and the others then think: "I should remain here, make offerings to the Tathāgata, and provide teachings to beings." This is the sixth of the phenomena that he manifests;

Sons of the Buddha, when the bodhisattva-mahāsattva dwelling in the Tuṣita Heaven is about to descend to take birth, from within the great Maṇi Jewel Treasury Palace, he emanates a great light known as "skillfully abiding contemplation" that illuminates the place where this bodhisattva is about to take birth and the royal palace wherein he is about to dwell. After his light illuminates them, all the other bodhisattvas then follow along together with him in descending to the continent of Jambudvīpa, taking rebirth there either within his clan, within his village, or within his city and its outlying precincts, doing so for the purpose of teaching all beings. This is the seventh of the phenomena that he manifests;

Sons of the Buddha, when the bodhisattva-mahāsattva dwelling in the Tuṣita Heaven is about to descend to take birth, from the adornments of his heavenly palace and its great towers, he emanates a great light known as "pure adornments of all palaces" that illuminates the belly of the mother to whom he is to be born. After this light has cast its illumination, it causes the bodhisattva's mother to feel safe, secure, and happy and fully possessed of all meritorious qualities. Then, within his mother's belly, there spontaneously manifests a vast tower adorned with immense *maṇi* jewels in order to provide a peaceful dwelling place for the bodhisattva's body. This is the eighth of the phenomena that he manifests;

Sons of the Buddha, when the bodhisattva-mahāsattva dwelling in the Tuṣita Heaven is about to descend to take birth, from beneath his two feet he emanates a great light known as "excellent dwelling." If any of the young devas or Brahma Heaven devas reaching the imminent end of their lives receive this light's illumination, they all succeed in continuing to abide in this lifetime to make offerings to the bodhisattva from the time when he takes birth all the way until he reaches his nirvāṇa. This is the ninth of the phenomena that he manifests;

Sons of the Buddha, when the bodhisattva-mahāsattva dwelling in the Tuṣita Heaven is about to descend to take birth, from his secondary signs he emanates a great light known as "adornment for the eyes" that manifests the appearances of all the many different kinds of deeds the bodhisattva has done. At that time, all the humans and devas may see the bodhisattva dwelling in the Tuṣita Heaven, or may see him entering the womb, or may see him when he is first born, or may see him when he leaves the home life, or may see him when he attains enlightenment, or may see him when he vanquishes the *māra*s, or may see him when he turns the wheel of the Dharma, or may see him when he enters nirvāṇa. This is the tenth of the phenomena that he manifests.

Sons of the Buddha, the bodhisattva-mahāsattva emanates hundreds of myriads of *asaṃkhyeyas* of light rays such as these from his body, from his throne, from his palace, and from his towers, all of which display the many different kinds of bodhisattva works. Having revealed these works, due to having completely fulfilled all dharmas of the meritorious qualities, he then descends from the Tuṣita heaven and takes birth among humans.

Sons of the Buddha, there are ten phenomena associated with the bodhisattva-mahāsattva's manifesting as dwelling in the womb. What are those ten? They are as follows:

Sons of the Buddha, wishing to ripen beings with petty minds and inferior understanding, the bodhisattva-mahāsattva wishes to prevent them from generating such thoughts as this: "This bodhisattva has now been spontaneously transformationally born. Hence his wisdom and roots of goodness have not been acquired through cultivation." Therefore the bodhisattva manifests the appearance of abiding in the womb. This is the first of these phenomena;

In order to ripen the roots of goodness of his parents, family, and beings with whom he has practiced together in past lives, the bodhisattva-mahāsattva manifests as abiding in the womb. Why is this? They should all be able to ripen all their roots of goodness by seeing him dwelling in the womb. This is the second of these phenomena;

When the bodhisattva-mahāsattva enters his mother's womb, he maintains right mindfulness and right knowing free of confusion. Once he has come to abide in his mother's womb, his mind constantly remains in a state of right mindfulness in which he is free of either error or confusion. This is the third of these phenomena;

When the bodhisattva-mahāsattva is abiding in his mother's womb, he is always expounding on the Dharma. All the great bodhisattvas, Śakra, Brahma, and the four heavenly kings throughout the worlds of the ten directions all come and gather together there where he enables them all to acquire measureless spiritual powers and boundless wisdom. Even as the bodhisattva is abiding in the womb, he is implementing supreme functions of eloquence such as these. This is the fourth of these phenomena;

When the bodhisattva-mahāsattva is abiding in his mother's womb, he assembles a great congregation and, through the power of his original vows, teaches all the congregations of bodhisattvas. This is the fifth of these phenomena;

When the bodhisattva-mahāsattva appears among humans to realize buddhahood, it is only fitting that he have the best of human births. It is for this reason that he manifests as dwelling in his mother's womb. This is the sixth of these phenomena;

When the bodhisattva-mahāsattva abides in his mother's womb, the beings in the worlds of the great trichiliocosm all see the bodhisattva as clearly as if they were looking at their own faces in a brightly polished mirror. At that time, all of those possessed of great minds among the devas, dragons, *yakṣas, gandharvas, asuras, garuḍas, kiṃnaras, mahoragas,* humans, and nonhumans—they all come there to meet the bodhisattva and reverently present offerings. This is the seventh of these phenomena;

When the bodhisattva-mahāsattva is abiding in his mother's womb, all the bodhisattvas from the worlds of other regions who have reached their very last birth and are abiding in their mothers' wombs—they all come and gather together there whereupon he teaches a Dharma gateway of great accumulation known as "vast wisdom treasury." This is the eighth of these phenomena;

When the bodhisattva-mahāsattva is abiding in his mother's womb, he enters the immaculate treasury samādhi and, with the power of that samādhi, he manifests an immense palace in his mother's womb that has all kinds of different adornments, all of which are so wondrously fine that not even the Tuṣita Heaven Palace could compare with it. In doing so, he ensures that his mother's body is safe and free of any troubles. This is the ninth of these phenomena; and

When the bodhisattva-mahāsattva abides in his mother's womb, he uses his great awe-inspiring power to bring forth a collection of offering gifts known as "the opening of the immaculate treasury of great merit." He then makes offerings to all buddhas, the *tathāgatas,* everywhere throughout all worlds of the ten directions. All those *tathāgatas* then expound for him teachings on the boundless bodhisattva dwelling place, the treasury of the Dharma realm. This is the tenth of these phenomena.

Sons of the Buddha, these are the ten phenomena associated with the bodhisattva-mahāsattva's manifesting as dwelling in the womb. If bodhisattvas completely comprehend these dharmas, then they become able to manifest subtle endeavors.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of subtle endeavors. What are those ten? They are as follows:

While in his mother's womb, he manifests the initial resolve to attain bodhi and so forth up to and including the ground of the crown-anointing consecration;

While in his mother's womb, he manifests dwelling in the Tuṣita Heaven;

While in his mother's womb, he manifests first taking on birth;

While in his mother's womb, he manifests abiding on the ground of the pure youth;

While in his mother's womb, he manifests dwelling in the royal palace;

While in his mother's womb, he manifests leaving the household life;

While in his mother's womb, he manifests engaging in the austerities, going to the site of enlightenment, and realizing the right and perfect enlightenment;

While in his mother's womb, he manifests turning the wheel of the Dharma;

While in his mother's womb, he manifests *parinirvāṇa*; and

While in his mother's womb, he manifests the appearance of great subtle endeavors, namely the countless different gateways of all bodhisattvas' practices and all *tathāgatas'* sovereign spiritual powers.

Sons of the Buddha, these are the bodhisattva-mahāsattva's ten subtle endeavors while abiding in his mother's womb. If bodhisattvas abide in these dharmas, then they acquire the subtle endeavor of the Tathāgata's unexcelled great wisdom.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of birth. What are those ten? They are as follows:

The birth of abandoning delusion while abiding in right mindfulness and right knowing;

The birth of emanating a great net of light rays which everywhere illuminate the worlds of the great trichiliocosm;

The birth of abiding in his last existence after which he never receives another body;

The birth with no production and no arising;

The birth in which he realizes that the three realms of existence are like an illusion;

The birth in which he manifests bodies everywhere throughout the worlds of the ten directions;

The birth of the body in which he realizes the wisdom of all-knowledge;

The birth of the body in which he emanates the light of all buddhas which everywhere awakens all beings;

The birth of the body in which he enters the great wisdom contemplation samādhi; and

Sons of the Buddha, when the bodhisattva takes birth, he causes the shaking of all buddha *kṣetras*, liberates all beings, extinguishes all the wretched destinies, outshines all *māra*s, and causes countless bodhisattvas to all come and gather together.

Sons of the Buddha, these are the bodhisattva-mahāsattva's ten kinds of birth. They are manifested in these ways in order to train beings.

Sons of the Buddha, it is due to ten kinds of circumstances that the bodhisattva-mahāsattva manifests a subtle smile and spontaneously makes a vow. What are those ten? They are as follows:

The bodhisattva-mahāsattva thinks, "Everyone in the world has sunken into the mud of the desires. With the exception of myself, this one person, there is no one able to rescue them." Having realized this, he subtly smiles and makes a vow to himself;

He also thinks, "Everyone in the world is blinded by the afflictions. There is only myself who now has developed completely fulfilled wisdom." Having realized this, he subtly smiles and makes a vow to himself;

He additionally thinks, "Because of this conventionally designated body, I shall now succeed in acquiring the Tathāgata's unexcelled Dharma body that completely fills up all three periods of time. Having realized this, he subtly smiles and makes a vow to himself;

At this time, the bodhisattva uses his unimpeded eye to everywhere contemplate throughout the ten directions all the Brahma Heaven devas and so forth on up to all the devas of the Great Maheśvara Heaven and thinks, "All of these beings are of the opinion that they possess the power of great wisdom." Having realized this, he subtly smiles and makes a vow to himself;

At this time, the bodhisattva contemplates all beings and observes that, having planted roots of goodness in the past, they now all regress. Having realized this, he subtly smiles and makes a vow to himself;

The bodhisattva contemplates and observes that, although seeds planted in the world may be but few, the fruits that are thereby reaped may be extremely abundant. Having realized this, he subtly smiles and makes a vow to himself;

The bodhisattva contemplates and observes that, when beings receive the Buddha's teachings, they become certain to realize benefits from this. Having realized this, he subtly smiles and makes a vow to himself;

The bodhisattva contemplates and observes that bodhisattvas with whom he cultivated together in past lives have developed defiling attachments to other things and thus have failed to acquire the vastly meritorious qualities associated with the Buddha's Dharma. Having realized this, he subtly smiles and makes a vow to himself;

The bodhisattva contemplates and observes that the devas, humans, and others with whom he gathered together in past lives—they even now still abide on the ground of the common person where they remain unable to abandon it and have not yet even grown weary of it. Having realized this, he subtly smiles and makes a vow to himself; and

At this time, the bodhisattva, touched by the light of all the *tathāgatas*, experiences doubly increased delight and happiness. He then subtly smiles and makes a vow to himself.

These are the ten. Sons of the Buddha, it is for the purpose of training beings that the bodhisattva appears in ways such as these.

Sons of the Buddha, it is for ten reasons that the bodhisattva-mahāsattva manifests the act of walking seven steps. What are those ten? They are as follows:

It is to reveal the power of the bodhisattva that he manifests the act of walking seven steps;

It is to reveal his bestowing of the seven kinds of wealth[491] that he manifests the act of walking seven steps;

It is to fulfill the wishes of the earth spirits that he manifests the act of walking seven steps;

It is to reveal the signs of stepping beyond the three realms that he manifests the act of walking seven steps;

It is to reveal the bodhisattva's supreme walk surpassing the walk of the king of elephants, the king of bulls, and the king of lions that he manifests the act of walking seven steps;

It is to reveal the signs of the vajra ground that he manifests the act of walking seven steps;

It is to reveal his wish to bestow on beings the power of courage that he manifests the act of walking seven steps;

It is to reveal the cultivation of the jewels of the seven enlightenment factors that he manifests the act of walking seven steps;

It is to reveal that the Dharma he has acquired did not arise from the teachings of others that he manifests the act of walking seven steps; and

It is to reveal that, of all who abide in the world, he is incomparably supreme that he manifests the act of walking seven steps.

These are the ten. Sons of the Buddha, it is for the purpose of training beings that the bodhisattva appears in ways such as these.

Sons of the Buddha, it is for ten reasons that the bodhisattva-mahāsattva manifests as abiding on the ground of the pure youth. What are those ten? They are as follows:

He manifests as abiding on the ground of the pure youth to demonstrate the complete comprehension of all the world's languages, mathematics, painting, calligraphy, seal-carving, and all the many other kinds of skills;

He manifests as abiding on the ground of the pure youth to demonstrate the complete comprehension of all the many different kinds of worldly skills such as riding elephants and horses, driving carriages and other vehicles, and wielding bows and arrows, swords, and halberds;

He manifests as abiding on the ground of the pure youth to demonstrate the complete comprehension of all the many different kinds of worldly arts such as literary composition, discussion, games, and entertainments;

He manifests as abiding on the ground of the pure youth to demonstrate the renunciation of all the faults in physical, verbal, and mental deeds;

He manifests as abiding on the ground of the pure youth for the sake of demonstrating entry into meditative absorption and abiding in the gateway of nirvāṇa throughout the countless worlds of the ten directions;

He manifests as abiding on the ground of the pure youth to demonstrate his powers surpassing those of all the devas, dragons, *yakṣas, gandharvas, asuras, garuḍas, kiṃnaras, mahoragas,* Śakra, Brahma, the world-protecting devas, humans, nonhumans, and others;

He manifests as abiding on the ground of the pure youth to reveal the bodhisattva's physical marks and awe-inspiring radiance surpassing those of all of the devas such as Śakra, Brahma, or the world-protecting devas;

He manifests as abiding on the ground of the pure youth to enable beings obsessively attached to the pleasures of the desires to find happiness and delight in the Dharma;

He manifests as abiding on the ground of the pure youth to revere right Dharma and diligently make offerings to the buddhas everywhere throughout all worlds of the ten directions; and

He manifests as abiding on the ground of the pure youth to show his empowerment by the Buddha and his illumination by the light of the Dharma.

These are the ten. Sons of the Buddha, after the bodhisattva-mahāsattva has manifested as abiding on the ground of the pure youth, he manifests as abiding in the royal palace for ten reasons. What are those ten? They are as follows:

He manifests as abiding in the royal palace to ripen the roots of goodness of those beings with whom he practiced together in previous lives;

He manifests as abiding in the royal palace to reveal the power of the bodhisattva's roots of goodness;

He manifests as abiding in the royal palace to reveal to devas and humans obsessively attached to sources of bliss the bodhisattva's greatly awe-inspiring sources of bliss;

He manifests as abiding in the royal palace to accord with the minds of beings abiding in the world of the five turbidities;[492]

He manifests as abiding in the royal palace to reveal the bodhisattva's great awe-inspiring powers and his ability to enter samādhi even in the depths of the palace;

He manifests as abiding in the royal palace to enable the fulfillment of the aspirations of those beings with whom he shared the same vows in previous lives;

He manifests as abiding in the royal palace to enable his parents, relatives, and retinue to fulfill their vows;

He manifests as abiding in the royal palace to use music to send forth the sounds of the sublime Dharma as offerings to all *tathāgatas*;

He manifests as abiding in the royal palace wishing within the inner palace to abide in the sublime samādhi which reveals everything beginning from his realization of buddhahood to his entry into nirvāṇa; and

He manifests as abiding in the royal palace to accord with and preserve the Dharma of all buddhas.

These are the ten. After the bodhisattva in his very last body manifests his abiding within the royal palace in these ways, he then leaves the householder's life.

Sons of the Buddha, it is for ten reasons that the bodhisattva-mahāsattva manifests as leaving the household life. What are those ten? They are as follows:

He manifests as leaving the household life to renounce dwelling in the household;

He manifests as leaving the household life to enable beings attached to the household to abandon it;

He manifests as leaving the household life to accord with his resolute faith in in the path of the *āryas*;

He manifests as leaving the household life to proclaim and praise the meritorious qualities of leaving the householder's life;

He manifests as leaving the household life to demonstrate detaching forever from the two extreme views;[493]

He manifests as leaving the household life to enable beings to leave behind delight in the desires and delight in the self;

He manifests as leaving the household life to be the first to show the appearance of transcending the three realms of existence;

He manifests as leaving the household life to demonstrate sovereign mastery not dependent on anyone else;

He manifests as leaving the household life to show that he is bound to gain the dharmas of the Tathāgata's ten powers and fearlessnesses; and

He manifests as leaving the household life because the dharma of the bodhisattva in his very last body should be of this very sort.

These are the ten. The bodhisattva uses these to train beings.

Sons of the Buddha, it is for ten reasons that the bodhisattva-mahāsattva manifests as practicing the austerities. What are those ten? They are as follows:

He manifests as practicing the austerities to enable the development of beings with inferior levels of understanding;

He manifests as practicing the austerities to remove the wrong views of beings with wrong views;

He manifests as practicing the austerities to enable beings who do not believe in karmic consequences to perceive the consequences arising from karmic actions;

He manifests as practicing the austerities because it is only fitting to do so when adapting to the dharmas of a defiled world;

He manifests as practicing the austerities to demonstrate the ability to endure even such strenuous exertion in diligent cultivation of the path;

He manifests as practicing the austerities to enable beings to delight in seeking the Dharma;

He manifests as practicing the austerities for the sake of beings attached to delighting in the desires and delighting in the self;

He manifests as practicing the austerities to show that the bodhisattva begins with especially supreme practice and continues on with it to the very last birth, even then still never relinquishing his diligence and vigor;

He manifests as practicing the austerities to enable beings to delight in the dharma of quiescence and increase their roots of goodness;[494] and

He manifests as practicing the austerities for the sake of devas and humans in the world whose faculties have not yet become ripened, thus awaiting the right time for their ripening.

These are the ten. The bodhisattva uses these skillful means to train all beings.

Sons of the Buddha, there are ten phenomena that occur when the bodhisattva-mahāsattva goes to the site of enlightenment. What are those ten? They are as follows.

When he goes to the site of enlightenment, he illuminates all worlds with shining light;

When he goes to the site of enlightenment, he causes shaking and movement in all worlds;

When he goes to the site of enlightenment, he manifests his body in all worlds;

When he goes to the site of enlightenment, he awakens all bodhisattvas as well as all those beings with whom he practiced together in previous lifetimes;

When he goes to the site of enlightenment, he reveals all the adornments of the site of enlightenment;

When he goes to the site of enlightenment, adapting to the aspirations in beings' minds, he manifests bodies for them which are possessed of all the many different types of awesome deportment and also manifests all the adornments of the bodhi tree;

When he goes to the site of enlightenment, he manifests the seeing of all *tathāgatas* of the ten directions;

When he goes to the site of enlightenment, even with every time he lifts his foot or sets down his foot, he is always immersed in samādhi and in each successive mind-moment, without interruption, he is realizing buddhahood;

When he goes to the site of enlightenment, all the devas, dragons, *yakṣas, gandharvas, asuras, garuḍas, kiṃnaras, mahoragas,* Śakra, Brahma, the world-protecting devas, and all kings, each unaware of the others, bring forth many different kinds of different supremely sublime offerings; and

When he goes to the site of enlightenment, using his unimpeded wisdom, he everywhere contemplates the cultivation of the bodhisattva practices and the realization of right enlightenment as carried out in all worlds by all buddhas, the *tathāgatas.*

These are the ten. The bodhisattva uses these to teach beings.

Sons of the Buddha, there are ten phenomena that occur when the bodhisattva-mahāsattva sits at the site of enlightenment. What are those ten? They are as follows:

When he sits at the site of enlightenment, he creates the many different kinds of shaking and movement in all worlds;

When he sits at the site of enlightenment, he equally illuminates all worlds;

When he sits at the site of enlightenment, he extinguishes all the sufferings of the wretched destinies;

When he sits at the site of enlightenment, he causes all worlds to be composed of vajra;

When he sits at the site of enlightenment, he everywhere contemplates the lion thrones of all buddhas, the *tathāgatas*;

When he sits at the site of enlightenment, his mind is like empty space, free of any discriminations;

When he sits at the site of enlightenment, he manifests bodies and types of awesome deportment in accordance with whatever is appropriate;

When he sits at the site of enlightenment, he accords with and securely abides in the vajra samādhi;

When he sits at the site of enlightenment, he receives the pure and sublime place supported by the spiritual powers of all *tathāgatas*; and

When he sits at the site of enlightenment, the power of his own roots of goodness is able to assist all beings.

These are the ten.

Sons of the Buddha, when the bodhisattva-mahāsattva sits at the site of enlightenment, ten kinds of extraordinary and unprecedented phenomena occur. What are those ten? They are as follows:

Sons of the Buddha, when the bodhisattva-mahāsattva sits at the site of enlightenment, all *tathāgatas* throughout the worlds of the ten directions appear directly before him, raise their right hands, and praise him, saying, "This is good indeed, good indeed, O Unexcelled Guide." This is the first of these unprecedented phenomena;

Sons of the Buddha, when the bodhisattva-mahāsattva sits at the site of enlightenment, all *tathāgatas* are protectively mindful of him and bestow on him their awesome powers. This is the second of these unprecedented phenomena;

Sons of the Buddha, when the bodhisattva-mahāsattva sits at the site of enlightenment, the congregation of all bodhisattvas with whom he cultivated together in the past surrounds him and reverently makes offerings to him of all different kinds of adornments. This is the third of these unprecedented phenomena;

Sons of the Buddha, when the bodhisattva-mahāsattva sits at the site of enlightenment, the grasses, trees, forests, and insentient things all bow their bodies and bend down their shadows in the direction of the site of enlightenment. This is the fourth of these unprecedented phenomena;

Sons of the Buddha, when the bodhisattva-mahāsattva sits at the site of enlightenment, he enters a samādhi known as "contemplation of the Dharma realm." The power of this samādhi is able to cause all the bodhisattva's practices to become completely fulfilled. This is the fifth of these unprecedented phenomena;

Sons of the Buddha, when the bodhisattva-mahāsattva sits at the site of enlightenment, he acquires a *dhāraṇī* known as "oceanic treasury of the most supremely pure and sublime light" with which he is able to take in all the Dharma rain falling from the great Dharma clouds of all buddhas, the *tathāgatas*. This is the sixth of these unprecedented phenomena;

Sons of the Buddha, when the bodhisattva-mahāsattva sits at the site of enlightenment, by the power of his awesome virtue, he raises up supremely marvelous gifts which everywhere pervade all worlds as offerings to all buddhas. This is the seventh of these unprecedented phenomena;

Sons of the Buddha, when the bodhisattva-mahāsattva sits at the site of enlightenment, he abides in the most supreme wisdom through which he manifests the complete knowing of the faculties, minds, and actions of all beings. This is the eighth of these unprecedented phenomena;

Sons of the Buddha, when the bodhisattva-mahāsattva sits at the site of enlightenment, he enters a samādhi known as "well awakened." By the power of this samādhi, he is able to cause his body to completely fill all worlds in all of space throughout the three periods of time. This is the ninth of these unprecedented phenomena; and

Sons of the Buddha, when the bodhisattva-mahāsattva sits at the site of enlightenment, he acquires the unimpeded great wisdom of immaculate radiance by which his physical actions everywhere enter all three periods of time. This is the tenth of these unprecedented phenomena.

Sons of the Buddha, these are the ten kinds of extraordinary and unprecedented phenomena that occur when the bodhisattva-mahāsattva sits at the site of enlightenment.

Sons of the Buddha, when the bodhisattva-mahāsattva sits at the site of enlightenment, it is due to contemplating ten meaningful considerations that he manifests the subduing of the *māras*. What are those ten? They are as follows:

Wishing to demonstrate the power of the bodhisattva's awesome virtue for beings in the world of the turbidities who are fond of fighting, he therefore manifests the subduing of the *māras*;

To cut off the doubts of devas and people of the world who cherish doubts, he therefore manifests the subduing of the *māras*;

To teach and subdue the armies of Māra, he therefore manifests the subduing of the *māras*;

Wishing to cause the subduing of the minds of devas and people of the world who so delight in the ranks of the army that they all come, congregate, and observe them, he therefore manifests the subduing of the *māras*;

To reveal all the awesome powers of the bodhisattva which no one in the world can oppose, he therefore manifests the subduing of the *māras*;

Wishing to bring forth the courageous power of all beings, he therefore manifests the subduing of the *māras*;

Out of deep sympathetic pity for all beings of the Dharma-ending age, he therefore manifests the subduing of the *māras*;

Wishing to reveal that, even when he reaches the site of enlightenment, Māra's armies still come to create disturbances and only after that does he go beyond the sphere of interference by the *māras*, he therefore manifests the subduing of the *māras*;

To reveal that the karmic functions of the afflictions are but thin and weak whereas the power of the roots of goodness of great kindness are strong and flourishing, he therefore manifests the subduing of the *māras*; and

Wishing to accord with the dharmas practiced in the evil world of the turbidities, he therefore manifests the subduing of the *māras*.

These are the ten.

Sons of the Buddha, the bodhisattva-mahāsattva has ten ways in which he perfects the Tathāgata's powers. What are those ten? They are as follows:

He perfects the Tathāgata's powers by stepping beyond the affliction-based actions of all the many *māra*s;

He perfects the Tathāgata's powers by completely fulfilling all the bodhisattva practices and achieving easeful mastery in all the samādhi gateways of the bodhisattva;

He perfects the Tathāgata's powers by perfecting all the vast *dhyāna* absorptions of the bodhisattva;

He perfects the Tathāgata's powers by completely fulfilling all the pure dharmas among the provisions for enlightenment;

He perfects the Tathāgata's powers by acquiring the light of wisdom with respect to all dharmas through skillful meditative analysis;

He perfects the Tathāgata's powers through his body's[495] pervasive presence everywhere in all worlds;

He perfects the Tathāgata's powers through making his voice match the minds of all beings;

He perfects the Tathāgata's powers through his ability to use spiritual powers to assist and support everyone;

He perfects the Tathāgata's powers through actions of body, speech, and mind that are equal to and no different from those of all buddhas of the three periods of time and through completely understanding the dharmas of the three periods of time in but a single mind-moment; and

He perfects the Tathāgata's ten powers through acquiring the samādhi of well awakened knowledge. In particular, these refer to the wisdom power by which he knows what can be as what can be and what cannot be as what cannot be, and so forth, on through to the wisdom power that knows the complete cessation of all the contaminants.

These are the ten. If bodhisattvas perfect these ten powers, then they are known as "Tathāgata," "Arhat," and "The One of Right and Perfect Enlightenment."

Sons of the Buddha, when the Tathāgata, the Arhat, the One of Right and Universal Enlightenment turns the wheel of the great Dharma, this is attended by ten kinds of phenomena. What are those ten? They are as follows:

First, he is perfectly fulfilled in the purification of the knowledge of the four types of fearlessness;

Second, he produces statements corresponding to the four types of unimpeded knowledge;

Third, he is well able to explain the aspects of the four truths;

Fourth, he accords with the unimpeded liberation of all buddhas;

Fifth, he is able to enable all beings' minds to acquire purified faith;

Sixth, nothing that he utters is spoken in vain, for it is able to extricate from beings the arrows smeared with the poison of suffering;

Seventh, he is aided in this by the power of greatly compassionate vows;

Eighth, whatever utterances he produces pervade all worlds throughout the ten directions;

Ninth, he ceaselessly proclaims the Dharma for *asaṃkhyeyas* of kalpas; and

Tenth, whatever dharmas he teaches are all able to produce the roots, the powers, the factors of enlightenment, the components of the path, the *dhyāna* concentrations, the liberations, the samādhis, and other such dharmas.

Sons of the Buddha, when the Buddha, the Tathāgata, turns the wheel of the Dharma, this is attended by countless other such phenomena as these.

Sons of the Buddha, when the Tathāgata, the Arhat, the One of Right and Perfect Enlightenment, turns the wheel of the Dharma, it is due to ten things that he plants the dharmas of purity in beings' minds and does not do so in vain. What are those ten? They are as follows:

It is due to the power of past vows;

It is due to being sustained by the great compassion;

It is due to never abandoning beings;

It is due to speaking Dharma for them with wisdom and sovereign mastery adapted to whatever they delight in;

It is due to definitely according with and never missing the right time;

It is due to adapting to what is fitting without speaking wrongly;

It is due to knowing the wisdom of the three periods of time, knowing it thoroughly and completely;

It is due to having a body which is most excellent and without peer;

It is due to his mastery of verbal expression which no one can completely fathom; and

It is due to his sovereign mastery of wisdom with which, whatever he says, it awakens everyone.

These are the ten.

Sons of the Buddha, after the Tathāgata, the Arhat, the One of Right and Perfect Enlightenment finishes accomplishing his buddha works, it is due to contemplating ten meaningful considerations that he then manifests entry into *parinirvāṇa*. What are those ten? They are as follows:

To demonstrate that all actions are truly impermanent;

To demonstrate that all conditioned phenomena are unstable;

To demonstrate that the great nirvāṇa is the station of peace and security free of anything to fear;

Because all humans and devas take pleasure in and are attached to the physical body, he does this to demonstrate that the physical body is an impermanent dharma and to induce them to wish to abide in the pure Dharma body;

To demonstrate that the power of impermanence cannot be turned aside;

To demonstrate that all conditioned phenomena do not exist in accordance with one's intentions and have no inherent existence of their own;

To demonstrate that all things in the three realms of existence are like magical conjurations which are not durable;

To demonstrate that the nature of nirvāṇa is ultimately solid and indestructible;

To demonstrate that all dharmas are unproduced and non-arising and yet they present the appearance of coming together and being destroyed; and

Sons of the Buddha, once the buddhas, the *bhagavats*, have finished their buddha works, have fulfilled whatever they have vowed to do, have turned the wheel of the Dharma, have taught and liberated those whom they should rightly teach and liberate, and have bestowed predictions on those bodhisattvas deserving of receiving their venerable titles, as a matter of what the Dharma should rightly entail, they then enter the changeless great *parinirvāṇa*.

Sons of the Buddha, these are what constitute the ten meaningful considerations of the Tathāgata, the Arhat, the One of Right and Perfect Enlightenment on account of which he manifests entry into *parinirvāṇa*.

Sons of the Buddha, this gateway into the Dharma is known as "the bodhisattva's vast pure practice" which countless buddhas all join in proclaiming. It enables the wise to completely comprehend countless meanings and become filled with joyous delight. It enables the great vows and great practices of all bodhisattvas to be continuously sustained.

Sons of the Buddha, if there are any beings who are able to hear this Dharma and, having heard it, then believe and understand it, and having understood it, then cultivate it—they will definitely be able to swiftly realize *anuttarasamyaksaṃbodhi*. And why is this? This is due to their having cultivated it in accordance with what has been taught.

Sons of the Buddha, if bodhisattvas do not practice in accordance with what has been taught, one should realize these people

> will forever remain apart from the bodhi of the Buddha. Therefore the bodhisattva should practice in accordance with what has been taught.
>
> Sons of the Buddha, this "Transcending the World" chapter is the basis for the practice of all bodhisattvas' meritorious qualities and is the flower of the definitive meaning which everywhere enters all dharmas, which everywhere produces all-knowledge, which steps beyond all worlds, which abandons the paths of the two vehicles, which is not held in common with any other class of being, which is able to completely illuminate all Dharma gateways, and which increases beings' world-transcending roots of goodness. One should revere it, listen to it, recite it, remember it, reflect on it, admire and delight in it, and cultivate it. If one is able to proceed in this manner, one should realize that such a person will swiftly gain *anuttarasamyaksaṃbodhi*.

When the proclamation of this chapter concluded, due to the Buddha's spiritual powers and also because the Dharma of this Dharma gateway is of this very sort, the countlessly and boundlessly many *asaṃkhyeyas* of worlds throughout the ten directions all quaked and shook and bright light illuminated them all.

At that time, the buddhas of the ten directions all appeared directly before Samantabhadra Bodhisattva and praised him, saying:

> It is good indeed, good indeed, O Son of the Buddha, that you have now been able to proclaim this "Transcending the World" chapter, the basis for the practice of the meritorious qualities of all bodhisattva-mahāsattvas and the flower of the definitive meaning which everywhere enters all dharmas of the Buddha.
>
> O Son of the Buddha, you have already well trained in this Dharma and well proclaimed this Dharma. With your awesome powers, you guard and preserve this Dharma. We buddhas all rejoice in accord with this and, just as we buddhas all rejoice in accord with what you do, so too is this true of all other buddhas as well.
>
> O Son of the Buddha, we buddhas are all of the same mind in protecting and preserving this sutra to enable it to be heard by all present and future bodhisattva congregations who have not yet heard it.

At that time, aided by the Buddha's spiritual powers, Samantabhadra Bodhisattva-mahāsattva surveyed all the great assemblies throughout the ten directions of the Dharma realm and then spoke these verses:

Having cultivated austere practices for countless kalpas,
he is born from the right Dharma of countless buddhas.
He enables countless beings to abide in bodhi.
Listen as I speak of his unexcelled practice.

His offerings to countless buddhas, his forsaking of attachments,
his extensive liberation of beings while not even conceiving of them,
his quest for a buddha's qualities with a mind depending on nothing,
and his supremely marvelous practices—I shall now speak of them.

He abandons the *māras* of the three realms and affliction-based karma,
perfects the *āryas'* meritorious qualities and most supreme practices,
and extinguishes all delusions with a quiescent mind.
I shall now describe the path that he travels.

He forever abandons all the world's deceptive illusions,
emanates many different transformations to teach beings.
The minds' arising, abiding, and ceasing—he manifests many things.
I shall describe his abilities to gladden the multitude.

His seeing of all beings' birth, aging, death, and
entanglement and oppression by afflictions' worries and calamities,
and his wish to liberate them and teach them to make the resolve—
You should listen as I describe his meritorious practices.

Giving, moral virtue, patience, vigor, dhyāna, wisdom, skillful means,
kindness, compassion, sympathetic joy, equanimity, and such—
always cultivating these for a hundred thousand myriads of kalpas—
You Worthy Ones should hear of that man's meritorious qualities.

Seeking bodhi for thousands of myriads of *koṭīs* of kalpas,
never being sparing of any of his bodies or lives,
wishing to benefit the many beings, not doing so for himself—
I shall now describe his kindly and sympathetic practices.

Even if one expounded on his qualities for countless *koṭīs* of kalpas,
it would be like but one drop in an ocean, not even a minor part of it.
His qualities are incomparable and indescribable even by analogy.
Aided by Buddha's awesome powers, I will now briefly tell of them.

His mind is free of any conception of anyone being either high or low
and, in seeking the path, he never grows weary.
He everywhere enables all beings
to abide in goodness and in the dharmas of increasing purity.

His wisdom everywhere benefits others
like a tree, like a river, like a spring,
and also like the great earth itself
which serves as the place upon which all things depend.

The bodhisattva is like a lotus flower
with roots of kindness, a stem of peace and security,
with wisdom forming its many stamens,
and moral virtue forming its fragrance and purity.

The Buddha emanates the light of the Dharma,
which enables him to bloom
and remain unattached to the waters of conditioned existence.
All who see him are delighted.

The bodhisattva's tree of the sublime Dharma
grows on the ground of the straight mind.
His faith forms its seed, kindness and compassion forms its roots,
and wisdom forms its trunk.

Skillful means form its boughs.
Five perfections form their dense growth.
Concentration forms its leaves, the superknowledges form its flowers,
and all-knowledge forms the fruit.
The most supreme powers are the birds.[496]
It lets fall its shade to shelter those in three realms of existence.

The bodhisattva lion king
takes the dharmas of pristine purity as his body,
the four truths as his feet,
and right mindfulness as his neck.

Kindness forms his eyes and wisdom his head.
The crown of his head is tied with the silk headband of the liberations.
In the valley of the emptiness of the supreme meaning,
he roars the Dharma and frightens the many *māra*s.

The bodhisattva acts as a caravan leader
who everywhere sees the many kinds of beings
residing in the wasteland wilderness of *saṃsāra*
in hazardous and evil places beset by the afflictions.

Having been lured there by Māra's bandits
and having been blinded by delusion, they have lost the right path.
He shows them the right and straight road
and enables them to enter the city of fearlessness.

The bodhisattva sees beings
sickened by the afflictions of the three poisons,
and tormented and persecuted through the long night [of *saṃsāra*]
by the many different kinds of misery and distress.

Having aroused the greatly compassionate mind for their sakes,
he extensively explains the means of counteractive treatment,

that, in their eighty-four thousand different varieties,
extinguish the illnesses of the many types of suffering.

The bodhisattva serves as a king of the Dharma
who uses the path of what is right to teach beings,
enabling them to distance themselves from evil, cultivate goodness,
and single-mindedly seek the Buddha's meritorious qualities.

In the abodes of all buddhas, he receives
the crown-anointing consecration and the *bhagavats'* predictions
and extensively gives to others the many kinds of wealth of the *aryas*
and the precious jewels of the enlightenment factors.

The bodhisattva turns the wheel of the Dharma
just like that which is turned by the Buddha.
Moral virtue forms its hubs and samādhi forms its rims.
Wisdom's strong intelligence serves as his sword.

Having destroyed the insurgents of the afflictions,
he then also puts an end to the many *māra* adversaries.
Of all those who follow non-Buddhist paths,
there are none who do not scatter when they see him.

The bodhisattva's ocean of wisdom
is deep, vast, and unbounded.
It is suffused with the flavor of right Dharma
and is filled with the jewels of the enlightenment factors.

His great mind has no bounding shore.
All-knowledge forms its tides.
Among beings, there are none able to fathom it.
Any attempt to describe it could never come to the end.

The bodhisattva's Sumeru Mountain
rises up beyond the world.
The spiritual superknowledges and samādhi are its peaks
and it is made stable and unshakable by his great resolve.

If anyone draws near to it,
they take on its same color of wisdom
which goes far beyond the many other spheres of cognition
and is such that no one does not see it.

The bodhisattva is like vajra
in his resolve to seek all-knowledge
His mind of faith and practice of the austerities
are steadfast and unshakable.

His mind has nothing that it fears
as he strives to benefit the many kinds of beings.

As for the many *māra*s as well as the afflictions,
he has completely vanquished them all.

The bodhisattva's great kindness and compassion
are like clouds that are layered and dense
from which the three clarities[497] send down their lightning flashes
and the quaking thunder of the spiritual powers resounds.

He everywhere uses the four types of eloquence[498]
to rain down the waters of the eight qualities
which moisten and soak everything
and cause the heat of the afflictions to be dispelled.

In the bodhisattva's city of right Dharma,
it is *prajñā* that forms its walls,
his sense of shame and dread of blame that form its deep moats,
and wisdom that forms its enemy-repelling battlements.

He opens wide the gates to liberation and
relies on right mindfulness for constant protection and preservation,
the four truths to level the King's path,
and the six superknowledges to assemble his troops and armaments.

In addition, he raises the great Dharma banners
that are arrayed all around below him
so that, of all the hordes of *māras* of the three realms of existence,
there are none at all who are able to enter there.

For the bodhisattva, like a *garuḍa*,
it is his foundations of psychic power[499] that serve as his solid footing,
his skillful means that serve as the wings of his courage,
and kindness and compassion that serve him as bright and clear eyes.

Dwelling in the tree of all-knowledge
he surveys the great ocean of the three realms of existence,
pounces upon and clutches up the celestial and human dragons,
and sets them then on the shore of nirvāṇa.

The bodhisattva's sun of right Dharma
rises and appears in the world.
The moral precepts form its round and full orb
and the spiritual power of psychic travel propels its swift transit.

Its illumination with the light of wisdom
grows the medicinal herbs of the roots and the powers,
extinguishes the darkness of the afflictions,
and dries up the ocean of desire.

The bodhisattva's moon of wisdom light
takes the Dharma realm as its orbit

as it travels through the emptiness of the ultimate truth.
Of those who abide in the world, there are none who do not see it.

In the minds of the conscious beings within the three realms
it waxes and wanes in accordance with the time.
Among all the stars and constellations of the two vehicles,
there are none who are capable of comparing to it.

The body adorned with the meritorious qualities
possessed by the bodhisattva, the great king of the Dharma,
is complete in all the major marks and secondary signs
to which all humans and devas gaze up in admiration.

With the pure eyes of skillful means
and the vajra scepter of wisdom,
he attains sovereign mastery in the Dharma
and uses the path to teach the many kinds of beings.

The bodhisattva, like a great Brahma Heaven king,
with sovereign mastery, steps beyond the three realms of existence,
cuts off all the karma and afflictions, and, of kindness,[500] [compassion,
sympathetic joy], and equanimity, there are none he does not possess.

He manifests his body in every place
and, using the sound of the Dharma, instigates awakening,
and, in all those three realms of existence,
he extricates the very roots of all the wrong views.

The bodhisattva, like a *parinirmita-vaśavartin* deva,
steps beyond the grounds of *saṃsāra,*
has spheres of cognition that are always pure,
and possesses wisdom that has become irreversible.

He cuts off the paths of those lower vehicles,
receives the dharmas of the crown-anointing consecration,
becomes completely equipped with merit and wisdom,
and achieves such fame that no one does not hear of him.

The bodhisattva's mind of wisdom
is as pure as empty space.
It has no inherently existent nature, has nothing it depends upon,
and, for it, there is nothing at all that is apprehensible.

He is possessed of the power of the great sovereign masteries
by which he is able to accomplish works in the world.
Possessed of pure practice himself,
he enables beings to also do the same.

The bodhisattva's earth of skillful means
bestows benefit on all beings.

The bodhisattva's water of kindness and compassion
washes away all the afflictions.

The bodhisattva's fire of wisdom
burns up the tinder of all afflictions and habitual karmic propensities.
The bodhisattva's wind of non-abiding
roams through the emptiness of the three realms of existence.[501]

The bodhisattva is like a precious jewel
that is able to rescue beings from poverty and hardship.
The bodhisattva is like vajra
that is able to smash the inverted views.

The bodhisattva is like a pearl necklace
adorning the body of the three realms of existence.
The bodhisattva is like a [wish-fulfilling] *maṇi* jewel[502]
that is able to produce growth in all the practices.

The bodhisattva's qualities are like flowers
that always bloom with the enlightenment factors.[503]
The bodhisattva's vows are like garlands
that constantly tie [the topknots atop] the heads of beings.

The bodhisattva's fragrance of purity in the moral precepts
stems from solidly observing them without deficiency or infraction.
The bodhisattva's perfume of wisdom
everywhere imbues the three realms of existence with its scent.

The bodhisattva's powers are like screens
that are able to block the dust of the afflictions.
The bodhisattva's wisdom is like a banner
that is able to vanquish the enemy of pride.

His sublime practices are like silk pennants
serving as adornments for his wisdom.
A sense of shame and dread of blame serve as robes
everywhere covering the many kinds of beings.

The bodhisattva's unimpeded vehicle,
when mounted, allows him to escape from the three realms.
The bodhisattva's elephant of his great powers
is possessed of the mind that is well trained.

The bodhisattva's horse of travel by spiritual powers
leaps up and steps beyond all realms of existence.
The bodhisattvas Dharma-proclaiming dragon
everywhere rains Dharma into the minds of beings.

The bodhisattva, like the *udumbara* flower,
is only rarely ever encountered in the world.

The bodhisattva, like the greatly courageous general,
conquers all the many *māra*s.

The bodhisattva's turning of the wheel of the Dharma
is like that turned by the Buddha.
The bodhisattva's lamp dispels the darkness
so that beings then see the right path.

The bodhisattva's river of meritorious qualities
constantly follows the flow of the right path.
The bodhisattva's bridge of vigor
extensively takes across to liberation all the many kinds of beings.

His great wisdom and vast vows
together create a solid and durable ship
into which he welcomes all beings
before he then places them securely on the shore of bodhi.

In the bodhisattva's gardens of easeful mastery,
he provides beings with genuine bliss.
The bodhisattva's flowers of liberation
adorn his temple of wisdom.

The bodhisattva is like a marvelous herbal medicine
that utterly extinguishes the illness of the afflictions.
The bodhisattva is like a snowy mountain
on which there grows the herbal medicine of wisdom.

The bodhisattva is the same as the Buddha
in his awakening of the many kinds of beings.
How could there be anything else in the mind of the Buddha
other than right enlightenment and the enlightenment of the world?

Just as the Buddha has come forth,
so too does the bodhisattva come forth.
So too, like the Omniscient One,
he uses wisdom to enter the universal gateway.

The bodhisattva skillfully guides
all the many kinds of beings.
The bodhisattva naturally awakens
to the sphere of cognition of all-knowledge.

The bodhisattva's measureless powers
are such that no one in the world can destroy them.
With his fearlessnesses and wisdom, the bodhisattva
knows beings as well as dharmas.

All of the worlds,
the differences in their forms and characteristics,

their languages, and also their names—
He is able to distinguish and know them all.

Although he has transcended both name and form,
he still manifests the many different kinds of appearances.
Of all the beings there are,
there are none who are able to fathom his path.

All such meritorious qualities as these—
the bodhisattva perfects them all.
He understands all natures as having no [inherently existent] nature
and has no attachment to either existence or nonexistence.

In this way, all-knowledge
is endless and free of anything on which it depends.
I shall now expound on this
to enable beings to rejoice.

Although he knows all the characteristic marks of dharmas
as like mere conjured illusions that are all empty and quiescent,
he still uses the resolve of his compassionate vows
as well as the Buddha's awesome spiritual powers,

manifesting transformations with his spiritual superknowledges
by which he brings forth countless phenomena of all different sorts.
You should all listen
as I speak of meritorious qualities such as these.

With a single body, he is able to manifest
countless different bodies as,
without mind or object,
he everywhere responds to all beings.

With but a single sound, he completely expounds
in all different kinds of voices
with the methods of beings' speech,
so that, as befits their type, he is able to interact with them all.

He forever transcends the body affected by the afflictions
and instead manifests bodies possessed of sovereign mastery.
Though he realizes that dharmas are beyond explanation,
he still engages in all kinds of different explanations.

His mind is always quiescent,
pure, and like empty space,
and yet he everywhere adorns *kṣetras*
and appears in all congregations.

He has no attachment to the body,
and yet he is able to manifest bodies.

Within all the worlds,
he takes on births according to whatever is fitting.

Although he takes birth in all places,
he still does not abide in taking on births,
for he realizes the body is like empty space
as, according with beings' minds, he appears in various ways.

The body of the bodhisattva is boundless
and everywhere appears in all places.
He always reveres and makes offerings
to the most revered ones of all who stand on two feet.[504]

Whether it be incense, flowers, the many kinds of music,
banners, pennants or bejeweled canopies,
he constantly uses a deep and pure mind
in presenting offerings to all buddhas.

He never leaves the assembly of any single buddha,
and yet he is everywhere in the presence of all buddhas
where, in the midst of their great assemblies,
he inquires on difficult points and listens to the Dharma.

He listens to the Dharma and enters samādhi
through every one of its countless gateways.
So too it is when he arises from these meditative absorptions,
manifesting endless appearances.

With his wisdom and skillful means,
he completely understands the world as like a mere illusion
and yet is still able to manifest in the world
boundlessly many illusory dharmas.

He manifests in many different forms
while also manifesting thoughts and words.
He enters into the web of conceptions,
and yet remains forever free of attachments.

Sometimes he manifests as one making the initial resolve
or as one who benefits those in the world.
Sometimes he manifests as one who has long cultivated
practices that are boundlessly vast

of giving, moral virtue, patience, vigor,
dhyāna concentration, wisdom,
the four *brāhma-vihāras*, the four means of attraction, and the others
among all those most supreme of dharmas.

Sometimes he manifests as one whose practice has become fulfilled
and has attained the patience free of discriminations.

Sometimes he manifests as one tied to but one more birth
upon whom all buddhas bestow the crown-anointing consecration.

Sometimes he manifests as bearing the marks of a *śrāvaka* disciple,
or instead manifests as a *pratyekabuddha,*
or as, in place after place, entering *parinirvāṇa,*
even as he still never relinquishes the bodhi practices.

Sometimes he manifests as Lord Śakra,
sometimes manifests as a Brahma Heaven king,
sometimes as surrounded by celestial maidens,
and sometimes as alone in silent meditation.

Sometimes he manifests as a *bhikṣu,*
abiding in quiescence, training his own mind.
Sometimes he manifests as a Paranirmita Vaśavartin Heaven king
who governs over the laws of the world.

Sometimes he manifests as a woman skilled in the arts,
sometimes manifests as one who cultivates austere practices,
sometimes manifests as indulging the five types of desire,
and sometimes manifests as entering the *dhyāna* absorptions.

Sometimes he manifests as one but newly born,
sometimes as a youth, or sometimes as one who is old or dying.
Were someone to try to contemplate and conceive of these matters,
his mind might become so plagued by doubts as to be driven mad.

Sometimes he manifests as abiding in a celestial palace,
sometimes manifests as having just spiritually descended from there,
sometimes as entering and sometimes as abiding in the womb, and
sometimes as attaining buddhahood and turning the Dharma wheel.

Sometimes it is as being born, sometimes as entering nirvāṇa,
and sometimes he manifests as entering the halls of study.
Sometimes it is as abiding in the midst of courtesans and
sometimes it is as leaving a common man's life to cultivate *dhyāna*.

Sometimes it is as sitting beneath the bodhi tree,
and then naturally gaining right enlightenment.
Sometimes he manifests as turning the wheel of the Dharma
and sometimes he manifests as having just begun to seek the path.

Sometimes he manifests in the body of a buddha,
calmly sitting in meditation in countless *kṣetras*.
Sometimes it is as cultivating irreversibility in the path,
accumulating the provisions essential to realizing bodhi,

or as deeply entering innumerable kalpas in which,
in every case, he reaches the far shore of perfection,

making countless kalpas become but a single mind-moment,
and making a single mind-moment include countless kalpas,

realizing all kalpas as but non-kalpas even as,
for the sake of the world, he manifests kalpas, and even as,
though he has no coming forth and has no such accumulation,
he accomplishes all his works in all those kalpas.

In but a single atom,
he everywhere sees all buddhas
and sees that, throughout the ten directions, and in all places,
there is no place where they do not exist.

He perceives in a sequentially orderly fashion
all dharmas associated with the lands and their beings
and their passing through a measureless number of kalpas,
the bounds of which, one could ultimately never exhaust.

The bodhisattva's knowing of beings
is so vast as to be boundless.
Even but a single one of those beings' bodies
arises due to countless causes and conditions.

Just as he knows these countless factors for any single one of them,
so too is this true of all others as well.
As befits whatever his penetrating comprehension has understood,
he proceeds then to teach all those who have not yet been trained.

He knows the faculties of all beings,
the differences in those who are superior, middling, and inferior,
and also knows how such faculties transform and develop,
and whether they should or should not then be taught.

Whether it be but a single faculty or all faculties,
or how they evolve through the power of causes and conditions,
he distinguishes the different subtleties involved in these
in a sequentially precise way free of error or disorder.

He also knows their desires and understandings,
all their afflictions and habitual karmic propensities,
and also knows with respect to their past, future, and present,
the course of all their thoughts and actions.

He completely comprehends all their actions
and that they neither come nor go.
Having thus known their actions,
he then explains for them the unexcelled Dharma.
As for their defiled actions and their pure actions,
he completely knows them all in all their many different varieties.

In but a single mind-moment, he attains bodhi
and achieves the perfection of all-knowledge.
He abides in the Buddha's inconceivable
mind of ultimate wisdom in which,
in but a single mind-moment, he is able to know
all the actions in which beings engage.

The bodhisattva's spiritual superknowledges, wisdom, and
power of skill in these has already attained such sovereign mastery
that he is able in but a single mind-moment
to travel and visit boundlessly many *kṣetras*.

He goes forth with such swiftness as this
throughout countless kalpas
in which there is no place he has not thus been everywhere present
even as, in all of this, he never moves even as far as the tip of a hair.

Just as in a case where a master conjurer
manifests all kinds of different forms,
if one searches in the midst of those illusions,
there would be nothing there that either has form or is formless,

so too it is with the bodhisattva when,
using the conjurations of skillful means and wisdom,
he produces all different kinds of manifestations
which completely fill the world.

Just as when the clearly shining sun and moon
beaming brightly in the midst of space
are reflected in the many bodies of water
and yet never become mixed with those waters,

one should realize that this is also just so
in the case of the bodhisattva's sphere of pure Dharma
when it appears in the waters of worldlings' minds
and yet never becomes mixed up with the world.

Just as, in a sleeping person's dream,
he may accomplish many different endeavors in which,
though he seems to have passed through thousands of *koṭīs* of years,
he has not yet even reached the end of that one single night,

so too, the bodhisattva, abiding in the nature of dharmas,
manifests all kinds of phenomena
that could stretch to the end of countless kalpas
even as his single mind-moment of wisdom is endless.

Just as in a mountain valley
or within a palace

many different sounds are all echoed
when, in truth, they do not distinguish among them,

so too, the bodhisattva abiding in the nature of dharmas
is able with masterful wisdom
to extensively emanate sounds according to each person's type
even as he is still free of any discriminations about them.

Just as, if one sees a mirage,
he may imagine it to be water
and race off after it, only to never find anything to drink,
so that, as a consequence, he becomes ever more thirsty,

so too it is with beings' affliction-ridden minds.
One should realize they are also just like this.
The bodhisattva arouses kindness and sympathy
to rescue them and enable them to make their escape.

He contemplates "form" as like a mass of sea foam,
"feelings" as like bubbles floating atop the water,
"perceptions" as like heat-wave mirages in the hot season,
"karmic formative factors" as like the stalk of the plantain,[505]

and the mind's "consciousnesses" as like conjured illusions
manifesting the many different kinds of phenomena.
Just so does he know the aggregates
for which the wise one has no attachment.

All the sense bases[506] are empty, quiescent, and
like a mechanism as they move and turn about.
All the sense realms[507] are forever free of any nature
even as they present a false appearance in the world.

The bodhisattva abides in the genuine
quiescence of the ultimate truth,
extensively and freely proclaiming it in many different ways,
and yet his mind remains free of anything upon which it depends.

He has neither any coming nor any going
and also has no abiding either.
The causes of suffering in the karma of the afflictions
constantly flow on and transform in three different ways.[508]

Conditioned origination is neither existent nor nonexistent,
and neither real nor insubstantial.
It is in this way that he enters the middle way.
In explaining it, he remains free of any attachment at all.

He is able in but a single mind-moment
to everywhere manifest the mind of the three periods of time

in all the many different kinds of phenomena
within the desire realm, the form realm, and the formless realm.

He accords with the three types of moral deportment,[509]
expounds on the three gates to liberation,[510]
establishes the paths of the Three Vehicles,[511]
and achieves the complete realization of all-knowledge.

He attains the complete comprehension of what is and is not possible,
of all karmic actions, of all faculties,
of the realms, understandings, and dhyāna concentrations,
of the points to which all paths lead,

of past life recall, of the heavenly eye,
and of the complete extinguishing of all delusions.
He knows the Buddha's ten powers,
but is not yet able to bring them to complete fulfillment.

He completely comprehends the emptiness of all dharmas,
and yet he always seeks the sublime Dharma.
He does not become involved with the afflictions,
and yet he still does not completely put an end to the contaminants.

He possesses a vast knowledge of the paths to emancipation,
and yet he uses them to liberate beings.
In this, he has attained the fearlessnesses
and still never relinquishes his cultivation of all the practices.

He remains free of error and free of any contradiction of the path,
and still never loses right mindfulness.
His vigor, zeal, and samādhi
as well as his wisdom arising from contemplation never diminish.[512]

He remains pure in all three accumulations of moral virtue,[513]
has a clear comprehension of all three periods of time,
treats beings with great kindness and sympathetic pity,
and, in all that he does, remains free of all obstacles.

It is due to having entered these gateways into the Dharma
that he has succeeded in perfecting practices such as these.
I describe here but a minor measure
of the meaning of his adornments with such meritorious qualities.

Even if one exhausted countless kalpas in trying to do so,
one could still never finish describing all his practices.
I now only describe but a small portion of them
comparable to a single mote of dust as contrasted with the great earth.

Abiding in reliance upon the Buddha's wisdom,
he brings forth extraordinary thought,

cultivates the most supreme practices,
and achieves complete fulfillment of great kindness and compassion.

Intensely diligent, yet personally abiding in tranquility,
he carries on the teaching of all sentient beings.
Having established himself in the pure precepts of moral virtue,
he fulfills all the practices leading to the bestowal of the prediction.[514]

He is able to penetrate the meritorious qualities of the Buddha,
the practices related to beings, and the *kṣetras*.
He also knows all the kalpas and periods of time,[515]
and yet never has any thoughts of weariness.

With differentiating wisdom and the complete-retention *dhāraṇīs*,
he reaches a penetrating comprehension of the true meaning.
He contemplates and expounds upon the incomparable,
and quiescently proceeds toward the right and perfect enlightenment.

He has brought forth the resolve of Samantabhadra
and also cultivates his conduct and vows.
By the power of kindness and compassion's causes and conditions,
he proceeds along the path with purity of mind.

He cultivates the *pāramitās*
and perfects the wisdom arising pursuant to awakening.
He achieves the realization of the powers and the sovereign masteries
and then attains the unexcelled bodhi.

He perfects the wisdom cognizing uniform equality
and expounds the most supreme Dharma.
He is able to preserve it and possesses sublime eloquence
and then arrives at the position of the king of the Dharma.

He abandons all attachments
and expounds on impartiality of mind.
Bringing forth his wisdom,
he transformationally manifests the realization of bodhi.

He preserves [the Dharma] in all kalpas
in ways that please and comfort the wise.
He deeply penetrates it, relies on it,
and becomes fearless and free of doubts.

He completely comprehends the inconceivable,
ably distinguishes the expedient and esoteric,
skillfully enters all the samādhis,
and everywhere perceives the spheres of wisdom.

He completely attains all the liberations,
achieves easeful mastery in the superknowledges,

forever abandons all of the entangling bonds,
and, in this, is as if roaming at will, abiding in parks and groves.

The dharmas of purity serve as his palace
and he finds all the practices to be delightful.
He manifests measureless adornments
and abides in the world with an unmoving mind.

With the deep mind, he skillfully contemplates,
and with marvelous eloquence, he is able to expound the Dharma.
He acquires the seal of pure bodhi
and illuminates everything with the light of wisdom.

The place where he dwells is one that no one can equal.
His mind does not involve itself with anything inferior.
He establishes resolve as [solid as] a great mountain
and the meritorious qualities he possesses are like a deep ocean.

He abides in the Dharma like a jewel,
dons the armor of the resolve of his vows,
and initiates all the great works
which can never be ruined by anyone.

He acquires the prediction of his realization of bodhi
and securely dwells in his vast resolve.
His treasury of esoteric knowledge is inexhaustible
and he becomes awakened in all the dharmas.

He attains sovereign mastery of all worldly knowledge
and is unimpeded in the sublime uses to which he applies it,
whether it be among beings, in all the *kṣetras*,
or in the sphere of the many different dharmas.

Through his bodies, vows, spheres of action,
wisdom, spiritual superknowledges, and such,
he brings forth manifestations within the world
numbering in countless hundreds of thousands of *koṭīs*.

Whether in his easeful mastery or in his spheres of action,
he possesses sovereign mastery which none can constrain.
All of his karmic actions are adorned
with the powers, the fearlessnesses, and the exclusive dharmas.[516]

In all his bodies and physical actions
and in his speaking as well as in his purified speech,
through having become one who is protected,
he succeeds in accomplishing ten kinds of things.[517]

In the bodhisattva's initial generation of the resolve
as well as in his mind's universally pervasive presence,

all of his faculties become undistracted
and he thus acquires the most supreme faculties.

Abiding in the deep mind and the especially superior mind,
he abandons all flattery and deception
and, through all different kinds of decisive understanding,
he everywhere enters the worlds.

He relinquishes his afflictions and habitual karmic propensities,
takes up this most supreme of paths,
skillfully cultivates it and brings it to complete fulfillment,
and then arrives at the realization of all-knowledge.

He goes beyond reversibility, enters the right and fixed position,[518]
achieves the definite realization of quiescence,
brings forth the path of the Buddha's Dharma, and
perfects the bases for the names of those with meritorious qualities.[519]

The path, the path of the immeasurable,
and so forth, on through to the path of adornment—
He successively becomes well established in each of them,
yet remains free of attachment to any of them.

His hands, feet, belly, and organs,
his heart made of vajra—
He cloaks them in the armor of kindness and deep sympathy
and thus becomes completely protected with the many weapons.

Wisdom serves as his head, clear comprehension as his eyes,
the bodhi practices as his ears,
and purity in the moral precepts as his nose.
Thus he dispels the darkness and remains free of obstacles.

He takes the types of eloquence as his tongue,
his ability to have no place he does not go as his body,
and the most supreme wisdom as his mind.
Walking and standing, he cultivates his actions.
He sits on the lion throne at the site of enlightenment,
lies down as in the Brahma heavens, and stands in emptiness.

In whatever he practices and contemplates,
he everywhere illuminates the Tathāgata's sphere of action.
He everywhere contemplates the actions of beings,
enters the lion-stretch [samādhi], and roars the lion's roar.

He abandons covetousness, practices pure giving,
relinquishes arrogance, and upholds purity in the moral precepts.
He does not become angry, always abides in patience,
does not become indolent, and is constantly vigorous.

He attains sovereign mastery in the *dhyāna* absorptions,
and, in his exercise of wisdom, has nothing at all that he practices.
With kindness he rescues beings and in compassion he is tireless.
He rejoices in the Dharma and with equanimity abandons afflictions.

In all spheres of experience,
he knows the meaning and he knows the Dharma.
His stock of merit has been brought to complete fulfillment
and his wisdom has become like sharp sword.

He everywhere casts his illumination, delights in extensive learning,
and progresses in the Dharma with complete understanding.
He is aware of the *māra*s and the paths of the *māra*s
and vows to leave them all behind.

He observes the Buddha as well as the works of the Buddha
and resolves to accumulate them all.
He abandons pride, cultivates wisdom,
and does not become possessed by the power of Māra.

He is drawn forth and supported by the Buddha
and is also supported by the Dharma.
He manifests as dwelling in the Tuṣita Heaven,
and then also appears to reach the end of his life there.

He then manifests as dwelling in his mother's womb
even as he also manifests subtle endeavors.
He manifests taking birth as well as the subtle smile,
and also appears as walking seven steps.

He manifests the cultivation of the many skills and arts
and also manifests as dwelling deep within the palace,
leaving the home life, cultivating the austerities,
and then going to the site of enlightenment.

There he sits up straight, emanating light,
and awakens the many kinds of beings.
He subdues the *māra*s, gains right enlightenment,
turns the wheel of the unexcelled Dharma,
and then when his manifestations have come to an end,
he then enters the great nirvāṇa.

As for all of those bodhisattva practices
which he cultivates for countless kalpas,
they are so boundlessly expansive,
that I now describe only a small fraction of them.

Although he enables countless beings
to become established in the Buddha's meritorious qualities,

of those beings and those dharmas,
there is ultimately nothing on which he seizes.

He completely fulfills practices such as these,
gains such easeful mastery of all the spiritual superknowledges
that he can place the many *kṣetras* on the tip of a single hair
and pass through thousands of *koṭīs* of kalpas.

Holding countless *kṣetras* in his palm,
he travels everywhere, never feeling any physical weariness,
and then returns to place them in their original location,
as the beings in them remain unaware.

The bodhisattva may take all
the many different kinds of adorned *kṣetras*
and place them in a single pore
so that everyone can see them as they truly are.

He may also take all the oceans
and place them in but a single pore
without those great oceans either increasing or diminishing
and without those beings being either disturbed or harmed.

Suppose he took countless iron ring mountains,
grasped them in his hand, ground them to particles,
then set down but one of those particles in each *kṣetra*,
doing so until all those particles were used up.

Suppose too that he took all those *kṣetras* as many as those particles
and again ground them all into particles.
Though one might calculate the number of all those particles,
he would still find it difficult to measure this bodhisattva's wisdom.

He may emanate so countlessly many light rays
from within but a single pore
that the light of the sun, moon, stars, and constellations,
the blazing light of the *maṇi* jewels,

and the light of all the devas
are all completely outshone by that light
which extinguishes all the sufferings in the wretched destinies
as he then proclaims for them the unexcelled Dharma.

The many different kinds of voices
within all worlds—
with but a single voice, the bodhisattva
is able to speak them all.

He decisively distinguishes and explains
all dharmas of all buddhas,

everywhere enabling the many kinds of beings
to feel immense joy upon hearing them explained.

He is able to take all kalpas of the past
and place them into the future and the present
and is able to take the kalpas of the future and present
and place them far back into the past.

He shows countless *kṣetras*
burning, forming, and abiding,
and shows all worlds
entirely contained in a single pore.

Of all the buddhas throughout the ten directions
of the future as well as of the present,
there are none of them that are not clearly revealed
within his very own body.

Deeply knowing the methods of transformation,
he skillfully responds to the minds of beings
by manifesting all kinds of different bodies,
and even so, he retains no attachment to any of them.

He may appear within the six destinies of rebirth
in the bodies of all kinds of beings,
appearing in the body of Brahma, Śakra, or a world-protecting deva,
in the body of a deva or human,

in the body of a *śrāvaka* disciple or *pratyekabuddha*,
in the body of buddhas, the *tathāgatas*,
or he may appear in the body of a bodhisattva
who is cultivating the path to all-knowledge.

He skillfully enters into the web of thought
of beings possessed of weak, middling, and superior capacities,
manifesting the realization of bodhi
as well as all the buddha *kṣetras*.

He completely knows the web of all thought,
attains sovereign mastery in such thought,
and then reveals the cultivation of the bodhisattva practices
and all the works in which he uses skillful means.

He manifests all such as these
of his vast spiritual transformations.
All his spheres of action such as these
are such that no one in the entire world could ever know.

Although he manifests them, he has no manifestations at all,
for ultimately they are transmutations of what is most supreme

which are thus adapted to the minds of beings
to enable them to practice the genuine path.
His body, speech, and mind
are all equally comparable to empty space.

His purity in the moral precepts is his perfume
and his many practices are his robes.
His silken headband of Dharma adorns his topknot of purity
which is crested by the *maṇi* jewel of all-knowledge.

Of all the meritorious qualities, there are none that are not complete.
By the crown-anointing consecration, he ascends to the royal throne.
Taking the *pāramitās* as his wheel,
all the spiritual superknowledges as his elephant,

the spiritual power of psychic travel as his horse,
wisdom as his shining jewel,
the sublime practices as his maiden retainers,
the four means of attraction as his minister overseeing the treasury,

and the skillful means as the lord's armies,
the bodhisattva thus appears like a wheel-turning king.
His samādhis serve as his city's surrounding walls,
and emptiness and quiescence serve as his palace and royal hall.[520]

Kindness is his armor and wisdom his sword,
whereas mindfulness is his bow and sharp faculties[521] are his arrows.
He raises high the canopy of his spiritual powers,
erects the banners of his wisdom,

remains unshaken due to the power of patience,
and straightaway demolishes the armies of the king of the *māras*.
His complete-retention *dhāraṇīs* serve him as level ground,
his manifold practices are his rivers and streams,

his pure wisdom serves as gushing springs,
and his sublime wisdom serves as his forest groves.
Emptiness serves as his limpid pristine ponds
and the enlightenment factors serve as his lotus flowers.

He adorns himself with the spiritual powers,
and always delights in samādhi.
He takes meditative contemplations as his maiden retainers,
takes the elixir of immortality as his delectable sustenance,
and takes the flavors of liberation as his broth
as he roams with easeful mastery in the Three Vehicles.

As for all of these bodhisattva practices,
their sublimity becomes ever more supreme.

He cultivates them for measurelessly many kalpas
during which his resolve remains ever tireless.

He makes offerings to all buddhas
and purifies all the *kṣetras*
as he everywhere enables all beings
to become securely established in all-knowledge.

Though one might be able to know the number
of all the atoms in all *kṣetras,*
though one might measure all the realms of empty space
using but a single sand grain [as his ruler],

and though one might be able to count all beings' thoughts
in every successive mind-moment—
one could still never reach the end of any description
of all the meritorious qualities possessed by this Buddha's son.

If one wishes to possess these meritorious qualities
as well as all of these superior and sublime dharmas—
If one wishes too to cause all beings
to abandon suffering and always abide in happiness—

And if one wishes to enable his own body, speech, and mind
to become the same as those of all the buddhas,
then one should arouse the vajra-like resolve
and train in these meritorious qualities and practices.

The End of Chapter Thirty-Eight

Volume Two Endnotes

1. “Clear knowledges” refers here to the “three knowledges” (*trividyā*): 1) The remembrance of previous lives (*pūrvavanivāsānusmṛti*); 2) Knowledge of beings’ rebirth destinies (*cyutyupapattijñāna*); and 3) Knowledge of the destruction of the contaminants or “taints” (*āsravakṣaya*).
2. A *bodhimaṇḍa* is the “site of enlightenment” wherein enlightenment is cultivated and fully realized. It may be used as a general reference to Buddhist temples, though it often refers specifically to the site beneath the bodhi tree where a buddha gains complete realization of the utmost, right, and perfect enlightenment.
3. The “wheel of Dharma” or “Dharma wheel” (*dharmacakra*) refers to the eight-spoked wheel emblematic of the Buddha’s teaching of the eightfold path of the *āryas* or “noble ones” consisting of right views, right thought or intention, right speech, right physical action, right livelihood, right effort, right mindfulness, and right meditative absorption (*samādhi*).
4. As a Buddhist technical term, “Dharma realm” or “dharma realm,” *dharma-dhātu,* has at least several levels of meaning, of which this refers to the second of the three listed below:
    1) At the most granular level, “dharma realm” refers to the objective contents of one of the eighteen sense realms, dharmas as “objects of mind” (*dharma-āyatana*);
    2) In the most cosmically and metaphysically vast sense, “Dharma realm” refers in aggregate to all conventionally existent phenomena and the universally pervasive noumenal “true suchness” (*tathatā*) that is the nature of all of those phenomena. In this sense, it is identical with the “Dharma body” (*dharma-kāya*);
    3) As a classifying term, “dharma realm” is used to distinguish realms of existence (as in “the ten dharma realms” that consist of the realms of buddhas, bodhisattvas, *śrāvaka* disciples, *pratyekabuddhas,* devas, *asuras,* humans, animals, hungry ghosts, and hell-dwellers) or metaphysical modes of existence (as in the “four dharma realms” of the Huayan hermeneutic tradition that speaks of: a] the dharma realm of the “noumenal” [synonymous with emptiness or *śūnyatā*]; b] the dharma realm of the “phenomenal”; c] the dharma realm of the unimpeded interpenetration of the phenomenal and the noumenal; and d] the dharma realm of the unimpeded interpenetration of all phenomena with all other phenomena in a manner that resonates somewhat with quantum entanglement and non-locality).

5. An "ineffable"(*anabhilāpya*) is a specific nearly unimaginably large number that is the 120th of 123 numbers described in Chapter Thirty of the Flower Adornment Sutra wherein each of those numbers is defined as being the square of the immediately previous number the first of which is a *lakṣa* (100,000).
6. Per DSBC, the Sanskrit names of these bodhisattva-mahāsattvas, (37 in BB and KB, 38 in BR, 39 in SA, SD and the Sanskrit) are:

   Vajragarbha, Ratnagarbha, Padmagarbha, Śrīgarbha, Padmaśrīgarbha, Ādityagarbha, Sūryagarbha, Kṣitigarbha, Śaśivimalagarbha, Sarvavyūhālaṃkārapratibhāsasaṃdarśanagarbha, Jñānavairocanagarbha, Ruciraśrīgarbha, Candanaśrīgarbha, Puṣpaśrīgarbha, Kusumaśrīgarbha, Utpalaśrīgarbha, Devaśrīgarbha, Puṇyaśrīgarbha, Anāvaraṇajñānaviśuddhigarbha, Guṇaśrīgarbha, Nārāyaṇaśrīgarbha, Amalagarbha, Vimalagarbha, Vicitrapratibhānālaṃkāragarbha, Mahāraśmijālāvabhāsagarbha, Vimalaprabhāsaśrītejorājagarbha, Sarvalakṣaṇapratimaṇḍitaviśuddhiśrīgarbha, Vajrārciḥśrīvatsālaṃkāragarbha, Jyotirjvalanārciḥśrīgarbha, Nakṣatrarājaprabhāvabhāsagarbha, Gaganakośānāvaraṇajñānagarbha, Anāvaraṇasvaramaṇḍalamadhuranirghoṣagarbha, Dhāraṇīmukhasarvajagatpraṇidhisaṃdhāraṇagarbha, Sāgaravyūhagarbha, Meruśrīgarbha, Sarvaguṇaviśuddhigarbha, Tathāgataśrīgarbha, Buddhaśrīgarbha, and Vimukticandra.
7. Jñānavairocanagarbha.
8. Anāvaraṇajñānaviśuddhigarbha.
9. Gaganakośānāvaraṇajñānagarbha.
10. A mahāsattva is a "great bodhisattva," one who has practiced the bodhisattva path for countless kalpas.
11. Most of these numerical descriptors: "countless" (perhaps equals an "innumerable" [*agaṇeya* = 112th level]), "measureless" (*aparimāṇa* = 106th level), "boundless" (*aparyanta* = 108th level), "unequalable" (*asamanta* = 110th level), "innumerable" (*agaṇeya* = 112th level), "indescribable" (*atulya* = 114th level), "inconceivable" (*acintya* = 116th level) "immeasurable" (*ameya* = 118th level), and "ineffable" (*anabhilāpya* = 120th level) represent a specific nearly unimaginably large number described in Chapter Thirty, "Asaṃkhyeyas," of the Flower Adornment Sutra wherein each of those numbers is defined as being the square of the immediately previous number the first of which is a *lakṣa* (100,000).
12. Although the Sanskrit refers here to this samādhi as "the bodhisattva samādhi known as 'the light of the Great Vehicle' (*mahāyānaprabhāsaṃ nāma bodhisattvasamādhiṃ*)," this may be a later textual modification of the text, for both SA and KB refer to it as "the great wisdom light samādhi."

13. A *koṭi* is a number that is defined in the Flower Adornment Sutra Chapter 30 as the product of multiplying a *lakṣa* (100,000) by a *lakṣa*. Hence it equals 10,000,000, i.e. ten million.

14. The text refers here to the first three of the ten standard names for a buddha.

15. "Contaminants" here translates the slightly ambiguous pre-Buddhist Jain term *āsrava,* translated into Chinese as "flows" (漏). The allusion is to the defiling influence (read "influents") of either three or four factors, as follows: 1) sensual desire (*kāma*); 2) [craving for] becoming (*bhāva*), i.e. the craving for continued existence; 3) ignorance (*avidyā*), i.e. delusion; 4) views (*dṛṣṭi*) This fourth type is not included in some listings. Often-encountered alternate translations include "taints," "outflows," "influxes," and "fluxes."

16. The Sanskrit references "*mahāprajñā*" here.

17. "*suviniścitamatikauśalyatāṃ.*"

18. "*tathāgatavaiśāradyānavalīnatāṃ.*"

19. The DSBC Sanskrit (*pratisaṃvid*) makes it clear that "knowledges" is intended to refer to the four types of unimpeded knowledge discussed at great length later in the text in the explanation of the ninth ground which SA renders as "Ground of Excellent Intelligence" (*sādhumatī-bhūmi*). Briefly, they are unimpeded knowledge of Dharma, meaning, language, and eloquence.

20. DSBC specifies: "*supariśodhitādhyāśayatayā ca,*" i.e. "has well purified his *higher* resolute intentions (or 'higher aspirations')."

21. "*svavadātajñānamaṇḍalatayā* ca."

22. "*susaṃbhṛtasaṃbhāratayā ca.*"

23. "*apramāṇasmṛtibhājanatayā.*"

24. "Resolute faith" (*adhimukti*) is a term that generally refers to confidently held, rationally based inclinations toward wholesome objective conditions or path-associated endeavors. That said, this term is *also* used to refer to sentient beings' strongly held habitual interests or predilections toward the whole range of wholesome, unwholesome, or karmically neutral objective conditions or endeavors, hence it is incumbent on the teaching bodhisattva to be comprehensively cognizant of all of these different types of "resolute dispositions" along with the most skillful teaching stratagems to adopt in teaching the beings who possess them.

25. *Zongchi* (總持), "comprehensive retention," is the Chinese translation of the Sanskrit *dhāraṇī.* I sometimes redundantly translate the term as "comprehensive-retention *dhāraṇī*" to clarify what the Chinese text means by "comprehensive retention," especially when the term

is not simply referring to mantras. *"Dhāraṇīs"* refers primarily to formulae that constitute a kind of pronunciation-dependent Sanskrit code language consisting of Sanskrit syllables which may or may not have a translatable meaning but which can never be translated into another language without destroying their primary functions which are of primarily two types: a) to facilitate the remembrance of teachings and their meanings even for many lifetimes; and b) when more-or-less equivalent to mantras, to protect the practitioner or other vulnerable beings from danger, the manifestation of karmic obstacles, or demonic influences.

Dhāraṇīs may also facilitate the bodhisattva's unproduced-dharmas patience through which he can remain in *saṃsāra* for countless kalpas as he continues to work for the spiritual liberation of all other beings. They also may be used to invoke the manifestation of beneficial supernormal powers either in conjunction with or independent of *mudras* (hand postures) and/or visualizations.

26. *"dharmadhātujñānamudrāsumudritatayā ca."*
27. Per DSBC, the names of the *bhūmis* are: *pramuditā; vimalā; prabhākarī; arciṣmatī; sudurjayā; abhimukhī; dūraṃgamā; acalā; sādhumatī; dharmameghā.*
28. SA, SD, and Prajñā all translate the name of this *bhūmi* as "the Ground of Blazing Intelligence" (焰慧地). This appears to be the result of an error arising from misinterpreting the Sanskrit name (*arciṣmatī*) by mistaking a suffix indicating possession (*-mat* modified to agree with the feminine noun *bhūmi* to become *-matī*) for a completely unrelated word that means "intelligence," "intellect," "mind" (*mati*). (BB, BR, KB, and the Tibetan all recognize *–matī* as a possessive suffix and hence accord with the Sanskrit meaning.) I have chosen to "bridge" the problem by translating the name of this ground as "the Ground of Blazing Brilliance" in order to allow both meanings the be reflected in the word "blazing" and thus more or less accurately translate both the (seemingly erroneous) SA translation and the correct meaning of the Sanskrit.
29. There seem to be two distinctly different understandings of the meaning of this ground:

    1) DR, SA, BB, BR, SD, and Prajñā all translate the name of this *bhūmi* as "the Ground of Excellent Intelligence" (善慧地). DR translates that same meaning slightly differently: (善哉意). The Tibetan translation also corresponds to this with "the Ground of Excellent Insight" (*legs pa'i blo gros*). Strictly speaking, one could infer that these renderings all appear to be the result of an error arising from misinterpreting the Sanskrit name (*sādhumatī*) by mistaking a suffix indicating possession (*-mat* modified to agree with the feminine noun *bhūmi* to become *-matī*) for a completely unrelated word that means "intelligence," "intellect," or "mind" (*mati*).

2) Of all of the Chinese and Tibetan translators, it appears that the Kumārajīva-Buddhayaśas translation team may have been the only one to render the name of this *bhūmi* more or less in accordance with the above-referenced "strictly correct" interpretation of the Sanskrit term as "the Ground of Sublime Goodness" (妙善地). The KB edition only employs the possibly erroneous Chinese and Tibetan default rendering once (in its initial listing of the ten bodhisattva grounds), but otherwise accords with the strictly grammatically correct interpretation of the term throughout its detailed discussion of the ninth *bhūmi* itself.

30. For the most part, throughout the text, in the introductory and reiterative verses for each of the chapters, SA's Chinese translation uses six or eight verse lines to translate the ideas contained in each four-line Sanskrit gatha when he is producing five-character Chinese verse lines. However, when he produces seven-character verse lines, he seems to more often follow the Sanskrit on a line-by-line basis. Even so, it is still not always possible to precisely map the Chinese onto the much later and somewhat "evolved" gathas found in the extant Sanskrit editions. Although the ideas are mostly all present in both editions, the exact content and sequencing often differ somewhat. To aid correlation with the Sanskrit edition, I have appended the verse number of the DSBC Sanskrit edition (in reduced font bold curly braces) to the last line of each equivalent SA verse.

31. Although the Chinese specifies "wisdom" here (*zhihui* / 智慧)," DSBC records the word more commonly rendered as "knowledge" (*jñāna*): "*guṇajñānasamanvitā*."

32. "Resolute intentions" translates the Chinese *shenxin* (深心), one of SA's translations of the Sanskrit *āśaya*.

33. The "provisions for the realization of the Path" (*bodhisaṃbhāra*) are the requisites for realization of buddhahood. These are often explained as consisting of karmic merit on the one hand (*puṇya*) and "knowledge" (*jñāna*) or "wisdom" on the other.

34. "*mātṛkā*."

35. An *asaṃkhyeya* is an exceedingly large number the definition for which varies so widely in Buddhist texts that I have seen definitions ranging between 10 to the fifty-first power and 10 to a power the exponent for which is transcribed with 35 placeholders (i.e. exponent = 74,436,000,000,000,000,000,000,000,000,000,000).

36. Vasubandhu explains the comparison of the Buddha to empty space thus: "Again, as for 'like empty space,' [just as empty space cannot be stained by anything at all, so too, the Buddha] cannot be stained by worldly dharmas, this because all habitual karmic propensities

associated with ignorance and afflictions have been extinguished." (復如虛空世間法不能染。無明煩惱習氣滅故。[131c05-06])

37. Because the Chinese text as passed down to us only titled the sections of this text with section numbers ("Chapter 26: The Ten Grounds: Part One," "…Part Two," etc., I have elected to provide more specific titling for each part of the text as in "The Joyfulness Ground," "The Stainlessness Ground," etc.

38. This is another reference to the provisions required for the realization of bodhi (*bodhisaṃbhāra*) usually explained as consistinig primarily of merit and knowledge or wisdom. *"susaṃbhṛtasaṃbhārāṇāṃ."*

39. DSBC: *"svayaṃbhūjñānānukūlaṃ."*

40. *"pramuditāyāṃ bodhisattvabhūmau sthito bodhisattvaḥ prāmodyabahulo bhavati prasādabahulaḥ prītibahula utplāvanābahula udagrībahula utsībahula utsāhabahulo 'saṃrambhabahulo 'vihiṃsābahulo 'krodhabahulo bhavati."*

41. Although the Chinese references "wisdom" here (*zhihui* / 智慧)," DSBC references the word more commonly rendered as "knowledge" (*jñāna*): *"jñānabhūmeḥ."*

42. Bhikkhu Bodhi points out that this same list appears in the Pali (albeit in slightly different order and with mild differences in the interpretation of two of the five points). See his translation of *Numerical Discourses* 9:5, p. 1255. The most exhaustive of all treatments of this list appears to be Nāgārjuna's discussion of it in his Ten Grounds Sutra commentary, for which see my complete translation of that entire text under separate cover.

43. *"prasādabahulatayā."* BHSD lists "faith" as the primary definition, although MW doesn't mention it at all and prefers definitions along the lines of "purity" and "tranquility" reflected here, hence the apparent discrepancy between KB and SA translations. BB follows KB precisely here, while SD similarly prefers "abundant realization of purity" (多證淨) and Bodhiruci falls somewhat farther afield with "abundant reverence" (多恭敬).

44. *"adhimuktiviśuddhyā."*

45. DSBC: *"ratnopamacittotpādātṛptābhinirhāratayā."*

46. In his Treatise on the Ten Grounds Sutra, (*Daśabhūmika-vibhāṣā* / 十住毘婆沙論 [T no. 1521]), Nāgārjuna devotes all of Chapter Five (T26n1521_p30b10-35a21) to an extensive explanation of the following ten vows. For an English translation of this, see my translation of this entire treatise.

47. DSBC = *"sarvajñajñānapratiṣṭhāpanāya."*

48. I opt for the first of Qingliang's two interpretations for the reading of this extremely ambiguous line not found at all in Bodhiruci, Śīladharma,

Buddhabhadra, or the Sanskrit and only obliquely alluded to in Kumarajiva. (QL's other approved interpretation of "若入若行若去" refers to these worlds subsuming or being subsumed by each other in an interpenetrating fashion wherein this bodhisattva freely travels to and returns from these many different sorts of worlds.)

49. DSBC doesn't specify "'wise' beings" so much as "beings possessed of knowledge": *"apramāṇajñānākarasattva."*
50. DSBC doesn't specify "wisdom," but rather "knowledge": *"tathāgatap rabhāvajñānānugamāya."*
51. DSBC does not specify "wisdom," but rather "knowledge": *"sahaghoṣ odāhārajñānānugamāya."*
52. Again, DSBC specifies "knowledge" rather than "wisdom": "mahābu ddhaviṣayaprabhāva**jñānā**nugamāya."
53. Again, DSBC specifies "knowledge" rather than "wisdom": *"mahājñānabhūmi."*
54. The following list of ten mental qualities is present with minor variations in BB, SA, and KB, but is missing seven of these mental qualities in SD and eight of these mental qualities in BR and the (very late) surviving Sanskrit editions of the Ten Grounds Sutra.
55. DSBC lists these expressions of faith as follows: *"tathāgatānām arhatāṃ samyaksaṃbuddhānāṃ pūrvāntacaryābhinirhārapraveśaṃ pāramitāsamudāgamaṃ bhūmiparinispattiṃ vaiśeṣikatāṃ balapariniṣpattiṃ vaiśāradyaparipūrim āveṇikabuddhadharmāsaṃhāryatām acintyāṃ buddhadharmatām anantamadhyaṃ tathāgataviṣayābhinirhāram aparimāṇajñānānugataṃ tathāgatagocarānupraveśaṃ phalapariniṣpattim abhiśraddadhāti."*
56. One could insert in brackets a tenth member of this list as "[and such insurmountability]" following both BB and KB (如是難壞), that is also found with mild permutations in most other editions. Bodhiruci (如是上。此諸佛法如是難得。) follows very closely the extant DSBC Sanskrit: *"evamudārāḥ evaṃ durāsadāśceme buddhadharmāḥ,"* i.e. "Such loftiness and so hard to approach."
57. This is a reference to the four inverted views (*viparyāsa*):
    1) Viewing as pleasurable what is in fact conducive to suffering;
    2) Viewing as permanent what is in fact impermanent;
    3) Viewing as lovely what is in fact unlovely by virtue of its impurity; and
    4) Viewing as "self" what is in fact devoid of anything constituting an inherently and enduringly existent self.
58. These are collectively referred to as "the four floods" (*ogha*).

59. "Name-and-form" is a reference to the five aggregates of mentality and physicality that are generally falsely construed by unenlightened beings to constitute an inherently existent "self."
60. "The six sense bases" is a reference to the six sense faculties: eye, ear, nose, tongue, body, and intellectual mind faculty. They are commonly metaphorically referred to as a village wherein beings falsely impute the existence of an inherently existent self.
61. DSBC specifies "knowledge" (*jñāna*) rather than "wisdom."
62. For "Diligently cultivates irreversible renunciaton" (勤修出離。不退不轉。), the DSBC Sanskrit has "*naiṣkramyacārī avivartya*" for which BHSD foregrounds as definitions for "*naiṣkramya*": "departure from the world, renunciation of worldly things," and "renunciation as regards desires (lusts)" while Conze's MDPL has: "leaving home."
63. DSBC gives this entire list as: "*tadyathā - śraddhā karuṇā maitrī tyāgaḥ khedasahiṣṇutā śāstrajñatā lokajñatā hryapatrāpyaṃ dhṛtibalādhānaṃ tathāgatapūjopasthānamiti.*"
64. Although the phrasing of the Chinese text might lead one to think these are two separate dharmas, I follow QLSC in combining these two subcomponents as a single grounds-purifying dharma. The surviving Sanskrit for this tenth member of the list (per DSBC) is: "*tathāgatapūjopasthānamiti.*"
65. "The remaining two means of attraction" are "beneficial actions" and "joint endeavors."
66. "*yathābalaṃ yathābhajamānam.*"
67. DSBC specifies "knowledge" (*jñāna*) rather than "wisdom."
68. DSBC specifies "knowledge" (*jñāna*) rather than "wisdom."
69. DSBC specifies "knowledge" (*jñāna*) rather than "wisdom."
70. DSBC specifies "knowledge" (*jñāna*) rather than "wisdom."
71. DSBC specifies "knowledge" (*jñāna*) rather than "wisdom."
72. For "… should bring forth ten types of resolute intentions," DSBC has: "*tasya daśa cittāśayāḥ pravartante.*"
73. For these ten "resolute intentions" (*cittāśaya*), DSBC has: *ṛjvāśaya* (= *ārjava*?), *mṛdvāśaya, karmaṇyāśaya, damāśaya, śamāśaya, kalyāṇāśaya, asaṃsṛṣṭāśaya, anapekṣāśaya, udārāśaya, māhātmyāśaya.*
74. For these ten kinds of minds, DSBC gives: "…*hitacittatām utpādayati / sukhacittatāṃ maitracittatāṃ kṛpācittatāṃ dayācittatām anugrahacittatām ārakṣācittatāṃ samacittatām acāryacittatāṃ śāstṛcittatām utpādayati.*"
75. "The view imputing the existence of a true self in association with one's body" corresponds to the Sanskrit *satkāya-dṛṣṭi.*

76. The SA Chinese gives “礬石,” the modern translation of which is “aluminite.” This does not correspond to the DSBC Sanskrit which specifies “*kāsīsa*,” a type of iron oxide. Hence I am compelled to prefer the Sanskrit antecedent term.

77. One may notice the seeming absence in this verse of two of the ten resolute intentions: “the unmixed resolute intention” (*asaṃsṛṣṭāśaya*) and “the unattached resolute intention” (*anapekṣāśaya*). It would appear then that they have somehow been replaced here by the phrase: “the swift exits from *saṃsāra*.” (The BB and SD verses specify all ten mental dispositions and do not refer to anything corresponding to this phrase.) That neither BB, SD, DR, nor the Sanskrit say anything at all about “*saṃsāra*” here suggests that perhaps this verse line was corrupted in the SA edition by a scribal error or translator misreading that ended up producing a substitution of “*saṃsāra*” for “*saṃsarga*,” for the corresponding part of same line in the extant Sanskrit edition, per DSBC reads: "*saṃsargapekṣavigatāśca*," which clearly refers to the two missing list elements and does not refer to “swift exits from *saṃsāra*” at all.

78. As with the previous *bhūmi*, DSBC shows “*cittāśaya*” (“mental intentions”) as the Sanskrit antecedent for “resolute intentions” (深心).

79. For these ten “resolute intentions” (*cittāśaya*), DSBC gives: *śuddha-cittāśaya, sthira-cittāśaya, nirvic-cittāśaya, avirāga-cittāśaya, avinivarta-cittāśaya, dṛḍha-cittāśaya, uttapta-cittāśaya, atṛpta-cittāśaya, udāra-cittāśaya*, and *māhātmya-cittāśaya*. (The last two correspond precisely to the last two listed for the second *bhūmi*.)

80. DSBC gives this tenfold list as: *acintya, atulya, aprameya, durāsada, asaṃspṛṣṭa, nirupadrava, nirupāyāsa, abhayapuragamanīya, apunarāvṛtti, bahujanaparitrāṇa.*

81. Again, DSBC has “*cittāśaya*” for these ten.

82. DSBC lists these as:

    anāthātrāṇāpratiśaraṇacittāśaya;
    nityadaridrapratiśaraṇacittāśaya;
    rāgadveṣamohāgnisaṃpradīptapratiśaraṇacittāśaya;
    bhavacārakāvaruddhapratiśaraṇacittāśaya;
    satatasamitaklaśagahenāvṛtaprasuptapratiśaraṇacittāśaya;
    vilokanasamarthapratiśaraṇacittāśaya;
    kuśaladharmacchandarahitapratiśaraṇacittāśaya;
    buddhadharmapramuṣitapratiśaraṇacittāśaya;
    saṃsārasrotonuvāhipratiśaraṇacittāśaya;
    mokṣopāyapraṇaṣṭapratiśaraṇacittāśaya.

83. DSBC seems to leave out part of this list, but it is complete in Rahder (herein bracketed): “*…paritrātavyāḥ parimocayitavyāḥ* [*pariśodhayitavyā*

uttārayitavyā niveśayitavyāḥ pratiṣṭhāpayitavyāḥ] paritoṣayitavyāḥ saṃropayitavyā vinetavyāḥ parinirvāpayitavyā…."

84. Both the BB and KB editions appear to dispense with "non-production" here. (It is retained in SA, BR, SD, and the Sanskrit.) DSBC: "*sa ca sarvadharmayathāvadavabodho nānyatra apracārānutpādacāriṇyāḥ prajñāyāḥ.*"

85. DSBC lists these ten as: "*…dharmārāmo dharmarato dharmapratiśaraṇo dharmanimno dharmapravaṇo dharmaprāgbhāro dharmaparāyaṇo dharmalayano dharmatrāṇo dharmānudharmacārī.*"

86. The DSBC Sanskrit text clarifies that *xin* (心), otherwise legitimately translated as "minds," in fact refers more specifically to "dispositions," "mental intentions," or "inclinations" (*āśaya*).

87. The DSBC Sanskrit, SA, BR, and SD all speak here of only one means of attraction (beneficial action) and only one *pāramitā* (patience). However, BB and KB both speak here of two means of attraction (pleasing words and beneficial actions) and two *pāramitās* (patience and vigor).

88. The "nonharming mind" in this verse section corresponds to and is at variance with the initial prose section's "nonretreating mind."

89. This is a reference to the four immeasurable minds (*apramāṇa-citta*), all of which require identifying with all beings everywhere as equally deserving of kindness, compassion, sympathetic joy, and equanimity.

90. "*dharmālokapraveśa.*"

91. Just as he did in the previous ground's introductory section, SA used *xin* (心) here in these last two members of this list as an abbreviation for *shenxin* (深心), his usually rather standard rendering of "resolute intentions" (*āśaya*). DSBC = "*udāra-āśaya-adhimukti-dhātu-vicaraṇāloka-praveśena.*")

92. "*māhātmya-āśaya-adhimukti-dhātu-vicaraṇāloka-praveśena.*"

93. "*jñānaparipācakairdharma.*"

94. "*tadātmakadharma.*"

95. "*saṃprajāna.*"

96. These contemplations are anchored to the four stations of mindfulness focusing on the body, feelings, thought / mind, and dharmas (*catuḥ-smṛty-upasthāna*).

97. This is a summation of the bodhisattva's exercise of the four right efforts (*samyak-pradhāna*).

98. "*vivekaniśritaṃ virāganiśritaṃ nirodhaniśritaṃ vyavasargapariṇataṃ.*"

99. This is a summation of the bodhisattva's practice of the four foundations of psychic power.

100. This is a summation of the bodhisattva's practice of the five root faculties.
101. This is a summation of the bodhisattva's practice of the five powers.
102. This is a summation of the bodhisattva's practice of the seven limbs of enlightenment.
103. This is a summation of the bodhisattva's practice of the eightfold right path, hereby concluding the narration of the bodhisattva's practice of the thirty-seven enlightenment factors.
104. "In order to further his quest to acquire the most especially supreme path" (*uttarottara-vaiśeṣika-dharma-parimārgaṇatayā*) is found here in SA as well as in BR, SD, and the DSBC Sanskrit, but it is not found in the three earliest extant editions of this scripture: DR, KB, and BB.
105. This short section of the text regarding aligning practice with whatsoever the Tathāgata censures or praises is not found in KB and BB. The corresponding DSBC text is: *"sa yānīmāni karmāṇyakaraṇīyāni samyaksaṃbuddhavivarṇitāni saṃkleśopasaṃhitāni, tāni sarveṇa sarvaṃ prajahāti / yāni cemāni karmāṇi karaṇīyāni samyaksaṃbuddhapraśastāni bodhimārgasaṃbhārānukūlāni, tāni samādāya vartate /."*
106. *"bodhimārgasaṃbhāra."*
107. In this tenfold list, SA, BR, SD, and the Sanskrit are very close, whereas KB and BB's lists are ninefold and slightly variant. DSBC's tenfold list gives us: *"snigdhacittaśca bhavati, maducittaśca karmaṇyacittaśca hitasukhāvahacittaśca apariklisṭacittaśca uttarottaraviśeṣaparimārgaṇacittaśca jñānaviśeṣaṇābhilāṣacittaśca sarvajagatparitrāṇacittaśca gurugauravānukūlacittaśca yathāśrutadharmapratipatticittaśca."*
108. SA, BR, SD, and the Sanskrit are all quite mutually consistent as reflected here in DSBC's tenfold list: "… *sa kṛtajñaśca bhavati, kṛtavedī ca sūrataśca sukhasaṃvāsaśca ṛjuśca mṛduśca agahanacārī ca nirmāyanirmāṇaśca suvacāśca pradakṣiṇagrāhī ca."* KB and BB include "implementation of the practice of right concentration."
109. The lists of ten types of vigor are generally quite consistent in all six extant editions with the sole exception of BB's noninclusion of the final member of all other lists: "The vigor that distinguishes what is and is not the Path." DSBC gives us: *"aprasrabdhavīryaśca bhavati apariklisṭaḥ / apratyudāvartyavīryaśca vipulavīryaśca anantavīryaśca uttaptavīryaśca asamavīryaśca asaṃhāryavīryaśca sarvasattvaparipācanavīryaśca nayānayavibhaktavīryaśca bhavati."*
110. It is clear from comparing all the editions and the Sanskrit that the first three elements referenced here, although differing somewhat in order from the Sanskrit, are higher aspirations (*adhyāśaya*), resolute intentions (*āśaya*), and resolute convictions (*adhimukti*).

111. *"apramāṇacittāśayatā ca samudāgacchāti."*

112. *"āśayādhyāśayādhimuktisamatā viśudhyati"* Most of the other editions (BB, KB, SD, DSBC) have not only SA's "resolute intentions" (*āśaya)* and "resolute faith" (*adhimukti*) but also include "higher aspirations" (*adhyāśaya*) and "impartiality" (*samatā*), thus producing a list of four elements. BR is slightly ambiguous and appears to include all but "higher aspirations."

113. DSBC: *"satkāyadṛṣṭi."*

114. This first quatrain condenses the first tenfold list ("the ten gateways to Dharma illumination") that opens the initial discussion of this ground.

115. This quatrain along with the quatrain immediately preceding it are a condensation of the second tenfold list set forth earlier in the discussion of this *bhūmi*, "the ten kinds of knowledge-maturing dharmas."

116. This quatrain together with the one immediately preceding it summarize the earlier discussion of the bodhisattva's cultivation of the thirty-seven enlightenment factors.

117. This quatrain together with the immediately preceding quatrain summarize the ten aims behind cultivation of the thirty-seven enlightenment factors that were brought up earlier in the discussion of this fourth ground.

118. Beginning here, these introductory verses to the fifth ground do not track well with the Sanskrit which itself is missing the ninth verse (which does survive in the Tibetan or the other Chinese editions). It appears from the Sanskrit that SA is missing the first line ("After such a long time, the Great Muni is now met.") and the fourth line ("The Great Śrāmaṇa, worthy of reverence, is revered.") of the sixth verse, which according to DSBC is:

    sucireṇa saṃgamu mahāmuninā
    saṃprāpta sarvagūṇapāramitaḥ |
    mada māna darpa prajahitva tamaṃ
    pūjārhu pūjima mahāśramaṇam || 6 ||

    What's more, SA seems to present verses seven and eight in reverse order.

119. *"āśayaviśuddhisamatā."*

120. HH explains this equally regarding pure mental disposition "toward the mind" as primarily meaning "toward the minds of beings."

121. Although DSBC gives us *"adhyāśaya"* here ("higher aspirations"), this is not supported by any other of the Chinese editions except the very latest one done by Śīladharma in 790 CE who renders this as "especially supreme dispositions / aspirations" (增上意樂). BB, KB, BR, and SA are

all clearly translating simply *"āśaya,"* ("resolute intentions" or "intentions").

122. *"saṃvṛtisatya."*
123. *"paramārthasatya."*
124. *"lakṣaṇasatya."*
125. *"vibhāgasatya."*
126. *"nistīraṇasatya."*
127. *vastusatya.*
128. *prabhavasatya.*
129. *kṣayānutpādasatya.*
130. *mārgajñānāvatārasatya.*
131. *sarvabodhisattvabhūmikramānusaṃdhiniṣpādanatayā yāvat tathāgatajñānasamudayasatya.*
132. *"sa parasattvānāṃ yathāśayasaṃtoṣaṇātsaṃvṛtisatyaṃ prajānāti."*
133. *"ekanayasamavasaraṇātparamārthasatyaṃ prajānāti."*
134. *"svasāmanyalakṣaṇānubodhāllakṣaṇasatyaṃ prajānāti."*
135. *"dharmavibhāgavyavasthānānubodhādvibhāgasatyaṃ prajānāti."*
136. *"skandhadhātvāyatanavyavasthānānubodhānnistīraṇasatyaṃ prajānāti."*
137. *"cittaśarīraprapīḍanopanipātitatvādvastusatyam."*
138. *"gatisaṃdhisaṃbandhanatvātprabhavasatyam."*
139. *"sarvajvaraparidāhātyantopaśamātkṣayānutpādasatyam."*
140. For this passage, DSBC gives us the following: *"advayānutpādasatyam, advayābhinirhāranmārgajñānāvatārasatyam."*
141. DSBC: *"sarvākārābhisaṃbodhitsarvabodhisattvabhūmikramānusaṃdhiniṣp ādanatayā yāvattathāgatajñānasamudayasatyaṃ prajānāti."*
142. *"adhimukti."*
143. *"mārāśayagahana."*
144. Although the extant Sanskrit refers here only to a*kuśalavitarka* ("bad initial ideation"), the Chinese text of most editions (BB, KB, SA, and SD) uses the translation for both *vitarka* and *vicāra* ("ideation and mental discursion").
145. Most editions seem to vary somewhat, but only slightly. DSBC has: *tatsarvasattvaparitrāṇāyārabhate, sarvasattvahitāya, sarvasattvasukhāya, sarvasattvānukampāyai, sarvasattvānupadravāya, sarvasattvaparimocanāya, sarvasattvānukarṣāya, sarvasattvaprasādanāya, sarvasattvavinayāya, sarvasattvaparinirvāṇāyārabhate.*
146. *"buddhi."*

147. *"jñāna."*

148. *"prajñā."*

149. *"puṇyasaṃbhāra."*

150. *"jñānasaṃbhāra."*

151. *"mahāmaitrīkṛpāsaṃbhāra."*

152. MW defines *musāragalva* as "a kind of coral." Other definitions state that it is a kind of shell or mother-of-pearl.

153. As is often the case with these radically and tersely condensed verse lines, this one can only be made fully sensible by referring back to information solely available in the main text of this *bhūmi*. For comparison here, we have the following:

DSBC and KB are equally terse, both literally translated more or less as: "… on up to the truth associated with what is unimpeded," (*yāvantanāvaraṇasatya samosaranti* [Rahder footnotes a variant ending the line as *"samāsaranti"*]).

SD: "… on up to truth associated with the unimpeded knowledge of the Buddha," (乃至無礙佛智諦). SD is the only truly clear edition here, for only it can stand on its own without reference to information found in the main fifth ground text.

BB is a complete outlier barely relating in these verse lines to most of the other editions. And of course BR has no verses at all, only the main text of the Sutra itself.

154. As in the main text, the Sanskrit verse refers again to *"musāragalva."*

155. "Knowing *dharmas as by nature transcendent*" (知法性離) corresponds to DSBC's *"sarvadharmāviviktāḥ"* which infers that all dharmas "are beyond distinctions or discriminations," hence my translation of the Chinese as "transcendent."

156. *"dharmasamatā."*

157. Most extant editions are quite similar but slightly variant in a few list components. The DSBC Sanskrit gives us: *animitta*; *alakṣaṇa*; *anutpāda*; *ajāta*; *vivikta*; *adiviśuddhi*; *niṣprapañca*; *anāvyūhānirvyūha*; *māyāsvapnapratibhāsapratiśrutkodakacandrapratibimbanirmāṇa*; *bhāvābhāvādvaya*.

158. Nāgārjuna provides an extensive discussion of these similes in his Mppu (T25.1509.101c6-105c18 [fasc. 6]).

159. DSBC: *"tīkṣṇayā ānulomikyā kṣāntyā."* (In MDPL, Conze suggests "adaptable patience" for *ānulomikī kṣānti*.)

160. In the following discussion of origination through causes and conditions (*pratitya-samutpāda*), each of the characteristic features associated with the twelve links is italicized to enhance the reader's ease of understanding.

161. DSBC: *"puṇyāpuṇyāneñjyānabhisaṃskāra."* Regarding the third of these three types of actions, QL interprets "actions leading to imperturbable states" as referring to the pure karma of the eight levels of *dhyāna* (which, of course would refer not only to abiding in those levels of meditative absorption, but also would refer to taking rebirth in the corresponding heavens). He also notes that this "pure karma of the eight *dhyānas* also qualifies as being a function of delusion," the rationale for that statement being that, rarified as these modes of existence are, as an end in themselves, they still do not constitute or conduce to liberation from cyclic existence and hence function as erroneous karmic paths.

162. The SA Chinese is mildly ambiguous here. Compare Buddhabhadra, Kumārajīva, and Bodhiruci, as below:

BB: "Because of prior and subsequent continuity, these three paths are not severed. These three paths occur apart from a self or possessions of a self, and yet production and extinction [continue to] occur." (No mention in BB of the "reeds" analogy.)

KB: "On account of past and future continuity, these three paths are not cut off. These three paths exist apart from any self or possessions of a self and yet there exists this production and extinction. This is analogous to [the mutual dependence occurring in] two stalks of bamboo that, through leaning on each other, are thus able to stand up. Although they are not solidly established, it still appears as if they are solidly established."

BR: "On account of the ceaseless continuity of past and future, these three paths are not cut off. These three paths exist apart from any self or possessions of a self. Because they only occur as a process of production and extinction, their existence is analogous to a bundle of bamboo stalks."

163. *Shulu* (束蘆) here translates the Sanskrit *naḍa-kalāpa,* standing sheaves of reeds (as, for instance, *Phragmites karka india*), wherein, whether as they grow in naturally occurring stands, or as they may be deliberately bundled together in the construction of shelters and such in order to remain upright, each reed serves to support the others while simultaneously relying entirely upon the support of the others to keep from collapsing. Hence we have in this phenomenon an analogy for the utter codependence of these three subsets of "links" comprising the twelvefold chain of serially unfolding conditioned coproduction. This is of course equally true of the mutually supporting and sustaining nature of all twelve of the links *individually* as well.

Bhikkhu Bodhi points out a scriptural citation for the "sheaves of reeds" causality analogy as *Saṃyutta Nikāya* 12-67: "The Sheaves of Reeds."

164. "Suffering associated with the karmic formative factors" = *xingku* (行苦) = *saṃskāraduḥkhatā.*

165. *Suffering of suffering* = *kuku* (苦苦) = *duḥkhaduḥkhatā.*

166. *Suffering associated with deterioration* = *huaiku* (壞苦) = *pariṇāmaduḥkhatā.*

167. *"sa evaṃ dvādaśākāraṃ pratītyasamutpādaṃ pratyavekṣate 'nulomapratilomaṃ."*

168. All editions are fairly consistent throughout this list of ten contemplations with the exception of a possible textual corruption in the second contemplation in the KB edition wherein "body" is included as a fundamental basis for the twelve causal links.

DSBC gives the list as follows:

bhavāṅgānusaṃdhitaśca;
ekacittasamavasaraṇataśca;
svakarmāsaṃbhedataśca;
avinirbhāgataśca;
trivartmānuvartanataśca;
pūrvāntapratyutpannāparāntāvekṣaṇataśca;
triduḥkhatāsamudayataśca;
hetupratyayaprabhavataśca;
utpādavyayavinibandhanataśca;
abhāvākṣayatāpratyavekṣaṇataśca.

169. HH identifies these as the three paths discussed earlier in this passage on conditioned origination: the path of afflictions, the path of karmic actions, and the path of suffering.

170. *"śūnyatāvimokṣamukha."*

171. *"ānimittavimokṣamukha."*

172. *"apraṇihitavimokṣamukha."*

173. These ten emptiness samādhis, per DSBC: *avatāraśūnyatā; svabhāvaśūnyatā; paramārthaśūnyatā; paramaśūnyatā; mahāśūnyatā; saṃprayogaśūnyatā; abhinirhāraśūnyatā; yathāvadavikalpaśūnyatā; sāpekṣaśūnyatā; vinirbhāgāvinirbhāgaśūnyatā.*

174. These ten types of resolute intentions per DSBC: *abhedyāśaya; niyatāśaya; kalyāṇāśaya; gambhīrāśaya; apratyudāvartyāśaya; apratiprasrabdhāśaya; vimalāśaya; anantāśaya; jñānābhilāṣāśaya; upāyaprajñāsaṃprayogāśaya.*

175. Context often requires a somewhat adaptive translation of *āśaya* that otherwise may mean "mental intention," "mental disposition,"

"intent," "resolution," or "mentality." Here I prefer Conze's (MDPL) "resolute intention."

176. "Acquiescent patience" = *ānulomikī kṣānti*. In his XHYJL, LTX points out that this "acquiescent patience" is the third of "the five types of patience" and the second of "the ten types of patience" and that in both cases, it is the level of patience acquired just before realizing "the unproduced-dharmas patience" (*anutpattika-dharma-kṣānti*). (T36n1739_p0899b7-12)
177. "King of the Fine Transformations Heaven" (善化天王) = *sunirmita-deva-rāja*. Bodhiruci translates this as "King of the Delight in Transformations Heaven" (化樂天王). This is a clear reference to the Nirmāṇa-rati Heaven, the heaven just above the Tuṣita Heaven within the six desire-realm heavens.
178. None of the Chinese editions (DR, BB, BR, KB, SA, SD) agree with the Sanskrit's inclusion of three instead of two factors here: skillful means, wisdom, and knowledge (*upāyaprajñājñāna*).
179. All other editions (BB, KB, BR, SD, and the Sanskrit) refer instead to the penetrating comprehension of dharmas' differences. DSBC: "*apramāṇaṃ ca dharmanānātvamavatarati.*"
180. "*apramāṇaṃ ca buddhānāṃ bhagavatāṃ jñānābhisaṃbodhimavatarati.*"
181. SA, BR, and SD all specify "name-and-form bodies," whereas BB, KB, and the Sanskrit all refer only to "form bodies" (*rūpakāya*).
182. The four types of retention: dharmas, meanings, mantras, and patience.
183. "*bodhyaṅga.*"
184. All other editions specify entry into both knowledge / wisdom and spiritual superknowledges (*jñānābhijñānacaryākramaṇī*).
185. All editions are fairly consistent here with the exception that BB and KB list eleven samādhis here, whereas most of the other editions collapse the final two list members in BB and KB into a single samādhi. DSBC provides the following list: *suvicitavicayaṃ; suvicintitārthaṃ; viśeṣamatiṃ; prabhedārthakośaṃ; sarvārthavicayaṃ; supratiṣṭhitadṛḍhamūlaṃ; jñānābhijñāmukhaṃ; dharmadhātu(pari) karmaṃ; tathāgatānuśaṃsaṃ; vicitrārthakośasaṃsāranirvāṇamukhaṃ.*
186. "*prajñājñānavicāraṇābhūmeḥ*" ("The ground of contemplating wisdom and knowledge.")
187. DSBC: "*na punaḥ svabuddhivicāreṇa.*"
188. The Sanskrit text makes it clear that SA's "ultimate reality" (實際) apparently refers here not to its usual Sanskrit antecedent (*bhūta-koṭi*), but rather to *nirodha*, i.e. to a state of quiescent cessation synonymous with nirvāṇa.

189. DSBC: *"buddhajñānaviṣayakośa."*
190. There are four types of *māras* (*catur-māra*) that are often translated elsewhere as "demons" when not directly referencing the celestial *māras*. Those four types of *māras* are: affliction *māras* (*kleśa-māra*), the *māras* of the aggregates (*skandha-māra*), the *māras* of death (*mṛtya-māra*), celestial *māras* (*deva-putra-māra*).
191. HH clarifies that these "adorning phenomena" refer to the bodhisattva's cultivation and accumulation of many different sorts of roots of goodness and meritorious qualities with which he, figuratively speaking, "adorns" buddha lands: "菩薩以他修積的種種善根功德，莊嚴佛的國土，無不超過天、龍，及八部神祇、帝釋、梵王、四大天王等所有的莊嚴之事。"
192. Although *huo* (惑) is often legitimately translated as "delusion" in these sorts of texts, it is also very often a translation of "afflictions" (*kleśa*), for which the Chinese translation is more ordinarily *fannao* (煩惱). The preceding text (at the end of Section F) and the DSBC Sanskrit both make it clear that SA is actually translating *kleśa* ("afflictions") here even though he switches to the more standard Chinese translation (煩惱) in the very next verse line. One obvious reason has to do with the need for economy in composing seven-character verse lines in sino-Buddhist Classical Chinese.
193. Vasubandhu correlates this with the bodhisattva's first ground practice.
194. Vasubandhu correlates this with the bodhisattva's second ground practice.
195. Vasubandhu correlates this with the bodhisattva's third ground practice.
196. Vasubandhu correlates this with the bodhisattva's fourth ground practice.
197. Vasubandhu correlates this with the bodhisattva's fifth ground practice. DSBC: *"supariśodhitādhyāśayasaṃkalpa."*
198. Vasubandhu correlates this with the bodhisattva's sixth ground practice.
199. Vasubandhu correlates this with the bodhisattva's seventh ground practice and also mentions that it is on account of his encounters with measurelessly many realms of beings that the bodhisattva "enters the path of measureless knowledge."
200. All editions' lists vary somewhat. DSBC has: *ajātatāṃ ca; alakṣaṇatāṃ ca; asaṃbhūtatāṃ ca; avināśitāṃ ca; aniṣṭhitatāṃ ca; apravṛttitāṃ ca; anabhinivṛttitāṃ ca; abhāvasvabhāvatāṃ ca; ādimadhyaparyavasānasamatāṃ ca; tathatāvikalpasarvajñajñānapraveśatāṃ ca.*

201. Vasubandhu notes that this refers to "skillful abiding in the *ālayavijñāna*'s dharma of true suchness" (善住阿梨耶識真如法中).

202. *The four floods* (四流) refer to beings' submersion in the floods of: views (見流), desire (欲流), becoming (有流), ignorance (無明流).

203. *"sarvadharmāṇāṃ dharmatā."*

204. BB (圓光), BR (光輪), KB (圓光), SD (光輪), and the Sanskrit (*prabhāmaṇḍala*) all specify "aura."

205. *"dharmāloka."*

206. *"sarvadharmanirvikalpālokaḥ."*

207. It is apparent from the Sanskrit (*adhimukti*) as well as from DR, BB, KB, SD, and QLSC that SA's *jie* (解) is abbreviating *xinjie* (信解), "resolute faith."

208. *"āśayabala."*

209. *"kumārabhūmi."*

210. At this point in the text BB (566a10), KB (522b28), Bodhiruci (184c28), SD (561c08), and the Sanskrit all state that "He is able to receive measurelessly many predictions."

211. Neither the preceding prose text nor the Sanskrit support "meritorious qualities" here, but rather "merit and knowledge" (*punyajñāna*). Perhaps "meritorious qualities" here was the result of a scribal or SA translation error.

212. *"āśaya."*

213. KB and BB (both have: 能得於十種 / 妙大自在智) as well as the Sanskrit (*vaśitā daśo vimala-jñāna-vicāra-prāptā*) clarify that this "ten *ārya* knowledges" refers to the ten types of "sovereign mastery" (*vaśitā*) listed earlier in the description of this eighth ground (sovereign mastery with regard to life span, mind, wealth, karmic deeds, rebirths, vows, understanding, utilization of psychic power, knowledge, and the Dharma).

214. *"praśamita."*

215. Although, due to the need for economy in composing 7-character lines, the Chinese does not specify "vehicle," the Sanskrit does specify *"yāna"*: *"yatra sattva tīkṣṇacitta pratyayānaniratā."*

216. "Effects of practicing" (lit. "actions") = Skt. *abhisaṃskāra*. (BHSD foregrounds "performance," "accomplishment," and "accumulation.") The intended reference here is to this bodhisattva's knowing in accordance with reality the karmic effects of implementing the various categories of dharmas arrayed in this list.

217. "Entangling thicket" = Skt. *gahana*. SA, BR, and SD all translate this as *choulin* (稠林) which means "thicket," whereas KB and BB translate it as "difficulty" (難).

218. Each of these "entangling thickets" (*gahana*) is explored in greater detail below in the subsections corresponding to the Sanskrit text's sections "E" through "K."

219. It is apparent from the Sanskrit (*adhimukti*) that SA's *jie* (解) is abbreviating *xinjie* (信解), "resolute beliefs."

220. "Sense realms" = Skt. *dhātu*. This refers to the eighteen sense realms: the six sense faculties, the six sense objects, and the six sense consciousnesses.

221. "Resolute intentions" = "*āśaya*."

222. "Latent tendencies" = "*anuśaya*."

223. "*upapatti*."

224. "*vāsana-anusaṃdhi*."

225. These "three groups" (三聚) refer to: 1) those fixed in their adherence to what is wrong; 2) those fixed in their adherence to what is right; 3) those who are "unfixed" as to their adherence to either what is wrong or what is right.

226. "Devoid of physical form" = Rahder Skt. *aśarīratāṁ*. (There is an error in DSBC which has *śarīratāṁ*.)

227. Bhikkhu Bodhi points out that this is a reference to the Buddha's statements on the boundlessness of consciousness found in DN 11 and MN 49 wherein "consciousness" there may be equated with "mind" as intended here. See *Long Discourses*, Walshe, p. 179 and *The Middle Length Discourses*, Bhikkhus Ñāṇamoli & Bodhi, p. 428.

228. Bhikkhu Bodhi points out that this is an allusion to a fourfold classification of karma at AN 4:232-233 for which see *The Numerical Discourses of the Buddha*, Bhikkhu Bodhi, p.601. KB, Bodhiruci, BB, and SD all break these out as four clearly stated items, for instance KB, as follows:

> "Their characteristic of rewarding black actions with black retributions; their characteristic of rewarding white actions with white retributions; their characteristic of rewarding a combination of black and white actions with a combination of black and white retributions; their characteristic of being amenable to ending through actions that are neither black nor white…."

229. SA is very close to the Sanskit (*karmakṣetrāpramāṇatāṃ ca*).

DR has "[The characteristic of having] farm fields of karmic offense and merit that are measureless" (罪福田地，則無有量).

Both KB and BB have: "He knows karmic actions' characteristic of involving countless causes and conditions in their arising" (知無量因緣起業相).

BR has "karmic actions' characteristic of involving measureless causes" (業因無量相).

SD has: "the field of karmic actions' nature of measurelessness" (業田無量性).

Hence we see that four editions (including the Sanskrit) involve a metaphor, whereas KB, BB, and BR all skip the metaphor entirely, preferring a brief explanation of the concept. For instance BR (very similar to KB and BB whose translations here are identical) has: "karmic actions' characteristic of involving measureless causes" (業因無量相).

230. "resolute beliefs" = "*adhimukti*."

231. "Sense realms" = "*dhātu*."

232. "Resolute intentions" = "ā*śaya*."

233. "Latent tendencies" = "*anuśaya*

234. It is apparent from the Sanskrit that SA switched here to a different Chinese rendering for *āśaya* (深心 [*shenxin*]), a binome that literally means "resolute intentions."

235. "Habitual karmic propensities" = "*vāsanā*."

236. Again, this listing refers to the "three groups" of beings mentioned above as the last of the "entangling thickets" in Sanskrit section C above.

237. "Five heinous karmic offenses" refers to patricide, matricide, killing an arhat, spilling the blood of a buddha, and causing a sectarian schism in the monastic community.

238. As in the last of the "entangling thickets" in Sanskrit section C and as in the immediately preceding discussion that refers back to that particular "entangling thicket," "groups" here most likely refers to: 1) those fixed in their adherence to what is wrong; 2) those fixed in their adherence to what is right; 3) those who are "unfixed" as to their adherence to either what is wrong or what is right.

239. "*adhimukti*."

240. "Expounder" = "*dharmabhāṇaka*."

241. "Four unimpeded knowledges" = "*catuḥpratisaṃvid*." These are: *dharma-pratisaṃvid*, *artha-pratisaṃvid*, *nirukti-pratisaṃvid*, and pratibhāna-pratisaṃvid.

242. "*sarvadharmaprajñaptyacchedanadharmaṁ deśayati*." DSBC, BB, Bodhiruci, KB, and SD *all* specify what I insert in brackets here and

hereafter: "conventional designations" (*prajñapti*). (SA only implies it obliquely.)

243. *"pratibhānapratisaṃvidā ekaikaṃ yānamaparyantadharmābhāsena deśayati."* BB, Bodhiruci, KB, and SD also corroborate this bracketed insertion of "light."
244. *"āśaya."*
245. *"adhimukti."*
246. *"adhimukti."*
247. *"āśaya."*
248. "The realm in which the Buddha courses" = Skt. *buddhagocara.*
249. "Mental dispositions" = *"āśaya"*
250. These three categorical types (三聚) refer to: 1) those fixed in their adherence to what is wrong; 2) those fixed in their adherence to what is right; 3) those who are "unfixed" as to their adherence to either what is wrong or what is right.
251. Neither BB nor KB include this first list component found in SA, BR, SD, and the Sanskrit (*suvicitavicayaḥ*).
252. This is clearly a reference to the ten types of "entangling thickets" (*gahana*) discussed at some length in relation to the ninth ground in a section beginning with their listing at 202a23–26.
253. Both BB and KB make the acquisition of the "stainless samādhi" a preliminary step before entering the ten samādhis listed immediately thereafter.
254. The Sanskrit samādhi designation per the DSBC text: *"sarvajñajñānaviś eṣābhiṣekavatannāma bodhisattvasamādhirāmukhībhavati."*
255. In this case, "the beings residing in them" refers to the hungry ghosts (*pretas*).
256. I emend the reading of the Taisho text at 206a18 to correct a graphic-similarity scribal error that erroneously recorded *ge* (各) instead of *ming* (名). The emendation is supported by BB, QLSC, KB, BR, SD, the Sanskrit, one other edition of the SA text, and the requirements of sensibility.
257. Although the entire ensuing section of the Chinese text employs the Chinese character most commonly associated in Buddhist doctrinal discussions with the second of the four truths, i.e. "accumulation" or "origination" of suffering (集 [*ji*] = Skt. *samudaya*), as context demonstrates and the Sanskrit text corroborates, that is *not* the concept intended here. In this instance, the Sanskrit antecedent term is not *samudaya* but rather *samudāgama* which refers instead to "attainment." (MW = "Full or complete knowledge." BHSD = "*approach* [*to*], *arrival*

[*of*], *attainment* [*of*], a religious goal, esp. enlightenment, which is to be understood when no goal is specifically named.") This being the case, I translate this character in this context as "attainment."

258. "Sustaining Bases" (持) = *adhiṣṭhāna*. Although this technical term is often translated as "empowerment," that would not be an appropriate rendering here as many of the members of this list may or may not be sustained through empowerments as they are for the most part causally sustained by past karmic actions.

259. Bhikkhu Bodhi points out that one example of this may be the bodhisattva's power to consciously pass away in the Tuṣita Heaven before taking his last birth in the human realm.

260. "Penetrating knowledge" = "*avatārajñāna*."

261. "Ordinary common people," on the face of it, might appear to be a mistranslation of the Chinese term recorded here as 毛道, i.e. "hair path." But, as it turns out, this in fact *is* Śikṣānanda's very literal translation of the Sanskrit *vāla-patha*, lit. "hair path," apparently a traditional Sanskrit corruption of *bāla* that is in turn an abbreviation for *bāla-pṛthagjana*, literally "foolish common person."

262. "*buddhakṣetrakāyābhisaṃbodhyavatārajñānaṃ*."

263. "*mahāvijayo bhikṣu*."

264. "*vajrapadmottarasya tathāgata*."

265. An "ineffable" (*anabhilāpya*) is the name of one of a long series of extremely large numbers described in this scripture's "Asaṃkhyeya" chapter.

266. This samādhi per DSBC: "*sarvabuddhakṣetrakāyasvabhāvasaṃdarśanaṃ nāma bodhisattvasamādhiṃ*."

267. "*sarvābhijñāmatirājaṃ nāma tathāgataṃ*."

268. "*vaśavartino devarāja*."

269. "*maheśvarasya devarājasya*."

270. Bhikkhu Bodhi points out that eight of these comparisons are found in Anguttara Nikāya 8:19 (The Simile of the Ocean).

271. From this point on, the verses in the very late Sanskrit edition diverge entirely from those found in any of the Chinese texts. Because their composition must be of relatively recent origin, there appears to be no clear way to correlate these Sanskrit verses with those of any of the Chinese texts, whether it be DR, BB, SA, KB, or SD, all of which date from a millennium or more earlier than the surviving Sanskrit edition.

272. The Chinese name of this bodhisattva is identical to that of the thirty-ninth bodhisattva in this list. To differentiate it, I translate the name here as "King of Resolve Bodhisattva."

273. *"Namo"* is an expression of homage, obeisance, reverential salutation, or adoration, from the Sanskrit *namas*, which, per MW, p. 528, means: *"namas n. bow, obeisance, reverential salutation, adoration (by gesture or word… ."*

274. Both QL and HH indicate that, although the list statements are elevenfold, the actual number of topics is tenfold.

275. Although the Chinese translators in nearly all cases chose to translate the name of this contemplation as "the contemplation of impurity" (不淨觀), the Sanskrit *aśubha-bhāvanā* to which it is referring is instead more like "the contemplation of the *unloveliness*" of the body.

276. A *"pudgala"* is a supposedly permanent personal soul.

277. The Chinese *yisheng* (意生), otherwise literally "mind-made," is here a Chinese translation of the Sanskrit *manuja* which just means "born of Manu" (the Hindu progenitor of mankind), "man" or "human."

278. Here, this *"māṇava"* or *"mānava"* (摩納婆) which may mean "a brahman youth" or "a brahman adult," just means "a human" or "a man."

279. Although I suppose the sense of this passage would somehow seem more "profound" if I were to translate *xukong* (虛空) in these five clustered instances as "emptiness" instead of as "empty space" (as Cleary so weirdly and mistakenly did). But this simply would not do because the sino-translation generally distinguishes these two things so carefully that it should be impossible to make this mistake. There is no way that an experienced translator of Sino-Buddhist Classical Chinese could mistake the word for "empty space" (虛空 / *akāśa*) as referring to the Buddhist metaphysical concept of "emptiness" or "emptiness of inherent existence" (*śunyatā*).

280. I take the *shu* (數) of "the analytical knowledge of the world's illusory nature" (世幻數) to be translating *pratisaṃkhyā*, which, per BHSD (p. 371, Column 2) means *"… careful (point by point) consideration, thorough knowledge."* Although this may seem to be a rather unintuitive sino-translation of *pratisaṃkhyā*, there is precedent for it elsewhere.

281. "Signs" here is really more like "events" because it is referring to the various events in the life of a buddha such as descending from the Tuṣita Heaven, taking birth, walking seven steps, leaving the homelife, turning the wheel of the Dharma, etc.

282. In Buddhist texts, these three "factors" (lit. "wheels" or "spheres") generally refer to the three components of any action: a) the subjective agent (as, for instance, in any particular instance of giving, a "benefactor"), b) the particular action at issue (as, for instance "the action of giving" and the actual "gift"), and c) the objective recipient of the action (as, for instance the "recipient" who is given the gift). Here, QL

correlates the purification of these three factors in this circumstance with the nonexistence of any intrinsically existing: a) agent of knowing, b) any object of knowing, or c) any action of right knowing, i.e. with the emptiness of these three factors associated with the act of knowing. Specifically, he says: "There is no one able to know, there is nothing that is known, and there is no right knowing that is taking place." (無能知所知及正知. / L130n1557_p. 546b01)

283. A *kalala* is the first stage in the growth of an embryo.

284. What I translate here as "purity" is more literally "the white portion" (白分) which translates the Sanskrit *śukla-pakṣa* which means "the bright" (or "light" or "white") portion. This originally referred to the portion of the month when the moon was brightest, but came to be associated with purity, goodness, righteousness, etc.

285. Both HH and QL note that, although there are twelve statements here, the topics to which they refer are in fact tenfold.

286. What I translate here and below as "fruitfulness" is more literally "not-done-in-vain" or "non-futility" (不空), both of which are too clumsy for use here.

287. According to MW, p. 322, a *krośa* is "a cry, yell, shriek, shout, the range of the voice in calling or hallooing, a measure of distance (an Indian league)."

288. As HH points out in considerable detail (HYQS), the circumstance alluded to here is that of the post-death intermediary-body consciousness when it is wandering about in search of those with whom it has the karmic affinities to be born to them as their child. The intermediary body's consciousness eventually observes the yin light emanating from his future parents' act of coition, forms a thought of desire for one of them and a thought of jealousy toward the other and is right then conceived into the womb of the next-life mother where it is then immediately gendered according to which of the two of them he has deemed to be attractive and desirable: If that be the copulating woman, then he is conceived as a male fetus. If, on the other hand, that object of his desire is the woman's sexual partner, the man, then the intermediary body is right then conceived as a female fetus. The Chinese that I am herein rendering as "pure" (清淨) is probably a translation of the Sanskrit *śubha* ("beautiful," "lovely," "splendid," "agreeable," "pure," etc.) and not *viśuddhi* (the more typical Sanskrit antecedent for *qingjing* [清淨] when it is truly intended to refer to "purity").

289. "Two types of actions" (二行) refers to: a) those dominated by "views," among which the view that conceives the inherent existence of a self is the emblematic deluded view, and b) those dominated by "craving"

and the other delusion-generated afflictions among which craving is the emblematic affliction.

290. HH clarifies that this is referring to the Dharma body of all buddhas. (HYQS)

291. "Joining the red and the white" (赤白和合) is a traditional metaphoric reference to sexual intercourse alluding to the meeting of sperm and egg.

292. HH clarifies the meaning of this rather obscure statement by noting that these references to the "nonexistent" (無) and the "existent" (有) are referring to "true emptiness" (眞空) on the one hand and "sublime existence" (妙有) on the other. (HYQS)

293. "Right and fixed position" (正位 or 正定位, Skt. *samyaktva niyāma*) refers here to irreversibility in one's progression along the bodhisattva's path to buddhahood.

294. Here, "four types of eloquence" (四辯才) is a reference to the four unimpeded knowledges (*pratisaṃvid*).

295. Here, "eloquence with respect to meanings" (義辯才) is a reference to the second of the four unimpeded knowledges (*artha-pratisaṃvid*).

296. Here, "eloquence with respect to dharmas" (法辯才) is a reference to the first of the four unimpeded knowledges (*dharma-pratisaṃvid*).

297. Here, "eloquence with respect to the language of teachings" (訓辭辯) is a reference to the third of the four unimpeded knowledges (*nirukti-pratisaṃvid*).

298. Here, "endless eloquence" (無盡辯) is a reference to the fourth of the four unimpeded knowledges (*pratibhāna pratisaṃvid*).

299. In this context "three wheels" (三輪, *tri-maṇḍala*) refers to physical, verbal, and mental actions.

300. When it says here that dharmas "have no turning" (無轉), this is to say that they "undergo no transformation," about which HH says: "Although the bodhisattva knows that all dharmas are quiescent and that therefore there are no dharmas that can be 'turned' (i.e. made to undergo transformation), but he still must always turn the great Dharma wheel in order to teach beings." (菩薩雖然知道一切諸法是寂滅的，沒有法可轉，可是還要常轉大法輪，來教化眾生。 / HYQS)

301. HH explains the somewhat obscure "all dharmas have no emancipation" (諸法無有出離) with a quote from the Heart Sutra as follows: "Although the bodhisattva knows 'all dharmas have no emancipation' because the fundamental substance of all dharmas 'is unproduced and undestroyed, neither defiled nor pure, and neither increased nor increased,' the bodhisattva still explains how to cultivate the pure

gateways to the practices by which one gains emancipation from the three realms of existence." (菩薩雖然知道一切諸法，沒有出離。因為諸法的本體，是不生不滅、不垢不淨、不增不減的緣故，可是菩薩還要說怎樣修行清淨出離三界的行門。 / HYQS)

302. A *nārāyaṇa* is a vajra-bearing Dharma protector spirit or deva.

303. Because "universally worthy" is the English translation of Samantabhadra Bodhisattva's name, this would appear to in essence be saying: "… then he is a bodhisattva in the mold of Samantabhadra."

304. "The realm of King Yama" (閻魔王處) is a reference to King Yama's role as the king of the purgatorial hell realms who passes judgment on the dead.

305. "The difficulties" (諸難處) is another way of referring to the eight difficulties (八難 / *aṣṭa akṣaṇāḥ*) consisting of eight kinds of inopportune or unfortunate rebirths in which it is nearly impossible to encounter either a buddha or the Dharma.

306. HH interprets this as referring to "whether they will definitely be able to gain emancipation from the three realms of existence or whether they will not definitely gain emancipation from the three realms of existence." (或者能出離三界，或者不能出離三界。/ HYQS). In this case, "whether their liberation is certain or whether their liberation is uncertain" (若決定，若不決定) would be referring to whether or not they have reached what Nāgārjuna refers to in his Bodhisaṃbhara Śastra as "the right and fixed position" (正定位, *samyaktva-niyata*). This refers to reaching the stage of irreversibility on the path to one's chosen goal, whether that be arhatship (in which case it is synonymous with becoming a streamwinner or *śrota-āpanna*) or whether it be buddhahood.

307. There follows here a long list consisting of one hundred and three kinds of forms which, for ease of reading and absorbing (and breathing if reading aloud), I've broken into eleven clauses with all but the last clause having ten forms per clause. Even so, as with the Chinese text, the entire list can still be read as a single page-and-a-half-long sentence.

308. HH interprets this as referring to the thirty-two marks and the eighty subsidiary signs.

309. The Sanskrit for "illusion" (幻) is *māyā*. This is one of the ten rather standard similes for emptiness.

310. Without any context, one would have to translate this *bu* (步) which is a verb, not a noun, as "walking," "marching," etc. However, looking at the BB translation, we see that these first four list items were translated there as different categories of military units ("elephant

soldiers," "horse soldiers," "chariot soldiers," "marching soldiers"). Hence my decision to translate this as "soldiers."

311. I emend the text here to remedy an obvious graphic-similarity scribal error, restoring the *zheng wei* (正位) shown in four other editions to correct Taisho's clearly erroneous *zhengzhu* (正住). This "right and fixed position" (*samyaktva-niyāma*) is a milestone on the path corresponding to the stage of irreversibility and certain eventual success in one's chosen path, whether that be the individual-liberation path of the *śrāvaka* disciple or the universal-liberation path of the bodhisattva.

312. The Sanskrit for "transformations" (化) is *nirmāṇa*. This too is one of the standard similes for emptiness.

313. For the last two lines of this quatrain, the BB translation has: "He complies with their true suchness and thus acquires their genuine dharma." (隨順於真如，得彼真實法。/ T09n0278_p0583b17)

314. The three inverted mental factors are erroneous perceptions, views, and thoughts.

315. An *asaṃkhyeya* (which means "incalculable") is a huge number commonly used in Buddhist texts to describe the four phases of creation, abiding, destruction, and nonexistence associated with the longest of all world cycles, i.e., *kalpas*. It is also the 104th of the following 122 numerical designations (each of which is the square of the immediately previous number). As calculated by Upāsaka Ling Feng, an *asaṃkhyeya* equals 10^7.09884336127809E+031.

316. The Sanskrit names for the following 123 levels of Sanskrit numbers (each of which is the square of the immediately previous number) were for the most part drawn from the Mahāvyutpatti, nos. 7697-7820.

317. Beginning here, the numerical values for each of these numbers (as calculated by Upāsaka Ling Feng) are as follows:

asaṃkhyeya (阿僧祇) 10^7.09884336127809E+031
asaṃkhyeya-parivarta (阿僧祇轉) 10^1.41976867225562E+032
aparimāṇa (無量) 10^2.83953734451123E+032
aparimāṇa-parivarta (無量轉) 10^5.67907468902247E+032
aparyanta (無邊) 10^1.13581493780449E+033
aparyanta-parivarta (無邊轉) 10^2.27162987560899E+033
asamanta (無等) 10^4.54325975121797E+033
asamanta-parivarta (無等轉) 10^9.08651950243595E+033
agaṇeya (不可數) 10^1.81730390048719E+034
agaṇeya-parivarta (不可數轉) 10^3.63460780097438E+034
atulya (不可稱) 10^7.26921560194876E+034
atulya-parivarta (不可稱轉) 10^1.45384312038975E+035
acintya (不可思) 10^2.9076862407795E+035

acintya-parivarta (不可思轉) 10^5.81537248155901E+035
ameya (不可量) 10^1.1630744963118E+036
ameya-parivarta (不可量轉) 10^2.3261489926236E+036
anabhilāpya (不可說) 10^4.65229798524721E+036
anabhilāpya-parivarta (不可說轉) 10^9.30459597049441E+036
anabhilāpyānabhilāpya (不可說不可說) 10^1.86091919409888E+037
anabhilāpyānabhilāpya-parivarta (不可說不可說轉) =
10^3.72183838819776E+037

318. This second largest denomination of these Sanskrit numbers, "an *anabhilāpyānabhilāpa*," or "an ineffable-ineffable," is used throughout most of the following verses as a means of conveying the inconceivability of the concepts and circumstances associated with bodhisattvas, buddhas, and the path. As calculated by Upāsaka Ling Feng, its numerical value is 10^1.86091919409888E+037.

319. QL says: "The following one hundred and twenty verses consist of two major parts: The first six verses explain that Samantabhadra's meritorious qualities are so vast that one could never finish describing them. The remaining verses explain that the qualities of the Buddha are deep and vast and Samantabhadra exhaustively fathoms them all. Those first [six verses] are divided into two parts, of which the first four and a half verses clarify that the bases by which one is able to count them are numerous, whereas the last one and a half verses reveal that what is to be counted is vast." (百二十偈大分為二前六明普賢德廣說不可盡餘偈明佛德深廣普賢窮究前中分二前四偈半明能數多後一偈半顯所數廣 / L130n1557_0687b06)

    QL next mentions that there are ten levels to the description of the phenomena which constitute the bases for enumerating the innumerable meritorious qualities of Samantabhadra. Obviously, this entire description is rooted in the Avataṃsaka Sutra's trademark principle of "the interpenetration of all phenomena (large and small) with all other phenomena" which is one of the most outstanding and pervasive ideas in this entire sutra.

320. "True character" (實相) is usually an abbreviation of "true character of dharmas" (諸法實相 / *dharmatā*).

321. "Right and fixed position" corresponds to the Sanskrit *samyaktva niyāma*. In this context, this is a reference to the stage of irreversibility on the bodhisattva path to buddhahood.

322. "Guide of the world" (世間導師) is a Chinese translation of the Sanskrit *lokanātha*, "protector, lord, or refuge for the world" which, per BHSD (p. 464, Column 1), is "frequent as an epithet of the historic Buddha or an epithet of a Buddha; it is not clear that Śākyamuni is meant, tho he may be."

323. HH points out in his HYQS: "This chapter compares the length of the life spans of those buddha *kṣetras*. Hence it is referred to as the 'Life Spans' chapter." (這一品，是比較那個佛刹的壽量長，故名壽量品。)

324. Per the surviving Sanskrit text of this chapter found in "Bhikṣuṇī Vinītā, A Unique Collection of Twenty Sūtras in Sanskrit Manuscript from the Potala," Volume I, 2, the Sanskrit for this Buddha's name is Vajra-sāra.

325. Although the above-mentioned Sanskrit text has the name of this buddha as Suniścita-padma-phullita-gātra, the anonymous BDK in-house manuscript reviewer is of the opinion that it should instead be *Suniścarita-prabhā-phullita-gātra.

326. Per the same Sanskrit text, the Sanskrit for the buddha *kṣetra* known as "Voice of the Irreversible Wheel" (不退轉音聲輪) is *avaivartika-cakra-nirghoṣā.*

327. "Dharma Banner" Buddha (法幢佛) = *dharma-dhvaja.*

328. "Lion" Buddha (師子佛) = Siṃha.

329. "Lunar Intelligence Buddha" (月智佛) = Candra-buddhi.

330. As is clear from referencing the extant Sanskrit of Chapter 39, *zizai* (自在) is often used in SA's translation to translate not only the usual *vaśī* or *vaśitā*, "mastery" or "sovereign masteries" but also *adhipateya*, "dominance," or, as is likely in this case, *vikurvita*, "magic" or "feats of spiritual power." My support for this is the BB translation's rendering of this line as "the buddhas' sovereign mastery of the spiritual powers is inconceivable." (諸佛神力自在不可思議. / T09n0278_p0590b18)

331. Both QL and HH interpret these "three kinds of sovereign mastery" (三種自在) as referring to sovereign mastery in the three types of karmic actions (physical, verbal, mental).

332. HH says this refers to "in a single mind-moment, manifesting the Dharma body of all buddhas of the past, the present, and the future." (在一念中，現出過去、現在、未來三世諸佛的法身。/ HYQS)

333. HH notes that "Dharma position" corresponds to realization of the unproduced-dharmas patience (*anutpattika-dharma-kṣānti*).

334. Number six in this list was left out in this SA translation. It is however included in the BB translation: "一切諸佛。常度一切眾生。" (BB = T09n0278_p0592b10). Hence its inclusion in brackets here as a suggested emendation.

335. What I translate here as "syllables" (味身), per BCSD, p. 250, is *vyañjana-kāya*. Perhaps this is referring to esoteric issues related to either mantras or *sandhi.*

336. "Right and fixed position" corresponds to the Sanskrit *samyktva-niyāma*. It is synonymous with irreversibility on the path.

337. Although with the first glance at the Chinese text it would be natural to suppose that the deeply abstruse concept of "non-duality" is somehow being referenced here, it is definitely not a topic anywhere in this entire passage. What I translate ten times in this paragraph as "it could definitely not be otherwise" is literally "definitely, without a second [outcome]" (決定無二). Per DDB, this *wu'er* (無二) can also mean: "The lack of a second (thing) (Skt. *advitīya*) [Charles Muller]."

338. "Three spheres of action" refers to a buddha's physical, verbal, and mental actions.

339. Again, "right and fixed position" corresponds to the Sanskrit *samyaktva-niyāma*. It is synonymous with irreversibility on the path.

340. Again, "three spheres of action" refers to a buddha's physical, verbal, and mental actions.

341. As should become evident soon to most readers, the descriptions of the physical adornments of the Tathāgatha described in this chapter and following chapter would be those associated with the Buddha's reward body or *saṃbhogakāya* as seen in a pure land setting.

342. QL interprets this as referring to the list also found in the *Yogācārabhūmi-śāstra* (T1579.30.565c16): the *pāramitās*; the practice of the enlightenment factors, the practice of the superknowledges; and the practice of maturing beings (當知略有四菩薩行。何等爲四。一者波羅蜜多行。二者菩提分法行。三者神通行。四者成熟有情行。). HH explains this as referring to the four bodhisattva vows or the four means of attraction.

343. According to Soothill (digital edition), this *ganpu* (紺蒲) is a transliteration of "*kamboja*," "described as a round, reddish fruit, the Buddha having something resembling it on his neck, one of his characteristic marks." HH points out that this is referring to the three horizontal creases in the flesh of the Buddha's soft and smooth neck (HYQS). Translator's note: One also sees these three creases in the neck flesh on the majority of bodhisattva images as well. Further investigation suggests that this is referring to the deep creases in the outer shape of *Garcinia gummi-gutta* or one of its subspecies, these being according to Wikipedia (as of 12/15/2021) "tropical species of *Garcinia* native to South Asia and Southeast Asia. Common names include *Garcinia cambogia* (a former scientific name), as well as brindle berry, and Malabar tamarind. The fruit looks like a small pumpkin and is green to pale yellow in color." As referenced in the text, one could probably rightly visualize it as like a small yellow pumpkin with very deep

creases in its outer flesh. As of this writing, images are available in abundance on the internet.

344. "Jewel King" (寶王 / *rāja-ratna*) is one of the titles of the Buddha. Although all three jewels of "the Three Jewels" are finally equally important, in this "Jewel King" or "King of Jewels" name, the inference appears to be that the buddhas are the most supreme of the Three Jewels (Buddha, Dharma, Sangha), for without them there would not be their teaching of the Dharma or their community of enlightened Sangha members.

345. As unequivocally specified in the BB translation (T09n0278_p0607a17: "生八難處障," or "The obstacle of being born in to the eight difficult circumstances."), "difficult circumstances" here refers to "birth into the eight difficult circumstances (*aṣṭa kṣaṇa*) consisting of inopportune rebirths: in the hells; among hungry ghosts; as an animal; in the long-life heavens; in a border region (where the Dharma does not exist); as deaf, blind, or mute; as one possessed of oratorical skill tethered to merely worldly knowledge; or at a time before or after a buddha appears in the world.

346. What I translate here as "unintelligent" is more literally "stupid" (頑鈍). Typically this is referring to rebirth among animals, among the hungry ghosts, or in the hells where the beings lives are so dominated by the three poisons and basic instincts that they remain unable to understand karma, unable to reliably distinguish right from wrong, and unable to understand the path of liberation from karma-bound suffering in *saṃsāra*.

347. *Xinle* (信樂), which would seem to mean "having faith in and being pleased by" is actually a Chinese translation of the Sanskrit *adhimukti* which, at least in this context, simply means "resolute faith."

348. The BB translation makes it clear that this refers directly to a *kalyāṇamitra* (T09n0278_p0607a22: "不見善知識障") and not merely to the SA translation's slightly ambiguous "good friends" (善友), hence my more specific translation: "good spiritual guide," what in common parlance one might refer to as "the good guru."

349. "Restraining difficulties" (*liunan* / 留難) often implies interference wrought by demonic influences which lead to the slowing or halting of a cultivator's attempts to advance on the path.

350. HH: "Although reborn as a human—but one's six sense faculties are incomplete, one's five sense organs are not normal—this is also an obstacle." (雖生為人，但六根不全，五官不正，這也是障。)

    BB translated this as: "the obstacle of being born among evil people" (生惡人中障, T09n0278_p0607a23).

351. Comparison with the Sanskrit of the Ten Grounds Sutra shows that *shenxin* (深心) is one of Śikṣānanda's translations of āśaya ("resolution," "resolute intention," "intention," "inclination," etc.).

352. For the skill the absence of which is said to be an obstacle here "skill in dealing with various possible and impossible situations" (處非處善巧), BCSD (p. 1033), gives the Sanskrit as *sthāna-asthāna-kauśalya*. BHSD (p. 85, column 1) translates essentially the same phrase (*sthānāsthānakuśalāḥ*) as: "*clever in regard to various sound and unsound conclusions* (or, *possibilities and impossibilities*)."

    The BB translation is perhaps a little clearer: "The obstacle of not knowing the skillful means [appropriate for dealing with various] possible or impossible situations." (不知是處非處方便障。 / T09n0278_p0607b10–11.)

353. Regarding the "ten eyes," in Chapter 38, "Transcending the World," we have:

> Sons of the Buddha, the bodhisattva-*mahāsattva* has ten kinds of eyes, namely:
>
> The fleshly eye, this associated with the seeing of all forms.
> The heavenly eye, this associated with the seeing of all beings' minds.
> The wisdom eye, this associated with the seeing of all beings' faculties and objective states.
> The Dharma eye, this associated with the seeing of all dharmas in a manner consistent with their real character.
> The Buddha eye, this associated with the perception of the Tathāgata's ten powers.
> The eye of knowledge, this associated with the knowing perception of all dharmas.
> The radiance eye, this associated with the seeing of the Buddha's light.
> The eye that transcends the realm of births and deaths, this associated with the perception of nirvāṇa.
> The unimpeded eye, this associated with its being unobstructed in all that it sees.
> The eye of all-knowledge, this associated with the seeing of the Dharma realm's universal gateways.
>
> These are the ten. If bodhisattvas abide in these dharmas, then they acquire the Tathāgata's eye of unexcelled great wisdom. (T10n0279_p302c17–25).

354. This is a reference to the three moral failings in physical conduct as listed in the ten courses of unwholesome karmic action, namely killing, stealing, and sexual misconduct.

355. This is a reference to the four moral failings in verbal conduct as listed in the ten courses of unwholesome karmic action, namely false speech, abusive speech, divisive speech, and frivolous or lewd speech.

356. This is a reference to the three moral failings in mental conduct as listed in the ten courses of unwholesome karmic action, namely covetousness, ill-will, and wrong views.

357. "Right and fixed position" corresponds here to the Sanskrit technical term, *samyaktva-niyāma,* which in the context of Two Vehicles practice refers to reaching a state of irreversibility on the path to arhatship. It is characterized as an obstacle here for anyone otherwise pursuing the bodhisattva path because to enter on such a state amounts to an immediate and permanent termination of the ability to ever complete the path to buddhahood. Nāgarjuna is emphatically clear in warning the aspiring bodhisattva against pursuing realization of this "right and fixed position."

358. Per BCSD, p. 1140, the Sanskrit antecedent for the Chinese (辭辯) which I translate as "unimpeded knowledge of eloquent phrasing" is *nirukti pratisaṃvid,* an unambiguous reference to the fourth of the Buddha's four unimpeded knowledges.

359. An "ineffable" (*anabhilāpya*) is an inexpressibly large number, the 121st highest level of 123 levels of Sanskrit denominational numbers described in the Āsaṃkhyeya chapter of the Avataṃsaka Sutra. In this numbering schema, each level of denomination is the square of the immediately previous denominational number. (The first and lowest of those 123 levels is a *lakṣa* [100,000].)

360. Although *yihuo* (疑惑) here would appear to mean "doubts and delusions," it usually translates the Sanskrit *vicikitsā* which is simply "skeptical doubt" or "doubt," the fifth of the five hindrances.

361. Although the SA text is slightly ambiguous as to whether this *yiqie shi* (一切世) is meant to refer to "all worlds" or "all periods of time," because the BB translation instead refers to *san shi* (三世) which *always* refers to "periods of time," I translate this as referring to "time" in accordance with the BB translation's corroborating evidence.

362. *Pingdeng fa* (平等法), translated here and subsequently as "equally accessible Dharma," although slightly opaque at the first glance as simply "equal Dharma," generally refers directly and specifically to the fact that the Dharma of the Buddha and eventual highest enlightenment are equally accessible to all beings.

363. Through comparison with the BB translation, it appears that this list component is an accidentally included redundancy repeating the essential meaning of number six. It has no correlate at this point in the BB translation's tenfold list.

364. As the reader may readily observe, there are eleven items in this supposedly tenfold list. This appears to be the result of the accidental inclusion as item number ten of a repetition of the meaning found in item number six. I believe this "tenth" of eleven list items may be a textual corruption because it has no correlate at this point in the tenfold list preserved in the BB translation.

365. "Lion Among Men" is an often-encountered reference to a buddha. In his exegesis on the *Mahāprajñāpāramitā* Sūtra, Nāgārjuna says, "Just as the lion walks alone among the four-legged animals without fear because he is able to subdue them all, so too it is with the Buddha. Because he is fearless in subduing the proponents of all of the ninety-six types of spiritual paths, he is referred to as 'the Lion Among Men.'" (T25n1509_p0111b06–08)

366. "Lion of reasoned discourse" is an epithet that refers to the Buddha's and great bodhisattvas' fearlessness in debating any and all challengers.

367. This is a reference to the ten powers of a buddha.

368. "Length" here translates a standard idiomatic expression for this concept, *xiuduan* (修短), lit. "length and brevity."

369. "Worthy" here can refer either to: a) anyone on any of the preparatory levels on the bodhisattva path prior to becoming an *ārya*; or b) via a play on words, to Samantabhadra Bodhisattva whose name in Chinese is usually rendered as "Universally Worthy."

370. "Achieved complete perfection" here is literally "succeeded in reaching the far shore" (得至於彼岸). "To reach the far shore" is just a Chinese translation of the Sanskrit term for "perfection" (*pāramitā*).

371. Both BB translation and HH clarify that it is these bodhisattvas that are the ones who are able to know these matters.

372. This is probably a reference to the ten types of sovereign mastery (*vaśitā*) listed in the discussion of the eighth bodhisattva ground in the Ten Grounds chapter of the Avataṃsaka Sutra and also in the same section of the Ten Grounds Sutra itself: sovereign mastery of the life span (*āyur-vaśitā*); sovereign mastery of the mind (*cittavaśitā*); sovereign mastery of equipage (*pariṣkāra-vaśitā*); sovereign mastery of karmic actions (*karma-vaśitā*); sovereign mastery of rebirths (*upapatti-vaśitā*); sovereign mastery of vows (*praṇidhāna-vaśitā*), sovereign mastery of resolute faith (*adhimukti-vaśitā*); sovereign mastery of spiritual powers (*ṛddhivaśitā*); sovereign mastery of the knowledges (*jñāna-vaśitā*); and sovereign mastery of Dharma (*dharma-vaśitā*).

373. Again, what would otherwise appear here to mean "[reaching] the far shore" (彼岸) is just a reference to the quaint etymology of the Sanskrit word for "perfection" (*pāramitā*).

374. A *kṣaṇa* is the shortest possible span of time. To say here that, "To never even perceive 'long' as opposed to 'short' is the ultimate *kṣaṇa* dharma" appears to mean that not making such discriminations is the ultimately correct relationship to the concept of time. In his oral commentary on this quatrain, HH mentioned the extreme relativity of time as it occurs when a meditator enters the *dhyānas* and then emerges in what seemed to him to be only a short while when in fact three weeks may have passed. He also mentioned the extreme relativity of the experience of time as demonstrated by fifty years among humans being equivalent to only a day and a night in the Heaven of the Four Heavenly Kings (HYQS).

375. Given that the "body" here is described as possessed of so many ultimately transcendent qualities, it would be reasonable to conclude that this verse is referring to the Dharma body.

376. Here, "Samantabhadra" is not just a reference to the name of that great bodhisattva, but also a play on words intended to refer to the qualities of these particular bodhisattvas, this because "Samantabhadra" means "universally worthy" (or "universally good," "universally excellent," etc.).

377. QLSC cites scriptural bases for understanding these lotuses to be many, not just one as rendered by Cheng Chien Bhikshu and BTTS (in its preliminary digital manuscript as of 06/28/20): "Ānanda, why is this known as 'the Worthy (*bhadra*) Kalpa?' Ānanda, when this great trichiliocosm is about to be established, everything is a single body of water. The devas of the Pure Abode Heavens use their heavenly eyes to see that, on this world's singular body of water, *there are a thousand marvelous lotus flowers*, seeing too that every one of these lotus flowers has a thousand petals that are especially lovely. Due to seeing these flowers, the minds of those Pure Abode Heaven devas are filled with measureless delight and exultation whereupon they utter praises, saying, 'How very strange and rare! How very strange and rare it is that in a kalpa such as this there will be a thousand buddhas who appear in the world!' It is for this reason that this kalpa came to be named 'the Worthy Kalpa.' After my entry into nirvāṇa, there will be another nine hundred and ninety-six buddhas." (經云阿難何故名為賢劫阿難此三千大千世界劫欲成時盡為一水淨居天子以天眼觀見此世界唯一大水見有千枝諸妙蓮華一一蓮華各有千葉甚可愛樂彼淨居天子因見此華心生歡喜踊躍無量而皆讚言奇哉希有奇哉希有如此劫中當有千佛出興於世以是因緣遂名此劫號之為賢 / L130n1557_836b04-837a01)

    Additionally, this passage in the BB translation reads, "Then, after Maheśvara and the other devas of the Pure Abode Heavens have seen these lotus flowers, they immediately know with certainty that, *in accordance with the number of lotus flowers, the buddhas will appear in the* *world*." (時摩醯首羅淨居天等。見蓮華已。即決定知如蓮華數諸佛興世。 / T09n0278_p0613b21–23)

378. The earlier part of this chapter (at 263c10–11) and the BB translation both specify this ruler as "Maheśvara" (摩醯首羅).

379. The BB translation says, "Because the rains are able to give rise to the winds, the winds are able to give rise to the world" (因雨能起風, 風能起世界. / T09n0278_p0615c22).

380. These are references to the five roots, the five powers, and the seven limbs of enlightenment, a.k.a. "the seven enlightenment factors."

381. Of the two relatively standard Sanskrit antecedents for 邪定, lit. "erroneous fixation," namely *mithyātva-niyata* ("fixated on what is erroneous or wrong") and *mithyā-samādhi* ("wrong meditative absorption,"), a review of the uses of this binome in the SA translation makes it clear that "fixated on what is wrong" is intended here and generally throughout all of its other occurrences in this scripture. In fact, the term is fairly nicely defined in fascicle thirty-eight as referring to beings who are fixated on wrong views, who are fixated on the five evil deeds leading to rebirth in the unremitting hells, who are fixated on the eight transgressions against the eightfold path of right practice, or who are deeply attached to wrong dharmas.

382. The BB translation refers here not to "capable of cultivating mindfulness and wisdom" (堪修念智) but rather to "complete perfection of the dharmas of the four stations of mindfulness." (具足成就四念處法. / T09_n278_616c28–29)

383. The BB translation refers only to "emanating eight kinds of sublime voices of the Tathāgata." (演出八種如來妙音. / T09_n278_617a04–05)

384. Here, "all actions" (一切諸行) clearly refers to "karmic formative factors" or "volitional factors" (*saṃskāras*), as a component of the five aggregates (*skandhas*) and the twelve links of conditioned co-production.

385. "Difficulties" here is a clear reference to the standard list of eight difficulties. Indeed, the BB translation refers at this point twice to "the eight difficulties." (T09_n278_619a15–16)

386. This is an allusion to various punishments found in the hot hells such as the one in which one is forced to swallow pellets so hot that they burn all the way through the body and then drop to the ground below.

387. This is listed as the first of the ten kinds of patience (十忍). See Foguang Dictionary, p. 438.

388. Per HH's HYQS (digital version), "Patience" here refers to the unproduced-dharmas patience (無生法忍, *anutpattika-dharma-kṣānti*).

389. “Bodhisattvas at the stages of the dwellings, the dedications, or the practices” (住向行菩薩) is a reference to the ten dwellings, the ten dedications, and the ten practices.

390. “All formations” here translates *zhu heng* (諸行) which in turn usually translates *sarva-saṃskāra*, otherwise rendered as “karmic formative factors,” “fabrications,” etc.

391. “Scattered goodness” (散善) usually refers to goodness done with a scattered mind as opposed to goodness done with a mind abiding in samādhi (定善).

392. Here the BB translation says, “From the edge of the sphere of water….” Just below SA himself refers to “the edge of the sphere of water” (水輪際). Based on this evidence, I interpolate here “sphere of” which SA leaves out at this point, probably due to a rather standard stylistic preference for four-character phrases.

393. Although both the BB and SA translations seem to literally refer to the Tathāgata’s wisdom as “fully present in the bodies of beings” (具足在於眾生身中), because this is only a manner of speaking, I have instead translated it as “fully present in beings,” as “present in the persons of all beings,” etc. because, in classical Chinese, *shen* (身) does not just refer to the physical body, but rather also to what we think of as the “person.” (Of course “person” in this context is itself a mere conventional way of speaking and a merely imputed concept devoid of any inherent existence of its own, hence it is not an ultimately real entity.) What this passage is really referring to is the fact that all beings fully possess *the potential* to awaken to the wisdom of the Tathāgata. It is only because of their erroneous perceptions, etc. that they have as yet remained unable to do so.

394. “Three spheres” (三輪), usually from the Sanskrit *trimaṇḍala*, refers to the body, speech, and mind of a buddha.

395. This rather opaquely phrased list item is probably intending to refer to the well-known ability of the Buddha to speak with a single voice and have all beings hear him as if he was speaking directly to them, addressing their particular individual concerns. The BB translation isn’t much clearer: “He knows and sees all voices as constituting a single voice. It is by means of this that the Tathāgata turns the wheel of Dharma, for there is no subjective agent.” (知見一切音聲皆是一聲。如來以此而轉法輪。佛轉法輪無有主故。T09n0278_p627c12-14) Of course the most impenetrable phrase is SA’s “for there is ultimately no subjective agent” rendered by BB as “for there is no subjective agent.” This seems to be referring to there being no “self” involved and hence perhaps no single subjective point from which the Buddha’s voice emanates.

396. The BB translation indicates that this refers to cultivating a state of uniformly equal purity that is like empty space.

397. HH explains "two kinds of actions" (二行) here as referring to "views-based actions" (見行) and "cravings-based actions" (愛行), whereas QL obliquely refers to another of the several standard lists for "two kinds of actions" consisting of actions reflective of the two kinds of obstacles consisting of "affliction-associated obstacles" (煩惱障) and the "cognition-associated obstacles" (所知障).

398. In explaining this, QL quotes Vasubandhu: "As for 'dwelling where the buddhas dwell,' it is the place where one does not dwell anywhere." (L130n1557_p0076a06 / 世親云謂住佛所住無所住處.)

399. QL says: "This refers to all buddhas having three matters in which they are no different, namely: 1) The knowledge on which they rely is the same; 2) Their aspiration to benefit beings is the same; and 3) The actions which their reward bodies and transformation bodies perform are the same." (謂諸佛有三事無差。一所依智同。二益生意樂同。三報化作業同。 / L130n1557_p0076a06)

400. Per QL, "The Dharma that cannot be overturned" refers to that with which one "vanquishes all non-Buddhists." (不可轉法即降伏一切外道 / L130n1557_p0076a06)

401. Per QL, "He was unimpeded in his actions" refers to "being born in the world, but not being impeded by worldly dharmas." (所行無礙即生在世間不為世法所礙. / L130n1557_p0076a06)

402. Per QL: "'He had established what is inconceivable' is just the establishment of right Dharma." (立不思議即安立正法 / L130n1557_p0076a06)

403. HH: "As for his having completed all the practices, he had already reached the realm in which there is no [further] cultivation and no [further] realization." (了一切行：已到無修無證的境界。 / HYQS

404. "Universal Worthy" is the sino-translation of the Sanskrit name for "Samantabhadra" which is otherwise used throughout this text. I go ahead and translate it into English here to show the parallelism in the naming of these ten bodhisattvas.

405. The slightly different corresponding discussion later in the text begins with "The bodhisattva-mahāsattva speaks of ten kinds of buddhas." (菩薩摩訶薩。說十種佛。)

406. The Sanskrit for the famous bodhisattva's name "Samantabhadra" translates as "Universally Worthy." Its adjectival connotations in this and many of the following passages are twofold: a) as indicating a direct connection with Samantabhadra Bodhisattva; and b) as having the character of being, in the spiritual cultivation sense, "universally

worthy." The contexts in which the binome occurs lean somewhat in the direction of the latter, but also equally clearly reference the former, hence I have chosen to selectively include both of these meanings by including "Samantabhadra" in brackets to reflect the full range of implications intended by the text.

407. I enclose "wise" in brackets to accord with the ten kinds of "wise contemplation" (智慧觀察) listed later on in the chapter as the answer to this question. I also do this to distinguish this question from the otherwise identical question number one hundred and fifty-two (at 280a15).

408. I add "other kinds of" purity in brackets to help distinguish from the exact same question above as question number twenty-six (279c01). BB escapes this accidental duplication of questions by translating this not as "purity," but rather as "absence of defilement" (無垢).

409. What I translate here and later on as "easeful mastery" (遊戲) might ordinarily be more literally rendered as something like "roaming and sporting," however, scanning the extant Sanskrit texts for Chapter Thirty-Nine makes it clear that this is SA's translation of the Sanskrit *vikrīḍita* which, per BHSD (p. 482, Column 1), definition number two is "oftener, fig., something like *easy mastery*…" This "easeful mastery" seems to be a much better fit in most instances in SA's translation of this text than definition number one's "sporting."

410. The BB translation renders these as "supreme practices" (勝行).

411. I add "other kinds of" in brackets to help distinguish from the exact same question above as question number thirty.

412. This is another tenfold list of bodies, in this case bodies associated with important bodhisattva path factors such as the *pāramitās*, the four means of attraction, great compassion, and so forth. I include "other" in brackets to distinguish this question from the identical question two questions earlier.

413. In the subsequent discussion later in the chapter this is instead referred to as "ten kinds of definite understanding in knowing all worlds." (十種決定解知諸世界。/ 299a13–21)

414. In the subsequent discussion later in the chapter this is instead referred to as "ten kinds of definite understanding in knowing the realms of beings." (十種決定解知眾生界。/ 299a23–b03)

415. In the subsequent discussion later in the chapter this is instead referred to as "ten ways of retreating from the Buddha's Dharma." (十種退失佛法。 / 299c12–c18)

416. Here and elsewhere in this chapter, this "provisions for enlightenment" (助道), literally "path-assisting [dharmas]" is most likely intended to be a reference not to "the thirty-seven aids to enlightenment" or

"thirty-seven enlightenment factors" (*saptatriṃśat bodhipakṣika dharma*) which were often also translated into Chinese by this same term, but rather to "the provisions for enlightenment" (*bodhisaṃbhāra*) consisting primarily of the merit-based and wisdom-based provisions for enlightenment which are each given their own separate questions and corresponding tenfold lists later on in this chapter.

417. This is later referred to instead as his "measureless cultivation of the path." (無量修道 / 301a22)

418. I insert the bracketed "other" both here and later in the chapter to distinguish this question and its later explanation from the otherwise identical question posed earlier as question number sixty-two.

419. The Ming edition (and now Cbeta as well) include this "Practices related to all the spiritual superknowledges, to facilitate sovereign mastery in spiritual transformations." (一切神通行。變化自在故。/ T10n0279_p0280b27) which I place here in brackets. It is missing in Taisho and in nearly all other received editions, hence there are otherwise only nine. HH follows QL in including this practice as a tenth list item (unlike the Ming and Cbeta editions which place it as sixth in this list). It is not found at all in the BB translation.

420. As for the "inapprehensibility" (不可得 / *anupalabdha*) of all dharmas, this is just a reference to the absence of any inherent existence in any and all phenomena, this because they are mere names, mere false conceptions, and mere conjunctions of subsidiary conditions and sequences of conditional causality which are in every case entirely devoid of any ultimate reality of their own.

421. This is most likely intended to refer to what Vasubandhu referred to in his Abhidharma works as the five "pure" accumulations (skandha) of: precepts, samādhi, *prajñā*, liberation, and the knowledge and vision of liberation.

422. QL identifies this "knowledge" *pāramitā* with the "skillful means" *pāramitā* of the standard list of ten *pāramitās*.

423. QL identifies this "Dharma" *pāramitā* with the "knowledges" *pāramitā* of the standard list of ten *pāramitās*.

424. Per HH's HYQS, "latent tendencies" (使) here refers to the ten latent tendencies (十使, *daśa-anuśaya*). These are usually said to consist of five views affecting even those of sharp faculties (personality view, extreme view, wrong view, views attaching to views, and the view attaching to moral prohibitions as constituting the path) and another five especially affecting those of duller faculties (desire, hatred, delusion, pride or conceit, and skeptical doubt).

425. “Fear of the awesome virtue of great assemblies” (大眾威德畏) refers to being fearful of speaking before a large audience of advanced practitioners of the path.
426. The “four means of attraction” consist of: giving, pleasing words, beneficial actions, and joint endeavors.
427. “Kindly father” here is a reference to the Buddha.
428. The “four abodes of Brahma” or “four pure abodes” (四梵住 / *catvāro brahma-vihārāḥ*) are identical to the four immeasurable minds (四無量心 / *catvāri-apramāna-citta*): loving-kindness, compassion, sympathetic joy, and equanimity. The “*dhyāna* absorption” alluded to here correspond to the first *dhyāna* heavens of the form realm.
429. “Stations beset by the difficulties” is almost certainly a reference to the eight difficulties.
430. Here, “ultimate truth” (*paramārtha*) is literally “the primary meaning” (一義).
431. These three, together, are known as “the three sufferings.” My rendering of the third of them (*saṃskāra-duḥkhatā*), “the suffering of the saṃskāras’ karmic formative factors” is simply a conjunction of the Sanskrit (*saṃskāra*) and the English for the fourth of the five aggregates that is here referenced as having inherent suffering as a cardinal quality.
432. “Zeal” here (欲), otherwise translatable as “desire,” doubtless refers to *chanda*, the undefiled aspiration to achieve a wholesome objective which Nāgārjuna teaches is an indispensable component of vigor (*vīrya*), one of the six perfections.
433. By “types of kalpas,” literally “kalpa numbers” or “kalpa denominations” (劫數) I am assuming the text is referring to the various designations based on kalpa size such as, “small kalpa,” “large kalpa,” “*asaṃkhyeya* kalpa,” etc.
434. What I translate here as “flawless resolve” is literally “resolve that is free of inferior aspects” (無下劣心). The BB translation refers to these as “resolve free of indolence” (無懈怠心).
435. With regard to the rationale for these kinds of especially superior mind being referred to as “mountain-like,” QL mentions that this has to do with: a) their being so lofty, one only gazes up to their heights with difficulty; and b) their being, (like a mountain), utterly unshakable in their progression toward bodhi. (L130n1557_0139b13)
436. Here I follow the sense of the BB translation to fill in (in brackets) what SA leaves out, namely the nature of the relationship between this jewel-like abiding and *anuttarasamyaksaṃbodhi*: “The bodhisattva-mahāsattva has ten kinds of jewel-like abiding in realizing *anuttarasamyaksaṃbodhi*.”

(菩薩摩訶薩。有十種寶住成阿耨多羅三藐三菩提。/ T09n0278_p0644b19–20)

437. "Inapprehensibility" (不可得 / *anupalabdha*) here and throughout this text is just a reference to the absence of any inherent existence in any and all phenomena, this because they are mere names, mere false conceptions, and mere conjunctions of subsidiary conditions which are devoid of any ultimate reality of their own.

438. BB makes it clear that this refers specifically to "the unproduced dharmas patience" (*anutpattika-dharma-kṣānti*). (得法忍菩薩授記。 – T09n0278_p0646c11).

439. In their extant editions, both BB and SA have only nine unimpeded functions related to the spiritual superknowledges. However, one alternative edition of SA (the Ming edition) contains this unimpeded function as the sixth of a complete list of ten. I insert it here to accord with Cbeta's judgment that it should be adopted into the definitive edition of the canon. (一微塵出現廣大佛剎無量莊嚴無礙用 - T10n0279_p0294c18).

440. The Sanskrit for what I translate here as "devoid of any soul" (無養育者), per BCSD, p. 786 is *niṣpoṣa* or "no *poṣa*" which, per BHSD, p. 355, Column 1 would mean "[no] person, [no] individuality, [no] soul, [no] spirit," this apparently due to *poṣa* somehow being derived from *puruṣa*, "person." (Conze's MDPPL, p. 235 also defines *niṣpoṣa* as "no individuality.") Although the very unintuitive Chinese looks like it should be "no one who is raised up (or nourished)," this almost always occurs in statements about the emptiness of inherent existence of any "self," and, in particular, in a string of similar "no-self" similes, nearly always right before, as in this case, "no *pudgala*," so, no matter how seemingly odd SA's choice for a Chinese translation, there really can be no mistaking its intended meaning as synonymous with "no self." Incidentally, BB's translation is just as unintuitive and along the very same lines (無長養者無福伽羅), meaning, again, "no one who is raised up (or "nourished"), no *pudgala*," etc. The unintuitive translations of *niṣpoṣa* in both BB and SA reveal this to be as a result of their mixing it up with a different definition of the same Sanskrit word which does indeed mean "not being nourished" but which is instead derived from the root *puṣ-* which in nearly all cases *does* refer to "nourishment," etc.

441. In his HYQS, HH points out here how, because the body is reducible to the four codependent great elements (earth, water, fire, and wind), it is unreal and hence false.

442. In his HYQS, HH points out that this "[noumenal] principle" (理) is a reference to true suchness (真如 / *tathatā*). "Noumenal principle" (理),

otherwise perhaps translatable as just "noumenon," is not and never was really a Buddhist term at all. Rather it was used by sino-hermeneutic traditions such as the Huayan School as a terminological stand-in for "emptiness" and "true suchness." It may have occurred here due to the influence of Fazang (法藏) who was both a member of SA's translation team and the third patriarch of the Huayan School whose own writings and the writings of his predecessors relied very heavily on the use of this very term in explaining this very sutra, especially as it occurs in its tenfold schema (理事無礙十門) which treats in ten ways the unimpeded interrelationship of "noumenon" (理) and "phenomena" (事), sino-Buddhist philosophical substitutes for "the unconditioned" versus "the conditioned" and "emptiness" versus "conventional existence," etc.

443. What I translate as "gaining complete enlightenment" would appear in the somewhat euphemistic semi-Taoist Chinese rendering to be "realizing the path" (成道). However, the Sanskrit for this translation into Chinese shows that it is instead referring rather precisely to the attainment of "complete enlightenment" (*abhisaṃbodhi*, BCSD, p. 0517).

444. Again, this is another tenfold list of bodies, in this case bodies associated with important bodhisattva path factors such as the *pāramitās*, the four means of attraction, great compassion, and so forth. I include "other" in brackets to distinguish this question from the identical question and its associated list two questions earlier.

445. Here, what is referred to as "the four speech faults" (語四過失) is explained by HH to be lying, frivolous or lewd speech, harsh speech, and divisive speech. These are the four verbal transgressions against the ten courses of good karmic action.

446. "Difficulties" (諸難) here is primarily a reference to the eight difficulties.

447. This is most likely referring to the *tathāgata-garbha*.

448. "Immeasurable minds" (無量心) is a reference to the four immeasurable minds (四無量心 / *apramāṇa-citta*), namely: loving kindness; compassion; sympathetic joy; and equanimity.

449. "*Sattva*," here and in the following names means "being."

450. The four lineage bases of the *ārya* (四聖種 / *catur-ārya-vaṃśa*) refers to being pleased with mere sufficiency in robes, food and drink, and bedding, while delighting in severance and cultivation.

451. This refers to the four *dhyānas*, the four formless absorptions, and the meditative concentration in which the functioning of both the feeling and the perception aggregates is extinguished.

452. "Gates to liberation" in this context usually refers to the three gates to liberation (三解脫門) consisting of emptiness (*śūnyatā*), signlessness (*animitta*), and wishlessness (*apraṇihita*).

453. The four floods (四暴流 / *catur-ogha*) refer to: desire, existence, ignorance, and [wrong] views.

454. This list item and next two list items together refer to what is known in slightly varying order in nearly all Buddhist traditions as the "three groups [of beings]" (三聚, *tri-skandha*): 1) those who are fixed in what is right; 2) those who are not fixed [in either what is right or what is wrong], i.e. those who are as yet "unfixed" with regard to their inclinations toward doing what is right or what is wrong; and 3) those who are fixed in what is wrong.

455. This "*brāhma-vihāra*," otherwise known as "the four abodes of Brahma," or "the four immeasurable minds" refers to loving-kindness, compassion, sympathetic joy, and equanimity (慈, 悲, 喜, 捨).

456. The BB translation specifies what the SA translation only implies: "Abiding in the unproduced-dharmas patience." (無生忍住.)

457. "Right and fixed position" (usually *samyaktva-niyāma as defined in Conze's MDPPL, p. 415 as "certainty to have got safely out of this world."*) is generally associated with realization of the unproduced-dharmas patience (*anutpattika-dharma-kṣānti*) and the achievement of irreversibility in one's chosen path of liberation.

458. Again, I include the bracketed "other" here and earlier in the list of corresponding questions to distinguish this question and discussion from the otherwise identical question number sixty-two and its corresponding discussion.

459. Again, "difficulties" here is a reference to the eight difficulties.

460. The "three evils of the body" (身三惡) are killing, stealing, and sexual misconduct. These are the three physical transgressions against the ten courses of good karmic action.

461. The "four transgressions in speech" (語四過) are lying, harsh speech, divisive speech, and frivolous or lewd speech. These are the four verbal transgressions against the ten courses of good karmic action.

462. Covetousness, ill will, and wrong views are the three mental transgressions against the ten courses of good karmic action.

463. Lest one misinterpret the intent of this line, it is not that one should not be attached to according with the moral precepts, for, indeed, adherence to the moral precepts absolutely *does* constitute an indispensable prerequisite to gaining liberation. Rather it is that one should not see adherence to the precepts alone as constituting, in and of itself, the entire path to liberation. That is a function of *all three* of the three trainings: a) moral virtue; b) samādhi; and c) wisdom.

464. "Difficulties" here is a reference to the eight difficulties involving rebirth in inauspicious circumstances.

465. I string together these first two kinds of pure equanimity because, otherwise, the SA translation creates eleven rather than ten kinds of pure equanimity by breaking into two kinds of pure equanimity what the BB translation preserves as the first of ten kinds of pure equanimity as follows: "The pure equanimity with which he refrains from becoming fondly attached when all beings revere and make offerings to him and with which he refrains from becoming angry when all beings slight and disparage him." (一切眾生恭敬供養不生愛著，一切眾生輕慢毀辱，不生瞋恚淨捨. T09n0278_p0661b10–12)

466. The eight worldly dharmas (*aṣṭa-loka-dharma*) are: gain and loss, fame and disrepute, praise and blame, pleasure and pain.

467. HH points out that "patience" here refers to the unproduced-dharmas patience (*anutpattika-dharma-kṣānti*). Also, QL notes here that the BB edition does indeed have but ten of these pure patiences, this through its preserving as a single patience what has been broken into numbers one and two in the SA translation, thereby implying that the presence of eleven here in the SA edition is simply the result of a minor textual corruption.

468. Per MW (p. 213, Column 2), *upādhi* is "that which is put in the place of another thing, a substitute, substitution R.; anything which may be taken for or has the mere name or appearance of another thing, appearance, phantom, disguise…. " Hence the term "*upādhi* nirvāṇa" refers to all forms of mere semblance nirvāṇa clung to by non-Buddhist traditions that do not really constitute any form of genuine nirvāṇa as understood by Buddhists.

469. "Provisions for enlightenment" refers to the "provisions for the realization of bodhi" (*bodhi-saṃbhāra*) of which there are primarily two main categories: merit and wisdom. This list of ten represents the former. The ensuing list of ten constitutes the latter.

470. The six kinds of mindfulness are: mindfulness of the Buddha, mindfulness of the Dharma, mindfulness of the Sangha, mindfulness of the precepts, mindfulness of giving, and mindfulness of the heavens.

471. The six kinds of harmony and respect are six ways in which monastics live in harmony which refer to harmony in body, mouth, mind, precepts, views, and benefits.

472. The six dharmas of solidity (六堅固法) refer to solidity in faith, Dharma, cultivation, virtue, supremacy, and awakening.

473. There are many different lists of ten knowledges. In his HYQS, HH lists the ten kinds of knowledge (十種智) as: dharma knowledge, relative

knowledge, knowledge of others' thoughts, worldly knowledge, knowledge of the truth of suffering, knowledge of the truth of origination, knowledge of the truth of cessation, knowledge of the truth of the path, knowledge of cessation, and knowledge of the unproduced.

474. The "four abodes of Brahma" or "four pure abodes" (四梵住 / *catvāro brahma-vihārāḥ*) are identical to the four immeasurable minds (四無量心 / *catvāri-apramāna-citta*): loving-kindness, compassion, sympathetic joy, and equanimity.

475. "Clarities" is a general reference to all of the spiritual powers, but more specifically to the "three clarities" (*tri-vidya*), namely: clarity with regard to past lives of self and others, clarity with regard to the power of the heavenly eye, and clarity with regard to the cessation of all the contaminants.

476. QL identifies the three types of ideation as desire, hatred, and maliciousness (欲恚害).

477. "Three kinds of actions" (三業) refers to physical, verbal, and mental actions.

478. QL indicates that conceptions of a "self" and "karmic actions" performed by some supposed "self" in effect "wound" the Dharma body and that karmic transgressions not yet extinguished constitute its "scars." (L130n1557_p0224a05)

    HH specifically points to delusive ignorance and afflictions as constituting "wounds" and karmic transgressions as constituting "scars." (HYQS, v. 18, p. 185)

479. Both QL and HH note that this entire passage down to the references to the absence of any conceptions of "vigor" or "valiant bravery" are related to the "calming" of "calming and contemplation" (*śamatha-vipaśyanā*), whereas the rest of the ensuing passage specifically correlates to the "contemplation" of "calming and contemplation." "Patience" here likely refers to his realization of "the unproduced-dharmas patience" (*anutpattika-dharma-kṣānti*).

480. The phrasing of the term for "truths" in the text (真諦) makes it clear that it is referring specifically and exclusively to the four truths of the *āryas*.

481. "Those at the level of the eighth person" refers specifically to those who are at the third of the ten stages common to *śrāvaka* disciples, *pratyekabuddhas*, and bodhisattvas who have reached the threshold stage immediately prior to realizing the "stream entry" of the *srota-āpanna*. This threshold stage is that of the *srota-āpatti-pratipannaka*.

482. A *srota-āpanna* or "stream enterer" has gained the first fruit on the path to arhatship.

483. Because delectable meditation states are more ecstatically pleasurable than any other experiences in the world, the meditator is prone to become attached to them and proceed no farther on the path. Worse yet, he may be then be led astray by *māras* so that he falls off the path completely.

484. A *sakṛd-āgāmin* or "once returner" has gained the second fruit on the path to arhatship.

485. An *anāgāmin* or "never returner" has gained the third fruit on the path to arhatship.

486. Per the fifth chapter ("Right Practice for Monastics") of Nāgārjuna's *Ratnāvalī* (in which he concisely and precisely defines the seven types of arrogance), "elevating arrogance" corresponds to the Sanskrit *atimāna*. Nāgārjuna says there that "It stems from elevating oneself to equality with superior persons." (See pages 159-61 of my Kalavinka Press translation: *A Strand of Dharma Jewels, A Bodhisattva's Profound Teachings on Happiness, Liberation, and the Path*.)

487. Again, per the *Ratnāvalī*, "over-reaching arrogance" corresponds to the Sanskrit *māna atimāna*. Nāgārjuna says there that "It is compared to developing a pustule on top of an abscess."

488. Again, per the *Ratnāvalī*, "Self-imputing arrogance" corresponds to the Sanskrit *asmi-māna*. Referring to the five aggregates, Nāgarjuna says there that "When, because of delusion, one imputes existence of a 'self' therein, this is known as 'self-imputing arrogance.'"

489. HH equates this "reaches the station of the unproduced" with the realization of the unproduced dharmas patience: "The bodhisattva gains the realization of the unproduced dharmas patience and thus puts an end to births and deaths." (菩薩證得無生法忍，而了生死…. / HYQS)

490. The three gates to liberation (三解脫門) consist of emptiness (*śūnyatā*), signlessness (*animitta*), and wishlessness (*apraṇihita*).

491. Lists of "the seven kinds of wealth" (七財) vary slightly, depending on the source. In his Treatise on the Ten Bodhisattva Grounds, Nāgārjuna lists: faith, moral virtue, a sense of shame, a dread of blame, relinquishing (i.e. "giving"), learning, and wisdom (信戒慚愧捨聞慧 / SZPPS_T26n1521_p0091c01–02.)

492. The "five turbidities" (五濁) are five kinds of deterioration occurring as each kalpa progresses past the point when beings' life spans begin to decrease. This refers then to deterioration in the quality of the kalpa, views, afflictions, beings, and life spans.

493. The "two extreme views" (二邊見) refers to views such as eternalism versus annihilationism, existence versus nonexistence, etc.

494. Here I follow the Ming Edition and more recent editions of Cbeta in restoring this ninth list item missing in all other editions: "He manifests as practicing the austerities to enable beings to delight in the dharma of quiescence and increase their roots of goodness." (為令眾生樂寂靜法增長善根故。示行苦行。 / T10n0279_p0312b10)

495. HH explains that this refers to the pervasive presence of the Buddha's Dharma body throughout all worlds. (HYQS)

496. Although Cbeta now incorporates "mistletoe" (蔦) into the text instead of Taisho's "birds" (鳥), prior to Cbeta's emendation, "mistletoe" only ever appeared in the Ming edition of the sutra. HH explains it as "birds." QL also has "birds." (最上力為鳥。 / T36n1736_p0135a25) Moreover, all the editions of the BB translation have "birds" (鳥) and none of them have the mistletoe character. Since mistletoe is a parasitic plant, it seems odd that Cbeta would think it wise to make this emendation.

497. The "three clarities" (三明) or *trividya* are the heavenly eye, cognition of past lives, and cessation of the contaminants.

498. "Four types of eloquence" (四辯) is actually a reference to the "four unimpeded knowledges" (四無礙智) with regard to dharmas, meanings, phrasing, and delight in speaking.

499. Although the SA translation is vague as to whether this refers to psychic powers in general or specifically to the four bases of psychic power. The BB translation makes it quite clear that it is the latter: "The four bases of psychic power are its feet." (四如意為足 / T09n0278_p0670c11). The four bases of psychic power (四如意足, *catvāra ṛddhi-pādāḥ*) consist of zeal (*chanda*), vigor (*vīrya*), concentration (*citta*), and investigation (*mīmāṃsa*).

500. By specifying all four members of the list, the BB translation makes it clear that it is all four of "the four immeasurable minds" of kindness, compassion, sympathetic joy, and equanimity that are being referred to in this verse, not merely the "kindness and equanimity" of the SA translation which was forced to leave out the middle two (compassion and sympathetic joy) only because of the constraints of the five-character line length. Hence I include in brackets here "compassion, sympathetic joy" to fill in the contraction which, for a Chinese Buddhist reader, would have been obviously implicitly included, whereas, for a reader of this English translation, this implicitly intended inclusion might not have been at all obvious.

Also, since this list is otherwise known as "the four abodes of Brahma" (四梵住 / *catvāro brahma-vihārāḥ*), the fact that this quatrain compares the bodhisattva to "a Brahma Heaven King" should make all of this doubly obvious to an experienced reader.

501. The BB translation makes it very clear that this *huo* character (惑) in the second line of this verse, otherwise very commonly and rightly translatable as "delusions" (*moha*), is here translating the Sanskrit for afflictions (*kleśa*): "…burns up the afflictions and habitual karmic propensities." (燒盡煩惱習 / T09n0278_p0671a12)
502. I add "wish-fulfilling" in brackets both because it is implicit in the meaning of the verse and also because magical wish-fulfillment is a connotation built in to the Sanskrit word *maṇi*. In short, all by itself, the word "*maṇi*" can mean "wish-fulfilling jewel."
503. "Enlightenment factors" (菩提分) is more specifically translated as "the seven enlightenment factors" (七覺) in the BB translation's: "…enable the seven enlightenment factors to bloom." (七覺令開敷 / T09n0278_p0671a18)
504. "The most revered ones of all who stand on two feet" is a reference to the buddhas that is interpreted in either a literal or metaphoric manner. In the former case, they are the most supreme among humans and devas as two-legged beings. In the latter case, they are the most supreme in the complete development of the two foundations of buddhahood: merit and wisdom.
505. The comparison for this fourth of the five aggregates is aimed at demonstrating that karmic formative factors have no true substantiality, for they are just like the plantain stalk which consists solely of layers which, when peeled away, leave nothing whatsoever.
506. This is a reference to the twelve sense bases consisting of the six sense faculties and their six respective sense objects.
507. This is a reference to the eighteen sense realms consisting of the six sense faculties, the six corresponding sense objects, and the six associated sense consciousnesses.
508. HH interprets these as the three obstacles: karmic obstacles, retribution obstacles, and affliction obstacles, though one might just as easily interpret them in accordance with the BB edition's "three sufferings" (三苦), usually explained as: the suffering of physical and mental pain (*duḥkha-duḥkha*), the suffering inherent in change (*vipariṇāma-duḥkha*), and the suffering inherent in the karmic formative factors (*saṃskāra-duḥka*).
509. The three types of moral precepts (三律儀) per HH are the moral precepts of individual liberation (別解脫律儀), the moral precepts produced by *dhyāna* (靜慮律儀), and the moral precepts of the cessation of the contaminants (無漏律儀). (HYQS)

510. Again, the "three gates to liberation" (三解脫門) consist of emptiness (*śūnyatā*), signlessness (*animitta*), and wishlessness (*apraṇihita*).

511. "Three Vehicles" refers to the vehicles of the *śrāvaka* disciples, the *pratyekabuddhas*, and the bodhisattvas.

512. Although one might otherwise translate these last two lines of this verse as "He remains vigorous in his zeal to abide in samādhi / and his wisdom arising from contemplation never diminishes," the language used in both the SA and BB translations makes it clear that this verse is instead referring to "the eighteen dharmas exclusive to the buddhas" (十八不共法) of which "right mindfulness," "vigor," "zeal," "samādhi," and "wisdom" are here serving as emblematic elements implying the presence of all the others as well.

513. The three types of accumulation of moral virtue (三聚戒) refer to: 1) the aggregation of the particular categories of moral precept obligation such as the five precepts, the eight precepts, or the ten precepts; 2) the aggregation of all good dharmas; and 3) the drawing forth of all beings through benefiting them with Dharma.

514. "Bestowal of the prediction" refers to receiving the Buddha's prediction of one's future buddhahood.

515. Although the SA translation is ambiguous, the BB translation makes it clear that the *shi* character (世) here is referring to "periods of time" and not to "worlds" as one might otherwise expect.

516. This line is alluding specifically to the Buddha's ten powers, four fearlessnesses, and eighteen dharmas exclusive to the Buddha.

517. HH explains these "ten kinds of things" according to the ten courses of good karmic action. (HYQS)

518. "Right and fixed position" refers to *samyaktva-niyāma* which corresponds to the stage of irreversibility on one's chosen path.

519. HH interprets this line as referring to the ten names of the Buddha. (HYQS, V. 18, p. 308)

520. Dividing into "palace" and "hall" the compound which in Chinese ordinarily means "palace" (宮殿), HH explains "palace" (宮) as referring to the place where the ruler takes his rest and "royal hall" (殿) as referring to the place where he conducts the business of the king's court. (HYQS)

521. Although ambiguous in the SA translation, the BB translation makes it clear that *mingli* (明利), ordinarily "sharp," is referring to "sharp faculties" (明利根 / T09n0278_p0674c18).

PHILOSOPHY & SPIRITUALITY / BUDDHISM / SACRED WRITINGS

KALAVINKA PRESS • SEATTLE
KALAVINKAPRESS.ORG

ISBN 978-1-935413-36-3
90000
9 781935 413363

The Flower Adornment Sutra

Volume Two

Chapters 26 - 38

Bhikshu Dharmamitra

Kalavinka Press

Kalavinka Buddhist Classics

The Flower Adornment Sutra

An Annotated Translation of *The Avataṃsaka Sutra*

◆

Including:

A Commentarial Synopsis
Of the Flower Adornment Sutra

◆

Bhikshu Dharmamitra

◆

Volume Three

Chapter 39 – The Gaṇḍavyūha

Kalavinka Press

THE FLOWER ADORNMENT SUTRA

An Annotated Translation of the Avataṃsaka Sutra

WITH A COMMENTARIAL SYNOPSIS
OF THE FLOWER ADORNMENT SUTRA

VOLUME THREE

CHAPTER 39

To refrain from doing any manner of evil,
to respectfully perform all varieties of good,
and to purify one’s own mind—
This is the teaching of all buddhas.

The Ekottara Āgama Sūtra
(T02 n.125 p.551a 13–14)

A Note on the Proper Care of Dharma Materials

Traditional Buddhist cultures treat books on Dharma as sacred. Hence it is considered disrespectful to place them in a low position, to read them when lying down, or to place them where they might be damaged by food or drink.

THE FLOWER ADORNMENT SUTRA

The Great Expansive
Buddha's Flower Adornment Sutra

An Annotated Translation of the Avataṃsaka Sutra

WITH A COMMENTARIAL SYNOPSIS OF THE FLOWER ADORNMENT SUTRA

VOLUME THREE

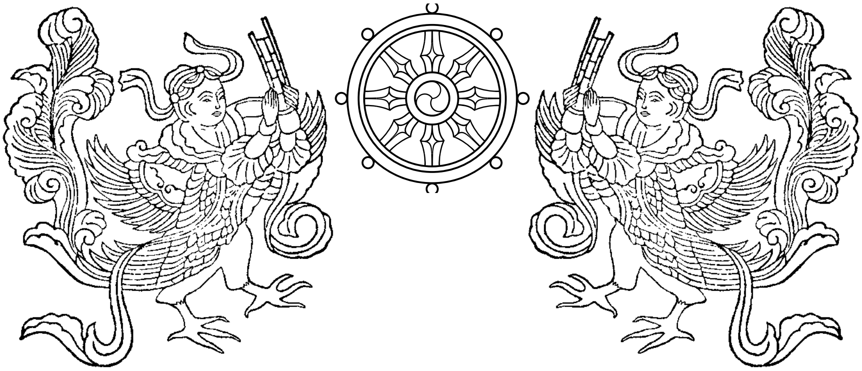

KALAVINKA PRESS
SEATTLE, WASHINGTON
WWW.KALAVINKAPRESS.ORG

KALAVINKA PRESS
8603 39TH AVE SW
SEATTLE, WA 98136 USA
(WWW.KALAVINKAPRESS.ORG)

Kalavinka Press is associated with the Kalavinka Dharma Association, a non-profit organized exclusively for religious educational purposes as allowed within the meaning of section 501(c)3 of the Internal RevenueCode. Kalavinka Dharma Association was founded in 1990 and gained formal approval in 2004 by the United States Internal Revenue Service as a 501(c)3 non-profit organization to which all donations are tax deductible.

Donations to KDA are accepted by mail and on the Kalavinka website where numerous free Dharma translations are available.

Kalavinka Buddhist Classics Book 15 / Edition: HY-EO-1022-1.0
© 2022 Bhikshu Dharmamitra
This Volume Three ISBN: 978-1-935413-37-0 / LCCN: 2022946845
(Vol. 1 ISBN: 978-1-935413-35-6 / Vol. 2 ISBN: 978-1-935413-36-3)
The Three-Volume Set ISBN: 978-1-935413-34-9

Publisher's Cataloging-in-Publication Data

Names: Dharmamitra, Bhikshu, 1948, translator. | Śikṣānanda, 652 CE, translator.
Title: The Flower Adornment Sutra. An Annotated Translation of the Avataṃsaka Sutra. With a Commentarial Synopsis of the Flower Adornment Sutra.
Other titles: *Mahāvaipulya Buddha Avataṃsaka Sūtra*. English
Description: HY-EO-1022-1.0 | Seattle, Washington : Kalavinka Press, 2022. | Series: Kalavinka Buddhist Classics, Book 15 | Includes bibliographical references. | Summary: "The Flower Adornment Sutra is Bhikshu Dharmamitra's extensively annotated original translation of the *Mahāvaipulya Buddha Avataṃsaka Sūtra* or 'The Great Expansive Buddha's Flower Adornment Sutra' rendered from Tripitaka Master Śikṣānanda's circa 699 CE Sanskrit-to-Chinese 80-fascicle translation as *Da Fangguang Fo Huayan Jing* (大方廣佛華嚴經 / Taisho Vol. 10, no. 279). It consists of 39 chapters that introduce an interpenetrating, infinitely expansive, and majestically grand multiverse of countless buddha worlds while explaining in great detail the cultivation of the bodhisattva path to buddhahood, most notably the ten highest levels of bodhisattva practice known as 'the ten bodhisattva grounds.' To date, this is the first and only complete English translation of the *Avataṃsaka Sutra*."-- Provided by publisher.
Identifiers: LCCN 2022946845 | 3-vol. set ISBN 978-1-935413-34-9 (paperback). This Volume Three ISBN: 978-1-935413-37-0
Subjects: LCSH: Tripiṭaka. Sūtrapiṭaka. Avataṃsakasūtra. | Bodhisattva stages (Mahayana Buddhism)
LC record available at https://lccn.loc.gov/2022946845

Kalavinka Press books are printed on acid-free paper.
Cover and interior designed by Bhikshu Dharmamitra.
Printed in the United States of America

VOLUME THREE TABLE OF CONTENTS

Chapter 39 – Entering the Dharma Realm 1641
1 – Meghaśrī 1713
2 – Sāgaramegha 1718
3 – Supratiṣṭhita 1725
4 – Megha 1731
5 – Muktaka 1736
6 – Sāgaradhvaja 1745
7 – Āśā 1760
8 – Bhīṣmottaranirghoṣa 1771
9 – Jayoṣmāyatana 1776
10 – Maitrāyaṇī 1786
11 – Sudarśana 1792
12 – Indriyeśvara 1798
13 – Prabhūtā 1802
14 – Vidvān 1808
15 – Ratnacūḍa 1814
16 – Samantanetra 1818
17 – Anala 1821
18 – Mahāprabha 1826
19 – Acalā 1835
20 – Sarvagāmin 1845
21 – Utpalabhūti 1848
22 – Vaira 1852
23 – Jayottama 1857
24 – Siṁhavijṛmbhitā 1861
25 – Vasumitrā 1870
26 – Veṣṭhila 1875
27 – Avalokiteśvara 1878
28 – Ananyagāmin 1882
29 – Mahādeva 1884
30 – Sthāvarā 1888
31 – Vāsantī 1890
32 – Samantagambhīraśrīvimalaprabhā 1904

33 – Pramuditanayanajagadvirocanā 1910

34 – Samantasattvatrāṇojaḥśrī 1934

35 – Praśāntarutasāgaravatī 1962

36 – Sarvanagararaksāsambhavatejahśrī 1980

37 – Sarvavṛkṣapraphullanasukhasaṃvāsā 1996

38 – Sarvajagadrakṣāpraṇidhānavīryaprabhā 2022

39 – Sutejomaṇḍalaratiśrī 2048

40 – Gopā 2067

41 – Māyā 2105

42 – Surendrābhā 2123

43 – Viśvāmitra 2126

44 – Śilpābhijña 2126

45 – Bhadrottamā 2131

46 – Muktisāra 2132

47 – Sucandra 2133

48 – Ajitasena 2134

49 – Śivarāgra 2135

50 – Śrīsambhava and Śrīmati 2136

51 – Maitreya 2151

52 – Mañjuśrī 2230

53 – Samantabhadra 2231

Chapter 39 Conclusion: The Conduct and Vows of Samantabhadra 2259

Volume Three Endnotes 2279

Bibliography 2303

Glossary 2305

About the Translator 2341

A Commentarial Synopsis of The Flower Adornment Sutra 2343

Kalavinka Buddhist Classics Fall, 2022 Title List 2491

THE FLOWER ADORNMENT SUTRA

VOLUME THREE

The Great Expansive
Buddha's Flower Adornment Sutra

The Mahāvaipulya Buddha Avataṃsaka Sūtra

(Taisho T10, no. 279)

Translated under Imperial Auspices by
Tripiṭaka Master Śikṣānanda from the State of Khotan

English Translation by Bhikshu Dharmamitra

CHAPTER 39

Entering the Dharma Realm

At that time, the Bhagavat was abiding in the state of Śrāvastī in the multistory Great Adornment Pavilion in the Jeta Grove within the Garden of the Benefactor of Orphans and the Solitary,[1] together with a congregation of five hundred bodhisattva-mahāsattvas headed by Samantabhadra Bodhisattva and Mañjuśrī Bodhisattva. Their names were:[2]

> Flaming Radiance Banner Bodhisattva, Sumeru Banner Bodhisattva, Jewel Banner Bodhisattva, Unimpeded Banner Bodhisattva, Floral Banner Bodhisattva, Stainless Banner Bodhisattva, Solar Banner Bodhisattva, Sublimity Banner Bodhisattva, Transcendence of the Dusts Banner Bodhisattva, Universal Light Banner Bodhisattva, and Awesome Power of the Earth Bodhisattva.
>
> Awesome Power of Jewels Bodhisattva, Great Awesome Power Bodhisattva, Awesome Power of Vajra Wisdom Bodhisattva, Awesome Power of Transcending the Defilement Bodhisattva, Awesome Power of the Right Dharma Sun Bodhisattva, Awesome Power of a Mountain of Meritorious Qualities Bodhisattva, Awesome Power of Wisdom Radiance Bodhisattva, and Awesome Power of Universal Auspiciousness Bodhisattva.
>
> Earth Matrix Bodhisattva, Space Matrix Bodhisattva, Lotus flower Matrix Bodhisattva, Jewel Matrix Bodhisattva, Solar Matrix Bodhisattva, Pure Virtue Matrix Bodhisattva, Dharma Seal Matrix Bodhisattva, Light Matrix Bodhisattva, Navel Matrix Bodhisattva, and Lotus Flower Virtue Matrix Bodhisattva.
>
> Fine Eye Bodhisattva, Pure Eye Bodhisattva, Stainless Eye Bodhisattva, Unimpeded Eye Bodhisattva, Universally Seeing Eye Bodhisattva, Skillfully Contemplating Eye Bodhisattva, Blue Lotus Eye Bodhisattva, Vajra Eye Bodhisattva, Jewel Eye Bodhisattva, Empty Space Eye Bodhisattva, Joyous Eye Bodhisattva, and Universal Eye Bodhisattva.
>
> Celestial Crown Bodhisattva, Wisdom Crown Everywhere Illuminating the Dharma Realm Bodhisattva, Bodhimaṇḍa Crown Bodhisattva, Crown Everywhere Illuminating the Ten Directions Bodhisattva, Crown of All Buddhas' Matrix Bodhisattva, Crown Transcending All Worlds Bodhisattva, Universally Illuminating

Crown Bodhisattva, Indestructible Crown Bodhisattva, Crown Holding all Tathāgatas' Lion Throne Bodhisattva, and Crown Universally Illuminating the Dharma Realm's Empty Space Bodhisattva.

Brahman King Topknot Bodhisattva, Dragon King Topknot Bodhisattva, Light of All Transformation Buddhas' Topknots Bodhisattva, All Bodhimaṇḍas' Topknot Bodhisattva, Sound of the Ocean of All Vows Sovereign Jewel Topknot Bodhisattva, All Buddhas' Light Maṇi Jewel Topknot Bodhisattva, Topknot Adorned with Sovereign Jewels Revealing the Identical Character of All Space Bodhisattva, Topknot Draped with Sovereign Maṇi Jewel Banners and Nets Revealing All Tathāgatas' Spiritual Transformations Bodhisattva, Topknot Emanating the Sound of All Buddhas' Turning of the Dharma Wheel Bodhisattva, and Topknot Speaking the Sound of All Names of the Three Periods of Time Bodhisattva.

Great Light Bodhisattva, Stainless Light Bodhisattva, Jewel Light Bodhisattva, Dust-Transcending Light Bodhisattva, Flaming Light Bodhisattva, Dharma Light Bodhisattva, Quiescent Light Bodhisattva, Solar Light Bodhisattva, Light of the Sovereign Masteries Bodhisattva, and Celestial Light Bodhisattva.

Merit Banner Bodhisattva, Wisdom Banner Bodhisattva, Dharma Banner Bodhisattva, Spiritual Superknowledges Banner Bodhisattva, Light Banner Bodhisattva, Floral Banner Bodhisattva, Jewel Banner Bodhisattva, Bodhi Banner Bodhisattva, Brahman Banner Bodhisattva, and Universal Light Banner Bodhisattva.

Brahman Sound Bodhisattva, Ocean Sound Bodhisattva, Great Earth Sound Bodhisattva, World Leaders' Sound Bodhisattva, Sound of Colliding Mountains Bodhisattva, Sound Pervading the Entire Dharma Realm Bodhisattva, Thunder Sound Shaking the Ocean of All Dharmas Bodhisattva, Māra-Vanquishing Sound Bodhisattva, Thunder Sound of the Cloud of Great Kindness and Skillful Means Bodhisattva, and Comforting Sound Extinguishing All Worlds' Sufferings Bodhisattva.

Risen from Dharma Bodhisattva, Risen from Victory Bodhisattva, Risen from Wisdom Bodhisattva, Risen from a Sumeru of Merit Bodhisattva, Risen from Merit Coral Bodhisattva, Risen from Fame Bodhisattva, Risen from Universal Light Bodhisattva, Risen from Great Kindness Bodhisattva, Risen from a Wisdom Sea Bodhisattva, and Risen from the Buddha's Lineage Bodhisattva.

Light Supremacy Bodhisattva, Virtue Supremacy Bodhisattva, Ascendant Supremacy Bodhisattva, Universal Radiance Supremacy

Bodhisattva, Dharma Supremacy Bodhisattva, Moon Supremacy Bodhisattva, Empty Space Supremacy Bodhisattva, Jewel Supremacy Bodhisattva, Banner Supremacy Bodhisattva, and Wisdom Supremacy Bodhisattva.

Śāla Sovereign King Bodhisattva, Dharma Sovereign King Bodhisattva, Elephant Sovereign King Bodhisattva, Brahman Sovereign King Bodhisattva, Mountain Sovereign King Bodhisattva, Manifold Sovereign King Bodhisattva, Swift Sovereign King Bodhisattva, Quiescent Sovereign King Bodhisattva, Motionless Sovereign King Bodhisattva, Strength Sovereign King Bodhisattva, and Supreme Sovereign King Bodhisattva.

Quiescent Sound Bodhisattva, Unimpeded Sound Bodhisattva, Earthquake Sound Bodhisattva, Oceanic Quaking Sound Bodhisattva, Cloud Sound Bodhisattva, Dharma Light Sound Bodhisattva, Empty Space Sound Bodhisattva, Sound Proclaiming All Beings' Roots of Goodness Bodhisattva, Sound Manifesting All Great Vows Bodhisattva, and Bodhimaṇḍa Sound Bodhisattva.

Sumeru Light Awakening Bodhisattva, Empty Space Awakening Bodhisattva, Transcending Defilement Awakening Bodhisattva, Unimpeded Awakening Bodhisattva, Thorough Awakening Bodhisattva, Universal Illumination of the Three Times Awakening Bodhisattva, Vast Awakening Bodhisattva, Universal Clarity Awakening Bodhisattva, and Dharma Realm Light Awakening Bodhisattva.

In all, there were five hundred bodhisattva-mahāsattvas such as these. All of these bodhisattvas had entirely perfected the conduct and vows of Samantabhadra:

Their spheres of cognition were unimpeded, for they pervaded the *kṣetras* of all buddhas;

They manifested countless bodies, for they drew near to all *tathāgatas*;

The vision of their purified eyes was unobstructed, for they observed all buddhas' spiritual transformations;

They were unlimited in the places to which they went, for they were forever traveling to pay their respects where all *tathāgatas* achieved the right enlightenment;

Their radiance was boundless, for their wisdom light everywhere illuminated the ocean of all true dharmas;

They were inexhaustible in speaking Dharma, for they could hold forth endlessly, doing so with pure eloquence throughout boundless kalpas;

They were commensurate with the realm of empty space, for their wisdom's actions were all completely purified;

They had no particular place in which they dwelt, for they adapted to the minds of beings in manifesting their form bodies;

They had extinguished the cataracts of the delusions, for they completely understood that the realms of beings contained no beings at all; and

They possessed wisdom commensurate with empty space, for they illuminated the Dharma realm with an immense net of light.

He was also together with a congregation of five hundred *śrāvaka* disciples, all of whom had awakened to the truths and all of whom had achieved realization of ultimate reality, had deeply penetrated the nature of dharmas, had forever escaped the ocean of existence, had, in reliance upon the qualities of the Buddha, left behind the bonds of the fetters, had come to dwell in the unimpeded stations, had made their minds so quiescent as to be like empty space, had forever cut off any doubts in the buddhas, and had developed deep faith in and proceeded into the ocean of the Buddha's knowledge.

He was also together with countless world leaders, all of whom had made offerings to countless buddhas. They were always able to benefit all beings, serving them as unsolicited friends. They were constantly diligent in protecting them, having made vows to never forsake them. They had entered the gateways of the world's especially excellent wisdom and had been born from the Buddha's teaching. They protected the Buddha's right Dharma and generated great vows to prevent the severance of the lineage of the buddhas. They had been born into the clan of the Tathāgata and sought to acquire all-knowledge.

At that time, the bodhisattvas, the venerable *śrāvaka* disciples, the world leaders, and those in their retinues all had this thought:

> As for the Tathāgata's sphere of action, the range in which the Tathāgata's knowledge functions, the Tathāgata's empowerments, the Tathāgata's powers, the Tathāgata's fearlessnesses, the Tathāgata's samādhis, the Tathāgata's dwelling places, the Tathāgata's sovereign masteries, the Tathāgata's bodies, and the Tathāgata's knowledge, these are all such that, of all the world's devas or humans, none would be able to reach a penetrating comprehension of them, none would be able to enter them, none would be able to have resolute faith in them, none would be able to completely know them, none would be able to accept them, none would be able to contemplate them, none would be able to selectively distinguish among them, none would be able to explain them, none would be able to elucidate them; and none would be able to cause beings to completely understand them.

They would remain unable to do so unless they were assisted by the power of all buddhas' assistance, by the power of the Buddha's spiritual superknowledges, by the power of the Buddha's awesome virtue, by the power of the Buddha's original vows, by the power of past-life roots of goodness, by the power of having been drawn forth and sustained by good spiritual guides, by the power of deep and pure faith, by the power of immensely clear understanding, by the power of pure resolve to progress toward bodhi, and by the power of a vast vow to seek all-knowledge.

We only wish that the Bhagavat would adapt to us and to all beings in accordance with our many different desires, many different understandings, many different kinds of knowledge, many different languages, many different masteries, many different dwelling grounds, many different degrees of purification of the faculties, many different motivations and methods, many different spheres of mind, many different ways of relying on the meritorious qualities of the Tathāgata, and many different ways of hearing and accepting all the Dharma that has been proclaimed. Then, having done so, may the Bhagavat reveal:

His past resolve to set out in the quest for all-knowledge;
His past generation of the bodhisattva's great vows;
His past purification of the *pāramitās*;
His past entry onto the bodhisattva grounds;
His past fulfillment of the bodhisattva practices;
His past perfection of expedient means;
His past cultivation of all paths;
His past acquisition of the dharmas of emancipation;
His past feats of the spiritual superknowledges; and
The causes and conditions of his previous lifetimes as well as:
    His realization of the universal and right enlightenment;
    His turning of the wheel of the sublime Dharma;
    His purification of his buddha land;
    His training of beings;
    His opening of the Dharma city of all-knowledge;
    His revealing of all beings' paths;
    His entry into the places in which all beings dwell;
    His acceptance of the gifts of all beings;
    His instruction to all beings about the merit of giving; and
    His displaying for all beings the appearance of all buddhas.

We wish that, for our sakes, he will speak about all dharmas such as these.

Then, aware of the thoughts that had arisen in the minds of all the bodhisattvas and taking the great compassion as his body, the great compassion as his gateway, the great compassion as foremost, and taking the dharma of great compassion as his method, the Bhagavat then filled all of empty space and entered the lion sprint samādhi. Having entered this samādhi, the entire world became everywhere purified.[3]

At this time, the Greatly Adorned Pavilion suddenly became boundlessly vast. The ground beneath it became composed of vajra covered by kings of jewels. Countless jewel flowers and all kinds of *maṇi* jewels were spread about everywhere within it so that every place overflowed with them. *Vaiḍūrya* formed its pillars and it was composed of combinations of the many kinds of jewels. It was adorned with greatly radiant *maṇi* jewels with *jambūnada* gold and sovereign wishing jewels arranged around its top as adornments. It was surrounded by tall towers off in the distance and roads ran off from its sides so that the buildings connected with each other and the windows and doorways each shone light on the other. The steps and railings were fully adorned in many ways with all kinds of marvelous jewels. All of those jewels displayed images of humans and devas. They were solid, marvelously fine, and foremost in the entire world.

A net of *maṇi* jewels stretched all across it from above and banners and pennants stood alongside all the doors. They all emanated brilliant light that everywhere pervaded the Dharma realm. Outside of this site of enlightenment, there were so innumerably many cascades of steps and railings as to be indescribable. None of them were not made entirely of *maṇi* jewels.

Then, again because of the Buddha's spiritual powers, that Jeta Grove suddenly became so expansively vast as to equal in its dimensions buddha lands as numerous as the atoms in inconceivably many buddha *kṣetras*. It was inlaid with adornments created from all the marvelous jewels. Indescribably many jewels were spread all about across its grounds. *Asaṃkhyeyas* of jewels composed its walls. Jeweled palm trees served as adornments along its pathways where, in addition, between them, there were countless fragrant streams brimming with scented waters the currents of which stirred whirling eddies in which jeweled blossoms twirled to the right, following the direction of the flow, spontaneously proclaiming the sounds of the Buddha's Dharma.

Inconceivably many buds of *puṇḍarīka* lotus flowers made of inconceivably fine jewels blossomed fragrantly all across the surface of these waters. Trees with blossoms made of the many kinds of jewels were planted all along the banks. All kinds of different terraces and open halls, inconceivably marvelous in appearance, were arrayed in sequential rows along the shore, all of them draped with *maṇi* jewel nets from which *asaṃkhyeyas* of jewels emanated brilliant light. *Asaṃkhyeyas* of jewels graced those grounds on which many varieties of sublime incense burned, sending forth mists of fragrant vapors.

Countless jeweled banners of every different sort also stood there, namely jeweled incense banners, jeweled robe banners, jeweled pennant banners, jeweled silk banners, jeweled blossom banners, jeweled necklace banners, jeweled garland banners, jeweled bell banners, *maṇi* jewel canopy banners, and great *maṇi* jewel banners.

In addition, there was a *maṇi* jewel banner that shone with pervasively illuminating radiance, a sovereign *maṇi* jewel banner that recited the sounds of all *tathāgatas'* names, a leonine sovereign *maṇi* jewel banner, a sovereign *maṇi* jewel banner that narrated stories of the ocean of all *tathāgatas'* previous lives, and a sovereign *maṇi* jewel banner that displayed images of the entire Dharma realm. These were present in stately rows everywhere throughout the ten directions.

Then, in the sky above the Jeta Grove, there were:

Inconceivably[4] many celestial palace clouds;
Countless incense tree clouds;
Ineffably many Mount Sumeru clouds;
Ineffably many music clouds emanating sublime sounds singing the praises of the Tathāgata;
Ineffably many clouds of lotus flowers made of jewels;
Ineffably many clouds of jeweled thrones draped with celestial robes on which bodhisattvas sat, praising the Buddha's meritorious qualities;
Ineffably many *maṇi* jewel clouds displaying the images of heavenly kings;
Ineffably many clouds of real white pearls;
Ineffably many clouds of ruby towers adorned with ornaments; and
Ineffably many clouds that sprinkled down solid-vajra pearls.

These phenomena all remained there in the sky, everywhere encircling the area, serving as adornments. And why did this occur? It did so:

Due to the inconceivability of the Tathāgata's roots of goodness;
Due to the inconceivability of the Tathāgata's pure dharmas;
Due to the inconceivability of the Tathāgata's awesome powers;
Due to the inconceivability of the Tathāgata's ability to miraculously transform one body so that it pervades all worlds;
Due to the inconceivability of the Tathāgata's ability to use his spiritual powers to cause all buddhas and their buddha lands' adornments to enter into his own body;
Due to the inconceivability of the Tathāgata's ability to everywhere manifest reflected images of the entire Dharma realm within one atom;
Due to the inconceivability of the Tathāgata's ability to reveal all buddhas of the past within one pore;
Due to the inconceivability of the Tathāgata's emanation of rays of light, each one of which is able to everywhere illuminate all worlds;
Due to the inconceivability of the Tathāgata's ability to emanate from one pore clouds of transformations as numerous as the atoms in all buddha *kṣetras* that completely fill all buddha lands; and
Due to the inconceivability of the Tathāgata's ability to reveal within but one pore the kalpas of formation, abiding, and destruction of all worlds of the ten directions.

And just as one observed the pure adornments of the Buddha's land here within this Jeta Grove's Garden of the Benefactor of Orphans and the Solitary, so too could one also observe this in all worlds of the ten directions throughout the entire Dharma realm and the realm of empty space, as follows:

One saw the body of the Tathāgata dwelling in the Jeta Grove together with a congregation full of bodhisattvas;
One saw clouds everywhere raining all kinds of adornments;
One saw clouds everywhere raining all kinds of jewels that shone with dazzling radiance;
One saw clouds everywhere raining all kinds of *maṇi* jewels;
One saw clouds everywhere raining all kinds of adorned canopies that completely covered the buddha *kṣetra*;
One saw clouds everywhere raining all kinds of heavenly bodies;
One saw clouds everywhere raining all kinds of flowering trees;
One saw clouds everywhere raining all kinds of robe-bearing trees;[5]
One saw clouds continuously and uninterruptedly raining all kinds of jeweled garlands and necklaces all over the great earth;
One saw clouds everywhere raining all kinds of articles of adornment;
One saw clouds everywhere raining incense vapors in the shapes of all kinds of beings;

One saw clouds everywhere continuously raining all kinds of nets of subtle and marvelous flowers made of jewels;

One saw clouds everywhere raining all kinds of celestial maidens who held jeweled banners and pennants as they circled about hither and thither up in the sky;

One saw clouds everywhere raining all kinds of lotus flowers made of the many kinds of jewels that spontaneously emanated the sounds of many different types of music from between their flower petals; and

One saw clouds everywhere raining all kinds of lion thrones adorned with jeweled nets and necklaces.

Then, off in the easterly direction, beyond an ocean of worlds as numerous as the atoms in an ineffably great number of buddha *kṣetras*, there was a world known as Golden Lamp Cloud Banner with a buddha named Vairocana's Supreme Virtue King. Within that buddha's congregation, there was a bodhisattva named Light of Vairocana's Vows who, accompanied by bodhisattvas as numerous as the atoms in an ineffably great number of buddha *kṣetras*, came to where the Buddha dwelt, whereupon they all used their spiritual powers to cause all kinds of different clouds to come forth and fill the entire sky, namely clouds of heavenly flowers, clouds of heavenly incense, clouds of heavenly powdered incense, clouds of heavenly garlands, clouds of heavenly jewels, clouds of heavenly adornments, clouds of heavenly jeweled canopies, clouds of fine heavenly robes, clouds of jeweled heavenly banners, and clouds adorned with all kinds of marvelous heavenly jewels.

After those bodhisattvas had all arrived in the presence of the Buddha, they bowed down in reverence at the Buddha's feet and then transformationally created off in the easterly direction a jewel-adorned tower with a jeweled lotus dais lion throne that everywhere illuminated the ten directions. Over it hung a net canopy made of wish-fulfilling jewels that spread forth and covered them all. Then, together with his entire retinue, that bodhisattva sat down there in the lotus posture.

Then, off in the southerly direction, beyond an ocean of worlds as numerous as the atoms in an ineffably great number of buddha *kṣetras*, there was a world known as Vajra Treasury with a buddha named Invincible Treasury King of Universal Light. Within that buddha's congregation, there was a bodhisattva named King of Indestructible Vigor who, together with bodhisattvas as numerous as the atoms in an ineffably great number of buddha *kṣetras*, came to where the Buddha dwelt, carrying nets consisting of all kinds of precious incense, carrying necklaces made of all kinds of jewels, carrying floral sashes made of all kinds of jewels, carrying garlands made of all kinds of jewels, carrying all kinds of vajra necklaces, carrying all kinds of nets made of *maṇi* jewels, carrying sashes made of all kinds of jeweled robes, carrying sashes made of all kinds of jeweled necklaces, carrying sashes made of all kinds of supremely radiant *maṇi* jewels, and carrying necklaces made of all kinds of leonine *maṇi* jewels. Using their spiritual powers, they caused all these adornments to fill up that entire ocean of worlds.

After those bodhisattvas had all arrived in the presence of the Buddha, they bowed down in reverence at the Buddha's feet and then transformationally created off in the southerly direction a tower adorned with *maṇi* jewels that everywhere illuminated the world together with a jeweled lotus dais lion throne that everywhere illuminated the ten directions. Over it hung a net canopy made of all kinds of jeweled flowers that spread forth and covered them all. Then, together with his entire retinue, that bodhisattva sat down there in the lotus posture.

Then, off in the westerly direction, beyond an ocean of worlds as numerous as the atoms in an ineffably great number of buddha *kṣetras*, there was a world known as Sumeru Mountain Banner of *Maṇi* Jewel Lamps with a buddha named Dharma Realm Wisdom Lamp. Within that buddha's congregation, there was a bodhisattva named King of Universally Supreme and Unsurpassable Awesome Virtue who, together with bodhisattvas as numerous as the atoms in an ocean of worlds, then came to where the Buddha dwelt and, all using their spiritual powers, conjured phenomena that filled the entire Dharma realm, namely:

Sumeru Mountain clouds as numerous as the atoms in an ineffably great number of buddha *kṣetras* consisting of all different kinds of perfumes and burning incense;
Sumeru Mountain clouds as numerous as the atoms in an ineffably great number of buddha *kṣetras* consisting of all different kinds of varicolored perfumes;
Sumeru Mountain clouds as numerous as the atoms in an ineffably great number of buddha *kṣetras* consisting of radiant sovereign *maṇi* jewels as numerous as all the atoms in the entire great earth;
Sumeru Mountain clouds as numerous as the atoms in an ineffably great number of buddha *kṣetras* consisting of all kinds of different banners adorned with flaming-light wheels;

Sumeru Mountain clouds as numerous as the atoms in an ineffably great number of buddha *kṣetras* consisting of all different kinds of colored vajra treasuries adorned with sovereign *maṇi* jewels;

Sumeru Mountain clouds as numerous as the atoms in an ineffably great number of buddha *kṣetras* consisting of banners made of *jambūnada* gold and *maṇi* jewels that everywhere illuminated all worlds;

Sumeru Mountain clouds as numerous as the atoms in an ineffably great number of buddha *kṣetras* consisting of *maṇi* jewels that manifested the appearance of the entire Dharma realm;

Sumeru Mountain clouds as numerous as the atoms in an ineffably great number of buddha *kṣetras* consisting of sovereign *maṇi* jewels that manifested the appearance of the major marks and secondary characteristics of all buddhas;

Sumeru Mountain clouds as numerous as the atoms in an ineffably great number of buddha *kṣetras* consisting of sovereign *maṇi* jewels that manifested the appearance of the causes and conditions of the events of all *tathāgatas'* previous lives while also proclaiming the practices in which all bodhisattvas engage; and

Sumeru Mountain clouds as numerous as the atoms in an ineffably great number of buddha *kṣetras* consisting of sovereign *maṇi* jewels that manifested the appearance of all buddhas sitting in the site of enlightenment.

After those bodhisattvas had all arrived in the presence of the Buddha, they bowed down in reverence at the Buddha's feet and then transformationally created off in the westerly direction a tower made of the king of all types of incense that had a jeweled net of real pearls draped over it. They also transformationally created a jeweled lotus dais lion throne adorned with banners reflecting images of Indra. Over it hung a net canopy that spread forth and covered them all which was composed of marvelously colored *maṇi* jewels. Crowns of sovereign wish-fulfilling gems adorned their heads. Then, together with his entire retinue, that bodhisattva sat down there in the lotus posture.

Then, off in the northerly direction, beyond an ocean of worlds as numerous as the atoms in an ineffably great number of buddha *kṣetras*, there was a world known as Jeweled Robe Radiance Banner with a buddha named Great Radiance Illuminating the Spacious Dharma Realm. Within that buddha's congregation there was a bodhisattva named Unimpeded Supremacy Treasury King who, together with bodhisattvas as numerous as the atoms in an ocean of worlds, came to where the Buddha dwelt, whereupon, using their spiritual powers, they all conjured an adorning array of all kinds of jeweled robe clouds that completely filled all of empty space, namely:

- Clouds of yellow-colored jewel light robes;
- Clouds of robes imbued with the fragrance of all different kinds of incense;
- Clouds of robes adorned with solar banner sovereign *maṇi* jewels;
- Clouds of robes adorned with gold-colored flaming *maṇi* jewels;
- Clouds of robes adorned with the flaming light of every sort of jewel;
- Clouds of robes adorned with supremely marvelous *maṇi* jewels arrayed in the images of all the stars and constellations;
- Clouds of robes adorned with *maṇi* jewels emanating the radiance of white jade;
- Clouds of robes adorned with *maṇi* jewels emanating universally illuminating radiance of especially excellent refulgence;
- Clouds of robes adorned with *maṇi* jewels emanating a universally illuminating radiance possessed of awesomely powerful flaming brilliance; and
- Clouds of *maṇi* jewel robes forming an ocean of adornments.

After those bodhisattvas had all arrived in the presence of the Buddha, they bowed down in reverence at the Buddha's feet and then transformationally created off in the northerly direction a tower adorned with an ocean of *maṇi* jewels along with a lotus dais lion throne composed of *vaiḍūrya* gems. Over it hung a net canopy that spread forth and covered them all which was composed of leonine awesomeness sovereign *maṇi* jewels. Pristine sovereign jewels formed the bright pearls in their topknots. Then, together with his entire retinue, that bodhisattva sat down there in the lotus posture.

Then, off in the northeasterly direction, beyond an ocean of worlds as numerous as the atoms in an ineffably great number of buddha *kṣetras*, there was a world known as Net of Pure Light Inspiring Universal Joyousness with a buddha named Unimpeded Eye. Within that buddha's congregation, there was a bodhisattva named Moon King Manifesting Dharma Realm Vows who, together with bodhisattvas as numerous as the atoms in an ocean of worlds, came to where the Buddha dwelt, whereupon, using their spiritual powers, they all conjured an adorning array of tower clouds that spread completely over all worlds of the ten directions, namely jeweled tower clouds, incense tower clouds, burning incense tower clouds, floral tower clouds, sandalwood tower clouds, vajra tower clouds, *maṇi* jewel tower clouds, gold tower clouds, robe tower clouds, and lotus flower tower clouds.

After those bodhisattvas had all arrived in the presence of the Buddha, they bowed down in reverence at the Buddha's feet and then transformationally created off in the northeasterly direction a tower graced with immense *maṇi* jewels and gateways to the entire Dharma realm along with a lotus dais lion throne made of the peerless king of all types of incense. Over it hung a net canopy that spread forth and covered them all which was composed of *maṇi* jewel flowers. They wore crowns of sovereign *maṇi* jewels from the treasury of marvelous jewels. Then, together with his entire retinue, that bodhisattva sat down there in the lotus posture.

Then, off in the southeasterly direction, beyond an ocean of worlds as numerous as the atoms in an ineffably great number of buddha *kṣetras,* there was a world known as Banner Adorned with Incense Clouds with a buddha named Dragon's Sovereign Mastery King. Within that buddha's congregation, there was a bodhisattva named King of the Dharma's Flaming Wisdom Light who, together with bodhisattvas as numerous as the atoms in an ocean of worlds, came to where the Buddha dwelt, whereupon, using their spiritual powers, they all conjured an adorning array of clouds that completely pervaded all of empty space, namely:

Clouds of light spheres the color of gold;[6]
Clouds of light spheres the color of countless jewels;
Clouds of light spheres the color of the Tathāgata's mid-brow hair mark;
Clouds of light spheres the color of various jewels;
Clouds of light spheres the color of a lotus flower seed pod;
Clouds of light spheres the color of many-jeweled trees;
Clouds of light spheres the color of the Tathāgata's crowning *uṣṇīṣa;*
Clouds of light spheres the color of *jambūnada* gold;
Clouds of light spheres the color of the sun; and
Clouds of light spheres the color of the stars and moon.

After those bodhisattvas had all arrived in the presence of the Buddha, they bowed down in reverence at the Buddha's feet and then transformationally created off in the southeasterly direction a tower of light made of the most supreme *vairocana* jewels and a vajra *maṇi* jewel lotus flower dais lion throne. Over it hung a net canopy that spread forth and covered them all which was composed of sovereign *maṇi* jewels emanating the fiery radiance of the many kinds of jewels. Then, together with his entire retinue, that bodhisattva sat down there in the lotus posture.

Then, off in the southwesterly direction, beyond an ocean of worlds as numerous as the atoms in an ineffably great number of buddha *kṣetras*, there was a world known as Sunlight Maṇi Jewel Matrix with a buddha named Wisdom Moon King Who Everywhere Illuminates All Dharmas. Within that buddha's congregation, there was a bodhisattva named Wisdom Banner King Who Vanquishes All Demon Armies who, together with bodhisattvas as numerous as the atoms in an ocean of worlds, came to where the Buddha dwelt, whereupon he emanated from all his pores phenomena that were commensurate in their vastness with the entire realm of empty space, namely sending forth:

Floral flaming-radiance clouds;
Incense flaming-radiance clouds;
Jewel flaming-radiance clouds;
Vajra flaming-radiance clouds;
Burning incense flaming-radiance clouds;
Lightning flash flaming-radiance clouds;
Vairocana *maṇi* jewel flaming-radiance clouds;
All kinds of golden light flaming-radiance clouds;
Flaming-radiance clouds of light from supreme treasuries of sovereign *maṇi* jewels; and
Flaming-radiance clouds matching the light of the ocean of all *tathāgatas* of the three periods of time.

Every one of these phenomena issued from his pores and everywhere filled the realms of space.

After those bodhisattvas had all arrived in the presence of the Buddha, they bowed down in reverence at the Buddha's feet and then transformationally created off in the southwesterly direction an immense tower made of *maṇi* jewels that everywhere revealed a web of brilliant light throughout the Dharma realm's ten directions. They also created a fragrant flaming-radiance lamp jeweled lotus flower dais lion throne. Over it hung a net canopy that spread forth and covered them all which was composed of immaculate matrix *maṇi* jewels. They wore crowns adorned with sovereign *maṇi* jewels that emanated the sounds of all beings setting forth on the path. Then, together with his entire retinue, that bodhisattva sat down there in the lotus posture.

Then, off in the northwesterly direction, beyond an ocean of worlds as numerous as the atoms in an ineffably great number of buddha *kṣetras*, there was a world known as Sovereign Maṇi Jewel Treasury of Vairocana's Vows with a buddha named Universally Radiant Supreme Sumeru King. Within that buddha's congregation, there was a bodhisattva named Banner of the Light of Vows and Wisdom[7] who, together with bodhisattvas as numerous as the atoms in an ocean of worlds, came to where the Buddha dwelt, whereupon, in each succeeding moment, he emanated clouds of images from all of his major marks, secondary signs, pores, and other parts of his body, emanating image clouds that completely filled all of empty space, namely:

Clouds of images of all *tathāgatas* of the three periods of time;
Clouds of images of all bodhisattvas;
Clouds of images of all *tathāgatas'* congregations;
Clouds of images of all *tathāgatas'* transformation bodies;
Clouds of images of all *tathāgatas'* previous-life bodies;
Clouds of images of all *śrāvaka* disciples and *pratyekabuddhas;*
Clouds of images of all *tathāgatas'* sites of enlightenment;
Clouds of images of all *tathāgatas'* spiritual transformations;
Clouds of images of all world leaders; and
Clouds of images of all pure lands.

After those bodhisattvas had all arrived in the presence of the Buddha, they bowed down in reverence at the Buddha's feet and then transformationally created off in the northwesterly direction a tower adorned with *maṇi* jewels that everywhere illuminated the ten directions and a jeweled lotus dais lion throne that everywhere illuminated the world. Over it hung a net canopy that spread forth and covered them all which was composed of true pearls emanating insuperable radiance. They wore *maṇi* jewel crowns emanating pervasively radiant light. Then, together with his entire retinue, that bodhisattva sat down there in the lotus posture.

Then, off in the direction of the nadir, beyond an ocean of worlds as numerous as the atoms in an ineffably great number of buddha *kṣetras,* there was a world known as Universal Illumination of the Halos of All Tathāgatas with a buddha named King Having a Banner of Marks and Wisdom as Unimpeded as Space. Within that buddha's congregation, there was a bodhisattva named King of Valiant Wisdom Demolishing All Obstacles who, together with bodhisattvas as numerous as the atoms in an ocean of worlds, came to where the Buddha dwelt, whereupon, he emanated sound clouds from all of his pores:

Emanating sound clouds speaking of the ocean of all beings' languages;
Emanating sound clouds speaking of the ocean of methods of cultivation used by all bodhisattvas of the three periods of time;

Emanating sound clouds speaking of the ocean of methods of bringing forth vows used by all bodhisattvas;

Emanating sound clouds speaking of the ocean of all bodhisattvas' methods for achieving complete purification of the *pāramitās;*

Emanating sound clouds speaking of all bodhisattvas' complete fulfillment of the practices throughout all *kṣetras;*

Emanating sound clouds speaking of all bodhisattvas' perfection of the use of feats of spiritual powers;[8]

Emanating sound clouds speaking of all *tathāgatas'* reaching the site of enlightenment, vanquishing Māra's armies, gaining the universal and right enlightenment, and using feats of spiritual power;

Emanating sound clouds speaking of the ocean of names of sutra gateways taught by all *tathāgatas* in turning the Dharma wheel;

Emanating sound clouds speaking of the ocean of all skillful means used in implementing dharmas adapted to what is appropriate in instructing and training beings; and

Emanating sound clouds speaking of the ocean of all skillful means adapted to the time, adapted to roots of goodness, and adapted to vows in everywhere causing beings to gain wisdom.

After those bodhisattvas had all arrived in the presence of the Buddha, they bowed down in reverence at the Buddha's feet and then transformationally created off in the direction of the nadir a tower adorned with many kinds of jewels that displayed the appearance of all *tathāgatas'* temple halls as they also created a lotus dais lion throne made from all types of jewels. They wore crowns of *maṇi* jewels displaying reflected images of all sites of enlightenment. Together with his entire retinue, he then sat there in the lotus posture.

Then, off in the direction of the zenith, beyond an ocean of worlds as numerous as the atoms in an ineffably great number of buddha *kṣetras,* there was a world known as Proclamation of the Endlessness of the Buddha Lineages with a buddha named Voice of the Sphere of Light of Universal Knowledge. Within that buddha's congregation, there was a bodhisattva named Different Vows of the Dharma Realm[9] who, together with bodhisattvas as numerous as the atoms in an ocean of worlds, came forth from the site of their own Dharma assembly to the place in this Sahā World where Śākyamuni Buddha dwelt. Then, from his major marks and secondary characteristics, from all of his pores, from all parts of his body, from all of his joints, from all of his adornments, and from all parts of his robes, he displayed images of all buddhas of the past, including Vairocana and the others, displayed images of all buddhas of the future, including those who have already acquired their predictions and those who have not yet received their predictions, and displayed images of all buddhas of the present throughout the ten directions along with all their lands and their congregations. Furthermore:[10]

He also displayed images from the ocean of their previous lives' practice of *dāna pāramitā,*[11] while also showing all beneficiaries of their giving;

He also displayed images from the ocean of their previous lives' practice of *śīla pāramitā;*[12]

He also displayed images from the ocean of their previous lives' practice of *kṣānti pāramitā*[13] during which they endured the severance of limbs and yet their minds remained undisturbed;

He also displayed images from the ocean of their previous lives' valiant and unretreating practice of vigor *pāramitā;*

He also displayed images from the ocean of their previous lives' quest to practice the ocean of all *tathāgatas' dhyāna pāramitā*[14] and their subsequent attainment of success in this;

He also displayed images from the ocean of their previous lives' production of valiant resolve and sacrifice of everything in seeking the Dharma established by all buddhas' turning of the Dharma wheel;

He also displayed images from the ocean of their previous lives' delight in seeing all buddhas, delight in practicing the path of all bodhisattvas, and delight in teaching all realms of beings;

He also displayed images from the ocean of their previous lives' great vows of all bodhisattvas that they brought forth and then used as means of purification and adornment;

He also displayed images from the ocean of their previous lives' valiant and pure practice of the powers *pāramitā* as perfected by the bodhisattvas of the past; and

He also displayed images from the ocean of their previous lives' practice of the knowledge *pāramitā* as completely fulfilled by all bodhisattvas of the past.

Such images of those oceans of their previous lives' practices completely filled the vast Dharma realm.

After those bodhisattvas had all arrived in the presence of the Buddha, they bowed down in reverence at the Buddha's feet and then transformationally created off in the direction of the zenith a tower adorned with a treasury of all varieties of vajra as well as a lotus dais lion throne made of *indranīla* sapphires and sovereign vajra gems. Over it hung a net canopy that spread forth and covered them all that was composed of sovereign *maṇi* jewels that shone with the light of all jewels. Sovereign *maṇi* jewels proclaiming the names of all *tathāgatas* of the three periods of time formed the bright pearls in their topknots. Then, together with his entire retinue, that bodhisattva sat down there in the lotus posture.

All such bodhisattvas of the ten directions and their retinues were born from the conduct and vows of Samantabhadra Bodhisattva. They used their purified wisdom eyes to see all buddhas of the three periods of time and everywhere hear the ocean of sutras proclaimed by all the buddhas, the *tathāgatas*, as they turned the wheel of Dharma.

They had already arrived at the far shore of perfection in all bodhisattvas' sovereign masteries. In each successive mind-moment, they manifested great spiritual transformations and drew near to all the buddhas, the *tathāgatas*. With but one body, they completely filled up all worlds and were thus present in the congregations at the Dharma assemblies of all *tathāgatas*.

They were everywhere able to manifest a sphere of cognition in which all worlds appeared within one atom. In their teaching and maturation of all beings, they never missed the correct timing and, from within but one of their pores, there came forth the sounds of all *tathāgatas* teaching the Dharma. Furthermore:

They knew all beings were like conjured illusions, knew all buddhas were like reflections, knew all instances of taking on births in any of the rebirth destinies were like dreams, knew all karmic consequences were like images reflected in a mirror, knew all instances of production were like mirages seen in the hot season, and knew all worlds were like mere transformations.

They had perfected the Tathāgata's ten powers, fearlessnesses, heroic bravery, and sovereign masteries, had become able to roar the lion's roar, had deeply entered the great ocean of inexhaustible eloquence, had acquired the knowledge of all dharmas of the ocean of all beings' languages, and had reached the point that whatever they practiced throughout the realm of empty space and the Dharma realm had become entirely unimpeded;

They knew all dharmas unimpededly. They had already purified the spheres of cognition of all bodhisattvas' spiritual superknowledges, had become heroically brave in their practice of vigor, had vanquished the armies of Māra, and constantly used their wisdom to achieve a completely penetrating comprehension of the three periods of time;

They knew all dharmas as like empty space, were entirely free of any indulgence in disputation, and were free of any grasping or attachment. Although they were diligently vigorous, they knew that all-knowledge finally had no place from which it comes forth and, although they contemplated the spheres of cognition, they knew that anything that exists is ultimately inapprehensible.[15]

They used their knowledge of skillful means to enter the entire Dharma realm, used the wisdom that knows uniform equality to enter all lands, used their powers of transformation to cause all worlds to mutually interpenetrate with all other worlds, and took on births in all places.

They saw the many different forms and characteristics of all worlds. Within extremely tiny realms, they manifested vast *kṣetras*. Within vast realms, they manifested extremely tiny *kṣetras*. In one mind-moment's instant in the dwelling place of one buddha, they acquired the assistance of all buddhas' awesome spiritual powers so that they everywhere saw the ten directions without any confusion. In but one *kṣaṇa*'s instant, they were able to go forth to visit all of them.

That all of these bodhisattvas filled up the Jeta Grove in this way was entirely due to the awesome spiritual powers of the Tathāgata.

At that time, although the most senior *śrāvaka* disciples including Śāriputra, Mahāmaudgalyāyana, Mahākāśyapa, Revata, Subhuti, Aniruddha, Nanda, Kapphiṇa, Kātyāyana, Pūrṇa, and others were present there in the Jeta Grove, none of them saw:

The Tathāgata's spiritual powers;
The Tathāgata's adornments;
The Tathāgata's sphere of action;
The Tathāgata's easeful mastery;
The Tathāgata's spiritual transformations;
The Tathāgata's venerable supremacy;
The Tathāgata's marvelous practices;
The Tathāgata's awesome virtue;
The Tathāgata's sovereign power; or
The Tathāgata's purification of the *kṣetra*.

Nor did they see:

The bodhisattvas' inconceivable realms;
The bodhisattvas' great congregations;
The bodhisattvas' universal interpenetration;
The bodhisattvas' universal reach;
The bodhisattvas' universal paying of respects;
The bodhisattvas' spiritual transformations;
The bodhisattvas' easeful mastery;

The bodhisattvas' retinues;
The bodhisattvas' regions;
The bodhisattvas' adorned lion thrones;
The bodhisattvas' palaces;
The bodhisattvas' dwelling places;
The bodhisattvas' sovereign mastery in the samādhis they enter;
The bodhisattvas' contemplations;
The bodhisattvas' emergence;
The bodhisattvas' heroic bravery;
The bodhisattvas' offerings;
The bodhisattvas' receiving of predictions;
The bodhisattvas' ripening;
The bodhisattvas' heroic stalwart strength;
The bodhisattvas' purification of the Dharma body;
The bodhisattvas' perfect fulfillment of the wisdom body;
The bodhisattvas' manifestations of the vow body;
The bodhisattvas' perfection of the physical body;
The bodhisattvas' purity of complete fulfillment of their major marks;
The bodhisattvas' adornment with the many hues of their eternally shining radiance;
The bodhisattvas' emanation of nets of great radiance;
The bodhisattvas' generation of clouds of transformations;
The bodhisattvas' pervasive physical presence throughout the ten directions; or
The bodhisattvas' perfect fulfillment of the practices.

All of the phenomena such as these were not seen at all by any of the great disciples in the *śrāvaka*-disciple sangha. And why is this? It is for these reasons:

Because their roots of goodness were not of the same sort;
Because they did not previously cultivate the roots of goodness of the sovereign masteries that enable one to see the buddhas;
Because they did not previously praise the pure qualities of all buddha *kṣetras* among the worlds of the ten directions;
Because they did not previously praise the many different spiritual transformations of the buddhas, the *bhagavats*;
Because, while in the midst of transmigration in *saṃsāra*, they did not previously resolve to gain *anuttara-samyak-saṃbodhi*;
Because they did not previously influence others to abide in the resolve to realize bodhi;
Because they were previously incapable of preventing the lineage of the Tathāgata from being cut off;

Because they did not previously attract all beings;
Because they did not previously encourage others to cultivate the bodhisattva's *pāramitās;*
Because previously, when abiding in the midst of *saṃsāra's* births and deaths, they did not exhort beings to seek the Supremely Victorious One's eye of great wisdom;
Because they did not previously cultivate the roots of goodness that produce all-knowledge;
Because they did not previously perfect the Tathāgata's world-transcending roots of goodness;
Because they did not previously acquire knowledge of the spiritual superknowledges used in purifying buddha *kṣetras;*
Because they did not previously acquire the sphere of cognition known to the eyes of all bodhisattvas;
Because they did not previously seek the world-transcending roots of goodness conducive to exclusive realizations of bodhi;
Because they did not previously bring forth the great vows of all bodhisattvas;
Because they were not previously born through the aid of the Tathāgata's assistance;
Because they did not previously realize all dharmas are like an illusion and bodhisattvas are like a dream; and
Because they did not previously acquire the great bodhisattvas' vast joyous delight.

All of these phenomena are spheres of cognition perceived by Samantabhadra Bodhisattva's wisdom eye that are not held in common with any adherents of the two vehicles. It is for these reasons that the great *śrāvaka* disciples:

Were not able to see them;
Were not able to know them;
Were not able to hear them;
Were not able to enter into them;
Were not able to acquire them;
Were not able to bear them in mind;
Were not able to contemplate them;
Were not able to assess them;
Were not able to meditate on them; and
Were not able to distinguish them.

Consequently, although they were abiding in the Jeta Grove, they did not witness any of the Tathāgata's great spiritual transformations. Furthermore, the great *śrāvaka* disciples:

Did not have roots of goodness such as these;
Did not have wisdom eyes such as these;[16]
Did not have samādhis such as these;[17]
Did not have liberations such as these;
Did not have spiritual superknowledges such as these;
Did not have qualities of awesome virtue such as these;
Did not have powers such as these;
Did not have sovereign masteries such as these;
Did not have stations in which they dwelt such as these; and
Did not have spheres of cognition such as these.

Therefore, as regards phenomena such as these:

They were not able to know them;
They were not able to see them;
They were not able to enter into them;
They were not able to realize them;
They were not able to abide in them;
They were not able to understand them;
They were not able to contemplate them;
They were not able to endure them;
They were not able to progress toward them; and
They were not able to roam about within them.

They were also unable to extensively:

Expound on them for others;
Explain them for others;
Praise them for others;
Reveal them for others;
Lead others into them;
Encourage others to advance into them;
Induce others to progress toward them;
Induce others to cultivate them;
Induce others to abide securely within them; or
Induce others to realize and enter them.

And why was this? It was because all of those great disciples:

Had relied upon the *śrāvaka*-disciple vehicle to gain emancipation;
Had achieved success in the *śrāvaka*-disciple path;
Had fulfilled the *śrāvaka*-disciple practices;
Had come to abide securely in the fruits of the path acquired by the *śrāvaka* disciples;
Had acquired definitive knowledge of the truth of absence of inherent existence;

Had come to always abide in the apex of reality;[18]
Had achieved the ultimate realization of quiescence;
Had abandoned the great compassion;
Had become indifferent to beings; and
Had come to abide in their own endeavors.[19]

It was also because, with regard to [the Buddha's] wisdom:[20]

They were unable to accumulate it;
They were unable to cultivate it;
They were unable to securely abide in it;
They were unable to vow to seek it;
They were unable to successfully develop it;
They were unable to purify it;
They were unable to progress into it;
They were unable to completely comprehend it;
They were unable to know or see it; and
They were unable to realize and attain it.

Consequently, although they did reside within the Jeta Grove, facing the Tathāgata, they still did not see such vast spiritual transformations as these that he manifested there.

Sons of the Buddha, this is comparable to the circumstance found along the banks of the Ganges River where there are countless hundreds of thousands of *koṭīs* of hungry ghosts who are naked, famished, thirsty, their entire bodies burning, over whom the crows, vultures, and wolves struggle with each other to come and pounce on them and seize them.

They are driven by thirst and wish to find water to drink, yet, even though they live there on the banks of the river, they still do not see the river. If they were to see it at all, they would only see it as completely dried up. Why? This is because they are covered by deep and thick karmic obstacles.

So too it is with those great *śrāvaka* disciples, for, although they reside within the Jeta Grove, they still do not see the Tathāgata's vast spiritual powers. This is because their eyes are covered by cataracts of ignorance that lead to forsaking all-knowledge. This is due to their never having planted roots of goodness in the ground of omniscience.

It is as if there is someone in the midst of a great congregation who, having fallen into a peaceful sleep, suddenly sees in his dreams the great city of Śakra, lord of the devas, that is known as Sudarśana or "Good to Behold," along with his palace, gardens, groves, many different kinds of refined adornments, hundreds of thousands of myriads of *koṭīs* of devas' sons and devas' daughters everywhere scattering heavenly flower petals completely covering those grounds, seeing too the many different kinds of robe trees that produce marvelous robes, the many different kinds of flowering trees that bloom with marvelous blossoms, the music trees that emanate the sounds of celestial music, the heavenly consorts singing with lovely voices, and the countless devas who delight in the pleasures there. Even as that person sees himself dressed in celestial robes, living there and wandering around everywhere there, everyone in that immense congregation, although residing in the same place, neither knows of nor sees any of this.

And how could this be so? It would be because everything seen in that dream remained invisible to everyone in that great congregation. So too it is in the case of all these bodhisattvas and world rulers[21] [who were able to see these phenomena]:

Because they had long accumulated the power of roots of goodness;
Because they had made the vast vow to attain all-knowledge;
Because they had trained in all buddhas' meritorious qualities;
Because they had cultivated the adorned path of the bodhisattvas;
Because they had perfectly fulfilled the dharmas of the wisdom of all-knowledge;
Because they had completely fulfilled the conduct and vows of Samantabhadra;
Because they had progressed into the wisdom grounds of all bodhisattvas;
Because they roamed and delighted in the samādhis in which all bodhisattvas dwell; and
Because they had already become able to unimpededly contemplate the realms of all bodhisattvas' wisdom.

Therefore they were all able to witness the inconceivable freely implemented spiritual transformations manifested by the Tathāgata, the Bhagavat, whereas all the great disciples in the community of *śrāvaka* disciples remained unable to see them and unable to know them. This was because they did not possess the purified eyes of the bodhisattvas.

It is as if, in the Himalaya Mountains where there are many kinds of medicinal herbs, there was an especially good physician who, on encountering them, was able to distinguish them all, whereas all the hunters and herders that constantly dwell in those mountains did not even see those herbs. This circumstance is just like that, for all those bodhisattvas had entered wisdom's spheres of cognition and become equipped with the powers of their sovereign masteries. Hence they were able to see the vast spiritual transformations manifested by the Tathāgata.

All the great disciples sought only to serve their own self-benefit and did not wish to benefit others. They sought only to gain peace for themselves and did not wish to bestow peace on others. Thus, even though they dwelt within this grove, they still did not know or see this.

By way of analogy, suppose that the earth contained deposits of the many different precious and rare jewels and there was some man possessed of clearly penetrating intelligence who was well able to distinguish everything contained in those hidden treasuries. Because this man also possessed the power of immense merit, he was able to take whatever he pleased to care for his parents, provide compassionate relief to his relatives and retinue, and ensure that, among those who are old, sick, or destitute, there were none who were not equally provided with material support. Suppose, too, that there was someone who had no wisdom and no merit. Although he, too, might go to that place where there are repositories of jewels, he would not be able to recognize them, would not even notice them, and would not acquire any benefit for himself.

This circumstance is just the same, for the great bodhisattvas, possessed as they were of the purified wisdom eye, were able to enter the Tathāgata's inconceivable and extremely profound spheres of cognition, were able to observe the Buddha's spiritual powers, were able to enter the Dharma's gateways, were able to roam about in the ocean of samādhis, were able to make offerings to all buddhas, were able to use right Dharma to awaken beings, and were able to use the four means of attraction to attract beings, whereas the great *śrāvaka* disciples were unable to see the Tathāgata's spiritual powers and were unable to see the congregation of bodhisattvas.

It is as if there were a blind man who had arrived at a great isle of precious jewels where, whether walking, standing, sitting, or lying down, he was unable to see any of those many jewels, and, because he could not see them, he was unable to pick them up and unable to put them to use. So too it was in this circumstance, for, even though the great disciples dwelt in this grove close to the Bhagavat, they still did not see the Tathāgata's freely implemented spiritual powers and could not see the great congregation of bodhisattvas. Why not? This was because they did not possess the bodhisattvas' unimpeded and purified eyes, could not awaken to and sequentially enter the Dharma realm, and could not see the freely implemented powers of the Tathāgata.

It is as if there were someone who had acquired the purified eye known as "stainless radiance" so that his vision was unimpeded by any darkness or physical forms. In that case, even in the dark of night, when dwelling in a population of countless hundreds of thousands of myriads of *koṭīs* of people, whether walking, standing, sitting, or lying down, there would be no forms, features, or manners of deportment that this clear-eyed person could not see in their entirety, whereas no one in that population of people would be able to observe the deportment or the goings and comings of that clear-eyed man.

So too it was with the Buddha who had completely developed the wisdom eye's unimpeded purification so that he was able to clearly see everything in the entire world, whereas none of the great disciples were able to see either any of his spiritual transformations or any of the congregation of great bodhisattvas surrounding him.

It is also as if there were a bhikshu in the midst of the great assembly who had entered the universal-pervasion meditative absorptions, namely:

The universal pervasion of earth absorption;
The universal pervasion of water absorption;
The universal pervasion of fire absorption;
The universal pervasion of wind absorption;
The universal pervasion of blue absorption;
The universal pervasion of yellow absorption;
The universal pervasion of red absorption;
The universal pervasion of white absorption;
The universal pervasion of heavens absorption;
The universal pervasion of the bodies of the various beings absorption;
The universal pervasion of the sound of all languages absorption; and
The universal pervasion of all objective conditions absorption;

Those who had entered these meditative absorptions would see whatever objective condition they focused on, whereas, with the sole exception of others who had entered this same samādhi, no one else in that great assembly would be able to see any of these things. So too it was with the buddhas' inconceivable realm of cognition as revealed by the Tathāgata. The bodhisattvas saw it entirely, whereas none of the *śrāvaka* disciples could see it at all.

It is also as if there were someone who had an invisibility elixir that, when he applied it to his eyes, while in the midst of some assembly, he could go and come or sit down and stand up without anyone there being able to witness this, whereas he himself would still be able to see everything happening in that congregation. One should realize that the Tathāgata is just like this, for he has transcended the world and yet he is able to see everywhere within the world. With the exception of the great bodhisattvas who have set out toward the realm of all-knowledge, [no one else could see these phenomena], for this is not something that the *śrāvaka* disciples would be able to see.

Again, this is like when, once a man[22] is born, two devas constantly follow him, one of whom is called "Identically Born" and the other of whom is called "Identically Named." Those devas are always able to see that man, whereas that man does not see those devas. One should realize that the Tathāgata's circumstance is just like this, for, as he manifests great spiritual superknowledges in the midst of an immense congregation of bodhisattvas, the great *śrāvaka* disciples are all still unable to see this.

It is as if there were a bhikshu who had acquired the sovereign mastery of mind by which he entered the complete cessation absorption in which none of the actions of the six sense faculties continue to function and he no longer apprehends or is even aware of anything that is spoken. Because he is sustained in this by the power of meditative concentration, he does not enter *parinirvāṇa*. So too it was with the *śrāvaka* disciples. Although they continued to reside within the Jeta Grove and were completely endowed with the six sense faculties, they still did not know, did not see, did not understand, and did not enter the Tathāgata's sovereign masteries or any of the endeavors carried out by those in the congregation of bodhisattvas.

And why was this the case? This is because the Tathāgata's sphere of cognition is extremely deep and vast, difficult to perceive, difficult to know, difficult to fathom, and difficult to assess. It transcends all worlds and is inconceivable and indestructible. It is not a sphere of cognition accessible to any of the adherents of the two vehicles. Therefore the Tathāgata's freely implemented use of the spiritual powers, the assembly of bodhisattvas, the Jeta Grove's pervasive presence in all pure worlds, and all other phenomena such as these were such that none of the great *śrāvaka* disciples could know or see them because they were not suitable vessels for [being able to see] them.

At that time, Light of Vairocana's Vows Bodhisattva, aided by the Buddha's spiritual powers, surveyed the ten directions and then spoke these verses:

You should all contemplate
the inconceivability of the Buddha's enlightenment[23]
as, within this Jeta Grove,
he manifests the power of his spiritual superknowledges.

The awe-inspiring spiritual powers of the Well Gone One
that he has displayed here are endlessly many.
Everyone in the entire world is deluded,
hence they are all unable to understand them.

The Dharma King's profound and marvelous dharmas
are measureless and inconceivable.
No one in the entire world
can fathom the spiritual superknowledges that he manifests.

Because he completely understands dharmas as signless,
he is therefore known as "the Buddha,"
yet he is endowed with the adornment of the signs
that one could never completely finish praising.

Now, within this grove,
he has displayed great spiritual powers
that are so extremely profound and boundless,
that words could never describe them.

You should contemplate the great awe-inspiring virtue
of this measurelessly vast assembly of bodhisattvas
that has come here from the lands of the ten directions
in order to see the Bhagavat.

They have completely fulfilled the vows they have made
and they are unimpeded in their spheres of action.
Of all who reside in the world,
there are none who can completely fathom them.

All the *pratyekabuddhas*
as well as those great *śrāvaka* disciples—
they are all unable to know
the range of the bodhisattvas' practice.

The great wisdom of the bodhisattvas
has reached its ultimate culmination on the grounds.
They have raised high their banner of heroic bravery
that is invincible and unshakable.

The spiritual transformations manifested
by the measureless samādhi power
of all these great and famous eminences
fill up the entire Dharma realm.

At that time, King of Indestructible Vigor Bodhisattva, aided by the Buddha's spiritual powers, surveyed the ten directions and then spoke these verses:

You should all contemplate these sons of the buddhas,
these treasuries of wisdom and meritorious qualities,
who have completed the bodhi practices
and who bring peace and security to the entire world.

Their minds originally possess clear and penetrating understanding
and they have skillfully entered all the samādhis.
Their wisdom is boundless
and its range of application is measureless.

Now, this Jeta Grove
is entirely adorned in many different ways.
This congregation of bodhisattvas has gathered like clouds
to dwell near to the Tathāgata.

Contemplate the ocean of this measurelessly vast assembly
which is entirely free of attachments.
They have come from the ten directions to pay their respects here
and have taken their seats on their jeweled lotus flower thrones.

They have neither any coming, nor any abiding,
nor anything on which they rely, nor any conceptual proliferation.
They are undefiled and possessed of unimpeded minds
that reach to the very ends of the Dharma realm.

They have raised up the banner of wisdom,
and are solid and unshakable.
They have realized the nonexistence of transformational dharmas
and yet manifest transformationally created phenomena.

They simultaneously go forth to pay their respects
wherever all buddhas are dwelling
in countless *kṣetras* throughout the ten directions,
and yet still do not divide their bodies as they do so.

You should contemplate this lion of the Śākya clan,
his sovereign mastery of the powers of spiritual superknowledges,
and his ability to cause the congregations of bodhisattvas
to all come forth and gather here.

The Dharma of all buddhas is uniformly equal
throughout the Dharma realm.
It is due to the ways it is spoken that it differs.
Those in this assembly all thoroughly comprehend this.

All buddhas always dwell serenely
at the apex of the Dharma realm's uniformity
and expound on the different dharmas
with inexhaustibly many expressions.

At that time, King of Universally Supreme and Unsurpassable Awesome Virtue Bodhisattva, aided by the Buddha's spiritual powers, surveyed the ten directions and then spoke these verses:

You should contemplate the Unsurpassed Eminence[24]
and the fullness of his vast sphere of wisdom.[25]
He skillfully comprehends what is and is not the right time,
and expounds on the Dharma for beings.

He utterly demolishes all the heterodox theories
of the many adherents of non-Buddhist paths
and, everywhere adapting to beings' minds,
he manifests the powers of his spiritual superknowledges.

The Rightly Enlightened One is neither measurable
nor is he measureless.
Whether it be measurability or immeasurability,
the Muni has entirely transcended it all.

Just as it is with the sun in the sky
whose illumination reaches all places,
so too it is with the Buddha's wisdom
that completely penetrates all dharmas of the three times.

Just as on the fifteenth night of the month
when the orb of the moon is undiminished,[26]
so too it is with the Tathāgata
whose white dharmas[27] of pristine purity are all perfectly complete.

Just as the sun in the middle of the sky
moves along without pausing for even a moment,
so too it is with the Tathāgata
whose spiritual transformations continue constantly.

Just as the *kṣetras* of the ten directions
exist without being obstructed by space,
so too it is with the Lamp of the World's
manifesting of transformations in the world.

Just as the world's ground
is what the many kinds of beings depend on for support,
so, too, the Lamp of the World's Dharma wheel
is what they depend on in this very same way.

Just as a fiercely swift wind
is unimpeded in its motion,
so too it is with the Buddha's Dharma
in its swift pervasion of the entire world.

Just as a great sphere of water[28]
is what the world depends on to abide,
so too it is with the sphere of wisdom
on which all buddhas of the three times rely.

At that time, Unimpeded Supremacy Treasury King Bodhisattva, aided by the Buddha's spiritual powers, surveyed the ten directions and then spoke these verses:

Just as the great mountain of jewels
liberally benefits all sentient beings,
so too it is with the mountain of the Buddha
who everywhere benefits those in the world.

Just as the waters of the great sea
are clear, clean, and free of filth or turbidity,
so, too, when one sees the Buddha,
one is then able to dispel all thirst-driven cravings.

Just as Mount Sumeru
rises up from the midst of the great ocean,
so, too, the Lamp of the World
rises up from the ocean of the Dharma.

Just as the ocean is so replete with the many kinds of jewels
that all who seek them become completely satisfied,
so, too, it is with the wisdom he gained independent of a teacher.
All who perceive it become awakened.

The Tathāgata's extremely deep wisdom
is measureless and incalculable.
Hence the power of his superknowledges
makes manifest what is inconceivable.

Just as a master conjurer
manifests all different kinds of phenomena,
so, too, the wisdom of the Buddha
reveals the power of his miraculous transformations.[29]

Just as a wish-fulfilling jewel
is able to fulfill all desires,

so, too, the Jina, the Supremely Victorious One,[30]
fulfills all pure aspirations.

Just as a luminous pristine jewel
everywhere illuminates all things,
so, too, the Buddha's wisdom
everywhere illuminates the minds of the many beings.

Just as an eight-faceted jewel
reflects light in all directions,
so, too, the Unobstructed Lamp
everywhere illuminates the Dharma realm.

Just as a water-clarifying pearl
is able to clarify all turbid waters,
so, too, when one sees the Buddha,
all one's faculties become completely purified.

At that time, the bodhisattva known as Moon King Manifesting Dharma Realm Vows, aided by the Buddha's spiritual powers, surveyed the ten directions and then spoke these verses:

Just as the *indranīla* sapphire gem
is able to make all colors turn blue,
so, too, those who see the Buddha
all then bring forth the bodhi practices.

Within each and every atom,
the Buddha manifests his spiritual powers,
causing measurelessly and boundlessly many
bodhisattvas to all achieve purity.

These extremely deep and sublime powers
are so boundless as to be unknowable.
No one in the world is able to fathom
the bodhisattvas' sphere of cognition.

The bodies manifested by the Tathāgata
are adorned with their marks of purity.
They everywhere enter the Dharma realm
and lead the bodhisattvas to perfection.

Within inconceivably many buddha lands,
they achieve the right enlightenment.
They are all completely full
of all the bodhisattvas and world leaders.

The unexcelled honored one of the Śākya clan
who has achieved sovereign mastery in all dharmas
manifests spiritual powers
that are boundless and immeasurable.

The many different practices of the bodhisattva
are immeasurable and inexhaustible.
The Tathāgata's miraculous powers[31]
are all revealed for their sakes.

These sons of the Buddha thoroughly cultivate and train
in the realm of extremely deep dharmas,
and become perfectly accomplished in the unimpeded knowledge
by which they clearly understand all dharmas.

It is with the Well Gone One's awesome spiritual powers
that he turns the wheel of the Dharma for the sake of the many.
His spiritual transformations are everywhere fully present,
causing the entire world to become purified.

The Tathāgata's wisdom is perfectly fulfilled
and its domain is pure as well.
Like a great dragon king,[32]
he everywhere rescues the many kinds of beings.

At that time, King of the Dharma's Flaming Wisdom Light Bodhisattva, aided by the Buddha's spiritual powers, surveyed the ten directions and then spoke these verses:

None of the great *śrāvaka* disciples
of any of the *tathāgatas* of the three periods of time
could ever know of a buddha
what transpires even as he merely lifts or sets down his foot.

Nor could any of the *pratyekabuddhas*
of the past, the future, or present
ever know of a *tathāgata*
what transpires even as he merely lifts or sets down his foot.

How much the less might a common person,
entangled by the bonds of the fetters
and having a mind and consciousness blanketed by ignorance,
then ever be able to know the Master Guide?

The unimpeded wisdom of the Rightly Enlightened One
utterly surpasses the path of verbal description
and his capacities are unfathomable.
Who then could possibly know or perceive this?

Just as no one could fathom the farthest boundaries
of the radiance of the brightly shining moon,
so too it is with the Buddha's spiritual powers,
for there is no one who could see where they end.

Every one of the skillful means and transformations
he produces in each successive mind-moment
are such that one could never completely comprehend them
even by exhausting limitless kalpas in attempting to do so.

If one were to ponder his all-knowledge,
his inconceivable dharmas,
and each one of his gateways of skillful means,
one could never discover their boundaries.

However, if one were to make a vast vow
intent on gaining this Dharma,
one would not find it difficult
to know and see this realm of cognition.

If one were to arouse heroic bravery and then diligently cultivate
this inconceivably vast ocean of Dharma,
then one's resolve would remain unimpeded
as one entered these gateways of skillful means.

Once one's mind has become disciplined
and one's resolute vows have also become broadly inclusive and vast,
then one will become bound to acquire the great bodhi,
the domain of the Jina, the Supremely Victorious One.

At that time, Wisdom Banner King Who Vanquishes All Demon Armies Bodhisattva, aided by the Buddha's spiritual powers, surveyed the ten directions and then spoke these verses:

The wisdom body is not this body.
It is unimpeded and inconceivable.
If there was anyone who attempted to conceive of it,
none of them could even come close to doing so.

It is through inconceivable karmic works
that one produces this pure body.
It is extraordinary in its marvelous adornments
and it is not attached to any of the three realms of existence.

Its radiance illuminates everything
and thus the Dharma realm becomes entirely purified.
It opens the gates of the Buddha's bodhi
and produces the many varieties of wisdom.

Just like the sun that shines in the world,
it everywhere sends forth the light of wisdom,
leaves all of the dusts' defilements far behind,
and utterly extinguishes all obstacles.

It everywhere purifies the abodes in the three realms of existence,
forever cuts off the stream of births and deaths,
brings about complete success in the bodhisattva path,
and produces the unexcelled awakening.

He manifests boundlessly many forms,
yet there is nothing in these forms that he relies on.
Although his manifestations are countless,
all of them are inconceivable.

When, in but one instant of bodhi,
he is able to awaken to all dharmas,
how could one ever hope to fathom
the bounds of the Tathāgata's wisdom?

In but one mind-moment, he clearly comprehends
all dharmas of the three periods of time.
Hence it is said that the Buddha's wisdom
is endless and unassailable.

It is in this way that the wise
should focus their contemplations on the Buddha's bodhi.
This contemplation is inconceivable, for,
in contemplating it, one finds it cannot be grasped.

Bodhi is indescribable,
for it entirely surpasses the path of speech.
All buddhas come forth from this,
This Dharma is inconceivable.

At that time, King of the Banner of the Light of Vows and Wisdom Bodhisattva, aided by the Buddha's spiritual powers, surveyed the ten directions and then spoke these verses:

If they[33] are able to skillfully contemplate
the endless ocean of bodhi,
they will be able to abandon deluded thought
and decisively resolve to uphold the Dharma.

If they acquire such decisively resolute mind,
they will be able to cultivate the marvelous practices,
pursue inward reflection in the stillness of *dhyāna*,
and forever cut off all doubts.

Their resolve will remain invulnerable to weariness
and they will remain free of indolence as well.
They will continuously increase in the progress of their cultivation
toward the ultimate realization of the Dharma of all buddhas.

Their faith and wisdom have already been completely developed.
Still, in each successive mind-moment, they are caused to increase.

They always delight in and always contemplate the Dharma
that has nothing that can be grasped and nothing on which it depends.

They entirely dedicate
all meritorious practices they have cultivated
throughout countless *koṭīs* of thousands of kalpas
to the path that all buddhas have sought.

Although they abide within *saṃsāra,*
their minds still remain free of any defiling attachments.
They abide securely in the Dharma of all buddhas
and always delight in the Tathāgata's practices.

Everything within the world—
the aggregates, the sense realms, and other such dharmas—
They entirely abandon them all
for they seek only to acquire the qualities of the Buddha.

Common people, entangled in falseness and delusion,
always flow along in the world's cyclic existence.
The bodhisattvas' minds are unimpeded
in striving to rescue them and bring about their liberation.

The bodhisattvas' practices are difficult to completely praise
for no one in the entire world could even conceive of them.
They everywhere dispel all sufferings
and universally bestow happiness on all the many kinds of beings.

They have already acquired the wisdom of bodhi
and also take pity on all the many kinds of beings.
Their light illuminates the world
as they proceed to liberate all beings.

At that time, King of Valiant Wisdom Demolishing All Obstacles Bodhisattva, aided by the Buddha's spiritual powers, surveyed the ten directions and then spoke these verses:

Even in countless thousands of *koṭīs* of kalpas,
it would be difficult to even hear the word "buddha,"
how much the more so to also draw near to him
and then forever cut off all one's doubts.

The Tathāgata, the Lamp of the World,
has a penetrating comprehension of all dharmas.
He everywhere generates merit[34] throughout the three times
and thereby enables all beings to become purified.

The Tathāgata's marvelous form body
is admired and praised by everyone.
If one always gazed up at it for a *koṭī* of kalpas,
one's mind would still never be fully satisfied.

Wherever there are sons of the Buddha
who contemplate the Buddha's marvelous form body,
they will certainly forsake all attachments to existence
and dedicate their efforts to the path that leads to bodhi.

The Tathāgata's marvelous form body
constantly expounds teachings with a far-reaching voice
that speaks with unimpeded eloquence
and opens the gates leading to the Buddha's bodhi.

He enlightens beings,
countlessly and inconceivably many,
causes them to enter the gateway of wisdom,
and gives them predictions of future bodhi.

The Tathāgata comes forth into the world
and serves as a great field of merit for the world.
He everywhere guides all sentient beings
and causes them to accumulate meritorious practices.

If anyone makes offerings to the Buddha,
they will forever eliminate any peril of the wretched destinies,
will do away with all their sufferings,
and will perfect the wisdom body.

If on seeing the one most revered of all two-legged beings,
one is able to bring forth the great resolve,
such a person shall always encounter the Buddha
and grow in the power of his wisdom.

If on seeing the one supreme among men,
one decisively resolves to progress toward bodhi,
such a person shall be able to realize of himself
that he is definitely bound to realize right enlightenment.

At that time, the Bodhisattva known as King of the Different Vows, Wisdom, and Spiritual Superknowledges of the Dharma Realm, aided by the Buddha's spiritual powers, surveyed the ten directions and then spoke these verses:

The supremely honored one among the Śakyans
is replete in all the meritorious qualities.
The minds of those who see him become purified
whereupon they dedicate themselves to gaining great wisdom.

The Tathāgatas,[35] possessed of the great kindness and compassion,
come forth and appear within the world
to turn the unexcelled wheel of Dharma
for the universal benefit of all the many kinds of beings.

For countless kalpas, the Tathāgata
has diligently toiled for the sake of beings.
How could all those in the world
ever be able to repay the Great Teacher's kindness?

One should rather endure all manner of sufferings
for countless kalpas within the wretched destinies
than ever abandon the Tathāgata
and thus thereby seek to gain emancipation.

One should rather substitute for all beings
in completely undergoing all their sufferings
than ever abandon the Buddha
and thereby seek to gain peace and happiness.

One should rather reside in the wretched destinies
and yet still always be able to hear the Buddha's name
than wish to be reborn in the good destinies
and have even a short time where one never hears the Buddha's name.

One should rather be born into the hells
enduring each one of them for countless kalpas
than ever become distantly separated from the Buddha
and thereby seek to escape the wretched destinies.

Why might one prefer to abide for a long time
in all the wretched destinies?
It would be in order to be able to see the Tathāgata
and bring about the growth of one's wisdom.

If one were to succeed in seeing the Buddha,
one could thereby do away with all sufferings
and be able to enter the domain
of all *tathāgatas'* great wisdom.

Were one to succeed in seeing the Buddha,
one could abandon all one's obstacles,
bring about the growth of endless merit,
and perfect the path to bodhi.

The Tathāgata is able to forever sever
all the doubts entertained by beings.
By according with their aspirations,
he everywhere enables them all to gain complete satisfaction.

At that time, Samantabhadra Bodhisattva-mahāsattva completely surveyed this entire congregation of bodhisattvas and, adopting methods[36] commensurate with[37] the Dharma realm, methods commensurate with the realm of empty space, methods commensurate with the realms of beings, and methods commensurate with the three periods of time, commensurate with all kalpas, commensurate with all beings' karma, commensurate with all beings' aspirations, commensurate with all beings' convictions, commensurate with all beings' faculties, commensurate with all beings' time of maturation, and commensurate with the reflections of the light of all dharmas, he then used these methods to present for the bodhisattvas ten kinds of Dharma instructions with which to open, reveal, illuminate, and expound on this lion sprint samādhi. What then were those ten? They were as follows:

Dharma instructions in which he expounded on its capacity to reveal on a scale commensurate[38] with the Dharma realm the sequence of all buddhas' emergence and the sequence of all *kṣetras'* creation and destruction as these phenomena occur within all buddha *kṣetras'* atoms.

Dharma instructions in which he expounded on its capacity to reveal on a scale commensurate with the realm of empty space, within all Buddha *kṣetras*, the sounds of praises of the Tathāgata's qualities which continue on to the end of all future kalpas;

Dharma instructions in which he expounded on its capacity to reveal on a scale commensurate with the realm of empty space the *tathāgatas'* emergence in the world within all buddha *kṣetras* and their teaching of measurelessly and boundlessly many gateways to right enlightenment;

Dharma instructions in which he expounded on its capacity to reveal on a scale commensurate with the realm of empty space the presence in all buddha *kṣetras* of buddhas sitting in their sites of enlightenment, surrounded by congregations of bodhisattvas;

Dharma instructions in which he expounded on the emanation of transformation bodies that stream forth from their pores in every mind-moment, filling the Dharma realm in numbers equal to that of all buddhas of the three periods of time;

Dharma instructions in which he expounded on its capacity to cause one body to fill up the ocean of all *kṣetras* of the ten directions, manifesting equally everywhere.

Dharma instructions in which he expounded on its capacity to cause the appearance of the spiritual transformations of all buddhas of the three periods of time to manifest everywhere in all spheres of cognition.

Dharma instructions in which he expounded on its capacity to cause the appearance within all buddha *kṣetras'* atoms of the various spiritual transformations performed for countless kalpas by all buddhas of the three periods of time who are as numerous as the atoms in all buddha *kṣetras*.

Dharma instructions in which he expounded on its capacity to cause all of their pores to send forth until the very end of all future kalpas the sound of the ocean of great vows made by all buddhas of the three periods of time which serves for all bodhisattvas as a means of initiation and transformative guidance; and

Dharma instructions in which he expounded on its capacity to cause the Buddha's lion throne to become equal in size to the Dharma realm, to cause the bodhisattva congregation and the adornments of the site of enlightenment to become equally large and no different, and to also cause the turning of the Dharma wheel and the exposition of the many different kinds of sublime teachings to continue on to the very end of all future kalpas.

"Sons of the Buddha, these ten are chief among them. Still, there are additional Dharma instructions such as these that are as numerous as the atoms in an ineffable number of buddha *kṣetras*. However,[39] all of these lie solely within the sphere of the Tathāgata's wisdom."

At that time, wishing to proclaim this meaning once again, aided by the Buddha's spiritual powers, Samantabhadra Bodhisattva contemplated the Tathāgata, contemplated the congregation, contemplated all buddhas' inconceivable sphere of action, contemplated the countless samādhis of the buddhas, contemplated the inconceivable ocean of worlds, contemplated the inconceivable knowledge that knows dharmas to be like magical illusions, contemplated the inconceivable identity of all buddhas of the three periods of time, and contemplated their measureless and boundless means of expression through language, whereupon he spoke these verses:

Within each and every pore,
there are oceans of *kṣetras* as numerous as atoms.
In all of them there are *tathāgatas* seated there,
all of whom are accompanied by assemblies of bodhisattvas.

Within each and every pore,
there is an ocean of countless *kṣetras*
in which buddhas abide on the throne of bodhi
and appear in this way throughout the Dharma realm.

Within each and every pore,
there are buddhas as numerous as the atoms in all *kṣetras*
who are surrounded by assemblies of bodhisattvas
for whom they speak on Samantabhadra's practices.

Even as the Buddha sits within one land,
he completely fills the realms of the ten directions
and clouds of countless bodhisattvas
all come forth and gather wherever he dwells.

These bodhisattvas, the oceans of meritorious qualities,
as numerous as the atoms in a *koṭī* of *kṣetras*
all come forth from within these assemblies
and everywhere fill the realms of the ten directions.

They all abide in Samantabhadra's practices
and all roam the ocean of the Dharma realm,
everywhere appearing in all *kṣetras*,
where they equally enter the assemblies of all buddhas.

They sit peacefully within all the *kṣetras*,
listening to teachings on all dharmas,
and in each and every one of those lands,
they cultivate the practices throughout a *koṭī* of kalpas.

The practices that the bodhisattvas cultivate
are universally radiant practices from the ocean of Dharma.
They enter the ocean of great vows
and dwell on the grounds of the Buddha's sphere of action.

They completely comprehend the practices of Samantabhadra,
bring forth the dharmas of all buddhas,
become fully possessed of the Buddha's ocean of qualities,
and extensively manifest feats of the spiritual superknowledges.

Their clouds of bodies as numerous as atoms
fill up and pervade all the *kṣetras*,
everywhere rain down the Dharma as the elixir of immortality,
and enable beings to abide in the path of the Buddha.

At that time, because the Bhagavat wished to enable the bodhisattvas to abide securely in the Tathāgata's vast lion sprint samādhi, he then emanated an immense beam of light from the white hair mark between his brows. That light known as "universal illumination of the Dharma realm's gateways of the three periods of time" had a retinue of light rays as numerous as the atoms in an ineffable number of buddha *kṣetras*. It everywhere illuminated all buddha lands in the oceans of worlds throughout the ten directions.

At that time, that great assembly of bodhisattvas within the Jeta Grove all saw that, in every atom in all buddha *kṣetras* throughout the Dharma realm and the realm of empty space, there were buddha lands as numerous as the atoms in all buddha *kṣetras*, buddha lands that had many different names, many different physical forms, many different manifestations of purity, many different abodes, and many different shapes and characteristics.

In each one of all those lands such as these, there was a great bodhisattva within a site of enlightenment, seated on a lion throne, realizing the universal and right enlightenment, who was entirely surrounded by an immense congregation of bodhisattvas as the world's rulers then presented offerings to him.

In some cases, they saw him in the midst of an immense congregation spanning the breadth of an ineffable number of buddha *kṣetras,* emanating a marvelous voice that pervaded the Dharma realm as he turned the wheel of right Dharma.

In some cases, they saw him in a deva palace, a dragon palace, a *yakṣa* palace, or a palace of the *gandharvas, asuras, garuḍas, kiṃnaras, mahoragas,* humans, nonhumans, or others.

In some cases, they saw him among humans, within a town or village, or within a grand dwelling place in the royal capital at which times he would appear as a member of many different clans, as bearing many different names, as possessing many different kinds of bodies, as displaying many different kinds of appearances, as emanating many different kinds of light, as adopting many different kinds of personal deportment, as entering many different kinds of samādhis, or as manifesting many different kinds of spiritual transformations.

And in some cases, [they saw him] using various different voices himself or else saw him causing various different bodhisattvas in various different great assemblies to use various different modes of expression to teach various different dharmas.

And just as, in this very assembly, an immense congregation of bodhisattvas observed the great supernatural powers used by all these buddhas, these *tathāgatas,* in their extremely deep samādhis, so too did this also occur in this same way throughout the oceans of all regions to the very ends of the Dharma realm and the realm of empty space, off in the directions of the east, west, south, north, the four midpoints, the zenith, and the nadir where they dwelt in a manner reliant upon the minds and mental conceptions of those beings there, doing so from the very beginnings of the past on through to the present, wherein, in every place so large as the point of a hair within the physical body of a land, within the physical body of any being, or within all the paths throughout all of empty space—in every one of these places, there existed in a sequentially orderly fashion *kṣetras* as numerous as atoms that all arose from many different kinds of karma. All of them had sites of enlightenment and congregations of bodhisattvas, all of whom saw in this very same way that the buddhas' spiritual powers did not interfere with the three periods of time and did not interfere with those worlds even as they manifested their appearance to the minds of all those beings in a manner adapted to all of those beings' aspirations, sending forth to them sublime voices that everywhere entered into the midst of all of those congregations in which they everywhere appeared directly before all beings in different kinds of physical forms, yet with wisdom that did not vary as they never desisted either from presenting appropriately adapted explanations of the Buddha's Dharma for their sakes or from continuing to teach and train all beings.

As for those who observed these spiritual powers of the Buddha, they were:

Those who had been attracted and sustained by Vairocana Tathāgata through the power of past-life roots of goodness;
Those who had been drawn forth in the past through the use of the four means of attraction;
Those who had become ripened by seeing, hearing, recalling, or drawing near to him;
Those whom he had taught in the past, thereby enabling them to arouse the resolve to realize *anuttara-samyak-saṃbodhi;*
Those who, in the past, had planted the same kinds of roots of goodness under other buddhas; or
Those who had been taught and ripened in the past through skillful means for attaining all-knowledge.

It was for reasons such as these that they had each entered the Tathāgata's inconceivable and extremely deep samādhis and his powers of the great spiritual superknowledges that manifested throughout the Dharma realm and the realm of empty space:

Some entered by way of the Dharma body;
Some entered by way of the form body;
Some entered by way of practices perfected in the past;
Some entered by way of perfect fulfillment of the *pāramitās;*
Some entered by way of pure adornments related to his sphere of action;
Some entered by way of the bodhisattva grounds;
Some entered by way of the powers arising through realization of right enlightenment;

Some entered by way of undifferentiated great spiritual transformations arising from the samādhis in which the Buddha abides;
Some entered by way of the Tathāgata's knowledge of the powers and fearlessnesses; and
Some entered by way of the Buddha's ocean of unimpeded eloquence.

All of those bodhisattvas relied upon many different convictions, many different paths, many different gateways, many different means of entry, many different means of penetration through reasoning, many different modes of compliance, many different kinds of wisdom, many different provisions for enlightenment, many different kinds of skillful means, and many different kinds of samādhis to enter such gateways of skillful means emerging from the Buddha's ocean of spiritual superknowledges, gateways that are as numerous as the atoms in ten ineffables[40] of Buddha *kṣetras*.

What then is meant by "many different kinds of samādhis"? They are as follows:

The samādhi of the universal adornment of the Dharma realm;
The samādhi of the unimpeded sphere of action that everywhere illuminates all three periods of time;
The samādhi of the Dharma realm's undifferentiated light of wisdom;
The samādhi of entry into the Tathāgata's realm of unshakability and irreversibility;
The samādhi of the universal illumination of boundless space;
The samādhi of entry into the Tathāgata's powers;
The samādhi of adornment by the Buddha's fearless and valiant swiftness;
The samādhi of the treasury of the swirling rotation of the entire Dharma realm;
The samādhi of the moon-like omnipresent appearance throughout the Dharma realm by using an unimpeded sound to commence the great proclamation of Dharma;
The samādhi of the universally pure light of Dharma;
The samādhi of the silken banner of the unimpeded Dharma king;
The samādhi of the complete vision of the ocean of all buddhas in all objects;
The samādhi of the manifestation of bodies in all worlds;
The samādhi of entry into the realm of the Tathāgata's undifferentiated body;
The samādhi of the treasury of great compassion that adapts to the transformations in all worlds;
The samādhi of the realization of the traceless nature of all dharmas;

The samādhi of the realization that all dharmas are ultimately quiescent;
The samādhi in which, even though one cannot apprehend the inherent existence of anything at all, one is still able to manifest transformations that appear throughout the world;
The samādhi of the universal entry into all *kṣetras*;
The samādhi of the adornment of all buddha *kṣetras* through the realization of right enlightenment;
The samādhi of the contemplation of the different physical features of all world leaders;
The samādhi of the unimpeded contemplation of all beings' spheres of experience;
The samādhi able to produce the mother of all *tathāgatas*;
The samādhi enabling cultivation and entry into the path of all buddhas' oceans of qualities;
The samādhi of the manifestation of spiritual transformations in every realm to the end of future time;
The samādhi of entry into the ocean of all *tathāgatas'* past lives' practices;
The samādhi of the protection and preservation of the lineage of all *tathāgatas'* to the end of future time;
The samādhi of the complete purification of the ocean of all buddha *kṣetras* of the present throughout the ten directions by the power of definite understanding;
The samādhi of the instantaneous illumination of all buddhas' abodes;
The samādhi of the unimpeded entry into all objective realms;
The samādhi causing all worlds to become one buddha *kṣetra*;
The samādhi producing all buddhas' transformation bodies;
The samādhi of the knowledge of the ocean of all faculties through sovereign vajra wisdom;
The samādhi of the knowledge of all *tathāgatas* as possessing the same single body;
The samādhi in which everything arrayed throughout the entire Dharma realm abides in one mind-moment;
The samādhi in which everything contained in the vast lands throughout the entire Dharma realm appears as a manifestation of nirvāṇa;
The samādhi that enables one to dwell in the most superior abodes;
The samādhi displaying the appearances of the different types of bodies of the various kinds of beings that live in all buddha *kṣetras*.
The samādhi in which one everywhere enters the wisdom of all buddhas;
The samādhi of the knowledge of the nature and characteristics of all dharmas.

The samādhi of the instantaneous knowledge of the dharmas of the three periods of time;
The samādhi in which, in every instant, the Dharma realm body appears everywhere;
The samādhi in which, with the lion's courageous wisdom, one knows the sequence of all *tathāgatas'* coming forth into the world;
The samādhi of the perfect fulfillment of the wisdom eye in all objective realms throughout the Dharma realm;
The samādhi of the courageous progression into the ten powers;
The samādhi of the emanation of all qualities' perfectly full radiance to everywhere illuminate the world;
The samādhi of the treasury of immovability;
The samādhi in which teaching one dharma causes the universal penetration of all dharmas;
The samādhi of the explanation of one dharma through the discussion of all kinds of linguistic distinctions;
The samādhi of expounding on all buddhas' non-dual Dharma;
The samādhi of the knowledge of the unimpeded boundaries of the three periods of time;
The samādhi of the knowledge of all kalpas as no different;
The samādhi of entry into the ten powers' subtle methods;[41]
The samādhi of the uninterrupted perfection of all bodhisattva practices in all kalpas;
The samādhi of the manifestation of bodies throughout the ten directions;
The samādhi of sovereign mastery in realizing the right enlightenment throughout the Dharma realm;
The samādhi of the production of all peaceful and secure feelings;
The samādhi of the adornment of the realm of empty space through the production of all adornments;
The samādhi of the emanation in every instant of a cloud of transformation bodies as numerous as all beings;
The samādhi of the Tathāgata's moonlight in empty space;
The samādhi of the constant vision of all *tathāgatas* dwelling in space;
The samādhi of the revelation of all buddhas' adornments;
The samādhi of the lamp illuminating all dharmas' meanings;
The samādhi of the illumination of the sphere of the ten powers;
The samādhi of the appearance of the banners of all buddhas of the three periods of time;[42]
The samādhi of the single esoteric matrix of all buddhas;
The samādhi of the moment-to-moment accomplishment of all endeavors;

The samādhi of the inexhaustible treasury of merit;
The samādhi of the vision of the Buddha's boundless domain;
The samādhi of the solid abiding in all dharmas;
The samādhi of the revelation of all *tathāgatas'* transformations causing all to know and see;
The samādhi of the constant appearance of the buddha sun in every moment;
The samādhi of the complete knowledge of all dharmas of the three periods of time in but one day;
The samādhi of the omnipresent voice proclaiming the nature of all dharmas to be quiescence;
The samādhi of the vision of the power of all buddhas' sovereign mastery;
The samādhi of the Dharma realm's blooming lotus flower;
The samādhi of the contemplation of all dharmas as like empty space in their having no place to abide;
The samādhi of the ocean of the ten directions' entry into one region;
The samādhi of entry into the entire Dharma realm's beginningless basis;
The samādhi of the ocean of all dharmas;
The samādhi in which one uses a quiescent body to emanate every kind of radiance;
The samādhi of the instantaneous manifestation of all spiritual superknowledges and great vows;
The samādhi of the realization of right enlightenment at all times and in all places;
The samādhi of entry into the entire Dharma realm through one adornment;
The samādhi of the omnipresent appearance of the body of all buddhas;
The samādhi of the vast and especially excellent superknowledges that know all beings;
The samādhi in which one's body instantaneously pervades the entire Dharma realm;
The samādhi of the revelation of the One Vehicle's pure Dharma realm;
The samādhi of entry into the universal gateway's Dharma realm by which one manifests the great adornments;
The samādhi of the sustenance of the Dharma wheel of all buddhas;
The samādhi in which one uses all Dharma gateways to adorn one Dharma gateway;
The samādhi in which one uses an Indra's net of conduct and vows to gather in all realms of beings;

The samādhi in which one distinguishes all the world's gateways;
The samādhi in which one sits on a lotus flower and roams about using feats of spiritual power;[43]
The samādhi of spiritual superknowledges by which one knows all beings' many kinds of differences;
The samādhi in which one causes one's body to constantly appear before all beings;
The samādhi by which one knows all beings' ocean of different voices and languages;
The samādhi of spiritual superknowledges that know all beings' different kinds of knowledge;
The samādhi of the treasury of the great compassion's equal regard for all;
The samādhi of all buddhas' entry into the Tathāgata's apex of realization; and
The lion sprint samādhi by which one contemplates all *tathāgatas'* stations of liberation.

It is through the use of just such samādhis as numerous as the atoms in an ineffable number of buddha *kṣetras* that those bodhisattvas entered the ocean of spiritual transformations of Vairocana Tathāgata's samādhi in which, in each successive mind-moment, one completely fills the entire Dharma realm.

All of those bodhisattvas had become completely endowed with acuity and sovereign mastery in great wisdom and the spiritual superknowledges. They dwelt on the grounds and used vast wisdom to everywhere contemplate everything. They were born from the lineage of wisdom. The wisdom of all-knowledge always manifested directly before them. They had acquired the purified wisdom eye that had left behind all the obscurations of delusion.

They served all beings as teachers who train them. They dwelt in the Buddha's uniform equality and remained free of any discriminations regarding any dharmas. They possessed a completely penetrating comprehension of the objective realms and knew the entire world to be by nature quiescent.

They had no place upon which they depended. They went forth everywhere to pay their respects in all buddha lands, and yet, in doing so, they remained free of any attachment. They were entirely able to contemplate all dharmas and yet, in doing so, they had no place in which dwelt.

They everywhere entered the palace of all wondrous dharmas and yet they had no place from which they came. They taught and trained everyone in all worlds. They everywhere revealed for beings the station of peace and security. Wisdom and liberation constituted the bases of their practices.

They constantly relied on the wisdom body and dwelt at the very peak of the transcendence of desire. They stepped beyond the ocean of all stations of existence and unveiled the very apex of reality.[44] The light of their wisdom was perfectly full. They everywhere perceived all dharmas and dwelt in solid and unshakable samādhi.

They constantly aroused the great compassion for all beings even as they realized all gateways into the Dharma were like illusions, realized all beings were like dreams, realized all *tathāgatas* were like reflections, realized all speech was like echoes, and realized all dharmas were like transformationally created phenomena.

They were well able to accumulate especially superior practices and vows. Through skillfulness in purification, they had achieved the perfect fulfillment of wisdom. Their minds had reached the utmost degree of quiescence. They skillfully entered the domain of the complete-retention *dhāraṇīs*. By being well equipped with the power of samādhi, they were heroically brave and free of timidity.

Having acquired the bright wisdom eye, they dwelt at the furthest reaches of the Dharma realm and had reached the station where no inherent existence can be apprehended in any dharma. They had cultivated the great ocean of boundless wisdom, reached the far shore of the perfection of the knowledge *pāramitā*, and were sustained by the *prajñā pāramitā*.

With the superknowledges *pāramitā*, they everywhere entered the world;
Relying on the samādhi *pāramita*, they acquired the sovereign masteries of the mind;
With knowledge free of inverted views, they knew all meanings;
With their skillfully distinguishing knowledge, they provided instruction in the treasury of Dharma;
With their completely manifesting knowledge, they provided explanations of phrases in the texts;
With the power of great vows, they are endlessly devoted to teaching the Dharma;
With their fearlessnesses, they roared the great roar of the lion and always delighted in contemplating the dharma of baselessness;[45]
With the pure Dharma eye, they everywhere contemplated all things;
With the moon of pure wisdom, they illuminated the creation and destruction of worlds; and
With the light of wisdom, they illuminated the real truths.

Their merit and wisdom were like a vajra mountain and were indescribable even by resort to any analogy. Through their thorough contemplation of all dharmas, their wisdom and faculties increased. With their courage and vigor, they utterly vanquished the many kinds of *māras*. Their measureless wisdom's awesome radiance burned with flaming brilliance. Their bodies were superior to those of everyone in the world.

They had acquired unimpeded wisdom in fathoming all dharmas by which they were well able to awaken to the bounds of the finite and the infinite, dwell at the apex of universality, and enter the apex of reality.[46] The contemplative wisdom of signlessness always manifested directly before them. They had skillfully perfected the bodhisattva practices. They used non-dual wisdom to know all objective spheres, everywhere saw all of the worlds' destinies, and went forth everywhere to all buddha lands. Their lamps of wisdom shone in perfect fullness so that no darkness interfered with their perception of all dharmas. They emanated the light of pure Dharma which illuminated the realms of the ten directions.

They served the entire world as genuine fields for the planting of merit. If anyone so much as saw or heard them, then whatever they wished for would always be fulfilled. Their merit was so lofty and immense that it surpassed that of everyone in the world. They courageously and fearlessly vanquished all proponents of non-Buddhist paths. They expounded with sublime voices that reached everywhere in all *kṣetras*. Their minds never grew weary of going everywhere to see all buddhas. They had already achieved sovereign mastery in the Buddha's Dharma body. Adapting to those who should be taught, they manifested bodies for their sakes by causing [the manifestations of] one body to fill all buddha *kṣetras*.

They had already achieved sovereign mastery in the use of the pure spiritual superknowledges and had already boarded the ship of wisdom that is unimpeded in sailing wherever it chooses. Their wisdom had become so perfectly full that it reached everywhere throughout the entire Dharma realm. They were like the sun which, when it rises, it illuminates the entire world. Adapting to beings' minds, they manifested their physical appearance. Knowing all beings' faculties, natures, and aspirations, they entered the realm of noncontentiousness with respect to all dharmas. They realized that the nature of all dharmas was one of nonproduction and non-arising. They were able to cause the small and the large to freely interpenetrate.

They decisively and completely understood the extremely profound import of the ground of buddhahood, used endless statements in explaining extremely profound meanings and, with but one statement, expounded on the ocean of all sutras. They acquired the body equipped with the great wisdom *dhāraṇī* with which, whatever they took in and retained, they never forgot. In but one mind-moment, they could recall the events occurring in countless kalpas and, in but a single mind-moment, knew all the knowledge possessed by all beings of the three periods of time. They constantly used all *dhāraṇī* gateways to expound on the boundless ocean of the Buddha's dharmas. They always turned the irreversible wheel of pure Dharma, thereby enabling all beings to develop wisdom.

They had acquired the wisdom light of the Buddha's sphere of cognition and entered into the extremely deep "superior vision" samādhi. They had entered the apex of nonattachment to any dharmas and possessed sovereign mastery in the supreme knowledge of all dharmas. All their spheres of experience were as if adorned with purity. They everywhere entered the ten directions of the entire Dharma realm and, no matter what region it might be, there were none they had not reached. Even in every dust mote, they manifested the realization of right enlightenment. Whatever was colorless by nature, they could cause to appear in every hue and they could cause all regions to completely enter but one region.

All of those bodhisattvas possessed a treasury of boundlessly many qualities of merit and wisdom such as these. They were always praised by all buddhas and were such that, even if one used many different kinds of phrasing to describe their meritorious qualities, one would never be able to finish doing so. None of them were not present there in the Jeta Grove where they deeply entered the great ocean of the Tathāgata's qualities and were all illuminated by the radiance of the Buddha.

At that time, as they attained the light of the inconceivable right Dharma, those bodhisattvas' minds became suffused with immense joyous delight whereupon they each transformationally manifested many different kinds of great adornment clouds. Those clouds streamed forth from their bodies, their towers, their adornments, the lion thrones on which they sat, and everything in the Jeta Grove and filled up the ten directions of the entire Dharma realm as, in each successive mind-moment:

They emanated immense clouds of light that filled the ten directions,
all of which were able to awaken all beings;

They emanated clouds of all kinds of bells adorned with *maṇi* jewels that, as they filled the ten directions, emitted sublime sounds spreading the praises of the qualities of all buddhas of the three periods of time;

They emanated clouds of all kinds of music that, as they filled the ten directions, expounded in their musical sounds on the consequences of all beings' karma;

They emanated clouds of all bodhisattvas' many different kinds of vows, practices, and physical features that, as they filled the ten directions, expounded on the bodhisattvas' great vows;

They emanated clouds of all *tathāgatas'* freely implemented spiritual transformations that, as they filled the ten directions, broadcast the sounds of the speech of all the buddhas, the *tathāgatas*;

They emanated clouds of all bodhisattvas' bodies adorned with the major marks and secondary signs that, as they filled the ten directions, spoke of the sequential order of all *tathāgatas'* appearing in all lands;

They emanated clouds of the sites of enlightenment of the *tathāgatas* of the three periods of time that, as they filled the ten directions, revealed the adornment with meritorious qualities of all *tathāgatas* when they reached the universal and right enlightenment;

They emanated clouds of dragon kings that, as they filled the ten directions, rained down all kinds of fragrances;

They emanated clouds of the bodies of world leaders that, as they filled the ten directions, proclaimed the practices of Samantabhadra Bodhisattva; and

They emanated clouds of pure buddha *kṣetras* adorned with all kinds of jewels that, as they filled the ten directions, revealed all *tathāgatas* turning the wheel of right Dharma.

It was because they had attained the light of the inconceivable Dharma and because it is the way of the Dharma that matters occur in this way—it was for these reasons that these bodhisattvas emanated such clouds of adornment as numerous as the atoms in an ineffable number of buddha *kṣetras*, all of which emanations were transformationally produced by their great spiritual powers.

At that time, Mañjuśrī Bodhisattva, aided by the Buddha's spiritual powers and wishing to summarize the feats of spiritual transformation that had just occurred in this Jeta Grove, surveyed the ten directions and spoke these verses:

You should all contemplate this Jeta Grove that,
due to Buddha's awesome spiritual powers, is limitlessly vast.

Every sort of adornment has been manifested here
and it has filled all ten directions of the Dharma realm.

All the lands throughout the ten directions
have become arrayed with countless kinds of great adornment.
Within the scenes appearing in his throne and the other objects,
the physical appearances of those phenomena are all clearly shown.

There flow forth from the pores of all these sons of the Buddha
jeweled flaming-light clouds with their many different adornments
as well as resounding emanations[47] of the Tathāgata's wondrous voice,
all of which everywhere pervade all *kṣetras* of the ten directions.

Within the jeweled trees' blossoms these marvelous bodies appear.
Their bodies' forms and features the same as a Brahma Heaven king's.
When they rise from *dhyāna* absorption and proceed to roam about,
their awesome deportment in going and stopping is forever serene.

Within every one of the pores of the Tathāgata,
there always appear inconceivably many transformation bodies,
all of which resemble that of Samantabhadra, the great bodhisattva,
in the ways they are adorned with the many different signs.

Up in the sky above the Jeta Grove,
all those adornments send forth wondrous voices
that everywhere speak of the bodhisattvas of the three periods of time
and their perfection of the ocean of all meritorious qualities.

All the jeweled trees within the Jeta Grove
also emanate the sounds of countless wondrous voices
expounding on each of the differences in the ocean of various deeds
as they are carried out by all the many types of beings.

In all the phenomena there within the Grove,
there appear every feat of great spiritual powers
as numerous as the atoms in the oceans of *kṣetras* in the ten directions
that ever were produced by all *tathāgatas* of the three periods of time.

All the lands throughout the ten directions,
as numerous as the atoms in the ocean of all *kṣetras*,
all enter into the pores of the Tathāgata
in which the sequences in their adornment are all shown and seen.

All of those adornments show the buddhas
as numerous as the beings throughout the world.
Every one of them emanates rays of bright light as, in various ways,
they adapt to what is fitting in teaching the many kinds of beings.

Of all those clouds of especially marvelous adornments, including
fragrances, flaming light, many kinds of flowers, and jewel treasuries,

there are none not so vast as to equal the expanse of empty space
as they everywhere pervade all the lands of the ten directions.

All of the adorned and marvelous sites of enlightenment
of all buddhas of the ten directions and three periods of time—
the images of every one of their forms are all clearly shown
in the scene arrayed here within this garden and grove.

All these sons of the Buddha of Samantabhadra
have adorned *kṣetras* for an ocean of hundreds of thousands of kalpas.
Their numbers are so measureless as to equal the number of all beings.
There are none of them not seen here within this grove.

At that time, because they were illuminated by the light of the Buddha's samādhi, all those bodhisattvas then gained entry into samādhis like those described earlier, whereupon every one of them acquired entryways into the great compassion as numerous as the atoms in an ineffable number of buddha *kṣetras* with which they bestowed benefit and happiness on all beings.

From every one of the pores on their bodies, there streamed forth rays of light as numerous as the atoms in an ineffable number of buddha *kṣetras* and every light ray transformationally manifested bodhisattvas as numerous as the atoms in an ineffable number of buddha *kṣetras*. With forms and features resembling those of world leaders, those transformation bodies appeared directly before all beings everywhere throughout the ten directions of the Dharma realm where they adopted many different kinds of skillful means in teaching and training those beings:

Some showed gateways as numerous as the atoms in ineffably many buddha *kṣetras* portraying the impermanence of all the heavenly palaces;
Some showed gateways as numerous as the atoms in ineffably many buddha *kṣetras* portraying the manner in which all beings take on rebirths;
Some showed gateways as numerous as the atoms in ineffably many buddha *kṣetras* portraying all bodhisattvas' cultivation of the practices;
Some showed gateways as numerous as the atoms in ineffably many buddha *kṣetras* portraying spheres of experience as like dreams;[48]
Some showed gateways as numerous as the atoms in ineffably many buddha *kṣetras* portraying bodhisattvas' great vows;
Some showed gateways as numerous as the atoms in ineffably many buddha *kṣetras* portraying the shaking and movement of worlds;

Some showed gateways as numerous as the atoms in ineffably many buddha *kṣetras* portraying the distinctions between worlds;

Some showed gateways as numerous as the atoms in ineffably many buddha *kṣetras* portraying the appearance of taking birth in the world;[49]

Some showed gateways as numerous as the atoms in ineffably many buddha *kṣetras* portraying the practice of *dāna pāramitā;*[50]

Some showed gateways as numerous as the atoms in ineffably many buddha *kṣetras* portraying all *tathāgatas'* cultivation of meritorious qualities and many different austere practices as they practice *śīla pāramitā;*

Some showed gateways as numerous as the atoms in ineffably many buddha *kṣetras* portraying even the severance of limbs while practicing *kṣānti pāramitā;*

Some showed gateways as numerous as the atoms in ineffably many buddha *kṣetras* portraying the diligent cultivation of *vīrya pāramitā;*

Some showed gateways as numerous as the atoms in ineffably many buddha *kṣetras* portraying all bodhisattvas' cultivation of the samādhis, the *dhyāna* absorptions, and the liberations;

Some showed gateways as numerous as the atoms in ineffably many buddha *kṣetras* portraying the perfect fulfillment of the light of wisdom arising from the path to buddhahood;

Some showed gateways as numerous as the atoms in ineffably many buddha *kṣetras* portraying instances of so diligently seeking the Buddha's Dharma that, for the sake of single passages or one sentence, they sacrificed countless physical lives;

Some showed gateways as numerous as the atoms in ineffably many buddha *kṣetras* portraying instances of drawing near to all buddhas and, with tireless mind, posing questions to them about all dharmas;

Some showed gateways as numerous as the atoms in ineffably many buddha *kṣetras* portraying adaptation to beings' timing and aspirations, going to where they abide, and using skillful means to enable their ripening, thereby causing them to abide in the light of the ocean of all-knowledge;

Some showed gateways as numerous as the atoms in ineffably many buddha *kṣetras* portraying the quelling of many kinds of *māras*, the restraint of non-Buddhist traditions, and the manifestations of the bodhisattva's merit and wisdom;

Some showed gateways of knowledge as numerous as the atoms in ineffably many buddha *kṣetras* portraying the knowledge of all skills and arts;

Some showed gateways of knowledge as numerous as the atoms in ineffably many buddha *kṣetras* portraying the knowledge of the distinctions existing among all beings;

Some showed gateways of knowledge as numerous as the atoms in ineffably many buddha *kṣetras* portraying the knowledge of all the distinctions existing among all dharmas;

Some showed gateways of knowledge as numerous as the atoms in ineffably many buddha *kṣetras* portraying the knowledge of the distinctions existing in all beings' aspirations;

Some showed gateways of knowledge as numerous as the atoms in ineffably many buddha *kṣetras* portraying the knowledge of all beings' faculties, practices, afflictions, and habitual karmic propensities;

Some showed gateways of knowledge as numerous as the atoms in ineffably many buddha *kṣetras* portraying the knowledge of all beings' many different kinds of karmic actions; and

Some showed gateways as numerous as the atoms in ineffably many buddha *kṣetras* portraying the awakening of all beings.

Using gateways of skillful means such as these that are as numerous as the atoms in ineffably many buddha *kṣetras*, they go wherever beings dwell and ripen them, doing so in these ways:

Perhaps they go to the palaces of devas;

Or they go to the palaces of dragons;

Or they go to the palaces of *yakṣas*, *gandharvas*, *asuras*, *garuḍas*, *kiṃnaras*, or *mahoragas*;

Or they go to the palaces of Brahma Heaven kings;

Or they go to the palaces of human kings;

Or they go to the palace of King Yama;

Or they go to the abodes of animals, hungry ghosts, or hell-dwellers.

Then, using impartially bestowed great compassion, impartially bestowed great vows, impartially bestowed wisdom, and impartially bestowed skillful means, they attract those beings, among whom:

There are some who, having seen them, become susceptible to training;

There are some who, having heard about them, become susceptible to training;

There are some who, having brought them to mind, become susceptible to training;

There are some who, having heard the sounds of their voices, become susceptible to training;

There are some who, having heard their names, become susceptible to training;

There are some who, having seen the light of their auras, become susceptible to training;

Or there are some who, having observed their nets of light, become susceptible to training.

So it is that, adapting to beings' inclinations, they go wherever they may dwell and enable them to benefit.

Sons of the Buddha, because they wish to ripen all beings, all the bodhisattvas in this Jeta Grove sometimes appear as dwelling in palaces with many different kinds of adornments or sometimes they manifest as dwelling in their own tower, sitting on a jeweled lion throne, surrounded by a congregation at a site of enlightenment where everyone throughout the ten directions is enabled to see this. And, even as this occurs in this way, they still never leave the presence of the Tathāgata here in this Jeta Grove.

Sons of the Buddha, these bodhisattvas sometimes manifest clouds of countless transformation bodies and sometimes manifest their bodies as dwelling alone without any companions at all, in particular as follows:

They may manifest in the body of a *śramaṇa*;
Or they may manifest in the body of a brahman;
Or they may manifest in the body of an ascetic;
Or they may manifest in a body that is robust and strong;
Or they may manifest in the body of a master physician;[51]
Or they may manifest in the body of a leader of merchants;
Or they may manifest in the body of one who practices a pure livelihood;
Or they may manifest in the body of a female musician or performer;
Or they may manifest in the body of someone devoted to serving the devas;
Or they may manifest in the body of a skilled craftsman or artisan.

They travel to every village, town, city, royal capital, or hamlet, where, adapting to whatever is appropriate for the residents, they adopt various forms and appearances, various styles of deportment, various voices, various ways of speaking, and live in various dwelling places where they carry out the bodhisattva practices in all worlds [interconnected] like the net of Indra.

In so doing, they sometimes expound on all the world's skilled crafts and livelihoods, sometimes expound on all the world-illuminating lamps of wisdom, sometimes expound on the adornments created by the power of all beings' karmic actions, sometimes expound on the establishment of the stages of all the vehicles [for gaining liberation] throughout the lands of the ten directions, and sometimes expound on the sphere of all dharmas illuminated by the lamp of wisdom, thereby teaching and ripening all beings. And yet, even as they do, they still never leave the Tathāgata's presence in this Jeta Grove.

At that time, Mañjuśrī the Youth came out from his Tower of Skillful Abiding together with countless bodhisattvas who cultivated the same practices as well as:

Vajra spirits who always followed along, serving and protecting him;

Many-bodied spirits who everywhere make offerings to buddhas on behalf of beings;

Foot-travel spirits[52] that long ago made the solid vow to always follow him;

Earth spirits who delight in listening to the sublime Dharma;

Water spirits who always cultivate the great compassion;

Fire spirits whose wisdom light emanates intensely bright illumination;

Wind spirits with *maṇi* jewel crowns;

Regional spirits who are knowledgeable and experienced in all ceremonial protocols pertaining to the ten directions;

Night spirits who diligently extinguish the darkness of ignorance;

Day spirits who are single-minded and tireless in expounding on the Buddha as the sun;

Sky spirits who adorn the entire sky throughout the Dharma realm;

Ocean spirits who everywhere liberate beings by helping them across the ocean of existence;

Mountain spirits who always diligently accumulate a stock of roots of goodness as high as a mountain which serves them as provisions for the path to all-knowledge;

City spirits who always diligently guard all beings' city of the resolve to attain bodhi;

Great dragon kings who always diligently guard the unexcelled city of the wisdom of all-knowledge;

Yakṣa kings who always diligently guard all beings;

Gandharva kings who always increase beings' happiness;

Kumbhāṇḍa kings who are always diligent in doing away with the rebirth destiny of the hungry ghosts;

Garuḍa kings who constantly vow to rescue all beings by pulling them out of the ocean of the stations of existence;

Asura kings who have vowed to develop the *tathāgatas'* body that is taller than that of anyone else in the world;

Mahoraga kings who, whenever they see the Buddha, are filled with delight, and bow in reverence;
Great deva kings who always abhor involvement in *saṃsāra* and constantly delight in seeing the Buddha;
Kings of the Mahābrahmā Heaven who revere, praise, and make offerings to the Buddha.

Together with a congregation of bodhisattvas such as these who were adorned with such meritorious qualities, Mañjuśrī emerged from his dwelling place and came forth to pay his respects to the Buddha, whereupon he circumambulated the Bhagavat countless times with his right side toward him and then made many different kinds of offerings to him of various gifts. After making these offerings, they withdrew and then headed south where they sojourned among the people.

At that time, aided by the Buddha's spiritual powers, the Venerable Śāriputra saw Mañjuśrī Bodhisattva with the congregation of bodhisattvas adorning his presence as they left the Jeta Grove and headed south to travel among the people. He then thought, "I should now go off toward the south with Mañjuśrī."

Then, surrounded by six thousand bhikshus, the Venerable Śāriputra emerged from his dwelling place and came to pay his respects to the Buddha, whereupon he bowed down in reverence at the Buddha's feet and reported this to the Bhagavat. Then, after receiving the Bhagavat's assent, Śāriputra circumambulated him three times and then withdrew, proceeding then toward where Mañjuśrī had gone.

These six thousand bhikshus were those who had been dwelling together with Śāriputra and who had not left the home life for long. In particular, they were: Oceanic Awakening Bhikshu, Well Born Bhikshu, Merit Light Bhikshu, Great Youth Bhikshu, Born of Lightning Bhikshu, Pure Conduct Bhikshu, Celestial Virtue Bhikshu, Sovereign Wisdom Bhikshu, Supreme Brahman Bhikshu, Serene Wisdom Bhikshu, and others such as these, six thousand in all. They had all made offerings to countless buddhas, had deeply planted roots of goodness, possessed vast powers of comprehension, had brilliantly penetrating eyes of faith, were possessed of expansive minds, contemplated the realms of the Buddha, completely understood the fundamental nature of dharmas, liberally benefited beings, and always delighted in diligently seeking to acquire the Buddha's meritorious qualities. They had all been brought to complete development by the teachings contained in Mañjuśrī's discourses on the Dharma.

At that time, as the Venerable Śāriputra traveled along the road, he contemplated all those bhikshus and then spoke to Oceanic Awakening Bhikshu, saying:

> Oceanic Awakening, you should observe Mañjuśrī Bodhisattva's adornment with the major marks and secondary signs of physical purity that no god or man could ever conceive of;
>
> You should observe the penetrating brilliance of Mañjuśrī's aura that causes countless beings to feel joyous delight;
>
> You should observe Mañjuśrī's adornment with a net of light rays which extinguish beings' measureless suffering and anguish;
>
> You should observe the abundance of Mañjuśrī's congregation of followers, all of whom were attracted and sustained by that bodhisattva's past roots of goodness;
>
> You should observe the road on which Mañjuśrī travels that is level and adorned to a distance of eight paces to the left and right;
>
> You should observe Mañjuśrī's abode, for, even as he goes all around throughout the ten directions, his site of enlightenment always follows along and turns with him;
>
> You should observe the road on which Mañjuśrī travels that is abundantly replete in adornments with measureless merit and which, on both the left and right sides, has great treasuries of many different kinds of precious jewels which just spontaneously emerge there;
>
> You should observe the treasuries of adornments emerging between every tree, all of which flow forth from the roots of goodness produced by Mañjuśrī's past offerings to the buddhas;
>
> You should observe the world leaders' raining down of clouds of gifts and their bowing down in reverence, doing so in order to make offerings to Mañjuśrī; and
>
> You should observe that, when all buddhas, the Tathāgatas, are about to teach the Dharma, they all emanate light from the white hair mark between their brows which comes, illuminates Mañjuśrī's body, and then enters the crown of his head.

Then, for the sake of those bhikshus, the Venerable Śāriputra proclaimed, praised, explained, and expounded on Mañjuśrī the Youth's complete adornment with countless meritorious qualities such as these.

After those bhikshus heard him speak in this way, their minds were purified, their resolute faith was strengthened, they felt joy they could not contain, their entire bodies felt uplifted with delight, their bodies acquired a state of pliancy, their faculties were suffused with blissful contentment, they became rid of all their worries, and their defilement obstacles were all extinguished.

They were then always able to see buddhas, they deeply sought right Dharma, they became equipped with the faculties of bodhisattvas, they acquired the bodhisattva's powers, and they spontaneously developed the great compassion and made the great vows. They then entered into the extremely profound realm of the perfections whereupon the ocean of the buddhas of the ten directions thenceforth always appeared directly before them.

They experienced the deep arising of aspiring faith in all-knowledge and then straightaway addressed the Venerable Śāriputra, saying, "We wish only that the Great Master would lead us to that *ārya*'s dwelling place so that we might pay our respects to him."

Śāriputra then traveled on together with them. Once they had arrived there, he addressed Mañjuśrī, saying, "O Worthy One. These bhikshus wish to pay their respects to you."

Then Mañjuśrī the Youth who was surrounded by countless bodhisattvas possessed of spiritual powers,[53] turned toward them together with his immense congregation, doing so in the same way that an elephant king turns, whereupon he cast his gaze upon those bhikshus.

Those bhikshus then bowed down in reverence at his feet, respectfully pressed their palms together, and spoke these words:

> May the Worthy One, Mañjuśrī, our preceptor, Śāriputra, and the Bhagavat, Śākyamuni, all bear witness to this request: We only pray that, by the power of the roots of goodness of our paying respects, bowing in reverence, and all of our other actions, we may be able to completely acquire just as the Worthy One has them, a physical form like this, a voice like this, major marks and secondary signs like these, and spiritual powers like these.

Mañjuśrī Bodhisattva then told those bhikshus:

> O Bhikshus, if there be any son of good family or daughter of good family who perfects ten dharmas by which one progresses into the Great Vehicle, they will be able to swiftly enter onto the ground of the Tathāgata, how much the more so might they reach the bodhisattva grounds. What then are those ten? They are as follows:
>
> With tireless resolve, accumulate all roots of goodness;
> With tireless resolve, see all buddhas, serve them, and make offerings to them;
> With tireless resolve, seek to acquire all dharmas of the Buddha;
> With tireless resolve, practice all the *pāramitās*;
> With tireless resolve, perfect all the bodhisattva samādhis;

With tireless resolve, enter all three periods of time in succession;

With tireless resolve, everywhere accomplish the purification of buddha *kṣetras* throughout the ten directions;

With tireless resolve, teach and train all beings;

With tireless resolve, perfect the bodhisattva practices in all *kṣetras* and in all kalpas; and

With tireless resolve, for the sake of ripening one being, cultivate *pāramitās* as numerous as the atoms in all buddha *kṣetras*, perfect one of the Tathāgata's powers, and then, for the sake of ripening all realms of beings, sequentially perfect all of the other powers of the Tathāgata.

O Bhikshus. If a son of good family or daughter of good family were to perfect deep faith and bring forth these ten kinds of tireless resolve, then they would be able to increase all types of roots of goodness, would leave behind all the rebirth destinies within *saṃsāra*, would step entirely beyond all worldly lineages, would never fall onto the grounds of *śrāvaka* disciples or *pratyekabuddhas*, would attain birth into the family of all *tathāgatas*, would become equipped with all the bodhisattva vows, would train in all the Tathāgata's meritorious qualities, would cultivate all the bodhisattva practices, would acquire the Tathāgata's powers, would vanquish the many kinds of *māras* and the adherents of non-Buddhist paths, and would also extinguish all afflictions, enter the bodhisattva grounds, and draw near to the ground of the Tathāgata.

At that time, having just listened to this Dharma, those bhikshus then acquired a samādhi known as "the unimpeded eye that sees all buddhas' sphere of action." Because they acquired this samādhi:

They saw all buddhas, *tathāgatas*, with all their congregations in all of the measureless and boundlessly many worlds of the ten directions;

They also saw all beings in all the rebirth destinies throughout those worlds of the ten directions;

They also saw all the various differences in all those worlds;

They also saw all the atoms in all those worlds;

They also saw all the palaces adorned with many different kinds of jewels in which all the beings in those worlds dwelt;

They also heard all those buddhas, *tathāgatas'*, use of many different languages and voices and completely understood their exposition of dharmas through the use of particular phrases, expressions, and close explanations;

They were also able to observe the faculties and mental dispositions of all those beings in all those worlds;

They were also able to bring to mind ten past and future lifetimes of all beings in those worlds;

They were also able to bring to mind the events that transpired in each of those worlds throughout ten past and future kalpas; and

They were also able to bring to mind with regard to all those *tathāgatas* the events occurring in ten of their previous lives, including ten instances of their attaining right enlightenment, ten instances of their turning the Dharma wheel, ten kinds of use of their spiritual superknowledges, ten ways in which they expounded on the Dharma, ten kinds of teachings and remonstrances, and ten ways in which they spoke with eloquence.

Moreover, they immediately perfected a myriad ways of invoking their bodhi resolve, a myriad samādhis, and a myriad *pāramitās,* all of which they purified. They also acquired the perfectly fulfilled light of great wisdom and acquired ten kinds of bodhisattva superknowledges whereby, with gentleness and sublimity, they dwelt in a solid and unshakable bodhi resolve.

Mañjuśrī Bodhisattva then exhorted all those bhikshus, instructing them to abide in Samantabhadra's practices. Then, having dwelt in Samantabhadra's practices, they would be able to enter the ocean of great vows. Having entered the ocean of great vows, they would then be able to perfect the ocean of great vows. Due to perfecting the ocean of great vows, they would then be able to gain purity of mind. Due to gaining purity of mind, they would then be able to acquire physical purity. Due to acquiring physical purity, they would then be able to acquire buoyant physical agility. Due to acquiring physical purity and buoyant physical agility, they would be able to irreversibly acquire great spiritual superknowledges. Due to acquiring these spiritual superknowledges, they would then be able, even without ever leaving the presence of Mañjuśrī, to manifest their bodies in the dwelling places of all buddhas everywhere throughout the ten directions, whereupon they would then be able to completely perfect all dharmas of the Buddha.

At that time, after exhorting those bhikshus to resolve to attain *anuttara-samyak-saṃbodhi,* Mañjuśrī Bodhisattva gradually traveled south, passing through inhabited areas until, having reached a place to the east of Dhanyākara, or Merit City, he then dwelt at the site of a great stupa temple in the Adornment Banner *Śāla* Tree Grove, a place in which buddhas of the past had dwelt as they taught beings. This was also a place where, in the past, the Bhagavat had cultivated bodhisattva practices, a place where he had been able to relinquish in countless ways what is difficult to relinquish. It is for this reason that the fame of this grove was known everywhere in countless buddha *kṣetras*. This place is one in which offerings are always being made by devas, dragons, *yakṣas, gandharvas, asuras, garuḍas, kiṃnaras, mahoragas,* humans and nonhumans.

At that time, after Mañjuśrī and his retinue had arrived there, he then taught in this very place The Sutra on the Universal Illumination of the Dharma Realm, a sutra that had a retinue of a hundred myriads of *koṭīs* of *nayutas* of sutras. When he taught this sutra, countless hundreds of thousands of *koṭīs* of dragons living in the great ocean all came to where he was. Having heard this Dharma, they felt a deep revulsion toward the dragon rebirth destiny and sought to correctly pursue the path to buddhahood, whereupon they became able to relinquish their dragon bodies and take rebirth among devas and humans.

A myriad dragons then achieved irreversibility in their quest to gain *anuttara-samyak-saṃbodhi*. In addition, there were measurelessly and countlessly many beings who were able to receive training in the Three Vehicles.

Then, having heard that Mañjuśri the Youth was at the great stupa temple in the Adornment Banner Sāla Tree Grove, the inhabitants of Dhanyākara came forth from that city as a great congregation of countless people wishing to pay their respects where he was staying.

At that time, there was an *upāsaka* named Great Wisdom together with a retinue of five hundred other *upāsakas*, namely: Sudatta Upāsaka, Vasumitra Upāsaka, Merit Light Upāsaka, Possessed of Fame Upāsaka, Benevolence Fame Upāsaka, Moon Virtue Upāsaka, Fine Intelligence Upāsaka, Great Intelligence Upāsaka, Worthy Protector Upāsaka, Worthy Supremacy Upāsaka, and other such *upāsakas*, five hundred in all, who came to pay their respects to Mañjuśrī the Youth. They bowed down in reverence at his feet, circumambulated him three times to his right, withdrew, and then sat off to one side.

There were also five hundred *upāsikās*, namely: Great Intelligence Upāsikā, Light of Goodness Upāsikā, Marvelous Body Upāsikā, Delightful Body Upāsikā, Worthy Upāsikā, Worthy Virtue Upāsikā, Worthy Light Upāsikā, Banner Light Upāsikā, Virtue Light Upāsikā, Fine Eyes Upāsikā, and other such *upāsikās*, five hundred in all, who came to pay their respects to Mañjuśrī the Youth. They bowed down in reverence at his feet, circumambulated him three times to his right, withdrew, and then sat off to one side.

There were also five hundred youths, namely: the youth Sudhana or "Good Wealth," the youth Good Practice, the youth Good Moral Virtue, the youth Good Deportment, the youth Good Courage, the youth Good Contemplation, the youth Good Intelligence, the youth Good Awakening, the youth Good Eyes, the youth Good Arms, and the youth Good Light and other such youths, five hundred in all, who came to pay their respects to Mañjuśrī the Youth. They bowed down in reverence at his feet, circumambulated him three times to his right, withdrew, and then sat off to one side.

There were also five hundred maidens, namely: the maiden Fine Worthy who was the daughter of the householder Great Wisdom, the maiden Worthy Name, the maiden Beautiful Countenance, the maiden Solid Intelligence, the maiden Worthy Virtue, the maiden Possessed of Virtue, the maiden Brahman Legacy, the maiden Virtue Light, the maiden Good Light, and other such maidens, five hundred in all who came to pay their respects to Mañjuśrī the Youth. They bowed down in reverence at his feet, circumambulated him three times to his right, withdrew, and then sat off to one side.

At that time, Mañjuśrī the Youth, on seeing that the people of Dhanyākara had all arrived and gathered there, adapted to their dispositions by manifesting a body possessed of the sovereign masteries that emanated such awesomely splendorous light that it obscured the appearance of that great assembly. With masterful great kindness, he caused them to experience clarity and coolness. With masterful great compassion, he aroused the intention to teach the Dharma. With masterful wisdom, he knew the nature of their dispositions. And with vast eloquence, he began to teach the Dharma for them.

At this time, he also contemplated the causes and conditions by which Sudhana, "Good Wealth," came to have his name. He then perceived that: When this youth first entered the womb, a tower made of the seven precious things spontaneously emerged in his household; beneath this tower, there had been seven buried treasuries; the earth covering those treasuries spontaneously split open and sent forth sprouts of the seven precious things, namely gold, silver, *lapis lazuli*, crystal, true pearls, mother-of-pearl, and carnelian; after the youth Sudhana had dwelt in the womb for ten months, he was born with a physical form and limbs that were handsome and fully formed; his seven great treasuries, each fully seven cubits in length, width, and depth, rose up from the earth and shone with dazzling radiance; and, within that household, there spontaneously appeared five hundred jeweled vessels which in turn were spontaneously filled to the brim with many different kinds of things. In particular, there were:

Vajra vessels filled with all kinds of incense;
Incense wood vessels filled with all different kinds of robes;
Beautiful jade vessels filled with all different kinds of supremely flavored food and drinks;
Maṇi jewel vessels filled with many different kinds of extraordinary precious jewels;
Gold vessels filled with silver;
Silver vessels filled with gold;
Gold and silver vessels filled with *lapis lazuli* and *maṇi* jewels;
Crystal vessels filled with mother-of-pearl;
Mother-of-pearl vessels filled with crystal;
Carnelian vessels filled with true pearls;
True pearl vessels filled with carnelian;
Fiery *maṇi* jewel vessels filled with water-clarifying *maṇi* jewels; and
Water-clarifying *maṇi* jewel vessels filled with fiery *maṇi* jewels.

In this way, there were five hundred jeweled vessels that spontaneously appeared while, at the same time, a rain of the many kinds of jewels sprinkled down along with all kinds of other valuables that caused all the storerooms in the house to become completely filled. Due to the occurrence of these phenomena, his parents, relatives, and fortune tellers henceforth called this child "Sudhana" or "Good Wealth." Mañjuśrī also knew of this youth:

That he already made offerings to past buddhas;
That he had deeply planted roots of goodness;
That he possessed vast resolute faith;
That he always delighted in drawing near to good spiritual guides;
That he was free of fault in all his physical, verbal, and mental actions;
That he had purified the bodhisattva path;
That he sought to acquire all-knowledge;
That he was a vessel with the capacity to attain buddhahood;
That his intentions were as pure as empty space; and
That his dedications directed toward attaining bodhi were free of any obstacles.

At that time, after Mañjuśrī Bodhisattva had contemplated Sudhana the Youth in this way, he provided him with kind and gentle instruction and expounded for his benefit on all dharmas of the buddhas, in particular:

He explained the dharma of all buddhas' accumulation;[54]
He explained the dharma of all buddhas' continuity;[55]

He explained the dharma of all buddhas' sequential appearance;
He explained the dharma of the purity of all buddhas' congregations;
He explained the dharma of all buddhas' turning of the Dharma wheel to provide teaching and guidance;
He explained the dharma of all buddhas' possession of the major marks and secondary signs;
He explained the dharma of the perfection of all buddhas' Dharma body;
He explained the dharma of all buddhas' eloquence in verbal expression;
He explained the dharma of all buddhas' brilliantly shining light; and
He explained the dharma of all buddhas' non-dual identity.

At that time, after Mañjuśrī the Youth had explained these dharmas for Sudhana the Youth and that immense congregation, he earnestly encouraged and instructed them so that they felt empowered and delighted and then resolved to attain *anuttara-samyak-saṃbodhi*. He also caused them to recall their past lives' roots of goodness. Then, having accomplished these matters, he continued to teach Dharma for those beings according to what was fitting, after which he departed.

At that time, after Sudhana the Youth had heard from Mañjuśrī about all of these many different meritorious qualities of the Buddha, he single-mindedly and diligently sought to attain *anuttara-samyak-saṃbodhi*. Then, as he followed along after Mañjuśrī, he spoke these verses:

The three realms of existence form the city's outer walls,
pride makes up its inner walls,
the rebirth destinies serve as the city's gates,
and the waters of desire fill the city's moat.

Blanketed by the darkness of delusion,
burned by the blazing flames of greed and hatred,
and taking the king of *māras* as their ruler,
the young and foolish all dwell within it.

With craving acting as the rope that binds,
flattery and deviousness serving as the bit and bridle,
and doubts covering their eyes,
they enter the paths of wrong action.

Due to the flourishing of miserliness, jealousy, and arrogance,
they enter the three wretched destinies
or fall into the other rebirth destinies
to endure the sufferings of birth, aging, sickness, and death.

May the pure sun of your sublime wisdom
and the perfectly full orb of your great compassion
be able to dry up the ocean of our afflictions.
I pray that you will devote some of your attention to this.

May the pure moon of your sublime wisdom
and the immaculate orb of your loving-kindness
be able to bestow peace on everyone.
I pray that you will let their illumination fall on me.

O King who rules over the entire Dharma realm
for whom the Dharma jewel serves as the guide
as you roam unimpeded through the sky of Dharma—
I pray you will assent to instruct me.

O great caravan leader equipped with merit and wisdom
who courageously leads the quest to attain bodhi
and everywhere bestows benefit on the many kinds of beings—
Please offer me your protection.

O you whose body has donned the armor of patience
and whose hand has raised up the sword of wisdom,
by masterfully subduing the armies of Māra,
I pray that you will assent to rescue me.

O you who dwell on the summit of the Sumeru of Dharma
and are always respectfully served by the maidens of samādhi,
may you eradicate now the *asuras* of the afflictions.
I pray, O Indra, that you will extend your regard to me.[56]

In the foolish common person's abode of the three realms of existence,
actions influenced by the afflictions are the cause of earthly destinies.
O Worthy One who bestows the training on everyone,
please, like a lamp, reveal the path to me.

O you who have left behind all the wretched destinies,
have purified all the courses of good karmic action,
and have stepped entirely beyond all worldly existences,
please show me the gateway to gain liberation.

Worldlings are held in the grasp of the inverted views,
the perceptions of permanence, pleasure, self, and purity.
O you who, with the wisdom eye, was able to abandon them all,
please open the gateway by which I may gain liberation.

O you who know well the wrong and right paths,
who distinguish between them with a fearless mind,
and who decisively understands all things,
please show me the road to the attainment of bodhi.

O you who stand on the ground of the Buddha's right views,
who causes the tree of the Buddha's qualities to grow,
and who rains down the blossoms of the Buddha's sublime Dharma,
please show me the path to the attainment of bodhi.

The buddhas of the past, the future, and the present
who, in place after place, appear everywhere
are like the sun which rises and shines on the world.
Please explain for me the path that they have taught.

O you who know well the nature of all karmic actions,
who deeply comprehend all vehicles' practices,
and who are a man possessed of decisive wisdom,
please show me the path of the Mahāyāna's Great Vehicle.

Great compassion forms the hubs for its wheels of vows,
faith serves as its axles, solid patience acts as its linchpins,
and it is adorned with the jewels of the meritorious qualities.
Please enable me to enter this vehicle.

The complete-retention *dhāraṇīs* act as its great cargo trunk,
kindly sympathy forms its well-adorned canopy,
and the bells of eloquence resound as they shake.
Please enable me to enter this vehicle.

The *brahmacarya* is what serves as its cushions,
samādhi is what serves as its maiden attendants,
and its Dharma drum reverberates with a marvelous sound.
Please bestow this vehicle on me.

The four means of attraction are its inexhaustible treasury,
the meritorious qualities are its adorning jewels,
and a sense of shame and dread of blame are its bridle and harness.
Please bestow this vehicle on me.

It always turns the wheel of giving,
it is constantly scented with the incense of pure moral precepts,
and it is adorned with solid patience.
Please enable me to enter this vehicle.

It has a storage chest of *dhyāna* samādhi,
a yoke made of wisdom and skillful means,
and it never turns back from its training of beings.
Please enable me to enter this vehicle.

The purity of great vows serves as its wheels,
the complete-retention *dhāraṇīs* provide its enduring power,
and it is brought to completion by its possession of wisdom.
Please enable me to enter this vehicle.

The practices of Samantabhadra form its pervasive adornments,[57]
the mind of compassion guides its slow rolling on,
and, wherever it goes, it is fearless.
Please enable me to enter this vehicle.

It is as solid as vajra,[58]
its skillful means are like magical conjurations,
and it is unimpeded in all things.
Please enable me to enter this vehicle.

It is vast in scope and utterly pure,
it everywhere bestows happiness on beings,
and it is equal in its range to empty space and the Dharma realm.
Please enable me to enter this vehicle.

Its wheels which purify all karma and afflictions
cut off all the sufferings of cyclic existence,
and it vanquishes *māras* and the adherents of non-Buddhist paths.
Please enable me to enter this vehicle.

Its wisdom fills up the ten directions,
its adornments pervade the Dharma realm,
and it everywhere fulfills beings' aspirations.[59]
Please enable me to enter this vehicle.

It is as pure as empty space,
it entirely extinguishes cravings and views,
and it benefits all beings.
Please enable me to enter this vehicle.

By the power of vows, it travels swiftly,
with the mind of meditative absorption, it abides securely,
and it everywhere transports all sentient beings.
Please enable me to enter this vehicle.

Like the earth itself, it does not tremble at all,
and, like water, it benefits everyone.
It is in these ways that it transports beings.
Please enable me to enter this vehicle.

The four means of attraction are its round and full orb and
the complete-retention *dhāraṇīs* create its pure radiance.
Please show me and enable me to see
a sun of wisdom like this.

O you who have already entered the city of the Dharma King,
have already donned the crown of the Wisdom King,
and have already put on the fine robes of the sublime Dharma,
I pray that you will be able to look on me with kindness.

At that time, Mañjuśrī Bodhisattva turned around just as an elephant king turns, cast his gaze on Sudhana the Youth, and spoke thus: "Good indeed! Good indeed! Son of Good Family, you have already resolved to attain *anuttara-samyak-saṃbodhi* and also wish to draw near to the good spiritual guide to inquire about the bodhisattva practices and cultivate the bodhisattva path.

"Son of Good Family, drawing near to and making offerings to the good spiritual guide is the very first of the causes and conditions essential to achieving all-knowledge. Therefore, you must not grow weary of this."

Sudhana addressed him, saying:

I wish only that the Ārya will extensively explain for me:

How one should train in the bodhisattva practices;
How one should cultivate the bodhisattva practices;
How one should progress into the bodhisattva practices;
How one should carry out the bodhisattva practices;
How one should purify the bodhisattva practices;
How one should reach a penetrating comprehension of the bodhisattva practices;
How one should perfect the bodhisattva practices;
How one should comply with the bodhisattva practices;
How one should bear in mind the bodhisattva practices;
How one should broaden the bodhisattva practices; and
How one should bring about the swift fulfillment of Samantabhadra's practices?

Then, for the sake of Sudhana the Youth, Mañjuśrī Bodhisattva spoke these verses:

It is good indeed, O Treasury of Meritorious Qualities,
that you have been able to come to me.
You have aroused the mind of great compassion
and diligently seek the unexcelled enlightenment.

You have already made the vast vow
to extinguish the sufferings of beings
and cultivate the bodhisattva practices
for the sake of everyone in the world.

If there be any bodhisattva
who is not wearied by the sufferings of *saṃsāra*,
then he may fully accomplish Samantabhadra's path
and remain unconquered by anything.

O you light of merit, you awesome force of merit,
you abode of merit, you ocean of pure merit—

You have vowed to cultivate Samantabhadra's practices
for the sake of all living beings.

You will see all the boundlessly many buddhas
abiding throughout the ten directions,
will hear the Dharma proclaimed by all of them,
and will retain it all without ever forgetting it.

Throughout the ten directions,
you will everywhere see countless buddhas.
You will perfect the ocean of vows
and will completely accomplish the bodhisattva practices.

If you enter the ocean of skillful means,
if you dwell securely in the Buddha's bodhi,
and if you remain able to follow the training of the Master Guide,
you are bound to attain all-knowledge.

Throughout all the *kṣetras*
and for kalpas as numerous as their atoms,
you have cultivated Samantabhadra's practices
and have perfected the path to bodhi.

In countless *kṣetras,*
across a boundless ocean of kalpas,
you have cultivated Samantabhadra's practices
and completely fulfill all the great vows.

All of these countless beings,
on hearing of your vow, are delighted.
They all arouse the resolve to attain bodhi
and vow to train in the vehicle of Samantabhadra.

At that time, after Mañjuśrī Bodhisattva had spoken these verses, he told Sudhana the Youth, "It is good indeed, good indeed, Son of Good Family, that you have resolved to attain *anuttara-samyak-saṃbodhi* and seek the bodhisattva practices. Son of Good Family, it is a rarity for there to be any being at all who can resolve to attain *anuttara-samyak-saṃbodhi*. But to be able after having aroused the resolve to then seek the bodhisattva practices—that is doubly rare.

Son of Good Family, if one wishes to perfect the wisdom of all-knowledge, he should resolutely seek a true good spiritual guide. Son of Good Family, when searching for a good spiritual guide, one must not be overcome by weariness, and when one sees one's good spiritual guide, one must not develop a sense of self-satisfaction. One should comply with all instruction provided by the good spiritual guide. One must not find fault with any of the skillful means adopted by one's good spiritual guide.

Son of Good Family, south of here, there is a country known as Rāmāvarānta or 'Supreme Bliss.' There is a mountain in that land known as Sugrīvo, or 'Marvelous Peak.' On that mountain, there is a bhikshu named Meghaśrī, or 'Virtue Cloud.' You may go there and ask him how a bodhisattva trains in the bodhisattva practices, how a bodhisattva cultivates the bodhisattva practices, and so forth, including asking him how a bodhisattva may swiftly fulfill Samantabhadra's practices. Meghaśrī Bhikshu should be able to explain these matters for you."

At that time, after hearing these words, Sudhana the Youth was filled with joyous delight and exultation. He bowed down his head in reverence at Mañjuśri's feet, circumambulated him countless times, and gazed up at him in attentive admiration as tears of sadness flowed down his countenance. He then respectfully withdrew and traveled south.

1 – Meghaśrī

[At that time, Sudhana the Youth traveled south] toward Rāmāvarānta where he climbed up Sugrīvo Mountain and looked all over that mountain, searching to the east, west, south, north, the four midpoints, above, and below, all the while feeling admiration for Meghaśrī Bhikshu and yearning to meet him. Then, after doing this for seven days, he saw that bhikshu on another mountain where he was engaged in slow walking meditation.

After seeing him, he then went there to pay his respects, bowed down in reverence at his feet, circumambulated him three times, stood before him, and said, "Oh, Ārya, I have already resolved to attain *anuttara-samyak-saṃbodhi*. However, I do not yet know how a bodhisattva should train in the bodhisattva practices, how he should cultivate the bodhisattva practices, and so forth, including how he should go about swiftly fulfilling Samantabhadra's practices. I have heard that the Ārya is well able to guide and instruct me on these matters. Please bestow your kindness on me and teach me how a bodhisattva may attain *anuttara-samyak-saṃbodhi*."

At that time, Meghaśrī Bhikshu spoke to Sudhana, saying:

> It is, good indeed, good indeed, Son of Good Family, that you have been able to resolve to attain *anuttara-samyak-saṃbodhi* while also being able to inquire about the bodhisattva practices. A circumstance such as this is a rarity among rarities. This refers to:

Seeking the bodhisattva practices;[60]
Seeking the bodhisattva's sphere of cognition;
Seeking the bodhisattva's path of transcendence;
Seeking the bodhisattva's path of purification;
Seeking the bodhisattva's purification of the vast resolve;
Seeking the bodhisattva's perfection of the spiritual superknowledges;
Seeking the bodhisattva's manifestation of the gates to liberation;
Seeking the bodhisattva's manifestation of the accomplishment of karmic works within the world;
Seeking the bodhisattva's adaptation to beings' mental dispositions;
Seeking the bodhisattva's gateways to nirvāṇa and *saṃsāra*;[61] and
Seeking the bodhisattva's contemplation of both the conditioned and the unconditioned with a mind that remains free of attachment.

Son of Good Family, having acquired mastery over the power of resolute conviction, the purified eye of faith, and the brilliantly shining light of wisdom, I everywhere contemplate all spheres of cognition, leave behind all obstacles, skillfully contemplate with the brightly penetrating and universally seeing eye, and embody the pure practices. I travel to pay my respects in all lands throughout the ten directions where I reverently make offerings to all buddhas. Remaining ever mindful of all the buddhas, the *tathāgatas*, and comprehensively upholding all buddhas' right Dharma, I always see all buddhas throughout the ten directions. That is to say, off to the east, I see one buddha, two buddhas, ten buddhas, a hundred buddhas, a thousand buddhas, a hundred thousand buddhas, a *koṭī* of buddhas, a hundred *koṭīs* of buddhas, a thousand *koṭīs* of buddhas, a hundred thousand *koṭīs* of buddhas, a *nayuta* of *koṭīs* of buddhas, a hundred *nayutas* of *koṭīs* of buddhas, a thousand *nayutas* of *koṭīs* of buddhas, a hundred thousand *nayutas* of *koṭīs* of buddhas, and so forth until we come to my seeing numberlessly many, measurelessly many, boundlessly many, incomparably many, innumerably many, indescribably many, inconceivably many, immeasurably many, ineffably many, and ineffably-ineffably many buddhas, and so forth until we come to my seeing buddhas as numerous as all the atoms on the continent of Jambudvīpa, buddhas as numerous as the atoms on all four continents, buddhas as numerous as the atoms in a thousand worlds, buddhas as numerous as the atoms in two thousand worlds, buddhas as numerous as the atoms in three thousand worlds, buddhas as numerous as the atoms in a buddha *kṣetra*, and so forth until we come to my seeing buddhas as numerous as the atoms in an ineffable-ineffable number of buddha *kṣetras*.[62]

And just as it is in the east, so too it is in the south, west, and north, in the four midpoints, and in the zenith and the nadir where, in every one of those regions, I see all of those buddhas' many different forms and characteristic signs, many different appearances, many different spiritual superknowledges, many different ways in which they freely wander at will, many different variously adorned congregations, many different forms of boundlessly illuminating brilliant radiance, many different lands, many different life spans, and many different manifestations of gateways to achieving right enlightenment adapted to beings' many different kinds of mental dispositions as, in all those circumstances, they roar the lion's roar in the midst of their immense congregations.

Son of Good Family, I have acquired only this Dharma gateway of the universal vision with which I bear in mind all buddha's spheres of cognition and light of wisdom. How then could I completely know the boundless wisdom and gateways of pure practice that are possessed by all the great bodhisattvas, namely:

[Those who have attained] the mindfulness-of-the-Buddha gateway of "universal illumination with the light of wisdom" by which they always see the many different kinds of palaces in the buddha lands of all buddhas, all of which are purified;

[Those who have attained] the mindfulness-of-the-Buddha gateway of "enabling all beings" by which they adapt to all beings' mental dispositions and enable them all to see the Buddha and attain purity;

[Those who have attained] the mindfulness-of-the-Buddha gateway of "enabling secure establishment in the powers" by which they are caused to enter the ten powers of the Tathāgata;

[Those who have attained] the mindfulness-of-the-Buddha gateway of "enabling secure establishment in the Dharma" by which they see countless buddhas and hear the Dharma;

[Those who have attained] the mindfulness-of-the-Buddha gateway of "the brilliant illumination of all regions" by which they see in all worlds the ocean of all buddhas who are all the same and no different;

[Those who have attained] the mindfulness-of-the-Buddha gateway of "entry into the invisible regions" by which they see all buddhas' masterful feats of the spiritual powers in even the tiniest spheres of objective experience;

[Those who have attained] the mindfulness-of-the-Buddha gateway of "abiding in all kalpas" by which they always see in all kalpas all of the endeavors of the Tathāgata and never even briefly lose sight of them;

[Those who have attained] the mindfulness-of-the-Buddha gateway of "dwelling at all times" by which they always see the *tathāgatas* at all times, draw near to them, and never separate from them;

[Those who have attained] the mindfulness-of-the-Buddha gateway of "abiding in every *kṣetra*" by which, in all lands, they see the buddhas' peerless bodies which surpass all others;

[Those who have attained] the mindfulness-of-the-Buddha gateway of "abiding in all periods of time" by which, in accordance with their own mental dispositions, they everywhere see all *tathāgathas* of the three periods of time;

[Those who have attained] the mindfulness-of-the-Buddha gateway of "abiding in all objective spheres" by which they see in all spheres of experience all *tathāgatas'* sequential appearance in the world;

[Those who have attained] the mindfulness-of-the-Buddha gateway of "abiding in quiescence" by which, in one mind-moment, they see in all *kṣetras* all buddhas' manifesting entry into nirvāṇa;

[Those who have attained] the mindfulness-of-the-Buddha gateway of "abiding in detachment" by which, in one day, they see all buddhas leaving their abodes;

[Those who have attained] the mindfulness-of-the-Buddha gateway of "abiding in vastness" by which their minds always contemplate the bodies of every buddha filling up and pervading the entire Dharma realm;

[Those who have attained] the mindfulness-of-the-Buddha gateway of "abiding in the extremely minute" by which they see that, even on the tip of one hair, there are an ineffable number of *tathāgatas* appearing in the world, whereupon they go to wherever they are dwelling to serve them;

[Those who have attained] the mindfulness-of-the-Buddha gateway of "abiding in adornments" by which, in one mind-moment, they see that all *kṣetras* have buddhas attaining the universal and right enlightenment and manifesting spiritual transformations;

[Those who have attained] the mindfulness-of-the-Buddha gateway of "abiding of the capacity to serve" by which they see all buddhas appearing in the world, emanating the light of wisdom, and turning the wheel of the Dharma.

[Those who have attained] the mindfulness-of-the-Buddha gateway of "abiding in the mind of sovereign mastery" by which they realize that all buddhas may manifest their appearances in ways adapted to one's own mental dispositions;

[Those who have attained] the mindfulness-of-the-Buddha gateway of "abiding in individual karma" by which they realize that, in order to enable them to awaken, they may manifest mirroring appearances corresponding to beings' accumulated karma;

[Those who have attained] the mindfulness-of-the-Buddha gateway of "abiding in spiritual transformations" by which they see the vast lotus flower on which the Buddha sits pervading the Dharma realm and then fully blooming; and

[Those who have attained] the mindfulness-of-the-Buddha gateway of "abiding in empty space" by which they contemplate the cloud of all the Tathāgata's bodies that adorn the Dharma realm and the realm of empty space?

How could I know of or be able to speak about their meritorious qualities and practices?

Son of Good Family, in a country to the south of here known as Sāgaramukha or "Ocean Gateway," there is a bhikshu known as Sāgaramegha or "Ocean Cloud." You should go to him and ask him, "How should the bodhisattva train in the bodhisattva practices and how should he cultivate the bodhisattva path?" Sāgaramegha Bhikshu will be able to distinguish and explain the causes and conditions for developing vast roots of goodness. Son of Good Family, Sāgaramegha Bhikshu:

Will enable you to enter the vast ground of the provisions for enlightenment;
Will enable you to develop the power of vast roots of goodness;
Will explain for you the causes for resolving to attain bodhi;
Will enable you to produce the light of the vast vehicle;
Will enable you to cultivate the vast *pāramitās*;
Will enable you to enter vast ocean of practices;
Will enable you to fulfill the vast sphere of vows;
Will enable you to purify the gateway to vast adornments; and
Will enable you to develop the power of vast kindness and compassion.

At that time, Sudhana the Youth bowed down in reverence at the feet of Meghaśrī Bhikshu and circumambulated him to his right as he gazed up at him. He then respectfully withdrew and departed.

2 – Sāgaramegha

At that time, Sudhana the Youth single-mindedly reflected on the teachings of the good spiritual guide:

He contemplated with right mindfulness the gateways of the light of wisdom;
He contemplated with right mindfulness the gateways of the bodhisattva liberations;
He contemplated with right mindfulness the gateways of the bodhisattva samādhis;
He contemplated with right mindfulness the gateways of the bodhisattvas [which were like] a great ocean;[63]
He contemplated with right mindfulness the gateways of all buddhas' direct manifestations;
He contemplated with right mindfulness the gateways of all buddhas' locations in the [ten] directions;[64]
He contemplated with right mindfulness the gateways of all buddhas' guiding regulations and principles;
He contemplated with right mindfulness the gateways of all buddhas' co-extensiveness with the realm of empty space;
He contemplated with right mindfulness the gateways of all buddhas' successive appearance [in the world]; and
He contemplated with right mindfulness the gateways of skillful means that all buddhas enter.

He then traveled gradually toward the south until he reached the country of Sāgaramukha where he went to the abode of Sāgaramegha Bhikshu and bowed down in reverence at his feet. After circumambulating him, with palms pressed together, he addressed him with words such as these: "O Ārya, I have already resolved to attain *anuttara-samyak-saṃbodhi*. I wish to enter the ocean of unexcelled knowledge. However, I do not yet know with regard to the bodhisattva:

How can one leave behind one's worldly lineage and acquire birth into the lineage of the Tathāgata?
How can one cross beyond the ocean of *saṃsāra* and enter the ocean of the Buddha's knowledge?
How can one leave the ground of the common person and enter the ground of the Tathāgata?
How can one cut off the stream of *saṃsāra* and enter the stream of the bodhisattva practices?

How can one demolish the wheel of *saṃsāra* and perfect the wheel of the bodhisattva vows?
How can one demolish the realms of Māra and manifest the realms of the Buddha?
How can one dry up the ocean of desire and increase the ocean of the great compassion?
How can one close the gates of the manifold difficulties and the wretched rebirth destinies and open the gates to the heavens and nirvāṇa?
How can one escape from the city of the three realms of existence and enter the city of all-knowledge?
And how can one relinquish all objects of enjoyment and use them to greatly benefit all beings?

Then Sāgaramegha Bhikshu spoke to Sudhana, saying, "Son of Good Family, have you already resolved to attain *anuttara-samyak-saṃbodhi*?"

Sudhana replied, "Yes, I have already resolved to attain *anuttara-samyak-saṃbodhi*."

Sāgaramegha then said:

Son of Good Family, if beings have failed to plant roots of goodness, then they will be unable to resolve to attain *anuttara-samyak-saṃbodhi*. Hence it is essential:

To acquire the universal gateway of the light of roots of goodness;
To acquire the light of the true path's samādhi and wisdom;
To produce a vast ocean of many different kinds of merit;
To incessantly increase the white dharmas of pristine purity;
To tirelessly serve the good spiritual guide;
To not be concerned for one's own body or life and not hoard anything;
To have nothing that one stores up on one's own behalf;
To maintain a mind that is as equanimous as the earth and that regards no one as either above or below one;
To be inclined by nature to always regard all beings with kindness and sympathy;
To remain attentively mindful of and never forsake those in any of the rebirth destinies in any of the realms of existence; and
To constantly delight in contemplating the realm of the Tathāgata.

If one proceeds in this manner, only then can one bring forth the resolve to attain bodhi. By "bringing forth the resolve to attain bodhi," I refer to the following:

Bringing forth the mind of great compassion with which one rescues all beings everywhere;

Bringing forth the mind of great kindness with which one equally protects everyone in all worlds;

Bringing forth the blissful mind with which one causes all beings to extinguish all their sufferings;

Bringing forth the beneficent mind with which one causes all beings to abandon evil dharmas;

Bringing forth the sympathetic mind with which, wherever there are those beset with fear, one protects them all;

Bringing forth the unimpeded mind with which one abandons all obstacles;

Bringing forth the vast mind with which one completely pervades the entire Dharma realm;

Bringing forth the boundless mind commensurate with the realm of empty space with which there is no place one does not go;

Bringing forth the expansive mind with which one sees all *tathāgatas;*

Bringing forth the pure mind with which one's knowledge does not oppose any dharmas of the three periods of time; and

Bringing forth the mind of wisdom with which one everywhere enters the ocean of all-knowledge.

Son of Good Family, I have dwelt in this country of Sāgaramukha for twelve years during which I have always taken the great ocean as my object of contemplation. In particular, I refer to the following:

I have contemplated the great ocean as measurelessly vast;

I have contemplated the great ocean as extremely deep and difficult to fathom;

I have contemplated the great ocean as becoming gradually more deep and vast;

I have contemplated the great ocean as adorned with countless extraordinary and marvelous jewels;

I have contemplated the great ocean as having accumulated a measureless amount of water;

I have contemplated the great ocean's waters as having inconceivably many different colorations;

I have contemplated the great ocean as the dwelling place for countless creatures;

I have contemplated the great ocean as containing many different kinds of large-bodied creatures;

I have contemplated the great ocean as able to take in the rains sent down by immense clouds; and

I have contemplated the great ocean as neither increasing nor decreasing.

Son of Good Family, as I was engaged in these contemplations, I also had these thoughts regarding what exists in the world:

Could there be anything that surpasses this ocean in its vastness, or not?
Could there be anything that surpasses this ocean in its measurelessness, or not?
Could there be anything that surpasses this ocean in its depth, or not?
And could there be anything that surpasses this ocean in its extraordinariness, or not?

Son of Good Family, as I was pondering these thoughts, an immense lotus flower suddenly emerged from the depths of this ocean. It had a stem made of unexcelled *indranīla* sapphires,[65] a seed pod made of *vaiḍūrya* gems, petals made of *jambūnada* gold, a dais made of *kālaguru* incense, and stamens made of emeralds. Releasing its fragrance, it blossomed fully, spreading out over the great ocean.

A hundred myriad *asura* kings supported its stem.
A hundred myriad *maṇi* jewels formed an adorning net canopy that spread out over it from above.
A hundred myriad dragon kings rained down fragrant waters.
A hundred myriad *garuḍa* kings held in their beaks pearl strands and jeweled silken sashes that draped down and encircled it.
A hundred myriad *rākṣasa* kings looked on with minds imbued with loving-kindness.
A hundred myriad *yakṣa* kings bowed down in reverence.
A hundred myriad *gandharva* kings played many different kinds of musical praises as offerings.
A hundred myriad heavenly kings rained down heavenly flowers, heavenly garlands, heavenly incense, heavenly burning incense, heavenly perfume, heavenly powdered incense, and marvelous heavenly robes as well as heavenly banners, pennants, and canopies.
A hundred myriad Brahma Heaven kings bowed down in reverence.
A hundred myriad devas from the Pure Abodes pressed their palms together in reverence.
A hundred myriad wheel-turning kings each made offerings of seven-jeweled adornments.
A hundred myriad ocean spirits simultaneously appeared and bowed down in reverence.
A hundred myriad delectable-light *maṇi* jewels shone forth with universal illumination.

A hundred myriad pure-merit *maṇi* jewels served as adornments.
A hundred myriad universal-radiance *maṇi* jewels formed a pure treasury.
A hundred myriad especially superior *maṇi* jewels shone with resplendent radiance.
A hundred myriad marvelous-core *maṇi* jewels shone with boundless illumination.
A hundred myriad *jambu*-banner *maṇi* jewels were arrayed in sequential rows.
A hundred myriad vajra lion *maṇi* jewels served as indestructible and immaculate adornments.
A hundred myriad solar-core *maṇi* jewels provided a vast display of purity.
A hundred myriad delightful *maṇi* jewels contained many different colorations.
And a hundred myriad wish-fulfilling *maṇi* jewels formed an endless array of adornments that shone with dazzling radiance.

This immense lotus flower arising through the power of the Tathāgata's roots of world-transcending goodness inspired faith and delight in all the bodhisattvas. It was born from the illusory nature of dharmas, was born from the dream-like nature of dharmas, and was born from pure karma. It was adorned by the dharma gateway of noncontentiousness, penetrated the seal of the unconditioned, and dwelt within the gateway of the unimpeded.

It completely filled all lands of the ten directions and accorded with the extremely deep realm of all buddhas. Even if one praised its qualities for countless hundreds of thousands of kalpas, one could still never come to the end of them.

At that time, I saw that atop that lotus flower there was:

A *tathāgata* seated in the lotus posture whose body extended from here up to the peak of existence;
His inconceivable jeweled lotus flower throne;
His inconceivable congregation at the site of enlightenment;
His inconceivable and completely perfected major marks;
His inconceivable perfectly fulfilled secondary signs;
His inconceivable transformations produced by the spiritual superknowledges;
His inconceivable pure form and appearance;
His inconceivable summit mark the peak of which none could ever see;
His inconceivable mark of the vast and long tongue;

His inconceivable skillful discourse;
His inconceivable perfectly fulfilled voice;
His inconceivable boundless powers;
His inconceivable pure fearlessnesses; and
His inconceivable great eloquence.

I also then brought to mind that buddha's inconceivable past cultivation of the practices and saw his inconceivable use of spiritual transformations in attaining enlightenment,[66] his inconceivable sublime voice in expounding the Dharma, his inconceivable manifestation of adornments of the universal gateway, his various inconceivable phenomena to his left and right, and his inconceivable fulfillment of benefit for everyone.

At that very time, this *tathāgata* straightaway extended his right hand and stroked the crown of my head, whereupon he expounded for my sake on the Dharma gateway of the universal eye by which:

One opens and reveals the realms of all *tathāgatas*;
One reveals the generation of all bodhisattvas' practices;
One clearly explains all buddhas' sublime Dharma in which the sphere of all dharmas is entirely subsumed;
One is able to purify all buddha lands;
One is able to vanquish the adherents of all heterodox paths and their erroneous doctrines;
One is able to destroy all armies of *māras*;
One is able to cause all beings to be filled with joyous delight;
One is able to illuminate the actions of all beings' minds;
One is able to completely understand all beings' faculties; and
One is able to adapt to beings' minds and thereby enable them all to awaken.

It is from that *tathāgata* that I heard this Dharma gateway, absorbed and retained it, studied and recited it, bore it in mind, and meditated on it.

Even if there were to be some person who used enough ink to fill a great ocean and used a heap of brushes the size of Mount Sumeru in an attempt to record the contents of this gateway of the universal eye, even so, he could not thereby manage to record even a minor fraction of what is contained within but one statement on but one meaning of but one dharma contained in one gateway topic within but one of its chapters. How much the less might he be able to record all that it contains.

Son of Good Family, I spent twelve hundred years under that buddha absorbing and retaining contents of this universal eye Dharma gateway such as these. In every one of those days:

By the light of the "retaining what has been heard" *dhāraṇī,* I received countless chapters;

By the light of the "quiescence gateway" *dhāraṇī,* I entered countless chapters;

By the light of the "boundless turnings" *dhāraṇī,* I comprehensively penetrated countless chapters;

By the light of the "grounds-adapted contemplation" *dhāraṇī,* I analyzed countless chapters;

By the light of the "awesome powers" *dhāraṇī,* I comprehensively absorbed countless chapters;

By the light of the "lotus flower adornment" *dhāraṇī,* I drew forth and implemented the meaning of countless chapters;

By the light of the "pure speech" *dhāraṇī,* I expounded on countless chapters;

By the light of the "empty space treasury" *dhāraṇī,* I revealed countless chapters;

By the light of the "mass of light" *dhāraṇī,* I deduced the broader implications of countless chapters; and

By the light of the "oceanic treasury" *dhāraṇī,* I analytically distinguished the contents of countless chapters.

Whenever any being comes to me from the ten directions, whether he be a deva or deva king, a dragon or dragon king, a *yakṣa* or *yakṣa* king, a *gandharva* or *gandharva* king, an *asura* or *asura* king, a *garuḍa* or *garuḍa* king, a *kiṃnara* or a *kiṃnara* king, a *mahoraga* or a *mahoraga* king, a human or a human king, a brahma heaven deva or a brahma heaven king—in all such circumstances as these in which someone comes to me, I introduce and explain all of these matters for them, extolling and praising these matters in ways that cause them to cherish and delight in them, progress into them, and then become securely established in this universal eye Dharma gateway into the light of the practices of buddhas and bodhisattvas.

Son of Good Family, I know only this universal eye Dharma gateway. As for the bodhisattva-mahāsattvas:

Who have deeply entered the ocean of all bodhisattva practices and cultivate in accordance with the power of their vows;

Who have entered the ocean of great vows to dwell in the world for countless kalpas;

Who have entered the ocean of all beings to benefit them extensively by adapting to their mental dispositions in doing so;

Who have entered the ocean of all beings' minds to bring forth the ten powers and the light of unimpeded wisdom;

Who have entered the ocean of all beings' faculties to enable the training of them all by teaching them in accordance with the appropriate timing;
Who have entered the ocean of all *kṣetras* to fulfill their original vows to purify the buddha *kṣetras;*
Who have entered the ocean of all buddhas due to their vow to always make offerings to all *tathāgatas;*
Who have entered the ocean of all dharmas to be able to use wisdom to awaken to and penetrate them all;
Who have entered the ocean of all meritorious qualities to cultivate every one of them and thus enable their complete fulfillment; and
Who have entered the ocean of all beings' languages to turn the wheel of right Dharma in all *kṣetras*—

How could I know of or be able to speak about their meritorious qualities and practices?

Son of Good Family, traveling to the south from here for a distance of sixty *yojanas,* off to the side of Laṅka Road, there is a village known as Sāgaratīra or "Ocean Shore" where there is a bhikshu known as Supratiṣṭhita or "Well Established." You should go pay your respects to him and inquire of him about how one is to purify the bodhisattva practices.

Then Sudhana the Youth bowed down in reverence at the feet of Sāgaramegha, circumambulated him to his right as he gazed up at him in admiration, respectfully withdrew, and then departed.

3 – Supratiṣṭhita

At that time, Sudhana the Youth:

Single-mindedly recalled the teachings of that good spiritual guide;
Single-mindedly recalled that universal eye Dharma gateway;
Single-mindedly recalled the Buddha's spiritual powers;
Single-mindedly retained the cloud of Dharma statements;
Single-mindedly entered the gateways into the ocean of Dharma;
Single-mindedly contemplated the distinctions among the dharmas;
Deeply entered the vortex of the Dharma;
Everywhere entered the sky of Dharma;
Purified and cured the cataract-like obstacles to seeing the Dharma; and
Closely contemplated the location of the jewels of the Dharma.

He then gradually traveled southward until he arrived at the village on Laṅka Road known as Sāgaratīra or "Ocean Shore" where he searched the ten directions, wishing to see Supratiṣṭhita, whereupon he saw this bhikshu engaged in walking meditation as he walked back and forth up in the sky where countless devas reverently circumambulated him, scattered celestial flowers, and played heavenly music. Countless pennants, banners, and silk streamers everywhere filled the sky where they had been presented to him there as offerings.

Up in the open sky, the great dragon kings created as an offering an inconceivable display of *agaru* incense clouds, quaking thunder, and lightning.

As an offering, the *kiṃnara* kings played many kinds of music with which they praised him in accordance with the Dharma.

With minds full of joyous delight, as an offering, the *mahoraga* kings spread across the sky a circular array of inconceivably beautiful robes of the finest sorts.

As an offering, the *asura* kings released an inconceivable array of *maṇi* jewel clouds, countless rays of light, and many different kinds of adornments, all of which completely filled the sky.

Up in the sky, the *garuḍa* kings manifested in the form of pure youths who were surrounded by countless maiden attendants, youths who, having ultimately perfected the mind free of any intention to kill or injure, pressed their palms together as an offering.

There were inconceivably many *rākṣasa* kings surrounded by countless *rākṣasas* whose physical forms had grown immense and extremely fearsome in their appearance. On observing Supratiṣṭhita Bhikshu's freely invoked thoughts of loving-kindness, they bent their bodies deferentially low and pressed their palms together as they gazed up in admiration, doing so as an offering.

All around the four sides of this scene, respectfully serving as protectors, there were inconceivably many *yakṣa* kings, each of whom was surrounded by his own retinue.

Inconceivably many Brahma Heaven kings up in the sky stood with bodies bowing deferentially low and palms pressed together as they deferred to the customs of humans in praising him.

Inconceivably many devas of the Pure Abode Heavens floated up in the sky, together with their palaces, reverently pressing their palms together as they made vast vows.

At that time, having observed these phenomena, the mind of Sudhana the Youth became filled with joyous delight, whereupon he pressed his palms together, bowed down in reverence, and spoke as follows:

> O Ārya, I am one who has already resolved to attain *anuttara-samyak-saṃbodhi*. However, I do not yet know with regard to the bodhisattva:
>
> How does he cultivate the dharmas of the Buddha?
> How does he accumulate the dharmas of the Buddha?
> How does he become completely equipped with the dharmas of the Buddha?
> How does he become habitually imbued with the dharmas of the Buddha?
> How does he bring about the growth of the dharmas of the Buddha?
> How does he assemble the dharmas of the Buddha?
> How does he achieve the ultimate realization of the dharmas of the Buddha?
> How does he purify the dharmas of the Buddha?
> How does he deeply purify the dharmas of the Buddha?
> And how does he reach a penetrating comprehension of the dharmas of the Buddha?
>
> I have heard that the Ārya is well able to lead and provide instruction. I wish only that you would feel kindness and pity for me and expound on these matters for my sake:
>
> How can the bodhisattva never lose the ability to see the Buddha and always be able to diligently cultivate in his presence?
>
> How can the bodhisattva never be separated from the bodhisattvas and develop the same roots of goodness as the bodhisattvas possess?
>
> How can the bodhisattva never become separated from the dharmas of the Buddha and use wisdom to understand and realize them all?
>
> How can the bodhisattva never abandon the great vows and be able to benefit all beings everywhere?
>
> How can the bodhisattva never abandon the many practices and tirelessly abide in them throughout all kalpas?
>
> How can the bodhisattva never leave the buddha *kṣetras* and become everywhere able to accomplish the purification of all worlds?

How can the bodhisattva never be separated from the Buddha's powers and be able to know and see all of the Tathāgata's masterful feats of spiritual power?

How can the bodhisattva never abandon the realm of the conditioned and still never abide in it so that, everywhere in all the rebirth destinies of existence, as if producing spiritual transformations, he may manifest the appearance of undergoing births and deaths as he cultivates the bodhisattva practices?

How can the bodhisattva never lose the ability to hear the Dharma and be able to receive all the right teachings of all buddhas?

And how can the bodhisattva never be separated from the light of wisdom and everywhere enter the stations of wisdom practice throughout all three periods of time?

At that time, Supratiṣṭhita Bhikshu spoke to Sudhana, saying:

It is good indeed, good indeed, Son of Good Family, that you have already been able to bring forth the resolve to attain *anuttara-samyak-saṃbodhi* and now have also resolved to ask about the dharmas of the Buddha, the dharmas of all-knowledge, and the dharmas of a self-accomplished one.[67]

Son of Good Family, I have already perfected the gateway of a bodhisattva's unimpeded liberations. Whether coming or going or walking or standing, as I engage in meditative reflection and cultivate investigative contemplation, I immediately acquire the light of wisdom that is known as "ultimately unimpeded." Because I have acquired this wisdom light:

I am unimpeded in knowing all beings' mental actions;
I am unimpeded in knowing all beings' deaths and births;
I am unimpeded in knowing all beings' past lives;
I am unimpeded in knowing all beings' circumstances in future kalpas;
I am unimpeded in knowing all beings' present-life circumstances;
I am unimpeded in knowing the many different distinctions in all beings' languages and speech;
I am unimpeded in resolving all beings' doubting questions;
I am unimpeded in knowing all beings' faculties;
I am unimpeded in being able to go to all beings when they should be amenable to accepting the teachings;
I am unimpeded in knowing all the divisions of time on down even to all of the *kṣaṇas*, *lavas*, and *muhūrtas* of the day and night;[68]

I am unimpeded in knowing the sequences involved in the flowing on of the ocean of the three periods of time; and
I am unimpeded in being able to use my body to go to the buddha *kṣetras* everywhere throughout the ten directions.

And why is this so? This is due to having acquired spiritual powers associated with non-abiding and karmic inaction.[69]

Son of Good Family, because I have acquired these spiritual powers, I may walk, stand, sit, or lie down in space, may become invisible or visible, may manifest one body or many bodies, may pass through walls as if they were empty space, may sit in space in the lotus posture, may freely come and go like a bird in flight, may enter the earth as if it were water, may walk on water as if it were the earth, or may send forth smoke and flames from my entire body either upward or downward as if from an immense bonfire. So, too:

Sometimes I may cause the entire great earth to quake;
Sometimes I may use my hand to rub the sun or moon;
Or I may manifest a body so tall that it reaches all the way up to the palaces of the Brahma Heaven;
Or I may manifest clouds of burning incense;
Or I may manifest clouds of flaming jewel light;
Or I may manifest clouds of transformations;
Or I may manifest clouds of light-ray nets, all so vast as to spread across the ten directions;
Or, in but a single mind-moment, I may pass beyond one world to the east, two worlds, a hundred worlds, a thousand worlds, a hundred thousand worlds, and so forth until we come to the passing of countless worlds on up to the passing of an ineffable-ineffable number of worlds;
Or I may pass beyond worlds as numerous as the atoms in Jambudvīpa;
Or I may pass beyond worlds as numerous as the atoms in an ineffable-ineffable number of buddha *kṣetras* in which, in the presence of each of those buddhas, the *bhagavats*, I listen to them teach the Dharma, whereupon I manifest in each of those buddhas' lands different bodies as numerous as the atoms in countless buddha *kṣetras*. Then each of these bodies sends down a rain of offering gift clouds as numerous as the atoms in countless buddha *kṣetras*, including: clouds of all kinds of flower blossoms; clouds of all kinds of incense; clouds of all kinds of garlands; clouds of all kinds of powdered incense; clouds of all kinds of perfume; clouds of all kinds of canopies; clouds of all

kinds of robes; clouds of all kinds of banners; clouds of all kinds of pennants; and clouds of all kinds of curtains.

I use clouds of all kinds of bodies to present these offerings. I take in and retain all that every one of these *tathāgatas* proclaims. I recall all the adornments of every one of those lands.

And just as described above with reference to the east, so too is this so with regard to the south, the west, the north, the four midpoints, the zenith, and the nadir. In all such worlds as these, any one of those beings who so much as sees my physical form shall definitely attain *anuttara-samyak-saṃbodhi*.

I clearly see all the beings in all those worlds and, as befits their large or small size, their superiority or inferiority, their suffering or their happiness, I manifest a form that matches theirs and then teach them and enable them to succeed in this. Wherever there are any beings at all who draw near to me, I enable them all to become securely established in a Dharma gateway such as this.

Son of Good Family, I know only this unimpeded gateway of liberation of swiftly making offerings to all buddhas everywhere and bringing about the development of beings. As for the bodhisattvas who observe:

The moral precepts of the great compassion;
The moral precepts of the *pāramitās*;
The moral precepts of the Great Vehicle;
The moral precepts of the bodhisattva path;
The unimpeded moral precepts;
The moral precepts of never retreating and falling away;
The moral precepts of never abandoning the resolve to attain bodhi;
The moral precepts of always taking the dharmas of a buddha as one's objective focus;
The moral precepts of always maintaining the intention to attain all-knowledge;
The moral precepts that are like the sky;
The moral precepts independent of anything in any world;
The faultless moral precepts;
The undamaged moral precepts;
The moral precepts free of deficiencies;
The unadulterated moral precepts;
The moral precepts free of turbidity;
The moral precepts free of regrets;
The pure moral precepts;

The unsullied moral precepts; and
The immaculate moral precepts—

How could I know of or be able to speak about meritorious qualities such as these?

Son of Good Family, south of here, there is a country known as Draviḍa. There, in a city named Vaṣitā[70] or "Sovereign Mastery" there is a man known as Megha. You should go pay your respects to him and ask him how one should train in the bodhisattva practices and how one should cultivate the bodhisattva path.

Sudhana the Youth then bowed down in reverence at his feet and circumambulated him to his right as he gazed up at him in admiration, after which he respectfully withdrew and departed.

4 – Megha

At that time, Sudhana the Youth single-mindedly recalled the Dharma light Dharma gateway, whereupon he progressed into it with deep faith, focused his attention on the Buddha and the uninterrupted lineage of the Three Jewels, and praised the lineage of dispassion.[71] He also bore in mind the good spiritual guides and their comprehensive illumination of the three periods of time, recalled the great vows to everywhere rescue all beings, nonattachment to the conditioned, ultimate reflective meditations on the inherent nature of all dharmas, the ability to purify all worlds, and the mind free of attachment even to the congregations of all buddhas.

He then gradually traveled south to the city of Vaśitā where he searched for Megha until he saw him in the marketplace, seated on a lion seat for teaching Dharma where he was surrounded by a crowd of ten thousand people, expounding on a Dharma gateway known as "the adornments of the syllabary wheel."[72]

Sudhana the Youth then bowed down in reverence at his feet, circumambulated him countless times, stood before him with palms pressed together, and spoke these words:

O Ārya, I am one who has previously resolved to attain *anuttarasamyak-saṃbodhi*. However, I do not yet know with regard to the bodhisattva:

How does he train in the bodhisattva practices?
How does he cultivate the bodhisattva path?
How does he never lose the resolve to attain bodhi even as he flows along in the rebirth destinies of all realms of existence?

> How does he maintain an impartial mind that is steadfast and unshakable?
>
> How does he acquire a pure mind invulnerable to interference by anyone?
>
> How does he produce the never-wearying power of great compassion?
>
> How does he enter the *dhāraṇīs* and achieve thorough purification?
>
> How does he produce the vast light of wisdom that dispels all darkness with regard to all dharmas?
>
> How does he acquire the power of the unimpeded knowledge with respect to eloquence that demonstrates a decisive and complete understanding of the treasury of all extremely profound meanings?
>
> How does he acquire the power of right mindfulness by which he recalls and retains the entire sphere of all the different dharmas?
>
> How does he acquire the power to purify the rebirth destinies and everywhere expound on all dharmas in all the rebirth destinies?
>
> And how does he acquire the power of wisdom that is able to decisively distinguish the meanings of all dharmas?

At that time, Megha spoke to Sudhana the Youth, asking, "Son of Good Family, are you one who has already resolved to attain *anuttara-samyak-saṃbodhi*?"

Sudhana replied, "Yes, I have already resolved to attain *anuttara-samyak-saṃbodhi*."

Megha then descended from the lion seat, went to Sudhana, and made a full reverential prostration, after which he scattered gold and silver flowers and priceless jewels and pearls, as well as supremely fine powdered sandalwood incense. He draped him with many different robes, scattered many different kinds of fragrant flowers, and presented him with many different gifts as offerings. After this, he stood before him and uttered praises, saying:

> Son of Good Family, it is good indeed, good indeed that you have been able to bring forth the resolve to attain *anuttara-samyak-saṃbodhi*. Son of Good Family, if there is anyone who is able to bring forth the resolve to attain *anuttara-samyak-saṃbodhi*:
>
> He becomes one who will never sever the lineage of all buddhas;
>
> He becomes one who will purify all buddha *kṣetras*;
>
> He becomes one who will ripen all beings;

He becomes one who will completely comprehend the nature of all dharmas;
He becomes one who will awaken to and understand the seeds of all karmic actions;
He becomes one who will achieve the perfect fulfillment of all practices;
He becomes one who will never cut off [the lineage of] any of the great vows;
He becomes one who will understand in accordance with reality the lineage of dispassion;
He becomes one who will be able to clearly see the differences in the three periods of time;
He becomes one who will cause resolute faith to be forever solid;
He becomes one who will be supported by all *tathāgatas*;
He becomes one who will be borne in mind by all buddhas;
He becomes one who will be the same as all the bodhisattvas;
He becomes one who will elicit the praise and delight of all worthies and *āryas*;
He becomes one who will be revered by all Brahma Heaven kings;
He becomes one to whom all rulers of the devas will make offerings;
He becomes one who will be protected by all *yakṣas*;
He becomes one who will be served and guarded by all *rākṣasas*;
He becomes one who will be respectfully welcomed by all dragon kings;
He becomes one who will be praised in song by all *kiṃnara* kings;
He becomes one who will be praised and celebrated by all world leaders; and
He becomes one who enables all realms of beings to gain peace and security, doing so:
  Because he causes them to abandon the wretched rebirth destinies;
  Because he causes them to escape stations of rebirth beset by the difficulties;[73]
  Because he severs the roots of all forms of poverty;
  Because he produces happiness for all devas and humans;
  Because, on meeting good spiritual guides, he draws near to them;
  Because, when he hears [teachings of] the vast Dharma, he absorbs and retains them;
  Because he resolves to attain bodhi;

Because he purifies his resolve to attain bodhi;
Because he illuminates the bodhisattva path;
Because he enters the wisdom of the bodhisattvas; and
Because he dwells on the bodhisattva grounds.

Son of Good Family, you should realize that the endeavors of a bodhisattva are extremely difficult. It is difficult for them to come forth and it is difficult to encounter them. To actually see a bodhisattva is doubly rare. The bodhisattva:

Serves as a mother and father for all beings because he aids their growth and success;
Serves as a rescuer for all beings because he extricates them from every kind of suffering and difficulty;
He serves as a support for all beings because he protects the inhabitants of the world;
He serves as a rescuer and protector for all beings because he causes them to avoid terrifying circumstances;
He is like the wheel of wind which sustains the existence of all worlds because he prevents beings from falling into the wretched destinies;
He is like the great earth because he promotes the growth of beings' roots of goodness;
He is like the great ocean because he possesses a completely full and inexhaustible reservoir of merit;
He is like the shining sun because the light of his wisdom shines everywhere;
He is like Mount Sumeru because his roots of goodness reach soaring heights;
He is like a bright moon because the light of his wisdom comes forth and manifests;
He is like a courageous general because he crushes the armies of Māra;
He is like a ruler because he acts with sovereign mastery in the city of the Buddha's Dharma;
He is like a fierce blaze because he completely incinerates beings' self-cherishing thoughts;
He is like a great cloud because he sends down the measureless rain of the sublime Dharma;
He is like the seasonal rains because he produces growth in the sprouts of all roots of faith;
He is like a ship captain because he guides others to the places where they may cross the ocean of Dharma;

> He is like a bridge because he enables others to cross over the ocean of *saṃsāra*.

It was in ways such as these that Megha praised Sudhana. Having produced joyous delight in all the bodhisattvas, he then sent forth from his mouth many different kinds of light that everywhere illuminated the worlds of the great trichiliocosm. After the beings in them encountered this light, all the dragons, spirits, and other such beings on up to the Brahma Heaven devas came to where Megha was, whereupon Megha, that great eminence, immediately used skillful means to teach, expound, and explain in detail for them the Syllabary Wheel Chapter's adorning Dharma gateway. After those beings heard these dharmas, they all became irreversible in their progress toward *anuttara-samyak-saṃbodhi*.

At this point, Megha again ascended to his original seat and spoke to Sudhana, saying:

> Son of Good Family, I have already acquired the "sublime sounds" *dhāraṇī* with which I can distinguish and know throughout the worlds of the great trichiliocosm all the deva languages as well as all the languages used by the dragons, *yakṣas*, *gandharvas*, *asuras*, *garuḍas*, *kiṃnaras*, *mahoragas*, humans, nonhumans, and Brahma Heaven devas. And just as this is true of the worlds within this great trichiliocosm, so too is this also true of the countless worlds throughout the ten directions which amount to as many as an ineffable-ineffable number of worlds.[74]
>
> Son of Good Family, I know only this Dharma gateway of the light of the bodhisattva's sublime sounds *dhāraṇī*. But, as for the bodhisattva-mahāsattvas:
>
> > Who are able to everywhere enter the ocean of all beings' many different kinds of perception, the ocean of their many different kinds of [linguistic] conventions, the ocean of their many different kinds of designations, and the ocean of their many different kinds of languages;
> >
> > Who are able to everywhere enter the explanations of the ocean of the deeply secret Dharma instructions, the explanations of the ocean of all ultimate Dharma instructions, the explanations of the ocean of Dharma instructions on the presence within but one objective condition of all objective conditions throughout all three periods of time, the explanations of the ocean of superior Dharma instructions, the explanations of the ocean of supremely superior Dharma instructions, the explanations of the ocean of different Dharma instructions, and the explanations of the ocean of all different Dharma instructions; and

Who are able to everywhere enter the ocean of all the world's mantra techniques, all of its realms of adornment with sounds, and all of its different syllabary wheels—

How could I be able to know of or be able to speak about such meritorious qualities as these?

Son of Good Family, traveling south from here, there is a village known as Vanavāsī or "Forest Abode" in which there is an elder known as Muktaka or "Liberated One." You should go there, pay your respects to him, and ask him:

How should a bodhisattva cultivate the bodhisattva practices?
How should a bodhisattva perfect the bodhisattva practices?
How should a bodhisattva accumulate the bodhisattva practices?
And how should a bodhisattva reflect upon the bodhisattva practices?

Because of the good spiritual guide, Sudhana the Youth developed deep reverential esteem for the dharma of all-knowledge, deeply established roots of pure faith in it, and deeply increased the benefit he derived from it. He then bowed down at Megha's feet and, with a flood of tears of sadness streaming down his face, he circumambulated him countless times as he gazed up at him in fond admiration. He then respectfully withdrew and departed.

5 – Muktaka

At that time, Sudhana the Youth:

Reflected on the radiance-adorned gateway of all bodhisattvas' *dhāraṇī* of unimpeded understanding;
Deeply entered the gateway of all bodhisattvas' ocean of languages;
Brought to mind all bodhisattvas' gateway of knowing the subtle skillful means for all beings;
Contemplated all bodhisattvas' gateway of the pure mind;
Perfected all bodhisattvas' gateway of the light of roots of goodness;
Purified all bodhisattvas' gateway of teaching beings;
Clearly understood all bodhisattvas' wisdom gateway by which they attract beings;
Strengthened all bodhisattvas' gateway of vast aspiration;
Held firmly to all bodhisattvas' gateway of supreme aspiration;
Purified all bodhisattvas' gateway of the many different forms of resolute faith; and
Reflected upon all bodhisattvas' gateway of the measureless mind of goodness.

His vows became steadfast, his mind became free of weariness, he donned every form of armor, and his vigor's determination became irreversible. He became possessed of indestructible faith and his resolve became as solid as vajra and as invincible as a *nārāyaṇa* stalwart.[75]

He preserved and retained the teaching of all his good spiritual guides and, in all spheres of experience, he acquired indestructible wisdom and the purified universal gateway. He was unimpeded in whatever he practiced. His wisdom light became so perfectly full that it everywhere illuminated everything. He achieved the complete fulfillment of the *dhāraṇī* light of all the grounds.

He completely understood the Dharma realm's various distinctions have nothing on which they depend and have no basis for their abiding, that they are possessed of a uniform non-duality, and that their inherent nature is pure even as they everywhere manifest their adornment. In whatever he practiced, he achieved a state of ultimate realization characterized by pure wisdom and freedom from all attachments.

With unimpeded knowledge, he knew the different dharmas throughout the ten directions and traveled to the different places throughout the ten directions without any physical weariness. He acquired a complete understanding of all karmic actions throughout the ten directions. There were none of the different buddhas throughout the ten directions that he did not directly see and he deeply entered all of the different times throughout the ten directions. The pure and sublime Dharma completely filled his mind, the universal wisdom samādhi brightly illuminated his mind, and his mind constantly and everywhere entered the sphere of uniform equality.

He was illuminated and touched by the Tathāgata's wisdom and the current flowing toward all-knowledge continued without interruption. Whether in body or mind, he never departed from the Buddha's Dharma. He was aided by the spiritual powers of all buddhas and was illuminated by the light of all *tathāgatas*. He perfected the great vows, his vow-generated bodies everywhere pervaded the web of all *kṣetras*, and the entire Dharma realm entered his own body.

Sudhana gradually traveled for twelve years until he reached the city of Vanavāsī where he searched all around for Muktaka the Elder. Once he encountered him, he made full reverential prostrations, stood up, pressed his palms together, and addressed him, saying:

O Ārya, because I am now able to meet a good spiritual guide, I have obtained a vast and excellent benefit. How is this so? As for good spiritual guides:

They are only rarely met;
They are only rarely heard;
They only rarely appear;
One is only rarely able to serve them;
One is only rarely able to draw near to them;
One is only rarely able to receive what they pass on;
One only rarely encounters them;
One is only rarely able to dwell together with them;
One is only rarely able to please them; and
One is only rarely able to follow them.

That I have now been able to meet him is an excellent benefit for me. O Ārya, I have already resolved to attain *anuttara-samyak-saṃbodhi*:

Because I wish to serve all buddhas;
Because I wish to meet all buddhas;
Because I wish to see all buddhas;
Because I wish to contemplate all buddhas;
Because I wish to know all buddhas;
Because I wish to realize all buddhas' uniform equality;
Because I wish to make the great vows of all buddhas;
Because I wish to fulfill all buddhas' great vows;
Because I wish to become equipped with all buddhas' wisdom light;
Because I wish to perfect all buddhas' many practices;
Because I wish to acquire all buddhas' spiritual superknowledges;
Because I wish to become equipped with all buddhas' powers;
Because I wish to acquire all buddhas' fearlessnesses;
Because I wish to hear all buddhas' Dharma;
Because I wish to receive all buddhas' Dharma;
Because I wish to uphold all buddhas' Dharma;
Because I wish to understand all buddhas' Dharma;
Because I wish to protect all buddhas' Dharma;
Because I wish to become of the same substance as the community of all bodhisattvas;[76]
Because I wish to possess roots of goodness that are the same as and no different from those of all bodhisattvas;
Because I wish to fulfill the *pāramitās* of all bodhisattvas;
Because I wish to perfect whatever all bodhisattvas cultivate;
Because I wish to make the pure vows of all bodhisattvas;

Because I wish to acquire the awesome spiritual qualities of all buddhas and bodhisattvas;
Because I wish to acquire the inexhaustible light of great wisdom of the Dharma treasury of all bodhisattvas;
Because I wish to acquire the vast treasury of all bodhisattvas' samādhis;
Because I wish to perfect all bodhisattvas' measureless and incalculable treasury of spiritual superknowledges;
Because I wish to use the treasury of great compassion to teach and train all beings so that they are all enabled to achieve the ultimate goal;
Because I wish to manifest the treasury of spiritual transformations;
Because I wish with my own mind to achieve sovereign mastery of the treasury of all sovereign masteries; and
Because I wish to enter the treasury of purity and use all the marks as adornments.

O Ārya, I have now come to the Ārya with such resolve, such intentions, such inclinations, such wishes, such hopes, such considerations, such veneration, such skillful means, such ultimate aims, and such humility. I have heard that the Ārya is well able to guide and instruct the entire community of bodhisattvas and that he is able to use skillful methods:

To explain what they can acquire;
To show their path;
To provide their bridge for crossing over;
To transmit their Dharma gateways;
To do away with the obstacles of confusion and inverted views;
To extract the arrows of perplexity;
To rend the net of doubts;
To illuminate the dense thicket of the mind;
To wash away the mind's defilements and turbidity;
To enable the mind to gain pristine purity;
To cause the mind to become clear and cool;
To rectify any flattery or deviousness in the mind;
To cut off the mind's involvement in *saṃsāra*;
To halt the mind's involvement in what is bad;
To loosen the mind's attachments;
To liberate the mind from its points of attachment;
To turn the mind away from its objects of defiled craving;
To enable one to quickly enter the realm of all-knowledge;
To enable one to quickly reach the city of the unexcelled Dharma;

To enable one to abide in the great compassion;
To enable one to abide in the great kindness;
To enable one to enter the bodhisattva practices;
To enable one to cultivate the gateways to samādhi;
To enable one to enter the stations of realization;
To enable one to contemplate the nature of dharmas;
To enable one to increase in strength; and
To enable one to cultivate the practices by which one maintains a mind of equal regard for everyone.

> I hope, O Ārya, that you will explain for me how a bodhisattva should train in the bodhisattva practices, how he should cultivate the bodhisattva path, how he may accord with what is to be cultivated and then swiftly acquire purity, and how he may swiftly acquire complete clarity of understanding.

At that time, by the power of his past roots of goodness, by the power of the Buddha's awesome spiritual power, and by the power of being borne in mind by Mañjuśrī the Youth, Muktaka the Elder immediately entered a bodhisattva samādhi gateway known as "the boundless revolving *dhāraṇī* of the universal integration of all buddha *kṣetras*." Once he had entered this samādhi, he acquired a purified body in which, within that very body, he revealed in each of the ten directions buddhas as numerous as the atoms in ten buddha *kṣetras* along with their buddha lands, their congregations, all their different kinds of light, and all their adornments.

He also revealed the past practices of those buddhas, the spiritual transformations wrought by their spiritual superknowledges, all their great vows, their path-assisting dharmas, their practices leading to emancipation, and their pure adornments. He also revealed therein those buddhas' realization of the universal and right enlightenment, their turning of the wheel of the sublime Dharma, and their teaching of beings.

All such phenomena as these were entirely and unimpededly revealed within his body, including all their different physical forms and characteristics and all their different sequences of appearance in the world. All of these were shown there in accordance with the manner in which they originally occurred and without any of these appearances being mixed together with any others. These included their many different lands, their many different congregations, their many different sites of enlightenment, and their many different kinds of adornments.

The buddhas who appeared therein manifested many different kinds of spiritual powers, established many different vehicles and paths, and showed many different approaches to establishing vows.

In some instances, they appeared as dwelling in a world's Tuṣita Heaven palace, accomplishing buddha works there. In other instances, they appeared as descending from a world's Tuṣita Heaven palace and then accomplishing buddha works. In this way, they were sometimes shown as dwelling in the womb, or as taking birth, or as dwelling in the palace, or as leaving the home life, or as going to the site of enlightenment, or as demolishing the armies of Māra, or as surrounded by devas and dragons, or as being requested to teach the Dharma by world leaders, or as turning the wheel of the Dharma, or as entering *parinirvāṇa*, or as having their *śarīra* relics divided up, or as having commemorative stupas and temples erected for them.

All of those *tathāgatas* were shown among beings, in the midst of all different kinds of congregations, in all different kinds of worlds, in all different kinds of rebirth destinies, and among those in all different kinds of clans, among those with all different kinds of dispositions, among those performing all different kinds of karmic actions, among those speaking all different kinds of languages, among those having all different kinds of faculties and natures, and among those beset by all different kinds of afflictions, latent tendencies, and habitual karmic propensities.

They were shown therein as abiding in extremely small congregations, in vast congregations, or as abiding in congregations an entire *yojana* wide, or as abiding in congregations ten *yojanas* wide, or as abiding in congregations as many *yojanas* wide as the number of atoms in an ineffable-ineffable number of buddha *kṣetras* in which, using all different kinds of spiritual superknowledges, all different kinds of phrasings, all different kinds of voices, all different kinds of Dharma gateways, all different kinds of complete-retention *dhāraṇī* gateways, all different kinds of eloquence gateways, oceans of all different kinds of truths of the *āryas*, and all different kinds of fearlessnesses, as they roared the lion's roar and spoke about beings' many different kinds of roots of goodness and many different kinds of mindfulness, as they transmitted the many different kinds of bodhisattva predictions, and as they explained the many different kinds of dharmas of the Buddha.

Sudhana the Youth was able to hear and take in all that was spoken by all those *tathāgatas*. He was also able to see all of those buddhas' and bodhisattvas' inconceivable samādhis and spiritual transformations.

At that time, Muktaka the Elder emerged from samādhi and spoke to Sudhana the Youth, saying:

> Son of Good Family, I have already entered and emerged from the liberation gateway of the Tathāgata's unimpeded adornments. Son of Good Family, when I enter and emerge from this liberation gateway, I immediately see off to the east, in the Jambūnada Golden Light World, Sovereign Dragon King Tathāgata, the Arhat, the One of Right and Universal Enlightenment, surrounded by a congregation headed by Vairocana Treasury Bodhisattva.
>
> I also see off to the south, in the Swift Powers World, Universal Fragrance Tathāgata, the Arhat, the One of Right and Universal Enlightenment, surrounded by a congregation headed by Mind King Bodhisattva.
>
> I also see off to the west, in the Fragrant Light World, Sumeru Lamp King Tathāgata, the Arhat, the One of Right and Universal Enlightenment, surrounded by a congregation headed by Unimpeded Mind Bodhisattva.
>
> I also see off to the north, in the Kaṣāya Banner World, Indestructible Vajra Tathāgata, the Arhat, the One of Right and Universal Enlightenment, surrounded by a congregation headed by Heroic Vajra Steps Bodhisattva.
>
> I also see off to the northeast, in the All Supremely Marvelous Jewels World, Eye Beholding the Realm of the Inapprehensible Tathāgata, the Arhat, the One of Right and Universal Enlightenment, surrounded by a congregation headed by Skillful Transformations of the Inapprehensible Bodhisattva.
>
> I also see off to the southeast, in the Fragrant Flame and Sound World, Fragrant Lamp Tathāgata, the Arhat, the One of Right and Universal Enlightenment, surrounded by a congregation headed by Vajra Flaming Wisdom Bodhisattva.
>
> I also see off to the southwest, in the Universally Radiant Wisdom Sun World, Dharma Realm Wheel Banner Tathāgata, the Arhat, the One of Right and Universal Enlightenment, surrounded by a congregation headed by Banner Displaying All Transformations Bodhisattva.
>
> I also see off to the northwest, in the Universally Pure World, All Buddha Jewels' Lofty and Supreme Banner Tathāgata, the Arhat, the One of Right and Universal Enlightenment, surrounded by a congregation headed by Dharma Banner King Bodhisattva.

I also see off in the direction of the zenith, in the Buddhas' Endless Sequential Appearances World, Banner of Boundless Perfectly Fulfilled Wisdom Light Tathāgata, the Arhat, the One of Right and Universal Enlightenment, surrounded by a congregation headed by Dharma Realm Gateway Banner King Bodhisattva.

I also see off in the direction of the nadir, in the Buddha Light World, Unimpeded Wisdom Banner Tathāgata, the Arhat, the One of Right and Universal Enlightenment, surrounded by a congregation headed by Banner King of All Worlds' Kṣetras Bodhisattva.

Son of Good Family, in each of the ten directions, I see *tathāgatas* such as these as numerous as the atoms in ten buddha *kṣetras*. Those *tathāgatas* do not come here to this place nor do I go to where they are located. If I wish to see Amitābha Tathāgata from the World of Bliss, then, in response to such a wish, I immediately see him. So too, if I wish to see the Sandalwood World's Vajra Radiance Tathāgata, the Sublime Fragrance World's Jewel Radiance Tathāgata, the Lotus Flower World's Jeweled Lotus Radiance Tathāgata, the Marvelous Gold World's Quiescent Light Tathāgata, the Sublime Joy World's Unshakable Tathāgata, the Fine Abiding World's Lion Tathāgata, the Mirror Light World's Lunar Enlightenment Tathāgata, or the Jeweled Lion Adornment World's Vairocana Tathāgata, then, in every case, I immediately see all the *tathāgatas* such as these.

In so doing, those *tathāgatas* do not come here, nor does my body go there to pay respects to them. I realize that all buddhas as well as my mind are all like a dream. I realize that all buddhas are like reflected images and that my mind is like the water [in which they are reflected]. I realize that all buddhas' forms and features as well as my own mind are all like conjured illusions. I realize that all buddhas on the one hand and my mind on the other—these are all like mere echoes. In this way, I realize that recollections such as these as well as the buddhas that are seen—they all arise from one's own mind.

Son of Good Family, you should realize that the bodhisattva's cultivation of the Buddha's dharmas, his purification of the buddha *kṣetras*, his accumulation of the marvelous practices, his training of beings, his generation of the great vows, his entry into the inconceivable liberation gateway of wandering and sporting with sovereign mastery in all-knowledge, his acquisition of the Buddha's bodhi, his manifestation of the great spiritual superknowledges, his going everywhere throughout the ten directions of the Dharma realm, and his use of subtle wisdom in everywhere entering all kalpas—all phenomena such as these arise from one's own mind.

Therefore, Son of Good Family:

One should use good dharmas to support one's mind;
One should use the waters of Dharma to moisten one's mind;
One should purify one's mind in the spheres of experience;
One should use vigor to fortify one's mind;
One should use patience to broaden one's mind;
One should use realizations of wisdom to enable one's mind to become immaculately pure;
One should use wisdom to clarify and sharpen one's mind;
One should use the Buddha's sovereign masteries to open and develop one's mind;
One should use the Buddha's equal regard for everyone to make one's mind vast in its scope; and
One should use the Buddha's ten powers to illuminate and investigate one's mind.

Son of Good Family, I have only achieved entry into and emergence from this liberation gateway of the Tathāgata's unimpeded adornments. As for the bodhisattva-mahāsattvas:

Who have acquired unimpeded wisdom;
Who abide in unimpeded practices;
Who have attained the samādhi in which one always sees all buddhas;
Who have attained the samādhi in which one does not reside beyond nirvāṇa's threshold and completely understands this samādhi's realm of the universal gateway;
Who abide in the uniform equality of all dharmas of the three periods of time;
Who are able to skillfully divide their bodies and go everywhere in all *kṣetras*;
Who abide in all buddhas' realm of uniform equality;
Who make all the realms of the ten directions manifest directly before them;
Who have nothing they do not completely understand through their wise contemplation; and
Who manifest within their own bodies the creation and destruction of all worlds and yet never generate any dualistic perceptions with respect to their own bodies and all worlds—

As for such marvelous practices as these, how could I know of or be able to speak about them?

Son of Good Family, traveling south from here to the very boundary of Jambudvīpa, there is a country known as Milaspharaṇa in which there is a bhikshu known as Sāgaradhvaja or "Ocean Banner." You should go there, pay your respects to him, and ask him how a bodhisattva should train in the bodhisattva practices and how he should cultivate the bodhisattva path.

Sudhana the Youth then bowed down in reverence at the feet of Muktaka the Elder, circumambulated him to his right as he gazed up at him, proclaimed his praises, and thought of him with fond longing as tears of sadness flowed down his face. He then single-mindedly brought to mind:

Reliance on the good spiritual guides;
Service to the good spiritual guides;
Reverence for the good spiritual guides;
That it is because of the good spiritual guides that one may attain the cognition of all-knowledge;
Refraining from opposition to the good spiritual guides;
Refraining from any flattery or deception in one's thoughts about the good spiritual guides;
Always mentally complying with the good spiritual guides;
Conceiving of the good spiritual guides as like a kindly mother due to whom one abandons all nonbeneficial dharmas; and
Conceiving of the good spiritual guides as like a kindly father due to whom one produces all good dharmas.

He then respectfully withdrew and departed.

6 – Sāgaradhvaja

At that time, Sudhana the Youth single-mindedly focused his right mindfulness on the teachings of that elder and contemplated the teachings of that elder:

He recollected his inconceivable gateways to bodhisattva liberation;
He reflected upon his inconceivable bodhisattva wisdom light;
He deeply entered his inconceivable gateways to the Dharma realm;
He progressed into his inconceivable gateways to the bodhisattva's universal penetration;
He clearly saw his inconceivable spiritual transformations of the *tathāgatas*;
He completely understood his inconceivable pervasive entry into the buddha *kṣetras*;
He distinguished among his inconceivable adornments with the Buddha's powers;
He reflected upon his inconceivable bodhisattva samādhis and liberations as well as his spheres of experience and stages [of the path];

He gained a complete comprehension of his inconceivable and ultimately unimpeded presence in different worlds;
He cultivated his possession of the bodhisattva's inconceivably strong determination; and
He made his inconceivable great bodhisattva vows and pure karmic works.

He then gradually traveled southward to the borderlands of Jambudvīpa, to the village of Mali where he searched all around for Sāgaradhvaja Bhikshu. He then saw him alongside his meditation walkway where, sitting in the lotus posture, he had entered samādhi. He had left behind outward and inward breathing, he had become free of discriminating thought and awareness, and his body remained calm and motionless.

From the bottom of his feet, he was sending forth countless groups of hundreds of thousands of *koṭīs* of elders, lay disciples, and brahmans, all of whose bodies were graced with all different kinds of adornments and all of whom wore jeweled crowns on their heads and had gleaming jewels set in their topknots. They all went forth everywhere throughout all the worlds of the ten directions in which they sent down a rain of all kinds of jewels, all kinds of necklaces, all kinds of robes, all kinds of food and beverages that accorded with the Dharma and were supreme in their flavors, all kinds of flower blossoms, all kinds of garlands, all types of incense, all sorts of perfumes, and all kinds of other desirable and delightful life-enhancing gifts. They everywhere rescued and gathered in all the poor and destitute beings and comforted all the beings who were tormented by sufferings. They then caused them all to be delighted, to acquire purified minds, and to attain complete success in the path to unexcelled bodhi.

From both of his knees, he sent forth countless groups of hundreds of thousands of *koṭīs* of *kṣatriya*s and brahmans, all of whom were possessed of sharp intelligence and all of whom, in their many different physical appearances, their many different physical forms, and their many different types of robes, were possessed of the most marvelous adornments. They went forth everywhere throughout all worlds of the ten directions in which, using pleasing words and joint endeavors, they attracted the many beings, in particular bringing sufficiency to the poor, bringing cures to the sick, bringing security to the endangered, halting threats to those in fear, and bringing happiness to those beset by suffering and despair. They also used skillful means by which they exhorted and guided them and caused them to abandon evil and securely establish themselves in good dharmas.

From his waist, he sent forth countless rishis just as numerous as beings themselves, some of whom wore robes made of grasses or robes made of tree bark and all of whom carried ablution pitchers. Serene in their deportment, they traveled around everywhere, going and coming throughout the worlds of the ten directions in which, from up in the sky, they used the sublime voice of a buddha to praise the Tathāgata and expound on all dharmas. In some cases, they expounded on the path of *brahmacarya*,[77] thereby causing beings to practice it and train their sense faculties. In some cases, they spoke of all dharmas' absence of any inherently existent nature, thereby causing beings to meditate on it and thus develop wisdom. In some cases they expounded on the principles contained in the world's treatises. Or then again, they offered instruction in attaining the wisdom of all-knowledge and the skillful means for gaining emancipation, thereby causing beings to follow the appropriate sequences for cultivating their own karma.

From both sides of his body, he sent forth an inconceivable number of dragons and an inconceivable number of dragon maidens who manifested all of the dragons' inconceivable spiritual transformations by sending down rains from:

Inconceivably many clouds of incense;
Inconceivably many clouds of flowers;
Inconceivably many clouds of garlands;
Inconceivably many clouds of jeweled canopies;
Inconceivably many clouds of jeweled banners;
Inconceivably many clouds of marvelous jeweled adornments;
Inconceivably many clouds of immense *maṇi* jewels;
Inconceivably many clouds of jewel necklaces;
Inconceivably many clouds of jeweled seats;
Inconceivably many clouds of jeweled palaces;
Inconceivably many clouds of jeweled lotus flowers;
Inconceivably many clouds of jeweled crowns;
Inconceivably many clouds of devas; and
Inconceivably many clouds of celestial nymphs.

These were present everywhere in the sky where they served as adornments. They filled all worlds throughout the ten directions where they were presented as offerings in the congregations of all buddhas and caused all the beings there to feel joyous delight.

From the *svastika* mark on the front of his chest, he sent forth countless hundreds of thousands of *koṭīs* of *asura* kings, all of whom manifested their sovereign mastery of the powers of conjuration with which they caused hundreds of worlds to all be seized by a great quaking movement, they caused the waters of all the oceans to spontaneously leap up as if boiling, and they caused the peaks of all the kings of mountains to knock against each other. Of all the heavens' palaces, there were none not shaken, of all the *māras'* light, there was none not obscured, and of all the armies of *māras*, there were none not vanquished.

This everywhere caused beings to relinquish their thoughts of arrogance, to rid themselves of angry or malicious thoughts, to smash their mountains of afflictions, to cease their dealing in the many kinds of evil dharmas, to increase their devotion to noncontentiousness, and to become forever joined in harmony and goodness.

In addition, they used the power of their conjurations to awaken beings, doing so:

By enabling them to extinguish the evil of karmic offenses;
By enabling them to fear existence in *saṃsāra;*
By enabling them to escape from all rebirth destinies;
By enabling them to abandon defiling attachments;
By enabling them to abide in the resolve to attain unexcelled bodhi;
By enabling them to cultivate all the bodhisattva practices;
By enabling them to abide in all the *pāramitās;*
By enabling them to enter into all the bodhisattva grounds;
By enabling them to contemplate all the gateways to the sublime Dharma; and
By enabling them to know all the skillful means of all buddhas.

Their endeavors such as these occurred everywhere throughout the Dharma realm.

Then, for those who should gain liberation through the teachings of the two vehicles, he sent forth from his upper back countless hundreds of thousands of *koṭīs* of *śrāvaka* disciples and *pratyekabuddhas* [who taught those beings in these ways]:

For those attached to the existence of a self, they taught the nonexistence of a self;
For those attached to the conception of permanence, they taught the impermanence of all conditioned things;
For those inclined to lust, they taught the meditation on impurity;[78]
For those inclined toward hatred, they taught meditation on the mind of loving-kindness;
For those inclined to delusion, they taught meditation on causal origination;

For those equally inclined to all of the afflictions, they taught the dharma of maintaining states of mind consistent with wisdom;
For those who delighted in attachment to their spheres of experience, they taught the dharma of the nonexistence of anything whatsoever;[79] and
For those who delighted in attachment to stations [of cultivation] characterized by quiescence, they taught the dharma of vowing to everywhere benefit all beings.

Their endeavors such as these occurred everywhere throughout the Dharma realm.

From both of his shoulders, he sent forth countless hundreds of thousands of *koṭīs* of *yakṣa* and *rākṣasa* kings who manifested in all different kinds of forms with all different kinds of appearances, some tall, some short, all of them fearsome. Surrounded by measurelessly large retinues, they served as guardians for all beings devoted to doing good deeds as well as for all of the worthies and *āryas* and the congregations of bodhisattvas whether they were still on the verge of reaching the stages of right abiding or had already reached the stages of right abiding.[80]

Some of them manifested as vajra-wielding spirits who guarded buddhas and the abodes of buddhas or manifested as those who everywhere guarded those in all worlds. Where there were those living in fear, they caused them to attain peace and security. Where there were those afflicted by sickness, they caused them to be cured. Where there were those tormented by sufferings, they caused them to avoid them. Where there were those who had committed evil deeds, they caused them to renounce them and repent of them. Where there were those beset by disastrous misfortunes, they caused those circumstances to disappear.

In ways such as these, they benefited all beings and enabled them all to abandon the wheel of *saṃsāra* and turn the wheel of right Dharma.

From his belly, he sent forth countless hundreds of thousands of *koṭīs* of *kiṃnara* kings, each of whom was surrounded by retinues of countless *kiṃnara* maidens. He also sent forth countless hundreds of thousands of *koṭīs* of *gandharva* kings, each of whom was surrounded by retinues of countless *gandharva* maidens. They each:

Played countless hundreds of thousands of types of celestial music;
Sang the praises of the true nature of all dharmas;
Sang the praises of all buddhas;
Sang the praises of resolving to attain bodhi;

Sang the praises of cultivating the bodhisattva practices;
Sang the praises of all buddhas' gateways to realizing right enlightenment;
Sang the praises of all buddhas' gateways to turning the Dharma wheel;
Sang the praises of all buddhas' gateways to the manifestation of spiritual transformations;
Revealed and expounded on all buddhas' gateways to *parinirvāṇa*;
Revealed and expounded on the gateways to preserving and protecting all buddhas' teachings;
Revealed and expounded on the gateways to delighting all beings;
Revealed and expounded on the gateways to the purification of all buddha *kṣetras*;
Revealed and expounded on the gateways to revealing all of the sublime dharmas;
Revealed and expounded on the gateways to abandoning all obstacles; and
Revealed and expounded on the gateways to producing all roots of goodness.

Their [actions] such as these occurred everywhere throughout the ten directions of the Dharma realm.

From his mouth,[81] he sent forth hundreds of thousands of *koṭīs* of wheel-turning sage kings fully endowed with their seven treasures and surrounded by their fourfold armies:

They emanated the light of great relinquishing and rained down countless jewels so that all who were poor and destitute became sufficiently endowed with wealth and were caused to forever cut off the practice of taking what has not been given;
They relinquished countless hundreds of thousands of beautiful female attendants, doing so with no thoughts of attachment, thereby causing beings to cut off the practice of sexual misconduct;
They caused beings to bring forth thoughts of loving-kindness and refrain from cutting short the lives of others;
They caused beings to ultimately always engage in truthful speech and refrain from false, devious, and nonbeneficial discourse;
They caused beings to adopt speech intended to attract others and refrain from speech conducive to estrangement;
They caused beings to practice gentle speech and refrain from harsh and evil speech;
They caused beings to always speak with profound, definite, and clear meaning while refraining from the use of meaningless and frivolous discourse;

They spoke on having but little desire, thereby causing beings to do away with lust and have minds free of defilements;

They spoke on the great compassion, thereby causing beings to do away with anger and purify their minds; and

They spoke on the ultimate truth, thereby causing beings to contemplate all dharmas, deeply penetrate causes and conditions, thoroughly understand the principles of the truths, extract the thorns of wrong views, smash the mountain of doubts, and do away with all obstacles.

Their endeavors such as these filled the entire Dharma realm.

From his eyes, he sent forth countless hundreds of thousands of *koṭīs* of suns that completely illuminated all the great hells and all the wretched destinies and enabled those within them to leave behind their sufferings. They also illuminated all the regions in those worlds and dispelled the darkness there. They also illuminated all beings throughout the ten directions and enabled them to leave behind the cataracts of their delusions.

They emanated pure light into defiled and turbid worlds, emanated yellow-gold light into silver worlds, emanated silver-colored light into yellow-gold worlds, emanated crystal-colored light into *vaiḍūrya* worlds, emanated *vaiḍūrya*-colored light into crystal worlds, emanated carnelian-colored light into *musāragalva* worlds, emanated *musāragalva*-colored light into carnelian worlds, emanated the colored light from solar-core sovereign *maṇi* jewels into *indranīla* sapphire worlds, emanated the colored light from *indranīla* sapphires into solar-core sovereign *maṇi* jewel worlds, emanated the colored light from moonlight net core sovereign *maṇi* jewels into red true pearl worlds, emanated the colored light from red true pearls into moonlight net core sovereign *maṇi* jewel worlds, emanated light the color of all different kinds of jewels into worlds consisting of but one type of jewel, emanated light the color of but one jewel into worlds consisting of many different kinds of jewels, illuminated the dense thickets of all beings minds, enabled the accomplishment[82] of beings' countless works, adorned the realms in all worlds, and enabled the minds of all beings to become clear and cool and filled with immense delight. Their endeavors such as these filled the entire Dharma realm.

From the white hair mark between his brows, he emanated countless hundreds of thousands of *koṭīs* of Śakras, lords of the devas, all of whom exercised sovereignty in all realms. The light from the *maṇi* jewels set in their topknots illuminated all the heavenly palaces, caused all the Sumerus, the kings of all mountains, to quake, caused all the great congregations of devas to awaken, praised the power of merit, spoke about the power of wisdom, stimulated the power of their delight, sustained the power of their resolve, purified their power of mindfulness, strengthened the power of their resolve to attain bodhi, praised delight in seeing the Buddha, thus causing the elimination of worldly desires, praised delight in hearing the Dharma, thus causing weariness with worldly spheres of experience, and praised delight in contemplative wisdom, thus causing the severance of worldly defilements. This brought an end to warring with the *asuras*, brought about the severance of affliction-ridden disputation, extinguished thoughts fearful of death, inspired vows to quell the *māras*, proliferated the establishment of right Dharma as solid as Sumeru, the king of mountains, and facilitated the accomplishment[83] of all works undertaken by beings. Their endeavors such as these occurred everywhere throughout the Dharma realm.

From his forehead, he emanated countless hundreds of thousands of *koṭīs* of Brahma Heaven devas whose forms and appearances were handsome and without peer anywhere in the world. Their awesome deportment was serene and their voices were beautiful and sublime. They encouraged the buddhas to speak the Dharma, praised the meritorious qualities of the buddhas, caused all the bodhisattvas to feel delighted, and were able to bring about the accomplishment[84] of beings' countless works everywhere throughout the worlds of the ten directions.

From the top of his head, he emanated congregations of bodhisattvas as numerous as the atoms in countless buddha *kṣetras*, all of whom had the major marks and the secondary characteristics adorning their bodies. They all emanated boundless light and taught the many different kinds of practices, that is to say:

They praised giving, thereby causing beings to relinquish miserliness and encounter worlds adorned with the many kinds of marvelous jewels;

They proclaimed the praises of the meritorious qualities of upholding the moral precepts, thereby causing beings to forever cut off the many kinds of evil and abide in the bodhisattva's precepts of great kindness and compassion;

They taught that all stations of existence are like a dream;

They taught that all sensual pleasures are flavorless, thereby causing beings to escape the bonds of the afflictions;

They taught the power of patience, thereby causing beings' minds to acquire sovereign mastery in all dharmas;

They praised the [Buddha's] golden-colored body, thereby causing beings to abandon the defilement of hatred, take up the counteractive practices, and cut off rebirths in the path of the animals;

They praised the practice of vigor, thereby causing them to leave worldly neglectfulness far behind and diligently cultivate the countless sublime dharmas;

They also praised *dhyāna pāramitā* for their sakes, thereby causing them to acquire sovereign mastery over all their thoughts;

They also expounded on *prajñāpāramitā* and explained right views for their sakes, thereby causing beings to delight in the masterful exercise of wisdom and in the elimination of the poison of wrong views;

They also expounded for their sakes on adapting to all the different endeavors occurring in the world, thereby enabling beings to freely take on births in all the rebirth destinies even though they have already escaped *saṃsāra;*

They also manifested spiritual transformations for their sakes and taught sovereign mastery over the length of one's life span, thereby causing beings to make the great vows;

They also expounded for their sakes on the successful development of the power of the complete-retention *dhāraṇīs*, on the power of bringing forth great vows, on the power of purifying samādhis, and on the power of sovereign mastery in taking on rebirths; and

They also expounded for their sakes on the many different kinds of knowledge, namely:

The knowledge that everywhere knows beings' faculties;

The knowledge that everywhere knows all their mental activity;

The knowledge that everywhere knows the Tathāgata's ten powers; and

The knowledge that everywhere knows all buddhas' sovereign masteries.

Their endeavors such as these occurred everywhere throughout the Dharma realm.

From the very summit of his head, he sent forth countless hundreds of thousands of *koṭīs* of *tathāgata* bodies. Their bodies were peerless and purely adorned with all the major marks and secondary signs. Their awesome radiance was gloriously bright, making them appear like mountains of real gold. Their countless light rays everywhere illuminated the ten directions and emanated marvelous sounds that, filling the entire Dharma realm, revealed the measureless powers of the great spiritual superknowledges.

They rained down the Dharma rains for the sake of everyone in the world, doing so in these ways:

For the sake of bodhisattvas sitting in the sites of enlightenment, they rained down the Dharma rain of the universal realization of equality;

For the sake of bodhisattvas at the stage of the crown-anointing consecration, they rained down the Dharma rain of entry into the universal gateway;

For the sake of bodhisattvas at the stage of the Dharma prince, they rained down the Dharma rain of universal adornment;

For the sake of bodhisattvas at the stage of the pure youth, they rained down the Dharma rain of mountain-like solidity;

For the sake of bodhisattvas at the stage of irreversibility, they rained down the Dharma rain of the oceanic treasury;

For the sake of bodhisattvas at the stage of realization of right resolve, they rained down the Dharma rain of universal spheres of experience;

For the sake of bodhisattvas at the stage of complete repletion in skillful means, they rained down the Dharma rain of the inherent nature gateway;

For the sake of bodhisattvas at the stage of nobility, they rained down the Dharma rain of adaptation to the world;

For the sake of bodhisattvas at the stage of cultivation, they rained down the Dharma rain of universal compassionate sympathy;

For the sake of bodhisattvas at the stage of beginning training, they rained down the Dharma rain of treasury accumulation;

For the sake of bodhisattvas at the stage of initial generation of the resolve, they rained down the Dharma rain of the attraction of beings;

For the sake of bodhisattvas at the stage of resolute faith, they rained down the Dharma rain of the universal manifestation of endless spheres of experience;

For the sake of form realm beings, they rained down the Dharma rain of the universal gateway;

For the sake of Brahma Heaven devas, they rained down the Dharma rain of the universal treasury;

For the sake of the Paranirmita Vaśavartin Heaven devas, they rained down the Dharma rain of the generation of powers;

For the sake of the hordes of *māras*, they rained down the Dharma rain of the banner of the mind;

For the sake of Transformational Bliss Heaven devas, they rained down the Dharma rain of pure mindfulness;

For the sake of the Tuṣita Heaven devas, they rained down the Dharma rain of the generation of resolve;

For the sake of the Yāma Heaven devas, they rained down the Dharma rain of joyous delight;
For the sake of the Trāyastriṃśa Heaven devas, they rained down the Dharma rain of the swift adornment of the realm of empty space;
For the sake of the *yakṣa* kings, they rained down the Dharma rain of joyous delight;
For the sake of the *gandharva* kings, they rained down the Dharma rain of the vajra wheel;
For the sake of the *asura* kings, they rained down the Dharma rain of great spheres of experience;
For the sake of the *garuḍa* kings, they rained down the Dharma rain of boundless light;
For the sake of the *kiṃnara* kings, they rained down the Dharma rain of wisdom supreme throughout all worlds;
For the sake of the human kings, they rained down the Dharma rain of the absence of pleasure-based attachments;
For the sake of the dragon kings, they rained down the Dharma rain of banners of joyous delight;
For the sake of the *mahoraga* kings, they rained down the Dharma rain of the great cessation;
For the sake of the beings in the hells, they rained down the Dharma rain of adornment with right mindfulness;
For the sake of the animals, they rained down the Dharma rain of the treasury of wisdom;
For the sake of beings in the realms of King Yāma, they rained down the Dharma rain of fearlessness; and
For the sake of beings dwelling in the stations beset by the difficulties,[85] they rained down the Dharma rain of universal comfort.

They thereby enabled them all to enter the congregations of the worthies and *āryas*. Their endeavors such as these filled the entire Dharma realm.

From every one of the pores of his body, Sāgaradhvaja Bhikshu emitted nets of light rays as numerous as the atoms in an *asaṃkhyeya* of buddha *kṣetras* and every one of those nets of light rays included *asaṃkhyeyas* of forms and appearances, *asaṃkhyeyas* of adornments, *asaṃkhyeyas* of spheres of experience, and *asaṃkhyeyas* of karmic deeds that completely filled the ten directions of the entire Dharma realm.

At that time, Sudhana the Youth single-mindedly contemplated Sāgaradhvaja Bhikshu and felt deep admiration for him, whereupon:

He brought to mind his samādhis and liberations;
He contemplated his inconceivable bodhisattva samādhis;

- He contemplated his ocean of inconceivable skillful means devoted to benefiting beings;
- He contemplated his inconceivable gateways of effortless universal adornment;
- He contemplated his pure knowledge regarding the adornments of the Dharma realm;
- He contemplated his knowledge regarding receiving the Buddha's empowerments;
- He contemplated his generation of the bodhisattva's powers of sovereign mastery;
- He contemplated his strengthening of the power of the bodhisattva's great vows; and
- He contemplated his broadening of the power of the bodhisattva's practices.

In this way, he stood there, meditatively contemplating him for one day and one night, and then on through seven days and seven nights, a half month, a month, and then for six months in all. He then continued doing so for an additional six days, after which Sāgaradhvaja Bhikshu arose from samādhi. Sudhana the Youth then praised him, saying:

O Ārya, this is so rare and extraordinary:

- A samādhi such as this is the most extremely profound;
- A samādhi such as this is the most vast;
- A samādhi such as this has a measureless sphere of experience;
- A samādhi such as this has inconceivable spiritual powers;
- A samādhi such as this has incomparable radiance;
- A samādhi such as this has countless adornments;
- A samādhi such as this has indomitable awesome power;
- A samādhi such as this has impartial spheres of experience;
- A samādhi such as this everywhere illuminates the ten directions; and
- A samādhi such as this bestows unlimited benefit because it is able to extinguish the measureless suffering of all beings, which is to say:
  - Because it is able to cause all beings to leave behind the suffering of poverty;
  - Because it allows them to escape from the hells;
  - Because it allows them to avoid rebirth in the animal realm;
  - Because it closes the gates to the difficulties;[86]
  - Because it opens the paths to rebirth among humans and devas;

Because it causes joy and bliss for the beings in the human and deva realms;
Because it causes them to cherish and delight in the spheres of experience encountered in the *dhyānas;*
Because it is able to increase their happiness in conditioned existence;
Because it is able to reveal the bliss of escaping the stations of existence;
Because it is able to lead beings to resolve to attain bodhi;
Because it is able to cause them to increase the practices that produce merit and wisdom;
Because it is able to cause them to increase the mind of great compassion;
Because it is able to cause them to produce the power of great vows;
Because it is able to cause them to completely understand the bodhisattva path;
Because it is able to cause them to acquire the adornment of ultimate wisdom;
Because it is able to cause them to enter the realm of the Great Vehicle;
Because it is able to completely illuminate the practices of Samantabhadra;
Because it is able to cause them to attain the wisdom light of the bodhisattva grounds;
Because it is able to cause them to perfect all of the bodhisattva vows and practices; and
Because it is able to cause them to become securely established in the realm of the wisdom of all-knowledge.

O Ārya, please tell me: What is the name of this samādhi?

Sāgaradhvaja Bhikshu replied:

Son of Good Family, this samādhi is known as "the universal eye acquired through equanimity." It is also known as "the pure light of the realm of *prajñāpāramitā*" and as "the gateway of universal adornment and purification."

Son of Good Family, it is due to my cultivation of *prajñāpāramitā* that I have acquired this universal adornment and purification samādhi as well as a hundred myriads of *asaṃkhyeyas* of other such samādhis.

Sudhana the Youth then said, "O Ārya, are the spheres of experience of this samādhi ultimately only like these?"

Sāgaradhvaja replied:

Son of Good Family, when one enters this samādhi:

One is unimpeded in completely knowing all worlds;
One is unimpeded in going to visit all worlds;
One is unimpeded in going beyond all worlds;
One is unimpeded in the adornment of all worlds;
One is unimpeded in the improvement of all worlds;
One is unimpeded in the purification of all worlds;
One is unimpeded in seeing all buddhas;
One is unimpeded in contemplating all buddhas' vast awesome virtue;
One is unimpeded in knowing all buddhas' sovereign mastery of the spiritual powers;
One is unimpeded in realizing all buddhas' vast powers;
One is unimpeded in entering the ocean of all buddhas' meritorious qualities;
One is unimpeded in receiving the countless sublime dharmas of all buddhas;
One is unimpeded in entering the cultivation of the marvelous practices in the Dharma of all buddhas;
One is unimpeded in realizing all buddhas' equal knowledge in turning the wheel of Dharma;
One is unimpeded in entering the ocean of all buddhas' congregations;
One is unimpeded in contemplating the Dharma of the buddhas of the ten directions;
One is unimpeded in using the great compassion to gather in the beings of the ten directions;
One is unimpeded in always filling the ten directions with the great kindness;
One is unimpeded in remaining mentally insatiable in seeing the buddhas of the ten directions;
One is unimpeded in entering the ocean of all beings;
One is unimpeded in knowing the ocean of all beings' faculties; and
One is unimpeded in knowing the different capacities for knowledge of all beings' faculties.

Son of Good Family, I know only this one "light of *prajñāpāramitā*" samādhi. As for the bodhisattvas:

Who have entered the ocean of wisdom;
Who have purified the sphere of the Dharma realm;

Who have a penetrating knowledge of the destinies [to which all dharmas lead];[87]
Who pervade countless *kṣetras*;
Who have achieved sovereign mastery of the complete-retention *dhāraṇīs*;
Who have purified the samādhis;
Whose spiritual superknowledges are vast;
Whose eloquence is inexhaustible;
Who skillfully explain the grounds; and
Who are refuges for beings—

How could I know their marvelous practices, explain[88] their meritorious qualities, comprehend what they practice, understand their spheres of experience, fathom their vow power, enter their essential gateways, acquire a penetrating comprehension of their realizations, speak about their aspects of the path, abide in their samādhis, see their minds' spheres of cognition, or acquire their wisdom of uniform equality?

Son of Good Family, traveling south from here, there is an abode known as Samudravetāḍī or "Ocean Tides," in which there is a park known as Samantavyūha or "Universal Adornment." There is an *upāsikā* in that park known as Āśā. You should go find her and ask, "How should one train in the bodhisattva practices?" and "How should one cultivate the bodhisattva path?"

Then, in the presence of Sāgaradhvaja Bhikshu, Sudhana the Youth, had acquired the solid body, had gained the wealth of sublime Dharma, had entered the deep spheres of experience, had developed brightly penetrating wisdom, had entered brilliantly luminous samādhis, had come to dwell in pure understanding,[89] and had perceived the extremely profound Dharma. His mind then dwelt securely in the pure gateways and the light of his wisdom filled the ten directions. His mind was filled with delight and he was overcome with measureless joy.

He then prostrated himself in reverence at the feet of Sāgaradhvaja Bhikshu and circumambulated him countless times as he gazed up at him respectfully, pondered and contemplating him, sighed with admiration, bore his name in mind, envisioned his countenance and demeanor, recollected the sound of his voice, and thought about his samādhi, his great vows, and the domain of his practice. Then, having received the pure light of his wisdom, he respectfully took his leave and traveled on.

7 – Āśā

At that time, having received the powers bestowed by the good spiritual guide, Sudhana the Youth relied on the good spiritual guide's instruction, recalled the good spiritual guide's words, and felt deep affection for the good spiritual guide. He then had this thought: "It is because of the good spiritual guide that I have been enabled to see the Buddha and it is because of the good spiritual guide that I have been enabled to hear the Dharma. The good spiritual guide is my master teacher, for it is he who has shown and guided me in the Buddha's Dharma. The good spiritual guide is my very eyes, for it is he who has enabled me to see the Buddha as comparable to empty space. And the good spiritual guide is my bridge, for it is he who has enabled me to enter the lotus flower pond of the buddhas, the *tathāgatas*."

He then gradually traveled southward until he reached the place known as Ocean Tides where he saw Universal Adornment Park surrounded by a perimeter wall made of the many kinds of jewels. In it there were:

All kinds of jeweled trees arranged in beautifying rows;
All kinds of jeweled blossoming trees raining down many kinds of marvelous blossoms that scattered across its grounds;
All kinds of jeweled incense trees the fragrant vaporous mists from which everywhere scented the air throughout the ten directions;
All kinds of jeweled garland trees that rained down large garlands of jewels that hung down in place after place;
All kinds of sovereign *maṇi* jewel trees that rained down immense *maṇi* jewels that were spread about everywhere, completely covering those grounds;
All kinds of jeweled robe trees that rained down the many different colors of robes that, appearing in response to what was needed, were spread around everywhere;
All kinds of musical trees that, when blown and moved by the breeze, produced sounds that were more beautiful than heavenly music; and
All kinds of adornment-bearing trees, each of which rained down precious, unique, and marvelous objects of amusement that were spread about in place after place as adornments.

Its grounds were immaculate and free of either high or low places. Within it, there were hundreds of myriads of temple halls composed of immense *maṇi* jewels, hundreds of myriads of towers covered with *jambūnada* gold, hundreds of myriads of palaces adorned with inlaid *vairocana maṇi* jewels, and a myriad bathing ponds composed of the many different kinds of jewels. These had railings made of the seven types of precious jewels which encircled their perimeters and also had steps on all four sides which were made of the seven types of precious jewels.

These ponds were filled with clear waters possessed of the eight qualities that were fragrant with scents like those of celestial sandalwood incense. Gold sand was spread across their bottoms and their sides were inlaid all around with water-clarifying pearls. As geese, ducks, peacocks, and *kokila* birds sported about in them, their calls sent forth harmonious and lovely sounds.

Bejeweled *tāla* trees formed an encircling line of trees all around them. They were covered by suspended nets of jewels from which there hung all kinds of gold bells. As subtle breezes wafted through and gently shook them, they constantly sent forth beautiful sounds.

Immense curtains of jewels were set up there and jeweled trees encircled the area. Countless *maṇi* jewel banners had been raised there, the light from which sent its illumination everywhere to a distance of a hundred thousand *yojanas*.

In addition, there were a hundred myriad ponds the bottoms of which were coated with a clay consisting of *kālānusāri* sandalwood incense. All kinds of marvelous jewels formed blossoming lotus flowers that spread across the surface of their waters. The colored light from immense *maṇi* jewel flowers cast their brilliant radiance all about within that park.

There was also a vast palace known as Beautiful Banners which had marvelous jewels from the treasury of the ocean that formed its grounds and *vaiḍūrya* gems that composed its pillars. Its roof was made of *jambūnada* gold adorned with radiant-core *maṇi* jewels. Countless sovereign jewels emanated intensely brilliant flaming light.

The lateral chambers of the multistoried tower were decorated with many different kinds of adornments. Sovereign *anuracita* incense and sovereign awakening incense exuded marvelous fragrances that everywhere scented the air. Within that palace, there were also countless jeweled lotus flower thrones which were arrayed all around. In particular, there were:

Maṇi jewel lotus flower thrones casting their brilliant illumination in the ten directions;

Vairocana maṇi jewel lotus flower thrones;
World-illumining *maṇi* jewel lotus flower thrones;
Marvelous treasury *maṇi* jewel lotus flower thrones;
Lion treasury *maṇi* jewel lotus flower thrones;
Stainless treasury *maṇi* jewel lotus flower thrones;
Universal Gateway *maṇi* jewel lotus flower thrones;
Light-adorned *maṇi* jewel lotus flower thrones;
Lotus flower thrones made with pristine sovereign *maṇi* jewels from the great ocean's treasury; and
Vajra lion *maṇi* jewel lotus flower thrones.

Within that park, there were also a hundred myriad different kinds of canopies. In particular, there were robe canopies, garland canopies, incense canopies, flower canopies, branch canopies, *maṇi* jewel canopies, real gold canopies, adornment canopies, music canopies, elephant king canopies produced by spiritual transformations, horse king canopies produced by spiritual transformations, and canopies made of the *maṇi* jewels worn by Śakra, lord of the devas. There were a hundred myriad canopies such as these.

There were also a hundred myriad immense jeweled nets that stretched across and covered the area from above. In particular, there were jeweled bell nets, jeweled canopy nets, jeweled body nets, ocean treasury true pearl nets, nets of purple *vaiḍūrya* and *maṇi* jewels, lion *maṇi* jewel nets, moonlight *maṇi* jewel nets, nets of many different types of incense of all different forms and appearances, jeweled crown nets, and jewel necklace nets. There were a hundred myriad types of nets such as these.

[The park] was illuminated by the brilliant illumination of a hundred myriad kinds of great lights. In particular, there was light from flaming-light *maṇi* jewels, light from solar-core *maṇi* jewels, light from moon banner *maṇi* jewels, light from scented flaming-light *maṇi* jewels, light from supreme treasury *maṇi* jewels, light from lotus flower treasury *maṇi* jewels, light from flaming-light banner *maṇi* jewels, light from immense lamp *maṇi* jewels, light from *maṇi* jewels everywhere illuminating the ten directions, and light from scented radiance *maṇi* jewels. There were a hundred myriad types of brilliant illumination such as these.

And there was the constant raining down of:

Hundreds of myriads of adornments;
Hundreds of myriads of clouds of *kālānusāri* sandalwood incense emanating marvelous sounds;

Hundreds of myriads of *mandārava* blossoms surpassing even those in the heavens that scattered down everywhere;

Hundreds of myriads of necklaces surpassing even those in the heavens that served there as adornments;

Hundreds of myriads of jeweled garland sashes surpassing even those in the heavens that were draped everywhere;

Hundreds of myriads of marvelous multicolored robes surpassing even those in the heavens;

Hundreds of myriads of varicolored *maṇi* jewels, the marvelous radiance from which sent their illumination everywhere;

Hundreds of myriads of deva sons who gazed up in delight and admiration and then made full reverential prostrations;

Hundreds of myriads of palace maidens who flew down from the sky; and

Hundreds of myriads of bodhisattvas who respectfully drew near and always delighted in hearing the Dharma.

At that time, Āśā, the Upāsikā, was sitting on a throne made of gold. She was wearing a filigree tiara of real pearls from the ocean treasury and her arms were adorned with jeweled gold bracelets that surpassed even those of the gods. She had flowing indigo hair, a net made of immense *maṇi* jewels that adorned her head, earrings made of lion mouth *maṇi* jewels, and a necklace made of wish-fulfilling sovereign *maṇi* jewels. A lace mesh made of every kind of jewel draped down and covered her body. A hundred thousand *koṭīs* of *nayutas* of beings bent their bodies low as a sign of respect as, off to the east, there were countless beings coming to pay respects to her, including devas from the Brahma Heaven, the Brahma Retinue Heaven, the Great Brahma Heaven, the Brahma Assistants Heaven, the Paranirmita Vaśavartin Heaven, and so forth. These also included all kinds of humans and nonhumans. This was also occurring in the south, the west, the north, the four midpoints, the zenith, and the nadir.

Of those who came to see this *upāsikā*, all of those suffering with illnesses found that they disappeared entirely. They left behind the defilement of the afflictions. The thorns of their wrong views were pulled out, the mountains of their various obstacles were crushed, and they entered unimpededly pure spheres of experience. They increased in the radiance of all their roots of goodness, increased in the development of their faculties, entered the gateway of all-knowledge, and entered the gateways of every kind of complete-retention *dhāraṇī*. The gateways of all of the samādhis, the gateways of all the great vows, the gateways of all the marvelous practices, and all the gateways to the meritorious qualities all manifested directly before them. Their minds became vast, they became fully possessed of the spiritual superknowledges, and their bodies became unimpeded in their ability to go everywhere.

At that time, Sudhana the Youth entered Universal Adornment Gardens, whereupon he searched all around and saw Āśā, the Upāsikā, seated on her marvelous throne. He then approached her to pay his respects, bowed down in reverence at her feet, circumambulated her countless times, and addressed her, saying, "O Ārya, I am one who has already resolved to attain *anuttara-samyak-saṃbodhi*. Still, I do not yet know how the bodhisattva should train in the bodhisattva practices and how one should cultivate the bodhisattva path. I have heard that the Ārya is well able to offer guidance and instruction on these matters. Please explain this for me."

Āśā then spoke to him, saying:

> Son of Good Family, I have only acquired this single bodhisattva liberation gateway. Still, if there is anyone who sees me, hears me, brings me to mind, dwells together with me, or provides contributions to me, then they will not have done so in vain.
>
> Son of Good Family, if there is any being who has not planted roots of goodness, who has not been drawn forth and accepted by the good spiritual friend, and who has not received the protection of the buddhas, then such a person would never even be able to see me.
>
> Son of Good Family, where there are beings who do succeed in seeing me, then they all become irreversible in their progress toward *anuttara-samyak-saṃbodhi*.
>
> Son of Good Family, buddhas from the east always come here, sit on a jeweled throne, and speak Dharma for me. So too do all buddhas come here from the south, the west, the north, the four midpoints, the zenith, and the nadir, whereupon they too sit on a jeweled throne and speak Dharma for me.
>
> Son of Good Family, I never leave this circumstance in which I see the buddhas, hear them teach the Dharma, and dwell together with the bodhisattvas.
>
> Son of Good Family, this immense congregation of mine consists of eighty-four thousand *koṭīs* of *nayutas* of beings, all of whom dwell together and practice with me in this park, and all of whom have become irreversible in their progress toward *anuttara-samyak-saṃbodhi*. All of the other beings dwelling in this park have also entered the station of irreversibility.

Sudhana then asked, "O Ārya, was your own resolve to attain *anuttara-samyak-saṃbodhi* made long ago or more recently?"

She replied:

> Son of Good Family, I recall that, in the past, under Burning Lamp Buddha, I cultivated the practice of *brahmacarya,* revered him, made offerings to him, listened to him teach the Dharma, absorbed it, and retained it. Before that, under Stainless Buddha, I left the householder's life, trained in the path, and then learned and retained right Dharma. Before that, I did so under Marvelous Banner Buddha. Before that, I did so under Supreme Sumeru Buddha. Before that, I did so under Lotus Virtue Treasury Buddha. Before that, I did so under Vairocana Buddha. Before that, I did so under Universal Eye Buddha. Before that, I did so under Brahman Lifespan Buddha. Before that, I did so under Vajra Navel Buddha. And before that, I did so under Varuṇa Deva Buddha.
>
> Son of Good Family, I recall that, in this same way, throughout the past, during the course of countless lives in countless kalpas, under buddhas as numerous as the sands in thirty-six Ganges Rivers, I sequentially served, revered, and made offerings to them all, listened to them teach the Dharma, absorbed it, retained it, and purely cultivated the practice of *brahmacarya.* As for the time previous to that, since that is the exclusive domain of a buddha's knowledge, it is not a matter that I am able to assess.
>
> Son of Good Family:
>
> The bodhisattva's initial generation of the resolve is measureless, this because it completely fills the entire Dharma realm;
> The bodhisattva's gateway of great compassion is measureless, because it everywhere enters all worlds;
> The bodhisattva's gateway of great vows is measureless, because it reaches to the very ends of the ten directions of the Dharma realm;
> The bodhisattva's gateway of great kindness is measureless, because it extends to all beings everywhere;
> The practices cultivated by the bodhisattva are measureless, because they are cultivated in all *kṣetras* and in all kalpas;
> The bodhisattva's samādhi power is measureless, because it makes him irreversible in the bodhisattva path;
> The bodhisattva's power in the complete-retention *dhāraṇīs* is measureless, because it enables him to retain the contents of all worlds;

The bodhisattva's power of the light of wisdom is measureless, because it enables him to enter all three periods of time;

The bodhisattva's power of the spiritual superknowledges is measureless, because it brings about his appearance everywhere throughout the network of all *kṣetras*;

The bodhisattva's power of eloquence is measureless, because, through his use of but one voice, everyone is able to gain complete understanding;

The bodhisattva's pure body is measureless, because it entirely pervades all buddha *kṣetras*.

Sudhana the Youth then asked, "O Ārya, how much longer will it be before you attain *anuttara-samyak-saṃbodhi*?"

She replied:

Son of Good Family:

It is not for the sake of teaching and training only one being that the bodhisattva[90] resolves to attain bodhi;

It is not for the sake of teaching and training only a hundred beings that the bodhisattva resolves to attain bodhi, and so forth on up to its not being for the sake of teaching and training only an ineffable-ineffable number times an ineffable-ineffable number of beings that the bodhisattva resolves to attain bodhi;[91]

It is not for the sake of teaching only the beings of one world that the bodhisattva resolves to attain bodhi, and so forth on up to its not being for the sake of teaching only the beings in an ineffable-ineffable number times an ineffable-ineffable number of worlds that the bodhisattva resolves to attain bodhi;

It is not for the sake of teaching only the beings in worlds as numerous as the atoms in the continent of Jambudvīpa that the bodhisattva resolves to attain bodhi;

It is not for the sake of teaching only the beings in worlds as numerous as the atoms in one great trichiliocosm that the bodhisattva resolves to attain bodhi, and so forth on up to its not being for the sake of teaching only the beings in worlds as numerous as the atoms in an ineffable-ineffable number times an ineffable-ineffable number of great trichiliocosms that the bodhisattva resolves to attain bodhi;

It is not for the sake of making offerings to only one *tathāgata* that the bodhisattva resolves to attain bodhi, and so forth on up to its not being for the sake of making offerings to only an ineffable-ineffable number times an ineffable-ineffable number of *tathāgatas* that the bodhisattva resolves to attain bodhi;

It is not for the sake of making offerings to only all the *tathāgatas* who have sequentially come forth into the world in one world that the bodhisattva resolves to attain bodhi, and so forth on up to its not being for the sake of making offerings only to the *tathāgatas* who have sequentially come forth into an ineffable-ineffable number times an ineffable-ineffable number of worlds that the bodhisattva resolves to attain bodhi;

It is not for the sake of making offerings only to the number of *tathāgatas* that have sequentially come forth into the world in worlds as numerous as the atoms in one great trichiliocosm that the bodhisattva resolves to attain bodhi, and so forth on up to its not being for the sake of making offerings only to *tathāgatas* that have sequentially come forth into the world in worlds as numerous as the atoms in an ineffable-ineffable number times an ineffable-ineffable number of buddha *kṣetras* that the bodhisattva resolves to attain bodhi;

It is not for the sake of purifying only one world that the bodhisattva resolves to attain bodhi, and so forth on up to its not being for the sake of purifying only an ineffable-ineffable number times an ineffable-ineffable number of worlds that the bodhisattva resolves to attain bodhi;

It is not for the sake of purifying only worlds as numerous as the atoms in all the worlds in a great trichiliocosm that the bodhisattva resolves to attain bodhi, and so forth on up to its not being for the sake of purifying only worlds as numerous as the atoms in all the worlds in an ineffable-ineffable number times an ineffable-ineffable number of great trichiliocosms that the bodhisattva resolves to attain bodhi;

It is not for the sake of sustaining and preserving the legacy Dharma of only one *tathāgata* that the bodhisattva resolves to attain bodhi, and so forth on up to its not being for the sake of sustaining and preserving the legacy Dharma of only an ineffable-ineffable number times an ineffable-ineffable number of *tathāgatas* that the bodhisattva resolves to attain bodhi;

It is not for the sake of sustaining and preserving the legacy Dharma of only all the *tathāgatas* appearing in one world that the bodhisattva resolves to attain bodhi, and so forth on up to its not being for the sake of sustaining and preserving the legacy Dharma of only all the *tathāgatas* appearing in an ineffable-ineffable number times an ineffable-ineffable number of worlds that the bodhisattva resolves to attain bodhi; and

It is not for the sake of sustaining and preserving the legacy Dharma of only the *tathāgatas* appearing in worlds as numerous as all the atoms on the continent of Jambudvīpa that the bodhisattva resolves to attain bodhi, and so forth on up to its not being for the sake of sustaining and preserving the legacy Dharma of only all the *tathāgatas* appearing in worlds as numerous as all the atoms in an ineffable-ineffable number times an ineffable-ineffable number of Buddha *kṣetras* that the bodhisattva resolves to attain bodhi.

In this same way, and to state it simply:

It is not for the purpose of fulfilling only the vows of one buddha;

It is not for the purpose of going to only one buddha *kṣetra*;

It is not for the purpose of entering the congregation of only one buddha;

It is not for the purpose of sustaining the Dharma eye of only one buddha;

It is not for the purpose of turning the Dharma wheel of only one buddha;

It is not for the purpose of knowing the sequence of kalpas in only one world;

It is not for the purpose of knowing the ocean of thoughts of only one being;

It is not for the purpose of knowing the ocean of faculties of only one being;

It is not for the purpose of knowing the ocean of karmic deeds of only one being;

It is not for the purpose of knowing the ocean of conduct practiced by only one being;

It is not for the purpose of knowing the ocean of afflictions of only one being; and

It is not for the purpose of knowing the ocean of affliction-based habitual karmic propensities of only one being and so forth until we come to its not being for the purpose of knowing the ocean of affliction-based habitual karmic propensities of only beings as numerous as the atoms in an ineffable-ineffable number times an ineffable-ineffable number of buddha *kṣetras* that the bodhisattva resolves to attain bodhi.

Rather:

It is out of a wish to teach and train all beings without exception that the bodhisattva resolves to attain bodhi.

It is out of a wish to serve and make offerings to all buddhas without exception that the bodhisattva resolves to attain bodhi;

It is out of a wish to purify all buddha lands without exception that the bodhisattva resolves to attain bodhi;

It is out of a wish to protect and preserve the right teachings of all buddhas without exception that the bodhisattva resolves to attain bodhi;

It is out of a wish to completely fulfill the vows of all *tathāgatas* without exception that the bodhisattva resolves to attain bodhi;

It is out of a wish to go to all buddha lands without exception that the bodhisattva resolves to attain bodhi;
It is out of a wish to enter the congregations of all buddhas without exception that the bodhisattva resolves to attain bodhi;
It is out of a wish to know the sequences of kalpas of all worlds without exception that the bodhisattva resolves to attain bodhi;
It is out of a wish to know the ocean of thoughts of all beings without exception that the bodhisattva resolves to attain bodhi;
It is out of a wish to know the ocean of faculties of all beings without exception that the bodhisattva resolves to attain bodhi;
It is out of a wish to know the ocean of karma of all beings without exception that the bodhisattva resolves to attain bodhi;
It is out of a wish to know the ocean of conduct practiced by all beings without exception that the bodhisattva resolves to attain bodhi;
It is out of a wish to extinguish the ocean of afflictions of all beings without exception that the bodhisattva resolves to attain bodhi; and
It is out of a wish to rescue all beings without exception from their ocean of affliction-based habitual karmic propensities that the bodhisattva resolves to attain bodhi.

Son of Good Family, to state what is essential, it is for the purpose of adopting the practice of hundreds of myriads of *asaṃkhyeyas* of skillful means such as these that the bodhisattva resolves to attain bodhi.

Son of Good Family, the bodhisattva's practice everywhere penetrates all dharmas, this because he perfects them all, and everywhere enters all *kṣetras*, this because he purifies them all.

Therefore, Son of Good Family, it is only when the purification of all worlds has come to an end that my vows will come to an end, and it is only when the rescue of all beings from their affliction-based habitual karmic propensities has come to an end that my vows will be entirely fulfilled.

Sudhana the Youth then inquired, "O Ārya, what then is the name of this liberation?"

She replied:

Son of Good Family, this liberation is known as "the banner of sorrowless security."[92]

Son of Good Family, I know only this single gateway to liberation. As for the bodhisattva-mahāsattvas whose minds:

Are like an ocean because they are able to contain the Dharma of all buddhas;
Are like Mount Sumeru because their resolve is unshakably solid;
Are like the "excellent when seen" medicine because they are able to cure the grave illnesses of beings which arise from afflictions;
Are like the brightly shining sun because they are able to dispel the darkness of beings' ignorance;
Are like the great earth because they are able to serve as the place that supports all beings;
Are like the good winds because they are able to benefit all beings;
Are like a bright lamp because they are able to produce the light of wisdom;
Are like a great cloud because they are able to send down the rain of the dharma of quiescence for all beings;
Are like the brightly shining moon because they are able to emanate the light of merit for all beings; and
Are like Śakra, lord of the devas because they are able to protect all beings—

How could I know of or be able to speak about their meritorious qualities and practices?

Son of Good Family, south of here, still in this Ocean Tides region, there is a country known as Nālayus in which there is a rishi known as Bhīsmottaranirghoṣa. You should go there to pay your respects and ask him, "How should the bodhisattva train in the bodhisattva practices and how should he cultivate the bodhisattva path?"

Sudhana the Youth then bowed down in reverence at her feet, circumambulated her countless times, and gazed up at her in attentive admiration as tears of sadness flowed down his face. He then reflected as follows:

To realize bodhi is difficult;
To draw near to a good spiritual guide is difficult;
To meet a good spiritual guide is difficult;
To acquire the faculties of a bodhisattva is difficult;
To purify the faculties of a bodhisattva is difficult;
To encounter a same-practice good spiritual friend[93] is difficult;
To carry out meditative contemplations in accordance with principle is difficult;
To carry out one's cultivation in accordance with the teachings is difficult;

To encounter the skillful means by which one develops a wholesome mind is difficult; and
To encounter circumstances conducive to increasing the light of the dharmas of all-knowledge is difficult.

Having reflected in this manner, he respectfully took his leave and traveled on.

8 – Bhīṣmottaranirghoṣa

At that time, Sudhana the Youth reflected accordingly on the bodhisattva's right teaching and reflected accordingly on the bodhisattva's purification of his practice. He then:

Resolved to increase the power of his bodhisattva merit;
Resolved to clearly see all buddhas;
Resolved to bring forth [the enlightenment of] all buddhas;
Resolved to increase [his practice of] the great vows;
Resolved to everywhere perceive all dharmas of the ten directions;
Resolved to illuminate the true nature of all dharmas;
Resolved to demolish all obstacles;
Resolved to contemplate the Dharma realm without obscurations;
Resolved to become adorned with the jewel of pure intention; and
Resolved to vanquish all the many kinds of *māras*.

He then gradually traveled along until he reached the country of Nālayus where he searched around everywhere for Bhīsmottaranirghoṣa. He then saw a great forest adorned by the presence of an *asaṃkhyeya* of trees. In particular, there were:

Many different kinds of leafy trees with luxuriant foliage that spread out widely;
Many different kinds of flowering trees with blossoms that were fresh and gloriously beautiful;
Many different kinds of fruit trees with fruits that were continuously ripe;
Many different kinds of jeweled trees that rained down fruits made of *maṇi* jewels;
Immense sandalwood incense trees that were everywhere growing in rows;
All kinds of *agaru* incense trees that always emanated fine fragrances;
Mind-pleasing incense trees graced by their marvelous fragrance;
Pāṭalī trees that surrounded the area on all four sides;
Nyagrodha trees whose trunks were tall and straight;
Jambū trees that always rained down sweet fruits; and
Utpala blossoms and *padma* blossoms that adorned the ponds.[94]

Sudhana the Youth then saw that rishi beneath a sandalwood tree, sitting on a grass mat, leading a group of a myriad disciples, some of whom wore deer skins, some of whom wore clothing made of tree bark, and some of whom wore robes made of woven grasses. Wearing headbands and having hair that hung down, they completely surrounded that rishi.

Having seen him, Sudhana went up to him to pay his respects, made full reverential prostrations, and spoke in this way:

I have now succeeded in meeting a true good spiritual guide:

The good spiritual guide is the gateway to all-knowledge, for he enables me to enter the true path;
The good spiritual guide is the vehicle leading to all-knowledge, for he enables me to reach the ground of the Tathāgata;
The good spiritual guide is the ship that sails toward all-knowledge, for he enables me to arrive at the jeweled isle of wisdom;
The good spiritual guide is the torch that lights the way to all-knowledge, for he enables me to produce the light of the ten powers;
The good spiritual guide is the path that leads to all-knowledge, for he enables me to enter the city of nirvāṇa;
The good spiritual guide is the lamp that illuminates the way to all-knowledge, for he enables me to recognize the safe and dangerous paths;
The good spiritual guide is the bridge that leads to all-knowledge, for he enables me to cross over dangerous and evil places;
The good spiritual guide is the parasol on the way to all-knowledge, for he enables me to bring forth the coolness of the great kindness;
The good spiritual guide is the eye that sees the way to all-knowledge, for he enables me to see the gateway of the nature of dharmas; and
The good spiritual guide is the tide that transports me to all-knowledge, for he enables me to become completely filled with the waters of the great compassion.

Having spoken in this way, he got up, circumambulated him countless times, stood before him with palms pressed together, and addressed him, saying, "O Ārya, I am one who has already resolved to attain *anuttara-samyak-saṃbodhi*. Still, I do not yet know how the bodhisattva should train in the bodhisattva practices and cultivate the bodhisattva path. I have heard that the Ārya is well able to offer guidance and instruction. I pray then that he will speak on these matters for my sake."

Bhīsmottaranirghoṣa then turned to look at his congregation of disciples and spoke in this way:

> Sons of Good Family, this youth is one who has already resolved to attain *anuttara-samyak-saṃbodhi*. Sons of Good Family:
>
> This youth is one who everywhere bestows fearlessness on all beings;
> This youth is one who everywhere promotes the benefit of all beings;
> This youth is one who always contemplates the ocean of all buddhas' wisdom;
> This youth is one who wishes to drink all of the Dharma rains of the elixir of immortality;
> This youth is one who wishes to fathom the entire vast ocean of Dharma;
> This youth is one who wishes to cause beings to abide in the ocean of wisdom;
> This youth is one who wishes to everywhere send forth vast clouds of compassion;
> This youth is one who wishes to everywhere rain down the vast rain of Dharma;
> This youth is one who wishes to use the moon of wisdom to illuminate the entire world;
> This youth is one who wishes to extinguish the searing heat of the world's afflictions; and
> This youth is one who wishes to cause the growth of all sentient beings' roots of goodness.

Having heard these words, everyone in that congregation of rishis took up many different kinds of supremely marvelous and fragrant flowers and scattered them over Sudhana. They then prostrated their bodies before him in reverence, circumambulated him respectfully, and spoke in this way:

> Now, this youth:
>
> Is certainly bound to rescue all beings;
> Is certainly bound to extinguish all the sufferings of the hells;
> Is certainly bound to forever cut off descent into the path of animal rebirth;
> Is certainly bound to turn away from the realms of King Yama;
> Is certainly bound to close the gates to the abodes beset by the [eight] difficulties;

Is certainly bound to dry up the ocean of cravings and will certainly cause beings to forever do away with the mass of sufferings;
Is certainly bound to forever dispel the darkness of ignorance;
Is certainly bound to forever sever the bonds of cravings, will certainly surround the world with a great ring of mountains of merit, and will certainly reveal to the world a Mount Sumeru of immense jewels of wisdom;
Is certainly bound to bring forth the rising sun of pure wisdom; and
Is certainly bound to open and reveal the Dharma treasury of roots of goodness and will certainly enable those in the world to clearly distinguish what is hazardous and what is easy.

Bhīsmottaranirghoṣa then told that group of rishis, "Sons of the Buddha, if there is anyone who is able to resolve to attain *anuttara-samyak-saṃbodhi,* he will certainly be bound to achieve complete success in the path to all-knowledge. Because this son of good family is one who has already resolved to attain *anuttara-samyak-saṃbodhi,* he is bound to purify the ground of meritorious qualities of all buddhas."

Bhīsmottaranirghoṣa then spoke to Sudhana the Youth, saying, "Son of Good Family, I have acquired the bodhisattva liberation known as 'the banner of invincibility.'"

Sudhana then inquired, "O Ārya, as for this 'banner of invincibility' liberation, what is its sphere of experience like?"

Bhīsmottaranirghoṣa Rishi then extended his right hand, rubbed the crown of Sudhana's head, and grasped Sudhana's hand, at which point Sudhana immediately saw himself go off and enter worlds of the ten directions as numerous as the atoms in ten buddha *kṣetras,* whereupon he arrived in the abodes of buddhas as numerous as the atoms in ten buddha *kṣetras* in which he saw those buddhas' *kṣetras,* their congregations, those buddhas' major and secondary signs, and their many different kinds of adornments, this even as he also heard those buddhas expounding on the Dharma in ways suited to whatever pleased the minds of the beings there. He completely understood every word and phrase they spoke and absorbed and retained their teachings without mixing them up or confusing them.

He gained the knowledge of those buddhas' use of all different kinds of understanding to achieve the purification of their vows, also gained the knowledge of those buddhas' use of purified vows to perfect the powers, also saw those buddhas' manifestations of forms and appearances adapted to beings' mental dispositions, also saw those buddhas' immense nets of light rays of many different colors that were perfectly fulfilled in their purity, also gained the knowledge of those buddhas' unimpeded power arising from their great light of wisdom, and also saw himself there in the presence of those buddhas where he remained in some cases for one day and night, in other cases, for seven days and nights, or in other cases for a half month, or a month, or a year, or ten years, or a hundred years, or a thousand years, or a *koṭī* of years, or an *ayuta* of years, or a *nayuta* of years, or for half of a kalpa, or for a whole kalpa, or for a hundred kalpas, or a thousand kalpas, or a hundred thousand *koṭīs* of kalpas, and so forth on up to his remaining in the presence of some buddhas even for kalpas as numerous as the atoms in an ineffable-ineffable number of buddha *kṣetras*.

Then, due to being illuminated by the wisdom light of the bodhisattva's "banner of invincibility" liberation, Sudhana the Youth acquired the light of the "*vairocana* treasury" samādhi;

Due to being illuminated by the light of the samādhi of the "inexhaustible knowledge" liberation, he acquired the light of the "universal integration of all regions" *dhāraṇī*;

Due to being illuminated by the light of the "vajra wheel *dhāraṇī*" gateway, he acquired the light of the "mind of ultimately pure wisdom" samādhi;

Due to being illuminated by the light of the *prajñāpāramitā* of the "universal gateway adornment treasury," he acquired the light of the "Buddha's space treasury sphere" samādhi; and

Due to being illuminated by the light of the "Dharma wheel of all buddhas" samādhi, he acquired the light of the "endless knowledge of the three periods of time" samādhi.

Bhīsmottaranirghoṣa Rishi then released Sudhana's hand, whereupon Sudhana immediately saw himself return to his original place. Then that rishi spoke to Sudhana, saying, "Son of Good Family, do you now recall this?"

Sudhana replied, "Yes, I do. This occurred due to the powers of the Ārya, the good spiritual guide."

The Rishi then said:

> Son of Good Family, I know only this bodhisattva's "banner of invincibility" liberation. As for the bodhisattva-mahāsattvas:
>
> Who have perfected all the especially excellent samādhis;
> Who have achieved sovereign mastery over all times;
> Who in but a single mind-moment bring forth the measureless wisdom of all buddhas;

Who are adorned with the Buddha's lamp of wisdom with which they everywhere illuminate the world;
Who in but a single mind-moment everywhere enter the spheres of experience of all three periods of time;
Who divide their bodies and travel everywhere throughout the lands of the ten directions;
Whose wisdom bodies everywhere enter the entire Dharma realm;
Who adapt to the minds of beings and everywhere appear directly before them;
Who contemplate the faculties and actions of beings and then benefit them accordingly; and
Who emanate pure light which is so very pleasing to behold—

How could I know of or be able to speak about:

Their meritorious qualities and practices;
Their especially excellent vows;
Their adornment of the *kṣetras*;
The spheres of cognition related to their wisdom;
The range of actions in their samādhis;
The transformations produced by their spiritual superknowledges;
Their easeful mastery of the liberations;
The differences in their physical characteristics;
The purity of their voices; or
The light of their wisdom?

Son of Good Family, south of here, there is a village known as Īṣāṇa in which there is a brahman named Jayoṣmāyatana or "Supreme Heat." You should go there, pay your respects, and ask, "How should the bodhisattva train in the bodhisattva practices and how should he cultivate the bodhisattva path?"

Sudhana the Youth was then filled with joy and exultation, whereupon he bowed down in reverence at his feet, circumambulated him countless times as he continued to gaze up at him in attentive admiration. He then respectfully withdrew and traveled southward.

9 – Jayoṣmāyatana

At that time, because Sudhana the Youth had been illuminated by the bodhisattva's "banner of invincibility" liberation:

He dwelt in the inconceivable spiritual powers of all buddhas;
He realized the bodhisattva's inconceivable liberations, spiritual superknowledges, and wisdom;

He acquired the wisdom light of the bodhisattva's inconceivable samādhi;
He acquired the wisdom light of the perpetually imbued cultivation samādhi;
He acquired the wisdom light of the samādhi in which one completely realizes that all spheres of cognition abide in dependence on perceptions;
He acquired the light of the wisdom that is the most supreme in all worlds;
He manifested his body in all places;
He used ultimate wisdom in teaching the dharmas of non-duality, nondiscrimination, and uniform equality;
He used bright and pure wisdom to illuminate all spheres of experience;
He was able to patiently accept with pure and resolute faith whatever dharmas he heard;
He possessed a decisive and complete understanding of the nature of dharmas;
His mind never relinquished the marvelous practices of the bodhisattva;
He was forever irreversible in his quest for all-knowledge;
He acquired the light of the wisdom of the ten powers;
He was always insatiable in diligently pursuing his quest to acquire the sublime Dharma;
Through right cultivation, he entered the Buddha's spheres of cognition;
He produced the bodhisattva's measureless adornments and boundless great vows, all of which he had already purified;
Through the use of inexhaustible wisdom, he knew the boundless web of worlds; and
With a mind free of trepidation or weakness, he liberated a measureless ocean of beings.

[Moreover]:

He completely understood the bodhisattvas' boundlessly many realms of practices;
He observed the many different kinds of differences in the boundlessly many worlds;
He saw the many different kinds of adornments existing in the boundlessly many worlds;
He penetrated the very subtle sense objects in the boundlessly many worlds;
He knew the many different names of the boundlessly many worlds;

He knew the many different kinds of languages used in the boundlessly many worlds;
He knew of the many different kinds of convictions of the boundlessly many beings;
He saw the many different kinds of practices of the boundlessly many beings;
He saw the practices leading to ripening of the boundlessly many beings; and
He saw the different types of perceptions of the boundlessly many beings.

Recalling his good spiritual guides, he continued to gradually travel onward until he reached the village of Īśāna. There he saw that Jayoṣmāyatana or "Supreme Heat" who was cultivating the austerities in quest of all-knowledge. He had built a bonfire that blazed on all four sides like an immense mountain. In the middle, there was a mountain of knives that was precipitously steep, rising endlessly upward. He climbed to the top of that mountain and then cast his body down into the flames.

Sudhana the Youth then bowed down in reverence at his feet, pressed his palms together, stood before him, and spoke these words: "O Ārya, I am one who has already resolved to attain *anuttara-samyaksaṃbodhi*. Still, I do not yet know how the bodhisattva should train in the bodhisattva practices or how he should cultivate the bodhisattva path. I have heard that the Ārya is well able to provide guidance and instruction in this. Please speak about these matters for my sake."

The Brahman then said, "Son of Good Family, if you are now able to climb this mountain of knives and throw yourself down into this bonfire, all of the bodhisattva practices will be purified."

Sudhana the Youth then had this thought:

To even acquire a human body is difficult;
To abandon the [eight] difficulties is difficult;
To acquire a circumstance free of the difficulties is difficult;
To obtain the pure Dharma is difficult;
To encounter a Buddha is difficult;
To become possessed of complete faculties is difficult;
To hear the Dharma of the Buddha is difficult;
To meet good people is difficult;
To encounter a genuine good spiritual guide is difficult;
To adopt right teachings that accord with principle is difficult;
To acquire right livelihood is difficult; and

> To practice in accordance with the Dharma is difficult.
>
> Could this not be Māra or an emissary of Māra? Could this not be a dangerous and evil minion of Māra who is falsely manifesting the appearance of a bodhisattva and a good spiritual guide, one who wants to create an obstacle to my planting roots of goodness, one who wants to create an obstacle to my continuing this life, one who aims to obstruct my cultivation of the path to all-knowledge, one who wants to drag me into the wretched destinies, one who wishes to obstruct my gateways into the Dharma, and one who aims to obstruct my acquisition of the dharmas of a buddha?

When he had this thought, a myriad Brahma Heaven devas appeared in the sky and spoke thus:

> Son of Good Family, do not think in this way, do not think in this way. This *ārya* who stands before you now has acquired the light of the vajra flame samādhi. He applies immense vigor in the liberation of beings, doing so with an irreversible resolve by which he wishes to dry up the entire ocean of desire and craving, wishes to rend the entire net of false views, wishes to burn up all the fuel of the afflictions, wishes to illuminate the entire dense forest of delusions, wishes to cut off all fear of aging and death, wishes to demolish all obstacles throughout the three periods of time, and wishes to emanate the light of all dharmas.
>
> Son of Good Family, all of us Brahma Heaven devas have been very much attached to the wrong views and all of us have considered ourselves to be possessed of sovereign mastery, to be the creators, and to be supreme beings.
>
> We saw the Brahman subjecting his body to the five types of burning,[95] whereupon our minds no longer delighted in our palaces, and we no longer found any flavor in the *dhyāna* absorptions. We then all came together to pay our respects to the Brahman.
>
> The Brahman then used the power of his superknowledges to reveal his great ascetic practices. He spoke the Dharma for our sakes and enabled us to extinguish all our views, to rid ourselves of all pride, to abide in great kindness, to practice great compassion, to bring forth great determination, to resolve to attain bodhi, to always see the buddhas, to constantly listen to the sublime Dharma, and to maintain unimpeded resolve in all places.

There were also a myriad *māras* up in the sky who then sprinkled down heavenly *maṇi* jewels over the Brahman and told Sudhana:

> Son of Good Family, when this brahman subjected his body to the five types of burning, the light from his fires so outshone our palaces and their adornments that by comparison they resembled

> mere lumps of powdered ink. This caused us to no longer feel any delight in them, whereupon we came with our retinues to pay our respects to him. This brahman then spoke the Dharma for our sakes, thereby enabling all of us and all of the countless other devas′ sons and devas′ daughters to become irreversible in the quest to attain *anuttara-samyak-saṃbodhi*.

There were also a myriad Paranirmita Vaśavartin deva kings up in the sky who each scattered down heavenly flowers and spoke in this way:

> Son of Good Family, when this brahman subjected his body to the five types of burning, the light from his fires so outshone our palaces and their adornments that by comparison they resembled mere lumps of powdered ink. This caused us to no longer feel any affectionate attachment to them. We then came with our retinues to pay respects to him. This brahman then spoke the Dharma for our sakes, thereby enabling us:
>
> To gain sovereign mastery over our own minds;
> To gain sovereign mastery even in the midst of the afflictions;
> To gain sovereign mastery in taking on rebirths;
> To gain sovereign mastery over all karmic obstacles;
> To gain sovereign mastery in all samādhis;
> To gain sovereign mastery over the adornments;
> To gain sovereign mastery over the length of our life spans;
> And so forth on up to our being able to gain sovereign mastery in all the dharmas of a buddha.

There were also a myriad Transformational Bliss deva kings up in the sky who made celestial music as respectful offerings. They spoke in this way:

> Son of Good Family, when this brahman was subjecting his body to the five types of burning, the light from his fires illuminated our palaces and their adornments and our celestial nymphs. This was able to cause us to no longer derive pleasure from them. We then ceased our pursuit of the sensual pleasures, whereupon our bodies and minds reached a state of supple pliancy. We then came with our retinues to pay our respects to him. The brahman then spoke the Dharma for our sakes, thereby enabling our minds to become purified, enabling our minds to become radiantly immaculate, enabling our minds to become thoroughly suffused with goodness, enabling our minds to gain a state of pliancy, enabling our minds to become filled with delight, and so forth on up to its enabling us to acquire the purified ten powers, to acquire purified bodies, to produce

> countless bodies, and so forth on up to its enabling us to acquire the buddha body, the buddha speech, the buddha voice, the buddha mind, and the complete perfection of the knowledge of all modes.

There were also a myriad Tuṣita Heaven deva kings, their deva sons, their deva daughters, and a measurelessly large retinue who rained down from the sky many different kinds of marvelous incense. They then bowed down in reverence and spoke in this way:

> Son of Good Family, when this brahman was subjecting his body to the five kinds of burning, this caused us devas and our retinues to no longer delight in our palaces, whereupon we came together to pay our respects to him. We listened to him speak on the Dharma in ways that enabled us to no longer have any desire for any objects of the senses, to have but few desires and be easily satisfied, to feel delighted in mind, to feel mentally fulfilled, to produce roots of goodness, to resolve to attain bodhi, and so forth on up to its enabling us to progress toward the perfect fulfillment of all dharmas of a buddha.

There were also a myriad Trāyastriṃśa Heaven devas surrounded by their retinues, including their devas' sons and devas' daughters, all of whom rained down from the sky celestial *māndārava* flowers as respectful offerings. They then bowed down in reverence and spoke in this way:

> Son of Good Family, when this brahman was subjecting his body to the five kinds of burning, this caused all of us devas to no longer delight in heavenly music, whereupon we came together to pay our respects to him. The Brahman then spoke for our sakes on the impermanence and destruction of all dharmas, thereby causing us to abandon all of the pleasures of the sense desires, to cut off our pride and neglectfulness, and to cherish unexcelled bodhi.
>
> Moreover, Son of Good Family, when we had just seen this brahman, the summit of Mount Sumeru shook and moved in six ways, whereupon we were seized with fright and were all inspired to arouse the unshakably solid resolve to attain bodhi.

There were also a myriad dragon kings, namely Airāvana Dragon King, Nandopananda Dragon King, and others, all of whom rained down black sandalwood incense from the sky as countless dragon maidens played celestial music and rained down marvelous celestial flowers and celestial perfumes as respectful offerings. They then spoke in this way:

> Son of Good Family, when this brahman was subjecting his body to the five kinds of burning, the light from his fires everywhere

> illuminated all the dragon palaces, causing the entire congregation of dragons to abandon fear of the burning sands and fear of the golden-winged *garuḍa* birds. Our anger was extinguished, our bodies felt fresh and cool, and our minds became free of defilement and turbidity. As we listened to the Dharma, we developed resolute faith and came to feel weariness and revulsion toward rebirth among the dragons. With deep sincerity, we repented of our karmic obstacles and resolved to attain *anuttara-samyak-saṃbodhi* so that we might dwell in all-knowledge.

There were also a myriad *yakṣa* kings there in the sky who presented all different kinds of gifts as respectful offerings to the Brahman and Sudhana, whereupon they spoke in this way:

> Son of Good Family, when this brahman was subjecting his body to the five kinds of burning, together with our retinues, we aroused thoughts of kindness and pity for beings. All the *rākṣasas*, *kumbhāṇḍas*, and others also aroused thoughts of kindness. Because of those thoughts of kindness, they no longer tormented or harmed beings and then came to see us. We all then no longer felt delight in and attachment to our palaces.
>
> We then went together to pay our respects to him. The Brahman then spoke the Dharma for our sakes in ways that were fitting, whereupon we all became peaceful and happy in body and mind. He also caused countless other *yakṣas*, *rākṣasas*, and *kumbhāṇḍas* to resolve to attain unexcelled bodhi.

There were also a myriad *gandharva* kings who, from up in the sky, spoke in this way:

> Son of Good Family, when this brahman was subjecting his body to the five kinds of burning, the light from his fires illuminated our palaces and caused all of us to enjoy inconceivable feelings of measureless happiness. Because of this, we all came and paid our respects to him, whereupon this brahman spoke the Dharma for our sakes in a way that was able to cause us to become irreversible in our quest to attain *anuttara-samyak-saṃbodhi*.

There were also a myriad *asura* kings who emerged from the great ocean, stood there in the sky, knelt down on their right knees, pressed their palms together, bowed in reverence before them, and then spoke in this way:

> Son of Good Family, when this brahman was subjecting his body to the five kinds of burning, all of our *asura* palaces, the great oceans, and the great earth all quaked and shook. This caused us to abandon our pride and neglectfulness. Consequently, we all came forth

> to pay our respects to him. We heard teachings on Dharma from him [urging us] to relinquish flattery and deviousness, to dwell securely on the ground of patience, to acquire unshakably solid [samādhi], and to fulfill the ten powers.

There were also a myriad *garuḍa* kings headed by King Mahāvegadhāri or "Heroically Powerful Grip." Up in the sky, they transformed into the appearance of non-Buddhist youths[96] who chanted these words:

> Son of Good Family, when this brahman was subjecting his body to the five kinds of burning, the light from his fires illuminated our palaces which then quaked and shook, whereupon we were all seized with terror. As a consequence, we all came here to pay our respects to him.
>
> The brahman then spoke the Dharma for our sakes in ways that were fitting to cause us to cultivate great kindness, praise great compassion, cross beyond the ocean of *saṃsāra*, rescue beings from the mud of sensual desires, praise the resolve to attain bodhi, develop skillful means and wisdom, and train beings in ways that are fitting.

There were also a myriad *kiṃnara* kings who, from up in the sky, sang these words:

> Son of Good Family, when this brahman was subjecting his body to the five kinds of burning, the palaces in which we dwell, the *tāla* trees, the jeweled bell nets, the jeweled silken streamers, the music trees, the marvelous jewel trees, and all of our musical instruments all spontaneously emanated the sounds of the Buddha's voice, the sounds of Dharma, the sounds of the irreversible bodhisattva sangha, and the sounds of vows to seek the unexcelled bodhi.
>
> They proclaimed that, in a particular region, in a particular land, there is a particular bodhisattva who has resolved to attain bodhi. They proclaimed that, in a particular region, in a particular land, there is a particular bodhisattva who is cultivating the ascetic practices, who is relinquishing what is difficult to relinquish, and so forth until we come to "who is purifying the practices leading to all-knowledge." They proclaimed that, in a particular region, in a particular land, there is a particular bodhisattva who is proceeding to the site of enlightenment, and so forth until we come to, "in a particular region, in a particular land, there is a particular *tathāgata* who, having completed his buddha works, is entering *parinirvāṇa*."
>
> Son of Good Family, suppose that there was some man who ground to fine dust all the grasses and trees on the continent of Jambudvīpa. One might be able to know the full extent of the

> number of these dust motes. But when it comes to the number of bodhisattva names, *tathāgata* names, the great vows they made, the practices in which they engaged, and so forth, the sounds of which emanated from our palaces' jeweled *tāla* trees and so forth, including from our musical instruments—there is no one who could ever know the full extent of their number.
>
> Son of Good Family, due to hearing these sounds of the Buddha, sounds of the Dharma, and sounds of the bodhisattva sangha, we were filled with immense delight and were moved to come and pay our respects to him. The Brahman then spoke Dharma for our sakes in a manner that was fitting to cause us and countless other beings to become irreversible in our quest to reach *anuttara-samyak-saṃbodhi*.

There were also countless desire-realm devas up in the sky who used marvelous gifts which they presented as respectful offerings as they chanted these words:

> Son of Good Family, when this brahman was subjecting his body to the five kinds of burning, the light from his fires illuminated the Avīci Hells as well as all the other hells and then caused all the sufferings being endured there to cease. Because we saw the light from these fires, our minds became filled with pure faith. Due to having minds filled with faith, once those lifetimes came to an end, we were reborn in the heavens.
>
> Out of gratitude for his kindness, we came to see him and looked up to him with insatiable reverence and admiration. Then the Brahman spoke Dharma for our sakes in such a way that it caused countless beings to arouse the resolve to attain bodhi.

At that time, having heard Dharma such as this, Sudhana the Youth's mind was filled with immense delight. He then produced thoughts that inspired him to look upon the Brahman as a true good spiritual guide, whereupon he bowed his head down to the ground in reverence and announced: "I have produced an unwholesome thought toward the great Ārya and good spiritual guide. O Ārya, please accept my repentance of this transgression."

The Brahman then spoke these verses for Sudhana:

If there be any bodhisattva
who complies with the teaching of the good spiritual guide,
then he becomes free of all doubts and trepidation
and dwells securely in the unwavering mind.

One should realize that such a person as this
will certainly reap the vast benefit
through which he comes to sit beneath the bodhi tree
and realize the unexcelled enlightenment.

Sudhana the Youth then climbed that mountain of knives and threw himself down into that bonfire. Before he reached the middle of it, he immediately attained the bodhisattva's fine dwelling samādhi. On first touching the flames, he also attained the bodhisattva's quiescent bliss and spiritual superknowledges samādhi.

Sudhana then addressed him, saying, "O Ārya, this is so extraordinary. Even with such a mountain of knives and such a great fiery blaze, when my body touched them, I felt peaceful, secure, and happy."

The Brahman then spoke to Sudhana, saying:

Son of Good Family, I have only acquired this bodhisattva's endless wheel liberation. As for the bodhisattva-mahāsattvas:

Whose flaming light of great meritorious qualities is able to burn up all beings' views and afflictions so completely that none remain;
Who have achieved definite irreversibility;
Whose hearts are inexhaustible;
Whose minds are free of indolence;
Whose minds are neither timid nor weak-willed;
Who bring forth resolve like that of Vajragarbha Nārāyaṇa;
Who swiftly cultivate all the practices and whose minds are never listless;
Whose vows are like a whirlwind;
Who everywhere support everyone; and
Who vigorously implement their great vows without ever retreating from any of them—

How could I know of or be able to speak about their meritorious qualities and practices?

Son of Good Family, south of here, there is a city known as Siṃhavijṛmbhita or "Lion's Sprint" in which there is a young maiden named Maitrāyaṇī. You should go there, pay your respects, and ask her, "How should the bodhisattva train in the bodhisattva practices and how should he cultivate the bodhisattva path?"

Sudhana the Youth then bowed down in reverence at his feet, circumambulated him countless times, and then respectfully withdrew and departed.

10 – Maitrāyaṇī

At that time, Sudhana the Youth aroused thoughts of the highest esteem toward the good spiritual guide, developed a vast and pure conviction, always remained mindful of the Great Vehicle, focused on seeking the Buddha's wisdom, and yearned to see the buddhas. The sphere of cognition that contemplates dharmas and unimpeded wisdom always manifested directly before him. He decisively and completely knew:

The ultimate extent of the reality of all dharmas;
The ultimate extent of the eternally abiding;
The ultimate extent of all *kṣaṇas* of the three periods of time;
The ultimate extent of comparability to empty space;
The ultimate extent of non-duality;
The ultimate extent of the nondiscrimination of any dharma;
The ultimate extent of the noncontradiction among all meanings;
The ultimate extent of the nondeterioration of all kalpas; and
The ultimate extent of all *tathāgatas'* boundlessness.

His mind was free of any discriminations among all buddhas. He had destroyed the net of the many mental conceptions, had abandoned all attachments, refrained from seizing on any buddha's congregation, and also refrained from seizing on the Buddha's pure land. He realized all beings have no self, realized all sounds are like echoes, and realized all forms are like reflected images.

He then gradually traveled south until he reached the city of Siṁhavijṛmbhita where he searched all around for Maitrāyaṇī, the young maiden, and heard that this maiden was the daughter of King Siṃhaketu or "Lion Banner," that she was attended by a group of five hundred young maidens who served in her retinue, and that she dwelt in the Vairocana Treasury Hall where she taught the sublime Dharma while sitting on a seat with dragon-supremacy sandalwood legs that was covered with celestial robes made of gold-thread lace.

Having heard this, Sudhana then proceeded to the gates of the king's palace where he sought to have an audience with that maiden. He saw that a measurelessly large congregation was arriving and entering the palace. Sudhana asked those people, "What are you now going in to see?"

They all replied, "We wish to pay our respects to the young maiden, Maitrāyaṇī, and then listen to her teach the sublime Dharma."

Sudhana the Youth then had this thought, "Since the gates of this royal palace are not blocked, I too should go ahead and enter here." Having entered, Sudhana then saw that Vairocana Treasury Hall had grounds made of crystal, pillars made of lapis lazuli, walls made of diamonds, and perimeter walls made of *jambūnada* gold. A hundred thousand lights formed its windows which were adorned with *asaṃkhyeyas* of *maṇi* jewels. Mirrors made from precious treasury *maṇi* jewels and decorated with the world's most supremely fine *maṇi* gems were arranged all around as adornments while, suspended over her, there was a net of countless jewels with a hundred thousand gold bells that rang with marvelous sounds. Such were the inconceivably many-jeweled adornments beautifying that hall.

The skin of that young maiden, Maitrāyaṇī, was the color of gold, her eyes were violet blue, and her hair was indigo colored. She expounded the Dharma with a sublimely pure voice.

Having seen her, Sudhana then bowed down in reverence at her feet, circumambulated her countless times, pressed his palms together, and stood before her. He then said, "O Āryā, I have already resolved to attain *anuttara-samyak-saṃbodhi.* Still, I do not yet know how the bodhisattva should train in the bodhisattva practices or how he should cultivate the bodhisattva path. I have heard that the Āryā is well able to offer guidance and instruction in this. Please speak about these matters for my sake."

Then that young maiden, Maitrāyaṇī, spoke to Sudhana, saying, "Son of Good Family, you should contemplate the adornments in my palace."

Sudhana then bowed down in reverence and went all around, closely contemplating those features. He saw in every wall, in every pillar, in every mirror, in every aspect, in every shape, in every *maṇi* jewel, in every adornment, in every gold bell, in every jewel tree, in every jeweled image, and in every jewel necklace, the appearance in all of them of all *tathāgatas* throughout the Dharma realm, beginning with their initial resolve and continuing on to their cultivation of the bodhisattva practices, their fulfillment of their great vows, their complete development of the meritorious qualities, their realization of the universal and right enlightenment, their turning of the Dharma wheel, and so forth on up to their manifestation of entry into nirvāṇa.

Of all these reflecting images, there were none not entirely displayed just as clearly as if one were seeing reflected on the surface of still waters the many images in space including those of the sun, moon, stars, and constellations. All the phenomena such as these appeared due to the power of the past lives' roots of goodness planted by the young maiden, Maitrāyaṇī.

Then Sudhana the Youth, bearing in mind those images of all buddhas that he had just seen, pressed his palms together and gazed up in admiration at the young maiden, Maitrāyaṇī. The young maiden then informed Sudhana, "Son of Good Family, this is 'the *prajñāpāramitā* universal adornment gateway.' I sought and acquired this dharma under buddhas as numerous as the sands in thirty-six Ganges Rivers during which those *tathāgatas* each caused me to enter this *prajñāpāramitā* universal adornment gateway through a different entryway. Whatever any buddha had already expounded upon was never redundantly taught by those other buddhas."

Sudhana then asked her, "O Āryā, what is this *prajñāpāramitā* universal adornment gateway's sphere of experience like?"

The maiden replied:

> Son of Good Family, on entering this *prajñāpāramitā* universal adornment gateway, as I progress into it, reflectively contemplate it, and bear in mind and distinguish its aspects, I then acquire the universal gateway *dhāraṇī*, whereupon a hundred myriads of *asaṃkhyeyas* of *dhāraṇī* gateways all manifest directly before me, including the following *dhāraṇī* gateways:
>
> The buddha *kṣetra dhāraṇī* gateway;
> The buddha *dhāraṇī* gateway;
> The Dharma *dhāraṇī* gateway;
> The beings *dhāraṇī* gateway;
> The *dhāraṇī* gateway of the past;
> The *dhāraṇī* gateway of the future;
> The *dhāraṇī* gateway of the present;
> The ultimate extent of the eternally abiding *dhāraṇī* gateway;
> The merit *dhāraṇī* gateway;
> The merit-based path provision *dhāraṇī* gateway;
> The wisdom *dhāraṇī* gateway;
> The wisdom-based path provision *dhāraṇī* gateway;
> The vows *dhāraṇī* gateway;
> The distinguishing of vows *dhāraṇī* gateway;
> The accumulation of practices *dhāraṇī* gateway;
> The pure practices *dhāraṇī* gateway;
> The perfectly fulfilled practices *dhāraṇī* gateway;
> The karmic deeds *dhāraṇī* gateway;

The nondeterioration of karmic deeds *dhāraṇī* gateway;
The flowing onward of karmic deeds *dhāraṇī* gateway;
The creation of karma *dhāraṇī* gateway;
The abandonment of evil karmic deeds *dhāraṇī* gateway;
The cultivation of correct karmic deeds *dhāraṇī* gateway;
The sovereign mastery over karmic deeds *dhāraṇī* gateway;
The good practices *dhāraṇī* gateway;
The sustaining of good practices *dhāraṇī* gateway;
The samādhi *dhāraṇī* gateway;
The samādhi-accordant *dhāraṇī* gateway;
The contemplation samādhi *dhāraṇī* gateway;
The samādhi spheres of cognition *dhāraṇī* gateway;
The emergence from samādhi *dhāraṇī* gateway;
The spiritual superknowledges *dhāraṇī* gateway;
The ocean of mind *dhāraṇī* gateway;
The various types of mind *dhāraṇī* gateway;
The straight mind *dhāraṇī* gateway;
The illumination of the mind's dense thickets *dhāraṇī* gateway;
The training of the mind in purity *dhāraṇī* gateway;
The cognition of beings' origins *dhāraṇī* gateway;
The cognition of beings' afflicted conduct *dhāraṇī* gateway;
The cognition of affliction-based habitual karmic propensities *dhāraṇī* gateway;
The cognition of affliction-related expedients *dhāraṇī* gateway;
The cognition of beings' resolute convictions *dhāraṇī* gateway;
The cognition of beings' practices *dhāraṇī* gateway;
The cognition of the differences in beings' practices *dhāraṇī* gateway;
The cognition of beings' natures *dhāraṇī* gateway;
The cognition of beings' inclinations *dhāraṇī* gateway;
The cognition of beings' perceptions *dhāraṇī* gateway;
The universal vision of the ten directions *dhāraṇī* gateway;
The speaking on Dharma *dhāraṇī* gateway;
The great compassion *dhāraṇī* gateway;
The great kindness *dhāraṇī* gateway;
The quiescence *dhāraṇī* gateway;
The path of speech *dhāraṇī* gateway;
The expedience or nonexpedience *dhāraṇī* gateway;
The adaptation *dhāraṇī* gateway;
The differentiation *dhāraṇī* gateway;
The universal entry *dhāraṇī* gateway;

The apex of the unimpeded *dhāraṇī* gateway;
The universally pervasive *dhāraṇī* gateway;
The buddha dharmas *dhāraṇī* gateway;
The bodhisattva dharmas *dhāraṇī* gateway;
The *śrāvaka*-disciple dharmas *dhāraṇī* gateway;
The *pratyekabuddha* dharmas *dhāraṇī* gateway;
The worldly dharmas *dhāraṇī* gateway;
The world creation *dhāraṇī* gateway;
The world destruction *dhāraṇī* gateway;
The world abiding *dhāraṇī* gateway;
The pure world *dhāraṇī* gateway;
The defiled world *dhāraṇī* gateway;
The manifestation of purity in defiled worlds *dhāraṇī* gateway;
The manifestation of defilement in pure worlds *dhāraṇī* gateway;
The entirely defiled world *dhāraṇī* gateway;
The entirely pure world *dhāraṇī* gateway;
The level world *dhāraṇī* gateway;
The non-level world *dhāraṇī* gateway;
The inverted world *dhāraṇī* gateway;
The Indra's net world *dhāraṇī* gateway;
The world-transformation *dhāraṇī* gateway;
The cognition of thought-dependent abiding *dhāraṇī* gateway;
The entry of the subtle into the coarse *dhāraṇī* gateway;
The entry of the coarse into the subtle *dhāraṇī* gateway;
The vision of all buddhas *dhāraṇī* gateway;
The differentiation among the Buddha's bodies *dhāraṇī* gateway;
The Buddha's adornment with a net of light rays *dhāraṇī* gateway;
The Buddha's perfectly complete sound *dhāraṇī* gateway;
The Buddha's Dharma wheel *dhāraṇī* gateway;
The complete development of the Buddha's Dharma wheel *dhāraṇī* gateway;
The differentiated Dharma wheel of the Buddha *dhāraṇī* gateway;
The undifferentiated Dharma wheel of the Buddha *dhāraṇī* gateway;
The explanation of the Buddha's Dharma wheel *dhāraṇī* gateway;
The turning of the Buddha's Dharma wheel *dhāraṇī* gateway;
The ability to do the Buddha's works *dhāraṇī* gateway;
The distinguishing the Buddha's congregations *dhāraṇī* gateway;
The entry into the ocean of the Buddha's congregations *dhāraṇī* gateway;

The universal illumination of the Buddha's powers *dhāraṇī* gateway;
The buddhas' samādhis *dhāraṇī* gateway;
The buddhas' transformational uses of samādhi *dhāraṇī* gateway;[97]
The buddhas' abodes *dhāraṇī* gateway;
The buddhas' empowerment *dhāraṇī* gateway;
The buddhas' transformations *dhāraṇī* gateway;
The buddhas' cognition of beings' mental actions *dhāraṇī* gateway;
The transformations manifested by the buddhas' spiritual superknowledges *dhāraṇī* gateway;
The abiding in the Tuṣita Heaven Palace and so forth on through to manifesting entry into nirvāṇa *dhāraṇī* gateway;
The benefiting of countless beings *dhāraṇī* gateway;
The entry into extremely profound Dharma *dhāraṇī* gateway;
The entry into the sublime Dharma *dhāraṇī* gateway;
The bodhi resolve *dhāraṇī* gateway;
The arousing of bodhi resolve *dhāraṇī* gateway;
The factors supporting the bodhi resolve *dhāraṇī* gateway;
The vows *dhāraṇī* gateway;
The practices *dhāraṇī* gateway;
The spiritual superknowledges *dhāraṇī* gateway;
The final emancipation *dhāraṇī* gateway;
The purity of the complete-retention *dhāraṇī* gateway;
The purity of the circle of knowledge *dhāraṇī* gateway;
The purification of wisdom *dhāraṇī* gateway;
The immeasurability of bodhi *dhāraṇī* gateway; and
The purity of one's own mind *dhāraṇī* gateway.

Son of Good Family, I know only this *prajñāpāramitā* universal adornment gateway. As for the bodhisattva-mahāsattvas:

Whose minds are as vast as the realm of empty space;
Who enter into the Dharma realm;
Whose merit has become fulfilled;
Who dwell in the world-transcending dharmas;
Who remain distant from worldly practices;
Whose wisdom eyes have no obscurations;
Who everywhere contemplate the Dharma realm;
Whose wise minds are as vast as empty space;
Who clearly perceive all spheres of objective experience;
Who have acquired the treasury of great light of the unimpeded ground;

Who are well able to distinguish the meaning of all dharmas;
Who may engage in worldly practices and yet not be defiled by worldly dharmas;
Who are able to benefit the world without being harmed by the world;
Who everywhere serve as refuges for the entire world;
Who everywhere know all beings' mental actions;
Who adapt to what is suitable for others when speaking Dharma for their sakes; and
Who at all times are constant in their sovereign mastery—

How could I know of or be able to speak about their meritorious qualities and practices?

Son of Good Family, south of here there is a country known as Trinayana or "Three Eyes" in which there is a bhikshu known as Sudarśana or "Good to Behold." You should go there, pay your respects to him, and ask, "How should a bodhisattva train in the bodhisattva practices and how should he cultivate the bodhisattva path?"

Sudhana the Youth then bowed down in reverence at her feet, circumambulated her countless times as he gazed up at her in fond admiration, respectfully withdrew, and departed.

11 – Sudarśana

At that time, Sudhana the Youth reflected as follows:

He reflected on the extreme profundity of the practices in which a bodhisattva dwells;
He reflected on the extreme profundity of the dharmas a bodhisattva realizes;
He reflected on the extreme profundity of the stations a bodhisattva enters;
He reflected on the extreme profundity of the subtle knowledge regarding beings;
He reflected on the extreme profundity of the world's dwelling in dependence on perceptions;
He reflected on the extreme profundity of the practices in which beings engage;
He reflected on the extreme profundity of beings' mental streams;
He reflected on the extreme profundity of beings' similarity to mere reflections;
He reflected on the extreme profundity of beings' names;

He reflected on the extreme profundity of beings' languages;
He reflected on the extreme profundity of the adornments of the Dharma realm;
He reflected on the extreme profundity of the planting of causes that occurs through karmic actions; and
He reflected on the extreme profundity of karmic deeds as adornments of the world.

He then traveled onward until he arrived in the country known as Trinayana where he searched all over in its cities, villages, hamlets, neighborhoods, markets, rivers, plateaus, mountains, and valleys, looking everywhere for Bhikshu Sudarśana. Finally, he saw him in a forest where he was engaged in back-and-forth walking meditation.

He was in the prime of his life and was possessed of a splendid appearance and a delightfully handsome physical presence. His hair was indigo colored, coiled in an orderly rightward swirl, and, on the crown of his head, he had the fleshy *uṣṇīṣa* prominence. His skin was the color of gold. His neck had the three horizontal creases. His forehead was broad, flat, and evenly proportioned. His eyes were long in their lateral proportions and widely set, like blue lotus flowers. His lips and mouth had the immaculately red hue of the *bimba* fruit.

His chest had the mark of the *svastika* emblem. His body had the seven prominences. His arms were slender and long. His fingers had the proximal webbing. There were vajra wheel emblems on his palms and soles. His body was especially marvelous and was like that of a deva from the Pure Abode Heaven. He was as vertically erect and straight as the trunk of the *nyagrodha* tree. His body was completely endowed with all of the major marks and secondary signs. It was like the king of mountains in the Himalayas and it was graced with various adornments.

His gaze was unblinking. His aura was two meters wide. His wisdom was as vast as a great ocean. His mind was unmoved by any sense objects. Whether it be sunken or agitated states, application or non-application of cognition, or the various permutations of conceptual elaborations—he had laid all those things to rest, for he had acquired the even-minded sphere of cognition practiced by the Buddha.

He used the great compassion in teaching all beings. His mind never abandoned them for even a moment. He was motivated by the wish to benefit all beings and make them happy, by the wish to reveal the vision of the Tathāgata's Dharma eye, and by the wish to tread the very path traveled by the Tathāgata himself.

He was neither slow nor hurried in his pace as, engaged in deep investigative contemplation, he continued his meditative walking in which he was attended and surrounded by a congregation of countless devas, dragons, *yakṣas, gandharvas, asuras, garuḍas, kiṃnaras, mahoragas,* Śakras, Brahma Heaven kings, world-protecting devas, humans, and nonhumans as:

The spirits hosting each of the directions took turns in accordance with their particular region, preceding and leading him along;
The foot-travel spirits held jeweled lotuses that supported every placement of his feet;
The spirits possessed of inexhaustible radiance emanated light that dispelled the darkness;
Jambudhvaja forest spirits scattered a sprinkling of the many different kinds of flowers;
The unmoving-treasury earth spirits displayed all the treasuries of jewels;
The universal-radiance sky spirits adorned the sky;
The perfected-virtue ocean spirits sprinkled down a rain of *maṇi* jewels;
The stainless-treasury Mount Sumeru spirits bowed down their heads in reverential prostrations and then, out of respect, bent low their bodies and held their palms pressed together;
The unimpeded-power wind spirits sprinkled down a rain of wonderfully fragrant flowers;
The springtime-harmony night spirits dressed themselves in adornments and prostrated their entire bodies in reverence; and
The constant-awareness day spirits held up universal-illumination-of-all-directions *maṇi* jewel banners and stood there in the sky, emanating great radiance.

Sudhana the Youth then approached the Bhikshu, bowed down in reverence at his feet, and, with stooped torso and pressed palms, addressed him, saying:

> O Ārya, I have already resolved to attain *anuttara-samyak-saṃbodhi* and I seek the bodhisattva practices. I have heard that the Ārya is well able to provide instruction in the path of all bodhisattvas. Please teach me how the bodhisattva should train in the bodhisattva practices and how he should cultivate the bodhisattva path.

Sudarśana replied, saying:

> Son of Good Family, I am young in years and have only recently left the home life. Still, in this life, I have purely cultivated the practice of *brahmacarya* under buddhas as numerous as the sands in thirty-eight Ganges Rivers, in some cases purely cultivating *brahmacarya*

under a buddha for one day and one night, sometimes purely cultivating *brahmacarya* under a buddha for seven days and seven nights, sometimes remaining under a buddha for a half month or a month, one year, a hundred years, ten thousand years, a *koṭī* of years, a *nayuta* of years, and so forth on up to an ineffable-ineffable number of years, or one small kalpa, or half of a great kalpa, or for one great kalpa, or for a hundred great kalpas, and so forth on up to even an ineffable-ineffable number of great kalpas during which I listened to the teaching of the sublime Dharma, took on the practice of their teachings, acquired the adornment of purified vows, entered the stations they had realized, purely cultivated all the practices, and fulfilled the ocean of practices related to the six *pāramitās*.

I also observed those buddhas as they attained enlightenment, proclaimed the Dharma, each one of them in different ways. Then, without mixing them up or confusing them, I sustained and preserved their legacy teachings all the way up until the time of their [Dharma's] complete disappearance.

I also knew the vows that those buddhas originally made and used the power of vows enhanced by samādhi to purify the lands of all buddhas. Using the power of the "penetrating all practices" samādhi, I purely cultivated the practices of all bodhisattvas. Through the emancipating power of the vehicle of Samantabhadra, I achieved the purification of the *pāramitās* of all buddhas.

Furthermore, Son of Good Family, even as I am engaged in this meditative walking:

In but a single mind-moment, through the purification of wisdom, everything throughout the ten directions manifests directly before me;

In but a single mind-moment, by passing through an ineffable-ineffable number of worlds, all worlds manifest directly before me;

In but a single mind-moment, by perfecting the power of great vows, I purify an ineffable-ineffable number of buddha *kṣetras*;

In but a single mind-moment, by fulfilling the knowledge of the ten powers, all the different practices of an ineffable-ineffable number of beings manifest directly before me;

In but a single mind-moment, by perfecting the power of Samantabhadra's conduct and vows, the pure bodies of an ineffable-ineffable number of buddhas all manifest directly before me;

In but a single mind-moment, by perfecting the power of vows through which, with a pliant mind, one makes offerings to the *tathāgatas*, I pay reverence and make offerings to *tathāgatas* as numerous as the atoms in an ineffable-ineffable number of buddha *kṣetras*;

In but a single mind-moment, through the power of the Dharma wheel sustaining *dhāraṇī*, I take in the Dharma of an ineffable-ineffable number of *tathāgatas* and realize an *asaṃkhyeya* of different dharmas;

In but a single mind-moment, through the power of vows like Indra's net, an ocean of an ineffable-ineffable number of bodhisattva practices all manifests directly before me and I become able to purify all practices;

In but a single mind-moment, due to the vow power by which one enters and purifies all samādhi gateways from within but one samādhi gateway, an ocean of an ineffable-ineffable number of samādhis all manifests directly before me;

In but a single mind-moment, due to the vow power by which one completely knows the ultimate extent of all faculties and sees all faculties in one faculty, an ineffable-ineffable number of faculties all manifest directly before me;

In but a single mind-moment, due to the vow power by which one turns the Dharma wheel in all times, resolving that, even were the realms of beings to end, the turning of the Dharma wheel will never end, different times as numerous as the atoms in an ineffable-ineffable number of buddha *kṣetras* all manifest directly before me; and

In but a single mind-moment, due to the vow power by which the light of one's wisdom knows in all worlds all divisions of time throughout the three periods of time, the ocean of an ineffable-ineffable number of circumstances within all three periods of time all manifests directly before me.

Son of Good Family, I know only this bodhisattva's liberation gateway, "the lamp of compliance." As for the bodhisattva-mahāsattvas:

Who are like vajra lamps;

Who are truly and rightly born into the house of the Tathāgata;

Who have completely perfected the undying life faculty;

Who always keep lit the unextinguishable lamp of wisdom;

Whose bodies are so solid they cannot be either impeded or destroyed, yet appear in bodies with forms and appearances like illusory conjurations;

Who, in accordance with the countless variations of the dharma of conditioned origination, adapt to beings' minds and manifest for every one of them with forms and appearances unmatched anywhere in the world that cannot be injured by poison, knives, or fire disasters;

Who are like mountains of vajra that cannot by destroyed by anyone;

Who vanquish all the *māras* and adherents of non-Buddhist paths;

Whose bodies are marvelously fine, like mountains of real gold;

Who, among all devas and men, are the most especially exceptional;

Whose fame has spread so widely that no one does not hear and know of them;

Who, as they contemplate all worlds, they all manifest directly before their very eyes;

Who, when expounding on the treasury of profound Dharma, are as inexhaustible as the ocean;

Who emanate immensely brilliant light that everywhere illuminates the ten directions; and

Who are such that, anyone who so much as sees them will certainly crush the great mountains of all their obstacles, will certainly extricate all their roots of bad actions, and will certainly be caused to plant vast roots of goodness—

Such people are but rarely ever encountered and but rarely ever come forth into the world. This being so, how could I know of or be able to speak about their meritorious qualities and practices?

Son of Good Family, south of here, there is a country known as Sumukha, or "Renowned" where, on an island in the river, there is a youth named Indriyeśvara or "Sovereign Lord." You should go there, pay your respects to him, and ask, "How should a bodhisattva train in the bodhisattva practices and how should he cultivate the bodhisattva path?"

At that time, Sudhana the Youth:

Wished to achieve the most ultimate realization of the bodhisattva's courageous and pure practices;

Wished to acquire the light of the bodhisattva's great powers;

Wished to cultivate the practices leading to the bodhisattva's insuperable and inexhaustible meritorious qualities;

Wished to fulfill the bodhisattva's solid and great vows;

Wished to establish the bodhisattva's vast and profound resolve;

Wished to uphold the bodhisattva's countless supreme practices and maintain an insatiable resolve to acquire the bodhisattva's dharmas;

Wished to access the meritorious qualities of all bodhisattvas;

Wished to always attract and guide along all beings;

Wished to step beyond the dense thickets and vast wilderness of *saṃsāra*; and
Always delighted in seeing and hearing the good spiritual guides and in tirelessly serving them and making offerings to them.

He then bowed down in reverence at the feet of Bhikshu Sudarśana, circumambulated him countless times as he continued to gaze up at him in attentive admiration, respectfully withdrew, and then departed.

12 – Indriyeśvara

At that time, having received Bhikshu Sudarśana's teachings, Sudhana the Youth bore them in mind, recited them, retained them, reflected on them, cultivated them, reached a completely clear and definite understanding of them, and then awakened to and entered that Dharma gateway.

Then, surrounded by a multitude of devas, dragons, *yakṣas,* and *gandharvas,* he traveled toward the country of Sumukha where he searched around everywhere for the youth Indriyeśvara. Then devas, dragons, *gandharvas,* and other such beings appeared in the sky and told Sudhana, "Son of Good Family, this youth is just now living on that river island."

Sudhana then went to where he was and saw him surrounded by ten thousand youths delighting in scooping up piles of sand. Having seen him there, Sudhana then bowed down in reverence at his feet, circumambulated him countless times, respectfully pressed his palms together, withdrew to one side, and addressed him, saying, "O Ārya, I have already resolved to attain *anuttara-samyak-saṃbodhi.* However, I do not yet know how the bodhisattva should train in the bodhisattva practices or how he should cultivate the bodhisattva path. I hope that you will explain these matters for me."

Indriyeśvara then spoke to him, saying:

> Son of Good Family, in the past, under Mañjuśrī the Youth, I cultivated and trained in writing, mathematics, calculation, printing, and other such dharmas and then straightaway succeeded in awakening to and entering the Dharma gateway into knowledge of all skills, arts, and spiritual superknowledges.
>
> Son of Good Family, because of this Dharma gateway, I was able to know the realms and foundations of the world's writing, mathematics, calculation, seal-carving, and other such dharmas. I also

became able to cure stroke, seizures, wasting disorders, possession by ghosts and *māras*, and all other sicknesses such as these.

I also became able to construct cities, villages, parks, groves, viewing towers, palaces, residential buildings, houses, and the many other kinds of places. I also became skilled in the preparation of many different kinds of life-prolonging elixirs, also became skilled in planning and management in agriculture, trade, and all kinds of livelihoods, in all of which I learned precisely what was right in taking, relinquishing, advancing, and retreating.

I also became skilled in distinguishing the characteristics of beings' physiognomy, in distinguishing whether they do what is good or do what is evil, in distinguishing whether they are bound for rebirth in good destinies or are bound for rebirth in bad rebirth destinies, and in distinguishing that this particular person should succeed in the path of the *śrāvaka*-disciple vehicle, that this other person should succeed in the path of the *pratyekabuddha* vehicle, and that this other person should succeed in entering the ground of all-knowledge. Thus I was able to know all matters such as these while also being able to enable beings to train in these dharmas and increase the certainty that they will achieve ultimate purification.

Son of Good Family, I also became able to know the bodhisattva's methods of making numerical calculations, thereby knowing for instance:

That a hundred *lakṣas* equals a *koṭī*;
That a *koṭī* times a *koṭī* equals an *ayuta*;
That an *ayuta* times an *ayuta* equals a *nayuta*;
That a *nayuta* times a *nayuta* equals a *bimbara*;
That a *vimbara* times a *vimbara* equals a *kaṅkara*;
That, extrapolating this series on forward, an *utpala* times an *utpala* equals a *padma*;
That a *padma* times a *padma* equals a *saṃkhya*;
That a *saṃkhya* times a *saṃkhya* equals a *gati*;
That a *gati* times a *gati* equals an *upaga*;
That an *upaga* times an *upaga* equals an *asaṃkhya*;
That an *asaṃkhya* times an *asaṃkhya* equals an *asaṃkhyaparivarta*;
That an *asaṃkhyaparivarta* times an *asaṃkhyaparivarta* equals an *aparimāṅa*;
That an *aparimāṇa* times an *aparimāṇa* equals an *aparimāṇaparivarta*;
That an *aparimāṇaparivarta* times an *aparimāṇaparivarta* equals an *aparyanta*;
That an *aparyanta* times an *aparyanta* equals an *aparyantaparivarta*;

That an *aparyantaparivarta* times an *aparyantaparivarta* equals an *asamanta;*
That an *asamanta* times an *asamanta* equals an *asamantaparivarta;*
That an *asamantaparivarta* times an *asamantaparivarta* equals an *agaṇeya;*
That an *agaṇaneya* times an *agaṇaneya* equals an *agaṇaneyaparivarta;*
That an *agaṇanīyaparivarta* times an *agaṇanīyaparivarta* equals an *atulya;*
That an *atulya* times an *atulya* equals an *atulyaparivarta;*
That an *atulyaparivarta* times an *atulyaparivarta* equals an *acintya;*
That an *acintya* times an *acintya* equals an *acintyaparivarta;*
That an *acintyaparivarta* times an *acintyaparivarta* equals an *ameya;*
That an *ameya* times an *ameya* equals an *ameyaparivarta;*
That an *ameyaparivarta* times an *ameyaparivarta* equals an *anabhilāpya;*
That an *anabhilāpya* times an *anabhilāpya* equals an *anabhilāpyaparivarta;*
That an *anabhilāpyaparivarta* times an *anabhilāpyaparivarta* equals an *anabhilāpya-anabhilāpya;* and
That an *anabhilāpya-anabhilāpya* times an *anabhilāpya-anabhilāpya* equals an *anabhilāpya-anabhilāpya-parivarta.*

Son of Good Family, I have used these bodhisattva calculation methods to calculate and know the number of grains of sand in vast accumulations of sand that stretch across a distance of countless *yojanas*. I have also thereby been able to calculate and know with regard to all worlds in the east their many different distinctions and their sequential establishment while also being able to do so in the same way with regard to all worlds in the south, the west, the north, the four midpoints, the zenith, and the nadir.

I have also been able to calculate the breadth and size of all worlds throughout the ten directions along with all their names, the names of all their kalpas, the names of all their buddhas, the names of all their dharmas, the names of all their beings, the names of all their karmic works, the names of all their bodhisattvas, and the names of all their truths, thereby completely knowing all these things.

Son of Good Family, I know only this Dharma gateway into the light of knowledge of all skills, arts, and great spiritual superknowledges. As for the bodhisattva-mahāsattvas:

Who are able to know the number of all beings;
Who are able to know the number of types of all dharmas;
Who are able to know the number of differences in all dharmas;

Who are able to know the numbers of all three periods of time;
Who are able to know the number of all beings' names;
Who are able to know the number of all dharmas' names;
Who are able to know the number of all *tathāgatas*;
Who are able to know the number of all buddhas' names;
Who are able to know the number of all bodhisattvas; and
Who are able to know the number of all bodhisattvas' names—

How could I be able to describe their meritorious qualities, explain what they practice, reveal their spheres of cognition, praise their supreme powers, distinguish their inclinations, proclaim their possession of the provisions for the path, show their great vows, praise their marvelous practices, explain their practice of the perfections, expound on their purity, or reveal the light of their extraordinarily superior wisdom?

Son of Good Family, south of here, there is a great city known as Samudrapratiṣṭhāna or "Ocean Dwelling" in which there is an *upāsikā* known as Prabhūtā or "Fully Endowed." You should go there, pay your respects, and ask her, "How should the bodhisattva train in the bodhisattva practices and how should he cultivate the bodhisattva path?"

When Sudhana the Youth heard these words:

All the hairs on his body stood on end and he was filled with joyous delight;
He acquired a faith-filled resolve that was like a rare and precious jewel;[98]
He developed the resolve to bestow vast benefit on beings;
He became able to clearly see the sequence of all buddhas' appearances in the world;
He became able to comprehend extremely profound wisdom and purify the sphere of Dharma;[99]
He manifested his bodies in all the rebirth destinies in ways adapted to each of them;
He came to completely know the sphere of cognition that perceives the uniform equality of the three periods of time;
He developed a great ocean of inexhaustible meritorious qualities;
He emanated the light of the sovereign mastery of great wisdom; and
He opened the locks on all the gates leading out of the city of the three realms of existence.

He then bowed down in reverence at his feet, circumambulated him countless times as he attentively gazed up at him in admiration, and then respectfully withdrew and departed.

13 – Prabhūtā

At that time, as he contemplated and reflected on the teachings of the good spiritual guides, Sudhana the Youth was like a great ocean that insatiably takes in all the rain from the immense clouds. He then had these thoughts:

> The teachings of the good spiritual guides are like the spring sun, for they are able to spur growth in the sprouts and roots of all good dharmas;
>
> The teachings of the good spiritual guides are like the full moon, for they cause everything they illuminate to become clear and cool;
>
> The teachings of the good spiritual guides are like the Himalaya mountains in the summer, for they are able to rid all creatures of their burning thirst;
>
> The teachings of the good spiritual guides are like the sun shining on a fragrant flower pond, for they are able to cause the lotus flowers of all good thoughts to blossom;
>
> The teachings of the good spiritual guides are like an immense isle of jewels, for they enable the many different jewels of Dharma to completely fill one's mind;
>
> The teachings of the good spiritual guides are like the *jambū* tree, for they enable one to gather together all the flowers and fruit of merit and wisdom;
>
> The teachings of the good spiritual guides are like the great dragon king, for they enable one to act with easeful mastery in the spiritual powers;
>
> The teachings of the good spiritual guides are like Mount Sumeru for they are the dwelling place of countless good dharmas, just as that mountain is the dwelling place of the Trāyastriṃśa Heaven devas; and
>
> The teachings of the good spiritual guides are like Śakra, ruler of the devas, for they are surrounded by a congregation that none can outshine and are able to vanquish the *asura* armies of the heterodox paths.

Reflecting in this way, he then gradually traveled onward until he reached the city of Samudrapratiṣṭhāna where he searched in place after place for this *upāsikā*. Then the many people there all told him: "Son of Good Family, this *upāsikā* lives in this city in a house where she dwells."

Having heard this, he then went to pay his respects and stood at her door with palms pressed together. Her house was vast, decorated with many different kinds of adornments, and was surrounded by a perimeter wall made of many kinds of jewels. All four sides had doors adorned with jewels.

Having entered, Sudhana saw the Upāsikā seated there on a jeweled seat. She was in in the prime of her youth, of fine appearance, and delightfully beautiful. She was dressed in white, had flowing hair, and wore no necklaces at all. With the exception of the buddhas and bodhisattvas, no one else could match her physical appearance or the radiance of her awesome virtue.

She had arranged within her house ten *koṭīs* of seats that surpassed anything possessed by either humans or gods. All of these things had been brought about through the power of that bodhisattva's karmic works. There were no robes, food, drink, or any other kinds of life-sustaining things within her house. There was only a small bowl that had been placed in front of her.

She was also surrounded by a myriad young maidens who were awe-inspiring in their deportment and physical appearance and who were like celestial nymphs. Marvelous jeweled ornaments adorned their bodies. Their voices were beautiful and marvelous, such that whoever heard them felt pleased. They constantly served her to the left and right, drawing close and gazing up at her in admiration as they observed her with bodies respectfully stooped and heads held down, responding as appropriate to her instructions

Those maidens' bodies emitted a marvelous perfume that everywhere imbued everything with its scent. If any being so much as encountered this scent, they would all achieve irreversibility, become free of thoughts of anger or injuriousness, become free of thoughts of enmity, become free of jealous or miserly thoughts, become free of thoughts of flattery or deviousness, become free of treacherous or devious thoughts, become free of thoughts of loathing or affection, become free of thoughts of hatred, become free of base or inferior thoughts, and become free of arrogant thoughts. They would produce thoughts of equal regard for all, arouse thoughts of great kindness, generate thoughts to benefit others, dwell in thoughts consistent with the moral codes, and abandon thoughts of desire or covetousness.

When others heard their voices, they became filled with abundant joyous delight. When others saw their bodies, they all abandoned the defilement of lust.

Having seen the Upāsikā Prabhūtā, Sudhana then bowed down in reverence at her feet, respectfully circumambulated her, pressed his palms together, stood before her, and addressed her, saying, "O Āryā, I am one who has already resolved to attain *anuttara-samyak-saṃbodhi*. Still, I do not yet know how the bodhisattva should train in the bodhisattva practices and how he should cultivate the bodhisattva path. I have heard that the Āryā is well able to offer guidance and instruction. Please speak about these matters for my sake."

She then spoke to him, saying:

> Son of Good Family, I have acquired the bodhisattva's liberation gateway of the treasury of endless merit whereby, with such a small bowl as this, I am able to adapt to the many different kinds of desires and delights of all beings and produce many different kinds of delectably flavored food and drink and enable them all to be filled to satisfaction.
>
> This is so no matter whether it be for a hundred beings, a thousand beings, a hundred thousand beings, a *koṭī* of beings, a hundred *koṭīs* of beings, a thousand *koṭīs* of beings, a hundred thousand *koṭīs* of *nayutas* of beings, and so forth on up to an ineffable-ineffable number of beings. Even if there were beings as numerous as the atoms in the entire continent of Jambudvīpa, beings as numerous as the atoms in all four continents, beings as numerous as the atoms in a small chiliocosm's worlds, a mid-sized chiliocosm's worlds, a great chiliocosm's worlds, and so forth on up to beings as numerous as the atoms in an ineffable-ineffable number of buddha *kṣetras*, or even if there were all beings in all worlds of the ten directions—still, I could adapt to their individual desires and delights and thereby enable them all to be completely filled to satisfaction, and yet their food and drink would be inexhaustible and would not even be diminished in quantity at all.
>
> And just as this would be so with regard to food and drink, so too would this be so with regard to the many different kinds of supremely flavored delicacies, the many different kinds of seats, the many different kinds of robes, the many different kinds of bedding, the many different kinds of carriages, the many different kinds of flowers, the many different kinds of garlands, the many different kinds of incense, the many different kinds of perfumes, the many different kinds of burning incense, the many different kinds of powdered incense, the many different kinds of precious jewels, the many different kinds of necklaces, the many different kinds of banners, the many different kinds of pennants, the many different kinds of canopies, and the many different supremely marvelous means of subsistence. In all such cases, in accordance with whatever their minds find delightful, I enable them all to become completely satisfied.

Son of Good Family, if the adherents of the *śrāvaka*-disciple or *pratyekabuddha* paths in a world off to the east were to eat the food I provide them, then they would all attain the corresponding fruits of their *śrāvaka*-disciple and *pratyekabuddha* paths, and would thus abide then in their very last physical body.

Just as this would be so in that single world, so too would this also be the case for a hundred worlds, a thousand worlds, a hundred thousand worlds, a *koṭī* of worlds, a hundred *koṭīs* of worlds, a thousand *koṭīs* of worlds, a hundred thousand *koṭīs* of worlds, a hundred thousand *koṭīs* of *nayutas* of worlds, worlds as numerous as the atoms in the continent of Jambudvīpa, worlds as numerous as the atoms in all four continents, worlds as numerous as the atoms in a small chiliocosm, worlds as numerous as the atoms in a mid-sized chiliocosm, worlds as numerous as the atoms in a great trichiliocosm, and so forth on up to all the *śrāvaka*-disciple and *pratyekabuddha* adherents in worlds as numerous as the atoms in an ineffable-ineffable number of worlds—even in all those cases, once they had eaten my food, they would all attain the corresponding fruits of their *śrāvaka*-disciple and *pratyekabuddha* paths and would thus abide then in their very last physical body.

And just as this would be so with respect to the east, so too would this also be so with respect to the south, the west, the north, the four midpoints, the zenith, and the nadir.

So too, Son of Good Family, is this also true of all of the bodhisattvas with but one remaining lifetime in one world to the east and so forth on up to a number of worlds to the east as numerous as the atoms in an ineffable-ineffable number of buddha *kṣetras,* for by merely having eaten this food of mine, they will all sit in the site of enlightenment beneath the bodhi tree, will vanquish Māra's armies, and will attain *anuttara-samyak-saṃbodhi.*

And just as this is the case with east, so too is it also so with regard to the south, the west, the north, the four midpoints, the zenith, and the nadir.

Son of Good Family, do you or do you not now see this retinue of mine consisting of a myriad maidens?

Sudhana replied, "Yes, I see them."

The Upāsikā then said:

Son of Good Family, these myriad maidens are but those who serve at the head of just such a retinue that altogether is a hundred myriads of *asaṃkhyeyas* in number. All of them share with me:

The same practices;
The same vows;

The same roots of goodness;
The same path of emancipation;[100]
The same pure resolute convictions;[101]
The same pure mindfulness;
The same pure tendencies;
The same measureless awakening;[102]
The same attainment of faculties;
The same vast resolve;[103]
The same sphere of practice;
The same principles;
The same meanings;
The same clear understanding of dharmas;
The same pure forms and appearances;
The same measureless powers;
The same supreme vigor;
The same right Dharma sound;
The same adaptation of their voices to the types of beings;
The same voice that is foremost in its purity;
The same praise of the countless pure meritorious qualities;
The same pure karmic works;
The same pure karmic rewards;
The same great kindness that everywhere rescues everyone;
The same great compassion that everywhere ripens all beings;
The same pure physical karmic deeds that adapt to the conjunction and arising of conditions and please those who see them;
The same pure verbal karmic deeds that adapt to worldly discourse in proclaiming the Dharma's transformative teaching;
The same going to pay respects in all buddhas' congregations;
The same going to pay our respects and make offerings to all buddhas in all buddha *kṣetras*;
The same ability to directly see all Dharma gateways; and
The same abiding on the bodhisattva's grounds of pure practice.

Son of Good Family, these myriad maidens are able to take such superior food and drink from this bowl, whereupon, in the instant of but a single *kṣaṇa*, they go everywhere throughout the ten directions to make offerings to all those bodhisattvas, *śrāvaka* disciples, and *pratyekabuddhas* abiding in their very last physical body while also going to all the other rebirth destinies including even the rebirth destiny of the hungry ghosts where they enable them all to become completely satisfied.

> Son of Good Family, using this bowl of mine, these myriad maidens are able to cause those in the heavens to become completely satisfied with heavenly food while also being able to cause those in the human realm to become completely satisfied with the food that humans consume.
>
> Son of Good Family, wait a moment. You should see this for yourself.

After she said this, Sudhana then saw countless beings enter from the four doors. They were all those whom the Upāsikā had invited to come through the power of her original vows. After they had all come and gathered, they were shown to their seats, whereupon they were provided with food and drink in accordance with their needs so that they were all caused to become completely satisfied. She then informed Sudhana:

> Son of Good Family, I know only this liberation gateway of the treasury of endless merit. As for all the meritorious qualities of the bodhisattva-mahāsattvas:
>
> Who are like a great ocean in that they are extremely deep and inexhaustible;
> Who are like empty space in that they are boundlessly vast;
> Who are like wish-fulfilling jewels in that they fulfill beings' wishes;
> Who are like a large city in that one may obtain whatever one seeks to acquire from them;
> Who are like Mount Sumeru in that the many different kinds of precious jewels are all completely collected together there;
> Who are like a hidden treasury in that they always store up the wealth of Dharma;
> Who are like a bright lamp in that they dispel all darkness; and
> Who are like a lofty canopy in that they everywhere shade the many kinds of beings—
>
> How could I know of or be able to speak about their meritorious qualities and practices?
>
> Son of Good Family, south of here, there is a city known as Mahāsaṃbhava or "Great Flourishing." There is a householder there known as Vidvān or "Clear Knowledge." You should go there, pay your respects, and ask him, "How should the bodhisattva train in the bodhisattva practices and how should he cultivate the bodhisattva path?"

Sudhana the Youth then bowed down in reverence at her feet and circumambulated her countless times while continuing to gaze up at her in tireless admiration, after which he respectfully withdrew and departed.

14 – Vidvān

At that time, after Sudhana the Youth had acquired the light of the liberation of the treasury of endless adornment and merit:

He reflected upon that great ocean of merit;
He contemplated that sky of merit;
He progressed into that aggregation of merit;
He climbed up that mountain of merit;
He gathered together that treasury of merit;
He entered that deep pool of merit;
He roamed about on that lake of merit;
He purified that wheel of merit;
He saw that treasury of merit;
He entered that gateway of merit;
He traveled along that path of merit; and
He cultivated those seeds of merit.

He then gradually traveled on to that city of Mahāsaṃbhava in which he searched all around for that elder, Vidvān.[104] As he did so:

His mind felt longing and admiration for the good spiritual guides;
Because the influence of the good spiritual guides permeated his mind, his resolute aspiration to encounter the good spiritual guides was firm;[105]
His mind never retreated in its efforts to search for and see the good spiritual guides;
His mind was tireless in pursuing his aspiration to tirelessly serve the good spiritual guides;
He realized that it is due to relying on the good spiritual guides that one is able to fulfill the many kinds of goodness;
He realized that it is due to relying on the good spiritual guides that one is able to produce the many varieties of merit;
He realized that it is due to relying on the good spiritual guides that one is able to produce growth in the many practices;
He realized that it is due to relying on the good spiritual guides that, without further reliance on teachings provided by others, one is able to serve all one's good spiritual friends.

As he reflected in this way, he increased his roots of goodness, purified his deep resolve, enhanced the nature of his faculties, increased his foundation in virtue, augmented his great vows, broadened his great compassion, drew closer to all-knowledge, equipped himself with the path of Samantabhadra, brightly illuminated the right Dharma of all buddhas, and increased [his illumination by] the light of the Tathāgata's ten powers.

Sudhana then saw that householder on a seven-jeweled stage in the market at the city's crossroads where he was sitting on a throne adorned with countless jewels. That throne was marvelously fine, with its main structure composed of pristine *maṇi* jewels, and its feet made of vajra and *indranīla* sapphires. It was crisscrossed with jeweled cords, decorated with five hundred kinds of marvelous jewels, and it was covered with jeweled celestial robes.

Celestial banners and pennants were erected there and an immense net made of jewels was stretched over the area. A grand tent decorated with jewels had been set up there. He was sheltered by a canopy made of *jambūnada* gold supported by *vaiḍūrya* poles held up by his assistants. He was being fanned with immaculate decorated fans made from the feathers of royal geese.

Many marvelous perfumes scented the air and a rain of the many kinds of celestial flowers sprinkled down as, to his left and right, there was the constant playing of five hundred varieties of music, the beautifully sublime sounds of which surpassed even the music of the heavens. Whenever beings heard this music, none of them did not feel pleased and contented by it.

He was surrounded by a retinue of ten thousand followers. Their physical appearances were so splendidly handsome that, on seeing them, people felt joyful. They wore heavenly adornments that were the most incomparably excellent of all those found among either gods or humans. All of them had already perfected the aspirations of the bodhisattva and, in past lives, all of them had developed roots of goodness together with that householder. They stood there serving him and gazing up at him as they received his teachings and instructions.

Sudhana then bowed down in reverence at his feet, circumambulated him countless times, pressed his palms together, stood before him, and addressed him, saying:

O Ārya:

In order to benefit all beings;

In order to enable all beings to escape from sufferings and difficulties;
In order to enable all beings to find ultimate happiness;
In order to enable all beings to escape the ocean of *saṃsāra*;
In order to cause all beings to abide on the isle of Dharma jewels;
In order to enable all beings to dry up the river of cravings;
In order to enable all beings to produce great kindness and compassion;
In order to enable all beings to abandon sensual craving;
In order to enable all beings to long for and admire the Buddha's wisdom;
In order to enable all beings to escape the vast wilderness of *saṃsāra*;
In order to enable all beings to delight in the Buddha's meritorious qualities;
In order to enable all beings to escape the city of the three realms of existence; and
In order to enable all beings to enter the city of all-knowledge—

For reasons such as these, I have already resolved to attain *anuttara-samyak-saṃbodhi*. Still, I do not yet know how the bodhisattva should train in the bodhisattva practices, how he should cultivate the bodhisattva path, or how he can serve as a support for all beings.

The Elder then spoke to him, saying:

It is good indeed, good indeed, Son of Good Family, that you have now been able to resolve to attain *anuttara-samyak-saṃbodhi*.

Son of Good Family, a person who resolves to attain *anuttara-samyak-saṃbodhi* is only rarely encountered. If someone is able to arouse that resolve, then such a person becomes able to pursue the bodhisattva practices and, in doing so:

He is constantly insatiable in seeking encounters with the good spiritual guides;
He never grows weary of drawing near to the good spiritual guides;
He is always tireless in making offerings to the good spiritual guides;
He never becomes troubled or distressed in serving the good spiritual guides;
He never retreats from searching for the good spiritual guides;
He is unremitting in his fond mindfulness of the good spiritual guides;

He never even briefly desists from serving the good spiritual guides;
He never desists from looking up in admiration to the good spiritual guides;
He is never indolent in carrying out the teachings of the good spiritual guides; and
He never errs or fails in carrying out the intentions of the good spiritual guides.

Son of Good Family, have you seen those in this congregation of mine, or not?

Sudhana replied, "Yes, I have seen them."

The Householder then said:

Son of Good Family, I have already caused them:

To resolve to attain *anuttara-samyak-saṃbodhi;*
To be born into the clan of the Tathāgata;
To increase in the white dharmas of pristine purity;
To abide securely in the countless *pāramitās;*
To train in the ten powers of the Buddha;
To abandon worldly lineages and instead abide in the lineage of the Tathāgata;
To cast off the wheel of *saṃsāra* and instead turn the wheel of right Dharma;
To extinguish the three wretched destinies and abide in the right Dharma destinies; and
To be able to rescue all beings just as the bodhisattvas do.

Son of Good Family, I have acquired the liberation gateway of producing at will a treasury of merit by which I completely fulfill anyone's wishes for whatever they may need, including:

Clothing and necklaces;
Elephants, horses, and carriages;
Flowers, scents, banners, and canopies;
Food, drink, and medicinal decoctions;
Shelters and residences;
Beds, seating, lamps, and torches;
Servants, cattle, and sheep; and
All kinds of assistants and messengers.

In this way, I completely satisfy beings with all essential life-supporting provisions up to and including the teaching of the true and sublime Dharma for their benefit. Son of Good Family, wait a moment. You should observe this for yourself.

Just as he said this, countless beings came from all the many different regions, from all the many different worlds, from all the many different countries, and from all the many different cities and towns. Of all different appearances and types and possessed of all different kinds of desires, they all came due to the power of the bodhisattva's past vows. Boundlessly numerous, they all came and congregated there, each with their particular requests corresponding to each of their individual desires.

Then the Householder, knowing that the congregation was assembled, focused his thought for but an instant and then looked up to the sky, whereupon whatever they all required then descended from the sky. Everyone in that congregation was thus entirely satisfied, after which he also taught the many different dharmas for their sakes, in particular:

- For those who had become satisfied in their wishes to acquire fine food, he taught them:
  - The many different kinds of merit-gathering practices;
  - The practices for leaving behind their poverty;
  - The practices for knowing all dharmas;
  - The practices for perfecting Dharma joy and finding sustenance in the bliss of *dhyāna* meditation;
  - The practices by which one cultivates and becomes completely equipped with the major marks and secondary signs;
  - The practices by which one increases and perfects one's invincibility;
  - The practices by which one becomes well able to completely comprehend what constitutes the unexcelled form of sustenance; and
  - The practices by which one perfects the power of inexhaustible and immense awesome virtue and vanquishes Māra's armies.
- For those who had become satisfied in their wishes to acquire exquisite things to drink, he spoke Dharma for them that enabled them to abandon their thirsting attachment for existence in *saṃsāra* and then penetrate the flavor of the Buddha's Dharma.
- For those who sought to acquire the many different kinds of superior flavors, he spoke Dharma for them that enabled them all to experience the characteristically superior flavor known by the buddhas, the *tathāgatas*.

For those who had become satisfied in their wishes to acquire carriages, he taught them the many different Dharma gateways and enabled them all to board the vehicle of the Mahāyāna.

For those who had become satisfied in their wishes to acquire clothing, he spoke Dharma for them in a way that allowed them to acquire the pristine robes of the sense of shame and dread of blame and then eventually acquire the pristine and marvelous form of the Tathāgata.

In this way, there was no one who was not completely satisfied, after which he spoke Dharma for them in accordance with what was appropriate for them. Then, having heard his teachings on Dharma, they all returned to their original places from which they had come.

Then, having shown Sudhana this inconceivable realm of the bodhisattva's liberation, the Householder spoke to him, saying:

> Son of Good Family, I know only this liberation gateway of producing at will a treasury of merit. As for the bodhisattva-mahāsattvas' perfection of the jeweled hand that reaches everywhere to cover all lands of the ten directions and then, with the power of sovereign mastery, everywhere rains down all different kinds of life-supporting provisions with which they everywhere fill up the dwelling places of all beings as well as the congregations of all *tathāgatas*, in some cases using these as means to promote the ripening of beings and in some cases using them as offerings to all buddhas, in particular raining down:
>
> The many different colored jewels,
> The many different colored necklaces,
> The many different colored jeweled crowns,
> The many different colored robes,
> The many different colorations of music,
> The many different colored flowers,
> The many different colors of incense,
> The many different colors of powdered incense,
> The many different colors of burning incense,
> The many different colors of jeweled canopies,
> And the many different colors of banners and pennants—
>
> How could I know of or be able to speak about their meritorious qualities and their sovereign mastery in using the spiritual powers?
>
> Son of Good Family, south of here, there is a great city known as Siṁhapota or "Lion Temple" in which there is an elder known as Ratnacūḍa or "Dharma Jewel Crest." You could go there and ask him, "How should a bodhisattva train in the bodhisattva practices and how should he cultivate the bodhisattva path?"

Then Sudhana the Youth, feeling joyous exultation, expressed respect and veneration for the Householder and bowed in reverence to him after the manner of a disciple. He then reflected in this way:

> It is because of this householder's protective mindfulness for me that I have been enabled to see the path to all-knowledge, that I never cease to fondly recollect the views of the good spiritual guides, that I never relinquish the mind that feels reverence for the good spiritual guides, that I am always able to comply with the good spiritual guides' teachings, that I possess a resolute and deep faith in the good spiritual guides' words, and that I constantly produce the deep resolve to serve the good spiritual guides.

He then bowed down in reverence at his feet and circumambulated him countless times as he gazed up at him in attentive admiration. He then respectfully withdrew and departed.

15 – Ratnacūḍa

At that time, after Sudhana the Youth had heard of this liberation from Vidvān the Householder, he roamed in his ocean of merit, cultivated his field of merit, gazed up at his mountain of merit, proceeded across his ford of merit, opened up his treasury of merit, contemplated his merit dharma,[106] purified his wheel of merit, tasted of his aggregation of merit, generated his merit power, and grew in his merit's strength.

He then gradually traveled onward until he reached Siṁhapota or "Lion City" where he searched all around for Ratnacūda, the Elder, until he saw this elder in the marketplace. He then immediately went up to him to pay his respects. He bowed down in reverence at his feet, circumambulated him countless times, pressed his palms together, stood before him, and addressed him, saying:

> O Ārya, I am one who has already resolved to attain *anuttara-samyak-saṃbodhi*. Still, I do not yet know how the bodhisattva should train in the bodhisattva practices or how he should cultivate the bodhisattva path. It would be good indeed, O Ārya, if you would please teach me about the path of the bodhisattvas so that I may ascend to this path and progress toward all-knowledge.

The Elder then took Sudhana's hand, led him to where he lived to show him his dwelling, and said, "Son of Good Family, you should also look at my house."

Sudhana then saw that his house emanated pure light, that it was made of real gold, that its walls were made of white silver, its hall was made of crystal, its tower was made of purple *vaiḍūrya,* its pillars were made of carnelian and fine gems, and a hundred thousand kinds of precious jewels everywhere served as adornments. It had a lion throne made of red pearls and *maṇi* jewels. It had a canopy of *maṇi* jewels and was covered by a suspended net of true pearls. It had a pool lined with emerald gems that was filled with fragrant waters and was surrounded all around by rows of countless jeweled trees. The house itself was vast and had ten levels and eight doors.

After he entered it, Sudhana, looked around it in an orderly manner and saw that, on its lowest level, all kinds of food and drink were provided, on the second level, all kinds of jeweled robes were provided, on the third level, all kinds of jewel adornments were distributed, and on the fourth level, palace maidens and marvelous precious jewels were provided.

He saw that, on the fifth level, bodhisattvas abiding on grounds up to the fifth ground had gathered there like clouds where they expounded on various dharmas, engaged in benefiting those in the world, and perfected the *dhāraṇī* gateways, the seals of samādhi, the samādhi practices, and the light of wisdom.

He saw that, on the sixth level, there were all kinds of bodhisattvas who had already perfected the extremely profound wisdom by which one clearly comprehends the nature of all dharmas. They had perfected the unimpeded gateways of the vast complete-retention *dhāraṇī* samādhis, had become unimpeded in whatever they practiced, and refrained from abiding in dualistic dharmas. They had gathered in an ineffable number of marvelously adorned congregations and were analyzing and elucidating the gateways to *prajñāpāramitā,* in particular:

The treasury of quiescence *prajñāpāramitā* gateway;
The wisdom that skillfully distinguishes beings *prajñāpāramitā* gateway;
The unshakable and irreversible *prajñāpāramitā* gateway;
The light of dispassion *prajñāpāramitā* gateway;
The matrix of invincibility *prajñāpāramitā* gateway;
The illumination of the sphere of beings *prajñāpāramitā* gateway;
The oceanic matrix *prajñāpāramitā* gateway;
The *prajñāpāramitā* gateway acquired through the universal eye's equanimity;
The entry into the inexhaustible treasury *prajñāpāramitā* gateway;
The ocean of all skillful means *prajñāpāramitā* gateway;
The entry into the ocean of all worlds *prajñāpāramitā* gateway;

The unimpeded eloquence *prajñāpāramitā* gateway;
The adaptation to beings *prajñāpāramitā* gateway;
The unimpeded light *prajñāpāramitā* gateway; and
The constant contemplation of previous-life conditions in spreading forth the clouds of Dharma *prajñāpāramitā* gateway.

They discussed hundreds of myriads of *asaṃkhyeyas* of *prajñāpāramitā* gateways such as these.

He saw that, on the seventh level, there were bodhisattvas who had acquired the patience that perceives phenomena as like mere echoes and who used skillful means and wisdom to contemplate and transcend them. They were all able to hear and retain the right Dharma of all buddhas.

He saw that, on the eighth level, there were countless bodhisattvas who had assembled together there, all of whom had acquired the spiritual superknowledges from which they could never fall away. They were able with but one sound to pervade all the *kṣetras* of the ten directions. Their bodies manifested everywhere in all congregations throughout the entire Dharma realm, having none in which they were not everywhere present. They everywhere entered the realms of the buddhas, everywhere saw the bodies of the buddhas, and everywhere served at the head of all buddhas' congregations in which capacity they expounded on the Dharma.

He saw that, on the ninth level, all the bodhisattvas bound to but one more physical life prior to buddhahood were gathered together there.

He saw that, on the tenth level, it was completely filled with all *tathāgatas* who appeared there from the time when they first produced the resolve to when they cultivated the bodhisattva practices, achieved emancipation from birth and death, completely fulfilled their great vows, acquired the power of the spiritual superknowledges, purified their buddha lands, acquired their congregations, turned the wheel of right Dharma, and trained beings.

It was in this way that he was enabled to clearly see all these things.

Having seen all these phenomena, Sudhana then addressed the Elder, saying, "O Ārya, what are the conditions that have brought about the gathering of this pure congregation? The planting of which sort of roots of goodness have led to acquiring rewards such as these?"

The Elder then told him:

> Son of Good Family, I recall that, in the past, beyond a period of kalpas as numerous as the atoms in a buddha *kṣetra*, there was a

world named Completely Fulfilled Adornment in which there was a Buddha named Universally Adorned King of the Dharma Realm of Boundless Light Tathāgata, Arhat, the One of Right and Universal Enlightenment who was complete with all ten titles.

When that buddha entered the city, I played music and burned a lump of incense as offerings to him. It was due to then dedicating the merit from this to attaining three objectives that I have acquired these karmic rewards, namely: [dedicating it] to forever abandoning all difficulties and sufferings arising from poverty; [dedicating it] to always being able to see all buddhas and good spiritual guides; and [dedicating it] to always being able to hear right Dharma.

Son of Good Family, I know only this bodhisattva's liberation gateway of the jewel treasury of measureless merit. As for the bodhisattva-mahāsattvas:

Who have acquired the jewel treasury of inconceivable meritorious qualities;
Who have entered the undifferentiated ocean of *tathāgata*'s bodies;
Who have received the undifferentiated cloud of the unexcelled Dharma;
Who have cultivated the undifferentiated meritorious qualities as provisions for the path;
Who have raised up the undifferentiated net of Samantabhadra's practices;
Who have entered the undifferentiated realms of samādhi;
Who possess identical and undifferentiated bodhisattva roots of goodness;
Who abide in the undifferentiated abodes of the *tathāgatas*;
Who realize the undifferentiated uniform equality of the three periods of time;
Who abide in the undifferentiated spheres of experience of the universal eye; and
Who tirelessly remain throughout all kalpas—

How could I know of or be able to speak about their practice of these meritorious qualities?

Son of Good Family, south of here, there is a land known as Vetramūlaka or "Cane Root" in which there is a city known as Samantamukha or "Universal Gateway" in which there is an elder known as Samantanetra or "Universal Eye." You should go there, pay your respects, and ask him, "How should a bodhisattva train in the bodhisattva practices and how should he cultivate the bodhisattva path?"

Sudhana the Youth then bowed down in reverence at his feet and circumambulated him countless times as he gazed up at him in attentive admiration. He then respectfully withdrew and departed.

16 – Samantanetra

At that time, having heard of this liberation from Ratnacūda the Elder, Sudhana the Youth then:

Deeply entered all buddhas' measureless knowledge and vision;
Became established in the bodhisattva's countless supreme practices;
Fully comprehended the bodhisattva's countless skillful means;
Sought to acquire the bodhisattva's countless Dharma gateways;
Purified the bodhisattva's measureless resolute faith;
Brightened and sharpened the bodhisattva's measureless faculties;
Perfected the bodhisattva's measureless aspirations;
Gained a penetrating comprehension of the bodhisattva's measureless gateways of practice;
Grew in the bodhisattva's measureless power of vows;
Erected the bodhisattva's banner of invincibility;
Produced the bodhisattva's knowledge; and
Illuminated the bodhisattva's Dharma.

He then gradually traveled onward until he reached the country of Vetramūlaka in which he searched for the location of that city. Even though he endured hardships in this, he did not fear weariness or suffering, but rather only remained intent on right mindfulness of the good spiritual guides' teachings while yearning to always be able to draw near to, serve, and make offerings to them. He urged on all of his faculties to abandon the many kinds of negligence. After that, he was then able to gain sight of the city of Samantamukha which was surrounded all around by a hundred thousand villages. It had parapets which rose steeply upward and its avenues and streets were broad and level.

He saw that elder and went up to him to pay his respects. He then bowed down in reverence before him, stood with palms pressed together, and addressed him, saying, "O Ārya, I am one who has already resolved to attain *anuttara-samyak-saṃbodhi*. Still, I do not yet know how the bodhisattva should train in the bodhisattva practices or how he should cultivate the bodhisattva path."

The Elder then spoke to him, saying:

> It is good indeed, good indeed, Son of Good Family, that you have already been able to resolve to attain *anuttara-samyak-saṃbodhi*. Son

of Good Family, I recognize all the sicknesses that afflict beings, including those caused by wind, bile, phlegm, or fever and those caused by possession by demonic ghosts or poisoning, and so forth, including all of the injuries due to fire or water. By various means, I can cure all illnesses such as these.

Son of Good Family, all beings of the ten directions who fall ill come to me and I treat them and cure them. I then have them bathed in perfumed waters and dressed in fragrant flower garlands, fine clothes, superior robes, and many different kinds of adornments, after which I see to their being provided with food and drink as well as wealth and jewels so that they are all completely satisfied and do not want for anything.

After that, I then teach the Dharma for each of them in accordance with what is fitting. For those beset by an abundance of sensual lust, I teach them the contemplation of the unlovely. For those beset by an abundance of hatred, I teach them the kindness and compassion contemplations. For those beset by an abundance of delusion, I teach them to distinguish the many different characteristics of dharmas. And for those coursing in an equal measure of all of these afflictions, I reveal to them especially superior Dharma gateways. [Furthermore, for yet others]:

Wishing to enable them to resolve to attain bodhi, I praise the meritorious qualities of all buddhas;
Wishing to enable them to develop the greatly compassionate mind, I reveal the measureless bitter torments of the realms of *saṃsāra;*
Wishing to enable them to increase in their meritorious qualities, I praise the cultivation and accumulation of measureless merit and wisdom;
Wishing to enable them to make the great vows, I praise the training of all beings;
Wishing to enable them to cultivate the practices of Samantabhadra, I speak about the bodhisattvas' cultivation of the web of practices in all *kṣetras* and throughout all kalpas;
Wishing to enable them to possess the Buddha's major marks and secondary signs, I proclaim the praises of *dāna pāramitā;*
Wishing to enable them to acquire the Buddha's pure body that is able to travel everywhere to all places, I proclaim the praises of *śīla pāramitā;*
Wishing to enable them to acquire the Buddha's inconceivably pure body, I proclaim the praises of *kṣānti pāramitā;*

Wishing to enable them to acquire the Tathāgata's invincible body, I proclaim the praises of the vigor *pāramitā;*
Wishing to enable them to acquire the incomparably pure body, I proclaim the praises of the *dhyāna pāramitā;*
Wishing to enable them to manifest the Tathāgata's pure Dharma body, I proclaim the praises of the *prajñāpāramitā;*
Wishing to enable them to manifest the pure form body of the Buddha, the Bhagavat, I proclaim the praises of the skillful means *pāramitā;*
Wishing to enable them to abide for the benefit of beings throughout all kalpas, I proclaim the praises of the vows *pāramitā;*
Wishing to enable them to manifest the pure body that passes through all buddha *kṣetras,* I proclaim the praises of the powers *pāramitā;*
Wishing to enable them to manifest the pure body that adapts to beings' minds and thereby pleases them, I proclaim the praises of the knowledge *pāramitā;* and
Wishing to enable them to acquire the most ultimately pure and marvelous of bodies, I proclaim the praises of forever abandoning all bad dharmas.

Then, having engaged in all the forms of giving such as these, they are each sent back [to their abodes].

Son of Good Family, I also know the methods for blending all the essential fragrances, in particular peerless incense, *sindhuvārita* incense, insuperable incense, awakening incense, *aruṇavati* incense, *kālānusāri* sandalwood incense, *uragasāra* sandalwood incense, *meghāgaru* incense, and unshakable faculties incense. I know the methods for the blending of all kinds of incense such as these.

Furthermore, Son of Good Family, when I hold up these types of incense and use them to make offerings, I then everywhere see the fulfillment of all buddhas' vows, namely the vow to rescue all beings, the vow to purify all buddha *kṣetras,* and the vow to make offerings to all *tathāgatas.*

Furthermore, Son of Good Family, when I burn this incense, every one of these types of incense sends forth countless kinds of incense that everywhere reach the congregations of all buddhas throughout the ten directions of the entire Dharma realm. Some form incense palaces and some form incense halls. In this same way, they then form the incense railings, incense walls, incense battlements, incense doors and windows, incense multistoried pavilions, incense half-moon adornments, incense canopies, incense banners, incense pennants, incense curtains, incense nets, incense images, incense adornments, incense light, and incense clouds and rain that completely fill up place after place as adornments.

Son of Good Family, I know only this Dharma gateway of delighting all beings by enabling them to everywhere see all buddhas. As for the bodhisattva-mahāsattvas:

Who are like great physician kings who, if one but merely sees them, hears them, bears them in mind, dwells together with them, follows along with them in their travels, or utters their names, one will always benefit from that and will not have done so in vain; and

Who, if any being merely briefly encounters them, he will certainly be enabled to have all his afflictions melt away, will enter the Buddha's Dharma, will leave behind his entire accumulation of sufferings, will forever put to rest all fear of *saṃsāra*, will arrive at the fearless place of all-knowledge, will entirely crush all the great mountains of aging and death, and will come to securely abide in the bliss of uniform quiescence—

How could I know of or be able to speak about their meritorious qualities and practices?

Son of Good Family, south of here, there is a great city known as Tāladhvaja or "Tāla Banner" in which there is a king named Anala. You should go there, pay your respects, and then ask him, "How should the bodhisattva train in the bodhisattva practices and how should he cultivate the bodhisattva path?"

Sudhana the Youth then bowed down in reverence at the feet of Samantanetra and circumambulated him countless times as he gazed up at him in attentive admiration. He then respectfully withdrew and departed.

17 – Anala

At that time, Sudhana the Youth then brought to mind and reflected upon the teachings of the good spiritual guides, thinking, "The good spiritual guides are the ones who are able to draw me forth, are the ones who are able to protect me, and are the ones who enable me to gain irreversibility in my quest to realize *anuttara-samyak-saṃbodhi*."

As he reflected in this manner, his mind was filled with joyous thought, thoughts of pure faith, vast thoughts, contented thoughts, thoughts of exultation, thoughts of rejoicing, supremely sublime thoughts, peaceful thoughts, thoughts of adornment, thoughts of non-attachment, unimpeded thoughts, thoughts of equal regard for all, thoughts of sovereign mastery, thoughts of abiding in the Dharma, thoughts of pervading all buddha *kṣetras*, thoughts adorned with the sight of the buddhas, and thoughts of never forsaking [the development of] the ten powers.

He then gradually traveled onward, passing through countries, villages, and towns until he reached the city of Tāladhvaja where he inquired about the location of King Anala's abode. Everyone replied, "This king is now in the main hall, seated on a lion throne, proclaiming and spreading the transformative influence of the Dharma, ruling over and governing beings, restraining those who should be restrained, drawing forth those who can be drawn forth, punishing their crimes, issuing decisions on their disputes, comforting those who have become orphaned or who are weak, in all cases causing them to forever cease killing, stealing, and sexual misconduct while also forbidding lying, divisive speech, harsh speech, and frivolous or lewd speech. He is also persuading his subjects to abandon greed, hatred, and wrong views."

Relying on what all those people had reported, Sudhana the Youth, continuing his search, straightaway went to pay his respects. From a distance, he saw that king sitting on a throne of *nārāyaṇa* vajra with feet made of an *asaṃkhyeya* of jewels. It was adorned with countless jeweled images and was covered with netting woven from gold cord. He had a crown of wish-fulfilling *maṇi* jewels adorning his head, a *jambūnada* gold crescent adorning his forehead, matching hanging earrings made of *indranīla* sapphires, a necklace of priceless *maṇi* jewels adorning his neck, and engraved bracelets made of marvelous celestial *maṇi* jewels that adorned his arms. He had a canopy made of *jambūnada* gold with a central hub inlaid with the many kinds of precious jewels. Its support poles were made of immense lapis lazuli gems, lustrous *maṇi* jewels formed its accessories, various jewels formed the bells that constantly resounded with marvelous sounds and emanated a bright radiance that everywhere pervaded the ten directions. It was just such a jeweled canopy that sheltered him from above.

King Anala possessed great power with which he was able to subdue the masses. He had no enemies able to engage him. The topknot atop his head was secured with an immaculate silk headband. He was surrounded by ten thousand great officials who together managed the king's affairs. Before him were arrayed ten myriads of fierce shock troops with fearsomely threatening forms and countenances who were dressed in rough looking uniforms, and who held weapons in their bared arms as they glared with such hate-filled gazes that any being seeing them could not fail to be struck with terror.

There were countless beings there who had transgressed against the king's edicts, whether through stealing others' possessions, injuring or killing them, violating their wives, promoting wrong views, generating hatred or grudges, cherishing covetous jealousy, or otherwise engaging in many other kinds of evil deeds. They had been tied up with bonds restraining all five parts of their bodies and dragged up to the king who meted out punishment in accordance with the nature of their transgressions. Their hands or feet were cut off, or their ears and noses were sliced away, or their eyes were plucked out, or they were beheaded or skinned alive, or their bodies were sliced open, or they were boiled or burned alive, or they were driven up a high mountain and pushed off a steep precipice. There were countless cruelties such as these that were inflicted on them so that they screamed and howled like the denizens of the Great Unification Hells.[107]

After Sudhana saw all this, he thought, "It is for the sake of benefiting all beings that I seek to follow the bodhisattva practices and cultivate the bodhisattva path. But now this king destroys good dharmas, creates great karmic transgressions, and even torments and afflicts beings to the point of taking their lives, doing so without having any regard for or fear of future rebirths in the wretched destinies. How could I hope to acquire from him the Dharma by which one produces the mind of great compassion and strives to rescue beings?"

When he had this thought, a deva[108] appeared in the sky and told him, "Son of Good Family, you should recall the teachings of the good spiritual guide, Samantanetra, the Elder."

Sudhana then looked up at him and said, "I always bear them in mind and, from the very first, I have never dared to forget them."

The deva replied:

> Son of Good Family, you must not depart from the instructions of the good spiritual guides. The good spiritual guides are able to lead you to the safe and secure place free of danger and difficulty.
>
> Son of Good Family, as for the bodhisattva:
>
> His knowledge of how to use skillful means is inconceivable;
>
> His knowledge of how to gather in beings is inconceivable;
>
> His knowledge of how to protect and care for beings is inconceivable;
>
> His knowledge of how to ripen beings is inconceivable;

> His knowledge of how to guard beings is inconceivable;
> His knowledge of how to liberate beings is inconceivable; and
> His knowledge of how to train beings is inconceivable.

Then, having heard these words, Sudhana the Youth immediately went to pay his respects to the king. He bowed down in reverence at his feet and then addressed him, saying:

> O Ārya, I am one who has resolved to attain *anuttara-samyak-saṃbodhi*. Still, I do not yet know how the bodhisattva should train in the bodhisattva practices or how he should cultivate the bodhisattva path. I have heard that the Ārya is well able to provide guidance and instruction. Please speak about these matters for my sake.

Then, after finishing his management of royal matters, King Anala took Sudhana by the hand, led him into his palace, and ordered him to sit down with him, whereupon he told him, "Son of Good Family, take a look around the palace where I live."

As instructed, Sudhana then looked all around and saw that his palace was incomparably large and was made entirely of combinations of marvelous jewels. It was completely surrounded by walls made of the seven types of jewels and it had a tower made of a hundred thousand kinds of gems as well as many different kinds of adornments, all of which were marvelously fine.

It had a net of inconceivable *maṇi* jewels that stretched over the top of it. There were ten *koṭīs* of incomparably beautiful female attendants, all of whom were so impressively lovely in their deportment and manners that, whatever they did, nothing was not splendidly marvelous. They were first to arise and last to take their rest and had pliant minds receptive to instruction.

King Anala then spoke to Sudhana, saying:

> Son of Good Family, what do you think? If I was one who truly committed evil deeds such as these, how could I acquire karmic rewards such as these, a physical body such as this, a retinue such as this, an endowment of wealth such as this, and sovereignty such as this?
>
> Son of Good Family, I have acquired the bodhisattva's illusion-like liberation. Son of Good Family, all the beings in this land are for the most part inclined to commit everything from killing and stealing to the holding of wrong views. If I were to resort to other methods, I would be unable to cause them to relinquish their evil deeds.
>
> Son of Good Family, in order to train those beings, I have transformationally created evil people who commit all kinds of karmic

offenses and then undergo all different kinds of excruciating punishments, doing this in order to cause all those beings who commit evil deeds to witness these things and then have thoughts of terror, thoughts inclined to renounce such deeds, and thoughts inclined to trepidation on account of which they will cease all of the evil deeds they do and then resolve to attain *anuttara-samyak-saṃbodhi*.

Son of Good Family, through the use of these kinds of skillful expedients, I cause beings to relinquish the ten courses of evil karmic actions and abide instead in the ten courses of good karmic action so that they will attain ultimate happiness, ultimate peace and security, and then ultimately dwell on the ground of all-knowledge.

Son of Good Family, I have never tormented or injured even one being through any of my actions of body, speech, or mind.

Son of Good Family, anyone possessed of a mind like mine would rather endure the sufferings of the non-intermittent hells throughout the course of the future than ever produce so much as a single thought intending to inflict any suffering on even one mosquito or one ant, how much the less on a human being, for people are fields for the planting of merit because they are able to bring forth all good dharmas.

Son of Good Family, I know only this illusion-like liberation. As for the bodhisattva-mahāsattvas:

Who have realized the unproduced-dharmas patience;
Who have realized that all rebirth destinies in the realms of existence are like mere conjured illusions;
Who have realized that all bodhisattva practices are like mere magical transformations;
Who have realized that all worlds are like mere reflected images;
Who have realized that all dharmas are like mere dreams;
Who have entered the unimpeded Dharma gateway of the true character of dharmas;
Who have cultivated all the practices as symbolized by Indra's net;
Who use unimpeded wisdom in their practice throughout all realms;
Who have everywhere entered the samādhi of the uniform equality of everything; and
Who have already attained sovereign mastery of the *dhāraṇīs*—

How could I know of or be able to speak about their meritorious qualities and practices?

> Son of Good Family, south of here, there is a city known as Suprabha or "Marvelous Radiance" that is ruled by a king known as Mahāprabha or "Great Radiance." You should go there, pay your respects, and ask him, "How should a bodhisattva train in the bodhisattva practices and how should he cultivate the bodhisattva path?"

Sudhana the Youth then bowed down in reverence at the feet of the king and circumambulated him countless times. He then respectfully withdrew and departed.

18 – Mahāprabha

At that time, Sudhana the Youth then single-mindedly recollected the Dharma gateway of the cognition of illusion which that king had acquired. He reflected on that king's illusion-like liberation, contemplated that king's illusion-like nature of dharmas, made illusion-like vows, purified illusion-like dharmas, and produced many different kinds of illusion-like transformations everywhere throughout all three illusion-like periods of time.

Reflecting in this manner, he then gradually traveled onward, sometimes arriving at inhabited cities or towns, sometimes passing through the dangers and difficulties of desolate wildernesses, canyons, and gorges, doing so tirelessly and without ever resting. Finally, he reached the great city of Suprabha and inquired of the people there, "Where is the great city of Suprabha?"

The people there replied, "This is indeed the city of Suprabha and it is the abode of King Mahāprabha."

Feeling joyous exultation, Sudhana the Youth then reflected in this way:

> My good spiritual guide is in this very city. Now I will certainly be able to serve him, see him, and:
>
> Hear of the practices practiced by the bodhisattvas;
> Hear of the bodhisattvas' essential gateways of emancipation;
> Hear of the dharmas realized by the bodhisattvas;
> Hear of the bodhisattvas' inconceivable meritorious qualities;
> Hear of the inconceivable sovereign mastery of the bodhisattvas;
> Hear of the inconceivable uniform equality of the bodhisattvas;
> Hear of the inconceivable courage of the bodhisattvas; and
> Hear of the vast purity of the bodhisattvas' inconceivable spheres of experience.

Having had these thoughts, he then entered the city of Suprabha where he saw that this great city was made of the seven precious things, namely gold, silver, lapis lazuli, crystal, pearls, carnelian, and emeralds. It was encircled by seven concentric deep moats made of the seven precious things that were filled with waters possessed of the eight qualities. The bottoms of the moats were carpeted with gold sand and their waters were everywhere covered with *udumbara* blossoms, *padma* blossoms, *kumuda* blossoms, and *puṇḍarīka* blossoms. The moats were surrounded by seven concentric rows of jeweled *tāla* trees, and seven kinds of vajra formed each of their perimeter walls. In particular, there was a perimeter wall made of lion light vajra, a perimeter wall made of insurmountable vajra, a perimeter wall made of indestructible vajra, a perimeter wall made of unbreachable vajra, a perimeter wall made of solid and unimpeded vajra, a perimeter wall made of supremely marvelous net treasury vajra, and a perimeter wall made of immaculate purity vajra. All of them were inlaid with adornments consisting of countless marvelous *maṇi* jewels.

It had viewing ports in its parapets made from the many different kinds of jewels. The city was in the shape of an octagon that was ten *yojanas* across. It had eight gates, one of which opened on each of its sides. They were each everywhere adorned with decorations made of the seven precious things. Its grounds were made of *vaiḍūrya* and its many different adornments were especially delightful.

Within that city, there were ten *koṭīs* of avenues and countless myriads of *koṭīs* of beings resided on each of its avenues. There were countless towers made of *jambūnada* gold with nets made of *vaiḍūrya* and *maṇi* jewels suspended overhead, countless silver towers with nets made of true red pearls and *maṇi* jewels suspended overhead, countless *vaiḍūrya* towers with nets made of marvelous-core *maṇi* jewels suspended overhead, countless crystal towers with nets made of immaculate-core *maṇi* jewels suspended overhead, countless world-illuminating *maṇi* jewel towers with nets made of solar-core sovereign *maṇi* jewels suspended overhead, countless sapphire and *maṇi* jewel towers with nets made of wondrous-light sovereign *maṇi* jewels suspended overhead, countless sea-of-beings sovereign *maṇi* jewel towers with nets made of flaming-light sovereign *maṇi* jewels suspended overhead, countless vajra jeweled towers with nets made of banner-of-invincibility sovereign *maṇi* jewels suspended overhead, countless black sandalwood towers with nets made of heavenly *māndārava* flowers suspended overhead, and countless incomparable sovereign incense towers with nets made of all different kinds of flowers suspended overhead.

That city also had countless *maṇi* jewel nets, countless jeweled bell nets, countless heavenly incense nets, countless heavenly flower nets, countless nets of jeweled images, countless jeweled robe curtains, countless jeweled canopy curtains, countless jeweled tower curtains, and countless jeweled flower garland curtains spread across it. In place after place there were erected jeweled canopies, banners, and pennants.

Right in the very center of this city, there was one tower known as "Right Dharma Treasury" that was adorned with *asaṃkhyeyas* of jewels, the resplendently beautiful radiance of which was of the most incomparably excellent sort. Beings never grew weary of looking at it. That King Mahāprabha always dwelt within it.

At that time, Sudhana the Youth had become free of any affectionate attachment for any of these marvelous jeweled phenomena, the men or women, or any of the spheres of experience associated with the objects of the six senses. Rather, he only pursued right meditative reflection on the most ultimate Dharma and single-mindedly yearned to see the good spiritual guide.

He gradually traveled onward until he saw King Mahāprabha in the intersection of the four avenues, not far from the tower in which he dwelt. He was seated on an extensively adorned lotus flower dais lion throne that was made of wish-fulfilling *maṇi* jewels and which had legs made of purple lapis lazuli gems. There were banners made of gold-embroidered silks and a net made of the many kinds of jewels. It had cushions made from marvelous celestial robes on which the king sat in the lotus posture, his body adorned with twenty-eight of the major marks of a great man as well as with the eighty secondary signs. As he sat there:

He was like a mountain of gold emanating brilliantly flaming colored light;
He was like the sun in a clear sky resplendently beautiful with its awesome shining radiance;
He was like the full moon that brings clarity and coolness to all who view it;
He was like the Brahma Heaven King dwelling in the midst of his congregation of Brahma Heaven devas;
He was also like the great ocean, boundless in his possession of meritorious qualities and Dharma jewels;

He was also like the Himalaya Mountains, adorned with his forest of major marks and secondary signs;
He was also like an immense cloud in his ability to awaken the many kinds of beings with the quaking of his Dharma thunder;
He was also like the realm of empty space in his revealing the many different constellations of Dharma gateways;
He was like Mount Sumeru's fourfold reflection in that he was everywhere reflected in the mind seas of all beings; and
He was also like an isle of jewels due to his being filled with the many different kinds of wisdom jewels.

In front of the king's throne there were heaps of every kind of precious jewel, including gold, silver, lapis lazuli, *maṇi* jewels, pearls, coral, amber, quartz, cowries, and jade, these as well as robes, necklaces, food and drink, all of these in measureless and boundless abundance in their many different varieties.

He also saw countless hundreds of thousands of myriads of *koṭīs* of marvelous jeweled carriages, heard hundreds of thousands of myriads of *koṭīs* of all kinds of heavenly music being played, saw hundreds of thousands of myriads of *koṭīs* of all kinds of exquisite celestial incense, and saw hundreds of thousands of myriads of *koṭīs* of medicinal decoctions and life-sustaining necessities. All of these kinds of things such as these were of the rarest and finest varieties.

There were countless milk cows with gold-colored hooves and horns, countless thousands of *koṭīs* of beautiful women whose bodies had been made fragrant with the application of superior sandalwood perfumes, who were dressed in celestial robes, jewel necklaces, and various other kinds of adornments, who had none of the sixty-four types of abilities in which they were not thoroughly skilled, who well understood the protocols of worldly sentiments and thus provided for the needs of beings in ways which suited their intentions.

Alongside the intersection of the four avenues of the city and its surrounding towns there were arrayed all of the types of life-sustaining provisions, and alongside every one of those roads there were twenty *koṭīs* of bodhisattvas bestowing all these things on the beings there, doing so:

Wishing to everywhere attract and sustain beings;
Wishing to cause beings to be delighted;
Wishing to cause beings to feel joyous exultation;
Wishing to cause beings' minds to become purified;
Wishing to cause beings to feel clear and cool;
Wishing to extinguish beings' afflictions;

> Wishing to enable beings to understand all meaningful principles;
> Wishing to induce beings to enter the path to all-knowledge;
> Wishing to induce beings to relinquish hostile thoughts;
> Wishing to induce beings to abandon physical and verbal misconduct;
> Wishing to cause beings to rid themselves of all kinds of wrong views; and
> Wishing to cause beings to purify their courses of karmic action.

Sudhana the Youth then prostrated himself in reverence at the feet of the king and respectfully circumambulated him countless times to his right. He then stood before him with palms pressed together and addressed him, saying:

> O Ārya, I am one who has already resolved to attain *anuttara-samyak-saṃbodhi*. Still, I do not yet know how the bodhisattva should train in the bodhisattva practices or how he should cultivate the bodhisattva path. I have heard that the Ārya is well able to offer guidance and instruction in this. Please speak about these matters for my sake."

The king then spoke to him, saying:

> Son of Good Family, I have purified the bodhisattva practice of the banner of great kindness and I have fulfilled the bodhisattva practice of the banner of great kindness.
>
> Son of Good Family, I have posed difficult questions on this dharma to countless hundreds of thousands of myriads of *koṭīs* of buddhas, even to as many as an ineffable-ineffable number of buddhas, and I have also reflected on it, contemplated it, and cultivated its adornment.
>
> Son of Good Family:
>
> I use this dharma in ruling as a king;
> I use this dharma in providing instruction and issuing edicts;
> I use this dharma in attracting and assisting beings;
> I use this dharma in adapting to the world;
> I use this dharma in guiding beings;
> I use this dharma in causing beings to cultivate;
> I use this dharma in enabling beings to progress along and enter the path;
> I use this dharma to provide beings with skillful means;
> I use this dharma to enable beings to become imbued with the practices;
> I use this dharma to enable beings to develop the practices;

I use this dharma to establish beings in meditative reflection on the nature of all dharmas;
I use this dharma to establish beings in the mind of kindness; and
I take kindness as primary in perfecting the power of kindness.

In this way, I get them to abide in the mind motivated to benefit others, in the mind that bestows happiness, in the mind that is motivated by deep sympathy, in the mind inclined to attract and support others, in the mind inclined to protect beings and never abandon them, and in the mind ceaselessly determined to extricate beings from their sufferings.

I use this dharma to induce all beings to attain the most ultimate sort of happiness, to constantly abide in blissful contentment, to remain free of all physical sufferings, to acquire clarity and coolness of mind, to cut off *saṃsāra*'s cravings, to delight in the happiness of right Dharma, to rinse away the filth of the afflictions, to demolish the obstacles created by evil karmic deeds, to interrupt the stream of *saṃsāra*, to enter the ocean of true Dharma, to sever their continuance in the rebirth destinies of the realms of existence, to strive for the attainment of all-knowledge, to purify the ocean of thoughts, and to develop indestructible faith.

Son of Good Family, having already come to dwell in this practice of the banner of great kindness, I am able to use right Dharma to teach and transform the world.

Son of Good Family, all beings in this land of mine are free of any fear of me. Son of Good Family, if there are any beings who are poor, destitute, beset with difficulties, or otherwise in need who come to me with a request for anything they might seek, I open up the storehouses and allow them to freely take whatever they want whereupon I also tell them this: "You must not engage in any sort of evil, you must not injure any being, you must not adopt any of the wrong views, and you must not become attached to anything. You who are so poor and destitute—If you have anything you need, then you should come to me or to the crossroads where all kinds of things are abundantly available for you to take as you will. Have no doubts with regard to any of this."

Son of Good Family, the beings dwelling in this city of Suprabha are all bodhisattvas who have aroused the Great Vehicle practitioner's resolve and who, in accordance with their inclinations, see it in different ways:

They may see this city as but narrow and small or they may instead see this city as immensely vast;

They may see its grounds as composed of dirt and sand or they may instead see it as adorned with many kinds of jewels;

They may see the perimeter walls as made of amassed dirt or they may instead see encircling walls made of jewels;

They may see its soils as containing an abundance of tiles and stones, as uneven with elevations and depressions, or they may instead see it to be as level as one's palm and adorned with inlaid patterns of countless immense *maṇi* jewels; and

They may see its buildings and homes as made of soil and wood or may instead see it as having halls and all kinds of towers with stairs, portholes, gates, railed balconies, doors, and windows, none of which are not composed of marvelous jewels.

Son of Good Family, if there are any beings whose minds are pure, who have planted roots of goodness, who have made offerings to buddhas, who have resolved to progress along the path to all-knowledge, who have taken all-knowledge as the ultimate station, and who were attracted and assisted by me in the past when I was cultivating the bodhisattva practices, then they will see this city as consisting of the many kinds of jewels and as adorned and pure. Anyone else will see it as dirty.

Son of Good Family, all the beings in this land, living in the world in an age beset by the five turbidities,[109] delight in engaging in all kinds of evil deeds. Feeling deep pity for them and wishing to rescue them, I enter this bodhisattva's samādhi gateway known as "taking great kindness as foremost in adapting to the world." When I enter this samādhi, all of those beings' fearful thoughts, tormenting and injurious thoughts, hostile thoughts, and disputatious thoughts—all such thoughts as these then naturally disappear.

And why does this occur? It is in the very nature of this dharma that this occurs when one enters this bodhisattva's samādhi known as "taking great kindness as foremost in adapting to the world."

Son of Good Family, wait a moment. You should see this directly for yourself.

Then King Mahāprabha immediately entered this meditative absorption, whereupon his city, both within and without, quaked and shook in six ways and all the jeweled grounds, jeweled walls, jeweled halls, jeweled palaces, viewing terraces, towers, steps, doors, and windows then emanated marvelous sounds as all of them leaned toward the king, bending themselves in reverential respect. Then, of all the people living there within the city of Suprabha, there were none who did not simultaneously become filled with joyous delight and exultation.

They all then faced the king and bowed down in full reverential prostration. The entire population of the villages, encampments, the city, and its surrounding areas all then came to see the king and bowed to him in joyful reverential respect. Close to the king's residence, even the birds and animals gazed at each other with thoughts of kindness and compassion and then went directly before the king and bowed to him in reverential respect.

Of all the mountains and plateaus as well as the grasses and trees, there were none that did not then turn in the direction of the king and incline themselves in reverential respect. The ponds, springs, and wells as well as the rivers and seas all gushed forth leaping waterspouts and sent waters flowing before the king. A myriad dragon kings produced immense incense clouds that sent out lightning bolts and quaking thunder and then sprinkled down a fine misty rain. Ten thousand deva kings headed by the Trāyastriṃśa Heaven King, the Yāma Heaven King, the Tuṣita Heaven King, the Enjoyment of Transformations Heaven King, the Paranirmita Vaśavartin Heaven King, and other such deva kings appeared in the sky and played many different kinds of music. Countless heavenly maidens sang praises and rained down countless flower clouds, countless incense clouds, countless jeweled garland clouds, countless jeweled robe clouds, countless jeweled canopy clouds, countless jeweled banner clouds, and countless jeweled pennant clouds which appeared in space as adornments and offerings to the king.

The great elephant king, Airāvaṇa, used his masterful spiritual powers to spread out in space countless immense jeweled lotus flowers that trailed down countless jeweled necklaces, countless jeweled silken sashes, countless jeweled garlands, countless jeweled adornments, countless jeweled flowers, countless types of precious incense, and all different kinds of other extraordinarily marvelous phenomena such as these which he presented as adornments. There were countless palace maidens who sang all different kinds of praise songs.

On that continent of Jambudvīpa, there were also countless hundreds of thousands of myriads of *koṭīs* of *rākṣasa* kings, *yakṣa* kings, *kumbhāṇḍa* kings, and *piśāca* kings, some of whom dwelt in the great oceans and some of whom dwelt on land, all of whom drank blood, ate flesh, or inflicted cruel injuries on the beings there. All of these then produced thoughts of kindness, vowed to practice whatever is beneficial, clearly recognized what would unfold in later lives, refrained from committing any kinds of evil deeds, respectfully pressed their palms together, and then bowed down in reverence to the king.

And just as this was so on the continent of Jambudvīpa, so too was this so on the other three continents as well as in all the worlds of the great trichiliocosm, extending even to the hundreds of thousands of myriads of *koṭīs* of *nayutas* of worlds throughout the ten directions where all the toxic evil beings were transformed in the very same way.

King Mahāprabha then emerged from samādhi and told Sudhana:

> Son of Good Family, I know only this bodhisattva's samādhi gateway that takes the great kindness as foremost in adapting to the world. As for the bodhisattva-mahāsattvas:
>
> Who serve as lofty canopies because their minds of kindness everywhere shade all beings;
> Who, in carrying out their cultivation, practice impartiality toward those whose practice is inferior, middling, or superior;
> Who serve as the great earth because they are able to use the mind of kindness to support all beings;
> Who serve as full moons because the light of their merit equally illuminates everyone in the world;
> Who serve as suns shining in a clear sky because the dazzling radiance of their wisdom illuminates the realm of whatever can be known;
> Who serve as bright lamps because they are able to dispel the darkness in all beings' minds;
> Who serve as water-clarifying jewels because they are able to clarify the turbidities of flattery and deviousness in all beings' minds;
> Who serve as wish-fulfilling jewels because they are able to fulfill the wishes in all beings' minds; and
> Who serve as great winds because they cause beings to swiftly cultivate samādhi and enter the great city of all-knowledge—
> How could I know of their practices;
> How could I speak about their virtues;
> How could I weigh their immense mountains of merit;
> How could I gaze with admiration on their many constellations of meritorious qualities;
> How could I contemplate the wind sphere of their great vows;
> How could I progress into their extremely profound Dharma gateways;
> How could I reveal their immense oceans of adornments;

How could I explicate their gateways of Samantabhadra's practices;
How could I open up and reveal the caves of all of their samādhis; and
How could I praise their clouds of the great kindness and great compassion?

Son of Good Family, south of here there is a royal capital known as Sthirā or "Peaceful Abiding" in which there is an *upāsikā* named Acalā. You should go there, pay your respects, and ask her, "How should a bodhisattva train in the bodhisattva practices and how should he cultivate the bodhisattva path?"

Sudhana the Youth then bowed down in reverence at the feet of the king and circumambulated him countless times as he gazed up at him in attentive admiration. He then respectfully withdrew and departed.

19 – Acalā

At that time, Sudhana the Youth then left that city of Suprabha and traveled on along the road as he:

Mindfully reflected on King Mahāprabha's teaching;
Recalled the bodhisattvas' practice gateway of the banner of great kindness;
Reflected on the radiant gateway of the bodhisattvas' adaptation to the world samādhi;
Increased in their inconceivable power of sovereign mastery of vows and merit;
Strengthened their inconceivable knowledge of ripening beings;
Contemplated their inconceivable exclusive experiences and great awesome virtue;
Recalled their inconceivable different signs;
Reflected on their inconceivable pure retinues; and
Reflected on the inconceivable deeds they have done.

He then developed a happy mind, a mind of pure faith, an intensely sharp mind, a joyful mind, an exultant mind, a rejoicing mind, a mind free of turbidity, a pure mind, a solid mind, a vast mind, and an inexhaustible mind. Having reflected in ways such as these, he was moved to tears of sadness. He then brought to mind how truly rare it is to encounter good spiritual guides and how it is that:

They produce all the bases of the meritorious qualities;[110]
They produce all the bodhisattva practices;

They produce all bodhisattvas' pure thoughts;
They produce the sphere of all *dhāraṇīs;*
They produce the light of all samādhis;
They produce the knowledge and vision of all buddhas;
They everywhere rain down the Dharma rain of all buddhas;
They reveal the gateway of the vows of all bodhisattvas;
They produce the inconceivable light of wisdom; and
They increase the sprouting of all bodhisattvas' faculties.

He also had this thought:

As for the good spiritual guides:

They are able to everywhere rescue one from all the wretched destinies;
They are able to everywhere expound on the dharma of equality;
They are able to everywhere reveal which paths are smooth and which paths are dangerous;
They are able to everywhere elucidate the abstruse meaning of the Great Vehicle;
They are able to everywhere encourage beginning to take up Samantabhadra's practices;
They are able to everywhere guide one to the city of all-knowledge;
They are able to everywhere enable beings to enter the great ocean of the Dharma realm;
They are able to everywhere enable one to see the ocean of Dharma of the three periods of time;
They are able to everywhere introduce one to the sites of enlightenment of the many *āryas;* and
They are able to everywhere bring about the growth of all the white dharmas of pristine purity.

Just when Sudhana the Youth was reflecting in these ways with such deep sadness, the Tathāgata's emissary devas who always follow along and awaken bodhisattvas then spoke to Sudhana from up in the sky, telling him:

Son of Good Family:

Whoever cultivates in accordance with the good spiritual guide's instructions delights all the buddhas, the *bhagavats;*
Whoever complies with the instructions of the good spiritual guide is then able to draw near to the ground of all-knowledge;
Whoever is able to remain free of doubts regarding the instructions of the good spiritual guide then becomes forever bound to encounter all good spiritual friends; and

> Whoever vows to never abandon the good spiritual guide is then
> able to completely fulfill every form of meaningful benefit.
>
> Son of Good Family, you may continue on to the royal capital of Sthirā or "Peaceful Abiding" where you should then go to see the *upāsikā* Acalā, a great good spiritual guide.

Sudhana the Youth then arose from his wisdom light samādhi and gradually traveled onward until he reached the city of Sthirā where he searched about everywhere, looking for the present location of Upāsikā Acalā. Countless people there all told him, "Son of Good Family, Upāsikā Acalā is a young maiden living at home under the protection of her father and mother, together with a group of countless relatives. It is there that she expounds on the sublime Dharma."

On hearing this, Sudhana the Youth was as filled with joy as one would be on seeing his own parents. He immediately went to the home of Upāsikā Acalā where, having entered her household, he saw that their main hall everywhere emanated dazzling golden light. Whoever encountered this light felt clarity and coolness in body and mind. When that light touched Sudhana the Youth, he immediately acquired five hundred samādhi gateways, in particular:

The understanding of all rare signs samādhi gateway;
The penetration of quiescence samādhi gateway;
The renunciation of all worlds samādhi gateway;
The samādhi gateway acquired through the universal eye's equanimity; and
The *tathāgatagarbha* samādhi gateway.

He acquired five hundred samādhi gateways such as these. Because of these samādhi gateways, his body and mind became as supple and soft as a seven-day-old embryo and he also then smelled a marvelous fragrance that not even any sort of deva, dragon, *gandharva*, human, or nonhuman would ever be able to possess.

Sudhana the Youth then went before her, paid his respects, respectfully pressed his palms together, and single-mindedly contemplated her. He then saw that, physically, she possessed such extraordinary and marvelously beauty that no woman in any of the worlds of the ten directions could ever match it, how much the less might they ever surpass it.

The marvelous fragrance issuing from her mouth as well as the adornments of her palace and retinue were such that, with the exception of a *tathāgata* or the bodhisattvas who have received the crown-anointing consecration, they could never even be equaled by anyone, how much less could they be surpassed.

Still, of all the beings throughout the worlds of the ten directions, there were none who conceived any thoughts of defiled attachment for this *upāsikā*. Rather, if they merely saw her for but a moment, all their afflictions would then naturally disappear. Just as the hundred myriad Great Brahma Heaven kings could never produce any of the afflictions typical of desire-realm beings, so too, one should realize that all the afflictions of whoever saw this *upāsikā* would also similarly subside. Still, whenever any of the beings throughout the ten directions looked at this woman, they would all gaze at her insatiably with the sole exception of those who were already replete in great wisdom.

Sudhana the Youth then respectfully bent low his torso and pressed his palms together as he contemplated her with right mindfulness. He saw:

That this woman possessed an inconceivable physical majesty;
That her physical features and countenance were unequaled anywhere in the world;
That her radiance was so penetrating, no physical object could block it;
That it everywhere benefited beings;
That her body's pores constantly emanated a sublime fragrance;
That her retinue was boundless;
That her palace was of the most superior sort; and
That her meritorious qualities were so deep and vast that no one could know their bounds.

His mind was filled with delight and he then uttered a verse in praise, saying:

Through guarding the purity of precepts,
cultivating vast patience,
and practicing irreversible vigor,
your radiance illuminates the world.

Having spoken this verse, Sudhana the Youth then addressed her, saying:

> O Āryā, I am one who has already resolved to attain *anuttara-samyak-saṃbodhi*. Still, I do not yet know how the bodhisattva should train in the bodhisattva practices or how he should cultivate the bodhisattva path. I have heard that the Āryā is well able to offer guidance and instruction in this. Please speak about these matters for my sake.

With a bodhisattva's gentle and mind-pleasing words, Upāsikā Acalā comforted Sudhana and said to him:

It is good indeed, good indeed, Son of Good Family, that you have already been able to bring forth the resolve to attain *anuttara-samyak-saṃbodhi*. Son of Good Family:

I have acquired the bodhisattva's liberation gateway, "the treasury of invincible wisdom";
I have acquired the bodhisattva's practice gateway, "firm determination";
I have acquired the bodhisattva's complete-retention *dhāraṇī* gateway, "the ground of the uniform equality of all dharmas";
I have acquired the bodhisattva's eloquence gateway, "the illumination of all dharmas"; and
I have acquired the bodhisattva's samādhi gateway, "the tireless quest for all dharmas."

Sudhana the Youth then asked:

O Āryā, as for this bodhisattva's liberation gateway, "the treasury of invincible wisdom" and all those other gateways up to and including the samādhi gateway, "the tireless quest for all dharmas," what are their spheres of experience like?

That maiden then replied, "Son of Good Family, these matters would be difficult for you to understand."

Sudhana responded:

I only wish that, aided by the Buddha's spiritual powers, the Āryā would explain these matters for me. Through the assistance of the Good Spiritual Guide, I will be able to have faith in it, will be able to accept it, will be able to know it, and will be able to completely understand it, enter into it, contemplate it, cultivate it, comply with it, abandon all discriminations about it, and realize ultimate equality.

The Upāsikā then replied:

Son of Good Family, in the past, there was a kalpa known as "the immaculate kalpa" in which there was a Buddha known as Long Arms. At that time, there was a king named Bestower of Lightning who had but one daughter who was none other than myself. It happened that, one night after the music had ceased, when my parents and siblings had gone to bed and my five hundred female attendants had also all gone to sleep, I went up to the top of that building to gaze up at the stars and constellations. There, up in the sky, I saw that *tathāgata* who appeared like the king of jeweled mountains. He was surrounded by countlessly and boundlessly many devas, dragons, and the rest of the eight classes of spiritual beings[111] in addition to his congregation of bodhisattvas.

That buddha's body everywhere emanated an immense net of light rays that were unimpeded in reaching everywhere throughout the ten directions. That buddha's pores all exuded a marvelous fragrance. When I smelled this fragrance, my body relaxed into a state of pliancy and my mind was filled with joyous delight, whereupon I descended from the building down to the ground where I pressed my palms together and bowed down in reverence to that buddha.

I also saw that buddha's summit mark, the peak of which can never be seen, while also seeing that the lateral dimensions of his body were such that no one could ever know their bounds. Insatiably contemplating that buddha's major marks and secondary signs, I thought to myself, "What kinds of karmic works must this buddha, this *bhagavat*, have done that now: he has acquired such a supremely marvelous body as this; he has so perfectly fulfilled the major marks and secondary signs; he is so fully developed in his radiance; he is attended by such a complete retinue; he has such a finely adorned palace; he has become so entirely pure in his merit and wisdom; he has become so inconceivable in his complete-retention *dhāraṇīs* and samādhis; he has such sovereign mastery of the spiritual superknowledges; and he is so unimpeded in his eloquence?"

Son of Good Family, having known my thoughts, that Tathāgata then spoke to me, saying:

You should arouse the indestructible resolve to extinguish all afflictions;
You should arouse the invincible resolve to destroy all attachments;
You should arouse the irreversible and fearless resolve to enter the gates of the profound Dharma;
You should arouse the patiently enduring resolve to rescue evil beings;
You should arouse the undeluded resolve to everywhere take on rebirths in all the rebirth destinies;
You should arouse the insatiable resolve to ceaselessly seek to see all buddhas;
You should arouse the unquenchable resolve to take in the Dharma rain of all *tathāgatas;*
You should arouse the resolve to pursue right meditative reflection and everywhere produce the light of the Dharma of all buddhas;
You should arouse the vast sustaining resolve to everywhere turn the Dharma wheel of all buddhas; and

You should arouse the vast resolve to distribute the teachings with which to adapt to beings' aspirations in giving them the jewels of the Dharma.

Son of Good Family, when I had heard this Dharma from that buddha, I then sought the realization of all-knowledge, sought a buddha's ten powers, sought a buddha's eloquence, sought a buddha's light, sought a buddha's physical body, sought a buddha's major marks and secondary signs, sought a buddha's congregations, sought a buddha's lands, sought a buddha's awesome deportment, and sought a buddha's life span.

After I produced these types of resolve, they all became as solid as vajra and became such that none of the afflictions or any of the adherents of the two vehicles could ever destroy them.

Son of Good Family, from the time I aroused this resolve to the present, I have passed through a number of kalpas as numerous as all the atoms in Jambudvīpa and during all this time I have never aroused any thoughts of sensual desire, how much the less have I engaged in any such act. Furthermore:

During all those kalpas, I have never had an angry thought toward any of my relatives, how much the less toward any other being;

During all those kalpas, I have never advanced the view imputing the existence of any "self" in relation to one's "person,"[112] how much the less have I ever conceived of any possessions as being "mine";

During all those kalpas, even when dying, being born, or abiding in the womb, I have never become confused or deluded, have never had any thoughts imputing the existence of any being, and have never had any indeterminate thought,[113] how much the less might I have done so at any other times;

During all those kalpas, whenever I saw any particular buddha, even if only in a dream, I have never forgotten this, how much the less have I forgotten any whom I have seen with the bodhisattva's ten eyes;[114]

During all those kalpas, I absorbed and retained the right Dharma of all *tathāgatas* and then never forgot so much as a single passage or sentence of it. I did not even forget so much as any mundane worldly discourse, how much the less might I have forgotten anything uttered by a *tathāgata*'s golden mouth;

During all those kalpas, I took in and retained[115] the ocean of Dharma of all *tathāgatas*. Of all of its passages and sentences, there were none that I failed to reflect upon and none that I failed to contemplate. So too was this so even with regard to all worldly dharmas;

During all those kalpas, I took in and retained the ocean of all dharmas in this way and yet never failed to achieve samādhi with regard to any one of those dharmas. This was also so with regard even to every other dharma up to and including the dharmas of all of the world's skills and arts;

During all those kalpas, I sustained and preserved the turning of the Dharma wheel of all *tathāgatas*, and, no matter what I was sustaining and preserving, I never lost even one passage or sentence of it. This was also so even to the point that I never brought forth merely worldly knowledge except when I wished to provide guidance to beings;

During all those kalpas in which I saw the ocean of all buddhas, I never failed to fulfill pure and vast vows under even one of those buddhas. In this very same way, I never failed to also do so even in the presence of all of their transformation buddhas;

During all those kalpas when I observed the bodhisattvas cultivating marvelous practices, I never had even one of those practices which I did not perfect;

During all those kalpas, of all the beings I saw, there was not one being that I did not encourage to resolve to attain *anuttara-samyak-saṃbodhi*, and, during all that time, I never encouraged even one being to produce the resolve of a *śrāvaka*-disciple or *pratyekabuddha* practitioner; and

During all those kalpas, with respect to all those dharmas of the buddhas, there was never even one passage or one sentence about which I ever had any doubt, about which I ever had any duality-based thought, about which I ever had any discriminating thought, about which I ever had differentiating thought, about which I ever had any thoughts of attachment, about which I ever had any thoughts ascribing relative superiority or inferiority, or about which I ever had any thought of fondness or dislike.

Son of Good Family, from that point onward:

I have always met all buddhas;

I have always met bodhisattvas;

I have always met genuine good spiritual guides;

I have always learned of all buddhas' vows;

I have always learned of the bodhisattva practices;

I have always learned of the gateways into the bodhisattva's *pāramitā* gateways;

I have always learned of the gateways into the wisdom light of the bodhisattva grounds;

> I have always learned of the gateways into the bodhisattva's inexhaustible treasuries;
> I have always learned of and entered the gateways into the boundless net of worlds;
> I have always learned of the causal gateway for taking birth in the boundlessly many realms of beings;
> I have always used the light of pure wisdom to extinguish the afflictions of all beings;
> I have always used wisdom to promote the growth of all beings' roots of goodness;
> I have always manifested bodies adapted to whatever all beings find pleasing;[116] and
> I have always used pure and supremely marvelous speech to awaken all beings throughout the Dharma realm.
>
> Son of Good Family, I have acquired the bodhisattva's adornment gateway called "the insatiable quest for all dharmas" and I have acquired the complete-retention *dhāraṇī* gateway called "the ground of all dharmas' equality." So it is that I manifest inconceivable sovereign mastery of spiritual transformations. Do you wish to see these, or not?

Sudhana replied, "Indeed, I do wish to see them."

Upāsikā Acalā then sat on her dragon treasury lion throne and entered the bodhisattva's adornment samādhi gateway called "the insatiable quest for all dharmas," the adornment samādhi gateway called "the sphere of efficaciousness," the samādhi gateway called "the manifestation of the wheel of the wisdom of the ten powers," and the samādhi gateway called "the treasury of the endlessness of the Buddha's lineage." She then proceeded to enter a myriad samādhi gateways such as these.

When she entered these samādhi gateways,[117] in each of the ten directions there were worlds as numerous as the atoms in an ineffable number of buddha *kṣetras* that quaked and moved in six ways. They were all composed of pure lapis lazuli. In every one of those worlds, there were a hundred *koṭīs* of fourfold continents and a hundred *koṭīs* of *tathāgatas* who in some cases dwelt in the Tuṣita Heavens [and in some cases manifested in the other stages of a buddha's life] up to and including their entry into *parinirvāṇa*. Every one of those *tathāgatas* emanated a net of light rays that everywhere pervaded the pure sites of enlightenment and their surrounding congregations throughout the Dharma realm where they turned the wheel of the sublime Dharma and awakened the many kinds of beings.

Upāsikā Acalā then arose from samādhi and asked Sudhana, "Son of Good Family, did you see this, or not?"

Sudhana replied, "Indeed, I saw it all."

Upāsikā Acalā then said:

> Son of Good Family, I have only acquired the light of this samādhi of the insatiable quest for all dharmas with which I speak on the sublime Dharma for the sake of all beings, thereby causing them all to feel happy. As for the bodhisattva-mahāsattvas:
>
> Who are like the golden-winged *garuḍa* birds that roam unimpeded through the skies, for they are able to enter the great ocean of all beings and, seeing those whose roots of goodness have already ripened, they then immediately lay hold of them and place them on the shore of bodhi;
>
> Who are also like the merchants who have gone out and entered the isles of great jewels in that they have sought for and gathered up the Tathāgata's jewels of wisdom of the ten powers;
>
> Who are also like the fishermen in that they take the net of right Dharma out into the ocean of *saṃsāra* and use it to scoop up all beings from the waters of sensual craving;
>
> Who are like the *asura* king in their ability to everywhere stir up the ocean of afflictions of the great city of the three realms of existence;[118]
>
> Who are also like the sun that rises in the sky in that they shine their light on the wet mud of sensual craving and cause it to completely dry up;
>
> Who are also like the full moon that rises in empty space in that they cause the blossoming of the flower of the mind of those who are capable of being transformed;
>
> Who are also like the great earth in that they serve as the uniformly equal support for the countless beings who abide there and increase the growth of their roots and sprouts of all good dharmas;
>
> Who are also like the great winds in that, wherever they go, they are unimpeded and able to uproot the great trees of all the wrong views; and
>
> Who are also like the wheel-turning sage king in that they roam throughout the world, using the four means of attraction to gather in all beings—
>
> How could I know of or be able to speak about their meritorious qualities and practices?
>
> Son of Good Family, south of here, there is a great city known as Amitatosala or "Limitless Tosala" in which there is a wandering

> ascetic[119] known as Sarvagāmin or "Going Everywhere." You should go there and ask him, "How should a bodhisattva train in the bodhisattva practices and how should he cultivate the bodhisattva path?"

Sudhana the Youth then bowed down in reverence at her feet and circumambulated her countless times as he gazed up at her in attentive admiration. He then respectfully withdrew and departed.

20 – Sarvagāmin

At that time, having heard the Dharma from Upāsikā Acalā, Sudhana single-mindedly recalled all of her teachings, all of which he accepted in faith, reflected upon, and contemplated.

He gradually traveled onward, passing through countries and towns until he reached the city of Tosala. He entered that city at sunset and then searched for Sarvagāmin, the wandering ascetic, in place after place among the shops and stalls in the neighborhoods near the intersection of the four roads. To the east of the city, there was a mountain called Sulabha or "Good Gain."[120] In the middle of the night, Sudhana the Youth saw on this mountain peak amidst the grasses, trees, cliffs, and peaks, a dazzling light that was like the sunlight at sunrise.

After he saw this phenomenon, he was filled with great happiness and thought, "I will certainly encounter that good spiritual guide in this place," whereupon he left the city, climbed up that mountain, and saw this wandering ascetic engaged in slow meditative walking on a level area on the mountain. His physical appearance was perfectly complete in awesome radiance the splendor of which not even the Great Brahma Heaven King could approach. He was surrounded by a congregation of ten thousand brahmans. Sudhana then approached him to pay his respects, bowed down in reverence at his feet, circumambulated him countless times, paused before him with palms pressed together, and then said:

> O Ārya, I am one who has already resolved to attain *anuttara-samyaksaṃbodhi*. Still, I do not yet know how the bodhisattva should train in the bodhisattva practices or how he should cultivate the bodhisattva path. I have heard that the Ārya is well able to offer guidance and instruction in this. Please speak about these matters for my sake.

Sarvagāmin then replied, saying:

This is good indeed, good indeed. Son of Good Family, I have already come to securely abide in the bodhisattva practice of going everywhere, have already perfected the samādhi gateway of universal contemplation of the world, have already perfected the power of the independent and effortless spiritual superknowledges, and have already perfected the *prajñāpāramitā* of the universal gateway.

Son of Good Family, everywhere throughout the world, including:

In the many different regions;

Among those of the various forms and appearances;

Among those of the various practices and understandings;

Among those dying and taking birth into all the various rebirth destinies, including the path of the devas, the path of the dragons, and the path of the *yakṣas*, as well as all of the rebirth destinies of the *gandharvas*, the *asuras*, the *garuḍas*, the *kiṃnaras*, the *mahoragas*, the hell-dwellers, the animals, the denizens of King Yama's realms,[121] the humans, the nonhumans, and so forth;

Among those who abide in the various kinds of views;

Among those who place their faith in the two vehicles; and

Among those who place their faith and delight in the path of the Great Vehicle—

Among all such beings as these, I use many different kinds of skillful means and many different kinds of gateways to wisdom to benefit them, for instance:

For some, I expound on all of the world's many different kinds of technical skills and arts to enable them to acquire complete knowledge of the *dhāraṇīs* related to all such technical skills;

For some, I expound on the skillful means of the four means of attraction to enable them to succeed in fulfilling the path to all-knowledge;

For some, I expound on the *pāramitās* to enable them to dedicate [their practice to reaching] the stage of all-knowledge;

For some, I praise the resolve to attain the great *bodhi* to prevent them from losing their determination to pursue the unexcelled path;

For some, I praise the bodhisattva practices to enable them to fulfill their vows to purify the buddha lands and liberate beings;

For some, I expound on undergoing many different kinds of agonizing retributions in the hells as a result of engaging in all kinds of evil actions, doing so to cause them to deeply renounce evil karmic deeds;

For some, I expound on making offerings to buddhas, on planting all kinds of roots of goodness, and on definitely gaining the fruit of all-knowledge, doing so to make them feel joyful;

For some, I praise all the meritorious qualities of all the Tathāgatas, the arhats, those of right and universal enlightenment, doing so to cause them to delight in the body of a buddha and seek the realization of all-knowledge;

For some, I praise the awesome virtue of all buddhas to cause them to aspire to acquire the indestructible body of a buddha; and

For some, I praise the Buddha's body possessed of sovereign mastery to cause them to seek a *tathāgata* body which possesses immensely awesome virtue that no one can outshine.

Also, Son of Good Family, within this city of Tosala, in all places, among all the classes of beings, and among the entire human population, whether male or female, using skillful means, I manifest in forms of the same sorts as theirs in which I speak the Dharma for them in accordance with whatever is fitting for them.

Among all those various kinds of beings, none of them are able to know what sort of person I am or from where I have come to them. This is done solely to cause those who are listening to me to cultivate in accordance with what is true.

Son of Good Family, just as I benefit beings here in this city, so too do I also benefit all the people on this continent of Jambudvīpa in this very same way, doing so wherever they dwell in the cities, in their outlying communities, and in the villages.

Son of Good Family, the ninety-six kinds of religious sects on the continent of Jambudvīpa each produce deviant views and thereby develop their attachments. I use skillful means to train them all, thereby causing them to relinquish all their wrong views.

And just as this is so on the continent of Jambudvīpa, so too is this so on the rest of the four continents. And just as this is so on all four continents, so too is this so in all worlds of the great trichiliocosm. And just as this is so throughout the worlds of this great trichiliocosm, so too is this so with regard to the ocean of all beings throughout the countless worlds of the ten directions. For all of them, I adapt to each of their mental dispositions by using many different kinds of skillful means and many different kinds of Dharma gateways as I manifest many different kinds of form bodies and use many different kinds of languages to speak Dharma for their sakes and thus enable them to benefit from this.

Son of Good Family, I know only this bodhisattva practice of going everywhere. As for the bodhisattva-mahāsattvas:

Whose bodies equal the number of all beings;

Who take on bodies no different than those of beings;

Who use transformation bodies to enter all the rebirth destinies;
Who manifest the taking on of births in all places;
Who everywhere manifest directly before all beings;
Whose pure light everywhere illuminates the world;
Who use unimpeded vows to abide in all kalpas;
Who acquire all the peerless practices which are [interrelated] like Indra's net;
Who are always diligent in benefiting all beings;
Who constantly dwell together with them and yet have none of them to whom they become attached;
Who maintain equal regard for everyone throughout all three periods of time;
Who use the knowledge of non-self to manifest universally pervasive illumination; and
Who use the treasury of the great compassion in all their contemplations—

How could I know of or be able to speak about their meritorious qualities and practices?

Son of Good Family, south of here, there is a land known as Pṛthurāṣṭra or "Vastness" in which there is an elder, a fragrance seller by the name of Utpalabhūti. You should go there, pay your respects, and ask him, "How should a bodhisattva train in the bodhisattva practices and how should he cultivate the bodhisattva path?"

Sudhana the Youth then bowed down in reverence at his feet and circumambulated him countless times as he gazed up at him in attentive admiration. He then respectfully withdrew and departed.

21 – Utpalabhūti

At that time, because of the teachings of the good spiritual guides, Sudhana the Youth felt no concern for his own physical life, felt no attachment to wealth or jewels, did not delight in crowds of people, did not indulge in the five types of sensual pleasures, did not long for a retinue of followers, and did not esteem the idea of becoming a monarch. Rather:

He wished only to teach and liberate all beings;
He wished only to purify all buddha lands;
He wished only to make offerings to all buddhas;
He wished only to realize the true nature of all dharmas;
He wished only to cultivate and accumulate the great ocean of all bodhisattvas' meritorious qualities;

He wished only to cultivate all meritorious qualities and never retreat from doing so;
He wished only to constantly cultivate the bodhisattva practices in all kalpas through the power of great vows;
He wished only to enter the congregations of all buddhas;
He wished only to enter one samādhi gateway and thus everywhere manifest sovereign mastery in the spiritual powers of all samādhi gateways;
He wished only to see, with an insatiable mind, all buddhas in but one of the Buddha's pores; and
He wished only to acquire the light of wisdom with respect to all dharmas and thus be able to preserve the Dharma treasury of all buddhas.

Single-mindedly seeking such meritorious qualities of all buddhas and bodhisattvas, he then gradually traveled onward until he reached the country of Pṛthurāṣṭra. Then, having made his way to the abode of that elder, he bowed down in reverence at his feet, circumambulated him countless times, and then stood before him with palms pressed together as he addressed him, saying:

O Ārya, I am one who has already resolved to attain *anuttara-samyak-saṃbodhi*. Accordingly:

I wish to pursue the wisdom common to all buddhas;
I wish to fulfill the measureless great vows of all buddhas;
I wish to purify the supreme form body of all buddhas;
I wish to see the pure Dharma body of all buddhas;
I wish to know the vast wisdom body of all buddhas;
I wish to purify the practices of all bodhisattvas;
I wish to illuminate the samādhis of all bodhisattvas;
I wish to abide securely in the complete-retention *dhāraṇīs* of all bodhisattvas;
I wish to eliminate all obstacles; and
I wish to travel to all worlds throughout the ten directions.

Still, I do not yet know how the bodhisattva should train in the bodhisattva practices or how he should cultivate the bodhisattva path so as to be able to produce the wisdom of all-knowledge.

The Elder then spoke to him, saying:

It is good indeed, good indeed, Son of Good Family, that you were then able to resolve to attain *anuttara-samyak-saṃbodhi*. Son of Good Family, I am well able to distinguish all types of fragrances and also know the methods used in the blending and creation of all types of scents, in particular, all types of incense, all types of burned incense, all types of perfumes, and all types of powdered incense. I also know in this same way the place of origin of all the kings of fragrances. I also thoroughly know the fragrances of the heavens, the fragrances of the dragons, the fragrances of the *yakṣas*, and all the fragrances of the *gandharvas, asuras, garuḍas, kiṃnaras, mahoragas,* humans, nonhumans, and others.

I also skillfully distinguish the fragrances used in the treatment of all diseases, the fragrances that halt the doing of evil, the fragrances that produce happiness, the fragrances that increase afflictions, the fragrances that extinguish afflictions, the fragrances that cause blissful attachment to the conditioned, the fragrances that cause one to renounce the conditioned, the fragrances that cause one to relinquish vanity and negligence, the fragrances that inspire the resolve to practice mindfulness of the Buddha, the fragrances that instigate realized understanding of the Dharma gateways, the fragrances used by the *āryas*, the different fragrances used by all bodhisattvas, the fragrances associated with all the bodhisattva grounds, and other fragrances such as these.

Also, as for their forms, their appearances, their production, their manifestation, their perfection, their purity and preservation, their sphere of application, their powers, their functions, and their origins—I possess a completely penetrating comprehension of all matters such as these.

Son of Good Family, in the human realm there is an incense known as "elephant treasury" which originates from the fighting of dragons. If one burns a lump of it, it immediately produces a great cloud of incense that spreads across the royal capital and, for a period of seven days, sprinkles down a fine rain of incense. If it touches one's body, one's body turns the color of gold. If it touches one's clothes, palaces, or towers, they too become the color of gold. If, due to being wafted in by the wind, it enters one's palace and beings smell it, then for seven days and seven nights, they are filled with delight, their bodies and minds are blissful and free of all sickness, they do not attack or harm each other, they leave behind all their worries and sufferings, they are not frightened or terrified, they are not thrown into confusion or beset by anger, and they treat each other with thoughts of kindness and pure intentions. Once I know this has come to pass, then I speak Dharma for them and cause them to make the definite resolve to attain *anuttara-samyak-saṃbodhi.*

Son of Good Family, Malaya Mountain produces a sandalwood incense known as "ox-head incense." If someone applies it to his body, even if he enters a fire pit, the fire cannot burn him.

Son of Good Family, there is a fragrance in the ocean known as "invincible." If one applies it to a drum or conch shell, when sounded, all opposing armies will naturally retreat and scatter.

Son of Good Family, Lake Anavatapta produces an *agaru* incense known as "lotus flower treasury." If one burns a pellet of that incense the size of a sesame seed, the vapors from that incense will permeate the entire realm of Jambudvīpa. When beings smell it, they abandon all karmic transgressions and become pure in their observance of the moral precepts.

Son of Good Family, there is a type of incense from the Himalaya Mountains known as *aruṇavatī*. If anyone smells this fragrance, his mind becomes resolutely determined to abandon all defiling attachments. Then, when I speak the Dharma for them, none of them fail to acquire the samādhi of immaculate purity.

Son of Good Family, in the realm of the *rākṣasas* there is a type of incense known as "ocean treasury." That incense is only for the use of the wheel-turning king. If he burns a pellet of it and lets it permeate the area, then the king and his fourfold armies all rise up into the air.

Son of Good Family, in the Good Dharma Hall of the devas[122] there is a type of incense known as "pure adornment." If one burns a pellet of it and lets it permeate the area, it everywhere causes all the devas to focus their minds on mindfulness of the Buddha.

Son of Good Family, in the Suyāma Heaven there is a type of incense known as "treasury of purity." If one burns a pellet of it and lets it permeate the area, then, all of the Suyāma Heaven devas gather like a cloud around the king of that heaven to listen to the teaching of the Dharma.

Son of Good Family, in the Tuṣita Heaven there is an incense known as *sindhuvāritā*. When one pellet of that incense is burned before the throne of a bodhisattva bound to but one more incarnation, it sends forth an immense incense cloud that spreads everywhere across the Dharma realm and rains down all kinds of offerings to all buddhas and bodhisattvas.

Son of Good Family, in the Skillful Transformations Heaven there is an incense known as "mind-captivator." If one burns a pellet of it, then, for seven days, all kinds of adornments rain down everywhere.

Son of Good Family, I know only this dharma of fragrance blending. As for the bodhisattva-mahāsattvas:

> > Who have abandoned all the evil habitual karmic propensities;
> > Who remain undefiled by worldly desires;
> > Who forever sever the snares of the many *māras* of the afflictions;
> > Who have stepped beyond all the rebirth destinies;
> > Who adorn themselves with the incense of wisdom;
> > Who remain free of all defiling attachments to anything in the world;
> > Who completely perfect the precepts of nonattachment;
> > Who purify the wisdom of nonattachment;
> > Who course in the realm of nonattachment;
> > Who have no attachment to any place;
> > Whose minds abide in uniform equality; and
> > Who are attached to nothing and depend on nothing—
>
> How could I know their marvelous practices, speak about their meritorious qualities, reveal all their gateways to pure moral precepts, show their faultless conduct, or distinguish their transcendence of defilement in the actions of body, speech, and mind?
>
> Son of Good Family, south of here, there is a great city known as Kūṭāgāra or "Tower" in which there is a ship captain named Vaira. You should go there, pay your respects, and ask him, "How should a bodhisattva train in the bodhisattva practices and how should he cultivate the bodhisattva path?"

Sudhana the Youth then bowed down in reverence at his feet and circumambulated him countless times as he gazed up at him in attentive admiration. He then respectfully withdrew and departed.

22 – Vaira

At that time, as Sudhana the Youth traveled toward the city of Kūṭāgāra, he contemplated the path, in particular contemplating where it was high or low, contemplating where it was safe or hazardous, contemplating where it was pure or defiled, and contemplating where it was crooked or straight. As he gradually traveled along, he reflected in this way:

> I should draw near to that good spiritual guide. As for the good spiritual guide:
>
> > He is the cause for successfully cultivating the path of all bodhisattvas;
> > He is the cause for successfully cultivating the path of the *pāramitās*;
> > He is the cause for successfully cultivating the path of attracting [and sustaining] beings;

He is the cause for successfully cultivating the path of unimpededly entering the Dharma realm;

He is the cause for successfully cultivating the path by which one enables all beings to rid themselves of evil mental tendencies;[123]

He is the cause for successfully cultivating the path by which one enables all beings to abandon arrogance;

He is the cause for successfully cultivating the path by which one enables all beings to extinguish the afflictions;

He is the cause for successfully cultivating the path by which one enables all beings to relinquish all wrong views;[124]

He is the cause for successfully cultivating the path by which one enables all beings to remove all the thorns of evil; and

He is the cause for successfully cultivating the path by which one enables all beings to reach the city of all-knowledge.

And how is this so? This is because it is from the abode of the good spiritual guide that one acquires all good dharmas and it is in reliance upon the powers of the good spiritual guide that one acquires the path to all-knowledge. The good spiritual guide is one who is but rarely seen and rarely encountered.

Reflecting in this manner, he gradually traveled onward until, having reached that city, he saw that ship captain outside the city gates where he was standing on the ocean shore, surrounded by an immense congregation of a hundred thousand merchants and countless others. He was speaking on dharmas related to the great ocean while skillfully offering instruction on the Buddha's ocean of meritorious qualities.

Having seen him there, Sudhana approached him to pay his respects, whereupon he bowed down in reverence at his feet, circumambulated him countless times, stood before him with palms pressed together, and said:

O Ārya, I am one who has already resolved to attain *anuttara-samyak-saṃbodhi*. Still, I do not yet know how the bodhisattva should train in the bodhisattva practices or how he should cultivate the bodhisattva path. I have heard that the Ārya is well able to offer instruction in this. Please speak about these matters for my sake.

The Ship Captain replied, saying:

It is good indeed, good indeed, Son of Good Family, that you have already been able to bring forth the resolve to attain *anuttara-samyak-saṃbodhi* and are now also able to inquire:

About the causes for the arising of great wisdom;

About the causes for cutting off all the sufferings of *saṃsāra*;

About the causes for reaching the great jeweled isle of all-knowledge;
About the causes for complete success in the indestructible Mahāyāna;
About the causes for leaving behind the two vehicles practitioners' fear of *saṃsāra* by which they remain in the whirlpool of their quiescent samādhis;
About the causes of the pure path involved in boarding the vehicle of great vows and going everywhere, unimpededly practicing the bodhisattva practices;
About the causes of the pure path involved in using the bodhisattva practices to adorn the cultivation of indestructible wisdom;
About the causes of the pure path involved in the comprehensive and unimpeded contemplation of all dharmas throughout the ten directions; and
About the causes of the pure path involved in swiftly entering the ocean of all-knowledge.

Son of Good Family, on this city's seashore road I engage in the purifying cultivation of the bodhisattva's practice of the banner of great compassion.

Son of Good Family, I contemplate the poverty-stricken beings on this continent of Jambudvīpa and then, in order to benefit them, I cultivate the austerities and satisfy them in accordance with whatever they wish for. I first use worldly goods to fulfill their wishes and then also provide them with the wealth of the Dharma. In this way:

I cause them to feel joyous delight;
I cause them to cultivate meritorious practices;
I cause them to bring forth the path of wisdom;
I cause them to increase the power of their roots of goodness;
I cause them to arouse the resolve to attain bodhi;
I cause them to purify the vow to attain bodhi;
I cause them to strengthen the power of great compassion;
I cause them to cultivate the path by which they are able to extinguish *saṃsāra*;[125]
I cause them to bring forth the practices by which they do not weary of *saṃsāra*;
I cause them to attract the ocean of all beings;
I cause them to cultivate the ocean of all meritorious qualities;
I cause them to illuminate the ocean of all dharmas;
I cause them to see the ocean of all buddhas; and
I cause them to enter the ocean of the wisdom of all-knowledge.

Son of Good Family, as I dwell here, I engage in just such contemplation, just such reflection, and just such benefit of all beings. Son of Good Family, I know all the isles of jewels out in the sea, all the places where jewels are located, all the classes of jewels, and all the species of jewels. I know how to purify all jewels, how to drill through all jewels, how to extract all jewels, and how to make things from all types of jewels. I know all the vessels made of jewels, all the uses of jewels, the spheres of experience associated with all jewels, and the radiance of all jewels.

I know the locations of all dragon palaces, the locations of all *yakṣa* palaces, and the locations of all *bhūta* palaces while also being skilled in avoiding these beings and averting the difficulties they create. I am also skilled in distinguishing the many differences in the relative depth of whirlpools, the distance from crashing surf waves, and the good or bad colorations of the waters.

I am also well able to distinguish in accordance with the sun, moon, stars, and constellations, the speed and distance of travel, the time of the day, night, morning, or afternoon, and the amount of elapsed time, and also know the relative solidity or fragility of a ship's iron and wood structures, the state of a mechanism's lubrication, the depth of the waters, whether there are opposing or favorable winds, and all other such signs of safety or danger, having none of these matters I do not completely understand. Thus, knowing when one should proceed, I then proceed, and, knowing when one should stop, I then stop.

Son of Good Family, it is because I have perfected such wisdom as this that I am ever able to benefit all beings. Son of Good Family, using a fine ship and following a safe route, I transport groups of merchants and also speak about the Dharma for them, thereby causing them to feel delighted. I lead them to the isle of jewels, provide them with all kinds of precious jewels, ensure that they are completely satisfied and then, afterward, I take them back to Jambudvīpa.

Son of Good Family, while transporting them back and forth in this great ship in this way, I have never yet allowed even one of them to come to harm. Any beings who are able to see me and hear the Dharma that I teach:

Will be caused to remain forever free of any fear of the ocean of *saṃsāra*;
Will certainly succeed in entering the ocean of all-knowledge;
Will certainly be able to dry up the ocean of craving;

Will be able to use the light of wisdom to illuminate the ocean of the three periods of time;
Will be able to put an end to the ocean of all beings' sufferings;
Will be able to purify the ocean of all beings' minds;
Will be able to swiftly purify the ocean of all *kṣetras*;
Will be able to travel and pay their respects everywhere in the ocean of the ten directions;
Will everywhere know the ocean of all beings' faculties;
Will everywhere completely understand the ocean of all beings' actions; and
Will everywhere adapt to the ocean of all beings' minds.

Son of Good Family, I have acquired only this practice of the banner of the great compassion. If anyone so much as sees me, hears me, dwells together with me, or brings me to mind, then none of them will have done so in vain. As for the bodhisattva-mahāsattvas:

Who are well able to roam about on the great ocean of *saṃsāra*;
Who remain undefiled by the ocean of all afflictions;
Who are able to relinquish the ocean of all wrong views;
Who are able to contemplate the ocean of the nature of all dharmas;
Who are able to use the four means of attraction to attract the ocean of beings;
Who have already come to skillfully and securely dwell in the ocean of all-knowledge;
Who are able to extinguish the ocean of all beings' attachments;
Who are able to equally abide throughout the ocean of all times;
Who are able to use the spiritual superknowledges to liberate the ocean of all beings; and
Who are able to accord with the appropriate time in training the ocean of beings—

How could I know of or be able to speak about their meritorious qualities and practices?

Son of Good Family, south of here, there is a city named Nandihāraṃ or "Delightful" in which there is an elder named Jayottama or "Unsurpassed Supremacy." You should go there, pay your respects, and ask him, "How should a bodhisattva train in the bodhisattva practices and how should he cultivate the bodhisattva path?"

Sudhana the Youth then bowed down in reverence at his feet and circumambulated him countless times as he gazed up at him in attentive admiration and tears of sadness flowed down his countenance.

Then, with a mind that was insatiable in the search for good spiritual guides, he respectfully withdrew and departed.

23 – Jayottama

At that time, Sudhana the Youth:

Continuously and ceaselessly produced the mind of universal great kindness and the mind moistened by great compassion;
Cultivated merit and wisdom, the two types of adornment;
Abandoned the filth of all the afflictions;
Realized the uniform equality of dharmas;
Kept his mind free of any judgments as to superiority or inferiority;
Pulled out all the thorns of bad actions;
Destroyed all obstacles;
Drew strength from the practice of vigor as his city wall and moat;
Took extremely deep samādhi as his park and gardens;
Used the sunlight of wisdom to dispel the darkness of ignorance;
Used the breeze of skillful means to cause the flowers of wisdom to bloom;
Used unimpeded vows to fill the Dharma realm; and
Caused his mind to always manifest entry into the city of all-knowledge.

Continuing his quest for the bodhisattva path in this way, he gradually traveled along until, reaching the inner precincts of that city, he saw that Jayottama was east of the city at the great adornment banner in the Aśoka or "Sorrow-Free" Forest where he was surrounded by a group of countless merchants and a hundred thousand laymen for whom he adjudicated many different kinds of human affairs on account of which he spoke about the Dharma and thereby enabled them:

To forever uproot all conceit;
To abandon the concepts of a self and anything belonging to a self;
To relinquish whatever they had amassed;
To extinguish the filth of miserliness and jealousy;
To acquire purity of mind;
To become free of the turbidity of the defilements;
To gain the power of pure faith;
To always delight in seeing the Buddha;
To absorb and retain the Buddha's Dharma;
To develop the power of the bodhisattva;
To bring forth the bodhisattva practices;

To enter the bodhisattva samādhis;
To acquire the bodhisattva's wisdom;
To abide in the bodhisattva's right mindfulness; and
To increase in the resolute intentions of the bodhisattva.

Having seen that elder teaching the Dharma for that congregation, Sudhana the Youth then cast his body to the ground as he bowed down in reverence at his feet. After remaining in that prostration for a good while, he rose and addressed him, saying:

O Ārya, I am Sudhana. I am Sudhana. I am solely in search of the bodhisattva practices. How should a bodhisattva train in the bodhisattva practices and how should he cultivate the bodhisattva path? When one is following the course of cultivation and training:

How can one always be able to teach and liberate all beings?
How can one always directly see all buddhas?
How can one always hear the Dharma of all buddhas?
How can one always sustain and preserve all buddhas' Dharma?
How can one always enter all Dharma gateways?
How can one enter all *kṣetras* and train in the bodhisattva practices?
How can one remain throughout all kalpas, cultivating the bodhisattva path?
How can one know all *tathāgatas'* spiritual powers?
How can one receive the protection of all *tathāgatas*?
How can one gain the wisdom of all *tathāgatas*?

That elder then spoke to Sudhana, saying:

It is good indeed, good indeed, Son of Good Family, that you have been able to resolve to attain *anuttara-samyak-saṃbodhi*.

Son of Good Family, I have perfected the bodhisattva's practice gateway of going everywhere using the independent and effortless powers of the spiritual superknowledges.

Son of Good Family, of what does the bodhisattva practice gateway of going everywhere consist? Son of Good Family, taking as my focus all beings of the desire realm in this great trichiliocosm, including all devas of the Trāyastriṃśa Heaven, all devas of the Suyāma Heaven, all devas of the Tuṣita Heaven, all devas of the Skillful Transformations Heaven, all devas of the Paranirmita Vaśavartin Heaven, and all of the *māra* devas as well as all the others in the realms of the devas, dragons, *yakṣas, rākṣasas, kumbhāṇḍas, gandharvas, asuras, garuḍas, kiṃnaras, mahoragas*, humans, and nonhumans, including those in villages, encampments, cities, towns, and all other dwelling places—in the midst of all those beings, I teach the Dharma for their sakes, doing so:

- To enable them to abandon what is non-Dharma;
- To enable them to stop their disputation;
- To enable them to do away with war;
- To enable them to halt their angry conflicts;
- To enable them to break off their grudge-ridden feuding;
- To enable them to release themselves from the bonds;
- To enable them to escape their imprisonment;
- To enable them to avoid terrifying circumstances;
- To enable them to cut off the killing of beings, and so forth up to and including cutting off the holding of wrong views;[126]
- To enable them to strictly halt all bad actions and all forbidden endeavors;
- To enable them to comply with all good dharmas;
- To enable them to cultivate and train in all the technical skills and arts that benefit the world;
- To distinguish for their sakes [the teachings of] the many different kinds of treatises so that they may be gladdened and gradually ripened; and
- To adapt to the adherents of the non-Buddhist paths and teach them superior wisdom so they may be caused to cut off all their wrong views and enter the Dharma of the Buddha.

I also teach the transcendently supreme Dharma even for all the devas of the form realm's Brahma Heaven. And just as I proceed in this way in all the worlds of this great trichiliocosm, so too do I also do so even for all beings in the worlds of the ten directions that are as numerous as the atoms in ten ineffable numbers of hundreds of thousands of *koṭīs* of *nayutas* of buddha *kṣetras*. For all of them I teach the dharmas of a buddha, the dharmas of a bodhisattva, the dharmas of a *śrāvaka* disciple, and the dharmas of a *pratyekabuddha*.

I teach about the hell realms, teach about the beings in the hell realms, and teach about the paths leading to the hell realms. I teach about the animal realms, teach about the different kinds of animals, teach about the suffering experienced by animals, and teach about the paths leading into the animal realms. I teach about the worlds of King Yama, teach about the sufferings in the worlds of King Yama, and teach about the paths leading into the worlds of King Yama. I teach about the worlds of the devas, teach about the bliss of the deva worlds, and teach about the paths leading to the deva worlds. And I teach about the worlds of humans, teach about the suffering and pleasure of the human worlds, and teach about the paths leading to the human worlds. I do this:

Wishing to reveal the bodhisattva's meritorious qualities;
To cause beings to relinquish the faults of *saṃsāra;*
To cause beings to know and see all the marvelous meritorious qualities of those possessed of all-knowledge;
Wishing to cause beings to know of the delusion and suffering in all the rebirth destinies of existence;
To cause beings to know and see the unimpeded dharmas;
Wishing to reveal the causes of the origination of all worlds;
Wishing to reveal how nirvāṇa is the most blissful thing in all worlds;
To cause beings to relinquish all conceptual attachments;
To cause beings to realize the Buddha's non-dependent Dharma;
To cause beings to forever extinguish the cycle of all afflictions; and
To cause beings to be able to turn the Tathāgata's wheel of Dharma.

I teach dharmas such as these for the benefit of beings.

Son of Good Family, I know only this pure Dharma gateway of going everywhere to cultivate the bodhisattva practices using the independent and effortless powers of the spiritual superknowledges. As for the bodhisattva-mahāsattvas:

Who are completely possessed of sovereign mastery in all the spiritual superknowledges;
Who are all able to go everywhere to all buddha *kṣetras*;
Who have reached the ground of the universal eye;
Who all hear all voices and languages;
Who have achieved sovereign mastery of the wisdom which everywhere penetrates all dharmas;
Who are free of any disputation;
Who are incomparably brave and strong;
Who use their vast and long tongues to send forth the sound of impartial teachings;
Whose bodies are marvelously fine and identical to those of the other bodhisattvas;
Who will ultimately be no different from the Tathāgatas;
Whose wisdom bodies are so vast that they penetrate all three periods of time; and
Whose spheres of objective experience are as boundless as empty space—

How could I know of or speak about their meritorious qualities and practices?

> Son of Good Family, south of here, there is a land known as Śroṇāparānta. That country has a city known as Kaliṅgavana in which there is a bhikshuni named Siṃhavijṛmbhitā. You should go there, pay your respects, and ask her, "How should the bodhisattva train in the bodhisattva practices and how should he cultivate the bodhisattva path?"

Sudhana the Youth then bowed down in reverence at his feet and circumambulated him countless times as he gazed up at him in attentive admiration. He then respectfully withdrew and departed.

24 – Siṁhavijṛmbhitā

At that time, Sudhana the Youth then gradually traveled on until he reached the city in that country where he then searched all around for this bhikshuni. Countless people all told him: "Son of Good Family, this bhikshuni resides in Sunlight Park, a place donated by King Jayapraha or 'Supreme Light' where she teaches the Dharma for the benefit of countless beings."

Sudhana the Youth then went to that park where, looking all around, he saw a huge tree in that park that was known as "Full Moon" that, shaped like a tower, emanated a bright light that cast its illumination a full *yojana* all around.

He saw a leafy tree known as "Universal Shelter" that, shaped like a canopy, emanated a purple-blue lapis lazuli light.

He saw a flowering tree known as "Blossom Treasury" that, in its height and breadth, resembled the king of the Himalaya mountains. Like the *pārajātaka* tree of the Trāyastriṃśa Heaven, it endlessly sprinkled down many kinds of marvelous blossoms.

He also saw an "elixir of immortality" fruit tree shaped like a mountain of gold that always emanated light and that was abundantly laden with many different kinds of fruits.

He also saw a uniquely shaped *maṇi* jewel tree known as "Vairocana Treasury" that had mind-king *maṇi* jewels up at the very top and that was adorned all around with *maṇi* jewels appearing in infinitely many different colors.

There was also a robe tree known as "Purity" that had robes of many different colors draping down from it as decorative adornments.

There was also a music tree known as "Joyous Delight," the sounds of which were more exquisitely marvelous than the music of the heavens.

And there was also a fragrance tree known as "Universal Adornment" that always exuded marvelous fragrances that were unimpeded in everywhere suffusing the ten directions with their scents.

In that park, there were also springs, streams, and ponds, all of which were adorned with the seven precious things and had bottoms coated with *kālānusāri* sandalwood incense gum that had collected and thickened there. Spread all across their bottoms were supremely marvelous sands of gold. They were completely filled with the waters of the eight qualities that were everywhere covered with *utpala* blossoms, *padma* blossoms, *kumuda* blossoms, and *puṇḍarīka* blossoms and they were surrounded all around by rows of trees adorned with countless jewels.

Beneath those jeweled trees were lion thrones adorned with all different kinds of marvelous jewels. They were spread with celestial robes, imbued with all kinds of marvelous fragrances, hung with all kinds of jeweled silken sashes, graced by jeweled curtains, covered with suspended nets woven with *jambūnada* gold, and hung with slowly swaying jeweled bells sending forth sublime music. Moreover:

Beneath some of the trees, there were lotus dais lion thrones;
Beneath other trees, there were incense-king *maṇi* jewel lotus dais lion thrones;
Beneath other trees, there were sovereign *maṇi* jewel lotus dais lion thrones adorned with dragons;
Beneath other trees, there were sovereign *maṇi* jewel lotus dais lion thrones adorned with groups of jeweled lions;
Beneath other trees, there were *vairocana* sovereign *maṇi* jewel lotus dais lion thrones; and
Beneath other trees, there were ten directions illumining *vairocana* sovereign *maṇi* jewel lotus dais lion thrones.

Every one of those thrones was surrounded by ten myriads of jeweled lion thrones, every one of which was replete with countless varieties of adornments.

The area within this immense park was everywhere so filled with many types of jewels that it resembled a jeweled isle out on the great ocean. Its grounds were spread with *kācalindika* robes that were so soft and pliant that they caused one to feel blissful sensations as, stepping down on them, one's foot sank into them, and, when one's foot was raised, it returned to its original appearance.

There were countless varieties of birds singing harmonious and elegant sounds.

The jeweled sandalwood forest was adorned with supremely marvelous adornments that constantly sprinkled down an endless rain of many kinds of exquisite flowers in a manner similar to Śakra's park full of various flowers.

Peerlessly fine imperial fragrances everywhere permeated everything just as they do in Śakra's Sudharma Hall.

All of the music trees, jeweled *pārijātaka* trees, and the nets hung with the many-jeweled bells sent forth the sounds of marvelous music comparable in its beauty to the songs sung by the heavenly nymph, Fine Mouth, in the Paranirmita Vaśavartin Heaven.

All of the wish-fulfilling trees hung with adornments consisting of many different kinds of marvelous robes created an appearance comparable to a great ocean.

There were hundreds of thousands of towers in countless colors adorned with many different kinds of jewels which created an appearance like that of the Trāyastriṃśa Heaven palace's great city of Sudarśana, "Good to Behold."

A jeweled canopy stretched far across it appeared like the profile of Sumeru's peaks and produced a universally illuminating radiance similar to that of the palace of the Brahma Heaven King.

Sudhana the Youth then saw that this immense park with its countless excellent qualities and many kinds of adornments had all been accomplished as the karmic rewards of this bodhisattva, were created by her world-transcending roots of goodness, were results flowing from the merit of the offerings she had presented to all buddhas, and were phenomena unmatched by anything else in any world. Appearances such as these had all been brought together through Siṃhavijṛmbhitā Bhikshuni's complete understanding of dharmas' similarity to mere conjured illusions and were the perfected culmination of her vast pure merit and good karmic deeds.

The devas, dragons, and others of the eight groups of spiritual beings as well as countless other beings from the worlds of the great trichiliocosm were all able to enter this park and yet they were not crowded together. How could this be so? This was possible due to this bhikshuni's inconceivable and awe-inspiring spiritual powers.

Sudhana the Youth then saw that Siṃhavijṛmbhitā Bhikshuni was seated everywhere on all the lion thrones beneath all those jeweled trees. He saw too that:

Her physical appearance was proper and dignified and her deportment was serene;

All of her faculties were as well trained and compliant as the great king of elephants;

Her mind was as free of the turbidity of the defilements as a clear lake of pure waters;

In her everywhere relieving the wants of beings, she was like a wish-fulfilling jewel;

She was as unstained by worldly dharmas as a lotus flower;

Her mind was as fearless as the king of lions;

In guarding and preserving the precepts of purity, she was as unshakable as Mount Sumeru;

In her ability to cause the minds of those seeing her to become clear and cool, she was like the marvelous king of incense;

In her ability to rid beings of the fever of their afflictions, she was like the marvelous sandalwood incense from the Himalaya Mountains;

In allaying all the sufferings of those who see her, she was like *Śudarśana* or "Good to Behold," the king of all medicines;

In benefiting all who saw her so that they did not come to her in vain, she was like the deva, Varuṇa; and

In her ability to promote the growth of all beings' roots of goodness, she was like an especially fine and fertile field.

At every one of those throne sites, the assembled congregations were different from each other and the Dharma gateways she taught were also different:

In one place, he saw her seated there, surrounded by a congregation of devas from the Pure Abodes Heaven headed by Maheśvara for whom this bhikshuni taught a Dharma gateway known as "endless liberation";

In another place, he saw her seated there, surrounded by a congregation of Brahma Heaven devas, headed by the Brahma Heaven King known as Rucira for whom this bhikshuni taught a Dharma gateway known as "universal gateway of the wheel of different pure voices";

In another place, he saw her seated there, surrounded by a congregation of Paranirmita Vaśavartin Heaven devas' sons and devas' daughters headed by the Paranirmitavaśavartin Heaven King for whom this bhikshuni taught a Dharma gateway known as "the bodhisattva's pure resolve";

In another place, he saw her seated there, surrounded by a congregation of Skillful Transformations Heaven devas' sons and devas' daughters headed by the Skillful Transformations Heaven King for whom this bhikshuni taught a Dharma gateway known as "the skillful adornment of all dharmas";

In another place, he saw her seated there, surrounded by a congregation of Tuṣita Heaven devas' sons and devas' daughters headed by the Tuṣita Heaven King for whom this bhikshuni taught a Dharma gateway known as "the turning of the mind treasury";

In another place, he saw her seated there, surrounded by a congregation of Suyāma Heaven devas' sons and devas' daughters headed by the Suyāma Heaven King for whom this bhikshuni taught a Dharma gateway known as "boundless adornment";

In another place, he saw her seated there, surrounded by a congregation of Trāyastriṃśa Heaven devas' sons and devas' daughters headed by Śakra, lord of the devas, for whom this bhikshuni taught a Dharma gateway known as "the gateway of renunciation";

In another place, he saw her seated there, surrounded by a congregation of Hundred Light Rays Dragon King, Nanda Dragon King, Upananda Dragon King, Manasvin Dragon King, Airāvanaṇa Dragon King, Anavatapta Dragon King, and others as well as dragons' sons and dragons' daughters, all of these headed by Sāgara Dragon King for whom this bhikshuni taught a Dharma gateway known as "the radiant adornments of the realm of the Buddha's spiritual superknowledges";

In another place, he saw her seated there, surrounded by a congregation of *yakṣas* headed by Vaiśravaṇa for whom this bhikshuni taught a Dharma gateway known as "the treasury that rescues beings";

In another place, he saw her seated there, surrounded by a congregation of *gandharvas* headed by Supporter of the Country Gandharva King for whom this bhikshuni taught a Dharma gateway known as "endless joy";

In another place, he saw her seated there, surrounded by a congregation of *asuras* headed by Rāhu Asura King for whom this bhikshuni taught a Dharma gateway known as "the wisdom gateway of the Dharma realm's swift adornment";

In another place, he saw her seated there, surrounded by a congregation of *garuḍas* headed by Agile Grasp Garuḍa King for whom this bhikshuni taught a Dharma gateway known as "terrifying and shaking the ocean of all realms of existence";

In another place, he saw her seated there, surrounded by a congregation of *kiṃnaras* headed by Great Tree Kinnara King for whom this bhikshuni taught a Dharma gateway known as "the light of the Buddha's practices";

In another place, he saw her seated there, surrounded by a congregation of *mahoragas* headed by Amra Grove Kinnara King for whom this bhikshuni taught a Dharma gateway known as "arousing the Buddha's mind of joyous delight";

In another place, he saw her seated there, surrounded by a congregation of countless hundreds of thousands of men and women for whom this bhikshuni taught a Dharma gateway known as "the especially excellent practices";

In another place, he saw her seated there, surrounded by a congregation of *rākṣasas* headed by Ever Stealing Essential Energies Big Tree Rākṣasa for whom this bhikshuni taught a Dharma gateway known as "generating the mind of compassionate sympathy";

In another place, he saw her seated there, surrounded by a congregation of beings whose resolute faith was aligned with the *śrāvaka*-disciple vehicle for whom this bhikshuni taught a Dharma gateway known as "the light of supreme wisdom";

In another place, he saw her seated there, surrounded by a congregation of beings whose resolute faith was aligned with the *pratyeka-buddha* vehicle for whom this bhikshuni taught a Dharma gateway known as "the vast light of the Buddha's meritorious qualities";

In another place, he saw her seated there, surrounded by a congregation of beings whose resolute faith was aligned with the Great Vehicle for whom this bhikshuni taught a Dharma gateway known as "the wisdom light gateway to the universal gateway samādhi";

In another place, he saw her seated there, surrounded by a congregation of bodhisattvas at the stage of the initial generation of the resolve for whom this bhikshuni taught a Dharma gateway known as "the accumulation of all buddhas' vows";

In another place, he saw her seated there, surrounded by a congregation of bodhisattvas on the second ground for whom this bhikshuni taught a Dharma gateway known as "the stainless wheel";

In another place, he saw her seated there, surrounded by a congregation of bodhisattvas on the third ground for whom this bhikshuni taught a Dharma gateway known as "adornment through quiescence";

In another place, he saw her seated there, surrounded by a congregation of bodhisattvas on the fourth ground for whom this bhikshuni taught a Dharma gateway known as "bringing forth the realm of all-knowledge";

In another place, he saw her seated there, surrounded by a congregation of bodhisattvas on the fifth ground for whom this bhikshuni taught a Dharma gateway known as "the treasury of marvelous flowers";

In another place, he saw her seated there, surrounded by a congregation of bodhisattvas on the sixth ground for whom this bhikshuni taught a Dharma gateway known as "the *vairocana* treasury";

In another place, he saw her seated there, surrounded by a congregation of bodhisattvas on the seventh ground for whom this bhikshuni taught a Dharma gateway known as "the ground of universal adornment";

In another place, he saw her seated there, surrounded by a congregation of bodhisattvas on the eighth ground for whom this bhikshuni taught a Dharma gateway known as "the body that pervades the Dharma realm's sphere of objective experience";

In another place, he saw her seated there, surrounded by a congregation of bodhisattvas on the ninth ground for whom this bhikshuni taught a Dharma gateway known as "adornment through the power of having nothing at all that is apprehensible";

In another place, he saw her seated there, surrounded by a congregation of bodhisattvas on the tenth ground for whom this bhikshuni taught a Dharma gateway known as "the unimpeded wheel"; and

In yet another place, he saw her seated there, surrounded by a congregation of vajra-wielding spirits for whom this bhikshuni taught a Dharma gateway known as "the *nārāyaṇa*'s adornment with vajra wisdom."

Sudhana the Youth saw all such beings from all of the rebirth destinies who had already become ripened, who had already become trained, and thus who were able to become vessels for retaining the Dharma. They all entered this park and sat there surrounding these Dharma thrones. Siṃhavijṛmbhitā Bhikshuni adapted to the differences in the relative superiority or inferiority of their various aspirations and understandings in teaching the Dharma for their sakes, thereby enabling them to become irreversible in their progress toward *anuttara-samyak-saṃbodhi*. And how could this be so? This bhikshuni had entered:

The *prajñāpāramitā* gateway of the universal eye acquired through equanimity;

The *prajñāpāramitā* gateway of teaching all dharmas of the Buddha;

The *prajñāpāramitā* gateway of the distinctions in the Dharma realm;

The *prajñāpāramitā* gateway of the scattering and demolishing of the sphere of all obstacles;

The *prajñāpāramitā* gateway that brings forth thoughts of goodness in all beings;

The *prajñāpāramitā* gateway of supreme adornment;

The *prajñāpāramitā* gateway of the treasury of unimpeded truth;

The *prajñāpāramitā* gateway of the perfect fulfillment of the Dharma realm;

The *prajñāpāramitā* gateway of the mind treasury; and
The *prajñāpāramitā* gateway of the treasury of universal generation.

These ten *prajñāpāramitā* gateways were foremost among the countless hundreds of myriads of such *prajñāpāramitā* gateways that she had entered. All these bodhisattvas and other beings within this Sunlight Park were those who this Siṃhavijṛmbhitā Bhikshuni had first encouraged to bring forth the resolve, had enabled to absorb and retain right Dharma, and had encouraged to reflect upon it and cultivate it and then become irreversible in progressing toward *anuttara-samyak-saṃbodhi*.

Then, when Sudhana the Youth saw that Siṃhavijṛmbhitā Bhikshuni had a park and grove such as this, Dharma thrones such as these, meditation walkways such as these, congregations such as these, spiritual powers such as these, and eloquence such as this while also having heard her teaching of inconceivable Dharma gateways such as these, the rain from vast Dharma clouds moistened his mind and he had this thought: "With my right side facing her, I should circumambulate her countless hundreds of thousands of times."

The Bhikshuni then emanated an immense beam of light that everywhere illuminated the park, its congregations, and their adornments. Sudhana the Youth then saw his own body as well as all of the many trees in that park and its groves all circumambulating this bhikshuni in a rightward direction countless hundreds of thousands of myriads of times. When those circumambulations were finished, Sudhana the Youth then pressed his palms together, stood before her, and addressed her, saying:

> O Āryā, I am one who has already resolved to attain *anuttara-samyak-saṃbodhi*. Still, I do not yet know how the bodhisattva should train in the bodhisattva practices or how he should cultivate the bodhisattva path. I have heard that the Ārya is well able to offer guidance and instruction in this. Please speak about these matters for my sake.

The Bhikshuni replied, "I have acquired a liberation known as 'the perfection of all-knowledge.'"

Sudhana then asked, "O Āryā, why is it known as 'the perfection of all-knowledge'?"

The Bhikshuni replied, "Son of Good Family, in but a single mind-moment, this light of wisdom everywhere illuminates all dharmas of the three periods of time."

Sudhana then asked, "O Āryā, of what does the sphere of experience of this light of wisdom consist?"

The Bhikshuni then said:

When I enter this light of wisdom gateway, I am able to bring forth "the sovereign samādhi of all dharmas" and with this samādhi, I acquire mind-generated bodies which then go to the abodes of all those bodhisattvas who are bound to but one more birth where they dwell in their palaces in the Tuṣita Heavens of the worlds of the ten directions. Then, before every one of those bodhisattvas, I manifest bodies as numerous as the atoms in an ineffable number of buddha *kṣetras*. Every one of those bodies then makes offerings to them as numerous as the atoms in an ineffable number of buddha *kṣetras*. In particular, I manifest in the bodies of deva kings as well as in other ways up to and including in the bodies of human kings, all of whom hold flower clouds, garland clouds, burning incenses, perfumes, powdered incenses, robes, necklaces, banners, pennants, silken streamers, canopies, jeweled nets, jeweled curtains, jewel treasuries, and jewel lamps. I hold up all kinds of adornments such as these and present them as offerings.

And just as I present such offerings to the bodhisattvas abiding in the Tuṣita Heavens, so too do I also present such offerings to them at the stages when they abide in the womb, when they emerge from the womb, when they abide within the household, when they leave behind the householder's life, when they approach the site of enlightenment, when they realize the universal and right enlightenment, when they turn the wheel of right Dharma, and when they enter *nirvāṇa*. Thus, in all these circumstances, whether they be dwelling in a heavenly palace, a dragon palace, or in other circumstances up to and including also when they dwell in a palace among humans—in every one of those places where the Tathāgatas dwell, I present offerings in this same way.

If there is any being at all who becomes aware of my making offerings to buddhas in this way, they all attain irreversibility in their progress toward *anuttara-samyak-saṃbodhi*. If there is any being at all who comes into my presence, I immediately teach them about the *prajñāpāramitā*.

Son of Good Family:

Whenever I see any being, I do not distinguish any marks of a being. This is because I see them clearly with the wisdom eye;

Whenever I hear any speech, I do not distinguish any marks of verbal discourse. This is because my mind remains entirely free of attachment;

Whenever I see any of the *tathāgatas*, I do not distinguish any marks of a *tathāgata*. This is because I have completely comprehended the Dharma body;

Whenever I sustain the turning the Dharma wheel [of all buddhas],[127] I do not distinguish any marks of the wheel of Dharma. This is because I have awakened to the inherent nature of dharmas; and

When I pervasively know all dharmas in but a single mind-moment, I do not distinguish any marks of dharmas. This is because I realize that dharmas are like mere conjured illusions.

Son of Good Family, I know only this perfection of all-knowledge liberation. As for the bodhisattva-mahāsattvas:

Whose minds remain free of discriminations even as they know all dharmas;

Who sit erect in one body even as they completely fill the Dharma realm;

Who, even within their own bodies, manifest all *kṣetras;*

Who, even in but a single mind-moment, visit and pay their respects to all buddhas;

Who, even within their own bodies, manifest all the spiritual powers of all buddhas;

Who, even with but one hair, everywhere lift up the worlds of an ineffable number of buddhas;

Who, even within but one pore of their own bodies, reveal the creation and destruction of an ineffable number of worlds;

Who, even in but a single mind-moment, dwell together with an ineffable-ineffable number of beings; and

Who, even in but a single mind-moment, enter an ineffable-ineffable number of all kalpas—

How could I know of or be able to speak about their meritorious qualities and practices?

Son of Good Family, south of here, there is a land known as Durga or "Dangerous Difficulty." This country has a city known as Ratnavyūha or "Jeweled Adornment" in which there is a woman known as Vasumitrā. You should go there, pay your respects, and ask her, "How should the bodhisattva train in the bodhisattva practices and how should he cultivate the bodhisattva path?"

Sudhana the Youth then bowed down in reverence at her feet and circumambulated her countless times as he gazed up at her in attentive admiration. He then respectfully withdrew and departed.

25 – Vasumitrā

At that time, the light of great wisdom illuminated the mind of Sudhana the Youth, whereupon he then took up the meditative reflections with which he perceived the nature of all dharmas. Consequently:

> He acquired the *dhāraṇī* gateway of the complete cognition of all speech;
> He acquired the *dhāraṇī* gateway of the preservation of all the wheels of Dharma;
> He acquired the power of the great compassion in which all beings find refuge;
> He acquired the gateway of contemplation of the light of the principles of all dharmas;
> He acquired the purification of vows that completely fill the Dharma realm;
> He acquired the light of wisdom that everywhere illuminates all dharmas of the ten directions;
> He acquired the power of the sovereign masteries by which one everywhere adorns all worlds; and
> He acquired the vows by which one everywhere brings forth the perfect fulfillment of all the deeds of a bodhisattva.

He then gradually traveled onward until he reached the city of Ratnavyūha in the country of Durga in which he searched everywhere for Lady Vasumitrā. In that city, there were people who were unaware of this woman's meritorious qualities and wisdom who thought:

> This youth before us now is one whose faculties are calm, one whose wisdom is bright, one who is neither confused nor disturbed, one whose attentive gaze extends just a meter ahead of him, one who is free of weariness or indolence, one who has nothing he is attached to, one who is unblinking in his gaze, and one whose mind is unshakable and as deep and vast as the great ocean.
>
> He should not be having thoughts of desire for this Lady Vasumitrā, should not be having thoughts about her affected by inverted views, should not be conceiving of her as lovely, should not be producing thoughts of desire for her, and should not be one who is captivated by this woman's beauty.
>
> This youth does not engage in the actions of Māra, does not enter the realm of Māra, does not sink into the mud of desire, and does not become entrapped in Māra's snares. He is already able to refrain from doing what should not be done. What then might be his motivation be in searching for this lady?

Among the people there, there were those who were already aware that this woman was one who is wise. They told Sudhana:

> It is good indeed, good indeed, Son of Good Family, that you are now able to search for this Lady Vasumitrā. By this alone, you have already acquired vast and wholesome benefit. Son of Good Family:
>
> You should be resolute in seeking the stage of the realization of the fruit of buddhahood;
> You should be resolute in wishing to become a refuge for all beings;
> You should be resolute in wishing to extricate the poisonous arrows of lust from all beings; and
> You should be resolute in crushing all beings' perceptions of a woman's form as lovely.
>
> Son of Good Family, Lady Vasumitrā lives in this city in her own house north of the marketplace.

Having heard these words, Sudhana the Youth was filled with joyous exultation. He then went to her gates where he saw that the house where she dwelt was vast, beautifully adorned, and surrounded by ten concentric rings of jeweled walls, jeweled trees, and jeweled moats.

Those jeweled moats were brimming with perfumed waters and their depths were carpeted with gold sand. All kinds of heavenly jeweled flowers were floating everywhere across the surface of those waters. They included jeweled *utpala* blossoms, *padma* blossoms, *kumuda* blossoms, and *puṇḍarīka* blossoms.

Palatial halls and towers were spread everywhere about. They were constructed with rows of interspersed and mutually interfacing gateways and windows, each of which was hung with nets of bells and each of which was graced with pennants and banners decorated with countless precious and extraordinary adornments.

The grounds were made of lapis lazuli inlaid with many kinds of jewels. *Agaru* incense was burning there and sandalwood incense perfume had been spread there as well. The breezes which caused strands of many-jeweled bells to sway and resound also scattered all kinds of heavenly flowers that everywhere covered the grounds. The place was so replete with all these many different kinds of beautiful adornments that it was beyond one's ability to describe it. There were treasuries full of the various kinds of precious jewels, hundreds of thousands in number, with which these ten immense parks and groves were adorned.

Sudhana then saw this woman possessed of a beautiful countenance, perfectly full physical form and features, skin the color of gold, and indigo eyes and hair. She was neither tall nor short, neither heavy nor slight, and so beautiful that no human or deva from the desire-realm could even be compared to her.

Her voice, exquisitely marvelous, surpassed even those heard in the Brahma World, completely embodying all the different types of speech of all beings. There was nothing at all that she failed to completely understand. She possessed a deeply penetrating comprehension of words and their meanings. She was extremely skillful in her discourse, had acquired the wisdom that perceives phenomena as like mere conjured illusions, and had entered the gateway of skillful means.

Her body was graced with necklaces made of many kinds of jewels and other kinds of adornments and wish-fulfilling *maṇī* jewels composed the jeweled tiara crowning her head. She was also surrounded by a retinue of countless followers, all of whom shared equivalent roots of goodness and the same practices and vows. She possessed an immense treasury of inexhaustible merit.

At that time, Lady Vasumitrā emanated an immense radiance from her body that everywhere illuminated all the halls in her house. The bodies of all who were touched by this light felt sensations of clarity and coolness.

Sudhana then went before her to pay his respects and bowed down in reverence at her feet. He then stood before her with palms pressed together and addressed her, saying:

> O Āryā, I am one who has already resolved to attain *anuttara-samyak-saṃbodhi*. Still, I do not yet know how the bodhisattva should train in the bodhisattva practices or how he should cultivate the bodhisattva path. I have heard that the Āryā is well able to offer guidance and instruction in this. Please speak about these matters for my sake.

She then told him:

> Son of Good Family, I have acquired the bodhisattva's liberation known as "the pinnacle of dispassion"[128] with which I adapt to others' desires and then manifest bodies accordingly. Thus, if a deva sees me, I become a female deva possessed of an incomparably superior form, appearance, and radiance. So too for others, including those in the human realm, the nonhuman realms, and so forth for whom, adapting to whoever sees me, I then manifest in the form of just such a human female or nonhuman female in accordance with their inclinations, thereby allowing them to see me in that form. For instance:

If there are any beings entangled by the desire-ridden mind who come to see me, I teach the Dharma for them, whereupon, having heard the Dharma, they then abandon sensual desire and acquire the bodhisattva's "sphere of nonattachment" samādhi;
If there are any beings who see me only briefly, they then abandon sensual desire and acquire the bodhisattva's "joyous delight" samādhi;
If there are any beings who speak to me only briefly, they then abandon sensual desire and acquire the bodhisattva's "unimpeded voice" samādhi;
If there are any beings who only briefly grasp my hand, they then abandon sensual desire and acquire the bodhisattva's "traveling to all buddha *kṣetras*" samādhi;
If there are any beings who but briefly ascend to my throne, they then abandon sensual desire and acquire the bodhisattva's "light of liberation" samādhi;
If there are any beings who but briefly gaze at me, they then abandon sensual desire and acquire the bodhisattva's "quiescent adornment" samādhi;
If there are any beings who merely see me stretching, they then abandon sensual desire and acquire the bodhisattva's "vanquishing proponents of other traditions" samādhi;
If there are any beings who see me so much as blink an eye, they then abandon sensual desire and acquire the bodhisattva's "light of the buddha realm" samādhi;
If there are any beings who simply hug me, they then abandon sensual desire and acquire the bodhisattva's "attracting and never forsaking all beings" samādhi;
If there are any beings who merely kiss my lips, they then abandon sensual desire and acquire the bodhisattva's "increasing all beings' treasury of merit" samādhi; and
If there are any beings who so much as draw near to me, they are all established in the bodhisattva's liberation that has reached the pinnacle of dispassion and is directed toward the ground of unimpeded all-knowledge.

Sudhana then addressed her, asking, "O Āryā, through the planting of which roots of goodness and through the cultivation of which meritorious deeds have you achieved such sovereign mastery as this?"

She replied, saying:

Son of Good Family, I recall that, in the past, there was a Buddha who appeared in the world who was named Atyuccagāmī or "Lofty Practice." The king's capital city was known as Sumukhā or "Marvelous Gates."

Son of Good Family, that Atyuccagāmī Tathāgata was one who felt deep pity for beings. When, on entering the royal capitol, his feet stepped on the threshold of its gates, that entire city then quaked and shook, whereupon it suddenly grew immensely vast and became adorned with many kinds of jewels emanating countless beams of light that interlaced the penetrating brilliance of their rays. All different kinds of jeweled flowers scattered down and spread across its grounds and all varieties of celestial music then resounded in unison as all the devas came forth and filled the skies above.

Son of Good Family, I was then an elder's wife named Sumatī or "Fine Wisdom." On witnessing that buddha's power, my mind was aroused, whereupon I went with my husband to pay my respects to that buddha at which point I presented a precious coin to him as an offering. The buddha's attendant at that time was Mañjuśrī the Youth who then spoke Dharma for me, thereby causing me to resolve to attain *anuttara-samyak-saṃbodhi.*

Son of Good Family, I know only this bodhisattva's liberation known as "the pinnacle of dispassion." As for the bodhisattva-mahāsattvas who have perfected boundless skillful means and wisdom, who have accumulated vast treasuries of these, and whose spheres of cognition are incomparable—how could I know of or be able to speak about their meritorious qualities and practices?

Son of Good Family, south of here, there is a city known as Śubhapāraṃgama or "Beautiful Crossing" in which there is a layman named Veṣṭhila. He always makes offerings at the stupa of Candanapīṭha or "Sandalwood Throne" Buddha. You should go there, pay your respects, and ask him, "How should the bodhisattva train in the bodhisattva practices and how should he cultivate the bodhisattva path?"

Sudhana the Youth then bowed down in reverence at her feet and circumambulated her countless times as he gazed up at her in attentive admiration. He then respectfully withdrew and departed.

26 – Veṣṭhila

At that time, Sudhana the Youth then gradually traveled onward until he reached the city of Śubhapāraṃgama. When he arrived at that layman's household, he bowed down in reverence at his feet. He then stood before him with palms pressed together and addressed him, saying:

O Ārya, I am one who has already resolved to attain *anuttara-samyak-saṃbodhi*. Still, I do not yet know how the bodhisattva should train in the bodhisattva practices or how he should cultivate the bodhisattva path. I have heard that the Ārya is well able to offer guidance and instruction in this. Please speak about these matters for my sake.

The Layman then spoke to him, saying:

Son of Good Family, I have acquired a bodhisattva liberation known as "nonentry into the apex of *parinirvāṇa*." Son of Good Family, I have never had any thought in which I reflected: "This *tathāgata* has already entered *parinirvāṇa*, this other *tathāgata* is now entering *parinirvāṇa*, and this other *tathāgata* will be entering *parinirvāṇa* in the future." I have realized that, throughout all the worlds in the ten directions, of all the buddhas, the *tathāgatas*, there are ultimately none of them who have actually ever entered *parinirvāṇa* with the sole exception of instances where they have merely manifested that appearance for the sake of training beings.

Son of Good Family, when I opened the gate to the stupa memorializing Candanapīṭha Tathāgata, I acquired a samādhi known as "the endless lineage of the buddhas." Son of Good Family, I enter this samādhi in each successive mind-moment and, in each successive mind-moment, I acquire the knowledge of all their countless extraordinary deeds.

Sudhana then asked: "What is this samādhi's sphere of experience like?"

The Layman replied, saying:

Son of Good Family, when I enter into this samādhi, in accordance with the order of their appearance, I see all the buddhas of this world headed by Kāśyapa Buddha, Kanakamuni Buddha, Krakucchanda Buddha, Śikhin Buddha, Vipaśyin Buddha, Tiṣya Buddha, Puṣya Buddha, Puṣyayaśottara or "Unsurpassable Victory" Buddha, and Padmottara or "Unsurpassable Lotus Flower" Buddha. In but a single mind-moment, I am able to see a hundred buddhas, a thousand buddhas, a hundred thousand buddhas, a *koṭī* of buddhas, a thousand *koṭīs* of buddhas, a hundred thousand *koṭīs* of buddhas, an *ayuta* of *koṭīs* of buddhas, a *nayuta* of *koṭīs* of buddhas, and so forth until I am able to see even buddhas as numerous as the atoms in an ineffable-ineffable number of worlds. In this way, I see all of them in accordance with the order of their coming forth into the world.

I also see those buddhas when they first aroused the resolve, when they planted roots of goodness, when they acquired the supreme spiritual superknowledges, when they achieved the realization of their great vows, when they cultivated the marvelous practices, when they acquired the *pāramitās*, when they entered the bodhisattva grounds, when they acquired the pure patiences, when they vanquished the armies of Māra, when they attained the right and universal enlightenment, when they purified the lands, when they were surrounded by congregations, when they emanated great light, when they turned the wheel of the sublime Dharma, and when, using the spiritual superknowledges, they manifested transformations.

As for all the various differences which occurred as these events occurred, I am able to retain them all, remember them all, contemplate them all, distinguish them all, and display the appearance of them all. So too is this true of Maitreya and all the buddhas of the future and Vairocana and all the buddhas of the present.

And just as this is so with respect to this world, in this same way, I am also able to see all buddhas of all the worlds of the ten directions throughout the three periods of time along with their congregations of *śrāvaka* disciples, *pratyekabuddhas*, and bodhisattvas.

Son of Good Family, I have acquired only this bodhisattva liberation known as "nonentry into the apex of *parinirvāṇa*." As for the bodhisattva-mahāsattvas:

Who, in but a single mind-moment of cognition, comprehensively know all three periods of time;
Who, in but a single mind-moment, everywhere enter all samādhis;
Whose minds are constantly illuminated by the sun of the Tathāgata's wisdom;
Who make no discriminations regarding any dharma;
Who completely understand the equality of all buddhas;
Who realize the identity and non-duality of the Tathāgata, themselves, and all beings;
Who realize the inherently pure nature of all dharmas;
Who have no reflective thought and have no movement at all even as they are still able to everywhere enter all worlds;
Who have abandoned all discriminations and dwell in the Buddha's Dharma seal; and
Who are able to awaken all beings throughout the Dharma realm—

How could I know of or be able to speak about their meritorious qualities and practices?

Son of Good Family, south of here, there is a mountain known as Potalaka where there is a bodhisattva known as Avalokiteśvara.

> You should go there, pay your respects, and ask him, "How should a bodhisattva train in the bodhisattva practices and how should he cultivate the bodhisattva path?"

He then spoke these verses:

Out at sea, there is a mountain where many *āryas* and worthies abide.
Composed of the many jewels, it is the ultimate in pristine purity.
It is everywhere full of flowers, fruits, trees, and forests,
and is entirely replete with springs, creeks, lakes, and ponds.

The heroically brave man there, Avalokiteśvara,
dwells on this mountain in order to benefit beings.
You should go there and inquire about the meritorious qualities.
He will then reveal to you his great skillful means.

Sudhana the Youth then bowed down in reverence at his feet and circumambulated him countless times as he gazed up at him in attentive admiration. He then respectfully withdrew and departed.

27 – Avalokiteśvara

At that time, Sudhana the Youth then single-mindedly reflected on that layman's teachings by which:

He entered the treasury of that bodhisattva's liberation;
Acquired that bodhisattva's power of mindfulness;
Recalled the sequence of all those buddhas' appearance in the world;
Bore in mind the continual successive appearance of those buddhas;
Retained the names of those buddhas according to their sequence;
Contemplated the sublime Dharma taught by those buddhas;
Knew the complete adornments of those buddhas;
Saw those buddhas gain the right and universal enlightenment; and
Completely understood those buddhas' inconceivable works.

He then gradually traveled onward until he reached that mountain. He then searched about everywhere for this great bodhisattva until, on its western slope, he saw him in a steep-walled valley with brightly reflecting intertwined springs and creeks and with forests, densely luxuriant vegetation, and fragrant and soft grasses that carpeted the ground in rightward-radiating swirls.

Avalokiteśvara Bodhisattva was sitting there in the full-lotus posture on a vajra-jewel stone, surrounded by countless respectful bodhisattvas, all of whom sat there atop jewel stones as he taught them a Dharma discourse on the great kindness and the great compassion with which he encouraged them to devote themselves to gathering in all beings.

Having observed this, Sudhana was overcome with joyous exultation. He then pressed his palms together and gazed attentively, eyes unblinking, at what he beheld there. He then had these thoughts:

The good spiritual guides are the Tathāgata himself;
The good spiritual guides are the cloud of all dharmas;
The good spiritual guides are the treasury of all meritorious qualities;
The good spiritual guides are only rarely encountered;
The good spiritual guides are the cause of the jewels of the ten powers;
The good spiritual guides are the endlessly burning torch of wisdom;
The good spiritual guides are the roots and sprouts of merit;
The good spiritual guides are the guides on the ocean of wisdom; and
The good spiritual guides are the provisions on the path to all-knowledge.

He then immediately went to pay his respects to that great bodhisattva. Seeing Sudhana from a distance, Avalokiteśvara Bodhisattva then spoke to him, saying, "Welcome!":

You have brought forth the Great Vehicle's resolve to everywhere gather in beings;

You have raised forth the right and straightforward mind especially intent on seeking the Buddha's Dharma;

You are one of great compassion who deeply esteems the rescue and protection of all;

The marvelous practices of Samantabhadra continuously manifest directly before you;

The deep resolve of your great vows is completely fulfilled and purified;

You diligently seek the Buddha's Dharma while being well able to take it all in;

You are insatiable in constantly collecting roots of goodness;

You comply with the good spiritual guide and never oppose his teachings;

You are one born from the great ocean of Mañjuśrī's meritorious qualities and wisdom;

As your mind becomes ripened, you will acquire the empowerment of the buddhas;

You have already acquired the light of vast samādhis;

You are especially intent on seeking the extremely profound and sublime Dharma;

You will always see all buddhas and be filled with great happiness;

Your wisdom is as pure as empty space;

> Having gained complete understanding yourself, you then teach this for the benefit of others; and
>
> You are securely established in the light of the Tathāgata's wisdom.

Sudhana the Youth then bowed down in reverence at the feet of Avalokiteśvara Bodhisattva and circumambulated him countless times. He then stood before him with palms pressed together and addressed him, saying:

> O Ārya, I am one who has already resolved to attain *anuttara-samyak-saṃbodhi*. Still, I do not yet know how the bodhisattva should train in the bodhisattva practices or how he should cultivate the bodhisattva path. I have heard that the Ārya is well able to offer instruction in this. Please speak about these matters for my sake.

The Bodhisattva then told him:

> It is good indeed, good indeed, Son of Good Family, that you have been able to resolve to attain *anuttara-samyak-saṃbodhi*. Son of Good Family, I have already perfected the bodhisattva's liberation gateway known as "the practice of the great compassion." Son of Good Family, through this bodhisattva's gateway of the practice of the great compassion, I continuously and incessantly provide impartial teaching to all beings.
>
> Son of Good Family, as I dwell in this gateway of the practice of the great compassion, I always remain in the presence of all *tathāgatas* while manifesting everywhere directly before all beings. I may use giving to attract beings, or I may use pleasing words, beneficial actions, or joint endeavors to attract beings. I may manifest a form body to attract beings or I may manifest nets of pure light of all different inconceivable colors to attract beings. I may use voices, the awesome deportment, the teaching of Dharma, or the manifestation of spiritual transformations to arouse the minds of beings, thereby ripening them. And, in some cases, I manifest in a form identical to theirs and then dwell together with them in order to ripen them.
>
> Son of Good Family, in my cultivation of this gateway of the practice of the great compassion, I vow to always rescue all beings and vow as well that all beings:
>
> Shall escape the fear of dangerous paths;
> Shall escape the fear of the feverish afflictions;
> Shall escape the fear of doubts and delusions;
> Shall escape the fear of bondage;
> Shall escape the fear of killing or injury;

Shall escape the fear of poverty and destitution;
Shall escape the fear of not being able to survive;
Shall escape the fear of ill repute;
Shall escape the fear of death;
Shall escape the fear of great assemblies;
Shall escape the fear of the wretched destinies;
Shall escape the fear of darkness;
Shall escape the fear of moving;
Shall escape the fear of being separated from those one loves;
Shall escape the fear of coming together with adversaries;
Shall escape the fear of being subjected to physical torment;
Shall escape the fear of being subjected to mental torment; and
Shall escape the fear of worry and grief.

I also make this vow: "I vow that all beings who merely bring me to mind, merely call out my name, or merely see me will be able to avoid whatever frightens them."

Son of Good Family, after using these skillful means to enable beings to become free of fear, I then teach them how to arouse the resolve to attain *anuttara-samyak-saṃbodhi* and then remain forever irreversible in this resolve.

Son of Good Family, I have attained only this bodhisattva's gateway of the practice of the great compassion. As for the bodhisattva-mahāsattvas:

Who have already purified all of Samantabhadra's vows;
Who have already dwelt in all of Samantabhadra's practices;
Who always practice all good dharmas;
Who always enter all samādhis;
Who always remain throughout all the boundlessly many kalpas;
Who always know all dharmas of the three periods of time;
Who always go to pay their respects in all the boundlessly many *kṣetras*;
Who always halt all beings' evils;
Who always increase all beings' goodness; and
Who always cut short beings' drifting along in the flow of *saṃsāra*—

How could I know of or be able to speak about their meritorious qualities and practices?

At that time, a bodhisattva from the eastern direction named Ananyagāmin or "Right Progression" descended from space to the peak of the Sahā World's Iron Ring Mountains. As soon as he placed his feet on the ground, the entire Sahā World quaked and moved in six ways and then became entirely adorned with the many kinds of jewels. Then Ananyagāmin Bodhisattva emanated rays of light from his body, the brightness of which outshone the light of the sun, moon, stars, and lightning while also diminishing to the appearance of ink blots the light of the devas, the dragons, the rest of the eight types of spiritual beings, Śakra, Brahmā, and the world-protecting kings.

His light everywhere illuminated all realms of the hells, animals, hungry ghosts, and King Yama where it extinguished the many kinds of sufferings in those wretched destinies, prevented the afflictions from arising, and also allowed those beings to escape from all worry and anguish. Further, in all buddha lands there everywhere rained down all varieties of flowers, incense, necklaces, robes, banners, canopies, and all other such adornments, all of which were presented as offerings to the buddhas.

Furthermore, in accordance with whatever delighted the minds of those beings, he everywhere manifested his body in all the palaces, gladdening all those who saw this, after which they all came and paid their respects to Avalokiteśvara.

Then Avalokiteśvara Bodhisattva spoke to Sudhana, asking, "Son of Good Family, did you see Ananyagāmin Bodhisattva arrive in this congregation, or not?"

Sudhana replied, "I did indeed see him."

Avalokiteśvara then told Sudhana: "You may go and ask him, 'How should the bodhisattva train in the bodhisattva practices and how should he cultivate the bodhisattva path?'"

28 – Ananyagāmin

At that time, having respectfully received his instruction, Sudhana the Youth quickly went to pay his respects to that bodhisattva. After bowing down in reverence at his feet, he stood before him with palms pressed together and addressed him, saying:

> O Ārya, I am one who has already resolved to attain *anuttara-samyak-saṃbodhi*. Still, I do not yet know how the bodhisattva should train in the bodhisattva practices or how he should cultivate the bodhisattva path. I have heard that the Ārya is well able to offer instruction in this. Please speak about these matters for my sake.

Ananyagāmin Bodhisattva then said, "Son of Good Family, I have acquired the bodhisattva's liberation known as 'swift travel through the universal gateway.'"

Sudhana replied, "O Ārya, under which buddhas did you acquire this Dharma gateway? Also, how far is it from that *kṣetra* to here, and how long did it take you to come this far?"

The Bodhisattva then told him:

> Son of Good Family, this is a matter that would be difficult to understand for it is something that all the world's devas, humans, *asuras, śramaṇas,* brahmans, and others could never completely comprehend. It is only the community of heroically brave, vigorous, irreversible, and dauntless bodhisattvas—those who have already been attracted by all the good spiritual guides, who are born in mind by all buddhas, whose roots of goodness are completely developed, whose aspirations are pure, who have acquired the faculties of the bodhisattva, and who possess the wisdom eye—it is only these who are able to hear this, able to retain this, able to understand this, and able to speak about this.

Sudhana replied, "With the assistance of the buddhas' spiritual powers and the powers of the good spiritual guides, I will be able to have faith in it and will able to receive it. Please teach me about this matter."

Ananyagāmin Bodhisattva then said:

> Son of Good Family, I have come here to this land from the presence of Samantaśrīsaṃbhava or "Universally Supreme Birth" Buddha in the Śrīgarbhavati or "Marvelous Treasury" world off to the east. It is from that buddha that I acquired this Dharma gateway. It has already been kalpas as numerous as the atoms in an ineffable-ineffable number of worlds since I left that place to come here.
>
> In every mind-moment, I take a number of footsteps as numerous as the atoms in an ineffable-ineffable number of buddha *kṣetras* and, with every footstep, I pass through buddha *kṣetras* as numerous as the atoms in an ineffable-ineffable number of worlds. I go everywhere in each of those *kṣetras* and then go to the abodes of all those buddhas to present offerings of marvelous gifts to them. All of these gifts are produced by the power of unexcelled resolve. They are gifts bearing the seal of the dharma of wishlessness, gifts in which all *tathāgatas* acquiesce, and gifts that are praised by all bodhisattvas.
>
> Son of the Buddha, I also everywhere see all the beings in those worlds, and, knowing all their minds, knowing all their faculties, and adapting to their particular desires and understandings, I manifest bodies for them and teach the Dharma accordingly. In some cases I emanate light and in some cases I bestow wealth or jewels,

thus incessantly using all different kinds of skillful means to teach and train them.

And just as I do this in the east, so too do I also do this in the south, west, and north as well as in the directions of the midpoints, the zenith, and the nadir.

Son of Good Family, I have acquired only this bodhisattva's liberation of universal and swift travel with which I am able to swiftly go to all places everywhere. As for the bodhisattva-mahāsattvas:

Who go everywhere throughout the ten directions, having no place they do not reach;
Whose spheres of wisdom are the same and no different;
Who thoroughly spread their bodies everywhere throughout the Dharma realm;
Who go to all the rebirth destinies;
Who enter all *kṣetras;*
Who know all dharmas;
Who reach all periods of time;
Who teach all Dharma gateways impartially;
Who simultaneously illuminate all beings;
Who make no discriminations regarding any of the buddhas; and
Who are free of obstacles wherever they go—

How could I know of or be able to speak about their meritorious qualities and practices?

Son of Good Family, south of here, there is a city known as Dvāravatī in which there is a spirit known as Mahādeva. You should go there, pay your respects, and ask him, "How should the bodhisattva train in the bodhisattva practices and how should he cultivate the bodhisattva path?"

Sudhana the Youth then bowed down in reverence at his feet and circumambulated him countless times as he gazed up at him in attentive admiration. He then respectfully withdrew and departed.

29 – Mahādeva

At that time, Sudhana the Youth then:

Entered the bodhisattva's vast practice;
Sought the bodhisattva's sphere of wisdom;
Saw the bodhisattva's works accomplished with the spiritual superknowledges;
Bore in mind the bodhisattva's supreme meritorious qualities;
Experienced the bodhisattva's great happiness;

> Aroused the bodhisattva's steadfast vigor;
> Entered the bodhisattva's inconceivable sovereign masteries and liberations;
> Practiced on the ground of the bodhisattva's meritorious qualities;
> Contemplated the ground of the bodhisattva's samādhis;
> Dwelt on the ground of the bodhisattva's complete-retention *dhāraṇīs*;
> Entered the ground of the bodhisattva's great vows;
> Reached the ground of the bodhisattva's eloquence; and
> Established himself on the ground of the bodhisattva's powers.

He then gradually traveled onward until he reached that city where he searched about, asking about the present location of Mahādeva. Everyone told him: "He is residing in the inner precincts of this city where he is manifesting an immensely large body as he teaches the Dharma for the masses."

Sudhana then went to where Mahādeva was and bowed down in reverence at his feet. He then stood before him with palms pressed together and said:

> O Ārya, I am one who has already resolved to attain *anuttara-samyak-saṃbodhi*. Still, I do not yet know how the bodhisattva should train in the bodhisattva practices or how he should cultivate the bodhisattva path. I have heard that the Ārya is well able to offer instruction in this. Please speak about these matters for my sake.

Mahādeva then stretched out four hands and scooped up waters from the four seas with which he rinsed his face. Then he lifted up all kinds of gold-colored flowers, scattered them down over Sudhana, and spoke to him, saying:

> Son of Good Family, all bodhisattvas are difficult to ever see, are difficult to ever hear, and only rarely appear in the world. They are foremost among all beings. They are the *puṇḍarīka* blossoms of all humanity, the refuge for beings, and the rescuers of beings. They serve the entire world as a place of peace and security and serve the entire world as sources of the great light that reveals the peaceful, secure, and right path to the confused and deluded. They serve as great guides who lead beings through the gates of the Buddha's Dharma and they serve as great Dharma generals who are well able to preserve and protect the city of all-knowledge.
>
> The bodhisattvas are just so very difficult to encounter, for it is only those who become free of fault in body, speech, and mind who are then able to see their physical forms, hear their eloquence, and always dwell in their presence.

> Son of Good Family, I have already perfected a bodhisattva's liberation known as "the net of clouds."

Sudhana then asked, "O Ārya, as for this 'net of clouds' liberation, what is its sphere of experience like?"

Mahādeva then manifested directly before Sudhana heaps of gold, heaps of silver, heaps of lapis lazuli, heaps of crystal, heaps of *musāragalva,* heaps of emeralds, heaps of great flaming-radiance jewels, heaps of stainless treasury jewels, heaps of great radiance jewels, heaps of jewels everywhere revealing the ten directions, heaps of jeweled crowns, heaps of jeweled insignia seals, heaps of jeweled necklaces, heaps of jeweled earrings, heaps of jeweled bracelets, heaps of jeweled lockets, heaps of pearl nets, heaps of all different kinds of *maṇi* jewels, heaps of all kinds of adornments, and heaps of wish-fulfilling *maṇi* jewels. All of these heaps were the size of large mountains.

He then also manifested all kinds of flowers, all kinds of garlands, all kinds of incense, all kinds of burning incense, all kinds of perfumes, all kinds of robes, all kinds of banners and pennants, all kinds of music, and all kinds of pleasure-inducing objects of the five desires, each of which appeared like heap as high as a mountain. He then also manifested countless hundreds of thousands of myriads of *koṭīs* of maidens. Mahādeva then told Sudhana:

> Son of Good Family, you may take these things and offer them to the Tathāgatas, thereby cultivating all kinds of merit, while also giving them to everyone in order to attract beings and enable them to cultivate and train in *dāna pāramitā* and the ability to relinquish what is difficult to relinquish.
>
> Son of Good Family, just as I manifest these things for you and instruct you on the practice of giving, so too and in this very same way do I also do so for all beings. So it is that I imbue them with these roots of goodness, inspire them to respectfully make offerings to the Three Jewels and to their good spiritual guides, instigate them to increase their practice of the good dharmas, and induce them to resolve to attain unexcelled bodhi.
>
> Son of Good Family, wherever there are beings who, attached to the objects of the five types of sensual desires, have become indulgently neglectful, I then show them the impurity of those sense objects. Wherever there are beings who, angry and arrogant, involve themselves in much disputation and struggle, I then manifest for them the most extremely frightful kinds of forms such as those of *rākṣasas* and others who drink blood and feast on flesh,

thereby causing them, having seen this, to be so struck with terror and agitated fright that their minds become subdued and pliant, and, as a consequence, they relinquish their animosity.

Wherever there are beings who are overcome with mental torpor and indolence, I then manifest for them the depredations of kings, thieves, floods, conflagrations, or grave illnesses which, once they have seen them, cause their minds to experience such agitated fearfulness that they realize the existence of such sorrows and sufferings and then goad themselves along.

Using all different kinds of skillful means such as these, I cause beings to relinquish all bad actions and cultivate good dharmas, cause them to do away with all obstacles to the *pāramitās* and equip themselves with the *pāramitās*, and cause them to step beyond the hazardous paths beset with all kinds of obstacles so that they may reach the place free of all obstacles.

Son of Good Family, I know only this "net of clouds" liberation. As for the bodhisattva-mahāsattvas:

Who are like Śakra in their ability to vanquish all the armies of the *asura*-like afflictions;

Who are like a great flood in their ability to everywhere extinguish the fires of all beings' afflictions;

Who are like a fierce fire in their ability to everywhere dry up the waters of all beings' cravings;

Who are like a great wind in their ability to everywhere blow down the banners of all beings' attachments to wrong views; and

Who are also like vajra in their ability to completely crush the mountains of all beings' mountains of the view of a self—

How could I know of or be able to speak about their meritorious qualities and practices?

Son of Good Family, in the site of enlightenment in Jambudvīpa's state of Magadha, there is an earth spirit known as Sthāvarā or "Peaceful Abiding." You should go there, pay your respects to her, and ask, "How should the bodhisattva train in the bodhisattva practices and how should he cultivate the bodhisattva path?"

Sudhana the Youth then bowed down in reverence at the feet of Mahādeva and circumambulated him countless times. He then respectfully withdrew and departed.

30 – Sthāvarā

At that time, Sudhana the Youth then gradually traveled onward until he arrived at the abode of the spirit Sthāvarā at the site of enlightenment in the state of Magadha. There were a million earth spirits there who were conversing among themselves, saying:

> This youth who has come here is an embryonic *tathāgata*. He will certainly become a refuge for all beings and will certainly become one who destroys all beings' shells of ignorance.
>
> This person has already been born into the lineage of the Dharma King and thus is one who is bound to be crowned with the silken sash of stainless and unimpeded Dharma. He is bound to open the great treasury of the jewels of wisdom and vanquish all the erroneous doctrines of those adhering to deviant paths.

Then Sthāvarā and the million other earth spirits emanated a brilliant light that everywhere illuminated the worlds of the great trichiliocosm and everywhere caused the great earth to simultaneously quake and howl. The many different kinds of jeweled objects that everywhere adorned that place emanated interwoven streams of pure penetrating radiance.

All the leafy trees simultaneously produced new growth, all the flowering trees blossomed in unison, and the fruits of all the fruit trees became fully ripened. All the rivers wove together their flowing currents and all the lakes and ponds rose to abundant fullness.

A fine rain of perfume fell, everywhere soaking the ground, whereupon a breeze arose and scattered blossoms everywhere across it as countless musical phrasings simultaneously resounded and all the heavenly adornments emanated exquisite sounds. The kings of bulls, elephant kings, lion kings, and others all felt joyous delight and gamboled about, roaring and howling, producing sounds like the crashing together of mountains as the hundred thousand hidden treasures spontaneously welled up from the earth and displayed themselves.

Then Sthāvarā, the earth spirit, spoke to Sudhana, saying, "Welcome, Youth. You have previously planted roots of goodness on these very grounds. I could reveal them to you. Do you wish to see this, or not?"

Sudhana, then bowed down in reverence at the earth spirit's feet and circumambulated her countless times. He then stood before her with his palms pressed together and addressed her, saying, "O Aryā, please do so, as, indeed, I do wish to see them."

Sthāvarā, the earth spirit, then placed her foot on the earth, whereupon hundreds of thousands of *koṭīs* of *asaṃkhyeyas* of jewel treasuries spontaneously welled up and emerged from the earth. She then told Sudhana:

> Son of Good Family, these jewel treasuries that have now appeared here follow along after you. They are the karmic fruition of the roots of goodness you planted in the distant past that have been drawn forth by the power of your karmic merit. You should freely put them to use however you wish.
>
> Son of Good Family, I have acquired the bodhisattva liberation known as "the indestructible treasury of wisdom" and I always use this dharma to assist the development of beings. Son of Good Family, I recall that, since the time of Dīpaṃkara or "Burning Lamp" Buddha, I have always followed along after bodhisattvas, respectfully protecting them. I contemplate all the mental actions and spheres of wisdom of bodhisattvas, all their vows and pure conduct, all their samādhis and vast spiritual superknowledges, their great powers of sovereign mastery, their indestructible dharmas, their travel everywhere to all buddha lands, their everywhere receiving[129] all *tathāgatas'* predictions, their turning of all buddhas' wheel of the Dharma, their vast teaching of all the sutra gateways, their immense Dharma light which illuminates everything everywhere, their instruction and training of all beings, and their revealing of all buddhas' spiritual transformations. I am able to absorb all of this and am able to remember all of this.
>
> Son of Good Family, long ago, in the ancient past, beyond a number of kalpas as numerous as the atoms in Mount Sumeru, there was a kalpa named "Adornment" in which there was a world named Candradhvajā or "Lunar Banner" and a Buddha named Sunetra or "Wondrous Eyes." It was under that Buddha that I acquired this Dharma gateway.
>
> Son of Good Family, whether entering or emerging from this Dharma Gateway, as I cultivate and develop it, I always see all buddhas and am never apart from them. From the time I first acquired it all the way up to this Bhadra Kalpa, during this period I have encountered *tathāgatas*, arhats, those of right and universal enlightenment, equal in number to all the atoms in an ineffable-ineffable number of buddha *kṣetras*. I have served and made reverential offerings to all of them. I also saw those buddhas when they went to their bodhi thrones and when they revealed their great spiritual powers. I also saw all the meritorious qualities and roots of goodness possessed by all those buddhas.

Son of Good Family, I know only this Dharma gateway of the indestructible treasury of wisdom. As for the bodhisattva-mahāsattvas:

Who always follow the buddhas;
Who are able to retain whatever all buddhas teach;
Who penetrate the extremely profound wisdom of all buddhas;
Who, in each successive mind-moment, completely pervade the entire Dharma realm, the same as the body of the Tathāgata;
Who bring forth the mind of all buddhas;
Who possess the dharmas of all buddhas; and
Who carry out the deeds of all buddhas—

How could I know of or be able to speak about their meritorious qualities and practices?

Son of Good Family, on this continent of Jambudvīpa, in the state of Magadha, in the city of Kapilavastu, there is a night spirit known as Vāsantī. You should go there, pay your respects, and ask her, "How should the bodhisattva train in the bodhisattva practices and how should he cultivate the bodhisattva path?"

Sudhana the Youth then bowed down in reverence at the earth spirit's feet and circumambulated her countless times as he gazed up at her in attentive admiration. He then respectfully withdrew and departed.

31 – Vāsantī

At that time, Sudhana the Youth single-mindedly reflected on the teachings of Sthāvarā and recalled the bodhisattva's liberation of the indestructible treasury of wisdom, cultivated her samādhis, trained in her principles, contemplated her easeful mastery,[130] penetrated her subtleties, acquired her wisdom, comprehended her impartiality, came to know her boundlessness, and fathomed her extreme profundity.

He gradually traveled onward until he reached that city and entered its eastern gates. Not long after he came to stand there, he saw that the sun was setting. Bearing in mind compliance with the teachings of all bodhisattvas, he eagerly longed to see that night spirit. Thinking of the good spiritual guides as he would the *tathāgatas*, he further reflected:

It is because of the good spiritual guides that one acquires the universal eye that is everywhere able to clearly see the realms of the ten directions.

It is because of the good spiritual guides that one acquires the vast understanding by which one is everywhere able to completely comprehend all objective conditions.

> It is because of the good spiritual guides that one acquires the eye of samādhi that is everywhere able to contemplate all Dharma gateways.
>
> And it is because of the good spiritual guides that one acquires the wisdom eye with which one is everywhere able to clearly illuminate the ocean of *kṣetras* throughout the ten directions.

While he was reflecting in this way, he saw that night spirit up in the sky, in a jeweled tower, sitting on a fragrant lotus dais lion throne. Her body was the color of gold, her eyes and hair were indigo colored, and her physical form was beautiful and well adorned, delighting those who saw her. She was adorned with a necklace composed of the many kinds of jewels, her robe was vermillion red, and her head was crested with a brahman crown.

All the stars and constellations shone forth brightly from within her body. Every pore of her body revealed images of the measurelessly and numberlessly many beings of the wretched destinies who had been liberated by her and thereby spared difficult and dangerous ordeals. Of these beings, some were born in the human realm, some were born in the heavens, some progressed toward the bodhi of the two vehicles, and some cultivated the path to all-knowledge.

Moreover, in every one of her pores, there appeared all different kinds of skillful means she used in teaching, in some cases manifesting bodies for them, in some cases speaking Dharma for them, in some cases revealing the path of the *śrāvaka*-disciple vehicle for them, in some cases revealing the path of the *pratyekabuddha* vehicle for them, and in some cases revealing the practices of the bodhisattvas for them. These included the bodhisattvas' heroic bravery, the bodhisattvas' samādhis, the bodhisattvas' sovereign masteries, the bodhisattvas' abodes, the bodhisattvas' contemplations, the bodhisattvas' swiftness, and the bodhisattvas' easeful mastery in the liberations, the many different ways such as these in which she ripened beings.

On seeing and hearing this, Sudhana the Youth was filled with joyous delight. He then cast his body to the ground and prostrated in reverence at the feet of the night spirit, after which he circumambulated her countless times. He then stood before her with his palms pressed together, and addressed her, saying:

> O Ārya, I am one who has already resolved to attain *anuttara-samyak-saṃbodhi*. I hope that, by relying on the good spiritual guides, I might acquire the *tathāgatas'* Dharma treasury of meritorious qualities.

Please show me the path to all-knowledge that, when I practice in accordance with it, will lead to the ground of the ten powers.

That night spirit then told Sudhana:

It is good indeed, good indeed, Son of Good Family, that you have been able to arouse the deep resolve to revere the good spiritual guides, delight in their words, and cultivate in accordance with their teachings, for it is through just such cultivation that you will be certain to attain *anuttara-samyak-saṃbodhi*.

Son of Good Family, I have acquired the bodhisattva's liberation known as "the Dharma light that dispels the darkness of all beings' delusions." Son of Good Family:

For beings of evil intelligence, I bring forth the mind of great kindness;
For beings who engage in bad karmic deeds, I bring forth the mind of great compassion;
For beings who engage in good karmic deeds, I bring forth the mind of sympathetic joy;
For beings who engage in both good and bad actions, I bring forth the impartial mind;
For defiled beings, I bring forth the mind that causes them to become pure;
For beings who follow wrong paths, I bring forth the mind that induces them to develop right practice;
For beings with inferior beliefs, I bring forth the mind that induces them to develop great beliefs;[131]
For beings who delight in *saṃsāra*, I bring forth the mind that enables them to renounce cyclic existence; and
For beings who abide in the paths of the two vehicles, I bring forth the mind that induces them to establish themselves in the path to all-knowledge.[132]

Son of Good Family, because I have acquired this liberation, I am always accompanied by modes of thought such as these.

Son of Good Family, in the darkness of the night, when the activities of people have quieted down and the ghosts, spirits, thieves, and all kinds of evil beings are roaming about, when there are dense clouds, heavy fog, vicious winds, crashing rains, and the sun, moon, stars, and constellations are all so obscured that one cannot even see any forms—I see all these beings, whether they have gone to sea, or are traveling on land, through the mountains, in the forests, or through desolate wildernesses or other hazardous and difficult circumstances where they may encounter thieves, may run short of supplies, may become confused and disoriented, may forget and lose their way on the roads, and may become full of dread, agitated, worried, or frightened in straits from which they cannot escape on their own—for all of them, I immediately use all different kinds of skillful means to rescue them from their respective plights.

For those who have encountered difficulties at sea, I may manifest as a ship captain, or else as some king of the fishes, king of the horses, king of the turtles, king of the elephants, king of the *asuras*, or some ocean spirit who, for the sake of those beings, stops the vicious winds and rain, stills the immense waves, and leads them on a route by which they are shown the shores of land, thereby allowing them to avoid the cause of their terror and find safety and security. I also think: "I dedicate these roots of goodness to beings, wishing to enable them to leave behind all their sufferings."

For all those beings on land who encounter fearsome situations at night, I may manifest as many different kinds of illumination—as the light of the sun, the moon, or the stars and constellations, as the rose-colored sky at dawn, or as lightning in late evening. Or else I may appear as a building providing shelter or as a group of people, thereby enabling them to avoid the danger of fearsome circumstances. I also think: "I dedicate these roots of goodness to beings so that they may all be able to extinguish the darkness of their afflictions."

Wherever there are any beings who hope for long life, who are fond of a fine reputation, who desire wealth and jewels, who esteem the holding of state office, who are attached to sons or daughters, or who are enamored of wives or consorts, and, so long as those aspirations are not yet realized, are very much prone to being bothered by worries and fears on these accounts—for all of these, I rescue them from their plights so that they are allowed to leave behind their sufferings.

For those traveling in hazardous situations in the mountains who become stranded in difficult circumstances, I appear for them in the form of a good spirit who draws near to provide assistance, appear for them as a fine bird that sings comforting and pleasing songs, appear for them as magical shrubs that stream forth illuminating radiance, or manifest fruit trees for them, manifest springs or wells for them, show them a straight and direct road, or show them level ground, thereby enabling them to avoid and escape all their worries and dangers.

For those traveling through desolate wilderness, dense forests, or dangerous roads in which they become so entrapped in entangling vines or so immersed in the darkness of clouds and fog that they are overcome with fear, I show them the right road and thereby enable them to escape their plight. I also think, "May all beings chop their way out of their dense jungle of views, rend their entangling net of cravings, escape from the wilderness of *saṃsāra*, extinguish the darkness of the afflictions, enter the level and right road to all-knowledge, and reach the ultimate happiness of the fearless state."

Son of Good Family, wherever there are any beings who, due to a fond attachment to their country, are beset by distress and worry on that account, I use skillful means to cause them to renounce their attachment. I then think, "May all beings refrain from any attachment to the aggregates and then come to dwell in the realm of the all-knowledge of all buddhas."

Son of Good Family, wherever there are any beings who always dwell in darkness and undergo all kinds of suffering due to a fond attachment to the village or due to a covetous affection for a house, I speak Dharma for them to induce them to develop the renunciation, find fulfillment in the Dharma, and dwell in reliance on the Dharma. I then think, "May all beings refrain from any attachment to the village of the six sense bases, swiftly gain emancipation from the realm of *saṃsāra*, and ultimately dwell securely in the city of all-knowledge."

Son of Good Family, wherever there are any beings who, while traveling along on a dark night, become so confused and disoriented about the ten directions that they mistake a level path for one that is dangerous and difficult, mistake a dangerous and difficult path for one that is level, mistake one that ascends for one that descends, or mistake one that descends for one that ascends so that, because of their confusion, they experience great suffering and torment—I then use skillful means to illuminate their location.

For those who wish to find a way out, I show them a door. For those wishing to travel on, I show them the road. For those wishing to cross over a canal, I show them a bridge. For those wishing to ford a river or go beyond the sea, I provide them with a ship or a raft. For those who delight in seeing the sights of some region, I make them aware of which areas are treacherous, which are easy, which are safe, and which are dangerous. For those who wish to find a place to rest, I show them a place with a city, a village, a water source, or a tree. I then think:

> Just as I provide illumination in these situations to dispel the darkness of the night, thereby causing such worldly circumstances to be clearly seen, may I also use the light of wisdom to everywhere

illuminate all beings' circumstances as they are enveloped in the darkness of ignorance during their long night of travel through the realm of *saṃsāra*. These beings do not possess the eye of wisdom. Their vision is obscured by the cataracts of inverted views regarding perceptions, thought, and views. Because of this:

They impute permanence to what is impermanent;
They impute blissfulness to what is not blissful;
They impute selfhood to what is entirely devoid of a self;
They impute loveliness to what is unlovely;
They rigidly cling to concepts of self, persons, and beings as well as to the dharmas of the aggregates, the sense realms, and the sense bases;
They are deluded with regard to cause and effect;
They do not distinguish between good and evil;
They kill beings and so forth, up to and including holding wrong views;[133]
They do not practice filial devotion to their parents;
They do not revere *śramaṇas* or brahmans;
They do not know those who are evil;
They do not recognize those who are good;
They are covetously attached to evil endeavors;
They abide in wrong dharmas;
They slander the Tathāgata;
They interfere with turning the wheel of right Dharma;
They disparage, insult, and injure bodhisattvas;
They slight the Great Vehicle path;
They cut off the resolve to attain bodhi;
They turn against and even kill those who have been kind to them;
They constantly cherish grudges against those who do not treat them with kindness;
They slander the worthies and *āryas*;
They draw near to bad companions;
They steal things from stupas and temples;
They engage in the five nefarious karmic offenses;[134] and
They are bound before long to descend into the three wretched destinies.

May I swiftly bring forth the light of great wisdom to dispel the darkness of these beings' ignorance, thereby inducing them to quickly resolve to attain *anuttara-samyak-saṃbodhi*. Once they have brought forth that resolve, may I show them the vehicle of

> Samantabhadra and open the path of the ten powers for them while also showing them the sphere of action of the Tathāgata, the Dharma King. May I also show them all buddhas' city of all-knowledge, all buddhas' practices, all buddhas' sovereign masteries, all buddhas' perfect accomplishments, all buddhas' complete-retention *dhāraṇīs*, and all buddhas' sharing of a single identical body, while also causing them to dwell securely in all buddhas' station of uniform equality.

Son of Good Family, as for all those beings who may be bound up by disease, who have been beset by the effects of old age, who may suffer from poverty, who may have encountered disastrous difficulties, who may be on the verge of undergoing torture for violating the king's law, who may have no one to rely on, or who have become filled with terror, I rescue all of them and enable them to find peace and security. I also think:

> May I use the Dharma to everywhere attract beings, thereby enabling them to become liberated from all the afflictions, from birth, aging, sickness, and death, and from worry, lamentation, suffering, and distress. May I lead them to draw near to good spiritual guides, to always practice the giving of Dharma, to diligently practice good karmic deeds, to swiftly acquire the Tathāgata's pure Dharma body, and to dwell in the ultimate and changeless state.

Son of Good Family, for all beings:

> Who have entered the dense forest of the various [wrong] views;
> Who dwell in wrong paths;
> Who make erroneous discriminations regarding their spheres of cognition;
> Who always practice bad karmic actions of body, speech, and mind;
> Who mistakenly engage in many different kinds of wrongly conceived ascetic practices;
> Who regard as having reached right enlightenment those who have not reached right enlightenment;
> Who regard as not having reached right enlightenment those who have reached right enlightenment;
> Who are taken in by evil spiritual guides; or
> Who, due to developing wrong views, become bound to fall into the wretched destinies—

I use all different kinds of skillful means to rescue them, to cause them to abide in right views, and to enable them to achieve rebirth among humans and devas. I also think:

> Just as I rescue these beings who are bound to fall into the wretched destinies, may I everywhere rescue all beings. May I enable them all to be liberated from all their sufferings and abide in the *pāramitās* and the world-transcending path of the *āryas*. May they achieve irreversibility in their progress toward all-knowledge. May they equip themselves with the vows of Samantabhadra, draw close to all-knowledge, and yet still not abandon the bodhisattva practices or their constant diligence in teaching and transforming all beings.

At that time, wishing to once again proclaim the meaning of this liberation, Vāsantī Night Spirit, aided by the Buddha's spiritual powers, surveyed the ten directions and spoke these verses for Sudhana the Youth:

This gate of liberation I have acquired
produces the light of pure Dharma.
It is able to dispel the darkness of delusion
when one awaits the right time and then expounds it.

Beginning boundlessly many kalpas ago,
I diligently practiced the vast practice of great kindness
that extends everywhere to cover all worlds.
Son of the Buddha, you should cultivate and train in this.

The quiescent ocean of the great compassion
gives birth to the buddhas of the three periods of time
and is able to extinguish the sufferings of beings.
You should enter this gateway.

It is able to produce worldly bliss
and also produces world-transcending bliss
even as it causes joyous delight in one's own mind.
You should enter this gateway.

Having left behind the ills of conditioned existence
and having avoided as well the fruits of the *śrāvaka*'s path,
I cultivate the purification of the powers of all buddhas.
You should enter this gateway.

With my eyes extremely well purified
I see everywhere throughout the *kṣetras* of the ten directions
and also see the buddhas there within them,
sitting beneath their bodhi trees,

their bodies adorned with the marks and signs,
as, surrounded by measureless congregations,
from every one of their pores,
there stream forth the many different kinds of light rays.

I see the many different types of beings
dying in this place and taking rebirth in that place
as they travel in cycles in the five destinies of rebirth
and always undergo countless sufferings.

With my ears so extremely well purified
that their hearing has no place it does not reach,
the ocean of all verbal discourse
is completely heard and I am able to remember it all.

As all buddhas turn the wheel of Dharma
with voices which are incomparably sublime,
all of those passages and words they speak,
I am able to retain them all in memory.

With my sense of smell extremely well purified,
there are no dharmas it is impeded in sensing.
It has sovereign mastery in all things.
You should enter this gateway.

My tongue is extremely wide and large[135]
and it is pure, fine, and articulate in speech.
I expound the sublime Dharma in ways that are fitting.
You should enter this gateway.

With my body so extremely well purified,
in all three periods of time, it equally abides in suchness.
Adapting to what is fitting for the minds of beings,
it thus manifests there for all of them.

My mind has become so pure and unimpeded
that, like space, it embraces the myriad appearances.
It everywhere bears in mind all *tathāgatas*
and yet it still does not make any discriminations.

It completely knows [the beings in] the countless *kṣetras*,
the ocean of all their minds,
all their faculties, and all their mental dispositions,
and yet it still does not make any discriminations.

I use the great spiritual superknowledges
to cause countless *kṣetras* to quake
as my bodies all travel everywhere
to train those many beings who are difficult to train.

My merit has become so extremely vast that,
like space, it has become inexhaustible.
I use it to make offerings to all *tathāgatas*
and to bestow abundant benefit on all beings.

My wisdom has become so vast and pure
that it completely knows the ocean of all dharmas
and extinguishes the delusions of beings.
You should enter this gateway.

I know the buddhas of all three periods of time
as well as all their dharmas
and also completely understand their skillful means.
This gateway is completely pervasive and peerless.

In every mote of dust, I see
all *kṣetras* throughout the three periods of time
and I also see all their buddhas.
This is the power of the universal gateway.

In the atoms of the *kṣetras* of the ten directions,
I see Vairocana within them all,
sitting beneath the bodhi tree, attaining buddhahood,
and expounding on the sublime Dharma.

Sudhana the Youth then addressed the night spirit, inquiring, "How long has it been since you resolved to attain *anuttara-samyak-saṃbodhi*? And how long has it been now since you acquired this liberation that enables you to bestow such abundant benefit on beings?"

That spirit then replied, saying:

Son of Good Family, that was in ancient times, back beyond a number of kalpas equal in number to the atoms in Mount Sumeru. It was in a kalpa named "Quiescent Light," in a world named "Producer of Marvelous Jewels" in which there were five *koṭīs* of buddhas who appeared within it. Within that world, there was a set of four continents named "Lamplight of the Jeweled Moon" in which there was a city named "Lotus Flower Radiance" with a king named "Good Dharma Bridge"[136] who used the Dharma to bestow his transformative influence. Fully endowed with the seven precious things, he ruled over the four continents. That king had a wife, "Dharma Wisdom Moon," who, as the night wore on, fell fast asleep.

At that time, east of that city, there was a great forest named "Peaceful Dwelling" in which there was an immense bodhi tree known as "the body emanating the light of all buddhas' spiritual powers that is adorned with omni-radiant sovereign *maṇi* jewels."[137] At that time, there was a buddha named "King Who Thunders All Dharmas" who attained right enlightenment as he sat beneath this tree and emanated a vast radiance of countless colors that everywhere illuminated that "Producer of Marvelous Jewels" world.

In the city of "Lotus Flower Radiance," there was a night spirit named "Pure Moon" who then went to the Queen, "Dharma

Wisdom Moon," and awakened her by shaking the necklace she was wearing. She then told her: "The Lady should know that, within the Peaceful Dwelling Forest, King of All Dharmas' Thunder Tathāgata has just attained the unexcelled enlightenment." She then extensively described the buddhas' meritorious qualities and sovereign mastery of the spiritual powers as well as all the practices and vows of Samantabhadra Bodhisattva, thereby inspiring the Queen to resolve to attain *anuttara-samyak-saṃbodhi*. She then presented offerings to that buddha and his sangha assemblies of bodhisattvas and *śrāvaka* disciples.

Son of Good Family, who else might the Queen, "Dharma Wisdom Moon," have been? She was none other than myself. Because I resolved to attain bodhi and planted roots of goodness under that buddha, during subsequent kalpas as numerous as the atoms in Mount Sumeru, I was never reborn in any of the wretched destinies—the hell realms, the hungry ghost realms, or the animal realms—nor was I ever born into a family of inferior social station. I have possessed complete faculties, have remained free of the many kinds of sufferings, and have had an especially excellent endowment of merit as I have continued to reside in the celestial and human realms. Nor have I ever been born into bad times. I have never been separated from buddhas, bodhisattvas, or great good spiritual guides and I have always planted roots of goodness under them.

I have passed through kalpas as numerous as the atoms in eighty Mount Sumerus during which I have always enjoyed peace and happiness. Still, I have not yet completely developed all the faculties of a bodhisattva. Having passed through all those kalpas, I then passed through a myriad more kalpas prior to the beginning of this Bhadra Kalpa, at which point there was a kalpa known as "Worry Free Pervasive Illumination" in which there was a world known as "Immaculate Sublime Light." That world was characterized by a mixture of purity and defilement and there were five hundred buddhas who appeared in it. The first of those buddhas was named Sumeru Banner Quiescent and Marvelous Eyes Tathāgata, Arhat, One of Right and Universal Enlightenment. I was born there as a daughter of a well-known elder. I was named "Light of Sublime Wisdom" and was possessed of especially marvelous beauty.

Due to the power of her vows, that "Pure Moon" night spirit was reborn as a night spirit called "Pure Eyes" in King Marvelous Banner's royal capital in the "Stainless" four-continent world.

One night, when I had fallen fast asleep alongside my parents, "Pure Eyes" came to me. She made our house tremble, emanated a bright light, and manifested her body, whereupon she praised the Buddha's meritorious qualities, saying, "Marvelous Eyes Tathāgata is sitting on the bodhi seat where he has just attained right enlightenment."

She then urged me and my parents as well as our relatives to quickly go and see the Buddha. She then served as our guide in leading us to see the Buddha to whom we then presented an abundance of offerings. When I saw the Buddha, I immediately acquired a samādhi known as "the manifestation of the wheel of wisdom light by which one sees the buddhas training beings throughout the three periods of time."

Due to having acquired this samādhi, I could recall kalpas as numerous as Mount Sumeru's atoms, could see the emergence of all the buddhas within them, and could hear those buddhas teaching the sublime Dharma wherever they were. Due to hearing their Dharma teachings, I immediately acquired this liberation known as "the Dharma light that dispels the darkness of all beings' [delusions]."

Having acquired this liberation, I immediately saw my own body traveling everywhere to worlds as numerous as the atoms in a buddha *kṣetra*. I also saw all the buddhas in those worlds, saw my own body in the presence of those buddhas, saw all the beings of those worlds, understood their languages, recognized the nature of their faculties, and knew how in their past lives they had been attracted and sustained by good spiritual guides. Then, in accordance with their inclinations, I manifested bodies for them in ways that pleased them.

Having acquired this liberation there, it continued to develop in each successive mind-moment with no interruption in this mind state. I then also saw my body traveling everywhere to worlds as numerous as the atoms in a hundred buddha *kṣetras* without any interruption in this mind state. I then also saw my body traveling everywhere to worlds as numerous as the atoms in a thousand buddha *kṣetras* without any interruption in this mind state. I then also saw my body traveling everywhere to worlds as numerous as the atoms in a hundred thousand buddha *kṣetras*. And so it was that this continued in this way in each successive mind-moment until the scope of this vision comprised worlds as numerous as the atoms in an ineffable-ineffable number of buddha *kṣetras* in which I also saw all the *tathāgatas* in those worlds and saw my body in the presence of those buddhas, listening to their teachings on the sublime Dharma, absorbing and remembering them, contemplating them, and definitely understanding them. I also knew the ocean of the past deeds of those buddhas as well as the ocean of their great vows.

Just as those *tathāgatas* purified buddha *kṣetras*, so too did I also purify them. I also saw all the beings in those worlds and, adapting to whatever was suitable for them, I manifested bodies for them with which I taught and trained them. This liberation gateway continued to develop in this way in each successive mind-moment until it filled the entire Dharma realm.

Son of Good Family, I know only this bodhisattva's liberation known as "the Dharma light that dispels the darkness of all beings' [delusions]." As for the bodhisattva-mahāsattvas:

Who fulfill Samantabhadra's boundless conduct and vows;
Who everywhere enter the ocean of the entire Dharma realm;
Who acquire all bodhisattvas' vajra wisdom banner sovereign mastery samādhi;
Who make the great vows through which they sustain and preserve the lineage of the buddhas;
Who completely fulfill in each successive mind-moment the ocean of all immense meritorious qualities as they purify all the vast world systems;
Who use their freely invoked wisdom to teach and ripen all beings;
Who use their suns of wisdom to extinguish the darkness of all worlds;
Who use their heroic wisdom to awaken all beings from their slumber;
Who use their moon of wisdom to resolve the doubts of all beings;
Who use their pure voices to cut off all attachments to all stations of existence;
Who manifest all forms of sovereign mastery of the spiritual powers in every atom throughout the entire Dharma realm; and
Who use the radiantly pure eye of wisdom to equally see the three periods of time—

How could I be able to know about their marvelous practices, speak about their meritorious qualities, penetrate their spheres of cognition, or show their command of the sovereign masteries?

Son of Good Family, on the continent of Jambudvīpa, at the site of enlightenment in the state of Magadha, there is a night spirit known as § Samantagambhīraśrīvimalaprabhā or "Pure Light of Universal Virtue." It was due to her that I originally resolved to attain

> *anuttara-samyak-saṃbodhi*. She has always used the sublime Dharma to awaken me. You should go there, pay your respects, and ask her, "How should the bodhisattva train in the bodhisattva practices and how should he cultivate the bodhisattva path?"

Sudhana the Youth then spoke these verses addressed to Vāsantī, the night spirit:

I see your pure body with its marks and signs
surpassing those of anyone in the world,
like that of Mañjuśrī,
and also like the king of jeweled mountains.

Your Dharma body is pure
and it equally pervades all three periods of time.
The worlds all enter into it
and it is unimpeded by their creation and destruction.

I contemplate all the destinies of rebirth
and see your appearances in all of them.
In each and every pore,
even the stars and moons are arrayed there.

Your mind is the epitome of vastness.
Like space itself, it pervades the ten directions.
All buddhas enter into it
and yet it remains pure and free of discriminations.

From every one of your pores,
there emanate countless rays of light
that everywhere rain down ornaments
over all buddhas of the ten directions.

In each and every pore,
there appear countless bodies
that, throughout the lands of the ten directions,
use skillful means to liberate beings.

In each and every pore
there appear countless *kṣetras*
in which, adapting to the aspirations of their beings,
you use many different means to purify them.

Wherever there are any beings
who hear your name or see your body,
they all acquire the benefit of meritorious qualities
and perfect the path to bodhi.

If beings had to live for many kalpas in the wretched destinies
before they were first able to see or hear you,

they should still be happy to endure this,
for you would then extinguish their afflictions.

One could praise the qualities associated with but one of your hairs
for kalpas as numerous as the atoms in a thousand *kṣetras*.
One could completely exhaust the sum of all kalpas in this way
and yet still never come to the end of your meritorious qualities.

When Sudhana the Youth had finished speaking these verses, he bowed down in reverence at her feet and circumambulated her countless times as he gazed up at her in attentive admiration. He then respectfully withdrew and departed.

32 – Samantagambhīraśrīvimalaprabhā

At that time, Sudhana the Youth completely understood with regard to the night spirit Vāsantī's initial resolve to attain bodhi:

The bodhisattva treasury she had produced;
The bodhisattva vows she had made;
The bodhisattva perfections she had purified;
The bodhisattva grounds she had entered;
The bodhisattva practices she had cultivated;
The path of emancipation she had traveled;
Her luminous ocean of all-knowledge;
Her resolve to rescue all beings;
Her universally pervasive cloud of great compassion; and
Her ability to forever manifest the conduct and vows of Samantabhadra in all buddha *kṣetras* until the very end of future time.

He gradually traveled along until he met that night spirit, Samantagambhīraśrīvimalaprabhā, or "Pure Light of Universal Virtue," whereupon he bowed down in reverence at her feet and circumambulated her countless times. He then stood before her with palms pressed together and spoke these words:

> O Ārya, I am one who has already resolved to attain *anuttara-samyak-saṃbodhi*. Still, I do not yet know just how a bodhisattva should cultivate the bodhisattva grounds, how he should produce the bodhisattva grounds, or how he should perfect the bodhisattva grounds.

The Night Spirit then replied by saying:

> It is good indeed, good indeed, Son of Good Family, that you have already been able to resolve to attain *anuttara-samyak-saṃbodhi* and now also ask about the cultivation, generation, and perfection of the bodhisattva grounds.

Son of Good Family, the bodhisattva perfects ten types of dharmas by which he is able to perfectly fulfill the bodhisattva practices. What then are those ten? They are as follows:

First, he acquires pure samādhis by which he always sees all buddhas;

Second, he acquires the pure eyes by which he always contemplates all buddhas' adornment with the major marks and secondary signs;

Third, he knows the ocean of all *tathāgatas'* measureless and boundless meritorious qualities;

Fourth, he knows the countless buddhas' ocean of Dharma light commensurate with the Dharma realm;

Fifth, he knows that all *tathāgatas* emit from every one of their pores an immense ocean of light rays as numerous as all beings, rays that then flow forth to benefit all the countless beings;

Sixth, he sees all *tathāgatas* sending forth from every one of their pores an ocean of flaming light with the colors of all jewels;

Seventh, in every mind-moment, he manifests an ocean of all buddhas' transformations that completely fills the Dharma realm and ultimately fathoms the realm of all buddhas and their training of beings;

Eighth, he acquires the voice of the Buddha that speaks the ocean of all beings' languages and turns the Dharma wheel of all buddhas of the three periods of time;

Ninth, he knows the ocean of all buddhas' countless names; and

Tenth, he knows all buddhas' inconceivable powers of sovereign mastery in training beings.

Son of Good Family, if the bodhisattva perfects these ten kinds of dharmas, he will be able to completely fulfill all bodhisattva practices.

Son of Good Family, I have acquired a bodhisattva liberation known as "roaming everywhere in the bliss of quiescent *dhyāna* absorption" with which I everywhere see all buddhas of the three periods of time and also see all the many different variations in those buddhas' pure lands, sites of enlightenment, congregations, spiritual superknowledges, names, discourses on Dharma, life spans, languages, and physical marks, all of which I clearly observe while remaining free of any attachment to them.

And how is this so? This is because I realize with regard to all *tathāgatas* that:

They go nowhere because their migration in the world has been forever extinguished;

They come from nowhere because their essential nature has no arising;
They have no arising because they are identical with the Dharma body;
They have no extinction because they have no characteristics of arising;
They have no reality because they abide in the dharma of the illusory nature of all things;
They are not false because they benefit beings;
They do not move at all because they have gone beyond birth and death;
They do not perish because their nature is one of eternal absence of any transformations;
They have one sign that lies entirely beyond the reach of any verbal description; and
They are signless because of the fundamental emptiness of their nature and signs.

Son of Good Family, when, in this way, I entirely know all *tathāgatas,* I clearly and completely comprehend, perfect, develop, meditatively reflect upon, stabilize, and adorn this bodhisattva's liberation gateway of roaming everywhere in the bliss of quiescent *dhyāna* absorption.

Not giving rise to any discursive thinking or discriminations, to use the great compassion to rescue all beings and achieve single-minded stillness, I cultivate the first *dhyāna.*

To put to rest all mental activity, to attract all beings, to manifest the courageous application of the power of wisdom, and to develop a mind of joyous contentment, I cultivate the second *dhyāna.*

To meditate on the inherent nature of all beings and renounce *saṃsāra,* I cultivate the third *dhyāna.*

To be able to entirely extinguish all beings' many sufferings and feverish afflictions, I cultivate the fourth *dhyāna.*

I nurture and bring to fulfillment the vow to attain all-knowledge, bring forth the ocean of all samādhis, enter the gateway of all bodhisattvas' ocean of liberations, achieve easeful mastery of all spiritual superknowledges, perfect all miraculous transformations, and use pure wisdom to everywhere enter the Dharma realm.

Son of Good Family, when I cultivate this liberation, I use all different kinds of skillful means to ripen beings. For instance, for neglectful beings living as householders, I cause them to bring forth:

The reflection on unloveliness;
The reflection on renunciation;

The reflection on wearisomeness;
The reflection on oppressiveness;
The reflection on bondage;
The reflection on *rākṣasī* she-demons;[138]
The reflection on impermanence;
The reflection on suffering;
The reflection on non-self;
The reflection on emptiness;
The reflection on nonproduction;
The reflection on the absence of inherent existence; and
The reflection on aging, sickness, and death.

They then naturally refrain from producing pleasure-driven attachments to the five objects of sensual pleasure. I also exhort beings to refrain from attachments to sensual pleasures, to dwell solely in Dharma bliss, to leave behind the householder's life, and to enter into the homeless state.

Where there are beings dwelling at leisure in a vacant place:

I assist them by causing the cessation of all disturbing noises;
In the quiet of the night, I teach them profound Dharma;
I provide them with conditions conducive to practicing;
I open the gateway to leaving behind the household life;
I show them the right path;
I create a light for them;
I dispel all their darkness-induced obstacles;
I extinguish their fears;
I praise the act of leaving behind the householder's life;
I praise the meritorious qualities possessed by the Buddha, the Dharma, the Sangha, and the good spiritual guides; and
I also praise the practice of drawing near to good spiritual guides.

Further, Son of Good Family, when I cultivate this liberation, I enable beings to refrain from bringing forth desires contrary to the Dharma, to refrain from generating wrong discriminations, and to not commit any karmic transgressions. If they have already committed them, I cause them to stop all of them.

If they have not yet produced the good dharmas, have not yet cultivated the practice of the *pāramitās*, have not yet begun the quest for all-knowledge, have not yet developed the great kindness and compassion, or have not yet engaged in the karmic actions resulting in birth among humans or devas—in all such cases, I induce them to engage in these actions. If they have already begun practicing them, I enable them to increase them.

So it is that I bestow such path-facilitating causes and conditions on them, even to the point that I may eventually cause them to acquire the wisdom of all-knowledge.

Son of Good Family, I have acquired only this bodhisattva liberation gateway of roaming everywhere in the bliss of quiescent *dhyāna* absorption. As for the bodhisattva-mahāsattvas:

Who have completely acquired all of Samantabhadra's practices and vows;
Who possess a complete comprehension of the entire boundless Dharma realm;
Who are ever able to increase all roots of goodness;
Who illuminate and perceive the ten powers of all *tathāgatas*;
Who abide in all *tathāgatas'* spheres of cognition;
Who constantly abide in *saṃsāra* with unimpeded minds;
Who are able to swiftly fulfill their vow to attain all-knowledge;
Who are everywhere able to travel and pay their respects in all worlds;
Who are able to contemplate and see all buddhas;
Who are everywhere able to listen to and take on the Dharma of all buddhas;
Who are able to dispel all beings' darkness of delusion; and
Who are able in the great night of *saṃsāra* to manifest the light of all-knowledge—

How could I know of or be able to speak about their meritorious qualities and practices?

Son of Good Family, not far from here, off to the right of the site of enlightenment, there is a night spirit known as Pramuditanayanajagadvirocanā or "Observing Beings with Delighted Eyes." You should go there, pay your respects, and ask her, "How should the bodhisattva train in the bodhisattva practices and how should he cultivate the bodhisattva path?"

Then the night spirit Samantagambhīraśrīvimalaprabhā, wishing to once again proclaim the meaning of this liberation, spoke these verses for Sudhana the Youth:

Those who possess the mind of resolute faith
may see all buddhas of the three periods of time.
Once the eyes of those people have thus become purified,
they become able to enter the ocean of all buddhas.

You should contemplate the bodies of all buddhas
adorned with their pure characteristic signs
as well as the power of their spiritual superknowledges that,
in but a single mind-moment, fill the entire Dharma realm.

In the site of enlightenment, Vairocana Tathāgata
has realized the right enlightenment
and, throughout the entire Dharma realm,
turns the wheel of the pure Dharma.

The Tathāgata knows the nature of dharmas
as quiescent and non-dual.
His pure body adorned with the characteristic signs
is everywhere revealed in all worlds.

The inconceivable body of the Buddha
fills the entire Dharma realm.
It everywhere appears in all *kṣetras*
so that there are none in which it is not seen.

The ever-radiant light rays emitted by the Buddha's body
are equal in number to the atoms in all *kṣetras*.
Their many different pure colors
pervade the Dharma realm in each successive mind-moment.

A single pore of the Tathāgata
streams forth an inconceivable number of light rays
that everywhere illuminate all beings
and cause their afflictions to be extinguished.

A single pore of the Tathāgata
sends forth endless transformations
that completely pervade the Dharma realm
and extinguish the sufferings of beings.

The Buddha expounds with one marvelous voice
that adapts to all types of beings and causes them all to understand.
It everywhere sends down the vast rain of Dharma
and causes them to resolve to attain bodhi.

In the past, when cultivating the practices,
the Buddha had already attracted and accepted me.
As a consequence, I was able to see the Tathāgata,
manifesting everywhere in all *kṣetras*.

Buddhas appear in the world
on a scale commensurate with the number of beings.
Their many different spheres of liberation
are not such as I am able to know.

All bodhisattvas enter into
but a single pore of the Buddha's body.
Such marvelous liberations as these
are not such as I am able to know.

Near here, there is a night spirit
by the name of "Observing with Delighted Eyes."
You should go and pay your respects to her,
and then ask her how to cultivate the bodhisattva practices.

At that time, Sudhana the Youth bowed down in reverence at her feet and circumambulated her countless times as he gazed up at her in attentive admiration. He then respectfully withdrew and departed.

33 – Pramuditanayanajagadvirocanā

At that time, Sudhana the Youth, revering the teaching of the good spiritual guides and practicing in accordance with the words of the good spiritual guides, reflected in these ways:

Good spiritual guides are difficult to see and difficult to encounter;
It is through seeing good spiritual guides that one's mind becomes able to no longer be scattered;
It is through seeing good spiritual guides that one destroys the mountain of obstacles;
It is through seeing good spiritual guides that one enters the ocean of the great compassion and rescues beings;
It is through seeing good spiritual guides that one acquires the light of wisdom that everywhere illuminates the Dharma realm;
It is through seeing good spiritual guides that one is able to cultivate the path leading to all-knowledge;
It is through seeing good spiritual guides that one is everywhere able to see the ocean of the buddhas of the ten directions; and
It is through seeing good spiritual guides that one is able to see the buddhas turning the wheel of Dharma and then remembers [their teachings] without ever forgetting them.

After reflecting in this way, he wished to go and pay his respects to the night spirit known as Pramuditanayanajagadvirocanā or "Observing Beings with Delighted Eyes." At that very moment, that spirit, "Delighted Eyes," came to the aid of Sudhana the Youth, causing him to realize that it is by drawing near to good spiritual guides that one is able to produce all the roots of goodness and then cause them to grow and become fully ripened, [doing so in these ways]:

By making him realize that, by drawing near to good spiritual guides, one can cultivate the provisions essential to the path;
By making him realize that, by drawing near to good spiritual guides, one can marshal courageous resolve;
By making him realize that, by drawing near to good spiritual guides, one can perform indestructible karmic deeds;

By making him realize that, by drawing near to good spiritual guides, one can acquire invincible power;

By making him realize that, by drawing near to good spiritual guides, one can enter boundlessly many realms;

By making him realize that, by drawing near to good spiritual guides, one can continue one's cultivation forever;

By making him realize that, by drawing near to good spiritual guides, one can accomplish boundless karmic works;

By making him realize that, by drawing near to good spiritual guides, one can travel along a measurelessly vast path;

By making him realize that, by drawing near to good spiritual guides, one can acquire the power of swiftly traveling everywhere to pay one's respects in all *kṣetras*; and

By making him realize that, by drawing near to good spiritual guides, one can go everywhere throughout the ten directions without ever leaving one's original place.

Sudhana the Youth then suddenly had these thoughts:

By drawing near to good spiritual guides, one can courageously and diligently cultivate the path to all-knowledge;

By drawing near to good spiritual guides, one can swiftly bring forth an ocean of great vows;

By drawing near to good spiritual guides, one can undergo boundless suffering on behalf of all beings, doing so to the very end of all future kalpas;

By drawing near to good spiritual guides, one can don the armor of great vigor and, even as one teaches the Dharma within but a single dust mote, one's voice will pervade the Dharma realm;

By drawing near to good spiritual guides, one can swiftly go and pay one's respects in the ocean of all regions;

By drawing near to good spiritual guides, within but a single pore, one can cultivate the bodhisattva practices until the very end of all future kalpas;

By drawing near to good spiritual guides, in each successive mind-moment, one can engage in the bodhisattva practices and ultimately dwell securely on the ground of all-knowledge;

By drawing near to good spiritual guides, one can enter the path of all *tathāgatas* of the three periods of time replete with the miraculous spiritual powers and all manner of adornments;

By drawing near to good spiritual guides, one can always pervasively enter all the gateways into the Dharma realm; and

By drawing near to good spiritual guides, while always keeping the Dharma realm as one's objective focus, without ever moving from one's place, one can travel everywhere to all the lands of the ten directions.

At that very time when Sudhana the Youth had these thoughts, he suddenly came upon the night spirit Pramuditanayanajagadvirocanā by seeing that night spirit in the Tathāgata's congregation, sitting on a lotus flower dais lion seat where she had entered "the immensely powerful banner of universal joy liberation." From every one of the pores of her body, she sent forth countless kinds of clouds of transformation bodies which, in accordance with whatever was fitting for beings, used marvelous voices to teach the Dharma for them. Thus she everywhere gathered in countless beings, all of whom she caused to rejoice and receive benefit from this. For instance:

She emanated clouds of countless transformation bodies that filled all worlds of the ten directions and spoke on the bodhisattvas' practice of *dāna pāramitā* in which, in all their endeavors, they remain free of sentimental attachments, everywhere practice giving to all beings with an impartial mind free of any slighting condescension, give away all of their inward and outward possessions, and are able to relinquish what is difficult to relinquish.

She also emanated clouds of countless transformation bodies equal in number to all beings, transformation bodies that filled the Dharma realm and everywhere appeared directly before beings where they:

Spoke to them about observing the pure moral precepts without omissions or transgressions, completely cultivating all the austerities, not depending on anything in the world, and not having any attachment to any of the sense fields;

Spoke to them about going and coming in cyclic existence within *saṃsāra;*

Spoke to them about the alternations between success and failure and suffering and happiness to which all humans and devas are prone;

Spoke to them about the pervasive impurity of all the sense fields;

Spoke to them about the impermanence of all dharmas; and

Spoke to them about all conditioned things being characterized by suffering and flavorlessness, thus enabling those in the world to relinquish inverted views, dwell in the realm of the buddhas, and uphold the Tathāgata's moral precepts.

As they expounded in this way on the many different precept practices, the incense fragrance of moral virtue became everywhere pervasive, thus enabling all beings to become ripened.

She also emanated clouds of many different kinds of transformation bodies equal in number to all beings that spoke on the ability to maintain patience when enduring all the many kinds of sufferings, for instance:

- They spoke about maintaining a calm, unmoving, and undisturbed mind even when being dismembered, brutally beaten, loudly cursed, or bullied and humiliated, about being neither servile nor aloof in all one's actions, about never acting with arrogance toward any being, and about abiding peacefully in the patient acquiescence in the nature of dharmas;
- They spoke on the inexhaustibility of the resolve to attain bodhi and the fact that, because one's resolve is inexhaustible, one's wisdom is also inexhaustible;
- They spoke about the severance of all beings' afflictions;
- They spoke on how beings can come to be of low social station, ugly, or possessed of incompletely formed bodies, thereby causing those who were listening to develop renunciation; and
- They praised all *tathāgatas'* pure, marvelous, and unexcelled form bodies, thereby gladdening those who were listening.

So it was that, using skillful means such as these, she brought about the ripening of beings.

She also emanated clouds of many different kinds of transformation bodies equal in number to all beings that, adapting to beings' inclinations, spoke about:

- Heroic vigor in cultivating the dharmas of the provisions for the path to all-knowledge;
- Heroic vigor in vanquishing of Māra, the Adversary;
- Heroic vigor in producing the unshakable and irreversible resolve to attain bodhi;
- Heroic vigor in liberating all beings from the ocean of *saṃsāra;*
- Heroic vigor in extinguishing all the wretched destinies and all the difficulties;[139]
- Heroic vigor in destroying the mountain of ignorance;
- Heroic vigor in tirelessly making offerings to all buddhas, the *tathāgatas;*
- Heroic vigor in receiving and preserving the teachings of the wheel of Dharma of all buddhas;
- Heroic vigor in demolishing the mountain of all obstacles;
- Heroic vigor in the teaching and ripening of all beings; and
- Heroic vigor in purifying all buddha lands.

So it was that she used skillful means such as these in ripening beings.

She also emanated clouds of many different kinds of transformation bodies, measureless in number, that used many different kinds of skillful means to cause beings to feel happy, relinquish evil intentions, and renounce all desires, doing so in ways such as these:

They spoke to them about having a sense of shame and dread of blame, thereby causing beings to preserve and guard their faculties;

They spoke to them about the unexcelled practice of pure *brahmacarya;*

They spoke to them about the desire realm as the realm of Māra, causing them to fear it;

They showed them that they should not delight in the worlds' sensual bliss, but rather should dwell in Dharma bliss by entering in order each of the *dhyāna* absorptions and experiencing the bliss of their samādhis, thereby causing them to engage in the meditative contemplations by which one extinguishes all afflictions; and

They also expounded for them on the ocean of all bodhisattvas' samādhis and on their freely invoked easeful mastery of transformations produced by their spiritual powers.

So it was that she caused beings to be delighted, to turn toward happiness, to turn away from sorrows and fears, to purify their minds, to sharpen their faculties, to deeply cherish the Dharma, and to increase their cultivation.

She also emanated clouds of transformation bodies equal in number to the realms of all beings:

They taught them to travel and pay their respects in the lands of the ten directions, to make offerings to all buddhas, teachers, elders, and genuine good spiritual guides, and to be intensely diligent and unremitting in receiving and preserving the teachings of the wheel of Dharma of all buddhas;

They also expounded on praising the ocean of all *tathāgatas* and on contemplating the ocean of all Dharma gateways;

They revealed the nature and characteristics of all dharmas;

They opened and explained the gateways of all samādhis;

They opened up the realms of wisdom and dried up the ocean of all beings' doubts;

They revealed the vajra pestle of wisdom that demolishes the mountain of all beings' various views; and

They raised up the sun of wisdom that dispels the darkness of all beings' delusions.

So it was that she filled them with joyous delight at [the prospect of] realizing all-knowledge.

She also emanated clouds of many different kinds of transformation bodies equal in number to the realms of all beings that everywhere appeared directly before all beings and, in accordance with what was fitting for them, used all different kinds of words and phrases to speak Dharma for them:

- For some of them, they spoke about the powers of worldly spiritual superknowledges and merit;
- For some, they spoke of the fearsomeness of the three realms of existence, thereby convincing them to avoid worldly karmic actions, to abandon the stations of existence within the three realms, and to escape from the dense thickets of the various views;
- For some, they praised the path to all-knowledge, thereby causing them to step beyond the grounds of the two vehicles;
- For some, they expounded on not residing in either *saṃsāra* or nirvāṇa, thereby causing them to avoid attachment to either the conditioned or the unconditioned; and
- For some, they expounded on dwelling in the celestial palace, and so forth up to an including arriving at the site of enlightenment, thereby causing them to delight in the resolve to attain bodhi.

So it was that she used skillful means such as these to instruct beings and thereby cause them to ultimately attain the realization of all-knowledge.

She also emanated clouds of transformation bodies equal in number to the atoms in all worlds that traveled everywhere, appeared directly before all beings, and instructed them in these ways:

- In each successive mind-moment, they provided instruction in all the practices and vows of Samantabhadra Bodhisattva;
- In each successive mind-moment, they provided instruction in pure and great vows that completely fill the Dharma realm;
- In each successive mind-moment, they provided instruction in the purification of the ocean of all worlds;
- In each successive mind-moment, they provided instruction in making offerings to the ocean of all *tathāgatas;*
- In each successive mind-moment, they provided instruction in entering the ocean of all Dharma gateways;
- In each successive mind-moment, they provided instruction in entering the ocean of worlds as numerous as the atoms in all oceans of all worlds;

In each successive mind-moment, they provided instruction in purely cultivating the path to all-knowledge in all *kṣetras* to the very end of all future kalpas;
In each successive mind-moment, they provided instruction in entering the powers of the Tathāgata;
In each successive mind-moment, they provided instruction in entering the ocean of all skillful means throughout the three periods of time;
In each successive mind-moment, they provided instruction in traveling to all *kṣetras* and manifesting many different kinds of transformations with the spiritual superknowledges; and
In each successive mind-moment, they provided instruction in all the practices and vows of all bodhisattvas.

So it was that she induced all beings to dwell in all-knowledge as they constantly and incessantly engaged in endeavors such as these.

She also emanated clouds of transformation bodies equal in number to the thoughts of all beings that traveled everywhere and appeared directly before all beings to teach them about these capacities of all bodhisattvas:

Their boundless power to accumulate the provisions for the path to all-knowledge;
Their indestructible power to pursue the realization of all-knowledge;
Their inexhaustible powers;
Their power of irreversibility in cultivating the unexcelled practices;
Their power to continue on without interruption;
Their power to avoid defiling attachment to any of the dharmas of *saṃsāra*;
Their power by which they are able to overcome all the hordes of Māra;
Their power to separate from all affliction-related defilements;
Their power to destroy the mountain of all karmic obstacles;
Their power to tirelessly dwell in all kalpas, cultivating the practice of the great compassion;
Their power to cause all buddha lands to quake and shake and thus gladden all beings;
Their power to demolish all non-Buddhist paths; and
Their power to turn the wheel of Dharma everywhere throughout the worlds.

So it was that she used skillful means such as these to ripen beings and enable them to reach all-knowledge.

She also emanated clouds of countless transformation form bodies equal in number to the thoughts of all beings that traveled everywhere to countless worlds throughout the ten directions and, adapting to the minds of beings, expounded on all the wisdom and conduct of the bodhisattva, for instance:

They spoke about the knowledge that penetrates all realms of beings;

They spoke about the knowledge that penetrates the ocean of all beings' thoughts;

They spoke about the knowledge that penetrates the ocean of all beings' faculties;

They spoke about the knowledge that penetrates the ocean of all beings' actions;

They spoke about the knowledge that facilitates the liberation of all beings without ever missing the right time in doing so;

They spoke about the knowledge that is able to send forth all types of speech throughout the entire Dharma realm;

They spoke about the knowledge that, in each successive mind-moment, reaches everywhere throughout the ocean of the entire Dharma realm;

They spoke about the knowledge that, in each successive mind-moment, knows the destruction of the ocean of all worlds;

They spoke about the knowledge that, in each successive mind-moment, knows the variations in the formation, abiding, and adornment of the ocean of all worlds; and

They spoke about the knowledge by which, in each successive mind-moment, one may assume various forms[140] as one draws near to all *tathāgatas,* makes offerings to them, and then listens to and receives the teachings arising from their turning of the Dharma wheel.

So it was that, in these ways, she revealed the *pāramitā* of knowledge and thereby inspired in beings immense joy, delighted them, suitably pleased them, purified their minds, and engendered in them the decisive resolve by which they irreversibly pursued the attainment of all-knowledge.

And just as she had spoken about the bodhisattvas' *pāramitās,* thereby bringing about the ripening of beings, in this same way, she benefited them by expounding on all bodhisattvas' many different kinds of practice dharmas.

Moreover, from every one of her pores, she emanated clouds of countless kinds of beings' bodies, doing so in these ways:

She emanated clouds of transformation bodies in the form of Akaniṣṭha Heaven devas, Sudarśana Heaven devas, Sudṛśa Heaven devas, Atapa Heaven devas, and Avṛha Heaven devas;

She emanated clouds of transformation bodies in the form of Lesser Vastness Heaven devas,[141] Bṛhatphala Heaven devas, Puṇyaprasava Heaven devas, and Anabhraka Heaven devas;

She emanated clouds of transformation bodies in the form of Śubhakṛtsna Heaven devas, Apramāṇāśubha Heaven devas, and Pārīttaśubha Heaven devas;

She emanated clouds of transformation bodies in the form of Ābhāsvara Heaven devas, Apramāṇābha Heaven devas, and Parīttābha Heaven devas;

She emanated clouds of transformation bodies in the form of Mahābrahma Heaven devas, Brahma-purohita Heaven devas, and Brahma-pāriṣadya Heaven devas;

She emanated clouds of transformation bodies in the form of Paranirmita-vaśavartin Heaven devas, Nirmāṇa-rati Heaven devas, Tuṣita Heaven devas, Suyāma Heaven devas, and Trāyastriṃśa Heaven devas along with transformation bodies in the form of their consorts and deva sons;

She emanated clouds of transformation bodies in the form of Dhṛtarāṣṭra, the king of the *gandharvas,* along with transformation bodies in the form of *gandharva* sons and *gandharva* daughters;

She emanated clouds of transformation bodies in the form of Virūḍhaka, the king of the *kumbhāṇḍas,* along with transformation bodies in the form of *kumbhāṇḍa* sons and *kumbhāṇḍa* daughters;

She emanated clouds of transformation bodies in the form of Virūpākṣa, the king of the dragons, along with transformation bodies in the form of dragon sons and dragon daughters;

She emanated clouds of transformation bodies in the form of Vaiśravaṇa, the king of the *yakṣas,* along with transformation bodies in the form of *yakṣa* sons and *yakṣa* daughters;

She emanated clouds of transformation bodies in the form of Mahādruma, the king of the *kiṃnaras,* Sumati, the king of the *mahoragas,* Mahābalavegasthāma, the king of the *garuḍas,* Rāhu, the king of the *asuras,* and Yama, the Dharma king, along with transformation bodies in the form of their sons and daughters;

She emanated clouds of transformation bodies in the form of the human rulers together with their sons and daughters;

She emanated clouds of transformation bodies in the form of the *śrāvaka* disciples, *pratyekabuddhas,* and other congregations of the Buddha; and

She emanated clouds of transformation bodies in the form of earth spirits, water spirits, fire spirits, wind spirits, river spirits, ocean spirits, mountain spirits, tree spirits, and the rest up to the day and night spirits, regional spirits, and so forth.

These clouds everywhere pervaded the ten directions and completely filled the Dharma realm.

They manifested all different kinds of sounds in the presence of all beings, including the sounds of the wheel of wind, the sound of the wheel of water, the sounds of blazing flames, the sounds of the ocean surf, the sounds of earthquakes, the sounds of immense mountains crashing together, the sounds of the quaking and shaking of celestial cities, the sounds of *maṇi* jewels knocking into each other, the sounds of deva kings, the sounds of dragon kings, the sounds of *yakṣa* kings, the sounds of *gandharva* kings, the sounds of *asura* kings, the sounds of *garuḍa* kings, the sounds of *kiṃnara* kings, the sounds of *mahoraga* kings, the sounds of human kings, the sounds of Brahma Heaven kings, the sounds of singing deva maidens, the sounds of all different kinds of celestial music, and the sounds of the kings of *maṇi* jewels.

With all these many different kinds of sounds, they expounded on the meritorious qualities accumulated by that night spirit known as Pramuditanayanajagadvirocanā or "Observing Beings with Delighted Eyes" beginning with that time in the past when she first aroused the initial resolve. For instance:

They described her service to all good spiritual guides, her drawing near to the buddhas, and her cultivation of the good dharmas;

They described her past practice of the *dāna pāramitā* by which she could relinquish what is difficult to relinquish;

They described her past practice of the *śīla pāramitā* by which she had cast aside the royal throne, the palace, and the retinue in order to leave behind the home life and train in the path;

They described her past practice of the *kṣānti pāramitā* by which she was able to endure all circumstances of worldly suffering and the austere practices cultivated by the bodhisattva, by which she remained solidly persistent with unshakable resolve in the right Dharma she upheld, by which she was also able to endure all the evil actions and evil speech inflicted on her body and mind by all beings, by which she maintained patience with all her karma without ever being destroyed by it, by which she maintained patience with all dharmas and developed a decisive understanding of them, and by which she maintained patience with the nature of dharmas and reflected on it in a manner consistent with truth;

They described her past practice of the vigor *pāramitā* by which she began the practices leading to all-knowledge and achieved success in all the dharmas of the Buddha;

They described her past practice of the *dhyāna pāramitā* and entirely revealed with regard to her practice of the *dhyāna pāramitā* her fulfillment of its essential provisions, her cultivation, her achievements, her purification, her production of samādhis and spiritual superknowledges, and her ways of entering the gateways to the ocean of samādhis;

They described her past practice of the *prajñā pāramitā* and entirely revealed with regard to her practice of the *prajñā pāramitā* her fulfillment of its essential provisions, her purification, her sun of great wisdom, her clouds of great wisdom, her treasury of great wisdom, and her gateways into great wisdom;

They described her past practice of the skillful means *pāramitā*, entirely revealing with regard to her practice of the skillful means *pāramitā* her fulfillment of its essential provisions, her cultivation, its essential nature, its principles and import, her purification, and her associated works;

They described her past practice of the vows *pāramitā*, entirely revealing with regard to her practice of the vows *pāramitā* its essential nature, her accomplishments, her cultivation, and her associated works;

They described her past practice of the powers *pāramitā*, entirely revealing with regard to her practice of the powers *pāramitā* her fulfillment of its essential provisions, its associated causes and conditions, its principles and their import, her expositions of it, and her associated works; and

They described her past practice of the knowledge *pāramitā*, entirely revealing with regard to her practice of the knowledge *pāramitā* her fulfillment of its essential provisions, its essential nature, her accomplishments, her purification, its locations, its growth, its deep penetration, its radiance, its manifestations, its principles and their import, its associated works, its selectivity, its practice characteristics, its associated dharmas, its dharmas of attraction, the dharmas it knows, the karmic works it knows, the *kṣetras* it knows, the kalpas it knows, the periods of time it knows, the emergence of buddhas it knows, the buddhas it knows, the bodhisattvas it knows, the bodhisattva minds it knows, the bodhisattva's stations on the path, the bodhisattva's provisions, the bodhisattva's commencement and progression, the bodhisattva's dedications, the bodhisattva's great vows, the bodhisattva's turning of the Dharma wheel, the bodhisattva's dharma selection, the bodhisattva's ocean of dharmas, the bodhisattva's ocean of Dharma gateways, the bodhisattva's Dharma

> whirlpools, and the principles and import of the bodhisattva's Dharma. So it was that they revealed all such spheres of cognition related to the knowledge *pāramitā*, thereby bringing about the ripening of beings.

They also spoke about what has transpired since this spirit first aroused the initial resolve, including:

The continuity and sequence of the meritorious qualities she accumulated;

The continuity and sequence of the roots of goodness she practiced;

The continuity and sequence of the countless *pāramitās* she cultivated;

The continuity and sequence of her dying in this place, being reborn in that place, and her corresponding names;

The continuity and sequence of her drawing near to good spiritual guides, serving buddhas, receiving and upholding right Dharma, cultivating the bodhisattva practices, entering samādhis, using the powers of samādhis to everywhere see all buddhas, see all *kṣetras*, and know all kalpas, her deep entry into the Dharma realm, her contemplation of beings, her entry into the ocean of the Dharma realm, her knowing beings' deaths here and rebirths there, her attainment of the purified heavenly ear to hear all sounds, her attainment of the purified heavenly eye to see all forms, her attainment of the knowledge of others' thoughts to know beings' thoughts, her attainment of the knowledge of past existences to know past events, and her attainment of the independent and effortless use of the spiritual superknowledges to freely travel to *kṣetras* everywhere throughout the ten directions—the continuity and sequence of all matters such as these; and

The continuity and sequence of her attainment of the bodhisattva's liberations, her entry into the bodhisattva's ocean of liberations, her attainment of the bodhisattva's sovereign masteries, her attainment of the bodhisattva's heroic courage, her attainment of the bodhisattva's stride, her dwelling in the bodhisattva's thought, and her entry into the bodhisattva path.

They expounded on the continuity and sequence of her attainment of all the meritorious qualities such as these, distinguishing and revealing them, thereby bringing about the ripening of beings.

As they spoke in these ways, in each successive mind-moment and in each of the ten directions, they purified an ineffable-ineffable number of buddha lands, thereby liberating countless beings from the wretched destinies, enabling countless beings to be reborn among devas and humans with wealth, noble station, and sovereign freedom, enabling countless beings to escape from the ocean of *saṃsāra*, enabling countless beings to become securely established on the grounds of *śrāvaka* disciples and *pratyekabuddhas*, and enabling countless beings to become established on the ground of the Tathāgata.

At that time, as Sudhana the Youth saw and heard all these rare phenomena such as were revealed above, in each successive mind-moment, he contemplated them, reflected on them, completely understood them, deeply penetrated them, and came to securely abide in them. Then, aided by the awesome power of the Buddha and the power of the liberations, he acquired the bodhisattva's inconceivable liberation known as "the immensely powerful banner of universal joy" that is possessed of miraculous powers.

And why was this so? It was:

Because, in the past, he had cultivated together with the night spirit, Pramuditanayanajagadvirocanā;

Because he was aided by the Tathāgata's spiritual powers;

Because he was assisted by his inconceivable roots of goodness;

Because he had acquired the bodhisattva's faculties;

Because he had been born into the lineage of the Tathāgatas;

Because he had been able to be attracted and supported by the power of the good spiritual guides;

Because he was the beneficiary of all *tathāgatas'* protective mindfulness;

Because, in the past, he had been taught by Vairocana Tathāgata;

Because his roots of goodness had already become completely ripened; and

Because he was capable of cultivating the practices of Samantabhadra Bodhisattva.

Then, having acquired this liberation, Sudhana the Youth, feeling delighted in mind, pressed his palms together and spoke these verses in praise of the night spirit, Pramuditanayanajagadvirocanā:

For measureless numberless kalpas,
you trained in the Buddha's extremely profound Dharma
and then, adapting to those who should be taught,
you manifested marvelous form bodies.

Fully understanding how all beings
are immersed in confusion and entangled in erroneous thinking,
your many different types of bodies appear to all of them
and then, adapting to what is appropriate, train them all.

The Dharma body is forever quiescent
and characterized by purity and non-duality,

yet, in order to carry on the transformative teaching of beings,
you appear in many different forms.

You have never had any attachment at all
to the aggregates, sense realms, or sense bases,
yet you manifest actions and form bodies
in order to train all beings.

Having no attachment for any inward or outward dharmas,
you have already crossed beyond the ocean of *saṃsāra,*
yet you manifest many different kinds of bodies
that abide within all the realms of existence.

You have left all discriminations far behind
and are one unmoved by any conceptual proliferation,
yet for the sake of those attached to erroneous thinking,
you broadly proclaim the Dharma of the One with Ten Powers.[142]

You abide single-mindedly in samādhi
and remain unmoving for countless kalpas.
Yet your pores emit clouds of transformation bodies
that present offerings to the buddhas of the ten directions.

You have acquired the Buddha's power of skillful means
and, in each successive mind-moment, boundlessly
manifest the many different kinds of bodies
that everywhere gather in the many kinds of beings.

Fully comprehending the ocean of all the stations of existence,
you adorn it with the many different kinds of karmic works.
You teach the unimpeded Dharma for those within it
and enable them all to become purified.

Your form body is incomparably marvelous
and as pure as that of Samantabhadra.
Adapting to the minds of beings,
you manifest as possessed of worldly characteristics.

At that time, having spoken these verses, Sudhana the Youth addressed her, saying, "O Celestial Spirit, how long has it been now since you resolved to attain *anuttara-samyak-saṃbodhi*? And how long has it been since you acquired this liberation?"

Then the night spirit Pramuditanayanajagadvirocanā replied by speaking these verses:

I recall that, in the past,
back beyond kalpas as numerous as the atoms in a *kṣetra,*
there was a *kṣetra* known as "Maṇi Jewel Light"
and a kalpa named "Quiescent Sound."

It had a hundred myriads of *nayutas*
of *koṭīs* of four-continent lands.
The kings within them were equally numerous
and every one of them exercised his rule.

Among them, there was a royal capital
named Jewel of Fragrant Banners.
Its adornments were most extraordinarily marvelous,
filling with happiness whoever saw them.

Within it, there was a wheel-turning king
whose body was especially marvelous.
He was adorned with the thirty-two major marks
as well as the secondary signs.

He was transformationally born from within a lotus flower
and had a body that emanated golden light.
It soared up into space and illuminated whatever was far and near
with light that reached throughout the realm of Jambudvīpa.

That king had a thousand sons
who were courageous and handsome.
His ministers and retainers, a full *koṭī* in number,
were wise and skillful in expedient means.

He had a retinue of ten *koṭīs* of consorts and palace ladies
whose appearances resembled those of celestial maidens.
With beneficent and gentle minds,
they served the king with thoughts of kindness.

That king used the Dharma as the basis of his rule
that extended everywhere throughout the four continents
so that the immense lands within the surrounding mountains
all flourished with abundance.

At that time, I was one of the precious maidens.
I had a voice possessed of the brahman sounds
and a body that emanated golden light
with illumination that reached a thousand *yojanas*.

When the light of the sun had already set,
when the sounds of the music had grown silent,
and when the great king as well as his attendants
had all then fallen fast asleep—

At that very time, Ocean of Virtue Buddha
then came forth into the world
and manifested the power of his spiritual superknowledges
that completely filled the realms of the ten directions.

He emanated an ocean of great radiance
and many different kinds of supernaturally created bodies
as numerous as the atoms in all *kṣetras*
that completely filled the ten directions.

The earth then quaked and sent forth a wondrous voice
that everywhere told of the Buddha's appearing in the world.
The congregations of devas, humans, dragons, and spirits
all then experienced joyous delight.

From every pore, he sent forth
oceans of Buddha's transformation bodies
that everywhere filled all ten directions,
and taught the sublime Dharma in ways that were fitting.

At that time, in the midst of a dream,
I saw the spiritual transformations of the Buddha
and also heard his profound and marvelous Dharma,
whereupon my mind was filled with great delight.

Then a myriad night spirits
stood together in space,
praising the Buddha's appearing in the world,
all at once awakening me from sleep,

saying, "O Worthy and Wise One, you should arise,
for the Buddha has already appeared here in your land.
He is rarely met with, even in an ocean of kalpas.
Whoever sees him is thereby purified."

I then awakened from sleep,
and at once saw a pure light.
Looking to see from where this was coming,
I saw the Buddha sitting beneath the king of trees.

His body adorned with all of the marks
was then like the king of jeweled mountains.
From within all his pores,
there streamed forth an immense ocean of light.

Having seen this, my mind was filled with delight,
whereupon I had this thought:
"May I be able, like the Buddha,
to gain the power of vast spiritual superknowledges."

I then searched out and awakened
the great king and his retinue.
I directed them to see the Buddha's light,
whereupon they were all elated and rejoiced.

Then I went together with the great king's
retinue of millions of *koṭīs* of followers
and countless other beings,
all of whom went to see the Buddha.

Then, for a period of twenty thousand years,
I made offerings to that *tathāgata.*
During that time I offered up to him as gifts
all of the seven precious things from the four continents.

That *tathāgata* then taught
the Universal Cloud of Meritorious Qualities Sutra.
Everywhere adapting to the minds of the many beings,
it adorned the ocean of all vows.

Just as those night spirits had then awakened me
and enabled me to acquire such benefit,
I then vowed to take on just such a body
so that I too might awaken the heedless.

From the time when I first made the vow
to attain supreme bodhi,
even while going and coming in all the stations of existence,
I have never forgotten that resolve.

From this point onward, I made offerings
to ten *koṭīs* of *nayutas* of buddhas
and constantly enjoyed the bliss of both humans and devas
as I have abundantly benefited the many kinds of beings.

The first of those buddhas was Ocean of Meritorious Qualities.
The Second was Meritorious Qualities Lamp.
The third was Marvelous Bejeweled Banner.
The fourth was Wisdom of Empty Space.

The fifth was Lotus Dais.
The sixth was Unimpeded Wisdom.
The seventh was Dharma Moon King.
The eighth was Wisdom Lamp Wheel.

The ninth of those most revered among two-footed beings
was Jewel Flame Mountain Lamp King
and the tenth of those guiding teachers
was Floral Light Sound of the Three Periods of Time.

To buddhas such as these,
I had already presented offerings,
but still had not yet acquired the wisdom eye
or entered the ocean of liberations.

After this, the next one was
the *kṣetra* known as "Light of All Jewels" in which,
in a kalpa known as "Celestial Supremacy,"
five hundred buddhas appeared in the world.

The first of them was Moonlight Orb.
The second was named Solar Lamp.
The third was named Radiant Banner.
The fourth was Jeweled Sumeru.

The fifth was named Floral Flaming Light.
The sixth was called Ocean of Lanterns.
The seventh was Blazing Flames Buddha.
The eighth was Celestial Treasury Buddha.

The ninth was Radiant Royal Banner.
The tenth was Universal Wisdom Light King.
To buddhas such as these
I had already presented offerings,

yet still, with regard to all dharmas,
I had not yet acquired anything even though I assumed I had.
After this, there was yet another kalpa
known as Brahman Radiance.

There, in a world known as Lotus Flower Lamp
whose adornments were the most extraordinarily marvelous,
there came forth countless buddhas,
every one of whom had a measureless congregation.

I had already presented offerings to them,
revered them, and listened to their teaching of the Dharma.
The first of them was Jeweled Sumeru Buddha.
The second was Ocean of Meritorious Qualities Buddha.

The third was Dharma Realm Sound Buddha.
The fourth was Dharma's Quaking Thunder Buddha.
The fifth was named Dharma Banner Buddha.
The sixth was named Light of the Grounds Buddha.

The seventh was named Dharma Powers Radiance.
The eighth was named Spacious Awakening.
The ninth was Sumeru Light.
The tenth was Cloud of Meritorious Qualities.

To *tathāgatas* such as these,
I had already presented offerings,
yet I was still unable to completely comprehend the Dharma
or enter the ocean of all buddhas.

After that there was a kalpa
named Meritorious Qualities Moon.
There was a world at that time
named Meritorious Qualities Banner.

There were buddhas therein
numbering eighty *nayutas,*
to all of whom I presented marvelous offerings
as, with deep resolve, I revered and served them.

The first among them was Gandharva King.
The second was named Great Tree King.
The third was Meritorious Qualities Sumeru.
The fourth was Jewel Eyes Buddha.

The fifth was Vairocana.
The sixth was Radiance Adornment.
The seventh was Dharma Ocean Buddha.
The eighth was Radiant Supremacy Buddha.

The ninth was named Worthy Supremacy Buddha.
And the tenth was Dharma King Buddha.
To buddhas such as these,
I had already presented offerings,

yet I still had not acquired deep wisdom
or entered into the ocean of the Dharma.
After this, there was yet another kalpa
by the name of Quiescent Wisdom

in which, in a *kṣetra* known as Vajra Jewel,
the adornments of which were all extraordinarily marvelous,
there were a thousand buddhas
who one after another appeared in the world.

The beings there had but few afflictions
and those congregations were all pure.
The first of those was Vajra Navel Buddha.
The second was Unimpeded Powers Buddha.

The third was named Dharma Realm Reflections.
The fourth was called Ten Directions' Lamp.
The fifth was named Light of Compassion.
The sixth was named Ocean of Moral Virtue.

The seventh was Patience Lamp Wheel.
The eighth was Dharma Wheel Radiance.
The ninth was named Light Adornment.
And the tenth was named Quiescent Light.

To buddhas such as these,
I had already presented offerings,
yet I was still unable to gain a profound awakening
to the Dharma as pure as space.

I roamed to all *kṣetras,*
and cultivated the practices within them.
Next, there was a kalpa
known as Fine Manifestation

and a *kṣetra* named Fragrant Lamp Cloud
that consisted of a combination of purity and defilement.
A *koṭī* of buddhas appeared in it,
adorning that *kṣetra* as well as that kalpa.

I am able to recall and retain in mind
the many different dharmas they taught.
The first of them was named Vast Fame Buddha.
The next was named Dharma Ocean Buddha.

The third was named Sovereign Mastery King.
The fourth was named Cloud of Meritorious Qualities.
The fifth was Dharma Supremacy Buddha.
The sixth was Celestial Crown Buddha.

The seventh was Flaming Light of Wisdom Buddha.
The eighth was Voice of Empty Space.
The ninth was the one most revered of all two-legged beings
named Universally Superior Birth.

The tenth was the unexcelled teacher
known as Supreme Mid-brow Radiance.
To all such buddhas as these,
I had already presented offerings.

Even so, I still could not yet purify
the path to the transcendence of obstacles.
Next, there was yet another kalpa
named Solid Accumulation King

and a *kṣetra* called Jeweled Banner King
in which there were, all well distributed,
five hundred buddhas
who came forth and appeared in the world.

I respectfully made offerings to them
and sought the unimpeded liberations.
The very first of them was Wheel of Meritorious Qualities.
The next was Quiescent Voice.

The next was named Ocean of Meritorious Qualities.
The next was named Solar Radiance King.
The fifth was named King of Meritorious Qualities.
The sixth was Sumeru Signs.

The next was named Sovereign Mastery of Dharma.
The next was King of a Buddha's Meritorious Qualities.
The ninth was Sumeru of Merit.
The tenth was Radiance King.

To buddhas such as these,
I had already presented offerings
and then everywhere completely entered
all the pure paths without exception.

However, in those gateways I had entered,
I was still unable to perfect patience.
Next, there was yet another kalpa
known as Wondrously Supreme Ruler,

and a *kṣetra* called Quiescent Voice
in which the beings' afflictions were only slight.
The buddhas who appeared within it
were eighty *nayutas* in number.

I had already made offerings to them
and cultivated the most supreme of paths.
The first buddha was named Floral Accumulation.
The next buddha was named Ocean Treasury.

The next was named Born of Meritorious Qualities.
The next was called Celestial King Topknot.
The fifth was Maṇi Jewel Treasury.
The sixth was Real Gold Mountain.

The seventh was Revered Accumulation of Jewels.
The eighth was Dharma Banner Buddha.
The ninth was named Supreme Wealth.
The tenth was named Mind of Wisdom.

These ten were foremost among them.
I exhaustively made offerings to all of them.
Next, there was yet another kalpa
named Thousandfold Meritorious Qualities.

At that time, there was a world
called Lamp of the Banner of Fine Transformations.
There were sixty *koṭīs* of *nayutas*
of buddhas who came forth into that world.

The very first among them was Quiescent Banner.
The next was Śamatha.
The third was Hundred Lamps King.
The fourth was Quiescent Light.

The fifth was Dense Shade of Clouds.
The sixth was Great Light of the Sun.
The seventh was Lamp Light of Dharma.
The eighth was named Extraordinarily Supreme Flaming Light.

The ninth was named Celestial Supremacy Treasury.
And the tenth was named Great Roaring Voice.
To all buddhas such as these,
I was always devoted to making offerings.

Still, I had not yet purified patience
or deeply entered the ocean of all dharmas.
Next, there was yet another kalpa
known as Adorned with Nonattachment.

There was a world at that time
known as Boundless Radiance
in which there were thirty-six *nayutas*
of buddhas who appeared there.

The first among them was Sumeru of Meritorious Qualities.
The second was Spacious Mind.
The third was Perfect Adornments.
The fourth was Voice of Dharma Thunder.

The fifth was Sound of the Dharma Realm.
The sixth was Cloud of Sublime Voices.
The seventh was Illuminator of the Ten Directions.
The eighth was Voice of the Ocean of Dharma.

The ninth was Ocean of Meritorious Qualities.
And the tenth was Banner of Meritorious Qualities.
To buddhas such as these,
I had already presented offerings.

When next the buddha appeared
who was named Banner of Meritorious Qualities,
I was a goddess named Lunar Countenance,
one who made offerings to that lord among men.

At that time, the Buddha taught for my sake
the gateway of the non-dependent sublime Dharma.
When I heard this, I single-mindedly retained it
and then made an ocean of vows.

I then acquired the purified eye,
quiescent absorption, and complete-retention *dhāraṇīs*
with which I was able in each successive mind-moment
to see the entire ocean of all buddhas.

I acquired the treasury of great compassion,
obtained the universally bright eye of skillful means,
strengthened my bodhi resolve,
and developed the Tathāgata's powers.

I then perceived beings' inverted views
by which they cling to permanence, bliss, self, and purity,
remain covered by the darkness of delusion,
and, through erroneous perceptions, produce afflictions.

Whether moving or stopping, it is in a dense forest of views.
Whether going or coming, it is in an ocean of desires.
So it is that they accumulate countless different karmic deeds
leading to rebirth in all the wretched destinies.

In all of the destinies of rebirth,
they take on bodies in accordance with their karmic deeds
and are driven along and tormented by the countless sufferings
arising from the many misfortunes of birth, aging, and death.

For the sake of all those beings,
I then aroused the unexcelled resolve,
vowing to be like all the Honored Ones possessed of ten powers
who reside throughout the ten directions.

Because of the Buddha and beings,
I made a cloud of great vows.
Due to the meritorious qualities of this cultivation,
I then progressed into the path of skillful means.

Due to this cloud of vows that covers all,
I everywhere entered all the paths,
fulfilled the practice of the *pāramitās*,
and completely filled the Dharma realm.

I swiftly entered all the grounds
and the ocean of skillful means in all three periods of time.
In but a single mind-moment,
I cultivated all the unimpeded practices of all buddhas.

Son of the Buddha, it was at that very time
that I was able to enter the path of Samantabhadra.
I then came to completely know all the different gateways
throughout the realms of the ten directions.

Son of Good Family, what do you think? As for that wheel-turning sage king known as Lord of the Ten Directions who was able then to receive and carry on the lineage of the Buddha—could it have been anyone else? It was none other than Mañjuśrī the Youth. The night spirit who awakened me at that time was an emanation created by Samantabhadra Bodhisattva.

At that time, I was a precious maiden in the retinue of that king who was awakened by that night spirit and enabled to see the Buddha and resolve to attain *anuttara-samyak-saṃbodhi.* From that time on forward to the present, I have passed through kalpas equal in number to the atoms in a buddha *kṣetra* during which I never fell into the wretched destinies, always achieved rebirth among humans and devas, and, in all of those places, always saw the buddhas.

This continued on all the way along until the time when, under the Buddha known as Banner of the Marvelous Lamp of Meritorious Qualities, I acquired this bodhisattva liberation known as "the immensely powerful banner of universal joy." It was because of this liberation that I have been able to benefit all beings in these ways.

Son of Good Family, I have acquired only this liberation gateway known as "the immensely powerful banner of universal joy." As for the bodhisattva-mahāsattvas:

Who, in every mind-moment travel everywhere to pay their respects to all *tathāgatas* and are then quickly able to enter the ocean of all-knowledge;

Who, in every mind-moment, relying on the initial commencement gateways, enter the ocean of all great vows;

Who, in every mind-moment, rely on the gateways of the ocean of vows until the end of all future kalpas;

Who, in every mind-moment, bring forth all of the practices;

Who, in every one of the practices, bring forth bodies as numerous as the atoms in all *kṣetras;*

Who, in every one of those bodies, everywhere enter all the gateways into the Dharma realm;

Who, in every one of those Dharma realm gateways and in all *kṣetras,* adapt to beings' minds as they teach them the marvelous practices;

Who, in every dust mote in all *kṣetras,* see the entire boundless ocean of all *tathāgatas;*

Who, in the presence of every one of those *tathāgatas,* see all the spiritual superknowledges of all buddhas throughout the Dharma realm;

Who, in the presence of every one of those *tathāgatas*, see all of their cultivation of the bodhisattva practices in past kalpas;

Who, in the presence of every one of those *tathāgatas*, receive, uphold, and preserve all the teachings arising from their turning of the Dharma wheel; and

Who, in the presence of every one of those *tathāgatas*, see the entire ocean of spiritual transformations created by all *tathāgatas* throughout all three periods of time—

How could I know of and be able to speak about their meritorious qualities and practices?

Son of Good Family, in this very congregation, there is a night spirit by the name of Samantasattvatrāṇojaḥśrī or "Sublime Virtue Universally Rescuing Beings." You should go to her, pay your respects, and ask, "How should the bodhisattva enter the bodhisattva practices and how should he purify the bodhisattva path?"

Sudhana the Youth then bowed down in reverence at her feet and circumambulated her countless times as he gazed up at her in attentive admiration. He then respectfully withdrew, and departed.

34 – Samantasattvatrāṇojaḥśrī

At that time, having learned of the liberation known as "the banner of universal joy" from the night spirit, Pramuditanayanajagadvirocanā, Sudhana the Youth then:

Progressed into it with resolute faith;
Completely understood and complied with it;
Reflected upon it and cultivated it;
Recalled the teachings provided by the good spiritual guides;
Never allowed his mind to relinquish them even briefly;
Ensured that his faculties were not allowed to become scattered;
Single-mindedly vowed to be able to see the good spiritual guides;
Diligently sought for them everywhere in the ten directions, never allowing himself to desist from this;
Vowed to always draw near to them and develop all the meritorious qualities;
Vowed to develop the same roots of goodness as the good spiritual guides;
Vowed to acquire the good spiritual guides' practices of skillful expedient means;
Vowed to rely upon the good spiritual guides in entering the ocean of vigor; and

Vowed to never part from them even throughout the course of countless kalpas.

Having made these vows, he then went to pay his respects to the night spirit known as Samantasattvatrāṇojaḥśrī, or "Sublime Virtue Universally Rescuing Beings."

Then, in order to show Sudhana the Youth the spiritual powers of "the bodhisattva's liberation for the training of beings," she adorned her body with the major marks and secondary signs. Then, from between her eyebrows, she emitted an immense beam of light with a retinue of countless light rays that was known as "banner of the wisdom lamp that everywhere illuminates purity." Its light everywhere illuminated the entire world and then, having illuminated the world, that light entered the crown of Sudhana's head and then filled his body.

Sudhana then immediately acquired "the sphere of ultimate purity" samādhi. Having acquired this samādhi, he then saw in the area between those two night spirits all the atoms of earth, water, and fire as well as the atoms of the vajra jewels, *maṇi* jewels, and many other kinds of jewels, including also all the atoms of the flowers' scents, the necklaces, the other adornments, and all the other phenomena such as these.

In every one of those atoms, he saw the creation and destruction of worlds as numerous as the atoms in a buddha *kṣetra* and also saw all their accumulations of earth, water, fire, and wind. He also saw the connections between all those worlds as well as the spheres of earth that supported their existence. He also saw their many different mountains and oceans, their many different rivers and lakes, their many different trees and groves, and their many different palaces, including the deva palaces, the dragon palaces, the *yakṣa* palaces, and so forth up to and including the palaces of the *mahoragas,* the humans, the nonhumans, and others, including as well all the buildings and houses associated with those palaces.

He saw all the dwelling places of the hell-dwellers, animals, and denizens of King Yama's realm and saw all the rebirth destinies in the wheel of cyclic existence in which these beings go and come in *saṃsāra,* undergoing retributions in accordance with their karmic deeds, each of which are different. There were none of these things that he did not see in their entirety. He also saw the differences in all worlds, namely:

Some worlds were defiled;
Some worlds were pure;

- Some worlds were becoming increasingly defiled;
- Some worlds were becoming increasingly pure;
- Some worlds were changing from defiled to pure;
- Some worlds were changing from pure to defiled;
- Some worlds retained their purity all along;
- Some worlds were level and upward facing;
- Some worlds were inverted; and
- Some worlds were tipped sideways.

In all such worlds as these and in all their rebirth destinies, he saw this night spirit, Samantasattvatrāṇojaḥśrī, in all times and in all places, adapting to the differences in beings' forms, appearances, languages, actions, and understandings. Using the power of skillful means, she everywhere appeared before them and adapted to whatever was most fitting for them in order to teach and liberate them:

- She enabled beings in the hell realms to avoid all their intensely painful sufferings;
- She enabled beings in the animal realms to no longer eat each other;
- She enabled beings in the hungry ghost realms to become free of hunger and thirst;
- She enabled the dragons and other such beings to leave behind all their fears;
- She enabled beings in the desire realm to leave behind the sufferings of the desire realm; and
- She enabled human beings to leave behind:
  - The fear of darkness;
  - The fear of being disparaged;
  - The fear of having a bad reputation;
  - The fear of great assemblies;
  - The fear of being unable to survive;
  - The fear of death;
  - The fear of the wretched destinies;
  - The fear of severing their roots of goodness;
  - The fear of retreating from the resolve to attain bodhi;
  - The fear of falling under the influence of bad spiritual guides;
  - The fear of becoming separated from good spiritual guides;
  - The fear of falling down onto the grounds of the two vehicles;
  - The fear of the many different kinds of birth and death;
  - The fear of living together with other types of beings;[143]
  - The fear of being reborn in an evil age;
  - The fear of being reborn among bad people;

The fear of engaging in evil karmic deeds;
The fear of karmic obstacles and affliction obstacles; and
The fear of the bondage resulting from attachment to various kinds of conceptual thought.

She enabled them all to abandon all kinds of fear such as these.

He also saw her appearing everywhere before all types of beings, whether they were egg-born, womb-born, moisture-born, or transformationally born, whether they were possessed of physical form or formless, and whether they were characterized by perception, by non-perception, or by neither perception nor non-perception. She was always diligent in rescuing and protecting all of these types of beings, doing so:

By perfecting the power of the bodhisattva's great vows;
By deeply entering the bodhisattva's power of samādhi;
By strengthening the bodhisattva's power in the spiritual superknowledges;
By manifesting the power of Samantabhadra's practices and vows;
By widening the bodhisattva's ocean of great compassion;
By acquiring the unimpeded great kindness that extends everywhere to cover all beings;
By everywhere bestowing measureless joy on all beings;
By acquiring the wisdom and skillful means that everywhere gather in all beings;
By acquiring the bodhisattva's vast liberations, sovereign masteries, and spiritual superknowledges;
By purifying all buddha *kṣetras;*
By awakening to and completely understanding all dharmas;
By making offerings to all buddhas;
By receiving and preserving the teachings of all buddhas;
By accumulating all roots of goodness and cultivating all marvelous practices;
By unimpededly fathoming the ocean of all beings' minds;
By knowing the faculties of all beings and providing them instruction in order to ripen them;
By purifying all beings' resolute convictions and ridding them of all their obstacles rooted in evil;
By dispelling all beings' darkness of ignorance; and
By enabling them to acquire the pure light of all-knowledge.

At that time, after Sudhana the Youth had observed the inconceivable and extremely profound spheres of cognition produced by spiritual powers such as these invoked by this night spirit as she everywhere manifested "the bodhisattva's liberation for the training of all beings," he became filled with measureless joy, whereupon he bowed down in reverence before her and gazed up at her with single-minded admiration. That night spirit then shed these adorned appearances of the bodhisattva and returned to her original form, but she did not relinquish her sovereign mastery of the spiritual powers.

Sudhana the Youth then pressed his palms together in reverential respect, stood off to the side, and then spoke these verses of praise:

I, Sudhana, having been enabled to see
such great spiritual powers as these
and have had my mind filled with joyous delight
by which I am inspired to speak these verses of praise:

I have seen the Venerable one's marvelous body
adorned with the many signs
as if by stars in the midst of space
so that everything became completely purified.

The especially excellent light rays you emanate
are as numerous as the atoms in countless *kṣetras*.
Their many different sublime colors
everywhere illuminate the ten directions.

Every one of your pores emanates
rays as numerous as the thoughts of all beings
and the tip of every ray of light
sends forth a jeweled lotus flower.
From within each flower comes forth a transformation body
able to extinguish the sufferings of beings.

From within the light rays comes a sublime perfume
that everywhere imbues those beings with its fragrance.
You also rain down all kinds of different flowers
and present them as offerings to all buddhas.

From between your brows is released a marvelous radiance
that is equal in size to Sumeru Mountain.
It everywhere touches all conscious beings
and extinguishes their darkness of delusion.

From your mouth is released a pure light
as bright as the light of countless suns.
It everywhere illuminates
the vast realm of Vairocana.

From your eyes is released a pure light
as bright as the light of countless moons.

It everywhere illuminates the *kṣetras* of the ten directions
and removes all of the world's cataracts of delusion.

The many different kinds of bodies you manifest
possess appearances identical to that of the beings there.
They fill the realms throughout the ten directions
and liberate those in the ocean of the three realms of existence.

Your marvelous bodies pervade the ten directions
and everywhere appear in the presence of beings,
extinguishing their fears of floods, conflagrations, thieves,
kings, and other such types of misfortune.

I have received the teachings of the spirit, "Delighted Eyes,"
and thus am able now to pay my respects to you, Venerable One.
I have seen that sign between the Venerable One's brows
as it emanates an immense stream of pure light.

Having everywhere illuminated the ocean of the ten directions,
having entirely extinguished all the darkness,
and having revealed the powers of the spiritual superknowledges,
it then came and entered my very own body.

When I encountered your perfectly full radiance,
my mind was filled with immense happiness,
I acquired complete-retention *dhāraṇīs* and samādhis,
and then I everywhere saw the buddhas of the ten directions.

In those places through which I passed,
I saw all the atoms
and, in every one of those atoms,
I also saw *kṣetras* as numerous as motes of dust.

In some cases, there were countless *kṣetras*,
all of which were entirely turbid and defiled.
The beings within them were enduring many kinds of sufferings
as they constantly wailed grievously, screamed, and wept.

In some cases, there were pure *kṣetras* that had become defiled
in which there was but little bliss and much sorrow and suffering.
There you manifested the appearance of the Three Vehicles
and went there to rescue and liberate those beings.

In some cases, there were defiled *kṣetras* that had become purified
which beings delighted in seeing.
These were always filled with bodhisattvas
who sustained the Dharma of all buddhas.

In every one of those atoms,
there were oceans of countless pure *kṣetras*

that had been purified by Vairocana Buddha
during the kalpas of the distant past.

In all those *kṣetras,* the buddhas
sat beneath their bodhi trees,
gained enlightenment, turned the wheel of the Dharma,
and liberated the many kinds of beings.

I saw you, the universally rescuing goddess,
in all those countless *kṣetras,*
where, under all those buddhas,
you everywhere went and made offerings to them.

Having spoken these verses, Sudhana the Youth then addressed that night spirit, Samantasattvatrānojahśrī, saying, "O Celestial Spirit, this liberation that you have now revealed is so very profound and rare. By what name is it known? How long has it been now since you first acquired this liberation? And, through which practices might one be able to purify it?"

The Night Spirit then replied, saying:

Son of Good Family, this matter would be difficult to comprehend, for no deva, human, or practitioner of the two vehicles would ever be able to fathom it. Why is this so? It is:

Because it is the sphere of those who abide in the practices of Samantabhadra Bodhisattva;

Because it is the sphere of those who abide in the matrix of the great compassion;

Because it is the sphere of those who rescue all beings;

Because it is the sphere of those who are able to purify the three wretched destinies and the eight difficulties;

Because it is the sphere of those who are able to incessantly sustain the lineage of the buddhas in all buddha *kṣetras;*

Because it is the sphere of those who are able to maintain the Dharma of all buddhas;

Because it is the sphere of those who are able in all kalpas to cultivate the bodhisattva practices and fulfill the ocean of great vows;

Because it is the sphere of those who are able to use the light of pure wisdom to extinguish the obstacles of the darkness of delusion throughout the ocean of the Dharma realm; and

Because it is the sphere of those who are able to use the light of a single mind-moment of wisdom to everywhere illuminate the ocean of all skillful means throughout all three periods of time.

It is with the aid of the Buddha's powers that I shall now describe this for you:

Son of Good Family, once, long ago in the ancient past, back beyond a number of kalpas as numerous as the atoms in a buddha *kṣetra*, there was a kalpa known as "Sphere of Purity" and a world named "Vairocana's Great Awesome Virtue" in which there appeared *tathāgatas* as numerous as the atoms in Mount Sumeru.

That buddha's world took as its substance every kind of fragrant sovereign *maṇi* jewel and it was adorned with the many kinds of precious jewels. It dwelt on an ocean of stainless radiance sovereign *maṇi* jewels, was perfectly round in shape, and consisted of a combination of pure and defiled aspects. It was covered by a canopy cloud consisting of all kinds of adornments and it was surrounded by a thousand concentric rings of mountains adorned with all sorts of *maṇi* jewels. It had ten myriads of *koṭīs* of *nayutas* of four-continent lands, all of which were marvelously adorned:

Some of those four-continent lands were inhabited by beings inclined toward evil karmic deeds;
Some of those four-continent lands were inhabited by beings inclined toward mixed karmic deeds;
Some of those four-continent lands were inhabited by beings who possessed roots of goodness; and
Some of those four-continent lands were inhabited by bodhisattvas whose actions had always been consistently pure.

On this realm's eastern borderlands, on the slopes of its surrounding mountains, there was a four-continent land known as "Jeweled Lamp's Floral Banner." That realm was pure and was possessed of a flourishing abundance of food and drink. Even without cultivating the soil, the cereal grains grew spontaneously. In addition:

It was graced with palaces and towers, all of which were extraordinarily marvelous;
All kinds of wish-fulfilling trees grew in rows in place after place;
Many different varieties of incense trees constantly sent forth clouds of incense;
Many different kinds of garland trees constantly sent forth clouds of garlands;
Many different kinds of flowering trees always sent down rains of exquisite blossoms;
Many different types of jewel trees sent forth all kinds of extraordinary gems that produced a dazzling illumination all around them consisting of countless hues of light;
All kinds of music trees sent forth every variety of music as, in response to the movement of the breeze, they resounded with marvelously beautiful musical sounds;

Solar and lunar radiance sovereign *maṇi* jewels everywhere illuminated all things; and
Both day and night, those beings experienced uninterrupted bliss.

This four-continent land had a hundred myriads of *koṭīs* of *nayutas* of countries overseen by kings. Every one of those countries was surrounded by a thousand immense rivers, every one of which was covered by marvelous flowers that sent forth the sounds of celestial music as they bobbed along, following the currents of the rivers.

All kinds of jewel trees planted in rows along their shores were arrayed with many different types of precious and rare adornments. Boats and ships came and went with passengers enjoying pleasures perfectly suited to their inclinations. Between every one of those rivers, there were a hundred myriads of *koṭīs* of cities, and every one of those cities had a hundred myriads of *koṭīs* of *nayutas* of surrounding villages. All of the cities and villages such as these each had countless hundreds of thousands of *koṭīs* of *nayutas* of palaces, parks, and groves surrounding them.

Within this four-continent land, on the continent of Jambudvīpa, there was a country known as Jeweled Flower Lamp. Its peoples flourished in an atmosphere of peace and abundant happiness and the beings who lived there fully practiced the ten courses of good karmic action.

There was a wheel-turning king who appeared there who was known as Vairocana's Marvelous Bejeweled Lotus Topknot. He was suddenly transformationally born from within a lotus flower and was adorned with the thirty-two major marks. He was fully possessed of the seven treasures, and, in reigning over that four-continent land, he constantly relied on right Dharma for the instruction and guidance of the many types of beings there.

That king had a thousand sons who, handsome, brave, and strong, were well able to vanquish all adversaries. He had a hundred myriads of *koṭīs* of *nayutas* of palace retainers and female attendants, all of whom had in the past planted roots of goodness together with that king, had cultivated the various practices with him, had been born at the same time as he was, and who, in their especially marvelous beauty, were like celestial maidens. Their bodies were the color of gold, always emitted light, and constantly exuded a marvelous perfume from all their pores.

The good officials and brave generals were a full ten *koṭīs* in number. The king had a wife known as Perfectly Full Countenance who was this king's female treasure. Her beauty was extraordinary. Her skin was the color of gold and her eyes and hair were indigo colored.

Her voice was like that of the king of the Brahma Heaven. Her body had a heavenly fragrance and constantly emanated a radiance that illuminated all things to a distance of a thousand *yojanas*.

She had a daughter known as Eyes of Universal Wisdom's Flaming Radiance and Marvelous Virtue. Her body was so beautiful and her physical features were so extraordinarily lovely that all beings who saw her were insatiably captivated by her appearance.

The life span of the beings at that time, though measurelessly long, was sometimes unfixed and subject to sudden death when still young. Those beings were possessed of many different physical forms, many different voices, many different names, and many different clans. Among them, there were those who were foolish or wise, brave or timid, poor or wealthy, suffering or blissful. They were of countless sorts, and so were all different from each other.

At that time, there sometimes were those who, in speaking to someone else, would say, "My body is beautiful whereas your physical form is ugly." Then, having spoken these words, they would disparage one another and accumulate bad karmic actions. Consequently, because of these karmic actions, their life spans, physical strength, and all their sources of happiness would all deteriorate.

At that time, north of that city, there was a bodhi tree known as "banner of universally radiant Dharma cloud sounds." In each successive mind-moment, it manifested the adornments of all *tathāgatas'* sites of enlightenment. Its roots were composed of solid sovereign *maṇi* jewels. All kinds of *maṇi* jewels formed its trunk and the many varieties of marvelous gems composed its leaves, all of which were evenly distributed in their spacing and complementary in their symmetry. On all four sides, above, and below, it was perfectly full in its adornments. It emanated a jeweled radiance and emitted the sounds of voices that expounded on all *tathāgata*'s extremely profound spheres of experience.

In front of that tree, there was a perfumed pond known as "jeweled floral radiance" that emanated thunderous sounds of Dharma. It had banks composed of marvelous jewels and it was surrounded by hundreds of myriads of *koṭīs* of *nayutas* of jewel trees, every one of which was similar in shape to the bodhi tree. Necklaces of the many kinds of jewels were draped all around on the branches of each one of them.

There were countless towers there, all of which were composed of precious gems. Encircling that site of enlightenment, they served there as its adornments. Within that perfumed pond, there grew an immense lotus flower known as "everywhere manifesting clouds of the adorned realms of all *tathāgatas* of the three times." Buddhas as numerous as the atoms in Mount Sumeru emerged and appeared in it.

The first of those buddhas was named Banner of the Universal Wisdom Jewel's Flaming Radiance and Marvelous Qualities. He was the first of those to realize *anuttara-samyak-saṃbodhi* atop that flower. He expounded on right Dharma for countless thousands of years during which he ripened beings. Ten thousand years before that *tathāgata* attained buddhahood, this immense lotus flower emanated a pure light known as "manifesting spiritual superknowledges for the ripening of beings." Whenever any beings were touched by this light, they spontaneously awakened and had nothing they did not completely understand. They then knew that, after ten thousand more years, a buddha would appear.

Then, nine thousand years before that was to happen, it emanated a pure light known as "all beings' lamp of immaculate purity." Whenever any beings were touched by this light, they acquired the purified eye that allowed them to see all forms and know that, after another nine thousand more years, a buddha would appear.

Then, eight thousand years beforehand, it emanated a great light known as "the sound of all beings' karmic rewards." Whenever any beings were touched by this light, they were all able to know the karmic rewards and retributions resulting from their own karmic actions and they also knew that, after eight thousand more years, a buddha would appear.

Then, seven thousand years beforehand, it emanated a great light known as "producing the sound of all roots of goodness." Whenever any beings were touched by this light, all their faculties became perfectly complete and they knew that, after seven thousand more years, a buddha would appear.

Then, six thousand years beforehand, it emanated a great light known as "the sound of the inconceivable realm of the Buddha." Whenever any beings were touched by this light, their minds became vast, they everywhere acquired the sovereign masteries, and they knew that, after six thousand more years, a buddha would appear.

Then, five thousand years beforehand, it emanated a great light known as "the sound of the purification of all buddha *kṣetras*." Whenever any beings were touched by this light, they saw all the pure buddha lands and knew that, after five thousand more years, a buddha would appear.

Then, four thousand years beforehand, it emanated a great light known as "the lamp of the undifferentiated realm of all *tathāgatas*." Whenever any beings were touched by this light, they became able to travel and see all buddhas and knew that, after four thousand more years, a buddha would appear.

Then, three thousand years beforehand, it emanated a great light known as "bright lamp of the three periods of time." Whenever any beings were touched by this light, they were able to directly see the ocean of all past deeds of all *tathāgatas* and knew that, after three thousand more years, a buddha would appear.

Then, two thousand years beforehand, it emanated a great light known as "lamp of the *tathāgatas'* wisdom that removes all obscurations." Whenever any beings were touched by this light, they acquired the universally seeing eye, saw the spiritual transformations of all *tathāgatas*, all buddha lands, and all beings in all worlds, and also knew that, after two thousand more years, a buddha would appear.

Then, one thousand years beforehand, it emanated a great light known as "enabling all beings to see the buddhas' accumulation of all roots of goodness." Whenever any beings were touched by this light, they perfected the "seeing the buddhas" samādhi and knew that, after one thousand more years, a buddha would appear.

Then, seven days beforehand, it emanated a great light known as "the sound of all beings' joyous delight." Whenever any beings were touched by this light, they were able to see all buddhas and were filled with joyous delight. They then knew that, after seven more days, a buddha would appear.

After those seven days had passed, that entire world quaked and shook and it became entirely pure and free of defilements. In each successive mind-moment, all of the pure buddha *kṣetras* of the ten directions were revealed. The many different kinds of adornments in those *kṣetras* were also revealed. Wherever there were beings whose faculties and natures had become so completely ripened that they should be able to see a buddha, they all proceeded to that site of enlightenment.

Then, throughout that land, from all the encircling mountains, from all the Sumeru Mountains, from all the other mountains, from all the great oceans, from all those lands, from all those cities, from all their city walls, from all their palaces, from all their music, and from all their spoken languages, there then came forth sounds praising the sphere of action of the spiritual powers of all the buddhas, the *tathāgatas*. There also came forth clouds of all kinds of perfumes, clouds of all kinds of burning incense, clouds of all kinds of powdered incense, clouds of all kinds of images made of *maṇi* jewels, clouds of all kinds of flaming-radiance jewels, clouds of all kinds of flaming-radiance treasuries, clouds of all kinds of *maṇi* jewel-adorned robes, clouds of all kinds of necklaces, clouds of all kinds of marvelous flowers, clouds of all kinds of light emanated by *tathāgatas,* clouds of all kinds of auras emanated by *tathāgatas,* clouds of all kinds of music, clouds of the sounds of all vows made by *tathāgatas,* clouds of the oceans of *tathāgatas'* sayings, and clouds of all *tathāgatas'* major marks and secondary signs, all of these revealing there the inconceivable signs that a *tathāgata* was about to appear in the world.

Son of Good Family, this immense jeweled king of lotus flowers known as "everywhere illuminating clouds of the adorned realms of all *tathāgatas* of the three times," had a retinue of lotus flowers surrounding it that were as numerous as the motes of dust in ten buddha *kṣetras*. In all those lotus flowers, there were *maṇi* jewel lotus dais lion king thrones, and atop every one of those thrones, there was a bodhisattva sitting in the lotus posture.

Son of Good Family, when, in this place, that *tathāgata,* Banner King of the Universal Wisdom Jewel's Flaming Radiance and Marvelous Qualities, attained *anuttara-samyak-saṃbodhi,* he immediately attained *anuttara-samyak-saṃbodhi* in the worlds of the ten directions where, adapting to beings' mental dispositions, he appeared before them all in order to turn the wheel of the Dharma, doing so in every one of those worlds, thereby:

Enabling countless beings to leave behind the sufferings of the wretched destinies;
Enabling countless beings to succeed in being reborn in the heavens;
Enabling countless beings to abide on the grounds of *śrāvaka* disciples or *pratyekabuddhas;*
Enabling countless beings to perfect the bodhi practices by which one achieves emancipation;
Enabling countless beings to perfect the bodhi practices by which one raises the banner of courage;
Enabling countless beings to perfect the bodhi practices by which one manifests the light of Dharma;
Enabling countless beings to perfect the bodhi practices by which one purifies the faculties;
Enabling countless beings to perfect the bodhi practices by which one develops equal command of all the powers;

Enabling countless beings to perfect the bodhi practices by which one enters the city of the Dharma;
Enabling countless beings to perfect the bodhi practices by which one pervades all places with the indestructible power of the spiritual superknowledges;
Enabling countless beings to perfect the bodhi practices by which one enters the path of the universal gateway's skillful means;
Enabling countless beings to perfect the bodhi practices by which one becomes established in the gateways of samādhi;
Enabling countless beings to perfect the bodhi practices by which one takes pure realms as one's objective focus;
Enabling countless beings to resolve to attain bodhi;
Enabling countless beings to abide in the bodhisattva path;
Enabling countless beings to become established in the path of purifying the *pāramitās;*
Enabling countless beings to abide on the first bodhisattva ground;
Enabling countless beings to abide on the second through the tenth bodhisattva grounds;
Enabling countless beings to enter the bodhisattva's extraordinarily excellent conduct and vows; and
Enabling countless beings to become established in Samantabhadra's pure conduct and vows.

Son of Good Family, when that *tathāgata* known as Banner of the Universal Wisdom Jewel's Flaming Radiance and Marvelous Qualities manifested such inconceivable sovereign mastery of the spiritual powers and turned the wheel of the Dharma, in each successive mind-moment, he trained countless beings in every one of those worlds, doing so in accordance with what was most fitting for them.

At that time, Samantabhadra Bodhisattva realized with regard to the beings in the royal capital of that Jewel Flower Lamp land that, based on their own physical appearance and the realms in which they dwelt, they had developed an arrogant attitude and had become inclined to humiliate and belittle others. Transformationally manifesting a marvelous body that was extraordinarily beautiful, he went to visit that city and emanated a great light that illuminated everything. It was so brilliant that it outshone all the light of that sage king, his marvelous jewels, the sun and moon, the stars and constellations, those beings' bodies, and everything else, thereby causing all of their radiance to completely disappear. It was just as when the sun rises and the many other radiant things are all robbed of their dazzling brilliance. It was also as if they were all but heaps of charcoal placed near a mass of *jambūnada* gold.

Then the beings there all exclaimed, "Who is this? Is it a deva or a brahma heaven king who, by emanating such radiance, causes all the light from our bodies to completely disappear?" They reflected in various ways, but none of them could understand this.

Samantabhadra Bodhisattva then stood in the sky above that wheel-turning king's jeweled palace and told them: "O Great King, you should realize that a buddha has just now appeared in the world in your very own country. He is dwelling at the foot of the bodhi tree known as 'Banner of Universally Radiant Dharma Cloud Sounds.'"

When that sage king's daughter known as Wondrous Lotus Eyes saw the miraculous display of light cast by the body of Samantabhadra Bodhisattva and also heard the marvelous sounds emanating from his body's adornments, her mind was filled with joy and she thought:

> By virtue of all my roots of goodness, may I be able to acquire a body like this, one that is possessed of adornments like these, major marks and secondary signs like these, awesome deportment such as this, and miraculous powers such as these.
>
> Now, for beings in the darkness of the long night of *saṃsāra*, this great *ārya* is able to emanate a great light revealing that a *tathāgata* has come into the world. May I too be able to develop a light of wisdom for all beings with which I can dispel all the darkness of their ignorance. Wherever I am reborn, may I never be separated from this good spiritual guide.

Son of Good Family, that wheel-turning king then used his spiritual powers to rise a *yojana* high in the sky, surrounded by his precious maidens, his thousand sons, his retinue, his great officials and retainers, his fourfold army, and all the countless people in his city. He then emanated a brilliant light that illuminated that entire four-continent land and caused everyone to gaze up in admiration. Then, wishing to encourage all those beings to go and see the Buddha, he spoke these verses of praise:

The Tathāgata has appeared into the world
to everywhere rescue all the many kinds of beings.
You should all swiftly arise and go forth
to pay your respects to the Guiding Teacher.

Only with the passage of measureless and countless kalpas
does one then have a Buddha appear in the world,

expounding on the profound and sublime Dharma,
and thereby bestowing benefit on all beings.

Having contemplated everyone in the world
as holding inverted views and being forever deluded
as they undergo the sufferings of cyclic existence in *saṃsāra,*
the Buddha has aroused the mind of great compassion.

For countless thousands of *koṭīs* of kalpas,
he cultivated the practices leading to bodhi,
doing so out of the wish to liberate beings.
This was due to the power of the great compassion.

His head, eyes, hands, feet, and the rest—
he was able to sacrifice all of these
for the sake of his quest to realize bodhi,
doing so in this way for countless kalpas.

Even throughout countless thousands of *koṭīs* of kalpas,
the Guiding Teacher is still difficult to ever encounter.
If one sees and hears him and if one serves him,
none of those efforts will have been expended in vain.

I shall now join with all of you
in going to see the Venerable Tamer[144]
who sits there on the Tathāgata's throne,
having vanquished Māra and attained the right enlightenment.

Gaze up in admiration at the body of the Tathāgata
that is emanating measureless radiance
of many different sublime colors
that extinguish all darkness.

From within every one of his pores,
he emanates inconceivably many light rays
that everywhere illuminate the many kinds of beings
and fills them all with joyous delight.

You should all arouse
the vast and vigorous resolve
and go pay your respects to that *tathāgata,*
revering him and presenting offerings to him.

Then, after the wheel-turning sage king had spoken these verses in praise of the Buddha to rouse all those beings, through the roots of the goodness possessed by a wheel-turning king, he produced a myriad kinds of immense offering clouds that then went along to the site of enlightenment where the Tathāgata dwelt. These included:

Clouds of all kinds of jeweled canopies;
Clouds of all kinds of floral curtains;

Clouds of all kinds of jeweled robes;
Clouds of all kinds of jewel-adorned bell nets;
Clouds of all kinds of seas of perfumes;
Clouds of all kinds of jeweled thrones;
Clouds of all kinds of jeweled banners;
Clouds of all kinds of palaces;
Clouds of all kinds of marvelous flowers; and
Clouds of all kinds of adornments.

These all floated up in the sky and displayed their adornments all around. After he had arrived, he bowed down in reverence at the feet of the Tathāgata, Banner King of the Universal Wisdom Jewel's Flaming Radiance and Marvelous Qualities, circumambulated him countless hundreds of thousands of times, and then sat before the Buddha on a jeweled lotus flower throne that everywhere illuminated the ten directions.

Then the wheel-turning king's daughter, Eyes of Universal Wisdom's Flaming Radiance and Marvelous Qualities, immediately removed all the jewelry adorning her body and then took them to scatter as offerings over the buddha. As she did so, right there in the sky, those adornments transformed into a jeweled canopy with a jeweled curtain net that was held aloft by the dragon king. All the palaces were arrayed within it and it was in turn surrounded by ten other kinds of jeweled canopies that took the shape of a tower. They were immaculate within and without and were adorned with a cloud of jewel necklaces, jeweled trees, and *maṇi* jewels from the ocean of perfumes.

Within the area covered by this canopy was a bodhi tree with luxuriantly lush branches and leaves that stretched all across the Dharma realm and in which, in each successive mind-moment, there were displayed countless kinds of adornments. Vairocana Tathāgata was sitting beneath this tree surrounded by bodhisattvas as numerous as the atoms in an ineffable number of buddha *kṣetras*, all of whom had been born from the conduct and vows of Samantabhadra and all of whom dwelt in the undifferentiated abode of all bodhisattvas. Furthermore:

She also saw there all the world leaders;
She also witnessed the Tathāgata's miraculous spiritual powers;
She also saw in all kalpas the sequential formation and destruction of worlds;
She also saw in all of those worlds all buddhas appearing in order in the world;
She also saw that, in each one of all those worlds, Samantabhadra Bodhisattva was making offerings to those buddhas and training beings;

- She also saw that, of all those bodhisattvas, none were not visible within the body of Samantabhadra;
- She also saw her own body within his body;
- She also saw her own body there directly before all *tathāgatas*, before all Samantabhadras, before all bodhisattvas, and before all beings; and
- She also saw that, in each one of all those worlds, there were worlds as numerous as the atoms in a buddha *kṣetra* with:
  - Many different kinds of boundaries;
  - Many different kinds of foundations;
  - Many different kinds of appearances;
  - Many different kinds of essential natures;
  - Many different kinds of arrangements;
  - Many different kinds of adornments;
  - Many different kinds of purity;
  - Many different kinds of adornment clouds above them;
  - Many different kinds of kalpa names;
  - Many different ways in which the buddhas arose;
  - Many different ways the three periods of time occurred;
  - Many different kinds of regions;
  - Many different ways of abiding in the Dharma realm;
  - Many different ways of entering the Dharma realm;
  - Many different ways of abiding in space;
  - Many different kinds of sites of enlightenment of *tathāgatas*;
  - Many different kinds of powers of a *tathāgata*'s spiritual superknowledges;
  - Many different kinds of lion thrones of *tathāgatas*;
  - Many different kinds of oceans of great assemblies of *tathāgatas*;
  - Many different kinds of variations in *tathāgatas'* assemblies;
  - Many different kinds of skillful means of *tathāgatas*;
  - Many different ways *tathāgatas* turned the Dharma wheel;
  - Many different kinds of sublime voices of *tathāgatas*;
  - Many different kinds of seas of *tathāgatas'* discourse; and
  - Many different kinds of clouds of *tathāgatas'* sutras.

Having seen all this, her mind became purified and she was filled with joyous delight. The Tathāgata, "Banner King of the Universal Wisdom Jewel's Flaming Radiance and Marvelous Qualities," then spoke a sutra for her benefit known as All Tathāgatas' Turning of the Dharma Wheel that had a retinue of sutras as numerous as the atoms in ten buddha *kṣetras*. Then, once that maiden heard this sutra, she attained ten thousand samādhi gateways, whereupon her mind became pliant, free of coarseness or rigidity, just like one newly conceived in the womb, like one who has just been born, or like the newly emerging sprout of a *śāla* tree. Her samādhi mind state was just like this. For instance, she acquired:

The samādhi of the directly present vision of all buddhas;
The samādhi of the universal illumination of all *kṣetras;*
The samādhi of the gateway to entering all three periods of time;
The samādhi of the proclamation of the turning of the Dharma wheel by all buddhas;
The samādhi of the awareness of the ocean of all buddhas' vows;
The samādhi of rousing all beings and enabling them to escape the sufferings of *saṃsāra;*
The samādhi of always vowing to dispel the darkness of all beings;
The samādhi of always vowing to extinguish the sufferings of all beings;
The samādhi of always vowing to bring happiness to all beings;
The samādhi of tirelessly teaching all beings;
The samādhi of the banner of all bodhisattvas' freedom from obstacles; and
The samādhi of traveling everywhere to pay one's respects in all the pure buddha *kṣetras.*

After having acquired ten thousand samādhis such as these, she further acquired:

The mind of subtle meditative absorption;
The unmoving mind;
The joyous mind;
The comforting mind;
The vast mind;
The mind that complies with good spiritual guides;
The mind that takes extremely profound all-knowledge as its aim;
The mind that dwells in the vast ocean of skillful means;
The mind that relinquishes all attachments;
The mind that does not dwell in any worldly spheres of experience;
The mind that penetrates the Tathāgata's sphere of action;
The mind that everywhere illuminates the ocean of all forms;
The mind that is free of maliciousness;
The mind that is free of arrogance;
The mind that is tireless;
The mind that is irreversible;
The mind that is free of indolence;

The mind that contemplates the nature of all dharmas;
The mind that is established in the ocean of all Dharma gateways;
The mind that contemplates the ocean of all Dharma gateways;
The mind that completely knows the ocean of all beings;
The mind that rescues the ocean of all beings;
The mind that everywhere illuminates the ocean of all worlds;
The mind that everywhere makes the ocean of all buddhas' vows;
The mind that completely shatters the mountain of all obstacles;
The mind that accumulates the merit provision for the path to enlightenment;
The mind that directly observes the ten powers of the buddhas;
The mind that everywhere illuminates the bodhisattva's spheres of cognition;
The mind that increases the bodhisattva's provisions for the path to enlightenment; and
The mind that pervades the ocean of all directions.

She single-mindedly contemplated the great vows of Samantabhadra and then made an ocean of vows as numerous as the atoms in ten buddha *kṣetras*, vows that included:

I vow to purify all buddha *kṣetras*;
I vow to train all beings;
I vow to completely know the entire Dharma realm;
I vow to everywhere enter the entire ocean of the Dharma realm;
I vow to cultivate the bodhisattva practices in all buddha *kṣetras* to the very end of all future kalpas;
I vow to never abandon any of the bodhisattva practices even to the very end of all future kalpas;
I vow to be able to draw near to all *tathāgatas*;
I vow to be able to serve all good spiritual guides;
I vow to be able to make offerings to all buddhas; and
I vow that, in each successive mind-moment, I will incessantly cultivate the bodhisattva practices and progress toward all-knowledge.

So it was that she made an ocean of such vows as numerous as the atoms in ten buddha *kṣetras* and perfected all the great vows of Samantabhadra.

Then, for the sake of that maiden, the Tathāgata further revealed and expounded upon the roots of goodness he had accumulated, the marvelous practices he had cultivated, and the great stages of fruition he had acquired from the time when he made his initial resolve up until the present. So it was that he inspired her to establish the entire ocean of the Tathāgata's vows and single-mindedly progress toward the station of all-knowledge.

Son of Good Family, back another ten great kalpas before that time, there was a world known as Sunlight Maṇi Jewel in which there was a buddha named Marvelous Signs of Indra's Banner. This maiden, Marvelous Eyes, lived during the time when this buddha's Dharma legacy was still extant. At that time, Samantabhadra Bodhisattva encouraged her to repair a buddha image on a lotus throne that was damaged by age. Having repaired it, she then painted it and, having painted it, she also adorned it with jewels, whereupon she resolved to attain *anuttara-samyak-saṃbodhi*.

Son of Good Family, I recall that, in the past, it was due to Samantabhadra Bodhisattva's acting as a good spiritual guide that I planted these roots of goodness. From this point on, I never again fell into the wretched destinies. I was always reborn into the clans of all kinds of heavenly kings and human kings and was born so delightfully beautiful and perfectly well developed in all my features that this caused people to find me pleasing to behold. I always saw buddhas and was always able to draw near to Samantabhadra Bodhisattva so that, all the way up to the present time, he has guided, awakened, and ripened me, thereby causing me to be filled with joyous delight.

Son of Good Family, what do you think? Could that wheel-turning king known as Vairocana's Marvelous Jewel Lotus Topknot have been anyone else? He was none other than our present Maitreya Bodhisattva. As for that king's wife, Perfectly Full Countenance, she is the night spirit known as Sea of Serene Sounds who now lives not far from here.

That youthful maiden, Eyes of Marvelous Virtue was none other than myself. Then, when I had the body of a youthful maiden, Samantabhadra Bodhisattva encouraged me to repair that image seated on a lotus as a means of providing me with the causes and conditions for attaining unexcelled bodhi. He thereby caused me to resolve to attain *anuttara-samyak-saṃbodhi*.

It was at that very time that I first aroused the resolve. He next guided me onward and enabled me to see Banner of Marvelous Virtue Buddha. It was there that I unfastened my jeweled necklace, scattered its jewels over that Buddha as an offering to him, witnessed the Buddha's spiritual powers, heard the Buddha teach the Dharma, and then immediately acquired the bodhisattva's liberation gateway called "appearing everywhere in all worlds to train beings." In each successive mind-moment, I saw buddhas as numerous as the atoms in Mount Sumeru and also saw that buddha's site of enlightenment, his congregation, and his pure land. I revered them all, respectfully made offerings to them, listened to the Dharma teachings, and then relied on those teachings in my cultivation.

Son of Good Family, following upon that world known as Vairocana's Immense Awesome Virtue and that kalpa known as Perfectly Fulfilled Purity, there was next a world known as Marvelous Adornment of the Bejeweled Wheel and a kalpa known as Great Radiance in which five hundred buddhas appeared, all of whom I served and revered and presented with offerings.

The very first of those buddhas was known as Great Compassion Banner. When he first left the householder's life, I was a night spirit who respectfully presented offerings to him.

The next of those buddhas to appear was known as Vajra Nārāyaṇa Banner. I was then a wheel-turning king who respectfully made offerings to him. That buddha then taught a sutra for my sake that was known as The Manifestation of All Buddhas, one that had a retinue of sutras as numerous as the atoms in ten buddha *kṣetras*.

The next of those buddhas to appear was known as Unimpeded Vajra Virtue. At that time, I was a wheel-turning king who respectfully made offerings to him. That buddha then taught a sutra for my sake that was known as Universal Illumination of the Faculties of All Beings, one that had a retinue of sutras as numerous as the atoms in Mount Sumeru, all of which I received and retained.

The next of those buddhas to appear was known as Wondrous Adornment of the Mountain of Flaming Radiance. At that time, I was the daughter of an elder. That Buddha taught a sutra for my sake that was known as Universal Illumination of the Treasury of the Three Times, one that had a retinue of sutras as numerous as the atoms in Jambudvīpa. I listened to all of them and received and retained them in accordance with the Dharma.

The next of those buddhas to appear was known as Lofty and Supreme King of the Ocean of All Dharmas. At that time, I was an *asura* king who respectfully made offerings to him. That buddha then taught a sutra for my sake that was known as Distinguishing the Entire Dharma Realm, one that had a retinue of five hundred sutras. I listened to all of them and received and retained them in accordance with the Dharma.

The next of those buddhas to appear was known as Oceanic and Mountainous Light of Dharma. At that time, I was a dragon king's daughter who rained down clouds of wish-fulfilling *maṇi* jewels as offerings to him. That buddha then taught a sutra for my sake that was known as Increasing the Ocean of Joyous Delight, one that had a retinue of a hundred myriads of *koṭīs* of sutras. I listened to all of them and received and retained them in accordance with the Dharma.

The next of those buddhas to appear was known as Lamp of the Mountain of Jewels' Flaming Radiance. At that time, I was an ocean spirit who rained down clouds of jeweled lotus flowers that I respectfully presented to him as offerings. That buddha then taught a sutra for my sake that was known as Light of the Dharma Realm's Ocean of Skillful Means, one that had a retinue of sutras as numerous as the atoms in a buddha *kṣetra*. I listened to all of them and received and retained them in accordance with the Dharma.

The next of those buddhas to appear was known as Radiant Sphere of the Ocean of Meritorious Qualities. At that time, I was a rishi possessed of the five superknowledges who manifested great spiritual superknowledges and was surrounded by six myriads of rishis. I rained down clouds of incense and flowers as offerings to him. That buddha then taught a sutra for my sake that was known as Lamp of the Dharma of Nonattachment, one that had a retinue of sixty thousand sutras. I listened to all of them and then received and retained them in accordance with the Dharma.

The next of those buddhas to appear was known as Treasury of Vairocana's Meritorious Qualities. At that time, I was an earth spirit named Originator of the Meaning of Impartiality, one who was attended by a community of countless other earth spirits. I rained down clouds of all kinds of jewel trees, all kinds of *maṇi* jewel treasuries, and all kinds of jeweled necklaces as offerings to him. That buddha then taught a sutra for my sake that was known as Bringing Forth the Treasury of All Tathāgatas' Wisdom, one that had a retinue of countless sutras. I listened to all of them and received and retained them in accordance with the Dharma.

Son of Good Family, so it was that they sequentially appeared in this way. The very last of those buddhas was named Lamp of Marvelous Virtue Filling the Empty Space of the Dharma Realm. At that time, I was a female performer named Lovely Countenance who, on seeing that buddha enter the city, sang and danced as an offering to him and then, through the aid of that buddha's spiritual powers, ascended into the air and spoke a thousand verses in praise of the Buddha. Then, for my sake, that buddha emanated a light from between his brows known as Grand Radiance Adorning the Dharma Realm that touched my entire body. After I was illuminated by this light, I immediately acquired a liberation gateway known as Undiminishing Treasury of the Dharma Realm's Expedients.

Son of Good Family, this world had kalpas such as these as numerous as the atoms in a buddha *kṣetra* in all of which *tathāgatas* appeared. I served them all and respectfully presented offerings to them. I so well recall and bear in mind all of the right Dharma proclaimed by all those *tathāgatas* that I never forgot so much as one passage or one sentence of it.

I proclaimed the praises of the Dharma of all buddhas in the abodes of every one of those *tathāgatas* and extensively benefited countless beings there. In the abodes of every one of those *tathāgatas,* I acquired the light of all-knowledge, revealed the ocean of the Dharma realm throughout all three periods of time, and entered all of Samantabhadra's practices.

Son of Good Family, relying on the light of all-knowledge, I saw countless buddhas in each successive mind-moment. Then, having seen those buddhas, I was able to fulfill the practices of Samantabhadra to an extent I had never before achieved and had never before witnessed. And why did this occur? This was due to having acquired the light of all-knowledge.

At that time, wishing to restate and clarify the meaning of this liberation, aided by the Buddha's spiritual powers, the Night Spirit, Universal Rescuer of Beings, then spoke these verses for Sudhana the Youth:

Sudhana, listen to me as I speak
of the extremely profound and difficult to perceive Dharma
that everywhere illuminates all three periods of time
and all of its different gateways.

You should now listen closely as I describe
how, from the time of my initial resolve,
I single-mindedly sought the Buddha's meritorious qualities.
Listen, too, as I tell you of the liberations that I entered.

I recall that in the past, back beyond kalpas
as numerous as the atoms in a *kṣetra,*
there was a kalpa just before that
known as Perfectly Fulfilled Purity.

At that time, there was a world
known as Universally Illuminating Lamp
in which the buddhas who appeared in the world
were as numerous as Mount Sumeru's atoms.

The first Buddha was named Wisdom's Flaming Radiance.
The next buddha was named Dharma Banner.
The third was Dharma Sumeru,
and the fourth was Lion of Virtue.

The fifth was Quiescence King,
the sixth was Destroyer of Views,
the seventh was Lofty Fame,
and the eighth was Great Meritorious Qualities.

The ninth was Supreme Sun,
and the tenth was named Lunar Countenance.
It was under these ten buddhas
that I first awakened to the Dharma gateways.

From that point forward, there came the sequential
appearance of yet another ten buddhas.
The first was named Abiding in Space,
the second was named Universal Radiance,

the third was named Abiding in all Regions,
the fourth was named Sea of Right Mindfulness,
the fifth was named Lofty and Supreme Radiance,
the sixth was named Sumeru Cloud,

the seventh was named Flaming Radiance of Dharma Buddha,
the eighth was named Mountain Supremacy Buddha,
the ninth was named Great Compassion Flower,
and the tenth was named Dharma Realm Flower.

It was when these ten appeared,
that I experienced my second awakening to the Dharma gateways.
From that point forward, there came the sequential
appearance of yet another ten buddhas

of whom the first was Radiance Banner Buddha.
The second was Wisdom Buddha,
the third was Mind Meaning Buddha,
the fourth was Virtue Ruler Buddha,

the fifth was Celestial Wisdom Buddha,
the sixth was Wisdom King Buddha,
the seventh was Supreme Wisdom Buddha,
the eighth was Light King Buddha,

the ninth was Heroic Bravery Buddha,
and the tenth was Lotus Flower Buddha.
It was under those ten buddhas
that I had my third awakening to the Dharma gateways.

From that point forward, there then came the sequential
appearance of yet another ten buddhas.
The first was Mountain of Flaming Radiance Jewels,
the second was Sea of Meritorious Qualities,

the third was Dharma Radiance,
the fourth was Lotus Flower Treasury,
the fifth was Eye of Beings,
the sixth was Jewel of Incense Radiance,

the seventh was Sumeru of Meritorious Qualities,
the eighth was Gandharva King,
the ninth was Maṇi Treasury,
and the tenth was Quiescent Form.

From that point forward, there came the sequential
appearance of yet another ten buddhas.
The first buddha was Vast Wisdom,
the next buddha was Jewel Light,

The third was Space Cloud,
the fourth was Excellent Signs,
the fifth was Perfect Moral Precepts,
the sixth was Nārāyaṇa,

the seventh was Sumeru Qualities,
the eighth was Sphere of Meritorious Qualities,
the ninth was Invincible Banner,
and the tenth was Great Tree Mountain.

From that point forward, there came the sequential
appearance of yet another ten buddhas.
The first was Śāla Treasury,
the second was World Leader's Body,

the third was Light Appearing on High,
the fourth was Vajra Illumination
the fifth was Awesome Earthly Powers,
the sixth was Extremely Profound Dharma,

the seventh was Dharma Wisdom Sound,
the eighth was Sumeru Banner,
the ninth was Victorious Radiance,
and the tenth was Marvelous Jewel Light.

From that point forward, there came the sequential
appearance of yet another ten buddhas.
The first was Brahman Radiance,
the second was Empty Space Sound,

the third was Dharma Realm Body,
the fourth was Radiant Sphere,
the fifth was Wisdom Banner,
the sixth was Empty Space Lamp,

the seventh was Subtle Virtue,
the eighth was Universally Illuminating Radiance,
the ninth was Light of Supreme Merit,
and the tenth was Great Compassion Cloud.

From that point forward, there came the sequential
appearance of yet another ten buddhas.
The first was Power Light Wisdom,
the second was Universal Direct Appearance,

the third was Radiance Appearing on High,
the fourth was Radiant Body,
the fifth was Dharma Generation Buddha,
the sixth was Bejeweled Signs Buddha,

the seventh was Swift Wind,
the eighth was Banner of Courage,
the ninth was Marvelous Jewel Canopy,
and the tenth was Illuminating the Three Times.

From that point forward, there came the sequential
appearance of yet another ten buddhas.
The first was Light of an Ocean of Vows,
the second was Vajra Body,

the third was Sumeru Virtue,
the fourth was Mindfulness Banner King,
the fifth was Meritorious Qualities Wisdom,
the sixth was Wisdom Lamp,

the seventh was Radiant Banner,
the eighth was Vast Wisdom,
the ninth was Dharma Realm Wisdom,
and the tenth was Dharma Ocean Wisdom.

From that point forward, there came the sequential
appearance of yet another ten buddhas.
The first was named Giving Dharma.
The next was named Sphere of Meritorious Qualities,

the third was named Supremely Marvelous Cloud,
the fourth was named Lamp of Patience and Wisdom,
the fifth was named Quiescent Sound,
the sixth was named Banner of Quiescence,

the seventh was named World Lamp,
the eighth was named Profound Great Vows,
the ninth was named Invincible Banner,
and the tenth was named Ocean of Fiery Wisdom.

From that point forward, there came the sequential
appearance of yet another ten buddhas.
The first buddha was Sovereign Mastery of Dharma,
the second buddha was Unimpeded Wisdom,

the third was named Mind Sea's Wisdom,
the fourth was named Manifold Marvelous Sounds,
the fifth was named Freely Bestowed Giving,
the sixth was named Universal Present Manifestation,

the seventh was named Body Adapted to Dispositions,
the eighth was named Abiding in Supreme Virtue,
the ninth was Original Nature Buddha,
and the tenth was Worthy Virtue Buddha.

I have presented offerings
to all of these buddhas who appeared
throughout kalpas as numerous as Sumeru's atoms
and everywhere served as lamps for the world,

For kalpas as numerous as a buddha *kṣetra*'s atoms,
when all of those buddhas appeared,
I made offerings to them all
and then entered this gateway of liberation.

It was across the course of countless kalpas
that I cultivated and achieved success in this path.
If you are able to pursue such cultivation,
then, before long, you too will succeed in this.

Son of Good Family, I know only this bodhisattva's liberation by which one appears everywhere in all worlds to train beings.

As for the bodhisattva-mahāsattvas:

Who have accumulated countless practices;
Who have developed many different kinds of understandings;
Who have manifested many different kinds of bodies;
Who have perfected many different kinds of faculties;
Who have fulfilled many different kinds of vows;
Who have entered many different kinds of samādhis;
Who have produced many different kinds of spiritual transformations;
Who have been able to master many different methods of contemplation;

> Who have entered many different kinds of wisdom gateways; and
>
> Who have acquired the light of many different kinds of dharmas—
>
> How could I know of or be able to speak about their meritorious qualities and practices?
>
> Son of Good Family, not far from here, there is a night spirit by the name of Sea of Serene Sounds who sits on a lotus flower throne adorned by *maṇi* jewel radiance banners and is surrounded by a following of hundreds of myriads of *asaṃkhyeyas* of night spirits. You should go there, pay your respects, and ask, "How should the bodhisattva train in the bodhisattva practices and how should he cultivate the bodhisattva path?"

Sudhana the Youth then bowed down in reverence at her feet and circumambulated her countless times as he gazed up at her in attentive admiration. He then respectfully withdrew and departed.

35 – Praśāntarutasāgaravatī

At that time, after Sudhana the Youth had heard from the night spirit Samantasattvatrāṇojaḥśrī the explanation of the bodhisattva's liberation gateway called "appearing everywhere in all worlds to train beings," he completely comprehended it, developed resolute faith in it, and established himself in it with sovereign mastery. He then went to the night spirit known as Praśāntarutasāgaravatī or "Sea of Serene Sounds," where he bowed down in reverence at her feet and circumambulated her countless times after which he stood before her with palms pressed together, and addressed her, saying:

> O Āryā, I am one who has already resolved to attain *anuttara-samyaksaṃbodhi*. I wish to rely on the good spiritual guides as I train in the bodhisattva practices, enter the bodhisattva practices, cultivate the bodhisattva practices, and abide in the bodhisattva practices. Please bestow your deep kindness on me and teach me how the bodhisattva should train in the bodhisattva practices and how he should cultivate the bodhisattva path.

That night spirit then told Sudhana, "It is good indeed, good indeed, Son of Good Family, that you are able to rely on the good spiritual guides as you seek to acquire the bodhisattva practices. Son of Good Family, I have acquired the bodhisattva's 'liberation that produces the adornment of vast joy in every mind-moment.'"

Sudhana then asked, "O Great Āryā, what sort of endeavors constitute the practice of this liberation gateway? What is its realm of practice? Which skillful means does one produce in this practice? And in which kinds of contemplations does one engage?"

The Night Spirit replied:

Son of Good Family:

I have produced a pure and impartial aspiring resolve;
I have produced an indestructible aspiring resolve adorned with steadfast purity to abandon the world's defilements;
I have produced an irreversible resolve to reach the station of irreversibility;
I have produced an unshakable resolve to create a mountain of the adorning jewels of the meritorious qualities;
I have resolved to have no place in which I abide;
I have resolved to appear everywhere before all beings to rescue them;
I have produced the insatiable resolve to see the ocean of all buddhas;
I have resolved to seek the power of all bodhisattvas' pure vows;
I have resolved to abide in the ocean of the light of great wisdom;
I have resolved to enable all beings to step beyond the desolate wilderness of sorrow and afflictions;
I have resolved to enable all beings to leave behind the suffering and torment of sorrows and worries;
I have resolved to enable all beings to abandon disagreeable forms, sounds, smells, tastes, touchables, and dharmas;
I have resolved to enable all beings to abandon the suffering of separation from what is loved and the suffering of encountering what one detests;
I have resolved to enable all beings to abandon the sufferings arising from evil conditions, delusion, and so forth;
I have resolved to become a refuge for all beings beset with dangers and difficulties;
I have resolved to enable all beings to escape from the stations of existence beset by the sufferings of *saṃsāra*;
I have resolved to enable all beings to abandon the sufferings of birth, aging, sickness, death, and so forth;
I have resolved to enable all beings to perfect the Tathāgata's unexcelled Dharma bliss; and
I have resolved to enable all beings to experience joy and bliss.

Having produced these types of resolve, I then also teach the Dharma for their benefit and enable them to gradually reach the ground of all-knowledge, doing so in ways such as these:

If I see beings blissfully attached to the palaces or residences in which they dwell, I teach the Dharma for them to enable them to fully comprehend the inherent nature of dharmas and thus abandon their attachments;

If I see beings dotingly attached to parents, brothers, or sisters, I teach the Dharma for them to enable them to join the pure congregations of buddhas and bodhisattvas;

If I see beings affectionately attached to wives and sons, I teach the Dharma for them to enable them to abandon the craving and defilement of *saṃsāra* and develop the mind of great compassion and impartial, non-discriminating regard for all beings;

If I see beings abiding in royal palaces where they are served by female attendants, I teach the Dharma for them to enable them to gather together with the community of *āryas* and penetrate the Tathāgata's teachings;

If I see beings with defiling attachments to the sense realms, I teach the Dharma for them to enable them to enter the realm of the Tathāgata;

If I see beings much inclined to anger, I teach the Dharma for them to enable them to abide in the Tathāgata's *pāramitā* of patience;

If I see beings with indolent minds, I teach the Dharma for them to enable them to purify the *pāramitā* of vigor;

If I see beings with scattered minds, I teach the Dharma for them to enable them to acquire the Tathāgata's *dhyāna pāramitā;*

If I see beings who have entered the dense forest of views and the darkness of ignorance, I teach the Dharma for them to enable them to gain emancipation from that dense forest and darkness;

If I see beings who have no wisdom, I teach the Dharma for them to enable them to acquire the *prajñāpāramitā;*

If I see beings who have developed a defiling attachment for the three realms of existence, I teach the Dharma for them to enable them to escape from *saṃsāra;*

If I see beings with inferior aspirations, I teach the Dharma for them to enable them to fulfill the vow to attain the Buddha's bodhi;

If I see beings who are devoted to self-benefiting actions, I teach the Dharma for them to enable them to vow to benefit all beings;

If I see beings possessed of only weak will power, I teach the Dharma for them to enable them to acquire the bodhisattva's *pāramitā* of the powers;

If I see beings with minds overshadowed by the darkness of delusion, I teach the Dharma for them to enable them to acquire the bodhisattva's *pāramitā* of knowledge;

If I see beings whose physical features are imperfect, I teach the Dharma for them to enable them to acquire the Tathāgata's pure form body;

If I see beings whose appearance is ugly, I teach the Dharma for them to enable them to acquire the unexcelled pure Dharma body;

If I see beings whose physical form and features are coarse and loathsome, I teach the Dharma for them to enable them to acquire the Tathāgata's subtle form body;

If I see beings beset by much sorrow and affliction, I teach the Dharma for them to enable them to acquire the Tathāgata's ultimate bliss;

If I see beings experiencing the sufferings of poverty, I teach the Dharma for them to enable them to acquire the jewel treasury of the bodhisattva's meritorious qualities;

If I see beings who dwell in parks and forests, I teach the Dharma for them to enable them to acquire the causes and conditions for diligently seeking the Buddha's Dharma;

If I see beings traveling along a road, I teach the Dharma for them to enable them to travel along the road to all-knowledge;

If I see beings dwelling in villages, I teach the Dharma for them to enable them to escape from the three realms of existence;

If I see beings dwelling among people, I teach the Dharma for them to enable them to step beyond the paths of the two vehicles and then dwell on the ground of the Tathāgata;

If I see beings dwelling within the walls of the city, I teach the Dharma for them to enable them to dwell in the city of the Dharma King;

If I see beings abiding in the four quarters, I teach the Dharma for them to enable them to acquire the wisdom that equally knows all three periods of time;

If I see beings abiding in all the other directions, I teach the Dharma for them to enable them to acquire the wisdom that perceives all dharmas;

If I see beings with a predominantly lustful temperament, I teach them the gateway of the unloveliness contemplation to enable them to abandon the craving and defilement of *saṃsāra*;

If I see beings with a predominantly hateful temperament, I teach them the gateway of the great kindness contemplation to enable them to enter it and diligently cultivate it;

If I see beings with a predominantly deluded temperament, I teach the Dharma for them to enable them to acquire bright wisdom with which to contemplate the ocean of all dharmas;

If I see beings who are equally subject to all of these afflictions, I teach the Dharma for them to enable them to succeed in entering the ocean of all vehicles' vows;

If I see beings who delight in the pleasures of *saṃsāra,* I teach the Dharma for them to enable them to develop renunciation;

If I see beings who have come to detest the sufferings of *saṃsāra* who should be taught and liberated by a *tathāgata,* I teach the Dharma for them to enable them to expediently manifest as taking on births;

If I see beings who have become attached to the five aggregates, I teach the Dharma for them to enable them to be able to dwell in the sphere of non-dependence;

If I see beings whose minds are inferior, I show them the path of supreme adornments;

If I see beings who have developed arrogant minds, I teach them the patience that acquiesces in the equality of dharmas; and

If I see beings whose minds have become inclined toward flattery and deceptiveness, I teach them about the straightforward mind of a bodhisattva.

Son of Good Family, I use countless types of Dharma giving such as these to attract beings. Then I use many different kinds of skillful means to teach and train them and enable them to part from the wretched destinies, enjoy the bliss of humans and devas, become liberated from the bonds of the three realms of existence, and abide in all-knowledge. I then acquire a vast ocean of joyous delight in the light of Dharma in which my mind feels elated, at peace, and pleased.

Furthermore, Son of Good Family, I always contemplate the congregations of all bodhisattvas:

Who cultivate the many different kinds of vows and practices;

Who manifest many different kinds of pure bodies;

Who have many different kinds of auras;

Who emanate many different kinds of light;

Who use many different kinds of skillful means;

Who enter the gateways to all-knowledge;

Who enter many different kinds of samādhis;

Who manifest many different kinds of spiritual transformations;

Who send forth oceans of many different kinds of sounds;

Who possess many different kinds of adorned bodies;

Who enter the many different kinds of gateways of the Tathāgata;

Who go to pay their respects in the oceans of the many different kinds of lands;

Who see oceans of many different buddhas;
Who acquire oceans of the many different kinds of eloquence;
Who illuminate the realms of the many different kinds of liberations;
Who acquire oceans of the many different kinds of wisdom light;
Who enter oceans of the many different kinds of samādhis;
Who demonstrate easeful mastery of the many different kinds of liberation gateways;
Who use the many different kinds of gateways to progress toward all-knowledge;
Who adorn empty space and the Dharma realm with many different kinds of adornments;
Who everywhere cover empty space with many different kinds of adornment clouds;
Who contemplate the many different kinds of congregations;
Who gather together in the many different kinds of worlds;
Who enter the many different kinds of buddha *kṣetras*;
Who visit the ocean of many different kinds of regions;
Who take on the many different kinds of directives issued by the Tathāgata;
Who go forth from the presence of the many different *tathāgatas*;
Who come together with the many different kinds of bodhisattvas;
Who rain down the many different kinds of clouds of adornments;
Who enter the many different kinds of skillful means of the Tathāgata;
Who contemplate the ocean of the Tathāgata's many different kinds of dharmas;
Who enter the ocean of many different kinds of wisdom; and
Who sit on thrones graced with many different kinds of adornments.

Son of Good Family, as I contemplate these congregations, realizing that the Buddha has countlessly and boundlessly many spiritual powers, I am filled with immense joyous delight.

Son of Good Family, as I contemplate Vairocana Tathāgata manifesting inconceivably many pure form bodies in each successive mind-moment, having seen this, I am filled with immense joyous delight.

Also, as I contemplate the Tathāgata emanating in each successive mind-moment light that completely fills the Dharma realm, having seen this, I am filled with immense joyous delight.

Moreover, as I see the Tathāgata manifesting in each successive mind-moment from every one of his pores an ocean of light rays as numerous as the atoms in countless buddha *kṣetras*, I see that every light ray has a retinue of light rays as numerous as the atoms in countless buddha *kṣetras* and every one of them in turn everywhere pervades the entire Dharma realm where they put an end to the sufferings of all beings. Having seen this, I am filled with immense joyous delight.

Again, Son of Good Family, as I contemplate the crown of the Tathāgata's head and his two shoulders sending forth in each successive mind-moment clouds of mountains of flaming-radiance jewels as numerous as the atoms in all buddha *kṣetras* that fill the ten directions of the Dharma realm, having seen this, I am filled with immense joyous delight.

Also, Son of Good Family, as I contemplate every pore of the Tathāgata sending forth in each successive mind-moment clouds of fragrant radiance as numerous as the atoms in all buddha *kṣetras* that fill all the buddha *kṣetras* of the ten directions, having seen this, I am filled with immense joyous delight.

Moreover, Son of Good Family, as I contemplate every one of the Tathāgata's [major] marks sending forth in each successive mind-moment clouds of *tathāgata* bodies adorned with the marks as numerous as the atoms in all buddha *kṣetras* that then go everywhere throughout all worlds of the ten directions, having seen this, I am filled with immense joyous delight.

Again, Son of Good Family, as I contemplate every one of the Tathāgata's pores sending forth in each successive mind-moment clouds of buddhas' transformations as numerous as the atoms in an ineffable number of buddha *kṣetras* in which these clouds reveal the events occurring from the time of the initial resolve on through to the cultivation of the *pāramitās,* the complete acquisition of the path of adornments, and the entry into the bodhisattva grounds, having seen this, I am filled with immense joyous delight.

Also, Son of Good Family, as I contemplate every pore of the Tathāgata manifesting in each successive mind-moment clouds of the bodies of heavenly kings as well as the miraculous transformations created by those heavenly kings that are as numerous as the atoms in an ineffable number of buddha *kṣetras,* and as I contemplate their complete pervasion of the ten directions of the Dharma realm, their immediate appearance directly before those who should achieve liberation through encountering the body of a heavenly king, and their subsequent teaching of the Dharma for their sakes—having seen this, I am filled with immense joyous delight.

And just as this is so with the clouds of the bodies of heavenly kings, so too is this so with clouds of transformation bodies appearing as dragon kings, *yakṣa* kings, *gandharva* kings, *asura* kings, *garuḍa* kings, *kiṃnara* kings, *mahoraga* kings, human kings, and brahma heaven kings, all of which are sent forth from every pore in this same way whereupon they manifest just such teaching of Dharma as this. Having seen this, in each successive mind-moment, I am filled with immense joyous delight and am filled with immense faith and bliss are are commensurate with the Dharma realm and all-knowledge.

So it was that, whatever was not gained in the past is now gained, whatever realizations were not achieved in the past are now realized, whatever had not been penetrated in the past is now penetrated, whatever had not been fulfilled in the past is now fulfilled, whatever had not been seen in the past is now seen, and whatever was never heard in the past is now heard.

And why is this so? This is due to being able to completely know the signs of the Dharma realm, due to realizing that all dharmas are of but one sign, due to being able to equally enter the paths of the three periods of time, and due to being able to teach all of the boundless dharmas.

Son of Good Family, I have entered the ocean of light of the bodhisattva's "liberation that produces the adornment of vast joy in every mind-moment." Further, Son of Good Family:

This liberation is boundless, for it enters all gateways into the Dharma realm;

This liberation is inexhaustible, for it is commensurate with the mind that resolves to attain all-knowledge;

This liberation has no boundaries, for it enters the boundless realm of the thoughts in all beings' minds;

This liberation is extremely profound, for it is the objective domain known by quiescent wisdom;

This liberation is vast, for it pervades the objective domain of all *tathāgatas;*

This liberation is indestructible, for it is what is cognized by the bodhisattva's wisdom eye;

This liberation is bottomless, for it reaches all the way to the very source of the Dharma realm;

This liberation is just the universal gateway for, in but a single phenomenon, one sees all spiritual transformations everywhere;

This liberation can never be grasped, for it is identical with and no different from the entire Dharma body;

This liberation is ultimately unproduced, for it is able to completely know all dharmas as like magical conjurations;

This liberation is like a reflected image, for it is produced by the light of the vow to attain all-knowledge;

This liberation is comparable to a supernatural transformation, for it transformationally produces all of the bodhisattva's supreme practices;

This liberation is like the great earth, for it is the place upon which all beings can rely;

This liberation is like a great flood, for it is able to moisten everyone with the waters of the great compassion;

This liberation is like an immense fire, for it is able to dry up the waters of beings' desires;

This liberation is like a great wind, for it enables all beings to swiftly progress toward all-knowledge;

This liberation is comparable to a great ocean, for its many different meritorious qualities adorn all beings;

This liberation is like Mount Sumeru, for it produces an ocean of the Dharma jewels of all-knowledge;

This liberation is like the ramparts of a great city, for it is adorned with all sublime dharmas;

This liberation is like empty space, for it completely includes the spiritual powers of all buddhas of the three periods of time;

This liberation is like a great cloud, for it everywhere rains down the Dharma rain for the sake of beings;

This liberation is like a brightly shining sun, for it is able to dispel the darkness of beings' ignorance;

This liberation is like a full moon, for it completely fills up the ocean of vast merit;

This liberation is like true suchness, for it is able to completely pervade all places;

This liberation is like one's own shadow, for it is transformationally produced from one's own good karmic works;

This liberation is like an echo, for it adapts to what is fitting for beings when speaking Dharma for them;

This liberation is like a reflected image, for its illumination appears in accordance with the minds of beings;

This liberation is like a great king of trees, for it blossoms with the flowers of the spiritual superknowledges;

This liberation is like vajra for, from its origin up to the present, it has remained indestructible;

> This liberation is like a wish-fulfilling jewel, for it produces supernatural powers;
>
> This liberation is like a sovereign immaculate-core *maṇi* jewel, for it reveals the spiritual powers of all *tathāgatas* of the three periods of time; and
>
> This liberation is like a banner-of-joyfulness *maṇi* jewel, for it is able to impartially bestow the sounds of all buddhas turning the wheel of the Dharma.

> Son of Good Family, you should meditate on these analogies I have just taught you and thus achieve awakened entry in accordance with them.

Sudhana the Youth then addressed the Night Spirit, Praśāntarutasāgaravatī, saying, "O Great Āryā, how does one go about cultivating and acquiring this liberation?"

The Night Spirit replied:

> Son of Good Family, it is through the practice of ten great Dharma treasuries that a bodhisattva acquires this liberation. What then are those ten? They are as follows:
>
> First, it is through cultivating the vast Dharma treasury of giving that, adapting to beings' mental dispositions, one is able to satisfy them all;
>
> Second, it is through cultivating the vast Dharma treasury of purity in the moral precepts that one everywhere enters the ocean of all buddhas' meritorious qualities;
>
> Third, it is through cultivating the vast Dharma treasury of patience that one is able to everywhere contemplate the nature of all dharmas;
>
> Fourth, it is through cultivating the vast Dharma treasury of vigor that one becomes irreversible in progressing toward all-knowledge;
>
> Fifth, it is through cultivating the vast Dharma treasury of *dhyāna* absorption that one is able to extinguish the fever of all beings' afflictions;
>
> Sixth, it is through cultivating the vast Dharma treasury of *prajñā* that one is everywhere able to know the ocean of all dharmas;
>
> Seventh, it is through cultivating the vast Dharma treasury of skillful means that one is everywhere able to ripen the ocean of all beings;
>
> Eighth, it is through cultivating the vast Dharma treasury of vows that, to the very end of all future kalpas, one cultivates the bodhisattva practices throughout all buddha *kṣetras* and everywhere in the ocean of all beings;

Ninth, it is through cultivating the vast Dharma treasury of the powers that, in each successive mind-moment, one appears in all buddha lands throughout the ocean of the Dharma realm, never resting as one everywhere attains the universal and right enlightenment; and

Tenth, it is through cultivating the vast Dharma treasury of pure knowledge that one acquires the Tathāgata's knowledge that pervasively and unimpededly knows all dharmas of the three periods of time.

Son of Good Family, if bodhisattvas establish themselves in the ten Dharma treasuries such as these, then they will be able to acquire liberations such as these and then purify them, increase them, accumulate them, strengthen them, secure them, and fulfill them.

Sudhana the Youth then asked, "O Āryā, how long has it now been since you first resolved to attain *anuttara-samyak-saṃbodhi*?"

The Night Spirit replied:

Son of Good Family, east of this Lotus Dais Adornment ocean of worlds, beyond ten oceans of worlds, there is an ocean of worlds known as Radiant Jewel of Complete Purity. In this ocean of worlds, there is a world system known as Light and Sound of All Tathāgatas' Vows in which there is a particular world known as Adorned with Pure Golden Light the substance of which is composed of all kinds of incense, vajra, and sovereign *maṇi* jewels. It is shaped like a tower, has boundaries consisting of clouds of the many kinds of marvelous jewels, and dwells on an ocean of all kinds of jeweled necklaces. It is sheltered by a cloud of exquisite palaces and is characterized by the blending of both pure and defiled aspects.

In this world, long ago in the ancient past, there was a kalpa known as Universal Light Banner in which there was a country known as Universally Full Treasury of Marvels. It had a site of enlightenment known as Marvelous Moonlight of the Treasury of All Jewels in which a buddha named Voice of the Irreversibly Turning Wheel of Dharma attained *anuttara-samyak-saṃbodhi.*

At that time, I was a bodhi tree spirit named Banner of Perfectly Fulfilled Merit Lamplight who guarded that site of enlightenment. I witnessed that buddha's realization of the universal and right enlightenment and his manifestation of the spiritual powers, whereupon I resolved to attain *anuttara-samyak-saṃbodhi.* I then immediately acquired a samādhi known as "universal illumination of the Tathāgata's ocean of meritorious qualities."

In this very site of enlightenment, the next *tathāgata* to appear in the world was named Tree of Dharma and Mountain of Awesome

Virtue. My life then came to an end, whereupon I returned to be born there as a *bodhimaṇḍa* night spirit named Especially Marvelous Light of Merit and Wisdom. I saw that *tathāgata* turning the wheel of right Dharma and manifesting the great spiritual superknowledges, whereupon I acquired a samādhi known as "universal illumination of all spheres of dispassion."

Next, there was a *tathāgata* who appeared in the world who was named King of the Voice of the Ocean of All Dharmas. At that time, I was a night spirit who, due to seeing that Buddha, serving him, and making offerings to him, then acquired a samādhi known as "the ground that grows all good dharmas."

Next, there was a *tathāgata* who appeared in the world who was named Jewel Light Lamp Banner King. At that time, I was a night spirit who, due to seeing that buddha, serving him, and making offerings to him, then acquired a samādhi known as "universal manifestation of radiant clouds of spiritual superknowledges."

Next, there was a *tathāgata* who appeared in the world who was named Light of a Sumeru of Meritorious Qualities. At that time, I was a night spirit who, due to seeing that buddha, serving him, and making offerings to him, then acquired a samādhi known as "universal illumination of the ocean of all buddhas."

Next, there was a *tathāgata* who appeared in the world who was named Dharma Cloud Sound King. At that time, I was a night spirit who, due to seeing that buddha, serving him, and making offerings to him, then acquired a samādhi known as "lamp of the ocean of all dharmas."

Next, there was a *tathāgata* who appeared in the world who was named Dazzling Illumination of the Wisdom Lamp King. At that time, I was a night spirit who, due to seeing that buddha, serving him, and making offerings to him, then acquired a samādhi known as "lamp of pure light that extinguishes the sufferings of all beings."

Next, there was a *tathāgata* who appeared in the world who was named "Dharma Bravery's Banner of Marvelous Virtue." At that time, I was a night spirit who, due to seeing that buddha, serving him, and making offerings to him, then acquired a samādhi known as "treasury of the light of all tathāgatas of the three periods of time."

Next, there was a *tathāgata* who appeared in the world who was named Lion Bravery's Dharma Wisdom Lamp. At that time, I was a night spirit who, due to seeing that buddha, serving him, and making offerings to him, then acquired a samādhi known as "the wheel of unimpeded wisdom of all worlds."

Next, there was a *tathāgata* who appeared in the world who was named King of the Mountain of Wisdom Power. At that time, I was a night spirit who, due to seeing that buddha, serving him, and making offerings to him, then acquired a samādhi known as "universal illumination of the faculties and practices of the beings of the three periods of time."

Son of Good Family, in that Pristinely Radiant Gold Adornments World, in the Universal Light Banner Kalpa, there were *tathāgatas* such as these who appeared in the world who were as numerous as the atoms in a buddha *kṣetra*.

During that time, I was sometimes a heavenly king, sometimes a dragon king, sometimes a *yakṣa* king, sometimes a *gandharva* king, sometimes an *asura* king, sometimes a *garuḍa* king, sometimes a *kiṃnara* king, sometimes a *mahoraga* king, sometimes a human king, and sometimes a brahma heaven king. I sometimes appeared in a deva body, sometimes appeared in a human body, sometimes appeared in a male body, sometimes appeared in a female body, sometimes appeared in the body of a young boy, and sometimes appeared in the body of a young maiden. In all those circumstances, I made all kinds of offerings to all those *tathāgatas* and also listened to the teaching of all the dharmas those buddhas taught.

When that lifetime came to an end, I was immediately reborn in this world where I then passed through kalpas as numerous as the atoms in a buddha *kṣetra* during which I cultivated the bodhisattva practices.

Then, after those lifetimes had ended, I was next born into this Flower Dais Adornment Ocean of Worlds within the Sahā World in which I met Krakucchanda Tathāgata, served him, made offerings to him, and then acquired a samādhi known as "the light from transcending all defilements."

I next met Kanakamuni Tathāgata, served him, made offerings to him, and then acquired a samādhi known as "appearing everywhere in the ocean of all *kṣetras*."

I next met Kāśyapa Tathāgata, served him, made offerings to him, and then acquired a samādhi known as "proclamation in the ocean of all beings' languages."

I next met Vairocana Tathāgata who attained the right and universal enlightenment in this very site of enlightenment and then, in each successive mind-moment, manifested the powers of the great spiritual superknowledges. Having witnessed this at that time, I then acquired "the liberation that produces the adornment of vast joy in every mind-moment."

Having acquired that liberation, I was then able to enter an ocean of Dharma realm arrangement arrays as numerous as the atoms in ten ineffable-ineffables of buddha *kṣetras*. I see all the atoms in all the buddha *kṣetras* in that ocean of all Dharma realm arrangement arrays. I see within every atom buddha lands as numerous as the atoms in ten ineffable-ineffables of buddha *kṣetras*. I see within every one of those buddha lands Vairocana Tathāgata seated in a site of enlightenment in which, in each successive mind-moment, he manifests all kinds of spiritual transformations. Every one of the spiritual transformations that he manifests pervade the entire ocean of the Dharma realm.

I also see my own body in the presence of all those *tathāgatas* and also listen to the sublime Dharma they all proclaim. I also see all those buddhas emanating an ocean of transformations from every one of their pores that then each manifest the powers of the superknowledges with which, in the ocean of all Dharma realms, in the ocean of all oceans of worlds, in all the world systems, and in all worlds, they adapt to the minds of beings as they then turn the wheel of the right Dharma. I have acquired the power of the "swiftness *dhāraṇī*" through which I absorb, retain, and reflect upon the meanings of all of those textual passages that they spoke.

Then, using the wisdom of complete clarity, I everywhere enter the treasury of all pure dharmas. Using masterful wisdom, I everywhere roam throughout the ocean of all extremely profound dharmas. Using the universally pervasive wisdom, I everywhere know all the vast meanings throughout all three periods of time. And, using the wisdom of uniform equality, I everywhere possess a penetrating comprehension of the unvarying Dharma of all buddhas.

So it is that I have acquired an awakened understanding of all gateways into the Dharma with which:

In every Dharma gateway, I awakened to and understood a cloud of all sutras;
In every cloud of sutras, I awakened to and understood an ocean of all dharmas;
In every ocean of dharmas, I awakened to and understood all categories of dharmas;
In every category of dharmas, I awakened to and understood a cloud of all dharmas;
In every cloud of dharmas, I awakened to and understood the stream of all dharmas;
In every stream of dharmas, I produced an ocean of all types of immense joy;

In every ocean of all types of immense joy, I produced all the grounds;

In every ground, I produced an ocean of all samādhis;

In every ocean of samādhis, I acquired an ocean of all visions of the buddhas;

In every ocean of visions of the buddhas, I acquired an ocean of the light of all-knowledge;

In every ocean of the light of knowledge, I everywhere illuminated the three periods of time and pervasively entered the ten directions;

I knew the ocean of past practices of countless *tathāgatas*;

I knew the ocean of past endeavors of countless *tathāgatas*;

I knew the ocean of instances of countless *tathāgatas'* being able to give what is difficult to relinquish;

I knew the ocean of the spheres of pure moral conduct of countless *tathāgatas*;

I knew the ocean of the pure patience of countless *tathāgatas*;

I knew the ocean of the vast vigor of countless *tathāgatas*;

I knew the ocean of extremely deep *dhyāna* concentrations of countless *tathāgatas*;

I knew the ocean of the *prajñāpāramitā* of countless *tathāgatas*;

I knew the ocean of the skillful means *pāramitā* of countless *tathāgatas*;

I knew the ocean of the *pāramitā* of vows of countless *tathāgatas*;

I knew the ocean of the *pāramitā* of powers of countless *tathāgatas*;

I knew the ocean of the *pāramitā* of knowledge of countless *tathāgatas*;

I knew how in the past countless *tathāgatas* passed beyond the bodhisattva grounds;

I knew how in the past countless *tathāgatas* dwelt on the bodhisattva grounds for an ocean of countless kalpas, manifesting the powers of the spiritual superknowledges;

I knew how in the past countless *tathāgatas* entered the bodhisattva grounds;

I knew how in the past countless *tathāgatas* cultivated the bodhisattva grounds;

I knew how in the past countless *tathāgatas* purified the bodhisattva grounds;

I knew how in the past countless *tathāgatas* contemplated the bodhisattva grounds;

I knew how in the past countless *tathāgatas*, even while still bodhisattvas, always saw the buddhas;

I knew how in the past countless *tathāgatas*, even while still bodhisattvas, saw the entire ocean of buddhas and dwelt together with them for an ocean of kalpas;

I knew how in the past countless *tathāgatas*, even while still bodhisattvas, took birth in countless bodies everywhere throughout the ocean of *kṣetras*;

I knew how in the past countless *tathāgatas*, even while still bodhisattvas, cultivated vast practices everywhere throughout the Dharma realm;

I knew how in the past countless *tathāgatas*, even while still bodhisattvas, manifested many different kinds of skillful means gateways in training and ripening all beings;

I knew how countless *tathāgatas* emanated vast radiance that everywhere illuminated the ocean of all *kṣetras* throughout the ten directions;

I knew how countless *tathāgatas* manifested great spiritual powers with which they appeared everywhere directly before all beings;

I knew the vast wisdom grounds of countless *tathāgatas*;

I knew the turning of the wheel of right Dharma by countless *tathāgatas*;

I knew the manifestation of an ocean of signs by countless *tathāgatas*;

I knew the manifestation of an ocean of bodies by countless *tathāgatas*; and

I knew an ocean of vast powers of countless *tathāgatas*.

In each successive mind-moment, I was able to know of and see all those *tathāgatas* from the time they produced their initial resolve until the time when their Dharma finally disappeared.

Son of Good Family, you asked me, “How long has it now been since you first produced the resolve?”

Son of Good Family, as described above, in the long distant past, back beyond kalpas as numerous as the atoms in two buddha *kṣetras*, I was a bodhi tree spirit in that Adorned with Pure Golden Light world. When I heard that *tathāgata* known as Voice of the Irreversibly Turning Wheel of Dharma teach the Dharma, I resolved to attain *anuttara-samyak-saṃbodhi*.

Then, in kalpas as numerous as the atoms in two buddha *kṣetras*, I cultivated the bodhisattva practices, after which I was reborn in this Sahā World. In this Worthy Kalpa, I have drawn near to and made offerings to all the buddhas from Krakucchanda Buddha up to Śākyamuni Buddha. In the same way, I shall also do so with all future buddhas of this kalpa.

> And just as, in this Worthy Kalpa, I shall make offerings to all future buddhas of this world, so too shall I draw near to and make offerings to all those who become buddhas in all future worlds and kalpas.
>
> Son of Good Family, within that Adorned with Pure Golden Light world, there are now still buddhas who are appearing continuously and uninterruptedly. You should single-mindedly cultivate this bodhisattva's gateway of immense courage.

At that time, wishing to once again proclaim the meaning of this liberation, the Night Spirit, Praśāntarutasāgaravatī, spoke these verses for Sudhana the Youth:

Sudhana, listen to me as I describe
this gateway of pure liberation.
Having heard this, be filled with joyous delight,
diligently cultivate it, and make it achieve its ultimate ends.

In the past, beyond an ocean of kalpas,
I developed a mind of great faithful aspiration
which was as pure as empty space
with which I always contemplated all-knowledge.

I produced a mind of faith-filled aspiration
in all buddhas of the three periods of time
and in their congregations
and then vowed to always draw near to them all.

In the past, I once saw a buddha
who was receiving the offerings of beings
and thus was able to hear his teaching of the pure Dharma,
whereupon my mind was filled with immense joyous delight.

I always revered my parents,
respected them, and presented them with offerings.
Acting in this way without rest or indolence,
I then entered this gateway of liberation.

Those people afflicted by aging, sickness, poverty,
or incompletely developed faculties—
for all of them I felt pity and came to their rescue,
thereby enabling them to gain peace and security.

For those who were victims of fearsome perils
of floods, fires, kings, thieves, or troubles out at sea,
I cultivated those practices with which
I was then able to rescue those beings.

For those constantly burned by the afflictions,
for those bound up and overcome by karmic obstacles,

and for those who have fallen into the dangerous destinies—
I have come to the rescue of those beings.

The countless intensely cruel sufferings
of the wretched rebirth destinies
and of birth, aging, sickness, death, and such—
I shall extinguish them all.

I vow that, to the very end of all future kalpas,
for the sake of the many kinds of beings, I will everywhere
extinguish the sufferings of *saṃsāra*
and enable them to gain the Buddha's ultimate bliss.

Son of Good Family, I know only this "liberation that produces the adornment of vast joy in every mind-moment." As for the bodhisattva-mahāsattvas who have deeply entered the ocean of all Dharma realms, who entirely know the enumerations of all kalpas, and who everywhere see the creation and destruction of all the *kṣetras*, how could I know of or be able to speak about their meritorious qualities and practices?

Son of Good Family, within this very congregation of the Tathāgata at this site of enlightenment, there is a night spirit known as Sarva nagararaksāsambhavatejahśrī or "Increaser of Awesome Powers for the Protection of all Cities." You should go there, pay your respects, and ask her, "How should the bodhisattva train in the bodhisattva practices and how should he cultivate the bodhisattva path?"

Sudhana the Youth then single-mindedly contemplated the Night Spirit, Praśāntarutasāgaravatī, and then spoke these verses:

It was due to the instructions of the good spiritual guide
that I came to pay my respects to the Goddess
and then saw that spirit sitting on the jeweled throne
with a body of boundless dimensions.

No one who is attached to forms or their signs,
who conceives of dharmas as existent,
or who is of inferior wisdom or merely shallow awareness—
none of these could ever know the realm of the Venerable One.

The world's devas and humans
might contemplate it for countless kalpas,
but they would still be unable to fathom it,
for your form and signs are boundless.

You have left the five aggregates far behind
and do not abide in the sense bases, either.
You have forever severed the worldling's doubts
and manifest the powers of miraculous transformation.

You do not seize on any inward or outward dharmas
and are unshakable and unimpeded.
With your purified eye of wisdom, you see
the powers of the Buddha's spiritual superknowledges.

Your body is a treasury of right Dharma
and your mind is possessed of unimpeded wisdom.
Having acquired the illumination of wisdom's light,
you then also illuminate the many kinds of beings.

Your mind has accumulated boundless karmic works
with which you adorn all worlds.
You have completely understood that the world is merely mind
and manifest in bodies that are the same as beings.

Knowing that the world is entirely like a dream,
that all buddhas are like reflections,
and that dharmas are all like echoes,
you enable the multitude to become free of attachments.

For the beings of all three periods of time,
you manifest your bodies in every mind-moment,
and yet your mind has no place in which it abides
even as you proclaim the Dharma throughout the ten directions.

The boundless ocean of all *kṣetras,*
the ocean of buddhas, and the ocean of beings
all reside within a single mote of dust.
This is the power of the Venerable One's liberation.

Having spoken these verses, Sudhana the Youth then bowed down in reverence at her feet and circumambulated her countless times as he gazed up at her in admiration. He then respectfully withdrew and departed.

36 – Sarvanagararaksāsambhavatejahśrī

At that time, Sudhana the Youth then complied with the teachings provided by the Night Spirit, Praśāntarutasāgaravatī, meditated on and contemplated every passage of the Dharma gateways she had described, and thenceforth never forgot any of them. He continuously and uninterruptedly bore in mind and contemplatively examined all of their countless profound thoughts, the nature of their countless dharmas, their skillful means, their spiritual superknowledges, and their wisdom. His mind became so expansive that he penetrated them with realization and became established in them.

Intent on paying his respects to her, he then went to the night spirit known as Sarvanagararakṣāsaṁbhavatejaḥśrī or "Protector of All

Cities." He saw that night spirit sitting on a lion throne adorned with all kinds of jewels and radiant sovereign *maṇi* jewels. She was surrounded there by countless night spirits in the midst of whom:

> She manifested bodies with the forms and features of all types of beings;
> She manifested bodies everywhere in the direct presence of all beings;
> She manifested bodies undefiled by any aspects of the world;
> She manifested bodies as numerous as those of all beings;
> She manifested bodies that transcended all aspects of the world;
> She manifested bodies that ripened all beings;
> She manifested bodies that traveled swiftly throughout the ten directions;
> She manifested bodies that everywhere attracted beings from throughout the ten directions;
> She manifested bodies with ultimately the same essential nature as the Tathāgata; and
> She manifested bodies that ultimately trained all beings.

Having seen this, Sudhana was filled with joyous exultation, whereupon he bowed down in reverence at her feet and circumambulated her countless times. He then stood before her with palms pressed together and addressed her, saying:

> O Āryā, I am one who has already resolved to attain *anuttara-samyak-saṃbodhi*. Still, I do not yet understand, when the bodhisattva is cultivating the bodhisattva practices, how he benefits beings, how he uses the unexcelled means of attraction to attract beings, how he complies with all teachings of the Buddha, and how he approaches the position of the Dharma King. I hope you will bring forth your kind concern and speak about these matters for my sake.

That night spirit then told Sudhana:

> Son of Good Family, as you now inquire into the bodhisattva's gateways of cultivation:
>
> > You do so to rescue all beings;
> > You do so to purify all buddha *kṣetras;*
> > You do so to make offerings to all *tathāgatas;*
> > You do so wishing to remain throughout all kalpas, rescuing beings;
> > You do so wishing to preserve and protect the lineage of all buddhas;
> > You do so wishing to everywhere enter the ten directions, cultivating all the practices;

You do so wishing to everywhere enter the ocean of all Dharma gateways;
You do so wishing to use the impartial mind everywhere and in all things;
You do so wishing to receive all buddhas' turnings of the Dharma wheel; and
You do so wishing to everywhere rain down the rain of Dharma in accordance with the dispositions of all beings' minds.

Son of Good Family, I have acquired the "the extremely profound and miraculous sublime sound" bodhisattva liberation by which:

I serve as a great master of the Dharma who is unimpeded in being well able to explain the Dharma treasury of all buddhas;
I perfect the great vows and the power of great kindness and compassion and thus enable all beings to dwell in the resolve to attain bodhi;
I am able to engage in all kinds of endeavors that benefit beings while incessantly accumulating roots of goodness;
I serve as a training and guiding teacher for all beings and thus enable all beings to abide in the path to omniscience;
I serve the entire world as a sun of pure Dharma that everywhere illuminates the world and stimulates the growth of roots of goodness;
With an impartial mind toward the entire world, I everywhere enable beings to increase their practice of good dharmas;
With a mind that remains pure in all spheres of experience, I extinguish all unwholesome karma;
Vowing to benefit all beings, my bodies constantly appear everywhere in all lands;
By revealing all the causes and conditions of their previous lifetimes, I enable all beings to establish themselves in good conduct; and
I constantly serve all good spiritual guides to enable beings to establish themselves in the Buddha's teachings.

Son of the Buddha, I bestow dharmas such as these on beings and thus enable them:

To develop the white dharmas of pristine purity;
To pursue the realization of all-knowledge;
To develop strengths of resolve as solid as the vajras in the treasury of the Nārāyaṇas;
To become well able to contemplate the powers of the Buddha and the powers of Māra;

To always succeed in drawing near to good spiritual guides;
To smash the mountain of all obstacles of karma and the afflictions;
To accumulate the provisions essential to realization of the path to all-knowledge; and
To maintain the resolve that never abandons [the intention to reach] the ground of all-knowledge.

Son of Good Family, as I use the light of pure Dharma such as this to benefit all beings, thereby accumulating roots of goodness and establishing the provisions for the path, I engage in ten kinds of contemplation of the Dharma realm. What are those ten? They are:

I realize the measurelessness of the Dharma realm in order to acquire the light of vast wisdom;
I realize the boundlessness of the Dharma realm in order to see what is known and seen by all buddhas;
I realize the limitlessness of the Dharma realm in order to everywhere enter all buddha lands to revere and make offerings to all *tathāgatas*;
I realize the Dharma realm's absence of any boundaries in order to manifest the cultivation of the bodhisattva practices throughout the ocean of the entire Dharma realm;
I realize that the Dharma realm is uninterrupted in order to enter the Tathāgata's uninterrupted wisdom;
I realize that the Dharma realm has one nature because no being fails to understand the singular voice of the Tathāgata;
I realize that the Dharma realm's nature is pure in order to completely understand the Tathāgata's vow to liberate all beings;
I realize that the Dharma realm extends everywhere to all beings because Samantabhadra's marvelous practices are universally pervasive;
I realize that the Dharma realm has a singular adornment because of the excellent adornments of Samantabhadra's marvelous practices; and
I realize that the Dharma realm is indestructible because of the indestructibility of the roots of goodness of all-knowledge that fill the Dharma realm.

Son of Good Family, as I engage in these ten kinds of contemplation of the Dharma realm, thereby accumulating roots of goodness and establishing the provisions for the path, I come to completely realize all buddhas' vast awesome virtue and deeply enter the inconceivable realm of the Tathāgata.

Also, Son of Good Family, as I engaged with right mindfulness in reflections such as these, I acquired ten of the Tathāgata's immensely awesome *dhāraṇī maṇḍalas*. What are those ten? They are:

The *dhāraṇī maṇḍala* of the comprehensive entry into all dharmas;
The *dhāraṇī maṇḍala* of the comprehensive retention of all dharmas;
The *dhāraṇī maṇḍala* of the comprehensive teaching of all dharmas;
The *dhāraṇī maṇḍala* of the comprehensive mindfulness of all buddhas of the ten directions;
The *dhāraṇī maṇḍala* of the comprehensive recitation of the names of all buddhas;
The *dhāraṇī maṇḍala* of the comprehensive entry into the ocean of the vows of all buddhas throughout the three periods of time;
The *dhāraṇī maṇḍala* of the comprehensive entry into the ocean of all vehicles;
The *dhāraṇī maṇḍala* of the comprehensive entry into the ocean of all beings' karmic actions;
The *dhāraṇī maṇḍala* of the swift transformation of all karma; and
The *dhāraṇī maṇḍala* of the swift production of all-knowledge.

Son of Good Family, these ten *dhāraṇī maṇḍalas* have a retinue of a myriad *dhāraṇī maṇḍalas*. With their assistance, I constantly expound on the sublime Dharma for the benefit of beings.

Son of Good Family:

I sometimes teach beings the dharma of wisdom acquired by listening;
I sometimes teach beings the dharma of wisdom acquired by contemplative reflection;
I sometimes teach beings the dharma of wisdom acquired by meditative cultivation;[145]
I sometimes teach beings the dharma of a single existence;
I sometimes teach beings the dharma of all existences;
I sometimes teach beings the dharma of the ocean of a single *tathāgata*'s names;
I sometimes teach beings the dharma of the oceans of all *tathāgatas'* names;
I sometimes teach beings the dharma of a single ocean of worlds;
I sometimes teach beings the dharma of the oceans of all worlds;
I sometimes teach beings the dharma of the ocean of a single buddha's predictions;
I sometimes teach beings the dharma of the oceans of all buddhas' predictions;

I sometimes teach beings the dharma of the ocean of a single *tathāgata*'s congregations;
I sometimes teach beings the dharma of the oceans of all *tathāgatas*' congregations;
I sometimes teach beings the dharma of the Dharma wheel of a single *tathāgata*;
I sometimes teach beings the dharma of the Dharma wheel of all *tathāgatas*;
I sometimes teach beings the dharma of a single *tathāgata*'s sutras;
I sometimes teach beings the dharma of all *tathāgatas'* sutras;
I sometimes teach beings the dharma of the gathering of a single *tathāgata*'s assembly;
I sometimes teach beings the dharma of the gathering of all *tathāgatas*' assemblies;
I sometimes teach beings the dharma of the ocean of a single omniscient mind;
I sometimes teach beings the dharma of the oceans of all omniscient minds;
I sometimes teach beings the dharma of emancipation through a single vehicle; and
I sometimes teach beings the dharma of emancipation through all vehicles.

Son of Good Family, I teach beings with an ineffable number of Dharma gateways such as these.

Son of Good Family, I have entered the ocean of the Tathāgata's gateways to the undifferentiated Dharma realm by which I teach the unexcelled Dharma to everywhere attract beings and dwell in the practices of Samantabhadra to the very end of all future kalpas.

Son of Good Family, I have perfected this "extremely profound and miraculous sublime sound" liberation with which, in each successive mind-moment, I bring about the growth of all gateways of liberation which in every mind-moment completely fill the entire Dharma realm.

Sudhana the Youth then addressed the Night Spirit, saying, "O Celestial Spirit, this is extraordinary indeed! This liberation gateway is so rare. How long has it been since the Āryā realized it?"

The Night Spirit then replied:

Son of Good Family, it was long ago, in the ancient past, back beyond a number of kalpas equal to the atoms in a world transformation[146] that there was a kalpa named Pristine Radiance in which there was a world known as Cloud of the Dharma Realm's Meritorious Qualities. Its substance was composed of an ocean of sovereign *maṇi* jewels that reveal the karmic actions of all beings. It was shaped like a lotus flower and dwelt within a net of fragrant *maṇī* jewel Sumeru Mountains as numerous as the atoms in four continents. It was adorned with lotus flowers that emanated the sounds of the original vows of all *tathāgatas* and it had a retinue of lotus flowers as numerous as the atoms in Mount Sumeru. It was also inlaid with fragrant *maṇi* jewels as numerous as the atoms in Mount Sumeru. It had sets of four-continent lands as numerous as the atoms in Mount Sumeru and every one of those four-continent lands had a number of cities equal to a hundred thousand *koṭīs* of *nayutas* of ineffable-ineffables.

Son of Good Family, that world had a four-continent land known as Marvelous Banner in which there was a royal capital known as Universal Jewels' Floral Light. Not far from there was a site of enlightenment known as Everywhere Manifesting the Dharma King's Palace in which *tathāgatas* appeared that were as numerous as the atoms in Mount Sumeru.

The very first of those buddhas was known as Radiant King of the Dharma Ocean's Thunderous Sound. When that buddha appeared in the world, there was a wheel-turning king named Pure Solar Radiance Countenance who received and learned a scripture from that buddha that was called Whirlpool in the Ocean of All Dharmas Sutra. After that Buddha had entered nirvāṇa, that king left the householder's life and devoted himself to protecting and preserving right Dharma.

When the Dharma was on the verge of disappearing, there were a thousand heterodox sects adhering to a thousand ways of explaining the Dharma. Toward the end of the kalpa, the obstacles arising from karma and afflictions became so heavy that evil bhikshus were extensively engaged in quarrelsome disputation. They delighted in attachment to sense objects, did not seek to develop the meritorious qualities, and delighted in discussions about kings, in discussions about insurgents, in discussions about women, in discussions about the state, in discussions about the ocean, and in all kinds of other worldly discussions.

That king who had become a bhikshu then spoke to them, saying, "This is strange indeed and painful indeed! For an ocean of countless great kalpas, the Buddha strived to create this Dharma torch. How then can it be that you are all now joining in extinguishing it?" Having said this, he then rose into the sky to the height of seven *tāla* trees and sent forth from his body a flaming-light cloud shining with countless colors after which he emanated an immense web of light rays in all different colors. These enabled countless beings to rid themselves of the heat of the afflictions and enabled countless beings to resolve to attain bodhi. For this reason, the teachings of that *tathāgata* then flourished in all their fullness for an additional sixty-five thousand years.

At that time, there was a bhikshuni named Dharma Wheel Transformation Radiance. She was the daughter of the king and was attended by a retinue of a hundred thousand bhikshunis. Having heard those words spoken by her father, the king, and having also witnessed his spiritual powers, she then made the ever-irreversible resolve to attain bodhi and acquired a samādhi known as "the lamp of all buddhas' teachings." She also acquired "the extremely profound and miraculous sublime sound liberation." Having acquired it, she also attained a state of pliancy of body and mind and then directly witnessed all the spiritual powers of that *tathāgata,* Radiant King of the Dharma Ocean's Thunderous Sound.

Son of Good Family, what do you think? As for that wheel-turning sage king who came along after that *tathāgata* and continued to turn the wheel of right Dharma, thereby enabling its flourishing resurgence during the Dharma ending age after that buddha's *parinirvāṇa,* could it have been anyone else? It was none other than our present era's Samantabhadra Bodhisattva.

As for that Dharma Wheel Transformation Radiance Bhikshuni, she was none other than myself. At that time, I preserved and protected the Buddha's Dharma and enabled ten myriads of bhikshunis to achieve irreversibility in progressing toward *anuttara-samyaksaṃbodhi*. I also enabled them to acquire "the samādhi of the direct seeing of all buddhas," also enabled them to acquire "the *dhāraṇī* of the vajra light of all buddhas' turning of the Dharma wheel," and also enabled them to acquire the *prajñāpāramitā* that everywhere enters the ocean of all gateways into the Dharma.

Next there appeared a buddha known as Stainless Dharma Radiance.
Next there appeared a buddha known as Dharma Wheel's Radiant Crest.
Next there appeared a buddha known as Dharma Sun's Cloud of Qualities.
Next there appeared a buddha known as King of the Dharma Ocean's Wondrous Voices.
Next there appeared a buddha known as Dharma Sun's Lamp of Wisdom.
Next there appeared a buddha known as Cloud of Dharma Flower Banners.

Next there appeared a buddha known as Banner King of the Mountain of Flaming Dharma.

Next there appeared a buddha known as Moon of Extremely Profound Dharma Qualities.

Next there appeared a buddha known as Treasury of Dharma Wisdom's Universal Light.

Next there appeared a buddha known as Explainer of the Treasury of Universal Wisdom.

Next there appeared a buddha known as Treasury of Qualities Mountain King.

Next there appeared a buddha known as Paragon of the Universal Gateway's Sumeru.

Next there appeared a buddha known as Banner of Vigor in All Dharmas.

Next there appeared a buddha known as Cloud of the Qualities of the Dharma Jewel's Flower.

Next there appeared a buddha known as Crest of Quiescent Light.

Next there appeared a buddha known as Dharma Light of the Moon of Kindness and Compassion.

Next there appeared a buddha known as Meritorious Qualities' Ocean of Flaming Light.

Next there appeared a buddha known as Universal Light of the Sun of Wisdom.

Next there appeared a buddha known as Universal Worthy's Perfectly Full Wisdom.

Next there appeared a buddha known as King of the Light of Spiritual Superknowledges and Wisdom.

Next there appeared a buddha known as Lamp of the Light of the Flower of Merit.

Next there appeared a buddha known as Banner King of the Lion of Wisdom.

Next there appeared a buddha known as King of the Sunlight's Universal Illumination.

Next there appeared a buddha known as Signs of Sumeru's Jewel Adornment.

Next there appeared a buddha known as Sunlight's Universal Illumination.

Next there appeared a buddha known as Moon of the Dharma King's Qualities.

Next there appeared a buddha known as Cloud of the Marvelous Sounds of the Blooming Lotus.

Next there appeared a buddha known as Sunlight's Shining Signs.

Next there appeared a buddha known as Universal Radiance and Sublime Voice of Dharma.

Next there appeared a buddha known as Lion Vajra's Nārāyaṇa Fearlessness.

Next there appeared a buddha known as Banner of Universal Wisdom's Courage.

Next there appeared a buddha known as Body of the Universally Opening Dharma Lotus.

Next there appeared a buddha known as Ocean of Wondrous Flowers of Meritorious Qualities.

Next there appeared a buddha known as Moon of the Site of Enlightenment's Qualities.

Next there appeared a buddha known as Moon of the Dharma Torch's Blazing Flames.

Next there appeared a buddha known as Crest of Universal Radiance.

Next there appeared a buddha known as Dharma Banner Lamp.

Next there appeared a buddha known as Banner Cloud of the Vajra Ocean.

Next there appeared a buddha known as Cloud of the Qualities of the Famous Mountain.

Next there appeared a buddha known as Marvelous Sandalwood Moon.

Next there appeared a buddha known as Universally Marvelous Flower of Radiance.

Next there appeared a buddha known as King of the Light That Illuminates All Beings.

Next there appeared a buddha known as Treasury of the Lotuses of Meritorious Qualities.

Next there appeared a buddha known as King of Fragrant Flaming Light.

Next there appeared a buddha known as Cause of the Padma's Blossoming.

Next there appeared a buddha known as Universal Light of the Mountain of Many Signs.

Next there appeared a buddha known as Banner of Universal Fame.

Next there appeared a buddha known as Light of Sumeru's Universal Gateway.

Next there appeared a buddha known as Light of the Dharma City of Meritorious Qualities.

Next there appeared a buddha known as Light of Big Tree Mountain.

Next there appeared a buddha known as Radiant Banner of Universal Virtue.

Next there appeared a buddha known as Auspicious Sign of Meritorious Qualities.

Next there appeared a buddha known as Banner of Courageous Dharma Power.

Next there appeared a buddha known as Light and Sound of the Wheel of Dharma.

Next there appeared a buddha known as Wisdom Light of the Mountain of Meritorious Qualities.

Next there appeared a buddha known as Moon of the Unsurpassably Wondrous Dharma.

Next there appeared a buddha known as Banner of the Pure Light of the Dharma Lotus.

Next there appeared a buddha known as Treasury of Jeweled Lotus Flower Light.

Next there appeared a buddha known as Lamp of the Mountain of Flaming Radiance Clouds.

Next there appeared a buddha known as Flower of Universal Enlightenment.

Next there appeared a buddha known as Treasury of a Sumeru of Various Qualities' Flaming Radiance.

Next there appeared a buddha known as King of the Mountain of Perfected Radiance.

Next there appeared a buddha known as Merit Cloud Adornment.

Next there appeared a buddha known as Cloud Banner of the Mountain of Dharma Mountain.

Next there appeared a buddha known as Light of the Mountain of Meritorious Qualities.

Next there appeared a buddha known as Dharma Sun Cloud Lamp King.

Next there appeared a buddha known as Famous King of the Dharma Cloud.

Next there appeared a buddha known as Dharma Wheel Cloud.

Next there appeared a buddha known as Banner of the Bodhi Awakening Wisdom Light.

Next there appeared a buddha known as Universally Illuminating Dharma Wheel Moon.

Next there appeared a buddha known as Awesomely Virtuous Worthy of the Mountain of Jewels.

Next there appeared a buddha known as Vast Radiance of Worthy Virtue.

Next there appeared a buddha known as Universal Wisdom Cloud.

Next there appeared a buddha known as Mountain of Qualities of the Power of Dharma.

Next there appeared a buddha known as King of the Qualities' Fragrance and Flaming Radiance.

Next there appeared a buddha known as Sublime Sound of the Golden Maṇi Jewel Mountain.

Next there appeared a buddha known as Uṣṇīṣa Emanating Clouds of the Light of All Dharmas.

Next there appeared a buddha known as Flourishing Radiance of the Wheel of Dharma.

Next there appeared a buddha known as Mountain of Peerless Qualities.

Next there appeared a buddha known as Cloud of Light from the Torch of Vigor.

Next there appeared a buddha known as Crown of Vast Radiance from the Seal of Samādhi.

Next there appeared a buddha known as Jewel Light Qualities King.

Next there appeared a buddha known as Sound of the Dharma Torch's Jeweled Canopy.

Next there appeared a buddha known as Fearless Dharma Radiance Everywhere Illuminating the Realm of Space.

Next there appeared a buddha known as Banner of the Lunar Signs' Adornment.

Next there appeared a buddha known as Cloud of the Mountain of Flaming Radiance.

Next there appeared a buddha known as Illumination of the Sky of Unimpeded Dharma.

Next there appeared a buddha known as Body Revealing the Light of Wisdom.

Next there appeared a buddha known as Light and Sound of the World Leader's Qualities.

Next there appeared a buddha known as Light and Sound of the Samādhi of All Dharmas.

Next there appeared a buddha known as Treasury of the Sound of Dharma's Meritorious Qualities.

Next there appeared a buddha known as The Dharma Ocean's Cloud of Blazing Light.

Next there appeared a buddha known as Great Radiance Everywhere Illuminating the Signs of the Three Periods of Time.

Next there appeared a buddha known as Universally Illuminating Dharma Wheel Mountain.
Next there appeared a buddha known as Light of the Lion of the Dharma Realm.
Next there appeared a buddha known as Sumeru Flower Light.
Next there appeared a buddha known as Flaming Radiance of the Lion of the Ocean of All Samādhis.
And next there appeared a buddha known as Lamp of the Light of Universal Wisdom.

Son of Good Family, *tathāgatas* such as these as numerous as the atoms in Mount Sumeru appeared in this way. The very last of those buddhas was named Wisdom Lamp of the City of the Dharma Realm. He too appeared in the world during that Pristine Radiance kalpa.

I revered, drew near to, and made offerings to them all, listened to, absorbed, and retained the sublime Dharma that they proclaimed, and also, in the presence of all those *tathāgatas,* left the home life, studied the path, and guarded and preserved their Dharma teachings.

Having entered this bodhisattva's "extremely profound and miraculous sublime sound liberation," I used many different skillful means to teach and ripen countless beings. From this point on forward to the present, as all buddhas in kalpas as numerous as the atoms in a buddha *kṣetra* have appeared in the world, I have made offerings to them all and cultivated their Dharma.

Son of Good Family, from this point on, throughout the nighttime of *saṃsāra,* in the midst of beings submerged in their confused slumber of ignorance, when I alone have awakened, I have enabled those beings to guard the city of the mind, abandon the city of the three realms of existence, and dwell in the city of the unexcelled Dharma of all-knowledge.

Son of Good Family, I know only this "extremely profound and miraculous sublime sound liberation" by which I enable those in the world to abandon lewd and frivolous speech, to refrain from duplicitous speech, to always engage in truthful speech, and to constantly abide in pure speech.

As for the bodhisattva-mahāsattvas, how could I know of or be able to speak about the meritorious qualities and practices of they:

Who are able to realize the essential nature of all speech;
Who in every mind-moment exercise mastery in awakening all beings;

Who enter the ocean of all beings' languages and completely distinguish the import of all their phrasings;

Who clearly perceive the ocean of all gateways into the Dharma;

Who have already achieved sovereign mastery in their use of the *dhāraṇī* that everywhere subsumes all dharmas;

Who adapt to the doubts in the minds of beings as they teach the Dharma for them;

Who bring about the ultimate training of all beings;

Who are able to everywhere attract and sustain all beings;

Who skillfully cultivate all of the bodhisattva's unsurpassed karmic deeds;

Who deeply enter the bodhisattva's subtle wisdom;

Who are able to skillfully contemplate the canon of all bodhisattvas; and

Who are able to speak with sovereign mastery on all bodhisattva dharmas?

And why [are they able to do all this]? This is because they have already perfected the *dhāraṇī* of the *maṇḍala* of all dharmas.

Son of Good Family, in this Buddha's congregation, there is a night spirit by the name of Sarvavṛkṣapraphullanasukhasaṃvāsā, or "Bringing Forth the Blossoms of All Trees." You should go there, pay your respects, and ask, "How should the bodhisattva train in his quest to attain all-knowledge and how should he go about establishing all beings in all-knowledge?"

At that time, wishing to once again proclaim the meaning of this liberation, the Night Spirit, Sarvanagararaksāsambhavatejahśrī, spoke these verses for Sudhana the Youth:

This liberation of the bodhisattvas is extremely difficult to perceive,
for it has the character of space, true suchness, and uniform equality.
With it they see everywhere within the boundless Dharma realm
all the *tathāgatas* of the three periods of time.

They produce countless supreme meritorious qualities
and realize and penetrate the inconceivable true nature of dharmas.
They grow in all forms of sovereign wisdom
and open up the path of liberation of the three periods of time.

Back beyond kalpas as many as the atoms in a *kṣetra* transformation,[147]
there was at that time a kalpa named Pristine Radiance
and a world named Cloud of Dharma's Flaming Radiance
that had a city named Jewel Flower Light.

In it, all the buddhas who appeared in the world
were as numerous as the atoms contained in Mount Sumeru.

Among them was a Buddha named Dharma Ocean Sound
who was the very first of them to appear in that kalpa.

This continued until the last buddha appeared there
who was named Dharma Realm's Flaming Radiance Lamp King.
To all these *tathāgatas* who appeared in this way,
I presented offerings and listened to the Dharma they taught.

I saw Dharma Ocean Thunder Sound Buddha
whose body everywhere shone with the color of real gold.
Adorned with all the marks, he resembled a mountain of jewels.
It was then that I made the resolve and vowed to become a *tathāgata*.

When I had but briefly seen the body of that *tathāgata*,
I immediately summoned the vast resolve to attain bodhi,
vowed to diligently seek to realize all-knowledge
and the nature that is like the Dharma realm's empty space.

Because of this, I everywhere saw all buddhas of the three times
as well as all their bodhisattva congregations.
I also saw the oceans of lands and their beings
and took them all as the focus for developing the great compassion.

In accordance with whatever befits the inclinations of beings,
I manifest countless bodies of many different types
that everywhere pervade all lands of the ten directions,
shake the earth, emanate light, and awaken sentient beings.

When I saw the second buddha, I then drew near to him
and also saw the buddhas in the oceans of *kṣetras* of the ten directions.
And so I continued in this way until that very last buddha appeared.
In this way, they came to equal all the atoms in Mount Sumeru.

For kalpas as numerous as the atoms in a *kṣetra* transformation,
I drew near to all those *tathāgatas*, those world-illuminating lamps,
and, as I gazed up at them in admiration, I served them
and thus brought about the purification of this liberation.

At that time, because he was able to enter this bodhisattva's "extremely profound and miraculous sublime sound" liberation, Sudhana the Youth then entered an ocean of boundless samādhis, entered an ocean of vast complete-retention *dhāraṇīs*, acquired the bodhisattva's great spiritual superknowledges, acquired the bodhisattva's immense capacities for eloquence, and then, with a mind of great joyous delight, he contemplated the Night Spirit, Sarvanagararaksāsam bhavatejahśrī, and spoke these verses of praise:

You have already sailed on the vast ocean of sublime wisdom,
have already gone beyond the boundless ocean of existence,

have a long-lived body free of disasters that is a treasury of wisdom,
and, with the radiance of awesome virtue, dwell in this assembly.

Fully comprehending dharmas' nature as like empty space,
you everywhere unimpededly enter the three periods of time.
In each successive mind-moment, you focus on all objective spheres
while, in every thought, you forever sever all discriminations.

Fully comprehending that beings have no inherent nature at all,
you nevertheless arouse the great compassion for beings.
You deeply enter the Tathāgata's gateways of liberation
and extensively liberate countless beings submerged in confusion.

Contemplating and reflecting upon all dharmas,
you fully know and realize entry into the nature of all dharmas.
It is in this way that you cultivate the wisdom of the Buddha
and everywhere teach beings, thereby enabling their liberation.

O Goddess, you are the teacher who guides and trains beings,
and who reveals to them the path to the Tathāgata's wisdom.
Everywhere, for all of the sentient beings of the Dharma realm,
you explain the practices for leaving behind the world's many terrors.

You already abide in the path of all vows of the Tathāgata
and you have already taken on the vast teachings leading to bodhi.
You have already cultivated the pervasively effective powers
and have seen the sovereign mastery of the ten directions' buddhas.

O Goddess, your mind has become as pure as space
and it has everywhere transcended all of the afflictions.
It fully knows the countless *kṣetras* of the three periods of time
as well as all buddhas, all bodhisattvas, and all beings.

O Goddess, in but a single mind-moment, you fully know
the ocean of all days and nights, all days, months, years, and kalpas
while also knowing with regard to all types of beings
each of their many different names and features.

The stations of rebirth of the beings of the ten directions,
whether with form, formless, with perception or without perception,
you fully comprehend in accordance with their worldly ways,
lead them all forth, and then enable them to enter the path to bodhi.

Having already been born into the house of the Tathāgata's vows,
having already entered the ocean of all buddhas' meritorious qualities,
and having acquired a purified Dharma body and unimpeded mind,
adapting to beings' inclinations, you then appear in many forms.

At that time, having spoken these verses, Sudhana the Youth then bowed down in reverence at the feet of the Night Spirit and circumambulated her countless times as he gazed up at her in attentive admiration. He then respectfully withdrew and departed.

37 – Sarvavṛkṣapraphullanasukhasaṃvāsā

At that time, Sudhana the Youth entered the bodhisattva's "extremely profound and miraculous sublime sound" liberation gateway and cultivated and progressed into it. He then went to pay his respects to the night spirit, Sarvavṛkṣapraphullanasukhasaṁvāsā, or "Bringing Forth All Trees' Blossoms." He then saw her within a tower of many jewels and fragrant trees, seated on a lion throne made of marvelous jewels where she was surrounded by a hundred myriads of night spirits.

Sudhana the Youth then bowed down in reverence at her feet, stood before her with palms pressed together, and addressed her, saying:

> O Āryā, I have already resolved to attain *anuttara-samyak-saṃbodhi*. Even so, I do not yet know how the bodhisattva should train in the bodhisattva practices or how he is to attain all-knowledge. Please bestow your kindness on me and expound on these matters for my sake.

The Night Spirit then said:

> Son of Good Family, when, in this Sahā World, the light of the sun grows dim at sunset, the lotus flowers close their blossoms, and crowds of people stop wandering about and sightseeing, if I see anyone still out and about in such places as the mountains, rivers, cities, or wilderness and any of those various beings have decided they wish to return to their dwelling places, I secretly protect them and enable them to find the right path to reach their homes and then happily pass the night.
>
> Son of Good Family, if there are any beings who, in their prime, are fond of lustful indulgences, who have become arrogant and neglectful, or who have given themselves over to unrestrained pursuit of the five desires, I then reveal to them the signs of aging, sickness, and death, thereby arousing fear in them and motivating them to relinquish all such wrong behavior. For their benefit, I then also praise the many different kinds of roots of goodness to encourage them to cultivate them:
>
> For those who are miserly, I praise the practice of giving;
> For those who break the moral precepts, I praise and promote purity in the moral precepts;
> For those who are full of hatred, I teach them to abide in the great kindness;

For those who harbor the desire to torment or hurt others, I induce them to practice patience;

For those who are indolent, I induce them to summon vigor;

For those who have become scattered, I induce them to cultivate the *dhyāna* absorptions;

For those who abide in perverse uses of their intelligence, I induce them to train in *prajñā;*

For those who delight in the Small Vehicle, I induce them to abide in the Great Vehicle;

For those who are blissfully attached to the rebirth destinies of the three realms of existence, I induce them to abide in the bodhisattva's *pāramitā* of vows;

For those whose merit and wisdom are scant and inferior, who are influenced by the fetters and karma, and who encounter many obstacles, I induce them to abide in the bodhisattva's *pāramitā* of the powers; and

For beings whose minds are submerged in darkness and bereft of wisdom, I induce them to abide in the bodhisattva's *pāramitā* of knowledge.

Son of Good Family, I have already perfected the bodhisattva's liberation gateway of "the generation of the light of vast joy."

Sudhana then asked, "O great Āryā, what is this liberation gateway's sphere of experience like?"

The Night Spirit then replied:

Son of Good Family, when one enters this liberation, one is able to understand the Tathāgata's use of skillful means and wisdom in everywhere attracting beings. What is meant by "everywhere attracting them"?

Son of Good Family, as for the happiness enjoyed by all beings:

It is due to the power of the Tathāgata's awesome virtue;

It is due to according with the Tathāgata's teachings;

It is due to carrying out the Tathāgata's instructions;

It is due to training in the Tathāgata's practices;

It is due to acquiring the power of the Tathāgata's protection;

It is due to cultivating the path that has received the seal of the Tathāgata;

It is due to planting the same goodness as that practiced by the Tathāgata;

It is due to relying on the Dharma taught by the Tathāgata;

It is due to being illuminated by the light of the Tathāgata's wisdom sun; and

It is due to being attracted by the power of the pure deeds of the lineage of the Tathāgatas.

How does one know this is so? Son of Good Family, having entered this liberation of "the generation of the light of vast joy," I recall and clearly see the entire ocean of bodhisattva practices cultivated throughout the past by Vairocana, the Tathāgata, the Arhat, the One of Right and Universal Enlightenment.

Son of Good Family, when, in the distant past, the Bhagavat was a bodhisattva, he observed with regard to all beings:

That they are attached to "I" and "mine";
That they dwell in the dark house of ignorance;
That they have entered the dense forest of the various views;
That they are tied up by desire;
That they are destroyed by anger;
That they are kept in confusion by delusion;
That they are entangled in jealousy;
That they are oppressed by the poverty and suffering of *saṃsāra*; and
That they are unable to encounter the buddhas or the bodhisattvas.

Having observed this, he aroused the mind of great compassion to benefit beings. In particular:

He resolved to acquire all the marvelous jewels and means of sustenance useful in attracting beings;
He resolved to ensure that all beings would be well equipped with the means of sustenance and never experience scarcity;
He resolved to abandon attachments for all things;
He resolved to remain free of the defilement of desires for objects of the senses;
He resolved to remain free of miserliness regarding any of his possessions;
He resolved to have no hopes for karmic rewards;
He resolved to not cherish honor or benefit;
He resolved to remain free of any delusion regarding any causes or conditions;
He resolved to contemplate the true nature of dharmas;
He resolved to rescue all beings;
He resolved to deeply enter the whirlpool of all dharmas;
He resolved to abide in impartiality and great kindness toward all beings;
He resolved to implement skillful means and great compassion for all beings;

He resolved to serve as a great canopy of Dharma that everywhere shelters all beings;

He resolved to use the vajra pestle of great wisdom to smash all beings' mountains of affliction-based obstacles;

He resolved to enable all beings to experience increasing joy and bliss;

He resolved that all beings shall experience ultimate happiness;

He resolved to rain down all kinds of wealth and jewels in accordance with whatever beings desire;

He resolved to use impartial skillful means to ripen all beings;

He resolved to enable all beings to fully acquire the wealth of the *āryas;*[148] and

He resolved to enable all beings to ultimately acquire the fruits of the wisdom of the ten powers.

Having made types of resolve such as these, he then acquired the powers of the bodhisattva and manifested great spiritual transformations that reached throughout the Dharma realm and the realm of empty space. Directly before all beings, he everywhere rained down all of the life-sustaining provisions and, in accordance with whatever they desired, he fulfilled all their wishes and made them all feel happy. With no regrets or inclinations to be sparing in his efforts, he continuously and ceaselessly used these skillful means to everywhere attract beings and then teach them, ripen them, and enable them all to escape from the sufferings and difficulties of *saṃsāra*. In so doing he never sought the gratitude of anyone. He purified the jewels of all beings' minds, enabled them to develop roots of goodness identical to those of all buddhas, and increased the great ocean of merit associated with all-knowledge. It was in these ways that, as a bodhisattva:

In every mind-moment, he ripened all beings;

In every mind-moment, he purified all buddha *kṣetras;*

In every mind-moment, he everywhere entered the entire Dharma realm;

In every mind-moment, he everywhere pervaded the realm of empty space;

In every mind-moment, he everywhere entered all three periods of time;

In every mind-moment, he perfected the knowledge of how to train all beings;

In every mind-moment, he constantly turned all the wheels of the Dharma;

In every mind-moment, he constantly used the path to all-knowledge to benefit beings;

In every mind-moment, in the presence of the many different kinds of beings in all worlds, he everywhere manifested all buddhas' realization of the universal and right enlightenment and continued to do so to the very end of all future kalpas; and

In every mind-moment, everywhere in all worlds and throughout all kalpas, he cultivated the bodhisattva practices without ever having a second thought.

In particular, in all the vast oceans of worlds, he everywhere entered all world systems, worlds containing many different kinds of boundaries, worlds with many different kinds of adornments, worlds with many different kinds of natures, worlds with many different kinds of shapes and appearances, and worlds having many different arrangements. Some were defiled worlds with pure aspects, some were pure worlds with defiled aspects, some were pervasively defiled worlds, some were pervasively pure worlds, some were small and some were large, some were coarse and some were fine, some were erect and some were tilted, and some were inverted and some were upward facing.

So it was that, in all these worlds, in every mind-moment, he cultivated the bodhisattva practices, entered the bodhisattva stages, manifested the bodhisattva powers, and also manifested the bodies of all buddhas of the three periods of time. Then, adapting to the minds of beings, he everywhere enabled them to know and see them.

Son of Good Family, so it was that, in the past, when Vairocana Tathāgata was cultivating the bodhisattva practices in these ways, he observed with regard to beings that:

They do not cultivate meritorious qualities;

They are bereft of wisdom;

They are attached to "I" and "mine";

Their vision is blocked by the cataracts of ignorance;

They do not pursue right thought;

They enter all the wrong views;

They do not recognize the existence of cause and effect;

They follow along with the karma of the afflictions;

They fall into the dangerous, difficult, and deep abyss of *saṃsāra*; and

They fully experience all kinds of measureless suffering.

He then aroused the mind of great compassion, completely cultivated all the *pāramitā* practices, and, for the sake of beings:

He widely praised solid roots of goodness and enabled them to securely abide in them;
He enabled them to safely escape the suffering of poverty-stricken lives in *saṃsāra* and diligently cultivate the provisions for enlightenment consisting of merit and wisdom;
He taught them about the many different methods of understanding cause and effect;
He taught them about the noncontradictory nature of karmic actions and their retributions;
He taught them about the stations in which one realizes and enters the Dharma;
He taught them about all beings' dispositions;
He taught them about all the lands in which one may be reborn;
He enabled them to prevent the severance of the lineage of all buddhas;
He enabled them to preserve and protect the teachings of all buddhas; and
He enabled them to abandon every kind of evil deed.

Moreover, for their sakes, he praised the provisions for the path to all-knowledge. So it was that:

He enabled beings to feel happy in mind;
He induced them to practice the giving of Dharma and thereby attract everyone;
He induced them to initiate the practices leading to all-knowledge;
He induced them to cultivate and train in the great bodhisattvas' path of the *pāramitās*;
He induced them to enlarge the ocean of roots of goodness leading to the realization of all-knowledge;
He induced them to fulfill all the qualities constituting the wealth of the *āryas*;
He enabled them to enter the gateway of the Buddha's transformative powers;[149]
He enabled them to assimilate countless skillful means;
He enabled them to witness the Tathāgata's awesome virtue; and
He enabled them to become established in the bodhisattva's wisdom.

Sudhana the Youth then asked, "O Āryā, how long has it been now since you first resolved to attain *anuttara-samyak-saṃbodhi*?"

The Night Spirit replied:

Son of Good Family, this matter is difficult to believe, difficult to know, difficult to understand, difficult to penetrate, and difficult to describe. It is something that no one in the world or any practitioner of the two vehicles could ever know with the exception of:

- Those who are protected by the spiritual powers of the buddhas;
- Those who have been attracted by good spiritual guides;
- Those who have accumulated excellent meritorious qualities;
- Those who have purified their mental inclinations;
- Those whose minds are free of inferior motivations;
- Those whose minds are free of defilements;
- Those whose minds are free of flattery and deviousness;
- Those who have developed minds that everywhere shine with the brilliant light of wisdom;
- Those who have resolved to everywhere benefit all beings;
- Those whose minds are invulnerable to destruction by any of the afflictions or by any of the many *māras;*
- Those who have resolved to definitely succeed in realizing all-knowledge;
- Those whose minds do not delight in any of the pleasures of *saṃsāra;*
- Those who are able to seek the sublime bliss of all buddhas;
- Those who are able to extinguish the suffering and anguish of all beings;
- Those who are able to cultivate the ocean of all buddhas' meritorious qualities;
- Those who are able to contemplate the true nature of all dharmas;
- Those who are able to possess all forms of pure resolute faith;
- Those who are able to traverse the flood of *saṃsāra;*
- Those who are able to enter the ocean of all buddhas' wisdom;
- Those who are able to definitely reach the city of the unexcelled Dharma;
- Those who are able to courageously enter the realm of the Tathāgata;
- Those who are able to swiftly progress toward the ground of all buddhas;
- Those who are able to immediately perfect the power of all-knowledge; or
- Those who have already been able to acquire the ultimate realization of the ten powers.

It is people such as these who are able to grasp, able to enter, and able to completely understand this. And why is this so? This is a sphere of the Tathāgata's wisdom that not even all bodhisattvas could know, how much the less could other beings do so.

> Even so, now, with the aid of the Buddha's awesome powers, wishing to enable well-trained and teachable beings to swiftly purify their minds and wishing to enable beings who cultivate roots of goodness to gain sovereign mastery of their minds, in response to your question, I shall expound on this matter for you.

Then, wishing to once again clarify her meaning, the Night Spirit, Sarvavṛkṣapraphullanasukhasaṃvāsā, contemplated the realm of all buddhas of the three periods of time and spoke these verses:

Son of the Buddha, as for what you have asked about,
namely the extremely profound realm of the Buddha, even doing so
for inconceivably many kalpas as numerous as a *kṣetra*'s atoms,
one could still never completely describe it.

It is not the case that beings
who are covered over by the afflictions
of greed, hatred, delusion, and arrogance
could ever thus know the sublime Dharma of the Buddha.

It is not the case that those who dwell in envy and miserliness,
whose minds harbor flattery, deception, and the turbidities,
or who are covered over by afflictions and karma
could ever thus know the realm of the Buddha.

It is not the case that those attached to the aggregates, sense realms,
and sense bases, those imputing a truly existent person in them,
or those with inverted views and inverted perceptions
could ever thus know that to which the Buddha has awakened.

The realm of the Buddha is quiescent,
pure in its nature, and beyond discriminations.
It is not the case that those attached to any stations of existence
could ever thus know the nature of this Dharma.

This is the realm of the wisdom eye as possessed by
those who have been born into the clan of the Tathāgatas,
who receive the protection of the Buddha,
and who preserve the treasury of the Buddha's Dharma.

Those who have drawn near to good spiritual guides,
those who cherish and delight in the pure dharmas,
those who diligently seek to acquire the powers of all buddhas,
those who, hearing this Dharma, are filled with joyous delight,

those who in their purity of mind and freedom from discriminations
are like the immense realm of empty space,
and those who, as lamps of wisdom, dispel all darkness—
This is the sphere of those such as these.

Those whose minds are motivated by great kindness and compassion
that everywhere extend to and shelter all worlds,
impartially including everyone equally—
This is the sphere of those such as these.

Those who abide in joyous delight and are free of attachment,
those who are able to give away everything,
and those who bestow gifts on beings impartially—
This is the sphere of those such as these.

Those with pure mind who have abandoned all evil,
those who are ultimately free of anything they might regret,
and those who compliantly practice the teachings of all buddhas—
This is the sphere of those such as these.

Those who completely know the inherent nature of dharmas
as well as all the types of karmic actions
and those whose minds are unshakable and unconfused—
This is the sphere of those such as these.

Those who are heroically brave in their diligent vigor,
those who are securely established in irreversible resolve,
and those who diligently cultivate the means to gain all-knowledge—
This is the sphere of those such as these.

Those whose minds quiescently abide in samādhi,
those living in ultimate clarity and coolness free of feverish torment,
and those who have cultivated causes for the ocean of omniscience—
This is the liberation gained by those attaining realized awakening.

Those who well know the true character of everything,
those deeply entering the gateways into the boundless Dharma realm,
and those liberating all types of beings without exception—
This is the liberation gained by these lamps of wisdom.

Those who fully comprehend the true nature of beings
and those who are not attached to anything in the ocean of existence,
seeing them all like reflections appearing in the waters of the mind—
This is the liberation of those on the right path.

Those born from the lineage of the skillful means and vows
of all buddhas of the three periods of time
who diligently cultivate throughout all kalpas and *kṣetras*—
This is the liberation of those who are universally worthy.[150]

Those who everywhere enter all gateways of the Dharma realm,
those who see the entire ocean of the *kṣetras* of the ten directions
and also see the arising and destruction of all the kalpas within it
even as their minds remain ultimately free of discriminations,

and those seeing all *tathāgatas* at the enlightenment tree
in all the motes of dust throughout the Dharma realm
where they realize bodhi and teach the many kinds of beings—
This is the liberation of those with the unimpeded eyes.

Throughout the ocean of countless kalpas,
you have drawn near to and made offerings to good spiritual guides
and, to benefit the many kinds of beings, have sought right Dharma
and, having heard it, remember it without ever forgetting anything.

The vast realm of Vairocana
is measureless, boundless, and inconceivable.
Aided by the Buddha's power, I speak about this for you
to enable your deep resolve to become ever more purified.

Son of Good Family, long ago in the ancient past, back beyond a number of kalpas as numerous as the atoms in an ocean of worlds, there was an ocean of worlds known as Universally Radiant Mountain of Gold and Maṇi Jewels. In that ocean of worlds, there was a buddha who appeared there named King of Serene and Awesome Virtue Whose Mountain of Wisdom Everywhere Illuminates the Dharma Realm.

Son of Good Family, when, in the past, that buddha was cultivating the bodhisattva path, he purified that ocean of worlds. Within that ocean of worlds, there were different world systems as numerous as a world's atoms. In every one of those world systems, there were worlds as numerous as a world's atoms. In every one of those worlds, there was a *tathāgata* who appeared in the world. Every one of those *tathāgatas* proclaimed sutras as numerous as the atoms in an ocean of worlds, and every one of those sutras contained within it transmissions of predictions of bodhisattvas' future buddhahood as numerous as the atoms in a buddha *kṣetra* and also contained manifestations of many different kinds of spiritual powers, explanations of many different kinds of Dharma gateways, and the liberation of countless beings.

Son of Good Family, within that ocean of worlds known as Universally Radiant Mountain of Gold and Maṇi Jewels, there was a world system known as Banner of Universal Adornment. Among the worlds in that world system, there was a world named Universally Illuminating Radiance of the Colors of All Jewels, the substance of which consisted of sovereign *maṇi* jewels displaying images of all the transformation buddhas. It had the shape of a celestial city. Its lower regions were made of sovereign *maṇi* jewels that displayed the images of all *tathāgatas*' sites of enlightenment. It dwelt on an ocean of all kinds of jeweled flowers and was characterized by an admixture of both pure and defiled aspects.

Within that world, there were sets of four-continent lands as numerous as the atoms in Mount Sumeru, among which there was a four-continent land in the very middle named Banner of the Mountains of All Jewels. Each one of those four-continent lands was a hundred thousand *yojanas* in length and breadth and each one of these had ten thousand great cities. In the middle of that Jambudvīpa continent, there was a royal capital named Lamp of Clouds Adorned by Solid and Marvelous Jewels that was surrounded by ten thousand great cities. The people on that Jambudvīpa continent had a life span of ten thousand years. Among them was a king known as Perfect Canopy of all Dharma Sounds who had five hundred state ministers, sixty thousand female attendants, and seven hundred royal princes. Those princes were all handsome, courageous, and possessed of great awesome strength.

At that time, the awesome virtue of that king extended throughout the continent of Jambudvīpa so completely that he had no adversaries. At that time, that world was reaching the point where the kalpa was coming to an end, the five turbidities had arisen, and all of its people had developed the following characteristics:

Their lifetimes were short and passed by quickly;
They were deficient in the wealth necessary for subsistence;
Their physical appearances were ugly;
They experienced much suffering and little happiness;
They did not cultivate the ten courses of good karmic action;
They exclusively engaged in bad karmic actions;
They engaged in mutual anger and disputation;
They disparaged and vilified each other;
They caused others' families to separate;
They were envious of others' glory and good fortune;
They gave free rein to their emotions and developed [wrong] views; and
They indulged in desires contrary to the Dharma.

For these reasons, the winds and rains did not accord with their seasons, the crop seedlings failed to grow, the gardens, groves, shrubs, and trees all dried up and withered, the people ran short of basic necessities, and there was much epidemic illness. They ran off to the four directions and had no one they could rely on. Then they all came and surrounded the royal capital's great city. Gathering together on all four sides in a crowd consisting of countless hundreds of thousands of myriads of *koṭīs* of people, they began to shout and yell, or raise up their hands, or press their palms together in supplication, or bow their heads down to earth, or beat their chests with their fists, or fall to their knees and howl forth long wails, or jump up and down and shout. Their hair was shaggy and disheveled, their robes were dirty and loathsome, their skin had become wrinkled and cracked, and their countenances had lost their radiance.

They said to the king:

> O Great King, Great King. We have all now become poor, destitute, solitary, exposed to the elements, hungry, thirsty, cold, freezing, sick, weak, wasted, and oppressed by the many kinds of sufferings. Our lives will not last much longer. We have no one to rely on, no one to rescue us from our plight, and no place where we can express our grievances. We have all now come to take refuge in our great king. We look to our great king for humanity, kindness, and wisdom.

As they looked upon the king, they thought of him as a source of happiness, thought of him as the source of what they cherished, thought of him as the means for their survival, thought of him as one who would take them in, thought of him as a treasury of precious jewels, thought of him as a bridge across the waters, thought of him as a road to their destination, thought of him as a boat or a raft, thought of him as an isle of jewels, thought of him as a source of the benefits of wealth, and thought of him as if he were a means to ascend to the celestial palaces.

Then, when that great king heard what they had told him, he acquired hundreds of myriads of *asaṃkhyeyas* of gateways to the great compassion and, single-mindedly reflecting on them, he made ten proclamations of great compassion. What were those ten proclamations? They were as follows:

> Alas! These beings have fallen down into the immense and bottomless chasm of *samsāra*. How can I swiftly rescue them and enable them to dwell on the ground of all-knowledge?
>
> Alas! These beings are driven along by the afflictions. How can I rescue them and enable them to dwell securely in all types of good karmic actions?
>
> Alas! These beings are terrorized by birth, aging, sickness, and death. How can I serve as a refuge for them and enable them to forever attain peace and security of body and mind?
>
> Alas! These beings are forever oppressed by the world's many fears. How can I be a protector for them and enable them to dwell in the path to all-knowledge?

Alas! These beings do not have the eye of wisdom and their vision is forever obscured by the view of real personhood and by doubts. How can I produce skillful means that will enable them to do away with the cataracts of doubts and views?

Alas! These beings are forever confused by the darkness of their delusion. How can I serve them as a brightly shining torch that enables them to illuminate and see the city of all-knowledge?

Alas! These beings are forever sullied by miserliness, jealously, flattery, and deception. How can I awaken their understanding and enable them to realize and acquire the pure Dharma body?

Alas! These beings have for so long now been drifting about and sinking in the great ocean of *saṃsāra*. How can I ferry them all across and enable them to ascend the far shore of bodhi?

Alas! These beings' faculties are so stubbornly resistant and they are so difficult to train. How can I serve them as a trainer and guide and enable them to perfect the spiritual powers of the buddhas?

Alas! These beings are as if blind and unable to see the road. How can I serve them as a guide and enable them to enter the gates of all-knowledge?

Having spoken in this way, he then beat the drums and issued a proclamation, saying, "I shall now engage in universal giving to all beings so that they will all be enabled to obtain a sufficient amount of whatever they need." He then immediately had this edict distributed to all the cities, towns, and villages throughout the continent of Jambudvīpa and ordered all the storehouses to be opened up and the many kinds of material supplies to brought forth and set out at the crossroads. These included gold, silver, lapis lazuli, *maṇi* jewels, other kinds of precious jewels, clothing, drink and food, flowers, incense, jewel necklaces, palaces, buildings, homes, beds, couches, and cushions.

He erected brilliantly radiant *maṇi* jewel banners that, whenever their light touched anyone, it caused them to feel safe and secure. He also provided medicines for all illnesses, provided many kinds of jeweled vessels full of many kinds of assorted jewels, including vajra vessels full of many kinds of incense, and jeweled and fragrant vessels full of many kinds of clothing. He also provided hand-drawn carriages, carts, and other such vehicles as well as banners, pennants, streamers, and canopies.

So it was that he opened up all the storehouses and treasuries and provided all such life-sustaining material possessions. He also provided all kinds of hamlets, encampments, cities, mountains, marshes, forests, and wild lands while even being able to relinquish his wives, sons, retinue, the royal throne, and his own head, eyes, ears, nose, lips, tongue, teeth, feet, hands, feet, skin, flesh, heart, kidneys, liver, lungs, and all other parts of his inward and outward possessions.

That city, Lamp of Clouds Adorned by Solid and Marvelous Jewels, had an eastern gate known as Maṇi Jewel Mountain Radiance. Outside the gates, a distribution center was set up. Its grounds were vast, immaculate, level, free of holes or pits, thorn bushes, sand, or gravel. Everything there was made entirely of various jewels. There he distributed many kinds of jewel flowers, scented the air with marvelous incenses, and lit jeweled lanterns.

Clouds of all kinds of incense filled the air there. Countless jewel trees were arranged there in rows. Draped overhead, there were nets of countless floral adornments and nets of countless kinds of incense. There were countless hundreds of thousands of *koṭīs* of *nayutas* of musical instruments constantly emanating marvelous sounds. All of these things were adorned with wondrous jewels and all of them were karmic rewards produced by this bodhisattva's pure karma.

In the center of this assembly there was a lion throne that had been set up. The ground beneath it was made of the ten precious things and it was encircled by railings made of the ten precious things and by trees made of the ten kinds of precious things. It was supported by a sphere made of vajra and jewels that was held up by images of dragons and spirits made from all kinds of jewels. It was adorned with many different kinds of precious things. There were regularly spaced arrays of flags and banners, many kinds of nets that stretched across overhead, and countless types of precious incense always sending forth clouds of incense. There were many different kinds of jeweled robes arrayed all about as adornments and hundreds of thousands of types of music that constantly played, sending forth their exquisite sounds.

In addition, above, there was a jeweled canopy that had been set up which always emanated flaming radiance from countless jewels that shone with a pure blazing light like that reflected by *jambūnada* gold. It was also sheltered by a jeweled net draped with jewel necklaces and streamers made of *maṇi* jewels that hung down, evenly spaced all around its circumference. There were also bells made of many different kinds of jewels that constantly emanated marvelous voices encouraging beings to cultivate good karmic deeds.

Just then, that king was sitting on the lion throne presenting a handsome appearance complete with the marks of a great man. His crown was made of marvelous radiant jewels. His *nārāyaṇa* body was invincible. All of his limbs were perfectly developed and he was by nature possessed of the goodness of Samantabhadra. He had been born into a lineage of kings and had achieved complete sovereign mastery in both wealth and Dharma. He was possessed of unimpeded eloquence and wisdom that was bright and penetrating. In his implementation of policies to rule the country, no one opposed his edicts.

At that time, Jambudvīpa's countless hundreds of thousands of myriads of *koṭīs* of *nayutas* of beings from their many different countries, of many different clans and classes, of many different forms and appearances, wearing their many different kinds of clothing, speaking their many different languages, and possessed of their many different sorts of dispositions all came and attended this assembly. Gazing up at that king, they said, "This king is a man of great wisdom, a Mount Sumeru of merit, and a moon of meritorious qualities, one who abides in the bodhisattva vows and carries out vast acts of generosity."

The king then looked out at all of those who had come as supplicants and aroused a mind of compassion, a joyous mind, a reverential mind, a mind regarding them as good friends, a vast mind, a persistent mind, a vigorous mind, an irreversible mind, a charitable mind, an all-encompassing mind.

Son of Good Family, when that king saw those supplicants, his mind was filled with such joyous delight that a mere instant of it could not be matched by all the bliss enjoyed in a hundred thousand *koṭīs* of *nayutas* of kalpas by the Trāyastriṃśa Heaven King, the Yāma Heaven King, or the Tuṣita Heaven King.

It was also such that it could not be approached by all the bliss enjoyed in countless kalpas by the king of the Skillful Transformations Heaven, could not be approached by the bliss enjoyed in measureless kalpas by the king of the Vaśavartin Heaven, could not be approached by the bliss enjoyed in boundlessly many kalpas by the king of the Great Brahma Heaven, could not be approached by the bliss enjoyed in an inconceivable number of kalpas by the king of the Light and Sound Heaven, could not be approached by the celestial bliss enjoyed in endless kalpas by the king of the Universal Purity Heaven, and could not be approached by the quiescent bliss enjoyed in an ineffable number of kalpas by the king of the Pure Dwelling Heaven, for the quiescent bliss in which he dwelt was such that no other bliss could even approach it.

Son of Good Family, it is as if a humane, kindly, filial, and friendly person were to meet with some generational disaster in which he became separated from his parents, wife, children, brothers, and sisters, all of whom had become scattered, but then, when out on the road in a desolate wilderness, he suddenly came upon them there and was overcome with irrepressible emotions of delight and mutual concern. The joyous delight that arose in the mind of that great king on seeing those coming as supplicants was of this very sort.

Son of Good Family, because of his good spiritual guides, that king's resolute faith in the bodhi of the Buddha increased, his faculties developed, his mind of faith was purified, and his happiness became perfectly complete. Why? As for this bodhisattva:

He diligently cultivated the practices with which to seek all-knowledge;
He wished to benefit all beings;
He wished to acquire the measureless sublime bliss of bodhi;
He abandoned all unwholesome thoughts;
He always delighted in accumulating all roots of goodness;
He always wished to rescue all beings;
He always delighted in contemplating the path to all-knowledge;
He always delighted in cultivating the dharmas leading to all-knowledge;
He fulfilled the wishes of all beings;
He entered the immense ocean of all buddhas' meritorious qualities;
He destroyed the mountain of all obstacles caused by Māra, karma, and afflictions;
He accorded in his practice with the teachings of all *tathāgatas*;
He traveled the unimpeded path to all-knowledge;
He was already able to deeply enter the stream of all-knowledge;
He always had the flow of all dharmas manifesting directly before him;
He had made great vows that were endless;
He had become a great man dwelling in the Dharma of the great men;
He had accumulated the treasuries of goodness of all universal gateways;
He had abandoned all attachments;
He remained undefiled by any of the world's sense realms; and
He realized that the nature of all dharmas was like empty space.

With regard to all those supplicants who had come there:

He thought of them as he would his only son;
He thought of them as he would his own parents;
He thought of them as fields of merit;
He thought of them as rarely encountered opportunities;
He thought of them as benefactors;
He thought of them as solid supports [on the path to bodhi];[151]
He thought of them as teachers; and
He thought of them as if they were buddhas.

He made no distinction regarding their region of origin, did not discriminate on the basis of clan, and did not judge them on the basis of their physical appearance. Rather, whoever came, with a mind of great kindness, he was impartial and unrestrained in giving everything to everyone in accordance with their wishes to completely satisfy them all. Thus:

For those who had come seeking food and drink, he provided them with food and drink;
For those who had come seeking clothing, he provided them with clothing;
For those who had come seeking incense and flowers, he provided them with incense and flowers;
For those who had come seeking garlands or canopies, he provided them with garlands or canopies; and
So too, in this very same way, for those who had come seeking to acquire banners, pennants, necklaces, palaces, parks, gardens, elephants, horses, carts, carriages, beds, seats, blankets, cushions, gold, silver, *maṇi* jewels, other such precious things, the contents of all kinds of storehouses, or even retinues, cities, towns, or villages—in every case he practiced universal giving of all these things to all these beings.

At that time, within this assembly, there was an elder's daughter by the name of Ratnaprabhā or "Jewel Light" who was attended by sixty young maidens. She possessed especially marvelous beauty and was one whom people delighted in seeing. She had golden skin and indigo hair. Her body exuded a marvelous fragrance and she spoke with a voice like Brahmā.

She was adorned with supremely marvelous jeweled robes and was one who always retained a sense of shame, a dread of blame, and unconfused right mindfulness. With perfect deportment, she treated her teachers and elders with reverential respect and was always mindfully compliant in her practice of the most profound and marvelous practices. Whatever Dharma teaching she heard, she retained it in memory and never forgot it.

Her roots of goodness developed in previous lives flowed into and moistened her mind so that it was as pure and vast as empty space. She treated beings equally, was always able to see the buddhas, and sought the attainment of all-knowledge.

At that time, that maiden, Ratnaprabhā, was not far away from the king. She pressed her palms together, bowed down to him in reverence, and then thought, "I have acquired such a splendid benefit! I have acquired such a splendid benefit! I have now been able to see a great good spiritual guide." She then thought of that king as a great teacher, thought of him as a good spiritual guide, thought of him as embodying kindness and compassion, and thought of him as one who is able to attract and sustain others.

With upright and virtuous intentions, she became filled with great joy, whereupon she took off the necklace she was wearing, offered it up to that king, and then made this vow:

> This great king has now become a refuge for measurelessly and boundlessly many beings who have fallen under the sway of ignorance. In the future, may I too be just like this. May I acquire the Dharma this great king knows, the vehicle in which he travels, the path that he cultivates, the physical signs he has, the wealth he possesses, and the congregation he has attracted, all in such boundlessness, endlessness, invincibility, and indestructibility. In the future, may I always be able in this way to follow him and be reborn wherever he is reborn.

The great king then knew that this maiden had made such a resolve and told her, "Whatever the young lady wishes for, I shall give it all to you. All that I now possess, I shall relinquish to allow all beings to be satisfied."

Then, with a mind of pure faith, the maiden, Ratnaprabhā, became filled with joyous delight and spoke these verses in praise of the king:

In the past, this city,
before the great king appeared,
was a place no one could delight in,
for it was like a land of the hungry ghosts.

The beings engaged in mutual murder and harm,
thievery, sexual profligacy,
divisive speech, lying,
and meaningless, coarse, and abusive speech.

They lusted after the wealth and possessions of others,
harbored hatred and anger, cherished cruel thoughts,
held wrong views, and engaged in unwholesome actions,
whereupon, at life's end, they fell into the wretched destinies.

Because of beings such as these
who were so covered over and blinded by delusion
and who dwelt in the inverted views,
drought came and the heavens failed to send down their rains.

Because there were no seasonal rains,
the hundred kinds of grains all failed to sprout,
the shrubs and trees all withered,[152]
and the flow of the springs all dried up as well.

Before the great king appeared in this world,
the streams and ponds had all dried up,
the parks and gardens were filled with many skeletons,
and, as one looked upon it, it appeared like a desolate wilderness.

Since the great king has ascended to the throne,
he has extensively rescued all the many kinds of beings.
The dense rain clouds[153] have blanketed the eight directions
and have rained everywhere so that everything is fully drenched.

Since the great king has drawn near to the masses,
he has everywhere put an end to violence and cruelty,
and has abandoned corporal punishments and harsh imprisonments
so that the orphaned and the solitary are all comforted and made safe.

In the past, all these beings
inflicted cruelties and injury on each other,
drinking blood and feasting on flesh,
but now they have all aroused minds of kindness.

In the past, all these beings
were poor, destitute, and wanting even for clothing.
They had to cloak themselves with the grasses
and became so wasted with hunger as to resemble the hungry ghosts.

Since the great king came into this world,
the rice has spontaneously grown,
the trees have produced marvelous robes,
and men and women have all worn splendid adornments.

In days past, they struggled with each other over paltry benefits,
and, contravening the Dharma, robbed each other of possessions.
In the present era, however, they all enjoy flourishing abundance
and it has become as if we roamed through the gardens of Indra.

In the past, these people committed evil deeds
and lusted after and were defiled by craving what was not their own.
The wives and maiden daughters of others
were subjected to all kinds of forced violations.

Now, when they see the wives of others,
beautiful and marvelously adorned,
their minds are as free of defiling lust
as those of the Tuṣita Heaven devas.

In days past, these beings
engaged in false speech, saying what is not true,
speaking what was contrary to Dharma and unbeneficial,
and using flattery and deviousness to manipulate others' minds.

These days, however, the many kinds of beings
have all abandoned all forms of evil speech.
Since their minds have become pliant and gentle,
their speech has also become restrained and harmonious.

In days past, these beings practiced
many different kinds of deviant dharmas:
With joined palms, they even reverently bowed
to the likes of cows, sheep, dogs, and pigs.

Now, having heard the king's teachings on right Dharma,
they have awakened, understood, and rid themselves of wrong views.
They completely understand the painful and blissful results of karma
all arise from its causes and conditions.

The great king expounds with a sublime voice
that delights all who hear it
and which cannot be matched
even by the voices of Brahmā, Indra, or other such devas.

The great king's canopy of the many kinds of jewels
that hangs above, up in the sky,
is supported by poles of lapis lazuli
and is covered by a net of *maṇi* jewels.

Its bells of gold spontaneously emanate
the harmonious and elegant sounds of the Tathāgata
and thus spread forth the sublime Dharma
that extinguishes beings' afflictions.

In addition, they extensively expound
on the *kṣetras* of all buddhas of the ten directions
and on their *tathāgatas* and their retinues
as they have arisen in all kalpas.

They speak in accordance with their sequence
about the past *kṣetras* throughout the ten directions,
about the lands within them,
and about all of their *tathāgatas*.

[Those bells] also emanate sublime sounds
that everywhere pervade the realms of Jambudvīpa,
speaking extensively about humans, the devas, and others,
and on their many different kinds of karmic deeds.

After beings have listened to this,
they know for themselves about the storehouse of all karma,
whereupon they abandon evil, diligently cultivate,
and dedicate it to the realization of the bodhi of the Buddha.

The king's father was Pure Light
and the king's mother was Lotus Light.
He occupied the throne and ruled the realm
when the five turbidities first emerged.

At that time, there was a vast park,
and in that park there were five hundred ponds,
each of which was surrounded by a thousand trees,
and each of which was covered with flowers.

On the shores of those ponds
were built halls supported by a thousand pillars
with railings and other such adornments,
none of which were not fully embellished.

With the onset of the Dharma-ending age, evil dharmas arose,
and then, for many years, no rain fell.
Then the ponds and streams all dried up
and the shrubs and trees all withered.

Seven days before this king was born,
there first appeared auspicious portents.
All those who saw them then thought,
"A savior of the world is now bound to emerge!"

At that time, in the middle of the night,
the great earth moved and shook in six ways,
whereupon one jeweled flower pond
emanated radiance rivaling the rising sun.

Then all of those five hundred ponds
filled with waters possessed of the excellent qualities.
Those withered trees all produced branches
whose flowers and leaves all flourished with radiant lushness.

The waters of the ponds having become completely filled,
their waters flowed forth to all places
so that, throughout the ground of Jambudvīpa,
no place was not then soaked with their moisture.

The herbs, shrubs, and trees
the hundred kinds of cereals, seedlings, grains, and such,
as well as the branches laden with leaves, flowers, and fruit
all became fully flourishing.

From the ravines to the hillocks,
all the many different high and low places—
of all such aspects of the land such as these,
there were none that did not then become level.

The brambles and thorns, the sand, rubble, and such,
as well as all of the various kinds of filth—
in but a brief moment, they all transformed
into the many kinds of jewels and jade.

Having seen this, the beings there
were filled with joyous delight and exclaimed in praise.
All of them said they had acquired such a fine benefit,
it was as if a thirsty person had drunk from sweet waters.

Then that King, Pure Light,
together with a retinue of countless followers
all prepared the Dharma excursion carriages
and roamed about, sightseeing in the parks and gardens.

Among those five hundred ponds,
there was a pond known as "Felicitous Joy."
On that pond, there was a Dharma Hall
in which the king's father dwelt.

That former king then said to his wife:
"I recall that, seven nights ago,
the earth quaked and shook in the middle of the night,
whereupon a light appeared in this place."

Then, in the middle of that flower pond,
a thousand-petaled lotus flower emerged
that emanated a radiance like that of a thousand suns
whose light penetrated all the way up to the top of Mount Sumeru.

Its stem was made of vajra
and its seed pod was made of *jambūnada* gold.
The many kinds of jewels formed its flower petals
and marvelous incense formed its stamens.

The king was born atop that flower
with his body sitting straight up in the lotus posture,
adorned with the major marks and secondary signs.
He was revered there by the devas and spirits.

The former king was then filled with such great joy
that he then entered that pond and, gently lifting up the child,
carried him back and passed him to his wife, saying,
"This is your son. You should rejoice."

The jewel treasuries then gushed forth jewels,
jeweled trees produced exquisite robes,
and the devas played exquisite music
that then filled up all of space.

All those beings were then filled
with great joyous delight.
Pressing their palms together, they exclaimed about the marvel:
"This is excellent indeed, a rescuer and protector of the world!"

The king then emanated a light from his body
that everywhere illuminated everything.
Throughout the four continents, it was everywhere able
to dispel all darkness and extinguish all illness.

The *yakṣas*, the *piśācas*,
the poisonous insects, the fearsome beasts,
and any other beings intent on harming people
all then hid themselves away.

Those who had a bad reputation, who had lost their good fortune,
who had fallen victim to misfortune, or who were gripped by illness—
All such types of suffering disappeared
and everyone was then filled with joyous delight.

All of the various kinds of beings
then looked upon each other as they would their own parents
and, abandoning evil, then aroused the mind of loving-kindness
and whole-heartedly pursued the quest for all-knowledge.

The gates to the wretched destinies were closed
and the road to the human and deva realms was opened.
There was then the proclamation of the path to all-knowledge
and the liberation of all the many kinds of beings.

By our being able to see the great king,
we have all acquired good fortune.
Those without a refuge or a guide
have all been established in happiness.

At that time, after the maiden, Ratnaprabhā, had finished speaking these verses in praise of the king, Perfect Canopy of all Dharma Sounds, she circumambulated him countless times, pressed her palms together respectfully, and bowed down before him in reverence. Then, with her body held in a stooped posture as a gesture of reverence, she stood off to one side. That great king then spoke to the maiden, saying:

> It is good indeed, maiden, that you are able to believe in and recognize others' meritorious qualities. This is a rarity. Maiden, beings are unable to believe in and recognize others' meritorious qualities.
>
> Maiden, beings do not know to repay kindnesses extended to them. They are bereft of wisdom, their minds are turbid and confused, their nature is to fail to completely understand, they are fundamentally lacking in any power of resolve, and they also retreat from their cultivation. People such as these do not believe in or recognize the meritorious qualities, spiritual superknowledges, and wisdom of the bodhisattvas and the *tathāgatas*.
>
> Maiden, you, however, are now resolutely pursuing your quest to attain bodhi and are able to recognize such meritorious qualities of bodhisattvas. Now that you have taken birth in Jambudvīpa, you have aroused the courageous resolve to gather in all beings. Your efforts have not been expended in vain, for you too are now bound to perfect just such meritorious qualities.

Having praised the maiden, the king personally passed priceless jeweled robes to the maiden, Ratnaprabhā, and to all the attendants in her retinue, telling each of them, "You are to wear this robe."

All of those maidens then knelt with both knees touching the ground, received their robes with both hands. They then raised them up to touch the top of their heads, after which they donned the robes. Having put on the robes, they circumambulated the king in a rightward direction.

From each of those jeweled robes, there shone the light of all the stars and constellations. When the crowd saw this they all exclaimed, "All these maidens are so beautiful! It is as if they were adorned with the stars and constellations of the clear night sky."

Son of Good Family, as for the king at that time, Perfect Canopy of all Dharma Sounds, could it have been anyone else? Indeed, it was our present Vairocana Tathāgata, the Arhat, the One of Right and Universal Enlightenment. As for that former king, Pure Light, he was none other than this era's King Śuddhodana. As for his wife, Lotus Light, she was this era's Lady Māyā. And, as for that young maiden, Ratnaprabhā, that was myself.

> All those beings who were gathered in at that time by that king's use of the four means of attraction, those are just all the bodhisattvas who are now in attendance here in this very congregation, all of whom have achieved irreversibility in their progress toward *anuttara-samyak-saṃbodhi* and all of whom dwell on one of the grounds, from the first ground up to the tenth bodhisattva ground. They are equipped with many different kinds of great vows, have accumulated many different kinds of provisions for enlightenment, have cultivated many different kinds of marvelous practices, have completely developed many different kinds of adorning practices, have acquired many different kinds of spiritual superknowledges, and have come to abide in many different kinds of liberations so that, in this assembly, they reside in many different kinds of palaces of the sublime Dharma.

At that time, wishing to once again proclaim the meaning of this liberation, the Night Spirit Sarvavṛkṣapraphullanasukhasajvāsā spoke these verses for Sudhana the Youth:

I possess the eye of vast vision
with which I see throughout the ten directions,
within the ocean of all *kṣetras,*
those in the five rebirth destinies of cyclic existence.

I also see all those buddhas,
sitting beneath their respective bodhi trees,
pervading the ten directions with their spiritual superknowledges,
proclaiming the Dharma to liberate beings.

I possess the purified ear
with which I everywhere hear all sounds
and also hear the Buddha teaching the Dharma
that I joyfully accept out of faith.

I possess the knowledge of others' thoughts
that is non-dual and unimpeded.
I am able in but a single mind-moment
to completely know the ocean of all thoughts.

I have acquired the knowledge of previous existences
by which I can know them as they have transpired in all kalpas
for myself and also for other people,
clearly distinguishing them all.

In but a single mind-moment, I know these matters
transpiring in the ocean of *kṣetras* for kalpas as numerous as atoms
as they occur for the buddhas, for the bodhisattvas,
and for all types of beings in the five rebirth destinies.

So it is that I recall with regard to all those buddhas
everything from their initial resolve to reach bodhi
on through to their cultivation of the practices
and their perfect fulfillment of every one of them.

I also know with regard to all those buddhas
their complete fulfillment of the path to bodhi
and their use of many different kinds of skillful means
as they turned the Dharma wheel for the benefit of the multitudes.

I also know with regard to all those buddhas
all that is contained in their ocean of the vehicles,
the length or brevity of their right Dharma ages,
and the number of beings they have liberated.

Throughout the course of countless kalpas,
I have cultivated this gateway into the Dharma.
I have now described it for your sake.
Hence, O Son of the Buddha, you should train in it.

Son of the Buddha, I know only this bodhisattva's liberation gateway of "the generation of the light of vast joy." As for the bodhisattva-mahāsattvas:

Who have drawn near to and made offerings to all buddhas;
Who have entered the ocean of great vows to attain all-knowledge;
Who have fulfilled the ocean of vows of all buddhas;
Who have acquired courageous wisdom;
Who, in but one of the bodhisattva grounds, have everywhere entered the ocean of all bodhisattva grounds and purified their vows;
Who, in but one of the bodhisattva practices, have everywhere entered the ocean of all bodhisattva practices and attained the power of sovereign mastery in them; and
Who, in but one of the bodhisattva gateways to liberation, have everywhere entered the ocean of all bodhisattva gateways to liberation—

How could I know of or be able to speak about their meritorious qualities and practices?

Son of the Buddha, in this very site of enlightenment, there is a night spirit known as Sarvajagadrakṣāpraṇidhānavīryaprabhā or "Power of Vigor in the Great Vows to Rescue and Protect all Beings." You should go there, pay your respects, and ask, "How should the bodhisattva teach beings and enable them to progress toward *anuttara-samyak-saṃbodhi*? How should they purify all buddha *kṣetras*? How should they serve all *tathāgatas*? And how should they cultivate the Dharma of all buddhas?

Sudhana the Youth then bowed down in reverence at the feet of the Night Spirit and circumambulated her countless times as he gazed up at her in attentive admiration. He then respectfully withdrew and departed.

38 – Sarvajagadrakṣāpraṇidhānavīryaprabhā

At that time, Sudhana the Youth went to the Night Spirit, Sarvajagadrakṣāpraṇidhānavīryaprabhā, or "Power of Vigor in the Great Vows to Rescue and Protect all Beings." He saw that night spirit in the midst of that immense congregation, sitting on a lion throne made of a trove of sovereign *maṇi* jewels displaying images of all palaces everywhere. She was sheltered by a jeweled net stretched overhead that was made of *maṇi* jewels displaying images of the lands everywhere throughout the Dharma realm. Reflected in her body:

There appeared bodies with the appearance of the sun, moon, stars, and constellations;
There appeared bodies that adapted to beings' minds and allowed them all to see her;
There appeared bodies matching the forms and appearances of all beings;
There appeared bodies taking on a boundlessly vast ocean of forms and appearances;
There appeared bodies everywhere displaying all forms of deportment;
There appeared bodies manifesting everywhere throughout the ten directions;
There appeared bodies everywhere training all beings;
There appeared bodies carrying out vast and swift implementations of the spiritual superknowledges;
There appeared bodies incessantly benefiting beings;
There appeared bodies always roaming throughout space, benefiting others;
There appeared bodies bowing down in reverence before all buddhas;
There appeared bodies cultivating all roots of goodness;
There appeared bodies receiving, preserving, and never forgetting the Dharma of the Buddha;
There appeared bodies completely fulfilling the bodhisattva's great vows;
There appeared bodies emanating light that completely filled the ten directions;
There appeared bodies serving as Dharma lamps everywhere dispelling the world's darkness;

There appeared bodies that, with pure wisdom, completely understood dharmas as like mere conjured illusions;

There appeared Dharma nature bodies that renounced the darkness of attachment to the objects of the senses;

There appeared bodies that, possessed of universal wisdom, illuminated dharmas with complete clarity;

There appeared bodies that were invulnerable to all misfortunes and the fever of the afflictions;

There appeared bodies that were invincibly solid;

There appeared bodies possessed of the Buddha's power of having no place in which they abide;

There appeared bodies that were free of discriminations and that had abandoned the defilements; and

There appeared bodies possessed of the fundamental purity of the nature of dharmas.

After seeing her different bodies such as these that were as numerous as the atoms in a buddha *kṣetra,* Sudhana the Youth bowed down in single-minded reverence before that night spirit, prostrating his entire body there on that spot of earth, only rising after a goodly while, whereupon he respectfully pressed his palms together, gazed up at her in admiration, and had ten kinds of thoughts with regard to the good spiritual guides. What were those ten? They were as follows:

He conceived of the good spiritual guides as sharing the same mind as he possessed, "for they enable me to become intensely diligent in acquiring the dharmas that are the provisions for the path to all-knowledge";

He conceived of the good spiritual guides as producing purity in his own karmic fruits, "for I develop roots of goodness by drawing near and making offerings to them";

He conceived of the good spiritual guides as producing his adornments of the bodhisattva practices, "for they enable me to swiftly adorn the bodhisattva practices";

He conceived of the good spiritual guides as producing his successful development of all the dharmas of a buddha, "for they persuade and instruct me, thereby enabling me to cultivate the path";

He conceived of the good spiritual guides as having the ability to bring about birth, "for they are able to produce the unexcelled dharmas in me";

He conceived of the good spiritual guides as instigating emancipation, "for they enable me to achieve emancipation by cultivating all the practices and vows of Samantabhadra Bodhisattva";

He conceived of the good spiritual guides as completely possessing the ocean of all merit and wisdom, "for they enable me to accumulate all the white dharmas of pristine purity";

He conceived of the good spiritual guides as producing growth, "for they enable me to grow [in my progress toward] all-knowledge";

He conceived of the good spiritual guides as completely possessing all roots of goodness, "for they enable my vows to reach complete fulfillment"; and

He conceived of the good spiritual guides as able to accomplish great benefit, "for they enable me to achieve sovereign mastery in becoming established in all bodhisattva dharmas, in succeeding in the path to all-knowledge, and in acquiring all the dharmas of the Buddha."

These were those ten. After he had these thoughts, he acquired [aspects of] practice that were of the same sort as those of the night spirit and all bodhisattvas, [aspects of] practice that were as numerous as the atoms in a buddha *kṣetra*, namely:

Comparable power of mindfulness by which the mind always recalls all buddhas of the ten directions and three periods of time;

Comparable intelligence by which one distinguishes and decisively understands all the different gateways into the ocean of dharmas;

Comparable destiny by which one is able to turn the wheel of the wondrous Dharma of all buddhas, the *tathāgatas*;

Comparable enlightenment by which one uses space-like wisdom to everywhere enter all three periods of time;

Comparable faculties by which one perfects the bodhisattva's faculty of pure and radiant wisdom;

Comparable resolve by which one is well able to cultivate the unimpeded meritorious qualities with which one adorns the path of all bodhisattvas;

Comparable sphere of action by which one everywhere illuminates the sphere of action in which all buddhas act;

Comparable realizations by which one acquires the pure light with which all-knowledge illuminates the ocean of all phenomena's true character;

Comparable meaning by which one is able to use wisdom to completely understand the true nature of all dharmas;

Comparable courageousness by which one is able to destroy the mountain of all obstacles;

Comparable physical bodies by which one adapts to beings' minds in manifesting bodies;

Comparable powers by which one becomes irreversible in one's quest to attain all-knowledge;

Comparable fearlessness by which one's mind becomes as pure as space;
Comparable vigor by which one tirelessly practices the bodhisattva practices for countless kalpas;
Comparable eloquence by which one acquires the light of the unimpeded knowledge of dharmas;
Comparable peerlessness by which one possesses purity in the physical marks surpassing that of everyone in the world;
Comparable pleasing words by which one causes all beings to be filled with joyous delight;
Comparable marvelousness of voice by which one everywhere expounds on the ocean of all Dharma gateways;
Comparable fullness of voice by which beings each understand whatever is said in accordance with their individual type;
Comparable purity of meritorious qualities by which one cultivates the pure meritorious qualities of the Tathāgata;
Comparable wisdom grounds by which one receives the wheel of Dharma in the presence of all buddhas;
Comparable *brahmacarya* by which one becomes established in the sphere of all buddhas;
Comparable great kindness by which, in every moment, one extends loving-kindness to include the ocean of beings in all lands;
Comparable great compassion by which one rains down the Dharma rain to benefit all beings;
Comparable physical actions by which one uses the practice of skillful means in teaching all beings;
Comparable verbal actions by which one uses voices matching those of each type of being in expounding on all Dharma gateways;
Comparable mental actions by which one everywhere gathers in all beings and places them in the realm of all-knowledge;
Comparable adornments by which one purifies all buddha *kṣetras;*
Comparable personal proximity by which, whenever buddhas appear in the world, one always draws near to them;
Comparable entreaties by which one requests all buddhas to turn the wheel of Dharma;
Comparable offerings by which one always delights in making offerings to all buddhas;
Comparable teaching by which one trains all beings;
Comparable radiance by which one completely illuminates all Dharma gateways;
Comparable samādhi by which one everywhere knows the minds of all beings;

Comparable complete pervasion by which one uses one's power of transformation to fill the ocean of all buddha *kṣetras* and cultivate all the practices;

Comparable abodes by which one abides in the great spiritual superknowledges of all bodhisattvas;

Comparable retinues by which one dwells together in the company of all bodhisattvas;

Comparable points of entry by which one everywhere enters even the most subtle places in the world;

Comparable mental deliberation by which one knows the *kṣetras* of all buddhas everywhere;

Comparable visitation to pay one's respects by which one everywhere enters the ocean of all buddhas' *kṣetras*;

Comparable skillful means by which one manifests in all buddha *kṣetras*;

Comparable supremacy by which one becomes unmatched in all buddha *kṣetras*;

Comparable irreversibility by which one is unimpeded in everywhere entering the ten directions;

Comparable dispelling of darkness by which one acquires the great wisdom light acquired by all buddhas when they attained bodhi;

Comparable unproduced-dharmas patience by which one enters the ocean of all buddhas' congregations;

Comparable pervasion of the web of all buddha *kśetras* by which one respectfully makes offerings to all *tathāgatas* in an ineffable number of *kṣetras*;

Comparable realization of wisdom by which one completely knows the ocean of every Dharma gateway;

Comparable cultivation by which one compliantly practices all Dharma gateways;

Comparable aspiration by which one maintains intense zeal for the pure Dharma;

Comparable purity by which one accumulates the buddha's meritorious qualities as adornments of one's body, mouth, and mind;

Comparable subtlety of mind by which one possesses wisdom that completely understands all dharmas;

Comparable vigor by which one everywhere accumulates all roots of goodness;

Comparable pure practice by which one completely fulfills all the bodhisattva practices;

Comparable freedom from obstacles by which one completely understands all dharmas as signless;

Comparable skillfulness by which one has sovereign mastery of wisdom with respect to all dharmas;
Comparable delight in adaptation by which one manifests spheres adapted to beings' minds;
Comparable skillful means by which one skillfully practices all that should be practiced;
Comparable protection by which one receives the protection of all buddhas;
Comparable entry of the grounds by which one is able to enter all the bodhisattva grounds;
Comparable foundations by which one becomes securely established in all bodhisattva stations;
Comparable predictions by which all buddhas bestow one's prediction [of future buddhahood];
Comparable samādhis by which, in but a single *kṣaṇa*, one everywhere enters all samādhi gateways;
Comparable establishment by which one manifests the many different works of all buddhas;
Comparable right mindfulness by which one abides in right mindfulness of the gateways of the sense realms;
Comparable cultivation by which one cultivates all the bodhisattva practices to the very end of all future kalpas;
Comparable pure faith by which one abides in the most ultimately joyous devotion to the measureless wisdom of all *tathāgatas;*
Comparable renunciation by which one extinguishes all obstacles;
Comparable irreversibility of wisdom by which one develops wisdom equivalent to that of all *tathāgatas;*
Comparable rebirths by which one manifests for the purpose of ripening beings;
Comparable abodes by which one abides in skillful methods leading to all-knowledge;
Comparable objective spheres by which acquires sovereign mastery over the objective spheres throughout the Dharma realm;
Comparable independence by which one forever cuts off all reliance upon any states of mind;
Comparable discourse on Dharma by which one has already entered the wisdom that realizes the uniform equality of all dharmas;
Comparable diligent cultivation by which one always receives the protection of the buddhas;
Comparable spiritual superknowledges by which one awakens beings and induces them to cultivate all bodhisattva practices;
Comparable spiritual powers by which one is able to enter the ocean of the worlds of the ten directions;

Comparable *dhāraṇīs* by which one everywhere illuminates the ocean of all the complete-retention *dhāraṇīs*;
Comparable esoteric dharmas by which one completely knows the sublime Dharma gateways in all sutras;
Comparable extremely profound dharmas by which one understands all dharmas as like empty space;
Comparable radiance by which one everywhere illuminates all worlds;
Comparable delight by which one instructs and delights beings in ways adapted to their mental dispositions;
Comparable quaking and movement by which one manifests the power of the spiritual superknowledges for beings and everywhere shakes all *kṣetras* throughout the ten directions;
Comparable non-futility by which one trains the minds of all beings who see one, hear one, or recollect one; and
Comparable emancipation by which one completely fulfills the ocean of all great vows and develops the wisdom of the Tathāgata's ten powers.

So it was that, having contemplated the Night Spirit, Sarvajagadrakṣā praṇidhānavīryaprabhā, Sudhana the Youth produced these ten pure mind states and acquired comparable bodhisattva practices such as these that were as numerous as the atoms in a buddha *kṣetra*. Having acquired these, his mind became even more purified, whereupon he bared his right shoulder and bowed down in reverence at her feet. He then single-mindedly pressed his palms together and spoke these praise verses:

I have made the solid resolve
determined to seek the unexcelled enlightenment.
Now, I think of the good spiritual guides,
as being the same as me in this.

It is due to seeing the good spiritual guides,
that I accumulate endless pure dharmas,
extinguish the defilement of the many offenses,
and perfect the fruit of bodhi.

Because I have seen the good spiritual guides,
meritorious qualities adorn my mind, and,
to the very end of all future *kṣetras* and kalpas,
I will diligently cultivate the path they have practiced.

I recall the good spiritual guides
drew me in and benefited me,
and, for my sake, fully revealed
the right teaching's genuine Dharma.

You closed off the gates leading into the wretched destinies,
revealed the road to the destinies of humans and devas,
and also revealed all *tathāgatas'*
path to the realization of all-knowledge.

I recall that the good spiritual guides
are treasuries of the Buddha's meritorious qualities
who are able in every mind-moment to produce
an ocean of meritorious qualities as vast as space.

Please bestow on me the *pāramitās,*
bring about the increase in me of an inconceivable amount of merit,
instigate the growth of my pure meritorious qualities,
and enable me to be crowned with buddhahood's silken headband.

I recall that the good spiritual guides
are able to fulfill the path to the Buddha's wisdom,
I vow to always rely upon them
to reach complete fulfillment of the pure dharmas.

It is because of [guides] such as these
that my meritorious qualities may all become perfected
and that I will teach the path to all-knowledge
in order to everywhere benefit all beings.

The Āryā has served as my teacher
who has bestowed on me the unexcelled Dharma.
Even in measurelessly and numberlessly many kalpas,
I would still be unable to repay your kindness.

Then, having spoken these verses, Sudhana the Youth addressed the Night Spirit, saying, "O Great Āryā, please teach me this gateway to liberation and what it is called. Also, how long has it been now since you resolved to attain bodhi and how much longer will it take to attain *anuttara-samyak-saṃbodhi*?"

The Night Spirit then told him:

Son of Good Family, this gateway to liberation is known as "teaching beings to produce roots of goodness." Due to perfecting this liberation, I have awakened to the uniformly equal nature of all dharmas, have penetrated the true nature of all dharmas, have realized the dharma of non-dependence, have left the world behind, have fully known the differences in all dharmas' forms and features while also being able to comprehend that the nature of blue, yellow, red, and white is unreal and devoid of any difference, and I have become able to constantly manifest countless form bodies, namely:

Many different kinds of form bodies;
Non-singular form bodies;

Boundless form bodies;
Pure form bodies;
Form bodies having all kinds of adornments;
Form bodies that are seen everywhere;
Form bodies equal in number to all beings;
Form bodies appearing everywhere before all beings;
Form bodies emanating pervasively illuminating light;
Form bodies that the observer never grows weary of seeing;
Form bodies possessed of the pure major marks and secondary signs;
Form bodies with radiance that causes separation from the many kinds of evil;
Form bodies manifesting great courage;
Form bodies that can only rarely be encountered;
Form bodies that cannot be outshone by any others in the entire world;
Form bodies endlessly praised by the entire world;
Form bodies always immersed in contemplations in every mind-moment;
Form bodies manifesting many different kinds of clouds;
Form bodies of many different shapes and colors;
Form bodies manifesting countless miraculous powers;
Form bodies emanating marvelous radiance;
Form bodies with all kinds of pure and marvelous adornments;
Form bodies adapting to and ripening all beings;
Form bodies training beings by adapting to their inclinations as they appear before them;
Form bodies with unimpeded and universally shining light;
Form bodies that are pure and free of defilements;
Form bodies that are fully adorned and indestructible;
Form bodies that are radiant with inconceivable dharma methods;
Form bodies that cannot be outshone by anyone and outshine all others;
Form bodies that, free of all darkness, dispel all darkness;
Form bodies that have accumulated all the pure dharmas;
Form bodies possessed of great strength and an ocean of meritorious qualities;
Form bodies born because of past expressions of reverence;
Form bodies born from a mind as pure as space;
Form bodies that are supremely vast;
Form bodies that are indestructible and inexhaustible;

Form bodies appearing as oceans of radiance;
Form bodies that are equally independent of anything in the world;
Form bodies that unimpededly pervade the ten directions;
Form bodies that, in every mind-moment, manifest an ocean of many different forms and appearances;
Form bodies that increase the happiness of all beings' minds;
Form bodies that draw forth an ocean of all beings;
Form bodies that in every pore are expounding on the ocean of all buddhas' meritorious qualities;
Form bodies that purify the ocean of all beings' inclinations and dispositions;
Form bodies that decisively determine the meaning of all dharmas;
Form bodies with unimpeded pervasively brilliant illumination;
Form bodies emanating pure light as vast as space;
Form bodies emanating vast pure radiance;
Form bodies that illuminate and reveal the undefiled dharmas;
Form bodies that are incomparable;
Form bodies with different kinds of adornments;
Form bodies that everywhere illuminate the ten directions;
Form bodies manifested at the right time in response to beings;
Form bodies abiding in quiescence;
Form bodies that extinguish all afflictions;
Form bodies that serve as a field of merit for all beings;
Form bodies that, when seen by any being, are not seen in vain;
Form bodies possessing the power of great wisdom and courage;
Form bodies that are unimpeded in being present everywhere;
Form bodies manifesting everywhere throughout the world as clouds of marvelous bodies that benefit everyone;
Form bodies possessed of an ocean of great kindness;
Form bodies that are kings of the jeweled mountains of immense merit;
Form bodies that emanate radiance everywhere illuminating all of the world's rebirth destinies;
Form bodies possessed of great wisdom and purity;
Form bodies that produce right mindfulness in beings;
Form bodies emanating the light of all jewels;
Form bodies that are treasuries of universally pervasive radiance;
Form bodies revealing the world's many different signs of purity;
Form bodies that seek the bases of all-knowledge;

Form bodies that, by merely manifesting a subtle smile, cause beings to develop pure faith;
Form bodies emanating light adorned with all kinds of jewels;
Form bodies that neither seize on nor forsake any being;
Form bodies that are not at any definite or ultimate stage;
Form bodies manifesting the power of miraculous empowerments;
Form bodies manifesting all the spiritual superknowledges and spiritual transformations;
Form bodies born into the clan of the Tathāgatas;
Form bodies that renounce the many forms of evil and appear everywhere throughout the ocean of the Dharma realm;
Form bodies that everywhere appear in the congregations of all *tathāgatas;*
Form bodies possessed of the ocean of many different forms;
Form bodies that flow forth from good conduct;
Form bodies manifesting appearances adapted to those who should be taught;
Form bodies that no one in the world ever wearies of seeing;
Form bodies emanating many different kinds of pure light;
Form bodies manifesting the ocean of all three periods of time;
Form bodies emanating an ocean of all the kinds of light;
Form bodies manifesting an ocean of the countless different kinds of light;
Form bodies surpassing any in the entire world in their fragrance and radiance;
Form bodies manifesting an ineffable number of solar orb clouds;
Form bodies manifesting vast lunar orb clouds;
Form bodies emanating countless clouds of Mount Sumeru's marvelous flowers;
Form bodies sending forth clouds of the many different kinds of garlands;
Form bodies manifesting clouds of lotus flowers adorned with all kinds of precious jewels;
Form bodies producing clouds of all kinds of burning incense that pervade the Dharma realm;
Form bodies scattering clouds filled with all kinds of powdered incense;
Form bodies manifesting embodiments of the great vows of all *tathāgatas;*

Form bodies manifesting the sounds of all voices and languages
expounding on the ocean of dharmas; and
Form bodies manifesting images of Samantabhadra Bodhisattva;

In every mind-moment, I manifest bodies with forms and appearances such as these that fill the ten directions and induce beings to see them or bear them in mind or hear them teaching the Dharma which may cause them to draw near because of this, which may allow them to awaken, or which may enable them to witness the spiritual superknowledges or see spiritual transformations. Adapting to all of their mental dispositions, they accord with the right time in training them to relinquish unwholesome actions and abide in wholesome practices.

Son of Good Family, you should understand that it is due to the power of great vows, due to the power of all-knowledge, due to the power of the bodhisattva liberations, due to the power of great compassion, and due to the power of great kindness, that one engages in endeavors such as these.

Son of Good Family, having entered this liberation, I completely understand the nature of dharmas as undifferentiated and thus I am able to manifest countless form bodies, every one of which appears with an ocean of countless forms and characteristics. Each of those characteristics emanates countless light clouds. Each of those light rays reveals countless buddha lands. In each of those lands, countless buddhas are shown arising in the world. And each of those buddhas manifests countless powers of spiritual superknowledges that activate beings' roots of goodness from previous lives, cause those who have never planted them to plant them, cause those who have already planted them to increase them, and cause those roots that have already increased to ripen. So it is that, in every mind-moment, countless beings are enabled to become irreversible in progressing toward *anuttara-samyak-saṃbodhi.*

Son of Good Family, as for your question about how long it has been since I resolved to attain bodhi and began to cultivate the bodhisattva practices, with the aid of the Buddha's spiritual powers, I will be able to describe such matters for you.

Son of Good Family, the bodhisattva's sphere of wisdom leaves far behind all realms of discrimination and it cannot be distinguished or revealed by resort to any of *saṃsāra*'s designations of kalpa duration such as long, short, defiled, immaculate, vast, or narrow. And why is this so? This is because the bodhisattva's sphere of wisdom is by nature fundamentally pure, apart from the web of all discriminations, and beyond the mountain of all obstacles, for it illuminates everywhere by adapting to those who should be taught.

Son of Good Family, this is analogous to the orb of the sun for which there is no "day" or "night." It is only with reference to its time of rising that one refers to "daytime" and with reference to its time of setting that one refers to "nighttime."

So too it is with the bodhisattva's sphere of wisdom. It has no such distinctions at all and, what is more, it does not have any "three periods of time." Rather, it is simply in accordance with the manifestations of the mind in the transformative teaching of beings that one speaks of it as occurring in an earlier kalpa or a later kalpa.

Son of Good Family, this is just as when the orb of the sun hangs in the sky over this continent of Jambudvīpa. Its reflection appears in everything adorned with jewels and in the still waters of the rivers and the ocean, doing so in such a way that no being fails to see it reflected in these places with his own eyes, yet that clearly shining sun does not itself descend to any of these places. So too it is with the bodhisattva's sphere of wisdom when it rises over the ocean of all realms of existence and dwells in the quiescent emptiness of the Buddha's genuine Dharma. There it is not dependent on anything at all, but still, out of a wish to teach all beings, he takes on births in the rebirth destinies in ways adapted to the various types of beings dwelling there.

As he does this, he does not actually take birth or die, he remains free of any defiling attachments, and he has no conceptual discriminations with regard to any kalpas, whether long or short. And why is this so? This is because the bodhisattva has ultimately abandoned all inverted conceptions, perceptions, and views and has acquired perception accordant with reality by which he perceives the true nature of dharmas. He realizes that the entire world is like a dream and like a conjured illusion in which there are no beings at all. It is solely due to the power of his great compassion and great vows that he appears before beings to teach and train them.

Son of the Buddha, this is just as it is with a ship captain who is always sailing an immense ship through the currents of a river and in doing so, does not rely on this near shore, does not become attached to that far shore, and does not stay in the middle of the river's currents as he ferries beings across without ever resting.

So too it is with the bodhisattva-mahāsattva who, using the ship of the *pāramitās*, navigates the currents of *saṃsāra* without relying on this near shore, without becoming attached to that far shore, and without staying in the middle of the currents as he ferries beings across without ever resting. In this, although he passes through countless kalpas cultivating the bodhisattva practices, he still never distinguishes any particular number of kalpas, whether long or short.

Son of the Buddha, this is like the great empty space in which all worlds are created and destroyed even as it is free of any discriminations in this regard. Its fundamental nature is pure, free of defilement, free of any disorder, free of any impediments, free of any weariness, and neither long nor short. It persists throughout all future kalpas, continuing to hold all those *kṣetras*.

So too it is with the bodhisattva-mahāsattva. Using his vast and deep resolve that is as vast as the realm of empty space, he produces the whirlwind of his great vows that draws in all beings and induces them to leave behind the wretched destinies and take birth in the good rebirth destinies and then enables them all to establish themselves on the ground of all-knowledge. Thus he extinguishes all their afflictions and the sufferings and bonds of *saṃsāra* while still remaining free of any thoughts of sorrow, joy, or weariness.

Son of the Buddha, just as a magically conjured person, though complete with limbs and body, still does not have any of ten things, namely inhalation, exhalation, cold, heat, hunger, thirst, sorrow, joy, birth, or death, so too it is with the bodhisattva-mahāsattva. Using his wisdom cognizing the illusory nature of phenomena and the uniform equality of the Dharma body, he manifests many kinds of physical forms and features and abides for countless kalpas, teaching beings in all the rebirth destinies within the realms of existence. With respect to all the spheres of experience encountered in *saṃsāra*, he has no delight, no weariness, no love, no hatred, no suffering, no bliss, no grasping, no relinquishing, no peace, and no fear.

Son of the Buddha, although the bodhisattva's wisdom is so very deep and difficult to fathom as this, receiving the aid of the Buddha's awesome spiritual powers, I shall explain it for you to enable bodhisattvas in future ages to completely fulfill the great vows and completely develop all the powers.

Son of the Buddha, long ago, in the ancient past, back beyond kalpas as numerous as the atoms in an ocean of worlds, there was a kalpa named Fine Radiance in which there was a world named Jewel Radiance. During that kalpa there were ten thousand buddhas who appeared in the world. The very first of those buddhas was named King Illumining Space with the Voice of the Dharma Wheel, the Tathāgata, the Arhat, the One of Right and Universal Enlightenment. He was referred to by all ten of the buddhas' titles.

On that continent of Jambudvīpa, there was a royal capital known as Jewel Adornment. Not far to the east of it was a great forest known as Marvelous Radiance in which there was an enlightenment site known as Bejeweled Blossoms. Within that enlightenment site there was a lotus flower dais lion throne adorned with universal-radiance *maṇi* jewels.

At that time, that *tathāgata* attained *anuttara-samyak-saṃbodhi* on this very throne and then continued for a full hundred years to sit at that enlightenment site, expounding on right Dharma for bodhisattvas, devas, the people of the world, and everyone else in Jambudvīpa whose roots of goodness from previous lives had become adequately ripened.

At this time, the king of the country was named Light of Victory. The life span of that world's population was a full ten thousand years. Among them there were many who engaged in killing, stealing, sexual misconduct, false speech, lewd and frivolous speech, divisive speech, abusive speech, covetousness, hatred, and wrong views, who failed to show filial reverence toward their parents, and who also failed to show any respect for *śramaṇas*, brahmans, or other such persons.

At that time, wishing to discipline those individuals, the king built a prison in which he confined countless beings in fetters and shackles and compelled them to undergo sufferings there.

The king had a son, a prince named Fine Conqueror, one who was extraordinarily handsome, one who people delighted in seeing, one who possessed twenty-eight of the auspicious marks of a great man. From within the palace, he heard from afar the sound of the prisoners' screams as they were being tortured. Feeling sadness and sympathy for them, he left the palace, went into the prison, and saw the criminals there in manacles, fetters, and shackles, tied together and confined in dark places where they were burned, confined in smoke-filled rooms, beaten with cudgels or canes, or had their kneecaps sliced off. Naked, with disheveled hair, hungry, thirsty, wasted, with ligaments cut and bones showing, they screamed as they were subjected to the pain of such excruciating cruelties.

Having witnessed this, the prince's mind was filled with compassionate sympathy. With a voice that allayed their fears and with comforting words, he said, "You must not feel such distress and torment. Do not be worried or frightened, for I shall see to it that you will all be released."

He then went to the king and addressed the king, saying, "The excruciating cruelties inflicted on the criminals in the prison are difficult to abide. Please forgive them, pardon them, and bestow the gift of fearlessness on them.

The king then assembled his five hundred great officials and asked them, "What should be done about this?"

The officials replied, "Those criminals have stolen state property for their own use, have usurped the powers of the royal office, and have burglarized the palace grounds, thereby committing offenses for which they should be executed. Anyone who would take pity on them and seek to rescue them would commit a crime for which he too would be executed."

That prince's thoughts of compassion then became even stronger, whereupon he told those great officials:

> According to what you have just said, if you simply release these men, then you can instead subject me to the punishments that would have been appropriate for them. For the sake of those criminals, I can endure all those painful punishments. Even if you pulverize my body and I thus lose my life, I shall not have any concerns on this account. It is only necessary that these criminals be allowed to avoid undergoing these punishments.
>
> And why do I propose this? If I do not rescue these beings, how might I ever be able to rescue all suffering beings in the prison of the three realms of existence? By this I mean all beings in the three realms of existence:
>
> Who are held in the bondage of craving;
> Who are blanketed with delusion;
> Who are destitute of meritorious qualities;
> Who have fallen down into the wretched rebirth destinies and taken on forms that are ugly;
> Who have become heedless in the way they use their faculties;
> Whose minds have become confused and hence do not seek the path of emancipation;
> Who have lost the light of wisdom;
> Who have become happily attached to the three realms of existence;
> Who have cut off all their merit;
> Who have destroyed all their wisdom;
> Whose minds are made turbid and confused by the many different kinds of afflictions;
> Who dwell in the prison of suffering;
> Who have entered the net of Māra;
> Who are tormented and injured by birth, aging, sickness, death, sorrow, and lamentation; and
> Who are forever oppressed by all kinds of sufferings such as these.

> How else then might I liberate them all? Therefore I should relinquish my body and life in order to rescue them.

All of those great officials then went to see the king where, raising their arms and shouting, they exclaimed:

> The great king must realize that, if we were we to act in accordance with the prince's intentions, this would violate the royal laws and bring disaster to a myriad other people. If, due to thoughts of affection, the king failed to enforce punishments, then even the king's own jeweled throne would not last long.

When the king heard these statements, he flew into a great fiery rage and ordered the execution of both the prince and all the criminals. When the Queen heard this, beset with sorrow and distress, she wailed and wept, made her appearance plain, donned her mourning clothes, and then went together with her thousand female attendants, hurrying to see the king. They then cast their bodies to the ground, bowing down in reverence at the feet of the king, and, speaking in unison, said, "Please, Great King, spare the prince's life."

The king then turned his gaze and said to the prince, "You must not attempt to rescue criminals. If you rescue these criminals, I will definitely have you executed."

Then, because the prince was single-mindedly intent on the quest for all-knowledge, because he wished to benefit all beings, and because he wished to use the great compassion to rescue them all, his resolve hardened and he refused to be intimidated. Thus, he then replied to the king by saying, "Please pardon those criminals and let me be executed in their place."

To this, the king replied, "However you wish."

The Queen then addressed him, saying, "Please permit the prince to carry out acts of giving for a half a month in order to freely cultivate merit and only then be punished for his crime." The king then permitted this.

North of that capital city, there was an immense park called "Sunlight" that, in the past, had served as an open area for charitable giving. The prince went there and established a great giving assembly in which he gave away food, drink, clothing, flower garlands, necklaces, perfumes, powdered incense, banners, pennants, jeweled canopies, and all kinds of adornments, ensuring that whatever was sought was provided to everyone.

After a half month had passed, on the very last day, the king, the great officials, the elders, the merchants, the citizens of that city, and all those who pursued the various heterodox paths all came and assembled together there.

At this time, King Illumining Space with the Voice of the Dharma Wheel Tathāgata knew that the time had arrived for the many beings to be trained. He was then accompanied with an immense congregation, surrounded by deva kings, dragon kings who were making offerings, *yakṣa* kings who were serving as protectors, *gandharva* kings who were singing praises, *asura* kings who were stooping down and bowing to him in reverence, *garuḍa* kings who, with pure minds, were scattering all kinds of jeweled flowers, *kiṃnara* kings who were joyfully requesting teachings, and *mahoraga* kings who were single-mindedly gazing up at him in reverence—these all came and entered that assembly.

The prince and that entire great assembly then saw the Buddha coming from afar, extraordinarily fine in his appearance, all of his faculties in quiescent absorption, like a well-disciplined elephant, his mind entirely free of defiling turbidities, like a pristinely clear pond, displaying great spiritual superknowledges, revealing his great powers of transformation, showing his immense awesome virtue, his body adorned with the many different major marks and secondary signs, emanating a great radiance everywhere illuminating the world, all of his pores sending forth fragrant clouds of flaming radiance, shaking and moving the countless *kṣetras* of the ten directions, and everywhere causing a rain of all kinds of adornments wherever he went. Due to the Buddha's awesome deportment and due to the meritorious qualities of the Buddha, whenever any of those beings there looked at him, their minds were purified, they were filled with joyous delight, and their afflictions were melted away.

The prince and everyone in that great assembly then bowed down in full reverential prostration at his feet. They arranged a seat for him, pressed their palms together, and addressed him, saying, "Welcome, O Bhagavat! Welcome, O Well Gone One! Please, out of pity for us, accept us in your presence and sit here on this seat."

Then, with the aid of the Buddha's spiritual powers, the devas of the Pure Abode Heavens immediately transformed this seat into a fragrant *maṇi* jewel lotus flower throne. The Buddha sat down on it and the congregation of bodhisattvas also sat down, sitting all around him. Then, because they had seen the Tathāgata, all the beings in that assembly had their sufferings extinguished and their obstacles removed so that they were then able to receive the Dharma of the *āryas*.

Then the Tathāgata, knowing that they could now receive instruction, with his perfectly full voice, taught a sutra known as the Universal Illumination of the Maṇḍala of Causality, while enabling all the beings there to understand it in accordance with their individual capacities. There were at that time eighty nayutas of beings in that assembly who became far removed from the dust and defilement of the world and acquired the purified Dharma eye. There were countless nayutas of beings there who reached the ground beyond training and there were ten thousand beings there who came to abide in the path of the Great Vehicle, entered the practices of Samantabhadra, and accomplished the fulfillment of great vows.

At that very time, in each of the ten directions, there were beings as numerous as the atoms in a hundred buddha *kṣetras* whose minds submitted to training in the Great Vehicle. All the beings in countless worlds avoided rebirth in the wretched destinies and took rebirth in the heavens.

At this time, the Prince, Fine Conqueror, immediately acquired the liberation gateway known as "teaching beings to produce roots of goodness."

Son of Good Family, as for he who was the prince at that time, who else might it have been? It was none other than myself. It was due to my past development of the mind of great compassion, my relinquishing of my body, life, and wealth, my rescuing of beings afflicted by sufferings, my opening up of the gates of great giving, and my making offerings to buddhas that I then acquired this liberation.

Son of the Buddha, one should realize that, at that time, I acted solely to benefit all beings and not out of any attachment to the three realms of existence, not out of any wish for karmic rewards, not out of any desire for fame, and not out of any wish to praise myself and disparage others. I had no desire for any realms of the senses and I was entirely fearless. It was only because I wished to adorn the Great Vehicle's path to emancipation, because I always delighted in contemplating the gateways leading to all-knowledge, and because I cultivated austerities that I acquired this liberation.

Son of the Buddha, what do you think? As for those five hundred great officials who wished to harm me at that time, who else might they have been? They were none other than the five hundred followers of the man we now know as Devadatta. All of these men then received the Buddha's instruction and became bound in the future to attain *anuttara-samyak-saṃbodhi.* In a future age, beyond a number of kalpas as numerous as Mount Sumeru's atoms, there will be a kalpa known as Fine Radiance and a world known as Jewel Radiance in which they will attain buddhahood. Those five hundred buddhas will appear in the world sequentially. The first among them will be a tathāgata known as Great Compassion. The second of them will be named Liberally Benefiting the World. The third of them will be known as Lion of Great Compassion. The fourth will be named Rescuer of Beings. And so it shall continue in this way up to the very last of them who shall be named Medicine King.

Although all of those buddhas will be the same as regards their possession of the great compassion, each of them will possess individual differences as regards their land, their clan, their parents, their coming forth to take birth, their leaving behind the home life and training in the path, their going forth to the site of enlightenment, their turning of the wheel of right Dharma, their teaching of the sutras, their languages, their voice, their radiance, their congregations, their life spans, their Dharma's period of remaining in the world, and their names.

Son of the Buddha, all those criminals I saved at that time are now none other than Krakucchanda, the rest of the thousand buddhas of this Worthy Kalpa, and the hundred myriads of asaṃkheyas of great bodhisattvas. They made the resolve to attain *anuttara-samyak-saṃbodhi* under the *tathāgata* known as Merit and Wisdom Famed for the Power of Measureless Vigor. They are now practicing the bodhisattva path throughout the lands of the ten directions while growing in their cultivation of this bodhisattva's liberation known as "teaching beings to produce roots of goodness."

That king then known as "Supreme Radiance" is the Satyaka-nirgranthī-putra of our present era. Those abiding in that king's palace and those serving as members of his retinue are none other than those sixty thousand present Nirgrantha disciples who come together with their teacher to erect the banner of a great doctrine, engaged in doctrinal debate with the Buddha, and were then utterly vanquished by him even as he bestowed predictions on all these people foretelling their future realization of *anuttara-samyak-saṃbodhi*, their future buddhahood, and their separate lands, adornments, intervening kalpas, and names, each of which differ.

Son of the Buddha, after I rescued those criminals, my parents permitted me to leave behind my country, wife, children, and wealth to leave the home life and train in the path with King Illumining Space with the Voice of the Dharma Wheel Buddha. Then, for five hundred years, I cultivated the pure *brahmacarya*, whereupon I then perfected a million *dhāraṇīs*, a million spiritual superknowledges, a million treasuries of Dharma, and a million forms of courageous vigor in seeking all-knowledge. I also purified a million gateways of patience, developed a million varieties of contemplative thoughts, perfected a million bodhisattva powers, entered a million gateways to bodhisattva wisdom, acquired a million gateways into the *prajñāpāramitā*, saw a million buddhas of the ten directions, and made a million great bodhisattva vows.

In each successive mind-moment and in each of the ten directions, I illuminated a million buddha *kṣetras*. In each successive mind-moment, I brought to mind a million past and future buddhas throughout the worlds of the ten directions. In each successive mind-moment, I came to know throughout the worlds of the ten directions the ocean of transformations of a million buddhas.

And in each successive mind-moment, I saw all the beings in their many different rebirth destinies in a million worlds throughout the ten directions, seeing what they undergo in accordance with their karma when they are born and when they die, seeing whether they are reborn in the good rebirth destinies or in the wretched rebirth destinies, and seeing whether they take on fine physical forms or inferior physical forms. I also saw with regard to all those beings their various kinds of mental actions, their various inclinations, the various natures of their faculties, their various kinds of habitual karmic propensities, and their various kinds of successes, all of which I completely understood.

Son of the Buddha, at that time, after my life came to an end, I returned yet again to take birth in the family of that king where I became a wheel-turning king. After that King Illumining Space with the Voice of the Dharma Wheel Tathāgata had passed into nirvāṇa, I next met in this place Dharma Emptiness King Tathāgata to whom I rendered service and presented offerings.

Next, I became an Indra and then met at this very site of enlightenment Heavenly King Treasury Tathāgata to whom I drew near and presented offerings.

Next, I became a Yāma Heaven king and then met in this world Great Earth's Mountain of Awesome Power Tathāgata to whom I drew near and presented offerings.

Next, I became a Tuṣita Heaven king and then met in this world King Voice of the Light of the Dharma Wheel Tathāgata to whom I drew near and presented offerings.

Next, I became a Nirmāṇarati Heaven king and then met in this world Empty Space Wisdom King Tathāgata to whom I drew near and presented offerings.

Next, I became a Paranirmita Vaśavartin Heaven king and then met in this world Invincible Banner Tathāgata to whom I drew near and presented offerings.

Next, I became an *asura* king and then met in this world All Dharmas' Thunder King Tathāgata to whom I drew near and presented offerings.

Next, I became a Brahma Heaven king and then met in this world Universally Appearing Transformations Proclaiming Dharma's Sounds Tathāgata to whom I drew near and presented offerings.

Son of the Buddha, in this Jewel Radiance World, during the Fine Radiance Kalpa, there were a myriad buddhas who appeared in the world, to all of whom I drew near and presented offerings.

There was next another kalpa that was named Sunlight in which sixty *koṭīs* of buddhas arose in the world. The very first *tathāgata* was named Mountain of Marvelous Marks. I was then a king named Great Wisdom who served and made offerings to that buddha.

Next there appeared a buddha named Perfect Shoulders. I was then a layman who drew near and made offerings to him.

Next there appeared a buddha named Pure Youth. I was then a great official who drew near and made offerings to him.

Next there appeared a buddha named Courageous Upholder. I was then an *asura* king who drew near and made offerings to him.

Next there appeared a buddha named Sumeru of the Marks. I was then a tree spirit who drew near and made offerings to him.

Next there appeared a buddha named Stainless Arms. I was then a caravan leader who drew near and made offerings to him.

Next there appeared a buddha named Lion's Stride. I was then a city spirit who drew near and made offerings to him.

Next there appeared a buddha named Jeweled Topknot. I was then a Vaiśravaṇa deva king who drew near and made offerings to him.

Next there appeared a buddha named Supreme Dharma Renown. I was then a *gandharva* king who drew near and made offerings to him.

Next there appeared a buddha named Radiant Crown. I was then a *kumbhāṇḍa* king who drew near and made offerings to him.

Throughout the course of that kalpa, sixty koṭīs of tathāgatas sequentially arose in the world. During this time, I always took on many different kinds of bodies here and then drew near and made offerings to every one of those buddhas as I also taught and ripened countless beings.

Under each of those buddhas, I acquired many different samādhi gateways, many different *dhāraṇī* gateways, many different gateways of the spiritual superknowledges, many different gateways of eloquence, many different gateways leading to all-knowledge, many different gateways to understanding Dharma, and many different gateways to wisdom as I illuminated many different oceans of the ten directions, entered many different oceans of buddha *kṣetras*, and saw many different oceans of buddhas. [All of these gateways that I acquired], I purified, perfected, developed, and enlarged.

Just as in these kalpas I drew near to and made offerings to so very many buddhas as these, so too, in all places, for kalpas as numerous as the atoms in all the oceans of worlds, whenever those buddhas arose in the world, I also drew near and made offerings to them, listened to them teach the Dharma, accepted those teachings with faith, and guarded and preserved them. In this way, under all tathāgatas, in every case, I cultivated this liberation gateway and also acquired countless additional means of liberation.

At that time, wishing to once again proclaim the meaning of this liberation, Sarvajagadrakṣāpraṇidhānavīryaprabhā Night Spirit then spoke these verses for Sudhana:

With a mind of joyous delight and faithful aspiration,
you have asked about this inconceivable liberation.
Aided by the power of the Tathāgata's protective mindfulness,
I shall expound on this for you. You should listen and receive it.

In the past, beyond a boundless number of vast kalpas
exceeding in number the atoms in an ocean of worlds,
there was a world named Jewel Radiance
in which there was a kalpa named Fine Radiance.

In this great kalpa known as Fine Radiance,
there were a myriad *tathāgatas* who arose in the world.
I drew near and made offerings to each one of them
and acquired from them the cultivation and training in this liberation.

There was then a royal capital known as Jewel Adornment that,
broad and flat in length and breadth, was especially beautiful,
and that was occupied by beings who engaged in mixed karma,
some with pure minds, and some committing evil deeds.

At that time, there was a king named Light of Victory
who constantly relied on right Dharma to rule the many beings.
The king's son, the prince, who was named Fine Conqueror
had a handsome body with many of the auspicious physical marks.

At that time, there were countless criminals
who were tied up in prison and bound to be executed.
When the prince saw them, he was so filled with compassionate pity
that he petitioned the king, requesting that they be pardoned.

All the officials then together addressed the king,
claiming, "This prince is now endangering the king's country.
Criminals such as these deserve to be put to death.
How can one propose rescuing them all, allowing them to go free?"

Then the king, Supreme Radiance, told the prince,
"If you rescue those criminals, you yourself must undergo their fate."
The prince's deeply felt mindful concern became even deeper yet,
so that, refusing to be intimidated, he vowed to rescue those beings.

Then the king's wife and her female attendants
all went to the king and addressed him, saying,
"Please allow the prince for half a month
to give gifts to beings to create karmic merit."

When the king heard this, he immediately assented.
Thus a great giving assembly was set up to rescue the poor.
Of all those types of beings, there were none who did not gather there.
Whatever any of them sought, it was all provided to them.

And so it went for a half month till the days were declared complete
and the time of the prince's execution was about to arrive.
That great assembly of a hundred thousand myriads of *koṭīs* of people
all together gazed up, all of them wailing and weeping.

That Buddha knew that those beings' faculties were about to ripen
and then came to this assembly to instruct the many beings there.
As he displayed magnificently adorned spiritual transformations,
no one there failed to draw near and revere him.

The Buddha then used a single voice to teach with expedient means
the Dharma Lamp's Universal Illumination Sutra.
Countless beings then attained mental pliancy
and all of them received the predictions of bodhi that he bestowed.

That prince, Fine Conqueror, was filled with joyous delight
and made the resolve to attain the unsurpassed awakening.
He then vowed to serve the Tathāgata
and to everywhere become a refuge for beings.

He then left the home life and dwelt in reliance on the Buddha
as he cultivated the path to the knowledge of all modes.
At that time, he then acquired this liberation
and his great compassion extensively rescued many beings.

He dwelt there throughout an ocean of kalpas
in which he closely contemplated the true nature of all dharmas.
He always rescued beings from the ocean of suffering,
cultivating in this manner the path to bodhi.

As during those kalpas all those buddhas appeared,
he served them all without exception.
Under all of them, with a mind of pure resolute faith,
he listened to, retained, and guarded the Dharma they proclaimed.

Thereafter, in an ocean of measurelessly and boundlessly many kalpas
as numerous as the atoms in a buddha *kṣetra*,
whenever all of those buddhas appeared in the world,
he made offerings to each of them in the very same way.

I recall that time long ago when, as that prince,
I saw all those beings confined in prison
and vowed to sacrifice my life to rescue them.
It was because of this that I realized this gateway to liberation.

Then, throughout a vast ocean of kalpas
as numerous as the atoms in a buddha *kṣetra*, I always cultivated it
and, in every mind-moment, caused it to grow
as I also acquired boundlessly many skillful expedients.

Of all those *tathāgatas* throughout that time,
I was able to see and experience awakening under all of them.
They enabled me to grow in my understanding of this liberation
and also acquire the power of many different skillful means.

For countless thousands of *koṭīs* of kalpas,
I trained in this inconceivable gateway of liberation
so that then, all at once, I was able to completely imbibe
the boundless ocean of the Dharma of all buddhas.

My bodies everywhere unimpededly entered
all the *kṣetras* throughout the ten directions.
In each successive mind-moment, I completely knew
the names of all the many different lands of the three periods of time.

Within the ocean of all buddhas of the three periods of time,
I clearly saw every one of them without exception
and also became able to manifest my body's appearance
everywhere to pay respects to all those *tathāgatas*.

Further, in the *kṣetras* throughout the ten directions,
in the direct presence of all the buddhas, those guiding teachers,
I everywhere spread clouds raining down all kinds of adornments
as offerings to all those of unsurpassed awakening.

Moreover, with an ocean of boundlessly many questions,
I posed requests for teaching to all those *bhagavats*.
Of those clouds of sublime Dharma rained down by those buddhas,
I fully absorbed and retained them all, never forgetting any.

Furthermore, in the countless *kṣetras* throughout the ten directions,
in the front of all those *tathāgatas'* congregations,
I sat on seats with many marvelous adornments
and manifested many different powers of spiritual superknowledges.

Furthermore, in the countless *kṣetras* throughout the ten directions,
I manifested many different kinds of spiritual transformations
in which, with but one body, I manifested countless bodies
and, in countless bodies, I manifested but one body.

Moreover, from every pore,
I emanated innumerable brilliant rays of light,
each of which used many different clever expedients
to extinguish the fires of beings' afflictions.

Furthermore, from every pore,
I manifested countless clouds of transformation bodies
that filled all the worlds throughout the ten directions
and everywhere rained the Dharma rain, rescuing the many beings.

All sons of the Buddha throughout the ten directions
enter this inconceivable liberation gateway
in which they all exhaust all the countless kalpas of the future
securely established in the cultivation of the bodhisattva practices.

Thus, adapting to others' mental inclinations, they teach the Dharma
to enable them all to rid themselves of the net of wrong views
and show them the path to the heavens as well as to the two vehicles,
and so forth on up to the all-knowledge of the Tathāgata.

In all the places in which all beings are reborn,
they manifest boundlessly many different bodies,
all of which present many appearances that match their types,
and everywhere adapt to their minds as they teach them the Dharma.

If there is anyone who acquires this liberation gateway,
they abide in an ocean of boundlessly many meritorious qualities
that, like the number of atoms in an ocean of *kṣetras*,
is inconceivably and measurelessly vast.

Son of Good Family, I know only this "teaching beings to produce roots of goodness" liberation gateway. As for the bodhisattva-mahāsattvas:

Who have transcended the world;
Who manifest bodies in all the rebirth destinies;

Who do not abide in the manipulation of conditions;
Who are unimpeded in all that they do;
Who completely comprehend the nature of all dharmas;
Who are well able to contemplate all dharmas;
Who have acquired the wisdom of non-self;
Who have realized the dharma of non-self;
Who constantly teach and train all beings without resting;
Whose minds always securely dwell in the Dharma gateway of non-duality; and
Who everywhere enter the ocean of all verbal expressions—

How could I know of or be able to speak about their ocean of meritorious qualities, their courageous exercise of wisdom, the places where their minds are acting, the domain of their samādhis, or the powers of their liberations?

Son of Good Family, on this continent of Jambudvīpa, there is a garden and grove known as Lumbinī. In that garden, there is a spirit named Sutejomaṇḍalaratiśrī, or "Completely Perfected Marvelous Virtue." You should go there, pay your respects, and ask that spirit, "How should the bodhisattva tirelessly cultivate the bodhisattva practices, attain birth into the family of the Tathāgata, and become a shining light for the world to the very end of all future kalpas.

Sudhana the Youth then bowed down in reverence at her feet and circumambulated her countless times as, with palms together, he gazed up at her in admiration. He then respectfully withdrew and departed.

39 – Sutejomaṇḍalaratiśrī

At that time, after Sudhana the Youth had acquired that bodhisattva liberation from the Night Spirit, Sarvajagadrakṣāpraṇidhānavīry aprabhā, he bore it in mind, cultivated it, completely comprehended it, and developed it. He then gradually traveled on until he reached the grove at Lumbinī where he searched all around for that spirit known as Sutejomaṇḍalaratiśrī or "Marvelous Virtue" until he saw her in a tower beautified by trees adorned with all kinds of jewels. She was sitting on a jeweled lotus flower lion throne, respectfully surrounded by a following of twenty *koṭīs* of *nayutas* of devas for whom she was teaching a sutra known as The Bodhisattva's Ocean of Births with which she enabled them all to be reborn into the family of the Tathāgata and grow in the bodhisattva's ocean of great meritorious qualities. After he saw her there, Sudhana then went and bowed down in reverence at her feet, pressed his palms together as he stood before her, and addressed her, saying, "O Great Āryā, I am one who has already resolved to attain *anuttara-samyak-saṃbodhi*. Still, I do not yet understand how the bodhisattva is to cultivate the bodhisattva path, achieve rebirth in the family of the Tathāgata, and become a great shining light for the world."

That spirit then replied, saying:

Son of Good Family, the bodhisattva has ten kinds of rebirth treasuries. If the bodhisattva perfects these dharmas:

- He will be reborn into the family of the Tathāgata;
- In every mind-moment, he will increase the bodhisattva's roots of goodness;
- He will not become tired, will not desist from his efforts, will not become weary, will not retreat, will not quit, and will not fail;
- He will abandon all delusions;
- He will not have thoughts that are timid, inferior, afflicted, or regretful;
- He will progress toward all-knowledge;
- He will enter the gates of the Dharma realm;
- He will make the vast resolve;
- He will grow in all the perfections;
- He will succeed in reaching the unsurpassed bodhi of all buddhas;
- He will abandon the worldly rebirth destinies;
- He will enter the ground of the Tathāgata;
- He will acquire the supreme spiritual superknowledges;
- He will have the Dharma of all buddhas always manifest directly before him; and
- He will accord with the realm of the true meaning of all-knowledge.

What then are those ten? They are as follows:

- First, the rebirth treasury of vowing to always make offerings to all buddhas;
- Second, the rebirth treasury of resolving to attain bodhi;
- Third, the rebirth treasury of contemplating all Dharma gateways and diligently cultivating them;
- Fourth, the rebirth treasury of everywhere illuminating all three periods of time with a purified earnest resolve;[154]
- Fifth, the rebirth treasury of uniformly equal illumination;
- Sixth, the rebirth treasury of being born into the family of the Tathāgata;
- Seventh, the rebirth treasury of the light of the Buddha's powers;

Eighth, the rebirth treasury of contemplating the gateways to universal knowledge;

Ninth, the rebirth treasury of everywhere manifesting adornments; and

Tenth, the rebirth treasury of entering the ground of the Tathāgata.

Son of Good Family, what is meant by "the rebirth treasury of vowing to always make offerings to all buddhas"? Son of Good Family, when the bodhisattva first makes the resolve, he makes this vow: "I shall honor, revere, and make offerings to all buddhas, shall be tireless in going to see all buddhas, shall always feel delight toward all buddhas, shall always produce deep faith in them, and shall constantly and incessantly cultivate the meritorious qualities." This is what is meant by the first rebirth treasury by which the bodhisattva accumulates roots of goodness for the sake of reaching all-knowledge.

What is meant by "the bodhisattva's rebirth treasury of resolving to attain bodhi"? Son of Good Family, this bodhisattva's resolve to attain *anuttara-samyak-saṃbodhi* entails the following:

He produces mind of great compassion in order to rescue all beings;

He resolves to make offerings to the buddhas in order to serve them in the ultimate way;

He resolves to everywhere seek right Dharma in order to remain free of miserliness in all things;

He resolves to make great progress in order to seek all-knowledge;

He produces the mind of immeasurable kindness in order to everywhere gather in beings;

He resolves to never forsake any beings in order to don the armor of solid vows to attain all-knowledge;

He resolves to be free of flattery and deviousness in order to acquire the wisdom that accords with reality;

He resolves to practice in accordance with his words in order to cultivate the bodhisattva path;

He resolves to never deceive the buddhas in order to preserve the great vow of all buddhas; and

He vows to attain all-knowledge in order to teach beings without ever resting to the very end of future time.

It is due to such meritorious qualities of the bodhi resolve that are as numerous as the atoms in a buddha *kṣetra* that he succeeds in being reborn into the family of the Tathāgata. This is what is meant by the second of the bodhisattva's rebirth treasuries.

What is meant by "the rebirth treasury of contemplating all Dharma gateways and diligently cultivating them"? Son of Good Family, as for this bodhisattva:

- He resolves to contemplate the ocean of all gateways into the Dharma;
- He resolves to dedicate himself to completely fulfilling all aspects of the path to all-knowledge;
- He resolves to maintain right mindfulness in remaining free of any karmic transgressions;
- He resolves to purify the ocean of all bodhisattvas' samādhis;
- He resolves to cultivate and perfect all of the bodhisattva's meritorious qualities;
- He resolves to adorn the path of all bodhisattvas;
- He resolves that, as he pursues his quest to attain all-knowledge, he will be as unresting in his practice of great vigor in cultivating all the meritorious qualities as the blazing flames that rage on at the end of the kalpa;
- He resolves to cultivate Samantabhadra's practices and teach all beings; and
- He resolves to thoroughly train in all aspects of the awesome deportment, to cultivate the bodhisattva's meritorious qualities, to relinquish everything, and to abide in the reality of the nonexistence of anything at all.

This is what is meant by the third of the bodhisattva's rebirth treasuries.

What is meant by "the rebirth treasury of everywhere illuminating all three periods of time with a purified earnest resolve"? Son of Good Family, as for this bodhisattva:

- He possesses an especially superior purified resolve with which he acquires the light of the Tathāgata's bodhi and enters the ocean of the bodhisattva's methods;
- His resolve is as solid as vajra;
- He has been liberated from rebirths in all the rebirth destinies throughout all realms of existence;
- He perfects all buddhas' miraculous powers;
- He cultivates the especially superior practices and is equipped with the faculties of the bodhisattva;
- His mind is bright and pure;
- His vow power is unshakable;
- He is always afforded the protection of all buddhas;
- He demolishes the mountain of all obstacles; and
- He everywhere serves as a refuge for beings.

This is what is meant by the fourth of the bodhisattva's rebirth treasuries.

What is meant by "the rebirth treasury of uniformly equal illumination"? Son of Good Family, as for this bodhisattva:

He is fully possessed of the many practices;
He everywhere teaches beings;
He is able to relinquish everything he possesses;
He abides in the realm of the Buddha's ultimately pure moral virtue;
He is fully possessed of the dharmas of patience and has acquired the light of all buddhas' dharmas' patience;
He uses great vigor in progressing toward all-knowledge and reaching the far shore;
He cultivates all the *dhyāna* concentrations and acquires the universal gateway meditative absorption;
He becomes perfectly complete in pure wisdom and brightly illuminates all dharmas with the sun of wisdom;
He acquires the unimpeded eye and sees the ocean of all buddhas;
He awakens to and enters the nature of all true dharmas;
He is one who everyone in the world delights in seeing; and
He is well able to cultivate the gateways that accord with genuine Dharma.

This is what is meant by the fifth of the bodhisattva's rebirth treasuries.

What is meant by "the rebirth treasury of being born into the family of the Tathāgata"? Son of Good Family, as for this bodhisattva:

He is born into the family of the Tathāgata and dwells together with the buddhas;
He perfects all the extremely profound Dharma gateways;
He accomplishes the pure and great vows of the buddhas of the three periods of time;
He acquires the same roots of goodness as all buddhas;
He shares the same essential nature as all *tathāgatas*;
He is equipped with the good and pure dharmas of the world-transcending practices;
He securely abides in the Dharma gateways to vast meritorious qualities;
He enters all the samādhis and witnesses the Buddha's spiritual powers;
He adapts to those amenable to teaching and thus purifies beings; and

He responds in a manner suited to the inquiry, doing so with inexhaustible eloquence.

This is what is meant by the sixth of the bodhisattva's rebirth treasuries.

What is meant by "the rebirth treasury of the light of the Buddha's powers"? Son of Good Family, as for this bodhisattva:

He deeply enters the powers of the buddha;
In traveling to all buddha *kṣetras*, his resolve is irreversible;
He is tireless in serving and making offerings to congregations of bodhisattvas;
He completely understands all dharmas as like magical conjurations;
He knows all worlds as like things seen in a dream;
He sees all forms and their signs as like reflections;
He sees everything created by the spiritual superknowledges as like magical transformations;
He sees all rebirths as like shadows;
He sees all buddhas' teachings on Dharma as like echoes resounding in a valley; and
He explains the Dharma realm so that everyone is able to achieve the ultimate.

This is what is meant by the seventh of the bodhisattva's rebirth treasuries.

What is meant by "the rebirth treasury of contemplating the gateways to universal knowledge"? Son of Good Family, as for this bodhisattva:

He dwells at the stage of the pure youth[155] in which he contemplates all-knowledge.
In relation to every one of the wisdom gateways, he exhausts countless kalpas expounding on all the bodhisattva practices;
His mind acquires sovereign mastery of all the bodhisattva's extremely profound samādhis;
In each successive mind-moment, he is born in the presence of all *tathāgatas* in the worlds of the ten directions;
He enters non-differentiating meditative absorptions on differentiated objective realms;
He manifests differentiating knowledge with regard to undifferentiated dharmas;
In measureless objective realms, he knows what is not an objective realm at all;
In but few objective realms, he penetrates measureless objective realms;

- He gains a penetrating comprehension of the nature of dharmas as boundlessly vast; and
- He realizes that all worlds are merely conventionally established and that they are all produced by the conscious mind.

This is what is meant by the eighth of the bodhisattva's rebirth treasuries.

What is meant by "the rebirth treasury of everywhere manifesting adornments"? Son of Good Family, as for this bodhisattva:

- He is able to adorn countless buddha *kṣetras* with many different adornments;
- He is everywhere able to transformationally manifest the bodies of all kinds of beings up to and including those of buddhas;
- He has acquired fearlessness in expounding on pure Dharma;
- He is unimpeded in circulating everywhere throughout the Dharma realm;
- He adapts to the mental dispositions of others and thus everywhere enables them to acquire knowledge and vision;
- He manifests the many different kinds of practices leading to the realization of bodhi;
- He causes the arising of the unimpeded path to all-knowledge; and
- In all endeavors such as these he never misses the right time and yet he always abides in samādhi with Vairocana's treasury of wisdom.

This is what is meant by the ninth of the bodhisattva's rebirth treasuries.

What is meant by "the rebirth treasury of entering the ground of the Tathāgata"? Son of Good Family, as for this bodhisattva:

- He receives the dharma of the crown-anointing consecration in the presence of all *tathāgatas* of the three periods of time.
- He knows the sequence in all realms, in particular:
  - He knows the sequences of all beings' past and future deaths and rebirths;
  - He knows the sequences in all bodhisattvas' cultivation;
  - He knows the sequences in all beings' thoughts;
  - He knows the sequences in the realization of buddhahood as it occurs with all *tathāgatas* of the three periods of time;
  - He knows the sequences in the use of skillful means when teaching the Dharma; and
  - He also knows the sequences in the past, present, and future of all kalpas, whether it be in their creation, their destruction, or their naming.

Adapting to what is appropriate for the beings who are amenable to teaching, he manifests for them the realization of enlightenment, the meritorious qualities, the adornments, the spiritual superknowledges, the proclamation of Dharma, the skillful means, and the training.

This is what is meant by the tenth of the bodhisattva's rebirth treasuries.

Son of the Buddha, if the bodhisattva-mahāsattva cultivates, develops, completely fulfills, and perfects these ten dharmas, then:

He becomes able to manifest the many different kinds of adornments even within one adornment, thereby adorning all lands;

He guides, instructs, and awakens all beings, continuing to do so without ever resting throughout all future kalpas;

He expounds on all buddhas' ocean of dharmas, on the many different kinds of objective realms, and on the many different factors involved in maturation, thereby passing on forward the countless dharmas;

In manifesting the Buddha's inconceivable miraculous powers, he fills the entire realm of empty space throughout the Dharma realm;

He turns the wheel of Dharma in [accordance with] the ocean of all beings' mental activities;

He constantly and uninterruptedly manifests the realization of buddhahood in all worlds;

Using an ineffable number of pure voices, he teaches all dharmas for those dwelling in countless places, doing so with unimpeded penetrating comprehension;

He adorns the site of enlightenment with all dharmas, adapts to the differences in all beings' aspirations and understandings, and manifests the realization of buddhahood;

He opens and reveals the treasury of the countless extremely profound dharmas; and

He teaches and promotes the development of all beings throughout the entire world.

At that time, wishing to restate and clarify these meanings, aided by the Buddha's spiritual powers, the spirit of the Lumbinī Grove regarded all the ten directions and then spoke these verses:

Those who possess the most supreme, immaculate, and pure mind,
who are insatiable in seeing all buddhas,
and who vow to always give them offerings throughout the future—
This is the rebirth treasury of those of such shining wisdom.

All the beings on up to the buddhas themselves
in all lands throughout the three periods of time—
they vow to liberate or constantly look up to and serve them.
This is a rebirth treasury of those who are inconceivable.

Listening to Dharma insatiably, delighting in contemplations,
remaining unimpeded in this throughout the three periods of time
while both body and mind are as pure as empty space—
This is a rebirth treasury of those who are famed for this.

Their resolve constantly abides in the ocean of the great compassion,
and is as solid as vajra or a mountain of jewels.
They completely understand the gates to the knowledge of all modes.
This is a rebirth treasury of those who are most excellent.

Their great kindness extends to cover all beings,
their marvelous practices ever increase in the ocean of the perfections,
and they illuminate the many classes of beings with Dharma's light.
This is a rebirth treasury for those who are heroically brave.

Their minds are unimpeded in completely knowing dharmas' nature
and they gain birth into the family of all buddhas of the three times.
They everywhere enter the ten directions' ocean of the Dharma realm.
This is a rebirth treasury of those possessed of radiant wisdom.

The Dharma body is pure and their resolve is unimpeded
in everywhere going to pay respects in the lands of the ten directions.
Of all the Buddha's powers, there are none they do not perfect.
This is a rebirth treasury of those who are inconceivable.

They have achieved sovereign mastery in entering deep wisdom,
have already reached the ultimate in all the samādhis, and
contemplate the gateways to all-knowledge in accordance with reality.
This is a rebirth treasury of those possessed of the true body.

They engage in the purification of all buddha lands,
diligently cultivate the dharma of everywhere teaching all beings,
and reveal the Tathāgata's miraculous powers.
This is a rebirth treasury of those of great renown.

Having already long cultivated the path to all-knowledge,
they are able to swiftly progress toward the station of the Tathāgata,
and are unimpeded in completely knowing the entire Dharma realm.
This is a rebirth treasury of all sons of the Buddha.

Son of Good Family, the bodhisattva who possesses these ten dharmas is born into the family of the Tathāgatas and becomes a source of pure light for everyone in the world.

Son of Good Family, it has been countless kalpas since I acquired this liberation gateway of sovereign mastery in taking on births.

Sudhana then addressed the spirit, saying, "O Āryā, what is the sphere of experience of this liberation like?"

The spirit replied, saying:

Son of Good Family, in the past I made a vow: "I vow that, whenever any bodhisattvas manifest as taking on birth, I will draw near to them." I also vowed to enter the ocean of Vairocana Tathāgata's countless births.

It was due to the power of that past vow that I was born in this world, in Jambudvīpa, in the park at Lumbinī where I single-mindedly thought about when the bodhisattva would descend to take birth here. Then, after a hundred years had passed, the Bhagavat descended from the Tuṣita Heaven to take birth here. When this occurred, ten kinds of signs appeared in this grove. What were those ten? They were as follows:

First, the land in this park suddenly became level so that pits and mounds no longer appeared there;

Second, the ground turned into vajra adorned with the many kinds of jewels. There were no longer any broken tiles, rubble, thorns, thickets, roots, or stumps;

Third, jeweled *tāla* trees arose in encircling rows, the roots of which penetrated deeply until they reached the water;

Fourth, the many kinds of fragrant incense sprouts grew forth, repositories of the many kinds of incense appeared. Jewels and incense formed those trees with their spreading branches, shade, and jewel radiance. The fragrance of all those types of incense was in every case superior to the incense in the heavens;

Fifth, many kinds of marvelous flower garlands and jewel adornments arranged in rows everywhere filled that place;

Sixth, all of the trees in those gardens spontaneously blossomed with *maṇi* jewel flowers;

Seventh, flowers spontaneously grew up from the soil in the bottoms of all the pools and ponds and twirled about as they floated on the surface of the waters;

Eighth, within this grove, of all of the kings of the desire and form realm beings throughout the Sahā World, including the devas, dragons, *yakṣas*, *gandharvas*, *asuras*, *garuḍas*, *kiṃnaras*, and *mahoragas*, there were none who did not come and assemble there where they stood with their palms pressed together;

Ninth, all the deva maidens in this world including even the *mahoraga* maidens were filled with joyous delight. Each of them held up offering gifts before that *plakṣa* fig tree as they reverently stood there; and

Tenth, from the navels of all buddhas of the ten directions, there emanated beams of light known as "the magical lamp illuminating the birth of the bodhisattva." They everywhere illuminated this entire grove. Within each of those beams of light there appeared images of all buddhas' taking birth, the spiritual transformations connected with their birth, and the meritorious qualities of all those bodhisattvas who had been born. They also emanated the sounds of the many different voices of all buddhas.

These were the ten kinds of auspicious signs that appeared then within this grove. When these signs appeared, all the deva kings and the others immediately realized that the bodhisattva was about to descend to take birth there. When I saw these auspicious portents, I was filled with measureless joyous delight.

Son of Good Family, when the Lady Māyā came from Kapilavastu and entered this grove, yet again, there appeared ten kinds of radiant auspicious signs that enabled those beings there to acquire the light of Dharma. What were those ten? Those signs that appeared then were as follows:

Light from all the treasuries of jeweled flower blossoms;
Light from the treasuries of precious incense;
Light from jeweled lotus flowers which opened and emanated the sounds of truly sublime voices;
Light emanating from the initial generation of resolve by the bodhisattvas of the ten directions;
Light emanating from all bodhisattvas' entering the grounds and manifesting spiritual transformations;
The perfectly full wisdom light emanating from all bodhisattvas' cultivation of the *pāramitās*;
The wisdom light emanating from all bodhisattvas' great vows;
The wisdom light emanating from all bodhisattvas' use of skillful means in teaching beings;
The wisdom light emanating from all bodhisattvas' realization of the reality of the Dharma realm; and
The light emanating from all bodhisattvas' attainment [of the knowledge] of the Buddha's miraculous displays of taking birth, leaving the home life, and realizing right enlightenment.

These ten kinds of light everywhere illuminated the minds of countless beings.

Son of Good Family, when the Lady Māyā sat beneath the *plakṣa* fig tree, there also appeared ten kinds of spiritual transformations just before the bodhisattva was born. What were those ten? They were as follows:

Son of Good Family, when the Bodhisattva was about to take birth, all of the desire realm devas, devas' sons, and devas' daughters as well as all the form realm's devas, dragons, *yakṣas, gandharvas, asuras, garuḍas, kiṃnaras, mahoragas,* and their retinues assembled like clouds in order to present offerings. The Lady Māyā, extraordinarily excellent in her awesome virtue, emanated light from all the pores on her body which everywhere and unimpededly illuminated the worlds of the great trichiliocosm, caused all other forms of light there to no longer appear at all, and extinguished the afflictions of all beings as well as the sufferings in the wretched destinies. This is the first of the spiritual transformations that occurred when the Bodhisattva was about to be born.

Also, Son of Good Family, at that very time, within the belly of the Lady Māya, there appeared all of the images of the phenomena throughout the great trichiliocosm. Among them, in the hundred koṭīs of Jambudvīpa continents, there were in each case cities, each of which had parks and groves of different names, and all of which had the Lady Māya abiding within them, surrounded by a congregation of devas. In all of those scenes there appeared these signs of the inconceivable spiritual transformations occurring at the time when the Bodhisattva was about to take birth. This is the second of the spiritual transformations that occurred when the Bodhisattva was about to be born.

Also, Son of Good Family, within all of the Lady Māyā's pores were revealed the appearances of the Tathāgata's cultivation of the bodhisattva path throughout the distant past during which he respectfully made offerings to all buddhas and listened to the voices of all buddhas as they taught the Dharma. They appeared there in the same way as a brightly polished mirror or the surface of water is able to show the appearances of the sun, moon, stars, constellations, thunder clouds, and other such phenomena appearing up in the sky. So too it was with the pores of the Lady Māyā's body that were able to reveal the causes and conditions of the Tathāgata's distant past. This is the third of the spiritual transformations that occurred when the Bodhisattva was about to be born.

Also, Son of Good Family, in each of the Lady Māyā's pores there appeared scenes from the time in the distant past when the Tathāgata cultivated the bodhisattva practices, including the worlds in which he dwelt, their cities, villages, mountains, forests, rivers, oceans, the numbers of beings and kalpas, his encounters with buddhas who appeared in the world, his entry into pure lands, the length of his lives whenever he was reborn, his reliance upon good spiritual guides, and his cultivation of the good dharmas. In all those *kṣetras*, wherever he was born, the Lady Māyā always served as his mother. Of all such circumstances as these, there were none that did not appear within her pores. This is the fourth of the spiritual transformations that occurred when the Bodhisattva was about to be born.

Also, Son of Good Family, within every one of the Lady Māyā's pores there appeared images from the time in the distant past when the Tathāgata cultivated the bodhisattva practices, including, wherever he was born, his physical characteristics and appearances, his clothes, his food and drink, his sufferings and pleasures, and other such phenomena. Every one of these matters was fully revealed there in ways that were distinctly and completely discernible.[156] This is the fifth of the spiritual transformations that occurred when the Bodhisattva was about to be born.

Also, Son of Good Family, within every one of the Lady Māyā's pores there appeared images from the time in the distant past when the Bhagavat cultivated the practice of giving by relinquishing what is difficult to relinquish, including when he gave up his head, eyes, ears, nose, lips, tongue, teeth, physical body, hands, feet, blood, flesh, sinews, and bones, including too when he gave up his sons and daughters, his wives and consorts, his cities and palaces, his robes and jewelry, his gold, silver and precious possessions, all such inward and outward things as these. One also saw there the appearances and voices of those who received these gifts as well as the places where they dwelt. This is the sixth of the spiritual transformations that occurred when the Bodhisattva was about to be born.

Also, Son of Good Family, when the Lady Māyā entered these gardens, its grove everywhere showed the events from the times in which all buddhas of the past descended into their mothers' wombs, including their lands, their gardens and groves, their clothing and flower garlands, their topically applied scents, powdered incense, pennants, streamers, banners, canopies, and all of their other adornments as well as their many different kinds of precious jewels and the exquisite sounds of their instrumental music, singing, and chanting, all of which manifested in ways that all the beings there could see and hear in their entirety. This is the seventh of the spiritual transformations that occurred when the Bodhisattva was about to be born.

Also, Son of Good Family, when the Lady Māyā entered these gardens, there emerged from her body a palatial tower made of sovereign *maṇi* jewels in which the Bodhisattva resided. It surpassed those in which all the kings of the devas, dragons, *yakṣas, gandharvas, asuras, garuḍas, kiṃnaras, mahoragas,* and humans lived. Sheltered by a jeweled net canopy overhead, it was everywhere imbued with marvelous scents and was adorned with the many kinds of jewels. It was purified within and without, none of its various details were at all disordered, and it completely encompassed and filled all of the Lumbinī gardens. This is the eighth of the spiritual transformations that occurred when the Bodhisattva was about to be born.

Also, Son of Good Family, when the Lady Māyā entered these gardens, there emerged from her body bodhisattvas as numerous as the atoms in ten ineffable numbers of hundreds of thousands of *koṭīs* of *nayutas* of buddha *kṣetras*. Those bodhisattvas' bodies, appearances, major marks, secondary signs, radiance, deportment when moving or stopping, their spiritual superknowledges, and their retinues—these were all equivalent to and no different from those of Vairocana Bodhisattva. They all joined then in simultaneously proclaiming the praises of the Tathāgata. This is the ninth of the spiritual transformations that occurred when the Bodhisattva was about to be born.

Also, Son of Good Family, when the Lady Māyā was about to give birth to the Bodhisattva, an immense lotus flower from the vajra realm suddenly appeared directly before her. Known as Treasury of all Jewel Adornments, it had a stem made of vajra, stamens made of the many kinds of jewels, a seed pod made from sovereign wishing jewels, and petals as numerous as the atoms in ten buddha *kṣetras*.

It was entirely sheltered by an overhanging net of *maṇi* jewels and by a jeweled canopy.

It was jointly held up by all the heavenly kings.

All the dragon kings sent down a sprinkling rain of perfume.

All the *yakṣa* kings reverently circumambulated it, scattering down celestial flowers.

All the *gandharva* kings sang with sublime voices songs in praise of the Bodhisattva's merit from past offerings to all buddhas.

All the *asura* kings relinquished their arrogance and prostrated themselves in reverence.

All the *garuḍa* kings hung down jeweled streamers and banners that everywhere filled the sky.

All the *kiṃnara* kings gazed up in joyful admiration, singing praises of the Bodhisattva's meritorious qualities.
All the *mahoraga* kings, filled with joyous delight, sang praises as they everywhere rained down clouds of adornments made of all varieties of jewels.

This is the tenth of the spiritual transformations that occurred when the Bodhisattva was about to be born.

Son of Good Family, after the manifestation in the Lumbinī Gardens of these ten kinds of signs, the Bodhisattva was born there. As if the brightly shining orb of the sun had appeared in the midst of the sky, as if the peak of a high mountain had emerged from behind the clouds, as if a dazzling flash of lightning appeared out of the midst of dense clouds, and as if a great torch appeared in the darkness of the night, just so were the manifestations of light that shone forth from the Bodhisattva's physical marks when he was born from his mother's side.

Son of Good Family, although the Bodhisattva appeared then to be newly born, he had already fully comprehended all dharmas as like a dream, like a magical conjuration, like reflections, like mere images, as neither coming nor going, and as neither produced nor destroyed.

Son of Good Family, when I saw all these many different spiritual transformations that occurred when the Buddha appeared as being newly born in the gardens at Lumbinī on the Jambudvīpa continent of this four-continent world, I also saw the many different spiritual transformations that occurred when the Tathāgata appeared as being newly born in the Lumbinī Gardens on the Jambudvīpa continents of a hundred *koṭīs* of four-continent worlds throughout the great trichiliocosm.

I also saw this in the countless buddha *kṣetras* in every atom throughout the great trichiliocosm and also saw this in the countless buddha *kṣetras* in each atom in a hundred buddha worlds, in a thousand buddha worlds, and so forth until we come to in all worlds throughout the ten directions. So it is that, in all those buddha *kṣetras*, there are *tathāgatas* who appear to be taking birth attended by many different spiritual transformations. This continues on in this way constantly and uninterruptedly in each successive mind-moment.

Sudhana the Youth then addressed the Spirit, asking, "O Great Goddess, how long has it been now since you acquired this liberation?"

The Spirit replied:

Son of Good Family, it was long ago in the ancient past, back beyond kalpas as numerous as the atoms in a *koṭī* of buddha *kṣetras* and then back again once more, before just as long as this, there was a world known as Ubiquitous Jewels in which, in a kalpa named Blissful Happiness, eighty *nayutas* of buddhas appeared.

Among those buddhas, the first was a buddha named Banner of Sovereign Qualities, one referred to by all ten titles of a buddha. In that world there was a four-continent array known as Adorned with Sublime Light. On the Jambudvīpa continent of that four-continent array, there was a royal capital city known as Banner of Sumeru's Adornments in which there was a king named Jewel Light Eyes. That king's wife was named Joyous Light.

Son of Good Family, just as the Lady Māyā served as the mother of Vairocana Tathāgata in this world, so too did Lady Joyous Light serve as the mother of the first of those buddhas. Son of Good Family, when Lady Joyous Light was about to give birth to the Bodhisattva, she went with twenty *koṭīs* of *nayutas* of female attendants to Golden Flower Gardens. Within those gardens there was a tower known as Marvelous Jeweled Spire, alongside which there was a tree known as Giving All. Lady Joyous Light then grasped a branch of that tree and gave birth to the Bodhisattva.

Then a congregation of heavenly kings each took up perfumed waters and together showered him. There was then a wet nurse known as Pure Light who stood at his side. When the shower had been performed, the congregation of heavenly kings passed him on to the wet nurse. The wet nurse respectfully received him and became filled with great joy, whereupon she immediately acquired "the bodhisattva's universal eye samādhi." Having acquired this samādhi, she everywhere saw the countless buddhas of the ten directions. She then also acquired the liberation known as "the bodhisattvas' sovereign manifestation of birth in all places." Just as when the consciousness of the embryo is first received into the womb, its arrival is swift and unimpeded, so too, because she acquired this liberation, in this same way, she could easily see all buddhas using the power of their original vows to freely take on births.

Son of Good Family, what do you think? As for that wet nurse, could it have been anyone else? It was none other than myself. From that time on forward, in every mind-moment, I have always seen the ocean of Vairocana Buddha's manifestations as the bodhisattva taking on birth, thereby using his miraculous spiritual powers to train beings.

And just as I have witnessed Vairocana Buddha's spiritual transformations in which, using the power of his original vows, he in every mind-moment manifested the bodhisattva's taking on of births in the atoms of all worlds, so too have I witnessed all buddhas doing this in this very same way. In all those instances, I have reverently served them all, made offerings to them all, listened to the Dharma they all taught, and then practiced in accordance with their teachings.

Then, wishing to once again proclaim the meaning of this liberation, aided by the Buddha's powers, the spirit of the Lumbinī grove regarded all the ten directions and spoke these verses:

Son of the Buddha, as for what you have asked
about the extremely profound sphere of action of all buddhas,
you should now listen attentively
as I speak about those very causes and conditions.

Back beyond kalpas as numerous as the atoms in a *koṭī* of *kṣetras,*
there was a kalpa known as Blissful Happiness
in which eighty *nayutas*
of *tathāgatas* appeared in the world.

Of those *tathāgatas,* the very first was named
Banner of Sovereign Qualities.
In Golden Flower Gardens,
I saw him on that day when he took birth.

At that time, I was his wet nurse,
one who was possessed of especially acute wisdom.
Those devas then passed on to me
the Bodhisattva's gold-colored body.

I then quickly raised him up with both hands
and attentively regarded his summit [mark] that one cannot see.
His physical signs were perfectly complete
and each one of them was boundless.

His immaculate pure body,
adorned with the major marks and secondary signs,
resembled an image made of marvelous jewels.
Having seen him, I was filled with exultant joy.

On merely contemplating his meritorious qualities,
I swiftly established an ocean of manifold merit.
On seeing these supernatural phenomena,
I made the great resolve to attain bodhi.

I single-mindedly sought a buddha's meritorious qualities
and broadened all the great vows
to purify all the *kṣetras*
and do away with the three wretched destinies.

Everywhere throughout the lands of the ten directions,
I made offerings to countless buddhas,
cultivated my original vows,
and sought to liberate beings from their sufferings.

In the presence of that buddha,
I listened to the teaching of Dharma, acquired liberations,
and cultivated for countless kalpas
as numerous as the atoms in a *koṭī* of *kṣetras*.

I then made offerings to
all the buddhas who appeared in that kalpa,
guarded and preserved their legacy of right Dharma
and purified this ocean of liberations.

Past *bhagavats* possessed of the ten powers
as numerous as the atoms in a *koṭī* of *kṣetras*—
I preserved all their turnings of the Dharma wheel
and increased the brightness of this liberation.

In the instant of but a single mind-moment,
I see that, in the atoms of this *kṣetra,*
every one of them contains
an ocean of *kṣetras* purified by *tathāgatas*.

In all those *kṣetras*, there are buddhas
manifesting the taking on of birth in gardens.
Each manifests the inconceivable powers
of his vast spiritual superknowledges.

In some instances, I see all the bodhisattvas
in inconceivably many *koṭīs* of *kṣetras*
dwelling in their heavenly palaces
as they are about to realize the bodhi of the buddhas.

In oceans of countless *kṣetras,*
buddhas manifest the taking on of births,
then teach the Dharma surrounded by their congregations.
I have seen them all.

In but a single mind-moment, I see bodhisattvas
as numerous as the atoms in a *koṭī* of *kṣetras*
leave the home life and go to the site of enlightenment
where they manifest the realms of a buddha.

I see within a *kṣetra*'s atoms
countless buddhas attaining enlightenment.
They each manifest all kinds of skillful means
to then liberate suffering beings.

Within every mote of dust,
buddhas turn the wheel of the Dharma.
In all of them they use endless voices
to everywhere rain the Dharma of the elixir of immortality.

In numbers equal to the atoms in a *koṭī* of *kṣetras*,
within the atoms of every *kṣetra*,
I see there all the *tathāgatas*
manifesting entry into *parinirvāṇa*.

In this way, in the countless *kṣetras*,
the *tathāgatas* manifest the taking on of births,
whereupon, for all of them, I issue division bodies
that appear before them, presenting offerings.

Throughout the oceans of inconceivably many *kṣetras*,
for the countless different beings in the rebirth destinies,
I appear directly before them all
and rain down the great Dharma's rain.

Son of the Buddha, I have come to know this
gateway of inconceivable liberation that,
if one praised it for countless *koṭīs* of kalpas,
even then, one could never finish doing so.

Son of the Buddha, I know only this liberation known as "the bodhisattvas' miraculous taking on births in all places for countless kalpas." As for the bodhisattva-mahāsattvas:

Who are able to turn one mind-moment into a treasury of kalpas in which they contemplate all dharmas;
Who use skillful means to appear to take on births;
Who go everywhere to make offerings to all buddhas;
Who have achieved the ultimate comprehension of the dharmas of all buddhas;
Who manifest the taking on of births in all the rebirth destinies;
Who sit before all buddhas on a lotus seat;
Who know when all beings can be liberated;
Who then manifest the taking on of births for them and use skillful means to train them;
Who manifest all kinds of spiritual transformations in all *kṣetras*; and
Who, like reflected images, manifest directly before all beings—

> How could I know of or be able speak about their meritorious qualities and practices?
>
> Son of Good Family, in this city of Kapilavastu, there is a maiden in the lineage of the Śākya clan known as Gopā. You should go there, pay your respects, and ask her, "How should the bodhisattva teach beings in *saṃsāra*?"

Sudhana the Youth then bowed down in reverence at her feet and circumambulated her countless times as he gazed up at her in attentive admiration. He then respectfully withdrew and departed.

40 – Gopā

At that time, Sudhana the Youth proceeded to the city of Kapilavastu as he contemplated and cultivated the "taking on births" liberation, expanding it, bearing it in mind, and never relinquishing it. He gradually traveled onward until he reached the congregation of bodhisattvas that had gathered at the lecture hall known as Universally Manifesting the Light of the Dharma Realm, in which there was a spirit named Sorrowless Virtue who, together with a myriad palace spirits there, came out to welcome Sudhana. She said:

> It is good that you have come, Good Man, for you who are one possessed of great wisdom and immense courage. You have been able to cultivate the bodhisattva's inconceivable masterful liberations, doing so with a resolve that never relinquishes the vast vow. You are well able to contemplate the sphere of all dharmas, to dwell securely in the city of the Dharma, to enter the gateways of countless skillful means, to perfect the immense ocean of the Tathāgata's meritorious qualities, to acquire marvelous eloquence, to skillfully train beings, to acquire the wisdom body of the *āryas* and constantly accord with it in your cultivation, to know the differences in all beings' mental actions, and to enable them to happily progress along the path to buddhahood.
>
> I have seen, Worthy One, that you cultivate the sublime practices with unremitting resolve and that the deportment you practice is entirely pure. Before long, you should be able to acquire the unexcelled purity and adornment of the three classes of actions of the *tathāgatas* by which all the major marks and secondary signs will adorn your body, the lustrous radiance of the wisdom of the ten powers will grace your mind, and you will travel to all worlds.
>
> I have seen, Worthy One, that you are possessed of incomparable courage and vigor. You are bound before long to be able to everywhere see all buddhas of the three periods of time and listen to them

teaching the Dharma. You are bound before long to acquire the bliss of the samādhis of all bodhisattvas' *dhyāna* absorptions and liberations and you are bound before long to enter the extremely profound liberations of all buddhas, the *tathāgatas*.

And why is this so? You have seen the good spiritual guides, have drawn near to and made offerings to them, have listened to their teachings, have borne them in mind and cultivated them, and have not grown weary or retreated from your efforts. You are free of worry, free of regrets, and free of obstacles. Māra and his minions are unable to create difficulties for you, for you are bound before long to achieve the unsurpassed karmic fruition.

Sudhana the Youth then addressed her, saying:

O Āryā, may I be able to acquire all the qualities as you have just now described them. O Āryā, I hope that all beings may extinguish all their feverish afflictions, abandon all their evil karmic actions, develop all kinds of happiness, and cultivate all the pure practices.

O Āryā, all beings produce all kinds of afflictions, create all kinds of evil karmic deeds, and fall down into the wretched rebirth destinies in which, both physically and mentally, they are then subjected to constant excruciating cruelties. Once a bodhisattva has seen this, his mind becomes afflicted by sorrow.

O Āryā, suppose that there was a man who had but one son for whom his feelings of fond concern were extremely strong who then suddenly saw his son having his limbs sliced off by someone. The piercing pain he would feel would be unbearable. So too it is with the bodhisattva-mahāsattva. When he sees that, due to karmic actions rooted in the afflictions, beings fall into the three wretched destinies and undergo the many different kinds of sufferings, his mind is then afflicted by great sorrow. If he sees beings producing the three kinds of good physical, verbal, and mental karmic actions by which they are reborn in the rebirth destinies of devas and humans where they then enjoy both physical and mental bliss, the bodhisattva is filled with great happiness.

And why is this so? It is not for himself that the bodhisattva strives to attain all-knowledge, nor is it because he covets the various pleasures associated with desire in *saṃsāra*. Nor is it due to being swayed by the power of inverted conceptions, inverted views, inverted thoughts, the various fetters, latent afflictions, craving, or views. Nor is it due to producing beings' many different kinds of conceptions of what is pleasurable. Nor is it due to becoming attached to the delectability of the various *dhyāna* absorptions. Nor is it that he encounters obstacles and grows weary and so retreats from his quest and instead dwells in *saṃsāra*.

Rather it is because he sees beings in all the realms of existence undergoing in full measure the countless forms of sufferings that he then arouses the mind of great compassion and then, by the power of great vows, everywhere gathers them in.

It is because of the power of compassion and vows that he cultivates the bodhisattva practices. It is because he wishes to cut off all beings' afflictions, because he seeks to acquire the Tathāgata's wisdom of all-knowledge, because he wishes to make offerings to all buddhas, the *tathāgatas*, because he wishes to purify all the vast lands, and because he wishes to purify all beings' inclinations and all physical and mental actions that he never grows weary of remaining in *saṃsāra*.

O Āryā, as for these bodhisattva-mahāsattvas:

They serve as adornments for beings by enabling them to acquire the happiness associated with the wealth and nobility of humans and devas;

They serve as their parents by establishing them in the resolve to attain bodhi;

They serve them as nurturers by enabling them to perfect the bodhisattva path;

They serve them as protectors by enabling them to abandon the three wretched rebirth destinies;

They serve them as ship captains by enabling them to cross beyond the ocean of *saṃsāra*;

They serve them as refuges by enabling them to leave behind the afflictions and fear produced by the *māras*;

They serve them as sources of what is ultimate by enabling them to forever acquire the bliss of clarity and coolness;

They serve them as rescuing ferries by enabling them to set sail into the ocean of all buddhas;

They serve them as guiding teachers by enabling them to reach the isle of all Dharma jewels;

They serve them as marvelous flowers by causing their minds to blossom with the meritorious qualities of all buddhas;

They serve them as adornments by always emanating the light of merit and wisdom;

They serve as sources of delight by their majesty in all that they do;

They serve them as objects of veneration by renouncing all bad actions;

They serve as those who are universally worthy by having bodies that are majestic in all respects;

They serve them as great lights by always emanating the pure light of wisdom; and

They serve them as great clouds by always raining down all the elixir-of-immortality dharmas.

O Āryā, when the bodhisattva cultivates all the practices in these ways, he causes all beings to feel fond delight and reach the complete fulfillment of Dharma bliss.

As Sudhana the Youth prepared to ascend to the Dharma hall, that Spirit, Sorrowless Virtue, and the rest of that congregation of spirits scattered over Sudhana marvelous flower garlands, perfumes, powdered incense, and many different jeweled adornments, all of which were superior to those found in the heavens. She then spoke these verses:

You have now come forth into the world
and serve the world as a great bright lamp
as, out of universal concern for all beings,
you diligently seek the unexcelled enlightenment.

In countless *koṭīs* of thousands of kalpas,
it would be difficult to ever be able to see you.
Your sun of meritorious qualities has now risen
and extinguishes the darkness of the entire world.

You see that all beings
are blanketed by inverted views and delusion
and so bring forth your greatly compassionate resolve
to seek to realize the teacherless path.

With pure intentions
you search out the bodhi of the Buddha
and serve the good spiritual guides,
not cherishing even your own body or life.

You are free of any dependence on or attachment to
anything that exists in the world
and your mind is everywhere unimpeded
and as pure as empty space.

In your cultivation of the practices leading to bodhi,
your meritorious qualities have all become perfectly full.
You emanate the light of great wisdom
that everywhere illuminates all worlds.

You refrain from abandoning the world,
but still are not attached to the world.

You are as unimpeded in traveling through the world
as the wind that roams through empty space.

Just as when the great conflagration arises,
there will be no one who is able to extinguish it,
so too, in your cultivation of the bodhisattva practices,
the fire of your vigor burns on in this very same way.

Courageous and possessed of great vigor
that is steadfast and unshakable,
you are a lion of vajra wisdom
who is fearless wherever he roams.

Throughout the entire Dharma realm,
in the oceans of all *kṣetras,*
you are able to go and pay your respects,
thus drawing near to the good spiritual guides.

Then, after speaking these verses, out of love for the Dharma, the spirit, Sorrowless Virtue, followed along after Sudhana, never leaving him.

Sudhana the Youth then entered that lecture hall known as Universally Manifesting the Light of the Dharma Realm, in which he searched everywhere for that maiden from the Śākya clan until he saw her in the hall, seated on a jeweled lotus lion throne, surrounded by eighty-four thousand female attendants.

As for all these female attendants:

There were none who had not been born into a royal lineage;
In the past, all of them had cultivated the bodhisattva practices and planted roots of goodness together;
They had everywhere attracted beings using giving and pleasing words;
They were already able to clearly perceive the realm of all-knowledge;
They had all already jointly cultivated and accumulated the practices leading to the bodhi of the Buddha;
They constantly dwelt in right meditative absorption;
They constantly roamed in the great compassion with which they everywhere gathered in beings as if they were their only sons;
They were fully possessed of the mind of kindness;
Their retinues were pure;
Throughout the past, they had already perfected the bodhisattva's inconceivable skillful means;
They had all achieved irreversibility in their progress toward *anuttara-samyak-saṃbodhi;*

They had completely fulfilled all of the bodhisattva's *pāramitās;*
They had abandoned all attachments;
They did not delight in *saṃsāra;*
Although they traveled through all realms of existence, their minds were always pure;
They constantly and diligently contemplated the path to all-knowledge;
They had escaped the net of the obstacles and hindrances;
They had gone beyond all bases of attachment;
From within the Dharma body, they manifested transformations;
They had given birth to the practices of Samantabhadra;
They grew in the powers of the bodhisattva; and
Their lamps of wisdom were already fully bright with the sun of knowledge.

Sudhana the Youth then went to pay his respects to that Śākya maiden, Gopā, and bowed down in reverence at her feet. He then stood before her with palms pressed together and spoke thus:

O Āryā, I am one who has already resolved to attain *anuttara-samyak-saṃbodhi*. Still, I do not yet understand:

How can bodhisattvas remain in *saṃsāra* and yet avoid being defiled by the faults of *saṃsāra*?
How can they completely know the essential nature of dharmas and yet avoid dwelling on the grounds of the *śrāvaka* disciples or *pratyekabuddhas*?
How can they completely fulfill the dharmas of a buddha and yet still cultivate the bodhisattva practices?
How can they dwell on the bodhisattva grounds and yet still enter the realm of a buddha?
How can they transcend the world and yet still take on births in the world?
How can they perfect the Dharma body and yet still manifest countless different kinds of form bodies?
How can they realize the dharma of signlessness and yet manifest all kinds of signs for beings?
How can they realize the ineffability of the Dharma and yet still extensively expound on all dharmas for beings?
How can they realize the emptiness of beings and yet still never abandon the work of teaching beings?
How is it that, even though they realize all buddhas are neither produced nor destroyed, they can still diligently make offerings to them and never retreat from this practice?

How is it that, even though they know dharmas are free of any karmic actions and free of any karmic retributions, they can still constantly and incessantly cultivate all good deeds?

The maiden, Gopā, then addressed Sudhana, saying:

It is good indeed, good indeed, Son of Good Family, that you are now able ask about bodhisattva-mahāsattvas' practices such as these. One who cultivates the practices and vows of Samantabhadra is able to pose questions such as these. Listen well, listen well, and then skillfully consider this as, aided by the Buddha's spiritual powers, I expound on these matters for you.

Son of Good Family, if bodhisattvas develop ten dharmas, then they can completely fulfill the bodhisattva practices of the light of universal knowledge of Indra's net. What are those ten? They are:

Reliance on good spiritual guides;
Attainment of vast resolute faith;
Attainment of pure aspirations;
Accumulation of all forms of merit and wisdom;
Listening to the Dharma from the buddhas;
Having a mind that never relinquishes its devotion to all buddhas of the three periods of time;
Following the same practices as all bodhisattvas;
Receiving the protection of all *tathāgatas*;
Purifying all of one's greatly compassionate and marvelous vows; and
Being able to use the power of wisdom to cut off all transmigration in *saṃsāra*.

These are the ten. If bodhisattvas perfect these dharmas, then they can completely fulfill the bodhisattva practices of the light of universal knowledge of Indra's net.

Son of the Buddha, if a bodhisattva draws near to the good spiritual guides, then he can vigorously and irreversibly cultivate and generate the endless dharmas of the Buddha.

Son of the Buddha, the bodhisattva uses ten kinds of dharmas in serving the good spiritual guides. What are those ten? They are as follows:

He is free of any cherishing concern for his own body or life;
His mind does not covet any of the means for attaining worldly pleasures;
He realizes the uniform equality of the nature of all dharmas;
He never retreats from his vow to attain all-knowledge;
He contemplates the true character of all dharma realms;

His mind constantly abandons the ocean of all realms of existence;
He realizes dharmas are like space and thus his mind depends on nothing whatsoever;
He perfects all of the bodhisattva's great vows;
He is ever able to manifest throughout the ocean of all *kṣetras*; and
He purifies the bodhisattva's sphere of unimpeded wisdom.

Son of the Buddha, one should rely on these dharmas in serving all good spiritual guides without ever opposing them.

At that time, wishing to restate and clarify this meaning, aided by the Buddha's spiritual powers, the maiden, Gopā, regarded the ten directions and then spoke these verses:

To bestow benefit on the many kinds of beings, the bodhisattva uses
right mindfulness to draw near to and serve good spiritual guides,
revering them like buddhas, maintaining a mind free of indolence.
This practice in the world is the practice that is like Indra's net.

His resolute faith is as vast as empty space.
Everything in the three periods of time enters into it
along with all lands, beings, and buddhas, all in this same way.
This is the practice of he who shines the light of universal knowledge.

With aspirations as boundless as space itself,
one forever severs the afflictions, abandons all defilement,
and cultivates the meritorious qualities under all buddhas.
This is the practice of he who has a cloud of bodies in the world.

The bodhisattva cultivates all-knowledge
and an ocean of inconceivable meritorious qualities.
He purifies his bodies possessed of merit and wisdom.
This is the practice of he who is undefiled by the world.

In the presence of all buddhas, the *tathāgatas*,
he is insatiable in listening to their Dharma with which
he can create a lamp of wisdom [illumining dharmas'] true character.
This is the practice of he who everywhere illuminates the world.

Though the buddhas of the ten directions are countless,
in but one mind-moment, he can enter the presence of them all.
His mind never leaves any of the *tathāgatas*.
This is the practice of he who has the great vows that lead to bodhi.

He is able to enter the great congregations of all buddhas,
the ocean of all bodhisattvas' samādhis,
the ocean of vows, and also the ocean of skillful means.
This practice in the world is the practice that is like Indra's net.

Being aided and supported by all buddhas,
throughout boundlessly many kalpas to the end of future time,

in place after place, he cultivates the path of Samantabhadra.
This is the bodhisattva's division body practice.

He sees all beings undergoing great suffering,
arouses the great kindness and compassion, appears in the world,
spreads the light of the Dharma, and dispels their darkness.
This is the bodhisattva's wisdom sun practice.

He sees all beings abiding in all rebirth destinies and, for their sakes,
turns the wheel of the boundless sublime Dharma he has gathered,
thus enabling them to forever cut off the stream of *saṃsāra*.
This is the cultivation of the practices of Samantabhadra.

The bodhisattva cultivates these skillful means
by which, adapting to the minds of beings, he then manifests bodies
with which he teaches and liberates the countless sentient beings
everywhere throughout all the destinies of rebirth.

By the power of great kindness, compassion, and skillful means,
he manifests bodies everywhere throughout the world.
Then, adapting to their dispositions, he teaches the Dharma for them,
thereby enabling them all to progress along the path to bodhi.

Having spoken these verses, the Śākya maiden, Gopā, then told Sudhana the Youth: "Son of Good Family, I have already perfected the liberation gateway of 'contemplating the ocean of all bodhisattvas' samādhis.'"

Sudhana then asked: "O Great Āryā, what is the sphere of experience of this liberation gateway like?"

She replied:

> Son of Good Family, having entered this liberation, I know with respect to this Sahā world, as it has occurred across the course of kalpas as numerous as the atoms in a buddha *kṣetra*, with regard to all beings in all rebirth destinies, their dying in this place and being reborn in that place, their good deeds and bad deeds, their undergoing of all kinds of karmic retributions, their seeking emancipation, their not seeking emancipation, their being fixed in what is right, fixed in what is wrong, or unfixed,[157] their possession of roots of goodness accompanied by the afflictions, their possession of roots of goodness unaccompanied by the afflictions, their completely developed roots of goodness, their incompletely developed roots of goodness, their roots of goodness gathered through roots of unwholesomeness, and their roots of unwholesomeness gathered through roots of goodness.[158] I know and see in their entirety all such good or bad dharmas that they have accumulated.

Also, with regard to all the buddhas in all those kalpas, I know all their names and the sequence of their appearance and also know with respect to those buddhas, those *bhagavats*, from the time they first made the resolve, their use of skillful means in their quest to attain all-knowledge, their generation of an ocean of all the great vows, their offerings to all buddhas, their cultivation of the bodhisattva practices, their attainment of the universal and right enlightenment, their turning of the wheel of the sublime Dharma, their manifestation of the great spiritual superknowledges, and their teaching and liberation of beings. I know all these matters.

I also know the differences in the congregations of those buddhas. Thus I know that, within those congregations, there are beings who have gained emancipation by relying on the *śrāvaka*-disciple vehicle. I also know with respect to those *śrāvaka*-disciple congregations, their past cultivation of all kinds of roots of goodness as well as their acquisition of the many different kinds of wisdom. I know all these matters.

I know where there are beings who have achieved emancipation by relying on the *pratyekabuddha* vehicle and know with respect to those *pratyekabuddha* practitioners all the roots of goodness they have acquired, the bodhi they have acquired, their quiescent liberations, their spiritual superknowledges and transformations, their ripening of beings, and their entry into *nirvāṇa*. I know all these matters.

I also know with respect to the bodhisattva congregations of those buddhas when it was that they first made the resolve, their cultivation of roots of goodness, their generation of countless great vows and practices, their accomplishment and perfect fulfillment of all the *pāramitās*, their many different kinds of adornments of the bodhisattva path, their use of the power of sovereign mastery to enter the bodhisattva grounds, dwell on the bodhisattva grounds, contemplate the bodhisattva grounds, and purify the bodhisattva grounds, the characteristics of the bodhisattva grounds, the knowledge of the bodhisattva grounds, the bodhisattvas' knowledge in using the means of attraction, the bodhisattvas' knowledge in teaching beings, the bodhisattvas' knowledge in becoming established, the bodhisattvas' sphere of vast practice, the bodhisattvas' practice of the spiritual superknowledges, the bodhisattvas' ocean of samādhis, the bodhisattvas' skillful means, and, in every mind-moment, the ocean of samādhis the bodhisattvas enter, the light of all-knowledge they acquire, the lightning flashes and clouds of all-knowledge they acquire, the patience with respect to the true character of dharmas they acquire, the all-knowledge they penetrate, the ocean of *kṣetras* in which they dwell, the Dharma ocean they enter, the ocean of beings they know, the skillful means in which they dwell, the vows they make, and the spiritual superknowledges they manifest. I know all these matters.

Son of Good Family, I completely know all these matters as they occur in this Sahā World throughout all the oceans of kalpas and as they ceaselessly continue to occur on to the very end of future time.

And just as I know these matters with respect to the Sahā World, so too do I know these matters with respect to worlds as numerous as the atoms in the Sahā World that are contained within it, so too do I know these matters with respect to all worlds within this Sahā World, so too do I know these matters with respect to all the worlds within the atoms of the Sahā World, so too do I know these matters with respect to the worlds throughout the ten directions beyond the Sahā World in which they continuously dwell, so too do I know these matters with respect to the worlds inside of the world systems that the Sahā World belongs to, and so too do I know these matters with respect to all the worlds subsumed within the countless world systems of the ten directions contained in Vairocana, the Bhagavat's, flower treasury ocean of worlds.

In particular, I know the relative vastness of those worlds, know those worlds' establishment, know those worlds' spheres, know those worlds' fields, know those worlds' differences, know those worlds' transformations, know those worlds' lotus flowers, know those worlds' Mount Sumerus, and know those worlds' names, knowing these matters with respect to all worlds in these oceans of worlds, all of this due to the power of the original vows of Vairocana, the Bhagavat. I am able to completely know all these matters and am also able to retain them in memory even as I also bear in mind the ocean of long past causes and conditions of the Tathāgata, in particular:

His cultivation and accumulation of the skillful means of all vehicles;
His dwelling in the bodhisattva practices for countless kalpas;
His purification of buddha lands;
His teaching of beings;
His serving of all buddhas;
His creation of dwelling places;
His listening to discourses on the Dharma;
His acquisition of the samādhis;
His acquisition of the sovereign masteries;

His cultivation of *dāna pāramitā*;
His entry into the buddhas' ocean of meritorious qualities;
His observance of moral precepts and practice of austerities;
His complete fulfillment of all types of patience;
His courageous vigor;
His perfection of the *dhyānas*;
His complete fulfillment and purification of wisdom;
His manifesting the taking on of births in all places;
His purification of all the practices and vows of Samantabhadra;
His everywhere entering all *kṣetras*;
His everywhere purifying buddha lands;
His everywhere entering the ocean of all *tathāgatas'* wisdom;
His comprehensive realization of all buddhas' bodhi;
His acquisition of the Tathāgata's light of great wisdom;
His realization of the all-knowledge of all buddhas;[159]
His realization of the universal and right enlightenment; and
His turning of the wheel of the sublime Dharma.

Also, as regards all the beings[160] in all his congregations from the distant past on forward to the present, [I recall] all their planting of roots of goodness as well as, from the time they made their initial resolve, their ripening of beings, their cultivation of skillful means, their continual growth in every mind-moment, and their acquisition of the samādhis, spiritual superknowledges, and liberations.

I know all these matters. And why is this so? It is because I have acquired this liberation that I am able to know all beings' mental actions, all beings' cultivation of roots of goodness, all beings' mixture of defilement and purity, all beings' many kinds of differences, all *śrāvaka* disciples' samādhi gateways, all *pratyekabuddhas'* quiescent samādhis, spiritual superknowledges, and liberations, and the light of liberation of all bodhisattvas and all *tathāgatas*. I know all these matters.

Sudhana the Youth then addressed Gopā, saying, "O Āryā, how long has it been now since that time when you acquired this liberation?"

She replied:

Son of Good Family, in the distance past, back beyond a number of kalpas as numerous as the atoms in a buddha *kṣetra*, there was a kalpa named Supreme Conduct and a world named Fearless. Within that world, there was a set of four continents known as Security. Among those four continents, on the continent of Jambudvīpa, there was a royal city known as Towering Tree. Of all the eighty royal cities, this one was foremost.

There was a king at that time called Lord of Wealth. That king had sixty thousand female attendants, five hundred great officials, and five hundred sons who were princes. All of those princes were brave and strong and well able to defeat any adversaries. Among them, the Crown Prince was named Lord of Awesome Virtue. Being extraordinarily handsome, he was one who people delighted in seeing. In particular:

The soles of his feet were flat and complete with the wheel emblem;
His feet had prominent arches;
His fingers and toes had proximate webs between them;
His heels were even and straight;
His hands and feet were soft;
His legs resembled those of the *aiṇeya* antelope royal stag;
His body was full in the seven places;
He possessed the well-retracted male organ;
The upper part of his body resembled that of the lion king;
His two shoulders were evenly shaped and full;
His two arms were long;
His body was upright and straight;
His neck had the three creases;
His jaw resembled that of the lion;
He had forty teeth all of which were evenly spaced and close-set;
He had the four front teeth that were pure white;
His tongue was long and broad;
He spoke with the pure and resounding voice;
His eyes were indigo;
He had eyelashes like the king of bulls;
He had the mark of the mid-brow hair tuft;
The top of his head had the fleshy *uṣṇīṣa* prominence;
His skin was fine, soft, and the color of real gold;
His bodily hair grew in an upward direction;
His hair was the color of sapphires; and
His body was large and full like the trunk of the *nyagrodha* tree.

The Crown Prince who was then in training under the tutelage of his father, the king, went out with ten thousand female attendants to the Garden of Fragrant Buds to wander about, see the sights, and enjoy themselves. The prince then ascended into his wonderfully jeweled carriage. His carriage was replete with all the many different kinds of adornments and was fitted with a lion seat where he sat that was decorated with immense *maṇi* jewels. Five hundred female attendants each grasped its jeweled ropes and pulled it along at a measured pace, neither slow nor fast.

There were a hundred thousand myriads of people who held up jeweled parasols, a hundred thousand myriads of people who held jeweled banners, a hundred thousand myriads of people who held up jeweled pennants, a hundred thousand myriads of people who played all kinds of music, a hundred thousand myriads of people who burned all kinds of prized incenses, and a hundred thousand myriads of people who, scattering all kinds of marvelous flower blossoms, surrounded them all and served as a retinue of assistants.

The road was level and free of any high or low places. The many kinds of jewels and various kinds of flowers were scattered over it. Rows of jeweled trees were covered with nets made of jewels. Many different kinds of towers stood between them.

Some of those towers contained heaps of the many kinds of precious jewels, some contained arrays of various adornments, some had set out gifts of many different kinds of food and drink, some contained abundantly prepared provisions of many different kinds, and some contained beautiful women or countless servants and attendants. In this manner, whatever one might need was provided.

At that time, there was a mother named Most Beautiful who brought along with her a young daughter named Replete in Marvelous Virtue whose countenance was beautiful, whose form and features were immaculate, whose fullness and slenderness were perfectly arranged, whose height was fitting, whose eyes and hair were indigo, whose voice was like that of Brahmā, who was skilled in the arts, who was proficient in discussing the treatises, who was respectful, diligent, and conscientious, who was kind, sympathetic, and devoted to non-harming, who was fully endowed with a sense of shame and dread of blame, who was gentle, congenial, and straightforward in character, who abandoned whatever was foolish, who had but few desires, and who never engaged in flattery or deception.

Riding in a marvelously jeweled carriage attended by female attendants and accompanied by her mother, she rode out of that royal city just ahead of the prince. On seeing the prince and hearing the intonation of his speech, she fell in love with him and then told her mother, "I only hope that I will be able to respectfully serve this man. If I am unable to follow through on these sentiments, I am bound to kill myself."

Her mother then told her:

> Do not think in this way. Why? This would be impossible to accomplish. This man has all the marks of a wheel-turning king. Later on, he is bound to assume the throne and be crowned as the wheel-turning king at which time his precious female consort will come forth, soar into the air, freely doing as she pleases.
>
> Those of humble station such as ourselves could never be betrothed to someone like him. This would be impossible. You must not think in this way.

Off to the side of that Garden of Fragrant Buds, there was a site of enlightenment known as Dharma Cloud Radiance. At that very time, there was a *tathāgata* known as Supreme Solar Body, complete with all ten of a buddha's titles, who had appeared there seven days earlier.

At that time, that young maiden had drifted off to sleep for a brief nap in which she saw that buddha in a dream. On awakening from that dream, a goddess appeared in the sky and told her:

> Seven days ago, Supreme Solar Body Tathāgata attained the universal and right enlightenment at the Dharma Cloud Radiance site of enlightenment where he is now surrounded by a congregation of bodhisattvas. Dragons, *yakṣas, gandharvas, asuras, garuḍas, kiṃnaras, mahoragas,* Brahma Heaven kings, and the other devas on up to the Akaniṣṭha Heaven devas, earth spirits, wind spirits, fire spirits, water spirits, river spirits, ocean spirits, mountain spirits, tree spirits, garden spirits, herb spirits, city spirits, and others have all assembled there to see the Buddha.

Then, because she had seen the Tathāgata in this dream and because she had heard of the meritorious qualities of the Buddha, the mind of that maiden, Marvelous Virtue, became peaceful and fearless, whereupon, standing directly before the prince, she spoke these verses:

This body of mine is most beautiful,
renowned throughout the ten directions.
In wisdom I have no peer
and I thoroughly comprehend all skills and arts.

Countless hundreds of thousands of men,
on seeing me, are all filled with thoughts of lust.
My own mind, however, does not see in them
any basis for the least bit of desire.

Free of anger, free of hatred,
free of either disdain or delight,
I only bring forth the vast resolve
to serve the benefit of all beings.

Now, as I see you, Prince,
replete with the marks of the meritorious qualities,
my mind feels such great joyous elation
and all my faculties are suffused with blissful delight.

With a physical form like a radiant jewel,
with hair that is so beautiful in its rightward spirals,
and the broad forehead with brows long and curved,
you are the one my mind wishes to serve.

As I look upon the prince's body,
it appears like an icon made of real gold,
and like an immense mountain of jewels
with its marks and signs all shining with light.

With your indigo-colored wide eyes,
with your face like the moon and jaws like a lion,
your delightful countenance, and your exquisite voice—
Please have compassion for me and accept me as your own.

With your sign of the tongue that is broad, long, and wondrous
which in its color resembles red copper,
your voice of Brahmā with its *kiṃnara*-like sound
fills all who hear you with joyous delight.

With your mouth framed by lips that are neither slack nor pursed,
and your teeth that are white, even, and close-set,
when you speak or reveal a smile,
those who see you are moved to joyous delight.

Your immaculately pure body
is replete in all thirty-two marks.
You are certainly bound to serve in this realm
as he who assumes the throne of the wheel-turning king.

The prince then spoke to that maiden, saying, "Whose daughter are you? Under whose protection are you held? If you are already in the retinue of someone else, then it would not be fitting for me to indulge thoughts of desire for you." The prince then asked her in verse:

Your body is extremely lovely
and replete with the signs of meritorious qualities.
I am now moved to ask you:
With whom do you reside?

Who are your father and mother?
To whose retinue are you now bound?
If you already belong to someone else,
that man will select you as his own.

Are you one who does not steal others' possessions?
Are you one who has no harmful intentions?
Are you one who does not engage in sensual misconduct?
On what sort of speech do you rely?

Do you refrain from speaking of others' wrong deeds?
Do you refrain from disparaging others' friends?
Do you refrain from invading the domain of others?
Do you become enraged at others?

Do you refrain from adopting wrong or dangerous views?
Do you refrain from engaging in transgressive actions?
Do you refrain from using the power of flattery and deviousness?
Do you use false means to deceive the world?

Do you venerate your parents?
Do you revere your good spiritual guides?
On encountering those who are poor,
can you to be motivated to treat them hospitably?

If there are any good spiritual guides
who provide you with instruction in the Dharma,
are you able to maintain an enduring motivation
to forever treat them with reverence?

Are you fond of the buddhas?
Do you appreciate the bodhisattvas?
Are you able to extend reverential respect
to the Sangha community as an ocean of meritorious qualities?

Are you able to understand the Dharma?
Can you enable the purification of beings?
Are you one who dwells in the Dharma,
or one who dwells in what is not Dharma?

When you encounter orphans or the solitary,
are you able to arouse a mind of kindness for them?
On seeing beings in the wretched destinies,
can you feel great compassion for them?

When you see others who have gained glory and happiness,
are you able to respond with sympathetic joy?
If others come and subject you to coercive pressure,
do you remain entirely without anger or annoyance?

Have you resolved to attain bodhi
and to strive to awaken beings?
And, even when cultivating for boundlessly many kalpas,
are you able to remain free of weariness?

The mother of the maiden then addressed the prince in verse, saying:

O Prince, you should listen
as I now speak about this daughter of mine
and relate all the causes and conditions
from when she was first born until she grew up.

O Prince, on the day she was first born,
she emerged from a lotus flower.
Her eyes were clear and wide
and her limbs were all perfectly formed.

It was in the months of spring
that I roamed to see the *sāla* tree gardens
and everywhere saw the herbs and greenery there
luxuriantly flourishing in all their variety.

Those extraordinary trees had put forth exquisite blossoms
on which I gazed as if they were auspicious clouds
in which lovely birds sang in harmony
as, within the forest, all was joined in joyous bliss.

I had roamed there with eight hundred maidens
so beautiful their appearance stole the attentions of men.
They were all dressed in magnificently beautiful robes
and sang and chanted in especially lovely ways.

In those gardens there was a bathing pond
known as "Lotus Flower Banner."
I sat there on the banks of that pond,
surrounded by my company of female attendants.

Then from within that lotus pond,
there suddenly arose a thousand-petalled flower
with jeweled petals, a stem of lapis lazuli,
and a seed pod of *jambūnada* gold.

Then, right as the night reached its end
and the light of the sun was first appearing,
that lotus was just then opening,
emanating a pure bright light.

That light blazed in its full radiance,
like the light of the sun when it first rises.
It everywhere illuminated the continent of Jambudvīpa
causing everyone to praise it as unprecedented.

It was then that I saw this jade girl
being born from within that lotus flower

with her body so very immaculate
and her limbs all so perfectly formed.

This is a jewel among all of humanity
who was born from her pure karmic deeds.
The causes from past lives never perish,
hence she now received this as their karmic fruition.

With indigo hair, eyes the color of the blue lotus,
a voice like Brahmā, emanating golden light,
graced with flower garlands and a jewel topknot,
she was one who is immaculately lovely.

Her limbs were all perfect
and her body was not deficient in any way.
She was like a gold statue
standing in a jewel flower.

Her pores emanate the fragrance of sandalwood incense
that everywhere spreads its scent to everything.
Her mouth exhales the fragrance of a blue lotus
and she always speaks with a pure voice.

Wherever this maiden dwells,
there is always heavenly music.
It is not fitting that any inferior man
should become the mate of someone like her.

Indeed, there is no man in the entire world
who would be capable as serving as her husband
except for you whose body is adorned with these signs.
Please deign to accept her as your own.

She is neither too tall nor too short
and neither too stout nor too slight.
She is exquisitely beautiful in every way.
Please deign to accept her as your own.

Both literature and mathematics
as well as the technical skills and arts—
She has a penetrating comprehension of them all.
Please deign to accept her as your own.

She completely understands the art of war,
is skilled in resolving the many kinds of disputes,
and can discipline those who are hard to discipline.
Please deign to accept her as your own.

Her body is of the most lovely sort.
Whoever sees her gazes at it insatiably.

She is naturally adorned with meritorious qualities.
You should deign to accept her as your own.

She well comprehends the originating conditions
of all the illnesses with which beings are beset.
She gives whichever medicine is right for the sickness at hand
and thus she is thereby able to completely dispel them all.

The languages throughout Jambudvīpa
in all their countless different varieties
and all other such matters, including musical performance—
There are none she does not thoroughly know.

Whatever a wife must be able to do,
this maiden understands it all.
She has none of the faults to which women are prone.
Please deign to quickly accept her as your own.

She is neither jealous nor miserly
and is free of lust and anger.
She is one of straightforward character and gentle nature
who has abandoned the faults of coarseness and rudeness.

She will respect you, Honorable Sir,
for, in serving others, she is never contrary.
She delights in cultivating all good practices.
In these ways, she will be able to comply with your wishes.

Whenever she sees those who are aged or ill,
those who are poor or in suffering hardship,
those with no one to rescue them or who have no refuge,
she always manifests great kindness and sympathy.

She always contemplates the supreme meaning
and does not seek her own benefit or happiness.
She only wishes to benefit beings
and in these ways adorns her mind.

Whether walking, standing, sitting, or lying down,
in all such things she is never neglectful.
Whether she is speaking or remaining silent,
all who see her experience blissful delight.

Although she may find herself in all kinds of situations,
she never indulges thoughts of defiling attachment.
Whenever she sees a person of meritorious qualities,
She delights in contemplating them and, in this, never tires.

She venerates the good spiritual guides
and delights in seeing any person who has abandoned evil.

Her mind is invulnerable to agitation
and she first reflects on matters and only later acts.

She is one who is adorned with both merit and wisdom
and there is no one at all who dislikes her.
Of all women, she is the most superior.
It would only be fitting that she serve you, O Prince.

After he entered the Garden of Fragrant Buds, the prince told the maiden, Marvelous Virtue, and her mother, Most Beautiful:

> Good Ladies, I am one who has set out on the quest to attain *anuttara-samyak-saṃbodhi* in which:
>
> I must accumulate the provisions for the path to all-knowledge throughout the countless kalpas of the future while also cultivating the boundless bodhisattva practices, purifying all the *pāramitās*, making offerings to all *tathāgatas*, guarding and preserving the teachings of all buddhas, and purifying all buddha lands;
> I must ensure that the lineage of all *tathāgatas* is never cut off;
> I must adapt to the natures of all beings and ripen them all;
> I must extinguish the suffering of all beings in *saṃsāra* and establish them in a state of ultimate bliss;
> I must purify the wisdom eyes of all beings;
> I must cultivate the practices cultivated by all bodhisattvas;
> I must become established in all bodhisattvas' mind of equanimity;
> I must perfect the grounds on which all bodhisattvas practice;
> I must enable the happiness of all beings; and
> I must relinquish everything throughout all future time by practicing *dāna* pāramitā, thereby enabling all beings to become completely satisfied. Whether it be clothing, food and drink, wives, consorts, sons, daughters, or my head, eyes, hands, and feet, all inward and outward possessions such as these—I must be unstinting in relinquishing them all.
>
> At such times, you are bound to become an obstacle for me, for when I give valuables, you will cling to them out of miserliness, when I give away sons and daughters, you will be struck with painful afflictions, when I cut off my limbs, you will fall into sorrowful depression, and when I abandon you to leave the householder's life, you will feel regrets and resentment.

The prince then spoke these verses for the maiden, Marvelous Virtue:

It is because of deep sympathy for beings
that I have made the resolve to attain bodhi
by which, for a period of countless kalpas,
I must carry out the practices leading to all-knowledge.

Throughout countless great kalpas,
I will purely cultivate the ocean of all vows,
enter the grounds, and purify the obstacles,
doing all of this for countless kalpas.

Under all buddhas of the three periods of time,
I must train in the six *pāramitās*,
completely fulfill the practice of skillful means,
and accomplish the path that leads to bodhi.

I must purify all the defiled *kṣetras*
throughout the ten directions
and I must enable everyone in the wretched destinies
and the difficulties[161] to forever escape from them.

Through the use of skillful means,
I must engage in the extensive liberation of all beings,
extinguishing the darkness of their delusions,
and establishing them in the path to the Buddha's wisdom.

I shall make offerings to all buddhas,
must purify all the grounds,
and, arousing the mind of great kindness and great compassion,
I must relinquish all inward and outward possessions.

On seeing that supplicants have come,
it might be that you would have miserly thoughts.
Since my mind will always delight in giving,
you must not oppose me in this.

If you see that I am about to give up my own head,
take care, for you must not become tormented by sorrow.
I am now telling you in advance
to enable you to fortify your mind.

If I even go so far as to cut off my hands and feet,
you must not resent the supplicant.
Now that you have heard my words on these matters,
it should be that you can now carefully ponder them.

Sons, daughters, and whatever one cherishes—
I will forsake them all.
If you are able to comply with my resolve,
then I shall indeed fulfill your wishes.

The maiden then said to the prince: "I shall respectfully uphold your instructions." She then spoke these verses:

Even if I had to endure the fires of the hells
burning up my body for an ocean of countless kalpas—
If then you could but select me as yours,
I would gladly undergo such suffering as this.

Even if, in countless stations of rebirth,
I had to have my body ground to dust—
If then you could but select me as yours,
I would gladly undergo such suffering as this.

Even if, for countless kalpas, I had to hold atop my head
the vast mountains of vajra—
If then you could but select me as yours,
I would gladly undergo such suffering as this.

Even if, throughout an ocean of births and deaths,
you were to give away my body—
If then you could reach the station of a Dharma king,
then I wish that you would allow me to be used in this way.

If you could but select me as yours
so that you will then serve as my husband,
then, in life after life, wherever you are practicing giving,
Please always use me thus as one of your gifts.

Since it is out of pity for the sufferings of beings,
that you have made the resolve to attain bodhi,
having already gathered in living beings,
then you should also gather me in as well.

I do not seek aristocratic status or wealth
nor do I covet the five types of sensual pleasure.
Rather, it is only to practice the Dharma together
that I wish to have you as my husband.

You with your wide indigo-colored eyes,
who look with kindly pity on the world,
and do not indulge any thoughts of attachment,
will surely succeed in the bodhisattva path.

O Prince, wherever you walk,
the earth sends up flowers made of the many jewels.
Surely you will become a wheel-turning king.
Please deign to select me as yours.

I had a dream in which I saw this:
The site of enlightenment to the wondrous Dharma

in which the Tathāgata sat beneath the tree,
surrounded by countless beings.

In my dream that Tathāgata
with a body like a mountain of real gold
stretched out his hand and rubbed the crown of my head.
When I awakened, my mind was filled with joyous delight.

Previously, there was a goddess in my retinue
by the name of Joyous Light.
That goddess told me that, at the site of enlightenment,
the Buddha had appeared in the world.

Earlier, I had this thought:
"May I be able to see the prince in person,"
whereupon that goddess responded to me, saying,
"You will now be able to see him."

What I had previously wished for
has now all been completely fulfilled.
I only hope we will go together to pay our respects
and then present offerings to that *tathāgata*.

Then, having heard the name of Solar Body Tathāgata, the prince became filled with joyous delight and wished to see that buddha. He then showered the maiden with five hundred *maṇi* jewels, crowned her with a crown of marvelous glowing gems, and dressed her in a robe of flaming-radiance *maṇi* jewels.

At that time, the maiden's mind remained unwavering, without showing any signs of joy. She merely pressed her palms together respectfully and gazed up in admiration at the prince, never letting her eyes leave him for even a moment. Standing before the prince, her mother, Most Beautiful, then spoke these verses:

This maiden is the most beautiful,
with a body adorned with meritorious qualities.
In the past, I wished to present her to the prince
and now my wish has already been fulfilled.

She observes the moral precepts, possesses wisdom,
is replete with all the meritorious qualities.
Everywhere, throughout all worlds,
she is supreme and without a peer.

This maiden was born from within a lotus flower,
from a lineage well beyond reproach.
She has the karma to join the prince in practice,
for she has distanced herself from every sort of fault.

The body of this maiden is just as supple
as silks that one encounters in the heavens.
Whoever her hands touch and then massage
will soon be rid of all their many ills.

Her pores all emanate a wondrous fragrance,
the bouquet of which is beyond compare.
Whichever beings happen to smell this scent
all stay within the pure moral precepts.

The color of her body is like that of real gold.
As she sits erect atop a lotus dais,
if there is any being who so much as sees her,
he abandons all harming and possesses the mind of kindness.

Her voice's sound is most especially soft.
Of all who hear it, none are not delighted.
If there are any beings who are able to hear it,
they will all leave behind all evil deeds.

Her intentions are pure and free of faults or defilements.
She shuns all kinds of flattery and deception.
The words she speaks all match what is in her mind
and those who hear her speaking are all pleased.

Restrained and pliant, she has a sense of shame and dread of blame
and reveres all those who are her venerable elders.
She is free of any covetousness or deception,
and feels sympathetic pity for all beings.

This maiden's mind will not rely
on her physical beauty or her retinue.
It is only with pure intentions
that she reveres all buddhas.

Then the prince, the maiden, her myriad female attendants, and his retinue all left the Garden of Fragrant Buds to pay respects at the Dharma Cloud Radiance site of enlightenment. After arriving there, they descended from their carriages and walked in to pay their respects to the Tathāgata.

There they saw the Buddha's body with its characteristic signs, sitting there erect, adorned, and still, with all of his faculties well restrained, pure within and without. In this, he was like an immense dragon pond entirely free of turbidity. Filled with pure faith and exultant joy, they all bowed down in reverence at the Buddha's feet and circumambulated him countless times.

Then the prince and the maiden, Marvelous Virtue, each took five hundred marvelous jeweled lotus flowers and scattered them as offerings to the Buddha. The prince arranged to build five hundred monastic dwellings, each of which was to be constructed of fragrant wood adorned with various gems and inlaid with five hundred *maṇi* jewels.

Then the Buddha taught them a sutra known as The Gateway of the Lamp of the Universal Eye. After they heard this sutra, they acquired an ocean of samādhis on all dharmas. In particular:

The samādhi of the universal illumination of the ocean of vows of all buddhas;
The samādhi of the universal illumination of the treasuries of the three periods of time;
The samādhi of directly seeing all buddhas' sites of enlightenment;
The samādhi of the universal illumination of all beings;
The samādhi of the wisdom lamp universally illuminating all worlds;
The samādhi of the wisdom lamp universally illuminating the faculties of all beings;
The samādhi of the cloud of light that rescues all beings;
The samādhi of the lamp of great radiance that illuminates all beings;
The samādhi of the proclamation of the Dharma wheel of all buddhas; and
The samādhi of the complete fulfillment of Samantabhadra's pure practices.

The maiden, Marvelous Virtue, then acquired a samādhi known as "treasury of the ocean of invincibility" and became forever irreversible in progressing toward *anuttara-samyak-saṃbodhi.*

Then the prince, the maiden, Marvelous Virtue, and their retinues all bowed down in reverence at the Buddha's feet and circumambulated him countless times. They then respectfully took their leave and returned to the palace where they went to pay their respects to the king, the prince's father. After bowing and kneeling before him, they addressed the king, saying, "The Great King should be informed that Supreme Solar Body Tathāgata has appeared in this world and has quite recently achieved the universal and right enlightenment in this country's Dharma Cloud Radiance site of enlightenment.

The great king then asked the prince, "Who told you of this matter? Was it a deva or a person?"

The prince replied, "It is this very maiden, Replete in Marvelous Virtue, who informed me of this."

On hearing this, the king was filled with measureless joy, like a poor man who has acquired a great hidden treasure. He thought:

> The Buddha is the unexcelled jewel who is rarely ever met. If one is able to see the Buddha, then one forever severs all fear of falling into the wretched rebirth destinies. The Buddha is like a king of physicians who is able to cure all diseases of the afflictions. He is able to rescue one from all the immense sufferings of *saṃsāra*. The Buddha is like a master guide who can lead beings to the most ultimately peaceful and secure dwelling place.

Having had this thought, he then assembled all the lesser kings, the many officials, his retinue, and the *kṣatriyas*, brahmans, and others within his entire great assembly, whereupon he ceded his kingship and passed it on to the prince. After the crown-anointing consecration ceremony had concluded, he went together with a myriad others to pay his respects to the Buddha. Having arrived, he bowed down in reverence at the Buddha's feet and circumambulated him countless times. Then, together with his retinue, he sat off to one side.

Then the Tathāgata contemplated that king and his great assembly of followers, whereupon, from the white hair mark between his brows, he emanated an immense light known as "the mind lamp of all worlds" that everywhere illuminated the countless worlds of the ten directions. It remained before the rulers of all those worlds, displayed the Tathāgata's inconceivable power of the great spiritual superknowledges, and everywhere enabled all who were amenable to instruction to purify their minds.

The Tathāgata then used his inconceivable miraculous spiritual powers to manifest a body surpassing any others anywhere in the world and, with his perfectly full voice, for that immense congregation, he spoke a *dhāraṇī* known as "the darkness-transcending lamp of the meanings of all dharmas" that had a retinue of *dhāraṇīs* as numerous as the atoms in a buddha *kṣetra*.

Having heard this, the king immediately acquired the light of great wisdom. Of those in that congregation, there were bodhisattvas as numerous as the atoms in Jambudvīpa who all simultaneously gained the realization of this *dhāraṇī*. Sixty myriads of *nayutas* of people put an end to all the contaminants, whereupon their minds were liberated. A myriad beings attained the dust-free, stainless, purified Dharma eye and countless beings resolved to attain bodhi.

Then, with his inconceivable powers, the Buddha further extensively manifested spiritual transformations through which he everywhere expounded the Dharma of the Three Vehicles throughout the countless worlds of the ten directions. At that time, the king reflected: "If I continue to be a householder, I will not be able to realize such a sublime Dharma as this. But if I leave behind the household life and train in the path under the Buddha, I should then succeed in this."

After he had this thought, he came before the Buddha and addressed him, saying, "Please allow me to leave the household life under the Buddha so that I may cultivate this training."

To this, the Buddha replied, "You may proceed according to your wishes when you know the time is right."

At that time, King Lord of Wealth and a myriad others all left the household life at the same time under the Buddha. Then, before long, they all perfected the *dhāraṇī*, "darkness-transcending lamp of the meaning of all dharmas," and also gained the samādhi gateways described above. They also acquired the bodhisattva's ten spiritual superknowledges, also acquired the bodhisattva's boundless eloquences, and also acquired the bodhisattva's unimpeded pure bodies with which they went to pay their respects to the *tathāgatas* of the ten directions, listened to their Dharma teachings, and became great masters of the Dharma who expounded on the sublime Dharma.

They also used the spiritual powers to go everywhere throughout the *kṣetras* of the ten directions where, adapting to beings' dispositions, they manifested bodies for their benefit, praised the Buddha's appearance in the world, spoke of the Buddha's practices in previous lifetimes, revealed the Buddha's causal circumstances in previous lifetimes, praised the Tathāgata's miraculous spiritual powers, and guarded and preserved the teaching dharmas taught by the Buddha.

Then, on the fifteenth day of the month, when the prince was in the main palace surrounded by his female attendants, his seven treasures spontaneously arrived:

First, the wheel treasure known as Unimpeded Travel;
Second, the elephant treasure known as Vajra Body;
Third, the horse treasure known as Swift Wind;
Fourth, the pearl treasure known as Sunlight Treasury;
Fifth, the female treasure known as Replete in Marvelous Virtue;
Sixth, the treasurer treasure known as Great Wealth; and
Seventh, the military treasure known as Stainless Eye.

Having thus become complete with the seven treasures, he became a wheel-turning king, one who ruled over the continent of

Jambudvīpa and governed the world with right Dharma so that the people enjoyed happiness.

That king had a thousand sons who were handsome, courageous, strong, and able to subdue any adversary. Within that continent of Jambudvīpa, there were eighty royal cities. Each of those cities had five hundred monastic residences. At each of those monastic residences, buddha *caityas* were erected, all of which were tall and wide and adorned with many kinds of marvelous jewels. Each of those royal cities invited the Tathāgata to come and made offerings to him of many different marvelous kinds of inconceivable offering gifts.

When the Buddha entered the city, he displayed great spiritual powers, enabling countless beings to plant roots of goodness and enabling countless beings to purify their minds. On seeing the Buddha, they were filled with joyous delight, resolved to attain bodhi, aroused the mind of the great compassion, promoted the benefit of beings, diligently cultivated the Buddha's Dharma, [and directed their minds] to penetrating the genuine meaning, to dwelling in the nature of dharmas, to completely understanding the uniform equality of dharmas, to acquiring the knowledge of the three periods of time and contemplating all three periods of time, to knowing the sequence of all buddhas' appearance in the world, to teaching the many different kinds of dharmas for gathering in beings, to making the bodhisattva vows, to entering the bodhisattva path, to knowing the Dharma of the Tathāgata, to perfecting an ocean of dharmas, to manifesting bodies everywhere in all *kṣetras*, to knowing beings' faculties and dispositions, and to enabling them to vow to attain all-knowledge.

Son of the Buddha, what do you think? As for the prince who then acquired the position of the wheel-turning king and made offerings to the Buddha, could it have been anyone else? It was none other than our present Śākyamuni Buddha.

As for King Lord of Wealth, that was the present Jewel Flower Buddha. Jewel Flower Buddha now dwells off in the east beyond a number of buddha *kṣetras* as numerous as the atoms in an ocean of worlds in a place where there is an ocean of worlds known as Cloud Displaying the Reflected Images of the Dharma Realm and Empty Space. In that ocean of worlds, there is a world system known as Sovereign Maṇi Jewel Everywhere Displaying Reflected Images of the Three Periods of Time. Within that world system, there is a world known as Perfectly Full Radiance in which there is a site of enlightenment known as Displaying Images of All World Leaders. It is in this place that Jewel Flower Tathāgata attained *anuttara-samyak-saṃbodhi*. He is surrounded by a congregation of bodhisattvas as numerous as the atoms in an ineffable number of buddha *kṣetras* to whom he teaches the Dharma.

When in the distant past Jewel Flower Tathāgata was cultivating the bodhisattva path, he purified this ocean of worlds. All the past, future, and present era buddhas who appear in this ocean of worlds are those Jewel Flower Tathāgata taught and induced to resolve to attain *anuttara-samyak-saṃbodhi* during that time when he was a bodhisattva.

As for that maiden's mother, Most Beautiful, that is my present-life mother, Eyes of Goodness.

As for that king's retinue, they currently comprise the congregation of this present era's *tathāgata*. They have all completely cultivated the practices of Samantabhadra and have completely fulfilled great vows. Although they constantly reside in the congregation at this site of enlightenment, they are still able to appear everywhere in all worlds.

They dwell in the bodhisattva's samādhi of uniform equality in which they are always able to directly see all buddhas. As all *tathāgatas* expound on right Dharma and turn the Dharma wheel with clouds of sublime voices as vast as space, they are able to hear them all.

They have acquired sovereign mastery in all dharmas and their fame is heard everywhere throughout all buddha lands. They travel everywhere, paying their respects at all sites of enlightenment. They everywhere appear directly before all beings, adapt to what is fitting for them, and then teach and train them. Throughout all kalpas of the future, they constantly and uninterruptedly continue to cultivate the bodhisattva path and fulfill the great vows of Samantabhadra.

Son of the Buddha, as for the maiden, Marvelous Virtue, who, together with the wheel-turning king, Lord of Awesome Virtue, offered the four requisites to Supreme Solar Body Tathāgata, that was none other than myself. After that buddha entered *nirvāṇa*, sixty *koṭīs* of hundreds of thousands of *nayutas* of buddhas appeared in the world. Together with that king, I served and made offerings to them.

The first of those buddhas was named Pure Body.

The next was named All-Knowledge Moonlight Body.

The next was named King of the Radiance of Jambūnada Gold.

The next was named Body Adorned with All the Signs.

The next was named Marvelous Moonlight.

The next was named Banner of Wisdom Contemplation.
The next was named Light of Great Wisdom.
The next was named Vajra Nārāyaṇa Vigor.
The next was named Invincible Wisdom Power.
The next was named Universally Calm Wisdom.
The next was named Cloud of Stainless Supreme Wisdom.
The next was named Light of the Lion of Wisdom.
The next was named Radiant Topknot.
The next was named Banner of the Light of Meritorious Qualities.
The next was named Banner of the Sun of Wisdom.
The next was named Blooming Jeweled Lotus Body.
The next was named Light of Purified Merit.
The next was named Flaming Light of the Cloud of Wisdom.
The next was named Universally Shining Moon.
The next was named Adorned Canopy's Marvelous Voice.
The next was named Light of the Lion's Courageous Wisdom.
The next was named Dharma Realm Moon.
The next was named Manifesting Reflected Images in Space, Awakening Beings' Minds.
The next was named Constantly Sensing Nirvāṇa's Fragrance.
The next was named Quiescent Sound Shaking All Places.
The next was named Sweet-Dew Mountain.
The next was named Sound of the Dharma Ocean.
The next was named Durable Net.
The next was named Buddha Reflections Topknot.
The next was named Moonlight Hair-Tuft.
The next was named Eloquent Mouth.
The next was named Wisdom of the Flower of Enlightenment.
The next was named Mountain of Jewels' Flaming Radiance.
The next was named Star of Meritorious Qualities.
The next was named Jewel Moon Banner.
The next was named Samādhi Body.
The next was named Jewel Light King.
The next was named Universal Wisdom Practice.
The next was named Lamp of the Sea of Flaming Radiance.
The next was named King of the Sound of Stainless Dharma.
The next was named Banner of Peerless Virtue's Fame.
The next was named Long Arms.
The next was named Pure Moon of Original Vows.
The next was named Meaning-Illuminating Lamp.
The next was named Deep and Far-Reaching Sound.

The next was named King of Vairocana's Supreme Treasury.
The next was named Banner of the Vehicles.
And the next was named Marvelous Lotus of the Dharma Ocean.

Son of the Buddha, throughout that kalpa, there were sixty *koṭīs* of hundreds of thousands of *nayutas* of buddhas such as these who appeared in the world. I drew near to all of them, served them, and made offerings to them. The very last of those buddhas was named "Vast Liberation." It was under that buddha that I purified the wisdom eye.

At that time when that buddha entered the city to give teachings, I was a consort of the king who had gone with the king to bow in reverence and pay respects to him. We made offerings to him of many marvelous things and, in the presence of that buddha, heard him teach a Dharma gateway called "the appearance of the lamp of all *tathāgatas*," whereupon I immediately acquired the liberation known as "sphere of the contemplation of the ocean of all bodhisattvas' samādhis."

Son of the Buddha, after I acquired this liberation, together with the bodhisattva, I diligently cultivated it for kalpas as numerous as the atoms in a buddha *kṣetra* during which I also served and made offerings to countless buddhas for kalpas as numerous as the atoms in a buddha *kṣetra*. In some instances I served one buddha in one kalpa, in some instances two buddhas, in some instances three buddhas, in some instances an ineffable number of buddhas, and in some instances I encountered buddhas as numerous as the atoms in a buddha *kṣetra*. I drew near to all of them, served them, and made offerings to them.

Even so, I was still unable to know the extent of the bodhisattva's body, his physical forms and appearances, his bodily deeds, his mental deeds, his wisdom, or the spheres of experience of his samādhis.

Son of the Buddha, if any being encounters the bodhisattva cultivating the bodhi practices, no matter whether he is someone who has doubts about him or someone who has faith in him, in all such cases, the bodhisattva uses many different kinds of mundane and world-transcending skillful means to draw him in so that he becomes one of his retinue who he enables to gain irreversibility in the path to *anuttara-samyak-saṃbodhi*.

Son of the Buddha, after I saw that buddha and acquired this liberation, together with the bodhisattva, I cultivated it for kalpas as numerous as the atoms in a hundred buddha *kṣetras*. Throughout those kalpas, I drew near to, served, and made offerings to all the buddhas who appeared in the world, listened to the Dharma they taught, studied it, recited it, absorbed it, and retained it.

Under all those *tathāgatas,* I acquired many different Dharma gateways to this liberation. I came to know the three periods of time in many different ways, entered oceans of many different *kṣetras,* witnessed many different realizations of right enlightenment, entered many different congregations of buddhas, made many different great bodhisattva vows, cultivated many different marvelous bodhisattva practices, and acquired many different bodhisattva liberations. Even so, I was still unable to know the liberation gateways of Samantabhadra that the bodhisattva had acquired.

And why was this so? In their measurelessness and boundlessness, the bodhisattva's liberation gateways of Samantabhadra are like empty space, like all beings' names, like the oceans of the three periods of time, like the ocean of the ten directions, and like the ocean of the Dharma realm. Son of the Buddha, the bodhisattva's liberation gateways of Samantabhadra are equal in scope to the realm of the Tathāgata.

Son of the Buddha, for kalpas as numerous as the atoms in a buddha *kṣetra,* I have insatiably contemplated the bodhisattva's body in much the same way as when men and women with much desire meet and feel passion for each other, they have countless kinds of discursive thinking and ideation.

In the same way, as I contemplate each of the pores of the bodhisattva's body, in every mind-moment I see measurelessly and boundlessly many vast worlds and the many different ways they are established, their many different adornments, their many different shapes and appearances, their many different mountains, their many different grounds, their many different clouds, their many different names, their many different ways in which buddhas appear, their many different sites of enlightenment, their many different congregations, their expounding of many different sutras, their teaching of many different crown-anointing consecrations, their many different vehicles to emancipation, their many different skillful means, and their many different kinds of purity.

Further, in every pore of the bodhisattva and in every mind-moment I always see the boundless ocean of buddhas sitting in many different sites of enlightenment, manifesting many different spiritual transformations while constantly and incessantly turning the Dharma wheel in many different ways as they teach many different kinds of sutras.

Further, in every pore of the bodhisattva, I see the boundless ocean of beings in their many different kinds of abodes, in their many different forms and appearances, engaging in their many different kinds of karmic actions, and possessed of their many different kinds of faculties.

Further, in every pore of the bodhisattva, I see the boundlessly many gateways of practice of all bodhisattvas of the three periods of time, namely their boundlessly many vast vows, their boundlessly many different grounds, their boundlessly many *pāramitās,* their boundlessly many endeavors in previous lives, their boundlessly many gateways of great kindness, their boundlessly many clouds of great compassion, their boundlessly many thoughts of great rejoicing, and their boundlessly many skillful means in drawing forth beings.

Son of the Buddha, for kalpas as numerous as the atoms in a buddha *kṣetra,* in every mind-moment, I have contemplated in this way every pore of the bodhisattva, never revisiting any place already visited and never seeing again any place already seen. I proceeded in this way as I sought to find their far boundaries, but I was finally never able to discover them, even when I reached the point where I eventually saw Prince Siddhārtha dwelling in his palace, surrounded by female attendants.

With the power of the liberations, I have contemplated every pore of the bodhisattva and have seen in them all phenomena throughout the three periods of time and throughout the Dharma realm.

Son of the Buddha, I have acquired only this liberation known as "[sphere of] the contemplation of the ocean of all bodhisattvas' samādhis". As for the bodhisattva-mahāsattvas:

Who have reached the ultimate point of the ocean of the measureless ocean of skillful means;
Who appear for all beings in bodies adapted to their particular types;
Who teach all beings practices that accord with their inclinations;
Who in every pore manifest an ocean of boundlessly many different forms and appearances;
Who know the nature of all dharmas as consisting of the absence of any inherent nature whatsoever;
Who are without discrimination due to knowing that the nature of beings is characterized by their identity to empty space;
Who know the spiritual powers of the Buddha as identical to the suchness of suchness;

Who pervade all places manifesting boundless spheres of liberation;
Who, in but a single mind-moment, are able to freely enter the vast Dharma realm; and
Who possess easeful mastery of the Dharma gateways of all the grounds—

How could I know of or be able to speak about their meritorious qualities and practices?

Son of the Buddha, in this very world there is the mother of the Buddha, the Lady Māyā. You should go to her, pay your respects, and ask her:

How bodhisattvas cultivate the bodhisattva practices;
How they do so in all worlds and yet remain free of defiling attachments;
How they constantly make offerings to all buddhas without resting;
How they remain forever irreversible in doing the bodhisattva's works;
How they leave behind all obstacles;
How they enter the bodhisattva liberations without depending on others;
How they remain on the path of all bodhisattvas;
How they pay their respects to all *tathāgatas;*
How they gather in beings from all realms;
How they cultivate the bodhisattva practices throughout all kalpas of the future;
How they make the vows of the Great Vehicle; and
How they never desist from promoting the growth of all beings' roots of goodness.

Then, wishing to once again clarify the meaning of this liberation, aided by the Buddha's spiritual powers, the Śākya maiden, Gopā, spoke these verses:

Wherever there are those who see the bodhisattva
as he cultivates his various practices,
whether they think good or ill of him,
the bodhisattva gathers in all of them.

It was long ago in a far-off time
back beyond kalpas as numerous as the atoms in a hundred *kṣetras*
that there was a kalpa known as Pure
in which there was a world known as Radiance.

In this kalpa, the buddhas who entered the world
were sixty thousand myriads of *koṭīs* in number.
The last among those lords of devas and men
was one then known as Dharma Banner Lamp.

After that Buddha passed into *nirvāṇa,*
there was a king whose name was Wisdom Mountain
who governed over all of Jambudvīpa
so that nowhere were there any adversaries there.

That monarch had in all five hundred sons
who were handsome and able to be brave and strong,
with bodies that were so completely pure
that those who saw them were all filled with joy.

That king as well as all his princely sons,
with faithful minds made offerings to the Buddha,
then guarded and preserved his Dharma treasury
while also enjoying the earnest cultivation of Dharma.

The crown prince who was known as Light of Goodness,
was possessed of immaculate purity and many skillful means.
All his signs were perfectly complete
so that all who saw him gazed at him insatiably.

Together with five hundred *koṭīs* of other people,
he left the home life to train there in the path.
Then he marshaled courage and solid vigor
to guard and preserve the Dharma of that buddha.

The royal capital known as Wisdom Tree
was ringed then by a thousand *koṭīs* of cities.
It had a forest known as Quiescent Virtue
adorned with all the many kinds of jewels.

Light of Goodness dwelt within that forest,
extensively teaching the right Dharma of the Buddha,
using the power of eloquence and wisdom
to enable al the multitudes to attain purity.

Once, in order to go on the almsround,
he entered into that royal capital city.
His deportment in moving or stopping was most serene,
and he was rightly aware, with undistracted mind.

Within that city, there was then a layman
known then by the name of Well Renowned.
At that time, it was I who was his daughter
known then by the name of Pure Sunlight.

At that time when I was in that city,
when I encountered there this Light of Goodness
who with all his marks was most majestic,
there arose within my mind an affectionate attachment.

When on his alms round, he next arrived at my door,
the taint of desire increased within my mind.
Right then I removed the necklace from my body
and placed it together with pearls into his almsbowl.

Although it had been due to desirous thoughts
that I made that offering to that son of the Buddha,
then, for a full two hundred and fifty kalpas,
I did not fall down into the three wretched destinies.

I was sometimes born into the clan of a deva king
and sometimes became the daughter of a human king,
but I always saw the body of Light of Goodness
that was adorned with all its marvelous marks.

After this, the kalpas through which I passed
came in all to a total of two hundred and fifty.
Then I was born into the family of Most Beautiful
where then I was named Replete in Marvelous Qualities.

It was at that time that I saw that prince
and brought forth thoughts of veneration for him.
I vowed to be able to fully serve him in the future
and enjoy the good fortune of his choosing to take me in.

Then I went together with the prince
to pay our respects to that Buddha, Supreme Solar Body.
When we had paid reverence to him and finished making offerings,
I right then made the resolve to realize bodhi.

It was during that single kalpa that there came
sixty *koṭīs* of *tathāgatas* arising in the world.
The very last of those buddhas, those *bhagavats*,
was known by the name of Vast Liberation.

It was under him that I attained the purified eye,
fully understood the characteristics of dharmas,
everywhere saw the places in which rebirth took place,
and forever rid myself of thoughts arising from inverted views.

I succeeded then in contemplating the bodhisattvas,
their spheres of samādhi and their liberations,
and then, in but a single mind-moment, I entered the ocean
of the inconceivably many *kṣetras* of the ten directions.

It was then that I saw all the worlds,
both pure and defiled, with many different distinctions.
For those that are pure I did not have any attraction,
and for those that are defiled, I did not have any loathing.

Everywhere I saw within all worlds
the *tathāgatas* sitting at their sites of enlightenment,
all of whom, in but a single mind-moment,
then emanated measureless displays of light.

In a single mind-moment, I could everywhere enter
an ineffable number of their congregations
while also coming to know with regard to them all,
the samādhi gateways that each of them had gained.

In a single mind-moment, I was able to know
all the vast practices that those there had pursued,
the countless skillful means used on their grounds,
and also the ocean of all the vows they had made.

I contemplated the bodhisattva's body
and the practices he cultivated for boundless kalpas,
but, as for the measure of what was in every pore,
seeking to assess it, one could never know it all.

The *kṣetras* there in each and every pore
were so numberless as to be ineffably many.
Of the spheres of earth, of water, fire, and wind,
there were none of them not present there within them.

They had many different bases for their foundations,
many different kinds of shapes and appearances,
many different substances and names,
and boundlessly many varieties of adornments.

I saw within all the oceans of *kṣetras*
the ineffable number of worlds that they contained
and also saw the buddhas there within them
as they taught the Dharma there to teach those beings.

I never fully fathomed the bodhisattva's body
or all the deeds that his body carries out.
I also never understood the wisdom of his mind
or all the paths he has traveled in all those kalpas.

Sudhana the Youth then bowed down in reverence at her feet and circumambulated her countless times. He then respectfully withdrew and departed.

41 – Māyā

At that time, as Sudhana the Youth formed a single-minded wish to go and pay his respects to the Lady Māyā, he immediately acquired the knowledge that enabled him to contemplate the sphere of a buddha. He then thought in this way:

> These good spiritual guides have become detached from the world and dwell without having anywhere they dwell. They have transcended the six sense faculties, have abandoned all attachments, know the unimpeded path, and possess the pure Dharma body. With their illusion-like actions, they manifest transformation bodies, with their illusion-like knowledge, they contemplate the world, and with their illusion-like vows, they sustain the bodies of a buddha. They have:
>
> Bodies that are created at will by the mind;
> Bodies that are neither produced nor destroyed;
> Bodies that have no coming or going;
> Bodies that are neither unreal nor real;
> Bodies that do not deteriorate;
> Bodies that have neither any arising nor any cessation;
> Bodies whose signs are all included in one sign;
> Bodies that transcend duality;
> Bodies that have no place on which they rely;
> Bodies that are endless;
> Bodies that transcend all discriminations and appear as mere reflections;
> Bodies that are known like dreams;
> Bodies that are perceived like images [in a mirror];
> Bodies that are like the clearly shining sun;
> Bodies that are transformationally created throughout the ten directions;
> Bodies that remain unchanging throughout the three periods of time; and
> Bodies that are neither physical nor mental.
>
> These [good spiritual guides] are as unimpeded in their movement as if they were traveling through empty space. They surpass the worldly eye's ability to see and are seen only by the purified eyes of Samantabhadra. How could I draw near to people such as these, serve them, make offerings to them, dwell together with them, contemplate their appearance, listen to their voice, reflect on their words, and receive their instructions?

After he had this thought, a city spirit name Jewel Eye manifested her body in the sky, surrounded by her retinue and adorned with many different marvelous adornments. She held in her hands countless jewel flowers of various colors that she scattered over Sudhana. She then spoke to him, saying:

Son of Good Family:

You should guard the city of the mind by not craving any of *saṃsāra*'s spheres of sense experience;

You should adorn the city of the mind by focusing your resolve on the quest to attain the Tathāgata's ten powers;

You should purify the city of the mind by completely cutting off all miserliness, jealousy, flattery, and deviousness;

You should bring clarity and coolness to the city of the mind by meditative contemplation on the true nature of all dharmas;

You should grow the city of the mind by becoming completely accomplished in all the provisions for enlightenment;

You should beautify the city of the mind by creating palaces of the *dhyāna* concentrations and liberations;

You should illuminate the city of the mind by entering the congregations of all buddhas and listening to their teachings on the *prajñāpāramitā*;

You should augment the city of the mind by gathering together the requisites for all buddhas' path of skillful means;

You should fortify the city of the mind by constant and diligent cultivation of the conduct and vows of Samantabhadra;

You should defend the city of the mind by always focusing on resisting bad friends and the armies of Māra;

You should enlarge the city of the mind by opening it up and letting in the wisdom light of all buddhas;

You should thoroughly restore the city of the mind by listening to the Dharma taught by all buddhas;

You should support the city of the mind by deep faith in all buddhas' ocean of meritorious qualities;

You should expand the city of the mind by extending great kindness to the entire world;

You should skillfully shelter the city of the mind by accumulating the many kinds of good dharmas with which to cover it;

You should broaden the city of the mind by extending great compassion and deep sympathy to all beings;

You should open the gates of the city of the mind by relinquishing all your possessions and bestowing them on others in accordance with their needs;

You should tightly guard the city of the mind by warding off all unwholesome desires and never allowing them to enter;

You should impose strict discipline on the city of the mind by banishing all evil dharmas and never allowing them to remain within;

You should impose resolute decisiveness on the city of the mind by becoming forever irreversible in accumulating the provisions for the path to all-knowledge;

You should securely establish the city of the mind by abiding in right mindfulness of the domain of all *tathāgatas* of the three periods of time;

You should brighten and clarify the city of the mind by gaining a clear comprehension of the many different conditions for the arising of all the Dharma gateways contained in the sutras produced by all buddhas' turning of the wheel of right Dharma;

You should govern the city of the mind by everywhere instructing all beings, thereby enabling them to see the path to all-knowledge;

You should preserve the city of the mind by establishing the ocean of great vows of all *tathāgatas* of the three periods of time;

You should enrich the city of the mind by collecting an immense accumulation of merit that pervades the entire Dharma realm;

You should brighten the city of the mind by thoroughly knowing beings' faculties, dispositions, and other such dharmas;

You should achieve sovereign mastery over the city of the mind by gathering in everyone throughout the ten directions of the Dharma realm;

You should cleanse the city of the mind by right mindfulness of all buddhas, all *tathāgatas*;

You should know the essential nature of the city of the mind by realizing that all dharmas are devoid of any [inherently existent] nature; and

You should know the city of the mind to be like a magical conjuration by completely understanding the nature of all dharmas with all-knowledge.

Son of the Buddha, if the bodhisattva-mahāsattva can purify the city of the mind in these ways, then he will be able to accumulate all good dharmas. And how is this accomplished? This is accomplished by becoming entirely rid of all obstacles, namely obstacles to seeing the Buddha, obstacles to hearing the Dharma, obstacles to making offerings to the Tathāgata, obstacles to gathering in all beings, and obstacles to purifying buddha lands.

> Son of Good Family, by abandoning all such obstacles as these, if the bodhisattva-mahāsattva wishes to find good spiritual guides, even without needing to exert any effort, he will be able to encounter them and then he will finally become definitely bound to attain buddhahood.

There was then a many-bodied spirit named "Lotus Dharma Virtue" who, surrounded by countless spirits emanating a marvelous floral radiance, came there from the site of enlightenment and dwelt in space directly before Sudhana. Then, with a sublime voice, she praised the Lady Māya in many different ways. From her earrings, she emanated a web of light rays of countless hues that everywhere illuminated boundlessly many buddha worlds and enabled Sudhana to see all buddhas in the lands of the ten directions. The web of light rays went around the world in a rightward direction and then, after having encircled it one time, it returned and entered the crown of Sudhana's head, proceeding then to enter all the pores of his body. Sudhana then acquired the following:

> He acquired the eye of pure light with which he forever left behind all the darkness of delusion;
> He acquired the eye that is free of all obscurations with which he was able to completely understand the nature of all beings;
> He acquired the immaculately pure eye with which he contemplated the gateway to the nature of all dharmas;
> He acquired the eye of pure wisdom with which he was able to contemplate the nature of all buddha lands;
> He acquired the eye of Vairocana with which he saw the Dharma body of the buddha;
> He acquired the eye of universal radiance with which he saw the uniformly identical and inconceivable body of the Buddha;[162]
> He acquired the eye of unimpeded light with which he contemplated the creation and destruction of the ocean of all *kṣetras;*
> He acquired the eye of universal illumination with which he saw the buddhas of the ten directions producing great skillful means to turn the wheel of right Dharma;
> He acquired the eye of the universal realms with which he saw countless buddhas using their miraculous powers to train beings; and
> He acquired the eye of universal vision with which he saw the arising of all buddhas in all *kṣetras.*

Then there was a king of the *rākṣasas* by the name of Good Eye, a guardian of the bodhisattvas' Dharma halls, who appeared there in space together with his retinue of a myriad *rākṣasas*. He scattered many marvelous flowers over Sudhana and then said:

Son of Good Family, if a bodhisattva perfects ten dharmas, then he can draw near to good spiritual guides. What are these ten? They are as follows:

With a pure mind, he abandons all flattery and deception.
With great compassion, he equally gathers in all beings;
He knows that all beings are devoid of any true reality;
His resolve to progress toward all-knowledge is irreversible;
Through the power of resolute faith, he everywhere enters the sites of enlightenment of all buddhas;
He acquires the purified wisdom eye by which he completely understands the nature of all dharmas;
With great kindness, he equally shelters all beings;
With the light of wisdom, he clears away all false spheres of experience;
He uses the rain of the elixir of immortality to rinse away the feverish heat of *saṃsāra*; and
He uses the eye of vast vision to engage in a penetrating examination of all dharmas with a mind that always complies with the guidance of his good spiritual guides.

These are the ten. Further, Son of the Buddha, if the bodhisattva perfects ten kinds of samādhi gateways, then he is always able to directly see all good spiritual guides. What are those ten? They are as follows:

The samādhi of the Dharma sky's sphere of purity;
The samādhi in which one contemplates the ocean of the ten directions;
The samādhi in which one neither relinquishes nor insufficiently attends to the objective sphere;
The samādhi in which one everywhere sees all buddhas appearing in the world;
The samādhi in which one accumulates the treasury of all meritorious qualities;
The samādhi in which one's mind never abandons the good spiritual guides;
The samādhi in which one always sees all good spiritual guides and develops the meritorious qualities of all buddhas;
The samādhi in which one is never separated from all the good spiritual guides;
The samādhi in which one always makes offerings to all good spiritual guides; and
The samādhi in which one never transgresses against the good spiritual guides.

> Son of the Buddha, if the bodhisattva perfects these ten samādhi gateways, then he is always able to draw near to the good spiritual guides and is also able to acquire "the samādhi of the good spiritual guides' turning of the Dharma wheel of all buddhas." After he acquires this samādhi, he knows the uniform equality of the essential nature of all buddhas and then meets the good spiritual guides in place after place.

When he spoke these words, Sudhana the Youth looked up into the sky and replied to him, saying:

> This is good indeed, good indeed, that, to take pity on me and assist me, you used skillful means to teach me how to see the good spiritual guides. Please teach me how to go and pay my respects to the good spiritual guides by showing me in which region, city, or village I may search for the good spiritual guides.

The *rākṣasa* then replied, saying:

> Son of Good Family:
>
> > You should seek the good spiritual guides by paying reverence in all ten directions;
> >
> > You should seek the good spiritual guides by reflecting with right mindfulness on all spheres of experience;
> >
> > You should seek the good spiritual guides by courageously and freely roaming the ten directions; and
> >
> > You should seek the good spiritual guides by contemplating the body and mind as like mere dreams and mere reflections.

Sudhana then accepted and began to carry out his instructions when, all of a sudden, he saw an immense jeweled lotus flower spring forth from the earth. It had a stem made of vajra, a pod made of marvelous jewels, petals made of *maṇi* jewels, a dais made of light-emanating sovereign jewels, and stamens made of incense the color of the many kinds of jewels. It was sheltered by countless jeweled nets suspended over it.

Atop the lotus dais, there was a viewing tower known as the Chamber Completely Containing the Ten Directions of the Dharma Realm. It was adorned in exotic and marvelous ways. Its grounds were made of vajra. It had a thousand pillars arranged in rows that were all made of *maṇi* jewels. Its walls were made of *jambūnada* gold. Strands of the many kinds of jewels hung down on all four sides and it was adorned with stairways and railings all around it.

Within that viewing tower was a lotus throne made of wish-fulfilling jewels that was adorned with the many different kinds of jewels.

It had railings made of marvelous gems along which hung jeweled robes. It was covered from above by jeweled banners and jeweled netting and was surrounded by hanging adornments of jeweled streamers and jeweled pennants.

As a soft breeze slowly wafted through, there came a flow of radiant light and the emanation of echoing sounds. A rain of many marvelous flowers descended from the jeweled floral banners and the jeweled chimes and bells rang with exquisitely lovely sounds.

There were gemstone necklace strands dangling from the jambs of the jeweled doors and windows. Perfume flowed from the body of *maṇi* jewels, nets of lotus flowers came forth from the mouths of jeweled elephants, clouds of marvelous incense streamed forth from the mouths of jeweled lions, a jeweled wheel like that owned by Brahmā created delightful sounds, bells adorned with vajra and jewels emanated the sounds of all bodhisattvas' great vows, jeweled moon banners issued buddhas' transformation bodies, sovereign treasury-of-purity jewels displayed the sequence of the births of all buddhas of the three periods of time, solar-core *maṇi* jewels emanated bright lights that everywhere illuminated all the *kṣetras* of the buddhas of the ten directions, sovereign *maṇi* jewels emanated light like the aura of all buddhas, sovereign *vairocana maṇi* jewels emanated clouds of offerings as gifts to all the buddhas, the *tathāgatas,* in every mind-moment, sovereign wish-fulfilling pearls displayed the spiritual transformations of Samantabhadra as they completely fill the Dharma realm, and a sovereign *sumeru* jewel streamed forth heavenly palaces as celestial maidens sang in many different marvelous voices their praises of the Tathāgata's inconceivable and sublime meritorious qualities.

When Sudhana saw this throne, he also saw an immeasurably large congregation seated all around it as the Lady Māyā sat on that throne, directly manifesting before all those beings pure form bodies of these sorts:

Form bodies that have transcended the three realms of existence, by having already escaped all rebirth destinies in the realms of existence;

Form bodies adapted to beings' mental dispositions, by having no attachment to anything in the world;

Form bodies that are pervasively present in all places, by existing in numbers equal to that of all beings;

Form bodies that are incomparable, by enabling all beings to extinguish their inverted views;

Form bodies of countless types, because they manifest in many different ways adapted to the minds of beings;

Form bodies with boundlessly many different appearances, because they manifest with many different forms and features;

Form bodies that appear everywhere before beings, through manifesting great miraculous powers;

Form bodies that are transformationally produced for everyone, by appearing before beings in accordance with what is fitting for them;

Form bodies that are constantly manifested, by never ending even when the realms of beings come to an end;

Form bodies that never depart, by never disappearing from any of the rebirth destinies;

Form bodies that have no coming forth, because they have no going forth into the world;

Form bodies that are unborn, by having no arising at all;

Form bodies that are not destroyed, that are beyond the grasp of verbal descriptions;

Form bodies that are not real, for they have attained the reality of suchness;

Form bodies that are not false, because they appear in accordance with the circumstances in the world;

Form bodies that are unshakable, because they have transcended both arising and cessation;

Form bodies that are indestructible, because the nature of dharmas is indestructible;

Form bodies that are signless, for they have completely cut short the path of verbal description;

Form bodies that have but one characteristic sign, for their characteristic sign is signlessness;

Form bodies that resemble mere reflected images, because they are manifested in accordance with what is appropriate for beings' minds;

Form bodies that are like illusory conjurations, because they are produced by wisdom that knows all phenomena to be like illusory conjurations;

Form bodies that are like mirages, because they are sustained solely through perceptions;

Form bodies that are like reflections, because they are manifested in accordance with vows;

Form bodies that are like dreams, because they are manifested as adaptations to others' minds;

Form bodies that are like the Dharma realm, because their nature is as pure as empty space;

Form bodies associated with the great compassion, because they always protect beings;
Form bodies that are unimpeded, because they are pervasively present in every mind-moment throughout the Dharma realm;
Form bodies that are boundless, because they everywhere purify all beings;
Form bodies that are measureless, for they go beyond all verbal descriptions;
Form bodies that have no place in which they abide, because of the vow to liberate everyone in the entire world;
Form bodies that have no location, because they are constantly teaching beings without any interruption;
Form bodies that have no birth, because they are mere illusory conjurations created by vows;
Form bodies that are unsurpassed, because they surpass everything in the world;
Form bodies that are a mere semblance of reality, because they are manifested by the mind of meditative absorption;
Form bodies that are not born, because they are manifested in accordance with the karmic actions of beings;
Form bodies that are like wish-fulfilling pearls, because they everywhere fulfill the aspirations of all beings;
Form bodies with no discriminations, because they only arise as adaptations to discriminations made by beings;
Form bodies that are beyond discriminations, because no being could ever know them;
Form bodies that are endless, because they have put an end to the bounds imposed by the birth and death of beings; and
Form bodies that are pure, because they are the same as the Tathāgata in their absence of discriminations.

Bodies such as these are not included among forms, for forms and their features are like mere reflected images.

They are not included among feelings, for they have accomplished the ultimate cessation of the world's painful feelings.

These are not included among perceptions, for they are only manifested as adaptations to beings' perceptions.

These are not included among karmic formative factors, for they are produced through actions that are like illusory conjurations.

And they have transcended consciousness, because they are products of the bodhisattva's vows and wisdom that are empty and devoid of any inherently existent nature, because they cut short all beings' attempts to describe them, and because of having already acquired the body that has accomplished the realization of quiescence.

At this time, Sudhana the Youth also saw the Lady Māyā adapting to beings' inclinations by manifesting form bodies surpassing those of any form bodies in the world. For instance, in some cases, she manifested women's bodies surpassing those found in the Paranirmita Vaśavartin Heaven, and so forth until we come to her manifestation of women's bodies surpassing those found in the realms of the Four Great Heavenly Kings. In other cases, she manifested women's bodies surpassing those found in the dragon realms, and so forth until we come to her manifestation of women's bodies surpassing those found in the human realm. She manifested countless form bodies such as these with which:

She benefited beings;
She accumulated the provisions for the path to all-knowledge;
She practiced the impartial perfection of giving;[163]
She extended her great compassion to shelter everyone in the world;
She produced the countless meritorious qualities of the Tathāgata;
She cultivated and increased her resolve to attain all-knowledge;
She contemplated and reflected upon the true nature of dharmas;
She acquired a deep ocean of patience;
She perfected many gateways to meditative absorption;
She dwelt in the sphere of the samādhi of uniform equality;
She acquired the perfectly full radiance of the Tathāgata's meditative absorptions;
She dried up beings' immense ocean of afflictions;
She was constantly immersed in right meditative absorption in which she was never shaken or disturbed;
She constantly turned the irreversible wheel of the pure Dharma;
She was well able to completely understand all the dharmas of the Buddha;
She constantly contemplated with wisdom the true character of dharmas;
She was insatiable in her resolve to see all *tathāgatas*;
She knew the sequence of the arising of all buddhas of the three periods of time;
She experienced the seeing-all-buddhas samādhi always manifesting directly before her;
She fully comprehended the tathāgatas' appearance in the world and their measurelessly and numberlessly many paths of purity;
She traveled in the space-like realm of all buddhas;

She everywhere gathered in beings by adapting to each of their minds as she taught and ripened them;
She entered the Buddha's measureless pure Dharma body, perfected great vows and purified buddha *kṣetras;*
She was ultimately able to train all beings;
Her mind constantly and pervasively penetrated the realm of all buddhas;
She manifested the bodhisattvas' miraculous spiritual powers;
She had already acquired the pure and undefiled Dharma body and yet she constantly manifested countless form bodies;
She demolished all the powers of Māra;
She perfected the power of great roots of goodness;
She manifested the power of right Dharma;
She completely fulfilled the powers of the buddhas;
She acquired the bodhisattvas' powers of sovereign mastery;
She swiftly grew in the powers of all-knowledge;
She acquired the Buddha's light of wisdom with which she everywhere illuminated all things; and
She completely knew the ocean of the minds of countless beings and the many differences in their faculties, dispositions, and convictions.

Her bodies were present everywhere throughout the oceans of the *kṣetras* of the ten directions. She completely knew the signs of the creation and destruction of all *kṣetras*. With the vast vision of her eyes, she could see the ocean of the ten directions. With her universally pervasive wisdom, she knew the ocean of the three periods of time. Her bodies everywhere served the ocean of all buddhas. Her mind constantly took in the ocean of all dharmas. She cultivated the meritorious qualities of all *tathāgatas*, aroused the wisdom of all bodhisattvas, and always delighted in contemplating all bodhisattvas from the time when they made their initial resolve all the way up to the time when they completed the path they had practiced. She always diligently protected all beings, always delighted in proclaiming the praises of all buddhas' meritorious qualities, and she vowed to serve as the mother of all bodhisattvas.

At that time, Sudhana the Youth saw the Lady Māyā manifesting gateways of skillful means such as these that were as numerous as the atoms in Jambudvīpa. Having seen this, Sudhana also manifested just so very many bodies as were manifested by the Lady Māyā and then bowed down in reverence before the Lady Māyā wherever she appeared. He then immediately acquired measurelessly and numberlessly many samādhi gateways, accomplished their contemplations, cultivated them, and realized entry into them.

He then arose from samādhi and, with his right side facing her, he circumambulated the Lady Māyā and her retinue. He then stood before her with his palms pressed together and addressed her, saying:

> O Great Āryā, Mañjuśrī Bodhisattva instructed me in resolving to attain *anuttara-samyak-saṃbodhi,* in searching out the good spiritual guides, in drawing near to them, and in making offerings to them. I have visited and served every one of those good spiritual guides and have never done so in vain. In this way, I gradually arrived here. Please explain for me how the bodhisattva should train in the bodhisattva practices and thus achieve success in this.

She then replied to him, saying:

> Son of the Buddha, I have already perfected the bodhisattva liberation known as "the illusion-like manifestation of the knowledge of great vows." It is because of this that I always serve as the mother of all bodhisattvas.
>
> Son of the Buddha, just as I appeared here in Jambudvīpa in the family of King Śuddhodana of Kapilavastu where I gave birth to Prince Siddhārtha from my right side, thereby manifesting inconceivable magical spiritual transformations, so too, in this very same manner, throughout this ocean of worlds, all of the Vairocana Tathāgatas enter my body and then manifest their inconceivable miraculous spiritual transformation of appearing to take birth.
>
> Further, Son of Good Family, when I was abiding in the palace of Śuddhodana and the Bodhisattva was about to descend to take birth, I saw the Bodhisattva's body emanating from every one of his pores a light known as "the sphere of qualities associated with the birth of all *tathāgatas,*" by which, in each of those pores, there appeared the adornments manifesting at the birth of bodhisattvas as numerous as the atoms in an ineffable-ineffable number of buddha *kṣetras.* All those rays of light everywhere illuminated all worlds and then came and entered the crown of my head and went to all the pores of my body.
>
> Further, within that light, the names of those bodhisattvas were shown along with the spiritual transformations that occurred when they were born, their palaces, their retinues, and their enjoyment of the pleasures of the five senses. I also saw their leaving the home life, their going to the site of enlightenment, their realization of the universal and right enlightenment, their sitting on the lion seat

surrounded by bodhisattvas, their receiving the offerings of all those kings, and their turning the wheel of right Dharma for all those immense congregations.

I also saw [within that light] the scenes from the distant past when the Tathāgata was cultivating the bodhisattva path, revering and making offerings to all buddhas, resolving to attain bodhi, purifying buddha lands, manifesting countless transformation bodies in every mind-moment, filling all worlds of the ten directions, and so forth on up to the very last when he entered *parinirvāṇa*. There were none of these matters that I did not see there.

Further, Son of Good Family, when that marvelous light entered my body, although my body did not grow beyond its original size, still, it was actually larger than the entire world. How could this be? This is because my body then became as large as empty space, for it was able to completely contain within it the palaces that adorned the birth of all bodhisattvas of the ten directions.

At that time, when the Bodhisattva was about to descend from the Tuṣita Heaven, he was accompanied by bodhisattvas as numerous as the atoms in ten buddha *kṣetras* who had the same vows as the Bodhisattva, the same practices, the same roots of goodness, the same adornments, the same liberations, the same wisdom, the same grounds, the same powers, the same Dharma body, the same form body, and so forth, including even the same spiritual superknowledges, practices, and vows of Samantabhadra. He was surrounded then by bodhisattvas such as these. There were also eighty thousand dragon kings and such as well as all the rulers of the worlds who, riding in their palaces, all simultaneously came along to make offerings to him.

At that time, through the power of his spiritual superknowledges, the Bodhisattva revealed himself and all those other bodhisattvas, each in their own Tuṣita Heaven palace. He also showed images of them all taking birth in the Jambudvīpa continents of all the worlds of the ten directions and also showed them all using skillful means to teach countless beings and encourage all bodhisattvas to abandon indolence and remain free of attachments to anything.

He also used his spiritual powers to emanate a bright light that everywhere illuminated the world, dispelled all darkness, extinguished all suffering and afflictions, and enabled all those beings to become conscious of all of their karmic actions in previous lives and then forever escape further existences in the wretched destinies of rebirth.

Also, in order to rescue all beings, he everywhere appeared directly before them, performing feats of spiritual transformation. Then, having manifested extraordinary phenomena such as these, he came together with his retinue and entered my body. There all those bodhisattvas roamed about freely within my belly. Thus, in some cases, they traversed an entire great trichiliocosm in but a single footstep. In other cases, in but a single footstep, they traversed worlds as numerous as the atoms in an ineffable-ineffable number of buddha *kṣetras*.

Further, in each successive mind-moment, from the abodes of all buddhas in an ineffable-ineffable number of worlds throughout the ten directions, there came congregations of bodhisattvas together with devas from their Heavens of the Four Heavenly Kings, their Trāyastriṃśa Heavens, and so forth up to and including Brahma Heaven kings from their form realms. Wishing to witness the Bodhisattva's spiritual transformation of dwelling in the womb and wishing to pay reverence to him, make offerings to him, and listen to his teaching of right Dharma, they all entered my body.

Although I was able to contain congregations such as these in my belly, my body still did not expand nor did any crowding occur. All those bodhisattvas saw themselves abiding there in the midst of that purified and beautifully adorned congregation.

Son of Good Family, just as I served as the mother of the Bodhisattva as he took birth here in this Jambudvīpa continent within this fourfold array of continents, so too did this also occur in this very same way in all the Jambudvīpa continents in the hundred *koṭīs* of fourfold continent arrays throughout the worlds of this great trichiliocosm. Even so, from the very beginning on up to the present, this body of mine has always been non-dual, abiding neither in one place nor in many places.

How could this be so? This is due to my cultivation of the bodhisattva liberation gateway [known as] "the illusion-like manifestation of the knowledge of great vows."

Son of Good Family, just as I have served as the mother of this present *bhagavat*, so too have I also served as the mother of all the countless buddhas from the distant past on forward to the present.

Son of Good Family, in the past, when I was a lotus pool spirit, a bodhisattva was suddenly spontaneously born from a lotus flower's seed pod. I then held him up high, respectfully served him, and raised him. As a result, wherever I went in the world, everyone referred to me as "the bodhisattva's mother."

Again, in the past, when I was a *bodhimaṇḍa* spirit, there was a bodhisattva who was suddenly spontaneously born into my lap.

Then, too, those in the world referred to me as "the bodhisattva's mother."

Son of Good Family, there are countless bodhisattvas who, coming into their very last physical body, use many different skillful means to manifest the appearance of taking birth into this world. I serve as the mother of them all.

Son of Good Family, for example, in this world, in the Bhadra Kalpa, I have served as the mother for Krakucchanda Buddha, Kanakamuni Buddha, Kāśyapa Buddha, and the present *bhagavat,* Śākyamuni Buddha, when they manifested the taking on of birth here. So too, in the future age, when Maitreya Bodhisattva descends from the Tuṣita Heaven, emanates a bright light everywhere illuminating the Dharma realm, manifests for all bodhisattva congregations the feat of spiritual transformation by which he takes birth, and then is born into a great clan in the human realm to take up the training of beings—then too, I shall be the one who serves as his mother.

In this way, in the order of their appearance, there will be:[164]

> Lion Buddha, Dharma Banner Buddha, Eye of Goodness Buddha, Pure Blossom Buddha, Floral Virtue Buddha, Tiṣya Buddha, Puṣya Buddha, Fine Mind Buddha, Vajra Buddha, and Immaculate Buddha.
>
> Moonlight Buddha, Torchbearer Buddha, Praised Name Buddha, Vajra Railing Buddha, Pure Meaning Buddha, Purple Body Buddha, Perfection Buddha, Mountain of Flaming Jewel Radiance Buddha, Firebrand Bearer Buddha,[165] and Lotus Virtue Buddha.
>
> Renowned Name Buddha,[166] Measureless Qualities Buddha, Supreme Lamp Buddha, Adorned Body Buddha, Fine Comportment Buddha, Kindly Virtue Buddha, Nonabiding Buddha, Great Awesome Radiance Buddha, Boundless Voice Buddha, and Adversary Conqueror Buddha.
>
> Delusion Transcendence Buddha, Pure Buddha, Great Light Buddha, Pure Mind Buddha, Cloud of Virtue Buddha, Adorned Topknot Buddha, Tree King Buddha, Jewel Earring Buddha, Oceanic Wisdom Buddha, and Marvelous Jewel Buddha.
>
> Flower Crown Buddha, Fulfilled Vows Buddha, Great Sovereign Mastery Buddha, King of Marvelous Virtues Buddha, Most Honored Victor Buddha, Sandalwood Cloud Buddha, Blue Eyes Buddha, Supreme Wisdom Buddha, Contemplating Wisdom Buddha, and Blazing Flame King Buddha.
>
> Solid Wisdom Buddha, Sovereign Mastery Fame Buddha, Lion King Buddha, Sovereign Mastery Buddha, Supreme Summit

Buddha, Mountain of Vajra Wisdom Buddha, Treasury of Marvelous Qualities Buddha, Body Adorned with a Net of Jewels Buddha, Fine Wisdom Buddha, and Sovereign Mastery Heaven Buddha.

Great Celestial Monarch Buddha, Independent Virtue Buddha, Fine Giving Buddha, Flaming Wisdom Buddha, Water Heaven Buddha, Supreme Flavor Buddha, Generating Unsurpassed Qualities Buddha, Served by Rishis Buddha, Adapting to Worldly Discourse Buddha, and Banner of Sovereign Mastery of the Qualities Buddha.

Radiant Banner Buddha, Body Contemplation Buddha, Marvelous Body Buddha, Fragrant Flaming Light Buddha, Vajra Jewel Adornment Buddha, Joyous Eyes Buddha, Desire Transcendence Buddha, Lofty and Immense Body Buddha, Heaven of Wealth Buddha, and Unexcelled Heaven Buddha.

Accordance with Quiescence Buddha, Wise Awakening Buddha, Desire Extinguishing Buddha, Great Flaming Radiance King Buddha, Stilling All Existences Buddha, Viśākha Heaven Buddha, Vajra Mountain Buddha, Wisdom's Flaming Virtue Buddha, Peaceful Security Buddha, and Lion Manifestation Buddha.

Perfectly Full Purity Buddha, Pure Worthy Buddha, Ultimate Meaning Buddha, Hundred-Fold Radiance Buddha, Most Dominant Buddha, Profound Sovereign Mastery Buddha, Great Earth King Buddha, Adorned King Buddha, Liberation Buddha, and Marvelous Voice Buddha.

Especially Supreme Buddha, Sovereign Mastery Buddha, Unsurpassable Physician King Buddha, Qualities Moon Buddha, Unimpeded Light Buddha, Accumulated Qualities Buddha, Lunar Appearance Buddha, Solar Heaven Buddha, Transcending All Existences Buddha, and Renowned Bravery Buddha.

Radiant Gateway Buddha, Śālendra King Buddha, Utter Supremacy Buddha, Medicine King Buddha, Bejeweled Supremacy Buddha, Vajra Wisdom Buddha, Invincible Buddha, Outshone by None Buddha, Congregation King Buddha, and Immensely Well Known Buddha.

Swift Retention Buddha, Measureless Radiance Buddha, Great Vows Radiance Buddha, Non-False Dharma Freedom Buddha, Irreversible Ground Buddha, Pure Heaven Buddha, Goodness Heaven Buddha, Solid Austerities Buddha, Fine Friend of All Buddha, and Voice of Liberation Buddha.

Joyful Wanderer King Buddha, Extinguisher of the False and Devious Buddha, Campaka's Pure Radiance Buddha, Embodying

> the Many Qualities Buddha, Utterly Supreme Moon Buddha, Bearer of the Radiant Torch Buddha, Especially Marvelous Bodhi Buddha, Ineffable Buddha, Utter Purity Buddha, and Friend and Pacifier of Beings Buddha.
>
> Measureless Radiance Buddha, Fearless Voice Buddha, Water Heaven Virtue Buddha, Unshakable Wisdom Light Buddha, Floral Victor Buddha, Lunar Radiance Buddha, Irreversible Wisdom Buddha, Affection Transcending Buddha, Unattached Wisdom Buddha, and Aggregation of Collected Qualities Buddha.
>
> Extinguisher of Wretched Destinies Buddha, Everywhere Scattering Flowers Buddha, Lion's Roar Buddha, Supreme Meaning Buddha, Unimpeded Vision Buddha, Destroyer of Others' Armies Buddha, Detached From Signs Buddha, Transcending the Ocean of Discriminations Buddha, Majestic Ocean Buddha, and Sumeru Mountain Buddha.
>
> Unattached Wisdom Buddha, Boundless Throne Buddha, Pure Dwelling Buddha, Follower of the Master's Practice Buddha, Supreme Giving Buddha, Constant Moon Buddha, Beneficence King Buddha, Unshakable Aggregates Buddha, Universal Attraction Buddha, and Beneficent Wisdom Buddha.
>
> Life-Sustaining Buddha, Non-Cessation Buddha, Replete in Renown Buddha, Immense Awesome Power Buddha, Various Forms and Features Buddha, Signless Wisdom Buddha, Unshakable Heaven Buddha, Marvelous and Inconceivable Virtue Buddha, Full Moon Buddha, and Liberation Moon Buddha.
>
> Insuperable King Buddha, Rare Body Buddha, Pure Offerings Buddha, Unblinking Buddha, Following the Ancients Buddha, Supreme Works Buddha, Dharma-Compliant Wisdom Buddha, Invincible Deva Buddha, Light of Inconceivable Qualities Buddha, and Dharma-Compliant Practice Buddha.
>
> Measureless Worthiness Buddha, Everywhere According with Sovereign Mastery Buddha, Most Venerable Deva Buddha, and all the others such as these up to and including Rucika Tathāgata.

> For all of these who will become buddhas in this trichiliocosm during this Bhadra Kalpa, I will serve as the mother of them all. And just as this is so in this great trichiliocosm, so too, in this very same way, throughout this ocean of worlds, in all the countless worlds of the ten directions, and throughout all kalpas, wherever there are those who have cultivated the conduct and vows of Samantabhadra in order to teach all beings, I will manifest my body to serve as the mother of them all.

Sudhana the Youth then addressed the Lady Māyā, saying, "O Great Āryā, how much time has now passed since you first acquired this liberation?"

She then replied, saying:

Son of Good Family, it has been since a time in the ancient past so long ago that the number of kalpas that have gone by exceeds the range of vision[167] of the spiritual superknowledges of a bodhisattva in his very last incarnation prior to buddhahood.

At that time, there was a kalpa known as Pure Light and a world named Sumeru Qualities. Although that land had mountains and the mixed presence of those in the five rebirth destinies, it was still composed of many kinds of jewels, was pure in its adornments, and was entirely free of any filthy or loathsome aspects.

Within it there were a thousand *koṭīs* of four-continent arrays among which there was one four-continent array named Lion Banner in which there were eighty *koṭīs* of royal capital cities. Among them was one royal city named Banner of Sovereign Mastery in which there was a wheel-turning king named Immense Awesome Virtue. To the north of that royal city there was a site of enlightenment known as Full Moon Light in which there was a *bodhimaṇḍa* spirit named Kindly Virtue.

At that time, in that site of enlightenment, there sat a bodhisattva by the name of Banner of Immaculate Purity who was just then on the verge of realizing right enlightenment. There was then an evil *māra* known as Golden Light who, accompanied by a measurelessly large horde of followers, began to approach the bodhisattva.

Because the wheel-turning sage king, Immense Awesome Virtue, had already acquired sovereign mastery in the bodhisattva's spiritual superknowledges, he used his spiritual powers to conjure an army twice the size [of the *māras'* hordes] with which he surrounded the site of enlightenment. Those *māras* were then so seized with terror that they all ran off and scattered of their own accord. As a consequence, that bodhisattva was then able to attain *anuttarasamyak-saṃbodhi.*

When that *bodhimaṇḍa* spirit witnessed this event, her joyous delight was measureless and she then thought of that king as if he were her own son. Bowing down in reverence at the feet of the Buddha, she made this vow: "May I always be able to be the mother of this wheel-turning king wherever he is reborn up until he finally becomes a buddha." After she made this vow, she made offerings to ten *nayutas* of buddhas at this site of enlightenment.

Son of Good Family, what do you think? Could that *bodhimaṇḍa* spirit have been anyone else? It was indeed myself. As for that wheel-turning king, he was none other than our present era's *bhagavat,* Vairocana Buddha. From the time when I made that vow up until the present, he has always been my son and I have always been his mother. This has been so whenever this buddha, this *bhagavat,* has taken birth in all the rebirth destinies throughout the *kṣetras* of the ten directions as he planted all kinds of roots of goodness, as he cultivated the bodhisattva practices, and as he taught all beings and brought them to maturity. It has continued even up to when, as he manifested coming to dwell in his very last body, in each successive mind-moment, he manifested everywhere and in all worlds the spiritual transformations that occur when the Bodhisattva takes on birth. During all this time, he has always been my son and I have always been his mother.

Son of Good Family, whenever the countless past and present buddhas throughout the worlds of the ten directions were about to become buddhas, they emanated a bright light from their navels that came and illuminated my body and the palaces or residences in which I dwelt. I then served as their mothers as they took on their very last birth.

Son of Good Family, I know only this bodhisattva liberation gateway of "the illusion-like manifestation of the knowledge of great vows." As for the bodhisattva-mahāsattvas who possess a treasury of great compassion, who are ever insatiable in teaching beings, and who, by their powers of sovereign mastery, manifest in every pore the measureless spiritual transformations of all buddhas, how could I know of or be able to speak about their meritorious qualities and practices?

Son of Good Family, in the Trāyastriṃśa Heaven of this world, there is a king known as Rightly Mindful. That king has a daughter named Surendrābhā, or "Celestial Lord's Light." You should go there, pay your respects, and ask her, "How should the bodhisattva train in the bodhisattva practices and how should he cultivate the bodhisattva path?"

Sudhana the Youth then respectfully accepted her instruction, bowed down in reverence at her feet, and circumambulated her countless times as he gazed up at her in fond admiration. He then respectfully withdrew and departed.

42 – Surendrābhā

[Sudhana] then went to that palace in the heavens where he saw that celestial maiden, bowed down in reverence at her feet, and circumambulated her. He then stood before her with his palms pressed together and addressed her, saying:

> O Āryā, I am one who has already resolved to attain *anuttara-samyak-saṃbodhi*. Still, I do not yet know how the bodhisattva should train in the bodhisattva practices or how he should cultivate the bodhisattva path. I have heard that the Āryā is well able to provide guidance and instructions in these matters. Please explain this for me.

The heavenly maiden replied, saying:

> Son of Good Family, I have acquired a bodhisattva liberation known as "the purified adornment of unimpeded recollection." Son of Good Family, by the power of this liberation, I remember that in the past there was a kalpa known as Blue Lotus Flower. During that kalpa I made offerings to buddhas, *tathāgatas*, as numerous as the sands of the Ganges. Even from the time those *tathāgatas* first left the home life, I looked up to them with admiration, served them, protected them, made offerings to them, built monastic dwellings[168] for them, and saw to their being provided[169] with their various material needs.
>
> Further, regarding all those buddhas, from the time when, as bodhisattvas, they dwelt in their mother's womb, took birth, walked seven steps, roared the great lion's roar, dwelt as a youth in the palace, went to the bodhi tree, attained the right enlightenment, turned the wheel of right Dharma, manifested a buddha's spiritual transformations, and taught and trained beings—all those deeds they did from the time they made their initial resolve until their Dharma legacy finally disappeared from the world—I remember it all clearly and without any exceptions as if it were all constantly manifesting directly before me. I recall it all and never forget it.
>
> I also remember that, in the past, there was a kalpa named "Ground of Goodness" in which I made offerings to all of its buddhas, its *tathāgatas*, that were as numerous as the sands in ten Ganges Rivers.
>
> There was also a kalpa in the past known as Marvelous Virtues in which I made offerings to buddhas, *tathāgatas*, as numerous as the atoms in one buddha world.
>
> There was also a kalpa named Unattainable in which I made offerings to eighty-four *koṭīs* of hundreds of thousands of *nayutas* of buddhas, *tathāgatas*.
>
> There was also a kalpa named Fine Radiance in which I made offerings to all the buddhas, *tathāgatas*, as numerous as the atoms in the continent of Jambudvīpa.

There was also a kalpa named Measureless Light in which I made offerings to all the buddhas, *tathāgatas,* as numerous as the sands in twenty Ganges Rivers.

There was also a kalpa named Supreme Virtues in which I made offerings to all the buddhas, *tathāgatas,* as numerous as the sands in one Ganges River.

There was also a kalpa named Fine Compassion in which I made offerings to all the buddhas, *tathāgatas,* as numerous as the sands in eighty Ganges Rivers.

There was also a kalpa named Victorious Roaming in which I made offerings to all the buddhas, *tathāgatas,* as numerous as the sands in sixty Ganges Rivers.

There was also a kalpa named Marvelous Moon in which I made offerings to all the buddhas, *tathāgatas,* as numerous as the sands in seventy Ganges Rivers.

Son of Good Family, in this same way I recall kalpas as numerous as the sands in the Ganges River during which I never left any of those buddhas, those *tathāgatas,* arhats, possessed of right and universal enlightenment. It was in the presence of all those *tathāgatas* that I heard this bodhisattva liberation known as "the purified adornment of unimpeded recollection," absorbed it, retained it, cultivated it, and never forgot it.

So it is that, with regard to everything done by all those *tathāgatas* from past kalpas, beginning with when they first became bodhisattvas and continuing on until the complete disappearance of their Dharma legacy—by the power of this "purified adornment" liberation, I remember it all with complete and directly present clarity, retain it all, and accord with it in practice that never diminishes.

Son of Good Family, I know only this liberation known as "the purified adornment of unimpeded recollection." As for the bodhisattva-mahāsattvas:

Who have emerged with brilliant and penetrating radiance from the nighttime of *saṃsāra;*
Who have forever abandoned the abysmal darkness of delusion and never fall into the slumber of confusion;
Whose minds are free of all the hindrances and whose physical actions are imbued with meditative tranquility;
Who have attained the purified awakening to the nature of all dharmas;
Who have developed the ten powers; and
Who awaken the many kinds of beings—

> How could I know of or be able to speak about their meritorious qualities and practices?
>
> Son of Good Family, in the city of Kapilavastu there is a teacher of youths known as Viśvāmitra, or "Universally Friendly." You should go there, pay your respects, and ask him, "How should the bodhisattva train in the bodhisattva practices and how should he cultivate the bodhisattva path?"

Then, due to having heard this Dharma, Sudhana the Youth was filled with joyous exultation and his inconceivable roots of goodness naturally became ever more vast. He then bowed down in reverence at the feet of Surendrābhā and circumambulated her countless times, whereupon he respectfully took his leave and departed.

43 – Viśvāmitra

[At that time, Sudhana] descended from that heavenly palace and gradually traveled toward that city. When he arrived in the presence of Viśvāmitra, or "Universally Friendly," he bowed down at his feet and circumambulated him. Then, standing off to one side with his palms pressed together in respect, he addressed him, saying:

> O Ārya, I am one who has already resolved to attain *anuttara-samyak-saṃbodhi*. Even so, I do not yet know how the bodhisattva should train in the bodhisattva practices or how he should cultivate the bodhisattva path. I have heard that the Ārya is well able to offer guidance and instruction in these matters. Please explain this for me.

Viśvāmitra then replied to him, saying: "There is a youth here known as Śilpābhijña, or 'Skilled in the Knowledge of the Many Arts,' who has trained in the knowledge of the bodhisattva syllabary. You could inquire of him on these matters and he should be able explain them for you."

44 – Śilpābhijña

At that time, Sudhana straightaway went to Śilpābhijña and bowed down in reverence at his feet, whereupon he stood off to one side and addressed him, saying:

> O Ārya, I am one who has already made the resolve to attain *anuttara-samyak-saṃbodhi*. Even so, I do not yet know how the bodhisattva should train in the bodhisattva practices or how he should cultivate the bodhisattva path. I have heard that the Ārya is well

able to provide guidance and instruction in these matters. Please explain this for me.

That youth then spoke to Sudhana, saying:

Son of Good Family, I have acquired a bodhisattva liberation known as "skillful knowledge of the many arts." I constantly chant and bear in mind its syllabary in this way:

When I chant the "*a*" syllable, I enter the gateway of the *prajñāpāramitā* known as "entering the sphere of non-differentiation through the awesome power of the bodhisattva."

When I chant the "*ra*" syllable, I enter the gateway of the *prajñāpāramitā* known as "the gateway of boundless differentiation."

When I chant the "*pa*" syllable, I enter the gateway of the *prajñāpāramitā* known as "universal illumination of the Dharma realm."

When I chant the "*ca*" syllable, I enter the gateway of the *prajñāpāramitā* known as "the universal wheel that cuts off differentiation."

When I chant the "*na*" syllable, I enter the gateway of the *prajñāpāramitā* known as "acquisition of independent unsurpassability."

When I chant the "*la*" syllable, I enter the gateway of the *prajñāpāramitā* known as "stainless abandonment of dependence."

When I chant the "*da*" syllable, I enter the gateway of the *prajñāpāramitā* known as "irreversible effort."

When I chant the "*ba*" syllable, I enter the gateway of the *prajñāpāramitā* known as "the vajra *maṇḍala*."

When I chant the "*ḍa*" syllable, I enter the gateway of the *prajñāpāramitā* known as "the universal wheel."

When I chant the "*ṣa*" syllable, I enter the gateway of the *prajñāpāramitā* known as "oceanic matrix."

When I chant the "*va*" syllable, I enter the gateway of the *prajñāpāramitā* known as "universally arising establishment."

When I chant the "*ta*" syllable, I enter the gateway of the *prajñāpāramitā* known as "*maṇḍala* of light."

When I chant the "*ya*" syllable, I enter the gateway of the *prajñāpāramitā* known as "mass of differentiations."

When I chant the "*ṣṭa*" syllable, I enter the gateway of the *prajñāpāramitā* known as "universal light that extinguishes afflictions."

When I chant the "*ka*" syllable, I enter the gateway of the *prajñāpāramitā* known as "cloud of non-differentiation."

When I chant the "*sa*" syllable, I enter the gateway of the *prajñāpāramitā* known as "the deluge of great rain."

When I chant the "*ma*" syllable, I enter the gateway of the *prajñāpāramitā* known as "vast torrential rapids and the uniformly even range of many mountain peaks."

When I chant the "*ga*" syllable, I enter the gateway of the *prajñāpāramitā* known as "universal establishment."

When I chant the "*tha*" syllable, I enter the gateway of the *prajñāpāramitā* known as "treasury of the uniform equality of true suchness."

When I chant the "*ja*" syllable, I enter the gateway of the *prajñāpāramitā* known as "entering the purity of the ocean of worldly existence."

When I chant the "*sva*" syllable, I enter the gateway of the *prajñāpāramitā* known as "adornment of the mindfulness of all buddhas."

When I chant the "*dha*" syllable, I enter the gateway of the *prajñāpāramitā* known as "examination and investigation of the aggregation of all dharmas."

When I chant the "*śa*" syllable, I enter the gateway of the *prajñāpāramitā* known as "the light of accordance with the wheel of all buddhas' teachings."

When I chant the "*kha*" syllable, I enter the gateway of the *prajñāpāramitā* known as "cultivation of the treasury of wisdom pertaining to the causal ground."

When I chant the "*kṣa*" syllable, I enter the gateway of the *prajñāpāramitā* known as "the treasury of extinguishing the ocean of karma."

When I chant the "*sta*" syllable, I enter the gateway of the *prajñāpāramitā* known as "purging affliction-based obstacles and opening the light of purity."

When I chant the "*ña*" syllable, I enter the gateway of the *prajñāpāramitā* known as "the gateway to wisdom regarding the creation of the world."

When I chant the "*tha*" syllable, I enter the gateway of the *prajñāpāramitā* known as "the sphere of wisdom regarding the realm of *saṃsāra*."

When I chant the "*bha*" syllable, I enter the gateway of the *prajñāpāramitā* known as "the perfectly full adornments of the palace of all-knowledge."

When I chant the *"cha"* syllable, I enter the gateway of the *prajñāpāramitā* known as "cultivation of the treasury of effort through which each one is differently fulfilled."

When I chant the *"sma"* syllable, I enter the gateway of the *prajñāpāramitā* known as "the direct seeing of all buddhas throughout the ten directions."

When I chant the *"hva"* syllable, I enter the gateway of the *prajñāpāramitā* known as "contemplating all incapable beings and using skillful means to gather them in and enable them to develop unimpeded power."

When I chant the *"tsa"* syllable, I enter the gateway of the *prajñāpāramitā* known as "cultivating and entering the ocean of all qualities."

When I chant the *"gha"* syllable, I enter the gateway of the *prajñāpāramitā* known as "the solid oceanic treasury supporting the cloud of all dharmas."

When I chant the *"ṭha"* syllable, I enter the gateway of the *prajñāpāramitā* known as "everywhere seeing the buddhas of the ten directions by according with one's vows."

When I chant the *"ṇa"* syllable, I enter the gateway of the *prajñāpāramitā* known as "contemplating the syllabary wheel's possession of an inexhaustible number of *koṭīs* of syllables."

When I chant the *"pha"* syllable, I enter the gateway of the *prajñāpāramitā* known as "the ultimate station for the ripening of beings."

When I chant the *"ska"* syllable, I enter the gateway of the *prajñāpāramitā* known as "the universally pervasive illumination of the sphere of light emanating from a vast treasury of unimpeded eloquence."

When I chant the *"ysa"* syllable, I enter the gateway of the *prajñāpāramitā* known as "the domain of the proclamation of all the dharmas of a buddha."

When I chant the *"śca"* syllable, I enter the gateway of the *prajñāpāramitā* known as "the universally pervasive roar of the thunder of the Dharma throughout all realms of beings."

When I chant the *"ṭa"* syllable, I enter the gateway of the *prajñāpāramitā* known as "instructing and awakening beings with the dharma of non-self."

And when I chant the *"ḍha"* syllable, I enter the gateway of the *prajñāpāramitā* known as "the treasury of distinctions arising from all turnings of the Dharma wheel."

Son of the Buddha, when I chant this syllabary, I then enter measurelessly and numberlessly many *prajñāpāramitā* gateways among which these forty-two *prajñāpāramitā* gateways are foremost.

Son of Good Family, I know only this bodhisattva liberation known as "skillful knowledge of the many arts." As for the bodhisattva-mahāsattvas:

Who use wisdom to achieve perfection in their penetrating comprehension of the dharmas of all mundane and world-transcending skills;

Who have comprehensively assembled all the extraordinary techniques and exotic arts without exception;

Who have assembled a profound understanding of literary and mathematical subjects;

Who use medical prescriptions and mantric techniques to skillfully treat the many kinds of disorders so that, wherever there are beings who are possessed by ghosts and goblins, who are under the influence of vengeful magical spells, who have undergone strange transformations due to the influence of evil stars, who are chased after by running corpses, who are afflicted by epileptic convulsions and wasting disorders, or who are afflicted by the many other different kinds of sicknesses, they are able to save them all and bring about a cure;

Who are also skilled in distinguishing and knowing with respect to gold, jade, pearls, cowries, coral, lapis lazuli, *maṇi* jewels, *musāragalva*, *keśara*, and all other kinds of contents of jewel treasuries the places from which they came, their different categories, and their particular valuations;

Who as bodhisattvas are also able, no matter what the location, to bring under their protection the inhabitants of hamlets, encampments, villages, towns, large and small cities, palaces, parks and gardens, caves, springs, jungles, marshes, and whatever other kinds of places in which communities of people reside;

Who are also skilled in the contemplative analysis and interpretation of matters pertaining to astronomy and geography, auspicious or inauspicious physiognomy, bird calls, animal cries, the arrangements of the clouds, the weather, the prospect of any year's crops to be either abundant or deficient, the safety or danger of a country, and other such worldly skills and arts of which there are none in which they have not acquired such comprehensive expertise that it exhaustively fathoms the very origins of such knowledge;

Who are also well able to distinguish world-transcending dharmas and rightly determine their designation, distinguish their meanings, analytically contemplate and deduce their essential substance and signs, and comply with them in their cultivation; and

Whose knowledge so well penetrates these matters that it is free of doubt, unimpeded, free of the darkness of delusion, free of any sort of mental dullness, free of worry and distress, unsubmerged, and free of any failure to achieve directly present realization—

How could I know of or be able to speak about their meritorious qualities and practices?

Son of Good Family, in this state of Magadha there is a district in which there is a city named Vartanaka where an *upāsikā* named Bhadrottamā or "Supreme Among Worthies" dwells. You should go there, pay your respects, and ask her, "How should the bodhisattva train in the bodhisattva practices and how should he cultivate the bodhisattva path?"

Sudhana the Youth then bowed down in reverence at the feet of Śilpābhijña and circumambulated him countless times as he gazed up at him in fond admiration. He then respectfully withdrew and departed.

45 – Bhadrottamā

[At that time, Sudhana] proceeded toward the city in that district and went to the abode of Bhadrottamā or "Supreme Among Worthies," where he bowed down in reverence at her feet and circumambulated her. He then stood off to one side with his palms pressed together respectfully and addressed her, saying:

O Āryā, I am one who has already resolved to attain *anuttara-samyaksaṃbodhi*. Still, I do not yet understand how the bodhisattva should train in the bodhisattva practices or how he should cultivate the bodhisattva path. I have heard that the Āryā is well able to provide guidance and instruction in these matters. Please explain this for me.

Bhadrottamā replied to him, saying:

Son of Good Family, I have acquired a bodhisattva liberation known as "the *maṇḍala* of independence." Having understood it myself, I then teach it for others. I have also acquired an inexhaustible samādhi. It is not the case that the dharmas of that samādhi are either exhaustible or inexhaustible. [Rather]:

It is because it is able to produce the eye of all-knowledge, which is inexhaustible;
It is because it is also able to produce the ear of all-knowledge, which is inexhaustible;
It is because it is also able to produce the nose of all-knowledge, which is inexhaustible;
It is because it is also able to produce the tongue of all-knowledge, which is inexhaustible;
It is because it is also able to produce the body of all-knowledge, which is inexhaustible;
It is because it is also able to produce the mind of all-knowledge, which is inexhaustible;
It is because it is also able to produce the waves of meritorious qualities of all-knowledge, which are inexhaustible;
It is because it is also able to produce the light of wisdom of all-knowledge, which is inexhaustible; and
It is because it is also able to produce the swiftly executed spiritual superknowledges of all-knowledge, which are inexhaustible.

Son of Good Family, I know only this "*maṇḍala* of independence" liberation. As for the meritorious practices of the bodhisattva-mahāsattvas who are free of attachment in all things, how could I be completely able to know of or speak about them?

Son of Good Family, off to the south, there is a city known as Bharukaccha in which there is an elder known as Muktisāra,[170] or "Solid Liberation." You could go to see him and ask him, "How should the bodhisattva train in the bodhisattva practices and how should he cultivate the bodhisattva path?"

Sudhana then bowed down in reverence at the feet of Bhadrottamā and circumambulated her countless times as he gazed up at her in fond admiration. He then respectfully withdrew and traveled south.

46 – Muktisāra

[At that time, when Sudhana] reached that city, he went to pay his respects at the abode of that elder where he bowed down in reverence at his feet and circumambulated him. He then stood off to one side with his palms pressed together respectfully and addressed him, saying:

O Ārya, I am one who has already resolved to attain *anuttara-samyak-saṃbodhi*. Still, I do not yet know how the bodhisattva should train in the bodhisattva practices or how he should cultivate

> the bodhisattva path. I have heard that the Ārya is well able to offer guidance and instruction in these matters. Please explain this for me.

The Elder replied to him, saying:

> I have acquired a bodhisattva liberation known as "the pure adornment of unattached mindfulness." From the time I acquired this liberation on up to the present, I have incessantly and diligently sought right Dharma under the buddhas of the ten directions.
>
> Son of Good Family, I know only this liberation, "the pure adornment of unattached mindfulness." As for the bodhisattva-mahāsattvas who have acquired the fearless lion's roar and have become established in the accumulations of vast merit and wisdom, how could I know of or be able to speak about their meritorious qualities and practices?
>
> Son of Good Family, within this very city, there is an elder named Sucandra, or "Marvelous Moon." That elder's house always emanates light. You should go there, pay your respects, and ask him, "How should the bodhisattva train in the bodhisattva practices and how should he cultivate the bodhisattva path?"

Sudhana the Youth then bowed down in reverence at the feet of Muktisāra, circumambulated him countless times, and respectfully withdrew.

47 – Sucandra

[At that time, Sudhana] went to the abode of Sucandra where he bowed down in reverence at his feet and circumambulated him. Then, standing off to one side with his palms pressed together respectfully, he addressed him, saying:

> O Ārya, I am one who has already resolved to attain *anuttarasamyak-saṃbodhi*. Even so, I still do not yet know how the bodhisattva should train in the bodhisattva practices or how he should cultivate the bodhisattva path. I have heard that the Ārya is well able to provide guidance and instruction in these matters. Please explain this for me.

Sucandra then replied to him, saying:

> Son of Good Family, I have acquired a bodhisattva liberation known as "the light of pure wisdom." Son of Good Family, I know only this light of pure wisdom liberation. As for the bodhisattva-mahāsattvas who have realized and acquired countless Dharma gateways to liberation, how could I know of or be able to speak about their meritorious qualities and practices?

> Son of Good Family, south of here there is a city known as Roruk, or "Generation," in which there is an elder known as Ajitasena or "Invincible Army." You should go there, pay your respects, and ask him, "How should the bodhisattva train in the bodhisattva practices and how should he cultivate the bodhisattva path?"

Sudhana bowed down in reverence at the feet of Sucandra and circumambulated him countless times as he gazed up at him in fond admiration. He then took his leave and departed.

48 – Ajitasena

[At that time, Sudhana] gradually traveled toward that city. When he arrived at the abode of that elder he bowed down in reverence at his feet and circumambulated him. Then, standing off to one side with his palms pressed together respectfully, he addressed him, saying:

> O Ārya, I am one who has already resolved to attain *anuttara-samyak-saṃbodhi*. Even so, I still do not yet know how the bodhisattva should train in the bodhisattva practices or how he should cultivate the bodhisattva path. I have heard that the Ārya is well able to provide guidance and instruction in these matters. Please explain this for me.

The Elder then replied to him, saying:

> Son of Good Family, I have acquired a bodhisattva liberation known as "inexhaustible appearance." It is due to realizing this bodhisattva liberation that I see countless buddhas and acquire their inexhaustible treasuries.
>
> Son of Good Family, I know only this "inexhaustible appearance" liberation. As for the bodhisattva-mahāsattvas who have acquired such unlimited wisdom and unimpeded eloquence, how could I know of or be able to speak about their meritorious qualities and practices?
>
> Son of Good Family, south of this city there is a village known as "Dharma" in which there is a brahman known as Śivarāgra or "Supreme Quiescence." You should go there, pay your respects, and ask him, "How should the bodhisattva train in the bodhisattva practices and how should he cultivate the bodhisattva path?"

Sudhana the Youth then bowed down in reverence at the feet of Ajitasena and circumambulated him countless times as he gazed up at him in fond admiration. He then took his leave and departed.

49 – Śivarāgra

[At that time, Sudhana] gradually traveled toward the south and went to that village where he saw Śivarāgra, bowed down in reverence at his feet, and circumambulated him. Then, standing off to one side with his palms pressed together respectfully, he addressed him, saying:

> O Ārya, I am one who has already resolved to attain *anuttara-samyak-saṃbodhi*. Even so, I still do not yet understand how the bodhisattva should train in the bodhisattva practices or how he should cultivate the bodhisattva path. I have heard that the Ārya is well able to provide guidance and instruction in these matters. Please explain this for me.

The Brahman then replied, saying:

> Son of Good Family, I have acquired a bodhisattva liberation known as "speech arising from the vow to be truthful." It is due to speech such as this that the bodhisattvas of the past, future, and present have achieved everything up to the irreversibility in progressing toward *anuttara-samyak-saṃbodhi* by which they have never retreated in the past, do not retreat in the present, and will not retreat in the future. Son of Good Family, it is due to abiding in truthful aspirations and speech that, whatever I decide to do, there is nothing in which I am not completely successful.
>
> Son of Good Family, I know only this "speech arising from the vow to be truthful" liberation. As for the bodhisattva-mahāsattvas who in whatever they do never contradict the vow to be truthful in speech, whose speech is definitely truthful and never false, and who produce measureless merit because of this, how could I know of or be able to speak about them?
>
> Son of Good Family, south of here there is a city known as Sumanāmukha or "Gateway to the Flower of the Sublime Mind" in which there is a youth known as Śrīsaṃbhava or "Born of Virtue." There is also a maiden there known as Śrīmati or "Possessed of Virtue." You should go there, pay your respects to them, and ask them, "How should the bodhisattva train in the bodhisattva practices and how should he cultivate the bodhisattva path?"

Then, out of veneration for the Dharma, Sudhana the Youth bowed down in reverence at the feet of that brahman, circumambulated him countless times as he gazed up at him in fond admiration, and then departed.

50 – Śrīsambhava and Śrīmati

At that time, Sudhana the Youth gradually traveled southward to the city of Sumanāmukha, or "Gateway to the Flower of the Sublime Mind," where he saw the youth known as Śrīsaṃbhava or "Born of Virtue" and the maiden known as Śrīmati or "Possessed of Virtue." After bowing down in reverence at their feet and circumambulating them in a rightward direction, he stood before them with palms pressed together and said:

> O Āryas, I am one who has already resolved to attain *anuttara-samyak-saṃbodhi*. Even so, I still do not yet understand how the bodhisattva should train in the bodhisattva practices or how he should cultivate the bodhisattva path. Please explain these matters for me.

The youth and the maiden then replied to Sudhana, saying:

> Son of Good Family, we have realized a bodhisattva liberation known as "illusory existence." Due to having acquired this liberation:
>
> > We see all worlds as having a merely illusory existence because they are produced by causes and conditions;
> >
> > We see all beings as having a merely illusory existence because they are produced by karmic actions and afflictions;
> >
> > We see everything in the world as having a merely illusory existence because they are all produced from the progressively occurring process of conditioned origination involving [the conditions of] ignorance, becoming, craving, and so forth;
> >
> > We see all dharmas as having a merely illusory existence because they are the product of the view imputing the existence of a self and many other kinds of illusory conditions;
> >
> > We see all three periods of time[171] as having a merely illusory existence because they are the product of the view imputing the existence of a self and other such cognitions arising from inverted views;
> >
> > We see as having a merely illusory existence all beings' arising and cessation, their birth, aging, sickness, and death, and their sorrow, lamentation, pain, and affliction because they are all the product of false discriminations;
> >
> > We see all lands as having a merely illusory existence because they are manifested due to inverted perceptions, inverted thoughts, inverted views, and ignorance;

We see all *śrāvaka* disciples and *pratyekabuddhas* as having a merely illusory existence because they are created by the severance of discriminations by cognition;

We see all bodhisattvas as having a merely illusory existence because they are created by the conduct and vows with which they train themselves and teach beings; and

We see all the transformations, training, and other endeavors carried out by all those congregations of bodhisattvas as having a merely illusory existence because they are all brought to fulfillment through their vows and wisdom which themselves are like mere conjured illusions.

Son of Good Family, the essential nature of these illusory spheres of experience is inconceivable. Son of Good Family, the two of us are only able to know this "illusory existence" liberation. As for the bodhisattva-mahāsattvas who skillfully enter into the boundless web of all phenomena's illusory existence, how could we know of or be able to speak about their meritorious qualities and practices?

Having described their liberations, the youth and the maiden then used the power of their inconceivable roots of goodness to cause Sudhana's body to become suffused with pliancy and glow with radiance, whereupon they spoke to him, saying:

Son of Good Family, south of here there is a country known as Samudrakaccho or "Ocean Shores" in which there is a park known as "Great Adornment" where there is a vast tower known as "the Chamber of Vairocana's Adornments" that has been produced from the karmic fruition of the bodhisattva's roots of goodness, that has been produced from the bodhisattva's power of mindfulness, power of vows, powers of sovereign mastery, and powers of the spiritual superknowledges, that has been produced from the bodhisattva's skillful means, and that has been produced from the bodhisattva's merit and wisdom.

Son of Good Family, it is inhabited by a bodhisattva who abides in inconceivable liberations and relies upon the mind of great compassion to manifest for beings such spheres of objective experience in which adornments such as these are brought together. It is Maitreya Bodhisattva-mahāsattva who dwells within it, doing so:

Because he wished to gather in and ripen his parents, retinue, and the peoples of those lands where he had previously been born;

Also because he wished to enable the solid establishment in the Great Vehicle of those beings with whom he has previously been born together and together with whom he has previously cultivated;

Also because he wished to enable all beings to succeed in accordance with the grounds on which they dwelt and in accordance with the roots of goodness they possess; and also because he wished:

- To reveal for you the liberation gateways of the bodhisattva;
- To reveal for you the bodhisattva's sovereign mastery in being born everywhere;
- To reveal for you the bodhisattva's use of many different kinds of bodies to appear everywhere before all beings and always teach them;
- To reveal for you the bodhisattva's use of the power of great compassion to tirelessly accumulate all forms of wealth in the world [to benevolently give it to beings];[172]
- To reveal for you the bodhisattva's complete cultivation of all practices, knowledge of all practices, and transcendence of all signs; and
- To reveal for you the bodhisattva's taking on of births everywhere, completely understanding that all births are signless.

You should go there, pay your respects, and ask him with regard to the bodhisattva:

- How he should practice the bodhisattva practices;
- How he should cultivate the bodhisattva path;
- How he should train in the bodhisattva precepts;
- How he should purify the bodhisattva's resolve;
- How he should make the bodhisattva vows;
- How he should accumulate the bodhisattva's provisions for the path;
- How he should enter the grounds on which the bodhisattva dwells;
- How he should fulfill the bodhisattva's *pāramitās*;
- How he should acquire the bodhisattva's unproduced-dharmas patience;
- How he should perfect the dharmas of the bodhisattva's meritorious qualities; and
- How he should serve the bodhisattva's good spiritual guides.

And why should you do this? Son of Good Family, that bodhisattva-mahāsattva has a penetrating comprehension of all the bodhisattva practices, completely knows the minds of all beings, and always appears before them to teach and train them. That bodhisattva has already fulfilled all the *pāramitās*, has already dwelt on all the bodhisattva grounds, has already realized all the bodhisattva patiences, has already entered the stations of all bodhisattvas, has already received the complete prediction, has already roamed in all the bodhisattva realms, has already acquired the spiritual powers of all buddhas, and has already received all *tathāgatas'* crown-anointing consecration with the Dharma's elixir of immortality of the omniscient ones.

Son of Good Family, that good spiritual guide:

Is able to moisten all your roots of goodness;
Is able to produce growth in your resolve to attain bodhi;
Is able to strengthen your determination;
Is able to increase your goodness;
Is able to produce growth in your bodhisattva faculties;
Is able to show you the unimpeded Dharma;
Is able to cause you to enter the grounds of Samantabhadra;
Is able to explain the bodhisattva vows for you;
Is able to explain the practices of Samantabhadra for you; and
Is able to explain the meritorious qualities developed by the conduct and vows of all bodhisattvas.

Son of Good Family, you should not cultivate only one type of goodness, illuminate only one dharma, practice only one practice, make only one vow, receive only one prediction, and dwell in only one type of patience and think you have achieved the ultimate. You should not rely on a limited resolve to practice the six perfections, dwell on the ten grounds, purify the buddha lands and serve one's good spiritual guides.

Why? Son of Good Family, the bodhisattva-mahāsattva:

Should plant countless roots of goodness;
Should accumulate countless provisions for the path to bodhi;
Should cultivate countless causes for the realization of bodhi;
Should train in countless skillful dedications of merit;
Should teach countless realms of beings;
Should know the minds of countless beings;
Should know the faculties of countless beings;
Should recognize the understandings of countless beings;
Should contemplate the practices of countless beings;
Should train countless beings;
Should sever countless afflictions;
Should purify countless habitual karmic propensities;
Should extinguish countless wrong views;
Should rid himself of countless defiled states of mind;

Should produce countless types of pure states of mind;
Should remove countless arrows of intense suffering;
Should dry up the measurelessly vast ocean of craving;
Should dispel the measureless darkness of ignorance;
Should demolish the measureless mountain of arrogance;
Should sever the countless bonds of *saṃsāra*;
Should cross beyond the measureless flood of the realms of existence;
Should dry up the measureless ocean of rebirths;
Should enable countless beings to escape the mud of the five types of desires;
Should enable countless beings to escape the prison of the three realms of existence;
Should establish countless beings on the path of the *āryas*;
Should eliminate countless actions influenced by the desires;
Should purify the countless actions influenced by hatred;
Should demolish the countless actions influenced by delusion;
Should step over the countless net-traps set by Māra;
Should abandon the countless works of the *māras*;
Should purify the bodhisattva's countless aspirations;
Should increase the countless bodhisattva skillful means;
Should produce the bodhisattva's countless superior faculties;
Should purify the bodhisattva's countless resolute convictions;
Should enter the bodhisattva's countless acts of impartiality;
Should purify the bodhisattva's countless meritorious qualities;
Should cultivate and refine the bodhisattva's countless practices;
Should manifest the bodhisattva's countless actions in adapting to those in the world;
Should develop the power of measureless pure faith;
Should dwell in the power of measureless vigor;
Should purify the power of measureless right mindfulness;
Should fulfill the power of measureless samādhi;
Should bring forth the power of measureless pure wisdom;
Should strengthen the power of measureless resolute faith;[173]
Should accumulate the power of measureless merit;
Should produce growth in the power of measureless wisdom;
Should manifest the measureless powers of the bodhisattva;
Should completely fulfill the measureless powers of the Tathāgata;
Should distinguish the countless gateways to the Dharma;
Should completely know the countless gateways to the Dharma;
Should purify the countless gateways to the Dharma;

Should manifest the measureless light of the Dharma;
Should create measureless bright illumination of the Dharma;
Should illuminate the faculties of countless types of beings;
Should know the countless disorders created by the afflictions;
Should accumulate countless medicines of the sublime Dharma;
Should treat the disorders of the countless beings;
Should make countless majestic offerings of the elixir of immortality;[174]
Should go and pay his respects in the lands of countless buddhas;
Should make offerings to countless *tathāgatas*;
Should enter countless bodhisattva congregations;
Should receive the teachings of countless buddhas;
Should maintain patience with the karmic transgressions of countless beings;
Should extinguish the measureless [suffering of] the wretched destinies and the difficulties;[175]
Should enable countless beings to be born in the good rebirth destinies;
Should use the four means of attraction to attract countless beings;
Should cultivate the countless complete-retention *dhāraṇī* gateways;
Should initiate the practice of countless gateways of the great vows;
Should cultivate the power of measureless great kindness and great vows;
Should be diligent and never rest in seeking to acquire countless dharmas;
Should bring forth the power of measureless meditative reflections;
Should undertake countless endeavors using the spiritual superknowledges;
Should purify the light of measureless wisdom;
Should go forth into the rebirth destinies of countless beings;
Should take on births in the countless stations of existence;
Should manifest countless different kinds of bodies;
Should know the countless dharmas of verbal expression;[176]
Should penetrate the countless different mind states [of beings];
Should know the bodhisattva's great spheres of action;[177]
Should dwell in the great palace of the bodhisattvas;
Should contemplate the bodhisattva's extremely profound and marvelous dharmas;
Should know the bodhisattva's recondite spheres of cognition;[178]

Should enact the bodhisattva's difficult-to-implement practices;
Should possess the bodhisattva's venerable awesome virtue;
Should ascend to the bodhisattva's difficult-to-enter right and definite position;[179]
Should know the bodhisattva's many different kinds of practices;
Should manifest the bodhisattva's universally pervasive spiritual powers;
Should receive the bodhisattva's cloud of impartial Dharma;
Should broaden the bodhisattva's boundless web of practices;
Should fulfill the practice of the bodhisattva's boundless perfections;
Should receive the bodhisattva's countless predictions;
Should enter the gateways of the bodhisattva's measureless patience;
Should refine [his practice of] the bodhisattva's countless grounds;
Should purify the bodhisattva's countless gateways into the Dharma; and
Should dwell together with bodhisattvas for boundless kalpas, make offerings to countless buddhas, purify an ineffable number of buddha lands, and produce an ineffable number of bodhisattva vows.

Son of Good Family, to speak of what is most essential here:

He should everywhere cultivate all the bodhisattva practices;
He should everywhere teach all realms of beings;
He should everywhere enter all kalpas;
He should everywhere take birth in all places;
He should everywhere know all worlds;
He should everywhere practice all dharmas;
He should everywhere purify all *kṣetras*;
He should everywhere fulfill all vows;
He should everywhere make offerings to all buddhas;
He should everywhere make the same vows as all bodhisattvas; and
He should everywhere serve all good spiritual guides.

Son of Good Family:

You should not become weary in searching for good spiritual guides;
You must not become complacent in going to see good spiritual guides;
You must not fear the wearisome suffering of [traveling to] question good spiritual guides;

You must not think of retreating from your attempts to draw near to good spiritual guides;
You should never desist from making offerings to good spiritual guides;
You should never err in how you receive teachings from good spiritual guides;
You should not cherish doubts regarding your training in the practices of the good spiritual guides;
You should not become hesitant in listening to the good spiritual guides' teachings on the gateways to emancipation;
You must not disapprove of or criticize the good spiritual guides if you see them according with afflicted behavior; and
You should never waver in your profound faith, veneration, and reverence for good spiritual guides.

Why? Son of Good Family, it is because of the good spiritual guides that the bodhisattva:

Hears of the practices of all bodhisattvas;
Perfects the meritorious qualities of all bodhisattvas;
Makes the vows of all bodhisattvas;
Instigates the [growth of] all bodhisattvas' roots of goodness;
Accumulates all bodhisattvas' provisions for the path;
Initiates the light of all bodhisattvas' dharmas;
Reveals all bodhisattvas' gateways of emancipation;
Cultivates and trains in the precepts of all bodhisattvas;
Becomes established in the dharmas of all bodhisattvas' meritorious qualities;
Purifies all bodhisattvas' vast resolve;
Increases all bodhisattvas' strength of resolve;
Completely fulfills all bodhisattvas' *dhāraṇī* and eloquence gateways;
Acquires all bodhisattvas' treasury of purity;
Produces all bodhisattvas' light of meditative absorptions;
Acquires all bodhisattvas' especially excellent vows;
Shares the same single vow with all bodhisattvas;
Listens to all bodhisattvas' especially excellent Dharma;
Attains all bodhisattvas' esoteric stations [of the path];
Reaches all bodhisattvas' isle of Dharma jewels;
Increases the sprouts of all bodhisattvas' roots of goodness;
Produces growth in all bodhisattvas' wisdom body;
Guards all bodhisattvas' treasuries of the deeply esoteric;
Retains all bodhisattvas' accumulation of merit;

Purifies all bodhisattvas' path of rebirth;
Receives all bodhisattvas' cloud of right Dharma;
Enters all bodhisattvas' road of the great vows;
Progresses toward the fruit of bodhi of all *tathāgatas;*
Gathers together the marvelous practices of all bodhisattvas;
Reveals all bodhisattvas' meritorious qualities;
Travels everywhere to listen to the sublime Dharma;
Praises all bodhisattvas' vast awesome virtue;
Produces all bodhisattvas' power of great kindness and compassion;
Gathers all bodhisattvas' supreme powers of sovereign mastery;
Develops all bodhisattvas' enlightenment factors; and
Engages in all bodhisattvas' beneficial endeavors.

Son of Good Family, as for the bodhisattvas:

It is due to being supported by the good spiritual guides that they do not fall into the wretched destinies;
It is due to being taken in by the good spiritual guides that they do not retreat from the Great Vehicle;
It is due to being borne in the protective mindfulness of the good spiritual guides that they do not transgress against the bodhisattva precepts;
It is due to being guarded by the good spiritual guides that they do not follow bad spiritual guides;
It is due to being nurtured by the good spiritual guides that they do not become deficient in the bodhisattva dharmas;
It is due to being gathered in by the good spiritual guides that they step beyond the grounds of the common person;
It is due to the good spiritual guides' teachings that they step beyond the grounds of the two vehicles;
It is due to the good spiritual guides' instructive guidance that they succeed in escaping from the world;
It is due to being raised up by the good spiritual guides that they are able to remain undefiled by worldly dharmas;
It is due to serving the good spiritual guides that they cultivate all the bodhisattva practices;
It is due to making offerings to the good spiritual guides that they become equipped with all the aids to realization of the path;
It is due to drawing near to the good spiritual guides that they are not vanquished by their karma and afflictions;
It is due to relying on the good spiritual guides' powers that their strength is steadfast and they do not fear the *māras;* and

It is due to depending on the good spiritual guides that they bring about the growth of all the enlightenment factors.

And why is this so? Son of Good Family, as for the good spiritual guides:

They enable one to purify all obstacles;
They enable one to extinguish all karmic offenses;
They enable one to do away with the difficulties;
They enable one to stop all evil;
They enable one to dispel the darkness of the long night of ignorance;
They enable one to destroy the solidly fortified prison of the various views;
They enable one to escape from the city of *saṃsāra;*
They enable one to abandon the house of worldly existence;
They enable one to rend the net of Māra;
They enable one to remove the arrows of the many kinds of suffering;
They enable one to leave behind circumstances made dangerous and difficult by ignorance;
They enable one to escape from the vast wilderness of wrong views;
They enable one to cross over the river of the stations of existence;
They enable one to abandon all wrong paths;
They are able to reveal the road to the realization of bodhi;
They are able to teach the bodhisattva dharmas;
They are able to induce one to become established in the bodhisattva practices;
They are able to induce one to progress toward the realization of all-knowledge;
They enable the purification of one's wisdom eye;
They are able to increase one's resolve to attain bodhi;
They are able to promote the birth of the great compassion;
They are able to expound on the sublime practices;
They are able to teach the *pāramitās;*
They enable one to cast aside bad teachers;
They are able to cause one to dwell on the grounds;
They are able to cause one to acquire the patiences;
They are able to cause one to cultivate all roots of goodness;
They are able to cause one to successfully acquire all the provisions for the path;
They are able to bestow all the great meritorious qualities;

They are able to cause one to reach the station of the knowledge of all modes;

They are able to cause one to delight in the accumulation of meritorious qualities;

They are able to cause one to rejoice in cultivating all the practices;

They are able to cause one to penetrate the extremely profound meaning;

They are able to cause one to open the gates to emancipation;

They are able to cause one to block access to the wretched destinies;

They are able to cause one to use the light of Dharma for illumination;

They are able to cause one to rely on the rain of Dharma for moisture;

They are able to cause one to extinguish all afflictions;

They are able to cause one to relinquish all wrong views;

They are able to cause one to grow in the wisdom of all buddhas; and

They are able to cause one to become established in the dharmas of a buddha.

Son of Good Family, again, as for the good spiritual guides:

They are like a kindly mother, for they give birth to the lineage of the Buddha;

They are like a kindly father, for they bestow vast benefit;

They are like a foster mother, for they protect one and do not allow one to do what is evil;

They are like a teacher, for they provide instruction in the bodhisattva training;

They are like a good guide, for they are able to reveal the path of the *pāramitās;*

They are like a fine physician, for they are able to cure all the diseases caused by the afflictions;

They are like the Himalaya Mountains, for they are able to bring about the growth of the medicinal herbs of all-knowledge;

They are like a courageous general, for they vanquish all perils;

They are like a ferryman, for they enable one to escape the raging flood waters of *saṃsāra*; and

They are like a ship captain, for they enable one to reach the isle of the jewels of wisdom.

Son of Good Family, one should always reflect with right mindfulness on all good spiritual guides. Furthermore, Son of Good Family, in supporting and serving all good spiritual guides:

You should manifest a mind like the great earth with which you remain tireless even in bearing a heavy responsibility;
You should manifest a mind like vajra with which your determination is indestructibly solid;
You should manifest a mind like the Iron Ring Mountains with which no suffering can cause you to waver in the least;
You should manifest a mind like that of an attendant with which you remain compliant in response to all orders;
You should manifest a mind like that of a disciple with which you never oppose any instruction;
You should manifest a mind like that of a servant with which you do not disdain any of the responsibilities you discharge;
You should manifest a mind like that of a nursemaid with which you take on all kinds of difficult work yet never complain;
You should manifest a mind like that of a wage laborer with which, no matter what instructions you receive, you never oppose them;
You should manifest a mind like that of one who disposes of excrement with which you abandon all arrogance;
You should manifest a mind like the seed head of already ripened grain with which you are well able to bend down low;
You should manifest a mind like that of a fine horse with which you abandon any ill-natured tendencies;
You should manifest a mind like an immense vehicle with which you are able to carry a heavy load;
You should manifest a mind like a well-trained elephant with which you are constantly compliant;
You should manifest a mind like Mount Sumeru with which you do not quaver in the least;
You should manifest a mind like a good dog with which you do not injure your master;
You should manifest a mind like that of an untouchable with which you abandon arrogance and pride;
You should manifest a mind like a gelded bull with which you are free of anger;
You should manifest a mind like a ship with which, in all your goings and comings, you never grow weary;
You should manifest a mind like a bridge with which, in taking others across, you forget your own weariness;
You should manifest a mind like that of a filial son with which you serve with an agreeably compliant demeanor; and
You should manifest a mind like that of a prince with which you respectfully carry out all decrees.

Furthermore, Son of Good Family:

You should think of yourself as afflicted by a disease, should think of the good spiritual guide as the king of physicians, should think of the Dharma that he teaches as fine medicine, and should think of the practice you cultivate as getting rid of your disease;

You should also think of yourself as one who is traveling far, should think of the good spiritual guide as a guide, should think of the Dharma that he teaches as the right path, and should think of the practice you cultivate as what will lead to your distant destination;

You should also think of yourself as one who is being rescued and ferried across, should think of the good spiritual guide as a ship captain, should think of the Dharma that he teaches as a ship, and should think of the practice you cultivate as the means of reaching the far shore;

You should also think of yourself as like a grain seedling, should think of the good spiritual guide as like the dragon king, should think of the Dharma that he teaches as the seasonal rains, and should think of the practice you cultivate as what causes the seedling's maturation;

You should also think of yourself as one who is poverty stricken, should think of the good spiritual guide as King Vaiśravaṇa, should think of the Dharma that he teaches as wealth and jewels, and should think of the practice you cultivate as bestowing abundant wealth;

You should also think of yourself as an apprentice, should think of the good spiritual guide as the fine artisan, should think of the Dharma that he teaches as the artisan's techniques, and should think of the practice you cultivate as the complete knowledge of those matters;

You should also think of yourself as involved in a frightful situation, should think of the good spiritual guide as a heroically brave stalwart, should think of the Dharma that he teaches as weapons, and should think of the practice you cultivate as what will defeat the enemy;

You should also think of yourself as a merchant, should think of the good spiritual guide as an expedition guide, should think of the Dharma that he teaches as precious jewels, and should think of the practice you cultivate as the means for gathering them;

You should also think of yourself as a young boy, should think of the good spiritual guide as your parent, should think of the

Dharma that he teaches as the family livelihood, and should think of the practice you cultivate as the means by which you inherit it and carry it forward; and

You should also think of yourself as a crown prince, should think of the good spiritual guide as a great official, should think of the Dharma that he teaches as the king's teachings, and should think of the practice you cultivate as enabling you to be crowned with the king's crown, to don the king's robes, to tie on the king's headband, and to take the throne in the king's palace.

Son of Good Family, in drawing near to the good spiritual guides, you should have these kinds of thoughts and should form these kinds of intentions. And why? Due to having thoughts such as these, in drawing near to the good spiritual guides, one's resolve is caused to be forever pure.

Furthermore, Son of Good Family:

Those who follow good spiritual guides produce growth in their roots of goodness just as the Himalaya Mountains produce growth in the various types of medicinal herbs;

Those who follow good spiritual guides become vessels who contain the Dharma of the Buddha just as the great ocean is a vessel that swallows up the many rivers;

Those who follow good spiritual guides become a place for the production of meritorious qualities just as the great ocean is a place that produces the many kinds of jewels.

Those who follow good spiritual guides are able to purify the resolve to attain bodhi just as a fierce fire is able to refine real gold.

Those who follow good spiritual guides rise above worldly dharmas just as Mount Sumeru rises above the great ocean.

Those who follow good spiritual guides are not defiled by worldly dharmas just as the lotus flower is no longer even touched by the water.

Those who follow good spiritual guides do not take in any sort of evil just as the great ocean does not abide the presence of a corpse.

Those who follow good spiritual guides bring about the growth of pure dharmas just as the full moon shines with perfectly full radiance.

Those who follow good spiritual guides brightly illuminate the Dharma realm just as the brightly shining sun illuminates all four continents; and

> Those who follow good spiritual guides bring about the growth of their bodhisattva body just as parents raise up their sons.

Son of Good Family, to speak of what is most essential here, if the bodhisattva-mahāsattva is able to comply with the good spiritual guides' teachings:

> He acquires ten ineffable numbers of hundreds of thousands of *koṭīs* of *nayutas* of meritorious qualities;
> He purifies ten ineffable numbers of hundreds of thousands of *koṭīs* of *nayutas* of earnest intentions;
> He causes the growth of ten ineffable numbers of hundreds of thousands of *koṭīs* of *nayutas* of bodhisattva faculties;
> He purifies ten ineffable numbers of hundreds of thousands of *koṭīs* of *nayutas* of bodhisattva powers;
> He cuts off ten ineffable numbers of hundreds of thousands of *koṭīs* of *nayutas* of obstacles;
> He steps beyond ten ineffable numbers of hundreds of thousands of *koṭīs* of *nayutas* of realms of the *māras*;
> He enters ten ineffable numbers of hundreds of thousands of *koṭīs* of *nayutas* of Dharma gateways;
> He fulfills ten ineffable numbers of hundreds of thousands of *koṭīs* of *nayutas* of provisions for the path;
> He cultivates ten ineffable numbers of hundreds of thousands of *koṭīs* of *nayutas* of marvelous practices; and
> He makes ten ineffable numbers of hundreds of thousands of *koṭīs* of *nayutas* of great vows.

Son of Good Family, I shall summarize this again: As for all bodhisattva practices, all bodhisattva *pāramitās*, all bodhisattva grounds, all bodhisattva patiences, all bodhisattva complete-retention *dhāraṇī* gateways, all bodhisattva samādhi gateways, all bodhisattva spiritual superknowledges and wisdom, all bodhisattva dedications, all bodhisattva vows, and all bodhisattva accomplishment of buddha dharmas, they all arise from the powers of the good spiritual guides, take the good spiritual guides as their very origin, are produced in reliance on the good spiritual guides, come forth in reliance on the good spiritual guides, grow in reliance on the good spiritual guides, and abide in reliance on the good spiritual guides. The good spiritual guides are both their cause and their condition, and the good spiritual guides are those who have the capacity to enable them to arise.

Then, having heard of such qualities possessed by the good spiritual guides, having heard that they are able to open and reveal the countless marvelous bodhisattva practices, and having heard that they are able to bring about the successful development of the countless vast dharmas of a buddha, Sudhana the Youth was filled with joyous exultation and happiness. He then bowed down in reverence at the feet of Śrīsaṃbhava and Śrīmati and circumambulated them countless times as he gazed up at them in attentive admiration. He then respectfully withdrew and departed.

51 – Maitreya

At that time, with his mind moistened by the teachings about the good spiritual guides, Sudhana the Youth reflected with right mindfulness on the bodhisattva practices as he traveled on toward the country of Samudrakaccho or "Ocean Shores." In doing so:

He recalled how in previous lives he failed to cultivate reverential respect, whereupon he immediately resolved to practice it with diligent effort;

He also recalled how in previous lives he had not been pure in body and mind, whereupon he immediately resolved to focus on purifying himself;

He also recalled how in previous lives he had committed all kinds of bad actions, whereupon he immediately resolved to focus on guarding against and cutting off such behavior;

He also recalled how in previous lives he had given rise to all kinds of wrong thinking,[180] whereupon he immediately resolved to constantly engage in right reflection;

He also recalled how in previous lives he had cultivated practices solely for his own benefit, whereupon he immediately resolved to expand the scope of his intentions to include all beings;

He also recalled how in previous lives he had chased after desirable sense objects which were always self-destructive and flavorless, whereupon he immediately resolved to cultivate the Dharma of the Buddha, nourish the growth of all his faculties, and thereby produce personal peace and security;

He also recalled how in previous lives he had indulged in erroneous thought reflective of the inverted views, whereupon he immediately resolved to generate thoughts aligned with right views while also making the bodhisattva vows;

He also recalled how in previous lives, day and night, he had labored strenuously in doing all kinds of evil deeds, whereupon he immediately resolved to arouse great vigor in becoming accomplished in the dharmas of a buddha; and

He also recalled how in previous lives he had taken on births in the five rebirth destinies that brought no benefit to either himself or others, whereupon he immediately vowed to devote himself to benefiting beings, to becoming accomplished in the dharmas of a buddha, and to serving all good spiritual guides.

Having reflected in this manner, he was filled with great happiness. He then also contemplated this body as being the house of the manifold sufferings of birth, aging, sickness, death and then vowed that, throughout all future kalpas:

He would cultivate the bodhisattva path;
He would teach beings;
He would see all *tathāgatas*;
He would become accomplished in the dharmas of a buddha;
He would travel to all buddha *kṣetras*;
He would serve all teachers of the Dharma;
He would preserve the teachings of all buddhas;
He would search for all his companions in the Dharma;
He would see all good spiritual guides;
He would accumulate the dharmas of all buddhas; and
He would create causes and conditions with all bodhisattvas' vow bodies and wisdom bodies.

Even as he was having these thoughts, he was growing inconceivable and measureless roots of goodness. He then felt deep faith in and veneration for all bodhisattvas, thinking of them as only rarely encountered and thinking of them as great teachers. His faculties all became purified and his good dharmas increased. Then:

He brought forth all bodhisattvas' reverence and offerings;
He adopted all bodhisattvas' bowing posture with palms pressed together;
He developed all bodhisattvas' eye that sees everything in the world;
He produced all bodhisattvas' thought devoted to mindful concern for all beings;
He manifested all bodhisattvas' countless vow-generated transformation bodies;
He produced all bodhisattvas' pure voice of praise;
He visualized and saw with regard to all buddhas and bodhisattvas of the past and present their everywhere manifesting the realization of enlightenment, their spiritual transformations produced with the spiritual superknowledges, and so forth, even seeing that there was not one place the size of the tip of a hair that they did not completely pervade;

He also acquired the eye of the pure light of wisdom with which he saw all the realms in which all bodhisattvas act;
His mind everywhere entered the net of the *kṣetras* of the ten directions; and
His vows extended everywhere throughout the realm of empty space and the Dharma realm, doing so equally and incessantly throughout all three periods of time.

All of this was brought about through his faithful acceptance of the teachings bestowed by the good spiritual guides.

It was with just such veneration as this, just such offerings as these, just such praises as these, just such contemplations as these, just such vow power as this, just such visualizing thought as this, and just such measureless realms of wisdom as these that, in front of the Chamber of Vairocana's Adornments, Sudhana the Youth bowed down in full reverential prostration, briefly gathered his thoughts, and used a contemplative reflection by which, through deep resolute faith and the power of great vows, he entered the wisdom body's uniformly equal gateway to pervasive presence in all places and everywhere manifested his body:

Directly before all *tathāgatas;*
Directly before all bodhisattvas;
Directly before all good spiritual guides;
Directly before the stupas of all *tathāgatas;*
Directly before the images of all *tathāgatas;*
Directly before the abodes of all buddhas and bodhisattvas;
Directly before all Dharma jewels;
Directly before all *śrāvaka* disciples and *pratyekabuddhas* and their stupas;
Directly before the fields of merit in the congregations of all *āryas;*
Directly before all parents and venerable persons; and
Directly before all beings of the ten directions.

So it was that he incessantly venerated, revered, and praised all those aforementioned beings until the very end of the future, doing so:

The same as empty space, due to being boundless;
The same as the Dharma realm, due to being unimpeded;
The same as the apex of reality, due to pervading everything;
The same as the Tathāgata, due to having no discriminations;
The same as a reflection, due to manifesting in accordance with wisdom;
The same as a dream, due to arising from thought;

The same as an image, due to showing everything;
The same as an echo, due to being produced by conditions;
Being unproduced, due to alternating waxing and waning; and
Having no [inherent] nature, due to changing in accordance with conditions.

He also then decisively understood:

How all karmic retributions arise from actions;
How all effects arise from causes;
How all karmic actions arise from habitual karmic propensities;
How all buddhas' appearances in the world all arise from faith;
How all transformationally produced offerings arise from resolute understanding;
How all emanation buddhas arise from the reverential mind;
How all dharmas of the buddhas arise from roots of goodness;
How all emanation bodies arise from skillful means;
How all works of buddhas arise from great vows;
How all the practices cultivated by all bodhisattvas arise from dedications of merit;
How all the vast adornments of the Dharma realm arise from the sphere of all-knowledge;
How abandonment of the annihilationist view occurs due to knowing the nature of how ripening [of karma] occurs;[181]
How abandonment of the eternalist view occurs due to knowing nonproduction;
How abandonment of the view denying causality occurs due to knowing right causality;
How abandonment of inverted views occurs due to knowing principles in accordance with reality;
How abandonment of the view seizing on Maheśvara [as a creator god] occurs due to knowing [that one's circumstances] are not determined by others;[182]
How abandonment of the view that seizes on the inherent existence of self and others occurs due to knowing that they arise due to conditions;
How abandonment of views seizing on bounds occurs due to knowing that the Dharma realm is boundless;
How abandonment of the view that seizes on the existence of going and coming occurs due to knowing they are like reflected images;
How abandonment of the view that seizes on entities' existence or nonexistence occurs due to knowing they are neither produced nor destroyed;

- How abandonment of the view that seizes on the existence of all dharmas occurs due to knowing they are empty and are unproduced, due to knowing they do not possess any inherent existence, and due to knowing they arise due to the power of vows; and
- How abandonment of the view that seizes on the existence of signs occurs:
  - Through entering the apex of signlessness;
  - Through knowing all dharmas are like sprouts grown from seeds;
  - Through knowing they are like words produced by a seal stamp;
  - Through knowing that their appearance of substantiality is like a mere image;
  - Through knowing sounds are like mere echoes;
  - Through knowing that objective states are like mere dreams;
  - Through knowing karmic actions are like mere conjured illusions;
  - Through completely understanding that signs manifest due to mundane thought;
  - Through completely understanding that effects arise from their causes;
  - Through completely understanding that karmic consequences arise from the accumulation of karmic actions; and
  - Through completely understanding that all dharmas associated with all meritorious qualities all flow forth from the bodhisattva's skillfully invoked expedient means.

Having entered right thought and pure mindfulness due to entering knowledge such as this, Sudhana the Youth completely prostrated his body there on the ground before that tower. As he earnestly bowed down in reverence there, inconceivable roots of goodness flowed into his body and mind, whereupon he felt refreshed and full of delight. He then rose from the ground and single-mindedly gazed up in admiration, his eyes not straying for even a moment as, with palms pressed together, he circumambulated it countless times, reflecting thus:

- This immense tower:
  - Is the abode of those who understand emptiness, signlessness, and wishlessness;
  - Is the abode of those who are free of discriminations regarding any dharma;
  - Is the abode of those who completely understand that the Dharma realm is devoid of distinctions;
  - Is the abode of those who understand that no beings can be found at all;

Is the abode of those who understand that all dharmas are characterized by non-arising;

Is the abode of those who are not attached to anything in the world;

Is the abode of those who are not attached to any home;

Is the abode of those who do not delight in any village;

Is the abode of those who do not rely on any of the sense objects;

Is the abode of those who have transcended all perceptions;

Is the abode of those who realize all dharmas are devoid of any inherently existent nature;

Is the abode of those who have cut off all actions based on discriminations;

Is the abode of those who have transcended all conceptual thought and [discriminations] of the intellectual mind consciousness;[183]

Is the abode of those who neither enter into nor leave any of the paths;

Is the abode of those who have entered all [gateways into] the extremely profound *prajñāpāramitā;*

Is the abode of those who are able to use skillful means to abide in the Dharma realm of the universal gateway;

Is the abode of those who have extinguished the fire of all the afflictions;

Is the abode of those who have used especially excellent wisdom to cut off all views, cravings, and conceit;

Is the abode of those who have developed all the *dhyānas*, liberations, samādhis, superknowledges, and clear knowledges and thus exercise easeful mastery of them;

Is the abode of those who contemplate the sphere of action of all bodhisattvas' samādhis;[184]

Is the abode of those who securely abide wherever all *tathāgatas* reside;

Is the abode of those who subsume any single kalpa within all kalpas and subsume all kalpas within any single kalpa and accomplish this without interfering with any of their characteristic features;

Is the abode of those who subsume any single *kṣetra* within all *kṣetras* and subsume all *kṣetras* within any single *kṣetra* and accomplish this without interfering with any of their characteristic features;

Is the abode of those who subsume any single dharma within all dharmas and subsume all dharmas within any single dharma and accomplish this without interfering with any of their characteristic features;

Is the abode of those who subsume any single being within all beings and subsume all beings within any single being and accomplish this without interfering with any of their characteristic features;

Is the abode of those who subsume any single buddha within all buddhas and subsume all buddhas within any single buddha and accomplish this without interfering with any of their characteristic features;

Is the abode of those who, in but a single mind-moment, know all three periods of time;

Is the abode of those who, in but a single mind-moment, travel to all lands to pay their respects;

Is the abode of those who manifest their bodies directly before all beings;

Is the abode of those whose minds always benefit everyone in the entire world;

Is the abode of those who are able to go forth everywhere to all places;

Is the abode of those who, even though they have already transcended everything in the entire world, still constantly manifest bodies within it in order to teach beings;

Is the abode of those who are not attached to any *kṣetra* and yet travel to all *kṣetras* to make offerings to all buddhas;

Is the abode of those who, even without ever moving from their original place, are able to travel everywhere to all buddha *kṣetras* to pay their respects and adorn them;

Is the abode of those who draw near to all buddhas and yet never even give rise to a thought [attached to] the idea of a buddha;[185]

Is the abode of those who rely upon all good spiritual guides and yet never even give rise to the idea of [the existence of] a good spiritual guide;

Is the abode of those who, even if they dwelt in the palace of Māra, would still never indulge in the objects of sensual desire;

Is the abode of those who have forever abandoned all conceptual thought;

Is the abode of those who, even though they manifest their bodies among all beings, still never raise any dualistic thought conceiving of "self" or "other";

Is the abode of those who are able to everywhere enter all worlds and yet still have no thoughts conceiving of any differences in the Dharma realm;

Is the abode of those who vow to abide throughout all kalpas of the future and yet do not conceive of any kalpas as either long or short;

Is the abode of those who, even without ever leaving a place the size of the tip of a hair, still manifest their bodies everywhere in all worlds;

Is the abode of those who are able to expound even on rarely encountered dharmas;

Is the abode of those who are able to abide in recondite dharmas, extremely profound dharmas, non-dual dharmas, signless dharmas, non-counteractive dharmas, dharmas that cannot be found anywhere at all, and dharmas that are free of all conceptual proliferation;

Is the abode of those who abide in the great kindness and the great compassion;

Is the abode of those who have already gone beyond all wisdom of the two vehicles, who have already stepped beyond all realms of Māra, who are already beyond defilement by worldly dharmas, who have already reached the far shore of perfection reached by bodhisattvas, and who already abide in the station where the Tathāgata abides; and

Is the abode of those who, although they have transcended all signs, still refrain from entering the right and fixed position of *śrāvaka* disciples and, although they have completely realized all dharmas' non-arising, still do not abide in the unproduced nature of dharmas.

It is the abode of:

> Those who, although they contemplate unloveliness, do not realize the dharma of dispassion, yet still do not coexist with desire;
>
> Those who, although they cultivate kindness, do not realize the dharma of non-hatred, yet still do not coexist with the defilement of hatred; and
>
> Those who, although they contemplate conditioned arising, do not realize the dharma of non-delusion, yet still do not coexist with delusion.

It is the abode of:

> Those who, although they abide in the four *dhyānas*, still do not take rebirth in accordance with the *dhyānas*;
>
> Those who, although they practice the four immeasurable minds for the purpose of teaching beings, still do not take rebirth in the form realm; and

Those who, even though they cultivate the four formless concentrations, still, due to the great compassion, do not abide in the formless realm.

It is the abode of:

Those who, although they diligently cultivate calming and contemplative insight, in order to continue teaching beings, they still refrain from realizing clear knowledge and liberation, and

Those who, although they practice equanimity, still never relinquish their works in the service of teaching beings.

It is the abode of:

Those who, although they contemplate emptiness of inherent existence, still do not generate an emptiness-centered view;

Those who, although they practice signlessness, still always teach beings who are attached to signs; and

Those who, although they practice wishlessness, still never abandon the vow to pursue the practices leading to bodhi.

It is the abode of:

Those who, although they have achieved sovereign mastery over all karma and afflictions, in order to teach beings, still manifest the appearance of following karma and afflictions;

Those who, although they have become free of births and deaths, in order to teach beings, still manifest the appearance of being subject to birth and death; and

Those who, although they have already transcended all the rebirth destinies, in order to teach beings, still manifest the appearance of entering into the rebirth destinies.

It is the abode of:

Those who, although they practice kindness, still have no loving affection for any being;

Those who, although they practice compassion, still have no attachment to any being;

Those who, although they practice sympathetic joy, still contemplate suffering beings with a mind that always feels deep pity for them; and

Those who, although they practice equanimity, still never neglect endeavors that benefit others.

And it is the abode of:

Those who, although they practice the nine sequential meditative absorptions,[186] still do not renounce taking birth in the desire realm;

Those who, although they have realized that all dharmas are neither produced nor destroyed, still refrain from realizing the apex of reality;

Those who, although they enter the three gates to liberation, still refrain from opting for the *śrāvaka* disciple's liberation;

Those who, although they contemplate the four truths of the *ārya*, still refrain from abiding in the Small Vehicle's fruits of the *ārya*;

Those who, although they contemplate the extremely profound doctrine of conditioned arising, still refrain from abiding in final quiescent cessation;

Those who, although they cultivate the eightfold path of the *ārya*, still do not seek to escape from the world forever;

Those who, although they have stepped beyond the grounds of the common person, still refrain from falling down to the grounds of the *śrāvaka* disciples and *pratyekabuddhas*;

Those who, although they contemplate the five appropriated aggregates, they still refrain from forever extinguishing the aggregates;

Those who, although they have gone beyond the four types of *māras*, still do not make discriminations among the types of *māras*;[187]

Those who, although they do not become attached to the six sense bases, still do not forever extinguish the six sense bases;

Those who, although they securely abide in true suchness, still do not fall into [final realization of] the apex of reality; and

Those who, although they teach all the vehicles, still never abandon the Great Vehicle.

This immense tower is the abode of those who abide in all such meritorious qualities as these.

Sudhana the Youth then spoke these verses:

This is the abode of the one of great compassion and pure wisdom
who benefits those in the world, the Venerable Maitreya,
the Buddha's senior son on the crown-anointing consecration ground
who is on the verge of entering the realm of the Tathāgatas.

All of those renowned sons of the Buddha
who have already entered the Great Vehicle's gates of liberation

and roam throughout the Dharma realm with unattached minds—
This is the abode of these peerless ones.

Giving, moral virtue, patience, vigor, *dhyāna*, and wisdom as well as
skillful means, vows, the powers, and the spiritual superknowledges,
all such dharmas associated with the Great Vehicle's perfections—
This is the abode of those who have completely fulfilled them all.

Those whose wisdom is as vast as empty space,
who know all dharmas of the three periods of time,
and who are unimpeded, non-dependent, and cling to nothing—
This is the abode of those who fully know all the stations of existence.

Those who completely understand all dharmas as without a nature
and as unproduced—those who, depending on nothing, are like birds
flying across the sky in their attainment of the sovereign masteries—
This is the abode of those who possess such great wisdom as this.

Those who fully know the true nature of the three poisons,
those who distinguish arising based on causes and conditions as false,
and those who do not, due to weariness of them, then seek to escape—
This is the abode of the quiescent ones such as these.

The three gates to liberation, the eightfold path of the *ārya*,
the aggregates, sense bases, sense realms, and conditioned arising—
They can contemplate them all, yet do not proceed into quiescence.
This is the abode of those who are skilled in expedient means.

With unimpeded wisdom, they contemplate
all the lands of the ten directions as well as all their beings.
Knowing the nature of them all as empty, they do not discriminate.
This is the abode of those who have become quiescent.

They are unimpeded in traveling all throughout the Dharma realm,
yet, in seeking such actions' inherent nature, it cannot be found.
Like the wind moving through space, there are no actions that they do.
This is the abode of those who have nothing they depend on.

When they everywhere see the many beings in the wretched destinies
enduring all kinds of intense cruelties from which there is no refuge,
they emanate the light of great kindness to extinguish them all.
This is the abode of those who possess such deep sympathy.

When they see beings who have lost the right road,
as if they were people born blind traveling on a fearsome path,
they lead them along and enable them to enter the city of liberation.
This is the abode of the great Master Guides.

When they see beings entering the net of Māra
who are then driven along by birth, aging, sickness, and death,

they help them to escape and gain comfort and security.
This is the abode of those who are courageous and strong.

When they see beings beset by the sickness of the afflictions,
they arouse the mind of vast compassion and pity
and use the medicine of wisdom to completely cure them.
This is the abode of the great king of physicians.

When they see the many beings submerged in the ocean of existences,
sunken therein, driven by sorrows, and enduring the many sufferings,
they use the ship of the Dharma to rescue them all.
This is the abode of those who are skilled in ferrying others across.

Seeing all beings abiding in the ocean of afflictions,
they are able to make the wondrously precious resolve to attain bodhi
with which they enter into it and rescue them all.
This is the dwelling place of those who are skilled as fishers of men.

They always use great vows and the eyes of kindness and compassion
to everywhere contemplate all beings
and pull them out of the ocean of existences.
This is the abode of the kings of the golden-winged *garuḍas*.

Just as the sun and the moon that hover in the sky
have nothing in the world on which they do not shine,
so too it is with the light of their wisdom.
This is the abode of those who illuminate the world.

In order to teach but a single being, all bodhisattvas
will remain for all the countless kalpas of the future,
and as they do so for but one person, so too will they do so for all.
This is the abode of those who would rescue the entire world.

Just as, in but a single land, they teach the beings there,
and incessantly continue this throughout all future kalpas,
so too, in each and every land, they do so in this way.
This is the abode of those possessed of just such solid resolve.

All the Dharma taught by all buddhas throughout the ten directions—
They take in every part of it in but a single sitting
and constantly continue to do so throughout all future kalpas.
This is the abode of those who possess an ocean of wisdom.

They roam everywhere throughout the oceans of all worlds,
everywhere enter the ocean of all assemblies,
and then make offerings to the ocean of all *tathāgatas*.
This is the abode of those pursuing such cultivation.

They cultivate an ocean of all the marvelous practices,
make a boundless ocean of great vows,

and do so throughout an ocean of many kalpas.
This is the abode of those who possess the meritorious qualities.

On the tip of but a single hair, there are countless *kṣetras*
in which there are ineffably many buddhas, beings, and kalpas.
They clearly see things such as these, having none not completely so.
This is the abode of those who have the unimpeded eye.

Within but a single mind-moment, they subsume
all the boundlessly many kalpas, lands, buddhas, and living beings
that, with unimpeded wisdom, they completely and rightly know.
This is the abode of those who have perfected the qualities.

If the lands of the ten directions were all ground to atoms
and all the great oceans were ladled out drop-by-drop with a hair,
the vows the bodhisattvas have made are of just such a number.
This is the abode of those whose actions are so unimpeded.

Of all the complete-retention *dhāraṇīs*, samādhi gateways,
great vows, *dhyānas*, and liberations they have perfected,
they dwell in each of them for boundless kalpas.
This is the abode of those who are the true sons of the Buddha.

These measurelessly and boundlessly many sons of the Buddha
have in many different ways taught the Dharma, liberated beings,
and presented teachings on the many kinds of worldly skills and arts.
This is the abode of those whose cultivation is of this sort.

Adept in the spiritual superknowledges, skillful means, and wisdom,
they cultivate the marvelous Dharma gate of the illusory nature of all
and manifest births in all five destinies throughout the ten directions.
This is the abode of those who are unimpeded in these things.

From when these bodhisattvas first made their resolve,
they have completely fulfilled the cultivation of all the practices
and have emanated countless bodies throughout the Dharma realm.
This is the abode of those possessed of such spiritual powers.

In but a single mind-moment, they have realized enlightenment[188]
and everywhere performed works of boundless wisdom that, whoever
pondered them with only worldly sentiment would all be driven mad.
This is the abode of those who are so very difficult to assess as this.

Having perfected the unimpeded spiritual superknowledges,
they roam the Dharma realm and have no place they do not pervade,
yet their minds have never found anything that is apprehensible.
This is the abode of those possessed of such pure wisdom.

These bodhisattvas cultivate unimpeded wisdom,
enter all lands without having anything to which they are attached,

and use non-dual wisdom to shine their illumination everywhere.
This is the abode of those who are free of the idea of a self.

They completely know all dharmas are devoid of any basis
and that their fundamental nature is quiescence, just like space.
They always course in spheres of cognition such as these.
This is the abode of those who have abandoned the defilements.

Everywhere seeing the many beings undergoing all kinds of suffering,
they arouse the mind of great humane kindness and wisdom
and vow to always benefit everyone in the world.
This is the abode of those possessed of compassionate pity.

The sons of the Buddha who abide herein
everywhere appear before all beings.
Like the orbs of the sun and moon
they everywhere dispel the darkness of *saṃsāra*.

The sons of the Buddha who abide herein
everywhere adapt to the minds of beings
and transformationally manifest countless bodies
that completely fill the *kṣetras* of the ten directions.

The sons of the Buddha who abide herein
travel everywhere to all worlds,
going to the abodes of all *tathāgatas*
for measurelessly and numberlessly many kalpas.

The sons of the Buddha who abide herein
contemplate the Dharma of all buddhas,
doing so for measurelessly and numberlessly many kalpas
in which their minds never grow weary.

The sons of the Buddha who abide herein,
in every mind-moment enter samādhis
in which each of these samādhi gateways
clearly reveals the realms of all buddhas.

The sons of the Buddha who abide herein
all know all of the *kṣetras*,
their measurelessly and numberlessly many kalpas,
their beings, and the names of their buddhas.

The sons of the Buddha who abide herein
subsume all kalpas within but a single mind-moment.
They merely accord with the minds of beings
while remaining free of any discriminating thought.

The sons of the Buddha who abide herein
cultivate all the samādhis.

In each and every mind-moment,
they know the dharmas of the three periods of time.

The sons of the Buddha who abide herein
sit in the lotus posture, their bodies unmoving,
even as they appear in all *kṣetras*
and in all the rebirth destinies.

The sons of the Buddha who abide herein
drink in the ocean of all buddhas' Dharma,
deeply enter the ocean of wisdom,
and perfect the ocean of meritorious qualities.

The sons of the Buddha who abide herein
know the number of all the *kṣetras*
and know the number of worlds, the number of beings,
and the number of buddha names in just the same way.

The sons of the Buddha who abide herein
are able to completely know in a single mind-moment
the creation and destruction of all lands
throughout all three periods of time.

The sons of the Buddha who abide herein
know the conduct and vows of all buddhas,
the practices cultivated by the bodhisattvas,
and the faculties and desires of beings.

The sons of the Buddha who abide herein
see in but a single atom
countless *kṣetras*, congregations,
living beings, and kalpas.

Just as this is so within but a single atom,
so too is this so in all atoms
in which everything is fully present in all its variations,
and all places are present there with no mutual interference.

The sons of the Buddha who abide herein
everywhere contemplate all dharmas,
beings, *kṣetras*, and periods of time
as having no arising and as having no inherent existence.

They contemplate the equality of beings,
the equality of dharmas, the equality of *tathāgatas*,
the equality of *kṣetras*, the equality of vows,
and the equality of all three periods of time.

The sons of the Buddha who abide herein
teach all the many kinds of beings,

make offerings to all *tathāgatas*,
and meditate on the nature of all dharmas.

The vows, wisdom, and practices they have cultivated
for countless thousands of myriads of kalpas
are so vast as to be immeasurable
and are such that no one could ever finish praising them.

I press my palms together in respect and bow down in reverence
to all those greatly courageous ones who,
with their unimpeded spheres of action,
dwell here in this place.

I now bow down in reverence
to this eldest son of the buddhas
so possessed of the *āryas'* qualities, the Venerable Maitreya.
May he extend his kindly concern to me.

Then, having used countless bodhisattva praises such as these to praise the bodhisattvas dwelling in that immense tower, the Chamber of Vairocana's Adornments, Sudhana the Youth bent forward humbly with his palms pressed together in respect and bowed down in reverence, single-mindedly praying to be able to see Maitreya Bodhisattva, draw near to him, and make offerings to him. He then saw Maitreya Bodhisattva-mahāsattva arriving from some other place surrounded by a measureless retinue of countless kings of the devas, dragons, *yakṣas*, *gandharvas*, *asuras*, *garuḍas*, *kiṃnaras*, and *mahoragas*, as well as by Śakra, Brahmā, the World-Protecting Deva Kings, a measureless retinue from the land of his birth, congregations of brahmans, and countless other hundreds of thousands of beings, all of whom came together with him to that immense Chamber of Adornments tower.

When Sudhana saw this, he was overcome with joyous exultation and bowed down in a complete reverential prostration, whereupon Maitreya Bodhisattva looked at Sudhana, pointed him out to that huge congregation, praised his meritorious qualities, and then spoke these verses:

You should all regard this Sudhana
whose aspiration for wisdom is pure.
It is to seek the bodhi practices
that he comes here into my presence.

Welcome, O you of completely full kindness.
Welcome, O you of pure compassion.
Welcome, O you whose gaze is quiescent.
May you be free of weariness in your cultivation.

Welcome, O you of pure aspiration.
Welcome, O you who are possessed of vast mind.
Welcome, O you of irreversible faculties.
May you be free of weariness in your cultivation.

Welcome, O you of unshakable practice,
you who always search for good spiritual guides,
you who completely understand all dharmas,
you who are devoted to training the many kinds of beings.

Welcome, O you who practice the marvelous path.
Welcome, O you who dwell in the meritorious qualities.
Welcome, O you who progress toward the fruit of buddhahood
and have never succumbed to weariness.

Welcome, O you for whom the qualities are your very essence.
Welcome, O you who take the Dharma as your source of sustenance.
Welcome, O you of the boundless practices.
You are one who is only rarely encountered in the world.

Welcome, O you who have abandoned delusion,
whom worldly dharmas are unable to sully,
and who, in issues of gain, loss, disrepute, fame, and such,[189]
make no discriminations at all.

Welcome, O you who are a bestower of happiness,
who are pliant and capable of accepting teaching,
and who have completely rid yourself of all thoughts
of flattery, deception, anger, and pride.

Welcome, O you who are a true son of the Buddha
who travels to pay respects in all the ten directions,
increasing the growth of your meritorious qualities
while remaining pliant and free of indolence and weariness.

Welcome, O you who possess the knowledge of the three times,
who everywhere know all dharmas,
who give birth to a treasury of all meritorious qualities,
and whose cultivation never succumbs to weariness.

Mañjuśrī, Meghaśrī, and the rest,
all those sons of the Buddha,
sent you here to my abode,
so that I can show you the realm of the unimpeded.

You have completely cultivated the bodhisattva practices
and have everywhere gathered in the many beings.
A person of such vast qualities as this
has now arrived here at my abode.

It was in order to seek out
the pure realms of all *tathāgatas*
that he has inquired about all the vast vows
and thus has come here to my abode.

It was due to your aspiration to cultivate the training
in all the practices and works accomplished
by the buddhas of the past, future, and present
that you have come here to my abode.

It was because you wished to seek the sublime Dharma
and wished to receive the bodhisattva practices
from the good spiritual guides
that you have come here to my abode.

It was because you recalled that the good spiritual guides
are those who are praised by all buddhas
and are the cause for your attainment of bodhi
that you have come here to my abode.

It was because you recalled, "The good spiritual guides
give birth to me like my own parents,
raise me like nursemaids,
enable the growth of my limbs of bodhi,

cure my many disorders like physicians,
shower me with the elixir of immortality like devas,
show me the right road like the sun,
are like the purifying orb of the moon,

are like the mountains that are unshakable,
are like the ocean that never increases or decreases,
and are like the ship captain who rescues me and takes me across."
Hence you have come here to my abode.

You look upon the good spiritual guides
as like great valiant generals,
as like great leaders of merchants,
as like great caravan guides,

as able to erect the banner of right Dharma,
as able to show the buddhas' meritorious qualities,
as able to destroy all the wretched rebirth destinies,
as able to open the gates to the good rebirth destinies,

as able to reveal the bodies of all buddhas
as able to guard the treasury of all buddhas,
and as able to preserve the Dharma of all buddhas.
Therefore you wish to look up to and serve them.

It is because you wish to reach fulfillment in pure wisdom,
because you wish to be fully endowed with the fine body,
and because you wish to be born into the venerable and noble clan
that you have come here to my abode.

You should all look at this person
who has drawn near to the good spiritual guides
and followed what they have cultivated and trained in.
You should accord in practice with all that he has done.

Due to the causes and conditions of past merit,
Mañjuśrī enabled him to make the resolve,
accord with [the teachings], never oppose them,
and cultivate them without becoming lax or weary.

His father, his mother, and his relatives
as well as his palace and his wealth—
He relinquished all of this
to humbly seek the good spiritual guides.

He has purified resolve such as this,
has forever renounced the mundane body,
and will be born in a buddha land
where he will enjoy the supreme karmic rewards.

Sudhana saw the sufferings of beings
undergoing birth, aging, sickness, and death, and
for their sakes, made the greatly compassionate resolve
to diligently cultivate the unexcelled path.

Sudhana saw beings forever flowing on
and turning about in the five destinies of rebirth,
and sought for their sakes to acquire the vajra wisdom
that breaks the cycle of all their sufferings.

Sudhana saw that beings' fields of the mind
are as if deserted and overgrown with weeds,
and single-mindedly sought the plow of sharp wisdom,
to rid them of the thorns of the three poisons.

Beings abide in the darkness of delusion where,
blinded by benightedness, they have lost the right path.
Sudhana will serve them as a guide
who shows them the peaceful and secure place.

Taking patience as his armor, the liberations as his vehicle,
and wisdom as his sharp sword,
he will be able to destroy the brigands of the afflictions
throughout the three realms of existence.

Sudhana will become the captain of the ship of Dharma
that everywhere rescues all sentient beings
and enables them to cross the ocean of what should be known[190]
so that they swiftly reach the isle of the jewels of purity.

Sudhana will be a sun of right enlightenment
whose light of wisdom and shining orb of great vows
will travel throughout the sky of the Dharma realm,
everywhere illuminating the abodes of confused beings.

Sudhana will be a moon of right enlightenment
whose white dharmas of purity will become completely full.
The clear and cool light of his kindness and meditative absorptions
will equally illuminate the minds of beings.

Sudhana will become an ocean of supreme knowledge
abiding in reliance on his resolute intentions
and his ever-deepening bodhi practices
which shall then produce the many jewels of the Dharma.

Sudhana, the dragon of the great resolve,
is rising up into the sky of the Dharma realm where
he will spread the clouds and pour down the sweet rains
that will bring forth and ripen all the fruits [of the path].

Sudhana will light the lamp of the Dharma
with its wick of faith, its oil of kindness and compassion,
its font of mindfulness, and its light of meritorious qualities
that entirely extinguishes the darkness of the three poisons.

His bodhi resolve is the *kalala* embryo.
Compassion is the womb, kindness is the flesh,
and the limbs of enlightenment form the extremities
as it grows in the womb of the Tathāgata.

He will increase his treasury of merit,
purify his treasury of wisdom,
reveal a treasury of skillful means,
and produce a treasury of great vows.

With such great adornments as these
he will rescue the many beings
and will become one who, among all devas and men,
is only rarely ever heard of or encountered.

Such a tree of wisdom as this
is one whose roots go deep and that is unshakable.
His many practices will gradually grow
until he everywhere provides shade for all beings.

Wishing to develop all the virtues,
wishing to inquire about all dharmas,
and wishing to sever all doubts,
he is devoted to the search for good spiritual guides.

Wishing to destroy all the *māras* of the afflictions,
wishing to do away with the defilement of the various views,
and wishing to liberate beings from their bonds,
he is devoted to searching for good spiritual guides.

He will destroy all the wretched rebirth destinies,
will reveal the road to rebirth among humans and devas, and
will enable cultivation of practices that produce meritorious qualities
and lead to swift entry into the city of nirvāṇa.

He will liberate others from the difficulties produced by views,
will cut through the net of views,
will dry up the waters of craving,
and will reveal the paths out of the three realms of existence.

He will become a refuge for the world,
will become a light for the world,
will become a teacher of those in the three realms,
and will show them the way to liberation from them.

He will also enable those in the world
to abandon their attachments to perceptions,
to awaken from their slumber among the afflictions,
and to escape from the mud of sensual desires.

He will completely understand the many different dharmas,
will purify the many kinds of *kṣetras*,
and will lead everyone to the ultimate destination,
thereby filling their minds with great joyous delight.

Your practice has become so extremely pliant
and your mind has become so very purified
that, whichever meritorious qualities you wish to cultivate,
they will all reach perfect fulfillment.

Before long, you will see all buddhas,
will completely comprehend all dharmas,
will purify the ocean of the many *kṣetras*,
and will completely realize the great bodhi.

Cultivating all the practices in this way,
you will fulfill the ocean of all practices,
will know the ocean of all dharmas,
and will liberate an ocean of beings.

Having achieved such decisive resolve as this,
you will reach the far shore of meritorious qualities,
will develop all the varieties of goodness,
and will become the equal of the sons of the Buddha.

You will cut off all the afflictions,
will purify all karma,
and will subdue all the *māras,*
thus completely fulfilling vows such as these.

You will produce the path of marvelous wisdom,
will open the path of right Dharma,
and before long will relinquish
the path of afflictions, karma, and suffering.[191]

The sphere of all beings is sunken and confused
in the wheel of all the realms of existence.
You will turn the wheel of Dharma
and enable them to cut off the cycle of suffering.

You will preserve the lineage of the Buddha,
you will purify the lineage of the Dharma,
and you will gather the lineage of the Sangha
and see that they pervade all three periods of time.

You will cut away the net of the many cravings,
will rend the net of the many views,
will rescue beings from the net of their many sufferings,
and will successfully fulfill this net of vows.

You will liberate the realms of beings,
will purify the realms of lands,
will accumulate the realms of wisdom,
and will succeed in the realm of your resolute intentions.

You will arouse joy in beings,
will arouse joy among the bodhisattvas,
and will arouse joy in the buddhas.
You will produce joyous delight such as this.

You will see all the rebirth destinies,
will see all the *kṣetras,*
will see all dharmas,
and will acquire the vision of this buddha.

You will emanate the light that dispels darkness,
will emanate the light that extinguishes heat,
will emanate the light that extinguishes evil
and will rinse away the sufferings of the three realms of existence.

You will open the gates to the celestial rebirth destinies,
will open the gates to the path to buddhahood,
will reveal the gates to liberation,
and will cause all beings to enter them.

You will show them the right path
and will cut off access to the wrong paths.
Diligently cultivating in this way,
you will succeed in completing the path to bodhi.

You will cultivate the ocean of meritorious qualities,
will liberate those in the ocean of the three realms of existence,
and will everywhere enable the ocean of all beings
to escape from the ocean of the many kinds of sufferings.

In the ocean of beings,
you will dry up the ocean of afflictions
and will enable them to cultivate the ocean of practices
and swiftly enter the ocean of great wisdom.

You will increase the ocean of wisdom,
you will cultivate the ocean of practices,
and you will completely fulfill
the ocean of all buddhas' great vows.

You will enter the ocean of *kṣetras,*
you will contemplate the ocean of congregations,
and you will use the power of wisdom
to drink the entire ocean of all dharmas.

You will seek audiences with the cloud of all buddhas,
will raise up clouds of offerings to them,
will listen to their clouds of sublime Dharma,
and will make a cloud of vows such as these.

Roaming everywhere in the house of the three realms of existence,
everywhere demolishing the house of the many afflictions,
and everywhere entering the house of the Tathāgatas—
You will practice a path such as this.

You will everywhere enter the gateways of samādhi,
will everywhere roam in the gates of liberation,
will everywhere abide in the gates of the spiritual superknowledges,
and will travel everywhere throughout the Dharma realm.

You will everywhere appear before beings
and will everywhere appear before all buddhas
like the light of the sun and the moon.
You will develop powers such as these.

In all that you practice, you will remain unwavering and undistracted,
and in all that you practice, you will be as free of defiling attachments
as a bird as it flies across the sky.
You will develop marvelous functions such as these.

Just as is so within the net of Indra,
so too will you dwell in the network of *kṣetras*.
You will go forth to visit them all,
being as unimpeded in your travels as the wind.

You will enter the Dharma realm
and go everywhere throughout all worlds,
everywhere seeing the buddhas of the three periods of time,
doing so with a mind filled with great joy.

With regard to all the Dharma gateways
you have already acquired or shall acquire in the future,
you should bring forth great exultant joyfulness,
while staying free of either covetousness or weariness.

You are a vessel filled with meritorious qualities
who is able to follow the teachings of all buddhas
and is able to cultivate the bodhisattva practices.
Hence you see these extraordinary phenomena.

Sons of the Buddha such as these
would be rarely met even in a *koṭī* of kalpas.
How much rarer it is to see their meritorious qualities
and the marvelous paths that they cultivate.

You have been born within the human realm
where you have reaped a vast harvest of excellent benefits.
You have succeeded in seeing Mañjuśrī and the others
as well as their countless meritorious qualities.

You have already escaped the wretched rebirth destinies,
have already escaped the places beset by the difficulties,[192]
and have already gone beyond the many sufferings and troubles.
This is so very good indeed! You must not indulge any indolence.

You have already left the grounds of the common person,
and have already come to dwell on the bodhisattva grounds.
You will fulfill the practice of the wisdom grounds
and soon enter the ground of the Tathāgata.

The bodhisattva practices are like an ocean,
the buddhas' wisdom is like empty space,
and so too are your vows.
You should rejoice greatly in this.

Your faculties are such that you do not grow lax or weary
and your resolve is always decisive.
Draw near to the good spiritual guides
and before long you will achieve complete success.

The bodhisattvas′ many different practices
are all done for the sake of training beings.
Completely practice all the Dharma gateways
and take care not to doubt them.

You possess an inconceivable stock of merit
as well as genuine faith.
It is due to this that now, today,
you have been able to see these sons of the Buddha.

You have seen all these sons of the Buddha
and have acquired vast benefit from all of them.
Each and every one of their great vows
are such that you accept them with faith.

You are one who is able to cultivate the bodhisattva practices
throughout the three realms of existence.
Therefore those sons of the Buddha
revealed to you their gateways to liberation.

Though those who are not vessels of the Dharma
might dwell together with the sons of the Buddha,
even if they did so for countless kalpas,
none of them could ever know their spheres of experience.

You have seen the bodhisattvas
and have been able to hear dharmas such as these
that are found in the world only extremely rarely.
In this, you should greatly rejoice.

All buddhas are protectively mindful of you,
and the bodhisattvas gather you in and accept you.
You are one who is able to practice in accord with their teachings.
This is good indeed! May you live a long life.

You have already been born into the family of the bodhisattvas,
have already acquired the virtues of the bodhisattvas,
and you have already grown in the lineage of the Tathāgata,
and are bound to ascend to the crown-anointing consecration stage.

Before long, you are bound to succeed
in becoming the same as the other sons of the Buddha.
Whenever you see beings afflicted by sufferings,
you shall establish them all in a peaceful and secure place.

It is just as when one plants a seed of this particular sort,
one is then certain to harvest a fruit of this very same sort.
I now congratulate you and offer you my comforting assurance.
You should therefore feel greatly joyous happiness.

Countless bodhisattvas
have practiced the path for countless kalpas
and yet have still been unable to develop these practices,
all of which you have now already acquired.

Through the power of faith-filled aspiration and solid vigor,
Sudhana has succeeded in these practices.
Whoever feels respect and admiration for this
should also pursue training such as this.

All the meritorious qualities and practices
arise from vows and aspirations.
Sudhana has already completely understood this.
Hence he always aspires to diligently cultivate them.

Just as when the dragons spread forth dense clouds,
it is then certain that a great rain will pour down,
so too, when the bodhisattva brings forth vows and wisdom,
he will definitely pursue the cultivation of the practices.

If there are any good spiritual guides
who show you the practices of Samantabhadra,
You should serve them well
and take care not to doubt them.

For countless kalpas, because of sensual desires,
you have relinquished bodies in vain.
Now, if you were to do so for the sake of the quest for bodhi,
this relinquishing would then be good.

Throughout countless past kalpas,
you have fully endured the sufferings of births and deaths
without ever having served the buddhas
and without ever even hearing of practices such as these.

Now that you have acquired this human body,
have met the Buddha and the good spiritual guides,
and have heard the practices leading to bodhi,
how could you not be filled with joyous delight?

Even if one met a buddha appearing in the world
and also met good spiritual guides,
still, if one’s mind was impure,
one would not get to hear dharmas such as these.

If, toward the good spiritual guide,
one were to produce faith, aspiration, resolve, and reverence
while abandoning doubts and remaining free of weariness,
only then one might be able to hear Dharma such as this.

If there is anyone who hears this Dharma
and then produces a mind of resolute vows,
one should realize that a person such as this
has already reaped vast benefit.

If one's resolve is purified in this way,
he will always be able to draw near to the buddhas,
will also draw near to the bodhisattvas,
and will definitely succeed in realizing bodhi.

If one enters this gateway of the Dharma,
then he will acquire all the meritorious qualities,
will forever leave behind the many wretched destinies,
and will no longer undergo any of those sufferings.

Before long, you will relinquish this body
and go forth to rebirth in a buddha land
where you will always see the buddhas of the ten directions
as well as all the bodhisattvas.

Due to past causes by which your resolve is now purified
and also due to the power of having served the good spiritual guides,
you grow in all the meritorious qualities
just as a lotus flower grows forth from its waters.

Delight in serving the good spiritual guides,
be diligent in making offerings to all buddhas,
single-mindedly listen to the Dharma,
always practice, and never let yourself grow lax or weary.

You have become a true vessel of the Dharma.
You will become completely possessed of all dharmas,
will cultivate all the paths,
and will fulfill all the vows.

It is with a mind of resolute faith
that you have come here to pay your respects to me.
Before long, you will everywhere enter
the congregations of all buddhas.

It is good indeed, you true son of the Buddha.
You who revere all the buddhas
are bound before long to fully possess all the practices
and achieve perfection in the Buddha's meritorious qualities.

You should go forth to the abode
of the greatly wise Mañjuśrī.
He will enable you to acquire
the profound and sublime practices of Samantabhadra.

Then, having heard Maitreya Bodhisattva-mahāsattva in front of that congregation praising Sudhana's immense treasury of meritorious qualities, Sudhana felt joyous exultation and the hairs of his body all stood on end. Weeping and choked up, he then stood up with his palms pressed together respectfully, and gazed up in admiration at Maitreya Bodhisattva as he circumambulated him countless times.

Then, through the mental powers of Mañjuśrī and without Sudhana even being aware of it, many kinds of flowers, necklaces, and various marvelous jewels suddenly and spontaneously filled his hands. Overjoyed, Sudhana straightaway lifted them up as offerings and showered them over Maitreya Bodhisattva-mahāsattva, whereupon Maitreya Bodhisattva-mahāsattva rubbed the crown of Sudhana's head and spoke this verse:

It is so good indeed, so very good indeed, you true son of the Buddha.
You goaded all your faculties and stayed free of laxness or weariness.
Before long you will acquire all the meritorious qualities
by which you will become like Mañjuśrī and myself.

Sudhana the Youth then replied with these verses:

I am mindful that the good spiritual guides
are only rarely met even in a *koṭī* of kalpas.
Now, I have succeeded in drawing near to them all
and have come here to pay my respects to the Venerable One.

It is because of Mañjuśrī that I have seen
all of these who are so rarely seen.
May I swiftly return to gaze up at and have audiences with
that venerable one of such great meritorious qualities.

Sudhana the Youth then pressed his palms together respectfully and again addressed Maitreya Bodhisattva-mahāsattva, saying:

> O Great Ārya. I am one who has already resolved to attain *anuttara-samyak-saṃbodhi*. Still, I do not yet know how the bodhisattva should train in the bodhisattva practices or how he should cultivate the bodhisattva path.
>
> O Great Ārya, all *tathāgatas* have bestowed the prediction on the Venerable One, verifying that, in but one lifetime, he shall attain *anuttara-samyak-saṃbodhi*.

If, in but one lifetime, one is bound to attain the unexcelled bodhi, then:

He has already stepped beyond the stations in which all bodhisattvas abide;
He has already gone beyond all bodhisattvas' station of emancipation from births;[193]
He has already completely fulfilled all the *pāramitās*;
He has already deeply entered all the gateways of patience;
He has already completed all the bodhisattva grounds;
He has achieved easeful mastery of all of the gates to liberation;
He has already accomplished all the samādhi dharmas;
He has already gained a penetrating comprehension of all bodhisattva practices;
He has already realized all the *dhāraṇīs* and types of eloquence;
He has already attained mastery of all the bodhisattvas' sovereign masteries;
He has already accumulated all of the bodhisattvas' provisions for the path to enlightenment;
He has already attained easeful mastery of wisdom and skillful means;
He has already developed all of the spiritual superknowledges and knowledges;
He has already perfected all the stations of training;
He has already perfectly fulfilled all the marvelous practices;
He has already completely fulfilled all the great vows;
He has already received the predictions from all buddhas;
He has already completely known the gateways to all the vehicles;
He is already able to receive the protective mindfulness of all *tathāgatas*;
He is already able to embrace the bodhi of all buddhas;
He is already able to preserve the Dharma treasury of all buddhas;
He is already able to preserve the treasury of esoteric teachings of all buddhas and bodhisattvas;
He is already able to serve as the supreme leader in all bodhisattva congregations;
He is already able to serve as a great and brave general who demolishes the armies of the affliction *māras*;
He is already able to serve as a great guide across the wilderness of *saṃsāra*;
He is already able to serve as a great physician king who cures all the serious illnesses rooted in the afflictions;

He is already able to be supreme among all beings;
He is already able to prevail with sovereign mastery over all the rulers of the world;
He is already able to be foremost among all persons who are *āryas*;
He is already able to be most supreme among all the *śrāvaka* disciples and *pratyekabuddhas*;
He is already able to serve as a ship captain on the ocean of *saṃsāra*;
He is already able to cast the net that draws all beings into the training;
He is already able to contemplate and assess the faculties of all beings;
He is already able to gather in all realms of beings;
He is already able to guard all bodhisattva congregations;
He is already able to discuss all the works of bodhisattvas;
He is already able to travel and pay his respects to all *tathāgatas*;
He is already able to dwell within the congregations of all *tathāgatas*;
He is already able to manifest bodies that appear directly before all beings;
He is already able to remain undefiled by any of the worldly dharmas;
He is already able to go beyond the realms of all the *māras*;
He is already able to abide securely in the realms of all buddhas;
He is already able to reach the unimpeded realms of all bodhisattvas;
He is already able to diligently make offerings to all buddhas;
He has already become of the same essential nature as the Dharma of all buddhas;
He has already tied on the silken headband of the sublime Dharma;
He has already received the Buddha's crown-anointing consecration;
He has already come to abide in all-knowledge;
He is already able to everywhere manifest all the dharmas of a buddha; and
He is already able to swiftly ascend to the station of all-knowledge.

O Great Ārya, this being so, how should the bodhisattva train in the bodhisattva practices and how should he cultivate the bodhisattva path so that, as a consequence of his cultivation and training:

He will swiftly succeed in becoming fully equipped with all the dharmas of a buddha;
He will be able to liberate all beings he brings to mind;

He will be able to fulfill all the great vows he has made;
He will be able to finish all the practices he has started;
He will be able to everywhere comfort all devas and humans;
He will not fail his own responsibility to himself;
He will not cut off the lineage of the Three Jewels;
He will ensure that the lineage of all buddhas and bodhisattvas does not become vacant; and
He will be able to preserve the Dharma eye of all buddhas?

Please explain all such matters for me.

Maitreya Bodhisattva-mahāsattva then surveyed the entire congregation, pointed to Sudhana, and said:

Worthy Ones, do you see this son of an elder who now asks me about the meritorious qualities of the bodhisattva's practice?

Worthy Ones, as for this son of an elder:

He is heroically vigorous;
He is free of mixed motivations;
His deep resolve is solid;
He is forever irreversible;
He possesses supreme aspirations;
He [practices with such urgency that] he is like someone hastening to extinguish a fire in his own hair;
He is insatiable in this;
He delights in good spiritual guides;
He draws near to them and makes offerings; and
He searches for them everywhere, seeks to serve them, and requests Dharma teachings from them.

Worthy Ones, as for this son of an elder, he previously received teachings from Mañjuśrī in Dhanyākara or "Merit City" and then gradually traveled south in search of good spiritual guides. After having met with a hundred and ten good spiritual guides, he came to me. During all that time, he never had a single thought of weariness in his efforts.

Worthy Ones, this son of an elder is one who is extremely rare, for:

He has set out in the Great Vehicle;
He has ascended to its great wisdom;
He brings forth great courage;
He dons the armor of great compassion;
He uses the mind of great kindness to rescue beings;
He arouses great vigor in the practice of the *pāramitās*;

He serves as a great leader of merchants who guards all beings;
He serves as a great Dharma ship that takes others across the ocean of all stations of existence;
He abides in the great path;
He gathers the jewels of the great Dharma; and
He cultivates the vast provisions for the path.

A person such as this would only rarely be heard about and would only rarely be seen. It be even more difficult to ever draw near to such a person, abide together with him, or join with him in carrying out the practices. And why is this so?

This son of an elder has resolved to rescue all beings and enable all beings:

To gain liberation from sufferings;
To step beyond the wretched destinies;
To abandon the dangers and the difficulties;
To dispel the darkness of ignorance;
To escape from the wilderness of *saṃsāra*;
To halt the wheel of the rebirth destinies;
To cross beyond the realms of Māra;
To cease their attachment to worldly dharmas;
To escape from the mud of sensual desires;
To cut off the halter of desire and untie the bonds of the various views;
To demolish the house of conceptual thought and cut off the path of confusion;
To knock down the banner of arrogance and extricate the arrows of delusion;
To remove the hindrance of drowsiness and rend the net of cravings;
To extinguish ignorance and cross beyond the river of existence;
To abandon flattery and deception and cleanse the mind of defilements; and
To cut off delusions and escape from *saṃsāra*.

Worthy Ones, as for this son of an elder:

For those adrift in the currents of four floods, he builds a great Dharma ship;
For those drowning in the mire of views, he erects a great Dharma bridge;
For those immersed in the confusion of delusion's darkness, he lights the lamp of great wisdom;

For those traveling through the wilderness of *saṃsāra*, he shows them the path of the *āryas*;
For those who have contracted the grave illnesses caused by the afflictions, he compounds Dharma medicines;
For those who have met with the sufferings of birth, aging, and death, he comforts them with the elixir of immortality;
For those who have entered into the fires of greed, hatred, and delusion, he gives them clarity and coolness by drenching them with the waters of meditative absorption;
For those who are beset by an abundance of sorrow and dejection, he comforts and encourages them so that they find peace;
For those who are confined in the prison of the realms of existence, he explains to them how to escape;
For those who have entered the net of views, he cuts it open with the sword of wisdom;
For those who dwell in the city of the realms of existence, he shows them the gates of liberation;
For those in danger and difficulty, he leads them to a place of peace and security;
For those terrorized by the thieves of the fetters, he provides them with the means to attain fearlessness;
For those who have fallen into the wretched rebirth destinies, he aids them with the hands of kindness and compassion;
For those caught in and injured by the aggregates, he shows them the city of nirvāṇa;
For those who are caught in the coils of the serpents of the sense realms, he frees them with the path of the *āryas*;
For those attached to the empty village of the six sense bases, he leads them out with the light of wisdom, thereby enabling their escape;
For those trying to ford [the river] in the wrong place, he assists to ford it at the right place;
For those who have drawn near to bad spiritual friends, he shows good spiritual friends;
For those who delight in mundane dharmas, he teaches them the dharmas of the *āryas*; and
For those who have become attached to *saṃsāra*, he enables their entry into the city of all-knowledge.

Worthy Ones, as for this son of an elder:

He constantly uses these practices to rescue beings;
He never rests in manifesting the resolve to attain bodhi;

He never indulges any indolence or weariness in his pursuit of the path of the Great Vehicle;

He is insatiable in drinking the waters of the Dharma;

He constantly and diligently accumulates practices that are provisions for the path to enlightenment;

He always delights in purifying all Dharma gateways;

He never relinquishes his vigor in cultivating the bodhisattva practices;

He fulfills his vows and skillfully practices expedient means;

He is insatiable in his eagerness to see the good spiritual guides;

He is never weary or lax in serving the good spiritual guides; and

He listens to all the teachings of the good spiritual guides, always delights in complying with them, and never opposes them.

Worthy Ones, it would be rare enough to meet any being who is able to resolve to attain *anuttara-samyak-saṃbodhi*. But it is doubly rare to meet anyone who has made this resolve who is then also able to be as vigorous as this in his efforts to accumulate all the dharmas of a buddha. Furthermore:

If he were then also able in this same way to seek the bodhisattva path—

If he were then also able in this same way to purify the bodhisattva practices—

If he were then also able in this same way to serve good spiritual guides—

If he were then also able in this same way to act with the urgency of someone hastening to extinguish a fire in his own hair—

If he were then also able in this same way to comply with the good spiritual guides' teachings—

If he were then also able in this same way to persist with solid cultivation—

If he were then also able in this same way to accumulate the limbs of bodhi—

If he were then also able in this same way to never seek fame or offerings—

If he were then also able in this same way to never forsake the bodhisattva's purely singular resolve—

If he were then also able in this same way to never delight in house and home, to never become attached to desires, to never be fondly attached to parents, relatives, and friends, and to only delight in seeking bodhisattva companions—

And if he were then also able in this same way to never cherish his own body and life and only wish to diligently cultivate the path to all-knowledge—

Were this to be the case, then one should realize that, in each successive instance, this person would thereby become doubly rare to ever encounter.

Worthy Ones, in the case of all the other bodhisattvas, they must pass through countless hundreds of thousands of myriads of *koṭīs* of *nayutas* of kalpas and only then can they fulfill the bodhisattva's vows and practices. Only then can they draw near to the bodhi of all buddhas.

However, in the case of this son of an elder, it has been in the course of but one lifetime that:

He has become able to purify buddha *kṣetras*;
He has become able to teach beings;
He has become able to deeply enter the Dharma realm with wisdom;
He has become able to perfect all the *pāramitās*;
He has become able to expand all the practices;
He has become able to fulfill all the great vows;
He has become able to step beyond all of Māra's works;
He has become able to serve all good spiritual guides;
He has become able to purify the path of all bodhisattvas; and
He has become able to fulfill the practices of Samantabhadra.

Then, after Maitreya Bodhisattva-mahāsattva had praised in this way the many different meritorious qualities of Sudhana the Youth, thereby causing countless hundreds of thousands of beings to resolve to attain bodhi, he spoke to Sudhana, saying:

It is good indeed, good indeed, Son of Good Family, that, for the sake of benefiting everyone in the world, for the sake of rescuing all beings, and for the sake of diligently seeking all the dharmas of a buddha, you have resolved to attain *anuttara-samyak-saṃbodhi*.

Son of Good Family:

You have reaped an excellent benefit;
You have done well in attaining the human body;
You have done well in abiding in this life;
You have done well in encountering the Tathāgata's appearance in the world;
You have done well in encountering Mañjuśrī, the great good spiritual guide;

Your person has become a vessel of goodness sustained by roots of goodness;
You have been sustained and supported by the pure dharmas;
All your resolute intentions have become purified;
You have already become one whom all buddhas hold in their protective mindfulness; and
You are one who has already been gathered in and accepted by the good spiritual guides.

And why is this so? Son of Good Family:

The bodhi resolve is like a seed, for it is able to produce all the dharmas of a buddha;
The bodhi resolve is like a fine field, for it is able to grow beings' pure dharmas;
The bodhi resolve is like the great earth, for it is able to support everyone in the world;
The bodhi resolve is like pure water, for it is able to rinse away all the filth of the afflictions;
The bodhi resolve is like the great wind, for it is unimpeded everywhere in the world;
The bodhi resolve is like a raging fire, for it is able to burn up all the deadwood of views;
The bodhi resolve is like the clearly shining sun, for it everywhere illuminates the entire world;
The bodhi resolve is like the full moon, for it is perfectly full in the white dharmas of purity;
The bodhi resolve is like a brightly shining lamp, for it is able to emanate many different kinds of Dharma light;
The bodhi resolve is like the clearly seeing eye, for it everywhere perceives all the safe and hazardous places;
The bodhi resolve is like the great road, for it enables everyone to enter the city of great wisdom;
The bodhi resolve is like the right fording place, for it enables one to leave behind all wrong dharmas;
The bodhi resolve is like a great vehicle, for it is able to transport all bodhisattvas;
The bodhi resolve is like a door, for it opens and shows all the bodhisattva practices;
The bodhi resolve is like a palace, for, within it, one abides securely in the cultivation of the dharmas of samādhi;
The bodhi resolve is like a park, for one sports about in it, enjoying the bliss of the Dharma;

The bodhi resolve is like a house, for it provides peace and security for all beings;
The bodhi resolve is a place of refuge, for it benefits the entire world;
The bodhi resolve is a place of support, for it is the place upon which all bodhisattva practices depend;
The bodhi resolve is like a kindly father, for it trains and guides all bodhisattvas;
The bodhi resolve is like a kindly mother, for it gives birth to and raises all bodhisattvas;
The bodhi resolve is like a nursemaid, for it raises all bodhisattvas;
The bodhi resolve is like a good friend, for it brings success and benefit to all bodhisattvas;
The bodhi resolve is like a monarch, for it reigns supreme over all adherents of the two vehicles;
The bodhi resolve is like an imperial monarch, for it has gained sovereignty over all other vows;
The bodhi resolve is like the great ocean, for all the meritorious qualities flow into it;
The bodhi resolve is like Mount Sumeru, for it looks on all beings with equal regard;
The bodhi resolve is like the Iron Ring mountains, for it embraces the entire world;
The bodhi resolve is like the Himalaya Mountains, for it grows all the medicinal herbs of wisdom;
The bodhi resolve is like the Mount Gandhamādana, the mountain that produces fine fragrances, for it produces the fragrance of all the meritorious qualities;
The bodhi resolve is like empty space, for its marvelous qualities are boundlessly vast;
The bodhi resolve is like a lotus flower, for it is unsullied by any of the worldly dharmas;
The bodhi resolve is like the well-trained and intelligent elephant, for its mind is good and compliant, not fierce and unmanageable;
The bodhi resolve is like an especially fine horse, for it has abandoned all of its ill-tempered tendencies;
The bodhi resolve is like a charioteer, for it preserves and protects all the dharmas of the Great Vehicle;
The bodhi resolve is like especially fine medicine, for it is able to cure all the illnesses caused by the afflictions;
The bodhi resolve is like a pit trap, for all evil dharmas fall into it and disappear;

The bodhi resolve is like vajra, for it is able to penetrate all dharmas;
The bodhi resolve is like an incense chest, for it stores the incense of the meritorious qualities;
The bodhi resolve is like a marvelous flower, for it is what the whole world loves to see;
The bodhi resolve is like white sandalwood, for it rids one of the fever of the many desires and enables one to experience clarity and coolness;
The bodhi resolve is like black *agaru* incense, for its fragrance is able to permeate the entire Dharma realm;
The bodhi resolve is like the king of medicines known as "lovely," for it is able to cure all the diseases caused by the afflictions;
The bodhi resolve is like the medicine known as *vigama* or "separation," for it is able to pull out all the arrows of the afflictions;
The bodhi resolve is like Indra, for it is the most revered of all rulers;
The bodhi resolve is like Vaiśravaṇa, for it is able to put an end to all the sufferings of poverty;
The bodhi resolve is like the goddess Śri or "the Goddess of Good Qualities," for it is adorned with all the meritorious qualities;
The bodhi resolve is like an adornment, for it adorns all bodhisattvas;
The bodhi resolve is like the kalpa-ending conflagration, for it is able to burn up all conditioned things;[194]
The bodhi resolve is like an herbal medicine that treats stunted roots, for it nourishes the growth of all dharmas of the Buddha;
The bodhi resolve is like the dragon's pearl, for it is able to eliminate the poison of all the afflictions;
The bodhi resolve is like the water-clarifying jewel, for it is able to clear away all the turbidity caused by the afflictions;
The bodhi resolve is like a wish-fulfilling jewel, for it everywhere provides for everyone who is poverty-stricken;
The bodhi resolve is like the vase of good fortune, for it fulfills the aspirations of all beings;
The bodhi resolve is like the wish-fulfilling tree, for it is able to rain down all kinds of adornments;
The bodhi resolve is like a goose-feather robe, for it remains unsullied by any of the defilements of *saṃsāra*;
The bodhi resolve is like white cotton thread, for it has always been pure by its very nature;
The bodhi resolve is like a sharp plow, for it is able to cultivate the field of all beings;

The bodhi resolve is like a *nārāyaṇa* warrior, for it is able to vanquish the enemy, all views of an [inherently existent] self;
The bodhi resolve is like the swift arrow, for it destroys its target, namely all sufferings;
The bodhi resolve is like a sharp spear, for it is able to pierce the armor of all afflictions;
The bodhi resolve is like solid armor, for it is able to protect all principled thought;
The bodhi resolve is like a sharp saber, for it is able to decapitate all afflictions;
The bodhi resolve is like sharp sword, for it is able to slice away the armor of arrogance;
The bodhi resolve is like the banner of a valiant general, for it is able to subdue all the armies of Māra;
The bodhi resolve is like a sharp saw, for it is able to cut down all the trees of ignorance;
The bodhi resolve is like a sharp axe, for it is able to fell all the trees of suffering;
The bodhi resolve is like a soldier's cudgel, for it is able to defend against all sufferings and difficulties;
The bodhi resolve is like good hands, for it is able to protect the body of the *pāramitās*;
The bodhi resolve is like fine feet, for it stabilizes all the meritorious qualities;
The bodhi resolve is like eye medicine, for it does away with all the cataracts of ignorance;
The bodhi resolve is like tweezers, for it is able to pull out the thorns of all kinds of personality view;
The bodhi resolve is like bedding, for it rids one of the suffering of the wearisomeness of *saṃsāra*;
The bodhi resolve is like the good spiritual guide, for it is able to free one from all the bonds of *saṃsāra*;
The bodhi resolve is like the wealth of fine jewels, for it is able to rid one of all poverty;
The bodhi resolve is like a great guide, for it thoroughly knows the bodhisattva's path to emancipation;
The bodhi resolve is like a hidden treasure trove, for it produces the endless wealth of meritorious qualities;
The bodhi resolve is like a gushing spring, for it produces endless waters of wisdom;
The bodhi resolve is like a brightly polished mirror, for it is able to show the appearance of all the Dharma gateways;

The bodhi resolve is like a lotus flower, for it remains undefiled by the filth of all the karmic offenses;

The bodhi resolve is like a great river, for it draws in the streams of the *pāramitās* and the means of attraction;

The bodhi resolve is like a great dragon king, for it is able to shower down the rain of all the sublime dharmas;

The bodhi resolve is like the life faculty itself, for it sustains the body of the bodhisattva's great compassion;

The bodhi resolve is like the elixir of immortality, for it is able to establish one in the realm of the deathless;

The bodhi resolve is like an immense net, for it is able to everywhere gather in all beings;

The bodhi resolve is like a great lasso, for it is everywhere able to pull in all those who should be taught;

The bodhi resolve is like a baited hook, for it is able to pull out those abiding in the deep pool of the realms of existence;

The bodhi resolve is like the *agada* or "disease-free" medicine, for it is able to cause one to become free of illness and become forever safe and secure;

The bodhi resolve is like a poison-extracting medicine, for it is able to eliminate the poison of sensual lust;

The bodhi resolve is like skillfully used mantra, for it is able to rid one of the poisons of all inverted views;

The bodhi resolve is like a swift wind, for it is able to roll back the fog of all the obstacles;

The bodhi resolve is like a great isle of jewels, for it is able to produce all the jewels of the enlightenment factors;

The bodhi resolve is like a good lineage, for it produces all the white dharmas of purity;

The bodhi resolve is like a home, for it is the abode of all meritorious qualities;

The bodhi resolve is like a marketplace, for it is the place where the bodhisattva trader plies his trade;

The bodhi resolve is like the gold-refining elixir, for it is able to refine away all the dross of the afflictions;

The bodhi resolve is like fine honey, for it is perfectly full in all the flavors of the meritorious qualities;

The bodhi resolve is like the right road, for it enables the bodhisattvas to enter the city of wisdom;

The bodhi resolve is like a fine vessel, for it is able to hold all the white dharmas of purity;

The bodhi resolve is like the timely rain, for it is able to settle all the dust of the afflictions;

The bodhi resolve is like a dwelling place, for it is the dwelling place of all bodhisattvas;

The bodhi resolve is like a magnet finding no attraction to the fruits of a *śrāvaka* disciple's liberations;

The bodhi resolve is like pure *vaiḍūrya*, for its essential nature is radiant purity free of all defilements;

The bodhi resolve is like a sapphire, for it surpasses the wisdom of worldlings and adherents of the two vehicles;

The bodhi resolve is like the drum that sounds the hours of the night watch, for it awakens beings from the slumber of the afflictions;

The bodhi resolve is like pure water, for its nature is fundamentally clear, pristinely pure, and free of the turbidity of the defilements;

The bodhi resolve is like *jambūnada* gold, for its brilliant light outshines that of every kind of conditioned goodness;

The bodhi resolve is like the great king of mountains, for it rises above everything in the entire world;

The bodhi resolve is a refuge, for it does not reject anyone who comes to it;

The bodhi resolve is meaningful and beneficial, for it is able to do away with all circumstances involving misfortune and anguish;

The bodhi resolve is like a marvelous jewel, for it is able to produce joy in the minds of everyone;

The bodhi resolve is like a great meeting for the bestowing of gifts, for it satisfies the minds of all beings;

The bodhi resolve is venerable and supreme, for no other thought of any being could even compare to it;

The bodhi resolve is like a treasure trove, for it is able to contain all the dharmas of all buddhas;

The bodhi resolve is like Indra's net, for it is able to subdue the *asuras* of the afflictions;

The bodhi resolve is like the wind of Varuṇa, for it is able to move everyone one should teach;

The bodhi resolve is like the fire of Indra, for it is able to burn up all affliction-based habitual karmic propensities; and

The bodhi resolve is like a *caitya* memorializing a buddha, for it is worthy of offerings from everyone in the world.

Son of Good Family, the bodhi resolve perfects all meritorious qualities such as these. To speak of what is most essential, one should realize that it is equal in its meritorious qualities to those of all other dharmas of all buddhas.

How could this be so? This is because the bodhi resolve produces all the bodhisattva practices and all *tathāgatas* of the three periods of time are produced by the bodhi resolve.

Therefore, Son of Good Family, if there are any beings who have resolved to attain *anuttara-samyak-saṃbodhi*, they have already produced countless meritorious qualities and they are all able to take up the path leading to all-knowledge.

Son of Good Family, they are like the person who has acquired the medicine that bestows fearlessness with which he abandons five kinds of fear. What are those five? They are: fire is unable to burn him; poison is unable to enter him; knives are unable to injure him; water is unable to drown him; and smoke is unable to harm him.

So too it is with the bodhisattva-mahāsattva, for, once he has acquired the medicine of the bodhi resolve to attain all-knowledge, the fire of greed is unable to burn him, the poison of hatred is unable to enter him, the blade of delusion is unable to injure him, the flood of existence is unable to sweep him away in its currents, and the smoke of ideation and discursive thought is unable to injure him with its fumes.

Son of Good Family, it is as if there were someone who had acquired the "liberation" elixir with which he would be forever free of disasters. So too it is with the bodhisattva-mahāsattva, for, having acquired the bodhi resolve's elixir of liberating wisdom, he becomes forever free of all the disasters of *saṃsāra*.

Son of Good Family, it is as if there were someone who possessed the *maghī* elixir that causes any poisonous snakes smelling its fragrance to immediately go away. So too it is with the bodhisattva-mahāsattva, for, possessing the *maghī* elixir of the bodhi resolve, all the poisonous snakes of the afflictions smell its fragrance and then scatter and disappear.

Son of Good Family, it is as if there were someone who possessed an invincibility medicine that ensured no adversary could defeat him. So too it is with the bodhisattva-mahāsattva, for he possesses the invincibility elixir of the bodhi resolve with which he is able to vanquish all the armies of Māra.

Son of Good Family, it is as if there were someone who possessed the *vigama* or "separation" medicine with which he was able to cause even poisoned arrows to naturally drop away from his body. So too it is with the bodhisattva-mahāsattva, for he possesses the *vigama* or "separation" medicine of the bodhi resolve with which he causes the arrows of greed, anger, delusion, and wrong views to naturally drop away from him.

Son of Good Family, it is as if there were someone who possessed the *sudarśana* or "beautiful" medicine that is able to rid one of all diseases. So too it is with the bodhisattva-mahāsattva, for he possesses the king of "beautiful" medicines, the bodhi resolve, with which he rids himself of all the diseases of the afflictions.

Son of Good Family, it is as if there were a medicine tree known as *saṃtāna* or "continuous regeneration" that, if one applied its bark to wounds, they immediately healed and the bark grew back endlessly as soon as it was stripped from the tree. So too it is with the bodhisattva-mahāsattva, for the tree of all-knowledge growing from his bodhi resolve is such that, if anyone but sees it and has faith, the wounds of his affliction-based karma all disappear without that tree of all-knowledge being diminished by this.

Son of Good Family, it is as if there were a medicine tree known as "promoter of root growth"[195] by the power of which the growth of all trees on the continent of Jambudvīpa was enhanced. So too it is with the bodhisattva-mahāsattva's tree of the bodhi resolve, for, due to its power, growth is increased in all the good dharmas of all *śrāvaka* disciples in training and beyond training and of all bodhisattvas.

Son of Good Family, it is as if there were a medicine known as *ratilambha* or "attainment of pleasure" which, when smeared on the body, caused the body and mind to acquire enhanced capabilities. So too it is with the bodhisattva-mahāsattva who has acquired the *ratilambha* medicine of the bodhi resolve that enables his body and mind to acquire more good dharmas.

Son of Good Family, it is as if there were someone who possessed a memory-power medicine with which he remembered all he ever heard and then never forgot it. So too it is with the bodhisattva-mahāsattva, for he has acquired the wondrous memory-power medicine of the bodhi resolve with which he is able to hear and retain all dharmas of the Buddha without ever forgetting them.

Son of Good Family, it is as if there were a medicine named "great lotus," that, if one ingested it, one would live for an entire kalpa. So too it is with the bodhisattva-mahāsattva, for, having ingested the great lotus medicine of the bodhi resolve, he lives for countless kalpas with sovereign mastery over his life span.

Son of Good Family, it is as if there were someone who possessed an invisibility-invoking medicine with which no human or nonhuman could see him. So too it is with the bodhisattva-mahāsattva, for he possesses the wondrous invisibility-invoking medicine of the bodhi resolve with which none of the *māras* are able to even see him.

Son of Good Family, it is as if there were a jewel in the ocean which was known as "collector of the many kinds of jewels" and, so long as this jewel remained there, even if the kalpa-ending conflagration burned up the entire world, it would be impossible for this ocean to be diminished by even a single drop. So too it is with the bodhisattva-mahāsattva's jewel of the bodhi resolve that abides in the ocean of the bodhisattva's great vows. So long as he constantly bears it in mind and does not retreat from it, it is impossible that anything could damage even one of the bodhisattva's roots of goodness. However, if he were he to retreat from his resolve, all of his good dharmas would immediately scatter and disappear.

Son of Good Family, it is as if there were a *maṇi* jewel named "great radiance" that, if one wore it in a necklace on his body, it would so outshine all the other jewel adornments that their radiance would no longer be apparent at all. So too it is with the bodhisattva-mahāsattva's jewel of the bodhi resolve, for, when he adorns his person with a strand that includes it, it so outshines the mind jewels of the two vehicles that all those other adornments lose all their splendor.

Son of Good Family, it is as if there were a water-clarifying jewel which was able to clear waters of all their turbidity. So too it is with the bodhisattva-mahāsattva's jewel of the bodhi resolve, for it is able to clear away all the turbidity of the afflictions' defilements.

Son of Good Family, it is as if there were someone who acquired a "water-dwelling jewel" which was such that, if he tied it to his body, he could enter the great ocean without being harmed by its waters. So too it is with the bodhisattva-mahāsattva, for, having acquired the "water-dwelling jewel" of the bodhi resolve, he enters the ocean of *saṃsāra* and yet never sinks and drowns in it.

Son of Good Family, it is as if there were someone who had obtained the dragon's precious pearl and thus, by carrying it with him, he could enter the dragon palace and remain unharmed by any of those dragons or serpents. So too it is with the bodhisattva-mahāsattva who, having acquired the great dragon's precious pearl of the bodhi resolve, enters the desire realm and yet cannot be harmed by the dragons or serpents of the afflictions.

Son of Good Family, just as when Indra dons his *maṇi* jewel crown, his radiance outshines that of everyone else in the communities of devas, so too it is with the bodhisattva-mahāsattva, for, having donned the bodhi resolve's jeweled crown of great vows, he surpasses all beings in the three realms.

Son of Good Family, it is as if there were someone who had acquired a wish-fulfilling jewel with which he could do away with all the sufferings of poverty. So too it is with the bodhisattva-mahāsattva, for, having acquired the precious wish-fulfilling jewel of the bodhi resolve, he leaves behind any fear of entering into any wrong livelihoods.

Son of Good Family, it is as if there were someone who had acquired a solar-essence jewel which he could hold up toward the sunlight and thereby emanate fire. So too it is with the bodhisattva-mahāsattva, for, having acquired the bodhi resolve's precious jewel of the sun of wisdom, when he holds it up toward the light of wisdom, he emanates the fire of wisdom.

Son of Good Family, it is as if there were someone who had acquired a lunar-essence jewel that he could hold up toward the moonlight and thereby produce water. So too it is with the bodhisattva-mahāsattva, for, having acquired the bodhi resolve's precious lunar-essence jewel, when he holds up this mind jewel so that it reflects the light of the dedication of merit, he thereby produces the waters of all roots of goodness and vows.

Son of Good Family, just as when the dragon king places his wish-fulfilling *maṇi* jewel crown on his head, he leaves behind all fears of any adversaries, so too it is with the bodhisattva-mahāsattva, for, when he dons the bodhi resolve's jeweled crown of the great compassion, he leaves behind all the wretched destinies and the difficulties.

Son of Good Family, it is as if there were a precious jewel known as "treasury of the entire world's adornments" that, if one obtained it, it could cause all one's wishes to be fulfilled without this jewel being diminished in any way. So too it is with the jewel of the bodhi resolve, for, if one but acquires it, it causes all one's wishes to be fulfilled without the bodhi resolve being diminished in any way.

Son of Good Family, just as the wheel-turning king has a *maṇi* jewel placed within his palace that emanates a bright light that dispels all darkness, so too it is with the bodhisattva-mahāsattva who dwells in the desire realm with the great *maṇi* jewel of the bodhi resolve that emanates the light of great wisdom which dispels the darkness of ignorance in all the rebirth destinies.

Son of Good Family, just as whoever is touched by the light of a sapphire takes on its same color, so too it is with the bodhisattva's jewel of the bodhi resolve, for, when he contemplates dharmas and dedicates his roots of goodness, none of them are not then colored by his bodhi resolve.

Son of Good Family, just as, because it is pure by nature, a *vaiḍūrya* gem can be placed in the midst of impurities for a hundred thousand years without being sullied by any sort of foul-smelling filth, so too it is with the bodhisattva-mahāsattva's jewel of the bodhi resolve. Because it is by nature as pure as the Dharma realm, it can dwell in the desire realm for a hundred thousand kalpas without being sullied by any of the faults or calamities of the desire realm.

Son of Good Family, just as there is a jewel known as "pure light" that is able to outshine the colors of all other jewels, so too it is with the bodhisattva-mahāsattva's jewel of the bodhi resolve that is able to outshine the meritorious qualities of all common people and practitioners of the two vehicles.

Son of Good Family, just as there is a jewel known as "flaming radiance" that is able to dispel all darkness, so too it is with the bodhisattva-mahāsattva's jewel of the bodhi resolve that is able to dispel all the darkness of ignorance.

Son of Good Family, suppose a merchant were to find a priceless jewel in the ocean, place it in his ship, and bring it into the city where its luster and value could not be matched by any of the other hundreds of thousands of myriads of *maṇi* jewels. So too it is with the jewel of the bodhi resolve that dwells in the midst of the great ocean of *saṃsāra*. The bodhisattva-mahāsattva boards the ship of great vows in which he continues with deep resolve to transport it into the city of liberation where, among all the meritorious qualities of the adherents of the two vehicles, there are none that can even compare to it.

Son of Good Family, just as the precious jewel known as "sovereign king" that is located in Jambudvīpa, a distance of forty thousand *yojanas* away from the orbs of the sun and moon, is still able to completely display the images of all the adornments in the solar and lunar palaces, so too it is with the jewel of the bodhi resolve's pure meritorious qualities that is produced by the bodhisattva-mahāsattva. Even as it resides within *saṃsāra,* it still illuminates the sky of the Dharma realm and reflects within itself all the meritorious qualities of the sun and moon of the Buddha's wisdom.

Son of Good Family, just as there is a precious jewel known as "sovereign king," the value of which could not even be approached by all the wealth, jewels, robes, and other precious things contained in the entire area illuminated by the light of the sun and moon, so too it is with the "sovereign king" jewel of the bodhi resolve produced by the bodhisattva-mahāsattva the value of which cannot even be approached by the value of all the meritorious qualities of all the contaminated or uncontaminated goodness of all devas, humans, and two vehicles practitioners of the three periods of time in the entire area illuminated by the light of all-knowledge.

Son of Good Family, just as there is a jewel in the ocean known as "ocean treasury" that reveals all the items of adornment in the ocean, so too it is with the bodhisattva-mahāsattva's jewel of the bodhi resolve that everywhere reveals all the items of adornment in the ocean of all-knowledge.

Son of Good Family, just as the *jambūnada* gold in the heavens is unapproachable in its qualities by any other precious thing aside from the great mind-king *maṇi* jewel, so too it is with the *jambūnada* gold of the bodhisattva-mahāsattva's arousal of the bodhi resolve that is unapproachable in its qualities by any other precious thing aside from the great mind king jewel of all-knowledge itself.

Son of Good Family, it is as if there were a person who had become skilled in the methods of subduing dragons and thus was able to exercise mastery over the dragons. So too it is with the bodhisattva-mahāsattva, for, having acquired the bodhi resolve's skill in subduing dragons, he is able to exercise mastery over the dragons of all the afflictions.

Son of Good Family, just as a valiant soldier who had donned his armor and taken up arms might be unconquerable by any enemy, so too it is with the bodhisattva-mahāsattva who, having donned the armor and taken up the arms of the great bodhi resolve, then becomes unconquerable by any of the evil adversaries of karma and the afflictions.

Son of Good Family, just as a mere *karṣa*-weight of black sandalwood incense from the heavens can everywhere permeate a minor chiliocosm with its fragrance and just as its value cannot be matched even by a trichiliocosm full of precious jewels, so too it is with the incense of the bodhisattva-mahāsattva's bodhi resolve, for one mind-moment of its meritorious qualities everywhere permeates the Dharma realm and cannot be even approached by all the meritorious qualities of the *śrāvaka* disciples and *pratyekabuddhas*.

Son of Good Family, just as when one smears white sandalwood on one's body, it is able to rid one of all fevers and cause one's body and mind to become completely clear and cool, so too it is with the incense of the bodhisattva-mahāsattva's bodhi resolve, for it is able to rid one of all the fevers of false discriminations, greed, anger, delusion, and the other afflictions while it also causes one to become completely imbued with the clarity and coolness of wisdom.

Son of Good Family, just as when someone draws near to Mount Sumeru, he becomes of the same color as the mountain, so too it is with the bodhisattva-mahāsattva's mountain of the bodhi resolve, for whoever draws near to it takes on its same hue of all-knowledge.

Son of Good Family, just as the fragrance of the *pārijātaka* tree's bark cannot be even approached by the fragrance of *vārṣikā* blossoms, *campaka* blossoms, *kusuma* blossoms, or any other such blossom on the continent of Jambudvīpa, so too it is with the bodhisattva-mahāsattva's tree of the bodhi resolve, for the fragrance of the meritorious qualities of the great vows he has made cannot even be approached by the fragrance of all the meritorious qualities of all two vehicles practitioners' uncontaminated moral virtue, meditative absorptions, wisdom, liberations, and knowledge and vision of liberation.

Son of Good Family, just as, even when it has not yet blossomed, one should still realize that the *pārijātaka* tree is the birthplace of countless blossoms, so too it is with the bodhisattva-mahāsattva's tree of the bodhi resolve, for, even when it has not yet opened its blossom of all-knowledge, one should still realize that it is the birthplace of countless blossoms of bodhi among devas and humans.

Son of Good Family, just as the fragrance of a robe exposed for but one day to the fragrance of the *pārijātaka* tree cannot be even approached by that of one exposed for even a thousand years to the fragrance of *campaka* blossoms, *vārṣikā* blossoms, or *kusuma* blossoms, so too it is with the blossom of the bodhisattva-mahāsattva's bodhi resolve, for the fragrance imparted by but one lifetime of exposure to the fragrance of its meritorious qualities everywhere penetrates the presence of all buddhas of the ten directions and it cannot be even approached by a hundred thousand kalpas of exposure to the fragrance of all the uncontaminated meritorious qualities of all two vehicles practitioners.

Son of Good Family, just as the roots, trunk, branches, leaves, blossoms, and fruit of an ocean island's coconut trees are constantly used by all the beings who take them and ceaselessly put them to their uses, so too it is with the bodhisattva-mahāsattva's tree of the bodhi resolve, for, from that very time when he first produces the resolve of his compassionate vow up until the time when he attains buddhahood and his right Dharma continues to abide in the world, during that entire time, it constantly and ceaselessly benefits the entire world.

Son of Good Family, just as there is an herbal potion known as *hāṭaka* which, if one acquires it, he can use one ounce of it to transform a thousand ounces of copper into real gold without those thousand ounces of copper altering that potion, so too it is with the bodhisattva-mahāsattva who can use the wisdom potion of his bodhi resolve's dedications of merit to everywhere transform all karma, afflictions, and other such dharmas so that they all take on the character of all-knowledge without the karma, afflictions, and such being able to alter his resolve.

Son of Good Family, just as a small fire's flames will grow ever brighter in accordance with whatever it is burning, so too it is with the fire of a bodhisattva-mahāsattva's bodhi resolve, for it is in accordance with whatever it takes up that the flames of his wisdom will increase.

Son of Good Family, just as one lamp may light a hundred thousand lamps without that original single lamp being diminished or used up by them, so too it is with the bodhisattva-mahāsattva's lamp of the bodhi resolve, for it could everywhere light the wisdom lamps of all buddhas of the three periods of time even as the lamp of his resolve would still not be diminished or used up by them.

Son of Good Family, just as when one lamp is brought into a dark room, it is able to completely dispel the darkness of a hundred thousand years, so too it is with the lamp of the bodhisattva-mahāsattva's bodhi resolve, for when it enters the room of a being's mind, it is able to completely dispel all the different kinds of darkness-generated obstacles produced by the karma and afflictions of a hundred thousand myriads of *koṭīs* of ineffable numbers of kalpas.

Son of Good Family, just as it is in accordance with the relative size of a lamp's wick that it emanates its radiance and then endlessly burns brightly so long as more fuel continues to be added to it, so too it is with the lamp of the bodhisattva-mahāsattva's bodhi resolve in which his great vows form its wick and its light illuminates the Dharma realm so long as he adds the oil of the great compassion by which he can teach beings, adorn lands, and do the buddha's works without ever resting.

Son of Good Family, just as, when the king of the Paranirmita Vaśavartin Heaven dons his celestial crown of *jambūnada* gold, none of the adornments of the devas' sons of the desire-realm heavens are able to even approach it, so too it is with the bodhisattva-mahāsattva, for, when he dons the celestial crown of his bodhi resolve and great vows, none of the meritorious qualities of any of common people or two vehicles practitioners are able to even approach it.

Son of Good Family, just as, when the lion king roars, the courage of all the lion cubs grows stronger, whereas, when other animals hear it, they flee and hide, one should realize that so too it is when the Buddha, the king of lions, roars his roar of the bodhi resolve, for, on hearing this, the bodhisattvas' meritorious qualities grow stronger, whereas, when all those who impute the actual existence of anything at all hear this, they all retreat and scatter.

Son of Good Family, just as there are those who use lion sinews to string their musical instruments because their music would cause any other kinds of strings to snap, so too it is with the bodhisattva-mahāsattvas, for they use the sinews of the bodhi resolve from the body of the Tathāgata's *pāramitā* lion as the strings for playing the music of the Dharma because the playing of that music would break the strings made from the meritorious qualities of those devoted to the five desires or to the practices of the two vehicles.

Son of Good Family, suppose there was someone who collected the milk of cows, sheep, and various other animals in such a great quantity that it exceeded the volume of the great ocean and then added to it but one drop of lion's milk which then caused it all to be destroyed and disappear so that there would then no longer be any obstacle to his passing directly beyond it. So too it is with the bodhisattva-mahāsattva, for he adds the lion's milk of the Tathāgata's bodhi resolve to the ocean of countless kalpas of his karma and afflictions and thereby causes it all to be completely destroyed so that he can then pass directly beyond it without encountering any obstacles and without ever abiding in the liberations of the two vehicles.

Son of Good Family, just as the *kalaviṅka* bird, even when still in its shell, is already possessed of immense power unmatched by that of any other bird, so too it is with the bodhisattva-mahāsattva, for, even while still within the eggshell of *saṃsāra*, he brings forth all of the power of the meritorious qualities of the bodhi resolve's great compassion, power that the *śrāvaka* disciples and *pratyekabuddhas* are unable to match.

Son of Good Family, just as when the sons of the king of the golden-winged *garuḍa* birds are first born, their vision is so clear and sharp and their flight is so powerful and swift that none of the other birds, even when already long since grown, can rival them in this, so too it is with the bodhisattva-mahāsattva, for, once he has aroused the bodhi resolve and become a son of the buddha king, his wisdom, purity, great compassion, and heroic bravery cannot be rivaled by the long-cultivated practice of the path of any of the two vehicles practitioners who have been practicing even for a hundred thousand kalpas.

Son of Good Family, just as a strong man holding a sharp spear could pierce through even tight-fitting body armor without any obstacle to its penetration, so too it is with the bodhisattva-mahāsattva, for, when he grasps the sharp spear of the bodhi resolve and stabs the tight-fitting armor of wrong views and latent tendencies, it penetrates straight through all of them without any obstacle to its penetration.

Son of Good Family, just as an immensely powerful and brave *mahānāga* elephant [in *musth*] who has become worked up and filled with awesome fury will certainly also develop *musth*-related sores on his temples and, so long as those sores have not healed, he will be uncontrollable by anyone in Jambudvīpa, so too it is with the bodhisattva-mahāsattva, for once he has produced the great compassion, he will certainly generate the bodhi resolve and, so long as he does not relinquish that resolve, no Māra or follower of Māra could ever harm him.

Son of Good Family, just as, although the disciples of a master archer are not yet fully proficient in their master's expertise even as their own knowledge, technique, and skill still cannot be rivaled by anyone else, so too it is with the bodhisattva-mahāsattva who has produced his initial resolve, for, even though he is not yet fully proficient in the practices leading to all-knowledge, all his vows, knowledge, and resolute zeal still cannot be rivaled by any of the world's common people or any of the practitioners of the two vehicles.

Son of Good Family, just as one who trains in archery first adopts a stable stance and only then practices its techniques, so too it is with the bodhisattva-mahāsattva, for, once he aspires to train in the Tathāgata's path to all-knowledge, he must first become securely established in the bodhi resolve and only afterward cultivate all the dharmas of a buddha.

Son of Good Family, just as when a master conjurer is preparing to produce his conjurations, he must first generate the will that sustains those conjured phenomena after which all that he does is successful, so too it is with the bodhisattva-mahāsattva, for when he is about to carry out the works of conjuration produced by the spiritual superknowledges of all buddhas and bodhisattvas, he must first generate the will with which he makes the bodhi resolve after which all that he does becomes successful.

Son of Good Family, just as, by the techniques of conjuration, one manifests forms where there are no forms, so too it is with the appearance of the bodhisattva-mahāsattva's bodhi resolve, for, although it has no form and cannot be seen, it is still able to manifest throughout the ten directions of the Dharma realm the many different kinds of adornments with his meritorious qualities.

Son of Good Family, just as when a wildcat sees a rat, the rat immediately enters its burrow and dares not emerge again, so too it is with the bodhisattva-mahāsattva's arousing of the bodhi resolve, for even when he only momentarily directs the attention of his wisdom eye to contemplating any affliction-generated karma, it all immediately goes into hiding and does not emerge again.

Son of Good Family, just as, when someone dons an adornment made of *jambūnada* gold, its radiance outshines all others so completely that it is as if they were but lumps of ink, so too it is with the bodhisattva-mahāsattva, for, when he dons the adornment of the bodhi resolve, its radiance so outshines all adornments with meritorious qualities of all common persons and practitioners of the two vehicles that they seem as if they had no radiance at all.

Son of Good Family, just as but a small amount of the power of a strong magnet can break an iron chain, so too it is with the bodhisattva-mahāsattva's arousal of the bodhi resolve, for, if he produces it for but a single mind-moment, it can completely destroy the chain of all views, desires, and ignorance.

Son of Good Family, just as if one has a magnet, when [polarized] iron is exposed to it, it all scatters so that none remains, so too it is with the bodhisattva-mahāsattva's arousal of the bodhi resolve, for whenever any karma, afflictions, or liberations of practitioners of the two vehicles are exposed to it, they all disperse and no longer remain.

Son of Good Family, just as someone who is skilled in going out into the great ocean cannot be harmed by any of the creatures of the ocean and can even enter the mouth of the *makara* monster without being eaten by it, so it is with the bodhisattva-mahāsattva, for, having made the bodhi resolve and entered the ocean of *saṃsāra,* none of the karmic actions or afflictions are able to harm him and, even if he enters into the apex of reality dharmas of *śrāvaka* disciples or *pratyekabuddhas,* he still cannot be detained or troubled by them.

Son of Good Family, just as someone who drinks the elixir of immortality becomes invulnerable to harm by any creature, so too it is with the bodhisattva-mahāsattva, for, when he drinks the Dharma nectar of the bodhi resolve's elixir of immortality, because he possesses the power of vast compassion and vows, he then never falls down onto the grounds of *śrāvaka* disciples or *pratyekabuddhas*.

Son of Good Family, just as when someone who acquires *añjana* medicine applies it to his eyes, although he travels among people, he remains invisible to them, so too it is with the bodhisattva-mahāsattva, for when he acquires the *añjana* medicine[196] of the bodhi resolve, he can use skillful means to enter the realms of the *māras* and he will remain invisible to the many kinds of *māras*.

Son of Good Family, just as someone who relies upon the support of a king has no fear of any other person, so too it is with the bodhisattva-mahāsattva, for he relies on the immensely powerful king of the bodhi resolve and thus does not fear the difficulties posed by the obstacles, hindrances, or wretched destinies.

Son of Good Family, just as someone who lives in the water has no fear of being burned by fire, so too it is with the bodhisattva-mahāsattva, for, because he abides in the waters of the roots of goodness arising from the bodhi resolve, he has no fear of the fire of the two vehicles' knowledge of liberation.

Son of Good Family, just as when someone relies on a brave general, he does not fear any adversary, so too it is with the bodhisattva-mahāsattva, for, relying on the courageous and great general of the bodhi resolve, he does not fear any of the adversaries of the evil actions.

Son of Good Family, just as when the heavenly king, Śakra, takes up his vajra pestle, he vanquishes all the *asura* hordes, so too it is with the bodhisattva-mahāsattva, for, when he takes up the vajra pestle of the bodhi resolve, he vanquishes all *māras* and followers of non-Buddhist paths.

Son of Good Family, just as when someone ingests an elixir of long life, he long enjoys robust health and neither ages nor wastes away, so too it is with the bodhisattva-mahāsattva, for, when he ingests the bodhi resolve's elixir of long life, he cultivates the bodhisattva practices for countless kalpas during which his mind never grows weary and he remains free of defiling attachments.

Son of Good Family, just as when someone blends an herbal elixir, he must first get good pure water, so too it is with the bodhisattva-mahāsattva, for when he cultivates all the bodhisattva's practices and vows, he must first make the bodhi resolve.

Son of Good Family, just as when someone protects his body, he first sees to the protection of his life faculty, so too it is with the bodhisattva-mahāsattva, for, even as he guards and preserves the Buddha's Dharma, he also first guards his bodhi resolve.

Son of Good Family, just as when someone's life faculty has been severed, he is unable to benefit his parents or clan relatives, so too it is with the bodhisattva-mahāsattva, for, if he were to abandon his bodhi resolve, he would be unable to benefit all beings and he would be unable to perfect the meritorious qualities of a buddha.

Son of Good Family, just as the great ocean cannot be ruined by anyone, so too it is with the ocean of the bodhi resolve, for it cannot be ruined by karma, the afflictions, or the resolve of practitioners of the two vehicles.

Son of Good Family, just as the light of the sun can never be outshone by the light of the stars and constellations, so too it is with the sun of the bodhi resolve, for it can never be outshone by the light of the uncontaminated wisdom of any of the practitioners of the two vehicles.

Son of Good Family, just as when the son of the king is first born, due to the sovereignty of his clan lineage, he is immediately accorded the reverential esteem of the great officials, so too it is with the bodhisattva-mahāsattva, for, when he arouses the bodhi resolve for the dharma of buddhahood, because of the sovereignty of the great compassion, he is immediately revered and esteemed by those who have long cultivated *brahmacarya*, namely the *śrāvaka* disciples and the *pratyekabuddhas*.

Son of Good Family, just as, even though the son of the king may still be young, he is nonetheless revered by all the great officials, so too it is with the bodhisattva-mahāsattva, for, although he has only just produced his initial resolve to cultivate the bodhisattva practices, all the senior practitioners of the two vehicles should still revere him.

Son of Good Family, even though the son of the king has not yet acquired sovereign authority over all the officials and other retainers, because he possesses the mark of royalty and because his birth station is revered as supreme, he is unequaled by any of those officials or other retainers. So too it is with the bodhisattva-mahāsattva, for, even though he has not yet acquired sovereign mastery over all karmic actions and afflictions, because he already possesses the mark of bodhi and because his clan lineage is foremost, he is unequaled by any of the practitioners of the two vehicles.

Son of Good Family, just as a pure and marvelous *maṇi* jewel might nonetheless be perceived as having impurities by someone whose eyes were afflicted with cataracts, so too it is with the bodhisattva-mahāsattva's jewel of the bodhi resolve, for those without wisdom who have no faith might still regard it as impure.

Son of Good Family, just when any being sees, hears of, or lives with a particular medicine that is sustained by a mantra, his illnesses are all done away with, so too it is with the bodhisattva-mahāsattva's medicine of the bodhi resolve that is jointly sustained by all his roots of goodness, wisdom, skillful means, bodhisattva vows, and knowledge in such a way that, if any being but sees him, hears his voice, remains together with him, or bears him in mind, then all of his diseases arising from the afflictions will all be done away with.

Son of Good Family, just as someone who is always in possession of the elixir of immortality is one whose body never changes or deteriorates, so too it is with the bodhisattva-mahāsattva, for, so long as he always bears in mind the elixir of the bodhi resolve, this will prevent his body of vows and wisdom from ever deteriorating.

Son of Good Family, just as the body of a wooden marionette, if deprived of its peg joints, would immediately scatter into pieces and become incapable of performing its movements, so too it is with the bodhisattva-mahāsattva, for, in the absence of his bodhi resolve, his practice would break apart and he would not be able to successfully develop any of the dharmas of a buddha.

Son of Good Family, just as a wheel-turning king possesses an *agaru* incense treasure known as "elephant treasury" that, when he lights this incense, it enables his fourfold army to soar up into the sky, so too it is with the bodhisattva-mahāsattva's incense of the bodhi resolve, for, when he makes this resolve, this immediately enables all the bodhisattva's roots of goodness to forever soar beyond the three realms of existence and travel through the unconditioned sky of the Tathāgata's wisdom.

Son of Good Family, just as vajra comes forth only from the places where vajra is found or where gold is found and not from any other place, so too it is with the vajra of the bodhisattva-mahāsattva's bodhi resolve, for it comes forth only from the place where one finds the vajra of the great compassion that rescues beings or from the place where one finds the gold of the especially excellent realm of the knowledge of omniscience and, as such, it does not come forth from the roots of goodness of any other being.

Son of Good Family, just as there is a tree known as "rootless" that does not grow from roots even as all of its branches, leaves, flowers, and fruit still flourish luxuriantly, so too it is with the tree of the bodhisattva-mahāsattva's bodhi resolve that has no roots that can be found even as it is able to generate the growth of the branches, leaves, flowers, and fruit of the knowledge of omniscience, the spiritual superknowledges, and the great vows that all together spread their shade and radiance in such a way that they everywhere provide shelter for the entire world.

Son of Good Family, just as vajra is something that cannot be contained in an inferior vessel, a broken vessel, or any other kind of vessel other than a perfectly intact and supremely marvelous vessel, so too it is with the vajra of the bodhi resolve, for it is not something that can be contained in the vessel of any inferior being, or in the vessel of any being who is miserly, envious, a breaker of precepts, indolent, wrong thinking, or ignorant. Nor can it be contained in the vessel of any being who has retreated from the especially excellent vows, who is scattered and confused, who courses in evil ideation, or who is anyone other than the precious vessel of a bodhisattva with deep resolve.

Son of Good Family, just as vajra is able to bore through the many different kinds of jewels, so too it is with the vajra of the bodhi resolve, for it is able to penetrate through all the jewels of the Dharma.

Son of Good Family, just as vajra is even able to shatter the many mountains, so too it is with the vajra of the bodhi resolve, for it is able to completely demolish the mountain of all wrong views.

Son of Good Family, just as vajra cannot be rivaled by any of the other kinds of jewels even when it has been broken and is no longer whole, so too it is with the vajra of the bodhi resolve, for, although that resolve may have become weakened or somewhat diminished, it is still superior to all the meritorious qualities of the practitioners of the two vehicles.

Son of Good Family, just as vajra, even when it has become damaged, is still able to do away with poverty, so too it is with the vajra of the bodhi resolve, for, even though it may have become damaged to the point that one is not progressing in the practices, it is still able to lead to abandoning all involvement in *saṃsāra*.

Son of Good Family, just as even a small vajra is still able to break all other things, so too it is with the vajra of the bodhi resolve, for whenever it enters any inferior mind state, it immediately crushes all of its ignorance-generated delusions.

Son of Good Family, just as vajra is not something acquired by common persons, so too it is with the vajra of the bodhi resolve, for it is not something that beings with inferior aspirations are able to acquire.

Son of Good Family, just as one who does not know jewels will be unable to understand the capabilities of vajra or be able to take advantage of its uses, so too it is with the vajra of the bodhi resolve, for, one who does not know the Dharma will not understand its capabilities or be able to take advantage of its uses.

Son of Good Family, just as vajra cannot be melted away by anything at all, so too it is with the vajra of the bodhi resolve, for there is no dharma that is able to melt it away.

Son of Good Family, just as a vajra pestle cannot be wielded even by any strong men except for those who possess the powers of a great *nārāyaṇa* stalwart, so too it is with the bodhi resolve, for it cannot be taken up by anyone at all, including even the practitioners of the two vehicles, except for those who possess the power of the bodhisattvas' vast causes and conditions and steadfast goodness.

Son of Good Family, just as vajra cannot be destroyed by anything else and yet it can destroy anything else without its essential nature being diminished at all, so too it is with the bodhi resolve, for, everywhere throughout the three periods of time and across the course of countless kalpas, it persists in teaching beings and cultivating the austerities to an extent that cannot be matched by *śrāvaka* disciples or *pratyekabuddhas,* as it continues on with all such practices without ever growing weary and without their ever being diminished.

Son of Good Family, just as vajra cannot be held by anything aside from ground that is itself made of vajra, so too it is with the bodhi resolve, for it cannot be held by *śrāvaka* disciples or *pratyekabuddhas,* but rather only by those who are progressing toward the realization of omniscience.

Son of Good Family, just as a vessel made of vajra which is free of defects that is being used to hold water will never leak and allow that water to run off onto the ground, so too it is with the vajra vessel of the bodhi resolve, for once it has been filled with the waters of roots of goodness, they will never leak out and be allowed to enter the destinies of rebirth.

Son of Good Family, just as the vajra stratum is able to support the entire great earth and prevent it from collapsing, so too it is with the bodhi resolve, for it is able to support all the bodhisattva's practices and vows and thus prevent them from collapsing into the three realms of existence.

Son of Good Family, just as vajra can remain in the water for a long time and yet never decay or become soaked through with moisture, so too it is with the bodhi resolve, for it can reside even for the duration of all kalpas within the waters of *saṃsāra*'s karma and afflictions and yet still remain undamaged and unchanged by them.

> Son of Good Family, just as vajra cannot be burned up or even made to become hot by any fire, so too it is with the bodhi resolve, for it cannot be burned up and cannot even be made to become hot by any of *saṃsāra*'s fires of the afflictions.
>
> Son of Good Family, just as, within the worlds of the trichiliocosm, it is the vajra throne that is able to support all buddhas as they sit at the site of enlightenment, vanquish the *māras,* and attain the universal and right enlightenment, supporting what no other throne can support, so too it is with the throne of the bodhi resolve, for it is able to support all the bodhisattva's vows, practices, *pāramitās,* patiences, grounds, dedications, received predictions, cultivation of the provisions for the path, offerings to buddhas, listening to teachings on Dharma, absorbing them, practicing them, and all other things such as these that no other type of resolve is able to support.
>
> Son of Good Family, the bodhi resolve enables the development of a measureless number, a boundless number, and so forth until we come to an ineffable-ineffable number of especially excellent meritorious qualities such as these. If any being arouses the resolve to attain *anuttara-samyak-saṃbodhi,* then he will acquire dharmas possessed of such supreme meritorious qualities as these.
>
> Therefore, Son of Good Family, you have acquired such a fine benefit yourself and, having already resolved to attain *anuttara-samyak-saṃbodhi* and having sought the bodhisattva practices, you have also already acquired such great meritorious qualities as these.
>
> Son of Good Family, as for your question about how a bodhisattva should train in the bodhisattva practices and how he should cultivate the bodhisattva path, Son of Good Family, you may now enter into this tower of the Chamber of Vairocana's Adornments and look all around in it. If you do so, you will then be able to completely understand how to train in the bodhisattva practices and how one who has trained in them perfects countless meritorious qualities.

Then, having finished respectfully circumambulating Maitreya Bodhisattva-mahāsattva with his right side facing him, Sudhana the Youth addressed him, saying, "I wish only that the Great Ārya would please open the tower door and allow me to enter."

Thereupon, Maitreya Bodhisattva approached the front of the tower and snapped his fingers, making a sound. The door immediately opened and he told Sudhana to enter. Sudhana was overjoyed.

After he entered, the door closed again and he saw that the interior of the palace was as measurelessly vast as empty space. [He saw that] there were *asaṃkhyeyas* of jewels that formed its grounds and there were *asaṃkhyeyas* of palaces, *asaṃkhyeyas* of gateways, *asaṃkhyeyas* of windows, *asaṃkhyeyas* of stairways, *asaṃkhyeyas* of railings, *asaṃkhyeyas* of paths made of the seven precious things, *asaṃkhyeyas* of pennants, *asaṃkhyeyas* of banners, *asaṃkhyeyas* of canopies in encircling arrays, *asaṃkhyeyas* of necklaces strung with the many kinds of jewels, *asaṃkhyeyas* of necklaces made from real pearls, *asaṃkhyeyas* of necklaces made from red-colored real pearls, *asaṃkhyeyas* of lion-pearl necklaces that hung down in place after place, *asaṃkhyeyas* of half-moons, *asaṃkhyeyas* of silken sashes, *asaṃkhyeyas* of jeweled nets serving as adornments, *asaṃkhyeyas* of jeweled bells that sounded in response to breezes, scatterings of *asaṃkhyeyas* of the various celestial flower blossoms, hangings of *asaṃkhyeyas* of celestial jewel-adorned garland sashes, adornments of *asaṃkhyeyas* of many-jeweled censors, rains of *asaṃkhyeyas* of finely-ground gold-dust, hangings of *asaṃkhyeyas* of jeweled mirrors, *asaṃkhyeyas* of burning jeweled lamps, drapes of *asaṃkhyeyas* of jeweled robes, arrays of *asaṃkhyeyas* of jeweled banners, arrangements of *asaṃkhyeyas* of jeweled seats, *asaṃkhyeyas* of jeweled silken cloth cushioning the thrones, *asaṃkhyeyas* of *jambūnada* gold figurines of young maidens, *asaṃkhyeyas* of all kinds of other figurines adorned with various jewels, rows of *asaṃkhyeyas* of bodhisattva images adorned with marvelous jewels that everywhere filled place after place, *asaṃkhyeyas* of many kinds of birds singing harmonious sounds, *asaṃkhyeyas* of jeweled *utpala* blossoms, *asaṃkhyeyas* of jeweled *padma* blossoms, *asaṃkhyeyas* of *kumuda* blossoms, *asaṃkhyeyas* of *puṇḍarīka* blossoms serving as adornments, *asaṃkhyeyas* of jeweled trees arranged in orderly rows, and *asaṃkhyeyas* of *maṇi* jewels emanating bright light. There were countless *asaṃkhyeyas* of adornments such as these that beautified the place.

He also saw within it countless hundreds of thousands of marvelous towers, each of which was adorned as just described. The adorned beauty of them all was as vast as space, yet they somehow did not interfere with each other. Sudhana saw all places in one place and saw all places in just this same way.

At that time when Sudhana saw in this Tower of the Treasury of Vairocana's Adornments all different kinds of inconceivable miraculous scenes such as these, he was filled with joyous delight and measureless exultation. As his body and mind became pliant, he abandoned all thought, became free of all obstacles, destroyed all delusions, never forget anything he saw, remembered all that he heard, was never disordered in thought, entered into the gateways of unimpeded liberation, transported his mind to all places, and everywhere saw all things, whereupon he bowed down, directing his reverence everywhere.

Just as he lowered his head to the ground, due to Maitreya Bodhisattva's awesome spiritual powers, he saw his own body everywhere in all those towers and saw in their entirety all those different kinds of inconceivable miraculous scenes. In particular:

In one of those scenes, he saw Maitreya Bodhisattva when he first resolved to attain the unexcelled bodhi and saw too that he had this particular name, that he came from this particular clan, that he was awakened by this particular good spiritual guide who caused him to plant these particular roots of goodness, that he remained for the duration of this particular life span, that, in this particular kalpa, he met this particular buddha, that he dwelt in this particular adorned *kṣetra,* that he cultivated these particular practices, that he made these particular vows, that in the congregations of these particular *tathāgatas,* he had these particular life spans and passed through this particular length of time during which he drew near to and made offerings to them. In all these cases, he clearly saw all these matters.

In another of those scenes, he saw Maitreya at that very time when he first attained the samādhi of kindness after which he was always known as Maitreya, or "the Kindly One."

In another, he saw Maitreya cultivating the marvelous practices by which he fulfilled the *pāramitās.*

In another, he saw him acquiring the various types of patience.

In another, he saw him dwelling on the grounds.

In yet another scene, he saw him creating a pure land.

In yet another, he saw him guarding and preserving the Tathāgata's right teachings, serving as a great master of the Dharma, realizing the unproduced-dharmas patience, and, at this particular time, in this particular place, and in the congregation of this particular *tathāgata,* he saw him receiving the prediction that he would attain the unexcelled enlightenment.

In another, he saw Maitreya serving as a wheel-turning king encouraging beings to abide in the ten paths of good karmic action.

In another, he saw him as a world-protector benefiting beings.

In another, he saw him serving as Indra inveighing against pursuit of the five types of sensual pleasures.

In yet another scene, he saw him as a Yama Heaven deva king praising the avoidance of neglectfulness.

In yet another, he saw him as a Tuṣita Heaven king praising the qualities of the bodhisattva on the verge of his last incarnation.

In another, he saw him as a Sunirmita Heaven king manifesting for the celestial congregation the bodhisattva's supernatural emanation of adornments.

In another, he saw him as a Paranirmita Vaśavartin Heaven king expounding the Dharma of all buddhas to the celestial congregation.

In another, he saw him serving as a king of the *māras* teaching the complete impermanence of all dharmas.

In yet another scene, he saw him serving as a Brahma Heaven king teaching about the measureless joy and bliss of the *dhyāna* absorptions.

In yet another, he saw him serving as an *asura* king entering the ocean of great wisdom, comprehending dharmas as like mere illusions, forever expounding the Dharma for his congregation as he instructed them in the severance of arrogance and intoxication with self-pride.

In another, he saw him in Yama's realm, emanating an immense radiance that rescued beings from the sufferings of the hells.

In another, he saw him in the realm of the hungry ghosts, providing them with drink and food, thus rescuing them from their hunger and thirst.

In another, he saw him in the realm of the animals, using various skillful means to train those beings.

In yet another scene, he saw him teaching the Dharma for the congregation of a king of the World-Protecting devas.

In yet another, he saw him teaching the Dharma for the congregation of the king of the Trāyastriṃśa Heaven.

In another, he saw him teaching the Dharma for the congregation of the king of the Yama Heaven.

In another, he saw him teaching the Dharma for the congregation of the king of the Tuṣita Heaven.

In another, he saw him teaching the Dharma for the congregation of the king of the Nirmāṇarati Heaven.

In yet another scene, he saw him teaching the Dharma for the congregation of the king of the Paranirmita Vaśavartin Heaven.

In yet another, he saw him teaching the Dharma for the congregation of the king of the Great Brahma Heaven.

In another, he saw him teaching the Dharma for the congregation of a king of the dragons.

In another, he saw him teaching the Dharma for the congregations of the kings of the *yakṣas* and *rākṣaṣas*.

In another, he saw him teaching the Dharma for the congregations of the kings of the *gandharvas* and *kiṃnaras*.

In yet another scene, he saw him teaching the Dharma for the congregations of the kings of the *asuras* and *dānavats*.[197]

In yet another, he saw him teaching the Dharma for the congregations of the kings of the *garuḍas* and *mahoragas*.

In another, he saw him teaching the Dharma for the congregations of other kinds of human and non-human beings.

In another, he saw him teaching the Dharma for congregations of *śrāvaka* disciples.

In another, he saw him teaching the Dharma for congregations of *pratyekabuddhas*.

In yet another scene, he saw him teaching the Dharma for congregations of bodhisattvas ranging from those who have just made their initial resolve all the way up to those who, having already received the crown-anointing consecration, have but one remaining incarnation prior to buddhahood.

In yet another, he saw him praising the meritorious qualities of bodhisattvas from the first ground to the tenth ground.

In another, he saw him praising the complete fulfillment of all the *pāramitās*.

In another, he saw him praising entry into the gateways of the various types of patience.

In another, he saw him praising the gateways leading into all the great samādhis.

In yet another scene, he saw him praising the gateway of the extremely profound liberations.

In yet another, he saw him praising the spheres of experience of all the *dhyāna* samādhis and spiritual superknowledges.

In another, he saw him praising all the bodhisattva practices.

In another, he saw him praising all the great vows.

In another, he saw him together with bodhisattvas pursuing the same practices, praising all life-supporting skills and the various methods for benefiting beings.

In yet another scene, he saw him together with bodhisattvas having but one incarnation prior to buddhahood, praising the crown-anointing gateway of all buddhas.

In yet another, he saw Maitreya across the course of a hundred thousand years engaged in the practices of meditative walking, studying, reciting, writing out sutra scrolls, diligently pursuing meditative contemplations, and teaching the Dharma for congregations.

In another, he saw him entering the *dhyāna* absorptions and the four measureless minds.

In another, he saw him entering the universal bases meditations[198] and the liberations.

In another, he saw him entering samādhis and using the power of skillful means to manifest all kinds of spiritual transformations.

In other scenes, he saw all the bodhisattvas entering the transformational samādhis in which each of them emanated from every one of their pores clouds of all kinds of transformation bodies.

In some instances, he saw them emanating clouds of deva body congregations.

In other instances, he saw them emanating clouds of dragon body congregations.

In yet other instances, he saw them emanating clouds of the bodies of *yakṣas, gandharvas, kiṃnaras, asuras, garuḍas, mahoragas,* Indras, Brahma Heaven kings, world-protectors, wheel-turning sage kings, lesser kings, princes, great officials, subordinate officials, elders, and householders.

In other instances, he saw them emanating clouds of bodies of *śrāvaka* disciples, *pratyekabuddhas,* bodhisattvas, and *tathāgatas.*

In other instances, he saw them emanating clouds of the bodies of all kinds of beings.

In yet other scenes, he saw him emanating marvelous voices praising the many different Dharma gateways of the bodhisattvas, in particular:

> He praised the gateways to the meritorious qualities of the bodhi resolve;
>
> He praised the gateways to the meritorious qualities of *dāna pāramitā* and the others up to and including the *pāramitā* of knowledge;
>
> He praised the gateways [to the meritorious qualities] of the means of attraction, the *dhyāna* absorptions, the measureless minds, the samādhis, the *samāpattis,* the superknowledges, the clear knowledges, the complete-retention *dhāraṇīs,* the types of eloquence, the truths, the types of knowledge, calming-and-contemplation, the liberations, conditioned origination, the reliances, and teaching Dharma; and
>
> He praised the gateways to the meritorious qualities of the stations of mindfulness, the right efforts, the foundations of psychic power, the roots, the powers, the seven enlightenment factors, the eightfold path of the *āryas,* the *śrāvaka*-disciple vehicle, the *pratyekabuddha* vehicle, the bodhisattva vehicle, the grounds, the various types of patience, the practices, the vows, and all other such gateways to the meritorious qualities as these.

In yet another scene, he saw *tathāgatas* surrounded by immense congregations and also saw those buddhas' birthplaces, clan origins, physical appearances, life spans, *kṣetras*, kalpas, buddha names, the benefits brought about by their proclamation of the Dharma, the duration, whether long or short, of their teachings, and so forth, including all of the many different kinds of differences in all their congregations.

He clearly saw all of these various phenomena.

In addition, within that Tower of the Treasury of Adornments, in the midst of all those towers within it, he saw one particular tower the height, breadth, and adornments of which were unsurpassed and peerless. Within it, he could see into the hundred *koṭīs* of Tuṣita Heavens of the trichiliocosm's hundred *koṭīs* of four-continent arrays.

Within every one of those Tuṣita Heavens, he saw Maitreya Bodhisattva descending to take birth where:

He was reverently raised above the heads of the deva kings, Indra and Brahmā;
He walked seven steps, surveyed the ten directions, and roared the lion's roar;
He manifested life as a youth who dwelt in the palace and roamed about, sporting in its gardens;
For the sake of gaining all-knowledge, he left the householder's life and took up the practice of austerities;
He manifested the appearance of accepting the offering of milk-rice;
He then went forth to the site of enlightenment;
He vanquished the *māras* and realized right enlightenment;
He contemplated the bodhi tree;
The Brahma Heaven King entreated him to turn the wheel of right Dharma; and
He then ascended to the heavenly palaces where he then proceeded to expound on the Dharma.

In all these instances, there were differences in the number of kalpas, life spans, congregations, adornments, lands that were purified, practices and vows that were cultivated, the skillful means used in teaching and ripening beings, the distribution of *śarīra* relics, and the duration of their teachings.

At that time, Sudhana saw his own body in the presence of all those *tathāgatas* as he also saw all the buddha works occurring in all those congregations, all of which he bore in mind, never forgot, and fathomed with unimpeded understanding. Moreover:

He also heard within all of those towers the ringing of the bells and chimes on their jeweled nets as well as the music resonating from their musical instruments, all of which everywhere proclaimed the sounds of the inconceivable and sublime Dharma and the many different teachings on Dharma. In particular, some spoke of the bodhisattva's making the resolve to attain bodhi, some spoke of the cultivation of the *pāramitās*, some spoke of the vows, some spoke of the grounds, some spoke of revering and making offerings to the *tathāgatas*, some spoke of the adornment of all buddha lands, and some spoke of the differences in the Dharma discourses of the various buddhas. In all such instances, he heard all those voices as they spread the sounds of their eloquent proclamations regarding all of the above-mentioned buddha dharmas.

He also heard voices proclaiming that, in a particular place, there was a particular bodhisattva who, having heard a particular Dharma gateway, was encouraged and guided by a particular good spiritual guide to resolve to attain bodhi, this in a particular kalpa, in a particular *kṣetra*, under a particular *tathāgata*, in the midst of a particular great congregation where he heard of the meritorious qualities of a particular buddha, aroused just such a resolve, made just such particular vows, planted just such vast roots of goodness, passed through just so very many kalpas during which he cultivated the bodhisattva practices and became bound to achieve right enlightenment at just such a particular time in which he was then known by this particular name, remained for the duration of this particular life span, completely adorned these particular lands, fulfilled these particular vows, taught these particular congregations, was attended upon by these particular assemblies of *śrāvaka* disciples and bodhisattvas, and, after his *parinirvāṇa*, his right Dharma remained in the world for this particular number of kalpas during which it benefited such a countless number of beings.

In other instances, he heard voices proclaiming that, in a particular place, there is a particular bodhisattva who engages in the practices of giving, moral virtue, patience, vigor, *dhyāna* meditation, and wisdom, cultivating *pāramitās* such as these.

In other instances, he heard voices proclaiming that, in a particular place, there is a particular bodhisattva who, in order to seek the Dharma, abandoned the royal throne, his precious jewels, his wife, his children, and his retinue, and was unstinting in his willingness to give up even his hands, feet, head, eyes, or other parts of his body.

In other instances, he heard voices proclaiming that, in a particular place, there is a particular bodhisattva who preserves and protects the right Dharma proclaimed by the Tathāgata and serves as great master of the Dharma who extensively practices the giving of Dharma, erects the Dharma banner, blows the Dharma conch, beats the Dharma drum, rains down the Dharma rain, builds the Buddha's stupas and temples, creates images of the Buddha, and gives beings everything that makes them happy.

In other instances, he heard voices proclaiming that, in a particular place, there is a particular *tathāgata* who, during a particular kalpa, attained the universal and right enlightenment in this particular land where he was attended upon by this particular congregation and remained for this particular span of life, taught these particular dharmas, fulfilled these particular vows, and taught such a measureless number of beings.

Having heard the sound of inconceivable sublime dharmas such as these, Sudhana the Youth felt joyous delight in body and mind and was suffused with feelings of pliancy and contentment, whereupon he immediately acquired countless complete-retention *dhāraṇī* gateways, eloquence gateways, *dhyāna* absorptions, the various types of patience, vows, perfections, superknowledges, and clear cognitions as well as all kinds of liberations and samādhi gateways.

Further, he saw within all of those jeweled mirrors many different kinds of images, for example:

In some, he saw the congregations of buddhas;
In others, he saw the congregations of bodhisattvas;
In yet others, he saw the congregations of *śrāvaka* disciples;
In still others, he saw the congregations of *pratyekabuddhas*;
In some, he saw pure worlds;
In others, he saw impure worlds;
In yet others, he saw impure worlds with some pure aspects;
In still others, he saw pure worlds with some impure aspects;
In some, he saw worlds with buddhas;
In others, he saw worlds with no buddhas;
In yet others, he saw small worlds;
In still others, he saw intermediate-sized worlds;
In some, he saw immense worlds;
In others, he saw worlds with Indra's nets;
In yet others, he saw inverted worlds;
In still others, he saw upward-facing worlds;
In some, he saw level worlds;
In others, he saw worlds inhabited by hell-dwellers, animals, and hungry ghosts; and
In yet others, he saw worlds full of devas and humans.

In worlds such as these, he saw that there were countless congregations of great bodhisattvas, some walking along and some sitting still as they engaged in various works in which some were arousing great compassion and sympathy for beings, others were composing treatises benefiting the world, yet others were receiving particular teachings, others were seeing to their preservation, others were writing them out, others were reciting them, others were asking about them, others were answering their questions, and yet others were engaged in repentances in all three periods of the day, in dedicating merit, and in making vows.

He also saw in all those jeweled pillars the emanation of a net of bright light issuing from the sovereign *maṇi* jewels, lights that shone forth as blue, or yellow, or red, or white, or as the color of crystal, as the color of water-essence crystal, as the color of sapphires, as the colors of the rainbow, as the color of *jambūnada* gold, or as all the colors of all these lights.

He also saw those figurines of maidens made of *jambūnada* gold together with images made of the many kinds of jewels. Some held flower clouds in their hands, others held robe clouds, others held banners and pennants, others held garlands and canopies, others held various kinds of perfumes and powdered incenses, others held supremely marvelous *maṇi* jewel nets, others held dangling chains made of gold, others held dangling strands of pearls, and still others raised their arms to offer up adornments or lowered their heads and let their *maṇi*-jewel crowns hang down, or, with their bodies humbly bent low, they gazed up in admiration, never letting their gaze look away for even a moment.

He also saw those necklaces of real pearls constantly emanating perfume possessed of eight qualities, saw crystal necklaces emanating a hundred thousand rays of light, all of them simultaneously shining with dazzling illumination, and saw banners, pennants, nets, canopies, and other such objects, all of which were adorned with many kinds of jewels.

He also saw those *udumbara* blossoms, *padma* flowers, *kusuma* flowers, and *puṇḍarīka* flowers, all of which in turn produced countless other flowers, some of which were the diameter of one's hand, some of which were a cubit in diameter, and some of which were as wide as a carriage wheel. Each one of those flowers displayed the images of many different types of forms which appeared there as adornments. For example, there were images of men, images of women, images of pure youths, images of pure maidens, images of Indra, Brahmā, world protectors, devas, dragons, *yakṣas, gandharvas, asuras, garuḍas, kiṃnaras, mahoragas, śrāvaka* disciples, *pratyekabuddhas,* and bodhisattvas, images of all kinds of beings such as these. Each of those images appeared with their palms pressed together and their bodies humbly bending forward in reverence.

He also saw *tathāgatas* sitting in the lotus posture, their bodies adorned with the thirty-two major marks.

He also saw that, with every step, the pure lapis lazuli grounds revealed many different kinds of inconceivable images: images of world systems, images of bodhisattvas, and images of *tathāgatas* as well as images of the various adornments of all those towers.

He also saw that in the branches, leaves, flowers, and fruit of those jeweled trees, in every one of those phenomena, there appeared busts of the many different kinds of images: images of busts of buddhas, images of busts of bodhisattvas, and images of busts of devas, dragons, *yakṣas,* and so forth, including busts of world protectors, wheel-turning sage kings, lesser kings, princes, great officials, ministers, and members of the fourfold community.

Some of them held flower garlands. Others held necklaces. Others held various adornments. Then again, there were those with their palms pressed together and their bodies humbly bending forward in reverence as they single-mindedly gazed up in admiration, never letting their gaze look away for even a moment. And yet others were offering up praises.

There were also others who were immersed in samādhi, their bodies fully adorned with the major marks and secondary signs as they everywhere emanated light rays of many different colors: gold-colored light rays, silver-colored light rays, coral-colored light rays, light rays the color of *tuṣāra* frost,[199] light rays the color of sapphires, light rays the color of *vairocana* jewels, light rays the color of many different jewels, and light rays the color of *campaka* flowers.

He also saw that the half-moon images on all the towers emanated *asaṃkhyeyas* of many different kinds of lights of the sun, the moon, and the constellations which everywhere illuminated the ten directions.

He also saw that, with each step all around all four walls of all those towers, there were adornments consisting of all the many different kinds of jewels. In each of those jewels were displayed scenes of Maitreya in previous kalpas when he was cultivating the bodhisattva path:

In some, he was seen to give away his own head or eyes or to give away his own hands, feet, lips, tongue, teeth, ears, nose, blood, flesh, skin, bones, marrow, and so forth, including even his fingernails and hair, being able to relinquish all such things. His wives, consorts, sons, daughters, cities, towns, lands, and royal throne—whatever others needed, he gave it all.

[In yet others], he was seen to enable those dwelling in the hells to gain emancipation, to liberate those who were tied up in bondage, to cure those who were sick, or to show the path of right action to those who had entered the path of wrongdoing.

In still other cases, he was seen as a ship captain enabling beings to cross a great ocean.

In some, he was seen as a king of horses rescuing beings from terrible difficulties.

In others, he was seen as a great rishi skillfully explaining the treatises.

In yet others, he was seen as a wheel-turning king exhorting beings to cultivate the ten good karmic deeds.

In still others, he was seen as a physician king skilled in the treatment of many diseases.

In some, he was seen as practicing filial obedience to his parents.

In others, he was seen as drawing near to good spiritual guides.

In yet others, he was seen as a *śrāvaka* disciple, as a *pratyekabuddha*, or as a bodhisattva.

In others, he was seen as a *tathāgata* teaching and training all beings.

In yet others, he was seen as a master of the Dharma who was upholding the practice of the Buddha's teachings, absorbing and preserving them, studying them, reciting them, and contemplating them in accordance with principle while also establishing buddha *caityas* and making buddha images, making offerings himself or encouraging others to do so, presenting offerings of perfume incense, scattering flowers, and bowing down in reverence, continuously and incessantly doing deeds such as these.

In still others, he was seen sitting on the lion seat, extensively teaching the Dharma, exhorting beings to establish themselves in the ten good karmic deeds, to single-mindedly take the refuges in the jewels of the Buddha, the Dharma and the Sangha, to take and uphold the five precepts or the eight lay abstinence precepts,[200] to leave the home life, to listen to the Dharma, to accept and uphold it, to study and recite it, to cultivate the practices in accordance with their principles, and so forth, including seeing all kinds of images of Maitreya Bodhisattva's cultivation of all the perfections throughout hundreds of thousands of *koṭīs* of *nayutas* of *asaṃkhyeyas* of kalpas.

He also saw in them Maitreya's previous serving of all his good spiritual guides, all of whom were adorned with all the meritorious qualities.

And he also saw in those images Maitreya in the presence of each of those good spiritual guides as he was drawing near to them, making offerings to them, taking on the practice of their teachings, and so forth until he eventually dwelt on the ground of the crown-anointing consecration.

Then those good spiritual guides spoke directly to Sudhana, saying, "Welcome youth. As you observe this bodhisattva's inconceivable deeds, you must not allow yourself to feel weary."

It was because he had acquired the power of memory by which he never forgot anything, because he had acquired the purified eye that observes the ten directions, because he had acquired the unimpeded wisdom of skill in insight, because he had acquired sovereign mastery over the wisdom possessed by bodhisattvas, and because he had acquired the vast understanding of bodhisattvas who had already entered the wisdom grounds that Sudhana the Youth was then able to see in every object in these towers all such phenomena as these as well as the adorned phenomena of countless other inconceivable and miraculous spheres of experience.

It was just as a man might see many different kinds of things in a dream, seeing cities, towns, villages, palaces, parks, gardens, mountains, forests, rivers, ponds, and provisions such as robes, food, drink, and such, while also perhaps seeing himself, his parents, his siblings, his close and distant relatives, also perhaps seeing the great ocean, Sumeru, king of mountains, and so forth, including even the celestial palaces and all the phenomena present throughout Jambudvīpa and the other continents in the four-continent array, also seeing perhaps his own body assuming such vast dimensions that it came to encompass an area a hundred thousand *yojanas* in breadth, even as what he was seeing still completely matched the circumstances in his own room and in the very robes he was then wearing, all of this leading him to think that, in but a day, he had passed through a measurelessly long time in which he was experiencing peace and happiness without ever sleeping or lying down. Then, having finally awakened from his sleep, he then and only then would know that it was a dream even though he was still able to clearly remember all the phenomena he had seen [in that dream].

So too it was as experienced then by Sudhana the Youth. It was because he was supported by Maitreya Bodhisattva's powers, because he had come to realize that the dharmas of the three realms of existence were like a dream, because he had extinguished the narrow and inferior conceptual thought typical of beings, because he had acquired an unimpededly vast understanding, because he had come to abide in the superior sphere of experience of a bodhisattva, and also because he had penetrated the knowledge of inconceivable methods that he was thus able to see such miraculous spheres of experience.

This is just as when a man who is approaching the end of his life sees in accordance with his karmic deeds the signs of the retribution he is about to receive.

Thus those who have engaged in evil karmic deeds see all kinds of scenes of the many different types of suffering experienced in the hell realms, the animal realms, and the realms of the hungry ghosts, sometimes seeing the hell guardians wielding their weapons, sometimes seeing them being wrathful or cursing as they put them in restraints and drag them away after which they hear the sounds of howling screams and pitiful sighing moans, sometimes seeing the river of hot coals, sometimes seeing the boiling cauldrons, sometimes seeing the mountain of knives, and sometimes seeing the sword trees, seeing all of these things along with their many different types of torments and the agonizing sufferings they inflict.

Those who have engaged in good karmic deeds then see all the heavenly palaces, the measureless congregations of devas, all kinds of celestial female attendants, and the various types of robes, all beautifully adorned. They also see palaces, parks, and groves, all of which are marvelously fine.

Although their bodies have not yet died, they still see phenomena such as these due to the power of their karmic deeds. So too it was then with Sudhana, for it was due to the inconceivable power of the bodhisattva's karmic deeds that he was able to see all these beautifully adorned spheres of experience.

This was just as when someone is possessed by a ghost and then sees many different kinds of phenomena so that, no matter what they are asked, they can answer accordingly. So too it was with Sudhana the Youth, for, due to being supported by the wisdom of the bodhisattva, he saw all of those adorned phenomena and, if anyone were to question him, there would be no question he could not answer.

This was just as when someone possessed by a dragon then thinks of himself as being a dragon and then enters the dragon palace, and, in but a short period of time, feels as if he has already passed through many days, months, and years. So too it was with Sudhana the Youth. Because he dwelt in the wise thought of a bodhisattva and because he was supported by Maitreya Bodhisattva, in but a short period of time, he felt as if he had already passed through countless kalpas.

This was also just as when, in the Brahma Heaven palace known as "Chamber of Adornments," one sees all things throughout the trichiliocosm without them being mixed up or confused with each other. So too it was with Sudhana the Youth, for within that tower, he saw all of the adorned realms everywhere in all their variety, none of which became mixed up or confused with any others.

This was also just as when a bhikshu who has entered into meditative absorption on one of the universal bases meditation objects[201] finds that, whether he is walking, standing, sitting, or lying down, the object of the absorption he has entered manifests directly before him. So too it was with Sudhana the Youth, for, when he entered that tower, all those objective spheres appeared before him with complete clarity.

This was also just as when someone sees the cities of the *gandharvas* in the sky, complete in all their adornments, all of which he is able to discern without any interference.

This was also just as when the palaces of the *yakṣas* and the palaces of humans exist together in the same place and yet they do not become mixed up with each other and what each of them sees differs in accordance with their respective karma.

This was also just as when one sees reflected on the surface of the great ocean everything throughout the trichiliocosm. It was also just as when a master conjurer is able to use his powers of conjuration to manifest the appearances of all kinds of illusory scenes and many different actions occurring in each of them. So too it was with Sudhana the Youth, for he was able to see within that tower all those adornments and independently observable scenes due to the awesome spiritual power of Maitreya Bodhisattva, due to the power of the inconceivable wisdom that realizes the illusory nature of phenomena, due to the ability to use the wisdom that realizes the illusory nature of dharmas, and due to having acquired the miraculous transformational powers of all bodhisattvas.

Maitreya Bodhisattva-mahāsattva then withdrew those spiritual powers, entered the tower, made a sound by snapping his fingers, and then spoke to Sudhana, saying:

> Son of Good Family, arise. The nature of the Dharma is just thus. These are appearances manifested by the accumulation of causes and conditions associated with the bodhisattva's wisdom that knows all dharmas. The intrinsic nature of such phenomena is like an illusion, like a dream, like a reflection, and like an image, for none of them are actually established at all.

On hearing the sound of the snapping fingers, Sudhana emerged from samādhi. Maitreya then spoke to him, saying:

> Son of Good Family, you have been abiding in the bodhisattva's inconceivable and miraculous liberation, have been enjoying the joy and bliss of the bodhisattvas' samādhis, and have been able to see the various supremely marvelous adorned palaces sustained by bodhisattvas' spiritual powers that flow forth from the provisions for the path and that are manifested due to vows and wisdom. Hence you are able to see the practices of the bodhisattvas, are able to hear the Dharma of the bodhisattvas, are able to know the virtues of the bodhisattvas, and are able to completely understand the vows of the Tathāgata.[202]

Sudhana then addressed him, saying, "O Ārya, so it is. This has occurred through the power of the good spiritual guides' assistance, mindful attentiveness, and spiritual powers. O Ārya, what is the name of this gateway of liberation?"

Maitreya replied, saying, "Son of Good Family, this gateway of liberation is known as 'the treasury of adornments associated with the unforgetting mindfulness that enters the knowledge of all objects in the three periods of time.' Son of Good Family, within this gateway of liberation there are an ineffable-ineffable number of liberation gateways that the bodhisattva at the stage of but one more incarnation before buddhahood is capable of acquiring."

Sudhana then asked: "Where did these adornments go?"

Maitreya replied, "They went to the place from which they came."

Sudhana then asked, "Where then did they come from?"

Maitreya replied:

> They came forth from the bodhisattvas' wisdom and spiritual powers and they are sustained by the bodhisattvas' wisdom and spiritual powers. They have no place they go and no place they dwell. They are neither accumulated nor permanent and they transcend everything.
>
> Son of Good Family, it is just as when a dragon king sends down the rain, it does not come from his body, does not come from his

> mind, and there is no process of accumulation, and yet it is not that one did not see it. It is solely due to the dragon king's power of thought that it pours down its vast torrential rains everywhere across the entire continent. A sphere of experience such as this is inconceivable.
>
> Son of Good Family, so too it is with these adornments, for they do not exist inwardly, do not exist outwardly, and yet it is not that one does not see them. It is solely due to the awesome spiritual power of the bodhisattva and the power of your roots of goodness that you see phenomena such as these.
>
> Son of Good Family, it is just as when a master conjurer creates all kinds of illusory conjurations, they have no place from which they come and no place to which they go, and yet, even though they have no coming or going, due to the power of that conjuration, one is able to clearly see them. So too it is with those adornments. They have no place from which they come and no place to which they go, yet, although they have no coming or going, still, due to repeated practice of the inconceivable powers of the knowledge of the illusory and also due to the power of great vows made in the distant past, appearances such as these are manifested.

Sudhana the Youth then asked: "O Great Ārya, where have you come from?"

Maitreya replied:

> Son of Good Family, bodhisattvas have no coming and no going. Just so do they come. They have no moving and no stopping. Just so do they come. And, without residing and without attachment, without passing away and without taking rebirth, without dwelling and without moving thither, without motion and without origination, without affection and without attachment, without karmic actions and without karmic retributions, without arising and without cessation, and without any termination and without any permanence—just so do they come.
>
> Son of Good Family, as for the bodhisattvas:
>
> They come forth from the place of great compassion because they wish to train all beings;
>
> They come forth from the place of great kindness because they wish to rescue and protect all beings;
>
> They come forth from the place of pure moral virtue in order to take on births in whatever circumstance they please;
>
> They come forth from the place of great vows because they are sustained by the power of vows they made in the distant past;

They come forth from the place of the spiritual superknowledges in order to appear in any place they please;

They come forth from the place of unshakability because they never leave all buddhas;

They come forth from the place of neither grasping nor rejecting because they do not order the body and mind to come or go;

They come forth from the place of wisdom and skillful means in order to adapt to all beings; and

They come forth from the place of transformational manifestations because they produce transformational appearances that are like reflected images.

Now, Son of Good Family, as for your question about where I came from, Son of Good Family, I came here from my birthplace in the state of Mālada. Son of Good Family, there is a village there known as Kuṭi where there is a son of an elder named Gopālaka. It was in order to teach that man and enable him to enter the Buddha's Dharma that I dwelt there. It was also to teach Dharma for the sake of everyone in my birthplace who was amenable to teaching. It was also in order to expound on the Great Vehicle for my parents as well as my relatives, the brahmans, and others with the aim of enabling them to enter it. That was why I dwelt there and then came here from there.

Sudhana the Youth then asked, "What is the birthplace of the bodhisattva?"

Maitreya replied:

Son of Good Family, the bodhisattva has ten kinds of birthplaces. What are those ten? Son of Good Family, they are as follows:

The bodhi resolve is the bodhisattva's birthplace because it enables his birth into the clan of the bodhisattvas;

Deep resolve is the bodhisattva's birthplace because it enables his birth into the clan of the good spiritual guides;

The grounds are the bodhisattva's birthplace because they enable his birth into the house of the *pāramitās*;

The great vows are the bodhisattva's birthplace because they enable his birth into the house of the marvelous practices;

The great compassion is the bodhisattva's birthplace because it enables his birth into the house of the four means of attraction;

Meditative contemplation in accordance with principle is the bodhisattva's birthplace because it enables his birth into the house of the *prajñāpāramitā*;

The Great Vehicle is the bodhisattva's birthplace because it enables his birth into the house of skillful means;

The teaching of beings is the bodhisattva's birthplace because it enables his birth into the clan of the Buddha;

Wisdom and skillful means are the bodhisattva's birthplace because they enable his birth into the house of the unproduced-dharmas patience; and

The cultivation of all dharmas is the bodhisattva's birthplace because it enables his birth into the clan of all *tathāgatas* of the past, present, and future.

Son of Good Family, as for the bodhisattva-mahāsattva:

He takes the *prajñāpāramitā* as his mother;
He takes skillful means as his father;
He takes the *pāramitā* of giving as his wet nurse;
He takes the *pāramitā* of moral virtue as his nursemaid;
He takes the *pāramitā* of patience as his adornment;
He takes the *pāramitā* of vigor as the one that raises him;
He takes the *pāramitā* of meditation as the person who bathes him;
He takes the good spiritual guide as his master teacher;
He takes all the enlightenment factors as his companions;
He takes all good dharmas as his retinue;
He takes all the bodhisattvas as his brothers;
He takes the bodhi resolve as his clan;
He takes cultivation in accordance with principle as the law governing his clan;
He takes the grounds as the dwelling place of his clan;
He takes the patiences as his relatives;
He takes the great vows as the clan's teachings;
He takes the complete fulfillment of all the practices as compliance with the law governing his clan;
He takes promotion of the Great Vehicle as the continuance of the clan's karmic works;
He takes as the royal prince the bodhisattva at the stage of the crown-anointing consecration who has but one remaining incarnation prior to buddhahood; and
He takes the complete realization of bodhi as what purifies the clan.

Son of Good Family, it is in these ways that the bodhisattva:

Transcends the grounds of the common person;
Enters the stations of the bodhisattvas;
Is born into the family of the Tathāgata;
Dwells in the Buddha's lineage;
Is able to cultivate the practices;

Refrains from cutting short the lineage of the Three Jewels;
Is well able to preserve and protect the clan of the bodhisattvas;
Purifies the bodhisattva lineage;
Is born into venerable and superior circumstances;
Remains free of transgressions; and
Is revered and praised by everyone in the world including the devas, humans, Māra, Brahmā, the *śramaṇas*, and the brahmans.

Son of Good Family, once the bodhisattva-mahāsattvas have been born into such a venerable and esteemed clan as this:

Because they know all dharmas are like reflected images, there is nothing in the world that they disdain as inferior;
Because they know all dharmas are like transformationally-created phenomena, they have no defiling attachment to any of the stations of existence;
Because they know all dharmas are free of any self, their minds do not grow weary of teaching beings;
Because they take the great kindness and compassion as their essential nature, they do not find gathering in beings to be toilsome;
Because they completely comprehend *saṃsāra* as like a dream, they have no fear of passing through all kalpas;
Because they completely understand that the aggregates are all like illusions, they manifest the appearance of taking on births and yet are free of any distress or disdain in doing so;
Because they realize that all the sense realms and sense bases are the same as the Dharma realm itself, they remain uninjured by the sense realms;
Because they realize all perceptions are like a mirage, when they enter the rebirth destinies, they do not generate any of the delusions characteristic of the inverted views;
Because they have a penetrating comprehension of all dharmas as like illusions, even when they enter spheres of experience influenced by the *māras*, they still do not generate any defiling attachments;
Because they know the Dharma body, they cannot be deceived by any of the afflictions; and
Because they have acquired sovereign mastery over them, they have an unimpeded comprehension of all the rebirth destinies.

Son of Good Family, my bodies are born everywhere throughout the entire Dharma realm:

With forms and appearances the same as those of all beings;
With different languages the same as those of all beings;

With many different kinds of names the same as those of all beings;
With modes of comportment matching the dispositions of all beings and conforming to the ways of the world in order to teach and train them;
With the manifestation of taking birth matching that of all the pure beings there;
With endeavors and livelihoods the same as all common beings;
With ways of thinking that match those of all beings; and
With vows matching those of all bodhisattvas.

It is in these ways that these bodies have come to completely fill the Dharma realm.

Son of Good Family, it was in order to teach and liberate those with whom I have cultivated the practices in the distant past who have now retreated from their bodhi resolve, it was also in order to teach parents and relatives, and it was also in order to teach brahmans so as to enable them to abandon caste-based arrogance and acquire birth into the lineage of the Tathāgata—it was for all these reasons that I have been born in this realm of Jambudvīpa in the state of Mālada, in the village of Kuṭi, in the household of a brahman.

Son of Good Family, as I abide in this great tower, I adapt to the dispositions of beings and thus use all kinds of skillful means to teach and train them.

Son of Good Family:

I do this to adapt to the inclinations of beings;
I do this to ripen the devas in the Tuṣita Heaven who are engaged in the same practices;
I do this to manifest transformations and adornments of a bodhisattva's merit and wisdom that surpass those of all others in the desire realm;
This is also done to enable beings to abandon the delights of sensual desires;
This is also done to enable beings to realize that all conditioned existence is impermanent;
This is also done to enable beings to realize that all the flourishing abundance of the heavens is bound to perish;
This is also done at the time bodhisattvas are about to descend to take birth, wishing to manifest "the Dharma gateway of great knowledge" by joining in reciting it together with other bodhisattvas having but one more birth [before buddhahood];[203]

This is also done wishing to attract and teach those who are engaged in the same practices;

This is also done wishing to teach those who have been sent here by Śākyamuni, with the intention of enabling them to open and awaken like blooming lotuses and then take rebirth in the Tuṣita Heaven at the end of this life.

Son of Good Family, you and Mañjuśrī will both see me again when my vows have been fulfilled and I attain all-knowledge.

Son of Good Family, you should go and pay your respects to Mañjuśrī, the good spiritual guide, and ask him how the bodhisattva should train in the bodhisattva practices, how he should enter Samantabhadra's gateways of practice, how he should perfect them, how he should broaden them, how he should accord with them, how he should purify them, and how he should completely fulfill them.

Son of Good Family, he shall distinguish and explain these matters for you. Why? All of Mañjuśri's great vows are of a sort that none of the other countless hundreds of thousands of *koṭīs* of *nayutas* of bodhisattvas could possess.

Son of Good Family, the practices of Mañjuśrī the Youth are vast, his vows are boundless, and he incessantly produces the meritorious qualities of all bodhisattvas. Son of Good Family, Mañjuśrī has always served as the mother of countless hundreds of thousands of *koṭīs* of *nayutas* of buddhas and he has always served as the master teacher of countless hundreds of thousands of *koṭīs* of *nayutas* of bodhisattvas. He teaches and ripens all beings. His fame extends everywhere throughout the worlds of the ten directions.

He has always served as a Dharma teacher in the congregations of all buddhas and he is praised by all *tathāgatas*. He abides in extremely deep wisdom and he is able to perceive all dharmas in accordance with reality. He has a penetrating comprehension of all the realms of liberation and he has completed all of Samantabhadra's practices.

Son of Good Family, Mañjuśrī is your good spiritual guide. He enables your birth into the clan of the Tathāgata, your growth of all the roots of goodness, your production of all the provisions for the path to enlightenment, and your meeting with genuine good spiritual guides. He enables your cultivation of all the meritorious qualities, your entry into the network of all vows, and your abiding in all the great vows. He explains all the bodhisattva's esoteric dharmas for you, shows you the inconceivable practices of all bodhisattvas, and in the past has been born together with you in the same places where you have both undertaken the same practices.

> Therefore, Son of Good Family, you should be tireless in going to see Mañjuśrī to pay your respects to him, for Mañjuśrī will explain all the meritorious qualities for you. Why? All those good spiritual guides you have previously seen, all the teachings on the bodhisattva practices you have heard, all the gateways of liberation you have entered, and all the great vows you have fulfilled have all been due to the awesome spiritual powers of Mañjuśrī. Mañjuśrī has reached the ultimate degree of achievement in all these things.

Sudhana the Youth then bowed down in reverence at the feet of Maitreya and circumambulated him countless times as he gazed up at him in attentive admiration. He then respectfully withdrew and departed.

52 – Mañjuśrī

At that time, Sudhana the Youth, relying on the instructions provided by Maitreya Bodhisattva-mahāsattva, gradually traveled on until, after he had passed through more than a hundred and ten other cities, he reached the city of Sumana in the country of Samantamukha[204] where he stayed at the city gates. Then, thinking of Mañjuśrī, he looked for him, searching everywhere, hoping to pay his respects and have an audience with him.

Then, from afar, Mañjuśrī stretched his right hand across a distance of one hundred and ten *yojanas*, rubbed the crown of Sudhana's head, and said:

> This is good indeed, good indeed! Son of Good Family, those who have abandoned the faculty of faith, whose minds have become weak and beset by sorrow and remorse, whose efforts are incomplete, who have retreated from energetic diligence, whose minds are attached to but one root of goodness, who have become satisfied with only a few meritorious qualities, who are unable to skillfully take up the practices and vows, who have not been gathered in and protected by good spiritual guides, and who are not borne in mind by the Tathāgatas—they are unable to completely know the nature of dharmas such as this, a principle and purport such as this, a Dharma gateway such as this, a practice such as this, or a realm such as this.[205]
>
> Whether it be a universal knowing of them, a multi-faceted knowing of them, a complete fathoming of their very source, a complete understanding of them, a progression into them, an explanatory discussion of them, an analysis of them, a realized knowing of

them, or an acquisition of them—they would be unable to accomplish any of these.

Mañjuśrī then expounded on these dharmas, explained them, and used them to benefit and gladden Sudhana. He enabled Sudhana the Youth to become accomplished in an *asaṃkhyeya* of Dharma gateways, enabled him to become endowed with the light of measureless great wisdom, and enabled him to acquire the bodhisattva's boundless *dhāraṇīs*, boundless vows, boundless samādhis, boundless spiritual superknowledges, and boundless knowledge. He enabled him to enter the *maṇḍala* of Samantabhadra's practices and also established Sudhana in the very place in which he himself dwells,[206] whereupon Mañjuśrī withdrew and disappeared.

53 – Samantabhadra

At that time, Sudhana thought about, looked around for, and single-mindedly yearned to see Mañjuśrī and all the good spiritual guides as numerous as the atoms in the world systems of a great trichiliocosm. He wished to draw near to them all, wished to revere and serve them all, and wished to adopt and practice their teachings without ever turning away from them.

He advanced in his quest for all-knowledge, expanded his ocean of great compassion, increased his clouds of great kindness, everywhere contemplated beings, became filled with immense joyous delight, became established in the bodhisattva's Dharma gateways of quiescence, everywhere engaged with all the vast realms, trained in all buddhas' vast meritorious qualities, and entered all buddhas' definite knowledge and vision.

He increased his development of provisions for the path to all-knowledge, skillfully cultivated all bodhisattvas' resolute intentions, came to know the sequence of arising of all buddhas of the three periods of time, entered the ocean of all dharmas, turned the wheel of all dharmas, took on births in all world systems, entered the ocean of vows of all bodhisattvas, dwelt in all kalpas, cultivated the bodhisattva practices, clearly illuminated all realms of the *tathāgatas*, and increased his growth in the faculties of all bodhisattvas.

He acquired the pure light of all-knowledge and everywhere illuminated the ten directions, ridding them of the obstacles of darkness. His wisdom pervaded the Dharma realm as he everywhere manifested his body in all buddha *kṣetras* and in all of realms of existence, having none in which he was not everywhere present. He demolished all obstacles, entered the unimpeded Dharma, and dwelt on the Dharma realm's ground of uniform equality.

He contemplated Samantabhadra's realm of liberation and then immediately heard the name of Samantabhadra Bodhisattva-mahāsattva, his practices and vows, his provisions for enlightenment, his right path, his grounds, his skillful means on the grounds, his entry into the grounds, his vigor on the grounds, his dwelling on the grounds, his cultivation of the grounds, his realms of experience on the grounds, his awesome power on the grounds, and his dwelling together with others on the grounds.

As he was eagerly yearning to see Samantabhadra Bodhisattva, he then immediately came to be sitting in this vajra treasury site of enlightenment on a lotus flower seat adorned with all kinds of jewels, directly in front of Vairocana Tathāgata's lion throne. He then produced these types of mind that were as vast as the realm of empty space:

The unimpeded mind that relinquishes all *kṣetras* and abandons all attachments;
The unimpeded mind that everywhere practices all unimpeded dharmas;
The unimpeded mind that everywhere pervades the entire ocean of the ten directions;
The pure mind that everywhere enters the realm of all-knowledge;
The completely understanding mind that contemplates the site of enlightenment's adornments;
The vast mind that enters the ocean of all dharmas of the buddhas;
The universally pervasive mind devoted to teaching all beings;
The measureless mind that purifies all lands;
The inexhaustible mind that abides throughout all kalpas; and
The ultimate mind that enters the Tathāgata's ten powers.

When Sudhana the Youth produced types of mind such as these, due to the power of his own roots of goodness, due to the power of all *tathāgatas'* assistance, and due to the power of roots of goodness equivalent to Samantabhadra's, he then witnessed ten kinds of auspicious signs. What are those ten? They are as follows:

He beheld the purity of all buddha *kṣetras* in which all *tathāgatas* attained the right and universal enlightenment;
He beheld the purity of all buddha *kṣetras* in which there are no wretched destinies;
He beheld the purity of all buddha *kṣetras* adorned by the many kinds of marvelous lotus flowers;

He beheld the purity of all buddha *kṣetras* in which all beings are pure in body and mind;

He beheld the purity of all buddha *kṣetras* adorned with the many different kinds of jewels;

He beheld the purity of all buddha *kṣetras* in which the bodies of all beings are adorned with all the auspicious signs;

He beheld the purity of all buddha *kṣetras* covered with all kinds of clouds of adornments;

He beheld the purity of all buddha *kṣetras* in which all beings raise up thoughts of loving-kindness toward each other, bestow benefit on each other, and refrain from harming one another;

He beheld the purity of all buddha *kṣetras* in which their sites of enlightenment are graced with adornments; and

He beheld the purity of all buddha *kṣetras* in which all beings' minds are always devoted to mindfulness of the Buddha.

These are the ten. He also witnessed ten kinds of light signs. What are those ten? In all atoms in all world systems:

He saw emerging from each atom the emanation of clouds of buddha light nets as numerous as the atoms in all world systems, clouds that shone forth with universally pervasive brilliant radiance;

He saw emerging from each atom the emanation throughout the Dharma realm of buddha halo clouds as numerous as the atoms in all world systems, clouds that shone forth with many different colors and signs;

He saw emerging from each atom the emanation throughout the Dharma realm of jeweled buddha image clouds as numerous as the atoms in all world systems;

He saw emerging from each atom the emanation throughout the Dharma realm of clouds of spheres of buddhas' flaming radiance;

He saw emerging from each atom the emanation throughout the ten directions of clouds of many marvelous fragrances, clouds as numerous as the atoms in all world systems from which there resounded the praises of Samantabhadra's ocean of great meritorious qualities arising from his practices and vows;

He saw emerging from each atom the emanation of sun, moon, and constellation clouds as numerous as the atoms in all world systems, clouds that each streamed forth Samantabhadra Bodhisattva's radiance, everywhere illuminating the Dharma realm;

He saw emerging from each atom the emanation of clouds of images of all beings' bodies, clouds as numerous as the atoms in all world systems that streamed forth the buddhas' radiance, everywhere illuminating the Dharma realm;

He saw emerging from each atom the emanation of buddha image *maṇi* jewel clouds as numerous as the atoms in all world systems, clouds that appeared everywhere throughout the Dharma realm;

He saw emerging from each atom the emanation of clouds of bodhisattva images as numerous as the atoms in all world systems, clouds that completely filled the Dharma realm and enabled all beings to succeed in gaining emancipation and completely fulfilling their vows; and

He saw emerging from each atom the emanation of clouds of *tathāgata* images as numerous as the atoms in all world systems, clouds that appeared everywhere throughout the Dharma realm proclaiming the vast vows of all buddhas.

These are the ten. Having seen these ten kinds of light signs, Sudhana the Youth then thought, "I must now see Samantabhadra Bodhisattva, increase my roots of goodness, see all buddhas, develop a definite understanding of the vast realms of all bodhisattvas, and attain all-knowledge."

Sudhana then focused all his faculties on single-mindedly seeking to see Samantabhadra Bodhisattva. He aroused great vigor and irreversible resolve and then used the universal eye to contemplate the realms seen by all buddhas and bodhisattvas of the ten directions and envisioned himself seeing Samantabhadra in all these phenomena. With his wisdom eye, he contemplated the path of Samantabhadra and, with a mind as vast as empty space and great compassion as solid as vajra, he vowed that, to the very end of future time, he would always be able to follow Samantabhadra Bodhisattva and pursue the cultivation of Samantabhadra's practices in each successive mind-moment, doing so with the aim of perfecting great wisdom, entering the realm of the Tathāgata, and dwelling on the ground of Samantabhadra.

At that very time, Sudhana the Youth immediately saw Samantabhadra Bodhisattva in the midst of the congregation and directly in front of the Tathāgata where he was seated on a jeweled lotus flower lion throne surrounded by a congregation of bodhisattvas, presenting the most splendidly extraordinary appearance without peer anywhere in the world. His realm of wisdom was measureless, boundless, unfathomable, inconceivable, equal to that of all buddhas of the three periods of time, and such that no other bodhisattva could even be able to contemplate.

He saw emerging from every pore of Samantabhadra's body the emanation of light clouds as numerous as the atoms in all world systems, clouds that appeared everywhere in all world systems throughout the Dharma realm and the realm of empty space, extinguishing the sufferings and troubles of all beings and causing all bodhisattvas to be filled with great happiness;

He saw emerging from each pore the emanation of multicolored clouds of many different kinds of incense and flaming radiance, clouds as numerous as the atoms in all buddha *kṣetras* that appeared everywhere in the congregations of all buddhas, completely imbuing them with their fragrances;

He saw emerging from each pore the emanation of clouds of various flowers as numerous as the atoms in all buddha *kṣetras*, clouds that appeared everywhere in the congregations of all buddhas throughout the Dharma realm and the realm of empty space, raining down many kinds of marvelous flowers;

He saw emerging from each pore the emanation of clouds of incense fragrance trees, clouds as numerous as the atoms in all buddha *kṣetras* that appeared everywhere in the congregations of all buddhas throughout the Dharma realm and the realm of empty space, raining down the many kinds of marvelous incense fragrances;

He saw emerging from each pore the emanation of clouds of marvelous raiment, clouds as numerous as the atoms in all buddha *kṣetras* that appeared everywhere in the congregations of all buddhas throughout the Dharma realm and the realm of empty space, raining down all kinds of marvelous raiment;

He saw emerging from each pore the emanation of clouds of jewel trees, clouds as numerous as the atoms in all buddha *kṣetras* that appeared everywhere in the congregations of all buddhas throughout the Dharma realm and the realm of empty space, raining down all varieties of *maṇi* jewels;

He saw emerging from each pore the emanation of clouds of form realm devas' congregations,[207] clouds as numerous as the atoms in all buddha *kṣetras* that filled the Dharma realm with their praises of the resolve to attain bodhi;

He saw emerging from each pore the emanation of clouds of Brahma Heaven deva congregations, clouds as numerous as the atoms in all buddha *kṣetras* in which those devas were requesting all *tathāgatas* to turn the wheel of the wondrous Dharma;

He saw emerging from each pore the emanation of clouds of desire realm deva rulers' congregations, clouds as numerous as the atoms in all buddha *kṣetras* in which they guarded and sustained all *tathāgatas'* turning of the Dharma wheel;

He saw emerging from each pore in each successive mind-moment the emanation of clouds of buddha *kṣetras* of the three periods of time, clouds as numerous as the atoms in all buddha *kṣetras* that appeared everywhere throughout the Dharma realm and the realm of empty space, serving for all beings as a refuge for those with no refuge, serving as a shelter for those with no shelter, and serving as a reliable support for those with no reliable support;

He saw emerging from each pore in each successive mind-moment the emanation of clouds of pure buddha *kṣetras* as numerous as the atoms in all buddha *kṣetras*, clouds that appeared everywhere throughout the Dharma realm and the realm of empty space in which all buddhas came forth into the worlds and those worlds were all filled with bodhisattva congregations;

He saw emerging from each pore in each successive mind-moment the emanation of clouds of relatively pure impure buddha *kṣetras*[208] as numerous as the atoms in all buddha *kṣetras*, clouds of *kṣetras* that appeared everywhere throughout the Dharma realm and the realm of empty space in which defiled beings might all be enabled to attain a state of purity;

He saw emerging from each pore in each successive mind-moment the emanation of clouds of relatively impure pure buddha *kṣetras*[209] as numerous as the atoms in all buddha *kṣetras*, clouds of *kṣetras* that appeared everywhere throughout the Dharma realm and the realm of empty space in which defiled beings might all be enabled to attain a state of purity;

He saw emerging from each pore in each successive mind-moment the emanation of clouds of impure buddha *kṣetras* as numerous as the atoms in all buddha *kṣetras*, clouds of *kṣetras* that appeared everywhere throughout the Dharma realm and the realm of empty space in which completely defiled beings might all be enabled to attain a state of purity;

He saw emerging from each pore in each successive mind-moment the emanation of clouds of congregations of beings as numerous as the atoms in all buddha *kṣetras* that appeared everywhere throughout the Dharma realm and the realm of empty space, adapting to the beings who should be taught, thereby enabling them all to resolve to attain *anuttara-samyak-saṃbodhi*;

He saw emerging from each pore in each successive mind-moment the emanation of clouds of bodhisattva congregations as numerous as the atoms in all buddha *kṣetras* that appeared everywhere throughout the Dharma realm and the realm of empty space, clouds of congregations in which they praised the many different names of the buddhas, thereby enabling all beings to increase their roots of goodness;

He saw emerging from each pore in each successive mind-moment the emanation of clouds of bodhisattva congregations as numerous as the atoms in all buddha *kṣetras* that appeared everywhere throughout the Dharma realm and the realm of empty space, clouds of congregations in which they propagated the knowledge of all buddhas' and bodhisattvas' roots of goodness produced from the time when they made their initial resolve on up to the present;

He saw emerging from each pore in each successive mind-moment the emanation of clouds of bodhisattva congregations as numerous as the atoms in all buddha *kṣetras* that appeared everywhere throughout the Dharma realm and the realm of empty space in which, in all buddha *kṣetras* and in each single *kṣetra*, they made widely known all bodhisattvas' oceans of vows and the marvelous practices of Samantabhadra;

He saw emerging from each pore in each successive mind-moment the emanation of clouds of Samantabhadra Bodhisattva's practices as numerous as the atoms in all buddha *kṣetras* that caused all beings' minds to feel pleased and motivated to completely cultivate and accumulate the means for pursuing the path to all-knowledge; and

He saw emerging from each pore the emanation of clouds of congregations of rightly enlightened ones as numerous as the atoms in all buddha *kṣetras*, congregations that manifested the attainment of right enlightenment in all buddha *kṣetras* and motivated all bodhisattvas to increase their cultivation of great dharmas and attain all-knowledge.

Then, having witnessed Samantabhadra Bodhisattva's domain of experience in which he demonstrated such masterful command of the spiritual superknowledges, Sudhana the Youth's body and mind became suffused with joy and feelings of measureless rapture. He once again contemplated each part of Samantabhadra's body and saw that, completely contained within each of his pores was the entire great trichiliocosm, including:

All of its wind spheres, water spheres, earth spheres, and fire spheres;

All of its great oceans and rivers, jewel mountains, Sumeru mountains, and Iron Ring mountains;

All of its villages, towns, cities, palaces, parks and gardens;

All of its hells, hungry ghost realms, animal realms, and realms of King Yama;

All of its devas, dragons, the rest of the eight classes of spiritual beings,[210] and its humans and non-humans;

All of the stations of existence within the desire realms, form realms, and formless realms;

All of its suns, moons, stars, and constellations;
All of its wind, clouds, thunder, and lightning;
All of its periods of days, nights, months, years, and kalpas; and
All of its instances of buddhas appearing in the world together with their bodhisattva congregations and the adornments of their sites of enlightenment.

He clearly saw all the phenomena such as these. And just as he observed them in this world, so too did he see them all in all world systems throughout the ten directions. And just as he saw them throughout the world systems of the ten directions as they appeared in the present era, so too did he see them in this same way in all world systems in both the past and the future with none of their distinguishing aspects ever being mixed up.

Just as powers of the spiritual superknowledges such as these were then revealed within this abode of Vairocana Tathāgata, so too were such powers of the spiritual superknowledges also revealed in these same ways in the eastern region's Padmaśrī world system in the abode of Bhadraśrī Buddha.

And just as these circumstances were revealed in this way in the abode of Bhadraśrī Buddha, so too were they also revealed in all world systems to the east. One should realize that, just as they were revealed in this way in regions to the east, so too were such manifestations of the power of the spiritual superknowledges all also revealed in the same way in the abodes of all *tathāgatas* in all world systems in the south, the west, the north, the four midpoints, the zenith, and the nadir.

And just as this was so in all world systems throughout the ten directions, so too was this also so within each atom in all buddha *kṣetras* throughout the ten directions. In every case, there were the Dharma realm's buddhas and their congregations in which, in the presence of each buddha, Samantabhadra Bodhisattva sat on a lotus flower lion throne manifesting the power of the spiritual superknowledges.

Within each one of those bodies of Samantabhadra, there appeared as they existed in relation to all three periods of time:

All spheres of experience;
All buddha *kṣetras;*
All beings;
The arising of all buddhas;
All the congregations of bodhisattvas;

The sounds of all beings' voices;
The sounds of all buddhas' voices;
The turnings of the Dharma wheel as initiated by all *tathāgatas*;
The practices perfected by all bodhisattvas; and
All *tathāgatas'* easeful mastery of the spiritual superknowledges.

Having seen Samantabhadra Bodhisattva's countless uses of inconceivably great spiritual powers such as these, Sudhana the Youth then immediately acquired ten[211] types of knowledge *pāramitās*. What then are those ten? They are as follows:

The knowledge *pāramitā* that, in each successive mind-moment, is ever able to everywhere pervade all buddha *kṣetras*;
The knowledge *pāramitā* that, in each successive mind-moment, is ever able to go forth and pay respects to all buddhas;
The knowledge *pāramitā* that, in each successive mind-moment, is ever able to make offerings to all *tathāgatas*;
The knowledge *pāramitā* that, in each successive mind-moment, everywhere listens to the teaching of the Dharma in the presence of all *tathāgatas*, absorbs it, and retains it;
The knowledge *pāramitā* that, in each successive mind-moment, meditates on all *tathāgatas'* turnings of the Dharma wheel;
The knowledge *pāramitā* that, in each successive mind-moment, knows the inconceivable great phenomena created by all buddhas' great spiritual superknowledges;[212]
The knowledge *pāramitā* that, in each successive mind-moment, may expound with inexhaustible eloquence on but one sentence of Dharma, doing so on to the very end of future time;
The knowledge *pāramitā* that, in each successive mind-moment, contemplates all dharmas with profound *prajñā pāramitā*;
The knowledge *pāramitā* that, in each successive mind-moment, enters the ocean of the true character of the entire Dharma realm;
The knowledge *pāramitā* that, in each successive mind-moment, knows the thoughts in the minds of all beings; and
The knowledge *pāramitā* that, in each successive mind-moment, causes the wise practices of Samantabhadra to become directly and presently manifest.

Once Sudhana the Youth had acquired these *pāramitās*, Samantabhadra Bodhisattva then extended his right hand and rubbed the crown of his head. After he had rubbed the crown of Sudhana's head, Sudhana the Youth then immediately acquired an array of samādhi gateways as numerous as the atoms in all buddha *kṣetras*, each of which was in turn attended by a retinue of additional samādhis as numerous as the atoms in all buddha *kṣetras*. In each one of those samādhis, the following events occurred:

He saw in its entirety what he had never seen before, namely the immense ocean of buddhas as numerous as the atoms in all buddha *kṣetras*.

He accumulated provisions for the path to all-knowledge that were as numerous as the atoms in all buddha *kṣetras*.

He produced supremely marvelous dharmas of all-knowledge that were as numerous as the atoms in all buddha *kṣetras*.

He made great vows regarding all-knowledge that were as numerous as the atoms in all buddha *kṣetras*.

He entered an ocean of great vows as numerous as the atoms in all buddha *kṣetras*.

He came to abide in emancipating paths to omniscience as numerous as the atoms in all buddha *kṣetras*.

He cultivated practices cultivated by all bodhisattvas, practices that were as numerous as the atoms in all buddha *kṣetras*.

He produced instances of great vigor in the pursuit of all-knowledge that were as numerous as the atoms in all buddha *kṣetras*.

He acquired pure lights of all-knowledge as numerous as the atoms in all buddha *kṣetras*.

Just as Samantabhadra Bodhisattva rubbed Sudhana's crown in the presence of Vairocana Buddha here in this Sahā World System, so too did Samantabhadra Bodhisattva also rub the crown of Sudhana's head in the presence of all buddhas in all world systems throughout the ten directions while also doing so in all world systems within every atom of those world systems. All those dharma gateways that he acquired in those instances were also identical to those acquired here.

Samantabhadra Bodhisattva-mahāsattva then spoke to Sudhana, asking, "Son of Good Family, did you or did you not see these spiritual powers of mine?"

Sudhana replied, "I did indeed see them. O Great Ārya, such inconceivable feats of spiritual powers could only be known by a *tathāgata*."

Samantabhadra replied:

> Son of Good Family, in the quest for all-knowledge, I have practiced the bodhisattva practices for past kalpas as numerous as the atoms in an ineffable-ineffable number of buddha *kṣetras*.
>
> In each of those kalpas, in order to purify the resolve to attain bodhi, I have served buddhas as numerous as the atoms in an ineffable-ineffable number of buddha *kṣetras*.

In each of those kalpas, in order to accumulate the merit necessary for the realization of all-knowledge, I established great assemblies dedicated to giving, assemblies that were as numerous as the atoms in an ineffable-ineffable number of buddha *kṣetras*, assemblies in which everyone in the world was able to learn of them so that they could then all be completely satisfied with whatever it was they sought to acquire.

In each of those kalpas, in my quest to acquire the dharmas of all-knowledge, I engaged in acts of giving wealth that were as numerous as the atoms in an ineffable-ineffable number of buddha *kṣetras*.

In each of those kalpas, in my quest to acquire the Buddha's knowledge, I made gifts of cities, towns, villages, countries, the royal throne, wives, sons, retinues, eyes, ears, noses, tongues, bodily flesh, hands, feet, and even my own life, doing so in instances as numerous as the atoms in an ineffable-ineffable number of buddha *kṣetras*.

In each of those kalpas, in my quest to acquire the head endowed with all-knowledge, I made gifts of even my own head that were as numerous as the atoms in an ineffable-ineffable number of buddha *kṣetras*.

And, in each of those kalpas, in my quest to attain all-knowledge, I personally revered, honored, served, and made offerings to *tathāgatas* as numerous as the atoms in an ineffable-ineffable number of buddha *kṣetras*, making offerings to them of robes, bedding, drink, food, medicines, and whatever was needed, in every case making offerings of all those things. During the reign of their Dharma, I left the householder's life, trained in the path, cultivated the Buddha's Dharma, and preserved their right teaching.

Son of Good Family, I remember that, even in so very many oceans of kalpas, there has not been even one mind-moment in which I have failed to comply with the Buddha's teachings nor has there been even one mind-moment in which I have produced hate-filled or malicious thoughts, thoughts conceiving of a self or possessions of a self, thoughts of distinctions between self and other, thoughts of abandoning the resolve to attain bodhi, thoughts of weariness over continuing in *saṃsāra*, indolent thoughts, obstructive thoughts, or deluded thoughts. Rather, I have only dwelt in the unexcelled and invincible great resolve to attain bodhi that accumulates the dharmas essential to all-knowledge.

Son of Good Family, as for the efforts I have made in adorning buddha lands, in relying on great compassion to rescue and protect beings, in teaching beings and promoting their development, in making offerings to the buddhas, in serving good spiritual guides, in my quest for right Dharma in which I have extensively propagated, protected, and preserved it, and in my being able to relinquish everything, whether inward or outward, even to the point of unstintingly sacrificing my own life—even if one attempted for an ocean of kalpas to describe all the causes and conditions involved in these efforts, that ocean of kalpas might come to an end, but one's description of these matters would still never come to an end.

Son of Good Family, in this entire ocean of Dharma of mine, there is not so much as one word or one sentence the acquisition of which has not involved giving up the wheel-turning king's throne or which has not involved giving up everything I possessed.

Son of Good Family, all the Dharma that I have sought has always been used for the sake of rescuing and protecting all beings and it has all been attended by single-minded meditative reflection in which I have wished to cause all beings to succeed in hearing this Dharma, in which I have wished to use the light of wisdom to everywhere illuminate the world, in which I have wished to instruct beings in world-transcending wisdom, in which I have wished to cause all beings to succeed in finding happiness, and in which I have wished to everywhere proclaim the praises of all buddhas' meritorious qualities.

The causes and conditions involved in such past efforts of mine are such that, even if one spoke of them for an ocean of kalpas as numerous as the atoms in an ineffable-ineffable number of buddha *kṣetras*, one would still never finish describing them even then.

Therefore, Son of Good Family, it is through the power of such path-assisting dharmas, the power of such roots of goodness, the power of such great determination, the power of such cultivation of meritorious qualities, the power of such reality-accordant contemplation of all dharmas, the power of such a wisdom eye, the power of such awesome spiritual powers of the Buddha, the power of such great kindness and compassion, the power of such purified spiritual superknowledges, and the power of such good spiritual guides—it is because of all these powers that I have acquired this ultimately pure Dharma body that is the same in all three periods of time and that I have also acquired this pure and unexcelled form body that surpasses all others in the world, that, adapting to whatever pleases beings' minds, manifests forms for their sakes, that enters all *kṣetras* and appears everywhere, and that extensively manifests spiritual superknowledges in all world systems, causing all who witness them to be delighted.

> Son of Good Family, now contemplate a form body such as mine. This form body of mine has been perfected over an ocean of boundlessly many kalpas of practice. It is rarely ever seen or heard of even in countless thousands of *koṭīs* of *nayutas* of kalpas.
>
> Son of Good Family, if there are beings who have not yet planted roots of goodness, or if there are *śrāvaka* disciples or bodhisattvas who have planted only a minor measure of roots of goodness, they would not even be able to hear my name, how much the less would they be able to see my body.
>
> Son of Good Family, there are some beings who, by being able to hear my name, then become irreversible in progressing toward *anuttara-samyak-saṃbodhi*. So too are there those who accomplish this by merely seeing me, touching me, welcoming me, escorting me off, briefly following along after me, or merely seeing or hearing me in a dream.
>
> Some beings are able to become fully ripened by remaining mindful of me for but one day or one night. Others are able to become fully ripened by remaining mindful of me for seven days and seven nights, for a half month, for a month, for a half year, for a year, for a hundred years, a thousand years, a kalpa, a hundred kalpas, or for kalpas as numerous as the atoms in an ineffable-ineffable number of buddha *kṣetras*.
>
> Others may require one lifetime or a hundred lifetimes, or even up to lifetimes as numerous as the atoms in an ineffable-ineffable number of buddha *kṣetras* before they will become fully ripened. Still others will become fully ripened by seeing me emanating brilliant light, by seeing me cause a buddha *kṣetra* to shake or move, or by being frightened or filled with joyous delight by such phenomena.
>
> Son of Good Family, I use skillful means such as these that are as numerous as the atoms in a buddha *kṣetra* to enable beings to become irreversible in progressing toward *anuttara-samyak-saṃbodhi*.
>
> Son of Good Family, if any being sees or hears of my pure *kṣetra*, he will certainly be able to be reborn in this pure *kṣetra*. If any being sees or hears of my pure body, he will certainly be able to be reborn within my pure body.
>
> Son of Good Family, you should contemplate this pure body of mine.

Sudhana the Youth then contemplated the body of Samantabhadra Bodhisattva, its major marks and secondary signs, and its limbs. He saw that, within each pore, there were an ineffable-ineffable number of oceans of buddha *kṣetras* and, in each *kṣetra* ocean, there were buddhas appearing in the world, each of whom was surrounded by an immense congregation of bodhisattvas.

He then also saw that all those oceans of *kṣetras* had many different kinds of foundations, many different shapes, many different adornments, many different great surrounding mountains, many different kinds of colored clouds spread across their skies, many different circumstances in which buddhas appear, and many different types of dharmas that were expounded. Each of the various phenomena such as these were distinctly different.

He also saw that, in each of those oceans of world systems, Samantabhadra emanated clouds of transformation-body buddhas as numerous as the atoms in all buddha *kṣetras* that appeared everywhere in all world systems throughout the ten directions, teaching beings and enabling them to progress toward *anuttara-samyak-saṃbodhi.*

Sudhana the Youth then also saw his own body within Samantabhadra's body, teaching beings in all world systems throughout the ten directions. Moreover, Sudhana observed that, if the roots of goodness and light of wisdom he acquired by drawing near to good spiritual guides as numerous as the atoms in a buddha *kṣetra* were compared to the roots of goodness he acquired by seeing Samantabhadra Bodhisattva, they still could not match even a hundredth part of these, a thousandth part of these, a hundred-thousandth part of these, one part in a hundred thousand *koṭīs* of parts of these, or even the tiniest fraction of these deducible by mathematical calculation or describable by analogy.

If one were to compare the number of all of the oceans of buddha *kṣetras* that Sudhana the Youth had entered from the time he made his initial resolve to the time he was able to see Samantabhadra Bodhisattva, comparing it with the number of all of the oceans of buddha *kṣetras* he now entered in one mind-moment in but one of Samantabhadra's pores, this latter number would exceed that former number by a multiplier equal to the number of atoms in an ineffable-ineffable number of world systems. And just as this was the case for but one pore, so too was it also the case for all of Samantabhadra's pores.

As Sudhana the Youth walked but one step in those *kṣetras* within Samantabhadra Bodhisattva's pores, he thereby passed through a number of world systems equal to that of all the atoms in an ineffable-ineffable number of buddha *kṣetras*. If he continued to walk in this way until he came to the end of all kalpas of the future, he would still have been unable to discover the bounds of all the phenomena contained in but one pore, including the sequential order of those oceans of *kṣetras*, the matrices of those oceans of *kṣetras*, the differences in those oceans of *kṣetras*, the instances of universal interpenetration in those oceans of *kṣetras*, the formation of those oceans of *kṣetras*, the destruction of those oceans of *kṣetras*, or the adornments of those oceans of *kṣetras*.

Nor would he have been able to discover the bounds of all those buddha oceans' sequential orders, the matrices of those buddha oceans, the differences in those buddha oceans, the universal interpenetration of those buddha oceans, the arising of those buddha oceans, or the destruction of those buddha oceans.

Nor would he have been able to discover the bounds of those bodhisattva congregations' sequential orders, those bodhisattva congregations' matrices, those bodhisattva congregations' differences, those bodhisattva congregations' universal interpenetration, those bodhisattva congregations' gathering together, or those bodhisattva congregations' dispersion.

Nor would he have been able to know the bounds of other such phenomena associated with oceans such as these, including the entry into the realms of beings, the cognition of beings' faculties, the knowledge involved in teaching and training beings, the extremely profound types of miraculous powers[213] in which those bodhisattvas dwelt, or the grounds and paths entered by those bodhisattvas.

In some cases, while within the *kṣetras* in Samantabhadra Bodhisattva's pores, Sudhana the Youth would pass through one kalpa within one *kṣetra* and then, continuing to travel along in this way, he might even pass through kalpas as numerous as the atoms in an ineffable-ineffable number of buddha *kṣetras*. Though he continued to travel along in this way, he still did not disappear from this *kṣetra* and then appear in that *kṣetra*. As in each successive mind-moment he went everywhere throughout an ocean of boundlessly many kalpas, he taught beings and caused them to progress toward *anuttara-samyak-saṃbodhi*.

It was at this time that Sudhana the Youth then gradually acquired the ocean of all practices and vows of Samantabhadra Bodhisattva-mahāsattva to a degree [bound before long to] equal that of Samantabhadra himself as he also [became bound to] attain equality with all buddhas in all the following things:[214]

Equality in filling all worlds and *kṣetras* with a single body;
Equality in practices:
Equality in right enlightenment;
Equality in spiritual superknowledges;
Equality in turning the Dharma wheel;
Equality in eloquence;
Equality in the use of language;
Equality in the use of voices;
Equality in the powers and fearlessnesses;
Equality in the stations dwelt in by the buddhas;
Equality in the great kindness and compassion; and
Equality in the inconceivable liberations and sovereign masteries.

Samantabhadra Bodhisattva-mahāsattva then spoke the following verses:

> You should all rid yourselves of the afflictions' defilements
> and listen closely and single-mindedly, without distraction,
> as I speak about the perfections that the Tathāgata possesses
> and the genuine path leading to all the liberations.
>
> As for that supreme world-transcending trainer of beings,
> his mind is as pure as empty space.
> He forever emanates the brilliant light of the sun of wisdom and
> everywhere causes the many beings to dispel the darkness of delusion.
>
> The Tathāgata is one who is difficult to ever see or hear,
> yet, after countless *koṭīs* of kalpas, now one encounters him.
> This is like the *uḍumbara* blossom's appearing but once in an eon.[215]
> Therefore, you should listen to this account of the Buddha's qualities.
>
> He adapts to everything those in the world do,
> and, like a master conjurer, manifests the many kinds of actions,
> doing so solely to please the minds of beings,
> this even as he never discriminates or produces any thoughts.

Having heard what was spoken, those bodhisattvas then gazed up in single-minded anticipation, wishing only to be able to hear about the genuine meritorious qualities of the Bhagavat. They all then had this thought: "Samantabhadra Bodhisattva is one who completely cultivates all the practices, one whose essential nature is pure, one whose every pronouncement is never false, and one whom all *tathāgatas* join in praising." Having had this thought, they were then filled with deeply felt anticipation.

Samantabhadra Bodhisattva, completely adorned with meritorious qualities and wisdom and like a lotus flower in his freedom from the three realms' defilements, then spoke to those bodhisattvas, saying, "You should all listen closely, for I now wish to describe the characteristics of but a single drop of the Buddha's ocean of meritorious qualities." He then spoke the following verses:

The reach of the Buddha's wisdom is as vast as space,
for it extends everywhere to the minds of all beings.
It completely knows all the discursive thoughts of those in the world,
but never gives rise to the many kinds of different discriminations.

In but one mind-moment, he knows all dharmas of the three times
and also completely knows the faculties of all beings.
He is like a great and skillful master conjurer
manifesting boundless phenomena in each ensuing moment.

He adapts to beings' minds and many different practices
as well as to the power of all of their past karma and aspirations,
thereby causing what each of them sees to differ,
and yet the Buddha never has any movement of thought.

Some beings see the Buddha seated everywhere,
completely filling up all world systems throughout the ten directions,
whereas other beings whose minds are impure,
will pass through countless kalpas and never see the Buddha.

Some beings with resolute faith who have abandoned arrogance,
upon forming the intention, are immediately able to see the Tathāgata,
whereas others with impure minds prone to flattery and deception
may search for him for a *koṭī* of kalpas and still never encounter him.

Some beings hear the voice of the buddha in all places,
his voice exquisite, sublime, and causing their minds to be delighted,
even as others go for a hundred thousand myriads of *koṭīs* of kalpas,
and, because their minds are impure, never hear it at all.

Some beings see pure and great bodhisattvas
completely filling up the world systems of the great trichiliocosm
who have already completely fulfilled Samantabhadra's practices
and in whose midst the Tathāgata sits in majestic splendor.

Some beings see this realm as incomparably marvelous,
as adorned and purified by the Buddha for countless kalpas,
and see Vairocana, the Most Supremely Revered One,
awakening there and realizing bodhi.

Some beings see the supremely marvelous lotus flower *kṣetra*
in which Bhadraśrī Tathāgata abides,
surrounded by a congregation of countless bodhisattvas,
all of whom have diligently cultivated Samantabhadra's practices.

Some beings see the Buddha Amitāyus,
surrounded by Avalokiteśvara and others
who all already dwell on the crown-anointing consecration ground
and who completely fill up all world systems in the ten directions.

Some beings see this trichiliocosm
with the many kinds of adornments like those of Abhirati
in which Akṣobhya Buddha dwells,
attended by bodhisattvas such as Gandhahastin.

Some beings see the bodhisattvas Candrabodhi, Mahāyaśa,
and Vajra Banner as well as others who,
abiding like marvelous adornments reflected in a mirror,
everywhere pervade the pure *kṣetras* throughout the ten directions.

Some beings see Sūryagarbha, revered by the entire world,
dwelling in his Fine Radiance Pure Land
together with bodhisattvas at the crown-anointing consecration stage
who everywhere fill the ten directions and expound on the Dharma.

Some beings see Vajra's Great Flaming Radiance Buddha
together with Wisdom Banner Bodhisattva
who travel everywhere to all the vast *kṣetras* and,
by teaching the Dharma, extinguish beings' obscurations.

On the tip of every hair, there are an ineffable number
of buddhas perfectly endowed with the thirty-two major marks
who are all surrounded by a retinue of bodhisattvas
and who, in many different ways, teach the Dharma to liberate beings.

Some beings contemplate one pore and see
vast *kṣetras* graced with perfectly complete adornments
in which countless Tathāgatas all reside
and pure sons of the Buddha fill them all.

Some beings see within but a single atom
a Ganges sands' of buddha lands completely present therein,
all of which are filled with countless bodhisattvas
who cultivate all the practices for an ineffable number of kalpas.

Some beings see on the tip of a single hair
countless oceans of *kṣetras* as numerous as dust and sands,
all arising from the many kinds of karma, each individually distinct,
in which Vairocana Buddha resides, turning the wheel of the Dharma.

Some beings see world systems that are impure
whereas yet others see worlds composed of pure jewels
where *tathāgatas* abide for life spans of limitless duration
in which they display many appearances up until they enter *nirvāṇa*.

They everywhere pervade all worlds of the ten directions
and present many different kinds of inconceivable manifestations
adapted to all beings' minds, knowledge, and karmic circumstances,
having no one they fail to teach, liberate, and enable to attain purity.

It is in this way that the unexcelled great guides
fill all lands throughout the ten directions
and manifest many different powers of the spiritual superknowledges.
As I describe only a small fraction of them, you should listen closely.

Some beings see Śākyamuni realizing buddhahood,
but as having gone an inconceivable number of kalpas since doing so.
Other beings see him as just now beginning as a bodhisattva
who is benefiting all beings throughout the ten directions.

Some beings see this lion of the Śākya clan
making offerings to all buddhas and cultivating the path
while yet others see this most supremely honored one among all men
manifesting many different powers and feats of the superknowledges.

Some beings see him practicing giving, some as observing precepts,
some as practicing patience, some as cultivating vigor or the *dhyānas*,
prajñā, skillful means, vows, the powers, or the types of knowledge,
as they manifest all of these while adapting to the minds of beings.

Some beings see him as perfecting the *pāramitās*
whereas others see him as securely abiding on the grounds,
or as bringing forth *dhāraṇīs*, the samādhis, the superknowledges,
or wisdom, endlessly appearing in all ways such as these.

For some, he appears as cultivating for countless kalpas
and as abiding in the bodhisattva's stage of patience.
For some, he appears as abiding on the ground of irreversibility and
for others, as with the waters of the Dharma anointing his crown.

For some, he appears in a body of Brahmā, Śakra, or a world protector,
while for others he appears as a *kṣatriya* or a brahman.
Manifesting thus, adorned with many different forms and features,
he is like a master conjurer manifesting a multitude of appearances.

For some, he appears in Tuṣita, about to descend and take birth.
For others, he is seen in the palace, with a retinue of consorts.
For yet others, he is seen renouncing all glory and pleasure,
leaving home, abandoning the mundane, and training in the path.

For some, he is seen just born, for others, he is seen entering nirvāṇa.
For others, he is seen leaving home to train in heterodox practices.
For yet others, he is seen as sitting beneath the bodhi tree,
as vanquishing Māra's armies, and as gaining right enlightenment.

For some, they see the Buddha just then entering nirvāṇa
while, for others, they see the building of stupas all over the world.
For yet others, they see the erecting of buddha images in the stupas.
It is through knowing the right time that he appears in these ways.

Some see him as a *tathāgata* possessed of limitless life
who bestows on bodhisattvas the *bhagavat*'s prediction
that they will become unexcelled great guides who,
while still next to fill that position, will dwell in the Land of Bliss.[216]

Some beings see him as entering nirvāṇa after having accomplished
the works of a buddha for countless *koṭīs* of thousands of kalpas,
whereas others see him as just now having realized bodhi.
For still others, he is seen as rightly cultivating wondrous practices.

Some beings see the pure moon of the Tathāgata abiding
in the Brahma World, in Māra's palace,
in the Vaśavartin Heaven Palace, or in the Nirmāṇarati Heaven Palace,
manifesting there many different kinds of spiritual transformations.

For some beings, he may be seen in the Tuṣita Heaven Palace,
surrounded by an audience of countless devas,
teaching the Dharma for them, causing them to feel joyous delight,
and inspiring them all to resolve to make offerings to the Buddha.

For yet others, he may be seen as abiding in the Suyāma Heaven,
the Trāyastriṃśa, or abodes of world-protectors, dragons, or spirits.
Thus, in this very manner, of all those palaces,
there are none in which he does not manifest his appearance.

In the presence of Dīpaṃkara Tathāgata,
he scattered flowers and spread out his hair as he made offerings.
Thenceforth, he completely understood the deep and sublime Dharma
and always used this path to teach the many kinds of beings.

Some observe the Buddha as having long ago entered nirvāṇa
and others see him at the beginning as he is first realizing bodhi.
Some see[217] him as remaining for countless kalpas
while others see him stay only a short time and then enter nirvāṇa.

His body's signs, his radiance, and his life span,
his wisdom, his bodhi, and his nirvāṇa—
the congregations he teaches, his awesome comportment, and voice—
The manifestations of every one of these are countless.

For some, he manifests his body as so extremely vast
that it resembles Sumeru or an immense mountain of jewels.
For others, he is seen as sitting, motionless, in the lotus posture,
completely filling all the boundlessly many worlds.

For some, he is seen with a halo of light several yards in diameter.
For some, it is seen as spanning a thousand myriads of *koṭīs* of *yojanas*.
For others, he is seen as illuminating countless lands.
For still others, his radiance completely fills all *kṣetras*.

Some witness the Buddha's life span as lasting eighty years.
For others, that life span is a hundred thousand myriad *koṭīs* of years.
For yet others, he is seen as staying for inconceivably many kalpas.
In this way, [for still others, these perceptions] redouble even more.

The comprehension of Buddha's wisdom is pure and unimpeded, for,
in but an instant, he knows all dharmas of the three times and knows
they all arise from the mind consciousness's causes and conditions
and are created, destroyed, transient, and devoid of inherent nature.

Though it is in one *kṣetra* that he achieves the right enlightenment,
he also achieves that realization in all places in all *kṣetras*.
They all enter into but a single one and any single one also enters all.
Adapting to beings' minds, he manifests for them all.

The Tathāgata abides in the unexcelled path,
perfects the ten powers and the four fearlessnesses,
and is completely possessed of unimpeded wisdom
as he turns the Dharma wheel through its twelve-phase course.[218]

He completely understands suffering, origination, cessation, and path,
and distinguishes the dharmas of the twelve causes and conditions.
In dharmas, meanings, delight in speech, and unimpeded phrasings,
he uses these four aspects of eloquence to give extensive discourses.[219]

All dharmas are selfless and signless.
Karmic actions' nature is unproduced, yet they are still never lost.
Everything is utterly transcendent and comparable to empty space.
Using expedient means, the Buddha distinguishes all these matters.

It is in ways such as these that the Tathāgata turns the Dharma wheel,
thus everywhere causing the lands of the ten directions to quake
and causing all the palaces, mountains, and rivers to shake,
yet he never causes beings to be frightened by this.

The Tathāgata everywhere expounds with his vastly resonant voice
adapted to their faculties and desires, enabling them all to understand
and enabling all to resolve to rid themselves of afflictions' defilements,
this even as the Buddha has never had any thoughts arise.

Some beings hear teachings on giving, moral virtue, patience, vigor,
dhyāna, *prajñā*, skillful means, [vows, powers], and knowledge[220]
while others hear teachings on kindness, compassion, sympathetic joy,
and equanimity[221] in many different languages specific to each being.

Some hear the four foundations of mindfulness, four right efforts,
psychic power bases, faculties, powers, limbs of bodhi, eightfold path,
the types of mindfulness, spiritual powers, calming, contemplation,
and countless other kinds of expedients and Dharma gateways.

For the eight divisions[222] of dragons and spirits, humans, nonhumans,
Brahma Heaven lords, Indras, world-protectors, and groups of devas,
the Buddha uses but one voice to speak the Dharma for them all that,
adapted to their individual type, enables them all to understand.

Wherever there are any beings beset with desire, hatred, delusion,
anger, concealment, miserliness, jealousy, arrogance, flattery,
or any of the other eighty-four thousand variants of the afflictions,
he enables them all to hear his teachings on their antidotal dharmas.

For those not yet perfectly cultivating the white dharmas of purity,
he enables them to hear teachings on practicing ten moral precepts.[223]
For those already able to practice giving and personal discipline,
he enables them to hear a voice teaching about quiescent *nirvāṇa*.

If there are those of inferior resolve bereft of kindness or compassion
who, detesting *saṃsāra*, seek their own emancipation,
he enables them to hear teachings on the three gates to liberation,[224]
thereby enabling them to escape suffering and reach nirvāṇa's bliss.

For those who by nature have but few desires,
renounce the three realms of existence, and seek quiescence,
he enables them to hear teachings on conditioned arising
and gain emancipation in reliance on the *pratyekabuddha* vehicle.

Wherever there are those with a pure and vast resolve
who have completely fulfilled the qualities of giving and moral virtue,
who draw near to the Tathāgata, and who possess kindly sympathy,
he enables them to hear teachings on the Great Vehicle.

In some cases, lands hear the teaching of the One Vehicle,
or perhaps the teaching of two, three, four, or five,
and so forth in this way on up to their hearing of countlessly many.
These are all due to the Tathāgata's powers in using skillful means.

Though the quiescence of nirvāṇa has never varied,
Supremacy or inferiority in wisdom and practice still differ.
This is just as when, though the empty sky has one essential nature,
each bird's capacity for long or short flight differs from the others.

So too it is with the Buddha's body and the sounds of his voice
that everywhere pervade all realms of empty space,
adapting to distinctions in beings' minds and wisdom.
Thus, what is heard and what is seen differ in every instance.

Due to his past cultivation of all the practices, the Buddha
is able to adapt to what is pleasing as he expounds in a sublime voice,
doing so without mental planning or thinking of this one or that one:
"For whom should I speak?" or "For whom should I not speak?"

The Tathāgata's countenance emits a great radiance
that contains eighty-four thousand light rays.
So too it is with the Dharma gateways on which he expounds
that everywhere illuminate the worlds, doing away with afflictions.

He is completely possessed of pure meritorious qualities and wisdom
and yet always adapts to those throughout the three periods of time.
Like space, he is free of any defiling attachment,
and yet he manifests for the sake of beings.

He appears as having the suffering of birth, aging, sickness, and death
and also appears as abiding for a life span and residing in the world.
Although he accords with the world in presenting such appearances,
his essential nature is pure and the same as empty space.

All lands are boundless in number
and the sum of beings' faculties and desires is also measureless.
The Tathāgata's wisdom eye clearly sees them all
and adapts to what is fitting in teaching and revealing Buddha's path.

He goes to the very ends of space and the realms of the ten directions
and, in the midst of immense congregations of humans and devas,
he adapts to their forms and characteristics, each of which differ.
The Buddha's manifestation of his bodies occurs in just this way.

When residing in a great congregation of *śramaṇas*,
he cuts off his beard and hair, dons the *kaṣāya* robe,
firmly holds his robes and bowl, guards all his faculties,
and enables them to feel delighted and extinguish their afflictions.

If there are times when he draws near to brahmans,
he then manifests for them an emaciated body
and grasps a staff, holds a vase, and is constantly perfectly pure
as, fully possessed of wisdom, he engages them in skillful discussions.

By expelling the old and inhaling the fresh, he is able to become full.
Inhaling the wind and drinking the dew, he has no other food.
Whether sitting or standing, he remains unmoving, and,
by manifesting such austerities, subdues the heterodox traditions.

He may appear upholding their morality, as a teacher of the world,
as skillful in knowing medical decoctions and all the other treatises,
writing, mathematics, astronomy, geography, physiognomy, and
personal fortune and misfortune, having none he has not fathomed.

He may appear deeply entering the practice of the *dhyānas,* liberations,
samādhis, spiritual superknowledges, and wisdom,
participating in discussions, chanting, singing, or humorous repartee,
using expedients to enable everyone to abide in the Buddha's path.

He may appear with supremely fine robes adorning his body,
wearing a floral crown on his head, and shaded by a high canopy,
with his fourfold army preceding, following, and surrounding him,
warning all, extending awesome power, and subduing lesser kings.

For others, he acts as a judge, hearing and adjudicating their disputes,
skillful in understanding all of the world's laws and responsibilities,
clearly assessing all cases where assets are awarded or confiscated,
thereby causing everyone involved to happily submit to his decisions.

In some cases, he serves as a great official serving the chief minister,
skillfully using the kings' methods of governance,
bringing about pervasive benefit to everyone in the ten directions
even as none of those beings completely understand his actions.

Sometimes he is one of the lesser kings as numerous as scattered millet
and sometimes he serves as a flying wheel-turning emperor.
He causes the princes and the groups of female retainers
to all accept[225] teachings, doing so in ways none of them can fathom.

In some cases, he serves as one of four world-protecting deva kings
who commands and leads all the dragons, *yakṣas,* and others,
teaching the Dharma for their congregations,
thereby causing them all to feel great joyous happiness.

Sometimes he serves as a great Trāyastriṃśa deva king
abiding in the Hall of Good Dharma and the Garden of Delights
who wears a floral crown and speaks on the sublime Dharma.
The devas come to pay their respects even as none can fathom him.

In some cases, he abides in the Suyāma or Tuṣita Heaven,
the Nirmāṇarati Heaven, or the abode of the Vaśavartin *māra* king
where he resides in a palace made of *maṇi* jewels and
speaks on genuine practice, causing his listeners to accept the training.

Sometimes he goes among a congregation of Brahma Heaven devas,
speaks on the four immeasurables and the path of the *dhyānas,*
causes them all to feel joyous delight, and then disappears,
all with none of them perceiving any signs of his going or coming.

In some cases, he goes to the Akaniṣṭha Heaven,
speaks for them about the precious flowers of the limbs of bodhi
or on the other measureless qualities of the *āryas,*
after which he then disappears without anyone knowing it at all.

For all of those beings
seen by the Tathāgata's unimpeded wisdom,
he employs boundlessly many approaches to the use of skillful means
and thus gives many different teachings to bring about their ripening.

In this, he is like a master conjurer skilled in the art of casting illusions
who manifests appearances of all kinds of illusory phenomena.
In his teaching of beings, the Buddha is also just like this
as he manifests many different bodies for their sakes.

Just as the clearly shining moon up in the sky
causes the beings in the world to see its waxings and wanings
as its image is reflected in all the rivers and ponds
and it outshines the radiance from all the stars and constellations,

so too, the moon of the Tathāgata's wisdom comes forth into the world
and also, through skillful means, manifests waxings and wanings.
Its reflections appear in the waters of the bodhisattvas' minds as
the *śrāvakas'* stars and constellations then lose their bright appearance.

Just as the great ocean is full of precious jewels,
pristinely pure, free of turbidity, and measureless,
and just as the images of all beings of the four continents
all appear as reflected in it,

so too it is with the ocean of meritorious qualities of Buddha's body
that is free of defilement, free of turbidity, boundless,
and such that, of all beings within the Dharma realm,
there are none of them whose images do not appear reflected in it.

Just as the clearly shining sun emanates a thousand rays of light and,
without moving from its original place, illuminates the ten directions,
so too it is with the light of the Buddha sun that,
even without ever going or coming, still rids the world of its darkness.

Just as the dragon king sends down the great rains
that come forth neither from his body or his mind,
and yet they are still able to drench everything everywhere,
rinsing away the burning heat and causing clarity and coolness,

so too it is with the Tathāgata's Dharma rain
that does not come forth from either the Buddha's body or his mind,
and yet it is still able to awaken all beings,
and everywhere extinguish the fires of the three poisons.

The Tathāgata's pure and wondrous Dharma body
has no peer anywhere in the three realms
because it transcends the path of worldly discourse
and because its nature is neither existent nor nonexistent.

Though it has no place it depends on, it has no place it does not abide.
Though it has no place it fails to reach, still, it does not go anywhere.
It is like a painting made in space and like what is seen in a dream.
Just so should one contemplate the body of the Buddha.

Of all dharmas in the three realms, whether existent or nonexistent,
there are none of them that can be compared to the Buddha,
just as, of all birds, beasts, or other creatures in the mountains' forests,
there are none of them that can dwell solely in the sky.

Just as the great ocean's *maṇi* jewels are found in countless colors,
so too it is with the differences existing in the Buddha's bodies.
The Tathāgata is neither form nor formless.
He appears in response to what is fitting, yet has no place he dwells.

Empty space, true suchness, as well as the apex of reality,
nirvāṇa, the nature of dharmas, quiescent cessation, and such—
it is only by resort to such genuine dharmas as these
that one might be able to reveal the Tathāgata.

Perhaps one could count all *kṣetras'* dusts and all minds' thoughts
or drink up all the waters of the great ocean.
And perhaps one could measure empty space and tie up all the winds.
Still, no one can fully describe the Buddha's meritorious qualities.

Whosoever hears of this ocean of meritorious qualities and
experiences joyous delight and thoughts of resolute faith
will thereby be bound to acquire them all as here proclaimed.
Be careful not to harbor any doubting thoughts about this.

The End of the Śikṣānanda Translation's Chapter Thirty-Nine

CHAPTER 39 CONCLUSION:

THE CONDUCT AND VOWS OF SAMANTABHADRA

(Taisho T10, no. 293, Fascicle 40)

Translated under Imperial Auspices by the Tang Dynasty
Tripiṭaka Master Prajñā from the State of Kashmir

English Translation by Bhikshu Dharmamitra

CHAPTER 39 CONCLUSION

The Conduct and Vows of Samantabhadra

At that time, after Samantabhadra Bodhisattva-mahāsattva had praised the supreme qualities of the Tathāgata, he spoke to the bodhisattvas and Sudhana, saying:

> Son of Good Family, if all buddhas of the ten directions were to continuously expound upon the meritorious qualities of the Tathāgata, doing so for kalpas as numerous as the atoms in an ineffable-ineffable[226] number of buddha *kṣetras*, they would still be unable to come to the end of them. If one wishes to perfect these gateways to the meritorious qualities, then one should cultivate ten kinds of vast practices and vows. What then are those ten? They are as follows:
>
> The first is to revere all buddhas;
> The second is to proclaim the praises of the Tathāgata;
> The third is to extensively cultivate the making of offerings;
> The fourth is to repent of karmic obstacles;
> The fifth is to rejoice in others' merit;
> The sixth is to request the turning of the Dharma wheel;
> The seventh is to request the buddhas to remain in the world;
> The eighth is to always follow the buddhas' course of training;
> The ninth is to constantly accord with beings; and
> The tenth is to universally dedicate all merit.

Sudhana then addressed him, asking, "O Great Ārya, what is meant by 'revering all buddhas' and so forth, up to and including 'universally dedicating all merit'"?

Samantabhadra Bodhisattva addressed Sudhana, saying:

> Son of Good Family, as for what is meant by "revering all buddhas," through the power of Samantabhadra's practices and vows, I arouse deeply resolute faith[227] in all the buddhas, all the *bhagavats,* as numerous as the atoms in all buddha *kṣetras* of the ten directions and three periods of time throughout the Dharma realm and the realms of space, and then, as if they were right before my very eyes, with pure actions of body, speech, and mind, I always cultivate bowing down in reverence to them all.
>
> Manifesting before every one of those buddhas' bodies as numerous as the atoms in an ineffable-ineffable number of buddha *kṣetras,*

with each of those bodies, I shall everywhere bow down in reverence to buddhas as numerous as the atoms in an ineffable-ineffable number of buddha *kṣetras*. Only when the realms of space come to an end will my bowing in reverence to them then come to an end. However, because the realms of space can never end, my bowing in reverence to them has no end.

I shall continue in this way until the realms of beings come to an end, until beings' karmic actions come to an end, and until beings' afflictions come to an end. Only then will my bowing in reverence to them come to an end. However, because the realms of beings and so forth up to and including their afflictions are all endless, my bowing down in reverence to them will have no end. It continues on in each successive mind-moment, without interruption, free of any weariness in the actions of body, speech, or mind.

Again, Son of Good Family, as for what is meant by "proclaiming the praises of the Tathāgata," in every one of the atoms throughout all buddha *kṣetras* of the ten directions and the three periods of time to the very end of the Dharma realm and the realms of space, there are buddhas as numerous as the atoms in all worlds. In every place where there are buddhas, they are all surrounded by an oceanic congregation of bodhisattvas.

With extremely deep conviction[228] and directly manifest knowledge and vision, in the presence of each of them, I shall bring forth faculties of the tongue surpassing even those of the Goddess Sarasvatī's[229] marvelous tongue. Each one of those tongues shall send forth an inexhaustible ocean of voices and each one of those voices shall send forth an ocean of all words and phrases proclaiming the praises of all *tathāgatas'* oceans of meritorious qualities. They shall do so until the very exhaustion of the bounds of future time, doing so continuously and without interruption throughout the Dharma realm, having no place they do not pervade. I shall continue in this way until the realms of space come to an end, until the realms of beings come to an end, until beings' karmic actions come to an end, and until beings' afflictions come to an end. Only then will my praises come to an end. However, because the realms of space and so forth up to and including beings' afflictions are all endless, these praises of mine will have no end. They continue on in each successive mind-moment, without interruption, free of any weariness in the actions of body, speech, or mind.

Again, Son of Good Family, as for what is meant by "extensively cultivating the making of offerings," in each of the atoms throughout all buddha *kṣetras* of the ten directions and three periods of time to the very end of the Dharma realm and realms of space, there are buddhas as numerous as the atoms in all worlds. In every place where there are buddhas, they are surrounded by an oceanic congregation of many different kinds of bodhisattvas. Through the power of the practices and vows of Samantabhadra, I arouse deep resolute faith and directly manifest knowledge and vision with which I make offerings to all of them of supremely marvelous offering gifts, namely flower clouds, garland clouds, heavenly music clouds, heavenly canopy clouds, heavenly apparel clouds, and clouds of various kinds of heavenly scents, including perfumes, burning incenses, and powdered incenses with each of the clouds such as these being the size of Sumeru, the king of mountains.

I light many different kinds of lamps, including butter lamps, oil lamps, and all kinds of fragrant oil lamps. The wick of each of these lamps is as large as Mount Sumeru and the oil of each of these lamps is like the waters of a great ocean. Using all kinds of offering gifts such as these, I constantly make offerings.

Son of Good Family, among all the kinds of offerings, the offering of Dharma is supreme, including for instance the offering of cultivating in accordance with what was taught, the offering of benefiting beings, the offering of gathering in beings, the offering of substituting for beings in taking on their sufferings, the offering of diligently cultivating roots of goodness, the offering of never forsaking the bodhisattva's works, and the offering of never abandoning the bodhi resolve.

Son of Good Family, when compared with the merit of but a single mind-moment of Dharma giving, the measureless merit from making all the aforementioned kinds of offerings would not amount to even a hundredth part, a thousandth part, a single part in a hundred thousand *koṭīs* of *nayutas* of parts, a single part in a *kalā* of parts, a single part in the greatest amount reached through calculation, enumeration, or analogy, or to even a single part in an *upaniṣad* of parts.

And why is this so? This is because all *tathāgatas* venerate the Dharma, because cultivating in accordance with what was taught gives birth to all buddhas, because, if bodhisattvas practice making offerings of Dharma, they thereby succeed in making offerings to the Tathāgata, and because cultivating in this manner is what constitutes the true making of offerings.

I continue this vast practice of making the most excellent kinds of offerings until the realms of space come to an end, until the realms of beings come to an end, until beings' karmic actions come to an end, and until beings' afflictions come to an end. Only then will my making of offerings come to an end. However, because the realms of space and so forth up to and including beings' afflictions can never end, these offerings of mine are also endless. They continue on in each successive mind-moment, uninterrupted and free of any weariness in the actions of body, speech, or mind.

Again, Son of Good Family, as for what is meant by "repenting of karmic obstacles," the bodhisattva thinks to himself, "Throughout the beginningless kalpas of the past, due to greed, hatred, and delusion manifesting in body, speech, and mind, I have committed measurelessly and boundlessly many bad karmic actions. If these bad karmic actions had substance and signs, even all the realms of space would be unable to contain them. Now, with purity in the three types of karmic actions, directly before all buddhas and bodhisattva congregations everywhere in all *kṣetras* as numerous as the atoms in the entire Dharma realm, I sincerely repent [of these bad karmic actions], resolving to never commit them again and resolving to always abide in all the meritorious qualities of the pure moral precepts. I continue in this way until the realms of space come to an end, until the realms of beings come to an end, until beings' karmic actions come to an end, and until beings' afflictions come to an end. Only then will my repentance come to an end. However, because the realms of space and so forth up to and including beings' afflictions can never end, this repentance of mine is endless. It continues on in each successive mind-moment, uninterrupted and free of any weariness in the actions of body, speech, or mind."

Again, Son of Good Family, as for what is meant by "rejoicing in others' merit," this refers to [the merit created by] all buddhas, the *tathāgatas*, throughout the Dharma realm and the realms of space who are as numerous as the atoms in all buddha *kṣetras* in the ten directions and three periods of time. From the time when they first aroused the resolve to attain all-knowledge, they diligently cultivated a mass of merit, never stinting in sacrificing their own bodies and lives, doing so for kalpas as numerous as the atoms in an ineffable-ineffable number of buddha *kṣetras*. During every one of those kalpas, they sacrificed heads, eyes, hands, and feet as numerous as the atoms in an ineffable-ineffable number of buddha *kṣetras* as they practiced all the difficult-to-practice austerities such as these, perfected the many different kinds of *pāramitā* gateways, realized and entered the many different kinds of bodhisattva wisdom grounds, perfected the unexcelled bodhi of all buddhas, and then reached *parinirvāṇa* after which their *śarīra* relics were distributed. I rejoice in all their roots of goodness and rejoice as well in all the merit produced by all the different kinds of beings of the six rebirth destinies and the four types of birth in all worlds of the ten directions, doing so even where their merit is only as small as a mote of dust.

I rejoice in all the merit produced by all *śrāvaka* disciples and *pratyekabuddhas* throughout the ten directions and three periods of time, whether still at the stage of training or beyond further training, and I rejoice in all the vast merit of the measureless difficult-to-practice austerities cultivated by all bodhisattvas in their resolute quest to reach the utmost right and perfect bodhi. I continue [to rejoice] in this way until the realms of space come to an end, until the realms of beings come to an end, until beings' karmic actions come to an end, and until beings' afflictions come to an end. This rejoicing of mine is endless. It continues on in each successive mind-moment, uninterrupted and free of any weariness in the actions of body, speech, or mind.

Again, Son of Good Family, as for what is meant by "requesting the turning of the Dharma wheel," in every one of the atoms throughout all buddha *kṣetras* of the ten directions and three periods of time to the very end of the Dharma realm and realms of space, there are vast buddha *kṣetras* as numerous as the atoms in an ineffable-ineffable number of buddha *kṣetras*. In every one of those *kṣetras*, there are all those buddhas as numerous as the atoms in an ineffable-ineffable number of buddha *kṣetras* who, in each successive mind-moment, are attaining the universal and right enlightenment surrounded by an oceanic congregation of all bodhisattvas. In all of them, using many different kinds of skillful means in the actions of body, speech, and mind, I earnestly request them to turn the wheel of the sublime Dharma.

I continue in this way until the realms of space come to an end, until the realms of beings come to an end, until beings' karmic actions come to an end, and until beings' afflictions come to an end. My always requesting all buddhas to turn the wheel of right Dharma is endless. It continues on in each successive mind-moment, uninterrupted and free of any weariness in the actions of body, speech, or mind.

Again, Son of Good Family, as for what is meant by "requesting the buddhas to remain in the world," whenever anywhere to the very end of the Dharma realm and the realms of space throughout the ten directions and three periods of time, there are any of the buddhas, the *tathāgatas,* as numerous as the atoms in all buddha *kṣetras* who are about to enter *parinirvāṇa,* including any such bodhisattvas, *śrāvaka* disciples, *pratyekabuddhas,* those in training, those beyond training, and all good spiritual guides, I then beseech them all to refrain from entering nirvāṇa and to remain for kalpas as numerous as the atoms in all buddha *kṣetras,* doing so in order to benefit and gladden all beings.

I continue in this way until the realms of space come to an end, until the realms of beings come to an end, until beings' karmic actions come to an end, and until beings' afflictions come to an end. These entreaties of mine are endless. They continue on in each successive mind-moment, uninterrupted and free of any weariness in the actions of body, speech, or mind.

Again, Son of Good Family, as for what is meant by "always following the buddhas' course of training," this refers to [the practices of] those such as this Sahā World's Vairocana Tathāgata who, from the time when he first resolved [to attain bodhi], continued with nonretreating vigor to make gifts of an ineffable-ineffable number of his bodies and lives, peeling off his own skin to serve as paper, breaking his own bones to serve as pens, and drawing his own blood to serve as ink, doing so in order to write out copies of the scriptures that, if gathered together, would reach as high as Mount Sumeru.

Because of his profound esteem for the Dharma, he was never stinting even in sacrificing his own bodies and lives, how much the less in sacrificing the royal throne, cities, towns, and villages, palaces, parks, and groves, or all of his other possessions. He also practiced many other different kinds of difficult-to-practice austerities until finally, beneath the tree, he attained the great bodhi, displayed the many different kinds of spiritual superknowledges, manifested many different kinds of spiritual transformations, manifested many different kinds of buddha bodies, and dwelt in many different kinds of congregations.

Sometimes he dwelt in a congregation[230] of all the great bodhisattvas. Sometimes he dwelt in a congregation of *śrāvaka* disciples or *pratyekabuddhas*. Sometimes he dwelt in congregations of wheel-turning sage kings[231] or lesser kings and their retinues. Sometimes he dwelt in congregations of *kṣatriyas,* brahman elders, or householders, and so forth until we come to his dwelling in congregations of devas, dragons, others among the eight types of spiritual beings, humans, non-humans, or others. Abiding in many different kinds of congregations such as these, with his perfectly full voice like the quaking of thunder, adapting to their particular aspirations, he enabled the ripening of beings and continued on in this manner until he manifested entry into nirvāṇa.

I follow all such ways of training as these. And just as I do so with respect to the *bhagavat* of this present era, Vairocana, so too do I also follow in this manner in each successive mind-moment the training of all the *tathāgatas* in all the atoms in all the buddha *kṣetras* to the very end of the Dharma realm and the realms of space everywhere throughout the ten directions and the three periods of time.

I continue in this way until the realms of space come to an end, until the realms of beings come to an end, until beings' karmic actions come to an end, and until beings' afflictions come to an end. My following their course of training is endless. It continues on in each successive mind-moment, uninterrupted and free of any weariness in the actions of body, speech, or mind.

Again, Son of Good Family, as for what is meant by "constantly according with beings," this refers to [according with] all the many different kinds of beings in the oceans of *kṣetras* throughout the ten directions of the Dharma realm and the realms of space, including those who are egg-born, womb-born, moisture-born, or transformationally-born, those who are born in and live in reliance on earth, water, fire, or wind, and those who are born in and live in reliance on the air or the plants and trees.

These include the many different kinds of sentient beings with their various physical bodies, their various forms, their various appearances, their various lifespans, their various species, their various names, their various mental natures, their various kinds of knowledge and vision, their various aspirations, their various volitions, their various kinds of behavior, their various kinds of clothing, and their various kinds of food and drink, including those who dwell in many different kinds of settlements, villages, cities, towns, or palaces, and including even all the devas, dragons, and others among the eight kinds of spiritual beings as well as humans, non-humans, and so forth, including those without feet, those with two feet, four feet, or many feet, those with physical forms, those without physical forms, those with perception, those without perception, and those with neither perception nor non-perception.

I accord with all the different kinds of beings such as these by transforming my appearance in a manner that is appropriate to them. I then serve them in many different ways and present them with many different kinds of offerings, just the same as and no differently than if I was revering my parents or serving teachers, elders, arhats, or others up to and including the Tathāgata.

For those suffering from any of the many kinds of illnesses, I serve as an especially good physician. For those who have lost the path, I show them the right road. For those who are in the dark of night, I produce illumination. And for those who are poor, I enable them to find hidden treasure. In this way, the bodhisattva benefits all beings equally.

And why [does he do this]? This is because, if the bodhisattva is able to accord with beings, then this is to accord with and make offerings to all buddhas. If he reveres and serves beings, then this is to revere and serve the Tathāgata. If he causes beings to feel pleased, then this is to please all *tathāgatas*.

How is this so? This is because the buddhas, the *tathāgatas*, take the mind of great compassion as their very essence. It is because of beings that they then produce the great compassion. It is because of the great compassion that they produce the resolve to attain bodhi. And it is because of their resolve to attain bodhi that they then realize the universal and right enlightenment.

It is just as if there was a great king of trees in a wilderness desert that, so long as its roots find water, its branches, leaves, blossoms, and fruit all flourish luxuriantly. So too it is with the king of bodhi trees that grows in the wilderness of *saṃsāra*. It is all beings who form the roots of this tree and it is all buddhas and bodhisattvas who form its blossoms and fruit. So long as the waters of the great compassion benefit beings, then it is able to produce the fully developed blossoms and fruit of all buddhas' and bodhisattvas' wisdom.

Why is this? This is because, if bodhisattvas use the water of the great compassion to benefit beings, then they are able to gain *anuttarā-samyak-saṃbodhi*. Therefore bodhi itself depends on beings. If there were no beings, then none of the bodhisattvas would ever become able to gain the utmost right enlightenment.

Son of Good Family, you should understand the meaning of this in this way. It is because one has a mind of equal regard for all beings that one is able to develop perfectly complete great compassion. It is due to using the mind of great compassion to accord with beings that one is able to perfect one's offerings to the Tathāgata.

The bodhisattva continues to accord with beings in this way until the realms of space come to an end, until the realms of beings come to an end, until beings' karmic actions come to an end, and until beings' afflictions come to an end. This according with beings of mine is endless. It continues on in each successive mind-moment, uninterrupted and free of any weariness in the actions of body, speech, or mind.

Again, Son of Good Family, as for what is meant by "universally dedicating all merit," this refers to dedicating all the merit produced by all these vows, from the first, "revering all buddhas," up to and including "constantly according with beings," dedicating it to all beings throughout the Dharma realms and the realms of space, wishing thereby to enable beings to always gain peace and happiness and remain free of the sufferings of sickness, wishing that, whenever they want to practice evil dharmas, they will not succeed, wishing that the good karmic actions they cultivate will swiftly succeed, wishing that the gates to the wretched rebirth destinies will become closed to them, wishing that the right road leading to human rebirth, deva rebirth, and nirvāṇa will be revealed to them, wishing that, wherever beings bring on themselves extremely severe sufferings due to having accumulated all kinds of bad karma, I may then substitute for them in experiencing those sufferings, and wishing thereby to enable all those beings to attain liberation and ultimately realize unexcelled bodhi.

Such dedication of merit cultivated by the bodhisattva continues until the realms of space come to an end, until the realms of beings come to an end, until beings' karmic actions come to an end, and until beings' afflictions come to an end. These dedications of mine are endless. They continue on in each successive mind-moment, uninterrupted and free of any weariness in the actions of body, speech, or mind.

Son of Good Family, this is what constitutes the complete fulfillment of the bodhisattva-mahāsattva's ten kinds of great vows. If bodhisattvas accord with and enter into these great vows, then they are able to ripen all beings, they are able to accord with *anuttarā-samyak-saṃbodhi,* and they are able to completely fulfill Samantabhadra Bodhisattva's ocean of practices and vows. Therefore, Son of Good Family, you should understand the meaning of these in this way.

Suppose that there was a son or daughter of good family who filled all the measureless and boundless worlds of the ten directions as numerous as the atoms in an ineffable-ineffable number of buddha *kṣetras* with the supremely marvelous seven precious things and the most superior peace and happiness of humans and devas after which they then gave these as gifts to all the beings in all those worlds and also made offerings to all the buddhas and bodhisattvas in all those worlds, doing so continuously and without interruption for kalpas as numerous as the atoms in just so very many buddha *kṣetras*. As for the merit acquired by that person from doing this, if it were then compared to the merit acquired by some other person who merely heard these kings of vows pass through their ears but once, all of that former person's merit would not amount to a hundredth part, would not amount to a thousandth part, and would not amount to even a single part in an *upaniṣad* of parts of this latter person's merit.

Suppose that there was yet another person who, with a mind of deep faith, accepted, upheld, read, and recited these great vows, or merely wrote out but one of its four-line verses. This person would quickly be able to extinguish even the karma of the five deeds entailing immediate retribution.[232] He would be able to melt away all the many kinds of suffering and torment from the world's illnesses of body and mind as well as from all his evil deeds as numerous as the atoms in a buddha *kṣetra*. All the armies of Māra, the *yakṣas, rākṣasas, kumbhāṇḍas, piśācas, bhūtas,* and others—all the evil ghosts and spirits that drink blood and eat flesh—they would all stay far away from him or sometimes they would even resolve to remain close by and protect him.

Therefore, if there is any person who recites these vows, wherever he goes in the world, he becomes as unimpeded as the moon in space escaping from a veil of clouds. He is one who is praised by all buddhas and bodhisattvas, one who should be revered by all humans and devas, and one to whom all beings should make offerings.

Such a son of good family as this becomes well able to acquire rebirths in a human body in which he fulfills all the meritorious qualities of Samantabhadra. Before long, like Samantabhadra Bodhisattva, he will succeed in swiftly perfecting a marvelous form body replete with the thirty-two marks of a great man. Wherever he is born among humans or devas, he will always reside in a superior clan. He will be able to do away with all rebirths in any of the wretched destinies, will be able to separate from all bad friends, will be able to subdue all adherents of non-Buddhist paths, and will be able to gain liberation from all afflictions. In this, he is like the king of lions who overwhelmingly defeats the many other kinds of beasts. He is one who is worthy to receive the offerings of all beings.

Moreover, when this person draws near to the end of his life and reaches that very last *kṣaṇa* in which all his faculties fade, in which all of his relatives and retinue leave him, in which all his awesome power disappears, and in which none of his ministers, great officials, palaces, cities, inner and outer palace possessions, elephants, horses, carriages, precious jewels, or treasuries follow along with him, it is only these kings of vows that do not abandon him. They always lead him forth so that, in but a single *kṣaṇa*, he is immediately reborn in the Land of Ultimate Bliss. Having arrived there, he immediately sees Amitābha Buddha surrounded by Mañjuśrī Bodhisattva, Samantabhadra Bodhisattva, Avalokiteśvara Bodhisattva, Maitreya Bodhisattva, and other bodhisattvas, all of whom are possessed of the majestic physical marks and are replete with the meritorious qualities.

This person then sees himself born in a lotus flower, receiving the Buddha's bestowal of his prediction. Having received that prediction, he then passes through countless hundreds of thousands of myriads of *koṭīs* of *nayutas* of kalpas during which, in an ineffable-ineffable number of worlds throughout the ten directions, he uses the power of wisdom to adapt to beings' minds and thereby benefit them. Before long, he will sit at a site of enlightenment, vanquish the armies of Māra, attain the universal and right enlightenment, and turn the wheel of the sublime Dharma. He will then be able to cause beings in worlds as numerous as the atoms in a buddha *kṣetra* to arouse the resolve to attain bodhi. Adapting to their faculties and natures, he will teach and ripen them until, having exhausted an ocean of future kalpas, he will have been able to extensively benefit all beings.

Son of Good Family, all those beings who have either heard or have faith in these great kings of vows, who accept and retain them, who read or recite them, or who extensively explain them for others, the merit they thereby acquire is such that, aside from the Buddha, the Bhagavat, there is no one else who could know its full extent. Therefore, all of you who hear these kings of vows must not have any doubts about them. Rather, you should truly accept them and, having accepted them, you should be able to read them aloud. Having become able to read them aloud, you should be able to recite them. And, having recited them, you should be able to retain them, and so forth up to and including being able to write them out and extensively explain them for others.

In but a single mind-moment, all persons such as these will be able to achieve success in all their practices and vows. The accumulation of merit that they thereby acquire shall be measureless and boundless. They will be able to rescue beings from the afflictions and the great ocean of sufferings. Having enabled them to escape, they will all be able to be reborn in Amitābha Buddha's Land of Ultimate Bliss.

Then, wishing to once again proclaim the meaning of this, Samantabhadra Bodhisattva-mahāsattva surveyed the ten directions and then spoke these verses:[233]

Before all the lions among men of the three periods of time
in all of the worlds throughout the ten directions—
with pure body, speech, and mind,
I bow down in reverence to them all without exception. {1}

By the awesome power of Samantabhadra's practices and vows,
I appear everywhere before all *tathāgatas*, with this one body
in turn manifesting bodies as many as a *kṣetra*'s atoms
which each everywhere revere buddhas as many as a *kṣetra*'s atoms. {2}

In each atom there are buddhas as numerous as all atoms,
each of whom abides within a congregation of bodhisattvas.
So too it is in all atoms throughout the endless Dharma realm.
I deeply believe that all of them are full of buddhas. {3}

With an ocean of all kinds of voices, each of them
everywhere sends forth endless marvelous phrases
that, to the very end of all kalpas of future time,
praise the buddhas' extremely deep ocean of meritorious qualities. {4}

With all kinds of the most excellent marvelous flower garlands,
as well as music, perfumes, and canopies,
and other of the most excellent kinds of adornments such as these,
I make offerings to all *tathāgatas*. {5}

With the most excellent robes and the most excellent incenses,
powdered incense, burning incense, lamps, and candles,
each collection of which is as high as the wonderfully tall[234] mountain,
I make offerings of all such things to all *tathāgatas*. {6}

With a mind imbued with vast conviction,[235]
I deeply believe in all buddhas of the three periods of time and,
by the power of Samantabhadra's practices and vows,
I everywhere make offerings to all the *tathāgatas*. {7}

All the bad karmic actions that I have committed throughout the past
have arisen because of beginningless greed, hatred, and delusion
which have then manifested through body, speech, and mind.
Of them all I do now repent. {8}

I rejoice in all merit that has been created
by all beings throughout the ten directions,
by disciples of the two vehicles still in or beyond training,
and by all *tathāgatas* and bodhisattvas. {9}

All those lamps of the world[236] throughout the ten directions
who were the very first to succeed in realizing bodhi—
I now entreat all of them
to turn the unexcelled wheel of the sublime Dharma. {10}

Whenever buddhas are about to manifest entry into nirvāṇa,
with utmost sincerity, I entreat them all to stay, only wishing
they will long remain for kalpas as numerous as a *kṣetra*'s atoms,
in order to benefit and bring happiness to all beings. {11}

All merit from revering, praising, making offerings,
requesting buddhas to stay in the world and turn the Dharma wheel,
and all roots of goodness from rejoicing and repentance—
I dedicate this all to beings and to the realization of buddhahood. {12}

I follow all *tathāgatas*' course of training,
cultivate Samantabhadra's perfectly fulfilled practices,
and make offerings to all *tathāgatas* of the past
as well as to all buddhas of the present throughout the ten directions.

May[237] all future teachers of gods and men[238]
achieve the perfect fulfillment of all their aspirations. {13}
I vow to fully follow the training [of all buddhas] of the three times
and quickly succeed in realizing the great bodhi.

May all the *kṣetras* throughout the ten directions
become vast, purified, and wonderfully adorned
and have *tathāgatas* surrounded by congregations
all of whom reside beneath a bodhi tree, the king of trees. {14}

May all beings throughout the ten directions
become free of sorrows and illness and always be happy.
May they acquire the extremely profound benefit of right Dharma
and completely extinguish all the afflictions without exception. {15}

As I cultivate for the sake of attaining bodhi,
may I acquire recall of past lives in all the destinies of rebirth and
always be able to leave the home life {16} and cultivate pure precepts,
upholding them with no defilement, no breakage, and no defects. {17}

May I use the languages of all the various kinds of beings,
including those of the gods, the dragons, the *yakṣas*, and *kumbhāṇḍas*,
as well as those of humans, non-humans, and others,
using all their different voices to thus teach them all the Dharma. {18}

May I diligently cultivate the pure *pāramitās*,
never forget the resolve to attain bodhi,
extinguish all obstacles and defilements without exception,
and completely perfect all the marvelous practices. {19}

Even when in the midst of the worldly paths, may I become free of
the karma of the afflictions[239] and the realms of the *māras*
just as a lotus flower does not adhere to its waters
and just as the sun and moon do not remain fixed in the sky. {20}

May I do away with all the sufferings of the wretched destinies
and bestow happiness equally on all the many kinds of beings,
continuing on in this way for kalpas as numerous as a *kṣetra*'s atoms,
constantly and endlessly benefiting all in the ten directions. {21}

May I always accord with all beings,
doing so to the very end of all kalpas of the future,
and may I constantly cultivate Samantabhadra's vast practices
and reach the perfect fulfillment of unexcelled bodhi. {22}

May I gather together in all places
with all who cultivate the same practices as I do,
engaging in actions of body, speech, and mind that are all the same,
cultivating and training together in all of these practices and vows. {23}

As for all those good spiritual guides who have benefited me
and who have revealed to me the practices of Samantabhadra,
may they always gather together with me
and always feel pleased with me. {24}

May I always meet all *tathāgatas* in person
together with the congregations of Buddha's sons who surround them
and then offer up vast offerings to all of them,
tirelessly continuing to do so until the end of all future kalpas. {25}

May I uphold the sublime Dharma of all buddhas,
illuminate all the practices leading to bodhi,
and purify to the utmost the path of Samantabhadra,
always cultivating it to the very end of all future kalpas, {26}

In all the stations of existence,
the merit and wisdom I cultivate shall always be endless.
Through absorptions, wisdom, skillful means, and liberations,
may I acquire an inexhaustible treasury of meritorious qualities. {27}

Within a single atom, there are *kṣetras* as numerous as all atoms
and in each *kṣetra* there are an inconceivable number of buddhas.
Each of those buddhas abides amidst a congregation.
May I see them there constantly expounding on the bodhi practices. {28}

Everywhere in the oceans of *kṣetras* throughout the ten directions,
throughout the ocean of the three times on the tip of every hair,
with the oceans of buddhas, and in the oceans of their lands,
may I everywhere cultivate these practices for oceans of kalpas. {29}

May I understand the pure speech of all *tathāgatas,*
in which but one word embodies an ocean of the many sounds
with voices adapted to all beings' mental dispositions,
each one streaming forth the ocean of the Buddha's eloquence. {30}

In that endless ocean of their speech,
all *tathāgatas* of the three periods of time
ever turn the wheel of the sublime Dharma's principles and purport.
By the power of deep wisdom, may I be able to everywhere enter it. {31}

May I be able to deeply enter the future
and exhaustively subsume all kalpas in but a single mind-moment.
And may all kalpas of the three times become a single mind-moment
so that then I may be able to enter them all. {32}

In but a single mind-moment, may I see
all the lions among men of the three periods of time,
and may I also always penetrate the realms of the buddhas,
including their illusion-like liberations and awesome powers. {33}

Amidst the extreme subtleties found on the tip of but a single hair,
there appear the adorned *kṣetras* of the three periods of time.
On the tips of all hairs, in *kṣetras* as many as the ten directions' atoms,
may I deeply enter them all and thus purify them. {34}

When all the world-illuminating lamps[240] of the future
gain enlightenment, turn the Dharma wheel, awaken the many beings,
finish their buddha works, and manifest the appearance of nirvāṇa,
may I go there, pay respects to them all, and then draw near to them. {35}

By[241] the swift and all-pervasive power of the superknowledges,
by the universal gate's power to everywhere enter the Great Vehicle,
by the power of knowledge and practice to cultivate the qualities,
by the power of all-embracing spiritual powers and great kindness, {36}

by the power of supreme merit to everywhere purify and adorn,
by the power of unattached and independent wisdom,
and by the awesome powers of samādhi, wisdom, and skillful means,
being everywhere able to accumulate the power of bodhi, {37}

purifying the power of all good karmic deeds,
vanquishing the power of all afflictions,
and subduing the power of all *māras,*
may I completely fulfill the power of Samantabhadra's practices, {38}

being everywhere able to purify the ocean of all *kṣetras*
and liberate the ocean of all beings,
being well able to distinguish the ocean of all dharmas,
being able to deeply enter the ocean of wisdom, {39}

being everywhere able to purify the ocean of all practices,
perfectly fulfilling the ocean of all vows,
and drawing near to and making offerings to the ocean of all buddhas.
May I thus cultivate tirelessly for an ocean of kalpas. {40}

Regarding the most excellent practices and vows leading to bodhi
as made by all *tathāgatas* of the three periods of time—
May I make offerings to them all and fulfill their cultivation
by relying on Samantabhadra's practices in awakening to bodhi. {41}

All *tathāgatas* have a senior son
who is known as the Venerable Samantabhadra.
I now dedicate all of my roots of goodness,
wishing that all my wisdom and practices may be the same as his. {42}

May I become forever pure in body, speech, and mind,
and may all my practices and *kṣetras* become so as well.
Wisdom such as this is called "Universally Worthy."[242]
May I be able to become the same as him in all respects. {43}

In order to everywhere purify the practices of Samantabhadra
as well as all the great vows of Mañjuśrī,
may I fulfill the practice of all their works without exception
and stay forever tireless in doing so to the end of all future kalpas. {44}

May whatever I cultivate be measureless
and may I acquire measureless meritorious qualities.
May I abide securely in the measureless practices
and completely penetrate all their spiritual powers. {45}

Just as it is with Mañjuśri's courageous wisdom,
so too it is with Samantabhadra's wisdom and practice.
I now dedicate all of my roots of goodness
to always cultivating and training in accord with all that they do. {46/55}[243]

What is praised by all buddhas of the three periods of time
are just such supremely great vows as these.
I now dedicate all of my roots of goodness to acquiring
these especially supreme practices of Samantabhadra. {47/56}

As I draw near to the end of this life,
may I completely get rid of all obstacles,
personally see that Buddha, Amitābha, and then be able
to immediately go forth to rebirth in his land of peace and bliss.[244] {48/57}

Then, having achieved rebirth in that land,
may I directly manifest the completion of these great vows,
perfectly fulfilling all of them without exception
while benefitting and bringing happiness to all realms of beings. **{49/58}**

In that buddha's congregation which is entirely pure,
May I then be reborn in a supreme lotus flower
and personally see Measureless Light Tathāgata
who will then directly bestow on me the prediction of bodhi. **{50/59}**

Then, having received that *tathāgata's* bestowal of the prediction,
may I issue countless hundreds of *koṭīs* of transformation bodies and,
with wisdom power so vast as to pervade the ten directions,
may I everywhere benefit all realms of beings. **{51/60}**

May I continue on in this until the realms of space and worlds end,
and till the realms of beings, their karma, and their afflictions all end.
Since all such things as these have no time when they will ever end,
so too my vows shall ultimately never come to an end. **{52/46}**

Suppose someone adorned the boundless *kṣetras* of the ten directions
with the many kinds of jewels, offered them all to the Tathāgata,
then gave supreme peace and happiness to the devas and humans,
continuing all of this for kalpas as many as the atoms in all *kṣetras* — **{53/47}**

If someone else heard but once these supreme kings of vows
and was then able to develop faith in them by which
he sought supreme bodhi with a thirsting and admiring resolve,
he would thereby gain supreme merit surpassing that of the former. **{54/48}**

He would then always avoid bad spiritual guides,
would forever abandon all the wretched destinies,
would soon see the Tathāgata, Measureless Light,
and would then perfect these supreme vows of Samantabhadra. **{55/49}**

This person is well able to obtain a supremely fine life span,
this person is well able to gain rebirths in the human realm,
and this person becomes bound before long to perfect
practices like those of Samantabhadra Bodhisattva. **{56/50}**

The five extremely evil actions that entail immediate retribution
that he has committed in the past due to having no wisdom powers—
If he but recites these great kings of vows of Samantabhadra,
in but a single mind-moment, they will all be quickly melted away. **{57/51}**

His clan and class as well as his countenance and physical form—
his major marks, signs, and wisdom—all become perfectly fulfilled.

All the *māras* and non-Buddhists will remain unable to vanquish him
and he can become one worthy of offerings for all in the three realms.
{58/52}

He will quickly proceed to the bodhi tree, the great king of trees,
and having sat there, he will subdue all of Māra's hordes,
reach the universal and right enlightenment, turn the Dharma wheel,
and everywhere benefit all sentient beings. {59/53}

If anyone reads, recites, accepts and retains,
or expounds upon these vows of Samantabhadra,
only the Buddha can realize and know his karmic rewards.
He is then definitely bound to gain the path to supreme bodhi. {60/54}

I have described here only a small part of the roots of goodness
acquired by one who recites these vows of Samantabhadra.
In but a single mind-moment, all [he strives for] is perfectly realized,
and he enables the success of all the pure vows of beings. {61}

I dedicate all the boundless supreme merit gained by my practice
of these especially supreme and "Universally Worthy"[245] practices,
wishing that all beings who have become sunken in the floods[246]
may swiftly go forth to the land of the Buddha of Measureless Light. {62}

At that time, after, in the presence of the Tathāgata, Samantabhadra Bodhisattva-mahāsattva had finished speaking these pure verses on Samantabhadra's vast kings of vows, the youth Sudhana was filled with measureless exultation and all the bodhisattvas felt great joy. The Tathāgata then praised him, saying, "This is good indeed, good indeed."

At that time when the Bhagavat together with the *ārya* bodhisattva-mahāsattvas expounded on such supreme Dharma gateways of the inconceivable realm of liberation, they were headed by Mañjuśrī Bodhisattva. The great bodhisattvas and the six thousand bhikshus whose practice had become fully developed were headed by Maitreya Bodhisattva. All the great bodhisattvas of the Worthy Kalpa were headed by the Immaculate One, Samantabhadra Bodhisattva. [Present too were] the great bodhisattvas at the consecration stage with but one more birth [before buddhahood] as well as the congregations of other bodhisattva-mahāsattvas who, as numerous as the atoms in the ocean of all *kṣetras*, had all come and assembled there from the many different worlds of the ten directions. The great *śrāvaka* disciples were headed by the greatly wise Śāriputra, Mahāmaudgalyāyana, and others. Together with all the great congregations of world leaders among humans and devas as well as the devas, dragons, *yakṣas*, *gandharvas*, *asuras, garuḍas, kiṃnaras, mahoragas,* humans, non-humans, and others, having heard what the Buddha had proclaimed, everyone in that great assembly was filled with immense joy, accepted these teachings with faith, and upheld them in practice.

The End of the Flower Adornment Sutra

Volume Three Endnotes

1. “Benefactor of Orphans and the Solitary” (給孤獨園) is a literal translation of the name given to the benefactor who arranged for Prince Jeta to donate the Jeta Grove to the Buddha and the Sangha. (Sanskrit: Anāthapiṇḍada. Pali: Anāthapiṇḍika.)
2. The bodhisattva names listed below are grouped according to common elements in their names (“banner,” “eye,” “sound,” etc.)
3. Although the SA Chinese text would appear to be referring to “adornment and purification” (嚴淨), as pointed out by VB, the *Gaṇḍavyūha* Sanskrit text’s antecedent term for this Chinese compound is *pariśodhayati* (and variant grammatical forms) which refer exclusively to “purification.” Hence the idea of “adornment” as a separate concept is not at all intended.
4. Although at first glance the “inconceivable” (不思議) and “ineffable” (不可說) in the Chinese text might appear to describe the marvelousness of the clouds described in this list, as verified by the Sanskrit text, these are actually just huge cardinal numbers. All three denominations of enumeration in this list, “inconceivably many“ (*acintya*), “countless” (*asaṃkhyeya*), and ″ineffably many” (*anabhilāpya*), are immensely large Buddhist Sanskrit numbers the size of which is explained in Chapter 30, the Asaṃkhyeya Chapter.
5. This refers to a kind of tree such as that seen in the Trāyastriṃśa Heaven, the branches of which produce marvelously fine heavenly robes.
6. Although, looking solely at the Chinese text, one would think this list consisted of ten kinds of “perfectly full light clouds” (圓滿光明雲), looking at the Sanskrit, we see that this Chinese phrase was instead attempting to translate *prabhāmaṇḍalamegha*, “clouds of light spheres,” or (depending on context), “halos,” “nimbuses,” “auras,” etc.
7. Later in this section, when this bodhisattva speaks a series of verses, he is instead referred to as “King of the Banner of the Light of Vows and Wisdom Bodhisattva” (願智光明幢王菩薩).
8. As pointed out by VB, *zizai* (自在) is often used in SA’s translation to translate not only the usual *vaśī*, “mastery,” but also *adhipateya*, “dominance,” or, as in this case, *vikurvita*, “magic” or “feats of spiritual power.”
9. At the end of this section, when this bodhisattva speaks a series of verses, he is instead referred to as “King of the Different Vows, Wisdom, and Spiritual Superknowledges of the Dharma Realm” (法界差別願智神通王菩薩).

10. Although perhaps not so immediately obvious, as briefly noted in passing by QL, each member of the following tenfold list corresponds in standard order to one of the ten *pāramitās* and also, again in standard order, to one of the ten bodhisattva grounds.
11. *"Dāna pāramitā"* refers to the perfection of giving.
12. *"Śīla pāramitā"* refers to the perfection of moral virtue.
13. *"Kṣānti pāramitā"* refers to the perfection of patience.
14. *"Dhyāna pāramitā"* refers to the perfection of skill in meditation.
15. Lest "inapprehensibility" seem somewhat obscure, this is simply a reference to the absence of inherent existence in any and all phenomena.
16. The Sanskrit adds: *"yena tāni buddhavikurvitāni paśyeyuḥ,"* "by which they might have seen those miraculous transformations of the Buddha."
17. The Sanskrit adds: *"yena parīttālambane vipulavikurvitādhiṣṭhānānyavat areyuḥ,"* "by which they might have entered upon the resolutions of miraculously tranforming a small object to become vast."
18. "Apex of reality" here translates *"bhūtakoṭi."*
19. The Sanskrit (*ātmakāryaparipräptāḥ*) is more like: "They had achieved the completion of their own task."
20. The DSBC Sanskrit clarifies that "wisdom" refers here to the wisdom of all-knowledge (*sarvajñatājñāna*) as possessed by the Buddha.
21. The Sanskrit specifies "those world rulers directed toward bodhi" (*te ca lokendrā bodhyabhimukhā*).
22. The Sanskrit specifies "man" (*puruṣa*).
23. Although the Chinese *fodao* (佛道) in this line appears to refer to "the Buddha path," the extant edition of the Sanskrit indicates that, as is commonly the case in these texts, *fodao* is instead translating *buddha-bodhi*, "the Buddha's enlightenment."
24. "Unsurpassed Eminence" here translates *wushangshi* (無上士), one of the ten titles of the Buddha (*sattvasāra*).
25. "The fullness of his vast sphere of wisdom" (廣大智圓滿) is a sino-Buddhist approximation of the Sanskrit's "vast sphere of wisdom" (*vipulaṁ jñānamaṇḍalam*).
26. The Indian subcontinent's Amanta tradition of establishing the lunar calendar ended each month on the no moon day. Hence, under that system, the full moon was brightest on the fifteenth of the month. (This system was in effect between the end of the Vedic period (roughly 500 BCE) and 57 BCE, this per V. R. Ramachandra Dikshitar (1993). *The Gupta Polity*. Motilal Banarsidass. pp. 24–35. ISBN 978-81-208-1024-2. (Wikipedia. 2019. "Hindu Calendar." Last modified February 7, 2020, this at: https://en.wikipedia.org/wiki/Hindu_calendar.)

27. “White dharmas of pristine purity” translates the Chinese “white dharmas” (白法) which is a literal translation of the Sanskrit *śukladharma*. In traditional Buddhist writings, “white dharmas” represent pure dharmas and “black dharmas” (黑法 / *kṛṣṇadharma*) represent unwholesome or defiled dharmas.

28. As the antecedent phrases for the Chinese “sphere (or “wheel”) of water” (水輪) and “sphere of wisdom” (智慧輪), the Sanskrit text has “aggregation (or “mass”) of water” (*apskandha*) and “aggregation of wisdom” (*jñānaskandha*). This is a reflection of ancient Indian cosmology which conceived of the earth’s continents as resting on water.

29. Here the Chinese *zizai* (自在) again translates the Sanskrit antecedent *vikurvita* which has the special sense of “a miraculous or supernormal power of transformation.”

30. The DSBC Sanskrit makes it clear that *zuisheng* (最勝), “supremely victorious” is translating *“jina,”* one of the names used to describe the Buddha, hence my choice to render it as such here.

31. For what I translate here as “miraculous powers” (and *not* as “powers of sovereign mastery” as one might otherwise expect), the DSBC text gives *“vikurvita”* as the Sanskrit antecedent.

32. As VB points out, “dragon king” (*mahānāga*) is used in Indian literature as an epithet of “great beings.” Hence, even in this simile, it is perhaps not actually intended to refer to a king of dragons *per se*, but is instead meant to refer to a particularly heroic and extraordinary being. The BB translation reflects this idea and is somewhat closer to the extant Sanskrit (*bhūriprajñā mahānāgāḥ sarvalokapramocanāḥ*) with “The Great Dragon King possessed of genuine wisdom liberates all beings” (實智大龍王度脫一切眾 / T09n0278_p0682a04).

33. Although the Sanskrit makes it clear that the subject in this series of verses is plural and refers to bodhisattvas, one would not easily deduce this from the SA text.

34. The BB translation has “serves as an unsurpassably supreme field of merit.”

35. Although ambiguous in the BB, SA, and Prajñā translations’ Chinese, the Sanskrit specifies the plural “Tathāgatas” (*tathāgatāḥ*).

36. As is often the case, the Chinese *fangbian* (方便) as used in this subsection does *not* translate the Sanskrit *upāya* or *upāya-kauśalya* (skillful or expedient means). Rather it instead corresponds here to *naya* (“method,” “means,” “way,” “prudent or fitting actions,” etc.).

37. “Commensurate with” here and hereafter is an attempt to translate into English diction the Chinese text’s rather opaque and terse “equal to” (等) which in turn translates the equally opaque Sanskrit *samatā* which also refers to equality or sameness.

38. Again, "on a scale commensurate with" translates the Chinese text's "equal to" (等).
39. I add the "however" and "solely" here to preserve the disjunctive sense that is clear in the Sanskrit (because of the initial *api tu*), but lost from the Chinese by which we are reminded that the circumstances described by these "Dharma instructions" are the exclusive domain of a buddha's knowledge (*api tu khalu punarbho jinaputrāḥ tathāgatajñānagocara eṣaḥ*). Thanks to VB for pointing out this subtlety in his critical comments on the first draft translation.
40. An "ineffable" (*anabhilapya*) is an ineffably great number defined in the "Asaṃkhyeya" chapter of this sutra.
41. Although the Chinese that I translate here as "methods" is more usually translated as "skillful means" (方便), here it corresponds to the Sanskrit *naya*.
42. Following the S,Y,M, and G editions, I emend the reading of the text here by preferring *xiang*1 (相) to *xiang*3 (想), this to correct a fairly obvious scribal error as disclosed by the Sanskrit text which shows this character was intended to translate the Sanskrit word *dhvaja*, or "banner."
43. Per the Sanskrit, *zizai* (自在), more commonly "sovereign mastery," is instead translating *vikurvita* which, in a Buddhist context, refers instead to feats of spiritual power.
44. "Apex of reality" (真實際) here = DSBC "*bhūtakoṭī*." VB notes: "[In contrast to the Chinese 'unveiled' {示}], interestingly, here the extant Sanskrit text has *-vipaśyakānāṁ*, 'contemplated with insight,' 'saw clearly into.'"
45. The DSBC text's antecedent for "dharma of baselessness" (無依處法) is *anālayadharma*. This is just another reference to the absence of inherent existence in any and all dharmas, i.e., "emptiness."
46. "Apex of reality" (真實際) corresponds to DSBC's *bhūtakoṭi* which is a synonym for ultimate or absolute truth or ultimate reality.
47. The term I choose to translate here as "resounding emanation" (發) corresponds to the DSBC Sanskrit's *nigarjamānāḥ*, a form of *nigarjati*, which, as pointed out by VB, per BHSD, may mean "to roar," "cry forth," or "proclaim loudly" (BHSD, p. 293-4).
48. I follow the BB translation's much less ambiguous idea here: "[portrayed] all dharmas as being like dreams." (一切諸法皆悉如夢。 / T09n0278_p0708c25–26)
49. This most likely refers to buddhas and/or bodhisattvas presenting the appearance of taking birth in the world for the purpose of teaching the Dharma to beings.

50. Beginning here, the gateways refer (in standard order) primarily to the practice of the six *pāramitās* (perfections): *dāna* (giving); *śīla* (moral virtue); *kṣānti* (patience); *vīrya* (vigor); *dhyāna* (meditative practices); and *prajñā* (wisdom).
51. "Master physician" (醫王), is literally "physician king," but, at least in this context, as revealed by the Sanskrit (*vaidya*), this is just an idiomatic way of referring to an excellent physician.
52. Noting that these are simply "road spirits," QL notes that these "foot-travel spirits"(足行神 / *pada-kāyikābhir devatābhiḥ, pada-kāyika devatā**) exist in relationship to those who travel by foot, serving them as their protectors. For example, there are foot-travel spirits who support each footstep of buddhas and other holy beings with "stepping stones" consisting of immense flower blossoms.
53. Here and immediately below, *zizai* (自在), (more usually *vaśitā*, "sovereign mastery"), is instead translating *vikurvita*, "miraculous powers of transformation," or, more simply, "spiritual powers." The Prajñā translation states this more explicitly by including both meanings of *zizai* (無量自在神通菩薩圍遶) "… surrounded by countless bodhisattvas possessed of freely manifested spiritual powers …."
54. QL indicates that this refers to all buddhas' accumulation of the myriad practices.
55. HH says this refers to "all buddhas' continual and uninterrupted transmittal and receipt of the wisdom life of the buddhas" [from past buddhas to present buddhas to future buddhas].
56. Here Sudhana is metaphorically referring to Mañjuśrī as Indra, the ruler of the gods who dwells in the Trāyastriṃṣa Heaven on the summit of Mount Sumeru where he defends his celestial realm from the attacks of the *asuras* or demi-gods.
57. QL clarifies here that what might otherwise be read as "universal practices" (普行) is instead intended to refer to "the practices of Samantabhadra" (普賢之行). (L130n1557_0385b11).
58. HH states that it is the bodhi resolve that is as solid as vajra, whereas QL states that it is *prajñā*'s realization of the noumenal that is as solid as vajra's keen-edged sharpness in its solid severance of the delusions arising from confusion with regard to the noumenal. (般若證理如金剛堅斷迷理惑如金剛利). It may be helpful to recall that "noumenon" in the Huayan school's terminology most readily corresponds to the ultimate truth of emptiness of all conditioned things.
59. I emend the reading of the text here by preferring the *yuan* (願) of the Song, Yuan, and Ming editions to the Taisho text's *lei* (類), this to correct an obvious graphic-similarity scribal error.

60. QL notes that, of these eleven list items, this first item ("Seeking the bodhisattva practices") is the "general" topic whereas the following ten items are the particular bodhisattva practices that constitute the specific subtopics to which it refers.

61. QL notes: "Not dwelling in *nirvāṇa* is the gateway to *saṃsāra*; not dwelling in *saṃsāra* is the gateway to *nirvāṇa*."

62. It may be useful to the reader to realize that all of the above descriptors such as "numberlessly many," "measurelessly many," "boundlessly many," "incomparably many," "innumerably many," "indescribably many," "inconceivably many," "immeasurably many," "ineffably many," and "ineffably-ineffably many" are all translations of their corresponding precisely defined Buddhist Sanskrit numbers that refer to actual quantities (i.e., they are not merely hyperbolic adjectives). There are one hundred and twenty-four of these numbers, all of which are defined in Chapter Thirty, "Asaṃkhyeyas," where we find that each of these terms is the square of the immediately previous number. (The smallest number, a *lakṣa,* is one hundred thousand.) The result of one hundred and twenty-three squarings of the immediately previous number is that the largest number is inconceivably large.

63. HH suggests that this refers to "using right mindfulness to contemplate the number of bodhisattvas as being like a great ocean." (以正念來觀察菩薩的數量猶如大海似的. / HYQS) Then, by way of paraphrase, he approvingly echoed the assessment of QL who wrote: "Fourth, he brought to mind the many different constituents of the earlier congregation." (四念前種種眾會 / L130n1557_0405b13) The BB translation says: "He contemplated the ocean of all bodhisattvas' skillful means." (觀察一切菩薩諸方便海。 / T09n0278_p0690b27–28)

64. QL says: "Sixth, this is just the 'ten directions' as mentioned earlier." (六即前十方 / T09n0278_p0690b27–28)

65. According to MW (p. 168, Column 3), an *indranīla* is a sapphire.

66. As VB points out *zizai* (自在) is again translating *vikurvita* ("miraculous powers") and *chengdao* (成道) is again translating *abhisaṃbhodhi* ("attainment of enlightenment"). The Sanskrit for this line is *acintyamabhisaṁbodhivikurvitaṁ paśyāmi.*

67. VB points out here that, in the phrase *"ziranzhe fa* - 自然者法 (*svayaṃbhūdharmān*)," *ziran* (自然) is translating *svayaṃbhū* which "is a technical term for one who achieves the goal on his own, without depending on the guidance of an existing buddha."

68. *Kṣaṇas, lavas,* and *muhūrtas* are short increments of time measurement in ancient Sanskrit enumeration somewhat analogous to milliseconds, seconds, and hours respectively.

69. "Karmic inaction" (無作) here is translating *anabhisaṃskāra* which refers to refraining from the creation of any *saṃskāras* or karmic formative factors. Per BHSD's definition number one (p. 20, Column 2), among other closely related ideas, this can mean *"non-accumulation* (of *karman*)" or *"having or characterized by no accumulation* (of *karman*)."

70. "Vaṣitā" here is a reconstruction of the name used to translate this city's name in the two earliest editions of this scripture (the BB and SA translations). The name found in later editions (the Sanskrit and Prajñā editions) is "Vajrapura." There is no way that "Vajrapura" could have been the Sanskrit in the source texts used by BB and SA since there is no way that one could translate *vajrapura* into Chinese as *zizai* (自在), the translation chosen by both BB and SA. Hence my inclination to reconstruct the name here.

71. "Praised the lineage of dispassion" (歎離欲性) corresponds to the Sanskrit edition's *virāgavaṁśamudīrayan* in which SA is using *xing* (性) to translate *vaṃśa* ("lineage").

72. "The Adornments of the Syllabary Wheel" translates the Sanskrit *cakrākṣaraparivartavyūha.*

73. "The difficulties" refers to "the eight difficulties" which consist of: rebirths in the hells; rebirths among hungry ghosts, rebirths among animals; rebirths in the long-life heavens (where bliss is so overwhelming there is no motivation to cultivate the path); rebirths on the continent of Uttarakuru (where, again, life is so pleasant there is no path motivation); rebirths as deaf, dumb, or blind; rebirths as someone possessed of merely worldly knowledge and eloquence (who is thus inclined to be a spiritual philistine insensitive to the preciousness of the Dharma); and rebirths either before or after a buddha appears in the world (which prevent one from encountering the Dharma).

74. An "ineffable-ineffable" (*anabhilāpya-anabhilāpya*) is the next-to-highest number of one hundred and twenty-four numbers in this Sutra's numbering schema, each number of which is the result of the successive squaring of the immediately previous number. The first and smallest of these numbers known as a *lakṣa* is one hundred thousand. These numbers are all defined in Chapter Thirty, "Asaṃkhyeyas."

75. A *nārāyaṇa* (那羅延) is usually a kind of vajra-bearing Dharma protector spirit or deva.

76. HH indicates this refers to having the same Dharma body as all bodhisattvas.

77. *"Brahmacarya"* (梵行) refers to pure spiritual practice in which celibacy is strictly observed.

78. "Meditation on impurity" or, more literally, "meditation on the unlovely" (不淨觀, *asubha-bhāvanā*) is a reference to the various meditations on the inherently unattractive or impure nature of the bodies of those to whom one might otherwise find sexually attractive.

79. VB points out here that, instead of SA's "they taught the dharma of the nonexistence of anything whatsoever" (說無所有法), the BB translation has "they taught the dharma of nonattachment" (說無著法) and the Sanskrit also has "they taught nonattachment" (*anālayatāṁ kathayamānān*).

80. I am presuming here that "progressing toward the stages of right abiding" (向正住) and "already reached the stages of right abiding" (正住) are references to those who have not yet achieved irreversibility on the path and those who have already achieved irreversibility on the path. As I understand it, being a member of one or the other of these categories is a function of whether or not the practitioner in question has already obtained fruits of either the *śrāvaka*-vehicle path or the bodhisattva path by which he could never again fall back down into the status of a "foolish common person" (*pṛthagjana*) who wanders aimlessly in *saṃsāra*. The corresponding Sanskrit edition's text has *sarvasamyagn*[*iy*]*atasamyakpratipanna*. (VB recommends the [*iy*] emendation which I have included.)

81. VB points out that the Chinese *mianmen* (面門), literally "gateway of the face" is actually translating the Sanskrit *mukhadvāra* which just means "mouth." (BB translates as *cong qi kou* [從其口], "from his mouth."

82. I emend the Taisho text's reading here by replacing *bian* (辨) with S, Y, M, and G's *ban* (辦), this to correct an obvious graphic-similarity scribal error.

83. Again, I emend the Taisho text's reading here by replacing *bian* (辨) with S, Y, M, and G's *ban* (辦), this to correct an obvious graphic-similarity scribal error.

84. Again, I emend the Taisho text's reading here by replacing *bian* (辨) with S, Y, M, and G's *ban* (辦), this to correct an obvious graphic-similarity scribal error.

85. HH and QL both point out that "difficulties" here refers to the eight difficulties and related circumstances.

86. This is another reference to the eight difficulties.

87. Both the BB translation (智慧究竟一切法趣) and the Sanskrit (*sarvadhar magatyanusṛtijñāninām̐*) make it clear that SA's *yiqie qu* (一切趣) "all destinies" is meant to refer to *yiqie faqu* (一切法趣) which I take to mean "destinies of all dharmas," i.e., "where all dharmas eventually lead."

88. I emend the reading of the text by replacing Taisho's *bian* (辨), "distinguish," with SYMG's *bian* (辯), "discuss" or "explain," this to correct an apparent graphic-similarity scribal error. Both the BB translation and the Sanskrit seem to support this emendation.

89. The"understanding" character (解) of the SA text's "dwelling in pure *understanding*" (住清淨解) may originally have instead been meant to refer either to "liberations" (解脫) as rendered by the earlier BB translation's "pure liberations" (淨解脫) or else to "resolute faith" (信解), a standard Chinese translation of the *adhimukti* which we find in the later Sanskrit text's "the attainment of pure resolute faith" (*adhimuktiviśuddhayanugata*).

90. Because it is clear from the structure of the grammar here that this single mention of "the bodhisattva" is intended to apply to all statements down through 344c26, I have added it to all of those statements.

91. The Sanskrit: *"anabhilāpya-anabhilāpya-parivarta."* See Chapter Thirty entitled "Asaṃkhyeyas" for a sense of the size of this indescribably large number, the largest of them all. This number results from the successive squaring of each of the one hundred and twenty-three previous numbers in this numbering system, the smallest of which is a *lakṣa* (one hundred thousand).

92. For "the banner of sorrowless security," the Sanskrit text has *"aśokakṣemadhvajo."*

93. A "same-practice" good spiritual friend is one of the three main types of "good spiritual friends" or "good spiritual guides" (*kalyānamitra*): a) the good spiritual guide who serves as one's Dharma teacher; b) the "same-practice" good spiritual friend; and c) the "outwardly protective" good spiritual friend who assists with one's material needs (food, robes, medical care, etc.).

94. MW equates *utpala* with "the blue lotus (*Nymphaea Caerulea*)" and *padma* with "a lotus (esp. the flower of the lotus-plant [*Nelumbium Speciosum*] which closes towards evening."

95. VB notes that this refers "to lighting fires in the four cardinal points while remaining in the middle, at noon, with sun at its apex above."

96. Although the BB and SA translations refer here to "non-buddhist youths" (外道童子), the Sanskrit has *udāraṃ māṇavaka* or "noble [non-Buddhist] religious students."

97. DSBC has *"buddhasamādhivikurvaṇamukhaṁ."*

98. The Sanskrit here for the somewhat misleading SA text has: *"sudurlab hāścaryāśayaratnapratilabdho"*.

99. The Sanskrit for this passage as we have it now has *"dharmamaṇḍala-viśuddhimatiparamaḥ."*

100. DSBC has "*niryāṇa*." The BB translation has "same path of cultivation" (同修道).
101. DSBC has "*ekādhimukti*." The BB translation has "same nature of aspirations" (同欲性).
102. DSBC has "budhyapramāṇāni."
103. DSBC has "cittaspharaṇāni."
104. A note in the Ming edition says, "'Elder' in the generally circulating text is instead 'householder'" (明註曰長者流布本作居士).
105. I follow HH whose interpretation follows easily from the SA text without forcing the grammar: "Because the [influence of the] good spiritual guides permeated his mind, it caused his determination to draw near to the good spiritual guides to become even more solid" (他以善知識，來熏習他的心，使其親近善知識的志願更加堅固。 / HYQS).
106. VB points out that the SA translation's "merit dharma" may be a corruption, for both the Sanskrit (*tatpuṇyanidhim-avalokayan*) and the BB translation (觀彼功德藏) suggest instead: "…contemplated his treasure of merit" or "…contemplated his store of merit."
107. The "Great Unification Hells" (眾合大地獄, *saṃghāta-naraka*) are hells where beings are crushed between two collapsing mountains.
108. Both the Sanskrit and Prajñā editions refer to "devas" in the plural.
109. "Five turbidities" ("五濁," or, in KJ translations: "五濁惡世") generally refers to historical times characterized by deterioration in the quality of five phenomena: kalpas, views, afflictions, beings, and life spans.
110. In his Treatise on the Ten Bodhisattva Grounds otherwise known as the Daśabhūmika Vibhāṣā (T1521: 十住毘婆沙論), Nāgārjuna speaks repeatedly of "the four bases of meritorious qualities" (四功四處) consisting of truth, relinquishment, quiescence, and wisdom (諦捨及滅慧。 / T26n1521_p0022b28).
111. The eight classes of spiritual beings (八部衆, *aṣṭa-gatyaḥ*) consist of: devas, *nāgas*, *yakṣas*, *gandharvas*, *asuras*, *garuḍas*, *kiṃnaras*, and *mahoragas*.
112. Regarding what one would otherwise translate as "one's own body" (自身), I instead follow the implications of this comment offered by VB: "Skt: *ekacittotpādam-adhyātmadṛṣṭisahagatam-utpādayitum*. It seems that '自身' is intended to capture the prefix *adhi* -> *adhy*, *adhyātma* is an internal self. This has a wider significance than 'body.'"
113. Again, per VB's comments: "無記心 = avyākṛtacitta. This is a technical Abhidharma term. Cittas are classified as good, bad, and indeterminate (*kuśala*, *akuśala*, *avyākṛta*). So she is saying that she never gave rise to bad (defiled) thoughts or indeterminate thoughts, only to good (wholesome) thoughts."

114. The "ten eyes" are listed in Chapter 38, the "Transcending the World" chapter (T10n0279_302c17–25), as follows:

> Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of eyes, namely:
>
> The fleshly eye, so-called because it sees all forms;
> The heavenly eye, so-called because it sees all beings' minds;
> The wisdom eye, so-called because it sees all beings' faculties and spheres of cognition;
> The Dharma eye, so-called because it sees all dharmas in a manner consistent with their true character;
> The Buddha eye, so-called because it sees the Tathāgata's ten powers;
> The eye of knowledge, so-called because it knows and sees all dharmas;
> The radiance eye, so-called because it sees the Buddha's light;
> The eye that transcends saṃsāra, so-called because it sees nirvāṇa;
> The unimpeded eye, so-called because it has unimpeded vision of everything it sees;
> The eye of all-knowledge, so-called because it sees the "universal gateway" Dharma realm.
>
> These are the ten. If bodhisattvas securely abide in these dharmas, then they acquire the Tathāgata's eye of unexcelled great wisdom.

115. As pointed out by VB in review notes, for "受持," "took in and retained," the Sanskrit text verb here is *vibantī*, "drank in" which has also been captured in the BB translation's "悉飲," "I have completely imbibed."

116. VB points out that the Sanskrit for 一切眾生所樂, "whatever all beings find pleasing," is *sarvasattvayathāśaya*, or "inclinations of beings."

117. VB mentions in his review notes that, "Both Chinese translations (by which he means the BB and SA editions) miss the most important phrase in the Sanskrit text, '*apaśyat sudhanaḥ śreṣṭhidārako*,' 'the youth Sudhana saw.' It occurs several times in the paragraph and underscores that this was an inner experience of Sudhana."

Actually, since not only the BB and SA translations to which VB referred here seem to "miss" this phrase, I checked the Prajñā translation and found that it does not include it, either. This leads me to suspect that this very helpful phrase may have instead been *added* at a later time into the Sanskrit text which, in earlier editions, required the readers to conclude for themselves that Acalā's samādhi-precipitated scenarios were directly seen by Sudhana.

118. This simile is not found in the BB translation. The Prajñā translation reads: "They are like the king of the *asuras* who is everywhere able to agitate the ocean of afflictions of the great city of the three realms of existence, thereby everywhere causing beings to reach ultimate quiescence.

119. Although both the SA and BB translations refer to Sarvagāmin as a "non-buddhist renunciate" (出家外道), the Sanskrit is actually *parivrājika* which is more like MW's "wandering religious mendicant" or, as VB suggests, "wandering ascetic."

120. I emend the reading of the text here by replacing 德 with 得 in accordance with the reading in two other editions of the text (Song and Gong) to correct an apparent scribal error and to preserve a precise translation of the Sanskrit name for this mountain (*sulabha* = "Good Gain") otherwise lost in the current edition of the Taisho text.

121. In his review notes, VB points out that "King Yama's realms" is a reference to the *preta* or "hungry ghost" realm.

122. In his review notes, VB points out that "the Good Dharma Hall" (*sudharmadevasabhā*) is not a distinct heaven [as suggested by the syntax of the SA translation's Chinese which would read "Good Dharma Heaven"], but rather is the assembly hall of the Trayastriṃśa Heaven. (The BB and Prajñā translations as well as the DSBC Sanskrit all refer specifically to "the Good Dharma Hall" (善法堂 / *sudharmadevasabhā*).

123. "Evil mental tendencies" corresponds here to the DSBC Sanskrit's "*viṣama-mati*."

124. Although, unlike the BB translation's "wrong views" (邪見), Prajñā's "evil views" (惡見), and the DSBC Sanskrit's "unwholesome views" (*akuśaladṛṣṭi*), SA does not qualify "views" (諸見) at all, it may help to recall here that, in Buddhist texts in general, all by itself, "views" is *already* usually an implicit reference to "*wrong* views"(even without further adjectival qualification).

125. Although the SA translation does not include it, both the BB and Sanskrit editions specify "the sufferings of *saṃsāra*."

126. As phrased, it is clear that this is specifically referring to halting all of the ten courses of unwholesome karma (*daśa-akuśala-karma-patha*), the standard listing of which begins with "killing" and ends with "wrong views."

127. VB points out in his review notes that the presence of "buddhas" or "*tathāgatas*" at this point in the BB translation, the Prajñā translation, and the DSBC Sanskrit demonstrates that this character was accidentally dropped from the SA translation. That is why I have included it in brackets here.

128. DSBC = *virāga koṭīgato nāma bodhisattvavimokṣaḥ.*

129. I emend the reading of the Taisho text here by preferring the *shou* (受), "receiving," variant found in the S, Y, M, and G editions to Taisho's *shou* (授), "transmitting," doing so based on consulting the DSBC Sanskrit (*sarvatathāgatavyākaraṇasaṃpratīcchanatāṃ*) and the Prajñā translation while also noting the presence of the same variant in the S, Y, and M editions of the BB translation.

130. "Easeful mastery" as a translation of the Chinese *youxi* (遊戲), "roaming playfully," translates the Sanskrit *vikrīḍita*, which, per BHSD, literally means "sport," but which, per BHSD (p. 482, column 1) is more often meant to mean "something like *easy mastery*."

131. The *jie* (解) which I render here as "beliefs" is SA's contracted Chinese translation of the Sanskrit *adhimukti* which is much more commonly translated into Chinese as *xinjie* (信解), "resolute belief," "resolute faith," "conviction," etc.

132. "The mind that induces them to establish themselves in the path to all-knowledge" (for which SA has "住一切智心") corresponds to the Sanskrit's *"sarvajñatāmārgapratiṣṭhāpanacitta."*

133. This is clearly a reference to the ten courses of bad karmic action. In fact, the Sanskrit lists all ten of them here.

134. The five nefarious karmic offenses (五逆罪, *pañcânantarya*) are matricide, patricide, killing an arhat, drawing the blood of a buddha, and creating a schism in the Sangha.

135. This is a reference to "the wide and long tongue," one of the thirty-two marks of a buddha's body.

136. For "Good Dharma Bridge" (善法度), DSBC has *"sudharmatīrtho."*

137. For this incredibly long bodhi tree name, "the body emanating the light of all buddhas' spiritual powers that is adorned with omniradiant sovereign *maṇi* jewels" (一切光摩尼王莊嚴身出生一切佛神力光明), DSBC has *"sarvavyūhaprabhāmaṇirājaśarīre sarvabuddhavikurvitaprabhave mahābodhivṛkṣe."*

138. A *rākṣasī* is a female *rākṣasa*. The female form of this flesh-eating rapidly flying demon is renowned for her ability to transform into the shape of a beautiful woman to seduce and destroy cultivators of the path.

139. "Difficulties" here refers to the eight difficulties.

140. Here, the Chinese *zizai* (自在) is translating the Sanskrit *vikurvita* which, per MW [p. 954, column 3], means "the assuming of various shapes."

141. "Lesser Vastness Heaven devas" translates the Chinese *shaoguang* (少廣 [天]) for which I could not find a Sanskrit antecedent in the usual sources. There is no counterpart in the DSBC Sanskrit. VB suggests it seems to be a gratuitous interpolation.

142. Here "the One with Ten Powers" is a common name for the Buddha.

143. Lest the meaning of this seem unclear, in his HYQS, HH offers the example of a person having to always live in close proximity to a tiger.

144. The Chinese (調御) makes it clear that this is a reference to one of the ten epithets of the Buddha, namely "the Tamer of Men" (*purusadamya-sārathi* [調御丈夫]).

145. These first three list items together constitute "the three kinds of wisdom" (*trividhā prajñā* or 三慧) consisting of *śrutamayī prajñā, cintāmayī prajñā,* and *bhāvanāmayī.*

146. In his HYQS, commenting on this passage, HH explains that a "world transformation" (*lokadhātuparivarta* / 世界轉) is a number calculated from supposing that one ground a world to dust, then allowed each one of those motes of dust to represent a *kṣetra* that one then in turn also ground to dust. The resulting number of dust motes produced from grinding up all those *kṣetras* equals this very large number known as a "world transformation."

147. "*Kṣetra* transformation" (*buddhakṣetraparivarta* / 刹轉). See the previous note regarding "world transformation." This verse is simply restating that earlier textual passage.

148. "Wealth of the *āryas*" (聖財, *ārya-dhāna*) or "the seven kinds of wealth of the *āryas*" (七聖財, *saptāryadhāna*), or "seven kinds of Dharma wealth" (七法財), refers to personal qualities of awakened beings. Lists vary somewhat, but they usually include: faith; moral virtue; a sense of shame; a dread of blame; abundant Dharma learning; generosity; and wisdom.

149. According to the DSBC Sanskrit, SA's *zizai* (自在) which I render here as "transformative powers" is translating *vikurvita* for which MW gives "the assuming of various shapes" and BHSD gives "miracle."

150. Here, "universally worthy" is a play on the Chinese translation of the name of Samantabhadra Bodhisattva. Hence it could be construed to mean: "This is the liberation of those who are like Samantabhadra."

151. DSBC has "*bodhimārgopastambhasaṃjñā*" which, per VB in review notes translates as "He conceived of them as solid supports on the path to bodhi."

152. I emend the reading by replacing Taisho's 本 with 木 to correct a fairly obvious scribal error arising through graphic similarity, this in accordance with two alternative editions and the BB translation.

153. What I translate here as "dense rain clouds" is literally "oily clouds" (油雲).

154. What I translate here as "purified earnest resolve" (深淨心) is reflected in DSBC as *"ādhyāśayaviśuddhi."*

155. With regard to "the stage of the pure youth" (童真位), or "the stage of the *kumāra-bhūta*," QL says, "It is because he is going from the eighth ground to enter the ninth ground that it speaks here of 'dwelling at the stage of the pure youth.'" (從第八地入第九地故云住童真位 / L130n1557_0707a12).

156. I emend the reading here (substituting 辨 for Taisho's 辯) in accordance with two other editions of the text and the passage's sensibility requirements, this as a correction of a fairly obvious graphic-similarity induced scribal error.

157. This is a reference to "the three groups of beings." The "three groups [of beings]" (三聚, *tri-skandha*): 1) those who are fixed in what is right; 2) those who are not fixed [in either what is right or what is wrong], i.e., those who are as yet "unfixed" with regard to their inclinations toward doing what is right or doing what is wrong; and 3) those who are fixed in what is wrong. Although the order differs, this is a list common to nearly all traditions and schools.

158. Regarding the first of these last two listed circumstances, QL says, "As for 'roots of unwholesomeness gathered through roots of goodness,' take for example upholding the moral precepts with a mind of hatred, and so forth. Understand the next clause similarly." (如瞋心持戒等下句類知 / L130n1557_725a07). Perhaps an example of the last circumstance ("roots of goodness gathered through roots of unwholesomeness") might be "telling a lie to save someone's life" where "telling a lie" is classified under "roots of unwholesomeness" but "saving someone's life" is classified under "roots of goodness."

159. As VB clarifies in his review notes, "The *xing* ( ) here merely establishes that this is an abstract noun." Hence there is no intention to include the concept of "the nature" of all-knowledge here. The somewhat more elaborate analogue passage in the Sanskrit edition supports this interpretation (*sarvajñātādhigamāvatāranayasamudrānapyava tarāmi*).

160. Here, where SA has "all the *beings* in all his congregations" (其所有道場眾會。其眾會中一切眾生。), the Prajñā translation specifies "all the *bodhisattvas* in all his congregations" (所有一切道場眾會。其眾會中。一切菩薩。).

161. As explained by HH, "The difficulties" is a reference to the eight difficulties.

162. Both HH and QL note that this refers to the Dharma body held in common by all buddhas.
163. I go ahead and translate here as "the perfection of giving" what SA retains in Chinese transliteration as *dāna pāramitā*.
164. In this long list of nearly two hundred buddha names, even though neither the Sanskrit nor the Chinese inserts any breaks into the list, I deliberately do so after every ten names to make recitation of the text easier.
165. I deliberately prefer a synonym here for this nineteenth name to distinguish it from the otherwise identical Chinese rendering of the twelfth name.
166. I deliberately prefer a synonym here for this twenty-first name to distinguish it from the otherwise identical Chinese rendering of the thirteenth name.
167. As pointed out by VB in his review notes, "Note that *daoyan* (道眼) is an inversion of the Sanskrit compound *cakṣuṣpatha*, which is not "eye of the path" but "pathway of the eyes," that is, 'range of vision.'"
168. The Chinese that I render here as "monastic dwellings" is 僧伽藍, a transliteration of the slightly euphemistic Sanskrit *saṃghārāmā* which would more literally mean, "a pleasure garden for the monastic sangha."
169. I follow HH here in interpreting Taisho's 辨 as 辦, this to correct a fairly obvious scribal error based on graphic similarity. True, Taisho records the use of 辯 in four other editions of this text, but that too appears to be a scribal error based on graphic similarity. More recent editions of Cbeta go ahead and incorporate this emendation.
170. Although the surviving DSBC Sanskrit manuscript gives the name as "Muktāsāra," that is fairly obviously a later corruption, for both the much earlier BB and SA translations translate the name as "Solid Liberation" (堅固解脫), which corresponds exactly to "Muktisāra."
171. Both the BB translation and the Sanskrit refer not to what SA translates as "the three periods of time" (三世), but rather to "the three realms of existence" (三界 / *sarvatraidhātukaṃ*). This appears then to be an error on the part of the SA translation team.
172. The bracketed emendation follows the Prajñā translation's inclusion here of "to benevolently give it to beings" (惠施眾生) in its otherwise identically phrased analogue passage found at T10n0293_p809c02–3. Absent this emendation the clause could sound as if the bodhisattva was accumulating all the world's wealth for no particular reason or to benefit himself.
173. The Sanskrit here is *apramāṇam adhimuktibalaṃ dṛḍhīkartavyam.*

174. In accordance with five alternative editions of the text, I emend Taisho's reading here by substituting 辦 for 辨, this to remedy an obvious scribal error generated by graphic similarity and demanded by sensibility. More recent editions of Cbeta go ahead and incorporate this emendation.

175. "Difficulties" refers to the eight difficulties. The Sanskrit here is *akṣaṇāpāyapathāḥ* for which VB suggests "the pathways of the inopportune conditions and the wretched destinies."

176. Per the Sanskrit, "dharmas of verbal expression" (言辭法) is an indirect reference to mantras (*apramāṇā mantravibhaktiḥ parijñātavyā*). VB suggests this translation of the Sanskrit: "He should know the countless divisions among mantras."

177. VB points out that here we have *gocara* rather than *viṣayo* and that the BB translation supports this with "countless actions" (無量諸行). Hence this refers to "spheres of action" rather than to "spheres of cognition (or experience)."

178. VB points out that here we have *bodhisattva-viṣayo* rather than *bodhisattva-gocaro,* hence my translation here as "spheres of cognition."

179. "Right and definite position" (正位 or perhaps more commonly 正定位 / *samyaktva-niyata*) refers to the stage of definite irreversibility where eventual complete enlightenment is assured.

180. What I translate here as "wrong thinking" (妄想) is more complex in the Sanskrit (*abhūtaparikalpasamutthitavitathasaṃkalpa*) for which VB suggests "he had aroused distorted thoughts through false mental constructions."

181. DSBC Sanskrit: *ucchedasaṃjñāvigatena pariṇāmanājñānena.* Although at first glance, this line would appear to be referring to "dedication" as in "dedication of merit," that would make no sense in this context. However, per BHSD, definition numbers two and three, *pariṇāmana* refers to "ripening," as of a seed, etc. This points directly to the biggest problem of those who cling to an annihilationist view: They do not understand how karma "ripens."

182. In commenting on this line, QL says, "As for the view that takes Mahesvara [to be the creator], this refers to thinking that [one's circumstances] are a result of the god Maheśvara being able to create the myriad things. Because one realizes that they arise from one's own karma, [one realizes] they are not due to anyone else." (自在見者謂自在天能生萬物故知由自業故不由他.)

183. The DSBC Sanskrit has *sarvasaṃjñācittamanoviviktavihāravihāriṇāṃ.*

184. The DSBC Sanskrit here is *sarvabodhisattvasamādhigocara*, hence my translation of *jingjie* (境界) as "sphere of action" rather than "sphere of cognition," "sphere of experience," etc.

185. As VB points out in his review notes, "The Sanskrit '*buddhasaṃjñābhi niveśavigatāśca*' means "they are devoid of **attachment** to any idea of a buddha."

186. "The nine sequential meditative absorptions" refers to the four *dhyānas*, the four formless absorptions, and the meditative concentration in which the activity of both the feeling and the perception aggregates are extinguished. This last one is also referred to as "the complete cessation absorption."

187. According to DZDL (T25n1509_p0503c25–6), the four *māras* are: the five aggregates, afflictions, death, and "the devas' sons of the Paranirmita Vaśavartin Heaven" (per DSBC = "*iśvara-devaputra-māra**"), this last of which refers most especially to Pāpīyān, the king of the *māras*.

188. The Sanskrit here is "*ye ekacittaprasareṇa vibuddha bodhiṃ*." This is yet another illustration of "path" (道) being used in many cases as a translation for "enlightenment."

189. "…gain, loss, disrepute, fame, and such…" is clearly a reference to the eight worldly dharmas.

190. What I translate here as "what should be known" is a Chinese transliteration of the Sanskrit *jñeya* (爾焰) which, per MW (Page 426, Column 3), means, "To be known; to be learnt or understood or ascertained or investigated or perceived or inquired about."

191. Referring to this line of the verse as preserved in the Sanskrit edition "*karmakleśadukhayantravartaniṃ*," VB notes that this is a triadic compound referring to the three divisions of the twelve links of conditioned arising where "afflictions" refers to ignorance, craving, and grasping, "karma" refers to volitional factors (*saṃskārās*) and becoming, and "suffering" refers to the rest of the twelve links. Hence the sense of these last two lines of the verse may be understood as: "…and before long, you will shed the entire cycle of conditioned arising."

192. "Places beset by the difficulties" is another reference to the eight difficulties.

193. The Sanskrit has "*so'vakrānto bodhisattvaniyāmam*" or "One has entered the bodhisattva's stage of certainty."

194. VB points out that, although both the SA and BB translations refer to the burning up of all conditioned dharmas (一切有為法), the DSBC text instead speaks of the burning up of all "misdeeds" or "misdemeanors" (*kalpoddāhāgnibhūtaṃ sarva**duṣkṛta**nirdahanatayā*), hence the "all conditioned dharmas" reading versus the "all misdeeds" reading could

have resulted from the corruption or misreading of but a single syllable (***saṃ**skṛta* versus ***duṣ**kṛta*). Fortunately, deeply contemplated, they both make good sense.

195. The SA translation gives the name of this medicine tree as "non-growing roots," but that appears to be with reference to the condition that its medicine treats.
196. *Añjana* is a kind of eye medicine or cosmetic.
197. A *danavat* is a type of *asura* that does not harm beings and which has the quality of generosity.
198. "Universal bases" (遍處 or 一切處 / *kṛtsnāyatana*) are better known by the Pali spelling (*kasiṇa*) in association with the Theravada tradition's meditation on the various "*kasiṇa*" objects for each of the colors, etc. For a better understanding, VB recommends reading about the meditation on the earth *kasiṇa* in Chapter Four of the *Visuddhimagga* or "The Path of Purification" by Buddhaghosa.
199. Per MW, p. 452, *tuṣāra* means "frost, cold, snow, mist, dew, thin rain."
200. The eight [intermittently observed] lay abstinence precepts (八齋戒) are the first eight of the ten precepts. These eight precepts are observed by pious lay practitioners wishing to undertake this special practice protocol on six days, namely on the eighth, fourteenth, fifteenth, twenty-third, twenty-ninth, and thirtieth of each lunar month. They consist of: not killing; not taking what is not given; observing celibacy; not lying; not consuming intoxicants; not using cosmetics, perfumes, or jewelry while also not dancing or singing or watching or listening to such performances; not sleeping on high or wide beds; and not eating after noon.
201. Again, "universal bases" (遍處 or 一切處 / *kṛtsnāyatana*) is a reference to what is referred to in Theravada Buddhism as meditation on *kasiṇa* objects (Sanskrit: *kṛtsna*).
202. In both the BB and Sanskrit editions, these statements are presented in the form of a question posed to Sudhana by Maitreya along the lines of, "Did you see this? Did you see that?" to which, as here, Sudhana replies in the affirmative. It could be that an interrogative marker or short phrase such as, "Did you see these things?" was accidentally lost from the SA translation.
203. Because the SA translation is so vague here as to be difficult to understand, it helps to consult the Sanskrit which, per VB's review notes translation, has, "In order to recite together with [other] bodhisattvas who have one more birth with the Dharma gateway of great knowledge called 'the mode of passing away.'" (*cyavanākāraṃ nāma mahājñānadharmamukham ekajātibaddhairbodhisattvaiḥ sārdhaṃ saṃgāyanāya*. / DSBC)

204. Both the BB translation (普門城) and DSBC Sanskrit specify "the city of Sumanāmukha" and do not mention any country name.

205. VB provides this translation of the corresponding Sanskrit passage: "For those who lack the faculty of faith, who are weary in mind, lax in mind, who do not make exertions, who easily give up diligence, who are content with minor virtues, who possess just one wholesome root, who are not skilled in undertaking the conduct and vows, who are not supported by good spiritual guides, who are not attended to by the buddhas, this dharma nature cannot be understood. This method, this sphere, this abode, cannot be understood, grasped, entered upon, resolved upon, conceived, comprehended, or obtained."

206. HH explains this as meaning that Sudhana was thereby enabled to dwell in the wisdom of Mañjuśrī.

207. The Chinese for "congregations" here (and seven more times in this list) is "bodies" (身) which would usually seem to refer to beings' physical bodies, however, as VB notes, "The Sanskrit here is *rūpadhātudevanikāya*. *Nikāya* is, of course, based on *kāya*, but it refers not to a physical body but to a group, company, or multitude, as in 'a body of people,' 'this august body of men,' etc."

208. DSBC: *"viśuddhasaṃkliṣṭakṣetramegha."*

209. DSBC: *"saṃkliṣṭacittaviśuddhakṣetramegha."*

210. The eight classes of spiritual beings (八部衆, *aṣṭa-gatyaḥ*) consist of: devas, *nāgas*, *yakṣas*, *gandharvas*, *asuras*, *garuḍas*, *kiṃnaras*, and *mahoragas*.

211. The DSBC Sanskrit, the BB translation, and the SA translation all list eleven knowledge perfections here, not merely the "ten" stipulated here.

212. I emend the text here by substituting 大 for Taisho's 太 in accordance with two alternative editions of the text, this to correct an obvious scribal error arising due to graphic similarity.

213. Although, if one referred only to the Chinese text here, one might first suppose that this is referring to the ten types of sovereign mastery listed in Chapter 26, the Ten Grounds Chapter, the Sanskrit makes it quite clear that, yet again, "the extremely profound types of 'sovereign mastery' in which those bodhisattvas dwelt" (菩薩所住甚深自在) is a reference to bodhisattvas' miraculous powers (*gambhīra-bodhisattva-vikurvita-vihārāṇāṃ*).

214. The bracketed phrases here reflect important gradualistic elements evident in the Sanskrit and very explicit in the BB translation's "before long bound to become the same as all buddhas" (不久當與一切佛等 / T09n0278_p0785c29–86a01), but only vague in the SA translation which otherwise might be construed to mean that Sudhana was

attaining complete equivalence with the buddhas right then and there, a meaning which is obviously not intended, for Sudhana is still a seeker whereas the buddhas are already buddhas.

215. The *uḍumbara* is a tree that supposedly flowers but once every one thousand or several thousand years.

216. HH notes that "Land of Bliss" (安樂刹) here is referring to [Amitābha Buddha's] "Land of Ultimate Bliss" or Sukhāvatī.

217. I follow S,Y,M, and G editions here in emending the text by preferring *jian* (見), "see," to *you* (有), "have," this to correct an apparent graphic-similarity scribal error.

218. HH points out that this line is referring to the three turnings of the four truths. (也就是三轉四諦法。 / HYQS)

219. The last two lines of this quatrain are referring to the four types of unimpeded knowledge (四無礙智 / *catuṣpratisaṃvid*).

220. Because it is clear here that the text intends to refer here to all of the ten *pāramitās*, but only had room for eight of them in the seven-character per line verse format, I add the two missing *pāramitās* in brackets.

221. The verse is referring here to the four immeasurable minds.

222. Here, "eight divisions" (八部) refers to "the eight classes of spiritual beings" (八部衆, *aṣṭa-gatyaḥ*) consisting of: devas, *nāgas*, *yakṣas*, *gandharvas*, *asuras*, *garuḍas*, *kiṃnaras*, and *mahoragas*.

223. Per HH and the passage from Chapter Thirty-Eight of this sutra which he cites, "practicing the ten moral precepts" refers to the ten precepts contained in the following passage:

> Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of moral precepts. What then are those ten? They are as follows:
>
> The moral precept requiring that one never relinquish the bodhi resolve;
>
> The moral precept requiring that one leave the grounds of the two vehicles far behind;
>
> The moral precept requiring one to contemplate and benefit all beings;
>
> The moral precept requiring one to enable all beings to abide in the Buddha's Dharma;
>
> The moral precept requiring one to cultivate everything in which all bodhisattvas train;
>
> The moral precept requiring that one find nothing attainable in any dharma;
>
> The moral precept requiring that one engage in the transference of all roots of goodness;

> The moral precept requiring that one refrain from becoming attached to the body of any of the *tathāgatas*;
>
> The moral precept that requires one to meditate on all dharmas and abandon any attachment to them; and
>
> The moral precept requiring that one observe right regulation of all of one's faculties.
>
> These are the ten. If bodhisattvas abide in these dharmas, then they will acquire the Tathāgata's unexcelled and vast moral virtue *pāramitā*. (T10n0279_p0281a09–16)

224. The three gates to liberation (*vimokṣamukha*) are emptiness, signlessness, and wishlessness.
225. I emend the text here, following the Song, Yuan, Ming, and Gong editions in preferring *shou* (受), "to receive or accept" to the Taisho edition's *shou* (授), "to transmit or pass on," this to correct a fairly obvious scribal error.
226. An "ineffable-ineffable" (不可說不可說 / *anabhilāpya-anabhilāpya*) is an inconceivably large number, the next-to-highest (the 122nd level) numerical denomination described in the SA translation of the Avataṃsaka Sutra, Chapter 30 ("Asaṃkhyeya").
227. Prajña's *xinjie* (信解) is a sino-Buddhist rendering of a meaning of the Sanskrit *adhimukti* usually equivalent to "resolute faith."
228. Per BCSD (p. 208), *shengjie* (勝解) is a Sino-Buddhist rendering of various forms of the Sanskrit *adhimukti*. Here it is equivalent to the sort of "strong conviction" that prevents the mind from wavering from the object of its attention.
229. Sarasvatī is the goddess of eloquence.
230. Although the Chinese here (眾會道場) and in four more instances which follow would appear to mean "congregation at a site of enlightenment" or "enlightenment-site congregation," the antecedent Sanskrit in these Huayan Sūtra texts is usually instead simply *parṣan-maṇḍala* which really just means "congregation," hence I translate it as such here and hereafter.
231. "Wheel-turning sage king" (轉輪聖王) translates the Sanskrit *cakravartin* which is otherwise often translated as "universal monarch," "wheel-turning monarch," etc.
232. "The five deeds entailing immediate retribution" (五無間業 / *pañcānantariyakarman*) are usually listed as patricide, matricide, killing an arhat, spilling the blood of a buddha, or causing a schism in the monastic Sangha. They are referred to as "immediate" (lit. "uninterrupted") because, with no intervening interval, one is bound to fall directly into the Avīci (lit. "uninterrupted") Hells immediately upon dying.

233. Note: In the following verses, the end of each of the corresponding Sanskrit verses is marked by its verse number embedded in the English translation in bold small-font curly braces: **{1}**, **{2}**, **{3}**, etc.

234. "Wonderfully tall" is a reference to Mount Sumeru.

235. Again, *shengjie* (勝解) is a Sino-Buddhist rendering of various forms of the Sanskrit *adhimukti*. Here it is equivalent to "strong conviction," *not* the "supreme comprehension" or "supreme understanding" that a straightforward translation of the Chinese characters would otherwise imply.

236. "Lamps of the world" is a metaphoric reference to the buddhas.

237. Those only following the Chinese may notice that, beginning with this Sanskrit verse number thirteen, I often use the optative mood ("May I…" etc.) where its presence in the Chinese text does not seem to be particularly obvious. For the most part, I do this only where the presence of the optative mood is explicit in the grammar of the Sanskrit.

Once one has noticed that the Sanskrit edition contains the optative mood throughout so many of these verses, on rereading the Chinese text, one notices that even though Chinese optative markers are only occasionally present in the Chinese text, the optative mood *really is* implicit throughout those verses where it is not so explicitly marked in the grammar of the Chinese.

The sparseness of concretely specified optative mood markers in the Chinese is due to the fact that the Chinese translators were very often unable to include such markers of the optative such as *yuan* (願) because of the requirement to limit the verse lines to only seven characters.

Together with the obvious sensibility to the intended meaning of including the optative mood here, I feel that its explicit presence in the Sanskrit grammar definitely justifies this "optative tuning" of so many of these Chinese verses that fail to otherwise specifically include it. That said, there are exceptions (such as Sanskrit verse number thirty) where I decline to mirror the Sanskrit text's optative mood because the meaning of the Chinese text does not really seem to call for it.

238. "Teacher of Gods and Men" is one of the standard list of ten names of all buddhas.

239. Even though this *huo* (惑) is often rightly rendered as "delusion," comparison with the Sanskrit shows it is very often a translation of *kleśa*, i.e., "afflictions." And so it is in this case as revealed by this line in the P. L. Vaidya Sanskrit of this verse: "*karmatu kleśatu mārapathāto*."

240. Again, "world-illuminating lamps" is a metaphoric reference to the buddhas.

241. The Sanskrit text indicates the use of the instrumental case for the ensuing clauses related to these powers, etc., hence the meaning of "by," "with," or "through" is clearly intended. This holds from this point through the third line of Sanskrit verse number thirty-seven. The use of this instrumental case is barely even implicit in the Chinese text, hence the wide-ranging renderings of this entire section as found in other English translations.

242. This is a deliberate reference to the name of this great bodhisattva. (The Chinese translation of the Sanskrit name, "Samantabhadra," means "Universally Worthy.")

243. Starting with this verse, the Sanskrit text varies from the sequence of these sixty-two verses as they appear in Tripiṭaka Master Prajñā's translation. Hence Prajñā's vv. 46-51 correspond to the Sanskrit vv. 55-60 and his vv. 52-60 correspond to the Sanskrit vv. 46-54.

244. I prefer here to go ahead and translate Prajñā's *kṣetra* as "land."

245. Here again, this is a deliberate reference to the name of this great bodhisattva for which the Chinese translation of his Sanskrit name, "Samantabhadra," means "Universally Worthy."

246. This is clearly a reference to the "floods" which, either three-fold or four-fold, consist of: 1) sensual desire; 2) desire for continued existence; 3) ignorance; and, as the sometimes missing fourth component, "views."

Bibliography

Bodhi. The Numerical Discourses of the Buddha: A Translation of the Aṅguttara Nikāya (Teachings of the Buddha). Boston: Wisdom Publications, 2012.

Bodhiruci (*c.* 508–511 CE). *Shidi jing lun* (十地經論). T26, no. 1522.

Buddhabhadra (*c.* 418–20 CE). *Dafangguang fo huayan jing* (大方廣佛華嚴經). T10, no. 278.

Cheng Guan. *Dafangguang fo huayan jing shuchao hui ben.* (大方廣佛華嚴經疏鈔會本) L130n1557.

Cleary, T. *The Flower Ornament Scripture: A Translation of the Avatamsaka Sutra*. Boulder: [New York]: Shambhala Publications, 1984. Distributed in the U.S. by Random House.

Conze, E. and Suzuki Gakujutsu Zaidan. *Materials for a Dictionary of the Prajñāpāramitā Literature*. Tokyo: Suzuki Research Foundation, 1967.

Dharmarakṣa (*c.* 297 CE). *Pusa shizhu xingdao pin* (菩薩十住行道品). T10, no. 283.

Edgerton, F. (1953). *Buddhist Hybrid Sanskrit Grammar and Dictionary*. (William Dwight Whitney linguistic series). New Haven: Yale University Press, 1953.

Hamar, Imre. *“The History of the Buddhāvataṃsaka-sūtra*: Shorter and Larger Texts” in *Reflecting Mirrors: Perspectives on Huayan Buddhism*. Wiesbaden: Harrassowitz Verlag, 2007

Hsuan Hua. *Dafangguang fo huayan jing qian shi* (大方廣佛華嚴經淺釋) online digital edition at Dharma Realm Buddhist Association, http://www.drbachinese.org/online_reading/sutra_explanation/Ava/contents.htm

Kumārajīva and Buddhayaśas (*c.* 408 CE). *Shizhu jing* (十住經). T10, no. 286.

Li Tongxuan. *Huayan jing he lun*. (X04n0223 華嚴經合論).

----------. *Xin huayen jing lun* (新華嚴經論). T 1739, vol. 36.

Ñāṇamoli and Bodhi. T*he Middle Length Discourses of the Buddha: A New Translation of the Majjhima Nikāya* (Teachings of the Buddha). Boston: Wisdom Publications in association with the Barre Center for Buddhist Studies, 1995.

Nattier, Jan. “Indian Antecedents of Huayan Thought: New Light from Chinese Sources” in *Reflecting Mirrors: Perspectives on Huayan Buddhism*. Wiesbaden: Harrassowitz Verlag, 2007

----------. "The Proto-History of the *Buddhāvataṃsaka*: The *Pusa benye jing* 菩薩本業經 and the *Dousha jing* 兜沙經" in Annual Report of the International Research Institute for Advanced Buddhology at Soka University for the Academic Year 2004 [ARIRIAB] (2005) 8: 323–360.

Prajñā, trans. *Dafangguang fo huayen jing*. T 293, vol. 10.

Rahder, J. *Glossary of the Sanskrit, Tibetan, Mongolian, and Chinese Versions of the Daśabhūmika-Sūtra*. Compiled by J. Rahder. (Buddhica, Documents et Travaux pour l'Étude du Bouddhisme publiés sous la direction de J. Przyluski; Deuxième Série; Documents—Tome I). Paris: Librarie Orientaliste Paul Geuthner, 1928.

Rahder, J. and Vasubandhu. *Daśabhumikasutra*. Leuven: J.B. Istas, 1926.

Ruegg, D. *The Literature of the Madhyamaka school of Philosophy in India* (History of Indian Literature ; vol. 7, fasc. 1). Wiesbaden: Harrassowitz, 1981.

Śikṣānanda (*c*. 695–699 CE). *Dafangguang fo huayan jing* (大方廣佛華嚴經). T10, no. 279.

Śīladharma (*c*. 790 CE). T 287. *Foshuo shidi jing* (佛說十地經). T10, no. 287.

Sinor, D., Raghu Vira, Megumu Honda and Permanent International Altaistic Conference. *Studies in South, East, and Central Asia: Presented as a memorial volume to the late Professor Raghu Vira* (Śata-piṭaka series; vol. 74). New Delhi: International Academy of Indian Culture, 1968.

Takakusu, J. and Watanabe, Kaigyoku. *Taishō shinshū Daizōkyō.* Tōkyō; 東京 :: Taishō Issaikyō Kankōkai; 大正一切經刊行會, 1924

Vaidya, P. L., ed. *Daśabhūmikasūtram*. Darbhanga: The Mithila Institute of Post-Graduate Studies and Research in Sanskrit Learning, 1969.

Walshe, M. *The Long Discourses of the Buddha*: *A Translation of the Dīgha Nikāya* (Teachings of the Buddha). Boston: Wisdom Publications, 2012.

Williams, M. Monier, Sir. (n.d.). *A Sanskrit-English Dictionary.* Delhi: Sri Satguru.

Yongguang. *Dafangguang fo huayan jing gang mu guan she* (大方廣佛華嚴經綱目貫攝) X09, no. 241, 301a16–c02.

Zhonghua dian zi fo dian xie hui. CBETA *dian zi fo dian ji cheng* = CBETA *Chinese Electronic Tripitaka Collection* (Version 2004. ed.). Taibei; 台北 :: Zhonghua dian zi fo dian xie hui; 中華電子佛典協會. 2004

GLOSSARY

A.

ācārya – An *ācārya*, generally speaking, is a senior teacher of monastics. More specifically, he is the senior instructor of the precepts in the context of a formal monastic ordination.

afflictions – "Afflictions" (煩惱 / *kleśa*) are unwholesome states of mind conducing to unenlightened thoughts, words, and deeds. Generally speaking this refers to greed, hatred, and delusion and all of their permutations. More specifically, they consist of six fundamental afflictions and twenty secondary afflictions. The six fundamental afflictions are: greed, hatred, delusion, pride, skeptical doubtfulness, and wrong views. The twenty secondary afflictions are: anger, enmity, tormenting others, concealment, deception, flattery, arrogance, harming, jealousy / envy, absence of a sense of shame, absence of a dread of blame, absence of faith, neglectfulness, dullness / drowsiness (as an impediment to clarity in meditation, etc.), restlessness, loss of mindfulness, wrong cognition, and mental scatteredness.

agada medicine – The *agada* medicine (阿伽陀藥) is a panacea that cures all ills.

aggregates – See "five aggregates."

all-knowledge – "All-knowledge" (一切智 / *sarvajña*) or "omniscience" is a quality acquired only by fully enlightened buddhas upon realizing the utmost, right, and perfect enlightenment (*anuttara-samyak-saṃbodhi*).

Ambulation spirits – See "foot-travel spirits."

anāgāmin – An *anāgāmin* (阿那含), the so-called "nonreturner" or "never returner," is one who has gained the third of the four fruits on the path of the individual liberation vehicle. This involves doing away with the first five of the ten fetters and weakening the last five of the ten fetters which bind beings to cyclic existence in *saṃsāra.*

añjana – *Añjana* is a kind of eye medicine or cosmetic.

anuttara-samyak-saṃbodhi – *anuttara-samyak-saṃbodhi* (阿耨多羅三藐三菩提) is the utmost, right, and perfect enlightenment realized only by fully enlightened buddhas.

apex of reality – The "apex of reality" or "ultimate reality" (實際 / *bhūta-koṭi*) is a synonym for "ultimate truth" (*paramārtha-satya*).

araṇya – An *araṇya* (阿練若) is an isolated forest dwelling usually associated with solitary cultivation of *dhyāna* samādhi.

arhat – An arhat (阿羅漢) is one who has gained the fourth of the four fruits on the path of the individual liberation vehicle. This involves doing away with all ten of the fetters which bind beings to cyclic existence in *saṃsāra*.

ārya – An *ārya* is any being who has realized one of the fruits of the path. For the individual-liberation path of the *śrāvaka* disciple, this refers to having become a stream-winner, once-returner, never-returner, or arhat. For the universal liberation path of the bodhisattva, this refers to having reached an equivalent level of realization to at least that of the stream-winner who has cut off the first three of the ten fetters. Although commonly rendered in Theravada translations as "noble ones" or more generally as "sages," etc., those renderings don't really work as accurate translations of what is actually a technical term. Although arhats, highly realized bodhisattvas, and buddhas are all of course "noble," this has nothing to do with the achievement by which they are referred to as *āryas*.

asaṃkhyeya – An *asaṃkhyeya* (阿僧祇) is a huge number which also describes an indescribably large kalpa.

asura – An *asura* is a demigod or "titan" with sufficient karma to be born in celestial realms but otherwise bereft of the levels of karmic merit typical of even the lower desire realm devas. They are often characterized as possessed of anger, arrogance, and jealousy and are often portrayed as engaged in battle with the lower-level devas, in particular the devas of the Trāyastriṃśa Heaven or "Heaven of the Thirty-three."

avaivartika – An "*avaivartika*" (不退轉) is one who has become irreversible on the bodhisattva path to buddhahood.

B.

bases of psychic powers – The four bases of psychic power (*catvāra ṛddhi-pāda*) are: zeal (*chanda*); vigor (*vīrya*); [concentration of] mind/thought (*citta*); and reflective or investigative consideration, examination, or imagination (*mīmāṃsā*).

bhadra kalpa – See "worthy kalpa" (a.k.a. "good kalpa").

Bhagavat, *bhagavats* – "The Bhagavat" is one of the ten standard names of every buddha. The Chinese translators attempted to capture the meaning of this honorific epithet by rendering it as "the World Honored One" (世尊). Because "World Honored One" is both unwieldy and only partially accurate and also because "*bhagavat*" is defined in many English dictionaries, I have chosen to simply reconstruct the Sanskrit honorific "*bhagavat*" throughout this translation. As an indication of its no longer rare occurrence in English these days, even per the Merriam-Webster online dictionary, "*bhagavat*" means: "blessed one" or "lord" – used chiefly as an epithet of deities in Hinduism and Buddhism. MW (p. 743, Column 3) gives (among other things): "possessing fortune, fortunate, prosperous, happy…glorious, illustrious, divine, adorable, venerable…holy (applied to gods, demigods, and saints as a term of address….) Under "*bhagavant*," BHSD says: "as in Pali, a standard designation of the Buddha."

bhikshu – A bhikshu (比丘 / *bhikṣu*) is a fully ordained Buddhist monk.

bhikshuni – A bhikshuni (比丘尼 / *bhikṣuṇī*) is a fully ordained Buddhist nun.

bhūta – According to DCBT (digital), a *bhūta* (部多) is "a kind of demon produced by metamorphosis." Per MW (p. 761, Column 3), a *bhūta* is: "a spirit (good or evil), the ghost of a deceased person, a demon, imp, goblin." PDB: "A class of harm-inflicting and formless obstructing spirits (i.e., 'elemental spirits') …"; "… sometimes equivalent to *preta* (hungry ghosts)…."; "Because they obstruct rainfall, the *bhūta* are propitiated by rituals to cause precipitation."

bodhi – "*Bodhi*" (菩提) is the Sanskrit word for "awakening" or "enlightenment." In its most exalted form this refers exclusively to the utmost, right, and perfect enlightenment (*anuttara-samyak-saṃbodhi*) of a buddha.

bodhimaṇḍa – A *bodhimaṇḍa* (道場 or 菩提場), often reconstructed (perhaps erroneously) as "*bodhimaṇḍala*," is "a circle or terrace of enlightenment." This originally referred specifically to the site in which a buddha achieves the complete realization of the utmost, right, and perfect enlightenment, or *anuttara-samyak-saṃbodhi*. Even more specifically, it referred to the site beneath the bodhi tree in Bodhgaya in the state of Bihar where Śākyamuni Buddha attained buddhahood. This term subsequently came to be applied more generally to any site of Buddhist spiritual cultivation such as a Buddhist temple or monastery.

bodhimaṇḍa spirit – A *bodhimaṇḍa* spirit (道場神) is a spirit who serves as a protector of a site of enlightenment.

bodhi resolve – The bodhi resolve (菩提心 / *bodhicitta*) is the resolve to attain the utmost right and perfect enlightenment (*anuttara-samyak-saṃbodhi*) of a fully realized buddha.

bodhisaṃbhāra – The *bodhisaṃbhāra* (菩提資糧) are the "provisions for enlightenment." Consisting of merit and wisdom (*puṇya* and *jñāna*), they are essential for completing the path to the attainment of buddhahood.

bodhisattva – A bodhisattva is a being who has resolved to attain the utmost, right, and perfect enlightenment of buddhahood while also working forever to facilitate that same awakening in all beings.

bodhisattva-mahāsattva – A bodhisattva-mahāsattva (菩薩摩訶薩) is a bodhisattva who is a "great being" (mahāsattva / 摩訶薩) by virtue of having practiced and perfected the bodhisattva path for an immensely long period of many eons. Per DCBT (digital): "The mahāsattva is sufficiently advanced to become a Buddha and enter nirvāṇa, but according to his vow he remains in the realm of incarnation to save all conscious beings."

bodhi tree – The "bodhi tree" (菩提樹 / *bodhi-druma, bodhivṛkṣa*) is the tree in Bodhgaya in the Indian state of Bihar under which the Buddha reached enlightenment approximately 2600 years ago.

Brahmā – "Brahmā" (大梵天王) is the king of the eighteen Brahma worlds who, manifesting in one of his forms as Sahāṃpati ("Master of the Sahā World"), first requested the Buddha to teach the Dharma just after the Buddha had attained enlightenment beneath the bodhi tree in Bodhigaya. According to PDB, Brahmā is: "An Indian divinity who was adopted into the Buddhist pantheon as a protector of the teachings and king of the Brahmaloka ["Brahma world"] (in the narrow sense of that term)." "Brahmaloka" here refers to the first three heavens of the form realm.

brahmacārin – A *brahmacārin* (梵志) is a practitioner of *brahmacarya,* which is most easily defined as the cultivation of pure spiritual practices in which celibacy is strictly observed. More specifically, per MW (p. 738, Column 2), this refers to: "a young Brāhman who is a student of the Veda (under a preceptor) or who practises chastity."

brahmacarya (梵行) – *Brahmacarya* (梵行) refers to pure spiritual practice in which celibacy is strictly observed.

brahman – A brahman (婆羅門) is a member of the Hindu clerical caste.

brahma vihāras – The “four *brahma vihāras*” (四梵住) are “the four immeasurable minds” (四無量心) consisting of loving-kindness, compassion, sympathetic joy, and equanimity.

Buddha / buddha – A “buddha” (佛) is one who has attained the utmost, right, and perfect enlightenment (*anuttara-samyak-saṃbodhi*), whether we speak of the Buddha of the present era in this world, Shakyamuni Buddha, any of the seven buddhas of antiquity, or, in Mahāyāna cosmology, any of the countless buddhas of the ten directions and three periods of time.

buddha *kṣetra* – A “buddha *kṣetra*” (佛剎, 佛土 / buddha-*kṣetra*), otherwise known as a “buddha land,” per BHSD (p. 401, Column 1), means: “*Buddha-field, region or* (usually) *world* or *world-system* in which a particular Buddha lives and operates…. buddhakṣetra is clearly equated with *lokadhātu*, meaning merely *world-system*, presumably as *potential field for a Buddha*, but not necessarily containing one.”

C.

campaka flowers – Per MW, this refers to the flowers of the *campaka* tree (*Michelia Campaka*) which produces fragrant yellow flowers.

chiliocosm – A chiliocosm (千世界 / *sāhasra-lokadhātu*) corresponds to what we would ordinarily refer to as a “universe.”

clarities – See “three clarities.”

“complete-retention” or “comprehensive-retention” formula (總持 or 陀羅尼/ *dhāraṇī*) – See *dhāraṇī.*

conceptual proliferation – Conceptual proliferation (戲論 / *prapañca*), sometimes translated as “conceptual speculation” or “metaphysical speculation,” refers to intellectual speculation or doctrinal speculation, whether thought-based, spoken, or written, which finally only serves to complicate and obscure truth rather than reveal it.

contaminants – The “contaminants” (漏 , 有漏 / *sāsrava, āsrava*) are usually defined as either threefold or fourfold: 1) sensual desire (*kāma*); 2) [craving for] becoming (*bhāva*), i.e., the craving for continued existence; 3) ignorance (*avidyā*), i.e., delusion; and 4) [wrong] views (*dṛṣṭi*). This fourth type is not included in some listings. Often-encountered alternative translations include “taints” and “outflows” and, less commonly, “influxes” and “fluxes.”

crown-anointing consecration stage – The stage of the crown-anointing consecration (灌頂位 / *abhiṣekabhūmi, abhiṣekāvasthā*) corresponds to the tenth of the ten bodhisattva grounds.

D.

dāna pāramitā – "*Dāna pāramitā*" (檀波羅蜜, 施波羅蜜) is the perfection of giving, the first of "the six *pāramitās*" or "six perfections."

dānavat – A *dānavat* is a type of *asura* that does not harm beings and has the quality of generosity.

desire realm – The "desire realm" (欲界 / *kāma-dhātu*) is the lowest of the three realms. It consists of the rebirth realms of the hells, the hungry ghosts (*pretas*), the animals, humans, *asuras,* and the six desire-realm heavens, in all of which the predominant obsession of all these beings is the satisfaction of desires and the avoidance of suffering.

deva – The "devas" (天) are divinities residing in the heavens who collectively constitute the highest of the six rebirth destinies within the realm of *saṃsāra*. There are twenty-seven categories of devas and their heavens in the desire realm, form realm, and formless realm. Although the lifespans of the devas in these various heavens may be immensely long, when their karmic merit runs out, they are all still destined to eventually fall back into the other five paths of rebirth wherein they are reborn in accordance with their residual karma from previous lifetimes..

deva-*māras* – "Deva-*māras*" (天魔 / *deva-māra, deva-putra-māra*) are the "demons" who dwell in the Paranirmita-vaśavartin Heaven, the sixth of the heavens in the desire realm.

devaputra – *Devaputras* are the young devas dwelling in the Paranirmita-vaśavartin Heaven, the sixth of the heavens in the desire realm.

dhāraṇī – A *dhāraṇī* (總持 or 陀羅尼) is a formula of spiritually potent sacred syllables (usually in Sanskrit) which may constitute either a protective or power-invoking mantra affording protection from negative spiritual forces such as ghosts and demons or a magically efficacious set of Sanskrit phrases bestowing the power of "complete retention" by which one never forgets any Dharma teachings one receives, this even after the passage of countless ensuing lifetimes. Although the significance of each Sanskrit phrase within these mantra formulae may indeed be explained, they are nonetheless never actually translated, for to recite a translation of a mantra would destroy all of the spiritually potent resonances inherent in the particular Sanskrit syllables and phrases, whereupon the desired effect would therefore not occur at all. In addition, there are particular *devanāgarī* or *siddham* syllabary *dhāraṇī* glyphs the spiritual activation of which occurs through being visualized in the mind's eye of the yogin as objects of meditation.

Dharma – By convention, when capitalized, "Dharma" (法) refers to the teachings of the Buddha.

dharmas – By convention, when not capitalized, "dharmas" (法) has two primary meanings: 1) Fundamental constituent aspects, elements, or factors of mental and physical existence, as for instance, "the hundred dharmas" with which Vasubandhu analytically catalogued all that exists. In this sense, dharmas are somewhat analogous to the elements of the periodic table in chemistry; 2) Any individual teaching, as for instance in "the dharma of conditioned origination."

Dharma body – The "Dharma body" (法身 / *dharma-kāya*) is one of the "three bodies of the Buddha" (the Dharma body, the reward body, and the transformation bodies). In the most cosmically and metaphysically vast sense, the "Dharma body," like the "Dharma realm," refers in aggregate to all conventionally-existent phenomena and the universally pervasive noumenal "true suchness" (*tathatā*) that underlies and characterizes all of those phenomena.

Dharma gateway – A "Dharma gateway" (法門 / *dharma-mukha, dharma-dvāra*, *dharma-paryāya*) or "gateway into the Dharma" is a term of reference for a spiritual cultivation technique by which one gains access to Dharma cultivation techniques. Examples of Dharma gateways are pure land practice, secret school practice, *dhyāna* meditation practice, practice of *śīla* (moral virtue), practice of scriptural study in order to attain wisdom realizations, etc.

Dharma Master or "Dharma teacher" (法師 / *dharma-bhānaka*) – One who is learned in the Dharma and who teaches the Dharma to others. Usually, but not necessarily, a monk or nun. In Chinese Buddhism, this term became a standard title and term of address for all fully ordained monastics, regardless of their level of advancement in study of the scriptures and regardless of whether or not they specialize in teaching the Dharma to others.

Dharma-nature body – The Dharma-nature body (**dharmatā-kāya, *dharma-dhātu-kāya* [BCSD, p. 715]) is synonymous with "the Dharma body" and also, per DDB, is an abbreviation for "Dharma nature Dharma body" the Sanskrit for which would likely be *dharmatā-kāya dharmakāya*.

Dharma realm: As a Buddhist technical term, "Dharma realm" or "dharma realm," *dharma-dhātu*, has at least several levels of meaning:

1) At the most granular level, "dharma realm" refers to one of the eighteen sense realms, dharmas as "objects of mind" (*dharma-āyatana*);

2) In the most cosmically and metaphysically vast sense, "Dharma realm" refers in aggregate to all conventionally-existent phenomena and the universally pervasive noumenal "true suchness" (*tathatā*) that underlies and characterizes all of those phenomena. In this sense, it is identical with the "Dharma body" (*dharma-kāya*);

3) As a classifying term, "dharma realm" is used to distinguish realms of existence (as in the ten dharma realms consisting of the realms of buddhas, bodhisattvas, *śrāvaka* disciples, *pratyekabuddhas*, devas, *asuras*, humans, animals, hungry ghosts, hell-dwellers) or metaphysical modes of existence (as in the "four dharma realms" of the Huayan hermeneutic tradition that speaks of: a] the dharma realm of the "noumenal" [synonymous with emptiness or *śūnyatā*]; b] the dharma realm of the "phenomenal"; c] the dharma realm of the unimpeded interpenetration of the phenomenal and the noumenal; and d] the dharma realm of the unimpeded interpenetration of all phenomena with all other phenomena in a manner that resonates somewhat with quantum entanglement and non-locality).

dharmas patience – "Dharma patience" or "dharmas patience" (法忍 / *dharma-kṣānti*) refers either to "unproduced dharmas patience" (無生法忍 / *anutpattika-dharma-kṣānti*) for which this is usually an abbreviation or otherwise to a moment of doctrinal knowledge that occurs in the realization of each of the four truths.

Dharma wheel – The "Dharma wheel" (法輪 / *dharma-cakra*) is a term derived by comparing the Buddha's teaching to a wheel which is "turned" whenever and wherever someone teaches the Dharma. Visually, this appears in the form of an eight-spoked wheel representing the eightfold path taught by all buddhas. It is also compared to a wheel in three senses: 1) Its ability to roll on and crush all that lies before it, specifically its ability to crush all of the karmic offenses that beings commit; 2) Its quality of perpetually turning, specifically the Dharma's constant rolling on in the world, irrespective of any single individual or any single place in which it is being taught; and 3) Its quality of perfect completeness as represented by the wholeness of the circle emblematically shown in the round shape of a wheel.

dhūta austerities – "*Dhūta* austerities" (頭陀行 / *dhūta-guṇa, dhutaṇga*) is a reference to a set of usually twelve beneficial austerities (十二頭陀行

/ *dvādaśa dhūta-guṇa*) recommended by the Buddha for monastics as means for deepening practice of the path. These include such practices as wearing rag robes from a charnel ground, wearing only the three robes, dwelling in a forest hermitage, always living only on alms food, going strictly in accordance with all the houses one encounters on the alms round (not selecting those houses preferentially based on prior knowledge that the inhabitants are rich and generous, etc.), eating only one meal each day, not eating after midday, eating only a fixed amount, always sitting and living beneath a tree, dwelling out in the open without shelter, dwelling in a cemetery or charnel ground, and only sitting and never lying down. In contrast to the non-beneficial ascetic practices of some non-Buddhist traditions (such as lying on a bed of nails, etc.), these are austerities beneficial to progress on the path to liberation from cyclic existence in *saṃsāra*.

dhyāna – "*Dhyāna*" is a general term broadly corresponding to all forms of Buddhist meditative skill. The Chinese "*ch'an*" or "*chan*" (禪) and the Japanese term "*zen*" are transliterations of the same Sanskrit word "*dhyāna*." All forms of Buddhist "calming" and "insight" meditation are subcategories of "*dhyāna*."

dhyānas – The "*dhyānas*" is usually a reference to the first four levels of meditation known as "the four *dhyānas*."

dhyāna pāramitā – The perfection of meditative discipline.

Difficulties – See "eight difficulties."

E.

easeful mastery – "Easeful mastery" (遊戲 / *vikrīḍita*), at least in its Chinese translation from Sanskrit, literally means "sporting," whereas the Sanskrit from which it translates refers to miracles, exhibitions of supernatural powers, etc. BHSD definition two, however, claims: "oftener, fig., something like *easy mastery*."

eight classes of spiritual beings – The "eight classes of spiritual beings" (八部衆, *aṣṭa-gatyaḥ*) consist of: devas, *nāgas*, *yakṣas*, *gandharvas*, *asuras*, *garuḍas*, *kiṃnaras*, and *mahoragas*.

eight difficulties – The "eight difficulties" or "eight difficult circumstances" (八難 / *aṣṭa akṣaṇa*) consist of: rebirths in the hells; rebirths among hungry ghosts, rebirths among animals; rebirths in the long-life heavens (where bliss is so overwhelming there is no motivation to cultivate the path); rebirths on the continent of Uttarakuru (where, again, life is so pleasant there is no motivation to cultivate the path); rebirths as deaf, dumb, or blind; rebirths as someone possessed of merely worldly knowledge and eloquence (who is thus inclined to be a spiritual philistine insensitive to the preciousness of the Dharma); and rebirths either before or after a buddha appears in the world (which prevent one from encountering the Dharma).

eighteen dharmas exclusive to the buddhas – The "eighteen dharmas exclusive to the buddhas" (十八不共法 / *aṣṭa-daśa-aveṇika-buddha-dharma*) are eighteen qualities possessed only by buddhas. These consist of: faultless physical actions, faultless speech, faultless mindfulness, absence of notions of differences (between beings, etc.), never not maintaining mental focus, having no dharma toward which one is equanimous that one has not first known, undiminished zeal, undiminished vigor, undiminished mindfulness, undiminished wisdom, undiminished liberation, undiminished knowledge and vision arising from liberation, all physical actions according with wisdom, all verbal actions according with wisdom, all mental actions according with wisdom, unimpeded wisdom-based knowledge of the past, unimpeded wisdom-based knowledge of the future, and unimpeded wisdom-based knowledge of the present.

eighteen sense realms – The "eighteen sense realms" (十八界 / *aṣṭādaśa-dhātu*) consist of: the six sense faculties (eye, ear, nose, tongue, body, and mind), the six sense objects (visual forms, sounds, smells, tastes, touchables, and ideas, etc. as objects of mind), and the six sense consciousnesses (visual, auditory, olfactory, gustatory, tactile, and mental).

eightfold path – The "eightfold path" otherwise known as "the eightfold right path" (八正道 / *aṣṭa-aṅga-mārga*) or "the eightfold path of the *āryas*" (八聖道 / *ārya-aṣṭa-aṅga-mārga*) consists of: right view, right intention (or thought), right speech, right action, right livelihood, right effort, right mindfulness, and right meditative concentration.

eight precepts, a.k.a. "lay abstinence precepts" – The "eight lay abstinence precepts" (八齋戒 / *aṣta-aṅga-samanvāgataṃ upavāsaṃ*) are intermittently observed lay precepts consisting of the first eight of the ten precepts. These eight precepts are observed by pious lay practitioners wishing to undertake this special practice protocol on six days, namely on the eighth, fourteenth, fifteenth, twenty-third, twenty-ninth, and thirtieth of each lunar month. They consist of: not killing; not taking what is not given; observing celibacy; not lying;

not consuming intoxicants; not using cosmetics, perfumes, or jewelry while also not dancing or singing or watching or listening to such performances; not sleeping on high or wide beds; and not eating after noon.

eight worldly dharmas – The "eight worldly dharmas" (八世法 / *aṣṭa-loka-dharma*), otherwise known as the "eight winds" (八風) are: gain and loss, fame and disrepute, praise and blame, pleasure and pain.

elephant treasure – The "elephant treasure" (象寶 / *hasti-ratna*) is one of the seven treasures of a wheel-turning sage king.

elixir of immortality – The "elixir of immortality" or "celestial ambrosia" (甘露 / *amṛta*) is often used as metaphor for the Dharma of the Buddha which liberates from *saṃsāra* and bestows nirvāṇa.

emptiness – "Emptiness" (空 / *śūnyatā*) is a Buddhist concept referring in ultimate reality terms to the absence of any inherently or permanently existent reality in anything whatsoever. In particular, this refers to the merely imputed idea of a real "self" or "other" which, upon examination, is found to be empty of inherent existence. Thus all phenomena are "empty" of any enduringly real entity, are but temporary effects produced through a series of causal processes, are but transiently-existent conventionalities, are only temporary conjunctions of impermanent subcomponent conditions, and are, in fact, mere "names."

extreme views – "Extreme views" (邊見 / *anta-grāha-dṛṣṭi*) refers to views such as eternalism versus annihilationism, existence versus nonexistence, etc.

F.

far shore / to reach the far shore – "To reach the far shore" (到彼岸 / *pāramitā*) is synonymous with the attainment of liberation by reaching the far shore of the ocean of suffering. This also means to achieve perfection in the cultivation of any particular dharma as in "the perfection of wisdom," etc.

fetters – The "fetters" (結 / *saṃyojana*) are ten mental characteristics of unenlightened existence that bind beings to uncontrolled rebirths in the six destinies of rebirth. They are: 1) "the view of a truly existent self," the wrong view that believes in the existence of an eternally existent self in association with the five aggregates; 2) "skeptical doubt" about the truth of the Dharma and the path to enlightenment; 3) "clinging to [the observance of] rules and rituals" in and of themselves as constituting the path to spiritual liberation; 4) sensual desire; 5) ill will; 6) desire for rebirth in the form realm [heavens]; 7) desire for rebirth in the formless realm [heavens]; 8) "conceit," i.e., the belief that "I" exist; 9) "agitation" or "restlessness" that prevents deep concentration; and 10) "ignorance."

field of merit – A "field of merit" (福田 / *puṇya-kṣetra*) refers to any worthy recipient of gifts or support of any kind, the support of whom produces karmic merit for the benefactor. Examples would include the Buddha, the Dharma, the members of the *ārya* sangha and monastic sangha, one's parents, spiritual mentors, those who are hungry or otherwise in need, and even contributing to works for the welfare of everyone such as fixing bridges and roads, and so forth. Just as planting seeds in a fertile field produces abundant crops, so too, supporting these fields of merit plants the seeds for future good fortune for the benefactor.

five aggregates – The "five aggregates" (五蘊 / *pañca-skandha*) upon which the foolish common person imputes self-hood which consist of: 1) physical form; 2) feelings (i.e., sensations as received through eye, ear, nose, tongue, body, or mind); 3) perceptions; 4) karmic formative factors (such as volitions); and 5) consciousness (visual, auditory, olfactory, gustatory, tactile, and mental).

five desires – The "five desires" (五欲 / *pañca-kāma*, *pañca-kāma-guṇa*) or "five types of desires" or "five objects of desire" are: wealth, sex, fame, fine food, and leisure (literally "sleep") or the objects of the five sense faculties, namely visual forms, sounds, smells, tastes, and touchables.

five destinies – The "five destinies" (五道, 五趣 / *pañca-gati*) or "five destinies of rebirth" are: rebirth in the hells, among the hungry ghosts, as an animal, as a human, or as a deva (a "god"). "Asuras" is often added to this list which is then called "the six destinies" or "six destinies of rebirth."

five faculties – See "five roots."

five hindrances – The five hindrances (五蓋 / *pañca-nīvaraṇa*) that block the development of *dhyāna* meditation are: sensual desire, ill-will, dullness and drowsiness, restlessness and regretfulness; and afflicted doubtfulness.

five nefarious karmic offenses – The five "nefarious karmic offenses" (五逆罪, *pañca-anantarya*) are: matricide, patricide, killing an arhat, drawing the blood of a buddha, and creating a schism in the [monastic] Sangha. This same list is referred to in Chinese translation from an only slightly different Sanskrit name as "the five deeds involving immediate retribution" (五無間業 / *pañcānantariyakarman*). In this sense, they are referred to as "immediate" (lit. "uninterrupted") because, with no intervening interval, one is bound to fall directly into the Avīci (lit. "uninterrupted") Hells immediately upon dying.

five powers – The "five powers" (五力 / *pañca-bala*) are: faith, vigor, mindfulness, concentration, and wisdom. They arise through the strengthening of the five roots.

five precepts – The "five precepts" (五戒, *pañca-śīla*) prohibit killing, stealing, sexual misconduct, false speech, and intoxicants. Observance of the five precepts in this life ensures that one will gain at least a human rebirth in the next life.

five roots – The "five roots" (五根 / *pañca-indriya*) otherwise known as "the five faculties" are: faith, vigor, mindfulness, concentration, and wisdom.

five turbidities – The "five turbidities" (五濁 / *pañca-kaṣāya*) are five kinds of deterioration occurring as each kalpa progresses past the point when beings' life spans begin to decrease. This refers then to the deterioration that takes place in the quality of the kalpa, views, afflictions, beings, and life spans.

foot-travel spirits – "Foot-travel spirits" (足行神 / *pāda-kāyikābhir devatābhiḥ*) are a kind of protector spirit. Noting that these are simply "road spirits," QL notes that these "foot-travel" spirits exist in relationship to those who travel on foot, serving them as their protectors. One example of this is those who support each footstep of buddhas and other holy beings with a "stepping-stone" consisting of an immense flower blossom.

form realm – The "form realm" (色界 / *rūpa-dhātu*) is the middle realm of the three realms. There, the beings have become free from the afflictions dominating the minds of beings in the desire realm. Inhabiting bodies of subtle form, based on the level of their mental purification and karmic merit, they reside in one or another of the seventeen *dhyāna* heavens of the form realm. There are three heavens corresponding to each of the first, second, and third *dhyānas* and seven heavens corresponding to the fourth *dhyāna*.

formless realm – The "formless realm" (無色界 / *ārūpya-dhātu*) is the highest of the three realms of existence. It consists of four progressively more subtle stations of formless existence in which one has no body, namely: the station of limitless space, the station of limitless consciousness, the station of nothing whatsoever, and the station of neither perception nor nonperception.

four abodes of Brahma – The "four abodes of Brahma" or "four pure abodes" (四梵住 / *catvāro brahma-vihāra*) are identical to the four immeasurable minds (四無量心 / *catvāri-apramāṇa-citta*), namely: loving-kindness, compassion, sympathetic joy, and equanimity.

four bases of psychic power – the "four bases of psychic power" (四如意足, 四神足) *catvāra ṛddhi-pāda*) consist of zeal (*chanda*), vigor (*vīrya*), concentration (*citta*), and investigation (*mīmāṃsa*).

four dharma realms – "The four Dharma realms" (四法界) consist of: 1) the dharma realm of the phenomenal (事法界); 2) the dharma realm of the "noumenal" (理法界) which corresponds to the metaphysical emptiness of inherent existence of all phenomena; 3) the dharma realm of the unimpeded relationship between the noumenal and the phenomenal (理事無礙法界); and 4) the dharma realm of the unimpeded relationship between any phenomenon with all other phenomena (事事無礙法界).

four *dhyānas* – The "four *dhyānas*" (四禪 / *catur-dhyāna*) are the first four of eight increasingly deep and progressively more subtle *dhyāna* meditation stages. These first four levels of meditation corresponding to the mind states of formless realm heavens, whereas the highest four *dhyāna* meditation states correspond to the mind states of the formless realm heavens. In the first *dhyāna*, one experiences the joy and bliss which arise as a result of abandoning the mind states of the desire realm. In the second *dhyāna*, one experiences the joy and bliss produced by meditative absorption. In the third *dhyāna*, one experiences the sublime bliss born of abandoning joyfulness. And in the fourth *dhyāna*, having left behind both joy and bliss, one's existence is characterized by four factors: 1) neither joy nor bliss; 2) equanimity; 3) mindfulness; and 4) single-mindedness.

four equalities – The "four equalities" (四等) are four qualities that the buddha and great bodhisattvas hold in equal measure toward all beings, namely: loving-kindness, compassion, sympathetic joy, and equanimity. This is an abbreviation for "the four equal minds" (四等心) which are identical to the "four immeasurable minds" (四無量心 / *apramāṇa-citta*).

four floods – The four floods (四暴流 / *catur-ogha*) are: desire, existence, ignorance, and [wrong] views.

four formless absorptions – The "four formless absorptions" (四無色定 / *catvāra-arūpya-samāpatti*) are: the station of limitless space, the station of limitless consciousness, the station of nothing whatsoever, and the station of neither perception nor nonperception.

four great elements – the "four great elements" (四大 / *catur-mahā-bhūta*) are: earth, water, fire, and wind. One might think of these as the phases of all elements: solidity, liquidity, ignition, and vaporization. It seems most all of the elements of western science can exist in all these phases, depending on the temperature to which they are exposed.

four immeasurable minds – The "four immeasurable minds" (四無量心 / *catvāri-apramāṇa-citta*), identical to "the four abodes of Brahma" (四梵住 / *catvāro brahma-vihāra*), are: loving-kindness, compassion, sympathetic joy, and equanimity.

four lineage bases of the *ārya* – The "four lineage bases of the *ārya*" (四聖種 / *catur-ārya-vaṃśa*) are being pleased with mere sufficiency in robes, food and drink, and bedding, while delighting in severance and cultivation.

four *māras* – The "four māras" (四魔 / *catur-māra*) are: the *māras* of the afflictions, the *māras* of the aggregates, the *māras* of death, and the *deva-putra māras* of the Sixth Desire Heaven.

four means of attraction – The "four means of attraction" (四攝法 / *catur-saṃgraha-vastu*) are giving, pleasing words, beneficial actions, and joint endeavors.

four speech transgressions – The "four transgressions in speech" (語四過) are lying, harsh speech, divisive speech, and frivolous or lewd speech. These are the four verbal transgressions against the ten courses of good karmic action.

four stations of mindfulness – The "four stations of mindfulness" (四念處 / *catur-smṛti-upasthāna*) are: mindfulness of the body as unlovely; mindfulness of feelings or sensations (experienced via the eye, ear, nose, tongue, body, and mind consciousnesses) as ultimately finally conducing to suffering; mindfulness of one's mind as impermanent, i.e., as constantly changing; and mindfulness of dharmas devoid of any inherent existence of their own, literally "as devoid of self."

four truths of the *āryas* – The "four truths of the *āryas*" (四聖諦 / *catur-ārya-satya*) otherwise known simply as "the four truths" (四諦 / *ārya-satya*) were the topic of the Buddha's first teaching which was given in Vārāṇasī shortly after he attained enlightenment in Bodhgaya. Although their name is sometimes translated as "holy truths," this is wrong. Rather they are truths for the *āryas*, those enlightened beings who have actually directly realized them, hence their name as "the four truths of the *āryas*." They are:

1) The truth of suffering (苦 / *duḥkha*). This simply means that unenlightened existence inevitably conduces to suffering, the condition of all beings in the six rebirth destinies;

2) The truth of the "origination" or "accumulation" of suffering (集 / *samudaya*);

3) The truth of the "cessation" of suffering (滅 / *nirodha*); and

4) The "path" to the cessation of suffering (道 / *mārga*). The "path" here is the eightfold path.

four unimpeded knowledges – The "four unimpeded knowledges" (四無礙智 / *catur-pratisaṃvid*) are: unimpeded knowledge with respect to Dharma, meanings, language, and eloquence.

G.

gandharva – A "*gandharva*" (乾闥婆 / *gandharva*), one of the eight classes of spiritual beings, is a type of musical spirit who is said to live on fine scents.

garuḍa – A "*garuḍa*" (迦樓羅), one of the eight classes of spiritual beings, is a type of immense bird that pounces on and eats serpents and dragons.

gates to liberation – The "gates to liberation" (解脫門 / *vimokṣa-mukha, vimokṣa-dvāra*) usually refers to "the three gates to liberation" (三解脫門) consisting of emptiness (*śūnyatā*), signlessness (*animitta*), and wishlessness (*apraṇihita*).

gateways – See "Dharma gateways."

good spiritual guide – "Good spiritual guide" (善知識 / *kalyāṇamitra*) or "good spiritual friend" translates the Sanskrit *kalyāṇamitra*, which is a term used in the prior case to refer to one who is senior in the spiritual path and who serves as one's primary spiritual guide, teacher, or advisor. In the latter case, this is a term of reference for one's peers in the cultivation of the path to liberation from karma-bound suffering in *saṃsāra*.

Great Assembly – "Great Assembly" (大眾 / *mahāsaṃgha*) is a translation into Chinese of the Sanskrit *mahāsaṃgha* which means "the Great Sangha." It is a term with two slightly different uses: a) Everyone in any given monastic community; and b) All the monks, nuns, laymen, and laywomen in any given Buddhist community, meeting, or religious ceremony.

great compassion – The "great compassion" (大悲 / *mahā-karuṇā*) is a term used to describe the most ultimate and grand implementation of "compassion" (悲 / *karuṇā*) which has as its purpose to accomplish the aim of liberating all beings from karma-bound suffering in *saṃsāra*. This refers to compassion as practiced by the buddhas and great bodhisattvas who are willing to remain forever in conditioned existence to strive toward this aim. Compassion is the first of "the four immeasurable minds."

great kindness – The "great kindness" (大慈 / *mahā-maitrī*) is a term used to describe the most ultimate and grand implementation of "loving-kindness" (慈 / *maitrī*)) which has as its altruistic aim to bestow true spiritual happiness on all beings. This refers to loving-kindness as practiced by the buddhas and great bodhisattvas who are willing to remain forever in conditioned existence to strive toward this aim. "Loving-kindness" is the second of "the four immeasurable minds."

great vehicle – The "great vehicle" (大乘 / *mahāyāna*) is the term used by practitioners of the bodhisattva path to describe the bodhisattva path to buddhahood.

ground – "Ground" (地 / *bhūmi*) generally refers to levels or stages of spiritual cultivation or realization or, alternatively, to planes of existence or stations of rebirth such as the six destinies of rebirth (devas, *asuras*, humans, hungry ghosts, animals, and hells).

H.

habitual karmic propensities – "Habitual karmic propensities" (習氣 / *vāsanā*) are latent tendencies present in the karmic continua of all beings except buddhas. They are the product of countless lifetimes of both afflicted and unafflicted thoughts, words, deeds, and experiences.

hindrances – See "five hindrances."

hindrances and entanglements – "Hindrances and entanglements" (蓋纏) is a reference to the five hindrances and the ten entanglements. The "five hindrances" (五蓋 / *pañca-nivaraṇa*) are: desire, ill-will, dullness and drowsiness, restlessness and regretfulness, and skeptical doubt. The "ten entanglements" (十纏 / *daśa-paryavasthānāni*) are: lack of sense of shame, lack of dread of blame, envy, miserliness, drowsiness, restlessness, dullness, anger, and concealment.

Honored One among the Great Āryas – The "Honored One among the Great Āryas" (大聖尊 / *maharṣi*) is another honorific epithet for the Buddha.

horse treasure – The "horse treasure" (馬寶 / *aśva-ratna*) is one of the seven treasures of a wheel-turning sage king.

I.

immeasurable minds – See "four immeasurable minds."

impurity contemplation – See "meditation on impurity / unloveliness."

inapprehensible, inapprehensibility – "Inapprehensibility" (不可得 / *anupalabdha*) or "imperceptibility" is a reference to the inability to perceive any inherent existence in any and all phenomena, this because they are mere names, mere false conceptions, and mere conjunctions of subsidiary conditions that are devoid of any ultimate reality of their own. Hence, no matter how hard one might try, one still can never find anything truly real in any phenomena.

indranīla jewels (帝青寶) – According to MW (p. 168, Column 3), an *indranīla* is a sapphire.

Indra's net – "Indra's net" (因陀羅網, 帝網 / *indra-jāla*) is an immense curtain net in the Heaven of the Thirty-three (the Trāyastriṃśa Heaven) in which the jewels set in each of the countless interstices of the net endlessly reflect and re-reflect the light from all the other jewels. This phenomenon is used in the Chinese Huayan teaching tradition as an analogy for the interpenetration of all phenomena with all other phenomena.

ineffable – As a number, an "ineffable" (不可說 / *anabhilāpya*) is an inexpressibly large number, the 121st highest level of 123 levels of Sanskrit denominational numbers described in the "Asaṃkhyeyas" chapter of the Avataṃsaka Sutra (Chapter Thirty). In this numbering schema, each level of denomination is the square of the immediately previous denominational number. (The first and lowest of those 123 levels is a *lakṣa* [100,000].)

ineffable-ineffable – An "ineffable-ineffable" (不可說不可說 / *anabhilāpya-anabhilāpya*) is the next-to-highest number of one hundred and twenty-four numbers in this sutra's numbering schema, each number of which is the result of the successive squaring of the immediately previous number. The first and smallest of these numbers known as a *lakṣa* is 100,000. These numbers are all defined in Chapter Thirty, "Asaṃkhyeyas."

in or beyond training – "In or beyond training" (學無學 / *śaikṣa-aśaikṣa*) is a reference to those on the various levels of attainment of the four fruits of the arhat's individual liberation path with the first three levels being those who are still "in training" and the fourth level being the arhat who is "beyond training."

inverted views – The "inverted views" (or "perceptions") (顛倒 / *viparyāsa*) is usually a reference to "the four inverted views" (*catur-viparyāsa*) which are:

1) imputing permanence to the impermanent, namely to the mind or states of mind;

2) imputing pleasurability to what cannot deliver it, namely to feelings or sensations associated with the six sense objects;

3) imputing "inherent existence" or "self-hood" to what is devoid of any inherently existence or self-hood, namely to dharmas or elements of existence; and

4) imputing loveliness or "purity" to what does not actually possess that quality, namely to the body (of those one might think of as desirable."

irreversible, irreversibility – "Irreversibility" (不退 / *avaivartya*, etc.) is a reference to having reached a point on one's chosen path of liberation in which one can no longer fall back into the state of a foolish common person who wanders endlessly in karma-bound suffering in *saṃsāra*.

K.

kalala – A "*kalala*" (歌羅邏) is the first stage in the growth of an embryo.

kalaviṅka bird – A "*kalaviṅka*" (迦陵頻伽) is a kind of Himalyan cuckoo bird that starts to sing a lovely and mesmerizing sound even before it breaks out of its shell. In the pure land of Amitābha Buddha, it appears as a magical and beautiful bird with a human head who constantly sings the sounds of the Dharma.

kalpa – A "kalpa" (劫) is roughly equivalent to the western concept of and "eon." There are different categories of these kalpas, all of which are nearly inconceivably long, ranging from millions to billions of years in duration.

kalpas of existence – "Kalpas of existence" (住劫 / *vivarta-siddha-kalpa*) is usually defined as a period of twenty small or middle-size kalpas in the lifespan of a world system during which beings exist, this occurring between the equally long periods of the formation of the kalpa and the destruction of the kalpa. Before and after each of these three phases of formation, existence, and destruction, there is an equally long twenty-kalpa period of complete nonexistence of anything at all.

kalyāṇamitra – See "good spiritual guide."

karmadāna – A "*karmadāna*" (羯磨陀那, 羯磨) is a "director of monks" in a monastery and is also one of the essential officiants in ordination ceremonies.

karmic formative factors – "Karmic formative factors" (行 / *saṃskāra*), otherwise known as "volitional factors," are the constituents of the fourth of the five skandhas, the *saṃskāra* skandha (行蘊 / *saṃskāra-skandha*). Per BHSD (p. 542, Column 2), they are "*predisposition(s)*, the effect of past deeds and experience as conditioning a new state."

karmic inaction – Where "karmic inaction" (無作 / *anabhisaṃskāra*, *apraṇihita*) is translating *anabhisaṃskāra*, it refers to refraining from the creation of any *saṃskāras* or karmic formative factors. Per BHSD's definition number one (p. 20, Column 2), among other closely related ideas, this can mean "*non-accumulation* (of *karman*)" or "*having or characterized by no accumulation* (of *karman*)." Where it is translating *apraṇihita*, it refers to "wishlessness," the third of the three gates to liberation, otherwise known as the "three samādhis."

karmic obstacles – "Karmic obstacles" (業障 / *karma-āvaraṇa*) are unfortunate occurrences that arise and create difficulties in a being's life because of bad actions committed in the past. See the "two obstacles" or the "three obstacles."

kāṣāya robe – The "*kāṣāya* robe" (袈裟 / *kāṣāya*) is the ochre-colored robes worn by fully ordained monks and nuns. Traditionally, it consists of three robes; an under robe, an upper robe, and an outer robe that is worn draped over the left shoulder.

kasiṇa / *kṛtsnāyatana* – See the "ten universal objects."

kiṃnara or *kinnara* – A "*kiṃnara*" (緊那羅 / *kiṃnara* or *kinnara* [Pali]) is one of the eight classes of spiritual beings, one who is devoted to making music and dancing along with it. They are sometimes described as having a horn and/or as having a human body.

King Yama – "King Yama" (閻羅王 / *yama*) is reputed according to various iterations of Indian or Buddhist mythology to be the king of the world of the dead who passes judgment on beings when they die and determines where they will be reborn. "The place of King Yama" (閻羅王處) or "realm of King Yama" (閻羅王界) is a euphemist term for the underworld, i.e., the hells.

kleṣa – The “*kleṣas*” (煩惱 / *kleṣa*) are the afflictions consisting primarily of the “three poisons” of greed, hatred, and delusion. See “afflictions.”

knowledge of all modes – The “knowledge of all modes” (一切種智 / *sarvākāra-jñatā*), otherwise known as the “knowledge of all aspects,” per DCBT is: “Buddha-knowledge, or perfect knowledge of all things in their every aspect and relationship past, present, and future.”

koṭī – A “*koṭī*” (億 / *koṭī*) is a large number for which MW, p. 312, gives “the highest number in the older system of numbers (viz. a Krore or ten millions).” DDB reports that the Buddhist definitions vary between “one million” and “a hundred million.”

krośa – A “*krośa*” (俱盧舍 / *krośa*) is a measure of distance that is more or less the equivalent of a mile. According to MW, p. 322, a *krośa* is “a cry, yell, shriek, shout, the range of the voice in calling or hallooing, a measure of distance (an Indian league).”

kṣaṇa – A “*kṣaṇa*” (刹那, 一念 / *kṣaṇa, eka-kṣaṇika*) is an especially small fraction of a second perhaps translatable as a “micro-moment” or “instant” in very non-technical passages. It is supposedly the shortest of all measures of time. A commonly cited definition says there are 4,500 *kṣaṇas* in a minute which would mean there are seventy-five *kṣaṇas* in every second.

kṣaṇas, lavas, and *muhūrtas* – “*Kṣaṇas, lavas,* and *muhūrtas*” (刹那 translates “*kṣaṇa*.” / 羅婆, 羅預, 臘縛, and 頃刻 are the various sino-translations for “*lava*.” / 須臾 translates “*muhūrta*.”) *Kṣaṇa, lava,* and *muhūrta* are short increments of time measurement in ancient Indic time enumeration somewhat analogous to modern “milliseconds,” “seconds,” and “hours” respectively.

kṣānti pāramitā – “*Kṣānti pāramitā*” (羼提波羅蜜 / *kṣānti pāramitā*) is the third of the six perfections, the perfection of patience.

kṣetra – A “*kṣetra*” (刹, 土, 國土 / *kṣetra*) is a “land” or “field” but, by implication, the term may very often instead mean “buddha land” or “buddha field.” See “buddha *kṣetra*.”

kumbhāṇḍa – A “*kumbhāṇḍa*” (鳩槃荼 / *kumbhāṇḍa*), according to MW (p. 293, Column 2): “Having testicles shaped like a *kumbha* [a winter melon],” a class of demons (at whose head stands Rudra). Per PDB: “In Sanskrit, a type of evil spirit, and typically listed along with especially *rākṣasa*, but also *piśāca, yakṣa,* and *bhūta* spirits. Virūḍhaka, one of the four world-guardians, who protects the southern cardinal direction, is usually said to be their overlord, although some texts give Rudra this role instead. The *kumbhāṇḍa* are also sometimes listed among the minions of Māra, evil personified."

L.

latent tendencies – The "latent tendencies" (隨眠 / *anuśaya*), six or seven in number, per PDB are: "…sensual passion, hostility, pride, ignorance, views, and skeptical doubt; sometimes passion for existence is added as a seventh."

lion's sprint samādhi – The "lion's sprint samādhi" (師子奮迅三昧 / *siṃha-vijṛmbhita samādhi*) is the Buddha's samādhi with which he is able to quickly enter the first *dhyāna* and ascend through all eight *dhyānas* to the cessation of the feeling and perception absorption and then come back down through all of these absorptions in sequence to then emerge again from the first *dhyāna*.

M.

mahāparinirvāṇa – The "*mahāparinirvāṇa*" (摩訶般涅槃, 大般涅槃 / *mahāparinirvāṇa*) is the final nirvāṇa of a buddha at the very end of his teaching career.

mahāsattva – A mahāsattva (摩訶薩) is a "great being," a great bodhisattva who has been cultivating the bodhisattva path for an immensely long period of time. Per DCBT (digital): "The mahāsattva is sufficiently advanced to become a Buddha and enter nirvāṇa, but according to his vow he remains in the realm of incarnation to save all conscious beings."

Mahāyāna – The Mahāyāna or "Great Vehicle" (大乘) is the "universal liberation" vehicle in which the practitioner is equally devoted to attaining buddhahood for himself and facilitating the achievement of buddhahood for all other beings. The "Mahāyāna" is synonymous with the "bodhisattva vehicle" (菩薩乘 / *bodhisattva-yāna*) and the "buddha vehicle" (佛乘 / *buddha-yāna*) and it stands in contrast to the individual liberation vehicles of *śrāvakas* and *pratyekabuddhas* sometimes referred to as belonging to the Hīnayāna or "Small Vehicle" (小乘) because they are primarily concerned with gaining spiritual liberation for themselves and only secondarily concerned with aiding the liberation of other beings. Because "Hīnayāna" is regarded as a pejorative term by Theravada practitioners, "*śrāvakayāna*" is probably a preferable term for the path of individual liberation.

mahoraga – A mahoraga is one of the eight classes of spiritual beings, one that is shaped like a large-bellied serpent.

maṇi jewel – A *maṇi* jewel (摩尼珠 / *maṇī-ratna*) is a kind of jewel usually held to be a kind of wish-fulfilling jewel.

many-bodied spirits – "Many-bodied spirits" (身眾神 / *śarīra-kāyika-devatā*, *śarīra-kāyika*) are spirits who are able to transformationally produce many bodies to act as Dharma protectors and serve buddhas and bodhisattvas.

māra – The *māras* are the "demons" or minions of Māra, the demon king in the sixth of the desire realm heavens.

Māra – Māra is the king of the *māras* or "the demon king" of the sixth desire realm heaven.

Master Guide – The "Master Guide" (導師, *nāyaka*) is another of the many honorific names for the Buddha.

meditation on impurity / unloveliness – "Meditation on impurity" or, more literally, "meditation on the unlovely" (不淨觀, *asubha-bhāvanā*) is a reference to the various meditations on the inherently unattractive or impure nature of the bodies of those to whom one might otherwise be sexually attracted. These include meditations on the 32 (or 36) parts of the body, the white-boned skeleton contemplation, the contemplation of the stages in the decomposition of a rotting corpse, etc.

merit – "Merit" (福德, 福, and sometimes, depending on the Chinese translator, 功德 / *puṇya*) is the karmically accumulated stock of potential good fortune produced by all of one's good thoughts, words, and deeds throughout all of one's lifetimes. "Merit" is one of the two provisions for enlightenment, the other being "wisdom."

meritorious qualities – "Meritorious qualities" (功德, *guṇa*) are good qualities, personal attributes, or virtues developed through spiritual goodness and cultivation over time and throughout lifetimes.

mind-moment – A "mind-moment" (一念 / *eka-kṣaṇika*, *citta-kṣaṇa*) is "A *kṣaṇa*, the shortest space of time, a moment, the 90th part of a thought and 4,500th part of a minute, during which 90 or 100 are born and as many die." (DCBT, digital)

Most Honored One among All Bipeds – "The Most Honored One among all bipeds" (兩足尊 / *dvipada uttama*) is an honorific epithet referring to the Buddha's supremacy among all humans and devas. This also refers to the Buddha's two-fold repletion in merit and wisdom.

muni – A *"muni"* (牟尼 / *muni*), per MW, p 823, column 1, is: "a saint, sage, seer, ascetic, monk, devotee, hermit (esp. one who has taken the vow of silence)." This is also an abbreviation for the name of Śākyamuni Buddha. It is also synonymous with the word "buddha."

N.

nāga – A *"nāga"* (龍, 那伽 / *nāga*) is one of the eight types of spiritual beings, one that may manifest in human form, dragon form, serpent form or elephant form and which is characterized as having spiritual powers and the ability to bring the rains.

namo – "Namo" (南無 / *namas, namaḥ, namo*) is an expression of homage, obeisance, reverential salutation, or adoration, from the Sanskrit *namas,* which, per MW, p. 528, means: *"namas n. bow, obeisance, reverential salutation, adoration (by gesture or word)…."*

nārāyaṇa – "A *"nārāyaṇa"* (那羅延, *nārāyaṇa*) is generally portrayed in Mahāyāna texts as a vajra-bearing Dharma protector spirit or deva. This word also commonly occurs as an adjective referring to the possession of great strength and powers. Also supposed to be an emanation of Brahmā or Viṣṇu.

nayuta – A *"nayuta"* (那由他 / *nayuta*) is a large number for which definitions vary. BHSD, p. 291, Column 1 mentions values as low as one million, but says that it is "generally 100,000,000,000," i.e., a hundred billion. MW mentions the absurdly low and implausible "1,000."

nine sequential meditative absorptions – The "nine sequential meditative absorptions" (九次第定 / *nava-anupūrva-samāpattayaḥ, anupūrva-vihāra-samāpatti*) refers to the four *dhyānas,* the four formless absorptions, and the meditative concentration in which the activity of both the feeling and the perception aggregates are extinguished. This last one is also referred to as the complete cessation absorption.

nirvāṇa – "Nirvāṇa" (涅槃 / *nirvāṇa*) is the ultimate goal of the path of Buddhist spiritual cultivation that corresponds to the elimination of the three poisons (covetousness, aversion, delusion) and the ending of compulsory and random rebirth in *saṃsāra,* the cycle of existences in the deva realm, the demigod realm, the human realm, the animal realm, the hungry ghost realm, and the hell realms.

In the case of the individual liberation path practitioner exemplified by arhats and *pratyekabuddhas,* all future existence ends for them with the acquisition of nirvāṇa.

In the case of the universal liberation practitioners exemplified by bodhisattvas and buddhas, they achieve the direct cognition of the emptiness of all beings and phenomena and realize an ongoing realization of a nirvana-like state even as, by force of vow, they continue to take on intentional rebirths within *saṃsāra* in order to facilitate the spiritual liberation of all beings.

nirvāṇa without residue – The "nirvāṇa without residue" (無餘涅槃 / *anupadhi-śeṣa-nirvāṇa*) is the final nirvāṇa realized at death by fully awakened beings whether they be arhats, *pratyekabuddhas*, or buddhas.

O.

obstacles – See the "two obstacles" and the "three obstacles."

oceanic imprint samādhi – The "oceanic imprint samādhi" (海印三昧 / *sāgara-mudrā-samādhi*) is the samādhi entered by the Buddha when teaching the Avataṃsaka Sutra.

P.

Pāpīyān – Pāpīyān is another name for Māra, the king of the *māras* or demons of the sixth desire realm heaven, the Parinirmita Vaśavartin Heaven.

pāramitā – "*Pāramitā*" (波羅蜜, 度 / *pāramitā*) or "perfection" which means "reaching the far shore" (到彼岸) is a reference to one of the six or ten *pāramitās*. The six perfections are: giving, moral virtue, patience, vigor, *dhyāna* (meditative skill), and *prajñā* (world-transcending wisdom). To these, the ten perfections add: skillful means, vows, powers, and knowledges.

Paranirmita Vaśavartin Heaven – The "Paranirmita Vaśavartin Heaven" (他化自在天 / *para-nirmita-vaśa-vartino devāḥ*) is the sixth of the six desire realm heavens. Per PDB, it is "The heaven of the gods who have power over the creations of others, or [in the case of the devas who dwell there], the gods who partake of the pleasures created in other heavens." Per DDB, it is "The abode of Maheśvara (i.e., Śiva), and of Māra … where Pāpīyān, the King of the Māras, resides."

parinirvāṇa – "*Parinirvāṇa*" (般涅槃, 般泥洹 / *parinirvāṇa*) is the final and complete nirvāṇa of a Buddha at the end of his last life.

personality view – "Personality view" (身見, 有身見 / *satkāya-dṛṣṭi, ātma-dṛṣṭi*) or "identity view" is the mistaken view that one has an inherently existent "self," a truly existent person in association with the five aggregates.

prajñā-pāramitā – "*Prajñā-pāramitā*" (般若波羅蜜 / *prajñā-pāramitā*) is the perfection of world-transcending wisdom. It is the sixth of the six perfections and is also the sixth of the ten perfections.

pratyekabuddha – A *"pratyekabuddha"* (辟支佛 / *pratyekabuddha*) is one who attains an enlightenment comparable to that of an arhat when no buddha is in the world, doing so on his own by contemplating dependent arising (*pratītyasamutpāda*) and the twelve links of conditioned co-production. Mahāyāna literature attributes this ability to awaken in the absence of a buddha or his Dharma to direct exposure to the Dharma in previous lives, the seeds of which enable enlightenment in the present life.

provisions for enlightenment – The "provisions for enlightenment" (菩提資糧 / *bodhisaṃbhāra*) consisting of merit and wisdom (*puṇya* and *jñāna*) are the necessary prerequisites for bodhisattvas to be able to complete the path to the attainment of buddhahood.

psycho-physical spiritual power – The "psycho-physical spiritual power" (神足通 / *ṛddhi-pratihārya*) is the power of unimpeded physical action by which one can manifest one's body anywhere.

pudgala – The *"pudgala"* (補伽羅 / *pudgala*) is a supposedly permanent personal soul wrongly conceived of as being inherently existent and hence actually "real."

pure youth – A "pure youth" (童子/ *kumāra*) is a chaste young man.

R.

rākṣasa – A *"rākṣasa"* (羅刹 / *rākṣasa*) is a swift flying malignant flesh-eating demon that changes its form to seduce humans and eat them. According to DCBT: "Malignant spirits, demons; sometimes considered inferior to *yakṣa*s, sometimes similar. Their place of abode was Laṅkā in Ceylon, where they are described as the original inhabitants, anthropophagi, once the terror of shipwrecked mariners; also described as the barbarian races of ancient India. As demons they are described as terrifying, with black bodies, red hair, green eyes, devourers of men."

right and definite position – "Right and definite position" (正位 / *samyaktva-niyama, samyaktva-niyāma*, or just *niyāma*) or "right and fixed position" refers to the position of irreversibility on the bodhisattva path from which one can never fall back or retreat. It also has a similar meaning of "stage of irreversibility" for those on the individual-liberation path to arhatship.

S.

Sahā World – The "Sahā World" (娑婆世界 / *sahā-loka-dhātu*) is the name of the world in which we live that is so full of so many kinds of evil and afflictions. *"Sahā"* means "to be endured."

sakṛdāgāmin – The *"sakṛdāgāmin"* (斯陀含, 一來 / *sakṛdāgāmin*) or "once-returner" is one who has gained the third of the four fruits on the individual-liberation path of the *śrāvaka* disciple.

samādhi – "Samādhi" (三昧, 定 / *samādhi*) is a state of solidly established meditative concentration. It refers both to any single instance of one-pointed concentration and also, more usually, to enduring states of persistently maintained one-pointed concentration.

samāpatti – The *samāpattis* (三摩鉢底), 三摩鉢提 / *samāpatti*) are usually interpreted as referring to the four *dhyānas*, the four formless absorptions, and the complete cessation absorption. In fact *"samāpatti"* is synonymous with *"samādhi."* According to BHSD (p. 569, Column 2): "The fact seems to be that these two words are fundamentally and substantially identical in mg., and that the attempts to differentiate are scholastic pedantry."

śamatha – *"Śamatha"* (奢摩他 / *śamatha*) is "calm abiding" meditation in which one develops stillness of mind and the cessation of discursive thinking.

saṃghārama – A *"saṃghārama"* (伽藍, 僧伽藍, 僧院 / *saṃghārama*) is a monastic residence and/or monastery.

saṃghāṭī – The *"saṃghāṭī"* (僧伽梨 / *saṃghāṭī*) is the fully ordained monastic's outer robe.

saṃsāra – *"Saṃsāra"* (生死 / *saṃsāra*) is the endless cycle of deaths and rebirths in the six realms of cyclic existence consisting of: devas (gods), *asuras* ("demigods" or "titans"), humans, animals, hungry ghosts (*pretas*), and hell-dwellers.

sangha – Broadly defined, a "sangha" (僧, 僧伽, 衆 / *saṃgha* [Skt.], *sangha* [Pali]) is a community of fully ordained Buddhist monks (*bhikshus*). *Saṃgha* is the Sanskrit spelling of the more commonly encountered and already anglicized Pali word *"sangha."* In the more traditional and formal sense as one of the three objects of refuge, i.e., "the Sangha Jewel," this does *not* refer to anyone who happens to self-identify as "Buddhist." Rather, it refers exclusively to those persons who have already acquired one of the fruits of the path from which one can then never fall away, whether on the individual-liberation paths of the arhats or *pratyekabuddhas*, or on the bodhisattva path.

śarīra – *"Śarīra"* (舍利 / *śarīra*) are the remains or "relics" of eminent members of the Sangha, bodhisattvas, or buddhas that are left over in the ashes of the funeral pyre. Sutras are also considered to be "relics" and hence "Dharma *śarīra*."

seven kinds of wealth – Lists of "the seven kinds of wealth" (七財, 七聖財 / *sapta-dhana*, *sapta-ārya-dhana*) or "seven kinds of wealth of *āryas*" vary slightly, depending on the source. In his Treatise on the Ten Bodhisattva Grounds, Nāgārjuna lists: faith, moral virtue, a sense of shame, a dread of blame, relinquishing (i.e., "giving"), learning, and wisdom (信戒慚愧捨聞慧 / SZPPS_ T26n1521_p0091c01–02).

seven jewels – The "seven jewels" (七寶 / *sapta-ratna*), otherwise known as "the seven precious things," vary slightly from list to list. Probably the most common list is exemplified by one of the lists found in the Lotus Sutra where they are listed as being: gold, silver, lapis lazuli, crystal, carnelian, emerald, coral, and amber (金, 銀, 琉, 璃, 車璩, 馬腦, 珊瑚, 虎珀).

signlessness – "Signlessness" (無相 / *animitta*) is the second of the "three gates to liberation" (the others being emptiness [*śūnyatā*] and wishlessness [*apraṇihita*]). It refers to the ultimate absence of inherent existence, inapprehensibility, and unreality of all characteristics such as, for instance (per the Nirvāṇa Sūtra): forms, sounds, smells, tastes, touchables, arising, abiding, destruction, male, and female.

śīla pāramitā – "*Śīla pāramitā*" (尸羅波羅蜜 / *śīla pāramitā*) is the second of the six perfections, the perfection of moral virtue.

six destinies – The "six destinies" (六道, 六趣 / *ṣaḍ-gati*) or "six rebirth destinies" are: rebirth in the hells, among the hungry ghosts, as an animal, as a human, as an *asura* (a "titan" or "demigod"), or as a deva (a "god").

six dharmas of harmony and respect – The "six dharmas of harmony and respect" (六和敬法 / *sad-saṃrañjanīyaṃ dharmam*) are six ways in which monastics live in harmony. These refer to harmony in body, mouth, mind, precepts, views, and benefits.

six dharmas of solidity – The "six dharmas of solidity" (六堅固法), per QLSCHB (p. 222a09ff), refer to solidity in faith, Dharma, cultivation, virtue, supremacy, and awakening.

six kinds of mindfulness – The "six kinds of mindfulness" (六念 / *ṣaḍ anusmṛtayaḥ*) are: mindfulness of the Buddha, mindfulness of the Dharma, mindfulness of the Sangha, mindfulness of the precepts, mindfulness of giving, and mindfulness of the heavens.

six kinds of shaking and moving – The "six kinds of shaking and moving" (六種震動 / *ṣaḍ-vikārāḥ prakampāḥ*) are movement, universal movement, equal-and-universal movement; rising, universal rising, equal-and-universal rising; upward thrusting, universal upward thrusting, equal-and-universal upward thrusting; shaking, universal shaking, equal-and-universal shaking; roaring, universal roaring, equal-and-universal roaring; and striking, universal striking, and equal-and-universal striking.

six *pāramitās* – The "six *pāramitās*" (六波羅蜜, 六度 / *ṣaṭ-pāramitā*), also known as the six "perfections," are: giving, moral virtue, patience, vigor, *dhyāna* (meditative skill), and *prajñā* (world-transcending wisdom).

solid incense – "Solid incense" (堅固香 / *kālānusāri-gandha*) per BCSD (p. 298) and BHSD (p. 180, Column 2) seems most likely to be "some kind of sandalwood."

son of good family – "Son of good family" (善男子 / *kula-putra*) is a polite form of address for Buddhist laymen similar to "gentleman."

sovereign mastery – See "ten kinds of sovereign mastery" and "three kinds of sovereign mastery."

spiritual superknowledges – The "six spiritual superknowledges" (六神通, 六通 / *ṣaḍ-abhijña*) are: unimpeded physical action, the heavenly eye, the heavenly ear, the cognition of others' thoughts, the cognition of one's own and others' past lives, and the cessation of all contaminants.

śramaṇa – "*Śramaṇa*" (沙門 / *śramaṇa*) is a specific term of reference for a Buddhist monk and is also a general term of reference for renunciants in general, including Jains.

śrāvaka – A "*śrāvaka*" (聲聞 / *śrāvaka*), otherwise translated as "*śrāvaka* disciple," literally means "voice-hearer." It was originally a general term of reference for monastic disciples of the Buddha who had personally heard him teach them the Dharma. Later, especially in Mahāyāna literature, it came to refer to monastic adherents of the teachings of the individual-liberation vehicle who sought to realize the final nirvāṇa of the arhat.

srota-āpanna – A "*srota-āpanna*" (須陀洹, 預流, 入流 / *srota-āpanna*) is a "stream-winner" or "stream-enterer," one who has gained the first fruit of the four fruits on the individual-liberation path of the arhat that culminates in final nirvāṇa from which one is never again subject to rebirth in the cyclic existence of *saṃsāra*.

stream-enterer – See "*srota-āpanna*."

suchness – See “true suchness.”

superknowledges – See “spiritual superknowledges.”

T.

Tamer of Men to be Tamed – “Tamer of Men to Be Tamed” (調御士, *puruṣa-damya-sārathi*) is one of the ten standard honorific titles for all buddhas.

tāla tree – Of the approximately forty species of palm trees, the “*tāla* tree” (多羅樹 / *tāla*) is the *Borassus*, a genus consisting of five species of fan palms.

tathāgata – “*Tathāgata*” (如來 / *tathāgata*) is one of the ten standard honorific titles for all buddhas. It means “Thus Come One.”

tathāgata-garbha – The “*tathāgata-garbha*” (如來藏 / *tathāgata-garbha*) is the so-called “womb of the Tathāgatha” or “matrix of the Tathāgata” which refers to the idea that the potential for the complete realization of buddhahood is present in all sentient beings.

ten courses of good karmic action – The “ten courses of good karmic action” (十善業道 / *daśa-kuśala-karma-patha*) are refraining from: killing, stealing, sexual misconduct, lying, harsh speech, divisive speech, frivolous or lewd speech, covetousness, ill will, and wrong views.

ten directions – The “ten directions” (十方 / *daśa-diś*) are the four cardinal directions of north, south, east, and west, their four midpoints of northeast, southeast, northwest, southwest, and the zenith and the nadir.

ten kinds of sovereign mastery – The “ten kinds of sovereign mastery” (十自在 / *daśa-vaśitā*) consist of sovereign mastery of: life span, mind, equipage, karma, birth, resolute faith, vows, spiritual superknowledges, Dharma, and knowledge or cognition.

ten *pāramitās* – The “ten *pāramitās*” (*daśa-pāramitā* / 十波羅蜜) consist of the “six *pāramitās*” (giving, moral virtue, patience, vigor, *dhyāna*, and *prajñā*) plus skillful means, vows, powers, and knowledge.

ten universal objects [of meditation] – The “ten universal objects [of meditation]” (十一切處, 十遍處 / kṛtsnāyatana, *kasiṇa*) are: earth, water, fire, wind, blue, yellow, red, white, space, and consciousness. These “universal objects” are better known by their Pali spelling (*kasiṇa*) in association with the Theravada tradition’s meditation on the various “*kasiṇa*” objects for each of the colors, etc. For a better understanding, VB recommends reading about the meditation on the earth *kasiṇa* in Chapter Four of the *Visuddhimagga* or "The Path of Purification" by Buddhaghosa.

three clarities – The "three clarities" (三明 / *trividya*) are the heavenly eye, cognition of past lives, and cessation of the contaminants.

three classes of moral precepts – The "three classes of pure moral precepts" (三種淨戒 / *trividhāni śīlāni*), otherwise known as the "the three groups of moral precepts" (三聚戒) or "the three groups of pure moral precepts" (三聚淨戒) consist of: 1) "The moral precepts of the moral codes" which include the five precepts, the eight precepts, the ten precepts, the bodhisattva precepts, or the complete monastic precepts; 2) "The moral precepts of the good dharmas" which refers to the moral standard requiring the cultivation of goodness in all situations; and 3) "The moral precept of benefiting beings" which refers to cultivating goodness aimed at benefiting beings, especially by guiding beings to follow the moral precepts.

three gates to liberation – The "three gates to liberation" (三解脫門 / *vimokṣa-mukha, vimokṣa-dvāra*) consist of emptiness (*śūnyatā*), signlessness (*animitta*), and wishlessness (*apraṇihita*).

three groups [of beings] – The "three groups [of beings]" (三聚 / *tri-skandha*) are: 1) those who are fixed in what is right; 2) those who are not fixed [in either what is right or what is wrong], i.e., those who are as yet "unfixed" with regard to their inclinations toward doing what is right or what is wrong; and 3) those who are fixed in what is wrong. Although the order differs, this is a list common to nearly all traditions and schools.

three kinds of sovereign mastery – Both QL and HH interpret the "three kinds of sovereign mastery" (三種自在) as referring to sovereign mastery in the three types of karmic actions (physical, verbal, and mental).

three obstacles – The "three obstacles" (三障 / *āvaraṇa-traya*) are affliction obstacles, karmic obstacles, and retribution obstacles.

three periods of time – The "three periods of time" (三世 / *try-adhvan*) are the past, the present, and the future.

three poisons – The "three poisons" (三毒 / *tri-doṣa, tri-viṣa**) are greed, hatred, and delusion.

three realms – The "three realms" (三界 / *tri-dhātu*) which are also known as "three realms of existence" are: the desire realm, the subtle form realm, and the formless realm.

three spheres involved in giving – The "three spheres involved in giving" (三輪 / *trimaṇḍala*) are the benefactor, the recipient, and the gift.

three spheres of action – The "three spheres of action" (三種輪 or 三輪 / *trimaṇḍala*) refers to physical, verbal, and mental actions.

three sufferings – The "three sufferings" (三苦 / *tri-duḥkhatā*) are: the suffering of physical and mental pain (苦苦 / *duḥkha-duḥkha*), the suffering inherent in change (壞苦 / *vipariṇāma-duḥkha*); and the suffering inherent in the karmic formative factors of conditioned existence (行苦 / *saṃskāra-duḥka*).

three turnings of the Dharma wheel – The "three turnings of the Dharma wheel" (三轉法輪 / *tri-parivarta dharmacakra*) are: 1) The "expository" turning of the Dharma wheel in which the Buddha taught each of the four truths of the *āryas*; 2) The "exhortative" turning of the Dharma wheel in which the Buddha encouraged the disciples to cultivate and realize each of the four truths; and 3) The "realizational" turning of the Dharma wheel in which the Buddha declared that he had realized each of the four truths.

three types of moral precepts (三律儀) – The "three types of moral precepts" (三律儀) are the moral precepts of individual liberation (別解脫律儀), the moral precepts produced by *dhyāna* (靜慮律儀), and the moral precepts of the cessation of the contaminants (無漏律儀).

three vehicles – The three vehicles (三乘 / *triyāna*) are three kinds of vehicles for achieving liberation from endless cyclic existence in the sufferings of *saṃsāra*. These consist of two vehicles concerned with achieving individual liberation, namely the vehicle of the *śrāvaka* disciples and the vehicle of the *pratyekabuddhas* along with the vehicle concerned with universal liberation of all beings, namely the so-called "great vehicle" (大乘 / *mahāyāna*), the vehicle of the bodhisattvas and bodhisattvas.

three wretched destinies – "The three wretched destinies" (三惡道) consist of the three lowest rebirth destinies consisting of the hells, the "hungry ghosts" (*pretas*), and the animals.

trichiliocosm – A trichiliocosm (三千世界, a.k.a. 大千世界 or 三千大千世界 / *trisāhasra-mahāsāhasra lokadhātu*) is an Indian cosmic unit consisting of a billion worlds, each of which has its own Mt. Sumeru, surrounding continents, and various levels of heavens.

true suchness – "True suchness" (眞如, 如 / *bhūta-tathatā, tathatā*) otherwise known simply as "suchness," is the essential nature of all things or the true character of all dharmas in their emptiness of any inherent existence of their own.

two extreme views – The "two extreme views" (二邊見, *antagrāha-dṛṣṭi*) refers to the two opposite views of eternalism and annihilationism which hold either that one lives on forever, even after death, or that one lives only once and one's existence ends at the end of this one life.

two obstacles – The "two obstacles" (二障 / *āvaraṇa-dvaya*) are affliction obstacles and cognitive obstacles.

two types of actions – Per HH, the "two types of actions" (二行) are: actions dominated by views and actions dominated by craving. QL obliquely refers to another of the several standard lists for "two kinds of actions" consisting of actions reflective of the "two kinds of obstacles," the "affliction obstacles" and the "cognitive obstacles."

two vehicles – The "two vehicles" (二乘 / *dviyāna*, *yāna-dvaya*) are the two kinds of individual-liberation vehicles consisting of that of the *śrāvaka* disciples and that of the *pratyekabuddhas* in both of which the primary aim of practice is to quickly attain emancipation from cyclic existence in *saṃsāra* without delaying this quest with concerns for the universal liberation of all beings.

U.

uncontaminated – "Uncontaminated" (無漏 / *anāsrava*) refers to being free of the contaminants which consist of sensual desire; desire for continued existence, and ignorance. Sometimes a fourth category of "wrong views" is added.

unimpeded knowledges – See "four unimpeded knowledges."

universal bases – See "ten universal objects [of meditation]."

unloveliness contemplation – See "meditation on impurity / unloveliness."

unproduced dharmas patience – The unproduced dharmas patience (無生法忍 / *anutpattika-dharma-kṣānti*) may be described as the continuous directly realized knowledge of and acquiescence in all dharmas and all phenomena as empty of inherent existence and having no arising at all. This realization is synonymous with the attainment of "irreversibility" on one's chosen path of liberation, whether that be the individual-liberation path of the *śrāvaka*-vehicle practitioner or the universal-liberation path of the great-vehicle practitioner on the bodhisattva path to buddhahood. In the case of the *śrāvaka*-vehicle practitioner, this realization is synonymous with attainment of the path of seeing (*darśana-mārga*) and becoming a stream-winner (*srota-āppana*) who thereby cuts off the first three of the ten fetters. In the case of the bodhisattva-path practitioner, realizing the unproduced dharmas patience occurs either on the first or the eighth of the ten bodhisattva grounds (depending on which of the hermeneutic models one is referencing). For the bodhisattva, it is this very patience or "acquiescence" that allows him to happily continue on for countless kalpas striving to enable the spiritual liberation of other beings as he gradually makes his own way toward buddhahood, deeply understanding all along that there is neither any "self" who is liberating other beings nor are there even any "beings" who are being liberated.

upādhi nirvāṇa – The term "*upādhi* nirvāṇa" (烏波提涅槃 / *upādhi-nirvāṇa*) refers to all forms of mere semblance nirvāṇa clung to by non-Buddhist traditions that do not really constitute any form of genuine nirvāṇa as understood by Buddhists.

upādhyāya – An "*upādhyāya*" (和尙 , 和尚 / *upādhyāya*) is a very senior member of a monastic community, usually one serving as a preceptor or instructor of other monks. In the modern era, this has become a general term of reference for any fully ordained Buddhist monk.

upaniṣad – An "*upaniṣad*" (優波尼沙陀 / *upaniṣad*) is usually explained as the smallest particle of matter closest to being just empty space.

uṣṇīṣa – "Uṣṇīṣa" (肉髻 / *uṣṇīṣa*) is the Sanskrit term that refers either to the bulge on the top of the head of a Buddha (a fleshy lump on the top center of a buddha's head, one of the thirty-two marks of a buddha) or to the topknot of hair commonly seen on images of bodhisattvas. (More generally, it can refer to a turban, headband, or other form of headdress.)

utpala flower – The "*utpala* flower" (*utpala* / 優鉢羅華) is the flower of the blue lotus.

V.

vaiḍūrya – "*Vaiḍūrya*" (*vaidūrya* / 琉璃) is lapis lazuli, a deep blue gem.

vajra – "Vajra" (金剛 / *vajra*) is an indestructible substance that is usually equated with diamond. A symbol of indestructibility. Also, a pestle-shaped scepter or "thunderbolt" weapon held by Dharma protectors and deities.

vajra-bearing spirit – A "vajra-bearing spirit" (執金剛神 / *vajradhara, vajrapāṇi*) is: a) a type of vajra-wielding *yakṣa* who guards the gates of the palace of Indra; or b) one of a class of vajra-wielding Dharma protectors who guard the buddhas and their sites of enlightenment.

vinaya – The *"vinaya"* (比尼 / *vinaya*) is the code of moral discipline for monastics.

vipaśyanā – (觀) Contemplation; contemplative meditation; insight meditation.

volitional factors – See *"saṃskāras."*

W.

Wealth of the *āryas* – "Wealth of the *āryas*" (聖財, *ārya-dhāna*) or "the seven kinds of wealth of the *āryas*" (七聖財, *saptāryadhāna*) or "seven kinds of Dharma wealth" (七法財). These all refer to personal qualities of awakened beings. Lists vary somewhat. In his Treatise on the Ten Bodhisattva Grounds, Nāgārjuna lists: faith, moral virtue, a sense of shame, a dread of blame, relinquishing (i.e., "giving"), learning, and wisdom (信戒慚愧捨聞慧 / SZPPS_T26n1521_p0091c01–02).

Well Gone One – "Well Gone One" (善逝, *sugata*) is the fifth of the ten names of the Buddha.

wheel-turning king – In Buddhism, a "wheel-turning king" (轉輪王, 轉輪聖王 / *cakravartin*) is a universal monarch.

wishlessness – "Wishlessness" (無作, 無願 / *apraṇihita*) is the third of the three gates to liberation by which, through realizing that all dharmas are impermanent and conducive to suffering, one views all dharmas as empty of inherent existence without any aspirations for involvement with them.

world transformation – A "world transformation" (世界轉 / *lokadhātuparivarta*) is a nearly unimaginably large number. In his HYQS, HH explains that a "world transformation" is a number calculated from supposing that one ground a world to dust, then allowed each one of those motes of dust to represent a *kṣetra* (a "land") that one then in turn also ground to dust. The resulting number of dust motes produced from grinding up all those *kṣetras* equals this very large number known as a "world transformation."

worthy – In Mahāyāna literature, a "worthy" (賢 / *bhadra*) is a wise and morally pure practitioner of the bodhisattva path who has made the bodhisattva vow but who is still cultivating the preparatory stages and thus has not yet reached the ten bodhisattva grounds and has not yet become an *ārya.*

worthy kalpa –The "worthy kalpa" or "good kalpa" (賢劫 / *bhadrakalpa*) is this present kalpa into which it is usually said that a total of a thousand buddhas will be born. Among them, the buddha of the present era, Śākyamuni, is the fourth and Maitreya is the next, after which nine hundred and ninety-five other buddhas will follow.

wretched destinies – The "wretched destinies" (惡道) / *durgati*) are either the "three wretched destinies" (三惡道 / *trayo durgatayaḥ*) consisting of the hells, the "hungry ghosts" (*pretas*), and the animals, or "the four wretched rebirth destinies" (四惡趣) which also include the rebirth destiny of the *asuras* who are somewhat analogous to the "demigods" or "titans" of western mythology.

Y.

yakṣa – A "*yakṣa*" (夜叉 / *yakṣa*), one of the eight classes of spiritual beings, is a kind of either good or evil spirit possessed of supernatural powers that may manifest either as a malignant and demonic ghost that devours human flesh and possesses people or else, under certain circumstances, instead serves as a guardian spirit.

Yama – See "King Yama."

yojana – A "*yojana*" (由旬 / *yojana*) is measure of distance in ancient India usually defined as being the distance that an ox cart would travel in a day without unharnessing (somewhat less than ten miles).

ABOUT THE TRANSLATOR

Bhikshu Dharmamitra (ordination name "Heng Shou" – 釋恆授) is a Chinese-tradition translator-monk and one of the earliest American disciples (since 1968) of the late Guiyang Ch'an patriarch, Dharma teacher, and pioneer of Buddhism in the West, the Venerable Master Hsuan Hua (宣化上人). He has a total of 33 years in robes during two periods as a monastic (1969–1975 & 1991 to the present).

Dharmamitra's principal educational foundations as a translator of Sino-Buddhist Classical Chinese lie in four years of intensive monastic training and Chinese-language study of classic Mahāyāna texts in a small-group setting under Master Hsuan Hua (1968–1972), undergraduate Chinese language study at Portland State University, a year of intensive one-on-one Classical Chinese study at the Fu Jen University Language Center near Taipei, two years of course work at the University of Washington's Department of Asian Languages and Literature (1988–90), and an additional three years of auditing graduate courses and seminars in Classical Chinese readings, again at UW's Department of Asian Languages and Literature.

Since taking robes again under Master Hua in 1991, Dharmamitra has devoted his energies primarily to study and translation of classic Mahāyāna texts with a special interest in works by Ārya Nāgārjuna and related authors. To date, he has translated more than fifteen important texts comprising approximately 150 fascicles, including most recently the 80-fascicle *Avataṃsaka Sūtra* (the "Flower Adornment Sutra"), Nāgārjuna's 17-fascicle *Daśabhūmika Vibhāśa* ("Treatise on the Ten Grounds"), and the *Daśabhūmika Sūtra* (the "Ten Grounds Sutra"), all of which are current Kalavinka Press publications.

A COMMENTARIAL SYNOPSIS
OF THE FLOWER ADORNMENT SUTRA

By Bhikshu Dharmamitra

PREFACE

The Flower Adornment Sutra's description of the cosmos as consisting of infinitely many quantumly entangled interpenetrating worlds populated by countless buddhas, bodhisattvas, and other beings playing out a grand scenario of karma and Dharma in all the realms of rebirth is so vast, so multi-leveled, so intricate, and so marvelous that it is nearly impossible for anyone to envision, grasp, and simultaneously hold all of its amazing teachings in mind without the aid of some sort of simplifying skillful means with which to keep track of this scripture's main story lines and ideas as they are set forth in its thirty-nine chapters and several thousand pages.

To that end, for the benefit of those readers who feel they might benefit from such an aid to reinforced understanding, in addition to the approximately thirteen hundred clarifying and commentarial endnotes provided for my translation of the Flower Adornment Sutra, I have also included here a general synopsis of the main events, primary teachings, and most important ideas contained in each of those thirty-nine chapters as well as in the traditionally appended conclusion, "The Conduct and Vows of Samantabhadra" with which this grand spiritual saga concludes.

For the most part, these synopses of the content of each of the sutra chapters are constructed from a series of quotations interspersed with my brief comments that together more or less reconstruct the narrative and most important ideas of the often rather long chapters that in a half dozen instances range between one hundred and seven hundred pages in length.

Hopefully this series of forty short chapter synopses with their commentarial observations will help the reader stay relatively well oriented to the grand design of all these interwoven bodhisattva path teachings unfolding across the course of the more than three thousand pages of this Greatly Expansive Buddha's Flower Adornment Sutra. These synopses may also serve the reader as a means to go back and review the general contents of particular chapters whenever one feels the need to refresh one's memory before continuing to read the rest of the scripture.

CHAPTER 1

The Wondrous Adornments of the Leaders of the Worlds

As the sutra begins, it describes the magnificently radiant and wondrously adorned scene unfolding in our own world in India, in the state of Magadha, in Bodhgaya, where the Buddha, having just attained the utmost, right and perfect enlightenment, is seated beneath the bodhi tree in majestic glory where he then becomes surrounded by countless groups of beings devoted to the bodhisattva path who have come to celebrate and praise the Buddha's attainment of highest enlightenment. The beings who assembled there included leaders and retinues of countless great bodhisattvas, Dharma-protecting spirits, *bodhimaṇḍa* spirits, city spirits, earth spirits, mountain spirits, forest spirits, herb spirits, crop spirits, river spirits, ocean spirits, water spirits, fire spirits, wind spirits, space spirits, direction spirits, night spirits, day spirits, *asura* kings, *garuḍa* kings, *kiṃnara* kings, *mahoraga* kings, *yakṣa* kings, dragon kings, *kumbhāṇḍa* kings, *gandharva* kings, and the leaders and retinues of all the various classes of devas from all the heavens.

Leaders of each of these groups then took turns uttering verses in praise of the Buddha in which they marveled at his enlightenment and recounted the role of his bodhisattva path teachings in bringing about advancement on the path for those in their retinues. At the conclusion of all these verses of praise, exaltation, and celebration, due to the spiritual powers of the Buddha, the entire Flower Treasury Ocean of Worlds quaked in six ways, whereupon all those classes of beings manifested countless clouds of offerings which they rained down as gifts to the Buddha, doing so not only here in this world's Bodhgaya, but also in all those other worlds of the Flower Treasury Ocean of Worlds where countless other simultaneously awakened emanation buddhas sitting beneath their bodhi trees were also surrounded by other groups of all these same classes of leaders of the worlds who had also come together just then to celebrate and praise the enlightenment of all those other emanation buddhas upon whom they also rained down clouds of offerings in appreciation of their bringing right Dharma into all those other worlds.

This chapter's title "Leaders of the Worlds" is multivalent in its connotations. Of course it most directly refers to the Buddha who is the foremost spiritual leader in the world. But it also refers to all the other buddhas throughout the Flower Treasury Ocean of Worlds as well as to the bodhisattva-*mahāsattvas* who are so devoted to propagating the Dharma and liberating beings, and also refers to the leaders of these other many classes of beings who serve as Dharma protectors striving to ensure that right Dharma endures forever in the world.

Throughout this chapter, the reader is provided with an indirect introduction to the most emblematic ideas for which the Flower Adornment Sutra is so well known, namely the so-called "four dharma realms" consisting of: 1) "the dharma realm of the noumenal" which refers to true suchness and absence of inherent existence; 2) "the dharma realm of the phenomenal" which refers to all phenomena, whether large or small, coarse, or subtle; 3) "the dharma realm of the unimpeded relationship between the noumenal and the phenomenal" which refers to the fact that all phenomena are but manifestations of true suchness which are themselves devoid of any inherent existence of their own; and 4) "the dharma realm of the unimpeded relationship between any given phenomenon and all other phenomena" which, after the manner of modern quantum theory, posits that all phenomena can be viewed within any and all other phenomena.

These four dharma realms are not ever explicitly and concisely described in so many words. Rather they appear as implicit within the text and the verses of praise uttered by the various world leaders. For example:

> "Delighting in Quiescence Deva King acquired the liberation gateway of manifesting an inconceivable number of buddha *kṣetras* in but a single pore without any mutual interference [between the large and the small]."

> "All the lands of the past
> appear in but a single pore.
> This is due to the great spiritual superknowledges of the buddhas.
> Delighting in Quiescence is able to expound on this."
>
> "The Buddha is able to manifest within but a single pore,
> all of the different aspects of creation and destruction as they occur
> in all the countless kalpas throughout the three periods of time.
> This is what Superior Cloud Sound Deva completely understood."
>
> "The bodhi practices of all sons of the Buddha
> are entirely manifested by the Tathāgata within a single pore.
> Even as countless as they are, they are all completely shown there.
> This is what Mindfulness Deva King has clearly seen."
>
> "The Buddha is able to cause to enter a single pore
> the populations of countless boundless lands
> even as the Tathāgata sits peacefully within their congregations.
> This is what Flaming Mouth Dragon saw."

These are just a few examples from the first of this sutra's thirty-nine chapters in which, all told, there are many thousands of examples of all four these "four dharma realms."

Chapter 2

The Manifest Appearances of the Tathāgatha

After the world had shaken in six ways and the clouds of offerings had all appeared, this next chapter opens with each of the bodhisattvas and other "leaders of the worlds" in the vast congregation simultaneously having the same inquiring thoughts which they each mentally posed as questions to the Buddha, thoughts in which they wondered about the buddhas' qualities and aspects of body and mind, the buddhas' grounds, spheres of action, empowerments, actions, powers, fearlessnesses, samādhis, superknowledges, sovereign masteries, and types of invincibility. They also wondered about the buddhas' eyes, ears, nose, tongue, body, mind, aura, radiance, voice, and wisdom as well as all the other things explained by all buddhas, concluding with: "We wish that, in the same way, the Buddha, the Bhagavat, will also explain these matters for us."

Then, through the spiritual powers of the great bodhisattvas, a voice suddenly manifested from within the clouds which spoke aloud their request for the Buddha to teach the Dharma, expressing in verse the topics they hoped the Buddha would now teach them.

Then, knowing the thoughts in the bodhisattvas' minds, from between his teeth, the Bhagavat emanated countless rays of light of ten different kinds which appeared before all congregations of bodhisattvas throughout the ocean of Flower Treasury Adornment Worlds, telling them all to go and pay their respects before all the buddhas beneath all the bodhi trees so that then they could hear the Buddha teach the Dharma.

Then, in succession, the bodhisattvas from each of the ten directions came, made offerings, and paid their respects to the Buddha. The Bhagavat then emanated rays of light from between his brows which revealed the sites of enlightenment of Samantabhadra Bodhisattva, circumambulated the Buddha, and then returned, entering the bottom of his feet.

An immense lotus suddenly rose up in front of the Buddha whereupon, from between his brows, a great bodhisattva named "Supreme Sound of All Dharmas" appeared, followed by a retinue of bodhisattvas. They all circumambulated the Buddha, bowed down in reverence before him, and then sat down on that lotus after which, empowered by the Buddha, that bodhisattva and ten of his followers each took turns in uttering verses speaking to the questions with which the chapter began. Beginning with these verses, there is the mention of the interpenetration of large and small and the presence of countless worlds in even the smallest phenomena.

The chapter then ends with the advice that this very scene simultaneously also took place in all the sites of enlightenment in all of the lands in all the oceans of worlds.

Chapter 3

The Samādhis of Samantabhadra

Then Samantabhadra Bodhisattva sat down on a lotus flower dais lion throne in front of the Tathāgata where, aided by the Buddha's spiritual powers, he entered the "Vairocana *tathāgatagarbha* body of all buddhas samādhi" which enters the nature of all buddhas and reveals all their reflected images throughout the Dharma realm. As he did so, so too did all the other Samantabhadra Bodhisattvas do so before all the other buddhas throughout the Dharma realm. All those Tathāgatas then praised all those Samantabhadra Bodhisattvas and explained the reasons for their ability to enter this samādhi. All the buddhas of the ten directions then bestowed ten kinds of knowledge on all those Samantabhadra Bodhisattvas and extended their right hands to rub the crown of all those Samantabhadras, whereupon all those Samantabhadras arose from this samādhi and also arose from an ocean of other samādhi gateways at which point they each acquired clouds of oceans of samādhis, *dhāraṇīs*, and other such phenomena.

Then, due to the awesome spiritual power of all those buddhas and due to the power of Samantabhadra Bodhisattva's samādhis, a subtle trembling occurred in all those worlds as they all also became adorned with precious jewels and emanated marvelous voices which expounded on all dharmas. Then, at all those sites of enlightenment, there rained down ten kinds of clouds of *maṇi* jewels. Then, from within all the pores of all those *tathāgatas*, there streamed forth rays of light and, from within all those rays of light, a voice uttered ten verses in praise of Samantabhadra. At that time, all those in that congregation of bodhisattvas faced Samantabhadra, placed their palms together, and, aided by the Buddha's spiritual powers, they joined their voices in uttering ten verses in praise of Samantabhadra. In the next to last quatrain, they request that Samantabhadra teach the Dharma to them, asking him the questions that he next answers in Chapter Four, "The Formation of the Worlds":

> "How is it that these lands are established?
> How is it that the buddhas come forth and appear?
> And also, those matters having to do with the ocean of all beings—
> Please explain their meaning in accordance with reality."

There are many examples in this chapter of the four dharma realms, especially as demonstrated in mirror-like simultaneity of any given action everywhere at once throughout the Dharma realm, as for instance when all buddhas simultaneously rub the crowns of the heads of all Samantabhadra Bodhisattvas:

> "And just as in this world Samantabhadra Bodhisattva was rubbed on the crown of the head by the buddhas of the ten directions, so too was this also so in all the oceans of worlds and in every atom in those oceans of worlds where all of those other Samantabhadras were all also rubbed on the crown of the head by the buddhas of the ten directions."

CHAPTER 4

The Formation of the Worlds

This chapter begins immediately after the point at the end of the previous chapter where, at the very end of a series of verses in praise of Samantabhadra Bodhisattva, the bodhisattvas had asked Samantabhadra the following question about the formation of worlds, the arising of buddhas, and "matters having to do with the ocean of all beings":

> "How is it that these lands are established?
> How is it that the buddhas come forth and appear?
> And also, those matters having to do with the ocean of all beings—
> Please explain their meaning in accordance with reality."

Then, aided by the Buddhas spiritual powers, Samantabhadra Bodhisattva contemplated the oceans of all worlds, beings, and buddhas, the ocean of the Dharma realm, the oceans of beings' karma, faculties, and aspirations, and the oceans of many other phenomena. Having contemplated them, he then described some thirty aspects of the buddhas, all of which he characterized as "inconceivable," after which he said, with the aid of the Buddha's powers, he would explain all dharmas such as these, doing so for ten reasons, all of which had to do with enabling ten kinds of salutary effects. He then described ten matters regarding the oceans of worlds which all buddhas speak. He next listed ten types of causes and conditions through which all oceans of worlds have become established after which he listed ten kinds of bases upon which all oceans of worlds abide. Then he listed the various sorts of shapes and appearances of these worlds followed by his listing of twenty kinds of substances of which these oceans of worlds are formed, ranging from substances such as jewels, the Buddha's powers, and incense to the stamens of flowers and the voice of the Buddha.

Samantabhadra next listed ten kinds of things which serve as the adornments of oceans of worlds, then listed ten kinds of skillful means by which they become purified, then listed ten differences in the ways that buddhas manifest within them, then listed the various kinds of durations for which these oceans of worlds last, then listed ten kinds of "kalpa transformations" which occur in all these oceans of worlds. Samantabhadra concludes this chapter by describing ten ways in which all these oceans of worlds do not differ from each other.

CHAPTER 5

The Flower Treasury [Ocean of] World[s]

Samantabhadra Bodhisattva again addressed that immense congregation saying that this Flower Treasury Adornment Ocean of Worlds was purified by Vairocana Tathāgata for countless kalpas during which he drew near to countless buddhas and cultivated countless vows. He then proceeded to describe the structure of this ocean of worlds, beginning by describing ten of the innumerably many "wind spheres" that support this ocean of worlds, noting that the highest level of wind spheres supports a fragrant ocean on top of which there is an immense lotus flower in the middle of which rests the Flower Treasury Adornment Ocean of worlds. He describes its surrounding mountains as made of various kinds of jewels, notes that all the ground surrounded by those mountains is made of vajra inlaid with various jewels, and states that the great earth in this ocean of world contains countless fragrant oceans with ocean floors made of jewels and jeweled flowers twirling about on their surfaces. He goes on to describe marvelously adorned cities, groves of jewels, and gems that glow with flaming radiance and emanate the sounds of the Buddha's voice.

Samantabhadra goes on to describe the rivers flowing into the oceans, saying that they have banks of vajra inlaid with jewels, whirlpools showing images of the causal practices cultivated by all buddhas, and clouds of jewels hanging over them revealing the appearance of Vairocana Buddha's transformation buddhas. He says that the groves of jeweled trees on the ground between these rivers emanate voices describing the vows of all *tathāgatas* and send down radiant jewels showing many phenomena including the ocean of all beings' karmic retributions.

Samantabhadra next describes the kinds of world systems within these fragrant oceans, saying that each world system contains countless worlds with various bases for their existence. Of the examples he lists, some take a great ocean of lotus flowers as the basis of their existence, some take infinitely colored oceans of jeweled flowers as the basis for their existence, and some take an ocean of jewels emanating the voices of all buddhas as the basis of their existence. Describing the forms these worlds take, he mentions many examples among which are some that take the form of Mount Sumeru, some that take the form of a river, some that take the form of a vortex, and some that take the form of beings' bodies.

In the next of many sets of verses in this chapter, Samantabhadra says that, "Within all the atoms contained in all lands, one everywhere sees the Tathāgata," and then says, "The body of the Buddha pervades all the *kṣetras*." After this, he mentions that, "these fragrant oceans as numerous as the atoms in an ineffable number of buddha *kṣetras* are arrayed throughout the Flower Treasury Adornment Ocean of Worlds like [the jewels in] Indra's net."

Samantabhadra next describes some twenty levels of worlds, mentioning their different types of physical bases, their shapes, their different types of bejeweled clouds and nets, and the names of the buddhas who reign in each one of them. He tells us that there are worlds such as these as numerous as the atoms in an ineffable number of buddha *kṣetras*, each one of which is surrounded by vast worlds as numerous as the atoms in ten buddha *kṣetras*, and then says that every one of these worlds also has a retinue of worlds as numerous as the atoms in the previously described worlds.

Samantabhadra then describes the next fragrant ocean to the east and then proceeds to describe twenty more levels of worlds that rise above it. He then describes the next fragrant ocean to the south and some twenty levels of worlds above it, in each case mentioning the name of the buddha who reigns there. He then continues to repeat this same type of description of some twenty levels of worlds in place after place, explaining that all of these fragrant oceans and levels of world systems are each interconnected with all the others. Samantabhadra then concludes this chapter with one hundred and one verses in which he reiterates the structure of the Flower Treasury Adornment Ocean of Worlds.

Chapter 6
Vairocana

Samantabhadra then addressed that immense congregation, telling them that, in the ancient past, there was an ocean of worlds known as Pure Light of the Universal Gateway in which there was a marvelously adorned spherical world known as Supreme Sound that was surrounded by rings of mountains forested with jeweled trees, covered with clouds of jewels, illuminated with pure light, and possessed of cities and palaces resembling Mount Sumeru where food and drink spontaneously arrived in response to one's wishes. Within that world was a fragrant ocean known as Pure Light from which emerged an immense floral Mount Sumeru on which there was a great forest in which there were countless flower towers and jeweled viewing terraces. Within that forest was a site of enlightenment in front of which was a great ocean from which there emerged an immense lotus flower. At that time, a Buddha appeared who was named Supreme Cloud on the Sumeru Mountain of All Meritorious Qualities. That buddha emanated countless transformation buddhas and emanated light from between his brows that dispelled the delusions and obstacles of all the beings it touched, inspiring them to develop deep faith, to wish to see the buddha, and to cultivate the path to buddhahood.

In the city called Flaming Radiance, the king's foremost prince known as Prince Light of Great Power had been touched by the light from the Buddha's brow. This led him to attain ten Dharma gateways that included samādhi, *dhāraṇī* power, wise skillful means, the four immeasurable minds consisting of kindness, compassion, sympathetic joy, and equanimity, as well as spiritual superknowledges, great vows, and eloquence. Having attained these great spiritual benefits, he was inspired to utter verses that, due to the power of the Buddha, resounded throughout that Supreme Sound World where the power of those verses caused the king to be so impressed that he immediately ordered his retinue to prepare to go and see the Buddha. They all then went with the king to bow in reverence to the Buddha where they then sat off to one side along with the kings of devas, dragons, *yakṣas, gandharvas, asuras, garuḍas, kiṃnaras,* and *mahoragas,* the Brahma Heaven king, and many other human kings.

That buddha then taught a sutra for the training of beings by which all who had come to his site of enlightenment were enabled to progress on the path while that bodhisattva prince, Light of Great Power, acquired wisdom light of many kinds from the Buddha and then became greatly awakened.

The Buddha then spoke verses for the benefit of Great Power Bodhisattva in which he praised him, revealed the causes and conditions in the past that enabled him to attain such a great awakening in the present, and informed him that the great bodhisattvas who cultivate Samantabhadra's practices and adorn an ocean of buddha lands exist everywhere throughout the Dharma realm.

Samantabhadra then went on to say that, after that Buddha passed into nirvāṇa, another buddha achieved right enlightenment in that same site of enlightenment there within that very forest, whereupon that prince, Light of Great Power, attained another ten realizations analogous to those he had originally acquired when touched by the light of the previous buddha, this time acquiring yet another ten thousand Dharma gateways. Having attained all these Dharma gateways, that prince uttered verses for his retinue in which he urged them to resolve to attain buddhahood. Due to the power of that buddha, the sound of the prince's verses resounded everywhere, thereby inspiring countless beings to arouse the resolve to attain highest bodhi. That prince then went with his retinue to see that buddha, whereupon that buddha taught a sutra for their sakes that enabled them all to attain ten kinds of spiritual benefits, practices, realizations, and wisdom. This buddha then spoke verses for Light of Power Bodhisattva in which he assured him that he was bound for the realization of buddhahood.

After that buddha entered nirvāṇa, the prince ascended to the position of wheel-turning king. Shortly afterward, yet a third buddha gained enlightenment in that forest in that same site of enlightenment, whereupon this newly crowned wheel-turning king went with his retinue to visit that buddha who taught a sutra for their sakes that led this wheel-turning king to acquire a samādhi that enabled him to know the ocean of meritorious qualities of all bodhisattvas and all beings. That buddha then spoke verses for Light of Great Power Bodhisattva in which he praised him and foretold that everyone in that congregation would be so inspired by this bodhisattva king's vows that they would all enter the vehicle of Samantabhadra, resolve to attain bodhi, and progress toward buddhahood.

Then, later on, yet another buddha attained enlightenment in that very forest. During the era that followed, the bodhisattva prince passed away and was reborn atop Mount Sumeru where he became a great heavenly king known as Banner of Stainless Merit who went with a congregation of devas to see that buddha who spoke a sutra for them that caused them all to acquire a samādhi by which they were all able to penetrate the suchness of all dharmas. Having acquired this benefit, they returned to their original place.

By relating the events in the life of this prince from the ancient past, this chapter serves to assure the reader that the path to buddhahood is inconceivably ancient and bound to continue throughout all eons of the future.

Chapter 7

The Names of the Tathāgata

This next chapter is the first of six chapters in the second assembly that took place in the Hall of Universal Radiance where the Buddha dwelt together with countless bodhisattvas who had but one more birth prior to attaining buddhahood. These bodhisattvas had all come from other worlds to gather around the Buddha after his enlightenment.

At that time, those bodhisattvas all had thoughts in which they wished that the Buddha would teach them the dharmas of buddhahood, the stages on the path to buddhahood, and the many different realizations, qualities, and capacities of a *tathāgata*.

Knowing the thoughts in the minds of all these bodhisattvas, the Buddha then manifested spiritual superknowledges suited to each type of being, whereupon bodhisattvas and their retinues came there from each of the ten directions to pay their respects to the Buddha. After they had all arrived, Mañjuśrī Bodhisattva, chief among all the bodhisattvas who had come there from the east, commenced to speak, informing everyone in that immense congregation of how all things having to do with the buddha are inconceivable, for they are all adapted by the Buddha to suit the various differences in the beings who are the recipients of his teachings. He explained how the Buddha uses many different bodies with many different appearances and characteristics to enable all beings to acquire knowledge and vision. He then proceeded to list the names by which the Buddha is known within this Sahā world, in the worlds of each of the ten directions, starting with a world to the east called "Well Protected" where the Buddha may be known by any of ten names that he lists, beginning with "Vajra," "Sovereign Mastery," and "Wise," and concluding with "Mind's Delight," "Incomparable," and "Beyond Discourse."

Having listed these names by which the Buddha is known in ten of the worlds of the ten directions among the hundred *koṭīs* of lands within this Sahā world, Mañjuśrī proceeds then to list names by which the Buddha is known in the next world to the east of this Sahā world, the next world to the south of this Sahā world, the next world to the west of this Sahā world, and so on, telling of the names by which the Buddha is known in the next world off to each of the ten directions from this Sahā world.

Mañjuśrī concludes by stating that this is also true for all the countless worlds off in each of the ten directions from this Sahā world where, when the Buddha was a bodhisattva, just as he used many different discussions, languages, voices, deeds, karmic effects, situations, skillful means, faculties, beliefs, and stations on the path to become ripened himself, so too did he do so in this very same way in order to enable beings to acquire the knowledge and vision of buddhahood.

CHAPTER 8

The Four Truths of the Āryas

Chapter Eight begins with Mañjuśrī telling the bodhisattvas that, in this Sahā World, the truth of suffering is synonymous with karmic offense, coercion, and so forth, up to and including the actions of the foolish common person. He tells them that, in this Sahā World, the truth of the accumulation of suffering is synonymous with the fetters, destruction, cravings-based attachment, and so forth, up to and including conceptual proliferation, subsequent actions, or being based on inverted views. He then tells the bodhisattvas that, in this Sahā World, the truth of the cessation of suffering may be synonymous with noncontention, separation from defilement, and so forth, up to and including cessation, comprehending reality, or abiding in the actual nature [of dharmas]. He then says that, in this Sahā World, the path to the cessation of suffering may be synonymous with the One Vehicle, progression toward quiescence, and so forth, up to and including having nothing one pursues, according with the *āryas*, according with the practice of the rishis, or with the ten treasures (which is a reference to faith, moral virtue, a sense of shame, a dread of blame, learning, giving, wisdom, recollection, retention, and eloquence). He then concludes this section in relation to the Sahā World by saying that these are but a few of countless such designations.

Mañjuśrī goes on to list terms synonymous with the four truths in the Secret Training World, in the Most Victorious World, in the Immaculate World, in the Overflowing Abundance World, in the Attraction World, in the Beneficence World, in the Rarity World, in the Joyous Delight World, in the Gate Key World, and in the tenth of these worlds, the Shaking Sound World. He then concludes by saying that, just is this is true that there are so very many different synonymous terms for each of the four truths in all these worlds, so too is this true throughout all the worlds of the ten directions in which there are countless different designations synonymous with the four truths, all of which are adapted to the beings in each of these places, and all of which serve to enable their training.

It is clear here that, although the four truths are fundamentally the same, the buddhas must adapt the terminology with which they teach them to the different mentalities of beings everywhere in all worlds in order for the four truths to become most powerfully effective in facilitating the spiritual liberation of all those different types of beings in each of their different sorts of circumstances.

CHAPTER 9

The Radiant Enlightenment

Next, the Buddha emitted countless light rays from the bottoms of his two feet which then illuminated this great trichiliocosm, including all of its countless continents, its great seas, its encircling mountains, its countless bodhisattvas taking birth, leaving the home life, realizing right enlightenment, turning the wheel of Dharma, and entering nirvāṇa, its Mount Sumerus, all of its various heavens, and its countless buddhas sitting on lotus flower dais lion thrones.

Then, due to the Buddha's spiritual powers, a great bodhisattva came from each of the ten directions to where the Buddha was, each of them followed by a retinue of countless bodhisattvas. Then, in the presence of all those buddhas, each of those Mañjuśrī Bodhisattvas spoke a series of verses after which those light rays went beyond this world and illuminated ten buddha lands in all the ten directions, illuminating all of their continents all the way up to all of their Ultimate Form Heavens.

Then again, these light rays went farther and illuminated ten worlds to the east after which another ten great bodhisattvas came with their retinues and spoke a series of verses.

Then again, these light rays went farther and illuminated a hundred worlds to the east after which another ten great bodhisattvas came with their retinues and spoke a series of verses.

Then these light rays illuminated a thousand worlds to the east, followed by the arrival of ten more bodhisattvas, one from each of the ten directions. Then these light rays illuminated ten thousand worlds to the east, followed by the arrival of ten more directional bodhisattvas. This occurred again, except with the illumination of a hundred thousand worlds to the east, followed by the arrival of more bodhisattvas, and then again, except with a hundred myriads of worlds to the east, followed by the arrival of more bodhisattvas. And so this happened up until those light rays illuminated ten *koṭīs* of worlds to the east followed by the arrival of bodhisattvas led by another Mañjuśrī Bodhisattva who again spoke more verses in praise of the Buddha and his enlightenment.

Chapter 10
A Bodhisattva Asks For Clarification

For the benefit of all who were listening, Mañjuśrī Bodhisattva then asked Foremost Enlightenment Bodhisattva why, even though the nature of mind is singular, there are still many different distinctions involving going forth to either good or wretched destinies, coming to have complete or deficient faculties, becoming handsome or ugly, and experiencing suffering or happiness, and why does action not know mind, mind not know action, feeling not know retribution, and so forth until we come to cognition not know objects and objects not know conditions. Foremost Enlightenment Bodhisattva explains why these things are so by replying in verses which explain that none of these phenomena or concepts have any inherent existence and hence they are all really only artificial designations which do not reflect ultimate reality.

Mañjuśrī then asked Foremost Wealth Bodhisattva why, if all beings are but non-beings, the Buddha nonetheless adapts to their times, their life spans, their bodies, their actions, their understandings and so forth, manifesting for their sakes to teach and train them. Foremost Wealth replied in verse, explaining that, because of the absence of inherent existence of all these phenomena, all such aspects of existence are like dreams, impermanent, and unreal. Though he does not directly answer why the Buddha adapts to all these phenomena, we can deduce that it is necessary to adapt to the different perceptions of each being in selecting which skillful means are most appropriate to use in training them to follow the path to liberation.

Mañjuśrī then asked Foremost Jewel Bodhisattva why it is that, although beings are alike in having no inherent self or possessions of a self, some suffer and some are happy, some are handsome, some are ugly, some are inwardly good, some are outwardly good, some experience privation, some experience abundance, some undergo retribution in this life, and some undergo retribution in future lives, all of this even though, in the Dharma realm, there is no such thing as either "beauty" or "ugliness." Foremost Jewel responds in verse, explaining that karmic retributions arise even though there is no agent of actions who truly exists. He then offers a series of analogies to explain the nature of karmic actions and their effects, using comparisons to a mirror and images reflected in it, a field and seeds, a conjurer, a marionette, the various kinds of birds and the fact that they all lay eggs, a womb and the physical features of the infant, and the eventual burning up of all worlds.

For the benefit of all who were listening, Mañjuśrī Bodhisattva went on to ask other important Dharma questions of Foremost Qualities Bodhisattva, Foremost Eyes Bodhisattva, Foremost Diligence Bodhisattva, Foremost Dharma Bodhisattva, Foremost Wisdom Bodhisattva, and Foremost Worthy Bodhisattva, each of whom responded to the questions in verse. Then they all asked Mañjuśrī many questions about the Buddha's sphere of action to which he too replied in verse, stating that the Buddha's sphere of action is equal to the realm of empty space, that it could not be described even in countless kalpas, that it is a function of adapting to beings in how he responds with teaching, that his wisdom body is formless and invisible, that it is unimpeded in reaching throughout all three periods of time, that it is impartial, that it adapts to all ways of speaking, that it is unfathomable, that it amounts to the complete knowing of everything, that it is free of discriminations, that it is apart from karma or afflictions, and that it completely comprehends the minds of all beings in but an instant.

Then, throughout the Sahā World, due to the powers of the Buddha, the many sorts of differences in all beings, karmic actions, worlds, bodies, faculties, births, and karmic fruits became clearly revealed to everyone. So, too, they became clearly revealed in all worlds throughout the ten directions.

Chapter 11

Pure Conduct

Foremost Wisdom Bodhisattva opens the chapter by asking Mañjuśrī Bodhisattva ten questions about how a bodhisattva attains physical, verbal, and mental karma that is faultless, harmless, blameless, indestructible, irreversible, unshakable, extraordinarily superior, pure, undefiled, and guided by wisdom, after which he asks about how the bodhisattva attains ten kinds of fulfillment, how he attains ten kinds of wisdom, how he attains ten kinds of power, how he attains ten kinds of skillful means, how he attains skillful cultivation of the seven enlightenment factors and three gates to liberation, how he attains perfect fulfillment of the six perfections and the four immeasurable minds, how he acquires the ten wisdom powers, how he acquires the protection, reverence and offerings of the kings of the eight kinds of spiritual beings, human kings, and the Brahma Heaven kings, how he becomes a refuge, rescuer, and guide for all beings, and how in ten ways he becomes the most superior among all beings.

Mañjuśrī replied by praising Foremost Wisdom Bodhisattva for his questions and for his motivation in asking them, whereupon he stated that, if bodhisattvas use their minds skillfully, they will acquire all meritorious qualities, will become unimpeded in the dharmas of all buddhas, will abide in the path of all buddhas, will accord with beings and never forsake them, will comprehend all things in accordance with the true character of all dharmas, will cut off all evil and fulfill all goodness, will become like Samantabhadra and be foremost in physical appearance, will fulfill all practices and vows, will attain sovereign mastery in all dharmas, and will become a second guide for all beings. He then concluded by saying that the bodhisattva will be able to acquire every kind of supremely marvelous meritorious quality by according with some one hundred and forty reflections in just so very many stanzas, each of which is appropriate to doing just such a number of things that the bodhisattva will find himself doing in the course of his daily life, beginning with: "When the bodhisattva abides in the home life, / he should vow: 'May all beings / realize the home is inherently empty / and avoid being subjected to its pressures.'"

Mañjuśrī then finished the chapter by saying that, if bodhisattvas use their minds in this way, they will attain every kind of supremely meritorious quality and have minds that cannot be shaken by any deva, *māra*, brahman, *gandharva*, *asura*, or any other such being up to and including any *śrāvaka* disciple or *pratyekabuddha*.

So it was that, in response to so many seemingly complex and metaphysically difficult questions, Mañjuśrī responded with these most simple and practical kinds of skillful means.

CHAPTER 12
Foremost Worthy

Having already spoken of the merit of the pure conduct, Mañjuśrī began this chapter by asking Foremost Worthy Bodhisattva to expound on the meritorious qualities associated with making and cultivating the resolve to attain bodhi, whereupon Foremost Worthy replied with three hundred and seventy-two verses in which he made it clear that the meritorious qualities flowing from this are measureless, how much the more so when the bodhisattva then fully cultivates the grounds and perfections.

Foremost Worthy then observed that, when the bodhisattva arouses the resolve to attain highest bodhi, this is a result of causes and conditions of which the first and foremost is faith in the Buddha, the Dharma, and bodhi. Having generated such faith, he then does not seek worldly aims such as the five objects of desire, kingship, wealth, personal pleasure, or great fame. Rather, he makes this resolve with the aim of extinguishing the suffering of beings and enabling them to attain the highest happiness.

Foremost Worthy then pointed out that it is due to this faith that the bodhisattva is then able to uphold the precepts, cultivate the bases of training, and fulfill all the meritorious qualities. Foremost Worthy then embarked on a long series of some forty-five "if this, then that" verses by which he described how it is that each of the subsequent developments based on faith and cultivation result in the highest levels of accomplishment on the path to buddhahood.

Foremost Worthy then proceeded to describe how the bodhisattva then uses the skillful means of appearing in the forms of all different kinds of beings in order to successfully teach right Dharma to all beings, thus carrying out the Dharma works of all the great bodhisattvas and buddhas, sometimes using song, dance, discussions, and worldly arts and skills to spread the Dharma, sometimes becoming village elders, caravan guides, kings, great officials, or physicians, and sometimes becoming even large trees on a vast plain, medicine, a trove of jewels, sometimes becoming renunciates from other religious traditions, manifesting in all these different ways for the sake of turning beings to the path of right Dharma.

Foremost Worthy next described in some eighty stanzas a supreme "happiness" samādhi developed by the bodhisattva by which he is able to liberate the many kinds of beings, emanating many different kinds of inconceivable radiance that enable all who see these lights to take up the training. He then described this bodhisattva's amazing uses of right concentration by which he may enter concentration in a single pore and emerge in any manner of different phenomena, summarizing this very long section by saying, "This is what is meant by the inconceivable sovereign mastery of samādhi of those of countless meritorious qualities."

Foremost Worthy continued on to the end of the chapter rhapsodizing on the qualities and capacities that ultimately develop from the momentous act of long ago having made the resolve to attain the highest enlightenment, the resolve that finally, after the passage of countless lifetimes of using innumerably many different skillful means to bestow every kind of marvelous benefit on every sort of being then ultimately culminates in the realization of buddhahood. When Foremost Worthy came to the end of his verses, the lands of the ten directions shook and moved in six ways, the light of Māra's palaces became obscured, the wretched destinies came to a standstill, and the buddhas of the ten directions all appeared directly before him, touched the top of his head with their right hands, and said in unison, "It is good indeed, good indeed that you so quickly proclaim this Dharma. We all rejoice in accord with this." It was at this point that the second of this sutra's eight assemblies came to an end.

CHAPTER 13

Ascent to the Summit of Mount Sumeru

At that time, due to the Buddha's spiritual powers, everyone on all those Jambudvīpa continents saw the Tathāgata seated beneath the bodhi tree where bodhisattvas in all those places were expounding on the Dharma. Everyone thought they were constantly facing the Buddha. Then, without even leaving the bodhi tree, the Buddha ascended Mount Sumeru and headed for the palace of Lord Śakra who just then saw him coming from afar, whereupon he used his own spiritual powers to decorate his palace and prepare a lion throne made entirely of wondrous jewels that everywhere emanated light. He then respectfully welcomed the Buddha and invited him to stay in his palace, whereupon the Buddha accepted his invitation. As this occurred there in Lord Śakra's Palace in this world, this same scene unfolded in the very same way in all those other worlds throughout the ten directions. Śakra then caused the welcoming music to come to a natural pause, and, recalling the buddhas of the past, he spoke verses recounting the visits to his palace in the distant past by Kāśyapa Buddha, Kanakamuni Buddha, Krakucchanda Buddha, Viśvabhū Buddha, Śikhin Buddha, Vipaśyin Buddha, Puṣya Buddha Tiṣya Buddha, Padma Buddha, and Burning Lamp Buddha.

Just as at this time this Lord Śakra in this Trāyastriṃśa Heaven praised those ten buddhas, so too did all the other Śakras do so in the very same way in all the Trāyastriṃśa heavens throughout all the other worlds of the ten directions. When the Buddha entered that Marvelous Excellence Palace and took his seat on the lion throne in the lotus posture, that palace suddenly expanded to become as vast as that entire celestial congregation. As it did so in this world, so too did this occur in the very same way in all those other palaces in all the worlds of the ten directions.

Chapter 14

The Praise Verses on the Summit of Mount Sumeru

At that time, due to the Buddha's spiritual powers, great bodhisattvas came from distant worlds off in each of the ten directions. Each of them was attended by a retinue of countless bodhisattvas. Their names were Dharma Wisdom Bodhisattva, Comprehensive Wisdom Bodhisattva, Supreme Wisdom Bodhisattva, Meritorious Qualities Wisdom Bodhisattva, Vigorous Wisdom Bodhisattva, Fine Wisdom Bodhisattva, Knowing Wisdom Bodhisattva, Genuine Wisdom Bodhisattva, Unsurpassable Wisdom Bodhisattva, and Solid Wisdom Bodhisattva. They each bowed down in reverence to the Buddha and then each of them conjured a lion throne off in the direction from which they came, whereupon they each sat down there in the lotus posture. As this occurred in this way in this world, so too did this very same thing occur in the very same way in all the worlds of the ten directions.

The Buddha then emanated countless light rays from the toes of his two feet that everywhere illuminated the summits of all the Mount Sumerus in the worlds of the ten directions and illuminated the buddhas in the palaces of all those Indras.

At that time, both in this world and in a mirror-like fashion in all those other worlds, assisted by the Buddha's spiritual powers, each of those ten bodhisattvas took turns in speaking a series of ten verses praising the Tathāgata.

Chapter 15
The Ten Abodes

At that time, assisted by the Buddha's powers, Dharma Wisdom Bodhisattva entered "the bodhisattva's countless expedients samādhi," whereupon, by the power of that samādhi, countless buddhas, all named "Dharma Wisdom," came from far off worlds of the ten directions and spoke to Dharma Wisdom Bodhisattva, praising him for being able to enter this samādhi and informing him that the reason this occurred is so that he could now bring about the arising of the ten abodes by proceeding now to expound on those dharmas. Then, as a function of the power of this samādhi, they joined in bestowing ten kinds of knowledge on Dharma Wisdom Bodhisattva, after which they each extended their right hand and touched the top of his head, after which he arose from meditative absorption, addressed the congregation of bodhisattvas, and began to expound on the ten bodhisattva abodes, beginning by listing them as: the abode of initial generation of the resolve; the abode of preparation of the ground; the abode of cultivation of the practices; the abode of acquiring noble birth; the abode of complete fulfillment of skillful means; the abode of right mindedness; the abode of irreversibility; the abode of the pure youth; the abode of the prince; and the abode of the crown-anointing consecration.

Then, one by one, Dharma Wisdom Bodhisattva proceeded to explain these ten bodhisattva abodes, listing for each of them ten dharmas in which the bodhisattva dwelling there should encourage training while also explaining which bodhisattva purposes are served by his proceeding to encourage these different sets of ten trainings for each of the ten abodes.

After Dharma wisdom had finished expounding on all ten of these bodhisattva abodes, countless worlds in each of the ten directions moved and shook in six ways, and their rained down marvelous heavenly flowers, heavenly incenses, heavenly flower chaplets, heavenly perfumes, celestial robes, and celestial adornments accompanied by clouds of jewels, heavenly music, and the emanation of light.

Just as this proclamation of the ten abodes occurred there in the palace of Indra at the top of Mount Sumeru in this world, so too did this also occur in all worlds throughout the ten directions.

Then, by the spiritual powers of the Buddha, countless bodhisattvas came from each of the ten directions and praised Dharma Wisdom Bodhisattva, telling him that they too were all named "Dharma Wisdom" and that they had come there to bear witness to his teaching of the ten abodes.

Dharma Wisdom Bodhisattva then concluded the chapter with some one hundred reiterative stanzas on the bodhisattva's ten abodes.

Chapter 16
The Brahman Conduct

At that time, Right Mindfulness Devaputra asked Dharma Wisdom Bodhisattva how it is that monastic bodhisattvas attain purity in brahman conduct and proceed from the position of a bodhisattva to the attainment of highest enlightenment. (Here, "brahman conduct" or "*brahmacarya*" refers to pure spiritual practice that is inclusive of celibacy.) Dharma Wisdom replied by telling him that the bodhisattva should meditate on ten objects of contemplation: the body, physical actions, the mouth, verbal actions, the mind, mental actions, the Buddha, the Dharma, the Sangha, and the moral precepts, asking himself in each case whether each of these are synonymous with brahman conduct. Once the bodhisattva realizes that none of them are synonymous with brahman conduct, he becomes free of any seizing on any of these ten objects of contemplation and carries on these contemplations because: the dharma of the brahman conduct is inapprehensible; the dharmas of the three times are all empty and quiescent; the mind has nothing to which it attaches; the mind has no obstacles; one's practice is non-dual; one acquires sovereign mastery of skillful means; one accepts the dharma of signlessness; one contemplates the dharma of signlessness; one realizes the equality of all Buddha dharmas; and one is fulfilling all dharmas of the Buddha.

Dharma Wisdom Bodhisattva said that this is what is synonymous with the brahman conduct, after which he said that the bodhisattva should then cultivate ten dharmas, the ten powers of the Buddha, the contemplation of which will lead the bodhisattva to understand that each of these powers contains countless meanings into which the bodhisattva should inquire. He says that, in doing so, the bodhisattva should arouse great kindness and compassion to contemplate beings and never abandon them. He then says that the bodhisattva "should reflect on all dharmas incessantly, should engage in unexcelled karmic deeds but not seek any karmic reward, and should completely realize that objective spheres are like conjurations, like dreams, like reflections, like echoes, and also like spiritual transformations." He further says that this will lead to his no longer entertaining dualistic understandings of any dharma and to all the dharmas of buddhahood manifesting directly before him. He then says in essence that the bodhisattva's arousing of the initial resolve guarantees his eventual realization of highest enlightenment. He concludes the chapter by saying of such bodhisattvas that, "They will realize that all dharmas are identical to the very nature of the mind, they will perfect the wisdom body, and their own awakening will not arise in dependence on others."

Chapter 17
The Merit of the Initial Resolve

The chapter begins with Śakra Devānām Indra asking Dharma Wisdom Bodhisattva how much merit is acquired by the bodhisattva when he first makes the resolve to attain bodhi, after which Dharma Wisdom replies that, although this matter is extremely profound and difficult to describe, with the assistance of the Buddha, he will nonetheless explain it. He then says, "Suppose there was someone who made offerings of all kinds of pleasing things to all beings in an *asaṃkhyeya* of worlds to the east for an entire kalpa and afterward instructed and enabled them to purely observe the five moral precepts, whereupon he did this in the same way in the south, west, north, the four midpoints, the zenith, and the nadir. Son of the Buddha, what do you think? Would this person's merit be abundant, or not?" After acknowledging Śakra's assessment that such merit would be so great that only a buddha could know it, he said that, compared to the merit of the bodhisattva's initial resolve, "it would not amount to a hundredth part, would not amount to a thousandth part, would not amount to a hundred-thousandth part. In this same way, it would not be equal to even one part in a *koṭī* of parts, one part in a hundred *koṭīs* of parts, one part in a thousand *koṭīs* of parts, one part in a hundred thousand *koṭīs* of parts, one part in a *nayuta* of *koṭīs* of parts, one part in a hundred *nayutas* of *koṭīs* of parts, one part in a thousand *nayutas* of *koṭīs* of parts, one part in a hundred thousand *nayutas* of *koṭīs* of parts, one part in the largest numerable number of parts, one part in a *kalā* of parts, one part in the largest calculable number of parts, one part in the highest number of parts demonstrable by analogy, and it would not amount to even a single part in an *upaniṣad* of parts."

Dharma Wisdom then presented more than a dozen more analogies, each of which supposed deeds of astronomically greater merit than the previous one, in each case noting that such merit still could not even approach the merit of the bodhisattva's initial resolve. In each instance he listed yet more reasons why the bodhisattva's merit is so much greater than even the most spectacularly meritorious deeds he has just described.

When he had finished presenting all these analogies and had reiterated why this bodhisattva's merit is so great, by the power of the Buddha, the worlds of the ten directions moved and shook in six ways, whereupon, accompanied by heavenly light and music celestial flowers, chaplets, robes, jewels, and adornments rained down, after which countless buddhas, all named "Dharma Wisdom" came from the ten directions and praised Dharma Wisdom Bodhisattva.

Those buddhas then told him that he had proclaimed this Dharma just as all buddhas do, and also said to him, "When you proclaimed this Dharma, bodhisattvas as numerous as the atoms in a myriad buddha *kṣetras* all resolved to attain bodhi. We all now bestow a prediction on them that in a future age, beyond a thousand ineffable numbers of boundless kalpas, they will all succeed in attaining buddhahood." They then informed him that, just as he had just now proclaimed this teaching in this Sahā World, so too was this Dharma simultaneously taught in all worlds of the ten directions by countless other bodhisattvas who were all also named "Dharma Wisdom," each of whom proclaimed this Dharma teaching:

> Due to the Buddha's spiritual powers;
> Due to the power of the Bhagavat's original vows;
> Due to a wish to reveal the Dharma of the Buddha;
> To use the light of wisdom to produce universal illumination;
> Due to a wish to explain the genuine meaning;
> To enable beings to realize the nature of dharmas;
> To enable the congregations to be filled with joyous delight;
> Due to a wish to reveal the Buddha Dharma's causality;
> To realize the equality of all buddhas; and
> To comprehend the non-duality of the Dharma realm.

Dharma Wisdom Bodhisattva then surveyed all the congregations in the ten directions and, aided by the Buddha's powers, ended the chapter by speaking a series of one hundred and twenty-one reiterative verses describing, praising, and celebrating the merit of the bodhisattva when he makes his initial resolve to ultimately reach the utmost, right, and perfect enlightenment of a buddha.

Chapter 18
Clarifying the Dharma

The chapter begins with Vigorous Wisdom Bodhisattva asking Dharma Wisdom Bodhisattva how these bodhisattvas who have aroused the initial resolve to attain bodhi should cultivate the Buddha's teachings so that: they cause all *tathāgatas* to be delighted; they enter the stations in which bodhisattvas dwell; they accomplish the purification of all the great practices; they cause all the great vows to be fulfilled; they acquire the vast treasury of all bodhisattvas; they adapt to the beings they should teach and always speak Dharma for them; they never abandon the *pāramitā* practices; they enable the liberation of all beings of whom they are mindful; they continue the lineage of the Three Jewels and ensure that it is never cut off; and they ensure that their skillful means and roots of goodness are not implemented in vain. He then immediately asked a list of twenty more questions beginning with, "By using which skillful means will those bodhisattvas be able to cause this Dharma to become completely fulfilled?" and ending with, "How can they acquire the power of roots of goodness, increase the dharmas of pristine purity, expound on the Tathāgata's extremely profound Dharma treasury, and adopt and retain right Dharma as their adornment?" Then, wishing to restate his meaning, he summed up all these questions with ten complex questions embedded in eleven stanzas.

Dharma Wisdom Bodhisattva began his reply to all these questions by praising Vigorous Wisdom's abilities to ask these questions as equivalent even to that of the Buddha himself. He then proceeded to answer, beginning with the cautionary note that the bodhisattva who has aroused the bodhi resolve must diligently guard his resolve and refrain from becoming negligent, after which he listed seven ways in which the bodhisattva qualifies as avoiding negligence, beginning with guarding and upholding the moral precepts and ending with cultivating every kind of goodness and constantly contemplating the power of perseverance.

Dharma Wisdom then listed ten kinds of purity acquired through avoiding negligence in these ways, beginning with practicing in accordance with his own words and perfecting mindfulness and wisdom and concluding with feeling deep reverential esteem for precept-transmitting teachers, bodhisattvas, good spiritual guides, and masters of the Dharma. He next listed ten ways in which this bodhisattva is then able to delight all buddhas and then listed ten additional dharmas by which he is able to delight all buddhas, after which he spoke of ten dharmas that enable bodhisattvas to swiftly enter the [bodhisattva] grounds, beginning with the skillful and perfect fulfillment of the two practices of merit and wisdom and concluding with having roots of goodness and skillful means that are of the same essential nature as those of all buddhas of the three periods of time. Dharma Wisdom then recommended that, once bodhisattvas first dwell on the grounds, they should skillfully engage in a series of individually suited contemplations that will lead them to understand that all dharmas are just their own mind, thereby freeing them from any attachment to them and ensuring that they will become well established in the bodhisattva grounds.

Dharma Wisdom next listed ten types of dharmas that enable whatever the bodhisattvas practice to be pure, beginning with relinquishing all possessions to fulfill beings' wishes and ending with realizing that all beings are of the same single essential nature as all *tathāgatas*. This leads the bodhisattva to acquire ten especially supreme dharmas, beginning with being regarded with protective mindfulness by all buddhas of other regions and ending with becoming able to understand the power of the Tathāgata's skillful means.

Dharma Wisdom then listed the bodhisattva's ten types of pure vows, beginning with vowing to be tireless in ripening beings and ending with vowing to fulfill the conduct of Samantabhadra and purify the gateways to the knowledge of all modes. He next listed ten kinds of dharmas by which the bodhisattva enables all his great vows to become completely fulfilled, beginning with having a tireless mind, fulfilling the great adornments, and bearing in mind the vow power of all bodhisattvas and ending with always diligently preserving and protecting the unsurpassed gateways to the Dharma.

Dharma wisdom next listed ten kinds of inexhaustible treasuries immediately acquired by the bodhisattva who fulfills such vows, beginning with the inexhaustible treasury of everywhere seeing all buddhas and ending with the inexhaustible treasury of entering boundlessly many worlds. He then noted that, once the bodhisattva has acquired these ten kinds of treasuries, he then teaches the Dharma for all beings in accordance with what is fitting for each of them, doing so in ten ways, beginning with teaching the unloveliness contemplation for those beset by much desire and teaching great kindness for those beset by much hatred and ending with providing extensive Dharma teachings to ensure the complete development of those bodhisattvas who delight in quiescence. He then listed ten factors that mark the bodhisattva's teaching right Dharma to beings and then explains how the bodhisattva approaches purification of the ten perfections, how the bodhisattva uses wisdom to tailor his teachings to beings' individually dominant afflictions, how the bodhisattva's teachings prevent the lineage of the Three Jewels from ever being cut off, and how this leads to his fulfillment of ten kinds of adornments, beginning with the adornments of body, mouth, and mind and ending with the adornments of right teaching, the ground of nirvāṇa, and skillful speech that teaches the Dharma in a manner adapted to the individual capacities of the beings receiving his Dharma teaching. He then noted that, by perfecting adornments such as these, the bodhisattva never does anything in vain and dedicates everything to the realization of all-knowledge.

After Dharma Wisdom finished his answers to the questions asked him by Vigorous Wisdom bodhisattva at the beginning of the chapter, he finishing the chapter with a set of ten reiterative verses that end as follows:

> Cultivating in this manner, he acquires the wisdom of the Buddha,
> deeply enters the right Dharma treasury of the Tathāgata,
> and becomes a great Dharma master, expounding on sublime Dharma,
> like a rain of the elixir of immortality bestowing its moisture on all.
>
> His kindness, compassion, and deep sympathy extend to everyone.
> Of beings' thoughts and actions, there are none he does not know.
> He provides explanations for them, suited to their dispositions,
> of all the countlessly and boundlessly many dharmas of the Buddha.
>
> Going and stopping, he is as calm and unhurried as the elephant king
> while also being as courageous and fearless as a lion.
> He is as unshakeable as a mountain, possesses wisdom like an ocean,
> and is also like the great rains in dispelling the heat of the multitude.

Chapter 19

Ascent to the Suyāma Heaven Palace

In this chapter which begins the fourth of the Dharma assemblies, even without leaving the bodhi tree or the summit of Mount Sumeru, the Tathāgata next traveled toward the Hall of Jewel Adornments of the Suyāma Heaven Palace in which, having seen that the Buddha was coming, the Suyāma Heaven king used his spiritual powers to create a marvelously adorned lotus flower dais lion throne for the Buddha.

When the Buddha arrived, the king reverently welcomed him and requested him to stay, after which he spoke ten verses that praised and recalled ten buddhas of the past he had previously welcomed to this very palace.

Just as this scene was unfolding in the Suyāma Heaven king's palace in this world, so too was this same scene manifesting throughout the worlds of the ten directions.

When the Buddha entered this Hall of Jewel Adornments and sat down in the lotus posture on that lotus flower dais lion throne, that hall suddenly and miraculously expanded to become so vast that it was then able to contain that entire celestial congregation. And just as this occurred here in this Hall of Jewel Adornments, so too did this also occur in in all those other places throughout the ten directions.

Chapter 20

Praise Verses in the Suyāma Heaven Palace

Next, due to the power of the Buddha, a great bodhisattva came from distant worlds in each of the ten directions, each followed by a retinue of countless other bodhisattvas. After they had all arrived and bowed down in reverence to the Buddha, each of those great bodhisattvas transformationally created lotus dais lion thrones off in each of the ten directions where they sat down in the lotus posture. Just as this occurred here in this world, so too did this also occur in all those other worlds where the names of their bodhisattvas, their worlds, and their *tathāgatas* were all the same.

Then, the Bhagavat emanated from the top of his two feet a hundred thousand *koṭīs* of colored light rays that, in all those worlds of the ten directions, everywhere illuminated the buddhas and their assemblies in each of the Suyāma Heaven Palaces, causing them all to be fully revealed.

After the Buddha had emanated these light rays illuminating the worlds of the ten directions, assisted by the power of the Buddha, each of those ten great bodhisattvas from each of the ten directions took turns in speaking ten stanzas of verse describing the miraculous nature of this marvelously interpenetrating mirror-like scene transpiring in all the Suyāma Heaven palaces throughout the ten directions, commenting as well on the deeply abstruse and inconceivable nature of the Dharma, of metaphysical emptiness, and the miraculous way in which all buddhas manifest in the world to carry on the liberation of beings.

CHAPTER 21

The Ten Practices

Then, assisted by the power of the Buddha, Forest of Meritorious Qualities Bodhisattva entered "the bodhisattva's skillful reflection samādhi," whereupon countless buddhas from each of the ten directions, all of them named "Forest of Meritorious Qualities," manifested before him, joined in praising him for entering this samādhi, and requested him to expound on the ten practices. Each of those buddhas then extended his right hand and touched the crown of Forest of Meritorious Qualities Bodhisattva, whereupon he arose from samādhi, and began to speak of the ten practices, namely: joyful practice; beneficial practice; non-opposing practice; indomitable practice; unconfused practice; well-manifested practice; unattached practice; difficult-to-attain practice; the practice of good dharmas; and genuine practice.

Having listed the ten practices, Forest of Meritorious Qualities Bodhisattva then began to speak in detail on each of the ten practices, beginning with the first practice, "joyful practice," by which the bodhisattva acts with universal kindness and generosity toward beings, thus enabling them all to be filled with joy by his selfless beneficence in which he has no perception of a self, of a being, of a person, or of any inherently existent dharmas at all.

This bodhisattva next expounded on the second practice, "beneficial practice," which, for him, is characterized by careful observance of the moral precepts and a complete absence of attachment to the sense objects, to power or influence, to wealth, to fine appearance, or kingship. He does not raise even a single thought of desire and would rather give up his own life than ever produce afflictions toward any being due to attachment to any of the objects of desire. His sole aim with regard to others is to establish all beings in moral virtue and the resolve to gain highest enlightenment, thereby affording them access to the highest of all benefits any being could ever hope to enjoy.

Forest of Meritorious Qualities Bodhisattva then taught the third practice, "non-opposing practice," in which the bodhisattva always cultivates the dharma of patience by which he is humbly deferential and reverentially respectful, by which he refrains from harming anyone or encouraging anyone else to do so, refrains from taking what is not given or encouraging anyone else to do so, refrains from becoming attached to either self or others, and refrains from seeking fame or offerings, all the while reflecting that he should always teach Dharma for beings and enable them to abandon all evil and become established in patience and gentleness.

He next taught the fourth practice, "indomitable practice," by which the bodhisattva is so dedicated to the practice of vigor in the bodhisattva path that he is not the least bit discouraged at the prospect of working for the liberation and nirvāṇa of all beings before being able to attain the highest enlightenment himself.

Forest of Meritorious Qualities Bodhisattva then spoke about the fifth practice, "unconfused practice," in which the bodhisattva perfects right mindfulness in which his mind is not scattered and confused, and in which it remains steadfastly unmoving, is the most supremely pure, is measurelessly vast, and remains free of confusion or delusion even as he dies here and is reborn there, continuing to cultivate the bodhisattva practices even throughout an ineffable number of kalpas without his mind ever again becoming confused and without ever forgetting any of the Dharma that he has learned across the course of countless lifetimes of cultivating the bodhisattva path.

He next expounded on the sixth practice, "well manifested practice," in which the bodhisattva maintains purity of physical, verbal, and mental actions, abides in the inapprehensibility of all dharmas, always realizes the emptiness of inherent existence of all phenomena, "everywhere enters the three periods of time, never abandons the great resolve to attain bodhi, never retreats from his resolve to teach beings, ever increases his mind of great kindness and compassion, and serves as a refuge for all beings."

Forest of Meritorious Qualities Bodhisattva next taught the seventh practice, "unattached practice," in which he not only has no attachment to objects of the senses and such, but also has no attachment even to any being, any rebirth destinies, any samādhis, or any practices of the buddhas, for he contemplates the entire Dharma realm as like a magical conjuration, all buddhas as like shadows, all bodhisattva practices as like a dream, and the dharmas spoken by the Buddha as like echoes.

He next explained the eighth practice, the "difficult-to-attain practice," the ninth practice, "practice of good dharmas," and the tenth practice, "genuine practice," by which he is able to act in accordance with his speech, is able to speak in accordance with his actions, and is able to become perfectly developed in his wisdom.

When Forest of Meritorious Qualities Bodhisattva had finished expounding on these ten practices, due to the Buddha's spiritual powers, the worlds of the ten directions moved and shook in six ways and it rained down marvelous heavenly flowers, celestial perfumes and incense, heavenly flower garlands, heavenly jewels, and heavenly adornments as celestial music resounded and celestial radiance shone everywhere. Bodhisattvas arrived and praised him and he then finished the chapter with a verse of one hundred and one stanzas with which he summed up his teaching.

CHAPTER 22

The Ten Inexhaustible Treasuries

Forest of Meritorious Qualities again addressed that immense congregation of bodhisattvas, telling them that the bodhisattva-*mahāsattva* has ten kinds of treasuries of which all buddhas of the past, future, and present have spoken, will speak, and do now speak, namely the treasuries of: faith; moral precepts; a sense of shame; a dread of blame; learning; giving; wisdom; recollection; retention; and eloquence. After listing them, he proceeded to discuss the treasury of faith, listing ten kinds of faith by which his mind is never intimidated by the inconceivability of the Dharma, the buddhas, the realms of beings, the Dharma realm, empty space, nirvāṇa, the past, the future, the present, or entry into all kalpas.

He next explained the second inexhaustible treasury, the treasury of moral precepts, specifically listing and explaining ten kinds of precepts, namely the moral precepts of: universal benefit; not adopting wrong prohibitions; not dwelling; not having regrets; noncontentiousness; nonharming; nondefilement; noncovetousness; faultlessness; and nontransgression.

Forest of Meritorious Qualities next explained the treasury of a sense of shame and how it leads the bodhisattva to resolve to cut off shameless actions, pursue highest enlightenment, and teach true Dharma to beings.

He next spoke of the bodhisattva's treasury of a dread of blame and how it motivates the bodhisattva to resolve to refrain from ever again being affected by any of the afflictions and to again resolve to attain highest enlightenment and teach true Dharma to beings.

Forest of Meritorious Qualities next taught the fifth of these inexhaustible treasuries, the treasury of learning and the ten categories of dharmas to which it primarily refers beginning with dharmas of causality and concluding with conditioned dharmas, unconditioned dharmas, morally determinate dharmas, and indeterminate dharmas, each of which he then proceeds to explain.

He next taught the bodhisattva's inexhaustible treasury of giving, specifically mentioning ten kinds of giving, namely: shared giving, exhaustive giving, inward giving, outward giving, inward and outward giving, all-inclusive giving, past giving, future giving, present giving, and ultimate giving, each of which he then individually explained in great detail.

The next treasury he explained is the inexhaustible treasury of wisdom and the various categories of knowledge to which it refers by which the bodhisattva knows in accordance with reality and in relation to the four truths, the aggregates, *śrāvaka* disciples, *pratyekabuddhas*, bodhisattvas, and other dharmas.

Forest of Meritorious Qualities next explained the eighth of the inexhaustible treasuries, the inexhaustible treasury of recollection by which the bodhisattva recalls even countless hundred of thousands of past lives, an inconceivable number of kalpas, the names of countless buddhas, the ten kinds of canonical text of all those buddhas, those buddhas' congregations, and other such phenomena associated with all those buddhas. He also spoke of ten kinds of recollection and the benefits the bodhisattva receives from such recollection.

He then spoke of the ninth of the inexhaustible treasuries, the treasury of retention by which the bodhisattva retains the sutras spoken by all buddhas, including the meanings and principles of their texts and sentences, remembering all of this for even up to an ineffable-ineffable number of lifetimes. He also remembers the names of even up to an ineffable-ineffable number of buddhas' names, buddhas' bestowals of predictions, buddhas' sutras, and buddhas' discourses on an ineffable number of dharmas, maintaining this capacity of retention with measureless power and capacity generally only otherwise within the sphere of cognition of a buddha.

Forest of Meritorious Qualities Bodhisattva next spoke of the tenth and final bodhisattva's inexhaustible treasury, the inexhaustible treasury of eloquence by which the bodhisattva possessed of deep wisdom who completely knows the true character of phenomena extensively expounds on all dharmas for the sake of beings, never contradicting the scriptures as he does so. He may expound on but a single dharma or countless kinds of dharmas, may explain a single buddha's name or countless buddhas' names, may discourse on a single world, a single buddha's bestowal of predictions, a single sutra, or on countless numbers of all of these, doing so for a single day or for countless kalpas, in the latter case even then not necessarily reaching the end of the meanings and principles associated with any one of these topics to which he devotes his inexhaustible eloquence. His inexhaustible eloquence arises from his having completely perfected these ten inexhaustible treasuries which lead him then to acquire "the *dhāraṇī* gateway that subsumes all dharmas" with which, drawing on the light of Dharma, he extensively expounds on the Dharma for the sake of beings, adapting in every case to each being's particular faculty and nature, thus enabling each being to extinguish the defilement created by the afflictions that entangle him. Thus this bodhisattva can enable all beings to carry forth the lineage of the Buddha without interruption and with a continuously pure mind as he also uses the light of Dharma to expound on the Dharma endlessly and tirelessly.

These are the ten kinds of inexhaustible dharmas by which they are able to cause everything they do in the world to become an ultimate and inexhaustible great treasury.

Chapter 23

The Ascent to the Tuṣita Heaven Palace

At that time, due to the Buddha's spiritual powers, in all those worlds throughout the ten directions, everyone saw the Tathāgata seated beneath the tree where there were bodhisattvas who, assisted by the Buddha's spiritual powers, expounded on the Dharma. There was no one there who did not believe himself to be constantly in the direct presence of the Buddha.

At that time, again due to his spiritual powers, without leaving the bodhi tree, the summit of Mount Sumeru, or the Suyāma Heaven palace, the Bhagavat then went to the Tuṣita Heaven's Palace of Marvelous Jewel Adornments.

Seeing the Buddha coming from afar, the Tuṣita Heaven king prepared for him an inconceivably marvelous adorned and bejeweled throne that seemed to constitute a brilliantly radiant world of its own attended by every level of spiritual and celestial being who came together there with countless bodhisattvas to pay reverence to the Buddha.

Just as in this world the Tuṣita Heaven King offered up for the Tathāgata this high throne he had arranged, so too did all the Tuṣita Heaven kings in all worlds also arrange thrones such as these with adornments such as these, ceremonial propriety such as this, faithful devotion such as this, purity of mind such as this, delight such as this, joyfulness such as this, reverential esteem such as this, thoughts of appreciation of its rarity such as these, joyous exultation such as this, and thirst-like anticipation such as this. In each case, all of these circumstances were the same.

At that time, after the Tuṣita Heaven king had arranged this throne for the Tathāgata, his thoughts became imbued with deep reverential esteem, whereupon, together with ten myriads of *koṭīs* of *asaṃkhyeyas* of Tuṣita Heaven devas' sons, and all the other types of heavenly beings and bodhisattvas, he respectfully welcomed the Tathāgata there, and, with purified minds, they then rained down *asaṃkhyeyas* of clouds of colored flowers, colored incense clouds, colored garland clouds, pure sandalwood clouds, clouds of all different kinds of canopies, clouds of marvelously fine heavenly robes, and many other kinds of clouds including clouds of many kinds of marvelous jewels.

The anonymous narrator of the chapter then embarks on a very long eulogizing description of the qualities, capacities, and actions of the Tathāgata who carries forth the inconceivably vast and wondrous works of the buddhas devoted to the spiritual liberation of beings, adapting to all their different karmic retributions, mental dispositions, and faculties as he manifests in all worlds throughout all three periods of time, teaching the Dharma with infinite skillful means by which all living beings are led along on the path from immersion in cyclic existence to the highest enlightenment of all buddhas.

At that time, those in that great congregation saw the body of the Tathāgata emanating from every one of its pores hundreds of thousands of *koṭīs* of *nayutas* of *asaṃkhyeyas* of light rays that caused all the beings they illuminated to contemplate, to be filled with joyous delight, to increase their deep faith, to develop purified aspirations, to experience clarity and coolness in all their faculties, and to develop deep reverential esteem.

Because of the Buddha's spiritual powers, there emerged an immense and marvelous voice. That voice then proclaimed a hundred thousand *koṭīs* of *nayutas* of inconceivable praise verses that were transcendently superior to any expressed in worldly language and that were produced through world-transcending roots of goodness.

The Tuṣita Heaven king and his retinue of countless devas' sons then welcomed the Buddha, inviting him to reside in the Tuṣita Heaven palace. The Bhagavat accepted their invitation. And just as this was so in this world, so too did this also occur in all worlds throughout the ten directions. Then, assisted by the awesome power of the Buddha, the Tuṣita Heaven King uttered a verse in ten stanzas in which he recalled his having previously welcomed ten buddhas of the past to that very palace. Just as, assisted by the Buddha's spiritual powers, this world's Tuṣita Heaven king used verses to praise buddhas of the past, so too did the Tuṣita Heaven kings in all the worlds of the ten directions also then praise the meritorious qualities of the buddhas in this same way.

The Bhagavat then sat in the lotus posture on the *maṇi* jewel dais lion throne in the Palace of Every Jewel and, through the marvelous and masterful functions of the pure Dharma body, he dwelt in the same realm with all buddhas of the three periods of time. Abiding in all-knowledge, together with all buddhas, he entered the one nature. With the complete clarity of the buddha eye, he was unimpeded in his perception of all dharmas. Possessed of great awesome powers, he roamed everywhere throughout the Dharma realm, never resting. Equipped with the great spiritual superknowledges, wherever there were beings amenable to being taught, he was able to go everywhere to all of those places. Adorned with the unimpeded adornments of all buddhas and knowing well the appropriate time, he taught the Dharma for the multitudes.

Multitudes of bodhisattvas then arrived from the many different countries of other regions, assembled there, and presented marvelously fine offerings to the Buddha. Just as this happened here, so too was this also so in all Tuṣita Heavens throughout the ten directions.

Chapter 24

The Tuṣita Heaven Palace Praise Verses

At that time, because of the Buddha's spiritual powers, from each of the ten directions, beyond a number of lands as numerous as the atoms in a myriad buddha *kṣetras*, great bodhisattvas came to pay their respects to the Buddha, each of whom was attended by bodhisattvas as numerous as the atoms in a myriad buddha *kṣetras*. Their names were Vajra Banner Bodhisattva, Solid Banner Bodhisattva, Courage Banner Bodhisattva, Radiance Banner Bodhisattva, Wisdom Banner Bodhisattva, Jeweled Banner Bodhisattva, Vigor Banner Bodhisattva, Stainlessness Banner Bodhisattva, Constellation Banner Bodhisattva, and Dharma Banner Bodhisattva.

After those bodhisattvas had arrived in the presence of the Buddha, they bowed down in reverence at the feet of the Buddha. With the assistance of the Buddha's spiritual powers, they each conjured a marvelous jeweled dais lion throne covered by a jeweled net that encircled and completely filled the area. Then, off in each of the directions from which they came, each of those bodhisattvas' congregations sat down on their seats in the lotus posture.

Then their bodies all emanated a hundred thousand *koṭīs* of *nayutas* of *asaṃkhyeyas* of pure light rays. These rays of light all arose from these bodhisattvas' jewel of the pure mind and from their great vows by which they abandoned all faults. They revealed the pure dharmas of all buddhas' sovereign masteries. Through the power of their impartial vows, those bodhisattvas were everywhere able to rescue and protect all beings. They were those whom everyone in the world delighted in seeing and those who saw them did not do so in vain, for all who saw them acquired the training and discipline. Those multitudes of bodhisattvas had already perfected countless meritorious qualities, for example: they roam, unimpeded, to the lands of all buddhas; they see the non-dependent pure Dharma body; they use the wisdom body to manifest countless bodies that go throughout the ten directions, serving the buddhas; they enter all buddhas' measureless, boundless, and inconceivable dharmas of sovereign mastery; they dwell in the countless gateways of all-knowledge using the light of wisdom to thoroughly understand all dharmas; they attain fearlessness with respect to all dharmas by which, whatever they expound upon, they may do so with inexhaustible eloquence to the very end of future time; with great wisdom, they open the gateway to the complete-retention [*dhāraṇīs*]; with the purified wisdom eye, they enter the deep Dharma realm; their wisdom's sphere of cognition is boundless; and their ultimate purity is space-like.

Just as the multitudes of bodhisattvas gathered together there in this world's Tuṣita Heaven palace, so too did bodhisattvas of these very same names gather together in all the other Tuṣita Heaven Palaces throughout the ten directions in which the names of the countries from which they came and the buddhas with which they were associated were all identical and no different.

At that time, the Bhagavat emanated from his two kneecaps hundreds of thousands of *koṭīs* of *nayutas* of light rays that everywhere illuminated all worlds throughout the Dharma realm and the realm of empty space. All of those other bodhisattvas were able to see the appearance of this buddha's spiritual transformations and all of these bodhisattvas were able to see the appearance of all those other *tathāgatas*' spiritual transformations.

In the past, all of these bodhisattvas had planted roots of goodness and cultivated the bodhisattva practices together with Vairocana Tathāgata. They had all already awakened to and entered all buddhas' sovereign masteries and extremely deep liberations, had already acquired the body of the undifferentiated Dharma realm, had entered all lands and yet had no place where they dwelt, had already seen countless buddhas whom they had visited and served, and had in a single mind-moment traveled freely and unimpededly throughout the Dharma realm. Their minds were pure, like priceless jewels. They were aided by the constant protective mindfulness of measurelessly and countlessly many buddhas.

Then, assisted by the Buddha's spiritual powers, Vajra Banner Bodhisattva surveyed the ten directions and then uttered ten stanzas of verse in praise of the Buddha. Then, in turn, so too did those other nine great bodhisattvas do the same, finishing with the verses spoken by Dharma Banner Bodhisattva in praise of the Tathāgata and his Dharma, concluding with these three stanzas:

> Even if one were to exhaust the bounds of future time,
> roaming everywhere to all the buddha *kṣetras*,
> so long as one does not seek this wondrous Dharma,
> one would still never realize bodhi.
>
> From the beginningless past on forward to the present,
> beings have long drifted along and turned about in *saṃsāra*,
> and yet still have not fully understood the genuine Dharma.
> It is because of this that the buddhas have appeared in the world.
>
> All of these dharmas are indestructible,
> nor does there exist anyone capable of destroying them.
> The great light of those with the sovereign masteries
> is everywhere revealed throughout the world.

CHAPTER 25
The Ten Dedications

At that time, aided by the Buddha's spiritual powers, Vajra Banner Bodhisattva entered the "bodhisattva wisdom light samādhi." Having entered this samādhi, from each of the ten directions, beyond worlds as numerous as the atoms in ten myriads of buddha *kṣetras*, buddhas as numerous as the atoms in ten myriads of buddha *kṣetras*, all of whom were identically named "Vajra Banner," then appeared directly before him, whereupon they all praised him, saying: "It is good indeed, good indeed, Son of Good Family, that you have been able to enter this bodhisattva wisdom light samādhi. Son of Good Family, it is because of the joint assistance provided to you by the spiritual powers of buddhas from each of the ten directions as numerous as the atoms in ten buddha *kṣetras*, is also because of the awesome spiritual powers arising from the power of Vairocana Tathāgata's past vows, is also because of the purity of your wisdom, and is also because of the especially excellent roots of goodness of the bodhisattvas that you have been enabled to enter this samādhi and expound on the Dharma to enable all bodhisattvas:

To acquire pure fearlessness;
To possess unimpeded eloquence;
To enter the ground of unimpeded wisdom;
To dwell in the great mind of all-knowledge;
To fully develop inexhaustible roots of goodness;
To completely fulfill the dharmas of unimpeded purity;
To enter the Dharma realm of the universal gateways;
To manifest the spiritual powers of all buddhas;
To ensure the continuity of past mindfulness and wisdom;
To acquire all buddhas' protection of all their faculties;
To use countless gateways to extensively explain the many dharmas;
To completely understand, absorb, uphold, and never forget all the teachings that have been heard;
To accumulate all the roots of goodness of bodhisattvas;
To become fully accomplished in the world-transcending provisions for the path;
To prevent the severance of the wisdom of all-knowledge;
To instigate the generation of the great vows;
To explain the genuine meaning;

To completely know the Dharma realm;
To gladden all bodhisattvas;
To cultivate the same roots of goodness of all buddhas; and
To protect and preserve the lineage of all *tathāgatas*.

That is to say, [they have enabled you in this way] so that you will expound on the ten dedications of all bodhisattvas. Son of the Buddha, assisted by the awesome spiritual powers of the Buddha, you should expound on these dharmas, doing so:

To acquire the protective mindfulness of the Buddha;
To dwell in the family of the buddhas;
To increase world-transcending meritorious qualities;
To acquire the light of the *dhāraṇīs;*
To enter the unimpeded Dharma of the Buddha;
To everywhere illuminate the Dharma realm with great light;
To accumulate the pure dharmas free of all faults;
To abide in the realm of vast wisdom; and
To acquire the unimpeded light of the Dharma."

Then the buddhas bestowed on Vajra Banner Bodhisattva: measureless wisdom; unimpeded eloquence; skillful means for distinguishing statements and meanings; unimpeded Dharma light; a body the same as that of the Tathāgata; a pure voice possessed of countless different tones; the bodhisattvas' inconceivable samādhi of skillful contemplation; the wisdom that dedicates all indestructible roots of goodness; the perfection of skillful means in contemplating all dharmas; and uninterrupted eloquence in explaining all dharmas in all places.

Vajra Banner Bodhisattva then explained the ten kinds of dedications expounded on by all buddhas of the three periods of time, namely:

First, the dedication that saves all beings in the absence of any conception of a being;
Second, the indestructible dedication;
Third, the dedication that is the same as that of all buddhas;
Fourth, the dedication that reaches everywhere;
Fifth, the dedication of an inexhaustible treasury of meritorious qualities;
Sixth, the dedication of roots of goodness that penetrates the equality of everyone;
Seventh, the dedication that equally accords with all beings;
Eighth, the dedication that has the character of true suchness;
Ninth, the dedication of the unbound and unattached liberation; and
Tenth, the dedication that penetrates the measurelessness of the Dharma realm.

As for the first of these ten dedications, "the dedication that saves all beings in the absence of any conception of a being," Vajra Banner explains that, when this bodhisattva practices the six perfections and the four immeasurable minds, he dedicates his roots of goodness from such practice to benefiting all beings in such a way that they are able to attain purity and remain forever apart from the sufferings of the three wretched destinies. He also dedicates them wishing that he may become for them a shelter, a protector, a refuge, a path, a source of peace, a light, a torch, a lamp, a guide, and a great guide who provides them with great wisdom. In doing so, he dedicates his roots of goodness to all beings equally, even to those who might be hostile or wish him harm. And of course, although Vajra Banner does not say so here in so many words, due to his great wisdom, this bodhisattva all the while understands that there is no such thing as an inherently existent "being" anywhere in any world who is the beneficiary of his dedications, for the conception of a "being" is just a false imputation on what is really only a momentary conjunction of the five aggregates.

With regard to the second of these ten dedications, "the indestructible dedication," Vajra Banner begins by noting that this bodhisattva attains indestructible faith in all *tathāgatas,* in all bodhisattvas, in all dharmas of the Buddha, in all teachings of the Buddha, in all beings, in all dharmas of purity, in the path of all bodhisattvas' dedications, in all bodhisattva masters of the Dharma, in all buddhas' sovereign mastery of the superknowledges, and in all bodhisattvas' practice of skillful means. When the bodhisattva dedicates all roots of goodness, although he adapts to beings' circumstances in *saṃsāra,* he still does not change. In seeking all-knowledge, he never retreats. None of the dharmas of the world are able to either change him or cause him to be moved. Because this bodhisattva's resolve is indestructible, his dedications are indestructible.

In discussing the third of these ten dedications, "the dedication that is the same as that of all buddhas," Vajra Banner Bodhisattva begins by saying that this bodhisattva-*mahāsattva* accords with all buddhas, the *bhagavats,* of the past, future, and present in his cultivation and training in the path of dedications. Later on, he says that this bodhisattva has this thought: "Just as, when all buddhas of the past cultivated the bodhisattva practices, they dedicated all their roots of goodness in this way, and just as those of the future shall do so and those of the present now also do so, so too should I now also resolve, in the same way as all those buddhas, to dedicate all roots of goodness."

As for the fourth of these ten dedications, "the dedication that reaches everywhere," Vajra Banner says that this bodhisattva reflects in this manner: "May the power of the meritorious qualities associated with these roots of goodness reach everywhere. Just as the apex of reality has no place it does not reach as it reaches all things, reaches all worlds, reaches all beings, reaches all lands, reaches all dharmas, reaches all of empty space, reaches all three periods of time, reaches all that is either conditioned or unconditioned, and reaches the sounds of all speech, may it be that these roots of goodness also in this same way everywhere reach the places in which the *tathāgatas* dwell to serve as an offering to all buddhas of the three periods of time, facilitating the complete fulfillment of what was vowed by the buddhas of the past, facilitating the perfectly replete adornments of all buddhas of the future, and enabling all buddhas of the present as well as their lands and congregations at their sites of enlightenment to everywhere fill empty space and the Dharma realm." Later on, Vajra Banner said, "When the bodhisattva-*mahāsattva* abides in this dedication:

> He acquires physical actions that reach everywhere by which he is everywhere able to respond by appearing in all worlds;
>
> He acquires verbal actions that reach everywhere by which he expounds the Dharma in all worlds;
>
> He acquires mental actions that reach everywhere by which he absorbs and upholds the Dharma proclaimed by all buddhas;
>
> He acquires the spiritual superknowledge of psycho-physical travel that reaches everywhere by which he adapts to beings' minds and goes forth in response to them all;
>
> He acquires wisdom concordant with realizations that reaches everywhere by which he is everywhere able to fully comprehend all dharmas;
>
> He acquires complete-retention [*dhāraṇī* formulae] and eloquence that reaches everywhere by which he adapts to beings' minds and causes them to feel happy;
>
> He acquires entry into the Dharma realm that reaches everywhere by which he everywhere enters all worlds even within a single pore;
>
> He acquires a pervasively penetrating body that reaches everywhere by which he everywhere enters the bodies of all beings through entering the body of but a single being;
>
> He acquires universal vision of kalpas that reaches everywhere by which he always sees all *tathāgatas* in every kalpa; and
>
> He acquires all-seeing mindfulness that reaches everywhere by which, even in each successive mind-moment, all buddhas appear directly before him."

In discussing the fifth of these ten dedications, "the dedication of an inexhaustible treasury of meritorious qualities," Vajra Banner says that this bodhisattva acquires ten inexhaustible treasuries consisting of: the inexhaustible treasury of seeing the buddhas; the inexhaustible treasury of penetrating dharmas; the inexhaustible treasury of remembrance; the inexhaustible treasury of definite wisdom; the inexhaustible treasury of understanding meanings and their import; the inexhaustible treasury of boundless awakened understanding; the inexhaustible treasury of merit; the inexhaustible treasury of courageous wisdom; the inexhaustible treasury of definite eloquence; and the inexhaustible treasury of the ten powers and the fearlessnesses.

Regarding the sixth of these ten dedications which is first listed as "the dedication of roots of goodness that penetrates the equality of everyone," but which is later called "the dedication to strengthening everyone's roots of goodness," in one of many illustrations of this, Vajra Banner Bodhisattva says that this bodhisattva dedicates all of his roots goodness from his practice of giving as follows:

> May all beings become trained in purity;
> May all beings extinguish the afflictions and purify all buddha *kṣetras*;
> May all beings, with a pure mind, pervade the Dharma realm in but a single mind-moment;
> May all beings have wisdom that completely fills empty space and the Dharma realm;
> May all beings attain all-knowledge, everywhere penetrate the three periods of time, and train beings, in all times forever turning the irreversible wheel of the pure Dharma;
> May all beings perfect all-knowledge and become well able to manifest spiritual superknowledges and skillful means to benefit beings;
> May all beings become able to awaken to and enter the bodhi of the buddhas and always incessantly expound on right Dharma in all worlds of the ten directions, doing so until the very end of future kalpas, thereby enabling all beings everywhere to hear and understand it;
> May all beings cultivate the bodhisattva practices for countless kalpas and completely fulfill them all;
> May all beings cultivate the bodhisattva practices for countless kalpas in all worlds that can be described among all types of worlds, having none in which they do not become pervasively present, whether those worlds be defiled or immaculate, small or immense, coarse or subtle, inverted or upward-facing, or adorned in but one way or adorned in many different ways; and
> May all beings always perform the works of all buddhas of the three periods of time, doing so in every successive mind-moment as they teach beings and continue to progress toward all-knowledge.

In discussing the seventh of these ten dedications, "the dedication that equally accords with all beings," Vajra Banner Bodhisattva said that this bodhisattva "accords with whatever roots of goodness have been accumulated, namely: small roots of goodness, great roots of goodness, vast roots of goodness, abundant roots of goodness, measureless roots of goodness, various roots of goodness, roots of goodness as numerous as atoms, *asaṃkhyeyas* of roots of goodness, boundlessly many roots of goodness, inconceivably many roots of goodness, immeasurably many roots of goodness, roots of goodness related to the sphere of the buddhas, roots of goodness related to the sphere of the Dharma, roots of goodness related to the sphere of the Sangha, roots of goodness related to the sphere of good spiritual guides, roots of goodness related to the sphere of all beings, roots of goodness related to the sphere of skillful means, roots of goodness related to cultivating all good thoughts, roots of goodness related to inward objects, roots of goodness related to outward objects, roots of goodness related to the sphere of the boundlessly many aids to enlightenment, roots of goodness related to diligently cultivating giving away everything, roots of goodness related to the supreme resolve to maintain ultimate purity in observing the moral precepts, roots of goodness related to patience in which one maintains equanimity in all things and has nothing one cannot endure, roots of goodness related to always being vigorous and maintaining irreversible resolve, roots of goodness related to using great skillful means to enter countless samādhis, roots of goodness related to using wisdom in skillful contemplations, roots of goodness related to knowing the differences in all beings' mental behavior, roots of goodness related to accumulating boundless meritorious qualities, roots of goodness related to diligently cultivating the bodhisattva's actions and practices, and roots of goodness related to protecting and nurturing those in all worlds."

As for the eighth of these ten dedications, "the dedication that has the character of true suchness," Vajra Banner Bodhisattva described one hundred ways in which the bodhisattva's dedications of roots of goodness have the character of true suchness, beginning with "Just as true suchness is boundlessly pervasive, so too it is with [the bodhisattva's] dedications of roots of goodness, for they are boundlessly pervasive," and ending with, "Just as true suchness is ultimately pure and does not coexist with any afflictions, so too it is with the bodhisattva's dedications of roots of goodness, for they are able to extinguish all beings' afflictions and bring about the perfect fulfillment of all forms of pure wisdom."

In speaking of the ninth of these ten dedications, "the dedication of the unbound and unattached liberation," after describing some sixty-one ways in which the bodhisattva carries out the dedication of the unbound and unattached liberation, Vajra Banner Bodhisattva said that "the bodhisattva-*mahāsattva* dedicates his roots of goodness in these ways, namely with unattached and unbound liberation of mind, with unattached and unbound liberation of the body, with unattached and unbound liberation of the mouth, with unattached and unbound liberation of actions, with unattached and unbound liberation of karmic rewards, with unattached and unbound liberation in relation to worlds, with unattached and unbound liberation in relation to buddha *kṣetras*, with unattached and unbound liberation in relation to beings, with unattached and unbound liberation in relation to dharmas; and with unattached and unbound liberation in relation to knowledge."

In describing the tenth of these ten dedications which is first referred to as "the dedication that penetrates the measurelessness of the Dharma realm" and later referred to as "the dedication that is as measureless as the Dharma realm," Vajra Banner Bodhisattva said that the bodhisattva "also dedicates roots of goodness in these ways, namely: wishing to see countless buddhas commensurate with the Dharma realm, wishing to train countless beings commensurate with the Dharma realm, wishing to support and sustain countless buddha *kṣetras* commensurate with the Dharma realm, wishing to realize countless types of bodhisattva knowledge commensurate with the Dharma realm, wishing to acquire countless fearlessnesses commensurate with the Dharma realm, wishing to perfect countless bodhisattva *dhāraṇī* formulae commensurate with the Dharma realm, wishing to acquire countless inconceivable bodhisattva abodes commensurate with the Dharma realm, wishing to possess countless meritorious qualities commensurate with the Dharma realm, and wishing to fulfill countless roots of goodness from benefiting beings commensurate with the Dharma realm."

Dharma Banner later concluded his discussion of this tenth dedication by saying: "Sons of the Buddha, the bodhisattva-*mahāsattva* also dedicates these roots of goodness in these ways: dedicating them to abiding in the abodes as measureless as the Dharma realm; dedicating them to abiding in the physical karma as measureless as the Dharma realm; dedicating them to abiding in the verbal karma as measureless as the Dharma realm; dedicating them to abiding in the mental karma as measureless as the Dharma realm; dedicating them to abiding in the form as measureless as the Dharma realm; dedicating them to abiding in the feelings, perceptions, karmic formative factors, and consciousnesses as measureless as the Dharma realm; dedicating them to abiding in the aggregates as measureless as the Dharma realm; dedicating them to abiding in the sense realms as measureless as the Dharma realm; dedicating them to abiding in the sense bases as measureless as the Dharma realm; dedicating them to abiding in the inwardly associated dharmas as measureless as the Dharma realm; dedicating them to abiding in the outwardly associated dharmas as measureless as the Dharma realm; dedicating them to abiding in the [instances of the] initial setting forth as measureless as the Dharma realm; dedicating them to abiding in the profound thought as measureless as the Dharma realm; dedicating them to abiding in the skillful means as measureless as the Dharma realm; dedicating them to abiding in the resolute faith as measureless as the Dharma realm; dedicating them to abiding in the faculties as measureless as the Dharma realm; dedicating them to abiding in the past, present, and future periods of time as measureless as the Dharma realm; dedicating them to abiding in the karmic retributions as measureless as the Dharma realm; dedicating them to abiding in the defilement and purity as measureless as the Dharma realm; dedicating them to abiding in the beings as measureless as the Dharma realm; dedicating them to abiding in the buddha *kṣetras* as measureless as the Dharma realm; dedicating them to abiding in the dharmas as measureless as the Dharma realm; dedicating them to abiding in the light of the world as measureless as the Dharma realm; dedicating them to abiding in the buddhas and bodhisattvas as measureless as the Dharma realm; dedicating them to abiding in the bodhisattva conduct and vows as measureless as the Dharma realm; dedicating them to abiding in the emancipation as measureless as the Dharma realm; dedicating them to abiding in the bodhisattva teaching and training as measureless as the Dharma realm; dedicating them to abiding in the non-duality as measureless as the Dharma realm; and dedicating them to abiding in the congregations and sites of enlightenment as measureless as the Dharma realm.

Sons of the Buddha, when the bodhisattva-*mahāsattva* makes dedications in ways such as these: he abides in pure bodies as measureless as the Dharma realm; he abides in pure speech as measureless as the Dharma realm; he abides in pure minds as measureless as the Dharma realm; he abides in all bodhisattvas' pure conduct and vows as measureless as the Dharma realm; he abides in pure congregations and sites of enlightenment as measureless as the Dharma realm; he abides in pure wisdom as measureless as the Dharma realm with which he extensively explains all dharmas for all bodhisattvas; he abides in bodies as measureless as the Dharma realm that are able to enter all worlds throughout the Dharma realm; and he abides in pure fearlessness arising from the light of all dharmas that is as measureless as the Dharma realm. Thus he is able with but a single voice to completely cut away all beings' nets of doubt and then, by adapting to their faculties and inclinations, he enables them to be happy and come to dwell in the unexcelled knowledge of all modes, the fearlessnesses, the masterful spiritual superknowledges, and the dharmas of emancipation."

When Vajra Banner finished discussing this last one of the ten dedications, due to the Buddha's powers, the worlds of the ten directions moved and shook in six ways, whereupon, again due to the Buddha's powers, it rained down many kinds of celestial flowers, garlands, incense, fragrances, raiment, jewels, and other such things, whereupon the devas all exclaimed, "Good indeed!" bowed down in reverence, and offered music and songs of praise to the Tathāgata. Countless devas emanated great light that everywhere illuminated all the buddha lands throughout all of empty space.

Just as this Dharma was proclaimed within the Tuṣita Heaven palace in this world, so too did this also occur in the same manner in all the Tuṣita Heaven palaces in all worlds throughout the ten directions.

At that time, again due to the spiritual powers of the Buddha, from beyond a number of worlds off in each of the ten directions as numerous as the atoms in a hundred myriads of buddha *kṣetras,* there came bodhisattvas as numerous as the atoms in a hundred myriads of buddha *kṣetras*. Filling up the ten directions, they then spoke these words in unison:

"It is good indeed, good indeed, O Son of the Buddha, that you have now been able to expound on these great dedications. O Son of the Buddha, we all have the same name, 'Vajra Banner,' and we have all come to visit this land from the abode of Vajra Banner Buddha in the Vajra Light World. Due to the Buddha's spiritual powers, this Dharma is also being spoken in all those worlds where the congregations, retinues, language, and meanings of the sentences spoken are all just as set forth here, without anything being added or removed. We have all received the aid of the Buddha's spiritual powers in coming here from those lands to serve as witnesses. And just as we have come to this assembly to serve as witnesses for you, so too, in this same way, groups of bodhisattvas come to serve as witnesses in all the jewel-adorned palaces of the Tuṣita Heavens in all worlds throughout the ten directions."

Vajra Banner then finished this chapter on the ten dedications with a verse of fifty-one summarizing stanzas.

Chapter 26
The Ten Grounds

This chapter on the ten bodhisattva grounds begins when the Bhagavat was residing in the Maṇi Jewel Treasury Palace of the Paranirmita Vaśavartin Heaven King, together with an assembly of great bodhisattvas headed by Vajragarbha Bodhisattva. All of those bodhisattvas had already achieved irreversibility in their progression toward *anuttara-samyak-saṃbodhi*. They had all come to assemble there from the worlds of other regions.

Aided by the Buddha's spiritual powers, Vajragarbha Bodhisattva entered "the bodhisattva's great wisdom light samādhi." After he entered this samādhi, from beyond a number of worlds in each of the ten directions as numerous as the atoms in ten *koṭis* of buddha lands, buddhas as numerous as the atoms in ten *koṭis* of buddha lands, all of them identically named "Vajragarbha," immediately appeared directly before him, praised him, and bestowed qualities, capacities, and powers on him enabling him to hold forth on the bodhisattva grounds transited by the great bodhisattvas as they proceed from the time of their initial resolve to attain highest bodhi to the highest level of bodhisattva path attainment, the realization of buddhahood.

Those buddhas then each extended their right hands and touched the crown of Vajragarbha Bodhisattva's head after which Vajragarbha bodhisattva emerged from samādhi and began to expound on the ten bodhisattva grounds, beginning by listing them as follows:

First, the Ground of Joyfulness;
Second, the Ground of Stainlessness;
Third, the Ground of Shining Light;
Fourth, the Ground of Blazing Brilliance;
Fifth, the Difficult-to-Conquer Ground;
Sixth, the Ground of Direct Presence;
Seventh, the Far-Reaching Ground;
Eighth, the Ground of Immovability;
Ninth, the Ground of Excellent Intelligence;
Tenth, the Ground of the Dharma Cloud.

Having listed the names of the ten bodhisattva grounds, Vajragarbha Bodhisattva suddenly fell silent, still not beginning to teach them even after three requests to do so by Liberation Moon Bodhisattva followed by a request to do so made by that entire congregation of bodhisattvas.

The Buddha then emanated light from between his brows and all buddhas of the ten directions also emanated light from between their brows. From the midst of this light, there then resounded five stanzas of verse requesting Vajragarbha to teach this dharma of the ten bodhisattva grounds. Only then did Vajragarbha begin to teach this dharma, beginning with his explanation of the first ground, the joyfulness ground.

In teaching the first bodhisattva ground, Vajragarbha spoke of the qualifications of the bodhisattva cultivating this ground, the motivations of this bodhisattva, the characteristics of this bodhisattva's resolve to attain bodhi, the consequences of his generating his bodhisattva vow, the endowment of this bodhisattva with abundant joy, faith, delight, happiness, exultation, ebullience, fortitude, noncontentiousness, harmlessness, and avoidance of anger, and ten bases for this bodhisattva's joyfulness. He then spoke of this bodhisattva's ten reflections on why he feels joyful.

Vajragarbha then spoke of five kinds of fearfulness from which this first-ground bodhisattva is forever freed, thirty of this bodhisattva's grounds-purifying practices, this bodhisattva's ten great vows, this bodhisattva's mental qualities and faith, this bodhisattva's reflections on the Dharma and beings, this first-ground bodhisattva's ensuing resolve, renunciation, and purification of the ground, this bodhisattva's seeing and serving of countless buddhas, this bodhisattva's practice of the means of attraction and *pāramitās*, and this bodhisattva's acquisition of further knowledge about the grounds. After further comments about this first-ground bodhisattva's position as a member of royalty or nobility, his use of the four means of attraction, his mindfulness, his aspiration to serve beings, and the results of this bodhisattva's leaving the home life, he then finished his teaching on the first ground with some forty-five stanzas of summarizing verse.

After the bodhisattvas attending this teaching celebrated Vajragarbha's teaching of the ground of joyfulness, Liberation Moon requested that Vajragarbha Bodhisattva continue with the teaching of the second ground, the ground of stainlessness.

Vajragarbha began by speaking of the second-ground bodhisattva's ten resolute intentions. He then continued by speaking of this bodhisattva's observance of the ten courses of good karmic action and the karmic fruits of observing them, this bodhisattva's reflection on the karmic retributions arising from indulgence in the ten courses of unwholesome karmic action, his renunciation of the ten bad actions and his arousing of ten kinds of altruistic motivation, this bodhisattva's reflections on the plight of beings and his resolve to rescue them, this bodhisattva's seeing and serving countless buddhas, his purification of this bodhisattva ground, his practice of the "pleasing words" means of attraction and *pāramitās*, this bodhisattva's position as a wheel-turning sage king who enables beings to do away with miserliness and karmic transgressions, his mindfulness, his aspiration to serve beings, the results of his leaving the home life, his attainment of samādhis, his ability to manifest a thousand bodies and his ability to manifest a thousand bodhisattvas to serve in the retinue of each of those bodies.

Vajragarbha then concluded his teachings on the ground of stainlessness with fifteen summarizing stanzas.

Vajragarbha then launched into his teaching of the third ground, the ground of shining light, beginning with listing ten resolute intentions that serve as bases for entering the third ground. He then spoke of this bodhisattva's contemplation of all conditioned dharmas, his renunciation and quest to attain the knowledge of a buddha, this bodhisattva's ten sympathetic mental intentions toward beings, his generation and practice of great vigor, his conquest of the meditative absorptions, his development of the four immeasurable minds of loving kindness, compassion, sympathetic joy, and equanimity, his development of the superknowledges, this bodhisattva's acquisition of the heavenly ear, his knowledge of others' thoughts, his recall of past lives, his attainment of the heavenly eye, and his vow-determined rebirth independent of the *dhyāna* heavens. He then spoke of this bodhisattva's seeing and serving of countless buddhas, his karmic purification, and his practice of the "beneficial actions" means of attraction and the perfection of patience.

Vajragarbha then spoke of this bodhisattva's station as a king of the Heaven of the Thirty-three who uses skillful means to enable beings to abandon desire, his practice of mindfulness, his aspiration to serve beings, and the consequences of this third-ground bodhisattva's application of vigor and vows, after which he concluded his teachings on the third ground with a verse of eighteen summarizing stanzas.

Vajragarbha began his discussion of the fourth bodhisattva ground by speaking of the ten gateways to Dharma Light as bases for entering the fourth ground, the ground of blazing brilliance. He then spoke of this bodhisattva's ten knowledge-maturing dharmas as means to birth into the clan of the buddhas after which he spoke of this bodhisattva's practice of the thirty-seven enlightenment factors consisting of the four stations of mindfulness, the four right efforts, the four bases of psychic power, the five roots, the five powers, the seven limbs of enlightenment, and the eight-fold path. He next spoke of this bodhisattva's ten aims in practicing the thirty-seven enlightenment factors, his abandonment of wrong views, attachments, and defiled actions, and his mental and personal qualities gained in the bodhisattva's cultivation of the path.

Vajragarbha then spoke of this fourth-ground bodhisattva's acquisition of ten kinds of vigor and the other qualities developed in the course of his cultivation of the fourth ground, after which he spoke of this bodhisattva's seeing and serving countless buddhas, his purification of resolute intentions and faith, the radiance of his roots of goodness, his practice of the "joint endeavors" means of attraction, and his practice of the perfection of vigor.

Vajragarbha then spoke of this fourth-ground bodhisattva's station as a Suyāma Heaven king who uses skillful means to enable beings to rid themselves of personality view and other such delusions, after which he spoke of this bodhisattva's mindfulness in using the four means of attraction, this bodhisattva's aspiration to serve beings, and the consequences of this bodhisattva's application of vigor and vows, whereupon Vajragarbha finished his discussion of the fourth ground with a verse consisting of seventeen summarizing stanzas.

Vajragarbha Bodhisattva began his discussion of the fifth bodhisattva ground, the "difficult-to-conquer" ground, by speaking of ten impartial pure resolute intentions that a candidate for cultivation of this ground should practice. He next spoke of the bodhisattva's bases for generating the irreversible bodhi resolve, the bodhisattva's knowledge of the four truths, the bodhisattva's resultant generation of compassion and kindness, and the bodhisattva's contemplation of causality in the plight of beings as they flow along, trapped in the sufferings of *saṃsāra*, due to which he resolves to cultivate merit and wisdom, the provisions for the path to buddhahood, as he strives endlessly to lead beings to acquire the ten powers of a fully enlightened buddha.

Vajragarbha next spoke of this bodhisattva's compassionate dedication of his roots of goodness, this bodhisattva's qualities and their bases, the methods this bodhisattva uses in teaching beings, this bodhisattva's adoption of a wide array of means to benefit beings, the bodhisattva's seeing and serving of countless buddhas, his purification of his roots of goodness, and his practice of the *pāramitās*.

He next spoke of the fifth-ground bodhisattva's station as a Tuṣita Heaven king, his skill in refuting the wrong views of non-Buddhist religious traditions, his ability to enable other beings to abide in genuine truth, his aspiration to serve beings, and the consequences of the Bodhisattva's application of vigor and vows, after which Vajragarbha concluded his discussion of this fifth bodhisattva ground with a verse consisting of twenty-two summarizing stanzas.

In commencing his discussion of the sixth bodhisattva ground, the ground of direct presence, Vajragarbha first spoke of ten dharmas of identity enabling access to the sixth ground, then spoke of entry into the sixth ground, the development of acquiescent patience, and the primacy for this bodhisattva of the great compassion, after which he discussed this bodhisattva's close contemplation of causality in cyclic existence, this bodhisattva's contemplation of mind as the basis of all existence, his contemplation of the two functions of each link of the causal chain, his contemplation of production and destruction of the causal chain, his contemplation of the inseparability in the functions of adjacent links of the causal chain, and his contemplation of the twelve links as constituents of three paths (afflictions, karmic actions, and suffering). He then spoke of the twelve links' correlation with the three periods of time and with the three kinds of suffering, after which he spoke of his contemplation of the twelve links' arising and ceasing via causes and conditions. He next spoke of how ignorance and volitional actions conduce to karmic bondage and how, if they are extinguished, karmic bondage then ceases, after which he spoke of contemplation of the links in terms of "utter nonexistence" and "utter cessation." He then finished this discussion of causality with a summary listing of ten contemplations of the twelve causal factors, after which he discussed the bodhisattva's acquisition of the three gates to liberation (emptiness, signlessness, and wishlessness), his compassionate reluctance to proceed to final nirvāṇa, and the bodhisattva's samādhis in relation to the three gates to liberation.

Vajragarbha Bodhisattva next listed this bodhisattva's ten types of resolute intentions and their consequences, this bodhisattva's *prajñāpāramitā* practice and acquisition of patience, his seeing and serving of countless buddhas, his purifying good roots, his specialization in the perfection of wisdom, the bodhisattva's station as a Skillful Transformations Heaven king who enables beings to relinquish arrogance and deeply comprehend conditioned origination. After next speaking of this bodhisattva's mindfulness in the means of attraction, his aspiration to serve beings, and the consequences of the bodhisattva's application of vigor and vows, Vajragarbha concluded his discussion of the sixth bodhisattva ground with a verse consisting of twenty-two summarizing stanzas.

In commencing his discussion of the seventh bodhisattva ground, the far-reaching ground, Vajragarbha Bodhisattva first spoke of the ten types of skillful means and wisdom enabling access to the seventh bodhisattva ground, after which he listed this bodhisattva's twenty kinds of penetrating comprehension. He then spoke of this bodhisattva's adoption of effortlessness, nondiscrimination, and meditative practice and his practice of the ten *pāramitās* and all the other dharmas leading to bodhi.

After Liberation Moon asked about this bodhisattva's practice of the enlightenment factors, Vajragarbha replied that, although this practice is fulfilled on all ten grounds, it is especially on the seventh ground that the bodhisattva's vigorous cultivation of the enlightenment factors becomes most completely fulfilled.

Liberation Moon then asked about this seventh-ground bodhisattva's transcendence of the afflictions. Vajragarbha replied by confirming that the seventh-ground bodhisattva has stepped beyond the many sorts of afflictions and succeeds in perfecting his physical, verbal, and mental actions.

Vajragarbha next discussed this bodhisattva's conquest of samādhis and the unproduced-dharmas patience and noted that it is on this ground that the bodhisattva finally steps beyond the grounds of the practitioners of the two vehicles. Replying to Liberation Moon's question about the cessation concentration, Vajragarbha explains that, beginning with the seventh ground, the bodhisattva can freely enter and emerge from the cessation samādhi.

Vajragarbha next explained ten paradoxical aspects of this seventh-ground bodhisattva, beginning with the fact that, although this bodhisattva continues to manifest within *saṃsāra,* he still constantly abides in nirvāṇa. Vajragarbha then spoke of this bodhisattva's seeing and serving of countless buddhas, his purification of roots of goodness, his focus on the skillful means *pāramitā,* his station as a Vaśavartin Heaven king who uses skillful means to draw others into the realization of knowledge and hence to advancement on the path.

Then, after speaking of this bodhisattva's mindfulness in the four means of attraction and in his quest to gain all-knowledge, and after speaking of the consequences of this bodhisattva's application of vigor and vows, Vajragarbha concluded the discussion of the seventh bodhisattva ground with a verse consisting of twenty-one summarizing stanzas.

In commencing his discussion of the eighth bodhisattva ground, the ground of immovability, Vajragarbha Bodhisattva spoke of ten accomplishments associated with entering the eighth ground, ten types of penetrating comprehension acquired when entering the eighth ground, and the unproduced-dharmas patience as the basis for this bodhisattva's "profound practice" which he likened to that of a bhikshu who has perfected the superknowledges and absorptions to the point where all movement of the mind, all recollective thought, and all discriminations have entirely ceased. He then likened eighth-ground practice to someone awakening from a river-fording dream who then immediately ceases all deliberately effortful action.

Vajragarbha then spoke of all buddhas appearing directly before the eighth-ground bodhisattva, the importance of this, the reasons for this, and the reasons why this bodhisattva's practices are so measureless. He next spoke of this bodhisattva's contemplation of the realm of all-knowledge, his knowledge of the arising and destruction of worlds, his knowledge of the four elements, his knowledge of atoms' manifestations in worlds and beings, his knowledge of the three realms of existence, his application of knowledge in taking on adaptive births to teach beings, his transcendence of discriminations and knowledge of ten kinds of bodies, his manifestation of different types of bodies for beings, his knowledge of beings' bodies, his knowledge of the bodies of lands, his knowledge of retribution and names associated with the bodies of *śrāvaka* disciples, *pratyekabuddhas,* and bodhisattvas, his knowledge of *tathāgata* bodies, his knowledge of the knowledge body, his knowledge of the Dharma body, and his knowledge of the empty space body.

Vajragarbha then spoke of the ten characteristic aspects of this eighth-ground bodhisattva, his ten types of power, his ten names, and his other additional qualities and practice aspects. He next speaks of this bodhisattva's seeing and serving of countless buddhas, his receiving of Dharma light from the buddhas, the radiance of his roots of goodness, his emanation of light, his focus on the skillful means *pāramitā,* his station as a king of the Great Brahma Heaven who bestows the path of the *pāramitās* on *śrāvaka* disciples, *pratyekabuddhas,* and bodhisattvas, and his mindfulness in the practice of the four means of attraction. After speaking of the eighth-ground bodhisattva's aspiration to serve beings and the consequences of his application of vigor and vows, Vajragarbha Bodhisattva concluded his discussion of the eighth-ground bodhisattva with a verse consisting of twenty-two summarizing stanzas.

In beginning his explanation of the ninth bodhisattva ground, the excellent intelligence ground, Vajragarbha Bodhisattva spoke of ten earnestly pursued endeavors enabling this bodhisattva to enter the ninth ground, his ten types of reality-based knowledge of karmic effects, his reality-based knowledge of beings' entangling thickets or difficulties, his ten types of reality-based knowledge of the characteristics of beings' minds, his types of reality-based knowledge of the afflictions' characteristics, his ten types of reality-based knowledge of the characteristics of karmic actions, his ten types of reality-based knowledge of beings' faculties, his knowledge of resolute beliefs, sense realms, and resolute intentions, his knowledge of the characteristics associated with the latent tendencies, his knowledge of the characteristics associated with births, his knowledge of the characteristics of the habitual karmic propensities, and his knowledge of those who are fixed in what is right, fixed in what is wrong, or not yet fixed in either respect.

Vajragarbha then continued by discussing this bodhisattva's command of the four types of unimpeded knowledge, including the ten permutations of his expertise in those four unimpeded knowledges. He next spoke of this bodhisattva's acquisition of *dhāraṇīs,* his additional receipt of Dharma from all buddhas, his expounding on Dharma throughout a great trichiliocosm, his ten types of voice-like expression in teaching beings, his independent command of countless simultaneous voices, and his redoubled vigor in quest of the light of knowledge. He then spoke of this bodhisattva's seeing and serving of countless buddhas, the purity of his roots of goodness, his focus on the powers *pāramitā,* this bodhisattva's station as a king of the Great Brahma Heaven who is able to expound on the *pāramitās* for both two-vehicles practitioners and bodhisattvas, his mindfulness in practicing the four means of attraction, his aspiration to serve beings and the consequences of the bodhisattva's application of vigor and vows. Vajragarbha Bodhisattva then concluded his discussion of the ninth-ground bodhisattva with a verse consisting of twenty-four summarizing stanzas.

Vajragarbha Bodhisattva then began his explanation of the tenth bodhisattva ground, the Dharma cloud ground, by telling Liberation Moon Bodhisattva of ten categories of practice preliminary to entering this tenth ground. He then spoke of this bodhisattva's subsequent acquisition of ten samādhis, followed by his access to countless other samādhis among which the last one manifests an immense radiant lotus blossom atop which this bodhisattva sits encircled by his retinue of bodhisattvas. Vajragarbha then tells of this bodhisattva's body emanating light rays that illuminate ten realms of beings and then form a canopy that presents offerings to all buddhas and then circle around all buddhas and enter their feet, whereupon the bodhisattvas from each of the ten directions arrive, make offerings, and enter samādhi. Those bodhisattvas then emanate light from their chests that enter this bodhisattva's chest, whereupon all buddhas send forth light that enters the crown of this bodhisattva's head. This bodhisattva acquires samādhis and receives the consecration from all buddhas in a manner similar to the manner in which the wheel-turning sage king receives his consecration.

Vajragarbha Bodhisattva then spoke of the capacities that arise from this bodhisattva's consecration of his attainment of the Dharma cloud ground including his knowing in accordance with reality attainment as it takes place in ten realms and in many other circumstances, his knowledge of ten types of transformation, his knowledge of sustaining bases, his knowledge of subtleties of practice, his knowledge of the Tathāgata's secrets, his knowledge of the interpenetration of kalpas, his knowing of the Tathāgata's types of penetrating knowledge, his acquisition of countless liberations, his countless samādhis, *dhāraṇīs,* and superknowledges, and his limitless memory power.

Liberation Moon Bodhisattva then asked about the limits of this bodhisatva's memory, after which Vajragarbha Bodhisattva replied that the capacity of this bodhisattva's memory is so great that it cannot be grasped by numerical calculation and can only be understood by resort to analogies.

Vajragarbha Bodhisattva then spoke of this Dharma cloud ground bodhisattva's great Dharma rain that he lets fall in countless lands, after which he speaks of this bodhisattva's use of spiritual powers in the transformation of worlds. After he expounds at length on this, the assembled congregants then wonder, "What more could even a Buddha do?" Vajragarbha then entered "the nature of the physical form of all buddha lands samādhi" to provide the congregants with a direct metaphysical understanding of this matter.

Vajragarbha then spoke of the nature of this bodhisattva's practice and insuperable wisdom light and compared this bodhisattva's wisdom light to that of real gold and to that of the Maheśvara Heaven king. He next spoke of the buddhas' ongoing teaching of this bodhisattva, this tenth-ground bodhisattva's focus on the knowledges *pāramitā,* his station as a Maheśvara Heaven king with great command of Dharma, this bodhisattva's mindfulness in the practice of the four means of attraction, his aspiration to serve beings, and the consequences of this bodhisattva's application of vigor and vows.

Having explained all ten of the bodhisattva grounds, Vajragarbha Bodhisattva then set forth analogies by which he compared the ten grounds to ten kings of mountains among which the tenth ground is compared to Mount Sumeru, the king of all mountains. He then compared the ten grounds to ten aspects of the great ocean and to a large *maṅi* jewel.

Vajragarbha then spoke of the prerequisite conditions for even being able to hear the ten grounds teachings after which Liberation Moon Bodhisattva asked how much merit is gained by hearing this teaching. Vajragarbha replied that this merit is of the same sort as the merit of all-knowledge.

After this, because of the spiritual powers of the Buddha and because of the very nature of the Dharma, countless lands in all ten directions underwent six types and eighteen varieties of movement.

The bodhisattvas of the ten directions then attested to the universality of this teaching, after which, augmented by the Buddha's supporting powers, Vajragarbha Bodhisattva presented forty-two stanzas of verses summarizing the tenth ground and the ten grounds chapter.

Chapter 27

The Ten Samādhis

The seventh assembly and this "ten samādhis" chapter begins with the Buddha again in the state of Magadha at the site of his enlightenment, in the Hall of Universal Radiance, together with bodhisattva-*mahāsattvas* as numerous as the atoms in ten buddha *kṣetras*, all of whom had already entered the crown-anointing stage of consecration. After the listing of the names of one hundred of these marvelously accomplished bodhisattva-*mahāsattvas*, aided by the Buddha's spiritual powers, Universal Eye Bodhisattva asked the Buddha how many samādhis and liberations have been perfected by Samantabhadra Bodhisattva and the multitudes of bodhisattvas who abide in all the practices and vows of Samantabhadra that they are able to ceaselessly exercise sovereign mastery in the spiritual superknowledges and transformations.

After praising Universal Eye for asking this question, the Buddha praised Samantabhadra Bodhisattva as one who has perfected inconceivably many spiritual superknowledges to a degree that surpasses all other bodhisattvas. After praising more of Samantabhadra's qualities and accomplishments, the Buddha told Universal Eye that, given that Samantabhadra is now present, he should ask Samantabhadra this question directly as he will surely tell Universal Eye about his samādhis, sovereign masteries, and liberations.

On hearing the name of Samantabhadra, the multitude of bodhisattvas in that congregation immediately acquired an inconceivable and measureless samādhi in which they saw all buddhas manifest directly before them and acquired the powers of the Tathāgata. Those bodhisattvas looked everywhere for Samantabhadra, but were unable to see him. Universal Eye asked the Buddha where Samantabhadra was then located and the Buddha replied that Samantabhadra was indeed there and that he had not moved at all. After all the bodhisattvas bowed in reverence to Samantabhadra, praying to be able to see him, Samantabhadra's form body appeared sitting next to the Buddha on a lotus flower throne, myriad kinds of clouds rained down flowers, garlands, fragrances, incense, canopies, and other such adorning phenomena, an ineffable number of worlds moved and shook in six ways, great light was emanated in an ineffable number of worlds, the wretched destinies disappeared, countless worlds were purified, and an ineffable number of bodhisattvas entered the practices of Samantabhadra, perfected the practices of Samantabhadra, fulfilled the conduct and vows of Samantabhadra, and attained highest enlightenment.

The Tathāgata then told Samantabhadra that he should explain the ten samādhis for the benefit of Universal Eye and the multitudes of other bodhisattvas in the assembly. The Buddha then praised these ten samādhis and listed them as: the great samādhi of universal light; the great samādhi of sublime light; the great samādhi of sequential visitation of all buddha lands everywhere; the great samādhi of pure and deep-minded practice; the great samādhi of the knowledge of the treasury of past adornments; the great samādhi of a treasury of wisdom light; the great samādhi of the complete knowledge of all worlds' buddha adornments; the great samādhi of all beings' different bodies; the great samādhi of sovereign mastery throughout the Dharma realm; and the great samādhi of the unimpeded wheel.

After observing that all great bodhisattvas become able to skillfully enter these ten great samādhis, the Buddha listed ten ways in which those proficient in these samādhis are known, ten universal capacities of such bodhisattvas, ten respects in which these samādhis are gateways, and twenty circumstances typical of bodhisattvas with these samādhis. He then told Samantabhadra that he should clearly distinguish and extensively explain these ten great samādhis of all bodhisattvas, for everyone in the congregation wishes to hear this.

In response to the Buddha's instructions, Samantabhadra Bodhisattva began by explaining the first of the ten samādhis, "the samādhi of universal light," in the course of which he first listed ten kinds of inexhaustible dharmas that a bodhisattva in this samādhi possesses, after which he listed ten kinds of boundless resolve he makes, ten kinds of knowledge he has of different ways of entering samādhi, and ten kinds of knowledge he has of skillful means in entering samādhi.

Samantabhadra next described the second of these samādhis, "the great samādhi of sublime light," in which this bodhisattva is able to enter great trichiliocosms as numerous as the atoms in a great trichiliocosm and in which he is able to manifest in every one of those worlds bodies as numerous as the atoms in a great trichiliocosm, causing every one of those bodies to emanate light rays as numerous as the atoms in a great trichiliocosm.

Samantabhadra then explained the third of these samādhis, "the great samādhi of sequential visitation of all buddha lands everywhere," in which the bodhisattva enters it for as briefly as an instant or for as long as countless kalpas during which the bodhisattva makes no discriminations, his mind remains free of any defiling attachment, and, although he abandons these kinds of discriminations, he still uses skillful means involving the spiritual superknowledges so that, when he emerges from this samādhi, he does not ever forget or lose any of its dharmas.

Samantabhadra next described the fourth of these samādhis, "the great samādhi of pure and deep-minded practice," in which this bodhisattva sees countless buddhas more numerous than the atoms in an *asaṃkhyeya* of worlds, makes offerings to them, poses questions to them, praises their qualities, praises their impartiality, extols their meritorious qualities, enters their great compassion, acquires their powers, and becomes completely endowed with fearlessness and inexhaustible eloquence with which he explains and expounds on the extremely deep treasury of Dharma.

Samantabhadra then explained the fifth of these samādhis, "the samādhi of the knowledge of the treasury of past adornments," in which the bodhisattva is able to know the appearance in the world of the buddhas of the past and acquires knowledge of the buddhas of the past, the *kṣetras* of the past, the Dharma gateways of the past, the kalpas of the past, the dharmas of the past, the minds of the past, the understandings of the past, the beings of the past, the afflictions of the past, the ceremonial protocols of the past, and the purity of the past while also entering up to an ineffable-ineffable number of kalpas. When he emerges from this samādhi, he receives ten kinds of crown-anointing consecration dharmas from the Tathāgata with which he speaks with eloquence that does not contradict its meaning, he is inexhaustible in teaching the Dharma, his teachings are impeccable, he is incessantly eloquent, his mind is free of fear, his speech is definitely truthful, he is relied on by beings, he rescues and liberates the beings in the three realms of existence, he possesses the most supreme roots of goodness, and he provides training and guidance in the sublime Dharma.

Samantabhadra next described the sixth of these samādhis, "the samādhi of a treasury of wisdom light," in which the bodhisattva knows everything about all buddhas in all kalpas of the future, he enters countless kalpas in but a single mind-moment, he is able to enter ten kinds of gateways of retention, he skillfully abides in an ineffable-ineffable number of kalpas and *kṣetras* and knows an ineffable-ineffable number of beings' characteristics, retributions, practices, and defiled and pure ways of thinking, he enables beings to acquire ten kinds of fruitfulness, and he is revered by the kings of the eight kinds of spiritual beings as well as by human kings.

He then explained the seventh of these samādhis, "the samādhi of the complete knowledge of all worlds' buddha adornments," in which the bodhisattva is able to successively enter the worlds in each of the ten directions where he sees all buddhas appear in the world, sees their powers, their feats of easeful mastery, their awesome virtue, their sovereign masteries, their lion's roar, their practices, their adornments, their spiritual powers and transformations, and their congregations while also being able to go to countless congregations. This bodhisattva perfects ten kinds of swiftness dharmas, acquires ten kinds of Dharma seals, acquires ten kinds of treasuries of vast knowledge, and acquires a body possessed of ten kinds of supreme purity and awesome virtue. He can enable beings to acquire ten kinds of complete fulfillment and he accomplishes ten kinds of buddha works for the sake of beings.

Samantabhadra then described the eighth of these samādhis, "the samādhi of all beings' different bodies," in which the bodhisattva acquires ten kinds of nonattachment. He then narrated how this bodhisattva enters and emerges from this samādhi in many different kinds of bodies, in many different realms, in many different populations of beings, in each of the four elements, in different mountains, in different grains, trees, and forests, in any of the different kinds of adornments, in each of the different sense bases, in the atoms of different worlds, in different periods of time, and finally may even enter in speech and emerge in true suchness. He described how this bodhisattva acquires ten kinds of praiseworthy dharmas, how he acquires ten kinds of illumination, how he acquires ten kinds of effortlessness, and how he attains perfection in ten kinds of spiritual superknowledges.

Samantabhadra next explained the ninth of these samādhis, "the samādhi of sovereign mastery throughout the Dharma realm," in which this bodhisattva enters this samādhi on each of his sense bases and in every pore of his own body and is then spontaneously able to know the entire world, to know all worldly dharmas, and to know worlds as numerous as the atoms in an ineffable number of buddha *kṣetras*. In this samādhi, this bodhisattva possesses countless meritorious qualities and he is taken into the care of the buddhas of the ten directions, he acquires ten kinds of oceans, he acquires ten kinds of extraordinary supremacy, and he acquires ten kinds of powers.

Samantabhadra then described the tenth of these samādhis, "the samādhi of the unimpeded wheel," in which the bodhisattva abides in unimpeded actions of body, mouth, and mind, in which he contemplates all-knowledge, in which he never interrupts his cultivation of Samantabhadra's vast vows, resolve, practices, or other such practice aspects, and in which this bodhisattva has a lotus flower that is so vast that it extends to the very boundaries of the ten directions and that is produced by his roots of goodness. When this bodhisattva sits on that lotus, his body grows to match the dimensions of the lotus. In this samādhi, this bodhisattva manifests countless transformations with his spiritual superknowledges and is praised by all buddhas of the three periods of time. His practice is vast, signless, unimpeded, and commensurate in scope with the immeasurability and boundlessness of the Dharma realm itself. The bodhi that he has realized is as boundless as empty space and he is entirely free of bonds or attachments. He takes the Dharma realm as his own body and remains free of discriminations. The sphere of his wisdom is inexhaustible, his determination is always intrepid, and his mind is constantly equanimous. He contemplates the ground of the ten powers and uses wisdom in cultivation and training. He takes wisdom as the bridge to all-knowledge, uses the wisdom eye to remain unimpeded in seeing the Dharma, and skillfully enters all the grounds. He knows the many different kinds of meanings, is able to completely understand every one of all the Dharma gateways, and, of all the great vows, there are none that he does not completely fulfill.

The bodhisattva who enters this tenth great samādhi manifests the realization of the utmost right enlightenment, manifests an ineffable-ineffable number of gateways to realization of right enlightenment, manifests an ineffable-ineffable number of gateways to the turning of the Dharma wheel, manifests an ineffable-ineffable number of gateways to dwelling in the profound mind, manifests the gateways to the transformation of nirvāṇa in an ineffable-ineffable number of vast lands, manifests taking rebirth and cultivating Samantabhadra's practices in an ineffable-ineffable number of different worlds, and manifests an ineffable-ineffable number of *tathāgatas* realizing the utmost right enlightenment beneath the bodhi tree in an ineffable-ineffable number of vast lands, closely surrounded by a congregation consisting of an ineffable-ineffable number of bodhisattvas.

It may be that he cultivates Samantabhadra's practices for a mind-moment and then attains right enlightenment, or does so for an instant, for an hour, for a day, for a half-month, for a month, for a year, for countless years, for a kalpa, or even for an ineffable-ineffable number of kalpas during which he cultivates Samantabhadra's practices and then attains right enlightenment.

He also serves as the leader among those in all buddha *kṣetras* who draws near to the buddhas, bows down to them in reverence, makes offerings to them, poses questions to them, contemplates the spheres of experience as like illusions, purifies and cultivates the bodhisattva's countless practices, countless types of knowledge, various spiritual transformations, various forms of awesome virtue, various types of wisdom, various spheres of cognition, various spiritual superknowledges, various types of sovereign mastery, various liberations, various types of Dharma light, and various types dharmas used in teaching and training.

This is what constitutes the vast knowledge of the extraordinarily superior mind in the bodhisattva-*mahāsattva*'s tenth great samādhi, "the great samādhi of the unimpeded wheel."

CHAPTER 28

The Ten Superknowledges

Samantabhadra Bodhisattva began this chapter by addressing all the bodhisattvas and telling them about the bodhisattva's ten superknowledges, starting with the superknowledge that knows the minds of others by which he knows the thoughts in the minds of all beings in a great trichiliocosm, knowing their good thoughts, bad thoughts, vast thoughts, narrow thoughts, great thoughts, and small thoughts, knowing too the thoughts of all beings in all the realms of existence.

He next tells them how, using the superknowledge of the unimpeded heavenly eye, the bodhisattva sees how beings die here and are reborn there, being born in either a fortunate rebirth destiny or in one of the wretched destinies, in each case being possessed of the signs of merit or the signs of karmic offenses, being either fine-looking or homely, knowing this of all kinds of beings, including devas, dragons, and rest of the various types of spiritual beings, whether possessed of tiny bodies or immense bodies. With this superknowledge, he is able to completely and clearly see whatever karma these beings have accumulated and whatever suffering or happiness they have experienced.

Samantabhadra then described how, using the superknowledge that knows past lives at will, the bodhisattva knows matters associated with his own past lives as well as those of all the beings in worlds as numerous as the atoms in countless buddha *kṣetras*, knowing these with regard to all the lifetimes throughout kalpas as numerous as the atoms in countless buddha *kṣetras*.

He next told these bodhisattvas about the fourth of the bodhisattva's superknowledges, the superknowledge that knows the kalpas of the future even to the end of future time, after which he then described for them the fifth of the superknowledges, the superknowledge of the heavenly ear with which the bodhisattva is able to hear and always remember all sounds, including even whatever all buddhas everywhere proclaim, reveal, explain or expound.

Samantabhadra next described the superknowledge in which the bodhisattva hears the names of all buddhas even in the most extremely distant worlds, in a number of worlds as numerous as the atoms in an ineffable-ineffable number of worlds and then, having heard their names, he immediately sees himself in the presence of those buddhas. This is what is known as the sixth of the bodhisattva-*mahāsattva's* superknowledges, the spiritual superknowledge in which he abides in the absence of any substantial nature, remains motionless, and does nothing whatsoever even as he travels to all the buddha *kṣetras*.

Samantabhadra next described the seventh superknowledge, the spiritual superknowledge that skillfully distinguishes all languages in which the bodhisattva distinguishes the languages of all beings as numerous as the atoms in countless buddha *kṣetras*, in particular knowing the languages of *āryas*, the languages of non-*āryas*, the languages of devas, the languages of dragons, the languages of *yakṣas*, the languages of *gandharvas*, *asuras*, *garuḍas*, *kiṃnaras*, *mahoragas*, humans, and nonhumans and so forth until we come to his knowing all the languages of an ineffable-ineffable number of beings in all the different ways each of them manifests. Knowing the individual natures and propensities of all the beings in all the worlds he enters, the bodhisattva speaks the words by which those beings are all enabled to achieve complete understanding of whichever teachings this bodhisattva deems would be most beneficial to their progress on the path to liberation from *saṃsāra* and to their realization of highest enlightenment.

Samantabhadra then described the eighth of the superknowledges, the spiritual superknowledge of the countless form bodies which he diligently cultivates and perfects for the sake of liberating all beings. Using this superknowledge, the bodhisattva manifests every possible sort of form body, from that of ordinary beings to that of a sun or moon or cloud or flower, all of which he may enable to speak in any of an ineffable number of different voices with which he teaches dharmas to beings perfectly well adapted to those beings' propensities, karmic circumstances, and capacities.

Samantabhadra next described the ninth of the superknowledges, the spiritual superknowledge that knows all dharmas with which the bodhisattva knows all dharmas as neither dual nor non-dual, as devoid of a self, as neither produced nor destroyed, as neither conditioned nor unconditioned, and as neither ultimate truth nor not ultimate truth. This bodhisattva does not seize on mundane conventional truth, nor does he abide in ultimate truth, yet he still uses skillful means and inexhaustible eloquence guided by wisdom, loving kindness, and compassion with which he spreads forth the Dharma cloud and sends down the Dharma rains to attract all the many different kinds of beings to the Dharma and enable their escape from cyclic existence and their ascent to highest enlightenment.

Samantabhadra then explained the tenth of the superknowledges, the spiritual superknowledge of the complete cessation of all dharmas samādhi by which the bodhisattva-*mahāsattva* is able in every successive mind-moment to enter the samādhi of the complete cessation of all dharmas but still does not retreat from the bodhisattva path, does not abandon the bodhisattva works, and does not relinquish the mind of great kindness and great compassion. Although the bodhisattva may enter this samādhi of the complete cessation of all dharmas and remain in it for even a hundred thousand *nayutas* of *koṭīs* of kalpas, his body still never disintegrates, never atrophies, and never changes. Even though he does not engage in any endeavors at all in any sphere of existence or nonexistence, he is still able to continue accomplishing all kinds of bodhisattva works. That is to say, he never abandons all beings, but rather constantly teaches and trains them, never missing the appropriate time in doing so. Thus he enables them to grow in all dharmas of the Buddha and enables them to achieve complete fulfillment of all the bodhisattva practices. Because he wishes to benefit all beings, he never desists from using his spiritual superknowledges and transformations for their sake. These manifest like reflected images that appear everywhere for everyone even as he all the while remains quiescent and unmoving in this samādhi. This is what is known as the tenth of the bodhisattva-*mahāsattva's* superknowledges, the spiritual superknowledge of entering the samādhi of the complete cessation of all dharmas.

Samantabhadra Bodhisattva tells the assembled bodhisattvas that this bodhisattva-*mahāsattva's* abiding in these ten kinds of superknowledges is inconceivable to all devas and humans, is inconceivable to all beings, and is inconceivable to all *śrāvaka* disciples, to all *pratyekabuddhas,* and to all the other members of the bodhisattva sangha. He goes on to say that, aside from the buddhas and the bodhisattvas who have acquired these spiritual superknowledges, there is no one else even able to adequately describe and proclaim the praises of the meritorious qualities of a person such as this. He closes by saying that, if bodhisattva-*mahāsattvas* abide in these spiritual superknowledges, they all acquire all the spiritual superknowledges of unimpeded knowledge throughout all three periods of time.

Chapter 29

The Ten Patiences

This chapter begins with Samantabhadra Bodhisattva telling the bodhisattvas in that great assembly that the bodhisattva has ten kinds of patience which, if one acquires them, he will succeed in reaching the ground of all bodhisattvas' unimpeded patience and he will become endlessly unimpeded in all dharmas of the Buddha. He then listed those kinds of patience as:

Patience with the sounds [of the teachings];
Acquiescent patience;
Unproduced-dharmas patience;
Patience [due to seeing all as] like a conjured illusion;
Patience [due to seeing all as] like a mirage;
Patience [due to seeing all as] like a dream;
Patience [due to seeing all as] like echoes;
Patience [due to seeing all as] like reflections;
Patience [due to seeing all as] like supernatural transformations; and
Patience [due to seeing all as] like space.

Samantabhadra then explained "patience with the sounds[of the teachings]" as meaning that, when one hears the Dharma proclaimed by all buddhas, one is not alarmed, not frightened, and not intimidated. On the contrary, one responds to those teachings with deep faith, awakened understanding, delight, attraction, attentiveness, recollection, cultivation, and secure establishment in them.

He then explained "acquiescent patience" as referring to "reflecting upon and contemplating all dharmas equally and without opposition, acquiescing in and completely understanding them, enabling one's mind to remain in a state of purity, rightly abiding in cultivating them, entering them, and perfecting them."

Samantabhadra next explained the unproduced-dharmas patience as referring to when the bodhisattva "does not perceive that there is even the most minor dharma that is ever produced and also does not perceive that there is even the most minor dharma that is destroyed."

He then explained "the patience [due to seeing all as] like a conjured illusion" as developing once the bodhisattva realizes "that all dharmas are like conjured illusions and that they arise through causes and conditions."

Samantabhadra next explained the fifth of these kinds of patience, "the patience [due to seeing all as] like a mirage," as referring to when the bodhisattva realizes and sees that the world and all dharmas, like mirages, have no actual place, are neither inwardly existing nor outwardly existing, are neither existent nor nonexistent, are neither instantaneous nor eternal, are not of only a single form, are not of multiple forms, and are not formless, but rather are things manifested solely based on conventional worldly discourse.

He then explained the sixth kind of patience, "patience [due to seeing all as] like a dream" as referring to when the bodhisattva "realizes that that the entire world is the same as a dream: because of the absence of change; because its inherent nature is dreamlike; because attachment to it is like attaching to something in a dream; because, like a dream, it is by nature disconnected; because its original nature is like that of a dream; because all that appears in it is dreamlike; because, as in a dream, it is has no differentiating aspects; because all discriminations in one's perceptions are like those in a dream; and because, when one awakens, it is as if one were awakening from a dream."

Samantabhadra next explained the seventh kind of patience, "the patience [due to seeing all as] like echoes" as referring to when the bodhisattva "hears the Buddha teaching the Dharma, he contemplates the nature of all dharmas, cultivates the training to the far shore of perfection, and realizes that all sounds are like echoes in that, although they have neither any coming nor any going, they still manifest in this way."

He then explained "the patience [due to seeing all as] like reflections" as referring to when the bodhisattva realizes that "Just as the sun, moon, men, women, houses, mountains, forests, rivers, springs, and all other such things have their images reflected by the surfaces of oil, water, beings' bodies, jewelry, bright mirrors, and other such immaculate things—

And just as those reflections are neither one with nor different from and neither apart from nor united with those surfaces of the oil and other such things—

And just as they do not float along in the current of the river and do not sink down into and disappear within those ponds and wells—

And just as, although those reflections appear within them, they do not become attached to them or sullied by them—

And just as beings know that as these images appear in this place even as they realize that none of those things, whether far away or near, actually exist within these reflections—

And just as, although all of these things appear in these reflections, the appearances portrayed by the reflections do not correspond to the actual proximity or distance of the reflected phenomena—

So too it is with the bodhisattva-*mahāsattva,* for he is able to realize that his own physical being and the physical beings of others in all cases are simply spheres of cognition."

Samantabhadra Bodhisattva next explained "the patience [due to seeing all as] like transformations" as referring to when the bodhisattva realizes that "the entire world is comparable to [supernaturally produced] transformations. That is to say: all beings are transformations of mental deeds produced because of ideation and perceptions; all worlds are transformations of actions produced because of discriminations; all pain and pleasure are transformations of inverted views produced because of erroneous grasping; all worlds are transformations of unreal dharmas appearing as conventions based on language; and all afflictions are transformations of discriminations produced because of perceptions and thoughts."

Samantabhadra explained the tenth and final kind of patience, "the patience [that sees all as] like space" as referring to when the bodhisattva "understands the entire Dharma realm as like space because of its signlessness, understands all worlds as like space because of their non-arising, understands all dharmas as like space because of their non-duality, understands the actions of all beings as like space because they have nothing they enact, understands all buddhas as like space because they are free of discriminations, understands the powers of all buddhas as like space because they are no different, understands all *dhyāna* absorptions as like space because they are the same throughout all three periods of time, understands all dharmas that have been spoken as like space because they cannot be described in words, and understands the bodies of all buddhas as like space because they are free of attachments and are unimpeded."

Having explained all ten kinds of patience, Samantabhadra Bodhisattva concluded the chapter with a reiterative verse consisting of one hundred and seven summarizing stanzas.

CHAPTER 30
Asaṃkhyeyas

Mind King Bodhisattva began this chapter by asking the Buddha, "O Bhagavat, when expounding on the Dharma, the buddhas, the *tathāgatas*, use such numbers as *'asaṃkhyeya,'* 'measureless,' 'boundless,' 'incomparable,' 'innumerable,' 'indescribable,' 'inconceivable,' 'incalculable,' 'ineffable,' and 'ineffable-ineffable.' O Bhagavat, what is meant by *'asaṃkhyeya'* and so forth until we come to 'ineffable-ineffable'?"

The Buddha replied by saying, "It is good indeed, good indeed, O Son of Good Family, that, wishing to enable all those in the world to penetrate the meaning of these denominations of measurement known by the Buddha, you then now ask the Tathāgata, the Arhat, the One of Right and Universal Enlightenment, about this matter. Son of Good Family, listen carefully, listen carefully, and thoroughly ponder this as I now explain this for you."

The Buddha then listed in order all the numerical designations in these denominations of measurement known by the buddhas in which each of the one hundred and twenty-two successive designations after a *lakṣa* and a *koṭī* are the square of the immediately previous designation. Replying to Mind King Bodhisattva, the Buddha said:

> A hundred *lakṣas* equals a *koṭī*.
> A *koṭī* times a *koṭī* equals an *ayuta*.
> An *ayuta* times an *ayuta* equals a *nayuta*.
> A *nayuta* times a *nayuta* equals a *viṃvara*.
> A *viṃvara* times a *viṃvara* equals a *kaṅkara*.
> A *kaṅkara* times a *kaṅkara* equals an *agāra*.
> An *agāra* times an *agāra* equals a *pravara*.
> A *pravara* times a *pravara* equals a *mavara*.
> A *mavara* times a *mavara* equals an *avara*.
> An *avara* times an *avara* equals a *tavara*.
> A *tavara* times a *tavara* equals a *sīmā*.
> A *sīmā* times a *sīmā* equals a *hūma*.
> A *hūma* times a *hūma* equals a *nema*.
> A *nema* times a *nema* equals an *avaga*.
> An *avaga* times an *avaga* equals a *mīgava*.
> A *mīgava* times a *mīgava* equals a *viraga*.
> A *viraga* times a *viraga* equals a *vigava*.
> A *vigava* times a *vigava* equals a *saṃkrama*.

A *saṃkrama* times a *saṃkrama* equals a *visara*.
A *visara* times a *visara* equals a *vijambha*.
A *vijambha* times a *vijambha* equals a *vijāga*.
A *vijāga* times a *vijāga* equals a *visota*.
A *visota* times a *visota* equals a *vivāha*.
A *vivāha* times a *vivāha* equals a *vibhakti*.
A *vibhakti* times a *vibhakti* equals a *vikhyāta*.
A *vikhyāta* times a *vikhyāta* equals a *tulana*.
A *tulana* times a *tulana* equals a *dharaṇa*.
A *dharaṇa* times a *dharaṇa* equals a *vipatha*.
A *vipatha* times a *vipatha* equals a *viparya*.
A *viparya* times a *viparya* equals a *samarya*.
A *samarya* times a *samarya* equals a *viturṇa*.
A *viturṇa* times a *viturṇa* equals a *hevara*.
A *hevara* times a *hevara* equals a *vicāra*.
A *vicāra* times a *vicāra* equals a *vicasta*.
A *vicasta* times a *vicasta* equals an *atyudgata*.
An *atyudgata* times an *atyudgata* equals a *viśiṣṭa*.
A *viśiṣṭa* times a *viśiṣṭa* equals a *nevala*.
A *nevala* times a *nevala* equals a *hariva*.
A *hariva* times a *hariva* equals a *vikṣobha*.
A *vikṣobha* times a *vikṣobha* equals a *halibhu*.
A *halibhu* times a *halibhu* equals a *harisa*.
A *harisa* times a *harisa* equals a *heluga*.
A *heluga* times a *heluga* equals a *drabuddha*.
A *drabuddha* times a *drabuddha* equals a *haruṇa*.
A *haruṇa* times a *haruṇa* equals a *maluda*.
A *maluda* times a *maluda* equals a *kṣamuda*.
A *kṣamuda* times a *kṣamuda* equals an *elada*.
An *elada* times an *elada* equals a *maluma*.
A *maluma* times a *maluma* equals a *sadama*.
A *sadama* times a *sadama* equals a *vimuda*.
A *vimuda* times a *vimuda* equals a *vaimātra*.
A *vaimātra* times a *vaimātra* equals a *pramātra*.
A *pramātra* times a *pramātra* equals an *amātra*.
An *amātra* times an *amātra* equals a *bhramātra*.
A *bhramātra* times a *bhramātra* equals a *gamātra*.
A *gamātra* times a *gamātra* equals a *namātra*.
A *namātra* times a *namātra* equals a *hemātra*.
A *hemātra* times a *hemātra* equals a *vemātra*.

A *vemātra* times a *vemātra* equals a *paramātra*.
A *paramātra* times a *paramātra* equals a *śivamātra*.
A *śivamātra* times a *śivamātra* equals an *ela*.
An *ela* times an *ela* equals a *vela*.
A *vela* times a *vela* equals a *tela*.
A *tela* times a *tela* equals a *gela*.
A *gela* times a *gela* equals a *svela*.
A *svela* times a *svela* equals a *nela*.
A *nela* times a *nela* equals a *kela*.
A *kela* times a *kela* equals a *sela*.
A *sela* times a *sela* equals a *phela*.
A *phela* times a *phela* equals a *mela*.
A *mela* times a *mela* equals a *saraṭa*.
A *saraṭa* times a *saraṭa* equals a *meruda*.
A *meruda* times a *meruda* equals a *kheluda*.
A *kheluda* times a *kheluda* equals a *mātula*.
A *mātula* times a *mātula* equals a *samula*.
A *samula* times a *samula* equals an *ayava*.
An *ayava* times an *ayava* equals a *kamala*.
A *kamala* times a *kamala* equals a *magava*.
A *magava* times a *magava* equals an *atara*.
An *atara* times an *atara* equals a *heluya*.
A *heluya* times a *heluya* equals a *veluva*.
A *veluva* times a *veluva* equals a *kalāpa*.
A *kalāpa* times a *kalāpa* equals a *havava*.
A *havava* times a *havava* equals a *vivara*.
A *vivara* times a *vivara* equals a *navara*.
A *navara* times a *navara* equals a *malara*.
A *malara* times a *malara* equals a *savara*.
A *savara* times a *savara* equals a *meruṭu*.
A *meruṭu* times a *meruṭu* equals a *camara*.
A *camara* times a *camara* equals a *dhamara*.
A *dhamara* times a *dhamara* equals a *pramāda*.
A *pramāda* times a *pramāda* equals a *vigama*.
A *vigama* times a *vigama* equals an *upavarta*.
An *upavarta* times an *upavarta* equals a *nirdeśa*.
A *nirdeśa* times a *nirdeśa* equals an *akṣaya*.
An *akṣaya* times an *akṣaya* equals a *sambhūta*.
A *sambhūta* times a *sambhūta* equals an *amama*.
An *amama* times an *amama* equals an *avānta*.

An *avānta* times an *avānta* equals an *utpala*.
An *utpala* times an *utpala* equals a *padma*.
A *padma* times a *padma* equals a *saṃkhyā*.
A *saṃkhyā* times a *saṃkhyā* equals a *gati*.
A *gati* times a *gati* equals an *upagama*.
An *upagama* times an *upagama* equals an *asaṃkhyeya*.
An *asaṃkhyeya* times an *asaṃkhyeya* equals an *asaṃkhyeya-parivarta*.
An *asaṃkhyeya-parivarta* times an *asaṃkhyeya-parivarta* equals an *aparimāṇa*.
An *aparimāṇa* times an *aparimāṇa* equals an *aparimāṇa-parivarta*.
An *aparimāṇa-parivarta* times an *aparimāṇa-parivarta* equals an *aparyanta*.
An *aparyanta* times an *aparyanta* equals an *aparyanta-parivarta*.
An *aparyanta-parivarta* times an *aparyanta-parivarta* equals an *asamanta*.
An *asamanta* times an *asamanta* equals an *asamanta-parivarta*.
An *asamanta-parivarta* times an *asamanta-parivarta* equals an *agaṇeya*.
An *agaṇeya* times an *agaṇeya* equals an *agaṇeya-parivarta*.
An *agaṇeya-parivarta* times an *agaṇeya-parivarta* equals an *atulya*.
An *atulya* times an *atulya* equals an *atulya-parivarta*.
An *atulya-parivarta* times an *atulya-parivarta* equals an *acintya*.
An *acintya* times an *acintya* equals an *acintya-parivarta*.
An *acintya-parivarta* times an *acintya-parivarta* equals an *ameya*.
An *ameya* times an *ameya* equals an *ameya-parivarta*.
An *ameya-parivarta* times an *ameya-parivarta* equals an *anabhilāpya*.
An *anabhilāpya* times an *anabhilāpya* equals an *anabhilāpya-parivarta*.
An *anabhilāpya-parivarta* times an *anabhilāpya-parivarta* equals an *anabhilāpyānabhilāpya*.
This *anabhilāpyānabhilāpya,* times an *anabhilāpyānabhilāpya* equals an *anabhilāpyānabhilāpya-parivarta*.

The Buddha then concluded the chapter with a verse of one hundred and twenty stanzas repeatedly illustrating in many different ways the infinity of the inconceivably and infinitely large and vast and the inconceivably and infinitely tiny and microscopic and the pervasive interpenetration of them all in which inconceivably large numbers of infinitely vast cosmic terrains are found even in a single hair pore or on the tip of a single hair.

With regard to these verses, National Master Qingliang says: "The following one hundred and twenty verses consist of two major parts: The first six verses explain that Samantabhadra's meritorious qualities are so vast that one could never finish describing them. The remaining verses explain that the qualities of the Buddha are deep and vast and Samantabhadra exhaustively fathoms them all. Those first [six verses] are divided into two parts, of which the first four and a half verses clarify that the bases by which one is able to count them are numerous, whereas the last one and a half verses reveal that what is to be counted is vast." (百二十偈大分為二前六明普賢德廣說不可盡餘偈明佛德深廣普賢窮究前中分二前四偈半明能數多後一偈半顯所數廣 / L130n1557_0687b06)

Qingliang next mentions that there are ten levels to the description of the phenomena constituting the bases for enumerating the innumerable meritorious qualities of Samantabhadra. Obviously, this entire description is rooted in the Avataṃsaka Sutra's distinctive principle of "the interpenetration of all phenomena (large and small) with all other phenomena" which is one of the most outstanding and pervasive ideas in the entire sutra.

For those wishing to put a western style number on a few of these Sanskrit numerical designations, Upāsaka Ling Feng calculated the twenty highest levels of designations as follows:

asaṃkhyeya (阿僧祇) 10^7.09884336127809E+031
asaṃkhyeya-parivarta (阿僧祇轉) 10^1.41976867225562E+032
aparimāṇa (無量) 10^2.83953734451123E+032
aparimāṇa-parivarta (無量轉) 10^5.67907468902247E+032
aparyanta (無邊) 10^1.13581493780449E+033
aparyanta-parivarta (無邊轉) 10^2.27162987560899E+033
asamanta (無等) 10^4.54325975121797E+033
asamanta-parivarta (無等轉) 10^9.08651950243595E+033
agaṇeya (不可數) 10^1.81730390048719E+034
agaṇeya-parivarta (不可數轉) 10^3.63460780097438E+034
atulya (不可稱) 10^7.26921560194876E+034
atulya-parivarta (不可稱轉) 10^1.45384312038975E+035
acintya (不可思) 10^2.9076862407795E+035
acintya-parivarta (不可思轉) 10^5.81537248155901E+035
ameya (不可量) 10^1.1630744963118E+036
ameya-parivarta (不可量轉) 10^2.3261489926236E+036
anabhilāpya (不可說) 10^4.65229798524721E+036
anabhilāpya-parivarta (不可說轉) 10^9.30459597049441E+036
anabhilāpyānabhilāpya (不可說不可說) 10^1.86091919409888E+037
anabhilāpyānabhilāpya-parivarta (不可說不可說轉)
= 10^3.72183838819776E+037

Chapter 31
Life Spans

In this very short one-page chapter, Mind King Bodhisattva told the bodhisattvas in that congregation:

"Sons of the Buddha, a single kalpa in Śākyamuni Buddha's buddha *kṣetra* equals a single day and a single night in Amitābha Buddha's buddha *kṣetra* known as the World of Ultimate Bliss. A single kalpa in the World of Ultimate Bliss equals a single day and a single night in Vajra Solidity Buddha's buddha *kṣetra* known as Kaṣāya Banner World. A single kalpa in the Kaṣāya Banner World equals a single day and a single night in Lotus Blooming in Excellent Light Buddha's buddha *kṣetra* known as Voice of the Irreversible Wheel."

Mind King Bodhisattvas continued in this manner six more times, in each case saying that a single kalpa in a particular world is equal to but a day and a night in the next world, after which he said:

"Sons of the Buddha, following an orderly sequence such as this on through beyond a hundred myriads of *asaṃkhyeyas* of worlds, a kalpa in the very last of those worlds is equal to a day and a night in Worthy Supremacy Buddha's buddha *kṣetra* known as the Supreme Lotus World. It is completely filled with bodhisattvas such as Samantabhadra Bodhisattva and other such bodhisattvas who cultivate the same practices."

Apparently, the point of this would be to inform us that the unreality, mere relativity, and complete strangeness of time is so strange that a life of a hundred years here in this world probably takes no longer than the time that it would take to drink a cup of tea in some more refined world. So too, it is probably the case that all the time that has elapsed since the age of the dinosaurs in this world probably only equals the time of a sneeze in some other even more refined world than this.

CHAPTER 32

The Bodhisattva Abodes

In this chapter, Mind King Bodhisattva told the congregation of bodhisattvas of twenty-two places where, from the distant past until now, there have been congregations of bodhisattvas each headed by a great bodhisattva, with one of these groups of bodhisattvas off in each of the four directions, on Vajra Mountain off in the ocean, in places off toward the four midpoints of the northeast, southeast, southwest, northwest, in a place called Adorned Cave out in the ocean, in a place south of Vaiśālī, in the city of Mathurā, in the city of Kuṇḍina, in the city of Pure Perfection, in the state of Marūndha, in the state of Kamboja, in China, in Kashgar, in Kashmir, in the city of Increasing Delight, in the state of Ambulima, and in Gandhara. Thus he made it known to them that great bodhisattvas have all along been dwelling in all these places all over the world for an immensely long time, beginning well before Śākyamuni Buddha descended to take birth in Lumbini. The implication here would seem to be that great bodhisattvas are always present in the world, even between those times when the buddhas come forth to make their ever-so-rare appearances to make right Dharma well known in the world.

CHAPTER 33
The Inconceivable Dharmas of the Buddhas

This chapter begins with bodhisattvas in that great congregation spontaneously and simultaneously giving rise to ten questions in their minds, all of them wondering how the following matters related to the buddhas are inconceivable, namely: the lands of the buddhas, the original vows of the buddhas, the lineage of the buddhas, the buddhas' appearances in the world, the bodies of the buddhas, the voices of the buddhas, the wisdom of the buddhas, the sovereign powers of the buddhas, the unimpeded qualities of the buddhas, and the liberations of the buddhas.

Aware of the thoughts in the minds of those bodhisattvas, the Buddha enabled Blue Lotus Treasury Bodhisattva to gain a penetrating comprehension of all these matters, after which, aided by the Buddha's spiritual powers, this Blue Lotus Treasury Bodhisattva spoke to Lotus Treasury Bodhisattva and proceeded to describe the following aspects, qualities, and capacities of all buddhas:

Their countless abodes (of which he describes eight abodes);
Their ten kinds of dharmas by which they go everywhere throughout the Dharma realm;
Their ten kinds of knowledge they produce in every mind-moment;
Their ten ways in which they never miss the right time;
Their ten kinds of inconceivable spheres of action;
Their ten kinds of wisdom;
Their ten kinds of dharmas of pervasive entry;
Their ten kinds of vast dharmas;
Their ten kinds of great meritorious qualities;
Their ten kinds of ultimate purity;
Their ten kinds of buddha works;
Their ten kinds of dharmas associated with their ocean of wisdom;
Their ten kinds of dharmas which they always manifest;
Their ten kinds of discourse on all buddhas' countless Dharma gates;
Their ten ways in which they do buddha works for beings;
Their ten kinds of supreme dharmas;
Their ten kinds of unimpeded abiding;
Their ten kinds of supreme and unsurpassable adornments;
Their ten kinds of dharmas of sovereign mastery;
Their ten kinds of measureless and inconceivable perfectly fulfilled buddha dharmas;

Their ten kinds of skillful means;
Their ten kinds of vast buddha works;
Their ten kinds of masterful actions that could not be otherwise;
Their ten kinds of abiding in which they abide in all dharmas;
Their ten kinds of knowing of all dharmas without exception;
Their ten kinds of powers;
Their ten kinds of *nārāyaṇa* banner dharmas of bravery and strength;
Their ten kinds of definite dharmas;
Their ten kinds of swiftness dharmas;
Their ten kinds of pure dharmas that one should always bear in mind;
Their ten kinds of omniscient abiding;
Their ten kinds of measureless and inconceivable buddha samādhis;
Their ten kinds of unimpeded liberation.

It is Blue Lotus Treasury Bodhisattva's narration of these lists of all buddhas' inconceivable matters that constitutes the entirety of this chapter.

Chapter 34

The Ocean of Major Marks of the Tathāgata's Ten Bodies

Samantabhadra Bodhisattva told that great congregation of bodhisattvas, "I shall now explain for you the ocean of the Tathāgata's marks," whereupon he spoke of the marks on the body of the Buddha, beginning with the following thirty-two marks on the top of the buddha's head:

The light that illuminates all regions, everywhere emanating an immeasurably vast net of light rays;
The cloud of light of the buddha eye;
The cloud that fills the Dharma realm;
The cloud that manifests pervasive illumination;
The cloud that emanates the light of jewels;
The cloud that reveals the great sovereign mastery of the Tathāgata throughout the Dharma realm;
The Tathāgata's cloud of universally pervasive lamplight;
The vast cloud that everywhere illuminates all buddhas;
The cloud of light spheres;
The light cloud that everywhere illuminates the treasury of all bodhisattvas' practices;
The universally illuminating cloud of dazzling light;
The cloud of the right enlightenment;
The cloud of dazzling light;
The cloud of universally illuminating adornments;
The cloud revealing the practice of the Buddha's ocean of samādhis;
The universally illuminating cloud of the ocean of transformations;
The cloud of all *tathāgatas'* liberations;
The universally illuminating cloud of freely implemented expedient means;
The cloud instigating awakening to the lineage of the buddhas;
The cloud of sovereign powers revealing the marks of all *tathāgatas*;
The cloud that everywhere illuminates the entire Dharma realm;
The cloud of Vairocana Tathāgata's marks;
The light cloud that everywhere illuminates all buddhas;
The cloud that everywhere reveals all adornments;
The cloud that emanates all sounds of the Dharma realm;
The cloud that everywhere illuminates the sphere of all buddhas' spiritual transformations.

The cloud whose light illuminates the ocean of buddhas;
The cloud of bejeweled lamps;
The cloud of the undifferentiated Dharma realm;
The pervasively illuminating cloud that abides in the ocean of all worlds;
The cloud of all jewels' pure flaming radiance; and
The cloud that everywhere illuminates the entire Dharma realm's adornments.

Having spoken of these thirty-two marks on the top of the Buddha's head, for the remainder of the chapter, Samantabhadra Bodhisattva spoke of:

The thirty-third mark, a light cloud between the Buddha's eyebrows that is known as "the light cloud that pervades the Dharma realm";
The thirty-fourth mark, a mark of the Tathāgata's eyes that is known as "the cloud of independent pervasive vision";
The thirty-fifth mark, a mark of the Tathāgata's nose that is known as "the cloud of all spiritual superknowledges and wisdom";
The thirty-sixth mark, a mark of the Tathāgata's tongue that is known as "the cloud that manifests sounds and reflected images";
The thirty-seventh mark, a mark of the Tathāgata's tongue that is known as "the Dharma realm cloud";
The thirty-eighth mark, a mark of the Tathāgata's tongue that is known as "the light cloud that illuminates the Dharma realm";
The thirty-ninth mark, a mark of the Tathāgata's tongue that is known as "the cloud that illuminates the Dharma realm with dazzling radiance";
The fortieth mark, a mark of the Tathāgata's upper palate that is known as "the cloud that reveals the inconceivable Dharma realm";
The forty-first mark, a mark of the Tathāgata's lower right front teeth that is known as "the buddha tooth cloud";
The forty-second mark, a mark of the Tathāgata's upper right front teeth that is known as "the cloud of flaming jewel light Sumeru treasuries";
The forty-third mark, a mark of the Tathāgata's lower left front teeth that is known as "the universally illuminating cloud of jewel lamplight";
The forty-fourth mark, a mark of the Tathāgata's upper left front teeth that is known as "the cloud that illuminates the *tathāgatas*";
The forty-fifth mark, a mark of the Tathāgata's teeth that is known as "the cloud that manifests light everywhere";
The forty-sixth mark, a mark of the Tathāgata's lips that is known as "the cloud that reflects the light of all jewels";

The forty-seventh mark, a mark of the Tathāgata's neck that is known as "the cloud that everywhere illuminates all worlds";

The forty-eighth mark, a mark of the Tathāgata's right shoulder that is known as "the Buddha's vast cloud of every kind of jewel";

The forty-ninth mark, another mark of the Tathāgata's right shoulder that is known as "the cloud of supreme jewels' universal illumination";

The fiftieth mark, a mark of the Tathāgata's left shoulder that is known as "the cloud of supreme light that illuminates the Dharma realm";

The fifty-first mark, another mark of the Tathāgata's left shoulder that is known as "the cloud of universally illuminating light";

The fifty-second mark, another mark of the Tathāgata's left shoulder that is known as "the cloud of universally illuminating dazzling light";

The fifty-third mark, a mark of the Tathāgata's chest shaped like a *svastika* emblem that is known as "the cloud of the ocean of auspiciousness";

The fifty-fourth mark, a mark just to the right of the *svastika* emblem of auspiciousness that is known as "the cloud that manifests radiant illumination";

The fifty-fifth mark, a mark also just to the right of the *svastika* emblem of auspiciousness that is known as "the cloud that everywhere reveals the *tathāgatas*";

The fifty-sixth mark, another mark to the right of the *svastika* emblem of auspiciousness that is known as "the cloud of blooming flowers";

The fifty-seventh mark, another mark to the right of the *svastika* emblem of auspiciousness that is known as "the delightful golden cloud";

The fifty-eighth mark, another mark to the right of the *svastika* emblem of auspiciousness that is known as "the cloud of the ocean of buddhas";

The fifty-ninth mark, a mark to the left of the *svastika* emblem of auspiciousness that is known as "the cloud that manifests light";

The sixtieth mark, a mark just to the left of the *svastika* emblem of auspiciousness that is known as "the cloud that manifests light throughout the Dharma realm";

The sixty-first mark, a mark also just to the left of the *svastika* emblem of auspiciousness that is known as "the cloud of universal supremacy";

The sixty-second mark, another mark to the left of the *svastika* emblem of auspiciousness that is known as "the cloud of the marvelous sounds of turning the Dharma wheel";

The sixty-third mark, another mark to the left of the *svastika* emblem of auspiciousness that is known as "the cloud of adornments";

The sixty-fourth mark, a mark of the Tathāgata's right hand that is known as "the cloud of oceanic illumination";

The sixty-fifth mark, another mark of the Tathāgata's right hand that is known as "the cloud that reflects dazzling illumination";

The sixty-sixth mark, another mark of the Tathāgata's right hand that is known as "the universally purifying cloud of flaming lamplight and garlands";

The sixty-seventh mark, another mark of the Tathāgata's right hand that is known as "the cloud that everywhere reveals all *maṇi* jewels";

The sixty-eighth mark, another mark of the Tathāgata's right hand that is known as "the cloud of radiance";

The sixty-ninth mark, a mark of the Tathāgata's left hand that is known as "the cloud of pure *vaiḍūrya* lamplight";

The seventieth mark, another mark of the Tathāgata's left hand that is known as "the cloud of voices of the lamps of wisdom throughout all *kṣetras*";

The seventy-first mark, another mark of the Tathāgata's left hand that is known as "the cloud of light dwelling in a jeweled lotus";

The seventy-second mark, another mark of the Tathāgata's left hand that is known as "the cloud that everywhere illuminates the Dharma realm";

The seventy-third mark, a mark of the fingers of the Tathāgata's right hand that is known as "the swirling cloud revealing the ocean of all kalpas and *kṣetras*";

The seventy-fourth mark, a mark of the fingers of the Tathāgata's left hand that is known as "the cloud that rests on all kinds of jewels";

The seventy-fifth mark, a mark of the Tathāgata's right palm that is known as "the cloud of dazzling illumination";

The seventy-sixth mark, a mark of the Tathāgata's left palm that is known as "the cloud of flaming light spheres that everywhere increase the transformationally manifested sites of enlightenment throughout the Dharma realm";

The seventy-seventh mark, a mark of the Tathāgata's genital ensheathment that is known as "the cloud that everywhere streams forth the voice of the Buddha";

The seventy-eighth mark, a mark of the Tathāgata's right hip that is known as "the universally illuminating cloud of bejeweled lamps and garlands";

The seventy-ninth mark, a mark of the Tathāgata's left hip that is known as "the cloud that reveals the light of the ocean of the entire Dharma realm and blankets empty space";
The eightieth mark, a mark of the Tathāgata's right thigh that is known as "the universally revealing cloud";
The eighty-first mark, a mark of the Tathāgata's left thigh that is known as "the cloud that reveals the ocean of the countless signs of all buddhas";
The eighty-second mark, a mark of the Tathāgata's right calf that is known as "the cloud of all of empty space and the Dharma realm";
The eighty-third mark, a mark of the Tathāgata's left calf that is known as "the cloud of an ocean of adornments";
The eighty-fourth mark, a mark of the hair on the Tathāgata's jewel-adorned calves that is known as "the cloud that everywhere reveals reflected images of the Dharma realm";
The eighty-fifth mark, a mark of the bottom of the Tathāgata's feet that is known as "the cloud in which the ocean of all bodhisattvas resides";
The eighty-sixth mark, a mark of the top of the Tathāgata's right foot that is known as ""the light cloud that everywhere illuminates everything;
The eighty-seventh mark, a mark of the top of the Tathāgata's left foot that is known as "the cloud that everywhere reveals all buddhas";
The eighty-eighth mark, a mark of the spaces between the toes of the Tathāgata's right foot that is known as "the cloud that brightly illuminates the ocean of the entire Dharma realm";
The eighty-ninth mark, a mark of the spaces between the toes of the Tathāgata's left foot that is known as "the cloud that reveals the ocean of all buddhas";
The ninetieth mark, a mark of the Tathāgata's right heel that is known as "the cloud of freely shining dazzling illumination";
The ninety-first mark, a mark of the Tathāgata's left heel that is known as "the cloud that reveals the marvelous voice expounding on the ocean of all dharmas";
The ninety-second mark, a mark of the Tathāgata's right ankle that is known as "the light cloud that reveals all adornments";
The ninety-third mark, a mark of the Tathāgata's left ankle that is known as "the cloud that reveals the many forms and appearances";
The ninety-fourth mark, a mark of the circumference of the Tathāgata's right foot that is known as "the cloud of the universal treasury";

The ninety-fifth mark, a mark of the circumference of the Tathāgata's left foot that is known as "the cloud whose light everywhere illuminates the Dharma realm";

The ninety-sixth mark, a mark of the tips of the Tathāgata's right toes that is known as "the cloud that reveals adornments"; and

The ninety-seventh mark, a mark of the tips of the Tathāgata's left toes that is known as "the cloud that reveals the spiritual transformations of all buddhas."

Having described these ninety-seven marks associated with parts of the Buddha's body, Samantabhadra Bodhisattva ended this chapter by saying: "Sons of the Buddha, Vairocana Tathāgata has marks of the great man such as these as numerous as the atoms in ten oceans of worlds such as the Flower Treasury World. Every one of the parts of his body is adorned with marvelous signs made of the many kinds of jewels."

Chapter 35

Qualities of the Light of the Tathāgata's Subsidiary Signs

The chapter opens with the Buddha telling Jewel Hand Bodhisattva that the Buddha has a subsidiary sign known as "the king of perfect fulfillment" from which there streams forth a great light known as "flourishing abundance" which has a retinue of countless light rays. He then told the bodhisattvas in that great assembly that, when he was a bodhisattva in the Tuṣita Heaven palace, he emanated a great light that illuminated countless worlds and caused all those worlds' hell-realm beings to have no more suffering, to have their six sense faculties purified, and then, once their lives had come to an end, to gain rebirth in the Tuṣita Heaven. Having been reborn there, a drum in that heaven called "Delightful" emanated a voice that told them all how it was that they were able to be reborn in the Tuṣita Heaven, that this was a function of a thousand-spoked wheel emblem on the bottom of the Bodhisattva's feet known as "the king of universally illuminating light" which has a subsidiary sign known as "the king of perfect fulfillment" that always emanates forty kinds of light, one of which is known as "pure meritorious qualities" which is able to illuminate countless worlds and which, adapting to beings' karma and aspirations, enables them to become fully ripened. When beings undergoing the most extreme sufferings in the Avīci Hells encounter this light, once they all reach the end of their lives there, they are born in the Tuṣita Heaven. Having been reborn in this heaven, they then hear the sound of the celestial drum telling them: "Good indeed. Good indeed. Sons of the Devas, Vairocana Bodhisattva has entered the stainless samādhi. You should go and bow in reverence to him."

Having heard these sounds, those beings who had become devas' sons in the Tuṣita Heaven prepared to make offerings to Vairocana Bodhisattva by transformationally creating myriads of clouds of flowers, incense, music, banners, canopies, and praise songs. Having done so, they found they were unable to see the bodhisattva, for, as they were told by a devas' son, that Vairocana Bodhisattva had already descended from the Tuṣita Heaven into the world where he now dwelt in the womb of the Lady Māyā.

Those devas' sons used their heavenly eyes to see the body of the Bodhisattva in the human realm in the household of the Pure Rice King and then felt motivated to descend to Jambudvīpa to pay their respects and express their gratitude to the Bodhisattva there. When they had this thought, the celestial drum emanated a voice which told them that, since the Bodhisattva's descent to take rebirth in the world was only an appearance produced by skillful means adapted to what is appropriate for the teaching of beings in the world, they should all instead "bring forth the resolve to attain *anuttara-samyak-saṃbodhi*, purify your minds, abide in the fine awesome deportment, repent of and rid yourselves of all karmic obstacles, all affliction obstacles, all retribution obstacles, and all obstacles arising from views. Using bodies as numerous as all beings throughout the Dharma realm, using heads as numerous as all beings throughout the Dharma realm, using tongues as numerous as all beings throughout the Dharma realm, and using good physical actions, good verbal actions, and good mental actions as numerous as all beings throughout the Dharma realm, you should repent of and rid yourselves of all obstacles and faults."

Those devas' sons then asked the celestial drum, "How then is it that the bodhisattva-*mahāsattva* repents of and rids himself of all faults?" The celestial drum told them that, as regards karmic deeds, "Although they are able to produce all kinds of karmic rewards and retributions, they have no place from whence they come and no place to which they go. Sons of the Devas, it is as if there were a master conjurer who used illusions to deceive people's vision. One should realize that all karmic deeds are just the same as this. If one knows them in this way, then this constitutes [the means of] genuine repentance by which all the evils of one's karmic offenses can be purified."

Having heard this teaching, those devas gained the unproduced dharmas patience and resolved to attain highest enlightenment. Then, "due to having reached the ten grounds by hearing the teaching of Samantabhadra's vast dedications, due to acquiring samādhis adorned with powers, and due to repenting and ridding themselves of all their heavy karmic obstacles by engaging in the three kinds of pure karmic actions as numerous as all beings, all those devas immediately saw seven-jeweled lotus flowers as numerous as the atoms in a hundred thousand *koṭīs* of *nayutas* of buddha *kṣetras*. Atop every one of those flowers, there was a bodhisattva seated in the lotus posture emanating a great light. Every one of the subsidiary signs of those bodhisattvas emanated light rays as numerous as all beings and, within those light rays, there were buddhas as numerous as all beings who were seated in the lotus posture, speaking the Dharma for beings in ways adapted to the minds of those beings, and yet they still had not yet manifested even a small amount of the powers of the samādhi of stainless purity."

Those devas then transformationally created clouds of fine flowers as offerings to Vairocana Tathāgata, "doing so by taking them up and scattering them down over the Buddha, where all those flowers then remained suspended in the air above the Buddha's body. All their clouds of fragrance then everywhere rained down their fragrances across a number of worlds as numerous as the atoms in countless buddha *kṣetras*. Wherever any being's body received this fragrance, his body felt peace and happiness comparable to that of a bhikshu who, on entering the fourth *dhyāna*, then experiences the complete melting away of all of his karmic obstacles."

Of those beings possessed of karmic obstacles who heard this teaching, those who smelled this fragrance realized their inherent unreality and then created fragrance banner clouds and spontaneously acquired radiant pure roots of goodness. Whenever any beings saw their canopy clouds, they planted roots of goodness equal to those of pure gold net wheel-turning kings as numerous as sands in the Ganges River.

There then followed a description of the vast teaching activities of the wheel-turning king whose teaching activities and powers are so marvelous that anyone who is touched by a ray of his light becomes bound to attain the position of a bodhisattva on the tenth bodhisattva ground due to the power of having previously cultivated roots of goodness. At the end of the chapter, the Buddha told Jewel Hand Bodhisattva that all such teaching activities and "all circumstances such as these are brought to perfect development through the extremely deep samādhi, merit, and roots of goodness of a pure gold net wheel-turning king."

Chapter 36

The Practices of Samantabhadra

The chapter begins with Samantabhadra Bodhisattva addressing that great assembly of bodhisattvas, telling them that all buddhas come into the world for beings because of beings' absence of wisdom on account of which they commit evil deeds, their conception of a self and its possessions, their attachment to the body, their inverted views and skeptical doubtfulness, their discriminations based on wrong views, their constant involvement with the fetters and bonds, their following along with the flow of *saṃsāra,* and their tendency to stray away from the path of the Tathāgata.

Samantabhadra next said that he sees no transgression greater than when a bodhisattva engenders thoughts of hatred toward other bodhisattvas, this because it creates a gateway to a million obstacles of which he then listed ninety-two of them, beginning with:

The obstacle of not perceiving bodhi;
The obstacle of not hearing right Dharma;
The obstacle of being reborn in an impure world;
The obstacle of being reborn in the wretched rebirth destinies;
The obstacle of being reborn into the [eight] difficult circumstances;
The obstacle of being much beset by illnesses;
The obstacle of being extensively slandered by others;
The obstacle of being reborn in destinies with unintelligent beings;
The obstacle of diminished right mindfulness; and
The obstacle of deficient wisdom.

The list ends with:

The obstacle of having cut oneself off from the bodhisattva's domain of objective experience;
The obstacle of having a mind that timidly retreats from the bodhisattva's heroically courageous dharmas;
The obstacle of having a mind that is indolent in its pursuit of the bodhisattva's path of emancipation;
The obstacle of having a mind that stops and rests at the gateway to the bodhisattva's light of wisdom;
The obstacle of having a mind that becomes inferior and weak in developing the bodhisattva's power of mindfulness;
The obstacle of being unable to maintain and preserve the Tathāgata's teaching dharmas;

The obstacle of being unable to draw near to the bodhisattva's path of transcending births in cyclic existence;
The obstacle of being unable to cultivate the uncorrupted path of the bodhisattva;
The obstacle of pursuing realization of the Two Vehicles' right and fixed position; and
The obstacle of distancing oneself from the lineage of all buddhas and bodhisattvas of the three periods of time.

Samantabhadra next said that, if a bodhisattva wishes to swiftly fulfill all the bodhisattva practices, he should cultivate ten dharmas, namely:

His mind never abandons any being;
He envisions all bodhisattvas as *tathāgatas*;
He never slanders any dharma of the Buddha;
He realizes that all lands are endless;
He feels deep faith and delight in the bodhisattva practices;
He never relinquishes a bodhi resolve that is commensurate with empty space and the Dharma realm;
He contemplates bodhi and enters the powers of the Tathāgata;
He is energetically diligent in cultivating unimpeded eloquence;
He is tireless in teaching beings; and
He abides in any world with a mind free of attachments.

Samantabhadra next said that, after the bodhisattva securely abides in these ten dharmas, he is then able to fulfill ten kinds of purity which in turn lead to his fulfillment of ten kinds of vast knowledge, after which he succeeds in entering ten kinds of universal penetration and then in abiding in ten kinds of supremely sublime mind.

Samantabhadra Bodhisattva next said that, after the bodhisattva comes to abide in these ten kinds of supremely sublime mind, he acquires ten kinds of skillful knowledge with regard to the Dharma of the Buddha. He next says that, once they have heard these dharmas, all bodhisattva-*mahāsattvas* who uphold these dharmas will be able to quickly reach highest enlightenment and fulfill all dharmas of the Buddha that are equal to those of all buddhas of the three periods of time.

Then, because of the Buddha's spiritual powers, the worlds of the ten directions shook and moved in six ways, after which the skies rained down clouds of flowers, incense, robes, canopies, banners, pennants, jewels, and other adornments. There were also clouds of music, clouds of bodhisattvas, clouds of *tathāgatas'* physical signs, clouds of praises of the Tathāgata, clouds of *tathāgatas'* voices, and other such clouds, including clouds of lights and clouds of proclamations of Dharma through the use of spiritual powers.

And just as, in this world with its four continents, beneath the bodhi tree, in the *bodhimaṇḍa*, within the bodhisattva's palace, one could see the Tathāgata realize the universal and right enlightenment and then proclaim this Dharma, so too could one see this in all worlds throughout the ten directions. Then, from each of the ten directions, beyond a number of worlds as numerous as the atoms in ten ineffable numbers of large buddha *kṣetras,* bodhisattva-*mahāsattvas* as numerous as the atoms in ten buddha *kṣetras* came forth to this land to pay their respects and, filling up the ten directions, they spoke words such as these: "It is good indeed, good indeed, O Son of the Buddha, that you have now been able to speak of the profound dharmas of the greatest vows and the prediction of buddhahood of all buddhas, all *tathāgatas*.

"O Son of the Buddha, all of us have the same name, 'Samantabhadra.' We have each come to pay our respects in this land, coming here from the abode of Universal Banner of Mastery Tathāgata in the Universal Supremacy World. Through the Buddha's spiritual powers, all of us proclaim this Dharma everywhere just as it is set forth in the midst of this congregation, doing so in a way that everything is the same, free of any additions or omissions. Through having received the aid of the Buddha's awesome spiritual power, we have all come to this *bodhimaṇḍa* to serve as certifying witnesses for you. And just as we bodhisattvas as numerous as the atoms in ten buddha *kṣetras* have come to this *bodhimaṇḍa* to serve here as certifying witnesses, so too is this also so in all other worlds throughout the ten directions."

Finally, aided by the Buddha's spiritual power and the power of his own roots of goodness, Samantabhadra Bodhisattva spoke a verse of one hundred and twenty-one stanzas that reiterated and expanded upon the aforementioned ideas while also clarifying the wisdom, vows, and powers integral to the practices of Samantabhadra.

Chapter 37

The Manifestation of the Tathāgata

This chapter begins with the Buddha emanating from the white hair mark between his brows a great light known as "the manifestation of the Tathāgata" that had a retinue of countless light rays. It illuminated all worlds throughout the ten directions after which it circumambulated him ten times while revealing his measureless works of miraculous spiritual powers and awakening countless bodhisattvas. It then caused shaking and movement in all worlds of the ten directions, extinguished the sufferings in the wretched destinies, and obscured the palaces of the *māras*, after which it revealed all buddhas and their congregations, circumambulated the congregation of bodhisattvas, and then entered the top of the head of Sublime Qualities of the Manifestations of the Tathāgata's Nature Bodhisattva. That bodhisattva then respectfully knelt on one knee before the Buddha and spoke ten verses in which he asked the Buddha, "Who is the Tathāgata's most senior Dharma son who is able to expound on the Buddhas sphere of actions?"

In response to this, the Tathāgata emanated a great light from his mouth which did all that the previous light from his forehead had done, after which it entered the mouth of Samantabhadra Bodhisattva and caused the light of that bodhisattva's body to become a hundred times brighter. Sublime Qualities Bodhisattva then asked Samantabhadra to explain this auspicious sign just then manifested by the Buddha, after which Samantabhadra replied that he had seen this same display of auspicious signs in the past which then was followed by those earlier buddhas proceeding to explain the Dharma gateway known as "the manifestation of the Tathāgata." Sublime Qualities then asked Samantabhadra how one should understand this dharma of the manifestation of the Tathāgata. Then, having declared that those in that assembly were well qualified to receive such a teaching and having stated that Samantabhadra was well qualified to expound on this matter, he spoke another series of verses by which he formally asked Samantabhadra to please proceed to explain this dharma of the manifestation of the Tathāgata.

Samantabhadra replied by saying that this circumstance is inconceivable and that it is because of countless dharmas that the Tathāgata's enlightenment is able to manifest. He then declared that it was due to ten measureless matters subsuming hundreds of thousands of *asaṃkhyeyas* of factors that the manifestation of the Tathāgata is able to be accomplished and that the manifestation of the Tathāgata is characterized by ten marks. He then said that there are ten marks of the Tathāgata's body.

Samantabhadra next spoke of ten marks of the voice of the Tathāgata. Then having spoken of the ten marks of the Tathāgata's voice, he expounded on the ten kinds of measurelessness of the Tathāgata's voice. Having spoken of the ten kinds of measurelessness of the Tathāgata's voice, he then expounded on the ten marks of the Tathāgata's mind. Having spoken of the marks of the Tathāgata's mind, he then discussed the objective realms of the Tathāgata. Having spoken of the objective realms of the Tathāgata, he then spoke of the actions of the Tathāgata.

Samantabhadra then spoke of the Tathāgata's attainment of right enlightenment, noting that the bodhisattva should know it:

As not requiring any contemplation of any meaning;
As regarding all dharmas equally;
As free of doubt;
As non-dual and signless;
As neither going nor stopping;
As measureless and boundless;
As having abandoned the two extremes;
As abiding in the Middle Way;
As having gone beyond all language and speech; and
As knowing the actions of all beings' thoughts, the nature of their faculties, their aspirations, their afflictions, and their defiled habitual tendencies.

Then, to sum it up, he said, "to state it in terms of what is most essential, he should understand it as knowing in a single mind-moment all dharmas of the three periods of time."

Samantabhadra then said with regard to the Buddha's attainment of right and universal enlightenment that:

He acquires bodies as measureless as all beings;
He acquires bodies as measureless as all dharmas;
He acquires bodies as measureless as all *kṣetras*;
He acquires bodies as measureless as the three periods of time;
He acquires bodies as measureless as all buddhas;
He acquires bodies as measureless as all languages;
He acquires bodies as measureless as true suchness;
He acquires bodies as measureless as the Dharma realm;
He acquires bodies as measureless as the realms of empty space;
He acquires bodies as measureless as the unimpeded realms;
He acquires bodies as measureless as all vows;
He acquires bodies as measureless as all practices; and
He acquires bodies as measureless as the realm of quiescent nirvāṇa.

He then said that, "just as it is with the bodies he acquires, so too it is with his speech and mind in which he also acquires just such measureless and innumerable endowments of all three of these pure spheres [of body, mouth, and mind]."

Samantabhadra concluded his discussion of the Buddha's attainment of right and universal enlightenment by saying: "Sons of the Buddha, the bodhisattva-*mahāsattva* should realize that, within one's own mind, in each successive mind-moment, buddhas are always attaining right enlightenment. How is this so? This is because, it is not apart from this very mind that all buddhas, the *tathāgatas*, attain right enlightenment. And just as it is with one's own mind, so too it is with the minds of all beings. In all of them, there are *tathāgatas* attaining the universal and right enlightenment which, vast and universally pervasive, has no place in which it is not present. It is never abandoned, never cut off, and never ceases. So it is that one enters the gateway of inconceivable skillful means.

Sons of the Buddha, it is in these ways that the bodhisattva-*mahāsattva* should know the Tathāgata's attainment of right enlightenment."

Then, wishing to reiterate and clarify the meaning of this, Samantabhadra spoke the following verses:

> The Rightly Enlightened One completely knows all dharmas
> as non-dual, apart from duality, as all of a uniform equality,
> as possessed of an essential nature of purity comparable to space,
> and as not involving discriminations regarding "self" or "not-self."
>
> Just as the ocean reflects the bodies of beings
> and because of this is said to be "the great ocean,"
> so too, bodhi everywhere reflects all thoughts and actions
> and is therefore described as "right enlightenment."
>
> Just as when the worlds undergo creation and destruction,
> empty space is still not thereby either increased or decreased,
> so too, when all buddhas appear in the world,
> bodhi still has but a single sign, that of being forever signless.
>
> If someone conjured minds and transformed them into buddhas—
> conjured and not-conjured, the nature of the matter would not differ.
> So too, even if all beings were to realize bodhi, both after realization
> and before realization, it would neither increase nor decrease.
>
> The Buddha has a samādhi called "thoroughly enlightened wisdom."
> It is beneath the bodhi tree that he enters this meditative absorption,
> emanates countless light rays as numerous as beings,
> and then awakens the many beings as if causing lotuses to bloom.
>
> It is because of the manifestation of bodies as numerous
> as the thoughts, faculties, and inclinations of all beings

throughout all the kalpas and *kṣetras* of the three periods of time
that right enlightenment is therefore described as "measureless."

Samantabhadra next explained how it is that the Tathāgata turns the wheel of the Dharma, noting that the bodhisattva should known it in these ways:

Through the sovereign power of the mind and without any arising and without any turning, the Tathāgata turns the wheel of Dharma, for he knows all dharmas as forever unarisen;

Through three kinds of turning by which one cuts off what should be cut off he turns the wheel of Dharma, for he knows all dharmas transcend the extreme views;

Through transcendence of both the extreme of desire and the extreme of its negation, he turns the wheel of Dharma, for he has penetrated to the utmost that all dharmas are like space;

Without resort to speech, he turns the wheel of Dharma, for he knows all dharmas as ineffable;

Through ultimate quiescence, he turns the wheel of Dharma, for he knows all dharmas as having the nature of nirvāṇa;

Through all languages and through all forms of speech, he turns the wheel of Dharma, for there is no place the voice of the Tathāgata does not reach;

Through knowing all sounds as like echoes, he turns the wheel of Dharma, for he completely understands the true nature of all dharmas;

Through sending forth all voices from within a single voice, he turns the wheel of Dharma, for there is ultimately no subjective agent; and

Through doing so endlessly and without omission, he turns the wheel of Dharma, for he is free of any inward or outward attachment.

In concluding his discussion of the Tathāgata's turning of the Dharma Wheel, Samantabhadra Bodhisattva spoke these verses:

When the Tathāgata turns the Dharma wheel, nothing at all is turned,
In all three times, there is neither any arising nor any attainment.
Just as there will be no time when all written words are exhausted,
so too it is with the Dharma wheel as turned by the Ten-Powered One.

Just as words can enter all places and yet still never reach them,
so too it is with the Dharma wheel of the Rightly Enlightened One.
It enters all verbal expressions and yet has nothing at all it enters
even as it is still able to cause all beings to feel joyous delight.

The Buddha has a samādhi called "ultimate unimpeded fearlessness."
After he has entered this concentration, he then speaks the Dharma.
For all the countless beings, he everywhere speaks in their languages,
thereby causing them to awaken and thus then understand.

> Every one of those voices in turn additionally expounds
> in countlessly many languages, each of which are different,
> with which he freely holds forth in the world without discrimination,
> adapting to their individual dispositions, thus enabling all to hear.
>
> Those words do not arise from within or from without,
> are never lost, and are free of any accumulation,
> yet he thereby turns the wheel of Dharma for the sake of beings
> with just such sovereign mastery in his very extraordinary manner.

Samantabhadra next expounded on the Tathāgata's *parinirvāṇa,* saying of it that the bodhisattva who wishes to know it must know its fundamental and essential nature, as follows:

> "Just as it is with the nirvāṇa of true suchness, so too it is with the Tathāgata's nirvāṇa;
> Just as it is with the nirvāṇa of the apex of reality, so too it is with the Tathāgata's nirvāṇa;
> Just as it is with the nirvāṇa of the Dharma realm, so too it is with the Tathāgata's nirvāṇa;
> Just as it is with the nirvāṇa of empty space, so too it is with the Tathāgata's nirvāṇa;
> Just as it is with the nirvāṇa of the nature of dharmas, so too it is with the Tathāgata's nirvāṇa;
> Just as it is with the nirvāṇa of the apex of dispassion, so too it is with the Tathāgata's nirvāṇa;
> Just as it is with the nirvāṇa of the apex of signlessness, so too it is with the Tathāgata's nirvāṇa;
> Just as it is with the nirvāṇa of the apex of the nature of a self, so too it is with the Tathāgata's nirvāṇa;
> Just as it is with the nirvāṇa of the apex of the nature of all dharmas, so too it is with the Tathāgata's nirvāṇa; and
> Just as it is with the nirvāṇa of the apex of true suchness, so too it is with the Tathāgata's nirvāṇa.

And how is this so? This is because nirvāṇa has no arising and no manifestation. If a dharma has no arising and no manifestation, then it has no cessation.

Sons of the Buddha, the Tathāgata does not speak about the *tathāgatas'* ultimate nirvāṇa for the bodhisattvas, nor does he show that matter to them. Why not? He prefers to enable them to see all *tathāgatas* always abiding directly before them so that, in but a single mind-moment, they also see all buddhas of the past and future with their perfectly fulfilled physical marks just as if they were here now, doing so without raising any dual or non-dual perceptions. And why? Because the bodhisattva-*mahāsattvas* have forever abandoned all attachments to perceptions.

Sons of the Buddha, it is in order to enable beings to find happiness that all buddhas, *tathāgatas*, appear in the world and it is out of a wish to cause beings to develop a fond admiration for it that they manifest the appearance of nirvāṇa. However, in truth, the Tathāgata has no emergence into the world nor does he have any nirvāṇa. How is this so? The Tathāgata forever dwells in the pure Dharma realm. It is as an adaptation to the minds of beings that he manifests the appearance of entering nirvāṇa."

After finishing this discussion of the Buddha's nirvāṇa, Samantabhadra Bodhisattva next spoke of the roots of goodness which are planted through seeing, hearing, or drawing near to the Tathāgatha, saying of them that none of those roots of goodness are ever planted in vain:

Because they produce the inexhaustible wisdom of enlightenment;
Because they allow one to leave behind the difficulties of all obstacles;
Because they ensure one will definitely reach the ultimate;
Because they are free of any false or deceptive aspects;
Because they enable one to fulfill all vows;
Because they lead one to never end one's practices in the realm of the conditioned;
Because they accord with unconditioned wisdom;
Because they produce the wisdom of all buddhas;
Because they continue on to the end of future time;
Because they lead to perfecting all the many kinds of supreme practices; and
Because they allow one to reach the ground of effortless wisdom.

Continuing in this vein, Samantabhadra Bodhisattva then says a few paragraphs later that:

"If anyone is able to see the form body of the Tathāgata, his eyes will become purified; if anyone is able to hear the name of the Tathāgata, his ears will become purified; if anyone smells the fragrance of the Tathāgata's moral virtue, his nose will become purified; and if anyone is able to taste the flavor of the Tathāgata's Dharma, his tongue will become purified and he will possess the vast and long tongue and come to understand the dharma of languages. If anyone is able to be touched by the Tathāgata's light, his body will become purified and he will ultimately acquire the unexcelled Dharma body.

If anyone develops mindfulness of the Tathāgata, he will acquire the purification of the mindfulness-of-the-Buddha samādhi. If any being makes an offering to a spot of land the Tathāgata has passed through or makes an offering to one of his stupas or shrines, then he will acquire roots of goodness allowing him to extinguish all affliction-based troubles and he will also acquire the bliss of the worthies and the *āryas*.

Sons of the Buddha, I shall now tell you: Even if there is some being who sees or hears the Buddha, but then, due to being encumbered by karmic obstructions, fails to develop faith and feel happiness on this account, they still thereby plant roots of goodness which will not have been planted in vain, for even this will eventually culminate in his entering nirvāṇa.

Sons of the Buddha, it is in this way that the bodhisattva-*mahāsattva* should know the roots of goodness planted in the presence of the Tathāgata by seeing, hearing, or drawing near to him. This will in all cases lead to abandoning all bad dharmas and perfecting the good dharmas."

Later on, Samantabhadra Bodhisattva says:

"If one succeeds in hearing this Dharma gateway of the Tathāgata's incalculable, inconceivable, unobstructed, and unimpeded wisdom and then, having heard it, has faith in it, understands it, accords with it, awakens to it, and enters into it, one should know that this person:

Is one who has been born into the clan of the Tathāgata;

Is one who accords with the realm of all *tathāgatas*;

Is one who completely fulfills all the bodhisattva dharmas;

Is one who abides securely in the realm of the knowledge of all modes;

Is one who has left all worldly dharmas far behind;

Is one who has developed all of the Tathāgata's practices;

Is one who has a penetrating comprehension of the nature of all bodhisattva dharmas;

Is one whose mind is free of doubts about the Buddha's powers of transformation;

Is one who abides in the independently realized Dharma; and

Is one who has deeply entered the unimpeded realm of the Tathāgata.

Sons of the Buddha, after hearing this Dharma, the bodhisattva-*mahāsattva*:

Is able to use the knowledge of equality to know the immeasurable dharmas;

Is able to use the correct and straight mind to abandon all discriminations;

Is able through supreme aspiration to see all buddhas directly before him;

Is able through the power of mental engagement to enter a realm of uniform equality like empty space;

Is able through sovereign mastery of mindfulness to travel throughout the boundless Dharma realm;

Is able to use the power of wisdom to possess all the meritorious qualities;

Is able to use spontaneously arising wisdom to abandon all of the world's defilements;

Is able to use the bodhi resolve to enter the web of all the ten directions;

Is able to use great contemplation to know all buddhas of the three periods of time as of the same single essential nature; and

Is able to use the wisdom that dedicates one's roots of goodness to everywhere enter dharmas such as these, not entering them and yet entering them, not seizing on even a single dharma even as he constantly contemplates all dharmas through but a single dharma.

Sons of the Buddha, the bodhisattva-*mahāsattva* perfects meritorious qualities such as these and, with the power of but a minor effort, acquires the spontaneously arising wisdom realized without the assistance of a teacher."

As this chapter approaches its end, it says that, due to the Buddha's spiritual powers, countless worlds then moved and shook in six ways, rains of adornments descended, and countless *tathāgatas* came there, all of whom were named "Samantabhadra." They said:

"It is good indeed, good indeed, Son of the Buddha, that you have been able to receive the assistance of the Buddha's awesome powers and, according with the nature of dharmas, expound upon the inconceivable Dharma of the manifestation of the Tathāgata. Son of the Buddha, all of us identically named buddhas from each of the ten directions, in each case as numerous as the atoms in eighty ineffable numbers of hundreds of thousands of *koṭīs* of *nayutas* of buddha *kṣetras*—we all speak this very Dharma. And just as it is what is spoken by us, so too is it also what is spoken by all buddhas of the ten directions.

O Son of the Buddha, now, within this congregation, there are bodhisattva-*mahāsattvas* as numerous as the atoms in ten myriads of buddha *kṣetras* who have acquired the spiritual superknowledges and samādhis of all bodhisattvas. We now bestow upon them their predictions of being bound to realize *anuttara-samyak-saṃbodhi* in but one more lifetime."

Then, from each of the ten directions, countless bodhisattvas came to pay their respects. Aided by the Buddha's spiritual powers, they each proclaimed:

"It is good indeed, Son of the Buddha, that you have been able to speak about this indestructible Dharma of the Tathāgata. Son of the Buddha, we are all identically named "Samantabhadra" and we have all come here from the presence of the tathāgata named "Universal Banner of Sovereign Mastery" in worlds known as "Universal Light." In all those places, they also teach this very Dharma with just such phrasings as these, just such principles as these, just such explanations as these, and just such certitude as this. They are all the same as found here, neither more nor less.

It is due to the aid of the Buddha's spiritual powers and due to having acquired the Dharma of the Tathāgata that we have come here to pay our respects and bear witness for you. And just as we have come here for this purpose, so too is this also occurring in just this same way in all of the four-continent worlds throughout the ten directions of empty space everywhere throughout the Dharma realm."

The chapter then ended as follows:

"At that time, aided by the Buddha's spiritual powers, Samantabhadra Bodhisattva surveyed that entire great congregation of bodhisattvas, and, wishing to once again clarify:

The vast awesome virtue of the manifestation of the Tathāgata;
The indestructibility of the Tathāgata's right Dharma;
The non-futility of planting measureless roots of goodness;
The inevitability that, when all buddhas appear in the world, they will be completely possessed of all the most superior dharmas;
Their excellent ability to contemplate the minds of all beings;
Their adaptation to whatever is appropriate in speaking the Dharma without ever missing the right time;
Their production of all bodhisattvas' measureless light of Dharma;
The miraculous adornment of all buddhas;
All *tathāgatas'* sharing of a single body free of individual differences; and
Their arising from their great original practices—

He then spoke these verses:

All that is done by all the *tathāgatas* is so indescribable
that none of the worlds' analogies could even come close.
Still, to enable beings to awaken and understand,
in what is inaccessible to analogies, I make analogies to instruct.

Such subtle, secret, and extremely deep Dharma
could only rarely be heard in a hundred thousand myriads of kalpas.
It is only those who are vigorous, wise, and well trained
who are then able to hear these mysterious and abstruse meanings.

Whoever, on hearing this Dharma, is filled with rejoicing
is one who has already made offerings to incalculably many buddhas,
is one who is supported and drawn forth by the Buddha, and
is one to whom men and devas give praise and always make offerings.

This constitutes the foremost world-transcending wealth,
this is able to rescue and liberate all the many kinds of beings,
and this is able to bring forth the path of purity.
You should all uphold it and must never be neglectful in doing so."

Chapter 38
Transcending the World

The eighth assembly begins with the Buddha for the third time in the state of Magadha at the site of enlightenment in the Hall of Universal Light where:

His marvelous awakening was in all respects completely fulfilled;
He had forever cut off the two kinds of action;
He had acquired the penetrating comprehension of the dharma of signlessness;
He had come to dwell where buddhas dwell;
He had attained the equality of the buddhas;
He had reached the station free of obstacles;
He had attained the Dharma that cannot be overturned;
He had become unimpeded in his actions;
He had established what is inconceivable; and
He had attained the universal vision of the three periods of time.

His body pervaded all lands, his wisdom penetrated all dharmas, and he had completed all the practices. He dwelt together there with countless bodhisattvas who all had but one more life before highest enlightenment and who all possessed the bodhisattva's skillful means and wisdom.

At that time, Samantabhadra Bodhisattva-*mahāsattva* entered a vast samādhi known as "the flower adornment of the Buddha." When he entered this samādhi, all worlds of the ten directions shook in six ways, moved in eighteen ways, and produced a loud sound that no one did not hear. After this, he arose from his samādhi, whereupon Universal Wisdom Bodhisattva asked him to please answer two hundred and one questions of which the first two hundred were mostly with regard to many different qualities and practice aspects of the bodhisattva-*mahāsattva*, whereas the last one was, "Why does the Tathāgata, the Arhat, the One of Right and Perfect Enlightenment manifest *parinirvāṇa*?" Those questions were as follows:

What does the bodhisattva-*mahāsattva* rely on?
What constitutes his extraordinary kinds of thought?
What constitutes his practices?
What serves as his good spiritual guide?
What constitutes his diligent vigor?
What constitutes his bases for attaining peace of mind?
What constitutes his ways to develop beings?
What constitutes his moral precepts?

What constitutes his bases for realizing he is bound to receive his prediction?
What constitutes his entry among the bodhisattvas?
What constitutes his entry among the *tathāgatas*?
What constitutes his penetration of beings′ mental actions?
What constitutes his entry into worlds?
What constitutes his entry into kalpas?
What constitutes his ways of speaking of the three periods of time?
What constitutes his penetrating knowledge of the three periods of time?
What constitutes his bringing forth of the tireless mind?
What constitutes his knowledge of differences?
What constitutes his *dhāraṇīs*?
What constitutes his proclamations regarding buddhas?
What constitutes his bringing forth of the universally worthy mind [of Samantabhadra]?
What constitutes his dharmas of universally worthy practice [of Samantabhadra]?
What constitutes his reasons for generating the great compassion?
What constitutes the causes and conditions for his arousing the bodhi resolve?
What are the types of mind he uses in revering the good spiritual guide?
What constitutes his purity?
What constitutes his *pāramitās*?
What constitutes his knowledge pursuant to awakening?
What constitutes his knowing based on realizations?
What constitutes his powers?
What constitutes his equal regard?
What constitutes his statements on the true meaning of the dharmas of the Buddha?
What constitutes his speaking about dharmas?
What constitutes what he preserves?
What constitutes his eloquence?
What constitutes his sovereign masteries?
What is the nature of his nonattachment?
What constitutes his types of impartial mind?
What constitutes his ways of developing wisdom?
What constitutes his transformations?
What constitutes his means of empowerment?
What constitutes the bases for great happiness and satisfaction?

What constitutes his deep penetration of the Buddha's Dharma?
What constitutes those things on which he is based?
What constitutes his ways of arousing fearless resolve?
What constitutes his ways of arousing doubt-free resolve?
What constitutes his inconceivability?
What constitutes his skillful and esoteric speech?
What constitutes his skillfully distinguishing wisdom?
What constitutes his kinds of entry into samādhi?
What constitutes his kinds of pervasive penetration?
What constitutes his gateways to liberation?
What constitutes his spiritual superknowledges?
What constitutes his clarities?
What constitutes his liberations?
What constitutes his gardens and groves?
What constitutes his palaces?
What constitutes his bases of delight?
What constitutes his kinds of adornments?
What constitutes his manifestations of the unshakable mind?
What constitutes his kinds of never-relinquished profound and great resolve?
What constitutes his kinds of [wise] contemplations?
What constitutes his explanations of dharmas?
What constitutes his [other] kinds of purity?
What constitutes his seals?
What constitutes his illumination with the light of wisdom?
What constitutes his peerless dwelling?
What constitutes his types of flawless resolve?
What constitutes his types of especially superior mountain-like mind?
What constitutes his oceanic wisdom by which he enters unexcelled bodhi?
What constitutes his jewel-like abiding?
What constitutes his generation of the vajra-like Great Vehicle resolve?
What constitutes his great undertakings?
What constitutes his ultimate and great endeavors?
What constitutes his indestructible faith?
What constitutes his ways of receiving the prediction [of future buddhahood]?
What constitutes his ways of dedicating roots of goodness?
What constitutes his ways of attaining wisdom?
What constitutes his ways of arousing boundlessly vast resolve?
What constitutes his hidden treasures?

What constitutes his types of moral standards?
What constitutes his sovereign masteries?
What constitutes his unimpeded functions?
What constitutes his unimpeded functions in relation to beings?
What constitutes his unimpeded functions in relation to *kṣetras*?
What constitutes his unimpeded functions in relation to dharmas?
What constitutes his unimpeded functions in relation to bodies?
What constitutes his unimpeded functions in relation to vows?
What constitutes his unimpeded functions in relation to realms?
What constitutes his unimpeded functions in relation to knowledge?
What constitutes his unimpeded functions in relation to the spiritual superknowledges?
What constitutes his unimpeded functions in relation to the spiritual powers?
What constitutes his unimpeded functions in relation to the powers?
What constitutes his easeful mastery?
What constitutes his spheres of action?
What constitutes his [other kinds of] powers?
What constitutes his kinds of fearlessness?
What constitutes his exclusive dharmas?
What constitutes his works?
What constitutes his bodies?
What constitutes his physical actions?
What constitutes his [other] bodies?
What constitutes his speech?
What constitutes his ways of purifying speech?
What constitutes his sources of protection?
What constitutes his accomplishment of great endeavors?
What constitutes his types of mind?
What constitutes his resolutions?
What constitutes his types of all-pervasive mind?
What constitutes his faculties?
What constitutes his deep mind?
What constitutes his kinds of especially superior deep mind?
What constitutes his diligent cultivation?
What constitutes his definite understanding?
What constitutes his definite understanding in entering worlds?
What constitutes his definite understanding in entering the realms of beings?
What constitutes his habitual karmic propensities?

What constitutes his grasping?
What constitutes his cultivation?
What constitutes his fulfillment of the dharmas of the Buddha?
What constitutes the ways of retreating from the path of the Buddha's Dharma?
What constitutes his paths for transcendence of rebirths?
What constitutes his definite dharmas?
What constitutes the paths by which he develops the dharmas of the Buddha?
What constitutes his names that are used for great men?
What constitutes his paths?
What constitutes his measureless paths?
What constitutes his provisions for enlightenment?
What constitutes his cultivation of the path?
What constitutes his adornments of the path?
What constitutes his feet?
What constitutes his hands?
What constitutes his stomach?
What constitutes his inner organs?
What constitutes his heart?
What constitutes his armor?
What constitutes his weapons?
What constitutes his head?
What constitutes his eyes?
What constitutes his ears?
What constitutes his nose?
What constitutes his tongue?
What constitutes his body?
What constitutes his mind?
What constitutes his practices?
What constitutes his abiding?
What constitutes his sitting?
What constitutes his recumbence?
What constitutes his abodes?
What constitutes his places of practice?
What constitutes his [other] contemplations?
What constitutes his universal contemplations?
What constitutes his swiftness?
What constitutes his lion's roar?
What constitutes his pure giving?
What constitutes his pure moral precepts?

What constitutes his pure patience?
What constitutes his pure vigor?
What constitutes his pure meditative concentration?
What constitutes his pure wisdom?
What constitutes his pure kindness?
What constitutes his pure compassion?
What constitutes his pure sympathetic joy?
What constitutes his pure equanimity?
What constitutes his meanings?
What constitutes his dharmas?
What constitutes his merit-based provisions for the enlightenment?
What constitutes his wisdom-based provisions for enlightenment?
What constitutes his completely developed clarities?
What constitutes his ways of seeking the Dharma?
What constitutes his dharmas for attaining complete understanding?
What constitutes his cultivation dharmas?
What constitutes the *māras*?
What constitutes the works of the *māras*?
What constitutes the ways of abandoning the works of the *māras*?
What constitutes the ways of seeing the Buddha?
What constitutes the buddha works?
What constitutes the arrogant actions?
What constitutes the wise actions?
What constitutes the ways of being possessed by Māra?
What constitutes the ways of being possessed by the Buddha?
What constitutes the ways of being possessed by the Dharma?
What constitutes the works accomplished while dwelling in the Tuṣita Heaven?
Why does he pass away from his dwelling in the Tuṣita Heaven?
Why does he manifest as dwelling within the womb?
What then constitutes his manifestation of subtle endeavors?
Why does he manifest as having just taken birth?
Why does he manifest a subtle smile?
Why does he manifest the walking seven steps?
Why does he manifest on the ground of the pure youth?
Why does he manifest abiding within the inner palace?
Why does he manifest as leaving the household life?
Why does he manifest as practicing the austerities?
Why does he then go to the site of enlightenment?
Why does he then sit at the site of enlightenment?

What constitutes the extraordinary signs that occur when he sits at the site of enlightenment?
Why does he manifest as conquering the *māras*?
What constitutes his realization of the Tathāgata's powers?
Why does he turn the wheel of the Dharma?
How is it that, because of turning the wheel of the Dharma, he acquires the dharmas of purity?
Why does the Tathāgata, the Arhat, the One of Right and Perfect Enlightenment manifest *parinirvāṇa*?

Samantabhadra Bodhisattva then proceeded to answer these questions, beginning by providing ten answers for each of them, starting with ten things on which the bodhisattva relies, ten kinds of extraordinary thought, ten kinds of practices, ten kinds of good spiritual guides, ten kinds of diligent vigor, and so forth, continuing all the way through this list of questions until he finished the entire list by providing ten meaningful considerations why the Tathāgata manifests entry into *parinirvāṇa*.

Having come to the end of providing ten-fold answers to all two hundred and one of these questions, doing so for approximately two hundred pages in the English translation, Samantabhadra Bodhisattva then spoke more generally about the importance of the Dharma gateway constituted by his aforementioned answers, saying:

"Sons of the Buddha, this gateway into the Dharma is known as 'the bodhisattva's vast pure practice' which countless buddhas all join in proclaiming. It enables the wise to completely comprehend countless meanings and become filled with joyous delight. It enables the great vows and great practices of all bodhisattvas to be continuously sustained.

Sons of the Buddha, if there are any beings who are able to hear this Dharma and, having heard it, then believe and understand it, and having understood it, then cultivate it—they will definitely be able to swiftly realize *anuttara-samyak-saṃbodhi*. And why is this? This is due to their having cultivated it in accordance with what has been taught.

Sons of the Buddha, if bodhisattvas do not practice in accordance with what has been taught, one should realize these people will forever remain apart from the bodhi of the Buddha. Therefore the bodhisattva should practice in accordance with what has been taught.

Sons of the Buddha, this 'Transcending the World' chapter is the basis for the practice of all bodhisattvas' meritorious qualities and is the flower of the definitive meaning which everywhere enters all dharmas, which everywhere produces all-knowledge, which steps beyond all worlds, which abandons the paths of the two vehicles, which is not held in common with any other class of being, which is able to completely illuminate all Dharma gateways, and which increases beings' world-transcending roots of goodness. One should revere it, listen to it, recite it, remember it, reflect on it, admire and delight in it, and cultivate it. If one is able to proceed in this manner, one should realize that such a person will swiftly gain *anuttarasamyak-saṃbodhi*."

When the proclamation of this chapter came to an end, due to the powers of the Buddha, all the worlds of the ten directions quaked and shook and bright light illuminated them all, whereupon the buddhas of the ten directions appeared before Samantabhadra Bodhisattva, praising him, rejoicing in accordance with his teaching, and swearing to preserve this scripture and enable it to be heard by all present and future bodhisattva congregations. Then, aided by the Buddha's spiritual powers, Samantabhadra Bodhisattva surveyed all the Dharma assemblies throughout the ten directions and then spoke a series of two hundred and twelve verses which expanded upon, summarized, and reiterated the teachings he had presented in his answers to those two hundred and one questions originally asked by Universal Wisdom Bodhisattva.

Chapter 39

Entering the Dharma Realm / The Gaṇḍavyūha Sūtra

The setting for this ninth assembly and final chapter of the Flower Adornment Sutra was the Jeta Grove in Śravāsti where, in the Garden of the Benefactor of Orphans and the Solitary, the Buddha was abiding in the multistory Great Adornment Pavilion together with a congregation of five hundred great bodhisattvas headed by Samantabhadra Bodhisattva and Mañjuśrī Bodhisattva.

All of these bodhisattvas had already perfected the conduct and vows of Samantabhadra and were possessed of marvelous qualities, capacities, and accomplishments among which the text lists the following:

Their spheres of cognition were unimpeded, for they pervaded the *kṣetras* of all buddhas;

They manifested countless bodies, for they drew near to all *tathāgatas;*

The vision of their purified eyes was unobstructed, for they observed all buddhas' spiritual transformations;

They were unlimited in the places to which they went, for they were forever traveling to pay their respects where all *tathāgatas* achieved the right enlightenment;

Their radiance was boundless, for their wisdom light everywhere illuminated the ocean of all true dharmas;

They were inexhaustible in speaking Dharma, for they could hold forth endlessly, doing so with pure eloquence throughout boundless kalpas;

They were commensurate with the realm of empty space, for their wisdom's actions were all completely purified;

There had no particular place in which they dwelt, for they adapted to the minds of beings in manifesting their form bodies;

They had extinguished the cataracts of the delusions, for they completely understood that the realms of beings contained no beings at all; and

They possessed wisdom commensurate with empty space, for they illuminated the Dharma realm with an immense net of light.

At this same time, the Buddha was also together with a congregation of five hundred *śrāvaka* disciples and countless world leaders. The bodhisattvas, *śrāvaka* disciples, and world leaders all had the thought that they wished that the Buddha would adapt to their capacities in revealing:

His past resolve to set out in the quest for all-knowledge;
His past generation of the bodhisattva's great vows;
His past purification of the *pāramitās*;
His past entry onto the bodhisattva grounds;
His past fulfillment of the bodhisattva practices;
His past perfection of expedient means;
His past cultivation of all paths;
His past acquisition of the dharmas of emancipation;
His past feats of the spiritual superknowledges; and
The causes and conditions of his previous lifetimes as well as:
His realization of the universal and right enlightenment;
His turning of the wheel of the sublime Dharma;
His purification of his buddha land;
His training of beings;
His opening of the Dharma city of all-knowledge;
His revealing of all beings' paths;
His entry into the places in which all beings dwell;
His acceptance of the gifts of all beings;
His instruction to all beings about the merit of giving; and
His displaying for all beings the appearance of all buddhas.

Then, aware of the thoughts in their minds, the Buddha entered the lion sprint samādhi through which the Greatly Adorned Pavilion suddenly became boundlessly vast and the Jeta Grove suddenly became so expansively vast as to equal in its dimensions buddha lands as numerous the atoms in countless buddha *kṣetras*.

Then, off in the easterly direction, beyond an ocean of worlds as numerous as the atoms in an ineffably great number of buddha *kṣetras*, there was a world known as Golden Lamp Cloud Banner with a buddha named Vairocana's Supreme Virtue King. Within that buddha's congregation, there was a bodhisattva named Light of Vairocana's Vows who, accompanied by bodhisattvas as numerous as the atoms in an ineffably great number of buddha *kṣetras*, came to where the Buddha dwelt.

After those bodhisattvas had all arrived in the presence of the Buddha, they bowed down in reverence at the Buddha's feet and then transformationally created off in the easterly direction a jewel-adorned tower with a jeweled lotus dais lion throne that everywhere illuminated the ten directions. Over it hung a net canopy made of wish-fulfilling jewels that spread forth and covered them all. Then, together with his entire retinue, that bodhisattva sat down there in the lotus posture.

Then this same thing occurred with bodhisattvas coming from the south, the west, the north, the northeast, the southeast, the southwest, the northwest, the nadir, and the zenith, with each of those groups of countless bodhisattvas bowing in reverence to the buddha and then ending up seated on lotuses off toward the direction from which they had come.

All of those bodhisattvas of the ten directions and their retinues were born from the conduct and vows of Samantabhadra Bodhisattva. That all of these bodhisattvas filled up the Jeta Grove in this way was entirely due to the awesome spiritual powers of the Tathāgata.

At that time, although the most senior *śrāvaka* disciples including Śāriputra, Mahāmaudgalyāyana, Mahākāśyapa, Revata, Subhuti, Aniruddha, Nanda, Kapphiṇa, Kātyāyana, Pūrṇa, and others were present there in the Jeta Grove, none of them saw the Buddha's powers, adornments, spheres of action, and such. Nor were they able to see all of the marvelous realms, actions, congregations, spiritual transformations and such of those great bodhisattvas. That those *śrāvaka* disciples were unable to see any of these phenomena was:

Because their roots of goodness were not of the same sort;
Because they did not previously cultivate the roots of goodness of the sovereign masteries that enable one to see the buddhas;
Because they did not previously praise the pure qualities of all buddha *kṣetras* among the worlds of the ten directions;
Because they did not previously praise the many different spiritual transformations of the buddhas, the *bhagavats;*
Because, while in the midst of transmigration in *saṃsāra,* they did not previously resolve to gain *anuttara-samyak-saṃbodhi;*
Because they did not previously influence others to abide in the resolve to realize bodhi;
Because they were previously incapable of preventing the lineage of the Tathāgata from being cut off;
Because they did not previously attract all beings;
Because they did not previously encourage others to cultivate the bodhisattva's *pāramitās;*
Because previously, when abiding in the midst of *saṃsāra's* births and deaths, they did not exhort beings to seek the Supremely Victorious One's eye of great wisdom;
Because they did not previously cultivate the roots of goodness that produce all-knowledge;
Because they did not previously perfect the Tathāgata's world-transcending roots of goodness;
Because they did not previously acquire knowledge of the spiritual superknowledges used in purifying buddha *kṣetras;*
Because they did not previously acquire the sphere of cognition known to the eyes of all bodhisattvas;
Because they did not previously seek the world-transcending roots of goodness conducive to exclusive realizations of bodhi;

Because they did not previously bring forth the great vows of all bodhisattvas;
Because they were not previously born through the aid of the Tathāgata's assistance;
Because they did not previously realize all dharmas are like an illusion and bodhisattvas are like a dream; and
Because they did not previously acquire the great bodhisattvas' vast joyous delight.

All of these phenomena are spheres of cognition perceived by Samantabhadra Bodhisattva's wisdom eye that are not held in common with any adherents of the two vehicles. It is for these reasons that the great *śrāvaka* disciples:

Were not able to see them;
Were not able to know them;
Were not able to hear them;
Were not able to enter into them;
Were not able to acquire them;
Were not able to bear them in mind;
Were not able to contemplate them;
Were not able to assess them;
Were not able to meditate on them; and
Were not able to distinguish them.

Consequently, although those *śrāvakas* did reside within the Jeta Grove, facing the Tathāgata, they still did not see such vast spiritual transformations as these that he manifested there.

At that time, Light of Vairocana's Vows Bodhisattva, aided by the Buddha's spiritual powers, surveyed the ten directions and then spoke a series of verses praising the Buddha and that assembly of bodhisattvas. In that same way, the other leaders of those groups of bodhisattvas from the other nine directions followed him in also speaking verses in praise of the Buddha and the bodhisattvas.

At that time, Samantabhadra Bodhisattva-*mahāsattva* surveyed this entire congregation of bodhisattvas and, adopting methods commensurate with the Dharma realm, methods commensurate with the realm of empty space, methods commensurate with the realms of beings, and methods commensurate with the three periods of time, commensurate with all kalpas, commensurate with all beings' karma, commensurate with all beings' aspirations, commensurate with all beings' convictions, commensurate with all beings' faculties, commensurate with all beings' time of maturation, and commensurate with the reflections of the light of all dharmas, he then used these methods to present for the bodhisattvas ten kinds of Dharma instructions with which to open, reveal, illuminate, and expound on this lion sprint samādhi. What then were those ten? They were as follows:

Dharma instructions in which he expounded on its capacity to reveal on a scale commensurate with the Dharma realm the sequence of all buddhas' emergence and the sequence of all *kṣetras'* creation and destruction as these phenomena occur within all buddha *kṣetras'* atoms.

Dharma instructions in which he expounded on its capacity to reveal on a scale commensurate with the realm of empty space, within all Buddha *kṣetras*, the sounds of praises of the Tathāgata's qualities that continue on to the end of all future kalpas;

Dharma instructions in which he expounded on its capacity to reveal on a scale commensurate with the realm of empty space the *tathāgatas'* emergence in the world within all buddha *kṣetras* and their teaching of measurelessly and boundlessly many gateways to right enlightenment;

Dharma instructions in which he expounded on its capacity to reveal on a scale commensurate with the realm of empty space the presence in all buddha *kṣetras* of buddhas sitting in their sites of enlightenment, surrounded by congregations of bodhisattvas;

Dharma instructions in which he expounded on the emanation of transformation bodies that stream forth from their pores in every mind-moment, filling the Dharma realm in numbers equal to that of all buddhas of the three periods of time;

Dharma instructions in which he expounded on its capacity to cause one body to fill up the ocean of all *kṣetras* of the ten directions, manifesting equally everywhere.

Dharma instructions in which he expounded on its capacity to cause the appearance of the spiritual transformations of all buddhas of the three periods of time to manifest everywhere in all spheres of cognition.

Dharma instructions in which he expounded on its capacity to cause the appearance within all buddha *kṣetras'* atoms of the various spiritual transformations performed for countless kalpas by all buddhas of the three periods of time who are as numerous as the atoms in all buddha *kṣetras*.

Dharma instructions in which he expounded on its capacity to cause all of their pores to send forth until the very end of all future kalpas the sound of the ocean of great vows made by all buddhas of the three periods of time which serves for all bodhisattvas as a means of initiation and transformative guidance; and

> Dharma instructions in which he expounded on its capacity to cause the Buddha's lion throne to become equal in size to the Dharma realm, to cause the bodhisattva congregation and the adornments of the site of enlightenment to become equally large and no different, and to also cause the turning of the Dharma wheel and the exposition of the many different kinds of sublime teachings to continue on to the very end of all future kalpas.

Then, aided by the Buddha, Samantabhadra Bodhisattva spoke a series of verses in praise of the Buddha and the bodhisattvas.

Then, because the Bhagavat wished to enable the bodhisattvas to abide securely in the Tathāgata's vast lion sprint samādhi, he emanated an immense beam of light from the white hair mark between his brows. That light known as "universal illumination of the Dharma realm's gateways of the three periods of time" had a retinue of light rays as numerous as the atoms in an ineffable number of buddha *kṣetras*. It everywhere illuminated all buddha lands in the oceans of worlds throughout the ten directions.

At that time, that great assembly of bodhisattvas within the Jeta Grove all saw that, in every atom in all buddha *kṣetras* throughout the Dharma realm and the realm of empty space, there were buddha lands as numerous as the atoms in all buddha *kṣetras*, buddha lands that had many different names, many different physical forms, many different manifestations of purity, many different abodes, and many different shapes and characteristics.

In each one of all those lands such as these, there was a great bodhisattva within a site of enlightenment, seated on a lion throne, realizing the universal and right enlightenment, who was entirely surrounded by an immense congregation of bodhisattvas as the world's rulers then presented offerings to him.

All of those bodhisattvas had become completely endowed with acuity and sovereign mastery in great wisdom and the spiritual superknowledges. They dwelt on the grounds and used vast wisdom to everywhere contemplate everything. They were born from the lineage of wisdom. The wisdom of all-knowledge always manifested directly before them. They had acquired the purified wisdom eye that had left behind all the obscurations of delusion.

They served all beings as teachers who train them. They dwelt in the Buddha's uniform equality and remained free of any discriminations regarding any dharmas. They possessed a completely penetrating comprehension of the objective realms and knew the entire world to be quiescent by nature.

They had no place upon which they depended. They went forth everywhere to pay their respects in all buddha lands, and yet, in doing so, they remained free of any attachment. They were able to contemplate all dharmas and yet, in doing so, they had no place in which dwelt.

They everywhere entered the palace of all wondrous dharmas and yet they had no place from which they came. They taught and trained everyone in all worlds. They everywhere revealed for beings the station of peace and security. Wisdom and liberation constituted the bases of their practices.

They constantly relied on the wisdom body and dwelt at the very peak of the transcendence of desire. They stepped beyond the ocean of all stations of existence and unveiled the very apex of reality. The light of their wisdom was perfectly full. They everywhere perceived all dharmas and dwelt in solid and unshakable samādhi.

They constantly aroused the great compassion for all beings even as they realized all gateways into the Dharma were like illusions, realized all beings were like dreams, realized all *tathāgatas* were like reflections, realized all speech was like echoes, and realized all dharmas were like transformationally created phenomena.

All of those bodhisattvas possessed a treasury of boundlessly many qualities of merit and wisdom. They were always praised by all buddhas and were such that, even if one used many different kinds of phrasing to describe their meritorious qualities, one would never be able to finish doing so. None of them were not present there in the Jeta Grove where they deeply entered the great ocean of the Tathāgata's qualities and were all illuminated by the radiance of the Buddha.

At that time, as they attained the light of the inconceivable right Dharma, those bodhisattvas' minds became suffused with immense joyous delight whereupon they each transformationally manifested many different kinds of great adornment clouds. Those clouds streamed forth from their bodies, their towers, their adornments, the lion thrones on which they sat, and everything in the Jeta Grove and filled up the ten directions of the entire Dharma realm.

At that time, Mañjuśrī Bodhisattva, aided by the Buddha's spiritual powers and wishing to summarize the feats of spiritual transformation that had just occurred in this Jeta Grove, surveyed the ten directions and spoke these verses:

> You should all contemplate this Jeta Grove that,
> due to Buddha's awesome spiritual powers, is limitlessly vast.
> Every sort of adornment has been manifested here
> and it has filled all ten directions of the Dharma realm.
>
> All the lands throughout the ten directions
> have become arrayed with countless kinds of great adornment.
> Within the scenes appearing in his throne and the other objects,
> the physical appearances of those phenomena are all clearly shown.

There flow forth from the pores of all these sons of the Buddha
jeweled flaming-light clouds with their many different adornments
as well as resounding emanations of the Tathāgata's wondrous voice,
all of which everywhere pervade all *kṣetras* of the ten directions.

Within the jeweled trees' blossoms these marvelous bodies appear.
Their forms and features equal those of a Brahma Heaven king.
When they rise from *dhyāna* absorption and proceed to roam about,
their awesome deportment in going and stopping is forever serene.

Within every one of the pores of the Tathāgata,
there always appear inconceivably many transformation bodies,
all of which resemble that of Samantabhadra, the great bodhisattva,
in the ways they are adorned with the many different signs.

Up in the sky above the Jeta Grove,
all those adornments send forth wondrous voices
that everywhere speak of the bodhisattvas of the three periods of time
and their perfection of the ocean of all meritorious qualities.

All the jeweled trees within the Jeta Grove
also emanate the sounds of countless wondrous voices
expounding on each of the differences in the ocean of various deeds
as they are carried out by all the many types of beings.

In all the phenomena there within the Grove,
there appear every feat of great spiritual powers
as numerous as the atoms in the oceans of *kṣetras* in the ten directions
that ever were produced by all *tathāgatas* of the three periods of time.

All the lands throughout the ten directions,
as numerous as the atoms in the ocean of all *kṣetras*,
all enter into the pores of the Tathāgata
in which the sequences in their adornment are all shown and seen.

All of those adornments show the buddhas
as numerous as the beings throughout the world.
Every one of them emanates rays of bright light as, in various ways,
they adapt to what is fitting in teaching the many kinds of beings.

Of all those clouds of especially marvelous adornments, including
fragrances, flaming light, many kinds of flowers, and jewel treasuries,
there are none not so vast as to equal the expanse of empty space
as they everywhere pervade all the lands of the ten directions.

All of the adorned and marvelous sites of enlightenment
of all buddhas of the ten directions and three periods of time—
the images of every one of their forms are all clearly shown
in the scene arrayed here within this garden and grove.

All these sons of the Buddha of Samantabhadra
have adorned *kṣetras* for an ocean of hundreds of thousands of kalpas.
Their numbers are so measureless as to equal the number of all beings.
There are none of them not seen here within this grove.

Then, because they were illuminated by the light of the Buddha's samādhi, all those bodhisattvas entered samādhis by which they gained countless entryways into the great compassion with which they benefited and pleased all beings. From all the pores of their bodies, countless rays of light streamed forth which each manifested countless bodhisattvas who all adopted the appearance of world leaders who appeared directly before all beings everywhere throughout the ten directions where they used skillful means to teach and train all beings in all the paths of rebirth.

Mañjuśrī then emerged from his Tower of Skillful Abiding together with countless bodhisattvas and every kind of deva and spirit, all of whom were devoted to benefiting beings and revering the Buddha. Mañjuśrī and his retinue of devas and spirits came forth, circumambulated the Buddha countless times, and made offerings, after which they all headed south to travel among the people.

When the Venerable Śāriputra saw Mañjuśrī Bodhisattva and his bodhisattva retinue starting to head off to the south, he decided to follow along, accompanied by his own retinue of six thousand bhikshus. Śāriputra praised Mañjuśrī to those bhikshus who all then asked to be able to go pay their respects to him. Śāriputra then took them to see Mañjuśrī who taught them the ten dharmas by which they could all attain highest enlightenment, namely:

With tireless resolve, accumulate all roots of goodness;
With tireless resolve, see all buddhas, serve them, and make offerings to them;
With tireless resolve, seek to acquire all dharmas of the Buddha;
With tireless resolve, practice all the *pāramitās;*
With tireless resolve, perfect all the bodhisattva samādhis;
With tireless resolve, enter all three periods of time in succession;
With tireless resolve, everywhere accomplish the purification of buddha *kṣetras* throughout the ten directions;
With tireless resolve, teach and train all beings;
With tireless resolve, perfect the bodhisattva practices in all *kṣetras* and in all kalpas; and
With tireless resolve, for the sake of ripening one being, cultivate *pāramitās* as numerous as the atoms in all buddha *kṣetras,* perfect one of the Tathāgata's powers, and then, for the sake of ripening all realms of beings, sequentially perfect all of the other powers of the Tathāgata.

Then, having just listened to Mañjuśrī's teachings, those six thousand bhikshus all gained a marvelous samādhi and immediately perfected a myriad ways of invoking their bodhi resolve, a myriad samādhis, a myriad *pāramitās*, the light of great wisdom, and ten kinds of bodhisattva superknowledges whereby they dwelt in a solid and unshakable bodhi resolve.

Mañjuśrī then exhorted all those bhikshus, instructing them to abide in Samantabhadra's practices by which they could enter the ocean of great vows, perfect the ocean of great vows, gain purity of mind, acquire physical purity, acquire buoyant physical agility, acquire great spiritual superknowledges, manifest their bodies in the dwelling places of all buddhas everywhere throughout the ten directions, and perfect all dharmas of the Buddha.

Mañjuśrī then traveled on to a place to the east of Dhanyākara, or Merit City, where he then dwelt at the site of a great stupa temple in the Adornment Banner *Śāla* Tree Grove, a place in which buddhas of the past had dwelt as they taught beings. He then taught a scripture there called "the Universal Illumination of the Dharma Realm" which led countless dragons to renounce dragon rebirths and become devas and humans.

Among the inhabitants of Dhanyākara, there was the youth known as Sudhana or "Good Wealth" whom Mañjuśrī provided with kind and gentle instruction, including instruction on all dharmas of the buddhas. Having heard these teachings, Sudhana single-mindedly sought highest enlightenment and followed along after Mañjuśrī, intoning verses that greatly impressed Mañjuśrī who then praised him for having already aroused the resolve to attain highest bodhi and instructed him on the importance of always drawing near to a good spiritual guide. Sudhana then requested that Mañjuśrī explain for him:

How one should train in the bodhisattva practices;
How one should cultivate the bodhisattva practices;
How one should progress into the bodhisattva practices;
How one should carry out the bodhisattva practices;
How one should purify the bodhisattva practices;
How one should reach a penetrating comprehension of the bodhisattva practices;
How one should perfect the bodhisattva practices;
How one should comply with the bodhisattva practices;
How one should bear in mind the bodhisattva practices;
How one should broaden the bodhisattva practices; and
How one should bring about the swift fulfillment of Samantabhadra's practices?

Mañjuśrī then spoke a series of verses for Sudhana in which he praised him and revealed his past extensive cultivation of Samantabhadra's practices. He then instructed Sudhana that he should go and seek instruction in the bodhisattva practices from a bhikshu called Megaśrī in a country to south known as Rāmāvarānta, on a mountain called Sugrīvo. Sudhana then bowed to Mañjuśrī, circumambulated him countless times, and then respectfully withdrew and traveled south.

1: Meghaśrī

When Sudhana encountered Meghaśrī and asked him about how to train in and cultivate the bodhisattva practices, how to fulfill the practices of Samantabhadra, and how to attain highest bodhi, Meghaśrī taught him about his Dharma gateway of universal vision with which he bears in mind all buddhas' spheres of cognition and light of wisdom. Claiming that he only knew this much, he sent him off to see a bhikshu known as Sāgaramegha in the country of Sāgaramukha.

2: Sāgaramegha

When Sudhana met Sāgaramegha and asked him about the bodhisattva path to all-knowledge, Sāgaramegha taught him about his Dharma gateway of the universal eye. Claiming to know only this much, he sent Sudhana off to see a bhikshu known as Supratiṣṭhita who lived sixty *yojanas* off to the south in a village known as Sāgaratīra.

3: Supratiṣṭhita

Sudhana then went to see Supratiṣṭhita and asked him about the dharmas of a buddha, whereupon Supratiṣṭhita taught him about his gateway of a bodhisattva's unimpeded liberations. Claiming to know only this gateway of liberations, he sent Sudhana off to see a man known as Megha in a city named Vaśitā in the country known as Draviḍa.

4: Megha

Sudhana then gradually traveled south to the city of Vaśitā to pay his respects to Megha and ask him about training in the bodhisattva practices, cultivating the bodhisattva path, and other such topics, after which Megha taught him about his Dharma gateway of the light of the bodhisattva's sublime sounds *dhāraṇī.* Claiming then to know only this gateway, he then sent Sudhana off to the south to see an elder known as Muktaka in a village known as Vanavāsī.

5: Muktaka

Sudhana gradually traveled for twelve years until he reached the city of Vanavāsī where he searched all around for Muktaka the Elder and told him, "I hope, O Ārya, that you will explain for me how a bodhisattva should train in the bodhisattva practices, how he should cultivate the bodhisattva path, how he may accord with what is to be cultivated and then swiftly acquire purity, and how he may swiftly acquire complete clarity of understanding."

Muktaka then taught him about his liberation gateway of the Tathāgata's unimpeded adornments. Claiming to only known this liberation gateway of the Tathāgata's unimpeded adornments, Muktaka sent him of to the south to the very boundary of Jambudvīpa where there is a country known as Milaspharaṇa in which there is a bhikshu known as Sāgaradhvaja or "Ocean Banner." He said, "You should go there, pay your respects to him, and ask him how a bodhisattva should train in the bodhisattva practices and how he should cultivate the bodhisattva path."

6: Sāgaradhvaja

Sudhana then gradually traveled southward to the borderlands of Jambudvīpa, to the village of Mali where he searched all around for Sāgaradhvaja Bhikshu. He then saw him alongside his meditation walkway where, sitting in the lotus posture, he had entered samādhi. He had left behind outward and inward breathing, he had become free of discriminating thought and awareness, and his body remained calm and motionless.

Sudhana the Youth single-mindedly contemplated Sāgaradhvaja Bhikshu and felt deep admiration for him. In this way, he stood there, meditatively contemplating him for one day and one night, and then on through seven days and seven nights, a half month, a month, and then for six months in all. He then continued doing so for an additional six days, after which Sāgaradhvaja Bhikshu arose from samādhi. Sudhana then asked him about this samādhi which Sāgaradvaja then identified as "the universal eye acquired through equanimity," otherwise known as "the pure light of the realm of *prajñāpāramitā*" and as "the gateway of universal adornment and purification."

After providing Sudhana with instruction in this and explaining that he knew only this one "light of *prajñāpāramitā* samādhi," he recommended that Sudhana seek further instruction on the bodhisattva practices and cultivation by traveling south to pay his respects to an *upāsikā* known as Āśā.

7: Āśā

Sudhana next traveled south until he met and paid his respects to the *upāsikā* known as Āśā and asked her for instruction on training in and cultivation of the bodhisattva path. She taught him about this single bodhisattva liberation gateway by which all who succeed in seeing her become irreversible in their progress toward highest bodhi. She then told Sudhana that he should seek further instruction by traveling south to the country of Nālayus to pay his respects to a rishi known as Bhīṣmottaranirghoṣa.

8: Bhīṣmottaranirghoṣa

Sudhana then gradually traveled along until he reached the country of Nālayus where he searched around everywhere for Bhīsmottaranirghoṣa whom he eventually saw sitting beneath a sandalwood tree before a group of a myriad disciples. Sudhana went up to him, paid his respects, and asked for further instruction on training in and cultivation of the bodhisattva path. That rishi then taught him about his bodhisattva liberation known as "the banner of invincibility." After providing Sudhana with this teaching, he said that, given that he knows only this liberation, Sudhana should next seek further instruction by traveling to the south to a village known as Īṣāṇa in which there is a brahman named Jayoṣmāyatana or "Supreme Heat."

9: Jayoṣmāyatana

Sudhana gradually travel onward until he reached the village of Īśāna. There he saw Jayoṣmāyatana or "Supreme Heat" who was cultivating the austerities in quest of all-knowledge. After teaching Sudhana about his "bodhisattva's endless wheel liberation," he told Sudhana that he should next travel south to a city known as Siṃhavijṛmbhita or "Lion's Sprint" in which there is a young maiden named Maitrāyaṇī who would be able to provide him further instruction in training in and cultivating the bodhisattva path.

10: Maitrāyaṇī

Sudhana then gradually traveled south until he reached the city of Siṁhavijṛmbhita where he searched all around for Maitrāyaṇī, the young maiden, and heard that this maiden was the daughter of King Siṃhaketu or "Lion Banner," that she was attended by a group of five hundred young maidens who served in her retinue, and that she dwelt in the Vairocana Treasury Hall where she taught the sublime Dharma while sitting on a seat with dragon-supremacy sandalwood legs that was covered with celestial robes made of gold-thread lace. He then went there, paid his respects, and asked for instruction in the bodhisattva path. After receiving instruction from her on her specialty, the *prajñāpāramitā* universal adornment gateway, she recommended to him that he next travel south to a country known as Trinayana in which there is a bhikshu named Sudarśana from whom he could receive further training.

11: Sudarśana

Sudhana then traveled onward until he arrived in the country known as Trinayana where he searched all over in its cities, villages, hamlets, neighborhoods, markets, rivers, plateaus, mountains, and valleys, looking everywhere for Bhikshu Sudarśana. Finally, he saw him in a forest where he was engaged in back-and-forth walking meditation. Sudhana went up to him, bowed down in reverence, and requested to be provided with training in and cultivation of the bodhisattva path. After teaching Sudhana about his own practice and realizations, he told him that, since he knew only this "lamp of compliance" bodhisattva liberation gateway, Sudhana should next seek instruction from a bhikshu named Indriyeśvara in the country of Sumukha.

12: Indriyeśvara

Sudhana next went to the country of Sumukha where he met and paid his respects to the bhikshu known as Indriyeśvara from whom he requested instruction on training in and cultivation of the bodhisattva path after which Indriyeśvara taught him about his Dharma gateway into the light of knowledge of all skills, arts, and great spiritual superknowledges. He then recommended that Sudhana go south to the city of Samudrapratiṣṭhāna, pay his respects to an upāsikā known as Prabhūtā, and ask her for instruction on training in and cultivation of the bodhisattva path.

13: Prabhūtā

Sudhana then gradually traveled onward until he reached the city of Samudrapratiṣṭhāna where, after searching in place after place for Upāsikā Prabhūtā, he paid his respects to her and requested instruction on training in the bodhisattva practices and cultivation of the bodhisattva path. Having taught him about her specialty known as "the bodhisattva's liberation gateway of the treasury of endless merit," she then recommended that he travel south to a city known as Mahāsaṃbhava and seek further instruction from a householder there known as Vidvān or "Clear Knowledge."

14: Vidvān

Sudhana next gradually traveled on to that city of Mahāsaṃbhava in which he searched all around for that householder, Vidvān, whom he found on a seven-jeweled stage in the market at the city's crossroads where he was sitting on a throne adorned with countless jewels. Sudhana bowed in reverence to him and requested instruction in training in the bodhisattva practices and cultivating the bodhisattva path. Vidvān taught him about his "liberation gateway of producing at will a treasury of merit," after which he recommended that he seek further instruction in the bodhisattva path by traveling south to Siṃhapota or "Lion Temple" in which there is an elder known as Ratnacūḍa to whom he should pay his respects and seek further teachings in the bodhisattva path.

15: Ratnacūḍa

Sudhana then gradually traveled onward until he reached Siṃhapota or "Lion City" where he searched all around for Ratnacūda, the Elder, until he saw this elder in the marketplace. He then immediately went up to him paid his respects and requested that he teach him about training in the bodhisattva practices and cultivating the bodhisattva path.

After Ratnacūḍa taught him about his bodhisattva liberation gateway of the jewel treasury of measureless merit, he suggested that Sudhana next travel south to the land of Vetramūlaka where, in the city of Samantamukha, he should pay his respects to an elder known as Samantanetra and request further instruction in the bodhisattva path.

16: Samantanetra

Sudhana next gradually traveled onward until he reached the country of Vetramūlaka in which he searched for the city of Samantamukha where he found the elder known as Samantanetra to whom he paid his respects and from whom he sought further instruction in the bodhisattva path. After Samantanetra taught Sudhana about his Dharma gateway of delighting all beings by enabling them to everywhere see all buddhas, Sudhana was told by that elder that he should travel south to the city of Tāladhvaja, pay his respects to King Anala, and request further instruction from him in training in the bodhisattva practices and cultivating the bodhisattva path.

17: Anala

Sudhana then gradually traveled onward, passing through countries, villages, and towns until he reached the city of Tāladhvaja where he paid his respects to King Anala and sought further instruction in bodhisattva practices and cultivation of the bodhisattva path. After teaching Sudhana about his "bodhisattva's illusion-like liberation," King Anala recommended that Sudhana travel south to the city of Suprabha, pay his respects to King Mahśprabha, and ask him to provide him with further instruction in training in the bodhisattva practices and cultivating the bodhisattva path.

18: Mahāprabha

Sudhana then gradually traveled south to the city of Suprabha where he paid his respects to King Mahāprabha and requested his instructions in the bodhisattva path after which that king taught him about his bodhisattva's samādhi gateway known as "taking great kindness as foremost in adapting to the world," after which he recommended that Sudhana travel south to a city called Sthirā to seek further instruction in the bodhisattva path from an *upāsikā* known as Acalā.

19: Acalā

Sudhana next traveled on to the city of Sthirā where he searched about everywhere until he found that *upāsikā* known as Acalā to whom he paid his respects and from whom he sought further instruction in the bodhisattva practices and bodhisattva cultivation. After teaching him about her bodhisattva's adornment gateway called "the insatiable quest for all dharmas," she recommended that he seek further instruction in the bodhisattva practices and path cultivation by traveling south to the city of Amitatosala to pay his respects to a wandering ascetic called Sarvagāmin from whom he could receive instruction in training in the bodhisattva practices and cultivating the bodhisattva path.

20: Sarvagāmin

Sudhana then traveled south to the city of Tosala where he searched for Sarvagamin and eventually found him on a mountain called Sulabha where he paid his respects to him and requested further training in the bodhisattva practices and path cultivation. Sarvagāmin taught him about his bodhisattva practice of going everywhere, after which he suggested to Sudhana that, to receive further training in the bodhisattva practices and path cultivation, he should next travel south to the land of Pṛthurāṣtra where he should pay his respects to an elder, a fragrance seller called Utpalabhūti, and then request bodhisattva path training from him.

21: Utpalabhūti

Sudhana next traveled onward until he reached the country of Pṛthurāṣṭra where he paid his respects to the elder known as Utpalabhūti and requested his teachings on the bodhisattva practices and path cultivation, after which Utpalabhūti taught him about his dharma of fragrance blending and suggested to Sudhana that, to receive further instruction in the bodhisattva practices and path cultivation, he should next travel south to the city of Kūtāgāra where he could seek teachings there from a ship captain known as Vaira.

22: Vaira

Sudhana then traveled south to Kūtāgāra where he found Vaira teaching an immense congregation about the Buddha's ocean of meritorious qualities. After paying his respects to him, Sudhana then requested his instruction in the bodhisattva practices and cultivation of the bodhisattva path. Vaira then taught him about his practice of the banner of the great compassion, after which he suggested to Sudhana that he next travel south to the city of Nandihāram to pay his respects to an elder called Jayottama and seek his instruction in the bodhisattva practices and bodhisattva path cultivation.

23: Jayottama

Sudhana next traveled on to the city of Nandihāram where he looked for Jayottama whom he found east of that city in the Aśoka Forest where he paid his respects to him and then requested his teachings on the bodhisattva practices and cultivation of the bodhisattva path. Jayottama taught Sudhana about his perfection of the bodhisattva's practice gateway of going everywhere using the independent and effortless powers of the spiritual superknowledges, after which he recommended to Sudhana that he seek further training in the bodhisattva practices and path cultivation by traveling south to the city of Kaliṅgavana where he should look for and pay his respects to a bhikshuni known as Siṃhavijṛmbitā who should be able to help him with instruction in the bodhisattva practices and cultivation of the bodhisattva path.

24: Siṃhavijṛmbhitā

Sudhana then traveled south until he reached the city of Kaliṅgvana where he eventually was able to find the bhikshuni Siṃhavijṛmbhitā, pay his respects, and request instruction in training in the bodhisattva practices and cultivating the bodhisattva path. After teaching him about her "perfection of all-knowledge" liberation, she recommended that Sudhana travel to the south and seek further instruction in these matters from a woman named Vasumitrā in the city of Ratnavyūha.

25: Vasumitrā

Sudhana then gradually traveled onward until he reached the city of Ratnavyūha in the country of Durga in which he searched everywhere for Lady Vasumitrā. Once he found her, he paid his respects and requested her to provide him with guidance and instruction in the bodhisattva practices and cultivation of the bodhisattva path. After teaching him about her "pinnacle of dispassion" liberation, she told him that he should travel to the south and pay his respects to a layman named Veṣṭhila in the city of Śubhpāraṃgama from whom he could receive further instruction in the bodhisattva practices and cultivation of the bodhisattva path.

26: Veṣṭhila

Sudhana next gradually traveled onward until he reached the city of Śubhapāraṃgama. When he arrived at that Veṣṭhila's household, he bowed down in reverence at his feet and requested instruction in the bodhisattva practices and cultivation of the bodhisattva path. After teaching him about his "endless lineage of the buddhas" samādhi and his bodhisattva liberation known as "nonentry into the apex of *parinirvāṇa*," Veṣṭhila told Sudhana that he should next travel to the south and receive further instruction in these matters from a bodhisattva known as Avalokiteśvara at a mountain known as Potalaka.

27: Avalokiteśvara

Sudhana then gradually traveled onward until he reached Potalaka mountain. He then searched about everywhere for this great bodhisattva until, on its western slope, he saw Avalokiteśvara Bodhisattva sitting there in the full lotus posture. Sudhana then paid his respects and requested further teachings on the bodhisattva practices and cultivation of the bodhisattva path. Avalokiteśvara Bodhisattva then taught him about his liberation gateway known as "the practice of the great compassion," after which he told Sudhana that he should seek further instruction in these matters from a bodhisattva named Ananyagāmin who dwelt on the peak of the Sahā World's Iron Ring Mountains.

28: Ananyagāmin

Sudhana next went, paid his respects, and asked for instruction in the bodhisattva path from Ananyagāmin Bodhisattva who taught him about his bodhisattva's liberation known as "swift travel through the universal gateway." After doing so, he told Sudhana, "I have acquired only this bodhisattva's liberation of universal and swift travel with which I am able to swiftly go to all places everywhere." He then told Sudhana that he should seek further instruction in these matters by heading south to a city known as Dvāratī in which there is a spirit known as Mahādeva to whom he should pay his respects and ask for teachings on training in the bodhisattva practices and cultivating the bodhisattva path.

29: Mahādeva

Sudhana then traveled south to the city of Dvāratī where he searched for and found Mahādeva to whom he paid his respects and from whom he requested teaching in the bodhisattva practices and cultivation of the bodhisattva path, whereupon Mahādeva taught him about the "net of clouds" liberation that he had perfected, after which he suggested that Sudhana travel to the site of enlightenment in the state of Magadha and seek further instruction in these matters from an earth spirit known as Sthāvarā.

30: Sthāvarā

Sudhana then gradually traveled onward until he arrived at the abode of the spirit Sthāvarā at the site of enlightenment in the state of Magadha. Having paid his respects to Sthāvarā and asked him for instruction in the bodhisattva practices and cultivation of the bodhisattva path, the earth spirit then taught Sudhana about his bodhisattva liberation known as "the indestructible treasury of wisdom" which he always uses to assist the development of beings. Sthāvarā then advised Sudhana that he should go to Kapilavastu and pay his respects to a night spirit by the name of Vāsantī from whom he could request further teachings in these matters.

31: Vāsantī

Sudhana gradually traveled onward until he reached Kapilavastu and entered its eastern gates. After he located Vāsantī, he paid his respects and requested instruction from her in the bodhisattva practices and cultivation of the bodhisattva path, after which she taught Sudhana about her bodhisattva liberation known as "the Dharma light that dispels the darkness of all beings' delusions," she told him to go to the site of enlightenment in Magadha and seek further instruction in these matters from a night spirit by the name of Samantagambhīraśrīvimalaprabhā.

32: Samantagambhīraśrīvimalaprabhā

Sudhana then gradually traveled along until he met that night spirit at the site of enlightenment in Magadha, Samantagambhīraśrīvimalaprabhā, to whom he paid his respects, after which he requested instruction from her in the bodhisattva practices and cultivation of the bodhisattva path. After she taught Sudhana about her bodhisattva liberation known as "roaming everywhere in the bliss of quiescent *dhyāna* absorption," she instructed him to go visit and pay his respects to another night spirit who went by the name of Pramuditanayanajagadvirocanā from whom he could receive further teachings on the bodhisattva practices and cultivation of the bodhisattva path.

33: Pramuditanayanajagadvirocanā

Sudhana searched for and met Pramuditanayanajagadvirocanā to whom he paid his respects and from whom he requested further teachings in training in the bodhisattva practices and cultivating the bodhisattva path. That night spirit then taught Sudhana about her liberation known as "the immensely powerful banner of universal joy" with which she is able to benefit all beings, after which she instructed him to next seek out and request further instructions in the bodhisattva path from a night spirit by the name of Samantasattvatrāṇojaḥśrī.

34: Samantasattvatrāṇojaḥśrī

Sudhana then went and paid his respects to the night spirit who was known as Samantasattvatrāṇojaḥśrī, after which he asked for further instruction in the bodhisattva training and cultivation of the bodhisattva path. After teaching Sudhana about her bodhisattva's liberation gateway called "appearing everywhere in all worlds to train beings," she told Sudhana that he should go and pay his respects to a night spirit by the name of Praśāntarutasāgaravatī from whom he could request further instructions in these matters of the bodhisattva training and the cultivation of the bodhisattva path.

35: Praśāntarutasāgaravatī

Sudhana next went and searched out and paid his respects to the night spirit known as Praśāntarutasāgaravatī from whom he requested further instructions in the bodhisattva training and cultivation of the bodhisattva path. After teaching him about her bodhisattva's "liberation that produces the adornment of vast joy in every mind-moment," she told Sudhana that he should next seek further training in these matters from a night spirit known as Sarvanagararaksāsambhavatejahśrī.

36: Sarvanagararaksāsambhavatejahśrī

Sudhana then went to visit and pay his respects to the night spirit known as Sarvanagararakṣāsaṁbhavatejaḥśrī. After bowing to her he requested further instruction in the bodhisattva training and cultivation of the bodhisattva path. After teaching Sudhana about her bodhisattva liberation known as "the extremely profound and miraculous sublime sound," she told Sudhana that he should next seek further training in these matters from a night spirit by the name of Sarvavṛkṣapraphullanasukhasaṃvāsā.

37: Sarvavṛkṣapraphullanasukhasaṃvāsā

Sudhana next went and paid his respects to the night spirit by the name of Sarvavṛkṣapraphullanasukhasaṁvāsā from whom he sought further instruction in training in the bodhisattva practices and cultivating the bodhisattva path. After teaching Sudhana about her liberation gateway of "the generation of the light of vast joy," she told him that he should next go and seek further teachings on these matters from a night spirit by the name of Sarvajagadrakṣāpraṇidhānavīryaprabhā.

38: Sarvajagadrakṣāpraṇidhānavīryaprabhā

Sudhana then left to go see and pay his respects to the night spirit known as Sarvajagadrakṣāpraṇidhānavīryaprabhā. After having met her and paid his respects, he asked her for further instruction in the bodhisattva training and the cultivation of the bodhisattva path. She then taught Sudhana about her gateway to liberation known as "teaching beings to produce roots of goodness," after which she instructed him to seek out further training in these matters from a spirit in Lumbinī known as Sutejomaṇḍalaratiśrī.

39: Sutejomaṇḍalaratiśrī

Sudhana next gradually traveled on to Lumbinī where he searched for the spirit known as Sutejomaṇḍalaratiśrī until he saw her in a tower beautified by trees adorned with all kinds of jewels. After paying his respects to her and requesting teachings from her in the bodhisattva practices and cultivation of the bodhisattva path, she taught him about her liberation gateway known as "the bodhisattva's sovereign mastery in manifesting the taking on of births in all places for countless kalpas," after which she told him that he should next travel to Kapilavastu and seek further instruction in these matters from a maiden in the lineage of the Śākya clan known as Gopā whom he should ask, "How should the bodhisattva teach beings in *saṃsāra*?"

40: Gopā

Sudhana then traveled to the city of Kapilavastu in search of that maiden from the Śākya clan, finally finding Gopā in a lecture hall known as Universally Manifesting the Light of the Dharma Realm where she was surrounded by countless female attendants. After paying his respects to her and requesting teachings from her in the bodhisattva practices and the cultivation of the bodhisattva path, Gopā taught Sudhana about her liberation known as "the sphere of contemplation of the ocean of all bodhisattvas' samādhis" and then told him that he should next seek instruction in these matters from the mother of the Buddha, the Lady Māyā.

41: Māyā

Sudhana then traveled to see the mother of the buddha, the Lady Māyā, whom he found seated on a throne, surrounded by a measurelessly large congregation. After Sudhana paid his respects to her and requested teachings in the bodhisattva practices and the attainment of highest enlightenment, the Lady Māyā taught him about the bodhisattva liberation she had perfected known as "the illusion-like manifestation of the knowledge of great vows," after which she recommended that he next seek further instruction in these matters from Surendrābhā, the daughter of the king of the Trāyastriṃśa Heaven.

42: Surendrābhā

Sudhana then traveled to that palace in the heavens where he saw that celestial maiden, paid his respects, and then requested instruction from her in the bodhisattva practices and cultivation of the bodhisattva path. After teaching Sudhana about her bodhisattva liberation known as "the purified adornment of unimpeded recollection," she told him that he should next seek further instruction in these matters by traveling to Kapilavastu to pay his respects to a teacher of youths known as Viśvāmitra who should be able to assist him with more teachings on the bodhisattva practices and cultivation of the bodhisattva path.

43: Viśvāmitra

Sudhana then descended from the Trāyastriṃśa Heaven and gradually traveled toward Kapilavastu where he paid his respects to Viśvāmitra and requested teachings in the bodhisattva practices and cultivation of the bodhisattva path. Viśvāmitra referred him to a youth known as Śilpābhijña for further instruction in these matters.

44: Śilpābhijña

Sudhana went directly to Śilpābhijña, paid his respects, and requested instruction in the bodhisattva practices and cultivation of the bodhisattva path. After teaching Sudhana about his bodhisattva liberation known as "skillful knowledge of the many arts," Śilpābhijña told Sudhana that he should seek further instruction in these matters by traveling to the city of Vartanaka to pay his respects to an *upāsikā* name Bhadrottamā from whom he should request more training in the bodhisattva practices and cultivation of the bodhisattva path.

45: Bhadrottamā

After traveling to Vartanaka and paying his respects to the *upāsikā* known as Bhadrottamā, Sudhana requested that she instruct him in the bodhisattva practices and cultivation of the bodhisattva path. After teaching him about her bodhisattva liberation known as "the *maṇḍala* of independence," she suggested that he seek further training in these matters by traveling to the south to a city called Bharukaccha where, after paying his respects to an elder known as Muktisāra, he should ask for instruction in the bodhisattva practices and the cultivation of the bodhisattva path.

46: Muktisāra

Sudhana then traveled to Vartanaka and paid his respects to the elder known as Muktisāra, after which he requested to receive instruction in the bodhisattva practices and cultivation of the bodhisattva path. After teaching Sudhana about his bodhisattva liberation known as "the pure adornment of unattached mindfulness," Muktisāra recommended that Sudhana next seek further instruction in these matters by paying his respects to an elder in the same city who went by the name Sucandra who should be able to assist him with teachings on the bodhisattva practices and cultivation of the bodhisattva path.

47: Sucandra

Sudhana then went to the abode of Sucandra, paid his respects to him, and requested instruction in the bodhisattva practices and cultivation of the bodhisattva path. After teaching Sudhana about his bodhisattva liberation known as "the light of pure wisdom," Sucandra then advised Sudhana to seek further instruction in these matters by traveling south to the city of Roruk, paying his respects to an elder known as Ajitasena, and then asking him for teachings on the bodhisattva practices and cultivation of the bodhisattva path.

48: Ajitasena

Sudhana next traveled gradually toward the city of Roruk and then went to the abode of Ajitasena to whom he paid his respects and from whom he requested teachings on the bodhisattva practices and cultivation of the bodhisattva path. After teaching Sudhana about his bodhisattva liberation known as "inexhaustible appearance, Ajitasena recommended that Sudhana seek further training in these matters by traveling south to the city of Dharma where he should pay his respects to a brahman known as Śivarāgra and ask for teachings on the bodhisattva practices and the cultivation of the bodhisattva path.

49: Śivarāgra

Sudhana then gradually traveled south to the village known as Dharma where he saw Śivarāgra, paid his respects to that elder, and then requested teachings on the bodhisattva practices and cultivation of the bodhisattva path. After teaching Sudhana about his bodhisattva liberation known as "speech arising from the vow to be truthful," Śivarāgra recommended that Sudhana seek further training in these matters by traveling south to the city of Sumanāmukha where he should pay his respects to a youth known as Śrīsaṃbhava and aske him for further instruction on the bodhisattva practices and cultivation of the bodhisattva path.

50: Śrīsambhava and Śrīmati

Sudhana next headed south and gradually made his way to the city of Sumanāmukha where he saw and paid his respects to the youth known as Śrīsaṃbhava and the maiden known as Śrīmati. He then requested their teachings on the bodhisattva practices and cultivation of the bodhisattva path, after which they taught him about their bodhisattva liberation known as "illusory existence" and then suggested he seek further training in these matters by traveling south to Great Adornment Park in the country of Samudrakaccho, paying respects to Maitreya Bodhisattva, and asking him for more instruction on the bodhisattva practices and cultivation of the bodhisattva path.

51: Maitreya Bodhisattva

Sudhana next traveled on to that Great Adornment Park in the country of Samudrakaccho where he paid his respects to Maitreya Bodhisattva at his tower known as "the Chamber of Vairocana's Adornments" and requested instruction from him in the bodhisattva practices and cultivation of the bodhisattva path. Maitreya Bodhisattva then taught him about his liberation gateway known as "the treasury of adornments associated with the unforgetting mindfulness that enters the knowledge of all objects in the three periods of time," after which he told Sudhana that he should go and see Mañjuśrī Bodhisattva and ask him how the bodhisattva should train in the bodhisattva practices and how he should enter, perfect, broaden, accord with, purify, and completely fulfill Samantabhadra's gateways of practice.

52: Mañjuśrī

Sudhana then followed Maitreya Bodhisattva's instructions by traveling on in search of Mañjuśrī, passing through more than a hundred and ten other cities before he finally reached the city of Sumana where Mañjuṣrī contacted him from afar and provided him with the spiritual instructions by which he enabled Sudhana to become accomplished in countless Dharma gateways, to become endowed with the light of measureless great wisdom, and to acquire the bodhisattva's boundless *dhāraṇīs*, boundless vows, boundless samādhis, boundless superknowledges, and boundless knowledge. Mañjuśrī also enabled Sudhana to enter the *maṇḍala* of Samantabhadra's practices and become established in the very place in which he himself dwelt, whereupon Mañjuśrī withdrew and disappeared.

53: Samantabhadra

After Mañjuśrī Bodhisattva withdrew and disappeared, Sudhana progressed in his development on the path to highest bodhi and then contemplated Samantabhadra's realm of liberation, whereupon he immediately heard the name of Samantabhadra, his practices and vows, his provisions for enlightenment, his right path, his grounds, his skillful means on the grounds, his entry into the grounds, his vigor on the grounds, his dwelling on the grounds, his cultivation of the grounds, his realms of experience on the grounds, his awesome power on the grounds, and his dwelling together with others on the grounds.

As he was eagerly yearning to see Samantabhadra Bodhisattva, he then immediately came to be sitting in this vajra treasury site of enlightenment on a lotus flower seat adorned with all kinds of jewels, directly in front of Vairocana Tathāgata's lion throne where he witnessed ten kinds of auspicious signs and ten kinds of light signs, after which he thought, "I must now see Samantabhadra Bodhisattva, increase my roots of goodness, see all buddhas, develop a definite understanding of the vast realms of all bodhisattvas, and attain all-knowledge."

Sudhana then saw Samantabhadra Bodhisattva in the midst of the congregation and directly in front of the Tathāgata where he was seated on a jeweled lotus flower lion throne surrounded by a congregation of bodhisattvas, presenting the most splendidly extraordinary appearance without peer anywhere in the world. His realm of wisdom was measureless, boundless, unfathomable, inconceivable, equal to that of all buddhas of the three periods of time, and such that no other bodhisattva could even be able to contemplate.

Sudhana then saw emerging from every pore of Samantabhadra's body the emanation of countless light clouds, the emanation of countless multicolored clouds, the emanation of countless clouds of various flowers, the emanation of countless clouds of incense fragrance trees, the emanation of countless clouds of marvelous raiment, the emanation of countless clouds of jewel trees, the emanation of countless clouds of devas, the emanation of countless clouds of buddha *kṣetras* of the three periods of time, the emanation of countless buddha *kṣetras* of every level of purity and impurity, the emanation of countless clouds of congregations of beings, countless clouds of congregations of bodhisattvas, countless clouds of Samantabhadra Bodhisattva's practices, and countless clouds of congregations of rightly enlightened ones.

Contemplating each part of Samantabhadra's body, Sudhana saw that, completely contained within each of his pores was the entire great trichiliocosm. He clearly saw all the phenomena such as these. And just as he observed them in this world, so too did he see them all in all world systems throughout the ten directions. And just as he saw them throughout the world systems of the ten directions as they appeared in the present era, so too did he see them in this same way in all world systems in both the past and the future with none of their distinguishing aspects ever being mixed up.

Just as powers of the spiritual superknowledges such as these were then revealed within this abode of Vairocana Tathāgata, so too were such powers of the spiritual superknowledges also revealed in these same ways in the eastern region's Padmaśrī world system in the abode of Bhadraśrī Buddha.

And just as these circumstances were revealed in this way in the abode of Bhadraśrī Buddha, so too were they also revealed in all world systems to the east. One should realize that, just as they were revealed in this way in regions to the east, so too were such manifestations of the power of the spiritual superknowledges all also revealed in the same way in the abodes of all *tathāgatas* in all world systems in the south, the west, the north, the four midpoints, the zenith, and the nadir.

And just as this was so in all world systems throughout the ten directions, so too was this also so within each atom in all buddha *kṣetras* throughout the ten directions. In every case, there were the Dharma realm's buddhas and their congregations in which, in the presence of each buddha, Samantabhadra Bodhisattva sat on a lotus flower lion throne manifesting the power of the spiritual superknowledges.

Within each one of those bodies of Samantabhadra, there appeared as they existed in relation to all three periods of time:

All spheres of experience;
All buddha *kṣetras*;
All beings;

The arising of all buddhas;
All the congregations of bodhisattvas;
The sounds of all beings' voices;
The sounds of all buddhas' voices;
The turnings of the Dharma wheel as initiated by all *tathāgatas;*
The practices perfected by all bodhisattvas; and
All *tathāgatas'* easeful mastery of the spiritual superknowledges.

Having seen Samantabhadra Bodhisattva's countless uses of inconceivably great spiritual powers such as these, Sudhana the Youth then immediately acquired ten types of knowledge *pāramitās*.

Once Sudhana the Youth had acquired these *pāramitās,* Samantabhadra Bodhisattva then extended his right hand and rubbed the crown of his head. After he had rubbed the crown of Sudhana's head, Sudhana the Youth then immediately acquired an array of samādhi gateways as numerous as the atoms in all buddha *kṣetras*, each of which was in turn attended by a retinue of additional samādhis as numerous as the atoms in all buddha *kṣetras*.

Just as Samantabhadra Bodhisattva rubbed Sudhana's crown in the presence of Vairocana Buddha here in this Sahā World System, so too did Samantabhadra Bodhisattva also rub the crown of Sudhana's head in the presence of all buddhas in all world systems throughout the ten directions while also doing so in all world systems within every atom of those world systems. Samantabhadra Bodhisattva-*mahāsattva* then spoke to Sudhana, asking, "Son of Good Family, did you or did you not see these spiritual powers of mine?"

Sudhana replied, "I did indeed see them. O Great Ārya, such inconceivable feats of spiritual powers could only be known by a *tathāgata*."

Samantabhadra then held forth at length on his practice of the bodhisattva practices for past kalpas a numerous as the atoms in an ineffable-ineffable number of buddha *kṣetras*. He then told Sudhana, "If there are beings who have not yet planted roots of goodness, or if there are *śrāvaka* disciples or bodhisattvas who have planted only a minor measure of roots of goodness, they would not even be able to hear my name, how much the less would they be able to see my body.

Son of Good Family, there are some beings who, by being able to hear my name, then become irreversible in progressing toward *anuttara-samyak-saṃbodhi*. So too are there those who accomplish this by merely seeing me, touching me, welcoming me, escorting me off, briefly following along after me, or merely seeing or hearing me in a dream.

Some beings are able to become fully ripened by remaining mindful of me for but one day or one night. Others are able to become fully ripened by remaining mindful of me for seven days and seven nights, for a half month, for a month, for a half year, for a year, for a hundred years, a thousand years, a kalpa, a hundred kalpas, or for kalpas as numerous as the atoms in an ineffable-ineffable number of buddha *kṣetras*.

Others may require one lifetime or a hundred lifetimes, or even up to lifetimes as numerous as the atoms in an ineffable-ineffable number of buddha *kṣetras* before they will become fully ripened. Still others will become fully ripened by seeing me emanating brilliant light, by seeing me cause a buddha *kṣetra* to shake or move, or by being frightened or filled with joyous delight by such phenomena.

Son of Good Family, I use skillful means such as these that are as numerous as the atoms in a buddha *kṣetra* to enable beings to become irreversible in progressing toward *anuttara-samyak-saṃbodhi*.

Son of Good Family, if any being sees or hears of my pure *kṣetra*, he will certainly be able to be reborn in this pure *kṣetra*. If any being sees or hears of my pure body, he will certainly be able to be reborn within my pure body.

Son of Good Family, you should contemplate this pure body of mine."

Sudhana the Youth then contemplated the body of Samantabhadra Bodhisattva, its major marks and secondary signs, and its limbs. He saw that, within each pore, there were an ineffable-ineffable number of oceans of buddha *kṣetras* and, in each *kṣetra* ocean, there were buddhas appearing in the world, each of whom was surrounded by an immense congregation of bodhisattvas.

He then also saw that all those oceans of *kṣetras* had many different kinds of foundations, many different shapes, many different adornments, many different great surrounding mountains, many different kinds of colored clouds spread across their skies, many different circumstances in which buddhas appear, and many different types of dharmas that were expounded. Each of the various phenomena such as these were distinctly different.

He also saw that, in each of those oceans of world systems, Samantabhadra emanated clouds of transformation-body buddhas as numerous as the atoms in all buddha *kṣetras* that appeared everywhere in all world systems throughout the ten directions, teaching beings and enabling them to progress toward *anuttara-samyak-saṃbodhi*.

Sudhana the Youth then also saw his own body within Samantabhadra's body, teaching beings in all world systems throughout the ten directions. Moreover, Sudhana observed that, if the roots of goodness and light of wisdom he acquired by drawing near to good spiritual guides as numerous as the atoms in a buddha *kṣetra* were compared to the roots of goodness he acquired by seeing Samantabhadra Bodhisattva, they still could not match even a hundredth part of these, a thousandth part of these, a hundred-thousandth part of these, one part in a hundred thousand *koṭīs* of parts of these, or even the tiniest fraction of these deducible by mathematical calculation or describable by analogy.

As Sudhana the Youth walked but one step in those *kṣetras* within Samantabhadra Bodhisattva's pores, he thereby passed through a number of world systems equal to that of all the atoms in an ineffable-ineffable number of buddha *kṣetras*. If he continued to walk in this way until he came to the end of all kalpas of the future, he would still have been unable to discover the bounds of all the phenomena contained in but one pore, including the sequential order of those oceans of *kṣetras*, the matrices of those oceans of *kṣetras*, the differences in those oceans of *kṣetras*, the instances of universal interpenetration in those oceans of *kṣetras*, the formation of those oceans of *kṣetras*, the destruction of those oceans of *kṣetras*, or the adornments of those oceans of *kṣetras*.

In some cases, while within the *kṣetras* in Samantabhadra Bodhisattva's pores, Sudhana the Youth would pass through one kalpa within one *kṣetra* and then, continuing to travel along in this way, he might even pass through kalpas as numerous as the atoms in an ineffable-ineffable number of buddha *kṣetras*. Though he continued to travel along in this way, he still did not disappear from this *kṣetra* and then appear in that *kṣetra*. As in each successive mind-moment he went everywhere throughout an ocean of boundlessly many kalpas, he taught beings and caused them to progress toward *anuttara-samyak-saṃbodhi*.

It was at this time that Sudhana the Youth then gradually acquired the ocean of all practices and vows of Samantabhadra Bodhisattva-*mahāsattva* to a degree [bound before long to] equal that of Samantabhadra himself.

Samantabhadra Bodhisattva-*mahāsattva* then spoke the following verses for all the bodhisattvas:

You should all rid yourselves of the afflictions' defilements
and listen closely and single-mindedly, without distraction,
as I speak about the perfections that the Tathāgata possesses
and the genuine path leading to all the liberations.

As for that supreme world-transcending trainer of beings,
his mind is as pure as empty space.
He forever emanates the brilliant light of the sun of wisdom and
everywhere causes the many beings to dispel the darkness of delusion.

The Tathāgata is one who is difficult to ever see or hear,
yet, after countless *koṭīs* of kalpas, now one encounters him.
This is like the *uḍumbara* blossom's appearing but once in an eon.
Therefore, you should listen to this account of the Buddha's qualities.

He adapts to everything those in the world do,
and, like a master conjurer, manifests the many kinds of actions,
doing so solely to please the minds of beings,
this even as he never discriminates or produces any thoughts.

Samantabhadra Bodhisattva, completely adorned with meritorious qualities and wisdom and like a lotus flower in his freedom from the three realms' defilements, then spoke to those bodhisattvas, saying, "You should all listen closely, for I now wish to describe the characteristics of but a single drop of the Buddha's ocean of meritorious qualities." He then spoke a series of ninety-five verses in which he described and praised the realms of practice, skillful means, and perfection of all bodhisattvas and buddhas in liberating countless beings in all worlds throughout the ten directions throughout all three periods of time.

CHAPTER 39 CONCLUSION

The Conduct and Vows of Samantabhadra

In this conclusion to the last chapter of the Flower Adornment Sutra as found in the Gaṇḍavyūhā translation by Tripiṭaka Master Prajñā, Samantabhadra Bodhisattva had just finished praising the supreme qualities of the Tathāgata when he then spoke to Sudhana, saying:

Son of Good Family, if all buddhas of the ten directions were to continuously expound on the meritorious qualities of the Tathāgata, doing so for kalpas as numerous as the atoms in an ineffable-ineffable number of buddha *kṣetras*, they would still be unable to come to the end of them. If one wishes to perfect these gateways to the meritorious qualities, then one should cultivate ten kinds of vast practices and vows. What then are those ten? They are as follows:

The first is to revere all buddhas;
The second is to proclaim the praises of the Tathāgata;
The third is to extensively cultivate the making of offerings;
The fourth is to repent of karmic obstacles;
The fifth is to rejoice in others' merit;
The sixth is to request the turning of the Dharma wheel;
The seventh is to request the buddhas to remain in the world;
The eighth is to always follow the buddhas' course of training;
The ninth is to constantly accord with beings; and
The tenth is to universally dedicate all merit.

Sudhana then asked Samantabhadra, "O Great Ārya, what is meant by 'revering all buddhas' and so forth, up to and including 'universally dedicating all merit'"?

Samantabhadra replied to Sudhana, saying: "Son of Good Family, as for what is meant by 'revering all buddhas,' through the power of Samantabhadra's practices and vows, I arouse deeply resolute faith in all the buddhas, all the *bhagavats*, as numerous as the atoms in all buddha *kṣetras* of the ten directions and three periods of time throughout the Dharma realm and the realms of space, and then, as if they were right before my very eyes, with pure actions of body, speech, and mind, I always cultivate bowing down in reverence to them all.

Manifesting before every one of those buddhas' bodies as numerous as the atoms in an ineffable-ineffable number of buddha *kṣetras*, with each of those bodies, I shall everywhere bow down in reverence to buddhas as numerous as the atoms in an ineffable-ineffable number of buddha *kṣetras*.

Only when the realms of space come to an end will my bowing in reverence to them then come to an end. However, because the realms of space can never end, my bowing in reverence to them has no end.

I shall continue in this way until the realms of beings come to an end, until beings' karmic actions come to an end, and until beings' afflictions come to an end. Only then will my bowing in reverence to them come to an end. However, because the realms of beings and so forth up to and including their afflictions are all endless, my bowing down in reverence to them will have no end. It continues on in each successive mind-moment, without interruption, free of any weariness in the actions of body, speech, or mind."

Samantabhadra continued, saying of the second of his vows, "Again, Son of Good Family, as for what is meant by 'proclaiming the praises of the Tathāgata,' in every one of the atoms throughout all buddha *kṣetras* of the ten directions and the three periods of time to the very end of the Dharma realm and the realms of space, there are buddhas as numerous as the atoms in all worlds. In every place where there are buddhas, they are all surrounded by an oceanic congregation of bodhisattvas. With extremely deep conviction and directly manifest knowledge and vision, in the presence of each of them, I shall bring forth faculties of the tongue surpassing even those of the Goddess Sarasvatī's marvelous tongue. Each one of those tongues shall send forth an inexhaustible ocean of voices and each one of those voices shall send forth an ocean of all words and phrases proclaiming the praises of all *tathāgatas'* oceans of meritorious qualities."

Next, speaking of the third of his vows, Samantabhadra said, "Again, Son of Good Family, as for what is meant by 'extensively cultivating the making of offerings,' in each of the atoms throughout all buddha *kṣetras* of the ten directions and three periods of time to the very end of the Dharma realm and realms of space, there are buddhas as numerous as the atoms in all worlds. In every place where there are buddhas, they are surrounded by an oceanic congregation of many different kinds of bodhisattvas. Through the power of the practices and vows of Samantabhadra, I arouse deep resolute faith and directly manifest knowledge and vision with which I make offerings to all of them of supremely marvelous offering gifts, namely flower clouds, garland clouds, heavenly music clouds, heavenly canopy clouds, heavenly apparel clouds, and clouds of various kinds of heavenly scents, including perfumes, burning incenses, and powdered incenses with each of the clouds such as these being the size of Sumeru, the king of mountains.

Son of Good Family, among all the kinds of offerings, the offering of Dharma is supreme, including for instance the offering of cultivating in accordance with what was taught, the offering of benefiting beings, the offering of gathering in beings, the offering of substituting for beings in taking on their sufferings, the offering of diligently cultivating roots of goodness, the offering of never forsaking the bodhisattva's works, and the offering of never abandoning the bodhi resolve."

Speaking of the fourth of his vows, Samantabhadra said, "Again, Son of Good Family, as for what is meant by 'repenting of karmic obstacles,' the bodhisattva thinks to himself, "Throughout the beginningless kalpas of the past, due to greed, hatred, and delusion manifesting in body, speech, and mind, I have committed measurelessly and boundlessly many bad karmic actions. If these bad karmic actions had substance and signs, even all the realms of space would be unable to contain them. Now, with purity in the three types of karmic actions, directly before all buddhas and bodhisattva congregations everywhere in all *kṣetras* as numerous as the atoms in the entire Dharma realm, I sincerely repent [of these bad karmic actions], resolving to never commit them again and resolving to always abide in all the meritorious qualities of the pure moral precepts."

Next, with regard to the fifth of his vows, Samantabhadra said, "Again, Son of Good Family, as for what is meant by 'rejoicing in others' merit,' this refers to [the merit created by] all buddhas, the *tathāgatas*, throughout the Dharma realm and the realms of space who are as numerous as the atoms in all buddha *kṣetras* in the ten directions and three periods of time. From the time when they first aroused the resolve to attain all-knowledge, they diligently cultivated a mass of merit, never stinting in sacrificing their own bodies and lives, doing so for kalpas as numerous as the atoms in an ineffable-ineffable number of buddha *kṣetras*. During every one of those kalpas, they sacrificed heads, eyes, hands, and feet as numerous as the atoms in an ineffable-ineffable number of buddha *kṣetras* as they practiced all the difficult-to-practice austerities such as these, perfected the many different kinds of *pāramitā* gateways, realized and entered the many different kinds of bodhisattva wisdom grounds, perfected the unexcelled bodhi of all buddhas, and then reached *parinirvāṇa* after which their *śarīra* relics were distributed. I rejoice in all their roots of goodness and rejoice as well in all the merit produced by all the different kinds of beings of the six rebirth destinies and the four types of birth in all worlds of the ten directions, doing so even where their merit is only as small as a mote of dust."

Speaking of the sixth of his vows, Samantabhadra said, "Again, Son of Good Family, as for what is meant by 'requesting the turning of the Dharma wheel,' in every one of the atoms throughout all buddha *kṣetras* of the ten directions and three periods of time to the very end of the Dharma realm and realms of space, there are vast buddha *kṣetras* as numerous as the atoms in an ineffable-ineffable number of buddha *kṣetras*. In every one of those *kṣetras*, there are all those buddhas as numerous as the atoms in an ineffable-ineffable number of buddha *kṣetras* who, in each successive mind-moment, are attaining the universal and right enlightenment surrounded by an oceanic congregation of all bodhisattvas. In all of them, using many different kinds of skillful means in the actions of body, speech, and mind, I earnestly request them to turn the wheel of the sublime Dharma."

Next, with regard to the seventh of his vows, Samantabhadra said, "Again, Son of Good Family, as for what is meant by 'requesting the buddhas to remain in the world,' whenever anywhere to the very end of the Dharma realm and the realms of space throughout the ten directions and three periods of time, there are any of the buddhas, the *tathāgatas,* as numerous as the atoms in all buddha *kṣetras* who are about to enter *parinirvāṇa,* including any such bodhisattvas, *śrāvaka* disciples, *pratyekabuddhas,* those in training, those beyond training, and all good spiritual guides, I then beseech them all to refrain from entering *nirvāṇa* and to remain for kalpas as numerous as the atoms in all buddha *kṣetras,* doing so in order to benefit and gladden all beings."

Speaking of the eighth of his vows, Samantabhadra said, "Again, Son of Good Family, as for what is meant by 'always following the buddhas' course of training,' this refers to [the practices of] those such as this Sahā World's Vairocana Tathāgata who, from the time when he first resolved [to attain bodhi], continued with nonretreating vigor to make gifts of an ineffable-ineffable number of his bodies and lives, peeling off his own skin to serve as paper, breaking his own bones to serve as pens, and drawing his own blood to serve as ink, doing so in order to write out copies of the scriptures that, if gathered together, would reach as high as Mount Sumeru. Because of his profound esteem for the Dharma, he was never stinting even in sacrificing his own bodies and lives, how much the less in sacrificing the royal throne, cities, towns, and villages, palaces, parks, and groves, or all of his other possessions. He also practiced many other different kinds of difficult-to-practice austerities until finally, beneath the tree, he attained the great bodhi, displayed the many different kinds of spiritual superknowledges, manifested many different kinds of spiritual transformations, manifested many different kinds of buddha bodies, and dwelt in many different kinds of congregations. I follow all such ways of training as these. And just as I do so with respect to the *bhagavat* of this present era, Vairocana, so too do I also follow in this manner in each successive mind-moment the training of all the *tathāgatas* in all the atoms in all the buddha *kṣetras* to the very end of the Dharma realm and the realms of space everywhere throughout the ten directions and the three periods of time."

Next with regard to the ninth of his vows, Samantabhadra said, "Again, Son of Good Family, as for what is meant by 'constantly according with beings,' this refers to [according with] all the many different kinds of beings in the oceans of *kṣetras* throughout the ten directions of the Dharma realm and the realms of space, including those who are egg-born, womb-born, moisture-born, or transformationally-born, those who are born in and live in reliance on earth, water, fire, or wind, and those who are born in and live in reliance on the air or the plants and trees. These include the many different kinds of sentient beings with their various physical bodies, their various forms, their various appearances, their various lifespans, their various species, their various names, their various mental natures, their various kinds of knowledge and vision, their various aspirations, their various volitions, their various kinds of behavior, their various kinds of clothing, and their various kinds of food and drink, including those who dwell in many different kinds of settlements, villages, cities, towns, or palaces, and including even all the devas, dragons, and others among the eight kinds of spiritual beings as well as humans, non-humans, and so forth, including those without feet, those with two feet, four feet, or many feet, those with physical forms, those without physical forms, those with perception, those without perception, and those with neither perception nor non-perception. I accord with all the different kinds of beings such as these by transforming my appearance in a manner that is appropriate to them. I then serve them in many different ways and present them with many different kinds of offerings, just the same as and no differently than if I was revering my parents or serving teachers, elders, arhats, or others up to and including the Tathāgata."

Finally, speaking of the tenth of his vows, Samantabhadra said, "Again, Son of Good Family, as for what is meant by 'universally dedicating all merit,' this refers to dedicating all the merit produced by all these vows, from the first, 'revering all buddhas,' up to and including 'constantly according with beings,' dedicating it to all beings throughout the Dharma realms and the realms of space, wishing thereby to enable beings to always gain peace and happiness and remain free of the sufferings of sickness, wishing that, whenever they want to practice evil dharmas, they will not succeed, wishing that the good karmic actions they cultivate will swiftly succeed, wishing that the gates to the wretched rebirth destinies will become closed to them, wishing that the right road leading to human rebirth, deva rebirth, and nirvāṇa will be revealed to them, wishing that, wherever beings bring on themselves extremely severe sufferings due to having accumulated all kinds of bad karma, I may then substitute for them in experiencing those sufferings, and wishing thereby to enable all those beings to attain liberation and ultimately realize unexcelled bodhi."

Concluding his explanation of his conduct and vows, Samantabhadra said, "Son of Good Family, this is what constitutes the complete fulfillment of the bodhisattva-*mahāsattva*'s ten kinds of great vows. If bodhisattvas accord with and enter into these great vows, then they are able to ripen all beings, they are able to accord with *anuttarā-samyak-saṃbodhi*, and they are able to completely fulfill Samantabhadra Bodhisattva's ocean of practices and vows. Therefore, Son of Good Family, you should understand the meaning of these in this way."

Later, Samantabhadra said, "Therefore, if there is any person who recites these vows, wherever he goes in the world, he becomes as unimpeded as the moon in space escaping from a veil of clouds. He is one who is praised by all buddhas and bodhisattvas, one who should be revered by all humans and devas, and one to whom all beings should make offerings.

Such a son of good family as this becomes well able to acquire rebirths in a human body in which he fulfills all the meritorious qualities of Samantabhadra. Before long, like Samantabhadra Bodhisattva, he will succeed in swiftly perfecting a marvelous form body replete with the thirty-two marks of a great man. Wherever he is born among humans or devas, he will always reside in a superior clan. He will be able to do away with all rebirths in any of the wretched destinies, will be able to separate from all bad friends, will be able to subdue all adherents of non-Buddhist paths, and will be able to gain liberation from all afflictions. In this, he is like the king of lions who overwhelmingly defeats the many other kinds of beasts. He is one who is worthy to receive the offerings of all beings.

Moreover, when this person draws near to the end of his life and reaches that very last *kṣaṇa* in which all his faculties fade, in which all of his relatives and retinue leave him, in which all his awesome power disappears, and in which none of his ministers, great officials, palaces, cities, inner and outer palace possessions, elephants, horses, carriages, precious jewels, or treasuries follow along with him, it is only these kings of vows that do not abandon him. They always lead him forth so that, in but a single *kṣaṇa,* he is immediately reborn in the Land of Ultimate Bliss. Having arrived there, he immediately sees Amitābha Buddha surrounded by Mañjuśrī Bodhisattva, Samantabhadra Bodhisattva, Avalokiteśvara Bodhisattva, Maitreya Bodhisattva, and other bodhisattvas, all of whom are possessed of the majestic physical marks and are replete with the meritorious qualities.

This person then sees himself born in a lotus flower, receiving the Buddha's bestowal of his prediction. Having received that prediction, he then passes through countless hundreds of thousands of myriads of *koṭīs* of *nayutas* of kalpas during which, in an ineffable-ineffable number of worlds throughout the ten directions, he uses the power of wisdom to adapt to beings' minds and thereby benefit them. Before long, he will sit at a site of enlightenment, vanquish the armies of Māra, attain the universal and right enlightenment, and turn the wheel of the sublime Dharma. He will then be able to cause beings in worlds as numerous as the atoms in a buddha *kṣetra* to arouse the resolve to attain bodhi. Adapting to their faculties and natures, he will teach and ripen them until, having exhausted an ocean of future kalpas, he will have been able to extensively benefit all beings."

Samantabhadra Bodhisattva then concluded his teaching on the conduct and vows of Samantabhadra with a series of sixty-two verses summarizing and expanding upon the teachings presented earlier in the body of the text.

At that time, after, in the presence of the Tathāgata, Samantabhadra Bodhisattva-*mahāsattva* had finished speaking these pure verses on Samantabhadra's vast kings of vows, the youth Sudhana was filled with measureless exultation and all the bodhisattvas felt great joy. The Tathāgata then praised him, saying, "This is good indeed, good indeed."

At that time when the Bhagavat together with the *ārya* bodhisattva-*mahāsattvas* expounded on such supreme Dharma gateways of the inconceivable realm of liberation, they were headed by Mañjuśrī Bodhisattva. The great bodhisattvas and the six thousand bhikshus whose practice had become fully developed were headed by Maitreya Bodhisattva. All the great bodhisattvas of the Worthy Kalpa were headed by the Immaculate One, Samantabhadra Bodhisattva. [Present too were] the great bodhisattvas at the consecration stage with but one more birth [before buddhahood] as well as the congregations of other bodhisattva-*mahāsattvas* who, as numerous as the atoms in the ocean of all *kṣetras,* had all come and assembled there from the many different worlds of the ten directions. The great *śrāvaka* disciples were headed by the greatly wise Śāriputra, Mahāmaudgalyāyana, and others. Together with all the great congregations of world leaders among humans and devas as well as the devas, dragons, *yakṣas*, *gandharvas*, *asuras*, *garuḍas*, *kiṃnaras*, *mahoragas*, humans, non-humans, and others, having heard what the Buddha had proclaimed, everyone in that great assembly was filled with immense joy, accepted these teachings with faith, and upheld them in practice.

KALAVINKA BUDDHIST CLASSICS

(http: www.kalavinka.org)

FALL, 2022 TITLE LIST

Meditation Instruction Texts

The Essentials of Buddhist Meditation

A marvelously complete classic *śamathā-vipaśyanā* (calming-and-insight) meditation manual. By Tiantai Śramaṇa Zhiyi (538–597 CE).

Six Gates to the Sublime

The early Indian Buddhist meditation method involving six practices used in calming-and-insight meditation. Also by Śramaṇa Zhiyi

Bodhisattva Path Texts

The Flower Adornment Sutra

Śikṣānanda's translation of the *Mahāvaipulya Buddha Avataṃsaka Sūtra*

On Generating the Resolve to Become a Buddha

On the Resolve to Become a Buddha by Ārya Nāgārjuna
Exhortation to Resolve on Buddhahood by Patriarch Sheng'an Shixian
Exhortation to Resolve on Buddhahood by the Tang Literatus, Peixiu

Letter from a Friend - The Three Earliest Editions

The earliest extant editions of Ārya Nāgārjuna's *Suhṛlekkha*:
Translated by Tripiṭaka Master Guṇavarman (*ca* 425 CE)
Translated by Tripiṭaka Master Saṇghavarman (*ca* 450 CE)
Translated by Tripiṭaka Master Yijing (*ca* 675 CE).

Marvelous Stories from the Perfection of Wisdom

130 Stories from Ārya Nāgārjuna's *Mahāprājñāpāramitā Upadeśa.*

Nāgārjuna's Guide to the Bodhisattva Path

The *Bodhisaṃbhāra Treatise* with abridged Vaśitva commentary.

The Bodhisaṃbhāra Treatise Commentary

The complete exegesis by the Indian Bhikshu Vaśitva (*ca* 300–500 CE).

Nāgārjuna on Mindfulness of the Buddha

Ch. 9 and Chs. 20–25 of Nāgārjuna's *Daśabhūmika Vibhāṣā*
Ch. 1, Subchapter 36a of Nāgārjuna's *Mahāprājñāpāramitā Upadeśa.*

Nāgārjuna on the Six Perfections

Chapters 17–30 of Ārya Nāgārjuna's *Mahāprājñāpāramitā Upadeśa.*

A Strand of Dharma Jewels (Ārya Nāgārjuna's *Ratn*āva*l*ī)

The earliest extant edition, translated by Paramārtha: *ca* 550 CE

The Ten Bodhisattva Grounds
Śikṣānanda's translation of The Flower Adornment Sutra, Ch. 26

The Ten Grounds Treatise
Nāgārjuna's 35-chapter *Daśabhūmika Vibhāṣā*

The Ten Grounds Sutra
Kumārajīva's translation of the *Daśabhūmika Sūtra*

Vasubandhu's Treatise on the Bodhisattva Vow
By Vasubandhu Bodhisattva (*ca* 300 CE)

PHILOSOPHY & SPIRITUALITY / BUDDHISM / SACRED WRITINGS

KALAVINKA PRESS ◆ SEATTLE
KALAVINKAPRESS.ORG

ISBN 978-1-935413-37-0
90000
9 781935 413370

THE FLOWER ADORNMENT SUTRA

VOLUME THREE

Chapter 39

Bhikshu
Dharmamitra

Kalavinka Press

Avataṃsakasūtra (Flower Garland Sūtra) 大方廣佛華嚴經

Scroll 1

Click on any word to see more details.

大方廣佛華嚴經卷第一

東晉天竺三藏佛馱跋陀羅譯

世間淨眼品第一之一

[0395a07] 如是我聞：

[0395a07] 一時，佛在摩竭提國寂滅道場始成正覺。其地金剛具足嚴淨，眾寶雜華以為莊飾，上妙寶輪圓滿清淨，無量妙色種種莊嚴，猶如大海寶幢幡蓋光明照耀；妙香華鬘，周匝圍遶，七寶羅網彌覆其上，雨無盡寶顯現自在，諸雜寶樹華葉光茂，佛神力故；令此場地廣博嚴淨，光明普照，一切奇特妙寶積聚。無量善根莊嚴道場，其菩提樹高顯殊特，清淨瑠璃以為其幹，妙寶枝條莊嚴清淨，寶葉垂布猶如重雲。雜色寶華間錯其間，如意摩尼以為其果，樹光普照十方世界，種種現化施作佛事，不可盡極，普現大乘菩薩道教，佛神力故；常出一切眾妙之音，讚揚如來無量功德，不可思議；師子之座，猶如大海，眾妙寶華而為嚴飾，流光如雲，周遍普照無數菩薩大海之藏，大音遠震，不可思議。

[0395a23] 如來光明逾摩尼尊，彌覆其上，種種變化施作佛事，一切悉覩無所罣礙；於一念頃，一切現化充滿法界。如來妙藏無不遍至無量眾寶莊嚴寶臺，如來處此寶師子座，於一切法成最正覺。了三世法平等智身，普入一切世間之身，妙音遍至一切世界，不可窮盡，猶如虛空，平等法相智慧行處；猶如虛空，等心隨順一切眾生。其身遍坐一切道場，悉知一切眾生所行，智慧日光照除眾冥，悉能顯現諸佛國土。普放三世智海光明照淨境界，無量光明充滿十方，不壞法雲遍覆一切。以力無畏顯現無量自在力光，開方便門教化眾生，悉能普現一切眾會。猶如虛空，而無來去。了達一切無有自性，隨順諸法平等之相。一切光明普現三世諸佛所行諸佛世界，猶如大海，不可思議，音聲語言悉能隨順。

[0395b11] 與十佛世界微塵數等大菩薩俱，其名曰：普賢菩薩、普德智光菩薩、普明師子菩薩、普勝寶光菩薩、普德海幢菩薩、普慧光照菩薩、普寶華幢菩薩、普勝軟音菩薩、普淨德焰菩薩、普相光明菩薩、大光海月菩薩、雲音海藏菩薩、德寶勝月菩薩、淨慧光焰自在王菩薩、超趣華光菩薩、無量智雲日光菩薩、大力精進金剛菩薩、香焰光幢菩薩、月德妙音菩薩、光明尊德菩薩，與如是等諸菩薩俱，皆是盧舍那佛宿世善友；一切成就功德大海，諸波羅蜜周滿普照，慧眼清淨，等觀三世，於諸三昧具足明淨；辯才大海深廣無盡，普現諸佛功德光耀；善知一切眾生心行，如應調伏，以金剛智普照境界；同一法性，覺慧

廣大，甚深智境，靡不明達，住於一地，普攝一切諸地功德，無上智願皆已成滿，具足如來深廣密教，悉得一切佛所共法，皆同如來行地、德力，一切三昧海門皆得自在，於眾生海如應示現，隨其所行，善能建立。善入一切諸法之海，迴轉總持如來一切功德法海，充滿其身；遍遊一切佛世界海，出生一切淨土願海，悉得諸佛達未來際方便智慧；一切如來坐道場者，普能往詣禮事供養，悉得一切普賢願海，於諸眾生智身滿足。

[0395c05] 復有佛世界微塵數金剛力士，其名曰：堅固光耀力士、日光耀力士、須彌華力士、淨雲音力士、阿修羅主力士、勝光明力士、樹音聲力士、師子王力士、淳厚光藏力士、珠髻華光力士，與如是等諸力士俱，已於阿僧祇劫發大誓願，侍衛諸佛。佛願行處皆已具足，無量功德皆已清淨，悉行深廣三昧境界，無量神力，佛所遊處無不遍至，皆悉能行不可思議解脫境界，處一切眾，其身殊特無能映蔽，隨諸眾生所應度者，能現其身如應化之。

[0395c15] 復有佛世界微塵數諸道場神，其名曰：淨莊嚴神、寶積光明神、吼音聲神、雨眾華神、莊嚴寶光神、善超香神、金色雲神、樂華樹神、莊嚴光神，與如是等道場神俱，皆於先佛造立願行。

[0395c20] 復與佛世界微塵數諸龍神俱，其名曰：摩尼光龍、雜莊嚴龍、喜寶光龍、淨身光龍、香莊嚴龍、寶目光龍，如是一切，皆於過去不可思議阿僧祇劫，常為如來莊嚴法堂。

[0395c23] 復與佛世界微塵數諸地神俱，其名曰：淨華光神、善思光明神、雜華莊嚴神、散寶焰神、隨時樂觀神、金眼勝神、毛孔散香神、應時和音神，如是一切，皆同德本，於過去佛所普修願行。

[0395c27] 復與不可思議諸樹神俱，其名曰：雜華雲神、雜種光神、淨勝光神、垂莊嚴神、莊嚴光神、樂和音神、普勝等神、華果味神，如是一切，皆悉成就大喜普照。

[0396a02] 復與無邊藥草神俱，其名曰：光焰神、梅檀香神、淨光神，普稱神、普力神、普淨神、普光神、愛香神、勝現神，如是一切，皆悉成就大悲普照。

[0396a05] 復與無量諸穀神俱，其名曰：勝味神、華淨神、善力神、勢味神、根果神、淨華神、樂淨神、淨光神，如是一切，大喜成就。

[0396a08] 復與無量諸河神俱，其名曰：普流神、勝洄澓神、洪流聲神、養水性神、淨海光神、普愛神、妙幢神、勝水神、海具光神，如是一切，常能精勤利益眾生。

[0396a11] 復與不可思議諸海神俱，其名曰：寶勝光明神、金剛慧神、普涌浪神、雜華龍勝神、寶華光明神、須彌莊嚴神、海音聲神，如是一切，以佛無量功德之海而自充滿。

[0396a15] 復與無量阿僧祇諸火神俱，其名曰：熾然光藏神、熾然光輪神、廣明耀神、無盡神、雜寶勝神、照除諸冥神、焰雲光明神，如是一切，悉為眾生照除闇冥。

[0396a18] 復與無量諸風神俱，其名曰：無礙照明虛空神、遍超勝神、散須彌神、焰淨味神、淨除味神、發行大音神、樹峯華林神、持世界神，如是一切，皆能和合眾生，令不分散。

[0396a22] 復與無邊虛空神俱，其名曰：普光淨勝神、無邊深廣神、起風神、離一切障神、廣超神、無對光焰神、無礙力勝神、最上妙音神、示現十方神，如是一切，心皆無垢，堅固淨妙。

[0396a26] 復與無量主方神俱，其名曰：善住神、充滿神、無量現光神、光莊嚴神、普轉漸行神、不惑轉神、淨遊虛空神、普行世間神、行甚深神，如是一切，皆能善照一切眾生。

[0396a29] 復與無量主夜神俱，其名曰：妙光神、淨光神、善觀眾生神、靜時堅固神、方便勝具神、生一切樹果神、無盡眷屬神、主知樂淨遊戲神、和諍神、淨福具神，如是一切，於助道法深重愛樂。

[0396b05] 復與無量主晝神俱，其名曰：現宮殿神、善解安立戰場神、樂莊嚴普勝神、喜華香神、普集勝藥神、樂見王神、淨目高顯普勝神、大悲豔光神、光明善照神、普勝垂華神，如是一切，皆悉信樂正法莊嚴。

[0396b09] 復與無量阿修羅神俱，其名曰：羅睺羅王、毘摩質多羅王、睒婆利王、明月王、金剛堅錦王、大智慧力王、勝集天女王，如是一切，悉能降伏憍慢放逸。

[0396b13] 復與無量伽留羅王俱，其名曰：大勇猛力王、無畏寶髻王、勇猛淨眼王、不退莊嚴王、持大海光王、持法堅固王、勝根光明王、充滿普現王、普遊諸方王、普眼等觀王，如是一切，成就方便，廣潤眾生。

[0396b17] 復與無量緊那羅王俱，其名曰：善慧王、善幢王、雜華行王、離愛慢音王、寶樹光明王、善愛現王、莊嚴光王、善華幢王、勝地王、勝慧王，如是一切，普於眾生精勤勸發，能使樂法。

[0396b21] 復與無量摩睺羅伽王俱，其名曰：善慧王、淨端嚴音王、眾妙慧聚王、燈幢王、猛光王、師子香熏王、雜瓔珞音王、堅固樂明王，如是一切，普為眾生除諸疑網。

[0396b25] 復與無量鳩槃荼王俱，其名曰：毘樓勒王、善修幢王、足平鮮白王、能除恐怖王、淨須彌林王、無量淨眼王、無量目門王，如是一切，皆悉修習無礙法門。

[0396b28] 復與無量鬼神王俱，其名曰：毘沙門王、大音聲王、淨地王、大主王、焰眼王、堅固眼王、莊嚴勝軍王、大富淨身王、須彌力王，如是一切，普能勸護一切眾生。

[0396c03] 復與無量月身天子俱，其名曰：月天子、曜華天子、勝流莊嚴天子、樂諸世樂

天子、眼光天子、淨光天子、普遊淨光天子、星宿王天子、淨覺天子、端嚴善光天子，如是一切，勤以智慧普發眾生無上寶心。

[0396c07] 復與無量日天子俱，其名曰：日天子、眼焰光天子、須彌光勝天子、淨寶眼天子、勇猛不退天子、妙華鬘光天子、寶覺天子、明眼天子、勝地童天子、普勝光天子，如是一切，皆悉成就清淨善根，常欲饒益一切眾生。

[0396c12] 復與無量三十三天王俱，其名曰：釋提桓因天王、普稱滿天王、髻目天王、寶光稱天王、樂喜天王、樂念天王、勝音天王、淨華天王，如是一切，皆悉具足清淨善業，能令眾生生淨妙處。

[0396c16] 復與無量夜摩天王俱，其名曰：善時天王、無盡智天王、妙善化天王、樂樂焰天王、須彌光天王、不思議慧天王、臍輪天王、不思議天王、月姿顏天王、普莊嚴天王，如是一切，皆悉勤修出生歡喜，信樂知足。

[0396c21] 復與無量兜率天王俱，其名曰：善喜天王、海樂天王、勝德天王、百光明天王、善眼天王、寶山月天王、超勇月天王、金剛善曜天王、樂超天王，如是一切，皆悉成就念佛三昧。

[0396c25] 復與不可思議化樂天王俱，其名曰：善化天王、淨光天王、最上雲音天王、妙色莊嚴天王、樂智慧天王、華光月天王、照方天王，如是一切，皆悉成就寂靜法門，調伏眾生。

[0396c29] 復與無量他化自在天王俱，其名曰：自在轉天王、善眼天王、雜寶冠天王、精進慧天王、眾華音天王、樂光明天王、寂靜處天王、雜色輪天王、智慧妙光天王、大力光天王，如是一切，普皆勤修自在正法。

[0397a04] 復與不可思議大梵天俱，其名曰：尸棄大梵、智光大梵、善光大梵、普音大梵、隨世音大梵、寂靜方便妙光大梵、淨眼光大梵、柔軟音大梵，如是一切，悉具大慈，度脫眾生，照除熱惱清涼柔軟。

[0397a09] 復與無量光音天子俱，其名曰：樂光天子、淨光天子、大音天子、樂淨音天子、善思音天子、解脫音天子、深妙音天子、無垢光天子、最高淨光天子，如是一切，安住喜光寂靜法門。

[0397a13] 復與阿僧祇遍淨天俱，其名曰：淨智王天、現勝天、寂勝天、須彌時天、念淨眼天、無上愛光天、世慧音天、智慧熾然天、樂法化心天、化高天，如是一切，常令眾生安住廣樂。

[0397a16] 復與無量果實天子俱，其名曰：法華光天、淨堅固天、慧光天、智慧王天、普門慧眼天、不轉愛天、無垢靜光天、淨曜天，如是一切，皆悉善住寂靜意門。

[0397a20] 復與摩醯首羅天等無量淨居天俱，其名曰：善光天、大主天、大稱光天、功德淨眼天、大智慧光天、不動光音天、善施眼天、樂大乘天、普音聲天、樂稱光天，如是一切，已修無相平等法界，悉在如來大眾海數。

[0397a25] 於一切眾生悉行平等，無量妙色皆已成就；於十力中能善安住，處一切眾而不傾動，隨所至方無能壞者，如來所乘常現在前。離煩惱障，其心清淨，諸結使山皆已摧滅，覩佛姿顏，無量妙色光明普照。所以者何？如來往昔於無量劫行菩薩道時，以四攝法善攝眾生。於諸如來集諸善根，種種因緣，方便教化立如來道，深植無量如來善根，皆令安立一切智道；逮得無量功德勢力，皆悉成就如來願海。菩薩所行具足清淨，各隨本行，皆得出要，悉由如來光明照故；乘解脫力入如來海，於佛法門悉得自在。

[0397b09] 善海摩醯首羅天，於法界虛空寂靜方便光明法門，而得自在；大自在稱光明天，於一切法普遊法門，而得自在；功德淨眼天，於一切法不生不滅方便法門，而得自在；大慧光天，於一切法方便智海遊光法門，而得自在；靜光音天，於一切禪無量喜樂普起法門，而得自在；施善眼天，於轉癡畏遊靜法門，而得自在；不思議天，於無量境界入不起法門，而得自在；樂大乘天，於一切法不來不去無所依住法門，而得自在；普雜音天，於佛境界寂靜法門，而得自在；樂稱光天，於無量境界法門，而得自在。

[0397b20] 爾時善光海大自在天，以如來神力故，觀察一切自在天眾，以偈頌曰：

「無盡平等妙法界，　悉皆充滿如來身，
無取無起永寂滅，　為一切歸故出世。
諸佛法王出世間，　能立無上正教法，
如來境界無邊際，　世間自在稱無上。
佛難思議無倫匹，　相好光明照十方，
大聖世尊正教道，　猶如淨眼觀明珠。
一切世間眾生類，　不能思議佛功德，
消滅一切愚癡闇，　超昇無上智慧臺。
如來功德難思議，　眾生見者煩惱滅，
得見不動自在尊，　能生無量悅樂心。
眾生大海癡蔽心，　為現寂靜微妙法，
能然無上智慧燈，　是則方便真淨眼。
如來清淨妙色身，　悉能顯現遍十方，
此身非有無所依，　如是見佛真實觀。
如來音聲無罣礙，　應受化者無不聞，
湛然不動無往返，　是名善慧樂法門。
一切十方無邊佛，　寂靜法門天人主，
如來光明靡不照，　是莊嚴幢妙法門。
佛於無邊諸劫海，　常求正覺悟眾生，
無量方便化一切，　清淨廣稱如是見。」

[0397c14] 復有樂業光明天王，於觀一切眾生諸根法雲法門，而得自在；淨堅固天，於一切佛妙色方便念觀法門，而得自在；樂樂天王，於一毛孔見不思議諸佛國土境界法門，而得自在；普門慧眼天，於入普門觀察法界法門，而得自在；不轉愛天，於轉一切眾生處處受生法門，而得自在；善慧光天，於入一切世間境界不可思議法門，而得自在；無垢淨光天，於一切眾生一切法中出要法門，而得自在；無垢光天，於受化者能使入佛境界法門，而得自在。

[0397c24] 爾時，樂業光明天王承佛神力，觀察一切果實天眾，以偈頌曰：

「一切佛境界，　甚深難思議，
諸餘眾生類，　莫能測量者。
如來善開導，　無量諸群生，
能令悉願樂，　志求無上道。
佛以神通力，　住世普開化，
一切眾生類，　各隨其所聞，
癡惑障永除，　慧命淨無穢，
能覩諸如來，　眾妙淨法海。
諸法真實相，　寂滅無所依，
如來方便力，　能為眾生現。
如來於諸法，　無性無所依，
而能現眾像，　顯相猶明燈。
以諸緣譬諭，　方便隨所樂，
為現諸如來，　智慧神通力。
因悟各異門，　無量難思議，
為建正法幢，　令入功德海。
如來神通力，　能於一毛孔，
各為眾演說，　無上寂滅法。
一一諸如來，　各為其眷屬，
顯法無量門，　功德之大海，
皆悉師子吼，　演說諸佛法，
是則大智尊，　無上方便力。
十方諸佛土，　一切群生類，
悉能為彼現，　如來之正法。
如來未曾有，　去來之異相，
皆令彼歡喜，　不退慧境界。
如來為眾生，　普現業報相，
猶若日光照，　眾像靡不現。
又為彼眾生，　演說寂滅法，
令彼見真實，　甚深智慧處。

如來自觀察,　　甚深微妙義,
隨彼眾生根,　　普雨甘露法。
為開諸法門,　　無量難思議,
悉歸入寂滅,　　平等真實觀。
無數無量劫,　　廣修習大悲,
逮成等正覺,　　度脫群生類。
普雨甘露法,　　隨器皆充滿,
如龍興慶雲,　　等雨於一切。」

[0398b06] 復有淨智天王, 於觀察眾生善根法門, 而得自在；顯妙天王, 於一切有覺照法門, 而得自在；勝妙天王, 於總持辯才法門, 而得自在；普燈天王, 於樂佛出世解脫法門，而得自在；智焰天王，於一切眾生甚深法中能生歡喜法門, 而得自在；樂化天王, 於化菩薩功德周備入無盡法門, 而得自在；踊化天王, 於普觀無量苦惱眾生慈悲智滿法門, 而得自在。

[0398b14] 爾時, 淨智天王承佛神力, 普觀遍淨天眾, 以偈頌曰：

「諸佛正法無障礙,　　周滿十方無量界,
現佛境界難思議,　　離垢法門無量海。
如來處世無所依,　　法身清淨無起滅,
而能照現無量土,　　一切悉見天中天。
無量劫海修方便,　　光明普照十方界,
清淨法界如如住,　　寂滅微妙最無上。
眾生愚癡瞽心目,　　無眼輪迴生死中,
如來導以清淨道,　　開示無上最勝門。
如來所乘無上道,　　一切眾生莫能思,
佛現一切妙色門,　　善念樂觀淨眼見。
佛說微妙總持門，　　如一切剎微塵等，
調伏一切眾生故,　　清淨慧眼能照見。
如來出世甚難值，　　無量億劫時一遇，
離諸難處適眾會,　　唯佛世尊能應時。
一切眾生難思議,　　佛能悉現淨妙法,
覩見如來無量德,　　猶如明照見眾像。
三世諸佛所得法,　　教化眾生難思議,
悉觀念此功德已,　　樂法踊躍大歡喜。
眾生沒在煩惱海,　　愚癡邪濁大恐怖,
佛以慈悲究竟度,　　見淨境界如天幢。
佛放無量大光明,　　一一光明無量佛,
無數方便皆悉現,　　化度一切眾生類。」

[0398c09] 復有愛樂天子，於寂靜愛樂滅眾生苦法門，而得自在；妙雜光天，於諸眾生心淨離垢廣修德海法門，而得自在；自在音天，於一切眾生一劫所修功德於一念中出生法門，而得自在；勝念智天，於世間生、住、滅種種清淨功德法門，而得自在；淨樂音天，於一切菩薩在兜率宮廣說供養法門，而得自在；善思音天，於一劫中說諸地義以一念頃悉能受說法門，而得自在；解脫光音天，於莊嚴道場法門，而得自在；甚深音天，於無盡神足諸功德海法門，而得自在；離垢稱天，於一切佛諸功德海境界法門，而得自在；出淨光天，於過去諸佛願力所持歡喜功德力藏法門，而得自在。爾時，光音天子承佛神力，遍觀光音天眾，以偈頌曰：

「我憶如來過去行，　我行供養亦憶念，
如本所修清淨喜，　佛光明故今悉見。
如來無垢莊嚴身，　增長眾生清淨心，
安住慈悲喜捨中，　是名莊嚴淨法門。
如來廣大方便法，　無量劫海所修集，
彼生滅法如如相，　法主音聲方便門。
如來神力遍十方，　普照無量諸佛剎，
十方諸佛皆悉現，　勝念方便滅愚癡。
無量剎海塵數佛，　供養恭敬生歡喜，
故能斷除群生闇，　是名妙音勝境界。
無量劫海甚彌曠，　說方便地無倫匹，
所演妙法無窮盡，　心方便門得自在。
如來無量自在力，　於念念中普示現，
降神成道權無量，　是則名為妙法門。
佛持深廣無與等，　神足示現不可量，
能令諸根悉清淨，　得住甚深微妙地。
如來智慧無邊際，　行淨無比無罣礙，
普見一切兩足尊，　無上離垢稱方便。
於過去世菩薩時，　供養無量諸佛海，
立大誓願難思議，　是故逮得無上智。」

[0399a15] 復有尸棄大梵天，於照現諸法入不思議法門，而得自在；智光明梵，於一切禪等觀寂靜善住法門，而得自在；智光心梵，於照諸法不可思議入方便法門，而得自在；普音雲梵，於一切佛妙音聲海平等度入法門，而得自在；應時音梵，於攝伏眾生最勝法門，而得自在；寂靜光梵，於一切剎能起安住分別諸法法門，而得自在；喜光梵，於無量方便化眾生法門，而得自在；堅固梵，於諸法淨相住寂行法門，而得自在；樂目光梵，於一切有無來無去無所依止勇猛法門，而得自在；柔軟音梵，於無盡法隨行普照法門，而得自在。

[0399a27] 爾時，尸棄大梵承佛神力，遍觀一切諸大梵眾，以偈頌曰：

「佛身清淨常寂然，　　普照十方諸世界，
寂滅無相無照現，　　見佛身相如浮雲。
一切眾生莫能測，　　如來法身禪境界，
無量方便難思議，　　是智慧光照法門。
一佛剎塵諸法海，　　一音演說悉無餘，
此辯塵劫演不盡，　　是名光照心法門。
如來妙音深滿足，　　眾生隨類悉得解，
一切皆謂同其語，　　梵音普至最無上。
十方三世佛所得，　　一切菩薩方便行，
悉於如來身中現，　　而於佛身無分別。
佛身如空不可盡，　　無相無礙普示現，
所可應現如幻化，　　神變淨音靡不周。
佛身無邊如虛空，　　智光淨音亦如是，
佛於諸法無障礙，　　猶如月光照一切。
法王安住妙法堂，　　法身光明無不照，
法性如實無異相，　　是名樂音海法門。」

[0399b16] ◎復有自在天王，於教化無量眾生藏法門，而得自在；善眼光天，令諸眾生得最上樂法門，而得自在；雜寶冠天，於解眾生無量性欲方便法門，而得自在；精進善慧天，於眾生分別義法門，而得自在；勇妙雜音天，於諸眾生慈念觀察法門，而得自在；光明樂幢天，於諸眾生超出魔事法門，而得自在；淨境界天，於諸眾生念化法門，而得自在；雜色輪天，於念充滿十方諸佛法門，而得自在；智華妙光天，於佛功德自在覺悟充滿念隨順法門，而得自在；大力光天，於離世間境界法門，而得自在。

[0399b27] 爾時，自在天王承佛神力，遍觀一切自在天眾，以偈頌曰：

「如來法身等法界，　　普應眾生悉對現，
如來法王化眾生，　　隨順諸法悉調伏。
世間一切上妙樂，　　聖寂滅樂為最勝，
無垢妙法如來室，　　清淨勝眼如實見。
如來普照諸世間，　　疑地枯林降法雨，
眾生蒙潤疑網除，　　是寶冠幢妙法門。
如來所演一妙音，　　廣大法海說無餘，
佛以一音遍十方，　　是名勝勇善法門。
一切十方諸佛土，　　入佛一毛猶不滿，
佛以大慈如虛空，　　是名清淨慧法門。
一切眾生慢高山，　　佛以十力碎無餘，
佛慈光明照十方，　　是名光幢妙法門。
得覩如來滅癡惑，　　淨見智慧悉充滿，

永離惡趣諸恐怖，　　是名寂境妙法門。
如來毛孔悉放光，　　隨其所應得聞法，
普導眾生至善趣，　　是名善幢妙法門。
一切十方諸佛事，　　此眾一切悉得見，
如來法界滿虛空，　　是名淨華勝法門。
無量劫海諸佛國，　　皆是最勝慧境界，
如來於此無高心，　　是大力幢妙法門。」

[0399c20] 復有善化天王，於一切法分別化法門，而得自在；靜光時天，於觀一切有及我真實法門，而得自在；化力光天，於諸眾生離癡智慧滿足法門，而得自在；難勝天，於諸佛音聲發起一切歡喜勇猛法門，而得自在；念光天，於一切佛相好功德具足無盡法門，而得自在；踊雲音天，於淨智慧次第憶念過去無量劫法門，而得自在；淨光勝天，於一切眾生長養種種功德智慧法門，而得自在；樂光髻天，於一切空界結跏趺坐無礙法門，而得自在；樂智慧天，於一切方便境界無盡力法門，而得自在；華光髻天，於諸眾生業行苦樂等觀法門，而得自在。

[0400a03] 爾時，善化天王承佛神力，遍觀化樂天眾，以偈頌曰：

「法身於世難思議，　　如來普現應眾生，
緣性無造非真實，　　行業莊嚴現世間。
方便求佛無所有，　　攬之十方不可得，
法身示現無真實，　　出生自在如是見。
無量劫海修諸行，　　斷除眾生愚癡冥，
如來智慧甚清淨，　　是名佛慧除癡力。
一切世界妙音聲，　　悉無能及如來音，
一音遠震遍十方，　　是名勝音妙法門。
一切眾生諸功德，　　不及如來一相福，
佛德如空無邊際，　　是名生光妙法門。
三世無量劫中事，　　世界成敗種種相，
於一毛孔悉能現，　　是名清淨無上智。
求空邊際猶可得，　　佛一毛孔無涯限，
佛德如是不思議，　　是名如來淨知見。
佛於先世無量劫，　　具滿一切波羅蜜，
勤修精進無厭怠，　　是名樂見淨法門。
行業因緣難思議，　　佛為眾生說無餘，
普現諸法淨無穢，　　是名無上深法門。
觀見如來一毛孔，　　一切眾生悉入中，
眾生亦無往來想，　　是名諸方照法門。」◎

[0400a25] ◎復有兜率天王，於成就諸佛轉法輪法門，而得自在；樂寶髻天，於虛空界淨光法門，而得自在；勝幢天，於廣願海入諸眾生寂靜法門，而得自在；百光明天，於一切

法無量無相觀行法門，而得自在；超踊月天，於佛境界超踊覺力法門，而得自在；勝眼光天，於喜修集不可沮壞菩提心法門，而得自在；宿莊嚴天，於諸十方佛調伏眾生方便法門，而得自在；樂靜妙天，於無邊心海念念迴向隨器普現法門，而得自在。

[0400b05] 爾時，兜率天王承佛神力，遍觀兜率天眾，以偈頌曰：

「如來普周等法界，　為垢眾生出現世，
　隨諸所欲為說法，　是名無上勝法王。
　如來宿世無量行，　清淨願海具足滿，
　一切諸法悉周備，　是名方便勝功德。
　如來法身不思議，　法界法性辯亦然，
　光明普照一切法，　寂靜諸法皆悉現。
　眾生癡闇結業障，　高心放逸馳境界，
　如來為說寂滅法，　歡喜善樂悉能見。
　一切世間最上歸，　救護群生除眾苦，
　眾生樂觀無上尊，　猶如滿月顯高山。
　諸佛境界不思議，　一切法界亦如是，
　於諸法力悉究竟，　定慧方便皆成就。
　清淨境界功德海，　一切眾生有緣者，
　聞佛功德發菩提，　消除塵垢成最勝。
　如世界海微塵數，　諸佛子等悉來集，
　供養如來聽受法，　悉覩法幢方便王。」

[0400b23] 復有夜摩天王，於諸眾生離憂迴向善根法門，而得自在；悅樂光天，於諸境界法門，而得自在；無盡慧天，於離諸患具大慈悲法門，而得自在；淨莊嚴天，於分別諸根法門，而得自在；持須彌天，於無量總持照明法門，而得自在；不思議慧天，於諸境界業行真實不思議法門，而得自在；臍輪天，於轉法輪調伏眾生法門，而得自在；不思議光天，於眾生界勝眼普觀法門，而得自在；月姿顏天，於諸法實普現法門，而得自在；普音遍觀天，於諸天眾所應施作心淨法門，而得自在。

[0400c05] 爾時，夜摩天王承佛神力，遍觀夜摩天眾，以偈頌曰：

「佛於無量大劫海，　生死煩惱永已盡，
　能教眾生清淨道，　佛為一切智慧燈。
　如來法身甚彌曠，　周遍十方無涯際，
　智慧光明方便力，　寂滅禪樂亦無邊。
　生老病死憂悲苦，　毒害逼切惱眾生，
　為斯等類起慈悲，　以無盡智示菩提。
　如來智慧隨順覺，　了達三世無障礙，
　一切善行悉了知，　是名樂化明法門。
　無量總持無邊際，　如來辯海無窮盡，

能轉清淨妙法輪,　是名須彌總持門。
無上大聖一妙身,　應化周滿一切世,
悉現一切眾生前,　是名善光勝境界。
眾生一見如來身,　悉能斷除眾煩惱,
遠離一切諸魔事,　是名清淨妙境界。
佛於一切大眾海,　處此眾會悉遍照,
普為眾生雨法雨,　是名普音稱法門。」◎

大方廣佛華嚴經卷第一

【經文資訊】大正藏第 09 冊 No. 0278 大方廣佛華嚴經
【版本記錄】CBETA 電子佛典 2016.06，完成日期：2016/06/15
【編輯說明】本資料庫由中華電子佛典協會（CBETA）依大正藏所編輯
【原始資料】蕭鎮國大德輸入，眾生出版社提供新式標點，其他
【其他事項】本資料庫可自由免費流通，詳細內容請參閱【中華電子佛典協會資料庫版權宣告】

本網站係採用 Creative Commons 姓名標示-非商業性-相同方式分享 3.0 台灣 (中華民國) 授權條款授權.
Copyright ©1998-2016 CBETA
Dictionary cache status: loaded

Glossary and Other Vocabulary

Copyright Fo Guang Shan 佛光山 2013-2025. This work may be freely reused under the Creative Commons Attribution 4.0 International License with attribution. Please send comments to alex@ntireader.org.
Page updated on 2025-06-19

Avataṃsakasūtra (Flower Garland Sūtra) 大方廣佛華嚴經
Scroll 2
Click on any word to see more details.

大方廣佛華嚴經卷第二

東晉天竺三藏佛馱跋陀羅譯

世間淨眼品第一之二

[0401a06] ◎復有釋提桓因，於三世佛出興住滅決定大智念喜法門，而得自在；普稱滿天，於眾生色、如來色身諸功德力清淨法門，而得自在；慈眼天，於平等慈雲蔭覆法門，而得自在；寶光稱天，於眾光色具足念佛普勢法門，而得自在；樂喜髻天，於觀眾生業報法門，而得自在；樂念淨天，於諸佛國具淨法門，而得自在；須彌勝音天，於觀世間生滅法門，而得自在；念智慧天，於起當來菩薩諸行化眾生因超念法門，而得自在；淨華光天，於一切天娛樂法門，而得自在；慧日眼天，於諸天處教化流通善根法門，而得自在。

[0401a18] 爾時，釋提桓因承佛神力，遍觀三十三天眾，以偈頌曰：

「若念一切三世佛，　廣能觀察佛境界，
諸佛國土成敗事，　以佛神力皆悉見，
佛身清淨滿十方，　妙色無比應一切，
光明照耀最殊特，　具足廣稱如是見，
本修方便大慈海，　充滿一切諸眾生，
悉能調伏一切眾，　開清淨眼見無極，
念佛功德無量故，　得生廣大歡喜心，
世間無與如來等，　離垢稱王住法門，
清淨業海滿眾生，　一切悉見無有餘，
種種因起深廣福，　如是善見猶滿月，
諸佛充滿遍十方，　一切眾生無不見，
既得見已悉調伏，　皆得無上方便念，
如來智身明淨眼，　周遍一切十方剎，
悉令眾生皆覩見，　妙音宣化無不解，
佛一毛孔現眾行，　佛子見已具修習，
具足成就無量德，　如是善慧猶滿月，
一切眾生得悅樂，　皆因如來神力生，
如來無量功德故，　是名無垢雜華門，
若能須臾念如來，　乃至一念功德力，
永得遠離眾惡趣，　智慧日光滅癡闇。」

[0401b11] 復有日光天子，於照十方諸眾生身盡未來際正住莊嚴法門，而得自在；眼焰光天，於照諸色無上智海法門，而得自在；須彌光天，於起眾生轉勝清淨功德法門，而得自在；淨寶月天，於樂度一切苦行法門，而得自在；勇猛不退天，於無障礙普照法門，而得自在；妙華光天，於淨日光照眾生身法門，而得自在；勝光天，於光照世間積集功德法門，而得自在；寶髻天，於眾寶海現種種色境界法門，而得自在；明眼天，於一切趣開清淨眼觀法界藏法門，而得自在；勝地天，於諸眾生淨乘法門，而得自在。

[0401b22] 爾時, 日光天子承佛神力, 遍觀日天子眾, 以偈頌曰：

「佛慧光明無邊際,　　普照十方無量土,
令一切眾面覩佛,　　種種方便化眾生。
眾生大海廣無量,　　悉能具足知其心,
開發眾生智慧海,　　善勝光明如是見。
如來普為出興世,　　遍照十方悉無餘,
如來法身無等等,　　以無上智演說法。
無數劫海諸有中,　　難行苦行為眾生,
是故淨光如虛空,　　妙身顯現猶滿月。
佛演妙音無障礙,　　周遍十方悉無餘,
分別廣演一切法,　　因緣方便具足說。
放大光明不思議,　　十方世界悉明淨,
令人歡喜發道意,　　是名莊嚴勝法門。
一切世間諸光明,　　不及佛身一毛光,
佛光微妙難思議,　　最勝能現此神變。
一切諸佛法如是,　　各坐十方道樹下,
為眾分別道非道,　　清淨妙眼如是見。
癡冥眾生盲無目,　　為斯苦類開淨眼,
為彼示現智慧燈,　　得見如來清淨身。
方便自在無倒惑,　　悉應堪受一切供,
漸教開示解脫道，　　是名淨眼方便地。
於一法門說無邊，　　無數劫中廣敷演，
分別深遠清淨義,　　是名周遍妙法門。」◎

[0401c17] ◎復有月天子, 於調伏眾生普照法界法門, 而得自在；耀華天, 於普觀攝一切諸法境界法門, 而得自在；勝光莊嚴天, 於諸眾生心海境界皆悉令轉法門, 而得自在；雜樂世間天, 於能生一切不可思議愛樂法門, 而得自在；眼光天, 於令眾生實見法門, 而得自在；現淨光天, 於大慈悲救護一切苦惱眾生法門, 而得自在；普遊靜光天, 於無癡淨月法門, 而得自在；妙莊嚴天, 於觀諸法如幻如化空無法門, 而得自在；淨菩提天, 於善解一切業行所起法門, 而得自在；大光焰天, 於滅諸天疑照度法門, 而得自在。

[0401c28] 爾時, 月天子承佛神力, 遍觀月天子眾, 以偈頌曰：

「普於眾生放大光,　　十方國土見如來,
照除一切愚癡闇,　　明了不可思議法。
佛界無邊不可盡,　　無量劫中集功德,
種種方便妙法門,　　調伏一切眾生類。
如來智慧甚深遠,　　知他無量諸心海,

隨順為轉淨法輪，　令生無量歡喜心。
眾生遠離賢聖樂，　沒在世間無量苦，
佛與斯等清淨法，　心得悅樂安隱住。
如來普放大光明，　分別世間諸法相，
罪福報應不敗亡，　清淨光天如是見。
佛是一切眾生地，　能持無量善果報，
悉令眾生離邪道，　善能安立方便地。
大慈悲雲靡不覆，　佛身難思等眾生，
普雨法雨潤一切，　是佛第一上方便。
一切有無性如空，　佛是眾生大光明，
常勤方便利一切，　最勝清淨如是見。」

[0402a17] 復有持國乾闥婆王，於攝一切眾生娛樂方便法門，而得自在；樂樹光乾闥婆，於佛功德莊嚴法門，而得自在；起淨眼乾闥婆，於眾生離憂喜法門，而得自在；華樹乾闥婆，於滅結使法門，而得自在；樂遊行乾闥婆，於調伏希望法門，而得自在；妙眼乾闥婆，於一切樂喜光藏正住法門，而得自在；師子幢乾闥婆，於一切方雨寶法門，而得自在；寶光解脫乾闥婆，於現一切妙身廣智法門，而得自在；金剛樹乾闥婆，於長養諸樹喜光法門，而得自在；現諸莊嚴乾闥婆，於一切佛諸境界行悉令眾生受樂法門，而得自在。

[0402a29] 爾時，持國乾闥婆王承佛神力，遍觀乾闥婆眾，以偈頌曰：

「如來境界無量門，　一切眾生莫能思，
世尊清淨如虛空，　開示眾生見正道。
如來無量功德海，　一一毛孔悉得見，
能令一切隨意樂，　清淨悅樂如是見。
眾生無量憂苦海，　佛能除滅悉無餘，
佛以大慈多方便，　能開眾生清淨眼。
諸佛剎海滿十方，　如來光明悉遍照，
能除眾生煩惱垢，　演說甚深清淨法。
佛於無量諸劫海，　方便廣修淨國土，
以一切智無上音，　安慰無邊眾生類。
樂見如來普清淨，　眾生悉得無盡樂，
隨順能起解脫因，　得解脫冠心歡喜。
愚癡障蓋甚堅固，　眾生輪轉生死海，
如來示現廣大法，　演說清淨建法幢。
一切眾生無量門，　如來為現種種形，
多方便門照眾生，　愛音如來如是現。
如來方便無邊際，　善逝具足廣開現，
入最勝道方便行，　金剛樹下成正覺。

以無量劫為一念，　佛力能現亦不積，
能與眾生一切樂，　是名樂見方便門。」

[0402b22] 復有毘樓勒鳩槃茶王，於能滅一切鬪諍法門，而得自在；長燈照光鳩槃茶，於一切行現前法門，而得自在；善修幢鳩槃茶，於專正諸趣法門，而得自在；饒益諸行鳩槃茶，於善惡平等清淨法門，而得自在；除恐怖鳩槃茶，於一切眾生無畏安隱莊嚴法門，而得自在；淨娑羅林鳩槃茶，於除滅無量眾生愛海熾然法門，而得自在；起須彌鳩槃茶，於一切趣照明雲法門，而得自在；常勤鳩槃茶，於普照法門，而得自在；無量淨眼鳩槃茶，於起不退轉大慈藏法門，而得自在；無量門鳩槃茶，於起一切趣所作法門，而得自在。

[0402c05] 爾時，毘樓勒鳩槃茶王承佛神力，遍觀鳩槃茶眾，以偈頌曰：

「如來忍力成滿足，　無量劫行為眾生，
離放逸慢諸煩惱，　故佛身淨照十方。
昔行菩薩諸行海，　調伏十方無量眾，
種種方便起慈門，　令眾生得一切智。
如來智慧濟群生，　悉分別知眾生心，
無量自在調眾生，　一切見者皆歡喜。
佛神力境難思議，　於當來世一切劫，
轉實法輪猶虛空，　無量眾生得淨眼。
眾生癡垢翳心目，　如來照除見正道，
救濟永離無量苦，　令無恐怖得淨智。
眾生沒在愛苦海，　如來智照滅無餘，
離欲無垢見佛身，　猶如寶樹悉清淨。
佛身普應無不見，　種種方便化眾生，
音如雷震雨法雨，　是名山王慧法門。
佛光無垢最清淨，　照除眾生癡冥山，
顯現如來無量德，　無癡方便見佛身。
無量劫修大悲門，　悉與眾生自在樂，
種種方便滅眾苦，　離垢清淨如華敷。
最勝現身悉周遍，　於十方界無去來，
自覺大聖一切現，　是無量門佛能見。」

[0402c27] 復有毘樓波叉龍王，於一切龍趣中除滅熾然恐怖救濟法門，而得自在；海龍王，於一念中能轉一切不可思議龍身法門，而得自在；雲樂妙幢龍，於一切有趣轉清淨輪聞聲法門，而得自在；須彌普幢龍，於一切眾生示大功德海法門，而得自在；德叉伽龍，於離恐怖清淨法門，而得自在；無量步龍，於示現一切眾生無量雲、超度無量劫、住壽法門，而得自在；焰眼善住龍，於安立一切世界分別無量佛法示現方便法門，而得自在；離垢勢色龍，於一切眾生離垢、歡喜、知足入方便法門，而得自在；普行廣聖龍，於一切善惡音聲具滿平等觀法門，而得自在；阿那婆達多龍王，於大悲雲蔭覆一切眾生離苦法門，而得自在。

[0403a12] 爾時，毘樓波叉龍王承佛神力，遍觀龍眾，以偈頌曰：

「觀見一切最勝法，　救濟十方群生類，
惡趣眾生常輪轉，　以大悲力能濟拔。
隨諸眾生所樂色，　佛一毛孔皆悉現，
神足境界無有量，　佛功德海清淨現。
最勝妙法無限量，　譬如大海深無底，
隨其所樂令得聞，　妙聲柔軟發雷音。
一切眾生瞋恚心，　蔭蓋障覆愚癡海，
如來無上大慈悲，　以神足力度脫之。
於如來身一毛孔，　眾生功德皆悉現，
入深無量功德海，　須彌山幢功德現。
眾生種種恐怖苦，　法王智光悉救濟，
最勝毛孔演妙音，　無量眾生開淨眼。
十方三世諸如來，　於佛身中現色像，
無量劫中淨佛土，　是名無上大龍地。
佛一毛中皆悉現，　無量神變莊嚴土，
佛與眷屬圍遶坐，　為眾生說微妙法。
佛為菩薩求道時，　恭敬供養諸佛海，
種種無量方便門，　度脫一切眾生海。
如來演說正法時，　充滿一切眾生樂，
佛音能起歡悅心，　普令眾生得法喜。」

[0403b05] 復有毘沙門夜叉王，於平等觀方便離一切惡饒益眾生法門，而得自在；音主夜叉，於一切普勝法門，而得自在；持地夜叉，於能除奪眾生精氣、長養一切生氣法門，而得自在；一切主夜叉，於觀一切聖功德法門，而得自在；勝眼神足夜叉，於觀一切眾生智慧法門，而得自在；堅固金剛眼夜叉，於與一切眾生安樂法門，而得自在；護命夜叉，於持力救濟法門，而得自在；能破須彌山夜叉，於起隨順佛力法門，而得自在。

[0403b14] 爾時，毘沙門夜叉王承佛神力，遍觀夜叉眾，以偈頌曰：

「眾生罪垢甚深重，　於百千劫不見佛，
輪轉生死受眾苦，　為度是等佛興世。
佛為救濟一切故，　悉現十方眾生前，
拔濟諸趣眾苦輪，　因緣音主最方便。
眾生重罪惡業障，　佛以方便悉除滅，
安立眾生正法中，　是名離癡方便見。
佛昔無量劫行時，　讚歎十方一切佛，
故有高遠大名稱，　皆悉普聞十方國。
佛慧無邊等虛空，　如來法身不思議，

故能顯現照十方，　明淨眼王妙法門。
一切眾生入邪徑，　佛示正道難思議，
見諸眾生堪受化，　種種方便令調伏。
一切眾生諸功德，　不及如來一光福，
佛智慧海不可議，　是名寶王如是見。
無量劫數難思議，　佛於是中修十力，
是故世尊力具足，　一切世間無能壞。」

[0403c04] 復有金剛眼照力士，於示現如來無量色像法門，而得自在；離垢日踊力士，於諸佛無量色法門，而得自在；須彌華光力士，於離垢自在種種現法門，而得自在；淨雲音力士，於如來無邊淨音不可量法門，而得自在；阿修羅主力士，於一切示現種種法門，而得自在；金剛光樂力士，於入一切佛法無餘法門，而得自在；雷音力士，於能舉一切諸天法門，而得自在；師子端嚴王力士，於如來功德廣照法門，而得自在；勝光明力士，於除滅眾生惡心安立佛境法門，而得自在；珠髻華光力士，於菩薩示現一切世間雨寶法門，而得自在。

[0403c16] 爾時，金剛眼照力士承佛神力，遍觀力士眾，以偈頌曰：

「普為三界一切眾，　於諸法中為法王，
具足無量眾妙色，　悉照十方無不明。
佛身一切諸毛孔，　普放光明不可議，
映蔽一切日光明，　遍照十方靡不周。
如來大聖自在力，　充滿一切諸法界，
法身示現無涯際，　悉現一切眾生前。
佛音清淨甚深妙，　普震十方諸世界，
柔軟微妙和雅音，　滅眾生垢願滿足。
十方三界諸宮殿，　最勝悉現於彼坐，
一一佛所無量眾，　導師處中為說法。
法海無量無有邊，　眾方便門悉入中，
分別一切諸法界，　最勝示現無窮盡。
眾生大海無邊際，　最勝淨眼能度脫，
如來光明照眾生，　一切普見大導師。
悉皆恭敬興供養，　無量塵海國土佛，
功德無量如虛空，　一切悉見大導師。
如來神力不可壞，　一切佛土皆悉現，
如來安坐淨道場，　一切眾生現前見。
光明普照如雲興，　眾妙莊嚴光圓滿，
普照一切諸法界，　示現諸佛深妙法。」

[0404a09] 是時，普賢菩薩成就不可思議方便法門海、能入如來無量功德海。所謂：出生究竟淨諸佛土調伏眾生法門；詣諸佛所能起一切具足功德法門；菩薩諸地願行法門；普門

示現法界塵數身雲法門；持諸佛土不可思議方便輪法門；一切眾中自在顯現無量無邊菩薩境界法門；於一念中知三世劫生滅法門；分別顯現一切菩薩諸根境界海法門；其身自在充滿無量無邊法界法門；一切菩薩種種方便廣分別法入一切智方便法門。

[0404a18] 爾時，普賢菩薩遍觀一切大眾，以偈頌曰：

「最勝嚴淨，　無數佛土，　無量淨色，
甚深功德。　真淨離垢，　佛子充滿，
常聞妙法，　不思議音。　見佛處此，
師子座上，　一切塵中，　亦復如是。
而如來身，　亦不往彼，　普現佛土，
功德境界，　悉入無量，　諸地方便，
佛示一切，　諸菩薩行，　說諸方便，
不可思議。　令諸佛子，　入淨法界，
離垢淨眼，　住深法性。　十方無量，
無有邊際，　微塵數等，　諸化佛身，
教導無量，　眾生等類。　一切十方，
如來剎土，　世尊皆悉，　為平等護。
佛於方便，　悉已清淨，　調伏眾生，
令除垢穢。　一切塵數，　諸佛國土，
如來示現，　無量自在。　梵音和雅，
遍諸道場，　演暢最勝，　菩薩本行。
一切三世，　所有劫數，　於念念中，
悉見無餘。　觀彼生滅，　如實法相，
不可思議，　世護能見，　無量大眾，
數不可盡。　如來真子，　欲觀佛地，
一切法門，　無量無邊，　非諸佛子，
所有境界。　離垢如來，　猶如虛空，
清淨無著，　等真法性。　現化無量，
不可窮盡，　悉坐道樹，　成等正覺。
佛以一言，　說一切地，　一切法相，
皆悉窮盡。　無量方便，　一一門中，
演暢諸法，　亦悉無餘。」

[0404b18] 爾時，於佛師子之座，一切妙華摩尼寶輪高臺樓觀莊嚴具中，一一各出一佛世界微塵數等大菩薩眾，其名曰：海慧超越菩薩、無量師子吼菩薩、眾寶光幢菩薩、智日超慧菩薩、不思議功德智稱菩薩、方便寂靜妙華髻菩薩、金光焰菩薩、法界普音菩薩、淨雲月幢菩薩、善超淨光菩薩，如是等一一佛世界微塵數等大菩薩眾，設諸供養，散眾妙華，充滿虛空，燒諸雜香，氣過騰雲，普現一切眾寶圓光；又放無量淨日光明，作眾妓樂諸微妙音，雜種寶樹枝葉華實，一切光明猶若雲起，雨無量寶，如是一一菩薩所供養具，各與

一佛世界微塵數等；一一供具，復與一佛世界微塵數等，皆大歡喜，供養世尊，遶百千匝已，隨其所應供養大眾，猶如雲雨而無斷絕，隨所出方，化作寶蓮華藏師子之座，恭敬向佛結跏趺坐。彼菩薩等，悉得無量清淨法海普明法門，於佛境界無所障礙，悉入一切辯才法海；又得不可思議照明法門，正住如來普門境界，三世智地皆已得入，具足成就大力法愛，無量功德清淨圓滿，常行法界畢竟空性，悉已具足供養諸佛。

[0404c10] 爾時，一切海慧自在智明王菩薩，以偈頌曰：

「佛覺諸法,　平等真實,　無有障礙,
淨如**虛空。**　**普悉照明,**　**十方世界,**
處一切**眾,**　**最勝殊特。**　**自然正覺,**
無量無邊,　充滿十方,　**眾生境界。**
一切悉坐,　菩提樹王,　諸**眾生主,**
皆悉圍遶。　佛有如是,　自在神力,
於一念頃,　現無量身,　普令**眾生,**
滅除垢穢。　如來境界,　無有邊際,
無量劫海,　具足修行。　如來處在,
一切有海,　種種方便,　調伏**眾生。**
皆悉受行,　最勝正法,　**眾會離**垢,
普得清淨。　一切觀佛,　深樂無厭,
最勝妙相,　莊嚴具足,　處蓮華藏,
寶師子座,　一切**眾寶,**　**諸莊嚴具。**
皆出無量,　微妙香熏,　雜色華鬘,
懸布**虛空。**　**佛處如是,**　**寶師子座,**
無量**眾寶,**　**流出妙光,**　**暉焰清淨,**
十方明耀。　如來安住,　莊嚴樓觀,
演出清淨,　微密梵音,　宣暢最勝,
無上正法。　聞者歡喜,　得淨妙道,
金剛承座,　安峙堅固,　如意藏寶,
以為莊嚴。　寶髻菩薩,　常守護之。
世尊於此,　普現照明。　天尊處在,
寶師子座,　遍照三世,　一切導師。
無量化佛,　遍滿十方,　闡揚如來,
無盡法藏。」

[0405a09] 爾時，佛神力故，蓮華藏莊嚴世界海，六種十八相震動。所謂：動、遍動、等遍動；起、遍起、等遍起；覺、遍覺、等遍覺；震、遍震、等遍震；吼、遍吼、等遍吼；涌、遍涌、等遍涌。又令一切世界諸王，各雨不可思議諸供養具，供養如來大**眾海會；所謂**：**雨一切香華雲、眾妙寶雲、雜寶蓮華雲、無量色寶曼陀羅雲、解脫**寶雲、碎末栴檀香雲、清淨柔軟聲雲、寶網日雲，各隨其力雨**眾供養**，**如是等一一世界諸王，設不可思議諸**

供養雲，普供一切如來大眾；如此世界設眾供養，一切十方諸佛國土亦復如是。此世界中佛坐道場，世界諸王各隨所樂境界三昧諸方便門，歡喜厭離、通達諸方勇猛之法，如來境界神力所入，諸佛無量法海之門，皆已得度；如此世界，十方一切世界，亦復如是。

◎◎

大方廣佛華嚴經盧舍那佛品第二之一

[0405a26] 爾時，諸菩薩眾，及一切世界諸王，咸作是念：「何等是一切諸佛地？佛境界？佛持？佛行？佛力？佛無畏？佛三昧？佛自在？佛勝法示現菩提？佛眼、耳、鼻、舌、身、意諸根？佛光明音聲？佛智海？世界海？眾生海？法界方便海？佛海？波羅蜜海？法門海？化身海？佛名號海？佛壽量海？一切菩薩所修行海？發大乘心，出生諸波羅蜜願智慧藏？唯願如來慈悲方便，發起我心，令得開解。」

[0405b05] 時，諸菩薩神力故，一切供養具中出自然音，而說偈言：

「如來無量曠劫行，　自然正覺出世間，
於當來世無量劫，　身應一切如大雲。
斷眾生疑永無餘，　出生勝力得解脫，
滅除世間無量苦，　令一切得正覺樂。
無量剎塵諸菩薩，　一心合掌觀最勝，
隨彼所願諸境界，　斷除疑惑開法門。
何等一切諸佛地，　大聖境界佛諸持，
佛無上智力無畏，　願為佛子平等現。
無量如實諸三昧，　諸清淨行深妙法，
大聖神力無有邊，　興大雷雲雨眾生。
悉入法王如實趣，　於最勝境不退轉，
及無量佛諸功德，　願起慈悲悉令見。
如來眼根無限量，　耳鼻舌身亦如是，
佛意如實難思議，　願令眾生悉知見。
佛國土海眾生海，　諸法界海調伏海，
佛海無量無邊際，　願令佛子平等見。
波羅蜜海不思議，　無上方便法門海，
無量無邊法門海，　願在道場具足說。」

[0405b25] 爾時，世尊知諸菩薩心之所念，即於面門及一一齒間，各放佛世界塵數光明。所謂：寶幢照光明、法界妙音莊嚴光明、生樂垂雲光明、佛十種力嚴淨道場光明、一切寶焰雲光明、清淨無礙充滿法界光明、能成一切世界光明、淨寶金剛日幢光明、往詣菩薩大眾光明、演出諸佛語輪光明；如是等一一光明，各有佛世界塵數光明，以為眷屬；一一光明，照十佛土微塵等剎；彼諸菩薩見此光已，得覩蓮華藏莊嚴世界海；佛神力故，於光明中而說偈言：

「無量劫海修功德，　供養十方一切佛，
教化無邊**眾生海**，　**盧舍那佛成正覺。**
放大光明照十方，　諸毛孔出化身雲，
隨**眾生器而開化**，　**令得方便清淨道。**
佛於往古生死中，　調伏一切諸群生，
於一念中悉解**脫**，　**世雄無量得自在。**
深心淨信普莊嚴，　往修滿足波羅蜜，
與諸剎海塵數等，　堅固安住一切力。
出微妙音遍十方，　具足實智滿**眾心**，
無量方便化**眾生**，　**是師子吼寂靜法**，
人尊如是德無量，　應詣供養聽受法。
如佛剎等微塵數，　最勝諸子詣如來，
各雨一切供養具，　一心恭敬觀導師。
如來所**說一語中**，　**演出無邊契經海**，
於一切**眾雨甘露**，　**恭敬往詣兩足尊。**
三世諸佛無上願，　大聖道場分別**說**，
亦非集在一念中，　宜速時詣覲最勝。
盧舍那佛大智海，　光明普照無有量，
如實觀察真諦法，　普照一切諸法門。」

[0405c26] 爾時，蓮華藏莊嚴世界海東，次有世界海，名淨蓮華勝光莊嚴；中有佛剎，名眾寶金剛藏，佛號法水覺虛空法王；於彼如來大眾海中，有菩薩名觀勝法妙清淨王，為佛光明所開發已，與世界海塵數菩薩眷屬圍遶，來向佛所，充滿十方一切虛空；興十種寶色光明華雲，悉皆彌覆，充滿虛空，十種妙寶須彌山雲、十種日輪雲、十種寶華雲、十種妙寶樓閣藏雲、十種華樹雲、十種妙香現眾色雲、十種一切妙音聲雲，如是一切，悉皆彌覆，充滿虛空，來詣佛所，供養、恭敬、禮拜已，在於東方雜華光藏師子座上，結跏趺坐。

[0406a08] 此世界海南，次有世界海，名**眾寶月光莊嚴藏**；**中有佛**剎，名無量光嚴，佛號普智光勝須彌山王；於彼如來大眾海中，有菩薩名清淨海慧，為佛光明所開發已，與世界海塵數菩薩眷屬圍遶，來向佛所；興十種一切妙莊嚴藏眾寶王雲，悉皆彌覆，充滿虛空，十種普莊嚴寶王雲、十種妙寶藏熾然照明歎佛功德寶王雲、十種妙音充滿讚歎寶王雲、十種菩提樹莊嚴道場寶王雲、十種普門光明佛變化寶王雲、十種不壞眾光明示現寶王雲、十種香燈照一切剎充滿寶王雲、十種不可思議佛剎如來宮殿普現寶王雲、十種雜寶三世諸佛法身光明寶王雲，悉皆彌覆，充滿**虛空**，**來詣佛所**，**恭敬、供養、禮拜已**，**在於南方青色**

蓮華師子座上，結跏趺坐。

[0406a23] 此世界海西，次有世界海，名寶光樂；中有佛剎，名一切勝觀，佛號香光王功德寶莊嚴；於彼如來大眾海中，有菩薩名香焰平等莊嚴月光，為佛光明所開發已，與世界海塵數菩薩眷屬圍遶，來向佛所；興十種一切雜寶香華樓閣雲，悉皆彌覆，充滿虛空，十種一切色寶王莊嚴樓閣雲、十種一切寶幢香焰樓閣雲、十種一切解脫莊嚴樓閣雲、十種一切寶華鬘雲、十種一切寶鬘莊嚴寶樓閣雲、十種一切普光明藏照一切莊嚴樓閣雲、十種一切寶莊嚴無量莊嚴悉現樓閣雲、十種普滿莊嚴樓閣雲、十種無量華樂雲，悉皆彌覆，充滿**虛空，來詣佛所，供養、恭敬、禮拜已，在於西方金色雜寶莊嚴蓮華藏化師子座上，結跏趺坐。**

[0406b09] 此世界海北，次有世界海，名瑠璃寶光充滿藏；中有佛剎，名化青蓮華莊嚴，佛號無量智慧音王；於彼如來大眾海中，有菩薩名師子光莊嚴，為佛光明所開發已，與世界海塵數菩薩眷屬圍遶，來向佛所；興十種一切香雲，悉皆彌覆，充滿虛空，十種一切青色華雲、十種一切妙寶樹雲、十種一切諸雜華雲、十種一切寶莊嚴雲、十種一切寶雷音雲、十種一切妙音聲雲，如是一切，悉皆彌覆，充滿**虛空，來詣佛所，供養、恭敬、禮拜已，在於北方大燈變化師子座上，結跏趺坐。**

[0406b20] 此世界海東南方，次有世界海，名閻浮檀玻**瓈色幢；中有佛**剎，名寶莊嚴藏，佛號一切法燈無所怖畏；於彼如來大眾海中，有菩薩名無盡勝燈功德法藏，為佛光明所開發已，與世界海塵數菩薩眷屬圍遶，來向佛所；興十種無量色蓮華藏師子座雲，悉皆彌覆，充滿虛空，十種師子座雲、十種一切莊嚴具莊嚴師子座雲、十種燈明師子座雲、十種能出十方一切眾寶師子座雲、十種一切香鬘師子座雲、十種一切諸佛莊嚴示現師子座雲、十種一切寶臺欄楯莊嚴師子座雲、十種一切寶樹莊嚴師子座雲、十種日莊嚴師子座雲，皆悉彌覆，充滿**虛空，來詣佛所，供養、恭敬、禮拜已，在東南方夜光幢寶藏師子座上，結跏趺坐。**

[0406c05] 此世界海西南方，次有世界海，名普照莊嚴；中有佛剎，名香勝離垢光明，佛號一切眾生普歡喜王；於彼如來大眾海中，有菩薩名普智光明慧燈，為佛光明所開發已，與世界海塵數菩薩眷屬圍遶，來向佛所；興十種如意寶王雲，悉皆彌覆，充滿虛空，十種青色寶雲、十種一切香雲、十種一切幡雲、十種一切妙色莊嚴雲，悉皆彌覆，充滿虛空，來詣佛所，供養、恭敬、禮拜已，在西南方眾寶師子座上，結跏趺坐。

[0406c14] 此世界海西北方，次有世界海，名善光照；中有佛剎，名意入，佛號普門智慧

意入明淨音；於彼如來大眾海中，有菩薩名無量華照垂髻，為佛光明所開發已，與世界海塵數菩薩眷屬圍遶，來向佛所；興十種一切雜寶輪蓋雲，悉皆彌覆，充滿虛空，十種華蓋雲、十種解脫蓋雲、十種寶王蓋雲、十種雜寶蓋雲、十種普寶蓋雲、十種瑠璃寶王蓋雲、十種一切香蓋雲，悉皆彌覆，充滿虛空，來詣佛所，供養、恭敬、禮拜已，在西北方眾善光明幢師子座上，結跏趺坐。

[0406c25] 此世界海東北方，次有世界海，名寶照光明藏；中有佛剎，名香莊嚴樂勝藏，佛號無量功德海；於彼如來大眾海中，有菩薩名無盡清淨光明王，為佛光明所開發已，與世界海塵數菩薩眷屬圍遶，來向佛所；興十種一切寶光輪雲，悉皆彌覆，充滿虛空，十種光輪雲、十種華雲、十種如來變化輪雲、十種一切佛境界輪雲、十種一切功德寶雲、十種一切眾生樂不可盡示現雲、十種一切諸佛所願示現雲，悉皆彌覆，充滿虛空，來詣佛所，供養、恭敬、禮拜已，在東北方清淨光明不可盡師子座上，結跏趺坐。

◎
大方廣佛華嚴經卷第二

【經文資訊】大正藏第 09 冊 No. 0278 大方廣佛華嚴經
【版本記錄】CBETA 電子佛典 2016.06，完成日期：2016/06/15
【編輯說明】本資料庫由中華電子佛典協會（CBETA）依大正藏所編輯
【原始資料】蕭鎮國大德輸入，眾生出版社提供新式標點，其他
【其他事項】本資料庫可自由免費流通，詳細內容請參閱【中華電子佛典協會資料庫版權宣告】

本網站係採用 Creative Commons 姓名標示-非商業性-相同方式分享 3.0 台灣 (中華民國) 授權條款授權.
Copyright ©1998-2016 CBETA
Dictionary cache status: loaded

Copyright Fo Guang Shan 佛光山 2013-2025. This work may be freely reused under the Creative Commons Attribution 4.0 International License with attribution. Please send comments to alex@ntireader.org.
Page updated on 2025-06-19

Avataṃsakasūtra (Flower Garland Sūtra) 大方廣佛華嚴經

Scroll 3
Click on any word to see more details.

大方廣佛華嚴經卷第三

東晉天竺三藏佛**馱跋陀羅譯**

盧舍那佛品第二之二

[0407a15] ◎此世界海下方，次有世界海，名蓮華妙香勝藏；中有佛剎，名寶師子光，佛號明照法界；於彼如來大眾海中，有菩薩名光照分別法界，為佛光明所開發已，與世界海塵數菩薩眷屬圍遶，來向佛所；興十種一切寶光明雲，悉皆彌覆，充滿虛空，十種一切香光明雲、十種諸佛師子吼雲、十種一切佛剎功德莊嚴雲、十種一切華樓閣雲、十種一切座莊嚴雲，悉皆彌覆，充滿虛空，來詣佛所，在於下方寶藏師子座上，結跏趺坐。此世界海上方，次有世界海，名雜寶光海莊嚴；中有佛剎，名樂行清淨，佛號無礙功德稱離闇光王；於彼如來大眾海中，有菩薩名無障礙力精進慧，為佛光明所開發已，與世界海塵數菩薩眷屬圍遶，來向佛所；興十種一切無量妙色寶照雲，悉皆彌覆，充滿**虛空，十種無量光普照雲、十種一切莊嚴照明雲、十種香焰雲、十種一切莊嚴雲、十種佛光焰雲、十種寶樹華焰雲、十種一切寶樹堅固光明雲、十種一切勝光明雲、十種一切菩薩所行示現雲、十種一切解**脫光明雲，悉皆彌覆，充滿虛空，來詣佛所，供養、恭敬、禮拜已，在於上方妙音勝蓮華藏師子座上，結跏趺坐。如是等十億佛剎塵數世界海中，有十億佛剎微塵數等大菩薩來，一一菩薩各將一佛世界塵數菩薩以為眷屬，一一菩薩各興一佛世界微塵數等妙莊嚴雲，悉皆彌覆，充滿虛空，隨所來方，結跏趺坐。彼諸菩薩次第坐已，一切毛孔各出十佛世界微塵數等一切妙寶淨光明雲，一一光中，各出十佛世界微塵數菩薩，一一菩薩、一切法界方便海充滿一切微塵數道；一一塵中，有十佛世界塵數佛剎；一一佛剎中，三世諸佛皆悉顯現。念念中，於一一世界各化一佛剎塵數眾生，以夢自在示現法門教化、一切諸天化生法門教化、一切菩薩行處音聲法門教化、震動一切佛剎建立諸佛法門教化、一切願海法門教化、一切眾生言辭入佛音聲法門教化、一切佛法雲雨法門教化、法界自在光明法門教化、建立一切大眾海於普賢菩薩法門教化，以如是等一切法門，隨其所樂而教化之，於一念頃，能滅一切世界中，各如須彌山塵數**眾生諸惡道苦；各如須彌山塵數眾生，令離邪定**

，立正定聚；各如須彌山塵數眾生，令立聲聞、緣覺之地；各如須彌山塵數眾生，立無上道；各如須彌山塵數眾生，立一切不可盡功德智慧地；各如須彌山塵數眾生，令立盧舍那佛願性海中。

[0407c05] 爾時，諸菩薩光明中，以偈頌曰：

「一切光明出妙音，　說諸菩薩具足行，
佛子功德悉成滿，　普遍一切十方界。
無量劫海修行道，　欲令眾生離苦故，
不自計己生死苦，　佛子善入大方便。
無量無邊無有餘，　窮盡一切大海劫，
遍行一切諸法門，　善說微妙寂靜法。
一切三世佛所願，　皆得清淨具足滿，
佛子饒益諸眾生，　能自具行清淨道。
皆能往詣諸佛所，　清淨法身照十方，
佛子智海無邊底，　普觀諸法寂滅相。
一光明中有無量，　無上大慈難思議，
清淨慧眼照諸法，　此是佛子妙境界。
一毛悉受諸佛剎，　又能震動諸國土，
能令眾生無怖想，　是名清淨方便地。
一一塵中無量身，　復現無量莊嚴剎，
於一念中皆悉見，　是無障礙淨法門。
三世所有一切劫，　於一念中能悉現，
猶如幻化無所有，　是名諸佛無礙法。
普賢諸行皆具足，　能令眾生悉清淨，
諸佛子具自在法，　一一毛孔師子吼。」

[0407c26] 爾時，世尊欲令一切菩薩大眾，知佛無量無邊境界自在法門故，放眉間白毫相一切寶色燈明雲光，名一切菩薩慧光觀察照十方藏。此光遍照一切佛剎，於一念中，皆悉普照一切法界；於一切世界，雨一切佛諸大願雲，顯現普賢菩薩，示大眾已，還從足下相輪中入於彼。復有大蓮華生，以眾寶為莖，一切寶王為莊嚴藏，其葉遍覆一切法界；一切寶香莊嚴其鬚，閻浮檀金以為其臺。此華生已，如來眉間有一大菩薩出，名曰一切諸法勝音，與世界海塵數菩薩眾俱，敬遶世尊無量匝已，退坐蓮華臺上，眷屬菩薩坐蓮華鬚。一切諸法勝音菩薩成就無量法界歡喜，隨順諸佛境界深智，度不可思議佛海光明，悉能往詣一切佛所。

[0408a11] 爾時，一切諸法勝音菩薩以偈頌曰：

「佛身充滿諸法界，　普現一切眾生前，

應受化器悉充滿,　　佛故處此菩提樹。
一切佛剎微塵等，　　爾所佛坐一毛孔，
皆有無量菩薩眾,　　各為具說普賢行。
無量剎海處一毛，　　悉坐菩提蓮華座，
遍滿一切諸法界,　　一切毛孔自在現。」

[0408a19] 爾時，師子焰光奮迅音菩薩以偈頌曰：

「盧舍那如來,　　轉清淨法輪,
一切法方便,　　如來雲普覆。
十方國土中,　　一切世界海,
佛願力自在,　　普現轉法輪。
一切佛土中,　　無量大眾海,
言號各不同,　　而轉淨法輪。
盧舍那佛神力故,　　一切剎中轉法輪，
普賢菩薩願音聲,　　遍滿一切世界海。
法身充滿一切剎，　　普雨一切諸法雨，
法相不生亦不滅,　　悉照一切諸世間。
無量無數億劫中,　　一切佛剎微塵道，
盧舍那佛妙音聲,　　具足演說本所行。
一切佛剎微塵數，　　大光明網照十方，
一一光中有諸佛,　　以無上道化眾生。
法身堅固不可壞,　　充滿一切諸法界,
普能示現諸色身,　　隨應化導諸群生。
三世無量諸佛剎，　　其中一切諸導師，
一切音聲及名字,　　普見諸佛力自在。
過去未來及現在,　　如是一切諸導師,
彼聖能令一切聞,　　不可思議正法輪。」

[0408b11] 如此四天下道場上，見佛神力，一切菩薩大眾雲集，一切世界海中亦復如是。

[0408b13] 爾時，普賢菩薩於如來前，坐蓮華藏師子之座，即入一切如來淨藏三昧正受，普照一切法界諸如來身，無所障礙，離垢滿足，猶如虛空。普賢菩薩於此世界三昧正受，盡法界、虛空界等一切佛剎亦復如是。普賢菩薩入是三昧已，十方世界海諸佛悉現，彼諸如來各各讚言：「善哉！善哉！善男子！汝乃能入此三昧正受，是皆盧舍那佛本願力故。又汝於諸佛所，清淨行願力故，所謂：轉一切諸佛法輪故；開一切如來智慧海故；盡度一切諸法方便及十方海悉無餘故；除一切眾生煩惱得清淨故；能到一切諸佛國土無障礙故；入一切諸佛境界無礙故；一切諸佛普門功德滿足故；入一切法方便深樂一切智故；方便觀

察一切世間法故；知一切眾生諸根海故。」

[0408b29] 爾時，一切諸佛與普賢菩薩入一切智力；與入無量無邊法界智；與能詣三世諸佛所智；與一切世界海成壞智；與入無量眾生界智；與佛甚深法門智；與一切不壞三昧住智；與入一切菩薩諸根海智；與一切眾生語言海轉法輪辭辯智；與一身遍滿一切世界智；與一切諸佛音聲智。何以故？以得此三昧法故。

[0408c08] 爾時，十方諸佛各申右手，摩普賢菩薩頂；爾時，一切菩薩見十方諸佛各申右手，摩普賢菩薩頂已，彼諸菩薩一心恭敬觀察普賢菩薩，即時同聲以偈頌曰：

「於諸佛所修善法，　滿足一切大願力，
出生清淨妙法身，　如實平等同虛空。
一切諸佛國土中，　普賢菩薩常依住，
十方世界無不見，　無量功德智慧海。
悉見十方一切佛，　清淨身行功德海，
能於一一微塵道，　普皆示現一切剎。
一切十方佛世界，　無量微塵諸劫數，
常見普賢真佛子，　無量三昧方便行。
法身充滿諸法界，　一切十方佛國土，
遍遊一切眾生海，　安住深妙清淨法。
永度無量諸法界，　離眾煩惱不可壞，
其身周遍滿虛空，　廣說無量諸佛法。
一切功德海中生，　普放光明如大雲，
堅固眾生清淨行，　微妙音說佛境界。
無量無數大劫中，　修習普賢甚深行，
無量無邊諸法雲，　雷震演說勝法界。
一切佛土如實性，　十力修集淨莊嚴，
普入一切眾生海，　如應為說清淨法。
無量無邊大眾海，　一心恭敬觀普賢，
無量深廣智慧海，　願轉清淨妙法輪。」◎

[0409a03] ◎爾時，普賢菩薩承佛神力，觀察一切諸世界海、一切眾生海、法界業海、一切眾生欲樂諸根海、一切三世諸佛海已，普告菩薩大眾海言：「佛子！諸佛一切世界海成敗清淨智、不可思議一切眾生界起智、觀察法界智、一切如來自在智、清淨願轉法輪智、力無所畏不共法智、光明讚歎音聲智、三種教化眾生智、無量三昧法門不壞智、如來種種自在智，如是等一切皆不可思議，我當承佛神力，具足演說，欲令一切眾生入佛智海。」

[0409a13] 爾時，普賢菩薩從彼三昧起，從世界微塵等三昧起，念念中不壞方便智一切三世三昧起；時，彼一切諸菩薩眾，一一皆得世界塵數諸三昧世界塵數方便法海、方便辯海、諸行願海，如此會菩薩所得功德，一切世界海、一切如來眾海，諸菩薩眾所得功德亦復

如是。

[0409a19] 是時，一切世界六種震動，一切眾生安隱悅樂，一切眾寶種種莊嚴，一切如來大眾海中，雨十種寶王雲，所謂：勝金色幢寶王雲、佛光明照寶王雲、金蓮華寶王雲、菩薩辯才光明寶王雲、一切妙音眾寶王雲、莊嚴佛土道場寶王雲、一切菩薩無量功德光明輪妙音寶王雲。一切如來毛孔及諸光明以偈頌曰：

「普賢悉在,　一切佛剎，　坐寶蓮華，
師子座上。　如是示現,　遍一切界,
普入無量,　無邊諸行。　悉能示現,
無量種身,　變化充滿,　十方世界。
妙音和雅,　說法無礙,　一切三昧,
方便自在,　一切佛土,　諸如來所,
一切三昧,　皆得自在。　悉能了知,
最勝境界,　示現普賢,　無量自在。
如一切土,　諸如來前,　一切剎塵，
諸世界中,　普賢自在,　亦復如是。
盡盧舍那,　本願底故,　普賢身相,
猶如虛空。　依於如如,　不依佛國,
現身無量,　普應眾生,　隨群萌類,
為現化故。　一切世界,　無量佛土,
悉能示現,　入諸法門。　普賢菩薩,
具足淨願,　如是等比,　無量自在。
一切眾海,　無量無邊,　各於佛土,
示現清淨。　如是一切,　身中悉現,
隨其起滅,　一念悉知。」

[0409b17] 爾時，普賢菩薩欲令大眾重歡喜故，以偈頌曰：

「諸佛深智功德海,　充滿無量無邊剎，
方便隨眾所應見,　盧舍那佛轉法輪。
不可思議佛剎海，　於無量劫令清淨，
最勝導師照一切,　悉能調伏眾生海。
眾生大海難可測,　諸佛境界不思議,
眾生樂惡著諸有,　不能了知無上道。
功德法海長養心,　常能親近善知識,
恒為諸佛所護念,　是等能度得上智。
離諸諂曲心清淨,　廣大慈悲無邊際,
深心淨信無厭足,　彼聞是法喜無量。
普賢菩薩諸地願,　安諦善住能順行,

遊心法界如虛空,　　是人乃知佛境界。
一切菩薩得善利,　　能見自在最勝尊,
非餘境界之所知,　　普賢方便皆得入。
無量無邊諸眾生,　　一切如來所護念,
於一切處轉法輪,　　盧舍那佛境界力。
一切剎土及諸佛，　　在我身內無所礙，
我於一切毛孔中,　　現佛境界諦觀察。
普賢菩薩所願行,　　無量無邊悉具足,
普眼境界清淨身,　　我今演說仁諦聽。」

[0409c10] 爾時, 普賢菩薩告諸菩薩言：「佛子！世界海有十種事, 去、來、今佛之所演說，所謂：說世界海、起具因緣世界海、住世界海、形世界海、體世界海、莊嚴世界海、清淨世界海、如來出世世界海、劫世界海、壞方便世界海。諸佛子！世界海有如是等十種事為首, 乃至有世界海塵數種事。諸佛子！當知一切世界海, 有世界海塵數因緣具故成, 已成、今成、當成, 所謂：如來神力故, 法應如是故, 眾生行業故, 一切菩薩應得無上道故, 普賢菩薩善根故, 菩薩嚴淨佛土願行解脫自在故，如來無上善根依果故，普賢菩薩自在願力故，如是等世界海塵數因緣具故，一切世界海成。」

[0409c23] 爾時, 普賢菩薩以偈頌曰：

「佛智境界,　　不可思議,　　自在善住,
悉皆如是。　　無量無邊,　　諸世界海,
盧舍那佛,　　悉能嚴淨。　　如應化度,
一切菩薩,　　無量願海,　　皆悉清淨。
十方佛土,　　一切眾生,　　以不思議,
而覺悟之。　　一切菩薩,　　無量自在,
度一切智,　　方便法門,　　出生一切,
無量願海。　　起諸世界,　　猶如虛空,
普行一切,　　菩薩善行,　　入佛境界,
無量無邊。　　悉能嚴淨,　　十方佛剎，
一一佛土,　　無量劫行,　　眾生心境,
不可思議。　　業能悉起,　　一切剎海，
眾生垢穢,　　國不清淨,　　行業無量,
世界不同。　　諸佛剎海，　　淨莊嚴藏，
離垢雜寶,　　以為校飾,　　長養無垢,
弘誓願海。　　佛子能淨,　　無數國土,
若有菩薩,　　修普賢行,　　常能履行,
清淨法界。　　當知是等,　　功德如佛,

能出無量,　　如來剎海，　　於一念中,
悉遍十方。　　能現一切,　　菩薩所行,
甚深清淨,　　猶如**虛空**,　　**等空界者**,
自在如是。　　一切道場,　　諸如來前,
坐寶蓮華,　　現**眾妙色**,　　**於其身**內，
容一切剎。　　又一念中，　　示現三世，
入巧方便,　　起諸剎海，　　於三世國，
示現成佛。　　盧舍那佛,　　此土清淨,
眾寶成就,　　**無有邊際。」**

[0410a22] 爾時，普賢菩薩告諸菩薩言：「佛子！一一世界海所依住，如世界微塵數，所謂：依一切莊嚴住、或依**虛空住、或依一切寶住、或依佛光明住、或依幻業住、或依摩訶那伽金剛力士掌中**住、或依普賢菩薩願力住。」

[0410a27] 是時，普賢菩薩以偈頌曰：

「無量無邊佛剎海，　　離垢妙寶以莊嚴，
摩尼寶王清淨照,　　最勝威神靡不見。
清淨剎海住虛空，　　寶王妙藏光普照，
暢發無量微妙音,　　宣揚佛道靡不欣。
種種華光善喜樂,　　如意寶珠為莊嚴,
無量光網彌覆上,　　種種香雲遍充滿。
無量無邊妙蓮華,　　青瑠璃寶以為臺,
清淨國土甚奇妙,　　一切諸佛莊嚴故。
或有諸佛清淨土,　　以佛威神得安住,
見離垢淨**眾妙寶**,　　**無量菩薩悉充滿。**
或有諸佛清淨土,　　金剛力士掌中住,
十力世雄盧舍那,　　常為一切轉法輪。
或依寶樹平正住,　　依香**焰雲亦如是**,
有依水輪住堅固,　　或依金剛海座住,
有住金剛勝妙幢,　　種種寶華彌覆上,
無量自在一切處,　　盧舍那佛令**眾見。**
眾雜異色長光明,　　**普流一切佛世界**,
悉見種種莊嚴藏,　　離垢微妙甚清淨。
彼以一切願海力,　　無量種種所依住,
諸如來雲悉充滿,　　常依清淨**虛空住。**
或有佛剎處上方，　　依淨菩薩天冠住，
彼現無量佛自在,　　佛子妙音淨業化。
諸法界等佛國土,　　譬如電光亦如幻,

紺瑠璃寶廣清淨,　悉從離垢淨業起。
普現種種莊嚴藏,　依止虛空靜安住,
行業境界不可議,　佛令眾生普得見。
一切塵等諸佛剎，　普賢菩薩一念起，
無量劫行化眾生,　充滿法界現自在。
一一微塵中,　佛國海安住,
佛雲遍護念,　彌綸覆一切。
於一微塵中,　佛現自在力,
一切微塵中,　神變亦如是,
諸佛及神力,　盧舍那示現。」

[0410c03] 爾時，普賢菩薩告諸菩薩言：「佛子！諸世界海有種種形，或方、或圓、或非方圓、或如水洄澓、或復如華形、或種種眾生形者。」

[0410c05] 爾時，普賢菩薩以偈頌曰：

「剎海無有量，　殊形異莊嚴，
十方世界海,　見諸雜種相,
或圓或四方,　或復非方圓,
三維及八隅,　狀若摩尼寶。
一切諸業海,　種種別異故,
有如金剛掌,　莊嚴坦平正。

「鍊真金色,　清淨妙形,　入於無量,
正法之門。　諸佛剎海，　種種之藏，
猶如大雲,　懸處虛空。　彼寶輪地,
妙淨分明,　盧舍那佛,　光明悉照。
諸佛國土,　起由心業,　無量種形,
而以莊嚴。　彼國一切,　各各自在,
如來剎海，　現無量相,　或有淨穢,
苦樂不同。
法常流轉,　變現如是,　一切業海,
不可思議。　一毛孔中,　無量佛剎，
莊嚴清淨,　曠然安住。　彼一切處,
盧舍那佛,　於眾海中,　演說正法。
於一塵內，　微細國土，　一切塵等，
悉於中住。　一切世界,　有種種形,
悉於其中,　轉尊法輪。　是弘誓願,
自在之力,　一一塵中,　現一切剎。

譬如幻化,　　亦如虛空,　　諸心業力,
之所莊嚴。　　一一塵中,　　眾生數等,
諸化佛雲,　　神力自在。　　於微塵中,
善住佛剎,　　盧舍那佛,　　現法如是。」

[0411a04] 爾時, 普賢菩薩告諸菩薩言：「佛子！諸世界海有種種體, 悉應當知, 所謂：一切寶莊嚴體、或一寶體、或金剛堅固地體、或眾香體、或日珠輪體。」

[0411a07] 爾時, 普賢菩薩以偈頌曰：

「或有世界海,　　眾寶所合成,
堅固不可壞,　　安住寶蓮華。
或勝光明起,　　清淨暉焰照,
眾妙莊嚴剎，　　依止虛空住。
或有光明剎，　　依止光明住，
光明雲莊嚴,　　諸菩薩宮殿。
或有佛剎海，　　猶如電光住，
言取不可得,　　斯由願力起。
或有摩尼寶,　　日光明藏照,
貫真珠輪地,　　菩薩悉充滿。
或有寶焰剎，　　光明雲蔭覆，
一切寶莊嚴,　　悉皆有變化。
或有眾相體,　　微妙相莊嚴,
間錯雜寶冠,　　一切佛所化。
心海業所起,　　國土隨樂住,
諭如幻無方,　　皆從妄想生。
如來身光明,　　摩尼剎安住，
正覺雲彌覆,　　一切佛自在。
或普賢菩薩,　　化現佛剎海，
一切寶校飾,　　願力所莊嚴。」

[0411a28] 爾時, 普賢菩薩告諸菩薩言：「佛子！諸世界海有世界海微塵等莊嚴, 悉應當知, 所謂：一切境界種種雲莊嚴、一切世界眾生行業莊嚴、三世諸佛及普賢菩薩願力莊嚴, 有如是等世界海微塵數莊嚴。」

[0411b03] 爾時, 普賢菩薩以偈頌曰：

「如世界海微塵等,　　不可思議業果報,
一切十方世界海,　　種種嚴淨廣無邊。

無量淨色普莊嚴,　　上妙功德常充滿,
雜光明雲出梵音,　　聞于一切諸佛剎。
菩薩無量功德海,　　妙聲遍滿一切剎，
諸誓願雲具莊嚴,　　聲震十方世界海。
眾生業海廣無際,　　**淨莊嚴雲出妙音**,
業報如寶隨應變,　　諸佛力故悉周滿。
一切三世諸如來,　　自在普現無量剎，
一一境界一切佛,　　莊嚴剎海皆悉見。
過去未來現在劫,　　一切十方諸世界,
於無量劫淨莊嚴,　　一一佛剎皆悉見。
一切境界諸佛雲,　　數等**眾生滿十方**,
佛自在行令**眾知**,　　**是謂如來莊嚴**剎。
眾香焰流及華流,　　**一切眾寶摩尼流**,
種種**眾妙莊嚴雲**,　　**皆悉校飾諸佛**剎。
十方世界諸道場,　　一切**眾具妙莊嚴**,
靡不覩見此剎海，　　猶如空中電光現。
普賢菩薩佛子等,　　悉能莊嚴諸佛剎，
眾生等劫淨行海,　　**於此世界悉顯現。」**

[0411b25] 爾時，普賢菩薩告諸菩薩言：「佛子！當知諸世界海有世界塵數清淨，所謂：菩薩親近善知識，成就諸善根等，利一切**眾生**，**淨滿一切諸波羅蜜**，**安住一切行地**，**有如是等世界塵數清淨。」**

[0411b29] 爾時，普賢菩薩以偈頌曰：

「一切佛剎諸莊嚴，　　無數願海方便生，
一切佛剎清淨色，　　無量行海所修集。
久遠親近善知識,　　一切淨妙諸業行,
慈悲普流潤**眾生**,　　**是故清淨佛**剎海。
一切法門三昧地,　　一切佛所淨德海,
禪門方便清淨地,　　是故嚴淨佛剎海。
能起無量清淨心,　　信佛堅固不可壞,
以忍方便淨無垢,　　莊嚴剎海微妙色。
興功德雲滿**虛空**,　　**利益一切修淨行**,
眾生普獲無量德,　　是故嚴淨佛剎海。
剎海方便等無量，　　悉淨諸度無有餘，

修無盡願波羅蜜,　　是故嚴淨佛剎海。
幻化行起無有量,　　一切諸法廣清淨,
種種方便淨眾生,　　起是可樂佛剎海。
方便嚴淨一切地,　　具足諸佛功德海,
令諸眾生竭苦源,　　是故嚴淨佛剎海。
修淨力海無與等,　　能淨一切眾生根,
恭敬供養無量佛,　　是故嚴淨佛剎海。」

[0411c19] 爾時，普賢菩薩告諸菩薩言：「佛子！當知一一世界海有世界海塵數諸佛出興于世，所謂：有佛興世，色身示現遍滿法界，或有短壽，或無量劫，如是一一世界海有世界海塵數佛出興于世。」

[0411c23] 爾時，普賢菩薩以偈頌曰：

「佛以無量方便門,　　能起一切佛剎海，
隨順眾生所欲樂,　　諸佛法王出興世。
如來法身不思議,　　無色無相無倫匹,
示現色身為眾生,　　十方受化靡不見。
或為眾生現短命,　　或現長壽無量劫,
法身多門現十方,　　常為世間良福田。
或有能令不思議,　　十方剎海悉清淨，
或有能淨一剎土，　　是彼方便願所立。
或說不可思議乘，　　佛普示現隨所樂，
或有如來說一乘，　　是佛方便無有量。
自然無師得正覺,　　或有濟度少眾生,
或有能於一念中,　　化度無量眾生海。
或有於一毛孔中,　　化佛雲出不思議,
充滿一切十方界,　　無量方便化眾生。
或佛音聲震十方,　　隨諸眾生所欲樂,
無量億劫不斷絕，　　度眾生海無有邊。
或有無量莊嚴剎，　　清淨大眾圍遶坐，
充滿一切世界海,　　佛遍處眾如空雲。
是佛方便不思議,　　慈海充滿遍一切,
入諸莊嚴方便門,　　悉現一切眾生前。」

[0412a16] 爾時，普賢菩薩告諸菩薩言：「佛子！當知世界海有世界海微塵等劫住，所謂：佛剎海，或住不可數劫，或住可數劫，有如是等世界海微塵數劫住。」

◎

[0412a20] ◎爾時，普賢菩薩欲分別開示故，告一切**眾言：「諸佛子！當知此蓮華藏世界海是盧舍那佛本修菩薩行時，於阿僧祇世界微塵數劫之所嚴淨，於一一劫恭敬供養世界微塵等如來一一佛所，淨修世界海微塵數願行。佛子！當知有須彌山微塵等風輪，持此蓮華藏莊嚴世界海：最下風輪名曰平等，彼持一切寶光明地；次上風輪名種種寶莊嚴，持清淨光寶地；次上風輪名功德勢，持密寶地；次上風輪名曰寶焰，持日不壞寶地；次上風輪名普莊嚴，持具足寶光明地；次上風輪名離垢清淨平等，持寶華焰地；次上風輪名曰方行，持一切真珠地；次上風**輪名曰一切年，持一切時，一日、半月、一月、一年；次上風輪名普持勢，持一切須彌山地；次上風輪名莊嚴光明，能持一切有，如是次上有須彌山微塵等風輪。最上風輪名勝藏，持一切香水海；彼香水海中有大蓮華，名香幢光明莊嚴，持此蓮華藏莊嚴世界海；此世界海邊有金剛山周匝圍遶。」

[0412b10] 爾時，普賢菩薩以偈頌曰：

「於此蓮華藏，　　莊嚴世界海，
　一切妙寶藏，　　種種淨光明，
　一切微塵等，　　過去佛所住。
　昔於諸有海，　　離垢悉清淨，
　無量大悲雲，　　充滿諸**眾生。**
　捨離自己身，　　如佛剎塵數，
　於無量行海，　　常修令清淨，
　是故蓮華藏，　　世界海莊嚴。
　一切**虛空界**，　　**光明遍充滿**，
　安住不可動，　　勝風輪常持，
　一切寶莊嚴，　　妙風常流行。
　盧舍那曠願，　　令國土嚴淨，
　如意寶遍布，　　種種妙華敷，
　以本願力故，　　處在於**虛空。**
　堅固善安住，　　一切寶莊嚴，
　十方一切界，　　放清淨光雲，
　諸摩尼寶中，　　無量菩薩雲。
　遍遊十方國，　　光明極熾盛，
　寶華盛妙色，　　莊嚴光明輪，
　充滿諸法界，　　十方靡不遍。
　一切**眾淨寶**，　　**悉放光明雲**，
　十方諸世界，　　一切皆充滿，
　滅除一切苦，　　安立無上道。
　妙色悉普照，　　一切世界海，
　於此蓮華藏，　　世界海之**內**，
　一一微塵中，　　見一切法界。
　一切諸佛雲，　　放寶光明照，

是盧舍那剎，　　有無量自在。
一切眾生等,　　蓮華中諸佛,
興種種無量,　　自在變化雲。
釋梵諸天眾,　　及轉輪聖王,
一切眾生類,　　皆悉得安住。
變化放光明,　　悉與法界等,
一切光明中,　　出諸佛妙音。
知諸眾生心,　　所念無有餘,
無數方便門,　　調伏群生類。
離一切顛倒,　　常住於寂靜,
無量光明雲,　　悉與法界等。
普賢所行智,　　無上勝妙地,
於光莊嚴中,　　皆悉具足聞。

[0412c23] 「佛子！當知此蓮華藏世界海, 金剛圍山依蓮華日寶王地住。彼有一切香水海，一切眾寶遍布其地, 金剛厚地不可破壞, 出生一切眾寶, 又能明照一切世界。」

[0412c26] 爾時, 普賢菩薩以偈頌曰：

「一切世界海,　　有無量莊嚴,
寶輪無邊色,　　如來神力起,
莊嚴斫迦羅,　　寶輪及香輪,
依住真珠輪,　　及依種種寶,
堅固寶莊嚴,　　閻浮檀淨藏,
香光滿十方,　　照現斫迦羅,
持以堅固金剛寶,　　金剛莊嚴不可壞,
種種眾寶相莊嚴,　　一切莊嚴清淨法。
香水普流無量色,　　散華摩尼栴檀香,
天衣遍覆華莊嚴,　　眾寶香華熏無量,
清淨寶樹雲莊嚴,　　普能照明一切身。
光明妙雲悉具足,　　樹下安坐靡不照,
種種華香及幡蓋,　　一切菩薩充法界,
能說一切語言海，　　是盧舍那轉法輪。
彼處悉有珍寶幢,　　一切寶樹出光明,
盧舍那佛身清淨,　　彼莊嚴內一切見。
諸莊嚴中無數身,　　如來變化色無量,
充滿一切十方界,　　調伏眾生無限量。
一切莊嚴出妙聲,　　盧舍那佛所願輪,
隨其清淨佛剎海，　　佛自在力皆悉聞。

[0413a19] 「彼大斫迦羅山內世界海中，有不可破壞摩尼寶王映現一切**眾生之身**, **眾寶蓮華以為莊嚴大地**, **一切莊嚴妙雲皆悉充滿**, **一切妙香而以熏之**, **以三世佛**剎莊嚴而莊嚴之。」

[0413a23] 爾時, 普賢菩薩以偈頌曰：

「其地平正淨圓滿,　　斫迦羅內**不可壞**，
平等安住甚清淨,　　種種雜寶而莊嚴。
金剛寶地可悅樂,　　寶輪羅網彌覆上,
種種寶華為莊嚴,　　雜種寶衣珍妙輪。
隨次遍布一切地,　　菩薩天冠寶瓔珞,
離垢莊嚴光明照,　　妙香碎寶悉充滿。
光明**眾寶華莊嚴**,　　**普放一切滿十方**,
寶華遍覆一切地,　　悉能長養佛功德。
興一切雲滿**虛空**,　　**光明普照不可盡**,
光明悉滿一切剎，　　具說佛法甘露味。
悉入一切佛所願,　　常能廣見三世法,
隨順菩薩大士行,　　於此大地皆悉見。
此清淨地寶莊嚴,　　一切佛剎悉來入，
其地一一微塵中,　　一切佛剎亦悉入。
眾寶妙華莊嚴藏,　　**十方菩薩常往來**,
常聞菩薩一切願,　　及諸菩薩自在德。
有寶光明相莊嚴,　　離垢嚴淨出光明,
示現一切諸佛法,　　充滿法界如**虛空。**
有得普賢所願者,　　諸佛境界無量智,
彼得無量勝自在,　　能入無邊佛剎海。

[0413b15] 「彼大地處有不可說佛剎微塵等香水海，眾寶莊嚴，一切香摩尼寶王以為其岸，寶王羅網彌覆其上，眾寶色水盈滿其中，一切眾華皆悉開敷，細末栴檀以香其水，常出如來妙音不絕；眾香次第普熏十方雜寶階道、真珠欄楯，眾寶潮浪出妙音聲；恒沙佛剎微塵數等寶華樓閣周匝圍遶，無量佛剎微塵等眾寶華城以周其外；十大千世界微塵數華，一一蓮華各十由旬，開敷鮮茂，遍布水上，其香普熏一切世界；十佛國土塵數香樹以為莊嚴。」

[0413b25] 爾時, 普賢菩薩以偈頌曰：

「於彼嚴淨大地處,　　香水寶海而莊嚴,

清淨寶地常安住，　金剛堅固不可壞。
眾香寶王以為岸，　寶雲光明如日照，
真珠寶華妙瓔珞，　離垢清淨普莊嚴。
清淨香水湛然滿，　眾寶華光為旋流，
妙聲悅樂常不斷，　自在普聞佛世界。
眾珍校飾淨階道，　寶莊嚴地安不動，
真珠妙寶為欄楯，　光明寶華可悅樂。
寶樹羅生緣道側，　摩尼寶樂煥明耀，
演出無量和雅聲，　莊嚴淨音歎三寶。
香水柔軟湛然滿，　分陀利華遍圍遶，
一切香華出光明，　清淨具足而莊嚴。
於寶幢中有光明，　垂寶旗幡而莊嚴，
摩尼寶網出妙聲，　聞者能入一切智。
眾寶華城甚微妙，　無量寶色淨光明，
十方世界靡不照，　一切具足光嚴飾。
垣牆周匝而圍遶，　種種雜寶為莊嚴，
清淨寶焰相任持，　具足莊嚴寶香海。
盧舍那佛過去行，　令佛剎海甚清淨，
無數無量無邊際，　彼處一切自在轉。

[0413c17] 「一一香水海，有四天下微塵數香水河圍遶，種種寶華彌覆其上；彼諸香水河從佛眉間白毫相出，摩尼寶王汎上隨流。」

[0413c19] 爾時，普賢菩薩以偈頌曰：

「離垢清淨香水流，　金剛寶華悉彌覆，
眾寶輪地布金沙，　無量珍琦普莊嚴。
淨妙階道七寶成，　諸欄楯上植蓮華，
真珠寶華常敷榮，　懸雜華鬘為莊嚴。
一切寶光微妙色，　清淨香水雜寶流，
種種寶華為波浪，　眾音諧雅演佛聲。
栴檀寶末和清流，　無量雜寶為迴復，
普出種種香光焰，　常流一切十方界。
一切香河出無量，　雜種妙勝諸珍寶，
眾寶積集為華蓋，　光明普照香水河。
十方無量世界中，　佛光明照見寶王，
如來道場寶輪地，　眾寶香河盈流滿。
諸寶羅網相扣摩，　演佛音聲常不絕，
一切菩薩諸佛法，　普賢大士所修行。
諸佛世尊願音聲，　於彼寶岸常得聞，
一切如來過去行，　皆悉遍聞十方國。

一切香河諸旋流，　一切菩薩功德雲，
漸漸盈滿諸法界，　見一切剎無不至。
彼諸一切香水河，　淨寶王雲彌覆上，
佛白毫相出寶王，　其光明耀等如來。◎

大方廣佛華嚴經卷第三

【經文資訊】大正藏第 09 冊 No. 0278 大方廣佛華嚴經
【版本記錄】CBETA 電子佛典 2016.06，完成日期：2016/06/15
【編輯說明】本資料庫由中華電子佛典協會（CBETA）依大正藏所編輯
【原始資料】蕭鎮國大德輸入，**眾生出版社提供新式標點，其他**
【其他事項】本資料庫可自由免費流通，詳細**內容請參閱【中華電子佛典協會資料庫版權宣告】**

本網站係採用 Creative Commons 姓名標示-非商業性-相同方式分享 3.0 台灣 (中華民國) 授權條款授權.
Copyright ©1998-2016 CBETA
Dictionary cache status: loaded

Glossary and Other Vocabulary

Copyright Fo Guang Shan 佛光山 2013-2025. This work may be freely reused under the Creative Commons Attribution 4.0 International License with attribution. Please send comments to alex@ntireader.org.
Page updated on 2025-06-19

Avataṃsakasūtra (Flower Garland Sūtra) 大方廣佛華嚴經
Scroll 4
Click on any word to see more details.

大方廣佛華嚴經卷第四

東晉天竺三藏佛**馱跋陀羅譯**

盧舍那佛品第二之三

[0414a19] 「◎彼香河中間一切平正，諸妙寶樹以為莊嚴，雜種寶幔彌覆其上，一切菩薩願力所起、佛所護念三世莊嚴而莊嚴之。」

[0414a21] 爾時，普賢菩薩以偈頌曰：

「盧舍那佛遍十方，　出一切化莊嚴身，
彼亦不來亦不去，　佛願力故皆悉見。
一切佛剎微塵中，　無量佛子修諸行，
悉受清淨國土記，　見嚴淨剎稱本行。

[0414a27] 「佛子！當知此蓮華藏世界海中，一一境界有世界海微塵數清淨莊嚴。諸佛子！此香水海上有不可說佛剎微塵數世界性住，或有世界性蓮華上住、或在無量色蓮華上住、或依真珠寶住、或依諸寶網住、或依種種眾生身住、或依佛摩尼寶王住；或須彌山形、或河形、或轉形、或旋流形、或輪形、或樹形、或樓觀形、或雲形、或網形。」

[0414b05] 爾時，普賢菩薩以偈頌曰：

「堅固清淨諸佛剎，　離垢解脫光明藏，
依止摩尼寶海住，　或有依止香海住，
或依種種方便住，　或依莊嚴眾色住，
或復須彌樹圓形，　種種方門佛剎住。
或光明身諸華藏，　寶雲普放淨光明，
光明充滿勝世界，　寶地海藏不可壞。
或淨佛剎無量色，　光明焰雲眾色等，
或有妙音諸世界，　自然常音不思議。
無數願樂種種身，　自在行雲音聲身，
眾生無量德音身，　最勝一切德音身。
種種門入諸佛剎，　漸至無盡不思議，
無數一切滿十方，　無盡無量普自在。
一切諸方如來剎，　廣大方便入佛界，
見十方剎漸次至，　國土不增亦不減。
以一國土滿十方，　十方入一亦無餘，
世界本相亦不壞，　無比功德故能爾。
一切佛剎微塵中，　見盧舍那自在力，
弘誓願海震音聲，　調伏一切眾生類。

佛身充滿一切剎，　無數菩薩亦如是，
教化**眾生無有量**,　**佛現自在無倫匹。」**

[0414b27] 爾時，普賢菩薩告諸菩薩言：「佛子！彼**眾香水海中有一香水海，名樂光明，有一切香摩尼寶王莊嚴蓮華；上有世界，名清淨寶網光明，佛號離垢淨眼廣入。彼世界上，過佛**剎塵數世界，有佛國名雜香蓮華勝妙莊嚴，依寶網住，形如師子座，佛號師子座光明勝照。彼世界上，過佛剎塵數世界，有佛國名寶莊嚴普光明，依諸華住，形如日輪雲，佛號廣大光明智勝。彼世界上，過佛剎塵數世界，有佛國名雜光蓮華，佛號金剛光明普精進善起。彼世界上，過佛剎塵數世界，有佛國名無畏嚴淨，佛號平等莊嚴妙音幢王。彼世界上，過佛剎塵數世界，有佛國名華開淨焰，佛號愛海功德稱王。彼世界上，過佛剎塵數世界，有佛國名總持，佛號淨智慧海。彼世界上，過佛剎塵數世界，有佛國名解脫聲，佛號善相幢。彼世界上，過佛剎塵數世界，有佛國名勝起，佛號蓮華藏光。彼世界上，過佛剎塵數世界，有佛國名善住金剛不可破壞，佛號那羅延不可破壞。彼世界上，過佛剎塵數世界，有佛國名華林赤蓮華，佛號雜寶華鬘智王。彼世界上，過佛剎塵數世界，有佛國名淨光勝電如來藏，佛號能起一切所願功德。彼世界上，有香水海，名淨光焰起，中有世界性，名善住。次上復有香水海，名金剛眼光明，中有世界性，名法界等起。次上復有香水海，名蓮華平正，中有世界性，名出十方化身。次上復有香水海，名寶地莊嚴光明，中有世界性，名寶枝莊嚴。次上復有香水海，名化香焰，中有世界性，名清淨化。次上復有香水海，名寶幢，中有世界性，名佛護念。次上復有世界性，名眾色普光。如是次上復有世界塵數香水海及世界性，如一方，十方亦如是盧舍那佛常轉法輪處。」

[0415a03] 爾時，普賢菩薩以偈頌曰：

「法界不可壞，　蓮華世界海，
離垢廣莊嚴，　安住於**虛空。**
此世界海中，　剎性難思議，
善住不雜亂，　各各悉自在。
平正住莊嚴，　依種種色住，
如來世界海，　佛剎相隨順。
種種身音聲，　一切佛自在，
普見諸世界，　種種業莊嚴。
須彌山城網，　水旋輪圓形，
清淨色蓮華，　彼彼悉圍遶。
尸羅幢盆形，　隨順轉色形，
如是難思議，　諸佛國土形。
不思議世界，　依止蓮華住，

放大光明網, 普照於一切。
一一如來剎， 放諸光明網，
照一切佛國, 充滿十方海。
一切諸佛剎， 一切境界門，
一切方便入, 皆悉見無量,
不思議佛剎， 不壞不可盡，
無量淨莊嚴, 大仙威神力,
彼如來剎頂， 不思議世界，
或成或有敗, 不生亦不滅,
譬如諸樹林, 華葉或生落,
如是諸佛剎， 成敗亦復然，
如依種種樹, 有種種果生,
如是種種剎， 有種種眾生，
種子差別故, 果實生不同,
行業若干故, 佛剎種種異，
譬如意寶珠, 隨意現眾色,
除諸妄想故, 悉見清淨剎，
譬如空中雲, 龍王力能現,
如是佛願力, 一切佛剎起，
猶如工幻師, 能現種種眾,
如是眾生業, 佛剎不思議，
如見彩畫像, 知是畫師造,
如是見佛剎， 心畫師所成。
眾生心不同, 隨起諸妄想,
如是諸佛剎， 一切皆如化。
猶如見導師, 種種無量色,
隨眾生心行, 見佛剎亦然。
無量真珠華, 悉覆諸佛剎，
色現各不同, 離垢莊嚴現。
彼蓮華網中, 佛剎網依住，
種種妙莊嚴, 眾生所依處。
或有佛剎地， 垢穢不平正，
眾生煩惱故, 起如是佛剎。
清淨不清淨, 佛剎不可議，
眾生希望起, 菩薩之所持。

清淨不清淨,　　無量諸佛剎，
業海因緣起,　　菩薩之所化。
或放清淨光,　　離垢眾寶體,
種種妙莊嚴,　　諸佛令清淨。
一切國土中,　　火災不可議,
示現不清淨,　　而剎常堅固。
或依風輪住,　　或復依水輪,
無量剎成敗，　　眾生行業故。
見無量佛剎，　　或成或有敗，
彼亦無有成,　　亦復無有敗。
於一一念中,　　無量佛剎起，
諸佛所持故,　　國清淨離垢。
或有佛剎起，　　泥土不清淨，
離明常闇冥,　　罪眾生所住。
或有泥土剎，　　煩惱大恐怖，
樂少憂苦多,　　薄福之所處。
或有鐵世界,　　或有赤銅國,
諸石山穢惡,　　眾生業故起。
或有泥土剎，　　眾生常苦惱，
長冥離光明,　　光明海能照。
諸畜生趣中,　　受無量種身,
隨宿行業故,　　長受無量苦。
閻羅王界中,　　飢渴苦常逼,
登上大火山,　　長受無量苦。
或有七寶剎，　　平正住莊嚴，
清淨業力起,　　微妙善安隱。
彼佛剎土中，　　唯見人天趣，
功德果成就,　　常受諸快樂。
一一毛孔中,　　不思議億剎，
無量形莊嚴,　　種種業所起。
隨其自業起,　　眾生界難議,
取種種相已,　　或受樂受苦,
或剎光無量，　　一切寶為地，
金剛華遍覆,　　離垢淨莊嚴。
或剎光明體，　　光明輪安住，
金色栴檀香,　　光明雲常照。

或剎日輪體，　　布眾香寶衣，
或一蓮華中,　　菩薩悉充滿,
或有無量色,　　離垢寶佛剎，
紺寶光明網,　　光明網電照。
或有佛剎土，　　金剛華為體，
或布**眾寶華**,　　**觀察甚清淨。**
普賢菩薩願,　　所得清淨國,
三世莊嚴剎，　　悉現於此中。
諸佛子汝觀,　　佛世界自在,
未來一切剎，　　悉見皆如夢。
十方一切剎，　　過去佛國海，
於一世界見,　　一切剎如化。
三世一切佛,　　并一切佛土,
於一世界見,　　三世佛及剎。
觀微塵上剎，　　一切佛自在，
無量妙莊嚴,　　皆悉如電光。
或無量佛土,　　其形猶如海,
有如須彌山,　　世界難思議。
有國如珠貫,　　依紺寶網住,
或依樹莊嚴,　　一切佛充滿,
或依摩尼輪,　　或依止蓮華,
八隅雜莊嚴,　　離垢種種色。
或如師子座,　　或有國如金,
或如**眾寶形**,　　**或如梵世處**,
或天主月形,　　又復形如日。
或如摩尼寶,　　梅檀香莊嚴,
或如旋香鬘,　　佛世界安住,
或如光明輪,　　種種色莊嚴。
或壽命一劫,　　或復壽百劫,
或復有壽命,　　佛剎微塵等。
或於一劫中,　　見無量剎起，
無量不可數,　　不思議剎壞。
或國土無佛,　　或國土有佛,
或國土一佛,　　或有無量佛,
若國土無佛,　　他方異世界,
有諸化佛來,　　示現自在教。
從兜率捨壽,　　降神處胎生,

降魔成正覺,　轉無上法輪,
隨**眾生所樂**,　**種種色示現**,
一切時不壞,　轉清淨法輪。
若**眾生非器**,　**非佛令不見**,
煩惱所障礙,　不見如來意,
或剎極濁惡，　常聞弊惡音，
剛強麁獷聲,　不愛大恐怖,
彼地獄畜生,　餓鬼趣受苦,
是濁惡佛剎，　眾生憂惱海，
或剎甘露音，　常聞柔軟聲，
清淨業道音,　普聞一切剎，
或有佛剎聞，　釋提桓因聲，
梵天王妙聲,　諸世界主聲,
光明旋音聲,　佛化身無盡,
諸菩薩音聲,　常聞佛剎海，
或不思議剎，　聞轉法輪聲，
不可盡願聲,　所修行音聲,
聞三世諸佛,　具足尊名號,
隨**緣起佛**剎，　音聲不可盡，

[0416b29] 「諸佛子！乃往久遠過世界海微塵數劫, 復過是數, 爾時, 有世界海, 名淨光普眼, 中有世界性, 名勝妙音, 依止摩尼華網海住, 清淨無穢, 有須彌山塵數世界以為眷屬；無量寶莊嚴地有三百重, **眾寶圍山高廣嚴淨, 周匝圍遶, 其世界性, 形如須彌山天宮莊嚴, 以念為食。彼世界性中, 有香水海, 名清淨光。彼香海中, 有須彌山, 名大焰華莊嚴幢, 以十種寶欄楯圍遶。彼須彌山有林觀, 名寶華枝, 以無量華樓閣、無量寶幢樓閣、無量紺寶網、種種色華而莊嚴之, 無量香雲彌覆其上, 十億百千城周匝圍遶。於彼林東, 有一大城, 名曰焰光, 純香所成**, 面千由旬, 七寶為郭, 周匝圍遶；其城寮觀，**雜寶莊嚴，覆以雜華及諸寶網，微風吹動，出妙音聲；其城有門一萬二千，建雜寶幢而莊嚴之，十億園林周匝圍遶，城中眾生皆悉成就，業報神足行同諸天，一切所欲應念即至。於彼林南，有一天城，名樹華莊嚴；次有龍城，名曰究竟；次有夜叉城，名金剛勝妙莊嚴幢；次有乾闥婆城，名離垢善；次有阿修羅城，名寶輪地；次有迦樓羅城，名眾寶莊嚴善光；次有緊那羅城，名娛樂莊嚴；次有摩睺羅伽城，名寶金剛幢。時，彼林中，有一道場，名寶華莊嚴；其道場前，有大蓮華，名華焰具足，縱廣百億由旬，十億蓮華眷屬圍遶。時，**彼世界過百歲已，有佛出世，如是次第，有十須彌山塵數如來出興于世；其最初佛，名一切功德本勝須彌山雲。時，佛處彼大蓮華上，眉間白毫放大光明，名一切功德覺；有十佛世界

塵數光明以為眷屬。彼光滅除一切眾生煩惱蓋障，令得淨心，起功德海，永離三惡八難諸趣，發菩提心。

[0417a03] 「諸佛子！時，彼焰光城中，有王名愛見善慧，其王統領萬億諸城，有三萬七千夫人、采女，二萬五千子；其第一子名功德勝，次名普莊嚴童子。時，彼童子見佛無量自在功德善根因緣故，即得十種三昧，名曰諸佛具足功德三昧、普門方便三昧、淨方便雲三昧、教化眾生三昧、一切音聲充滿三昧、無量功德誠向三昧、如實覺諸法三昧、廣地方便海三昧、勝解脫三昧、一切智光三昧。」

[0417a12] 爾時，普莊嚴童子以偈頌曰：

「猶如千日出，　虛空靡不照，
離垢坐道場，　光明亦如是。
無量萬億劫，　難遇之導師，
出興於世間，　一切見最勝。
觀察佛光明，　如雲難思議，
一切處悉見，　如對現目前。
毛孔放光明，　如雲不可盡，
隨諸眾生音，　讚佛無量德。
眾生遇佛光，　離苦永寂滅，
悉安隱快樂，　歡喜遍充滿。
觀察諸菩薩，　充滿十方界，
放摩尼寶雲，　讚歎諸最勝。
常於道場聞，　深妙音聲海，
滅諸眾生苦，　覩佛自在力。
一切興恭敬，　歡喜心無量，
往詣法王所，　瞻仰禮供養。」

[0417b01] 時，彼童子說偈音聲，於彼世界無不普聞。

[0417b02] 爾時，愛見善慧王聞說是偈，歡喜無量，以偈頌曰：

「宜時普宣告，　諸王大臣等，
令知吉祥相，　咸速詣最勝。
莊飾一切城，　宜令悉清淨，
建諸妙幢幡，　種種寶莊嚴。
設眾妙寶帳，　彌覆羅其上，
興妓樂音雲，　令充遍虛空。
掃除諸街巷，　降以雜寶雨，
莊嚴眾寶乘，　當詣見最勝。

各於其帳內，　雨種種雲雨，
一切莊嚴雲,　流行虛空中。
香蓮華光雲,　華蓋難思議,
瓔珞半月雲,　雨眾妙寶衣,
須彌山香水,　摩尼寶莊嚴,
清淨眾雜寶,　顯現虛空中。
摩尼寶華鬘,　離垢眾寶鬘,
摩尼寶燈雲,　凝照停虛空。
矚想皆念佛,　生無量歡喜,
妻子眷屬俱,　當詣見最勝。」

[0417b22] 爾時，愛見善慧王與七十七億那由他眷屬俱，往詣一切功德本勝須彌山雲佛所；到已，頭面禮足，於一面坐，有無量天、龍、夜叉、乾闥婆、阿修羅、迦樓羅、緊那羅、摩睺羅伽等往詣佛所，頭面禮足，於一面住。爾時，如來教化一切諸眾生故，於彼大眾海中說經，名現三世一切諸佛集會，世界塵數修多羅以為眷屬，隨諸眾生所應解故。

[0417b29] 爾時，普莊嚴童子聞是經已，宿世功德因緣故，得一切法具足三昧、一切法來入安住菩提心三昧、法界師子光方便三昧、法眼清淨三昧。爾時，童子以偈頌曰：

「我聞最勝法,　清淨慧眼開,
能見一切佛,　過去功德海。
我見一切生,　如本色具足,
隨本名身業,　供養一切佛。
過去諸佛所,　無量劫海行,
我見諸佛海,　清淨佛剎海。
於生死海中,　捨自身無量,
修菩薩勝行,　嚴淨佛剎海。
捨無量耳鼻,　頭目及手足,
王身大臣身,　具足修淨國。
一一佛剎中，　難思議億劫，
修行菩薩道,　令佛剎海淨。
普賢菩薩願,　修習諸行海,
一切剎海中，　令佛土清淨。
如日光明淨,　悉見色具足,
佛智光照已,　見我本修行。
見無量諸佛,　離垢清淨剎，
成等正覺聲,　悉充滿法界。
如彼修清淨,　具足佛剎海，

一切佛神力，　　應修菩薩行。」

[0417c25] 說是偈時，如須彌山塵數眾生悉發無上道心。

[0417c26] 時，彼如來為此童子而說頌曰：

「善哉普莊嚴，　　德藏大名稱，
能為眾生故，　　勇猛求菩提。
能發智慧光，　　滿一切法界，
無上道德雲，　　當得智慧海。
一國中修行，　　一剎微塵劫，
當逮是智慧，　　如我之所得。
懈怠者不能，　　解深方便海，
精進力成就，　　能淨佛世界。
一切微塵數，　　劫海修眾行，
彼得淨如是，　　如我佛剎海。
一一眾生故，　　無量劫苦行，
不厭生死難，　　能為大導師。
無量無邊願，　　一切諸佛海，
能度無上道，　　方便海具足。
恭敬供養我，　　普莊嚴大力，
勝須彌山佛，　　成汝無上道。
普賢常勇猛，　　具足大名稱，
一切法界滿，　　淨諸佛剎海。」

[0418a16] 爾時，一切功德本勝須彌山雲如來壽五十億歲。彼佛滅度後，有佛出世，號一切度離癡清淨眼王如來。普莊嚴童子見是如來已，即得念佛三昧、普門海藏三昧、無量智持轉法三昧、甚深法樂三昧。時，佛說經名一切法界自性離垢莊嚴，有世界微塵等修多羅以為眷屬。普莊嚴童子聞是經已，即得三昧，名一切法普門歡喜藏三昧、入一切法方便海三昧。

◎◎

大方廣佛華嚴經如來名號品第三

[0418a26] 佛在摩竭提國寂滅道場，初始得佛，普光法堂，坐蓮華藏師子座上，善覺智無二念，了達法性、住佛所住、等諸如來至無礙趣具不退法無壞境界，住不思議等達三世，與十佛國土微塵數等大菩薩俱，盡一生補處，悉從他方世界來集，了眾生性，深入法界，常善思量世間涅槃，明了業報眾生心行，悉能解知諸法義味，觀察世間、離世間法，究竟分別為無為性，去、來、現在靡不貫達。時，諸菩薩咸作是念：「唯願世尊哀愍我等，隨

所志樂，**示現佛**剎、示佛所住、示佛國莊嚴、示諸佛法、示佛土清淨、示佛所說法、示佛剎體、示佛功德勢力、示隨佛剎起、示成正覺，開示十方一切如來所可分別菩薩：十住、十行、十迴向、十藏、十地、十願、十定、十自在、十頂菩薩隨喜心、不斷如來性、救**眾生、滅煩惱、知眾行、解諸法、離垢穢、拔眾難、決疑網、竭愛欲、佛無上地、佛境界、佛住壽、佛行、佛力、佛無所畏、佛定、佛神足、佛勝法、佛不動轉、佛六情根、佛光、佛智、佛無上功德一切具足，如是等事，悉為我現。」**

[0418b18] 爾時，世尊知諸菩薩心之所念，即如其像，現神通力。現神力已，東方過十佛剎微塵數國，有世界名金色，佛號不動智，有菩薩字文殊師利，與十佛土塵數菩薩來詣佛所，恭敬供養，頭面禮足，即於東方，化作蓮華藏師子之座，結跏趺坐。

[0418b23] 南方過十佛剎微塵數國，有世界名樂色，佛號智火，有菩薩字覺首，與十佛土塵數菩薩來詣佛所，恭敬供養，頭面禮足，即於南方，化作蓮華藏師子之座，結跏趺坐。

[0418b27] 西方過十佛剎微塵數國，有世界名華色，佛號習智，菩薩字財首，與十佛土塵數菩薩來詣佛所，恭敬供養，頭面禮足，即於西方，化作蓮華藏師子之座，結跏趺坐。

[0418c02] 北方過十佛剎微塵數國，有世界名薝蔔華色，佛號行智，菩薩字寶首，與十佛土塵數菩薩來詣佛所，恭敬供養，頭面禮足，即於北方，化作蓮華藏師子之座，結跏趺坐。

[0418c06] 東北方過十佛剎微塵數國，有世界名青蓮華色，佛號明智，菩薩字德首，與十佛土塵數菩薩來詣佛所，恭敬供養，頭面禮足，即於東北方，化作蓮華藏師子之座，結跏趺坐。

[0418c10] 東南方過十佛剎微塵數國，有世界名金色，佛號究竟智，菩薩字目首，與十佛土塵數菩薩來詣佛所，恭敬供養，頭面禮足，即於東南方，化作蓮華藏師子之座，結跏趺坐。

[0418c14] 西南方過十佛剎微塵數國，有世界名寶色，佛號上智，菩薩字進首，與十佛土塵數菩薩來詣佛所，恭敬供養，頭面禮足，即於西南方，化作蓮華藏師子之座，結跏趺坐。

[0418c18] 西北方過十佛剎微塵數國，有世界名金剛色，佛號自在智，菩薩字法首，與十佛土塵數菩薩來詣佛所，恭敬供養，頭面禮足，即於西北方，化作蓮華藏師子之座，結跏

趺坐。

[0418c22] 下方過十佛剎微塵數國，有世界名玻**瓈色，佛號梵智，菩薩字智首，與十佛土塵數菩薩來詣佛所，恭敬供養，頭面禮足，即於下方，化作蓮華藏師子之座，結跏趺坐。**

[0418c26] 上方過十佛剎微塵數國，有世界名如實色，佛號伏怨智，菩薩字賢首，與十佛土塵數菩薩來詣佛所，恭敬供養，頭面禮足，即於上方，化作蓮華藏師子之座，結跏趺坐。

[0419a01] 是時，文殊師利菩薩承佛神力，觀察大**眾，歎曰：「快哉！今菩薩會為未曾有。諸佛子！當知佛**剎不可思議，佛住、佛國、佛法、佛剎清淨、佛說法、佛出世、佛剎起、諸佛阿耨多羅三藐三菩提皆不可思議。何以故？十方諸佛說法，知彼心行，隨化眾生，與虛空、法界等。何以故？此娑婆世界中，諸四天下教化一切種種身、種種名、處所、形色、長短、壽命、諸得、諸入、諸根生處、業報，如是種種，不同眾生，所見亦異。何以故？諸佛子！此四天下佛號不同，或稱悉達，或稱滿月，或稱師子吼，或稱釋迦牟尼，或稱神仙，或稱盧舍那，或稱瞿曇，或稱大沙門，或稱最勝，或稱能度。如是等稱佛名號，其數一萬。

[0419a15] 「諸佛子！次此東方有四天下，名曰善護，彼稱如來，或號金剛、或號尊勝、或號大智、或號不壞、或號雲王、或號無諍、或號平等、或號歡喜、或號無比、或號默然，如是等稱佛名號，其數一萬。

[0419a19] 「諸佛子！次此南方有四天下，名曰難養，彼稱如來，或名甘露灌、或名善名稱、或名離垢、或名實論師、或名調御、或名樂慧、或名大音、或名**眾祐、或名無量、或名勝慧，如是等稱**佛名號，其數一萬。

[0419a24] 「諸佛子！次此西方有四天下，名曰佛慧，彼稱如來，或謂性慧、或謂愛現、或謂無上王、或謂無恐怖、或謂實慧、或謂常化、或謂知足、或謂法慧、或謂究竟、或謂能忍，如是等稱佛名號，其數一萬。

[0419a28] 「諸佛子！次此北方有四天下，名師子言，彼稱如來，或稱大牟尼、或稱苦行、或稱婆伽婆、或稱福田、或稱一切智、或稱善意、或稱清淨、或稱伊那娑那、或稱勝鬘、或稱願行滿，如是等稱佛名號，其數一萬。

[0419b04] 「諸佛子！次此東北方有四天下，名曰安寧，彼稱如來，或號法王、或號等起、或號寂靜、或號妙天、或號離欲、或號勝慧、或號等心、或號無壞、或號慧音、或號遠來，如是等稱佛名號，其數一萬。

[0419b08] 「諸佛子！次此東南方有四天下，名曰喜樂，或稱如來，或名蓮華、或名慧火

、或名知人、或名密教、或名解脫、或名自然安住、或名妙行成就、或名清淨眼王、或名上勇、或名精進力，如是等稱佛名號，其數一萬。

[0419b13] 「諸佛子！次此西南方有四天下，名曰堅固，彼稱如來，或稱不動、或稱慧王、或稱滿慧、或稱無動慧、或稱常悲、或稱頂王、或稱勝音、或稱一切施、或稱持仙、或稱勝須彌，如是等稱佛名號，其數一萬。

[0419b18] 「諸佛子！次此西北方有四天下，名須菩提，彼稱如來，或號普慧、或號光明成就、或號寶髻、或號應敬念、或號無上義、或號悅樂、或號本性清淨、或號光明滿、或號脩臂、或號本善住，如是等稱佛名號，其數一萬。

[0419b23] 「諸佛子！次此下方有四天下，名曰焰道，彼謂如來，或名長養善根、或名師子色、或名利智、或名真金焰、或名普親、或名梵音、或名饒益、或名究竟來、或名真天、或名平等施，如是等稱佛名號，其數一萬。

[0419b28] 「諸佛子！次此上方有四天下，名曰持地，彼謂如來，或稱猛慧、或稱無量清淨、或稱覺慧、或稱勇首、或稱妙莊嚴、或稱能發歡喜、或稱意成滿、或稱火光、或稱精進、或稱一乘。

[0419c03] 「諸佛子！如是持地四天下稱佛名號，其數一萬。此娑婆世界有如是等百億四天下，彼稱如來亦各不同，有百億萬。

[0419c05] 「諸佛子！此娑婆世界東，次有國土，名曰密訓，彼謂如來，或稱平等、或稱最勇、或稱安慰、或稱調意、或稱聞慧、或稱一切捨、或稱自在、或稱堅固身、或稱大超越、或稱無比智。諸佛子！如是密訓國土稱佛名號，有百億萬。

[0419c10] 「諸佛子！此世界南，次有國土，名曰最勇，彼謂如來，或稱自然清淨、或稱意至到、或稱能仁、或稱解脫王、或稱智慧王、或稱明行足、或稱善誓、或稱能寂滅、或稱大慈、或稱大悲，如是等稱佛名號，有百億萬。

[0419c15] 「諸佛子！此世界西，次有國土，名曰離垢，彼謂如來，或稱具足直心、或稱分別道、或稱善持、或稱解脫眾亂、或稱論師、或稱分別眾寶、或稱無上現、或稱來化、或稱一切苦行、或稱具足力，如是等稱佛名號，有百億萬。

[0419c20] 「諸佛子！此世界北，次有國土，名寶境界，彼謂如來，或稱薝蔔華色、或稱日藏、或稱依精進住、或稱等起住壽、或稱超實、或稱慧日、或稱無障礙、或稱月出、或稱慧火勢、或稱清淨身，如是等稱佛名號，有百億萬。

[0419c25] 「諸佛子！此世界東北，次有國土，名曰訶尼，彼稱如來，或號離苦、或號一切解脫、或號因緣具足、或號解脫智慧、或號過去藏、或號寶光、或號離世間、或號至離

身地、或號端嚴藏、或號離瞋恚心，如是等稱佛名號，有百億萬。

[0420a02] 「諸佛子！此世界東南，次有國土，名曰饒益，彼稱如來，或號因緣、或號盡智、或號美音、或號根勝、或號莊嚴蓋、或號淨根、或號殊特、或號分別到彼岸、或號勝定、或號慈父、或號智海，如是等稱佛名號，有百億萬。

[0420a07] 「諸佛子！此世界西南，次有國土，名曰鮮少，彼稱如來，或號牟尼主、或號樂寶、或號不二觀、或號知智、或號謙意、或號有緣見、或號根主、或號天人師、或號建業、或號金剛華，如是等稱佛名號，有百億萬。

[0420a12] 「諸佛子！此世界西北，次有國土，名曰知足，彼稱如來，或號華聚，或號栴檀蓋、或號蓮華藏、或號超越諸法、或號法顯、或號次起、或號善淨蓋、或號離垢善根、或號善言、或號專念法、或號五法藏，如是等稱佛名號，有百億萬。

[0420a17] 「諸佛子！此世界下，次有國土，名離摶食，彼稱如來，或號真珠焰、或號普化、或號法命主、或號無為、或號覺根、或號離塵、或號風無礙、或號欣施、或號分別道、或號建幢，如是等稱佛名號，有百億萬。

[0420a22] 「諸佛子！此世界上，次有國土，名解脫音，彼稱如來，或號猛幢、或號無量寶、或號樂大施、或號天光、或號吉祥興、或號離死地、或號最勝、或號不退輪、或號離非法、或號修一切智。

[0420a26] 「諸佛子！此解脫音世界稱佛名號，有百億萬，如娑婆國土及十世界，如是東方百千億、不可量、不可數、不可思議、不可稱、無等、無邊、無分齊、不可說虛空、法界等世界中，眾生稱佛名號各各不同，南、西、北方，四維，上、下，亦復如是，是皆如來為菩薩時，有因緣者為度此故，種種方便、口業、音聲、行業、果報、法門、權道、諸根所樂，令諸眾生知如來法。」

◎◎

大方廣佛華嚴經四諦品第四之一

[0420b06] 爾時，文殊師利告眾菩薩言：「佛子！所說苦諦者，於此娑婆世界，或言害、或言逼迫、或言變異、或言境界、或言聚、或言刺、或言依根、或言不實、或言癰、或言童蒙行。所說苦集諦者，或言火、或言能壞、或言受義、或言覺、或言方便、或言決定、或言網、或言念、或言順眾生、或言顛倒根。所說苦滅諦者，或言無障礙、或言離垢淨、或言寂靜、或言無相、或言不死、或言無所有、或言因緣斷、或言滅、或言真實、或言自然住。所說苦滅道諦者，或言一乘、或言趣寂靜、或言引導、或言究竟希望、或言常不離、或言能捨擔、或言至非趣、或言聖人隨行、或言仙人行、或言十藏。

[0420b19] 「諸佛子！此娑婆世界中，如是等四諦名字有四十億百千那由他，隨諸眾生所應調伏，作如是說。

[0420b21] 「諸佛子！如娑婆世界所稱苦諦，於密訓世界，或名求根、或名不可出、或名不縛根、或名作不應作、或名一切不實、或名分別贏、或名處所成就、或名第一害、或名動、或名身事。所名苦集諦者，或名受、或名枝、或名燒、或名堅固、或名壞根、或名相續、或名害行、或名喜忘、或名生元、或名分。所名苦滅諦者，或名正義、或名堅固、或名讚歎、或名安隱、或名善趣、或名調伏、或名一道、或名離煩惱、或名不亂、或名究竟。所名苦滅道諦者，或名猛將、或名不沒、或名超出、或名勤方便、或名普眼、或名離邊、或名覺悟、或名得妙、或名無上目、或名觀方。

[0420c05] 「諸佛子！彼密訓世界如是等四諦名字有四十億百千那由他，隨諸眾生所應調伏，作如是說。

[0420c07] 「諸佛子！如娑婆世界所名苦諦，於最勇世界，或名恐怖、或名福斷、或名應訶責、或名常給、或名麁澀、或名常怨、或名離勝、或名奪利、或名難共事、或名虛妄、或名勢力。所名苦集諦者，或名因緣、或名癡元、或名怨林、或名刃枝、或名滅味、或名仇對、或名味著、或名導引、或名增闇、或名害利。所名苦滅諦者，或名大義、或名饒益分、或名義中義、或名無量、或名見、或名虛妄斷、或名最勝、或名常、或名住、或名無為。所名苦滅道諦者，或名滅火、或名勝枝、或名定分別、或名不退、或名深方便、或名出、或名最上、或名至非趣、或名解脫、或名能令解脫。

[0420c20] 「諸佛子！彼最勇世界如是等四諦名有四十億百千那由他，隨諸眾生所應調伏，作如是說。

[0420c23] 「諸佛子！如娑婆世界所說苦諦，於離垢世界，或名悔恨、或名資待、或名分別、或名輪迴、或名前行、或名一味、或名非法、或名現前地、或名最邪、或名邪見、或名不可忍。所名苦集諦者，或名虛器、或名分、或名甘忍、或名生地、或名取、或名棄、或名增、或名擔、或名能生、或名堅縛。所名苦滅諦者，或名等等、或名空、或名無垢、或名勝根、或名勝等、或名無作、或名滅使、或名最上、或名畢竟、或名破印。所名苦滅道諦者，或名真堅固、或名方便分別、或名義根、或名真性、或名離愛、或名勝淨、或名有邊、或名寄全、或名究竟、或名淨虛妄。

[0421a06] 「諸佛子！離垢世界如是等四諦名有四十億百千那由他，隨諸眾生所應調伏，作如是說。

[0421a08] 「諸佛子！如娑婆世界所說苦諦，於真實境世界，或名愛欲、或名險根、或名海分、或名邪方便、或名分別根、或名流轉、或名生滅、或名障礙、或名倒根、或名有數

。所名苦集諦者，或名愛、或名陷溺、或名不可盡、或名分、或名不正趣、或名津梁、或名事、或名障礙、或名器、或名動。所名苦滅諦者，或名相續斷、或名解散、或名無名、或名不作、或名不現、或名無作、或名無色、或名無燒、或名明、或名淨。所名苦滅道諦者，或名寂行、或名正行、或名修證、或名安隱道、或名無量壽、或名修究竟、或名常道、或名難得、或名彼岸、或名無敵。

[0421a21] 「諸佛子！真實境世界如是等四諦名有四十億百千那由他，隨諸眾生所應調伏，作如是說。

[0421a23] 「諸佛子！如娑婆世界所名苦諦者，於訶尼世界，或名掠取、或名非善友、或名戰怖、或名多言、或名真地獄、或名非法調伏、或名重擔、或名壞根、或名虛妄、或名虛妄根。所名苦集諦者，或名貪、或名作、或名惡、或名生、或名絞縛、或名想、或名有果、或名不愛、或名不應說、或名迴轉。所名苦滅諦者，或名不轉、或名解脫、或名無作、或名離愛、或名堅固、或名真實、或名離癡、或名寂滅、或名賢聖、或名離怨敵。所名苦滅道諦者，或名正語、或名無諍、或名教導、或名迴向心、或名廣妙、或名分別方便、或名有數、或名趣寂靜、或名勝智、或名善解義。

[0421b07] 「諸佛子！訶尼世界如是等四諦名有四十億百千那由他，隨諸眾生所應調伏，作如是說。

[0421b09] 「諸佛子！如娑婆世界所言苦諦者，於饒益世界，或名重擔、或名危脆、或名賊等、或名生死、或名非歡喜、或名流轉、或名疲勞、或名醜貌、或名能生、或名利刃。所言苦集諦者，或名流散、或名擾亂、或名煩惱、或名羸劣、或名漂淪、或名乖違、或名非解脫、或名所作、或名取、或名虛妄。所言苦滅諦者，或名離獄、或名真實、或名離諸難、或名覆護、或名善因、或名隨至、或名根、或名離枝、或名無為、或名無次第。所言苦滅道諦者，或名達無所有、或名一切因、或名善本、或名明至、或名不轉法、或名有盡、或名大道、或名能調伏、或名安隱、或名非流轉。

◎
大方廣佛華嚴經卷第四

【經文資訊】大正藏第 09 冊 No. 0278 大方廣佛華嚴經
【版本記錄】CBETA 電子佛典 2016.06，完成日期：2016/06/15
【編輯說明】本資料庫由中華電子佛典協會（CBETA）依大正藏所編輯
【原始資料】蕭鎮國大德輸入，眾生出版社提供新式標點，其他
【其他事項】本資料庫可自由免費流通，詳細內容請參閱【中華電子佛典協會資料庫版權宣告】

本網站係採用 Creative Commons 姓名標示-非商業性-相同方式分享 3.0 台灣 (中華民

國) 授權條款授權.
Copyright ©1998-2016 CBETA
Dictionary cache status: loaded

Glossary and Other Vocabulary

Copyright Fo Guang Shan 佛光山 2013-2025. This work may be freely reused under the Creative Commons Attribution 4.0 International License with attribution. Please send comments to alex@ntireader.org.
Page updated on 2025-06-19

Avataṃsakasūtra (Flower Garland Sūtra) 大方廣佛華嚴經
Scroll 5
Click on any word to see more details.

大方廣佛華嚴經卷第五

東晉天竺三藏佛**馱跋陀羅譯**

四諦品第四之二

[0421c06] 「◎諸佛子！饒益世界如是等四諦名有四十億百千那由他，隨諸**眾生所應調伏**，**作如是說**。

[0421c08] 「諸佛子！如娑婆世界所言苦諦者，於鮮少世界，或名惡逆心、或名不長慧、或名邪念、或名流轉、或名無慚愧、或名貪根、或名熾然、或名刺棘、或名火山、或名憂惱。所言苦集諦者，或名廣地、或名來起、或名遠智、或名**眾惱、或名恐怖、或名放逸、或名大失、或名著處、或名無主、或名相續。所言苦滅諦者，或名具足滿、或名甘露、或名非我所、或名無主、或名虛妄斷、或名安樂住、或名無量、或名斷流、或名非趣、或名不二。所名苦滅道諦者，或名光明、或名堅實、或名知深義、或名正業、或名非生滅、或名非相續、或名淨導、或名正趣、或名淨方便、或名勝見。**

[0421c21] 「諸佛子！鮮少世界如是等四諦名有四十億百千那由他，隨諸**眾生所應調伏**，**作如是說**。

[0421c23] 「諸佛子！如娑婆世界所名苦諦者，於知足世界，或名流轉、或名失利、或名染污障、或名重擔、或名惡形、或名內惡、或名非專到、或名害處、或名苦惱。所言苦集諦者，或名能持、或名方便、或名過時、或名非實法、或名無底、或名攝受、或名離戒、或名煩惱法、或名無量見、或名惡聚。所言苦滅諦者，或名壞身、或名不放逸、或名真實、或名等等、或名清淨、或名離生、或名離曲、或名無相、或名具足、或名不生。所言苦滅道諦者，或名境界言斷、或名功德聚、或名順義、或名廣方便、或名虛妄盡、或名住壽道、或名可稱數、或名正念、或名常道、或名解脫。

[0422a07] 「諸佛子！知足世界如是等四諦名有四十億百千那由他，隨諸眾生所應調伏，作如是說。

[0422a09] 「諸佛子！如娑婆世界所名苦諦者，於所求世界，或名害、或名坏瓶、或名我所、或名身趣、或名流轉、或名衰主、或名苦、或名輕飄、或名無味、或名來去。所名苦集諦者，或名行、或名憒毒、或名惡行、或名受枝、或名不起疾、或名雜毒、或名虛稱、或名離勝、或名熾然、或名驚駭。所名苦滅諦者，或名非聚、或名非處、或名妙藥、或名不可壞、或名不沒、或名不可量、或名大、或名覺枝、或名離染、或名障礙。所名苦滅道諦者，或名勝行、或名離欲、或名諦究竟、或名入深義、或名實究竟、或名淨現、或名持念、或名離障、或名救濟、或名勝枝。

[0422a22] 「諸佛子！所求世界如是等四諦名有四十億百千那由他，隨諸眾生所應調伏，作如是說。

[0422a24] 「諸佛子！如娑婆世界所名苦諦者，於解脫音世界，或名匿疵、或名眾生、或名依枝、或名壞勝、或名障礙、或名駛流、或名遠、或名藏、或名受、或名苦枝。所名苦集諦者，或名遏調伏、或名心趣、或名能縛、或名常念、或名彼邊、或名離修、或名虛妄、或名門、或名輕飄、或名隱覆。所言苦滅諦者，或名非處、或名無上勝、或名不還、或名滅諍、或名小、或名無害、或名善住、或名無盡、或名廣、或名無價等。所言苦滅道諦者，或名自見令見、或名摧敵、或名分別印、或名入相、或名難得、或名無量義、或名能起明、或名和合道、或名向不動、或名勝義。

[0422b08] 「諸佛子！解脫音世界如是等四諦名有四十億百千那由他，隨諸眾生所應調伏，作如是說。

[0422b10] 「諸佛子！如此娑婆世界及十方佛剎說四諦名，如是東方百千億不可量、不可數、不可思議、不可稱、無等、無邊、無分齊、不可說虛空、法界等一切世界中，說四諦名，各有四十億百千那由他，隨諸眾生所應調伏，作如是說。南、西、北方，四維，上、

下，亦復如是。」

大方廣佛華嚴經如來光明覺品第五

[0422b18] 爾時，世尊從兩足相輪放百億光明，遍照三千大千世界，百億閻浮提、百億弗婆提、百億拘伽尼、百億欝單越、百億大海、百億金剛圍山、百億菩薩生、百億菩薩出家、百億佛始成正覺、百億如來轉法輪、百億如來般泥洹、百億須彌山王、百億四天王天、百億三十三天、百億時天、百億兜率陀天、百億化樂天、百億他化樂天、百億梵天、百億光音天、百億遍淨天、百億果實天、百億色究竟天，此世界所有一切悉現。如此見佛坐蓮華藏師子座上，有十佛世界塵數菩薩眷屬圍遶，百億閻浮提亦復如是。

[0422b29] 以佛神力故，百億閻浮提皆見十方各有一大菩薩，各與十世界塵數菩薩眷屬俱，來詣佛所。所謂：文殊師利菩薩、覺首菩薩、財首菩薩、寶首菩薩、德首菩薩、目首菩薩、精進首菩薩、法首菩薩、智首菩薩、賢首菩薩。是諸菩薩所從來國，金色世界、樂色、華色、薝蔔華色、青蓮華色、金色、寶色、金剛色、玻瓈色、如實色世界。各於本國佛所，所謂：不動智佛、智慧火佛、淨智佛、具威儀智佛、明星智佛、究竟智佛、無上智佛、自在智佛、梵天智佛、伏怨智佛所，淨修梵行。

[0422c10] 爾時，文殊師利以偈頌曰：

「若有知正覺，　解脫離諸漏，
不著一切世，　彼非淨道眼。
若有知如來，　觀察無所有，
知法散滅相，　彼人疾作佛。
能見此世界，　一切處無著，
如來身亦然，　是人疾成佛。
若於佛法中，　其心隨平等，
入不二法門，　彼人難思議。
若見我及佛，　安住平等相，
彼住無所住，　遠離一切有。
色受無有數，　想行識亦然，
能如是知者，　彼是大牟尼。
見者無所有，　所見法亦無，
明了一切法，　彼能照世間。
一念見諸佛，　出現于世間，
而實無所起，　彼人大名稱。
無我無眾生，　亦無有敗壞，
若轉如是相，　彼則無上人。
一中解無量，　無量中解一，
展轉生非實，　智者無所畏。」

[0423a03] 如此處文殊師利說偈，一切處亦復如是。

[0423a04] 爾時，光明過此世界，遍照東方十佛國土，南、西、北方，四維，上、下，亦復如是。彼一一世界中百億閻浮提，乃至百億色究竟天世界所有，一切悉現。如此見佛坐蓮華藏師子座上，有十佛世界塵數菩薩眷屬圍遶，彼一一世界中百億閻浮提亦復如是；佛神力故，皆見十方各有一大菩薩，各與十世界塵數菩薩眷屬俱，來詣佛所，所謂文殊師利乃至賢首等。是諸菩薩所從來國，金色世界乃至如實色世界，各於本國不動智佛乃至伏怨智佛所，淨修梵行。

[0423a14] 爾時，一切處文殊師利以偈頌曰：

「見眾生苦逼，　　癡覆愛欲刺，
常求無上道，　　諸佛法如是。
離斷常二邊，　　見法實不轉，
昔所未曾轉，　　轉此無上輪。
不可思議劫，　　被弘誓德鎧，
為度生死故，　　大聖法如是。
導師降眾魔，　　勇健莫能勝，
愛語離眾怖，　　無上慈悲法。
內得甚深智，　　能害諸煩惱，
一念見一切，　　彼自在示現。
能擊正法鼓，　　聲震十方國，
令得無上道，　　自覺法如是。
不壞無量境，　　能遊無數剎，
不取一切有，　　彼自在如佛。
無比歡喜念，　　諸佛常清淨，
虛空等如來，　　彼是具足願。
一一眾生故，　　阿鼻地獄中，
無量劫燒煮，　　心淨如最勝。
不惜身壽命，　　常護諸佛法，
具足行忍辱，　　彼得如來法。」

[0423b07] 爾時，光明過十世界，遍照東方百世界，乃至上方亦復如是。彼一一世界中百億閻浮提，乃至百億色究竟天世界所有，一切悉現。如此見佛坐蓮華藏師子座上，有十佛世界塵數菩薩眷屬圍遶，彼一一世界中百億閻浮提亦復如是；佛神力故，皆見十方各有一大菩薩，各與十世界塵數菩薩眷屬俱，來詣佛所，所謂文殊師利乃至賢首等。是諸菩薩所從來國，金色世界乃至如實色世界，各於本國不動智佛乃至伏怨智佛所，淨修梵行。

[0423b17] 爾時，一切處文殊師利以偈頌曰：

「如來覺諸法，　　如幻如虛空，

心淨無障礙，　調伏群生類。
或見初生時，　妙色如金山，
住是最後身，　照明如滿月。
或見經行時，　攝無量功德，
念慧善具足，　明行人師子。
或見明淨眼，　觀察照十方，
或時見戲笑，　眾生樂欲故，
或見師子吼，　清淨無比身，
示現末後生，　所說無非實。
或見出家時，　解脫一切縛，
修習諸佛行，　常樂觀寂滅。
或見坐道場，　善覺一切法，
度諸功德岸，　癡闇煩惱滅。
或見天人尊，　具足大悲心，
或見轉法輪，　度脫諸群生，
或見無畏吼，　儀容甚微妙，
調伏一切世，　神力無障礙。
或見寂靜心，　世間燈永滅，
或見十力尊，　顯現自在法。」

[0423c09] 爾時，光明過百世界，遍照東方千世界，乃至上方亦復如是。彼一一世界中百億閻浮提，乃至百億色究竟天世界所有，一切悉現。如此見佛坐蓮華藏師子座上，有十佛世界塵數菩薩眷屬圍遶，彼一一世界中百億閻浮提，亦復如是；佛神力故，皆見十方各有一大菩薩，各與十世界塵數菩薩眷屬俱，來詣佛所，所謂文殊師利乃至賢首等。是諸菩薩所從來國，金色世界乃至如實色世界，各於本國不動智佛乃至伏怨智佛所，淨修梵行。

[0423c19] 爾時，一切處文殊師利以偈頌曰：

「善逝法甚深，　無相亦無有，
眾生顛倒故，　次第現一切。
無有我我所，　彼境界空寂，
善逝身清淨，　自覺離諸塵。
等覺明解脫，　無量不可數，
無邊世界中，　因緣和合起。
無諸陰界入，　永離生死苦，
不在世間數，　故號人師子。
內外俱解脫，　本來常自空，
一切離虛妄，　諸佛法如是。
離愛諸煩惱，　長流永不轉，
正覺解諸法，　度無量眾生。

一念不二相，　　樂觀寂滅法，
其心無所著，　　佛自在無量。
善知因**緣法**，　　**業報及眾生**，
最勝無礙智，　　甚深難思議。
普見十方界，　　嚴淨諸佛剎，
如來離**虛妄**，　　**度脫無量眾。**
佛智如**鍊金**，　　**一切有非有**，
隨其所應化，　　為**說**清淨法。」

[0424a11] 爾時，光明過千世界，遍照東方萬世界，乃至上方亦復如是。彼一一世界中百億閻浮提，乃至百億色究竟天世界所有，一切悉現。如此見佛坐蓮華藏師子座上，有十佛世界塵數菩薩眷屬圍遶，彼一一世界中百億閻浮提亦復如是；佛神力故，皆見十方各有一大菩薩，各與十世界塵數菩薩眷屬**俱**，**來詣佛所**，**所謂文殊師利乃至賢首等。是諸菩薩所從來國**，**金色世界乃至如實色世界**，**各於本國不動智佛乃至伏怨智佛所**，**淨修梵行。**

[0424a21] 爾時，一切處文殊師利以偈頌曰：

「離諸人天樂，　　常行大慈心，
救護諸群生，　　是彼淨妙業。
一向信如來，　　其心不退轉，
不捨念諸佛，　　是彼淨妙業。
永離生死海，　　不退佛法流，
善住清涼慧，　　是彼淨妙業。
身四威儀中，　　觀佛深功德，
晝夜常不斷，　　是彼淨妙業。
知三世無量，　　不生懈怠心，
常求佛功德，　　是彼淨妙業。
觀身如實相，　　一切皆寂滅，
離我非我著，　　是彼淨妙業。
觀察**眾生心**，　　**遠離虛妄想**，
成就實境界，　　是彼淨妙業。
能稱無量土，　　悉飲一切海，
成就神通智，　　是彼淨妙業。
計數諸佛國，　　色相非色相，
一切盡無餘，　　是彼淨妙業。
無量佛土塵，　　一塵為一佛，
悉能知其數，　　是彼淨妙業。」

[0424b13] 爾時，光明過萬世界，遍照東方十萬世界，乃至上方亦復如是。彼一一世界中百億閻浮提，乃至百億色究竟天世界所有，一切悉現。如此見佛坐蓮華藏師子座上，有十佛世界塵數菩薩眷屬圍遶，彼一一世界中百億閻浮提亦復如是；佛神力故，皆見十方各有

一大菩薩，各與十世界塵數菩薩眷屬俱，來詣佛所，所謂文殊師利乃至賢首等。是諸菩薩所從來國，金色世界乃至如實色世界，各於本國不動智佛乃至伏怨智佛所，淨修梵行。

[0424b23] 爾時，一切處文殊師利以偈頌曰：

「若以色性大神力，　而欲望見調御士，
是則瞖目顛倒見，　彼為不識最勝法。
如來身色形相處，　一切世間莫能覩，
億那由劫欲思量，　妙色威神不可極。
非以相好為如來，　無相離相寂滅法，
一切具足妙境界，　隨其所應悉能現。
諸佛正法不可量，　無能分別說其相，
諸佛正法無合散，　其性本來常寂滅。
不以陰數為如來，　遠離取相真實觀，
得自在力決定見，　言語道斷行處滅。
等觀身心無異相，　一切內外悉解脫，
無量億劫不二念，　善逝深遠無所著。
普放妙光明，　遍照世境界，
淨眼一切智，　自在深廣義。
一能為無量，　無量能為一，
知諸眾生性，　隨順一切處。
身無所從來，　去亦無所至，
虛妄非真實，　現有種種身。
一切諸世間，　皆從妄想生，
是諸妄想法，　其性未曾有。
如是真實相，　唯佛能究竟，
若能如是知，　是則見導師。」

[0424c17] 爾時，光明過十萬世界，遍照東方百萬世界，乃至上方亦復如是。彼一一世界中百億閻浮提，乃至百億色究竟天世界所有，一切悉現。如此見佛坐蓮華藏師子座上，有十佛世界塵數菩薩眷屬圍遶，彼一一世界中百億閻浮提亦復如是；佛神力故，皆見十方各有一大菩薩，各與十世界塵數菩薩眷屬俱，來詣佛所，所謂文殊師利乃至賢首等。是諸菩薩所從來國，金色世界乃至如實色世界，各於本國不動智佛乃至伏怨智佛所，淨修梵行。

[0424c27] 爾時，一切處文殊師利以偈頌曰：

「最勝自覺超世間，　無依殊特莫能勝，
大仙化度一切有，　具足淨妙諸功德。
其心無染無處所，　常住無想亦無依，
永處吉祥無能毀，　威德尊重大導師。
從本淨明滅眾冥，　永離諸染無塵穢，

寂然不動離邊想，　是名善入如來智。
欲入善逝深法海，　遠離身心**虛妄想**，
解了諸法真實性，　永不隨順疑惑心。
一切世界如來境，　悉能為轉正法輪，
於法自性無所轉，　無上導師方便**說**。
曉了諸法無疑惑，　有無妄想永已離，
不生差別種種念，　正意思惟佛菩提。
諦了分別諸法時，　無有自性假名**說**，
隨順諸佛真實教，　法非一相亦不多。
眾多法中無一相，　**於一法中亦無多**，
若能如是了諸法，　是知諸佛無量德。
觀察諸法及**眾生**，　**國土世間悉寂滅**，
心無所依不妄想，　是名正念佛菩提。
眾生諸法及國土，　分別了知無差別，
善能觀察如自性，　是則了知佛法義。」

[0425a19] 爾時，光明過百萬世界，遍照東方一億世界，乃至上方亦復如是。彼一一世界中百億閻浮提，乃至百億色究竟天世界所有，一切悉現。如此見佛坐蓮華藏師子座上，有十佛世界塵數菩薩眷屬圍遶，彼一一世界中百億閻浮提亦復如是；佛神力故，皆見十方各有一大菩薩，各與十世界塵數菩薩眷屬**俱**，**來詣佛所**，**所謂文殊師利乃至賢首等。是諸菩薩所從來國**，**金色世界乃至如實色世界**，**各於本國不動智佛乃至伏怨智佛所**，**淨修梵行。**

[0425a29] 爾時，一切處文殊師利以偈頌曰：

「大智無有量，　妙法無倫匹，
究竟能度彼，　生死大海岸，
壽命無終極，　永已離熾然，
彼成大功德，　是則方便力。
於諸佛深法，　隨覺如自性，
常觀三世法，　不生止足想，
了達所**緣境**，　**未曾起妄想**，
彼樂不思議，　是則方便力。
常樂觀**眾生**，　**而無眾生想**，
示現有身趣，　永離諸趣想，
內常樂禪寂，　**而無繫心想**，
彼心無所著，　是則方便力。
方便善觀察，　諦了諸法相，
專念正思惟，　常行涅槃性，
樂於解**脫道**，　**具足平等慧**，
彼住寂滅法，　是則方便力。

隨順調御士，　最勝佛菩提，
攝取一切智，　廣大如法性，
善入真實諦，　教化諸群生，
彼成最勝意，　是則方便力。
佛說深法義，　悉能隨順知，
入深廣智慧，　滅除諸障礙，
一切至處道，　是處悉能到，
行是自覺道，　是則方便力。
心猶虛空界，　亦如變化法，
一切所依性，　是相則非相，
行於涅槃性，　猶若虛空相，
能到深妙境，　是則方便力。
常記念晝夜，　晦朔日月數，
年歲時劫分，　亦隨觀察知，
一切諸世界，　始終成敗相，
悉能諦了知，　是則方便力。
一切群萌類，　隨業受生死，
有色及無色，　有想亦非想，
彼彼姓名號，　所趣諦了知，
得此不思議，　是則方便力。
一切過去世，　未來現在法，
隨順佛所說，　善念諦觀察，
覺三世平等，　如其真實相，
是諸深妙道，　無比方便力。」

[0425c12] 爾時，光明過一億世界，遍照東方十億世界，乃至上方亦復如是。彼一一世界中百億閻浮提，乃至百億色究竟天世界所有，一切悉現。如此見佛坐蓮華藏師子座上，有十佛世界塵數菩薩眷屬圍遶，彼一一世界中百億閻浮提亦復如是；佛神力故，皆見十方各有一大菩薩，各與十世界塵數菩薩眷屬俱，來詣佛所，所謂文殊師利乃至賢首等。是諸菩薩所從來國，金色世界乃至如實色世界，各於本國不動智佛乃至伏怨智佛所，淨修梵行。

[0425c22] 爾時，一切處文殊師利以偈頌曰：

「受持難行法，　堅固不退轉，
日夜常精進，　未曾起疲厭，
已度難度海，　大音師子吼，
一切眾生類，　我今悉當度。
漂浪生死流，　沈淪愛欲海，
癡惑結重網，　昏冥大怖畏，
離慢堅固士，　是能悉除斷，

超勇成世雄,　　是則佛境界。
世間諸放逸,　　長迷醉五欲,
非實興妄想,　　永為大苦障,
勤修不放逸,　　奉行諸佛法,
大誓能度彼,　　是則佛境界。
慧者滅本際,　　無量難見劫,
眾生依吾我,　　無窮生死轉,
令入寂滅法,　　奉行最勝教,
誓宣此妙法,　　是則佛境界。
見彼苦眾生,　　孤惸無救護,
永淪諸惡趣,　　三毒恒熾然,
無間無救處,　　晝夜常火焚,
誓度斯等苦,　　是則佛境界。
迷惑失正路,　　習行諸邪徑,
見彼群生類,　　長處大闇冥,
為現智慧燈,　　令見諸佛法,
誓能為照明,　　是則佛境界。
一切三有海,　　深廣無涯底,
見彼群生類,　　漂溺莫能濟,
為彼勤方便,　　興造正法船,
普拯所應度,　　是則佛境界。
無有本實見,　　常依無明住,
沈沒生死淵,　　愚癡心迷亂,
慧者見斯苦,　　為之設法橋,
大悲演說法，　　是則佛境界。
見彼生死獄,　　楚毒難可量,
長夜老病死,　　三苦競侵逼,
自覺深妙法,　　專修方便慧,
誓度斯等苦,　　是則佛境界。
聞佛甚深法,　　信心無疑惑,
周滿十方剎，　　普行諸法界，
觀察空寂法,　　其心無恐怖,
現同一切身,　　是則天人師。」

[0426b05] 爾時, 光明過十億世界, 遍照東方百億世界、千億世界、百千億世界、億那由他世界、百億那由他世界、千億那由他、百千億那由他、不可量、不可數、不可思議、不可稱、無等、無邊、無分齊、不可說、虛空、法界等一切世界，乃至上方亦復如是。彼一一世界中百億閻浮提，乃至百億色究竟天世界所有，一切悉現。如此見佛坐蓮華藏師子座上，有十佛世界塵數菩薩眷屬圍遶, 彼一一世界中百億閻浮提亦復如是；佛神力故, 皆見十方各有一大菩薩, 各與十世界塵數菩薩眷屬俱, 來詣佛所, 所謂文殊師利乃至賢首等。

是諸菩薩所從來國，金色世界乃至如實色世界，各於本國不動智佛乃至伏怨智佛所，淨修梵行。

[0426b18] 爾時，一切處文殊師利以偈頌曰：

「無量無數劫，　一念悉觀察，
無來亦無去，　現在亦不住，
一切生滅法，　悉知真實相，
超度方便岸，　具足十種力。
無等大名稱，　普遍十方剎，
永離生死難，　究竟一切法，
皆悉能遍至，　一切諸世界，
具足能敷演，　清淨微妙法。
普為眾生類，　正心奉諸佛，
是故獲直心，　真實淨依果，
隨順分別知，　了達如如相，
得佛自在力，　十方靡不現。
從始供養佛，　樂行忍辱法，
能入深禪定，　觀察真實義，
悉令一切眾，　歡喜向如來，
菩薩行是法，　速逮無上道。
能問十方佛，　其心常湛然，
信佛不退轉，　威儀悉具足，
一切有無法，　了達非有無，
如是正觀察，　能見真實佛。
無量淨樂心，　境界滿十方，
一切國土中，　能說真實義，
滅除眾垢難，　安住平等法，
若能如是化，　斯人等如來。
聞佛妙音聲，　逮得無上法，
常轉淨法輪，　甚深難知見，
最勝所說法，　具足七覺義，
如是無上觀，　常見諸佛身。
不見如來空，　寂滅猶幻化，
雖見無所見，　如盲對五色，
虛妄取相者，　是人不見佛，
一切無所著，　乃見真如來。
眾生種種業，　難可分別知，
十方內外身，　種種無量色，
佛身亦如是，　一切滿十方，

難知能知者,　　彼是大導師。
譬如無量剎，　　依止虛空住，
不從十方來,　　去亦無所至,
世界若成敗,　　本來無所依,
佛身亦如是,　　充滿虛空界。」◎

◎

大方廣佛華嚴經菩薩明難品第六

[0427a03] 爾時, 文殊師利菩薩問覺首菩薩言：「佛子！心性是一, 云何能生種種果報？或至善趣, 或至惡趣；或具諸根, 或不具者；或生善處, 或生惡處；端正醜陋, 苦樂不同；業不知心, 心不知業；受不知報, 報不知受；心不知受, 受不知心；因不知緣, 緣不知因；智不知法, 法不知智？」

[0427a09] 爾時, 覺首菩薩以偈答曰：

「為化眾生故,　　乃能問斯義,
諸法如實性,　　我說仁諦聽。
諸法不自在,　　求實不可得,
是故一切法,　　二俱不相知。
譬如駛水流,　　流流無絕已，
二俱不相知,　　諸法亦如是。
亦如明燈焰,　　焰焰不暫停,
二俱不相知,　　諸法亦如是。
亦如長風起,　　鼓拂生動勢,
二俱不相知,　　諸法亦如是。
亦如深廣地,　　展轉相依住,
二俱不相知,　　諸法亦如是。
眼耳鼻舌身,　　心意諸情根,
因此轉眾苦,　　而實無所轉。
法性無所轉,　　示現故有轉,
於彼無示現,　　示現無所有。
眼耳鼻舌身,　　心意諸情根,
其性悉空寂,　　虛妄無真實。
觀察正思惟,　　有者無所有,
彼見不顛倒,　　法眼清淨故。
虛妄非虛妄,　　若實若不實,
世間出世間,　　但有假言說。」

[0427b04] 爾時, 文殊師利菩薩問財首菩薩言：「佛子！一切眾生、非眾生, 如來云何隨

眾生時、隨命、隨身、隨行、隨欲樂、隨願、隨意、隨方便、隨思惟、隨籌量、隨眾生見而教化之？」

[0427b08] 爾時，財首菩薩以偈答曰：

「明智心境界，　常樂寂滅行，
我今如實說，　仁者善諦聽。
分別觀內身，　我身何所有，
若能如是觀，　彼達我有無。
觀身一切分，　無所依止住，
諦了是身者，　於身無所著。
能解身如實，　明達一切法，
知法悉虛妄，　其心無所染。
身命相隨順，　展轉更相因，
猶如旋火輪，　前後不可知。
智者能觀察，　一切有無常，
諸法空無我，　則離一切相。
因緣所起業，　無我猶如夢，
果報性寂滅，　前後無異相。
一切世間法，　唯以心為主，
隨樂取相者，　皆悉是顛倒。
世間所有法，　一切悉虛妄，
不能解諸法，　真實無有二。
一切生滅法，　皆悉從緣起，
念念速歸滅，　始終無異相。」

[0427b29] 爾時，文殊師利問寶首菩薩言：「佛子！一切眾生四大悉非我，非我所，云何眾生或受苦、受樂，或作惡、作善，或內端正、或外端正，或受少報、或受多報，或有現報、或有後報，然諸法性無善無惡？」

[0427c04] 爾時，寶首菩薩以偈答言：

「隨所行諸業，　受果報亦然，
造者無所有，　諸佛如是說。
猶如明淨鏡，　隨其面像現，
內外無所有，　業性亦如是。
亦如田種子，　各各不相知，
自然能作因，　業性亦如是。
亦如大幻師，　在彼四衢道，
示現種種色，　業性亦如是。

如匠造木人,　　能出種種聲,
彼無我非我,　　業性亦如是。
亦如**眾鳥類**,　　**出**[鷇-禾+卵]音不同,
能作種種聲,　　業性亦如是。
如親因**緣會**,　　**受生無來者**,
諸根各別異,　　業性亦如是。
如大地獄中,　　**眾生受苦惱**,
苦惱無來處,　　業性亦如是。
亦如轉輪王,　　成就勝七寶,
彼無所從來,　　業性亦如是。
亦如諸世界,　　有成或有敗,
成敗無來去,　　業性亦如是。」

[0427c26] 爾時，文殊師利問德首菩薩言：「佛子！如來唯覺一法，云何乃**說無量諸法音聲遍滿無量世界**，悉能教化無量**眾生，出無量聲，現無量身，了知無量眾生心意，示現無量神足自在，示現無量無邊世界，示現無量殊勝莊嚴，示現無量種種境界，而法性分別實不可得？」**

[0428a03] 爾時，德首菩薩以偈答曰：

「佛子乃能問,　　甚深微妙義,
智者若知此,　　常樂求功德。
猶如地性一,　　能持種種物,
不分別一異,　　諸佛法如是。
猶如火性一,　　能燒世間物,
火性無分別,　　諸佛法如是。
猶如大海水,　　注以百川流,
其味無別異,　　諸佛法如是。
猶如風性一,　　吹動一切物,
風性無分別,　　諸佛法如是。
猶如龍雷震,　　普雨一切地,
雨渧無分別,　　諸佛法如是。
猶如大地一,　　能生種種芽,
地性無別異,　　諸佛法如是。
猶日無雲**曀**,　　**普能照十方**,
光明無異性,　　諸佛法如是。
猶如空中月,　　世間靡不見,
非至一切處,　　諸佛法如是。
猶如大梵王,　　普應現大千,
其身無別異,　　諸佛法如是。」

[0428a24] 爾時，文殊師利問目首菩薩言：「佛子！如來福田等一無異，云何布施果報不同？有種種色、種種性、種種家、種種根、種種財、種種奇特、種種眷屬、種種自在、種種功德、種種慧，如來平等無有怨親？」

[0428a28] 爾時，目首菩薩以偈答曰：

「譬如大地一，　能生種種芽，
於彼無怨親，　佛福田亦然。
譬如水一味，　因器故不同，
諸佛福田一，　眾生故有異。
譬如大幻師，　能令眾歡喜，
諸佛聖福田，　隨願令欣悅。
譬如辯才王，　能令眾歡喜，
諸佛聖福田，　令眾生悅樂。
譬如明淨鏡，　隨對現眾像，
諸佛聖福田，　眾生故有異。
譬如大藥王，　消滅一切毒，
諸佛聖福田，　能滅煩惱患。
譬如日出時，　能除一切闇，
諸佛聖福田，　普照十方界。
譬如淨滿月，　普照四天下，
諸佛聖福田，　平等無偏黨。
譬如毘嵐風，　震動一切地，
諸佛聖福田，　能動三界有。
譬如火劫起，　天地靡不燒，
諸佛聖福田，　能燒一切有。」

[0428b21] 爾時，文殊師利問進首菩薩言：「佛子！眾生為見如來教斷諸煩惱耶？為知色、受、想、行、識、欲界、色界、無色界、癡、愛，斷諸煩惱耶？若知色、受、想、行、識、欲界、色界、無色界、癡、愛，斷諸煩惱者，如來教法何所增損？」

[0428b25] 爾時，進首菩薩以偈答曰：

「佛子善諦聽，　我說如實義，
或有速出要，　或有難解脫，
若欲求除滅，　無量諸過惡，
應當一切時，　勇猛大精進。
譬如微小火，　樵濕則能滅，
於佛教法中，　懈怠者亦然。
譬如人鑽火，　未出數休息，
火勢隨止滅，　懈怠者亦然。

譬如淨火珠，　離**緣而求火**，
畢竟不可得，　懈怠者亦然。
譬如明淨日，　閉目求見色，
於佛教法中，　懈怠者亦然。
譬人無手足，　欲射過大地，
永不從彼意，　懈怠者亦然。
譬如大海水，　一毛渧求盡，
於佛教法中，　懈怠者亦然。
譬如火劫起，　欲以少水滅，
於佛教法中，　懈怠者亦然。
譬人見**虛空**，　**便言我身滿**，
於佛教法中，　懈怠者亦然。」

[0428c18] 爾時，文殊師利問法首菩薩言：「佛子！如佛所**說，聞受法者能斷煩惱，云何眾生等聞正法而不能斷隨婬、怒、癡、隨慢、隨愛、隨忿、隨慳嫉、隨恨、**隨諂曲，是諸垢法，悉不離心，心無所行，能斷結使？」

[0428c22] 爾時，法首菩薩以偈答曰：

「佛子善諦聽，　所問如實義，
非但積多聞，　能入如來法。
譬人水所漂，　懼溺而**渴死**，
不能如**說行，**　**多聞亦如是。**
譬人大惠施，　種種諸肴膳，
不食自餓死，　多聞亦如是。
譬如有良醫，　具知諸方藥，
自疾不能救，　多聞亦如是。
譬如貧窮人，　日夜數他寶，
自無半錢分，　多聞亦如是。
譬如帝王子，　應受無極樂，
業障故貧苦，　多聞亦如是。
譬如聾**聵人**，　**善奏諸**音聲，
悅彼不自聞，　多聞亦如是。
譬如盲瞽人，　本習故能畫，
示彼不自見，　多聞亦如是。
譬如海導師，　能度無量**眾**，
拯彼不自濟，　多聞亦如是。
譬人處大**眾**，　**善說勝妙事，**
內自無實德，　**多聞亦如是。**」

[0429a15] 爾時，文殊師利問智首菩薩言：「佛子！於佛法中智慧為首，如來何故或為**眾生讚歎檀波羅蜜、尸波羅蜜、羼提波羅蜜、毘梨耶波羅蜜、禪波羅蜜、般若波羅蜜、慈、悲、喜、捨**，**此一一法皆不能得無上菩提？」**

[0429a19] 爾時，智首菩薩以偈答曰：

「難知而能知，　　隨順**眾生心**，
佛子所問義，　　諦聽我今**說**。
過去未來世，　　現在諸導師，
未曾以一法，　　得成無上道。
如來知**眾生**，　　**本性所修習**，
善順應度者，　　為**說淨妙法**。
慳者讚布施，　　毀禁讚持戒，
瞋恚讚忍辱，　　懈怠讚精進，
亂意讚禪定，　　愚癡讚智慧，
不仁讚慈愍，　　怒害讚大悲，
憂**感為讚喜**，　　**憎愛為讚捨**，
如是修習者，　　漸解一切法。
譬如造宮室，　　起基令堅固，
施戒亦如是，　　菩薩**眾行本。**
譬如牢堅城，　　防御諸敵難，
忍進亦如是，　　防護諸菩薩。
譬如大力王，　　威德定天下，
禪智亦如是，　　安隱諸菩薩。
譬如轉輪王，　　具受一切樂，
四等亦如是，　　安樂諸菩薩。」

[0429b12] 爾時，文殊師利問賢首菩薩言：「佛子！一切諸佛唯以一乘得出生死，云何今見一切佛剎事事不同？所謂：世界、眾生、說法、教化、壽命、光明、神力、眾會、佛法、法住，如是等事，皆悉不同，無有不具一切佛法，而能成就無上菩提？」

[0429b17] 爾時，賢首菩薩以偈答曰：

「文殊法常爾，　　法王唯一法，
一切無礙人，　　一道出生死，
一切諸佛身，　　唯是一法身，
一心一智慧，　　力無畏亦然。
隨**眾生本行**，　　**求無上菩提**，
佛剎及眾會，　　說法悉不同。
一切諸佛剎，　　平等普嚴淨，

眾生業行異,　　所見各不同。
諸佛及佛法,　　眾生莫能見,
佛剎法身眾，　　說法亦如是。
本行廣清淨,　　具足一切願,
彼人見真實,　　明達知見者。
隨順眾生欲,　　諸業及果報,
各令見真實,　　佛力自在故。
佛剎無異相，　　如來無憎愛，
隨彼眾生行,　　自得如是見。
非是一切佛,　　安住導師咎,
無量諸世界,　　示現見不同。
一切諸世界,　　所應受化者,
常見人中雄,　　諸佛法如是。」

[0429c09] 爾時, 諸菩薩謂文殊師利言：「佛子！我等所解, 各各已說，仁者辯才深入，次應敷演，何等是佛境界？何等是佛境界因？何等是佛境界所入？何等是佛境界所度？何等是佛境界隨順知？何等是佛境界隨順法？何等是佛境界分別知？何等是識佛境界？何等是決定知佛境界？何等是佛境界照？何等是佛境界廣？」

[0429c16] 爾時, 文殊師利以偈答曰：

「如來深境界,　　其量齊虛空,
一切眾生入,　　真實無所入。
如來境界因,　　唯佛能分別,
自餘無量劫,　　演說不可盡。
隨順眾生故,　　普入諸世間,
智慧常寂然,　　不同世所見。
度脫諸群生，　　隨順其心智，
宣暢無窮盡,　　唯是佛境界。
如來一切智,　　三世無障礙,
諸佛妙境界,　　皆悉如虛空。
法界無異相,　　隨順眾生說，
若欲具分別,　　唯佛之境界。
一切諸世間,　　無量眾音聲,
隨時悉了知,　　其實無分別。
非識所能識,　　亦非心境界,
自性真清淨,　　能示諸群生。
非業非煩惱,　　寂滅無所住,

無明無所行，　　平等行世間。
一切眾生心，　　普在三世中，
如來於一念，　　一切悉明達。」

[0430a08] 爾時，此娑婆世界眾生，佛神力故，見此佛剎一切眾生，如所行法，如所行業，如世間行，隨身所行，隨根所行，隨其行報所生之處，持戒毀禁，說法果報，如是世界中事，一切悉見。如是東方百千億世界，不可量、不可數、不可思議、不可稱、無等、無邊、無分齊、不可說虛空、法界等一切世界，乃至說法果報，一切悉見；南、西、北方，四維，上、下，亦復如是。

◎
大方廣佛華嚴經卷第五

【經文資訊】大正藏第 09 冊 No. 0278 大方廣佛華嚴經
【版本記錄】CBETA 電子佛典 2016.06，完成日期：2016/06/15
【編輯說明】本資料庫由中華電子佛典協會（CBETA）依大正藏所編輯
【原始資料】蕭鎮國大德輸入，眾生出版社提供新式標點，其他
【其他事項】本資料庫可自由免費流通，詳細內容請參閱【中華電子佛典協會資料庫版權宣告】

本網站係採用 Creative Commons 姓名標示-非商業性-相同方式分享 3.0 台灣 (中華民國) 授權條款授權.
Copyright ©1998-2016 CBETA
Dictionary cache status: loaded

Glossary and Other Vocabulary

Copyright Fo Guang Shan 佛光山 2013-2025. This work may be freely reused under the Creative Commons Attribution 4.0 International License with attribution. Please send comments to alex@ntireader.org.
Page updated on 2025-06-19

Abbreviations
Reference
Help
About
menu
logo
NTI Reader
search
Back to collection

Avataṃsakasūtra (Flower Garland Sūtra) 大方廣佛華嚴經
Scroll 6
Click on any word to see more details.

大方廣佛華嚴經卷第六

東晉天竺三藏佛馱跋陀羅譯

◎
淨行品第七

[0430a23] 爾時，智首菩薩問文殊師利言：「佛子！云何菩薩不染身、口、意業，不害身、口、意業，不癡身、口、意業，不退轉身、口、意業，不動身、口、意業，應讚歎身、口、意業，清淨身、口、意業，離煩惱身、口、意業，隨智慧身、口、意業？云何菩薩生處成就，姓成就，家成就，色相成就，念成就，智慧成就，趣成就，無畏成就，覺悟成就？云何菩薩第一智慧，最上智慧，勝智慧，最勝智慧，不可量智慧，不可數智慧，不可思議智慧，不可稱智慧，不可說智慧？云何菩薩因力具足，意力具足，方便力具足，緣力具足，境界力具足，根力具足，止觀力具足，定力具足？云何菩薩善知陰界入，善知緣起法，善知欲、色、無色界，善知過去、未來、現在？云何菩薩修七覺意，修空、無相、無作？云何菩薩滿足檀波羅蜜、尸波羅蜜、羼提波羅蜜、毘梨耶波羅蜜、禪波羅蜜、般若波羅蜜、慈、悲、喜、捨？云何菩薩得是處、非處智力，過去、未來、現在業報智力，種種諸根智力，種種性智力，種種欲智力，一切至處道智力，禪定解脫三昧垢淨智力，宿命無礙智力，天眼無礙智力，斷一切煩惱習氣智力？云何菩薩常為諸天王守護，恭敬供養；龍王、鬼神王、乾闥婆王、阿脩羅王、迦樓羅王、緊那羅王、摩睺羅伽王、人王、梵天王等守護，恭敬供養？云何菩薩為眾生舍，為救，為歸，為趣，為炬，為明，為燈，為導，為無上導？云何菩薩於一切眾生為第一，為大；為勝；為上；為無上；為無等；為無等等？」

[0430b21] 爾時，文殊師利答智首菩薩曰：「善哉！善哉！佛子！多所饒益，多所安隱，哀愍世間，惠利一切，安樂天人，問如是義。佛子！菩薩成就身、口、意業，能得一切勝妙功德；於佛正法，心無罣礙；去、來、今佛所轉法輪，能隨順轉；不捨眾生，明達實相；斷一切惡，具足眾善；色像第一，悉如普賢大菩薩等；成就如來一切種智；於一切法悉得自在，而為眾生第二尊導。佛子！何等身、口、意業能得一切勝妙功德？

「菩薩在家，　當願眾生，　捨離家難，
入空法中。　孝事父母，　當願眾生，
一切護養，　永得大安。　妻子集會，
當願眾生，　令出愛獄，　無戀慕心。
若得五欲，　當願眾生，　捨離貪惑，
功德具足。　若在妓樂，　當願眾生，
悉得法樂，　見法如幻。　若在房室，
當願眾生，　入賢聖地，　永離欲穢。

著寶瓔珞，　當願眾生，　捨離重擔，
度有無岸。　若上樓閣，　當願眾生，
昇佛法堂，　得微妙法。　布施所珍，
當願眾生，　悉捨一切，　心無貪著。
若在聚會，　當願眾生，　究竟解脫，
到如來處。　若在危難，　當願眾生，
隨意自在，　無所罣礙。　以信捨家，
當願眾生，　棄捨世業，　心無所著。
若入僧坊，　當願眾生，　一切和合，
心無限礙。　詣大小師，　當願眾生，
開方便門，　深入法要。　求出家法，
當願眾生，　得不退轉，　心無障礙。
脫去俗服，　當願眾生，　解道修德，
無復懈怠。　除鬚鬢髮，　當願眾生，
斷除煩惱，　究竟寂滅。　受著袈裟，
當願眾生，　捨離三毒，　心得歡喜。
受出家法，　當願眾生，　如佛出家，
開導一切。　自歸於佛，　當願眾生，
體解大道，　發無上意。　自歸於法，
當願眾生，　深入經藏，　智慧如海。
自歸於僧，　當願眾生，　統理大眾，
一切無礙。　受持淨戒，　當願眾生，
具足修習，　學一切戒。　受行道禁，
當願眾生，　具足道戒，　修如實業。
始請和尚，　當願眾生，　得無生智，
到於彼岸。　受具足戒，　當願眾生，
得勝妙法，　成就方便。　若入房舍，
當願眾生，　昇無上堂，　得不退法。
若敷床座，　當願眾生，　敷善法座，
見真實相。　正身端坐，　當願眾生，
坐佛道樹，　心無所倚。　結跏趺坐，
當願眾生，　善根堅固，　得不動地。
三昧正受，　當願眾生，　向三昧門，
得究竟定。　觀察諸法，　當願眾生，
見法真實，　無所罣礙。　捨跏趺坐，
當願眾生，　知諸行性，　悉歸散滅。
下床安足，　當願眾生，　履踐聖迹，
不動解脫。　始舉足時，　當願眾生，
越度生死，　善法滿足。　被著衣裳，
當願眾生，　服諸善根，　每知慚愧。

整服結帶,　當願眾生,　自檢修道,
不壞善法。　次著上衣,　當願眾生,
得上善根,　究竟勝法。　著僧伽梨,
當願眾生,　大慈覆護,　得不動法。
手執楊枝,　當願眾生,　心得正法,
自然清淨。　晨嚼楊枝,　當願眾生,
得調伏牙,　噬諸煩惱。　左右便利,
當願眾生,　鐲除污穢，　無婬怒癡。
已而就水,　當願眾生,　向無上道,
得出世法。　以水滌穢,　當願眾生,
具足淨忍,　畢竟無垢。　以水盥掌,
當願眾生,　得上妙手,　受持佛法。
澡漱口齒,　當願眾生,　向淨法門,
究竟解脫。　手執錫杖，　當願眾生,
設淨施會,　見道如實。　擎持應器,
當願眾生,　成就法器,　受天人供。
發趾向道,　當願眾生,　趣佛菩提,
究竟解脫。　若已在道，　當願眾生,
成就佛道,　無餘所行。　涉路而行,
當願眾生,　履淨法界,　心無障礙。
見趣高路,　當願眾生,　昇無上道,
超出三界。　見趣下路,　當願眾生,
謙下柔軟,　入佛深法。　若見險路,
當願眾生,　棄捐惡道,　滅除邪見。
若見直路,　當願眾生,　得中正意,
身口無曲。　見道揚塵,　當願眾生,
永離塵穢,　畢竟清淨。　見道無塵,
當願眾生,　大悲所熏,　心意柔潤。
見深阬澗,　當願眾生,　向正法界,
滅除諸難。　見聽訟堂,　當願眾生,
說甚深法，　一切和合。　若見大樹，
當願眾生,　離我諍心,　無有忿恨。
若見叢林,　當願眾生,　一切敬禮,
天人師仰。　若見高山,　當願眾生,
得無上善,　莫能見頂。　若見刺棘,
當願眾生,　拔三毒刺,　無賊害心。
見樹茂葉,　當願眾生,　以道自蔭,
入禪三昧。　見樹好華,　當願眾生,
開淨如華,　相好滿具。　見樹豐果,
當願眾生,　起道樹行,　成無上果。

見諸流水， 當願眾生， 得正法流，
入佛智海。 若見陂水， 當願眾生，
悉得諸佛， 不壞正法。 若見浴池，
當願眾生， 入佛海智， 問答無窮。
見人汲井， 當願眾生， 得如來辯，
不可窮盡。 若見泉水， 當願眾生，
善根無盡， 境界無上。 見山澗水，
當願眾生， 洗濯塵垢， 意解清淨。
若見橋梁， 當願眾生， 興造法橋，
度人不休。 見修園圃， 當願眾生，
耘除穢惡， 不生欲根。 見無憂林，
當願眾生， 心得歡喜， 永除憂惱。
見好園池， 當願眾生， 勤修眾善，
具足菩提。 見嚴飾人， 當願眾生，
三十二相， 而自莊嚴。 見素服人，
當願眾生， 究竟得到， 頭陀彼岸。
見志樂人， 當願眾生， 清淨法樂，
以道自娛。 見愁憂人， 當願眾生，
於有為法， 心生厭離。 見歡樂人，
當願眾生， 得無上樂， 憺怕無患。
見苦惱人， 當願眾生， 滅除眾苦，
得佛智慧。 見強健人， 當願眾生，
得金剛身， 無有衰耄。 見疾病人，
當願眾生， 知身空寂， 解脫眾苦。
見端正人， 當願眾生， 歡喜恭敬，
諸佛菩薩。 見醜陋人， 當願眾生，
遠離鄙惡， 以善自嚴。 見報恩人，
當願眾生， 常念諸佛， 菩薩恩德。
見背恩人， 當願眾生， 常見賢聖，
不作眾惡。 若見沙門， 當願眾生，
寂靜調伏， 究竟無餘。 見婆羅門，
當願眾生， 得真清淨， 離一切惡。
若見仙人， 當願眾生， 向正真道，
究竟解脫。 見苦行人， 當願眾生，
堅固精勤， 不退佛道。 見著甲冑，
當願眾生， 誓服法鎧， 得無師法。
見無鎧仗， 當願眾生， 遠離眾惡，
親近善法。 見論議人， 當願眾生，
得無上辯， 摧伏外道。 見正命人，
當願眾生， 得清淨命， 威儀不異。

若見帝王,　當願眾生,　逮得法王,
轉無礙輪。　見帝王子,　當願眾生,
履佛子行,　化生法中。　若見長者,
當願眾生,　永離愛欲,　深解佛法。
若見大臣,　當願眾生,　常得正念,
修行眾善。　若見城郭,　當願眾生,
得金剛身,　心不可沮。　若見王都,
當願眾生,　明達遠照,　功德自在。
若見妙色,　當願眾生,　得上妙色,
天人讚歎。　入里乞食,　當願眾生,
入深法界,　心無障礙。　到人門戶 ，
當願眾生,　入總持門,　見諸佛法。
入人堂室,　當願眾生,　入一佛乘,
明達三世。　遇難持戒,　當願眾生,
不捨眾善,　永度彼岸。　見捨戒人,
當願眾生,　超出眾難,　度三惡道。
若見空鉢,　當願眾生,　其心清淨,
空無煩惱。　若見滿鉢,　當願眾生,
具足成滿,　一切善法。　若得食時,
當願眾生,　為法供養,　志在佛道。
若不得食,　當願眾生,　遠離一切,
諸不善行。　見慚愧人,　當願眾生,
慚愧正行,　調伏諸根。　見無慚愧,
當願眾生,　離無慚愧,　普行大慈。
得香美食,　當願眾生,　知節少欲,
情無所著。　得不美食,　當願眾生,
具足成滿,　無願三昧。　得柔軟食,
當願眾生,　大悲所熏,　心意柔軟。
得麁歰食,　當願眾生,　永得遠離,
世間愛味。　若嚥食時,　當願眾生,
禪悅為食,　法喜充滿。　所食雜味,
當願眾生,　得佛上味,　化成甘露。
飯食已訖,　當願眾生,　德行充盈,
成十種力。　若說法時 ，　當願眾生,
得無盡辯,　深達佛法。　退坐出堂,
當願眾生,　深入佛智,　永出三界。
若入水時,　當願眾生,　深入佛道,
等達三世。　澡浴身體,　當願眾生,
身心無垢,　光明無量。　盛暑炎熾,
當願眾生,　離煩惱熱,　得清涼定。

隆寒氷結，　當願眾生，　究竟解脫，
無上清涼。　諷誦經典，　當願眾生，
得總持門，　攝一切法。　若見如來，
當願眾生，　悉得佛眼，　見諸最勝。
諦觀如來，　當願眾生，　悉覩十方，
端正如佛。　見佛塔廟，　當願眾生，
尊重如塔，　受天人敬。　敬心觀塔，
當願眾生，　尊重如佛，　天人宗仰。
頂禮佛塔，　當願眾生，　得道如佛，
無能見頂。　右遶塔廟，　當願眾生，
履行正路，　究暢道意。　遶塔三匝，
當願眾生，　得一向意，　勤求佛道。
讚詠如來，　當願眾生，　度功德岸，
歎無窮盡。　讚佛相好，　當願眾生，
光明神德，　如佛法身。　若洗足時，
當願眾生，　得四神足，　究竟解脫。
昏夜寢息，　當願眾生，　休息諸行，
心淨無穢。　晨朝覺悟，　當願眾生，
一切智覺，　不捨十方。

[0432c15] 「佛子！是為菩薩身、口、意業能得一切勝妙功德，諸天、魔、梵、沙門、婆羅門、人及非人、聲聞、緣覺所不能動。」

◎◎

大方廣佛華嚴經賢首菩薩品第八之一

[0432c19] 爾時，文殊師利以偈問了達深義淨德賢首菩薩曰：

「佛子我已說，　菩薩清淨行，
一切諸世尊，　咸共所讚歎。
又諸大士眾，　甚深微妙行，
功德廣大義，　仁者應演說。」
賢首菩薩答：　「佛子善諦聽，
菩薩諸功德，　無量無有邊，
我當隨力說，　菩薩少功德，
我之所演暢，　如海一微渧。
菩薩於生死，　最初發心時，
一向求菩提，　堅固不可動。
彼一念功德，　深廣無邊際，
如來分別說，　窮劫猶不盡。

何況於無量,　　無數無邊劫,
具足修諸度,　　諸地功德行。
十方世界中,　　一切諸如來,
說彼功德雲，　　亦不能究竟。
今我說菩薩，　　功德中少分，
如鳥履虛空,　　如地一微塵,
非是無所因,　　又亦非無緣,
菩薩初發意,　　直心大功德。
於佛及法僧,　　深起清淨信,
信敬三寶故,　　能發菩提心。
不求五欲樂,　　寶貨諸財利,
亦不求自安,　　希望世名聞,
滅除眾生苦,　　令盡無有餘,
誓度斯等類,　　菩薩初發心。
常欲令眾生,　　離苦永安樂,
嚴淨一切剎，　　供養無量佛，
樂立佛正法,　　欲得無上道,
淨修一切智,　　菩薩初發心。

「深心淨信不可壞,　　恭敬供養一切佛,
尊重正法及聖僧,　　信敬三寶故發心。
深信諸佛及正法,　　亦信菩薩所行道,
正心信向佛菩提,　　菩薩因是初發心。
信為道元功德母,　　增長一切諸善法,
除滅一切諸疑惑,　　示現開發無上道。
淨信離垢心堅固,　　滅除憍慢恭敬本,
信是寶藏第一法,　　為清淨手受眾行。
信能捨離諸染著,　　信解微妙甚深法,
信能轉勝成眾善,　　究竟必至如來處。
清淨明利諸善根,　　信力堅固不可壞,
信永除滅一切惡,　　信能逮得無師寶,
信於法門無障礙,　　捨離八難得無難,
信能超出眾魔境,　　示現無上解脫道。
一切功德不壞種,　　出生無上菩提樹,
長養最勝智慧門,　　信能示現一切佛,
是故演說次第行，　　信樂最勝甚難得。
譬如靈瑞優曇華,　　亦如隨意妙寶珠,
若信恭敬一切佛,　　則持淨戒順正教。
若持淨戒順正教,　　諸佛賢聖所讚歎,
戒是無上菩提本,　　應當具足持淨戒。

若能具足持淨戒,　　一切如來所讚歎,
若信恭敬一切佛,　　則能奇特供最勝。
若能奇特供最勝,　　彼信佛心難思議,
若信如來正真法,　　則常樂聞無厭足。
若樂聞法無厭足,　　欣悟不可思議法,
若信恭敬清淨僧,　　則信堅固不可壞。
若信堅固不可壞,　　彼人信力不可動,
若信堅固不可動,　　諸根明利悉清淨。
若根明利悉清淨,　　則離一切惡知識,
若能遠離惡知識,　　則能親近善知識。
若能親近善知識,　　則修無量諸功德,
若能廣修諸功德,　　則能善解諸因果。
若能善解諸因果,　　則成殊勝妙解脫，
若成殊勝妙解脫，　　則為一切佛所護。
若為一切佛所護,　　則生無上菩提心,
若生無上菩提心,　　則能勤修佛功德。
若能勤修佛功德,　　則能得生諸佛家,
若能得生諸佛家,　　則於諸法無所著。
若於諸法無所著,　　則得深心妙清淨,
若得深心妙清淨,　　則得殊勝無上心。
若得無上殊勝心,　　則修一切波羅蜜,
若修一切波羅蜜,　　則能具足摩訶衍。
若能具足摩訶衍,　　則法供養一切佛,
若法供養一切佛,　　則念佛定不可壞。
若念佛定不可壞,　　則常覩見十方佛,
若常覩見十方佛,　　則知如來常安住。
若知如來常安住,　　則於其人法永存,
若於其人法永存,　　則得辯才無窮盡。
若得辯才無窮盡,　　則能演說無量法，
若能演說無量法，　　則能度脫一切眾。
若能度脫一切眾,　　則得大悲心堅固,
若得大悲心堅固,　　則常喜樂甚深法。
若能喜樂甚深法,　　則能捨離有為過,
若能捨離有為過,　　則離我慢諸放逸。
若離我慢諸放逸,　　則能兼利一切眾,
若能兼利一切眾,　　則處生死無憂感。
若處生死無憂感,　　則能精進無有上,
若能精進無有上,　　則得一切諸神通。
若得一切諸神通,　　則解一切眾生行,

若解一切眾生行,　則能成就諸眾生。
若能成就諸眾生,　則得成就眾生智,
若得成就眾生智,　則能具足四攝法。
若能具足四攝法,　則與眾生無量利,
若與眾生無量利,　則能具足方便慧。
若能具足方便慧,　則能安住無上道,
若能安住無上道,　則一切魔不能壞。
若一切魔不能壞,　則能超出四魔道,
若能超出四魔道,　則至堅固不動地。
若至堅固不動地,　則得無生深法忍,
若得無生深法忍,　則為諸佛所授記。
若為諸佛所授記,　則常普現諸佛前,
若常普現諸佛前,　則解諸佛微密教。
若解諸佛微密教,　則為諸佛常護念,
若為諸佛常護念,　以佛功德自莊嚴。
若佛功德自莊嚴,　則得無量功德身,
若得無量功德身,　其身顯耀如金山。
若身顯耀如金山,　具足眾相三十二,
若具眾相三十二,　八十種好自莊嚴。
八十種好自莊嚴,　其身光明無有量,
若身光明無有量,　光明莊嚴難思議。
若光莊嚴難思議,　則出無量寶蓮華,
若出無量寶蓮華,　一一華坐無量佛。
普現十方無量剎，　教化度脫一切眾，
若能度脫一切眾,　則得無量自在力。
若得無量自在力,　則能嚴淨諸佛剎，
解說甚深微妙法，　不可思議眾歡喜。
若說微妙甚深法，　不可思議眾歡喜,
則能具足四辯力,　自在能度一切眾。
若能具足四辯力,　自在能度一切眾,
彼人智慧常在前,　身口意業無錯謬。
若彼智慧常在前,　身口意業無錯謬,
彼人願力得自在,　隨眾所宜現其身。
若彼願力得自在,　隨眾所宜現其身,
為諸眾生說法時，　音聲微妙難思議。
若為眾生說法時，　音聲微妙難思議，
於彼一切眾生類,　一念之中悉知心。
若彼一切眾生類,　一念之中悉知心,
其人生死永無餘,　寂滅一切煩惱患。

若人生死永無餘，　寂滅一切煩惱患，
法身功德智慧具，　深解一切諸法實。
若身功德智慧具，　深解一切諸法實，
十地十種自在力，　皆悉究竟勝解脫。
若十地種自在力，　皆悉究竟得解脫，
授記莊嚴悉具足，　無量法門得自在。
若記莊嚴悉具足，　無量法門得自在，
盡為一切十方佛，　皆與授記無有餘。
若為一切十方佛，　皆與授記無有餘，
甘露法水灌其頂，　十方諸佛授記竟。
若甘露水灌其頂，　十方諸佛授記竟，
法身充滿遍虛空，　安住不動十方界。
若身充滿遍虛空，　安住不動十方界，
一切諸天及世人，　無等等界莫能知。
於本所行無不果，　其見聞者悉不空，
此是無上大福田，　供養施者大果報。
彼善男子威神力，　正法常住永不滅，
十善功德諸妙行，　無量法寶最無上。
彼威神力佛法海，　法寶堅固如金剛，
智慧滿足不可盡，　如是無量功德海。
或有剎土無有佛，　於彼示現成正覺，
或有國土無有法，　於彼示現說法藏。
菩薩希望一切斷，　於一念頃遊十方，
示現十方如滿月，　無量方便化眾生。
於彼十方世界中，　念念示現成佛道，
轉正法輪入涅槃，　現分舍利為眾生。
或現聲聞緣覺道，　示現成佛普莊嚴，
現無量劫度眾生，　以三乘門廣開化。
或現男女種種形，　天人龍神阿脩羅，
隨諸眾生若干身，　無量行業諸音聲。
一切示現無有餘，　海印三昧勢力故，
不可思議莊嚴剎，　恭敬供養一切佛。
光明莊嚴難思議，　教化眾生無有量，
智慧自在不可議，　說法教化得自在。
施戒忍辱精進禪，　方便智慧諸功德，
一切自在難思議，　華嚴三昧勢力故。◎
◎入微塵數諸三昧，　一三昧生塵等定，
一塵中現無量剎，　而彼微塵亦不增。

一塵內剎現有佛，　或現有剎而無佛，
或現有剎淨不淨，　或現大剎及中下，
或剎伏住或隨順，　或如野馬或四方，
或有國土如天網,　世界成敗無不現。
如一微塵所示現,　一切微塵亦如是,
是名三昧自在力,　亦無量稱解**脫力**。
若欲供養一切佛,　出生無量三昧門,
能以一手覆三千,　供養一切諸如來。
十方國土勝妙華,　無價寶珠殊異香,
皆悉自然從手出,　供養道樹諸最勝。
無價寶衣雜妙香,　寶幢幡蓋而莊嚴,
金華寶帳妙校飾,　十方一切上供具,
悉從手中自然出,　供養道樹諸最勝。
一切十方諸妓樂,　無量和雅妙音聲,
及以種種**眾妙偈**,　**讚歎諸佛實功德**,
音聲遍滿十方界,　悉從掌中自然出。
無量清淨諸行業,　所得右手放光明,
香水普灑十方國,　供養一切照世燈。
放妙莊嚴大光明,　出生無量寶蓮華,
於蓮華中無量佛,　相好具足自莊嚴。
放華莊嚴淨光明,　莊嚴妙華以為帳,
散諸雜華遍十方,　供養一切諸如來。
放香莊嚴淨光明,　莊嚴妙香以為帳,
散諸雜香遍十方,　供養一切諸如來。
放細末香淨光明,　莊嚴末香以為帳,
散諸末香遍十方,　供養一切諸如來。
放衣莊嚴淨光明,　莊嚴寶衣以為帳,
散諸寶衣遍十方,　供養一切諸如來。
放寶莊嚴淨光明,　莊嚴妙寶以為帳,
散諸妙寶遍十方,　供養一切諸如來。
放妙蓮華淨光明,　**眾妙蓮華以為帳**,
散諸蓮華遍十方,　供養一切諸如來。
放諸瓔珞淨光明,　諸妙瓔珞以為帳,
散諸瓔珞遍十方,　供養一切諸如來。
放莊嚴幢淨光明,　其幢青**黃赤白色**,
無量種種而莊嚴,　以幢嚴飾諸佛剎。
執持雜寶莊嚴蓋,　**眾寶繒綵為垂帶**,
寶鈴演出最勝音,　以此供養諸如來。
手出供具難思議,　如是供養一導師,

供一切佛亦如是,　大仙三昧自在力。
欲安一切眾生類,　出生自在勝三昧,
一切所行諸功德,　無量方便度眾生。
或現供養如來門,　或現一切布施門,
或現具足持戒門,　或現無盡忍辱門,
無量苦行精進門,　禪定寂靜三昧門,
無量大辯智慧門,　一切所行方便門,
現四無量神通門,　大慈大悲四攝門,
無量功德智慧門,　一切緣起解脫門，
清淨根力道法門,　或現聲聞小乘門,
或現緣覺中乘門,　或現無上大乘門,
或現無常眾苦門,　或現無我眾生門,
或現不淨離欲門,　寂靜滅定三昧門,
隨諸眾生起病門,　一切對治諸法門,
隨彼眾生煩惱性,　如應說法廣開化。
如是一切諸法門,　隨其本性而濟度,
一切天人莫能知,　是自在勝三昧力。
出生隨樂勝三昧,　分別了知眾生心,
隨順教化諸群生,　令離憂惱得歡喜。
劫中災難饑饉時,　一切資生諸樂具,
隨其所須普周給,　是為能作大施主。
肴膳香美上味食,　寶衣莊嚴隨所樂,
己身國土珍愛施,　好施眾生悉從化。
以諸相好莊嚴身,　上妙衣服及眾華,
雜種末香以塗身,　現此嚴飾度眾生。
一切世間所喜樂,　種種殊勝淨妙色,
隨其所應普示現,　令樂色者得解脫。
柔軟美聲如哀鸞,　拘真羅等微妙音,
具足八種梵音聲,　隨其所樂為說法。
八萬四千諸法門,　諸佛以此度眾生,
分別諸法無量門,　隨眾生性化導之。
眾生苦樂利無利,　一切世間所行法,
悉能普應同其事,　以此攝法度眾生。
無量無邊大苦海,　為眾生故悉能忍,
與彼同事不念苦,　饒益眾生令安樂。
若有不識出家法,　樂著生死不求解,
是故菩薩捨國財,　常樂出家求寂靜。
五欲所縛不離家,　欲令眾生解脫故，
示現不樂處愛欲,　是故出家求解脫。

欲令具足十種行, 是佛如來本所修,
菩薩所行無有餘, 修習是法度眾生。
或有眾生壽無量, 煩惱微細樂世間,
為斯一切眾生類, 示現生老病死患。
或有貪欲瞋恚癡, 煩惱猛火常熾然,
為現生老病死苦, 化度一切眾生故。
如來十力無所畏, 及佛十八不共法,
最勝無量諸功德, 以此妙法度眾生。
說法教誡及神足, 住持自在神通力,
菩薩示現斯功德, 以此濟度諸群生。
如是方便無有量, 隨順世間度眾生,
不著世間如蓮華, 能令眾生大歡喜。
博綜多識辯才王, 文頌談論過世間,
示現世間眾技術, 譬如幻師現眾像。
或為長者邑中主, 或為賈客商人導,
或為國王及大臣, 或為良醫療眾病,
或於曠野作大樹, 或為良藥無盡藏,
或作寶珠隨所求, 迷道眾生示正路。
若見世界始成立, 眾生未知資生法,
是時菩薩為工匠, 為之示現種種業。
不作惡業害生具, 欲令群生壽安樂,
呪術藥草學眾論, 悉為諸佛所稱歎。
或現仙人殊勝行, 一切群生所愛樂,
示行苦行及深法, 隨其所應悉能現。
或作外道出家人, 或復示現事火法,
或現裸形無衣服, 能為彼人作師長。
見有邪命種種行, 習行非法以為勝,
一切梵志諸苦行, 能於其中而化度。
五熱炙身隨日轉, 或受牛鹿畜生戒,
被服草衣奉事火, 為化是等作導師。
現樂遊行諸天廟, 自投恒河求解脫，
食果服氣而飲水, 思惟正法不放逸。
或現胡跪翹一足, 或臥刺棘灰土上,
或臥杵石求解脫， 為彼師導教化故。
如是等類諸外道, 具觀彼意如應化,
菩薩苦行無與等, 外道由是得解脫。
若見世間無正見, 常依一切邪見住,
方便為說甚深法， 悉令得解真實諦。
或以鬼神邊地語, 為斯等類說四諦，

或以正語說四諦，　或人天語說四諦，
或以法辯說四諦，　或以義辯說四諦，
或以辭辯說四諦，　或無盡辯說四諦，
或八部音說四諦，　或一切音說四諦。
隨彼所解語言音,　為說四諦令解脫，
知一切語不思議,　是名說法三昧力。
安隱眾生勝三昧,　為度一切眾生故,
放大光明難思議,　以此光明救群生。
所放光明名善現,　若有眾生遇斯光,
彼獲果報無有量,　因是究竟無上道。
由彼顯現諸如來,　亦現一切法僧道,
又現最勝塔形像,　故獲光明名善現。◎
◎又放光明名清淨,　映蔽一切天人光,
除滅一切諸闇冥,　普照十方無量國。
彼光覺悟一切眾,　執持燈明供養佛,
以燈供養諸佛故,　得成最勝世間燈。
然諸香油及酥燈,　或以竹木為炬明,
以能然此諸燈明,　得是清淨妙光明。
又放光明名濟度,　彼光覺悟一切眾,
當發無上菩提心,　度脫欲海諸群生。
若發無上菩提心,　度脫欲海諸群生，
彼悉能度四駛流,　示導無畏解脫處。
造立無量諸橋梁,　或作舟船度眾生,
毀呰有為讚寂靜,　因此得成度光明。
又放光明名除愛,　彼光覺悟一切眾,
捨離五欲諸渴愛,　思樂解脫甘露水。
若能遠離五欲渴,　思樂解脫甘露水，
以佛解脫甘露雨，　滅除眾生諸渴愛。
惠施池井諸泉流,　以求無上佛菩提,
毀呰五欲讚諸禪,　因此得成滅愛光。
又放光明名歡喜,　彼光覺悟一切眾,
歡喜愛樂佛菩提,　發心願求無師寶。
建立如來大慈像,　相好具足坐蓮華,
讚歎最勝諸功德,　因是得成喜光明。◎

大方廣佛華嚴經卷第六

【經文資訊】大正藏第 09 冊 No. 0278 大方廣佛華嚴經
【版本記錄】CBETA 電子佛典 2016.06，完成日期：2016/06/15
【編輯說明】本資料庫由中華電子佛典協會（CBETA）依大正藏所編輯
【原始資料】蕭鎮國大德輸入，眾生出版社提供新式標點，其他
【其他事項】本資料庫可自由免費流通，詳細內容請參閱【中華電子佛典協會資料庫版權宣告】

本網站係採用 Creative Commons 姓名標示-非商業性-相同方式分享 3.0 台灣 (中華民國) 授權條款授權.
Copyright ©1998-2016 CBETA
Dictionary cache status: loaded

Glossary and Other Vocabulary

Copyright Fo Guang Shan 佛光山 2013-2025. This work may be freely reused under the Creative Commons Attribution 4.0 International License with attribution. Please send comments to alex@ntireader.org.
Page updated on 2025-06-19

Avataṃsakasūtra (Flower Garland Sūtra) 大方廣佛華嚴經
Scroll 7
Click on any word to see more details.

大方廣佛華嚴經卷第七

東晉天竺三藏佛馱跋陀羅譯

賢首菩薩品第八之二

「◎又放光明名愛樂，　彼光覺悟一切眾，
心常愛樂諸如來，　無上法寶清淨僧，
常會十方諸佛前，　逮成無上深法忍。
教化無量群生類，　心常念佛深妙法，
開發眾生菩提心，　因是得成愛樂光。

又放光明名德聚,　　彼光覺悟一切眾,
普行種種無量施,　　以此願求無上道,
隨其所求皆滿足,　　一切施會悉清淨,
隨其所求惠施故,　　因是得成德聚光。
又放光明名深智,　　彼光覺悟一切眾,
於一法門一念中,　　悉解無量諸法門,
分別諸法化眾生,　　及諸法相如實義,
說法說義具足故，　　因是得成深智光。
又放光明名慧燈,　　彼光覺悟一切眾,
諸法空寂無生滅,　　解達非有亦非無,
譬如野馬水月形,　　亦如幻夢鏡中像,
諸法無主悉空寂,　　因是得成慧燈光。
又放光名法自在,　　彼光覺悟一切眾,
陀羅尼藏不可盡,　　能持如來一切法,
恭敬供養持法者,　　防衛守護眾賢聖,
以無量法施眾生,　　因是得成自在光。
又放光明名無慳,　　彼光覺悟除貪惜,
解知財寶非常有,　　悉能捨離無所著,
難制慳心能調伏,　　解財如夢如浮雲,
常能歡喜樂布施,　　因是得成無慳光。
又放光明名清涼,　　彼光覺悟毀禁者,
安立眾生淨戒中,　　啟導令逮無師寶，
十善業迹悉清淨,　　勸化眾生持淨戒,
開發眾生求佛道,　　因是得成清涼光。
又放光名忍莊嚴,　　彼光覺悟瞋恚者,
捨離瞋恚增上慢,　　常樂柔和忍辱法,
眾生惡性難忍者,　　悉能堪忍求佛道,
常能讚歎忍辱法,　　因是得成莊嚴光。
又放光明名轉勝,　　彼光覺悟懈怠者,
常能勤修三種業,　　恭敬供養佛法僧。
若能勤修三種業,　　恭敬供養佛法僧,
彼能超出四魔境,　　速成無上佛菩提。
勸化眾生令精進,　　恭敬供養佛法僧,
佛法欲滅能護持,　　因是得成轉勝光。
又放光明名寂靜,　　彼光覺悟亂意者,
捨離貪欲瞋恚癡,　　正住甚深諸三昧,
遠惡知識不善行,　　又離十種非法語,
讚歎坐禪空閑處,　　因是得成寂靜光。
又放光名慧莊嚴,　　彼光覺悟愚癡者,
善知緣起得解脫，　　智慧照明了諸根。

若知緣起得解脫，　智慧照明了諸根，
得聖智慧諸三昧,　逮等正覺照世間。
捨國財寶所愛身,　精勤求法為佛道,
專心說法為眾生,　因是得成慧光明。◎
◎又放光明名佛慧,　彼光覺悟一切眾,
見不思議無量佛,　各各坐寶蓮華上,
讚歎諸佛佛解脫，　說佛自在無有量，
廣說佛力諸神通，　因是得成佛慧光。
又放光明名無畏,　彼光安慰恐怖者,
非人所持諸毒害,　無量恐怖悉除滅,
普於眾生施無畏,　心常慈忍離惱害,
拯濟危難無救者,　因是得成無畏光。
又放光明名安隱,　彼光所觸疾病者,
滅除一切諸苦痛,　悉得正受三昧樂,
施諸良藥療眾患,　摩以寶珠香塗身,
或酥油乳石蜜施,　因是得成安隱光。
又放光明名見佛,　彼光覺悟命終者,
念佛三昧必見佛,　命終之後生佛前,
見彼臨終勸念佛,　又示尊像令瞻敬,
又復勸令歸依佛,　因是得成見佛光。
又放光明名樂法,　彼光覺悟一切眾,
聽法講說及書寫，　於正法中常愛樂，
佛法欲滅能護持,　令求法者意充滿,
精勤修習佛正法,　因是得成樂法光。
又放光明名妙音,　彼光覺悟諸佛子,
一切世間所有聲,　聞者皆是如來音,
大音讚揚諸如來,　妓樂鐘磬供養佛,
又常讚歎佛音聲,　因是得成妙音光。
又放光名施甘露,　彼光覺悟一切眾,
遠離一切放逸行,　皆悉具足諸功德,
分別無量大苦海,　有為危脆非安隱,
宣揚讚歎寂滅樂,　因是得成甘露光。
又放光明名殊勝,　彼光覺悟一切眾,
於如來所聞勝戒,　勝妙三昧勝智慧,
常歎諸佛勝妙戒,　勝妙三昧勝智慧,
一心修習求菩提,　因是得成勝光明。
又放光名寶莊嚴,　彼光覺悟一切眾,
得勝寶藏不可盡,　以此供養諸世尊,
以寶獻佛及塔廟,　兼施一切諸貧乏,

以眾珍奇供最勝，　因是成寶莊嚴光。
又放光明名妙香，　彼光覺悟一切眾，
其有眾生聞是香，　具足得佛諸功德，
以人天香塗其地，　供養一切諸如來，
以香造像及塔廟，　因是得成妙香光。
又放光名雜莊嚴，　以幢幡蓋而嚴飾，
和雅妓樂微妙音，　散眾寶華滿十方，
本以微妙妓樂音，　和末塗香眾雜華，
幢蓋幡帳供諸佛，　因是得成莊嚴光。
又放光明名端嚴，　令十方地平如掌，
掃除僧坊大仙塔，　因是得成端嚴光，
又放光明名大雲，　彼光能雨妙香水，
香水灑塔及僧坊，　因是得成大雲光。
又放光名衣莊嚴，　令裸形者得上服，
以莊嚴服施眾生，　因是成衣莊嚴光，
又放光明名上味，　令飢餓者得美膳，
本施種種上味食，　因是得成上味光。
又放光名示現寶，　令諸貧乏得寶藏，
以無盡藏施三寶，　因是得成示寶光，
又放光名眼清淨，　能令盲者見眾色，
以燈供佛及塔廟，　因是得成淨眼光。
又放光名耳清淨，　能令聾者聞眾音，
妓樂供佛及塔廟，　因是得成淨耳光。
又放光名鼻根淨，　聞若不聞悉令聞，
眾香供佛及塔廟，　因是得成鼻淨光。
又放光名舌根淨，　以柔軟音讚諸佛，
永離麁獷不善語，　因是得成淨舌光。
又放光名身根淨，　諸根毀壞令具足，
禮拜諸佛及塔寺，　因是得成身淨光。
又放光名意根淨，　令失心者得正念，
修習三昧禪定力，　因是得成意淨光。
又放光名色清淨，　覩見不可思議佛，
以眾妙色莊嚴塔，　因是得成色淨光。
又放光名聲清淨，　解聲非聲悉空寂，
化眾令知聲如響，　因是得成聲淨光。
又放光名香清淨，　令諸臭穢成妙香，
香水洗塔菩提樹，　因是得成淨香光。
又放光名味清淨，　悉除一切味中毒，
供養佛僧及父母，　因是得成味淨光。
又放光名觸清淨，　堅強麁澀皆柔軟，
雨刀輪戟諸鋒刃，　皆悉變成寶華鬘。

柔軟妙衣布道巷，　最勝行時足蹈上，
香華上服用布施，　因是得成觸淨光。
又放光名法清淨，　一一毛孔無量佛，
各說妙法難思議，　悉令眾生得歡喜。
因緣所生非生性，　如來法身非是身，
湛然常住如虛空，　因此化導成法光。
如是等比光明門，　無量無邊恒沙數，
悉從大仙毛孔出，　一切業果皆悉現。
如一毛孔所放光，　無量無邊恒沙數，
一切毛孔亦如是，　是大仙定自在力。
隨其本行得光明，　宿世同行有緣者，
如其所應放光明，　是名大仙智自在。
所修行業有同者，　及行隨喜功德分，
聞見菩薩清淨行，　彼人得見此光明。
若修無量諸功德，　恭敬供養無數佛，
心常樂求無上道，　彼人覺悟是光明。
譬如生盲不見日，　非為無日出世間，
諸有目者悉覩見，　各隨所務修其業。
大聖光明亦如是，　或有眾生見不見，
邪見惡害所不覩，　勝智慧者乃能見。
摩尼寶殿上輦乘，　眾寶香味莊嚴具，
有功德者自然備，　非無德者所能獲。
大聖光明亦如是，　隨其行業見不見，
聞是分別諸光明，　精勤恭敬信向者。
滅除一切諸疑惑，　速成無上功德幢，
出生微妙勝三昧，　諸佛眷屬大莊嚴。
神力於此得自在，　悉能顯現示眾生，
三千大千妙莊嚴，　化一蓮華滿世界，
結跏趺坐悉充滿，　是名自在三昧力。
十方世界微塵剎，　化作七寶大蓮華，
佛子眷屬共圍遶，　是名自在勝三昧。
宿世成就善因緣，　具足功德求佛道，
彼等眾生遶菩薩，　一切合掌觀無厭。
彼大仙人法如是，　甚深正受三昧力，
菩薩處彼清淨眾，　如月在星獨明耀。
如此一方所示現，　諸佛子等為眷屬，
一切十方亦如是，　示現三昧自在力。
十方世界有緣故，　往返出入度眾生，
或見菩薩入正受，　或見菩薩從定起，
或東方見入正受，　或西方見三昧起，

或西方見入正受,　　或東方見三昧起,
如是出入遍十方,　　或異方見入正受,
或異方見三昧起,　　是大仙定自在力。
東方世界無有餘,　　佛剎如來難思議，
菩薩常現彼佛前,　　是名寂靜三昧力。
東方一切諸佛前,　　常見安住入正受,
西方一切諸佛前,　　常見菩薩供養佛,
西方世界無有餘,　　佛剎如來難思議，
於彼一切諸佛前,　　常見菩薩入正受。
西方見彼入正受,　　東方佛剎無有餘,
於彼佛前三昧起,　　恭敬供養一切佛。
如是十方諸佛前,　　出入三昧無有餘,
或見菩薩入正受,　　或見恭敬供養佛。
於眼根中入正受,　　於色法中三昧起,
示現色法不思議,　　一切天人莫能知,
於色法中入正受,　　於眼起定念不亂,
觀眼無生無自性,　　說空寂滅無所有。
於耳根中入正受,　　於聲法中三昧起,
分別一切諸音聲,　　諸天世人莫能知,
於聲法中入正受,　　於耳起定念不亂,
觀耳無生無自性,　　說空寂滅無所有，
於鼻根中入正受,　　於香法中三昧起,
分別一切諸香法,　　諸天世人莫能知,
於香法中入正受,　　於鼻起定念不亂,
觀鼻無生無自性,　　說空寂滅無所有，
於舌根中入正受,　　於味法中三昧起,
分別一切諸味法,　　諸天世人莫能知,
於味法中入正受,　　於舌起定念不亂,
觀舌無生無自性,　　說空寂滅無所有，
於身根中入正受,　　於觸法中三昧起,
分別一切諸觸法,　　諸天世人莫能知,
於觸法中入正受,　　於身起定念不亂,
觀身無生無自性,　　說空寂滅無所有。
於意根中入正受,　　於諸法中三昧起,
分別一切諸法相,　　諸天世人莫能知,
於諸法中入正受,　　於意起定念不亂,
觀意無生無自性,　　說空寂滅無所有。
現童子身入正受,　　於壯年身三昧起；

現壯年身入正受，　於老年身三昧起；
現老年身入正受，　於善女人三昧起；
現善女人入正受，　於善男子三昧起；
現善男子入正受，　比丘尼身三昧起；
比丘尼身入正受，　於比丘身三昧起；
現比丘身入正受，　於學無學三昧起；
現學無學入正受，　於緣覺身三昧起；
現緣覺身入正受，　於如來身三昧起；
現如來身入正受，　於諸天身三昧起；
現諸天身入正受，　於龍神身三昧起；
現龍神身入正受，　於大鬼神三昧起；
現大鬼神入正受，　一切鬼神三昧起；
一切鬼神入正受，　一毛孔中三昧起；
一毛孔中入正受，　一切毛孔三昧起；
一切毛孔入正受，　一毛端頭三昧起；
一毛端頭入正受，　一切毛端三昧起；
一切毛端入正受，　一微塵中三昧起；
一微塵中入正受，　一切微塵三昧起；
一切微塵入正受，　於金剛地三昧起；
現金剛地入正受，　摩尼寶樹三昧起；
摩尼寶樹入正受，　諸佛光明三昧起；
諸佛光明入正受，　於大海水三昧起；
現大海水入正受，　於大盛火三昧起；
現大盛火入正受，　於風起定心不亂；
現於風大入正受，　於地大中三昧起；
現地大中入正受，　於天宮殿三昧起；
現天宮殿入正受，　於虛空中三昧起。
是名無量功德者，　三昧自在難思議，
十方一切諸如來，　不思議劫說不盡。
一切諸佛皆共說，　眾生業報難思議，
諸龍神變佛自在，　禪定三昧亦難思，
今說聲聞自在力，　無可為之作譬諭，
智慧明了聰達者，　乃能解是甚深義。
得八解脫心自在，　一身能作無量身，
以無量身作一身，　於虛空中入火定，
身上出水身下火，　身上出火身下水，
行住坐臥虛空中，　於一念中自在變。
彼不具足大慈悲，　不為眾生求佛道，
尚能示現難思議，　況大饒益自在力，
現作日月遊虛空，　普照十方諸世界，

或作河池井泉水， 或作大海眾寶器。
如是等比難思議， 普現十方諸世界，
深達三昧諸解脫， 唯有諸佛能證知。
如淨水中四兵像， 各各別異皆明了，
刀劍輪戟眾兵器， 如是等仗皆悉現，
隨其器仗本形相， 悉現於彼淨水中，
水影四兵無憎愛， 是名大仙定自在。
海中有天名妙音， 其中眾生若干種，
解彼一切諸音聲， 皆悉令得大歡喜。
彼有貪欲瞋恚癡， 猶能分別一切音，
況復總持自在力， 而不能令眾生喜？
有一女人名辯才， 父母求天由此生，
離諸惡法樂真實， 能令眾生得辯才。
彼有貪欲瞋恚癡， 猶能與眾勝辯才，
亦能令彼得歡喜， 何況菩薩無量智？
譬如幻師善術法， 能現種種無量色，
示現晝夜須臾頃， 或現須臾作百年。
彼有貪欲瞋恚癡， 幻力自在悅世間，
況禪解脫神通行， 云何不令眾生喜？
天阿脩羅鬪戰時， 阿脩羅眾即退散，
心大恐怖而奔走， 四兵悉入藕絲孔。
彼有貪欲瞋恚癡， 能作自在不思議，
況住自在無畏法， 云何不能現神變？
釋提桓因有象王， 彼知帝釋欲行時，
彼化作頭三十三， 一一口中有六牙，
一一牙上七浴池， 清淨香水湛然滿，
一一清淨池水中， 各七蓮華為莊嚴。
彼諸嚴飾蓮華上， 各各有七天玉女，
諸女竝奏微妙音， 與彼帝釋相娛樂，
或時捨彼龍象身， 化作天女極莊嚴，
威儀巧妙最無比， 是名龍象自在力。
彼有貪欲瞋恚癡， 能作如是諸神變，
何況具足方便智， 而於諸定不自在？
如阿脩羅化作身， 金剛地上安其足，
海水至深僅半身， 其首廣大如須彌。
彼有貪欲瞋恚癡， 乃能現是大神力，
況伏魔怨照世燈， 而不能現大神變？
天阿脩羅共戰時， 帝釋自在難思議，
隨阿脩羅軍眾數， 現身等彼而交戰。
諸阿脩羅發是念： 『釋提桓因來向我，

必取我身五種縛。』　阿脩羅眾大恐怖,
帝釋現身有千眼,　手執金剛出火焰,
被甲持杖自莊嚴,　阿脩羅見即退散。
彼以微小功德力,　猶能摧破大怨敵,
何況救度一切者,　無量功德不自在？
教化忉利諸天故,　得此果報妙音聲,
以諸天等放逸行,　空中自然出此音,
一切五欲悉無常,　虛偽無實如水沫,
如幻野馬水中月,　有為如夢如浮雲。
一切放逸有憂諍,　非甘露道生死徑,
若有行諸放逸者,　入於生死摩竭口。
我所有者眾苦本,　一切賢聖所厭患,
五欲功德磨滅法,　常樂清淨真實行。
三十三天聞此音,　一切來集善法堂,
帝釋為說微妙法 ,　隨順離欲寂靜行。
彼音無形不可見,　猶能饒益諸天眾,
何況應化眾生身,　不能大利一切世？
天阿脩羅共鬪時,　諸天眾侶大恐怖,
諸天功德勢力故,　空中出聲言勿懼。
諸天聞此安慰聲,　即離恐畏生大力,
時阿脩羅心震懼,　所將兵眾悉退散。
何況甘露妙音聲,　能滅眾生諸恐怖,
大慈具足摧眾魔,　寂靜妙音除煩惱。
帝釋普應諸天女,　九十有二那由他,
天女各各心自謂,　天王獨與我娛樂。
現身集在善法堂,　為天說法令歡喜 ,
帝釋能於一念中,　悉皆現此大神變。
釋有貪欲瞋恚癡,　能令眷屬悉歡喜,
況無量劫修神力,　而不能令一切悅？
他化自在六天王,　於欲界中得自在,
以業煩惱為羅網,　繫縛一切諸凡夫。
彼有貪欲瞋恚癡,　能伏欲界諸群生,
況具十種自在力,　而不令眾同其行？
三千世界大梵王,　一切諸梵所住處,
悉能現身於彼坐,　演暢微妙梵音聲。
彼於世間四梵道,　禪定五通得如意,
何況超出一切世,　禪定解脫不自在？
摩醯首羅智自在,　大海龍王降雨時,
悉能分別數其渧,　於一念中皆明了。
無量億劫勤修學,　得是無上菩提智,

云何當於一念中,　　不知一切眾生心？
眾生業報難思議,　　因大風輪起世界,
巨海諸山天宮殿,　　眾寶光明萬物種,
亦能興雲降大雨,　　亦能散滅諸雲氣,
亦能成熟一切穀,　　亦大饒益群生類。
風不能學波羅蜜,　　亦不學佛諸功德,
猶成不可思議事,　　何況具足諸願者？
男子女人諸異類,　　海龍雷震大音聲,
悉能了知皆如響,　　逮無障礙無盡辯,
為一切眾說妙法，　　其有聞者悉歡喜。
如海奇特未曾有,　　印現一切眾像類,
大身眾生妙寶藏,　　眾流悉入無增損。
如是眾生平等印,　　無盡功德禪解脫，
一切智慧諸功德,　　增長眾善無厭足。
龍王示現自在時,　　從金剛際至他化,
興雲充遍四天下,　　其雲種種莊嚴色。
第六他化自在天,　　於彼雲色如黃金,
化樂天上雲赤色,　　兜率陀天白寶色,
夜摩天上瑠璃色,　　三十三天碼碯色,
四王天上玻瓈色,　　於大海上金剛色,
緊那羅中妙香色,　　諸龍住處蓮華色,
微密天中白鵝色,　　阿脩羅中狀如山,
欝單越中金野馬,　　閻浮提境雲青色,
餘二天下雜種色,　　隨眾所樂以應之。
又復他化自在天,　　雲中電耀如日光,
化樂天上如月光,　　兜率天上閻浮金,
夜摩天上白寶色,　　釋處金雲如野馬,
四王天上最妙色,　　於大海上赤寶色,
緊那羅中青瑠璃,　　諸龍住處寶藏色,
微密天中玻瓈色,　　阿脩羅中瑪瑙色,
欝單越境火珠色,　　閻浮提界青寶色,
餘二天下雜莊嚴,　　隨眾所樂以應之。
他化雷震如梵音,　　化樂天上妙音聲,
兜率天上妓樂音,　　夜摩天上天女音,
於彼忉利諸天上,　　緊那羅女妙音聲,
四王天上乾闥聲,　　緊那羅中簫笛聲,
於彼一切大海中,　　猶如兩山相擊聲,
諸龍住處頻伽聲,　　微密天中龍女聲,
阿脩羅中天鼓聲,　　於人道中海潮聲。
又復他化自在天,　　雨妙香華為莊嚴,

化樂天上薝蔔華, 曼陀羅華及澤香,
兜率天上摩尼珠, 無上種種莊嚴寶,
明淨髻珠如月光, 上妙細衣鍊金色,
夜摩幢蓋幡莊嚴, 華鬘塗香勝莊嚴,
赤真珠衣金絞絡, 種種微妙眾妓樂,
三十三天如意珠, 堅固殊妙栴檀香,
種種欝金諸天華, 雨雜清淨華香水,
四王天雨上味膳, 眾味具足生氣力。
又雨不可思議寶, 龍王降是種種雨,
又復於彼大海中, 一一雨渧如車軸,
無量眾寶不可盡, 又雨種種莊嚴寶,
緊那雨華青寶衣, 摩利妙華細末香,
種種妓樂悉具足, 如是無量妙莊嚴。
諸龍住處赤真珠, 微密天中火珠寶,
阿脩羅中雨兵仗, 摧伏一切諸怨敵。
欝單無價寶瓔珞, 弗婆俱耶二天下,
婆師波利薝蔔華, 清淨妙寶解脫華，
閻浮提雨清淨水, 柔軟悅澤常應時。
長養眾果香華樹, 隨時成熟益眾生,
如是無量難思議, 興雲雷震種種雨,
自於宮殿身不動, 能現自在不思議。
於彼海中為尊主, 示現神變難思議,
況入法海盡源底, 云何不能大神變？
如我所說諸譬諭， 為深智慧菩薩故,
無畏大士無倫匹, 逮得自在諸解脫，
微妙無量勝智者, 能說如是解脫門，
諸未曾有奇特法, 一切不能報其恩,
聞是甚深勝解脫， 信解受持為他說，
世間一切諸凡夫, 信是法者甚難得,
思惟無量諸善法, 本有因力故能信,
一切世界諸群生, 鮮有欲求聲聞道,
求緣覺者轉復少, 求大乘者甚希有,
求大乘者猶為易, 能信是法為甚難,
況能受持正憶念, 如說修行真實解,
若以三千大千界, 頂戴一劫身不動,
彼之所作未為難, 信是法者為甚難,
大千塵數眾生類, 一劫供養諸樂具,
彼之功德未為勝, 信是法者為殊勝,
若以掌持十佛剎， 於虛空中住一劫，

彼之所作未為難，　　信是法者為甚難。
十佛剎塵眾生類，　　一劫供養諸樂具，
彼之功德未為勝，　　信是法者為殊勝。
十剎塵數諸如來，　　一劫恭敬而供養，
若能受持此品者，　　功德於彼為最勝。」
賢首說此品竟時，　　十方世界六返動，
諸魔宮殿如聚墨，　　光照十方惡道滅。
一切十方諸如來，　　悉皆普現賢首前，
各伸右手摩其頂，　　賢首菩薩德無量。
以其右手摩頂已，　　一切如來讚歎言：
「善哉善哉真佛子，　　快說是法我隨喜。」◎

◎大方廣佛華嚴經◎佛昇須彌頂品第九

[0441b06] 爾時，如來威神力故，十方一切諸佛世界諸四天下，一一閻浮提，皆有如來坐菩提樹下，無不顯現。彼諸菩薩各承佛神力，說種種法。皆悉自謂：在於佛所。

[0441b09] 爾時，世尊威神力故，不起此座，昇須彌頂，向帝釋殿。爾時，帝釋遙見佛來，即於妙勝殿上，敷置眾寶師子之座。以萬種雜寶而莊嚴之；萬種寶帳彌覆其上；以萬寶網而絞絡之；次上萬種眾妙寶蓋、天繒雜寶以為垂帶；萬種瓔珞而莊嚴之；萬種寶衣以敷座上。一萬天子在前立侍；一萬梵天而圍遶之；一萬光明以為照耀。

[0441b18] 爾時，帝釋為佛莊嚴師子座已，合掌恭敬白佛言：「善來世尊！唯願哀處我此宮殿。」爾時，世尊即受其請，昇妙勝殿；一切十方亦復如是。爾時，帝釋無量樂音，佛神力故，寂然無聲。即自憶念於過去佛所種諸善根，以偈頌曰：

「迦葉如來具大慈，　　諸吉祥中最無上，
彼佛曾來入此處，　　是故此地最吉祥。
拘那牟尼慧無礙，　　諸吉祥中最無上，
彼佛曾來入此處，　　是故此地最吉祥。
拘樓佛身如金山，　　諸吉祥中最無上，
彼佛曾來入此處，　　是故此地最吉祥。
隨葉如來離三垢，　　諸吉祥中最無上，
彼佛曾來入此處，　　是故此地最吉祥。
尸棄如來常寂然，　　諸吉祥中最無上，
彼佛曾來入此處，　　是故此地最吉祥。
毘婆尸佛如滿月，　　諸吉祥中最無上，
彼佛曾來入此處，　　是故此地最吉祥。
弗沙明達第一義，　　諸吉祥中最無上，
彼佛曾來入此處，　　是故此地最吉祥。

提舍如來辯無礙，　　諸吉祥中最無上，
彼佛曾來入此處，　　是故此地最吉祥。
波頭摩佛淨無垢，　　諸吉祥中最無上，
彼佛曾來入此處，　　是故此地最吉祥。
錠光如來明普照，　　諸吉祥中最無上，
彼佛曾來入此處，　　是故此地最吉祥。」

[0441c15] 如此間帝釋，佛神力故，以偈讚歎十佛功德；如是十方帝釋，各自憶念過去佛所所種善根，以偈讚歎亦復如是。爾時，世尊昇師子座，結跏趺坐。坐已，宮殿忽然廣博如忉利天處，一切十方，亦復如是。

大方廣佛華嚴經菩薩雲集妙勝殿上說偈品第十

[0441c22] 爾時，十方各過百佛世界微塵數剎，一一方各十世界，其世界名因陀羅；次名蓮華；次名眾寶；次名優鉢羅；次名妙行；次名善行；次名歡喜；次名星宿；次名無厭慈；次名虛空。其佛號不變月；次號無盡月；次號不動月；次號香風月；次號自在天月；次號清淨月；次號無上月；次號星宿月；次號不衰變月；次號無量自在月。其菩薩名法慧；次名一切慧；次名勝慧；次名功德慧；次名精進慧；次名善慧；次名智慧；次名真實慧；次名無上慧；次名堅固慧。此諸菩薩各於其國佛所，淨修梵行。

[0442a04] 爾時，佛神力故，彼一一菩薩，各將一佛世界微塵數菩薩眷屬俱，來詣佛所，恭敬禮拜。又佛神力故，化作寶藏師子之座，結跏趺坐，充滿十方。如此世界須彌山頂，菩薩雲集；十方世界亦復如是。

[0442a09] 爾時，世尊從兩足指，放百千億妙色光明，普照十方一切世界諸四天下菩提樹下須彌山頂妙勝殿上，如來大眾，皆悉顯現。爾時，法慧菩薩承佛神力，普觀十方，以偈頌曰：

「天人師悉現，　　一切嚴淨剎，
須彌山王頂，　　帝釋妙勝殿，
哀受天王請，　　故處其宮殿，
一一各以十，　　吉祥偈讚佛。
諸佛大眷屬，　　清淨菩薩眾，
斯從十方來，　　跏趺正安坐。
各同其名字，　　如我菩薩眾，
捨離於本剎，　　往詣諸佛所。
本國諸世尊，　　名號皆悉同，
各於其佛所，　　淨修菩薩行。
諸佛子當知，　　如來威神力，
一切世界中，　　各謂佛在前。

今我等見佛,　　坐釋妙勝殿,
十方亦如是,　　如來自在力。
一切世界中,　　發心求佛者,
先立清淨願,　　修習菩薩行。
菩薩淨修行,　　無量無數劫,
於法界無礙,　　無能測量者。
悉普照十方,　　滅除愚癡闇,
一切無與等,　　是故莫能知。」

[0442b04] 爾時，一切慧菩薩承佛神力，普觀十方，以偈頌曰：

「無量無數劫,　　雖常見如來,
於此正法中,　　猶未覩真實,
妄想取諸法,　　增長癡惑網,
輪迴生死中,　　盲冥不見佛。
雖復觀諸法,　　猶未見實相,
一切法生滅,　　但著假名字,
一切法無生,　　一切法無滅,
若能如是解,　　諸佛常現前。
無取亦無見,　　空寂無真實,
諸佛本來空,　　不可得思量。
若解一切法,　　不可思量者,
彼於諸煩惱,　　其心無所染。
虛妄取法相,　　**是則為癡冥**,
是故不見佛,　　亦不得真實。
牟尼離三世,　　相好悉具足,
於住無所住,　　法界悉清淨。
因**緣故法生**,　　**因緣故法滅**,
如是觀如來,　　究竟離癡惑。
法慧先已說，　　清淨微妙法,
我從彼勝聞,　　菩提難思議。」

[0442b26] 爾時，勝慧菩薩承佛神力，普觀十方，以偈頌曰：

「如來智甚深,　　一切莫能測,
不知真實法,　　世間悉迷惑。
童蒙思惟是,　　**虛妄取諸法**,
是故不見佛,　　具足清淨相。
愚癡心迷惑,　　妄取五陰相,
不了真實性,　　是故不見佛。
分別一切法,　　皆悉無真實,

如是解諸法,　　則見盧舍那。
因前五陰故,　　後陰相續生,
次第解五陰,　　見佛難思議。
如寶在闇處,　　無明故不見,
真諦無說者，　　雖慧莫能覩。
如目不明淨,　　不見微妙色,
如是不淨心,　　不見諸佛法。
猶如明淨日,　　無目者不見,
若人心諂曲,　　終不覩諸佛。
故當淨慧眼,　　觀察諸法相,
見法相明了,　　猶如鏡中像。
一切慧先說，　　清淨微妙法,
我從彼勝聞,　　見佛盧舍那。」

[0442c19] 爾時，功德慧菩薩承佛神力，普觀十方，以偈頌曰：

「諸法虛無實,　　妄取堅固相,
是故童蒙者,　　常轉生死輪。
不善非勝法,　　妄作勝法相,
是故生障礙,　　愚癡常輪轉。
不知八正道,　　云何知自心？
彼因顛倒想,　　增長一切惡。
不見諸法空,　　常受無量苦,
彼人不成就,　　清淨法眼故。
欲知一切心,　　先當求法眼,
如我所說者，　　能見真實佛。
若有見佛者,　　其心無所著,
彼則見真實,　　如佛所說法。
若見大智慧,　　如來妙法身,
能見如來故,　　彼有清淨眼。
無見乃能見,　　一切真實法,
於法有所見,　　彼則無所見。
妙哉真實法,　　佛以導眾生,
一切諸有中,　　無生亦無死。
勝慧先已說，　　清淨微妙法,
我從彼勝聞,　　深解諸佛道。」

[0443a12] 爾時，精進慧菩薩承佛神力，普觀十方，以偈頌曰：

「以諸妄想行,　　慧眼不清淨,

愚癡邪見增，　常不見諸佛。
若能見邪偽，　及以真實法，
諦了實不實，　則見清淨佛。
見者則是垢，　彼則無所見，
諸佛離所見，　是故見清淨。
世間語言法，　虛妄無真實，
知世從緣起，　能離生死患。
世間非世間，　觀察悉平等，
二俱知真實，　是名真見者。
若能如是觀，　漏盡得自在，
非有亦非無，　是名不二見。
虛妄非虛妄，　非是諸佛法，
真實無二相，　法性清淨故。
法性自清淨，　無相如虛空，
一切無能說，　智者如是觀。
樂觀一切法，　寂滅無所有，
亦知不可修，　能見牟尼尊。
如是見佛者，　功德不可量，
一切所有行，　寂靜空無相。」◎

大方廣佛華嚴經卷第七

【經文資訊】大正藏第 09 冊 No. 0278 大方廣佛華嚴經
【版本記錄】CBETA 電子佛典 2016.06，完成日期：2016/06/15
【編輯說明】本資料庫由中華電子佛典協會（CBETA）依大正藏所編輯
【原始資料】蕭鎮國大德輸入，眾生出版社提供新式標點，其他
【其他事項】本資料庫可自由免費流通，詳細內容請參閱【中華電子佛典協會資料庫版權宣告】

本網站係採用 Creative Commons 姓名標示-非商業性-相同方式分享 3.0 台灣 (中華民國) 授權條款授權.
Copyright ©1998-2016 CBETA
Dictionary cache status: loaded

Copyright Fo Guang Shan 佛光山 2013-2025. This work may be freely reused under the Creative Commons Attribution 4.0 International License with attribution. Please send comments to alex@ntireader.org.
Page updated on 2025-06-19

Reference
Help
About
menu
logo
NTI Reader
search
Back to collection

Avataṃsakasūtra (Flower Garland Sūtra) 大方廣佛華嚴經
Scroll 8
Click on any word to see more details.

大方廣佛華嚴經卷第八

東晉天竺三藏佛馱跋陀羅譯

菩薩雲集妙勝殿上說偈品第十之二

[0443b12] ◎爾時，善慧菩薩承佛神力，普觀十方，以偈頌曰：

「妙哉佛世尊，　無量諸如來，
離害心解脫，　自度能度彼。
正見世間燈，　如實不顛倒，
無量無數劫，　積德故見佛。
諸行空無實，　凡夫謂真諦，
一切無自性，　皆悉等虛空。
無盡智所說，　說者無所說，
了知有悉無，　故得難思議。
無盡說無盡，　眾生空寂故，
知彼真實性，　則見大名稱。
無見說是見，　無我說眾生，
說見及眾生，　是二悉非有。
見者無所見，　是見不壞相，
是名真實法，　一切佛所說。
能知真實佛，　及佛之所說，
普見一切世，　如佛盧舍那。
如來等正覺，　善說明淨道，
精進慧菩薩，　演說無量法。
有無諸法相，　一相平等修，

如是能見佛,　　安住真實際。」

[0443c05] 爾時，智慧菩薩承佛神力，普觀十方，以偈頌曰：

「我聞最勝教,　　即生淨慧光,
普照十方世,　　悉見一切佛。
若計有眾生,　　是為最難處,
法本無真主,　　但有假言說。
愚惑莫能知,　　自身真實性,
如來非取相,　　是故不見佛。
塵垢障慧眼,　　不見等正覺,
無量無數劫,　　流轉生死海。
流轉則生死,　　非轉是涅槃,
生死及涅槃,　　二皆不可得。
虛誑妄說者，　　生死涅槃異,
迷惑賢聖法,　　不識無上道。
如是取相者,　　言有佛等覺,
顛倒無正念,　　是故不見佛。
能知此實法,　　寂滅真如相,
則見最正覺,　　超出語言道。
虛妄說諸法，　　法實無所有，
一切諸世尊,　　諦求不可得。
明了過去世,　　未來及現在,
究竟永寂滅,　　故說為如來。」

[0443c27] 爾時，真慧菩薩承佛神力，普觀十方，以偈頌曰：

「寧受無量苦,　　得聞佛音聲,
不受一切樂,　　而不聞佛名。
所以無量劫,　　受此眾苦惱,
流轉生死中,　　不聞佛名故。
實以無實法,　　正覺等真偽,
以無和合相,　　是名為菩提。
現佛非緣合,　　去來亦復然,
一切法無相,　　是則佛真性。
若能如是觀,　　諸法甚深義,
則見無量佛,　　法身真實相。
於實知真實,　　非實知非實,
善解真實際,　　故號為正覺。
覺者無所覺,　　是佛真妙法,

諸佛如是修，　非一亦非二。
知一法為眾，　知眾法為一，
法無所依處，　云何而緣合。
作者及所作，　二俱無所有，
若能如是解，　求之不可得。
是處不可得，　諸佛所依止，
法無有所依，　覺者無所著。」

[0444a20] 爾時，無上慧菩薩承佛神力，普觀十方，以偈頌曰：

「無上摩訶薩，　遠離眾生相，
上相無所有，　故號為無上。
微妙無所有，　麁者亦復無，
諸佛之所得，　非望亦非作。
是法不可數，　諸佛之境界，
亦離於無數，　是名佛真法。
慧日照十方，　滅除眾闇冥，
亦非有所照，　亦復非無照。
常樂寂靜法，　永離有所依，
解脫無依處，　不染一切法。
善見大智者，　真實所依住，
若無有二法，　當知一亦無。
無一亦無二，　一切皆寂滅，
三種世間空，　是則諸佛見。
諸佛教眾生，　安住正法中，
解達無所住，　當見真實身。
非身即是身，　不轉不可見，
無轉亦無見，　是名無上身。
真慧所演說，　無量諸佛法，
若聞此法者，　常得清淨眼。」

[0444b13] 爾時，堅固慧菩薩承佛神力，普觀十方，以偈頌曰：

「眾生不知恩，　如來發慈慧，
出現於世間，　普照除眾冥。
起大慈悲心，　普觀諸群生，
具受無量苦，　永縛在三有。
唯除等正覺，　最勝尊導師，
一切天人中，　無可歸依者。
世界若無佛，　及眾賢聖人，
彼諸群生類，　無有一切樂。

如來眾賢聖，　出現於世間，
為開淨慧眼，　令得永安樂。
若見如來者，　為得最大利，
聞佛名歡喜，　則是世間塔。
我等獲善利，　現前覲如來，
聞斯微妙法，　悉當成佛道。
三世明解脫，　甚深諸境界，
一切眾菩薩，　清淨開慧眼。
我等重歡喜，　見佛盧舍那，
無量無邊智，　演說不可盡。
無上慧堅固，　及諸佛子等，
無數億劫中，　說佛德無盡。」◎

◎

大方廣佛華嚴經菩薩十住品第十一

[0444c07] 爾時，法慧菩薩承佛神力，入菩薩無量方便三昧正受。入三昧已，十方千佛世界塵數佛土之外，各見千佛世界塵數諸佛，是諸如來悉號法慧。時，彼諸佛告法慧菩薩言：「善哉！善哉！善男子！乃能入是菩薩無量方便三昧正受。善男子！十方各千佛剎塵數諸佛加汝神力，故能入是三昧正受；又盧舍那佛本願力故，威神力故，及汝善根力故，又欲令汝廣說法故，長養佛慧故，開解法界故，分別眾生界故，除滅障故，入無礙境界故，無等等方便入一切智陀羅尼故，覺一切法故，善知諸根故，說法持故，所謂菩薩十住。善男子！當承佛神力，說微妙法。」

[0444c19] 爾時，一切如來即與法慧菩薩無礙智、無住智、無斷智、無癡智、無壞智、無惡智、無量智、無勝智、無懈怠智、無退智。何以故？彼三昧力法如是故。

[0444c23] 爾時，諸佛各伸右手，摩法慧菩薩頂。摩其頂已，即從定起，告眾菩薩言：「諸佛子！菩薩種性甚深廣大與法界虛空等，一切菩薩從三世諸佛種性中生。諸佛子！菩薩摩訶薩十住行，去、來、現在諸佛所說。何等為十？一名初發心，二名治地，三名修行，四名生貴，五名方便具足，六名正心，七名不退，八名童真，九名法王子，十名灌頂。諸佛子！是名菩薩十住，去、來、現在諸佛所說。

[0445a02] 「諸佛子！何等是菩薩摩訶薩初發心住？此菩薩見佛三十二相、八十種好，妙色具足，尊重難遇；或覩神變、或聞說法、或聽教誡、或見眾生受無量苦、或聞如來廣說佛法，發菩提心，求一切智，一向不迴。此菩薩因初發心得十力分。何等為十？所謂：是處非處智、業報垢淨智、諸根智、欲樂智、性智、一切至處道智、一切禪定解脫三昧正受

垢淨起智、宿命無礙智、天眼無礙智、三世漏盡智，是為十。諸佛子！彼菩薩應學十法。何等為十？所謂：學恭敬供養諸佛，讚歎諸菩薩護眾生心，親近賢明，讚不退法，修佛功德，稱揚歎美，生諸佛前，方便修習寂靜三昧，讚歎遠離生死輪迴，為苦眾生作歸依處。何以故？欲令菩提心轉勝堅固，成無上道，有所聞法，即自開解，不由他悟。

[0445a19] 「諸佛子！何等是菩薩摩訶薩治地住？此菩薩於一切眾生發十種心。何等為十？所謂：大慈心、大悲心、樂心、安住心、歡喜心、度眾生心、守護眾生心、我所心、師心、如來心，是為十。諸佛子！彼菩薩應學十法。何等為十？所謂：先當勤學專求多聞，修離欲定，近善知識不違其教，善知時語，學無所畏，明解深義，了達正法，知堅法行，捨離癡冥，安住不動。何以故？欲於一切眾生增長大慈悲故；有所聞法，即自開解，不由他悟。

[0445a29] 「諸佛子！何等是菩薩摩訶薩修行住？此菩薩十種觀一切法。何等為十？所謂：觀一切法無常、苦、空、無我、不自在，一切法不可樂，一切法無集散，一切法無堅固，一切法虛妄，一切法無精勤和合堅固，是為十。諸佛子！彼菩薩應學十法。何等為十？所謂：學分別知一切眾生界，分別知一切法界，分別知一切世界，分別知地、水、火、風界，分別知欲、色、無色界。何以故？欲於一切法增長明淨智慧故；有所聞法，即自開解，不由他悟。

[0445b10] 「諸佛子！何等是菩薩摩訶薩生貴住？此菩薩從一切聖法正教中生，修十種法。何等為十？所謂：信佛不壞，究竟於法，寂然定意，分別眾生，分別佛剎，分別世界，分別諸業，分別果報，分別生死，分別涅槃，是為十。諸佛子！彼菩薩應學十法。何等為十？所謂：學分別去、來、今佛法，修行去、來、今佛法；具足去、來、今佛法，平等觀察一切諸佛。何以故？欲使明達二世等觀，有所聞法，即自開解，不由他悟。

[0445b19] 「諸佛子！何等是菩薩摩訶薩具足方便住？此菩薩聞十種法應當修行。何等為十？所行善根悉為：救護一切眾生，饒益一切眾生，安樂一切眾生，哀愍一切眾生，成就一切眾生，令一切眾生捨離諸難，拔出一切眾生生死苦惱，令一切眾生歡喜快樂，令一切眾生調伏，令一切眾生悉得涅槃，是為具足方便住。諸佛子！彼菩薩應學十法。何等為十？所謂：學知眾生無有邊，知眾生不可數，知眾生不思議，知眾生種種色，知眾生不可量，知眾生空，知眾生不自在，知眾生非真實，知眾生無所有。何以故？欲令其心無所染著；有所聞法，即自開解，不由他悟。

[0445c04] 「諸佛子！何等是菩薩摩訶薩正心住？此菩薩聞十種法，得決定心。何等為十？所謂：聞讚佛、毀佛、於佛法中心定不動；聞讚法、毀法、於佛法中心定不動；聞讚、毀菩薩於佛法中心定不動；聞讚、毀菩薩所行法，於佛法中心定不動；聞眾生有量、無量，於佛法中心定不動；聞眾生有垢、無垢，於佛法中心定不動；聞眾生易度、難度，於佛法中心定不動；聞法界有量、無量，於佛法中心定不動；聞法界若成、若壞，於佛法中心定不動；聞法界若有、若無，於佛法中心定不動；是為十。諸佛子！彼菩薩應學十法。何等為十？所謂：學一切法無相，一切法無性，一切法不可修，一切法無所有，一切法無真

實，一切法如虛空，一切法無自性，一切法如幻，一切法如夢，一切法如響。何以故？欲令得不退轉無生法忍故，有所聞法，即自開解，不由他悟。

[0445c22] 「諸佛子！何等是菩薩摩訶薩不退轉住？此菩薩聞十種法，其心堅固而不動轉。何等為十？所謂：聞有佛、無佛，於佛法中不退轉，有法、無法，於佛法中不退轉，有菩薩、無菩薩，於佛法中不退轉，有菩薩行、無菩薩行，於佛法中不退轉，菩薩行出生死、不出生死，於佛法中不退轉，有過去佛、無過去佛，於佛法中不退轉，有未來佛、無未來佛，於佛法中不退轉，有現在佛、無現在佛，於佛法中不退轉，佛智有盡、無盡，於佛法中不退轉，三世法一相、非一相，於佛法中不退轉，是為十。諸佛子！彼菩薩應學十法。何等為十？所謂：知一即是多，多即是一，隨味知義，隨義知味，知非有是有，知有是非有，知非相是相，知相是非相，知非性是性，知性是非性。何以故？欲於一切法方便具足故，有所聞法，即自開解，不由他悟。

[0446a10] 「諸佛子！何等是菩薩摩訶薩童真住？此菩薩於十種法心得安立。何等為十？所謂：身行清淨，口行清淨，意行清淨，隨意受生，知眾生心，知眾生種種欲樂，知眾生種種性，知眾生種種業，知世界成壞，神通自在無有障礙，是為十。諸佛子！彼菩薩應學十法。何等為十？所謂：學知一切佛剎，震動一切佛剎，持一切佛剎，觀一切佛剎，詣一切佛剎，遍至一切世界，善問難無量妙法神通變化無量身，善解無量諸音聲，於一念中恭敬供養無量諸佛。何以故？欲於一切法中出巧方便，具足成就，有所聞法，即自開解，不由他悟。

[0446a23] 「諸佛子！何等是菩薩摩訶薩法王子住？此菩薩善解十種法。何等為十？所謂：善解眾生趣，善解諸煩惱，善解諸習氣，善解方便智，善解分別無量法，善解諸威儀，善解分別諸世界，善解去、來、今，善解說世諦，善解說第一義諦，是為十。諸佛子！彼菩薩應學十法。何等為十？所謂：學善知法王所住處，善知法王所行威儀，善知安立法王處，善知巧入法王處，善知分別法王處，善知法王甘露灌頂，善知受持法王法，善知法王無畏法，善知法王無著法，善知讚歎法王法。何以故？欲於一切法得無障礙智，有所聞法，即自開解，不由他悟。

[0446b07] 「諸佛子！何等是菩薩摩訶薩灌頂住？此菩薩成就十種智住。何等為十？所謂：悉能震動無量世界，悉能照明無量世界，悉能住持無量世界，悉能遍遊無量世界，悉能嚴淨無量世界，悉知無量眾生心行，悉知眾生隨心所行，悉知無量眾生諸根，悉能方便度無量眾生，悉能調伏無量眾生，是為十。諸佛子！彼菩薩身不可知；身業神足、神足自在；過去智、未來智、現在智、淨諸佛剎智、心境界、智境界不可知；一切眾生，乃至法王子菩薩悉不能知。

[0446b17] 「諸佛子！彼菩薩應學十種智。何等為十？所謂：學三世智，一切佛法智，法界無障礙智，法界無量無邊智，充滿一切世界智，普照一切世界智，能持一切世界智，分別一切眾生智，一切種智智，佛無量無邊智。何以故？欲令具足一切種智，有所聞法，即自開解，不由他悟。」

[0446b24] 爾時，佛神力故，十方各萬佛世界塵數佛國，六種十八相震動，雨天寶華、天末香、天寶鬘、天雜香、天寶衣、天寶雲、天莊嚴具，天妙音樂，不鼓自鳴，又自演出無畏之音。如此四天下須彌山頂妙勝殿上，威神變化，說十住法，一切十方世界，亦復如是。

[0446b29] 爾時，佛神力故，十方各過萬佛世界塵數剎外，有十佛剎微塵數等諸大菩薩充滿十方，來詣此土，說如是言：「善哉！善哉！佛子善說是法，我等諸人，同名法慧；所從來國，同名法雲；彼諸如來，同號妙法；我等佛所，亦說十住。大眾眷屬名味句身，等無有異。是故，佛子！我等承佛神力，來詣此土，為汝作證。」如此四天下須彌山頂妙勝殿上說十住法，十佛世界微塵數等諸大菩薩來此作證，一切十方亦復如是。

[0446c10] 爾時，法慧菩薩承佛神力，普觀十方及諸法界，以偈頌曰：

「見大智尊微妙身，　相好端嚴悉具足，
最勝尊重甚難遇，　勇猛大士初發心。
見無等等大神變，　聞說妙法及教誡，
觀察五道無量苦，　無畏大士初發心。
聞諸如來普智尊，　無量功德悉具足，
解佛心相如虛空，　菩薩因此初發心。
能知是處及非處，　若我非我如是等，
欲解平等真實義，　菩薩因此初發心。
過去未來現在世，　一切善惡諸業報，
欲善觀察悉平等，　菩薩因此初發心。
諸禪三昧及解脫，　隨順正受無所著，
欲善分別垢淨起，　菩薩因此初發心。
隨諸眾生根利鈍，　種種勤修精進力，
悉欲了達分別知，　菩薩因此初發心。
一切眾生種種欲，　心好樂著諸希望，
悉欲了達分別知，　菩薩因此初發心。
一切眾生種種性，　無量無邊不可數，
悉欲了達分別知，　菩薩因此初發心。
一切諸道所至處，　八正聖路向無為，
悉欲了達知其實，　菩薩因此初發心。
一切世界眾生類，　流轉五道生死海，
欲得天眼悉明達，　菩薩因此初發心。
於過去世一切事，　如其體性所有相，
悉欲隨順達宿命，　菩薩因此初發心。
世間一切諸煩惱，　所有結縛餘習氣，

悉欲覺知究竟盡,　　菩薩因此初發心。
世間所有世諦法,　　名字談論語言道,
悉欲明達世諦義,　　菩薩因此初發心。
一切諸法語言斷,　　無有自性如虛空,
悉欲明達真諦義,　　菩薩因此初發心。
震動一切佛世界,　　傾覆鼓蕩諸大海,
悉欲明達佛神力,　　菩薩因此初發心。
一毛放演無量光,　　普照十方一切剎，
欲於一光一切覺,　　菩薩因此初發心。
無量佛剎難思議，　　皆悉能置一掌中，
欲解一切如幻化,　　菩薩因此初發心。
無量佛剎諸眾生，　　皆悉安置一毛端，
悉欲了達皆寂滅,　　菩薩因此初發心。
一切十方大海水,　　渧以一毛盡無餘,
悉欲分別知渧數,　　菩薩因此初發心。
不可思議諸佛剎，　　皆碎為末如微塵，
悉欲分別知其數,　　菩薩因此初發心。
過去未來無量劫,　　一切世界成敗相,
悉欲究竟達其際,　　菩薩因此初發心。
三世一切等正覺,　　諸辟支佛及聲聞,
悉欲分別三乘道,　　菩薩因此初發心。
無量無邊諸世界,　　能以一毛悉稱舉,
欲知有無真實相,　　菩薩因此初發心。
金剛圍山數無量,　　盡能安置一毛端,
欲知至大有小相,　　菩薩因此初發心。
十方一切諸世界,　　能以一音遍充滿,
悉欲解了淨妙聲,　　菩薩因此初發心。
一切眾生語言法,　　一言演說盡無餘,
悉欲解了淨密音,　　菩薩因此初發心。
如來清淨微妙音,　　充滿十方諸世界,
欲得具足舌根相,　　菩薩因此初發心。
一切十方諸世界,　　有成壞者皆悉見,
欲得解了悉虛妄,　　菩薩因此初發心。
一切十方諸佛剎，　　其中無量諸如來，
悉欲了達佛正法,　　菩薩因此初發心。
普能應現無量身,　　一切世界微塵等,
悉欲了達如幻化,　　菩薩因此初發心。
過去未來現在世,　　無量無邊諸如來,
欲於一念悉了知,　　菩薩因此初發心。

欲具演說一句法，　阿僧祇劫無窮盡，
欲使辯才不斷絕，　菩薩因此初發心。
十方一切諸群生,　隨其遷變生滅相,
欲於一念悉了達,　菩薩因此初發心。
淨妙身口及意行,　遊步十方無障礙,
欲了三世悉空寂,　菩薩因此初發心。
菩薩如是發心已,　於十方界諸佛所,
應學盡敬供養佛,　如是說者不退教。
菩薩捨離種種樂,　不厭生死求菩提,
以此勸進歡喜歎,　如是說者不退教。
十方一切諸世界,　其中所有眾賢聖,
菩薩常應讚歎彼,　如是說者不退教。
最勝最上無有比,　甚深微妙清淨法,
菩薩以此化眾生,　如是說者不退教。
無上清淨妙善法,　一切眾魔不能壞,
菩薩尊重常稱歎,　如是說者不退教。
一切所有妙功德,　天人之尊悉成就,
以此安立諸菩薩,　如是說者人中王。
方便教化見諸佛,　無量無數難思議,
若能以此方便化,　如是說者不退教。
一切甚深諸三昧,　悉教眾生無有餘,
菩薩分別具開導,　如是說者不退教。
悉能摧滅生死輪,　具轉聖道妙法輪,
一切世間無所著,　諸佛所記是菩薩。
菩薩若見無量眾,　輪轉生死受諸苦,
為作救護歸依者,　諸佛所記是菩薩。
是說菩薩發心住，　一向志求無上道，
如我所說微妙法，　一切諸佛亦如是。
第二治地真佛子,　先應發心作是念,
願令一切群生類,　隨順修行諸佛教。
饒益安樂眾生心,　歡喜不捨眾生心,
大悲救護我所心,　起大師心如來心。
發如是等勝妙心,　精勤學問求多聞,
寂然定意正思惟,　心常親近善知識。
隨順奉行修其教,　柔軟善語不放逸,
善能了知一切時,　達深法義無所畏。
明解深義了正法,　則離一切諸癡冥,

已離愚癡心安住, 是則名為真佛子。
亦名治地摩訶薩, 一向堅固求菩提,
如是善學諸佛教, 是則名為真佛子。
第三修行真佛子, 應當如是觀諸法,
無常苦空無堅固, 無我無主不自在。
一切諸法不可樂, 無作虛誑不真實,
無有積集亦無散, 如是觀者是菩薩。
分別觀察眾生界, 亦當解了諸法界,
善能分別方便觀, 無量無邊諸世界。
一切十方國土中, 地水火風四大界,
欲界色界無色界, 悉能觀察分別知。
善能明達一切界, 真實究竟無有餘,
如是真諦正法教, 隨順學者是菩薩。
第四生貴真佛子, 從諸賢聖正法生,
有無諸法無所著, 捨離生死出三界。
信佛堅固不可壞, 究竟淨心不退轉,
明了觀察甚深法, 一切眾生無真實。
行業世界諸佛剎， 生死果報及涅槃，
佛子若能如是觀, 是名如來法化生。
過去未來現在世, 諸佛如來及正法,
無量方便求究竟, 成就一切大聖法。
一切三世諸如來, 平等觀察無異相,
分別差別不可得, 如是觀者達三世。
如我所說讚歎者， 是名四住摩訶薩，
若能如是修學者, 速成無上佛菩提。
第五菩薩真佛子, 微妙具足方便住,
深入清淨巧方便, 究竟一切功德業。
所修無量諸功德, 悉為一切作歸依,
饒益安樂大慈悲, 哀愍度脫諸群生。
為一切世除眾難, 永拔生死令歡喜,
調伏一切諸群生, 具足功德趣涅槃。
普為一切諸群生, 分別演說清淨法,
是名第五摩訶薩, 成就方便度眾生,
具足一切功德者, 演說五住淨妙法。
第六正心真佛子, 解真實法離愚癡,
於一切世天人中, 正念思惟滅虛妄。
聞讚毀佛及佛法, 一切菩薩所行道,
眾生有量若無量, 於佛法中心不動。
眾生有垢若無垢, 或有易度或難度,

法界有量若無量,　世界有成或有敗。
或聞法界若有無,　過去未來今現在,
菩薩於此一切法,　寂然觀察心不動。
觀一切法無性相,　其義真實如**虛空**,
猶若幻化夢所見,　是人於法為真解。
第七不退真佛子,　聞有諸佛菩薩法,
聞無諸佛菩薩法,　若出非出不退轉。
過去未來及現在,　一切諸佛有以無,
若法起滅不起滅,　若有一相若異相。
若一即多多即一,　義味寂滅悉平等,
遠離一異顛倒相,　是名菩薩不退住。
若有法相及無相,　若有法性及無性,
二俱無實等虛空,　**如是知者必究竟。**
第八童真真佛子,　身口意行悉具足,
微妙清淨無染污，　隨意所欲自在生。
悉知一切**眾生心**,　**善能觀察諸欲性**,
了**眾生法無差別**,　**十方世界成敗相。**
速逮一切妙神通,　往詣十方諸佛剎，
隨意自在無障礙,　聞**說妙法悉受持**。
六種震動一切國,　皆悉能持諸世界,
梵音遍滿十方剎，　度脫無量群生類。
諮問佛義不可數,　變化其身無有量,
隨受化者演法言,　如佛所**說無有異**。
第九王子摩訶薩,　悉能分別諸群生,
善知輕重煩惱行,　隨其所應方便度。
善分別知諸法相,　明達世界先後際,
善解俗諦第一義,　具足方便無有餘。
善能了達法王處,　隨順法王威儀法,
善知安入法王位,　善知分別法王界。
第十灌頂真佛子,　方便善持一切法,
如法隨順入深義,　悉能究竟分別**說**。
悉度**眾生無有餘**,　**而於眾生不取相**,
寂然不動學正念,　悉在十方諸佛前。
灌頂菩薩真佛子,　悉能究竟諸勝法,
十方無量諸世界,　悉能震動光普照。
能持十方諸世界,　嚴淨一切**眾生心**,
悉知一切**眾生根**,　**演梵音聲滿十方。**
調伏化度諸群生,　悉令修習菩提心,
普入十方諸佛國,　觀察法界無有餘。

灌頂色身及身業，　神足自在不思議，
觀察三世佛國智，　乃至王子所不測。
三世諸佛及佛法，　分別了知無障礙，
法界無量無有邊，　諸佛聲聞悉充滿。
盡於一切諸世界，　皆悉能持光普照，
盡於一切群生類，　為說究竟正覺智。
如是十住諸菩薩，　悉從如來法化生，
隨其方便及境界，　一切天人莫能知。
初發無上菩提心，　充滿十方悉無餘，
了達三世諸法相，　具足成就一切智。
無邊佛剎及世間，　無量無數眾生類，
煩惱業報菩提心，　如是一切無所著。
初求佛道發一念，　世間眾生及二乘，
斯等一切莫能知，　何況菩薩餘功德？
十方一切諸世界，　能以一毛悉稱舉，
彼知菩薩具足行，　疾得如來一切智。
十方一切大海水，　能以一毛渧令盡，
於一念中悉知數，　如是行者真佛子。
一切世界末為塵，　悉能分別知其數，
菩薩所行等微塵，　是則名為真佛子。
過去未來現在佛，　一切緣覺及聲聞，
分別解說不能盡，　發心菩薩諸功德。
菩薩初發菩提心，　廣大無量無有邊，
大慈大悲覆一切，　何況菩薩餘功德。」◎

◎
大方廣佛華嚴經梵行品第十二

[0449a13] 爾時，正念天子白法慧菩薩言：「佛子！一切世界中，諸菩薩摩訶薩信家、非家、出家學道，捨離俗飾，被服法衣，彼諸菩薩云何方便修習梵行，具足菩薩十住道地，速成無上平等菩提？」

[0449a17] 爾時，法慧菩薩答正念天子言：「正士！此菩薩摩訶薩一向專求無上菩提，先當分別十種之法。何等為十？所謂：身、身業、口、口業、意、意業、佛、法、僧、戒，應如是觀：為身是梵行耶？乃至戒是梵行耶？若身是梵行者，當知梵行則不清淨；當知梵行則為非法；當知梵行則為渾濁；當知梵行則為臭惡；當知梵行則為穢污；當知梵行則為塵垢；當知梵行則為諂曲；當知梵行則為八萬戶蟲。若身業是梵行者，當知身四威儀則為梵行；左右顧眄舉足下足則為梵行。若口是梵行者，當知音聲則為梵行；當知語言則為梵行；當知心觸則為梵行；當知舌動則為梵行；當知脣齒和合則為梵行。若口業是梵行者，

當知語言則為梵行；當知所說作、無作、稱譏、毀譽，則為梵行。若意是梵行者，當知覺、觀、憶念、不忘、思惟、幻、夢等悉為梵行。若意業是梵行者，當知想是梵行；施設是梵行；寒、熱、飢、渴、苦、樂、憂、喜等悉是梵行。若佛是梵行者，為色是佛耶？為受、想、行、識是佛耶？為三十二相、八十種好是佛耶？為一切神通、業報是佛耶？若法是梵行者，為正教是法耶？為寂滅、離涅槃是法耶？為生、非生是法耶？為實、非實是法耶？為虛妄是法耶？為合、散是法耶？若僧是梵行者，為向須陀洹果是僧耶？為得須陀洹果是僧耶？為向斯陀含阿那含阿羅漢果是僧耶？為得斯陀含阿那含阿羅漢果是僧耶？為三明、六通是僧耶？為時解脫是僧耶？為非時解脫是僧耶？若戒是梵行者，為戒場是戒耶？為十眾是戒耶？為問清淨、不清淨是戒耶？為戒師是戒耶？為三羯磨和尚是戒耶？為鬚髮、法服、乞食是戒耶？菩薩摩訶薩當如是觀察十種法。

[0449b21] 「又，知過去無所至，未來無所有，現在無作者、無知者、無受報者，此世不至彼世，彼世不至此世。為何等法是梵行？梵行法為在何處？誰有是梵行法？此梵行法為是有耶？為是無耶？為是色法耶？為非色法耶？為是受、想、行、識法耶？為非受、想、行、識法耶？菩薩摩訶薩正念無障礙，觀察、分別三世諸法平等，猶如虛空，無有二相。如是觀者，智慧、方便無所罣礙。於一切法而不取相，一切諸法無自性故；於一切佛及諸佛法平等觀察，猶如虛空；是名菩薩摩訶薩方便修習清淨梵行。

[0449c03] 「又復修習增上十法。何等為十？所謂：是處非處智，去、來、現在諸業報智，一切諸禪三昧正受解脫垢淨起智，眾生諸根智，隨諸欲樂智，種種性智，至一切處道智，無障礙宿命智，無障礙天眼智，斷習氣智，是為十。如是觀察如來十力甚深無量，具足長養大慈悲心，悉分別眾生而不捨眾生，亦不捨寂滅；行無上業，不求果報；觀一切法如幻、如夢、如電、如響、如化。菩薩摩訶薩如是觀者，以少方便，疾得一切諸佛功德。常樂觀察無二法相，斯有是處。初發心時，便成正覺，知一切法真實之性，具足慧身，不由他悟。」

◎
大方廣佛華嚴經卷第八

【經文資訊】大正藏第 09 冊 No. 0278 大方廣佛華嚴經
【版本記錄】CBETA 電子佛典 2016.06，完成日期：2016/06/15
【編輯說明】本資料庫由中華電子佛典協會（CBETA）依大正藏所編輯
【原始資料】蕭鎮國大德輸入，眾生出版社提供新式標點，其他
【其他事項】本資料庫可自由免費流通，詳細內容請參閱【中華電子佛典協會資料庫版權宣告】

本網站係採用 Creative Commons 姓名標示-非商業性-相同方式分享 3.0 台灣 (中華民國) 授權條款授權.
Copyright ©1998-2016 CBETA
Dictionary cache status: loaded

Copyright Fo Guang Shan 佛光山 2013-2025. This work may be freely reused under the Creative Commons Attribution 4.0 International License with attribution. Please send comments to alex@ntireader.org.

Avataṃsakasūtra (Flower Garland Sūtra) 大方廣佛華嚴經

Scroll 9

Click on any word to see more details.

大方廣佛華嚴經卷第九

東晉天竺三藏佛**馱跋陀羅**譯

◎

初發心菩薩功德品第十三

[0449c23] 爾時，天帝釋白法慧菩薩言：「佛子！初發心菩薩為成就幾功德藏？」

[0449c24] 法慧答言：「佛子！是處甚深！難知、難信、難解、難說、難通、難分別，雖然，我當承佛神力，具足演說。佛子！假使有人供養東方阿僧祇世界**眾生一切樂具乃至一劫**，**然後教令淨修五戒**，**南、西、北方**，**四維**，**上、下**，**亦復如是。佛子！於意云何？彼人功德寧為多不？」**

[0450a01] 帝釋言：「佛子！除諸如來，其餘一切，不能稱量彼人功德。」

[0450a02] 法慧菩薩語帝釋言：「佛子！初發心菩薩功德之藏百分，彼人功德不及其一，千分、百千分、億分、百億分、千億分、百千億分、百那由他分、千那由他分、百千那由他分、億那由他分、百億那由他分、千億那由他分、百千億那由他分，乃至不可數不可譬諭不可說分，彼人功德不及其一。

[0450a08] 「佛子！復置此論：假使有人供養十方各十阿僧祇世界**眾生一切樂具乃至百劫**

，然後教令淨修十善；教十善已，又復供養一切樂具乃至千劫，然後教令淨修四禪；教四禪已，又復供養一切樂具至百千劫，然後教行四無量心；又復供養一切樂具乃至億劫，然後教行四無色定；又復供養一切樂具至百億劫，然後教令得須陀洹果；又復供養一切樂具至千億劫，然後教令得斯陀含果；又復供養一切樂具至百千億劫，然後教令得阿那含果；又復供養一切樂具至億那由他劫，然後教令得阿羅漢果；又復供養一切樂具至千億那由他劫，然後教令盡成緣覺。佛子！於意云何？彼人功德寧為多不？」

[0450a23] 帝釋白言：「佛子！彼人功德唯除諸佛，其餘一切悉不能知。」

[0450a24] 法慧言：「佛子！初發心菩薩功德之藏，百分千分乃至不可數不可譬諭不可說分，彼人功德不及其一。何以故？佛子！一切諸佛初發心時，不為供養十方各十阿僧祇世界眾生一切樂具，百劫乃至千億那由他劫故，出興於世；亦不為教爾所眾生，淨修五戒、十善、四禪、四無量心、四無色定、須陀洹果、斯陀含果、阿那含果、阿羅漢果、辟支佛道故，出興於世；欲不斷佛種故，發菩提心；欲充滿十方一切世界故，發菩提心；欲悉度脫一切眾生故，發菩提心；欲悉知一切世界成壞故，發菩提心；欲悉知一切世界中眾生垢淨起故，發菩提心；欲悉知一切世界自性清淨故，發菩提心；欲悉知一切群生虛妄煩惱習氣故，發菩提心；欲悉知一切眾生死此生彼故，發菩提心；欲悉知一切眾生諸根方便故，發菩提心；欲悉知一切眾生心心所念故，發菩提心；欲悉分別三世一切眾生故，發菩提心；欲悉知一切諸佛平等境界故，發菩提心。

[0450b14] 「佛子！復置此論：假使有人於一念頃，能過東方無量世界，彼人以此自在神力，從此東行盡無量無數阿僧祇劫，猶不能得世界邊際；又第二人，神力自在，於一念頃能過前人無量無數阿僧祇劫所行世界，此第二人從此東行盡無量無邊阿僧祇劫，猶不能得世界邊際；又第三人，神力自在，於一念頃，能過前人無量無數阿僧祇劫所行世界；又第四人，神力自在，於一念頃，能過前人無量無數阿僧祇劫所行世界；又第五人，神力自在，於一念頃，能過前人無量無數阿僧祇劫所行世界；又第六人，神力自在，於一念頃，能過前人無量無數阿僧祇劫所行世界；又第七人，神力自在，於一念頃，能過前人無量無數阿僧祇劫所行世界；又第八人，神力自在，於一念頃，能過前人無量無數阿僧祇劫所行世界；又第九人，神力自在，於一念頃，能過前人無量無數阿僧祇劫所行世界；又第十人，神力自在，於一念頃，能過前人無量無數阿僧祇劫所行世界；彼第十人，以此最勝自在神力，從此東行盡無量無數阿僧祇劫，猶故不得世界邊際，十方世界亦復如是；如是展轉乃至百人，其人以此最勝自在神力，於無量無數阿僧祇劫所至十方，尚可了知得其邊際，初發心菩薩功德之藏，不可得知，何以故？初發心菩薩不齊限，為爾所世界眾生故，發菩提心；悉為十方一切世界眾生故，欲度一切眾生故，欲分別知一切世界故，發菩提心；欲知微細世界即是大世界，知大世界即是微細世界；知少世界即是多世界，知多世界即是少世界；知廣世界即是狹世界，知狹世界即是廣世界；知一世界即是無量無邊世界，知無量無邊世界即是一世界；知無量無邊世界入一世界，知一世界入無量無邊世界；知穢世界即是淨世界，知淨世界即是穢世界；於一毛孔中悉分別知一切世界，於一切世界中悉分別知一毛孔性；知一世界出生一切世界，知一切世界猶如虛空，欲於一念知一切世界，悉無有餘故，發阿耨多羅三藐三菩提心。

[0450c26] 「佛子！復置此論：假使有人，於東方無量無邊阿僧祇世界，於一念中悉分別知成敗之數，此人精勤方便，念念次第，於無量無數阿僧祇劫，欲盡算知東方世界成敗之數，猶不能知；又第二人，於第一人無量無數阿僧祇劫，所算世界成敗之數，於一念中悉能了知，此人精勤方便，念念次第，於無量無邊阿僧祇劫，猶不能盡知東方世界成敗之數；如是展轉，乃至第十；彼第十人，於第九人無量無邊阿僧祇劫所算世界成敗之數，於一念中悉能了知，此人精勤方便，念念次第，於無量無邊阿僧祇劫，猶不能盡知東方世界成敗之數，乃至十方，亦復如是；十方無量無邊世界成敗之數，尚可了知；初發心菩薩功德之藏，不可得知，何以故？初發心菩薩摩訶薩不為齊限，知爾所世界劫數成敗故，發菩提心；菩薩摩訶薩，欲悉了知一切世界劫數成敗故，發菩提心；欲知長劫即是短劫，短劫即是長劫；知一劫即是不可數阿僧祇劫，不可數阿僧祇劫即是一劫；知一切有佛劫；知一切無佛劫；知一佛劫中有無量佛，知無量佛劫中有一佛；知異劫中有無異劫，知無異劫中有異劫；知有盡劫是無盡劫，知無盡劫是有盡劫；知無量劫即是一念，知一念即是無量劫；知一切劫入無劫，知無劫入一切劫；欲悉了知過去、未來際及現在一切世界劫數成敗故，發阿耨多羅三藐三菩提心。是名菩薩初大誓莊嚴，所謂：悉知一切劫智慧照明。

[0451a25] 「佛子！復置此論：假使有人，於一念中悉知無量無邊阿僧祇世界眾生種種欲樂，此人精勤方便，念念次第，於無量無數阿僧祇劫不能盡知東方一切世界眾生種種欲樂；如是展轉至第十人，此第十人，於第九人無量無數阿僧祇劫，精勤方便，所知眾生種種欲樂，於一念中，悉能了知，此人如是精勤方便，念念次第，無量無數阿僧祇劫，猶不能盡知東方一切世界眾生種種欲樂，乃至十方，亦復如是；如是十方無量無邊阿僧祇世界眾生種種欲樂，尚可了知；初發心菩薩功德之藏，不可得知。何以故？佛子！初發心菩薩摩訶薩不齊限欲知爾所世界眾生種種欲樂故，發菩提心；欲悉知十方一切世界眾生種種欲樂故，發阿耨多羅三藐三菩提心；欲知種種無量欲樂即是一欲，而亦不壞一切欲性，欲悉知一切眾生欲樂海，欲知一眾生欲即是一切眾生欲，欲悉知一切眾生去、來、現在種種欲樂，欲悉知相似欲、不相似欲，欲知一切欲即是一欲、一欲即是一切欲，欲得具足如來種種欲樂力、欲知有上欲、無上欲，有餘欲、無餘欲，等欲、不等欲，有所依欲、無所依欲，共欲、不共欲，有邊欲、無邊欲，善欲、不善欲，世間欲、出世間欲，大智欲、淨欲、勝欲、無礙智欲、無礙智佛解脫欲、清淨欲、不清淨欲、廣欲、狹欲、細欲、麁欲，故發阿耨多羅三藐三菩提心；欲悉知一切眾生，一一眾生有十種欲，所謂：因苦生欲、方便欲、希望欲、著味欲、隨因生欲、隨緣生欲、盡欲、一切欲、初發心菩薩摩訶薩欲悉分別了知此諸欲網故，發阿耨多羅三藐三菩提心。

[0451b27] 「佛子！復置此論：假使有人於一念中，悉知無量無邊阿僧祇世界眾生種種諸根，以此智慧精勤方便，念念次第，於無量無數阿僧祇劫不能盡知東方一切世界眾生種種諸根，廣說乃至悉知一切眾生，一一眾生有十種根。

[0451c03] 「佛子！復置此論：假使有人於一念中，悉知東方無量無邊阿僧祇世界眾生種種希望，廣說乃至悉知一切眾生，一一皆有十種希望。

[0451c07] 「佛子！復置此論：假使有人於一念中，悉知無量無邊阿僧祇世界眾生種種方

便，廣說乃至悉知一切眾生，一一皆有十種方便。

[0451c09] 「佛子！復置此論：假使有人於一念中，悉知無量無邊阿僧祇世界眾生念念心意，廣說乃至悉知一切眾生，一一皆有十種心。佛子！復置此論：假使有人於一念中，悉知無量無邊阿僧祇世界眾生種種諸業，廣說乃至悉知一切眾生一一皆有十種業。

[0451c15] 「佛子！復置此論：假使有人於一念中，悉知東方無量無邊阿僧祇世界眾生種種煩惱，此人精勤方便，念念次第，於無量無數阿僧祇劫，猶不能知東方一切眾生種種煩惱；如是展轉乃至第十；此第十人，於第九人無量無數阿僧祇劫所知眾生種種煩惱，於一念中悉分別知，此人精勤方便，念念次第，於無量無數阿僧祇劫，猶不能盡知一切眾生種種煩惱，乃至十方亦復如是；爾所世界一切眾生種種煩惱尚可得知，初發心菩薩功德之藏，不可得知。何以故？佛子！初發心菩薩不齊限欲知爾所世界眾生種種煩惱故，發阿耨多羅三藐三菩提心；欲悉分別了知一切眾生種種煩惱故，發菩提心；所謂：欲悉知輕煩惱、重煩惱、結使煩惱、纏煩惱、一一眾生無量煩惱、一切眾生種種覺觀煩惱、依無明煩惱、愛相應煩惱、貪欲不善根煩惱、瞋恚不善根煩惱、愚癡不善根煩惱、等分煩惱、一切煩惱、根本煩惱、我我所煩惱、我慢煩惱、邪憶念虛妄生煩惱、因身見生六十二見等諸煩惱、蓋煩惱、障礙煩惱，欲悉了知一切眾生煩惱惑網，具足大慈大悲一切種智故，發阿耨多羅三藐三菩提心。

[0452a09] 「佛子！復置此論：假使有人於一念中，悉見東方無量無邊世界現在諸佛及彼一切眾生，此人悉能恭敬、禮拜、尊重、讚歎、一心觀察種種供養，無量上味肴膳飲食，香華、瓔珞、繒綵、幢蓋、上妙宮殿嚴飾、帳幔、寶網羅覆、眾寶莊嚴師子之座，此人精勤方便，念念次第，以如是等眾妙供具，無量無數阿僧祇劫供養諸佛；又復勸教彼諸眾生，以如是等眾妙供具，於無量無數阿僧祇劫供養諸佛，彼諸如來般涅槃已，復為一一諸如來故，以無量寶起塔供養，其塔高廣，一一周滿無量無邊世界，又以上妙眾寶而莊嚴之，一一塔中有無量無數如來形像，彼諸形像光明普照無量無邊諸佛世界，又復勸彼一一眾生為諸如來，起眾寶塔，嚴好如前，十方世界亦復如是。佛子！於意云何？彼人功德寧為多不？」

[0452a25] 帝釋答言：「彼人功德，唯佛乃知，餘無能及。」

[0452a26] 法慧答言：「佛子！初發心菩薩摩訶薩功德之藏，百分、千分、乃至不可數、不可譬諭、不可說分，彼人功德不及其一。佛子！假使有人於第一人及所勸眾生精勤方便，念念次第，無量無數阿僧祇劫，所作功德諸供養具，於一念中，皆悉能辨，此人如是精勤方便，念念次第，於無量無數阿僧祇劫供養功德，廣說如前；如是展轉乃至第十人，廣說亦復如前；初發心菩薩摩訶薩功德之藏，百分、千分、乃至不可數、不可譬諭、不可說分、彼人功德不及其一，何以故？佛子！彼菩薩不為齊限，供養爾所如來故，發阿耨多羅三藐三菩提心，欲悉供養十方法界、虛空界等世界中三世諸佛故，發阿耨多羅三藐三菩提心；發是心已，得知盡過去際諸佛無障礙智，得信盡未來際諸佛功德，得知盡現在際一切

諸佛所說智慧，彼三世一切諸佛功德，此菩薩摩訶薩悉皆信向受持修習，得證身證，悉等諸佛一切功德，何以故？初發心菩薩摩訶薩，欲不斷一切諸佛性故，發菩提心；欲令慈悲心充滿一切世界眾生悉無餘故；欲悉度脫一切眾生故；欲悉知一切世界成敗故；欲悉知一切世界眾生垢淨起故；欲令三有眾生悉得清淨故；欲悉知一切眾生心念煩惱習故；欲悉知一切眾生死此生彼故；欲悉知一切眾生諸根方便故；欲悉知一切眾生心心行故；欲悉知一切三世眾生故；欲悉知三世諸佛具足功德故；欲悉知三世諸佛無上菩提故；欲悉知三世諸佛具足淨法故；欲悉知三世諸佛法平等相故；欲悉知三世諸佛無上智慧因緣清淨故；欲悉知長養三世諸佛智慧力故；欲悉具足三世諸佛無畏法故；欲悉具足莊嚴三世諸佛不共法故；欲悉得法界等無量無邊三世諸佛平等智慧故；發阿耨多羅三藐三菩提心。何以故？此初發心菩薩即是佛故；悉與三世諸如來等，亦與三世佛境界等，悉與三世佛正法等，得如來一身無量身，三世諸佛平等智慧所化眾生，皆悉同等；悉能震動一切世界，悉能普照一切世界，悉能休息一切世界諸惡道苦，悉能嚴淨一切世界，悉於一切世界示現成佛，悉令一切眾生皆得歡喜，悉令一切眾生解深法界，悉能護持諸佛種性，悉得諸佛智慧光明；彼初發心菩薩摩訶薩，常不遠離三世諸佛及諸佛法，一切菩薩、緣覺、聲聞及所行法，世間、出世間法，眾生及眾生法，專求菩提智慧無礙。」

◎

[0452c17] ◎爾時，佛神力故，說初發心菩薩功德藏力故，十方各萬佛剎塵數世界六種震動，雨眾天華、天香、天末香、天鬘、天寶、天莊嚴具，自然演出微妙樂聲；又復震吼師子之音，放大光明普照十方。爾時，十方各過十佛剎塵數世界，有萬佛剎塵數諸佛，悉號法慧，各現其身，示法慧菩薩而告之言：「善哉！善哉！佛子！善說初發心菩薩功德之藏，我等萬佛剎塵數如來，亦悉演說發心菩薩功德之藏，十方世界一切諸佛亦復如是；法慧菩薩說是發心菩薩功德藏時，萬佛世界塵數眾生，皆得初發心菩薩功德之藏，發阿耨多羅三藐三菩提心；我等今者悉授彼記，於未來世，各於十方一時成佛，同號淨心如來、應供、等正覺，我等悉當護持此法，普為未來諸菩薩故；如此娑婆世界、四天下閻浮提、菩提樹下、須彌山頂、妙勝殿上、敷演此法，教化眾生，十方世界千億那由他不可量、不可數、不可思議、無有邊際、不可說法界、虛空界等諸世界中，亦說是法教化眾生，彼說法者，悉名法慧，佛神力故、佛本願力故、顯示佛法故、智慧光明普照故、解第一義故、法如是故、諸菩薩歡喜故、讚歎諸佛功德故、悉知諸佛平等故、解法界無有二故。」

[0453a11] 爾時，法慧菩薩普觀十方，普觀一切大眾，觀虛空界，觀成就眾生界，不違業報，清淨如虛空界，欲拔三有垢穢眾生，欲令眾生得廣解脫，欲知種種諸根，等觀三世正趣涅槃，及現自身甚深清淨諸功德故，承佛神力，以偈頌曰：

「大慈大悲心，　充滿十方界，
　分別諸佛剎，　佛法及三世，

欲具佛功德,　　菩薩法藏海,
饒益**眾生故**,　　**初發菩提心。**
欲悉分別知,　　**虛空等法界**,
一切群生類,　　諸佛及佛法,
欲得一切佛,　　諸道至處力,
成就不退轉,　　饒益諸群生。
一切**眾生中**,　　**常起大慈悲**,
遠離瞋恚念,　　修習饒益心。
慈光照十方,　　為**眾作歸依**,
諸佛悉護念,　　功德難思議。
欲悉分別知,　　一切諸佛剎，
如來妙法身,　　甚深難思議。
無量功德藏,　　智慧甚深廣,
因是初發心,　　專求佛菩提。
欲悉分別知,　　一切**眾生類**,
十方世界中,　　智慧無障礙。
麁細諸世界,　　或狹廣無量,
一切中知一,　　一中知一切。
菩薩於彼行,　　精勤不放逸,
苦樂無厭著,　　欲度**眾生**故。
一切佛現前,　　樂觀無厭足,
悉入甚深法,　　無量功德海。
五道諸群生,　　愍之如一子,
令除**眾垢穢**,　　**具足清淨法。**
欲令諸佛種,　　究竟不斷絕，
降伏一切魔,　　摧滅無有餘。
平等觀如來,　　三世諸法相,
甚深微妙法,　　常修不放逸。
菩薩常樂觀,　　一切佛境界,
是故諸如來,　　甘露慧灌頂。
信心不可沮,　　堅固如金剛,
於諸如來所,　　知恩而報恩。
最勝之境界,　　無量智慧光,
自悟不由他,　　菩薩初發心。
悉能分別知,　　五道**眾生欲**,
種種諸業報,　　一切心所行。
知諸根利鈍,　　無量無數性,
一切勝境界,　　菩薩初發心。
菩提心無量,　　清淨法界等,
無著無所依,　　無染如**虛空**。

成就佛智慧,　　其心無障礙,
諦了真實際,　　寂滅離**虛妄**。
了達**眾生心**,　　**而無眾生想**,
方便分別法,　　究竟到彼岸。
無量無數劫,　　悉能分別知,
往詣諸佛剎，　　明解甚深法。
若能分別知,　　無量諸佛法,
清淨法界藏,　　諦了無疑惑。
深解**眾生根**,　　**究竟到彼岸**,
平等觀諸法,　　則與如來等。
清淨無量心,　　常在諸佛前,
恭敬而尊重,　　供養人師子。
親覲一切佛,　　樂觀無厭足,
彼諸如來等,　　護念此菩薩。
於諸深妙法,　　分別無障礙,
無著無所依,　　心淨如**虛空**。
彼知人師子,　　智慧海深廣,
寂然入正受,　　三世觀無礙。
堅固不可沮,　　一切莫能壞,
專念無上道,　　未曾有斷絕。
離闇趣明正,　　志學諸善法,
常樂觀寂滅,　　具足真實性。
寂默語言道,　　平等無異觀,
於法不分別,　　是則從如生。
悉能分別知,　　諸佛深境界,
寂然入正受,　　三達無障礙。
十方世界中,　　一切諸佛剎，
菩薩自在力,　　一念悉周遍。
無量不可數,　　方便悉具足,
普遊十方界,　　是名真佛子。
具足大悲心,　　清涼除**渴愛**,
大慈念一切,　　無礙如**虛空**。
於彼**眾生類**,　　**不生眾生想**,
悉已離**虛妄**,　　**清淨遊十方**。
於彼諸群生,　　常施以無畏,
如此真實行,　　是則等如來。
常**說甚**深法 ,　　清淨無所著,
是故十方佛,　　一切悉護念。
過去未來世,　　無量無數劫,
次第悉憶念,　　具足分別知。

菩薩於現在,　　一切十方界,
悉能普周遍,　　濟度諸群萌。
深智正觀察,　　明了無障礙,
悉知因緣合,　　磨滅無堅固。
一切眾生類,　　諸有疑難者,
菩薩悉除滅,　　安住法性中。
菩薩無畏力,　　降伏一切魔,
悉能為眾生,　　滅除愚癡闇。
世界若成壞,　　悉皆分別知,
若能如是觀,　　佛境無疑惑。
觀察三世法,　　疑網永已除,
一切如來所,　　淨信不可壞。
信力安隱住,　　智慧力成就,
智慧清淨故,　　決定解真實。
盡於未來際,　　饒益眾生故,
欲令一切眾,　　究竟得解脫。
無際生死中,　　精勤不厭倦,
一切地獄處,　　受苦為眾生,
功德智慧藏,　　具足皆成就。
悉能善分別,　　一切眾生根,
又能分別知,　　眾生種種業,
隨彼業對治,　　菩薩為說法，
以大慈悲心,　　隨順世間行。
悉於一切法,　　解達空無我,
一一音聲中,　　演說無量教,
菩薩放大光,　　種種微妙色,
普照十方界,　　除滅一切闇。
一一光明端,　　清淨寶華座,
菩薩悉處上,　　為眾演說法。
於一毛孔中,　　普見十方剎，
彼剎妙莊嚴，　　諸佛菩薩會。
一一如來所,　　無量眾圍遶,
清淨妙智慧,　　明了眾生心。
十方世界中,　　無量諸佛剎，
菩薩神通力,　　一念悉遍至。
恭敬供養佛,　　饒益眾生故,
一一導師所,　　諮決甚深義。
普於諸世尊,　　先起慈父想,
饒益眾生故,　　分別菩薩行。

明淨利智慧, 解達深法藏,
出生無量智, 佛法無所礙。
無量無數劫, 分別說法界，
劫數可究竟, 法界無窮盡。
平等觀諸法, 其心無所染,
不厭生死苦, 智慧無障礙。
無上佛種性, 三世法王家,
一切如來法, 菩薩由此生。
清淨妙法身, 應現種種形,
猶如大幻師, 所樂無不見。
或處為眾生, 究竟菩薩行,
或復現初生, 出家行學道,
或於樹王下, 自然成正覺,
或處為眾生, 示現入泥洹。
現住甚深妙, 無量自在法,
聲聞辟支佛, 一切莫能測。
菩薩身口意, 寂滅無生相,
普應一切世, 方便無不現。
如是佛真子, 境界甚深妙,
眾生若思議, 迷亂心發狂。
一切悉具足, 安住無礙智,
普現諸如來, 無量自在力。
菩薩功德藏, 世間無與等,
何況最勝尊, 無量難思議。
菩薩雖未得, 具足一切智,
無量諸法門, 究竟到彼岸。
一切勝妙法, 皆悉已具足,
一向求菩提, 究竟一乘道。
於彼諸群生, 善知時非時,
為欲利益故, 示現大神力。
一身悉充滿, 一切諸佛剎,
演出淨光明, 輝耀無倫匹。
遍照十方界, 除滅一切闇,
普降妙法雨, 如海大龍王。
觀察一切法, 虛妄猶如幻,
煩惱業力故, 生死常輪轉。
以大慈悲心, 普覆諸群生,
清淨妙方便, 度脫無量眾。
菩薩功德力, 與諸如來等,
無量智慧海, 清淨如虛空。

無量無數劫,　具修菩薩行,
精進勤方便,　欲度一切眾。
眾生種種行,　悉能分別知,
令修清淨業,　志求無上道。
菩薩摩訶薩,　行是勝妙法,
決定不退轉,　諦觀一切智。
一切諸世界,　無量難思議,
菩薩能於彼,　一念悉周遍。
遠離虛妄想,　其心如虛空,
清淨法身一,　普應一切世。
湛然常不動,　十方無不現,
分別一切法,　不取諸法相。
了達一切法,　其心無所染,
濟度一切眾,　而無解脫者。
一切群生類,　種種諸希望,
善惡無記法,　寂滅如虛空。
隨順眾庶類,　種種欲樂相,
無量自在力,　悉能應化之。
猶如工幻師,　能現種種身,
菩薩自在力,　充滿十方界。
菩薩淨法身,　無量等虛空,
隨眾所欲樂,　一切無不現。
其心無所染,　真實無虛妄,
清淨煩惱法,　皆悉無所有。
解脫非解脫，　其心無所染，
普施苦眾生,　無上涅槃樂。
悉於諸世間,　智慧無所畏,
具足眾相好,　究竟無上道。
一念悉分別,　一切諸法相,
去來現在世,　求之無所有。
菩薩觀前際,　了達過去世,
分別後際相,　究竟亦如是。
一切佛世界,　分別皆悉知,
除滅眾煩惱,　具足諸功德。
常好觀寂靜,　究竟趣涅槃,
樂無諍三昧,　其心無所依。
菩薩等實際,　一切無與等,
究竟堅固行,　決定不退轉。
彼修眾勝行,　寂滅無所依,
其心常安住,　不動如須彌。

菩薩淨妙行,　充滿諸法界,
諸佛及菩薩,　皆悉分別知。
欲求導師慧,　究竟最勝道,
甚深一切智,　無上解脫王,
勇猛勤精進,　速發菩提心,
欲求最勝樂,　應疾斷諸漏。
菩薩摩訶薩,　初發清淨心,
彼心功德藏,　說之不可盡。
饒益眾生故,　讚歎如來行,
一心善諦聽,　最勝所行道。
無量諸佛剎，　悉末為微塵，
一塵置一剎，　悉能分別知，
是諸剎土中,　一切諸如來,
說初功德藏,　猶故不可盡。
善分別眾生,　而無眾生想,
善解一切語,　而無言語想。
甚深無礙智,　分別諸世界,
善解劫成敗,　而無成敗想。
清淨廣大心,　猶如虛空性,
明解三世法,　一切諸世間。
除滅諸煩惱,　永盡無有餘,
無礙寂滅觀,　是則佛正法。
十方世界中,　一切如來所,
一念悉遍至,　其心無所染。
善解不生法,　如如真實際,
一切種種相,　皆悉無真實。
無量不可數,　一切諸如來,
清淨眷屬俱,　悉往禮供養。
常樂問如來,　甚深微妙法,
一切諸菩薩,　誓願清淨行。
十方世界中,　一切諸導師,
一念悉覩見,　而心無所依。
一切三有中,　最勝妙功德,
以此清淨行,　莊嚴諸佛剎。
慧眼無障礙,　善解一切生,
分別無所有,　遠離無染著。
善解眾生根,　煩惱及習氣,
眾生種種欲,　了達不思議。
菩薩摩訶薩,　先知眾生心,

隨彼所應度, 慧者為說法。
善知時非時, 眾生淨穢行,
漸令彼清淨, 究竟得解脫。
無量那由他, 甚深諸三昧,
菩薩自在力, 一念悉能入。
三昧起住相, 悉善分別知,
無量諸境界, 善解住起緣。
如是等智慧, 皆悉已具足,
不久得菩提, 一切無障礙。
常為利眾生, 正趣智慧光,
彼能與眾生, 無上丈夫法。
悉能善分別, 一切劫長短,
晝夜及歲月， 斯亦善觀察。
正念不放逸, 善解諸世間,
分別諸佛剎， 真實無差別。
能善分別知, 一切諸世界,
於彼十方國, 無有分別想。
如是正觀察, 十方諸世界,
嚴淨一切國, 而心無所著。
成就智慧力, 與諸如來等,
是處非處力, 分別知眾生。
悉知眾生類, 善惡諸業報,
過去未來世, 明達無障礙。
一切諸世界, 眾生種種性,
於彼三有中, 悉能分別知。
一切群生類, 諸根上中下,
菩薩摩訶薩, 悉能分別知。
一切眾生類, 欲樂上中下,
清淨不清淨, 悉能分別知。
分別知眾生, 一切至處道,
永斷相續緣, 究竟離三有。
一切諸三昧, 正受禪解脫，
垢穢清淨起, 悉能分別知。
次第知宿命, 隨所受苦樂,
如是分別者, 是則如來力。
一切善不善, 眾生煩惱業,
分別五道生, 究竟得泥洹。
諸漏若未盡, 能趣處處生,
煩惱習已滅, 究竟無上道。

方便度眾生,　　滅垢具淨道,
慧者能分別,　　是則人中雄。
具足十種力,　　慧光除眾冥,
安住最勝力,　　疑惑究竟滅。
一一毛孔中,　　無量諸佛剎，
菩薩摩訶薩,　　一切皆悉見。
穢濁或清淨,　　種種妙莊嚴,
隨彼諸行業,　　皆悉分別知。
一一微塵中,　　一切諸佛剎，
諸佛及菩薩,　　佛子皆悉見。
諸剎不積聚，　　不亂不迫迮，
一切入一剎，　　而亦無所入。
十方諸國土,　　虛空法界等,
能於一毛孔,　　具足分別知,
普見十方界,　　一切諸最勝。
微妙淨莊嚴,　　一切諸佛剎，
一切諸如來,　　及彼嚴淨國。
於一毛孔中,　　慧者皆悉見,
三世差別相,　　一切諸法界。
時節歲相續，　　分別得解脫，
如是真佛子,　　具足無所畏。
是名人中雄,　　明達智慧者,
如是深法門,　　慧者悉分別。
彼於如來所,　　恭敬喜無量,
無量無數劫,　　長養功德藏。
供養一切佛,　　度脫眾生故,
無量自在力,　　種種能示現。
彼智慧境界,　　與諸如來等,
無量諸佛所,　　所學皆成就。
寂靜深法藏,　　悉樂無厭足,
一切導師所,　　恭敬尊重心。
彼修菩薩行,　　常飲法甘露,
悉能善分別,　　長養智慧法。
菩提無礙辯,　　甚深諸三昧,
信心不可動,　　猶如須彌山,
長養諸眾生,　　一切功德藏。◎
◎菩薩摩訶薩,　　大慈悲無量,
普念一切眾,　　其心無所著。
一切種智樂,　　惠施諸眾生,

悉欲救世間,　　永離煩惱垢。
菩薩摩訶薩,　　大悲心無量,
佛及己**眾生**,　　**等觀無有異。**
樂觀寂滅相,　　諸法如**虛空**,
慧者如是觀,　　一切真實性。
菩薩初發心,　　甚深功德藏,
無量無數劫,　　**說之不可盡。**
出生諸如來,　　**緣覺閑靜樂**,
自在聲聞**眾**,　　**一切賢聖故。**
十方世界中,　　無邊諸佛剎，
所有**眾生類**,　　**供養無量劫。**
又教修五戒,　　十善及四禪,
四等無色定,　　寂滅諸解脫。
復於無量劫,　　供施諸樂具,
又復教轉勝,　　漏盡成羅漢。
如此諸功德,　　猶尚可稱量,
發心功德藏,　　無譬不可**說**。
又化無量**眾**,　　**悉成辟支佛**,
寂靜三摩提,　　甚深諸功德。
彼人功德聚,　　比初發心藏,
百分不及一,　　乃至不可**說**。
無量無有邊,　　微塵等佛剎，
假使神力人,　　一念悉能過。
如是神足力,　　無量劫中行,
彼剎猶可數，　　發心藏難知。
去來現在劫,　　無量無有邊,
如是等諸劫,　　猶可知其數。
菩薩初發心,　　無量功德藏,
猶如**虛空界**,　　**分際不可知。**
去來現在世,　　一切諸劫數,
菩薩於一念,　　悉能分別故。
菩薩發心寶,　　欲達去來今,
一念悉明了,　　利益**眾生故。**
十方世界中,　　無量剎眾生，
所有欲希望,　　一念悉分別。
知諸根方便,　　念念心所行,
虛空尚可量,　　**菩提心難知。**
所以不可量,　　大慈無量故,

普施一切樂,　充滿十方界。
欲令悉得佛,　法藏解脫樂 ,
初發寶藏心,　功德力無量。
眾生欲希望,　方便願求想,
隨彼種種根,　身口意所行。
能於一念中,　彼彼悉覺知,
欲得一切智,　發心願菩提。
一切眾生類,　無量煩惱業,
由斯結業故,　趣趣受諸有。
如此結業報,　猶可知邊際,
發心功德藏,　不可得思議。
所以不可議,　能發無上願,
供養一切佛,　永離諸煩惱。
兼除群生類,　一切煩惱業,
濟拔三世苦,　究竟大悲心。
十方諸世界,　無量無數佛,
一念悉供養,　兼以勸眾生。
熏以殊妙香,　寶幢諸幡蓋,
天衣珍妙饌,　上味甘露漿。
隨時諸宮觀,　床臥莊嚴具,
清淨經行地,　安身順道心。
斯等眾供具,　無量寶莊嚴,
摩尼發光耀,　皆是快樂因。
如是供養佛,　兼以勸眾生,
不可思議劫,　常行此供養。
斯等諸功德,　尚可究竟說 ,
發心功德藏,　無可為譬諭。
一切諸譬諭,　如前廣分別,
欲比初發心,　無量不及一。
三世人中尊,　一切功德業,
無上菩提果,　皆由初發心。
無數億劫中,　修行無上道,
無數無有量,　出過一切量。
究竟一切智,　其力不可量,
到彼菩提岸,　超度群生趣。
初發菩薩心,　廣大如虛空,
出生諸功德,　其相同法界。
等觀諸法性,　如實無異相,
永離一切有,　性同堅固士。
甚深真法性,　妙智隨順入,

無邊諸佛土，　一念悉周遍。
一切智所知，　無不遍觀察，
無量佛境界，　了達無障礙。
常修妙功德，　一切無與等，
具足微妙戒，　清淨無瑕穢。
內外一切施，　等心施一切，
一切時常施，　精勤不退轉。
專念修正受，　諸禪功德藏，
常習微妙智，　深廣無涯底。
於此最勝地，　成就佛真子，
逮得如實智，　平等甚深行。
去來現在世，　一切諸如來，
悉以威神護，　初發菩提心。
甚深諸三昧，　無量陀羅尼，
諸佛自在力，　莊嚴初發心。
一切諸世間，　莫能稱算者，
無量無有邊，　猶如虛空界。
初發菩提心，　無量無有邊，
一切人師子，　皆由初發心。
如來十種力，　四辯無所畏，
無量諸功德，　皆由初發心。
一切諸導師，　十八不共法，
斯等殊勝慧，　皆由初發心。
諸佛妙色身，　種種相莊嚴，
究竟離虛妄，　清淨真法身。
天人所應供，　甚深無礙智，
如是等功德，　皆由初發心。
一切辟支佛，　無量聲聞眾，
斯等諸賢聖，　皆由初發心。
四禪無色定，　甚深諸三昧，
斯等無量樂，　皆由初發心。
去來今現在，　十方天人類，
一切世界中，　趣趣受生樂，
方便勤精進，　諸根悉調伏，
斯等無量樂，　皆由初發心。
所以然者何？　菩薩摩訶薩，
因初發心故，　具六波羅蜜。
化諸群生類，　棄邪入正道，
故能令三界，　受茲種種樂。
菩薩深妙智，　通達無障礙，
開導諸眾生，　淨修殊勝業。

滅除眾煩惱,　　一切不善行,
修習涅槃道,　　度脫一切眾。
無量智慧明,　　猶如淨日光,
具足清白行,　　譬如月盛滿。
無邊功德藏,　　猶如十方海,
無垢無所染,　　清淨如虛空。
菩薩初發心,　　稱讚不可盡,
悉令諸眾生,　　具受一切樂。
無量無數劫,　　廣修諸大願,
常習功德業,　　調伏眾生故。
無量無有數,　　淨願難思議,
皆悉具足滿,　　令眾得清淨。
普觀一切法,　　悉空無相願,
弘誓願力故,　　心淨無所畏。
解法真實性,　　清淨如虛空,
定亂悉平等,　　寂滅無所有。
甚深諸妙法,　　無量難思議,
常為大眾說，　　其心無染著。
十方世界中,　　一切諸如來,
彼佛常讚歎,　　菩薩初發心。
無量妙功德,　　莊嚴初發心,
至彼清淨岸,　　性同諸如來。
一切眾生類,　　無量無數劫,
稱讚初發心,　　功德不可盡。
諸佛功德藏,　　菩薩由是生,
於諸三有中,　　最勝無倫匹。
欲得一切佛,　　明淨智慧燈,
應建弘誓願,　　速發菩提心。
一切功德中,　　菩提心為最,
能得無礙智,　　從佛法化生。
一切眾生心,　　悉可分別知,
一切剎微塵，　　尚可算其數。
十方虛空界,　　一毛猶可量,
菩薩初發心,　　究竟不可測。
因初菩提心,　　出生三世佛,
一切諸眾生,　　種種上妙樂。
佛所讚功德,　　因此悉具足,
於佛境界中,　　其心無疑惑。
若能永遠離,　　一切諸疑惑,
則能滅眾生,　　無量諸障礙。

因初菩提心，　嚴淨諸佛國，
普令一切眾，　具足微妙智。
欲見十方剎，　三世一切佛，
又欲得無量，　甚深功德藏。
若欲滅眾生，　無量生死苦。
應建堅誓願。　速發菩提心。」◎

大方廣佛華嚴經卷第九

【經文資訊】大正藏第 09 冊 No. 0278 大方廣佛華嚴經
【版本記錄】CBETA 電子佛典 2016.06，完成日期：2016/06/15
【編輯說明】本資料庫由中華電子佛典協會（CBETA）依大正藏所編輯
【原始資料】蕭鎮國大德輸入，眾生出版社提供新式標點，其他
【其他事項】本資料庫可自由免費流通，詳細內容請參閱【中華電子佛典協會資料庫版權宣告】

本網站係採用 Creative Commons 姓名標示-非商業性-相同方式分享 3.0 台灣 (中華民國) 授權條款授權.
Copyright ©1998-2016 CBETA
Dictionary cache status: loaded

Glossary and Other Vocabulary

Copyright Fo Guang Shan 佛光山 2013-2025. This work may be freely reused under the Creative Commons Attribution 4.0 International License with attribution. Please send comments to alex@ntireader.org.
Page updated on 2025-06-19

Abbreviations
Reference
Help
About
menu
logo
NTI Reader
search
Back to collection

Avataṃsakasūtra (Flower Garland Sūtra) 大方廣佛華嚴經
Scroll 10
Click on any word to see more details.

大方廣佛華嚴經卷第十

東晉天竺三藏佛馱跋陀羅譯

◎

明法品第十四

[0458c15] 爾時，精進慧菩薩問法慧菩薩言：「佛子！初發心菩薩成就如是無量功德之藏，以大莊嚴而自莊嚴，乘一切智乘，入菩薩離生道，遠離世間，志求正覺。諸佛所住，皆以得住，決定成就無上菩提。彼菩薩摩訶薩云何修習功德轉勝，令諸如來皆悉歡喜，具足菩薩所住功德，清淨之行，大願成滿，得菩薩藏，隨其所應而化度之，已能不捨諸波羅蜜，隨所請眾生皆悉度脫，興隆三寶，永使不絕，一切所為善根境界諸行方便，皆悉不虛？

[0458c25] 「善哉！佛子！當為我等演說此法，願樂欲聞。如諸菩薩所修功德，滅除癡闇、降伏眾魔、制諸外道、離於塵垢、具足成就一切功德，究竟永離惡道諸難。具足清淨甚深智慧，菩薩一切諸地功德，諸波羅蜜。三昧總持，六通三明，清淨之法，莊嚴一切諸佛世界，具足相好，微妙音聲，清淨心行，一切如來力無所畏，十八不共，薩婆若智。具足佛剎，隨成熟眾生，隨時，隨根，無量佛事及諸菩薩無量功德，菩薩正法，菩薩所行，菩薩之道，菩薩境界皆悉滿足，速成如來。一切諸佛無量法藏，悉能守護。分別廣說，開示顯現，眾魔外道所不能壞，攝持正法而無窮盡，於一切世界悉能演說。天王、龍王、夜叉王、乾闥婆王、阿脩羅王、迦樓羅王、緊那羅王、摩睺羅伽王、人王、梵王、諸佛法王，皆悉守護此菩薩摩訶薩。一切世間恭敬供養、尊重讚歎，常為諸佛之所護念。一切菩薩皆亦愛敬，得善根力、增長白法，能開諸佛甚深法藏，以大正法而自莊嚴，次第演說菩薩所行。」

[0459a15] 爾時，精進慧菩薩欲重宣此義，以偈頌曰：

「善哉願說大乘法，　菩薩所成諸功德，
深入廣大無量行，　具足清淨無師智。
若有菩薩初發心，　成就功德智慧乘，
入離生道出世間，　決定疾得佛菩提。
云何於佛正法中，　修習功德轉增勝，
令諸如來悉歡喜，　佛所住地而得住？
所行清淨大願滿，　具足菩薩智慧藏，
悉能度脫一切眾，　而於群生無所著？
不捨一切波羅蜜，　諸所施為悉不虛，
所請眾生皆能度，　興隆佛法永不絕？
淨眼境界無障礙，　具足功德求佛道，
人雄所行清淨道，　悉為具足分別說？
滅除一切愚癡闇，　降伏眾魔制外道，

離垢功德皆成就，　　得人中尊妙智慧？
永離眾難惡道苦，　　清淨智慧皆具足，
無量甚深大功德，　　成就最勝諸道力？
得人中上妙智慧，　　隨其所應而度之，
不可思議諸佛剎，　　自在無量作佛事？
一切殊勝甚深行，　　分別人雄功德藏，
常能護持最勝法，　　世間諸難莫能壞？
云何無畏如師子，　　功德具足如滿月，
猶如蓮華不著水，　　功德清淨如最勝？」

[0459b10] 爾時，法慧菩薩告精進慧菩薩言：「善哉！善哉！佛子多所饒益、多所安樂、多所惠利、哀愍世間諸天人故，能問如是菩薩甚深清淨之行。佛子！汝住甚深真實智慧，大精進力，一心修習得不退轉，超出世間，所問自在與如來等。佛子！汝今諦聽，善思念之。我當承佛神力，為汝少說。佛子！此菩薩摩訶薩已得發心功德之藏，應離癡闇、精勤守護、滅諸放逸。

[0459b18] 「佛子！菩薩摩訶薩有十種法，得不放逸。何等為十？一者、持戒清淨；二者、遠離愚癡，淨菩提心；三者、捨離諂曲，哀愍眾生；四者、勤修善根，得不退轉；五者、常樂寂靜，遠離在家、出家一切凡夫；六者、心不願樂世間之樂；七者、專精修習諸勝善業；八者、捨離二乘求菩薩道；九者、常習功德心無染污；十者、善能分別自知己身。佛子！是為菩薩修十種行住不放逸。

[0459b26] 「佛子！菩薩摩訶薩已能住此不放逸法，又復正行十種淨法。何等為十？

[0459b28] 「佛子！此菩薩摩訶薩如說修行，念智成就，捨離調戲諸放逸行，安住甚深微妙善法，常樂求法，心無厭足；隨所聞法，得真實觀，具足出生巧妙智慧，能入佛自在；心常寂定，未曾散亂，聞好聞惡，心無憂喜，猶如大地等視眾生；上中下類悉如佛想。恭敬供養和尚諸師及善知識菩薩法師。念念次第，如一切智。佛子！是為菩薩十種淨法。

[0459c07] 「佛子！菩薩摩訶薩如是精勤修習念知，不捨方便，心無所倚修甚深法，入於無諍；無量無邊深妙佛法皆悉了知，令諸如來皆悉歡喜。

[0459c10] 「佛子！菩薩摩訶薩行十種法，能令一切諸佛歡喜。何等為十？一者、所行精勤而不退轉；二者、不惜身命；三者、不求利養；四者、修一切法猶如虛空；五者、巧方便慧，觀察諸法等同法界；六者、分別諸法，心無所倚；七者、常發大願；八者、成就清淨忍智光明；九者、善知一切損益諸法；十者、所行法門皆悉清淨。佛子！是為菩薩行十種法，能令一切諸佛歡喜。

[0459c18] 「佛子！菩薩復安住十法，能令一切諸佛歡喜。何等為十？安住不放逸；安住無生法忍；安住大慈；安住大悲；安住滿足諸波羅蜜；安住菩薩清淨之行；安住滿足無量

大願；安住巧方便；安住一切力；安住一切法；猶如虛空無所依止。佛子！是為菩薩安住十法，能令一切諸佛歡喜。

[0459c25] 「佛子！菩薩摩訶薩行十種法，能速成就一切諸地。何等為十？一者、心常樂行諸功德事；二者、行大莊嚴諸波羅蜜道；三者、智慧明達，不隨他語；四者、恒不遠離真善知識；五者、常修精進而不退轉；六者、善取佛意，受持諸法；七者、行諸善根心無憂慼；八者、以大乘莊嚴而自莊嚴，明利慧光普照一切；九者、安住一切諸地法門；十者、同三世佛善根正法。佛子！是為菩薩行十種法，能速成就一切諸地。

[0460a05] 「佛子！彼菩薩摩訶薩住諸地已，先應修習巧妙方便。隨其所得諸地法門，隨其所得甚深智慧，隨其行業，隨其依果，隨其境界，隨其自在，隨其示現，隨其分別諸勝法門，得諸勝法門已，悉善分別，於一切法而無所著。所有諸法，皆由心造。菩薩摩訶薩若能如是明了觀察，則能具足一切諸地。彼菩薩摩訶薩作如是念：『我應速成一切諸地，何以故？我於諸地如說行時，逮得無量諸功德藏，得無量功德藏已，漸到佛地，到佛地已，能作佛事。』是故，菩薩摩訶薩常勤修習、不捨方便、心無憂慼，得大莊嚴，住菩薩住。

[0460a17] 「佛子！菩薩摩訶薩復行十法，悉能清淨菩薩諸行。何等為十？一者、悉捨一切，滿眾生意；二者、持戒清淨，無所毀犯；三者、具足忍辱，無有窮盡；四者、勤修方便而不退轉；五者、離癡正念，常定不亂；六者、分別明了一切諸法；七者、具足成滿一切眾行；八者、功德尊重心如山王；九者、為一切眾生作清涼池；十者、令一切眾生同諸佛法。佛子！是為菩薩行十種法，悉能清淨菩薩諸行。

[0460a26] 「佛子！菩薩摩訶薩如是修行清淨之行，復得十種轉勝妙法。何等為十？一者、他方諸佛皆悉護念；二者、修習長養超勝善根；三者、安住如來巧密方便；四者、常樂親近依善知識；五者、安住精進修不放逸；六者、分別諸法非總非別；七者、安住具足無上大悲；八者、觀法如實出生智慧；九者、能善修行巧妙方便；十者、一切方便觀如來力。佛子！是為菩薩十種清淨轉勝妙法。

[0460b06] 「佛子！菩薩摩訶薩復有十種清淨之願，何等為十？願成就眾生，心無憂慼；願長養善根，嚴淨佛剎；願恭敬供養一切如來；願不惜身命，守護正法；願以種種諸智慧門，悉令眾生生諸佛剎；願諸菩薩入不二法門，入佛法門分別諸法；願令一切所欲見佛，悉得見之；願盡未來際，一切諸劫如須臾頃；願具足普賢菩薩所願；願淨一切種智之門。佛子！是為菩薩摩訶薩十種清淨之願。

[0460b15] 「佛子！菩薩摩訶薩修行十法，悉能滿足一切諸願，何等為十？一者、生大莊嚴，心無憂慼；二者、轉向勝願念諸菩薩；三者、所聞十方嚴淨佛剎，悉願往生；四者、究竟未來際；五者、究竟成就一切眾生、滿足大願；六者、住一切劫，不覺其久；七者、於一切苦，不以為苦；八者、於一切樂，心無染著；九者、悉善分別無等等解脫；十者、

得大涅槃，無有差別。

[0460b23] 「佛子！是為菩薩摩訶薩悉能滿足一切諸願；菩薩摩訶薩滿諸願已，逮得十種無盡法藏，何等為十？得見諸佛無盡之藏、得陀羅尼無盡之藏、得分別法無盡之藏、得大悲心覆護一切無盡之藏、得諸三昧無盡之藏、得滿眾生意功德無盡之藏、得深智慧解法真實無盡之藏、得出生諸通分別眾寶無盡之藏、得一切諸佛威神守護無盡之藏、得分別無量無邊世界智慧無盡之藏。佛子！是為菩薩摩訶薩得十種無盡之藏，成就無量無邊功德之藏。具足淨慧，隨其所應而化度之。

[0460c05] 「佛子！云何菩薩摩訶薩隨其所應而化眾生？此菩薩知諸眾生所宜方便；知諸眾生種種因緣；知諸眾生心心所念；知心念已，教對治法：貪欲多者，教不淨觀；瞋恚多者，教大慈觀；愚癡多者，教令分別一切諸法；三毒等分，教以具足勝智法門；樂生死者，教三種苦；著諸有者，教空法門；懈怠眾生，教行精進；我慢眾生，教平等觀；心諂曲者，教菩薩心寂靜非有；如是一切諸煩惱患，教以無量對治法門。具足次第演說義味，分別智慧平等觀法，先後無違。演說諸法破壞之性，而於法界無所散滅，斷除疑惑，令悉歡喜；隨其諸根教入真諦，教諸功德入如來海；說真實際，以壞眾相；教等法界開示法藏；教一切依心無所染；教平等念一切諸佛恭敬親近；教柔軟音而無所著；教一切音而無差別；教殊勝法而無倫匹；教具足一切如來平等智身。菩薩如是，常能化度一切眾生，而心寂定未曾散亂。不捨一切諸波羅蜜，具足莊嚴六波羅蜜，普為一切群生類故。悉能捨離內外所有，而未曾起慳吝之心，是名清淨檀波羅蜜。又復不生持戒相故，於戒無著，是名清淨尸波羅蜜。悉能堪忍一切諸苦，聞好聞惡，心無憂喜，未曾傾動猶如大地，是名清淨羼提波羅蜜。勇猛精進、方便修習，其心堅固而不退轉，究竟成就佛智慧門，是名清淨毘梨耶波羅蜜。捨一切欲，離生喜樂清淨次第，入於正受而無所染；燒滅煩惱，生無量定具大神通；次第超越，入於無量諸三昧門，於一三昧門入無量三昧，悉知一切三昧境界，漸具諸佛智慧之地；是名清淨禪波羅蜜。於諸佛所聞法受持，恭敬親近諸善知識，心無疲倦；常樂聞法，無有厭足；所聞諸法，能正觀察，入真實定，捨離一切顛倒邪見；妙善方便，分別了知諸法相海無有自性，修習如來深智慧門；具足一切智慧之力，乘普門慧，能入一切智慧之門；是名清淨般若波羅蜜。示現一切世間威儀，教化眾生心無憂慼。隨其所應示現其身，一切所行，心無染著。示現童蒙黠慧所行；示現生死及解脫門，善能分別諸方便行；示現無量諸莊嚴事，能入一切諸生趣中，解了一切眾生所行；是名清淨方便波羅蜜。究竟成就一切眾生，究竟嚴淨一切世界，究竟供養一切如來，究竟解達諸法真實而無障礙，究竟修行具足法界，究竟未來劫住如須臾頃，究竟未來劫猶如一念，究竟解達一切成壞，究竟示現一切佛剎，究竟逮得諸佛智慧，是名具足願波羅蜜。自專正力離眾煩惱，具足清淨能正他力；具足成就無能壞者。大悲力滿足、大慈力平等，悉能覆護一切眾生。陀羅尼力能持一切諸方便義。妙辯才力，令諸眾生皆悉歡喜。諸波羅蜜力莊嚴大乘，弘誓願力未曾斷絕。諸神通力，出生無量具佛神力，覆護一切；是名清淨力波羅蜜。知貪欲增、知瞋恚增、知愚癡增，又知等分分別學地，於一念中，悉知眾生心心所行，能知眾生諸所希望

，能知一切諸法真實，解達諸佛深智慧力，普知一切諸法界門；是名清淨智波羅蜜。

[0461b07] 「佛子！菩薩摩訶薩如是清淨諸波羅蜜，滿足諸波羅蜜，不捨諸波羅蜜，乘大莊嚴悉能度脫所請眾生。教化一切修習善行，悉令一切永離惡道，勤修精進超出眾難。貪欲多者，教離欲觀；瞋恚多者，教平等觀；邪見多者，教因緣觀；欲界眾生，教離欲恚惡不善法；色界眾生，教增上觀；無色界眾生，教細微智慧；樂聲聞緣覺，教寂靜行；樂大乘者，教以十力莊嚴大乘。如初發心時，見有眾生墮諸惡道，大師子吼，我當知其心病，以諸法門而濟度之。菩薩具足如此智慧，皆能度脫一切眾生。

[0461b19] 「佛子！菩薩摩訶薩能如是行者，則能興隆三寶，永使不絕。所以者何？菩薩摩訶薩教化眾生，發菩提心，是故能令佛寶不斷；開示甚深諸妙法藏，是故能令法寶不斷；具足受持威儀教法，是故能令僧寶不斷。

[0461b24] 「復次，悉能讚歎一切大願，是故能令佛寶不斷；分別解說十二緣起，是故能令法寶不斷；行六和敬，是故能令僧寶不斷。

[0461b27] 「復次，下佛種子於眾生田，生正覺芽，是故能令佛寶不斷；不惜身命護持正法，是故能令法寶不斷；善御大眾，心無憂惱，是故能令僧寶不斷；去、來、今佛所說正法，不違其教，是故能令三寶不斷；菩薩如是不斷三寶，一切所行無有不善，彼能悉行一切迴向，決定究竟無上菩提。菩薩如是安住清淨身、口、意業已，所說善根教化眾生，種種方便，所言不虛，能令眾生皆得歡喜。彼菩薩摩訶薩諸所施行，乃至無有一念錯謬，如是一切諸深妙行，皆為智慧方便攝持，悉能迴向無上菩提。

[0461c09] 「如是菩薩安住離癡清白法已，於念念中具足出生十種莊嚴，何等為十？色身莊嚴，隨應示現；語言莊嚴，除眾疑惑，悉令歡喜；意行莊嚴，於一念中，入諸正受；佛剎莊嚴，滅除一切諸煩惱跡；光明莊嚴，普照十方；眷屬莊嚴，能集勝眾，悉令歡喜；神力莊嚴，隨其所應，自在示現；佛教莊嚴，皆能攝取諸黠慧者；涅槃地莊嚴，一處成道悉能充滿示現十方；持法莊嚴，隨眾隨時隨其器量而為說法。

[0461c18] 「菩薩如是於念念中具足出生十種莊嚴已，身、口、意行悉皆清淨，永離愚癡，智慧成就。如此菩薩，若有親近恭敬，隨逐出家聽受法教，隨喜憶念乃至見聞此等眾生必定究竟無上菩提。

[0461c22] 「佛子！譬如阿伽陀藥，眾生見者，眾病悉除；菩薩成就如是無量法藏，眾生見者煩惱諸病皆悉除愈，於白淨法心得自在。

[0461c25] 「佛子！菩薩摩訶薩若得成就如是方便，安住此法，除滅愚癡。具足智慧故，

降伏眾魔；大慈悲心故，制諸外道；具足智慧功德力故，除滅一切心垢煩惱；入金剛定故，具足善根心無憂感；於先佛所修功德力故，能離一切惡道諸難；清淨智慧悉滿足故，出生菩薩清淨諸地、諸波羅蜜、一切三昧、六通、三明、四無所畏，次第方便智慧力故，淨諸佛剎相好莊嚴；身、口、意淨白淨法力故，得佛十力、四無所畏、十八不共平等佛法；智慧分別速解諸法，一切種智平等正覺諸大願力，如來神力，大智慧力，隨順眾生現諸佛剎；隨應受化，轉大法輪，度脫無量無邊眾生。

[0462a09] 「佛子！菩薩摩訶薩如是修行無量法藏，次第具足得如來處；於無量剎修菩薩行，護持正法為大法師，守護攝持如來法藏，成就四辯，於大眾中演暢深法，身相端嚴，說法周備；於四辯才，具足無量巧妙方便，能得無盡諸智慧門，音聲殊妙，演一法言能悅一切，隨宜順導，令得開解，入智慧門。菩薩以如是等無量方便，普為眾生開闡法藏而未曾生懈怠之心；於大眾中，而無所畏，一切世間無能壞者；具足增上般若波羅蜜，次第分別一切法相而無斷絕。勝妙四辯，說一切法，種種譬諭，不可窮盡。具足大悲能令一切清涼悅樂。修習大慈，充遍十方。處師子座，廣為眾生說微妙法。唯除如來無能過者、無能見頂、無能觀察、無能屈者、無能問難，若能窮其言論之辯，無有是處。

[0462a25] 「佛子！菩薩摩訶薩成就如是勝妙法已，無邊世界滿中大眾，彼一一身，猶如三千大千世界。菩薩摩訶薩處彼眾中，其身殊特，映蔽大會，皆悉不現。以大慈心，普覆一切。甚深智慧，分別彼心。成就無畏，具足辯才，廣為說法，皆令歡喜。何以故？菩薩摩訶薩成就無量淨智慧故、成就無量巧方便故、成就無量正念力故、成就無盡巧方便故、成就分別諸法陀羅尼故、成就分別諸法深智慧故、成就諸佛威神力故、成就三世諸佛實智慧故、成就三世諸佛清淨巧方便故、成就廣說一切諸佛甚深法藏護持法故、成就三世諸佛勝妙智慧菩薩大願智慧力故。」

[0462b09] 爾時，法慧菩薩說是漸增功德藏已，欲重宣此義，承佛威神，以偈頌曰：

「菩薩住初地，　長養功德藏，
修習不放逸，　慧光照十方。
菩薩菩提心，　守護常不忘，
十方諸如來，　心皆大歡喜。
勤修行精進，　正念力堅固，
所行不退轉，　不著於世間。
常樂甚深法，　成就無諍定，
十方諸最勝，　一切皆歡喜。
諸佛歡喜已，　究竟精進度，
成就功德藏，　無量深智慧。
一切行清淨，　具足於諸地，

十方佛本願，　皆悉具足滿。
如是智慧成，　得諸深法藏，
得是法藏已，　隨順於世間。
成就巧方便，　分別眾生心，
隨所應教化，　而為演說法。
已能廣說法，　不捨於自行，
具足波羅蜜，　成就大功德。
已具波羅蜜，　本所請眾生，
無量生死海，　皆悉究竟度。
如是常修習，　日夜無休懈，
興隆佛法僧，　永使不斷絕。
所修無量行，　清白悉具足，
一切皆究竟，　成就最勝地。
菩薩所修行，　真實無虛偽，
度脫眾生類，　離諸煩惱垢。
成就如是法，　除滅愚癡闇，
降伏一切魔，　究竟得菩提。
佛子如是行，　具足如來智，
悉能分別說，　諸佛甚深藏。
若能如是說，　法師中第一，
等為諸群生，　普雨甘露法。
無極大慈悲，　充滿十方界，
悉能分別知，　一切眾生心。
已了眾生心，　及諸餘心行，
為彼說深法，　無量無有數。
進止常安諦，　猶如大象王，
威猛如師子，　一切莫能害。
不動如須彌，　智慧如大海，
普雨甘露水，　除滅煩惱熱。」

[0462c23] 法慧菩薩說是偈已，如來隨喜，大眾奉行。

◎◎

大方廣佛華嚴經佛昇夜摩天宮自在品第十五

[0462c27] 爾時，如來威神力故，十方一切諸佛世界、諸四天下一一閻浮提，皆有如來坐菩提樹下，無不顯現。彼諸菩薩各承佛神力，說種種法，皆悉自謂在於佛所。爾時，世尊威神力故，不離道樹及帝釋宮，向夜摩天寶莊嚴殿。

[0463a03] 時，彼天王遙見佛來，即於殿上敷蓮華藏寶師子座；十萬種寶以為莊嚴；十萬寶帳，彌覆其上；十萬寶網，以為珓珞；次上十萬眾妙寶蓋，又復十萬天諸華蓋、天繒、雜寶，以為垂帶；十萬瓔珞而莊嚴之；十萬寶衣以敷其上；十萬天子在前立侍；十萬梵天而圍遶之；十萬菩薩在前讚歎；十萬光明以為照耀；十萬妓樂自然演出；十萬正法娛樂音聲；十萬善根妙相顯現；十萬如來威神護持；十萬功德藏而長養之；十萬三昧而嚴淨之；十萬願藏以為清淨；十萬奇特未曾有法勝相顯出；十萬妙法而現在前；十萬自在處處普現；十萬功德妙相等起；十萬音聲演出諸法。

[0463a16] 時，彼天王莊嚴寶蓮華藏師子座已，合掌恭敬白佛言：「善來世尊！唯願哀愍處此宮殿。」時，佛受請，即昇寶殿，一切十方夜摩天宮，亦復如是。

[0463a19] 爾時，天王無量音樂寂然無聲，即自憶念過去佛所所種善根，以偈頌曰：

「名稱如來聞十方，　諸吉祥中最無上，
來入摩尼莊嚴殿，　是故此處最吉祥。
寶王如來世間燈，　諸吉祥中最無上，
來入甘露上味殿，　是故此處最吉祥。
喜王如來慧無量，　諸吉祥中最無上，
來入雜寶莊嚴殿，　是故此處最吉祥。
慧眼如來世間燈，　諸吉祥中最無上，
來入殊特最勝殿，　是故此處最吉祥。
饒益如來義無量，　諸吉祥中最無上，
來入清淨寶山殿，　是故此處最吉祥。
無師如來世間尊，　諸吉祥中最無上，
來入微妙寶香殿，　是故此處最吉祥。
天人中尊世間燈，　諸吉祥中最無上，
來入輕微妙香殿，　是故此處最吉祥。
無去如來論師子，　諸吉祥中最無上，
來入明淨普眼殿，　是故此處最吉祥。
分別如來功德持，　諸吉祥中最無上，
來入娛樂莊嚴殿，　是故此處最吉祥。
苦行如來利世間，　諸吉祥中最無上，
來入等色普照殿，　是故此處最吉祥。」

[0463b13] 如此間夜摩天王，佛神力故，憶念過去諸等正覺，以偈讚歎。如是十方一切世界夜摩天王，各自憶念過去佛所所種善根，以偈讚歎，亦復如是。

[0463b16] 爾時，世尊昇其寶殿，寶蓮華藏師子座上結跏趺坐。爾時，寶殿忽然廣博猶如夜摩天處，十方世界亦復如是。

大方廣佛華嚴經夜摩天宮菩薩說偈品第十六

[0463b21] 爾時，十方各過十萬佛剎塵數世界，有世界名無量慧、次名幢慧、次名地慧、次名勝慧、次名燈慧、次名金剛慧、次名安樂慧、次名日慧、次名清淨慧、次名梵慧。其佛號常住眼、次號無量眼、次號真實眼、次號不動眼、次號天眼、次號清淨眼、次號安諦眼、次號明相眼、次號無上眼、次號淨光澤眼。其菩薩名功德林、次名慧林、次名勝林、次名無畏林、次名慚愧林、次名精進林、次名力成就林、次名堅固林、次名如來林、次名智林。此諸菩薩各於其國佛所淨修梵行。

[0463c02] 爾時，佛神力故，彼諸菩薩各與一佛世界塵數菩薩來詣佛所，恭敬禮拜。佛神力故，隨所來方化作寶藏師子之座，結跏趺坐，充滿十方。如此世界夜摩天上菩薩雲集，十方世界亦復如是。

[0463c07] 爾時，世尊從兩足指放百千億妙色光明，普照十方一切世界、諸四天下、菩提樹下夜摩天宮蓮華藏寶師子座，如來神力及諸大會，皆悉顯現。

[0463c10] 爾時，功德林菩薩承佛神力，普觀十方，以偈頌曰：

「普放淨光明，　遍照十方界，
一切悉覩佛，　通達無障礙。
佛處夜摩宮，　蓮華寶座上，
一切諸世間，　奇特未曾有。
讚歎十如來，　眾生皆悉聞，
世尊大眾會，　一切無不見。
普於十方界，　演說無上法，
亦悉同名字，　如我菩薩眾，
各從十方界，　來詣於此處，
彼諸上人等，　清淨修梵行。
彼諸如來等，　亦各同名號，
見佛清淨剎，　自在神通力。
一切見如來，　人中或道場，
又復見世尊，　處此夜摩宮，
一切諸世間，　莫能思議佛，
隨彼眾生願，　一切皆悉見。
眾生見如來，　無量自在力，
離世大仙人，　功德藏無量。
遊行十方界，　一切無障礙，
一身為無量，　無量身為一。
功德甚深妙，　一切莫能測，
無著無所依，　清淨如虛空。」

[0464a05] 爾時, 慧林菩薩承佛神力, 普觀十方, 以偈頌曰：

「不可思議劫,　　天人師難值，
　離垢諸大人,　　此會亦難遇。
　悉皆一切智,　　慧光靡不照,
　演說深妙法，　　饒益於眾生。
　一切諸世間,　　常為癡冥蔽,
　如來世燈明,　　皆悉能除滅。
　施戒忍精進,　　禪定三昧藏,
　修習深妙智,　　普照於一切。
　如來無與等,　　何況有勝者？
　顛倒取諸法,　　是故不見佛。
　自在神通力,　　無量難思議,
　無來亦無去,　　說法度眾生。
　若有得聞見,　　清淨天人師,
　永出諸惡道,　　遠離一切苦。
　無量無數劫,　　修習求菩提,
　逮成等正覺,　　廣度諸群生。
　不可思議劫,　　供養無量佛,
　若能解是義,　　功德勝於彼。
　雖施無量剎，　　滿中諸珍寶，
　不能解此義,　　終不成正覺。」

[0464a27] 爾時, 勝林菩薩承佛神力, 普觀十方, 以偈頌曰：

「猶如春後月,　　虛空無雲曀,
　日曜清淨光,　　一切無不照。
　光明無限量,　　世間無能數,
　有眼尚不知,　　何況盲冥者？
　如來亦如是,　　功德光無量,
　無量無數劫,　　莫能分別知。
　光明無來處,　　去亦無所至,
　不生亦不滅,　　空寂無所有。
　未來一切法,　　悉無有來者,
　無生無現在,　　是故無過去。
　一切法無生,　　亦復無有滅,
　若能如是解,　　斯人覩如來。
　諸法無生故,　　當知無所有,
　如是分別知,　　此人達深義。

諸法無自性，　一切無能知，
若能如是解，　是則無所解。
所言有生者，　當知由所生，
解彼真實性，　是則無疑惑。
一切諸所生，　正觀亦如是，
菩薩如是觀，　具足一切智。」

[0464b20] 爾時，無畏林菩薩承佛神力，普觀十方，以偈頌曰：

「此處無邊際，　廣大如法界，
一切無不至，　湛然不遷變。
若聞如是法，　恭敬信樂者，
永離三惡道，　一切諸難苦。
往詣諸世界，　無量不可數，
聞此甚深法，　憶念善受持。
聞受大仙人，　清淨深妙法，
一向求菩提，　究竟無上道。
深信過去佛，　及彼諸佛法，
一切世間燈，　除滅眾癡闇。
若有得聞佛，　無量自在力，
決定信向者，　具足人中雄。
若能一心信，　現在一切佛，
彼成等正覺，　開示無量義。
無量無數劫，　此法甚難值，
若有得聞者，　當知本願力。
如是佛深法，　悉能善受持，
廣為眾生說，　是人難思議。
是故勤精進，　修行大莊嚴，
聞持是正法，　究竟得菩提。」

[0464c13] 爾時，慚愧林菩薩承佛神力，普觀十方，以偈頌曰：

「得聞真諦法，　殊特未曾有，
歡喜信樂者，　除滅眾疑惑。
一切知見人，　自說深妙法，
佛慧靡不照，　是故難思議。
非從智慧生，　亦非無智生，
了達一切法，　除滅世間闇。
色法非色法，　此二不為一，
愚智亦如是，　其性各別異。
生死及涅槃，　此二悉虛妄，

愚智亦如是,　　二俱無真實。
世界始成立,　　無有敗壞相,
愚智亦如是,　　二俱相乖違。
菩薩初發心,　　及以最後心,
愚智亦如是,　　二俱不相應。
譬如六情識,　　迭用互不同,
愚智亦如是,　　究竟不和合。
譬如伽陀藥,　　消滅一切毒,
智慧亦如是,　　除滅諸癡闇。
法王無上尊,　　是勝莫能過,
所說皆真實,　　以故難值遇。」

[0465a06] 爾時，精進林菩薩承佛神力，普觀十方，以偈頌曰：

「諸法無差別,　　唯佛分別知,
一切無不達,　　智慧到彼岸。
如金及金色,　　其性無差別,
如是法非法,　　其性無有異。
眾生非眾生,　　二俱無真實,
如是法非法,　　其性無所有。
譬如未來世,　　無有過去相,
一切法如是,　　無有真實相。
譬如過去法,　　無有生起相,
諸法亦如是,　　皆悉無有相。
涅槃不可取,　　說時有二種,
諸法亦如是,　　無有差別相。
譬如種種數,　　皆悉是數法,
諸法亦如是,　　其性無別異。
譬如數法十,　　增一至無量,
皆悉是本數,　　智慧故差別。
譬如諸世界,　　劫燒有終敗,
虛空無損減,　　無師智亦然。
十方空無異,　　眾生起分別,
如是取如來,　　虛妄不見佛。」

[0465a28] 爾時，力成就林菩薩承佛神力，普觀十方，以偈頌曰：

「一切眾生類,　　悉皆三世攝,
三世諸眾生,　　皆為五陰攝。
五陰從業起,　　諸業因心起,
心法猶如幻,　　眾生亦如是。

世間非自作，　亦復非他作，
不知真實性，　生死輪常轉。
所謂世間轉，　皆悉是苦轉，
眾生不知故，　**生死輪常轉**。
世間非世間，　二**俱非真實**，
眾生愚癡故，　**妄取諸法相**。
三世五陰法，　**說名**為世間，
斯由**虛妄有**，　**無則出世間**。
何等是五陰，　五陰有何相，
不見五陰壞，　妄取謂常住。
五陰**虛妄法**，　**真實無所有**，
空寂不遷變，　究竟離**眾相**。
世間既**虛寂**，　**佛及法亦然**，
斯等三種法，　其性無所有。
除滅諸顛倒，　明了見真實，
一切知見人，　常現在其前。」

[0465b21] 爾時，堅固林菩薩承佛神力，普觀十方，以偈頌曰：

「譬如地種性，　自性無所有，
一切佛自在，　其性亦如是。
一切諸世間，　咸共**偁讚佛**，
求彼**偁讚法**，　**十方無來處**。
眾生虛妄取，　**謂之為真實**，
分別離**眾生**，　**業性不可得**。
業性無所有，　**眾生身非真**，
種種無量色，　亦復無來處。
一切諸形色，　業性難思議，
雖見無所有，　識性亦如是。
諸佛身如是，　不可得思議，
無量妙色身，　普現一切剎。
無量身非佛，　佛非無量身，
清淨妙法身，　究竟度彼岸。
若有能得見，　清淨妙法身，
是人於佛法，　其心無癡惑。
過去一切法，　觀察等涅槃，
彼人見如來，　究竟常安住。
修習正憶念，　明了見正覺，
無相無所有，　是名法王子。」

[0465c14] 爾時，如來林菩薩承佛神力，普觀十方，以偈頌曰：

「譬如工畫師,　　分布諸彩色,
虛妄取異色,　　**四大無差別。**
四大非彩色,　　彩色非四大,
不離四大體,　　而別有彩色。
心非彩畫色,　　彩畫色非心,
離心無畫色,　　離畫色無心。
彼心不常住,　　無量難思議,
顯現一切色,　　各各不相知。
猶如工畫師,　　不能知畫心,
當知一切法,　　其性亦如是。
心如工畫師,　　畫種種五陰,
一切世界中,　　無法而不造。
如心佛亦爾,　　如佛**眾生然**,
心佛及**眾生**,　　**是三無差別。**
諸佛悉了知,　　一切從心轉,
若能如是解,　　彼人見真佛。
心亦非是身,　　身亦非是心,
作一切佛事,　　自在未曾有。
若人欲求知,　　三世一切佛,
應當如是觀,　　心造諸如來。」

[0466a07] 爾時，智林菩薩承佛神力，普觀十方，以偈頌曰：

「所取不可取,　　所見不可見,
所聞不可聞,　　所思不可思。
於有量無量,　　不應作限量,
有量及無量,　　二**俱無所取。**
不應**說而說**，　　**是**為自欺誑,
己事不成就,　　不能悅**眾生。**
若有能讚歎,　　無量諸如來,
不可思議劫,　　功德不可盡。
猶如隨意珠,　　能現無量色,
此色非真色,　　諸佛亦如是。
如**虛空清淨**,　　**非色不可見**,
能現一切色,　　其性不可見。
如是大智人,　　示現無量色,
非識之所識,　　一切莫能覩。
雖聞如來聲,　　音聲非如來,
離聲復不知,　　如來等正覺。
是處甚深妙,　　若能分別知,

莊嚴無上道， 遠離諸虛妄。
一切諸如來， 無有說佛法，
隨其所應化， 而為演說法。」◎

大方廣佛華嚴經卷第十

【經文資訊】大正藏第 09 冊 No. 0278 大方廣佛華嚴經
【版本記錄】CBETA 電子佛典 2016.06，完成日期：2016/06/15
【編輯說明】本資料庫由中華電子佛典協會（CBETA）依大正藏所編輯
【原始資料】蕭鎮國大德輸入，眾生出版社提供新式標點，其他
【其他事項】本資料庫可自由免費流通，詳細內容請參閱【中華電子佛典協會資料庫版權宣告】

本網站係採用 Creative Commons 姓名標示-非商業性-相同方式分享 3.0 台灣 (中華民國) 授權條款授權.
Copyright ©1998-2016 CBETA
Dictionary cache status: loaded

Glossary and Other Vocabulary

Copyright Fo Guang Shan 佛光山 2013-2025. This work may be freely reused under the Creative Commons Attribution 4.0 International License with attribution. Please send comments to alex@ntireader.org.
Page updated on 2025-06-19

Avataṃsakasūtra (Flower Garland Sūtra) 大方廣佛華嚴經
Scroll 11
Click on any word to see more details.

大方廣佛華嚴經卷第十一

東晉天竺三藏佛馱跋陀羅譯

◎

功德華聚菩薩十行品第十七之一

[0466b06] 爾時，功德林菩薩摩訶薩承佛神力，入菩薩善伏三昧。入三昧已，十方各過萬佛世界塵數剎外，各見萬佛世界塵數諸佛；是諸如來，皆號功德林。時，彼諸佛告功德林菩薩言：「善哉！善哉！佛子！乃能入是善伏三昧。十方各萬佛剎塵數諸佛加汝神力故，能入是善伏三昧；盧舍那佛本願力故、威神力故、諸菩薩善根力故、欲令汝廣說甚深法故、長養一切智故、分別一切眾生性故、離一切障礙入無障礙境界故、成就一切方便故、成就一切種智故、覺悟一切法故、善知諸根故、聞持一切法故。所謂菩薩十行。佛子！當承佛神力廣說妙法。」時，彼諸佛即與功德林菩薩無障礙法、與安住法、與無師法、與無癡法、與不雜亂法、與清淨法、與無量法、與最勝法、與無垢法、與不退法。何以故？彼三昧力故。

[0466b22] 爾時，諸佛各申右手，摩功德林菩薩頂。摩其頂已，即從定起，告眾菩薩言：「諸佛子！菩薩行業不可思議，廣大如法界，究竟如虛空。何以故？菩薩摩訶薩學三世諸佛所行法故。

[0466b26] 「佛子！何等為菩薩摩訶薩行？菩薩有十行，三世諸佛之所宣說。何等為十？一者、歡喜行，二者、饒益行，三者、無恚恨行，四者、無盡行，五者、離癡亂行，六者、善現行，七者、無著行，八者、尊重行，九者、善法行，十者、真實行。是為十行。

[0466c02] 「佛子！何等為菩薩摩訶薩歡喜行？此菩薩為大施主，悉能捨離一切所有，等心惠施一切眾生。施已無悔，不望果報，不求名譽，不求生勝處，不求利養；但欲救護一切眾生，欲攝取一切眾生，欲饒益一切眾生，欲學一切諸佛本行，欲正憶念諸佛本行，欲得清淨諸佛本行，欲得受持諸佛本行，欲顯現諸佛本行，欲廣說諸佛本行，欲令一切離苦得樂，是名菩薩摩訶薩歡喜行。菩薩修歡喜行時，一切眾生歡喜愛敬，隨諸方土有貧窮處，菩薩願往生彼。豪貴大富，財寶無盡。於念念中，有無量、無邊、無數眾生詣菩薩所，白言：『仁者！我等貧窶，靡所資贍，願垂慈救，得濟生命。』菩薩念念應其所須悉令滿足，靡不歡喜。菩薩不以求索煩重，而生憂惱，但發無上大慈悲心，施無厭足，欲令常來。來已，稱慶倍復歡喜，作如是念：『我得善利。此等眾生，是我福田，是我善友，不請不求，自來教誨，發起我心修行佛道。我今應當如是修學，普令眾生悉得歡喜，我於三世所修功德，願速成就清淨法身神力自在，悉令眾生隨其所須皆得歡喜。以此功德，令諸眾生悉成正覺，度脫無量眾生，悉令究竟無餘涅槃；我當先令一切眾生，滿足諸願，然後我當成等正覺，離我想、眾生想、我所想、壽命想、種種想、福伽羅想、作者想，法界、眾生界，空無差別；離欲法、非真實法、無所有法、非堅固法、非恃怙法、非所作法。』菩薩如是觀時，不見施者，不見受者，不見財物，不見福田，不見業，不見報，不見果，不見大果，不見小果。菩薩觀察三世，發如是念：『哀哉！眾生為愚癡所覆，煩惱所纏，常流生死輪迴苦海，於不堅固法不得堅固；我當盡學諸佛所學，饒益眾生成等正覺，開悟一

切皆令清淨，隨順寂滅觀三世法。』是名菩薩摩訶薩初歡喜行。

[0467a10] 「佛子！何等為菩薩摩訶薩第二饒益行？此菩薩持戒清淨，於色、聲、香、味、觸、法，心無染著，廣為眾生說無染法。不求生於人天勝處尊貴之家、不求利養、不求端正、不求帝王，但堅持淨戒。作如是念：『我持淨戒，離一切纏煩惱熾火憂悲苦惱，不負眾生，諸佛歡喜，究竟成就無上菩提。』菩薩如是持淨戒時，於一日中，若有無量無數阿僧祇諸大魔王，一一魔王，各將無量無數阿僧祇諸天女眾，皆悉端正，顏貌姝妙，姿容妖豔，傾惑人心；又復齎持一切樂具，欲來惑亂菩薩道意。爾時，菩薩作如是念：『此五欲者，是障道法，乃能障礙無上菩提。』是故，菩薩乃至不生一念欲心，心淨如佛。除其方便教化眾生，內不離菩薩一切種智，堅固正念，不為五欲因緣故，起一惡念，惱亂眾生。寧捨身命，不加惡於人，若加惡於人，無有是處。菩薩自見佛已來，未曾有心起一欲想，何況從事？若或從事無有是處。爾時，菩薩作如是念：『眾生長夜在生死中，憶念五欲、貪著五欲、愛樂五欲、心常流轉五欲、境界永沒五欲，莫之能出，我今應當作如是學：令諸魔王、天女眷屬、及一切眾生，立無上戒；立淨戒已，又教令得不退轉地，一切種智成等正覺，乃至究竟無餘涅槃。何以故？此是我業，一切諸佛皆如是學。離諸非行、計我、無知；觀一切佛平等深法，得一切智為眾生說法，斷除顛倒。不離眾生而有顛倒，不離顛倒而有眾生；顛倒內無眾生，眾生內無顛倒；顛倒非眾生，眾生非顛倒；顛倒非內法；顛倒非外法；眾生非內法，眾生非外法。一切諸法，但是虛妄，無有真實；須臾不住，無有堅固。猶如幻化，欺誑愚夫，悟一切法，如夢、如電。』如是解者，能達生死究竟菩提。未度者度；未脫者脫；未調伏者，令得調伏；未寂靜者，令得寂靜；未安隱者，令得安隱；未離垢者，令得離垢；未清淨者，令得清淨；未涅槃者，令得涅槃；未快樂者，令得快樂。我當捨離世間眾事，令諸如來皆悉歡喜。具足成就一切佛法，安住無上最勝法中，平等正觀一切眾生，分別了知一切諸法，遠離諸惡，永捨虛妄，除滅一切煩惱習氣，成就出要勝妙方便，悉得無量無邊辯才，成就甚深空寂智慧。是名菩薩摩訶薩第二饒益行。

[0467b26] 「佛子！何等為菩薩摩訶薩第三無恚恨行？此菩薩常能修習忍辱之法，謙卑恭敬，和顏愛語；不自害，不害他，亦不俱害；不自舉，不舉他，亦不兩舉；不自是，不是他，亦不兩是；不自讚歎，但作是念：『我當常為眾生說法，離一切惡，斷貪、恚、癡、憍、慢、亂心、慳、嫉、諂曲；以大忍法而安立之。』菩薩成就如是清淨忍法，設有無量無數眾生，一一眾生，各有無量無數眷屬；一一眾生，各有無量無數化頭；頭有無量阿僧祇舌；舌出無量無數惡聲；聲出無量無數惡罵；音辭鄙穢毀辱菩薩。又此眾生，各有無量阿僧祇手；手執無量無數刀杖，捶擊摧辱毀害菩薩，乃至無量阿僧祇劫，未曾休息。菩薩遭此楚毒之時，作如是念：『我因是苦，若生恚心，則自不調伏、自不守護、自不明了、自不寂靜、自不修定、自不真實、自愛其身，何能令彼生歡喜心而得度脫？』菩薩作是思惟：『因身心故，於無量劫受諸苦惱；是故重自勸勵，令心歡喜，善自調攝。何以故？我當安住無上法故，欲令眾生亦得此法。』復更思惟：『此身空寂，無我、我所，無真實性，空無有二。若苦、若樂，皆無所有，諸法空故。我當解了，廣為人說。是故我今雖遭苦

毒，應當忍受。為愍傷眾生故、饒益眾生故、安隱眾生故、攝取眾生故、不捨眾生故、欲令眾生得不退轉究竟成就無上菩提，佛所行法，我當修行。』是名菩薩摩訶薩第三無恚恨行。

[0467c25] 「佛子！何等為菩薩摩訶薩第四無盡行？此菩薩勤修精進、勝精進、最勝精進、第一精進、大精進、微妙精進、上精進、無上精進、無等精進、無等等精進。彼菩薩不為貪欲所亂；不為瞋恚、愚癡、憍慢、惱害、慳嫉、嫌恨、諂曲、無慚、無愧之所惱亂。菩薩復作是念：『我不欲惱諸眾生，乃至不欲惱一眾生故，勤修精進；但欲捨離諸煩惱故，修行精進；欲害一切結故，修行精進；欲離一切習氣故，修行精進；欲悉分別一切眾生故，修行精進；欲知一切眾生死此生彼故，修行精進；欲知一切眾生煩惱習故，修行精進；欲知一切眾生種種希望故，修行精進；欲知一切眾生諸境界故，修行精進；欲知一切眾生諸根故，修行精進；欲知一切眾生心、心所行故，修行精進；欲知一切法境界故，修行精進；欲知諸佛實法故，修行精進；欲知諸佛平等法故，修行精進；欲以善方便知三世平等故，修行精進；欲知清淨平等法故，修行精進；欲得一切諸佛法故，修行精進；欲以一方便門知一切佛法故，修行精進；欲知諸佛無量無邊不可思議故，修行精進；欲知諸佛大智慧善方便故，修行精進；欲知一切佛法廣為眾生句句分別故，修行精進。』菩薩成就如是精進，若有人言：『無量無數阿僧祇世界眾生，汝能為此一一眾生故，於無量無數阿僧祇劫，具受無擇大地獄苦，令彼眾生究竟涅槃；復有無量無數阿僧祇佛出興於世，令無量無數阿僧祇眾生，受種種樂，汝猶具受大地獄苦，然後汝當成阿耨多羅三藐三菩提？』菩薩答言：『我悉能為爾所世界一一眾生，受地獄苦；諸佛出世，眾生受樂，我亦受苦，然後我當成無上道。』復有人言：『汝若能以一毛渧無量無邊阿僧祇諸大海水，皆悉令盡？無量、無邊阿僧祇世界末為微塵，悉知其數？如是念念次第，常不廢忘菩提之心？』菩薩若聞是語，不退、不悔，歡喜踊躍，勤修精進，作如是念：『我得善利。因我故，令無量無邊阿僧祇世界眾生永離眾苦。』菩薩復作是念：『我當代一切眾生受一切苦，普令眾生離一切苦，悉皆究竟無餘涅槃，然後我當成無上道。』是名菩薩摩訶薩第四無盡行。

[0468b11] 「佛子！何等為菩薩摩訶薩第五離癡亂行？此菩薩成就第一正念，未曾散亂，堅固不壞，第一最勝清淨無量，捨離癡冥；分別正念，善能受持世間、出世間經論，色法、非色法經論，受、想、行、識經論。無有癡亂死此生彼，無有癡亂處胎出胎，無有癡亂住菩提心，無有癡亂親近善知識，無有癡亂學諸佛法，無有癡亂覺諸魔事，無有癡亂遠離魔事，無有癡亂於無量劫修菩薩行。菩薩成就如是等無量無數堅固正念，於無量無數阿僧祇劫，從諸佛菩薩善知識所聞受正法；所謂：甚深法、微妙法、莊嚴法、種種莊嚴法、種種名味句身法、莊嚴菩薩法、莊嚴諸佛無上法、正希望清淨法、不染一切世間法、分別一切世間法、廣法、無量法、捨離癡暗分別世間法、共法、不共法、菩薩智境界法、一切智自在法。菩薩聞此法已，於無量無邊阿僧祇劫，未曾退忘。何以故？菩薩摩訶薩本無量劫修道行時，未曾惱亂眾生，正念三昧，不斷正法，不斷善根，不斷智慧故。此菩薩無量種聲不能嬈亂，所謂：高大聲、惱亂聲、令人恐怖聲、微妙聲、不可愛聲、散亂六根聲。菩薩聞如是等無量無數好惡諸聲，於正念不亂，三昧不亂，境界不亂，入微妙法不亂，菩薩行不亂，修習菩提心不亂，念佛三昧不亂，觀察真實法不亂，教化眾生智不亂，成就眾生不亂，安立眾生清淨智不亂，觀察甚深義不亂。不行惡業故，無惡業障；不行煩惱故，無煩惱障；不行不恭敬故，無不恭敬障；不行謗法故，無謗法障。如是等無量種聲，一一音

聲，充滿十方無量無邊阿僧祇世界，於無量無邊阿僧祇劫，未曾斷絕，悉能壞亂眾生諸根，令其發狂，而不能亂此菩薩甚深三昧。菩薩於三昧中，思惟、分別一切音聲生、住、滅相，善分別知生、住、滅性；亦善觀察諸聞聲者，聞好惡聲，心無憎愛，正念不亂，於彼諸聲，善取其相而不染著。知一切聲，皆無所有，非真實性，無有造者，亦無本際，與法性等，無有差別。是菩薩成就寂靜身、口、意行，不復退轉；安住諸禪三昧正受。悟一切法，智慧成就，得離一切音聲三昧，阿僧祇三昧門以為眷屬。長養大悲於念念中，能得無量阿僧祇三昧，究竟成就一切種智。菩薩聞此能壞諸根大惡音聲已，作如是念：『我當令一切眾生，安住清淨正念。於一切智，得不退轉，究竟成就無餘涅槃。』是名菩薩摩訶薩第五離癡亂行。

◎

[0468c29] 「◎佛子！何等為菩薩摩訶薩第六善現行？此菩薩成就寂滅身、口、意業；無所有無所示現身、口、意業；無縛無脫身、口、意業；無縛無脫，諸所示現無所依、無所住、隨心住無量心性等，一切法性等；無性相，示現無相，相甚深無底。如如性離業報，善方便出生、離生，不生、不滅、寂滅涅槃等，非有說有，語言道斷。離一切世間，無所依住，長養菩薩所起善根，入離虛妄無縛無著法門，入真實法門，入離世間法門，分別一切世間法。菩薩作如是念：『一切眾生，無性為性；一切諸法，無為為性；一切佛剎，無相為相；究竟三世皆悉無性；言語道斷，於一切法而無所依。』菩薩解如是等諸甚深法，解一切世間悉皆寂滅，解一切諸佛甚深妙法，解佛法、世間法等無差別，世間法入佛法、佛法入世間法；佛法、世間法而不雜亂，世間法不壞佛法。真實法界不可破壞，安住三世平等正法，亦不捨菩提心、不捨教化眾生心，增長大慈大悲心，悉欲救度一切眾生。菩薩作是念：『我不成就眾生，誰當成就？我不調伏眾生，誰當調伏？我不寂靜眾生，誰當寂靜？我不令眾生歡喜，誰當令歡喜？我不清淨眾生，誰當令清淨？』菩薩復作是念：『我以解了此甚深法，見諸眾生受大苦惱，趣危險徑，為諸煩惱之所纏縛，如重病人，常被苦痛恩愛繫縛在生死獄；常不離地獄、餓鬼、畜生、閻羅王處，不能永滅無量苦聚，不離三障。常處愚癡暗，不見真實明，受無窮生死，不得解脫道。輪迴八難，愚癡所病，諸垢所染，沒在無量深煩惱海，邪見所惑，不覩正道。』菩薩作如是觀察：『眾生若未成熟而捨取正覺，是所不應。我當先教化眾生，於無量劫修菩薩行，未成熟者教令成熟，未調伏者教令調伏，諸未度者教令得度。』是菩薩住此行時，諸天、世人、魔王、釋梵、沙門、婆羅門、諸天、乾闥婆等，見此菩薩，歡喜敬仰。若有眾生，恭敬、供養、尊重、禮拜，乃至見聞，皆悉不虛，畢定究竟阿耨多羅三藐三菩提。是名菩薩摩訶薩第六善現行。

[0469b11] 「佛子！何等為菩薩摩訶薩第七無著行？此菩薩以無著心，於念念中，能觀察阿僧祇世界，嚴淨阿僧祇佛剎，於諸佛剎，心無染著。往詣阿僧祇諸如來所，禮拜恭敬，以阿僧祇華、香、塗香、末香、眾寶、華鬘、天衣、雜寶、寶蓋、幢幡諸莊嚴具，各阿僧祇以用供養，心無所著。阿僧祇諸方便行而無所行，阿僧祇思，無思法住。於念念中，見

無量諸佛，於諸佛所，心無所著；於佛相好，心無所著；於佛光明，心無所著；於諸佛剎，心無所著；聞佛說法，心無所著；於十方世界，心無所著；於如來眾，心無所著；於菩薩眾，心無所著；聞法歡喜，心無所著；正心增廣，攝意不亂，行菩薩行，不著佛法。此菩薩摩訶薩於十方剎，一一佛所，無量無邊阿僧祇劫，恭敬、禮拜、供養，心無厭足；見佛聞法，心無所著；見諸如來菩薩大眾以為莊嚴，心無所著；見不淨剎，心不憎惡。何以故？菩薩摩訶薩寂滅平等觀諸法故。諸法無垢、無淨、無暗、無明、無分別、無不分別、無虛妄、無真實、無安隱、無危險、無正道、無邪道。

[0469c02] 「菩薩如是觀真實法性入眾生性，教化、調伏成熟眾生，於彼眾生，心無所著；受持諸法，而於諸法，心無所著；不捨菩薩心，而住佛所住，於佛所住，心無所著；入種種語言道，於語言道，心無所著；入眾生道，於眾生道，心無所著；分別諸三昧正受，皆悉能入，心無所著；往詣無量無邊不可說諸佛國土，見彼佛國，心無所著；若去佛國，心無餘戀。菩薩摩訶薩於諸佛國，以無貪著心，解佛實教；於無上道，而無障礙；於佛正教，已得安立；具足菩薩行，安住菩薩心，成就菩薩寂滅解脫；不念、不著菩薩所行，住菩薩淨道，受真實記。得授記已，作如是念：『凡夫愚癡，不知真諦，不見真諦，暗鈍無信，心不真實，常行染著，流轉生死，不見諸佛，離善知識，離於正道，迷惑邪見，不求調御師，不敬十力王，不知菩薩恩，親近惡知識，聞諸法空，心大恐怖，不正思惟，誹謗正法，棄捨正道，好從邪徑，入魔羅網，遠離諸佛，常著諸有，受種種苦。』爾時，菩薩見彼眾生受諸苦已，增長大悲，觀諸善根，心無所著。

[0469c23] 「爾時，菩薩作如是念：『我當為十方一一眾生故，住無量無邊阿僧祇劫，成熟眾生，心無疲厭。常共止住，不欲捨離去。如毫端，以一毫端，悉遍量度十方世界；為一眾生故，於一一毫端處，各住無量無邊阿僧祇劫；如為一眾生，為一切眾生，亦復如是。』以此大悲心，念念次第，未曾斷絕；而於眾生，心無所著。於一一毫端處，具足修習盡過去、未來際諸菩薩行。不著身、不著法、不著念、不著願、不著三昧、不著行、不著寂靜、不著境界、不著教化成熟眾生、不著入深法界。何以故？菩薩如是觀察：一切法界如幻；諸佛法如電；菩薩行如夢；所聞法如響；一切世界如化；業報所起。如摩㲋摩化身，知一切眾生猶如畫像，種種異形，皆由心畫。所說諸法，皆如實際；於一念中，遍滿十方。修菩薩行，廣大如法界，究竟如虛空。於一念中，悉知諸佛，決定方便，了知心相迴轉迅速，而於此心，無所染著。菩薩如是觀察無我。見佛化度一切眾生，於佛法中得無量喜；起大慈悲，救護一切，心無憂惱，得歡喜願。未成熟者，當令成熟；未調伏者，當令調伏。遠離世間，而能隨順一切世間。若聞諸方國土眾生音聲、眾生諸業、眾生施設、眾生和合、眾生流轉、眾生諸行、眾生境界、眾生諸地、眾生興起，我當乘大願之力，普至彼處，終不捨弘誓教化眾生，乃至不起一念染著。所以者何？以無所著故，自利利彼，清

淨滿足。是名菩薩摩訶薩第七無著行。

◎

[0470a25] 「◎佛子！何等為菩薩摩訶薩第八尊重行？此菩薩成就尊重善根、不壞善根、最勝善根、不思議善根、無盡善根、不退善根、無比善根、寂靜善根、一切佛法善根。此菩薩修習行時，心常愛樂諸佛妙法；一向專求無上菩提，未曾暫捨菩薩大願；於無量劫行菩薩道，不計眾苦而生憂惱；一切眾魔所不能壞，一切諸佛悉共護念，常行菩薩諸清淨行，精勤修習一切菩薩無量苦行，未曾懈倦，得不退轉大乘弘願。此菩薩安住、尊重菩薩行已，於念念中，能轉阿僧祇劫生死、苦難，長養菩薩無量大願。若有眾生恭敬、供養、乃至見聞，斯等皆得住不退轉，決定究竟無上菩提。彼菩薩觀察眾生，了達非有，而不捨一切。譬如河水，不至彼岸，不來此岸，不斷中流，能度眾生於彼此岸，以流通故。菩薩摩訶薩亦復如是，不趣生死，不趣涅槃，亦復不住生死中流，而能濟度此岸群生，到於彼岸，安隱、無畏、無憂惱處。於眾生數，心無所著。不離一眾生，著多眾生；不離多眾生，著一眾生；不增眾生界，不損眾生界；不生眾生界，不滅眾生界；不盡眾生界，不長眾生界；不虛眾生界，不二眾生界。何以故？菩薩深解眾生界如法界，眾生界、法界無有二；無二法中，無增、無損、無生、無滅，法性真實，無來無去，無所猗著，不作二相。何以故？菩薩解一切法界無二相故。菩薩如是以善方便，解深法界；住無相、住清淨妙相，莊嚴其身。善能分別一切諸相，決定究竟到於彼岸，悉分別知眾生之數。普能現身一切佛剎，於諸佛剎心無所著，深入佛法，亦無所染，分別義味，廣為人說。於一切法離諸欲際，而不斷菩薩道，不捨菩薩行。行無盡功德，入清淨法界。譬如火珠，出火不可窮盡，如是菩薩諸功德藏不可窮盡，教化眾生亦不可盡。而菩薩摩訶薩非究竟、非不究竟；非離取、非不離取；非依、非無依；非世間法、非佛法；非凡夫、非得果。如是菩薩成就尊重心，修習菩薩行，不教聲聞、辟支佛乘；不教佛法，不教世間法；不教眾生，不壞眾生；不教正道，不壞正道；不教垢，不教淨。何以故？菩薩解了諸法無垢、無淨；知一切法無受、無轉，亦無有退。行是寂滅甚深法時，亦不生念：『我今行此法，已行此法，當行此法。』未曾生念：『有陰界入內世間、外世間、內外世間一切大願，諸波羅蜜。』何以故？一切法中，無向聲聞、緣覺、菩薩、佛乘，亦復無向諸凡夫界，亦復無向垢淨生死及涅槃界。何以故？諸法無二，無不二故。譬如虛空，求之十方，無有差別，非無虛空。菩薩如是觀一切法，悉無差別。非不究竟成等正覺；彼最真實，不違正行，普能示現菩薩所行，而不捨離無量大願；調伏眾生，轉大法輪，不壞因果，不違寂滅平等觀法。此菩薩悉與三世諸如來等，不斷佛性，不壞正法，興隆正法，辯才無盡，於諸法中，心無所著，安住法堂，分別深法，住無所畏，不捨佛住，不違世法，普現世間等，於世間心無所著。菩薩如是成就尊重智慧修菩薩行，令一切眾生，永離世間惡道、諸難；教化、成就、安置三世諸佛法中，堅固不動。

[0470c28] 「如是教已，復作是念：『一切眾生，不知恩義，更相殺害，邪見增盛，迷惑正道，煩惱充滿，癡冥所覆。設有善知識充滿世間，皆悉明達智慧具足者，我不為此等修菩薩行。何以故？我於善、惡人所，不求利養，不徇名譽，乃至一縷及一愛言。於無量劫，行菩薩道，不生一念自求己安，但欲調伏一切眾生，淨一切眾生，度一切眾生。』何以

故？一切諸佛法如是故。不求利養，不計人惡，常應等心行菩薩道，怨親等觀而無差別，欲令究竟至於彼岸，具足成就無上菩提。是名菩薩摩訶薩第八尊重行。

[0471a11] 「佛子！何等為菩薩摩訶薩第九善法行？此菩薩為諸天人、沙門、婆羅門、乾闥婆等，一切眾生，作清涼法池。守護正法，佛種不絕，得清淨陀羅尼故；說法無障礙，得義陀羅尼故；義辯不可盡，得法陀羅尼故；法辯不可盡，得正語陀羅尼故；辭辯不可盡，得無障礙陀羅尼故；說義味不可盡，得佛甘露灌頂陀羅尼故；令眾生歡喜辯不可盡，得自覺悟陀羅尼故；同辯不可盡，入同辯陀羅尼故；說種種義、名味、句身不可盡，得正語陀羅尼故；無量辯不可盡，得無量讚歎陀羅尼故；於三千大千世界，變身如佛，妙音具足。於一切法，無所障礙，而作佛事。隨所應化，隨所解音，隨眾生根，以廣長舌清淨音聲，隨時說法，不違大悲。隨其所應，於一一言，出無量音，皆令歡喜。設有眾生，悉知無量不可計阿僧祇諸語言法、知無量業、知無量報，如是等無量無數阿僧祇眾生，充滿無量無邊阿僧祇世界，與菩薩為眷屬。菩薩處此會中，出一法言，悉令此等眾生，皆得開解。有如是等無量無邊阿僧祇諸大眾與菩薩為眷屬，亦復如是。

[0471b03] 「爾時，菩薩復作是念：『設一毛端處，於一念中，有無量無邊阿僧祇大眾來會；如是念念次第，盡過去、未來一切諸劫，大眾來會，猶故不盡。彼諸大眾，言聲不同，所問各異。』菩薩聞如是等一切問難，心無所畏，而作是念：『設令一切眾生，悉來問難，猶以一言，決其疑網，皆令歡喜。』菩薩說法，言不虛妄。於一一言，有無量無邊智慧莊嚴，成就無邊諸功德藏。慧光普照一切，諸法具足，成就一切種智。此菩薩安住善法行已，能自清淨，亦能饒益一切眾生。如此三千大千世界，乃至無量無邊不可稱數諸世界中，自化其身為真金色，妙音具足。於一切法，無所障礙，而作佛事。以無量無邊清淨法門，化度眾生。

[0471b17] 「佛子！此菩薩摩訶薩有十種身：入無量無邊法界身，除滅一切世間故；未來身，一切趣生故；不生身，深樂不生平等法故；不滅身，一切諸法言語斷故；不實身，如如真實故；離癡妄身，隨應化故；無來去身，離死此生彼故；不壞身，法界性無壞故；一相身，三世語言道斷故；無相身，善分別諸法相故。

[0471b24] 「菩薩摩訶薩成就如是十種身，能為一切眾生作舍，長養善根故；為一切眾生救護，與大無畏故；為一切眾生歸依，令大安隱住故；為一切眾生尊導，開示無上道門故；為一切眾生師，方便令入真實法故；為一切眾生燈，令見業報故；為一切眾生明，得甚深法故；為一切眾生炬，令離愚癡解真法故；為一切眾生光，令得明地故；為一切眾生趣趣燈，顯現如來自在力故。是名菩薩摩訶薩第九善法行。此菩薩摩訶薩安住善法行已，為一切眾生，作清涼法池，得佛甚深諸法底故。

[0471c08] 「佛子！何等為菩薩摩訶薩真實行？此菩薩成就第一誠諦之語；如說能行，如行能說。此菩薩學三世諸佛真實語，入三世諸佛性，與三世諸佛善根等。此菩薩成就如是

等一切善根，學三世諸佛無二語，隨順如來一切智慧。此菩薩成就眾生是處、非處智；眾生去、來、現在一切業報智；眾生諸根具足、不具足智；眾生種種性智；眾生種種欲智；眾生一切至處道智；一切禪定解脫三昧正受垢淨起時非時轉智；過去一切世界成壞智；無障礙天眼智；漏盡智；而不捨一切菩薩所行。何以故？欲令一切眾生，調伏清淨故。

[0471c19] 「菩薩復作是念：『我見眾生受無量苦，若未度此等，先成正覺，是所不應，我當滿足大願，然後成佛；令一切眾生，志求菩提究竟無餘涅槃。何以故？非眾生請我發菩提心，行菩薩行，我自發心普為眾生，欲令究竟得一切種智。是故，我於一切最為殊勝，不著眾生故；我於一切得為最上，調御眾生故；我離一切闇，解無眾生際故；我得所應得，本願具足故；我善變化，菩薩功德莊嚴故；我有善攝取，三世諸佛所護念故。』

[0471c29] 「此菩薩摩訶薩不捨本願故，得入無上智慧莊嚴。隨一切眾生所應，悉能化度，隨其本願，悉滿足已，得一切法，自在智慧，令一切眾生，皆得清淨。於念念中，悉能遍遊十方世界；於念念中，悉能往詣無量佛國；於念念中，悉見無量無數諸佛及莊嚴剎，示現如來自在神力，究竟法界、虛空界等，其身無量，隨應悉現，無量、無礙而無所依；於自身中，普現佛剎，一切眾生、一切諸法，三世諸佛，皆悉顯現。

[0472a10] 「此菩薩知眾生種種想、種種欲，業報清淨；隨其所應，為現其身，而調伏之。解一切法如幻、如化、如電；眾生如夢。此菩薩義身、味身不可窮盡，清淨正念，決定了知一切諸法，入諸三昧無上智慧，寂靜觀察不二之地。一切眾生，皆依二法。菩薩摩訶薩住大悲心，修習如是諸深妙法，寂靜究竟。得佛十力，入因陀羅網法界自在，成就如來無礙解脫。人中雄猛，大師子吼，得無所畏；為法轉輪王，能轉無礙清淨法輪；成就智慧解脫，了知一切世間所行；絕生死迴流，入智慧大海；悉能饒益一切眾生，護持三世諸佛正法，窮盡諸佛方便大海。是名菩薩摩訶薩第十真實行。此菩薩安住真實行已，能令一切天人、八部、無量眾生清淨歡喜。」

◎
大方廣佛華嚴經卷第十一

【經文資訊】大正藏第 09 冊 No. 0278 大方廣佛華嚴經
【版本記錄】CBETA 電子佛典 2016.06，完成日期：2016/06/15
【編輯說明】本資料庫由中華電子佛典協會（CBETA）依大正藏所編輯
【原始資料】蕭鎮國大德輸入，眾生出版社提供新式標點，其他
【其他事項】本資料庫可自由免費流通，詳細內容請參閱【中華電子佛典協會資料庫版權宣告】

本網站係採用 Creative Commons 姓名標示-非商業性-相同方式分享 3.0 台灣 (中華民國) 授權條款授權.

Copyright ©1998-2016 CBETA
Dictionary cache status: loaded

Glossary and Other Vocabulary

Copyright Fo Guang Shan 佛光山 2013-2025. This work may be freely reused under the Creative Commons Attribution 4.0 International License with attribution. Please send comments to alex@ntireader.org.
Page updated on 2025-06-19

Abbreviations
Reference
Help
About
menu
logo
NTI Reader
search
Back to collection

Avataṃsakasūtra (Flower Garland Sūtra) 大方廣佛華嚴經
Scroll 2
Click on any word to see more details.

大方廣佛華嚴經卷第十二

東晉天竺三藏佛**馱跋陀羅譯**

功德華聚菩薩十行品第十七之二

[0472b06] ◎爾時，佛神力故，十方世界，六種震動，如來威神，法應如是：雨天華雲雨、天香雲雨、天末香雲雨、天鬘雲雨、天衣雲雨、天寶雲雨、天莊嚴雲雨；又自然出天妓樂音，天妙光明普照一切，演出諸天微妙音聲。如此四天下夜摩天宮**說十行法，佛神力故，十方世界亦復如是**。

[0472b12] 爾時，十方各過十萬佛剎塵數世界，有十萬佛剎塵數菩薩，充滿十方，來詣此土。到已，語功德林菩薩言：「善哉！佛子！乃能演說諸菩薩行。我等諸來菩薩，皆同一字，名功德林；我等世界皆名功德幢，佛同號普功德；我等佛所亦說十行，名味、句身次第義味，**眾會眷屬亦復如是**，**不增不減。是故**，**佛子！我等承佛神力**，**來詣此土**，**為汝作證**，**如此四天下夜摩天宮寶莊嚴殿說十行法，我來**為證，十方世界亦復如是。」

[0472b21] 爾時，功德林菩薩承佛神力，普觀十方一切法界及諸眷屬，欲令佛種永不斷絕

、欲令菩薩種性清淨、欲令菩薩願種不轉、欲令行種不斷、欲令攝取三世佛種、欲分別說眾生善根種、欲觀察一切眾生時根、欲樂垢淨心所行種、欲普照一切諸佛菩薩種，以偈頌曰：

「敬心頂禮十力尊,　　清淨離垢慧無礙,
境界深遠無等倫,　　其道清淨如虛空。
人中最勝無障礙,　　功德無量無所畏,
智慧無二無等等,　　一切所行皆清淨。
十方現在諸導師,　　解真實義無所畏,
無等功德離諸惡,　　彼速究竟無上道。
一切如來人中雄,　　先已具發大慈悲,
遊心清淨法界中,　　所行饒益諸群生。
十方三世無與等,　　自然正覺滅癡冥,
一切佛法悉平等,　　彼之功德不可壞。
十方一切世界中,　　悉得覩見諸如來,
於諸如來無虛妄,　　彼人所行不退轉。
若見清淨真法界,　　甚深微妙第一義,
一切癡妄莫能惑,　　彼行能成功德藏。
方便善知眾生類,　　入於真實妙法界,
自然覺悟不由他,　　彼人所行如虛空。
無量無邊諸世界,　　觀察究竟悉寂滅,
一切諸法無障礙,　　彼人所行勝牟尼。
具足堅固不可轉,　　成就尊重最勝法,
清淨願滿到彼岸,　　諦聽菩薩諸所行。
無量無邊一切地,　　智慧明達無障礙,
甚深微妙為境界,　　是名無畏論師行,
句句廣分別,　　深入妙智慧,
真實解諸法,　　彼修大牟尼。
遠離一切惡,　　常能利眾生,
彼人功德藏,　　等諸調御師。
普於諸群生,　　常施以無畏,
清淨無染著,　　所行無倫比。
意淨無所著,　　寂靜無口過,
具足妙功德,　　彼修最勝行。
究竟度深義,　　功德定無盡,
彼修不死行,　　諸佛常護念。
離我瞋恚心,　　妙音滿十方,
安住正法教,　　所行無可諭。
布施到彼岸,　　百福自莊嚴,
彼慧最第一,　　能令眾歡喜。

善入深智地,　安住心不動,
彼行如金剛,　堅固不可沮。
悉入諸法界,　隨順到彼岸,
究竟得自在,　法日之所行。
無等等牟尼,　修習不二法,
心常樂寂靜,　智慧無障礙。
細微世界中,　容受大世界,
境界無不了,　智慧山王行。
普於諸世間,　心淨無所著,
持戒到彼岸,　淨行之所行。
智慧不可量,　虛空法界等,
深入具足智,　是勝金剛行。
智慧悉充滿,　三世諸法界,
心常無懈怠,　入於最勝境。
一切所至道,　分別十力法,
身行無障礙,　勝智之所行。
一切十方界,　無量眾生類,
菩薩悉救護,　離癡之所行。
修習諸佛法,　精勤無懈怠,
普令世間淨,　大龍之所行。
悉知眾生根,　究竟種種欲,
了達無量性,　平等之所行。
普於十方界,　久受無量苦,
其心無憂惱,　歡喜之所行。
放諸光明網,　普照諸世間,
具足智慧明,　善修慧所行。
皆悉能震動,　十方無量界,
常能利一切,　不令生恐怖。
善解語言法,　分別到彼岸,
離垢智慧明,　不動之所行。
善解俯仰國,　分別到彼岸,
成就無盡地,　最勝慧所行。
無量諸功德,　常行求菩提,
到彼功德岸,　大稱無盡行。
無上大論師,　最勝師子吼,
令眾悉清淨,　離垢之所行。
佛甘露灌頂,　授以法王記,
究竟方便法,　大心之所行。
分別一切眾,　其心無染著,
決定持法藏,　法王之所行。
一一語言中,　能出無量音,

眾生各各解,　無礙慧所行。
究竟語言法,　分別悉了知,
遠離諸虛妄,　真實見所行。
安住法海印,　善印一切法,
了法無實相,　方便身所行。
能於一一剎，　無量無數劫，
窮盡諸劫行,　其心無憂厭。
無數諸如來,　名號各不同,
見之一毛孔,　善修之所行。
如一毛端處,　普見無量佛,
一切諸世界,　見佛亦如是。
無量無數劫,　能作一念頃,
非長亦非短,　解脫人所行。
見者悉不虛,　所修皆真實,
業行不可壞,　最勝之所行。
無量無數劫,　觀佛無厭足,
能令眾歡喜,　無礙慧所行。
無量無數劫,　觀察眾生界,
眾生非眾生,　堅固士所行。
具足智慧藏,　清涼功德池,
饒益一切眾,　第一人所行。
法界無邊際,　無量如虛空,
語言無所著,　無畏論師行。
於一三昧中,　入無量三昧,
昇彼無上堂,　淨月論師行。
究竟忍彼岸,　堪忍寂滅法,
遠離瞋恚心,　無量智所行。
不離一世界,　不起一坐處,
普現十方剎，　無量身所行。
無量諸佛剎，　能入一世界，
佛剎不增減，　不思議所行。
分別處非處,　審諦入諸力,
無上力成就,　第一力所行。
去來現在世,　一切諸業報,
智慧不退轉,　明智之所行。
善知時非時,　調伏一切眾,
教化不失時,　善知時所行。
身行悉皆善,　口意行亦然,
一切無所著,　淨智意所行。

智慧善分別,　法辯無窮盡,
境界等如實,　如來之所行。
無礙功德藏,　喜樂總持門,
深入諸法界,　隨入之所行。
悉與三世佛,　等心無異想,
一相無差別,　無礙境界行。
深入智慧海,　除滅諸癡闇,
能與清淨眼,　淨眼之所行。
一切諸導師,　常行不二法,
神通力自在,　具足行所行。
十方佛剎中，　普雨妙法雨，
令眾解實義,　法雲之所行。
普於諸佛所,　逮得堅固信,
一切智解脫，　所學悉究竟。
彼於一念中,　悉知眾生心,
究竟解心性,　無性性所行。
不思議世界,　變化無量身,
無等遍遊行,　諸行中無比。
無量世界中,　現在諸如來,
菩薩摩訶薩,　常現彼佛前。
菩薩入三昧,　眾生見一身,
菩薩出三昧,　眾見無量身。
所行甚深妙,　未曾有口過,
悅樂心無量,　令眾悉歡喜。
逮得無著智,　分別知諸根,
其心無所染,　無上調伏行。
方便分別法,　於法得自在,
一切世界中,　常作諸佛事。
菩薩微妙行,　所行如虛空,
何人得聞此,　其心不欣悅。
彼智無與等,　慧眼見一切,
方便無倫匹,　無等智所行。
無盡妙功德,　能滅一切惡,
到彼清淨岸,　無比之所行。
成就莊嚴法,　安住不退轉,
度脫無量眾,　而無眾生想。
所修無諍行,　一切智微妙,
正法化眾生,　淨眼之所行,
恭敬一切佛,　具足究竟慧。
成就無所畏,　方便智所行,

普能入一切,　　世界及諸法,
亦入群生類,　　度脫無量眾,
遍於十方界,　　擊無上法鼓。
常施無量法,　　不死之所行,
一身跏趺坐,　　充滿無量剎。
眾生不迫迮,　　清淨法身力,
一味一義中,　　分別無量義。
演說無窮盡，　　無邊慧所行，
修習佛解脫，　　智慧無障礙。
成就無所畏,　　無量方便德,
了諸世界海,　　一切佛剎海，
法海智慧海,　　度脫眾生海。
或有見菩薩,　　入胎及出生,
或見成正覺,　　無量功德行,
處處佛剎中，　　示現般涅槃，
真實無涅槃,　　無畏師常住。
金剛身無異,　　隨應現眾生,
真實無差別,　　一身行所行。
平等法界一,　　具足無量義,
常樂觀三世,　　一相無相法。
到彼諸持岸,　　正法安眾生,
逮得諸佛持,　　最勝之所行。
無染妙法身,　　慧眼清淨耳,
是悉無障礙,　　無礙之所行。
究竟諸神通,　　具足深智慧,
智慧最殊勝,　　方便智所行。
心定未曾亂,　　智慧不可量,
境界無不照,　　一切見所行。
到彼功德岸,　　度脫無量眾,
其心無疲厭,　　常修之所行。
一切知見人,　　在諸佛家生,
普於三世佛,　　法中而化生。
語言法成就,　　摧伏諸論師,
究竟無量行,　　隨入佛菩提。
能放一光明,　　普照無量剎，
世間大明曜,　　除滅一切暗。
隨其所應見,　　為現如來身,
調伏群生類,　　嚴淨一切剎。

菩薩行無量，　一切莫能知，
示現一切行，　欲度眾生故。
無量不可數，　眾生法界等，
無數劫讚歎，　菩薩德無盡。
菩薩德無量，　究竟一切德，
諸佛無量劫，　歎此德無盡。
何況世間人，　聲聞及緣覺，
無量劫讚歎，　而能得窮盡。」◎

◎大方廣佛華嚴經菩薩十無盡藏品第十八

[0474c28] 爾時，功德林菩薩摩訶薩復告諸菩薩言：「佛子！菩薩摩訶薩有十種藏，三世諸佛之所演說。何等為十？信藏、戒藏、慚藏、愧藏、聞藏、施藏、慧藏、正念藏、持藏、辯藏。是為十。

[0475a02] 「何等為菩薩信藏？此菩薩信一切法空無真實、信一切法無相、信一切法無願、信一切法無作者、信一切法不實、信一切法無堅固、信一切法無量、信一切法無上、信一切法不可度、信一切法不生。若菩薩成就如是隨順淨信，聞諸佛法不可思議，心不驚怖；聞一切佛不可思議，心不驚怖；聞眾生不可思議，心不驚怖；聞法界不可思議，心不驚怖；聞虛空界不可思議，心不驚怖；聞涅槃界不可思議，心不驚怖；聞過去世不可思議，心不驚怖；聞未來世不可思議，心不驚怖；聞現在世不可思議，心不驚怖；聞入一切劫不可思議，心不驚怖。何以故？菩薩於諸佛所，一向堅信，不可沮壞，佛如是知佛無盡無邊智。十方一切世界，一一世界中，三世無量無數諸佛，出興於世，施行佛事而般涅槃。彼諸佛智慧不增、不減，不生、不滅，不盡、不去，不近、不遠，不智、不亂，菩薩成就如是等無邊無盡信藏，則能乘如來乘。此菩薩成就如是等無量無邊信、不退轉信、不亂信、不壞信、不著信、有根信、隨順聖人信、如來家性信，則能護持一切佛法，長養一切菩薩善根，隨順一切如來善根，從一切佛善方便生，是名菩薩摩訶薩無盡信藏。菩薩住此信藏，悉能聞持諸如來法，廣為一切眾生演說。

[0475a28] 「佛子！何等為菩薩摩訶薩戒藏？此菩薩成就饒益戒、不受戒、無著戒、安住戒、不諍戒、不惱害戒、不雜戒、離邪命戒、離惡戒、清淨戒。何等為饒益戒？此菩薩先當饒益安樂眾生。何等為不受戒？此菩薩不受外道戒，具足奉持三世諸佛平等淨戒。何等為無著戒？此菩薩不著欲界戒，不著色界戒，不著無色界戒；何以故？不迴向彼故。何等為安住戒？此菩薩成就清淨無疑悔戒；何以故？菩薩不作五無間罪，永不故犯一切戒故。何等為不諍戒？此菩薩不非先制，不更造立，心常隨順向涅槃戒；皆具足持無所毀犯，不由此戒惱亂眾生，共相違諍，菩薩持戒，但饒益眾生，令歡喜故。何等為不惱害戒？此菩薩不因持戒，學諸呪術、藥草，惱害眾生；何以故？菩薩欲救護眾生故，持清淨戒。何等為不雜戒？此菩薩離斷常見，不持雜戒，但觀察十二緣起，持清淨戒。何等為離邪命戒？此菩薩不作持淨戒相，欲使他知內無實德，現實德相，但持淨戒，一向求法，究竟薩婆若。何等為不惡戒？此菩薩不自貢高言我持戒，見犯戒人，不輕賤訶罵，令其憂惱，但一其

心，持清淨戒。何等為清淨戒？此菩薩捨離殺、盜、邪婬、妄語、惡口、麁言、兩舌、雜語、貪、恚、邪見，具持十善。此菩薩持如是等清淨戒時，作是念：『若有眾生犯淨戒者，斯由顛倒諸煩惱故，一切諸佛悉分別知是一切眾生，因諸顛倒，毀犯淨戒；是故，我當專求佛道，究竟無上菩提，廣為眾生說真實法，令離顛倒，淨持禁戒，悉令究竟無上菩提。』是為菩薩摩訶薩第二無盡戒藏。

[0475c01] 「佛子！何等為菩薩摩訶薩慚藏？此菩薩自憶宿命：無數世來，於六親所行無慚行，或侮慢無禮，或婬亂無節，忍害無親，興師相伐，迷惑顛倒，無惡不造，斯由三毒邪疑，使纏虛偽、諂曲諸不善故；一切眾生亦復如是，皆悉積習諸無慚行，斯由無智乃至諂曲故；尊卑失序，不相敬順，不能謙下，遵奉明哲，常懷毒念，怨結滋甚，更相屠害，曾無恥懼。自惟我身及餘眾生，去、來、現在行無慚法，三世諸佛無不知見，我當云何猶行無慚？甚為不可！是故，我應修習慚法，究竟菩提，廣為眾生說真實法，令其永離諸無慚法，成就菩提。是為菩薩摩訶薩第三無盡慚藏。

[0475c14] 「佛子！何等為菩薩摩訶薩愧藏？此菩薩自愧：昔來貪求色、聲、香、味、觸、法、妻子、眷屬、錢財、寶物、僮僕、車乘，心無厭足，我不應行是諸非法事，因是生長貪、恚、愚癡，乃至諂曲。復作是念：『眾生所行無愧之法，皆以無智乃至諂曲，諸惡法故，不相承順、尊敬、供養，常懷毒心，迭相殘害。我及眾生去、來、現在，愛樂貪求，集行是法，因是法故，受胎生死、無量諸苦，三世諸佛皆悉知見，我猶行是無愧法者，三世諸佛皆不歡喜；我當修習愧法，究竟菩提，廣為眾生說如是法，令離無愧，成就佛道。』是為菩薩摩訶薩第四無盡愧藏。

[0475c26] 「佛子！何等為菩薩摩訶薩多聞藏？此菩薩多聞者，所謂：知是事有故是事有，是事無故是事無；是事起故是事起，是事滅故是事滅；是世間法，是出世間法，是有為法，是無為法，是有記法，是無記法。

[0476a01] 「何等為是事有故是事有？所謂：有無明，故有行。何等為是事無故是事無？所謂：無識，故無名色。何等為是事起故是事起？所謂：愛起，故苦起。何等為是事滅故是事滅？所謂：有滅，故生死滅。何等為世間法？所謂：色、受、想、行、識。何等為出世間法？所謂：戒身、定身、慧身、解脫身、解脫知見身。何等為有為法？所謂：欲界、色界、無色界、眾生界。何等為無為法？所謂：虛空、涅槃、數緣滅、非數緣滅、十二緣起及法界。何等為有記法？所謂：四真諦、四沙門果、四辯、四無所畏、四念處、四正勤、四如意足、五根、五力、七覺支、八聖道分。何等為無記法？所謂：世間有邊，世間無邊，世間有邊無邊，世間非有邊非無邊；世間有常，世間無常，世間有常無常，世間非有常非無常；如來滅後如去不受，如來滅後不如去亦不受，如來滅後如去不如去亦不受，如來滅後非如去非不如去亦不受；有我有眾生，無我無眾生，有我無我，有眾生無眾生，非有我非無我，非有眾生非無眾生；過去有幾如來滅度、幾聲聞緣覺滅度，未來有幾如來、幾聲聞緣覺、幾眾生生，現在有幾佛、幾聲聞緣覺；何等如來最初出世？何等聲聞緣覺最初出世，何等眾生最初生，何等如來最後出世，何等聲聞緣覺最後出世，何等眾生最後生；何等諸法最在初，何等諸法最在後；世間從何處來、去至何所、有幾世界成、有幾世界

敗，世界從何所來、去至何所；何等為生死最初際，何等為生死最後際。是名無記法。

[0476b01] 「菩薩摩訶薩作如是念：『眾生長夜流轉生死，童蒙、凡夫不知修道，我當晝夜精勤學問，受持一切諸佛法藏，究竟成就無上菩提，廣為眾生說真實法，普令一切成無上道。』是為菩薩摩訶薩第五無盡多聞藏。

[0476b06] 「佛子！何等為菩薩摩訶薩施藏？此菩薩修行十種施，所謂：施法、最後難施法、內施法、外施法、內外施法、一切施法、過去施法、未來施法、現在施法、究竟施法。

[0476b09] 「何等為菩薩修習施法？此菩薩從本以來，習平等施，珍饌美味不自貪著，惠施一切，其餘諸物亦復如是。所施之餘，然後自食，作是念言：『為我身中八萬戶蟲故，我身安樂，彼亦安樂；我身飢苦，彼亦飢苦。』是故，菩薩有所服食，皆為諸蟲，欲令安樂，不貪其味。菩薩復作是念：『我長夜為身貪求飲食，當勤精進，速離此身。』是為菩薩修習施法。

[0476b17] 「何等為菩薩最後難施法？此菩薩若得種種上味飲食、香華、衣服、資生之具，若自己受用，則快樂長壽，若盡以施人，則窮苦夭命。時，有乞人一切求索。菩薩自念：『吾從本際以來喪身無數，未曾損己利一眾生，令獲大利，希有之慶，當捐棄身命，悉捨一切，饒益眾生，究竟大施，是為菩薩最後難行施法。』

[0476b24] 「何等為菩薩內施法？此菩薩於少壯時，形體端嚴，顏容殊特；澡浴清淨，服上妙衣，嚴飾之具，受灌頂轉輪王位，七寶具足，王四天下。時，有乞人來詣王所，而自陳曰：『大王！當知我今衰老，身嬰重疾，煢獨苦厄，無人贍救，生路既窮，必之死地；若得王身，隨所應用，或須手足，或須血肉，或須頭目，或須髓腦，若大王慈仁，矜哀窮老，捨離貪身以救我者，必蒙天施，得全性命。』菩薩即作是念：『今我此身亦當如彼，會應歸死，無一饒益，宜時捨身，以濟其命。』念已歡喜，施彼眾生，是為菩薩內施法。

[0476c07] 「何等為菩薩外施法？此菩薩於少壯時，形體端嚴，顏容殊特，澡浴清淨，服上妙衣，嚴飾之具，受灌頂轉輪王位，七寶具足，王四天下。時，有乞人來詣王所，作如是言：『大王！當知我今衰老，身又嬰疾，餘命無幾，終此貧苦，而王具足一切快樂。善哉大王！願捨天位，哀施於我，我當統領天下，受王福樂。』菩薩即作是念：『富貴無常，必歸貧賤，若在貧賤，無所饒益，不能滿遂眾生所願；是故，我今宜時捨位，稱悅其意。』念已歡喜，即捨與之，是為菩薩外施法。

[0476c17] 「何等為菩薩內外施法？此菩薩於少壯時，形體端嚴，顏色殊特，澡浴清淨，服上妙衣，嚴身之具，受灌頂轉輪王位，七寶具足，王四天下。時，有乞人來詣王所，作如是言：『大王！當知今我老邁，身又嬰疾，不以衰賤，竊希美號。善哉大王！願以王身、七寶、天下、轉輪王位，以授於我，令我具足，受王慶樂。』菩薩即作是念：『我身財寶，俱非堅固，無常、危脆、磨滅之法。我今盛壯，富有天下，乞者現前，三事具足；是

故，於此不堅固法，當求堅固。』作是念已，倍大歡喜，即捨內外而施與之，是為菩薩內外施法。

[0476c28] 「何等為菩薩一切施法？此菩薩於少壯時，形體端嚴，顏容殊特，沐浴香湯，服上妙衣，嚴身之具，受灌頂轉輪王位，七寶具足，王四天下。時，有乞人來詣王所，作如是言：『大王！當知大王名稱普聞十方，我乃在彼國，服承王問，自遠而來，欲有所請。善哉大王！願隨所欲，充滿我意。』爾時，乞者或求國城、妻子、眷屬、肢節、血肉、頭目、髓腦。爾時，菩薩作是思惟：『一切恩愛，會當別離，無所饒益，不能果遂眾生諸願。我今應當離貪貧行，一切速捨，饒益眾生。』作是念已，倍大歡喜，悉捨一切，惠施眾生，是為菩薩一切施法。

[0477a11] 「何等為菩薩修習過去施法？此菩薩聞過去諸佛菩薩所行具足功德；聞已不著，了達非有，不起妄想，不貪、不味；觀察諸法，心無所猗，諸法如夢，無有堅固，於諸善根，不起有想，心無所著，但為化眾生故，示現其身，廣說道教，欲令眾生成就佛法。又復觀察過去諸法，十方推求都不可得。菩薩如是觀已，復作是念：『過去諸法皆悉捨離。』是為菩薩修習過去施法。

[0477a20] 「何等為菩薩修習未來施法？此菩薩聞未來世諸佛菩薩所行善根，具足功德。聞已，而不取相，心無所有，不求往生彼方佛剎，無諸求想，不生行願，攝心不散、不味、不厭，不以善根迴向於彼，不為生彼專修善根，亦不廢捨；但因彼境界教化眾生，欲令眾生具足佛法，觀察真實。此真實法非有處所、非無處所，非內、非外，非遠、非近。復作是念：『若法非有，不可不捨。』是為菩薩修習未來施法。

[0477a29] 「何等為菩薩修習現在施法？此菩薩聞四天王、三十三天、夜摩天、兜率陀天、化樂天、他化自在天、梵天、梵身天、梵輔天、梵眷屬天、大梵天、光天、少光天、無量光天、光音天、淨天、少淨天、無量淨天、遍淨天、密身天、少密身天、無量密身天、密果天、不煩天、不熱天、善現天、善見天、色究竟天，聞聲聞、緣覺具足功德。聞已，心不惑亂，正念不忘，不懈不沒，亦不憂感，其心寂滅而無所取。菩薩唯作是念：『一切諸行，皆悉如夢，一切所行，皆非真實，眾生不知，故流轉惡道。』菩薩於彼，廣為說法，遠離諸惡，成就佛法，修菩薩道，心無惑亂，是為菩薩修習現在施法。

[0477b13] 「何等為菩薩究竟施法？此菩薩摩訶薩有無量眾生，形類不同，往詣其所，作如是言：『我有所須，幸垂周給，我意既足，仁願亦滿。』菩薩聞是語已，歡喜踊躍，隨其所求，施令滿足。菩薩摩訶薩內自觀察：從初入胎，不淨微形，胞段諸根，生老病死；又具觀此身：無有真實，無所有相，無慚愧物，賢聖所棄，惡露臭處，猶如死屍，骨節相持，血肉泥塗，九竅之門，常流不淨。菩薩見身無量過患，乃至不起一念貪惜是身，復作是念：『此身危脆，我當云何既見此身無量過患而生貪著？應當棄捨，施彼眾生，充滿其願。我當於此不堅法中，求堅固法，令一切眾生，隨其所願，悉得滿足；開悟示導，皆令逮得清淨法身，住無所住，離身心相。』是為菩薩摩訶薩第六無盡施藏。

[0477b28] 「佛子！何等為菩薩摩訶薩無盡慧藏？此菩薩知色苦如實，知色集如實，知色滅如實，知色道如實，知受、想、行、識苦如實，知識集如實，知識滅如實，知識道如實；知無明苦，知無明集，知無明滅，知無明道；知愛苦，知愛集，知愛滅，知愛道；知聲聞，知聲聞法，知聲聞集，知聲聞涅槃；知緣覺，知緣覺法，知緣覺集，知緣覺涅槃；知菩薩，知菩薩法，知菩薩集，知菩薩涅槃。云何知？知從業報因緣所造，諸行非我、非堅固、無真實、空無所有，不取諸法堅固之相，不取諸法所有之相，知一切法悉無所有，廣為眾生說真實法。云何為說？說一切法不可壞。何等不可壞？色不可壞，受、想、行、識不可壞，無明不可壞，聲聞法、緣覺法、菩薩法不可壞。何以故？一切諸法不自作，不他作，言語道斷，離一切處，不生、不起、不施、不受、無有心意。菩薩成就如是等無盡慧藏，以少方便，則能逮得一切諸法善妙方便，自然明達，不由他悟。此智慧藏有十種不可盡。何等為十？多聞善方便不可盡；親近善知識不可盡；演一句法不可盡；入深法界不可盡；入無量智慧莊嚴不可盡；出生、長養諸功德藏，心無憂厭不可盡；入一切陀羅尼門不可盡；分別了知一切眾生語言、音聲不可盡；得普令眾生離諸疑惑不可盡；得一切佛自在示現教化眾生，所行成就不可盡；是為十種不可盡法。是為菩薩摩訶薩第七無盡慧藏。菩薩住此無盡慧藏，疾得無上平等正覺。

[0477c28] 「佛子！何等為菩薩摩訶薩無盡念藏？此菩薩捨離癡冥，憶念過去一生、十生、百生、千生、萬生，乃至阿僧祇不可思議無分齊不可說億那由他生，成劫、壞劫、成壞劫、非一成劫、非一壞劫、非一成壞劫、百劫、千劫、百千億那由他劫，乃至阿僧祇不可思議無分齊不可說億那由他劫；念知一佛名號，乃至不可說不可說諸佛名號；念知授一佛記，乃至授不可說不可說諸佛記；念知一佛出世，乃至念知不可說不可說諸佛出世；念知從一佛所受一修多羅，乃至不可說不可說佛所受不可說不可說修多羅；祇夜、授記、伽陀、因緣、憂陀那、本事、本生、方廣，未曾有譬諭，憂波提舍亦復如是；念知一會眾一時說法，乃至不可說不可說時會說法；念知一根，乃至不可說不可說諸根；念知一煩惱，乃至不可說不可說諸煩惱；念知一三昧，乃至不可說不可說諸三昧。菩薩作如是念：妙念、淨念、不濁念、遍淨念、離塵念、離種種塵念、離垢念、光曜念、樂念、無障礙念；此菩薩住是念時，一切世間不能嬈亂，諸根清淨，不復染著一切世間，眾魔外道所不能壞，念持一切諸佛法藏，決定明了，未曾錯亂。是為菩薩摩訶薩第八無盡念藏。

[0478a23] 「佛子！何等為菩薩摩訶薩無盡聞持藏？此菩薩於諸佛所，聞持一品修多羅，乃至聞持不可說不可說修多羅，未曾忘失一字一句；於一生中而不忘失，乃至不可說不可說生，未曾忘失一字一句；聞持一佛名號，乃至聞持不可說不可說佛名號；聞持一世界名字，乃至聞持不可說不可說世界名字；聞持一劫名字，乃至聞持不可說不可說劫名字；聞持一如來記，乃至聞持不可說不可說如來記；聞持一修多羅，乃至聞持不可說不可說修多羅；聞持一會名字，乃至聞持不可說不可說會名字；聞持一時說法，乃至聞持不可說不可

說時說法；聞持一根，乃至聞持不可說不可說諸根；聞持一煩惱，乃至聞持不可說不可說煩惱；聞持一三昧，乃至聞持不可說不可說三昧。是為菩薩摩訶薩第九甚深無盡聞持藏。此聞持藏，唯佛境界，餘無能及。

[0478b11] 「佛子！何等為菩薩摩訶薩無盡辯藏？此菩薩成就甚深智慧，廣為眾生演說諸法，不違一切諸佛經典，說一品法，乃至說不可說不可說品法；說一佛名號，乃至說不可說不可說諸佛名號；說一世界名字、說一佛記、說一修多羅、說一會、說一時、說法、說一根、說一煩惱、說一三昧，乃至說不可說不可說諸三昧；或一日說一句一味法無盡，乃至不可說不可說劫說一句一味法而無窮盡，一切諸劫尚可窮盡，說一句一味不可窮盡。何以故？此菩薩成就十種無盡藏故。成就此藏故，得攝一切法，陀羅尼門現在前，百萬阿僧祇陀羅尼以為眷屬。此菩薩成就百萬阿僧祇陀羅尼眷屬已，以法光明辯才，廣為眾生演說深法；以廣長舌出妙音聲，充滿一切十方世界，隨順諸根，除滅煩惱，皆令歡喜。善入一切音聲，於一切文字得不斷辯入，普照法門，說一切眾生，如來種子不可斷故，不捨菩薩一切諸行，心無憂厭。何以故？此菩薩成就充滿虛空法界，清淨法身故。是為菩薩摩訶薩第十無盡辯藏。此藏無量、無分齊、無間、不可壞、無斷、不可斷、不退轉，甚深無底，以一切法門，入一切佛法。

[0478c05] 「佛子！是為菩薩摩訶薩十種無盡藏，令一切眾生，究竟成就無上菩提。此藏有十種無盡深法。何等為十？饒益一切眾生，善迴向故；不斷本願，一切劫行故；心無量無邊，觀察平等如虛空故；迴向有為，不著無為故；一切法無盡，念念知境界故；大願不可壞，究竟諸力陀羅尼行故；諸佛護念，入一切法如幻化故。是為十種無盡法，能令一切世間得無盡藏。」

◎
大方廣佛華嚴經卷第十二

【經文資訊】大正藏第 09 冊 No. 0278 大方廣佛華嚴經
【版本記錄】CBETA 電子佛典 2016.06，完成日期：2016/06/15
【編輯說明】本資料庫由中華電子佛典協會（CBETA）依大正藏所編輯
【原始資料】蕭鎮國大德輸入，眾生出版社提供新式標點，其他
【其他事項】本資料庫可自由免費流通，詳細內容請參閱【中華電子佛典協會資料庫版權宣告】

本網站係採用 Creative Commons 姓名標示-非商業性-相同方式分享 3.0 台灣 (中華民國) 授權條款授權.
Copyright ©1998-2016 CBETA
Dictionary cache status: loaded

Glossary and Other Vocabulary

Copyright Fo Guang Shan 佛光山 2013-2025. This work may be freely reused under the Creative Commons Attribution 4.0 International License with attribution. Please send comments to alex@ntireader.org.
Page updated on 2025-06-19
Abbreviations
Reference
Help
About
menu
logo
NTI Reader
search
Back to collection

Avataṃsakasūtra (Flower Garland Sūtra) 大方廣佛華嚴經

Scroll 13

Click on any word to see more details.

大方廣佛華嚴經卷第十三

東晉天竺三藏佛馱跋陀羅譯

◎
如來昇兜率天宮一切寶殿品第十九

[0478c21] 爾時，佛威神力故，十方一切世界、諸四天下、一一閻浮提，皆有如來坐菩提樹，無不顯現。彼諸菩薩承佛神力，說種種法，皆悉自謂在於佛所。

[0478c24] 爾時，如來以自在神力，不離菩提樹座及須彌頂妙勝殿，上夜摩天宮寶莊嚴殿，趣兜率天宮一切寶莊嚴殿。時，彼天王遙見佛來，即於殿上，敷如意寶藏師子之座，以種種天寶而莊嚴之。過去修習善根所得，一切如來威神護持，不可數那由他阿僧祇善根所生，一切諸佛淨法所起，一切眾生所共莊嚴，無量功德之所成就。離一切惡，清淨業報，一切樂觀，無有厭足，出離世間諸法所起，清淨無污，一切世間因緣所起，一切眾生見不能盡。以無量莊嚴具而莊嚴之，所謂：百萬億欄楯，百萬億寶網羅覆其上，百萬億華帳以張其上，百萬億華鬘以垂四邊；百萬億香帳普熏十方，百萬億寶帳以張其上；百萬億華蓋，諸天執持；百萬億華鬘蓋、百萬億寶蓋以蓋其上；百萬億寶衣以敷其上；百萬億妙寶樓閣，百萬億如意寶王網羅覆其上；百萬億勝妙雜網，百萬億眾寶瓔珞間錯垂下；百萬億眾妙雜寶，百萬億網蓋以覆其上；百萬億雜寶網衣，百萬億妙寶蓮華開敷光曜；百萬億無厭香網普熏十方；百萬億大寶帳網以覆其上；百萬億寶鈴微動出和雅音；百萬億栴檀、寶帳普熏十方；百萬億雜寶妙華以散其上；百萬億雜色寶衣以覆其上；百萬億菩薩大帳、百萬

億雜寶蓋帳、百萬億清淨金帳、百萬億淨瑠璃帳、百萬億雜寶藏帳、百萬億一切寶帳，以覆其上；百萬億雜寶妙華，周匝圍遶；百萬億寶形像帳、百萬億眾妙寶鬘、百萬億香鬘普熏十方；百萬億天曼陀羅栴檀色香具足，普熏十方；百萬億天莊嚴具、百萬億妙寶華鬘、百萬億勝妙寶藏、百萬億勝寶藏鬘、百萬億清淨寶鬘、百萬億海寶藏鬘、百萬億因陀羅金剛妙寶、百萬億妙寶繒綵，以為垂帶；百萬億無量自在妙寶、百萬億真金寶藏，清淨微妙；百萬億毘樓那寶，以為照耀；百萬億因尼羅寶雜寶校飾；百萬億首羅幢寶光曜明淨；百萬億火珠寶出大光明，普照十方；百萬億天堅固寶，以為窓牖；百萬億淨功德寶，無量妙色；百萬億雜寶偏閣，清淨妙藏；百萬億大海月寶、百萬億離垢藏寶、百萬億心王寶，無量歡喜；百萬億師子面寶、百萬億閻浮檀寶、百萬億一切世間清淨藏寶、百萬億一切世間因陀羅幢寶、百萬億羅闍藏寶、百萬億須彌山王殊勝幢寶、百萬億解脫妙寶、百萬億瑠璃鬘網，周匝垂下；百萬億赤色寶鬘、百萬億樂摩尼寶、百萬億清淨樂寶、百萬億眾雜寶藏、百萬億赤色解脫樂見妙寶、百萬億無量色寶鬘、百萬億無比寶鬘、百萬億淨光明寶，普照殊勝；百萬億摩尼寶像、百萬億因陀羅寶、百萬億黑沈水香普熏十方；百萬億不可思議眾雜妙香普熏十方一切佛剎；百萬億十方妙香普熏世界；百萬億最殊勝香普熏十方；百萬億香像香徹十方；百萬億隨所樂香普熏十方；百萬億淨光明香普熏眾生；百萬億種種色香普熏佛剎：不退轉香、百萬億塗香、百萬億栴檀塗香、百萬億香熏香、百萬億蓮華藏黑沈香雲充滿十方；百萬億丸香煙雲充滿十方；百萬億妙光明香常熏不絕；百萬億妙音聲香能轉眾心；百萬億明相香普熏眾味；百萬億能開悟香遠離瞋恚，寂靜諸根，充滿十方；百萬億香王香普熏十方。雨百萬億天華雲雨、百萬億天香雲雨、百萬億天末香雲雨、百萬億天妙蓮華雲雨、百萬億天種種寶華雲雨、百萬億天青蓮華不斷雲雨、百萬億天寶華雲雨、百萬億天分陀利華雲雨、百萬億天曼陀羅華雲雨、百萬億天一切雜華雲雨、百萬億天種種衣雲雨、百萬億天雜寶普照十方雲雨、百萬億天種種蓋雲雨、百萬億天無量色幡雲雨、百萬億天冠雲雨、百萬億天種種莊嚴天冠雲雨、百萬億天莊嚴具雲雨、百萬億雜色天鬘雲雨、百萬億種種大莊嚴天鬘雲雨、百萬億種種色天栴檀雲雨、百萬億天沈水香雲雨，百萬億天寶幢、百萬億天雜幡、百萬億天帶垂下；百萬億天和香普熏十方；百萬億天妙功德寶鬘垂下；百萬億天多羅寶懸布光耀；百萬億天拂，執持侍立；百萬億天金鈴網，微風吹動出妙音聲；百萬億天寶欄楯周匝圍遶，百萬億天多羅寶牆周迴四遶；百萬億天雜寶樹圍遶覆蔭；百萬億天雜寶樓閣，莊嚴其內百萬億天勝寶門；百萬億天真金鈴，微風吹動出和雅音；百萬億清淨天鬘布列垂下；百萬億天蘇婆提寶雜相解脫。百萬億天金剛藏眾妙瓔珞、百萬億天雜寶蓋，諸天執持；百萬億天雜寶網、百萬億天雜寶藏，光耀殊特；百萬億天淨光明普照十方；百萬億大光普耀；百萬億日藏光明普照一切；百萬億雜色月光、百萬億離癡淨香；百萬億天妙華藏開敷鮮茂；百萬億寶網藏、百萬億華網、百萬億香網以覆其上；百萬億天雜寶衣以敷其上，百萬億天諸寶衣處處敷置；百萬億天青色衣、百萬億天雜黃衣、百萬億天雜朱衣、百萬億天雜色衣、百萬億天雜寶衣、百萬億種種熏衣、百萬億殊勝寶衣，能令眾生發歡喜心，如是等衣以敷其上；百萬億白淨妙衣以覆其上；百萬億天幢寶鈴出微妙音；百萬億白淨寶幢，微風吹動出妙音聲；百萬億天繒綵幢、百萬億香幢出眾香網；百萬億華幢雨一切華；百萬億天妙衣幢、百萬億摩尼寶幢、百萬億天一切莊嚴具幢、百萬億

天鬘幢，四面行列百萬億天蓋幢。一切寶鈴出妙音聲，百萬億天螺出妙音聲，百萬億天鼓出大音聲，百萬億天琴出微妙音，百萬億天牟陀羅出大音聲，百萬億天娛樂具、百萬億天樂音聲充滿十方一切佛剎，百萬億化音聲聲徹十方，眾生聞者，悉解如響。百萬億天妓樂音同時俱作，百萬億天神力妓樂出相和音，百萬億一切諸天娛樂之具出妙音聲。百萬億妙音讚歎如來，百萬億勝妙喜音讚歎如來，百萬億甚深音聲讚歎如來，百萬億種種音聲歎佛果報，百萬億細微音聲稱揚、讚歎出三界法，百萬億寂靜音聲讚歎如來本所修行，百萬億音讚歎如來百萬億劫永離瞋恚，讚歎百萬億供養供養過去諸佛，百萬億法門讚歎如來，百萬億音讚歎一切菩薩功德不可窮盡，百萬億音讚歎菩薩一切諸地功德具足，百萬億音讚歎諸佛，無有厭足，百萬億音稱揚、讚歎見佛之行，百萬億音讚歎深法，其聞音者，得深智慧，無有障礙。百萬億妙音充滿十方一切世界；百萬億妙音歎諸眾生，隨其志願，皆令歡喜；百萬億音歎一切世間，其聞音者，解一切法真實之性；百萬億音讚歎如來，其聞音者，悉能恭敬一切如來；百萬億音歎佛境界一切功德；百萬億音歎諸總持善妙方便，善知分別一切諸法，聞持一切諸如來法；百萬億音讚歎甚深具足諸法。百萬億音歎發心菩薩，修習長養一切種智；百萬億音歎治地菩薩，其心歡喜；百萬億音歎修行地菩薩，清淨解脫；百萬億音歎生貴菩薩，心得安住；百萬億音讚歎方便具足菩薩，於摩訶衍究竟決定；百萬億音歎善現菩薩，具足一切菩薩所行；百萬億音讚歎不退菩薩，所行一切諸地皆悉清淨；百萬億音歎童真菩薩，光明普照一切十方；百萬億音歎王子菩薩，善入甚深不可思議諸佛境界；百萬億音歎灌頂菩薩，能現一切諸如來力。百萬億神力自在、百萬億清淨解脫，出生百萬億清淨解脫、百萬億長養大歡喜法、百萬億住不壞信、百萬億長養勇猛之力、百萬億長養名聞法；百萬億分別法義，廣說定慧；百萬億正念清淨不亂出生百萬億定慧、百萬億陀羅尼。悉能受持一切佛法，出生百萬億廣大智慧；出生百萬億深心，信佛信根堅固；出生百萬億清淨檀波羅蜜；出生百萬億尸波羅蜜；出生百萬億羼提波羅蜜，不生恚心，具足諸佛羼提波羅蜜；出生百萬億毘梨耶波羅蜜，究竟具足無量毘梨耶波羅蜜；出生百萬億禪波羅蜜，無量諸禪寂靜照明；出生百萬億般若波羅蜜，照一切法；出生百萬億清淨大願；出生百萬億諸深法門智慧燈明；出生十方諸佛百萬億深妙法門；出生百萬億離癡，示現善妙方便；出生百萬億諸法之行，普入百萬億諸佛之剎，百萬億清淨法身往詣十方一切佛剎；出生百萬億如來微妙音聲；出生百萬億一切種智善妙方便；出生百萬億具足法門；出生百萬億正法知見，悉見一切諸佛實法，猶如寶幢；出生百萬億智慧，示現如來境界，無所障礙。百萬億諸天神王恭敬禮拜；百萬億龍王一心諦觀而無厭足；百萬億夜叉王合掌敬立；百萬億乾闥婆王一心恭敬，目不暫捨；百萬億阿修羅王斷除憍慢，敬心侍立；百萬億寶金翅鳥王口銜繒帶；百萬億緊那羅王歡喜立侍；百萬億摩睺羅王踊躍歡喜，一心諦觀；百萬億婆羅門王恭敬禮拜；百萬億一切世間諸王恭敬頂禮；百萬億諸釋天王恭敬尊重，一心觀察；百萬億夜摩天王踊躍歡喜，高聲讚歎；百萬億兜率陀天王恭敬禮拜；百萬億化樂天王恭敬讚歎；百萬億他化自在天王合掌恭敬，一心侍立；百萬億梵天王一心觀察；百萬億摩醯首羅天王恭敬讚歎；百萬億菩薩恭敬讚歎；百萬億天女恭敬供養；百萬億願天敬心

頂禮；百萬億宿命親近善知識天，妙聲讚歎；百萬億梵身天布身敬禮；百萬億梵輔天恭敬頂禮；百萬億梵眷屬天圍遶侍衛；百萬億大梵王讚歎稱揚無量功德；百萬億光天五體投地；百萬億少光天宣揚、讚歎佛世難值；百萬億無量光天讚歎禮拜；百萬億光音天讚歎如來難遇、難見；百萬億淨天恭敬禮拜；百萬億少淨天恭敬禮拜；百萬億無量淨天樂見佛故，於虛空中，自投來下；百萬億遍淨天合掌敬住；百萬億密身天憶本功德，稱揚讚歎；百萬億少密身天生如來想，一心求見；百萬億無量密身天清淨善業，恭敬禮拜；百萬億密果天布身敬禮，百萬億無煩天得堅固信，恭敬禮拜；百萬億無熱天合掌觀察，心無厭足；百萬億善現天恭敬禮拜；百萬億善見天憶念無量佛所，恭敬供養，心無厭足；百萬億阿迦尼吒天恭敬禮拜；百萬億種種天皆大歡喜，恭敬讚歎；百萬億諸天以種種善慧而莊嚴之◎；◎百萬億諸大菩薩頂戴護持；百萬億華手菩薩雨一切華；百萬億香手菩薩雨一切香；百萬億鬘手菩薩雨一切鬘；百萬億末香手菩薩雨一切末香；百萬億衣手菩薩雨一切寶衣；百萬億幢手菩薩雨一切幢；百萬億幡手菩薩雨一切幡；百萬億寶手菩薩雨一切寶；百萬億莊嚴手菩薩普雨一切諸莊嚴具；百萬億諸天以天種種莊嚴宮殿而以莊嚴；歡喜天子以百萬億諸天莊嚴宮殿而莊嚴之；百萬億生貴天子法身普覆；百萬億灌頂天子舉身持座，出生百萬億菩薩清淨大願，出生百萬億菩薩初清淨心，出生菩薩百萬億柔軟利根，百萬億禪藏皆悉清淨；菩薩百萬億清淨解脫，嚴治菩薩百萬億諸清淨業，出生菩薩百萬億安住生貴地，出生菩薩百萬億法門，普照一切，成就百萬億菩薩諸地，教化調伏百萬億大眾，百萬億諸善根所起、百萬億諸佛護持、百萬億功德所成、百萬億直心莊嚴清淨、百萬億大願莊嚴清淨、百萬億善行所起、百萬億諸法充滿、百萬億自在神力之所成就，百萬億諸功德所起，以百萬億讚法而讚歎之。如此世界、四天下、兜率陀天宮、一切寶莊嚴殿為如來敷摩尼寶藏師子之座；十方一切諸佛世界、諸四天下、兜率陀天宮、一切寶莊嚴殿為如來敷摩尼寶藏師子之座亦復如是。

[0481b13] 爾時，兜率陀天王為如來敷高座竟，與不可計阿僧祇兜率陀天子俱，奉迎如來，雨阿僧祇色，上妙諸華，供養如來；雨不可思議香，雨無量色鬘，雨上妙栴檀，雨無量種種寶蓋，雨細妙天衣，雨無量雜寶，供養如來；以歡喜心，雨天上妙諸莊嚴具；燒種種香，香氣普熏十方世界；雨栴檀末香、沈水末香、堅固末香供養如來。無量天子各從其身出無量無數諸天子身；阿僧祇兜率陀天子及他方來諸天子眾皆大歡喜，恭敬作禮；阿僧祇天女眾歡喜無量，一心寂然諦觀如來；不可數、不可說諸大菩薩悉從他方兜率天來，住於虛空，以不可思議諸供養具供養如來，出過一切諸天供養，以阿僧祇勝妙音聲讚歎如來佛神力故、過去諸佛所修善根故、如來不可思議自在神力故。一切兜率陀天子及諸天女一心恭敬，靜默觀佛，咸作是念：「如來出世，甚難值遇，功德具足，智慧無礙，平等正覺，我今得見。」作是念已，皆大歡喜。阿僧祇那由他兜率陀天子來詣佛所，各以身上天衣盛種種寶，又以身上天衣盛種種香、一切寶衣、諸莊嚴具：栴檀末香、沈水末香、天妙寶末、諸天香華、天曼陀羅華普散十方，供養如來。億那由他無數天子以種種上妙供具，莊嚴虛空；燒眾名香，香氣成雲，充滿十方、一切虛空，智境界心故；雨天華雲，莊嚴虛空，於如來所起歡喜心故；雨一切天蓋雲，莊嚴虛空，充滿十方，得敬佛心故；雨一切天鬘雲

，莊嚴虛空，充滿十方，供養佛故；以阿僧祇白淨寶網遍滿虛空以為莊嚴，懸眾金鈴而間錯之，自然微動出妙音聲，悟三乘者，令得解脫；無數寶帳莊嚴虛空，彌覆十方，於如來所得深信故；普雨一切妙寶鬘雲，未曾斷絕。以阿僧祇諸天宮殿莊嚴虛空，一切天樂出微妙音，充滿十方，至心踊悅，尊敬佛故；以阿僧祇種種妙衣莊嚴虛空，得佛出世，難遇心故；雨阿僧祇諸天寶冠，莊嚴虛空，於如來所得欣敬心故；雨阿僧祇上妙眾寶及天寶鬘莊嚴虛空，無數億那由他天子各從身出阿僧祇種種色華，供養如來無有窮盡，於如來所歡喜恭敬故；以無數種種隨所樂香供養如來，於如來所歡喜恭敬故；以阿僧祇栴檀末香供養如來，於如來所得無比歡喜故；以種種寶蓋供養如來，長養念佛三昧故；以無數種種上妙寶衣以布道路，供養如來，於如來所得歡喜恭敬故；以無量無數雜色寶幢供養如來，於如來所得無量歡喜心故；以阿僧祇雜色寶幡供養如來，於如來所得歡喜恭敬故；以無數天樂出微妙音供養如來，其心常定，未曾散亂。不可說億那由他菩薩於兜率陀天宮，以離三界一切供具，從真實法生離諸煩惱大慈之心，充滿十方無有障礙，具足方便諸甚深法，唯有諸佛乃能測量，餘無能及；堅固淨信之所長養，不可思議善根所生，無數變化因力所起，從諸如來真法化生無行法印。一切寶蓋普覆法界，供養如來，出過諸天一切所供；一切波羅蜜所起一切華帳普覆法界，出過諸天所供養上，供養如來，清淨解脫，充滿一切諸佛境界；一切寶衣普覆莊嚴一切法界，出過諸天所供養上，供養如來；無生法忍所起雜寶鈴網普覆莊嚴一切法界，出過諸天所供養上，供養如來，入無礙智慧；以一切堅固香莊嚴法界，出過諸天所供養上，供養如來，解一切法猶如幻化；敷置一切妙寶高座莊嚴法界，出過諸天所供養上，供養如來；其心境界與如來等，座處境界亦同如來；建一切寶幢莊嚴法界，出過諸天所供養上，供養如來，善解應時，供養如來；以一切寶殿莊嚴法界，出過諸天所供養上，供養如來，解一切法如夢；以種種寶華莊嚴法界，出過諸天所供養上，供養如來，無著善根所生，充滿一切法界。此等無量菩薩皆從身出一切堅固香雲、一切雜色華雲、一切雜色衣雲、一切栴檀香雲、一切莊嚴寶蓋雲、一切種種香雲、一切華鬘雲、一切清淨莊嚴具雲，出過諸天所供養上，供養如來。無量菩薩稱歎如來真實功德，永離顛倒，安住正法，具一切力，能令眾生離諸惡難，開示善道，於一音中演無量法，從一切陀羅尼生辯才之藏，不可窮盡，具足無畏，心常歡喜。菩薩以如是等無量妙法讚歎如來，法身充滿虛空法界，心與三世諸如來等。

[0482b12] 爾時，一切諸天眾及他方來諸天子眾、并不可數諸佛剎一切菩薩，見如來等正覺不可思議，人中之雄；其身無量不可稱數，示現不可思議神足，令一切眾生皆大歡喜，周遍充滿一切虛空；諸佛功德莊嚴一切法界，令一切眾生安住一切善根；成就神力，出過一切諸語言道；一切菩薩恭敬供養，隨所應化，現身救度；具足一切清淨善根，顯現如來無上功德，智慧境界不可窮盡；無比三昧之所出生，法身普至一切眾生，無有分際，令一切眾生皆大歡喜，不斷一切智種；住佛所住，於三世諸佛家生，無盡眾生，皆令清淨，悉能出生一切菩薩清淨智慧，發起一切菩薩諸根，一切法雲，普覆法界；如來教化，究竟無餘，隨其所願，悉令滿足。安立清淨平等正智，出過一切眾生之上，得一切智；以正覺眼普觀世間，隨其先世所修善根，悉能示現。普發大心，眾生愛樂，智慧安住無能壞者。善

知眾生，分別諸剎，於不退轉善法中生不壞法性，分別法界，現如來身無量無數，遠離癡妄，安住真實，一切眾生歎無能盡，教化一切修念佛三昧，充滿法界，度脫眾生；無量無邊，本之所請，悉能化度，隨其所應，以法惠施，種種方便，調伏眾生，隨彼欲性，悉令清淨，示現色身，不可思議；等觀眾生，心無所著，住無礙住，所見無障；善解如來一切諸力，心常寂定，未曾散亂；住一切智，善能演說句身、味身真實之義，悉能深入無量智海，出生無量功德慧藏；如來日出，普照法界，眾生願力，常住不沒；住佛所住，堅固不壞，於我、我所心無所著，所行諸法，永離世間，於一切世無所染污，在大眾會建智慧幢，智慧超出一切世間，無所染著。以大悲心拯拔眾苦，安立眾生於深妙智，饒益眾生功德無盡，悉善分別菩薩智慧，信向佛道，成最正覺；出于大慈，顯現大悲，佛身無量諸法莊嚴，種種音聲演無量法，隨其所應，充滿其願。於去、來、今心常清淨，悉令群生不著境界；能與一切諸菩薩記，生於三世諸如來家，普於十方智慧無礙，一切悉至而無所著；於諸佛世界了達真實，善能分別一切眾生，出世功德，普為一切世間燈明，生死垢惱無能染著；佛智慧月普照法界，了達諸法無真實性，無量深智觀察平等，慧心明淨，普照十方；解了諸法如夢如化，一切世間心、諸佛心及諸業報隨其所應，顯現真實；順眾生根，為現佛身，如來境界悉能容受一切眾生；普知眾生所行諸法，解了其相無有自性，知一切世間一性非性，隨順眾生示現有性；欲令眾生超出三界，一向正趣無上菩提，救護拯濟一切眾生，未曾妄取世間之相，滅諸煩惱，正觀世間，大乘轡勒所行不亂。成就一切諸法善利，悉能分別眾生善根，業報清淨，智慧明了，等入三世，永離世間一切虛妄；放光明網，普照十方，令一切眾普見如來，分別一切十方佛剎，相好具足，樂觀無厭；菩薩所行功德智慧之所興起，善能分別諸根境界，所行佛事不失其時。成就三世諸佛無量方便，慈悲普覆一切眾生，周遍普降陀羅尼雨，皆令成就諸佛功德，無量妙色莊嚴佛身，十方眾生靡不瞻覩；除滅一切世間障礙，分別諸法，解真實義，成就功德自在法王。功德日王普能照曜一切世間，最上福田，依因一切智慧緣生，化身充滿一切世間，一一化身普放無量智慧光明，無礙天繒冠頂法王，功德無量，悉能隨順分別世間，無上導師開化群生如來智慧、一切世間無畏之乘。一切世間無上醫王，了知眾生所病輕重，永離癡冥，堅固不退，淨慧眼藏；善能分別一切世間，開示眾生一切業報，眾生病苦悉能除滅，無量方便而度脫之，隨其所應，常不失時。等觀眾生，遠離諸惡，示現業報，猶如幻化，隨其所應，為現佛身，普令眾生悉見導師，分別世間一切諸法，歡喜敬佛，長養善根，得不退轉，隨彼所業，皆分別知。一切眾生長眠生死，如來出世能覺悟之，安慰世間，令無怖畏，心無所著，無能壞者，安住智慧方便具足，如來最勝嚴淨眾生。智慧山王開淨法門，或現佛身，或現菩薩，開導眾生，遠離眾惡，安置善地，無量功德莊嚴佛身，業行所成，示現世間一切智慧，得到彼岸；成佛道時，悉令清淨，能滿世間一切所願，開示世間堅固善友，光明清淨，遍照十方，普為眾生示現其身，滅除無量眾生慳垢，悉令眾生善根清淨，隨其所願，皆得滿足。等觀眾生無上、中、下，攝取善根，起清淨業，降伏眾魔，除滅煩惱，出生無量無礙之力。一切世間淨光明王，無礙慧日，照除癡冥，常以法施一切眾生，無量無邊如來智藏光明清淨，普照十方，令一切眾生遠離怨仇，隨其所願，皆悉充滿，最勝福田靡不歸依，果報無量具足清淨，少修善根獲大功德，安置眾生無盡智地，一切善根皆由心起，無量歡喜清淨功德，能除眾生惡道諸難。如是正念如來，如是觀察正覺，如是入智慧淵，如是入功

德海，如是至虛空智慧，如是知眾生福田，如是正知如來，如是觀察淨業相好，如是正知法身普照十方，如是知佛示現一切不可思議自在神力。

[0483b24] 爾時，諸天見如來身，一一毛孔出阿僧祇億那由他光明，一一光明有阿僧祇妙色、阿僧祇清淨照明、阿僧祇佛剎、阿僧祇眾生、阿僧祇歡喜長養、阿僧祇佛勇猛精進淨、阿僧祇寂滅三昧、阿僧祇諸根清涼柔軟、阿僧祇恭敬如來。

[0483c01] 爾時，諸天復見佛身出不可思議雜色光明輪，一一光明輪有不可思議色、不可思議照明，普照十方無量無邊一切法界，示現如來無量無數自在神力。眾生皆聞清淨妙音，又自然出不可思議偈，宣揚演說出世間法，具足成就離世善根，顯現阿僧祇億那由他不可思議上妙莊嚴、不可思議劫讚歎光明，不能窮盡。從如來無盡自在中生，悉普照現不思議剎，諸佛出世，安立眾生於智慧門，入真實義，顯現不可思議如來化身，普照無量無數、不可思議諸佛世界及諸法界、十方一切世界、究竟法界、虛空界，持一切世界故起；普令眾生清淨平等，從如來無礙一切智佛所住生；又佛身中出無量無數、不可思議妙寶光明，本於無量無數、不可思議諸如來所修功德故，得是光明；清淨大願，善根所起，無量佛所修習清淨不放逸行，一向專求無上菩提。得是光明，出生無量無礙善根，普令眾生於如來所，除滅疑惑，得見如來；又覩自在神力，安立無量眾生勝善根門，度眾生海，於一切佛剎為諸菩薩演說諸佛不思議法。

[0483c22] 爾時，如來以大慈悲普覆一切，示現一切智慧莊嚴，欲令無量無邊、不可思議諸佛世界一切眾生未信者信，已信者增長善根；已增長者，令其清淨；已清淨者，令其成熟；已成熟者，令其解脫；得甚深法，具足無量智慧光明，滿足誓願，一切智心堅固不轉，不壞法性，聞真實際而不驚怖，具足解達如來實法，滿足一切諸波羅蜜，成就清淨出世善根，具足修習普賢所行，成就如來無量自在，遠離魔界入佛境界，解甚深法得不思議智，大乘弘願堅固不轉，常見諸佛得無量智、無量無邊功德藏力，發勝妙心離疑網地，滅惡清淨常依如來，於真實法堅固不轉，得入一切諸菩薩眾，常在三世諸如來家。如來顯現如是等類無量無數清淨善根，調伏眾生，悉欲令彼知佛功德，照明一切無礙慧藏。如來不可思議大神通力，於一切趣普現自在，本所志願，皆悉滿足，具足淨慧，究竟諸佛最勝善逝，成就法王一切自在，具足出生一切智門，成就最勝清淨法身。三世諸佛功德平等，一切世間無能為諭；相好嚴身具足諸力，見無厭足；於一切劫稱說如來智慧功德，自在示現，不可窮盡。一切菩薩不能究竟，普為眾生圓滿慧日，滅三世闇，逮得法王神力自在，出生無量清淨功德。

[0484a19] 爾時，兜率天王為如來設如是等諸供具已，與無量無數阿僧祇兜率陀天子俱，恭敬合掌，白佛言：「善來世尊！善來正覺！唯願哀愍處此宮殿。」

[0484a22] 爾時，世尊以佛莊嚴而自莊嚴，眾生見者無不敬樂，一切菩薩之所願求，令兜率諸天皆大歡喜，普令眾生修佛境界，種佛善根，功德無盡，逮得清淨不可壞信，常供養

佛，心無厭倦。正心清淨，發起眾生求一切智故，受兜率天王請，即昇一切寶莊嚴殿，如意寶藏師子之座；如此世界、四天下、兜率天宮，如來受請昇一切寶莊嚴殿如意寶藏師子之座；一切十方、諸四天下、兜率天宮，一切寶莊嚴殿如意寶藏師子之座亦復如是。

[0484b03] 爾時，一切寶莊嚴殿自然殊特，妙寶莊嚴，出過諸天莊嚴之上，一切寶網彌覆其上，普雨一切妙寶雲雨、一切寶莊嚴雲雨、一切寶衣雲雨、一切栴檀雲雨、一切堅固香雲雨、一切雜寶莊嚴雲雨、不可思議**眾華雲雨；自然演出不可思議妓樂音聲，宣揚如來一切種智、微妙法言。如是一切諸供養具，悉過諸天所供養上。**

[0484b10] 爾時，佛威神力，為兜率天王故，一切音樂寂然無聲，不復擾亂；天王正念，長養善根，增益大心，勇猛精進，甚大歡喜；正心清淨，即發無上菩提之心，於諸法門總持不忘。

[0484b14] 爾時，兜率天王承佛神力，即自憶念過去佛所所種善根，以偈頌曰：

「無礙如來猶滿月，　　諸吉祥中最第一，
來入**眾寶莊嚴殿**，　　**是故此處最吉祥。**
無邊如來智甚深，　　諸吉祥中最第一，
來入清淨金色殿，　　是故此處最吉祥。
普眼如來甚明淨，　　諸吉祥中最第一，
來入寶藏蓮華殿，　　是故此處最吉祥。
珊瑚如來色鮮潔，　　諸吉祥中最第一，
來入清淨寶藏殿，　　是故此處最吉祥。
最勝如來論師子，　　諸吉祥中最第一，
來入因陀寶山殿，　　是故此處最吉祥。
滿月如來德無量，　　諸吉祥中最第一，
來入妙寶華藏殿，　　是故此處最吉祥。
無量如來光無際，　　諸吉祥中最第一，
來入寶樹莊嚴殿，　　是故此處最吉祥。
寶幢如來離疑惑，　　諸吉祥中最第一，
來入妙寶莊嚴殿，　　是故此處最吉祥。
無量慧佛人師子，　　諸吉祥中最第一，
來入香山莊嚴殿，　　是故此處最吉祥。
功德如來光普照，　　諸吉祥中最第一，
來入勝寶莊嚴殿，　　是故此處最吉祥。」

[0484c08] 如此間兜率天王承佛神力，憶念過去諸等正覺，以偈讚歎；如是十方一切世界兜率天王，各自憶念過去佛所所種善根，以偈讚歎，亦復如是。

[0484c11] 爾時，世尊昇一切寶莊嚴殿如意寶藏師子之座，結跏趺坐，清淨法身，三世諸佛境界自在皆悉平等，一向寂靜，以一切諸佛莊嚴而自莊嚴，無量無數、不可思議清淨大

菩薩眾悉從他方世界來集。如來知時而為說法，法身不二，無所染著，諸佛所起，如來法身離諸所行。

[0484c17] 爾時，一切寶莊嚴殿自然無量無數、不可思議阿僧祇諸供養具，殊特奇妙，出過諸天所供養上，所謂：華鬘、塗香、末香、寶衣、幢蓋、繒幡、種種眾寶、妓樂，恭敬供養，讚歎如來；如是等不可思議一切供養諸莊嚴具，如此世界四天下兜率天宮，一切寶莊嚴殿如意寶藏師子之座，一切十方諸佛世界亦復如是。

◎
大方廣佛華嚴經卷第十三

【經文資訊】大正藏第 09 冊 No. 0278 大方廣佛華嚴經
【版本記錄】CBETA 電子佛典 2016.06，完成日期：2016/06/15
【編輯說明】本資料庫由中華電子佛典協會（CBETA）依大正藏所編輯
【原始資料】蕭鎮國大德輸入，眾生出版社提供新式標點，其他
【其他事項】本資料庫可自由免費流通，詳細內容請參閱【中華電子佛典協會資料庫版權宣告】

本網站係採用 Creative Commons 姓名標示-非商業性-相同方式分享 3.0 台灣 (中華民國) 授權條款授權.
Copyright ©1998-2016 CBETA
Dictionary cache status: loaded

Glossary and Other Vocabulary

Copyright Fo Guang Shan 佛光山 2013-2025. This work may be freely reused under the Creative Commons Attribution 4.0 International License with attribution. Please send comments to alex@ntireader.org.
Page updated on 2025-06-19

Avataṃsakasūtra (Flower Garland Sūtra) 大方廣佛華嚴經
Scroll 14
Click on any word to see more details.

大方廣佛華嚴經卷第十四

東晉天竺三藏佛馱跋陀羅譯

◎

兜率天宮菩薩雲集讚佛品第二十

[0485a06] 爾時，佛神力故，十方各過萬佛世界塵數剎外；彼有世界，名堅固寶；次名堅固樂；次名堅固寶王；次名堅固金；次名堅固摩尼；次名堅固金剛；次名堅固蓮華；次名堅固青蓮華；次名堅固栴檀；次名堅固香。其佛號壽無盡幢；次號風幢；次號清白幢；次號威儀幢；次號明相幢；次號常幢；次號上幢；次號自在幢；次號梵幢；次號寧泰幢。彼諸菩薩，名字悉同，其名曰金剛幢；次名堅固幢；次名勇猛幢；次名夜光幢；次名智幢；次名寶幢；次名精進幢；次名離垢幢；次名真實幢；次名法幢。彼諸菩薩，各於其國佛所，淨修梵行；一一菩薩，各將萬佛世界微塵數等菩薩眷屬，來詣佛所，稽首禮敬。佛神力故，隨所來方，化作如意寶藏師子之座，充滿十方，結跏趺坐；白淨寶網，以覆其身。又放阿僧祇千億那由他光明，離垢光明，無量光明，普照十方；以正直心，攝取三寶，遠離諸惡。菩薩大願之所興起，一切眾生觀無厭足；見者不虛，無不調伏，顯一切佛自在淨法；為一切眾生，作歸依處，勸化令發菩薩大願。此諸菩薩，皆悉成就無量法門；所謂：遍遊十方一切佛剎無所障礙神足法門；見淨法身，無著法門；住持慧身，能為無數變化之身，往詣無量佛所法門；入無量無邊不可思議如來自在法門；無量無邊一切智法門；無量光明普照諸法無畏方便法門；盡未來劫，分別演說諸功德藏無盡辯法門；一切陀羅尼慧光普照法門；成就清淨慧眼，普觀法界法門；智慧境界，無量無邊，無縛無著，究竟如虛空法門。如此世界，兜率天宮菩薩雲集，一切世界諸四天下，兜率天宮雲集菩薩，所從來國，諸佛名號，亦復如是。

[0485b09] 爾時，世尊從兩膝放百千億那由他光明，普照十方虛空法界等一切世界諸四天下兜率天宮，一切如來神力自在，皆悉顯現。彼諸菩薩，其有得見如來神力自在者，皆是盧舍那如來、應供、等正覺，行菩薩道，修習無量諸法門時，善知識也。是諸菩薩，常樂諸佛甚深解脫自在神力，得不壞法界身，得無礙三昧；見不思議佛，心無所著；以無礙心，充滿法界；離垢寶心，常為諸佛之所護念；得佛無量住持神力，決定究竟到於彼岸，清淨正念，速成等覺；得諸如來心之原底，入深智慧而得自在；於甚深智，究竟彼岸，清淨法身；住佛所住，得一切智，與如來等；從智寶起，皆於如來妙趣中生，開發清淨智慧法門；究竟金剛大智彼岸，成就金剛方便三昧，永離一切愚癡闇冥，教化成熟無量無邊無數眾生；諸佛一切決定自在，究竟彼岸；不著一切數，善學一切數，究竟一切數智；善住真實法，成就如是等無量無邊、不可稱數、不可窮盡、不可言說諸功德藏。

[0485b29] 爾時，金剛幢菩薩承佛神力，普觀十方，以偈頌曰：

「如來不出世,　　亦無有涅槃,
以本大願力,　　顯現自在法。
是法難思議,　　非心之境界,
究竟彼岸智,　　乃見諸佛境。
色身非如來,　　音聲亦如是,
亦不離色聲,　　有佛自在力。
少智不能知,　　甚深佛境界,
成就本業智,　　乃達諸佛境。
諸佛無來處,　　去亦無所至,
清淨妙法身,　　顯現自在力。
無量世界中,　　示現如來身,
廣說微妙法，　　其心無所著。
無量無邊慧,　　諸法無障礙,
入於深法界,　　顯現自在力。
眾生及諸法,　　了達無障礙,
變化身無量,　　普現一切剎。
欲求一切智,　　自然成正覺,
先當淨其心,　　具修菩薩行。
如是見如來,　　無量自在力,
除疑常親近,　　無上善知識。」

[0485c22] 爾時, 堅固幢菩薩承佛神力, 普觀十方, 以偈頌曰：

「最上無過者,　　甚深不可說，
一切語言斷,　　清淨如虛空。
諦觀人師子,　　無量自在力,
諸佛無虛妄,　　世間生妄想。
導師所演說，　　其法甚深妙，
隨順因緣起,　　如來清淨身。
斯等大乘智,　　諸佛之境界,
若欲求此智,　　常應親近佛。
清淨心供養,　　一切諸導師,
心常無厭足,　　究竟成佛道。
無盡功德藏,　　增長菩提心,
遠離諸疑惑,　　觀佛無厭足。
究竟一切法,　　法化生佛子,
彼悉能解了,　　諸佛自在力。
智慧王所說，　　欲為諸法本,
應起清淨欲,　　志求無上道。

若能敬諸佛，　　知報如來恩，
彼人未曾離，　　一切諸導師。
如是得見聞，　　諸佛及佛法，
具足清淨願，　　究竟無上道。」

[0486a15] 爾時，勇猛幢菩薩承佛神力，普觀十方，以偈頌曰：

「有眼有日光，　　能見細微色，
最勝神力故，　　淨心見諸佛。
勇猛勤方便，　　能盡海原底，
智慧力如是，　　究竟諸佛海。
譬如好良田，　　植種必滋繁，
如是淨心地，　　出生諸佛法。
如貧得寶藏，　　除滅飢寒苦，
菩薩得佛法，　　離垢心清淨。
譬如伽陀藥，　　能消一切毒，
天尊亦如是，　　滅除煩惱毒。
因緣善知識，　　生長信佛心，
因緣善知識，　　得聞諸佛法。
無量無數劫，　　常行無上施，
若能化一人，　　功德超於彼。
如來相莊嚴，　　功德難思議，
諸佛功德藏，　　一切莫能知。
如來等正覺，　　不起于一座，
悉能遍十方，　　一切諸世界。
譬如虛空性，　　不生亦不滅，
諸佛法如是，　　亦復無生滅。」

[0486b08] 爾時，夜光幢菩薩承佛神力，普觀十方，以偈頌曰：

「十方諸世界，　　一切群生類，
普見天人尊，　　清淨妙法身。
譬如一心力，　　能生種種心，
如來一法身，　　出生諸佛身。
菩提無二法，　　亦無有自性，
無二淨法身，　　莊嚴無不現。
究竟如虛空，　　猶如幻化現，
功德不可盡，　　其唯諸佛境。
三世一切佛，　　法身悉清淨，
隨其所應化，　　普現妙色身。
未曾生想念，　　我為如是像，
遠離諸希望，　　自然應眾生。

不壞諸法性,　　亦不著法界,
應現種種形,　　教化眾生故。
法身非變化,　　亦非非變化,
諸法無變化,　　示現有變化。
正覺不可量,　　究竟等法界,
深廣無涯底,　　言語道悉斷。
一切趣道法,　　如來知實義,
遊行一切剎，　　未曾有障礙。」

[0486c01] 爾時，智幢菩薩承佛神力，普觀十方，以偈頌曰：

「入於深智慧,　　一切無障礙,
其心無齊限,　　修習菩薩行。
普於十方剎，　　常見一切佛，
彼佛無處所,　　法亦無所著。
一一諸如來,　　自在力無量,
不可思議劫,　　說之無窮盡。
三世諸眾生,　　悉可知其數,
導師功德藏,　　其數不可盡。
無二不思議,　　應現種種身,
十方無不見,　　未曾有別異。
譬如淨滿月,　　普現一切水,
影像雖無量,　　本月未曾二。
如是無礙智,　　成就等正覺,
應現一切剎，　　佛身初無二。
非一亦非二,　　亦復非無量,
隨其所應化,　　示現無量身。
佛身非過去,　　亦復非未來,
一念現出生,　　成佛入涅槃。
譬如幻化色,　　不生亦不滅,
佛身亦如是,　　寂然無生滅。」

[0486c23] 爾時，寶幢菩薩承佛神力，普觀十方，以偈頌曰：

「如來身無量,　　眾生見有量,
隨彼所應化,　　導師為現身。
法身無處所,　　充滿十方界,
佛身難思議,　　如空無分際。
彼無心意識,　　亦無起心想,
諸佛之境界,　　究竟無生滅。

譬如無目人,　　不覩內外色，
如來不出世,　　不見一切法。
饒益眾生故,　　如來出世間,
眾生見有出,　　而實無興世。
佛剎非如來，　　晝夜亦如是，
年月至一念,　　悉非等正覺。
眾生咸說言，　　佛日出世間，
導師自覺悟,　　如來非淨日。
虛妄無所有,　　言語道悉斷,
三世諸如來,　　出世亦如是。
譬如清淨日,　　不與昏夜俱,
而說日夜相，　　諸佛亦如是。
三世一切劫,　　不與如來俱,
而說三世佛，　　導師法如是。」

[0487a16] 爾時，精進幢菩薩承佛神力，普觀十方，以偈頌曰：

「一切諸導師,　　身同義亦然,
普於十方界,　　隨應各別異。
觀察牟尼尊,　　境界甚深妙,
充滿諸法界,　　一切悉無餘。
如來淨法身,　　非是內身數，
如來淨法身,　　亦非外身數。
隨彼眾生行,　　種種無量業,
是故見如來,　　各各悉不同。
如來妙法身,　　一切莫能數,
甚深難思議,　　唯是佛境界。
如我非境界,　　思量所不及,
佛法身如是,　　一切莫能測。
如剎難思議，　　而見淨莊嚴，
佛身亦如是,　　妙相無不現。
猶如一切法,　　因緣和合生,
如是因緣會,　　得見諸如來。
譬如隨意珠,　　悉滿眾生意,
諸佛法如是,　　能滿一切願。
無量世界中,　　導師興於世,
如來本願力,　　普應十方界。」

[0487b09] 爾時，離垢幢菩薩承佛神力，普觀十方，以偈頌曰：

「諸佛智慧光，　圓滿淨世間，
能淨世間已，　令入諸佛法。
設有人欲見，　**眾生數等佛**，
如來一切應，　而實無來處。
專念佛境界，　生起無量心，
所見諸如來，　其數與心等。
具足白淨法，　名聞滿十方，
彼於一切智，　其心安不動。
導師為**眾生**，　**如應演說法**，
隨所宜見處，　普現最勝身。
佛身非我所，　世界亦如是，
說心非我所，　**覺無我菩提**。
一切人師子，　無量自在力，
示現念等身，　種種相莊嚴。
世間則是身，　身即是最勝，
知身真實性，　是佛無礙智。
一切知見人，　普明照諸法，
佛法及菩提，　求悉不可得。
導師無來去，　亦復無所住，
遠離諸顛倒，　清淨等正覺。」

[0487c02] 爾時，真實幢菩薩承佛神力，普觀十方，以偈頌曰：

「正覺遊十方，　一切諸世界，
不離於一剎，　普現諸國土。
如來自在力，　應現一切身，
得道轉法輪，　究竟般涅槃。
誰為思議佛？　誰為不思議？
誰見諸如來？　誰為等正覺？
一切法皆如，　諸佛境亦然，
乃至無一法，　如中有生滅。
眾生虛妄故，　**是佛是世界**，
若解真實者，　無佛無世界。
令**眾歡喜故**，　**普現一切前**，
如來所現身，　畢竟不可得。
遠離一切障，　無礙安隱住，
除滅諸留難，　具足諸佛法。
一切諸如來，　神通力自在，
悉於三世中，　求之不可得。

如是知心識,　　明解一切法,
一切知見人,　　速成等正覺。
如來自在力,　　但有假言說，
諸佛及自在,　　一切言語斷。」

[0487c24] 爾時，法幢菩薩承佛神力，普觀十方，以偈頌曰：

「寧於無量劫,　　具受一切苦,
終不遠如來,　　不覩自在力。
無量生死中,　　未曾發道心,
若聞見如來,　　具足佛菩提。
聰達明慧者,　　若發一道心,
汝莫生疑惑,　　自謂不成佛。
無量無數劫,　　菩提心難得,
若能一心求,　　究竟無上道。
設於念念中,　　供養無量佛,
不知是方便,　　彼猶非供養。
若聞如是法,　　諸佛從此生,
無量劫受苦,　　決定求菩提。
一聞摩訶衍,　　諸佛所乘乘,
一切法界中,　　三世為導師。
雖盡未來劫,　　一切諸佛剎，
不解方便者,　　終不成菩提。
過去無量劫,　　流轉於生死,
不知真實法,　　如來所起處。
諸法不可壞,　　亦無壞法者,
照明諸世間,　　示現自在法。」◎

◎

大方廣佛華嚴經金剛幢菩薩十迴向品第二十一之一

[0488a19] 爾時，金剛幢菩薩承佛神力，入菩薩明智三昧正受。入正受已，十方各過百萬佛剎微塵數等世界之外，各見百萬佛剎微塵數諸佛；是諸如來，悉號金剛幢。

[0488a22] 時，彼諸佛告金剛幢菩薩言：「善哉！善哉！佛子！乃能入是菩薩明智三昧正受。善男子！十方各百萬佛剎微塵數等世界諸佛，加汝神力故，乃能入是三昧正受。又盧舍那佛本願力故、威神力故、汝智慧清淨故、諸菩薩善根力故、欲令菩薩得清淨無所畏故、得無礙不斷辯故、入無礙智地故、入佛一切智廣大心故、具足無盡諸善根故、滿足無礙白淨法故、入普門法界故、顯現一切佛神力變化故、淨念過去際智慧不斷故、分別一切佛

住持諸根故、以無量法門廣說法故、聞持了知無量法故、具足演說十迴向故、攝取一切菩薩諸善根故、安住出世間法故、一切智不斷絕故、開發大願故、入真實義故、知法界故、令一切菩薩悉歡喜故、修一切佛同善根故、護持一切如來性故。

[0488b09] 「善男子！汝當承佛神力，演說此法，安住佛家故、長養出世間諸功德故、入陀羅尼光明故、入諸佛不滅度法故、普照法界故、積集白淨離惡法故、住廣智慧境界住故、住無障礙法光明住故。」

[0488b14] 爾時，諸佛即與金剛幢菩薩無量智慧，與善方便分別句身無留礙辯、與無障礙法明、與一切如來所共之身、與無量微妙音聲、與諸菩薩不可思議三昧方便、與等心迴向善根智慧、與觀察一切法出生無量方便、與一切處說法無斷辯才。何以故？彼三昧善根力故。

[0488b20] 爾時，諸佛各申右手，摩金剛幢菩薩頂；摩其頂已，時，彼菩薩即從定起，告眾菩薩言：「佛子！是菩薩摩訶薩不可思議大願，悉普救護一切眾生；菩薩摩訶薩立此願已，修學三世諸佛迴向。

[0488b24] 「佛子！何等為菩薩摩訶薩迴向？菩薩摩訶薩迴向有十；去、來、今佛，悉共演說。何等為十？一者、救護一切眾生，離眾生相迴向；二者、不壞迴向；三者、等一切佛迴向；四者、至一切處迴向；五者、無盡功德藏迴向；六者、隨順平等善根迴向；七者、隨順等觀一切眾生迴向；八者、如相迴向；九者、無縛無著解脫迴向；十者、法界無量迴向。佛子！是為菩薩摩訶薩十種迴向，三世諸佛所共演說。

[0488c04] 「佛子！何等為救護一切眾生離眾生相迴向？此菩薩摩訶薩行檀波羅蜜；淨尸波羅蜜；修羼提波羅蜜；行毘梨耶波羅蜜；入禪波羅蜜；分別般若波羅蜜；修行積集、慈哀、愍悲、歡悅、喜堪、忍捨，修如是等無量善根。修善根已，作如是念：『我所修習善根，悉以饒益一切眾生，究竟清淨；以此所修善根，令一切眾生，皆悉除滅地獄、餓鬼、畜生、閻羅王等，無量苦惱。』復作是念：『我以此善根迴向，為一切眾生作舍，令滅苦陰故；為一切眾生作護，令解脫煩惱故；為一切眾生作歸，令離恐怖故；為一切眾生作趣，令至一切智地故；為一切眾生作安隱，令得究竟安隱處故；為一切眾生作大明，令滅癡冥，得慧光故；為一切眾生作炬，令滅無明闇故；為一切眾生作燈，令得安住究竟明淨故；為一切眾生作導，令入方便法故；為一切眾生作主寶臣，令得無礙淨智身故。』佛子！菩薩摩訶薩以如是等無量善根迴向，令一切眾生究竟一切智。

[0488c24] 「佛子！此菩薩摩訶薩為怨親故，以諸善根迴向，等無差別。何以故？菩薩摩訶薩入平等觀，無怨親故。常以愛眼，視諸眾生；若眾生懷惡，於菩薩所，起怨逆心；菩薩摩訶薩為一切眾生，作善知識，廣為分別諸深妙法。譬如大海，一切眾毒所不能壞；菩薩亦復如是，一切童蒙愚癡無智，不知報恩，瞋恚貢高，破戒生盲，如是等類，無量過惡

，不能動亂菩薩道心。

[0489a03] 「譬如日天子出，普照天下，不以盲人故，隱而不現；又復不以乾闥婆城，四域塵曀，阿脩羅障，閻浮樹蔭，及餘山障，如是等類無量障蔽故，隱而不現。菩薩摩訶薩亦復如是，常正憶念，未曾散亂，深廣安諦，心無憂慼；正意思惟，悉欲究竟功德智慧，清淨法光，普照世間；示真實義，淨修一切諸法智門，為諸眾生，常修善根。一切眾生，有無量惡；菩薩摩訶薩不以惡眾生故，嫌恨退沒，不行迴向；不以難調伏眾生故，退捨善根，不行迴向。雖有眾生，邪見瞋濁；於大莊嚴，其心不轉，不捨大願，救護眾生。若見眾生，濁惡無信，不知報恩；修習菩提，未曾懈廢。若與愚癡童蒙共事，心無憂惱。何以故？我以明淨圓滿慧日，出於世間，清淨調伏一切眾生。

[0489a18] 「菩薩摩訶薩不為一眾生故，發心求阿耨多羅三藐三菩提善根迴向；不為嚴淨一佛剎故；不為信一佛故；不為見一佛故；不為聞一佛法故；不為滿足一願故。菩薩摩訶薩悉欲救護一切眾生故，以善根迴向，具足嚴淨一切佛剎；信一切佛；見一切佛；恭敬供養一切諸佛；聞一切佛所說正法；滿足一切大願故；以諸善根迴向阿耨多羅三藐三菩提。菩薩摩訶薩復作是念：『發菩提心寶，即是如來境界之力，廣大平等，無有懈怠；於一切劫，修學難得，與諸佛等。』

[0489a29] 「菩薩摩訶薩如是觀諸善根，信心清淨，長養大悲；以諸善根，普為眾生深心迴向，非但口言。於諸眾生，發歡喜心、明淨心、柔軟心、慈心、愛念心、攝取心、饒益心、安樂心、最勝心；以諸善根迴向。菩薩摩訶薩以諸善根迴向時，作如是念：『若我所有迴向功德，令一切眾生得清淨趣，得清淨生，功德滿足，一切世間無能壞者，不可窮盡；常得尊重，心不錯謬，分別了知一切諸趣；思量諸佛，具足莊嚴身、口、意業；具足莊嚴一切功德。』復作是念：『以此善根迴向功德，令一切眾生，常見諸佛；於彼佛所，得不壞信；於諸佛所，聽受正法，離諸疑惑，憶持不忘，如說修行；於如來所，得柔軟心，淨身、口業，心常安住勝妙善根；永離貧法，七財滿足；修學一切諸佛所學，得諸善根，成就平等淨妙解脫一切種智；於一切眾生，得慈愛眼；其身清淨，相好莊嚴，言論辯慧，功德具足；調伏諸根，成就十力；發起諸善，心住滿足，無所染著；令一切眾生，具佛快樂，得無量住，住佛所住。』

[0489b20] 「此菩薩摩訶薩復作是念：『一切眾生，造作無量諸不善業；因是業故，受無量苦，不見如來，不聞正法，不識淨僧；此諸眾生，具有無量大惡罪業，應受無量無邊楚毒。我當於彼三惡道中，悉代受苦，令得解脫；我當代受無量苦惱，不以苦故，其心退轉，恐怖懈怠，捨離眾生。何以故？我為眾生，荷負重擔，滿平等願；度脫一切生老病死，愁憂苦惱，無量諸難，流轉生死；一切邪見，失諸善法，愚癡無智，我當悉度，免此眾苦。眾生常為愛網所纏，無明覆蔽，染著有愛，為之走使，不得自在；縛在苦獄，隨諸魔業，於諸佛所，心生疑惑；不得出世道，不見安隱處，常馳無量生死曠野，受無量苦。』

[0489c05] 「菩薩摩訶薩見彼眾生，沒生死泥，受眾楚毒；起大悲心，饒益眾生，令得善利，免度苦難，善根迴向。以大迴向迴向，如三世菩薩迴向；如諸佛所說大迴向經迴向；令一切眾生，悉得清淨，具足善根，究竟一切智。復作是念：『我當悉令一切眾生，得無上智王安隱住處，不為自度；但欲令彼出生死淵，得一切智心，拔出眾生惡道嶮谷，救無量苦，度生死流。』復作是念：『我當為一切眾生，受無量苦；令諸眾生，悉得免出生死沃焦；我當為一切眾生，於一切剎，一切地獄中，受一切苦，終不捨離；我當於一一惡道，盡未來劫，代諸眾生，受無量苦。何以故？我寧獨受諸苦，不令眾生，受諸楚毒；當以我身，免贖一切惡道眾生，令得解脫。』

[0489c20] 「菩薩摩訶薩復作是念：『我悉當為一切眾生，作誠實語者，離惱害心，不捨眾生。何以故？我因眾生，發菩提心，度脫一切；不求尊貴，不求五欲，不求世間種種樂故，行菩薩道。何以故？五欲是世間法，諸魔境界，愚人所行，諸佛訶責；彼能出生一切苦惱，地獄、餓鬼、畜生、閻羅王處，忿恚鬪諍，更相訟說，皆由五欲；積習五欲，遠離諸佛，能障生天，況無上道。菩薩明見五欲，有如是等無量過患；是故，不以五欲修菩薩行，但欲饒益安隱眾生，發菩提心，求無上道；令一切眾生，得一切利，具諸大願；斷絕眾生煩惱鉤餌，離無量苦。』

[0490a03] 「菩薩摩訶薩復作是念：『我當以諸善根迴向，令一切眾生，得種種樂：究竟樂、饒益樂、不共樂、寂靜樂、無染樂、無動樂、無量樂、不死不轉樂、不滅樂、一切智樂。我當為一切眾生，作調御師，作主藏臣，作大明炬，示安隱趣，令離諸難，解一切法；我當令解諸甚深義；我當為作一切智船，度生死海；我當令知無量善根迴向；我當悉為示現彼岸。』菩薩摩訶薩以是無量善根迴向，救護一切，度生死海，令諸如來皆悉歡喜；得一切智，捨離眾魔，遠惡知識，親近菩薩，勝善知識；成就淨業，盡滅眾惡，具足菩薩無量願行一切善根。

[0490a15] 「菩薩摩訶薩以諸善根正迴向已，作如是念：『不以四天下一一眾生故，一一日出；但一日出世，悉能普照一切天下。又諸眾生，不以自身光明，知有晝夜，遊行觀察，興造諸業；皆由日天子出，普照天下，一切眾生，無業不就。』菩薩摩訶薩亦復如是，修諸善根迴向，普為眾生，作如是念：『彼諸眾生，無智慧光，尚不自照，何況照他？唯我一人，志獨無侶，修諸善根迴向，欲為度脫一切眾生；普照一切眾生；分別一切眾生；了達一切眾生；令一切眾生入甚深法；攝取一切眾生；成就一切眾生；悅樂一切眾生；柔軟一切眾生；滅除一切眾生疑惑。』

[0490a28] 「菩薩摩訶薩復作是念：『我當修學，如日天子，普照一切，不求恩報；不為惡眾生故，捨大莊嚴；亦不以一惡眾生故，捨離一切，而不度脫；但勤修習善根迴向，欲令眾生得一切樂，攝少善根，迴向廣大。若諸善根，不能饒益眾生者，我終不以善根迴向；以諸善根，悉與眾生，發心迴向；令一切眾生，不著諸法故迴向，以眾生性迴向而無所至。』菩薩如是迴向，亦無所著；不取所有性，安住諸善根；不取相迴向，業報虛妄，無

所有亦無所著；不取五陰相迴向，不壞五陰相迴向；不取虛妄業迴向，不求報，不起虛妄因緣；不生、不起、不住，不住堅固相，不住虛妄法，不取眾生相；不分別世界，不住心顛倒、想顛倒、見顛倒，不著語言道。但欲令眾生解真實法，迴向觀察一切眾生平等；迴向法界印，印諸善根；迴向離欲等法，觀察善根；迴向解一切法，離於顛倒，得諸善根；以無二法，觀察法界迴向。彼迴向不生諸法，不滅諸法，以如是等善根迴向，修行清淨諸對治法；迴向觀一切善根，皆悉迴向出世間法，於彼善根，不作二相。薩婆若非即是業，亦不離業；迴向觀察薩婆若，不即是業，亦不離業；得薩婆若願智業，照明清淨故，報亦照明清淨；報照明清淨故，薩婆若亦照明清淨。捨離一切動亂覺觀，憍慢放逸；隨方便智，以諸善根迴向；令一切眾生，悉得真實究竟解脫，不著法性，無量無邊善根，迴向諸法，無業報而出生業報。菩薩摩訶薩以如是等善根迴向，則能永離一切諸惡，佛所讚歎。佛子！是名菩薩摩訶薩第一救護一切眾生，離眾生相迴向。」

[0490c02] 爾時，金剛幢菩薩承佛神力，普觀十方，及一切眾，觀察法界，入深句義味，大悲普覆一切眾生；護持三世佛種不斷；入一切佛諸功德藏；出生諸佛清淨法身；善能分別諸眾生心；過去所種一切善根，知時不失，具足法身，善能示現清淨色身，以偈頌曰：

「不思議劫所修行，　常為饒益諸群生，
精進堅強意無礙，　常求諸佛妙功德。
其心清淨離瞋恚，　恭敬供養調御師，
深解諸法救眾生，　彼能善入迴向藏。
勇猛精進力具足，　智力照明甚清淨，
忍心堅固不傾動，　常能救護諸群生。
於無等所心安住，　踊悅歡喜意清淨，
菩薩忍力如大地，　悉能饒益諸眾生。
不以苦行自求樂，　大慈悲起無量行，
常能救護諸群生，　彼人速入無礙地。
十方一切諸世界，　其中眾生皆攝取，
常為眾生心安住，　修學無量諸迴向。
以歡喜心行布施，　具足護持清淨戒，
勇猛精進心堅固，　清淨智慧善迴向。
其心廣大不可量，　忍力堅強常迴向，
淨修一切諸禪定，　智慧深妙難思議。
十方一切世界中，　具足修習清淨行，
智慧迴向諸功德，　以一切樂益眾生。
彼人積集眾善業，　無量無邊不可數，
欲令眾生具修習，　住不思議深妙智。
普為一切眾生故，　不思議劫住地獄，
菩薩心常無懈怠，　決定功德常迴向。
不求色聲諸香味，　亦不希望一切觸，
常求無上最勝智，　度脫一切諸群生。
菩薩智淨如虛空，　普行無量大士行，

最勝所行淨業道，　無量名稱常修行。
菩薩遊行諸世界，　常能安隱群生類，
悉令一切皆歡喜，　修菩薩行無厭足。
除滅一切心垢穢，　思惟修習無上智，
不自為己求安樂，　常欲利益諸群生。
菩薩迴向到彼岸，　除滅無量心穢毒，
具足修習三世佛，　無量清淨諸功德。
菩薩未曾染著色，　受想行識亦如是，
不住一切諸三界，　所有功德悉迴向。
諸佛所知眾生類，　皆悉攝取無有餘，
究竟度脫諸群萌，　是名菩薩殊勝行。
菩薩一切心安住，　開悟彌廣不可稱，
離癡正念伏諸根，　身口意業常寂然。
一切內外所有法，　皆悉虛妄無真實，
如風行空無所礙，　菩薩心行亦如是。
所起身業常清淨，　能令諸佛悉歡喜，
於最勝所言不虛，　意常專向諸如來。
十方無量諸世界，　所有最勝悉往詣，
於彼覩見大悲尊，　悉能恭敬供養之。
心常遠離一切惡，　處大眾中無所畏，
心常安住如來道，　彼為三有清涼池。
善修分析一切法，　具足了達諸有無，
善能趣向真法性，　深入無諍勝三昧。
修習菩薩堅固行，　一切眾生莫能壞，
明學了達甚深義，　於三世法無所著。
究竟迴向到彼岸，　普令眾生悉清淨，
遠離一切諸染著，　菩薩所行無所倚。
一切眾生語言法，　於彼智慧無障礙，
談論巧妙無愛著，　心常安處無礙住。
菩薩如是行迴向，　無量善心功德藏，
能令十方諸世界，　一切如來皆歡喜。

[0491b06] 「佛子！何等為菩薩摩訶薩第二不壞迴向？此菩薩摩訶薩，於去、來、今諸如來所，得不壞信，一切諸佛，皆悉歡喜；於諸菩薩所，乃至初發一念，求菩薩善根，及一切智；於彼菩薩，得不壞信，悉於一切諸佛法中，一向直心，而不可壞；於諸佛教，得不壞信；守護一切諸如來法，得不壞信；常以愛眼，等觀一切；以善根迴向，令彼眾生，獲諸善利，得不壞信；於白淨善根，得不壞信。何以故？修集一切諸善根故；於一切菩薩迴向，得不壞信，直心解脫，得滿足故；於一切菩薩諸法師所，得不壞信，具足起如來想故；於如來自在神力，得不壞信，諦信諸佛難思議故；於一切菩薩方便，得不壞信，攝取種種無量無數行境界故。

[0491b20] 「佛子！菩薩摩訶薩如是安住不可壞信，於諸佛、菩薩、聲聞、緣覺、如來正教、一切眾生，如是等無量境界，種諸善根，分別諸善根；長養菩提心，修習大慈所生善根；廣修大悲，平等觀察；學佛所學，隨順諸佛；攝取一切清淨善根，深入實義，集功德藏，行大惠施，修諸功德，等觀三世。菩薩摩訶薩如是等善根功德，迴向一切智；常見諸佛，親近善知識；常與無量諸菩薩會，念薩婆若，心無散亂；受諸佛教，興護法心，教化成熟一切眾生，心常不離出世迴向；供養守護一切法師，解了諸法，修習滿足一切大願。菩薩摩訶薩如是精勤修習無量善根，積集長養善根，正念思惟，觀察境界真實等義；恭敬供養，威儀具足，善根迴向。

[0491c05] 「菩薩摩訶薩善根迴向已，作如是念：『以此善根迴向，所得依果，令我修行菩薩行時，於念念中，見一切佛；令彼諸佛，皆悉歡喜；於諸如來、應供、等正覺，如佛所應，而以供養；以阿僧祇寶、阿僧祇華、阿僧祇香、阿僧祇塗香、阿僧祇鬘、阿僧祇衣、阿僧祇蓋、阿僧祇幢、阿僧祇幡、阿僧祇莊嚴、阿僧祇莊嚴具、阿僧祇供給、阿僧祇末香、阿僧祇信樂、阿僧祇敬念、阿僧祇淨信，燒阿僧祇堅固香；阿僧祇上味飯食、阿僧祇恭敬、阿僧祇禮拜；阿僧祇一切寶座、阿僧祇一切華座、阿僧祇一切香座、阿僧祇一切鬘座、阿僧祇一切清淨栴檀座、阿僧祇一切衣座、阿僧祇一切金剛座、阿僧祇一切摩尼寶座、阿僧祇一切寶繒座、阿僧祇一切寶色座、阿僧祇一切寶輪、阿僧祇一切華輪、阿僧祇一切香輪、阿僧祇一切鬘莊嚴輪、阿僧祇一切寶衣輪、阿僧祇一切寶莊嚴輪、阿僧祇一切寶繒敷輪，建立阿僧祇一切寶多羅高顯輪；阿僧祇一切寶欄楯輪、阿僧祇一切寶網輪，羅覆其上；阿僧祇一切妙寶宮殿，嚴飾殊特，出過諸天；阿僧祇一切華宮殿、阿僧祇一切香宮殿、阿僧祇一切寶鬘宮殿、阿僧祇一切栴檀宮殿、阿僧祇一切堅固香藏宮殿、阿僧祇一切金剛宮殿、阿僧祇一切摩尼寶宮殿，皆悉殊妙，出過諸天；阿僧祇諸雜寶樹、阿僧祇種種香樹、阿僧祇諸寶衣樹、阿僧祇妙音樂樹、阿僧祇妙音聲樹、阿僧祇無厭寶樹、阿僧祇垂寶繒幡樹、阿僧祇寶莊嚴樹，阿僧祇一切華、一切鬘、一切香、一切塗香、一切蓋、一切幢、一切幡樹，如是等諸妙寶樹，莊嚴殊特，以用莊嚴無數宮殿；阿僧祇寶欄楯莊嚴、阿僧祇寶窓莊嚴、阿僧祇寶偏樓閣莊嚴、阿僧祇內帳莊嚴、阿僧祇半月莊嚴、阿僧祇樓閣莊嚴、阿僧祇寶帳莊嚴、阿僧祇白寶網，羅覆其上；燒阿僧祇堅固香；阿僧祇寶衣，以敷其地；以如是等諸莊嚴具，莊嚴無數宮殿，出過諸天。』

[0492a13] 「以如是等上妙供養，於無量無數不可說不可說劫，調伏諸根，敬心供養一切如來；此諸最勝般涅槃後，供養舍利。欲令一切眾生，皆悉歡喜，攝取一切眾生善根；令一切眾生，離無量苦，發菩提心；令一切眾生，以大莊嚴而自莊嚴，無量莊嚴超出一切眾生境界，示現佛法，難可值遇；滿足阿僧祇諸如來力，清淨信心，供養導師，受持守護一切佛法。如是供養現在諸佛，及涅槃後，供養舍利；於無量阿僧祇劫說供養具，不可窮盡；諸佛成就無量功德，教化度脫一切眾生。我常供養彼諸如來，心不退轉，無有休息，未曾懈怠；不懷憂惱，亦無所著，無有心想。於諸法中而無所染，無所依止，不昧善根；離一切著，以實法印，印業法門；生一切法，住佛所住；觀無生性境界法印，印彼發心。受持如來清淨迴向；觀察平等法性迴向；入無行方便，出生諸行，心捨一切迴向；無量方便

迴向；離一切有迴向；安住離相方便，修習法門善根迴向。

[0492b03] 「菩薩從初發心，修習一切諸妙善根，皆悉迴向；以此善根，於生死中而不可壞。求一切智，心不退轉；處一切有，寂定不亂；度脫一切眾生，不著生死；得無礙智門，修菩薩行，而彼善根不可窮盡，世間諸法所不能壞；具足清淨諸波羅蜜，究竟一切智力。菩薩摩訶薩如是捨離癡闇，成菩提心，普照一切長白淨法，善根迴向；具足眾行，清淨直心，觀察平等，深入諸法；知業如幻，業報如電，諸行如化，因緣生法如響，菩薩行如影。無著法眼之所出生，無作所作；其性寂滅，入有為無為；於一切法，了達無二，解如實性；分別菩薩一切行相，不著諸相；善知方便，入同事業，不捨一切白淨善法；離一切障，無礙無著；常為諸佛之所護念，遠離愚癡。

[0492b18] 「如是，菩薩摩訶薩成就善根，出生善法，不壞業報，明見真實，善解迴向；以方便力出生業報，究竟法性，得到彼岸，了達諸法，迴向大智諸業善根；其心清淨，行無所行。菩薩摩訶薩如是善根迴向，欲度脫一切眾生，佛種不斷，滅諸惡業業報，迴向一切眾生；得無量智，成一切智，離世境界，滅諸煩惱，究竟清淨，成就智慧；入深方便，捨生死苦，成就諸佛無量善根；摧伏魔業，得平等法印，以印諸業，隨順薩婆若無上菩提。菩薩摩訶薩行如是善根迴向，善根明淨，普照一切，具足成就薩婆若乘。

[0492c01] 「佛子！是名菩薩摩訶薩第二不壞迴向。菩薩摩訶薩安住此迴向，得見無量阿僧祇佛，悉得無量清淨妙法；普於眾生，得平等心，捨離愚癡，入一切法；得諸如來自在神力，降伏眾魔，滅諸魔業，具足生貴菩提之心；得無礙智，不由他悟；於一切法，見真實義；於一切佛剎，悉能受持，分別其相，智慧具足，普照眾生。菩薩摩訶薩以此不壞迴向力，攝取一切善根迴向。」

[0492c10] 爾時，金剛幢菩薩承佛神力，普觀十方，乃至以偈頌曰：

「修習無量無數業，　所乘堅固不可壞，
能令諸佛悉歡喜，　是名智者所迴向。
所供養佛難思議，　布施持戒伏諸根，
彼為一切修迴向，　清淨無量眾生故。
一切上妙諸華香，　無量無數眾寶衣，
種種莊嚴及寶蓋，　供養一切諸如來。
如是無量諸供具，　不可思議曠劫中，
恭敬供養調御師，　心常歡喜無厭足。
專心觀察諸最勝，　一切世間大明燈，
現在十方一切佛，　皆悉覩見如目前。
不可思議無量劫，　修行布施無厭足，
不可思議無量劫，　修諸善根亦無厭。
善分別知諸心想，　如實觀察無虛妄，
悉知諸根無有餘，　常能饒益一切眾。

心大歡喜無有量,　信心清淨而恭敬,
不思議劫忍住世,　饒益救度一切眾。
一切諸佛滅度已,　供養舍利無厭足,
悉以無量妙雜寶,　建立恒沙諸塔廟。
造作無數尊形像,　寶藏淨金而莊嚴,
巍巍高大如山王,　其數無量不思議。
修學積集諸功德,　勝妙堅固不可壞,
菩薩善知行迴向,　分別非有亦非無。
若能如是修迴向,　功德無量不可盡,
勝妙智慧觀諸法,　皆能了達無所生。
方便修習令心淨,　悉與一切如來等,
以不可盡諸方便,　迴向無盡如來藏。
發起無上菩提心,　一切世間無所依,
普至十方諸世界,　於一切眾心無礙。
方便啟導眾生心，　悉令出生佛菩提，
觀察眾生心平等,　推求真實不可得。
一切諸法悉無餘,　了達其性無所有,
迴向無著清淨眼,　永離一切世間苦。
欲令諸有悉清淨,　心不妄取諸法相,
分別所有無所有,　能令心淨大歡喜。
於一佛剎無所著，　了諸佛土無堅固，
不取一切有為法,　亦不染著法自性。
方便迴向薩婆若,　無上智慧自莊嚴,
普令諸佛悉歡喜,　是為菩薩迴向業。
菩薩一心念諸佛,　無上智慧巧方便,
如諸如來無所著,　令我悉獲此功德。
常欲救護一切眾,　遠離無量諸惡業,
常行饒益眾生心,　於饒益心無虛妄。
隨所住地守護法,　示現涅槃實不滅,
一切如來無二法,　願我迴向亦如是。
一切世界諸趣中,　於有為法無所著,
菩薩不緣語言道,　亦不染著無語言。
十方一切諸如來,　悉攝諸法無有餘,
離一切趣而受生,　於所離生無虛妄。
以一莊嚴一切嚴,　亦不分別此諸法,
了達世間悉虛妄,　一切所行無所有。」◎

大方廣佛華嚴經卷第十四

【經文資訊】大正藏第 09 冊 No. 0278 大方廣佛華嚴經
【版本記錄】CBETA 電子佛典 2016.06，完成日期：2016/06/15

【編輯說明】本資料庫由中華電子佛典協會（CBETA）依大正藏所編輯
【原始資料】蕭鎮國大德輸入，眾生出版社提供新式標點，其他
【其他事項】本資料庫可自由免費流通，詳細內容請參閱【中華電子佛典協會資料庫版權宣告】

本網站係採用 Creative Commons 姓名標示-非商業性-相同方式分享 3.0 台灣 (中華民國) 授權條款授權.
Copyright ©1998-2016 CBETA
Dictionary cache status: loaded

Copyright Fo Guang Shan 佛光山 2013-2025. This work may be freely reused under the Creative Commons Attribution 4.0 International License with attribution. Please send comments to alex@ntireader.org.
Page updated on 2025-06-19

Avataṃsakasūtra (Flower Garland Sūtra) 大方廣佛華嚴經
Scroll 15
Click on any word to see more details.

大方廣佛華嚴經卷第十五

東晉天竺三藏佛馱跋陀羅譯

金剛幢菩薩十迴向品第二十一之二

[0493b11] 「◎佛子！何等為菩薩摩訶薩第三等諸佛迴向？此菩薩摩訶薩隨順學過去、未來、現在諸佛迴向。此菩薩修菩薩行時，見好惡色，其心清淨而無憎愛；歡喜悅樂，起無壞心，離諸憂惱；得正直心，身意柔軟，諸根清涼。此菩薩得如是樂時，迴向諸佛，作如是念：『一切諸佛雖有無上淨妙快樂，復願諸佛具不思議佛所住樂，具足攝取不可稱量佛三昧樂，成就無量大悲快樂，具足成就不可計議佛解脫樂，具足攝取諸佛神足自在快樂，無上尊重最妙快樂；普覆如來，常令具足諸佛無量力樂，永離一切諸覺之樂，無上寂靜不

變易樂；具足無礙法門，心常寂定而無散亂，佛無二行不可壞樂。』菩薩摩訶薩以如是善根，迴向諸佛已，又復迴向一切菩薩，令願未滿者，悉令滿足；未淨直心者，令淨直心；未滿諸波羅蜜者，悉令滿足，安住金剛菩提之心；於一切智，得不退轉，不捨大莊嚴，守護菩提門及諸善根；能令一切眾生，捨離放逸，發菩提心；所願成滿，安住一切菩薩所住，得諸菩薩明利諸根，修習善根，證薩婆若。

[0493c03] 「如是，菩薩摩訶薩以諸善根，迴向菩薩已，又復迴向一切眾生，迴向一切眾生見佛聞法、敬心近僧，迴向具足專心念佛，迴向具足念淨妙法，迴向念僧尊重恭敬，迴向見佛未曾遠離，迴向成就諸清淨心，迴向分別諸如來法，迴向成就無量功德，迴向清淨諸通善根，迴向除滅一切疑惑，如佛迴向開化一切眾生、聲聞、緣覺及諸菩薩，菩薩善根迴向一切眾生，亦復如是；令一切眾生永離地獄、餓鬼、畜生、閻羅王處一切惡趣，無量眾難。菩薩摩訶薩令彼一切眾生悉發無上菩提之心、長養無上菩提之心、一心專求一切種智、捨離誹謗諸佛正法、常樂具足一切智地；令一切眾生究竟清淨，得一切智。菩薩摩訶薩所行善根，以諸大願攝取行等行、積聚等積聚、長養等長養，皆悉廣大，具足充滿。菩薩摩訶薩若在家時，與妻子俱，未曾暫離菩提之心，正念思惟薩婆若境界，自度度彼，直心平等，方便示現妻子眷屬。菩薩善方便智，皆悉成就，究竟解脫，雖與同止，心無所著；以本大悲故，處在家屬，以大慈故，隨順妻子，於菩薩淨道，無所障礙。菩薩摩訶薩若在家時，應以如是薩婆若心善根迴向，所謂：被著衣裳，若飲若食，服諸湯藥，行、住、坐、臥，身、口、意業，具足清淨，諸根調伏，皆悉安諦，洗浴塗身、寂靜徐步、迴旋顧眄、舉足下足、若眠若覺，不失威儀，善攝諸根，未曾散亂。菩薩摩訶薩以如是等一切諸行，未曾遠離薩婆若心，善根迴向饒益安樂一切眾生，無量諸願皆悉成就，攝取無量廣大善根，修習善根救護一切，除滅一切放逸憍慢，一心正念一切種智，欲覺一切諸佛菩提，捨離煩惱及順煩惱法，修習一切菩薩所學，於一切智道無所障礙，樂修智地及諸善根，常樂愛語，增長善根，令一切眾生，永離苦惱，不著所行，一心受持諸佛教法，是為菩薩摩訶薩處在家屬，攝取善根，一心迴向無上菩提。

[0494a11] 「菩薩摩訶薩復作是念：『乃至小犬及餘畜生，當令此等具足修習不放逸行，離畜生趣，得饒益樂，究竟解脫，永度苦海、苦受、苦陰、苦覺、增上大苦、苦行、苦藏、苦根、苦舍，如是等無量無邊一切眾苦。』菩薩摩訶薩欲令眾生悉得除滅，以淨善根迴向無上菩提，教一切眾生迴向如是境界，正念思惟彼彼善根以為上首；所謂：迴向一切種智，發菩提心、攝菩提心，遠離生死，修習善根，出生死淵，得諸如來無礙快樂；修如來慈，充滿十方，大悲饒益一切眾生；普令一切得清淨樂，守護一切諸勝善根，令一切眾生究竟佛法，遠離一切諸魔境界，入彼甚深如來境界，普能拔出一切世間，具足一切如來善根，住三世佛平等法中。如是菩薩摩訶薩今集善根、已集善根、當集善根，皆悉迴向。

[0494a27] 「復作是念：『如彼過去菩薩所行，恭敬供養一切諸佛，度脫眾生，救護一切，修諸善根迴向菩提而無所著；不依色、不著受、不顛倒想、不作行、不取識，離六入，不住世法、樂出世法，知法如空，究竟得至非趣彼岸，照解諸法不生不滅、無真實相、無所染著，一切諸法無有虛妄、無所歸趣、無所破壞，安住實際，無有自性，離諸性故。於

一念中，解一切法無性為性，常樂習行普門善根，具足如來圓滿功德，顯現一切。如彼過去一切如來善根迴向，我亦如是。』樂如是法，證如是法，如是發心，修習諸法，不違法相；所有起法，猶如幻化、電光、水月、鏡中之像，因**緣和合**，**假持諸法**，**悉分別知從業因起**，**唯如來地是究竟處。菩薩摩訶薩如是隨學過去諸佛所學迴向**，**未來、現在**，**亦復如是。**

[0494b14] 「菩薩摩訶薩學三世佛所學迴向諸善根已，作如是念：『如彼諸佛所知菩薩迴向，我亦如是迴向：第一迴向、勝迴向、最勝迴向、上迴向、無上迴向、無等迴向、無等等迴向、無比迴向、無對迴向、尊迴向、妙迴向、平等迴向、正直迴向、大功德迴向、大願迴向、明淨迴向、善迴向、清淨迴向、離惡迴向、不隨惡迴向。』如是菩薩摩訶薩以諸善根正迴向已，成就清淨妙身、口、意所作行業，皆悉清淨，住菩薩住、離諸惡住，修習善根，離身、口惡業，心無選擇，修薩婆若；住無量住，入一切法，空無自在，修出世法，於世間法，心無染著，分別了知無量諸業，成就巧方便，迴向諸法，心無所倚。

[0494b27] 「佛子！是為菩薩摩訶薩第三等諸佛迴向。菩薩安住此迴向已，深入一切諸如來業，趣諸如來勝妙功德，入深清淨智慧境界，不離一切諸菩薩業，善能分別巧妙方便、入深法界巧妙方便，次第成就菩薩善根，入於一切諸如來性，以巧方便，分別了知無量無邊一切諸法；雖復示現世界中生，於諸世界，心無所著。佛子！是為菩薩摩訶薩等諸佛迴向。」

[0494c06] 爾時，金剛幢菩薩承佛神力，普觀十方，以偈頌曰：

「彼諸菩薩摩訶薩，　修過去佛迴向法，
亦學未來現在世，　無量導師之所行。
一切種種微妙樂，　諸佛如來所讚歎，
成就明淨勝法眼，　迴向一切諸導師。
菩薩身根種種樂，　眼耳鼻舌諸情根，
種種上妙無量樂，　迴向一切諸最勝。
一切世間諸善根，　及諸如來所成就，
於彼悉攝無有餘，　隨喜迴向益**眾生。**
菩薩隨喜無有量，　亦以迴向一切**眾**，
人中師子所有樂，　願令**眾生悉具足。**
諸佛如來所知見，　一切**眾生清淨樂**，
欲令**眾生皆悉得**，　**世間燈明所受樂。**
菩薩所得種種樂，　迴向諸佛為**眾生**，
欲令**眾生常安隱**，　**於彼迴向無所著。**
菩薩修此迴向時，　興發無量大悲心，
如佛所知迴向德，　令我具足悉成滿。
如諸最勝所知見，　一切智乘微妙樂，
如我在世諸所行，　一切菩薩無量樂。
一切趣中**眾快樂**，　**柔軟調伏諸根樂**，
皆悉迴向為**眾生**，　**普令成就無上智。**

身口意淨離諸惡，　巧妙方便心平等，
以此迴向群生類，　悉令成就無上智。
菩薩所修諸行業，　積集無量淨功德，
隨順如來生佛家，　寂然不亂正迴向。
十方無量世界中，　攝取一切眾生類，
無量善根悉迴向，　普令眾生得安樂。
不為己身自求樂，　欲令一切悉安隱，
遠離一切虛妄心，　悉解諸法空無我。
十方無量諸最勝，　所見一切真佛子，
以諸功德迴向彼，　速令究竟無上道。
一切世間眾生類，　等心攝取無有餘，
以我所行諸淨業，　令彼眾生速成佛。
無量無邊清淨願，　無等最勝所演說，
皆悉清淨離諸垢，　普令佛子究竟滿。
一切功德盡迴向，　悉令十方諸佛剎，
種種淨妙而莊嚴，　菩薩如是學迴向。
心不稱量諸二法，　了達覺悟法無二，
諸法非二非不二，　不作虛妄是佛子。
一切世間所有想，　究竟悉度無有餘，
亦不壞想及非想，　決定了知眾生想。
彼諸菩薩身淨已，　則意清淨無瑕穢，
口業已淨無散亂，　當知意淨無所著。
一心正念過去佛，　分別未來諸導師，
現在十方天人尊，　菩薩遍學彼佛教。
三世無量諸最勝，　慧心明達無障礙，
所行無量求菩提，　迴向饒益諸世間。
彼勝妙慧廣大慧，　四真諦慧離倒慧，
平等實慧清淨慧，　無比慧等皆迴向。◎

[0495a28] 「◎佛子！何等為菩薩摩訶薩第四至一切處迴向？此菩薩摩訶薩修習一切諸善根時，以彼善根如是迴向：令此善根功德之力至一切處，譬如實際，無處不至；至一切世間、至一切有、至一切眾生、至一切剎、至一切法、至一切虛空、至一切三世、至一切有為及無為法、至一切語言音聲，我此善根，亦復如是遍至一切諸如來所，供養三世一切諸佛；過去諸佛，所願悉滿；未來諸佛，具佛莊嚴；虛空、法界等世界中，現在諸佛及無量大眾以為莊嚴，皆悉供養。猶如諸天，於一念中，悉能充滿無量無邊一切世界，廣大功德，智慧無礙，善根迴向故。菩薩摩訶薩復作是念：『以此善根，虛空、法界等一切世界，世界性種種業所起；十方不可說世界、不可說佛剎種種世界，諸佛境界、無分齊世界、轉飜覆世界、伏世界、轉世界、一切無餘世界中，現在諸佛，顯現無量自在神力。彼有菩薩，解虛空法界等一切諸法，為諸眾生於一切世界中，現為如來出興於世，示現至一切處智

，無量無邊自在受生法身，遍至不壞法界，平等普入，同佛身藏，不生不滅；普應一切善巧方便，出現世間；從真實法性起，堅固不轉，無礙所持，諸佛無礙功德所生。』

[0495b23] 「菩薩摩訶薩於諸如來、應供、等正覺所，種諸善根，以眾雜華、種種諸香、鬘蓋幢幡、珍寶燈明，以如是等諸妙供具，供養尊像、及諸塔廟。以此一切善根迴向，以一心、不亂心、不動心、尊重心、離瞋心、無住心、無著心、無眾生心、無諂害心、寂靜心迴向。復作是念：『虛空、法界等一切劫中，去、來、今佛，相好具足而自莊嚴，以妙法界莊嚴而自莊嚴。彼佛眷屬，充滿虛空、法界等一切世界，隨時出世，未曾失時。我以善根迴向，供養諸佛，以無量香蓋、無量香幢、無量香幡、無量香宮殿、無量香網、無量香像、無量香光、無量香焰、無量香雲、無量香座、無量香輪、無量香住處、無量香佛世界、無量香須彌山王、無量香海、無量香河、無量香樹、無量香衣、無量香蓮華，以如是等無量無數眾香莊嚴，以為供養。以無量華蓋，廣說如上，乃至無量無數眾華莊嚴，以為供養；以無數鬘蓋，乃至無數眾鬘莊嚴，以為供養；以不可思議塗香蓋，乃至不可思議塗香莊嚴，以為供養；以不可稱末香蓋，乃至不可稱末香莊嚴，以為供養；以無分齊妙衣蓋，乃至無分齊妙衣莊嚴，以為供養；以無邊寶蓋，乃至無邊眾寶莊嚴，以為供養；以無量燈蓋，乃至無量眾燈莊嚴，以為供養；以不可說莊嚴具蓋，乃至不可說眾莊嚴具，以為供養。以不可說不可說摩尼寶蓋，如是摩尼寶幢、摩尼寶幡、摩尼寶帳、摩尼寶網、摩尼寶鬘、摩尼寶光、摩尼寶焰、摩尼寶雲、摩尼寶座、摩尼寶輪、摩尼寶宮殿、摩尼寶世界、摩尼寶須彌山王、摩尼寶海、摩尼寶河、摩尼寶樹、摩尼寶衣、摩尼寶蓮華，如是等不可說不可說摩尼寶莊嚴，以為供養。於一一境界中，各有阿僧祇欄楯、阿僧祇莊嚴、阿僧祇宮殿、阿僧祇樓閣、阿僧祇偏樓閣、阿僧祇半月莊嚴、阿僧祇內小幃帳、阿僧祇窓牖、阿僧祇清淨寶、阿僧祇一切寶，莊嚴清淨一切世界，悉無有餘。如是莊嚴，令一切眾生，超出生死，成就如來十種力地，於諸法中，得無礙法明；教化眾生一切善根迴向，調伏眾生無量心，充滿虛空、法界等一切佛剎，法無所至；出生三世無量善根，令一切眾生，悉得覩見無量諸佛，安住一切諸善根中，成就大乘不著諸法具足諸善根究竟無量行，普入無量無邊一切法界善根迴向；入一切如來自在神力，令一切眾生因此善根，得薩婆若，成無上道。譬如無我，不離諸法，我諸善根，亦復如是；攝取一切佛，恭敬供養故；攝取一切法，離障礙故；攝取一切菩薩，究竟一切同善根故；攝取菩薩一切行，滿諸願故；攝取菩薩一切法明，決定無礙故；攝取一切佛自在神力，成就無量諸善根故；攝取一切佛力無所畏，發無量心，滿一切故；攝取一切菩薩三昧辯才陀羅尼門，解了世間無二法故；攝取一切佛巧妙方便，示現如來大神力故；攝取三世一切諸佛，出生得道，轉淨法輪，示現涅槃，興發供養，化眾生故；攝取一切世界，無上佛剎莊嚴故；攝取一切劫，不斷一切菩薩行故；攝取一切趣，示現受生故；攝取一切眾生，具足普賢菩薩行故；攝取一切眾生，淨煩惱習故；攝取一切眾生諸根，化度無量故；攝取一切眾生諸欲，淨諸煩惱故；攝取一切眾生，調伏成熟，隨其所應，為現身故；攝取一切眾生，令解眾生如變化故；攝取一切如來性，守護受持一切佛法故。』

[0496a29] 「菩薩摩訶薩如是善根迴向，了無所有，業中不取虛妄報，報中不取虛妄業；

離諸虛妄，入深法界，心常安住勝妙善根；遠離散心，修習善法；不信不入一切諸法，不見有法，自性成就，作者壞者，皆不可得；知一切法悉無自在，解了法界，無有見者，無有知者。如是菩薩摩訶薩圓滿具足，解了諸法，得一切法眾因緣地，見一切法身，離欲實際，等觀諸法，解了世間，猶如變化；明達眾生，皆是一法，分別無二。不捨諸業境界方便，於有為界出無為界，而亦不壞有為之性；於無為界出有為界，而亦不壞無為之性。如是菩薩摩訶薩樂觀諸法寂滅之相，出生一切清淨善根，皆悉迴向救護眾生；精勤修習離愚癡法，深達明了一切法海；以虛空等一切善根迴向，具足無上堅固功德；得離癡冥，明淨法眼，善知方便迴向功德。菩薩摩訶薩如是善根迴向，令一切眾生，淨一切剎，得佛自在，教化眾生，持諸佛法，一切世間，最上福田；為諸眾生，作採寶導師；為一切世間，出明淨日，一一善根，充滿法界，善根迴向，救護眾生，令一切眾生，悉皆成就清淨功德。菩薩摩訶薩如是善根迴向，守護受持諸如來性，教化成熟諸眾生性，嚴淨一切諸佛剎性，不壞業性，分別法性，等觀不二性，遍遊十方性，廣說離欲性，具足解脫性，普照諸根性。

[0496b26] 「佛子！是名菩薩摩訶薩第四至一切處迴向。菩薩摩訶薩安住此迴向，能以一切善根迴向：得至一切處身業，善能應現一切世界故，得至一切處口業，微妙音聲充滿十方一切世界故；得至一切處意業，悉能受持一切諸佛所說法故；得至一切處神足，善能隨順一切世間行故；得至一切處法，隨順一切法故；得至一切處隨順法陀羅尼辯才，令一切眾生悉歡喜故；得至一切處順入法界，於一毛道，悉能普入一切世界故；得至一切處身，令一切眾生身，入一眾生身故；得至一切處劫，於一切劫中，常見諸佛故；得至一切處剎那，於一剎那，現一切佛興於世故。佛子！菩薩摩訶薩得至一切處善根迴向，能以一切善根迴向。」

[0496c12] 爾時，金剛幢菩薩承佛神力，普觀十方，以偈頌曰：

「一切內外諸世間，　菩薩大士無所著，
不捨饒益眾生事，　如是妙智人中勝。
不著一切諸世界，　不取十方堅固性，
不取眾生壽命相，　亦不妄取諸世間。
一切十方世界中，　攝取眾生悉無餘，
觀察有無得自在，　至一切處善迴向。
攝取有為無為法，　心不妄取諸世間，
世間諸法無差別，　照世燈明如是覺。
一切所行諸業行，　上中下品各不同，
智者諸業悉迴向，　一切十方諸如來。
菩薩迴向到彼岸，　隨如來學悉成就，
分別甚深微妙智，　具足最勝殊特法。

清淨善根悉迴向，　常能利益諸群生，
悉令十方一切眾，　成就無上照世燈。
未曾虛妄取眾生，　亦不妄想念諸法，
不染不著一切世，　亦復不捨諸眾生。
菩薩常樂寂滅法，　隨順得至寂滅境，
亦不捨離眾生道，　得如是等微妙智。
不起諸業虛妄想，　於諸果報亦不著，
一切世間從緣起，　不離因緣見諸法。
如是境界隨順至，　遠離一切虛妄想，
一切眾生調御師，　具足明了善迴向。

[0497a07] 「佛子！何等為菩薩摩訶薩第五無盡功德藏迴向？此菩薩摩訶薩修悔過善根，離一切業障。於去、來、今佛一切善根，及三世一切眾生善根，皆悉隨喜。於諸如來，尊重恭敬、禮拜、供養所生善根；勸請諸佛所生善根；佛所說法聞持憶念、如說修行，入不思議境界善根；三世諸佛無盡善根；一切菩薩所修善根；三世諸佛得菩提時，無上善根；菩薩摩訶薩於此一切善根，皆悉隨喜。隨喜已，安住彼善根。三世諸佛轉淨法輪，度無量眾生；彼諸眾生所得善根，菩薩摩訶薩皆悉隨喜。三世諸佛從初發心修菩薩行，乃至成佛，示現涅槃，於其中間，所獲善根，皆悉隨喜。彼諸如來般涅槃已，受持守護諸佛正法，乃至法滅，所修善根；念佛境界，所修善根；自己境界，所修善根；乃至無上菩提境界善根；菩薩摩訶薩以此諸善根，皆悉迴向。菩薩摩訶薩作如是念：『此諸善根若修、若學、若積集、若開解、若隨喜、若具足、若成就、若有所行、若有所得、若正憶念、若受持、若堅固難壞，如此善根，盡過去際劫，一切諸佛莊嚴世界，無量行業之所興起，佛智所知、菩薩所識、應眾生起，隨欲清淨，如來所持、如來出世淨業所成，普賢菩薩淨業所起。彼諸世界，若有眾生成無上道，現自在力，未來一切如來、應供、等正覺莊嚴佛剎，與法界等無量無邊虛空、法界等一切世界中，盡未來際劫一切諸佛，彼諸如來成就智慧當淨佛剎，雜寶莊嚴：一切無厭上香莊嚴、雨一切華莊嚴、一切衣雲莊嚴、一切功德藏莊嚴、一切如來持智莊嚴、一切佛剎莊嚴、不可說莊嚴、修習不可思議功德莊嚴、如來等正覺淨威神莊嚴；未來一切諸佛莊嚴佛剎，一切世間所不能覩，菩薩淨眼之所照見。』

[0497b11] 「菩薩摩訶薩修勝善根，悉入一切諸清淨法，受持一切諸清淨法，猶如變化；普行菩薩諸清淨業，入菩薩不可思議自在三昧，佛慧光明，普照世間。如未來諸佛嚴淨佛剎，現在諸佛嚴淨世界，亦復如是。種種莊嚴清淨，具足功德；普覆無量妙色不可思議香、無量雜寶、無量寶樹、阿僧祇莊嚴、阿僧祇宮殿、阿僧祇微妙音聲，隨善知識，顯現無量一切功德，殊勝莊嚴，不可窮盡。一切香莊嚴、一切鬘莊嚴、一切華莊嚴、一切末香莊嚴、一切寶莊嚴、一切衣莊嚴、一切幢莊嚴、一切幡莊嚴、一切繒綵莊嚴、一切寶欄楯莊嚴、阿僧祇白寶網普覆莊嚴、阿僧祇河莊嚴、阿僧祇雲雨莊嚴、阿僧祇自然妙音無所不聞；以如是等無量無邊諸莊嚴具，莊嚴無量無邊、不可思議諸佛世界。彼諸世界中，若佛剎

莊嚴、佛剎清淨、佛剎平等、佛剎妙善、佛剎功德、佛剎殊勝、佛剎安樂、佛剎不壞、佛剎無盡、佛剎無量功德不可盡、佛剎不退、佛剎無所畏、佛剎光明、佛剎快樂、佛剎無厭、佛剎普照、佛剎照明、佛剎方正、佛剎第一、佛剎勝、佛剎最勝、佛剎微妙、佛剎無比、佛剎無等、佛剎上、佛剎無上、佛剎無等等；如是等三世一切諸佛，佛剎莊嚴。菩薩摩訶薩以此善根，皆悉迴向，普令一切佛剎，清淨莊嚴。如是莊嚴，於一世界中，三世一切莊嚴佛剎，具足清淨周遍，清淨積聚；等起莊嚴具足，莊嚴住持，皆悉具足。如一世界中，無量無邊虛空、法界等世界，悉以三世諸佛，莊嚴佛剎而莊嚴之；佛剎功德、佛剎觀無厭足、佛剎無量、佛剎彌廣、佛剎無數、佛剎不可思議、佛剎無勝、佛剎不可稱、佛剎無邊，皆悉具足。菩薩摩訶薩復如是迴向：令其所修一切佛剎，菩薩摩訶薩皆悉充滿。此諸菩薩，具足一切清淨功德成就智慧；善能分別一切世界及眾生界，入深法界，捨離愚癡；入空寂界，成就念佛、念不思議法、念清淨僧；成就念捨，法日圓滿，慧光普照，深智無礙，從無所有寂滅法生，出生無量清淨佛法；成就殊特勝妙善根、清淨善根、最勝善根、增上善根；建立無上菩提之心，善能隨順，入如來力；心常志求一切種智，淨諸魔業，了眾生性；知法空寂，捨離顛倒，除滅愚癡，修諸善根，滿足大願。成就如是等無量無邊功德，菩薩充滿其剎，悉從無量法門中生，安住如是一切功德，成就無等等勝妙善根，常作佛事，善巧方便；得菩提光明，具足無礙法界智慧，一身充滿一切法界，現自在力，成就大智一切智境界，善巧方便；出生智慧，分別無量法界，遍遊諸剎而無所著，心淨如空，悉能分別一切法界，於諸菩薩不可思議三昧正受，以巧方便，善能入出。趣薩婆若，住諸佛剎，善能了知諸佛威神、善能分別阿僧祇諸深妙法，而無所畏。隨順三世諸佛善根，普照一切如來法界，悉能受持一切諸佛所說正法，善能演出不可思議清淨音聲，善能分別阿僧祇諸語言法；得無上道，佛自在地，悉能周遍一切世界，而無障礙，悉攝一切無諍之法，心無虛妄，無所染著；修習增廣菩提之心，善解智慧，隨時應化，權變無方，了真實義，具足演說，成就如是等無量功德。諸大菩薩，莊嚴世界，充滿世界；種種莊嚴，順至安住，善修熏修，淳淨無雜，周遍清淨，惔然宴寂。於一佛剎少分處，所有無量菩薩、無數菩薩、不思議菩薩、不可稱菩薩、不可量菩薩、無等菩薩、不可究竟菩薩、無分齊菩薩、不可說菩薩、不可說不可說菩薩；如一佛剎，一一少分處，有如是等大菩薩摩訶薩；虛空、法界等一切世界，菩薩摩訶薩皆悉充滿，亦復如是。

[0498a22] 「菩薩摩訶薩以諸善根方便迴向：迴向一切佛剎、一切菩薩摩訶薩、一切如來、一切無上菩提、一切大願、一切出要、一切眾生、淨一切世界、常見如來、如來壽命無量，轉不退轉法輪與法界等。如是，菩薩摩訶薩善根迴向：令一切佛剎清淨；令一切眾生界清淨；令一切菩薩清淨；令一切諸佛充滿法界；令如來清淨法身，充滿一切佛剎。菩薩

摩訶薩以如是等無等等迴向，趣薩婆若，心淨如虛空，不動如大地；入不可思議迴向，樂觀一切業報，皆悉寂滅，無盡功德，迴向平等隨順一切法界。

[0498b05] 「菩薩摩訶薩行如是迴向已，不虛妄取我及我所，不虛妄取佛及諸佛法，不虛妄取佛剎及剎清淨，不虛妄取眾生及調伏眾生，不虛妄取諸業及取業報，不著意業及業果報，不壞因果，不取有法、不壞有法，生死非雜亂、涅槃非寂靜，如來境界道非他所作無法同止。菩薩摩訶薩如是起諸善根，決定迴向，成熟具足，等觀取相；善取境界，分別稱量，離諸虛妄而無所著。菩薩摩訶薩如是善根迴向已，得無盡善根；常念三世一切諸佛，得一切無盡善根；度無量菩薩，得無盡善根；淨諸佛剎，得無盡善根；淨眾生界，得無盡善根；入深法界，得無盡善根；修無量心，淨如虛空，得無盡善根；解了一切諸佛境界，得無盡善根；修習一切菩薩淨業，得無盡善根；了達三世，得無盡善根。以如是等善根迴向，悉能度脫一切眾生；入眾生界，不見眾生迴向；解一切法，無有壽命迴向；知一切法真實，無有自在迴向；一切諸法無福伽羅迴向；觀察一切諸法，離諸忿諍迴向；一切諸法，從因緣起，無有堅固迴向；知一切法真實，無所著迴向；一切佛剎無所染著迴向；不取菩薩行堅固相迴向；分別了知一切境界空無所有迴向。菩薩摩訶薩如是迴向，眼終不見不淨佛剎，亦復不見異相眾生；行法不見法，入智無所入；解了一切，猶如虛空。於如來身，得一切法，滿足成就無量諸功德力，具足至一切處善根，安樂眾生。此菩薩摩訶薩於念念中，得不可說不可說十力地，具一切種清淨善根，悉能攝取一切眾生。彼菩薩摩訶薩成就如意功德寶藏，隨所遊方，悉能嚴淨一切佛剎，令不可說不可說眾生安住攝取諸功德力。菩薩摩訶薩如是迴向時，以此迴向威力故，一切所行，無有倫匹，一切世間，所不能壞，威攝眾魔，莫能瞻對，具足成就不退功德，無量大願，皆悉成就。其心彌廣，等一切智，於一念中，悉能周遍無量佛剎；得無量智力，悉能了知諸佛境界；常樂受持一切佛法，安住無量無邊大智；菩薩初發菩提心力，悉與虛空、諸法界等。

[0498c17] 「佛子！是名菩薩摩訶薩第五無盡功德藏迴向。菩薩摩訶薩安住此無盡功德藏迴向，復得十種無盡功德之藏；何等為十？一者、常見諸佛無盡功德之藏，於一一毛孔中，見無量阿僧祇諸佛；二者、入無盡法功德之藏，以如來智慧，等觀一切法即是一法；三者、受持正念無盡功德之藏，聞一切佛所說正法，聞持不忘；四者、得無盡慧功德之藏，於一切如來所說經法，善能次第解其句義；五者、無盡趣法功德之藏，善能分別一切法趣；六者、無盡佛願功德之藏，智慧如空，充滿三世一切諸法；七者、無盡功德功德之藏，充滿一切諸眾生意，猶不可盡；八者、無盡智功德之藏，一切眾生愚癡曀障，悉能除滅；九者、無盡辯才功德之藏，令一切眾生，悉解一切佛法，平等無二；十者、無盡十力、四無所畏功德之藏，具足修習菩薩所行，受法王職，得一切智。佛子！是名菩薩摩訶薩得十無盡功德之藏；以此無盡功德之藏，皆悉迴向一切功德。」

[0499a07] 爾時，金剛幢菩薩普觀十方，以偈頌曰：

「菩薩成就直心力,　　於一切法得自在,
隨喜所獲諸功德,　　無礙方便善迴向。
三世一切諸最勝,　　嚴淨剎土及世間，
具足一切勝功德,　　迴向淨剎亦如是。
三世一切最勝法,　　菩薩悉能諦分別,
淨心攝取一切法,　　如是莊嚴諸佛剎。
窮盡三世無量劫,　　讚一佛剎諸功德，
三世諸劫猶可盡,　　佛剎功德無窮極。
如是一切諸佛剎，　　一切最勝悉嚴淨，
菩薩嚴淨一切剎，　　與諸導師等無異。
彼真佛子心清淨,　　悉從如來法化生,
一切功德莊嚴心,　　充滿一切諸佛剎。
彼諸菩薩悉具足,　　無量相好莊嚴身,
一切諸辯悉成滿,　　不可窮盡如大海。
觀察境界心平等,　　安住一切三昧門,
成就清淨無等心,　　光明普照十方界。
如是無餘諸佛剎，　　此諸菩薩悉充滿，
未曾想念聲聞乘,　　亦復不求緣覺道。
菩薩如是心清淨,　　善根迴向諸群生,
普令眾生成正覺,　　具足三世諸佛法。
十方一切諸魔王,　　菩薩威德悉調伏,
勇猛安住莫能壞,　　決定修行究竟法。
菩薩具足諸願力,　　迴向功德無障礙,
深入無盡功德藏,　　三世果報無窮盡。
善能觀察一切法,　　了達其性不自在,
已能分別空無我,　　是故不妄取業報。
無有色法及無色,　　亦無有想無無想,
亦無有法及無法,　　一切諸法無所有。
亦復非有亦非無,　　亦復非因非無因,
於彼一切諸緣中,　　其心了達無染惑。
一切眾生語言法,　　悉能了知無所著,
悉知世間施設法,　　決定諸法無有我。
平等觀察眾生類,　　諦了諸法無二相,
普觀三世無差別,　　佛剎諸業亦如是。
菩薩如是知迴向,　　隨所行業功德生,

明達諸佛真實性，　解一切佛深妙法。
菩薩如是淨迴向，　心能分別善思量，
了知自性悉非性，　於一切法無所著。
攝取一切諸境界，　迴向一切群生類，
除滅一切愚癡闇，　於真實性覺如如。
菩薩一切虛妄見，　已滅已棄永無餘，
遠離世間煩惱熱，　得到究竟清涼趣。
不壞一切諸法性，　明達真實無所生，
解了諸法猶如響，　悉於一切無所著。
了知三世眾生類，　悉從因緣和合起，
善解煩惱諸習氣，　不壞諸法真實性。
了達業性非是業，　亦復不壞諸業性，
又亦不壞業果報，　宣揚讚歎緣起法。
眾生所生無有生，　亦無流轉生死中，
不著眾生說眾生，　善能隨順諸世間。◎

大方廣佛華嚴經卷第十五

【經文資訊】大正藏第 09 冊 No. 0278 大方廣佛華嚴經
【版本記錄】CBETA 電子佛典 2016.06，完成日期：2016/06/15
【編輯說明】本資料庫由中華電子佛典協會（CBETA）依大正藏所編輯
【原始資料】蕭鎮國大德輸入，眾生出版社提供新式標點，其他
【其他事項】本資料庫可自由免費流通，詳細內容請參閱【中華電子佛典協會資料庫版權宣告】

本網站係採用 Creative Commons 姓名標示-非商業性-相同方式分享 3.0 台灣 (中華民國) 授權條款授權.
Copyright ©1998-2016 CBETA
Dictionary cache status: loaded

Glossary and Other Vocabulary

Copyright Fo Guang Shan 佛光山 2013-2025. This work may be freely reused under the Creative Commons Attribution 4.0 International License with attribution. Please send comments to alex@ntireader.org.
Page updated on 2025-06-19

Avataṃsakasūtra (Flower Garland Sūtra) 大方廣佛華嚴經

Scroll 16

Click on any word to see more details.

大方廣佛華嚴經卷第十六

東晉天竺三藏佛馱跋陀羅譯

◎
金剛幢菩薩十迴向品第二十一之三

[0499c08] 「佛子！何等為菩薩摩訶薩第六隨順一切堅固善根迴向？此菩薩摩訶薩若為王時，得勝國土，安隱豐樂，降伏怨敵，治以正道，如法教化，功蓋天下，德覆十方，萬國歸順，無敢違命，兵仗不用，自然泰平，以四攝法善攝眾生，轉輪聖王七寶成就。此菩薩摩訶薩堅固安住自在功德，眷屬和睦，不可沮壞，端正第一，觀者無厭；離一切惡，功德具足，相好成滿，顏容殊特，身體肢節，端嚴周備，鮮潔明淨，見者歡喜；體力堅固，不可毀壞，攝取天帝那羅延身；離諸業障，得清淨業，具足修行一切布施：若施飲食、種種美味、諸乘、衣服、眾妙華鬘、雜香、塗香、床座、住處、房舍、燈明、湯藥、寶器、莊嚴寶車、象馬寶王、眾妙寶座、諸蓋幢幡、種種雜寶、妙莊嚴具、清淨天冠、髻中明珠；若見獄囚受諸楚毒，起大悲心，捨諸庫藏、妻子眷屬，以身處獄，救苦眾生；見送獄囚趣於死地，自捨己身以代彼命；若有人乞連膚頂髮，髻中明珠，眼耳鼻根，牙齒舌根，頭頂手足，壞身出血，髓肉及心，腸腎肝肺，肢節諸骨，厚皮薄皮，或手足指，連肉指爪；為求正法，投身火坑，為求法故，舉身具受無量眾苦；為法難得故，能捨大地，四海國土，大小諸城，村邑丘聚，國土豐樂，人民熾盛，園林浴池，華果繁茂，無量莊嚴，天下太平，無諸怨敵，金銀寶藏，妻子眷屬，自在法王，斷除一切屠殺惡業，普施無畏；若見有人毀壞畜狩，及以人根，令身殘闕，起大慈悲而救度之，以大音聲普告一切，令聞佛名；或施大地，起佛殿堂，造僧房舍，安處菩薩聖眾福田；或建尊廟，隨應一切；或施僮使，供給三尊、父母知識，一切福田，以身布施一切給使；復以自身普覆諸佛，以自身施一切眾生，常以己身奉給諸佛；布施國土，及王京都，嚴飾大城，又施寶女，侍人眷屬，妻妾男女，或施以家、種種莊嚴、遊戲園林，或設無數大眾施會，遠離諸惡，淨眾生故，悉捨一切資生之具，心不貪著，不求果報，悉能捨離。若諸眾生、人與非人、貧賤富貴、或善或惡、種種福田，遠近諸方，一切悉來，或自來求、或不來求，一切悉施，無所慳吝。作如是念：『攝取隨順一切堅固善根迴向，攝取善色隨順一切堅固善根迴向，攝取善受、想、行、識隨順一切堅固善根迴向，攝取國土隨順一切堅固善根迴向，攝取勝人隨順一切堅固善根迴向，攝取眷屬隨順一切堅固善根迴向，攝取財利隨順一切堅固善根迴向，攝取一切惠施隨順一切堅固善根迴向。』菩薩摩訶薩如是諸善根迴向已，作如是念：『我所行施，無貪無著，無染解脫，其心真直，無所慳惜；以此惠施功德之力，令一切眾生得大智慧，心無障礙，知食見食，無所貪著，但以法食，永離摶食，智慧充滿，攝取善根、法身、智

身，清淨遊行，為化眾生，現受摶食。』

[0500b04] 「菩薩摩訶薩若施飲時，如是迴向：以此善根令一切眾生飲法甘露，成菩薩道，除滅渴愛，常樂大乘，離五欲愛，得淨法愛，法身柔軟，三昧調心，未曾散亂，入智慧海，興大法雲，雨法甘露。是為菩薩摩訶薩布施飲時善根迴向。菩薩摩訶薩若施眾味，所謂：辛、酸、鹹、淡、甘、苦，如是無量肴膳香味，食之無厭，能令四大柔軟安樂，身體充滿，氣力康強，發歡喜心，明淨諸根，嚴持內身，長育柔軟，肌色光潤，一切毒害所不能壞，消滅眾疾，得無患法。菩薩摩訶薩施如是等無量無數諸美味時，如是迴向：以此善根令一切眾生得上味相，甘露充滿；令一切眾生心得安住法味深智，悉知一切眾味之業；令一切眾生悉得無量深妙法味，了法界智，安住實際，得到法城；令一切眾生法雲普雨，充滿法界，悉能調伏成熟眾生；令一切眾生得勝智味，無上法愛柔軟身心；令一切眾生得上味相，不著眾味，修習一切佛法諸願；令一切眾生皆善和合，得一味法，出生諸佛無二之法；令一切眾生得無礙味，於一切智乘得不退轉；令一切眾生得一切佛無雜法味，善能分別一切諸根；令一切眾生法味充滿，具足安住無礙佛法。是為菩薩摩訶薩施眾味時善根迴向，令一切眾生悉得具足無礙智身。

[0500b29] 「菩薩摩訶薩布施乘時，如是迴向：以此善根令一切眾生乘一切智乘，具足大乘、不可壞乘、勝乘、上乘、速疾乘、大力乘、功德成就乘、出世間乘，出生無量諸菩薩乘，功德滿足。是為菩薩摩訶薩布施乘時善根迴向。

[0500c05] 「菩薩摩訶薩布施衣時，如是迴向：以此善根令一切眾生得慚愧法服，以覆其身，離諸陋形，端嚴殊妙，顏容鮮澤，膚體柔軟，得身上樂、諸佛之樂，無量法身普應一切，無上清淨一切種智。是為菩薩摩訶薩布施衣時善根迴向。

[0500c10] 「菩薩摩訶薩布施眾華：鮮妙香華、種種色華、無量樂華、善現之華、樂無厭華、一切時華、天華、人華、世所樂華、無上香華，如是等無量眾華，菩薩摩訶薩悉以供養現在十方一切諸佛，及滅度後供養塔廟，諸法施者，比丘僧寶，一切菩薩，諸善知識，聲聞緣覺，父母親族、乃至自身，下及貧賤。菩薩摩訶薩布施華時，如是迴向：以此善根令一切眾生悉得諸佛三昧之華清淨開敷，妙法眾華從其心出；令一切眾生觀無厭足，得佛法愛；令一切眾生常見妙色，身相端嚴，見者無厭；令一切眾生未曾散亂，具足一切清淨行業；令一切眾生常念善知識，心無變異；令一切眾生如阿伽陀藥，悉除一切煩惱眾毒；令一切眾生滿足大願，決定安住無上智王；令一切眾生出智慧日，除滅一切愚癡闇冥；令一切眾生如淨滿月，長菩提月，開功德華；令一切眾生入大寶海，見善知識，具足成就一切善根。是為菩薩摩訶薩布施華時善根迴向，令一切眾生悉得無礙清淨妙智。

[0501a02] 「菩薩摩訶薩布施鬘時，如是迴向：以此善根令一切眾生人所樂見，見無不欣，見輒親善，見無不愛，見離憂惱，必見諸佛，得一切淨智。是為菩薩摩訶薩布施鬘時善根迴向。

[0501a06] 「菩薩摩訶薩布施香時，如是迴向：以此善根令一切眾生具足戒香，得不壞戒、不雜戒、離垢戒、離疑戒、離纏戒、清涼戒、不犯戒、無量戒、無上戒、離世間戒、菩

薩究竟至彼岸戒，令一切眾生具足成就諸佛戒身。是為菩薩摩訶薩布施香時善根迴向，令一切眾生具足成就無礙戒身。

[0501a12] 「菩薩摩訶薩施塗香時，如是迴向：以此善根令一切眾生施香普熏，悉捨所有；令一切眾生戒香普熏，得佛淨戒；令一切眾生忍香普熏，離毒害心；令一切眾生精進之香具足普熏，勤修大乘，弘誓莊嚴；令一切眾生定香普熏，具足諸佛現前三昧；令一切眾生慧香普熏，於一念中得無上智王；令一切眾生法香普熏，成就無上無畏之法；令一切眾生德香普熏，成就一切功德智慧；令一切眾生無上菩提妙香普熏，得佛十力，究竟彼岸；令一切眾生白淨法香具足普熏，斷除一切諸不善法。是為菩薩摩訶薩施塗香時善根迴向。

[0501a24] 「菩薩摩訶薩施床座時，如是迴向：以此善根令一切眾生得天寶座，安處慧床；令一切眾生得賢聖座，捨凡夫意，修菩提心；令一切眾生得安樂座，離生死苦；令一切眾生得最上座，見諸如來自在神力；令一切眾生得平等座，等心普照一切諸法；令一切眾生得最勝座，得無上業，永離世間；令一切眾生得安隱座，身證一切諸深妙法；令一切眾生得清淨座，修習如來淨智境界；令一切眾生得安住座，得善知識常隨覆護；令一切眾生得師子座，具足如來無畏之座。是為菩薩摩訶薩施床座時善根迴向，令一切眾生修習念慧，調伏諸根。

[0501b09] 「菩薩摩訶薩施住處時，如是迴向：以此善根令一切眾生悉得如來嚴淨佛剎，修習功德莊嚴佛剎，安住甚深三昧境界，於彼住處而無所著，善能分別一切住處，離世間住，安住佛住，攝取一切諸佛所住究竟大道，安樂善住修習無量清淨善根，未嘗捨離佛無上住。是為菩薩摩訶薩施住處時善根迴向，令一切眾生安樂饒益救護一切。

[0501b17] 「菩薩摩訶薩施房舍時，如是迴向：以此善根令一切眾生饒益安樂，正念思惟；令一切眾生依如來住，依大智住，依善知識住，依尊重住，依善行住，依大慈住，依大悲住，依六波羅蜜住，依無量菩提心住，依一切菩薩道住。是為菩薩摩訶薩施房舍時善根迴向，令一切眾生具足成就清淨智慧諸通功德。

[0501b24] 「菩薩摩訶薩惠施燈明，所謂：酥燈、油燈、寶燈、摩尼燈、漆燈、火燈、沈水香燈、栴檀香燈、一切香王燈、無量色光焰燈，以如是等無量燈明施時，如是迴向：以此善根饒益一切眾生，攝取一切眾生，令一切眾生得無量光，普照一切諸如來法；令一切眾生得明淨光，普照一切諸微細色；令一切眾生得離癡光，善能了知無眾生界；令一切眾生得無量光法身淨光，普照一切；令一切眾生得普光明，於諸佛法得不退轉；令一切眾生得佛光明，普照一切無量佛剎；令一切眾生得無礙光，以一光明普能遍照一切法界；令一切眾生得無量光，普照佛剎，光明不斷；令一切眾生得光明幢王慧光幢燈，普照世間；令一切眾生得無量色光，放自在光，照一切剎。是為菩薩摩訶薩施燈明時善根迴向，悉能饒益一切眾生，悉能安樂一切眾生，隨順善根，順攝眾生善根，善攝一切眾生等施善根，等施眾生慈愍善根，愍念眾生普覆善根，普蔭眾生布施善根，滿足眾生普入一切善根，境界平等善根，平等眾生智慧善根，分別一切。是為菩薩摩訶薩燈明施時善根迴向，令一切眾

生得無礙迴向，安住一切明淨善根。

[0501c19] 「菩薩摩訶薩施湯藥時，如是迴向：以此善根令一切眾生離諸障礙；令一切眾生捨離病身，悉得如來清淨法身；令一切眾生皆成藥性，悉能除滅一切眾生不善之病；令一切眾生成阿伽陀藥，安住菩薩不退轉地；令一切眾生成如來藥，拔出一切煩惱毒刺；令一切眾生習近賢聖，除滅煩惱，得清淨行；令一切眾生得藥王意，未曾厭離一切善法；令一切眾生具足成就不壞藥樹，對治一切諸不善病；令一切眾生除諸病刺，悉得一切智慧光明；令一切眾生解了世間諸對治法，隨應群生對治眾病。菩薩摩訶薩施藥善根如是迴向已，因此善根令一切眾生捨離諸病，安隱無患，具足清淨，得諸如來無病之法；令一切眾生出諸病刺，得無盡身，金剛圍山所不能壞，具足堅固一切諸力，成滿諸佛無上法樂，得佛神力自在法身。是為菩薩摩訶薩施湯藥時善根迴向。

[0502a08] 「菩薩摩訶薩悉能惠施一切諸器；所謂：以真金器盛滿雜寶，以白銀器盛滿雜寶，以瑠璃器盛滿雜寶，以玻瓈器盛滿雜種寶莊嚴具，以硨磲器盛赤珠寶，以碼碯器盛滿珊瑚夜光眾寶；又以石器盛諸美膳，以栴檀器盛眾寶衣，以金剛器盛滿眾香，如是等無量無數諸妙寶器，盛以無量無數妙寶。或施諸佛，信佛福田不思議故；或施菩薩寶，發菩提心諸善知識難值遇故；或施眾僧，長養佛法故；或施福伽羅、聲聞、緣覺，愛聖法故；或施父母，為尊重故；或施師長，為教如法修功德故；乃至布施下品凡劣，大慈大悲愛眼等心觀眾生故；不捨三世一切菩薩滿足檀波羅蜜故；一向專求無上菩提故；悉捨一切內外所有，不捨一切眾生類故；不著福田及財物故。

[0502a24] 「菩薩摩訶薩以如是等無量寶器盛以無量雜寶施時，如是迴向：以此善根令一切眾生成廣大藏器，成虛空等廣大念根，世間、出世間一切經書悉能受持，不忘失故；令一切眾生成清淨器，普能受持佛深法故；令一切眾生成無上寶器，悉能受持去、來、今佛一切法故；令一切眾生普成如來勝法寶器，悉能受持三世諸佛無壞法故；令一切眾生成莊嚴寶器，受持無極菩提心故；令一切眾生悉成一切功德之器，志樂如來無量淨智故；令一切眾生成一切智內法之器，究竟如來無礙解脫一切智故；令一切眾生成未來際劫一切菩薩所行之器，一切眾生堅固安住一切智力故；令一切眾生成三世佛勝妙法器，一切諸佛梵音說法悉受持故；令一切眾生悉成內器，其身容受一切世界、虛空界、法界，諸佛眷屬勸請諸佛轉大法輪悉能受故。是為菩薩摩訶薩布施器時善根迴向，令一切眾生成諸法器，皆能受持普賢菩薩一切願行。

◎

[0502b15] 「◎菩薩摩訶薩以無量種種莊嚴寶車，奉施諸佛菩薩，及善知識，如來大眾，聲聞、緣覺，一切福田；種種眾生，從餘方來，或承菩薩名聞故來，或是菩薩因緣故來，或聞菩薩發施願故來，或是菩薩心願請來。菩薩摩訶薩或施種種莊嚴妙寶金車，金鈴網覆，微動相扣，出和雅音，垂寶瓔珞，種種莊嚴；或施清淨瑠璃寶車，無量珍妙以為嚴飾；或復施與眾妙寶車，白銀莊嚴，白網羅覆；或復施與神馬寶車，無量億寶以為莊嚴；或復施與大象寶車，無量億寶以為莊嚴，一切寶網絞絡其上；或復施與栴檀香車，種種寶輪以

為莊嚴，寶師子座以敷其上，百千采女列侍其內，人相具足，顏容姝妙，眾寶華蓋彌覆其上，十萬壯士而牽御之；或復施與玻瓈寶車，無量雜色妙寶莊嚴，載以無數端嚴采女，眾雜寶帳以覆其上，寶繪幢幡周匝莊嚴；或復施與碼碯寶車，飾以眾寶，熏以雜香，摩以塗香，散以妙華，百千采女持金瓔珞，平正安詳，其疾如風；或復施與堅固香車，敷以種種柔軟寶衣，眾妙寶網羅覆其上，清淨妙香而以熏之，其香殊妙能悅人心，逆風遠熏聞者無厭，諸天子等在前牽御；或復施與一切寶車，種種雜色以為絞飾，眾妙寶網羅覆其上，諸雜寶帶周匝垂下，敷以寶衣，散以末香，所愛男女悉載其上。菩薩摩訶薩以如是等眾妙寶車施諸佛時，如是迴向：以此善根令一切眾生悉皆樂求無上福田，深信施佛有無量報；令一切眾生一心向佛，逮得無量清淨果報；令一切眾生於諸佛所無慳吝心，具足大施，無所愛惜；令一切眾生於諸佛所，修上福田，離二乘願，得諸如來無礙解脫一切種智；令一切眾生於諸佛所種無盡善根，得佛無量功德智慧；令一切眾生攝取深慧，具足清淨無上智王；令一切眾生所遊自在，得諸如來至一切處無礙神力；令一切眾生攝取大乘，得無量種智，安住不動；令一切眾生具足成就第一福田，皆能出生一切智地；令一切眾生於一切佛無嫌恨心，種諸善根，樂求佛智；令一切眾生以少方便往詣一切莊嚴佛剎，於一念中深入法界而無疲倦；令一切眾生入虛空等菩薩神通，悉能遍至一切佛所；令一切眾生得無比身，盡能遍遊十方世界而無疲倦；令一切眾生成廣大身，得隨意行；令一切眾生得一切佛神力莊嚴，究竟彼岸，於一念中顯現如來自在神力，遍虛空界；令一切眾生修安隱行，隨順一切諸菩薩行；令一切眾生行疾無礙，究竟十力智慧彼岸；令一切眾生得轉一切世界力波羅蜜，普入一切不壞法界；令一切眾生行普賢行，到於彼岸，得不退轉一切種智；令一切眾生乘無比智乘，隨順修行一切法界，見真實性。是為菩薩摩訶薩以諸寶乘奉現在諸佛，及滅度後舍利塔廟善根迴向，令一切眾生究竟諸佛無礙大乘。

[0503a12] 「菩薩摩訶薩施諸菩薩及善知識清淨乘時，如是迴向：以此善根令一切眾生不捨菩薩諸善知識，知恩報恩；令一切眾生同善知識義，攝取同性善根故；令一切眾生親近尊重，恭敬供養諸善知識，悉捨一切，攝善知識；令一切眾生得正直心，隨善知識，未曾遠離；令一切眾生常見善知識，不違其教；令一切眾生得正直心，不捨善知識，離一切垢，心不可壞；令一切眾生為善知識不惜身命，悉捨一切，不違其教；令一切眾生為善知識之所攝取，修習大慈，遠離諸惡；令一切眾生順善知識，聞佛正法，悉能受持；令一切眾生同善知識善根業報，菩薩行願究竟清淨平等滿足；令一切眾生出生正法，善知一切三昧境界，智慧具足，神通自在；令一切眾生遠離諸趣，受持一切法，究竟到彼岸；令一切眾生乘於大乘，乃至究竟一切種智，於其中間無有懈怠；令一切眾生乘智慧乘，至安隱處，無有退轉；令一切眾生知真如行，遠離愚癡，聞持一切諸佛正法；令一切眾生皆為一切諸佛所攝，得無礙智，究竟諸法；令一切眾生得不死神足，妙速無礙；令一切眾生遊行自在，調伏眾生，成摩訶衍；令一切眾生所行不虛，皆悉究竟，得智慧乘；令一切眾生得無礙乘，以無礙智至一切處。是為菩薩摩訶薩施善知識種種乘時善根迴向，令一切眾生功德具足，與佛菩薩等無差別，悉能悅可一切賢聖。

[0503b12] 「菩薩摩訶薩施如來眾種種寶乘時，善學施心、慧分別心、淨功德心、隨順施心、僧寶難遇心、深信僧寶心、攝取正教心、安住正直心，善能究竟大施之會，出生無量無邊功德，於佛正教信心清淨，不可沮壞。菩薩摩訶薩以種種乘施僧寶時，如是迴向：以

此善根令一切眾生向佛正法，攝取正教；令一切眾生專心內觀，除滅邪法，成就聖處；令一切眾生得賢聖地，以如來法展轉相教；令一切眾生舉世宗重，言必信用；令一切眾生入一切法，善能分別無二法界；令一切眾生人寶圍遶，從如來智境界出生；令一切眾生住離垢法，皆能除滅煩惱塵垢；令一切眾生悉從無上僧寶出生離凡夫法，得聖僧地；令一切眾生具足聖法，修無礙智；令一切眾生為大眾主，智慧莊嚴，不染世間；令一切眾生以善方便轉慧法輪；令一切眾生得一念神力，悉能周遍不可說不可說世界；令一切眾生乘虛空身，於一切世間智慧無礙；令一切眾生往詣虛空、法界等如來大眾所；令一切眾生得輕舉身，勝妙智慧，悉能遍遊諸佛世界；令一切眾生得無礙神足，於一切剎普能現身；令一切眾生得大自在神足彼岸，不起一座，悉普應現一切世界；令一切眾生得淨法身，於諸世界而無所著，出生神力，行疾如電；令一切眾生現不思議神足境界，善能隨順教化，調伏一切眾生，不失其宜；令一切眾生得妙神足，一念遍遊十方世界，一念超度一切法界，無所罣礙。是為菩薩摩訶薩施如來眾種種乘時善根迴向，令一切眾生普乘清淨無上智乘，於一切世界轉無礙法輪、智輪。

[0503c15] 「復次，菩薩摩訶薩施聲聞、緣覺種種乘時，發恭敬心、尊重心、福田心、功德海心、出生功德智慧心、深信如來功德心、修習無量億那由他清淨善根心、於不可說劫修習菩薩清淨行心、解脫一切魔繫縛心、摧滅一切魔軍眾心。不可稱量明淨智慧，善能分別一切諸法，令一切眾生皆成可信第一福田，具足無上檀波羅蜜；令一切眾生離無益言，樂獨閑靜，心無二念；令一切眾生成最勝清淨第一福田，修習功德，攝取眾生；令一切眾生成智慧池，能與眾生無數善果；令一切眾生至無礙趣最勝福田，清淨圓滿；令一切眾生其心安住無諍三昧，解一切法無性為性；令一切眾生具足長養無量功德，常遇最勝第一福田；令一切眾生示現無量自在神力，隨順攝取清淨福田；令一切眾生成就無盡功德福田，能與一切十力乘果；令一切眾生成真實福田，具足無盡功德之藏，究竟一切智；令一切眾生滅諸惡法，聞佛正法句身、味身，悉能受持；令一切眾生普聞佛法，隨所聞解其德不虛；令一切眾生聞佛說法得到彼岸，所聞佛法能為眾生隨順演說；令一切眾生常樂如來正教之法，除滅一切九十六種外道邪見；令一切眾生常見賢聖，長養一切最勝善根；令一切眾生樂明行足者常得瞻對，與共同止，永處安樂；令一切眾生所聞不虛，解聲如響，見佛出生；令一切眾生善分別知諸佛正教，悉能守護持佛法者；令一切眾生心常樂向聞持佛法，能照顯現如來法教；令一切眾生深心信解如來正教一切功德，令佛歡喜，善解真諦，悉捨內外，究竟大施。是為菩薩摩訶薩施聲聞、緣覺種種乘時善根迴向，令一切眾生得無上智，淨諸神通，精勤修習無有懈怠，究竟佛智，力無所畏。

[0504a20] 「菩薩摩訶薩若諸方來一切福田，或承菩薩名聞故來，或與菩薩因緣故來，或聞菩薩本願故來，或復菩薩心願請來，菩薩於彼悉樂惠施而無厭倦。爾時，菩薩於來求者發悔過心，作如是言：『諸人當知我應詣彼禮拜供養，種種惠施；而今為我故從遠來。』菩薩即時敬禮悔過，愛言慰諭屈辱遠來，得無疲倦處令安隱，供給所須；或施摩尼寶車，載以閻浮提內第一女寶；或施金車，載以己國最勝寶女；或施清淨瑠璃寶車，載以內妓；

或施樂車，載以童女，容貌如天；或施無量無數寶莊嚴車，載以寶女，種種莊嚴；或施菩薩所乘栴檀香車；或施玻瓈寶車，載以寶女，端正殊特，顏容無倫，威儀具足，進止安詳，神珠名寶瓔珞其身，樂修善法；或施碼瑙寶車，載以太子；或施堅固香車，載以男女；或施種種寶莊嚴車，載以難壞親愛眷屬。以如是等種種寶車，隨其所求皆給施之，滿足彼願，歡喜無量。

[0504b10] 「菩薩摩訶薩諸乘施時，如是迴向：以此善根令一切眾生乘不退轉摩訶衍乘，詣不思議菩提樹下；令一切眾生乘大智乘，盡未來劫一切菩薩所行之法皆能修習；令一切眾生乘無所有乘，於一切法心無所著，捨離虛妄，具足修習一切智道；令一切眾生悉乘離垢寂靜之乘，無礙神力詣諸佛剎；令一切眾生決定安住一切智乘，常以諸佛法樂自娛；令一切眾生乘諸菩薩清淨行乘，出生菩薩十種之道，樂修菩薩一切三昧；令一切眾生乘四輪乘，住正國輪、依正士輪、本功德輪、平等願輪，菩薩淨行由斯滿足；令一切眾生乘明法乘，遍遊十方，修佛智力；令一切眾生乘佛法乘，於一切法究竟彼岸；令一切眾生乘一切功德善根不可思議法乘，為十方眾生現安隱道；令一切眾生乘一切施乘，斷除慳垢；令一切眾生乘清淨尸波羅蜜乘，具足無量無邊法界等一切淨戒；令一切眾生乘羼提波羅蜜乘，離瞋恚心，於諸眾生不起惱害；令一切眾生乘不退轉毘梨耶波羅蜜乘，具菩薩行，往詣道場；令一切眾生乘禪波羅蜜乘，速赴道場；令一切眾生乘般若波羅蜜乘，化身充滿一切法界及佛境界；令一切眾生乘法王乘，成就無畏施一切智微妙之法；令一切眾生乘無所著智慧願乘，悉能遍入一切諸方，於真法性而無所入；令一切眾生乘諸佛法乘，於一切剎示現受生，而不毀壞於摩訶衍；令一切眾生乘一切智乘，滿足菩薩平等大願，而無懈倦。是為菩薩摩訶薩施種種乘，普施眾生無量福田，以歡喜心善根迴向，令一切眾生無量種智皆悉具足，乘於一切成滿智乘。

◎
[0504c14] 「菩薩摩訶薩布施象寶：七支具足，六瘤成滿，六牙如雪，口淨如華，身體平正，毛色鮮白，珍麗奇飾莊嚴其身，淨妙寶網以覆其上，種種雜寶莊嚴其首，光色晃曜，儀體安雅，瞬息之頃超步萬里，猛氣奔踊而無疲倦。菩薩摩訶薩布施寶馬：形體殊妙，毛色光澤，馬相具足，如天寶馬，無量珍飾莊嚴其身，明月神珠以為光曜，金鈴寶網以覆其上，行不奔騾，迅踰疾風，致遠不疲，乘者安豫，巡遊四方不失主意。以此寶乘隨意施與，或施福田，或獻尊重，或遺知識，或奉父母，或給貧匱，其有須者皆悉與之，大心惠施無所吝惜，心常歡喜無有悔恨，大悲充滿能行大施，一向專求菩薩功德最勝生地，直心清淨。以如是心善根迴向：令一切眾生成就人寶，生菩薩功德，莊嚴大乘；令一切眾生乘善法乘，隨順能至一切佛法；令一切眾生常樂大乘，得佛無礙智慧力乘，光明普照；令一切眾生乘勇猛大乘，滿足諸願；令一切眾生具足平等波羅蜜乘，成就滿足一切善根；令一切眾生成就寶乘，出生佛法無上智寶；令一切眾生分別菩薩莊嚴之行，得是妙乘，出於三界，悉開菩薩諸三昧華；令一切眾生無量阿僧祇劫清淨修習菩薩所行，乘無量乘，疾解諸法；令一切眾生施大乘寶乘，以善方便具菩薩地；令一切眾生成最高廣安隱大乘，悉能運載一切眾生至無上道。是為菩薩摩訶薩無量阿僧祇那由他劫施象馬寶善根迴向，令一切眾生乘無礙智乘，得至如來究竟寶乘。

[0505a15] 「菩薩摩訶薩施種種座：或施聖王師子之座，瑠璃為足，金縷織成柔軟妙衣以敷其上，熏以一切堅固之香，建立種種上妙寶幢，無量億寶以為莊嚴，白淨寶網彌覆其上，金鈴羅網動發妙音，百萬億那由他淨妙寶像周匝圍遶，其座高廣，清淨嚴飾，無量阿僧祇眾生樂觀無厭，功蓋天下，自在大王之所坐處，處於彼座以正治國，無敢違逆，種種妙寶莊嚴其身，青寶珠王、大青寶珠王勝藏寶珠，以為莊嚴，明淨猶日，清涼如月，眾星莊嚴，如海勝寶、海堅固幢，離垢明淨，閻浮檀金妙色寶繒以冠其首，一切閻浮提內大力灌頂王法以灌其頂，具功德力大慈悲主，降伏怨敵，無敢違命。菩薩摩訶薩如是無量無數為轉輪王，得法自在，正治國時，以如是等種種眾寶嚴飾之座，或施正覺、諸善知識及賢聖僧，聞法歡喜，奉施法師，供養父母，諸尊重者，聲聞、緣覺、一切菩薩，乃至初發大乘心者，及以一切諸佛塔廟，或施無量貧窮下劣，有所須欲皆給施之。布施座時，如是迴向：以此善根令一切眾生得菩提座，自然覺悟諸佛正法；令一切眾生得自在座，具足成就於法自在，諸金剛山所不能壞，悉能降伏一切諸魔；令一切眾生得佛自在師子之座，一切眾生樂觀無厭；令一切眾生得不可說不可說清淨莊嚴殊妙之座，成法自在，普化眾生；令一切眾生得殊勝座，三種世間所不能壞，廣大善根及善根具，皆悉清淨；令一切眾生得高廣座，充滿不可說不可說世界諸佛如來，於阿僧祇劫歎不能盡；令一切眾生處大智人座，一身充滿一切法界；令一切眾生得不可思議寶莊嚴座，隨其本願所請眾生，廣開法施；令一切眾生皆悉得坐淨妙法座，於不可說諸世界中，顯現如來自在神力；令一切眾生坐一切寶座、一切香座、一切華座、一切衣座、一切鬘座、一切摩尼寶座、不可思議淨瑠璃座、無量不可說世界座、淨一切眾生莊嚴座、離諍座，處此座上，覺悟如來一切種智，示現諸佛功德境界。是為菩薩摩訶薩施種種座時善根迴向，令一切眾生得無所著菩提之座，自然覺悟一切佛法。

◎
大方廣佛華嚴經卷第十六

【經文資訊】大正藏第 09 冊 No. 0278 大方廣佛華嚴經
【版本記錄】CBETA 電子佛典 2016.06，完成日期：2016/06/15
【編輯說明】本資料庫由中華電子佛典協會（CBETA）依大正藏所編輯
【原始資料】蕭鎮國大德輸入，眾生出版社提供新式標點，其他
【其他事項】本資料庫可自由免費流通，詳細內容請參閱【中華電子佛典協會資料庫版權宣告】

本網站係採用 Creative Commons 姓名標示-非商業性-相同方式分享 3.0 台灣 (中華民國) 授權條款授權.
Copyright ©1998-2016 CBETA
Dictionary cache status: loaded

Glossary and Other Vocabulary

Copyright Fo Guang Shan 佛光山 2013-2025. This work may be freely reused under the Creative Commons Attribution 4.0 International License with attribution. Please send comments to alex@ntireader.org.

Page updated on 2025-06-19

Avataṃsakasūtra (Flower Garland Sūtra) 大方廣佛華嚴經

Scroll 17

Click on any word to see more details.

大方廣佛華嚴經卷第十七

東晉天竺三藏佛馱跋陀羅譯

金剛幢菩薩十迴向品第二十一之四

[0505c06] 「◎菩薩摩訶薩施種種蓋，所謂：尊重人蓋，種種妙寶而莊嚴之，於無量無邊嚴飾蓋中最為第一；眾寶為竿，金網羅覆，雜寶瓔珞周匝垂下，懸眾寶鈴，淨瑠璃珠微動相扣，出和雅音，白淨寶網而絞絡之，百千清淨眾雜寶網羅覆其上，無量百千億雜寶莊嚴，無量億那由他沈水栴檀堅固香熏，閻浮檀金清淨莊嚴。如是等無量阿僧祇那由他蓋，以離惡心、廣大心、放捨心而行布施：或以奉獻現在諸佛，及涅槃後供養塔廟。為求法故，奉施菩薩諸善知識，或施法師、或施父母、或施眾僧、或復奉施一切佛法、或施種種福伽羅福田、或施師長及諸尊重、或施初發菩提心者、或施一切貧窮下劣，諸有所求皆悉施與。菩薩摩訶薩布施蓋時，如是迴向：以此善根令一切眾生為善根所覆，又為一切諸佛蔭護；令一切眾生為智慧功德之所覆護，除滅世間諸煩惱垢；令一切眾生覆以淨法，除滅一切塵勞熱惱；令一切眾生悉得如來內智慧藏，一切眾生樂觀無厭；令一切眾生以寂靜白法而自覆蔭，悉得究竟不壞佛法；令一切眾生得善覆身，究竟如來清淨法身；令一切眾生悉為一切而作覆蓋，十力智慧普覆世間；令一切眾生得隨樂智慧，皆悉出過一切世間，清淨明達無所染著；令一切眾生得應供蓋，成勝福田，受一切供；令一切眾生得最上蓋，自然覺悟無上智蓋。是為菩薩摩訶薩布施蓋時善根迴向，令一切眾生受持法自在蓋，以一功德蓋普覆一切法界、虛空界等一切世界，示現諸佛神力自在，以一功德蓋莊嚴法界，供養諸佛，妙幡幢蓋普覆十方一切如來；令一切佛剎種種寶蓋而以莊嚴；令一切眾生皆悉樂求無上菩提，以無上蓋普覆眾生；令一切眾生以不可說不可說一切眾寶莊嚴妙蓋供養一佛，供養

一切諸佛亦復如是；令一切眾生自然覺悟得最正覺功德高廣微妙之蓋，普覆諸佛；令一切眾生以種種寶蓋供養法界、虛空界等一切世界諸佛；令一切眾生以種種摩尼寶蓋，諸寶瓔珞周匝垂下以為莊嚴，一切堅固香蓋，清淨雜寶而以莊嚴，極大高廣，以白淨寶網羅覆其上，以金鈴網周匝懸之，自然演出微妙音聲，以如是等無量不可數蓋供養諸佛；令一切眾生得無礙智蓋，普覆十方一切諸佛；令一切眾生得最勝智蓋，普覆眾生；令一切眾生得佛功德莊嚴寶蓋，普覆眾生；令一切眾生皆悉具足清淨大願，諸佛功德；令一切眾生得不思議清淨心寶；令一切眾生滿足諸法自在之智；令一切眾生以諸善根普覆眾生；令一切眾生得無上智蓋，普覆眾生；令一切眾生得十力蓋，普覆眾生；令一切眾生以一佛剎悉能普覆一切法界；令一切眾生悉於諸法而得自在；令一切眾生得心自在；令一切眾生智慧勝廣；令一切眾生以無量功德悉能普覆一切眾生；令一切眾生以諸功德而覆其心；令一切眾生以平等心普覆一切；令一切眾生以大智慧等覆一切；令一切眾生具大迴向；令一切眾生滿足清淨正直之心；令一切眾生意根清淨。是為菩薩摩訶薩施種種蓋時善根迴向，令一切眾生皆悉成就最大迴向，普覆攝取一切眾生。

[0506b11] 「菩薩摩訶薩布施種種清淨幢幡：無量雜寶以為其竿，種種寶繒以為垂幡，種種雜綵周匝垂下，白淨寶網羅覆其上，金鈴寶網以為莊嚴，微風吹動出和雅音，無量無數億那由他諸妙幢幡以為眷屬，雜寶繒綵懸以為飾，半月寶像閻浮檀金，出大光明如日普照，嚴飾寶幢周滿大地，以一切世界隨樂業報莊嚴彼幢，安住一切虛空、法界等諸如來剎。菩薩摩訶薩於諸世界隨其所樂普施妙幢，令發正直菩提之心，或施現在一切諸佛、或施塔廟、或施法寶、或施僧寶、或施善知識、或施菩薩、或施聲聞、或施緣覺、或施大眾、或施福伽羅、或施貧人，諸來求者普施無遺。菩薩摩訶薩施幢幡時，如是迴向：以此善根令一切眾生建立一切善根功德幢幡，不可毀壞；令一切眾生建立一切諸法自在幢幡，守護正法；令一切眾生護正法寶，守持諸佛菩薩深法；令一切眾生建立高顯功德寶幢，然智慧燈，普照眾生；令一切眾生成不壞幢幡，降伏一切諸魔惡業；令一切眾生皆悉建立智力幢幡，一切諸魔所不能壞；令一切眾生得大智慧那羅延殊勝幢幡，摧滅一切世間幢幡；令一切眾生建解脫慧光圓滿日幢，智慧具足，普照法界；令一切眾生得智慧寶莊嚴幢幡，充滿一切諸佛世界，建不可說勝妙幢幡，供養十方一切諸佛；令一切眾生得如來幢，摧滅一切九十六種諸邪見幢。是為菩薩摩訶薩施幢幡時善根迴向，令一切眾生建高廣甚深菩薩行幢，建一切菩薩自在行幢，得清淨道。

[0506c13] 「菩薩摩訶薩開眾寶藏，行布施時如是迴向：以此善根令一切眾生常見佛寶，捨離愚癡，修行正念；令一切眾生得法寶明，護持一切諸佛法藏；令一切眾生攝取僧寶，離慳行施充滿其意；令一切眾生得薩婆若心寶，於清淨菩提心不退轉；令一切眾生度智慧寶，永離愚癡，究竟佛法；令一切眾生成就菩薩諸功德寶，演說無量智慧妙寶；令一切眾生讚歎無量功德之寶，修十力智，得正覺寶；令一切眾生得十六智寶，三昧正受，究竟增廣智慧之寶；令一切眾生成就第一福田之寶，覺悟如來無上智寶；令一切眾生成增上寶，

無盡辯藏，演說法寶。是為菩薩摩訶薩施眾寶時善根迴向，令一切眾生具足究竟無上智寶，得佛無礙清淨眼寶。

[0506c28] 「菩薩摩訶薩捨莊嚴具惠施眾生，所謂：一切身莊嚴具、肢節莊嚴具、令身清淨莊嚴具、無厭足莊嚴具、雜寶絞飾莊嚴具，如是等種種無量億那由他莊嚴之具布施，一切善根迴向：令一切眾生身淨莊嚴，等觀一切，猶如一子，超出世間，得佛智樂，調伏眾生，使樂深法，安住一切諸佛法中；令一切眾生莊嚴天人，悉以清淨智慧而自嚴飾；令一切眾生身淨莊嚴，功德相門清淨具足；令一切眾生妙相嚴身，百福具好以自莊嚴；令一切眾生身相具足，以諸相好而自莊嚴；令一切眾生言辭莊嚴，皆悉具足無盡辯藏；令一切眾生以諸功德莊嚴音聲，梵音清淨，微妙具足；令一切眾生皆悉志樂佛法莊嚴，聽受正法，諸佛歡喜；令一切眾生以心莊嚴而自莊嚴，念佛三昧，普見諸佛；令一切眾生以諸陀羅尼莊嚴而自莊嚴，得佛法明，見諸佛法；令一切眾生以平等智莊嚴其心，以如來智莊嚴法身。是為菩薩摩訶薩惠施一切莊嚴具時善根迴向，令一切眾生於無量佛法功德智慧莊嚴滿足，令一切眾生捨離自大憍慢放逸。

[0507a21] 「菩薩摩訶薩為灌頂大王，威力自在，布施天冠髻中明珠，給施一切，攝取眾生，長養施心，以施熏心，向增上施，以施修慧，施修捨根，施修廣覺。菩薩摩訶薩施髻明珠時，如是迴向：以此善根令一切眾生善受一切智灌頂法王；令一切眾生具足頂相，獲勝智頂，得到彼岸；令一切眾生得勝智寶，究竟一切功德之頂；令一切眾生悉得安住智慧寶頂，堪受一切敬心頂禮；令一切眾生皆悉冠冕智慧天冠，於一切法而得自在；令一切眾生以智慧明珠而繫其頂，一切世間無能見頂；令一切眾生皆悉堪受敬心頂禮，具足慧頂，照明佛法；令一切眾生成十力冠以冠其頂，智寶海藏清淨具足；令一切眾生安住最上大地帝主，摧諸魔頂，成最正覺，究竟具足如來十力；令一切眾生成勝頂王，得一切智頂最勝光明。是為菩薩摩訶薩捨天冠明珠善根迴向，令一切眾生勝妙智慧皆悉清淨，得淨智慧摩尼寶冠。

[0507b11] 「菩薩摩訶薩見牢獄眾生受諸楚毒：或縛、或打、閉在幽冥、杻械枷鎖、拷掠流血、飢渴難忍、裸形羸瘦、被髮覆身，受無量苦，無能救者；菩薩摩訶薩見如是等苦眾生已，或捨財寶、妻子、眷屬、或捨己身，於彼獄中救苦眾生，如大悲菩薩、善眼王菩薩摩訶薩。於彼獄中出眾生已，隨其所須而給施之。或以醫藥呪術令彼安隱，先令歡喜，復為說法，皆悉安立不放逸善根，於正覺法心不退轉。菩薩摩訶薩救獄人時，如是迴向：以此善根令一切眾生解脫愛縛；令一切眾生斷生死流到智慧彼岸；令一切眾生滅除癡冥得明淨智，拔眾使根，離諸塵垢；令一切眾生斷三界縛，得一切智；令一切眾生永滅結漏，得離煩惱地，無礙智慧皆悉究竟，到於彼岸；令一切眾生離愛慢縛，究竟成就離愛慢慧；令一切眾生脫諸欲縛，永離一切世間貪欲，住諸世間無所染著；令一切眾生得清淨深心，常為諸佛之所守護；令一切眾生得無著無縛心，廣大如法界，究竟如虛空；令一切眾生得菩薩神足，遍遊諸剎，調伏眾生，捨離世間，安住大乘。是為菩薩摩訶薩救苦眾生善根迴向，令一切眾生究竟如來智慧之地。

[0507c06] 「菩薩摩訶薩見送獄囚趣於死地，五種繫縛憂惱切心，命在須臾，眾人圍遶，

捨閻浮提一切樂具，永離親愛，漸之死地；或以木貫置高標上、或以刀割、或以火焚、或纏身油灌以火燒之，受如是等無量諸苦。菩薩摩訶薩見如是已，自捨身命救彼苦難，猶如持來菩薩、勝進王菩薩等諸大菩薩，自捨己身受眾楚毒，以救眾生，作如是言：『我當捨身以代彼命，設使苦痛過彼無量，悉當代受，令其解脫。』復作是念：『見如是苦而不代受，為失大利。何以故？我為眾生故，救護眾生故，發一切智菩提之心，是故捨身以代彼命。』菩薩摩訶薩救苦人時，如是迴向：以此善根令一切眾生得無盡身命，永離熾然憂悲苦惱；令一切眾生依諸佛住，受一切智力菩提記別；令一切眾生救諸怖畏，永離惡道；令一切眾生得一切命，永入不死智慧境界；令一切眾生遠離怨敵，佛善知識常共攝護；令一切眾生捨離刀杖，修行淨業；令一切眾生離諸恐怖，坐菩提樹下降伏魔軍；令一切眾生離大眾恐怖，於無上法中得淨無畏大師子吼；令一切眾生得無障礙師子智慧，行清淨業；令一切眾生到無畏處，救護一切苦惱眾生。是為菩薩摩訶薩自捨身命救彼死囚善根迴向，令一切眾生離生死苦，究竟佛樂。

[0508a03] 「菩薩摩訶薩見人來乞連膚頂髮及髻明珠，菩薩是時歡喜施與，如周羅寶王菩薩、勝趣菩薩等諸大菩薩；有人從乞連膚頂髮及明珠時，正心思惟，不念餘業，離諸世間，專樂寂靜，清淨正念，一切種智，修正直心；菩薩爾時手執利刀，即割膚髮合髻明珠，右膝著地，敬心合掌，正念三世諸佛菩薩所行，發大歡喜，直心清淨，一切正法充滿意根，心不計苦；苦者是生滅法，是無常法。作是念已，除滅眾苦，歡喜布施，善根迴向：令一切眾生得無見頂相，成就菩薩周羅尊塔；令一切眾生得紺青髮，得金剛髮，得柔軟髮，悉能除滅諸煩惱患；令一切眾生得不亂髮，得光澤髮；令一切眾生得柔軟旋螺髮；令一切眾生得右旋髮；令一切眾生得佛相髮，煩惱結習皆悉除滅；令一切眾生髮出大光明，普照十方；令一切眾生得佛清淨不亂之髮；令一切眾生得應供塔髮，除滅惡心，見如來髮；令一切眾生髮離諸塵垢，悉得如來無染著髮。是為菩薩摩訶薩布施頂髮及髻明珠善根迴向，令一切眾生悉得究竟一切陀羅尼諸三昧門，一切種智，及佛十力。

[0508a25] 「菩薩摩訶薩布施眼時，如歡喜菩薩、滿月王菩薩等無量諸大菩薩布施眼時，修施眼心，修慧眼心，得佛法眼心，向無上道心，究竟諸通心，專求智慧心，等三世菩薩修惠施心；於乞眼者以愛眼觀，以無壞信心而施彼眼；因生佛眼，增廣菩提摩訶衍心，大慈大悲，調伏六根。菩薩摩訶薩修如是心以眼惠施，常樂施與，建立正法，捨離世間歡樂放逸，厭離五欲，樂菩提心，隨彼所求，悉滿其願，長養平等無二布施，隨彼所須悉能施與，善根迴向：令一切眾生眼得開明，為世作眼；令一切眾生得無障眼，開廣智藏；令一切眾生得淨肉眼，一切世間無能壞者；令一切眾生得淨天眼，悉見眾生死此生彼；令一切眾生得淨法眼，能隨順入如來境界；令一切眾生得淨慧眼，分別了知一切世間；令一切眾生得淨佛眼，悉能覺悟一切諸法；令一切眾生得普淨眼，究竟境界無所障礙；令一切眾生除滅癡曀，得清淨眼，了眾生界空無所有；令一切眾生得無障眼，得到如來十力勝處。是為菩薩摩訶薩布施眼時善根迴向，令一切眾生得一切智眼。

[0508b18] 「菩薩摩訶薩布施耳時，如勝王菩薩、勝無怨菩薩布施耳時，修菩薩行，生如來家，修習諸佛所行布施，正念一切菩薩淨行，隨順諸佛菩提，出生清淨諸根智慧功德，觀察世間無堅固者；令一切眾生常見一切諸佛菩薩，自於己身無所染著，隨順正念一切佛法。菩薩摩訶薩布施耳時，其心寂靜，調伏諸根，免濟眾生嶮難曠野，生智慧燈功德，成

就檀波羅蜜海，施心成滿，知義知法，明識諸道，得智慧行，於法自在，以不堅固身易堅固身。菩薩摩訶薩布施耳時，如是迴向：以此善根令一切眾生得無礙耳，悉能普聞無量法音，了達無礙；令一切眾生得無礙耳，分別了知無量音聲；令一切眾生得無對耳，得佛淨耳；令一切眾生得清淨耳，解了耳根空無所有；令一切眾生得廣大耳，皆悉寂靜識無所起；令一切眾生得法界等耳，能善聞持一切佛法；令一切眾生得無著耳，悉能分別無礙諸法；令一切眾生得無壞耳，一切異論無能壞者；令一切眾生得周普耳，廣大清淨；令一切眾生得天耳、佛耳。是為菩薩摩訶薩布施耳時善根迴向，令一切眾生得清淨耳。

[0508c12] 「菩薩摩訶薩布施鼻時，清淨如是迴向：以此善根令一切眾生得如來鼻相，得善相鼻，得愛樂鼻，得清淨鼻，得隨順鼻，得高好鼻，得伏怨鼻，得如來鼻；令一切眾生得端正面門，得一切法門，得無礙門，得善現門，得無厭門，得清淨門，得離惡門，得諸如來圓滿面門，得一切門，得善樂無量門。是為菩薩摩訶薩布施鼻時善根迴向，令一切眾生究竟得入諸佛法中；令一切眾生攝取十方諸佛正法；令一切眾生分別深解諸佛妙法；令一切眾生於諸佛法得到彼岸；令一切眾生常見諸佛；令一切眾生得諸如來無量法門；令一切眾生得究竟清淨；令一切眾生得佛法明，普照諸法；令一切眾生得嚴淨佛剎；令一切眾生得佛堅固不可壞身。是為菩薩摩訶薩布施鼻時善根迴向。

◎
[0508c29] 「◎菩薩摩訶薩安住自在大王地時，能以牙齒布施眾生，如華齒王菩薩、六牙白象王菩薩布施齒時，獲難得心，如優曇華清淨施心，無盡施心，不濁施心，無著施心，無量施心，調伏捨諸根心，一切施心，一切智願心，安隱眾生心，成就施心，大施心，勝施心。身之要用，牙齒為最，己所寶重，眾所歎惜，而能惠施諸乞求者。菩薩摩訶薩安住此法捨牙齒時，如是迴向：以此善根令一切眾生得白淨利牙，成最勝塔，受天人供；令一切眾生得佛齊密無間齒相；令一切眾生行調伏心，進趣菩薩諸波羅蜜；令一切眾生口齒清淨，顯現明白；令一切眾生念莊嚴口，牙相成就，開現鮮潔；令一切眾生含齒四十，常出無量清淨妙香；令一切眾生得安住旋牙華色莊嚴，能調伏心；令一切眾生得清淨牙，能放無量億千光明，鮮潔圓滿，普照十方；令一切眾生得徐噍牙，飯入口迴，粒粒皆碎，無所味著，為上福田；令一切眾生得勝妙牙，放無量色光，授菩提記。是為菩薩摩訶薩施牙齒時善根迴向，令一切眾生得無礙嚴淨諸法智慧。

[0509a21] 「菩薩摩訶薩若有人來從乞舌時，於乞求者柔軟語、愛語、慈愍心語，生撫慰心，如善口王菩薩、不退轉菩薩、及餘無量菩薩摩訶薩等於諸趣中受無量生時，有乞舌者先安乞人，處師子座，捨己舌時以歡喜心、不壞心、無嫌恨心、大心、生佛家心、建立菩薩家心、不濁心、勇猛精進心、不著自身心、無怨敵心，以右膝著地，出舌示已，作柔軟語、愛語、慈愍心語，謂乞者言：『汝取我舌，隨意所用，充滿汝意。』菩薩摩訶薩布施舌時，如是迴向：以此善根令一切眾生得廣長舌相，能出一切具足音聲；令一切眾生得覆面舌相，所言無二，皆悉誠實；令一切眾生舌能遍覆一切佛剎，示現諸佛自在神力；令一切眾生得軟薄舌，宣通清淨第一上味；令一切眾生得正語舌，有所言說一切歡喜，疑網悉除；令一切眾生得淨光舌，能放不可說百千億那由他光明；令一切眾生得決定語，善能分別無盡法藏；令一切眾生得淨勝舌，善眾言音，究竟教化；令一切眾生得音聲智，善能隨

順入語言海；令一切眾生善能演說一切諸法，於諸語言出生智慧，得到彼岸。是為菩薩摩訶薩布施舌時善根迴向，令一切眾生得無礙智，諸願滿足。

[0509b16] 「菩薩摩訶薩若有眾生來乞頭時，如無上智菩薩、善男子迦葉王菩薩，如是等無量諸大菩薩布施頭時，欲得一切妙智慧首；欲得無上菩提之首，救護眾生；欲見一切諸妙法首；欲見一切淨智慧首；欲具一切無礙法首；欲見最勝妙首之地；欲得勝智慧首，一切眾生皆悉愛念；欲具智慧正法藏首，一切眾生所不能覩；欲得十力大智慧王，欲得滿足一切諸法自在之首；一切世間所不能壞。菩薩摩訶薩住是法住，則學一切諸佛所學，深信諸佛，長養善根，有來求者，充滿其意，悉令歡喜，菩薩心淨歡喜施與；愛樂佛法，得清淨明，安住菩提，心不退轉，能行大捨，諸根歡悅，增長妙法，正直善心，能廣大施。菩薩布施頭時，如是迴向：以此善根令一切眾生得如來首，一切世間無能見頂，於一切處所不能壞，出過一切諸世界上，頂相具足，旋髮莊嚴，一切世間所未曾有，得佛首相，嚴勝殊特；令一切眾生得智慧首、最勝首、清淨首、具智慧首。是為菩薩摩訶薩布施頭時善根迴向，令一切眾生具足勝法，逮得無上大智慧首。

[0509c09] 「菩薩摩訶薩施眾生手足，如勇猛王菩薩、無畏菩薩，如是等無量菩薩摩訶薩，於諸趣中無量生處，布施手足，修信心手，常行正法，饒益眾生，威儀庠序，寶手為首，無著施手，菩薩所行真實不虛，施心廣大，建立善根，遠離慳貪，具菩薩行，於如來所，得不壞信，除滅惡道，成就菩提。菩薩摩訶薩施手足時，以無量無邊曠大之心，開淨法門，入諸佛海，見一切佛，成就施手，滿眾生意，悉能受持一切種智菩提諸願，修清淨心，離煩惱纏，得智身、法身，無斷無壞，不可磨滅，一切魔業不能傾動，親近善知識，修習一切菩薩布施之所，出生菩薩摩訶薩一切智境界。施手足時，如是迴向：以此善根令一切眾生悉得寶手，具神通力，成寶手已，各相敬重，生福田心，以種種寶，更相供養；又以眾寶莊嚴，供一切佛，興妙寶雲，遍諸佛剎；令一切眾生修習慈悲，不相惱害，遊諸佛剎，安住無畏，以少方便，究竟神足，以寶手、香手、衣手、蓋手、鬘手、華手、末香手、莊嚴具手、無量華手、無量香手、普手，以神通力，詣諸佛剎，供養諸佛；能以一手遍摩一切諸佛世界；能以神足自在之手，持一切眾生，手相成就，放無量光；能以一手普覆眾生，得佛縵網手足相好。是為菩薩摩訶薩大迴向手，普覆眾生；令一切眾生志常樂求無上菩提；令一切眾生出生無量功德大海，得忍辱心；見來求者，皆大歡喜，觀無厭足，入深法海，逮得諸佛所共善根。是為菩薩摩訶薩施手足時善根迴向。

[0510a11] 「◎菩薩摩訶薩壞身出血布施眾生，如法手菩薩、喜心王菩薩等無量菩薩摩訶薩，於諸趣中無量生處，於乞求者壞身出血，而布施之。以薩婆若心施，喜菩提心施，樂修菩薩行心施，不計苦痛心施，於來乞者無慊恨心施，趣向一切菩薩心施，長養一切菩薩心施，增廣菩薩善心施，以不退轉心施，不休息心施，不惜己心施。菩薩摩訶薩壞身出血布施時，如是迴向：以此善根令一切眾生具足菩薩法身、智身；令一切眾生成就微密金剛之身；令一切眾生得無盡身、清淨不壞；令一切眾生得現化身，遍滿十方一切世間；令一切眾生得可樂身，明淨鮮潔，不可沮壞；令一切眾生得法界生身，於如來身無所染著；令一切眾生得寶光明身，無能壞者；令一切眾生得智藏身，於不死法而得自在；令一切眾生得寶海身，一切眾生所見不虛；令一切眾生得虛空等身，於諸世間無所染著。是為菩薩摩

訶薩壞身出血布施善根，大乘心迴向，清淨心迴向，大心迴向，歡喜心迴向，大歡喜心迴向，無厭心迴向，安樂心迴向，不濁心善根迴向。

[0510b03] 「菩薩摩訶薩見有人來乞髓肉時，歡喜軟語謂乞者言：『我身髓肉隨意取用。』如饒益菩薩、一切施王菩薩等無量菩薩摩訶薩，於諸趣中無量生處，捨髓肉時，心大歡喜，施心深廣，不可測量；一切菩薩所修習心，無上大乘妙善根心，捨離塵垢正直勝心，於來求者施無盡心，能捨自己愛重身心，一向專求無量善根妙功德寶所覆之心，菩薩所行無厭足心，大布施心，離疑惑心，於來乞者所布施物無中悔心，分別布施不求報心，平等布施無選擇心。菩薩摩訶薩施髓肉時，於諸佛所生尊父心，令一切眾生清淨安住嚴淨現在諸世界中一切佛剎，大悲現前救護眾生，菩提現前十力明觀，三世菩薩現前滿足善根，無畏現前大師子吼，三世現前智慧平等，一切世間現前盡未來際修菩薩願，無憂現前修習無數諸菩薩行。菩薩摩訶薩施髓肉時，如是迴向：以此善根令一切眾生得金剛藏不可壞身；令一切眾生得微密身，無有疎漏；令一切眾生得佛清淨莊嚴如意法身；令一切眾生得百福德身，三十二相而自莊嚴；令一切眾生得八十種好妙莊嚴身，具足十力，不可斷壞；令一切眾生逮得如來常住妙身，不可測量；令一切眾生得最勝身，一切諸魔所不能壞；令一切眾生悉得一身，等三世佛；令一切眾生得無礙身，微妙清淨滿虛空界；令一切眾生得菩薩藏身，悉能含受一切眾生。是為菩薩摩訶薩布施髓肉一切智境界心善根迴向，令一切眾生得佛常住無量法身。

[0510c04] 「菩薩摩訶薩見有眾生來從乞心，如無憂厭菩薩、不動王菩薩如是等無量菩薩摩訶薩，見有人來從乞心時，歡喜施與，學不斷施心，一切無盡施心，大檀波羅蜜心，到檀波羅蜜彼岸心，學一切菩薩行布施心，於一切施得無盡心，修習一切大布施心，建立一切菩薩施心，現前正念諸佛施心，充滿一切來求施心。菩薩摩訶薩布施心時，以清淨心施、以度脫一切眾生心施、以十力菩提境界心施、以滿足大願心施、以修習菩薩行心施、以得薩婆若心施、以不捨本願心施，以此善根迴向眾生：令一切眾生得金剛藏心，一切金剛圍山所不能壞；得金剛莊嚴心、離恐怖心、不可勝心、一切世間無能盡心、勇健勝幢智慧藏心、大那羅延高勝幢心、眾生大海不可盡心、不可沮壞那羅延藏心、悉能壞散諸魔魔業、魔軍眾心、威武勇健大丈夫心、無恐怖心、大誓莊嚴勝堅固心、最勝生菩薩心、具諸佛法菩提莊嚴心、坐菩提樹成就一切如來正法離諸愚癡一切種智正覺之心、具十力心。是為菩薩摩訶薩施心善根迴向眾生，令一切眾生具足無著十力之心。

[0510c26] 「菩薩摩訶薩見有人來乞腸、腎、肝、肺時，如難勝菩薩、滅惡自在王菩薩如是等無量菩薩摩訶薩，見有人來乞腸、腎、肝、肺，見已歡喜，以愛眼觀，起菩提愛，隨彼所樂，悉滿其意，歡喜施與，心不中悔，正念觀察於不堅固身取堅固身，我此穢身虎狼狐狗眾獸所食，此身無常可棄捨物。菩薩摩訶薩如是觀已，敬心諦視來乞求者；復作是念：『我若不施，不得不堅固中堅固，無常中常，不淨中淨。』菩薩摩訶薩如是正念，則能開發清淨直心，解真實法，於來乞者生善知識心，能教化我，不堅固中而取堅固。菩薩摩訶薩作是念已，以此善根迴向眾生：令一切眾生得內外清淨智慧藏身；令一切眾生得智慧藏腹，悉能受持一切智願；令一切眾生得清淨身，見者無厭，演放堅固妙香光明，普熏十

方；令一切眾生逮得如來腹不現相，身宜相稱，肢節具足；令一切眾生得法味食，長養智身，具佛法愛，柔軟充滿；令一切眾生得無盡身，安住法身；令一切眾生得內清淨總持藏身，一切辯明，普照諸法；令一切眾生得清淨身，內外悉淨；令一切眾生得如來智修習行身，普雨甘露智慧法雨；令一切眾生悉得內身清淨寂靜，外身能為眾生作智慧幢王，照明一切。是為菩薩摩訶薩施腸、腎、肝、肺善根迴向眾生，令一切眾生悉得內外清淨之身，安住堅固無障礙智。◎

[0511a25] ◎「菩薩摩訶薩見有來乞肢節諸骨，如法藏菩薩、夜光菩薩如是等無量菩薩摩訶薩施肢節骨，見來求者生大歡喜心、明淨心、寂靜心、慈心、安樂心、無所著心、清淨心，於來乞者生滿願心。菩薩摩訶薩以施肢節所攝善根迴向眾生：令一切眾生得如化身，永離世間骨血肉身；令一切眾生得金剛力身，無能壞者，無能勝者；令一切眾生得薩婆若力具足法身，從無縛無著法界出生；令一切眾生得智力身，諸根堅固，不可斷壞；令一切眾生得法力身，智力自在，到於彼岸；令一切眾生得堅固身，不可壞散；令一切眾生得隨應化身，善能調伏成熟眾生；令一切眾生得智熏身，具那羅延肢節莊嚴；令一切眾生得堅固流注不斷絕身，究竟永離一切疲倦；令一切眾生得安住力身，悉皆具足勇猛精進；令一切眾生得淨法身，悉能分別一切眾生，入於無量智身境界；令一切眾生得功德力身，除滅眾惡，見者不虛；令一切眾生得無礙身，皆悉究竟無染著智；令一切眾生得佛所攝身，常為一切佛所守護；令一切眾生得普饒益眾生之身，悉能遍入一切諸道；令一切眾生得圓應身，十方眾生悉見其面，無背佛法，清淨照明，常現在前；令一切眾生得具足精進身，修習究竟大乘智慧；令一切眾生捨離我慢自大放逸之身，得清淨身，智慧安住，不可傾動；令一切眾生得堅持戒身，成就大乘一切智業；令一切眾生得生佛家身，永離世間生死穢身。是為菩薩摩訶薩施肢節諸骨善根迴向，令一切眾生皆悉清淨，得薩婆若。

[0511b27] 「菩薩摩訶薩見有人來，手執利刀乞厚薄皮，以愛眼視，歡喜恭敬，為敷座處，即作是念：『福田難遇而今自來，滿我本願，決定究竟一切種智。』作如是言：『取我身皮，隨汝意用。』如清淨藏菩薩、金剛脇鹿王菩薩如是等無量菩薩摩訶薩布施乞人厚薄皮時，如是迴向：以此善根令一切眾生得如來薄皮相，金色清淨；令一切眾生得金剛堅固不壞薄皮；令一切眾生得金色皮，如閻浮檀金藏；令一切眾生得無量色皮，隨應現色，悉令清淨；令一切眾生得明淨皮，不受塵垢，如樂沙門如來淨色；令一切眾生得第一色皮，自然清淨；令一切眾生逮得如來清淨色皮，微妙相好而自莊嚴；令一切眾生得明淨皮，放大光明，普覆一切；令一切眾生得明網皮，無量光明圓滿具足，普覆世間；令一切眾生得潤澤皮，眾色清淨。是為菩薩摩訶薩布施自身厚薄皮時善根迴向，令一切眾生逮得無上最勝菩提，皆悉具足如來功德。

◎

大方廣佛華嚴經卷第十七

【經文資訊】大正藏第 09 冊 No. 0278 大方廣佛華嚴經

【版本記錄】CBETA 電子佛典 2016.06，完成日期：2016/06/15
【編輯說明】本資料庫由中華電子佛典協會（CBETA）依大正藏所編輯
【原始資料】蕭鎮國大德輸入，眾生出版社提供新式標點，其他
【其他事項】本資料庫可自由免費流通，詳細內容請參閱【中華電子佛典協會資料庫版權宣告】

本網站係採用 Creative Commons 姓名標示-非商業性-相同方式分享 3.0 台灣 (中華民國) 授權條款授權.
Copyright ©1998-2016 CBETA
Dictionary cache status: loaded

Glossary and Other Vocabulary

Copyright Fo Guang Shan 佛光山 2013-2025. This work may be freely reused under the Creative Commons Attribution 4.0 International License with attribution. Please send comments to alex@ntireader.org.
Page updated on 2025-06-19

Avataṃsakasūtra (Flower Garland Sūtra) 大方廣佛華嚴經
Scroll 18
Click on any word to see more details.

大方廣佛華嚴經卷第十八

東晉天竺三藏佛馱跋陀羅譯

金剛幢菩薩十迴向品第二十一之五

[0511c26] 「◎菩薩摩訶薩見有人來乞手足指，如堅固精進菩薩、閻浮提自在王金光菩薩等無量菩薩摩訶薩，施手足指時，心大歡喜，顏色無異，乘大乘施，不求五欲施，不求名聞施，建立檀波羅蜜施、大施心施、離慳垢施、離嫉妬施、隨順佛施，以是施手足指所攝善根，迴向眾生：令一切眾生得佛長指相；令一切眾生得指密相，圓傭纖直；令一切眾生得赤銅甲相，筒密清淨；令一切眾生得大人指相，悉能攝持一切諸法；令一切眾生得具足隨好十力相指；令一切眾生得大人指相，纖傭緊密；令一切眾生手足指端輪相莊嚴，指節

平滿，文相明顯；令一切眾生得蓮華色指，十力業報相好莊嚴；令一切眾生得光明指，放光明網，普照十方諸佛世界；令一切眾生得淨妙指，以諸相好，具足莊嚴。是為菩薩摩訶薩施指善根迴向眾生，令一切眾生心皆清淨。

[0512a14] 「復次，菩薩摩訶薩請求法時，若有人言：『汝能施我連肉爪者，當與汝法。』菩薩答言：『但與我法，隨汝所須，恣意取用。』如求法王菩薩、無盡菩薩如是等無量菩薩摩訶薩，為求法故，欲令一切眾生具正法故，以是善根迴向眾生：令一切眾生悉得赤銅如來相爪；令一切眾生得潤澤爪；令一切眾生得佛具足清淨光爪；令一切眾生得具足大人一切智爪；令一切眾生得無比爪，於諸世間無所染著；令一切眾生得莊嚴爪，普照眾生；令一切眾生得細妙爪，微密清淨，不可破壞；令一切眾生得佛具足方便相好，大智清淨；令一切眾生得善生爪，菩薩清淨，行業果報；令一切眾生得薩婆若善方便爪，放無量色妙光明藏。是為菩薩摩訶薩施爪肉善根迴向眾生，令一切眾生得一切智爪，具足莊嚴如來法身，皆悉滿足無障礙力。

[0512b03] 「菩薩摩訶薩為求法故，為難得法故，能施法者作如是言：『若能投身七仞火坑，當與汝法。』菩薩聞此，歡喜無量，作是思惟：『我為法故，尚於阿鼻地獄諸惡趣中受無量苦，況入人間微小火坑而得聞法？奇哉！正法甚為易得，免於地獄無量楚毒，入小火坑而聞正法。汝但說法，我入火坑。』如求善法王菩薩、金剛思惟菩薩，為法歡喜入火，善根迴向眾生：令一切眾生得佛所住一切智法，於無上道，堅固不退；令一切眾生皆悉除滅惡趣火坑，受如來樂；令一切眾生得無畏心，離眾恐怖；令一切眾生常樂求法，皆得歡喜，佛法莊嚴；令一切眾生離諸惡道，悉能除滅三毒熾火；令一切眾生悉得快樂，成就如來最勝妙樂；令一切眾生得菩薩心，悉能除滅貪恚癡火；令一切眾生悉得菩薩諸三昧樂，普見諸佛，心大歡喜；令一切眾生常聞正法，究竟佛道，未曾忘失；令一切眾生悉得菩薩自在諸通快樂，究竟具足薩婆若智。是為菩薩摩訶薩為求法故，赴火善根迴向眾生，令一切眾生具智慧火，遠離一切諸不善業。

[0512b24] 「菩薩摩訶薩為求法故，舉身具受無量諸苦；為正法故，為廣說正法故，建立菩薩道故，開無上菩提故，具足無上智故，修習十力故，增廣一切智心故，得無礙智故，令一切眾生清淨故，入一切菩薩境界故，守護大乘佛菩提故；如求正法菩薩、勇健王菩薩如是等無量菩薩摩訶薩，為求法故，受無量苦；乃至謗正法人、極大惡人、惡業障人、持魔業人，為正法故，代彼惡人具受諸苦。菩薩摩訶薩為求法故，代諸眾生受苦，善根迴向眾生：令一切眾生離一切苦，得安樂利道；令一切眾生離諸苦，受成就妙樂；令一切眾生永滅苦陰，得如電光樂；令一切眾生超出苦獄，具足究竟智慧之行；令一切眾生見安隱道，離苦惱趣；令一切眾生得法愛樂，充滿具足，究竟寂滅一切眾苦；令一切眾生發大悲心，悉欲濟度一切苦海；令一切眾生得諸佛樂，斷生死苦；令一切眾生得無比淨樂，其身永離一切苦受；令一切眾生得一切勝樂，究竟具足佛無礙樂。是為菩薩摩訶薩為求法故，悉受眾苦善根迴向，救護眾生，令一切眾生安住薩婆若無礙解脫。

[0512c18] 「菩薩摩訶薩為求法故，為法難得故，能捨大地四海國土、大小諸城、村邑丘聚、國土豐樂、人民熾盛、園林浴池、華果繁茂如是種種無量莊嚴，天下太平，無有怨敵

，金銀寶藏、妻子眷屬，皆悉能捨。於不堅固中求堅固法，饒益一切諸眾生故，令一切眾生得佛無礙清淨解脫薩婆若道；如大勢妙德菩薩、勝趣王菩薩如是等無量菩薩摩訶薩，為求正法故，乃至一句一味，五體投地，敬禮頂受，正念三世諸佛勤求正法，於正法中，心常欣樂，修習諸願，求離貪法，捨離世間帝王自在之法，樂求無上法王自在勝法；不念不著一切世間，以離世法自長養心，遠離一切世間惡語，寂靜安立諸佛所住。菩薩摩訶薩為求正法，以施四天下大地國土所攝善根迴向眾生：令一切眾生悉能捨離內外所有；令一切眾生能捨一切，心無中悔；令一切眾生不惜身命、資生之具，常求正法；令一切眾生悉得法利，斷除無量眾生疑惑；令一切眾生常樂正法，於諸佛法得深法愛；令一切眾生能捨身命、世間自在樂求佛法，大心修習無上菩提；令一切眾生恭敬尊重諸佛正法，能捨身命，究竟正法；令一切眾生護持佛法，修習如來難得聞法；令一切眾生悉得諸佛菩提明照，畢菩薩行，不由他悟；令一切眾生於諸佛法而得自在，拔出疑刺，心常清淨。是為菩薩摩訶薩為求難得法故，布施國土善根迴向，令一切眾生知見滿足。

[0513a18] 「復次，菩薩摩訶薩行法自在時，悉教斷除閻浮提內城邑聚落，一切屠殺二足、四足，普施無畏，離怨敵心，修菩薩行，以政治國，滅除眾生一切苦難，發起一切眾生安隱心寶，具足正直勝妙心寶，能自具足三種戒法，亦令眾生具三種戒。菩薩摩訶薩以不殺等五戒善根迴向眾生：令一切眾生得長壽慧，具菩提心，命根無量；令一切眾生得無量壽，恭敬供養一切諸佛；令一切眾生具足修習，離老死法，一切眾難不能害命；令一切眾生逮得無量離病苦身，命根自在，能隨意住；令一切眾生得無盡命，盡未來劫，悉具修習菩薩所行，調伏化度一切眾生；令一切眾生得淨命門，十力善根皆悉來入；令一切眾生善根具足，壽命無量，諸願成滿；令一切眾生悉見諸佛，修習無盡長壽善根；令一切眾生於如來家學諸所學，具足成就無盡命根，於聖法中得歡喜心；令一切眾生得無老病不死命根，無盡精進，安住佛智。是為菩薩摩訶薩以離殺等五戒善根迴向眾生，令一切眾生安住如來三種淨戒具足，究竟十力智慧。

[0513b10] 「菩薩摩訶薩若見眾生殘害不仁，若人若獸，毀其男形，令身殘闕，受諸楚毒；見此苦已，起大慈悲而救度之，悉令貴樂珍寶具足。菩薩摩訶薩謂惡人言：『汝為何利造此惡業？隨汝所須盡相資給，汝今便可捨是惡業，不能正念，肆其貪欲，害彼自利，以求己樂，無有是處。如此惡行、諸不善法，一切如來所不讚歎。』菩薩摩訶薩悉能捨離一切所有，令彼眾生不行惡業，又為彼人說微妙法，謂：『寂靜法，長養淨行，除滅不善，修習慈心，不惱眾生。』時，彼惡人聞此法言，即捨惡行，修清淨業。菩薩摩訶薩以慈救善根迴向眾生：令一切眾生得佛大人陰藏之相；令一切眾生具足男形，得丈夫意，清淨梵行；令一切眾生成就丈夫無欲之身，乘無礙智，究竟不退；令一切眾生得大人身，永離欲心，無所染著；令一切眾生皆悉成就善男子法，諸佛讚歎，智慧具足；令一切眾生得大人力，具足成就十力善根；令一切眾生常得成就男子之形，堅固安住，未曾有法；令一切眾生於五欲中無著無縛，心得解脫，厭離三界，修菩薩行；令一切眾生皆得成就第一智人，一切信伏，皆受道化；令一切眾生成就菩薩丈夫深智，究竟一切大乘佛趣。是為菩薩摩訶薩救毀形者善根迴向，令一切眾生，皆悉救護諸善男子，生賢聖家，智慧具足，修習履行男子勝智，善能示現七丈夫趣，具足無上丈夫正法，常能化度一切眾生善根迴向，令一切

眾生得佛清淨丈夫勝法。

[0513c11] 「復次，菩薩摩訶薩若有如來興出於世，以大音聲普告一切：『如來出世！如來出世！』令一切眾生得聞佛音；聞佛音已，捨離自大、憍慢、放逸，得見諸佛，堅固安住，念佛三昧，修佛境界，未曾廢忘，恭敬供養一切諸佛，常樂見佛，以百千劫難值遇故，廣為眾生說佛難遇；眾生聞已，常欲樂見一切諸佛，心大歡喜，恭敬供養，尊重讚歎；於如來所聞諸佛名，於無量佛所種諸善根，修習增長。無量眾生因如來故，悉皆清淨；無量眾生因如來故，悉淨調伏。彼諸眾生於菩薩所，生善知識心；因菩薩故，諸眾生等悉具佛法，彼諸眾生無量劫中所修善根，悉作佛事。菩薩摩訶薩以歎佛善根迴向眾生：令一切眾生常見諸佛，初不失時，如應受化，令佛歡喜；令一切眾生常樂見佛，未曾廢忘；令一切眾生修習智慧，能持一切諸佛法藏；令一切眾生不離佛法，於無量劫修菩薩行，常聞正法；令一切眾生得不忘念，悉持一切諸如來智；令一切眾生不念異業，正念諸佛，修習十力；令一切眾生隨方見佛，盡虛空界，一切如來，悉得奉見；令一切眾生得佛身自在，於一切世界現成佛道；令一切眾生於善知識所聞佛正法，於諸如來得不壞信；令一切眾生讚佛出世，皆悉不虛化度眾生，普令清淨。是為菩薩摩訶薩歎佛出世善根迴向，令一切眾生，悉見諸佛如應受化於無上道，一切佛法究竟清淨。

[0514a10] 「復次，菩薩摩訶薩布施大地，或布施佛，起立殿堂；或施菩薩及善知識，隨意所用；或施聖僧，造立坊舍；或奉父母，興建屋宅；或施餘人，聲聞、緣覺一切福田，諸乞求者；或施四眾，隨意受用，令無所乏；或奉如來，造立塔廟；如是等施，隨彼受用，悉離怨敵一切恐怖。菩薩摩訶薩以施大地善根迴向：令一切眾生得薩婆若清淨佛地，究竟得到普賢菩薩所行彼岸；令一切眾生得大地陀羅尼，離癡正念，悉能受持諸佛妙法；令一切眾生持一切法，守護佛法；令一切眾生得大地等心，於眾生所清淨正直，不生惡念；令一切眾生持佛族姓，不斷佛種，次第成立一切菩薩諸地善根；令一切眾生普為一切作安隱依，悉令調伏，成就清淨；令一切眾生與如來等饒益眾生，安立佛力；令一切眾生悉為一切之所愛樂，安住諸佛所愛樂處；令一切眾生堅固安住如來諸力無畏法中；令一切眾生得薩婆若地，於諸佛法自在究竟。是為菩薩摩訶薩布施大地善根迴向，令一切眾生界究竟如來清淨道地。

[0514b02] 「復次，菩薩摩訶薩布施僮使，或奉諸佛菩薩知識，為欲增長如來法故；或施僧寶、或奉給父母尊重福田；或復給施諸病瘦者，全濟其命，一切貧窮諸乞求者，皆悉施與；或施塔廟，供給灑掃；若有人能書寫佛經，為護法故，以無量億僮僕淨人給其使，令此諸給使，皆悉聰達，明了黠慧，柔軟調伏，常勤精進，未曾懈怠，成正直心、饒益心、安樂心、慈心、離怨敵心，此諸僮僕以如是心奉給於彼菩薩摩訶薩，隨彼受者方俗所宜，才能技術，以此僮僕而施與之，悉是菩薩淨業所起，能令僮僕悅可彼意。菩薩摩訶薩以施僮使善根迴向：令一切眾生得調伏心，奉給諸佛，修習善根；令一切眾生隨順奉給一切諸佛，悉能聞持諸佛所說；令一切眾生隨意自在進現如來，常修正念，無餘惡心；令一切眾生紹繼佛種，隨順如來所攝善根；令一切眾生奉給如來，常不失時，所見諸佛，皆悉不虛；令一切眾生悉攝一切諸佛妙義，言辭清淨，遊行無畏；令一切眾生悉覩諸佛，樂觀無厭

，於諸如來，不惜身命；令一切眾生得見諸佛，心無染著，離世所依；令一切眾生依止諸佛，遠離一切，世間吉祥；令一切眾生隨順佛趣，一向樂求無上菩提。是為菩薩摩訶薩布施僮使善根迴向，令一切眾生永離垢染，得佛淨地如來法身自在無礙。菩薩摩訶薩以身布施為給使時，捨離憍慢，謙下心、給使心、如大地心、忍一切苦心、供給一切無厭足心、無懈怠心，與一切貧賤眾生諸善根心，一切尊貴富樂，乃至童蒙愚小，皆悉恭敬供養心，堅固安住最勝法門，正念修習一切善根心。菩薩摩訶薩以身布施善根迴向：令一切眾生僮使無乏，修菩薩行，心不退轉，未曾違失菩薩正義，一心專求菩薩之道，了達菩薩平等正法，得在如來種姓之數，修真實法，增菩薩行；令諸世間得淨佛法，深心解脫，究竟菩提；令一切眾生增長清淨勝大善根；令一切眾生向大功德，究竟一切智。

[0514c13] 「菩薩摩訶薩復作是念：『以身供給所攝善根，令一切眾生善能給侍一切諸佛，其心調柔，常聞正法、受持法、守護法、不忘法、不壞法、不選擇法、不離法、善調伏法、善能調伏不調伏法、調伏寂滅法；令彼眾生於諸佛所，善能隨順以隨順功德；令一切眾生作第一塔，悉能堪受眾生供養；令一切眾生作第一福田，自然正覺無上菩提；令一切眾生作最勝福田，普能饒益一切眾生；令一切眾生悉作殊勝功德義藏，皆能窮盡善根源底；令一切眾生作淨妙福田，悉能出生果報無量；令一切眾生得勝出道，悉能超出一切世間；令一切眾生作第一調御，隨其所應悉能示導；令一切眾生得最勝陀羅尼，悉能受持諸如來法；令一切眾生逮得無量最勝法界，具足虛空無礙正道。』是為菩薩摩訶薩布施己身善根迴向，令一切眾生逮得如來應供智身。

[0515a01] 「菩薩摩訶薩悉得法愛，清淨喜心，能以自身普覆諸佛，常樂修習無上法寶，於諸佛所生父母心；欲得究竟無礙道法，成就無數那由他智慧妙寶、諸善根門，於諸如來無量法門，正念不忘，深解如來諸境界義；能以如來微密梵音，普雨一切諸佛法雨，如來法雲，遍覆一切而無所畏；能分別說一切智人地，具足究竟薩婆若乘，以無量無邊大法成滿諸根。菩薩摩訶薩於諸佛所聞甚深法，歡喜無量，修習正道，自能除滅一切疑惑，又令眾生歡喜無量，疑網悉除，功德成滿，善根具足，修習無量法門，普行大願，饒益眾生，安住不動金剛藏智，正心專求無上菩提，悉能嚴淨一切佛剎，恭敬親近無量如來。菩薩摩訶薩安住此法，自身普覆一切諸佛，以此善根迴向眾生：令一切眾生妙身具足，悉能普覆一切諸佛；令一切眾生依如來住，常見諸佛，未曾遠離；令一切眾生得最勝身，具足一切功德智慧；令一切眾生行離有梵行，能令一切諸佛歡喜；令一切眾生得無我所身，於我、我所，心無所著；令一切眾生悉能分身遍一切剎，於諸世界而無來去；令一切眾生得自在身，離我、我所，自在遊方；令一切眾生出生佛身，處在如來無上身家；令一切眾生得法力身，安住法座忍力，成就心不可壞；令一切眾生得無比身，具足如來清淨法身；令一切眾生得出世間功德之身，於空法界而得出生。是為菩薩摩訶薩自身覆佛所攝善根迴向眾生，令一切眾生成三世佛勝妙功德。

[0515b02] 「菩薩摩訶薩以身布施一切眾生時，作如是念：『令一切眾生成就善根；令一

切眾生常念善根；令一切眾生能為明燈；令一切眾生安隱樂住；令一切眾生得法藏腹，悉能含受一切眾生；令一切眾生作世間明，滅除眾闇；令一切眾生悉作一切善根因緣，為善知識展轉相成，開示正道，得無上樂；令一切眾生作明淨日。』菩薩摩訶薩以身布施一切眾生所攝善根迴向眾生：令一切眾生究竟諸佛智慧道地；令一切眾生隨順正道，悉令究竟無上菩提；令一切眾生常處佛會，悉受正化；令一切眾生威儀具足，成就諸佛清淨威儀；令一切眾生悉得涅槃，深解法義；令一切眾生悉得勝法而無厭足，常遇勝法，生如來家；令一切眾生捨世希望，逮得如來真實希望；令一切眾生坐菩提樹，出生無量清淨善根；令一切眾生摧滅一切煩惱怨敵，發無害心；令一切眾生得無畏法，悉能護持一切佛法。是為菩薩摩訶薩布施自身善根迴向，令一切眾生饒益安隱，得無上法。

[0515b23] 「菩薩摩訶薩自以己身奉給諸佛，於一切如來生報恩心、生父母心；於諸佛所生清淨深心；以明淨心，受持菩提，得諸佛法，捨世間法，生如來家，隨順諸佛，守護自法，遠離一切眾魔境界，修佛境界，自以己身成就一切諸佛法器。菩薩摩訶薩修如是法自身，奉給一切諸佛所攝善根迴向眾生：令一切眾生安住淨心，一切智寶而自莊嚴；令一切眾生得調伏眾生與其同事，遠離一切諸不善業；令一切眾生得不壞眷屬，悉能攝持諸佛正法；令一切眾生悉為如來清淨弟子，成就灌頂菩薩之地；令一切眾生悉為諸佛之所攝護，遠離一切諸惡知識；令一切眾生隨順諸佛，修習最勝生地菩薩法行；令一切眾生入佛境界，悉皆得受一切智記；令一切眾生與如來等，於諸佛法而得自在；令一切眾生悉為諸佛之所攝取，行無著業；令一切眾生悉為諸佛第一侍者，智慧具足，悅可諸佛。是為菩薩摩訶薩身奉事佛善根迴向無上菩提，迴向救護一切眾生，迴向眾生超出三界，迴向自心悉令清淨，迴向無量廣大菩提，迴向諸佛照明智慧，迴向己身為佛所攝，迴向受持一切佛法，迴向樂求一切佛法，迴向善根悉與三世諸如來等，迴向清涼心得一切佛法。

◎

[0515c20] 「◎菩薩摩訶薩布施國土時，捨世帝王自在之心，無著無縛，不求自在，遠離惡業，普於眾生，悉起饒益安樂之心。菩薩摩訶薩以施國土善根迴向：令一切眾生遠離愚癡，明識業報；令一切眾生不樂世法；令一切眾生不著一切世間生處；令一切眾生不取世界堅固之相；令一切眾生心不染著陰界諸入；令一切眾生心不染著我、我所法；令一切眾生心不忘失諸菩薩行；令一切眾生未曾捨離諸善知識；令一切眾生能悉受持菩薩願行；令一切眾生諸善知識，皆悉歡喜。菩薩摩訶薩以施國土善根迴向：令一切眾生得法王處，於自在法，得到彼岸；令一切眾生得法王法，調伏一切結王怨敵；令一切眾生與法王同止，讚歎佛法如來智慧；令一切眾生住佛境界法王之家，能自在轉無上法輪；令一切眾生出生如來巧妙方便，得法自在，護持佛法，永使不絕；令一切眾生護持無量法王正法，皆悉成就勝大菩薩；令一切眾生於淨法界，得為法王，出興於世，相繼不絕；令一切眾生於諸世界作智慧王，調伏成熟一切眾生；令一切眾生普為法界、虛空界等世界眾生作法施主，建立一切諸眾生界於摩訶衍；令一切眾生得法王法，與三世佛善根齊等。是為菩薩摩訶薩布施王位善根迴向，令一切眾生，皆悉究竟安隱之處。

[0516a18] 「菩薩摩訶薩見有人來乞王京都、嚴飾大城，以歡喜心施、不亂心施、一向正求菩提心施、無量願心施、大慈心施、大悲心施、清涼心施、為利一切眾生故施、自安立

摩訶衍故施、以諸佛法平等心施、行善法心施、欲一切智王心施、求法王自在意故施、欲增上智慧心施、欲一切清淨功德心施、堅固廣大心施、長養一切善根故施、遠離眾魔恐怖具足佛智故施、安住菩薩心力故施、究竟一切境界一切智菩薩所行及諸大願故施。菩薩摩訶薩布施京都、嚴飾大城所攝善根迴向眾生：令一切眾生淨一切剎施佛令住；令一切眾生常樂阿蘭若處，安住寂靜；令一切眾生不著一切國土、都邑、聚落、大小諸城，究竟離欲，得上寂靜；令一切眾生心不親近一切世間，悉皆永離世間語言；令一切眾生得離欲心，布施所有，心不中悔；令一切眾生不著家業，得淨直心；令一切眾生悉捨一切，無所縛著，善施成就；令一切眾生不著住處，捨離一切居家貪著；令一切眾生捨諸苦惱，除滅一切恐怖憂慼；令一切眾生以一切世界為嚴淨剎，奉施諸佛。是為菩薩摩訶薩布施京都、嚴飾大城善根迴向，令一切眾生嚴淨佛住。

[0516b13] 「菩薩摩訶薩布施寶女、侍人、眷屬，技術悉備，才能巧妙，善於言戲，威儀具足，奉給恭順，能感人心，世間功德，無不備舉，莊嚴綺麗，迴動天人，言音和雅而無麁陋，侍主盡禮，不失其意，姿容殊妙，見者無厭。千億技直，供侍寶女，皆是菩薩淨業果報，而用布施，以無著心施、離虛妄心施、不縛一切欲施、於一切色無所著施、不貪欲樂施、離欲覺觀施、於寶女形色不生想施。菩薩摩訶薩布施寶女眷屬善根迴向，迴向一切眾生出離生死、迴向悉得諸佛喜樂、迴向不堅固中而得堅固、迴向金剛界智不可壞心、迴向如來圓滿大眾、迴向攝取堅固真實、迴向無上菩提之心、迴向智慧分別諸法、迴向出生一切善根、迴向不違三世佛教。菩薩摩訶薩住如是法，生如來家，出生一切智道，深入一切菩薩智業，捨離一切世間塵垢，調伏寶心，功德圓滿，無上福田，廣說妙法，安立眾生，令一切眾生，皆悉清淨修習，攝取一切善根。菩薩摩訶薩布施寶女眷屬所攝善根迴向眾生：令一切眾生逮得無量三昧眷屬，又得菩薩不壞三昧；令一切眾生悉入諸佛莊嚴三昧，常樂觀佛；令一切眾生悉行菩薩不可思議自在遊戲三昧，安住無量自在三昧；令一切眾生入如實三昧，不壞其心；令一切眾生悉得菩薩甚深三昧，於一切三昧，皆得自在；令一切眾生皆悉成就三昧眷屬心得解脫；令一切眾生善能分別種種三昧，悉能善取諸三昧相；令一切眾生得勝智三昧，修習一切諸三昧門；令一切眾生得無礙三昧，能決定入不壞正受；令一切眾生得無著三昧，心常念行不二三昧；令一切眾生得不可壞清淨眷屬、菩薩眷屬；令一切眾生普發清淨菩提之心，滿足佛法；令一切眾生薩婆若力清淨滿足，得無上智；令一切眾生得隨順眷屬，悉與眾生同意安住；令一切眾生悉得滿足一切智，功德成就一切勝妙善根；令一切眾生得真實眷屬，成就如來清淨法身；令一切眾生成就諸辯，無縛無著，廣說諸佛無盡法藏；令一切眾生各為一切作善知識，成就一切勝妙善根；令一切眾生淨業滿足，成就一切諸清淨法；令一切眾生滿足諸佛淨妙法門，以諸淨法莊嚴世間。是為菩薩摩訶薩布施寶女眷屬善根迴向。

◎
[0517a01] 「◎復次，菩薩摩訶薩布施妻妾男女，如須達拏太子、現莊嚴王菩薩如是等無量菩薩摩訶薩，乘薩婆若乘，行一切施，具足成滿檀波羅蜜，嚴淨菩薩布施之道，長養清淨不悔施心，入一切施寶薩婆若心。令一切眾生皆悉清淨，具正直心，具足清淨正直心已，一切菩提，皆悉滿足，志常樂求菩薩淨道，受持諸佛菩提門願，修習一切如來家心。如

是菩薩摩訶薩意力成就，求如來處；自知己身，係屬一切，不得自在，隨彼走使，普於眾生，行一切施，於未滿足者，悉令滿足。護持安慰一切眾生，欲令自身普為世間作第一塔，令一切眾生皆悉歡喜；欲於一切具平等心；欲為世間作清涼池；欲為世間作施樂主；欲為一切作大施主，智慧為首，習菩薩行，如說修行；欲成一切種智，大誓莊嚴；欲常專求智慧福田，悉請眾生長養善根，建立己身，崇順正教，普為一切作智慧明，正念菩薩一切施心，一切諸佛常現在前。菩薩摩訶薩以布施妻妾男女所攝善根，無著無縛解脫心迴向眾生：令一切眾生普出無量變化之身，充滿十方一切世界，轉不退法輪，安立一切眾生於無上道；令一切眾生不貪著身，諸願具足，悉詣十方諸佛世界；令一切眾生得離憎愛心，斷愛恚結；令一切眾生為佛真子，行如來家；令一切眾生於諸佛所，生自己心，不可沮壞；令一切眾生常為佛子，從法化生；令一切眾生得正希望，成薩婆若；令一切眾生修習善根，究竟具足無上菩提；令一切眾生成就諸佛菩提解脫，施無上法；令一切眾生得無生心，不壞因緣；令一切眾生坐菩提樹，得最正覺，成無上道，化生無量真法男女。是為菩薩摩訶薩布施妻妾男女善根迴向，令一切眾生得無著解脫無礙智慧。

[0517b07] 「菩薩摩訶薩見有人來從乞家者，以家莊嚴具，具足莊嚴而布施之，修習威儀；於家無著，遠離居家一切覺觀，厭惡家業、資生之具，於家珍妙、玩好之物，不生貪心，無所味著，於家眾具，無染縛心，解家磨滅，須臾變易，出家求道，究竟佛法，安住菩薩，住佛法莊嚴，心能捨一切而不中悔，常為諸佛之所稱歎；於資生物、一切住處，心無染著，見來求者，歡喜無量，能決定施。菩薩摩訶薩以家布施所攝善根，如是迴向眾生：令一切眾生捨離妻子，常樂出家；令一切眾生信家非家，捨家求道，於佛法中淨修梵行；令一切眾生樂一切施，心不中退，安住離慳；令一切眾生永離家法，少欲知足，無所藏積；令一切眾生不樂俗家，常樂佛家；令一切眾生悉皆永離障礙之法，滅除一切諸障礙道；令一切眾生不染家屬，雖現在家，心無所著；令一切眾生善化一切，雖現在家，說正覺智；令一切眾生示現在家，住佛所住，心常隨順如來智慧；令一切眾生在家，悉能悅喜眾生，住佛所住。是為菩薩摩訶薩以施家善根迴向，令一切眾生悉行菩薩種種諸行，滿足諸願智慧自在。

◎

[0517c02] 「◎菩薩摩訶薩布施莊嚴遊戲園林時，作如是念：『我當為一切眾生作愛樂法林；我當為一切眾生示現悅樂之處；我當與一切眾生無量歡喜；我當為一切眾生開淨法門，超出三界；我當與一切眾生無上菩提，滿足諸願；我當為一切眾生而作慈父，智慧觀察一切三界；我當惠施一切眾生資生之具，令無所乏；我當為一切眾生而作慈母，出生善根，滿足諸願。』菩薩摩訶薩善根迴向，無厭足心，遠離一切眾生諸惡，迴向正心，安隱一切眾生迴向；不求報恩迴向；不求眾生利養迴向；不求讚歎迴向；除滅一切眾生無量苦惱迴向；一切眾生其心清淨，猶如虛空迴向；一切善根為首，觀察一切諸法真實迴向；一切眾生以大莊嚴而自莊嚴，永離苦陰迴向；於摩訶衍願而無厭足，永離邪見，具足修習菩薩所行，及諸大願迴向。菩薩摩訶薩以施莊嚴遊戲園林所攝善根迴向眾生：令一切眾生得轉勝善根，究竟成就無上菩提園林之心；令一切眾生得不動法，普見諸佛，皆悉歡喜；令一切眾生常樂法林，逮得佛剎，娛樂園林；令一切眾生得淨妙心，常見如來大神足林；令一

切眾生悉樂如來自在、遊戲智慧自在，遍遊十方；令一切眾生修習法戲，詣諸佛剎，諮受道化；令一切眾生樂菩薩戲，盡未來劫，修菩薩行，心無疲倦，安住解脫；令一切眾生見一切佛，充滿法界，樂佛大心，清淨園林；令一切眾生詣諸佛剎，其心欣樂，供養諸佛；令一切眾生樂離欲心，清淨莊嚴一切佛剎。是為菩薩摩訶薩布施莊嚴遊戲園林善根迴向，令一切眾生，遊戲一切諸佛園林，見一切佛。

◎
大方廣佛華嚴經卷第十八

【經文資訊】大正藏第 09 冊 No. 0278 大方廣佛華嚴經
【版本記錄】CBETA 電子佛典 2016.06，完成日期：2016/06/15
【編輯說明】本資料庫由中華電子佛典協會（CBETA）依大正藏所編輯
【原始資料】蕭鎮國大德輸入，眾生出版社提供新式標點，其他
【其他事項】本資料庫可自由免費流通，詳細內容請參閱【中華電子佛典協會資料庫版權宣告】

本網站係採用 Creative Commons 姓名標示-非商業性-相同方式分享 3.0 台灣 (中華民國) 授權條款授權.
Copyright ©1998-2016 CBETA
Dictionary cache status: loaded

Copyright Fo Guang Shan 佛光山 2013-2025. This work may be freely reused under the Creative Commons Attribution 4.0 International License with attribution. Please send comments to alex@ntireader.org.
Page updated on 2025-06-19

Avataṃsakasūtra (Flower Garland Sūtra) 大方廣佛華嚴經
Scroll 19
Click on any word to see more details.

大方廣佛華嚴經卷第十九

東晉天竺三藏佛馱跋陀羅譯

金剛幢菩薩十迴向品第二十一之六

[0518a13] 「◎復次，菩薩摩訶薩作無量億那由他阿僧祇，大眾施會，離惡清淨，諸佛所歎。普淨眾生永離眾惡，淨三業迹，生薩婆若；無量境界，皆悉清淨，無量百千億那由他布施之具，皆悉莊嚴而以惠施。菩薩摩訶薩以大施會所攝善根，迴向眾生：令一切眾生，悉得無上菩提之心，行無量施，皆悉清淨；令一切眾生，皆悉究竟無量無邊清淨之道；令一切眾生，行無量慈，隨眾所須，悉令滿足；令一切眾生，行無量悲，悉能救護一切眾生；令一切眾生，隨順三世如來正教，令佛歡喜；令一切眾生，於諸佛所，修行布施，心不中悔；令一切眾生皆悉長養勝妙信根，於念念中，修行增進無量布施；令一切眾生，得摩訶衍心，皆悉成就大乘施會；令一切眾生，成大善會施、究竟施、善施、勝施、隨願施、第一施、上施、無上施、無等施、出世間施、一切諸佛所讚歎施；令一切眾生，成第一施主，於諸惡道拔出眾生，安置無礙清淨智道，修平等願真實善根，得無等等如來智慧；令一切眾生，安住寂靜諸禪定智，趣不死道，究竟一切通明智慧，勇猛精進，具足諸地，莊嚴佛法，究竟彼岸，永不退轉；令一切眾生，得不退轉大乘之會，給施眾生而無休息，究竟無上一切種智；令一切眾生，種諸善根，悉到無量功德彼岸；令一切眾生，諸佛所歎，普為一切作大施主，功德具足，充滿法界，普照十方施無上樂；令一切眾生，悉為平等大布施主，究竟善根，等攝眾生；令一切眾生，為勝施主，建立一切於無上乘；令一切眾生，為應時施主，悉離非時，究竟時會；令一切眾生，為善施主，具大人施法，到於彼岸；令一切眾生，為嚴淨施主，至一切佛薩婆若處；令一切眾生，為一切淨施主，出生積聚法界等功德；令一切眾生，為出過一切施主，滿足大願，度脫眾生，安住如來處非處力。是為菩薩摩訶薩大施善根迴向，令一切眾生，行無上捨，究竟佛施、成就善施、不可壞施、諸佛法施、愛眼心施、救眾生施、薩婆若施、見諸佛施、具威儀施、具足菩薩所行功德佛智慧施。

[0518b24] 「復次，菩薩摩訶薩悉捨一切資生之具，心無貪著，不求果報；世間富樂無所希望，捨離愚癡，深解諸法；饒益安立一切眾生；真實相心，解一切法，種種莊嚴，諸資生具，無量境界，種種莊嚴，資生之具，饒益眾生；究竟施、一切施、內外施，增長直心，令一切眾生具功德寶心，善能饒益無量眾生；令一切眾生成就寶心；令一切眾生，清淨善根等三世佛，具一切智。菩薩摩訶薩以施資生之具所攝善根，迴向眾生：令一切眾生，清淨調伏；令一切眾生，皆悉嚴淨一切佛剎，除滅煩惱；令一切眾生，以清淨心於念念中充滿法界；令一切眾生，智慧充滿虛空、法界；令一切眾生，得一切智，了達三世，於一切時轉不退法輪；令一切眾生，悉皆示現一切種智，巧妙方便，饒益眾生；令一切眾生，悉悟一切諸如來道，盡未來劫於一切剎，廣說佛法，未曾休息；令一切眾生，於無量劫修菩薩行，心無厭倦；令一切眾生，於一切世界：淨世界、不淨世界、小世界、中世界、大世界、微細世界、廣世界、覊覆世界、伏世界，如是等一切世界，皆悉嚴淨；菩薩充滿，

行大乘行，令一切眾生於念念中，悉作三世一切佛事，調伏眾生，立薩婆若。此菩薩摩訶薩以如是等無量阿僧祇劫饒益眾生，令佛法不斷；以大悲心救護眾生，修習大慈具菩薩行；建立一切諸如來論，令一切眾生，皆悉不斷諸佛善根；有來求者悉滿其意而無恚厭，能施一切，心無有悔，捨一切物、資生之具，隨所來方，無不欣悅，於諸眾生，如一子想，見來求者，心大歡喜，作是念言：『是我善知識。』

[0518c27] 「爾時，菩薩長養大悲心、歡喜心、不可壞心、大施心；菩薩摩訶薩見來求者，隨其所須，悉資給之，充滿其意，令無所乏，皆令歡喜，斷其貧苦，具足富樂，同聲稱美，歎德而歸。菩薩爾時心大歡喜，於百千億那由他劫，受帝釋樂所不能及；須夜摩天王、兜率陀天王、化自在天王、他化自在天王，百千億那由他劫所受喜樂，所不能及；梵天王樂，乃至淨居天無量無邊阿僧祇劫禪定快樂，亦所不及；無量無數不可稱說阿僧祇劫轉輪王樂，亦不能及。菩薩摩訶薩如是大喜無量，信心增長，直心清淨，諸根柔軟，定心增廣，生菩提心堅固不轉。菩薩摩訶薩善根迴向，令一切眾生離毒害心，令一切眾生安隱快樂，令一切眾生得真實義，令一切眾生悉得清淨無上菩提，令一切眾生悉得平等，令一切眾生得賢善心，令一切眾生逮得賢善摩訶衍心，令一切眾生所行悉善，令一切眾生具普賢菩薩所修願行，令一切眾生覺十力乘。

[0519a17] 「菩薩摩訶薩以此善根迴向時，於身、口、意業無著無縛解脫迴向，無眾生想迴向；無命想、無人想、無福伽羅想、無男子想、無年少想、無禪頭想、無造想、無受想、無有想、無無想、無今世後世想、無死此生彼想、無有常想、無無常想、非三有想、非無三有想、非想、非無想無縛無著解脫心迴向，無業迴向，無業報迴向，無虛妄迴向，無真實迴向，無思迴向，無思報迴向，無心迴向，無無心迴向。菩薩摩訶薩如是迴向時，不著內，不著外；不著緣，不著境界；不著因，不著因和合；不著法，不著非法；不著思，不著思果；不著色，不著色取，不著色滅；不著受、想、行、識，不著受、想、行、識取，不著受、想、行、識滅。菩薩摩訶薩若於此法中，心不著者，則不縛色，不縛色取，不縛色滅；不縛受、想、行、識，不縛受、想、行、識取，不縛受、想、行、識滅。若於此法而不縛者，則於諸法亦無有解。何以故？一切諸法，不生、不滅，無有自性，無一、無二，無多、無少，無有量、無無量，無善、無惡，無深、無淺，無靜、無亂，無著、無離，無法、無非法，無性、無非性，無有、無無故；菩薩如是見法，則是非法，言語道斷故。非法為法，而亦不壞一切業迹；具修菩薩行，不退一切智，解知業緣如夢、如響、如鏡中像，一切法如幻，而亦不違因緣業報；入甚深業，解法真實，無行無作，亦復不違業行之道。

[0519b15] 「菩薩摩訶薩以一切善根如是迴向：一切種智，普遊十方，教化眾生。迴向者何義？永度世間生死彼岸，故說迴向；度諸陰彼岸，故說迴向；度語言道彼岸，故說迴向；度眾生相彼岸，故說迴向；度身見彼岸，故說迴向；度不堅固彼岸，故說迴向；度諸行彼岸，故說迴向；度諸有彼岸，故說迴向；度諸取彼岸，故說迴向；度諸世間法彼岸，故說迴向。菩薩摩訶薩若能以此善根迴向，則皆隨順一切諸佛、隨順法、隨順智、隨順菩提

、隨順義、隨順迴向、隨順行、隨順真實、隨順清淨。菩薩摩訶薩如是迴向已，令一切眾生得如來法；諸佛歡喜，無佛不值，無法不了，於一切法無違無失，悉能分別一切佛法，不捨正法，不違因緣，內外諸法，法力具足，無有休息。佛子！是為菩薩摩訶薩第六隨順一切堅固善根迴向。菩薩摩訶薩住此迴向，無量諸佛皆悉守護，得堅固法，修一切智；解隨順義，解一切法，隨順真性，得一切法，隨順堅固善根，隨順滿足諸願；得隨順堅固法，一切金剛所不能壞，得隨順堅固願，於一切法中而得自在。」

[0519c08] 爾時，金剛幢菩薩承佛神力，觀察十方，觀察一切大眾，觀察法界，深入諸法句味之義，修無量心，大悲普覆一切眾生，覺悟三世如來家法，入於一切諸佛功德，逮得諸佛自在之身，分別一切諸眾生心，隨所種善根，應受化時，隨順法身示現色身，以偈頌曰：

「一切世間諸大王，　菩薩現身於彼生，
處彼尊豪大王位，　悉能調伏諸群生。
其心柔軟常清淨，　於一切眾得自在，
常以正法治天下，　方便隨順樂世間。
菩薩清淨王家生，　常能如應轉法輪，
遠離諸惡正治國，　十方眾生無違教。
菩薩色相功德滿，　具足甚深妙智慧，
堅固安住不退轉，　悉能降伏一切魔。
常能具持清淨戒，　決定安住忍辱力，
除滅一切瞋恚毒，　常能修習最勝法。
菩薩具行布施法，　飲食華鬘乘衣服，
塗香房舍明淨燈，　如是等施無有量。
菩薩所施益眾生，　常能開發廣大心，
其意清淨大歡喜，　布施尊勝及世間。
菩薩悉能捨無量，　內外所有一切物，
所行布施常歡喜，　未曾暫有中悔心。
菩薩悉能施頭目，　手足肌肉及骨髓，
一切身分盡惠施，　其心未曾生中悔。
菩薩處在大王位，　清淨豪貴人中尊，
大悲以舌施群生，　楚毒無量不中悔。
菩薩施舌淨善根，　迴向一切諸群生，
悉令此等眾生類，　具足成就廣長舌。
菩薩歡喜施妻子，　其心未曾生憂悔，
又復欣悅施國土，　亦能捨身無所吝。
隨所樂求盡施與，　應時惠施無嫌恨，
一切所有能悉捨，　諸來求者皆滿足。
為法捨身無央數，　修諸苦行求菩提，

又為眾生受諸苦, 求無上智不退轉。
聽受如來正法故, 以身布施無疲厭,
內心歡喜無有量， 救護一切眾生故。
菩薩得見諸佛已, 慈心恭敬設供養,
饒益歡喜悉具足, 皆能聞持諸佛法。
迴向一切眾生類, 悉令世間得安樂,
普能救護一切眾, 永使究竟得解脫。
菩薩具足諸眷屬, 色身端嚴順教命,
妙莊嚴具為校飾, 聽叡仁賢巧智慧。
以饒益故悉布施, 而未曾有微吝心,
不為世間資生利, 饒益眾生求菩提。
具足修習淨功德, 履行無量諸勝業,
迴向一切眾生類, 亦不取業堅固相。
菩薩能捨大王位, 嚴飾京都諸城邑,
宮殿內外一切物， 遊觀園林諸池流。
無量無數百千劫, 以無上心行布施,
開悟世間示彼岸, 隨順化導群生類。
菩薩見有來求者, 悉從他方世界至,
隨彼所須滿其願, 菩薩大喜充遍身。
菩薩迴向施功德, 三世一切諸如來,
所學究竟到彼岸, 無上導師之境界。
菩薩觀察一切法, 誰為度脫眾生者,
為度脫誰至何處， 解空不捨布施心。
菩薩迴向智慧故, 菩薩迴向求正法,
菩薩迴向甚深義, 於一切法無所著。
心不分別一切業, 於諸業報不染著,
了達菩提從緣起, 於法真性無所壞。
解了己身不染著, 其心寂滅無所依,
智慧分別無業性, 善解因緣非無業。
不虛妄取過去法, 亦復不取未來法,
了達現在無所有, 觀察三世悉空寂。
菩薩究竟色彼岸, 受想行識亦如是,
永度一切到彼岸, 其心謙順常清淨。
觀察五陰十八界, 分別諸入及己身,
於此諸法求菩提, 皆悉空寂不可得。
不取諸法常住相, 於斷滅相亦不受,
一切諸法非有無, 諸業因緣和合生。
無有眾生得菩提, 一切諸法悉寂滅,
心不染著諸佛剎， 了達三世無所有，

若能如是解正法，　亦如一切諸最勝。
雖復推求無所得，　菩薩所行亦不虛，
是故緣中求諸法，　不違一切因緣道。
分別解說諸業迹，　欲令眾生悉清淨，
是為智者所修行，　一切諸佛之所說。
隨順思惟入正義，　自然覺悟無上道，
諸法無生亦無滅，　亦復無來亦無去，
不於此死而彼生，　深解一切諸佛法，
了達諸法真實性，　於法性中無所著。
永離諸法虛妄相，　彼人得見諸佛智，
分別解了諸法趣，　眾生諸趣佛國趣，
一切三世所有法，　皆悉了知無有餘，
三世諸佛所覺法，　悉能具足聞受持。
所說三世一切法，　如是等法悉非法，
隨順修行一切法，　而亦不壞諸法相，
菩薩迴向諸眾生，　令彼疾得一切智。◎

[0520c10] 「◎佛子！何等為菩薩摩訶薩第七等心隨順一切眾生迴向？

[0520c11] 「佛子！此菩薩摩訶薩增長下品善根、中品善根、上品善根、無量善根、廣善根、種種善根、不可測量善根、不可思議善根、阿僧祇善根、無邊善根、佛境界善根、法境界善根、僧境界善根、善知識境界善根、一切眾生境界善根、方便境界善根、修習微妙境界善根、內境界善根、外境界善根、無量別異功德境界善根、修習一切施境界善根、清淨戒境界善根、菩薩內自專正於一切捨忍辱境界善根、精進不退轉境界善根、入種種禪定境界善根、修行諸地智慧境界善根、分別一切眾生心心境界善根、積集無量清淨功德善根、修習正念菩薩業境界善根、普覆一切眾生境界善根。菩薩摩訶薩行如是等無量善根，修習究竟，積集長養，廣開解已，則能安住忍力，閉惡趣門；善調諸根，威儀具足，永離顛倒，決定正趣；堪為一切諸佛法器，普為眾生作無上福田；常為諸佛之所守護，出生長養一切諸佛清淨善根，隨順具滿如來大願，深樂佛業，心得自在，悉與三世諸如來等；普能供養一切諸佛，究竟一切諸如來力，常為諸佛之所讚歎；不求生天，不貪利養，不著諸行，一切善根皆悉迴向，為一切眾生作功德藏；具足諸道，普覆一切，於生死中拔出眾生，教令修習一切善根，迴向一切境界而不斷絕；開一切智菩提之門，建立智幢，嚴淨大道；普示眾生，捨離一切世間塵垢；施心功德，生如來家，清淨功德，皆悉滿足無上福田，不著眾生，不依世間；令一切眾生，皆悉清淨，修習攝取一切善根。菩薩摩訶薩離垢清淨菩提心，攝取善根，作如是念：『此菩提心所起善根、菩提心思惟善根、菩提心所得善根、菩提心正希望善根、一向菩提心善根，憐愍一切眾生，攝取一切種智境界，究竟十力境界，積集十力境界；不壞法界善根，不退轉善根。』

[0521a17] 「菩薩摩訶薩復作是念：『如此善根若有果報，我當盡未來際，行菩薩行，不

捨眾生故，修行大捨，迴向一切眾生，悉無有餘：令無數世界珍寶充滿，令無數世界寶衣充滿，令無數世界妙香充滿，令無數世界莊嚴具充滿，令無數世界摩尼寶充滿，令無數世界勝摩尼寶充滿，令無數世界妙色雜華充滿，令無數世界上味充滿，令無數世界金銀充滿，令無數世界天床充滿，妙寶莊嚴敷以天衣，令無數世界雜寶莊嚴天冠充滿。若有一人，盡未來劫，常來求索，以此寶物而惠施之，未曾厭倦。如一眾生，一切眾生亦復如是。』菩薩摩訶薩如是施時，以平等心、無偏愛心、不求名心、無熱惱心、無中悔心、專求一切智心、清淨道心、一向施心、憐愍心、調伏心、安住一切智心；菩薩摩訶薩善根如是迴向，盡未來劫，常行布施。

[0521b05] 「復次，菩薩摩訶薩善根如是迴向一切眾生，悉無有餘：『我當以寶象充滿無數世界，七支具足，六瘤成滿，建大寶幢，真金莊嚴，白寶網覆，一切雜寶而莊嚴之，以用布施；我當以清淨寶馬、婆羅馬王等充滿無數世界，以一切馬寶莊嚴具而莊嚴之，以用布施；無數世界，寶女充滿，娛樂具足，以用布施；無數世界，男女充滿，以用布施；無數世界，己身充滿，以用布施；無數世界，己身、頭首充滿，不放逸心，以用布施；無數世界，己目充滿，以用布施；無數世界，己身充滿，堪忍楚毒，破骨出髓，以用布施；無數世界，大王座處，皆悉充滿，以用布施；無數世界，給使僮僕，皆悉充滿，以用布施。修習平等一切施心，於一世界中，盡未來劫，修菩薩行，為一眾生；於一切世界中，盡未來劫，修菩薩行，為一眾生；為一切眾生，亦復如是。具足大悲，遠離眾惡，普念一切，令我布施，究竟不退，行布施時，乃至不生一念憂悔之心。』菩薩摩訶薩復作是念：『我行如是無量布施，以無著心、無縛心、解脫心、大心、甚深心、攝取心、離憎愛心、離壽命心、善調伏心、不亂心、無害心、安住一切智心、慧光普照一切法心、入一切智心。』

[0521b28] 「菩薩摩訶薩以此善根念念迴向：令一切眾生，財寶滿足；令一切眾生，具足無盡大功德藏；令一切眾生，得安隱樂；令一切眾生，長養菩薩摩訶衍業；令一切眾生，滿足深法；令一切眾生，得不退轉一切智乘；令一切眾生，見一切佛；令一切眾生，普於眾生，無所選擇；令一切眾生，悉得清淨平等之心；令一切眾生，離諸難處，得一切智；令一切眾生，饒益安樂無量眾生；令一切眾生，普於一切得平等心；令一切眾生，得柔軟施心；令一切眾生，攝取真實惠施之心；令一切眾生，不失施心；令一切眾生，具足施心，永滅貧窮；令一切眾生，悉攝世間諸妙財寶，無所乏短；令一切眾生，行無量施；令一切眾生，行一切施；令一切眾生，盡未來劫，修行布施，心無退轉；令一切眾生，悉捨一切，心不中悔；令一切眾生，隨順行施，饒益眾生；令一切眾生，行勝廣施；令一切眾生，行種種莊嚴施；令一切眾生，行無著施；令一切眾生，行平等施；令一切眾生，行大力金剛施；令一切眾生，行如日光明施；令一切眾生，得如來智；令一切眾生，善根眷屬，具足成滿；令一切眾生，善根智慧，悉現在前；令一切眾生，得不可壞正直之心；令一切眾生，具足成就，清淨善根；令一切眾生，於煩惱睡眠，智慧覺悟；令一切眾生，疑惑悉除；令一切眾生，得平等智清淨功德；令一切眾生，功德悉備，無能壞者；令一切眾生，具足清淨，不動三昧；令一切眾生，具不可壞薩婆若智；令一切眾生，具足菩薩無量清淨自在正行；令一切眾生，修習無著清淨善根；令一切眾生，淨修正念三世諸佛；令一切眾生，出生勝妙清淨善根；令一切眾生，除滅一切諸魔魔業障礙道法；令一切眾生，皆悉履

行無量功德，生諸三昧，清淨滿足；令一切眾生常念諸佛，未曾廢忘；令一切眾生，常見諸佛，悉令歡喜，初不遠離；令一切眾生，開淨法門，出生善根，諸白淨法，平等具足；令一切眾生，悉得無量平等正直之心；令一切眾生，成就清淨平等施心；令一切眾生，滿足諸佛尸波羅蜜，平等清淨；令一切眾生，具大精進波羅蜜，未曾懈怠；令一切眾生，得大羼提波羅蜜；令一切眾生，得無量禪智慧，分別滿足諸通；令一切眾生，於一切法得離身般若波羅蜜，平等滿足；令一切眾生，得清淨法界，平等滿足；令一切眾生，悉具淨妙諸通善根；令一切眾生，修平等行，具諸善法；令一切眾生，究竟永度諸佛境界；令一切眾生，身、口、意業平等清淨；令一切眾生，諸業行報平等清淨；令一切眾生，悉得諸法平等清淨；令一切眾生，悉得諸法清淨平等實義；令一切眾生，悉得清淨諸勝妙行；令一切眾生，悉得菩薩諸清淨願；令一切眾生，普得平等淨功德智；令一切眾生，以諸善根迴向薩婆若乘，平等滿足；令一切眾生，顯現一切嚴淨佛剎，平等滿足；令一切眾生，得見諸佛，除滅一切諸煩惱患；令一切眾生，具諸相好，功德莊嚴，平等滿足；令一切眾生，得八種聲，百千妙聲而莊嚴之，如來無量功德清淨梵音，皆悉具足；令一切眾生，十力莊嚴，成就無礙平等之心；令一切眾生，得一切佛無盡法明，無量諸辯，平等滿足；令一切眾生，得無上無畏人中之雄大師子吼；令一切眾生，得一切智，轉不退法輪；令一切眾生，出生諸法，平等滿足；令一切眾生，善根清淨，應不失時，平等滿足；令一切眾生，成就清淨調御師法，平等滿足；令一切眾生，於淳一莊嚴、無量莊嚴、大莊嚴、諸佛莊嚴，平等滿足；令一切眾生，觀察三世，分別平等；令一切眾生，詣諸佛所，聞法受持，解了平等，圓滿具足；令一切眾生，慚愧智慧與諸佛等；令一切眾生，得平等智，觀察諸法；令一切眾生，得不動業報，離諸障礙，平等滿足；令一切眾生，入甚深智，悉分別知眾生諸根，平等滿足；令一切眾生，得無分別平等智慧，皆悉等一，清淨滿足；令一切眾生，隨順無厭善根，平等分別，皆悉滿足；令一切眾生，於大神足而得自在，菩薩神力，平等滿足；令一切眾生，悉得諸佛無盡功德智慧之藏，究竟功德，皆悉等一；令一切眾生，於諸法中得離虛妄，隨順平等，入一切法，知菩提心；令一切眾生，勝妙福田，平等滿足；令一切眾生，得清淨大悲，普為世間最上福田；令一切眾生，堅固無壞，平等滿足；令一切眾生，見真實法，不可破壞，平等滿足；令一切眾生，得最勝心，思惟正觀，平等滿足；令一切眾生，離諸恐怖，入甚深法，到於彼岸；令一切眾生，放一光明，普照十方，等度一切；令一切眾生，悉得菩薩不退精進，同行同願，平等滿足；令一切眾生，出一言音，平等滿足；令一切眾生，於菩薩直心，平等滿足；令一切眾生，悉得覲見諸善知識，心大歡喜；令一切眾生，皆悉具足菩薩諸行，調伏眾生，未曾休息，平等滿足；令一切眾生，得不斷辯，普入諸音，平等滿足；令一切眾生，能以一心知一切心，一切善根，平等滿足；令一切眾生，修諸善根而不退轉，安立眾生於清淨智；令一切眾生，得一切智，平等功德，清淨法身；令一切眾生，悉捨愚癡，觀察善根，平等滿足；令一切眾生，得一薩婆若，成等正覺，平等滿足；令一切眾生，離諸惡趣，出生一道，一切種智，平等滿足；令一切眾生，得一眾清淨，悉能普淨一切大眾，平等智慧而莊嚴之；令一切眾生，於一佛剎，普見一切諸如來剎，平等滿足；令一切眾生，一切莊嚴、不可說莊嚴、不可量莊嚴、無盡莊嚴，莊嚴一切佛剎，平等滿足；令一切眾生，分別解了無量諸法，見甚深義，平等滿足；令一切眾生，得諸聖行，諸佛自在，平等滿足；令一切眾生，非一非異，諸神通力，平等滿足；令一切眾生，隨順善根，普為諸佛，甘露灌頂；令一切眾生，清淨智身，平等

具足。

[0522c25] 「如是，菩薩摩訶薩憐愍饒益眾生，大悲哀念眾生，令一切眾生，皆悉清淨，離慳嫉結，具足無量無邊善妙功德，常樂勝法，離瞋恚濁及諸障礙。其心柔軟，離癡正直而無邪曲，所行堅實不可沮壞，得不退轉平等之心，白淨法力，皆悉成就，不信不失，善解迴向；修習功德，調伏眾生，除滅一切諸不善業，專精苦行，普教一切，具足修習苦行善根，為諸眾生具受眾苦，慧眼清淨，觀察善根，智慧聖行，善根迴向一切眾生。令一切眾生，安住清淨微妙功德，遠離熾然，成就等心善根迴向；令一切眾生，得薩婆若，修習迴向；攝取眾生一切善根，平等具足，具足成就等心迴向。以如是等無量善根迴向眾生：令一切眾生，常得安隱；令一切眾生，常得清淨；令一切眾生，常得安樂；令一切眾生，得究竟解脫；令一切眾生，得究竟平等；令一切眾生，得自在神力；令一切眾生，安住白法；令一切眾生，得無障眼；令一切眾生，調伏諸根；令一切眾生，具足十力，教化眾生。

[0523a16] 「菩薩摩訶薩修行如是迴向時，不著業迴向、不著報迴向、不著身迴向、不著利養迴向、不著諸剎迴向、不著諸方迴向、不著眾生迴向、亦不離眾生迴向、不著一切迴向、不著法迴向。菩薩摩訶薩如是迴向時，作如是念：『令一切眾生，滿足佛智，得清淨心，智慧分別，內心寂靜，外緣不亂，得在三世諸佛家生。』

[0523a23] 「菩薩摩訶薩行如是迴向，勝出一切，無能壞者，一切眾生，悉共讚歎，所不能盡；普行一切諸菩薩行，以少方便遍詣諸剎，悉見諸佛無所障礙；又見諸剎一切菩薩修習眾行，悉得一切巧妙方便，分別一切法陀羅尼，演說妙法，教化眾生，盡未來劫，未曾斷絕；於念念中，不可說不可說諸佛世界，悉現受生，猶如電光；於念念中，悉能嚴淨不可說不可說諸佛世界，修行嚴淨佛剎智慧而無厭足；令不可說不可說眾生清淨成就，平等滿足，隨其所住善根，悉能具足諸波羅蜜，攝取眾生，除滅垢穢，成就淨業，得無礙淨耳，於不可說不可說世界，佛轉法輪，悉聞受持，於彼諸佛，不生遠想，乃至未曾一彈指頃不聞正法；住無所有，無依、無染，無著、無行，堅固不壞菩薩神力；於念念中，不可說不可說一切佛剎，隨其所應，悉現其身，修菩薩行，常與同見從事，不相違背。

[0523b12] 「菩薩摩訶薩修菩薩行時，成就如是無量無邊清淨功德，說不可盡，況成無上菩提，得最正覺。所謂：一切佛剎清淨平等，一切眾生清淨平等，一切身清淨平等，一切根清淨平等，一切業報清淨平等，一切眷屬清淨平等，滿足諸行清淨平等，方便入一切法清淨平等，滿足一切如來諸願迴向清淨平等，示現一切諸佛境界自在清淨平等。

[0523b20] 「菩薩摩訶薩如是善根迴向已，得一切清淨功德法門，以諸功德而莊嚴之。菩薩摩訶薩如是行迴向，不違一切剎，剎不違眾生；剎不違眾生業，眾生業不違剎；思不違

心，心不違思；思不違心境界，心境界不違思；業緣不違報，報緣不違業；業不違業迹, 業迹不違業；法不違相, 相不違法；法生不違性, 性不違法生；剎平等不違眾生平等，眾生平等不違剎平等；一切眾生平等不違一切法平等，一切法平等不違一切眾生平等；離欲際平等不違一切眾生安住平等，一切眾生安住平等不違離欲際平等；過去不違未來，未來不違過去；過去不違未來、現在，未來、現在不違過去；世平等不違佛平等，佛平等不違世平等；菩薩行不違薩婆若，薩婆若不違菩薩行。

[0523c07] 「菩薩摩訶薩行如是迴向, 得平等業, 得平等報, 得平等身, 得平等道, 得平等願, 得平等一切**眾生心, 得平等一切**剎，得平等一切行，得平等一切智，得三世諸佛平等，得見諸佛及諸菩薩，得一切善根, 得滿一切願, 得成就一切**眾生, 得善分別一切諸業, 得見一切諸善知識悉令歡喜, 得清淨大眾, 得究竟諸佛正教, 得究竟一切白淨法迴向。**

[0523c15] 「佛子！是為菩薩摩訶薩第七等心隨順一切**眾生迴向。菩薩摩訶薩成就此迴向已, 則能摧伏一切怨敵, 悉能拔出一切欲刺, 得無生道, 到無二處, 得無量自在功德之王, 救護眾生, 神足無礙, 遍遊諸**剎，常樂寂靜，於一切身而得自在，悉能出生菩薩大行，於諸行願得自在智，分別了知一切諸法，悉能遍生一切佛剎；得無礙耳，聞一切剎所有音聲；得淨慧眼，見一切佛修諸善根，未曾休息，具足成就一切諸法。菩薩摩訶薩以此等心隨順一切**眾生迴向, 迴向諸善根。」**

[0523c26] 爾時, 金剛幢菩薩承佛神力, 普觀十方, 以偈頌曰：

「菩薩具行諸功德,　深遠清淨甚微妙,
所行功德雖微小,　悉能迴向廣無量。
菩薩一切資生具,　珍妙奇特貴無價,
象馬寶王諸輦輿,　種種寶衣及**眾珍**,
己身頭目并手足,　破骨出髓割肌肉,
充滿無量諸世界,　悉以惠施無貪吝。
如是無量無邊劫,　一切普施不退轉,
以此功德悉迴向,　救度無量**眾生故。**
菩薩饒益一切**眾**,　**清淨功德諸妙願**,
安樂三有群生類,　悉令究竟證菩提。
菩薩平等發大願,　隨順修習清淨業,
令一切**眾得平等**,　**於彼願中無所著。**
普於世間無嫌恨,　悉能隨順行諸願,
悉能迴向群生類,　不違一切諸賢聖。
一切世間智慧日,　斯從布施淨戒生,
勤修精進無懈怠,　於一切願不退轉。
菩薩迴向到彼岸,　能開清淨妙法門,

得兩足尊勝智慧，　分別實義到彼岸。
菩薩梵音悉究竟，　具足堅固妙智慧，
深入正法離障礙，　菩薩於彼意無著。
菩薩心淨不作二，　亦復不作不二法，
捨離二法不二法，　覺悟眾生語言道。
菩薩覺悟世平等，　諸心音聲一切業，
一切眾生猶如化，　悉從因緣業報轉。
一切世間所造作，　十方無量業音聲，
悉從業緣之所起，　應滅彼業令無餘。
菩薩觀察一切眾，　身口意業悉平等，
普令眾生得平等，　猶如一切無等等。
菩薩善業悉迴向，　普令眾生色清淨，
具足一切諸功德，　悉同無上調御士。
一切眾中最殊勝，　具足功德妙法身，
功德大海悉迴向，　饒益安樂諸群生。
我所修行諸功德，　普令一切悉清淨，
諸佛清淨無倫匹，　普令世間亦如是。
平等善根悉迴向，　令一切眾知實義，
微妙智慧功德滿，　悉與一切如來等。
菩薩觀察一切法，　世間寂滅空無餘，
無有造作無造者，　亦復不壞諸業報。
於彼靜亂無有二，　悉以等心正觀察，
菩薩真實解世間，　遠離一切諸虛妄。
如是真實佛子等，　從諸如來法化生，
無量功德悉迴向，　一切疑惑悉除滅。◎

大方廣佛華嚴經卷第十九

【經文資訊】大正藏第 09 冊 No. 0278 大方廣佛華嚴經
【版本記錄】CBETA 電子佛典 2016.06，完成日期：2016/06/15
【編輯說明】本資料庫由中華電子佛典協會（CBETA）依大正藏所編輯
【原始資料】蕭鎮國大德輸入，眾生出版社提供新式標點，其他
【其他事項】本資料庫可自由免費流通，詳細內容請參閱【中華電子佛典協會資料庫版權宣告】

本網站係採用 Creative Commons 姓名標示-非商業性-相同方式分享 3.0 台灣 (中華民國) 授權條款授權.
Copyright ©1998-2016 CBETA
Dictionary cache status: loaded

Glossary and Other Vocabulary

Copyright Fo Guang Shan 佛光山 2013-2025. This work may be freely reused under the Creative Commons Attribution 4.0 International License with attribution. Please send comments to alex@ntireader.org.

Avataṃsakasūtra (Flower Garland Sūtra) 大方廣佛華嚴經

Scroll 20

Click on any word to see more details.

大方廣佛華嚴經卷第二十

東晉天竺三藏佛**馱跋陀羅譯**

金剛幢菩薩十迴向品第二十一之七

[0524b19] 「◎佛子！何等為菩薩摩訶薩第八如相迴向？佛子！此菩薩摩訶薩成就念智安住不動，離癡正念直心不動，成就堅固不可壞業，一切智境界得不退轉，得大乘勇猛無畏之心，修習無盡善根，積集勝妙善根，修白淨法，增長大悲，得正直寶，常能正念一切諸佛白淨法迴向，心不退轉。樂求菩薩道，巧妙方便，出生清淨堅固善根，正念修習智慧功德，為調御師，具足出生一切善根智慧方便，迴向**眾生**，**慧眼清淨**，**悉能觀察一切善根**，**長養無量種種善根**：**分別境界善根、具足善根、清淨善根、一向善根、修習善根、行善根、思惟善根、平等廣說善根**。菩薩摩訶薩如是善根有種種門、種種境界、種種相、種種事、種種分別、無量行、無量語言道、出生無量分別、修行種種莊嚴善根，悉能正持十力諸乘。

[0524c06] 「菩薩摩訶薩修習如是種種善根，一觀無二一切智境。菩薩摩訶薩以如是等善根迴向，欲令具滿無礙身，修菩薩行；欲令口業清淨無礙，修菩薩行；欲令具足無礙心業，安住大乘，具無礙心，令菩薩行皆悉清淨。得無量大施心，充滿一切**眾生**；**得法自在心，照一切法普示世間；得最勝不可壞心，得清淨一切種智發菩薩心，普照一切正念，三世一切諸佛念佛三昧，悉得具足。滿足離害正直之心，遠離怨敵，任持眾生，充滿一切而無休息。於十力智悉得安住，得深三昧，悉能遍遊一切世界，無所染著，悉住一切**剎而無厭足。化度眾生未曾休息，出生無量巧便思慧，具足成就一切菩薩不思議慧，得離癡智，悉

能分別一切世界。於一念中，悉能嚴淨一切佛剎，於諸通慧而得自在，入一切法真實之相，示現嚴淨一切世間。於一剎中見一切剎，究竟不壞智，能持一切剎，以菩薩莊嚴具而莊嚴之，應現一切，悉能調伏無量眾生。一佛世界廣大如法界，一切世界亦復如是，得究竟智，詣一切剎，一切普持。菩薩摩訶薩以此善根迴向佛剎，令眾生充滿迴向，分別受持智慧，如為己身；為眾生迴向，亦復如是：令一切眾生永離地獄、餓鬼、畜生、閻羅王處；令一切眾生悉能除滅諸障礙業；令一切眾生悉得等心，平等智慧；令諸怨敵具慈心樂，清淨智慧；令一切眾生智慧現前，圓滿具足，普照一切；令一切眾生具真實智，離垢正直，菩提心無量，智慧滿足；令一切眾生示現平等安隱善趣。

[0525a07] 「菩薩摩訶薩如是迴向，修習善根及一切願，如大雲雨：令一切眾生皆悉清淨；令一切眾生為功德福田；令一切眾生守護受持菩提內藏；令一切眾生離諸障礙，安住無礙清淨法界；令一切眾生滿足無礙諸通智慧；令一切眾生得自在身，遊行十方，如應示現；令一切眾生得無癡善根一切種智；令一切眾生攝取一切，悉令清淨；令一切眾生遠離障礙瞋恚之心，究竟成就一切種智。

[0525a16] 「復次，菩薩摩訶薩若見可樂國土，林樹華果；或見可樂名香上服，珍寶財物諸莊嚴具；或見可樂園觀、村邑、聚落、王都；或見可樂自在帝王；或見可樂阿練若處。菩薩摩訶薩見如是已，修巧方便，出生無量淨妙功德，樂求實義，為眾生故，而不放逸。善能修習一切善根，猶如大海難可測量，具足善根不可窮盡，一切功德皆悉滿足，亦不分別種種善根，巧妙方便，清淨迴向。示現無量諸行善根，常念一切未曾忘失眾生境界如善根、平等善根。菩薩摩訶薩善根如是迴向，令一切眾生志常樂見無量諸佛，如法不取，法性無數，眾生平等清淨，亦復如是；令一切眾生悉得諸佛隨意愛樂，供給侍者；令一切佛國除滅煩惱，清淨可樂；令一切眾生悉得見聞無量佛法，心常愛樂，常樂守護諸菩薩行，樂以愛眼觀善知識；令一切眾生見可樂法；令一切眾生樂持正法；令一切眾生於佛法中得可樂明；令一切菩薩悉得可樂大施之心，於諸法中得無所畏，樂為眾生分別廣說，得菩薩可樂三昧諸陀羅尼，得一切菩薩授記智慧，得一切菩薩甚可愛樂，自在示現，具足諸佛圓滿說法，得可樂方便，分別說法，得可樂大悲，發菩薩心，諸根悅豫，得可愛樂諸如來家，教化眾生，心不休息，得菩薩可樂無盡法藏，於無量劫一一世界，化度眾生。

[0525b14] 「於現在佛所，得可愛樂巧妙方便，得可愛樂深妙方便，無所障礙，永離愚癡；具足可樂平等離欲，一切諸法，斷諸障礙，決定深解不二法界；具足可樂離欲際，等一切諸法，入真實際，得菩薩可樂無諍滿足之法；具足可樂金剛藏心，一切種智勇猛精進，清淨成滿；具足可樂清淨善根，摧伏怨敵，滅障道法；具足可樂無上菩提，一切種智常現在前，充滿眾生。如是，菩薩摩訶薩長養善根，得淨慧明，常為善知識之所攝護，如來慧日，明照其心，滅除癡闇，淨修正法，入諸智業，善學智地，分別法界一切善根，善能迴向一切菩薩諸善根海，盡其原底，成就智慧，深入堅固，明解善根，了達諸度。菩薩摩訶薩善根如是迴向，不著世界，不著眾生界，心無所依，寂然不亂，正念諸法，具足諸佛無

選擇智，不違三世一切諸佛正迴向門，不違一切平等正法，不壞佛相，等觀三世。了眾生空，無所依住，順如來道，普照諸法，解真實義，漸至諸地。如實分別一切諸法，智慧周滿，具足堅固，未曾忘失。修習正業，常樂寂靜，正趣離生。了一切法猶如幻化，解一切法無有自體，觀一切義及種種行，於語言道而無所著，所有諸法皆從緣起；觀甚深法生實智迴向，觀察寂滅一切諸法，皆入一觀，不違諸法種種異相，善解迴向，修菩薩道善根迴向，攝取眾生，長養三世菩薩一切迴向。

[0525c13] 「如是菩薩摩訶薩以無恐怖心善根，迴向一切佛法；以無量心善根，迴向一切眾生，皆悉清淨；以無我、無我所心善根，迴向於十方界無所染著；以無餘心善根，迴向於一切境界世界無所染著；行離世間法善根，迴向得出世法、不著眾生善根；迴向見諸勝道善根；迴向離虛妄法、出生真實善根；迴向如法門至一切道、無量無邊善根；迴向如如善根亦爾；迴向眾生，解了諸法，如性如善根亦爾；迴向一切法自性，無有自性，如相如善根亦爾；迴向一切法無相真實相，如法如善根亦爾；迴向佛法不退轉，如行如善根亦爾；迴向一切如來所行，如境界如善根亦爾；迴向三世諸佛滿足境界，如安立如善根亦爾；迴向安立一切眾生，如隨順如善根亦爾；迴向盡未來劫，隨順不斷，如量如善根亦爾；迴向眾生心與虛空等，如充滿如善根亦爾；迴向一念滿一切世界，如久住如善根亦爾；迴向離一切世間住，住究竟住，如不生如善根亦爾；迴向不生滿足一切佛法，如堅固如善根亦爾；迴向壞散一切煩惱，如不壞如善根亦爾；迴向一切眾生不可破壞，如明如善根亦爾；迴向普照一切，如一切處如善根亦爾；迴向至一切處道，如一切時如善根亦爾；迴向隨順一切時，如一切如善根亦爾；迴向一切眾生隨順清淨，如一切平等如善根亦爾；迴向一切行平等，如一切法眼如善根亦爾；迴向一切眾生悉得法眼，如不倦如善根亦爾；迴向一切行菩薩道而無疲倦，如甚深如善根亦爾；迴向一切第一深法，如無所有如善根亦爾；迴向知一切無所有，如不出如善根亦爾；迴向一切無所顯現，如離曀如善根亦爾；迴向明眼離曀清淨，如無比如善根亦爾；迴向菩薩無比之行，如寂靜如善根亦爾；迴向一切常樂寂靜，如無根如善根亦爾；迴向究竟無根之法，如無量無邊如善根亦爾；迴向一切無量無邊眾生，皆悉清淨，如無著如善根亦爾；迴向究竟無所著際，如無礙如善根亦爾；迴向滅除一切障礙，如非世間行如善根亦爾；迴向遠離一切世間行法，如不繫如善根亦爾；迴向不繫一切生死，如無行如善根亦爾；迴向遠離一切諸行，如住如善根亦爾；迴向一切住於如住，如一切法成如善根亦爾；迴向眾生所學成就，如一切法平等如善根亦爾；迴向一切具平等行，如一切法不捨如善根亦爾；迴向不捨盡未來際一切眾生，如一切法不盡如善根亦爾；迴向一切無盡眾生，如不違一切法如善根亦爾；迴向一切眾生不違三世諸佛，如攝一切法如善根亦爾；迴向一切眾生悉攝善根，令無有餘，如一切法同如善根亦爾；迴向悉同三世諸佛，如一切法不離如善根亦爾；迴向悉攝世間及離世間，如不可壞如善根亦爾；迴向一切眾生不可沮壞，如無恚如善根亦爾；迴向一切眾生，一切魔業所不能動，如不濁如善根亦爾；迴向一切菩薩行，無有垢濁，如不亂如善根亦爾；迴向一切眾生離諸塵亂，如不可盡如善根亦爾；迴向一切世間法所不能盡，如菩提如善根亦爾；迴向覺悟一切諸法，如不失如善根亦爾；迴向一切眾生不失直心，如照如善根亦爾；迴向一切眾生，悉以大智光明普照一切，如不可說如善根亦爾；迴向一切不可說智，如持一切眾生如善根亦爾；迴向一切持菩薩行，如隨順一切語言如善根亦爾；迴向一切無言智慧，如離一切種種法如善根亦爾；迴向示現一切佛剎及諸如來，成最正覺，示現無量神力自在，如離虛妄如善根亦爾

；迴向世間，悉離虛妄，如一切身遍至如善根亦爾；迴向無量身，遍一切剎，如不受生如善根亦爾；迴向無生巧妙方便，示現受生，如無不有如善根亦爾；迴向三世一切諸佛自在神力及一切剎，在身內現，如夜如善根亦爾；迴向一切夜，施作佛事，得無上明，如晝如善根亦爾；迴向一切在晝眾生，悉令善覺，見諸如來自在神力，住不退法輪，離癡清淨，如半月及一月如善根亦爾；迴向一切眾生住一切時，巧妙方便，於一念中，悉能分別一切時節，如年歲如善根亦爾；迴向受持種種諸劫，嚴淨諸根，了達諸根，如一切劫成敗如善根亦爾；迴向一切劫，淨住無染一切眾生，清淨調伏眾生，如未來如善根亦爾；迴向盡一切未來際，修習菩薩清淨妙行，悉能滿足無量大願，如世如善根亦爾；迴向一切眾生，於一念中見一切佛，乃至未曾一念遠離，如至一切處道如善根亦爾；迴向一切眾生，得不壞道，超出三界，如有無如善根亦爾；迴向一切諸有清淨，知無所有，如淨如善根亦爾；迴向一切菩薩淨行，出生無上菩提之具，如明淨如善根亦爾；迴向得菩薩一切三昧明淨之心，如離垢如善根亦爾；迴向離一切垢，淨心滿足，如無我所如善根亦爾；迴向攝取無我、我所清淨之心，充滿十方一切佛剎，如平等如善根亦爾；迴向得無盡一切智，永離癡愛，普照一切，如無數如善根亦爾；迴向一切智乘力，住巧方便法雲，普覆一切世界，如平等住如善根亦爾；迴向一切眾生，具菩薩行，住一切智，如分別一切眾生界如善根亦爾；迴向一切善根現前，滿無礙智，如一切眾生語言如善根亦爾；迴向解了一切諸語言法，如不離一切眾生如善根亦爾；迴向攝取一切眾生，具足善根，遠離生死，如廣如善根亦爾；迴向受持三世佛所說法，修習菩薩離癡之行，如不休息如善根亦爾；迴向一切劫，修菩薩行，未曾休息，安處眾生於摩訶衍，如一切法第一如善根亦爾；迴向開淨法門無礙淨念，攝一切法，如無量讚歎如善根亦爾；迴向得無量讚歎智慧菩薩實行，如離熾然如善根亦爾；迴向離熾然法，滅除眾生熾然，令得清淨，如不動如善根亦爾；迴向善根安住不動，滿足普賢菩薩願行，如諸佛境界如善根亦爾；迴向一切眾生智慧境界，皆悉滿足，除滅一切煩惱境界，如不可壞如善根亦爾；迴向善根，一切魔業所不能壞，悉能調伏眾邪外道，如非可修、非不可修如善根亦爾；迴向離一切修、非修虛妄，斷一切虛妄，如不退如善根亦爾；迴向常見一切諸佛未曾中退修習莊嚴菩提之心，如一切語言如善根亦爾；迴向分別一切語言，如不著一切法如善根亦爾；迴向一切眾生悉無所著，令一切眾生行普賢行，如一切地如善根亦爾；迴向一切眾生，悉得隨順智慧之地，普賢莊嚴，如不可斷如善根亦爾；迴向一切法中得無畏無斷，一切語言周滿具足，能廣演說，如無漏如善根亦爾；迴向一切眾生，皆令具足無漏善根菩提之心，逮得法智，解了分別，如無有覺法、無有滅法如善根亦爾；迴向覺悟一切諸法，於一念頃，皆悉充滿無量法界，如過去非同、未來非故、現在非異如善根亦爾；迴向發起新新菩提心願，除滅生死，清淨眾生，如三世中不取虛妄如善根亦爾；迴向過去、未來皆悉清淨，現在念念現成正覺，如一切諸佛菩薩具足如善根亦爾；迴向一切眾生具足佛智，大願方便，如常淨無染污如善根亦爾；迴向一切眾生悉除煩惱，一切種智清淨滿足。

[0527b06] 「菩薩摩訶薩如是迴向時，等一切佛剎，淨一切世界故；等一切世間，轉不可壞清淨法輪故；等一切菩薩，出生一切智願故；等觀諸佛無有二故；等觀諸法不壞自性故

；等觀三世巧方便智，解語言道故；一切菩薩行等，所種善根，悉能迴向故；知一切時，隨時修習，不捨佛事故；一切業報平等，不著世間，出生離世善根故；神力自在，與諸佛等，隨順世間，等現佛事故。佛子！是名菩薩摩訶薩第八如相迴向。

[0527b15] 「菩薩摩訶薩安住此迴向：得無量無邊清淨法門，為人中雄而無所畏，大師子吼，成就無量無數菩薩，於一切時未曾休息；得佛無量無邊滿足身，一身充滿一切世界；得佛無量無邊滿足音聲，發一音聲，一切**眾生無不聞者**；**得佛無量無邊滿足力**，**於一毛道安置一切世界**；**得佛無量無邊滿足自在神力**，**置一切眾生於一微塵**；**得一切佛無量無邊滿足解**脫，於**一眾生身中**，**現一切佛**剎一切如來，成最正覺；得一切佛無量無數滿足三昧，正受善方便力，於一三昧中，悉能出生一切三昧；得一切佛無量無邊滿足辯才，說一句法，盡未來劫而不窮盡，悉除一切眾生疑惑；得一切佛無量無邊滿足勝眾生法，示現一切眾生、薩婆若、十力、等覺。佛子！是為菩薩摩訶薩以一切善根隨順如相迴向。」

[0527c03] 爾時，金剛幢菩薩承佛神力，普觀十方，以偈頌曰：

「菩薩心安住,　離癡常正念,
忍辱離惱害,　修集無量德。
其心無嫌恨,　正直常清淨,
諸業莊飾世,　悉能善分別。
菩薩思惟業,　種種無有量,
若益**眾生業**,　**修習常履行。**
善能順世間,　普令一切喜,
隨應**眾生業**,　**菩薩分別行。**
永離諸恚礙,　知法亦知義,
安住調御地,　饒益一切**眾。**
覺悟諸善法,　無量不可數,
悉能分別知,　迴向益**眾生。**
以此深方便,　具足諸地智,
滅除**眾煩惱**,　**如如善迴向。**
普攝一切趣,　安住如實法,
如是業迴向,　悉令無所著。
深樂至處道,　修習真如法,
無性無所有,　明德者迴向。
日夜及半月,　一月年數劫,
一切皆悉如,　功德亦如是。
如世及諸剎，　眾生一切法，
趣非趣如實,　迴向悉無餘。
如如性如實,　思惟如是性,
諸功德迴向,　悉皆順真如。

如如性如是，　諸法無所有，
如如離自性，　智者業迴向，
如諸相如實，　諸生亦如是，
如如自性實，　諸業亦如是，
如如無有量，　一切業如是，
無縛亦無解，　諸業悉清淨。
如是真佛子，　安住不可動，
成就智慧力，　入佛方便藏。
覺悟法王法，　無縛亦無著，
無礙無轉心，　亦復無所轉。
法身所攝業，　隨順眾生相，
深入真實相，　相亦非是相。
如是不思議，　思議不可盡，
深入不思議，　思非思寂滅。
如是思惟法，　分別一切業，
除滅諸煩惱，　是名功德王。
菩薩一切報，　無盡智所印，
盡法無盡性，　無盡方便滅。
心不在內外，　心亦無所有，
妄取故有法，　不取則寂滅。
佛子如是知，　法空無自性，
諸法無自在，　最勝覺無我。
如如等眾生，　覺法性如是，
彼見不思議，　無相智不惑。
如是深修習，　一向求菩提，
所願不退轉，　饒益眾生故。
菩薩捨此身，　無死虛妄想，
解了心如化，　調伏一切眾。
觀彼順正念，　世間業報起，
菩薩悉救護，　三界無有餘。
了知眾想行，　皆悉是虛妄，
菩薩知非實，　亦不壞法性。
彼如是迴向，　智慧妙善根，
憐愍一切眾，　令入深方便。◎

[0528b05] 「◎佛子！何等為菩薩摩訶薩第九無縛無著解脫心迴向？此菩薩摩訶薩於一切善根，不生輕心，不輕出生死心，不輕攝善根心，不輕專求一切善根心，不輕悔過心，不輕隨喜善根心，不輕禮他方佛心，不輕恭敬合掌業心，不輕禮拜塔廟尊重業心，不輕勸請他方諸佛轉法輪業心。菩薩摩訶薩常樂攝受彼諸善根，堅固不壞；彼善根安住，彼善根思惟，彼善根長養，彼善根不著，彼善根具正直心具，彼善根不選擇，彼善根隨順彼諸佛境

界善根，見彼善根得自在力。菩薩摩訶薩以無縛無著解脫心，彼善根迴向，具足普賢身、口、意業；以無縛無著解脫心，修習普賢勇猛精進；以無縛無著解脫心，具足普賢無礙音聲陀羅尼門，充滿十方；以無縛無著解脫心，具足普賢得見一切佛諸陀羅尼；以無縛無著解脫心，具足普賢妙音陀羅尼，分別一切音聲，悉能演說無量法雲；以無縛無著解脫心，得持普賢一切劫行陀羅尼，於一切世界，具足修習諸菩薩行；以無縛無著解脫心，於一眾生身盡未來劫，示現普賢菩薩一切自在神力，如一眾生身，一切眾生身亦復如是；以無縛無著解脫心，悉得普賢自在神力，示現現在一切諸佛菩薩眾中，修菩薩行；以無縛無著解脫心，得普賢一法門，於無量無數劫，示現諸佛無盡自在，悉能度脫一切眾生；以無縛無著解脫心，得普賢種種法門自在，於無量無數劫，示現諸佛無盡自在，悉能度脫一切眾生；以無縛無著解脫心，得普賢自在，於念念中，令無量眾生安住十力，心無厭足；以無縛無著解脫心，得普賢菩薩自在，於一切眾生身，皆悉得見諸佛自在，修普賢行；以無縛無著解脫心，得普賢自在，於一言中，悉能分別一切眾生音聲語言，調伏一切眾生，安住薩婆若地；以無縛無著解脫心，得普賢自在，於一眾生身中，悉能容受一切眾生，彼悉自謂逮得佛身；以無縛無著解脫心，得普賢自在，於一華中，令一切嚴淨世界皆悉安住。

[0528c15] 「菩薩摩訶薩復作是念：『以此無縛無著解脫心善根，出生普賢微妙音聲，充滿法界，十方佛剎隨其所應，皆悉得聞。

[0528c17] 「『以此普賢無縛無著解脫心善根，如普賢於念念中，見盡過去際無量無邊世界諸佛，聞所說法，受持不忘，莊嚴佛家。

[0528c20] 「『以此無縛無著解脫心善根，如普賢盡未來劫於一切世界中，演說諸法皆悉究竟。

[0528c22] 「『以此無縛無著解脫心善根，於一切世界成最正覺，出興于世。

[0528c24] 「『以此無縛無著解脫心善根，能以一光普照虛空等一切世界，修習普賢菩薩所行。

[0528c26] 「『以此無縛無著解脫心善根，得無量無邊智慧，皆能隨順諸地神通，成就普賢菩薩所行。

[0528c28] 「『以此無縛無著解脫心善根，悉得究竟如來智慧，於一切劫說如來智，諸劫

悉盡而智無窮盡，具足普賢菩薩所行。

[0529a01] 「『以此無縛無著解脫心善根，於法界等一切如來、菩薩所行，悉能修習身、口、意業而無懈怠，猶如普賢。

[0529a04] 「『以此無縛無著解脫心善根，得一切佛無上菩提，義身不違法身，辭辯淨地而不可壞，樂說辯才無盡之藏，調伏一切眾生，具普賢願。

[0529a07] 「『以此無縛無著解脫心善根，入一一法門，普照無量不可思議世界，於一切法門盡其原底，修習普賢菩薩所行，逮得究竟薩婆若地。

[0529a10] 「『以此無縛無著解脫心善根，於一一境界中，悉以一切種智，分別了知一切種智，猶無窮盡，究竟普賢莊嚴彼岸，修菩薩行，具足成就方便大王。

[0529a13] 「『以此無縛無著解脫心善根，從此生盡未來際生，具足普賢菩薩所行，及一切種智離癡法王。

[0529a16] 「『以此無縛無著解脫心善根，得無礙法明，普照一切諸菩薩行，常修正業，具足普賢自在方便。

[0529a18] 「『以此無縛無著解脫心善根，悉得無量方便：不可思議方便、菩薩方便、一切智方便、調伏菩薩方便、轉無量法輪方便、不可說不可說時方便、種種說法方便、無分際無畏方便、說一切法無餘方便，得如是等一切隨順方便智，修習普賢菩薩所行。

[0529a23] 「『以此無縛無著解脫心善根，具足身業，令一切眾生皆悉歡喜，得菩薩不退轉清淨善根，究竟安住普賢諸業。

[0529a26] 「『以此無縛無著解脫心善根，得清淨智，悉能分別眾生語言，一切口業清淨莊嚴，音辭微妙言無能及，修習受持普賢所行。

[0529a29] 「『以此無縛無著解脫心善根，悉能分別一切佛剎、一切眾生、一切諸法、一切莊嚴，其心清淨，出生一切如來法藏，究竟一切智，善能隨順普賢所行。

[0529b03] 「『以此無縛無著解脫心善根，清淨直心，得一切佛無礙法身，具足解脫，修如來法，攝佛功德，住佛境界，大智普照，修習菩薩清淨之行，隨順方便，悉能分別一切

法藏，出生無量大乘自在，悉能示現無量無邊一切眾生無上大道，具足普賢行願迴向。

[0529b09] 「『以此無縛無著解脫心善根，得明利根，善調伏根，於一切法自在根，無窮盡根，修習一切善根根，一切佛境界平等根，授一切菩薩不退轉記大精進根，分別一切佛法金剛界根，一切如來智慧光照金剛焰根，分別一切諸根自在根，令一切眾生安住一切智根，無量根，滿足一切根，無礙清淨根，平等修習諸願根。

[0529b16] 「『以此無縛無著解脫心善根，得一切菩薩神力：住持無量身神力；無量智慧境界神力；不離一處，悉能示現一切佛剎神力；菩薩無礙不可制持自在神力；示現攝取一切佛剎，安置一處自在神力；一身充滿一切佛剎自在神力；菩薩無礙解脫自在神力；少方便一念自在神力；依無所有自在神力；以一毛悉縛無量世界，悉持遊行法界等佛剎，示現眾生，令得究竟妙智慧門自在神力，修習普賢菩薩所行。

[0529b25] 「『以此無縛無著解脫心善根，於一念頃，悉能往詣無量佛剎；於一身中，悉能容受無量佛剎；逮得甚深微妙智地，善能分別諸佛世界，得無生心，悉入普賢菩薩法門，生菩薩行。

[0529b29] 「『以此無縛無著解脫心善根，生如來家，修菩薩行；具足無量無數不思議法，無量大願皆悉成滿，分別一切法界及三世法界而無懈怠，隨順普賢菩薩諸行，究竟智界。

[0529c04] 「『以此無縛無著解脫心善根，於一毛道，分別無量無數佛剎，悉能包容一切法界，究竟空界；如一毛道，一切法界、虛空界等一切毛道，亦復如是，以普賢菩薩清淨法門，開智慧眼。

[0529c08] 「『以此無縛無著解脫心善根，能以無量無數阿僧祇劫以為一念，能以一切眾生諸念以為一念，此諸方便，皆由普賢菩薩深心究竟。

[0529c12] 「『以此無縛無著解脫心善根，於一身內，悉能容受無量諸身；如一身，一切身亦復如是，具足普賢菩薩迴向。

[0529c14] 「『以此無縛無著解脫心善根，悉入一切諸佛境界，常見諸佛虛空界等清淨法身，相好莊嚴，神力自在，梵音微妙，具足廣說無礙正法，聞彼佛法悉能受持，於彼佛身了無所有，悉得普賢菩薩無量大願，永離眾生心想見倒。

[0529c19] 「『以此無縛無著解脫心善根，入一切世界，入翻覆世界，入伏世界，於一念中，悉能遍入十方世界一切佛剎，分別因那網世界，分別一切平等法界，令雜世界悉為一形，無量種種世界，無量方便入深法界，皆如虛空，而亦不壞世界之性，修普賢行，住菩薩地。

[0529c25] 「『以此無縛無著解脫心善根，悉能分別一切諸想：眾生想、法想、佛剎想、方想、佛想、世想、業想、行想、解脫想、根想、時想、受持想、煩惱想、清淨想、成熟想、見諸佛想、轉法輪想、聞法解想、調伏想、種種方便出生想、種種地想、入菩薩想、修習菩薩功德想、菩薩三昧正受想、菩薩三昧起想、菩薩境界想、劫成壞想、明想、闇想、晝想、夜想、半月一月年歲時變想、去想、來想、坐想、立想、覺想、睡想，如是等一切諸想，於一念中悉能了知；心無虛妄悉離諸想，心無所著遠離障礙，一切如來智慧充滿，一切佛法長養善根；以一切佛身以熏其身，常為諸佛之所攝取，於白淨法未曾退失，善能修學等正覺法，究竟彼岸，修行諸佛普賢所行，具足諸願，受如來記，於一念中得入方便地究竟智，滿足安住。

[0530a12] 「『以此無縛無著解脫心善根，以一一心觀無量心，離諸虛妄而無所依，心不一故，所行各異，業相不同，令一切眾生勇猛精進，出生普賢智慧之寶，猶如普賢。

[0530a16] 「『以此無縛無著解脫心善根，於一處悉能分別無量諸處；如一處，一切處亦復如是，悉決定知滿足普賢大願智寶。

◎
大方廣佛華嚴經卷第二十

【經文資訊】大正藏第 09 冊 No. 0278 大方廣佛華嚴經
【版本記錄】CBETA 電子佛典 2016.06，完成日期：2016/06/15
【編輯說明】本資料庫由中華電子佛典協會（CBETA）依大正藏所編輯
【原始資料】蕭鎮國大德輸入，眾生出版社提供新式標點，其他
【其他事項】本資料庫可自由免費流通，詳細內容請參閱【中華電子佛典協會資料庫版權宣告】

本網站係採用 Creative Commons 姓名標示-非商業性-相同方式分享 3.0 台灣 (中華民國) 授權條款授權.
Copyright ©1998-2016 CBETA
Dictionary cache status: loaded

Glossary and Other Vocabulary

Copyright Fo Guang Shan 佛光山 2013-2025. This work may be freely reused under the Creative Commons Attribution 4.0 International License with attribution. Please send comments to alex@ntireader.org.

Page updated on 2025-06-19

Avataṃsakasūtra (Flower Garland Sūtra) 大方廣佛華嚴經

Scroll 21

Click on any word to see more details.

大方廣佛華嚴經卷第二十一

東晉天竺三藏佛馱跋陀羅譯

◎金剛幢菩薩十迴向品第二十一之八

[0530a27] 「『以此無縛無著解脫心善根，於一業分別知無量諸業種種緣造如一業，一切諸業亦復如是，修習普賢菩薩行業智地。

[0530a29] 「『以此無縛無著解脫心善根，於一法中悉分別知一切諸法；於一切法中亦知一法，分別諸法而不違不著。

[0530b03] 「『以此無縛無著解脫心善根，於一語中悉分別知無量言音，猶如呼響；如一語中一切語言亦復如是，於彼言音無所依著，住菩薩行智慧成就，逮得普賢無礙淨耳。

[0530b07] 「『以此無縛無著解脫心善根，於一一法中悉能演說不可說不可說諸法，長養善根不可思議，應時說法，一切時解脫。決定了知眾生諸根，隨其所應聞佛音聲，佛一妙音悅無量眾；一如來所，菩薩大眾充滿法界；究竟了知一切諸行，住普賢地。於念念中，如說入法，長養不可說妙智慧身；盡未來劫於一切世界、一切佛所，悉能修習虛空等行，勇猛如普賢，修習大智慧，具足一切行，安住普賢地。

[0530b16] 「『以此無縛無著解脫心善根，於一一根中，皆悉了知無量諸根，不可數意，不思議境界，修普賢行法門諸根。

◎

[0530b19] 「『◎以此無縛無著解脫心善根，具菩薩行，生真實妙智：知色微細，知身微細，知剎微細，知劫微細，知世間微細，知方微細，知時微細，知數法微細，知業微細，知報微細，知清淨微細，如是等一切微細，於一念中皆悉了知；隨順普賢菩薩所行，成就普賢真實智慧。離恐怖心，離愚癡心，離散心，離亂心，調伏諸根心，一心正受心，善分別諸法心，善安住智慧心，行普賢行，隨順普賢菩薩迴向心。

[0530b28] 「『以此無縛無著解脫心善根，知眾生趣微細、知眾生死微細、知眾生生微細、知眾生處微細、知眾生生微細、知眾生種類微細、知眾生界微細、知眾生行微細、知眾生取微細、知眾生境界微細，如是等一切微細，於一念中悉能了知；修普賢行而無懈倦。

[0530c05] 「『以此無縛無著解脫心善根，悉分別知初發意菩薩等一切菩薩諸行微細、菩薩處微細、菩薩自在微細、菩薩遊行無量佛剎微細、菩薩法明微細、菩薩淨眼微細、菩薩具足深心微細、菩薩往詣諸如來大眾微細、菩薩諸陀羅尼智門微細、菩薩無量無邊無所畏地一切諸辯方便演說微細、菩薩無量無邊三昧相微細、菩薩見一切佛三昧微細、菩薩莊嚴三昧微細、菩薩法界三昧智慧微細、菩薩自在三昧智慧微細、菩薩三昧智慧微細、菩薩受持盡未來際三昧智慧微細、菩薩勝妙智慧分別一切菩薩三昧微細、菩薩無量無邊一切菩薩出生三昧分別了知微細、菩薩出生三昧智慧往詣一切諸如來所微細；修習一切菩薩廣大甚深無礙三昧，究竟一切種智，得方便地、一切通地、分別實義地，菩薩離癡智，修習普賢無量諸行微細。

[0530c21] 「『以此無縛無著解脫心善根，於一念中悉知菩薩一切住微細、悉知菩薩地微細、菩薩種種行微細、菩薩出生迴向微細、菩薩得一切諸佛藏微細、菩薩分別智慧微細、菩薩大願神力自在微細、演說菩薩三昧微細、菩薩神力方便微細、菩薩印微細、菩薩一生補處微細、菩薩生兜率天微細、菩薩處天宮微細、菩薩嚴淨佛剎微細、菩薩觀察人中微細、菩薩放大光明微細、菩薩了達家法微細、菩薩眷屬法微細、菩薩一切世界受生法微細、菩薩一身示一切身命終微細、菩薩身入母胎微細、菩薩處母胎微細、菩薩在胎中顯現法界等大眾自在神力微細、菩薩在母胎顯現一切佛自在微細、菩薩生法微細、菩薩遊行七步無畏智微細、菩薩現在王宮方便法微細、菩薩出家求道調伏諸根修法微細、菩薩菩提樹下坐道場法微細、菩薩降魔成最正覺法微細、如來端坐道場放光明微細、普照十方一切世界微細、顯現如來無量無邊自在神力微細、如來師子吼大般涅槃微細、如來教化一切眾生未曾

有失微細、知如來金剛菩提心微細、顯現如來住持一切世界微細、於一切世界盡未來劫施作佛事而無休息微細、究竟受持一切法界微細、虛空界等一切世界為化眾生故普現佛身出興於世微細、一如來身現無量身微細、去來現在一切諸佛智慧眷屬微細，如是一切功德微細，我當悉知；具足究竟，得到彼岸，清淨示現一切眾生。於念念中智慧周滿，得不退轉，修菩薩行；具足普賢迴向功德之地，受持一切如來菩薩所行。不離菩薩諸智慧門，一切方便皆悉清淨，普能安隱一切眾生，修菩薩行。具足菩薩諸地功德，得金剛幢迴向之門，出生無量法界諸功德藏，常為諸佛之所護念。入諸菩薩深淨法門，演說一切微妙法義，無所違失，悉能慈愍一切眾生。於念念中究竟了知思議不思議地諸功德藏，於不思議出生思議，示諸法門，離語言道，得智慧地。一切菩薩皆悉同等，盡未來際修菩薩行，未曾休息。具普賢行，遠離世間一切妄想及語言道，具足受持大願自在，修菩薩行未曾斷絕。

[0531b05] 「『以此無縛無著解脫心善根，入一切眾生性智微細、分別眾生性智微細、具足演說眾生性智微細、染著眾生性智微細、眾生不動性智微細、眾生動性智微細、無量無邊趣趣眾生性智微細、不可思議眾生種種行性智微細、眾生無量煩惱性智微細、眾生無量清淨性智微細，如是等一切眾生性境界智微細，於一念中如實了知。調伏安隱一切眾生，如應說法而不失時；常轉法輪攝取眾生，說諸法門，修菩薩道；智慧具足，化身無量，安隱眾生，悉令歡喜。慧日普照，深入菩提心，得菩薩自在智，覺悟安住菩薩智境界；修習大乘智，究竟普賢行。

[0531b18] 「『以此無縛無著解脫心善根，悉能分別虛空法界等一切世界智微細、小世界智微細、中世界智微細、不淨世界智微細、清淨世界智微細、無比世界智微細、雜世界智微細、廣世界智微細、狹世界智微細、無礙莊嚴世界智微細、一切世界諸佛出世示現一切智微細、演說一切世界智微細、一身充滿一切世界智微細、放無量光普照一切世界智微細、一切世界一切諸佛顯現自在神力智微細、一妙音聲普聞十方一切世界智微細、一切世界現在諸佛大眾圍遶智微細、一切法界作一佛剎智微細、一佛剎作一切佛剎智微細、一切世界如夢智微細、一切世界如電智微細，如是等一切世界智微細，悉分別知。究竟了達菩薩諸行，皆悉如幻；究竟普賢菩薩行自在智，得普賢菩薩明觀；行一切菩薩行，無有休息，悉離顛倒。見一切佛及佛自在，得無礙身，智無所依，諸善根法無所染著，心之所行，悉無所有。捨離諸方堅固之相，嚴淨菩薩所行之相，而未曾取一切智相。不著眾生，三昧莊嚴；智慧隨順一切法界，於一切世界，修菩薩行。

[0531c09] 「『以此無縛無著解脫心善根，深入無量法界智微細、演說一切法界智微細、度廣法界智微細、分別不可思議法界智微細、分別一切法界智微細、於一念中充滿一切法界智微細、等觀一切法界智微細、一切法界境界無所有智微細、觀察一切法界無礙智微細、解一切法界不生智微細、身持一切法界自在智微細，如是等一切法界智微細，皆悉究竟，成普賢行。受持智慧，得法自在，令眾生歡喜。不捨義身，不見法身；出生無礙平等之

智，得無礙行。不著諸法，離一切有，真實無染。隨順世間，行語言法；常樂寂靜，不捨實義。智慧清淨，滅除虛妄，一切所有，悉非堅固。覺悟無量一切法界，一切世間平等不二，一切諸法亦復不二；無所依止，得入普賢菩薩行門，究竟成就平等智慧。

[0531c25] 「『以此無縛無著解脫心善根，悉能分別一切諸劫智微細，無量劫即是一念智微細，一念即無量劫智微細，阿僧祇劫即是一劫智微細，一劫即是阿僧祇劫智微細，長劫即是短劫智微細，短劫即是長劫智微細，入有佛劫無佛劫智微細，數知一切劫無餘智微細，說一切劫非劫智微細，一念中覺過去、未來、現在際一切諸劫無餘智微細；如是等一切諸劫，一念中以如來智知。得一切菩薩行圓滿王心，得普賢菩薩究竟行心，得一切離虛妄心，得不退大願心，得示現無量無邊世界網中一切如來遍充滿心，得聞持諸佛善根菩薩行心，得與一切眾生大無畏心，得一切劫中示現諸佛出興世心，得一一世界中盡未來以行菩薩道無休息心，得一切世界中如來身業充滿菩薩身心。

[0532a12] 「『以此無縛無著解脫心善根，知無量甚深法智微細，勝法智微細，雜法智微細，莊嚴法智微細，廣說一切諸法智微細，一切法即是一法智微細，一法即是一切法智微細，一切法悉入非法智微細，非法入一切法亦不違法智微細，入一切佛法方便無有餘智微細；如是一切諸微細法，以無礙智悉能了知。得一切行同一行心，得究竟無量無邊法界心，得無畏力分別法心，決定安住諸無礙行。以一切智充滿諸根，一切佛智正念方便，皆悉現前；成就諸佛廣大功德，充滿世界。普入一切諸如來身，示現一切菩薩身業，出妙音聲普遍世界一切佛所，得威神力智慧意業，出生無量分別方便一切種智，修普賢行得不退轉智。

[0532a26] 「『以此無縛無著解脫心善根，知出生一切佛剎無餘智微細，出生一切眾生諸通智慧無餘智微細，出生諸法業報無餘智微細，出生一切眾生心無餘智微細，出生隨時說法無餘智微細，出生分別一切法界無餘智微細，出生虛空界等三世智慧無餘智微細，出生一切語言道法無餘智微細，出生一切世間諸法無餘智微細，出生離世間行法無餘智微細，如是等一切出生智微細；一切如來道、一切菩薩道、一切眾生道出生智微細；修菩薩行，安住普賢行，隨義隨味，皆如實知如夢、如電、如幻、如響、如化；寂滅一切法界，無有真實，無所染著。出生諸佛平等智慧，皆悉究竟，修普賢行，出生微細智。』

[0532b11] 「菩薩摩訶薩以如此無縛無著解脫心善根，皆悉迴向：不妄取世間及世間法，不妄取菩提及菩薩，不妄取菩薩行及出生死道，不妄取一切佛及佛法，不妄取調伏不調伏眾生，不妄取善根及迴向，不妄取自己及他人，不妄取施物及受者，不妄取菩薩行及菩提，不妄取法及解法者；如是菩薩摩訶薩無縛無著解脫心善根，迴向無縛無著解脫身、無縛無著解脫口、無縛無著解脫業、無縛無著解脫報、無縛無著解脫世間、無縛無著解脫佛剎、無縛無著解脫眾生、無縛無著解脫法、無縛無著解脫智；菩薩摩訶薩如是迴向時，則與

三世諸佛一切菩薩迴向同等。成就安住三世諸佛一切菩薩迴向，於三世諸佛菩薩迴向，得不退轉。隨順過去一切佛教，具足未來一切佛教，得現在一切佛教；滿足過去諸佛平等正法，成未來諸佛平等正法，向現在諸佛平等正法；與行過去一切佛境界，住未來一切佛境界，等現在一切佛境界；與三世諸佛善根無異，住三世諸佛所住，與三世諸佛同一境界，不違三世諸佛。

[0532c04] 「佛子！是為菩薩摩訶薩第九無縛無著解脫心善根迴向。菩薩摩訶薩安住此迴向，一切善根迴向，一切金剛山所不能壞，於一切眾生，第一殊勝；一切眾魔所不能壞，悉能摧滅眾魔邪業，普現一切世界行菩薩行。以善方便，廣為眾生說諸佛法，捨離愚癡，隨順一切佛法智慧。菩薩摩訶薩隨所生處，行、住、坐、臥一切常得不壞眷屬，得清淨念，悉能聞持三世一切諸如來法。盡未來際劫，行菩薩行，未曾休息，而無染著。得普賢行，諸願滿足，得一切智，施作佛事，悉得諸佛菩薩無量自在。」

[0532c15] 爾時，金剛幢菩薩承佛神力，普觀十方，以偈頌曰：

「菩薩未曾有慢心，　一切諸方無比尊，
隨本所修功德業，　亦復不起輕慢心。
所修一切諸功德，　不為自己及他人，
以無縛著解脫心，　迴向饒益一切眾。
永離一切自高願，　亦復棄捨憍慢心，
於最勝所起身業，　勸請說法種種行。
所作無量諸功德，　饒益一切眾生類，
安住無著解脫心，　迴向一切諸如來。
世間無量群生類，　種種方便諸技術，
勝妙甚深微細事，　悉能具足分別知。
世間所有種種身，　斯由身業之所得，
覺悟無量生死行，　逮得不退智慧門。
十方一切無量剎，　微細勝妙伏世界，
菩薩深入智慧門，　於一毛孔悉了知。
一切眾生無量心，　明者了知即一心，
菩薩覺悟智慧門，　不捨增長諸業行。
一切眾生種種根，　上中下品各不同，
所有甚深諸功德，　菩薩隨性悉了知。
一切眾生種種業，　上中下品差別相，
菩薩深入如來力，　悉能具足分別知。
不可思議無量劫，　悉能了知即一念，
一切十方所行業，　菩薩覺悟清淨知。
悉能逆順知三世，　分別其相各不同，
而亦不違平等相，　是則離癡菩薩行。

一切眾生無量行,　愛慢諸結各不同,
菩薩別相分別知,　亦復不捨無相觀。
十方世界諸如來,　具足示現大自在,
難見難得難思議,　菩薩悉能分別知。
兜率陀天大導師,　無比最勝人師子,
功德甚深廣清淨,　一切如實見其性。
示現降神處母胎,　無量自在大神變,
成佛涅槃轉法輪,　一切世間莫能轉。
人中師子初生時,　一切諸勝悉奉敬,
天王帝釋梵天王,　諸有智者悉敬侍。
十方一切無有餘,　無量無數諸法界,
無始無末無中間,　示現無量自在力。
人中尊導現生已,　遊行諸方各七步,
觀察一切眾生類,　無礙法門覺一切。
觀見眾生沒五欲,　人中師子現微笑,
眾生盲冥愚癡覆,　我當度脫三有苦。
大師子吼出妙音,　我為世間第一尊,
顯現明淨智慧燈,　永滅生死愚癡闇。
人中師子出世間,　放大光明無有量,
斷除一切諸惡道,　無量眾苦究竟滅。
或時示現處宮殿,　或現捨家行學道,
人中師子現自在,　饒益一切眾生故。
菩薩初坐道場時,　六反震動諸大地,
普放無量大光明,　遍照五道眾生類。
震動一切魔宮殿,　開發十方眾生心,
昔於菩薩有緣者,　皆悉覺悟真實義。
一毛道中無量乘,　十方一切諸佛剎，
眾生道乘無有量,　彼現最勝大神變。
如是方便隨順覺,　如一切佛所演說，
若諸如來所不說，　亦悉解了分別知。
除滅一切眾魔怨,　普覆三千大千界,
深入一切無礙門,　能壞一切諸魔道。
如來或在諸佛剎，　或復現處諸天宮，
或復現身梵宮殿,　菩薩悉見無障礙。
轉於清淨妙法輪,　如來法身無邊際,
悉於三世一切劫,　最勝演說無窮盡。
諸佛無等師子座,　悉皆充滿十方界,
種種妙相而莊嚴,　佛處彼座難思議。
真佛子等悉圍遶,　充滿法界無有餘,

說菩薩行無邊際，　隨順諸佛出要道。
智者能以一方便,　攝諸佛法無有餘,
種種莊嚴最勝法,　皆悉充滿於法界。
無等無量妙自在,　示現一切種種身,
又現諸趣無量生,　或現采女眾圍遶。
示現出家行學道,　欲令眾生諸根利,
乃至示現般涅槃,　分布舍利起塔廟。
如是種種無量行,　如來演說佛所住，
一切如來諸功德,　究竟遍知到彼岸。
如是種種無量行,　於一切劫無休息,
亦未曾生憂感心,　菩薩皆悉善迴向。
一切諸佛自在力,　及佛無量諸功德,
菩薩隨順悉了知,　普為一切眾生說。
如是一切諸法王,　隨彼無量諸境界,
於一念中悉覺悟,　而亦不捨菩薩行。
一切最勝甚深法,　及諸佛剎正法道，
隨順覺悟殊勝行,　究竟迴向到彼岸。
有數無數一切劫,　菩薩深解即一念,
具足修習菩薩行,　於彼勝道不退轉。
十方無量一切剎，　或有淨妙或垢穢，
及彼一切諸如來,　菩薩皆悉分別知。
於念念中悉明了,　不可思議無量劫,
如是了知三世劫,　具足安住究竟行。
深入了達心所行,　善方便行一切法,
一切佛剎菩薩行，　悉能明了分別知。
出生智慧無有量,　出生眾生及諸法,
出生菩提力自在,　一切皆悉無邊際。
深入一切無有餘,　分別一切諸妙法,
悉分別知同異相,　具足廣修菩薩行。
十方一切諸佛剎，　彼有無量無數眾，
彼彼諸性各不同,　菩薩皆能分別知。
過去一切諸如來,　未來現在諸導師,
若能如是知迴向,　則與三世諸佛等。
若能如是知迴向,　則與最勝功德等,
則與最勝智慧等,　則與最勝所行等。
一切世間莫能壞,　諸所學者悉成就,
隨順一切諸最勝,　善能觀察於世間。
菩薩所行不可量,　無量功德悉具足,
堅固安住如來行,　具足分別自在力。◎

[0534a03] 「◎佛子！何等為菩薩摩訶薩第十法界等無量迴向？佛子！此菩薩摩訶薩離垢繒繫頂，受大法師記，能廣法施成大慈悲，安立眾生於菩提心，饒益眾生未曾休息。以菩提心長養善根，為一切眾生作調御師，示諸眾生一切智道，為一切眾生作法藏日，善根淨光普照一切；等心普觀一切眾生，欲令眾生常行善根未曾休息。增長清淨微妙智慧，不捨一切善根道業，為一切眾生作大智慧採寶導師，開示一切安隱正道。以一切眾生為首，修行諸法；令一切眾生，得不可壞真善知識，長養善根。菩薩摩訶薩行法施等一切善法，攝取薩婆若心，究竟正力到於彼岸。修行堅固難壞菩提之心，常樂大願，修習菩提。依善知識，離諂曲心，專求菩提，分別無量一切智門境界。

[0534a19] 「菩薩摩訶薩於彼善根迴向，廣大而無限礙，乃至一句一味佛所說法，若有能聞，若持若說，以此善根如是迴向。一心正念無量無邊虛空等世界中，三世諸佛行菩薩行，以此善根迴向，令一切佛常守護念。於一世界盡未來劫，為一眾生修菩薩行；如一世界，乃至虛空、法界等一切世界，盡未來劫，為一眾生修菩薩行，為一切眾生，亦復如是。為一切眾生，以大莊嚴而自莊嚴。不生離佛善知識想，得是想故，常見現在一切諸佛，乃至未曾違離一佛。諸佛菩薩所讚梵行皆悉滿足，行不缺梵行，具足不破梵行，不濁梵行，無垢梵行，不退梵行，不壞梵行，諸佛所讚梵行，無依梵行，無所有梵行，離倒清淨順行三世諸佛菩薩梵行，無礙梵行，無取梵行，無諍梵行，無擇梵行，安住梵行，無比梵行，不動梵行，不亂梵行，無恚梵行。如我行梵行，令一切眾生，皆悉安住此諸梵行，修習梵行，具足梵行，清淨梵行，離垢梵行，明照梵行，離塵梵行，離曀梵行，離熱梵行，離纏梵行，離一切疑梵行，離一切惱害梵行，得到彼岸。

[0534b11] 「何以故？菩薩若自不修梵行，令他淨修梵行，無有是處；菩薩自退梵行，令他具足梵行，無有是處；菩薩自破梵行，令他安立梵行，無有是處；菩薩自離梵行，令他立梵行道，無有是處；菩薩自滅梵行，令他修習梵行，無有是處；菩薩不樂梵行，令他樂修梵行，無有是處；菩薩不住梵行，令他安住梵行，無有是處；菩薩不究竟梵行，令他究竟梵行，無有是處；菩薩自捨梵行，令他不捨安住梵行，無有是處；菩薩壞散梵行，令他攝取梵行，無有是處。

[0534b22] 「何以故？菩薩摩訶薩如說修行，遠離顛倒，又能廣說離顛倒法；實語實行，修習清淨身、口、意業，離諸染污，行無礙處，滅一切障。菩薩摩訶薩自正直心，令他正直心法；菩薩修習忍辱，以諸善根調伏其心，令他修忍，以諸善根調伏其心；菩薩自離疑悔，令他離諸疑悔；菩薩自得歡喜信心，令他得不壞信；菩薩自行堅法，令他行堅法；菩薩摩訶薩善根如是迴向。

[0534c01] 「復次，菩薩摩訶薩以法施等諸善根門如是迴向：以此善根，令一切眾生悉得諸佛無盡法門，分別解說諸佛法門，摧滅一切外道邪論；令辭理窮屈，悉得三世一切諸佛所說法海，於一一生法、一一方便法、一一語言法、一一施設法、一一教法、一一說法、

一一法門、一一入法、一一決定法、一一住法，悉得無量無邊無盡法藏。得無畏法深入四辯，廣為眾生說微妙法，盡未來際而無窮盡。成正直心，離諸顛倒，生無礙道，言無謬失，眾生聞法悉皆歡喜；解了眾生一切言音，得不退轉一切法明，一切眾生歡喜無量，悉皆安住一切種智。具足離癡，明淨法辯，聞持諸法，悉能分別一切世界。得法界等無量身，於一念中悉能充滿一切法界；微妙音聲遍滿無量無邊法界，示現眷屬充滿法界。修法界等菩薩淨業，得法界等無量菩薩所住，得法界等無量決定法，學法界等無量諸法究竟，住法界等無量菩薩行，迴向法界等無量菩薩內法。菩薩摩訶薩善根如是迴向，令一切眾生具足薩婆若，安住薩婆若。

[0534c22] 「復次，菩薩摩訶薩善根如是迴向：見法界等無量一切佛，調伏法界等無量眾生，嚴淨法界等無量佛剎，得法界等無量菩薩智，得法界等無量無所畏，得法界等無量深妙辯，得法界等無量一切菩薩陀羅尼，得法界等無量不可思議菩薩住，具足法界等無量功德藏，具足法界等無量實義善根。菩薩摩訶薩復作是念：『以此善根，令一切眾生悉得是法，具足成滿，如我無異；一切行等，功德等，智慧等，力等，無畏等，自在等，正覺等，說法等，如實義等，論議等，諸通等。』菩薩摩訶薩善根如是迴向。

[0535a05] 「復次，菩薩摩訶薩以此善根如是迴向：如法界無量，出生智慧亦復如是；如法界無量，所見諸佛亦復如是；如法界無量，往諸佛剎亦復如是；如法界無量，菩薩所行亦復如是；如法界不可斷，得一切智亦復如是；如法界等一，得一切智亦復如是；如法界自然清淨，令一切眾生清淨亦復如是；如法界隨順悉至一切，令一切眾生行普賢菩薩行亦復如是；如法界莊嚴一切眾生，令一切眾生得普賢菩薩莊嚴亦復如是；如法界不可壞，令一切眾生得不壞善根亦復如是。

[0535a16] 「復次，菩薩摩訶薩以此善根如是迴向：令一切諸佛菩薩皆悉歡喜，令諸善根趣薩婆若，令諸善根趣一切智，至一切道，令一切眾生常見諸佛。

[0535a20] 「菩薩摩訶薩以此善根如是迴向：見一切佛能作佛事故迴向、見一切佛不於佛事生住著心故迴向、見一切佛悉令眾生普得清淨故迴向、見一切佛悉能了知故迴向、見一切佛悉無所著故迴向、見一切佛悉能分別無礙法故迴向、見一切佛具普賢行故迴向、見一切佛未曾失時故迴向、見一切佛出生菩薩無量諸力故迴向、見一切佛不忘其法故迴向。以此善根如是迴向：解法界無生，解法界無自性，解法界如如，解法界無依，解法界無妄，解法界離相，解法界寂靜，解法界無處所，解法界無去無集，解法界無壞。

[0535b03] 「復次，菩薩摩訶薩善根如是迴向：以此法施所攝善根，令一切眾生成大法師，住一切佛無量自在；令一切眾生作無上法師，安立眾生於一切智；令一切眾生成無壞法師，一切問難無能窮盡；令一切眾生作無礙法師，具足諸法無礙照明；令一切眾生作智藏法師，巧方便說一切佛法；令一切眾生成就如來自在法師，能善巧說諸如來智；令一切眾生作淨眼法師，廣說實法不由他教；令一切眾生作正持佛法法師，具足說法，不失一味；

令一切眾生作離相法師，以諸妙相而自莊嚴，放無量光廣說諸法；令一切眾生作大身法師，一身充滿無數佛剎，興大法雲，普雨佛法；令一切眾生作不失佛法大海法師，一切世間無能壞者；令一切眾生作具足圓滿日光法師，放佛慧光悉能顯照一切諸法；令一切眾生作隨順問答法師，善巧方便廣說諸法；令一切眾生作究竟眾行到彼岸法師，善巧方便開無量法藏；令一切眾生作建立正法法師，分別演說如來道智；令一切眾生作了達諸法法師，讚歎功德不可窮盡；令一切眾生作不虛誑法師，入深真妙諸方便際；令一切眾生作善覺魔事法師，悉能壞散一切諸魔；令一切眾生作諸佛攝護法師，未曾暫起我、我所心；令一切眾生作安隱正法法師，悉得菩薩一切願力。菩薩摩訶薩以此善根如是迴向：不選擇業故迴向，不選擇報故迴向，不選擇願故迴向，不選擇法故迴向，不選擇事故迴向，不選擇因故迴向，不選擇成法故迴向，不選擇名身、味身、句身故迴向，不選擇迴向故迴向，不選擇義故迴向。

◎
大方廣佛華嚴經卷第二十一

【經文資訊】大正藏第 09 冊 No. 0278 大方廣佛華嚴經
【版本記錄】CBETA 電子佛典 2016.06，完成日期：2016/06/15
【編輯說明】本資料庫由中華電子佛典協會（CBETA）依大正藏所編輯
【原始資料】蕭鎮國大德輸入，眾生出版社提供新式標點，其他
【其他事項】本資料庫可自由免費流通，詳細內容請參閱【中華電子佛典協會資料庫版權宣告】

本網站係採用 Creative Commons 姓名標示-非商業性-相同方式分享 3.0 台灣 (中華民國) 授權條款授權.
Copyright ©1998-2016 CBETA
Dictionary cache status: loaded

Copyright Fo Guang Shan 佛光山 2013-2025. This work may be freely reused under the Creative Commons Attribution 4.0 International License with attribution. Please send comments to alex@ntireader.org.
Page updated on 2025-06-19

Avataṃsakasūtra (Flower Garland Sūtra) 大方廣佛華嚴經
Scroll 22
Click on any word to see more details.

大方廣佛華嚴經卷第二十二

東晉天竺三藏佛馱跋陀羅譯

金剛幢菩薩十迴向品第二十一之九

[0535c14] 「◎菩薩摩訶薩以此善根如是迴向：不著色故迴向；不著聲、香、味、觸、法故迴向；不求生天故迴向；不求欲樂故迴向；不著欲境界故迴向；不求眷屬故迴向；不求自在故迴向；不求生死樂故迴向；不著生死故迴向；不著死此生彼故迴向；不求三有樂故迴向；不求欲相應故迴向；不求樂處故迴向；不毒心故迴向；不壞善根故迴向；不依三界故迴向；不味著諸禪解脫三昧正受故迴向；不求住聲聞、緣覺乘故迴向；但欲調伏一切眾生滿足薩婆若究竟無礙智故迴向；欲令一切善根清淨無礙故迴向；欲令一切眾生超出生死，得大乘智故迴向；欲滿足金剛菩提心故迴向；欲究竟成就不死法故迴向；欲無量莊嚴諸佛種姓示現一切智自在故迴向；欲具足菩薩一切法明神力自在故迴向；欲於法界、虛空界等一切佛剎行普賢行而不退轉，以離癡金剛大莊嚴而自莊嚴，安住普賢菩薩地故迴向；欲盡未來劫行普賢行度脫眾生，示現一切諸佛莊嚴行地安住不斷故迴向。

[0536a06] 「菩薩摩訶薩如是平等心迴向；平等法心迴向；一切眾生無量心迴向；無諍心迴向；無所有心迴向；不亂心迴向；等入三世心迴向；於三世諸佛種姓心迴向；得不死神通心迴向；得如來涅槃心迴向；令一切眾生離地獄、餓鬼、畜生、閻羅王處故迴向；令一切眾生除滅障道法故迴向；令一切眾生悉具善根歡喜故迴向；欲不失轉法輪時故迴向；欲令一切眾生成十力輪到彼岸故迴向；欲令滿足無量無邊菩薩清淨法願故迴向；欲令成就善知識器，隨順一切善知識教具菩提心寶故迴向；欲令一切住佛深法，正直修習一切佛法，具足無上智慧光明故迴向；欲令一切菩薩無礙慧明常現在前故迴向；欲令一切常見諸佛現在前故迴向；欲令一切得明淨法門故迴向；欲令一切離諸恐怖，具無所畏菩提心門故迴向；欲令一切得菩薩不可思議諸住智門故迴向；欲令一切大悲救護悉得清淨故迴向；欲令一切無餘佛剎皆悉莊嚴故迴向；欲令一切除滅一切魔業鉤餌及魔巧術故迴向；欲令一切修菩薩行，不著一切佛剎故迴向；欲令一切度一切佛法，得一切智廣大心故迴向。菩薩摩訶薩以此善根，欲令正念清淨故迴向；欲決定故迴向；欲攝取一切佛法分別了知故迴向；欲得無量無邊無礙智故迴向；欲得清淨正直心故迴向；欲令一切眾生修習大慈心故迴向；修習大悲心故迴向；修習喜心故迴向；修習捨心故迴向；得二種無礙解脫，安住善根故迴向；欲分別一切緣起法故迴向；欲分別緣起法，得法化生心故迴向；欲得勇猛幢心故迴向；欲得不壞幢藏故迴向；欲壞一切魔故迴向；欲得一切清淨無礙法心故迴向；欲行一切菩薩行

得不退轉心故迴向；欲得樂求勝妙心故迴向；欲得一切功德法自在智樂，求一切智故迴向；欲滿一切願、滅一切惡，受離垢記，得佛自在，為一切眾生轉不退法輪故迴向；欲令如來諸妙勝法無量智慧日光莊嚴大智光明普照一切眾生法界故迴向；欲調伏一切眾生皆悉歡喜成就大願，盡未來劫行菩薩行，滅諸煩惱，離垢清淨，壞裂愛網，除愚癡闇，具足離垢無礙之法，修行菩薩不退轉行，得一切種智故迴向；欲令一切眾生得無礙無上妙智慧身，示現無量諸佛身故迴向。菩薩摩訶薩善根如是迴向，不著五欲，不依三界。何以故？菩薩摩訶薩以無染污善根迴向；遠離瞋恚善根迴向；捨離愚癡善根迴向；不可沮壞善根迴向；遠離憍慢善根迴向；除滅諂曲善根迴向；以正直心善根迴向；精勤修習善根迴向。菩薩摩訶薩如是迴向時，得大歡喜；於菩薩行得正希望：趣摩訶薩道，具佛種姓，得佛智慧，離一切惡，降伏眾魔；悉能調伏一切眾生，令善知識皆悉歡喜；己所修願皆悉成滿，請一切眾生，設大施會。

◎
[0536c05] 「◎復次，菩薩摩訶薩以此法施善根如是迴向：令一切眾生皆悉具足清淨法音，得柔軟音，得和悅音，得不可思議音，得可愛樂音，得充滿一切佛剎音，得不可思議功德莊嚴音，得滅高大散亂音，得充滿法界淨妙音，得攝一切眾生音；令一切眾生得無量音智；令一切眾生得清淨妙音；令一切眾生悉得音聲妙自在智；令一切眾生得一切莊嚴音；令一切眾生悉得妙音，眾生樂聞無有厭足；令一切眾生得解脫音，悉到彼岸；令一切眾生得歡喜音；令一切眾生得佛清淨語言音；令一切眾生得佛音聲，具妙辭辯遠離愚癡；令一切眾生得莊嚴諸法妙陀羅尼，於一一法說無量行，眷屬無數，充滿法界，悉能聞持不可思議金剛正法，廣分別說，能以無量句身、味身具足演說無量法藏，種種法相，住無著處，得諸法明；令一切眾生究竟薩婆若，攝一切法，以句身、味身於諸法義得自在音，於無礙音具足自在，得到彼岸；令一切眾生得無憂音聲，得無畏音聲，得無染污音聲，得功德音聲，得令眷屬歡喜音聲，得如法音聲，得諸佛法語言音聲，得疾除滅一切眾生疑網音聲，得具足辯才不斷音聲，得勝覺悟眾生音聲。

[0536c29] 「復次，菩薩摩訶薩以此善根如是迴向：令一切眾生得淨法身；令一切眾生得淨妙功德；令一切眾生具諸相好；令一切眾生得淨業報；令一切眾生得清淨薩婆若心；令一切眾生得無量清淨菩提之心；令一切眾生得淨方便悉能分別眾生諸根；令一切眾生得清淨性；令一切眾生得清淨無礙行滿足諸願；令一切眾生得清淨正念智慧不斷辯才。

[0537a08] 「菩薩摩訶薩以此善根如是迴向：令一切眾生得如是等清淨妙身，所謂：明淨身、離濁身、究竟淨身、清淨身、離塵身、離種種塵身、離垢身、光明身、可愛樂身、無礙身，以如是身普應十方一切世界，示一切業，示現眾生，普照一切，示現一切猶如鏡像淨水之月，令一切眾生悉得如是淨妙之身。示現眾生菩薩諸行；示現眾生諸深妙法；示現眾生無量功德；示現眾生真實正道；示現眾生具足諸法；示現眾生一切大願住於一剎；示現一切世界如來出世；示現一切諸佛神足自在；示現受持菩薩不思議解脫；示現普賢諸行

一切願智。菩薩摩訶薩善根如是迴向：令一切眾生成就一切功德智身。

[0537a22] 「復次，菩薩摩訶薩以此法施所攝善根如是迴向：令一身遍一切世界，行菩薩行，**眾生見者，皆悉不空，得不退轉菩提之心；令一切眾生隨順真實，得不壞心；令一切眾生於一切世界盡未來劫，行菩薩道而無厭足。具法界等大慈悲心，教化眾生未曾失時。分別諸根，念善知識於一念中，悉見現在一切諸佛正念如來，未曾暫捨。修諸善根無有虛欺，安立眾生於一切智，悉得不退清淨法輪，悉得一切諸佛法明，受持一切諸佛法雨，行菩薩行。入一切眾生，入一切**剎，入一切法，入一切世間，入一切三世，入一切眾生諸業報智，入一切菩薩巧方便智，入一切菩薩出生智，入一切菩薩淨境界智，入一切佛住持境界，入一切無量無邊法界修菩薩行，安住諸住；是為菩薩摩訶薩法施善根迴向。

[0537b10] 「復次，菩薩摩訶薩修善根業如是迴向：令一切佛剎皆悉清淨，以無量莊嚴具而莊嚴之；令一佛剎廣大如法界，如一佛剎，一切佛剎亦復如是。得最正覺於一佛剎，悉皆顯現一切佛剎，如一佛剎，一切佛剎亦復如是。彼一一剎以法界等諸莊嚴具而莊嚴之：無量阿僧祇眾寶莊嚴；無量阿僧祇清淨眾寶高座，諸妙寶衣以敷其上；無量阿僧祇眾妙寶帳，一切寶鈴諸寶垂帶以為莊嚴；無量寶蓋以張其上；無量寶雲雨一切寶，散**眾寶華，見者無厭；無量妙寶以為欄楯，妙寶樓閣而莊嚴之；無量寶鈴自然演暢諸佛妙法；無量寶華周遍充滿，眾妙寶色以為莊嚴；無量寶樹充滿其**剎，出生無量妙寶華果；無量妙寶以為宮殿，妙寶樓觀遍遊諸剎；無量妙寶以為欄楯大寶莊嚴；無量妙寶為偏樓閣，一切淨寶而莊嚴之；無量寶門，種種寶鬘而嚴飾之；無量珍寶半月形像，悉以眾寶而莊嚴之；無量無數不可思議珍寶莊嚴，諸佛淨業善根所起；無量寶藏莊嚴，又以眾寶而莊嚴之；流出無量清淨寶河，常流正法未曾斷絕；無量法海周遍其剎，正法淨水湛然充滿；無量阿僧祇寶分陀利華皆悉充滿，自然演出正法華音；無量阿僧祇須彌寶山莊嚴，智慧須彌皆悉具足；無量阿僧祇八楞妙寶莊嚴，諸寶瓔珞以為垂帶；無量阿僧祇明淨寶莊嚴，放大慧光普照法界；無量阿僧祇寶鈴莊嚴，自然演出微妙音聲；無量阿僧祇**眾寶階道以為莊嚴，菩薩妙寶皆悉充滿；無量阿僧祇寶繒莊嚴，不可思議寶色清淨建立；無量阿僧祇寶幢莊嚴，半月寶像而嚴飾之；無量阿僧祇寶幡莊嚴，悉能普雨無量寶幡；無量阿僧祇寶繒莊嚴充滿世界，莊飾虛空，敷無量阿僧祇細軟寶衣以為莊嚴；無量阿僧祇眾寶旋流以為莊嚴，示現菩薩清淨一切智眼；無量阿僧祇寶鬘莊嚴，一一寶鬘，百千菩薩以為嚴飾；無**量阿僧祇**眾寶宮殿莊嚴，悉能除滅諸處所愛；無量阿僧祇眾寶莊嚴，金剛摩尼以為嚴飾；無量阿僧祇雜寶莊嚴，示現無量清淨妙色；無量阿僧祇金剛圍山莊嚴，清淨明徹無所障礙；無量阿僧祇妙香莊嚴，其香普熏一切世界，出生無量阿僧祇諸變化身，一一化身與法界等，各放無量阿僧祇妙寶光明；一一光明出一切光，無量阿僧祇明淨寶光以為照耀，能發眾生淨智慧光；放無量阿僧祇無礙寶光，一一光明普照法界；無量阿僧祇眾寶莊嚴，一一寶中具一切寶；無量阿僧祇寶藏莊嚴，自然演**說諸法寶藏；無量阿僧祇寶幢莊嚴，建立如來妙智慧幢；無量阿僧祇賢寶莊嚴，具足清淨大乘賢寶；無量阿僧祇寶園莊嚴，菩薩三昧清涼悅樂；無量阿僧祇

諸妙寶音自然演出，一一音中出如來音，充滿十方無不聞者；無量阿僧祇寶像莊嚴，一一像身普放無量法寶光明；無量阿僧祇眾相莊嚴，一切眾相無相莊嚴；無量阿僧祇寶威儀莊嚴，見者樂求菩薩威儀；無量阿僧祇長養眾寶莊嚴，出生一切妙寶庫藏；無量阿僧祇眾寶安住莊嚴，一切眾寶而嚴飾之；無量阿僧祇寶衣莊嚴，皆悉普覆具足菩薩無量三昧；無量阿僧祇妙衣莊嚴，其發心者即得菩薩善現等諸陀羅尼；無量阿僧祇修寶莊嚴，悉能分別業寶報應，決定清淨；無量阿僧祇無礙知見妙寶莊嚴，若有見者悉得諸法清淨法眼；無量阿僧祇寶天冠莊嚴，具足成就智慧天冠；無量阿僧祇寶座莊嚴，成佛清淨寶師子座；然無量阿僧祇明淨寶燈，具足明淨妙智慧燈；無量阿僧祇寶多羅樹莊嚴，一一多羅樹以寶瓔珞而嚴飾之；無量阿僧祇眾寶涼臺以為莊嚴；無量阿僧祇寶樹莊嚴，不思議鳥棲集其上出妙音聲；無量阿僧祇妙寶化華莊嚴，一一華上無量菩薩結跏趺坐遍遊法界；無量阿僧祇果實莊嚴，具薩婆若大智慧果；無量阿僧祇眾寶聚落莊嚴，皆悉修習清淨正法；無量阿僧祇寶宅莊嚴，眾寶街巷人民充滿；無量阿僧祇大王寶都莊嚴，彼諸大王勇猛精進被大法鎧，於無上道堅固不退；無量阿僧祇寶舍莊嚴，除滅一切房室貪愛；無量阿僧祇寶衣莊嚴，隨意受用無所貪著；無量阿僧祇寶家莊嚴，捨家出家菩薩充滿其中；無量阿僧祇無厭足寶莊嚴，見者能生無量歡喜；無量阿僧祇寶輪莊嚴，放不思議智慧光明，轉不退輪；無量阿僧祇妙寶行樹莊嚴，以清淨因那尼羅寶而莊校之；無量阿僧祇寶地莊嚴，分別示現不思議寶；無量阿僧祇樂器莊嚴，出自然音充滿法界；無量阿僧祇樂器莊嚴，盡未來際常出法音，未曾斷絕；無量阿僧祇寶身莊嚴，充滿其剎，悉能受持一切法寶；無量阿僧祇清淨寶口莊嚴，具足一切功德藏寶，出無量阿僧祇淨寶言音，常說無量淨妙法寶；無量阿僧祇清淨寶心莊嚴，得正直寶，一切智願皆悉充滿；無量阿僧祇清淨寶念莊嚴，除滅愚癡，得一切智無上寶王；無量阿僧祇清淨寶趣莊嚴，悉能攝受一切諸佛正法之寶；無量阿僧祇菩薩寶慧莊嚴，決定善知一切佛法；無量阿僧祇不放逸寶智慧莊嚴，一切智寶皆悉充滿；無量阿僧祇清淨寶眼莊嚴，於一切十力寶無所障礙；無量阿僧祇清淨寶耳莊嚴，善能聽聞一切法界微妙音聲而無障礙；無量阿僧祇清淨寶鼻莊嚴，聞淨寶香而無厭足；無量阿僧祇清淨寶廣長舌莊嚴，善說一切諸語言法；無量阿僧祇清淨寶身莊嚴，遊行十方而無罣礙；無量阿僧祇清淨寶意莊嚴，悉能修習普賢菩薩一切大願；無量阿僧祇清淨寶音莊嚴，微妙音聲皆悉充滿一切世界；無量阿僧祇寶身業莊嚴，具足一切智慧寶業；無量阿僧祇寶口業莊嚴，廣說無量智慧妙寶；無量阿僧祇清淨寶意業莊嚴，究竟一切無礙寶智。

[0538c05] 「菩薩摩訶薩復如是念：於彼一切諸如來剎，於一佛剎、一方、一毛道中成就無量無數不可思議清淨智慧。諸大菩薩皆悉充滿，如一佛剎、一方、一毛道盡虛空、法界等，一切佛剎，一切方，一切毛道亦復如是。是為菩薩摩訶薩迴向妙寶莊嚴一切佛剎，如寶莊嚴一切佛剎，廣說香莊嚴，乃至究竟無量清淨妙香意業無礙寶智亦復如是。廣說華莊嚴，乃至究竟淨華意業無礙寶智亦復如是。廣說鬘、塗香、末香、衣、蓋、幢幡，乃至百事莊嚴亦復如是。如是菩薩摩訶薩以此法施等所攝善根迴向：長養善根故迴向，嚴淨佛剎故迴向，令一切眾生清淨平等故迴向。令一切眾生除滅瞋恚；令一切眾生具足平等甚深佛法；令一切眾生具足平等不可壞清淨功德力；令一切眾生悉得平等無盡智慧度諸佛法；令

一切眾生悉得平等清淨梵音；令一切眾生悉得平等無礙淨眼，究竟虛空法界等無礙智；令一切眾生悉得清淨平等正念，盡過去劫；令一切眾生悉得平等無礙智，決定了知一切諸法；令一切眾生悉得平等菩提，充滿法界無所障礙；令一切眾生悉得平等諸妙善根；令一切眾生悉得平等身、口、意業，具足功德莊嚴清淨；令一切眾生悉得平等普賢菩薩一切所行；令一切眾生悉得平等清淨佛剎；令一切眾生悉得平等具足，深入一切智行；令一切眾生離一切惡，悉得平等善根迴向；令一切眾生悉得平等一切知見，皆能分別他人心念；令一切眾生悉得平等安住白法；令一切眾生悉得平等，於一念中具一切智，究竟滿足無上菩提；令一切眾生成就一切平等道行，清淨具足。菩薩摩訶薩以此善根，普為一切平等迴向；令一切眾生悉得清淨分別諸法之力，廣為眾生解說迴向。

[0539a12] 「菩薩摩訶薩復作是念：以此善根令一切眾生修菩薩淨行，得無量法海，於一一法海無量法界等，清淨智慧普照法界；令一切眾生分別解說一切句義；令一切眾生悉得一切法明三昧普照諸法；令一切眾生皆悉具足隨順三世諸佛辯才；令一切眾生得三世佛自在之身；令一切眾生得無礙善根，起佛法愛，不退大悲，救護眾生；令一切眾生得無礙智不思議法，能淨歡喜一切眾會；令一切眾生於一切佛剎、飜覆佛剎、俯伏佛剎、微細佛剎、廣大佛剎、清淨佛剎、穢濁佛剎，於如是等諸佛剎中，悉轉清淨不退法輪；令一切眾生於念念中悉得無盡無所畏辯，廣說佛法，不可窮盡；令一切眾生常樂，一向專求勝法，於一切法得智慧自在；令一切眾生皆悉歡喜，廣說一切法。復次，菩薩摩訶薩安住法界無量善根迴向；法界無量身業迴向；法界無量口業迴向；法界無量意業迴向；法界無量妙色迴向；法界無量妙受、想、行、識迴向；法界無量平等陰迴向；法界無量平等界迴向；法界無量平等入迴向；法界無量內平等迴向；法界無量外平等迴向；法界無量勇猛精進平等迴向；法界無量正直心平等迴向；法界無量方便平等迴向；法界無量性平等迴向；法界無量諸根平等迴向；法界無量三世平等迴向；法界無量業報平等迴向；法界無量離諸煩惱清淨平等迴向；法界無量一切眾生平等迴向；法界無量一切佛剎平等迴向；法界無量一切諸法平等迴向；法界無量一切世間平等迴向；法界無量一切諸佛菩薩平等迴向；法界無量一切菩薩行願平等迴向；法界無量一切菩薩平等道迴向；法界無量一切菩薩成就一切善根迴向；法界無量一切諸法平等無二迴向；法界無量一切如來眷屬圓滿平等迴向。

[0539b18] 「菩薩摩訶薩如是迴向時，安住法界等無量清淨身業；安住法界等無量清淨口業；安住法界等無量清淨意業；安住法界等無量清淨行願；安住法界等無量清淨眷屬；安住法界等無量一切菩薩清淨智慧，廣說諸法；安住法界等無量清淨身，充滿一切世界、法界，得一切法明清淨無畏，以一言音悉除一切眾生疑惑，皆令歡喜，調伏諸根，安立無上智、諸力、無畏一切自在力佛無量功德上妙法中。

[0539b27] 「佛子！是為菩薩摩訶薩第十法界等無量迴向。菩薩摩訶薩以此法施等一切善

根悉迴向已，成就普賢菩薩無量無邊一切行願，悉能嚴淨無量無邊虛空、法界等一切佛剎，令一切眾生亦復如是。具足成就無量無邊智慧，深入一切法，於念念中示現無量無數一切世界諸佛出世。悉得無量無邊諸佛自在；悉得無量無邊如來自在；悉得無量無邊廣大自在；悉得無量無邊無礙自在；悉得無量無邊無障自在；悉得無量無邊不可思議自在；悉得無量無邊令一切眾生清淨自在；悉得無量無邊一切世界住持自在；悉得無量無邊一切不可言說自在；悉得無量無邊一切時自在；悉得無量無邊一切諸通無礙智自在；悉得無量無邊廣說諸法充滿法界自在；悉得無量無邊滿足普賢菩薩淨眼；悉得菩薩無量無邊淨耳，聞持諸佛所說正法，能以一身結跏趺坐，充滿十方一切世界，而不迫迮一切眾生；悉得無量無邊具足深入三世智慧；悉得無量無邊清淨菩提、清淨眾生、清淨佛剎、清淨諸佛、清淨諸入；悉得無量無邊虛空、法界等清淨智慧；悉得無量無邊眾生語言音聲清淨智慧，放大光明，普照十方一切世界，出生三世諸菩薩行清淨智慧，於一念中皆悉究竟三世如來清淨智慧，令一切眾生皆悉清淨，具足成就平等正觀，決定智慧，究竟到彼岸。」

[0539c26] 爾時，佛神力故，十方各百萬佛剎微塵等世界六種震動；佛神力故，法如是故，雨天華雲，雨天鬘、天末香、天寶衣、天莊嚴、天香、天摩尼寶、天沈水香、天阿伽樓香、天婆羅揵馱香、天堅固香、天栴檀香、天雜色幡蓋。無量阿僧祇天身不可思議微妙法音、不可思議諸天妙音讚歎如來；無量阿僧祇諸天讚歎善哉雲雨；無量阿僧祇那由他諸天恭敬禮拜；無量阿僧祇那由他諸天歡喜念佛，修習不可思議諸佛功德；無量阿僧祇諸天出娛樂音供養如來；放無量阿僧祇廣大光明，出過諸天，普照虛空、法界等一切佛剎，示現無量阿僧祇如來化身，自在威力，出過諸天。如此世界，一切四天下兜率陀天刪兜率陀天王宮，說如是法，一切十方世界刪兜率陀天王宮亦復如是。

[0540a12] 爾時，佛神力故，十方各過百萬佛剎微塵等世界，各有百萬佛剎微塵等菩薩悉來雲集，咸作是言：「善哉！善哉！佛子！乃能說此諸大迴向。我等悉同一號，名金剛幢。於金剛光世界，金剛幢佛所來詣此土。彼諸世界佛神力故，亦說是法；大會眷屬、說法句味，皆悉同等。我等承佛神力，從彼土來，為汝作證。如我來此世界為汝作證，一切十方一切四天下刪兜率陀天王宮摩尼寶殿上說如是法，往為作證，亦復如是。」

[0540a22] 爾時，金剛幢菩薩承佛神力，觀察十方及諸眷屬，一切法界，諸義句味，修習無量廣大之心，無上大悲普覆一切。其心安住三世一切諸佛種性，悉究竟度諸佛功德，成就諸佛自在寶身。悉能分別一切眾生希望心行，隨彼所種善根，悉知其時；隨順法身，示現色身。如是觀已，以偈頌曰：

「菩薩受此，　無量法寶，　自然正覺，

大法師記。 為調御師, 普照諸法,
善悟無礙, 最正覺道。 菩薩為法,
調御大師, 能廣演說, 難得深法。
十方一切, 無量大眾, 皆悉安立,
諸正法門。 菩薩悉飲, 無量法海,
興大法雲, 普雨法雨。 耀明法日,
普照世間, 說微妙法， 饒益眾生。
此法施主, 甚難值遇， 具足成就，
諸法方便。 以智慧明, 普照其心,
為世無畏, 廣說深法。 善能修習，
變化之心, 廣能開發, 諸正法門。
成就諸門, 最勝法海, 普為世間,
擊甘露鼓。 能具足說， 難得妙法，
以法長養, 一切功德。 清淨正法,
真直之法, 示現眾生, 甚深法藏。
最勝授彼, 灌頂法王, 具足成就,
智慧藏身。 無相妙智, 觀法真相,
菩薩善法, 而得安住。 菩薩法施,
最為殊勝, 一切諸佛, 咸共讚歎。
隨順一切, 天中之天, 彼能出生,
一切諸佛。 菩薩清淨, 微妙法身,
悉從諸佛, 真法化生。 明淨法燈,
饒益眾生, 說無量法， 除滅憂惱。
菩薩布施, 清淨妙法, 隨順思惟,
一切善根。 無量世界, 所作功德,
清淨智慧, 皆悉迴向。 一切諸佛,
所得功德, 悉令眾生, 具足成就。
分別一切, 清淨功德, 究竟諸佛,
莊嚴彼岸。 十方一切, 無量無數,
諸如來等, 嚴淨佛剎。 如是一切，
無餘佛土, 眾生莊嚴, 不可思議。
一切如來, 所有智慧, 悉令眾生,
清淨具足。 猶如普賢, 菩薩莊嚴,
悉令眾生, 亦復如是。 具足成就,
無量自在, 充滿無餘, 一切世界。
一切十方, 無餘眾生, 皆悉安住,
彼清淨行。 十方無量, 一切佛剎，
彼諸如來, 行菩薩行。 悉令十方,

一切眾生, 究竟成就, 無上勝行。
一切佛子, 行佛功德, 無量無邊,
不可稱數。 諸佛如來, 悉分別知,
皆令眾生, 具足成就。 菩薩具足,
諸神通力, 悉能善學, 一切所學。
遊行十方, 一切世界, 示現無量,
自在神力。 菩薩能於, 一念之中,
悉見諸佛, 與眾生等。 菩薩能於,
一毛道中, 悉見一切, 諸佛正法。
一切眾生, 無量諸行, 一切最勝,
悉分別知。 常平等心, 恭敬供養,
一切十方, 無量諸佛。 種種眾香,
諸雜寶華, 無量寶衣, 及諸幡蓋。
悉皆充滿, 無量法界, 以用供養,
一切諸佛。 菩薩能於, 一毛道中,
悉見諸佛, 數不可議。 普能供養,
世間明燈, 其所聞法, 悉能受持。
恭敬禮拜, 五體投地, 舉身自歸,
一切最勝。 盡未來際, 無量諸劫,
讚歎十方, 一切最勝。 於一佛所,
諸供養具, 數與一切, 眾生類等。
如一佛所, 諸供養具, 一切佛所,
亦復如是。 無量無邊, 一切諸劫,
菩薩恭敬, 一切導師。 窮盡無量,
一切諸劫, 恭敬供養, 而無厭足。
一切眾生, 無量諸劫, 於此劫中,
修菩薩行。 恭敬供養, 一一如來,
盡一切劫, 而無厭足。 一切最勝,
所說大劫， 悉無有能， 稱量數者。
爾所一切, 諸大劫中, 修菩薩行,
而無厭足。 悉能覺悟, 一切法界,
廣大無邊, 無有分際。 眾妙寶華,
充滿其中, 以用供養, 眾生等佛。
諸妙寶華, 色香具足, 清淨鮮潔,
無量莊嚴。 一切世間, 無可為譬,
而以供養, 一切最勝。 眾生數等,
無量佛剎， 諸妙寶蓋， 彌滿其中。
悉以此蓋, 奉一如來, 供一切佛,
亦復如是。 微妙最勝, 奇特塗香,
一切世間, 無有倫匹。 以此塗香,

盡眾生劫，　供養一切，　諸佛如來。
如是末香，　種種雜華，　微妙香熏，
無量寶衣。　無數妙寶，　諸莊嚴具，
以供如來，　而無厭足。　眾生數等，
一切諸佛，　於一念中，　悉成正覺。
以無量偈，　讚歎宣揚，　恭敬供養，
天人導師。　眾生數等，　世間明智，
菩薩無上，　殊勝供養。　眾生數等，
一切諸劫，　如來歎德，　猶不能盡。
如是供養，　一切諸佛，　具足成就，
如來自在。　安住普賢，　菩薩所行，
悉能覩見，　一切諸佛。　已作未作，
及現所作，　無量無數，　一切善根，
修習普賢，　菩薩所行，　安住普賢，
菩薩諸地。　一切世間，　悉無有餘，
諸佛所知，　眾生種類，　悉令成就，
智慧明達，　猶如普賢，　菩薩所得。
如佛所說，　一切諸行，　菩薩悉能。
具足修習。　悉以迴向，　一切眾生，
普令成就，　無上迴向。　一切十方，
諸如來剎，　悉能覺悟，　了達其因。
悉令一切，　無餘眾生，　皆與普賢，
菩薩齊等。　成就布施，　悉如迴向，
持戒具足，　如普賢力。　勇猛精進，
而不退轉，　成就忍辱，　不可沮壞。
善入甚深，　諸禪正受，　分別了知，
一切三昧。　清淨智慧，　了達三世，
一切世間，　所不能知。　身口諸業，
及與意業，　音聲語言，　皆悉清淨。
究竟成就，　菩薩諸行，　悉與普賢，
菩薩齊等。　譬如如如，　一切法界，
捨離憍慢，　諸散亂心。　永滅障礙，
普皆清淨，　悉令眾生，　亦復如是。
如是殊妙，　最勝迴向，　一切如來，
之所演說。　以此無量，　善根迴向，
具足成就，　菩薩所行。　一切無餘，
諸佛真子，　普修行此，　深迴向法。
攝取一切，　微妙法界，　深入安住，
諸善逝力。　若有樂求，　此殊勝行，
如來所說，　甚深彌廣。　此諸佛子，

皆悉安住，　具足成就，　猶如普賢。
一切眾生，　尚可知數，　一切三世，
心猶可知。　普賢菩薩，　功德深廣，
無量無邊，　不可了知。　一毛可量，
十方虛空，　一切剎塵，　悉可知數。
殊勝大仙，　真佛子等，　所住功德，
不可稱量。」◎

大方廣佛華嚴經卷第二十二

【經文資訊】大正藏第 09 冊 No. 0278 大方廣佛華嚴經
【版本記錄】CBETA 電子佛典 2016.06，完成日期：2016/06/15
【編輯說明】本資料庫由中華電子佛典協會（CBETA）依大正藏所編輯
【原始資料】蕭鎮國大德輸入，眾生出版社提供新式標點，其他
【其他事項】本資料庫可自由免費流通，詳細內容請參閱【中華電子佛典協會資料庫版權宣告】

本網站係採用 Creative Commons 姓名標示-非商業性-相同方式分享 3.0 台灣 (中華民國) 授權條款授權.
Copyright ©1998-2016 CBETA
Dictionary cache status: loaded

Glossary and Other Vocabulary

Copyright Fo Guang Shan 佛光山 2013-2025. This work may be freely reused under the Creative Commons Attribution 4.0 International License with attribution. Please send comments to alex@ntireader.org.
Page updated on 2025-06-19

Abbreviations
Reference
Help
About
menu
logo
NTI Reader
search
Back to collection

Avataṃsakasūtra (Flower Garland Sūtra) 大方廣佛華嚴經
Scroll 23
Click on any word to see more details.

大方廣佛華嚴經卷第二十三

東晉天竺三藏佛馱跋陀羅譯

◎
十地品第二十二之一

[0542a06] 爾時，世尊在他化自在天王宮摩尼寶殿上，與大菩薩眾俱，於阿耨多羅三藐三菩提皆不退轉，從他方世界俱來集會。

[0542a08] 此諸菩薩，一切菩薩智慧行處悉得自在，諸佛如來智慧入處悉皆得入；善能教化一切世間，於念念中普能示現神通等事；具足一切菩薩所願，於一切世、一切劫、一切國土，常修一切諸菩薩行；具足菩薩福德智慧而無窮盡。能為一切而作饒益；能到一切菩薩智慧方便彼岸；能令眾生背生死道向涅槃門；不斷一切菩薩所行；善遊一切菩薩禪定解脫三昧神通明慧，諸所施為善能示現。一切菩薩無作神足皆悉已得，於一念頃能至十方諸佛大會，勸發諮請受持法輪，常以大心供養諸佛，常能修習諸大菩薩所行事業；其身普現無量世界，其音遍聞無所不至，其心通達明見三世一切菩薩所有功德具足修習。如是諸菩薩摩訶薩功德無量無邊，於無數劫說不可盡。其名曰：金剛藏菩薩、寶藏菩薩、蓮華藏菩薩、德藏菩薩、蓮華德藏菩薩、日藏菩薩、月藏菩薩、淨月藏菩薩、照一切世間莊嚴藏菩薩、智慧照明藏菩薩、妙德藏菩薩、栴檀德藏菩薩、華德藏菩薩、優鉢羅華德藏菩薩、天德藏菩薩、福德藏菩薩、無礙清淨智德藏菩薩、功德藏菩薩、那羅延德藏菩薩、無垢藏菩薩、離垢藏菩薩、種種樂說莊嚴藏菩薩、大光明網藏菩薩、淨明威德王藏菩薩、大金山光明威德王藏菩薩、一切相莊嚴淨德藏菩薩、金剛焰德相莊嚴藏菩薩、焰熾藏菩薩、宿王光照藏菩薩、虛空無礙妙音藏菩薩、陀羅尼功德持一切世間願藏菩薩、海莊嚴藏菩薩、須彌德藏菩薩、淨一切功德藏菩薩、如來藏菩薩、佛德藏菩薩、解脫月菩薩。如是等菩薩摩訶薩無量無邊，不可思議、不可稱說，金剛藏菩薩而為上首。

[0542b13] 爾時，金剛藏菩薩摩訶薩承佛威神，入菩薩大智慧光明三昧。即時十方世界於一方過億佛土微塵數世界，有十億佛土微塵數佛皆現其身，名金剛藏；十方世界皆亦如是，同聲讚言：「善哉！善哉！金剛藏！乃能入是菩薩大智慧光明三昧，如是十方世界微塵數等諸佛皆同一號，加汝威神。所謂：盧舍那佛本願力故；本威神力故；汝有大智慧故；欲宣一切菩薩不可思議諸佛法明故。所謂：入智慧地故；攝一切善根故；善分別一切佛法故；廣法智故；決定說諸法故；無分別智善分別故；一切世間法不能染故；出世間善根清淨故；得不可思議智力故；得一切智人智境界故。所謂：如實說菩薩十地差別故；菩薩安住十地故；分別說無漏法故；大智慧光明善分別以自莊嚴故；入具足智門故；隨所應住次第說故；得無礙樂說光明故；具足大無礙智地故；不忘失菩薩心故；教化成熟一切眾生界故；得至一切處決定智故。

[0542c03] 「金剛藏！汝當說此法門差別。所謂：諸佛神力故；汝能堪受如來智慧神力故；自善根清淨故；清淨法界故；饒益眾生故；入法身智身故；於一切佛得授記故；得一切世間高大身故；過一切世間道故；淨出世間善根故。」即時十方諸佛與金剛藏真實無上身，與無障礙樂說辯，與善分別清淨智慧，與善憶念不忘，與善決定慧，與至一切智處，與諸佛無壞力，與諸佛無所畏，與諸佛無礙智分別諸法善開法門，與一切諸佛上妙身、口、意業。

[0542c13] 何以故？以得菩薩大智慧光明三昧故，亦是菩薩本願力故，直心清淨故，智慧明白故，善集助道法故，善修本業故，念持無量法故，信解清淨光明法故，善得陀羅尼門不可壞故，法界智印善印故。

[0542c18] 爾時，十方諸佛，皆申右手摩金剛藏菩薩頂；金剛藏菩薩即從三昧起，告諸菩薩言：「諸佛子！是諸菩薩願決定，無有過，不可壞，廣大如法界，究竟如虛空，遍覆一切十方諸佛世界眾生，為救度一切世間，為一切諸佛神力所護。何以故？諸菩薩摩訶薩入過去諸佛智地，亦入未來、現在諸佛智地。

[0542c25] 「何等是諸菩薩摩訶薩智地？菩薩摩訶薩智地有十，過去、未來、現在諸佛已說、今說、當說，為是地故，我如是說。何等為十？一曰歡喜，二曰離垢，三曰明，四曰焰，五曰難勝，六曰現前，七曰遠行，八曰不動，九曰善慧，十曰法雲。是十地者，三世諸佛已說、今說、當說，我不見有諸佛國土不說是十地者。何以故？此十地是菩薩最上妙道，最上明淨法門；所謂：分別十地事。諸佛子！是事不可思議，所謂：菩薩隨順諸地智慧。」金剛藏菩薩說諸菩薩十地名已，默然而住，不復分別；時，一切菩薩聞說菩薩十地名已，咸皆渴仰，欲聞解釋，各作是念：「何因何緣金剛藏菩薩說十地名已，默然而住？」

[0543a10] 時，大菩薩眾中，有菩薩名解脫月，知諸菩薩心之所念，以偈問曰：

「淨念智慧人，　何故說菩薩，
諸地名號已，　默然不解釋？
今諸大菩薩，　心皆懷猶豫，
何故說是名，　而不演其義？
大智諸菩薩，　咸皆欲聽聞，
如是諸地義，　願為分別說。
是諸菩薩眾，　清淨無瑕穢，
安住堅實中，　具足智功德。
皆以恭敬心，　瞻仰於仁者，
願欲聞所說，　如渴思甘露。」

[0543a22] 時，金剛藏菩薩聞說是已，欲令眾悅，以偈答曰：

「諸菩薩所行，　第一難思議，
分別是十地，　諸佛之根本。
微妙甚難見，　非心所能及，
從佛智慧出，　若聞則迷沒。
持心如金剛，　深信佛智慧，
以為第一妙，　心無有疑難。
遠離計我心，　及心所行地，
如是諸菩薩，　爾乃能聽聞。
寂滅無漏智，　分別說甚難，
如畫於虛空，　如執於疾風。
我念佛智慧，　第一難思議，
眾生少能信，　是故我默然。」

[0543b07] 解脫月菩薩聞說此已，語金剛藏菩薩言：「佛子！是大菩薩眾直心清淨，善行菩薩道，善集助道法，善恭敬供養諸佛；於無量佛多種善根，成就無量深厚功德，離癡疑悔，無有貪著及諸結礙，深心信解，安住不動，於是法中不隨他教。是故，佛子！當承佛力敷演此義，是諸菩薩於是深法皆能證知。」

[0543b14] 時，解脫月菩薩欲重宣此義，以偈頌曰：

「願說安隱法，　菩薩無上行，
分別於諸地，　令智慧清淨。
眾智淨無垢，　安住深信解，
於諸無量佛，　證知十地義。」

[0543b19] 金剛藏菩薩言：「佛子！是諸大眾雖皆清淨離癡疑悔，於是法中不隨他教；其餘樂小法者，聞是甚深難思議事，或生疑悔，是人長夜受諸衰惱；我愍此等，是故默然。」

[0543b22] 時，金剛藏菩薩欲重宣此義，以偈頌曰：

「是眾雖清淨，　深智離疑悔，
其心已決定，　不復隨他教。
無動如須彌，　不亂如大海，
其餘不久行，　智慧未明了。
隨識不隨智，　聞已生疑悔，
彼將墮惡道，　愍念故不說。」

[0543c01] 解脫月菩薩言：「佛子！願承佛力，善分別此不可思議法，佛所護念事，令易信解；所以者何？善說十地義，十方諸佛法應護念；一切菩薩護是事故，勤行精進。何以故？是菩薩最上所行，得至一切諸佛法故。譬如一切文字，皆初章所攝，初章為本，無有一字不入初章者；如是，佛子！十地者，是一切佛法之根本；菩薩具足行是十地，能得一切智慧。是故，佛子！願說此義，諸佛護念，加以神力，令人信受，不可破壞。」

[0543c10] 時，解脫月菩薩欲明顯此義，以偈頌曰：

「善哉智慧子， 清淨行具足，
願說十地行， 所入十地法，
具足於智慧， 得以成菩提。
所有十方佛， 最勝人中尊，
皆共護念汝， 說是十地義。
十地為根本， 是名智行處，
亦為究竟道， 佛無量法聚。
譬如諸文字， 皆攝在初章，
諸佛功德智， 十地為根本。」

[0543c21] 爾時，諸菩薩一時同聲以偈請金剛藏菩薩言：

「上妙智慧人， 樂說無有量，
德重如山王， 哀愍說十地。
戒念慧清淨， 說是十地義，
十力之根本， 無礙智本行。
戒定慧功德， 集在仁者心，
憍慢諸邪見， 皆悉已滅盡。
是眾無疑心， 唯願聞善說，
譬病思良醫， 如飢思美膳。
我等亦如是， 聞甘露法味，
是故曠大意， 願開初地門，
乃至第十地， 次第為我說。」

[0544a05] 爾時，釋迦牟尼佛從眉間白毫相，放菩薩力光明，百千阿僧祇光以為眷屬，普照十方諸佛世界，靡不周遍，三惡道苦皆得休息；悉照十方諸佛大會說法之眾，顯現如來不思議力。是光明遍照十方諸佛大會諸菩薩身已，於上虛空中，成大光明雲臺；十方諸佛亦復如是，從眉間白毫俱放菩薩力光明，百千阿僧祇光以為眷屬，普現如來不思議力，悉

照一切諸佛大會，及娑婆世界釋迦牟尼佛一切大眾，并金剛藏菩薩及師子座。照已，於上虛空中成大光明雲臺。時，諸大光明雲臺中，諸佛神力故，而說頌曰：

「無等等諸佛，　　功德如虛空，
　十力無畏等，　　最尊世間主。
　於釋迦佛前，　　而現此神力，
　以佛力開現，　　法王無畏藏。
　說諸地所行，　　諸地義差別，
　承諸佛神力，　　無有能壞者。
　若人聞法寶，　　則為諸佛護，
　漸次具諸地，　　得以成佛道。
　若人堪任聞，　　雖在於大海，
　及劫盡火中，　　必得聞此經，
　若人癡疑悔，　　終不能得聞。
　是故今佛子，　　說諸地智道，
　入勢力觀法，　　次第而修行。
　得至於餘地，　　各得所利益，
　利一切世間，　　願說勿令斷。」◎

[0544b03] ◎爾時，金剛藏菩薩觀察十方，欲令大眾增益信敬，以偈頌曰：

「諸佛聖主道，　　微妙甚難解，
　非思量所得，　　唯智者行處。
　其性從本來，　　寂然無生滅，
　從本已來空，　　滅除諸苦惱。
　遠離於諸趣，　　等同涅槃相，
　無中亦無後，　　非言辭所說。
　出過於三世，　　其相如虛空，
　諸佛所行處，　　清淨深寂滅。
　言說所難及，　　地行亦如是，
　說之猶尚難，　　何況以示人？
　諸佛之智慧，　　離諸心數道，
　不可得思議，　　非有陰界入。
　但以智可知，　　非識之所及，
　如空迹難說，　　何可示其相？
　十地義如是，　　非心意所行，
　是事雖為難，　　發願行慈悲。
　漸次具諸地，　　智者所能及，
　如是諸地行，　　微妙甚難見。

不可以心知，　　當承佛力說，
汝等當恭敬，　　咸共一心聽。
智慧所隨順，　　諸地相入行，
於無量億劫，　　說之不可盡。
今如實略說，　　其義無有餘，
一心恭敬待，　　今承佛力說，
大音唱因諭，　　義名不相違。
佛神力無量，　　今皆在我身，
我之所說者，　　如大海一渧。」

[0544c03] 金剛藏菩薩說此偈已，告於大眾：「諸佛子！若眾生厚集善根，修諸善行，善集助道法，供養諸佛，集諸清白法，為善知識所護，入深廣心，信樂大法，心多向慈悲，好求佛智慧；如是眾生乃能發阿耨多羅三藐三菩提心。為得一切種智故，為得十力故，為得大無畏故，為得具足佛法故，為救一切世間故，為淨大慈悲心故，為向十方無餘無礙智故，為淨一切佛國令無餘故，為於一念中知三世事故，為自在轉大法輪廣示現佛神力故，菩薩摩訶薩生如是心。

[0544c14] 「諸佛子！是心以大悲為首，智慧增上，方便所護；直心、深心淳至量同佛力；善決定眾生力、佛力，趣向無礙智，隨順自然智；能受一切佛法以智慧教化，廣大如法界，究竟如虛空，盡未來際。菩薩發如是心，即時過凡夫地，入菩薩位，生在佛家，種姓尊貴，無可譏嫌；過一切世間道，入出世間道；住菩薩法中，在諸菩薩數，等入三世如來種中，畢定究竟阿耨多羅三藐三菩提，菩薩住如是法，名住歡喜地，以不動法故。

[0544c23] 「諸佛子！菩薩摩訶薩住歡喜地，多喜、多信、多清淨、多踊悅、多調柔、多堪受、不好鬪諍、不好惱亂眾生、不好瞋恨。

[0544c26] 「諸佛子！諸菩薩住是歡喜地，念諸佛故，生歡喜心；念諸佛法故，生歡喜心；念諸菩薩摩訶薩故，生歡喜心；念諸菩薩所行故，生歡喜心；念諸波羅蜜清淨相故，生歡喜心；念諸菩薩與眾殊勝故，生歡喜心；念諸菩薩力不可壞故，生歡喜心；念諸如來教化法故，生歡喜心；念能為利益眾生故，生歡喜心；念一切佛、一切菩薩所入智慧方便門故，生歡喜心。菩薩復作是念：『我轉離一切世間境界，生歡喜心；入一切佛平等中，生歡喜心；遠離凡夫地，生歡喜心；近智慧地，生歡喜心；斷一切惡道，生歡喜心；與一切眾生作依止，生歡喜心；近見一切諸佛，生歡喜心；生諸佛境界，生歡喜心；入一切諸菩薩數，生歡喜心；離一切恐怖，生歡喜心。』所以者何？是菩薩得歡喜地，所有怖畏即皆遠離。所謂：不活畏、惡名畏、死畏、墮惡道畏、大眾威德畏、離如是等一切諸畏。何以故？是菩薩離我相故，尚不貪身，況所用物？是故菩薩無不活畏；心不希望恭敬供養，我應供養眾生，供給所須，是故菩薩無惡名畏；遠離我見、無我相故，無有死畏。又作是念：『我若死已，所生必見諸佛菩薩，是故無有墮惡道畏；我所志樂，無與等者，何況有勝？是故無有大眾威德畏。』如是菩薩永離一切諸恐怖事。

[0545a23] 「諸佛子！是菩薩以大悲為首，於一切眾生，心無嫌恨，直心堅固，自然清淨，轉復勤修一切善根。所謂：信心增上，多行淨心；解心清淨，多以信心分別；出生大悲，成就大慈，心不疲懈，以慚愧莊嚴，成就忍辱柔和，敬順諸佛教法，信重善知識；日夜常修一切善根，常愛樂法，求多聞無厭；如所聞法，正念觀察，心不貪著，不求名聞，不求利養資生之物，常生寶心，無有厭足；樂一切智地，欲得諸佛力、無畏、不共法、求助諸波羅蜜法，離諸諂曲，如說能行；常行實語，不污諸佛家，不捨菩薩戒，生薩婆若心，不動如山王，不樂世間事，成就出世間善根，集善助菩提法，無有厭足，常求勝中勝道，菩薩成就如是淨地法，名為安住歡喜地。菩薩如是安住歡喜地，發諸大願，生如是定心。所謂：我當以清淨心供養一切諸佛，皆無有餘，一切供具隨意供養；發如是大願，廣大如法界，究竟如虛空，盡未來際盡，供養一切劫中所有諸佛，以大供養具無有休息。又一切諸佛所說經法皆悉受持，攝一切諸佛阿耨多羅三藐三菩提，一切諸佛所教化法，悉皆隨順，一切諸佛法，皆能守護，發如是大願，廣大如法界，究竟如虛空，盡未來際，盡皆守護一切劫中一切佛法無有休息。又一切世界一切諸佛從兜率天下、入胎、處胎、初生、出家、成佛道時，勸請轉大法輪，示入大涅槃，我於爾時，盡往供養，攝法為首，三時轉故，發如是大願，廣大如法界，究竟如虛空，盡未來際，盡一切劫，奉迎供養一切諸佛無有休息。

[0545b25] 「又一切菩薩所行，廣大無量，不可壞，無分別，諸波羅蜜所攝，諸地所淨，生諸助道法，總相、別相、有相、無相、有成、有壞，一切菩薩所行諸地道及諸波羅蜜本行，教化一切，令其受行，心得增長，發如是大願，廣大如法界，究竟如虛空，盡未來際，盡一切劫中菩薩所行，以諸教化成熟眾生，無有休息。

[0545c03] 「又一切眾生若有色、若無色，有想、無想，非有想、非無想，卵生、胎生、濕生、化生，三界所繫，入於六道一切生處，名色所攝；教化成熟斷一切世間道，令住佛法一切智慧，使無有餘；發如是大願，廣大如法界，究竟如虛空，盡未來際，盡一切劫，教化一切眾生無有休息。

[0545c10] 「又一切世界廣狹及中，無數無量，不可分別、不可壞、不可動、不可說、麁細、正住、倒住、平坦、方圓，隨入如是世界智，如因陀羅網差別，如是十方世界差別，皆現前知，發如是大願，廣大如法界，究竟如虛空，盡未來際，盡一切劫，如是世界皆現前知，無有休息。

[0545c16] 「又一切佛土入一佛土，一佛土入一切佛土；一一佛土無量莊嚴，離諸垢穢具足清淨，智慧眾生悉滿其中，常有諸佛大神通力，隨眾生心而為示現；發如是大願，廣大如法界，究竟如虛空，盡未來際，盡一切劫，淨如是國土，無有休息。

[0545c21] 「又一切菩薩同心同學，共集諸善，無有怨嫉，同一境界，等心和合，常不相離，隨其所應，能現佛身，自於心中，悉能解知諸佛境界，神通智力，常得隨意神通，悉能遊行一切國土，一切佛會，皆現身相，一切生處，普生其中，有如是不可思議大智慧，

具足菩薩行；發如是大願，廣大如法界，究竟如虛空，盡未來際，盡一切劫，行如是大智慧道，無有休息。

[0545c29] 「又乘不退輪，行菩薩道，身、口、意業所作不空，眾生見者即必定佛法；聞我音聲，即得真實智慧；有見我者，心即歡喜，離諸煩惱；如藥樹王，為得如是，行菩薩道；發如是大願，廣大如法界，究竟如虛空，盡未來際，盡一切劫，行不退道，所作不空，無有休息。

[0546a06] 「又於一切世界皆得阿耨多羅三藐三菩提，於一毛端，示現入胎、出家、坐道場、成佛道、轉法輪、度眾生、示大涅槃、現諸如來大神智力、隨一切眾生所應度者，念念中得佛道；知一切法如涅槃相，以一音聲，令一切眾生皆發歡喜；示大涅槃而不斷菩薩所行；示眾生大智地，使知一切法皆是假偽；以大智慧神通自在出生變化，充滿法界；發如是大願，廣大如法界，究竟如虛空，盡未來際，盡一切劫得佛道事，求大智慧、大神通等，無有休息。

[0546a17] 「諸佛子！菩薩住歡喜地，以十願為首，生如是等百萬阿僧祇大願；以十不可盡法而生是願，為滿此願，勤行精進。何等為十？一、眾生不可盡；二、世界不可盡；三、虛空不可盡；四、法界不可盡；五、涅槃不可盡；六、佛出世不可盡；七、諸佛智慧不可盡；八、心所緣不可盡；九、起智不可盡；十、世間轉、法轉、智轉不可盡。若眾生盡，我願乃盡；若世界、虛空、法界、涅槃、佛出世、諸佛智慧、心所緣、起智、諸轉盡，我願乃盡；而眾生實不可盡，世界、虛空、法界、涅槃、佛出世、諸佛智慧、心所緣、起智、諸轉實不可盡，我諸願善根，亦不可盡。

[0546a29] 「諸佛子！菩薩決定發是大願，則得利安心、柔軟心、調順心、寂靜心、不放逸心、寂滅心、直心、和潤心、不恚心、不濁心。如是則成信者，樂以信分別功德：信諸佛本所行道，信行諸波羅蜜而得增長，信善入諸地得殊勝功德，信得成佛十力，信具足四無所畏，信不共法不可壞，信諸佛法不可思議，信諸佛自在神力無量無邊，信諸如來無量行門，信從因緣以成果報。舉要言之：信諸菩薩普行諸佛功德、智慧、威神力等。

[0546b09] 「諸佛子！菩薩作是念：『諸佛正法如是甚深、如是離相、如是寂滅、如是空、如是無相、如是無作、如是無染、如是無量、如是廣大、如是難壞。而諸凡夫心墮邪見，無明癡冥，蔽其慧眼，常立憍慢幢，墮在渴愛網，隨順諂曲，常懷慳嫉，而作後身生處因緣；多集貪欲、瞋恚、愚癡，起諸重業，嫌恨猛風，吹罪心火，常令熾然，有所施作，皆與顛倒相應；欲流、有流、見流、無明流，相續起心、意、識，種於三界地，生苦惱芽，所謂：名色；名色和合增長六入；根塵相對生觸；觸故生受；貪樂受故生愛；愛增長故生取；取因緣故復起後有；有因緣故有生、老、死、憂、悲、苦、惱。如是因緣，集諸苦聚，受諸苦惱；是中無我、無我所；無作者、無受者、無知者，如草木、瓦石，又如影、響。凡夫可愍，不知不覺而受苦惱；菩薩於此，見諸眾生不免諸苦，即生大悲智慧，是諸眾生我應救護，令住畢竟佛道之樂，即生大慈智慧。』菩薩摩訶薩隨順如是大慈悲法，以深妙心住在初地，於一切物，無所貪惜，尊重諸佛大妙智故，學行大施，即時所有盡能施與，金銀、摩尼、硨磲、碼碯、瑠璃、珊瑚、琥珀、珂貝、珍寶、瓔珞嚴身之具，及象馬、輦輿、人民、奴婢、國土、城邑、園林、遊觀、妻妾、男女，一切所愛，皆悉施與；頭

、目、耳、鼻、肢節、手足，深重佛故而不貪惜；菩薩摩訶薩住於初地，能行大施。是菩薩以大悲心、大施心，救一切眾生故，勤求世間、出世間利益之事，心無疲懈，是故菩薩生無疲倦功德，於諸經書能自開解，是故生知經書功德；得如是知經書智慧，善能籌量應作不作，於上、中、下眾生隨宜利益，是故菩薩生世智功德；得世智功德，則知時、知量，慚愧莊嚴，修習自利利彼之道，是故則生慚愧功德；如是功德，精勤修行，心不懈退，是精進不退功德，即得堪受力；得堪受力已，勤行供養一切諸佛，隨佛所說，如說修行。諸佛子！是菩薩悉知生起如是淨地法，所謂：信、慈、悲、施，無有疲倦，知諸經書，善解世法，慚愧，堪受，供養諸佛，如所說行。又是菩薩住歡喜地，少見諸佛，以願力故，廣見數百千萬億那由他諸佛世尊，心大歡喜深心愛敬，以上樂具，供養諸佛及一切僧，以是福德皆迴向阿耨多羅三藐三菩提；是菩薩因供養諸佛故，生教化眾生法，多以二攝攝取眾生，所謂：布施、愛語，後二攝法，以信解力行未善通達，是菩薩隨所供養諸佛，教化眾生，皆能受行諸淨地法，如是諸功德皆迴向薩婆若，轉益明顯，堪任有用。譬如金師鍊金，隨以火力，調柔可用，增益光色，如是菩薩供養諸佛，教化眾生，行淨地法，此諸功德皆迴向薩婆若，轉益明顯隨意所用。

[0547a04] 「諸佛子！是菩薩摩訶薩於初地中行果相貌，從諸佛、菩薩、善知識所，諮受請問成地之法，無有厭廢；是菩薩住初地中，於諸佛、菩薩、善知識所，諮受請問第二地中行果相貌，無有厭足；如是第三、第四、第五、第六、第七、第八、第九、第十地中，行果相貌，從諸佛、菩薩、善知識所，諮受請問成十地法，無有厭廢。是菩薩善知諸地對治法，善知諸地成壞，善知諸地行果，善知分別得諸地，善知諸地清淨行，善知諸地從一地至一地行，善知諸地是處非是處，善知諸地轉所住處，善知諸地勝進業，善知諸地得不退轉，乃至善知一切菩薩淨地法入如來智地。諸佛子！如是菩薩善知諸地行，未發初地，乃知十地無有障礙；得諸地智慧光明，乃至知諸佛智慧光明；如大商主，多將賈人，欲至大城，先問道路退還過咎，在道利害；未發初處，知道宿時，乃至善知到彼城事，能以智慧思惟籌量，具諸資用，令無所乏，正導人眾，得至大城，於險道中，免諸患難，身及眾人皆無憂惱；菩薩摩訶薩亦復如是，住於初地而善知諸地對治法，乃至善知一切菩薩淨地法，入如來智地；爾時，菩薩集大福德智慧資糧，為眾生、商主，隨宜教化，令出生死險難惡處，示安隱道，乃至令住薩婆若智慧大城，無諸衰惱；是故菩薩常應心不疲倦，勤修諸地本行，乃至善知入如來智地。

[0547b02] 「諸佛子！是名略說菩薩入歡喜地，廣說則有無量百千萬億阿僧祇事。菩薩住歡喜地，多作閻浮提王，豪貴自在常護正法，能以大施攝取眾生，善除眾生慳貪之垢，常行大施而無窮盡，所作善業、布施、愛語、利益、同事；是諸福德皆不離念佛、不離念法、不離念諸同行菩薩、不離念菩薩所行道、不離念諸波羅蜜、不離念十地、不離念諸力無畏不共法、乃至不離念具足一切種智。常生是心：『我當於一切眾生中，為首、為勝、為大、為妙、為上、為無上、為導、為將、為帥、為尊，乃至於一切眾生中為依止者。』諸佛子！是菩薩若欲捨家，勤行精進，於佛法中，便能捨家、妻、子、五欲；得出家已，勤行精進，須臾之間，得百三昧；得見百佛；知百佛神力；能動百佛世界；能飛過百佛世界；能照百佛世界；能教化百世界眾生；能住壽百劫；能知過去、未來世各百劫事；能善入

百法門；能變身為百，於一一身能示百菩薩以為眷屬。若以願力自在示現，過於此數百千萬億那由他劫不可計知。」

[0547b23] 時，金剛藏菩薩欲重明此義，以偈頌曰：

「若有諸眾生，　　厚修集善根，
成就清白法，　　親近於諸佛，
清淨信樂力，　　隨順慈悲心，
如是人能發，　　無量之佛智。
諸佛一切智，　　無量力清淨，
堪受力堅牢，　　成就諸佛法。
悲心救世間，　　淨修諸佛國，
敷演轉法輪，　　發此無上願。
一念知三世，　　而無有別異，
種種時差別，　　以示於世間。
略說則盡求，　　諸佛之功德，
發於廣大心，　　猶若如虛空。
悲心智慧首，　　方便合修行，
深直心淳至，　　其力無有量。
心向無障礙，　　而不隨他教，
同諸佛平等，　　而生於大心。
諸佛子發生，　　如是之寶心，
即離凡夫地，　　入於佛所行。
即生如來家，　　無有可譏嫌，
則同於諸佛，　　必成無上道。
生如是心時，　　即便得初地，
其心不可動，　　猶如大山王。
是菩薩便有，　　大喜相顯現，
其心常清淨，　　堪受於大事。
心不樂鬪訟，　　不好惱眾生，
無有瞋恨心，　　樂慚愧恭敬。
又習行直心，　　守護於諸根，
常念救世間，　　念求諸佛智。
心生於歡喜，　　我當得此事，
得於歡喜地，　　即過五恐怖。
不活死惡名，　　惡道眾威德，
以不貪著我，　　及與我所故。
是諸佛子等，　　遠離諸怖畏，
常行慈悲心，　　恒有信恭敬。
慚愧功德備，　　晝夜增善法，
樂功德實利，　　不樂於諸欲。

如有所聞法，　能常善思惟，
無有貪著行，　斷諸利養心。
常樂於菩提，　一心求佛智，
行諸波羅蜜，　離於諂曲心。
隨說而能行，　安住實語中，
不污諸佛家，　不捨菩薩學。
遠世間事願，　樂出於世間，
求善法無厭，　精進轉增益。
諸菩薩如是，　好樂諸功德，
而發於大願，　求欲見諸佛。
護法至佛所，　行菩薩妙行，
化一切眾生，　淨一切佛土。
我佛國土中，　滿諸大菩薩，
諸菩薩同心，　見聞皆不空。
一切微塵中，　諸佛成佛道，
發於如是等，　無量無邊願。
是願無窮盡，　如虛空眾生，
法界世涅槃，　諸佛出智慧。
心緣起智轉，　我願如是住，
如是發大願，　心柔軟調順。
能信佛功德，　而觀於眾生，
知從因緣起，　則生慈悲心。
即於苦眾生，　我當救度之，
為是眾生故，　而行種種施。
所謂妙國土，　一切諸珍寶，
象馬及車乘，　眷屬與人民，
頭目及手足，　肌肉施無悔，
求種種經書，　心無有疲倦，
得解其義趣，　能隨世而行。
慚愧堪受力，　漸令得增長，
能以恭敬心，　供養無量佛。
智者於日夜，　如是常修行，
善根轉明淨，　猶若成鍊金。
菩薩住是地，　能了知十住，
展轉修行時，　無有諸障礙。
譬如賈客主，　欲利諸商人，
先問道路中，　諸險艱難事。
菩薩住初地，　善知諸地行，
而無有障礙，　能至於佛地。
住是初地中，　多作閻浮王，

善知於諸法，　常行慈悲心。
如法而化導，　一切皆信敬，
勸令行布施，　以求佛智慧。
菩薩若捨國，　佛法中出家，
勤行於精進，　即得百三昧。
能見百諸佛，　震動百國土，
光明照百國，　飛行亦如是。
化百土眾生，　入於百法門，
念知百劫事，　示現於百身。
能以百菩薩，　眷屬而示現，
若以其願力，　過是數無量。
今明初地義，　但以略解說，
若欲廣說者，　億劫不能盡。
是初菩薩地，　名之為歡喜，
利益眾生者，　今已分別竟。」

大方廣佛華嚴經卷第二十三

【經文資訊】大正藏第 09 冊 No. 0278 大方廣佛華嚴經
【版本記錄】CBETA 電子佛典 2016.06，完成日期：2016/06/15
【編輯說明】本資料庫由中華電子佛典協會（CBETA）依大正藏所編輯
【原始資料】蕭鎮國大德輸入，眾生出版社提供新式標點，其他
【其他事項】本資料庫可自由免費流通，詳細內容請參閱【中華電子佛典協會資料庫版權宣告】

本網站係採用 Creative Commons 姓名標示-非商業性-相同方式分享 3.0 台灣 (中華民國) 授權條款授權.
Copyright ©1998-2016 CBETA
Dictionary cache status: loaded

Copyright Fo Guang Shan 佛光山 2013-2025. This work may be freely reused under the Creative Commons Attribution 4.0 International License with attribution. Please send comments to alex@ntireader.org.
Page updated on 2025-06-19

Avataṃsakasūtra (Flower Garland Sūtra) 大方廣佛華嚴經

Scroll 24

Click on any word to see more details.

大方廣佛華嚴經卷第二十四

東晉天竺三藏佛馱跋陀羅譯

◎
十地品第二十二之二

一切菩薩眾，　聞說上地義，
其心皆清淨，　歡喜無有量。
各於所坐處，　踊住虛空中，
以諸上妙華，　散於金剛藏。
咸皆稱讚言：　「善哉金剛藏，
大智無所畏，　善說菩薩地。」
解脫月大士，　知眾心清淨，
欲聞第二地，　行相之所說。
即請金剛藏，　大智願解說，
第二地行相，　一切皆欲聞。

[0548c16] 金剛藏菩薩語解脫月菩薩言：「佛子！菩薩摩訶薩已具足初地，欲得第二地者，當生十種直心。何等為十？一、柔軟心；二、調和心；三、堪受心；四、不放逸心；五、寂滅心；六、真心；七、不雜心；八、無貪吝心；九、勝心；十、大心。菩薩以是十心得入第二地。菩薩住離垢地，自然遠離一切殺生，捨棄刀仗，無瞋恨心，有慚有愧，於一切眾生起慈悲心，常求樂事，尚不惡心惱於眾生，何況加害？離諸劫盜資生之物，常知止足，若物屬他，他所受用，於是物中不與不取；離於邪婬，自足妻色，於他女人不生一念；離於妄語，常真實語、諦語、隨語，乃至夢中尚不妄語，何況故作？離於兩舌無破壞心，於鬪諍離散人中，常好和合；離於惡口，所有言語麁獷苦惡，自壞其身，亦壞於他，如是等語皆悉捨離；離無義語，常自守護，所可言說，應作不作，常知時語、利益語、順法語、籌量語，乃至戲笑，尚無所犯，何況故作？不貪他物，若物屬他，他所攝用，不作是念：『我當取之。』離瞋害心，常於眾生，求愛潤心、慈悲心；離於占相，習行正見，決定深信罪福因緣；離於諂曲，誠信三寶，生決定心。菩薩如是常護善道，作是思惟：『一

切眾生墮惡道者，皆由十不善道；我當自住善法，亦當為人說諸善法，示正行處。何以故？若人自不行善，為他說法令住善者，無有是處。』又深思惟：『行十不善道，則墮地獄、畜生、餓鬼；行十善道，則生人處，乃至有頂。又是十善道與智慧和合修行，若心劣弱，樂少功德，厭畏三界，大悲心薄，從他聞法至聲聞乘；若行是十善道，不從他聞，自然得知，不能具足大悲方便，而能深入眾因緣法至辟支佛乘；若行是十善道清淨具足，其心廣大無量無邊，於眾生中起大慈悲，有方便力，志願堅固，不捨一切眾生，求佛大智慧，淨菩薩諸地，淨諸波羅蜜入深廣大行，則能得佛十力、四無所畏、四無礙智、大慈大悲，乃至具足一切種智，集諸佛法，是故我應行十善道求一切智。』

[0549a26] 「是菩薩復作是思惟：『此十不善道，上者、地獄因緣；中者、畜生因緣；下者、餓鬼因緣。於中殺生之罪，能令眾生墮於地獄、畜生、餓鬼；若生人中，得二種果報，一者、短命；二者、多病。劫盜之罪，亦令眾生墮三惡道；若生人中，得二種果報，一者、貧窮；二者、共財不得自在。邪婬之罪，亦令眾生墮三惡道；若生人中，得二種果報，一者、婦不貞潔；二者、得不隨意眷屬。妄語之罪，亦令眾生墮三惡道；若生人中，得二種果報，一者、多被誹謗；二者、為人所誑。兩舌之罪，亦令眾生墮三惡道；若生人中，得二種果報，一者、得弊惡眷屬；二者、得不和眷屬。惡口之罪，亦令眾生墮三惡道；若生人中，得二種果報，一者、常聞惡音；二者、所可言說，恒有諍訟。無義語罪，亦令眾生墮三惡道；若生人中，得二種果報，一者、所有言語，人不信受；二者、有所言說不能明了。貪欲之罪，亦令眾生墮三惡道；若生人中，得二種果報，一者、多欲；二者、無有厭足。瞋惱之罪，亦令眾生墮三惡道；若生人中，得二種果報，一者、常為一切求其長短；二者、常為眾人之所惱害。邪見之罪，亦令眾生墮三惡道；若生人中，得二種果報，一者、生邪見家；二者、其心諂曲。諸佛子！如是十不善道皆是眾苦大聚因緣。』

[0549b22] 「菩薩復作是念：『我何故不離是十不善道，行十善道，亦令他人行此善道？』如是念已，即離十不善道，安住十善道，亦令他人住於善道。是菩薩爾時於一切眾生，生安隱心、樂心、慈心、悲心、哀愍心、利益心、守護心、師心、大師心、自己心。作是念：『是諸眾生墮於邪見，隨逐邪心，行邪險道，甚可哀愍；我應令彼住正見道如實法中。是諸眾生常共鬪諍，分別彼我；我應令彼住於大慈。是諸眾生常貪財物，無有厭足，恒以邪命而自生活；我應令彼住於清淨身、口、意業。是諸眾生隨逐貪欲、瞋恚、愚癡，常為種種煩惱大火之所燒然，不能志求出要方便；我應令彼滅煩惱火置清涼處。是諸眾生常為無明所覆，入大黑闇；離慧光明，入於生死大險道中，隨逐種種無量邪見；我應令彼得無障礙清淨慧眼，以是眼故，知一切法如實相，得不隨他一切如實無障礙智。是諸眾生墮生死道，將墜地獄、畜生、餓鬼、入邪見網，為種種愚癡叢林所覆，隨逐虛妄邪道徑路，常為愚癡之所盲冥，遠離導師，非出要道；謂為出要，隨順魔心遠離佛意；我應令彼度於生死險道艱難安處，令住一切智人無畏大城無諸衰惱。是諸眾生為諸煩惱暴水所沒；欲、有、見、無明，四流所漂；隨生死流，入大愛河；為諸煩惱勢力所食，不能得求出要之道；常為欲覺、恚覺、惱覺、惡蟲所害；又為水中身見羅剎所執，入於五欲深流洄復，喜愛淤泥之所沒溺，我慢陸地之所燋枯，無所歸趣；於十二入怨賊聚落，不能得出；不遇導師

能正度者；我應於彼生大慈悲，以善根力而拔濟之，得安隱處，離諸恐怖，住於一切智慧寶洲。是諸眾生深心貪著，多有憂悲苦惱患難，憎愛所縛，欲械所繫，入於三界無明稠林；我應令彼遠離一切三界所著，令住離相無礙涅槃。是諸眾生深著我、我所、於五陰樔窟，不能自出，常隨四倒，依六入空聚，為四大毒蛇之所侵害，為諸煩惱眾賊所殺，受此一切無量苦惱；我應令彼離諸貪著，住於寂靜，所謂斷一切障礙安隱涅槃。是諸**眾生其心狹劣，樂於小法，遠離無上一切智慧，貪著小乘不能志求大乘出法；我應令彼住廣大心，無量無邊諸佛道法，所謂無上大乘。』**

[0550a08] 「諸佛子！是菩薩如是隨順持戒力，善能廣生大慈悲心。是菩薩住離垢地，得見數百千萬億那由他諸佛世尊，以衣被、飲食、臥具、醫藥、資生之物而供養之；於諸佛所生恭敬心，復受十善道，乃至得阿耨多羅三藐三菩提終不中失；是菩薩若干百千萬億劫，遠離慳貪、破戒垢故，淨修布施、持戒功德；譬如真金，**鍊之以火，一切垢盡，轉復明淨。菩薩亦如是，住離垢地，若**干百千乃至無量百千萬劫，遠離慳貪、破戒垢故，淨修布施、持戒功德；菩薩爾時於四攝法，愛語偏多；十波羅蜜，戒波羅蜜偏勝；餘波羅蜜，亦皆修集，隨地增長。

[0550a21] 「佛子！是名菩薩摩訶薩第二離垢地。菩薩住是地，多作轉輪聖王，為大法王，廣得法力，七寶成就，有力自在，能除一切**眾生慳貪、破戒之垢；以善方便，令眾生住十善道，為大布施而不窮盡；所作善業，布施、愛語、利益、同事，是諸福德，皆不離念佛，不離念法，乃至不離念具足一切種智。常生是心：『我當於一切眾生中為首、為勝，乃至於一切眾生中為依止者。』佛子！是菩**薩若欲捨家，勤行精進，於佛法中，便能捨家妻子五欲；得出家已，勤行精進，須臾之間，得千三昧、得見千佛、知千佛神力、能動千佛世界、能飛過千佛世界、能照千佛世界、能教化千世界**眾生、能住壽千劫、能知過去未來世各千劫事、能善入千法門、能變身為千，於一一身能示千菩薩以為眷屬。若以願力自在示現，過於此數百千萬億那由他劫不可計知。」**

[0550b09] 時，金剛藏菩薩欲重明此義，以偈頌曰：

「菩薩入二地，　　柔軟調和心，
堪受不放逸，　　寂滅真不雜，
亦無有貪吝，　　勝大悉具足，
得是十心已，　　入於第二地。
菩薩住是地，　　成就諸功德，
常離於殺生，　　不惱害一切，
常離於劫盜，　　亦無有邪婬，
不兩舌妄語，　　惡口無義言，
他所有財物，　　不生於貪著，
不惱於**眾生**，　　**直心行正見**，
無有**憍慢心**，　　**亦無諂曲意**，
柔軟不放逸，　　護持諸佛教。

所有劇苦惱,　　地獄與畜生,
餓鬼熾然身,　　皆從惡心有。
我今已永離,　　如是諸惡事,
行於真實道,　　寂滅之善法。
從人至有頂,　　所有受樂處,
禪定三乘樂,　　皆從十善生。
如是思惟已,　　心常不放逸,
身自持淨戒,　　亦教人令持。
遍觀諸眾生,　　種種受苦惱,
如是愍念已,　　轉生深悲心。
凡夫甚可愍,　　墮在諸邪見,
心多懷瞋恨,　　常好起諍訟。
常樂於五欲,　　貪求無有厭,
起三毒因緣,　　我應度此等。
深覆愚癡闇,　　墜生死險道,
入大邪見網,　　墮於世籠檻。
常為諸魔賊,　　煩惱之所壞,
此等甚可愍,　　我應度脫之。
沒深煩惱水,　　四流所漂轉,
具受於三界,　　無量諸苦毒。
住五陰深檪,　　生我我所心,
我為度此苦,　　當勤修行道。
捨無上佛慧,　　生於下劣心,
令住佛大智,　　發無量精進。
菩薩住此地,　　集無量功德,
得值遇諸佛，　　承事而供養。
以是因緣故,　　善根轉明淨,
猶如好真金,　　鍊之以火力。
佛子住此地,　　多作轉輪王,
令諸眾生等,　　住於十善道。
從初始發心,　　修集諸福德,
願以救世間,　　令得佛十力。
若欲捨王位,　　出家行學道,
勤心行精進,　　得入千三昧。
得見於千佛,　　供養聽受法,
菩薩住此地,　　能示如是事。
若以其願力,　　示諸神通事,
度脫於眾生,　　過此數無量。
常為諸世間,　　勤求好事者,
具足解說此，　　第二地已竟。」◎

[0551a05] ◎第三地

諸菩薩聞是,　　不可思議行,
心皆大歡喜,　　恭敬無有量。
即時虛空中,　　雨眾名華香,
如雲而散下,　　供養金剛藏。
咸讚言善哉：　「善哉金剛藏,
善說諸大人，　護持淨戒行，
於一切眾生,　　深有哀愍心,
敷演解說是，　二地之行相。
菩薩微妙行,　　真實無有異,
是諸菩薩等,　　清淨之行足,
為一切眾生,　　常求好事者,
已為具演說，　第二離垢地。
天人恭敬者,　　願說第三地，
善示智所作,　　菩薩之所行。
願說諸大人，　所行布施德,
持戒及忍辱,　　精進行禪定,
智慧巧方便,　　并及慈悲心,
云何行是法,　　淨於諸佛行？」
解脫月菩薩，　請金剛藏言：
「菩薩入三地,　　當以何等心？」

[0551a26] 金剛藏菩薩語解脫月菩薩言：「佛子！諸菩薩摩訶薩淨第二地已，欲得第三地，當以十種深心。何等為十？一、淨心；二、猛利心；三、厭心；四、離欲心；五、不退心；六、堅心；七、明盛心；八、無足心；九、勝心；十、大心。菩薩以是十心得入第三地。菩薩住明地，能觀一切有為法如實相；所謂：無常、苦、無我、不淨、不久敗壞、不可信相、不生不滅、不從前際來、不去至後際、現在不住；菩薩如是觀一切有為法真實相，知諸法無作、無起、無來、無去，而諸眾生憂悲苦惱，憎愛所繫，無有停積，無定生處；但為貪、恚、癡火所然，增長後世苦惱大聚，無有實性猶如幻化。見如是已，於一切有為法，轉復厭離，趣佛智慧；是菩薩知如來智慧不可思議，不可稱量；有大勢力，無能勝者、無有雜相、無有衰惱、能至無畏安隱大城，能救無量苦惱眾生。如是見知佛智無量，見有為法無量苦惱，於一切眾生，轉生殊勝十心。何等為十？眾生可愍，孤獨無救，貧無依止，三毒之火熾然不息，閉在三有牢固之獄，常住煩惱諸惡刺林，無正觀力，於善法中欲樂心薄，失佛妙法而常隨順生死水流，怖畏涅槃。是菩薩見諸眾生如是衰惱，發大精進，是眾生等，我應救、我應解、應令清淨、應令得脫、應著善處、應令安住、應令歡喜、應令知所宜、應令得度、應使滅苦。

[0551b23] 「菩薩如是厭離一切有為法，深念眾生，見一切智無量利益，即時欲具佛智慧，救度眾生，勤行菩薩道；作是思惟：『此諸眾生墮在大苦諸煩惱中，以何方便而拔濟之，使得永住畢竟之樂；即時知住無礙解脫智慧中者，乃可得此是無礙解脫智慧，不離通達諸法如實智無行行慧；如是慧明，從何而得？當知不離多聞決定智慧。』復作是念：『一切佛法以何為本？不離聞法為本。』菩薩如是知已，一切求法，轉加精勤，日夜聽受，無有厭足，喜法、愛法、依法、順法、滿法、辯法、究竟法、歸法、救法、隨順行法。菩薩如是方便求法，所有珍寶無所遺惜，於此物中不生難想，但於說法者，生難遭想。為求法故，於內外物無不能捨，國土、人民、摩尼七寶、象馬、輦輿、眾寶、瓔珞、嚴身之具、妻妾、男女、肢節、手足，舉身施與，無所愛惜。又為求法故，於說法者，盡心恭敬供養給侍，破除憍慢、我慢、大慢，諸惡苦惱，悉能忍受。深求法故，若得一句未曾聞法，勝得三千大千世界滿中珍寶；得聞一偈，勝得轉輪聖王、釋提桓因、梵天王處無量劫住。是菩薩若有人來作如是言：『我有佛所說法一句能淨菩薩道，汝今若能入大火阬受大苦者，當以相與。』是菩薩作是念：『我受一句法故，設令三千大千世界大火滿中，尚從梵天而自投下，何況小火；我盡受一切諸地獄苦，猶應求法，何況人中諸小苦惱。為求法故，發如是心，又如所聞法，心常喜樂，悉能正觀。』是菩薩聞諸法已，降伏其心，於空閑處，心作是念：『如說行者，乃得佛法，但以口言，無有是處。』菩薩如是則離欲惡不善法，有覺有觀，離生喜樂，入初禪；滅覺觀，內清淨，心一處，無覺無觀，定生喜樂，入二禪；離喜，行捨，成就念慧，身受樂，諸賢聖能說能捨，常念受樂，入三禪；斷棄苦樂，憂喜已滅，不苦不樂，行捨念淨，入四禪。是菩薩過一切色相，滅一切有對相，不念一切別異相故，知無邊虛空即入虛空無色定處；過一切虛空相，知無邊識即入識無色定處；過一切識相，知無所有即入無所有無色定處；過一切無所有處，知非有想、非無想安隱，即入非有想非無想無色定處；順諸法行而不樂著。是菩薩以慈心廣大無量，無瞋恨，無惱害，以信解力遍滿十方；悲、喜、捨心，亦復如是。是菩薩有神通力能動大地，一身為多身，多身為一身，現沒還出，石壁皆過，如行虛空，於虛空中，跏趺而去；猶如飛鳥，履水如地，入地如水；身出煙焰，如大火聚；日月威德而能以手捫摸摩之身力自在，乃至梵世。是菩薩天耳清淨，過天人耳，悉聞人天音聲遠近。是菩薩以他心智，如實知他心、欲心；如實知欲心、離欲心；如實知離欲心、瞋心、離瞋心；癡心、離癡心；垢心、離垢心；小心、大心；廣心、狹心；亂心、無亂心；定心、不定心；縛心、解心；有上心、無上心；如實知有上心、無上心。是菩薩念知宿命諸所生處，一世、二世乃至百千萬億那由他世；一劫、二劫乃至百千萬億那由他劫，其中諸劫無量成壞，於諸劫中所經因緣，悉能念知，我生彼處，如是種族、如是姓名、如是飲食、如是苦樂、如是久住；我於彼死，生於此間；於此間死，生於彼間，如是種種悉能念知。是菩薩天眼清淨，過天人眼，見諸眾生死此生彼，形色好惡，貧賤富貴，趣善惡道，隨業受報，皆如實知。所謂：是諸眾生成就身惡業、口惡業、意惡業、拒逆賢聖、受邪見教，起罪業因緣故，身壞命終，墮於惡道；是諸眾生成就身善業、口善業、意善業，不逆賢聖，信受正見，行善業因緣故，身壞命終生於善處。是菩薩於諸禪定解脫三昧，能入、能出而不隨生；有助菩提法處；以願力故，能生

其中。

[0552b10] 「是菩薩住於明地，見數百千萬億那由他諸佛、世尊，恭敬供養，尊重讚歎，衣服、飲食、臥具、醫藥、親近諸佛、聽受經法，如說修行。是菩薩觀諸法不生不滅，眾緣而有；於百千億劫，所集欲縛、有縛、無明縛，皆悉微薄，不復積集；不積集故，斷於邪貪、邪瞋、邪癡；譬如真金巧師鍊治，轉更精好，光明倍勝。菩薩亦如是住在明地，不集三縛故，斷於邪貪、邪瞋、邪癡，一切善根轉增明淨。是菩薩忍辱心、美妙心、不壞心、不動心、不濁心、不高下心、一切所作不望報心、他少有所作當生報心、不諂曲心、不染亂心、轉勝明淨。菩薩爾時於四攝法，愛語、利益偏多；十波羅蜜，忍辱波羅蜜、精進波羅蜜偏勝，餘助菩提法，皆轉明淨。諸佛子！是名略說菩薩第三明地。菩薩住是地中，多作釋提桓因，智慧猛利，能以方便，轉諸眾生，令離婬欲；所作善業，布施、愛語、利益、同事，皆不離念佛，不離念法，乃至不離念具足一切種智。常生是心：『我當於一切眾生為首、為勝，乃至於一切眾生為依止者。』是菩薩若欲勤行精進，於須臾間，能得十萬三昧，乃至能示十萬菩薩以為眷屬。若以願力神通自在過於此數，若干百千萬億那由他劫不可計知。」

[0552c05] 時，金剛藏菩薩欲重明此義，以偈頌曰：

「菩薩深信心，　能得第三地，
清淨猛利心，　厭離欲不退，
堅堪受無厭，　勝大悉具足，
以如是等心，　得入於三地。
智者住明地，　觀有為作法，
不淨無常苦，　無我壞敗相，
無有牢固性，　不久念念滅，
如是思惟知，　無有來去相。
見諸有為法，　如病如癰瘡，
愛心所纏縛，　生諸憂悲苦。
但為貪恚癡，　猛火所焚燒，
從無始世來，　熾然常不息。
即時於一切，　三界生厭離，
惡賤有為法，　心無所貪著。
但求諸佛智，　無量無邊限，
甚深難思議，　清淨無諸苦。
如是見佛智，　無諸苦惱已，
哀愍諸眾生，　貧窮無福慧。
三毒火常然，　無有救護者，
墮在地獄中，　無量苦所切。
放逸凡夫人，　沒諸煩惱海，
盲冥無所見，　失諸佛法寶。

常隨生死流,　　無怖空怖畏,
我於是眾生,　　當勤度脫之。
精進求智慧,　　為作饒益者,
思惟何方便,　　可以得救護。
唯有諸如來,　　深妙無礙智,
此智何為因,　　無行行慧生。
思惟是智慧,　　從於多聞起,
如是籌量已,　　勤求多聞法。
日夜常精進,　　聽受無厭倦,
讀誦愛樂法,　　唯法以為貴。
為欲求法故,　　以諸珍寶等,
所親愛妻子,　　隨意諸眷屬,
國土及城邑,　　資生諸寶物,
歡喜而施與,　　心無所戀惜。
頭目耳鼻舌,　　牙齒及手足,
肢節身血肉,　　心肝及髓腦,
以此等施人,　　猶不以為難,
若得聞正法,　　是為甚希有。
假令有一人,　　語此菩薩言,
汝今若能入,　　是大猛火聚,
然後當與汝,　　諸佛所說法。
聞已即歡喜,　　自投無有疑。
設使三千界,　　大火滿其中,
須彌梵世下,　　不足以為難。
若為求一句,　　諸佛所說法 ,
救諸苦惱者,　　得之為甚難。
從初始發心,　　乃至成佛道,
我於其中間,　　盡此諸劫數,
為欲求法故,　　備受阿鼻苦,
何況於人間,　　小小諸苦惱。
以聽法因緣,　　能得正憶念,
正憶念因緣,　　能生諸禪定,
深妙等三昧,　　及五神通事,
次第皆能起,　　自在不隨生。
菩薩住是地,　　能以決定心,
多供養諸佛,　　聽受所說法。
斷邪愛恚癡,　　諸縛悉微薄,
猶如成鍊金,　　調和得其所。
菩薩住是地,　　福德藏充滿,
多作忉利王,　　自在化婬欲。

愛佛功德故,　　化導無量眾,
悉能令得住,　　無上佛道中。
菩薩住是地,　　能以柔軟心,
勤行於精進,　　得百千三昧。
見百千諸佛,　　相好莊嚴身,
其心轉猛利,　　願力者殊勝。
常為諸眾生,　　勤求好事者,
分別解說此，　　第三明地竟。」

[0553b19] 第四地

諸佛子聞說，　　如是地行義，
深妙無有量,　　心皆大歡喜。
散眾名華香,　　供養於如來,
地及大海水,　　悉皆大震動。
天諸采女等,　　於上虛空中,
同以微妙音,　　歌頌此上法。
他化自在王,　　聞已大歡喜,
雨摩尼珠寶,　　以散於佛上。
踊躍稱讚言：　　「善哉佛出世,
功德藏流布,　　利益於我等。
我今聞說此，　　菩薩地行義，
是事百千劫,　　難聞而得聞。
願更說後地，　　利益諸天人，
僉皆喜欲聞,　　得地諸行義。」
解脫月菩薩。　　重請金剛藏：
「願為諸菩薩,　　說至四地行。」

[0553c07] 金剛藏菩薩語解脫月菩薩言：「佛子！諸菩薩摩訶薩淨三地已，欲得第四地，當以十法明門。何等為十？一、觀察眾生界；二、觀察法界；三、觀察世界；四、觀察虛空界；五、觀察識界；六、觀察欲界；七、觀察色界；八、觀察無色界；九、觀察勝信解界；十、觀察大心界。菩薩以此十法明門得入第四地。菩薩住焰地, 即於如來家, 轉有勢力, 得內法故，有十種智。何等為十？一、心不退轉；二、於三寶中得不壞信清淨畢竟；三、修習觀生滅；四、修習諸法本來不生；五、常修習世間成壞；六、修習業因緣故有生；七、修習分別生死涅槃門差別；八、修習眾生業差別；九、修習前際後際差別；十、修習現在常滅不住行。是十智心, 則生佛家轉得勢力。

[0553c21] 「佛子！菩薩摩訶薩住是第四地, 觀內身循身觀，精勤一心，除世間貪憂；觀

外身循身觀，精勤一心，除世間貪憂；觀內外身循身觀，精勤一心，除世間貪憂；觀內受、外受、內外受；內心、外心、內外心；內法、外法、內外法循法觀，精勤一心，除世間貪憂。是菩薩未生惡不善法，為不生故，勤精進發心正斷；已生諸惡不善法，為斷故，勤精進發心正斷；未生諸善法，為生故，勤精進發心正行；已生諸善法，為住不失修滿增廣故，勤精進發心正行。是菩薩修行四如意足，欲定，斷行成就，修如意足；依止厭、依止離、依止滅，迴向涅槃；精進定、心定、慧定斷行成就，修如意足；依止厭、離、滅，迴向涅槃。是菩薩修行信根、精進根、念根、定根、慧根，依止厭、離、滅，迴向涅槃。是菩薩修行信力、精進力、念力、定力、慧力，依止厭、離、滅，迴向涅槃。是菩薩修行念覺分、擇法覺分、精進覺分、喜覺分、猗覺分、定覺分、捨覺分，依止厭、離、滅，迴向涅槃。是菩薩修行正見、正思惟、正語、正業、正命、正精進、正念、正定，依止厭、離、滅，迴向涅槃。是菩薩以不捨眾生心故行，以本願助故；大悲為首故；大慈合行故；為攝一切智；為莊嚴佛國；為具佛諸力、無畏、不共法、三十二相、八十種好；為具足音聲；為隨順佛深解脫；為思惟大智慧方便故行。

[0554a19] 「諸佛子！菩薩住焰地，所有身見等著、我著、眾生著；人壽者、知者、見者著；五陰、十二入、十八界所起，屈伸卷舒出沒，推求心所行愛著，寶重所見，為歸為洲，皆悉斷滅。是菩薩轉倍精進，智慧方便所生助道法，隨所修行，心轉柔和，堪任有用，無有疲惓；轉求上法，增益智慧，救一切世間，隨順諸師，恭敬受教，如所說行。是菩薩爾時，知恩、知報恩，心轉和善，同止安樂；直心、軟心，無有邪曲；行正定行，無有憍慢；隨順教誨，得說者意，如是具足善心、軟心、寂滅心、忍辱心，淨地諸法，思惟修行。是菩薩爾時成不轉精進、不捨精進、不染精進、不壞精進、不厭倦精進、廣大精進、無邊精進、猛利精進、無等等精進、救一切眾生精進。是菩薩修習如是精進，直心清淨，不失深心，信解明利，善根增長，遠離世間垢濁不信，皆已滅盡，無疑無悔，現前具足；於一切佛大信解事，不厭不捨，自然習樂，無量之心，常現在前。菩薩住第四焰地，能見數百千萬億那由他諸佛、世尊，恭敬供養，尊重讚歎，衣服、飲食、臥具、醫藥，親近諸佛，一心聽法，能信奉持，多於佛所，出家修道；是菩薩樂心、深心清淨，信解平等，轉更明了，住壽多劫，若干百千萬億那由他劫善根轉勝。譬如上真金為莊嚴具，餘金不及；如是菩薩住此焰地，善根轉增，下地菩薩所不能及。譬如摩尼珠，光明清淨能照四方，餘寶不及，水雨澆漬光明不滅；菩薩住焰地，下地菩薩所不能及，一切諸魔及諸煩惱皆不能壞。諸佛子！是名略說菩薩第四焰地。菩薩住是地中，多作須夜摩天王，教化眾生，破於我心；所作善業，布施、愛語、利益、同事，皆不離念佛，不離念法，乃至不離念具足一切種智。常生是心：『我當於一切眾生為首、為勝，乃至於一切眾生為依止者。』是菩薩若欲勤行精進，須臾之間得百億三昧，乃至示現百億菩薩以為眷屬。若以願力自在示現，過於此數若干百千萬億那由他劫，不可計知。」

[0554b28] 爾時，金剛藏菩薩欲重明此義，以偈頌曰：

「諸菩薩具足，　修治明地已，

觀察諸眾生,　　法及於世界,
虛空識欲色,　　無色勝信解,
大心清淨故,　　得入第四地。
即於如來家,　　增長得勢力,
不退於佛道,　　三寶不壞信。
觀諸法生滅,　　一切本來空,
知世間成敗,　　從業而有生。
眾生業差別,　　生死涅槃異,
觀法先後際,　　常滅不住相。
諸大菩薩等,　　得如是法已,
哀愍諸眾生,　　習身受心法。
內外四念處，　　依止於厭離，
亦依止寂滅,　　迴向於涅槃。
除滅惡法故,　　善法得增長,
習行四正法,　　修四如意足,
習行於五根,　　及以修五力,
修習七覺意,　　行於八聖道,
修習如是法,　　皆為眾生故。
本願之所助,　　慈悲心為首,
為攝一切智,　　莊嚴諸佛土。
成就十種力,　　無畏不共法,
諸音聲言說，　　甚深妙道法，
及無礙解脫，　　大智慧方便。
從身見為首,　　六十二見等,
眾生及我人,　　壽命知見者,
於諸陰界入,　　之所貪著處,
得是第四地,　　皆悉已滅離。
斷諸煩惱業,　　其心轉明淨,
諸所作善業,　　皆為救世間。
菩薩柔軟心,　　常不為放逸,
堪用正直意,　　求利於眾生。
如此所求事,　　皆為無上道,
大智慧職位,　　利益世間故。
深心敬養師,　　如說樂修行，
知恩報恩者,　　易化無瞋恨。
無有邪曲心,　　柔和同止樂,
修習如是法,　　精進不退轉。
菩薩住是地,　　不失深直心,
淨心與信解,　　增長諸善根。
世間諸垢濁,　　不信疑悔事,

如是等諸法，　皆悉得除滅。
諸菩薩住是，　第四焰地中，
得值無量佛，　諮受所說法。
於是諸佛所，　出家難沮壞，
如真金莊嚴，　餘金所不及。
菩薩住是地，　諸功德深心，
智慧及方便，　所行清淨道。
乃至千億魔，　皆所不能壞，
如真妙明珠，　不為水雨敗。
菩薩住是地，　天人所供養，
多作夜摩王，　能轉諸邪見。
所作諸善業，　皆為佛智慧，
其心常堅固，　不可得動轉。
若勤行精進，　得百億三昧，
能見百億佛，　願力則過是。
如是第四地，　清淨名為焰，
無量福慧者，　今已解說竟。」◎

大方廣佛華嚴經卷第二十四

【經文資訊】大正藏第 09 冊 No. 0278 大方廣佛華嚴經
【版本記錄】CBETA 電子佛典 2016.06，完成日期：2016/06/15
【編輯說明】本資料庫由中華電子佛典協會（CBETA）依大正藏所編輯
【原始資料】蕭鎮國大德輸入，眾生出版社提供新式標點，其他
【其他事項】本資料庫可自由免費流通，詳細內容請參閱【中華電子佛典協會資料庫版權宣告】

本網站係採用 Creative Commons 姓名標示-非商業性-相同方式分享 3.0 台灣 (中華民國) 授權條款授權.
Copyright ©1998-2016 CBETA
Dictionary cache status: loaded

Copyright Fo Guang Shan 佛光山 2013-2025. This work may be freely reused under the Creative Commons Attribution 4.0 International License with attribution. Please send comments to alex@ntireader.org.
Page updated on 2025-06-19

Avataṃsakasūtra (Flower Garland Sūtra) 大方廣佛華嚴經
Scroll 25
Click on any word to see more details.

大方廣佛華嚴經卷第二十五

東晉天竺三藏佛馱跋陀羅譯

◎
十地品第二十二之三

諸菩薩聞是,　第四地行法,
心皆懷喜悅,　踊躍無有量。
雨天眾寶華,　雰雰如雪下,
咸讚言善哉,　金剛藏大士。
他化自在王,　與諸眷屬等,
於上虛空中,　心皆大歡喜。
放眾妙光明,　作天諸妓樂,
歌歎佛功德,　及諸菩薩眾。
天諸采女等,　各以清妙音,
同聲稱讚佛,　而說如是言：
「世尊久遠來,　勤苦所求願,
無上正真道,　於今始乃得。
利益天人者,　久乃得奉見,
釋迦牟尼佛,　今至於天宮。
從久遠已來,　大海相始動,
久遠無量世,　今乃放妙光。
眾生從久遠,　今始得安樂,
久乃方得聞,　大慈悲德音。
度諸功德岸,　久遠今乃值，
聖王能悉破,　憍慢我心等。
無比可恭敬,　而今得供養,
能開諸天道,　使得一切智。
世尊甚清淨,　無量如虛空,
不染於世法,　如蓮華在水。

處世最高大，　猶如巨海中，
須彌大山王，　是故歡喜禮。」
如是諸天女，　各以眾妙音，
敬心歌頌已，　默然而觀佛。
解脫月菩薩，　請金剛藏言：
「願說得五地，　行相之因緣。」

[0555c09] 金剛藏菩薩語解脫月菩薩言：「佛子！菩薩摩訶薩已具足第四地，欲得第五地，當以十平等心。何等為十？一、過去佛法平等；二、未來佛法平等；三、現在佛法平等；四、戒淨平等；五、心淨平等；六、除見疑悔淨平等；七、道非道淨平等；八、行知見淨平等；九、諸菩提分法轉勝淨平等；十、化眾生淨平等。菩薩以是十平等心得入第五地。菩薩住難勝地，善修菩提法故、深心清淨故、求轉勝道故、則能得佛；是菩薩得大願力故、慈悲心不捨一切故、得念慧道力故、修習福慧不捨故、出生方便故、欲得轉勝道上地明觀法故、受諸佛神力所護故、生定不退心故，如實知是苦聖諦，是苦集諦，是苦滅諦，是苦滅道諦；是菩薩善知世諦，善知第一義諦，善知相諦，善知差別諦，善知說諦，善知事諦，善知生起諦，善知盡無生諦，善知入道諦，善知一切菩薩次第成就諸地起如來智諦。菩薩隨眾生意令歡喜故，知世諦；究竟一乘故，知第一義諦；分別諸法自相故，知相諦；諸法各異故，知差別諦；分別陰、界、入故，知說諦；以身心苦惱故，知苦諦；諸趣生相續故，知集諦；畢竟滅一切惱故，知滅諦；至不二法故，知道諦；以一切種智，知一切法次第成一切菩薩地故，知如來智諦；以信解力故，知非得無盡諦智。菩薩如是以此諸諦智，如實知一切有為法，虛偽誑詐，假住須臾，誑惑凡人；菩薩爾時於眾生中大悲轉勝，生大慈光明。得如是智慧力，不捨一切眾生，常求佛智慧，如實觀一切有為法，先際、後際，知眾生從先際無明有愛故生，流轉生死，於五陰歸處不能動發，增苦惱聚，是中無我、無我所、無眾生、無人、無知者、無壽命者，後際亦如是；如是無所有，而愚癡貪著，不知究竟有出無出。又作是念：『凡夫、眾生，甚為可怪，無明癡故，有無量身，已滅、今滅、當滅，如是生死，不能於身生厭離想，轉更增長五道苦輪，生死水漂不能得返；歸五陰舍，不能捨離；不知不畏四大毒蛇，不能拔出憍慢見箭，不能滅除貪恚癡火，不能破壞無明愚闇，不能乾竭愛著大海，不求十力大聖導師，常隨魔意於生死城，常為諸惡覺觀所轉。如是苦惱孤窮眾生，無有救者，無有舍者，無有究竟道者，唯我一人，獨無等侶，修集福慧，以是資糧，令此眾生住畢竟淨，乃至得一切法中無礙智力；如是思惟從正觀生於智力，發願所作一切善根，皆為度眾生故，為一切眾生求安樂故，為利益一切眾生故，為解脫一切眾生故，為一切眾生無苦惱故，為一切眾生無麁惡故，為一切眾生心清淨故，為調伏一切眾生故，為滅一切眾生諸憂惱苦滿其願故。』是菩薩住難勝地，不忘諸法故，名為念者；決定智慧故，名為智者；知經書意次第故，名為有道者；自護護彼故，名為有慚愧者；不捨持戒故，名為堅心者；善思惟是處非處故，名為覺者；不隨他故，名為隨智者；善分別諸法章句義故，名為隨慧者；善修禪定故，名為得神通者；隨世間法行故，名為方便者；善集福德資糧故，名為無厭足者；常求智慧因緣故，名為不捨者；集大慈大悲

因緣故，名為無疲倦者；常正憶念故，名為遠離破戒者；深心求佛十力、四無所畏、十八不共法故，名為常念佛法者；常令眾生離惡修善故，名為莊嚴佛國者；種諸福德莊嚴三十二相、八十種好故，名為行種種善業者；求莊嚴佛身、口、意故，名為常行精進者；供養一切說法菩薩故，名為樂大恭敬者；一切菩薩方便中心無礙故，名為心無礙者；常樂教化眾生故，名為晝夜遠離餘心者。

[0556b22] 「菩薩如是行時，以布施教化眾生，愛語、利益、同事亦教化眾生；又以色身示現教化眾生，亦以說法教化眾生，亦示諸菩薩行事教化眾生，亦示諸佛大事教化眾生，亦示生死過惡教化眾生，亦示諸佛智慧利益教化眾生。菩薩如是修習，以大神力，種種因緣方便道，教化眾生。是菩薩雖種種因緣方便，心常在佛，不失善根，又復常求轉勝利益眾生法。是菩薩利益眾生故，知世所有經書、技藝、文章、算數，金石諸性，治病醫方，乾消癩病，鬼著蠱毒等，妓樂、歌舞、戲笑、歡娛、國土、城郭、聚落、室宅、園林、池觀、華果、藥草、金銀、瑠璃、珊瑚、琥珀、硨磲、碼碯、示諸寶聚，日月、五星、二十八宿、占相吉凶、地動夢怪，身中諸相，布施、持戒攝伏其心，禪定、神通、四無量心、四無色定，諸不惱亂，安眾生事，哀眾生故，出如此法，令入諸佛無上之法。菩薩住難勝地，值數百千萬億佛，恭敬供養，尊重讚歎，衣服、飲食、臥具、醫藥、親近聽法、聞法出家而為法師，說法利益，得轉勝多聞三昧，乃至過百千萬億劫而不忘失，一切福德善根，轉勝明淨。譬如成鍊真金、硨磲，磨瑩其光轉勝。菩薩住是地中，方便智慧力故，功德善根轉淨明勝，下地不及；又如日月星宿諸天宮殿，風持令去，不失法度。如是菩薩住難勝地，以方便思惟故，福德善根轉倍明淨，而不取證，亦不疾成於無上道。佛子！是名略說菩薩難勝地。菩薩住是地中，多作兜率陀天王，諸根猛利，悉能摧伏一切外道有所作業，布施、愛語、利益、同事皆不離念佛，不離念法，乃至不離念具足一切種智；常生是心：『我當於一切眾生為首、為勝，乃至於一切眾生為依止者。』佛子！是菩薩若欲勤行精進，須臾之間，得千億三昧，乃至能示千億菩薩，以為眷屬。若以願力神通自在，復過是數若干百千萬億劫不可計知。」

[0557a01] 時，金剛藏菩薩欲重明此義，以偈頌曰：

「諸菩薩具足，　　四地行法已，
　思惟三世佛，　　戒心除疑悔，
　道非道知見，　　菩提化眾生，
　如是平等觀，　　得入第五地。
　四念處為弓，　　信五根為箭，
　四正勤為馬，　　四如意為車，
　五力以為鎧，　　破諸煩惱賊，
　勇健不退轉，　　直入第五地。
　慚愧無垢衣，　　淨戒以為香，
　七覺為華鬘，　　禪定為塗香，

智慧與方便，　種種念莊嚴，
如是則得入，　陀羅尼園林。
四如意為足，　正念為頭項，
慈悲明淨眼，　利智慧為牙，
以空無我吼，　破諸煩惱賊，
如是人師子，　能入第五地。
是菩薩已得，　住於第五地，
轉修勝淨法，　皆為佛道故，
常行慈悲心，　未曾有厭倦，
常為修習此，　第五地行法。
深集二資糧，　福德及智慧，
種種方便力，　上地明觀法，
常為佛所護，　得成於念慧，
次第能善觀，　如實知諸諦。
苦集滅止道，　世相第一事，
說生起差別，　無生如來智，
如是觀諸諦，　心微妙清淨，
雖未能逮得，　無障礙解脫。
以能有智慧，　及與信力故，
得勝於一切，　世間諸智慧。
如是觀諸諦，　悉知有為法，
虛偽不真實，　無一堅固相。
能得於諸佛，　慈悲光明分，
為諸眾生故，　專心求佛慧。
知有為先後，　眾生甚可愍，
墮在無明闇，　愛因緣所繫。
是菩薩能滅，　世間之苦惱，
知法無壽者，　猶如草木等。
眾生常以二，　煩惱因緣故，
從於先世來，　後世亦如是。
相續不斷絕，　不能盡苦邊，
於此生愍傷，　我當度脫之。
不能出五陰，　不畏四大害，
不拔諸邪箭，　不滅三毒火，
不除無明闇，　墮在大愛海，
無有智慧眼，　離大導師故。
知如是事已，　轉加勤精進，
有所作起業，　皆為度眾生。
常住正念慧，　有道有慚愧，
堅心覺隨智，　轉更令增益。

修福慧無厭,　　持戒不羸弱,
求多聞無倦,　　正修淨佛土。
種相好音聲,　　因緣無厭足,
所作諸善業,　　皆為利眾生。
為利世間故,　　造立經書等,
金石性醫方,　　歌舞戲笑事,
堂閣及園林,　　衣服諸飲食,
示種種寶聚,　　令眾得歡喜。
占日月五星,　　及二十八宿,
地動吉凶相,　　夢書諸怪事,
布施淨戒等,　　離欲修禪定,
四無量神通,　　安樂世間故。
大智慧菩薩,　　得此難勝地,
供養萬億佛,　　從佛而聽法。
所修諸善根,　　皆悉得明淨,
猶如硨磲寶,　　瑩磨於真金。
譬如寶宮殿,　　風持不失法,
世法所不染,　　如蓮華在水。
菩薩住是地,　　多作兜率王,
諸根轉猛利,　　破諸外道見。
所作諸善業,　　皆為佛智慧,
得佛力無畏,　　能度諸眾生。
是菩薩勤修,　　轉勝精進力,
即能得千億,　　深妙諸三昧。
供養千億佛,　　動千億世界,
隨其所願力,　　過是數無量。
如是第五地,　　種種諸方便,
上智慧大人,　　如法解說竟。」◎

[0557c22] ◎第六地

諸菩薩聞說，　　上地之行相，
在於虛空中,　　雨眾妙珍寶,
放清淨光明,　　供養於世尊,
咸讚言善哉,　　善哉金剛藏。
無量億諸天,　　心皆大歡喜,
於上虛空中,　　雨種種珍寶,
光明相綺錯,　　微妙甚可樂,
香華諸瓔珞,　　幡蓋散佛上,
他化自在王,　　與諸眷屬等,
雨眾妙寶物,　　雰雰如雪下,

歌頌供養佛,　稱歎金剛藏,
咸讚言善哉,　快說諸地行。
千萬億天女,　於上虛空中,
作天眾妓樂,　歌歎佛功德。
咸作如是言：　「如來之所說，
微妙無有量,　能滅諸煩惱。
諸法本性空,　無有毫末相,
空無有分別,　同若如虛空。
無有去住相,　亦無有戲論,
本來常清淨,　如如無分別。
若人能通達,　一切諸法性,
於有於無中,　其心不動搖。
但以大悲心,　為度諸眾生,
是名諸佛子,　從佛口法生。
常行於布施,　利益諸眾生,
本來雖清淨,　持戒而堅心,
雖本心無傷,　而行於忍辱,
雖知法性離,　而行於精進,
雖先滅煩惱,　而入於諸禪,
雖先解法空,　而分別諸法。
寂滅智雖多,　而求利世間,
能滅諸惡者,　名之為大人。」
如是諸天女,　百千種妙音,
稱讚歌頌已,　默然而觀佛。
解脫月菩薩，　請金剛藏言：
「當以何行相,　得成第六地？」

[0558b01] 金剛藏菩薩言：「佛子！菩薩摩訶薩已具足五地，欲入六地，當以十平等法。何等為十？一、以無性故，一切法平等；二、以無相故，一切法平等；三、以無生故，一切法平等；四、以無成故，一切法平等；五、以本來清淨故，一切法平等；六、以無戲論故，一切法平等；七、以不取不捨故，一切法平等；八、以離故，一切法平等；九、以幻夢影響水中月故，一切法平等；十、以有無不二故，一切法平等。菩薩以是十平等法，得入第六地。菩薩如是觀一切法性能忍，隨順得第六地，無生法忍雖未現前，心已成就明利順忍。是菩薩觀一切法如是相，大悲為首，增長大悲故，觀世間生滅相。作是念：『世間所有受身生處，皆以貪著我故，若離著我則無生處；一切凡夫常隨邪念，行邪妄道，愚癡所盲，貪著於我，習起三行，罪行、福行、不動行，以是行故，起有漏心種子，有漏有取心故，起生死身；所謂業為地，識為種子，無明覆蔽，愛水為潤，我心溉灌，種種諸見，令得增長；生名色芽，因名色故生諸根，諸根合故有觸，從觸生受，樂受故生愛，愛增長故有取，取因緣故有有，於有起五陰身名為生，五陰變名為老，五陰滅名為死，老死因緣

，有憂悲熱惱眾苦聚集；是十二因緣無有集者，無有散者，緣合則有，緣散則無。』菩薩如是於六地中，隨順觀十二因緣。

[0558b27] 「又作是念：『不如實知第一義故有無明，無明起業是名行，依行有初識，與識共生有四取陰，依止取陰有名色，名色成就有六入，根塵合故有觸，觸因緣生受，貪樂受名為愛，愛增長名為取，從取起業名為有，業報五陰名為生，五陰變名為老，五陰壞名為死；死別離時，貪著心熱名為悲；發聲啼哭，五識為苦，意識為憂，憂苦轉多名為惱；如是但生大苦積聚。是十二因緣，無我、無我所，無作者、無使作者，若有作者則有作事，若無作者則無作事，第一義中無作者、無作事。』

[0558c09] 「又作是念：『三界虛妄但是心作；十二緣分是皆依心，所以者何？隨事生欲心，是心即是識，事是行，行誑心故名無明，識所依處名名色，名色增長名六入，三事和合有觸，觸共生名受，貪著所受名為愛，愛不捨名為取，彼和合故名為有，有所起名為生，生變名為老，老壞名為死。又無明有二種作：一者、緣中癡，二者、為行作因；行亦有二種作：一者、生未來世果報，二者、與識作因；識亦有二種作：一者、能受生，二者、與名色作因；名色亦有二種作：一者、令識起相續，二者、與六入作因；六入亦有二種作：一者、能緣六塵，二者、能與觸作因；觸亦有二種作：一者、能觸所緣，二者、能與受作因；受亦有二種作：一者、覺憎愛事，二者、與愛作因；愛亦有二種作：一者、於可染中生貪心，二者、與取作因；取亦有二種作：一者、能增長煩惱，二者、與有作因；有亦有二種作：一者、能於餘道中生，二者、與生作因；生亦有二種作：一者、能起五陰，二者、與老作因；老亦有二種作：一者、令諸根熟，二者、與死作因；死亦有二種作：一者、壞五陰身，二者、以不見知故而令相續不絕。又無明緣諸行者，無明令行不斷，助成行故；行緣識者，令識不斷，助成識故；識緣名色者，令名色不斷，助成名色故；乃至生緣老死，憂悲苦惱者，令死不斷，助成死故；無明滅故，則諸行滅，乃至生滅故，老死憂悲苦惱滅，因滅故果亦滅。又無明、愛、取是三分不斷煩惱道，行有二分不斷業道，餘因緣分不斷苦道，先、後際相續故，是三道不斷，是三道離我、我所而有生滅。又無明及行是過去事，識、名色、六入、觸、受是現在事，愛、取、有、生、老死是未來事，於是有三世轉；無明滅故諸行滅，名為斷三世相續說。又十二因緣說名三苦：無明、行、識、名色、六入，名為行苦，觸、受名為苦苦，愛、取、有、生、老死、憂、悲、苦、惱名為壞苦；無明滅故，諸行滅，乃至生滅故，老死滅，名為斷三苦相續說。又因無明諸行生，無明滅諸行滅，以諸行性空故，餘亦如是。無明因緣諸行生，以生縛說，無明滅故諸行滅，以滅縛說，餘亦如是。又無明因緣諸行生，是隨順無所有觀說，無明滅諸行滅，是隨順盡觀說，餘亦如是。如是逆順十種觀十二因緣法，所謂：因緣分次第，心所攝，自助成法，不相捨離，隨三道行，分別先、後際，三苦差別，從因緣起，生滅縛，無所有盡觀。』

[0559a28] 「是菩薩隨十二因緣，無我、無人、無眾生、無壽命者、離作者、使作者、無主，屬眾因緣，如是觀時，空解脫門現在前；滅此事餘不相續故，無相解脫門現在前；知

此二種，更不樂有，唯大悲心，教化**眾生，無願解脫門現在前**；菩薩修行三解脫門，離彼我相，離作者、受者相，離有、無相，悲心轉增，以悲心故，勤行精進，未滿菩提法，欲令滿足。菩薩作是念：『有為法和合故增，離散則滅；**緣具故增，不具則滅；我知有為法過故，不應和合具諸因緣；化眾生故，亦不畢竟滅有為法。菩薩如是知有為法無性，離堅固相，無生無滅，與大慈悲和合，不捨眾生即得無障礙般若波羅蜜光明現在前；得是智慧具足，修集阿耨多羅三藐三菩提因緣，而不住有為法；觀有為法性寂滅相，亦不住其中，欲具足無上菩提法故。』**

[0559b15] 「菩薩住現前地，得勝空三昧、性空三昧、第一義空三昧、究竟空三昧、大空三昧、合空三昧、生空三昧、如實離**虛妄空三昧、略空三昧、離分別不分別空三昧，如是等萬空三昧門現在前，無相、無願三昧亦如是。是菩薩住現前地，深心、決定心、真心、甚深心、不轉心、不捨心、廣心、無邊心、樂智心、慧方便和合心，如是等心轉勝增長，隨順阿耨多羅三藐三菩提，一切論師不能傾動；入於智地，轉聲聞、辟支佛地，決定向佛智，一切眾魔及諸煩惱所不能壞；安住菩薩智慧明中，修空、無相、無願解脫門**，專以智慧方便行助菩提法。是菩薩住現前地，於般若波羅蜜偏勝，得明上順忍，以順是法無有違逆。

[0559c01] 「菩薩住現前地，得見數百千萬億佛，恭敬供養，尊重讚歎，衣服、飲食、臥具、醫藥，親近諸佛於諸佛所聽受正法，如**說修行令佛歡喜，是人轉勝，知佛法藏，乃至無量百千萬億劫，一切善根，轉妙明淨**。譬如真金，以瑠璃磨瑩，光色轉勝；菩薩住現前地，以慧方便故，一切善根轉勝明淨，餘地不及。譬如月明，能令**眾生身得清涼，四種風吹，不能遏**絕，菩薩住現前地，善根轉勝，能滅眾生煩惱之火，四種惡魔所不能壞。諸佛子！是名略說菩薩現前地。菩薩住是地，多作善化自在天王，智慧猛利，能破一切增上慢者、聲聞問難，不能窮盡，有所施作，布施、愛語、利益、同事皆不離念佛，不離念法，乃至不離念具足一切種智。常生是心：『我當於一切**眾生為首、為勝，乃至於一切眾生為依止者。』是菩薩若欲勤行精進於須臾間，得百千億三昧，乃至能示百千億菩薩以為眷屬。若以願力能過是數若干百千萬億劫不可計知。」**

[0559c20] 時，金剛藏菩薩欲重明此義，以偈頌曰：

「諸菩薩已得，　　具足五地行，
　知諸法無性，　　無相無生滅。
　本來常清淨，　　無有諸戲論，
　諸法常離相，　　不取亦不捨，
　性空猶如幻，　　離二無分別，
　隨順如是行，　　得入第六地。
　住明利順忍，　　以智慧力故，
　觀察於一切，　　世間生滅相。

悉知諸世間，　　皆從無明有，
無明若滅者，　　則無有世間。
觀察因緣法，　　隨順第一義，
而不壞緣報，　　所作及假名，
如實無作者，　　亦無有受者，
如是觀有為，　　如雲無實事。
不知真諦義，　　名之為無明，
從是則生思，　　身口業行果。
從行故有識，　　即生於名色，
如是次第起，　　生死苦惱聚。
了達於三界，　　但從貪心有，
知十二因緣，　　在於一心中。
如是則生死，　　但從心而起，
心若得滅者，　　生死則亦盡。
無明二種作，　　緣癡作於業，
乃至於老死，　　壞散五陰聚。
從於此事邊，　　具出於苦惱，
是事若盡者，　　苦惱則亦滅。
無明若具足，　　相續則不滅，
因緣若盡者，　　相續則亦斷。
無明及愛取，　　即是煩惱道，
行及有是業，　　餘分則是苦。
癡行為過去，　　識名色六入，
觸受是現在，　　餘則未來世。
癡業識名色，　　六入名為行，
觸受是苦苦，　　餘分則是壞。
癡從眾緣生，　　則有於諸縛，
眾緣若滅者，　　諸縛則亦斷。
從因而生果，　　因滅則果滅，
如是觀諸法，　　自性則皆空。
隨順於無明，　　則有諸世間，
若能不隨順，　　是則斷於有。
從是則有是，　　是無則無是，
如是十種觀，　　甚深因緣法。
因緣分次第，　　去來及現在，
作不捨一心，　　分別有三道。
三種苦差別，　　生滅於縛法，
無所有及盡，　　能行逆順觀。
菩薩如是入，　　十二因緣法，
知空如夢幻，　　無作者受者。
如是觀因緣，　　智者修於空，

事滅不相續,　入於無相行。
知此二虛假,　於中無所願,
但以大悲心,　愍度於眾生。
如是諸大士,　修習解脫門，
悲心愛樂佛,　無量諸功德。
知諸有為法,　皆從和合有,
得萬空三昧,　無相無願定。
智慧轉增進,　入於上順忍,
得於諸菩薩,　無礙智解脫。
如是諸善根,　轉勝利明淨,
供養無量佛,　諸佛所稱讚。
於諸如來所,　出家學佛道,
入諸佛法藏,　善根轉增長。
猶以瑠璃寶,　瑩磨於真金,
光明轉清淨,　餘所不能及。
如月行虛空,　清涼被一切,
四種風所吹,　不能令遏絕。
菩薩智慧光,　滅諸煩惱火,
四魔不能壞,　其義亦如是。
菩薩住是地,　多作善化王,
諸根悉猛利,　能破增上慢。
所作諸善業,　皆悉隨智慧,
聲聞諸問難,　不能得窮盡。
是佛子若欲,　如是勤精進,
須臾即能得,　百千億三昧。
見於百千億,　十方世界佛,
如秋清涼時,　月光明淨好。
如是第六地,　深妙難知見,
聲聞所不了,　大士略說竟。」

[0560c15] 第七地

爾時諸天眾,　在於虛空中,
雨香華珍寶,　如雲散佛上。
踊躍發妙音,　咸讚言善哉：
「善哉金剛藏,　善知第一義,
無量功德聚,　人中之蓮華。
說此上妙行，　利益諸世間。」
他化自在王,　雨光明寶華,
雰雰而供養,　除憂煩惱者。

諸天及天王,　　咸發如是言：
「若聞此地義,　　則為得大利。」
時作百千種,　　上妙諸妓樂,
諸天女稱讚,　　承佛神力故。
「諸佛最寂滅,　　能轉惡為善,
一切諸世間,　　皆所共恭敬。
雖出過世間,　　而示世間法,
知身同實相,　　而示種種身。
雖以諸言音,　　演說寂滅法，
而知於語言,　　無有音聲相。
能過百千土,　　上妙供諸佛,
知身佛國土,　　離相智自在。
雖教化眾生,　　而無彼我想,
廣集大功德,　　不於中起著。
以見取相故,　　三毒火然世,
不取一切相,　　慈悲起精進。」
諸天及天女,　　歡喜設供養,
如是讚歎已,　　默然而觀佛。
解脫月菩薩。　　請金剛藏言：
「大眾皆清淨,　　願說七地行。」

[0561a16] 金剛藏菩薩言：「佛子！菩薩摩訶薩已具足第六地, 欲入第七地, 從方便慧, 起十妙行。何等為十？善修空無相、無願, 而以慈悲心處在眾生；隨諸佛平等法, 而不捨供養諸佛；常樂思惟空智門, 而廣修集福德資糧；遠離三界, 而莊嚴三界；畢竟寂滅諸煩惱焰, 而為眾生起滅貪恚癡煩惱焰法；隨順諸法如幻、如夢、如水中月不二相, 而起分別種種煩惱及不失業果報；知一切佛國土空如虛空, 皆是離相, 而起淨國土行；知一切佛法身、無身, 而起色身三十二相、八十種好以自莊嚴；知諸佛音聲不可說寂滅相，而隨一切起種種莊嚴音聲；知諸佛於一念中通達三世，而知種種相、種種時、種種劫得阿耨多羅三藐三菩提；隨眾生信解, 作如是說，是名從慧方便生十妙行。菩薩摩訶薩修此妙行，如是方便慧現前故，名為入七地。

[0561b05] 「是菩薩住七地, 入無量眾生界, 入無量諸佛教化眾生法, 入無量世界, 入諸佛無量清淨國土, 入無量諸法差別, 入無量諸佛智得無上道, 入無量諸劫數, 入無量諸佛通達三世, 入無量眾生欲樂差別, 入無量諸佛色身別異, 入無量諸佛知眾生志行諸根差別, 入無量諸佛音聲語言令眾生歡喜, 入無量眾生心、心所行差別, 入無量諸佛隨智慧行, 入示無量聲聞乘信解, 入諸佛無量說道因緣令眾生信解, 入無量辟支佛智慧習成, 入諸佛無量甚深智慧所說，入諸菩薩無量所行道，入諸佛無量所說大乘集成事令眾生得入。菩薩作是念：『如是諸佛有無量無邊大勢力, 如是勢力, 我應修集, 得此勢力, 不以分別。』

菩薩如是智慧思惟，修習大方便慧，安住佛智，以不動法故。常起種種度眾生道，無有障礙，行住坐臥，皆悉能起度眾生法，離諸陰蓋，住諸威儀，常不遠離；如是想念，是菩薩於念念中具足十波羅蜜及十地行。何以故？是菩薩於念念中，大悲為首，修習佛法，一切迴向大智慧故。十波羅蜜者，菩薩以求佛道所修善根，與一切眾生，是檀波羅蜜；能滅一切煩惱熱，是尸波羅蜜；慈悲為首，於一切眾生心無所傷，是羼提波羅蜜；求善根無厭足，是毘梨耶波羅蜜；修道心不散，常向一切智，是禪波羅蜜；忍諸法不生門，是般若波羅蜜；能起無量智門，是方便波羅蜜；求轉勝智慧，是願波羅蜜；諸魔外道不能沮壞，是力波羅蜜；於一切法相如實說，是智波羅蜜；如是念念中具足十波羅蜜。是菩薩具足十波羅蜜時，四攝法、三十七品、三解脫門，一切助阿耨多羅三藐三菩提法，於念念中皆悉具足。」

[0561c09] 解脫月菩薩問金剛藏菩薩言：「佛子！菩薩摩訶薩但七地具足助菩提法，一切諸地亦能具足。」

[0561c11] 金剛藏言：「佛子！菩薩摩訶薩於諸地中皆悉具足助菩提法，遠行勝故，於此地說，何以故？諸菩薩摩訶薩於七地中功行具足，入智慧神通道故。佛子！菩薩於初地發願緣一切佛法故，具足助菩提法；二地除心惡垢故，具足助菩提法；三地願轉增長得法明故，具足助菩提法；四地入道故，具足助菩提法；五地隨順行世間法故，具足助菩提法；六地入甚深法門故，具足助菩提法；此第七地起一切佛法故，具足助菩提法。何以故？菩薩摩訶薩於此地中，得諸智慧所行道，以是力故，第八地自然得成。佛子！譬如二世界，一定清淨，一定垢穢，是二中間，難可得過；欲過此界，當以神通及大願力。菩薩亦如是，行於雜道，難可得過；以大願力、大智慧力、大方便力故，爾乃得過。」

[0561c27] 解脫月言：「第七菩薩為是淨行，為是垢行？」

[0561c28] 金剛藏言：「從歡喜地菩薩所行，皆離罪業，何以故？迴向阿耨多羅三藐三菩提故，隨地所行清淨，不名為過。佛子！譬如轉輪聖王，乘大寶象，遊四天下，見諸眾生貧窮困惱，王雖無苦而未離人，若捨王身生於梵世，遊千世界，現大威力，爾時乃名離於人身。菩薩亦如是，從初地在諸波羅蜜乘，知一切眾生心所行事及煩惱垢，不為煩惱垢之所污；雖乘善道，不名為過；若捨一切所修功行，入於八地，爾時名為乘清淨乘，悉知一切諸煩惱垢，不為煩惱垢之所污，乃名為過。諸佛子！菩薩住七地，過貪欲等諸煩惱垢，在此七地不名有煩惱，不名無煩惱。何以故？一切煩惱不起故，不名有煩惱；貪求如來智慧未滿願故，不名無煩惱。菩薩住七地，成就深淨身、口、意業，是菩薩所有不善業隨煩惱者，悉已捨離，所有善業常修習行；又世間經書，如五地說，自然而得，於三千大千世界，最為希有。得為大師，唯除如來八地菩薩，無有眾生深心妙行能與等者。是菩薩所有禪定神通解脫三昧，不隨禪生，所欲自在，菩薩住遠行地，於念念中具足修集方便慧力及

一切助菩提法，轉勝具足。能入菩薩善伏三昧，善思義三昧，進慧三昧，分別義藏三昧，如實分別法三昧，堅固安住三昧，知神通門三昧，淨法界三昧，順佛教三昧，種種義藏三昧，背生死向涅槃三昧，如是具足百萬三昧，淨治此地。是菩薩得是三昧，智慧方便善清淨故，深得大悲力故，名為過聲聞、辟支佛地、趣佛智地。是菩薩住是地，無量身業無相行，無量口、意業無相行，是菩薩清淨行故，得無生法忍，照明諸法。」

[0562b03] 解脫月菩薩言：「佛子！菩薩住初地，有無量身業，無量口、意業，已能過聲聞、辟支佛地。」

[0562b05] 金剛藏菩薩言：「**緣大法故過非實行力，第七地實行力故，一切聲聞、辟支佛所不能壞。譬如生在王家，即勝一切。何以故？地尊貴故，其身長大，智慧成就，爾乃真實勝於一切；菩薩亦如是，初發心時，勝於二乘，以發大願，深心清淨故，今住此地，以智慧力，勝於聲聞及辟支佛。佛子！菩薩住七地得甚深遠離無行身、口、意業，轉求勝法而不捨離，以轉勝心故，雖行實際而不證實際。**」

[0562b14] 解脫月言：「佛子！菩薩從何地來能入寂滅？」

[0562b15] 金剛藏言：「從六地來能入寂滅。今住此地，於念念中能入寂滅而不證寂滅；是菩薩成就不可思議身、口、意業，行實際而不證實際。譬如有人乘船入海，善為行法，善知水相，不為水害之所淪沒，如是菩薩住此七地，乘諸波羅蜜船，能行實際而不證實際。菩薩如是以大願力故，得智慧力故，從禪定智慧生大方便力故，雖深愛涅槃，而現身生死，雖眷屬圍遶而心常遠離；以願力故，受生三界，不為世法之所污染，心常善寂；以方便力故，而還熾然隨行佛智，轉聲聞、辟支佛地至佛法藏而現魔界，雖過四魔而現魔行；雖現外道行而不捨佛濟，雖現身一切世間，而心常在出世間法；一切所有莊嚴之事，勝諸天、龍、夜叉、乾闥婆、阿脩羅、迦樓羅、緊那羅、摩**睺羅伽、人、非人、四天王、釋提桓因、梵天王，而不捨樂法、愛法。菩薩成就如是智慧住遠行地**，值百千萬億那由他佛，恭敬供養，尊重讚歎，衣服、飲食、臥具、醫藥供養諸佛，護持佛法，諸聲聞、辟支佛智慧問難所不能壞。是菩薩哀愍眾生故，法忍轉淨，是菩薩無量百千萬億那由他劫善根轉勝。譬如真金，以諸好寶莊嚴間錯，轉勝明淨，餘金不及；菩薩亦如是，住遠行地，一切善根從方便智慧生，轉勝明淨，無能壞者。譬如日光，星宿、月光所不能及，一切泥水悉能乾竭。菩薩亦如是住遠行地，善根轉勝，一切聲聞、辟支佛所不能及，又能乾竭煩惱污泥。諸佛子！是名略說菩薩摩訶薩遠行地。菩薩住是地，多作他化自在天王，諸根猛利，能發眾生，悟道因緣，所作善業，布施、愛語、利益、同事皆不離念佛，不離念法，乃至不離念具足一切種智。常生是心：『我當於一切眾生為首、為勝，乃至於一切眾生為依止者。』是菩薩若欲如是勤行精進，於須臾間得百千億那由他三昧，乃至能現百千億那由他菩薩以為眷屬。若以願力自在示現，過於此數百千萬億那由他劫不可計知。」

[0562c25] 時，金剛藏菩薩欲重明此義，以偈頌曰：

「深智慧定心，　具行六地已，
一時生方便，　智慧入七地。
行空無相願，　而修慈悲心，
順佛平等法，　而供養諸佛，
雖以智觀空，　而修福無厭，
雖能嚴三界，　而心樂遠離，
雖心常寂滅，　而起滅惡法，
行空不二相，　而行慈悲心。
雖觀一切土，　空若如虛空，
而能善莊嚴，　清淨諸佛土。
雖知諸佛身，　同法相無相，
而種三十二，　八十諸相好。
雖知音聲法，　不可言說相，
而歎佛音聲，　令一切歡喜。
雖知於諸佛，　一念中成道，
而示時劫剎，　引導諸眾生。
如是知諸法，　則得法照明，
菩薩如是者，　即入第七地。
住是地能觀，　無量眾生行，
亦知於諸佛，　教化眾生法。
世界及劫數，　諸法差別相，
又知諸眾生，　種種之欲樂。
知說三乘法，　令眾生信解，
我應修教化，　成就是眾生。
以如是思惟，　方便慧和合，
於四威儀中，　常行如是道。
於一一念中，　能具菩提法，
所謂施戒等，　十種波羅蜜。
如是諸菩薩，　所修之福德，
皆與諸眾生，　名檀波羅蜜，
滅除心惡垢，　名尸波羅蜜，
不為六塵傷，　羼提波羅蜜，
能起轉勝法，　精進波羅蜜，
於是道不動，　名禪波羅蜜，
無生忍照明，　般若波羅蜜，
迴向於佛道，　方便波羅蜜，
求於轉勝法，　名願波羅蜜，

無有能壞者，　名力波羅蜜，
能解如實說，　名智波羅蜜。
是助菩提法，　念念皆能攝，
發於廣大願，　緣於大法故。
初地中功德，　名之為具足，
第二地名為，　除諸心垢惡，
第三願增明，　第四地入道，
第五隨世行，　第六入深法，
得無生相分，　漸漸而增長。
第七集一切，　具菩提分法，
能起諸功德，　及以一切願。
如是諸功德，　令後八地中，
一切諸所行，　自然得清淨。
遠行地難過，　大智力所能，
如二國中間，　難可得過度。
在於七地中，　不污如聖王，
雖住於此道，　不名一切過。
若到於第八，　菩薩智慧地，
爾時過意界，　住於智業中。
如梵王觀世，　不得名為人，
菩薩罪不污，　如蓮華在水。
菩薩住是地，　過諸貪欲等，
不名有煩惱，　亦不名滅盡。
入是正道中，　無有諸煩惱，
願求佛道故，　不得名盡者。
於諸世間中，　經書技藝事，
文頌呪術等，　自然能明了。
修習諸禪定，　及諸神通等，
無量心利世，　是事皆能起。
爾時此菩薩，　過於二乘行，
安住第七地，　菩薩諸行中。
以初發心時，　大願力故勝，
今於此地中，　自以智慧力。
猶如國王子，　生時姓尊貴，
後以功行成，　於諸人中尊。
住此得深智，　轉發勝精進，
念念入寂滅，　而亦不取證。
如人善乘船，　入於大海中，
雖行深水難，　而不為所害。
菩薩行轉勝，　方便智慧故，

功德悉備足，　非世所能知。
供養無量佛，　其心轉清淨，
如真金雜寶，　間錯而莊嚴。
得佛智慧光，　乾諸愛潤水，
猶如日光明，　消涸於泥潦。
住是地多作，　他化自在王，
諸根悉猛利，　通達諸道果。
若欲勤精進，　得見百千億，
那由他諸佛，　願力復過是。
七地智慧淨，　人天及二乘，
皆非其境界，　今已略說竟。」◎

大方廣佛華嚴經卷第二十五

【經文資訊】大正藏第 09 冊 No. 0278 大方廣佛華嚴經
【版本記錄】CBETA 電子佛典 2016.06，完成日期：2016/06/15
【編輯說明】本資料庫由中華電子佛典協會（CBETA）依大正藏所編輯
【原始資料】蕭鎮國大德輸入，眾生出版社提供新式標點，其他
【其他事項】本資料庫可自由免費流通，詳細內容請參閱【中華電子佛典協會資料庫版權宣告】

本網站係採用 Creative Commons 姓名標示-非商業性-相同方式分享 3.0 台灣 (中華民國) 授權條款授權.
Copyright ©1998-2016 CBETA
Dictionary cache status: loaded

Copyright Fo Guang Shan 佛光山 2013-2025. This work may be freely reused under the Creative Commons Attribution 4.0 International License with attribution. Please send comments to alex@ntireader.org.
Page updated on 2025-06-19

Avataṃsakasūtra (Flower Garland Sūtra) 大方廣佛華嚴經
Scroll 26
Click on any word to see more details.

大方廣佛華嚴經卷第二十六

東晉天竺三藏佛馱跋陀羅譯

◎
十地品第二十二之四

他化自在王,　諸天及菩薩,
聞說此上行，　心皆大歡喜。
雨上妙華香,　幡蓋寶瓔珞,
真妙摩尼珠,　散佛及大眾。
天女於空中,　作種種妓樂,
供養於如來,　并及諸菩薩。
同以微妙音,　歌頌佛功德：
「一切智慧者,　眾生中最尊,
哀愍世間故,　現諸神通力,
華香珍寶等,　皆出如是音。
於一微塵中,　各示那由他,
無量數諸佛,　於中而說法。
於一微塵中,　見無量佛國,
須彌金剛圍,　世間不迫迮。
於一微塵中,　見有三惡道,
天人阿脩羅,　各各受業報。
聞諸佛國中,　一切佛妙音,
轉無上法輪,　隨應眾生心。
諸佛世界中,　眾生身種種,
隨國土眾生,　示現種種身。
一切諸天人,　皆悉同止住,
佛先觀察已,　然後為說法。
眾生悉知見,　微塵中佛國,
亦觀曠大剎，　以佛威神故。
佛現如是等,　種種神通力,
若為眾生說，　是事不可盡。」
以是微妙音,　稱歎於世尊,
心皆大歡喜,　默然而觀佛。
解脫月菩薩，　請金剛藏言：

「佛子願演說，　　入於八地行。」◎

[0564b07] ◎金剛藏菩薩言：「佛子！菩薩摩訶薩已習七地微妙行慧，方便道淨，善集助道法，具大願力；諸佛神力所護，自善根得力，常念隨順如來力、無畏、不共法、直心、深心、清淨，成就福德智慧，大慈大悲，不捨眾生，修行無量智道。入諸法本來無生、無起、無相、無成、無壞、無來、無去、無初、無中、無後，入如來智，一切心、意、識憶想分別，無所貪著；一切法如虛空性，是名菩薩得無生法忍，入第八地。入不動地，名為深行菩薩，一切世間所不能測，離一切相，離一切想、一切貪著，一切聲聞辟支佛所不能壞，深大遠離而現在前。譬如比丘，得於神通，心得自在，次第乃入滅盡定，一切動心，憶想分別，皆悉盡滅。菩薩亦如是，菩薩住是地，諸勤方便身口意行，皆悉息滅，住大遠離。如人夢中欲渡深水，發大精進，施大方便，未渡之間，忽然便覺，諸方便事，皆悉放捨。菩薩亦如是，從初已來，發大精進，廣修道行，至不動地，一切皆捨，不行二心，諸所憶想，不復現前。譬如生梵世者，欲界煩惱不現在前。菩薩亦如是，住不動地，一切心、意、識，不現在前，乃至佛心、菩提心、涅槃心尚不現前，何況當生諸世間心？

[0564c01] 「佛子！是菩薩隨順是地，以本願力故。又諸佛為現其身，住在諸地法流水中，與如來智慧為作因緣。諸佛皆作是言：『善哉！善哉！善男子！汝得是第一忍，順一切佛法。』

[0564c05] 「善男子！我有十力、四無所畏、十八不共法，汝今未得為得，是故，勤加精進，亦莫捨此忍門。善男子！汝雖得此第一甚深寂滅解脫，一切凡夫離寂滅法，常為煩惱覺觀所害，汝當愍此一切眾生。又，善男子！汝應念本所願，欲利益眾生，欲得不可思議智慧門。又，善男子！一切法性、一切法相、有佛、無佛，常住不異。一切如來不以得此法故，說名為佛，聲聞、辟支佛亦得此寂滅無分別法。善男子！汝觀我等無量清淨身相、無量智慧、無量清淨國土、無量方便、無量圓光、無量淨音，汝今應起如是等事。又，善男子！汝今適得此一法明，所謂一切法，寂滅無有分別，我等所得無量無邊，汝應精勤起此諸法。善男子！十方無量國土、無量眾生、無量諸法差別，汝應如實通達是事，隨順如是智。是菩薩諸佛與如是等無量無邊起智慧門因緣，以此無量門故，是菩薩能起無量智業，皆悉成就。

[0564c23] 「諸佛子！若諸佛不與菩薩起智慧門者，是菩薩畢竟取於涅槃，棄捨利益一切眾生，以諸佛與此無量無邊起智慧門故，於一念中所生智慧，比從初地已來乃至七地，百分不及一，無量無邊阿僧祇分不及一，乃至算數譬諭所不能及，所以者何？先以一身修集功德，今此地中，得無量身，修菩薩道，以無量音聲、無量智慧、無量生處、無量清淨國土、無量教化眾生，供養給侍無量諸佛，隨順無量佛法、無量神通力、無量大會差別、無量身口意業，集一切菩薩所行道，以不動法故。佛子！譬人乘船，欲渡大海，未至大海，多用功力，入海以風，無復艱礙，一日之行，過先功力，於百千歲所不能及；菩薩亦如是，多集善根，乘大乘船，入菩薩所行大智慧海，不施功力，能近一切諸佛智慧，比本所行，若一劫、若百千萬劫所不能及。

[0565a11] 「佛子！菩薩摩訶薩至第八地，從大方便慧生，無功用心，在菩薩道，思惟諸佛智慧勢力，知世界生、世界滅、世界成、世界壞，知以何業因緣集故世界成，何業因緣滅故世界壞。是菩薩知地、水、火、風性，小相、中相、無量相、差別相，知微塵細相，知微塵差別相，於一世界中所有微塵差別，皆悉能知，此一世界所有地、水、火、風，若干微塵，皆悉能知。知寶物若干微塵，眾生身若干微塵，世界中萬物微塵差別，分別眾生大身、小身，以若干微塵成，地獄身、畜生身、餓鬼身，以若干微塵成，阿脩羅身、天身，以若干微塵成，皆悉了知。是菩薩入如是分別微塵智，知欲、色、無色界壞，知欲、色、無色界成，知欲、色、無色界成壞，知欲、色、無色界小相、中相、無量相，知欲、色、無色界差別相，如是知三界，是名菩薩教化眾生。助智明分，善分別眾生身，善觀所應生處，隨眾生生處，隨眾生身而為受身，是菩薩現身遍滿三千大千世界，隨眾生身，各各差別。譬如日月，於一切水皆現其像，若二若三，乃至無量無邊不可思議不可說三千大千世界，身遍其中，隨眾生身差別而為受身。是菩薩成就如是智慧，於一世界，身不動搖，乃至不可說諸佛世界，隨眾生身，隨所信樂，於佛大會而現身像，若於沙門中示沙門形色，婆羅門中示婆羅門形色，剎利中示剎利形色，居士中示居士形色，四天王中、帝釋中、魔中、梵天中示梵天形色，乃至阿迦膩吒天中示阿迦膩吒形色，以聲聞乘度者示聲聞形色，以辟支佛乘度者示辟支佛形色，以菩薩乘度者示菩薩形色，以佛身度者示佛身形色；所有不可說諸佛國中，隨眾生身，信樂差別，現為受身，而實遠離身相差別，常住平等。是菩薩知眾生身、知國土身、知業報身、知聲聞身、知辟支佛身、知菩薩身、知如來身、知智身、知法身、知虛空身，是菩薩如是知眾生深心所樂。若於眾生身作己身、若於眾生身作國土身、業報身、聲聞身、辟支佛身、菩薩身、如來身、智身、法身、虛空身，若於國土身作己身、業報身、乃至虛空身，若於業報身作己身乃至虛空身，若於己身作眾生身、國土身、業報身、聲聞身、辟支佛身、菩薩身、如來身、智身、法身、虛空身，是菩薩知眾生集業身、報身、煩惱身、色身、無色身，諸佛國土，小相、中相、無量相、垢相、淨相、廣相、倒相、平相、方差別相，知業報身假名差別、聲聞身假名差別、辟支佛身假名差別、菩薩身假名差別；知如來身、菩提身、願身、化身、住持身、相好莊嚴身、勢力身、如意身、福德身、智身、法身；知智身善分別如實，知法身平等不壞相，知虛空身無量相、周遍相、無形相。是菩薩善知起如是諸身，則得命自在、心自在、財自在、業自在、生自在、願自在、信解自在、如意自在、智自在、法自在。是菩薩得十自在，為不可思議智者、無量智者、廣智者、不可壞智者。菩薩隨如是智慧，畢竟常起無罪身業、口業、意業；身業隨智行，口業隨智行，意業隨智行。般若波羅蜜增上，大悲為首，善修方便，善起諸願，善為諸佛神通所護，常不捨行利益眾生智，悉知無邊世界中差別事。舉要言之：菩薩住無動地，身、口、意所作，皆能集一切佛法。是菩薩住此地，離一切煩惱故，善住淨心力；心常不離道故，善住深心力；不捨眾生故，善住大悲力；救一切世間故，善住大慈力；不忘所聞法故，善住陀羅尼力；分別觀察一切佛法故，善住一切樂說力；行無邊差別世界故，善住神通力；不捨一切菩薩所行故，善住願力；修集一切佛法故，善住波羅蜜力；善起一切種智故，善住如來力。是菩薩得如是智力，示一切所作無有過咎。

[0565c26] 「諸佛子！菩薩此地不可壞故，名為不動地；智慧不轉故，名為不轉地；一切

世間不能測知故，名威德地；無色欲故，名童真地；隨意受生故，名自在地；更不作故，名為成地；決定知故，名為究竟地；善發大願故，名為變化地；不可壞故，名為住持地；先修善根故，名為無功力地。菩薩得如是智慧，名為入佛境界，名為佛功德所照明，名為隨佛威儀行。趣向佛法，常為諸佛神力所護，常為四天王、釋提桓因、諸梵王等之所奉迎，密迹金剛神常隨侍衛。善能出生諸禪三昧，能作無量諸身差別，於諸身中皆有勢力，得大果報神通力，於無邊三昧中得自在，能受無量記，隨眾生成就處，示成阿耨多羅三藐三菩提。是菩薩入如是大智慧，善通達諸法，常放大智光明，度無礙法界道，善知世界道差別，能示一切諸功德，隨意自在，善解先際後際，能入轉魔道智，入如來行境界，能於無邊世界行菩薩道，以不轉相故，此地名為不動。

[0566a16] 「佛子！菩薩在不動地，善生禪定力故，常見無邊諸佛，不捨供養供給諸佛，是菩薩於一一劫、一一世界中，數百千萬億那由他無量無邊阿僧祇佛，恭敬供養，尊重讚歎，親近諸佛，從諸佛受世界差別等諸法明，是菩薩轉深入如來法藏，問世界差別事，無能盡者，乃至百千萬億劫，說不可盡。又諸善根，轉勝明淨。譬如真金，眾寶間錯，為轉輪王所佩瓔珞，一切人民無能奪者。菩薩摩訶薩亦如是，住無動地，善根轉淨，一切聲聞辟支佛，乃至七地菩薩所不能壞。菩薩住是地，以善分別智門故，智慧光明，滅除一切眾生惱熱。譬如千世界主大梵天王，能於一時，流布慈心滿千世界，亦能放光，遍照其中。菩薩摩訶薩亦如是，住不動地，能放身光，照十萬佛剎微塵世界，滅除眾生諸煩惱熱，令得清涼。諸佛子！是名略說菩薩不動地。若廣說者，無量億劫所不能盡。菩薩住是地，多作大梵天王，主千世界，諸根猛利，與諸眾生、聲聞辟支佛、菩薩波羅蜜道，無有窮盡，說世界差別，無能壞者，所作善業，布施、愛語、利益、同事皆不離念佛，不離念法，乃至不離念一切種智。常生是心：『我當於眾生為首為勝，乃至於一切眾生為依止者。』是菩薩若欲勤行精進，於須臾間，得百萬三千大千世界微塵數三昧，乃至能示百萬三千大千世界微塵數菩薩，以為眷屬。若以願力，神通自在，能過是數若干，百千萬億劫不可計知。」

[0566b16] 時，金剛藏菩薩欲重明此義，以偈頌曰：

「菩薩住七地，　　慧方便已淨，
善集助道法，　　大願力所繫，
諸佛神力護，　　善根悉成就，
求於勝智慧，　　能入第八地。
善集於福慧，　　而有深慈悲，
離諸有量心，　　心同如虛空。
如所說法中，　　心得決定力，
如是得寂滅，　　微妙無生忍。
諸法從本來，　　無生亦無起，
無相無有成，　　亦無去來義。
諸法初中後，　　與如無分別，

無有心意行,　同若如虛空。
成就如是忍,　無有諸戲論,
得是不動地,　甚深寂滅行。
一切諸世間,　不能得測量,
一切諸心相,　皆悉已滅盡。
菩薩住是地,　心識無分別,
如入滅盡定,　無復憶念想。
猶如人夢中,　方便欲渡水,
覺則意廓然,　休息諸所作。
得是深忍已,　一切想念滅,
如生於梵天,　無欲界煩惱。
以本願力故,　及佛今勸導,
如是第一忍,　是諸佛職位。
我等深智力,　無畏不共法,
汝今無有此,　當加勤精進。
汝雖得除滅,　一切煩惱火,
當觀諸世間,　煩惱常熾然。
當念本所願,　欲利諸眾生,
悉遍知諸法,　廣度於一切。
諸法實性相,　常住無變異,
二乘亦得此,　而不名為佛。
但以得無礙,　甚深微妙智,
通達三世故,　乃得名為佛。
是諸無等等,　天人所恭敬,
開是起智門,　令入諸佛法。
成就無邊底,　無量妙智慧,
先所行諸法,　不及今一念。
如是諸菩薩,　得妙智慧地,
能在一念中,　身遍於十方。
入是智慧門,　行道疾無礙,
如行於海中,　大風力所濟。
離諸功用心,　但在於智業,
觀十方世界,　成壞及與住。
能知四大一,　亦知諸別異,
小中及無量,　種種差別相。
能數知三千,　大千世界塵,
亦知眾生身,　四大微塵數。
諸天身眾寶,　微塵數差別,
皆悉遍明了,　餘亦如是知。
智慧因緣故,　心轉得調柔,
為利諸眾生,　遍諸世界身。

能於眾生身，　而自作己身，
及以諸佛剎，　諸餘種種身。
如日月停空，　影現一切水，
菩薩亦如是，　遍滿大千界。
常住於法身，　湛然不移動，
於淨心眾生，　各現其身像。
隨諸心所樂，　而現為受生，
於諸天人會，　悉皆示其身。
菩薩於因緣，　和合中自在，
乃至能隨意，　為現於佛身，
眾生國土身，　業報賢聖身，
智身與法身，　知皆同平等。
以是因緣故，　得如意神通，
為令世歡喜，　而現種種身。
能得於十種，　妙大自在智，
所作隨智行，　順於慈悲心。
諸佛所有法，　皆能善修習，
住三淨戒中，　不動如須彌。
能得大菩薩，　所有十種力，
一切諸魔眾，　皆所不能轉。
常為諸佛護，　釋梵所敬禮，
密迹金剛神，　常隨而侍衛。
菩薩得是地，　功德無有量，
百千萬億劫，　說之不可盡。
親近無數佛，　增益諸善根，
如真金雜寶，　莊嚴王瓔珞。
菩薩在是地，　多作大梵王，
典領千國土，　功德無有量。
能以三乘教，　而無有窮盡，
慈心光普照，　滅諸煩惱熱。
能於須臾間，　得百萬三千，
大千世界數，　微塵諸三昧。
能見十方佛，　其數亦如是，
若以其願力，　過是無有量。
今已略解說，　第八地妙相，
若廣演說者，　千億劫不盡。」◎

[0567b19] ◎第九地

佛子演說此，　八地妙義時，

以佛神力故，　震動無量國。
一切智身出，　無量微妙光，
遍照十方界，　眾生得安樂。
百千萬菩薩，　住於虛空中，
設眾妙供養，　諸天所無有。
自在大梵天，　并及他化王，
歡喜設妙供，　大海功德佛。
千萬諸天女，　咸恭敬歡喜，
同以微妙音，　歌歎佛功德，
以佛神力故，　出如是妙法：
「善行寂滅者，　無有諸惡心，
各在於其地，　善修菩薩行。
利益世間故，　遍遊於十方，
示眾以佛道，　心如空無礙。
諸菩薩神力，　上妙供養具，
勝十方人天，　福德之所致。
佛子樂智者，　以此示佛力，
於一國不動，　而現一切處。
利益於世間，　如滿月明淨，
滅一切音聲，　語言諸想念，
而以諸音聲，　說法猶如響。
若眾生下劣，　其心厭沒者，
示以聲聞道，　令出於眾苦。
若復有眾生，　諸根少明利，
樂於因緣法，　為說辟支佛。
若人根明利，　饒益於眾生，
有大慈悲心，　為說菩薩道。
若有無上心，　決定樂大事，
為示於佛身，　說無量佛法。
譬如幻化師，　示種種身色，
如是諸身相，　皆無有實事。
如是諸佛子，　善知智慧術，
能示一切行，　心離於有無。」
千萬諸天女，　同以微妙音，
如是歌歎已，　默然而觀佛。
解脫月又言：　「佛子大會淨，
一心願樂聞，　入九地正行。」

[0567c29] 金剛藏菩薩言：「佛子！菩薩摩訶薩以如是無量智慧善觀佛道，欲求轉勝寂滅

解脫，欲轉勝思惟如來智慧，欲入如來深密法藏，欲觀察不可思議大智慧，欲觀察諸陀羅尼三昧重令清淨，欲令神通廣大，欲分別世界差別，欲修諸佛力無所畏、不共法、無能壞者，欲順行諸佛轉法輪力，欲不捨所受大悲大願，菩薩如是思惟得入第九地。菩薩住此地，如實知善不善無記法行、知有漏無漏法行、世間出世間法行、思議不思議法行、定不定法行、聲聞辟支佛法行、菩薩道法行、如來地法行、有為無為法行。隨順如是智慧，知菩提心所行難，知煩惱難、業難、諸根難、欲難、性難、直心難、使心難、生難、習氣難、三聚差別難。知眾生諸心差別相、莊飾世心相、速轉心相、壞不壞心相、無形心相、無邊自在心相、清淨差別心相、垢無垢心相、縛解心相、諂曲質直心相、隨道心相，皆如實知。是菩薩知煩惱深相淺相、知心伴相、不相離相、知使纏差別相、知是心相應不相應相、隨是生時得果報相、知三界中差別相、知愛癡見深入如箭相、知憍慢癡重罪相、知是三業因緣不斷相、乃至如實知八萬四千煩惱行差別相。是菩薩知諸業善不善無記相、分別不可分別相、心伴相、不相離相、自然盡相、行道盡相、種種集相、不失果報相、次第相、有報相、無報相、黑黑報相、白白報相、黑白黑白報相、非黑非白能盡業相、知業起相、受業法差別相、知無量因緣起業相、知世間業出世間業差別相、現報相、生報相、後報相、隨諸乘定相、不定相、乃至如實知八萬四千諸業差別相。是菩薩知諸根軟中上差別相、知先後際別異不別異相、知上中下相、知煩惱伴相、不相離相、隨諸乘定相、不定相、淳熟相、未淳熟相、隨根轉相、易壞相、深取相相、增上相、不可壞相、轉相不轉相、三世差別相、久遠共生差別相、乃至如實知八萬四千諸根差別相。是菩薩知諸欲軟中上差別相，乃至如實知八萬四千諸欲差別相；是菩薩知諸性軟中上差別相，乃至如實知八萬四千諸性差別相；是菩薩知直心軟中上差別相，乃至如實知八萬四千直心差別相。是菩薩知諸使共心生、不共心生，心相應、心不相應，無始來惱眾生相、與一切禪定解脫神通相違相、三界繫相、無量心不現前相、開煩惱門相、不知對治相、無所有相、無聖道開法門相，皆如實知。是菩薩知諸生差別相，所謂：地獄、畜生、餓鬼、阿脩羅、人、天、色、無色界、有想、無想差別。業是田，愛是水，無明是覆，識是種子，後身是芽，名色共生而不相離，癡愛相續，欲生、欲作、欲受，不樂涅槃，三界差別相續相，皆如實知。是菩薩知諸習氣有起不起，隨所生處有習氣，隨眾生行有習氣，隨業煩惱有習氣，善不善無記有習氣，離欲有習氣，隨後身有習氣，次第隨趣有習氣，久遠不斷持煩惱業，離則無法，皆如實知。是菩薩知眾生定不定相，正定相，邪定相，不定相，正見中正定相，邪見中邪定相，離此二不定相，一一逆邪定相，五根正定相，離此二不定相，邪位邪定相，正位正定相，離此二不定相，深入邪聚難轉相，修無上道因緣相，不定眾生守護相，皆如實知。

[0568c04] 「佛子！菩薩摩訶薩隨如是智，名為安住善慧地。菩薩住是地，知眾生如是諸行差別相，隨其解脫而與因緣。是菩薩化眾生法，度眾生法，如實知而為說法，聲聞乘相、辟支佛乘相、菩薩乘相、如來地相，如實知隨眾生因緣而為說法；隨心、隨根、隨欲差別而為說法，又隨行處、隨智慧處而為說法，知一切行處而為說法，隨眾生性深入難處而為說法，隨趣、隨生、隨煩惱、隨習氣轉故說法；隨乘令解脫故說法。是菩薩住此地，為大法師守護諸佛法藏，入深妙義。用無量慧方便，四無礙智言辭說法，是菩薩常隨四無礙

智，而不可壞。何等為四？一、法無礙，二、義無礙，三、辭無礙，四、樂說無礙。

[0568c18] 「是菩薩以法無礙智，知諸法自相；以義無礙智，知差別法；以辭無礙智，知說諸法不可壞；以樂說無礙智，知說諸法次第不斷。復次，以法無礙智，知諸法無體性；以義無礙智，知諸法生滅相；以辭無礙智，知諸法假名不斷假名說；以樂說無礙智，知隨假名不壞無邊說。復次，以法無礙智，知現在諸法差別相；以義無礙智，知過去、未來諸法差別相；以辭無礙智，知過去、未來、現在諸法說不可壞；以樂說無礙智，於一一世得無邊法明說。復次，以法無礙智，知諸法差別；以義無礙智，知諸法義差別；以辭無礙智，隨諸言音而為說法；以樂說無礙智，隨所樂解而為說法。復次，以法無礙智，以法智方便，知諸法差別不可壞；以義無礙智，以比智如實知諸法差別；以辭無礙智，以世智說諸法差別；以樂說無礙智，知善說第一義。復次，以法無礙智，知諸法一相不壞；以義無礙智，知陰、入、界、諦因緣法；以辭無礙智，以微妙音故，一切世間之所歸趣；以樂說無礙智，所說轉勝，能令眾生得無邊法明。復次，以法無礙智，知一乘究竟攝一切無差別；以義無礙智，知諸乘差別；以辭無礙智，能說諸乘無差別；以樂說無礙智，以一法門說無邊法明。復次，以法無礙智，能入一切菩薩行、智行、法行、隨智行；以義無礙智，能分別說十地義差別；以辭無礙智，說隨順諸地道不可壞；以樂說無礙智，說一切行無邊相。復次，以法無礙智，知一切佛於一念中得菩提；以義無礙智，知種種時、種種剎差別；以辭無礙智，隨諸佛得道事差別說；以樂說無礙智，於一句法無邊劫說而不窮盡。復次，以法無礙智，知一切佛語、一切佛力、無畏、不共法、大慈大悲、無礙智，轉法輪一切種智；以義無礙智，知如來音聲，說八萬四千隨眾生心諸根欲樂差別行；以辭無礙智，以如來音聲，說一切諸行不可壞；以樂說無礙智，以諸佛智力，隨眾生所樂音聲說。

[0569a28] 「菩薩摩訶薩如是善知無礙智，安住第九地，名為得佛法藏；為大法師，得眾義陀羅尼，眾法陀羅尼，起智陀羅尼，眾明陀羅尼，善慧陀羅尼，眾財陀羅尼，名聞陀羅尼，威德陀羅尼，無礙陀羅尼，無邊旋陀羅尼，雜義藏陀羅尼，得如是等百萬阿僧祇陀羅尼，隨方便說如是無量樂說差別門說法。是菩薩得如是無量陀羅尼門，能於無量佛所聽法，聞已不忘，如所聞法，能以無量差別門為人演說。是菩薩於一佛所，以百萬阿僧祇陀羅尼，聽受正法，如從一佛，餘無量佛，亦復如是。是菩薩於禮敬佛時，所聞法明，非多學聲聞得陀羅尼力，於十萬劫所能受持。是菩薩得如是陀羅尼力，無礙智樂說力，以說法故，在於法座，大千世界滿中眾生，隨意說法。是菩薩在法座上，唯除諸佛及受職菩薩，於一切中最為殊勝。是菩薩處於法座，或以一音，欲令一切悉得解了，即得解了；或以種種音聲，欲令一切各得開解，即得開解；或以默然但放光明，欲令一切各得解法，即得解法；或一切毛孔，皆出法音；或三千大千世界所有色、無色物，皆出法音；或以一音周滿法

界，欲令得解，即皆得解。是菩薩三千大千世界所有眾生，以無量音聲一時問難，所問各異。是菩薩於一念中，悉受如是，一切問難，以一音答皆令開解，如是若二若三，若百若千，乃至不可說不可說三千大千世界滿中眾生，廣為說法。承佛神力，能為眾生廣作佛事，倍復勤攝。如是智明，於一塵中有不可說不可說世界塵數大會，佛在此中，隨眾生心而為說法，令一一眾生心得若干無量諸法，如一佛，一切諸佛亦如是；如一微塵，一切十方世界，亦復如是。於是中生大憶念力，於一念中，從一切佛所受法明，不失一句。如上大會滿中眾生，以決定法明演清淨法，於一念中，令爾所眾生，皆得開解，何況若干世界中眾生。是菩薩住是地，善根轉勝，深入諸佛行處，常與一切佛會，深入菩薩解脫；菩薩隨順如是智，常見諸佛，於一一劫中無量無邊百千萬億以上供具供養諸佛，於諸佛所種種問難，通達諸陀羅尼，一切善根，轉勝明淨。佛子！如錬真金，具足莊嚴，為轉輪王所著寶冠，一切小王無能奪者；菩薩亦如是，住善慧地，一切善根，轉勝明淨，聲聞辟支佛、諸地菩薩所不能壞。是菩薩善根轉明，能照眾生煩惱難處，如大梵王，三千世界一切難處，皆悉能照；菩薩亦如是，住善慧地，善根明淨，照諸眾生煩惱難處。

[0569c19] 「諸佛子！是名略說菩薩善慧地。若廣說者，則無量無邊劫，不可得盡。菩薩住是地，多作大梵王，典領三千大千世界，無有能勝，如實解義者，於自在中而得自在，善能宣說聲聞辟支佛、菩薩波羅蜜，眾生問難無能窮盡，所作善業布施、愛語、利益、同事皆不離念佛，不離念法，乃至不離念一切種智；常生是心：『我當於一切眾生，為首為勝，乃至於一切眾生為依止者。』是菩薩若欲如是勤行精進，於一念中，得百萬阿僧祇三千大千世界微塵數三昧，乃至能示百萬阿僧祇三千大千世界微塵數菩薩，以為眷屬。若以願力，神通自在，復過是數，百千萬億那由他劫，不可計知。」

[0570a05] 爾時，金剛藏菩薩欲重明此義，以偈頌曰：

「諸菩薩隨順，　　無量深智力，
第一最微妙，　　一切世難知，
利益眾生者，　　能至第九地。
得入於諸佛，　　祕密之法藏，
得微妙最上，　　三昧陀羅尼，
廣大神通力，　　善入世界相，
智慧力決定，　　能觀諸佛法，
大願悲心淨，　　得入第九地。
順行此上地，　　持諸佛法藏，
即能通諸法，　　善不善無記，
有漏及無漏，　　世間出世間，
是可思議法，　　是不可思議。
知法定不定，　　三乘具足相，
思惟分別此，　　有為無為法，

起知如是法,　　滅諸無明闇,
隨順是智心,　　則為第一妙。
悉知一切難,　　諸心差別相,
莊飾世輕易,　　無邊自在心,
煩惱深淺相,　　心伴不離相,
知使纏差別,　　隨順相續有。
知業種種雜,　　各各差別相,
因滅果不失,　　通達如是事。
又知於**眾生**,　　**諸根軟中上**,
廣大差別等,　　先際後際相。
知欲軟中上,　　及諸性差別,
乃至能悉知,　　八萬四千種。
煩惱使難處,　　無始來不滅,
皆與心共行,　　**繫縛不可斷**。
知諸結使等,　　但妄想分別,
無有方處所,　　亦無定事相。
常不離於身,　　又亦難得知,
禪定力能遮,　　金剛道能斷。
又能知諸生,　　入六道差別,
愛潤無明覆,　　業田識是種。
生於後身芽,　　名色共增長,
無始生死來,　　相續在三界。
知諸天龍趣,　　由煩惱業心,
若離於此法,　　是則無所有。
一切諸**眾生**,　　**皆在三趣中**,
或沒諸邪見,　　或在於智道。
菩薩住是地,　　悉知**眾生心**,
諸根及欲樂,　　種種差別義。
深心善思惟,　　隨宜而**說法** ,
通達無礙智,　　善以言辭**說**。
菩薩為法師,　　猶如師子王,
牛王寶山王,　　安住無所畏。
普於諸世界,　　雨甘露法味,
猶如大龍王,　　能雨滿大海。
是菩薩善知,　　法義辭無礙,
善能隨順行,　　具足樂**說力**。
能得於百萬,　　阿僧祇總持,
能受諸佛法,　　如海受龍雨。
菩薩得如是,　　諸深妙清淨,
無量陀羅尼,　　諸三昧力故。

能於一念中，　得見無量佛，
聞已淨梵音，　演說妙法寶。
是菩薩或教，　大千界眾生，
隨心根所好，　說法令歡喜。
如是等無量，　三千大千國，
轉深勤精進，　而作是思惟，
於一微塵中，　無量佛說法，
隨眾生心相，　演說於妙義，
是菩薩皆受，　如地受諸種。
復作如是願，　十方諸所有，
國土中眾生，　皆合為一會。
我於一念中，　皆悉知其心，
以一音說法，　悉令斷疑網。
菩薩住是地，　人天中法王，
為大說法師，　隨順眾生性。
常於日夜中，　與諸佛共會，
能住甚深妙，　寂滅智解脫。
供養無量佛，　善根轉明淨，
猶如轉輪王，　真金莊嚴冠。
光明照眾生，　諸煩惱難處，
如梵王光明，　照於大千界。
菩薩住是地，　於三千世界，
作大梵天王，　諸根悉猛利。
善以三乘法，　示悟諸眾生，
所作諸善業，　皆順於正念。
能於一念中，　而得無有量，
世界微塵數，　諸深妙三昧。
得見十方佛，　微妙音說法，
見佛大神力，　更發無量願。
如是第九地，　大智所行處，
深妙難知見，　今已略說竟。」

大方廣佛華嚴經卷第二十六

【經文資訊】大正藏第 09 冊 No. 0278 大方廣佛華嚴經
【版本記錄】CBETA 電子佛典 2016.06，完成日期：2016/06/15
【編輯說明】本資料庫由中華電子佛典協會（CBETA）依大正藏所編輯
【原始資料】蕭鎮國大德輸入，眾生出版社提供新式標點，其他

【其他事項】本資料庫可自由免費流通，詳細內容請參閱【中華電子佛典協會資料庫版權宣告】

本網站係採用 Creative Commons 姓名標示-非商業性-相同方式分享 3.0 台灣 (中華民國) 授權條款授權.
Copyright ©1998-2016 CBETA
Dictionary cache status: loaded

Glossary and Other Vocabulary

Copyright Fo Guang Shan 佛光山 2013-2025. This work may be freely reused under the Creative Commons Attribution 4.0 International License with attribution. Please send comments to alex@ntireader.org.
Page updated on 2025-06-19

Avataṃsakasūtra (Flower Garland Sūtra) 大方廣佛華嚴經
Scroll 27
Click on any word to see more details.

大方廣佛華嚴經卷第二十七

東晉天竺三藏佛馱跋陀羅譯

十地品第二十二之五

說諸大菩薩， 所行無上事,
無數那由他, 首陀會諸天,
於上虛空中, 心皆大歡喜,
咸以恭敬心, 眾妙供養佛。
那由他菩薩, 歡悅無有量,
燒諸奇妙香, 滅除諸煩惱。
他化自在王, 與諸天大眾,
住在虛空中, 心皆大歡喜,
咸以恭敬心, 種種設供養,

各散眾寶衣,　空中旋轉下。
無量億天女,　諸根欣悅豫,
於上虛空中,　敬心供養佛,
同作無量億,　那由他妓樂,
一切寶器中,　皆出如是音：
「佛坐於此處,　悉遍於一切,
十方國土中,　皆亦有佛現。
無量億種種,　相好莊嚴身,
殊妙無有比,　充滿於世界。
於一毛孔中,　出無量光明,
滅除於一切,　世間煩惱火。
十方微塵數,　尚可得計量,
一毛孔光明,　不可得窮盡。
各見有佛身,　以三十二相,
八十好莊嚴,　轉無上法輪。
或見佛種種,　為眾而說法，
或見在兜率,　教化於諸天,
或見從兜率,　來下處胞胎,
或見初生時,　或見夜出家,
或見坐道場,　而成無上道,
或見轉法輪,　或見入涅槃。
於無量國土,　種種而示現,
欲度眾生故,　有如是等事。
譬如巧幻師,　善知於幻術,
多示諸眾生,　種種異身相。
如是佛慧中,　善巧於示現,
變化一切身,　周遍諸世界。
一切法空寂,　先來無性相,
同若如虛空,　大師亦如是。
得入第一義,　微妙之性相,
隨諸法性相,　示佛大神力。
一切佛行性,　法及諸眾生,
皆悉同無相,　一切法空故。
若欲得佛智,　應離諸想念,
有無俱通達,　疾作天人師。」
諸天采女眾,　皆出如是等,
千萬種妙音,　寂然而觀佛。
解脫月菩薩，　見眾皆寂然,
請金剛藏言：　「大名稱佛子,
菩薩從第九,　至於第十地,

諸大神通力，　　　願今為略說。」

[0571c03] 金剛藏菩薩言：「佛子！菩薩摩訶薩如是無量智慧，善修行佛道，乃至九地，善集清白法，集無量助道法，大功德智慧所護，廣行大悲，深知分別世界差別，深入眾生難處，入諸如來行處，念隨順如來寂滅行處，趣向諸佛力、無畏、不共法，堅持不捨，得至一切智位。菩薩摩訶薩行如是智，近佛位地，則得菩薩離垢三昧而現在前，又入法界差別三昧、莊嚴道場三昧、雨一切世間華光三昧、海藏三昧、海印三昧、虛空廣三昧、觀察一切法性三昧、隨一切眾生心行三昧、如實知一切法三昧、得如來智信三昧，如是等百萬阿僧祇三昧，皆現在前。是菩薩悉入此三昧，善知其中功用差別，最後三昧，名益一切智位。是三昧現在前，即時大寶蓮華王出，周圓如百萬三千大千世界，一切眾寶間錯莊嚴過於一切人天所有，出世間善根所生，知一切法如幻如化空慧所成，光明能照一切世界；瑠璃為莖，栴檀王為臺，碼碯為鬚，閻浮檀金為葉；無量光明一切妙寶皆在其內，寶網覆上，十三千大千世界微塵數蓮華，以為眷屬。

[0571c24] 「爾時，菩薩其身姝妙，稱可華座；菩薩得益一切智位三昧力故，身在大蓮華座；即時眷屬蓮華上，皆有菩薩，一一菩薩坐蓮華上，即得百萬三昧，皆一心恭敬，瞻仰大菩薩；是菩薩昇蓮華座時，十方現在一切世界皆大震動，一切惡道皆悉休息，光明普照十方世界，一切世界皆悉嚴淨，皆得見聞諸佛大會。何以故？是菩薩坐大蓮華上，即時足下出百萬阿僧祇光明，照十方阿鼻地獄等，滅眾生苦惱；兩膝上放若干光明，照十方一切畜生，滅除苦惱；臍放若干光明，照十方一切餓鬼，滅除苦惱；左右脇放若干光明，照十方人安隱快樂；兩手放若干光明，照十方諸天阿脩羅宮；兩肩放若干光明，照十方聲聞眾；項放若干光明，照十方辟支佛；口放若干光明，照十方菩薩乃至住九地者；白毫放若干光明，照十方得位菩薩，一切魔宮隱蔽不現；頂上放百萬阿僧祇三千大千世界微塵數光明，照於十方諸佛大會；遶十匝已，住於虛空，成光明網，高大明淨，供養諸佛，如是供養，從初發心乃至九地，所作供養，百分不及一，乃至算數譬諭所不能及。是大光明網，勝十方世界所有華香、末香、塗香、衣服、幡蓋、眾寶、瓔珞、摩尼寶珠供養之具；從出世間善根生故，一一諸佛大法會上，皆雨眾寶，猶如大雲，若有眾生覺是供養者，皆是必定無上大道；如是諸光雨大供養已，遶大會十匝，入諸佛足下。爾時諸佛及大菩薩知某世界、某甲菩薩摩訶薩行如是道，成就受職；即時十方無邊菩薩乃至住九地者，皆來圍遶，設大供養，一心恭敬，各得萬三昧，一切得職；菩薩摩訶薩於金剛莊嚴胸出一大光名破魔賊，無量百千萬光以為眷屬，照十方世界，示無量神力，亦來入是大菩薩胸，此光明滅已，是菩薩即得百千萬億大勢力神通智慧。

[0572b02] 「爾時，諸佛出眉間白毫相光，名益一切智，有無量無邊光明眷屬，悉照一切十方世界，圍遶十匝，示現諸佛大神通力，勸進無量百千萬億諸菩薩，十方世界六種震動，滅除一切惡道苦惱，一切魔宮皆蔽不現，示一切諸佛得道之處；示一切諸佛大會莊嚴事，廣大如法界，究竟如虛空；照一切世界已，集在虛空，示大神通莊嚴之事，入是菩薩頂，眷屬光明；入眷屬蓮華諸菩薩頂，即時各得先所未得十千三昧；是光明入此菩薩頂，如一佛光，一切佛光，皆亦如是；一切十方諸佛光明入是菩薩頂時，名為得職、名為入諸佛界，具佛十力，墮在佛數。佛子！譬如轉輪聖王大子成就王相，轉輪聖王令子在白象寶閻

浮檀金座，取四大海水，上張羅幔，種種莊嚴幢幡妓樂，執金鐘香水，灌子頂上，即名為灌頂大王，具足轉十善道故，名轉輪聖王。菩薩摩訶薩亦如是，受職時，諸佛以智水灌是菩薩頂，名灌頂法王，具足佛十力故，墮在佛數，是名諸菩薩摩訶薩大智慧職地；以是職故，菩薩摩訶薩受無量百千億萬苦行難事，是菩薩得是職已，住法雲地，無量功德，智慧轉增。

[0572b25] 「佛子！菩薩住法雲地，如實知欲界集、色界集、無色界集；如實知世間性集、眾生性集、識性集、有為性集、無為性集、虛空性集、法性集、涅槃性集、邪見諸煩惱性集；如實知諸世間法成壞集、聲聞道集、辟支佛道集、菩薩道集；諸佛力、無畏、不共法、色身、法身集；一切智集，得佛道、轉法輪、示滅度集。舉要言之：如實知一切法差別集。是菩薩以如是智慧隨順菩提行，如實知眾生化、業化、煩惱化、諸見化、世界化、法界化、聲聞化、辟支佛化、菩薩化、如來化、一切化、分別無分別化。是菩薩如實知佛力持、法持、業持、煩惱持、時持、願持、先世持、行持、劫壽持、智持。是菩薩住十地，諸佛所有微細智，所謂：行微細智、命終微細智、受胎微細智、出生微細智、出家微細智、得道微細智、神力自在微細智、轉法輪微細智、持壽命微細智、示涅槃微細智、法久住微細智、如是等微細智，皆如實知。又諸佛密處，所謂：身密、口密、意密、知時非時密、與菩薩授記密、攝伏眾生密、諸乘差別密、八萬四千諸根差別密、業如實所作密、行得菩提密，如是等密，皆如實知。是菩薩諸佛所有入劫智，所謂：一劫攝阿僧祇劫、阿僧祇劫攝一劫；有數劫攝無數劫、無數劫攝有數劫；一念攝劫、劫攝一念；劫攝非劫、非劫攝劫；有佛劫攝無佛劫、無佛劫攝有佛劫；過去、未來劫攝現在劫，現在劫攝過去、未來劫；未來、過去劫攝現在劫，現在劫攝未來、過去劫；長劫攝短劫、短劫攝長劫；諸劫攝相，皆如實知。是菩薩諸佛所入微塵智、國土智、眾生身心智、眾生身心得道智、眾生行智、至一切處智、遍行佛道智、順行智、逆行智、不可思議智；一切世間、聲聞、辟支佛、菩薩所不能知，皆如實知。佛子！諸佛智慧，廣大無量，菩薩住是地，則能得入如是智慧。是菩薩摩訶薩隨是地行，得菩薩不可思議解脫、無礙解脫、淨行解脫、普門明解脫、如來藏解脫、隨無礙論解脫、入三世解脫、法性藏解脫、明解脫、勝進解脫。是菩薩十解脫為首，得如是等無量無邊百千萬億阿僧祇解脫、百千萬無量阿僧祇三昧、百千萬無量阿僧祇陀羅尼、百千萬無量阿僧祇神通，亦復如是。是菩薩成就如是智慧，隨順菩提，成就無量念力，能於一念頃，至十方無量佛所，無量法明、無量法雨，皆能受持。譬如娑伽羅龍王所澍大雨，唯除大海，餘不能受；菩薩摩訶薩亦復如是，如來微密雨、大法雨，一切眾生、聲聞、辟支佛乃至九地菩薩所不能受，唯此菩薩住法雲地，悉能受持。譬如大海，一龍王起大雲雨皆能堪受，若二若三，乃至無量無邊諸大龍王所起雲雨，一時澍下，皆能受持。菩薩摩訶薩亦如是，住法雲地，於一佛所，能受大法明雨，二佛三佛，乃至不可說不可說佛，於一念中，皆能堪受，如是諸佛大法雲雨，是故此地名法雲地。」

[0573a22] 解脫月言：「佛子！是菩薩於一念中，能堪受幾所大法明雨？」

[0573a24] 答言：「佛子！譬如十方所有不可說百千萬億那由他世界微塵，爾所微塵世界

眾生，假使皆得聞持陀羅尼為佛侍者，為大聲聞，多聞第一；如金剛蓮華上佛善伏比丘，其一眾生成就如是多聞之力，餘亦如是，一人所受，餘不重問，如是一切各各不同，於意云何？是一切眾生受持多聞，力為多不？」

[0573b01] 答言：「甚多，不可稱計。」

[0573b02] 「佛子！我今為汝說是菩薩住法雲地，於一念頃，於一佛所，受三世法藏大法明雨，上一切眾生多聞之力百分不及一，乃至算數譬諭所不能及；如一佛所，聞十方世界微塵諸佛，皆能受持大法明雨，復能過此無量無邊，於一念頃亦能受持，是故名為法雲地。

[0573b08] 「佛子！菩薩摩訶薩住法雲地，自從願力生大慈悲福德智慧，以為密雲；現種種身，以為雜色雲；通明無畏，以為電光；震大雷音，說法降魔，一念一時，能於上所說微塵世界，皆悉周普；以雨善法甘露法雨，滅諸眾生隨心所樂無明所起煩惱焰故，是故名為法雲地。復次，佛子！菩薩摩訶薩住法雲地，於一世界，從兜率天來下，乃至示大涅槃，一切佛事，隨所度眾生皆現神力，若二若三，乃至如上微塵數世界；又復過是百千萬億阿僧祇世界，從兜率天來下，乃至示大涅槃，一切佛事，隨所度眾生，皆現神力。是菩薩住此地，於智慧中得上自在力，或以狹國為廣，廣國為狹；或以垢國為淨，淨國為垢；如是一切世界皆有神力，是菩薩或於一微塵中，置三千大千世界鐵圍山川而不迫迮；或二或三，乃至不可說不可說世界諸莊嚴事，示入一塵；或以一世界莊嚴事，示不可說不可說世界；或以不可說不可說世界眾生，置一世界中而不迫迮；或以一世界眾生，置不可說不可說世界中；或以不可說不可說世界入一塵中而不惱眾生；或於一塵中，示一切佛神通力莊嚴之事；或於一念中，現不可說不可說世界微塵數身，於一身中示無量手；以一一手，執恒沙蓮華以散諸佛，雜香、末香、幡蓋寶物，如是一切莊嚴之具，皆以手執供養諸佛，於一一身亦復如是。又一一身化塵數頭，於一一頭有塵數舌，以是神力讚歎諸佛，如是等事，於念念中遍滿十方；於念念中以神通力，無量世界示得佛道轉法輪，乃至大般涅槃；於三世中，以神通力示現無量身，於自身中，現無量佛，無量佛土莊嚴事，於自身中，示一切世界成壞事；或於一毛孔出一切風而不惱眾生；或以無量無邊世界為一海水，此海水中作大蓮華，形色光明遍無量無邊世界，於中示菩提樹莊嚴妙事，乃至示得一切種智；或自身中現一方世界摩尼寶珠、日月星宿一切光明，乃至十方所有光明亦復如是；或口噓氣能令十方無量世界悉大震動，不令眾生有恐畏想；或示十方世界水劫盡，風劫、火劫盡，而眾生身隨意莊嚴；或於自身示作如來身，如來身作自身，如來身作己佛國，己佛國作如來身。佛子！菩薩摩訶薩在法雲地，神變如是，又餘無量神力自在示現。」

[0573c25] 爾時，會中諸菩薩、天、龍、夜叉、乾闥婆、阿脩羅、迦樓羅、緊那羅、摩睺羅伽、四天王、釋提桓因、梵天王、自在天子、淨居天等，各作是念：「若菩薩神通力、智慧力如是無量無邊，佛復云何？」

[0573c29] 時，解脫月菩薩知大眾心所念，問金剛藏菩薩言：「佛子！今諸大眾聞是菩薩神通智慧力，墮在疑網，汝今當斷一切疑惑，示菩薩神通莊嚴妙事。」

[0574a03] 時，金剛藏菩薩即入一切佛國體性三昧，時諸大眾天、龍、夜叉、乾闥婆、阿脩羅、迦樓羅、緊那羅、摩睺羅伽、四天王、釋提桓因、梵天王、自在天子、淨居天等，皆自見知入金剛藏菩薩身中，於其身內，見三千大千世界莊嚴眾事，若滿一劫說不可盡；於中見佛道場樹，其莖周圍十萬三千大千世界，高百萬三千大千世界，覆三千億三千大千世界，稱樹高廣，有師子座；其座上有佛，號一切智王如來，一切大眾咸皆見佛坐在座上，其中所有莊嚴上妙供養之具，滿一劫說，亦不可盡。金剛藏菩薩示現如是大神力已，還令大眾各在本處，一切眾會生希有想，默然一心，觀金剛藏。

[0574a17] 時，解脫月菩薩問金剛藏菩薩言：「佛子！是三昧有大勢力，甚為希有，是三昧者所號云何？」

[0574a19] 答言：「是三昧名一切佛國體性。」

[0574a19] 問言：「是三昧所有勢力境界云何？」

[0574a20] 答言：「佛子！若菩薩摩訶薩善修成是三昧力者，能以如是無量恒沙世界微塵數三千大千世界於身中現，復過是數。菩薩在法雲地，得如是無量無邊百千萬億諸大三昧；是故，菩薩住此地中，身、身業難可測知；口、口業難可測知；意、意業難可測知；神力自在難可測知；觀三世法難可測知；諸三昧行入難可測知；智力難可測知；遊戲諸解脫難可測知；變化所作、神力所作、如意所作難可測知；乃至舉足、下足，菩薩住善慧地者不能測知。佛子！菩薩法雲地，如是無量，若廣說者，無量無邊阿僧祇劫不能得盡。」

[0574b03] 解脫月言：「佛子！若菩薩行處力、神通力，如是者佛行處力、神通力復云何？」

[0574b05] 答言：「佛子！譬如有人，見一塊土而作是言：『無邊世界地性為多此耶？』汝所問者，我謂如是；如來無量智慧，云何以菩薩智慧而欲測量？佛子！如人取四天下地性少分，餘者極多，菩薩法雲地於無量劫，但可說耳，何況如來地，我今當說令汝知之，佛現為證；如十方無量無邊世界微塵等諸佛世界，十地菩薩皆滿其中，是諸菩薩有無量無邊業，修習菩薩功德智慧禪定，於如來功德智慧力，百分不及一、百千萬億分不及一，乃至算數譬諭所不能及。

[0574b16] 「佛子！是菩薩隨如是智慧，順如來身、口、意，不捨諸菩薩三昧，勤心供養一切諸佛，於一一劫，以一切供具，供養無量無邊諸佛，能悉具受諸佛神力，轉復明勝，

是菩薩於法性問難無能勝者，乃至無量無邊百千萬億劫不可窮盡。

[0574b21] 「佛子！譬如天金，以摩尼珠眾寶間錯，為自在天王嚴身之具，其餘諸天所不能及，亦無奪者，菩薩住十地，智慧善根，從初地乃至九地所不能及；菩薩住是地，得大智照明，隨順一切智故，其餘智慧所不能壞。譬如大自在天王光明能令眾生身心清涼，一切生處眾生光明所不能及；菩薩摩訶薩亦如是，住法雲地，智慧光明，一切聲聞、辟支佛所不能及，乃至九地菩薩亦不能及。是菩薩住是地中，能令無量眾生住一切智道。佛子！菩薩住是地，十方諸佛為說三世智慧、法界智慧、一切世界智慧、普照住持一切世界智慧、大慈大悲普覆一切眾生智慧。舉要言之：具足為說至一切智道。佛子！是名菩薩摩訶薩第十法雲地。菩薩住是地，多作摩醯首羅天王，智慧明達，善說聲聞、辟支佛、菩薩波羅蜜，於法性中有問難者，無能令盡；所作善業布施、愛語、利益、同事皆不離念佛，不離念法，乃至不離念具足一切種智；常作是念：『我當於一切眾生為首為勝，乃至於一切眾生為依止者。』若欲如是勤行精進，於一念中得無量百千萬億那由他不可說不可說世界微塵數三昧，乃至示爾所微塵數菩薩以為眷屬。若以願力神通自在復過是數，所謂：諸行上妙供具，信解起業，若身、若口、若光明、若諸根、若如意足、若音聲、若行處，乃至若干百千萬億劫不可稱數。佛子！是菩薩十地次第順行，趣向一切種智，如從阿耨達池四河流出，滿足四天下無有窮盡，乃入大海；菩薩亦如是，從菩薩出於善根大願之水，以四攝法滿足眾生而不窮盡，乃至一切種智。

[0574c24] 「佛子！是菩薩十地，因佛智故而有差別，如因大地有十大山王，何等為十？所謂：雪山王、香山王、軻梨羅山王、仙聖山王、由乾陀山王、馬耳山王、尼民陀羅山王、斫迦羅山王、宿慧山王、須彌山王。如雪山王，一切藥草集在其中而不可盡；菩薩亦如是住歡喜地，一切世間經書、技藝、文頌、呪術集在其中無有窮盡。如香山王，一切諸香集在其中而不可盡；菩薩亦如是住離垢地，持戒頭陀，威儀助法，集在其中，無有窮盡。如軻梨羅山王，但以寶成，集諸妙華，取不可盡；菩薩亦如是住於明地，集一切世間禪定神通解脫三昧，問不可盡。如仙聖山王，但以寶成，多有五通聖人，不可窮盡；菩薩亦如是住於焰地，集令眾生入道因緣，種種問難不可窮盡。如由乾陀山王，但以寶成，集夜叉大神不可窮盡；菩薩亦如是住難勝地，集一切自在如意神通，說不可盡。如馬耳山王，但以寶成，集眾妙果，取不可盡；菩薩亦如是住現前地，集深因緣法，說聲聞果不可窮盡。如尼民陀羅山王，但以寶成，集一切大力龍神，不可窮盡；菩薩亦如是住遠行地，集種種方便智慧，說辟支佛道，不可窮盡。如斫迦羅山王，但以寶成，集心自在者，不可窮盡；菩薩亦如是住不動地，集一切菩薩自在道，說世間性，不可窮盡。如宿慧山王，但以寶成，集大神力諸阿脩羅，無有窮盡；菩薩亦如是住善慧地，集轉眾生行智，說世間相，不可窮盡。如須彌山王，但以寶成，集諸天神無有窮盡；菩薩亦如是，住法雲地，集如來十力，四無所畏，說諸佛法，不可窮盡。是十寶山同在大海，因大海水有差別相；菩薩十地亦如是，同在佛智，因一切智故，有差別相。佛子！譬如大海，以十相故名為大海，無有能

壞；何等為十？一、漸次深；二、不受死屍；三、餘水失本名；四一味；五、多寶；六、極深難入；七、廣大無量；八、多大身眾生；九、潮不失時；十、能受一切大雨無有盈溢。菩薩地亦如是以十因緣故，無有能壞；何等為十？歡喜地中，漸生堅固願；離垢地中，不與破戒共宿；明地中，捨諸假名；焰地中，於佛得一心不壞淨信；難勝地中，生世間無量方便神通，起世間事；現前地中，觀甚深因緣法；遠行地中，以大廣心善觀諸法；不動地中，能起大莊嚴示現；善慧地中，能得深解脫通達世間行，如實不失；法雲地中，能受一切諸佛大法明雨。佛子！譬如大摩尼寶珠，有十事能與眾生一切寶物，何等為十？一、出大海；二、巧匠加治；三、轉精妙；四、除垢穢；五、以火鍊治；六、眾寶莊嚴；七、貫以寶縷；八、置瑠璃高柱；九、光明四照；十、隨王意雨眾寶物。菩薩發菩提心寶亦有十事，何等為十？一、初發心布施離慳；二、修持戒頭陀苦行；三、以諸禪定解脫三昧令轉精妙；四、以道行清淨；五、鍊以方便神通；六、以深因緣法莊嚴；七、以種種深方便智慧貫穿；八、置神通自在幢上；九、觀眾生行放多聞智慧光明；十、諸佛授智職，於一切眾生能為佛事，墮在佛數。

[0575b26] 「佛子！是菩薩所行集一切智慧功德法門品，若不深種善根，不能得聞。」

[0575b27] 問言：「佛子！若得聞者，是人為得幾所福？」

[0575b28] 答言：「隨佛所有智慧勢力，如是發薩婆若心，所緣攝福德，是人得聞此法門，所得福德，亦復如是。何以故？若無菩薩心聞是法門，不能信解受持，何況以身修習能成其事，是故當知是人隨順一切種智，得聞信解受持修行；說是品時，十方世界十億佛國微塵數世界，六種、十八相動，以佛神力法如是故，諸天雨華、末香、瓔珞、寶衣、幡蓋莊嚴身具，雨天妓樂歌頌而下，復有大音讚歎十地殊勝之事。如此世界四天下他化自在天王宮說十地，十方一切世界皆亦如是；以佛神力故，十方過十億佛國微塵數剎，有十億佛國微塵數菩薩，詣此世界，遍滿虛空，皆作是言：『善哉！善哉！金剛藏善說菩薩十地之法。』佛子！我等皆名金剛藏，發金剛德世界，金剛幢佛所來，所經歷處，皆說是經，眾會如是，言辭義趣亦如是，我等以佛神力故，來證是事，如我至此，十方一切世界他化自在天王宮摩尼寶殿，皆有十億佛國微塵數菩薩往為作證亦復如是。」

[0575c20] 時，金剛藏菩薩觀察十方、觀察一切大眾、觀察法界，讚歎初發薩婆若心，示菩薩境界，淨菩薩行力，攝一切種智；隨眾生說，除一切世間垢穢，與眾生一切種智因緣，示不可思議智慧莊嚴事，讚歎一切菩薩功德差別相；欲令諸地轉勝明顯示眾生故，承佛神力，以偈頌曰：

「諸菩薩所行，　樂於善寂滅，
其心無所著，　猶若如虛空。
除貪恚癡垢，　安住於道智，
如是無上行，　願樂欲聽聞。

如是諸菩薩,　在於無量劫,
勤心常修習,　一切諸善根,
供養無量佛,　辟支阿羅漢,
為利眾生故,　乃生菩提心。
精進持戒行,　頭陀除罪垢,
修善忍轉妙,　慚愧威德滿。
福慧因緣故,　勝遠心明淨,
深樂於佛智,　同佛生菩提。
供養於一切,　十方三世佛,
如虛空等國,　悉皆令清淨。
一切法平等,　善悉通達故,
為度諸眾生,　發於菩提心。
諸菩薩如是,　生是無量心,
至於歡喜地,　息惡樂布施。
得諸本願力,　增廣慈悲心,
深行十善道,　能到離垢地。
戒聞功德備,　慈心愍世間,
永離諸垢穢,　深心常清淨。
普觀諸世間,　三毒火熾然,
如是之大士,　入第三明地。
觀三界皆空,　無常亦如病,
如癰如瘡箭,　無量苦常然。
見諸有為過,　貪樂佛功德,
得佛智明焰,　入於第四地。
成就於念慧,　得至於道智,
在此地供養,　百千諸如來。
常能思惟念,　諸佛無量德,
得入於一切,　世間難勝地。
能以慧方便,　種種而示現,
諸有所為作,　以利於世間。
供養於諸佛,　行益眾生事,
無生法在前,　得入現前地。
菩薩諸所行,　一切世間知,
常無有我心,　有無皆悉離。
諸法先空寂,　十二緣故行,
善了此微妙,　入於遠行地。
行慧方便等,　得法寂滅相,
如是之大士,　難知難可及。
為欲令世間,　得善寂滅故,
還起修諸行,　種種福德事。
普入於眾生,　種種心行處,

如是能得入,　如空不動地。
大智諸菩薩,　善能悉具行,
種種諸智業,　得十自在力。
能以無有量,　無邊限諸身,
普現十方界,　而為說妙法。
善達於世界,　及諸眾生性,
如是大慈悲,　能入善慧地。
第一妙淨智,　善觀諸世間,
縷練煩惱業,　甚深諸難處。
為度是等故,　得諸佛法藏,
善說第一義，　悉無所違錯。
如是次第行,　具足諸善法,
乃至於九地,　所修集福慧。
欲得諸佛力,　第一深妙利,
乃於一切佛,　得受智職位。
先得無數定,　智行極廣大,
最後得難壞,　諸智位三昧。
若能得如是,　益智位三昧,
一切寶莊嚴,　蓮華王即出。
菩薩稱蓮華,　現身坐其上,
餘華諸菩薩,　咸共一心視。
爾時大菩薩,　從身放無量,
百千億光明,　滅諸世間苦。
然後頂上出,　百千億光明,
普照十方界,　諸佛大眾會。
於上虛空中,　化成光明網,
供養諸佛已,　入諸佛足下。
時一切如來,　及諸大士等,
各知某菩薩,　得受於智職。
如是一切佛,　放眉間光明,
名益一切智,　入此菩薩頂。
一切無量佛,　與此菩薩職,
猶如轉輪王,　授於太子位。
時十方世界,　普皆大震動,
乃至阿鼻等,　諸苦皆除滅。
菩薩具一切,　智慧得是職,
如是名為到,　無上法雲地。
住於是地中,　智慧無邊限,
善知度一切,　世間諸因緣。
入色無色法,　欲色無色界,

能知於眾生,　　國土及法性。
又能入可數,　　不可數法中,
乃至能觀察,　　虛空無量性。
又此地悉知,　　菩薩變化事,
諸佛威神力,　　微細智密事。
又能悉通達,　　一切諸劫數,
於一微塵中,　　觀見諸世界。
一切諸如來,　　於此無上地,
初生及出家,　　得道轉法輪。
示入於涅槃,　　皆隨順於智,
寂滅妙解脫，　　悉得於此地。
此地諸大士,　　憶念力大故,
諸佛大法雨,　　皆悉能受持。
譬如大海水,　　能持龍王雨,
諸佛廣大法,　　菩薩受亦爾。
若於一佛所,　　一時聽受法,
十方無量土,　　微塵數眾生。
皆多聞總持,　　成於聲聞乘,
不如是菩薩,　　算數所不及。
以無量智慧,　　及先大願力,
能於一念中,　　遍滿無量國。
雨甘露法雨,　　滅諸煩惱火,
是故諸如來,　　名為法雲地。
大士住此地,　　供養諸佛具,
過諸天所有,　　普示大神力。
示眾轉勝力,　　過是數無量,
若人欲思量,　　迷悶不能解。
大智住此地,　　舉足下足事,
一切諸菩薩,　　乃至於九地。
皆悉不能知,　　何況餘眾生,
三世諸聲聞,　　及與辟支佛。
住此諸佛示,　　一切智慧事,
亦與令通達,　　三世無礙智。
示法性寂滅,　　亦示種種變,
一切諸世界,　　所有眾生類。
所行一切法,　　深微隱遠事,
一切佛功德,　　次第示令知。
菩薩住此地,　　能以大供具,
供養十方佛,　　遍一切世界。
一切諸世間,　　所有眾生類,
其餘諸供具,　　皆所不能及。

智者住此地,　皆能破一切,
無明諸闇冥,　開示以佛道。
如自在天王,　光滅眾熱惱,
佛子智光明,　滅惡亦如是。
住是地多作,　三界自在王,
通達諸智慧,　善以三乘化。
能於一念中,　得無量三昧,
能見十方佛,　其數亦如是。」
金剛藏菩薩,　告諸大士言,
「我今略解說，　十地之妙行，
若廣演說者，　千億劫不盡。
是則名清淨,　諸大菩薩地,
為得佛智故,　住於十地中,
安住不移動,　猶如大山王。
初地具一切,　經書諸技術,
猶如雪山中,　積聚眾藥草。
持戒及多聞,　在於二地中,
猶如香山王,　集一切香物。
如軻梨羅山,　多積諸寶華,
明地集聞智,　禪定亦如是。
焰地多積聚,　入道法不壞,
如仙聖山中,　善寂所遊止。
五地諸神通,　無能得及者,
如由乾陀山,　多集夜叉眾。
六地善分別,　諸果無窮盡,
猶如馬耳山,　妙果無有量。
七地方便慧,　無有能及者,
如尼民陀羅,　諸龍王盈滿。
住於八地中,　自在智無量,
如斫迦羅山,　多心自在者。
九地心清淨,　說法無障礙,
猶如宿慧山,　阿脩羅所止。
十地諸佛力,　功德無窮盡,
如須彌山王,　集一切天眾。
又復初地中,　發於廣大願,
二地持戒品,　三地假名壞,
第四地專一,　五地眾妙事,
六地甚深相,　七地廣大心,
八地中種種,　莊嚴諸神通,
九地思妙智,　能過一切世,

十地能受持，　　諸佛大法雨。
菩薩行大海，　　難動不可盡，
發心出世間，　　得入於初地，
二地淨持戒，　　三地修諸禪，
四地道行淨，　　五**鍊方便慧**，
六因**緣莊嚴**，　　**七深方便慧**，
八到瑠璃幢，　　九地觀**眾生**，
一切險難處，　　智慧光普照，
十地受智職，　　如珠隨王意，
如是次第淨，　　菩提心妙寶。
十方諸世界，　　所有微塵數，
可於一念中，　　計知其多少。
可以一毫末，　　數知於**虛空**，
諸佛大功德，　　無量不可盡。」

大方廣佛華嚴經卷第二十七

【經文資訊】大正藏第 09 冊 No. 0278 大方廣佛華嚴經
【版本記**錄**】CBETA 電子佛典 2016.06，完成日期：2016/06/15
【編輯說明】本資料庫由中華電子佛典協會（CBETA）依大正藏所編輯
【原始資料】蕭鎮國大德輸入，**眾生出版社提供新式標點**，**其他**
【其他事項】本資料庫可自由免費流通，詳細內容請參閱【中華電子佛典協會資料庫版權宣告】

本網站係採用 Creative Commons 姓名標示-非商業性-相同方式分享 3.0 台灣 (中華民國) 授權條款授權.
Copyright ©1998-2016 CBETA
Dictionary cache status: loaded

Copyright Fo Guang Shan 佛光山 2013-2025. This work may be freely reused under the Creative Commons Attribution 4.0 International License with attribution. Please send comments to alex@ntireader.org.
Page updated on 2025-06-19

search
Back to collection

Avataṃsakasūtra (Flower Garland Sūtra) 大方廣佛華嚴經

Scroll 28

Click on any word to see more details.

大方廣佛華嚴經卷第二十八

東晉天竺三藏佛馱跋陀羅譯

十明品第二十三

[0578a11] 爾時，普賢菩薩摩訶薩告諸菩薩言：「佛子！菩薩摩訶薩有十種明。何等為十？此菩薩摩訶薩悉知三千大千世界眾生心念，所謂：善心、不善心、無記心、廣心、狹心、惡心、勝心、順生死心、背生死心、聲聞心、緣覺心、菩薩心、聲聞行心、緣覺行心、菩薩行心、天心、龍心、夜叉心、乾闥婆心、阿脩羅心、迦樓羅心、緊那羅心、摩睺羅伽心、人心、非人心、地獄心、畜生心、餓鬼心、閻羅處眾生心、諸難處眾生心，如是等無量種種眾生心悉分別知。如是等百世界、千世界、百千世界、億世界、百億世界、千億世界、百千億世界，乃至百千億那由他世界，廣說乃至不可說不可說佛剎微塵數世界眾生悉能分別知其心念。佛子！是為菩薩摩訶薩第一善知他心智明。

[0578a25] 「佛子！菩薩摩訶薩悉知無量無數不可說不可說佛剎微塵數世界眾生，死此生彼；善、惡諸趣；若好，若醜；若垢，若淨；若黑，若白。如是等無量種種眾生：天、龍、夜叉、乾闥婆、阿脩羅、迦樓羅、緊那羅、摩睺羅伽、人、非人、微細眾生、小眾生、中眾生、大眾生、勝眾生，如是等無量種種眾生，死此生彼。菩薩摩訶薩以無障礙明淨天眼，悉能照見隨其業報所受苦樂，種種業、種種行、種種思願、種種見，如業境界，如所迴轉，悉能覩見。佛子！是為菩薩摩訶薩第二無礙天眼智明。

[0578b07] 「佛子！菩薩摩訶薩憶宿命事，或自、或他，悉能憶念無量無數不可說不可說佛剎微塵數世界眾生，過去無量無數不可說不可說佛剎微塵數劫事：如是生，如是名姓，如是食，如是苦樂，悉能了知。又憶過去無量無數不可說不可說佛剎微塵數諸佛如是名號，如是眷屬，如是父母，如是侍者，如是聲聞，如是最勝二大弟子，如是捨離王都出家求道，如是菩提樹下結跏趺坐得最正覺，如是住處，如是床座，如是說法，如是化度，如是壽命，如是作佛事已，入無餘涅槃，佛滅度後正法如是久住；悉能憶念過去無量無數不可說不可說佛剎微塵數佛從初發心出生願行，恭敬供養無量諸佛，教化調伏一切眾生，大眾眷屬，轉淨法輪，隨其壽命，示現神力自在變化，無餘涅槃，莊嚴塔廟，長養善根，乃至法住。佛子！是為菩薩摩訶薩第三深入過去際劫無礙宿命智明。

[0578b25] 「佛子！菩薩摩訶薩深入未來際劫，乃至無量無數不可說不可說佛剎微塵數世界眾生未來生死流轉三有。知眾生業、知眾生報，知眾生善、知眾生不善，知眾生出、知眾生不出，知眾生定、知眾生不定，知眾生正定、知眾生邪定，知眾生有使善根、知眾生無使善根，知眾生具足善根、知眾生不具足善根，知眾生攝取善、知眾生攝取不善，知眾生積集善、知眾生積集不善，知眾生積集惡法、知眾生不積集惡法；知未來無量無數不可說不可說佛剎微塵數世界諸佛如是名號，如是眷屬，如是父母，如是侍者，如是聲聞，如是最勝二大弟子，如是捨離王都出家求道，如是菩提樹下結跏趺坐得最正覺，如是住處，如是床座，如是說法，如是化度，如是壽命，如是作佛事已，入無餘涅槃，佛滅度後正法如是久住。悉知未來無量無數不可說不可說佛剎微塵數佛從初發心出生願行，恭敬供養無量諸佛，教化調伏一切眾生，大眾眷屬，轉淨法輪，隨其壽命，示現神力自在變化，無餘涅槃，莊嚴塔廟，長養善根，乃至法住。佛子！是為菩薩摩訶薩第四深入未來際劫無礙智明。

[0578c19] 「佛子！菩薩摩訶薩出生無礙天耳清淨，廣大具足，不可稱量，修習得證明淨離障，了達決定。菩薩成就無礙天耳，十方遠近一切音聲，欲聞不聞，自在隨意。於東方無量無數不可說不可說佛剎微塵數諸如來、應供、等正覺所說、所發、所開、所示、所制、所調伏、所教化、所念、所分別、所教深妙善解無量清淨方便，如是一切，悉能聞持。善義、善味、隨眾、隨人、隨音聲、隨智、隨識、隨所化度所得功德、隨境界、隨所依、隨出道，悉能聞持，無有忘失。廣說妙法，度脫一切，乃至不失一句、一味；如東方，一切十方亦復如是。佛子！是為菩薩摩訶薩第五無礙清淨天耳智明。

[0579a03] 「佛子！菩薩摩訶薩安住無畏神力智明，逮得自在無作神力、平等神力、廣大神力、無量神力、無依神力、念至神力、不轉神力、不退轉神力、無盡神力、不可壞神力、長養神力、隨順行神力。若聞十方無量阿僧祇世界、無邊世界、無分齊世界、不可稱量世界、不可思議世界、不可度量世界，乃至不可說不可說佛剎微塵等一切世界現在諸佛。聞已，悉能往詣彼諸佛所，恭敬禮拜，讚歎供養，深知如來清淨佛剎種種莊嚴、種種功德、無量功德，皆悉充滿。示現無量自在、無量境界，讚歎一切如來，恭敬供養。示現其身，悉在十方一切佛所，亦不離此，而往到彼，悉自了知，詣諸佛所，恭敬禮拜，讚歎供養，問菩薩法，出生佛智。見諸佛剎眷屬變化，知說法相，知佛剎相，悉無所著。於一切事皆悉究竟，到於彼岸，無損神力。速遍十方一切世界，無佛不見，無法不聞，無眾不知。常聞正法，未曾斷絕，樂求佛法，勝願成滿，具足修習普賢菩薩無量諸行。佛子！是為菩薩摩訶薩第六安住無畏神力智明。

[0579a24] 「佛子！菩薩摩訶薩於無量無數不可說不可說佛剎微塵數世界眾生音聲、語言，悉能了知，所謂：中國言音、邊國言音、天言音、龍言音、夜叉言音、乾闥婆言音、阿脩羅言音、迦樓羅言音、緊那羅言音、摩睺羅伽言音、人言音、非人言音，如是等不可說不可說種種眾生言音不同，菩薩摩訶薩悉能了知，善分別知，入一切施設，深入解了一切世諦。悉知種種諸言音法，分別了知諸言音法，入一切種言音大海。菩薩摩訶薩隨其所入，遊行世界，悉能了知此世界中眾生之性；知其性已，悉解一切諸言音法。如日天子出照一切色，令有眼者悉見色相；菩薩摩訶薩亦復如是，悉入一切諸言音雲，善知一切諸言音法。佛子！是為菩薩摩訶薩第七分別一切言音智明。

[0579b10] 「佛子！菩薩摩訶薩知一切色法：不生色、無種種色、無虛妄色、無青黃赤白等形色。而菩薩摩訶薩入深法界，住持變化種種形色：無量色、明淨色、清淨色、普現色、似彼色、普照色、所得色、無染污色、具足相色、清淨相色、離惡色、大力色、尊重色、無窮色、無盡色、雜色、端嚴色、不可稱量色、善學色、善長養色、成熟色、隨化度色、無礙色、明徹色、離垢色、澄淨色、正身色、不可思議方便色、不可壞色、最勝色、離曀色、離闇色、牢強色、善雜色、功德相色、姿好色、大我色、境界色、善調伏色、清淨正直色、上色、勝廣色、不可斷色、無所依色、無等色、充滿不可說佛剎色、長養色、最堅固色、勝色、惡色、勝功德色、隨希望色、清淨性色、常善色、善決定色、無障色、虛空明淨色、清淨長養色、無垢色、離塵色、離種種塵色、善示現色、普應現色、隨時示現色、寂靜色、離欲色、功德福田真實色、安隱色、離恐怖平等威儀色、超越智慧色、無礙身色、遍遊行身色、離愚癡色、大慈等起色、大悲受持色、出正趣色、具足功德力色、隨正念色、無量寶色、明淨藏色、令一切眾生歡喜色、一切智門色、歡喜眼色、一切寶莊嚴無比色、不著心色、不堅固色、住持自在色、種種神力自在色、如來家生色、無比色、充滿法界色、隨眾往詣色、種種色、具足色、善行色、隨化究竟色、見無厭足色、無量雜光色、放無量阿僧祇焰光色、不可說種種光色、不可思議香光普熏三界色、不可量日光焰色、不可稱月形像色、放無量樂華雲色、種種寶華鬘莊嚴雲色、過一切世間一切香焰普熏色、出生一切如來功德藏色、無量音聲廣說一切法顯現色、一切種行具足普賢菩薩色。佛子！菩薩摩訶薩入無色法界，住持變化種種形色，隨所應故，所謂：見教化、正念教化、轉法輪教化、隨時教化、念念教化、親近教化、隨逐教化、神力教化、種種自在教化、不可思議大神變教化，悉能度脫一切眾生。佛子！是為菩薩摩訶薩第八出生無量阿僧祇色身莊嚴智明。

[0579c20] 「佛子！菩薩摩訶薩悉知諸法無有名字；知一切法悉無有性；知一切法無來、無去；知一切法別異；知一切法無別異；知一切法不二、非不二；知一切法無我；知一切法無比；知一切法不生；知一切法不滅；知一切法無所從來、去無所至；知一切法無壞；知一切法不實；知一切法非不實；知一切法一相、無相；知一切法非有、知一切法非無；知一切法非法、知一切法非非法；知一切法非語言、知一切法非非語言；知一切法非業、

知一切法非非業；知一切法非報、知一切法非無報；知一切法非作、知一切法非不作；知一切法非第一義；知一切法非出、知一切法非不出；知一切法非量、知一切法非無量；知一切法非世間、知一切法不離世間；知一切法非因生、知一切法非無因生；知一切法非定色、知一切法非不定色；知一切法不具足色、知一切法非不具足色；知一切法不出生死、知一切法非不出生死；知一切法非虛妄、知一切法非不虛妄；知一切法非方便、非不方便。菩薩摩訶薩知如是諸法故，不著世諦、不著第一義諦；不虛妄取諸法、不起諸文字，隨順寂滅性，不捨一切願。見第一實義，決定知諸法，興無量法雲，普雨一切甘露法雨。入不可說方便，度不可說方便。以無盡辯才廣說如實義，不違真法，善巧方便說一切法，辯才無盡。成就大慈悲，無文字境界，出生文字義，不壞文字性。觀察諸法悉從緣起，無所染著。解了一切諸語言法，開發示導，稱揚顯現，具足清淨，滅眾疑網。攝取眾生，不捨實法，於不二法而不退沒。具足成就無礙法門微妙音聲，普雨法雨，未曾失時。佛子！是為菩薩摩訶薩第九一切諸法真實智明。

[0580a25] 「佛子！菩薩摩訶薩於念念中入滅一切法三昧正受而不退轉，亦不捨菩薩事，不捨大慈悲心，不捨諸波羅蜜，善能分別諸佛剎土而無厭足，不捨大願度脫眾生，不捨轉法輪，不捨教化調伏眾生，不捨供養恭敬一切諸佛，不捨一切諸法自在法門，不捨常見一切諸佛，不捨常聞諸佛正法。悉能出生一切無礙法，知一切法皆悉平等，具足成就一切諸佛勝法諸願，深入一切佛剎，究竟一切諸佛種性彼岸，於一切世界悉能善學一切；所學一切法相深入法相，善知諸法悉從緣起，了一切法無有真實。隨順世間諸語言法，於一切法無所染著；隨其所應方便演說一切諸法。菩薩摩訶薩於一切法滅盡正受，或住一劫，或住百劫，或住百千劫，或住億劫，或住百億劫，或住百千億劫，或住億那由他劫，或住百億那由他劫，或住千億那由他劫，或住百千億那由他劫，或住無量劫，或住無邊劫，或住阿僧祇劫，或住不可思議劫，或住不可稱量劫，或住無分齊劫，或住不可說不可說劫。常在滅一切法三昧正受，顏容無異，體無羸損，亦不壞散、不可燒、不可沒、不可失、不可盡；於有、於無，悉無所作，悉能成辦諸菩薩事。廣能演說一切諸法，教化眾生，未曾失時；長養一切諸如來法，滿足一切諸菩薩行，不捨饒益一切眾生，應化十方，未曾暫息。不捨普照一切諸趣，於正受地寂然不動。佛子！是為菩薩摩訶薩第十一切諸法滅定智明。

[0580b25] 「菩薩摩訶薩安住此明，一切天人不能思議，一切世間不能思議，聲聞、緣覺不能思議，下地菩薩不能思議，身、口、意業不可思議，一切三昧自在不可思議，智慧境界不可思議。唯有如來乃能演說此人功德，餘無能說。佛子！是為菩薩摩訶薩十種智明。此菩薩摩訶薩住此智明，悉得三世無礙智明。」

大方廣佛華嚴經十忍品第二十四

[0580c05] 爾時，普賢菩薩摩訶薩復告諸菩薩言：「佛子！菩薩摩訶薩成就十種忍，能得一切無礙忍地，又得一切諸佛無盡無礙之法；何等為十？所謂：隨順音聲忍、順忍、無生

法忍、如幻忍、如焰忍、如夢忍、如響忍、如電忍、如化忍、如虛空忍。佛子！是為菩薩摩訶薩十種忍；過去諸佛已說、未來諸佛當說、現在諸佛今說。

[0580c12] 「佛子！何等為菩薩摩訶薩隨順音聲忍？若聞真實法不驚、不怖、不畏，信解受持，愛樂順入，修習安住。佛子！是為菩薩摩訶薩第一隨順音聲忍。

[0580c15] 「佛子！何等為菩薩摩訶薩順忍？佛子！此菩薩隨順寂靜，觀一切法平等，正念不違諸法，隨順深入一切諸法，清淨直心分別諸法。修平等觀，深入具足。佛子！是為菩薩摩訶薩第二順忍。

[0580c19] 「佛子！何等為菩薩摩訶薩無生法忍？佛子！此菩薩不見有法生，不見有法滅。何以故？若不生則不滅；若不滅則無盡；若無盡則離垢；若離垢則無壞；若無壞則不動；若不動則寂滅地；若寂滅地則離欲；若離欲則無所行；若無所行則是大願；若是大願則住莊嚴。佛子！是為菩薩摩訶薩第三無生法忍。

[0580c26] 「佛子！何等為菩薩摩訶薩如幻忍？佛子！此菩薩深入諸法皆悉如幻，觀緣起法；於一法中解眾多法，眾多法中解了一法。菩薩摩訶薩於彼諸法分別諸剎；入眾生界、法界；等觀世間；等觀佛出入不二，入出生、住持，譬若如幻，非象兵、馬兵、車兵、步兵；非男，非女；非童男、童女；非樹，非葉，非華，非果；非地、水、火、風；非晝，非夜；非半月、一月；非年歲，非百年；非月，非日；非劫數；非定，非亂；非一，非異；非純，非雜；非好，非惡；非多，非小；非量，非無量；非麁，非細。種種眾非幻，幻非種種眾；但以幻故，示眾色像。菩薩摩訶薩亦復如是，觀一切世間皆悉如幻，所謂：業世間、煩惱世間、佛剎世間、法世間、三世世間、流轉世間、成世間、壞世間、行世間。菩薩摩訶薩觀察一切世間悉如幻時，不起眾生，不壞眾生；不起諸剎，不壞諸剎；不起諸法，不壞諸法；不取過去虛妄相，不作當來；不轉當來、現在，不住亦無所著；不觀察菩提，不虛妄取菩提；不取佛興世，亦無佛涅槃；不住大願；不取清淨離生平等，無出無著。出生嚴淨佛剎，決定知真法；出生眾生界，分別知眾生；決定知法界，住正法不動。等入三世，而亦不違分別三世。出生陰入，除滅所依；度脫眾生，等觀法界，無有差別。知一切法非文字、非言說，而亦不捨諸深妙辯。不著化眾生而轉法輪，為眾生故，受持大悲，度脫一切；說過去因緣，實知諸法，而無所至。佛子！是為菩薩摩訶薩第四如幻忍。

[0581a27] 「佛子！何等為菩薩摩訶薩如焰忍？佛子！此菩薩覺悟一切世間皆悉如焰，如熱時焰，無有方處。菩薩摩訶薩決定了知一切諸法亦無方處：非內，非外；非有，非無；非常，非斷。觀一切法皆悉真實假名施設，非一色，非種種色；非無色地，具足證知一切諸法。佛子！是為菩薩摩訶薩第五如焰忍。

[0581b05] 「佛子！何等為菩薩摩訶薩如夢忍？佛子！此菩薩解一切世間皆悉如夢。譬如

夢，非世間，非離世間；非欲界，非色界，非無色界；非生，非死；非淨，非穢；非清，非濁，而有示現。如是菩薩摩訶薩覺悟一切世間皆悉如夢，不壞夢，不著夢，夢性寂滅，夢無自性；受持一切法皆悉如夢，不壞夢，不虛妄取夢，覺悟一切世間皆悉如夢。佛子！是為菩薩摩訶薩第六如夢忍。

[0581b13] 「佛子！何等為菩薩摩訶薩如響忍？佛子！此菩薩出生諸法，善學成就，究竟聖法，得到彼岸。知一切法皆悉如響；分別眾聲猶如呼響，而無所至。菩薩摩訶薩解如來音不從內出，不從外出，不從內外出；彼聞音者不在內，不在外，亦不在內外，而能出生巧方便智，了聲如響，悉從緣起，亦不壞法施。深入音聲，遠離顛倒，善學一切。如帝釋后於一音中出千妙音，而亦不取虛妄音聲。菩薩摩訶薩亦復如是，入離虛妄法界，出生巧妙方便音聲於無量無邊世界，廣為眾生轉淨法輪，度脫一切。受持如來廣長舌相，出生無量無障礙音，充滿十方一切世界，普令眾生悉得開解，發起善根，而音聲無轉，不可言說；知音聲非語言，而隨順語言，亦不染著種種音聲，覺悟了知一切音聲。佛子！是為菩薩摩訶薩第七如響忍。

[0581c01] 「佛子！何等為菩薩摩訶薩如電忍？佛子！此菩薩不生世間，不死世間；不內世間，不外世間；不行世間，非不行世間；不壞世間，非不壞世間；不起世間趣，不離世間趣；不等世間，非不等世間；非世間，非離世間；不行菩薩行，而不捨大願；非實，非虛。所行真實，究竟一切如來正法，能辨一切世間諸事，亦不隨順世間流轉，亦不受持正法流轉。譬如電，或日、或月、山、樹、男、女、室宅、牆壁、大地、流水等皆悉能照，令明淨故。譬水、油、身、寶珠、明鏡，如是等一切清淨色，悉能照明一切淨界。電不離明淨，明淨不離電，電能遠照，而電非遠近。菩薩摩訶薩亦復如是，能照彼我一切境界，而其智慧不作分別，照現彼我一切境界。如種子中無有根、芽、莖、節、枝、葉，而能為因。菩薩摩訶薩亦復如是，於不二法中分別二相，修無礙際。佛子！是為菩薩摩訶薩第八如電忍。若菩薩摩訶薩成就此忍，雖不往詣諸如來所，而悉普現一切佛剎，不起此世界，不至一切世界。菩薩現身遍一切世界，如電光現，遊行無礙，普至十方，金剛諸山堅固之物所不能障；具足成就佛家清淨身、口、意業，得無量清淨一切色身。

[0581c25] 「佛子！何等為菩薩摩訶薩第九如化忍？佛子！此菩薩知一切世間皆悉如化，所謂：一切眾生業化，一切眾生行化，一切虛妄化，一切苦樂顛倒化，一切妄取化，一切世間無實法化，一切語言道化，一切煩惱化，諸想所起故；調伏眾生化，離垢清淨故；三世不退轉化，無生平等故；菩薩願化，長養菩薩行故；如來大悲化，除滅眾生一切苦故；法輪方便智化，出生無量無畏智辯故。佛子！是為菩薩摩訶薩解知世間、離世間化，決定知廣大、知無量、無際等；知如如，具足成就無量自在；於真實中而不傾動，悉見一切無有真實而不壞所行。譬如化，不從心起，不住心中生；不由業起，亦不受報；非世間生，非世間滅；非法所攝，非法所觸；非是久住，非須臾住；非世間行，非離世間；非遊諸方，非諸方所攝；非量，非無量；非厭，非無厭；非休息，非無休息；非凡，非聖；非淨，非穢；非生，非死；非愚，非智；非見，非失；不依世間，非法界所攝；非黠慧，非愚蒙

；非熾然，非寂滅；非生死，非涅槃；非有，非無。如是菩薩摩訶薩處於世間行菩薩行，受持方便，觀察世間皆悉如化；不著世間，亦不著化；不妄取世間，亦不取化；不住世間，不滅世間；不住正法，不隨非法。而不捨教化眾生，一向正念，具足諸願。不莊嚴諸法，亦復不壞諸莊嚴法；於一切法悉無所有，悉能具足一切佛法，譬如化非有，非無。菩薩摩訶薩亦復如是，安住如化忍中，悉能具足諸佛菩提，饒益眾生。佛子！是為菩薩摩訶薩第九如化忍。

[0582a26] 「佛子！若菩薩摩訶薩成就此忍，於一切佛剎無所依著。譬如化，於一切世界無所依著，於一切佛法不虛妄行；譬如化，行無所行，離諸顛倒；譬如化，非身，示現一切身；譬如化，不依色，示現一切色；譬如化，不著實際，平等滿足自性無性；譬如化，非解脫法，悉能示現一切法處；譬如化，無處所性，亦非調伏，亦非清淨；譬如化，離一切神力，往詣一切諸如來所；譬如化，不可退轉，不生、不滅，悉離罣礙，一切諸力、金剛諸山所不能障。

[0582b08] 「佛子！何等為菩薩摩訶薩第十如虛空忍？佛子！此菩薩解一切法界猶如虛空，以無性故；譬如虛空，一切世界亦復如是，解一切佛剎無所起故；譬如虛空，一切諸法亦復如是，解無二法故；譬如虛空，一切眾生行亦復如是，解行無所行故；譬如虛空，一切佛法亦復如是，解無分別故；譬如虛空，一切佛力亦復如是，解無異故；譬如虛空，一切諸禪亦復如是，解三世故；譬如虛空，一切說法亦復如是，解不可說故；譬如虛空，一切佛身亦復如是，解無礙故；譬如虛空，遍一切處，解一切法如虛空故。

[0582b19] 「佛子！如是菩薩摩訶薩解一切法悉如虛空，得虛空等忍智，得虛空等身、得虛空等身業；得虛空等口、得虛空等口業；得虛空等心、得虛空等心業。譬如虛空，不生、不死，菩薩摩訶薩亦復如是，一切法身不生、不死；譬如虛空不可破壞，菩薩摩訶薩亦復如是，智慧諸力不可破壞；譬如虛空，一切世間之所依止而無所依，菩薩摩訶薩亦復如是，一切諸法之所依止而無所依；譬如虛空，不生、不滅，悉為一切生滅所依，菩薩摩訶薩亦復如是，非向、非成，令一切眾生皆悉清淨；譬如虛空，非方、非非方，而能示現諸海分際，菩薩摩訶薩亦復如是，非業、非業報，而能演說一切生死大海分際；譬如虛空，非行、非住，而能示現種種威儀，菩薩摩訶薩亦復如是，非行、非住，而能分別一切諸行；譬如虛空，非色、非無色，而能示現百千諸色，菩薩摩訶薩亦復如是，非世間色、非離世間色，而能示現一切諸色；譬如虛空，非久住、非須臾住，菩薩摩訶薩亦復如是，非久趣向、非須臾趣向，能廣演說一切菩薩之所住行；譬如虛空，非淨、非穢，菩薩摩訶薩亦復如是，非世間障覆，亦非清淨；譬如虛空，一切世間皆謂現前，實非現前，菩薩摩訶薩亦復如是，一切諸法現菩薩前，而於菩薩無所現前；譬如虛空，住一切處，而虛空無分齊，菩薩摩訶薩亦復如是，住一切法，而菩薩心無有分齊。何以故？菩薩摩訶薩思惟自己善根猶如虛空：善根清淨、善根具足、善根平等、善根一分、善根寂滅、善根一味、善根一

量、善根清淨如虛空色，善根趣一切道、不忘一切法、得一切不壞法、遊行一切剎、具足一切身，而於諸身悉無所著；普於十方，永離癡惑，具足成就不可壞力，滿足一切功德境界；得一切種法，得深樂法，得虛空等金剛善根；出生一切諸妙音聲；一切世間常轉法輪，未曾失時。佛子！是為菩薩摩訶薩第十如**虛空忍。**

[0582c28] 「若菩薩摩訶薩成就此忍，得無來身，以無去故；得不生身，以不滅故；得不聚身，以無散壞故；具足不實身，以無真實故；得一相身，以無相故；得無量身，以佛力無量故；得平等身，以如相故；得不壞身，以等觀三世故；得至一切處身，以淨眼普照無障礙故；得離欲際身，以一切法無合散故；得**虛空際功德藏，以無盡故；得無窮盡平等法辯，以一切法性如虛空一性故；得無量無礙微妙音聲，以無礙如虛空故；得清淨具足一切菩薩行巧妙方便，以**一切法無礙清淨如**虛空故；得一切佛法海，以不可斷如虛空故；得受持一切佛**剎，以無量如虛空離貪欲故；得一切法示現自在，未曾休息，以堅固如虛空故；得不可壞堅固法身，以如虛空能持一切世間故；具足成就不可沮壞金剛諸根，以示現一切世間成敗故；得具足力，能持一切世間，以受持智慧如虛空故。佛子！是為菩薩摩訶薩十種忍。」

[0583a19] 爾時，普賢菩薩欲重宣此義，為諸菩薩以偈頌曰：

◎

「◎譬如世有人，　聞有寶藏處，
聞已大歡喜，　寶藏可得故。
如是大智慧，　菩薩真佛子，
佛深寂滅法，　聞已大歡喜。
聞彼深法已，　其心不恐怖，
亦不生驚畏，　不退亦不沒。
菩薩向菩提，　聞此寂滅音，
堪忍寂滅法，　於彼不生疑。
我作一切智，　天人尊導師，
以聞甚深法，　其心堪忍故。
彼聞寂滅音，　踊躍大歡喜，
一心樂專求，　一切諸佛法。
修習調伏心，　正直求菩提，
長養諸善根，　而不壞法性。
堪忍寂滅法，　隨順彼音聲，
修習菩薩行，　安住音聲忍。
轉求勝妙道，　出生諸善法，
精進不退轉，　究竟成菩提。
聞此妙音聲，　菩提心清淨，
得勇健善根，　令諸佛歡喜。

譬如功德人,　　獲大珍寶藏,
隨順身所宜,　　造諸莊嚴具。
慧者亦如是,　　聞此深法義,
增廣智慧海,　　隨順求諸法。
決定隨順法,　　分別無所有,
隨順於真如,　　得彼真實法。
得淨自在心,　　明徹大歡喜,
解了一切法,　　悉從眾緣起。
修習平等法,　　分別性非性,
不壞佛法藏,　　正覺一切法。
正直心堅固,　　莊嚴淨菩提,
不動如須彌,　　一向求佛道。
修習深三昧,　　精進不懈怠,
無量劫修行,　　未曾有退失。
最勝甚深海,　　究竟到彼岸,
盡諸法原底,　　遠離眾恐怖。
等心觀諸法,　　如無等所說，
成就隨順忍,　　平等智滿足。
具足順忍門,　　順佛之所說，
隨順真實智,　　不分別法相。
三十三天中,　　彼諸天子等,
共一寶器食,　　所食各不同。
諸天種種食,　　不從十方來,
隨彼所修業,　　自然食在器。
菩薩亦如是,　　觀察一切法,
悉從因緣起,　　不生亦不滅。
若法不生滅,　　是法不可盡,
了達其成敗,　　清淨不可壞。
實際不可壞,　　悉寂滅如如,
金剛願饒益,　　具佛無礙智。
專念寂滅法,　　其心未曾離,
隨順世間行,　　長養大悲願。
具足諸願力,　　不著於世間,
成就甚深智,　　隨順廣說法。
是名無生忍,　　解諸法無盡,
了達悉如如,　　法界無所起。
菩薩住此忍,　　一切十方界,
現在無量佛,　　皆悉授彼記。
樂觀寂滅法,　　出生諸善根,
一念達三世,　　調伏淨眾生。

觀察諸世間,　解了悉如幻,
寂滅無所有,　於彼無染著。
諸色從心造,　示現猶如幻,
虛空非真實,　一切有如幻。
譬如工幻師,　四衢現眾像,
眾生見歡喜,　而實無所有。
世間亦如是,　一切皆如幻,
有無等諸法,　了知悉虛妄。
度脫一切眾,　解了悉如幻,
善能平等知,　眾生幻無異。
眾生諸佛剎，　三世一切法，
無量諸世間,　悉了義如幻。
譬如工幻師,　示現種種形,
男女象馬牛,　園林華果等。
幻無所染著,　亦無有住處,
幻法無真實,　所現悉虛妄。
佛子亦如是,　觀察諸世間,
有無一切法,　了達悉如幻。
眾生諸佛剎，　種種業所造，
覺悟如幻際,　於彼無所著。
菩薩摩訶薩,　常樂寂靜法,
深入真實地,　究竟住法界。
隨順向正法,　最勝法化生,
善解一切想,　纏網群生類。
想如熱時焰,　令眾生顛倒,
菩薩善知想,　能離一切倒。
世間各別異,　形類悉不同,
佛子善明達,　了相非真相。
十方諸群生,　悉為想網覆,
菩薩慧眼淨,　善見世間想。
世間猶如焰,　妄想取世間,
能斷世間想,　則離三種倒。
譬如熱時焰,　眾生於遠見,
妄想謂為水,　其實非真水。
眾生亦如是,　虛妄取世間,
想如熱時焰,　無礙心境界。
分別一切想,　成就無礙智,
想縛群生類,　勇健能解脫。
遠離放逸慢,　除滅世間想,
究竟盡無盡,　無盡者方便。

彼能解世間,　一切法如夢,
夢性無方處,　世間亦如是。
解法離虛妄,　寂滅心無異,
明了世間行,　三世皆如夢。
夢非生死法,　非有亦非無,
三有悉如夢,　寂滅心無縛。
解世如夢性,　不依於世間,
觀世間寂滅,　不染著諸趣。
明見一切世,　不起虛妄倒,
善解法如夢,　逮得如夢忍。
眾生於夢見,　種種諸異相,
悉知從心造,　而實無所有。
智月如是見,　眾生皆如夢,
曉了如夢已,　離一切虛妄。
菩薩方便解,　一切法如夢,
夢性無真實,　非一亦非異。
眾生一切法,　佛剎諸行業，
菩薩悉明了,　一切皆如夢。
隨一切垢淨,　悉能如實知,
解知世如夢,　不取虛妄相。
菩薩所行行,　一切諸妙願,
明解悉如夢,　於彼無所著。
決定解諸法,　及一切世間,
菩薩能善知,　其性皆如夢。
世間生滅法,　眾生去來相,
解了淨如夢,　其性無忘失。
隨順如夢行,　亦不壞世間,
了達諸威儀,　如修短無實。
是名如夢忍,　解了一切法,
成就無礙智,　度脫一切眾。
菩薩摩訶薩,　廣行無量行,
出生於一切,　正覺平等法。
種種諸方便,　解法真實相,
諸法無去來,　於彼心無著。
一切眾生類,　無量諸音聲,
菩薩深覺悟,　了之悉如響。
菩薩知音聲,　非是內外法，
諦了諸音聲,　一切皆如響。
一切諸音聲,　皆悉是虛妄,
菩薩知非實,　於彼無所著。

菩薩悉覩見，　十方一切佛，
又聞彼如來，　梵音演說法。
彼諸大導師，　廣說修多羅，
菩薩聞法音，　其心無所著。
所聞聲如響，　悉無所從來，
分別一切音，　善解無壞法。
分別諸音聲，　善解一切法，
解聲非是聲，　出無量淨音。
觀察一切法，　皆悉離音聲，
種種語言際，　悉能善了知。
菩薩於眾生，　了之悉如響，
如是能深解，　一切諸眾生。
菩薩善隨順，　明達語言道，
解了一切世，　種種諸音聲。
了知音聲性，　常樂寂靜地，
明解諸世間，　一切悉如響。
猶如語言道，　宣明種種法，
眾生樂染著，　虛妄之音聲。
如彼音聲相，　世間亦如是，
眾生相亦然，　真佛子明覺。
如此真實相，　明智之忍力，
令音淨微妙，　解世皆寂滅。
彼於三世中，　了達語言道，
不取虛妄聲，　其心無所著。
寂靜定意為世間，　一向專求佛菩提，
未曾虛妄取世間，　心常欣樂寂滅法。
觀察世間無有餘，　皆悉寂滅無自性，
專求菩提為眾生，　具足智力大慈悲。
不受一切世間生，　亦不解脫於世間，
一切世間無所依，　亦復不離依世間。
解知眾生諸法性，　於彼法性不染著，
於諸眾生無所依，　清淨解脫而無縛。
於一切趣知實性，　世間生死流轉法，
菩薩解法無有二，　於不二法無所著。
其心不住諸世間，　又亦不離於世間，
所行不在世間外，　了知諸法真實相。
譬如水中電光色，　彼色非內亦非外，
菩薩饒益眾生故，　演說世間無真實。
眾生無縛無解脫，　一切世間不可說，

世間非內亦非外，　如彼水中電光像。
如是清淨離垢心,　隨順甚深微妙行,
具足智慧法燈明,　成滿諸願不退轉。
智慧成就不可量,　常能饒益一切眾,
安立眾生無畏法,　除滅一切諸障礙。
修習甚深法,　饒益一切眾,
此忍增妙智,　具足菩薩行。
深入寂滅法,　諦了悉如化,
示現無量行,　而實無所行。
勝地修菩提,　隨順如化行,
如化常寂滅,　菩薩行亦然。
了知眾生類,　及無量行業,
平等悉如化,　解脫亦如是。
明解三世佛,　一切悉如化,
無量本行願,　化成諸導師。
大慈悲彌廣,　化眾生清淨,
清淨即是化,　化力持應現。
世間悉虛妄,　菩薩解如化,
化性諸世間,　種種業莊嚴。
變化藏嚴飾,　究竟菩薩行,
隨世諸行業,　種種雜無量。
化是虛妄法,　出生化虛妄,
菩薩所行法,　皆悉離虛妄。
化智海決定,　化印印世間,
化非生滅法,　智慧亦如是。
第十忍明觀,　清淨如虛空,
虛空眾生法,　等觀無別異。
智滿如虛空,　除滅諸障礙,
虛空性無雜,　世間亦如是。
成就空忍力,　如空不可盡,
境界如虛空,　不取虛妄相。
虛空無自性,　虛空不可斷,
虛空無種種,　智力亦如是。
譬如虛空性,　無有初中後,
虛空無異性,　智慧亦如是。
如是正觀法,　皆悉如虛空,
無生亦無滅,　平等觀諸法。
安住虛空法,　廣為十方說，
虛空方便忍,　調伏一切魔。
虛空無自性,　世間亦如是,

有性無性法,　　平等如虛空。
一方便莊嚴,　　觀世間虛空,
悉知三世法,　　猶如虛空性。
菩薩智慧身,　　音聲如虛空,
身性亦虛空,　　安住虛空智,
是名十種忍,　　佛子具足行。
心安住忍力,　　廣為十方說，
真佛子善學,　　超成智慧力。
法力定智力,　　隨順修菩提,
深入此忍門,　　成就無礙智,
調伏一切惡,　　轉無上法輪。
安住無量法,　　一切莫能知,
調御師智海,　　菩薩盡原底,
謙下行菩提,　　得此深法忍。
妙法清淨意,　　悉滿一切願,
一切眾生類,　　諸佛剎微塵，
悉可算其數,　　菩薩德難知。
若有真佛子,　　成此十種忍,
一切諸眾生,　　無能知境界。」◎

大方廣佛華嚴經卷第二十八

【經文資訊】大正藏第 09 冊 No. 0278 大方廣佛華嚴經
【版本記錄】CBETA 電子佛典 2016.06，完成日期：2016/06/15
【編輯說明】本資料庫由中華電子佛典協會（CBETA）依大正藏所編輯
【原始資料】蕭鎮國大德輸入，眾生出版社提供新式標點，其他
【其他事項】本資料庫可自由免費流通，詳細內容請參閱【中華電子佛典協會資料庫版權宣告】

本網站係採用 Creative Commons 姓名標示-非商業性-相同方式分享 3.0 台灣 (中華民國) 授權條款授權.
Copyright ©1998-2016 CBETA
Dictionary cache status: loaded

Glossary and Other Vocabulary

Copyright Fo Guang Shan 佛光山 2013-2025. This work may be freely reused under the Creative Commons Attribution 4.0 International License with attribution. Please send comments to alex@ntireader.org.
Page updated on 2025-06-19
Abbreviations

Reference
Help
About
menu
logo
NTI Reader
search
Back to collection

Avataṃsakasūtra (Flower Garland Sūtra) 大方廣佛華嚴經
Scroll 29
Click on any word to see more details.

大方廣佛華嚴經卷第二十九

東晉天竺三藏佛馱跋陀羅譯

◎
心王菩薩問阿僧祇品第二十五

[0586a06] 爾時，心王菩薩白佛言：「世尊！所謂：阿僧祇、不可量、無分齊、無周遍、不可數、不可稱量、不可思議、不可說、不可說不可說。世尊！云何阿僧祇乃至不可說不可說耶？」佛告心王菩薩言：「善哉！善哉！善男子！饒益眾生故，乃能問此如來、應供、等正覺，佛智境界甚深之義。善男子！汝今諦聽，我當說之。」

[0586a12] 爾時，心王菩薩白佛言：「世尊！唯然善聽。」

[0586a13] 佛告心王菩薩言：「百千百千名一拘梨；拘梨拘梨名一不變；不變不變名一那由他；那由他那由他名一鞞婆邏；鞞婆邏鞞婆邏名一作；作作名一來；來來名一勝；勝勝名一復次；復次復次名一阿婆邏；阿婆邏阿婆邏名一得勝；得勝得勝名一分界；分界分界名一充滿；充滿充滿名一量；量量名一解；解解名一此解；此解此解名一離欲；離欲離欲名一捨；捨捨名一聚；聚聚名一通；通通名一頻申；頻申頻申名一網；網網名一眾流；眾流眾流名一出；出出名一分；分分名一分別；分別分別名一稱；稱稱名一持；持持名一不顛倒；不顛倒不顛倒名一不幡；不幡不幡名一正；正正名一慧；慧慧名一第一；第一第一名一覺；覺覺名一毘遮姤；毘遮姤毘遮姤名一極高；極高極高名一妙；妙妙名一邏婆；邏婆邏婆名一訶梨婆；訶梨婆訶梨婆名一解脫；解脫解脫名一黃；黃黃名一訶梨那；訶梨那訶梨那名一因；因因名一賢覺；賢覺賢覺名一明相；明相明相名一摩樓陀；摩樓陀摩樓陀名一忍；忍忍名一枝；枝枝名一摩樓摩；摩樓摩摩樓摩名一等；等等名一離疑；離疑離疑名一種；種種名一不放逸；不放逸不放逸名一摩多羅；摩多羅摩多羅名一動；動動名一到；到到名一說；說說名一白；白白名一了別；了別了別名一究竟；究竟究竟名一清涼；清

涼清涼名一阿羅；阿羅阿羅名一潮；潮潮名一油；油油名一祇邏；祇邏祇邏名一味；味味名一泥邏；泥邏泥邏名一戲；戲戲名一斯羅；斯羅斯羅名一聚沫；聚沫聚沫名一彌羅；彌羅彌羅名一堅固；堅固堅固名一風；風風名一滿；滿滿名一不可稱量；不可稱量不可稱量名一根；根根名一微細；微細微細名一蓮華；蓮華蓮華名一摩伽婆；摩伽婆摩伽婆名一不可度；不可度不可度名一醯樓；醯樓醯樓名一語；語語名一劫；劫劫名一婆婆；婆婆婆婆名一間；間間名一無間；無間無間名一離垢；離垢離垢名一實勝；實勝實勝名一彌羅覆；彌羅覆彌羅覆名一遮摩羅；遮摩羅遮摩羅名一法；法法名一波羅摩馱；波羅摩馱波羅摩馱名一決定；決定決定名一流轉；流轉流轉名一廣說；廣說廣說名一無盡；無盡無盡名一等真實；等真實等真實名一無我；無我無我名一阿槃陀；阿槃陀阿槃陀名一青蓮華；青蓮華青蓮華名一數；數數名一趣；趣趣名一受；受受名一阿僧祇；阿僧祇阿僧祇名一阿僧祇轉；阿僧祇轉阿僧祇轉名一無量；無量無量名一無量轉；無量轉無量轉名一無分齊；無分齊無分齊名一無分齊轉；無分齊轉無分齊轉名一無周遍；無周遍無周遍名一無周遍轉；無周遍轉無周遍轉名一無數；無數無數名一無數轉；無數轉無數轉名一不可稱；不可稱不可稱名一不可稱轉；不可稱轉不可稱轉名一不可思議；不可思議不可思議名一不可思議轉；不可思議轉不可思議轉名一不可量；不可量不可量名一不可量轉；不可量轉不可量轉名一不可說；不可說不可說名一不可說轉；不可說轉不可說轉名一不可說轉轉。」

[0586c15] 爾時，世尊為心王菩薩以偈頌曰：

「不可言說不可說，　充滿一切不可說，
不可言說諸劫中，　說不可說不可盡。
不可言說諸佛剎，　皆悉盡末為微塵，
悉於一一微塵中，　演說一切不可說。
悉能善於一念中，　說不可說諸世界，
不可稱說諸劫中，　念念次第而演說。
不可說劫猶可盡，　而不可說不可盡，
悉於一一微塵中，　分別演說不可說。
不可說劫猶可盡，　而不可說不可盡，
不可言說微塵中，　悉有不可說眾生。
皆共讚歎普賢德，　猶尚不能令窮盡，
設使一微毛端處，　有不可說諸普賢。
彼諸一切普賢等，　說不可說不能盡，
如一微細毛端處，　十方世界亦如是。
於彼一一毛端處，　置不可說諸佛剎，
毛端能量虛空盡，　而說佛剎不可盡。
於彼一一毛道中，　種種無量諸佛剎，

有同類者不可說，　亦有異類不可說，
於彼一一毛道中,　有不可說淨佛剎，
以不可說莊嚴具，　莊嚴彼彼諸佛剎，
於彼一一毛道中,　演出名身不可說，
於彼一一諸名身,　廣宣無量諸佛名,
一一如來自身中,　變化毛孔不可說，
於彼一一毛孔中,　出生異色不可說，
於彼一一異色中,　放妙光明不可說，
於彼一一光明中,　出寶蓮華不可說，
於彼一一寶蓮華,　各有寶葉不可說，
於彼一一寶蓮葉,　有微妙色不可說，
於彼一一妙色中,　出生蓮華不可說，
於彼一一蓮華中,　各放光明不可說，
於彼一一光明中,　出生淨月不可說，
於彼一一諸月中,　復出淨月不可說，
於彼一一淨月中,　出淨光明不可說，
於彼一一光明中,　出不可說明淨日，
於彼一一諸日中,　出不可說淨妙色，
於彼一一妙色中,　出不可說淨光明，
於彼淨妙光明中,　出不可說師子座，
不可言說莊嚴具，　出不可說淨光明，
於彼一一光明中,　出不可說異妙色，
於彼一一妙色中,　出不可說明淨寶，
於彼一一明淨寶,　出不可說不可說，
金剛寶藏如須彌,　清淨具足而莊嚴。
於彼一寶須彌中,　有不可說不可說，
微妙殊特諸佛剎，　清淨具足而莊嚴。
如此一寶須彌山,　一切須彌亦如是,
悉有無量不可說，　具足清淨諸佛剎。
是不可說不可說，　皆悉分別不可說，
攝取不可言說轉，　出生光明不可說，

於彼一一光明中,　出生諸佛不可說，
彼諸一切如來等,　說不可說清淨偈,
彼偈悉於念念中,　說不可說真實諦,
示現一切未來際,　如來智慧無窮盡。
彼諸一一如來等,　出不可說梵音聲，
於彼一一梵音中,　轉不可說淨法輪，
於彼一一法輪中,　雨不可說修多羅，
於彼一一修多羅,　分別諸法不可說，
於彼一一諸法中,　又說諸法不可說，
又復於彼諸法中,　說眾生依不可說。
又於一一毛道中,　不可說劫說正法，
如彼一微毛端處,　一切十方亦如是。
不可稱說無礙心,　變化諸佛不可說，
彼諸一一化如來,　所出變化不可說，
彼諸一切所變化,　遍遊佛剎不可說·
不可稱說變化身，　種種妙色而莊嚴。
彼不可說佛世界，　分別一切諸眾生,
清淨一切眾生類,　度脫一切諸群生。
莊嚴莊嚴不可說，　成就神力不可說，
清淨自在不可說，　應現眾生不可說，
神力自在不可說，　智慧境界不可說，
不可稱說神力持，　普轉世間令清淨。
不可說淨方便法，　說修多羅不可說，
於彼一一修多羅,　攝諸佛法不可說，
於彼一一淨法中,　復說正法不可說，
於彼一一諸法中,　說不可說決定法，
於彼一一決定中,　說不可說眾生依,
不可稱說種類法，　不可稱說種類心，
不可稱說非類法，　不可稱說非類心，
不可稱說非類根，　不可稱說非類語，
彼悉能於念念中,　調伏眾生不可說。

不可稱說自在力，　　應現眾生不可說，
彼不可說應化時，　　或有同類不同類，
菩薩皆悉分別知,　　諸明算者不能數。
菩薩於一毛端處,　　安置佛剎不可說，
或有微細或廣狹,　　淨穢無量不可說，
於彼一一佛剎中，　　復有佛剎不可說，
菩薩皆悉分別知,　　如是佛剎不可說。
一毛端處無量剎，　　而於其中不迫迮，
微小毛端亦不大,　　悉容彌廣諸佛剎，
不令佛剎有雜亂，　　形相如本而無異，
一佛剎有無量剎，　　一切佛剎亦如是。
一毛端處悉容受,　　如虛空等無量剎，
佛剎形相不可說，　　一毛端處各殊別，
入於一毫毛道中,　　次第悉入不可說，
毛道攝取不可說，　　毛道亦無究竟滿。
次第劫入不可說，　　常能攝取不可說，
種種方便不可說，　　度脫眾生不可說，
具足攝取是方便,　　境界無量不可說，
菩薩深入不可說，　　是名深入不可說。
意根深廣不可說，　　遍遊諸方不可說，
勇猛精進不可說，　　具足自在不可說，
彼諸大願不可說，　　所得功德不可說，
彼諸境界不可說，　　能究竟度不可說。
菩薩身業不可說，　　口業清淨不可說，
意業清淨不可說，　　清淨解脫不可說，
清淨智慧不可說，　　微妙奇特不可說，
方便深入不可說，　　除滅疑惑不可說，
勇猛精進不可說，　　深入正法不可說，
甚深三昧不可說，　　究竟彼岸不可說，
一切眾生不可說，　　一切佛剎不可說。
諸眾生身不可說，　　眾生希望不可說，

彼諸業報不可說，　知眾生欲不可說，
知眾生性不可說，　分別眾生不可說，
彼應化時不可說，　隨所出處不可說，
隨方便道不可說，　彼諸出者不可說，
無上智慧不可說，　彼方便道不可說，
彼諸所說不可說，　一切轉時不可說，
如是成就大慈悲,　饒益一切諸世間。
應現色像不可說，　遊諸佛剎不可說，
菩薩智慧甚明淨,　覩十方佛不可說，
所問正法不可說，　諸佛應答不可說，
應現色像不可說，　遊行諸方不可說，
往詣佛所不可說，　示現自在不可說。
以不可說諸色像，　詣不可說如來所，
以不可說供養具，　供不可說諸如來，
不可稱說清淨寶,　不可稱說眾寶華,
不可稱說妙華鬘,　供不可說諸最勝。
彼深信心不可說，　清淨解脫不可說，
正直希望不可說，　恭敬供養一切佛。
成就施心不可說，　過去施心不可說，
修行布施不可說，　內外悉施不可說，
禁戒清淨不可說，　信心清淨不可說，
讚歎最勝不可說，　生妙法愛不可說，
具足諸忍不可說，　深解無生不可說，
成就寂滅不可說，　住寂滅地不可說，
具足精進不可說，　過去妙心不可說，
不退轉心不可說，　忍辱之心不可說，
一切禪藏不可說，　觀察諸法不可說，
寂靜定意不可說，　了知諸禪不可說，
波羅蜜慧不可說，　成就三昧不可說，
決定解法不可說，　究竟諸佛不可說，
菩薩行門不可說，　具足諸願不可說，

智慧境界不可說，　清淨法門不可說，
彼諸法力不可說，　清淨住法不可說，
菩薩正念不可說，　彼諸法界不可說，
修行智慧不可說，　善學智慧不可說，
彼智慧身不可說，　住持智慧不可說，
彼淨法輪不可說，　彼法智慧不可說，
彼妙法雲不可說，　彼妙法雨不可說，
彼諸神力不可說，　解方便法不可說。
彼悉能於念念中,　解深法界不可說，
成就迴向不可說，　於念念中遍遊行，
諸佛剎海不可說，　所詣諸佛不可說，
分別佛剎不可說，　種種莊嚴不可說，
莊嚴清淨不可說，　微妙淨色不可說，
種種雜色不可說，　眾莊嚴具不可說，
清淨佛剎不可說，　垢穢佛剎不可說，
深入眾生不可說，　眾生諸界不可說，
彼諸業報不可說，　眾生所行不可說，
種種諸根不可說，　眾生虛妄不可說，
眾生諸性不可說，　眾生欲樂不可說，
眾生威儀不可說，　眾生煩惱不可說，
眾生清淨不可說，　調伏眾生不可說。
菩薩神力不可說，　所變化身不可說，
隨順諸行不可說，　度脫眾生不可說，
示現自在不可說，　放大光明不可說，
光明妙色不可說，　令眾生淨不可說。
彼於一一毛端中,　放光明網不可說，
光明網色不可說，　普照佛剎不可說，
勇猛精進不可說，　成就無畏不可說，
寂靜三昧不可說，　調伏世間不可說，
清淨身業不可說，　清淨口業不可說，
意業無量不可說，　清淨勝行不可說，

成就智寶不可說，　深入法界不可說，
諸陀羅尼不可說，　菩薩善學不可說，
音聲清淨不可說，　智慧知音不可說，
真實正念不可說，　持眾生語不可說，
菩薩所行不可說，　正覺清淨不可說，
離眾恐怖不可說，　調伏世間不可說。
不可稱說真佛子,　彼清淨行不可說，
讚歎佛子不可說，　欲究竟盡不可說。
不可稱說諸導師，　讚歎菩薩不可說，
彼諸菩薩不可說，　清淨功德不可說，
彼諸分齊不可說，　隨彼所住不可說，
隨住智慧不可說，　不可說劫不能說，
樂見諸佛不可說，　長養智慧不可說，
永度正法不可說，　離癡正法不可說，
正觀三世不可說，　三世智慧不可說，
彼所稱量不可說，　出生智慧不可說，
菩薩勝行不可說，　種種所願不可說，
清淨所願不可說，　具足菩提不可說，
諸佛菩提不可說，　彼起智慧不可說，
分別真實不可說，　知一切法不可說，
清淨佛剎不可說，　所行諸力不可說，
彼所修習不可說，　一念開悟不可說，
廣說正法不可說，　諸佛自在不可說，
踊躍歡喜不可說，　示現世間不可說，
轉妙法輪不可說，　離眾怖畏不可說,
所說正法不可說，　度脫眾生不可說。
不可稱說一切劫，　讚歎菩薩諸功德，
彼諸大劫猶可盡,　讚歎功德不可盡。
不可稱說諸如來，　各有無量清淨根,
不可說劫常讚歎，　如來功德猶不盡。
一切十方諸眾生,　皆悉一時成正覺,

彼諸正覺一一有,　　不可稱說淨妙身，
彼淨妙身一一有,　　不可稱說如來頭，
彼如來頭一一有,　　不可稱說廣長舌，
彼廣長舌一一出,　　無量清淨妙音聲,
以彼一一妙音聲,　　不可說劫讚歎佛，
不可稱說一切劫，　　宣揚讚歎佛功德，
不可說劫猶可盡，　　歎佛功德無窮盡。
若於一小微塵中,　　有諸佛剎不可說，
於彼一一佛剎中，　　各有賢首不可說，
賢首如來世界中,　　復有佛剎不可說。
一切法界無有餘,　　其中所有諸微塵,
於彼一一微塵中,　　佛剎成敗不可說，
於彼一一微塵中,　　安置佛剎不可說，
復置剎海不可說，　　分別方類不可說，
於彼一一佛剎中，　　不可稱說諸如來，
彼諸如來所壽命,　　不可稱說諸大劫。
諸佛所行不可說，　　微妙正法不可說，
威神道力不可說，　　離障礙智不可說，
微妙智慧不可說，　　境界甚深不可說，
十力功德不可說,　　佛覺菩提不可說，
清淨深入不可說，　　清淨法界不可說，
彼智慧藏不可說，　　分別功德不可說。
菩薩究竟正隨順,　　具足迴向不可說，
分別無量諸迴向,　　迴向一切諸導師。
不可稱說諸大劫，　　一心正受諸三昧，
於不可說諸佛所，　　所行清淨不可說。
得不可說無礙心,　　悉遍遊行十方界,
所修行業不可說，　　神力應現不可說，
分別佛剎不可說，　　諸佛現前不可說，
勇猛精進不可說，　　究竟智慧不可說，
未曾離於一坐處,　　而能遍遊十方界。
不可稱說諸大劫，　　遍遊十方諸佛剎，

智慧方便不可說，　如實智慧不可說，
轉淨智慧不可說，　念念示現不可說，
於諸一一語言中，　解佛智慧不可說。
或於一時覺菩提，　或種種時覺菩提，
入諸毛端不可說，　入諸微細不可說，
殊特勝性不可說，　見諸如來不可說，
一一方便不可說，　隨順善入諸佛性。
諸佛剎性不可說，　悉能隨順入菩提，
不壞法界不可說，　佛眾生剎不可說，
三世所攝不可說，　菩薩究竟不可說。」◎

大方廣佛華嚴經◎壽命品第二十六

[0589c02] 爾時，心王菩薩摩訶薩告諸菩薩言：「佛子！如此娑婆世界釋迦牟尼佛剎一劫，於安樂世界阿彌陀佛剎為一日一夜；安樂世界一劫，於聖服幢世界金剛佛剎為一日一夜；聖服幢世界一劫，於不退轉音聲輪世界善樂光明清淨開敷佛剎為一日一夜；不退轉音聲輪世界一劫，於離垢世界法幢佛剎為一日一夜；離垢世界一劫，於善燈世界師子佛剎為一日一夜；善燈世界一劫，於善光明世界盧舍那藏佛剎為一日一夜；善光明世界一劫，於超出世界法光明清淨開敷蓮華佛剎為一日一夜；超出世界一劫，於莊嚴慧世界一切明光明佛剎為一日一夜；莊嚴慧世界一劫，於鏡光明世界覺月佛剎為一日一夜。佛子！如是次第，乃至百萬阿僧祇世界，最後世界一劫，於勝蓮華世界賢首佛剎為一日一夜，普賢菩薩等諸大菩薩充滿其中。」

大方廣佛華嚴經菩薩住處品第二十七

[0589c21] 爾時，心王菩薩摩訶薩復告諸菩薩言：「佛子！東方有菩薩住處，名仙人起山，過去諸菩薩常於中住；彼現有菩薩，名金剛勝，於其中止，有三百菩薩眷屬，常為說法。南方有菩薩住處，名勝樓閣山，過去諸菩薩常於中住；彼現有菩薩，名法慧，有五百菩薩眷屬，常為說法。西方有菩薩住處，名金剛焰山，過去諸菩薩常於中住；彼現有菩薩，名無畏師子行，有三百菩薩眷屬，常為說法。北方有菩薩住處，名香聚山，過去諸菩薩常於中住；彼現有菩薩，名香象，有三千菩薩眷屬，常為說法。東北方有菩薩住處，名清涼山，過去諸菩薩常於中住；彼現有菩薩，名文殊師利，有一萬菩薩眷屬，常為說法。東南方有菩薩住處，名枝堅固，過去諸菩薩常於中住；彼現有菩薩，名天冠，有一千菩薩眷屬

，常為說法。西南方有菩薩住處，名樹提光明山，過去諸菩薩常於中住；彼現有菩薩，名賢首，有三千菩薩眷屬，常為說法。西北方有菩薩住處，名香風山，過去諸菩薩常於中住；彼現有菩薩，名香光明，有五千菩薩眷屬，常為說法。四大海中有菩薩住處，名枳怛，過去諸菩薩常於中住；彼現有菩薩，名曇無竭，有萬二千菩薩眷屬，常為說法。海中有菩薩住處，名功德莊嚴窟，過去諸菩薩常於中住。毘舍離城南有菩薩住處，名善住，過去諸菩薩常於中住。巴連弗邑有菩薩住處，名金燈僧伽藍，過去諸菩薩常於中住。摩瑜羅國有菩薩住處，名長養功德，過去諸菩薩常於中住。拘陳那耶國有菩薩住處，名法座，過去諸菩薩常於中住。清淨彼岸國有菩薩住處，名牟真隣陀功德，過去諸菩薩常於中住。風地內有菩薩住處，名無礙龍王所造，過去諸菩薩常於中住。甘菩國有菩薩住處，名最上慈，過去諸菩薩常於中住。真旦國土有菩薩住處，名那羅延山，過去諸菩薩常於中住。邊夷國土有菩薩住處，名牛頭山，過去諸菩薩常於中住。罽賓國土有菩薩住處，名鬱提尸山，過去諸菩薩常於中住。難提拔檀那城有菩薩住處，名梯羅浮訶，過去諸菩薩常於中住。菴浮梨摩國有菩薩住處，名正治邪曲，過去諸菩薩常於中住。乾陀羅國有菩薩住處，名寂靜窟，過去諸菩薩常於中住。」

◎
大方廣佛華嚴經卷第二十九

【經文資訊】大正藏第 09 冊 No. 0278 大方廣佛華嚴經
【版本記錄】CBETA 電子佛典 2016.06，完成日期：2016/06/15
【編輯說明】本資料庫由中華電子佛典協會（CBETA）依大正藏所編輯
【原始資料】蕭鎮國大德輸入，眾生出版社提供新式標點，其他
【其他事項】本資料庫可自由免費流通，詳細內容請參閱【中華電子佛典協會資料庫版權宣告】

本網站係採用 Creative Commons 姓名標示-非商業性-相同方式分享 3.0 台灣 (中華民國) 授權條款授權.
Copyright ©1998-2016 CBETA
Dictionary cache status: loaded

Glossary and Other Vocabulary

Copyright Fo Guang Shan 佛光山 2013-2025. This work may be freely reused under the Creative Commons Attribution 4.0 International License with attribution. Please send comments to alex@ntireader.org.
Page updated on 2025-06-19

Avataṃsakasūtra (Flower Garland Sūtra) 大方廣佛華嚴經
Scroll 30
Click on any word to see more details.

大方廣佛華嚴經卷第三十

東晉天竺三藏佛馱跋陀羅譯

◎
佛不思議法品第二十八之一

[0590b14] 爾時，諸菩薩大會中，有諸菩薩作如是念：「諸佛剎土不可思議，諸佛淨願不可思議，諸佛種姓不可思議，諸佛出世不可思議，諸佛法身不可思議，諸佛音聲不可思議，諸佛智慧不可思議，諸佛神力自在不可思議，諸佛無礙住不可思議，諸佛解脫不可思議。」

[0590b20] 爾時，世尊知諸菩薩心之所念，即與青蓮華菩薩：佛神力、佛智、佛辯、佛功德、佛無畏充滿其身，究竟一切諸佛法界與佛神力境界無障礙行，分別一切如來種性與不可數諸佛方便。

[0590b24] 爾時，青蓮華菩薩摩訶薩即入甚深無礙法界一切無礙法修菩薩行，成就普賢菩薩所願，隨順一切佛以大莊嚴而自莊嚴，大悲普觀一切眾生，欲令清淨；於一念中出生如來無量大智，成就如來無盡智門，成就一切諸陀羅尼諸辯光明普照一切。

[0590c01] 爾時，青蓮華菩薩承佛神力，告蓮華藏菩薩言：「佛子！諸佛有無量無數清淨妙住，諸佛安住無量自在，諸佛於一切事未曾失時，一切諸佛悉皆平等轉淨法輪，諸佛四辯說無窮盡，一切佛法不可思議，一切諸佛清淨音聲無所不至，一切諸佛悉能分別無量法界，一切諸佛光明普照，一切諸佛所說皆入甚深法界。

[0590c08] 「佛子！一切諸佛有十種法界無量無邊。何等為十？一切諸佛色身清淨無量無邊，超出世間；一切諸佛無礙眼無量無邊，清淨平等覺一切法；一切諸佛無礙耳無量無邊，分別一切眾生音聲；一切諸佛鼻入無量無邊，清淨究竟，一切佛自在到於彼岸；一切諸佛廣長舌相無量無邊，出妙音聲普聞法界；一切諸佛身業無量無邊，隨應眾生現如來身；一切諸佛意業無量無邊，三世無礙，法身清淨不可破壞；一切諸佛無礙解脫法門無量無邊

，示現無盡神力自在；一切諸佛於一切世界莊嚴佛剎無量無邊，以應眾生；一切諸佛無量無邊，諸菩薩行及諸勝願自在神力皆悉滿足，悉能覺悟諸佛正法。佛子！是為一切諸佛十種法界無量無邊。

[0590c23] 「佛子！一切諸佛於念念中，悉能出生十無盡智。何等為十？於一念中悉現一切世界從兜率天命終；於一念中悉現一切世界菩薩出生；於一念中悉現一切世界菩薩出家；於一念中悉現一切世界，往詣道場菩提樹下成等正覺；於一念中悉現一切世界轉淨法輪；於一念中悉現一切世界，隨應化導一切眾生悉令解脫；於一念中悉於一切世界現莊嚴身，隨應眾生；於一念中悉現一切世界種種莊嚴，無數莊嚴，如來自在一切智藏；於一念中悉現一切世界清淨眾生；於一念中遍一切世界，悉現三世一切諸佛；於一念中為種種諸根精進欲性故，顯現三世諸佛種姓，成等正覺，開導眾生。佛子！是為一切諸佛於一念中生十種智。

[0591a09] 「佛子！一切諸佛有十種未曾失時。何等為十？一切諸佛成等正覺未曾失時；一切諸佛善根業報未曾失時；一切諸佛授菩薩記未曾失時；一切諸佛隨應眾生示現神力未曾失時；一切諸佛現如來身未曾失時；一切諸佛悉行於捨未曾失時；一切諸佛入城聚落未曾失時；一切諸佛攝取歡喜眾生未曾失時；一切諸佛於難化眾生而放捨之，為調伏故，未曾失時；一切諸佛示現不可思議自在神力未曾失時。佛子！是為一切諸佛十種未曾失時。

[0591a20] 「佛子！一切諸佛有十種不可譬諭不可思議境界。何等為十？一跏趺坐遍滿十方一切世界；一發言音悉能演說一切佛法；放一光明悉能普照一切世界；一身悉能現一切身；不離本處悉遍示現一切世間；決定一法悉於諸法無所罣礙；於一念中悉能充滿無餘世界；於一念中悉能示現諸佛功德；於一念中悉能示現一切三世佛；教化一切眾生而不捨離諸佛寂滅無二三昧。佛子！是為一切諸佛十種不可譬諭不可思議境界。

[0591b02] 「佛子！一切諸佛有十種出生住持智慧。何等為十？一切諸法無所趣向而能出生清淨願智；一切諸法無身而能出生法身智慧；一切諸法悉無有二而生正覺悟一切法；一切諸法悉無有我、無有眾生，而能出生化眾生智；一切諸法悉無有相，而能出生種種相智；一切世界悉無成敗，而能出生世成敗智；一切諸法無有造者，而能出生業報智慧；一切諸法無可言說，而能出生說法界智；一切諸法無有垢淨，而能出生垢淨智慧；一切諸法無有生滅，而能出生緣起智慧。佛子！是為一切諸佛十種出生住持智慧。

[0591b14] 「佛子！一切諸佛有十種無量內法。何等為十？一切諸佛內身清淨隨順三世；一切諸佛悉有三輪內法教化眾生；一切諸佛悉有內深智慧陀羅尼分別一切佛法；一切諸佛皆悉內有四辯法輪，於四眾中轉淨法輪；一切諸佛皆悉內有大慈大悲，悉能不捨一切眾生；一切諸佛內常寂定，善觀眾生未曾失時；一切諸佛皆悉內有巧妙善根調伏眾生；一切諸佛皆悉內有一切法界住、無礙住；一切諸佛內一念中，悉能示現三世諸佛出興於世；一切

諸佛內有分別一切三世阿僧祇劫即是一日。佛子！是為一切諸佛十種無量內法。

[0591b26] 「佛子！一切諸佛有十種甚深大法。何等為十？一切諸佛悉能壞散一切諸魔；一切諸佛悉能降伏一切外道；一切諸佛悉能應化一切眾生令其歡喜；一切諸佛悉能往詣一切世界教化眾生；一切諸佛悉分別知甚深法界；一切諸佛以種種身遍諸世界而無異身；一切諸佛一一音聲具四種辯未曾斷絕；一切諸佛眾生見者，皆令歡喜利益不虛；一切諸佛一一毛孔，次第出生一切世界微塵等佛未曾斷絕，一切諸佛於一一微塵中，示現一切世界微塵等佛剎種種莊嚴，常轉法輪教化眾生未曾斷絕，而微塵不大、世界不小，決定了知安住法界；一切諸佛於一切法覺悟癡闇具足十力，廣為一切眾生說如實法除滅癡曀。佛子！是為一切諸佛十種甚深大法。

[0591c13] 「佛子！一切諸佛有十種功德離惡清淨。何等為十？一切諸佛本來修習一切功德離惡清淨；一切諸佛悉於三世如來家生離惡清淨；一切諸佛於未來際心無所著離惡清淨；一切諸佛不著一切三世諸法離惡清淨；一切諸佛離種種虛妄，以一莊嚴而自莊嚴離惡清淨；一切諸佛功德無盡，安住法界等離惡清淨；一切諸佛色身淨妙無量無邊，普現十方一切世界，教化眾生未曾失時離惡清淨；一切諸佛住四無畏離諸恐怖，於一切天人眾中大師子吼，廣說諸法令眾歡喜離惡清淨；不可說不可說劫中滅度諸佛，若有眾生聞其名者得大果報，如佛現在離惡清淨；一切諸佛遠在不可說不可說世界中住，若有眾生一心正念，彼諸如來即現在前離惡清淨。佛子！是為一切諸佛十種功德離惡清淨。

[0592a01] 「佛子！一切諸佛有十種究竟清淨。何等為十？一切諸佛諸願究竟清淨，一切諸佛梵行禁戒究竟清淨，一切諸佛悉得捨離優婆提究竟清淨，一切諸佛佛剎究竟清淨，一切諸佛眷屬究竟清淨，一切諸佛種姓究竟清淨，一切諸佛色身相好究竟清淨，一切諸佛法身究竟清淨，一切諸佛無礙一切智身究竟清淨，一切諸佛解脫所作已作、永度彼岸究竟清淨。佛子！是為一切諸佛十種究竟清淨。

[0592a10] 「佛子！一切諸佛於一切世界、一切時有十種佛事。何等為十？一切諸佛若有眾生正憶念者，即現在前；一切諸佛常為眾生說摩訶衍；一切諸佛常能長養一切眾生無量善根；一切諸佛若有眾生始離生死，入正法位，悉分別知；一切諸佛不捨眾生教化時會；一切諸佛常遊一切世界無有障礙；一切諸佛大悲常不捨離一切眾生；一切諸佛所變化身常不斷絕；一切諸佛自在神力未曾斷絕；一切諸佛普常安住清淨法界，悉為眾生而廣演說。佛子！是為一切諸佛於一切世界、一切時有十種佛事。

[0592a22] 「佛子！一切諸佛有十種無盡方便智慧大海。何等為十？一切諸佛法身無盡智慧大海；一切諸佛功德無盡智慧大海；一切諸佛佛眼境界無盡智慧大海；一切諸佛不可思議善根無盡智慧大海；一切諸佛行一切法無盡智慧大海；一切諸佛雨甘露法無盡智慧大海；一切諸佛讚歎諸佛功德無盡智慧大海；一切諸佛本願諸行無盡智慧大海；一切諸佛盡未

來際，為一切眾生常作佛事，未曾休息，無有窮盡智慧大海；一切諸佛知眾生心心所行無盡智慧大海；一切諸佛出生一切智功德無盡智慧大海。佛子！是為一切諸佛十種無盡方便智慧大海。

[0592b05] 「佛子！一切諸佛有十種常法。何等為十？一切諸佛常行一切諸波羅蜜，一切諸佛於一切法常離愚癡，一切諸佛常具大悲，一切諸佛常具無量十力，一切諸佛常轉無上法輪，一切諸佛常度一切眾生，一切諸佛常為眾生成等正覺，一切諸佛常應化度一切眾生，一切諸佛常行正念不二之法，一切諸佛常化眾生已、示現涅槃諸佛境界無有邊際。佛子！是為一切諸佛十種常法。

[0592b14] 「佛子！一切諸佛有十種無量說佛法門。何等為十？一切諸佛悉說無量眾生界門；一切諸佛悉說無量眾生種種行門；一切諸佛悉說眾生無量諸業報門；一切諸佛悉說無量方便度眾生門；一切諸佛悉有無量淨眾生行門；一切諸佛悉有無量教化一切菩薩安立菩薩行門；一切諸佛悉說無量菩薩勝妙願門；一切諸佛悉說無量世界諸成敗門；一切諸佛悉說無量清淨佛剎，一切菩薩正希望門；一切諸佛悉說無量一切世界，去、來、現在諸佛，無量劫中次第出世，善分別此佛智慧門。佛子！是為一切諸佛十種無量說佛法門。

[0592b27] 「佛子！一切諸佛有十種法，常為眾生而作佛事。何等為十？一切諸佛色身，常為眾生而作佛事；一切諸佛音聲，常為眾生而作佛事；一切諸佛受施，常為眾生而作佛事；一切諸佛不受施，常為眾生而作佛事；一切諸佛常以地、水、火、風而作佛事；一切諸佛神力住持境界，常為眾生而作佛事；一切諸佛常以名號，為諸眾生而作佛事；一切諸佛常以佛剎境界，普為眾生而作佛事；一切諸佛常以清淨佛剎，為諸眾生而作佛事；一切諸佛常以默然，為諸眾生而作佛事。佛子！是為一切諸佛十種法，常為眾生而作佛事。

[0592c10] 「佛子！一切諸佛有十種堅固士法。何等為十？一切諸佛諸願堅固不可沮壞，如說修行言行相應；一切諸佛盡未來際劫修菩薩行，功德莊嚴未曾恐怖；一切諸佛為化一切眾生故，悉詣不可說不可說世界，而於一切世界教化眾生無有留難；一切諸佛於信不信眾生大悲等觀而無有異；一切諸佛從初發心乃至正覺，於其中間未曾退失菩提之心；一切諸佛修諸功德，皆悉迴向一切種智，不求世行；一切諸佛於諸佛所，隨順修學身、口、意業，永離聲聞、緣覺之心，一向專求無上菩提，所修功德皆悉迴向一切種智，求無上道成等正覺；一切諸佛平等普照無量無邊諸佛正法，淨菩薩心究竟具足一切種智；一切諸佛悉能捨離一切世樂，不樂世間所可願樂，不著世間，令一切眾生悉滅諸苦，逮得寂滅平等快樂；一切諸佛為一切眾生故，受無量苦，皆欲建立諸佛種性，悉令眾生樂求菩提，超出生死，得十力地。佛子！是為一切諸佛十種堅固士法。

[0593a02] 「佛子！一切諸佛有十種佛無障礙住。何等為十？一切諸佛悉能遍遊一切世界無障礙住；一切諸佛悉能安住一切世界無障礙住；一切諸佛於一切世界行、住、坐、臥無障礙住；一切諸佛於一切世界說法無障礙住；一切諸佛於一切世界皆悉安住兜率陀天無障

礙住；一切諸佛於三世法界無障礙住；一切諸佛眷屬充滿一切法界而為說法無障礙住；一切諸佛於一念中，悉知一切眾生心心所行，以三輪教化而調伏之無障礙住；一切諸佛能以一身悉住一切諸佛不可思議法門無障礙住；一切諸佛悉分別知一切眾生無障礙住；一切諸佛悉能分別一切如來無障礙住。佛子！是為一切諸佛十種無障礙住。

[0593a16] 「佛子！一切諸佛有十種最勝無上莊嚴。何等為十？一切諸佛悉有色身相好最勝無上莊嚴，是為一切諸佛最勝無上色身莊嚴。一切諸佛悉有八種微妙音聲，一一音聲悉有五百妙音眷屬，不可稱數百千音聲以為莊嚴，無量無邊妙音聲技皆悉清淨，普能演說一切諸佛正法義味，悉離恐怖，安住無畏大師子吼，悉令一切法界、一切眾生，聞其音聲隨其本行種種善根，皆令開解，是為一切諸佛最勝無上口業莊嚴。一切諸佛悉有十力莊嚴意業，開敷諸佛大三昧華，十八不共莊嚴境界無所罣礙，住法界地悉得諸佛法之原底，無餘法界皆悉莊嚴，於一念中悉分別知三世一切法界、一切眾生心心所行而無有餘，是為一切諸佛最勝無上意業莊嚴。一切諸佛悉有最勝無上光明莊嚴，皆悉普放大光明藏，一一光明悉有無數妙光明網以為眷屬，普照十方諸佛世界，除滅一切世間闇冥，現佛出世作不退轉最勝佛事，出生無量清淨法身，是為一切諸佛最勝無上光明莊嚴。一切諸佛若微笑時，悉於口中放不可數阿僧祇億那由他光，各有種種無量不可思議色，普照十方一切世界，悉授無量無數阿僧祇眾生阿耨多羅三藐三菩提記，是為一切諸佛最勝無上普照一切離癡示現莊嚴。一切諸佛悉有無量法身，離礙清淨法界無量無邊，遠離世間，不染世間，不著世間，解世真實，行出世法，斷語言道，攝無言際，離陰、界、入，是為一切諸佛最勝無上法身莊嚴。一切諸佛悉有無量常妙光明，普照十方一切世界，不可說不可說諸雜妙色而莊嚴之，普照世間無所障礙，出生一切光明之藏，是為一切諸佛最勝無上常光莊嚴。一切諸佛悉有無量妙色，悅樂妙色，清淨妙色，隨應一切眾生妙色，映蔽三界光明妙色，究竟彼岸無上妙色，是為一切諸佛最勝無上無量妙色莊嚴。一切諸佛自然清淨，三世佛寶聖家中生，離一切惡，修行一切清淨勝法，出生一切智，如來種姓清淨無礙，是為一切諸佛最勝無上清淨種姓莊嚴。一切諸佛大慈諸力莊嚴，其身自然清淨，遠離一切不善覺觀，身行永息，觀者無厭，心淨解脫，大悲具足，一切眾生第一福田無上受者，哀愍眾生普令安立一切種智，出生無量功德寶藏，一切眾生長養善根智慧功德之藏，是為一切諸佛最勝無上大慈大悲究竟功德寶藏清淨莊嚴。佛子！是為一切諸佛最勝無上十種莊嚴。

[0593c06] 「佛子！一切諸佛有十種自在正法。何等為十？一切諸佛於一切法隨意自在句身、味身，辯無窮盡，說一切法而無障礙，是為一切諸佛自在正法；一切諸佛隨應眾生，化不失時，隨其所願而為說法，未曾失時，是為一切諸佛自在正法；一切諸佛悉能六種震動，十方世界未曾惱亂，於一眾生虛空等世界，無量阿僧祇種種莊嚴，或舉、或下、或合、或散於一一世界一一處所眾生，亦不惱亂眾生之心，亦不令其生疑惑想，是為一切諸佛自在正法；一切諸佛能以智慧受持一切世界種種莊嚴，於一念中示現一切世界種種莊嚴，不可數不可數阿僧祇劫，歎莊嚴具而無窮盡，永離一切世界染污，莊嚴世間一切佛剎，是為一切諸佛自在正法；一切諸佛若見一眾生應受化者，於不可數不可數阿僧祇劫結跏趺坐，身不疲厭，專念彼人未曾廢忘而不失時，為一眾生住持壽命，盡未來際劫結跏趺坐，身

無疲厭，念彼眾生未曾廢忘，如一眾生，一切眾生亦復如是，是為一切諸佛自在正法；一切諸佛悉遍往詣一切世界諸如來所而無障礙，一一方面各有法界等世界海，一一方無量世界網法界等一切世界海，於一念中悉能周遍轉妙法輪而無障礙，是為一切諸佛自在正法；一切諸佛調伏教化一切眾生故，於念念中成等正覺，非不先覺諸佛正法，亦不住學地而成正覺，於諸佛法得無罣礙，不捨自在神力，無量智慧境界教化眾生，是為一切諸佛自在正法；一切諸佛能以眼入作耳入佛事，能以耳入作鼻入佛事，能以鼻入作舌入佛事，能以舌入作身入佛事，能以身入作意入佛事，能以意入於一切世界種種境界，世間境界，出世間境界，於一一境界能作佛事，是為一切諸佛自在正法；一切諸佛於一毛孔悉能安置一切眾生，一一眾生其身悉與不可說不可說諸佛剎等，於彼眾生而不迫迮，一一眾生悉壽無量阿僧祇劫，普能遊行無量世界，於諸世界見佛興世轉淨法輪，宣暢演說無數法門，廣說過去不可數法，未來、現在不可數法，一切眾生行四威儀而不迫迮，是為一切諸佛自在正法；一切諸佛於一念中現蓮華寶藏師子之座，如來淨身與法界等，處彼寶座成等正覺，示現如來自在神力，如一念中示現一如來成等正覺，於一念中示現一切世界微塵數如來成等正覺亦復如是。如一念中，於一切念中亦復如是。如蓮華寶藏師子之座示成正覺，如是一切不可說不可說法界等清淨佛剎不可思議種種莊嚴世界，種種境界，不可說佛剎，或有同相、或有異相，不可說阿僧祇劫說不能盡，無量諸佛種種念、種種時不可思議，於一念中，一切諸佛以少方便示現一切眾生亦復如是。佛子！是為一切諸佛十種自在正法。

[0594b04] 「佛子！一切諸佛具足十種不思議法已成等正覺。何等為十？一切諸佛一一妙相百福悉具成等正覺，一切諸佛具足一切佛法成等正覺，一切諸佛具諸善根成等正覺，一切諸佛具足修習諸功德行成等正覺，一切諸佛善知眾生諸根熟已成等正覺，一切諸佛具足成就無壞勝法成等正覺，一切諸佛具足嚴淨佛剎成等正覺，一切諸佛具足一切種智成等正覺，一切諸佛色身相好滿足見者不虛成等正覺，一切諸佛悉具諸佛平等正法成等正覺；一切諸佛悉具一切諸佛事已，然後入於無餘涅槃。佛子！是為一切諸佛滿足十種不思議法成等正覺。

[0594b17] 「佛子！一切諸佛有十種巧妙方便。何等為十？一切諸佛悉知諸法無有究竟，而究竟說諸佛善根，是為一切諸佛巧妙方便；一切諸佛了一切法悉無所見，各不相知、無縛無脫、無取無集、無具足、無自在、無究竟，而一切佛於彼法中實知無異，離眾垢污，於一切法悉得自在，於無取法中不壞實際，善究竟學，大自在地，見一切法界，覺悟一切智，是為一切諸佛巧妙方便；一切諸佛離諸相際，不住一切相，而分別知一切諸相，亦不亂自性，一切諸性無有自性，而能示現阿僧祇清淨色身種種嚴淨佛剎妙相，佛一切智具足，智身明淨，智燈除滅癡闇，普能示現一切眾生，是為一切諸佛巧妙方便；一切諸佛知眾生際，非過去，非未來，非現在法界，亦非去、來、現在，如如實性，捨離虛妄，而能演說三世諸佛見一切佛平等境界，是為一切諸佛巧妙方便；一切諸佛身、口、意業無所造作

，究竟無住，離諸數法，到於彼岸，而出生無量功德寶藏，分別演說世間、出世間法，具足成就無礙智慧，示現無量自在神力，度脫一切法界等眾生，是為一切諸佛巧妙方便；一切諸佛悉知一切法無知無見、非一非異、非相非無相、非莊嚴非不莊嚴，一切諸法皆無自性、不生不滅，而於所有無所有法中，亦不壞世間法相，一切智人見人示現勝妙智慧，自在廣說一切諸法，而於如如亦不永滅，是為一切諸佛巧妙方便；一切諸佛能於一時皆悉分別知一切時，不捨離生平等正法，一切時中皆所不攝，非晝非夜、非半月非一月、非一歲非百歲、非劫成非劫敗、非時不離時，而於無量時轉淨法輪，或須臾時、或於晝初中後時、或於夜初中後時、或於七日、一月、一歲、百歲，乃至不可思議阿僧祇劫時，乃至盡未來際劫、於一切時轉淨法輪未曾暫息，是為一切諸佛巧妙方便；一切諸佛知一切法界非時不離時，一切諸佛具足成就無量無畏，具足成就不可數辯、不可量辯、不可盡辯、不可壞辯、無邊辯、不共辯、無窮盡辯、真實辯，方便分別演說一切句身味身辯、一切法辯，隨性、隨根、隨行廣說諸法不可說不可說億那由他修多羅，彼諸一一修多羅，初中後善，究竟善說，是為一切諸佛巧妙方便；一切諸佛正覺法界，無名、無性、無三世名、無眾生名、無法名、無非法名、無功德名、無非功德名、無菩薩名、無佛名、無數名、無非數名、無生名、無滅名、非有名、非無名、非一名、非種種名，一切諸法自性無言，無方無處，捨離音聲，言語道斷，究竟彼岸，離虛妄境界修無形法，除滅一切覺觀虛妄，不著一切世間語言而能出生一切諸法句身、味身，是為一切諸佛巧妙方便；一切諸佛知一切法不生，無有受者，知色不生，受、想、行、識不生，一切諸法皆悉寂滅，無入無界法界，無所有而亦不壞一切法相，一切諸法無有起者，悉如虛空，一切法寂滅無有業報、無所學、無成就、無數、無非數、非有、非無、非生、非滅、非垢、非淨、無來、無去、亦無有住、無眾生、非無眾生、亦無教化、無命、非無命、無因緣、非無因緣、無緣起、非無緣起，而善分別正定、邪定、不定眾生，成就十力，四無所畏，一切種智，於大眾中大師子吼如來境界，是為一切諸佛巧妙方便。佛子！是為一切諸佛十種巧妙方便。

大方廣佛華嚴經卷第三十

【經文資訊】大正藏第 09 冊 No. 0278 大方廣佛華嚴經
【版本記錄】CBETA 電子佛典 2016.06，完成日期：2016/06/15
【編輯說明】本資料庫由中華電子佛典協會（CBETA）依大正藏所編輯
【原始資料】蕭鎮國大德輸入，眾生出版社提供新式標點，其他
【其他事項】本資料庫可自由免費流通，詳細內容請參閱【中華電子佛典協會資料庫版權宣告】

本網站係採用 Creative Commons 姓名標示-非商業性-相同方式分享 3.0 台灣 (中華民國) 授權條款授權.
Copyright ©1998-2016 CBETA
Dictionary cache status: loaded

Copyright Fo Guang Shan 佛光山 2013-2025. This work may be freely reused under the Creative Commons Attribution 4.0 International License with attribution. Please send comments to alex@ntireader.org.
Page updated on 2025-06-19

Avataṃsakasūtra (Flower Garland Sūtra) 大方廣佛華嚴經

Scroll 31

Click on any word to see more details.

大方廣佛華嚴經卷第三十一

東晉天竺三藏佛馱跋陀羅譯

佛不思議法品第二十八之二

[0595b06] 「佛子！一切諸佛，有十種佛事，無量無邊不可思議，一切天人，不能稱量，三世一切聲聞、緣覺所不能說，除佛神力。何等為十？一切諸佛，於無量無邊虛空、法界等一切世界兜率天上，修菩薩行而作佛事。無量妙色、無量功德、無量光明、無量音聲、無量清淨音聲、無量三昧、無量智慧境界，攝取天人、魔、梵、沙門、婆羅門、阿修羅等，一切世間，大慈境界，無礙大悲，安樂攝取眾生；或令生天，或令長養諸功德力，或令諸根清淨，或調伏其心，攝取眾生；或以清淨諸乘，攝取眾生；或以滿足大乘，攝取眾生；或離生死，攝取眾生。是為一切諸佛第一佛事。

[0595b18] 「一切諸佛，從兜率天降神母胎，修菩薩行；觀諸有生如幻、如化、如電、如夢、如虛空、如焰，離一切諍，修真實智，離欲清淨，具足大莊嚴藏，於最後生而作佛事；安處妙寶莊嚴樓閣而作佛事：或以神力而作佛事、或以正念而作佛事、或以示現大自在藏而作佛事、或以圓滿慧日而作佛事、或以具足如來廣大境界而作佛事、或以化滿無量無邊世界諸佛而作佛事、或入無量無邊諸大三昧正受而作佛事、或復從彼諸三昧起而作佛事、或從初發心而作佛事、乃至無餘涅槃而作佛事。此第二地，究竟示現一切世間；或初生時，一切世間而作佛事；或童子時，一切世間而作佛事；或菩薩時，一切世間而作佛事；或出家時、或成佛時、或轉法輪時，一切世間而作佛事。種種方便，於一切無餘世界而作

佛事、一切方網而作佛事、一切佛剎而作佛事、一切業報而作佛事，或於一切無餘眾生而作佛事，或於一切生死中，變化正念法門而作佛事。佛子！是為一切諸佛第二佛事。

[0595c10] 「一切諸佛為菩薩時，於王宮中，成就一切清淨勝業，善能分別知一切生；隨順眾生，現處王宮，欲令一切善根具足，而不著一切色，離一切聲，觀一切有，皆悉寂滅；甚深智慧，入一切境界，持一切戒，清淨滿足。大悲觀察內諸眷屬，大慈觀察眾生空寂，大喜觀察世無可樂，大捨觀察心得自在；隨意能轉，究竟一切智，諸妙功德，出生法身，與法界等，清淨滿足而無染著。令一切眷屬，皆悉清淨，廣能為彼，如應說法，令厭世間；能說一切世間音聲，隨彼所行，示現果報；出生無量種種方便，隨其所應，調伏教化；善根未熟，悉令成熟；已成熟者，令得解脫；示現無量不退佛事，廣說種種法門，令無量眾生，心得清淨；興大悲重雲，普雨無量甘露法雨；大慈平等，三輪示現，教化眾生。雖處王宮，而普示現一切佛事；於一切世界，示現佛事，出生無礙諸佛神通，具足三種巧方便業，身、口二業究竟清淨，意業甚深究竟無礙，得巧方便，饒益眾生。佛子！是為一切諸佛第三佛事。

[0596a01] 「佛子！一切諸佛，世間珍玩，種種寶物，悉能眩惑動轉人心；菩薩悉棄，捨家出家，示現世間；欲令眾生，不著世間；解知磨滅，皆悉非常。捨離貪愛，行清淨法，饒益眾生，得出家利。示現世間，捨離俗服，修無諍法，滿足本願，無量功德，皆悉圓滿。智慧具足，除世愚癡，示現眾生，無上福田；若有眾生，於佛福田種善根者，讚歎其人，悉已具足一切功德，甚深智慧，了真實義。悉令眾生，得清淨樂，永離諸惡，清淨法門；廣為眾生說正法門，超出生死；為欲建立一切智幢故，捨家出家。佛子！是為一切諸佛第四佛事。

[0596a13] 「一切諸佛，修無量行，一向專求薩婆若；坐於道場菩提樹下，成等正覺，達一切法，壞散眾魔，不可破壞法身之藏；悉能充滿一切法界，離一切相，究竟無盡，具足成就無量法門。於一切智境界，自在隨順其義，積集成滿一切種智功德，莊嚴一切寶座，遍一切剎，諸大菩薩，悉處其座；成就菩薩無上眾行，具足菩薩殊勝大願；一切菩薩，常所敬念。為諸菩薩，轉深法輪；無量佛境界，攝取諸菩薩，修習莊嚴諸菩薩行；令菩薩眾，皆悉清淨一切世間諸佛境界；令一切眾生，修習善根，不可破壞一切善根；出真實地，安住無量菩薩行地，具足一切勝妙功德；悉分別知一切世界、一切眾生、一切佛剎、一切諸法、一切菩薩、一切成熟、一切三世、一切教化、一切佛自在覺、一切眾生性，而作佛事。佛子！是為一切諸佛第五佛事。

[0596b01] 「一切諸佛轉妙法輪，不退轉故；無量法輪，一切世間知故；一切覺法輪，無畏大師子吼故；知一切法藏法輪，開示顯現明淨法門，滅癡闇故；無著法輪，智慧等虛空故；無礙法輪，觀一切法，非有無故；一切世間燈法輪，淨一切眾生法眼故；示現一切智法輪，充滿三世一切世間故；一切諸佛同一法輪，一切佛法不相違故。如是等無量阿僧祇

法輪, 隨所應轉, 施作佛事, 不可思議。佛子！是為一切諸佛第六佛事。

[0596b11] 「一切諸佛, 若入聚落、城邑、大王都城, 能為眾生施作佛事; 或入人王都城; 或入天王、龍王、夜叉、乾闥婆、阿脩羅、迦樓羅、緊那羅、摩睺羅伽、羅剎、毘舍遮王；入如是等一切諸王都城時，能為眾生而作佛事，所謂：入城門時，一切大地，六種震動，光明普照，盲者得視，聾者得聽，狂者得止，裸者得衣，苦者得樂；一切樂器，不鼓自鳴，諸莊嚴具，自然演出微妙音聲；如是等物，亦自然出微妙音聲。一切諸佛，色身清淨，見者無厭，普為眾生而作佛事；一切諸佛，相好莊嚴，普為眾生而作佛事；一切諸佛，視瞻安詳，未曾卒疾，觀察諸方，不失威儀，於一切境界，諸根寂定，攝心不亂, 直趣涅槃, 普為眾生而作佛事; 一切諸佛, 行四威儀, 普為眾生而作佛事; 一切諸佛, 或以說法，或以默然，普為眾生而作佛事; 一切諸佛, 或以神足, 說法教誡, 普為眾生而作佛事; 一切諸佛, 為一切世界海中, 種種眾生海, 修大善根, 念佛三昧, 行菩薩行, 觀察諸佛, 無有厭足; 或說佛興，難可值遇；見如來已，出生無量一切善法，修習功德，行諸佛行，佛出世間，令眾生淨，讚歎諸佛無量功德，長養未來諸佛種姓，修一切善根，令諸佛歡喜，解知如來無量妙色，隨所應化，普能現前，令不可思議眾生，於諸佛剎，得見如來；一切諸佛，以如是等無量善根，普為眾生而作佛事；彼諸眾生, 或有見佛歡喜、或有禮拜、或有合掌、或有讚歎、或有請佛、或有受施、或見佛微笑、或有念佛、或見佛悅樂, 普為眾生而作佛事。一切諸佛, 能以無量種種色身, 示現眾生而作佛事; 一切諸佛, 以妙音聲, 普為眾生而作佛事; 一切諸佛, 以如是等無量無數不思議事, 普為眾生而作佛事。於一切世界中, 一切眾生, 悉教化之, 令不退轉; 大悲充滿, 不捨本願, 具足成就一切智力, 隨所應化, 悉令調伏。佛子！是為一切諸佛第七佛事。

[0596c19] 「一切諸佛, 或住阿練若處、或寂靜處、或離欲處而作佛事, 或住佛住而作佛事, 或住大三昧而作佛事, 或住獨處而作佛事, 或不現身而作佛事, 或住深智而作佛事, 或住不可稱量諸佛境界而作佛事, 或隨所應而作佛事, 或以天身境界而作佛事, 或以天、龍、迦樓羅、緊那羅、摩睺羅伽、羅剎、人、非人等一切境界而作佛事，或以聲聞、緣覺、菩薩境界而作佛事，或以說法而作佛事，或以默然而作佛事，或說世間有一佛而作佛事，或說世間有一切諸佛而作佛事，或說一切菩薩無量願、無量行為一而作佛事，或說一行一願為無量而作佛事，或說世間境界為如來境界，或說如來境界為世間境界，或說非境界為如來境界而作佛事；或住一日、或住一夜、或住半月、一月、一歲，乃至住無量無數阿僧祇劫而作佛事。佛子！是為一切諸佛第八佛事。

[0597a08] 「一切諸佛即是無盡功德之藏, 能令眾生發深信心, 具足清淨, 隨其所應, 悉能化度, 諸根具足, 調伏眾生, 悉令歡喜; 化一切眾生, 以真實道, 覺悟一切諸菩薩眾; 未發菩提心者, 皆令發心; 已發心者, 令具智慧, 悟不由他; 或現涅槃而作佛事、或現世

間無常而作佛事、或讚歎法身清淨而作佛事、或說所作已辦而作佛事、或說壞一切有而作佛事、或說三有根本永盡而作佛事，或教眾生厭離世間隨順佛心，或為眾生說壽命短促，或為眾生說一切世間無可樂者，或為眾生說值未來一切諸佛，或為眾生說諸如來轉妙法輪，或發眾生佛境界心，或說隨時清淨念佛，得見如來。滅除眾苦，皆令清淨，專求佛道。於一切世界，攝取眾生，令入如來甚深境界。以如來身為一切身，攝取眾生，放逸眾生，悉令具足三種淨戒。佛子！是為一切諸佛第九佛事。

[0597a26] 「一切諸佛，般涅槃時，一切眾生，悲泣雨淚，憂惱愁毒。嗚呼痛哉！如來、應供、等正覺，常以大悲，等念眾生；為大導師，哀愍饒益一切眾生，救護世間；天人所歸，難可值遇，無上福田，於今永滅；諸佛即以此等眾生，憂苦悲惱，感慕諸佛而作佛事。隨應化彼，一切天人、龍神、夜叉、乾闥婆、阿修羅、迦樓羅、緊那羅、摩睺羅伽等故，碎末全身，示現舍利，欲令眾生，歡喜供養，淨正直心，調伏教化，清淨眾生；欲令眾生，功德滿足；欲令眾生，起如來塔，種種供養。一切世間，天宮、龍宮、夜叉、乾闥婆、阿修羅、迦樓羅、緊那羅、摩睺羅伽、人、非人宮，起塔供養；又以爪牙頭髮，起塔供養。眾生見已，念佛、法、僧，發起恭敬供養之心，或行布施，或修功德。具功德已，或生天上，或生人中，尊貴富樂，除滅惡趣，直向正道，得見諸佛；具白淨法，成就正道，超出三界，隨彼所願，皆悉滿足。常念如來，知恩、報恩；以諸如來，常為眾生作救護，歸依如來；雖復入於涅槃，猶為眾生作無上福田，無盡福田；令一切眾生，長養善根，具足成就一切功德。佛子！是為一切諸佛第十佛事。

[0597b19] 「佛子！此十種佛事，無量無邊不可思議，一切天人，莫能知者，三世一切聲聞、緣覺所不能說，除佛神力。

[0597b21] 「佛子！一切諸佛，有十種法王無異之法。何等為十？一切諸佛，與授記者，言無有異；一切諸佛，若有眾生，修念佛者，皆令意滿，悉無有異；一切諸佛，皆無異身，覺諸法義，悉無有異；一切諸佛，於三世如來，智慧無異；一切諸佛，念念普知三世諸法，悉無有異；一切諸佛，了知分別三世佛剎，悉無有異；一切諸佛，一切佛語，悉無有異；一切諸佛，教化眾生，悉無有異；一切諸佛，解一切世間法與佛法無異；三世諸佛，一切善根同一善根，悉無有異。佛子！是為一切諸佛十種法王無異之法。

[0597c03] 「佛子！一切諸佛，有向十種住法。何等為十？一切諸佛，悉住覺一切法界；一切諸佛，悉住大悲；一切諸佛，悉住本願；一切諸佛，悉住不捨教化眾生；一切諸佛，悉住無所依法；一切諸佛，悉住無虛妄法；一切諸佛，悉住念無失法；一切諸佛，悉住無障礙心；一切諸佛，悉住定心，未曾散亂；一切諸佛，悉住一切諸法平等，不壞實際。佛子！是為一切諸佛向十種住法。

[0597c12] 「佛子！一切諸佛，知十種法，悉無有餘。何等為十？一切諸佛，知過去一切法界，悉無有餘；一切諸佛，知未來一切法界，悉無有餘；一切諸佛，知現在一切法界，

悉無有餘；一切諸佛，知一切語言道，悉無有餘；一切諸佛，知一切世間成壞，悉無有餘；一切諸佛，知一切眾生及其智慧，悉無有餘；一切諸佛，知一切菩薩善根上、中、下相，悉無有餘；一切諸佛，知一切佛滿足智慧，悉無有餘；一切諸佛，知一切法皆從緣起，悉無有餘；一切諸佛，分別了知一切世界，悉無有餘；一切諸佛，智慧分別一切法界如因陀羅網，悉無有餘。佛子！是為一切諸佛知十種法，悉無有餘。

[0597c26] 「佛子！一切諸佛，有十種最勝力：大力、無量力、大功德力、尊重力、不退轉力、堅固力、不可壞力、一切世間不能思議力、一切眾生不能壞力、大力。

[0597c29] 「那羅延幢佛所住法。何等為十？一切佛身，舉世災橫，所不能壞；諸佛命根，世間諸毒，所不能害；一切世界，火劫起時，不能燒熱；水劫起時，不能浸溺；風劫起時，不能散壞。一切魔軍、天、龍、夜叉、乾闥婆、阿修羅、迦樓羅、緊那羅、摩睺羅伽、羅剎、昆舍遮、人、非人等，一切眾生，悉雨金剛，如須彌山金剛圍山，三千大千世界，爾所等雨，雨於佛上，不能令佛生怖畏心，一毛不豎，行、住、坐、臥，威儀不改；隨諸如來，所住方面，金剛雨渧，終不得下，欲雨不雨，隨如來意。佛所住持眾生及佛使命，尚不可害，何況如來？佛子！是為一切諸佛第一大力那羅延幢佛所住法。

[0598a13] 「佛子！一切諸佛，一切法界等世界中，須彌山王、金剛圍山、大金剛圍山，一切大海，一切諸山，及一切眾生，於一毛孔，悉能容持；盡未來際劫，一切眾生，悉不自知我住何所，除佛神力，一毛悉持一切眾生；遍遊十方無量世界，行、住、坐、臥，而諸如來不生苦惱厭倦之心，威儀無異。佛子！譬如虛空，容持一切法界等世界，不生苦惱厭倦之心；一切諸佛亦復如是，於一毛孔，容持無餘世界一切眾生，不生苦惱厭倦之心。佛子！是為一切諸佛第二大力那羅延幢佛所住法。

[0598a24] 「佛子！一切諸佛，一步能過不可說不可說世界微塵等佛剎；於一念中，能行不可說不可說世界微塵等步。以如是步，經一切世界微塵等劫，於念念中，能經一切世界微塵等劫。一金剛圍山，與上諸劫所經世界微塵佛剎等；如是等不可說不可說世界微塵數，諸金剛圍山內一毛孔，一切毛孔，亦復如是。如來毛孔，悉與一切眾生毛孔數等；以如是毛孔，如是遠步，如是速疾，遊行十方一切世界，一切虛空界，盡過去、未來際一切諸劫；如是諸劫，猶可窮盡，而諸如來身無羸弊，心不退沒，不捨三昧一切佛事。佛子！是為一切諸佛第三大力那羅延幢佛所住法。

[0598b08] 「佛子！一切諸佛，一食，結跏趺坐，盡過去、未來際不可說不可說一切劫，身不傾動，住不思議佛住，受寂滅樂，乃至不失化一眾生。以一切世界，及一切眾生，安置如來一指端上，盡未來際劫；彼一一眾生，其身悉如不可說不可說佛剎微塵等世界；彼一一眾生，其身重如一切世界，而諸如來，身無疲倦，心無苦惱。如一指端，一切指端，亦復如是；入一一世界，入虛空界，入一切方網，如是一切處虛空界，悉無有餘，究竟法界；以一毛端，量一切世界；一一毛端處，結跏趺坐，盡過去、未來際劫。佛子！是為一切諸佛第四大力那羅延幢佛所住法。

[0598b20] 「佛子！一切諸佛，於一身化不可說不可說佛剎微塵等頭；一一頭，化不可說不可說佛剎微塵等舌；一一舌，出不可說不可說佛剎微塵等音聲，一切法界眾生，無不聞者；一一音聲，說不可說不可說佛剎微塵等修多羅；一一修多羅，說不可說不可說佛剎微塵等法；一一法中，說不可說不可說佛剎微塵等句身、味身。如是說法，乃至盡不可說不可說佛剎微塵等劫，復不可說不可說佛剎微塵等劫，說異句身、味身，盡一切世界微塵等劫，一切眾生念等劫，盡未來際一切劫，此諸劫數，猶可得盡。如來化身說法，轉一切法，猶如火輪，自在智慧，說一切法；轉正法輪，除滅一切眾生疑惑；轉正法輪，照一切法；轉正法輪，皆悉開發一切法藏；轉正法輪，歡喜調伏，莊嚴一切眾生；轉正法輪，說諸菩薩莊嚴法行；轉正法輪，令大乘智日，圓滿莊嚴；轉正法輪，令一切無餘眾生，以大乘智而自莊嚴；轉正法輪，一切諸辯無畏而自莊嚴。如一如來一化身，轉如是等不可譬諭法輪雲，一切法界、虛空界等世界，悉以毛端周遍度量；一一毛端處，於念念中，化不可說不可說佛剎微塵等身，乃至盡未來際劫，一一化佛身，有不可說不可說佛剎微塵等頭；一一頭，有不可說不可說佛剎微塵等舌；一一舌，出不可說不可說佛剎微塵等音聲；一一音聲，說不可說不可說佛剎微塵等修多羅；一一修多羅，說不可說不可說佛剎微塵等法；一一法中，說不可說不可說佛剎微塵等句身、味身；復不可說不可說佛剎微塵等劫，說異句身、味身，音聲充滿法界，一切眾生，無不聞者；盡一切未來際劫，常轉法輪，如來音聲，無異無斷，不可窮盡。佛子！是為一切諸佛第五大力那羅延幢佛所住法。

[0598c25] 「佛子！一切諸佛，成就勝妙大莊嚴，胸德字相，猶如金剛，不可破壞。如來坐彼菩提樹下，有無量化魔王軍眾，悉與一切眾生數等，雜惡形色，甚可怖畏，能發狂亂，悉能恐怖一切世間；如是等眾，充滿虛空、法界等一切世界，雜惡形色，甚可怖畏，能發狂亂，能令一切眾生怖畏，能壞一切世間，能害一切眾生。如來見已心無恐怖，一毛不豎，顏無異容，乃至不生一念微畏之相，心安不動，形色無異，遠離覺觀，心常寂靜，究竟遠離一切恐怖，除滅一切愛恚煩惱；安住佛住，具足無礙大慈之力，住大悲住，諸根寂靜，永離恐怖；胸德字相，不可破壞，堅固真實。一切諸魔、魔天眷屬，見如來已，皆悉歸依。如來於彼三輪教化，皆令調伏，發菩提心，悉不退轉，乃至令得無上菩提。佛子！是為一切諸佛第六大力那羅延幢佛所住法。

[0599a13] 「佛子！一切諸佛，出無障礙微妙音聲，皆悉充滿一切世界，隨所應度，無不聞者。彼諸如來所出音聲，一切眾山，所不能障；須彌山王、寶山、小金剛圍山、大金剛圍山，所不能障；天宮、龍宮，夜叉、乾闥婆、阿修羅、迦樓羅、緊那羅、摩睺羅伽、人、非人等，一切宮殿，所不能障；一切世界高大音聲，亦不能障；隨其所應，皆悉聞之，無所障礙。佛子！是為一切諸佛第七大力那羅延幢佛所住法。

[0599a22] 「佛子！一切諸佛，心無障礙，於不可說不可說億那由他劫，心常清淨。三世

諸佛，離垢清淨，同一莊嚴，離我、我所，於一切法，亦無所依，非內、非外，非生、非不生；離一切境界，寂滅無處，無所造作；離種種相，除滅一切虛妄取相，自然清淨；離諸境界，無所憶念，隨順境界無諍之法；離欲清淨，住真實際，說法界際，法界平等而無有盡，一切眾生，莫能知者。永離一切有為、無為，捨離一切言語道境界，究竟無礙無盡法界；隨智慧轉十力莊嚴，淨一切法，行巧方便；說種種法相即一法相，一切法相，不相違背；不壞三世於一切法界，究竟自在，到於彼岸；具足甚深自在法藏，一切方便；離癡正念，安住十方一切佛剎而無動轉；具不死智，盡一切漏，究竟諸法，證於無漏；心慧解脫，究竟實際，住無礙住，常定無亂；於三世法，無有障礙；於一念中，悉了三世一切眾生心心所行。佛子！是為一切諸佛第八大力那羅延幢佛所住法。

[0599b12] 「佛子！一切諸佛，具足成就細密法身，諸佛法身，境界無量。一切世間，所不能知，於三界中，無所染污，隨因緣應，一切普現。非實、非虛，平等清淨，非去、非來，無為、無壞，清淨常住；一相、無相，是法身相，非處、非方，一切身身，自在無量，妙色無量，攝一切身，作種種身，隨方便身，普照一切，具足智藏，而無種種分別。其身充滿無餘世界，說一切法界，雖動非動，清淨法身，非有、非無，非方便、非不方便，隨眾生所應，悉能示現；非滅、非不滅，亦非不現，而化眾生；一切功德寶所起之身，一切法佛法起，如如法身自然寂靜。於一切法，無所障礙，隨順一切法界，清淨一切世間，分別一切世間，無有動轉，無有境界，如來解脫，攝一切智，隨順一切身。佛子！是為一切諸佛第九大力那羅延幢佛所住法。

[0599b29] 「佛子！一切諸佛，正覺悉等，出生一切諸菩薩行，所行不虛，滿足深願，淨菩薩行，具足一切菩薩行智。一切諸佛，修菩薩行，悉無有異，善分別知一切菩薩行，滿足菩薩諸大願海，離一切惡，生諸善行，修菩薩行，皆悉清淨。隨順一切佛，寂然不放逸，住一切三昧無量境界，能教一切勝道，遠離一切惡道；究竟彼岸，具足成就第一智力；雨無畏法雨，隨其所問，悉能善答，方便說法，智慧平等，周遍清淨，身、口、意業，皆悉清淨。住諸佛住，諸佛種姓，佛智所作，悉不退轉，一切種智，分別無量無邊諸住，一切智明，隨順智慧，不可思議，一切世間所不能解。智慧明淨，知一切法，微細智慧，無量無邊，善能分別一切三世；智慧微妙，覺悟一切世界，具足了知無上道義，於一切世間，作不可說佛事；智慧不退，成就一切諸如來身，入算數智，決定了知一切諸法，捨離文字，言語道斷，而善能說一切文字，行淨善法，滿普賢智。於一念中，悉能覺了一切諸法，隨淨眾生，隨所應乘，悉能法施；以明淨智，解一切法境界，一切世界境界，一切眾生境界。於一念中，悉能知見三世法界，一切如來出世境界，一切教化境界，未曾失時，至於一切清淨境界，覺一切境界，皆悉究竟。於一念中，覺悟三世眾生，心、意、識、行，諸佛平等；眾生無邊、世界無邊、法界無邊、三世無邊、一切諸佛自在無邊，覺如是等，無有障礙。諸佛智慧，諸佛自在，轉無量無邊諸佛所住，住無礙住，無礙心住，住大悲住，廣說深法，教化眾生，心無休息。是為一切諸佛第十大力那羅延幢佛所住法。

[0600a02] 「佛子！是為一切諸佛十種大力那羅延幢佛所住法，無量無邊，不可思議，三世一切眾生，聲聞、緣覺，皆不能知，除佛神力。

[0600a06] 「佛子！一切諸佛，有十種定法。何等為十？一切諸佛，定於兜率天，盡其壽命；一切諸佛，定示現處胎，滿十月生；一切諸佛，定捨宮館，樂行出家；一切諸佛，定坐菩提樹下，覺一切法；一切諸佛，定一念中，覺一切佛法，於一切世界，普現如來神力自在；一切諸佛，定隨時教化，轉正法輪；一切諸佛，定知隨時種諸善根，為彼授記；一切諸佛，定隨應時，不失佛事；一切諸佛，定知菩薩功德具足，而為授記；一切諸佛，定隨眾生一切問難，於一念中，悉能善答。佛子！是為一切諸佛十種定法。

[0600a17] 「佛子！一切諸佛，有十種法，若有眾生，見如來者，皆悉疾得十種果報。何等為十？若有眾生，見如來者，疾得遠離一切惡道；若有眾生，見如來者，疾得長養一切善根；若有眾生，見如來者，疾得滿足一切善根；若有眾生，見如來者，疾得往生淨妙天上；若有眾生，見如來者，疾得除滅一切疑惑；若有眾生，見如來者，已發菩提心者疾得不退轉，未發心者速發阿耨多羅三藐三菩提心；若有眾生，見如來者，未得離生聖道，除滅有見，速令正取離生聖道；若有眾生，見如來者，速令清淨世間、離世間一切諸根；若有眾生，見如來者，疾得除滅一切障礙；若有眾生，見如來者，疾得無畏不斷辯才。佛子！是為一切諸佛，眾生見者，皆悉疾得十種果報。

[0600b03] 「佛子！一切諸佛，有十種清淨法，一切菩薩，應常正念。何等為十？一切諸佛，過去方便，一切菩薩應常正念；一切諸佛，清淨妙行，一切菩薩應常正念；一切諸佛，滿足波羅蜜，一切菩薩應常正念；一切諸佛，滿足大願，一切菩薩應常正念；一切諸佛，功德積聚，一切菩薩應常正念；一切諸佛，過去梵行，一切菩薩應常正念；一切諸佛，成等正覺，一切菩薩應常正念；一切諸佛，色身無量無邊，一切菩薩應常正念；一切諸佛，無量無邊神力境界，一切菩薩應常正念；一切諸佛，十力無畏，一切菩薩應常正念。佛子！是為一切諸佛十種清淨法，一切菩薩應常正念。

[0600b17] 「佛子！一切諸佛，有十種一切智住。何等為十？一切諸佛，於一念中，悉知一切法界三世一切眾生心心所行；一切諸佛，於一念中，悉善分別三世一切眾生種種業報；一切諸佛，於一念中，隨一切眾生所應度者，或以神足，或以教誡，或以說法，而教化之；一切諸佛，於一念中，悉能善取一切法界十方眾生諸心心相，示現一切世間如來出世；一切諸佛，於一念中，隨一切法界中一切眾生，希望欲性，所應化度，令見如來；一切諸佛，於一念中，示現一切法界中一切眾生，如來住持神力自在；一切諸佛，為一切法界中一切眾生，說一切佛，離諸熾然，隨其所應，化度眾生；一切諸佛，於一念中，以一切至處道，悉知一切法界中一切眾生彼彼諸趣；一切諸佛，於一念中，一切法界中，一切方處，一切眾生，念如來者，悉令得見；一切諸佛，於一念中，隨一切法界中眾生心之所樂，如來形色，悉令得見。佛子！是為一切諸佛十種一切智住。

[0600c07] 「佛子！一切諸佛，有十種無量不可思議三昧。何等為十？一切諸佛，於一切法，常定不亂，於一念中，為一切眾生，說一切法；一切諸佛，於一切法界、一切眾生，

常定不亂，於一念中，悉為眾生分別演說無我實際；一切諸佛，於一切法界、三世諸法，常定不亂，於一念中，入億三昧；一切諸佛，於一切法界，十方佛剎，常定不亂，於一念中，悉遍遊行一切佛剎；一切諸佛，於一切法界，普現無量無邊佛種種身，常定不亂，於一念中，一切世界，無不遍現；一切諸佛，身、口、意業，充滿一切法界，常定不亂，於一念中，分別演說一切眾生，心藏欲性；一切諸佛，於一切法界，一切法性，常定不亂，於一念中，悉能究竟離欲實際；一切諸佛，於一切法界，一切世界緣起，常定不亂，於一念中，分別演說一切因緣；一切諸佛，於一切法界，一切世間、離世間法，常定不亂，於一念中，無量莊嚴，為一切眾生普現諸佛，無有窮盡；一切諸佛，於一切眾生，一切法界，正受無礙，常定不亂，於一念中，至諸佛趣，無量解脫，究竟彼岸。佛子！是為一切諸佛十種無量無邊不可思議三昧。

[0600c29] 「佛子！一切諸佛，有十種無礙解脫。何等為十？一切諸佛，於一微塵中，悉能普現不可說不可說諸佛出世；一切諸佛，於一微塵中，悉能普現不可說不可說諸佛轉淨法輪；一切諸佛，於一微塵中，教化調伏不可說不可說眾生；一切諸佛，於一微塵中，普現不可說不可說佛剎；一切諸佛，於一微塵中，授不可說不可說菩薩記；一切諸佛，於一微塵中，普現三世諸佛出世；一切諸佛，於一微塵中，普現三世一切佛剎；一切諸佛，於一微塵中，普現三世諸佛自在神力；一切諸佛，於一微塵中，普現三世一切眾生；一切諸佛，於一微塵中，普現三世一切諸佛佛事。佛子！是為一切諸佛十種無礙解脫。」

大方廣佛華嚴經卷第三十一

【經文資訊】大正藏第 09 冊 No. 0278 大方廣佛華嚴經
【版本記錄】CBETA 電子佛典 2016.06，完成日期：2016/06/15
【編輯說明】本資料庫由中華電子佛典協會（CBETA）依大正藏所編輯
【原始資料】蕭鎮國大德輸入，眾生出版社提供新式標點，其他
【其他事項】本資料庫可自由免費流通，詳細內容請參閱【中華電子佛典協會資料庫版權宣告】

本網站係採用 Creative Commons 姓名標示-非商業性-相同方式分享 3.0 台灣 (中華民國) 授權條款授權.
Copyright ©1998-2016 CBETA
Dictionary cache status: loaded

Glossary and Other Vocabulary

Copyright Fo Guang Shan 佛光山 2013-2025. This work may be freely reused under the Creative Commons Attribution 4.0 International License with attribution. Please send

comments to alex@ntireader.org.
Page updated on 2025-06-19
Abbreviations
Reference
Help
About
menu
logo
NTI Reader
search
Back to collection

Avataṃsakasūtra (Flower Garland Sūtra) 大方廣佛華嚴經
Scroll 32
Click on any word to see more details.

大方廣佛華嚴經卷第三十二

東晉天竺三藏佛馱跋陀羅譯

如來相海品第二十九

[0601a22] 爾時，普賢菩薩摩訶薩告諸菩薩言：「佛子！諦聽，諦聽，善思念之，當為汝說如來相海。

[0601a24] 「如來頂上有大人相，名曰明淨，三十二寶以為莊嚴，普放無量大光明網，遍照一切十方世界。

[0601a26] 「如來頂上有大人相，名曰普照佛方便海，圓滿雜寶以為莊嚴，種種摩尼寶王莊嚴，金剛光明世界所起，普照一切法界。

[0601a29] 「如來頂上有大人相，名充滿法界雲，妙寶光明普照一切法界、一切世界、如來功德智慧、十方世界海雲、菩薩功德海雲。

[0601b02] 「如來頂上有大人相，名曰普照，悉現不可思議諸佛世界，金剛摩尼妙寶光明，觀無厭足，如眾寶華聚奮迅，普照一切法界佛寶光明。

[0601b05] 「如來頂上有大人相，名瑠璃寶，普照一切法界，大自在雲，摩尼寶王相，種種莊嚴，普照一切十方世界，歎佛功德，因緣所起，悉放如來大寶光雲，普照菩薩於道場樹結跏趺坐，普現菩薩自在神力，覺如來力，普照一切十方佛剎六種震動，於大法界虛空中普現無量自在一切智雲。

[0601b12] 「如來頂上有大人相，名曰平等，如來音聲燈雲離垢寶海，放諸光明普照一切

法界十方世界菩薩功德海，安立三世佛智幢海。

[0601b15] 「如來頂上有大人相，名佛光廣雲，伊那羅寶、如意王寶、摩尼王寶以為莊嚴，普照一切世界法界菩薩光焰燈雲，普照一切如來妙色音聲海及世界海、淨佛力海。

[0601b19] 「如來有大人相，名圓滿光明雲，種種寶華莊嚴，瑠璃摩尼寶王光明，讚歎法身及諸菩薩，一切十方世界海中，歎如來地，令一切眾生趣向如來諸力境界，普現無量無邊如來淨地離垢清淨，放大光明，普照一切諸佛世界。

[0601b24] 「如來有大人相，名菩薩行藏光明雲，無量世界中如來，放無量種種色寶光明，普照一切法界佛剎，出生無量如來妙音，皆悉分別演說如來甚深大法。

[0601b27] 「如來有大人相，名普照雲，瑠璃伊陀羅金剛寶、無量色清淨摩尼寶莊嚴，放瑠璃色光明，皆悉遍照一切諸海，出佛無量微妙音聲，充滿一切十方世界，普現一切佛智慧海無量化身。

[0601c02] 「如來有大人相，名曰覺雲，佛頂右面以雜寶華焰莊嚴，於一切世界莊嚴道場，清淨一切法界世界，令一切虛妄皆悉解脫，覺淨法界。

[0601c05] 「如來有大人相，名光明雲，以心海王如意法寶莊嚴如來頂相，普照十方世界諸菩薩雲，長養最上智身法身，行於一切如來相海，滿足一切菩薩法界雲。

[0601c09] 「如來有大人相，名一切莊嚴雲，金剛瑠璃華普照，莊嚴一切法界海，世界眾寶蓮華以為莊嚴，皆悉充滿一切法界，四種菩薩行、自在師子吼，充滿一切法界海。

[0601c13] 「如來有大人相，名佛三昧海行雲，莊嚴一切法界海，於念念中，普現無量如來莊嚴，充滿一切不可思議法界世界。

[0601c15] 「如來有大人相，名化海普照雲，妙寶蓮華如須彌山王，出生無量寶光明海，佛意所起、盧舍那所化，出生無量一切化海。

[0601c18] 「如來有大人相，名一切如來解脫雲，離垢勝寶以為莊嚴，普照莊嚴一切如來師子之座，於其座內悉現一切如來色像，放大寶光明，演說無量佛法大海，莊嚴一切諸佛剎海。

[0601c22] 「如來有大人相，名覺佛種姓雲，於瑠璃華、金寶蓮華放無量寶正法光明雲，嚴淨一切如來光明，普現一切清淨法界，眾寶光明無壞解脫，遍入甚深諸法界海，普現無量自在力海。

[0601c26] 「如來有大人相，名無量寶光明輪，示現過去清淨善根，出生清淨智日，普照

十方智慧法海。

[0601c29] 「如來有大人相，名普照自在雲，如來頂寶妙解脫華瑠璃光明，普照一切法界海佛，悉現一切諸佛剎海，具足圓滿如來智慧。

[0602a03] 「如來有大人相，名入一切普照光明，如來寶相清淨莊嚴，普照一切無量無邊如來、菩薩妙智慧藏一切法界。

[0602a05] 「如來有大人相，名明淨雲，寶華瑠璃月放無量百千光明，普照一切法界、虛空界一切佛剎，普現十方一切如來。

[0602a08] 「如來有大人相，名覺光明雲，一切寶光明普照一切法界諸佛轉淨法輪，悉放如來妙光明雲，普照一切十方世界。

[0602a10] 「如來有大人相，名普現一切莊嚴雲，無量寶光明，於一念中，一切法界，普現一切菩薩坐於道場菩提樹下成等正覺，又能普現一切諸佛。

[0602a13] 「如來有大人相，名法界因雲，如意妙寶莊嚴，見無厭足，放大寶光明網，普現一切眾生諸業報海。

[0602a16] 「如來有大人相，名曰普照淨法輪雲，能令如來正法清淨，普照莊嚴一切佛剎，深解一切不思議法海，普照過去、未來、現在諸佛法界，出生無量如來化身。

[0602a19] 「如來有大人相，名普照諸佛海雲，十方一切世界海中悉離障礙，普見一切如來海雲。

[0602a21] 「如來有大人相，名淨燈雲，方便深入一切眾生、一切菩薩、一切如來不可思議法界海雲，普照一切法界覺雲。

[0602a24] 「如來有大人相，名分別法界雲，如來智慧廣照佛地一切菩薩眾、無量法海、無量佛剎，令一切眾生入佛境界，具足普賢菩薩願行、佛平等智、一切諸明。

[0602a27] 「如來有大人相，名一切世界海安住普照雲，一切法界、虛空界寶光明雲，見無厭足，普現道場一切菩薩、諸如來身，出生無量普功德雲。

[0602b01] 「如來有大人相，名一切寶光焰雲，於佛眉間相中，出生無量淨寶光明，普照一切十方世界，淨照一切諸佛菩薩行，法王光明普照法界，悉能長養一切光明、一切法界光明莊嚴，普照一切諸菩薩海、如來力雲，普照一切十方佛剎。

[0602b07] 「如來有大人相，名一切法界莊嚴雲，如來頂相隨次漸起閻浮檀金眾寶莊嚴，

放種種金色光明，於念念中，普現一切世界諸佛，悉能普照一切佛剎，莊嚴一切菩薩諸功德藏，如來頂相悉能莊嚴三十二相，又能莊嚴一切法界。

[0602b12] 「如來有大人相，名普照法界遍光明雲，佛眉間相，悉能普照一切妙寶、一切眾色、一切日月、一切佛海，出生十方無量光明海，莊嚴一切諸如來身，演說一切如來法海。

[0602b16] 「如來有大人相，名自在雲，佛清淨眼，眾寶莊嚴，慧眼清淨，於諸法界無所障礙，吉光明雲示現一切。

[0602b18] 「如來有大人勝妙鼻相，清淨眾寶以為莊嚴，一切眾寶妙色為覆，佛寶華雲，一切菩薩無能思議，悉知一切眾生、諸佛法海。

[0602b21] 「如來有大人廣長舌相，悉能遍覆十方世界一切海雲，過去修習善根所得一切寶王，清淨光明，普照一切法界尸羅之心，又照一切三世諸佛，悉能莊嚴一切法界，出生無量微妙音聲，不思議寶以為莊嚴，普照無量諸光明海，佛妙音聲悉遍充滿一切法界諸世界海。

[0602b27] 「如來有大人相，名法界地雲，舌掌安住一切眾寶以為莊嚴，安住一切法，出生十方諸佛具足音聲，悉能清淨一切佛剎，分別一切諸佛不可思議音聲海雲。

[0602c02] 「如來有大人相，名順法界雲，舌端妙相，金色淨寶以為莊嚴，出生無量金色光明，普照一切諸如來海，大師子吼、震妙音聲，悉皆遍至一切世界，一切眾生無不聞者，於不可思議劫修行所得，普現一切諸音聲海，普照一切眾生，樂聞無有厭足。

[0602c07] 「如來有大人相，名平等法門雲，佛舌端相，令無量佛剎皆悉清淨，如意妙寶以為莊嚴，出生無量種種音聲，讚歎一切諸佛法界，普現一切菩薩法界，妙功德雲普覆一切諸佛菩薩，深入一切諸佛菩薩法，悉現一切離垢眾寶清淨佛剎，悉能普照一切佛剎。

[0602c13] 「如來有大人齗齶相，伊陀尼羅淨瑠璃寶以為莊嚴，諸法界地悉在其內，諸菩薩雲皆悉充滿，出生離垢妙寶光明，普照十方種種香雲、種種燈雲，普照菩薩內諸樓閣，分別一切諸佛剎海，方便安住自在神力，普現不可思議諸法界雲。

[0602c19] 「如來有大人相，名佛大牙雲，如來右面下大牙相，眾寶莊嚴，放大光明輪，普照法界及諸佛身；普放光明網，照十方世界海及眾生海，妙安隱輪以為莊嚴。

[0602c22] 「如來有大人相，名寶焰須彌藏，如來右面上大牙相，如意寶王藏勝香焰雲照以莊嚴，放寶光明，與法界等一一光明內，普現一切諸佛自在、一切佛剎莊嚴道場。

[0602c26] 「如來有大人相，名照一切寶須彌山燈雲，如來左面下大牙相，分別解說一切諸相，香華眾寶妙方便輪以為莊嚴，放寶光明雲，普照一切世界海，普現一切佛蓮華藏師子之座，離垢菩薩海雲眷屬圍遶。

[0603a02] 「如來有大人相，名普照佛雲，如來左面上大牙相，清淨眾寶及閻浮檀寶網輪華以為莊嚴，出生不可思議微妙音聲，普現一切如來自在神力，成就一切菩薩功德，普照一切虛空及語言法、無盡法雲、一切法海、諸佛音聲及一切寶，出生分別一切諸佛眾妙音聲，充滿法界。

[0603a08] 「如來有大人相，名金慕耆婆，如來一一齒間，出無量相海門雲，種種色寶，放大光明海，閻浮檀金色，普照法界一切世界、一切如來。

[0603a11] 「如來有大人相，名一切寶地雲，如來右肩相，一切寶色、淨蓮華色、明淨寶色，光焰普照一切菩薩內法藏雲，悉照一切如來法海。如來右肩平滿大人相，清淨閻浮檀金色，普照菩薩法輪法界，及照一切如意寶王；如來有大人左肩相，閻浮檀蓮華色，如來圓滿諸功德海以為莊嚴，普放無量諸光明網，悉照一切世界法界，示現如來無量自在諸神力雲。

[0603a19] 「如來有大人相，名周遍普照雲，如來左肩相，眾寶莊嚴，放閻浮檀金色光明，悉能充滿一切法界，普照一切諸如來海，種種寶香，莊嚴一切諸佛剎海。

[0603a23] 「如來有大人相，名普照莊嚴雲，如來右肩無有動轉，出生無量佛燈光明、垂法界雲，充滿菩薩眾，普照莊嚴一切法界。

[0603a25] 「如來有大人相，名海頂雲，如來胸有勝妙相海以為莊嚴，柔軟細滑，種種眾寶焰輪莊嚴，周遍清淨，開發甚深法海音聲。

[0603a28] 「如來有大人相，名勝妙相續普現雲，如來右脇勝妙清淨，法界輪地以為莊嚴，清淨寶網而彌覆之，出生無量如來化雲，普照一切十方法界。

[0603b02] 「如來有大人相，名普現如來雲，勝妙功德藏菩薩功德寶天冠，普照極高雲，離垢清淨，普現十方無量諸佛自在神力，開示三世一切諸佛法海淨行，坐於道場菩提樹下成等正覺。

[0603b07] 「如來有大人相，名開敷華雲，如來勝妙功德相續，眾妙寶華寶輪莊嚴，放香焰光明，普現一切蓮華形色世界。

[0603b09] 「如來有大人相，名可悅樂金色雲，一切寶王藏勝妙功德相續，一切寶心王藏放摩尼寶光明輪，離垢清淨，極大高顯，普照一切諸佛內方便功德藏，普照一切法界。

[0603b13] 「如來有大人相，名勝海雲，勝上虛空寶放香光明，普照十方一切道場，圓滿瑠璃寶香燈鬘充滿十方。

[0603b15] 「如來有大人相，名電光雲，下第二勝功德，平等地相蓮華右旋，淨菩薩眾坐寶蓮華，放佛藏光明，普照法界海。

[0603b18] 「如來有大人相，名普現法界雲，第三勝相海，具足成滿一切寶海剎，普照開現無量菩薩法界。

[0603b20] 「如來有大人相，名普照最高雲，第四勝相海，放離垢眾寶光明海，普照一切法界、一切如來、一切世界莊嚴、一切眾生海。

[0603b23] 「如來有大人相，名轉一切法輪妙音聲雲，下分勝相，離垢清淨，一切正法道香焰光明，照一切佛內心相海一切法界。

[0603b26] 「如來有大人相，名莊嚴雲，第十勝相，宣暢十方一切諸佛菩薩淨行、覺悟、離垢清淨、光明、三世諸佛一切智海，莊嚴一切諸佛剎海。

[0603b29] 「如來有大人手掌相，具足千輻寶輪，種種眾寶以為莊嚴，放大光明，普照法界，轉正法輪，普照一切諸如來海，充滿一切佛功德海，種種妙寶莊嚴法界。

[0603c03] 「如來有大人相，名海照雲，如來寶手眾寶莊嚴，普放淨月光明焰雲，莊嚴虛空如來菩薩諸世界海，讚歎菩薩行海。

[0603c06] 「如來有大人相，名普莊嚴雲，如來妙手因陀尼羅瑠璃寶華以為莊嚴，普照一切法界、一切世界蓮華藏菩薩安住寶藏，莊嚴十方一切道場，普照一切諸佛海雲、清淨法身。

[0603c10] 「如來有大人相，名離垢燈普照雲，淨寶光明，放淨光網，普照十方，皆悉出生變化網雲，莊嚴菩薩淨寶光明，究竟一切諸法行海，到於彼岸。

[0603c13] 「如來有大人相，名普現一切眾寶雲寶藏海雲，莊嚴如來蓮華，充滿一切眾寶蓮華，放寶光明雲普照一切法界。

[0603c16] 「如來有大人相，名普照明淨雲，放寶焰光明海，照於法界，一切眾香光焰莊嚴，普現寶華焰光，令一切佛世界網悉淨莊嚴，普照一切道場。

[0603c19] 「如來有大人相，名瑠璃燈雲，一切世界眾寶色地普照莊嚴，皆放諸佛金色光明，以一切莊嚴而莊校之，於一念中，皆悉示現一切法門。

[0603c22] 「如來有大人相，名智慧燈雲，金剛寶華以為莊嚴，放閻浮檀金色光明，普照

一切世界。

[0603c24] 「如來有大人相，名安住蓮華光明雲，**眾寶妙華以為莊嚴**，**放大光明網**，**覆一切世界諸須彌山。**

[0603c26] 「如來有大人相，名充滿法界如來雲，離垢淨寶以為莊嚴，放大光明，普照一切諸佛世界，悉見如來坐蓮華藏師子之座；又復普照一切法界，現一切相：如來妙手普現一切自在之相，千輻相輪清淨具足，種種**眾寶以為莊嚴**，**佛手充滿一切**剎雲，普照一切諸法界雲。

[0604a04] 「如來有大人相，名曰成就佛剎海雲，佛右手指寶相，清淨法界、清淨光焰，普照如淨水月，出眾寶華，出生一切妙寶音聲，普現一切諸佛剎海。

[0604a07] 「如來有大人相，名安住一切寶雲，普照諸佛寶藏法界，於佛指相，出生如意妙寶王雲，**眾寶莊嚴**，**放大光明網**，**普照一切法界雲及諸佛雲**，**普照莊嚴一切菩薩諸功德海**，**出生普賢菩薩淨行妙音聲海**，**一切佛**剎無不聞者；又開發普照諸菩薩心，皆悉滿足無量大願，摩尼寶王以為莊嚴，種種日光輪皆悉普照一切法界。

[0604a14] 「如來有大人寶馬藏相，隱密於右，**眾寶莊嚴**，**普照一切法界及虛空界**，**一切眾寶莊嚴法界海**，**出生一切如來莊嚴微妙音聲。**

[0604a17] 「如來有大人相，名曰一相現一切相海雲，如來安處福田之座，一切**眾寶以為莊嚴**，**出生無量不可思議妙寶光明**，**普照十方一切法界**，**普現分別一切眾相**，**現一相雲**，**照現一切諸佛自在神力。**

[0604a22] 「如來有大人相，名一切法界海雲，普照十方諸如來座及一切法界法輪法海，悉能示現一切相雲。

[0604a24] 「如來有大人相，名普示現雲，如來右髀**眾寶莊嚴**，**放於妙法種種香光**，**隨順安住出諸音聲**，**一切寶王以為莊嚴**，**於念念中**，**悉能示現心王海雲。**

[0604a27] 「如來有大人相，名普照一切迴向海雲，如來左髀，悉遍充滿一切寶海，隨順安住法海莊嚴，放一切光明海，悉能普照一切**眾生無量佛海。**

[0604b02] 「如來有大人相，伊尼延右**腨**，**放閻浮檀金色光明**，**普照一切世界**，**震動無量諸佛**剎土，出佛音聲，一切普聞，出生無量菩薩化身，充滿一切諸佛世界及虛空界，放明淨光明，莊嚴普照一切，令諸佛剎皆悉清淨，菩薩變化藏諸法界雲猶若虛空。

[0604b07] 「如來有大人相，伊尼延左**腨如鍊金色**，**常放一切妙寶光明**，**充滿無量諸佛世界**，**開發一切諸佛法化**，**莊嚴無量諸佛法海。**

[0604b10] 「如來有大人相，名毛端內現一切佛剎，於一毛孔，悉放一切寶光明藏，普照十方一切法界；於一毛孔，示現一切如來自在諸法界雲。

[0604b13] 「如來有大人相，名菩薩海莊嚴雲，如來金剛足下閻浮檀金色，放一切寶光明網，充滿十方諸佛剎雲，開發一切菩薩法化，出生無量菩薩變化，放一切寶香光明，住菩薩海，能於一步遍諸佛剎。

[0604b18] 「如來有大人相，名明淨雲，佛足趺上一切眾寶以為莊嚴，放妙寶光明，示現一切諸佛菩薩大光明藏，普照無量諸如來雲。

[0604b21] 「如來有大人相，名曰覺雲，普覆一切如來指間，眾寶王莊嚴，放諸寶光，於念念中，示現一切諸佛自在，普照無量諸佛法海，示現一切道場，悉照未來無量際劫。

[0604b24] 「如來有大人相，名曰遍照法界海雲，如來足下千輻相輪，種種莊嚴，放百千眾寶光明，普照一切法界諸世界海，眾寶燈焰妙莊嚴藏，普照十方一切諸佛，無量香光以為莊嚴，普照一切淨法界海。

[0604b29] 「如來有大人相，名示現一切諸佛海雲，清淨如空，照諸法海，充滿十方，發起一切諸菩薩雲，出妙音聲雲，眾寶華雲以為莊嚴，香燈光焰，示現普照一切世界。

[0604c03] 「如來有大人相，名自在光明雲，眾寶莊嚴，示現一切諸佛光明，淨法界海及諸道場，常放如來智慧光明，一切眾相悉為一相，法界無雜，種種莊嚴。

[0604c07] 「如來有大人相，名法界海音聲雲，如來足下後分，眾寶莊嚴，普照一切諸法界海，一切諸佛自在莊嚴，普入化輪，覆一切法界，於一一身，出生法界妙音聲雲。

[0604c10] 「如來有大人相，名深寶原底，眾寶莊嚴，放閻浮檀金色，圓滿光明，普照十方世界法界，顯現一切莊嚴道場。

[0604c13] 「如來有大人相，名一切寶月光明伊那尼羅寶藏莊嚴照法界雲，於念念中，悉能示現如來法海。

[0604c15] 「如來有大人相，名普雲藏右虛空寶雲，最高寶光明，照一切佛道場座藏，金剛伊那尼羅寶顯現莊嚴。

[0604c17] 「如來有大人相，名平等光雲，眾寶妙華以為莊嚴，出生甚深法界音聲，遍一切法界及虛空界，於一一相，普照一切諸如來海，入佛甚深自在，菩薩法界海，說不可盡。如來有大人相，名示現莊嚴雲，清淨閻浮檀金色眾寶莊嚴，普放種種妙色光明，遍照一切莊嚴佛剎，佛雲充滿無量世界，莊嚴菩薩自在法海，普照一切諸佛功德及諸菩薩解脫之

藏，莊嚴法界。

[0604c26] 「如來有大人相，名諸佛自在普示現雲，轉諸寶輪，眾寶莊嚴，放不思議如來光明，妙香普聞一切世界無量佛海，演出一切佛音聲海，於諸世界，現菩薩門佛自在雲。佛子！於佛身中，有如是等十蓮華藏世界海微塵數佛大人相，於諸肢節，種種妙寶以為莊嚴。」

大方廣佛華嚴經佛小相光明功德品第三十

[0605a06] 爾時佛告寶手菩薩言：「如來、應供、等正覺有隨形好，名曰海王，彼出光明，名曰明淨，七百萬阿僧祇光以為眷屬；又菩薩摩訶薩於兜率天，放大光明，名曰幢王，普照十世界微塵數剎，遍照彼處地獄眾生，滅除苦痛，令彼眾生十種眼、耳、鼻、舌、身、意，諸根行業皆悉清淨，彼諸眾生見光明已，皆大歡喜，命終皆生兜率天上。生天上已，聞天妙音，名不可樂，此音聲語諸天子言：『以不放逸故，於諸佛所種善根故，遇善知識故，盧舍那佛威神力故，於地獄命終生此天上。』如來足下千輻輪中有妙光明，名普照王，於彼海王隨形好處，悉放四十廣大光明，一名清淨功德，普照六十億那由他佛剎微塵數世界，隨眾生境界，隨種善根，隨眾生意，乃至普照阿鼻地獄，其中眾生，命終皆生兜率天上。生天上已，聞天妙音，作如是言：『善哉！善哉！諸天子！盧舍那菩薩今住離垢三昧，應當敬念。』爾時，諸天子聞天勸化微妙之音，便作是念：『奇哉！奇哉！何由出此微妙音聲？』爾時，音聲語諸天子言：『我此天音，諸善功德之所成就。諸天子！如我說我，而不著我、不著我所，一切諸佛亦復如是，自說是佛，而不著我、不著我所。諸天子！如我音聲，不從東方，南、西、北方，四維，上、下來，諸天子！業報成佛亦復如是，非十方來。諸天子！猶如汝等昔在地獄，不從十方來，但以顛倒愚癡纏故，得地獄身，本無來處，如普照王光明，不從十方來，我天音聲亦復如是，非十方來，但以三昧善根力故出生如是微妙音聲，般若波羅蜜力故示現如是自在神力。諸天子！譬如須彌山王有三十三天淨妙宮殿種種樂具，不從十方來，我天音聲亦復如是。諸天子！譬如億那由他佛剎微塵數世界末為微塵，如是微塵數眾生，我為說法，隨彼所應，令大歡喜，然我於彼，不生厭惡心、不生疲倦心、不生放逸心、不生憍慢心。諸天子！盧舍那菩薩住離垢三昧亦復如是，於右手掌隨形好中，放一光明，出生無量自在神力，一切眾生、聲聞、緣覺所不能知。汝等應當往詣盧舍那菩薩，恭敬禮拜，莫著五欲障諸善根。諸天子！譬如劫盡燒須彌山，悉令消滅。諸天子！五欲纏心，修念佛三昧，皆悉除滅，是故諸天子當知報恩，一向敬念盧舍那菩薩。諸天子！其有眾生不知報恩，捨是身已，入三惡道。諸天子！汝昔在地獄，蒙光明恩，捨地獄已，來生此天，應當長養彼諸善根。諸天子！譬如我天，非男非女，而能出生百千萬億不思議法。諸天子！如天子、天女、五欲樂具、宮殿園林，皆悉如我，不生不滅，色、受、想、行、識亦復如是，若如是知，是名能入無著甚深三昧海。』

[0605b29] 「時，諸天子聞是音聲，歡喜無量，皆悉化作一萬華雲、一萬香雲、一萬樂雲

、一萬幢雲、一萬蓋雲、一萬讚歎雲，作是化已，往詣盧舍那菩薩所住宮殿，恭敬供養，於一面住，而不見盧舍那菩薩。時有天子，作如是言：『此菩薩者，今已命終，生淨飯王家，乘栴檀樓閣，處摩耶夫人胎。』爾時，諸天子以天眼觀盧舍那菩薩摩訶薩，見梵身天、欲界諸天恭敬供養。時，諸天子作如是言：『我等若不先往恭敬供養盧舍那菩薩，乃至一念頃，住兜率天起樂著心者，我則不可。』

[0605c11] 「爾時，一一天子與十那由他天子眷屬，欲從天下至閻浮提詣菩薩所。時，天妙音語天子言：『菩薩摩訶薩亦不命終生於彼間，隨所應化，悉令彼見。諸天子！譬如我今非眼所見，能出音聲，菩薩摩訶薩住離垢三昧，亦復如是，非眼所見，而處處示現命終受生，捨離**虛妄，滅除憍慢，無所染著。是故，諸天子！應當速發阿耨多羅三藐三菩提心，令意清淨，住威儀戒，悔過一切業障、煩惱障、報障、邪見障，以法界、虛空界、眾生界等善身、口、意業，以眾生界等身，眾生界等頭，眾生界等舌，**悔過四障。』

[0605c22] 「時，諸天子聞是聲已，皆大歡喜，心意柔軟，問天聲曰：『菩薩摩訶薩云何悔過？』爾時，天聲以菩薩摩訶薩三昧力故、天善根力故，答諸天子言：『業障等罪，不從東方，南、西、北方，四維，上、下來，積聚於心。菩薩摩訶薩知此業等，因顛倒起，不生疑惑。諸天子！如我天聲，**說隨業報行、隨戒、隨喜、隨定、寂滅，諸佛菩薩說我眾生貪恚癡業，而實無我、無有我所，亦復如是。所作諸業，於十方求，悉不可得。諸天子！如我天聲，少福眾生所不能聞，除地獄眾生應受化者。諸天子！聲非生滅，一切諸業亦復如是，非生非滅，**但隨業行而受果報。諸天子！如我所出音聲，於無量劫不可窮盡。諸天子！若謂音聲有來去者，即墮邊見，一切諸佛不**說斷常，**除為**眾生方便說**法。**諸天子！如我天聲，十方世界隨所應化皆悉得聞，一切諸佛亦復如是，隨應度者皆悉得見。諸天子！譬如明淨錠光金玻瓈鏡，與十世界等，於彼鏡中，見無量**剎，一切山川、一切眾生、地獄、餓鬼，若好、若醜，形類若干悉於中現。諸天子！於意云何，彼諸影像來入鏡不？』答言：『不也。』『諸天子！一切業報亦復如是，無來去處而能出生善根果報。譬如幻師，能幻人目，當知諸業亦復如是。若如是知，是名清淨真實悔過。』說是法時，百千萬億那由他佛剎微塵數諸世界中，兜率天子皆得無生法忍，無量無邊不可思議阿僧祇欲界諸天子，皆發阿耨多羅三藐三菩提心；六欲天中，一切天女皆捨女身，悉為男子，得不退轉菩提之心。爾時，諸天子廣聞普賢迴向善根，悉得十地，諸力莊嚴，具足三昧，皆悉成就眾生界等善身、口、意業，滅一切障，皆得清淨，見百千萬億那由他佛剎微塵數七寶蓮華，一一華上皆見菩薩結跏趺坐，放大光明，彼諸菩薩一一隨形好中，放眾生界等光明，彼光明中，見眾生界等諸佛，結跏趺坐，隨所應度而為說法，猶未能見離垢三昧之少分也。

[0606b02] 「爾時，諸天子於一一毛孔，化作**眾生界等妙香華雲，供養盧舍那佛，散香華已，一一華中見諸如來，時彼香雲，普熏無量佛**剎微塵數世界眾生，其蒙香者，身心快樂，譬如比丘入第四禪；若有眾生得聞此香，諸罪業障皆悉除滅，於色、聲、香、味、觸內

，有五百煩惱，其外亦有五百煩惱、二萬一千欲行煩惱、二萬一千恚行煩惱、二萬一千癡行煩惱、二萬一千等行煩惱，此諸煩惱皆悉除滅，彼諸眾生具足種種淨香自在光明善根；若有眾生見此蓋雲者，彼諸眾生種一恒沙轉輪聖王所植善根，所謂：白淨寶網轉輪王等。菩薩摩訶薩安住如是轉輪王處，於百千億那由他佛剎微塵數諸世界中，教化**眾生**，**譬如明鏡世界月王如來**，**十方無量**剎中，比丘、比丘尼、優婆塞、優婆夷，無有乃至一念不作化身來詣佛所而聽法者，彼佛常為廣說經法，乃至廣為說本生經，聞彼佛名，命終之後皆生其國。菩薩摩訶薩安住白淨寶網轉輪王處，亦復如是，放曼陀羅自在光明，若有眾生遇斯光者，皆得菩薩十地，當知此等眾生，悉是先世修善根力，如得初禪，雖未命終見梵天處得梵天樂，如是次第得諸禪者，雖未命終而得彼樂。如是菩薩摩訶薩安住白淨寶網轉輪王處，放大光明，名周羅摩尼，若有眾生遇斯光者，皆得菩薩十地，悉得無量智慧光明，得十種眼清淨行業，乃至十種意清淨業，具足成就淨力三昧，如是成就清淨肉眼。譬如菩薩摩訶薩以左手持億那由他佛剎微塵，東行過億那由他佛剎微塵數世界，乃下一塵，如是東行盡此微塵，如是菩薩摩訶薩悉能了知彼微塵數，亦識諸塵本剎來處及下塵之剎，乃至十方，亦復如是；菩薩摩訶薩復能還集此諸微塵作一佛剎，於此佛剎亦分別知。」

[0606c08] 佛告寶手菩薩言：「於意云何？如是佛剎廣大可思議不？」

[0606c10] 寶手菩薩白佛言：「世尊！如是佛剎無量無邊不可思議。世尊！奇哉！奇哉！若聞是論，此人難得，聞而信者，亦復難得。」

[0606c12] 佛告寶手菩薩言：「如是如是，若有善男子、善女人，聞而信者，我授彼記，速成阿耨多羅三藐三菩提，得一切種智。」

[0606c15] 佛告寶手菩薩言：「譬如千億佛剎微塵數世界，如上論說，此一切剎末為微塵，彼諸世界一一微塵，悉與一切佛剎微塵數等。菩薩摩訶薩取此微塵展轉更種，乃至八十，彼一一微塵生果，悉與一切世界微塵數等。菩薩摩訶薩業報清淨，肉眼悉分別見，亦於念念中，見百千萬億那由他佛剎微塵等如來。」

[0606c22] 佛告寶手菩薩言：「譬如錠光玻**瓈珠**，**照十佛**剎微塵等世界，此珠白淨寶網轉輪聖王善根所成。」

大方廣佛華嚴經卷第三十二

【經文資訊】大正藏第 09 冊 No. 0278 大方廣佛華嚴經

【版本記錄】CBETA 電子佛典 2016.06，完成日期：2016/06/15
【編輯說明】本資料庫由中華電子佛典協會（CBETA）依大正藏所編輯
【原始資料】蕭鎮國大德輸入，眾生出版社提供新式標點，其他
【其他事項】本資料庫可自由免費流通，詳細內容請參閱【中華電子佛典協會資料庫版權宣告】

本網站係採用 Creative Commons 姓名標示-非商業性-相同方式分享 3.0 台灣 (中華民國) 授權條款授權.
Copyright ©1998-2016 CBETA
Dictionary cache status: loaded

Glossary and Other Vocabulary

Copyright Fo Guang Shan 佛光山 2013-2025. This work may be freely reused under the Creative Commons Attribution 4.0 International License with attribution. Please send comments to alex@ntireader.org.
Page updated on 2025-06-19

Avataṃsakasūtra (Flower Garland Sūtra) 大方廣佛華嚴經
Scroll 33
Click on any word to see more details.

大方廣佛華嚴經卷第三十三

東晉天竺三藏佛馱跋陀羅譯

普賢菩薩行品第三十一

[0607a06] 爾時，普賢菩薩摩訶薩告諸菩薩言：「佛子！如向所說是微少說，何以故？一切如來、應供、等正覺為受化者隨應說法，愚癡眾生諸纏所纏，計我、我所，著吾我見，常隨顛倒，生邪見惑，起邪虛妄，為縛所縛，流轉生死，遠如來道，為如是等諸眾生故，如來、應供、等正覺，出興于世。

[0607a12] 「佛子！若菩薩摩訶薩起一瞋恚心者，一切惡中無過此惡，何以故？佛子！菩薩摩訶薩起瞋恚心，則受百千障礙法門，何等百千？所謂：受不見菩提障，不聞正法障，生不淨國障，生惡道障，生八難處障，多疾病障，多被謗毀障，生闇鈍趣障，失正念障，少智慧障，眼、耳、鼻、舌、身、意等障，近惡知識障，近惡伴黨障，近惡人障，與惡人同止障，不樂賢善共事障，遠正見障，生外道家障，離佛正教障，入魔境界障，不見善知識障，諸善根障，增不善法障，生惡家障，生邊地障，生惡人中障，生天貧窮障，生諸龍、夜叉、乾闥婆、阿脩羅、迦樓羅、緊那羅、摩睺羅伽、羅剎中障，不樂佛法障，習童蒙法障，樂小乘障，不樂大乘障，多生驚怖障，樂生死障，著三界障，不護佛法障，不樂聞佛自在神力障，菩薩清淨諸根障，離菩薩行障，離菩薩深心希望障，不攝正念障，不發起一切智心障，不淨施行障，不淨業障，不淨報障，不成長諸力障，斷智慧根障，不受持菩薩諸行障，誹謗佛法障，遠離菩提障，不入佛境障，墮諸魔界障，不能求佛法障，聞諸菩薩大莊嚴事生恐怖障，不樂菩薩共住障，不樂求菩薩善根業障，邪見蓋疑障，增益愚癡障，捨菩薩戒、隨順破戒障，不信如來戒障，聞佛讚歎諸持戒者生瞋恚心障，離忍辱樂常懈怠障，謗諸菩薩不退精進障，捨三昧慧障，誹謗般若波羅蜜巧方便障，不知是處、非處方便障，不知度脫眾生方便障，不入菩薩諸深智障，不出生菩薩諸道障，於菩薩十種眼生盲障，於菩薩法不能出生無礙法流障，無礙耳、鼻障，不具相好障，無礙舌障，不能別知眾生音聲障，於眾生中生懈怠心障，狂亂業障，離三種戒障，無礙諸入障，口四過、意惡業障，生增上貪恚、邪見障，不求正法障，於菩薩法懈怠心障，菩薩精進法中疑惑心障，捨離菩薩決定法障，損減菩薩智慧門障，損減正念障，遠離佛法障，不習菩薩離生法障，菩薩謙下心障，遠離聲聞、緣覺離生法障，不順三世諸佛菩薩障。佛子！菩薩摩訶薩起一瞋恚心受如是等百障法門，乃至百千障礙法門。何以故？佛子！我不見有一惡法出過菩薩一瞋恚心。

[0607b25] 「佛子！是故菩薩摩訶薩欲疾具足菩薩行者，應當修習十種正法。何等為十？所謂：不捨一切眾生，於諸菩薩生如來想，常不誹謗一切佛法，於諸佛剎得無盡智，恭敬信樂菩薩所行，不捨虛空、法界等菩提之心，分別菩提究竟佛力到於彼岸，修習菩薩一切諸辯，教化眾生心無疲厭，於一切世界示現受生而不樂著。

[0607c04] 「佛子！菩薩摩訶薩安住如是十種正法，則能攝取十種清淨之法。何等為十？所謂：於甚深法究竟清淨，親近善知識清淨，能護諸佛正法清淨，悉能分別空界清淨，善入法界清淨，智慧了諸心行清淨，令諸菩薩善根清淨，心常不著諸劫清淨，智慧觀察三世清淨，成就諸佛種姓清淨。

[0607c11] 「佛子！菩薩摩訶薩安住如是清淨正法，則能具足十種正智。何等為十？所謂：分別眾生心心行智，分別眾生諸業報智，普照一切諸佛法智，於諸佛法得方便次第智，具足一切總持門智，成就一切文字辯智，善知眾生一切語智，示現一切世界身智，具足普照一切眾生智，於一切趣得一切智。

[0607c17] 「佛子！菩薩摩訶薩安住如是十種正智，則入十種巧隨順入。何等為十？所謂

：一切世界入一毛道，一毛道出不可思議剎；一切眾生身悉入一身，於一身出無量諸身；不可說劫悉入一念，令一念入不可說劫；一切佛法悉入一法，令一法入一切佛法；一切諸入入於一入，令一入入一切諸入；一切諸根入於一根，令一根入一切諸根；一切諸根入非根法，非根法入一切諸根；一切諸相悉入一相，一相入於一切諸相；一切語音入一語音，一語音入一切語音；一切三世悉入一世，令一世入一切三世。

[0607c29] 「佛子！菩薩摩訶薩分別如是十種入法，則能安住十種直心。何等為十？所謂：安住一切世界語言、非語言法直心，安住正念一切眾生直心，安住虛空界直心，安住法界無量無邊直心，安住一切佛順正法直心，安住甚深善法不壞正法直心，安住除滅一切疑惑直心，安住等觀三世法直心，安住三世諸佛平等直心，安住諸佛無量力直心。

[0608a08] 「佛子！菩薩摩訶薩安住如是十種直心，則得諸佛十種巧方便法。何等為十？所謂：得巧方便，普照一切諸佛深法；得巧方便，出生諸佛甚深勝法；得巧方便，分別演說一切諸佛莊嚴之法；得巧方便，深入一切佛平等法；得巧方便，分別別相一切佛法；得巧方便，入不可壞諸佛正法；得巧方便，入一切佛諸莊嚴法；得巧方便，以一方便入一切佛法；得巧方便，入佛無量諸方便法；得巧方便，於一切佛法心得自在而不退轉。佛子！是為十種巧方便法。

[0608a19] 「佛子！是故菩薩摩訶薩應當一心恭敬聽受是法，何以故？菩薩摩訶薩得聞是法，以少方便疾得阿耨多羅三藐三菩提，與三世佛等。」爾時，佛神力故，法如是故，十不可說億那由他佛剎微塵等世界六種震動，雨出過諸天一切華雲雨、妙香雲雨、末香雲雨、衣蓋幢幡眾寶莊嚴具雲雨、妓樂雲雨、諸菩薩雲雨、不可說讚歎佛雲雨、不可說讚歎善哉雲雨、佛音聲滿法界雲雨、不可說淨世界雲雨、不可說長養菩薩功德雲雨、不可說光明雲雨、不可說種種神力自在雲雨，如此世界四天下佛坐道場，雨如是等種種雲雨，演說諸法，十方世界亦復如是。

[0608b03] 爾時，佛神力故，法如是故，過十不可說世界微塵等剎，有十佛世界微塵數菩薩摩訶薩，來詣此土，充滿十方，作如是言：「善哉！善哉！佛子！能說如是諸佛如來最大誓願授記深法，我等同號皆名普賢，於諸普勝世界諸普幢自在如來所，來詣此土，一切世界亦說此法，如是句身、味身一切諸行無有增減，是故來此為汝作證。如是十佛世界微塵數菩薩摩訶薩，來此作證，一切十方諸如來所，亦復如是。」

[0608b13] 爾時，普賢菩薩摩訶薩以佛神力，自善根力，觀察十方及諸法界；欲明諸菩薩行諸佛菩提，欲說大願，欲分別一切世界諸劫，欲明隨時示現佛出世間，欲隨眾生根悉令受化，欲明如來諸所說法無有虛妄，欲隨種善根果報不虛，欲明菩薩清淨法身，出妙音聲

，覺悟眾生起菩提心故, 以偈頌曰：

「一切眾歡喜,　　除滅諸陰蓋,
一心恭敬聽,　　菩薩諸願行。
隨三世菩薩,　　所行諸願行,
我當次第說，　　菩薩勝妙法。
一切諸劫數,　　及世界業數,
我說無等等，　　應化興于世。
見過去諸佛,　　於彼發大願,
饒益眾生類,　　除滅一切苦。
菩薩論師王,　　所行無斷絕，
得無等等法,　　一切智境界。
菩薩見過去,　　一切諸導師,
放大光明網,　　普照十方界。
發如是大願,　　我為世間燈,
功德莊嚴身,　　具足十力智。
一切諸群生,　　貪恚癡熾然,
我當為除滅,　　無量惡道苦。
發如是誓願,　　堅固不退轉,
具修菩薩眾,　　究竟無礙力。
如是誓願已,　　世間行不轉,
所行無虛妄,　　究竟論王法。
於一賢劫中,　　千佛出于世,
隨彼佛正法,　　次第分別說。
如此賢劫佛,　　無量劫亦然,
未來諸佛法,　　我當次第說。
如一佛剎性，　　無量剎亦然，
一切佛國性,　　我悉分別說。
諸佛次興世,　　隨願隨名號,
隨彼所得記,　　隨其所壽命,
隨所修正法,　　專求無礙道,
隨所化眾生,　　正法住於世,
隨所淨佛剎，　　眾生及法輪，
說法時非時，　　次第淨群生。
隨彼眾生行,　　種種諸業性,
上中下差別,　　隨應所受化。
如是甚深智,　　菩薩入是行,
修習普賢業,　　具足智慧輪。

身業無障礙,　　口業悉清淨,
意業亦無礙,　　通達三世法。
菩薩如是行,　　究竟普賢道,
出生淨智日,　　普照諸法界。
於不可說劫，　　及一切佛剎，
菩薩一念知,　　於彼無所著。
行者入如是,　　奇特甚深地,
菩薩妙法中,　　我當說少分。
智慧無邊際,　　究竟佛境界,
善入一切處,　　成就不退轉。
具普賢淨慧,　　滿足普賢願,
菩薩究竟行,　　深入無等智。
於一微塵中,　　悉內一切剎，
見彼無量佛,　　具聞演說法。
如一微塵中,　　一切塵亦然,
見剎及諸佛，　　是不思議智。
一一微塵中,　　普現三世法,
五趣生死道,　　皆悉分別知。
一一微塵中,　　有無量佛剎，
一中知無量,　　無量中知一。
如是法界等,　　一切諸佛土,
同性及異性,　　皆悉能了知。
深入微細智,　　分別諸世界,
一切劫成壞,　　悉能分別說。
知諸劫修短,　　三世即一念,
同行不同行,　　皆悉分別知。
深入諸世界,　　清淨不清淨,
身中無量剎，　　一剎無量身。
一切十方中,　　無量諸世界,
種種無數性,　　一切悉能知。
一切三世中,　　無量佛國土,
具足甚深智,　　悉了彼成敗。
十方諸世界,　　有成或有敗,
普賢悉深入,　　一切能了知。
以淨慧眼見,　　無量諸佛土,
分別知諸業,　　隨行故清淨。
菩薩摩訶薩,　　善知眾生行,
以諸惡業故,　　而得不淨土。

無量無邊剎，　即知為一剎，
如是入諸剎，　一切莫能知。
一切諸世界,　令入一剎中，
世界不積聚,　亦復不離散。
或伏或有仰,　或高或復下,
世界眾生相,　菩薩皆悉知。
或有翻覆剎，　無量諸佛土，
知種種是一,　知一是種種。
普賢真佛子,　以不思議智,
知難思議剎，　了達無邊際。
知諸世界化,　剎化眾生化，
了知諸法化,　究竟諸佛化。
甚深世間法,　種種莊嚴事,
眾生無量報,　皆心業莊嚴。
真佛子善學,　甚深妙法界,
具自在神力,　充滿十方剎。
眾生等諸劫,　常說世界法，
一切莫能知,　唯除等正覺。
世界及如來,　種種諸名號,
無量劫演說，　猶不能究竟，
何況心境界,　三世諸佛法？
真實妙法界,　諸佛一切地,
清淨無礙念,　具足無礙智。
分別說法界，　智慧到彼岸，
如是諸世界,　無量業莊嚴。
菩薩一念中,　悉知三世剎，
於彼世界中,　行諸最勝行。
究竟等正覺,　顯現自在力,
如是未來世,　一切世界中,
諸佛次興世,　菩薩悉能知。
彼行諸妙願,　境界修功德,
隨劫成正覺,　菩薩分別知。
亦知彼壽量,　及所化眾生,
隨方便法門,　為眾轉法輪。
菩薩如是知,　具普賢行地,
成就一切智,　與諸如來等。
現在十方界,　無量諸佛土,

深入此世界,　　通達諸法界。
於彼世界中,　　現在無數佛,
無礙論山王,　　究竟自在法。
知淨土及眾,　　應化自在力,
盡無量億劫,　　常思惟是事。
調御世間尊,　　成就自在力,
菩薩究竟度,　　深入智慧藏。
菩薩具出生,　　無礙眼耳身,
無礙廣長舌,　　令眾悉歡喜。
最勝無礙心,　　無量普清淨,
甚深無礙智,　　悉了三世法。
善學一切化,　　剎化眾生化，
能化世間化,　　究竟化彼岸。
種種業莊嚴,　　嚴飾諸世間,
成就佛智慧,　　善知一切相。
一一如來身,　　以無量方便,
隨其所應化,　　度脫無量眾。
深入智境界,　　出世間慧日,
所行不退轉,　　遍遊一切剎。
深解諸世間,　　如夢如幻化,
一切眾生界,　　了達悉如電。
不取虛妄劫,　　及一切世間,
善解非真實,　　於彼無所著。
無量無數劫,　　解之即一念,
知念亦非念,　　世間無實念。
不動於本座,　　一念遊十方,
無量無邊劫,　　常化諸眾生。
不可說諸劫，　　即是一念頃,
亦不令劫短,　　究竟剎那法。
一切諸世間,　　及諸眾生心,
非一亦非二,　　菩薩悉了知。
眾生世界劫,　　諸佛及佛法,
皆悉如幻化,　　法界無有二。
普於十方剎，　　示現無量身，
不取虛妄身,　　法界無所著。
無二智慧中,　　出生人師子,
不著不二法,　　知無一二故。
菩薩知諸法,　　如焰如電光,
如響亦如夢,　　如幻如變化,

如是隨順入，　一切佛境界，
成就平等智，　普照深法界。
以無量大悲，　觀察諸眾生，
遠離染著心，　清淨觀世間，
廣淨無盡身，　深入方便地。
菩薩常正念，　論師子妙法，
見世眾苦惱，　發無量大願，
所行皆清淨，　普遍諸法界。
諸佛及菩薩，　佛法與世間，
菩薩方便觀，　通達無差別。
清淨法身藏，　一切諸世間，
世間及法身，　二俱無所著。
譬如淨水中，　見影無所有，
法身至十方，　而亦無所至。
如此無所著，　世間清淨身，
雖身而非身，　諸法無生故。
深入無盡身，　非生亦非滅，
非常非無常，　示現諸世間。
除滅惡邪見，　成就於正見，
平等觀諸法，　不著我我所。
譬如工幻師，　示現種種幻，
本無所從來，　去亦無所至。
幻亦非有量，　亦復非無量，
於彼大眾中，　示現量無量。
以此寂滅心，　修習諸善根，
出生諸佛法，　非量非無量。
有量有無量，　皆悉是妄想，
分別一切趣，　不著量無量。
諸佛甚深法，　寂滅最深妙，
甚深無量智，　知甚深諸趣。
菩薩離愚癡，　心意淨無量，
修習諸善根，　具足無量願。
度無量眾生，　令至安隱處，
平等觀法界，　於彼無所著。
深解真實際，　諸法無所有，
覺悟諸世間，　諸法無生滅。
深知一切法，　隨應化眾生，
普雨甘露法，　充滿諸世間。
化無量眾生，　令發菩提心，
不捨菩薩行，　皆得不退轉。
隨順佛正法，　究竟得法身，

悉了知世間,　　一切眾生身。
分別諸眾生,　　及一切佛剎，
深入智慧海,　　通達十方海。
如來淨身中,　　普現眾生身,
菩薩明淨眼,　　悉皆能覩見。
無量億劫中,　　讚歎如來身,
窮盡一切劫,　　猶尚不究竟。
菩薩摩訶薩,　　於佛涅槃後,
能於念念中,　　分布諸舍利。
如是未來世,　　有求佛道者,
無量菩提心,　　決定智能知。
如是三世中,　　諸佛出於世,
安住普賢行,　　皆悉分別知。
如是分別知,　　無量諸行地,
成就堅固智,　　能轉不退轉。
無量深智慧,　　究竟如來境,
普賢明淨智,　　深入不退轉。
一切最勝尊,　　深入妙境界,
究竟不退轉,　　得無上菩提。
無量無邊心,　　一切種種業,
修習諸想行,　　能於一念知。
染污不染污，　　學心無學心，
菩薩一念中,　　覺悟無量心。
了知非一二,　　非穢亦非淨,
亦復非積集,　　皆從因緣起。
如是分別知,　　一切眾生心,
世間諸佛剎，　　悉皆是虛妄。
如是妙方便,　　深入菩薩行,
皆與普賢等,　　如來法化生。
一切眾生類,　　善惡想不同,
或有生天上,　　或墮諸惡道。
菩薩見世間,　　皆從業緣起,
常著虛妄想,　　流轉於生死。
十方諸眾生,　　虛誑網所覆,
菩薩一念中,　　方便令解脫。
如是諸根入,　　眼耳鼻舌身,
分別知意業,　　世間想不同。
一一眼境界,　　出生無量眼,
種種相不同,　　無量無有邊。
隨眾生所行,　　一切善惡業,

於彼得果報，　像類悉不同。
普賢清淨眼，　深入諸地力，
一一眼境界，　出生無量智。
如是諸世間，　悉能分別知，
究竟一切行，　逮得不退轉。
佛說菩薩說，　剎說眾生說，
三世一切說，　菩薩分別知。
過去是未來，　未來是過去，
顯在是去來，　菩薩悉了知。
如是無量世，　覺悟相不同，
方便究竟行，　具足諸佛智。」

大方廣佛華嚴經寶王如來性起品第三十二之一

[0611b03] 爾時，如來眉間白毫相中放大光明，名曰明如來法，無量億那由他阿僧祇光以為眷屬，普照十方一切世界，圍遶十匝顯現如來無量自在，覺悟無數億那由他諸菩薩眾；一切世界六種震動，除滅一切諸惡道苦，映蔽一切諸魔光明，猶若聚墨，顯現一切如來菩提，顯現一切諸佛大眾究竟莊嚴，普照法界、虛空界等一切世界。復還圍遶一切菩薩諸大眾已，入如來性起妙德菩薩頂。爾時，一切大眾，心大歡喜，身意柔軟，作如是念：「甚奇希有！如來今者放大光網，必當演說甚深正法。」爾時，如來性起妙德菩薩，於蓮華座起，偏袒右肩，以右膝著蓮華臺上，一心合掌，正向如來，以偈頌曰：

「正覺一切法，　究竟諸境界，
三世大仙等，　是故恭敬禮。
究竟無相境，　相好莊嚴身，
普放離垢光，　除滅一切魔。
震動十方界，　一切諸佛剎，
眾生不恐怖，　是佛威神力。
安住如虛空，　清淨法界等，
除滅一切惡，　令眾得清淨。
無量劫苦行，　一心求佛道，
得無礙境智，　與諸如來等。
普放無量光，　震動一切剎，
顯現自在力，　來入我身中。
善學諸菩薩，　皆悉來集會，
是故我發心，　應有法王事。
大眾皆清淨，　究竟菩薩行，
智慧無染著，　成就無所畏。
大仙行無量，　智慧力精進，

開發菩薩心，　如來甚深法。
正覺微妙義，　誰能演說者，
我今欲請問，　願佛為顯示。」

[0611c08] 說是偈已，時如來口中放大光明，名無礙無畏，無量億那由他阿僧祇光以為眷屬。普照十方一切世界，圍遶十匝顯現如來無量自在，覺悟無數億那由他諸菩薩眾，一切世界六種震動，除滅一切諸惡道苦，映蔽一切諸魔光明猶若聚墨，顯現一切如來菩提，顯現一切諸佛大眾究竟莊嚴，普照法界、虛空界等一切世界。復還圍遶一切菩薩諸大眾已，入普賢菩薩摩訶薩口。爾時，普賢菩薩摩訶薩身及師子座，殊勝百倍諸菩薩身及師子座，唯除如來所處之座。爾時，如來性起妙德菩薩問普賢菩薩摩訶薩言：「佛子！佛所顯現大威神力不可思議，是何瑞相？」

[0611c21] 爾時，普賢菩薩摩訶薩答如來性起妙德菩薩言：「佛子！如我惟忖，如我所見，過去如來、應供、等正覺，放大光明，必說如來性起正法。是故今佛放大光明，顯自在力，必說如來性起正法。」時，如來性起妙德菩薩聞如來性起正法名已，一切大地六種震動，出生無量論難光明。爾時，如來性起妙德菩薩問普賢菩薩摩訶薩言：「佛子！云何菩薩摩訶薩知如來、應供、等正覺性起正法？佛子！無數億那由他菩薩摩訶薩清淨眾會，善學修行清淨諸業；念慧成就諸佛莊嚴，究竟彼岸；住佛威儀具如來行，正念諸佛未曾散亂，大悲觀察一切眾生；決定智慧，分別菩薩諸妙神通；得佛神力，安住一切諸佛功德。成就如是無量功德，諸大菩薩皆來集會。仁者曾於無量億那由他佛所，恭敬供養種諸善根，成就菩薩無上妙行，諸三昧門皆得自在；深入一切如來祕密，於諸佛法除眾疑惑；深入佛法，善知一切眾生諸根，隨眾生性而為說法，隨順佛智分別演說一切佛法，究竟彼岸，成就如是等無量功德。善哉！佛子！願說如來性起正法。」

[0612a13] 爾時，如來性起妙德菩薩欲重明此義，向普賢菩薩以偈頌曰：

「善哉無礙智，　覺悟一切法，
具足平等慧，　說佛無量境。
諸佛子聞已，　心皆大歡喜，
願時為敷演，　如來性起法。
何等如來身，　清淨妙音聲？
云何如來心，　及無量境界？
何等如來行，　及諸佛菩提？
修習何等法，　速成等正覺？
云何轉法輪，　清淨妙勝法？
願為分別說，　善逝涅槃法，
佛子等聞已，　歡喜心無量。
十方眾生類，　皆見諸法王，

恭敬供養佛,　　於彼種善根,
若有見諸佛,　　恭敬種善根,
功德藏無量,　　願為分別說。
若有聞一切,　　如來之名號,
十方現在佛,　　及已般涅槃,
無盡功德藏,　　聞名歡喜者,
彼得何等利？　　哀愍分別說。
清淨真佛子,　　願為廣敷演,
分別深境界,　　無量功德海。
一切諸菩薩,　　皆一心合掌,
恭敬觀善逝,　　瞻仁兼及我,
巧語微妙音,　　願說真實義。
除滅諸疑惑,　　清淨如虛空,
因緣及譬諭,　　為我分別說，
無量眾聞已,　　皆發菩提心。
一切諸如來,　　相好莊嚴身,
充滿十方國,　　方便度眾生,
出微妙音聲,　　演說無量法，
因諭隨應化,　　示悟佛菩提。
十方一切界,　　無量佛剎中，
不可稱說劫，　　是會甚難見。
如此大眾集。　　清淨諸佛子,
無量億劫中。　　難見亦難聞。
是故真佛子。　　願說微妙義，
顯現廣無量。　　如來性起法。
一切諸菩薩。　　皆一心合掌,
渴仰於大乘。　　願雨甘露法。」

[0612b26] 爾時, 普賢菩薩摩訶薩告如來性起妙德菩薩等諸大眾言：「佛子！如來、應供、等正覺性起正法不可思議, 所以者何？非少因緣, 成等正覺出興于世。佛子！以十種無量無數百千阿僧祇因緣, 成等正覺出興于世。何等為十？一者、發無量菩提之心, 不捨一切眾生。二者、過去無數劫修諸善根正直深心。三者、無量慈悲救護眾生。四者、行無量行不退大願。五者、積無量功德心無厭足。六者、恭敬供養無量諸佛教化眾生。七者、出生無量方便智慧。八者、成就無量諸功德藏。九者、具足無量莊嚴智慧。十者、分別演說無量諸法實義。佛子！如是等十種無量無數百千阿僧祇法門，成等正覺，出興于世。佛子！譬如三千大千世界，非少因緣成，以無量因緣乃能得成，所謂：興大雲雨，因大雨故，起四風輪，何等為四？一名曰持, 能持大水。二名、漸消, 漸消大水。三名曰起, 起諸處

所。四名、莊嚴，莊嚴三千大千世界眾生業報。如是四種皆眾生業報及諸菩薩善根所起。佛子！如是等無量因緣，乃成三千大千世界，法如是故，無有作者，亦無成者，如來、應供、等正覺亦復如是，非少因緣成，以無量因緣，成等正覺出興于世。所謂：菩薩摩訶薩，曾於過去無量佛所，聞受正法甘露大雨，因是能起如來四種智慧風輪，何等為四？一者、正念持陀羅尼未曾忘失如來大智風輪，能持如來一切法雨。二者、止觀如來大智風輪，悉能消滅一切煩惱。三者、善迴向如來大智風輪，成就一切功德善根。四者、出生離垢諸莊嚴法如來大智風輪，皆令眾生諸根清淨相好莊嚴，如來無漏善根所成，法如是故，無有作者，亦無成者。佛子！是為第一最勝法門，成等正覺出興于世，菩薩摩訶薩應如是知。

[0613a02] 「復次，佛子！譬如三千大千世界成時，大雲降雨名曰洪澍，一切世界不能容持，除大千世界初始成時，如來、應供、等正覺亦復如是，出興于世，演說如來性起法雨，一切聲聞、緣覺不能受持，除成就諸力菩薩摩訶薩。佛子！是為第二因緣成等正覺出興于世，菩薩摩訶薩應如是知。

[0613a09] 「復次，佛子！譬如眾生業報大雲降雨，無所從來，去無所至；如來、應供、等正覺亦復如是，以諸菩薩善根力故，演說如來性起法雨，無所從來，去無所至。佛子！是為第三因緣成等正覺出興于世，菩薩摩訶薩應如是知。

[0613a14] 「復次，佛子！譬如大雲降雨，大千世界一切眾生無能知數，若欲算計令心狂亂，除大千世界主摩醯首羅天王，乃至一渧無不知者，以本善根果報力故；如來、應供、等正覺亦復如是，出興于世，說如來性起甘露法雨，一切眾生聲聞、緣覺所不能知，若欲思量令心狂亂，除一切世界主，菩薩摩訶薩乃至一句、一味悉分別知，於過去佛所修地力故。佛子！是為第四因緣成等正覺出興于世，菩薩摩訶薩應如是知。

[0613a24] 「復次，佛子！譬如大雲降雨，名滅熾然、或名能起、或名能壞、或名成寶、或名分別大千世界；如來、應供、等正覺亦復如是，出興于世，雨正法雨，名曰除滅，除滅眾生煩惱盛火；或有法雨，名曰能起，能起眾生一切善根；或有法雨，名曰能壞，能壞眾生諸惡邪見；或有法雨，名曰成寶，能成眾生一切智寶；或有法雨，名曰分別，分別眾生心心所行。佛子！是為第五因緣成等正覺出興于世，菩薩摩訶薩應如是知。

[0613b04] 「復次，佛子！譬如大雲雨一味水，隨其所雨而有差別；如來、應供、等正覺亦復如是，雨於大悲一味法雨，隨所應化，種種不同。佛子！是為第六因緣成等正覺出興于世，菩薩摩訶薩應如是知。

[0613b09] 「復次，佛子！譬如三千大千世界初始成時，先成色界諸天宮殿，次成欲界諸天宮殿，次成人處及餘眾生諸所住處；如來、應供、等正覺亦復如是，出興于世，先起菩薩諸行智慧，次起緣覺、聲聞及餘眾生一切善根。佛子！譬如大雲雨一味水，隨諸眾生善根力故，起種種宮殿，如來大悲一味法水，隨眾生器根不同故，法雨差別。佛子！是為第七因緣成等正覺出興于世，菩薩摩訶薩應如是知。

[0613b18] 「復次，佛子！譬如世界初始成時，有大水輪，遍滿三千大千世界，滿世界已，生大蓮華名如來起，諸功德寶以為莊嚴，遍覆三千大千世界，光照十方一切國土。時，摩醯首羅淨居天等，見蓮華已，即決定知如蓮華數諸佛興世。佛子！爾時有風輪起名淨光明，能成色界諸天宮殿；又風輪起名淨莊嚴，能成欲界諸天宮殿；又風輪起名不可壞，能成大小圍山及金剛山；又風輪起名曰勝高，能成須彌山王；又風輪起名曰不動，能成十種大山。何等為十？所謂：芭蕉山、仙人山、伏魔山、大伏魔山、持劫山、黑山、目真隣陀山、摩訶目真隣陀山、香山、雪山；又風輪起名曰安住，能成大地；又風輪起名曰莊嚴，能成地天宮殿、乾闥婆宮殿；又風輪起名無盡藏，能成三千大千世界海；又風輪起名明淨藏，能成大千世界珍寶；又風輪起名堅固根，能成一切如意樹。佛子！是為大雲雨一味水，以眾生善根果報力故，法如是故，起種種風輪，風輪差別故，大千世界形類不同。如來、應供、等正覺亦復如是，出興于世，具諸善根，有光明，名無上大智不斷如來性起不思議智，普照十方世界，授一切菩薩如來記，號成等正覺出興于世。又能善知一一佛所有幾菩薩成就功德；復有光明，名離垢淨如來大智，能成如來無漏無生智；復有光明，名曰普照如來大智，能成如來不可思議法界智；復有光明，名持佛性如來大智，能成如來不動諸力；復有光明，名無壞最勝如來大智，能成如來無所畏智；復有光明，名一切明如來大智，能成如來堅固不退一切種智；復有光明，名出生變化如來大智，能令見聞恭敬供養諸如來者，善根不虛；復有光明，名普隨順至如來大智，能成如來無盡功德智慧清淨法身，饒益眾生；復有光明，名不可究竟如來大智，能成如來甚深妙智，不斷三寶；復有光明，名種種莊嚴如來大智，能成如來相好嚴身，令一切眾生皆悉歡喜得一切智；復有光明，名不可壞如來大智，能成如來法界、虛空界等無有窮盡殊勝壽命。佛子！如來大悲一味之水，以諸菩薩善根力故，及餘眾生根差別故，法如是故，如來智慧應化不同。佛子！如來性起正法，一切如來平等智慧光明所起，一切如來一味智慧，出生無量無邊功德，眾生念言：『此諸功德如來所造。』佛子！此非如來神力所造。佛子！乃至一菩薩成無上道，言佛造者無有是處，諸佛為一切群生作善知識，眾生依此得大智慧，無有作法，亦無作者。佛子！是為第八因緣成等正覺出興于世，菩薩摩訶薩應如是知。

[0614a11] 「復次，佛子！譬如有四風輪依虛空住，能持水輪，何等為四？所謂：安住、不動、常住、堅固，是名為四能持水輪；水輪能持大地令不散壞，是故說大地依水輪；水輪依風輪，風輪依虛空，虛空無所依，虛空雖無所依，能令三千大千世界而得安住；如來、應供、等正覺亦復如是，依如來起四種無礙大智風輪，能持一切眾生善根。何等為四？所謂：攝取眾生皆令歡喜大智風輪，分別諸法令眾生樂求大智風輪，守護眾生一切善根大智風輪，決定了知無漏法界大智風輪，是名四種大智風輪。大慈為眾生歸依，大悲度脫眾生，大慈大悲饒益眾生，大慈大悲依方便智，大方便智依於如來，如來無所依，無礙慧光普照十方一切世界。佛子！是為第九因緣成等正覺出興于世，菩薩摩訶薩應如是知。

[0614a27] 「復次，佛子！譬如大千世界成已，種種饒益無量眾生，水性眾生得水安樂，陸地眾生得地安樂，宮殿眾生得宮殿安樂，空中眾生得虛空安樂；如來、應供、等正覺亦復如是，出興于世，種種饒益一切眾生，見聞如來踊躍歡喜修諸善根，住尸羅者得佛戒樂，住四禪、四無量者得聖無上智明之樂，住法門者得真實樂，住照明者得淨智樂，如是等無量法門種種饒益一切眾生。佛子！是為第十因緣成等正覺出興于世，菩薩摩訶薩應如是

知。

◎
大方廣佛華嚴經卷第三十三

【經文資訊】大正藏第 09 冊 No. 0278 大方廣佛華嚴經
【版本記錄】CBETA 電子佛典 2016.06，完成日期：2016/06/15
【編輯說明】本資料庫由中華電子佛典協會（CBETA）依大正藏所編輯
【原始資料】蕭鎮國大德輸入，眾生出版社提供新式標點，其他
【其他事項】本資料庫可自由免費流通，詳細內容請參閱【中華電子佛典協會資料庫版權宣告】

本網站係採用 Creative Commons 姓名標示-非商業性-相同方式分享 3.0 台灣 (中華民國) 授權條款授權.
Copyright ©1998-2016 CBETA
Dictionary cache status: loaded

Glossary and Other Vocabulary

Copyright Fo Guang Shan 佛光山 2013-2025. This work may be freely reused under the Creative Commons Attribution 4.0 International License with attribution. Please send comments to alex@ntireader.org.
Page updated on 2025-06-19

Avataṃsakasūtra (Flower Garland Sūtra) 大方廣佛華嚴經
Scroll 34
Click on any word to see more details.

大方廣佛華嚴經卷第三十四

東晉天竺三藏佛馱跋陀羅譯

寶王如來性起品第三十二之二

[0614b16] 「◎佛子！菩薩摩訶薩又復應知如來性起正法：功德無量，行無量故；充滿十

方，無來去故；離生住滅，無有行故；離心意識，無有身故；性如**虛空**，**悉平等故**；**一切眾生無我、我所**，**無有盡故**；**一切**剎無盡，無有轉故；不斷未來際，無有退故；如來智無疑、無二，平等觀察有為、無為故；成等正覺，饒益**眾生**，**本行迴向自在滿足故。」**

[0614b23] 爾時，普賢菩薩欲重明此義，以偈頌曰：

◎
「◎一切**眾諦聽**，　**如來十力法**，
一切諸世間，　最勝無有上，
悉與無等等，　亦與**虛空等**，
功德無等者，　境界不可量。
一切諸如來，　功德無有量，
諸餘**眾生類**，　**無能思議者。**
如來一法門，　一切諸群生，
無量億劫中，　思量不能盡。
十方諸佛剎，　盡末為微塵，
有人能計算，　悉了知其數。
彼人無量劫，　算數諸如來，
一毛之功德，　莫能知少分。
譬如一士夫，　能量**虛空界**，
又第二士夫，　隨算知量數。
於億無數劫，　算量空可盡，
如來諸功德，　不可得窮盡。
譬如有士夫，　能於一念中，
數三世**眾生**，　**心心之所行**，
眾生數等劫，　**數之猶可盡**，
如來無量德，　其數不可盡。
譬如諸法界，　分際不可得，
一切非一切，　非見不可取，
如是諸如來，　境界不可量，
一切非一切，　法界無窮盡。
譬如如如性，　離**虛妄寂滅**，
亦無有生者，　亦無有滅者，
如是諸如來，　及一切境界，
亦同如如性，　不增亦不減。
譬如未來際，　真實際無際，
三世性自離，　真實不可得。
等正覺如是，　境界亦復然，
一切三世中，　通達無障礙。
諸法無變易，　性空無作故，

離垢無染污， 其性如虛空。
一切諸如來, 清淨性亦然,
一切性無性, 非有亦非無。
正法性遠離, 一切語言道,
一切趣非趣, 皆悉寂滅性。
一切諸如來, 境界亦如是,
遠離語言道, 不可為譬諭。
諸佛覺悟法, 性相皆寂滅,
如鳥飛空中, 足迹不可得。
無量大願果, 成就淨色身,
具十力功德, 示現大神變。
如來甚深法, 若有欲知者,
應當淨其意, 猶若如虛空。
遠離虛妄想, 及邪見顛倒,
修習清淨道, 究竟得淨意。
是故諸佛子, 一心善諦聽,
諸善逝境界, 我當說少分。
一切諸十力, 功德不可數,
覺悟群生故, 我今少演說。
一切諸導師, 起清淨身業,
口業及意業, 境界悉清淨。
如來深境界, 清淨妙法輪,
涅槃諸善根, 我當分別說。
譬如大千界, 國土初成時,
非是少因緣, 能成於世界。
無量方便力, 一切因緣起,
三千大千界, 安置諸群生。
如是諸最勝, 如來性起法,
無量功德藏, 一切莫能知。
十方諸世界, 皆末為微塵,
算數諸微塵, 及知眾生心。
微塵眾生心, 猶尚可知數,
一切諸十力, 功德不可知。
譬如因重雲, 能澍降大雨,
四種風輪起, 能成三千界。
眾生諸善根, 菩薩功德力,
三千世界起, 安置眾生類。
如來亦如是, 因緣法雲起,
大智慧風輪, 離垢清淨意。
一切諸佛所, 修習諸善根,

迴向與眾生,　　速成等正覺。
譬如虛空中,　　雲雨名洪澍,
一切餘世界,　　無堪受持者。
除三千大千,　　世界初成時,
不可動風輪,　　依止虛空界。
如來亦如是,　　初成等正覺,
十方一切界,　　法雲降大雨,
充滿勝法界,　　無有能持者。
唯諸大菩薩,　　成就無量德,
空中興雲雨,　　無作無造者,
本無所從來,　　去亦無所至。
如來亦如是,　　法雲雨甘露,
本無所從來,　　去亦無所至。
一切諸菩薩,　　修習無量行,
隨所應受化,　　為彼雨正法。
譬如大雲雨,　　無有能數者,
唯摩醯首羅,　　悉能分別知。
善逝亦如是,　　雨無量法雨,
充滿諸佛剎，　　無有能數者。
唯無上法王,　　一切世界主,
悉能分別知,　　如觀掌中寶。
應滅能寂滅,　　應起能令起,
除滅諸邪見,　　長養功德寶。
如來雨正法,　　除滅諸煩惱,
出生不可數,　　無量諸善根。
修習於正見,　　遠離諸顛倒,
一切諸最勝,　　深解功德寶。
譬如虛空中,　　普雨一味水,
眾生果報力,　　所起物不同。
如來雨正法,　　大悲一味水,
隨應受化故,　　種種差別說。
世界初成時,　　先起色界宮,
復於欲界天,　　次第起宮殿,
次復於人間,　　各各造住處,
然後次第起,　　乾闥諸龍處。
如來亦如是,　　始成等正覺,
初起菩薩行,　　次成緣覺乘,
又化心自在,　　一切諸聲聞,
然後令眾生,　　修習諸善根。
見清淨蓮華,　　諸天知佛出,

因雨能起風，　風能起世界，
如來放光明，　分別佛菩薩，
能起智慧輪，　通達諸佛法。
水依風輪住，　地依於水輪，
眾寶樹依地，　虛空無所依。
智輪依如來，　慈悲依智慧，
功德依方便，　法身無所依。
譬如大地起，　饒益諸**眾生**，
水陸群萌類，　各各得安樂。
依**虛空眾生**，　**及欲色諸天**，
二足四足等，　一切悉饒益。
法王亦如是，　出興于世間，
令一切**眾生**，　**皆悉得饒益。**
若人有見聞，　恭敬供養者，
除滅諸煩惱，　深解如來法。
如來性起法，　世間莫能知，
我所**說少分，**　**饒益眾生故。」**◎

[0616a10] ◎爾時，普賢菩薩摩訶薩告諸菩薩言：「佛子！云何菩薩摩訶薩知、見如來、應供、等正覺？此菩薩摩訶薩知、見如來，具足成就無量功德。何以故？如來、應供、等正覺非一法、一行、一身、一剎，化一眾生故；此菩薩摩訶薩知、見如來，具足成就無量法、無量行、無量身、無量剎，平等教化一切眾生故。佛子！譬如**虛空，一切色處、非色處，無處不至，而非至非不至。何以故？虛空無形色故。如來法身亦復如是，至一切處、一切**剎、一切法、一切眾生，而無所至。何以故？諸如來身，非是身故；隨所應化示現其身。佛子！是為菩薩摩訶薩初入勝行門，知、見如來。

[0616a22] 「復次，佛子！譬如**虛空彌廣，悉能容受一切眾生而無染著；如來法身亦復如是，照一切眾生世間善根、離世間善根亦無染著。何以故？如來法身，於一切染著悉已斷故。佛子！是為菩薩摩訶薩第二勝行，知、見如來。**

[0616a27] 「復次，佛子！譬如日出世間，以無量事饒益**眾生**，所謂：滅除闇冥，長養一切山林、藥草、百穀、卉木，消除冷、溼；照空，饒益虛空眾生；照池，則能開敷蓮華，普悉照現一切色像，世間事業皆得究竟。何以故？日能普放無量光故；如來身日亦復如是，以無量事，普能饒益一切眾生，所謂：滅惡饒益，長養善法；普照饒益，除滅一切眾生闇冥；大慈饒益，救護眾生；大悲饒益，度脫一切；正法饒益，長養一切根力覺意；堅信饒益，除心垢濁；見法饒益，不壞因緣；天眼饒益，悉見眾生死此生彼；離害饒益，不壞眾生一切善根；慧光饒益，開敷一切眾生心華；發心饒益，究竟一切菩薩所行。何以故？

如來身日普放一切慧光明故。佛子！是為菩薩摩訶薩第三勝行，知、見如來。

[0616b14] 「復次，佛子！譬如日出，先照一切諸大山王、次照一切大山、次照金剛寶山、然後普照一切大地。日光不作是念：『我當先照諸大山王、次第乃至普照大地。』但彼山地，有高下故，照有先後；如來、應供、等正覺亦復如是，成就無量無邊法界智慧日輪，常放無量無礙智慧光明，先照菩薩摩訶薩等諸大山王，次照緣覺，次照聲聞，次照決定善根眾生，隨應受化，然後悉照一切眾生，乃至邪定，為作未來饒益因緣。如來智慧日光不作是念：『我當先照菩薩，乃至邪定。』但放大智光，普照一切。佛子！譬如日月出現世間，乃至深山、幽谷，無不普照；如來智慧日月，亦復如是，普照一切無不明了。但眾生希望、善根不同故，如來智光，種種差別。佛子！是為菩薩摩訶薩第四勝行，知、見如來。

[0616b29] 「復次，佛子！譬如日出世間，生盲眾生未曾覩見。何以故？無肉眼故。佛子！此生盲眾生雖不見日，亦為日光之所饒益；因日光故，而得飲食、資生眾具，消除冷、溼，令體輕軟，風、寒、痰、[病-丙+(企-止+(套-大))]、諸患悉除，安隱快樂；如來慧日出現世間，亦復如是，一切邪見、犯戒、無智、邪命生盲眾生，未曾覩佛智慧日光。何以故？無信心眼故。佛子！生盲眾生，雖不見如來智慧日光，然此眾生，亦為如來智慧日光之所饒益；除滅四大一切諸苦，身體安樂，斷一切煩惱、毒痛根本。佛子！如來有光，名曰一切功德積聚；復有光明，名普照一切；復有光明，名曰清淨自在普照；復有光明，名出大妙音；復有光明，名普照一切諸語言法；復有光明，名自在除滅一切疑惑；復有光明，名無依普照；復有光明，名智慧自在，除滅一切境界虛妄；復有光明，名分別諸乘，隨其所應，出大妙音；復有光明，名曰圓滿自在，音聲莊嚴諸剎，悉令眾生，皆得清淨。佛子！如來一一毛孔，放如是等千種光明，五百光明，普照下方；五百光明，普照上方；菩薩摩訶薩各於其剎，諸如來所，見此光已，彼諸菩薩即時具足清淨，十頭、十眼、十耳、十鼻、十舌、十身、十手、十足、十地、十智，彼諸菩薩，因菩薩行地，所得諸入，皆悉清淨，成就善根。一切種智、聲聞、緣覺，皆悉除滅；一切煩惱、少智、生盲眾生，身體柔軟、安隱、快樂、離垢、清淨，調伏諸根，具足成就四念處法；地獄、餓鬼、畜生、惡道眾生，眾苦悉除，皆得安樂，身壞命終，生人天中。彼諸眾生，不知不覺，以何因緣、何威神力來生此間？彼生盲者，唯作是念：『我是梵天，我是梵化。』爾時，如來安住普自在三昧，演出八種如來妙音，告眾生言：『汝等眾生，非是梵天，亦非梵化；蒙佛神力故，得生此間。』彼諸眾生，佛神力故，即識宿命，所經惡道，來生此間，皆大歡喜。大歡喜已，各持優曇華雲、香雲、娛樂雲、一切衣雲、蓋雲、幢雲、末香雲、妙寶雲、師子幢雲、半月樓閣雲、讚歎莊嚴具雲，詣如來所，奉獻供養。何以故？蒙佛神力，慧眼開明，如來即授彼諸眾生阿耨多羅三藐三菩提記。佛子！當知如來慧日，饒益生盲眾生，長養具足，成就善根。佛子！是為菩薩摩訶薩第五勝行，知、見如來。

[0617a15] 「復次，佛子！譬如滿月，有四奇特未曾有法。何等為四？映蔽一切星宿光明

，示現增減於閻浮提，一切淨水影無不現，一切眾生有覩見者皆悉對面；如來法身亦復如是，有四奇特未曾有法。何等為四？映蔽一切聲聞、緣覺、學、無學法、功德星宿，隨其所應，示現壽命，修短不同；法身常住，未曾增減，影現一切世界；淨心眾生，菩提器中，隨所聞法，隨解脫地，應受化者，一切皆謂如來現前；其實法身，無有彼此，究竟佛事。佛子！是為菩薩摩訶薩第六勝行，知、見如來。

[0617a26] 「復次，佛子！譬如三千大千世界，大梵天王，以少方便，大千世界一切眾生，各見梵王，現在己前，亦不分身，無種種身。佛子！如來亦復如是，亦不分身，無種種身，於一切眾生，隨所應化，示現其身；未曾生念，示現彼此若干眾生。佛子！是為菩薩摩訶薩第七勝行，知、見如來。

[0617b03] 「復次，佛子！譬如大醫王，善知眾藥對治之法，一切方論皆悉明練，彼大醫王，閻浮提中一切藥草若現其前，悉能識別；彼大醫王宿善根力又能明了諸方論故，悉能療治一切眾病；彼大醫王，臨命終時，作如是念：『我命終後，一切眾生無所歸依，是故我應現巧方便。』爾時，醫王以藥塗身，呪術自持，令我命終之後，身不乾燥，又不散壞，猶能具足身四威儀，行、住、坐、臥行醫王事，療治眾病，與本無異；如來、應供、等正覺無上醫王，亦復如是，善能明了諸對治法，悉能除滅一切眾生諸煩惱病；無量億那由他劫，修習善根，究竟般若波羅蜜，到於彼岸；善學方便，藥塗呪持，如來於昔，先善安住，菩薩行地，般若波羅蜜巧妙方便，藥呪之力，住持壽命；如來以少方便，施作佛事，救護眾生，除滅煩惱。佛子！是為菩薩摩訶薩第八勝行，知、見如來。

[0617b20] 「復次，佛子！譬如大海，有摩尼寶，名普照明淨藏，此寶光明，觸眾生身，悉同一色，若有見者眼即清淨，隨彼光明所照之處，雨目佉寶，皆悉遍滿，饒益安樂無量眾生；如來法身亦復如是，為大寶王功德積聚，大智慧藏如來有光，名寶身智，若有眾生觸斯光者，皆悉得與佛身同色；若有眾生見斯光者，皆悉逮得清淨法眼；若有眾生觸斯光者，除貧賤苦，尊貴富樂，乃至無上菩提快樂。佛子！當知如來法身，無有彼此，悉能究竟一切眾生，而作佛事。佛子！是為菩薩摩訶薩第九勝行，知、見如來。

[0617c03] 「復次，佛子！譬如大海，有寶名曰一切世間莊嚴如意摩尼寶王，具足成就百萬功德。隨彼寶王所住之處，一切眾生所有苦患皆得除滅，隨其所願，悉能充滿，彼摩尼寶王，非少福眾生所能得見；如來法身摩尼寶王亦復如是，若有眾生得聞見者，皆悉除滅生死之苦，若一切眾生，一時專念欲見如來，皆悉覩見，能令歡喜，所願悉滿。如來法身，非少福眾生之所能見，除佛神力，隨其所應而示現身。佛子！是為菩薩摩訶薩第十勝行，知、見如來。菩薩摩訶薩，具足成就無量淨心，充滿十方，深入法界，住真實際，無生無滅，三世平等，悉能除滅一切虛妄。入未來際，正法充滿，一切世間，一切法界，一切佛身，無量莊嚴。」

[0617c17] 爾時，普賢菩薩摩訶薩欲重明此義，以偈頌曰：

「譬如虛空性，　無處而不至，
　十方世界中，　一切諸佛剎，

色處非色處，　一切眾生類，
去來今現在，　非至非不至。
一切諸最勝，　清淨妙法身，
無處而不至，　充滿諸法界。
最勝妙法身，　一切莫能見，
教化眾生故，　導師為示現。
譬如虛空性，　無能執持者，
普令諸群生，　無礙造眾業。
虛空無是念，　我今何所作？
云何而造作？　為誰而造作？
如是諸最勝，　因此淨身業，
普令群生類，　成就白淨法。
如來淨法身，　饒益無量眾，
法身亦無念，　我利諸群萌。
譬如明淨日，　出現閻浮提，
除滅一切闇，　普照悉無餘。
一切眾寶山，　大地諸華池，
隨事而長養，　饒益一切眾。
最勝日如是，　饒益一切眾，
悉令群生類，　長養諸善根。
成就慧光明，　除滅一切闇，
覩見諸導師，　具足一切樂。
譬如日出時，　先照大山王，
又復次第照，　一切諸大山，
次照諸小山，　及餘高顯處，
然後乃普照，　世界諸大地。
善逝亦如是，　清淨慧日光，
先照諸菩薩，　功德大山王，
爾乃次第照，　一切諸緣覺，
又復次第照，　聲聞學無學，
然後次第照，　一切諸眾生，
法身無是念，　我有所照明。
譬如明淨日，　出現於世間，
生盲雖不見，　而能作饒益，
除滅飢渴患，　令身柔軟樂，
當知明淨日，　無所不饒益，
佛日亦如是，　出現於世間，
雖無信心眼，　而為作饒益，
或聞如來聲，　或觸導師光，
為彼作因緣，　究竟成菩提，
譬如盛滿月，　映蔽諸星宿，

示現一切衆,　　有增或有減,
一切澄淨水,　　月影無不現,
世間群生類,　　皆悉對目見,
最勝淨滿月,　　映蔽於二乘,
隨其受化者,　　示現壽修短,
影現諸人天,　　淨心菩提器,
各各皆自謂,　　我對天人尊,
譬如大梵王,　　安住梵天宮,
悉於大千界,　　普現梵王身,
具足自在力,　　變現無量身,
無處而不見,　　其身亦不分。
導師亦如是,　　具足自在力,
一切十方剎，　　普現無量身，
不可稱量身,　　一切莫能見,
普應現衆生,　　而亦不分身。
譬如大醫王,　　善知對治法,
若有得見者,　　無病而不除,
臨欲命終時,　　而生如是念,
我身終沒後,　　一切無歸依。
以藥塗其身,　　呪術而自持,
令我命終後,　　如本無變異。
如是諸最勝,　　無上大醫王,
善學方便慧,　　具足一切智。
過去無量行,　　示現淨法身,
衆生若見者,　　除滅煩惱患。
譬如大海中,　　摩尼衆寶王,
出生無量種,　　清淨妙光明。
衆生觸斯光,　　皆悉同寶色,
若有得覩見,　　彼開清淨眼。
最勝寶如是,　　普放慧光明,
若有觸斯光,　　悉與佛同色。
衆生若見者,　　具足五淨眼,
除滅諸闇冥,　　安住如來地。
譬如如意寶,　　隨滿一切願,
若有所求者,　　皆悉滿其意。
寶王不生念,　　我饒益世間,
少功德衆生,　　不見此寶王。
善逝亦如是,　　令一切願滿,
若有求願者,　　皆悉得滿足。
善逝不生念,　　我利益衆生,
其懷惡心者,　　不覩如來身。」

[0618c16] 「佛子！菩薩摩訶薩云何知、見如來、應供、等正覺，微妙音聲？此菩薩摩訶薩知、見如來音聲，無處不至，如來種種微妙音聲，令一切眾生皆大歡喜，演說無量諸佛正法；隨應化者，悉得解了，教化眾生，未曾失時；令身清涼，心定不亂，觀察平等，無生無滅。譬如呼響無主，知、見出生，長養諸善根故；知、見甚深，無邊底故；知、見正直，究竟度法界故；知、見無斷，攝法界故；知、見不可壞，究竟法界故；菩薩摩訶薩知如來音聲非量、非無量；非主、非無主，非智、非無智。何以故？譬如世界將欲壞時，法如是故，自然演出四種音聲。何等為四？一曰、汝等當知初禪安樂，離欲瞋恚，遠離欲界；眾生聞已，自然皆得成就初禪，捨欲界身，生梵天處。二曰、汝等當知二禪安樂，離於覺觀，無覺無觀，遠離梵身；眾生聞已，自然皆得成就二禪，捨梵世身，生光音天。三曰、汝等當知三禪安樂，離於喜愛；眾生聞已，自然皆得成就三禪，捨光音身，生遍淨天。四曰、汝等當知四禪安樂，遠離眾苦；眾生聞已，自然皆得成就四禪，捨遍淨身，生果實天。

[0619a08] 「佛子！是為世界將欲壞時，法如是故，自然出生四種音聲，彼聲無主，亦無作者，如來妙音，亦復如是，亦無有主，無有作者，自然出生四種妙音，隨順佛法。何等為四？一曰、汝等當知一切行苦，地獄、畜生、餓鬼中苦、閻羅王苦、惡行者苦、無功德苦、著我我所苦，欲生人天，當種善根，修諸功德，遠離八難，得無難處眾生；聞已，捨離顛倒，修習善根，遠離八難，生人天中。二曰、汝等當知一切行苦，皆悉熾然，如燒鐵丸，一切眾行，悉磨滅法，寂滅涅槃，遠離熾然，清涼安樂；眾生聞已，皆修善根，修善根已，得音聲忍，得音聲忍已，學聲聞乘。三曰、汝等當知，學聲聞乘者，為學小智，因他覺悟，更有勝道，名緣覺乘，悟不由師，汝等應學；若有眾生，樂勝道者，聞此音聲，學緣覺乘。四曰、汝等當知，過聲聞、緣覺，更有勝道，名曰大乘；修菩薩行，究竟六波羅蜜，具菩薩行，得不退轉，不捨菩薩心，永離生死，向無上菩提；若有眾生，諸根猛利，過去修習，無量善根，又復承佛威神力故，得聞此音，發菩提心。諸佛如來微妙音聲，不從身出，不從心出，而能饒益無量眾生。佛子！是為菩薩摩訶薩初勝妙行，知、見如來微妙音聲。

[0619b03] 「復次，佛子！譬如呼響，因山聲起，無有積聚，不可覩見，隨種種聲，悉能應對，實無所應；如來妙音，亦復如是，無有方處，但隨所應，而出音聲，音聲非實，不可覺知，不可言說。佛子！是為菩薩摩訶薩第二勝行，知、見如來微妙音聲。

[0619b08] 「復次，佛子！譬如天妙音聲，於虛空中自然而出，悉能覺悟放逸天子，而告之言：『汝等當知，五欲無常，虛妄顛倒，須臾變異，如逆風執火，愚夫所習，汝莫放逸，若放逸者，身壞命終，墮三惡道。』放逸諸天，聞此音聲，生恐怖心，厭離五欲，各捨宮殿，詣正法堂，修習善法，愛樂正道。佛子！天妙音聲，亦無有主、亦無作者、不起、不滅，而能利益放逸諸天；如來妙音，亦復如是，普為放逸諸眾生故，出生無量正法音聲，而覺悟之。謂無著聲，不放逸聲，無常、苦、空、非我之聲，寂滅涅槃聲，皆悉充滿。一切法界，隨其所應，悉令歡喜，各隨所樂，修學諸乘，出生無量大智音聲、不退轉聲、具足菩薩諸行音聲、如來一切智慧地聲；眾生聞此諸音聲已，無量無數阿僧祇眾生，修習

善法，或學聲聞、辟支佛乘，或學無上摩訶衍乘；如來妙音，超絕眾相，言語道斷。佛子！是為菩薩摩訶薩第三勝行，知、見如來微妙音聲。

[0619b27] 「復次，佛子！譬如自在天王，有天寶女，名曰善口。於一語中，演出百千娛樂音聲，於彼一一娛樂音中，復出百千娛樂音聲。佛子！當知一善口聲，出生無量微妙音聲，如來音聲，亦復如是；於一音中，出無量聲，隨其所應，悉令開解。佛子！是為菩薩摩訶薩第四勝行，知、見如來微妙音聲。

[0619c04] 「復次，佛子！譬如大梵天王，於梵眾中，出梵音聲，一切大眾，無不聞者，彼梵音聲，不出眾外；時，梵身諸天各作是念：『大梵天王唯與我語，不對餘天。』如來、應供、等正覺亦復如是，出生無量無上妙音，應受化者，皆悉得聞，不出眾外。何以故？彼諸眾生，根未熟故，聞佛音者，各作是念：『今日如來，唯為我說，不為餘人。』如來所出音聲，亦無所出，聞佛音者，亦無所聞，能為眾生，施作佛事。佛子！是為菩薩摩訶薩第五勝行，知、見如來微妙音聲。

[0619c15] 「復次，佛子！譬如水性，皆同一味，隨器異故，味有差別。水無是念：『我作眾味。』如來妙音亦復如是，皆悉一味，謂解脫味，隨諸眾生，受化器異，應有差別。如來音聲，不作是知，不作是念：『我作種種，別異音聲。』佛子！是為菩薩摩訶薩第六勝行，知、見如來微妙音聲。

[0619c21] 「復次，佛子！譬如阿耨達龍王，興大重雲，滿閻浮提，普降大雨，百穀草木，皆悉滋長，江河池泉，一切盈滿，此大雨水，不從龍王身、心中出，而能饒益無量眾生；如來、應供、等正覺亦復如是，興大悲雲，遍滿世間，普雨無上甘露正法，令一切眾生皆大歡喜，出生善根，長養正法，具足諸乘。如來音聲，不從外來，亦不內出，而能饒益一切眾生。佛子！是為菩薩摩訶薩第七勝行，知、見如來微妙音聲。

[0620a01] 「復次，佛子！譬如摩那斯龍王，將欲降雨，先興重雲，彌覆虛空，凝停七日，而未降雨，先令眾生，究竟諸業。何以故？彼大龍王，慈悲心故，過七日已，漸降微雨，普潤大地；如來、應供、等正覺亦復如是，將雨法雨，先興法雲，普覆眾生，未便即雨甘露正法，先令眾生，成熟諸根，諸根熟已，然後漸降甘露法雨。若即說深法，眾生恐怖。是故，如來漸漸微雨，一切種智，甘露法味。佛子！是為菩薩摩訶薩第八勝行，知、見如來微妙音聲。

[0620a11] 「復次，佛子！譬如海中，有大龍王，名大莊嚴。或連雨十日、或二十日、或百日、或千日、或百千日。佛子！雨不作是念：『我雨十日、乃至百千日。』但彼龍王有不可思議自在力故，或十日雨、乃至百千日雨；如來、應供、等正覺亦復如是，欲雨微妙甘露正法，或十種音聲、或二十、或百、或千、或百千、或八萬四千行種種音聲，乃至無量億那由他聲，分別說法，令一切眾生，皆悉歡喜。如來妙音，不作是念：『我能演說種

種諸法。』又法界清淨，無有差別，化眾生故，所說不同。佛子！是為菩薩摩訶薩第九勝行，知、見如來微妙音聲。

[0620a22] 「復次，佛子！譬如娑伽羅龍王，欲現龍王大自在力，為欲饒益群生類故，從四天下，乃至他化自在天處，興大重雲，遍覆六天，有種種色：或有處，如閻浮檀金色，或有處，如瑠璃色，或有處，如白銀色，或有處，如玻瓈色，或有處，如玫瑰色，或有處，如碼碯色，或有處，如勝寶藏色，或有處，如赤真珠色，或有處，如妙香色，或有處，如種種衣色，或有處，如清淨水色，或有處，如種種雜色，如是等無量色雲，覆四天下，乃至六天覆已。出諸電光，所謂：閻浮檀金色雲出瑠璃電光、瑠璃色雲出閻浮檀金電光、白銀色雲出玻瓈電光、玻瓈色雲出白銀電光、玫瑰色雲出碼碯電光、碼碯色雲出玫瑰電光、勝寶藏色雲出赤真珠電光、赤真珠色雲出勝寶藏電光、妙香色雲出種種衣色電光、種種衣色雲出妙香色電光、淨水色雲出種種雜色電光、種種雜色雲出淨水電光、廣說乃至一種色雲出種種色電光、種種色雲出一種色電光。又震種種大雷音聲，令眾生歡喜，所謂：天女歌音、天娛樂音、龍女歌音、乾闥婆女歌音、緊那羅女歌音、大地音、大海音、鹿王音、或有異類奇妙種種鳥音、或種種歌音。爾時，龍王起若干風，降微細雨，饒益安樂無量眾生，從四天下，上至六天，普雨種種無量異雨。所謂：於大海中，雨名洪澍，無有斷絕；於他化自在天，普雨歌頌娛樂音聲；於化自在天，普雨解脫明淨光寶；於兜率陀天，普雨頂髻明月神珠；於夜摩天，普雨種種眾莊嚴具；於三十三天，普雨妙香；於四天王，普雨寶衣；於龍王宮，普雨赤明真珠；於阿脩羅處，普雨兵仗，名伏怨敵；於鬱單越，普雨眾華；如是廣說，遍四天下，雨種種雨。然彼龍王，其心平等，無有彼此，但以眾生根不同故，雨有差別；如來、應供、等正覺無上法王亦復如是，將欲應現無量大法，先以清淨身雲，普覆一切法界，隨其所應，示現身雲。或有眾生，應見如來生身之雲；或有眾生，應見如來神力住持身雲；或有眾生，應見如來色身之雲；或有眾生，應見如來種種身雲；或有眾生，應見如來功德身雲；或有眾生，應見如來智慧身雲；或有眾生，應見如來不壞身雲；或有眾生，應見如來無畏身雲；或有眾生，應見如來法界身雲。

[0620c09] 「佛子！如來以如是等無量身雲，普覆一切世界，隨其所應，示現光明電光。或有眾生，得見如來光明電光，名無所不至。或有眾生，得見如來光明電光，名照無量無邊。或有眾生，得見如來光明電光，名曰入佛微密之教。或有眾生，得見如來光明電光，名明淨普照。或有眾生，得見如來光明電光，名曰淨照。或有眾生，得見如來光明電光，名入無盡藏陀羅尼門。或有眾生，得見如來光明電光，名不亂正念。或有眾生，得見如來光明電光，名不退智慧。或有眾生，得見如來光明電光，名順入諸趣。或有眾生，得見如來光明電光，名普令眾生滿足諸願。

[0620c22] 「佛子！如是如來、應供、等正覺，普為眾生示現如來光明電光，現電光已，出生無量諸大三昧雷震音聲。所謂：出正覺三昧雷聲、離垢寂靜海三昧雷聲、一切法自在三昧雷聲、金剛圓滿三昧雷聲、須彌山王幢三昧雷聲、海印三昧雷聲、日光三昧雷聲、普令眾生歡喜三昧雷聲、無盡功德藏三昧雷聲、不壞解脫阿羅漢三昧雷聲。

[0620c29] 「佛子！如來、應供、等正覺，於佛身雲，出生無量種種三昧雷聲。出雷聲已，欲說甘露法時，先現如來大智風輪瑞相，從無障礙大慈悲起，先令一切**眾生及諸菩薩，身心柔軟，皆大歡喜。如來如是以正法雲、大慈悲雲、不可思議雲，令一切眾生，身心柔軟，然後乃雨不可思議大法雲雨。所謂：為坐道場一切菩薩雨不可壞法界大法雲雨，為最後身菩薩雨如來密教菩薩娛樂自在大法雲雨**，為一生補處菩薩雨清淨普照大法雲雨，為得記菩薩雨如來莊嚴大法雲雨，為得忍菩薩雨功德寶智華不斷菩薩行大法雲雨，為向行菩薩雨不退行入化門甚深門無有疲厭大法雲雨，為初發心菩薩雨如來定行大慈大悲救護**眾生大法雲雨，為樂緣覺者雨深知緣起離斷常見無壞解脫**果法雲雨，為求聲聞者雨降伏煩惱怨敵智藏法雲雨，為修習長養善根**眾生及決定不決定眾生雨種種歡喜法門雲雨。**

[0621a19] 「佛子！雨如是等十種無量無邊大法雲雨，充滿法界。佛子！如來、應供、等正覺，其心平等，無有彼此；但以**眾生根不同故，如來法雨現有差別。佛子！是為菩薩摩訶薩第十勝行，知、見如來微妙音聲。**

◎
大方廣佛華嚴經卷第三十四

【經文資訊】大正藏第 09 冊 No. 0278 大方廣佛華嚴經
【版本記錄】CBETA 電子佛典 2016.06，完成日期：2016/06/15
【編輯說明】本資料庫由中華電子佛典協會（CBETA）依大正藏所編輯
【原始資料】蕭鎮國大德輸入，眾生出版社提供新式標點，其他
【其他事項】本資料庫可自由免費流通，詳細內容請參閱【中華電子佛典協會資料庫版權宣告】

本網站係採用 Creative Commons 姓名標示-非商業性-相同方式分享 3.0 台灣 (中華民國) 授權條款授權.
Copyright ©1998-2016 CBETA
Dictionary cache status: loaded

Glossary and Other Vocabulary

Copyright Fo Guang Shan 佛光山 2013-2025. This work may be freely reused under the Creative Commons Attribution 4.0 International License with attribution. Please send comments to alex@ntireader.org.
Page updated on 2025-06-19

Avataṃsakasūtra (Flower Garland Sūtra) 大方廣佛華嚴經
Scroll 35
Click on any word to see more details.

大方廣佛華嚴經卷第三十五

東晉天竺三藏佛**馱跋陀羅譯**

寶王如來性起品第三十二之三

[0621b06] 「◎復次, 佛子！菩薩摩訶薩知、見如來音聲十種無量；何等為十？所謂：知、見**虛空等無量**, **無處不至故**；**知、見法界等無量**, **無處不徹故**；**知、見眾生界等無量**, **令一切眾生悉歡喜**故；知、見行業等無量, 廣說一切果報故；知、見煩惱等無量，究竟寂滅故；知、見種種音聲等無量，隨應受化無不聞故；知、見欲樂等無量，悉分別說諸解脫故；知、見三世等無量，無分際故；知、見智慧等無量，深入一切法故；知、見佛境界不退等無量，隨順如如法界故。

[0621b16] 「佛子！菩薩摩訶薩知、見如來、應供、等正覺音聲, 有如是等十種無量阿僧祇。」

[0621b18] 爾時, 普賢菩薩欲重明此義, 以偈頌曰：

「世界欲壞時,　於彼**虛空中**,
眾生福報力,　**自然出四聲。**
於彼四禪中,　寂樂離**眾苦**,
眾生聞是已,　厭離欲界身。
十力亦如是,　自然出四聲,
充滿於法界,　無處而不聞。
眾生因緣力,　**佛應四種聲**,
其有聞音者,　永度生死海。
譬如因山谷,　出生呼聲響,
從外一切音,　響聲隨應對。
種種因**緣起**,　**聞者亦不同**,
響不作是念,　我出種種音。
如來聲如是,　出生無量音,
隨應受化者,　一切無不聞。

皆悉令歡喜，　調伏諸眾生，
音聲亦無念，　我出種種音。
譬如天妙音，　於彼虛空中，
自然而演出，　覺悟諸天子。
諸天子聞此，　正法妙音聲，
修習不放逸，　厭離於五欲。
十力亦如是，　出生微妙聲，
法雲音充滿，　一切諸世界。
令眾生覺悟，　彼音無生滅，
若有得聞者，　皆悉證菩提。
如自在天王，　寶女名善口，
於一音聲中，　出生百千聲。
復於一一音，　出生百千聲，
諸天若聞者，　一切皆悅樂。
十力亦如是，　於彼一音中，
隨應一時演，　眾生數等音。
眾生聞音已，　除滅諸煩惱，
音聲不作念，　我能有所滅。
譬如大梵王，　出清淨梵音，
一切梵天眾，　無有不聞者。
一一梵音聲，　令梵眾歡喜，
遍滿梵天眾，　音聲不出外。
功德大梵王，　安處如來座，
演出一妙音，　充滿諸法界。
隨應受化者，　一切無不聞，
聲不出眾外，　以無信心故。
譬如諸水性，　皆悉同一味，
清淨離垢濁，　具足八功德。
所因地不同，　眾器各別異，
隨彼因緣故，　水味有差別。
佛子應當知，　一切智音聲，
如來微妙音，　悉同解脫味。
眾生所造行，　若干差別故，
善逝隨應化，　所聞各不同。
譬如阿耨達，　自在大龍王，
興雲覆世間，　普雨潤大地，
長養諸叢林，　百穀藥草等，
彼所降雨水，　不從身心出。
如來亦如是，　初興大法雲，
普覆諸法界，　雨大甘露法。
令眾增善根，　除滅煩惱熱，

而彼甘露法，　不從身心出。
譬如大龍王，　名曰摩那斯，
七日起重雲，　凝停不降雨。
普令一切眾，　究竟諸事業，
漸降微細澤，　然後乃大雨。
十力興法雲，　普覆諸法界，
雨大甘露法，　饒益諸群生。
隨應受化者，　為彼說深法，
聞者不恐怖，　究竟成菩提。
譬如大龍王，　名曰大莊嚴，
先布密重雲，　然後降大雨。
或十二十日，　乃至百千日，
雨水等一味，　眾生故不同。
究竟至如來，　大辯之彼岸，
或說十法門，　乃至百千門。
或說八萬四，　乃至無量行，
如來不生念，　我分別法界。
譬如海龍王，　名曰娑伽羅，
先興密重雲，　彌覆四天下。
普雨一切處，　各各悉不同，
龍王心平等，　亦無有憎愛。
最勝亦如是，　無上法龍王，
興起大悲雲，　普覆於一切。
為道場菩薩，　雨大甘露法，
隨其所應化，　如來心平等。◎

[0622b12] 「◎佛子！云何菩薩摩訶薩知、見如來、應供、等正覺心？此菩薩摩訶薩知心意識，非即如來，但知如來智無量故，心亦無量。佛子！譬如虛空悉為一切萬物所依，而彼虛空無所依止；如來智慧亦復如是，悉為一切世間智慧、離世間智之所依止，而如來智無所依止。佛子！是為菩薩摩訶薩最初勝行，知、見如來、應供、等正覺心。

[0622b19] 「復次，佛子！譬如清淨法界，悉為一切聲聞、緣覺、菩薩解脫之所依止，而清淨法界無增無減；如來智慧亦復如是，為一切世間、出世間智，算數巧術一切眾智之所依止，而如來智無增無減。佛子！是為菩薩摩訶薩第二勝行，知、見如來、應供、等正覺心。

[0622b25] 「復次，佛子！譬如四大海水，悉能澤潤四天下地，八十億小洲，若有眾生於彼諸處方便求水，無往不得，而彼大海不作是念：『我能資給諸眾生水。』如來智慧大海亦復如是，悉能澤潤一切眾生心，彼諸眾生各於法門修習善根，皆得智慧光明，而如來不作是念：『我能悉與眾生智慧。』佛子！是為菩薩摩訶薩第三勝行，知、見如來、應供、

等正覺心。

[0622c04] 「復次，佛子！譬如大海有四種寶珠；此四種寶悉生海中，一切眾寶若無此寶，海中眾寶悉皆滅失。何等為四？一、名眾寶積聚，二、名無盡寶藏，三、名遠離熾然，四、名一切莊嚴聚，是為四寶。佛子！此四種寶，一切阿脩羅、迦樓羅、諸龍神等悉不得見，何以故？娑伽羅龍王密置深寶藏故，此四種寶端嚴方正；如來、應供、等正覺海亦有四種大智寶珠，出生一切聲聞、緣覺、學、無學智、及諸菩薩智慧大寶。何等為四？一、名無染巧妙方便清淨智寶，二、名分別演說有為無為清淨智寶，三、名分別演說一切諸法而不壞法界清淨智寶，四、名應化眾生未曾失時清淨智寶，是為如來大海四種清淨智寶。佛子！此如來四種清淨智寶一切眾生無能見者，何以故？此四種智慧大寶安置如來微密法寶藏故，菩薩慧光端嚴殊特。佛子！是為菩薩摩訶薩第四勝行，知、見如來、應供、等正覺心。

[0622c22] 「復次，佛子！譬如大海有四熾然光明大寶，此四種寶悉能消竭大海無極之水。何等為四？一、名日藏光明大寶，二、名離潤光明大寶，三、名火珠光明大寶，四、名究竟無餘光明大寶。佛子！若大海中無此四寶，四域天下、金剛圍山乃至非想、非非想處皆悉漂沒。佛子！此日藏光明大寶能變海水悉成為酪，離潤光明大寶能變酪海悉成為酥，火珠光明大寶能悉熾然酥海，究竟無餘光明大寶悉然酥海永盡無餘；如來、應供、等正覺海，亦有四種智光摩尼大寶，照諸菩薩具足修習一切眾行，乃至成佛平等智慧。何等為四？一者、永息一切不善波浪智光大寶，二者、滅一切法愛智光大寶，三者、大慧智光大寶，四者、與如來等無量智光大寶。佛子！彼菩薩摩訶薩修集菩提時，起無量生死不善波浪，一切諸天、阿脩羅等悉無能止，如來以息一切不善波浪智光大寶，照耀菩薩不善波浪，令永止息，堅固安住無上三昧；以滅一切順法愛智光大寶，滅一切三昧難捨味著；以大慧智光大寶，滅一切無明淨慧通達；以與如來等無量智光大寶，以少方便出生如來智慧之地。佛子！若無如來四種智光大寶，乃至一菩薩得如來地，無有是處！佛子！是為菩薩摩訶薩第五勝行，知、見如來、應供、等正覺心。

[0623a19] 「復次，佛子！譬如從水輪際，上至非想、非非想天一切三千大千世界，依虛空住，謂無色界眾生處、色界眾生處、欲界眾生處。此三界處悉依虛空，而彼虛空無有迫迮；如來智慧亦復如是，一切聲聞、緣覺、菩薩知有為法智慧，知無為法智慧，如是等一切智慧悉依如來智慧而起，悉依如來智慧而住，如來智慧無有迫迮，何以故？如來智慧無所不至故。佛子！是為菩薩摩訶薩第六勝行，知、見如來、應供、等正覺心。

[0623a28] 「復次，佛子！譬如雪山頂有藥王樹，名非從根生非不從生，彼藥王樹從六百八十萬由旬，下極金剛地，水輪際生。佛子！此藥王樹若生根時，閻浮提樹一切根生；若生莖時，閻浮提樹皆悉生莖，若生枝葉華果時，閻浮提樹一切悉生枝葉華果。此藥王樹，根能生莖，莖能生根，是故名曰不從根生非不從根。佛子！此藥王樹一切諸處，皆悉生長，唯除二處，所謂地獄深阬及水輪中不得生長，而大藥王樹亦不捨生性；如來智慧大藥王樹亦復如是，從一切如來種姓中生，於過去世修習大慈悲等無量無邊功德。堅固正住，不可傾動。三世無量善根智慧，皆悉普覆一切世間，除滅一切惡道眾難，巧方便莖，淨法界枝，諸禪三昧解脫之葉，七覺意華無上解脫果，陀羅尼持初無增減。

[0623b15] 「佛子！如來智慧大藥王樹，復有異名，名根堅固不壞。何以故？不捨不斷菩薩眾行，是故其根名曰不壞。彼如來智慧大藥王樹初生根時，一切菩薩悉生大慈悲根，未曾捨離一切眾生；初生莖時，一切菩薩皆悉生長堅固精進正直心莖；初生枝時，一切菩薩生長一切波羅蜜枝；初生葉時，一切菩薩生長一切淨戒威儀頭陀功德之葉；初生華時，一切菩薩善根莊嚴相好華敷；初生果時，一切菩薩得無生忍受佛記果。佛子！如來智慧大藥王樹，唯除二處不得生長，所謂：聲聞、緣覺、涅槃、地獄、深阬及諸犯戒、邪見、貪著、非法器等，而如來樹非不生長，其餘一切應受化者皆悉生長，而如來智慧大藥王樹不增不減。佛子！是為菩薩摩訶薩第七勝行，知、見如來、應供、等正覺心。

[0623c02] 「復次，佛子！譬如火劫起時，三千大千世界，一切所有大地草木金剛圍山，皆悉熾然燒盡無餘。設有一人若以乾草投彼火中，寧得不然？答言：『不也，無不燒盡。』佛子！彼所投草猶可不盡。如來智慧於一切眾生、一切佛剎、一切劫數、一切諸法無不悉知，若有不知，無有是處。何以故？如來智慧不可破壞悉明達故。佛子！是為菩薩摩訶薩第八勝行，知、見如來、應供、等正覺心。

[0623c11] 「復次，佛子！譬如風災壞世界時，有大風起，名曰壞散，悉能壞散磨滅大千世界金剛圍山一切萬物。爾時，三千大千世界外復有風起，名障壞散風災，不令風災得至餘方。佛子！若無此障風，十方無量無邊阿僧祇世界無不散滅；如來、應供、等正覺亦復如是，有大智風，名曰散滅一切煩惱，悉能散滅一切菩薩煩惱習氣。如來復有巧方便智風，能持一切菩薩，不令究竟盡滅墮於聲聞、辟支佛地。菩薩摩訶薩得此巧方便智風力故，能過聲聞、辟支佛地，究竟佛地。佛子！是為菩薩摩訶薩第九勝行，知、見如來、應供、等正覺心。

[0623c23] 「復次，佛子！如來智慧無處不至。何以故？無有眾生無眾生身、如來智慧不具足者。但眾生顛倒，不知如來智遠離顛倒，起一切智、無師智、無礙智。佛子！譬如有一經卷如一三千大千世界，大千世界一切所有無不記錄。若二千世界等，悉記二千世界中事。小千世界等，悉記小千世界中事。四天下等，悉記四天下事。須彌山王等，悉記須彌山王事。地天宮等，悉記地天宮殿中事。欲天宮等，悉記欲界天宮殿中事。色天宮等，悉記色界天宮殿中事。若無色天宮等，悉記無色界天宮殿中事。彼三千大千世界等經卷在一微塵內，一切微塵亦復如是。

[0624a07] 「時，有一人出興於世，智慧聰達，具足成就清淨天眼，見此經卷在微塵內，作如是念：『云何如此廣大經卷在微塵內而不饒益眾生耶？我當勤作方便，破彼微塵，出此經卷，饒益眾生。』爾時，彼人即作方便，破壞微塵，出此經卷，饒益眾生。佛子！如來智慧無相，智慧無礙，智慧具足，在於眾生身中，但愚癡眾生顛倒想覆，不知、不見、不生信心。

[0624a15] 「爾時，如來以無障礙清淨天眼觀察一切眾生。觀已，作如是言：『奇哉！奇哉！云何如來具足智慧在於身中而不知見？我當教彼眾生覺悟聖道，悉令永離妄想顛倒垢

縛，具見如來智慧在其身內，與佛無異。』如來即時教彼眾生修八聖道，捨離虛妄顛倒；離顛倒已，具如來智，與如來等，饒益眾生。佛子！是為菩薩摩訶薩第十勝行，知、見如來、應供、等正覺心。

[0624a23] 「佛子！菩薩摩訶薩有如是等無量無數諸勝妙行知、見如來、應供、等正覺心。」

[0624a25] 爾時，普賢菩薩欲重明此義，以偈頌曰：

「欲知如來心，　應解最勝智，
　如來智無量，　最勝心亦然。
　十方諸世界，　一切眾生類，
　皆悉依虛空，　虛空無所依。
　一切法界中，　眾生種種樂，
　方便巧智術，　依最勝智起。
　一切諸智慧，　悉依善逝智，
　如來最勝智，　寂然無所依。
　聲聞緣覺乘，　解脫智慧果，
　悉從法界起，　法界無增減。
　最勝智如是，　能起一切智，
　學智無學智，　了達有無智。
　善逝無上智，　出生一切智，
　非生非不生，　皆悉無增減。
　譬如大海水，　澤潤一切地，
　眾生善方便，　求水無不得。
　大海地無念，　我與眾生水，
　大海無增減，　方便求悉得。
　十方諸世界，　一切群生類，
　善逝智慧海，　皆悉能潤澤。
　各各勤方便，　修習諸法門，
　一切修行者，　疾得智慧光。
　如娑伽龍王，　有四妙寶珠，
　密置深寶藏，　眾生無能見。
　端嚴而方正，　常住於大海，
　因此四摩尼，　生出一切寶。
　最勝四種智，　無量不可稱，
　出生一切眾，　無量諸智慧。
　安住大乘藏，　無量德莊嚴，
　除受記菩薩，　一切莫能見。
　譬如大海中，　有四摩尼寶，
　光焰甚猛熱，　能消大海水。

若無此四寶,　　天地悉漂沒,
大海無增減,　　四域皆安住。
如來四種智,　　無量不可稱,
能止諸菩薩,　　不善根波浪。
一切三世間,　　欲色無色界,
離我及我所,　　安住於虛空。
善逝智亦然,　　一切智根本,
聲聞學無學,　　及諸緣覺智。
菩薩普饒益,　　無量甚深智,
悉依如來智,　　如來智無依。
如彼雪山頂,　　有大藥王樹,
名不從根生,　　非不從根生。
由此藥王樹,　　生長因緣故,
悉生閻浮提,　　一切諸樹林。
彼樹根生時,　　一切樹根生,
莖枝葉華實,　　一切亦如是。
清淨甚深智,　　如來性中生,
依因如來智,　　出生修行智。
一切菩薩行,　　無量諸功德,
如來智樹王,　　平等心地生。
譬如劫盡時,　　猛盛大火災,
設人投乾草,　　猶可燒不盡。
善逝清淨智,　　無量無有邊,
悉能分別知,　　三世眾生類。
又知一切劫,　　一切諸佛剎，
如是無量法,　　如來悉了知。
譬如劫盡時,　　風災名壞散,
能壞諸大地,　　金剛及須彌。
剎外有風起，　　名曰障散壞，
若無此風者,　　十方悉磨滅。
十力亦如是,　　智慧風無量,
皆悉能散滅,　　菩薩諸煩惱。
如來方便智,　　攝取諸菩薩,
過聲聞緣覺,　　安住如來地。
譬如微塵內，　　有一大經卷，
三千世界等,　　無益眾生類。
爾時有一人,　　出興於世間,
破塵出經卷,　　饒益一切世。
如來智如是,　　眾生悉具有,
顛倒妄想覆,　　眾生不知見。

如來教眾生，　修習八聖道，
除滅一切障，　究竟成菩提。◎

[0625a14] 「◎佛子！云何菩薩摩訶薩知、見如來、應供、等正覺境界？此菩薩摩訶薩成就無量無邊無礙智慧，知一切眾生，是如來境界。一切世間、一切剎、一切法、一切眾生行，如如不壞境界、無礙法界境界、實際無際境界、無量虛空境界、非境界境界，是如來境界。佛子！一切眾生無量故，如來境界無量；一切世間無量故，如來境界無量；乃至非境界境界無量故，如來境界無量；非境界至一切處而無所至，如來境界亦復如是。

[0625a23] 「佛子！菩薩摩訶薩知心境界是如來境界。如心境界無量故，如來境界無量。何以故？隨心無量，出生智慧亦復如是。

[0625a26] 「佛子！譬如大龍隨心降雨，雨不從內亦不從外；如來境界，亦復如是，隨心所念，於念念中出生無量不思議智。彼諸智慧，悉無來處。佛子！一切大海水皆從龍王心願所起；如來智海亦復如是，悉從大願力起。佛子！如來智海無量無邊，不可言說、不可思議。我說小諭，汝今諦聽：佛子！此閻浮提內流出二千五百河水，悉入大海。俱耶尼內流出五千河水，悉入大海。弗婆提內流出八千四百河水，悉入大海。欝單越內流出一萬河水，悉入大海。佛子！此四天下內如是二萬五千九百河水，悉入大海。佛子！於意云何此水多少？」

[0625b09] 答言：「甚多。」

[0625b10] 「佛子！復有十光明龍王，雨大海中，悉過前水。百光明龍王，雨大海中，復悉過前。大莊嚴龍王，雨大海中，復悉過前。摩那斯龍王，雨大海中，復悉過前。大雷龍王，雨大海中，復悉過前。難陀跋難陀龍王，雨大海中，復悉過前。無量光明龍王，雨大海中，復悉過前。流注不斷龍王，雨大海中，復悉過前。大勝龍王，雨大海中，復悉過前。金剛光明龍王，雨大海中，復悉過前。佛子！如是等八十億龍王，各雨大海，展轉過前。娑伽羅龍王太子，名曰佛生，雨大海中，復悉過前。

[0625b21] 「佛子！彼十光明龍王所住淵池，流入大海，復悉過前。百光明龍王所住淵池，流入大海，復悉過前。大莊嚴龍王所住淵池，流入大海，復悉過前。摩那斯龍王所住淵池，流入大海，復悉過前。大雷龍王所住淵池，流入大海，復悉過前。難陀跋難陀龍王所住淵池，流入大海，復悉過前。無量光明龍王所住淵池，流入大海，復悉過前。流注不斷龍王所住淵池，流入大海，復悉過前。大勝龍王所住淵池，流入大海，復悉過前。金剛光明龍王所住淵池，流入大海，復悉過前。如是等廣說，乃至娑伽羅龍王太子所住淵池，流入大海，復悉過前。佛子！如彼十龍王及八十億龍王，乃至娑伽羅龍王太子，雨大海中及其淵池，皆悉不及娑伽羅龍王所雨大海；娑伽羅龍王所住淵池，涌出流入大海倍復過前。彼涌流水青瑠璃色，盈滿大海，涌出有時。是故，海潮常不失時。佛子！如是大海，其水

無量、珍寶無量、眾生無量、大地無量。佛子！於意云何彼大海水為無量不？」

[0625c12] 答言：「實爾。其水深廣，不可為諭。」

[0625c13] 「佛子！如是海水深廣無量，於如來無量智海，百分不及其一，乃至不可為譬；但隨所應化，為作譬諭。佛子！菩薩摩訶薩知、見如來智海，深廣無量。從初發心乃至不斷菩薩無量行故，知、見道品寶無量不斷三寶故，知、見無量眾生歡喜長養一切聲聞、學、無學及緣覺故，知、見大地無量從歡喜地乃至究竟無礙智地故。佛子！是為菩薩摩訶薩知、見如來、應供、等正覺境界，無量饒益一切眾生無量智慧故。」

[0625c22] 爾時，普賢菩薩欲重明此義，以偈頌曰：

「離垢淨境界，　無量不可稱，
殊勝願力故，　一切無有量。
譬如心境界，　無量無有邊，
一切諸十力，　境界亦如是。
譬如大龍王，　不離於本處，
以心願力故，　其雨無有量。
雨水無從來，　亦無有去處，
龍王願力故，　隨心雨無量。
一切十方剎，　十力亦如是，
本無所從來，　去亦無所至。
無量諸境界，　悉從心緣起，
一切諸法界，　皆入一毛道。
譬如大海水，　無量無有邊，
眾生及珍寶，　大地亦無量。
海水常湛然，　皆悉同一味，
隨眾生受用，　其味各不同。
最勝亦如是，　智慧海無量，
三寶最勝故，　是故寶無量，
聲聞學無學，　辟支佛無量，
具修無上道，　故說地無量。

[0626a15] 「佛子！云何菩薩摩訶薩知、見如來、應供、等正覺行？此菩薩摩訶薩知、見如來無礙行、如如行，是如來行如如，過去不滅，未來不至，現在不起，如來行亦如是，不滅、不至、不起。佛子！譬如法界無量無縛。何以故？法界無身故。如來行亦如是，無量無縛。何以故？如來行無身故。佛子！譬如鳥飛虛空，經百千年所遊行處不可度量；未遊行處亦不可量。何以故？虛空無分齊故。如來、應供、等正覺行亦復如是，若使有人於百千億那由他劫，分別解說如來之行；已解說者不可限量，未解說者亦不可量。何以故？如來行無分齊故。佛子！如來、應供、等正覺，住如來住，無所住故；而能普為一切眾生

，示現開導如來之行，眾生見已出過一切諸障礙道。佛子！譬如金翅鳥王，飛行虛空，安住虛空，以清淨眼觀察大海龍王宮殿，奮勇猛力，以左右翅博開海水，悉令兩闢，知龍男女有命盡者，而撮取之。如來、應供、等正覺金翅鳥王亦復如是，安住無礙虛空之中，以清淨眼觀察法界諸宮殿中一切眾生，若有善根已成熟者，奮勇猛十力、止觀兩翅，博開生死大愛海水，隨其所應出生死海，除滅一切妄想顛倒，安立如來無礙之行。

[0626b10] 「佛子！譬如日月周行虛空，不作是念：『我行虛空從何所來？去至何所？』如來亦復如是，周行無礙解脫虛空，分別一切法界，饒益一切眾生，廣作佛事，如來不作是念：『我有去來。』佛子！菩薩摩訶薩以如是等無量無邊勝行，知、見如來、應供、等正覺行。」

[0626b16] 爾時，普賢菩薩欲重明此義，以偈頌曰：

「譬如如無盡，　無生亦無滅，
亦無有方處，　求之不可見。
如來亦如是，　境界不可量，
遠離於三世，　其性悉如如。
譬如諸法界，　非界非不界，
非有亦非無，　非量非無量。
功德持如是，　所行不可量，
非有亦非無，　其身本無故。
如鳥飛虛空，　經由百千年，
行處未行處，　皆悉不可量。
若人百千劫，　演說如來行，
已說及未說，　皆悉不可量。
譬如金翅鳥，　安住於虛空，
觀察龍王宮，　撮取其男女。
十力亦如是，　安住如來行，
善根純熟者，　令出煩惱海。
譬如淨日月，　周行於虛空，
安樂一切眾，　不念我能爾。
如來亦如是，　遊行諸法界，
度脫一切眾，　不念我能度。

[0626c09] 「佛子！云何菩薩摩訶薩知、見如來、應供、等正覺菩提？此菩薩摩訶薩知、見菩提，解一切義，滅除疑惑，不二等覺，無相、無行、無退、無量、無邊、無縛、無脫，遠離二邊知處非處；知一切字一切語言法，知一切眾生心心所行，知一切根煩惱習性，於一念中悉知三世一切諸法。佛子！譬如大海為一切眾生色像之印，是故大海說名為印；如來、應供、等正覺菩提亦復如是，一切眾生心念諸根，現菩提中，而無所現，故說如來

為一切覺。

[0626c19] 「佛子！一切諸佛菩提，一切文字所不能記，一切語言所不能說，不可為譬，但隨所應如來為之分別演說。佛子！如來、應供、等正覺成菩提時，住佛方便，得一切眾生等身；得一切法等身；得一切剎等身；得一切三世等身；得一切如來等身；得一切諸佛等身；得一切語言等身；得一切法界等身；得虛空界等身；得無礙法界等身；得出生無量界等身；得一切行界等身；得寂滅涅槃界等身。佛子！隨如來所得身，當知音聲及無礙心亦復如是，如來具足如是等三種清淨無量。佛子！如來身中，悉見一切眾生發菩提心，修菩薩行，成等正覺，乃至見一切眾生寂滅涅槃，亦復如是，皆悉一性。以無性故；無相、無盡、無生、無滅故；我、非我性故；眾生、非眾生性故；覺、無所覺故；法界無自性故；虛空界無自性故；如是等覺一切無性無盡智、自然智，一切如來無極大悲度脫眾生。

[0627a08] 「佛子！譬如虛空界，世界若成、若敗，常無增減。何以故？虛空無生滅故。如來、應供、等正覺菩提，若成、未成，常無增減，一性無性，捨離眾性。

[0627a11] 「佛子！設有一人出興於世，彼能化作恒沙等心。彼一一心，悉能化作恒沙如來，無色、無形，如是恒沙等劫，常化不絕。於意云何？彼化如來寧為多不？」

[0627a15] 答曰：「我知仁意，若化、不化，等無有異。」

[0627a15] 「善哉！善哉！佛子！誠如所言。佛子！設使一切眾生於一念中，悉成正覺，若成、未成，皆悉平等。何以故？菩提無性故。無增無減，如來菩提皆悉一性，所謂：無性。佛子！是為菩薩摩訶薩知、見如來、應供、等正覺菩提。佛子！如來、應供、等正覺，成正覺已，正受三昧，名曰善覺。正受三昧已，得菩提身數，與一切眾生身等。如一三昧，一切三昧、一切法門，亦復如是。佛子！是為菩薩摩訶薩知、見如來、應供、等正覺菩提身。

[0627a25] 「復次，佛子！菩薩摩訶薩於一毛道，悉知一切眾生等如來之身；如一毛道，一切毛道、一切法界處亦復如是。何以故？如來菩提身，無處不至、無處不有故。如來、應供、等正覺本求菩提，勤修精進，往詣道場菩提樹下，處師子座，成最正覺，究竟菩提。

[0627b02] 「復次，佛子！此菩薩摩訶薩自知身中悉有一切諸佛菩提。何以故？彼菩薩心不離一切如來菩提故。如自心中，一切眾生心中，亦復如是，無量無邊，無處不有，不可破壞，不可思議。佛子！菩薩摩訶薩以如是等無量無邊不可思議方便法門，知、見如來、應供、等正覺菩提。」

[0627b08] 爾時，普賢菩薩欲重明此義，以偈頌曰：

「菩提非二法，　遠離於二邊，

除滅一切惡，　平等覺諸法。
了達一切法，　皆悉如虛空，
非我非無我，　等覺一切法。
譬如諸大海，　一切眾生類，
色像悉顯現，　故說一切印。
十方世界中，　一切眾生類，
無上菩提海，　無法而不現。
譬如虛空性，　世界成壞時，
若成若未成，　虛空無增減。
最勝亦如是，　無上菩提道，
若覺若未覺，　一性亦無性。
譬如無量劫，　念念化諸佛，
若化若不化，　皆悉等無異。
設一切眾生，　一時成正覺，
若成若未成，　菩提無增減。
最勝有三昧，　名曰為善覺，
道場成菩提，　逮得此三昧。
普放無量光，　一切眾生等，
除滅一切闇，　開悟諸群生。
三世一切劫，　佛剎及諸法，
諸根心心法，　一切虛妄法。
於一佛身中，　此法皆悉現，
是故說菩提，　無量無有邊。

[0627c05] 「佛子！云何菩薩摩訶薩知、見如來、應供、等正覺轉法輪？此菩薩摩訶薩知、見如來一切願、一切法，轉無所轉，本無所起，三轉圓滿，皆悉清淨，悉能遠離一切邪見，離欲際非際。一切諸法，如虛空際不可言說，一切法寂滅涅槃性故；菩薩摩訶薩知、見一切文字，一切語言法，悉轉法輪，如來音聲無所不至故；知、見法輪如響，真實法性故；知、見一切音聲皆是一聲，如來以此而轉法輪，佛轉法輪無有主故；知、見轉法輪無漏無盡，內外無所有故。

[0627c15] 「佛子！譬如文字，於無量無數劫說不可盡；如來、應供、等正覺轉正法輪，亦復如是，一切文字，一切語言，說不可盡。如來法輪悉入一切語言、文字而無所住。佛子！譬如字章，悉入一切字數、一切事數、一切語言數、一切算數、一切世間、出世間而無所住。如來音聲亦復如是，於一切處，無所不入，於一切眾生、一切法、一切業、一切報、一切心，亦無所住。一切眾生諸語言法，皆為法輪音聲所攝。何以故？一切音聲不離法輪音聲故。

[0627c25] 「復次，佛子！此菩薩摩訶薩知、見如來、應供、等正覺出生法門轉法輪。何

等為如來出生法門轉法輪？如來以一切眾生念念心心行等音聲，為一切眾生而轉法輪。何以故？佛子！如來、應供、等正覺有三昧，名曰究竟無礙無畏，如來正受三昧，而轉法輪。如來入此三昧已，出生一切眾生等音，於一一音中，復生一切眾生等音，而轉法輪，悉令眾生皆大歡喜。佛子！若如是知轉法輪者，當知是人，則為隨順一切佛家，不如是知，則不隨順諸如來家。佛子！是為菩薩摩訶薩知、見如來、應供、等正覺轉法輪。」

[0628a08] 爾時，普賢菩薩欲重明此義，以偈頌曰：

「如來轉法輪，　三世無不至，
所轉無所轉，　求之不可得。
譬如諸文字，　說之不可盡，
十力亦如是，　轉法輪無盡。
譬如章文字，　悉入一切數，
所入無所入，　法輪亦如是。
普入一切音，　所入無所入，
彼亦無自性，　能令一切喜。
出過一切數，　究竟成菩提，
欲說真實義，　是故入三昧。
以彼三昧力，　出生妙音聲，
悉與眾生等，　而轉正法輪。
又復悉於彼，　一一諸音聲，
出生無量音，　眾生語言法。
大自在無念，　我出彼眾音，
隨其受化者，　一切無不聞。
譬如諸文字，　不內亦不外，
無漏不可盡，　亦復無積聚。
十力亦如是，　轉清淨法輪，
無漏不可盡，　諸佛大神力。◎

大方廣佛華嚴經卷第三十五

【經文資訊】大正藏第 09 冊 No. 0278 大方廣佛華嚴經
【版本記錄】CBETA 電子佛典 2016.06，完成日期：2016/06/15
【編輯說明】本資料庫由中華電子佛典協會（CBETA）依大正藏所編輯
【原始資料】蕭鎮國大德輸入，眾生出版社提供新式標點，其他
【其他事項】本資料庫可自由免費流通，詳細內容請參閱【中華電子佛典協會資料庫版權宣告】

本網站係採用 Creative Commons 姓名標示-非商業性-相同方式分享 3.0 台灣 (中華民國) 授權條款授權.

Copyright ©1998-2016 CBETA
Dictionary cache status: loaded

Glossary and Other Vocabulary

Copyright Fo Guang Shan 佛光山 2013-2025. This work may be freely reused under the Creative Commons Attribution 4.0 International License with attribution. Please send comments to alex@ntireader.org.
Page updated on 2025-06-19

Avataṃsakasūtra (Flower Garland Sūtra) 大方廣佛華嚴經

Scroll 36

Click on any word to see more details.

大方廣佛華嚴經卷第三十六

東晉天竺三藏佛馱跋陀羅譯

寶王如來性起品第三十二之四

[0628b06] 「◎佛子！云何菩薩摩訶薩知、見如來、應供、等正覺大般涅槃？此菩薩摩訶薩欲知、見如來、應供、等正覺大般涅槃者，當如是知如如般涅槃，如來大般涅槃亦復如是。如實際、如法界、如虛空界、如實性、如離欲際、如無相際、如我性際、如一切法性際、如真實際般涅槃，如來大般涅槃亦復如是。何以故？涅槃非生滅法，若法不生，當知不滅，去無所至。

[0628b14] 「佛子！如來、應供、等正覺不為菩薩演說顯現如來究竟涅槃。何以故？欲令諸菩薩於一念中，普見三世一切諸佛悉現前故。出生一切如來妙色，亦復不起二不二想。何以故？菩薩摩訶薩遠離諸想，無染著故。

[0628b19] 「佛子！但如來欲令眾生歡喜，故出現於世；欲令眾生憂悲感慕，故示現涅槃。其實如來無有出世，亦無涅槃。何以故？如來常住如法界故；為化眾生，示現涅槃。

[0628b23] 「佛子！設有日出照現世間，圓滿明淨與法界等，於一切世界淨水器中，影無

不現。日無是念：『我能普現一切淨水。』佛子！彼時或有一水器破，日影不現。於意云何？彼影不現，豈日過耶？」

[0628b27] 答曰：「不也！水器破，故日影不現。」

[0628b28] 「佛子！如來智慧圓滿淨日，一念出現，悉能照明一切世界、一切法界、一切眾生，滅除垢濁，淨心水器，影無不顯，常現在前；但破器濁心眾生，不見如來法身影像，應見涅槃而得度者。是故，如來現般涅槃，其實如來不生不滅，永無滅度。佛子！譬如大火，於一切世界能為火事，焚燒草木無不盡者。有時彼火至無草木城邑聚落，自然而滅。於意云何？一切世間火悉滅不？」

[0628c07] 答曰：「不也！」

[0628c08] 「如來、應供、等正覺亦復如是，於一切世界施作佛事，或一佛剎化度已周，示現涅槃。於意云何？一切世界如來悉滅度耶？」

[0628c10] 答曰：「不也！」

[0628c11] 「佛子！是為菩薩摩訶薩知、見如來、應供、等正覺大般涅槃。

[0628c12] 「復次，佛子！如大幻師，善知幻術。安住此術，於三千大千世界、一切城邑聚落、大王之都；普現幻身，住持幻身，壽命無盡。時，此幻師於彼城邑聚落、大王之都，隨事訖處，便捨幻身。於意云何？為三千大千世界幻身悉捨滅耶？」

[0628c17] 答曰：「不也！」

[0628c17] 「如來、應供、等正覺亦復如是，善知大慧幻術，具足出生巧方便慧，於一切法界普能示現如來幻身，常住如法界，究竟如虛空，隨諸佛剎教化度脫，已周訖處，示現涅槃；當知不以一佛剎示現涅槃故，如來究竟永滅度也。佛子！是為菩薩摩訶薩知、見如來大般涅槃。

[0628c24] 「復次，佛子！如來示現般涅槃時，先入不動三昧。入三昧已，於一一身各放無量億千那由他大光；一一光明各出無量阿僧祇妙寶蓮華；一一蓮華各有不可說不可說妙寶華鬚；一一華鬚各有寶師子座；一一座上各有如來結跏趺坐。彼時所現諸如來身，悉與一切眾生數等。功德具足，相好莊嚴，究竟本願。時，有眾生善根熟者見如來，身心皆調伏稟受道化，彼如來身究竟安住，盡未來際，隨一切眾生所應受化，未曾失時。彼如來身無有處所，非實非虛。如來但欲究竟過去諸大願故；欲令眾生長養諸善根故；應現其身常住不滅。佛子！是為菩薩摩訶薩知、見如來、應供、等正覺大般涅槃。

[0629a09] 「復次，佛子！此菩薩摩訶薩知、見如來涅槃無量無邊究竟法界無所障礙，不

生、不滅，淨如**虛空**，**安住實際**，**隨其所應而示現之。本願所持**，**不捨一切眾生、一切佛**剎、一切諸法。」

[0629a13] 爾時，普賢菩薩欲重明此義，以偈頌曰：

「譬如圓滿日，　一切法界等，
影現一切水，　唯除諸破器。
最勝亦如是，　普現一切世，
眾生無信心，　**謂佛入涅槃。**
譬如猛盛火，　焚燒一切物，
無草木聚落，　火則自然滅。
最勝亦如是，　充滿於法界，
究竟諸佛事，　示現入涅槃。
譬如大幻師，　示現無量身，
如來亦如是，　普現一切身。
究竟諸佛事，　示現般涅槃，
隨應受化者，　以此而示現。
最勝有三昧，　名曰不可動，
究竟佛事已，　然後入此定。
念出無數佛，　又放無量光，
光有無量華，　華有無量佛。
最勝無量身，　充滿諸法界，
積集功德者，　一切無不見。
善逝淨法身，　無量法界等，
壽命淨莊嚴，　一切悉具足。
猶如無生性，　如來興亦然，
猶如無生性，　涅槃亦如是。
悉離語言道，　不可為譬諭，
天中天難勝，　具足一切德。

[0629b10] 「佛子！云何菩薩摩訶薩知、見於如來、應供、等正覺所見聞恭敬供養所種善根？此菩薩摩訶薩知、見於如來所見聞恭敬供養所種善根，皆悉不**虛**，**功德無盡**；**離一切愛**，**究竟解脫**，**果報不虛**，**滿足諸願**，**於一切有**為法中，不可窮盡，而能隨順無為智慧，起諸佛智究竟未來際，具足一切諸如來地。佛子！譬如丈夫食少金剛，終竟不消要從身過；至金剛輪際，然後乃住。所以者何？以彼金剛不可消故如是。佛子！於如來所少植善根，能壞一切有為煩惱，乃至究竟如來涅槃智慧，然後乃住。所以者何？於如來所植諸善根不可盡故。佛子！譬如須彌山等大乾草聚，若有人持如芥子火，悉能燒盡。何以故？火性悉能燒故。佛子！於如來所種少善根亦復如是，悉能燒滅一切煩惱，無有遺餘，究竟涅槃。何以故？於如來所種諸善根性究竟故。佛子！譬如雪山有大藥王，名曰善現，若有見者，眼得清淨；若有聞者，耳得清淨；若聞香者，鼻得清淨；若嘗味者，舌得清淨；若有觸者，身得清淨；若取彼地土，悉能除滅無量**眾病**，**安隱快樂**；**如來、應供、等**正覺無上藥

王亦復如是，常以一切諸方便行饒益眾生。若有得見如來色身，眼得清淨；若有得聞如來名號，耳得清淨；若有得聞如來戒香，鼻得清淨；若有得味如來法味，舌得清淨，得金剛廣長清淨舌根，悉能演說一切言音；若有得觸如來光者，彼人即得清淨色身，究竟逮得無上法身；若有念如來者，得念佛三昧，正念不亂；若有得經卷地如來塔廟，禮拜供養，彼眾生等具足善根，滅煩惱患，得賢聖樂。佛子！乃至不信邪見眾生，見聞佛者，彼諸眾生於見聞中所種善根果報不虛，乃至究竟涅槃，斷一切惡諸不善根，具足善根。佛子！於如來所見聞供養恭敬所種善根不可言說，不可為論。何以故？如來不可思議，過思議故；但隨所應，佛為作諭。佛子！是為菩薩摩訶薩知、見於如來所見聞恭敬供養種諸善根。」

[0629c20] 爾時，諸菩薩摩訶薩白普賢菩薩言：「佛子！當何名此經？云何奉持？」

[0629c22] 「佛子！此經名為一切諸佛微密法藏。一切世間不能思議，如來所印大智光明開發示現如來種性；長養一切菩薩功德，一切世間無能破壞；隨順一切如來境界，令一切眾生皆悉清淨；分別演說佛究竟法。佛子！如是經典，但為乘不思議乘菩薩摩訶薩一向專心求菩提者分別解說，不為餘人。何以故？此經不入一切眾生之手，唯除菩薩。佛子！譬如轉輪聖王所有七寶，因此寶故，行轉輪王法。聖王七寶無堪持者，唯除第一夫人所生太子，具足成就聖王相者。佛子！若轉輪王無此太子具眾德者，王命終後，此諸寶等自然散滅。佛子！此經如是不入一切眾生之手，唯除如來法王真子：從諸如來種姓家生，種如來相諸善根者；若無此等佛之真子，斯經則滅。何以故？一切聲聞、緣覺不聞此經，何況受持、書寫、解說，無有是處。唯除菩薩摩訶薩能自誦持、書寫經卷。佛子！是故菩薩摩訶薩聞此經者，歡喜恭敬，頂戴受持。何以故？菩薩摩訶薩信樂此經，少作方便，必決定得無上菩提。佛子！菩薩摩訶薩雖無量億那由他劫，行六波羅蜜，修習道品善根，未聞此經，雖聞不信，受持隨順，是等猶為假名菩薩，不從如來種姓家生。佛子！若菩薩摩訶薩得聞此經，聞已信向受持隨順，當知此等為真佛子，從佛家生，隨順一切如來境界，具足一切菩薩正法，安住一切種智境界，遠離一切世間諸法，出生長養如來所行，到一切菩薩諸法彼岸，於如來自在正法心無疑惑，究竟安住無師之地，深入一切如來境界。佛子！菩薩摩訶薩聞此經已，應當發平等意、行無量心，遠離一切虛妄之想，究竟直心面對，正念一切如來，修習平等清淨，猶如虛空；分別觀察一切菩薩行業與法界等，具足成就一切智智，遠離一切世間垢濁，發清淨心，充滿一切十方世界，深入一切菩薩法門，平等觀察三世諸佛，具足善根功德智慧，深入此等一切諸法，而無所入，不念一法，不念二法，悉平等觀無量諸法。佛子！菩薩摩訶薩成就如是等功德，少作方便，得無師智。」

[0630b05] 爾時，普賢菩薩欲重明此義，以偈頌曰：

「若見聞如來，　恭敬及供養，
所植諸善根，　無量不可稱。
一切有為中，　不可得窮盡，
寂滅諸煩惱，　離苦得涅槃。
譬如有一人，　吞服少金剛，

究竟不可消，　下至金剛際。
如是十力所，　見聞供養福，
具足金剛智，　煩惱滅無餘。
譬如乾草積，　等彼須彌山，
投火如芥子，　燒盡悉無餘。
如是善逝所，　若植少功德，
燒滅諸煩惱，　正趣到涅槃。
譬如雪山中，　有大藥王樹，
見聞嗅味觸，　除滅一切患。
十力亦如是，　若有見聞者，
修習勝功德，　究竟成菩提。」

[0630b23] 爾時，十方不可說不可說百千億那由他佛剎微塵等世界，六種震動：東涌西沒、西涌東沒、南涌北沒、北涌南沒、邊涌中沒、中涌邊沒；及十八相動，所謂：動、遍動、等遍動，起、遍起、等遍起，覺、遍覺、等遍覺，震、遍震、等遍震，吼、遍吼、等遍吼，涌、遍涌、等遍涌。

[0630b28] 爾時，佛神力故，法如是故，雨**眾華雲，勝過諸天；雨寶衣雲、蓋雲、幢雲、幡雲、香雲、塗香雲、鬘雲、莊嚴雲、眾寶雲、菩薩讚歎雲、菩薩身雲、三藐三菩提雲，普令不可思議世界皆悉清淨，雨如來妙音聲雲，充滿無量無邊法界。如此四天下，佛神力故，令諸菩薩皆大歡喜，一切十方亦復如是。**

[0630c06] 爾時，十方各過八十不可說百千億那由他佛剎微塵等世界之外，各有八十不可說百千億那由他世界微塵等如來，悉現其身，若近對面，同號普賢。現已，咸作是言：「善哉！善哉！佛子！乃能承佛神力，隨順深法解說不可思議如來性起正法。佛子！我等諸佛亦說此法，十方一切諸佛及諸菩薩亦復如是；說此經時，百千佛剎微塵等菩薩，得菩薩一切明，一切三昧，授一生記，當成阿耨多羅三藐三菩提。一佛剎微塵等眾生，發菩提心，我等悉與授記，於未來世當成佛道，悉同一號，號佛勝境界。是故，我等普為未來諸菩薩故，護持此經，令久住世。如此四天下所度眾生，十方無量阿僧祇不可思議、不可稱、不可量、不可說法界、虛空界等一切世界所度眾生，亦復如是。盧舍那佛本願力故，法如是故，善根力故，如來無盡智故，如來不失時故，隨其所應化菩薩故，廣行普賢菩薩行故，示現一切種智故。」

[0630c25] 爾時，十方各過十不可說百千億那由他佛剎微塵等世界之外，各有十不可說百千億那由他佛剎微塵等菩薩，來詣此土，充滿一切法界，示現菩薩大妙莊嚴，放大光明網，震動一切世界，壞散一切諸魔宮殿，除滅一切惡道諸難，照明一切如來功德，讚歎一切

如來正法，普雨無量無邊供養雲雨，示現無量種種異身，示現己身，是無量諸佛法門之器。時，彼諸菩薩承佛神力，各作是言：「善哉！善哉！佛子！乃能說是如來不可壞法。佛子！我等一切悉名普賢，於普光明世界普勝如來所淨修梵行；彼諸佛所亦說是經：如是句，如是味，如是行，如是相貌。佛子！我等承佛神力故，法如是故，於彼世界來詣此土，為汝作證。一切十方盡法界、虛空界等一切世界，亦復如是。」

[0631a11] 爾時，普賢菩薩承佛神力，觀察一切諸菩薩眾。欲重明如來性起正法，欲說如來無量功德，欲明如來正法不可沮壞，欲生一切菩薩無量智慧法明，欲說一切具足佛法，欲觀察一切群生類心，欲隨所應化不失時，欲分別一切無量無邊菩薩正法，欲顯現一切如來變化自在莊嚴，欲明一切如來一身無異，欲出生一切菩薩無量本行，以偈頌曰：

「一切諸如來，　所成就威儀，
舉世悉稱譽，　無能為譬諭。
為饒益眾生，　令悉開解故，
以非論為論，　顯現真實義。
如是微密法，　無量劫難聞，
精進智慧者，　乃聞如來藏。
若有聞此經，　歡喜恭敬者，
此等已過去，　供養無量佛。
當知如此人，　諸天常讚歎，
一切諸善逝，　攝取常守護。
一切諸善逝，　世上世間勝，
最勝歡喜眾，　此經為內藏。
能出生無量，　一切白淨道，
是故離放逸，　一心常奉持。」◎

◎
大方廣佛華嚴經離世間品第三十三之一

[0631b08] 爾時，世尊在摩竭提國寂滅道場普光法堂，坐蓮華藏寶師子座，成等正覺；念不二念，無相念；住佛所住，等一切佛；到無礙趣，得不還法，無礙境界，住不思議，遠離三世；於一切世界普現其身，知一切法具足成就一切妙行，永滅疑惑，離虛妄身，能與一切菩薩無量智慧，住佛無二法，究竟到彼岸，具足如來不可沮壞智慧法門，究竟無量無邊虛空、法界等如來諸地；與百千億那由他不可說一切佛剎微塵等菩薩摩訶薩俱，悉是一生當成阿耨多羅三藐三菩提，各從十方世界來集，具足成就一切菩薩方便智慧，善巧方便，調伏眾生，悉令安住菩薩正法，分別了知一切世界，觀察明達解脫境界，悉已除滅一切虛妄，具足成就一切妙行，善攝眾生深入無量巧方便法，善知一切眾生果報，善知一切眾

生心，使諸根境界方便；三世一切諸佛所說句味及義，善聞受持，廣為人說；善入無量無邊世間，離世間法；善能解了諸有為法，皆悉無二；於一念中得一切佛智，於念念中，善能示現成等正覺，令一切眾生發菩提心，成等正覺；入一眾生境界，善知一切眾生心之境界，不捨如來地，現菩薩身，得不退轉一切智地，不捨菩薩行，深入無行智，為一切眾生故，於無量無數劫修菩薩行，於無量無數劫，難得值遇菩薩之寶，轉正法輪，調伏眾生，悉令逮得明淨法眼，成就三世一切諸佛淨住行願，具足如是等無量無邊功德。一切諸佛盡未來劫說不可盡，其名曰：普賢菩薩、普正法菩薩、普化菩薩、普慧菩薩、普眼菩薩、普光菩薩、普觀察菩薩、普照菩薩、普幢菩薩、普覺菩薩，如是等百萬億那由他不可說佛剎微塵等菩薩摩訶薩，皆悉具足普賢行願。隨諸世界有佛興世，悉能往詣請轉法輪，悉能受持諸佛正法，令一切佛種姓不斷，悉能了達一切諸佛次第授記，隨諸世界成等正覺，轉淨法輪於無佛世界，現身為佛，出興于世，令有染者，悉得清淨，除滅一切菩薩業障，入無礙法界。

[0631c18] 爾時，普賢菩薩正受三昧，其三昧名佛華嚴；入三昧已，十方一切世界，六種十八相震動，出微妙音，一切世界無不聞者，然後安詳從三昧起。

[0631c22] 爾時，普慧菩薩知諸菩薩大眾雲集，問普賢菩薩言：「佛子！何等為諸菩薩摩訶薩依果？何等為奇特想？何等為行？何等為善知識？何等為勤修精進？何等為正希望？何等為成就眾生？何等為戒？何等為自知受記法？何等為入？何等為入如來？何等為入眾生心行？何等為入世界？何等為入劫？何等為說三世？何等為入三世間？何等為離憂心無厭悔？何等為無壞智？何等為陀羅尼？何等為知分別說佛？何等為發普賢心？何等為普賢願行法？何等為大悲？何等為發菩提心因緣？何等為於善知識起恭敬心？何等為清淨？何等為波羅蜜？何等為隨順覺知？何等為決定智？何等為力？何等為平等？何等為佛法句？何等為說法？何等為受持？何等為辯？何等為勝法？何等為無著？何等為平等心？何等為出生智慧？何等為變化？何等為持？何等為大正希望？何等為深入佛法？何等為依止？何等為發無畏心？何等為除滅一切疑惑發無疑心？何等為不思議？何等為巧方便微密語？何等為巧方便分別智？何等為正受三昧？何等為一切處？何等為法門？何等為通？何等為明？何等為解脫？何等為園林？何等為宮殿？何等為樂？何等為莊嚴？何等為發不動心？何等為不捨深心？何等為智觀察？何等為分別法？何等為無垢？何等為智印？何等為智慧光明？何等為不可稱量住？何等為無懈怠心？何等為須彌山王正直之心？何等為深入智慧大海成無上菩提？何等為寶住？何等為發金剛心莊嚴大乘？何等為發大事？何等為究竟大事？何等為不壞信？何等為授記？何等為善根迴向？何等為得智慧？何等為發無量無邊廣心？何等為藏？何等為調順？何等為自在？何等為眾生自在？何等為剎自在？何等為法自在？何等為身自在？何等為願自在？何等為境界自在？何等為智自在？何等為通自在？何等為神力自在？何等為力自在？何等為遊戲神通？何等為勝行？何等為力？何等為無畏？何等為不共法？何等為業？何等為身？何等為身業？何等為淨身業？何等為口？何等為淨口

業？何等為淨口業得諸守護？何等為口業成辦大事？何等為心？何等為發心？何等為心滿？何等為根？何等為直心？何等為深心？何等為方便？何等為樂修？何等為解脫深入世界？何等為入眾生性？何等為習氣？何等為熾然？何等為趣？何等為具足法？何等為退失佛法？何等為離生？何等為決定法？何等為出生佛道法？何等為得善男子名號？何等為道？何等為無量道？何等為道具？何等為修道？何等為莊嚴道？何等為足？何等為手？何等為腹？何等為藏？何等為心？何等為莊嚴？何等為器仗？何等為頭？何等為眼？何等為耳？何等為鼻？何等為舌？何等為身？何等為意？何等為行？何等為住？何等為坐？何等為臥？何等為住？何等為行？何等為觀察？何等為周遍觀察？何等為奮迅？何等為師子吼？何等為淨施？何等為淨戒？何等為淨忍？何等為淨精進？何等為淨禪？何等為淨慧？何等為淨慈？何等為淨悲？何等為淨喜？何等為淨捨？何等為義？何等為法？何等為功德具？何等為智具？何等為明足？何等為求法？何等為明了法？何等為向法？何等為魔？何等為魔業？何等為捨離魔業？何等為見佛？何等為佛業？何等為慢業？何等為智業？何等為魔攝持？何等為佛攝持？何等為法攝持？何等為住兜率天所行事業？何等為兜率天示現命終？何等為示現降神母胎事？何等為示現微細趣？何等為生？何等為大莊嚴？何等為遊行七步？何等為示現童子地？何等為示現采女眷屬？何等為示現捨家出家？何等為示現苦行？何等為往詣道場？何等為坐道場？何等為坐道場時顯奇特相？何等為示現降魔？何等為成等正覺？何等為轉法輪？何等為因轉法輪得白淨法？佛子！何等為如來、應供、等正覺示現大般涅槃？善哉佛子！如向所問，願具演說。」

[0632c13] 爾時，普賢菩薩摩訶薩告普慧等諸菩薩言：「佛子！菩薩摩訶薩有十種依果。何等為十？所謂：菩提心依果，究竟不忘失故；善知識依果，隨順和合故；善根依果，長養諸善根故；諸波羅蜜依果，究竟修行故；一切法依果，永出生死故；諸願依果，長養菩提故；諸行依果，廣修習故；菩薩依果，一生補處故；供養佛依果，信心不壞故；一切如來依果，正教離顛倒故。佛子！是為菩薩摩訶薩十種依果，若菩薩摩訶薩住此依果，則得如來無上智依果。

[0632c23] 「佛子！菩薩摩訶薩有十種奇特想。何等為十？所謂：於一切善根，生自善根想；於一切善根，生菩提種子想；於一切眾生，生菩提器想；於一切願，生自願想；於一切法，生出生死想；於一切行，生自行想；於一切法，生佛法想；於一切語言，生語言道想；於一切佛，生慈父想；於一切如來，生無二想。佛子！是為菩薩摩訶薩十種奇特想，若菩薩摩訶薩安住此想，則得無上巧妙方便轉一切想。

[0633a03] 「佛子！菩薩摩訶薩有十種行。何等為十？所謂：令一切眾生，專求正法行，善根淳熟行，善學一切戒行，長養一切善根行，一心不亂修三昧行，分別一切諸智慧行，修習一切所修行，莊嚴一切世界行，恭敬供養善知識行，恭敬供養諸如來行。佛子！是為菩薩摩訶薩十種行，若菩薩摩訶薩安住此行，則得如來無上大智行。

[0633a10] 「佛子！菩薩摩訶薩有十種善知識。何等為十？所謂：能令安住菩提心善知識，能令修習善根善知識，能令究竟諸波羅蜜善知識，能令分別解說一切法善知識，能令安住成熟一切眾生善知識，能令具足辯才隨問能答善知識，能令不著一切生死善知識，能令

於一切劫行菩薩行心無厭倦善知識，能令安住普賢行善知識，能令深入一切佛智善知識。佛子！是為菩薩摩訶薩十種善知識。

[0633a20] 「佛子！菩薩摩訶薩有十種勤修精進。何等為十？所謂：教化一切眾生勤修精進，入一切法勤修精進，令一切世界清淨勤修精進，究竟一切菩薩所學勤修精進，令一切眾生滅一切惡勤修精進，除滅一切地獄、餓鬼、畜生、閻羅王苦勤修精進，降一切魔勤修精進，為一切眾生作清淨眼勤修精進，恭敬供養一切諸佛勤修精進，令一切如來皆悉歡喜勤修精進。佛子！是為菩薩摩訶薩十種勤修精進，若菩薩摩訶薩住此精進，則具如來無上精進波羅蜜。

[0633b01] 「佛子！菩薩摩訶薩有十種正希望。何等為十？所謂：自住菩提心，亦令眾生住菩提心正希望；自離忿諍，亦令一切眾生離於忿諍正希望；自離愚癡，安住佛法，亦令眾生捨離愚癡，安住佛法正希望；自修善根，專求正法，亦令眾生修習善根，專求正法正希望；自究竟諸波羅蜜，得到彼岸，亦令眾生究竟諸波羅蜜，得到彼岸正希望；自生如來種姓家，亦令眾生生如來種姓家正希望；自深入觀一切法無盡性，亦令眾生深入觀一切法無盡性正希望；自不誹謗一切佛法，亦令眾生不誹謗一切佛法正希望；自滿一切智願，亦令眾生滿一切智願正希望；自深入一切如來無盡智藏，亦令眾生深入一切如來無盡智藏正希望。佛子！是為菩薩摩訶薩十種正希望，若菩薩摩訶薩安住此法，則得如來無上平等大智正希望。

[0633b19] 「佛子！菩薩摩訶薩有十種法，成就眾生。何等為十？所謂：布施成就眾生，色身端嚴成就眾生，說法成就眾生，同意成就眾生，無染著成就眾生，歎菩薩行成就眾生，示現一切世界熾然成就眾生，歎如來功德成就眾生，示現神力自在成就眾生，種種巧方便微密隨順世間行成就眾生。佛子！是為菩薩摩訶薩十種成就眾生，若菩薩摩訶薩安住此法，則能成就一切眾生。

◎
大方廣佛華嚴經卷第三十六

【經文資訊】大正藏第 09 冊 No. 0278 大方廣佛華嚴經
【版本記錄】CBETA 電子佛典 2016.06，完成日期：2016/06/15
【編輯說明】本資料庫由中華電子佛典協會（CBETA）依大正藏所編輯
【原始資料】蕭鎮國大德輸入，眾生出版社提供新式標點，其他
【其他事項】本資料庫可自由免費流通，詳細內容請參閱【中華電子佛典協會資料庫版權宣告】

本網站係採用 Creative Commons 姓名標示-非商業性-相同方式分享 3.0 台灣 (中華民國) 授權條款授權.
Copyright ©1998-2016 CBETA
Dictionary cache status: loaded

Glossary and Other Vocabulary

Copyright Fo Guang Shan 佛光山 2013-2025. This work may be freely reused under the Creative Commons Attribution 4.0 International License with attribution. Please send comments to alex@ntireader.org.
Page updated on 2025-06-19
Abbreviations
Reference
Help
About
menu
logo
NTI Reader
search
Back to collection

Avataṃsakasūtra (Flower Garland Sūtra) 大方廣佛華嚴經
Scroll 37
Click on any word to see more details.

大方廣佛華嚴經卷第三十七

東晉天竺三藏佛馱跋陀羅譯

離世間品第三十三之二

[0633c06] 「◎佛子！菩薩摩訶薩有十種戒。何等為十？所謂：不壞菩提心戒；離聲聞、緣覺地戒；饒益觀察一切眾生戒；令一切眾生住佛法戒；一切菩薩學戒戒；一切無所有戒；一切善根迴向菩提戒；不著一切如來身戒。

[0633c10] 「佛子！菩薩摩訶薩有十種自知受記法，令彼菩薩自知受記。何等為十？所謂：一向發菩提心菩薩受記；不厭菩薩行菩薩受記；於一切劫修諸苦行菩薩受記；隨順一切佛法菩薩受記；於一切如來所說決定信向菩薩受記；具足修習一切善根菩薩受記；令一切眾生安住菩提菩薩受記；於一切善知識和合隨順菩薩受記；於一切善知識生如來想菩薩受記；守護菩提本願菩薩受記。佛子！是為菩薩摩訶薩十種自知受記法，令彼菩薩自知受記。

[0633c21] 「佛子！菩薩摩訶薩有十種入。何等為十？所謂：入願、入行、入聚、入波羅蜜、入具足、入分別願、入性、入莊嚴剎、入神力自在、入示現出生。佛子！是為菩薩摩訶薩十種入；亦入三世一切菩薩所入。

[0633c25] 「佛子！菩薩摩訶薩有十種深入如來。何等為十？所謂：深入無量無邊諸佛菩提；深入無量無邊轉淨法輪；深入無量無邊諸方便法；深入無量無邊微妙音聲；深入無量

無邊調伏眾生；深入無量無邊神力自在；深入無量無邊種種異身；深入無量無邊三昧；深入無量無邊力無所畏；深入無量無邊示現涅槃。佛子！是為菩薩摩訶薩十種深入如來；此十種深入法，三世諸佛悉亦共入。

[0634a05] 「佛子！菩薩摩訶薩有十種入眾生心行。何等為十？所謂：入過去一切眾生心行；入未來一切眾生心行；入現在一切眾生心行；入一切眾生諸善根行；入一切眾生不善根行；入一切眾生心心所行；入一切眾生諸根行；入一切眾生種性行；入一切眾生煩惱使習氣行；入一切眾生時、非時調伏行。佛子！是為十種入眾生心行；因是十種入眾生心行，則能普入一切眾生心行。

[0634a14] 「佛子！菩薩摩訶薩有十種入世界。何等為十？所謂：入不淨世界、入清淨世界、入小世界、入中世界、入微塵世界、入微細世界、入伏世界、入仰世界、入有佛世界、入無佛世界。佛子！是為菩薩摩訶薩十種入世界；因此十種入世界，則能普入一切世界。

[0634a20] 「佛子！菩薩摩訶薩有十種入劫。何等為十？所謂：入過去劫、入未來劫、入現在劫、入可數劫、入不可數劫、入可數不可數劫、入不可數可數劫、入一切劫非劫、入非劫一切劫、入一切劫即是一念。佛子！是為菩薩摩訶薩十種入劫；因此十種入劫，則能普入一切諸劫。

◎

[0634a27] 「◎佛子！菩薩摩訶薩有十種說三世。何等為十？所謂：過去世說過去世；過去世說未來世；過去世說現在世；未來世說過去世；未來世說現在世；未來世說無盡；現在世說未來世；現在世說過去世；現在世說平等；現在世說三世即一念。佛子！是為菩薩摩訶薩十種說三世；因此十種說三世，則能普說一切三世。

[0634b05] 「佛子！菩薩摩訶薩有十種入三世間。何等為十？所謂：入世間、入語言道、入性、入施設、入想、入名字、入語言、入無盡、入離欲、入寂滅。佛子！是為菩薩摩訶薩十種入三世間；因此十種入三世間，則能普入一切三世間。

[0634b10] 「佛子！菩薩摩訶薩有十種捨離憂惱，心無厭悔。何等為十？所謂：供養一切佛，捨離憂惱，心無厭悔；親近一切善知識，捨離憂惱，心無厭悔；專求一切法，捨離憂惱，心無厭悔；常聞正法，捨離憂惱，心無厭悔；常說正法，捨離憂惱，心無厭悔；教化調伏一切眾生，捨離憂惱，心無厭悔；令一切眾生安住佛道，捨離憂惱，心無厭悔；於一一世界中，行不可說不可說菩薩行，捨離憂惱，心無厭悔；遊行一切世界，教化眾生，捨離憂惱，心無厭悔；出生一切佛法，捨離憂惱，心無厭悔。佛子！是為菩薩摩訶薩十種捨離憂惱，心無厭悔；若菩薩摩訶薩安住此法，則得如來無上智慧，永離厭悔。

[0634b24] 「佛子！菩薩摩訶薩有十種不可壞智。何等為十？所謂：知眾生智不可壞；知諸根智不可壞；知受生智不可壞；知世界智不可壞；知法界智不可壞；知佛智不可壞；知

法智不可壞；知僧智不可壞；知三世智不可壞；知一切語言道智不可壞。佛子！是為菩薩摩訶薩十種不可壞智；若菩薩摩訶薩安住此智，則得如來無上不可壞智。

[0634c02] 「佛子！菩薩摩訶薩有十種陀羅尼。何等為十？所謂：聞持陀羅尼，不忘一切法故；持正法陀羅尼，巧方便分別一切法如實故；不生一切法陀羅尼，覺一切法無自性故；法明陀羅尼，普照不可思議諸佛法故；三昧陀羅尼，於現在一切佛所，聞法不亂故；音聲圓滿陀羅尼，究竟解了不可思議語言法故；三世陀羅尼，分別說一切三世佛不思議法故；種種辯才陀羅尼，分別解說無量無邊諸佛法故；出生無礙耳陀羅尼，不可說佛所說諸法，悉能聞故；持一切佛法陀羅尼，安住如來十力無畏故。佛子！是為菩薩摩訶薩十種陀羅尼；若菩薩摩訶薩欲得此法，應勤修學。

[0634c15] 「佛子！菩薩摩訶薩知分別說十種佛。何等為十？所謂：正覺佛、願佛、業報佛、住持佛、化佛、法界佛、心佛、三昧佛、性佛、如意佛。佛子！是為菩薩摩訶薩知分別說十種佛。

[0634c20] 「佛子！菩薩摩訶薩有十種發普賢心。何等為十？所謂：發大慈心，救護一切眾生故；發大悲心，代一切眾生受一切苦毒故；發一切施為首心，悉捨一切諸所有故；發正念一切智為首心，樂求一切佛法故；發功德莊嚴心，學一切菩薩諸行故；發金剛心，一切受生不忘失故；發大海心，一切白淨法悉流入故；發須彌山王心，一切誹謗苦言悉堪忍故；發安隱心，施一切眾生無畏故；發究竟般若波羅蜜到彼岸心，巧分別一切法無所有故。佛子！是為菩薩摩訶薩十種發普賢心；若菩薩摩訶薩安住此心，以少方便，則具足普賢巧方便智。

[0635a03] 「佛子！菩薩摩訶薩有十種普賢願行法。何等為十？所謂：盡未來劫行菩薩行普賢願行法；恭敬供養未來一切佛普賢願行法；立一切眾生於普賢菩薩願行普賢願行法；積集一切善根普賢願行法；入一切波羅蜜普賢願行法；滿足一切菩薩願行普賢願行法；莊嚴一切世界普賢願行法；往生一切佛所普賢願行法；善巧方便，求一切法普賢願行法；於一切十方佛剎，成無上菩提普賢願行法。佛子！是為菩薩摩訶薩十種普賢願行法；若菩薩摩訶薩修此願行，疾得具足普賢願行。

[0635a14] 「佛子！菩薩摩訶薩有十種大悲，常觀眾生。何等為十？所謂：觀察眾生無所歸依而起大悲；觀察眾生隨逐邪道而起大悲；觀察眾生貧無善根而起大悲；觀察眾生長寢生死而起大悲；觀察眾生行不善法而起大悲；觀察眾生欲縛所縛而起大悲；觀察眾生在生死海而起大悲；觀察眾生久遠長病而起大悲；觀察眾生無欲善法而起大悲；觀察眾生失諸佛法而起大悲。佛子！是為菩薩摩訶薩十種大悲，常觀眾生。

[0635a24] 「佛子！菩薩摩訶薩有十種發菩提心因緣。何等為十？所謂：教化成熟一切眾生，發菩提心因緣；除滅一切眾生苦，發菩提心因緣；與一切眾生種種快樂，發菩提心因緣；除滅一切眾生愚闇，發菩提心因緣；與一切眾生佛智，發菩提心因緣；恭敬供養一切

諸佛，發菩提心因緣；隨如來教，令佛歡喜，發菩提心因緣；見佛色身相好，發菩提心因緣；入一切佛智，發菩提心因緣；顯現佛力無畏，發菩提心因緣。佛子！是為菩薩摩訶薩十種發菩提心因緣。若菩薩摩訶薩發菩提心，應當恭敬供養，親近善知識，何以故？欲速覺一切智故。彼菩薩摩訶薩恭敬供養，親近善知識，起十種心。何等為十？所謂：於善知識起給侍心、不違心、隨順心、歡喜心、不求利心、一向心、同善根心、同願心、如來心、同滿行心。佛子！是為菩薩摩訶薩於善知識起十種心。

[0635b12] 「佛子！若菩薩摩訶薩發如是十種心，則得十種清淨。何等為十？所謂：正直心清淨，究竟不失故；色身清淨，隨所應化，無不見故；音聲圓滿清淨，究竟一切語言法故；辯才清淨，巧方便說不可思議諸佛法故；智慧清淨，除滅一切愚癡闇故；受生清淨，具足菩薩自在力故；眷屬清淨，成就過去同行眾生諸善根故；果報清淨，除滅一切業障故；諸願清淨，同一切菩薩故；諸行清淨，究竟普賢菩薩行故。佛子！是為菩薩摩訶薩十種清淨

[0635b23] 「佛子！菩薩摩訶薩有十種波羅蜜。何等為十？所謂：檀波羅蜜，捨一切有故；尸波羅蜜，淨佛戒故；羼提波羅蜜，具足佛忍故；精進波羅蜜，於一切時不退轉故；禪波羅蜜，正念不亂故；般若波羅蜜，觀一切法悉如如故；智波羅蜜，深入佛力故；願波羅蜜，普賢菩薩願行滿故；神力波羅蜜，示現一切神通力故；法波羅蜜，攝取一切法故。佛子！是為菩薩摩訶薩十種波羅蜜；若菩薩摩訶薩安住此法，則得如來無上究竟智波羅蜜。

[0635c03] 「佛子！菩薩摩訶薩有十種隨順覺知。何等為十？所謂：隨順覺知一切世界；隨順覺知一切眾生不可思議；隨順覺知一切諸法不一不異；隨順覺知一切法界；隨順覺知一切虛空界；隨順覺知一切世界入過去世；隨順覺知一切世界入未來世；隨順覺知一切世界入現在世；隨順覺知一切如來，於一念中具足願行；隨順覺知三世諸佛，悉同一行。佛子！是為菩薩摩訶薩十種隨順覺知；若菩薩摩訶薩安住此法，則得一切法，自在普照，隨意滿願；於一念中，覺無上道，一切佛法，悉現在前。

[0635c15] 「佛子！菩薩摩訶薩有十種決定智。何等為十？所謂：決定了知一切諸法於一念中；決定了知一切諸法以無礙智；決定了知一切眾生心心所行；決定了知一切眾生皆悉同根；決定了知一切眾生煩惱、習氣諸行；決定了知一切眾生諸心使行；決定了知一切眾生善不善行；決定了知一切菩薩願行；決定了知神力自在，變化住持；決定了知一切如來成就十力。佛子！是為菩薩摩訶薩十種決定智；若菩薩摩訶薩安住此法，則得一切諸法巧妙方便。

[0635c25] 「佛子！菩薩摩訶薩有十種力。何等為十？所謂：深入一切法力；解一切法，猶如化力；解一切法，猶如幻力；令一切法，入佛法力；於一切法，無染著力；專求一切善妙法力；一向恭敬供養一切善知識力；令一切善根悉究竟得無上智力；深心信解一切佛法不誹謗力；究竟不退一切智心力。佛子！是為菩薩摩訶薩十種力；若菩薩摩訶薩安住此力，則能具足如來無上十力。

[0636a05] 「佛子！菩薩摩訶薩有十種平等。何等為十？所謂：一切眾生平等；一切法平

等；一切佛剎平等；一切佛乘平等；一切善根平等；一切菩提平等；一切願平等；一切波羅蜜平等；一切行平等；一切佛平等。佛子！是為菩薩摩訶薩十種平等；若菩薩摩訶薩住此平等，則具足一切諸佛無上平等。

[0636a12] 「佛子！菩薩摩訶薩有十種方便佛法句。何等為十？所謂：說一切法，言說方便佛法句；一切法如幻；一切法如電；一切法緣起；一切法淨業；一切法文字；一切法實際；一切法無相；一切法真實義；一切法法界。佛子！是為菩薩摩訶薩十種方便佛法句；若菩薩摩訶薩安住此法，則得無上方便一切智。

[0636a18] 「佛子！菩薩摩訶薩有十種說法。何等為十？所謂：說甚深法；說勝妙法；說種種莊嚴法；說一切智法；說隨順波羅蜜法；說出生如來力法；分別說三世法；說不退菩薩法；說讚歎一切佛功德法；說一切菩薩行，一切佛平等，一切如來境界法。佛子！是為菩薩摩訶薩十種說法；若菩薩摩訶薩住此說法，則得如來無上說法。

[0636a26] 「佛子！菩薩摩訶薩有十種受持。何等為十？所謂：受持一切善根功德；受持一切佛所說法；受持一切譬諭；受持一切方便法門；受持一切出生陀羅尼門；受持一切除疑惑法；受持一切菩薩具足法；受持一切如來所說平等三昧法門；受持一切普照法門；受持一切諸佛自在神力。佛子！是為菩薩摩訶薩十種受持；若菩薩摩訶薩安住此法，則得如來無上智慧持法。

[0636b05] 「佛子！菩薩摩訶薩有十種辯。何等為十？所謂：不虛妄取一切法辯；於一切法無所行辯；於一切法無所著辯；於一切法悉空無辯；於一切法無闇障辯；於一切法佛所持辯；於一切法不由他悟辯；於一切法巧方便說句、味身辯；於一切法說眾生辯；於一切眾生等心觀察，令歡喜辯。佛子！是為菩薩摩訶薩十種辯；若菩薩摩訶薩安住此辯，則得如來無上巧方便辯。

[0636b14] 「佛子！菩薩摩訶薩有十種勝法。何等為十？所謂：成熟一切眾生勝法；普照一切諸法勝法；修習一切善根、一切行勝法；大乘智慧勝法；具足無著淨戒勝法；一切善根悉迴向菩提勝法；勤修精進不退勝法；降伏一切眾魔勝法；發菩提心，自在遊行勝法；隨時應化，現成菩提勝法。佛子！是為菩薩摩訶薩十種勝法；若菩薩摩訶薩安住此法，則得如來無上大智勝法。

[0636b22] 「佛子！菩薩摩訶薩有十種無著。何等為十？所謂：於一切世界無著；於一切眾生無著；於一切法無著；於一切所作無著；於一切善根無著；於一切生處無著；於一切願無著；於一切行無著；於一切菩薩無著；於一切佛無著。佛子！是為菩薩摩訶薩十種無著；若菩薩摩訶薩安住此法，則能速轉一切眾想，得清淨無上無所著智。

[0636c01] 「佛子！菩薩摩訶薩有十種平等心。何等為十？所謂：長養一切功德平等心；

一切語言法平等心；於一切眾生平等心；於一切眾生業報平等心；入一切法平等心；於一切淨穢佛剎平等心；於一切眾生性，若好若醜平等心；於一切行，無所選擇平等心；入一切如來力，無所畏平等心；入一切如來智慧平等心。佛子！是為菩薩摩訶薩十種平等心；若菩薩摩訶薩安住此心，則得如來無上平等心。

[0636c10] 「佛子！菩薩摩訶薩有十種出生智慧。何等為十？所謂：入一切眾生性，出生智慧；入一切佛剎，無一無異，出生智慧；入分別十方，一切世界網，出生智慧；入一切俯仰翻覆世界等，出生智慧；巧方便入一切諸法，無一無異，出生智慧；入一切種種異身，出生智慧；入一切世間顛倒惑網，悉無所著，出生智慧；入一切法，究竟一乘，出生智慧；入一切法界，自在神力，出生智慧；入三世一切眾生，諸佛種性，常不斷絕，出生智慧。佛子！是為菩薩摩訶薩十種出生智慧；若菩薩摩訶薩安住此法，則得無盡法藏。

[0636c22] 「佛子！菩薩摩訶薩有十種變化。何等為十？所謂：眾生變化、身變化、佛剎變化、供養變化、音聲變化、行願變化、調伏成熟眾生變化、菩提變化、說法變化、住持變化。佛子！是為菩薩摩訶薩十種變化；若菩薩摩訶薩安住此法，則得一切無上化法。

[0636c29] 「佛子！菩薩摩訶薩有十種持。何等為十？所謂：佛持、法持、眾生持、業持、願持、行持、境界持、妙持、善持、智持。佛子！是為菩薩摩訶薩十種持；若菩薩摩訶薩安住此持，則於一切法，得自在持。

[0637a04] 「佛子！菩薩摩訶薩有十種大正希望。何等為十？所謂：菩薩摩訶薩發如是心：盡未來世，一切諸佛出興于世，我當隨順奉行，悉令歡喜，得大正希望。彼一切如來、應供、等正覺，我當以無上恭敬供養而供養之，得大正希望。恭敬供養彼諸佛已，必當具足誨我正法；聞正法已，三世菩薩，一切諸地所生功德，令我悉得，得大正希望。菩薩摩訶薩發如是心：我當於不可說不可說劫，修菩薩行，常不離佛及諸菩薩，得大正希望。菩薩摩訶薩發如是心：我當正向菩提，離一切畏，所謂：不活畏、惡名畏、死畏、惡道畏、大眾畏；如是等畏，我當遠離；休息除滅一切眾魔外道，不能壞我，得大正希望。菩薩摩訶薩發如是心：令一切眾生，究竟成就無上菩提，安住菩提；成菩提已，我當於彼佛所，盡其形壽，修菩薩行，恭敬供養彼諸如來；彼諸如來滅度之後，我當悉取舍利，起無量塔而供養之，受持守護彼諸佛法，得大正希望。菩薩摩訶薩發如是心：令十方一切世界，悉以無上莊嚴而莊嚴之，平等清淨，住持出生神力自在，六種震動，得大正希望。菩薩摩訶薩發如是心：令一切眾生悉除疑惑，清淨直心，除滅煩惱，永閉惡道，開善趣門，成就慧光，照除癡闇，降伏眾魔，置安隱處，得大正希望。菩薩摩訶薩發如是心：無量無數劫，如來難值，正法難聞，譬如優曇鉢華；我欲見佛，聽受正法，應念見聞；於彼佛所，直心清淨，離眾諂曲，捨幻偽法，常見諸佛，一心恭敬，得大正希望。菩薩摩訶薩發如是心：我當擊大法鼓，雨甘露法，作大法施，清淨無畏，大師子吼，滿足大願，安住法界；於無量無數劫，常為眾生講說正法，安住大悲，身、口、意業，未曾疲厭，得大正希望。佛子

！是為菩薩摩訶薩十種大正希望；若菩薩摩訶薩安住此法，則得無上智慧大正希望。

◎

[0637b12] 「佛子！菩薩摩訶薩有十種深入佛法；何等為十？所謂：一切世界入過去世，是為第一深入佛法；一切世界入未來世，是為第二深入佛法；一切世界入現在世所有世界數、世界行、世界說、世界清淨、世界智，悉入現在世，是為第三深入佛法；一切世界悉分別入一切世界，是為第四深入佛法；悉分別入一切眾生業報，是為第五深入佛法；悉分別入一切菩薩行，是為第六深入佛法；悉次第知過去一切如來，是為第七深入佛法；悉次第知未來一切諸佛出興于世，是為第八深入佛法；悉知現在十方世界，一切佛剎，佛及眷屬，說法教化法界、虛空界等眾生，是為第九深入佛法；知世間法，知聲聞、緣覺、菩薩法，知如來法，於彼諸法無一無異，而說一異於彼諸法，悉入法界，無所入故，如法相說，無所染著，是為第十深入佛法。佛子！是為菩薩摩訶薩十種深入佛法；若菩薩摩訶薩安住此法，則能深入阿耨多羅三藐三菩提甚深智慧。

[0637c02] 「佛子！菩薩摩訶薩有十種依止，菩薩依此行菩薩行。何等為十？所謂：依善知識，行菩薩行；依一切善根，行菩薩行；依清淨佛剎，行菩薩行；依不捨一切眾生，行菩薩行；依深入一切波羅蜜，行菩薩行；依一切菩薩滿足諸願，行菩薩行；依無量菩提心，行菩薩行；依一切諸佛菩提，行菩薩行。佛子！是為菩薩摩訶薩十種依止；菩薩依此行菩薩行。

◎

[0637c11] 「◎佛子！菩薩摩訶薩有十種發無畏心。何等為十？所謂：滅一切業障，發無畏心；佛滅度後，受持守護正法，發無畏心；降一切魔，發無畏心；不惜身命，發無畏心；如法調伏一切外道，發無畏心；令一切眾生，皆悉歡喜，發無畏心；令一切大眾，皆悉歡喜，發無畏心；調伏一切天、龍、夜叉、乾闥婆、阿脩羅、迦樓羅、緊那羅、摩睺羅伽，發無畏心；遠離聲聞、緣覺地，入甚深法，發無畏心；於不可說不可說劫，修菩薩行，心無疲厭，發無畏心。佛子！是為菩薩摩訶薩十種發無畏心；若菩薩摩訶薩安住此心，則得如來大智無所畏心。

[0637c23] 「佛子！菩薩摩訶薩有十種除滅一切疑惑，發無疑心。何等為十？所謂：菩薩摩訶薩發如是心：布施攝取一切眾生，戒忍、精進、定慧、慈悲、喜捨，攝取一切眾生，不生疑惑，若生疑惑，無有是處，是為第一除滅一切疑惑，發無疑心。菩薩摩訶薩發如是心：未來一切諸佛出興于世，我當奉給，恭敬供養，於彼不生疑惑，若生疑惑，無有是處，是為第二除滅一切疑惑，發無疑心。菩薩摩訶薩發如是心：令一切世界，種種莊嚴，放大光明網，皆悉普照，於彼不生疑惑，若生疑惑，無有是處，是為第三除滅一切疑惑，發無疑心。菩薩摩訶薩發如是心：我當盡未來際劫，修菩薩行，無量無數、不可思議、不可稱量、不可分齊、不可說不可說一切算數所不能及；法界、虛空界等眾生，悉以無上教化

，調伏成熟彼諸眾生，心無疲厭，於彼不生疑惑，若生疑惑，無有是處，是為第四除滅一切疑惑，發無疑心。菩薩摩訶薩發如是心：我當成滿諸願，行菩薩行，出生一切智，安住一切智，於彼不生疑惑，若生疑惑，無有是處，是為第五除滅一切疑惑，發無疑心。菩薩摩訶薩發如是心：我當為一切世間，行菩薩行，作大燈明，普照佛法，於彼不生疑惑，若生疑惑，無有是處，是為第六除滅一切疑惑，發無疑心。菩薩摩訶薩發如是心：我當說一切法悉是佛法，隨其所應，化一切故，於彼不生疑惑，若生疑惑，無有是處，是為第七除滅一切疑惑，發無疑心。菩薩摩訶薩發如是心：我當得無礙法門，除滅一切障礙，究竟逮得無上正覺，於彼不生疑惑，若生疑惑，無有是處，是為第八除滅一切疑惑，發無疑心。菩薩摩訶薩發如是心：我當知一切世間法，即是出世間法，斷一切顛倒；以一莊嚴而自莊嚴，無所莊嚴，不由他悟，於彼不生疑惑，若生疑惑，無有是處，是為第九除滅一切疑惑，發無疑心。菩薩摩訶薩發如是心：我當成等正覺，得一切智，永滅一切顛倒疑惑；成一念智、無二智、無所有智、無礙智、無為智、無著智、不可說實際境界智，於彼不生疑惑，若生疑惑，無有是處，是為第十除滅一切疑惑，發無疑心。佛子！是為菩薩摩訶薩十種除滅一切疑惑，發無疑心；若菩薩摩訶薩安住此法，則於一切佛法得無疑心。

[0638b10] 「佛子！菩薩摩訶薩有十種不可思議。何等為十？所謂：一切善根不可思議。一切願不可思議。解一切法如幻不可思議。發菩提心，修菩薩行善根，無所依住，而亦不失，無所染著，是為第四不可思議。深解一切法，亦不滅度，一切諸願未成滿故，是為第五不可思議。行菩薩行，示現受胎出生，出家苦行，往詣道場，降伏眾魔，成最正覺，轉正法輪；於一切法而得自在，示現大般涅槃，而亦不捨大願，大慈救護眾生，是為第六不可思議。示現如來十力自在，而亦不捨法界等心，教化成熟一切眾生，是為第七不可思議。解一切法：無相有相，有相無相；非劫是劫，劫是非劫；非有是有，有是非有；非行是行，行是非行；非說是說，說是非說，是為第八不可思議。解發菩提心與菩提等；解菩提與發菩提心等；解初發菩提心及菩提，與一切眾生等；亦不生心顛倒、想顛倒、見顛倒，是為第九不可思議。於念念中入滅盡三昧正受，滅一切漏而不證實際；又亦不盡有漏善根，知一切法無漏，亦知漏滅盡；知一切佛法是世間法，於佛法中，不取世間相；於世間法中，不取佛法相；一切諸法悉入法界，無所入故；解一切法悉無二，不變易故；佛子！是為菩薩摩訶薩第十不可思議。若菩薩摩訶薩安住此法，則得如來不可思議法。

[0638c07] 「佛子！菩薩摩訶薩有十種巧方便微密語。何等為十？所謂：於一切經典，巧方便微密語；於一切受生處，巧方便微密語；覺一切菩薩神力自在，巧方便微密語；於一切眾生業報，巧方便微密語；於一切眾生垢淨，起巧方便微密語；於一切法，究竟無礙門，巧方便微密語；於一切虛空界，一一方面世界成壞，無處不現巧方便微密語；於一切法界，一切諸方，乃至微細處，現成等正覺，如來充滿一切法界，乃至示現大般涅槃，悉分別見，巧方便微密語；解一切眾生，悉同涅槃，無變易故，而不捨大願，乃至究竟滿足一切智願，巧方便微密語；解一切法，不由他悟，而亦不離諸善知識，恭敬如來，隨順善知識，修諸善根：迴向善根、安住善根、相續善根、同一善根、一道善根、一成就善根，巧方便微密語。佛子！是為菩薩摩訶薩十種巧方便微密語；若菩薩摩訶薩安住此法，則得如來無上巧方便微密語。

◎
大方廣佛華嚴經卷第三十七

【經文資訊】大正藏第 09 冊 No. 0278 大方廣佛華嚴經
【版本記錄】CBETA 電子佛典 2016.06，完成日期：2016/06/15
【編輯說明】本資料庫由中華電子佛典協會（CBETA）依大正藏所編輯
【原始資料】蕭鎮國大德輸入，眾生出版社提供新式標點，其他
【其他事項】本資料庫可自由免費流通，詳細內容請參閱【中華電子佛典協會資料庫版權宣告】

本網站係採用 Creative Commons 姓名標示-非商業性-相同方式分享 3.0 台灣 (中華民國) 授權條款授權.
Copyright ©1998-2016 CBETA
Dictionary cache status: loaded

Glossary and Other Vocabulary

Copyright Fo Guang Shan 佛光山 2013-2025. This work may be freely reused under the Creative Commons Attribution 4.0 International License with attribution. Please send comments to alex@ntireader.org.
Page updated on 2025-06-19

Avataṃsakasūtra (Flower Garland Sūtra) 大方廣佛華嚴經
Scroll 38
Click on any word to see more details.

大方廣佛華嚴經卷第三十八

東晉天竺三藏佛馱跋陀羅譯

離世間品第三十三之三

[0639a06] 「◎佛子！菩薩摩訶薩有十種巧方便分別智。何等為十？所謂：入一切佛剎巧

方便分別智；入一切眾生處巧方便分別智；入一切眾生心心所行巧方便分別智；入一切眾生根巧方便分別智；入一切眾生諸行業報巧方便分別智；入一切聲聞行巧方便分別智；入一切緣覺行巧方便分別智；入一切菩薩行巧方便分別智；入一切世間法巧方便分別智；入一切佛法巧方便分別智。佛子！是為菩薩摩訶薩十種巧方便分別智；若菩薩摩訶薩安住此法，則得一切諸佛無上巧方便分別智。

[0639a17] 「佛子！菩薩摩訶薩有十種正受三昧。何等為十？所謂：一切世界正受三昧；一切眾生身正受三昧；一切法正受三昧；見一切諸佛正受三昧；善巧住持一切劫正受三昧；巧方便出生不可思議身正受三昧；一切如來身正受三昧；巧隨順覺一切眾生平等正受三昧；於一念中正受一切菩薩三昧；於一念中，以無礙智，具足成就一切菩薩行，不捨大願，善巧智慧正受三昧。佛子！是為菩薩摩訶薩十種正受三昧；若菩薩摩訶薩安住此三昧，則得一切諸佛無上巧方便智正受三昧。

[0639a28] 「佛子！菩薩摩訶薩有十種一切處。何等為十？所謂：一切眾生處；一切佛剎處；一切眾生性處；一切火災處；一切水災處；一切佛處；一切出生莊嚴處；一切如來無量功德處；一切分別說法處；一切如來種種供養處。佛子！是為菩薩摩訶薩十種一切處；若菩薩摩訶薩安住此處，則得如來無上一切大智處。

[0639b06] 「佛子！菩薩摩訶薩有十種法門。何等為十？所謂：一身充滿一切世界法門；示現一切世界種種無量色法門；一切世界入一佛剎法門；住持一切眾生法門；如來莊嚴身充滿一切世界法門；遍至一切世界法門；於一念中遊行一切世界法門；於一佛剎示現一切如來出世法門；一身充滿一切法界法門；於一念中示現一切諸佛神力法門。佛子！是為菩薩摩訶薩十種法門；若菩薩摩訶薩住此法門，則得如來無上法門。

[0639b16] 「佛子！菩薩摩訶薩有十種神通。何等為十？所謂：出生念宿命方便智通；出生無礙天耳方便智通；出生知一切眾生不可思議心心數法方便智通；出生無礙天眼觀察眾生方便智通；出生不可思議自在神力示現眾生方便智通；出生一身示現不可思議世界方便智通；出生於一念中，往詣不可說世界方便智通；出生不可思議莊嚴具，莊嚴一切世界方便智通；出生不可說不可說化身示現眾生方便智通；出生不可說世界，成阿耨多羅三藐三菩提不可思議示現眾生方便智通。佛子！是為菩薩摩訶薩十種神通；若菩薩摩訶薩安住此通，則得無上大方便智通，顯現諸佛自在神力。

◎
[0639c01] 「◎佛子！菩薩摩訶薩有十種明。何等為十？所謂：出生知一切眾生業報方便智明；出生知一切眾生境界、解脫、寂滅、淨心方便智明；出生入一切境界、一切眾生、種種決定一切法無所有金剛方便智明；出生不可思議淨妙音聲，無量世界無不普聞方便智明；出生智慧除滅一切毀害染著方便智明；出生受生方便、不受生方便方便智明；於一切

境界轉諸受想方便智明；知一切法無性、無非性，無相、無非相，一性、無性故，而於無量劫種種說法，修習善根，成阿耨多羅三藐三菩提方便智明；知一切眾生生，亦知無生，知一切眾生滅，亦知無滅，知因、知緣，知事，知境界，知行，知生、知滅，知眾生說，知愚癡、知離愚癡，知顛倒、知非顛倒，知垢濁、知清淨，知生死、知涅槃，知有、知無，知著、知不著，知堅固、知離，知轉、知不轉，知起、知不起，知壞，知道，知成就，知根，知眾生受化隨器應故；教化眾生，未曾忘失菩薩所行。何以故？菩薩摩訶薩發阿耨多羅三藐三菩提心，為教化眾生故；是故，菩薩摩訶薩常化眾生，而不失菩薩行，身無疲倦，不違一切眾生，觀察緣起方便智明；不著諸剎不起著心，不著諸佛不起著心，不著一切法不起著心，不著世界不起著心，不著眾生不起著心，不見眾生，不化眾生，不調伏眾生，不為眾生說法，而亦不捨菩薩行願，長養大悲，見一切佛聽受正法；未曾忘失，得佛依果種諸善根，於如來所不捨恭敬供養之心，增長恭敬供養之心，具足成就法界等心，自在神力，六種震動，不可思議無量世界，知種種說法，知眾生數，知種種眾生，知苦起，知苦滅，知一切行苦，知一切行悉如電光，行菩薩行，永斷一切生死根本，悉能救護一切眾生，行菩薩行，無所染污，不斷一切如來種性；發須彌山王心，不可傾動，除滅一切顛倒眾想，一切智門悉現在前，不動不壞，成等正覺，於生死海，悉能濟渡一切眾生方便智明。佛子！是為菩薩摩訶薩十種明；若菩薩摩訶薩安住此明，則得如來無上巧方便智明。

[0640a12] 「佛子！菩薩摩訶薩有十種解脫。何等為十？所謂：煩惱解脫；邪見解脫；熾然解脫；陰界入解脫；超出聲聞、緣覺地解脫；無生法忍解脫；不著一切佛剎、一切眾生、一切諸法、住無量無邊諸菩薩住，離一切菩薩行，住如來地解脫；於一念中，悉能了知一切三世諸法解脫。佛子！是為菩薩摩訶薩十種解脫；若菩薩摩訶薩住此解脫，則能普為一切眾生而作無上佛事。

[0640a22] 「佛子！菩薩摩訶薩有十種園林。何等為十？所謂：生死園林，行菩薩行，不起憂惱故。教化眾生園林，不厭眾生故。一切劫園林，攝取菩薩一切大行故。清淨世界園林，性無著故。一切魔宮殿園林，降魔境界故。聽受正法園林，正念觀察故。六波羅蜜、四攝法、三十七道品園林，修習慈父境界故。十力、四無所畏，乃至一切佛法園林，不念異法故。菩薩示現一切無量無邊功德神力園林，轉淨法輪，調伏眾生故。於念念中為一切眾生現成正覺園林，法身如虛空，充滿一切世界平等覺故。佛子！是為菩薩摩訶薩十種園林，若菩薩摩訶薩住此園林，則得如來無上離憂快樂園林。

[0640b06] 「佛子！菩薩摩訶薩有十種宮殿。何等為十？所謂：發菩提心宮殿；不忘失故。十善業迹功德智慧宮殿；教化成熟欲界眾生故。四梵住處宮殿；教化成熟色界眾生故。淨居天受生宮殿；一切煩惱不能染故。無色界天受生宮殿；除滅眾生障難處故。降生不淨世界宮殿；欲令眾生斷一切煩惱故。現處深宮，采女、妻子、色味宮殿；教化成熟本同行眾生故。現為四天下王、四大天王、帝釋、梵王宮殿；為調伏自在心眾生故。一切菩薩神

力自在命行宮殿；一切諸禪解脫三昧智慧自在故。於諸佛所受無上自在一切智王記宮殿；十力莊嚴，行一切法自在法王事故。佛子！是為菩薩摩訶薩十種宮殿；若菩薩摩訶薩安住此法，則得一切法王受記自在法。

[0640b21] 「佛子！菩薩摩訶薩有十種樂。何等為十？所謂：樂寂靜，不散亂故；樂明慧，善分別法故；樂往詣一切佛所，現前聞法受持故；樂一切佛充滿十方故；樂菩薩自在神力、無量法門，示現眾生身故；樂三昧，於一三昧門出生一切三昧門故；樂陀羅尼門，持一切法教化眾生不忘失故；樂辯才，於一句身、味身，不可說劫說無窮盡故；樂菩提，以無量法門，現眾生等身成正覺故；樂轉法輪，如法調伏一切外道故。佛子！是為菩薩摩訶薩十種樂；若菩薩摩訶薩安住此樂，則得一切諸佛無上法樂。

[0640c03] 「佛子！菩薩摩訶薩有十種莊嚴。何等為十？所謂：力莊嚴，不可壞故；無畏莊嚴，不生恐怖故；義莊嚴，說不可說義法門無窮盡故；法莊嚴，說八萬四千法藏不忘失故；願莊嚴，一切菩薩願事不退轉故；行莊嚴，究竟普賢菩薩行故；佛刹莊嚴，受持一切佛刹為一佛刹故；妙音莊嚴，雨大甘露法充滿一切佛刹故；受持莊嚴，於一切劫，行菩薩行不斷絕故；變化莊嚴，於一眾生身，示現一切眾生等身，一切眾生無不知見，專求十力，一切智不退轉故。佛子！是為菩薩摩訶薩十種莊嚴；若菩薩摩訶薩安住此法，則得一切諸佛無上莊嚴。

[0640c16] 「佛子！菩薩摩訶薩有十種發不動心。何等為十？所謂：一切所有皆悉能捨發不動心；出生一切諸佛正法發不動心；恭敬供養一切諸佛發不動心；等心觀察一切眾生發不動心；攝取一切眾生發不動心；一向專求一切佛法未曾休息發不動心；一切眾生等劫，修菩薩行發不動心；成就有根信，不濁信，離垢信，明淨信，恭敬供養一切佛信，不退轉信，不壞信，發不動心；具足成就究竟一切智發不動心；成就一切菩薩諸行發不動心。佛子！是為菩薩摩訶薩十種發不動心；若菩薩摩訶薩安住此法，則得無上一切智不動心。

[0640c28] 「佛子！菩薩摩訶薩有十種不捨深心。何等為十？所謂：覺一切佛菩提不捨深心；教化成熟一切眾生不捨深心；不斷一切諸佛種性不捨深心；親近善知識不捨深心；於一切佛刹，恭敬供養一切諸佛不捨深心；專求大乘及一切功德不捨深心；於一切佛所修行梵行護持淨戒不捨深心；攝取一切菩薩不捨深心；聞持一切佛法不捨深心；修習一切菩薩行願，一向專求一切佛法不捨深心。佛子！是為菩薩摩訶薩十種不捨深心；若菩薩摩訶薩安住此法，則得一切諸佛不捨深心正法。

[0641a11] 「佛子！菩薩摩訶薩有十種智觀察。何等為十？所謂：智慧觀察善巧分別一切諸法；智慧觀察三世一切善根；智慧觀察一切菩薩行神力自在；智慧觀察一切諸法巧方便門；智慧觀察一切佛持；智慧觀察一切陀羅尼門；智慧觀察一切世界常說正法；智慧觀察深入一切法界；智慧觀察十方一切世界不可思議；智慧觀察一切佛法；智慧觀察無障礙智

。佛子！是為菩薩摩訶薩十種智觀察；若菩薩摩訶薩安住此法，則得如來無上大智觀察。

[0641a21] 「佛子！菩薩摩訶薩有十種分別法。何等為十？所謂：分別一切法悉從緣起；分別一切法皆悉如幻；分別一切法皆悉無諍；分別一切法無量無邊；分別一切法無所依止；分別一切法悉如金剛；分別一切法悉是如來；分別一切法皆悉寂靜；分別一切法悉是正道；分別一切法悉是一相一義。佛子！是為菩薩摩訶薩十種分別法；若菩薩摩訶薩安住此法，則得巧方便，悉能分別一切諸法。

[0641b01] 「佛子！菩薩摩訶薩有十種無垢。何等為十？所謂：深心無垢；除滅疑惑無垢；遠離邪見無垢；境界無垢；欲得一切智無垢；諸辯無垢；無畏無垢；一切菩薩所住無垢；一切菩薩正受三昧無垢；三十二相百福莊嚴，成就一切諸白淨法，究竟逮得無上菩提無垢。佛子！是為菩薩摩訶薩十種無垢；若菩薩摩訶薩安住此法，則得一切佛無上無垢法。

[0641b08] 「佛子！菩薩摩訶薩有十種智印。何等為十？所謂：菩薩摩訶薩知苦苦、變易苦、行苦、不生懈怠，修菩薩行，一向專求無上菩提，不恐、不怖、不驚、不畏、不捨大願；菩提之心堅固不退，究竟阿耨多羅三藐三菩提，是為第一印。一切凡夫眾生悉有煩惱，顛倒惑亂，彼諸眾生，麁鄙惡言訶罵菩薩，或以刀杖瓦石而加害之；菩薩爾時，心無憂惱，修菩薩行，正向菩提，修習忍法，受證離生，是為第二印。菩薩摩訶薩聞甚深佛法，讚一切智，聞已一向信解，是為第三印。菩薩摩訶薩作如是念：『我發菩提心，究竟成就阿耨多羅三藐三菩提；一切眾生流轉五道，受無量苦，我當令彼皆大歡喜；勤行精進，修習善根，度生死流，永得安樂。』是為第四印。菩薩摩訶薩解如來智無量無邊，而未與如來等；於如來所，聞無量無邊智；於文字中，分別解了與如來等，是為第五印。菩薩摩訶薩成就善欲、不可壞欲、甚深欲、勝欲、功德欲、莊嚴欲、無比欲、無上欲、堅固欲、究竟正求無上菩提一切眾魔外道及其眷屬不能壞欲、不退無上菩提欲，是為第六印。菩薩摩訶薩不惜身命，無所怖畏，修菩薩行，發菩提心，趣一切智，得一切佛智慧光明；不捨佛菩提，不捨善知識，是為第七印。菩薩摩訶薩，若善男子、善女人學大乘者，長養諸佛善根，安住善根，攝取一切智，心不退菩提，是為第八印。菩薩摩訶薩令一切眾生住平等心，修一切智，為眾生說法，悉令不退無上菩提，長養大悲，是為第九印。菩薩摩訶薩隨順三世諸佛，一切善根紹繼佛種，生一切智，是為第十印。佛子！是為菩薩摩訶薩十種智印；若菩薩摩訶薩成就此印，疾得阿耨多羅三藐三菩提，具足如來無上智印。

[0641c14] 「佛子！菩薩摩訶薩有十種智慧光明。何等為十？所謂：菩薩摩訶薩於阿耨多羅三藐三菩提決定智慧光明；見一切佛智慧光明；見一切眾生死此生彼智慧光明；開悟一切眾生，悉令正求修多羅法智慧光明；依善知識發菩提心，長養善根智慧光明；示現一切諸佛智慧光明；化一切眾生悉令成熟，安住佛地智慧光明；分別解說不思議法智慧光明；於一切佛神力，住持善巧方便智慧光明；滿足一切波羅蜜智慧光明。佛子！是為菩薩摩訶薩十種智慧光明；若菩薩摩訶薩安住此法，則得一切佛法無上智慧光明。

[0641c26] 「佛子！菩薩摩訶薩有十種不可稱量住，一切眾生及聲聞、緣覺不能稱量。何等為十？所謂：菩薩摩訶薩住實際住，而不受證一切所願，未成滿故，是為第一菩薩住不可稱量。菩薩摩訶薩種如法界等清淨善根，於彼善根無所染著，是為第二菩薩住不可稱量

。菩薩摩訶薩解菩薩行猶如變化，一切諸法皆悉寂滅，於諸佛法不生疑惑，是為第三菩薩住不可稱量。菩薩摩訶薩離生死心，於不可說劫修菩薩行，滿一切大願，而不中起厭怠之心，是為第四菩薩住不可稱量。菩薩摩訶薩住一切法，無所依止，皆悉寂滅，而不證涅槃，一切智道未成滿故，是為第五菩薩住不可稱量。菩薩摩訶薩知一切劫非劫，而實說一切劫，是為第六菩薩住不可稱量。菩薩摩訶薩知一切法非行，而不捨道行正求佛法，是為第七菩薩住不可稱量。菩薩摩訶薩解心是三界，心是三世，了知彼心無量無邊，是為第八菩薩住不可稱量。菩薩摩訶薩為一眾生故，於不可說劫修菩薩行，欲令安住一切智地；如一眾生，一切眾生亦復如是，不生厭心，是為第九菩薩住不可稱量。菩薩摩訶薩雖具足滿菩薩諸行，而不取正覺，何以故？菩薩摩訶薩作如是念：『我不受正覺故行菩薩行，於無量劫中無量眾生，悉令安住無上菩提。』是為第十菩薩住不可稱量。若菩薩摩訶薩安住此法，則得一切佛法無上大智不可稱量住。

[0642a25] 「佛子！菩薩摩訶薩有十種發無懈怠心。何等為十？所謂：菩薩摩訶薩作如是念：我降伏一切魔及其眷屬，發無懈怠心；如法調伏一切外道，發無懈怠心；說深妙法，令一切眾生皆悉歡喜，發無懈怠心；滿足一切法界等諸波羅蜜，發無懈怠心；令一切眾生積集成滿一切功德藏，發無懈怠心；一切如來無上菩提，彌廣大事甚難成滿，我當修菩薩行具足成就，發無懈怠心；以無上法教化調伏一切眾生，悉令成熟，發無懈怠心；於一切世界種種異色無量莊嚴成就正覺，發無懈怠心。菩薩摩訶薩發如是心：我修菩薩行時，若有眾生來求我身，或求手、足、耳、鼻、血、肉、骨、髓、妻、子、象、馬、國土，如是等類皆悉能捨，乃至不生一念悔心，悉能惠施饒益安樂一切眾生，不求果報，大慈悲心，以為上首，發無懈怠心。菩薩摩訶薩作如是念：於一念中，三世一切佛、一切佛法、一切眾生、一切剎、一切世界、一切空界、一切法界、一切施設語界、一切寂滅涅槃界，如是等一切諸法，以一念相應慧，悉別相覺知；明了修，分別修，知智斷證，於一切法不取虛妄，無一無異、無所分別、無所修習，無境界無所有；無二智慧，覺一切二；無相智慧，覺一切相；無劫智慧，覺一切劫；無異智慧，覺一切異；光明智慧，覺一切世間光明界；趣智慧，覺一切世界；非世智慧，覺一切世；眾生地智慧，覺一切眾生界；無著智慧，究竟無著行；無堅固智慧，覺一切堅固；無染智慧，覺一切煩惱；無盡際智慧，覺一切盡；法界等智慧，於一切世界示現其身；離一切言音智慧，出生一切微妙言音；一性智慧，說無性法；一境智慧，示現種種諸異境界；覺不可說諸法智慧，示現無量大自在神變；覺一切地智慧，顯現大自在神變；一切智自在神變，教化成熟一切眾生，發無懈怠心。佛子！是為菩薩摩訶薩十種發無懈怠心；若菩薩摩訶薩安住此心，則得一切諸佛無上無懈怠法。

[0642c05] 「佛子！菩薩摩訶薩有十種須彌山王正直之心。何等為十？所謂：菩薩摩訶薩常修正念一切智法，是為第一決定阿耨多羅三藐三菩提，須彌山王正直之心。菩薩摩訶薩觀察一切法空，一切法無所有，是為第二決定阿耨多羅三藐三菩提，須彌山王正直之心。菩薩摩訶薩於無量無數劫，行菩薩行，以一切具足白淨法發心，決定了知如來無量智法，趣向積聚諸白淨法，是為第三決定阿耨多羅三藐三菩提，須彌山王正直之心。菩薩摩訶薩

為一切佛法，等心恭敬供養諸善知識，不起疑心，不求利養，又復遠離盜法之心，但起無上恭敬供養一切施心，是為第四決定阿耨多羅三藐三菩提，須彌山王正直之心。菩薩摩訶薩，若一切眾生訶責罵辱，生一切苦，乃至奪命，菩薩摩訶薩不因此故捨菩提心；心亦不散，不生恚心，於一切眾生不捨大悲莊嚴，長養大悲。何以故？菩薩摩訶薩成就一切法如如捨故；決定了知如來大忍法故；是為第五決定阿耨多羅三藐三菩提，須彌山王正直之心。菩薩摩訶薩成就增上功德天，增上功德人，增上功德色，增上功德力，增上眷屬，增上欲，增上王法，增上自在，增上智慧；彼菩薩不著味樂，不著欲樂，不著財樂，不著眷屬樂；但專求正法諦，滿正法諦，辦正法，究竟正法；向正法燈明，向正法救護，向正法歸依，向正法道，向正法義，樂求正法，樂住寂靜法，菩薩摩訶薩雖成就如是一切快樂，而悉遠離眾魔境界。何以故？菩薩摩訶薩於過去世，發如是心，令一切眾生皆悉遠離眾魔境界，住佛境界，是為第六決定阿耨多羅三藐三菩提，須彌山王正直之心。菩薩摩訶薩勤修精進，正求阿耨多羅三藐三菩提，於阿僧祇劫修菩薩行；猶謂：『我今初發阿耨多羅三藐三菩提，心亦不驚、不怖不畏，行菩薩行，雖能速成正覺，為化眾生故，於無量劫修菩薩行。』是為第七決定阿耨多羅三藐三菩提，須彌山王正直之心。菩薩摩訶薩知一切眾生難伏難度，不知恩，不知報恩，為彼眾生故，發大莊嚴而自莊嚴，欲令一切眾生心得自在，隨意境界不生惡心，不於他所生煩惱心，是為第八決定阿耨多羅三藐三菩提，須彌山王正直之心。菩薩摩訶薩作如是念：『我不依他發菩提心，修菩薩行，都無有人助我修習菩薩之行，但我一身盡未來際劫修菩薩苦行；積集一切諸佛正法，成阿耨多羅三藐三菩提；身自清淨，亦令一切眾生清淨；自知境界，知他境界；我當悉同三世諸佛境界。』是為第九決定阿耨多羅三藐三菩提，須彌山王正直之心。菩薩摩訶薩如是知見，無有一法修菩薩行，無有一法滿菩薩行，無有一法調伏眾生，無有一法化度眾生；不見有法恭敬供養一切諸佛，不見有法過去成阿耨多羅三藐三菩提，不見有法未來成阿耨多羅三藐三菩提，不見有法現在成阿耨多羅三藐三菩提；無有一法過去說法，未來說法，現在說法，無有一法能說；法者亦無法可說，而菩薩摩訶薩不捨阿耨多羅三藐三菩提大願之心。何以故？菩薩摩訶薩如是出生阿耨多羅三藐三菩提，深入一切甚深諸法，行無所有行，而此菩薩摩訶薩，修習積聚善業善根，清淨一切諸對治法，智慧成滿，於念念中悉能積集長養一切諸善根法；若一切法無所有者，我有何義求無上道？是故不生恐怖驚畏之心，是為第十決定阿耨多羅三藐三菩提，須彌山王正直之心。佛子！是為菩薩摩訶薩十種須彌山王正直之心；若菩薩摩訶薩安住此心，則得一切諸佛無上智慧，須彌山王正直之心。

◎

[0643b19] 「◎佛子！菩薩摩訶薩有十種深入智慧大海，成阿耨多羅三藐三菩提。何等為十？所謂：入無量一切眾生界，是為第一深入智慧大海，成阿耨多羅三藐三菩提。菩薩摩訶薩入一切世界，不取虛妄，是為第二深入智慧大海，成阿耨多羅三藐三菩提。菩薩摩訶薩知一切虛空界等，入十方一切世界無所障礙，是為第三深入智慧大海，成阿耨多羅三藐三菩提。菩薩摩訶薩善入法界、入無礙、入不斷、入不常、入無量、入不生、入不滅、入知一切，是為第四深入智慧大海，成阿耨多羅三藐三菩提。菩薩摩訶薩於過去、未來、現在諸佛、菩薩、法師、聲聞、緣覺及一切眾生，所種善根；過去諸佛已成無上菩提善根，未來諸佛當成無上菩提善根，現在諸佛今成無上菩提善根，過去諸佛說法教化調伏成熟眾生善根，未來諸佛說法教化調伏成熟眾生善根，現在諸佛說法教化調伏成熟眾生善根；菩

薩摩訶薩皆悉隨喜，長養積集如是等一切善根，心無厭足，是為第五深入智慧大海，成阿耨多羅三藐三菩提。菩薩摩訶薩於念念中入過去世，觀察不可說劫；於一劫中，或百億佛出興于世，或千億佛、百千億佛、無量佛、阿僧祇佛、不可思議佛、不可稱量佛、無分齊佛、無邊際佛、不可說不可說佛、算數譬諭所不及佛，出興于世；彼諸如來及其眷屬菩薩大眾，諸聲聞僧，說法教化，壽命住持，種種法住，如一劫中，一切諸劫亦復如是；若無佛劫中有諸眾生，為阿耨多羅三藐三菩提所種善根，亦悉了知；又覩眾生，種見佛善根得值未來無量諸佛；如是觀察，過去一切劫而無厭足，是為第六深入智慧大海，成阿耨多羅三藐三菩提。菩薩摩訶薩入未來世觀察一切劫，知劫有佛，知劫無佛，知彼諸劫各有幾佛出興于世；世界如來名號何等，又知所度眾生多少，亦知如來壽命長短；如是入未來世一切諸劫，分別了知而無厭足，是為第七深入智慧大海，成阿耨多羅三藐三菩提。菩薩摩訶薩入現在世，觀察十方一切世界；無量無邊不可說不可說諸世界中，一切如來捨家學道，往詣道場，菩提樹下藉菩提草，結跏趺坐，降魔官屬，成阿耨多羅三藐三菩提已；起入城邑，昇天宮殿，說微妙法，轉正法輪，調伏教化無量眾生；現如來無量自在神力，付屬阿耨多羅三藐三菩提，乃至捨壽入無餘涅槃；如來滅後，大眾普會，結集經藏，護持正法，令久住世；為舍利故，起無量塔，種種莊嚴，恭敬供養；又化眾生，令見諸佛，聽受正法，憶念護持，智慧觀察，長養勝趣，深心充滿無量法界；於一切佛法而無錯謬。何以故？菩薩摩訶薩知一切如來皆悉如夢，而能往詣一切佛所，恭敬供養，不著自身、不著佛身、不著世界、不著大眾、不著聞法、不著諸劫，見佛聞法；觀察世界，解一切劫而無厭足，是為第八深入智慧大海，成阿耨多羅三藐三菩提。菩薩摩訶薩於不可說不可說劫，恭敬供養無量諸佛；於一一劫中，恭敬供養不可說不可說佛；示現沒此生彼，以出三界；眾供養具，供養諸佛、菩薩、大眾及聲聞僧；諸佛滅後以無上供具，供養舍利；廣行大施，滿足一切眾生意願，所行大施不可思議；不求果報，為哀愍饒益攝取眾生，於不可說不可說劫，恭敬供養一切諸佛；護持正法，化度眾生，成阿耨多羅三藐三菩提而無厭足，是為第九深入智慧大海，成阿耨多羅三藐三菩提。菩薩摩訶薩於一切佛所，一切菩薩所，一切法師所，一向專求教菩薩法、菩薩威儀、菩薩隨順法、菩薩清淨法、菩薩長養法、菩薩調伏法、菩薩平等法、菩薩出生道，受持菩薩陀羅尼門；攝取一切眾生而為說法，調伏成熟，令不可說不可說眾生，發一切智心，得不退轉，住阿耨多羅三藐三菩提；隨順修習一切佛法，教化眾生而無厭足，是為第十深入智慧大海，成阿耨多羅三藐三菩提。佛子！是為菩薩摩訶薩十種深入智慧大海，成阿耨多羅三藐三菩提；若菩薩摩訶薩安住此法，則得一切諸佛無上智慧大海。

◎

大方廣佛華嚴經卷第三十八

【經文資訊】大正藏第 09 冊 No. 0278 大方廣佛華嚴經
【版本記錄】CBETA 電子佛典 2016.06，完成日期：2016/06/15

【編輯說明】本資料庫由中華電子佛典協會（CBETA）依大正藏所編輯
【原始資料】蕭鎮國大德輸入，眾生出版社提供新式標點，其他
【其他事項】本資料庫可自由免費流通，詳細內容請參閱【中華電子佛典協會資料庫版權宣告】

本網站係採用 Creative Commons 姓名標示-非商業性-相同方式分享 3.0 台灣 (中華民國) 授權條款授權.
Copyright ©1998-2016 CBETA
Dictionary cache status: loaded

Glossary and Other Vocabulary

Copyright Fo Guang Shan 佛光山 2013-2025. This work may be freely reused under the Creative Commons Attribution 4.0 International License with attribution. Please send comments to alex@ntireader.org.
Page updated on 2025-06-19

Abbreviations
Reference
Help
About
menu
logo
NTI Reader
search
Back to collection

Avataṃsakasūtra (Flower Garland Sūtra) 大方廣佛華嚴經
Scroll 39
Click on any word to see more details.

大方廣佛華嚴經卷第三十九

東晉天竺三藏佛馱跋陀羅譯

離世間品第三十三之四

[0644b19] 「◎佛子！菩薩摩訶薩有十種寶，住成阿耨多羅三藐三菩提。何等為十？所謂：菩薩摩訶薩悉能往詣無量阿僧祇世界諸如來所，恭敬、禮拜、親近、供養，是為菩薩摩訶薩第一寶，住成阿耨多羅三藐三菩提。菩薩摩訶薩於不可思議諸如來所，聞法受持，正念不忘，智慧分別，長養勝趣，出生智慧，充滿十方，是為菩薩摩訶薩第二寶，住成阿耨多羅三藐三菩提。菩薩摩訶薩不離此土，而於異剎示現受生，於一切佛法心不惑亂，是為菩薩摩訶薩第三寶，住成阿耨多羅三藐三菩提。菩薩摩訶薩出生一法別相，分別知一切法

，一切諸法究竟無一無異義故，是為菩薩摩訶薩第四寶，住成阿耨多羅三藐三菩提。菩薩摩訶薩知息煩惱，知離煩惱，知斷煩惱，而善住修習菩薩諸行，不證實際，究竟到於實際彼岸，善學成就巧妙方便，本願成滿，心無疲厭，是為菩薩摩訶薩第五寶，住成阿耨多羅三藐三菩提。菩薩摩訶薩知一切眾生心無處所，而說眾生心有處所，無著無行，修菩薩行，化度眾生，是為菩薩摩訶薩第六寶，住成阿耨多羅三藐三菩提。菩薩摩訶薩知一切法一性，所謂：無性、無一、無異、無來、無去、不可稱量、不可讚歎、悉無實性，以一異求皆不可得；而菩薩摩訶薩決定了知此是佛法，是菩薩法，是緣覺法，是聲聞法，是凡夫法，是善法、是不善法，是世間法、是出世間法，是染污法、是不染污法，是有漏法、是無漏法，乃至是有為法、是無為法，是為菩薩摩訶薩第七寶，住成阿耨多羅三藐三菩提。菩薩摩訶薩求佛不可得，求菩薩不可得，求法不可得，求眾生不可得，而亦不捨本願，教化一切眾生，成無上道；何以故？菩薩所修善根，欲令一切成無上道，善知眾生善根，善知眾生境界，善知教化眾生，善知一切眾生涅槃，修菩薩行，欲令一切大願成滿，是為菩薩摩訶薩第八寶，住成阿耨多羅三藐三菩提。菩薩摩訶薩隨其所應，善巧說法而調伏之；巧妙方便示現涅槃，知實非虛亦非顛倒，而安住三世菩薩正法；不離如如，不住實際，亦不見眾生，亦不見眾生已受化、今受化、當受化；解我所行非為虛妄，解了無有，乃至一法可求得者，無生滅故，而菩薩所願皆悉不虛，無所依止，是為菩薩摩訶薩第九寶，住成阿耨多羅三藐三菩提。菩薩摩訶薩於不可思議諸佛一一佛所，聞不可說不可說受記法；名號各異，劫數不同。從一劫中次第聞法，乃至不可說不可說劫聞受記法；聞是法已，不驚、不怖、不畏，行菩薩行，心無疑惑；解如來智不可思議，如來所說，言無有二，本願滿足，隨應受化，令成阿耨多羅三藐三菩提，滿一切願，了達法界，是為菩薩摩訶薩第十寶，住成阿耨多羅三藐三菩提。若菩薩摩訶薩安住此法，則得一切諸佛阿耨多羅三藐三菩提大智慧寶。

◎

[0645a17] 「◎佛子！菩薩摩訶薩有十種發金剛心莊嚴大乘。何等為十？所謂：菩薩摩訶薩作如是念：『一切諸法無有分際，不可究竟——菩薩發如是心——我當覺了三世一切諸法悉無有餘。』是為菩薩摩訶薩第一發金剛心莊嚴大乘。菩薩摩訶薩作如是念：『於一毛端處有無量無邊不可數菩薩，何況一切法界耶——菩薩發如是心——我當發大莊嚴而自莊嚴，化度眾生皆令成阿耨多羅三藐三菩提，以大般涅槃而般涅槃。』是為菩薩摩訶薩第二發金剛心莊嚴大乘。菩薩摩訶薩作如是念：『十方世界無量無邊，無有分際——菩薩發如是大願——我當以無上清淨莊嚴，莊嚴此等一切世界，彼諸莊嚴皆實不虛。』是為菩薩摩訶薩第三發金剛心莊嚴大乘。菩薩摩訶薩作如是念：『眾生無量無邊，無有分際，不可窮盡——菩薩發如是心——我當以諸善根迴向一切眾生，以無上大智慧光普照一切眾生。』是為菩薩摩訶薩第四發金剛心莊嚴大乘。菩薩摩訶薩作如是念：『一切諸佛無量無邊，不可窮盡——菩薩發如是心——我所種善根，迴向奉給供養一切諸佛，然後我乃成等正覺。』是為菩薩摩訶薩第五發金剛心莊嚴大乘。菩薩摩訶薩見一切佛，聞所說法，發大歡喜心

，不著自身及如來身，解知佛身非實、非虛，非有、非無，非有性、非無性，非色、非無色，非相、非無相，非生、非滅；解知如來實無所有，亦不壞有相，何以故？一切攝取故；是為菩薩摩訶薩第六發金剛心莊嚴大乘。菩薩摩訶薩若有眾生訶罵毀辱，或截手、足、耳、鼻，或挑其目，或級其頭，菩薩不因此故生恚害心，於不可說不可說劫，修菩薩行，攝取眾生，心不廢捨；何以故？菩薩摩訶薩住不二法，善學菩薩所學清淨直心；於一切眾生無瞋恚心，忍住眾苦，心無加報，自身堪受一切眾苦，是為菩薩摩訶薩第七發金剛心莊嚴大乘。菩薩摩訶薩作如是念：『未來世劫無量無邊，無有分際，不可窮盡——菩薩發如是心——我當盡一切未來世法界、虛空界等劫，於一世界行菩薩道教化眾生，如一世界，盡法界、虛空界等一切世界亦復如是。心亦不驚、不怖、不畏，行菩薩行。何以故？菩薩法應如是為一切眾生修菩薩行。』是為菩薩摩訶薩第八發金剛心莊嚴大乘。菩薩摩訶薩作如是念：『阿耨多羅三藐三菩提以心為本，心清淨故能積集成滿一切善根；若心得自在，則能成就無上菩提，行菩薩行，滿足諸願，究竟教化一切眾生。』是為菩薩摩訶薩第九發金剛心莊嚴大乘。菩薩摩訶薩知佛不可得，菩提不可得，菩薩不可得，一切法不可得，眾生不可得，心不可得，行不可得，過去不可得，未來、現在不可得，一切眾生不可得，有為、無為不可得，菩薩摩訶薩如是住寂靜，住甚深，住寂滅，住無諍，住不可言，住無二，住無等，住真實，住成就，住解脫，住涅槃，住實際；而亦不捨一切大願，不捨發一切智心，不捨修菩薩行，不捨教化眾生，不捨恭敬供養諸佛，不捨說法，不捨莊嚴一切世界。何以故？菩薩摩訶薩出生大願故，善知如是法相，長養大悲無量功德，攝取眾生，不捨眾生。『一切諸法無有真實，凡愚眾生不知不覺；一切諸佛安住寂滅，演說正法，教化眾生；不捨大悲，一切眾生未得菩提，佛法未足，大願未滿；我本請一切眾生為無上大法施主，唱實語，不虛語，一切諸佛種姓語；發大願門心，發饒益一切眾生心，發長養一切善根心，發安住善巧方便心，發內身含受一切眾生心，發一切眾生所平等心，令一切眾生所願成滿，我當云何未度眾生而捨大悲？』是為菩薩摩訶薩第十發金剛心莊嚴大乘。佛子！是為菩薩摩訶薩十種發金剛心莊嚴大乘；若菩薩摩訶薩安住此法，則得一切諸佛無上金剛智明。

[0646a03] 「佛子！菩薩摩訶薩有十種發大事。何等為十？所謂：恭敬供養一切諸佛，是為菩薩摩訶薩第一發大事。長養一切菩薩善根，是為菩薩摩訶薩第二發大事。一切如來滅度之後，悉取舍利起無量塔，種種妙寶以為莊嚴；以一切華、一切鬘、一切香、一切塗香、一切末香、一切衣、一切蓋、一切幢、一切幡而供養之，受持守護諸佛正法，是為菩薩摩訶薩第三發大事。教化成熟一切眾生，令得阿耨多羅三藐三菩提，是為菩薩摩訶薩第四發大事。以諸佛剎無上清淨莊嚴，莊嚴一切世界，是為菩薩摩訶薩第五發大事。菩薩摩訶薩作如是念：『我當為一眾生，於一一世界盡未來際阿僧祇劫，修菩薩行；如為一眾生，為一切眾生亦復如是，出生大悲，令一切眾生安住菩提，乃至不生一念疲厭之心。』是為菩薩摩訶薩第六發大事。我當於不可思議阿僧祇劫，恭敬供養彼諸如來，是為菩薩摩訶薩第七發大事。彼諸如來滅度之後，我當悉取舍利而起塔廟；其塔高廣，與不可說諸世界等；造如來像，巍巍高大，如不可思議世界；於不可思議劫，以眾妙寶、幢幡、繒蓋、華香

而供養之，乃至不生一念休息之心；教化眾生，受持守護，讚歎正法，亦無一念休息之心，是為菩薩摩訶薩第八發大事。修習彼諸善根，成阿耨多羅三藐三菩提，悉與一切諸如來等，逮得一切諸如來地，是為菩薩摩訶薩第九發大事。我成菩提已，於一切世界不可說劫，說微妙法，示現如來不可思議自在神變；其身、口、意，未曾暫生疲厭之想，但發專念正法之心、如來力心、充滿一切眾生願心、大慈悲心、觀察諸法真實之心，安住實語，證寂滅法；一切眾生悉不可得，而亦不違一切諸業，隨順三世一切諸佛，究竟一切法界、虛空界，觀察諸法無所有相，不生不滅，具足成就一切諸佛無上大願，施作一切諸佛大事，悉能化度一切眾生，是為菩薩摩訶薩第十發大事。佛子！是為菩薩摩訶薩十種發大事；若菩薩摩訶薩安住此法，則得一切諸佛無上智慧，不斷一切菩薩所行。

[0646b15] 「佛子！菩薩摩訶薩有十種究竟大事。何等為十？所謂：恭敬供養一切如來究竟大事；隨所請眾生皆悉度脫究竟大事；專求一切諸佛正法究竟大事、長養一切善根究竟大事、出生一切諸如來法究竟大事、成滿一切清淨大願究竟大事、行一切菩薩行究竟大事、恭敬奉事一切善知識究竟大事、往詣一切世界佛所究竟大事、聞持一切諸佛正法，深入一切諸佛大眾究竟大事。佛子！是為菩薩摩訶薩十種究竟大事；若菩薩摩訶薩安住此法，則得阿耨多羅三藐三菩提究竟智慧大事。

[0646b26] 「佛子！菩薩摩訶薩有十種不壞信。何等為十？所謂；於一切佛不壞信、於一切佛法不壞信、於一切聖僧不壞信、於一切菩薩不壞信、於一切善知識不壞信、於一切眾生不壞信、於一切菩薩大願不壞信、於一切菩薩行不壞信、恭敬供養一切諸佛不壞信、教化一切眾生成就菩薩巧妙方便不壞信。佛子！是為菩薩摩訶薩十種不壞信；若菩薩摩訶薩安住此法，則得一切諸佛無上智慧不可壞信。

[0646c06] 「佛子！菩薩摩訶薩有十種授記。何等為十？所謂：專求解脫菩薩授記、諦滿諦辯菩薩善根菩薩授記、廣行菩薩無量諸行菩薩授記、現前菩薩授記、祕密菩薩授記、因自心得菩提菩薩授記、得法忍菩薩授記、教化成熟眾生菩薩授記、究竟一切劫菩薩授記、一切菩薩自在修行菩薩授記。佛子！是為菩薩摩訶薩十種授記；若菩薩摩訶薩安住此法，則於一切佛所而得授記。

[0646c15] 「佛子！菩薩摩訶薩有十種善根迴向。何等為十？所謂：一切善根迴向同善知識願、一切善根迴向同善知識正直心、一切善根迴向同善知識行、一切善根迴向同善知識善根、一切善根迴向隨順善知識善根、一切善根迴向同善知識正念、一切善根迴向同善知識清淨、一切善根迴向同善知識住、一切善根迴向同善知識入成滿平等、一切善根迴向同善知識不壞深心；若如是同則無異同。佛子！是為菩薩摩訶薩十種善根迴向；若菩薩摩訶薩安住此法，則得一切無上善根迴向。

[0646c26] 「佛子！菩薩摩訶薩有十種得智慧。何等為十？所謂：於一切施自在智慧；樂一切佛法解脫自在智慧；深入一切如來無量無邊自在智慧；隨問能答滅一切疑自在智慧；深解實義自在智慧；解一切如來巧妙方便、深入一切諸佛解脫自在智慧；解一切佛所種少

善根、必能滿足一切白淨善根、出生如來一切智自在智慧；具足成就菩薩不思議住自在智慧；於一念中悉能往詣不可說佛所自在智慧；覺悟一切諸佛菩提、深入一切法界、聞持一切佛法、深入一切如來莊嚴語言自在智慧。佛子！是為菩薩摩訶薩十種得智慧；若菩薩摩訶薩安住此法，則得一切如來無上自在智慧。

[0647a11] 「佛子！菩薩摩訶薩有十種發無量無邊廣心。何等為十？所謂：發無量無邊廣心於一切佛；發無量無邊廣心度脫一切眾生；發無量無邊廣心令一切眾生、一切世、一切剎悉入法界；發無量無邊廣心觀一切法悉如虛空；發無量無邊廣心觀察一切菩薩諸行；發無量無邊廣心正念三世一切諸佛；發無量無邊廣心了達不可思議諸業果報；發無量無邊廣心嚴淨一切諸如來剎；發無量無邊廣心深入一切如來大眾，發無量無邊廣心觀察一切如來妙音。佛子！是為菩薩摩訶薩十種發無量無邊廣心；若菩薩摩訶薩安住此心，則得一切佛法無量無邊智慧大海。

[0647a24] 「佛子！菩薩摩訶薩有十種藏。何等為十？所謂：分別數知一切法藏；出生一切法藏；普照一切陀羅尼法藏；分別解說一切法辯藏；於一切法覺不可說巧方便藏；示現一切佛自在力大神變藏；於一切法出生平等巧方便藏；不離常見一切佛藏；入不思議劫皆悉如幻巧方便藏；於一切諸佛菩薩歡喜恭敬藏。佛子！是為菩薩摩訶薩十種藏；若菩薩摩訶薩安住此藏，則得一切諸佛大智慧藏，悉能度脫一切眾生。

[0647b05] 「佛子！菩薩摩訶薩有十種調順。何等為十？所謂：不謗一切佛法調順；於一切佛信不可壞調順；尊重恭敬一切菩薩調順；親近一切善知識調順；遠離一切聲聞、緣覺調順；長養菩薩一切三昧調順；平等觀察一切眾生調順；究竟成滿一切善根調順；悉能降伏一切諸魔調順；成滿一切波羅蜜調順。佛子！是為菩薩摩訶薩十種調順；若菩薩摩訶薩安住此法，則得無上大智調順。

[0647b15] 「佛子！菩薩摩訶薩有十種自在。何等為十？所謂：壽命自在，無量無邊不可說劫住持壽命故；心自在，出生阿僧祇三昧入深智故；莊嚴自在，以大莊嚴悉能莊嚴一切剎故；業自在，隨時受報故；受生自在，於一切剎示現生故；解脫自在，見一切世界諸佛充滿故；願自在，隨時隨剎成菩提故；神力自在，示現一切大神變故；法自在，示現無量無邊法門故；智自在，於念念中示現覺悟如來十力無所畏故。佛子！是為菩薩摩訶薩十種自在；若菩薩摩訶薩安住此法，則得一切諸佛、菩薩究竟成滿一切智自在。

[0647b26] 「佛子！菩薩摩訶薩有十種自在。何等為十？所謂：眾生自在，剎自在，法自在，身自在，願自在，境界自在，智自在，通自在，神力自在，力自在。佛子！是為菩薩摩訶薩十種自在。

[0647c01] 「佛子！何等為菩薩摩訶薩眾生自在？佛子！菩薩摩訶薩有十種眾生自在。何等為十？所謂：度脫一切眾生自在；持一切眾生想自在；為一切眾生說法未曾失時自在；變化一切眾生自在；安置一切眾生於一毛道而不迫迮自在；於一切世界、一切眾生中示現為王自在、於一切眾生中示現帝釋、梵王自在、於一切眾生中示現聲聞、緣覺不轉威儀自在、於一切眾生中示現行菩薩行自在、於一切眾生中示現佛身相好莊嚴、覺悟一切智力自在。佛子！是為菩薩摩訶薩十種眾生自在。

[0647c13] 「佛子！菩薩摩訶薩有十種剎自在。何等為十？所謂：令一切剎為一剎自在、令一切剎入一毛道自在、於一切剎深入無盡方便自在、於一切剎示現一身結跏趺坐充滿自在、令一切剎現入己身自在、神力震動一切佛剎不令眾生恐怖自在、以一切剎莊嚴莊嚴一剎示現自在、以一剎莊嚴莊嚴一切剎示現自在、一如來身及其眷屬皆悉充滿一切佛剎示現眾生自在、一切剎、小剎、中剎、大剎、廣剎、深剎、翻覆剎、俯剎、仰剎、平正剎，以此等剎示現眾生自在。佛子！是為菩薩摩訶薩十種剎自在。

[0647c24] 「佛子！菩薩摩訶薩有十種法自在。何等為十？所謂：一切法即是一法，一法即是一切法，而不違眾生法相自在；般若波羅蜜出生一切法，覺悟一切眾生無不了知自在；於一切法悉離法想，普令眾生入勝法自在；一切諸法入一方便，分別解說無量方便自在；一切諸法言語道斷，而能演說無量法門自在；於一切法巧方便，轉普門法輪無盡自在；一切諸法入一法門，於不可說劫，分別解說不可窮盡自在；一切法悉入佛法殊勝眾生自在；一切法示現無量無邊自在；一切法無礙、實際、無量無邊猶如幻網，於無量劫為眾生說不可窮盡自在。佛子！是為菩薩摩訶薩十種法自在。

◎

[0648a10] 「◎佛子！菩薩摩訶薩有十種身自在。何等為十？所謂：令一切眾生入己身自在；己身示現一切眾生身自在；一切佛身示現一佛身自在；一佛身示現一切佛身自在；一切剎置己身內自在；一法身充滿三世示現眾生自在；一身入三昧無量身起三昧自在；一身成最正覺，示現眾生等身自在；一切眾生身作一眾生身，示現一切眾生身自在；一切眾生身示現法身，法身示現一切眾生身自在。佛子！是為菩薩摩訶薩十種身自在。

[0648a20] 「佛子！菩薩摩訶薩有十種願自在。何等為十？所謂：一切菩薩願即是己願願自在；以一切佛願力菩提，示現眾生願自在；隨其所應，悉令成就阿耨多羅三藐三菩提願自在；於不可數阿僧祇劫大願不斷願自在；遠離識身不著智身，而示現一切身願自在；不捨己事而能成滿一切他事願自在；教化成熟一切眾生，令不退轉願自在；於一切阿僧祇劫修菩薩行，未曾斷絕願自在；於一毛道成等正覺，願力充滿一切佛剎，為一一眾生示現不可說不可說世界願自在；說一句法，法雲普覆一切法界，震實法雷、耀明解脫電光、澍甘

露法雨，充滿一切眾生心願願自在。佛子！是為菩薩摩訶薩十種願自在。

[0648b05] 「佛子！菩薩摩訶薩有十種境界自在。何等為十？所謂：菩薩在法界境界而示現在眾生境界、在佛境界而示現在眾魔境界、在涅槃境界而不離生死境界、在一切智境界而不離菩薩境界、在寂滅境界而不捨散亂眾生境界、在離一切虛妄境界而不離虛妄境界、在莊嚴力境界而示現非一切智境界、在無眾生實際境界而不捨化度一切眾生境界、在諸禪三昧解脫通明智離欲境界而示現一切世界受生、在如來行菩提莊嚴境界而示現聲聞緣覺寂靜威儀境界。佛子！是為菩薩摩訶薩十種境界自在。

[0648b17] 「佛子！菩薩摩訶薩有十種智自在。何等為十？所謂：無盡辯智自在；不惑一切陀羅尼智自在；法定知一切眾生諸根智自在；於一念中以無礙心智，悉知一切眾生心、心數法智自在；知一切眾生心、心使煩惱習氣隨病對治法智自在；於一念中深入如來十力智自在；無礙智知三世眾生隨時度脫智自在；於一念中成等正覺示現一切眾生智自在；於一眾生想了達一切眾生業行智自在；於一眾生音聲示現一切眾生音聲智自在。佛子！是為菩薩摩訶薩十種智自在。

[0648b28] 「佛子！菩薩摩訶薩有十種通自在。何等為十？所謂：一切世界示現身、一身境界通自在；於一如來大眾中坐聽受正法，悉能聞持一切諸佛大眾會法通自在；於一眾生一念境界成不可說無上菩提，一切眾生無不知者通自在；出一妙音皆能充遍一切世界，出生一切音聲各各別異，一切眾生無不開解通自在；於一念中示現盡過去際劫，一切眾生諸業果報無不知者通自在；令一切世界皆悉莊嚴通自在；觀察三世平等通自在；出生一切諸佛菩提及眾生願，放大法光明通自在；一切天、龍、夜叉、乾闥婆、阿脩羅、迦樓羅、緊那羅、摩睺羅伽、帝釋、梵王，及一切聲聞、緣覺、諸菩薩等，悉恭敬尊重，善能護持諸如來力，一切善根通自在。佛子！略說菩薩平等觀察一切諸法通自在。佛子！是為菩薩摩訶薩十種通自在。

[0648c16] 「佛子！菩薩摩訶薩有十種神力自在。何等為十？所謂：以不可說世界入一微塵神力自在；於一微塵中顯現一切法界等一切佛剎神力自在；於一毛孔皆悉容受一切大海，能持遊行一切世界，不令眾生有恐怖心神力自在；以一切世界內己身中，悉能顯現一切眾事神力自在；以一毛繫不可思議金剛圍山，悉持遊行一切世界，不令眾生有恐怖心神力自在；不可說劫示現一劫，一劫示現不可說諸成、敗劫，不令眾生有恐怖心神力自在；於一切世界示現水、火、風災成敗，不令眾生有恐怖心神力自在；一切世界水、火、風災壞時，悉能住持一切眾生資生之具神力自在；以不可思議世界置於掌中，遠擲他方過不可說世界，不令眾生有恐怖心神力自在；令一切眾生解一切佛剎猶如虛空神力自在。佛子！是為菩薩摩訶薩十種神力自在。

[0649a04] 「佛子！菩薩摩訶薩有十種力自在。何等為十？所謂：眾生力自在，不捨眾生

，教化調伏故；佛剎力自在，以不可說莊嚴具，莊嚴顯現諸佛剎故；法力自在，令一切身入無身故；劫力自在，不斷一切菩薩行故；佛力自在，覺悟生死，長寢眾生故；行力自在，攝取一切菩薩行故；如來力自在，度脫一切眾生故；無師智力自在，自然覺悟一切法故；一切智力自在，一切智人智覺悟故；大悲力自在，不捨一切眾生故。佛子！是為菩薩摩訶薩十種力自在。佛子！是為菩薩摩訶薩眾生自在等十種自在。若菩薩摩訶薩成就此十種自在者，欲成無上菩提，不成無上菩提，自在隨意；雖成菩提，而亦不斷菩薩諸行。何以故？菩薩摩訶薩出生諸大願故，善巧方便示現無量自在法門。

[0649a21] 「佛子！菩薩摩訶薩有十種遊戲神通。何等為十？所謂：菩薩摩訶薩於眾生身作佛剎身，而不壞眾生身，是為第一遊戲神通；菩薩摩訶薩於佛剎身作眾生身，而不離佛剎身，是為第二遊戲神通；菩薩摩訶薩於佛身示現聲聞、緣覺身，而不減如來身，是為第三遊戲神通；菩薩摩訶薩於聲聞、緣覺身示現如來身，而不增長聲聞、緣覺身，是為第四遊戲神通；菩薩摩訶薩於菩薩身示現無上菩提身，而不捨菩薩行，是為第五遊戲神通；菩薩摩訶薩於無上菩提身示現菩薩身，而不減菩提身，是為第六遊戲神通；菩薩摩訶薩於涅槃界示現生死相續不絕，而不著涅槃界，是為第七遊戲神通；菩薩摩訶薩於生死界示現涅槃界，亦不究竟無餘涅槃，是為第八遊戲神通；菩薩摩訶薩正受三昧，行、住、坐、臥現諸威儀，而不捨於正受三昧，是為第九遊戲神通；菩薩摩訶薩於一佛所聞法受持，悉能往詣不可說佛所聽受正法，而不離本坐亦不分身、不起三昧，念念於一一三昧身門，出生不可說不可說三昧身門，一切諸劫猶可窮盡，菩薩出生三昧身門不可窮盡，是為第十遊戲神通。佛子！是為菩薩摩訶薩十種遊戲神通；若菩薩摩訶薩安住此法，則得一切諸佛無上大智遊戲神通。

[0649b17] 「佛子！菩薩摩訶薩有十種勝行。何等為十？所謂：一切法界以無量方便門普現眾生勝行；以無量莊嚴，莊嚴一切世界普現眾生勝行；知出生一切眾生界皆悉如化勝行；於如來身出生菩薩身，於菩薩身出生如來身勝行；於虛空界出生世界，於世界出生虛空界勝行；於生死界出生涅槃界，於涅槃界出生生死界勝行；於一眾生音聲出生一切佛法音聲勝行；於無量身門示現一身，於一身門示現分別一切諸身勝行；以一身充遍一切世界勝行，於一念中令一切眾生出生無量無邊法門，成等正覺勝行。佛子！是為菩薩摩訶薩十種勝行；若菩薩摩訶薩安住此行，則得一切諸佛無上大智勝行。

◎
[0649c04] 「◎佛子！菩薩摩訶薩有十種力。何等為十？所謂：直心力，於一切世界無染著故；深心力，不壞一切諸佛法故；方便力，究竟菩薩一切行故；智慧力，知一切眾生諸心行故；願力，令一切眾生願滿足故；行力，盡一切未來際劫不斷絕故；乘力，出生普現一切諸乘不轉大乘故；遊戲神通力，於一毛道示現一切清淨世界，一切如來出興世故；菩提力，覺悟菩提與一切眾生念等故；轉法輪力，於一句法說一切眾生希望諸根故。佛子！

是為菩薩摩訶薩十種力；若菩薩摩訶薩安住此力，則得一切諸佛一切智無上十力。

[0649c16] 「佛子！菩薩摩訶薩有十種無畏。何等為十？所謂：菩薩摩訶薩悉能聞持一切問難，作如是念：『十方一切世界有來問我，若不能答，無有是處，乃至不見微畏之相。』不見微畏相故，菩薩究竟一切無畏，安住無畏；一切眾生隨其所問，悉斷疑惑，是為第一無畏。菩薩摩訶薩一切語言音聲、一切文字，如來授記無礙辯才，究竟彼岸，作如是念：『十方世界一切眾生來問難我，若不能答，無有是處，乃至不見微畏之相。』不見微畏相故，悉能除滅一切疑惑，安住無畏，是為第二無畏。菩薩摩訶薩知一切法空，離我、我所，無造、無造者，無知者，無命者，無長養者、無福伽羅，離陰、界、入，離諸邪見，心如虛空，作如是念：『一切眾生若能令我起身、口、意惡，無有是處。何以故？菩薩常離我、我所故；若生怖畏，無有是處，乃至不見微畏之相。』不見微畏相故，行菩薩行不可沮壞，是為第三無畏。菩薩摩訶薩為諸佛所護，成如來力，行如來行，如來威儀未曾轉易，作如是念：『若有能來訶我威儀，無有是處，乃至不見微畏之相。』不見微畏相故，於大眾中說微妙法，是為第四無畏。菩薩摩訶薩身、口、意淨，遠離眾惡，作如是念：『若有能來訶我身、口、意惡，無有是處，乃至不見微畏之相。』不見微畏相故，悉能教化一切眾生，是為第五無畏。菩薩摩訶薩金剛力士常隨侍衛，一切天、龍、夜叉、乾闥婆、阿脩羅、迦樓羅、緊那羅、摩睺羅伽、帝釋、梵王等常隨侍衛，尊敬供養，一切諸佛常護念之，菩薩作如是念：『一切眾魔、眷屬及諸外道，有見眾生來詣我所，能障礙我無上菩提，無有是處，乃至不見微畏之相。』不見微畏相故，安住無畏，歡喜修行菩薩行業，是為第六無畏。菩薩摩訶薩離癡正念，隨如來生，成就第一意根，作如是念：『一切諸佛所說正法，句身、味身隨順菩提，我若不能如法受持，無有是處，乃至不見微畏之相。』不見微畏相故，受持守護如來正法，是為第七無畏。菩薩摩訶薩具足成就巧方便智慧，究竟菩薩諸力彼岸，清淨直心，教化眾生，發大菩提願；於眾生所起大悲故，於煩惱濁世而現受生、現受五欲，畜養妻子及諸眷屬，為化眾生故，菩薩復作是念：『我雖在此，不生惑亂障於菩提解脫三昧法門辯才；若能障礙，無有是處。何以故？菩薩於一切法而得自在，究竟彼岸；修菩薩行，安住菩提。一切世間受生惑亂所不能亂。若能惑亂，無有是處，乃至不見微畏之相。』不見微畏相故，於一切世界示現受生，是為第八無畏。菩薩摩訶薩捨離愚癡，知一切智；住菩薩道，乘於大乘；住一切智心力，示現聲聞、緣覺，不改威儀，菩薩作如是念：『我終不證聲聞、辟支佛道，我若受證，無有是處，乃至不見微畏之相。』不見微畏相故，安住無畏，悉能示現一切諸乘具足，究竟平等大乘，是為第九無畏。菩薩摩訶薩成就一切諸白淨法，積集善根，成滿一切，諸願通明，堅住菩提，具足成滿菩薩諸行；於一切佛所頂受如來一切智記，教化眾生不捨菩薩行，作如是念：『其有眾生應受化者，若不能應時示現如來境界，無有是處，乃至不見微畏之相。』不見微畏相故，安住無畏，隨受化者，普為應現如來境界，而亦不斷菩薩願行，是為第十無畏。佛子！是為菩薩摩訶薩十種無畏；若菩薩摩訶薩安住此法，則得一切諸佛無上無畏，而亦不捨菩薩無畏。

◎
大方廣佛華嚴經卷第三十九

【經文資訊】大正藏第 09 冊 No. 0278 大方廣佛華嚴經
【版本記錄】CBETA 電子佛典 2016.06，完成日期：2016/06/15
【編輯說明】本資料庫由中華電子佛典協會（CBETA）依大正藏所編輯
【原始資料】蕭鎮國大德輸入，眾生出版社提供新式標點，其他
【其他事項】本資料庫可自由免費流通，詳細內容請參閱【中華電子佛典協會資料庫版權宣告】

本網站係採用 Creative Commons 姓名標示-非商業性-相同方式分享 3.0 台灣 (中華民國) 授權條款授權.
Copyright ©1998-2016 CBETA
Dictionary cache status: loaded

Copyright Fo Guang Shan 佛光山 2013-2025. This work may be freely reused under the Creative Commons Attribution 4.0 International License with attribution. Please send comments to alex@ntireader.org.
Page updated on 2025-06-19

Avataṃsakasūtra (Flower Garland Sūtra) 大方廣佛華嚴經
Scroll 40
Click on any word to see more details.

大方廣佛華嚴經卷第四十

東晉天竺三藏佛馱跋陀羅譯

離世間品第三十三之五

[0650c06] 「◎佛子！菩薩摩訶薩有十種不共法。何等為十？所謂：菩薩摩訶薩修習六波羅蜜不由他悟，平等心施無所慳吝，持戒清淨遠離惡戒，忍辱成就心不可動，勤修精進於一切劫未曾退轉，深入禪定離一切亂，出生智慧遠離邪見。是為菩薩摩訶薩修習六波羅蜜，隨順波羅蜜道，不由他悟第一不共法。

[0650c13] 「菩薩摩訶薩攝一切眾生而饒益之，常以法施，於一切眾生和顏愛語遠離惡言，於一切眾生常起樂心真實利益，令一切眾生解悟菩提遠離惡心，具足成就平等實義，是為菩薩摩訶薩攝取眾生，隨順攝道，不由他悟第二不共法。

[0650c18] 「菩薩摩訶薩善解迴向，不求果報，隨順迴向諸佛菩提，不著一切世間三昧，迴向佛智饒益眾生，是為菩薩摩訶薩善解迴向，專求一切諸佛善根、無上智慧饒益眾生，不由他悟第三不共法。

[0650c22] 「菩薩摩訶薩善巧方便、究竟彼岸，隨順世間、親近世間而無疲厭。正向聖行，遠離一切聲聞、緣覺出要之道，教化成熟一切眾生，不著己樂；善知一切諸禪解脫三昧、正受三昧，起於諸三昧而得自在。於生死中，心無疲厭，遊於生死如園觀想；安住一切諸魔宮殿，示現帝釋，梵王無量自在；於一切生死，慧光明淨、照除癡闇；於一切眾捨家出家，不著異見。示現一切世間書疏、文誦、談論、語言、算術、印法、一切娛樂，現為女身，才術巧妙能轉人心。於世間法、離世間法悉能問答，究竟彼岸；於世間事、離世間事，亦悉究竟到於彼岸；常觀眾生，示現一切聲聞、緣覺，不轉威儀，不忘大乘；於念念中，現成如來無上菩提，而亦不斷菩薩所行，是為菩薩摩訶薩具足修習巧妙方便，到於彼岸，不由他悟第四不共法。

[0651a10] 「菩薩摩訶薩善知俱變三昧、翻覆三昧，遊戲智慧通明，究竟智慧彼岸。常在涅槃而現生死門，知無眾生際而教化成熟一切眾生，常在究竟寂滅彼岸而示現處熾然煩惱，常在金剛一妙法身而現眾生無量身門，常能正受諸禪三昧而現眾生五欲娛樂，常樂寂靜遠離三界而教化一切眾生長養善根，常樂正法而現百千天女圍遶共相娛樂，百福相好莊嚴其身而現貧賤鄙陋之形，常離諸惡長養善業而現受生一切惡道，究竟到於佛智彼岸而亦不捨菩薩智身。菩薩成就如是等無量智慧，一切聲聞、緣覺無能知者，何況一切童蒙眾生？是為菩薩摩訶薩第五不共法。

[0651a23] 「菩薩摩訶薩身、口、意業，智慧為首，一切威儀、諸業清淨。成就大慈，永離殺心；乃至遠離邪見，具足正見，是為菩薩摩訶薩身、口、意業隨智慧行第六不共法。

[0651a27] 「菩薩摩訶薩成就大悲，不捨一切眾生，代一切眾生受諸地獄、畜生、餓鬼、閻羅王苦。利益眾生，心無疲厭，度脫一切諸群生界；於一切欲樂，心無染著；常為眾生滅諸苦陰，不捨大悲，是為菩薩摩訶薩第七不共法。

[0651b03] 「菩薩摩訶薩為一切眾生之所愛敬，帝釋、梵王、四天王等皆恭敬供養；一切眾生心常樂見，無有厭足。何以故？菩薩本修行業，心無染著，皆悉清淨，威儀具足故，一切眾生樂見無厭，是為菩薩摩訶薩第八不共法。

[0651b08] 「菩薩摩訶薩一切智心堅固正直，以大莊嚴而莊嚴之；雖至難處、諸惡人處、聲聞、緣覺處，終不退失一切智心清淨妙寶。譬如水珠名曰淨光，雖處濁水，寶性無異，

能令濁水皆悉清淨；菩薩亦復如是，雖在眾難、諸惡人處、聲聞、緣覺處，終不捨離一切種智清淨寶心，令一切眾生滅除邪見、煩惱垢濁，住一切智清淨寶心，是為菩薩摩訶薩第九不共法。

[0651b16] 「菩薩摩訶薩自覺智法到於彼岸，受無師記，離垢法繒以冠其頂，於如來所不捨恭敬供養之心，亦不捨離諸善知識，是為菩薩摩訶薩第十不共法。佛子！是為菩薩摩訶薩十種不共法；若菩薩摩訶薩安住此法，則得一切諸佛無上大不共法。

◎

[0651b22] 「◎佛子！菩薩摩訶薩有十種業。何等為十？所謂：世界業，悉能嚴淨一切世界故；如來業，奉給供養一切佛故；菩薩善友業，善根同故；眾生業，教化成熟一切眾生故；未來世業，攝取一切盡未來際故；神力業，不捨本處而能遊行一切世界故；淨光業，放無量無邊色光，一一光端悉有七寶清淨蓮華，一一華臺各有菩薩結跏趺坐，悉顯現故；三寶不斷業，一切諸佛滅度之後，受持守護佛正法故；變化業，遊十方說法化眾生故；持業，隨所發心示現眾生，令滿一切諸大願故。佛子！是為菩薩摩訶薩十種業；若菩薩摩訶薩安住此業，則得一切諸佛無上大業。

[0651c06] 「佛子！菩薩摩訶薩有十種身。何等為十？所謂：菩薩不來身，於一切趣不受生故；菩薩不去身，一切趣求不可得故；菩薩不實身，如一切世間之所得故；菩薩不虛身，如諸世間解真實故；菩薩不盡身，未來際不可斷故；菩薩堅固身，一切眾魔不能壞故；菩薩不動身，一切眾魔及諸外道不能動故；菩薩相身，示現清淨百福相故；菩薩無相身，法相究竟無眾相故；菩薩普至身，悉與三世如來等故。佛子！是為菩薩摩訶薩十種身；若菩薩摩訶薩安住此身，則得一切諸佛無上、無盡之身。

[0651c17] 「佛子！菩薩摩訶薩有十種身業。何等為十？所謂：以一身充遍一切世界菩薩身業；於一切眾生前，悉為現身菩薩身業；於趣趣中，悉現受生菩薩身業；遊行一切世界菩薩身業；往詣一切佛所及諸大眾菩薩身業；以一手掌悉能普覆一切世界菩薩身業；一切金剛圍山能以手磨悉如微塵菩薩身業；於己身中示一切眾生、一切佛剎成、壞菩薩身業；能以一身遍覆一切眾生菩薩身業；於己身中，普現一切嚴淨佛剎、一切眾生，究竟成就無上菩提菩薩身業。佛子！是為菩薩摩訶薩十種身業；若菩薩摩訶薩安住此業，則得一切諸佛無上大法，悉能開悟一切眾生。

[0652a02] 「佛子！菩薩摩訶薩有十種身。何等為十？所謂：波羅蜜身，正向菩提故；四攝身，不捨眾生故；大悲身，代一切眾生受無量苦，無疲厭故；大慈身，救護一切眾生故；功德身，饒益一切眾生故；智慧身，一切諸佛金剛身故；淨法身，遠離諸趣生死故；方便身，普能示現一切眾生故；神力身，示現一切自在力故；菩提身，隨一切時成菩提故。佛子！是為菩薩摩訶薩十種身；若菩薩摩訶薩安住此身，則得一切諸佛無上大智慧身。

[0652a12] 「佛子！菩薩摩訶薩有十種口。何等為十？所謂：柔軟口，安樂一切眾生故；甘露口，清涼一切眾生故；不虛口，說真實故；如實轉口，乃至夢中無虛言故；尊重口，

一切釋、梵、四天王等恭敬尊重故；甚深口，顯現真實法故；堅固口，說無量法不可盡故；正直口，一切音聲具足辯故；莊嚴口，隨時、隨業報普示現故；一切智口，隨其所應度眾生故。佛子！是為菩薩摩訶薩十種口；若菩薩摩訶薩安住此口，則得一切諸佛無上清淨妙口。

[0652a22] 「佛子！菩薩摩訶薩有十種清淨業莊嚴菩薩口業。何等為十？所謂：樂聞如來清淨音聲淨菩薩口業；樂聞菩薩清淨音聲淨菩薩口業；不說一切眾生不樂聞語淨菩薩口業；於過去世離口四過淨菩薩口業；歡喜讚歎如來淨菩薩口業；於如來塔廟高聲讚佛如實功德淨菩薩口業；一向普施眾生正法淨菩薩口業；音樂歌頌讚歎如來淨菩薩口業；於諸佛所不惜身命聽受正法淨菩薩口業；一向不捨菩薩法師聽受正法奉給供養淨菩薩口業。佛子！是為菩薩摩訶薩十種淨業淨菩薩口業，出生菩薩清淨口業。

[0652b05] 「佛子！菩薩摩訶薩出生如是清淨口業，則得十種守護。何等為十？所謂：諸天王及諸天守護，龍王、夜叉王、乾闥婆王、阿脩羅王、迦樓羅王、緊那羅王、摩睺羅伽王、梵王及諸梵天，一切諸佛法王所共守護。佛子！是為菩薩摩訶薩出生清淨口業得十種守護；若菩薩摩訶薩出生如是清淨口業得十種守護者，則能成辨十種大事。何等為十？所謂：令一切眾生界皆悉歡喜；一切剎界無不聞知；悉能發起一切諸根；悉能清淨一切性界；拔出一切諸煩惱界；遠離一切諸習氣界；明淨一切諸直心界；長養一切諸深心界；充滿一切諸法性界；照明一切大涅槃界；是為十。

[0652b18] 「佛子！菩薩摩訶薩有十種心。何等為十？所謂：大地等心，持一切眾生諸善根故；大海等心，受持無量無邊諸佛智慧大法海故；須彌山王等心，令一切眾生安住無上善根故；摩尼寶心，遠離煩惱，淨直心故；金剛心，決定了知一切法故；堅固金剛圍山心，一切諸魔、外道不能壞故；蓮華等心，一切世法不能染故；優曇鉢華等心，於一切劫難值遇故；淨日等心，除滅一切眾生愚癡曀障闇故；虛空等心，一切眾生無能量故。佛子！是為菩薩摩訶薩十種心；若菩薩摩訶薩安住此心，則得一切諸佛無上清淨大心。

[0652c01] 「佛子！菩薩摩訶薩有十種發心。何等為十？所謂：發度脫一切眾生心；發拔出一切眾生煩惱心；發斷除一切習氣心；發斷除一切疑惑；具足清淨無疑惑心；發除滅一切眾生苦惱心；發除滅一切惡道諸難心；發隨順一切諸佛教心；發一切菩薩所學心；發覺悟一切諸佛菩提，示現一切眾生非凡、愚所入心；發擊大法鼓音聲聞于一切世界，普照一切眾生諸根心。佛子！是為菩薩摩訶薩十種發心；若菩薩摩訶薩安住此心，則得一切諸佛無上發心。

[0652c12] 「佛子！菩薩摩訶薩有十種滿心。何等為十？所謂：滿一切虛空界，眾生無邊故；滿一切法界，深入無量無邊故；滿一切三世，於一念中悉解脫故；滿一切佛，降神、受胎、出生、捨家、得道、轉正法輪，乃至大般涅槃悉明了故；滿一切眾生界，決定了知希望、習氣及諸根故；滿智慧光，隨順了知一切法界故；滿無量無邊，解一切法如幻網故

；滿無生，一切諸法無自性故；滿無礙，自心、他心無障礙故；滿自在，於念念中現成菩提故。佛子！是為菩薩摩訶薩十種心滿；若菩薩摩訶薩安住此心，則能成滿一切佛法無上、無量莊嚴。

[0652c24] 「佛子！菩薩摩訶薩有十種根。何等為十？所謂：歡喜根，於一切佛信不壞故；樂菩薩根，覺悟一切佛菩提故；不退菩薩根，究竟一切事故；住菩薩根，安住一切菩薩行故；甚深根，覺般若波羅蜜巧方便故；不休息根，究竟一切眾生事故；金剛等根，決定了知一切法故；金剛光明焰根，普照一切佛境界故；不雜根，一切如來同一身故；無礙際根，深入如來十種力故。佛子！是為菩薩摩訶薩十種根；若菩薩摩訶薩安住此根，則得一切諸佛無上淨根。

[0653a05] 「佛子！菩薩摩訶薩有十種直心。何等為十？所謂：不染一切世間法直心；不染聲聞、緣覺直心；隨順菩提直心；不違一切智道直心；一切眾魔及諸外道不能沮壞直心；不染如來圓滿、清淨、智慧、直心；隨所聞法悉能攝取、受持直心；於一切受生處無所選擇直心；深入細微智慧直心；善巧修習一切佛法直心。佛子！是為菩薩摩訶薩十種直心；若菩薩摩訶薩安住此心，則得一切諸佛無上清淨直心。

[0653a15] 「佛子！菩薩摩訶薩有十種深心。何等為十？所謂：不退深心，長養一切諸善法故；離疑深心，解一切佛微密語故；正持深心，不捨菩薩大願行故；無上正直深心，深入一切諸佛法故；了達深心，於一切佛法得自在故；殊勝深心，深入種種方便法故；為首深心，於一切境界悉究竟故；自在深心，莊嚴一切三昧自在不斷絕故；具足深心，攝取本大願故；不捨深心，教化一切群生類故。佛子！是為菩薩摩訶薩十種深心；若菩薩摩訶薩安住此心，則得一切諸佛無上清淨深心。

[0653a27] 「佛子！菩薩摩訶薩有十種方便。何等為十？所謂：布施方便，悉捨一切不求報故；學一切學，持一切戒，具行頭陀、威儀清淨方便，不輕他故；離一切纏、顛倒、瞋恚、我慢，忍一切眾生諸惡方便，遠離一切彼、我想故；精進不退方便，究竟身、口、意業，一切境界不忘失故；一切諸禪三昧解脫諸通方便，遠離一切五欲、諸煩惱故；正向智慧方便，長養一切功德，心無厭足故；大慈方便，說一切眾生無眾生故；代一切眾生受諸苦惱，不捨大悲方便，解一切法無自性故；十力覺悟方便，決定無礙智，示現一切眾生故；轉不退法輪方便，轉至眾生心故。佛子！是為菩薩摩訶薩十種方便；若菩薩摩訶薩安住此法，則得一切諸佛無上大智方便。

[0653b12] 「佛子！菩薩摩訶薩有十種樂修。何等為十？所謂：樂修最勝，尊重方便諸善根故；樂修莊嚴，出生種種諸莊嚴故；樂修廣事，心彌曠故；樂修寂滅，深入甚深方便法故；樂修無邊，發無量心故；樂修善持，一切諸佛所護念故；樂修不壞，一切魔業不能壞故；樂修決定，解了一切諸業報故；樂修現在，隨意能現自在神力大變化故；樂修聽受，於一切佛得授記故；樂修自在，隨意隨時成菩提故。佛子！是為菩薩摩訶薩十種樂修；若菩薩摩訶薩安住此修，則得一切諸佛無上樂修。

[0653b24] 「佛子！菩薩摩訶薩有十種解脫深入世界。何等為十？所謂：一切世界入一世界；一世界入一切世界；一蓮華座一如來身充滿一切世界；示現一切世界皆悉虛空；諸佛莊嚴，莊嚴一切世界；一菩薩身充滿一切世界；於一毛孔中安置一切世界；一切世界入一眾生身；一佛道場、一菩提樹充滿一切世界；一妙音聲充滿一切世界，隨其所應無不聞解，皆為歡喜。佛子！是為菩薩摩訶薩十種解脫深入世界；若菩薩摩訶薩安住此法，則得一切諸佛出生佛剎無上解脫。

[0653c05] 「佛子！菩薩摩訶薩有十種入眾生性。何等為十？所謂：一切眾生界入無身性；一切眾生界悉入一眾生身；一切眾生界悉入菩薩身；一切眾生界悉入如來性藏；一切眾生界悉入一眾生界；一切眾生界悉入諸佛法器；一切眾生界悉入帝釋、梵王，隨眾生形類而普示現；一切眾生界示現入一切聲聞、緣覺，不轉威儀；一切眾生界入菩薩功德莊嚴，莊嚴一切眾生；一切眾生界入如來相好莊嚴，色身寂靜，威儀示現眾生。佛子！是為菩薩摩訶薩十種入眾生性；若菩薩摩訶薩安住此性，則得一切諸佛無上自在性。

[0653c17] 「佛子！菩薩摩訶薩有十種習氣。何等為十？所謂：菩提心習氣、善根習氣、教化眾生習氣、見佛習氣、於清淨土受生習氣、菩薩行習氣、大願習氣、波羅蜜習氣、出生平等法習氣、種種分別境界習氣。佛子！是為菩薩摩訶薩十種習氣；若菩薩摩訶薩安住此法，則能除滅一切眾生煩惱習氣，得佛無上大智習氣。

[0653c24] 「佛子！菩薩摩訶薩有十種熾然。何等為十？所謂：熾然一切眾生界，教化究竟令成熟故；熾然世界，悉嚴淨故；熾然如來，究竟菩薩一切行故；熾然善根，積集如來功德諸相好故；熾然大悲，除滅一切眾生苦故；熾然大慈，令一切眾生安住如來無上樂故；熾然波羅蜜，積集菩薩諸莊嚴故；熾然巧方便，隨其所應悉示現故；熾然菩提，得無礙智故；略說菩薩皆悉熾然一切諸法，明達了知一切法故。佛子！是為菩薩摩訶薩十種熾然；若菩薩摩訶薩安住此法，則能究竟不斷菩薩諸行，除滅一切煩惱熾然，則得一切諸佛無上熾然正法。

[0654a08] 「佛子！菩薩摩訶薩有十種趣。何等為十？所謂：趣波羅蜜、趣學、趣智、趣實義、趣正法、趣出生善根、趣見佛、趣菩薩諸行門、趣無上菩提、趣轉法輪。佛子！是為菩薩摩訶薩十種趣；若菩薩摩訶薩安住此趣，則得一切諸佛無上趣法。

[0654a13] 「佛子！菩薩摩訶薩有十種事，則能具足一切佛法。何等為十？所謂：深信善知識具足佛法；深信佛教具足佛法；不謗正法具足佛法；離放逸行、摧滅憍慢、巧妙方便迴向善根具足佛法；深信諸佛境界無量具足佛法；深入一切世界具足佛法；安住法界具足佛法；離諸魔界具足佛法；正念一切佛具足佛法；深信如來成就十力具足佛法。佛子！是為菩薩摩訶薩十種事，則能具足一切佛法；若菩薩摩訶薩安住此法，則得具足一切諸佛無上大智。

[0654a24] 「佛子！菩薩摩訶薩有十種退失佛法應當遠離。何等為十？所謂：於善知識生憍慢心失佛法道；畏生死苦失佛法道；厭菩薩行失佛法道；厭惡受生失佛法道；樂著三昧

失佛法道；於諸善根起疑惑心失佛法道；誹謗正法失佛法道；斷菩薩行失佛法道；樂求聲聞及緣覺乘失佛法道；起瞋恚心失佛法道，應當遠離。佛子！是為菩薩摩訶薩十種退失佛法；若菩薩摩訶薩遠離此法，則得一切菩薩正趣離生，聖行正道。

◎

[0654b06] 「◎佛子！菩薩摩訶薩有十種離生。何等為十？所謂：出生般若波羅蜜菩薩離生；觀察一切眾生，遠離一切邪見，斷一切縛，度脫一切眾生菩薩離生；不念一切相亦不捨離著相眾生菩薩離生；不著三界亦復不著一切世界菩薩離生；永離煩惱而親近眾生菩薩離生；於諸法中得離欲法，常以大悲哀念眾生菩薩離生；現處眷屬令樂寂靜菩薩離生；離世界生，現此歿彼生，行菩薩行菩薩離生；行一切世間事而不染世法菩薩離生；決定了知無上菩提而亦不捨菩薩行願菩薩離生。佛子！是為菩薩摩訶薩十種離生，永離世間；大聖正法，不共一切眾生及聲聞、緣覺；若菩薩摩訶薩安住此法，則得一切菩薩十種決定法。何等為十？所謂：於一切如來種姓中生；深入一切如來境界；深解一切諸菩薩行；正向一切諸波羅蜜；出生一切諸佛善根；安住一切如來無上姓中；安住一切諸佛淨力；隨順一切如來菩提；與一切佛共同一身；與一切佛同住而無有異。佛子！是為菩薩摩訶薩十種決定法。

[0654b27] 「佛子！菩薩摩訶薩有十種出生佛道法。何等為十？所謂：隨順善知識出生佛道法，同善根故；深信一切佛法出生佛道法，樂求如來無盡自在故；於一切大願得正希望出生佛道法，修習廣心故；決定了知己身善根出生佛道法，所行諸業無虛妄故；於一切劫修菩薩行出生佛道法，盡未來際無疲厭故；於阿僧祇世界諸處受生出生佛道法，善巧方便教化一切眾生故；修習不斷菩薩所行出生佛道法，長養大悲故；以無量心出生佛道法，於一念中充滿一切虛空界故；深入甚深諸大願行出生佛道法，本生善根不壞、不失故；善持守護一切如來種姓出生佛道法，令一切眾生發菩提心，志常樂求無上菩提，長養一切善根故。佛子！是為菩薩摩訶薩十種出生佛道法；若菩薩摩訶薩安住此法，則得善男子十種名號。何等為十？所謂：菩薩名號，菩提智身故；摩訶薩名號，住大乘故；第一薩埵名號，最第一無間道法故；勝薩埵名號，覺勝菩提故；無比薩埵名號，智慧無比故；上薩埵名號，上精進故；無上薩埵名號，開示顯現無上法故；力薩埵名號，廣知十力故；無等薩埵名號，一切眾生無與等故；不思議薩埵名號，隨其心念覺菩提故。佛子！是為菩薩摩訶薩得善男子十種名號。

[0654c23] 「佛子！菩薩摩訶薩有十種道。何等為十？所謂：一道是菩薩道，不捨菩提心故。二道是菩薩道，出生智慧方便故。三道是菩薩道，空方便、無相際無際、無願三昧，三界無染故。四行是菩薩道，悔過除罪、隨喜功德、恭敬勸請無量諸佛、善知迴向故。長養五根是菩薩道，住有信根不可沮壞，發大精進，究竟一切事而不退轉，安住正念除滅亂想三昧，方便決定了知智慧境界，善巧分別故。六通自在是菩薩道：天眼，悉見一切世界有色眾生，死此生彼；天耳，悉聞一切諸佛所說經法，皆能受持廣為一切眾生解說；出生無礙知他心智，悉知一切眾生心念；宿命智通，悉知過去一切阿僧祇劫；長養善根身通自在，隨其所應現大神變；漏盡智通，知見實際生菩薩道不斷絕故。七念是菩薩道：念佛，於一毛道見一切佛教化眾生；念法，不離一如來眾，於一切佛所對面聞法悉能受持，隨應

眾生諸根希望而度脫之；念僧，見不退轉菩薩大眾，令一切眾生常見菩薩大眾；念施行一切菩薩布施，正念長養菩薩布施功德；念戒，不離菩提心，一切善根迴向眾生；念天，念兜率陀天一生補處菩薩；念一切眾生，善巧方便智慧教化，悉令安隱隨順無上菩提故。八正道分是菩薩道，所謂：正見，遠離邪見；正思惟，正念一切智遠離虛妄；正語，隨順聖教、離口四過；正業，饒益教化一切眾生未曾失時；正命，安住四聖種成頭陀功德，具足淨威儀，遠離一切惡；正精進，勤修一切菩薩苦行，修佛十力無所罣礙；正念，悉能憶持一切音聲，除滅世間一切亂想；正定，善巧方便，於一三昧，出生菩薩不可思議法門一切三昧故。九次第定是菩薩道，所謂：離欲、惡不善法因；覺觀起一切口業無所障礙；說法教化一切眾生，令得一切智喜悅，遠離退過、休息喜悅；離世苦樂，常見諸佛；逮得無上菩提快樂；不動三昧出生四無色定；亦不離欲界、色界受生；正受滅盡三昧，而亦不息菩薩行故。如來十力是菩薩道，所謂：巧方便善知是處非處；善知一切眾生去、來、現在業因果報；善知一切眾生種種諸根，隨彼諸根而為說法；善知眾生無量諸性，善知一切眾生種種欲樂，隨應說法；菩薩淨身，皆悉充滿一切眾生、一切剎、一切世、一切劫，普現如來具足威儀而亦不捨菩薩所行善巧方便；知一切禪三昧解脫垢淨起；知時、非時出生菩薩無量法門；善知一切眾生死此生彼；於一念中，善知三世一切阿僧祇劫；善知一切眾生除滅一切煩惱結使及諸習氣，而亦不捨菩薩行故。佛子！是為菩薩摩訶薩十種道；若菩薩摩訶薩安住此道，則得一切諸佛無上巧方便道。

[0655b18] 「佛子！菩薩摩訶薩有無量道、無量道具、無量修道、無量莊嚴道。何以故？菩薩摩訶薩有十種無量道故。何等為十？所謂：虛空界無量、法界無量、眾生界無盡無量、世界無分齊無量、阿僧祇劫無盡究竟無量、眾生語法無量、如來身無量、佛音聲無量、如來力無量、一切智無量。

[0655b24] 「佛子！是為菩薩摩訶薩十種無量道。何以故？如虛空界無量，菩薩積集道具亦復如是；如法界無量無邊，菩薩積集道具亦復如是；如眾生界無盡無量，菩薩積集道具亦復如是；如世界無分齊無量，菩薩積集道具亦復如是；如一切劫算數不可盡，菩薩積集道具亦復如是；一切眾生悉共算數所不能盡；如一切眾生語言無量，菩薩積集道具出生智慧諸語言法亦復如是；如如來身無量，菩薩積集道具充滿一切眾生，一切剎、一切世、一切劫亦復如是；如佛音聲無量，出一言音皆悉充滿一切法界，一切眾生無不聞知，菩薩積集道具亦復如是；如如來力無量，菩薩積集道具長養如來力亦復如是；如一切智無量，菩薩積集道具亦復如是。佛子！是為菩薩摩訶薩十種道具；若菩薩摩訶薩安住此法，則得一切諸佛無量無邊智慧。

[0655c13] 「佛子！菩薩摩訶薩有十種修道。何等為十？所謂：不著、不出修，身、口、意無忘失故；無增減修，知諸法真實故；非有、非無修，入非有、非無性故；如幻、如夢、如電、如響、如鏡中像、如熱時焰、如水中月修，於一切法無所著故；空、無相、無願

修，見三界不捨長養諸善根故；不可言說修，不著法施設故；不壞法界修，決定了知一切法故；如實際不可壞修，如如虛空際平等至一切故；菩薩智修，不捨勇猛精進力故；如來十力、四無所畏、一切智平等修，於一切法悉除疑惑故。佛子！是為菩薩摩訶薩十種修道；若菩薩摩訶薩安住此法，則得一切諸佛無上、一切智、巧方便修。

[0655c26] 「佛子！菩薩摩訶薩有十種莊嚴道。何等為十？所謂：菩薩摩訶薩不離欲界，悉能正受色、無色界禪定解脫，亦不因此於彼受生，是為第一莊嚴道。菩薩摩訶薩入聲聞道，亦不乘此道出於三界，是為第二莊嚴道。菩薩摩訶薩入緣覺道，亦不捨大悲，是為第三莊嚴道。菩薩摩訶薩雖百千天女眷屬圍遶，端嚴殊特、顏容無倫、技術悉備、音樂巧妙，菩薩聞此妙音，未曾暫捨諸禪解脫三昧，是為第四莊嚴道。菩薩摩訶薩與一切眾生設眾妓樂共相娛樂，乃至一念不捨諸禪解脫三昧，是為第五莊嚴道。菩薩摩訶薩不著一切世間諸法，究竟世間得到彼岸，度脫眾生，是為第六莊嚴道。菩薩摩訶薩安住正智修習正道；趣於邪道欲令眾生遠離邪道，於此邪道不取真實清淨之相，是為第七莊嚴道。菩薩摩訶薩遠離身、口、意惡業，常持淨戒，一向正求如來淨戒，示現一切凡愚童蒙眾生持戒威儀，為教化成熟犯戒眾生故；菩薩具足成滿一切清淨功德，正趣菩薩趣而現受生地獄、畜生、餓鬼、閻羅王及諸難趣，令彼眾生離惡趣故，而實菩薩不攝彼趣，是為第八莊嚴道。菩薩摩訶薩於一切佛法不由他悟，得無礙辯、明淨智慧，普照一切諸佛正法；安住一切諸佛自在，共一切佛清淨法身，具足成就一切堅固大人明淨正法；安住一切平等諸乘，向一切佛境界法門，一切眾生所應讚歎、恭敬、供養；為一切眾生作無上師，專求正法未曾捨離，示現於法有疑，示現師受恭敬供養和尚、阿闍梨，而實為一切天人無上法師。何以故？菩薩摩訶薩善知方便住菩薩道，隨其所應方便示現，是為第九莊嚴道。菩薩摩訶薩具足成就甚深智慧，究竟菩薩一切無上法行，一切如來以甘露法而灌其頂，究竟一切法自在彼岸。離垢無礙清淨法繒以冠其首，於一切世界普現如來無礙法身，轉不可壞清淨法輪；清淨法身於一切世界，無處不至；究竟一切法自在彼岸，具足成就一切菩薩自在之法；巧妙方便於一切剎示現受生，與三世佛共一境界而亦不斷菩薩所行；不捨菩薩法，不轉菩薩業，不捨菩薩道，未曾廢捨菩薩威儀，不捨菩薩熾然，不捨善巧方便，不離菩薩事；修菩薩行，心無疲厭，不離菩薩受持法行。何以故？菩薩摩訶薩欲速成阿耨多羅三藐三菩提故，不捨菩薩行，觀察眾生，是為第十莊嚴道。佛子！是為菩薩摩訶薩十種莊嚴道；若菩薩摩訶薩安住此道，則得一切諸佛無上道寶莊嚴，而不捨菩薩道。

◎
大方廣佛華嚴經卷第四十

【經文資訊】大正藏第 09 冊 No. 0278 大方廣佛華嚴經
【版本記錄】CBETA 電子佛典 2016.06，完成日期：2016/06/15
【編輯說明】本資料庫由中華電子佛典協會（CBETA）依大正藏所編輯
【原始資料】蕭鎮國大德輸入，眾生出版社提供新式標點，其他

【其他事項】本資料庫可自由免費流通，詳細內容請參閱【中華電子佛典協會資料庫版權宣告】

本網站係採用 Creative Commons 姓名標示-非商業性-相同方式分享 3.0 台灣 (中華民國) 授權條款授權.
Copyright ©1998-2016 CBETA
Dictionary cache status: loaded

Glossary and Other Vocabulary

Copyright Fo Guang Shan 佛光山 2013-2025. This work may be freely reused under the Creative Commons Attribution 4.0 International License with attribution. Please send comments to alex@ntireader.org.
Page updated on 2025-06-19

Avataṃsakasūtra (Flower Garland Sūtra) 大方廣佛華嚴經
Scroll 41
Click on any word to see more details.

大方廣佛華嚴經卷第四十一

東晉天竺三藏佛馱跋陀羅譯

離世間品第三十三之六

[0656b27] 「◎佛子！菩薩摩訶薩有十種足。何等為十？所謂：淨戒足，積集成滿一切大願故；精進足，積集一切菩提枝至不退轉故；諸通足，隨眾生願令歡喜故；身通足，不離一坐而能悉詣一切佛剎故；深心足，究竟一切勝妙法故；堅誓足，所求諸事悉究竟故；攝右法足，不違一切尊重教故；聞法無厭足，聞持一切佛所說法無疲倦故；如法資生具足，入一切眾諸根無異故；正向菩薩行足，離一切惡故。佛子！是為菩薩摩訶薩十種足；若菩薩摩訶薩安住此足，則得一切諸佛無上勝足，能一舉足皆悉遍至一切世界。

[0656c10] 「佛子！菩薩摩訶薩有十種手。何等為十？所謂：信手，於一切佛所說正法，

一向信心究竟受持故；不著財施手，有來乞者令歡喜故；先意善來問訊手，右掌相顯現故；恭敬供養一切佛手，長養無量功德無疲厭故；善解多聞手，除一切眾生諸疑惑故；遠離三界離生寂靜手，拔欲污泥眾生類故；安置彼岸手，救濟四流漂沒眾生故；離吝法手，盡能開說一切法故；一切世間離世間諸論智手，除滅一切身心病故；智慧寶手，除滅一切煩惱癡闇，示現一切不可稱說法光明故。佛子！是為菩薩摩訶薩十種手；若菩薩摩訶薩安住此手，則得一切諸佛無上之手，能以一掌普覆十方一切世界。

◎

[0656c24] 「◎佛子！菩薩摩訶薩有十種腹。何等為十？所謂：離諂曲腹，直心清淨故；離幻偽腹，身、口、意業皆真正故；不為事腹，離藏惡故；無窮盡腹，於一切法無所著故；滅煩惱腹，智明淨故；清淨心腹，離一切惡故；觀察一切食想腹，正念真實法故；觀察一切行腹，善覺緣起故；善覺一切道腹，具足成就正希望故；離一切煩惱諸邪見腹，令一切眾生得如來腹故。佛子！是為菩薩摩訶薩十種腹；若菩薩摩訶薩安住此腹，則得一切諸佛無上之腹，悉能容受一切眾生。

[0657a05] 「佛子！菩薩摩訶薩有十種藏。何等為十？所謂：不斷如來種姓是菩薩藏，廣說佛法長養無量諸善法故；受持守護如來正法是菩薩藏，開示眾生大智明故；長養僧寶是菩薩藏，攝取不退正法輪故；覺悟正定眾生是菩薩藏，度脫眾生不失時故；教化成熟不定眾生是菩薩藏，善根相續因不斷故；發大悲心救護邪定眾生是菩薩藏，起彼未來善根因緣故；滿足如來十力不可沮壞是菩薩藏，降伏眾魔具足成就不退善根故；住四無畏大師子吼是菩薩藏，令一切眾生悉歡喜故；得佛十八不共法是菩薩藏，一切智慧無不至故；平等覺悟一切眾生、一切剎、一切法、一切佛是菩薩藏，於一念中深入平等故。佛子！是為菩薩摩訶薩十種藏；若菩薩摩訶薩安住此藏，則得一切諸佛無上善根大智慧藏。

[0657a22] 「佛子！菩薩摩訶薩有十種心。何等為十？所謂：勇猛心，所發事業悉究竟故；無懈怠心，積集相好諸善根故；勇健力心，摧伏一切諸惡魔故；正思惟心，除滅一切煩惱垢故；不退轉心，往詣道場究竟菩提故；性清淨心，覺心無所至、無所著故；知眾生心，隨眾生性令彼覺悟得解脫故；入大梵天住住佛法心，種種眾生性悉救護故；空無相無願無行心，遠離相見不著三界故；金剛莊嚴心，眾生數等魔乃至不能動一毛故。佛子！是為菩薩摩訶薩十種心；若菩薩摩訶薩安住此心，則得一切諸佛無上金剛藏心。

[0657b05] 「佛子！菩薩摩訶薩有十種莊嚴。何等為十？所謂：大慈莊嚴，救護一切眾生故；大悲莊嚴，堪忍一切苦故；大願莊嚴，所可發願悉究竟故；迴向莊嚴，建立一切諸佛功德妙莊嚴故；功德莊嚴，饒益一切眾生故；波羅蜜莊嚴，度脫一切眾生故；智慧莊嚴，除滅一切眾生煩惱愚癡闇故；方便莊嚴，出生普門諸善根故；一切智心堅固不亂莊嚴，不樂異乘故；決定莊嚴，於正法中滅疑惑故。佛子！是為菩薩摩訶薩十種莊嚴；若菩薩摩訶薩安住此法，則得一切諸佛無上莊嚴，降一切魔。

[0657b16] 「佛子！菩薩摩訶薩有十種器仗。何等為十？所謂：遠離慳吝惠施心仗，除滅一切慳貪垢故；持戒仗，拔出一切諸惡戒故；平等觀察一切法仗，遠離一切虛妄法故；智慧仗，除滅眾生諸煩惱故；正命仗，遠離一切諸邪命故；方便仗，一切示現故；略說貪、恚、癡一切煩惱是菩薩仗，以煩惱門化眾生故；生死仗，不斷菩薩行教化眾生故；說實法仗，一切無著故；一切智門仗，不離菩薩行門故。佛子！是為菩薩摩訶薩十種器仗；若菩薩摩訶薩安住此法，則能除滅一切眾生長夜積集煩惱、結使、習氣。

[0657b28] 「佛子！菩薩摩訶薩有十種頭。何等為十？所謂：涅槃首，無見頂故；恭敬尊重首，一切世間，天人恭敬供養故；深妙首，於一切三千大千世界最第一故；一切善根首，三界眾生應供養故；荷負一切眾生首，得無上金剛頂故；無量無邊首，攝取一切最勝法故；般若波羅蜜首，樂法王法故；方便首，示現一切眾生平等首故；教化成熟一切眾生首，為一切眾生無上師故；守護如來正法首，不斷三寶故。佛子！是為菩薩摩訶薩十種頭；若菩薩摩訶薩安住此法，則得一切諸佛無上智頂。

[0657c10] 「佛子！菩薩摩訶薩有十種眼。何等為十？所謂：肉眼，見一切色故；天眼，見一切眾生死此生彼故；慧眼，見一切眾生諸根故；法眼，見一切法真實相故；佛眼，見如來十力故；智眼，分別一切法故；明眼，見一切佛光明故；出生死眼，見涅槃故；無礙眼，見一切法無障礙故；普眼，平等法門見法界故。佛子！是為菩薩摩訶薩十種眼；若菩薩摩訶薩成就此眼，則得一切諸佛無上大智慧眼。

[0657c19] 「佛子！菩薩摩訶薩有十種耳。何等為十？所謂：聞讚歎聲，斷除貪愛；聞毀呰聲，斷除瞋恚；聞聲聞、緣覺聲，不起求心；聞菩薩道聲，發起歡喜奇特之心；聞地獄、畜生、餓鬼、閻羅王、阿脩羅、一切難處貧苦音聲，發起大悲莊嚴而自莊嚴；聞天人趣勝妙音聲，觀一切法皆悉無常；聞佛功德音聲，勤修精進究竟滿足一切功德；聞波羅蜜、四攝、菩薩、經藏音聲，發究竟心到於彼岸；聞十方世界一切音聲，悉了如響。菩薩摩訶薩從初發心乃至道場，常正受法耳，而亦不捨教化成熟一切眾生。佛子！是為菩薩摩訶薩十種耳；若菩薩摩訶薩成就此耳，則得一切諸佛無上大智慧耳。

[0658a03] 「佛子！菩薩摩訶薩有十種鼻。何等為十？所謂：所聞穢氣，觀察不臭所；聞香氣，觀察不香所；聞香臭，觀察平等；聞非香、非臭，觀察捨離；聞衣服、床褥、臥具及身肢節香，則知彼人貪恚愚癡等分煩惱；聞大寶藏諸藥草香，悉能了知一切寶藏；聞下至阿鼻地獄，上至非想、非非想處眾生之香，悉能了知諸根本行；聞聲、聞施戒、聞慧香，住一切智心未曾散亂；聞一切菩薩行香，攝取如來智地；聞一切佛智境界香，不斷菩薩所行。佛子！是為菩薩摩訶薩十種鼻；若菩薩摩訶薩成就此鼻，則得一切諸佛無量無邊無上清淨鼻。

[0658a15] 「佛子！菩薩摩訶薩有十種舌。何等為十？所謂：分別解說一切眾生無盡行舌；分別解說無盡法舌；讚歎諸佛無盡功德舌；無盡辯舌；演說無盡大乘法舌；普覆十方虛空界舌；普照一切佛世界舌；平等讚歎一切眾生舌；隨順諸佛令歡喜舌；降一切魔及諸外道，除滅一切生死煩惱，悉令眾生至涅槃舌。佛子！是為菩薩摩訶薩十種舌；若菩薩摩訶

薩成就此舌，則得諸佛無上大金剛舌，普覆一切世界。

[0658a25] 「佛子！菩薩摩訶薩有十種身。何等為十？所謂：人身，教化成熟一切人故；非人身，教化成熟地獄、畜生、餓鬼、閻羅王故；天身，教化成熟欲界、色界、無色界眾生故；學身，示現學地故；無學身，示現阿羅漢地故；緣覺身，教化令入緣覺地故；菩薩身，積集大乘故；如來身，授如來智記故；摩㝹摩身，巧方便出生無量功德故；無漏法身，以少方便普現一切眾生身故。佛子！是為菩薩摩訶薩十種身；若菩薩摩訶薩成就此身，則得一切諸佛無上法身。

[0658b06] 「佛子！菩薩摩訶薩有十種意。何等為十？所謂：上首意，出生一切善根故；隨順佛教意，如說修行故；深入意，解一切佛法故；內意，深入眾生希望故；不亂意，不為煩惱所亂故；清淨意，不受垢染故；善調伏意，不失時故；正思惟業意，遠離一切惡故；調伏諸根意，於境界中諸根不馳騁故；深定意，佛三昧不可稱量故。佛子！是為菩薩摩訶薩十種意；若菩薩摩訶薩成就此意，則得一切諸佛無上意。

[0658b16] 「佛子！菩薩摩訶薩有十種行。何等為十？所謂：聞法行，樂聽受法故；說法行，利益眾生故；不隨愛、瞋、癡、怖行，調伏自心故；欲界行，教化成熟欲界眾生故；色、無色界三昧行，令速轉故；義法行，速成淨慧故；一切趣行，教化眾生故；一切佛剎行，恭敬、禮拜、供養一切佛故；涅槃行，斷生死相續故；成滿諸佛行，不斷菩薩行故。佛子！是為菩薩摩訶薩十種行；若菩薩摩訶薩成就此行，則得一切諸佛行、非行、如來行。

[0658b26] 「佛子！菩薩摩訶薩有十種住。何等為十？所謂：菩提心住，未曾忘失故；波羅蜜住，不厭功德故；樂聞正義住，明淨智慧故；阿練若處住，成就諸大三昧故；隨順一切智頭陀威儀四聖種住，少欲知足故；隨順住，順正法故；親近如來住，成滿佛威儀故；諸明住，滿足大智故；無生忍住，受記滿足故；道場菩提住，滿足力無畏一切佛法故。佛子！是為菩薩摩訶薩十種住；若菩薩摩訶薩安住此住，則得一切諸佛無上一切智住。

[0658c06] 「佛子！菩薩摩訶薩有十種坐。何等為十？所謂：轉輪王坐，興十善故；四天王坐，欲於一切世界諸佛正法得自在故；帝釋坐，於一切眾生最第一故；梵天坐，自心、他心得自在故；師子坐，分別演說甚深義故；正法坐，欲明陀羅尼諸力辯故；堅固三昧坐，究竟大誓故；大慈坐，令惡心眾生悉歡喜故；大悲坐，能忍一切諸苦惱故；金剛坐，調伏眾魔諸外道故。佛子！是為菩薩摩訶薩十種坐；若菩薩摩訶薩安住此坐，則得一切諸佛無上尊坐。

[0658c16] 「佛子！菩薩摩訶薩有十種臥。何等為十？所謂：寂靜臥，身心憺怕故；禪定臥，正念思惟觀諸法故；諸三昧臥，身心柔軟故；梵天臥，不惱自他故；思惟業臥，後心無悔故；順正法臥，不可傾動故；正道臥，善知識覺悟故；妙願臥，善知迴向故；一切事畢臥，所作究竟故；捨方便臥，究竟本事故。佛子！是為菩薩摩訶薩十種臥；若菩薩摩訶

薩安住此法，則得一切諸佛無上道臥，悉能覺悟一切眾生。

[0658c26] 「佛子！菩薩摩訶薩有十種住。何等為十？所謂：大慈住，等心觀察一切眾生故；大悲住，不輕未學眾生故；大喜住，滅憂惱故；大捨住，有為、無為悉平等故；一切波羅蜜住，菩提心為首故；一切種空住，善解諸法故；無相住，離生受證不退轉故；無願住，捨受生故；念慧住，忍法成滿故；一切法平等住，得授記法故。佛子！是為菩薩摩訶薩十種住；若菩薩摩訶薩安住此住，則得一切諸佛無上無礙住。

[0659a06] 「佛子！菩薩摩訶薩有十種行。何等為十？所謂：正念行，滿足四念處故；諸趣行，正覺法趣故；慧行，隨順諸佛故；波羅蜜行，滿足一切智故；四攝行，教化成熟諸眾生故；生死行，長養一切諸善根故；一切眾生言戲行，拔出眾生故；貪熾然行，覺悟一切眾生諸根故；巧方便行，長養般若波羅蜜故；道場行，覺一切智不斷菩薩行故。佛子！是為菩薩摩訶薩十種行；若菩薩摩訶薩安住此行，則得一切諸佛無上大智慧行。

[0659a17] 「佛子！菩薩摩訶薩有十種觀察。何等為十？所謂：觀察善業，乃至微色，悉照見故；觀察死此生彼，不著一切眾生故；觀察一切眾生諸根，決定了知無根法故；觀察妙法，法界不可壞故；觀察現前於一切佛法，修佛眼故；觀察智慧，隨器說法故；觀察無生法忍，決定得佛法故；觀察不退佛地，除滅一切煩惱，超出三界、二乘地故；觀察甘露灌頂法地，於一切佛法得自在不動故；觀察佛三昧，於一切十方作佛事故。佛子！是為菩薩摩訶薩十種觀察；若菩薩摩訶薩安住此法，則得一切諸佛無上大智觀察。

[0659a28] 「佛子！菩薩摩訶薩有十種周遍觀察。何等為十？所謂：周遍觀察諸來求者，慈心施與滿彼意故；周遍觀察諸犯戒者，安置如來清淨戒故；周遍觀察害心眾生，安置如來堪忍力故；周遍觀察諸懈怠者，令彼眾生勤修精進究竟大乘故；周遍觀察亂心眾生，除彼亂心安置如來一切智地故；周遍觀察愚癡眾生，除彼疑惑一切有見故；周遍觀察諸善知識，隨如來教住佛法故；周遍觀察隨所聞法，具足成就無上義故；周遍觀察一切眾生，不捨大悲故；周遍觀察一切佛法，覺一切智故。佛子！是為菩薩摩訶薩十種周遍觀察；若菩薩摩訶薩安住此法，則得一切諸佛無上大智周遍觀察。

[0659b13] 「佛子！菩薩摩訶薩有十種奮迅。何等為十？所謂：色奮迅，於天、龍、夜叉、乾闥婆、阿脩羅、迦樓羅、緊那羅、摩睺羅伽等一切眾中現最勝故；象奮迅，示現象寶心故；龍奮迅，興大法雲普覆一切，曜明解脫電光，震實義雷，降諸根力覺意禪定解脫三昧甘露法雨故；大金翅鳥王奮迅，壞滅愚癡闇曀[穀-禾+卵]膜消竭愛水，於大苦海搏撮煩惱諸惡龍故；師子奮迅，安住無畏，被執平等大智鎧仗，摧伏眾魔諸外道故；勇健奮迅，能於生死大戰陣中，摧滅一切煩惱大怨敵故；智慧奮迅，決定了知陰界諸入十二緣起，現一切佛自在法故；陀羅尼奮迅，聞持一切法未曾忘失，廣為群生分別說故；辯才奮迅，分別一切句身、味身無所罣礙，隨問即答，悉令歡喜，言不虛故；如來奮迅，坐師子座，降伏眾魔，調伏外道，滿足一切智，具一念相應慧，所得、所知、所覺、所成，皆悉覺知成無上菩提故。佛子！是為菩薩摩訶薩十種奮迅；若菩薩摩訶薩安住此法，則得一切諸佛無

上自在奮迅。

[0659c05] 「佛子！菩薩摩訶薩有十種師子吼。何等為十？所謂：我必成佛，是菩提心師子吼；於一切眾生起大悲心，未度者度、未脫者脫、未安者安、未涅槃者令得涅槃，是大悲師子吼；守護受持不斷三寶性，是報如來恩師子吼；令一切佛剎皆悉清淨，是究竟大誓師子吼；除滅一切惡道諸難，是自持淨戒師子吼；滿足如來身、口、意相好莊嚴，是積集功德無厭足師子吼；成滿一切諸佛智慧，是積集智慧眾具無厭足師子吼；除滅一切魔事專求正道，是除滅煩惱師子吼；知一切法無我、無我所，無命、無福伽羅，空、無相願，觀一切法淨如虛空，是於一切法得無生忍師子吼；一生補處菩薩摩訶薩，嚴淨震動一切佛剎，釋、梵、四天王咸悉請求降神下生，以無礙慧眼普觀世間一切眾生無勝我者，示現出生遊行七步大師子吼；我於世間最勝第一，我永究竟生老死法，是如說修行師子吼。佛子！是為菩薩摩訶薩十種師子吼；若菩薩摩訶薩安住此法，則得一切諸佛無上大師子吼。

[0659c25] 「佛子！菩薩摩訶薩有十種淨施。何等為十？所謂：平等心施，無惡眾生故；隨意施，滿一切願故；無亂心施，不退轉故；隨應供施，分別了知福伽羅故；不選擇施，不求果報故；一向施，於一切物心無著故；內外一切施，究竟清淨故；迴向菩提施，遠離有為無為故；教化成熟眾生施，乃至道場不捨離故；三種圓滿清淨施，施者、受者、財物平等清淨如虛空故。佛子！是為菩薩摩訶薩十種淨施；若菩薩摩訶薩安住此施，則得一切諸佛無上清淨大施。

[0660a06] 「佛子！菩薩摩訶薩有十種淨戒。何等為十？所謂：身淨戒，防護身三惡故；口淨戒，遠離口四過故；心淨戒，永離貪恚諸邪見故；具一切淨戒，於天人中最勝妙故；守護菩提心淨戒，不樂小智故；守護如來所說淨戒，乃至微細罪大怖畏故；微密淨戒，善拔犯戒諸眾生故；不作一切惡淨戒，積集一切諸善法故；遠離一切有見淨戒，於戒無著故；守護一切眾生淨戒，出生大悲故。佛子！是為菩薩摩訶薩十種淨戒；若菩薩摩訶薩安住此戒，則得一切諸佛遠離眾惡無上淨戒。

[0660a17] 「佛子！菩薩摩訶薩有十種淨忍。何等為十？所謂：若他罵辱悉能堪忍，護彼心故；若他刀杖加害亦能堪忍，護彼我故；知一切瞋恚忍，自然不動故；自在處忍，能害不害故；眾生歸趣忍，不惜身命故；遠離我慢忍，不輕未學故；割截肢節忍，觀察如幻故；一切惡事忍，離自他想故；煩惱忍，遠離煩惱境界故；隨順一切菩薩方便智忍，得無生忍，於一切智境界不由他悟故。佛子！是為菩薩摩訶薩十種淨忍；若菩薩摩訶薩安住此忍，則得一切諸佛無上法忍，不由他悟。

[0660a28] 「佛子！菩薩摩訶薩有十種淨精進。何等為十？所謂：淨身業精進，恭敬、供養、奉給一切諸佛菩薩，尊重福田，不退轉故；淨口業精進，聞持一切諸佛正法，未曾忘失，讚歎如來，隨所聞法廣為人說，無疲倦故；淨意業精進，巧方便入慈悲喜捨禪定解脫

三昧，相續起無退轉故；淨直心精進；遠離諂曲正直一切事，一切方便究竟不退轉故；淨深心精進，常趣勝趣，積集無上智慧白淨法故；行不虛妄淨精進，攝取布施、戒、忍、多聞及不放逸，乃至道場不中息故；降伏一切眾魔怨敵淨精進，悉能除滅貪、恚、愚癡、煩惱、邪見，諸纏障蓋故；滿足慧光淨精進，有所施作悉善思惟，心無中悔，究竟眾事得一切佛不共法故；無所染著淨精進，離心境界身、口、心相非相甚深法門，普觀境界決定了知真實如如故；具足成就法明淨精進，次第進入一切諸地，於諸佛所得甘露灌頂，受法王記無漏法身，現捨天壽降神世間，出家、成道、轉淨法輪、入大涅槃，究竟具足普賢行故。佛子！是為菩薩摩訶薩十種淨精進；若菩薩摩訶薩安住此法，則得一切諸佛無上大淨精進。

[0660b22] 「佛子！菩薩摩訶薩有十種淨禪。何等為十？所謂：常樂出家淨禪，捨離一切有故；親近善知識淨禪，諮受修習正法道故；樂阿練若處淨禪，遠離我、我所法故；離言戲憒閙處淨禪，樂寂滅故；心柔軟淨禪，諸根不亂故；智慧寂靜淨禪，一切音聲諸禪定刺不能亂故；七覺八道淨禪，於一切智境界智慧決定故；離味禪等諸煩惱垢淨禪，不取欲界故；諸通明內淨禪，決定了知一切眾生諸根故；以少方便現前遊戲神通淨禪，如來三昧不可稱量故。佛子！是為菩薩摩訶薩十種淨禪；若菩薩摩訶薩安住此禪，則得一切諸佛無上淨禪。

[0660c06] 「◎佛子！菩薩摩訶薩有十種淨慧。何等為十？所謂：知因淨慧，不壞果報故；解一切緣淨慧，不壞和合故；解一切法不常不斷淨慧，了緣起如如故；拔出一切邪見淨慧，不取眾生相故；解一切眾生心、心所行淨慧，觀一切法皆如幻故；諸辯勝智淨慧，隨問能答無罣礙故；降伏眾魔及諸外道出過聲聞、緣覺淨慧，深入如來方便智故；見一切佛清淨法身、見一切眾生皆悉清淨、見一切法皆悉寂滅、見一切世界皆悉虛空淨慧，於一切相智慧無礙故；攝取一切陀羅尼，辯諸波羅蜜巧方便淨慧，得一切勝智故；一念相應金剛智，覺一切法平等淨慧，具足成就無上智故。佛子！是為菩薩摩訶薩十種淨慧；若菩薩摩訶薩安住此慧，則得一切諸佛無上大智。

[0660c21] 「佛子！菩薩摩訶薩有十種淨慈。何等為十？所謂：等心淨慈，不選擇眾生故；饒益淨慈，於一切眾生有所施作，悉能辦故；救護淨慈，究竟度脫一切眾生，生死嶮難故；哀愍不捨一切眾生淨慈，長養有為善根故；解脫淨慈，滅一切眾生諸煩惱故；出生菩提淨慈，令一切眾生樂求菩提故；於一切眾生無礙淨慈，放無量光明普照眾生故；虛空淨慈，救護一切眾生故；法緣淨慈，覺悟真實法故；無緣淨慈，證取菩薩離生法故。佛子！是為菩薩摩訶薩十種淨慈；若菩薩摩訶薩安住此慈，則得一切諸佛無上清淨大慈。

[0661a04] 「佛子！菩薩摩訶薩有十種淨悲。何等為十？所謂：不共淨悲，自大悲故；不厭淨悲，代一切眾生受大苦故；處一切惡道淨悲，受生死度眾生故；一切天人中受生淨悲，示現一切法悉無常故；為邪定眾生淨悲，於無量劫大誓莊嚴不捨離故；不著己樂淨悲，與眾生樂故；不求報淨悲，自心清淨故；除滅一切眾生倒惑淨悲，說實法故；知一切法自性清淨，空無所有，客塵所染，菩薩於彼而起淨悲，說真淨法故；解一切法如虛空足迹，

眾生癡瞎不知真實，菩薩於彼而起淨悲，欲令眾生發大乘心，究竟涅槃故。佛子！是為菩薩摩訶薩十種淨悲；若菩薩摩訶薩安住此悲，則得一切諸佛無上清淨大悲。

◎
大方廣佛華嚴經卷第四十一

【經文資訊】大正藏第 09 冊 No. 0278 大方廣佛華嚴經
【版本記錄】CBETA 電子佛典 2016.06，完成日期：2016/06/15
【編輯說明】本資料庫由中華電子佛典協會（CBETA）依大正藏所編輯
【原始資料】蕭鎮國大德輸入，眾生出版社提供新式標點，其他
【其他事項】本資料庫可自由免費流通，詳細內容請參閱【中華電子佛典協會資料庫版權宣告】

本網站係採用 Creative Commons 姓名標示-非商業性-相同方式分享 3.0 台灣 (中華民國) 授權條款授權.
Copyright ©1998-2016 CBETA
Dictionary cache status: loaded

Glossary and Other Vocabulary

Copyright Fo Guang Shan 佛光山 2013-2025. This work may be freely reused under the Creative Commons Attribution 4.0 International License with attribution. Please send comments to alex@ntireader.org.
Page updated on 2025-06-19

Avataṃsakasūtra (Flower Garland Sūtra) 大方廣佛華嚴經
Scroll 42
Click on any word to see more details.

大方廣佛華嚴經卷第四十二

東晉天竺三藏佛馱跋陀羅譯

離世間品第三十三之七

[0661a26] 「◎佛子！菩薩摩訶薩有十種淨喜。何等為十？所謂：發菩提心淨喜；捨一切所有淨喜；於犯戒人不生惡心，教化成就淨喜；於一切諍訟眾生，悉令和合得無上智淨喜；不惜身命守護正法淨喜；遠離五欲常樂正法淨喜；令一切眾生不著資生之具，常樂正法淨喜；見一切佛恭敬供養無有厭足，而不壞法界淨喜；令一切眾生常樂禪定解脫三昧相續淨喜；令一切眾生專求寂靜，除滅亂想得無上慧，遠離邪見滿足諸願，究竟菩薩苦行淨喜。佛子！是為菩薩摩訶薩十種淨喜；若菩薩摩訶薩安住此喜，則得一切諸佛無上清淨大喜。

[0661b09] 「佛子！菩薩摩訶薩有十種淨捨。何等為十？所謂：一切眾生恭敬供養不生愛著，一切眾生輕慢毀辱，不生瞋恚淨捨；常行世間，不為八法之所染污淨捨；於器知時，於非器不生惡心淨捨；不求聲聞、緣覺、學、無學淨捨；遠離五欲一切煩惱，乃至不生一念惡心淨捨；不歎修行二乘及厭生死淨捨；遠離世間語、非涅槃語、非離欲語、戲笑語、惱他語、聲聞緣覺語、乃至一切障菩提語淨捨；若有眾生待時受化，菩薩淨捨；若有眾生應受佛化，菩薩淨捨；菩薩摩訶薩遠離二法，無上、無下、無取、無捨、無虛、無實，觀察平等安住真實得忍淨捨。佛子！是為菩薩摩訶薩十種淨捨；若菩薩摩訶薩安住此捨，則得一切諸佛無上清淨大捨。

[0661b24] 「佛子！菩薩摩訶薩有十種義。何等為十？所謂：多聞義，如說修行故；法義，善巧方便分別解故；空義，解第一空故；寂滅義，令一切眾生離生死故；不可說義，一切語言無所著故；如義，一切三世等觀察故；入法義，悉一味故；如來義，順如來故；實際義，覺真實故；大般涅槃義，滅一切苦，不斷菩薩行故。佛子！是為菩薩摩訶薩十種義；若菩薩摩訶薩安住此義，則得一切諸佛無上一切智義。

[0661c04] 「佛子！菩薩摩訶薩有十種法。何等為十？所謂：真實法，如說修行故；無害法，遠離瞋恚故；無諍法，除滅一切諸煩惱故；寂滅法，離熾然故；離欲法，永離欲垢諸煩惱故；不虛法，離虛妄故；不生法，一切諸法悉虛空故；無為法，離三相故；性淨法，自然清淨故；報身煩惱滅無餘涅槃法，行菩薩行受持不捨故。佛子！是為菩薩摩訶薩十種法；若菩薩摩訶薩安住此法，則得一切諸佛無上之法。

[0661c13] 「佛子！菩薩摩訶薩有十種功德具。何等為十？所謂：勸發眾生起菩提心是功德具，不斷三寶故；隨順十種迴向是功德具，斷一切不善法，集一切善法故；智慧正教是功德具，於三界功德最殊勝故；心無疲厭是功德具，度脫一切眾生到彼岸故；悉能捨離內外所有是功德具，於一切物悉無著故；相好滿足，精進不退是功德具，止心馳騁故；不輕三品善根是功德具，善巧方便迴向菩提故；於邪定犯戒眾生不起輕慢，增長大悲是功德具，顯現大人法故；恭敬供養一切如來，於一切菩薩起如來想，於一切眾生所作究竟是功德具，長養守護正直心故；菩薩摩訶薩於阿僧祇劫，具足修習一切善根，皆悉能捨，與一眾生，心無憂悔，如一眾生，一切眾生亦復如是，是為第十虛空界等大功德具，具足成就廣大智慧故。佛子！是為菩薩摩訶薩十種功德具；若菩薩摩訶薩安住此法，則得一切諸佛無

上大功德具。

[0662a03] 「佛子！菩薩摩訶薩有十種智具。何等為十？所謂：親近真實多聞善知識，恭敬、尊重、禮拜、供養、奉給、隨順，不違其教，是第一智具，遠離諂曲故。離慢下意，心無放逸，身、口及意皆悉柔軟，無有輕躁，心常歡喜，護持淨戒，和顏愛語，先意問訊，遠離邪偽，是第二智具，自然成就佛法器故。安住念慧，不捨正覺，除滅亂想，修習六念，行六和敬，不求其報，是第三智具，出生長養十種智故。樂法樂義，勤修正法，學無厭足，遠離世論及世間語，樂聞離世間語，遠離小乘，樂求大乘，是第四智具，修習正念，不可思議故。正求六波羅蜜，受持修習，具足成就四種梵住，順諸明法，能問智人；遠離惡趣，專向善趣，慈心調伏，離訶責譏論，防護他心，是第五智具，如說修行諸佛真實法故。常樂出家，不樂三界，守護自心，遠離三覺，不生惡心，身、口及意，皆悉柔軟，善知心性，是第六智具，令自、他心俱清淨故。觀陰如幻界、如毒蛇入、如空聚，觀一切法如化如焰、水月鏡像、如夢、如電、如呼聲響、如旋火輪、如空中字、如因陀羅陣、如日月光、非常非斷、無來、無去、無住，深心信解，不起誹謗，是無生住滅第七智具，具足成就一切法空淨智慧故。無我、無眾生、無福伽羅、無思、無義、無貪恚癡、無所有、無毀、無譽、無取、無捨、無主、無行，究竟涅槃，若菩薩摩訶薩聞此深法，能信能解，除滅疑惑，是第八智具，究竟具足深解脫故。以正方便思惟止觀，調伏諸根，一切諸法無所造作；無生無為，皆悉寂滅，眾生計我者，究竟無所有、無縛、無脫、無身口心、亦無精進，觀察一切眾生、一切法、一切心、一切行，無前無後，皆悉平等，是第九智具，遠離一切相，究竟到彼岸故。菩薩摩訶薩善知緣起故，見法清淨；見法清淨故，見剎清淨；見剎清淨故，見虛空清淨；見虛空清淨故，見法界清淨；見法界清淨故，則見智慧；是第十智具，積集一切智故。佛子！是為菩薩摩訶薩十種智具；若菩薩摩訶薩安住此法，則得一切諸佛，一切法中，無上無礙清淨大智。

◎

[0662b16] 「◎佛子！菩薩摩訶薩有十種明足。何等為十？所謂：深知佛法明足；一切法中除癡闇明足；遠離邪見明足；慧光清淨普照諸根明足；正方便勤修精進明足；深入菩薩真諦，正趣離生明足；滅煩惱業，成就盡智、無生智明足；思惟淨慧清淨天眼明足；清淨憶念，念宿命明足；具足淨地清淨諸明，除滅諸漏，漏盡智明足。佛子！是為菩薩摩訶薩十種明足；若菩薩摩訶薩安住此法，則得一切諸佛，一切法中，無上大明。

[0662b26] 「佛子！菩薩摩訶薩有十種求法。何等為十？所謂：直心求法，離於諂曲虛偽心故；精勤求法，離懈怠故；一向求法，不惜身命故；為斷一切眾生煩惱求法，不求資生具故；為饒益一切眾生求法，不自利故；為深入智慧求法，不輕彼故；欲令正法常堅固求法，不樂世間故；為愍悼眾生求法，不捨菩提心故；為隨一切眾生所問能答求法，悉能除滅諸疑惑故；為具滿佛法求法，不樂餘乘故。佛子！是為菩薩摩訶薩十種求法；若菩薩摩訶薩安住此法，則得一切諸佛法中無上無礙智，不由他悟。

[0662c07] 「佛子！菩薩摩訶薩有十種明了法。何等為十？所謂：隨順世間明了法，為欲

長養一切世間凡夫善根故；無礙不壞信明了法，解法真性，信行人故；安住法界明了法，解法行人故；遠離八邪，向八正道明了法，解八人故；除滅眾結，斷生死漏，見真實諦明了法，解須陀洹故；觀味是患，還來受生明了法，解斯陀含故；乃至須臾不樂三界，不著受生，專求盡漏明了法，解阿那含故；六通自在，遊八解脫，隨意正受九次第定諸辯明了法，解阿羅漢故；常樂寂靜，因外緣解知足少事，不由他悟，成就智慧明了法，解緣覺故；成就勝智，諸根明利，心常解脫，長養無量功德智慧，滿足諸佛十力、四無所畏，一切佛法明了法，解菩薩故。佛子！是為菩薩摩訶薩十種明了法；若菩薩摩訶薩安住此法，則得一切諸佛無上大智慧明了法。

[0662c24] 「佛子！菩薩摩訶薩有十種向法。何等為十？所謂：隨順恭敬善知識向法；覺悟諸天向法；於一切佛常懷慚愧向法；哀念眾生不斷生死向法；究竟一切事，不起虛妄心向法；遠離餘乘，專修菩薩大乘向法；遠離邪道，專求正道向法；降伏眾魔，滅除煩惱向法；安住佛地，知一切眾生諸根，隨應聞法，廣為演說向法；安住無量無邊清淨法界向法。佛子！是為菩薩摩訶薩十種向法；若菩薩摩訶薩安住此法，則得一切諸佛無上向法。

[0663a06] 「佛子！菩薩摩訶薩有十種魔。何等為十？所謂：五陰魔，貪著五陰故；煩惱魔，煩惱染故；業魔，能障礙故；心魔，自憍慢故；死魔，離受生故；天魔，起憍慢放逸故；失善根魔，心不悔故；三昧魔，味著故；善知識魔，於彼生著心故；不知菩提正法魔，不能出生諸大願故。佛子！是為菩薩摩訶薩十種魔；應作方便，速遠離之。

[0663a13] 「佛子！菩薩摩訶薩有十種魔業。何等為十？所謂：忘失菩提心，修諸善根，是為魔業；惡心布施，瞋持戒者，是為魔業；棄捨惡性懈怠眾生，輕慢厭惡亂心無智眾生，是為魔業；慳惜正法，訶責法器眾生，貪求利養，為人說法，為非器人說深妙法，是為魔業；不聞波羅蜜，雖聞不修行，生懈怠心，不求深妙無上菩提，是為魔業；遠離善知識，親近惡知識，樂求二乘，於受生處，起離欲、寂靜、除滅之心，是為魔業；於菩薩所起瞋恚心，說其過惡，斷彼利養，常求罪釁，惡眼視之，是為魔業；誹謗正法，不聞契經，聞不讚歎，若有法師說法，不能恭敬、下意、自謙，我說是義，彼說非義，是為魔業；學世間論，巧於文字，善於句味，手筆文誦，樂說二乘，隱覆深法，開演雜語，於非器所說甚深法，遠離菩提，安住邪道，是為魔業；已度已安者，親近恭敬而供養之，未度未安者，永不親近恭敬供養，亦不教化，是為魔業；墮增上慢，增長諸慢，輕蔑眾生，不求正法真實智慧，諸根散亂，難可化度，是為魔業。佛子！是為菩薩摩訶薩十種魔業；菩薩摩訶薩應速遠離，正求佛業。

[0663b06] 「佛子！菩薩摩訶薩有十種捨離魔業。何等為十？所謂：親近善知識捨離魔業；不自尊舉、不自讚歎捨離魔業；信佛深法，不生誹謗，捨離魔業；未曾忘失一切智心捨離魔業；安住不放逸，修習甚深法捨離魔業；安住菩薩藏，正求一切法捨離魔業；常欲聽法，樂聞深義，心無疲倦捨離魔業；歸依十方一切諸佛捨離魔業；信心正念一切諸佛菩提樹捨離魔業；一切菩薩出生善根，皆悉不二，捨離魔業。佛子！是為菩薩摩訶薩十種捨離

魔業；若菩薩摩訶薩安住此業，則離一切諸魔業道。

[0663b18] 「佛子！菩薩摩訶薩有十種見佛。何等為十？所謂：無著佛，安住世間成正覺故；願佛，出生故；業報佛，信故；持佛，隨順故；涅槃佛，永度故；法界佛，無處不至故；心佛，安住故；三昧佛，無量無著故；性佛，決定故；如意佛，普覆故。佛子！是為菩薩摩訶薩十種見佛；若菩薩摩訶薩安住此法，則能覩見無上如來。

[0663b25] 「佛子！菩薩摩訶薩有十種佛業。何等為十？所謂：勸化眾生是第一佛業，隨順長養諸佛法故；夢中見佛是第二佛業，發起過去諸善根故；多聞是第三佛業，逮得無疑決定智故；為悔纏所纏者，善巧方便說悔過法，是第四佛業，除滅一切諸疑悔故；若有眾生起慳心、無智心、聲聞心、緣覺心、害心、疑心、憍慢心者，現如來身相好莊嚴，化斯等類，是第五佛業，出生長養過去諸善根故；正法難時，廣為眾生說淨妙法，眾生聞已，便得具足陀羅尼智慧神通，如應示現，饒益眾生，是第六佛業，心力清淨故；若魔事起，種種方便速遠離之，以虛空界等微妙音聲，亦不輕蔑他人，除滅一切魔業，具足忍辱，是第七佛業，正直功德故；行無量行，不證聲聞、緣覺，離生聖行，諸根未熟者，不為彼人說解脫果，但除愛本，是第八佛業，出生本願故；斷除一切生死漏縛，一切諸結，出生菩薩行，於一切眾生，長養大悲，深心信解菩薩所行，究竟涅槃，是第九佛業，不斷菩薩行故。菩薩摩訶薩為自他故，求解脫道而無厭足，離一切行及一切法，於如來色身無所染著，精勤專求無礙智慧，不由他悟，令一切佛剎嚴飾清淨，決定了知皆悉虛空，教化成熟一切眾生，而不捨無我性；安住法界，諸通自在，具足成就一切種智而不捨菩薩行；轉淨法輪，令一切眾生皆得歡喜，廣為眾生說甚深法；示現如來無量自在而不捨菩薩身，現大涅槃而不捨離一切處生。佛子！菩薩摩訶薩出生如是等，乃至翻覆三昧，是第十佛業。佛子！是為菩薩摩訶薩十種佛業；若菩薩摩訶薩安住此業，則得一切諸佛無上無師大業，不由他悟。

[0663c29] 「佛子！菩薩摩訶薩有十種慢業。何等為十？所謂：於尊重福田、和尚、阿闍梨、父母、沙門、婆羅門所，而不尊重恭敬供養，是為慢業。有諸法師得勝妙法乘，於大乘深知，出生死道，得陀羅尼；成就多聞，具智慧藏，善能說法，而不信受恭敬供養，是為慢業。聽受法時，若聞深法，發離欲心，歡喜無量而不讚法師，令眾歡喜，是為慢業。起憍慢心，自高降彼，不省己實，不調自心，是為慢業。起計我心，見有功德智慧者，不讚其美，見無德者，反說其善；若聞讚他，於彼人所起嫉妒心，是為慢業。若有法師，知是法、是律、是實、是佛語，以憎嫉故，說言非法、非律、非實、非佛語，欲壞他信心故，是為慢業。自敷高座，我為法師，不應執事，不應宗敬，供養餘人；諸修、梵行、尊長、有德，悉應恭敬供養於我，是為慢業。遠離嚬蹙、惡眼視彼；常以和顏，等觀眾生，言常柔軟，無有麁獷，離恚恨心；而於彼法師，求其過惡，是為慢業。以我慢心，於多聞者，不往恭敬，起聞法留難；亦不諮問何等為善，何等不善，何等應作，何等不應作，作何

等業，長夜饒益一切眾生；作何等行，不益眾生；作何等行，從明入明；作何等行，從冥入冥；如是人輩，為我心漂沒，不能得見出要正道，是為慢業。起慢心故，不值諸佛難得之法，消盡宿世所種善根，不應說而說，起訶責心，更相譏論，住如是法；應入邪道，但菩提心力故，而不永捨菩薩所行，雖不捨菩薩道，而於無量百千萬劫，尚不值佛，何況聞法，是為慢業。佛子！是為菩薩摩訶薩十種慢業；若菩薩摩訶薩離此慢業，則得一切諸佛十種無上清淨意業。

◎

[0664b05] 「◎佛子！菩薩摩訶薩有十種智業。何等為十？所謂：信解因緣，不壞因果，是為智業；不捨菩提心，常念一切佛，是為智業；親近一切諸善知識，恭敬供養，心無懈怠，是為智業；樂法樂義，多聞無厭，專求正法，遠離邪念，修習正念，是為智業；於一切眾生，不起我心，於一切菩薩，起如來想，愛樂菩薩猶如己身，愛重正法如惜己命，愛敬如來如護己目，於持戒者，生諸佛想，是為智業；離身、口、意諸不善業，修行清淨身、口、意業，歎諸賢聖隨順菩提，是為智業；不違緣起，離諸邪見，除滅癡闇，照一切法，是為智業；於十迴向起慈母想，於諸波羅蜜起慈父想，於巧方便起菩提想，是為智業；於布施、淨戒、多聞，專求止觀、功德、智慧，心無疲厭，是為智業；若業，諸佛所讚，能降眾魔，滅除煩惱、諸纏、障礙，教化眾生，順智律儀，攝取正法，嚴淨佛剎，正向通明，是為智業。佛子！是為菩薩摩訶薩十種智業；若菩薩摩訶薩安住此業，則得一切諸佛出生巧妙、方便、無上智業。

[0664b25] 「佛子！菩薩摩訶薩有十種魔所攝持。何等為十？所謂：懈怠心魔所攝持、捨佛正法魔所攝持、貪求無厭魔所攝持、專念自度魔所攝持、不發大願魔所攝持、遠離煩惱常樂寂靜魔所攝持、斷生死漏魔所攝持、捨菩薩行魔所攝持、捨教化成熟一切眾生心魔所攝持、於正法中生疑惑心誹謗佛法魔所攝持。佛子！是為菩薩摩訶薩十種魔所攝持，應速遠離。若菩薩摩訶薩能棄捨此魔所攝持，則得一切諸佛十種攝持。何等為十？所謂：佛攝持故，初發菩提心；佛攝持故，常於生生未曾忘失菩提之心；佛攝持故，覺一切魔事能悉遠離；佛攝持故，聞六波羅蜜如說修行；佛攝持故，知生死苦而不厭惡；佛攝持故，觀甚深法得解脫果；佛攝持故，為眾生說聲聞、緣覺、解脫，而不樂彼乘；佛攝持故，觀無為性，心不樂住，於有為法，不生二相；佛攝持故，令不相續，得寂滅相續；佛攝持故，得一切智自在，而不捨眾生種姓、所行。佛子！是為菩薩摩訶薩十種佛攝持；若菩薩摩訶薩安住此持，則得一切諸佛十力所持。

[0664c17] 「佛子！菩薩摩訶薩有十種法攝持。何等為十？所謂：一切行無常法所攝持；一切行苦法所攝持；一切法無我法所攝持；寂滅涅槃法所攝持；法從緣起，無緣則不起法所攝持；不正思惟故，起無明行乃至老死，不正思惟滅故，則無明滅，無明滅故，乃至老死滅法所攝持；三解脫門，出生聲聞乘，決定無諍法，出生緣覺乘法所攝持；六波羅蜜、四攝法，出生大乘法所攝持；知一切剎、一切法、一切眾生、一切世間，是佛境界法所攝

持；斷一切念，捨一切取，離過去、未來、隨順涅槃法所攝持。佛子！是為菩薩摩訶薩十種法攝持；若菩薩摩訶薩安住此持，則得一切諸佛無上法持。

[0665a03] 「佛子！菩薩摩訶薩住兜率天有十種業。何等為十？所謂：菩薩摩訶薩為欲界諸天說離欲法，縱逸自在皆悉無常，一切快樂皆悉苦惱，勸發開導彼諸天子發菩提心，是為住兜率天第一所行事業。菩薩摩訶薩為色界諸天，說諸禪解脫三昧相續，起彼諸禪支有味著者，因味起身見、邪見、無明煩惱，為說實智，於一切妙色起顛倒心，妄想取淨，為說不淨，觀察無常，勸發開導彼諸天子發菩提心，是為住兜率天第二所行事業。菩薩摩訶薩住兜率天，正受三昧，名光明莊嚴，於自身中放大光明，普照一切三千大千世界，隨其所應，以種種音聲而為說法；彼諸眾生聞說法已，皆大歡喜，起恭敬心，命終之後生兜率天，復為說法，皆悉令發菩提之心，是為住兜率天第三所行事業。菩薩摩訶薩以無礙淨眼，普觀十方一切兜率天菩薩摩訶薩；彼諸菩薩亦見此菩薩摩訶薩，各相見已，為彼菩薩廣說正法；謂：降神母胎，出生世間，捨家求道，往詣道場，以大莊嚴而自莊嚴，發起過去所行，憶過去行，成就功德，不離此座；現如是等一切諸事，是為住兜率天第四所行事業。菩薩摩訶薩住兜率天，十方一切兜率天菩薩欲見此菩薩摩訶薩，恭敬、供養、禮拜故，皆來詣此；爾時，菩薩摩訶薩欲令彼諸菩薩皆悉歡喜，滿其願故，說大法門，隨彼菩薩所住之地，所行、所斷、所修、所證，具足廣說；彼諸菩薩聞說法已，皆大歡喜，各還本剎所住宮殿，是為住兜率天第五所行事業。菩薩摩訶薩住兜率天，講說正法時，欲界主天魔波旬眷屬圍遶，詣菩薩所，壞亂說法；爾時，菩薩住金剛智所，攝般若波羅蜜巧妙方便深入智門，說甘露法，承佛神力說如來法，皆悉降伏彼諸魔眾；時，彼魔眾見菩薩如是自在神力，又聞說法，皆發阿耨多羅三藐三菩提心，是為住兜率天第六所行事業。菩薩摩訶薩住兜率天，知欲界天子不識苦故，不樂聞法；爾時，菩薩摩訶薩放大音聲，告諸天子：『今日菩薩摩訶薩出內眷屬，若欲見者應速詣此。』聞是音已，無量億那由他天子悉往詣彼；爾時，菩薩摩訶薩普現宮內一切眷屬，彼諸天子未曾聞見；見已，皆大歡喜。此菩薩眷屬音樂之中出如是聲而告之言：『諸天子！一切眾行皆悉無常，一切眾行皆悉大苦，一切諸法皆悉無我、寂滅、涅槃。』又復告言：『汝等皆應修菩薩行，究竟菩提，具一切智。』時，諸天子聞是音已，心大恐怖，一向正求無上菩提，是為住兜率天第七所行事業。菩薩摩訶薩住兜率天，不捨兜率天所坐之處，悉能往詣一切佛所，見諸如來，恭敬禮拜、供養、聽法；爾時，諸佛為菩薩說甘露灌頂授記之法，一切諸明菩薩行地，欲令菩薩以一念相應慧，具足一切枝、一切種，深入一切智，是為住兜率天第八所行事業。菩薩摩訶薩住兜率天，以法界、虛空界等一切供養，恭敬供養一切世界諸佛，見此供養時，無量無邊眾生發菩提心，是為住兜率天第九所行事業。菩薩摩訶薩住兜率天，出生無量無邊法門，示現一切世界中，種種色、種種形、種種威儀、種種方便，隨其所應而為說法；欲令一切眾生悉歡喜故，是為住兜率天第十所行事業。佛子！是為菩薩摩訶薩住兜率天十種所行事業

。若菩薩摩訶薩具足此業，則能下生人間。

[0665c09] 「佛子！菩薩摩訶薩於兜率天臨命終時有十種示現事。何等為十？所謂：菩薩於兜率天，臨命終時，於足下相輪放大光明，名安樂莊嚴，普照三千大千世界一切諸難惡道眾生，觸斯光者，滅一切苦，皆得安樂；爾時，眾生咸作是念：『今日忽有奇特大人出現于世。』是為第一所示現事。菩薩摩訶薩於兜率天，臨命終時放眉間白毫相光，名曰覺悟；普照三千大千世界，觸彼宿世同行菩薩摩訶薩身。觸已，咸作是念：『彼菩薩摩訶薩於兜率天，今將命終。』時，諸菩薩即化作無量無邊供養之具，疾往詣彼菩薩摩訶薩所，是為第二所示現事。菩薩摩訶薩臨命終時，於右掌中出大光明，名淨境界；悉能嚴淨三千大千世界，此世界中，若有無漏諸辟支佛，覺斯光者，即捨壽命，若不覺者，光明力故，徙置他方餘世界中，一切諸魔及眾外道，有見眾生悉皆徙置他方世界，除如來住持所化眾生，是為第三所示現事。菩薩摩訶薩從其兩膝放大光明，名曰離垢清淨莊嚴，普照最下諸天宮殿；上至淨居諸天宮殿，無不明了；時，諸天子咸作是念：『今此菩薩摩訶薩於兜率天將捨壽命。』時，諸天子疾辦供具、香華、瓔珞、塗香、末香、衣蓋、幢幡、及諸音樂，詣菩薩所，恭敬供養，我等咸皆隨侍守護，從此命終乃至示現大般涅槃，是為第四所示現事。菩薩摩訶薩於兜率天臨命終時，從其心中放大光明，名曰金剛淨妙莊嚴，普照一切世界金剛力士；爾時，百億金剛力士咸作是念：『此是菩薩摩訶薩於兜率天將欲命終故，以此相示現我等，我等咸當隨侍守護。』乃至示現大般涅槃，是為第五所示現事。菩薩摩訶薩於兜率天臨命終時，從一切毛孔放大光明，名曰分別一切眾生，普照三千大千世界，遍觸一切諸菩薩身，觸已，復觸一切諸天世人；時，諸菩薩咸作是念：『我等當往詣彼，恭敬供養如來，并復教化彼諸眾生。』是為第六所示現事。菩薩摩訶薩於兜率天臨命終時，於摩尼寶藏正法堂中放大光明，名善調伏；隨彼菩薩所降神處，普照王宮，彼諸菩薩各作是念：『隨此菩薩所生之處，若於其家、若於聚落、若於城邑，若閻浮提內受生之處，我當生彼，為欲教化諸眾生故。』是為第七所示現事。菩薩摩訶薩於兜率天臨命終時，天樓閣中放大光明，名淨莊嚴一切宮殿；放斯光明照所生母，照已，彼菩薩母安隱快樂，具足成就一切功德，其母身內自然樓閣七寶莊嚴，為欲安處菩薩身故，是為第八所示現事。菩薩摩訶薩於兜率天臨命終時，放足下光明，名曰安住；若諸天子及諸梵天其命將終，蒙斯光故，皆得住壽供養菩薩；從此命終，乃至示現大般涅槃，是為第九所示現事。菩薩摩訶薩於兜率天，從其小相放大光明，名嚴淨日眼，示現菩薩種種諸業。時，有人天或見菩薩在兜率天，或見命終、或見處胎、或見出生、或見捨家、或見成佛、或見轉法輪、或見如來大般涅槃，是為第十所示現事。佛子！菩薩摩訶薩或於坐處、或於樓閣、或於宮殿，放如是等百萬阿僧祇光，放斯光時，顯現無量諸菩薩業。佛子！菩薩摩訶薩具足如是等一切淨業故，從兜率天下生世間。

[0666b15] 「佛子！菩薩摩訶薩有十種事故降神母胎。何等為十？所謂：為教化成熟小心眾生故，示現處胎；不令小心眾生作如是念：『菩薩自然化生，善根智慧不從行得。』是為第一事示現處胎。又復欲令父母諸親長養宿世同行善根故，是為第二事示現處胎。菩薩摩訶薩初受胎時，遠離愚癡，正念思惟，除滅亂想，成就念慧，心未曾亂，是為第三事示現處胎。菩薩摩訶薩處母胎時，常講說法，十方世界諸菩薩眾，釋梵四天王，來詣菩薩，菩薩即時廣為說法；示現菩薩自在神力，菩薩摩訶薩具足成就無量無邊諸智慧故，現如是

等奇特之事，是為第四事示現處胎。菩薩摩訶薩於母胎中，為化眾生故，令彼眾生本願滿故，是為第五事示現處胎。菩薩摩訶薩於人中成道，應具人法受生故，是為第六事示現處胎。菩薩摩訶薩於母胎中，三千大千世界眾生，普見菩薩處於母胎，如明鏡中見其面像；爾時，大心諸天龍、夜叉、乾闥婆、阿脩羅、迦樓羅、緊那羅、摩睺羅伽、人、非人等，悉詣菩薩，恭敬供養，是為第七事示現處胎。菩薩摩訶薩處母胎時，餘方世界，一生補處，在母胎者，悉共講說菩薩無盡智慧之藏，是為第八事示現處胎。菩薩摩訶薩初受胎時，正受離垢三昧，一切兜率天宮，一切供養莊嚴之具，悉入母胎三昧力故；令其母身無諸苦患，是為第九事示現處胎。佛子！菩薩摩訶薩處母胎時，具足成就無量無邊功德藏故，十方世界一切供具，悉以供養一切如來，彼諸如來為此菩薩，演說無量無邊法界法門，是為第十事示現處胎。若菩薩摩訶薩住此法門，則能示現菩薩十種微細趣。何等為十？所謂：菩薩摩訶薩處母胎時，示現初發菩提之心，乃至甘露灌頂授記之地；在母胎中，又復現處兜率陀天；在母胎中示現出生；在母胎中示現童子地；在母胎中現在宮殿色味之間；在母胎中示現出家；在母胎中現行苦行，往詣道場成等正覺；在母胎中現轉法輪；在母胎中示現大般涅槃；在母胎中示現微細諸法，一切菩薩行，一切如來自在神力無量行門。佛子！是為菩薩摩訶薩十種微細趣；若菩薩摩訶薩安住此趣，則得一切諸佛無上智慧大微細趣。

◎
大方廣佛華嚴經卷第四十二

【經文資訊】大正藏第 09 冊 No. 0278 大方廣佛華嚴經
【版本記錄】CBETA 電子佛典 2016.06，完成日期：2016/06/15
【編輯說明】本資料庫由中華電子佛典協會（CBETA）依大正藏所編輯
【原始資料】蕭鎮國大德輸入，眾生出版社提供新式標點，其他
【其他事項】本資料庫可自由免費流通，詳細內容請參閱【中華電子佛典協會資料庫版權宣告】

本網站係採用 Creative Commons 姓名標示-非商業性-相同方式分享 3.0 台灣 (中華民國) 授權條款授權.
Copyright ©1998-2016 CBETA
Dictionary cache status: loaded

Copyright Fo Guang Shan 佛光山 2013-2025. This work may be freely reused under the Creative Commons Attribution 4.0 International License with attribution. Please send comments to alex@ntireader.org.
Page updated on 2025-06-19

Avataṃsakasūtra (Flower Garland Sūtra) 大方廣佛華嚴經
Scroll 43
Click on any word to see more details.

大方廣佛華嚴經卷第四十三

東晉天竺三藏佛馱跋陀羅譯

離世間品第三十三之八

[0667a09] 「◎佛子！菩薩摩訶薩有十種生。何等為十？所謂：離愚癡生；放大光明網，普照三千大千世界生；除滅一切未來世最後身生；不生生；知三界諸劫悉如幻生；於十方世界普現身生；具足一切智身生；放一切如來光明普照覺悟一切眾生生；正受大智自在諸禪三昧身生；佛子！菩薩生時一切佛剎六種震動，一切眾生皆得解脫，一切惡道皆悉除滅，映蔽一切諸魔光明悉如聚墨，無量菩薩普來雲集。佛子！是為菩薩摩訶薩十種生，為欲化度眾生類故，示現是生。

[0667a19] 「佛子！菩薩摩訶薩有十種大莊嚴而自莊嚴。何等為十？所謂：菩薩摩訶薩作如是念：一切世間沒五欲泥，除我一人，無能濟彼，如是知故，發大莊嚴而自莊嚴。煩惱愚癡覆眾生眼，皆悉盲瞽，我今智慧自在，當普開導眾生慧眼，悉令清淨，發大莊嚴而自莊嚴。我今因此假名身故，得如來無上清淨法身，充滿三世，發大莊嚴而自莊嚴。菩薩摩訶薩以無礙淨眼，悉遍觀察十方一切諸梵天處，乃至大自在天處，是等眾生，皆自謂：『我成就自在智慧之力。』菩薩悉能摧滅彼我慢心，發大莊嚴而自莊嚴。菩薩摩訶薩見諸眾生，於過去世種諸善根，今欲退沒，我今還令彼諸眾生，住不退地，發大莊嚴而自莊嚴。欲令眾生種少善根，得無量果，發大莊嚴而自莊嚴。見佛無量自在神力，發大莊嚴而自莊嚴。觀見過去同行菩薩，染著餘事，不成正覺，發大莊嚴而自莊嚴。菩薩摩訶薩，見諸天人疲頓厭倦，退正希望，發大莊嚴而自莊嚴。菩薩摩訶薩為一切如來光明觸故，長養一切大正希望，發大莊嚴而自莊嚴。佛子！是為菩薩摩訶薩十種大莊嚴，為教化眾生故，發此莊嚴而自莊嚴。

[0667b14] 「佛子！菩薩摩訶薩有十種事故，遊行七步。何等為十？所謂：現菩薩力故，遊行七步；現七寶故，遊行七步；滿地神願故，遊行七步；現超出三界相故，遊行七步；現大象王、牛王、師子王最勝行故，遊行七步；現金剛地相故，遊行七步；欲與眾生力故，遊行七步；現七覺寶相故，遊行七步；具足成就一切佛法，不由他悟故，遊行七步；欲自稱：『我於世最勝無倫匹』故，遊行七步。佛子！是為菩薩摩訶薩十種事故，遊行七步。教化眾生故，作是示現。

[0667b24] 「佛子！菩薩摩訶薩有十種事故，現童子地。何等為十？所謂：書、數、算計、刻印、方便現此業故，現童子地；現乘象、馬、車乘、弓射諸武藝故，現童子地；欲學一切世間巧妙談論諸嬉戲故，現童子地；離身、口、意一切惡業故，現童子地；現正向般涅槃，正受三昧充滿一切諸世界故，現童子地；現菩薩力過天、人、龍、夜叉、乾闥婆、阿脩羅、迦樓羅、緊那羅、摩睺羅伽、釋梵、四天王故，現童子地，現殊妙色，出過一切釋梵四天王故，現童子地；欲令眾生遠離五欲，常樂正法故，現童子地；為現尊重正法，供養一切世界諸如來故，現童子地；常樂正法，普現一切受持正法故，現童子地。佛子！是為菩薩摩訶薩十種事故，現童子地。

[0667c09] 「佛子！菩薩摩訶薩現童子地已，有十種事故，現處中宮。何等為十？所謂：令修同行者，增長善根故，現處中宮；欲明菩薩諸善根故，現處中宮；為著樂天人故，現處中宮；於五濁世，隨應化故，現處中宮；於深宮內正受三昧，欲明菩薩功德力故，現處中宮；欲令宿世同行眾生滿本願故，現處中宮；欲令父母親屬滿本願故，現處中宮；欲以妓樂出妙法音供養一切佛故，現處中宮；菩薩摩訶薩於其宮內入甚深三昧，成等正覺，乃至示現大般涅槃故，現處中宮；隨順守護法故，現處中宮。佛子！是為菩薩摩訶薩十種事故，現處中宮，以此事故，最後生菩薩示現出家。

[0667c22] 「佛子！菩薩摩訶薩有十種事故，示現出家。何等為十？所謂：欲令眾生厭離家故，示現出家；為著家眾生故，示現出家；欲現隨順諸賢聖道故，示現出家；欲宣揚讚歎出家法故，示現出家；欲令眾生離二見故，示現出家；欲令眾生離欲樂、我樂故，示現出家；欲現出三界相故，示現出家；欲顯自在不由他悟故，示現出家；欲隨順如來十力、四無畏故，示現出家；一切最後生菩薩法應爾故，示現出家。佛子！是為菩薩摩訶薩十種事故，示現出家，為化眾生故。

[0668a04] 「佛子！菩薩摩訶薩為十種事故，示現苦行。何等為十？所謂：菩薩摩訶薩欲教化成熟小心眾生故，示現苦行；為拔著邪見眾生故，示現苦行；為無業報邪見眾生，欲令知業報故，示現苦行；為隨順五濁世界眾生故，示現苦行；為懈怠眾生故，示現苦行；欲令眾生樂求法故，示現苦行；為著欲樂、我樂眾生故，示現苦行；為顯菩薩殊勝行故，示現苦行；欲令未來眾生發精進故，示現苦行；諸天世人諸根未熟，待時熟故，示現苦行。佛子！是為菩薩摩訶薩為十種事故，示現苦行。

◎
[0668a16] 「◎佛子！菩薩摩訶薩有十種事故，往詣道場。何等為十？所謂：欲普照一切世界故，往詣道場；為震動一切世界故，往詣道場；欲於一切世界普現身故，往詣道場；為覺悟一切菩薩、一切眾生、一切同行故，往詣道場；為示現道場莊嚴事故，往詣道場；為隨應受化示現莊嚴菩提樹故，往詣道場；欲對見十方世界一切佛故，往詣道場；欲於舉足、下足，念念悉入無量正受諸三昧門成等正覺故，往詣道場；為受一切天、龍、夜叉、乾闥婆、阿脩羅、迦樓羅、緊那羅、摩睺羅伽，乃至釋梵、四天王等，恭敬供養各不相知故，往詣道場；欲以無礙智眼，普觀一切世界，正念一切佛，於一切剎現成佛故，往詣道

場。佛子！是為菩薩摩訶薩十種事故，往詣道場，為教化眾生故。

[0668b02] 「佛子！菩薩摩訶薩有十種事故，坐於道場。何等為十？所謂：種種震動一切剎故，坐於道場；普照一切諸世界故，坐於道場；除滅一切諸惡道故，坐於道場；變一切剎為金剛故，坐於道場；觀一切佛師子吼故，坐於道場；離一切虛妄，心淨如虛空故，坐於道場；示現隨順淨身威儀故，坐於道場；隨順圓滿金剛三昧故，坐於道場；受一切佛清淨坐處故，坐於道場；自善根力悉能受持一切眾生故，坐於道場。佛子！是為菩薩摩訶薩十種事故，坐於道場。

[0668b13] 「佛子！菩薩摩訶薩坐道場時，有十種奇特未曾有法。何等為十？所謂；菩薩摩訶薩坐道場時，十方世界一切諸佛，觀此菩薩咸舉右手讚言：『善哉！善哉！無上導師。』是一奇特未曾有法；菩薩摩訶薩坐道場時，一切如來、應供、等正覺，皆悉護持，是二奇特未曾有法；菩薩摩訶薩坐道場時，宿世同行菩薩悉來雲集，以種種莊嚴具恭敬供養，是三奇特未曾有法；菩薩摩訶薩坐道場時，十方一切世界草木、叢林、非**眾生類，皆悉曲躬歸向道場，是四奇特未曾有法；菩薩摩訶薩坐道場時，正受三昧，名**善知法界，得此三昧故，究竟菩薩一切諸行，是五奇特未曾有法；菩薩摩訶薩坐道場時，得陀羅尼，名曰離垢勝妙海藏，菩薩摩訶薩住此陀羅尼故，一切諸佛降甘露法，雨此菩薩，是六奇特未曾有法；菩薩摩訶薩坐道場時，以神通力恭敬供養一切諸佛，是七奇特未曾有法；菩薩摩訶薩坐道場時，入於無上智慧法門，善巧方便，悉知一切**眾生諸根，是八奇特未曾有法；菩薩摩訶薩坐道場時，正受三昧，名曰善覺，菩薩摩訶薩入此定已，得淨法身滿虛空界、一切三世，是九奇特未曾有法；菩薩摩訶薩坐道場時，清淨身業，攝取三世無礙智慧，普照一切，是十奇特未曾有法。佛子！**是為菩薩摩訶薩坐道場時，得十種奇特未曾有法。

[0668c10] 「佛子！菩薩摩訶薩坐道場時，有十種義故，示現降魔。何等為十？所謂：五濁惡世**眾生，樂相征伐，欲顯菩薩功德力故，示現降魔；悉滅天人諸疑惑故，示現降魔；為欲化度魔眷屬故，示現降魔；諸天世人樂征伐者，令集受化故，示現降魔；集天人已，顯現菩薩功德之力不可破壞，調伏眾生故，示現降魔；發起一切眾生力故，示現降魔；哀愍未來一切眾生故，示現降魔；乃至道場現有魔事，悉能超出眾魔境故，示現降魔；顯現煩惱力勢羸劣大悲善根勢強盛故，示現降魔；順五濁世諸眾生故，示現降**魔。佛子！是為菩薩摩訶薩十種義故，坐道場時示現降魔。

[0668c23] 「佛子！菩薩摩訶薩有十種覺如來力，何等為十？所謂：超出一切**眾魔事業，除滅煩惱，究竟一切菩薩所行，覺如來力；於一切菩薩三昧而得自在，覺如來力；具足成就一切菩薩諸禪三昧，覺如來力；滿足一切諸白淨法，覺如來力；分別善法調伏世間法，覺如來力；以淨法身滿一切**剎，覺如來力；所出淨音，悉與一切眾生心等，覺如來力；悉能受持一切佛法，覺如來力；得與三世如來身、口、意等，於一念中，知三世法，覺如來力；得善覺三昧，具佛十力，所謂是處、非處智，乃至漏盡智，覺如來力。佛子！是為菩薩摩訶薩十種覺如來力，菩薩摩訶薩具此力故，得名如來。

[0669a08] 「佛子！如是得成如來、應供、等正覺已，能轉十行清淨法輪。何等為十？一者、具足清淨四無所畏；二者、出生四辯淨妙音聲；三者、明了四諦；四者、隨順諸佛無礙法門；五者、清淨等心，悉能普覆一切眾生；六者、所說不虛，決定濟度眾生苦際；七者、宿世大悲所持；八者、以妙法音充滿世界一切眾生，無不聞知；九者、阿僧祇劫常說正法，未曾暫息；十者、轉諸根力，覺意、解脫諸禪三昧，相續不絕。佛子！如來、應供、等正覺，轉如是十行等無量行法輪。

[0669a18] 「佛子！如來、應供、等正覺清淨法輪，因十種白淨法故，轉入眾生心，出生無相，決定不虛。何等為十？所謂：過去願力故；大悲所持故；不捨眾生故；智慧自在，隨其所應為說法故；未曾失時故；隨彼法器不增減故；決定了知三世智故；身行最勝故；口行無虛故；智行隨音聲悉覺悟故。佛子！是為因十種白淨法故，能轉法輪入眾生心，出生無相，決定不虛。

[0669a26] 「佛子！如來、應供、等正覺究竟佛事已，有十種義，示現大般涅槃。何等為十？所謂：明一切行悉無常故；明一切有為非安隱故；明般涅槃趣最安隱故；明般涅槃遠離一切諸怖畏故；以諸天人樂著色身，明色身無常，是磨滅法，令求常住淨法身故；明無常力強不可轉故；明有為法不隨愛行不自在故；明三界法悉如坯器無堅牢故；明般涅槃最為真實不可壞故；明般涅槃遠離生死非起滅故。佛子！以此十種義故，如來、應供、等正覺示現大般涅槃。佛子！一切如來、應供、等正覺法皆如是，所願已成，已轉法輪，所應度者，皆悉已度；已與菩薩授尊記號，一切佛事皆悉究竟，安住不變，示現大般涅槃。佛子！是為如來、應供、等正覺，以十義故，示現大般涅槃。

[0669b13] 「佛子！是為菩薩摩訶薩清淨勝行大妙法門。諸佛所說無量深義，能令一切諸有智者皆悉歡喜，究竟一切菩薩大願，不斷所行。佛子！若有眾生聞此經者，信心清淨，不起誹謗，如說修行，彼諸眾生，速成阿耨多羅三藐三菩提。何以故？菩薩摩訶薩如說行故。佛子！是故菩薩摩訶薩應如說行，一心敬信受持此經。佛子！此經出生一切菩薩諸行功德，深妙義華，深入智慧，攝一切法門，遠離世間聲聞、緣覺、一切眾生所不共法，悉能普照一切法門，長養善根，度脫眾生；是故菩薩摩訶薩應一心聽受，護持此經。若菩薩摩訶薩受持此經，則能出生一切諸願，以少方便，疾得阿耨多羅三藐三菩提，說此出生一切菩薩諸行功德，深妙義華，深入智慧，攝一切法門，遠離世間聲聞、緣覺、一切眾生所不共法，悉能普照一切法門，長養善根，度脫眾生經時，佛神力故，此經法如是故，十方無量阿僧祇世界六種震動，大光普照。爾時，十方諸佛面對觀視普賢菩薩，歡喜讚言：『善哉！佛子！乃能說此出生一切菩薩諸行功德，深妙義華，深入智慧，攝一切法門，遠離世間聲聞、緣覺、一切眾生所不共法，悉能普照一切法門，長養善根，度脫眾生經。佛子！汝已善學此法，善知此法，快說此法，我等諸佛亦說此法，一切諸佛亦復如是；是故，

佛子！我等悉共守護此經，令未來菩薩未聞者聞。』」

[0669c10] 爾時，普賢菩薩承佛神力，觀察十方一切大眾、一切法界，以偈頌曰：

「無量無數劫，　勤修諸苦行，
供養無量佛，　生此真佛子。
化度無量眾，　安立無上道，
菩薩無等行，　我說善諦聽。
供養無量佛，　皆悉無染著，
化度一切眾，　不起眾生想。
常求佛功德，　其心無所依，
說彼勝妙行，　令眾悉歡喜。
降伏一切魔，　滅三界煩惱，
已具聖功德，　示現童子地。
滅惡煩惱癡，　其心常寂然，
示現無量行，　我說彼功德。
遠離一切惡，　究竟到彼岸，
無量眾生中，　種種現變化。
知心生住滅，　示現一切事，
說彼妙功德，　令眾悉歡喜。
見三有眾生，　無量苦逼迫，
流轉於生死，　煩惱火熾然。
欲令彼解脫，　一向求菩提，
略說彼淨德，　一心善諦聽。
施戒忍精進，　禪定得自在，
具足慧方便，　大慈度眾生。
無量無數劫，　樂修悲喜捨，
我說彼功德，　仁等當諦聽。
枯槁無量身，　常正求菩提，
不惜其壽命，　究竟無上道。
常為利眾生，　不求自安樂，
慈悲心牟尼，　我說彼勝行。
無量無數劫，　說少分不盡，
虛空可度量，　海水可渧數。
菩薩功德海，　無可為譬諭，
饒益眾生故，　略說其小分。
持眾生善根，　長養白淨法，
遠離憍慢心，　求法無厭足。

令眾得安止,　長養智慧樹,
菩薩心如地,　饒益一切眾。
柔軟慈心根,　無上大悲莖,
功德葉智華,　持戒為妙香。
如來淨慧光,　開敷菩薩華,
不著有為水,　普令眾生喜。
直心為種子,　慈悲為根芽,
智慧方便莖,　五度為枝條,
禪葉諸明華,　一切智為果。
法樹神力鳥,　普覆三世間,
真實諦為足,　白淨法為身,
正念為頸頂,　智首解脫頂，
慈悲明淨眼,　實義幽谷出。
菩薩法師子,　調伏一切魔,
生死為曠野,　煩惱諸惡道,
邊見為賊難,　癡盲迷正路。
菩薩大導師,　見彼迷冥者,
開示其正道,　引至安隱處。
貪恚諸煩惱,　常惱害眾生,
無量眾苦患,　長夜而逼切。
菩薩見彼苦,　為發大悲心,
具說八萬四，　對治濟度之。
菩薩為法王,　正道化眾生,
遠惡修眾善,　一向求菩提。
一切諸佛所,　受自在智記,
廣施賢聖珍,　令具七覺寶。
清淨戒為轂,　精進以為輻,
三昧正受輞,　三轉淨法輪。
清淨心為楯,　明利智慧劍,
摧滅諸煩惱,　外道眾魔怨。
甚深智慧海,　正法一味水,
禪覺寶充滿,　一切莫能知。
直心淨瀰廣,　一切智為潮,
菩薩智慧海,　演說不可盡。
世間高無上,　於彼無所著,
禪明智慧山,　堅正不傾動。
若有親近者,　疾得同彼慧,
住智須彌頂,　普觀一切世。
深心如金剛,　一切悉堅固,
三寶一切智,　信心不可壞。

降伏一切魔,　　除滅諸煩惱,
安住無所畏,　　度脫諸群生。
興起大慈雲,　　普覆於一切,
明曜大悲電,　　雷震法洪音。
四辯澍法雨,　　八正甘露水,
除滅煩惱火,　　安住一切義。
白淨法為城,　　智慧為牆壁,
無上智樓閣,　　慚愧為深塹,
三空解脫門，　　正念為防守,
四道為正路,　　遊之出三界,
建無上法幢,　　摧滅一切魔。
法身金翅鳥,　　四如意為足,
慈悲明淨眼,　　住一切智樹。
菩薩金翅王,　　生死大海中,
搏撮天人龍,　　安置涅槃岸。
淨戒圓滿日,　　清淨智光明,
神足為疾行,　　消竭愛欲水。
覺長夜眾生,　　長養根力藥,
菩薩明淨日,　　一切無不照。
圓滿法界月,　　眾生觀無厭,
映蔽於二乘,　　小智螢火光。
菩薩清涼月,　　遊於畢竟空,
垂光照三界,　　心法無不現。
自在諸法王,　　功德色嚴身,
方便淨智眼,　　安住勝妙法。
相好莊嚴身,　　一切觀無厭,
彼法自在王,　　如法治眾生。
除滅欲煩惱,　　超出於三界,
常樂勤修習,　　慈悲喜捨法。
菩薩大梵王,　　普現種種身,
演出淨妙音,　　三界無不聞。
遠離一切行,　　境界常清淨,
逮得不退智,　　具足法自在。
永離二乘道,　　諸佛所授記,
乘於無上乘,　　究竟一切智。
心淨如虛空,　　永離一切有,
行於世間事,　　其心無所依。
究竟白淨行,　　亦令眾生然,
菩薩慧彌廣,　　清淨如虛空。
無量方便地,　　饒益諸群生,

清涼慈悲水，　消滅熾煩惱。
智慧猛盛火，　燒盡煩惱習，
風馳遊十方，　廣作諸佛事。
菩薩如意寶，　除滅眾貧苦，
智慧如金剛，　摧滅諸邪見。
無量德莊嚴，　悉令眾生喜，
究竟無上行，　安住如來處。
菩薩功德華，　七覺令開敷，
諸願為寶鬘，　嚴飾世間頂。
菩薩淨戒香，　遠離諸惡戒，
以此淨戒香，　塗熏一切眾。
菩薩無上蓋，　普覆諸世間，
建立智慧幢，　摧滅眾魔幢。
菩薩莊嚴行，　淨妙智慧幡，
慚愧功德衣，　普覆一切眾。
菩薩無上乘，　乘之出三界，
其心善調順，　安住寶象王。
菩薩大龍王，　具足自在力，
普降甘露法，　澤潤諸群生。
菩薩甚難值，　猶如優曇華，
降伏一切魔，　除滅諸煩惱。
佛所轉法輪，　彼能隨順轉，
慧燈除眾闇，　普令見正道。
菩薩功德河，　隨順正道流，
常為生死橋，　度人無休息。
菩薩正法船，　汎遊諸願海，
智慧悉成滿，　度人到彼岸。
菩薩淨園林，　實樂樂眾生，
正法解脫華，　明淨智宮殿。
菩薩雪山頂，　出生藥樹王，
除滅煩惱病，　悉令一切喜。
菩薩等如來，　覺悟諸眾生，
除滅愚癡闇，　得成等正覺。
最勝所從來，　菩薩如是來，
逮得平等智，　究竟到彼岸。
菩薩大導師，　教化諸群生，
自然成正覺，　一切智境界。
具足無量力，　一切莫能壞，
安住無所畏，　知法了眾生。
乃至色界中，　所有諸眾生，

一切語言音,　皆悉能隨順。
過色至無色,　現彼一切事,
一切諸眾生,　說之不能盡。
菩薩悉成就,　如是等功德,
解了性非性,　所有無所有。
具足真實智,　除滅一切縛,
究竟一切智,　其心無所著。
說彼甚深行，　令眾悉歡喜,
了達一切法,　皆悉如幻化。
發起方便悲,　一切佛護持,
出生智化門,　普現無量事。
仁等當諦聽,　菩薩諸功德,
一身無邊際,　普現無量身。
非心非心境,　應現一切眾,
出于一妙音,　究竟語言法。
悉攝眾生類,　一切語言音,
遠離煩惱身,　隨應示現身。
無量方便身,　一切音說法，
其心常寂滅,　清淨如虛空。
以心莊嚴剎，　示現一切眾，
示現種種身,　於彼無所著。
遠離一切生,　亦不壞彼因,
隨順一切趣,　受生無所著。
了身如虛空,　隨其所應現,
菩薩現如是,　無量無邊事。
恭敬供養彼,　最勝兩足尊,
塗香末香華,　幢蓋幡音樂,
無上供養具,　直心供諸佛,
不離一佛會,　普在諸佛所。
善巧能問難,　聽受深妙法,
聞此正法故,　逮得諸三昧。
一一三昧中,　生無量定門,
又復能普現,　無量三昧起。
智慧巧方便,　究竟到彼岸,
覺悟一切法,　皆悉如幻化。
示現種種身,　出生無量音,
入眾生想網,　其心無染著。
或時現眾生,　隨順世間義,
或示菩提行,　無量無有邊。
布施持淨戒,　忍辱勤精進,

定慧四無量,　修行四攝法。
或現行成滿,　或得無生忍,
或受灌頂記,　或一生補處,
或現聲聞乘,　或復現緣覺,
無量剎涅槃，　不捨菩薩行。
或現為帝釋,　或現梵天王,
或天女圍遶,　或復獨宴默,
或現比丘像,　淨戒調諸根,
或現自在王,　或現入法網,
或現巧術女,　或現修苦行,
或現在五欲,　或復在禪定,
或現般涅槃,　或復現受生,
或現童子身,　或復現衰老,
若有思議者,　迷亂心發狂。
或在天宮殿,　或現終下生,
或現處母胎,　成佛轉法輪,
或復現出生,　或現般涅槃,
或現童子術,　或復現出家,
或現坐道場,　或成無上道,
或復示現轉,　自在正法輪,
或現求正法,　或現為佛身。
充滿無量剎，　不退菩薩行，
深入無量劫,　究竟到彼岸。
無量劫一念,　一念無量劫,
一切劫非劫,　示現眾生劫。
無來無積聚,　示現諸劫事,
於一微塵中,　普見一切佛。
一切諸群生,　無處不有佛,
一切諸佛剎，　及眾生境界，
悉能分別知,　一切諸法印,
一切劫可盡,　法印無窮已。
如是知眾生,　無量無有邊,
彼一眾生有,　無量百千萬。
那由他等身,　因緣亦如是,
如彼一眾生,　一切亦復然。
如是究竟知,　亦令一切學,
悉知眾生根,　上中下不同。
諸根常流轉,　知是器非器,
一根一切根,　展轉相依持。
菩薩微細智,　皆悉分別知,

亦知諸欲性,　種種煩惱垢。
了過去心行,　未來今現在,
悉知**眾生行**,　**究竟到彼岸**。
知行無所行,　為**眾**說妙法，
如是知心行,　染污及清淨。
菩薩一念中,　逮得一切智,
深入如來心,　究竟難思議。
一念悉能知,　諸佛無上智,
究竟神力智,　具足諸通明。
能於一念中,　悉詣十方剎，
如是疾遊行,　無量無數劫,
不離本坐處,　安住甚深法。
猶如工幻師,　種種現形色,
非色非無色,　幻化無所有,
菩薩亦如是,　深知廣方便,
示現**眾變化**,　**充滿一切世**。
譬如明淨日,　出現於世間,
悉能除**眾冥**,　**一切靡不照**。
菩薩智慧日,　明淨甚圓滿,
出淨心境界,　普照一切法。
猶如人夢中,　造作種種事,
無量劫可盡,　夢性無窮盡。
菩薩於一念,　示現夢等法,
無量劫可盡,　智慧無終極。
常樂居山澤,　遠離世間語,
究竟語言道,　其心無染著。
菩薩悉了知,　諸法真實性,
普**說眾生音**,　**不起虛妄想**。
譬如春月時,　**眾生見焰氣**,
愚者謂為水,　尋之增**渴愛**。
菩薩如是見,　**眾生煩惱覆**,
如**焰增渴愛**,　**一向求解**脫。
知**眾生非實**,　**而更增大悲**,
觀色如聚沫,　受如水上泡,
想如春時**焰**,　**眾行如芭蕉**。
心如工幻師,　示現種種事,
善分別五陰,　其心無所著。
諸入悉空寂,　遠離自在事,
諸界無實性,　示**眾生界分**。

第一真實諦,　　決定寂滅性,
廣演分別法,　　而心不染著。
菩薩知五陰,　　無有去來今,
因由煩惱業,　　轉此三苦輪。
演**說緣起**法，　　**非有亦非無**，
深解真實義,　　於彼無所著。
菩薩淨智慧,　　解**說三世法**，
示現諸群生,　　皆悉是一念。
欲色無色界,　　示現**眾生事**,
三乘戒解**脫**，　　**究竟一切智**。
了知處非處,　　知業知諸根,
欲性諸煩惱,　　一切至處道。
宿命智天眼,　　除滅諸煩惱,
知佛十種力,　　而猶未究竟。
隨順諸佛法,　　深解諸法空,
悉滅**眾煩惱**,　　**而不盡諸漏**。
廣入甚深道,　　教化諸群生,
佛子住無畏,　　不捨菩薩行。
無謬無漏失,　　亦不捨正念,
精進欲三昧,　　智慧無損減。
三種常清淨,　　明達於三世,
大慈念**眾生**,　　**一切無障礙**,
深入諸法門,　　具足如是行。
我**說其少分**，　　**莊嚴功德義**，
無量無數劫,　　**說之不可盡**，
我所**說少分**，　　**如大地一塵**。
常依如來智,　　而亦無所依,
常修奇特想,　　大悲堅強故。
安住清淨戒,　　常勤修精進,
教化諸群生,　　授真佛子記。
究竟佛功德,　　知剎知眾生，
分別三世劫,　　其心無疲倦。
具陀羅尼力,　　深解真實義,
思惟無等法,　　逮得無上道。
一切妙功德,　　發願求菩提,
慈悲因**緣力**,　　**令菩提淨勝**。
具足波羅蜜,　　隨順善究竟,
決定諸智力,　　覺悟無上道。

成就方便智，　樂說甚深法，
隨順常守護，　逮得法王處。
安住勝妙法，　於彼無所著，
出生智慧化，　覺悟勝菩提。
住持一切劫，　菩薩得正望，
安住甚深法，　除滅眾生疑。
修習甚深智，　善能分別法，
究竟定慧境，　覺悟一切智。
智入諸解脫，　究竟到彼岸，
具足諸通明，　離垢清涼園。
具足白淨法，　示現種種行，
普現莊嚴法，　皆悉不可議。
善知眾生心，　能說令究竟，
清淨菩提印，　智光照一切。
一切莫能稱，　遠離懈怠法，
安住如山王，　具功德智海。
金剛妙寶法，　安住大莊嚴，
究竟諸大事，　一切莫能壞。
得授菩提記，　安住廣大心，
得佛無盡藏，　覺悟一切法。
世智常自在，　遊戲諸神通，
一切法境界，　自在無障礙。
身願行自在，　智慧亦自在，
無量億自在，　示現於一切。
具足諸自在，　遊戲諸通力，
深入佛境界，　一切莫能壞。
黠慧所莊嚴，　無畏不共法，
修行佛子業，　遠離一切惡。
清淨身身業，　清淨口口業，
諸佛守護故，　成辦十大事。
心心所起住，　顯現無上事，
安住諸根定，　逮得最勝根。
清淨正直心，　遠離諸諂曲，
深入眾生性，　示現種種事。
除滅煩惱習，　究竟無上行，
具足深智慧，　逮得一切智。
遠離一切惡，　方便趣寂滅，
出生功德道，　善學一切學。
無量道心境，　修習無所著，
安住深智慧，　示現道莊嚴。

手足及心腹,　　無上智慧藏,
其心如金剛,　　智慧為器仗,
智慧觀察頂,　　深入菩提行。
清淨戒為鼻,　　除滅諸熾然,
四辯廣長舌,　　無處不至身,
淨妙智慧心,　　諸善行為行。
道場安隱住,　　師子座為坐,
梵住為安臥,　　無礙第一義。
觀察善逝智,　　普照於一切,
遍觀眾生行,　　種種妙功德。
以此為奮迅,　　離貪為淨施,
不慢清淨戒,　　不動為淨忍,
不轉淨精進,　　自在為淨禪,
不行愚癡智,　　虛空慈普救。
不憂惱為悲,　　清淨法為喜,
離諸煩惱捨,　　寂靜為深義。
境界為正法,　　迴向功德具,
智具如利劍,　　普照為眾明。
聞法無厭足,　　是為正求法,
不惜身壽命,　　是為明正法。
隨順諸佛教,　　除滅諸魔道,
清淨正直心,　　攝取諸佛業。
遠離眾魔業,　　長養諸智慧,
遠離魔所持,　　安住諸佛持。
究竟得法持,　　住無住智慧,
作業已命終,　　降神入母胎。
示現微細趣,　　又復現出生,
現稱我最勝,　　示現行七步。
現為童子地,　　復現處深宮,
現出家學道,　　莊嚴諸道場。
普放無量光,　　覺悟諸群生,
降伏一切魔,　　得成無上道。
現轉淨法輪,　　示現如來地,
增長白淨法,　　現大般涅槃。
菩薩修諸行,　　無量無有邊,
如我向所說 ,　　略舉其少分。
無量劫修習,　　令眾住菩提,
眾生諸法行,　　於彼無染著。
如是具足行,　　成就力自在,
以無量諸剎，　　安置一毛道。

掌持無量剎，　遍遊諸世界，
還置於本處,　眾生無恐怖。
菩薩以一切,　嚴淨諸佛剎，
安置一毛孔,　眾生無不見。
能以一毛孔,　悉受一切海,
大海不增減,　眾生無嬈害,
示現如是等,　一切諸事相。
無量金剛山,　手磨為微塵,
以此一切塵,　遍散諸佛剎，
復末塵下剎，　遍布餘世界，
一切塵可知,　智慧不可盡。
於一毛孔中,　放演淨光明,
普照一切世,　悉蔽日月光,
珠火天神光,　隱沒悉不現,
除滅惡道苦,　為說無上法。
菩薩一言音,　出生一切音,
一切諸眾生,　無不悉聞者。
以聞此法音,　皆得大歡喜,
具足廣宣暢,　諸佛所說法。
過去一切劫,　安置未來今,
未來現在劫,　迴置過去世。
十方一切剎，　皆悉現成壞,
以一切眾生,　安置一毛道。
過去及現在,　一切諸如來,
具足自在力,　悉於身中現。
深知變化法,　善能隨所應,
普現無量身,　於彼悉無著。
帝釋梵王身,　四天大王身,
諸天清淨身,　一切眾生身,
聲聞緣覺身,　如來清淨身,
普現一切身,　善修菩薩行。
現入眾想網,　上中下諸品,
一切智所持,　普現佛及剎。
具足深智慧,　除滅諸想網,
示現菩薩行,　究竟成菩提。
示現如是等,　無量自在力,
一切無不現,　舉世莫能知。
示現無所現,　究竟無有上,

隨順應眾生,　　為說決定行。
淨身等虛空,　　妙音滿世間,
淨戒為塗香,　　慚愧衣普覆。
離垢正法繒,　　一切智摩尼,
功德莊嚴身,　　拜署無上王。
波羅蜜金輪,　　諸通為象寶,
神足為馬寶,　　淨慧無上珠,
妙行為女寶,　　四攝寶藏臣,
方便主兵寶,　　無上轉輪王。
勝妙三昧城,　　空觀妙宮殿,
慈悲大莊嚴,　　智慧為利劍。
堅強正念弓,　　明利根為箭,
諸佛護持蓋,　　建立智慧幢。
直入諸魔軍,　　忍力悉摧滅,
陀羅尼平地,　　淨妙行流水。
深智為涌泉,　　淨慧清涼林,
空為澄淨池,　　七覺妙華敷。
神足以莊嚴,　　三昧為娛樂，
法門為歌頌,　　思惟正法女。
甘露法之食,　　解脫味為漿,
御調順三乘,　　遊戲無上園。
此等諸勝行,　　及餘無上法,
無量劫修學,　　其心無疲倦。
供養一切佛,　　嚴淨一切剎，
普令一切眾,　　安住一切智。
一切剎微塵，　　悉可知其數，
一切虛空界,　　皆悉可度量,
一切眾生心,　　念念可知數,
佛子諸功德,　　說之不可盡。
欲具此功德,　　及餘勝妙法,
欲滅一切苦,　　安樂諸群生。
欲與諸如來,　　身口意齊等,
應發金剛心,　　究竟此勝行。」

大方廣佛華嚴經卷第四十三

【經文資訊】大正藏第 09 冊 No. 0278 大方廣佛華嚴經
【版本記錄】CBETA 電子佛典 2016.06，完成日期：2016/06/15
【編輯說明】本資料庫由中華電子佛典協會（CBETA）依大正藏所編輯

【原始資料】蕭鎮國大德輸入，眾生出版社提供新式標點，其他
【其他事項】本資料庫可自由免費流通，詳細內容請參閱【中華電子佛典協會資料庫版權宣告】

本網站係採用 Creative Commons 姓名標示-非商業性-相同方式分享 3.0 台灣 (中華民國) 授權條款授權.
Copyright ©1998-2016 CBETA
Dictionary cache status: loaded

Glossary and Other Vocabulary

Copyright Fo Guang Shan 佛光山 2013-2025. This work may be freely reused under the Creative Commons Attribution 4.0 International License with attribution. Please send comments to alex@ntireader.org.
Page updated on 2025-06-19

Avataṃsakasūtra (Flower Garland Sūtra) 大方廣佛華嚴經
Scroll 44
Click on any word to see more details.

大方廣佛華嚴經卷第四十四

東晉天竺三藏佛馱跋陀羅譯

入法界品第三十四之一

[0676a06] 爾時，佛在舍衛城，祇樹給孤獨園，大莊嚴重閣講堂，與五百菩薩摩訶薩俱，普賢菩薩、文殊師利菩薩而為上首；夜光幢菩薩、須彌山幢菩薩、寶幢菩薩、無礙幢菩薩、華幢菩薩、離垢幢菩薩、日光幢菩薩、正幢菩薩、離塵幢菩薩、明淨幢菩薩、大地端嚴菩薩、寶端嚴菩薩、大慧端嚴菩薩、金剛智端嚴菩薩、離垢端嚴菩薩、法日端嚴菩薩、功德山端嚴菩薩、智光端嚴菩薩、普妙德端嚴菩薩、大地藏菩薩、虛空藏菩薩、蓮華藏菩薩、寶藏菩薩、日藏菩薩、淨德藏菩薩、法印藏菩薩、明淨藏菩薩、臍藏菩薩、蓮華藏菩薩、善德眼菩薩、普見眼菩薩、清淨眼菩薩、離垢眼菩薩、無礙眼菩薩、普眼菩薩、善觀眼菩薩、青蓮華眼菩薩、金剛眼菩薩、寶眼菩薩、虛空眼菩薩、善眼菩薩、天冠菩薩、普照

法界慧天冠菩薩、道場天冠菩薩、普照十方天冠菩薩、生諸佛藏天冠菩薩、一切世間最上天冠菩薩、明淨天冠菩薩、無量寶天冠菩薩、受一切如來師子座天冠菩薩、普照法界虛空天冠菩薩、梵王周羅菩薩、龍王周羅菩薩、一切佛化光明周羅菩薩、道場周羅菩薩、一切願海音摩尼寶王周羅菩薩、出生如來光眾寶自在周羅菩薩、莊嚴一切虛空摩尼寶王周羅菩薩、一切如來自在光幢摩尼王網普覆周羅菩薩、一切佛音轉法輪周羅菩薩、三世慧音周羅菩薩、大光菩薩、離垢光菩薩、寶光菩薩、離塵光菩薩、夜光菩薩、法光菩薩、寂靜光菩薩、日光菩薩、自在光菩薩、天光菩薩、功德幢菩薩、智幢菩薩、法幢菩薩、諸通幢菩薩、光幢菩薩、華幢菩薩、摩尼幢菩薩、菩提幢菩薩、梵幢菩薩、普光幢菩薩、梵音菩薩、海音菩薩、大地音菩薩、世主音菩薩、山相擊音菩薩、充滿一切法界音菩薩、一切法海雷音菩薩、降伏一切魔音菩薩、大悲方便雲雷音菩薩、滅一切苦安慰音菩薩、法上菩薩、勝上菩薩、智上菩薩、功德須彌山上菩薩、功德珊瑚上菩薩、稱上菩薩、普光上菩薩、大慈上菩薩、智海上菩薩、如來性起上菩薩、光妙德菩薩、勝妙德菩薩、上妙德菩薩、明淨妙德菩薩、法妙德菩薩、月妙德菩薩、虛空妙德菩薩、寶妙德菩薩、妙德幢菩薩、智妙德菩薩、娑羅林王菩薩、法王菩薩、眾生王菩薩、梵王菩薩、山王菩薩、寶王菩薩、離生王菩薩、寂靜王菩薩、不動王菩薩、仙王菩薩、勝王菩薩、寂靜音菩薩、無礙音菩薩、說大地音菩薩、大海雷音菩薩、雲音菩薩、法光音菩薩、虛空音菩薩、一切眾生善根雷音菩薩、開悟過去願音菩薩、圓滿道音菩薩、智須彌山音菩薩、虛空覺菩薩、離垢覺菩薩、無礙覺菩薩、善覺菩薩、普照三世覺菩薩、廣覺菩薩、普光覺菩薩、法界光覺菩薩，如是等五百菩薩。此諸菩薩，皆悉出生普賢之行，境界無礙，充滿一切諸佛剎故；持無量身，悉能往詣一切佛故；具足無礙淨眼，見一切佛明自在故；至無量處，一切諸佛成正覺時，悉能往詣，現前見佛無休息故；無量智光，普照一切諸法海故；於無量劫，說不可盡，辯清淨故；究竟虛空界，智慧境界悉清淨故；無所依止，隨其所應，現色身故；除滅癡曀，善分別知眾生界故；虛空智慧，放大光網，普照一切諸法界故。復與五百大聲聞俱，悉覺真諦，證如實際，深入法性，離生死海；安住如來虛空境界，離結使縛；不著一切，遊行虛空，於諸佛所疑惑悉滅，深入信向諸佛大海。復與諸天王俱，悉已恭敬供養過去諸佛，長夜饒益一切眾生，心常行慈，未曾忘失；守護群生，入勝智門，不捨一切眾生；出生諸佛正法境界，守護佛法，受持佛性，生如來家，專求一切智門。

[0676c19] 爾時，諸菩薩、聲聞、天人、及其眷屬，咸作是念：「如來行、如來智境界、如來持、如來力、如來無畏、如來三昧、如來住、如來勝妙功德、如來身、如來智、如來法，一切天人無能知、無能度、無能得底、無能受、無能思惟、無能觀察、無能分別、無能開發、無能宣明、無能為人如實解說，除佛持力、自在力、威神力、如來本願力、過去善根力、親近善知識力、清淨信心方便力、樂求勝妙法力、清淨正直菩提心力、深心一切智願力。又諸大眾種種意、種種欲、種種解、種種語、種種地、種種根、種種方便、種種心境界、種種依如來功德、種種樂聞法；世尊往昔發一切智願，求一切智，菩薩諸願清淨波羅蜜、菩薩諸地、菩薩滿足行、菩薩莊嚴、菩薩方便莊嚴、菩薩道莊嚴、菩薩出生方便海莊嚴、菩薩自在莊嚴，菩薩本生海、菩提門自在海，如來自在轉法輪、如來剎清淨自在、如來方便莊嚴眾生界、如來法王法、如來道明普照一切、如來自在入一切眾生處、如來

為一切眾生作最上福田、如來為一切眾生說功德達嚫，三輪化度一切群生。唯願世尊大悲慈愍，具足顯現。」

[0677a11] 爾時，世尊知諸大眾心之所念，以大悲身、大悲門、大悲為首、大悲隨順方便法，入師子奮迅三昧，令一切眾生樂清淨法；入三昧已，時，大莊嚴重閣講堂忽然廣博，無量無邊不可破壞，金剛寶地清淨莊嚴，一切摩尼寶王遍布其地，散無量寶華，奇妙眾寶，瑠璃為柱，以明淨寶而莊嚴之，眾寶莊校微密無間，閻浮檀寶以為樓閣；眾寶欄楯，却敵寮向，阿僧祇欄楯而以莊飾；諸天王寶，堅固眾寶而莊嚴之；摩尼寶網，彌覆其上，建眾寶幢，懸諸幡蓋，放大光網，普照法界。又以不可說眾雜妙寶，莊嚴其外，四邊階道，眾寶合成。

[0677a24] 爾時，佛神力故，令祇洹林忽然廣博，與不可說佛剎微塵數世界等，眾寶莊嚴，不可說寶遍布其地；阿僧祇寶以為垣牆；寶多羅樹列植道側；無量香河微流盈滿，一切寶華以為波浪，皆悉右旋，演說一切佛法，音聲不可思議。分陀利華皆悉開敷，彌布水上；眾寶華樹，高顯榮茂，列植其岸；不可思議樓閣，摩尼寶網羅覆其上。阿僧祇妙寶莊嚴，光明普照，阿僧祇摩尼寶王嚴飾其地，出眾妙香。建立無量摩尼王幢，香幢、衣幢、幡幢、繒幢、華幢、莊嚴具幢、鬘幢、寶垂帶幢、眾寶蓋幢、大摩尼幢、普照摩尼寶幢、出佛音幢、師子寶王幢、出一切佛本生海幢、一切法界幢、摩尼寶王幢，以為莊嚴。時，祇洹林上虛空中，有不可思議天寶宮殿雲、不可思議眾香樹雲、不可說須彌山雲，莊嚴虛空。不可說不可說眾寶樂器演妙法音，讚詠如來。不可說寶樹雲彌覆虛空，不可說眾寶座雲覆以寶衣，菩薩處上歎佛功德。不可說天寶像雲以為莊嚴，不可說白淨真珠網雲以為莊嚴，不可說解脫樓閣雲以為莊嚴，不可說妙解脫音樂雲雨以為莊嚴。何以故？如來善根不可思議故；如來白淨法不可思議故；如來威神不可思議故；如來一身，充滿一切法界自在，不可思議故；一切佛剎莊嚴入一佛身，不可思議故；一微塵中現一切佛，一切法界不可思議故；一毛孔中盡過去際，一切如來次第顯現不可思議故；放一光明照一切剎，不可思議故；如來一毛孔中出一切佛剎微塵等化身雲，充滿一切世界，不可思議故；如來一毛孔中現一切佛剎成壞不可思議故；如此，祇樹給孤獨園見嚴淨佛剎，一切法界、虛空界、一切世界，所見嚴淨，亦復如是。如來充滿來詣祇洹，菩薩充滿一切如來大眾海安住，普雨一切妙莊嚴雲；雨一切眾寶光明，普照一切摩尼王雲；雨一切蓋雲、莊嚴一切天身雲；雨一切華樹雲、莊嚴一切雜色衣雲；雨一切鬘雲、流注莊嚴一切摩尼寶王莊嚴雲；雨一切眾生身雜色香雲；雨寶華雲、諸天女雲；各持妙寶於虛空中迴轉，莊嚴一切眾寶，鉢曇摩華雜寶師子座莊嚴虛空。

[0677c07] 爾時，東方過不可說佛剎微塵等世界海，有世界名金剛雲明淨燈莊嚴，佛號明

淨妙德王；彼大眾中，有菩薩名明淨願光明，與不可說佛剎微塵等菩薩俱，來向此土。興種種雲，莊嚴虛空；所謂：興天華雲、散天末香雲，垂天鬘帶雲、雨天寶雲、天莊嚴雲、天寶蓋雲、天寶衣雲、天幢蓋雲，充滿**虛空，以可悅樂眾寶莊嚴，來詣佛所，禮拜供養；即於東方化作一切莊嚴樓閣，寶蓮華藏師子之座；如意寶網羅覆其身，與其眷屬，結跏趺坐。**

[0677c17] 南方過不可說佛剎微塵等世界，有世界名金剛藏，佛號普照妙德王；彼大眾中，有菩薩名不可壞精進勢王，與不可說佛剎微塵等菩薩俱，來向此土。皆悉齎持一切妙香，神力持故，普熏一切佛世界海；執持一切摩尼寶網、華鬘、瓔珞、寶衣、寶像、妙德光明諸莊嚴具，一切妙師子寶以為莊嚴；神力持故，充滿一切諸佛世界，來詣佛所，禮拜供養；即於南方，化作白淨妙寶樓閣，普照十方寶蓮華藏師子之座，結跏趺坐；以寶華網，羅覆其身。

[0677c27] 西方過不可說佛剎微塵等世界，有世界名寶燈須彌山幢，佛號法界智燈；彼大眾中，有菩薩名無上普妙德王，與世界海微塵等菩薩俱，來向此土。興不可說佛剎微塵等種種色香須彌山雲，充滿一切法界；不可說佛剎微塵等種種色香水須彌山雲，充滿一切法界；不可說佛剎微塵等種種色摩尼寶王須彌山雲，充滿一切法界；不可說佛剎微塵等種種色光明莊嚴寶幢須彌山雲，充滿一切法界；不可說佛剎微塵等種種色金剛藏摩尼寶王須彌山雲，充滿一切法界；不可說佛剎微塵等閻浮檀寶幢須彌山雲，充滿一切法界；不可說佛剎微塵等摩尼寶王遍照一切法界須彌山雲，普覆虛空一切如來；不可說佛剎微塵等相好摩尼寶王普照須彌山雲，充滿一切眾生境界；一切如來為菩薩時不可說佛剎微塵等所行須彌山雲，充滿法界；一切如來示現不可說佛剎微塵等莊嚴道場，來詣佛所，禮拜供養。即於西方，化作一切香王樓閣，以真珠寶網羅覆其上，如帝釋幢寶蓮華藏師子之座，結跏趺坐；金色寶網，羅覆其身；如意寶王為髻明珠。

[0678a20] 北方過不可說佛剎微塵等世界，有世界名寶衣光明幢，佛號法界虛空妙德；彼大眾中，有菩薩名無礙妙德藏王，與世界海微塵等菩薩俱，來向此土。以一切寶繒雲莊嚴**虛空，神力持故，充滿虛空；雜寶衣雲、雜香熏衣雲、日幢摩尼寶衣雲、金色妙衣雲、眾寶網衣雲、閻浮檀金色莊嚴衣雲、白淨寶衣雲、明淨寶王衣雲、妙光寶衣雲、海莊嚴寶王衣雲，莊嚴虛空；神力持故，皆悉充滿一切虛空，來詣佛所，禮拜供養。即於北方，化作大海摩尼寶王樓閣，瑠璃寶蓮華藏師子之座，結跏趺坐；妙寶王網，羅覆其身；清淨寶王為髻明珠。**

[0678b03] 東北方過不可說佛剎微塵等世界，有世界名放離垢歡喜光明網，佛號無礙眼；

彼大眾中，有菩薩名法界善化願月王，與世界海微塵等菩薩俱，來向此土。興寶樓閣雲，皆悉充滿一切世界；香樓閣雲、香煙樓閣雲、華樓閣雲、栴檀樓閣雲、金剛樓閣雲、摩尼樓閣雲、金樓閣雲、寶衣樓閣雲、鉢曇摩樓閣雲，皆悉普覆一切佛剎，來詣佛所，禮拜供養。即於東北方，化作一切法界門寶山樓閣，不可稱香王寶蓮華藏師子之座，結跏趺坐；摩尼華網，羅覆其身；妙莊嚴藏摩尼寶王，以為天冠。

[0678b14] 東南方過不可說佛剎微塵等世界，有世界名香雲莊嚴幢，佛號龍自在王；彼大眾中，有菩薩名法義慧焰王，與世界微塵等菩薩俱，來向此土。興無量金色圓滿光雲，普覆虛空；無量寶色圓滿光雲、佛白毫相圓滿光雲、眾寶雜色圓滿光雲、寶蓮華藏圓滿光雲**、眾寶樹華圓滿光雲、如來無見頂相圓滿光雲、閻浮檀金色圓滿光雲、日光圓滿光雲、月光圓滿光雲，普覆虛空，來詣佛所，禮拜供養。即於東南方，化作明淨摩尼寶王樓閣，金剛寶蓮華藏師子之座，結跏趺坐；寶焰光網，羅覆其身。**

[0678b25] 西南方過不可說佛剎微塵等世界，有世界名曰光藏，佛號法月普照智王；彼大眾中，有菩薩名壞散一切眾魔智幢王，與世界微塵等菩薩俱，來向此土。一一毛孔，普興虛空界等寶華焰雲，遍照一切世界；放香焰雲、眾寶焰雲、金剛焰雲、香煙焰雲、大龍自在電光焰雲、明淨摩尼寶焰雲、金色寶焰雲、妙德藏摩尼寶王網**焰雲**；**一一毛孔各放虛空界等如來光明海雲，普照三世，來詣佛所，禮拜供養。即於西南方，化作一切方門光網普照法界摩尼樓閣，香燈焰寶蓮華藏師子之座，結跏趺坐；摩尼寶藏王妙光明網，羅覆其身**；**冠一切眾生向解脫**音摩尼寶王冠。

[0678c09] 西北方過不可說佛剎微塵等世界，有世界名淨願摩尼寶藏，佛號普明淨妙德須彌山王；彼大眾中，有菩薩名明淨願智幢王，與世界微塵等菩薩俱，來向此土。於念念中，一切相好、一切毛孔，皆出三世一切諸佛身雲，充滿一切虛空界；又出一切菩薩身雲、一切如來眷屬身雲、一切如來變化身雲、一切如來本生身雲、一切聲聞、**緣覺身雲、一切如來道場菩提樹雲、一切如來自在雲、一切世界王身雲、一切嚴淨佛**剎雲，於念念中，一切相好、一切毛孔皆出如是等雲，充滿虛空，來詣佛所，禮拜供養。即於西北方，化作諸方清淨摩尼妙寶樓閣，清淨一切眾生摩尼寶蓮華藏師子之座，結跏趺坐；堅固光明真珠寶網，羅覆其身；首冠普覆摩尼寶冠。

[0678c24] 下方過不可說佛剎微塵等世界，有世界名一切如來光圓滿清淨，佛號無礙虛空智幢王；彼大眾中，有菩薩名壞散一切障智慧勢王，與世界微塵等菩薩俱，來向此土。於一切毛孔，出一切眾生語海音雲、三世菩薩行海音雲、一切菩薩願音雲、一切菩薩成滿清淨波羅蜜音雲、一切菩薩行妙音聲雲、充滿一切世界一切菩薩積集自在音雲、一切菩薩往

詣道場降伏眾魔成最正覺自在音雲、一切諸佛轉正法輪修多羅音雲、隨其所應化度眾生方便音雲、令一切眾生隨時方便得妙智慧善根音雲，來詣佛所，禮拜供養。即於下方，化作諸佛寶光明藏莊嚴樓閣，寶蓮華藏師子之座，結跏趺坐；普照道場摩尼寶王為髻明珠。

[0679a10] 上方過不可說佛剎微塵等世界，有世界名說無盡覺，佛號圓滿普智光音；彼大眾中，有菩薩名分別法界智通王，與世界海微塵等菩薩俱，來向娑婆世界釋迦牟尼佛所。一切相好、一切毛孔、一切肢節、一切身分、一切莊嚴具、一切衣服中，出盧舍那等過去一切諸佛、未來一切已受記佛、未受記佛，現在十方一切世界、一切諸佛、及眷屬雲，皆悉顯現。過去所行檀波羅蜜，及受施者，皆悉顯現；過去所修尸波羅蜜，持戒清淨；過去羼提波羅蜜，割截肢節，心不動亂；過去修習毘梨耶波羅蜜；過去修習一切如來禪波羅蜜海；過去修習一切如來轉淨法輪；過去一切悉捨不著壽命；過去歡喜樂求諸菩薩道；過去出生菩薩清淨大莊嚴願；過去一切菩薩力波羅蜜；過去一切菩薩圓滿智慧，皆悉具足。出如是等諸自在雲，充滿法界，皆悉顯現，來詣佛所，禮拜供養。即於上方，化作金剛莊嚴藏樓閣，青金剛寶蓮華藏師子之座，結跏趺坐；一切寶網，羅覆其身；三世佛號摩尼寶王為髻明珠。

[0679b01] 是諸菩薩及其眷屬，皆悉具足普賢行願；成就三世諸佛清淨智眼；轉一切佛淨妙法輪；攝取諸佛勝妙音聲修多羅海；具足一切菩薩自在究竟彼岸。於念念中，悉詣一切諸如來所，現自在力，一身充滿一切世界，能於一切如來眾中，現清淨身；於一微塵悉能示現一切世界，隨所應化，成熟眾生，未曾失時。於一毛孔，出一切佛妙法雷音，知眾生界皆悉如幻，知一切佛悉如電光，知一切有趣皆悉如夢，知一切果報如鏡中像，知一切生如熱時焰，知一切世間皆如變化；具足成就如來十力無所畏法；於大眾中能師子吼，深入無盡一切辯海；決定了知一切眾生語言法海；於淨法界行無礙行，知一切法皆悉無諍；具足菩薩諸通妙智，勤修精進，摧伏諸魔；安住三世勝妙智慧，無所染著；清淨妙行，得佛莊嚴一切智地；知一切有，悉無所有；深入一切法界智海，以不壞智，入一切世界；於一切世界，普現自在；示現一切世界受生；知一切世界種種形色，以微細境界，現廣佛剎；以廣佛剎，現微細境界。於一念中，住一切佛住，得一切佛住持智身，得清淨慧，了知十方一切剎海；於一念中，悉能出生無量自在，遍滿十方一切世界海。此諸菩薩，皆悉成就如是等無量功德，滿祇洹林皆是如來威神力故。

[0679b28] 爾時，諸大聲聞舍利弗、目揵連、摩訶迦葉、離婆多、須菩提、阿泥盧豆、難陀、金毘羅、迦旃延、富樓那彌多羅尼子，如是等諸大聲聞，在祇洹林而悉不見如來自在、如來莊嚴、如來境界、如來變化、如來師子吼、如來妙功德、如來自在行、如來勢力、如來住持力，清淨佛剎，如是等事，皆悉不見。亦復不見不可思議菩薩大會，菩薩境界自在變化，菩薩眷屬隨所來方妙寶莊嚴諸師子座，菩薩宮殿三昧自在周遍觀察，菩薩奮迅勤行精進供養諸佛，菩薩授記長養善根，菩薩受身、清淨法身、智身、願身、色身相好，無量光明，圓滿莊嚴，放大光網變化身雲，菩薩充滿一切方網，菩薩諸行圓滿具足；如是等事，一切聲聞，諸大弟子，皆悉不見。何以故？修習別異善根行故；本不修習能見如來自在善根，亦不修習淨佛土行，又不讚歎見佛自在所得功德，不於生死中教化眾生發阿耨多

羅三藐三菩提心，亦不安立眾生於佛菩提，亦不守護如來種姓令不斷絕，亦不攝取一切眾生，亦不成就諸波羅蜜，不為眾生稱歎勝妙智慧眼地，亦不修習一切智行，不求諸佛離世善根，亦不出生自在淨剎，不求菩薩諸通明眼，不修菩薩境界，不壞善根，亦不出生佛力，住持菩薩大願，又亦不知諸法如幻，菩薩集會悉皆如夢，亦不修習菩薩離生聖行之心，不得普賢清淨智眼。是諸功德不與聲聞、辟支佛共；以是因緣，諸大弟子，不見、不聞、不入、不知、不覺、不念、不能遍觀、亦不生意。何以故？此是菩薩智慧境界，非諸聲聞智慧境界。是故，諸大弟子在祇洹林，不見如來自在神力，亦無三昧清淨智眼，於微細處見諸境界，亦無法門神力境界，亦無諸力勝妙功德，亦無是處智，亦無智眼，能見聞覺知及生意念，亦不樂說，不能讚歎，不能顯現，不能施與，不能勸化安立眾生於彼妙法。何以故？以聲聞乘出三界故。又以滿足聲聞之道住聲聞果，不能具足無所有智；住真實諦，常樂寂靜，遠離大悲，常自調伏，捨離眾生。是故，雖與如來對面而坐，不能覺知神變自在。譬如餓鬼，裸形飢渴，舉身燋然，為諸虎狼毒獸所逼，往詣恒河，欲求水飲，或見枯竭，或見灰炭。所以者何？悉由宿行罪業障故。一切聲聞，亦復如是；雖在祇洹，不覩如來自在神力。所以者何？無明障曀，覆淨眼故。譬如有人於大會中，昏寢夢見諸天城郭，帝釋宮殿，園觀林流，眾寶莊嚴，散諸雜華，寶樹行列；妙衣覆上，諸天男女遊戲其中。自然妙音共相娛樂，受天快樂，其人自覩，安住此處，見天宮殿無量莊嚴，其餘大會，悉不知見。所以者何？覺夢異故。一切菩薩世界諸王，亦復如是，如彼夢中，無所不見。深入菩薩妙法門故；積集善根，出生一切智願故；決定明了佛功德故；正向菩薩弘誓道故；滿足一切智故；滿足普賢諸行願故；得一切菩薩圓滿地故；得一切菩薩三昧自在故；行一切菩薩無礙智故。是故，一切諸大菩薩悉覩如來不可思議神變境界，深入明達究竟彼岸，一切聲聞諸大弟子，皆不能知。譬如雪山，有諸藥草，賢明良醫，悉分別知；雖有捕獵、放牧人等，遊止彼山，悉不能知。菩薩摩訶薩亦復如是，具足一切智，出生一切菩薩自在，明了如來神足變化；彼諸聲聞大弟子眾，雖處祇洹，悉不覺知。所以者何？常求自安，不廣濟故。譬如地中，有諸寶藏，唯呪術者，悉能別知，記錄庫藏，以自資給，奉養父母，賑卹親屬，拯濟貧乏；菩薩摩訶薩亦復如是，以淨慧眼，入佛自在不可思議神力境界，普入無量方便大海、諸三昧海，恭敬、供養一切諸佛，守護正法，以四攝法，攝取眾生。諸大聲聞，雖處祇洹，不覩如來自在神變；譬如盲人，至大寶洲，行、住、坐、臥，不見眾寶；此諸聲聞，亦復如是，在祇洹林大法寶洲，親侍世尊，不覩如來自在神變，菩薩大眾。所以者何？不得菩薩清淨眼故，不能次第覺法界故。譬如有人以明淨藥而用治眼，於夜闇中，處在大眾，悉見眾人行、住、坐、臥，餘人不見。如來亦爾，逮得無礙清淨智眼，悉能知見一切世間，示現無量自在神變，及菩薩眾。諸大聲聞不覩如來自在神變，及菩薩眾。譬如比丘，在大會中，入一切處定，所謂：地、水、火、風、天、眾生、境界，其餘大眾，悉不能見地、水、火、風，乃至境界諸一切處；如來所現不可思議，菩薩悉見，諸大聲聞不知、不見。譬如有人，以曀身藥自塗其目，行、住、坐、臥，無能見者，唯有彼人悉能覩見；如來亦復如是，永離世間，無能見者，唯一切智菩薩境界，非諸聲聞之所能知。如人從生，有二種天，常隨侍衛，一曰同生，二曰同名，天常見人，人不見天。如來神變，亦復如是，非諸聲聞所能知見，唯諸菩薩乃能覩見。譬如比丘，於大眾中，入滅盡定，不捨諸根，亦不滅度，而不知見諸大眾事。所以者何？滅定力故。諸大聲聞，亦復如是，處祇洹林大眾之中，諸根現前，而不覩見如來神變，不入、不知、不覺、不念、不

生心意。所以者何？如來境界甚深彌曠，難知、難見、難得原底，無有限量；遠離世間，不可思議，無能壞者，非諸聲聞、緣覺境界。

[0680c11] 爾時，明淨願光明菩薩承佛神力，觀察十方，以偈頌曰：

「瞻察堅固人，　菩提難思議，
祇**洹林顯現**，　無量自在法。
如來神力持，　顯現無量德，
世間悉迷惑，　不知諸佛法。
法王甚深法，　無量難思議，
顯現大變化，　一切莫能測。
如來莊嚴相，　讚歎不可盡，
以法無相故，　宣明一切佛。
最勝於祇**洹**，　**顯現自在力**，
甚深不可議，　遠離語言道。
觀察無量德，　菩薩**眾雲集**，
不思議剎來，　供養於最勝。
悉滿諸大願，　常修無礙行，
一切諸世間，　莫能知其心。
一切諸**緣覺**，　**無量大聲聞**，
皆悉不能知，　菩薩行境界。
菩薩大智慧，　一切莫能壞，
遠離諸亂想，　究竟深智地。
最大名稱人，　深入無量定，
顯現自在力，　充滿諸法界。」◎

[0681a04] ◎爾時，不可壞精進勢王菩薩承佛神力，觀察十方，以偈頌曰：

「瞻察真佛子，　功德智慧藏，
究竟菩薩道，　安隱諸世間。
無量智明鑒，　禪定心不動，
智慧甚深廣，　境界不可測。
閑靜祇**洹林**，　**無量妙莊嚴**，
菩薩皆充滿，　悉依正覺住。
無量大**眾海**，　**一切無所著**，
十方來會此，　處華師子座。
除滅**眾虛妄**，　**一切無所染**，
離垢無礙心，　究竟諸法界。
建立智慧幢，　不動如金剛，
諸法無變化，　示現無量變。
一切十方界，　無量億佛剎，

悉能遍往詣，　而亦不分身。
瞻仰釋師子，　無量力自在，
以佛威神故，　十方大眾集。
佛子悉究竟，　一切語言道，
佛法不可壞，　安住法界地。
法性不可壞，　牟尼甚深法，
句身及味身，　分別無窮盡。」

[0681a26] 爾時，無上普妙德王菩薩承佛神力，觀察十方，以偈頌曰：

「瞻察堅固人，　智慧廣圓滿，
善知時非時，　為眾演說法。
遠離諸外道，　調伏諸論師，
隨其所應化，　為現自在力。
正覺非量法，　亦非無量法，
牟尼悉超越，　有量無量法。
譬如明淨日，　除滅一切闇，
導師智亦然，　普照三世法。
譬如十五日，　圓滿明淨月，
最勝亦如是，　白淨法圓滿。
譬如虛空中，　淨日光明耀，
普照於一切，　佛自在亦然。
譬如虛空性，　一切無障礙，
世間燈如是，　自在無障礙。
譬如大地性，　能持諸群生，
世間燈法輪，　能持亦如是。
譬如大風性，　飄疾無障礙，
佛法亦如是，　速遍諸世間。
譬如大水輪，　世界所依住，
智慧輪亦然，　三世佛所依。」

[0681b19] 爾時，無礙妙德藏王菩薩承佛神力，觀察十方，以偈頌曰：

「譬如大寶山，　饒益諸群生，
如來功德山，　饒益亦如是。
譬如大海水，　清涼而澄淨，
如來亦如是，　能除熱渴愛。
譬如須彌山，　安峙於大海，
如來山亦然，　安住深法海。
譬如大海中，　能出一切寶，
無師智亦然，　覺難覺無難。

導師甚深智,　　無量無有數,
顯現自在力,　　無能思議者。
譬如工幻師,　　示現種種事,
佛智亦如是,　　現諸自在力。
譬如如意珠,　　能滿一切意,
最勝亦如是,　　悉滿諸淨願。
譬如明淨寶,　　悉能照一切,
導師智如是,　　普照一切法。
譬如隨方寶,　　正住諸方現,
無礙燈亦然,　　諸法於中現。
譬如淨水珠,　　澄清諸濁水,
見佛亦如是,　　諸根悉清淨。」

[0681c12] 爾時，法界善化願月王菩薩承佛神力，觀察十方，以偈頌曰：

「譬如青寶珠,　　能青一切色,
若有見佛者,　　皆悉同菩提。
一一微塵中,　　最勝現自在,
悉能淨無量,　　無邊諸菩薩。
逮得甚深法,　　種種莊嚴事,
唯諸菩薩境,　　世間莫能測。
具足諸莊嚴,　　如來淨妙行,
成就菩薩道,　　深入諸法界。
正覺所示現,　　不可思議剎，
一切現在佛,　　菩薩悉充滿。
釋師子成就,　　無量自在法,
示現大神變,　　無量無有邊。
菩薩種種行,　　無量無有邊,
如來自在力,　　為之悉顯現。
佛子善修學,　　甚深諸法界,
成就無礙智,　　明了一切法。
如來威神力,　　為眾轉法輪,
出生勝功德,　　令世悉清淨。
如來淨境界,　　甚深圓滿智,
實智大龍王,　　度脫一切眾。」

[0682a05] 爾時，法義慧焰王菩薩承佛神力，觀察十方，以偈頌曰：

「最勝有三世,　　聲聞諸弟子,
皆悉不能知,　　如來舉足事。
去來今現在,　　一切諸緣覺,

亦復不能知，　如來舉足事。
何況世凡夫，　結使所纏縛，
愚闇覆淨眼，　而能知導師？
最勝無量德，　具足諸智慧，
超出語言道，　一切莫能知。
譬如明淨月，　光明無能知，
導師亦如是，　功德不可議。
如來一方便，　出生無量化，
無數劫思算，　不能知少分。
如來一方便，　出生無量德，
一切智正法，　皆悉無能知。
若有求菩提，　修習菩薩行，
是彼之境界，　所能分別知。
不思議方便，　超度生死海，
若滅吾我心，　是則能究竟。
清淨心無量，　大願悉成滿，
逮得佛菩提，　最勝之境界。」◎

大方廣佛華嚴經卷第四十四

【經文資訊】大正藏第 09 冊 No. 0278 大方廣佛華嚴經
【版本記錄】CBETA 電子佛典 2016.06，完成日期：2016/06/15
【編輯說明】本資料庫由中華電子佛典協會（CBETA）依大正藏所編輯
【原始資料】蕭鎮國大德輸入，**眾生出版社提供新式標點，其他**
【其他事項】本資料庫可自由免費流通，詳細內容請參閱**【中華電子佛典協會資料庫版權宣告】**

本網站係採用 Creative Commons 姓名標示-非商業性-相同方式分享 3.0 台灣 (中華民國) 授權條款授權.
Copyright ©1998-2016 CBETA
Dictionary cache status: loaded

Glossary and Other Vocabulary

Copyright Fo Guang Shan 佛光山 2013-2025. This work may be freely reused under the Creative Commons Attribution 4.0 International License with attribution. Please send comments to alex@ntireader.org.
Page updated on 2025-06-19

Avataṃsakasūtra (Flower Garland Sūtra) 大方廣佛華嚴經
Scroll 45
Click on any word to see more details.

大方廣佛華嚴經卷第四十五

東晉天竺三藏佛馱跋陀羅譯

入法界品第三十四之二

[0682b06] ◎爾時，壞散一切眾魔智幢王菩薩承佛神力，觀察十方，以偈頌曰：

「大智無礙身，　非身難思議，
如來淨法身，　一切莫能測。
不思議行業，　起此清淨身，
無量妙莊嚴，　不染於三界。
普明照一切，　清淨諸法界，
開發菩提門，　出生深定智。
永離諸垢染，　除滅一切障，
世間明淨日，　普放慧光明。
永絕生死流，　悉令三界淨，
具足菩薩德，　成就佛菩提。
顯現無量色，　於彼無所染，
所可現眾色，　一切莫能思。
人王勝智慧，　能於念念中，
具無量菩提，　一切莫能知，
具足無盡智，　一切莫能壞，
彼於一念中，　明達三世佛。
分別一切業，　正念思菩提，
於思而非思，　思法寂滅故，
甚深不可說，　遠離語言道，
如來從此起，　佛業難思議。」

[0682b28] 爾時，明淨願智幢王菩薩承佛神力，觀察十方，以偈頌曰：

「離癡清淨念，　聞持一切法，

深慧能分別,　　諸佛無盡海。
菩薩決定心,　　修習菩薩行,
出生甚深智,　　除滅諸疑惑。
其心無疲厭,　　遠離於懈怠,
常勤修精進,　　究竟諸佛法。
具足信智慧,　　安住不可動,
常樂甚深智,　　觀察無所著。
無量無邊劫,　　積集諸功德,
專心常迴向,　　諸佛甚深法。
雖在生死中,　　其心無染著,
安住諸佛法,　　常樂如來行。
世間諸所有,　　陰界等諸法,
無畏悉除斷,　　安住佛正法。
世間顛倒惑,　　生死輪常轉,
修習無礙行,　　實利益眾生。
菩薩行難稱,　　一切莫能知,
除滅一切苦,　　安樂諸群生。
善覺菩提智,　　普照諸世間,
除滅愚癡闇,　　度脫一切眾。」

[0682c21] 爾時，壞散一切障智慧勢王菩薩承佛神力，觀察十方，以偈頌曰：

「無量無數劫,　　佛音難得聞,
何況親奉覲,　　除滅諸疑惑。
如來世間燈,　　究竟一切法,
無上勝福田,　　令眾悉清淨。
如來妙色身,　　一切莫能思,
無量劫諦觀,　　其心無厭足。
佛子善觀察,　　如來妙色身,
除滅一切障,　　究竟成菩提。
如來妙色身,　　出生淨妙音,
無礙諸辯才,　　廣開菩提門。
普照一切眾,　　無量難思議,
建立大乘智,　　授以菩提記。
功德圓滿日,　　出興照世間,
長養一切世,　　無量功德身。
若有值如來，　　遠離諸惡道，
除滅一切苦,　　具足智慧身。
若有見如來,　　能發無量心,
長養無數智,　　值遇諸導師。

若有見如來，　　得定菩提心，
能自決定知，　　我必成菩提。」

[0683a14] 爾時，分別法界智通王菩薩承佛神力，觀察十方，以偈頌曰：

「菩薩見如來，　　無量淨功德，
皆悉善迴向，　　究竟一切智。
饒益**眾生故**，　　**如來出世間**，
具足大悲心，　　為世轉法輪。
一切無能報，　　大仙普慈恩，
不可思議劫，　　代**眾受苦故。**
無量億劫中，　　受諸地獄苦，
不捨一切**眾**，　　**悉令得見佛。**
普能代**眾生**，　　**具受無量苦**，
其心無疲倦，　　為度一切故。
一切諸世間，　　所有惡道苦，
如來常處中，　　悉令聞正法。
一一地獄住，　　不可思議劫，
具受無量苦，　　終不離諸佛。
所以無量劫，　　常在三惡道，
欲令諸群生，　　長養智慧故。
眾生見如來，　　**除滅諸苦惱**，
安立於大智，　　一切佛境界。
若有見佛者，　　除滅一切障，
長養功德藏，　　究竟成菩提。
如來能除滅，　　世間諸疑惑，
隨其所應化，　　悉滿彼大願。」◎

[0683b09] ◎爾時，普賢菩薩觀察一切大**眾**，**欲重開發**，**顯現照明**；**以法界等方便**，**廣說**師子奮迅三昧；法界等、虛空界等、三世等、一切**眾生界等、一切劫等、一切業性等、眾生希望等、眾生欲等、法光明等、隨時教化等、一切眾生根等**，**為諸菩薩十種廣**說師子奮迅三昧。

[0683b14] 「何等為十？所謂：廣說一切法界中，一切佛剎微塵等佛，次第興世，演說正法；廣說虛空界等，一切佛剎中，盡未來劫一切諸佛所說；廣說一切佛剎中，一切如來現成正覺；廣說虛空界等，一切佛剎中，佛坐道場，眷屬圍遶，菩薩大眾，皆悉往詣；廣說一念中，三世一切佛出變化身，充滿一切法界；廣說一身充滿一切世界海、一切佛剎海，平等照持；廣說一一境界中，顯現三世一切諸佛自在功德地；廣說一一微塵中，顯現三世

一切佛剎微塵等，佛自在神力；廣說一一毛孔，出三世一切佛大願海音，開發化導，盡未來劫一切菩薩；廣說處法界等師子之座，大眾圍遶，莊嚴道場，各隨其處，轉妙法輪，盡未來劫，未曾斷絕。佛子！此師子奮迅三昧，有如是等不可說佛剎微塵等廣說，唯是如來智慧境界。」

[0683c01] 爾時, 普賢菩薩摩訶薩欲重明師子奮迅三昧, 承佛神力觀察如來；觀察大眾；觀察如來不可思議境界；觀察諸佛三昧；觀察不可思議世界；觀察不可思議智慧；觀察一切法, 皆悉如幻；觀察不可思議諸佛平等；觀察無量無邊, 一切音聲語言道故；以偈頌曰：

「一一毛孔中,　　普現最勝海,
佛處如來座,　　菩薩眾圍遶。
一一毛孔中,　　無量諸佛海,
道場處華座,　　轉淨妙法輪。
一一毛孔中,　　一切剎塵等，
最勝跏趺坐,　　演說普賢行。
最勝坐一剎，　　充滿十方界，
無盡菩薩雲,　　來詣於佛所。
無量億佛剎，　　塵數菩薩集，
圍遶於如來,　　為說諸法界。
顯現諸佛剎，　　入法界智海，
安住普賢行,　　滿足諸佛行。
安住於如來,　　一切諸世界,
深入菩薩行,　　樂聞勝法雲。
一一剎無量，　　億劫修諸行，
修習彼行已,　　究竟深法海,
滿足大願海,　　安住如來地。
出生最勝法,　　具足普賢行,
成就功德海,　　得無量自在,
如來身雲覆,　　一切諸佛剎，
普雨甘露法,　　令眾住佛道。」

[0683c29] 爾時, 世尊欲令諸菩薩安住師子奮迅三昧故, 放眉間白毫相光, 名普照三世法界門；不可說世界微塵等光明，以為眷屬, 普照十方一切世界海。時, 祇洹林菩薩大眾, 普雲集者, 悉見一切法界、虛空界等一切佛剎種種色、種種清淨、種種安住、種種形；如是等一切世界諸大菩薩，現坐道場，菩薩圍遶，諸天供養，成等正覺。或見於不可說佛剎

微塵等，諸眷屬中，出妙音聲，充滿法界，轉淨法輪；或見在天宮殿，在龍宮殿，夜叉、乾闥婆、阿修羅、迦樓羅、緊那羅、摩睺羅伽，及人、非人等諸宮殿中；或見在人聚落城邑，大王京都，現種種身、種種姓名、種種色、種種圓光、種種光網、種種辯、種種眷屬、種種持、種種教持、種種音聲，而為說法。如此間，如來為諸菩薩現甚深三昧神力變化；一切法界、虛空界等，十方一切世界海中，現國土身及眾生身，諸業所起；乃至一毛孔中，一切悉現，亦復如是；而不壞三世，不壞眾生；普照一切諸眾生心，色身清淨，隨所應化；普現一切眾生類前，開示一切諸佛妙法；調伏眾生，顯現如來自在神力。其有眾生見聞念知如來自在神通力者，皆佛宿世善知識也；皆悉修習四攝善根，一向專求無上菩提，攝諸善根，成就方便，逮得如來不可思議自在三昧，悉與法界、虛空界等；或得法身；或得色身；或得菩薩具足諸行；或得清淨諸波羅蜜；或得菩薩圓滿淨行；或得菩薩諸地；或得菩提自在；或得如來不壞三昧；或得如來諸行智力；或得如來無礙辯才。

[0684a29] 此諸菩薩得如是等十不可說佛剎微塵等諸妙功德，所謂：種種道、種種門、種種入、種種度、種種方便、種種至、種種方、種種光明、種種功德、種種功德具、種種自在。深入菩薩諸三昧海，所謂：普莊嚴法界菩薩三昧；普照三世無礙三昧；不壞法界智三昧；隨時深入如來境界三昧；普照虛空三昧；行如來力三昧；如來無畏莊嚴師子奮迅三昧；一切法界方便藏三昧；無礙法界淨月三昧；清淨莊嚴法雲三昧；除滅癡障法王幢三昧；一一境界中，悉見一切佛海三昧；一切世間不可壞身清淨光明智幢三昧；深入佛身無壞三昧；隨順一切世藏三昧；諸法無迹無依三昧；圓滿普照寂滅三昧；無所有，善化、普化，遍照三昧；攝持一切佛剎三昧；莊嚴一切佛剎，現成菩提三昧；行一切王法三昧；行一切眾生境界無礙三昧；生一切諸佛三昧；究竟一切佛德海三昧；一一境界，出生盡未來際功德三昧；解了一切如來本生海三昧；護持盡未來際，一切如來種性三昧；令現在十方一切佛剎海悉淨三昧；於一念中，普照一切佛住三昧；遠離障礙，深入一切境界三昧；令一切剎，入一佛剎三昧；出一切佛化身三昧；決定智慧金剛王，入一切根海三昧；住持一切佛身，皆一身藏，無差別三昧；於一念中，住一切佛法界，方便無盡三昧；於一切法界佛剎中，示現涅槃三昧；住無上地三昧；令一切世界眾生，悉見其身無別異三昧；一切佛智現前三昧；知一切法實相三昧；於一念中，具分別知三世三昧；於一念中，知一切法界藏三昧；皆隨順知如來智師子行三昧；於一切境界，慧眼圓滿三昧；十力境界等三昧；於一切境界，以平等眼示現三昧；出生一切妙色，眾生見無厭足三昧；無動藏三昧；一法攝一切法三昧；一言普說一切音聲三昧；一切佛無二法三昧；離三世三昧；分別一切劫不壞智三昧；微細方便十力內三昧；一切劫出生菩薩行無斷三昧；一切十方普雲現前三昧；菩提自在，法界無礙三昧；分別一切覺正希望安隱幢三昧；一切莊嚴，莊嚴虛空三昧；於念念中，出生化雲三昧；離垢如空，如來月光三昧；一切佛持如空三昧；一切法莊嚴，法光三昧；開一切法義燈三昧；十力圓滿光三昧；三世一切佛幢三昧；一切佛同一藏三昧；於念念

中，發起究竟一切事三昧；無盡功德藏三昧；示現無量無邊諸佛境界三昧；住一切法，金剛師子座三昧；出生顯現一切如來變化，無不知見三昧；一切念如來日三昧；一日悉覺三世三昧；自然寂靜解脫三昧；見一切佛三昧；鉢曇摩華莊嚴，一切法界決定智三昧；一切法無著，虛空淨眼三昧；一方攝十方海三昧；深入無底法界三昧；一切法海三昧；放一切光寂靜身三昧；一念出生一切通明願三昧；一切時，一切處，成菩提三昧；一切法界入一莊嚴三昧；一切佛住持三昧；一切眾生勝地智明三昧；一念中，一身充滿法界三昧；一身中，顯現清淨法界三昧；普門入法界，顯現大莊嚴三昧；一切佛法圓滿，輪智住持三昧；一切法方便，一方便莊嚴三昧；因陀羅網攝眾生界，諸願精進住持三昧；分別一切世界輪三昧；蓮華妙德自在三昧；分別一切眾生身三昧；對現一切眾生身三昧；分別一切音聲海三昧；了知一切眾生地三昧；不可壞大悲藏三昧；一切佛入如來際三昧；修習一切佛法門三昧；觀察師子奮迅菩薩三昧。如是等不可說佛剎微塵等三昧門，入如來海，入一切佛自在三昧；於念念中，充滿法界。彼諸菩薩，一一皆有妙師子座，悉與十佛世界等，現大自在甚深智慧，悉得諸地明淨智慧；普觀一切，從智性生，專求一切智，具足成就，離癡慧眼。悉為眾生作調御師；修行諸佛平等正法，決定了知一切境界，分別了知一切世界，樂寂滅法，遠離世間，常好閑靜；遊諸佛剎，無所染著；於一切法，心無所依；安住莊嚴妙法宮殿，教化成熟一切眾生。為一切眾生，顯現佛剎，具足成就無上智門；順離欲際，得智慧身，消竭一切諸有為海；為一切眾生，顯真實際，法海慧光，具足圓滿，皆悉安住堅固三昧。以大悲心，常念眾生；解一切眾生皆悉如夢；一切如來悉如電光；一切言音皆悉如響；了一切法皆悉如化。滿足諸願，具菩薩行，普智圓滿，方便清淨，心樂寂靜，成滿一切諸陀羅尼智慧境界；具足十力，遠離恐怖，安住法界，具淨法眼；得一切法無所有門，修行無量智慧大海，究竟到於智慧彼岸，悉得般若波羅蜜力，成就神通波羅蜜，度眾生海；於三昧波羅蜜，悉得自在。善知一切智無錯謬，巧妙方便，開示法藏；具足辯才，成就大願；具足諸力，法雲無盡。於大眾中，能師子吼，而無所畏；常求正法，心無所著。以淨慧眼，滅除癡闇；智月圓滿，照世生滅，成就智慧，放大光明；照一切諦，善巧方便。智慧功德金剛之山，超出三世一切法王，覺無所畏智功德幢；滅諸魔幢，建立精進圓滿智幢；具足成就無上之身，得一切法無礙智慧；覺了無盡智真實際，安住真際，修行決定無相三昧。巧方便生諸菩薩行，無二智慧，諦見境界世間諸趣，普照佛剎，無所染著；於一切法除滅癡闇，究竟智慧，皆悉圓滿，放淨法光，照十方界。為一切眾生，作不虛福田；若見聞者，所願成滿；為一切世間，功德須彌，遠離恐怖，伏諸外道。以微妙音，遍一切剎；常見諸佛，心無厭足，成就如來自在法身，隨其所應而化度之；能以一身，滿一切剎；以少方便，具足清淨自在神力，普遊十方無所障礙，智慧圓滿，遍照法界。為一切眾耀明淨日，隨其所應，讚歎功德；了一切眾生諸根希望；於一切法，得無諍境界；分別了知諸法自性，大小相攝。決了如來甚深之地，說句、味身，諸法深義，無有窮盡；於一言中，普說一切修多羅海，究竟一切諸陀羅尼；廣智慧身，究竟無量劫陀羅尼。於一念中，決定了知不可說劫；於一念中，了達三世法陀羅尼，普照無量諸佛法海。為一切眾生，起

淨智慧，轉正法輪，無能壞者；成就如來智慧境界，常入善現三昧正受，遠離障礙，深入諸法。於一切法，得勝智自在，清淨莊嚴一切境界；深入十方甚深法界，攝取十方一切法界。於一一微塵中，現成正覺；於無色性，現一切色；能以一方，攝一切方。彼諸菩薩具足成滿如是等無量功德智慧之藏，常為一切諸佛讚歎；以句、味身，說其功德，不能窮盡，皆悉雲集於祇洹林。

[0685c08] 爾時，彼諸菩薩深入如來功德大海。入已，於菩薩身中、及樓閣中，莊嚴具中、師子座中、以樂法力故；不可思議力故；於念念中，各放無量光明雲，普照法界，覺悟眾生。所謂：出一切寶香光明雲，讚歎三世諸佛功德，微妙音聲，充滿十方；出一切眾生雲，境界光明，說一切眾生清淨業報，微妙音聲，充滿十方；出一切菩薩願行莊嚴光雲，說一切菩薩願行功德；出一切佛變化身雲，一切如來微妙音聲，充滿十方；出一切菩薩身雲，相好莊嚴，於一切佛剎，以微妙音，讚歎諸佛，充滿十方；出三世佛莊嚴道場雲，現一切佛成等正覺，充滿十方；於一切境界中，出龍王雲，雨一切香，充滿十方；出一切佛身雲，歎普賢行，充滿十方；出一切佛剎淨光明雲，一切如來轉法輪音，充滿十方。時，諸菩薩威神力故，此法力故，出如是等不可說佛剎微塵等雲。

[0685c25] 爾時，文殊師利菩薩摩訶薩承佛神力，觀察十方，欲讚歎祇洹林中無量莊嚴，以偈頌曰：

「觀察祇洹中，　如來自在力，
一切境界出，　無量功德雲。
無量淨妙色，　種種而莊嚴，
皆悉普照現，　十方諸佛剎。
佛子身毛孔，　出佛音聲雲，
種種寶莊嚴，　充滿十方剎。
其身如梵王，　威儀常安靜，
遍遊十方剎，　演出妙音聲。
如來毛孔出，　不可思議身，
皆悉如普賢，　眾妙相莊嚴。
菩薩普成就，　三世功德海，
充滿於虛空，　出生莊嚴雲。
於此祇洹中，　演出妙音聲，
普說一切眾，　善淨業果報。
一一境界中，　悉現佛剎海，
三世諸如來，　無量自在力。
如來毛孔中，　一切諸世界，

微塵等佛剎，　　皆悉分別現。
一切境界中，　　出生諸佛雲，
無量善方便，　　度脫一切眾。
華雲香焰雲，　　清淨摩尼寶，
種種莊嚴雲，　　充滿於十方。
三世一切佛，　　莊嚴妙道場，
於此祇洹林，　　一切悉顯現，
普賢等佛子，　　無量種莊嚴。
眾生等劫中，　　所修嚴淨剎，
如是諸世界，　　悉現祇洹林。」

[0686a26] 時，彼一切諸菩薩眾，以如來三昧照故，一一皆得不可說佛剎微塵等大悲法門，饒益安樂，攝取眾生。彼諸菩薩於一一毛孔，各出不可說佛剎微塵等光明；一一光明端，各出不可說佛剎微塵等菩薩。其身尊重，於諸世間，最為殊勝；隨其所應，皆悉顯現，充滿法界；教化眾生，未度者度，未脫者脫；現不可說佛剎微塵等諸天宮殿，無常死相，一切諸法，皆悉如夢；讚歎道場，說一切菩薩諸大願門。或於一切世界，示現受生，為一切眾生，廣現檀波羅蜜門；或現一切諸佛，圓滿淨戒功德，尸羅波羅蜜門；或現斷一切肢節，羼提波羅蜜門；或現勤修精進，毘梨耶波羅蜜門；或現一切菩薩禪定三昧，相續解脫法門。如來圓滿智慧光明，專求一切佛法，為一一句身、味身義故，能捨無量無數之身；詣諸佛所，問無量法門，善知時會，隨其所應而為現法。令一切眾生住一切智，逮得方便智光海門，悉能供養諸佛菩薩；降伏眾魔，制諸外道，悉能顯現菩薩力門；知一切技術明淨智地，欲令眾生得勝妙法，悉能了知眾生諸根，煩惱習氣，種種業報及智慧地。以如是等不可說佛剎微塵等法門，教化眾生：或現天宮，或現龍宮，夜叉、乾闥婆、阿脩羅、迦樓羅、緊那羅、摩睺羅伽等宮，或現梵宮，或現人宮，或現閻羅王宮，或現地獄、餓鬼、畜生處，大悲智慧，及諸大願，不可沮壞，攝取眾生，不捨方便；或以名號教化，或以憶念教化，或以音聲教化，或以圓滿光明教化；或以光明網教化，隨其所應，悉現其前，現處處莊嚴，不離佛所，不離樓閣座，而普現十方。或放化身雲；或現無二身，遊行十方，教化眾生；或現聲聞色像；或現梵天色像；或現一切苦行色像；或現良醫色像；或現商人色像；或現正命色像；或現妓人色像；或現天色像；或現一切技術色像；或現一切城邑、聚落、京都色像；隨其所應，往詣其所。或現種種色身音聲，教化眾生；或現諸語言法，種種威儀、種種菩薩行、種種巧術，一切智明；為世間燈，普照眾生業報莊嚴，分別諸方，悉行圓滿菩薩諸行，悉現一切城邑、聚落、京都，化度眾生。

[0686c09] 爾時，文殊師利童子從善安住樓閣出，與一切同行諸菩薩俱；金剛力士，常隨侍衛。本願足天；樂聞法地天；常習大悲泉池方天；除滅愚癡夜天；出生佛晝日天；莊嚴正法界虛空河天；度眾生生死海天；長養一切善根薩婆若山天；莊嚴一切眾生身，滿足諸願，供養一切佛身天，守護一切眾生城天。守護一切眾生夜叉王；令一切眾生歡喜乾闥婆

王；除滅一切餓鬼趣鳩槃荼王；於生死海，拔濟眾生迦樓羅王；正求薩婆若阿脩羅王；見佛歡喜無厭足摩睺羅伽王；常厭生死諸天王；常敬禮佛諸梵天王等；俱詣佛所，頭面禮足，設諸供養已，辭遊南方。

[0686c22] 爾時，尊者舍利弗承佛神力，見文殊師利童子，以菩薩莊嚴而自莊嚴，出祇洹林，遊行南方。見已，作如是念：「我今當與文殊師利菩薩俱行。」

[0686c25] 爾時，尊者舍利弗與六千比丘，眷屬圍遶，從自房出，來詣佛所，禮足辭退，向文殊師利。此六千比丘是舍利弗共行弟子，皆新出家，其名曰：海智比丘、大善調伏比丘、功德光比丘、大童子比丘、電光興比丘、清淨行比丘、天妙德比丘、因陀羅慧比丘、梵天比丘、寂靜慧比丘；如是等六千比丘，已曾供養過去諸佛；於諸佛所，種諸善根，性樂清淨，信心明徹，行諸大願，觀佛境界，了法實相，饒益眾生，常樂專求諸佛功德；此等比丘，皆是文殊師利之所化度。

[0687a07] 爾時，尊者舍利弗觀察大眾，告海智比丘言：「汝可觀察文殊師利菩薩清淨之身，相好莊嚴，一切天人，莫能思議，光明圓滿，令無量眾生，發歡喜心，放大莊嚴妙光明網，除滅眾生無量苦惱。觀其眷屬，成就善根；觀其遊步，威儀庠序，所遊行處，自然平正，十方無礙；觀其功德所行道路，其傍悉有眾妙寶藏，自然發出；觀其供養過去諸佛，善根依果，從眾林樹出莊嚴藏；觀彼一切諸天大王，恭敬禮拜，供養雲雨。海智！汝觀文殊師利、一切如來，眉間毫相，放無量光，說諸佛法，悉入其頂。」

[0687a18] 爾時，尊者舍利弗，為諸比丘讚說文殊師利無量功德，諸大莊嚴。彼諸比丘聞讚歎已，皆悉歡喜；其心清淨，離諸垢穢，身體柔軟，調伏諸根；遠離障礙；現見諸佛，正求菩提，逮得菩薩清淨諸根；具菩薩力，長養大悲，入諸波羅蜜，發弘誓願，悉見十方諸如來海。

[0687a24] 時，諸比丘白尊者舍利弗言：「唯然。大師！願俱往詣文殊師利。」

[0687a25] 爾時，尊者舍利弗，與諸比丘往詣其所；到已，謂文殊師利：「此諸比丘，皆新出家，欲見仁者。」

[0687a27] 爾時，文殊師利童子即為顯現菩薩自在，如象王迴顧視比丘。時，諸比丘頭面禮足，却住一面，合掌而立，作如是念：「我等以此禮拜功德，知法實相，如和上舍利弗、釋迦牟尼世尊；得清淨身，相好音聲，神力自在，如文殊師利。」

[0687b03] 爾時，文殊師利告諸比丘：「汝等當知，若善男子、善女人，成就十種大心，則得佛地，況菩薩地；何等為十？所謂：發廣大心，長養一切善根，究竟不退，心無厭足；見一切佛，恭敬供養，心無厭足；正求一切佛法，心無厭足；遍行菩薩諸波羅蜜，心無厭足；具足一切菩薩三昧，心無厭足；於一切三世流轉，心無厭足；嚴淨佛剎，充滿十方，心無厭足；教化成熟一切眾生，心無厭足；於一切剎、一切劫中，行菩薩行，心無厭足

；發廣大心，修習一切佛剎微塵等諸波羅蜜，度脫一切眾生，具佛十力，心無厭足。若善男子、善女人，成就如是十種大法，則能長養一切善根，離生死趣一切世間性，超出聲聞、緣覺之地；生如來家，具足成就菩薩大願，行菩薩行，住菩薩地，成就如來功德之力，降伏眾魔，制諸外道。」彼諸比丘聞此法已，皆得無礙淨眼三昧；悉見十方一切如來，及其眷屬，無量眾生；亦見種種世界形類，眾寶宮殿及諸微塵；乃至如來十眼境界，皆悉覩見。彼諸如來，以種種句身、味身，種種辯才，微妙音聲，所說法海，皆悉聞知。彼世界中一切眾生，心念諸根，皆悉了知；知彼眾生，過去、未來，諸趣受生；又能知彼過去、未來，各十劫事；知彼如來十種本生、十種成就菩提自在、十種轉法輪、十種神力、十種教誡、十種說法、十種辯才。得此三昧時，具足成就十種實際菩提之心；一萬三昧，一萬淨波羅蜜，得大智慧圓滿光明，菩薩十明，住菩提心。

[0687c03] 爾時，文殊師利菩薩勸諸比丘，修普賢行，住普賢行。彼諸比丘，出生大願海；生大願海已，身心清淨，得不死通明；得是明已，不離此處，出生一切如來法身，充滿十方，具足一切佛法。

[0687c07] 爾時，文殊師利菩薩建立彼諸比丘菩提心已，與其眷屬，漸遊南方。至覺城東，住莊嚴幢娑羅林中，大塔廟處，過去諸佛所遊止處；亦是過去諸佛為菩薩時，修苦行處。此處常為一切天、龍、夜叉、乾闥婆、阿脩羅、人非人等之所供養。

[0687c13] 時，文殊師利即於此處，說普照一切法界修多羅，有百萬億修多羅，以為眷屬；說此法時，於大海中，有無量千億龍王與眷屬俱，來詣文殊師利。聞此法已，厭離龍趣，正求佛道；捨龍身已，生天人中；一萬龍王，於阿耨多羅三藐三菩提，得不退轉。

[0687c18] 時，覺城人聞文殊師利在莊嚴幢娑羅林中，大塔廟處；聞已，優婆塞、優婆夷、童男、童女，皆悉往詣文殊師利。

[0687c21] 時，有優婆塞，名曰大智，與千優婆塞眷屬俱，其名曰：須達多優婆塞、婆須達多優婆塞、功德光優婆塞、名稱德優婆塞、寂靜德優婆塞、歡喜德優婆塞、善慧優婆塞、大慧優婆塞、賢優婆塞、賢妙德優婆塞；如是等千優婆塞俱，頭面禮足，退坐一面。復有五百優婆夷，其名曰：大慧光優婆夷、善光優婆夷、善身優婆夷、可樂身優婆夷、跋陀羅優婆夷、賢德優婆夷、賢光優婆夷、光明幢優婆夷、妙德光優婆夷、善眼優婆夷；如是等五百優婆夷俱，頭面禮足，退坐一面。復有五百童子，其名曰：善財童子、善行童子、善戒童子、善威儀童子、善精進童子、善心童子、善慧童子、善覺童子、善眼童子、善臂童子、善光勝童子；如是等五百童子俱，頭面禮足，退坐一面。復有五百童女，其名曰：善行童女、跋陀羅童女、悅樂顏童女、堅固慧童女、妙功德童女、勝體童女、梵天與童女、功德光童女、善光明童女；如是等五百童女俱，頭面禮足，退坐一面。

[0688a11] 爾時，文殊師利知覺城大眾集已，隨其所應，以大慈力，令彼清涼；大悲現前

，將為說法；甚深智慧，分別其心，以大辯力而為說法。觀察善財童子，以何因緣，名曰善財：此童子者，初受胎時，於其宅內，有七大寶藏；其藏普出七寶樓閣，自然周備，金、銀、瑠璃、玻瓈、真珠、硨磲、碼碯，從此七寶，生七種芽。時，此童子處胎十月，出生端正，肢體具足；其七種寶芽，高二尋，廣七尋。又其家內，自然具有五百寶器，盛滿眾寶：金器盛銀；銀器盛金；金剛器盛眾香；眾香器盛寶衣；玉石器盛上味饌；摩尼器盛雜寶；種種寶器盛酥油蜜，及以醍醐資生之具。瑠璃器盛眾寶；玻瓈器盛硨磲；硨磲器盛玻瓈；碼碯器盛赤珠；赤珠器盛碼碯；火珠器盛淨水珠；淨水珠器盛火珠；如是等五百寶器，自然行列。又雨眾寶，滿諸庫藏。以此事故，婆羅門中，善明相師，字曰善財。此童子者，已曾供養過去諸佛，深種善根，常樂清淨；近善知識，身、口、意淨；修菩薩道，求一切智；修諸佛法，心淨如空，具菩薩行。

[0688b02] 爾時，文殊師利菩薩如象王迴，觀察善財而告之曰：「吾當為汝說微妙法。」即為分別諸佛正法；分別諸佛次興世法；淨眷屬法；轉梵輪法；諸佛色身相好，清淨莊嚴之法；一切諸佛具法身法；諸佛音聲妙莊嚴法；說一切如來平等正法。

[0688b08] 爾時，文殊師利知善財等一切大眾，聞說此法，皆大歡喜，發菩提心；顯明過去諸善根已，不捨本座；如應化度覺城眾生已，遊行南方。

[0688b11] 爾時，善財童子從文殊師利，聞佛如是諸妙功德，專求菩提，隨從文殊師利，以偈頌曰：

「三有為城郭，　高慢為園牆，
諸趣為却敵，　染愛為深塹，
愚癡闇覆蔽，　三毒常熾然。
惡魔為君王，　童蒙依止住，
貪愛所纏縛，　諂曲壞正行，
疑惑障慧眼，　流轉諸邪道，
慳嫉所繫縛，　趣向餓鬼難，
生老病死逼，　愚癡轉趣輪。
圓滿無上悲，　清淨智慧日，
消竭煩惱海，　願顧少觀察。
圓滿無上慈，　慧光安眾生，
一切無不曜，　月王願照我。
一切法界王，　淨法為四兵，
常轉正法輪，　願化我妙法。
具足菩提願，　積集功德藏，
饒益一切眾，　大師願度我。
忍鎧莊嚴身，　執持智慧劍，
於魔嶮惡道，　濟我免眾難。

住法須彌頂,　　妙定天女侍,
降伏阿脩羅,　　帝釋觀察我。
具足離垢力,　　分別一切有,
世間明淨燈,　　願示我正趣。
遠離諸惡道,　　悉令善趣淨,
開我解脫門 ，　　超出諸世難。
著常樂我淨,　　迷惑於生死,
清淨智慧眼,　　願開解脫門。
遠離諸顛倒,　　無畏知正道,
了達諸正趣,　　示現我菩提。
安住正見地,　　諸佛功德樹,
常雨正覺華,　　願示我菩提。
世間明淨日,　　三世諸如來,
如法而來去,　　願令我悉見。
分別一切業,　　深知諸法性,
決定智慧乘,　　示我摩訶衍。
諸願輪成滿,　　大悲不可盡,
淨妙德莊嚴,　　安我菩提乘。
具足淨法界,　　大慈為觀察,
功德華莊嚴,　　賜我第一乘。
安住梵行座,　　三昧女朝侍,
微妙法音樂,　　示我法王道。
無盡四攝藏,　　功德莊嚴智,
光明照一切,　　願速示勝道。
施惠圓滿光,　　梅檀戒塗身,
忍辱大莊嚴,　　願速示正道。
深入諸禪定,　　教化群生類,
具足方便乘,　　安我勝法乘。
諸願圓滿輪,　　永絕生死輪，
具足持智力,　　安我妙法乘。
一切悉殊妙,　　大悲觀眾生,
究竟勝妙行,　　安我實智乘。
安住金剛慧,　　究竟一切智,
除滅諸障礙,　　安我賢聖乘。
慈悲甚彌廣,　　安樂諸群生,
法界等淨眼,　　安我無上乘。
除滅眾苦陰,　　諸業煩惱輪,
降伏一切魔,　　安我正法乘。
智慧照十方,　　莊嚴諸法界,
滿足眾生願,　　安我勝妙乘。

心淨如**虛空**,　　**除滅邪見愛**,
饒益一切**眾**,　　**安我勝法乘**。
安住如風輪,　　普持一切剎，
令**眾住定地**,　　**安我殊勝乘**。
安住如大地,　　具足大悲力,
智慧益**眾生**,　　**安我最勝乘**。
四攝光圓滿,　　饒益群生類,
總持清淨光,　　示我明淨日。
開發淨慧眼,　　莊嚴妙智王,
冠以無上冠,　　法王慈顧我。」◎

大方廣佛華嚴經卷第四十五

【經文資訊】大正藏第 09 冊 No. 0278 大方廣佛華嚴經
【版本記**錄**】CBETA 電子佛典 2016.06，完成日期：2016/06/15
【編輯說明】本資料庫由中華電子佛典協會（CBETA）依大正藏所編輯
【原始資料】蕭鎮國大德輸入，**眾生出版社提供新式標點**，**其他**
【其他事項】本資料庫可自由免費流通，詳細內容請參閱【中華電子佛典協會資料庫版權宣告】

本網站係採用 Creative Commons 姓名標示-非商業性-相同方式分享 3.0 台灣 (中華民國) 授權條款授權.
Copyright ©1998-2016 CBETA
Dictionary cache status: loaded

Glossary and Other Vocabulary

Copyright Fo Guang Shan 佛光山 2013-2025. This work may be freely reused under the Creative Commons Attribution 4.0 International License with attribution. Please send comments to alex@ntireader.org.
Page updated on 2025-06-19

Abbreviations
Reference
Help
Aboutmenu
logo
NTI Reader
search
Back to collection

Avataṃsakasūtra (Flower Garland Sūtra) 大方廣佛華嚴經
Scroll 46

Click on any word to see more details.

大方廣佛華嚴經卷第四十六

東晉天竺三藏佛馱跋陀羅譯

入法界品第三十四之三

[0689b06] ◎爾時，文殊師利如象王迴，觀善財童子，作如是言：「善哉！善哉！善男子！乃能發阿耨多羅三藐三菩提心。求善知識，親近善知識；問菩薩行，求菩薩道。善男子！是為菩薩第一之藏，具一切智，所謂：求善知識，親近恭敬而供養之。是故，善男子！應求善知識，親近恭敬，一心供養而無厭足；問菩薩行：云何修習菩薩道？云何滿足菩薩行？云何清淨菩薩行？云何究竟菩薩行？云何出生菩薩行？云何正念菩薩道？云何緣於菩薩境界道？云何增廣菩薩道？云何菩薩具普賢行？」

[0689b17] 爾時，文殊師利為善財童子，以偈頌曰：

「善哉功德藏，　　能來詣我所，
　發廣大悲心，　　專求無上道。
　先發諸大願，　　除滅眾生苦，
　究竟菩薩行，　　成就無上道。
　若有諸菩薩，　　不厭生死苦，
　具足普賢行，　　一切莫能壞。
　功德光勝來，　　清淨功德海，
　正求普賢行，　　饒益一切眾。
　無量無有邊，　　世界諸佛所，
　聞說淨法雲，　　受持不忘失。
　悉於十方界，　　普見無量佛，
　成滿諸願海，　　具足菩薩行。
　究竟方便海，　　安住如來地，
　隨順諸佛教，　　逮得一切智。
　一切世界中，　　法王積劫行，
　具足普賢道，　　究竟佛菩提。
　一切剎劫海，　　修習菩薩行，
　滿足諸大願，　　成就普賢乘。
　無量諸眾生，　　聞彼名號者，
　修習普賢願，　　得成無上道。」◎

[0689c09] ◎爾時，文殊師利說此偈已，告善財言：「善男子！於此南方，有一國土，名曰可樂；其國有山，名曰和合。於彼山中，有一比丘，名功德雲；汝詣彼問云何菩薩學菩薩行、修菩薩道，乃至云何具普賢行。善男子！彼比丘者，善能顯說菩薩所行。」

[0689c14] 時，善財童子從文殊師利，聞法歡喜，頭面禮足，遶無數匝；瞻仰悲戀，泣涕辭退。漸漸南行，向可樂國，登和合山；於彼山中，十方周遍，一心觀察，求覓太師，為在何所；如是尋求，乃至七日。

[0689c19] 爾時，善財見彼比丘，乃在山頂，靜思經行，見已馳詣，頭面禮足，右遶而住，白言：「大聖！我已先發阿耨多羅三藐三菩提心，而未知菩薩云何學菩薩行、修菩薩道。我聞大師，善能宣暢，唯願垂慈，具足演說。」

[0689c24] 時，彼比丘告善財言：「善哉！善哉！善男子！乃能發阿耨多羅三藐三菩提心，問菩薩行。善男子！如是事者，難中之難，所謂：能問菩薩所行，修菩薩道，入菩薩境界，出生清淨菩薩之道，求於菩薩清淨廣心；具足諸願，隨順世間所應化者，於生死中，求解脫門；有為無為，心不染著。善男子！我於解脫力，逮得清淨方便慧眼，普照觀察一切世界，境界無礙；除一切障、一切佛化陀羅尼力；或見東方一佛、二佛、十百、千萬、十億、百億、千億、百千億佛；或見百億那由他、千億那由他、百千億那由他佛；或見無量阿僧祇、不可思議、不可稱、無分齊、無邊際、不可量、不可說、不可說不可說佛；或見閻浮提微塵等佛；或見四天下微塵等佛；或見小千世界微塵等佛；或見二千世界微塵等佛；或見三千大千世界微塵等佛。南、西、北方，四維，上、下，亦復如是；種種形色、種種自在，遊戲神通；種種眷屬莊嚴，放大光網；種種清淨莊嚴佛剎，隨受化者，示現自在菩提法門；見諸如來，於大眾中而師子吼。善男子！我唯知此普門光明，觀察正念諸佛三昧；豈能了知菩薩圓滿清淨智行？諸大菩薩，得圓滿普照念佛三昧門，悉能覩見一切諸佛及其眷屬，嚴淨佛剎；得一切眾生遠離顛倒念佛三昧門，隨一切眾生所應，悉令清淨；得一切力究竟念佛三昧門，正念修習諸佛十力；得諸法中心無顛倒念佛三昧門，悉得覩見一切佛雲，於彼佛所，聞法受持；得分別十方一切如來念佛三昧門，悉見一切世界海中諸如來海；得不可見不可入念佛三昧門，於微細境界見一切佛自在境界；得諸劫不顛倒念佛三昧門，於一切劫常見諸佛未曾遠離；得隨時念佛三昧門，於一切時常見諸佛；得嚴淨佛剎念佛三昧門，起一切佛剎無能壞者，普見諸佛；得三世不顛倒念佛三昧門，悉見三世諸佛及其眷屬；得無壞境界念佛三昧門，於一切境界，悉見諸佛；得寂靜念佛三昧門，於一念中悉見一切世界中一切如來示現涅槃；得離月離時念佛三昧門，於一日中悉見一切如來遊行教化；得廣大念佛三昧門，見一佛身結跏趺坐充滿法界；得微細念佛三昧門，於一毛孔見一切佛成等正覺；得莊嚴念佛三昧門，於一念中見一切佛於一切世界，成等正覺，神力自在；得清淨事念佛三昧門，見一切佛，慧光普照，轉妙法輪；得淨心念佛三昧門，自心明了見一切佛；得淨業念佛三昧門，見一切眾生諸業如鏡中像；得自在念佛三昧門，見一切莊嚴法界諸佛充滿；得虛空等念佛三昧門，見如來身普照法界，及虛空界。」爾時，功德雲比丘告善財言：「善男子！南方有國，名曰海門；彼有比丘，名曰海雲；汝應詣彼，問菩薩行。善男子！彼比丘者，能分別說善根，具因善根、大地善根、大力善；能讚歎菩提因緣，廣摩訶衍，增廣波羅蜜力，顯現一切菩薩行海；善能清淨圓滿大願，能令出生

清淨普門，莊嚴法門，生大悲力。」

[0690b23] 時，善財童子從功德雲比丘，聞法歡喜，頭面禮足，遶無數匝，眷仰顧戀，辭退南行。

◎
[0690b26] ◎爾時，善財童子一心正念善知識教，智慧光明菩薩法門，菩薩三昧；觀察一切菩薩諸方便海，圓滿功德；心常樂見一切菩薩，念一切佛，次第興世，清淨功德。漸趣南方海門國土，詣海雲比丘；頭面禮足，右遶畢，退住一面，白言：「大聖！我已先發阿耨多羅三藐三菩提心，欲度一切智慧大海，而未知菩薩云何離生死性，得不退轉；生如來家，度生死海，逮得如來一切智海；捨凡夫地，得如來地；斷生死流，入菩薩流；滅諸趣輪，滿諸願輪；降伏**眾魔**，**具佛功德**；**竭愛欲海**，**長大悲海**；**閉諸惡道**，**開天人路諸解脫門；出三界城，到一切智城；捨離一切玩好之具，發弘誓願，攝取眾生？」**

[0690c10] 爾時，海雲比丘告善財言：「善男子！汝已發阿耨多羅三藐三菩提心耶？」

[0690c12] 答言：「唯然。」

[0690c12] 「善男子！若不深植善根，則不能發阿耨多羅三藐三菩提心，得普門善根，普照光明法門；長養正道三昧慧光，出生種種功德海藏；長白淨法，未曾退失；親近善知識，恭敬供養，不惜身命，無所藏積；離諸高慢，心安不動，猶如大地；大慈愍念一切群生，遠離一切諸生死門。好樂佛境界者，能發菩提心。大悲心，救護一切**眾生故**；**大慈心**，**安樂一切眾生故**；**無疲倦心**，**滅一切眾生諸苦惱故**；**饒益心**，**滅一切眾生不善法故**；**無畏心**，**除滅一切諸惱害故**；**無礙心**，**滅一切障故**；**廣大心**，**充滿一切法界故**；**無邊心**，**等虛**空界故；廣心，見一切如來故；清淨心，於三世法智不違故；智心，究竟一切智海故。

[0690c26] 「善男子！我住此海門國十有二年，境界大海，觀察大海。思惟大海，無量無邊；思惟大海，甚深難得源底；思惟大海，漸漸深廣；思惟大海，無量妙寶而莊嚴之；思惟大海，無量水聚；思惟大海，水色種種，不可思議；思惟大海，大身**眾生之所依止**；**思惟大海**，**水性所居**；**思惟大海**，**大雲彌覆**；**思惟大海**，**未曾增減。善男子！我如是思惟時**，**復作是念**：**『世間頗更有法廣此大海**，**深此大海**，**莊嚴於此大海者不？』作是念已**，**即見海底水輪之際**，**妙寶蓮華自然涌出**。伊那尼羅寶為莖，閻浮檀金為葉，沈水香寶為臺，碼碯寶為鬚，彌覆大海。百萬阿脩羅王悉共執持；百萬摩尼寶莊嚴網，羅覆其上；百萬龍王，雨以香水；百萬迦樓羅王，銜妙寶繒帶，垂下莊嚴；百萬羅剎王，慈心觀察；百萬夜叉王，恭敬禮拜；百萬乾闥婆王，讚歎供養；百萬天王，雨天香華、末香幢幡、妙寶衣雲；百萬梵王，稽首敬禮；百萬淨居天，各敬禮已，合掌而住；百萬轉輪王，七寶莊嚴；百萬海神王，從大海出，恭敬禮拜。百萬夜光寶光明網，普照一切；百萬淨寶，百萬明淨寶，以為莊嚴；百萬寶藏，出無量光明，普照一切；百萬閻浮檀寶，安住莊嚴；百萬金剛師子寶，不可沮壞，清淨莊嚴；百萬日藏寶，明淨光明，普照一切；百萬不可壞摩尼寶，出生長養一切善行；百萬如意寶珠，無盡莊嚴。彼寶蓮華，如來無上善根所起，悉令一切菩

薩諸願成滿，十方世界無不顯現；出生一切諸法如幻，從淨法生，無諍方便法之所莊嚴；行如夢法，無為法印，究竟到於無礙方便；普覆十方一切法界，唯佛境界，隨順世間無量阿僧祇劫，歎不可盡。見彼華上，有一如來結跏趺坐，彼佛淨身，上至非想非非想天，無不充滿。見彼如來坐此莊嚴寶蓮華座，不可思議大眾圍遶，見不可思議圓滿光明莊嚴；見不可思議相好莊嚴、見不可思議神力自在、見不可思議如來妙色、見不可思議無見頂相、見不可思議廣長舌相、念不可思議清淨音聲、思惟不可思議圓滿音聲、見不可思議如來諸力、解了不可思議清淨無畏、解了不可思議一切諸辯、憶念菩薩過去不可思議大劫本行、見不可思議菩提自在、見不可思議正法雲、見不可思議普門莊嚴身、見不可思議身左右端嚴、見辨一切不可思議事，饒益眾生。

[0691b13] 「時，彼如來即申右手，而摩我頂，說普眼經。唯是如來境界，出生一切菩薩淨行、普照一切法界、攝取圓滿一切法界、普照一切嚴淨佛剎、降伏一切眾魔外道、悉令一切眾生歡喜、普照一切眾生所行隨其所應無不顯現、普照一切眾生根輪。善男子！我從佛聞此普眼經，皆悉受持，讀誦通利，正念思惟。善男子！假使有人以大海等墨，須彌聚筆，書寫此經，一一品、一一法門、一一方便、一一生法門、一一句中義味，猶不能盡。善男子！我於佛所千二百歲，聞受此經；於一一日，受阿僧祇品，多聞陀羅尼光明力故；究竟阿僧祇品，百門陀羅尼光明力故；攝取阿僧祇品，無量旋陀羅尼光明力故；分別阿僧祇品，隨順分別諸地陀羅尼光明力故；淨阿僧祇品，嚴勝陀羅尼光明力故；出生阿僧祇品，隨諭莊嚴陀羅尼光明力故；說阿僧祇品，明淨音聲陀羅尼光明力故；照阿僧祇品，虛空藏陀羅尼光明力故；廣阿僧祇品，樹提沙陀羅尼光明力故；成阿僧祇品，海藏陀羅尼光明力故。其有十方諸天、天王；諸龍、龍王；夜叉、夜叉王；乾闥婆、乾闥婆王；阿修羅、阿修羅王；迦樓羅、迦樓羅王；緊那羅、緊那羅王；人、人王；梵天、梵天王；若來問我，我即為彼開發顯現，分別讚說，悉令安住此普眼經。善男子！我唯知此一法門，豈能盡知菩薩諸行；何以故？諸菩薩等，究竟一切行故；究竟大願海，一切劫海不斷絕故；入眾生海，應受化者悉隨順故；深入一切眾生心海，出生如來十力智光明故；悉知一切眾生諸根，隨所應化，不失時故；入一切佛剎海，出生佛剎堅固願故；究竟恭敬供養一切佛海，大願力故；度一切法海，解脫智故；深入功德海，如說修行故；度一切眾生語言海，於十方剎轉法輪故。善男子！汝詣南方六十由旬，有一國土，名曰海岸；彼有比丘，名曰善住；應往問彼云何菩薩修清淨行。」

[0691c21] 時，善財童子頭面禮足，遶無數匝；眷仰無量，辭退南行。

◎

[0691c23] ◎爾時，善財童子正念善知識教，正念普眼經，思惟彼佛自在神力，受持彼佛句味法雲。修習正法，入深法海；盡法源底，攝取勝法；除滅癡曀，了法寶洲。至海岸國，周遍十方，推求大師，今在何所？見彼比丘，經行虛空，阿僧祇天眷屬圍遶。

[0691c28] 時，諸天眾為供養善住比丘故，於虛空中，散諸天華；作眾妓樂，出微妙音；阿僧祇寶幢，莊嚴虛空。時，諸龍王為供養故，興不可思議沈水香雲，遍滿虛空；緊那羅王為供養故，作諸妓樂，出妙音聲，充滿虛空；諸海神王為供養故，嘯和雅音；阿脩羅王為供養故，興不可思議寶雲，莊嚴虛空，放不可思議光明，普照一切，以不可思議珍玩之具，莊嚴虛空。不可思議緊那羅王，充滿虛空，離殺害心，恭敬供養善住比丘；不可思議諸羅剎王，與諸惡形羅剎鬼等，眷屬圍遶，充滿虛空，善住比丘大慈力故；不可思議諸夜叉王，與夜叉眾俱，充滿虛空，為守護善住比丘故，周匝圍遶；不可思議諸梵天王，在虛空中，合掌敬禮，以人音聲，讚彼比丘，於一面住；不可思議諸淨居天，與宮殿俱，為供養故，詣善住比丘。

[0692a16] 爾時，善財童子見虛空中，如是供養，合掌敬禮善住比丘，白言：「大聖！我已先發阿耨多羅三藐三菩提心，而未知菩薩云何正向佛法、專求佛法、恭敬佛法、修諸佛法、長養佛法、積集佛法、熏修佛法、淨諸佛法、遍淨佛法、至諸佛法。我聞大聖，善能教授諸菩薩法；云何菩薩修習佛法，常見諸佛，未曾遠離；常見菩薩，同其善根；不離佛法，智慧滿足；不捨大願於一切眾生，究竟其事；於一切劫，修菩薩行，心無疲倦，不捨佛剎；普能莊嚴一切世界，悉能知見諸佛自在；不離有為，修菩薩行，悉了如幻，入一切趣；現受生死而無起滅，常聞正法，未曾遠離；悉能受持諸佛法雲，不離慧光，普照三世？」

[0692b01] 爾時，善住比丘告善財言：「善哉！善哉！善男子！乃能發阿耨多羅三藐三菩提心，能問佛法，一切智法及無師法。善男子！我已成就菩薩無礙法門，我已修習分別明了逮得無礙明淨慧光。得慧光已，觀察一切眾生心行，無所障礙；觀一切眾生，死此生彼，無所障礙；於宿命智，無所障礙；於未來智，無所障礙；於現在世，知一切眾生，無所障礙；於一切眾生語言法中，無所障礙；若一切眾生，來問難者，悉能應答，無所障礙；知一切眾生根，無所障礙；教化眾生，無所障礙；分別了知一切剎那羅婆摩睺姤路，無所障礙；於三世海無所障礙；己身充滿十方佛剎，無所障礙。何以故？依無所有，無作神通力故。善男子！我得此神通力故，於虛空中，行、住、坐、臥，遊騰十方；於一念中，遍至東方一佛世界；百佛世界；千佛、百千佛、無量佛世界；乃至不可說不可說諸佛世界，閻浮提微塵等世界；乃至不可說不可說佛剎微塵等世界，悉得覲見彼世界中，一切諸佛，及其眷屬，以一切華香、末香、塗香、寶鬘幢幡，雜綵繒蓋，眾妙寶網，一切形像，供養彼如來、應供、等正覺。彼諸如來所可開現宣明讚歎，悉聞受持，分別通達；彼佛所有過去淨剎，我悉憶念；南、西、北方，四維，上、下，亦復如是。若有眾生，得見我者，皆悉畢定阿耨多羅三藐三菩提；如我所見一切眾生，若大、若小，若好、若醜，若苦、若樂，為化度故，隨其所應，現同彼身。若有眾生，來至我所，悉令安住於此正法。善男子！我唯知此一無礙法門，云何能說菩薩修大悲戒、諸波羅蜜戒、乘大乘戒、不捨菩薩道戒、滅障礙戒、菩薩藏戒、不捨菩提心戒、一切佛法深心戒、念一切智不忘失戒、如虛空戒、

一切世間無所依戒、不可壞戒、無譬諭戒、不濁戒、不雜戒、離疑戒、清淨戒、離塵戒、離垢淨戒？善男子！菩薩有如是等無量功德，**我豈能知**，**如實解說**？善男子！於此南方，有一國土，名曰自在，城名呪藥；彼有良醫，名曰彌伽。汝詣彼，問云何菩薩向菩薩行。」

[0692c11] 時，善財童子禮善住比丘足，乃至辭退南行。

[0692c13] 爾時，善財童子一心正念法光法門，具足法力；正念諸佛，不斷三寶，歎離欲性，念善知識，普照三世；念諸大願，究竟一切法界**眾生**；**於一切有為**，**心無所著**；**觀察一切諸法無常**，**悉**能嚴淨一切佛剎，心無懈怠；於一切佛，及其眷屬，心無所著。漸至彼國，入呪藥城，求良醫彌伽，今在何所？

[0692c19] 爾時，童子見彼良醫，處正法堂，論師子座，與一萬大**眾前後圍遶**，**為說輪字莊嚴光經**。**時，善財童子詣醫彌伽，頭面禮足，右**遶畢，退住一面，合掌白言：「大聖！我已先發阿耨多羅三藐三菩提心，而未知菩薩云何向菩薩行？云何學菩薩行？云何於生死中，常能不失菩提之心？云何得平等心而無所趣？云何逮得堅固正直之心，一切世間無能壞者？云何生大悲力而無憂惱？云何證淨普門陀羅尼力？云何生智慧光，於一切法除滅癡闇？云何證諸辯力，分別諸法真實之藏？云何得正念力，受持一切清淨法輪，未曾忘失？云何得淨趣力，於一切趣普照諸法？云何得智慧力，於一切法，得決定智，了真實義？」

[0693a04] 爾時，良醫謂善財言：「善男子！汝已先發阿耨多羅三藐三菩提心耶？」

[0693a06] 答言：「唯然。」

[0693a06] 爾時，良醫下師子座，五體投地，敬禮善財；禮已，散妙金華，諸雜寶華、無價摩尼、勝末栴檀、無價寶衣，而以覆之；以如是等**眾妙供具而供養之**；**敬重讚歎**，**作如是言**：**「善哉！善哉！善男子！乃能發阿耨多羅三藐三菩提心。善男子！若有**能發阿耨多羅三藐三菩提心者，則為守護一切佛性；嚴淨一切諸佛剎性；化眾生性；為一切眾生，說如法性；順一切業性；成滿一切菩薩行性；不斷一切諸大願性；解離欲性；智慧明淨，普照三世一切法性；建解脫性；為一切佛之所護持；一切諸佛常共護念；善能隨順一切菩薩；一切賢聖皆悉隨喜；為一切梵天恭敬禮拜；一切諸天恭敬供養；一切夜叉王之所建立；一切羅剎王恭敬供養；一切龍王而頂戴之；一切緊那羅王敬心讚歎；一切世界王皆悉敬念。彼為安慰一切眾生，滅三惡道，遠離眾難，救拔一切貧窮根本，安置天人快樂之處；遇善知識，未曾遠離；聞佛妙法，發菩提心；因淨菩提心枝，得明淨光，照菩薩道，順菩薩智，住菩薩地。善男子！當知菩薩能為一切**眾生**，**作甚難事**，**難**值難見；為一切眾生而作父母，莊嚴眾生；攝取一切諸天世人，除滅眾生無量苦難；守護眾生，遠離憂惱。菩薩為

大風輪，安持眾生，不令墜落三惡道故；菩薩為大地，生長一切諸善根故，菩薩為大海，具足無盡功德藏故；菩薩為日，明淨慧光，普照世間滅癡闇故；菩薩為須彌山王，功德善根，最高大故；菩薩為月，令一切眾生，悉清涼故；菩薩為大將，悉能降伏一切魔故；菩薩為善丈夫，於法城中，為君王故；菩薩為火，能燒眾生諸貪愛故；菩薩為雲，雨甘露法故；菩薩為正見，悉能長養諸妙根故；菩薩為方，顯法海故；菩薩為橋，令諸**眾生度生死海故。」**

[0693b12] 爾時，良醫稱揚讚歎善財童子，及諸菩薩已，即從口中，放大光雲，普照三千大千世界；照已，時大千世界大神力天，乃至諸梵天等，悉詣良醫。時，彼良醫即為方便隨順，分別廣演顯現，**說輪字莊嚴光經；時，彼大眾聞此經已，於阿耨多羅三藐三菩提得不退轉；所應作已，還昇本座，告善財言：「善男子！我已成就所言不虛法門，分別了知三千大千世界，諸天語言，諸龍、夜叉、乾闥婆、阿脩羅、迦樓羅、緊那羅、摩睺羅伽、人非人等，一切語言；如**此三千大千世界，十方無量無邊，不可說不可說三千大千世界，亦復如是。善男子！我唯知此菩薩所言不虛法門，云何能說諸菩薩行？彼諸菩薩，隨順深**入眾生一切相海、隨順深入眾生一切施設海、隨順深入諸名號海、隨順深入諸語言海、隨順深入諸句相續海、隨順深入諸解**說句次第海、隨順深入諸解說句相續次第海、隨順深入諸如來海、隨順深入分別諸句海、隨順深入一切**眾生諸語言海，逮得一切圓滿莊嚴，微妙音聲，出生分別諸文字輪。善男子！於此南方，有一國土，名曰住林；彼有長者，名曰解**脫。汝詣彼問云何菩薩向菩薩道，修菩薩道，成菩薩道，思菩薩道。」

[0693c06] 時，善財童子於良醫所，聞此法門，發深淨信心，恭敬於法，決定知見，因善知識，得薩婆若；頭面禮足，乃至辭退南行。

[0693c10] 爾時，善財童子正念菩薩所言不**虛法門：入菩薩語言海、念一切眾生微細方便海、思惟菩薩諸垢淨法、出生菩薩善根光明、淨修菩薩教化眾生巧方便門、明淨菩薩攝眾生智、堅固菩薩正直心力、長養菩薩深心之力、淨修菩薩種種欲力、信菩薩心遠離諸惡。願心堅固，以大莊嚴而自莊嚴，心無疲倦，勇猛精進，心不退轉，具不可壞淨信心力，金剛那羅延所不能壞；攝取一切善知識教，無礙境界皆悉清淨；無垢**境界，妙心現前；逮得普眼方便光明陀羅尼地，了法界地，心常現前；知平等地非地，莊嚴清淨，不著我所；無二境界，逮得清淨無礙智慧。了知法地無所障礙；知諸方地而不退轉；分別了知一切業地；嚴淨顯現諸佛大地；得智慧輪，分別三世，逮得普樂光明三昧，遍照身心，順至一切諸境界地。如來智慧，普照境界，興起一切智慧波浪；身常不離佛法勢力，為諸如來之所護持；其心悉與一切佛等，隨順智慧，普照一切；其身充滿一切剎網，成就大願，己身容受一切法界。如是念已，漸漸遊行，經十二年，至住林國；周遍推求解脫長者。見已，禮足，於一面住，作如是念：「我得善利，見善知識。善知識者出興世難、至其所難、得值遇難、得見知難、得親近難、得共住難、得其意難、得隨順難。」念已，白言：「大聖！我

已先發阿耨多羅三藐三菩提心，欲值一切佛；欲見一切佛；欲得一切佛意；欲知一切佛心；欲得一切諸佛三昧；隨順一切佛一切大願；欲滿一切佛一切大願；欲求一切佛智慧光明；欲自身中出一切佛；欲得諸明，知一切佛自在神通；欲淨一切佛力無畏法；欲聞一切佛法，心無厭足；欲受一切佛法；欲持一切佛法；欲分別一切佛法；欲護一切佛教；欲與一切諸菩薩同；欲與菩薩同善根友；欲具菩薩諸波羅蜜；欲滿一切諸菩薩行；欲發菩薩清淨大願；欲得一切諸佛菩薩因緣法藏；欲得一切菩薩無量法藏智慧光明；欲得一切菩薩諸三昧藏；欲出生一切菩薩諸通明藏；欲發大悲藏教化眾生無有窮盡；欲分別知遊戲神通藏；欲分別知自在之藏；欲於自在藏，心得自在；欲清淨十種藏，一向專求此諸功德，詣長者所；欲滿諸願；欲超出生死；欲得自在法；欲具恭敬門；欲具方便門；欲遠離諸垢；欲清淨莊嚴；欲身心柔軟；欲調伏諸根。」白言：「我聞大聖，善教菩薩方便正道，普照一切顯現妙法；示導津濟，開正法門；除滅顛倒，拔疑惑刺；心離迷垢，照除重闇；離諸煩惱，永得清涼；棄捨諂曲，超出生死；離不善根，長養善根；遠離諸趣，無所染著；滅一切障，求薩婆若；到法王城，其心安住大慈大悲；教菩薩行，修諸三昧；其心安住隨順法門，發廣大心；具足諸力，照明一切諸群生心。唯願大聖為我分別云何菩薩向菩薩道，修菩薩道；既修習已，令速清淨菩薩之行，具成菩薩圓滿淨行？」時，解脫長者以過去善根力、佛威神力、文殊師利憶念力故，入菩薩三昧門；其三昧門，名攝一切佛剎無量旋陀羅尼。入已，得清淨身；於其身內，十方各見十佛世界微塵等佛，及嚴淨剎，一切大眾過去所行。彼諸如來，神力自在，一切大願功德之具；諸清淨行，莊嚴正道，成等正覺，轉淨法輪，教化眾生，究竟諸法。於其身內，皆悉顯現而無雜亂，不相障礙；如本相住，形色不同，種種莊飾；菩薩大眾，圍遶莊嚴，顯現一切諸佛自在，說諸願門，示現無量自在神力。或於一剎，處兜率天，而作佛事；或於一剎，示現命終；或現受胎；或現處胎，顯自在力；或現出生；或現處中宮；或現出家；或現往詣莊嚴道場；或現降魔；或現成佛；或現天宮、夜叉、乾闥婆、諸世界王，大眾圍遶，請轉法輪；或現轉法輪；或現入諸趣；或現般涅槃；或現分舍利；或現起塔種種莊嚴。彼諸如來，為種種眾生，諸眾生海，種種方便、種種根、種種煩惱習氣；或於小眾而現大眾，所謂：一由旬眾現十由旬眾，乃至不可說佛剎微塵等由旬眾，而為說法。彼諸如來以微妙音所說正法，善財童子悉聞受持；又見彼佛自在神力，不可思議菩薩三昧。

[0694c03] 爾時，解脫長者從三昧起，告善財言：「善男子！我已成就如來無礙莊嚴法門。得此法門已，覩見東方閻浮檀光世界，星宿王如來、應供、等正覺，明淨藏菩薩等一切大眾；又見南方諸力世界，普香如來、應供、等正覺，心王菩薩等一切大眾；又見西方香光世界，須彌燈王如來、應供、等正覺，無礙心菩薩等一切大眾；又見北方聖服幢世界，自在神力無有能壞如來、應供、等正覺，自在勢菩薩等一切大眾；又見東北方一切樂寶世界，無礙眼如來、應供、等正覺，無礙化菩薩等一切大眾；又見東南方香焰光世界，香智如來、應供、等正覺，自在慧焰光菩薩等一切大眾；又見西南方普照慧日世界，法界輪幢

如來、應供、等正覺，散一切化幢菩薩等一切大眾；又見西北方普淨現世界，一切佛寶無上幢如來、應供、等正覺，法幢王菩薩等一切大眾；又見上方無盡佛性世界，無量慧光圓滿幢如來、應供、等正覺，法界地幢王菩薩等一切大眾；又見下方佛解脫光世界，無礙慧幢如來、應供、等正覺，一切眾生世界幢王菩薩等一切大眾。善男子！我見十方各一萬佛剎微塵等如來；彼諸如來不來至此，我不往彼。善男子！我若欲見安樂世界，無量壽佛，隨意即見。妙樂世界，阿閦如來；善住世界，師子如來；善現圓滿光明世界，月慧如來；寶師子莊嚴世界，毘樓遮那如來；善男子！如是等一切諸佛，隨意即見。彼諸如來，不來至此，我不往彼。知一切佛無所從來，我無所至；知一切佛，及與我心，皆悉如夢；知一切佛，悉如電光，了知己心，如水中像；知一切佛，皆悉如幻，己心亦爾；知一切佛，音聲如響，己心亦爾。如是知，如是解，如是入。善男子！當知菩薩皆由己心得諸佛法，修菩薩行，淨一切剎；教化眾生，出諸大願；一切智城，遊戲神通不思議門；諸佛菩提，一切自在，無礙境界，皆由己心，具甚深智，了一切法。是故，善男子！以諸善根增長己心，雨甘露法，潤澤其心；於境界中，令心清淨，勤修精進；令心堅固，專念正法；令心不亂，智慧明淨，遠離心垢；明淨慧光，照察其心，生自在心，發廣大心，與諸佛等如來十力，以照其心。善男子！我唯修此如來無礙法門，云何能說菩薩諸行，無障礙智，無礙淨行；安住觀察現在諸佛三昧，得無涅槃三昧；具足三世平等正法；善知平等三昧境界之地；具足淨身，住諸佛住不壞境界；一切諸方法門境界，智門圓滿，智慧觀察；普照一切於己身中，悉現一切世界成壞，而於己身及諸世界，不生二想；究竟眾行，功德具足。善男子！於此南方，有一國土，名曰莊嚴閻浮提頂；彼有比丘，名曰海幢。汝詣彼問云何菩薩向菩薩道、修菩薩行。」

[0695a26] 時，善財童子頭面敬禮解脫長者足，右遶畢，讚歎無量阿僧祇功德；眷仰觀察，心無厭足，悲泣流淚。專念善知識、順善知識、觀善知識、由善知識得一切智；於善知識，遠離諂曲；於善知識發慈母心，遠離一切無益法故；於善知識發慈父心，能生一切諸善法故；辭退南行。

◎
大方廣佛華嚴經卷第四十六

【經文資訊】大正藏第 09 冊 No. 0278 大方廣佛華嚴經
【版本記錄】CBETA 電子佛典 2016.06，完成日期：2016/06/15
【編輯說明】本資料庫由中華電子佛典協會（CBETA）依大正藏所編輯
【原始資料】蕭鎮國大德輸入，眾生出版社提供新式標點，其他
【其他事項】本資料庫可自由免費流通，詳細內容請參閱【中華電子佛典協會資料庫版權宣告】

本網站係採用 Creative Commons 姓名標示-非商業性-相同方式分享 3.0 台灣 (中華民國) 授權條款授權.
Copyright ©1998-2016 CBETA

Dictionary cache status: loaded

Glossary and Other Vocabulary

Copyright Fo Guang Shan 佛光山 2013-2025. This work may be freely reused under the Creative Commons Attribution 4.0 International License with attribution. Please send comments to alex@ntireader.org.
Page updated on 2025-06-19

Abbreviations
Reference
Help
Aboutmenu
logo
NTI Reader
search
Back to collection

Avataṃsakasūtra (Flower Garland Sūtra) 大方廣佛華嚴經

Scroll 47

Click on any word to see more details.

大方廣佛華嚴經卷第四十七

東晉天竺三藏佛馱跋陀羅譯

入法界品第三十四之四

[0695b12] ◎爾時，善財童子正念思惟解脫長者教，念不可思議菩薩法門，思惟不可思議菩薩慧光，隨順深入不可思議甚深法界，攝取菩薩不可思議淨妙功德，顯現如來不可思議自在神力，解了不可思議莊嚴佛剎，分別知佛不可思議住持莊嚴安住境界，思惟不可思議菩薩境界三昧莊嚴，分別不可思議世界究竟無礙，向不可思議菩薩堅固淨業，深心受持不可思議淨業諸願。漸趣南方，至莊嚴閻浮提頂國，周遍推求海幢比丘；見在靜處，結跏趺坐，三昧正受，滅出入息，身安不動，寂然無覺。從其足下，出阿僧祇長者、阿僧祇婆羅門，皆悉頂冠眾寶天冠，各齎妙寶上味飲食，一切寶衣、香華、寶鬘、末香、塗香資生之具，攝諸貧窮，安慰撫接，雨眾寶物；令一切眾生皆大歡喜，充滿十方。從其兩膝，出剎利婆羅門，皆悉聰慧；形色威儀，服飾莊嚴，皆悉不同；以微妙音，訓導眾生，離惡修善，住真實義，說四攝法，令眾生歡喜，充滿十方。從腰兩邊，出一切眾生數等，五通仙人；或服草衣，或樹皮衣，皆執澡瓶，持三奇杖，威儀庠序，無有變異；遊行虛空，讚歎三寶，為眾生說清淨梵行，調伏諸根，演真實義，攝取世間，令諸眾生入智慧海，又復演說世間諸論，令次第住一切善根，充滿十方。從其兩脇，出不可思議龍、不可思議龍女，顯

現不可思議諸龍自在，攝取眾生；雨不可思議香莊嚴雲、華莊嚴雲、鬘莊嚴雲、寶蓋莊嚴雲、寶幡莊嚴雲、眾寶莊嚴雲、無價摩尼寶莊嚴雲、寶瓔珞莊嚴雲、寶座莊嚴雲、寶宮殿莊嚴雲、寶蓮華莊嚴雲、寶冠莊嚴雲、天形像莊嚴雲、天女莊嚴雲；雨如是等雲，各不可思議，普照十方一切世界，而以供養一切如來，普令眾生皆大歡喜，充滿法界。從胸德字，出無量阿僧祇阿脩羅王，示現阿脩羅王不可思議自在神力，震動一切諸大海水，及百千世界；令諸山王皆相衝擊，震動一切諸天宮殿，映蔽一切諸魔光明，悉如聚墨；降伏一切諸魔軍眾，除滅眾生，放逸高慢；離怒害心，滅不善法，壞煩惱山，棄捨戰諍；又以神力覺悟眾生，厭離諸惡，永絕生死，不著諸趣；普令眾生常樂寂滅，住菩提心，淨菩薩行，住諸波羅蜜，究竟菩薩地，照一切法，普照諸佛方便之法，充滿法界。從其背，出阿僧祇聲聞、緣覺，應以二乘化眾生故；著我見者，教不淨觀；貪欲多者，教慈心觀；瞋恚多者，教緣起觀；愚癡多者，教方便智，觀察諸法；為等分者，說無著法；著境界者，說妙願境界；樂寂滅者，教入諸趣；饒益眾生，充滿法界。從其兩肩，出阿僧祇諸夜叉王、諸羅剎王，種種惡身，長短形色，乘種種乘，各與其眾而自圍遶；其有眾生能行善者，及眾賢聖諸菩薩等，若向正道，若得果證，皆悉防衛而守護之，或作金剛力士，守護諸佛，及佛住處；若有眾生，遭諸恐怖，亦防護之，悉令無畏；諸疾病者，令得除愈；諸在難者，悉令解脫；除滅橫死，離諸熱惱，教化眾生，令得實利；壞生死輪，讚歎法輪，摧外道輪，充滿法界。從其腹，出百千阿僧祇緊那羅王，各與百千阿僧祇阿僧祇緊那羅女，眷屬圍遶；出百千阿僧祇乾闥婆王，各與百千阿僧祇阿僧祇乾闥婆女，眷屬圍遶；出百千阿僧祇天娛樂音，說實相法，讚歎諸佛，稱美菩提及菩薩行，歎菩提門，入法輪門，好樂一切自在法門、演說一切般涅槃門、攝持一切諸佛教門、歡喜一切眾生之門、嚴淨一切諸佛剎門、講說一切諸法界門、除滅一切諸障礙門、宣明一切諸善根門，充滿法界。從其口，出百千阿僧祇轉輪聖王，七寶具足，四兵圍遶，放無慳光，雨摩尼寶，諸貧苦者，悉令富樂；無財施者，令得惠施；為諸群生，歎離殺盜邪婬之法，修習慈心，常說愛語，饒益眾生；除滅妄語，遠離惡口；攝取眾生，遠離兩舌；說和合語，離無義語；說甚深法，悉令眾生遠離口過；讚歎大悲，令眾生歡喜，離瞋恚心；分別世間一切正法，觀察因緣，照明真諦；拔諸群生邪見毒刺，除滅疑惑，離一切障，明法實義，充滿法界。從其兩目，出百千阿僧祇日，普照十方，滅一切闇；悉令眾生除滅垢曀，遠離一切惡道苦毒；令寒者得溫，於垢濁佛剎，放明淨光，廣說乃至普照金銀瑠璃等一切世界，及眾生類；除滅眾生心之重闇，悉令歡喜；能辨眾生無量事業，莊嚴一切世界妙法境界，充滿法界。從其眉間，出百千阿僧祇天王帝釋，無量雜寶以為莊嚴；持釋王法，普照一切諸天宮殿，震動一切須彌山王；悉令諸天於天境界，生厭離心，歎功德力，明智慧力，起直心力，長深心力，嚴淨念力，堅固菩提心，遠離欲樂，讚歎樂見一切諸佛，不歎樂境界樂；歎聞法樂，離世間樂，觀察諸法智慧之樂；離阿脩羅戰鬪恐怖，滅煩惱軍，遠離死畏，願降眾魔；興妙法山，說須彌山等廣大法句，能辨眾生無量事業，充滿法界。從其額上，出無量梵天，妙色端嚴，世界

無倫；威儀庠序，演出妙音，讚歎諸佛，勸請說法；令眾生歡喜，乃至能辨眾生無量事業，充滿法界。從其頭上，出阿僧祇諸菩薩眾，種種形色，相好嚴身；放無量光網，現檀波羅蜜，讚歎布施，遠離慳吝，無所貪著；莊嚴一切世界，稱揚淨戒，遠離惡戒，安立眾生菩薩律儀，歎大乘戒，出生大悲功德之藏，說一切有皆悉如夢，說五欲樂無有滋味，安立眾生離煩惱法，稱揚讚歎金色身業；讚歎慈心，遠離殺害，滅畜生趣；歎多聞力，安立眾生於忍辱力；歎普照自在，遠離放逸，安立眾生於不放逸；歎禪波羅蜜，心得自在，拔邪見刺；讚歎正見般若波羅蜜，樂智自在，歎隨世間，遠離生死，而於諸趣自在受生；歎願力滿足，出諸通明自在壽命；讚歎一切陀羅尼力，出生願力，淨三昧力，現自在生；讚歎智慧，普照一切眾生諸根，分別演說諸心心行，照十力智；讚歎自在薩婆若，充滿法界。從其頂上，出百千阿僧祇佛，身分具足，相好莊嚴，猶如金山，普照一切；出妙音聲，充滿法界。顯現無量無邊神力自在，普雨一切甘露法雲：為坐道場菩薩，雨平等法雲；為灌頂菩薩，雨普門法雲；為深忍菩薩，雨普莊嚴法雲；為童真菩薩，雨堅固山法雲；為不退菩薩，雨海藏法雲；為成就直心菩薩，雨普境界法雲；為方便道菩薩，雨自性地音聲法雲；為生貴菩薩，雨隨順世間法雲；為修行菩薩，雨厭離法雲；為治地菩薩，雨長養法藏法雲；為初發心菩薩，雨精進法雲；為信行者，雨無盡門法雲；為色界眾生，雨無盡平等法雲；為大梵天，雨普藏法雲；為大自在天，雨生力法雲；為魔天王，雨心幢法雲；為化樂天，雨淨念法雲；為兜率天，雨淨意法雲；為夜摩天，雨歡喜法雲；為帝釋天，雨莊嚴虛空法雲；為夜叉王，雨歡喜法雲；為乾闥婆王，雨自在圓滿法雲；為阿脩羅王，雨大境界法雲；為迦樓羅王，雨無量世界法雲；為緊那羅王，雨饒益眾生勝智法雲；為諸人王，雨不可樂法雲；為諸龍王，雨歡喜幢法雲；為摩睺羅伽王，雨寂靜法雲；為地獄眾生，雨不亂念莊嚴法雲；為諸畜生，雨智慧法雲；為閻羅王處，雨無畏法雲；為餓鬼處，雨正希望法雲；悉令眾生向賢聖門，充滿法界。彼諸如來一一毛孔，各放阿僧祇淨光明網、阿僧祇妙色、阿僧祇莊嚴、阿僧祇境界，辨阿僧祇事，充滿十方。

◎

[0697a09] ◎爾時，善財一心觀察海幢比丘，念彼三昧法門；思惟不可思議菩薩境界；思惟無量無作現在莊嚴普門法門；觀察法界莊嚴智慧；依佛智住，出菩薩力，建菩薩願力，增廣菩薩諸行。如是正立觀察，一日一夜，乃至七日七夜；半月一月，乃至六月六日；過此以後，海幢比丘從三昧起。

[0697a15] 爾時，善財歎未曾有，合掌白言：「甚奇。大聖！如此三昧，最為甚深；如此三昧，最為廣大；如此三昧，境界無量；如此三昧，不可思議神力自在；如此三昧，不可稱量；如此三昧，慧光明淨；如此三昧，阿僧祇莊嚴以為莊嚴；如此三昧，境界不可壞；如此三昧，無有退轉；如此三昧，普照十方一切世界；如此三昧，具有無量義趣方便。大聖！其有菩薩入此三昧，能為一切除滅眾苦，永絕地獄、餓鬼、畜生，一切楚毒，遠離諸難；令天人趣悉得寂靜；令眾生歡喜，常樂甚深禪定境界，厭離有為，超出三界；發菩提心，長養智慧功德因緣，長養彌廣無上大悲；生大願力，照菩薩道；智慧莊嚴大波羅蜜，究竟出生大乘境界；智慧遍照普賢所行，得菩薩諸地智慧光明；具一切菩薩清淨願行，證一切智境。大聖！此三昧者，名為何等？」

[0697b03] 「善男子！此三昧名普眼捨得，又名清淨光明般若波羅蜜境界，又名清淨莊嚴普門。善男子！修習般若波羅蜜故，得此三昧；得此三昧時，即得百萬阿僧祇三昧。」

[0697b07] 「大聖！此三昧，唯有此功德境界，復有餘耶？」

[0697b08] 「善男子！此三昧者，分別一切世界，無所障礙；究竟一切世界，無所障礙；遊行一切世界，無所障礙；莊嚴一切世界，無所障礙；修治一切世界，無所障礙；嚴淨一切世界，無所障礙；見一切佛，無所障礙；觀一切佛功德，無所障礙，知一切佛自在神力，無所障礙；究竟一切佛力，無所障礙；度一切佛功德大海，無所障礙；雨一切佛淨妙法雲，無所障礙；度一切佛法，無所障礙；得一切佛轉法輪智，不可破壞，無所障礙；得一切佛清淨大眾海之源底，無所障礙；隨順普入十方世界，無所障礙；隨順觀察十方佛法，無所障礙；大悲攝取十方眾生，無所障礙；大慈充滿十方世界，無所障礙；見十方佛，心無厭足，無所障礙；隨順遍入眾生大海，無所障礙；了知眾生一切根海，無所障礙；分別一切諸眾生海，無所障礙。善男子！我唯知此清淨光明般若波羅蜜三昧法門，云何能說諸大菩薩究竟之行？諸大菩薩，皆悉深入智慧大海，善能分別清淨法界；智慧究竟一切法趣，慧光無量，充滿一切；得大陀羅尼自在光明，一切三昧圓滿清淨，出生一切自在通明，深入一切無盡辯海，雷震一切諸地音聲，悉能救護一切眾生。我尚不能說彼所行，況其功德？顯其境界、說其境界、照其法門、明其積聚諸功德藏、說其正道諸三昧流平等智慧？善男子！於此南方，有一住處，名曰海潮；彼有園林，名普莊嚴；有優婆夷，名曰休捨。汝詣彼問云何菩薩修菩薩道、淨菩薩道。」時，善財童子歡喜無量，於海幢比丘所，不堅固中而得堅固；於不實中而得真實；究竟功德妙藏境界，得明淨智，普照一切；逮得甚深三昧光明，到淨解脫；方便觀察一切世界，淨諸法門；明淨智慧，普照十方。頭面禮足，遶無數匝，眷仰觀察，辭退南行。◎

[0697c15] ◎爾時，善財童子正念思惟海幢比丘，心未曾捨，樂見無厭，顧戀聖音，目想慈顏；正念思惟其心境界、三昧境界、願行境界；正念思惟明淨智慧，敬善知識，向善知識，念善知識教；於善知識起愛恭敬。又作是念：「因善知識，得見諸佛。善知識者，開示顯現一切佛法；善知識者，是奇特法，令人得見諸佛法故；善知識者，為明淨眼，令人見佛如虛空故；善知識者，為善津濟，令人於佛華池，得源底故。」漸漸南行，至海潮處，見普莊嚴園林；七寶垣牆，周匝圍遶；諸妙寶樹，行列莊嚴；一切華樹，雨華如雲，布散其地；香樹芬馨，普熏十方；鬘樹垂鬘，寶樹雨寶，遍布莊嚴；眾寶衣樹，彌覆一切；諸音樂樹，出微妙音；以如是等諸珍玩具，而以莊嚴。此園林中，有一萬講堂，眾寶合成；一萬樓閣，閻浮檀金以覆其上；一萬宮殿，毘樓遮那寶藏莊嚴。一萬浴池，眾寶合成；七寶欄楯，周匝圍遶；八功德水，湛然盈滿；閻浮檀金沙，淨水寶珠，遍布池底；四面寶階，端嚴齊正；寶多羅樹，周匝行列；鳧、雁、鴛鴦、孔雀、哀鸞，異類眾鳥，遊戲其中；出和雅音，覆以金網；風自然起，出微妙聲；設眾寶帳，寶樹周遍。建阿僧祇殊勝寶幢，放大光明，照百由旬百萬池沼；黑栴檀泥凝積池底；生寶蓮華，充滿其中；從彼蓮華，出大光明，普照一切。彼園林中，有大宮殿，名莊嚴幢；海藏妙寶，以為其地；瑠璃寶柱，莊嚴殊妙，巍巍高大，猶若金山；眾生見者，無不喜樂。有阿僧祇淨摩尼寶，普照一切

；出自然香，謂：明相香、香王香、覺悟香等，敷眾寶座，謂：蓮華藏座、照諸方藏座、明淨藏座、眾生悅樂藏座、師子藏座、離垢寶藏座、不思議藏座、普門摩尼妙寶藏座、光嚴藏座、大海藏座、金剛師子藏座；無量窓牖，妙寶莊飾。又張一萬眾妙寶帳，謂：寶衣帳、妙寶華帳、寶樹枝帳、摩尼寶帳、金帳、莊嚴帳、香帳、娛樂帳、自在龍王帳、馬王帳、釋天莊嚴寶帳；一萬寶網，絞絡其上，謂：金鈴網、珍寶蓋網、眾寶像網、海藏珠網、青瑠璃摩尼寶網、師子吼網、月摩尼網、香像網、眾寶山網、寶王網；一萬光明，普照世界，謂：夜光摩尼光明、日藏摩尼淨寶光明、月幢摩尼妙寶光明、香焰光明、妙藏摩尼寶光明、鉢曇摩光明、夜光摩尼淨寶光明、大燈摩尼淨寶光明、普照諸方摩尼光明。又出十種大香電光，雨十種雲，出過諸天；謂：十種黑栴檀雲、十種曼陀羅華雲、十種莊嚴雲、十種鬘雲、十種雜色衣雲、十種寶雲、十種天子雲、十種天女雲、十種菩薩雲；常樂聞法。

[0698b05] 爾時，休捨優婆夷處金色藏座，海藏寶莊嚴網羅覆其身；吉由羅莊嚴，出過諸天；大摩尼網，莊嚴其首；師子珠寶，無量如意，淨摩尼寶，嚴飾其身；無量億眾，恭敬圍遶，合掌而住。東方無量眾生，諸梵天王，梵身大梵，梵輔他化，自在天王，乃至人及非人，一切諸王，來詣其所；南、西、北方，四維，上、下，亦復如是。其有得見此優婆夷者，一切眾病皆悉除愈；心淨離垢，拔邪見刺，除滅障礙，淨無礙地。於彼地中，長養善根，成就諸根，方便攝一切智，一切陀羅尼門、一切三昧門，皆現在前，發一切願門，究竟一切行門，出生一切淨門；其心廣大，出生一切，通得無礙身，靡所不至。爾時，善財童子入普莊嚴園林，周遍觀察，見休捨優婆夷，處金色座；往詣其所，頭面禮足，遶無數匝，白言：「大聖！我已先發阿耨多羅三藐三菩提心，而未知菩薩云何學菩薩行、修菩薩道，唯願為我具足演說。」

[0698b23] 答言：「善男子！我唯成就一法門，若見聞、念知、親近我者，皆悉不虛。善男子！若有眾生不種善根，不親近善知識，不為諸佛所護念者，彼諸眾生不能見我。善男子！若有眾生能見我者，則於阿耨多羅三藐三菩提，得不退轉。東方諸佛常來我所，處寶師子座，為我說法；南、西、北方，四維，上、下，一切諸佛悉來我所，處寶師子座，為我說法。善男子！我常見諸佛菩薩，未曾遠離。善男子！我此大眾，有八萬四千億菩薩，皆我同行，於阿耨多羅三藐三菩提得不退轉；此普莊嚴園林一切眾會，亦於阿耨多羅三藐三菩提得不退轉。」

[0698c06] 善財白言：「大聖！發菩提心來，為久如耶？」

[0698c07] 答言：「善男子！我念過去於錠光佛所，出家求道，淨修梵行，恭敬供養，聞法受持；次於離垢佛所，出家求道，淨修梵行，恭敬供養，聞法受持；次於妙幢佛、妙德佛、功德藏佛、毘樓遮那佛、普眼佛、梵壽佛、自在佛、善天佛。善男子！我於如是等三十六恒河沙佛所，出家求道，淨修梵行，恭敬供養，聞法受持，了知一切諸佛智慧。初發菩薩心，充滿法界，無量大悲攝取眾生；發諸菩薩無量大願，究竟十方法界，無量大悲普覆眾生。於一切剎、一切劫中，修習菩薩無量諸行、無量三昧力，不捨不轉菩薩正道；菩

薩無量陀羅尼力，善能護持一切眾生；菩薩無量淨智慧力，方便正念，普照三世；菩薩無量諸通明力，遍遊一切諸世界網；菩薩無量諸辯才力，能以一言悅一切眾。善男子！我有菩薩無量自在神力，能以一身滿一切剎。」

[0698c24] 善財白言：「大聖！久如當成阿耨多羅三藐三菩提？」

[0698c25] 「善男子！菩薩不為教化一眾生故，發菩提心；不為教化百眾生，乃至不為教化不可說不可說轉眾生故，發菩提心；廣說如阿僧祇品，不為教化一世界眾生故，發菩提心；乃至不為教化不可說不可說世界眾生故，發菩提心；不為教化閻浮提微塵等眾生故，不為教化三千大千世界微塵等眾生故，乃至不為教化不可說不可說三千大千世界微塵等眾生故，發菩提心；菩薩不為恭敬供養一如來故，發菩提心；乃至不為恭敬供養不可說不可說諸如來故，發菩提心；菩薩不為淨一剎故，發菩提心；乃至不為淨不可說不可說剎故，發菩提心；菩薩不為淨閻浮提微塵等剎故，發菩提心；乃至不為淨不可說不可說三千大千世界微塵等剎故，發菩提心；菩薩不為護持一佛法故，發菩提心；廣說如上，菩薩不為滿一願故，發菩提心；不為莊嚴一剎故、不為知一佛眷屬故、不為受持一佛法故、不為知一眾生心海故、不為度一眾生根海故、不為知一世界諸劫次第成敗故、不為知一眾生煩惱習氣故、不為斷一眾生煩惱故、不為滿一眾生行故，發菩提心；欲教化一切眾生故，發菩提心；欲恭敬供養一切諸佛、欲嚴淨一切佛剎、欲守護受持一切佛法、欲滿足一切大願、欲知一切佛眷屬、欲知一切眾生心海、欲知一切眾生心心所行、欲知一切眾生諸根輪、欲知一切世界一切劫數次第成敗、欲知一切眾生煩惱習氣、欲斷一切眾生煩惱、欲滿一切眾生行故，發菩提心。善男子！略說菩薩有如是等百萬阿僧祇方便法門，菩薩悉應究竟了知，隨順智慧；究竟修習菩薩等行，淨一切佛剎，心無倒惑。善男子！是故，我發此願，淨一切剎，我願乃滿；斷一切眾生煩惱習氣，我願乃滿。」

[0699b02] 「大聖！此法門者，名為何等？」

[0699b03] 「善男子！此法門名離憂安隱幢。我唯知此法門，諸大菩薩其心如海，悉能容受一切佛法，我當云何能知其行？諸菩薩心堅固正直，如須彌山；諸大菩薩，則為見藥，若有見者，除滅煩惱；諸大菩薩，則為淨日，除滅一切眾生癡闇；諸大菩薩，則為大地，悉能載持一切眾生；諸大菩薩，則為智風，長養一切眾生實義；諸大菩薩，則為自在，以淨智光普照一切；諸大菩薩，則為慶雲，隨其所應，雨甘露法；諸大菩薩，則為淨月，放諸功德光明之網；諸大菩薩，則為帝釋，悉能守護一切眾生。我當云何能知其行？善男子！於此南方，有一國土，名曰海潮；彼有仙人，名毘目多羅，善能解說菩薩諸行，汝詣彼問。」

[0699b17] 時，善財童子頭面禮足，遶無數匝，觀察無厭，悲泣流淚，正念思惟：「得菩提難、遇善知識難、得與上人共同止難、得菩薩諸根難、滿足菩薩正直心難、值遇同意善知識難、觀真實難、如法正教難、出生妙心難、念一切智難、長養法明難。」作是念已，辭退南行。

[0699b24] 爾時，善財童子思惟隨順菩薩正教，淨菩薩行，心能長養菩薩德力；心見諸佛；心欲菩提；心能發起長養大願；心照十方一切諸法；心見法實；心覆一切，無有散亂；心淨智慧，觀諸法界，除滅癡闇；心淨正直，除滅障礙；心能降伏一切眾魔。漸漸遊行，至海潮國，周遍推求仙人毘目多羅。時，彼仙人在大林中；阿僧祇樹莊嚴此林，寶葉普覆；諸華果樹，常以嚴飾；寶樹雨寶，遍散其地；大栴檀樹，周匝行列；諸沈水樹，常出妙香；尼拘律樹、閻浮檀樹，雨甘香果；優鉢羅、鉢曇摩、分陀利華，以為莊嚴。

[0699c06] 爾時，善財見彼仙人在此林中，服樹皮衣，縈髮草坐；一萬仙人以為眷屬，如栴檀林，栴檀圍遶。往詣其所，五體敬禮：「念善知識，能開導我薩婆若門；念善知識，現真實道；念善知識，能安置我一切智地；念善知識，然智寶燈，明淨慧光，長養十力智慧光明；善知識道，即一切智無盡之藏。善知識為燈，照一切智境界故；善知識為橋，度生死故；善知識為蓋，生大慈力，覆一切故；善知識為不虛，照一切法真實相故；善知識為海潮，滿足大悲故。」作是念已，遶無數匝，合掌而立，白言：「大聖！我已先發阿耨多羅三藐三菩提心，而未知菩薩云何學菩薩行、修菩薩道。」時，彼仙人觀察大眾，而作是言：「汝等當知此童子者，已發阿耨多羅三藐三菩提心，請一切眾生，普施無畏，饒益一切眾生；向深智海，欲飲一切諸佛法雨；欲盡一切法海源底；欲成世間智慧大海；欲興大悲重雲；欲雨甘露法雨；欲出世間明淨智月；欲滅世間諸煩惱闇；欲長養一切眾生善根。」

[0699c26] 爾時，大眾各持種種金色妙華，香可悅樂，散童子上；頭面禮足，曲躬敬遶，作如是言：「此童子者，悉能救護一切眾生，滅三惡道，離閻羅趣一切諸難；消竭欲海，除滅苦陰，捨愚癡闇，斷貪愛縛；能昇功德金剛圍山，建立世間智慧須彌，於世間出明淨智日，顯曜一切善根諸法、示導世間明識善惡。」

[0700a04] 時，彼仙人告大眾言：「若有能發阿耨多羅三藐三菩提心者，得一切智，淨一切佛功德之地。」

[0700a06] 時，彼仙人告善財言：「善男子！我已成就菩薩無壞幢智慧法門。」

[0700a08] 善財白言：「大聖！彼法門者，境界云何？」

[0700a08] 時，彼仙人即申右手，摩善財頂；摩已，執善財手。即時，善財自見其身，在於十方十佛世界微塵等佛所，見彼諸佛，相好莊嚴，以阿僧祇寶珍玩之具，莊嚴其剎。又見彼佛眷屬大海，所從聞法，悉能受持，乃至不失一句一味，分別受持正法梵輪，受諸法雲，入佛大願，淨修諸力，清淨願行，究竟諸功德藏。見彼諸佛，隨應化度一切眾生，見

一切佛，清淨圓滿大光明網。見已，隨順無礙智慧光明，究竟佛力；或自見身於一佛所，一日一夜；或復自見於餘佛所，七日七夜。如是次第於餘佛所，或有半月、一月，一歲、百歲、千歲；或百千歲、百千億歲；或百億那由他歲；或半劫、一劫、百劫、千劫、百千劫；或百億那由他劫，乃至不可說不可說那由他劫；或閻浮提微塵等劫，乃至不可說不可說世界微塵等劫。

[0700a24] 爾時，善財為無壞幢智慧法門照故，得明淨藏三昧；無盡法門三昧照故，得遊一切方陀羅尼光明；金剛圓滿光明法門照故，得分別智意樓閣三昧，住平地莊嚴法藏；般若波羅蜜精進照故，得佛虛空藏三昧光明；一切諸佛法輪三昧光明相照故，得三世圓滿智無盡光明。

[0700b02] 時，彼仙人放善財手；爾時，善財即自見身還在本處。時，彼仙人問善財言：「汝憶念耶？」

[0700b04] 答言：「唯然。大聖善知識力故。」

[0700b04] 「善男子！我唯知此菩薩無壞幢智慧法門，我豈能知大菩薩行？諸大菩薩，皆得一切眾生自在三昧，於一切時輪而得自在；出生諸佛無盡智慧，證一切佛，嚴淨慧燈；於一念中，了三世事；於一切世間，現淨慧身，充滿法界，隨眾生所應，悉現其前；了知一切眾生所行，圓滿清淨，悉可愛樂。我豈能知大菩薩行，妙功德願，嚴淨佛剎，善察論機，智慧境界；甚深三昧，神力自在，解脫境界；遊戲神通，法身音聲，究竟智慧？如是等事，非我境界。善男子！於此南方，有一國土，名曰進求；有婆羅門，名方便命。汝詣彼問云何菩薩向菩薩道，修菩薩道。」

[0700b17] 時，善財童子歡喜無量，恭敬禮已，遶無數匝，瞻仰觀察，辭退南行。

◎

[0700b19] ◎爾時，善財童子為無壞幢智慧法門所照，決了諸佛不可思議自在神力，善知菩薩不可思議法門。又不可思議菩薩三昧智慧，以照其心，得一切時三昧光明，得一切相三昧境界光明，得明淨智。令一切眾生，得勝妙處；得一切至處道法門；隨順世間行，心無有二；以明淨智普照境界，得一切聲聞明淨忍藏；得無生忍，知法實相；常行菩薩行，不捨菩薩心，增長薩婆若心；得十力明，普照一切；樂妙法音，心無厭足；如說修行，住薩婆若，究竟一切智境界，出生無量菩薩莊嚴心，滿足菩薩清淨大願。於一念頃，遍至一切諸佛剎網，教化成熟無量眾生海，心無懈倦；悉見菩薩無量行境界，悉分別見一切世間，見諸佛剎種種莊嚴，於微細境界，悉能安置無量世界。又能見彼種種莊嚴，悉能分別無量世界，諸語言法。又知無量眾生欲樂，知諸眾生無量所行，以無量方便，教化眾生，善知殊方，隨其所應，化度眾生，念善知識。漸漸遊行，至進求國，周遍推求彼婆羅門。時

，婆羅門修諸苦行，求一切智，四面火聚，猶如大山；中有刀山，高峻無極；從彼山上，自投火聚。

[0700c12] 爾時，善財詣婆羅門，頭面禮足，合掌而立，白言：「大聖！我已先發阿耨多羅三藐三菩提心，而未知菩薩云何學菩薩行、修菩薩道，願為我說。」

[0700c15] 答言：「善男子！汝今若能登此刀山，投火聚者，菩薩諸行皆悉清淨。」

[0700c17] 爾時，善財作如是念：「得人身難、離諸難難、得無難難、得淨法難、值佛世難、具諸根難、聞佛法難、遇善知識難、得與同止難、得聞正教難、得正命難、順趣正法難。此將非魔魔所使耶？非善知識而現善知識相，將非惡菩薩耶？而今為我作壽命難、作善根難、薩婆若難，此非正教險惡道耳。遠離法門，薩婆若等一切佛法。」作是念時，十萬梵天在虛空中，作如是言：「善男子！莫作是念。莫作是念。此是大聖，具足金剛智慧光明，精進不退，悉已究竟一切境界。欲竭一切眾生貪愛大海；欲裂一切諸邪見網；欲燒一切眾生煩惱，除滅愚闇，普照一切；令一切眾生離生死險難，除滅三世愚癡闇冥，放淨光明普照一切。」

[0701a02] 時，諸梵天及自在天，眾生主天等，諸邪見天，作如是言：「我造眾生、我為一切世間最勝、我為最上、我為第一。」是諸天等，見婆羅門修大苦行，五熱炙身；見如是已，各於諸禪不得滋味，來詣其所。時，婆羅門以自在力而為說法，令滅邪見，捨離我心；發大慈悲，普覆眾生；長養菩提正直之心；開四種道，求佛法身；隨所應化，悉能示現佛微妙音，一切悉聞，無有障礙。復有一萬魔在虛空中，以種種摩尼寶華散婆羅門，告善財言：「善男子！此婆羅門，苦行力故，放大光明，令我宮殿諸莊嚴具，悉如聚墨。我不復樂，即與無量諸天天女，眷屬圍遶，來詣其所；為我說法，悉於阿耨多羅三藐三菩提，得不退轉。」復有一萬他化自在天在虛空中，各持天華恭敬供養，作如是言：「善男子！此婆羅門，苦行力故，放大光明，令我宮殿諸莊嚴具，悉如聚墨；我不復樂，即與眷屬，來詣其所，為我說法，令我於心而得自在、於煩惱中而得自在、於受生中而得自在、除滅障礙而得自在、於一切三昧而得自在、於莊嚴具而得自在、於壽命中而得自在、乃至令我於一切佛法而得自在。」復有一萬化自在天在虛空中，以天妓樂恭敬供養，作如是言：「善男子！此婆羅門，五熱炙身，放大光明，照我宮殿及莊嚴具。照已，悉令我等，不樂五欲，不求欲樂，身心柔軟，與眷屬俱，來詣其所；為我說法，淨心、明淨心、善奇特心、柔軟心、歡喜心；乃至逮得清淨十力，長養離生，出生無量清淨之身；乃至得佛清淨法身；得清淨口，微妙音聲，遍至一切，無所障礙；乃至得一切智。」復有一萬兜率陀天與其眷屬，在虛空中，雨一切末香雲，恭敬供養，作如是言：「善男子！此婆羅門，五熱炙身時，我自於宮殿，不樂須臾，來詣其所；為我解說無著之法，少欲知足，長養善根，發菩提心，乃至究竟一切佛法。」復有一萬諸天，三十三天及阿脩羅，與眷屬俱，在虛空中，雨曼陀羅華雲、摩訶曼陀羅華雲，恭敬供養，作如是言：「善男子！此婆羅門，五熱炙

身時，我於天樂，不須臾樂著，來詣其所。為我說法，遠離欲樂；乃至為我說無常法，變易不住，斷除一切放逸高慢，長養發起菩提之心。又，善男子！我見此婆羅門時，須彌山頂六種震動；我於爾時，心大恐怖，專求一切智。」復有一萬大龍王，伊那槃那，難陀跋難陀等，興黑栴檀香雲；諸龍王女出妙樂音，雨天華雲、天香水雲，恭敬供養，作如是言：「善男子！此婆羅門，五熱炙身時，放大光明，普照一切龍王宮殿；令諸龍王，離熱沙苦，金翅鳥怖，滅瞋恚熱，身體清涼，發歡喜心。發喜心已，而為說法，厭惡龍趣，至誠悔過，除滅業障，發阿耨多羅三藐三菩提心，乃至住一切智。」復有一萬夜叉王，種種供養此婆羅門及以善財，作如是言：「善男子！此婆羅門，五熱炙身時，我及羅剎、鳩槃荼等，悉於眾生發大慈心，無所嬈害，慈心力故；不樂宮殿，與眷屬俱，來詣其所；彼婆羅門，以大慈心蔭覆我等，令我歡喜，身心柔軟，安隱快樂；為我說法，乃至令無量夜叉、羅剎、鳩槃荼等，發阿耨多羅三藐三菩提心。」

[0701c05] 復有一萬乾闥婆王在虛空中，作如是言：「善男子！此婆羅門，五熱炙身時，放大光明，照我宮殿，悉令我等得不思議樂；來詣其所，為我說法，乃至令發阿耨多羅三藐三菩提心，得不退轉。」復有一萬阿脩羅王在虛空中，右膝[跍*月]跪，一心合掌，恭敬供養，作如是言：「善男子！此婆羅門，五熱炙身時，一切阿脩羅宮殿，大地大海，皆悉震動；我等爾時，除滅高心，來詣其所；為我說法，遠離一切諂曲幻心，得深法忍，安住不動，具足十力。」復有一萬迦樓羅王，勇力持等，化為外道童子，在虛空中，作如是言：「乃至為我說法，安立大慈，讚歎大悲，度生死海；沒於五欲泥者，歎淨直心門，生慧方便翅，隨其所應，皆悉化度。」復有一萬緊那羅王在虛空中，作如是言：「善男子！此婆羅門，五熱炙身時，於我寶多羅樹中、金鈴網中、寶瓔珞中、諸寶樹中、種種樂器中，自然演出微妙音聲、佛聲、法聲、比丘僧聲、不退轉諸菩薩聲、菩提心聲。某方某國，有某菩薩，發菩提心，修行苦行，修大布施，莊嚴道場，往詣道場，成正覺聲。善男子！我聞是聲，即大歡喜，來詣其所；為我說法，令無量眾生於阿耨多羅三藐三菩提，得不退轉。」

[0701c29] 復有無量欲界諸天在虛空中，供養恭敬，作如是言：「善男子！此婆羅門，五熱炙身時，放大光明，乃至普照阿鼻地獄，除滅苦痛；若有眾生見斯光者，命終生天，知報恩故。捨五欲樂，來詣其所，樂觀無厭；為我說法，乃至令無量眾生發菩提心。」爾時，善財童子聞奇特法，心大歡喜，於婆羅門所，發起真實善知識心；頭面禮足，如是白言：「向疑聖教，違知識教；唯願大聖，受我悔過。」

[0702a09] 時，婆羅門為善財童子，而說偈言：

「欲求菩提者，　當順知識教，

除滅諸疑惑，　一心常恭敬。
修習於正道，　知法真實相，
安住於道場，　成就佛菩提。」

[0702a14] 爾時，善財童子即登刀山，自投火聚，未至中間，即得菩薩安住三昧；既至火焰，復得菩薩寂靜安樂照明三昧。得三昧已，白言：「甚奇。大聖！如是刀山及大火聚，我身觸時，安隱快樂。」時，婆羅門告善財言：「善男子！我唯成此菩薩無盡法門。明淨法王諸菩薩行，滿足諸願；悉滅眾生煩惱邪見，得不退轉不可盡心，離懈怠心，一切無畏；得金剛那羅延藏，究竟大境界，無有疲倦；遠離諸垢，不動如風輪，精進不退，以大莊嚴而自莊嚴，饒益眾生。如是法門，我當云何能知能說？善男子！於此南方，有城名師子奮迅；有一童女，名彌多羅尼。汝詣彼問云何菩薩學菩薩行、修菩薩道。」

[0702a27] 時，善財童子頭面禮足，遶無數匝，觀察無厭，辭退南行。

◎
大方廣佛華嚴經卷第四十七

【經文資訊】大正藏第 09 冊 No. 0278 大方廣佛華嚴經
【版本記錄】CBETA 電子佛典 2016.06，完成日期：2016/06/15
【編輯說明】本資料庫由中華電子佛典協會（CBETA）依大正藏所編輯
【原始資料】蕭鎮國大德輸入，眾生出版社提供新式標點，其他
【其他事項】本資料庫可自由免費流通，詳細內容請參閱【中華電子佛典協會資料庫版權宣告】

本網站係採用 Creative Commons 姓名標示-非商業性-相同方式分享 3.0 台灣 (中華民國) 授權條款授權.
Copyright ©1998-2016 CBETA
Dictionary cache status: loaded

Glossary and Other Vocabulary

Copyright Fo Guang Shan 佛光山 2013-2025. This work may be freely reused under the Creative Commons Attribution 4.0 International License with attribution. Please send comments to alex@ntireader.org.
Page updated on 2025-06-19
Abbreviations
Reference
Help
Aboutmenu
logo
NTI Reader
search

Back to collection

Avataṃsakasūtra (Flower Garland Sūtra) 大方廣佛華嚴經
Scroll 48
Click on any word to see more details.

大方廣佛華嚴經卷第四十八

東晉天竺三藏佛馱跋陀羅譯

入法界品第三十四之五

[0702b06] ◎爾時，善財童子起不可思議恭敬之心，好樂淨法，專向大乘，求諸佛智，親近如來，觀法境界無所障礙，決定實際，住實境界，至三世際，解了三世如虛空際，決定了知三世法際，不作法際，住無礙際，不違業際，決定了知佛際非際，住如來住；滅一切妄想，不著一切佛、一切眷屬、一切世界；知一切眾生非我無實，一切音聲離語言道，解一切色猶如電光。漸漸南行至彼城已，周遍推問彌多羅女為在何所。時，有人答：「今在師子幢王宮內。」聞已，即詣門下求見彼女。時，無量人眾悉入宮中，善財問言：「諸人今者為詣何所？」答言：「我等欲詣彌多羅女聽受正法。」

[0702b19] 爾時，善財作如是念：「此王宮門自在出入無所障礙。」善財即入，見彼女人處在明淨寶藏法堂，地玻瓈色，瑠璃為柱，金剛為壁，閻浮檀金欄楯窗牖，光明普照，阿僧祇摩尼寶而莊校之；又千寶藏摩尼寶鏡，圓滿莊嚴，眾生所樂，明淨妙寶以為嚴飾；又阿僧祇摩尼寶網羅覆其上，百千金鈴出微妙音；有如是等不可思議眾寶校具，莊嚴講堂。見彼女人身如真金，目髮紺色，處淨水香寶師子座，覆以金網；敷眾寶衣，大眾圍遶，以梵音聲而為說法。見已，頭面禮足遶無數匝，合掌恭敬於一面住，白言：「大聖！我已先發阿耨多羅三藐三菩提心，而未知菩薩云何學菩薩行，修菩薩道？」

[0702c03] 答言：「善男子！汝諦觀此法堂莊嚴。」

[0702c04] 爾時，善財見一一瑠璃柱中、一一金剛壁中、一一摩尼鏡中、一一形像中、一一寶中、一一莊嚴中，一一金鈴中、一一寶樹中、一一寶形像中、一一寶瓔珞中，悉見法界等一切如來，從初發心，修菩薩行，成滿大願，功德莊嚴，成等正覺，轉淨法輪，乃至示現無餘涅槃，如淨水中見月影像。善財童子於一切境界莊嚴具中，見一切佛從初發心，乃至示現無餘涅槃，亦復如是，皆是彼女過去善根依果力故。

[0702c13] 爾時，善財正念諸佛，恭敬合掌，白言：「大聖！此何法門？」答言：「善男子！是般若波羅蜜普莊嚴法門；我於三十六恒沙佛所修此法門，彼諸如來各以異門，令我入此般若波羅蜜普莊嚴法門。」善財白言：「大聖！此法門者，境界云何？」答言：「善男子！我入此法門，正念思惟，分別受持，生平等時，得普門陀羅尼等百萬阿僧祇陀羅尼門，以為眷屬；所謂：佛剎陀羅尼門、佛陀羅尼門、法陀羅尼門、眾生陀羅尼門、過去陀

羅尼門、未來陀羅尼門、現在陀羅尼門、安住實際陀羅尼門、功德陀羅尼門、功德具陀羅尼門、智陀羅尼門、智具陀羅尼門、諸願陀羅尼門、分別諸願陀羅尼門、行陀羅尼門、修集行陀羅尼門、淨行陀羅尼門、滿足行陀羅尼門、業陀羅尼門、不違業陀羅尼門、業流陀羅尼門、業所作陀羅尼門、遠離惡業陀羅尼門、向正業陀羅尼門、業自在陀羅尼門、善行陀羅尼門、善行三昧陀羅尼門、三昧陀羅尼門、隨順三昧陀羅尼門、分別三昧陀羅尼門、無壞三昧陀羅尼門、諸通明陀羅尼門、心海陀羅尼門、種種心陀羅尼門、淨心地陀羅尼門、普照重惡心陀羅尼門、心喜調御師陀羅尼門、發起眾生陀羅尼門、煩惱陀羅尼門、習氣陀羅尼門、煩惱方便陀羅尼門、欲陀羅尼門、眾生所行陀羅尼門、眾生種種業行陀羅尼門、眾生世間自性陀羅尼門、眾生相陀羅尼門、方陀羅尼門、說法陀羅尼門、大悲陀羅尼門、大慈陀羅尼門、寂滅陀羅尼門、諸言語道陀羅尼門、方便非方便陀羅尼門、隨順陀羅尼門、分別陀羅尼門、攝取陀羅尼門、無礙實際陀羅尼門、普陀羅尼門、佛法陀羅尼門、菩薩法陀羅尼門、緣覺法陀羅尼門、聲聞法陀羅尼門、世間法陀羅尼門、世界起陀羅尼門、世界滅陀羅尼門、世界形色陀羅尼門、淨世界陀羅尼門、垢世界陀羅尼門、於淨世界現垢濁剎陀羅尼門、於垢世界現清淨剎陀羅尼門、純淨世界陀羅尼門、純垢世界陀羅尼門、平等世界陀羅尼門、翻覆世界陀羅尼門、伏住世界陀羅尼門、入因陀羅網陀羅尼門、迴轉世界陀羅尼門、住相陀羅尼門、小處置大陀羅尼門、大處置小陀羅尼門、分別佛身陀羅尼門、放佛莊嚴光明網陀羅尼門、分別如來圓滿音聲陀羅尼門、佛正法輪陀羅尼門、生佛法輪陀羅尼門、分別佛法輪陀羅尼門、無壞佛法輪陀羅尼門、佛辯法輪陀羅尼門、向佛法輪陀羅尼門、能作佛事陀羅尼門、向諸佛眾陀羅尼門、分別諸佛大眾陀羅尼門、諸佛無盡大眷屬海陀羅尼門、普照佛力陀羅尼門、如來三昧陀羅尼門、如來三昧神力自在陀羅尼門、究竟佛事陀羅尼門、住佛所住陀羅尼門、佛持陀羅尼門、佛化陀羅尼門、佛知眾生心心所行陀羅尼門、佛神力自在陀羅尼門、住兜率天陀羅尼門、乃至示現入般涅槃陀羅尼門、饒益無量眾生陀羅尼門、諸甚深法陀羅尼門、諸莊嚴法陀羅尼門、菩提心色法方便陀羅尼門、菩提心起色陀羅尼門、願色陀羅尼門、行色陀羅尼門、通明色陀羅尼門、出生死色陀羅尼門、清淨智色陀羅尼門、清淨慧色陀羅尼門、菩提無量色陀羅尼門、自心淨色陀羅尼門。善男子！我唯知此般若波羅蜜普莊嚴法門，諸大菩薩心如虛空，入深法界，功德成滿，安住出世法，遠離世間行；具足清淨，離癡慧眼，決定了知無量法界，智慧無量與虛空等，得無礙眼，於一切境界無所障礙，住無礙地藏，普照一切，善能分別一切法義，一切世間無能壞者，行世間行無所染著，善巧方便，饒益攝取一切眾生，隨其所應悉能示現，於一切時轉正法輪而得自在；如是功德，我當云何能知、能說？善男子！於此南方有一國土，名曰救度，彼有比丘名曰善現，汝詣彼問云何菩薩學菩薩行、修菩薩道。」

[0703b28] 時，善財童子頭面禮足，遶無數匝，辭退南行。

◎

[0703c01] ◎爾時，善財童子正念思惟甚深法門、思惟甚深法界、思惟甚深法地、思惟甚深眾生、思惟甚深諸行、思惟甚深眾生心流、思惟甚深眾生如光、思惟甚深諸法之性、思惟甚深眾生語法、思惟甚深法界圓滿莊嚴、思惟甚深種諸業行、思惟甚深世間業所莊飾。

漸漸遊行，至救度國，於城都、聚落、村邑、市里、仙人住處、山林、曠野，周遍推求善現比丘。見彼比丘在林經行，形貌端嚴顏容姝妙；其髮右旋如紺青色，頂有肉髻，身色紫金，其目長廣如青蓮華，脣口丹色如頻婆果，頸項圓直脩短得所，胸有德字勝妙莊嚴，七處平滿；其臂纖長，手指縵網金輪莊嚴，傭髀鹿腨，腰腹不現，師子上身如淨居天；其身圓滿如尼拘樹王，相好莊嚴如雪山王，出諸良藥，圓光一尋，諸根調伏，目視安諦，智慧無礙，猶如大海；其心不動，一切世間所不能壞，天龍八部恭敬圍遶。彼比丘經行時，地天持地，步天出寶蓮華隨覆其迹，無盡圓滿天除滅眾闇，覺天雨雜華雲，不動藏天現諸寶藏，普光勝虛空天莊嚴虛空，妙德海天散寶供養，離垢藏須彌山天合掌禮侍恭敬供養，無礙力天起香華風雲而供養之，夜天以莊嚴身五體敬禮，常覺日天持明淨寶幢莊嚴虛空除滅闇冥。

[0703c25] 爾時，善財往詣其所，頭面禮足，白言：「大聖！我向阿耨多羅三藐三菩提求菩薩行，我聞大聖善能開導諸菩薩道，云何菩薩學菩薩行、修菩薩道，願分別說。」答言：「善男子！我年既少，出家日近，自我生來，於三十八恒沙佛所淨修梵行，或於一佛所，七日七夜淨修梵行，或餘佛所半月、一月、一歲、百歲、億那由他歲、乃至不可說不可說歲，或一小劫、半劫、一劫、或阿僧祇劫、乃至不可說不可說阿僧祇劫，淨修梵行。彼諸佛所，聞法受持，不違其教，莊嚴諸願，究竟淨修菩薩諸行，具足六波羅蜜。知菩提境界，知種種法輪，守護佛法，乃至正法滅盡，嚴淨一切諸佛世界，出生三昧大願力故；究竟菩薩一切淨行，出生菩薩一切行願力故；淨一切佛諸波羅蜜，出生普賢諸行力故。善男子！我不離此經行處，悉見十方智慧無礙故；一切法界悉現在前，於一念中過不可說不可說諸世界故；於一念中嚴淨不可說諸佛世界，出生大願力故；不可說不可說眾生方便門悉現在前，具十力智，出生普賢菩薩行願力故；見不可說不可說諸佛悉現在前，於一念中恭敬供養不可說不可說世界微塵等佛，恭敬供養如來願力故；能聞受持不可說不可說諸佛法雲，分別了知阿僧祇諸法趣，出生法輪陀羅尼力故；不可說不可說菩薩行悉現在前，一切諸行皆悉清淨，滿足菩薩因陀羅網行願力故；不可說不可說諸三昧海悉現在前，一切三昧皆悉淨滿一三昧，出生一切三昧力故；不可說不可說諸根海皆現在前，一切根輪隨順時輪，出生安住諸根際願力故；不可說不可說時輪悉現在前，能一切時轉淨法輪，出生究竟眾生願力故；一切三世海悉現在前，分別一切世界三世，出生隨順智慧光明願力故。善男子！我唯知此隨順菩薩燈明法門，諸金剛燈菩薩生諸佛家，具足成就不死命根無盡智慧；成無壞身，肢體具足，隨其所應悉能顯現；具妙形色，世無倫匹，毒刃火災所不能害；身如金剛不可沮壞，降伏眾魔制諸外道；身真金色超出世間，隨其所應無不聞見，普觀世間雨甘露法；普照一切滅諸障礙，見者無厭，拔斷一切諸不善根，起妙善根，難遇難見。我當云何能知、能說彼功德行？善男子！於此南方有一國土，名曰輸那，彼有童子名釋天主，汝詣彼問云何菩薩學菩薩行、修菩薩道。」

[0704b14] 時，善財童子專求菩薩莊嚴正道，菩薩諸力照心修行，菩薩無壞無盡諸功德行

，成滿菩薩堅固大願，以大莊嚴而自莊嚴，一切無畏，不退堅固正直之心，受持一切菩薩行雲，受持菩薩正法之雲而無厭足，恭敬一切菩薩功德，攝取一切眾生，常欲超出生死曠野，樂欲見聞恭敬親近，於善知識心無厭倦；頭面禮足，恭敬無量，隨順教誨，辭退南行。

◎
[0704b23] ◎爾時，善財童子與天龍大眾眷屬圍遶，至輸那國，周遍推求釋天主童子。時，虛空中有諸天龍而告之曰：「善男子！此童子在善城門外河水之側。」

[0704b26] 爾時，善財見釋天主與一萬童子弄沙嬉戲，即詣其所，頭面禮足，遶無數匝，合掌恭敬，於一面住，白言：「大聖！我已先發阿耨多羅三藐三菩提心，而未知菩薩云何學菩薩行、修菩薩道，唯願解說。」

[0704c01] 答言：「善男子！文殊師利教我相靨子法，算數法、印法，我因知此三種法故；得一切巧術智慧法門。善男子！我因此法門故，知靨子、算數、印性，疾病、中毒、為鬼所著、諸魔所持悉能消伏；立大小城、都邑、聚落、善惡之相、田業商估一切眾生身肢節相、善趣惡趣行業之相，知此眾生之於善趣，知此眾生之於惡趣，此聲聞、此緣覺、此如來地諸方便相，如是等事我悉了知，普令眾生修學此法。復次，善男子！我亦了知菩薩算數之法，所謂：百千為一羅叉、百千羅叉為一拘利、百千拘利為一那由他、廣說如阿僧祇品。善男子！若有無量百由旬等大沙聚，我悉分別算知其數。善男子！如算法能知沙聚，算知東方一切世界，南、西、北方，四維，上、下，亦復如是。算知一切世界中一切劫、一切佛、一切法、一切菩薩、一切業，算數了知一切世界中一切四諦名號，亦復如是。善男子！我唯知此巧術智慧法門，諸大菩薩深入一切算數法門，算數一切法深入三世算數之法；算數一切眾生、算數一切法、算數一切佛、算數一切佛名號、算數一切菩薩、一切算數轉自在輪菩薩。我當云何能知、能說彼功德行，發明境界，讚歎諸力，顯正直心，說功德具，說諸大願，顯現清淨諸波羅蜜，說功德藏勝妙智慧。善男子！於此南方，有城名曰海住，有優婆夷名曰自在，汝詣彼問云何菩薩學菩薩行、修菩薩道。」

[0704c29] 時，善財童子聞善知識教，歡喜無量，得未曾有奇特正直心寶，其心弘廣，普覆眾生，得算數諸佛次第出世自在法門，淨法圓滿，智慧究竟，分別顯現一切諸趣，於三世境界無所障礙，出生無盡功德海心，得大智慧自在光明，斷三界縛；頭面禮足，右遶三匝，辭退南行。

[0705a08] 爾時，善財童子於善知識心無厭足，猶如大海吞納眾流；善知識日，明淨慧光開發其心，猶蓮華敷長養一切善根，萌芽莖節枝葉功德大樹；善知識月，能以清涼教法光明，除眾熱惱；善知識者如夏雪山，眾獸所集樂；善知識心，猶如大海，眾寶充滿；善知識教長養法身，如閻浮樹華果具足，心常樂住；善知識教法譬如龍王，於虛空中神變自在；善知識教起大寶山，顯現一切；以善知識教而自圍遶，猶如帝釋降阿修羅，無能壞者。

漸漸遊行至海住城，周遍推求自在優婆夷；時，有人言：「善男子！此優婆夷在此城中深宮之內。」善財聞已，往詣宮門，敬心而立；彼優婆夷所住之處，廣博嚴飾，眾寶垣牆，周匝圍遶；開置四門，阿僧祇寶以為莊嚴。善財進入，見優婆夷處師子座，年在盛美，容色殊妙，觀者無厭；除莊嚴具，素服被髮，身色光明，除佛菩薩餘無能及。於其宮內敷十億床，出過天人，菩薩宿世行業所造；衣服、飲食、眾妙寶物諸莊嚴具，常開四門，周給一切而無窮盡。一萬女眾眷屬圍遶，容色威儀悉如諸天，猶如莊嚴眾妙寶樹，口常演出天妙音聲，敬樂觀察此優婆夷，禮拜供養。彼諸女身常出妙香普熏大城，若有聞者皆得不退菩提之心、無怒害心、無怨敵心、無慳嫉心、無幻偽心、無諂曲心、無貪愛心、無瞋恚心、無懈怠心、無量心、平等心、大慈心、益眾生心、淨持戒心、無求欲心，聞彼音聲皆悉歡喜，身心柔軟，其有見者皆得離欲。

[0705b08] 爾時，善財頭面禮彼優婆夷足，敬心右遶，於一面住，白言：「大聖！我已先發阿耨多羅三藐三菩提心，而未知菩薩云何學菩薩行、修菩薩道。」

[0705b11] 答言：「善男子！我成就無盡功德藏莊嚴法門，以一器食施百眾生，隨其所欲皆得充滿千眾生、百千眾生、億眾生、千億眾生、百千億眾生、那由他眾生、百那由他眾生、百千那由他眾生、乃至不可說不可說眾生、閻浮提微塵等眾生、乃至不可說不可說佛剎微塵等眾生，隨其所欲皆悉充滿而無損減。又復施與上味美膳、輦輿、衣服、華鬘、妙香、末香、塗香、寶莊嚴具。又施床座、車乘、妙蓋、幢幡，如是等種種諸物，隨其所欲悉令充滿，皆大歡喜。善男子！於東方一世界、乃至不可說不可說世界、閻浮提微塵等世界、乃至不可說不可說佛剎微塵等世界中，一切聲聞、緣覺，食我食已，悉成道果。又於東方乃至不可說不可說佛剎微塵等世界中，一生補處菩薩，食我食已，降魔成道；南、西、北方，四維，上、下，亦復如是。善男子！汝見我此一萬眷屬女不？」

[0705b28] 「唯然，已見。」

[0705b28] 「善男子！如是等百萬阿僧祇菩薩悉我同行、同願、同善根、同修道、同欲性、同淨正念、同清淨趣、同菩提無量、同得諸根、同心依果、同境界、同正趣離生、同真實義、同明正法、同具菩薩清淨妙色、同無量力、同堅精進、同正法音、同語言道、同諸功德、同清淨業、同清淨報、同清淨大悲救護一切、同清淨業不違因緣、同清淨口業於一切佛眾隨其所應悉為說法、同恭敬供養諸佛、同決定知一切諸法、同得菩薩清淨諸地，此諸菩薩取我器食，於一念頃遍遊十方，供養一切聲聞、緣覺、菩薩、諸佛及施餓鬼，悉令滿足，而我器食無所損減。善男子！我此器食隨應諸天悉令充滿，乃至施人亦復如是。善男子！且待須臾，汝自見之。」善財即見無量人眾從四門入，彼優婆夷皆令安坐，隨所適樂悉令充悅。

[0705c16] 「善男子！我唯得此無盡功德藏莊嚴法門，諸大菩薩無盡功德藏海猶如虛空，以無量功德熏修其心，如隨意寶，滿足一切眾生願故，大功德城悉滅一切諸貧苦故，功德

須彌雨眾寶故，大功德藏開法城門故，功德燈明滅貧闇故，大功德蓋勝妙善根覆一切眾生故；我當云何能知、能說彼功德行？善男子！於此南方，有城名曰大興，彼有長者名甘露頂，汝詣彼問云何菩薩學菩薩行、修菩薩道。」

[0705c25] 時，善財童子頭面禮足，遶無數匝，憶念不捨，辭退南行。

◎

[0705c27] ◎爾時，善財童子得無盡功德光明法門，正念思惟彼功德海，觀察彼虛空功德、趣彼功德聚、登彼功德山、攝彼功德藏、盡彼功德底、度彼功德海、淨彼圓滿功德、周遍觀察彼諸功德、隨彼功德藏、持彼功德教、淨彼功德性。漸漸遊行至大興城，周遍推求長者甘露頂，樂求善知識；以善知識熏其身心，於善知識起正直心，觀善知識常無厭足，學善知識勇猛精進，求善知識一切善根，同善知識一切善根，於善知識無嫌恨心，滿功德藏，學善知識種種方便；雖不由他悟而常親近諸善知識，長諸善根，淨修菩提正直之心，增長一切菩薩諸根，成就一切善根，滿足大願。發廣大悲，近一切智，不離諸佛；增長普賢菩薩所行，如來光明常照其心。

[0706a13] 爾時，善財見甘露頂於彼城內，處七寶堂阿僧祇寶師子座上，金剛伊尼羅寶以為座足，離垢寶藏而以校飾，五百寶像以為莊嚴，建眾寶幢、垂寶繒幡、張眾寶帳，無量寶網羅覆其上。有人手執閻浮檀金蓋，瑠璃為竿，復有執持離垢寶拂侍立左右，眾妙雜香而以熏之，雨天華雲，作五百種勝妙妓樂娛樂。城內一萬大眾，周匝圍遶，顏容姝妙，天人無倫，成就菩薩直心，莊嚴眾生，悉常隨順甘露頂教，宿世同修諸善根故。

[0706a23] 爾時，善財頭面禮足，遶無數匝，恭敬合掌，於一面住，白言：「大聖！我為利益一切眾生故，發阿耨多羅三藐三菩提心，所謂：滅一切眾生苦惱，令安隱住，究竟快樂，度生死海，到法寶洲，消竭貪愛，修大悲念，除五欲渴，樂一切智，令究竟度生死曠野，常樂一切諸佛功德，超出三界至薩婆若城，而未知菩薩云何學菩薩行，修菩薩道，攝一切眾生？」

[0706b02] 長者答言：「善哉！善哉！童子！乃能發阿耨多羅三藐三菩提心。若能發心學菩薩道、修菩薩行，此人難得；求善知識，見善知識，親近恭敬；於善知識，其心不退而無厭足。善男子！汝見我此一萬眷屬不？」

[0706b07] 「唯然，已見。」

[0706b07] 「我本為彼說種種法，令發阿耨多羅三藐三菩提心，生如來家，修白淨法，滿足無量諸波羅蜜，具佛十力；離世間姓、立如來姓；壞生死輪、轉淨法輪；滅三惡道、立正法趣。善男子！當知菩薩悉能救護一切眾生。善男子！我成就此如意功德寶藏法門，隨其所須悉滿彼願，謂以眾寶、車乘、象馬、僮僕、衣服、飲食、香華、末香、燈明、湯藥、幢幡、繒蓋、隨意眷屬、天冠、寶飾、一切珍玩、資生之具，盡給施之，乃至以法廣施眾生。善男子！且待須臾，汝自見之。」即時，善財見諸方國、城邑、聚落，一切眾生來

詣其所，悉命令坐。時，甘露頂仰視虛空，隨諸來會一切所須，悉從空下，滿足其願；既充願已，為說正法，悉令長養諸功德藏，消生死愛，渴仰佛法，乃至具足大人味味之相；滅貧窮苦，富甘露財，降伏眾魔，無能壞者，成就十力無上智慧；如是等類，悉滿願已，皆大歡喜，隨所來方各還本處。

[0706b25] 「善男子！我唯知此如意功德寶藏法門，諸大菩薩具足一切自在功德，成就寶手，覆一切剎，雨無量雲；謂：眾寶雲、種種色莊嚴雲、種種色寶天冠雲、種種色衣雲、種種妙聲雲、種種華雲、種種周羅摩尼寶雲、種種色香雲、種種色蓋雲、種種色幢幡雲，皆悉充滿一切世界、一切佛剎、一切諸佛及其眷屬，為教化一切眾生，令供養一切佛故；我當云何能知、能說彼菩薩行，顯其自在？善男子！於此南方，有城名師子重閣；彼有長者名法寶周羅；汝詣彼問云何菩薩學菩薩行、修菩薩道。」

[0706c07] 時，善財童子歡喜踊躍，頭面敬禮，遶無數匝，如弟子法。作如是念：「因善知識得一切智，於善知識生無壞心，聞善知識教悉能隨順，調伏諸根。」作是念已，辭退南行。

[0706c12] 爾時，善財童子正念如意功德寶藏法門，守護彼功德藏，淨彼功德須彌山王，得彼功德海之源底，開彼功德藏，觀彼功德藏，圓滿清淨彼功德藏，攝彼功德藏，出生長養彼功德藏力。漸漸遊行，至於彼城，周遍推求長者法寶周羅，於道遇見，頭面禮足，合掌恭敬，於一面住，白言：「大聖！我已先發阿耨多羅三藐三菩提心，而未知菩薩云何學菩薩行、修菩薩道？」時，彼長者執善財手，將歸其家：「善男子！且觀我家。」爾時，善財遍觀舍宅，悉閻浮檀金色，七寶為牆，周匝圍遶；瑠璃莊嚴，硨磲為柱，敷赤真珠寶師子座，建師子寶幢，張瑠璃寶帳，如意珠網羅覆其上，阿僧祇寶而莊嚴之；馬瑙寶池，八功德水盈滿其中；一切寶樹周匝圍遶，其宅廣大十重八門。

[0706c27] 爾時，善財見最下重設眾肴膳，惠施一切；見第二重施雜寶衣；見第三重施惠一切寶莊嚴具；見第四重施內眷屬，悉履善行，巧於語言；見第五重乃至五住菩薩雲集其中，結集正法，離世間樂，出一切論諸陀羅尼三昧法印，分別三昧智慧光明；見第六重得般若波羅蜜菩薩充滿其中，具甚深智，得寂靜明智慧藏地無礙法門，超出三有境界無礙，念不二法，結集般若波羅蜜門，分別解說般若波羅蜜門，所謂：寂滅藏般若波羅蜜門、分別一切眾生般若波羅蜜門、不動轉般若波羅蜜門、離欲普照般若波羅蜜門、不可壞藏般若波羅蜜門、一切眾生淨眼般若波羅蜜門、海藏般若波羅蜜門、普眼般若波羅蜜門、一切無盡方便海般若波羅蜜門、隨順眾生普照無礙般若波羅蜜門、慶雲漸下般若波羅蜜門，結集如是等百萬阿僧祇般若波羅蜜門，彼菩薩眾不可說莊嚴而莊嚴之；見第七重響忍菩薩充滿其中，出方便智，悉能聞持諸佛法雲；見第八重常住菩薩充滿其中，具諸神通，遍一切剎，照一切眾生、一切法界，具足法身，詣一切佛無所障礙，悉能受持一切佛法，見第九重

補處菩薩充滿其中，見第十重一切如來充滿其中，從初發心，修菩薩行，超出生死，滿足大願，神力自在，一切佛剎及其眷屬轉淨法輪，化度眾生顯現住持。

[0707a24] 爾時，善財見如是等奇特事已，白言：「大聖！我未曾見如是清淨大眾，昔於何處種諸善根，今得如是勝妙果報？」

[0707a27] 「善男子！我憶過去無量光明法界普莊嚴王如來、應供、等正覺、明行足、善逝、世間解、無上士、調御丈夫、天人師、佛、世尊，出興于世。彼佛入城，我以香華妓樂而供養之；供養已，持此善根迴向三處，謂：滅除貧苦、常見諸佛菩薩及善知識、恒聞正法故獲斯報。善男子！我唯知此滿足大願法門，諸大寶海菩薩得不可壞清淨法身、不可壞法雲普覆一切、具足成就不可壞功德、不可壞大功德網普覆一切、入不可壞三昧境界、具足菩薩不可壞善根、住不可壞如來所住不可壞智慧究竟三世、住一切劫而無疲倦、住不可壞普眼境界地、我當云何能知、能說彼功德行？善男子！於此南方，有一國土名實利根，城名普門，彼有長者名普眼妙香；汝詣彼問云何菩薩學菩薩行、修菩薩道。」

[0707b14] 時，善財童子頭面敬禮法寶周羅足已，辭退南行。

◎
大方廣佛華嚴經卷第四十八

【經文資訊】大正藏第 09 冊 No. 0278 大方廣佛華嚴經
【版本記錄】CBETA 電子佛典 2016.06，完成日期：2016/06/15
【編輯說明】本資料庫由中華電子佛典協會（CBETA）依大正藏所編輯
【原始資料】蕭鎮國大德輸入，眾生出版社提供新式標點，其他
【其他事項】本資料庫可自由免費流通，詳細內容請參閱【中華電子佛典協會資料庫版權宣告】

本網站係採用 Creative Commons 姓名標示-非商業性-相同方式分享 3.0 台灣 (中華民國) 授權條款授權.
Copyright ©1998-2016 CBETA
Dictionary cache status: loaded

Copyright Fo Guang Shan 佛光山 2013-2025. This work may be freely reused under the Creative Commons Attribution 4.0 International License with attribution. Please send comments to alex@ntireader.org.
Page updated on 2025-06-19

Avataṃsakasūtra (Flower Garland Sūtra) 大方廣佛華嚴經
Scroll 49
Click on any word to see more details.

大方廣佛華嚴經卷第四十九

東晉天竺三藏佛馱跋陀羅譯

入法界品第三十四之六

[0707b23] ◎爾時，善財童子思惟諸佛無量法門，逮得菩薩無量諸行，菩薩無量妙方便道，普照身心；樂求無量方便法門，成就菩薩清淨解脫，菩薩無量清淨諸根，菩薩無量諸清淨力；心隨菩薩無量諸行，出生菩薩無量大願力，逮得菩薩不可沮壞妙智慧幢，普照一切。漸漸遊行，至於彼國，求普門城，心無休息，精進不退。念善知識，讚善知識，隨順善知識，諸根專向普門法門，遠離一切諸放逸行，開淨慧眼，度生死海。見普門城，百千小城周匝圍遶，高峻堅固，妙巧無比，種種莊嚴；見普眼妙香長者於此城中，坐眾香座。往詣其所，頭面禮足，恭敬合掌，於一面住，白言：「大聖！我已先發阿耨多羅三藐三菩提心，而未知菩薩云何學菩薩行、修菩薩道？」

[0707c08] 答言：「善哉！善哉！善男子！乃能發阿耨多羅三藐三菩提心。善男子！我知一切眾生病：風寒熱病及諸雜病、狂橫病、鬼著病、毒病、諸呪術病，如是等類一切諸病，我悉了知；隨其所應，皆能療治。善男子！十方眾生諸有病者，來詣我所，我悉能治。除其患已，沐浴香湯，香華瓔珞，名衣上服而莊嚴之，肴膳飲食而供養之，無量珍寶而惠施之，然後為說種種法門：貪欲多者，教不淨觀；瞋恚多者，教慈心觀；愚癡多者，教法相觀；等分行者，教勝法門；稱揚讚歎諸佛功德，發菩提心故，說長養大悲，於無量生死苦，心不厭故；分別廣說諸波羅蜜，長養無量淨智慧故；說諸大願，教化成熟一切眾生故；說普賢菩薩行，顯現清淨尸波羅蜜故；說不可思議如來功德，顯現羼提波羅蜜故；說如來無壞清淨法身，顯現毘梨耶波羅蜜故；說如來無與等者，顯現如來禪波羅蜜故；說清淨法身，顯現般若波羅蜜故，說一切淨法身，令一切眾生皆悉覩見，顯現方便波羅蜜故；說於生死中，住一切劫，顯現願波羅蜜故；說嚴淨一切佛剎，顯現諸力波羅蜜故；說淨法身，隨其所應，悉令歡喜，顯現智波羅蜜故；說常樂見清淨法身，遠離一切不善法故。善男子！我以如是等種種法施，悉令滿足，歡喜而還。善男子！我又善知和眾香法，所謂：不可稱王香、新頭香、勝香、覺香、明相香、沈水香、堅固香、栴檀香、雲香、不動諸根香

，知如是等一切諸香。燒此香時，一心向佛，發大誓心，滿一切願，所謂：救護一切眾生，嚴淨一切佛剎，恭敬供養一切諸佛；乃至燒一丸香時，充滿十方一切法界，一切如來及其眷屬；香帳莊嚴一切法界，香宮殿、香垣牆、香樓閣、香欄楯、香却敵、香窓牖、香半月、香蓋、香幢、香幡、香網、香形像、香光明、香莊嚴具、香雲雨，莊嚴十方一切法界，一切諸佛及其眷屬。善男子！我唯知此令一切眾生歡喜普門法門，見一切佛身諸大藥王菩薩；若有聞見、親近、憶念、執持名號，皆悉不虛；其有見者，煩惱悉滅，得諸如來法之原底，滅除苦陰，永離一切生死恐怖，得無所畏，具一切智，破壞無量生死高山，安住正法。我當云何能知、能說彼功德行？善男子！於此南方，有城名曰滿幢，王名滿足，汝詣彼問云何菩薩學菩薩行、修菩薩道。」

[0708a25] 時，善財童子頭面敬禮普眼妙香長者，遶無數匝，辭退南行。

[0708a27] 爾時，善財童子次第憶念諸善知識，正念思惟善知識教；復作是念：「善知識者能攝取我，能守護我，令我不退阿耨多羅三藐三菩提。」如是思惟，得大歡喜心、無量歡喜心、發清淨心、寂滅心、廣大心、莊嚴心、無著心、無礙心、虛空心、見諸佛菩薩心、自在心、順諸法心、於一念中充滿一切佛剎心、見如來心、念十力心，不捨諸佛善知識心。漸經人眾、城邑聚落，至滿幢城，問：「滿足王今在何所？」

[0708b07] 有人答言：「今在正殿，行於王法，教化眾生。應攝取者而攝取之，應罰者罰，應治者治；諸有諍者，斷其諍訟；有恐怖者，施以無畏；讚歎不殺、不盜、不邪婬、不妄言、不兩舌、不惡口、不無義語、無貪、恚、癡。」

[0708b11] 爾時，善財遙見彼王處金剛師子座，阿僧祇寶而以莊嚴，無量寶像以為莊飾，種種香雲而普熏之，無量寶衣以敷其上；又復建立無量寶幢，無量寶幡周遍垂下，張眾寶帳；頂冠如意摩尼寶冠，閻浮檀金半月莊嚴；髮紺青色，耳普垂[耳*垂]，身佩無價摩尼瓔珞，百千寶網羅覆其上；閻浮檀金蓋，眾寶為鈴，常出妙音；瑠璃為竿，夜光寶藏普照諸方。彼滿足王有大勢力，離諸怨敵，無量自在。一萬大臣各處常位，修理王事，勇將一萬持仗侍衛。

[0708b22] 爾時，善財見無量眾生犯王法者，身被五縛，或斷手足，或截耳鼻，或挑雙目，或斬身首，或投沸灰；或疊纏油灌，以火焚之；以如是等無量楚毒而苦治之。爾時，善財作如是念：「我為一切眾生故，學菩薩行，修菩薩道，今見此王行大惡逆，諸不善法；此乃惡中之惡，第一惡人。」

[0708b28] 作是念時，虛空有天而告之曰：「善男子！汝當憶念普眼妙香善知識教。」

[0708c01] 善財即時仰觀虛空而答之言：「我常憶念！」

[0708c02] 天又語言：「若常憶念，何故疑怪？善男子！菩薩方便不可思議，菩薩智慧不可思議，攝取眾生不可思議，調伏眾生不可思議，教化眾生不可思議，愍念眾生不可思議

，度脫眾生不可思議。」

[0708c06] 爾時，善財聞天教已，詣彼王所，頭面禮足，白言：「大聖！我已先發阿耨多羅三藐三菩提心，而未知菩薩云何學菩薩行、修菩薩道？」

[0708c09] 時，滿足王王事訖已，手執善財，將入宮內，命就寶師子座，而告之曰：「善男子！汝觀我家。」善財即觀廣大無極七寶垣牆，周匝圍遶；七寶講堂，無量百千眾寶樓閣而莊嚴之；乃至不可思議摩尼寶網羅覆其上；五百侍女，端嚴如天，如上所說。

[0708c15] 「善男子！見我此報所因業不？」

[0708c15] 答言：「已見。」

[0708c16] 「善男子！我成就菩薩幻化法門。我此國土殺生、偷盜乃至邪見，諸群生類，不可教化離諸惡業，我為調伏，令解脫故，化作人眾，種種苦治，令捨十不善道，一切諸惡，具足十善，得究竟樂，發阿耨多羅三藐三菩提心，具足一切智。善男子！當知我身、口、意，乃至蟻子不生害心，何況人耶？人是福田，生諸善根。善男子！我唯知此幻化法門。諸大菩薩得無生法忍，知一切有趣，皆悉如幻；知菩薩行，悉如變化；一切世間，悉如電光；一切諸法，皆悉如夢；深入無礙法界，具菩薩妙行，境界無礙，攝一切行，於無量旋陀羅尼而得自在。我當云何能知、能說彼功德行？善男子！於此南方，有城名曰善光，王名大光，汝詣彼問云何菩薩學菩薩行、修菩薩道。」

[0709a02] 時，善財童子頭面禮足，遶無數匝，辭退南行。

[0709a04] 爾時，善財童子一心正念彼王智慧幻化法門。觀一切法皆悉如幻，分別諸業，專求正法，一心思惟彼王變化，救度眾生；思惟世間一切如幻，分別了知三世願行悉如幻化，入淨法界。漸經人眾、聚落、城邑、曠野諸難，心無疲倦，至善光城，問眾人曰：「此城何名？」

[0709a10] 答言：「善光。」

[0709a10] 爾時，善財作如是念：「我善知識在此城中，我今必定見善知識，聞菩薩行、菩薩正法及諸法門；菩薩功德不可思議，境界不可思議，自在不可思議，平等法門不可思議，勇猛之力不可思議，我今必聞菩薩究竟境界。」作是念已，入善光城。見城七寶無量莊嚴，七重深塹周匝圍遶，八功德水盈滿其中，底布金沙，優鉢羅、鉢曇摩、拘牟頭、分陀利華遍滿其中。七寶垣牆，七重圍遶，所謂：金剛師子垣牆、不可壞金剛垣牆、精進金剛垣牆、不可壞精進垣牆、無底金剛垣牆、淨網垣牆、離欲清淨金剛垣牆；是七重垣牆，阿僧祇寶而莊嚴之。其城奇特，高峻廣大，十億街巷；一一街巷，各有無量億那由他阿僧祇人眾。阿僧祇閻浮檀金樓閣，瑠璃寶網羅覆其上；不可思議白銀樓閣，赤真珠網羅覆其

上；不可思議瑠璃樓閣，莊嚴藏摩尼寶網羅覆其上；不可思議玻瓈樓閣，離垢摩尼寶藏網羅覆其上；不可思議明淨寶樓閣，日藏摩尼寶網羅覆其上；阿僧祇因陀羅尼寶樓閣，妙寶光明網羅覆其上；阿僧祇堅固寶樓閣，夜光寶焰網羅覆其上；不可思議金剛樓閣，不可壞幢摩尼寶網羅覆其上；不可思議沈水栴檀樓閣，摩訶曼陀羅華網羅覆其上；如是等不可稱說妙寶樓閣，以種種網羅覆其上；不可思議妙寶網，不可思議金鈴網，不可思議香網，不可思議華網，不可思議衣網，羅覆其上。又張不可思議諸妙寶帳，不可思議珍妙寶蓋以覆其上，建立不可思議雜寶幢幡而莊嚴之。當此城中有一樓閣，名曰眾生樂見無厭，阿僧祇摩尼寶而以莊嚴；彼大光王常處其中。

[0709b12] 爾時，善財於此一切嚴飾珍妙，心無染著，一心樂欲見善知識。見大光王處於法堂寶師子座，結跏趺坐，眾寶莊嚴，敷以寶衣，萬阿僧祇寶像以為莊嚴，種種妓樂而娛樂之。有二十八大人之相，八十種好而以莊嚴。身真金色，如明淨日，普照一切；如盛滿月，眾宿中明；如梵天王，處於大眾；如大海中，有眾珍寶；如雪山中，出諸良藥；如大龍王，雷震諸法實相音聲；如虛空，清淨不受塵垢；如須彌山四種寶色，普照眾生性海；譬如寶洲，智寶充滿。彼王殿前及諸街巷，城四門外，處處安置眾珍寶聚及諸寶衣；無量億那由他諸采女眾，容飾端嚴，五欲無倫，姿好巧妙，迴動天人，六十四術，無不備舉。無量乳牛，其角金色，乳味甘香，一[穀-(一/禾)+牛]一石。又有無量諸莊嚴具，種種甘香百味肴膳，無量音樂，及諸湯藥，資生之具。一一街巷，兩邊各有二十億菩薩，以此一切資生之具而用惠施；攝眾生故，悅眾生故，淨眾生心故，滅眾生煩惱故，令諸眾生解實義故，安立眾生一切智故，令眾生離惡心故，拔出眾生邪見刺故，淨眾生業道故。

[0709c05] 爾時，善財五體敬禮大光王已，右遶一匝，於一面住，白言：「大聖！我已先發阿耨多羅三藐三菩提心，而未知菩薩云何學菩薩行、修菩薩道，我聞大聖善能解說，唯願敷演。」

[0709c09] 答言：「善男子！我成就菩薩大慈幢行清淨滿足。我於無量不可說不可說諸佛菩薩所，聞此妙法，觀察清淨，修習莊嚴。善男子！我住此行，如法治國，觀察眾生，順行世間。如法教化眾生，攝取眾生，安置眾生，饒益眾生；如法熏眾生，如法教眾生，令修善根，觀法真實。令諸眾生得慈心、大慈心、大慈力心、饒益心、離恐怖心、攝眾生心、不捨眾生心，發於大願滅諸苦心。安隱眾生令得快樂，身心柔軟，遠離心垢，捨生死樂，常樂正法，除煩惱垢，得清淨心。以一切善熏眾生心，斷生死流，入深法海，滅諸有趣；出無礙心，得一切智，淨諸心海，信力堅固，無能壞者。善男子！我以如是安住此行，如法治國，令諸人民離眾怖畏。有貧窮者來至我所，隨所求索，常開庫藏而告之曰：『恣意取之，勿作眾惡。』此城眾生悉向大乘，各見此城種種不同，或見垢穢，或見清淨，或見木石，或見瑠璃，或見無壞幢牆周匝圍遶；或見不可思議樓閣，阿僧祇寶而以莊嚴；以正直心修諸善根，於諸佛所求一切智，為我宿世所攝眾生修菩薩行者，乃見此城眾寶嚴淨，餘見垢穢。善男子！此城眾生五濁惡時，行諸不善，我愍念彼，入於菩薩大慈為首順世三昧；入此定時，彼諸眾生惡心、惱心、諍心、害心皆悉除滅，所以者何？此三昧力，法

如是故。善男子！且待須臾，汝自見之。」

[0710a07] 時，王即入大慈為首順世三昧，入已，善光大城六種震動，諸寶垣牆、樓閣、宮殿、欄楯、窓牖、却敵、半月、寶鈴、羅網，諸寶形像出妙音聲，讚歎彼王；其城內外一切人民，皆大歡喜，一心合掌，敬禮彼王；諸畜生等，慈心相向，亦禮彼王；山原樹林，皆悉曲躬而向彼王；河池泉流，皆悉向王；一萬龍王興黑重雲，雷震曜電，雨眾香水；一萬釋天王、夜摩天王、刪兜率天王、化自在天王、他化自在天王等，於虛空中作億那由他妓樂音聲；阿僧祇天采女，眾妙音歌頌，雨阿僧祇華雲、香雲、末香雲、鬘雲、蓋雲、雜色衣雲，阿僧祇寶幢幡蓋莊嚴虛空，供養彼王；伊那槃那龍王敷大蓮華，普覆虛空，垂阿僧祇妙綵繒帶，阿僧祇寶而莊嚴之，阿僧祇寶鬘瓔珞，天莊嚴具，諸妙華香，充滿虛空，供養彼王；阿僧祇天女，充滿虛空，稱讚彼王；阿僧祇羅剎鬼等，常在大海閻浮提住，飲血食肉，水陸惡獸，常害眾生，皆得慈心及寂靜心，明信後世，遠離諸惡，心大歡喜，五體投地，敬禮彼王，皆得無量身心快樂；阿僧祇毘舍闍鬼及四天下毒害眾生，三千大千世界乃至十方各百萬億那由他世界中毒害眾生，亦復如是。

[0710b01] 時，大光王從三昧起，告善財言：「善男子！我唯知此菩薩大慈幢行三昧；諸大菩薩以大慈蓋普覆救護一切眾生，上、中、下品，等觀無二；慈如大地，載育眾生；菩薩滿月，出功德光除眾惱熱；菩薩淨日，智慧光明普照一切；菩薩明燈，除滅重闇；菩薩淨水珠，滅眾生心海煩惱垢濁；菩薩如意寶珠，隨眾生心，悉令滿足；菩薩疾風，速令眾生修習三昧，入一切智城。我當云何能知、能說彼功德行，讚歎稱量彼功德山，觀彼功德，知大願風輪，得真實地，分別了知莊嚴大乘普賢菩薩之所修行及諸三昧，讚大悲雲？善男子！於此南方，有城名曰安住，有優婆夷名曰不動，汝詣彼問云何菩薩學菩薩行，修菩薩道。」

[0710b15] 時，善財童子敬禮彼王，遶無數匝，辭退南行。

◎

[0710b17] ◎爾時，善財童子正念思惟大光王教，思惟菩薩大慈幢行，大慈為首隨順世間三昧；出生不可思議功德願力，長養菩薩不可思議堅固智慧；思惟菩薩不共之法，思惟不可思議諸法實相，思惟菩薩不可思議眷屬，思惟菩薩不可思議眾事。作是思惟已，得歡喜心、離欲心、極踊躍心、謙下心、離垢心、明淨心、堅固心、無畏心、無盡心。作是念時，悲泣流淚。復作是念：「見善知識則能出生一切功德，起菩薩行，清淨正念陀羅尼，出生菩薩三昧光明，見一切佛雨諸佛法雲，分別解說菩薩諸願，出生菩薩不可思議智慧光明，長養菩薩堅固諸根。念善知識，能離險道；念善知識，開示正路；念善知識，順平等法；念善知識，顯摩訶衍；念善知識，究竟普賢菩薩所行；念善知識，現一切智城；念善知識，度一切法界海；念善知識，普照三世一切法海；念善知識，長養一切諸白淨法；念善知識，成滿一切諸賢聖法。」

[0710c06] 善財如是悲心念時，如來使天隨菩薩天於虛空中而告之曰：「善男子！其有隨順善知識教，諸佛歡喜！其有隨順善知識教，近一切智！於善知識教，心無厭故，一切諸義悉現在前。善男子！汝詣安住王城不動優婆夷所，是汝知識，不久當見。」

[0710c12] 爾時，善財從智慧光明三昧起，漸漸遊行至安住城，推問：「不動優婆夷今在何所？」

[0710c14] 時，有人言：「善男子！不動優婆夷在其家內，父母守護，親近眷屬周匝圍遶，為無量眾演說正法。」

[0710c16] 爾時，善財歡喜無量，即詣其門，入彼家內。見其宮殿金色光明，皆悉普照，觸斯光者，身心柔軟。爾時，善財光明觸身，即得五百三昧門，所謂：覺一切三昧門、奇特幢三昧門、寂靜三昧門、遠離一切眾生三昧門、普眼三昧門、如來藏三昧門。得如是等五百三昧門，身心柔軟，如七日胎。又聞妙香出過天人，前詣其所，合掌恭敬，一心觀察。見彼形色，天龍八部諸采女眾所不能及，十方世界一切女人無與等者；容色妙絕十方無倫，況有勝者？唯除諸佛。其宮殿嚴飾，十方世界無與等者；口出妙香，十方世界無與等者；其莊嚴具，十方世界無與等者；其眷屬眾，十方世界無與等者，何況有勝？除如來眾。如是勝妙，不令眾生起染著心；其有見者，除滅煩惱，如梵天王，欲界煩惱不現在前。其有得見此優婆夷，一切煩惱皆悉除滅，十方眾生樂觀無厭，除明行足。

[0711a05] 爾時，善財見彼女人不可思議法，不可思議三昧，不可思議無比妙色，無量光明網，一切無障，不可思議饒益眾生，不可窮盡諸眷屬海，觀察不可思議身，無有厭足。爾時，善財以偈頌曰：

「常持清淨戒，　　精進修忍辱，
　譬如盛滿月，　　星中獨明耀。」

[0711a12] 爾時，善財偈讚歎已，白言：「大聖！我已先發阿耨多羅三藐三菩提心，而未知菩薩云何學菩薩行、修菩薩道，我聞大聖善能解說，願為敷演。」

[0711a15] 爾時，彼女以善語、愛語答善財言：「善哉！善哉！善男子！乃能發阿耨多羅三藐三菩提心。我成就菩薩無壞法門，修學菩薩堅固之行，得一切法平等地陀羅尼，得一切法平等法門，得離有莊嚴三昧。」

[0711a19] 善財白言：「菩薩無壞法門，乃至離有莊嚴三昧境界云何？」

[0711a20] 「善男子！是處難知，難說！」

[0711a21] 善財白言：「唯願大聖承佛神力，為我解說；我當因善知識，信知分別，正念觀察，一心隨順，遠離虛妄，解了平等。」

[0711a24] 爾時，優婆夷答言：「善男子！於過去世離垢劫中，有如來、應供、等正覺，號曰脩臂，出興於世；時，有國王名曰電光，我為王女。中夜寂靜，廢音樂時，五百侍女皆悉昏寐。我在樓上，仰觀星宿；見彼如來在虛空中，如寶山王；天、龍、八部不可思議大菩薩眾恭敬圍遶，放大光明網，普照十方。彼佛毛孔出微妙香；我聞是香，身體柔軟，心大歡喜，恭敬禮拜，一心合掌，仰觀彼佛，不見頂相，觀身左右，不見邊際，相好莊嚴，見無厭足。善男子！我於爾時作如是念：『修何等業出生如是身、長養如是身、具足如是身、清淨如是身、自在如是身，光明眷屬諸莊嚴具，功德智慧三昧陀羅尼，諸辯才藏，不可譬諭？』

[0711b09] 「善男子！時，彼如來知我心念而告我言：『汝應發不可壞心，除滅煩惱；發勝妙心，不著一切有；發不懈怠心，隨順深入方便之法；發忍辱心，調伏眾生諸惡心海；發離癡心，遠離一切諸生死趣；發無厭心，見一切佛心無厭倦；發無知足心，悉飲一切諸佛法雲；發寂靜心，以一切佛方便，隨順世間；發守護心，護持一切諸佛法輪；發分別心，隨其所應，演說法寶，皆令歡喜。』善男子！我於爾時，從彼如來聞此法教，清淨法門，求一切智，如來十力，所言不虛，光明莊嚴，清淨法身，相好莊嚴，如來眷屬，嚴淨佛剎，如來威儀，如來壽命；我發是心時，一切煩惱、聲聞、緣覺，金剛諸山所不能壞。善男子！我發此心已，於閻浮提微塵等劫，不生欲想，何況其事？於爾所劫，自於眷屬不生瞋心，何況餘人？於爾所劫，不生我見心，況我所心？於爾所劫，不生愚癡心，不生無記心，乃至胎中常起正念，何況餘時？於爾所劫，乃至夢中見一切佛，況十眼觀？於爾所劫，聞持一切諸佛法雲，未曾忘失一句，乃至世間語言尚不忘失，況如來語？於爾所劫，悉飲一切諸佛法海，乃至世法亦分別知，出生一切方便諸三昧門，心無虛妄；於爾所劫，受持一切諸佛法輪，於法輪中不失一法，乃至無有二智，除化眾生；於爾所劫，見一切佛海及諸化佛，於彼佛所，滿足大願；於爾所劫，於一切菩薩海所，具足出生清淨菩薩行海；於爾所劫，若有眾生得見我者，皆發阿耨多羅三藐三菩提心，乃至不生一念二乘之心；於爾所劫，於一切佛法，乃至一句一味，不生疑惑，無有二想，無虛妄想，無種種想，無染著想，無好醜想，無愛恚想。善男子！我初發心來，常見諸佛菩薩及善知識，聞佛大願，修菩薩行，諸波羅蜜智慧，諸地無盡法藏；普入無量無邊一切世界，分別無量眾生界；不離清淨智慧光明，除滅一切眾生煩惱；長養發起眾生善根，隨其所應，悉能顯現；未曾捨離微妙音聲，其有聞者，皆悉歡喜。善男子！我入此無壞法門，觀察一切法平等陀羅尼，顯現無量自在神變，汝欲見不？」

[0711c21] 「唯然，欲見！」

[0711c22] 爾時，不動優婆夷入萬三昧門，正念觀察，所謂：專求莊嚴正法心無疲厭三昧門，離癡莊嚴三昧門，十力三昧門，佛無盡藏三昧門。住如是等三昧門時，十不可說佛剎微塵等世界六種震動，淨如瑠璃；一一世界中，各見百億如來，一一如來，大眾圍遶，放

大光明，普照十方；或現兜率天，或現於一切世界，以妙音聲轉淨法輪，乃至示現大般涅槃。

[0712a01] 時，優婆夷從三昧起，告善財言：「善男子！汝見此不？」

[0712a02] 「唯然，已見。」

[0712a02] 「善男子！我唯成就此無壞法門，為一切眾生說微妙法，皆令歡喜。諸大菩薩遊行十方無有障礙；如金翅鳥王，悉得眾生大海源底，若見眾生有菩提因，從生死海而撮取之，安置菩提；譬如商人入大寶洲，專求如來十力大寶，遊生死海，教化眾生除滅煩惱；如明淨日，消竭愛水，開敷一切眾生蓮華；譬如疾風遊行十方，摧滅一切眾生邪見煩惱樹枝；譬如大地，長養一切眾生善根；如轉輪王，以四攝法攝取眾生。我當云何能知、能說彼功德行？善男子！於此南方，有一國土名不可稱，城名知足，有出家外道名曰隨順一切眾生，汝詣彼問云何菩薩學菩薩行、修菩薩道。」

[0712a16] 時，善財童子頭面禮足，遶無數匝，辭退南行。

◎
[0712a18] ◎爾時，善財童子一心正念：「彼優婆夷是我真善知識。念彼正教，念彼所說，念彼所發，念彼所開，念彼示現，念彼所歎，念彼所明，念彼廣演，念彼修習；隨順思惟修，遍修寂靜寂滅，照明觀察。」漸漸經由城邑、聚落，於日沒時，入知足城，周遍推求：「隨順一切眾生外道今在何所？」於中夜時，見彼城北有一大山，光明照耀如日初出。爾時，善財天明出城，登彼山上，遙見外道靜處經行，成就妙色、超逾梵王，一萬梵天眷屬圍遶。往詣其所，頭面禮足，却住一面，白言：「大聖！我已先發阿耨多羅三藐三菩提心，而未知菩薩云何學菩薩行、修菩薩道？」

[0712b01] 答言：「善哉！善哉！善男子！乃能發阿耨多羅三藐三菩提心。善男子！我已安住至一切處菩薩之行，成就普觀三昧法門，無依無作神足，以平等般若波羅蜜光明，觀察分別一切諸趣，一切眾生死此生彼，流轉諸有，種種雜類，形色好醜，種種欲樂，諸趣受生，所謂：天、龍、夜叉、乾闥婆、阿脩羅、迦樓羅、緊那羅、摩睺羅伽、地獄、餓鬼、畜生、閻羅王處、人、非人處。彼諸眾生或著邪見，或好二乘，或樂大乘，以妙智慧，種種方便饒益眾生。或教世間種種技藝，欲令眾生得諸巧術陀羅尼門；或以四攝攝取眾生，欲令一切得薩婆若；或歎諸波羅蜜，欲令眾生得一切智迴向；或歎發菩提心，欲令眾生於諸善根不可沮壞；或歎菩薩行，欲令眾生嚴淨佛剎，滿足大願，教化眾生；或說厭離法，欲令眾生知惡行果，受三塗苦；或說淨法欲，令眾生發歡喜心，於諸佛所植眾德本，得一切智果；或歎如來、應供、等正覺，欲令眾生發弘誓願，一向專求清淨法身；或歎如來功德，欲令眾生一向樂求佛無壞身；或歎如來無比妙法，欲令眾生得佛一切無壞功德。復次，善男子！此知足城內一切人民，男女長幼，隨其所應，我悉化度，彼諸眾生莫知我誰

；此閻浮提九十六種外道邪見，我悉為彼種種說法，斷其邪見；三千大千世界乃至十方一切世界諸眾生海，以種種智方便法門，種種諸事，色像音聲，化度饒益，亦復如是。善男子！我唯知此菩薩至一切處行法門。諸大菩薩身與一切眾生數等，悉得分別一切眾生身三昧，出生變化輪，遍遊一切世界，一切諸趣，普現十方一切眾生前；其有見者，樂觀無厭，悉能長養一切善根。住一切劫，不捨大願，得因那羅莊嚴光明之行，不著一切，專求實義，隨順眾生，三世平等，照無我界，具足無盡大悲之藏。我當云何能知、能說彼清淨行功德智慧？善男子！於此南方，有一國土名甘露味，彼有長者名青蓮華香，汝詣彼問云何菩薩學菩薩行、修菩薩道。」

[0712c11] 時，善財童子頭面敬禮彼外道足，遶無數匝，辭退南行。

[0712c14] 爾時，善財童子不惜身命，不著財寶，遠離熾然；不著諸趣，不著世間五欲快樂，不著眷屬勢力自在，常樂化度一切眾生，嚴淨一切諸佛世界，恭敬供養一切諸佛，心無厭足，知一切法真實之相，欲得一切菩薩功德巨海，滿足大願；於一切劫修菩薩行，詣一切佛及眷屬海，入一切菩薩三昧，悉能顯現一切菩薩神力自在；於一毛孔見一切佛，心無厭足；悉聞受持一切諸佛正法輪雲，心無厭足，專求此等一切菩薩諸佛功德。漸漸遊行，至甘露味國，詣青蓮華香長者所，頭面禮足，遶無數匝，於一面住，白言：「大聖！我已先發阿耨多羅三藐三菩提心，向無上道，志求一切諸佛智慧，欲滿一切諸佛大願，欲淨一切諸佛色身，欲見一切諸佛法身，欲知一切諸佛智身，欲淨滿一切菩薩諸行，欲照一切菩薩諸三昧門，欲成就一切菩薩諸陀羅尼，欲悉除滅一切障礙，欲遍遊一切諸佛世界，而未知菩薩云何學菩薩行、修菩薩道、生一切智？」

[0713a04] 答言：「善哉！善哉！善男子！乃能發阿耨多羅三藐三菩提心。善男子！我能善知一切諸香、一切和香、一切熏香、一切塗香、一切末香、一切香王、一切天香，龍、夜叉、乾闥婆、阿脩羅、迦樓羅、緊那羅、摩睺羅伽、人、非人等香，除滅一切眾疾病香，滅憂惱香，生一切眾生諸喜樂香，長養諸煩惱香，除滅諸煩惱香，喜樂有為香，厭離有為香，放逸香，不放逸香，念諸佛香，順正法香，賢聖人香，分別一切諸菩薩香，一切菩薩地香，一切菩薩住香，如是等香我悉了知；彼香生起所行、成就、具足、清淨、安隱、方便、境界、行業、根本，皆悉了知。善男子！人中有香名大象藏，因龍鬪生，若燒一丸，興大光網雲，覆甘露味國，七日七夜，降香水雨；若著身者，身則金色；若著衣服、宮殿、樓閣，亦悉金色；若有眾生得聞此香，七日七夜，歡喜悅樂，滅一切病，無有狂橫，遠離恐怖危害之心，專向大慈，普念眾生。我知彼已，而為說法，令無量眾生，於阿耨多羅三藐三菩提得不退轉。

◎
大方廣佛華嚴經卷第四十九

【經文資訊】大正藏第 09 冊 No. 0278 大方廣佛華嚴經
【版本記錄】CBETA 電子佛典 2016.06，完成日期：2016/06/15
【編輯說明】本資料庫由中華電子佛典協會（CBETA）依大正藏所編輯

【原始資料】蕭鎮國大德輸入，眾生出版社提供新式標點，其他
【其他事項】本資料庫可自由免費流通，詳細內容請參閱【中華電子佛典協會資料庫版權宣告】

本網站係採用 Creative Commons 姓名標示-非商業性-相同方式分享 3.0 台灣 (中華民國) 授權條款授權.
Copyright ©1998-2016 CBETA
Dictionary cache status: loaded

Glossary and Other Vocabulary

Copyright Fo Guang Shan 佛光山 2013-2025. This work may be freely reused under the Creative Commons Attribution 4.0 International License with attribution. Please send comments to alex@ntireader.org.
Page updated on 2025-06-19

Avataṃsakasūtra (Flower Garland Sūtra) 大方廣佛華嚴經
Scroll 50
Click on any word to see more details.

大方廣佛華嚴經卷第五十

東晉天竺三藏佛馱跋陀羅譯

入法界品第三十四之七

[0713b06] 「◎善男子！復有香名牛頭栴檀，從離垢山王生，若以塗身，火不能燒；復有香名不可壞，從大海生，若以塗身，出妙音聲，降伏怨敵；復有香名蓮華黑沈水，從阿耨達池四岸邊生，若燒一丸悉能普熏閻浮提界，若有眾生得聞此香，離一切惡，具清淨戒；復有香名曰明相，從雪山王生，若有眾生聞此香者，離諸垢染，心得清淨而為說法，令彼悉得菩薩離垢圓滿三昧；復有香名曰海藏，從羅剎國生，應轉輪王，若燒一丸，令四種兵列住虛空；復有香名清淨莊嚴，從善法堂生，若燒一丸，悉令諸天得念佛三昧；復有香名曰淨藏，從夜摩天生，若燒一丸，令彼諸天皆悉雲集，詣夜摩天王聽受正法；復有香名先

陀婆，從兜率天生，常在補處菩薩座前，若燒一丸，興大香雲普覆十方一切法界，雨無量莊嚴，供一切佛及其眷屬；復有香名曰轉意，從化自在天生，若燒一丸，於化自在天，七日七夜雨莊嚴雨。善男子！我唯知此香。諸大菩薩遠離一切不善習氣，永離五欲，滅除煩惱，降伏眾魔，斷一切縛，離三有趣，智慧妙香而自莊嚴，一切世間無所染著，具足成就無礙戒香，除滅障礙，智慧境界，通達無滯，心常平等，我當云何能知、能說彼功德行，清淨戒門，身、口、意業離一切惡？善男子！於此南方，有城名曰樓閣，彼有海師名曰自在，汝詣彼問云何菩薩學菩薩行、修菩薩道。」

[0713c05] 時，善財童子頭面敬禮彼長者足，遶無數匝，辭退南行。

◎

[0713c07] ◎爾時，善財童子向樓閣城，觀察正道，專求正道，觀夷險道、垢淨道、安危道。復作是念：「因善知識，得菩薩道，諸波羅蜜道；攝取眾生入無礙法界，隨順一切眾生，除滅一切煩惱熾然，一切邪見；拔一切不善刺，度一切生死海，必至一切智城。何以故？因善知識，得一切善根；因善知識，得一切智。」作是念已，漸漸遊行，至樓閣城，周遍推求自在海師。見在海岸船舶處住，十萬商人及無量眾而圍遶之，欲聞勝法，入大海法，佛功德海法。往詣其所，頭面禮足，却住一面，白言：「大聖！我已先發阿耨多羅三藐三菩提心，而未知菩薩云何學菩薩行、修菩薩道？」

[0713c20] 答言：「善哉！善哉！善男子！乃能發阿耨多羅三藐三菩提心；能諮問我大乘妙寶，度生死海，到一切智洲，得不可壞摩訶衍法，離二乘難，住寂滅樂，遠離生死洄澓流淵，逮得菩薩至處道法陀羅尼輪，菩薩莊嚴道，薩婆若道波浪，成就普法門，於一切法無所障礙，度一切智海。善男子！我成就大悲幢淨行法門，在此海邊樓閣城中，為貧窮者修諸苦行，欲令一切隨意所求悉充足已，廣為說法，皆令歡喜，發起善根，長養功德智慧之藏；利菩薩根，發菩提心，淨菩薩直心，增益菩薩深心，出生長養大悲之力，除生死苦，遊生死海而無疲倦，攝取眾生海，令住功德海，得一切法智海光明，見一切佛海，度一切智海。善男子！我住此城如是思惟，如是正念，饒益眾生。

[0714a06] 「善男子！我知海中一切寶洲，一切寶相，一切生寶，一切淨寶及不淨寶；知一切寶價，一切寶器；知一切寶隨所應用；知作一切寶；知一切寶境界；知一切寶光明。知一切龍宮殿，滅一切龍難；知一切羅剎宮殿，滅一切羅剎難；知一切大身眾生宮殿，滅一切大身眾生難；知趣、知捨洄澓恐怖，能離波浪；知相水色，知日月星宿，知諸算數，知晝、知夜，知剎那羅婆摩睺姤路；知去、知住，安危之法；知海船舶牢不牢法，明候風相而迴轉之，了所至處。善男子！我已成就如是智慧，利益眾生故，入於大海，因為說法，悉令歡喜，離生死怖，入一切智海，竭愛欲海，逮得三世光明智海，度一切苦海，清淨一切眾生心海，嚴淨一切諸佛剎海，遍遊一切十方界海，無所障礙；知一切眾生諸根願海，隨順一切眾生行海，知一切眾生隨所應海。善男子！我成就此大悲幢淨行法門；若有見

聞憶念我者，皆悉不虛。善男子！我唯知此法門，諸大菩薩行於生死煩惱大海，無所染著，離邪見海，入實法海，以善方便攝眾生海，住一切智海，滅一切眾生諸放逸海，善分別知時、非時海，善方便知化眾生海，未曾失時，我當云何能知、能說彼功德行？善男子！於此南方，有城名曰可樂，彼有長者名無上勝，汝詣彼問云何菩薩學菩薩行、修菩薩道。」

[0714b04] 時，善財童子頭面禮足，遶無數匝，悲泣流淚，辭退南行。

[0714b06] 爾時，善財童子增廣大慈大悲，潤澤長養功德智慧莊嚴，離煩惱垢，入平等法，心不放逸；拔不善刺，滅一切障，精進堅固修習菩薩不可思議三昧，慧光普照，寂靜快樂，功德水池，解脫華敷，滿足大願，充滿法界，無所障礙，趣一切智，一向專求菩薩正道。漸漸遊行，至可樂城，周遍推求無上勝長者。城東有林名離憂惱妙莊嚴幢；時，彼長者在此林中，無量長者周匝圍遶，理斷國事，因為說法，離我、我所及一切有，遠離嫉妬，清淨心海，安住淨心，常見諸佛，得無垢信力，受諸佛法，起菩薩力，行菩薩行，出生菩薩諸三昧力，顯現菩薩諸智慧力，演說菩薩正念之力，樂發無上菩提之心。

[0714b19] 爾時，善財詣長者所，以敬法故，五體投地，良久乃起，白言：「大聖！我是善財，我是善財，我已先發阿耨多羅三藐三菩提心，而未知菩薩云何學菩薩行，修菩薩道，教化眾生，常見諸佛，諮問正法，悉能受持諸佛法雲，專向一切諸方便門，於一切世界、一切劫中，行菩薩行，知一切佛自在神力，能受一切諸佛所持，得諸佛力？」

[0714b27] 時，彼長者告善財言：「善哉！善哉！善男子！乃能發阿耨多羅三藐三菩提心。善男子！我成就至一切趣菩薩淨行莊嚴法門，無依無作神足之力。善男子！何等為至一切趣菩薩淨行莊嚴法門？善男子！此三千大千世界，一切阿脩羅世間，一切迦樓羅、地獄、餓鬼、夜叉、羅剎、鳩槃荼、乾闥婆、人、非人等世間，三十三天、須夜摩天、刪兜率天乃至魔天；世間欲界所住一切生趣、一切天宮、一切龍宮、一切夜叉、乾闥婆、阿脩羅、迦樓羅、緊那羅、摩睺羅伽等宮；人中國土、城邑、聚落於中說法；滅除諍訟，諸恚害心，悉解繫縛，皆令出獄，離諸恐怖，滅不善業，殺害眾生，乃至邪見，斷諸王事及國土事；遠不善法，悉令眾生除滅諸惡，教以巧術及種種論，饒益一切，皆令歡喜；隨順一切諸外道眾，現勝妙智；遠離邪見，樂於佛法；乃至梵天廣為說法。如此三千大千世界，乃至十方不可說不可說億那由他佛剎微塵等世界中廣說正法，所謂：佛法、菩薩法、眾生法、聲聞法、緣覺法，說地獄、餓鬼、畜生、閻羅趣法；現惡道苦，說諸天趣，現諸天樂，說世間法，離世間法；顯菩薩道，離生死惡，說一切智諸妙功德，滅愚癡苦及諸障礙；欲令眾生得離世樂，離諸虛妄，解真實法，遠離惡業，滅諸煩惱，轉淨法輪。善男子！我唯知此至一切趣菩薩淨行莊嚴法門，無依無作神通之力。諸大菩薩具足成就諸神通明佛剎等身，得普眼地，知語言道，神力自在，具足智慧，離諸諍訟，逮得大人廣長舌相，出微妙

音，無能壞者，分別一切三世諸佛，亦無二想，明淨智慧，照三世法，境界無量，淨如虛空，我當云何能知、能說彼功德行？善男子！於此南方，有一國土名曰難忍，城名迦陵伽婆提，有比丘尼名師子奮迅，汝詣彼問云何菩薩學菩薩行、修菩薩道。」

[0715a04] 時，善財童子頭面敬禮彼長者足，遶無數匝，眷仰觀察，辭退南行。

[0715a06] 爾時，善財童子漸漸遊行至彼國城，周遍推問彼比丘尼。時，有無量男女大眾答善財言：「此比丘尼今在王園日光林中，以法饒益一切眾生。」

[0715a09] 爾時，善財詣彼園林，周遍觀察，見一大樹名曰滿月，放大光明，照百由旬；復見大樹名曰普覆，其形如蓋，放青光明；復見華樹名曰華藏，高如雪山，雨眾華雲，如天帝釋波利質多羅樹；復見大樹名曰柔軟，光明普照，常有果實；復見大樹名曰明淨，不可譬諭摩泥莊嚴，出阿僧祇清淨妙寶；復見衣樹，出阿僧祇妙寶衣藏；復見歡喜樹，自然演出微妙音聲；復見普莊嚴香熏樹，出一切香，普熏十方，無所障礙；復見彼園泉流淵池，栴檀行樹周匝圍遶，七寶欄楯以為莊嚴，黑栴檀泥凝渟其底，布以金沙，八功德水充滿其中，優鉢羅、鉢曇摩、拘牟頭、分陀利華，敷榮鮮茂遍覆其上；寶樹周遍，端嚴殊妙，一一樹下各敷無量師子之座，布以寶衣，熏以眾香，張眾寶帳，白淨寶網羅覆其上，金鈴網中出妙音聲；或有樹下敷蓮華藏師子之座，或有樹下敷香藏座，或有樹下敷龍莊嚴藏座，或有樹下敷寶聚師子座，或有樹下敷明淨普照藏座，或有樹下敷師子樂藏座。彼一一座各有十萬寶師子座眷屬圍遶，無量莊嚴，散無量寶，充滿其中，如海寶洲。寶衣布地，柔軟妙好，蹈則沒足，舉則還復；異類眾鳥出和雅音，超越帝釋歡喜之園；種種華樹常雨華雲，超勝帝釋照明之園；妙香普熏，超於帝釋善法講堂；寶樹樂樹出微妙聲，超過善口天女歌音；無量百千樓閣莊嚴，觀者無厭，超逾帝釋善現大城。此園一切諸莊嚴具如梵天宮，眾生樂見。爾時，善財見此園林皆是菩薩業行所成，出諸世間善根所起，供養不可思議諸佛所得，無能壞者；此皆師子奮迅比丘尼了法如幻，長養功德藏善根所成，三千大千世界，天龍八部，無量眾生悉入此園而不迫迮；何以故？此比丘尼不可思議威神力故。

[0715b15] 爾時，善財見比丘尼遍處一切寶師子座，端嚴姝妙，威儀庠序；其心寂靜，調伏諸根，譬如龍象，如澄淨淵如意寶珠；五欲不染，猶如蓮華；心無所畏，如師子王；安住淨戒不可傾動，如須彌山；滅除眾生諸煩惱熱，如涼香王；滅除眾病，如良藥王；見者不虛，如婆樓那天；長養善根，猶如良田。見處一座淨居天眾眷屬圍遶，為說無盡法門；又見處座悅樂梵等梵眾圍遶，為說普妙音聲法門；又見處座無量他化自在天王等，天子、天女眷屬圍遶，為說菩薩清淨自在法門；又見處座化自在天王等，天子、天女眷屬圍遶，為說清淨一切莊嚴法門；又見處座刪兜率天王等，天子、天女眷屬圍遶，為說心藏旋復法門；又見處座夜摩天王等，天子、天女眷屬圍遶，為說無量莊嚴法門；又見處座釋天王等，天子、天女眷屬圍遶，為說厭離法門；又見處座娑伽羅龍王、十光明龍王、難陀跋難陀龍王、摩那斯龍王、伊那槃那龍王、阿耨達龍王等，龍子、龍女眷屬圍遶，為說善方便救護眾生法門；又見處座提頭賴吒天王等，乾闥婆男女眷屬圍遶，為說無盡法門；又見處座

摩睺羅伽、阿脩羅王等眷屬圍遶，為說法界方便智莊嚴法門；又見處座大勢力迦樓羅王等眷屬圍遶，為說於生死海無畏法門；又見處座屯緊那羅王等眷屬圍遶，為說佛行光明法門；又見處座雲山摩睺羅伽王等眷屬圍遶，為說佛喜法門；又見處座無量男子、女人、童男、童女眷屬圍遶，為說勝趣法門；又見處座常奪眾生命羅剎王等眷屬圍遶，為說起大慈大悲法門；又見處座樂聲聞者眷屬圍遶，為說勝智光明法門；又見處座樂緣覺者眷屬圍遶，為說明淨如來功德光明法門；又見處座樂大乘者眷屬圍遶，為說普門三昧智慧光明法門；又見處座初發心菩薩眷屬圍遶，為說一切佛大願法門；又見處座二地菩薩眷屬圍遶，為說離垢三昧法門；又見處座三地菩薩眷屬圍遶，為說寂靜莊嚴法門；又見處座四地菩薩眷屬圍遶，為說一切智勢力境界法門；又見處座五地菩薩眷屬圍遶，為說淨心華藏法門；又見處座六地菩薩眷屬圍遶，為說明淨藏法門；又見處座七地菩薩眷屬圍遶，為說普地藏法門；又見處座八地菩薩眷屬圍遶，為說法界法身境界法門；又見處座九地菩薩眷屬圍遶，為說無有無著莊嚴法門；又見處座十地菩薩眷屬圍遶，為說無礙三昧法門；又見處座金剛力士眷屬圍遶，為說智慧金剛法門。見處如是等一切諸座，一切諸趣，一切眾生眷屬圍遶。種善根者為說善根；長善根者為說增長一切善根，隨其所應而為說法，乃至於阿耨多羅三藐三菩提得不退轉。何以故？此比丘尼成就百萬阿僧祇般若波羅蜜門故，所謂：普眼般若波羅蜜門，說一切佛法般若波羅蜜門，分別法界般若波羅蜜門，壞散一切障礙般若波羅蜜門，出生長養一切眾生善法般若波羅蜜門，勝莊嚴般若波羅蜜門，無礙藏般若波羅蜜門，法界圓滿般若波羅蜜門，清淨心藏般若波羅蜜門，一切眾生樂藏般若波羅蜜門；得如是等百萬阿僧祇般若波羅蜜門。於此園中，所有眾生皆於阿耨多羅三藐三菩提得不退轉。

[0716a20] 爾時，善財見師子奮迅比丘尼諸奇特事；所謂：園林資生之具，經行威儀寶師子座，大眾眷屬，諸妙功德，神力自在，微妙音聲，如是一切諸奇特事。又聞微妙清淨音聲，宣揚讚歎不思議法。無量法雲之所潤澤，身心柔軟，五體投地，恭敬禮已，將欲遶旋；見比丘尼遍一切座，自見己身及無量眾，樹木園林皆悉右旋，遶無數匝；如是見已，合掌恭敬，於一面住，白言：「大聖！我已先發阿耨多羅三藐三菩提心，而未知菩薩云何學菩薩行、修菩薩道，唯願大聖為我解說。」

[0716b01] 「善男子！我成就菩薩一切智底法門。」

[0716b02] 「大聖！如此法門體性云何？」

[0716b03] 「善男子，此法門者智光莊嚴，於一念中普照三世。」

[0716b04] 「大聖！此智光莊嚴法門境界云何？」

[0716b05] 「善男子！入此法門，現前正受一切法林三昧時，十方一切世界諸佛處兜率天

者，於彼一一佛所，從其自身出生不可說不可說佛剎微塵等摩㲋摩身，恭敬禮拜；又齎不可說不可說佛剎微塵等華、香、纓珞、諸妙寶鬘、末香、塗香、衣蓋、幢幡種種寶華雲，乃至一切莊嚴具雲，寶網、寶帳、莊嚴網等種種寶座，以如是等諸供養具供養如來，如兜率天所興供養，降神母胎，出生在宮，捨家學道，詣菩提樹，成最正覺，轉淨法輪，在諸天上、人、非人中乃至般涅槃所興供養，亦復如是。若有眾生知我供養，皆於阿耨多羅三藐三菩提得不退轉；其有眾生來至我所，即為彼說般若波羅蜜。我不起眾生想；不取眾生相；知一切語言而不著語言；見一切佛，不取佛相，深解法身故；受持一切諸佛法輪，而亦不取法輪之相，解了諸佛真實相故；於念念中悉能充滿一切法界，而亦不取法界之相，了一切法猶如幻故。善男子！我唯知此菩薩一切智底法門。諸大菩薩究竟法界，一切無著，一身結跏趺坐充滿法界；於自身內，悉能顯現一切佛剎；於一念中，悉能往詣一切佛所；於自身內，悉能顯現諸佛神力；能以一毛，舉不可說不可說諸佛世界；於一毛孔，現不可說不可說世界成敗；於一念中，攝取不可說不可說眾生；於一念中，攝取不可說不可說劫；我當云何能知、能說彼功德行？善男子！於此南方，有一國土名曰險難，城名寶莊嚴，有一女人名婆須蜜多，汝詣彼問云何菩薩學菩薩行、修菩薩道。」

[0716c06] 時，善財童子頭面敬禮比丘尼足，遶無數匝，眷仰觀察，辭退南行。

[0716c09] 爾時，善財童子大慧光明以照其心，具足長養一切種智，一心思惟諸法實相，建立一切語言陀羅尼藏，廣修受持一切法輪陀羅尼，為眾生歸長大悲力，方便觀察一切種智，滿法界等清淨大願，明淨慧光，普照十方眾生，一切莊嚴諸通明力，充滿十方一切世界，究竟成滿菩薩諸業。漸漸遊行，至險難國寶莊嚴城，推問：「婆須蜜多女今在何所？」

[0716c17] 爾時，有人不知彼女深智慧者作如是念：「今此童子，威儀庠序，其心寂靜，調伏諸根，遠離放逸、顛倒、惑亂，念慧現前，視瞻詳審，言音和雅，不著形色，正念思惟甚深法相，遠離懈倦，心如大海，此非染欲顛倒之人；無情欲想，不沒欲泥，不隨諸根，行出魔界，不服五欲，不為一切諸魔所縛，所不應作，已能不為，有何等意而求此女？」其中有人先知彼女有智慧者，作如是言：「善哉！童子得大善利，乃能推求深智女人。當知童子一向求佛，悉欲攝取一切眾生，拔諸欲刺，壞散淨想。善男子！今此女人，在此城中深宮之內。」

[0716c29] 爾時，善財聞此語已，心大歡喜，往詣其門。見彼宮宅嚴飾廣大，十重寶牆周匝圍遶，列植十行寶多羅樹，十重深塹，八功德水充滿其中，底布金沙，妙寶蓮華、優鉢羅、鉢曇摩、拘牟頭、分陀利，敷榮鮮茂，彌覆水上，出微妙香，能轉人心，不生垢染。眾寶宮殿，臺觀樓閣，阿僧祇寶以為嚴飾；紺瑠璃地灑以香水，熏以沈香，塗以栴檀，寶網羅覆；閻浮檀金以為垂鈴，出和雅音；散眾寶華，猶如降雲；諸妙莊嚴，說不可盡；金剛摩尼真珠寶藏充滿宅內，十種園林以為莊嚴。

[0717a11] 爾時，善財見彼女人處寶師子座，顏貌端嚴，妙相成就，身如真金，目髮紺色，不長不短，不白不黑，身分具足，一切欲界無與等者，何況有勝？言音婉妙，世無倫匹；善知字輪，技藝諸論，成就幻智菩薩方便；以阿僧祇寶莊嚴其身，寶網羅覆，首冠天冠；大眾圍遶，皆悉修善，同其願行；成就善根，不可沮壞；具足無盡功德寶藏，身出光明，普照一切，觸斯光者，歡喜悅樂，身心柔軟，滅煩惱熱。爾時，善財頭面禮足，遶無數匝，恭敬合掌，於一面住，白言：「大聖！我已先發阿耨多羅三藐三菩提心，而未知菩薩云何學菩薩行、修菩薩道？」

[0717a23] 答言：「善男子！我已成就離欲實際清淨法門。若天見我，我為天女；若人見我，我為人女；乃至非人見我，我為非人女；形體姝妙，光明色像，殊勝無比。若有眾生，欲所纏者，來詣我所，為其說法，皆悉離欲，得無著境界三昧；若有見我，得歡喜三昧；若有眾生與我語者，得無礙妙音三昧；若有眾生執我手者，得詣一切佛剎三昧；若有眾生共我宿者，得解脫光明三昧；若有眾生目視我者，得寂靜諸行三昧；若有眾生見我頻申者，得壞散外道三昧；若有眾生觀察我者，得一切佛境界光明三昧；若有眾生阿梨宜我者，得攝一切眾生三昧；若有眾生阿眾鞞我者，得諸功德密藏三昧；如是等類一切眾生來詣我者，皆得離欲實際法門。」

[0717b09] 善財白言：「大聖！昔於何所種諸善根，修何等業，得此法門？」

[0717b11] 答言：「善男子！過去有佛號曰常住如來、應供、等正覺，出興于世。彼佛哀愍饒益諸群生故，入安樂城，足蹈門閫，即時大地六種震動，其城自然奇妙廣博，眾寶莊嚴，散諸雜華，自然演出娛樂之音，放大光明，一切諸天充滿虛空，廣說如佛入城經中現奇特事。善男子！我於爾時為長者婦，名曰善女，見如是等諸奇特事，從夫長者出於道巷，奉彼如來妙寶天冠。時，文殊師利為佛侍者，為我說法，發阿耨多羅三藐三菩提心。善男子！我唯知此離欲實際法門，諸大菩薩成就無量方便智慧，廣大智藏，智慧境界無能壞者，我當云何能知、能說彼功德行？善男子！於此南方，有城名首婆波羅，彼有長者名曰安住，彼常供養栴檀佛塔，汝詣彼問云何菩薩學菩薩行、修菩薩道。」

[0717b26] 時，善財童子頭面敬禮彼女人足，乃至辭退南行。

[0717b28] 爾時，善財童子漸漸遊行至於彼城，詣長者所，乃至白言：「大聖！我已先發阿耨多羅三藐三菩提心，而未知菩薩云何學菩薩行、修菩薩道？」

[0717c02] 答言：「善男子！我已成就不滅度際菩薩法門。住此法門，普見十方一切世界去、來、今佛無涅槃者；除化眾生，方便滅度。善男子！我開栴檀佛塔戶時，念念正受無盡佛性三昧門，於念念中得無量無邊勝妙諸法。」

[0717c07] 白言：「大聖！此三昧者境界云何？」

[0717c07] 答言：「善男子！我入此三昧時，見此世界迦葉佛、拘那含牟尼佛、尸棄佛、毘婆尸佛、提舍佛、弗沙佛、無上勝佛、無上蓮華佛。見如是等不可說不可說諸佛，閻浮提微塵等佛，乃至不可說不可說佛剎微塵等佛。見此諸佛從初發心、神力自在、一切大願、清淨妙行、諸波羅蜜、次第成就菩薩諸地、得深法忍、降伏眾魔、長養成就自在菩提、淨諸佛剎、種種大眾、教化眾生、放大光明、轉淨法輪、神力變化，皆悉受持，正念思惟；智慧分別彼諸佛法，顯現眾生，見知未來彌勒佛等一切諸佛，現在盧舍那佛等一切諸佛，亦復如是。如此世界，見知十方三世一切諸佛、聲聞、緣覺、菩薩亦復如是。善男子！我唯知此不滅度際菩薩法門，諸大菩薩一念悉知三世諸法，念際平等而無有二；住佛所住，於一切劫而無劫想；隨順諸佛平等正法，如來及我，一切眾生等無有二；淨莊嚴智，照三世間，成就諸佛不轉威儀，分別一切法界境界；我當云何能知、能說彼功德行？善男子！於此南方，有山名曰光明，彼有菩薩名觀世音，汝詣彼問云何菩薩學菩薩行、修菩薩道。」

[0718a01] 時，善財童子頭面敬禮彼長者足，遶無數匝，眷仰觀察，辭退南行。

◎
大方廣佛華嚴經卷第五十

【經文資訊】大正藏第 09 冊 No. 0278 大方廣佛華嚴經
【版本記錄】CBETA 電子佛典 2016.06，完成日期：2016/06/15
【編輯說明】本資料庫由中華電子佛典協會（CBETA）依大正藏所編輯
【原始資料】蕭鎮國大德輸入，眾生出版社提供新式標點，其他
【其他事項】本資料庫可自由免費流通，詳細內容請參閱【中華電子佛典協會資料庫版權宣告】

本網站係採用 Creative Commons 姓名標示-非商業性-相同方式分享 3.0 台灣 (中華民國) 授權條款授權.
Copyright ©1998-2016 CBETA
Dictionary cache status: loaded

Glossary and Other Vocabulary

Copyright Fo Guang Shan 佛光山 2013-2025. This work may be freely reused under the Creative Commons Attribution 4.0 International License with attribution. Please send comments to alex@ntireader.org.
Page updated on 2025-06-19
Abbreviations
Reference

Avataṃsakasūtra (Flower Garland Sūtra) 大方廣佛華嚴經
Scroll 51
Click on any word to see more details.

大方廣佛華嚴經卷第五十一

東晉天竺三藏佛馱跋陀羅譯

入法界品第三十四之八

[0718a10] ◎爾時，善財童子正念思惟彼長者教，隨順菩薩解脫之藏，正念菩薩諸憶念力，次第分別一切諸佛及諸佛法，一心正念諸佛法流，憶念受持彼諸佛法及佛莊嚴，長養菩提，思惟正念一切諸佛不思議業。漸漸遊行，至光明山，登彼山上，周遍推求，見觀世音菩薩住山西阿，處處皆有流泉、浴池，林木欝茂，地草柔軟，結跏趺坐金剛寶座，無量菩薩恭敬圍遶，而為演說大慈悲經，普攝眾生；見已，歡喜踊躍不能自勝，合掌諦觀，目不暫瞬，作如是念：「善知識者，則是如來；善知識者，一切法雲；善知識者，諸功德藏；善知識者，十力妙寶；善知識者，難見難遇；善知識者，無盡智藏；善知識者，功德山王，善知識者，開發示導一切智門，能令一切入薩婆若海，究竟清淨無上菩提。」時，觀世音遙見善財，告言：「善來童子！專求大乘，攝取眾生，直心、深心、樂求佛法。長養大悲，救護一切，向普賢行，清淨成滿一切大願。欲聞受持一切諸佛、一切法雲，增長善根而無厭足，順善知識不違其教，從文殊師利智慧功德大海所起，成就善根，得佛勢力，光明三昧，離懈怠心，專求正法，常見諸佛，遠離眾惡，修諸善行，智慧成滿，淨如虛空。」

[0718b04] 爾時，善財詣觀世音，頭面禮足，遶無數匝，恭敬合掌，於一面住，白言：「大聖！我已先發阿耨多羅三藐三菩提心，而未知菩薩云何學菩薩行、修菩薩道？」

[0718b08] 答言：「善哉！善哉！善男子！乃能發阿耨多羅三藐三菩提心。善男子！我已成就大悲法門光明之行，教化成熟一切眾生。常於一切諸佛所住，隨所應化，普現其前。或以惠施攝取眾生，乃至同事攝取眾生，顯現妙身不思議色攝取眾生。放大光網，除滅眾生諸煩惱熱，出微妙音而化度之，威儀說法，神力自在，方便覺悟；顯變化身，現同類身，乃至同止攝取眾生。善男子！我行大悲法門光明行時，發弘誓願，名曰：攝取一切眾生，欲令一切離險道恐怖、熱惱恐怖、愚癡恐怖、繫縛恐怖、殺害恐怖、貧窮恐怖、不活恐

怖、諍訟恐怖、大眾恐怖、死恐怖、惡道恐怖、諸趣恐怖、不同意恐怖、愛不愛恐怖、一切惡恐怖、逼迫身恐怖、逼迫心恐怖、愁憂恐怖。復次，善男子！我出生現在正念法門，名字輪法門故，出現一切眾生等身種種方便，隨其所應，除滅恐怖而為說法，令發阿耨多羅三藐三菩提心，得不退轉，未曾失時。善男子！我唯知此菩薩大悲法門光明之行；諸大菩薩，一切普賢大願成滿，究竟成就普賢所行，不斷一切諸善根流，不斷一切菩薩諸三昧流，一切劫流修菩薩行，未曾斷絕；順三世流，善知一切成敗，諸世界流，斷一切眾生不善根流，出生一切眾生諸善根流，除滅一切諸生死流，我當云何能知、能說彼功德行？」

[0718c05] 爾時，東方有一菩薩，名曰正趣，來詣此土。住金剛山頂，至此山時，娑婆世界六種震動，**眾寶莊嚴放大光明，映蔽日月。釋、梵、天龍八部，光明悉如聚墨，普照地獄、餓鬼、畜生、閻羅王處，滅除眾苦，斷除煩惱及諸病苦。普雨寶雨，充滿佛**剎，乃至普雨一切莊嚴雲雨，供養如來。隨其所應，示現其身，然後來詣觀世音所。

[0718c12] 時，觀世音告善財言：「善男子！汝見此**眾中正趣菩薩不？」**

[0718c14] 答言：「唯然，已見。」

[0718c14] 「善男子！汝詣彼問云何菩薩學菩薩行、修菩薩道。」

[0718c15] 時，善財童子頭面敬禮觀世音足，遶無數匝，觀察無厭，正念聖教，深入智海，辭詣正趣，頭面禮足，右遶畢，恭敬合掌，於一面住，白言：「大聖！我已先發阿耨多羅三藐三菩提心，而未知菩薩云何學菩薩行、修菩薩道。」

[0718c21] 「善男子！我已成就菩薩普門速行法門。」白言：「大聖！於何佛所得此法門？所從來剎去此幾何？發來久如？」

[0718c23] 答言：「善男子！此處難知。一切諸天、人、非人等，所不能了。唯精進不退，近善知識，佛所護念，具足善根，淨正直心，得菩薩根，開智慧眼，多聞多知菩薩境界。」

[0718c27] 「唯願大聖為我解說！我當承佛神力、善知識力，而得信解。」

[0718c28] 答言：「善男子！我所從來剎，名曰妙藏，佛號妙德。於彼佛所得此法門，從彼發來已經不可說佛剎微塵等劫；於一念中行不可說佛剎微塵等步；一步過不可說佛剎微塵等世界；所經諸國，佛皆現在，以一切菩薩諸供養具而供養之。悉能了知彼世界中諸群生海，分別諸根，隨其所應而為說法，放大光網，普照十方，出妙音聲，演說正法，饒益**度脫彼諸眾生，乃至十方亦復如是。善男子！我唯知此菩薩普門速行法門。諸大菩薩普於十方，無所不至，境界無量，無能壞者；清淨法身充滿法界，分別了知諸眾生道，滿一切**

剎，順一切法，等觀三世，說平等法，隨順世間，不著佛道，普至諸道，無著無礙，我當云何能知、能說彼功德行？善男子！於此南方，有城名婆羅波提；彼有一天，名曰大天。汝詣彼問云何菩薩學菩薩行、修菩薩道。」

[0719a16] 時，善財童子頭面敬禮正趣菩薩，遶無數匝，眷仰觀察，辭退南行。

[0719a19] 爾時，善財童子正念思惟菩薩無障礙行，一向專求，正趣菩薩智慧境界，出生通明境界一切功德，精進堅固，歡喜無量，得不思議遊戲神通，決定了知諸功德地、諸三昧地、陀羅尼地、諸大願地、諸辯才地、具諸力地。漸漸遊行至於彼城，推問：「大天今在何所？」

[0719a24] 時，有人言：「善男子！在此城內大法堂上，化現其身，大眾圍遶而為說法。」

[0719a26] 爾時，善財往詣其所，頭面敬禮彼大天足，遶無數匝，恭敬合掌，於一面住，白言：「大聖！我已先發阿耨多羅三藐三菩提心，而未知菩薩云何學菩薩行、修菩薩道？」

[0719b01] 爾時，大天出四長臂，取四海水，澡洗其面，洗已，取諸金華以散善財，作如是言：「善男子！菩薩難聞、難見，乃是世間奇特之法。諸男子中分陀利華，為眾生歸依，攝取、饒益、載育眾生，普照一切，顯現正道，遠離愚癡；為眾生師，救護正法；為眾生將，救護安隱。悉令得至一切智城，具足成就，淨身、口業，永離眾惡；於眾生類常以愛語，隨其所應，悉現其前，未曾失時。善男子！我已成就菩薩雲網法門。」

[0719b10] 白言：「大聖！此法門者，境界云何？」爾時，大天於善財前積天金聚，猶如山王。白銀、瑠璃、玻瓈、硨磲、碼碯、夜光離垢藏寶、明淨寶、諸方便門摩尼寶、周羅寶、瓔珞寶、吉由羅寶、莊嚴髮寶、莊嚴童子寶、彌阿羅莊嚴寶、彌拘羅寶、赤真珠寶、莊嚴一切諸肢節寶、如意珠寶，皆悉積聚，猶若山王。一切華、一切香、一切塗香、一切末香、一切鬘、一切衣、一切蓋、一切幢、一切幡、一切娛樂、具五欲境界，如是等積，悉如山王。又復顯現阿僧祇諸童女眾，語善財言：「善男子！汝取此諸物供養如來，惠施一切，攝取眾生，悉令眾生修檀波羅蜜，學檀波羅蜜，捨離一切。善男子！我以此物教汝惠施，教一切眾生亦復如是，悉令眾生以無貪善根普熏身心，近善知識，恭敬、供養諸佛菩薩，出生、長養一切善根，發阿耨多羅三藐三菩提心。復次，善男子！若有眾生貪五欲者，為彼顯現不淨境界。若瞋恚、放逸、憍慢、諍訟，如羅剎鬼飲血、食肉，悉教彼等修大慈悲，皆令永離瞋恚、放逸。若懈怠者，為現水火、盜賊、惡王、怨敵等難。善男子！如是等類諸惡眾生，種種方便滅不善根，長養善根，除滅一切波羅蜜障礙、怨敵，具足成滿諸波羅蜜，超出障礙，得無礙法。善男子！我唯知此菩薩雲網法門，諸大菩薩、帝釋、天王滅一切煩惱、阿脩羅難。諸菩薩水，滅煩惱火；諸菩薩火，能燒一切眾生貪愛；諸菩薩風，能散一切諸染著心；菩薩金剛，摧滅一切吾我之想。我當云何能知、能說彼功德行

？善男子！此閻浮提內，有一國土名摩竭提；有道場地神名曰安住。汝詣彼問云何菩薩學菩薩行、修菩薩道。」

[0719c14] 時，善財童子頭面敬禮彼大天足，乃至辭退，趣摩竭國，詣彼道場安住地神。爾時，一萬地天各作是言：「此來童子，能攝眾生，即是佛藏；能破一切眾生無明[穀-禾+卵]膜，生法王家，離垢無礙，寶繒以冠其頂，智慧寶藏摧外道輪。」時，安住地天等一萬地天，雨眾香水以灑其地，掃以香風而以莊嚴，放大光明普照三千大千世界。眾寶莊嚴，一切華樹開敷鮮茂，一切果樹悉成果實，一切泉源、河池流相灌注，演出種種娛樂音聲，諸天眾寶莊嚴樓閣，異類眾鳥皆悉歡喜，出哀和音，無量寶藏自然涌出。

[0719c25] 爾時，安住地神告善財言：「善來童子！汝欲自見曾於此處所種善根果報不乎？」爾時，善財頭面敬禮彼地神足，恭敬合掌，於一面住，白言：「大聖！唯然欲見。」

[0719c28] 時，彼地神即以足指按地，無量阿僧祇那由他寶藏開發顯現。「善男子！汝昔所種善根、果報，致此寶藏自在隨汝。善男子！我已成就菩薩不可壞藏法門，我於然燈佛來，常護菩薩修習菩薩行，深入智慧境界，盡其源底，大願成滿，淨菩薩行，出生菩薩一切通明，具足菩薩諸力功德，成就菩薩不可壞法。遊諸佛剎，聞一切佛所授記法，轉一切法輪，一切修多羅法雲以大法光明教化眾生，受持諸佛自在神力。善男子！乃往古世，過須彌山微塵等劫，有劫名莊嚴，世界名月幢，佛號善眼。於彼佛所得此法門，修習長養淨此法門，於其中間常遇不可說不可說佛剎微塵等佛，彼諸如來往詣道場，自在神力皆悉奉覲，於此佛所修集善根。善男子！我唯知此法門，諸大菩薩常能隨侍一切諸佛，悉聞受持彼諸佛法，深入諸佛祕密教法，於念念中出淨法身等一切佛、一切佛影藏，出一切佛法所行無壞，我當云何能知、能說彼功德行？善男子！此閻浮提有城，名曰迦毘羅婆；彼有夜天，名婆娑婆陀。汝詣彼問云何菩薩學菩薩行、修菩薩道。」時，善財童子頭面敬禮安住地神，遶無數匝，辭詣彼城。

[0720a24] 爾時，善財童子正念思惟安住天教菩薩不可壞藏法門，修諸三昧，明諸三昧，觀察菩薩諸法律儀，菩薩自在遊戲神通，觀察菩薩一切淨法，深入菩薩甚深智慧，究竟菩薩無壞法門，隨順菩薩無壞法門，深入菩薩諸法門海。漸漸遊行至於彼城，從東門入，中城而住。爾時，善財日沒未久，隨順一切菩薩所教，一心欲見婆娑婆陀夜天，於善知識發如來想，普眼境界顯現，諸方智慧悉至，一切境界清淨，法眼普見一切諸法界海。大智慧眼觀察十方，見彼夜天於彼城上虛空中住；處寶樓閣香蓮華座，身如真金，目髮紺色，端嚴殊妙，見者無厭。身服朱衣，眾寶莊嚴，頂上結髮，猶如梵王。於其身上現一切星宿，及其光明化度無量世界眾生，遠離惡道。於一毛孔皆悉覩見所化眾生，或有生天，或得聲聞、緣覺，修菩薩行，種種方便形色、音聲、諸語言法所說，正教化度眾生。隨所經劫，諸菩薩等教化眾生，悉令修習菩薩諸行，勇猛、精進修諸三昧、諸神力門，菩薩自在神力境界，菩薩所住，菩薩光明，菩薩奮迅，菩薩法門，以化眾生。於一毛孔皆悉見聞。爾時，善財見聞此已，心大歡喜，頭面敬禮彼夜天足，遶無數匝，恭敬合掌，於一面住，白言

：「天神！我已先發阿耨多羅三藐三菩提心，信解因善知識得諸佛法，唯願天神開示顯現一切智道，若有菩薩向此道者，得十力地。」

[0720b22] 爾時，夜天告善財言：「善哉！善哉！善男子！敬善知識，隨順其教。若有菩薩隨其教者，疾得阿耨多羅三藐三菩提。善男子！我已成就菩薩光明，普照諸法，壞散眾生愚癡法門。善男子！我於惡眾生發大慈心，於不善業眾生發大悲心，於修善眾生發歡喜心，於善惡眾生發無二心，於染污眾生發清淨心，於邪道眾生發正道心，於樂不淨眾生發樂淨心，於樂生死眾生發隨順法輪心，於樂聲聞、緣覺眾生發安立一切智道心。善男子！我常如是思惟教化眾生：於夜闇人靜，鬼神、盜賊所遊行時，比丘離威儀時，重雲煙塵昏蔽、日月不見色時，若有眾生在城邑、聚落、山巖、曠野、八方、大海，乃至一切水陸眾生，於此眾生以種種方便，滅其恐怖。若有眾生，遭於海難、雲難、山難、大風洄澓，及以波浪迷惑失道，不見邊岸，遭如是等種種海難，我於爾時或作船形，或作馬王、象王、狗王、阿脩羅王、海神王形，作如是等形，方便度脫眾生海難。為陸地眾生，或作淨月及諸星宿、炬火、電光、諸寶光明、天身光明、菩薩光明，以如是等無量方便，救護眾生。發如是心：『我為一切眾生常作歸依，除滅煩惱。令畏死者，得無畏法；令貧窮者，皆得富樂。』為在山眾生，或作果樹、或作流泉、迦陵頻伽鳥等，出妙音聲；或作山神、或作平地，以如是等無量方便，度脫眾生。發如是心：『令諸眾生免此山難，又令一切越生死山。』為曠野眾生，種種方便令其悅樂，入正見道，除滅飢渴，於如是等無量難中，救眾生已，復作是念：『願令眾生速滅眾苦，究竟一切安隱智道。』見樂著國土眾生受諸苦惱，種種方便滅其樂著，作如是念：『願令眾生除五陰著，住一切佛薩婆若境。』見著聚落眾生受諸苦惱，種種方便而為說法，令其厭離，以法攝之，復作是念：『令一切眾生離六入空聚，超出生死，究竟得入一切智城。』

[0721a02] 「復次，善男子！若有眾生迷於十方，以東為西，以西為東，乃至以上為下，以下為上，為此眾生，無量方便，斷其迷惑。若欲出者，開示門戶；若失道者，示導正路；若欲度者，示以津濟；無舟檝者，而資給之；不知方域，示其樂土；以如是等無量方便，顯現開道而度脫之。發如是心：『我已照除長夜昏冥，世間眾事無不宣敘。又令眾生永滅癡闇，得清淨眼，離眾生相及諸邪見，常、樂、我、淨。』計著眾生及福伽羅陰界諸入，不了因果，行不善道，殺害眾生，乃至邪見、不孝父母，不供養沙門、婆羅門，遠離正道，行不善業，誹謗正道，欲壞法輪，毀菩薩眾，憎惡大乘，不讚菩提，毀呰賢聖，行惡人法，造五逆業，如是等類諸惡眾生，我以明淨慧光除其愚闇，令發阿耨多羅三藐三菩提心，究竟普賢菩薩所行，開十力道，遠離生死，現一切智城，諸佛境界，諸佛神通，具足諸力，現法持力，安住諸佛平等正法，現一切佛悉同一身。復次，善男子！我見貧、苦、老、病眾生，種種方便而救濟之。復作是念：『以無上法攝彼眾生，滅諸煩惱，令得解脫，離生、老、病、死、憂悲、苦惱、惡道諸難。近善知識，深入法界，離諸惡業，淨佛法身，置無老、病、死，常住法界。』

[0721a26] 「復次，善男子！我見諸惡眾生，遠離正道，趣於邪徑，著諸倒見，虛妄迷惑

，具行不善，身、口、意業種種放逸，依止惡法，於非正覺為正覺想，於正覺所非正覺想。近惡知識，受諸苦惱，我見此已，無量方便除其邪惑，安立正見，令於天人最為殊勝。復作是念：『令諸眾生得出世間無上正道，不復退轉，於一切智滿足普賢菩薩大願，得一切智，而亦不離菩薩諸地，不壞眾生性。』」

[0721b06] 爾時，夜天欲重宣明此法門義，承佛神力，觀察十方，即為善財以偈頌曰：

「我所成妙法，　知時諸門地，
照除愚癡闇，　普觀一切法。
無量無數劫，　我常修大慈，
普覆諸群生，　善財應速具。
成就大悲海，　出生三世佛，
除滅一切苦，　善財速究竟。
佛子心歡喜，　遠離世間惡，
超出三界苦，　受諸賢聖樂。
遠離有為惡，　聲聞智解脫，
滿足如來力，　佛子應究竟。
我以淨天眼，　普觀十方剎，
於彼世界中，　見佛處道場。
相好莊嚴身，　無量眾圍遶，
放大光明海，　普照化眾生。
覩諸群生類，　死此而生彼，
迴流五趣中，　常受無量苦。
以淨天耳海，　普聞十方音，
一切語言海，　皆悉能受持。
一切諸如來，　無量微妙聲，
所轉淨法輪，　悉聞能受持。
我以淨鼻根，　法海中無礙，
能入諸法門，　善財應究竟。
我成大人相，　清淨廣長舌，
隨應演妙法，　佛子應究竟。
清淨妙法身，　三世如如等，
隨其所應化，　一切無不現。
我心無所染，　清淨如虛空，
普攝一切佛，　而亦無所著。
了知無量剎，　群生諸心海，
分別一切根，　遠離眾虛妄。
我以神通力，　遍遊無量剎，
普覆一切眾，　調伏諸眾生。
智慧如虛空，　無比無盡藏，

供養諸如來，　饒益一切眾。
清淨廣智慧，　分別諸法海，
除滅眾生惑，　佛子應究竟。
通達三世法，　深入諸佛海，
明了一切法，　無能測量者。
一一微塵中，　悉見佛剎海，
又覩諸如來，　此是普力地。
見盧舍那佛，　道場成正覺，
十方剎微塵，　悉轉正法輪。」

[0721c21] 爾時，善財童子白言：「天神！發阿耨多羅三藐三菩提心，為幾時耶？得此法門其已久如？乃能如是饒益眾生！」

[0721c23] 答言：「佛子！乃往古世，過如須彌山微塵等劫，有世界名寶德，劫名寂靜。有五百億佛出興於世，時有大城，名蓮華光。有轉輪聖王，名善法度；如聖王法，成就七寶。城東有林，名曰妙德；於此林中有菩提樹，名一切佛自在光明。爾時，一切法雷王佛坐此樹下，成等正覺，放大光明，普照世界。王玉女，寶名法慧月蓮華光。於彼城內有一夜天，名曰淨月，於中夜時出微妙音告此玉女：『汝應當知一切法雷王佛出興于世，稱揚、讚歎彼佛功德，顯現如來自在神力，發阿耨多羅三藐三菩提心，讚歎普賢菩薩一切願行。』時，王玉女供養彼佛及諸菩薩、諸聲聞眾。善男子！爾時，玉女法慧月蓮華光者，豈異人乎？我身是也。

[0722a08] 「善男子！我於彼佛種善根力於須彌山微塵等劫，不墮地獄、餓鬼、畜生、閻羅王處，不生下賤之家，具足諸根，除滅眾苦。常於天人中勝，不離善知識、諸佛菩薩，不生五濁劫中，於彼諸佛菩薩所，增長善根，於八十須彌山微塵等劫，安隱快樂而未滿足菩薩諸根。

[0722a14] 「復次，善男子！過此須彌山微塵等劫已，復過一萬劫，有劫名離憂，世界名離垢勝；有須彌寂靜眼如來、應供、等正覺等五百如來出興于世。其佛國土或淨、或穢，彼世界中有一四天下，名曰離垢，城名莊嚴。我於爾時為明勝長者女，名勝慧光，端正殊妙。彼淨月天以本願力生此城中，復作夜天，名清淨眼。時，彼夜天復於中夜來詣我家，顯現妙色，讚歎如來，又勸導我詣彼如來，放大光明在前引導。我於爾時與父母俱，及其眷屬往詣須彌寂靜眼如來所，供養、恭敬，聽佛說法，得菩薩三昧，名曰見佛。教化眾生，明淨慧光，普照三世，得此三昧已，憶念過去須彌山微塵等劫所見諸佛，又聞彼佛所說經法，得光明普照諸法，壞散眾生愚癡法門，放大光明，照十佛剎微塵等世界。見彼剎中，一切如來往詣其所，知彼眾生諸語言法、心根欲性，為彼眾生作善知識，隨其所應，顯現其身。於念念中長養此法門，一身充滿世界微塵等世界，乃至充滿世界海微塵等世界海。悉見彼世界海微塵等世界海中，一切如來往詣其所，彼佛說法我悉聞持，分別了知彼諸

如來本事願海，彼諸如來嚴淨佛剎，我亦嚴淨。於彼世界中，隨其所應，示現其身，化度眾生，念念長養於此法門，與法界等。善男子！我唯知此光明普照諸法、壞散眾生愚癡法門。諸大菩薩究竟無量無邊普賢所行深入法界海，建智慧幢，得諸三昧，遊戲神通，大願成滿，守護受持十方世界一切佛法。於念念中悉能嚴淨一切佛剎，滿功德海；於念念中教化一切諸群生海，智慧淨日普照三世一切世界，教化一切眾生離垢淨月，除滅一切**眾生熱惱、疑惑、癡闇；於一切有海心無所著，演出清淨圓滿妙音，充滿十方一切法界；於一一微塵中顯現一切自在神力，明淨慧光普照三世，我當云何能知、能說**彼功德行？善男子！此閻浮提摩竭提國有一夜天，名甚深妙德離垢光明，汝詣彼問云何菩薩學菩薩行、修菩薩道。」

[0722b25] 爾時，善財即以偈讚彼夜天曰：

「我見清淨身，　相好自莊嚴，
如文殊師利，　亦如寶山王。
具足淨法身，　三世悉平等，
普攝諸群生，　其心無所著。
放演淨光明，　遍照一切趣，
於一毛孔中，　悉見諸星宿。
離垢清淨心，　如空滿十方，
攝取諸法王，　明淨深智慧。
一一毛孔中，　悉放無量光，
十方諸佛所，　普雨功德雲。
一一毛孔中，　出諸變化身，
充滿十方界，　方便度**眾生。**
本為菩薩時，　淨不思議剎，
一一毛孔中，　皆悉得顯現。
若有見聞者，　悉獲功德利，
專求菩薩道，　成就佛菩提。
若有見聞者，　發大歡喜心，
遠離惡道難，　除滅諸煩惱。
千剎微塵劫，　讚歎其功德，
諸劫猶可盡，　功德無窮已。」

[0722c17] 時，善財童子頭面敬禮彼夜天足，遶無數匝，眷仰觀察，心無厭足，辭退遊行向摩竭國。

◎

[0722c19] ◎爾時，善財童子一心思惟彼夜天神初發道心，圓滿清淨。思惟是已，即得深

入諸菩薩藏，出生菩薩諸大願海，淨諸菩薩波羅蜜道，逮得菩薩圓滿諸地，住諸菩薩圓滿行業，窮盡菩薩發趣道海，善能深入一切智海；皆悉救護一切**眾生，長養增廣大慈悲雲，於一切**剎出生普賢諸大願行。漸漸遊行，至甚深妙德離垢光明夜天所；頭面禮足，遶無數匝，恭敬合掌於一面住，白言：「天神！我已先發阿耨多羅三藐三菩提心，而未知菩薩云何修菩薩行、具足諸地？」

[0722c29] 答言：「善哉！善哉！童子乃能發阿耨多羅三藐三菩提心，問菩薩行，具足諸地！善男子！菩薩成就十法則能具足菩薩所行。何等為十？一者、得現前三昧，見一切佛。二者、得清淨眼，見一切佛相好嚴身。三者、分別了知一切諸佛，無量無邊功德大海。四者、無量無邊佛光明海，悉能普照一切法界。五者、於一毛孔放一切**眾生數等大光明海，隨其所應，度脫眾生。六者、於一一毛孔悉見一切寶光焰海。七者、於念念中出一切佛，變化大海，充滿法界，究竟一切諸佛境界，教化眾生而無障礙。八者、出一切佛妙音聲海，轉三世佛清淨法輪。九者、演說一切修多羅雲**，究竟佛音，深入一切諸如來海。十者、現不思議佛自在神力，化度**眾生。善男子！若有菩薩具此十法，則滿足菩薩一切諸行。善男子！我已成就菩薩寂滅、定樂、精進法門，悉見三世嚴淨佛**剎一切諸佛及眷屬海、無量無邊佛神力海。分別了知佛名號海，轉法輪海，知彼諸佛壽命無量，音聲微妙，法身清淨充滿法界，亦不著如來一切諸相。何以故？如來非過去，除滅世間一切取故；如來非未來，無所起故；如來非現在，無生身故；如來非滅，離語言道故；如來非實，現幻法故；如來非虛妄，饒益一切眾生出興世故；如來去無所至，滅死此生彼故；如來不可壞，法性無壞故；如來一性，離語言道故；如來無性，究竟法性故。善男子！我如是了知一切如來，開發增廣菩薩寂滅、定樂、精進法門，照明莊嚴，深入隨順、平等、堅固境界；分別了知遠離**虛妄，發起大悲，攝取眾生，未曾捨離，一心寂定，正受初禪。除滅意業，得寂智力，攝取眾生，歡喜悅樂，入第二禪。捨離生死，寂滅涅槃，觀眾生性，修第三禪。滅一切眾生諸煩惱苦，修第四禪。增長一切智菩提心願，出生菩薩一切三昧海，巧妙方便，究竟菩薩一切法門海，成就菩薩遊戲神通，出生菩薩自在所行，明淨智慧，深入普門法界。善男子！我如是修習菩薩寂滅、定樂、精進法門，種種方便，度脫眾生。在家放逸、貪欲眾生，令修不淨**想、不樂想、憂惱想、逼迫想、**繫縛想、羅**剎想、無常想、苦想、無我想、空想、不自在想、老死想，令彼眾生遠離五欲，常樂正法，信家非家，出家學道，思惟坐禪，為障亂聲，除鬼神怖。若於中夜欲出行時，為開門戶，光明照路，除滅闇冥。讚佛法僧及善知識，又復讚歎近善知識。令諸眾生未生惡法方便不生，已生惡法方便令滅，未生善法方便令生，已生善法方便增廣。行菩薩行，修波羅蜜，滿足大願，出生一切智；習大慈悲欲令眾生得人天樂，除滅妄想，增長善法，順薩婆若。善男子！我唯知此菩薩寂滅、定樂、精進法門。諸大菩薩滿普賢願，具足普賢菩薩所行，究竟得離癡闇法界，具諸善根，成就如來智力光明，於佛境界無所障礙，住生死中，心無所染，薩婆若願具足、成滿

，深入一切諸佛剎海，攝取一切諸佛大海，受一切佛妙法雲海，滅一切眾生生死闇海，薩婆若光照生死夜；我當云何能知、能說彼功德行？善男子！去此不遠，如來右面有一夜天，名曰喜目觀察眾生。汝詣彼問云何菩薩學菩薩行、修菩薩道。」

[0723c04] 爾時，甚深妙德離垢光明夜天欲重宣明此法門義，以偈頌曰：

「入於現前定，　普見三世佛，
離垢清淨眼，　分別諸佛海。
觀察諸佛身，　相好自莊嚴，
一念無量力，　自在滿法界。
盧舍那如來，　道場成正覺，
一切法界中，　轉於淨法輪。
最勝知法相，　寂滅無有二，
妙色相莊嚴，　顯現一切眾。
佛身難思議，　悉滿諸法界，
普於十方剎，　隨應悉現前。
一念放光明，　一切剎塵等，
無量微妙色，　普照諸法界。
如來一毛孔，　放不思議光，
普照諸群生，　除滅眾煩惱。
如來一毛孔，　出無盡化海，
充滿諸法界，　顯現眾生類。
如來一妙音，　充滿諸法界，
普雨甘露法，　令發菩提心。
無量劫修行，　攝取諸群生，
普見諸佛剎，　皆悉如電光。
如來出世間，　普現群萌類，
眾生性境界，　悉能分別知。
一切諸菩薩，　所住諸法門，
於佛一毛孔，　悉能分別知。
不遠有夜天，　名喜目觀察，
汝往詣彼問，　云何菩薩行？」

[0724a04] 時，善財童子頭面敬禮彼夜天足，遶無數匝，眷仰辭退，向喜目觀察眾生夜天。◎

大方廣佛華嚴經卷五十一

【經文資訊】大正藏第 09 冊 No. 0278 大方廣佛華嚴經
【版本記錄】CBETA 電子佛典 2016.06，完成日期：2016/06/15

【編輯說明】本資料庫由中華電子佛典協會（CBETA）依大正藏所編輯
【原始資料】蕭鎮國大德輸入，眾生出版社提供新式標點，其他
【其他事項】本資料庫可自由免費流通，詳細內容請參閱【中華電子佛典協會資料庫版權宣告】

本網站係採用 Creative Commons 姓名標示-非商業性-相同方式分享 3.0 台灣 (中華民國) 授權條款授權.
Copyright ©1998-2016 CBETA
Dictionary cache status: loaded

Glossary and Other Vocabulary

Copyright Fo Guang Shan 佛光山 2013-2025. This work may be freely reused under the Creative Commons Attribution 4.0 International License with attribution. Please send comments to alex@ntireader.org.
Page updated on 2025-06-19

Avataṃsakasūtra (Flower Garland Sūtra) 大方廣佛華嚴經
Scroll 52
Click on any word to see more details.

大方廣佛華嚴經卷第五十二

東晉天竺三藏佛馱跋陀羅譯

入法界品第三十四之九

[0724a13] ◎爾時，善財童子專求善知識，念因善知識生諸善法；善知識者，難見難遇；見善知識，滅諸亂想；見善知識，除滅一切諸纏障礙；見善知識，得薩婆若智慧光明；見善知識，深入佛海；見善知識，得正念法雲陀羅尼，受持一切佛淨法輪雲；見善知識，具大悲海，救護眾生；見善知識，智慧明淨，悉能普照諸法界海。

[0724a20] 時，喜目觀察眾生夜天，以威神力加善財童子，讚善知識，詣善知識，恭敬供養；善知識者，則是菩提；善知識者，則是精進；善知識者，難見難遇；善知識者，是不可壞力。因善知識，遍遊十方，斷生死流，悉能成辨一切大事；莊嚴正道，得普門法門，

一切無礙；見善知識，不離本處，遍至十方一切佛所。

[0724a27] 爾時，善財即時了知，見善知識，成滿無量諸大願海；得一切智，饒益眾生；滅除未來無量劫苦，以大莊嚴而自莊嚴。一一微塵中，修行一切諸法界法；見十方海，知未來劫諸語言法及菩薩行，究竟一切諸菩薩行；於念念中，得一切智，神力自在，諸莊嚴道；等三世佛淨法界流；不離法界境界，而能往詣充滿法界善知識所。

[0724b05] 爾時，善財往詣喜目觀察眾生夜天，見彼夜天在如來所，於大眾中，處寶蓮華師子之座；正受菩薩普光喜幢法門，一切毛孔，出眾妙雲。其有見者，欣悅無厭，所謂：智慧行雲，饒益眾生，離於諍訟，不著諸法；以平等心，普攝眾生，顯三世菩薩修行布施，悉捨內外難捨之物，十方眾生，皆悉覩見。

[0724b12] 又於一切毛孔，出眾生數等菩薩變化身雲，充滿法界，現眾生前；顯示正受不動三昧，覺悟眾生不樂三界。遠離世間，滅除生死，現天人中種種成敗；教諸眾生，修不淨觀，除淨想倒；說有為行，無常變易，苦惱之法；令諸眾生，深入佛戒，未曾暫離，受持諸佛清淨禁戒；現無疑戒，及以香戒戒香，普熏一切眾生。

[0724b19] 又於一切毛孔，出眾生數等妙色身雲，顯示眾生，截諸肢節，皆悉能忍，堪受眾苦；一切訶責惡罵，皆悉忍受。於彼眾生，不生恚心，恭敬讚歎，不生愛心；於一切眾生，不起我慢，顯現諸法自性之忍，顯現無盡菩提心智；除滅一切眾生煩惱，修習忍法，行菩薩行；顯現清淨金剛之身，顯現如來清淨無上色身，隨其所應，教化眾生。

[0724b27] 又於一切毛孔，出諸趣種種色身雲，勇猛精進，現一切智；勇猛精進，現菩提境界而不退轉；勇猛精進，降伏諸魔；勇猛精進，於生死海，悉能救度一切眾生；勇猛精進，除滅一切惡道諸難；勇猛精進，壞無智山；勇猛精進，恭敬供養一切如來，心無疲倦；勇猛精進，受持守護諸佛法輪；勇猛精進，壞散一切諸障礙山；勇猛精進，嚴淨一切諸如來剎，得諸如來清淨精進，教化度脫一切眾生。

[0724c07] 又於一切毛孔，出種種色身雲，以諸方便，除滅眾生愁憂苦惱，悉令歡喜；厭惡五欲，讚歎慚愧，調伏諸根，修行無上清淨梵行；身、口、意善，顯現世間一切所欲，皆不可樂；建立眾生，令樂正法，出生正受九次第定；除滅眾生一切煩惱，顯現菩薩諸三昧海，通明自在神力境界；令諸眾生，皆悉歡喜，身心柔軟，滅煩惱熱，得清涼樂，長養正法。

[0724c16] 又於一切毛孔，出諸趣種種身雲，詣一切剎諸佛師長，善知識所，恭敬供養，心無疲倦。受持一切諸佛法輪；究竟一切佛海；顯現一切法海；顯現一切諸法實相；顯現一切諸三昧門，清淨智慧；分別一切眾生心海，金剛智慧；壞散一切眾生諸邪見山，出生圓滿明淨慧日。於一念中，悉能除滅一切眾生愚癡闇冥，令諸眾生，皆悉歡喜，得薩婆若。

[0724c23] 又於一切毛孔，出一切眾生數等身雲，現種種色身、不思議身，隨其所應，悉現其前；以無量音，為諸眾生，演說世間功德之藏。世間行業，一切三界，皆不可樂；歎離三界諸惡邪見，遠離邪道，向一切智，超出聲聞、緣覺之地。於有為無為，心無所著；背捨生死，正向涅槃；而亦不捨諸趣往來，不捨發菩提心，成等正覺，教化眾生，得一切智。

[0725a02] 又於一一毛孔，出一切佛剎微塵等變化身雲，普現一切諸眾生前，修普賢行，滿普賢願，讚歎究竟一切大願。於念念中，嚴淨一切諸世界海；於念念中，恭敬供養一切諸佛；於念念中，悉能受持一切法海；於念念中，一一微塵中，出生一切世界海、微塵等法界方便海，住持一切剎、一切劫，淨一切智道，未曾休息；於念念中，悉入一切諸如來力，究竟三世方便海。於一切剎，現自在力，令一切眾生，修菩薩行，成滿大願，得一切智。

[0725a12] 又於一一毛孔，出一切眾生心等身雲，悉現一切諸眾生前，顯現無量一切智力，不可窮盡，無能壞者；修不退轉菩薩諸行，於生死法，心無所染，降伏眾魔，滅煩惱力，壞散一切障礙山力，具大悲力。於一切劫，修菩薩行，心無疲倦，震動一切諸佛世界，令眾生喜，轉淨法輪，建立法幢，制諸外道；修菩薩行力波羅蜜，得一切智。

[0725a20] 又於一一毛孔，出一切眾生心等種種色身雲，充滿無量諸眾生界，隨其所應，現菩薩行；智力精進，度眾生海，分別了知一切眾生心心所行海、一切眾生諸根海、一切眾生行海；教化眾生，未曾失時，明淨智慧，究竟法性。於念念中，明淨智慧，充滿法界，了知一切世界成敗，及其莊嚴自在神力；詣諸佛所，恭敬供養，守護受持正法輪雲。如是顯現智波羅蜜，悉令眾生，皆大歡喜，熙怡悅樂，身心柔軟；除滅熱惱，遠離憂慼，棄捨眾惡，調伏諸根，心得解脫，於一切智，得不退轉。如顯現諸波羅蜜，化度眾生；顯現菩薩一切功德，化度眾生，亦復如是。

[0725b04] 又於一切毛孔，顯現喜目觀察眾生夜天，從初發心所為功德，求善知識，往詣諸佛，恭敬供養，修習善根。行檀波羅蜜，難捨能施；行尸波羅蜜，棄捐天下宮殿眷屬，出家學道，淨修禁戒；行羼提波羅蜜，一切眾生，悉加惡言，無量逼切，皆悉能忍；行毘梨耶波羅蜜，修諸苦行，專求菩提，其心堅固而不退轉；行禪波羅蜜，諸方便道，滿足清淨禪波羅蜜，於諸三昧而得自在，究竟一切諸三昧海，相續次第，未曾斷絕；行般若波羅蜜，清淨菩薩圓滿智慧，出明淨慧日無盡慧藏，究竟智海；行方便波羅蜜，出生一切諸方便身、方便功德、方便清淨、方便本事；行願波羅蜜，出生一切諸願淨身，成滿諸願，隨應行願，及願波羅蜜本事；行力波羅蜜、力波羅蜜因緣功德、力波羅蜜方便海，分別演說力波羅蜜本事；行智波羅蜜、智波羅蜜出生、智波羅蜜淨身、智波羅蜜說、智波羅蜜境界、智波羅蜜所攝、智波羅蜜光明、智波羅蜜本事、智波羅蜜分別行、智波羅蜜深入、智波

羅蜜攝取諸法；隨順知法、知業、知剎、知劫、知三世、知佛出世、知佛智、知菩薩、知菩薩智、知菩薩住、知菩薩功德、知菩薩迴向、知諸大願、知轉法輪、知分別法、知入法海、知方便海、知法旋流、知諸法趣；如是等一切智波羅蜜，於一切毛孔，皆悉顯現，化度眾生。

[0725c01] 又於一切毛孔，出無量身雲，所謂：阿迦尼吒天身雲、淨居天身雲、善現天身雲、不熱天身雲、果實天身雲、遍淨天身雲、無量淨天身雲、少淨天身雲、淨果天身雲、無量淨果天身雲、少淨果天身雲、光音天身雲、無量光音天身雲、少光音天身雲、大梵天身雲、梵輔天身雲、梵身天身雲；他化自在天王，及他化自在天子、天女身雲；化自在天王，及化自在天子、天女身雲；兜率天王，及兜率天子、天女身雲；夜摩天王，及夜摩天子、天女身雲；三十三天王，及三十三天天子、天女身雲；提頭賴吒天王，及一切乾闥婆男女身雲；毘樓勒叉天王，及一切鳩槃荼男女身雲；毘樓博叉天王，及一切龍男女身雲；毘沙門天王，及一切夜叉男女身雲；緊那羅王，及一切緊那羅男女身雲；摩睺羅伽王，及一切摩睺羅伽男女身雲；迦樓羅王，及一切迦樓羅男女身雲；阿脩羅王，及一切阿脩羅男女身雲；閻羅王，及一切閻羅王男女身雲；人王身雲；男子、女人、童男、童女身雲；出如是等一切諸趣身雲。聲聞、緣覺、仙人身雲；地水火風神、海神、河神、山神、林神、樹神、穀神、味神、藥草神、園觀神、城郭神、道場神、夜神、晝神、虛空神、方神、道路神、身形神、金剛力士神，出如是等一切身雲，充滿十方一切世界法界。

[0725c25] 為一切眾生，現喜目觀察眾生夜天，從初發心所行功德，積集無量諸波羅蜜，次第受生，死此生彼，及其名號，近善知識，值遇諸佛，聞持正法，行菩薩行，得諸三昧，次第覩見一切佛剎，及諸如來次第諸劫；得淨智慧，深入法界，觀察眾生，知眾生海，死此生彼。得淨天耳，次第悉聞一切音聲；知他心智，次第了知眾生心念；無依神足，次第自在充滿十方；得諸菩薩次第法門，究竟菩薩諸法門海、菩薩自在、菩薩精進、菩薩得證正趣，離生眾生想、菩薩想、菩薩勝妙清淨功德。如是等類一切功德，彼化身雲悉為眾生，以諸音聲分別解說，開示顯現；所謂：風輪音聲、水輪音聲、火焰音聲、大海音聲、大地震動音聲、山王相擊音聲、天城震動音聲、天寶音聲、諸天音聲，龍王音聲，夜叉王、乾闥婆王、阿脩羅王、迦樓羅王、緊那羅王、摩睺羅伽王等音聲，人王音聲、梵王音聲、天女歌頌音聲、天樂音聲、摩尼寶王音聲、如來音聲、菩薩音聲、如來化身音聲；以如是等種種音聲，為諸眾生，分別演說喜目觀察眾生夜天，從初發心一切功德。

[0726a17] 彼一一身雲，說此法時，念念中，於一一方，嚴淨不可說不可說諸佛世界，無量無邊眾生滅惡道苦，無量無邊眾生成就天樂，無量無邊眾生度生死海，無量無邊眾生安立聲聞、辟支佛地，無量無邊眾生得菩薩不可思議喜幢自在法門，於念念中，無量無邊眾生住如來地。

◎

[0726a25] ◎爾時，善財童子皆得見聞，如上一切諸奇特事，正念思惟，觀察分別，深入定智，安住平等。何以故？與彼夜天，先同行故，佛護念故，成就不可思議諸善根故，具足菩薩根故，生佛家故，得善知識力故，一切諸佛神力持故，盧舍那佛本願力故，善根熟故，堪受普賢菩薩行故。

[0726b02] 爾時，善財得菩薩歡喜淨光明海，得十方一切諸如來力，得彼夜天離垢喜幢法門，即恭敬合掌，以偈讚歎彼夜天曰：

「無量無數劫，　　深學最勝法，
　隨應所受化，　　顯現妙色身。
　了知諸群生，　　愚癡顛倒惑，
　種種身方便，　　度脫眾生類。
　清淨妙法身，　　除滅煩惱熱，
　非二現有二，　　為化眾生故。
　陰入及諸界，　　皆悉無所著，
　具行及色身，　　度脫一切眾。
　不著內外法，　　越度生死海，
　明淨智慧光，　　普照於一切。
　喜目天無著，　　除滅眾虛妄，
　眾生樂著世，　　為現佛法力。
　無礙三昧力，　　一一毛孔中，
　出諸化身雲，　　供養十方佛。
　念念中出生，　　諸佛方便力，
　攝取諸眾生，　　究竟一切法。
　觀察諸有海，　　業行莊嚴身，
　演說無礙法，　　令眾清淨故。
　相好自莊嚴，　　猶若普賢身，
　隨應受化者，　　顯現無量身。」

[0726b26] 爾時，善財童子偈讚歎已，白言：「天神！發阿耨多羅三藐三菩提心，為幾時耶？得此法門，其已久如？」

[0726b28] 爾時，夜天以偈答言：

「憶念過去世，　　無量剎塵劫，
　爾時有一劫，　　名曰寂靜音。
　有都名香水，　　其王名智慧，
　十二億百千，　　那由四天下。
　彼聖轉輪王，　　清淨妙色身，
　三十二相具，　　八十好莊嚴。

妙身清淨藏,　　閻浮檀金色,
光明照一切,　　詳步遊虛空。
彼王有千子,　　勇猛身端正,
大臣有一億,　　智慧悉賢明。
采女有十億,　　端嚴如天后,
大慈心柔軟,　　瞻奉給侍王。
彼聖轉輪王,　　常以正法治,
統領諸山地,　　一切四天下。
我時為寶女,　　具足淨梵音,
身出金色光,　　周照四萬里。
日光既已沒,　　中夜閑寂然,
我當於爾時,　　神瑞降善夢。
見佛出世間,　　號曰功德海,
顯現自在力,　　充滿十方界。
放大光明海,　　一切剎塵等，
無量自在身,　　充滿於十方。
大地六種動,　　自然出妙音,
如來興出世,　　天人悉歡喜。
一切毛孔中,　　出佛化身海,
充滿十方界,　　隨應而說法。
我夢見如是,　　如來自在力,
聞說深妙法，　　其心大歡喜。
一萬夜天神,　　充滿虛空中,
讚歎彼如來,　　聞已即覺悟。
彼天告我言：　　『賢慧女速起,
佛已興汝國,　　劫海難值遇。』
聞此音歡喜,　　即見明淨光,
觀察從何來,　　道場樹王所。
時見如來身,　　猶若寶山王,
一切毛孔中,　　放大光明海。
見佛自在力,　　其心大歡喜,
即發弘誓願,　　令我獲此德。
我時覺大王,　　普及諸眷屬,
見彼佛光明,　　歡喜心無量。
我時與彼王,　　無量那由他,
眷屬四種兵,　　往詣如來所。
我於二萬歲，　　供養彼如來，
七寶四天下,　　一切悉奉施。
時彼如來說，　　功德普雲經，

大願海莊嚴,　　隨應度眾生。
我發如是願,　　來世作夜天,
諸有放逸者,　　悉令遠離之。
爾時我初發,　　無上菩提心,
生死有為中,　　未曾有忘失。
從是後供養,　　十億那由佛,
生死海受樂,　　饒益諸群生。
初佛功德海,　　第二功德燈,
第三寶幢佛,　　第四虛空智,
第五蓮華藏,　　六無礙音月,
第七法月王,　　八圓滿智燈,
第九寶焰佛,　　無上天人尊,
第十化音聲,　　我已悉供養,
如是等諸佛,　　十億那由他,
猶未得慧眼,　　究竟生死海,
次第復有劫,　　名曰天妙勝,
世界名寶光,　　五百佛興世,
初佛圓滿月,　　第二明淨日,
第三光明佛,　　四須彌山王,
第五華焰海,　　第六智慧海,
第七然燈佛,　　第八天德藏,
九光明王幢,　　第十普智王,
如是等諸佛,　　我已悉供養,
未離樂五陰,　　非樂生樂想,
次第復有劫,　　名莊嚴梵音,
爾時有世界,　　名蓮華燈雲,
彼有無量佛,　　及其大眷屬,
我已悉供養,　　聞受持正法。
初佛寶須彌,　　第二功德海,
法界須彌幢,　　第四法須彌,
第五法幢佛,　　第六法地佛,
第七法力佛,　　第八虛空慧,
第九光焰山,　　第十照明山,
如是等諸佛,　　我已悉供養,
猶未了真實,　　究竟諸法海。
次第復有劫,　　名曰歡喜德,
爾時有世界,　　名曰功德幢,
彼劫有八十,　　那由他諸佛,
無量供養具,　　奉彼諸最勝。
初乾闥婆王,　　二壽命樹王,
三功德須彌,　　第四寶眼佛,

第五盧舍那,　　六光明莊嚴,
第七法勝佛,　　第八明淨德,
第九世間主,　　十一切法王,
如是等諸佛,　　我已悉供養,
猶未得妙智,　　深入法界海。
次第復有劫,　　名曰寂靜慧,
爾時有世界,　　名普光明雲,
有千佛興世,　　無量德莊嚴,
除滅煩惱垢,　　一切眾清淨。
初佛號無諍,　　第二無礙力,
三法界光明,　　四一切燈王,
五婆樓那天,　　第六眾生歸,
七忍圓滿燈,　　八法具足燈,
九光明嚴海,　　第十光明王,
如是等諸佛,　　我已悉供養,
猶未解真法,　　遊行一切剎。
次第復有劫。　　名曰香燈雲,
爾時有世界,　　名曰清淨起,
一億佛興世,　　嚴淨一切劫,
彼佛所說法，　　我悉聞受持。
初佛無量稱,　　第二法海佛,
第三勇猛王,　　四功德法王,
第五勝法雲,　　第六天冠佛,
第七智焰佛,　　第八虛空音,
第九等勝起,　　第十妙德光,
供彼諸佛已,　　成就八正道。
次第復有劫,　　名明淨堅固,
爾時有世界,　　名曰寶幢王,
五百佛興世,　　彼諸如來等,
我已悉供養,　　求無礙法門。
初佛圓滿德,　　第二寂靜音,
第三功德海,　　第四日王佛,
第五功德王,　　第六須彌相,
第七法王佛,　　第八功德王,
第九須彌山,　　第十光明王,
如是等諸佛,　　我已悉供養,
我皆悉嚴淨,　　一切最勝道,
猶未得具足,　　究竟深法忍。
次第復有劫,　　名曰為勝主,
爾時有世界,　　名寂靜音聲,

八十那由他,　　諸佛興出世,
我已悉供養,　　於彼修正道。
初佛號華聚,　　第二海藏佛,
第三功德起,　　第四天周羅,
第五摩尼藏,　　第六金山佛,
第七寶聚佛,　　第八寂靜幢,
第九法幢佛,　　第十智王佛,
如是等諸佛,　　我已悉供養。
次第復有劫,　　名曰千功德,
爾時有世界,　　名善化幢燈,
六億那由他,　　諸佛興出世,
我已悉供養,　　彼一切如來。
初佛寂靜幢,　　第二智慧幢,
第三百燈佛,　　四功德雲王,
寂靜光明王,　　第六明淨日,
第七法燈佛,　　第八光焰佛,
九天功德藏,　　第十智慧燈,
如是等諸佛,　　我已悉供養,
未得無生忍,　　究竟諸法海。
次第復有劫,　　名無著莊嚴,
爾時有世界,　　名無量勝光,
時有三十六,　　那由他佛出,
如是等諸佛,　　我已悉供養。
初功德須彌,　　第二虛空心,
第三莊嚴智,　　第四莊嚴藏,
五法音聲海,　　六持法音聲,
第七化音聲,　　第八功德海,
九功德海燈,　　第十功德幢,
彼諸如來等,　　我皆悉值遇。
功德幢如來,　　出興於世時,
我為功德天,　　供養彼最勝。
時佛為我說，　　莊嚴大願海，
陀羅尼念力,　　皆悉能受持。
我得明淨眼,　　三昧陀羅尼,
於一一念中,　　悉見最勝海。
出生大悲藏,　　深入方便雲,
心淨如虛空,　　悉得諸佛力。
觀察諸眾生,　　常樂我淨倒,
愚癡闇所覆,　　煩惱起虛妄。
邪見貪欲等,　　無量諸惡業,

一切諸趣中，　具受不善報，
一切諸趣中，　種種業受身，
生老病死患，　無量苦逼迫。
我發無上心，　安樂彼**眾生**，
令至諸佛所，　成滿如來力。
滿足大願雲，　常見一切佛，
修習於正道，　具足諸功德。
一向廣專求，　無量功德雲，
法門波羅蜜，　充滿諸法界。
佛子我爾時，　即得普賢行，
分別深法界，　攝取一切法。
成滿一切地，　三世方便海，
修習無礙行，　一念具佛智。

[0728c05] 「善男子！爾時，智慧轉輪王者，豈異人乎？文殊師利童子是也；紹繼轉輪王姓，諸如來種，使不斷絕。時，王賢慧寶女者，我身是也，爾時，夜天覺悟我者，普賢菩薩所變化也。我於爾時，初發阿耨多羅三藐三菩提心，發道心已，於佛剎微塵等劫，不墮惡道，常生天人，覲見諸佛，乃至功德幢佛所，得此普光喜幢法門，得此法門已，饒益化度無量**眾生**。

[0728c12] 「善男子！我唯知此法門，諸大菩薩於念念中，普詣一切諸如來所，具足成就精進大海；於念念中，滿足一切諸大願海；於念念中，出生一切未來劫，菩薩諸行；於一一菩薩行中，出生一切佛剎微塵等身，彼一一身，充滿一切諸法界海；於一一法界中，顯現一切佛剎，隨其所應，現菩薩行；於一一佛剎中，究竟一切佛剎微塵等諸佛海；於一一佛所，究竟一切法界等，如來自在神力，一一如來所，分別過去諸劫，行菩薩行；一一如來所，守護受持一切法輪，究竟三世如來諸方便海。我當云何能知、能說彼功德行？善男子！此佛眾中，有一夜天，名曰妙德救護眾生，汝詣彼問云何菩薩學菩薩行，具菩薩行，淨菩薩行。」

[0728c27] 時，善財童子頭面敬禮喜目觀察**眾生夜天足，辭退而行。**

◎
[0728c29] ◎爾時，善財童子正念思惟普光喜幢法門，分別深入，開發顯現。隨順善知識教，一向專求見善知識，身心諸根，普遊方面；求善知識，思念善知識道，勇猛精進，乃得值遇；同善知識一切善根，具足成就深妙方便；因善知識，出生長養一切善根，發諸大願，於一切劫，不離善知識，往詣妙德救護眾生夜天所。

[0729a07] 爾時，夜天為善財童子顯現菩薩教化一切世間法門境界，相好嚴身，眉間白毫

相中，放大光明，名曰普慧焰燈淨幢，無量光明，以為眷屬，普照一切世界；照已，入善財頂，充滿其身。

[0729a11] 爾時，善財即得菩薩離垢圓滿三昧。得此三昧已，於一切地、水、火、風微塵，眾寶微塵、香微塵、金剛微塵、摩尼微塵、碎末微塵、一切莊嚴具微塵、一切境界微塵，如是等一一微塵中，悉見佛剎微塵等世界成敗。風輪、水輪、金剛輪、地輪，種種莊嚴，眾山圍遶、無量大海，諸天宮殿，諸雜寶樹，種種莊嚴；諸龍宮殿，夜叉、乾闥婆、阿脩羅、迦樓羅、緊那羅、摩睺羅伽、人、非人等，城郭宮殿，地獄餓鬼，畜生閻羅王處，悉見五道眾生，死此生彼。分別了知彼諸世界：或有世界淨，或有世界不淨，或有世界趣淨，或有世界趣不淨，或有世界淨不淨，或有世界不淨淨，或有世界一向淨，或有世界其形平正，或有世界其形如伏，或有世界其形四方；如是等一切世界，一切趣中，見彼夜天，於一切時，普現一切諸眾生前，隨其所應而度脫之。

[0729a28] 為地獄眾生，滅諸楚毒；為諸畜生，滅惱害畏；為餓鬼眾生，除飢渴苦；為諸龍等，滅一切畏；為欲界眾生，除欲界苦，為諸人類，除闇冥畏、不活畏、惡名畏、大眾畏、惡道畏、死畏、失善根畏、失菩提心畏、近惡知識畏、失善知識畏、聲聞緣覺地畏、生死畏、不同意畏、非時受生畏、生惡人家畏、行惡業畏、業障畏、煩惱障畏、報障畏、諸貪著畏、諸繫縛畏，滅如是等一切怖畏。

[0729b08] 又復教化四生眾生，所謂：卵生、胎生、濕生、化生、有色、無色、有想、無想、非有想、非無想眾生，常現其前而教化之。滿大願力故，菩薩三昧力故，諸通明力故，出生普賢菩薩行力故，出生長養大悲海故，無礙大慈覆一切眾生故，安樂一切眾生故，攝取一切眾生故，深入菩薩自在境界法門故，普現一切諸佛剎中為嚴淨故，在一切法中智慧覺悟故，在一切佛所恭敬供養故，在一切佛法中守護正法故，在一切眾生心海中度脫眾生故，在一切眾生諸根中調伏諸根故，在一切眾生欲海中為除障礙得清淨故，在一切眾生愚癡闇中出生一切智光明故。

[0729b21] 爾時，善財見彼夜天自在神力，不可思議菩薩境界，一切世界，教化眾生，成就菩薩一切法門自在神力，歡喜無量，頭面禮足，恭敬合掌，於一面住，一心觀察。爾時，夜天即捨相好妙莊嚴身，現夜天形，而不捨離自在神力。爾時，善財以偈頌曰：

「善財合掌住，　諦觀無厭足，
見無量神力，　其心大歡喜。
我見尊妙身，　相好自莊嚴，
清淨如虛空，　一切莫能壞。
所放殊勝光，　無量剎塵等，
種種微妙色，　普照於十方。
一一毛孔放，　眾生等光明，
一一光明端，　出生寶蓮華。

從華出化身，　除滅眾生苦，
放諸香光明，　普熏十方界。
雨無量華雲，　供養諸最勝，
放無量寶光，　一一如須彌。
普照一切眾，　除滅愚癡闇，
口放淨光明，　猶如無量日。
普照盧舍那，　無量之境界，
眼放淨光明，　猶如無量月。
普照群生類，　除滅愚癡曀，
妙相等眾生，　出生化身海。
充滿諸法界，　度脫三有海，
清淨微妙身，　一切無不見。
遠離水火賊，　王等一切難，
喜目觀察天，　教我詣尊所。
見尊白毫相，　演出明淨光，
普照十方海，　除滅一切闇。
顯現自在力，　從我頂上入，
光明入身已，　舉體柔軟樂，
即得離垢定，　普見十方佛。
悉能分別知，　一切諸微塵，
一一微塵中，　普見十方剎，
或有淨世界，　或有不淨剎，
不淨世界中，　眾生受諸苦。
不淨世界中，　眾生受苦故，
示現三乘像，　而往救度之。
清淨佛國土，　無量寶莊嚴，
諸佛大菩薩，　常樂於中住。
一一微塵中，　普見淨剎海，
盧舍那積劫，　令彼土清淨。
一切佛剎中，　現坐菩提樹，
得成最正覺，　而轉淨法輪。
我見妙德天，　詣彼嚴淨剎，
一切如來所，　恭敬而供養。」◎

[0730a10] ◎爾時，善財偈讚歎已，白言：「天神！甚奇！甚特！此菩薩法門，最為甚深；此法門者，名為何等？得此法門，其已久如？本修何行而致之乎？」

[0730a13] 「善男子！此處甚深，一切人天、聲聞、緣覺，所不能知，何以故？滿普賢菩薩行者境界；大悲菩薩藏境界；救護一切眾生菩薩境界；除滅一切惡道諸難菩薩境界；一

切佛剎中，守護一切佛法，令不斷絕菩薩境界；一切劫中，修菩薩行，滿大願海菩薩境界；具足成就明淨慧光，滅一切眾生愚癡闇障，普照一切菩薩境界；於一念中，明淨智慧，普照三世諸方便海菩薩境界。

[0730a21] 「善男子！諦聽！諦聽！我當承佛神力，為汝解說。佛子！乃往古世，過世界微塵等劫，有劫名離垢圓滿，世界名明淨妙德幢；有須彌山微塵等如來，出現於世。其佛世界，七寶合成，眾寶莊嚴；其土圓滿，離垢清淨，寶網羅覆，金剛圍山周匝圍遶。有十萬億那由他四域天下：或有天下清淨，眾生亦淨；或有天下不淨，眾生不淨；或有天下淨不淨雜，眾生亦雜；或有天下清淨，一切眾生，善根具足，無諸疾患；或有天下嚴淨殊勝，但諸菩薩。彼世界東際，近金剛山，有四天下，名華燈幢；妙寶樓閣，臺觀宮殿，上味飲食，自然具足。瞻蔔華樹，普覆一切；種種香樹，出妙香雲；諸寶鬘樹，普雨鬘雲，諸雜華樹，雨不思議眾妙華雲；諸末香樹，雨末香雲；諸香王樹，雨妙香雲；摩尼寶樹，雨種種寶；諸音樂樹，微風吹動，出和雅音，充滿虛空；日月明淨，妙寶光明，普照一切。彼四天下，有百萬億那由他諸王京都。一一王都，有千渠水，微流迴映，眾華普被，自然演出天音樂聲；岸植寶樹，行列莊嚴，眾寶為地。一一水間，有十億千城；彼一一城，有十億百千那由他聚落圍遶；彼一一城及一一聚落，各有無量億那由他妙寶樓閣而莊嚴之。彼閻浮提，有一王都，名寶華燈；安隱豐樂，人民熾盛，此諸眾生，具足修行十善業道。

[0730b17] 「時，彼城中有轉輪王，名曰明淨寶藏妙德；為大法王，治以正法，從蓮華生，具三十二大人之相，七寶成就。王有千子，端正勇猛，有十億大臣，王有寶女，名妙德成滿，端嚴姝妙，目髮紺色，身如天金。梵音清淨，身出光明，照千由旬。彼有一女，名妙德眼，一切諸行，皆悉具足，端正殊特，觀者無厭，有十億百千那由他諸采女眾，皆與聖王同善根行，身真金色，一切毛孔，皆出妙香，眾寶莊嚴，超踰天女。

[0730b26] 「爾時，眾生壽命無量，或有不定，或有中夭，形色不同，長短名號，音聲善根，精進方便，亦悉不同，有好有醜，有讚有毀。爾時，有人謂一人言：『我色端嚴，汝形鄙陋。』共相陵毀，作惡業已，壽命色力，所受快樂，皆悉損減。

[0730c02] 「時，彼城北有道場樹，名普光明；妙法音幢，眾寶為根，無能壞者，莖節枝葉，眾寶合成，皆悉齊等，出眾寶雲，普覆一切，放眾寶光，普照十方，演妙音聲，宣揚如來自在神力。於其樹前，有香水池，名寶華光明真法音雲；眾寶為岸，有十億百千那由他寶樹圍遶。彼一一樹，如菩提樹、寶瓔珞樹，周匝垂下，清淨妙寶，以為莊嚴；眾寶樓閣，無量無數，周遍道場。

[0730c10] 「彼香池中，有一蓮華，名三世一切佛莊嚴境界雲。最初妙德幢佛，於彼華上，成等正覺，化眾生故，放大光明，名曰萬歲；眾生見者，知後萬歲，佛當出世。

[0730c14] 「次後放光，名一切眾生離垢歡喜燈；眾生見者，知九千歲，佛當出世。次後放光，名離垢燈妙德藏；眾生見者，悉覩妙色，知八千歲，佛當出世。次後放光，名一切

眾生業報音聲；眾生見者，分別了知自己業報，知七千歲，佛當出世。次後放光，名起一切善根音聲；若有眾生，諸根不具，觸斯光明，皆悉具足，知六千歲，佛當出世。次後放光，名曰顯現不可思議諸佛境界音聲；眾生見者，悉發明淨自在之心，知五千歲，佛當出世。次後放光，名曰嚴淨一切佛剎；眾生見者，見一切如來嚴淨佛剎，知四千歲，佛當出世。次後放光，名一切佛不可壞境界明淨燈；眾生見者，知佛自在，無所不至，知三千歲，佛當出世。次後放光，名普照三世一切諸佛本事音聲；眾生見者，知一切如來過去本事，無量大海，知二千歲，佛當出世。次後放光，名離癡瞖智如來淨燈；眾生見者，得平等淨眼，普見一切嚴淨佛剎、一切如來、一切眾生，知一千歲，佛當出世。次後放光，名一切眾生見諸如來長養善根；眾生見者，知後七日，佛當出世。次後放光，名一切眾生歡喜音聲；眾生見者，一心歡喜，欲見如來。

[0731a08] 「佛子！彼佛於一萬歲中，放如是等無量光明教化眾生，滿七日已，佛神力故，一切世界，六種震動。爾時，眾生於念念中，見一切佛剎，皆悉清淨，眾寶莊嚴。

[0731a11] 「時，彼世界眾生，悉詣道場；一切金剛圍山須彌山王、一切諸山、一切變化、一切音聲、一切大地、一切城邑垣牆宮殿；如是等一切諸物，出微妙音，歌頌讚佛。又出一切香雲、一切寶光明雲、一切寶形像雲、一切寶衣雲、一切華雲、一切末香雲、一切寶莊嚴雲、一切如來圓滿光雲、一切如來大願聲雲、一切如來妙音聲雲、一切如來諸相好雲、顯現不可思議如來瑞應相雲；出如是等一切妙雲，供養如來。

[0731a20] 「時，彼三世一切佛莊嚴境界雲，蓮華周匝，出生十佛世界微塵等眾寶蓮華；彼一一蓮華鬚上，有寶蓮華藏師子之座；彼師子座上，有十佛世界微塵等菩薩摩訶薩。

[0731a24] 「爾時，妙德幢佛於一切世界，隨其所應，轉淨法輪；令無量眾生，離惡道苦；無量眾生，生人天中；立無量眾生，於聲聞、緣覺之地；立無量眾生，於勇猛精進菩薩之行；立無量眾生，於離垢幢精進菩薩之行；立無量眾生，於法光明菩薩之行；立無量眾生，於清淨根菩薩之行；立無量眾生，於平等諸力菩薩之行；立無量眾生，於一向專求入正法城菩薩之行；立無量眾生，於至一切處，不可破壞神力自在菩薩之行；立無量眾生，於一切方便菩薩之行；立無量眾生，出生菩薩三昧，安住菩提；立無量眾生，修一切淨行，安住菩提；立無量眾生，發菩提心；立無量眾生，住菩薩道；立無量眾生，清淨諸波羅蜜；立無量眾生，於菩薩初地；乃至立無量眾生，於菩薩十地；立無量眾生，於菩薩大願殊勝之行；立無量眾生，於普賢菩薩清淨願行。何以故？如來轉不可思議自在法輪故；於念念中，隨其所應，以種種身、種種方便、種種說法，度脫無量眾生。

[0731b14] 「爾時，普賢菩薩知寶華燈城王都眾生，自恃色貌，陵蔑他人；化現妙身，端嚴殊特，往詣彼城，放大光明，普照一切。時，彼聖王身之光明、諸寶光明、寶女光明、寶樹光明、日月星宿光明、皆悉映蔽，猶如聚墨；在真金山，普賢菩薩身色光明，映蔽眾光，亦復如是。

[0731b20] 「爾時，眾生各作是念：『今此光明，悉蔽我等，不復顯現；為是梵天諸天光耶？』

◎
大方廣佛華嚴經卷第五十二

【經文資訊】大正藏第 09 冊 No. 0278 大方廣佛華嚴經
【版本記錄】CBETA 電子佛典 2016.06，完成日期：2016/06/15
【編輯說明】本資料庫由中華電子佛典協會（CBETA）依大正藏所編輯
【原始資料】蕭鎮國大德輸入，眾生出版社提供新式標點，其他
【其他事項】本資料庫可自由免費流通，詳細內容請參閱【中華電子佛典協會資料庫版權宣告】
網路分享： Diigo logo Google logo Yahoo logo funp logo hemi logo plurk logo
如果想要發表回應，請先登入 或 註冊。 瀏覽次數：1558

設定
經文格式設定

最新回應
可能不是。罗什手上的原始本子甚至可能是龟兹文或是其他西域文
6 週 6 天 前
RE：（一三一七）校正
21 週 6 天 前
（一三一七）校正
22 週 21 小時 前
RE：根據梵文版（馬克斯·繆勒）和玄奘版，此處應為而實無來。
28 週 6 天 前
RE: 又摩比丘 => 疑為叉摩比丘之誤植
28 週 6 天 前
又摩比丘 => 疑為叉摩比丘之誤植
29 週 1 天 前
根據梵文版（馬克斯·繆勒）和玄奘版，此處應為而實無來。在近
35 週 5 天 前
RE：請問無法打出的字
44 週 8 小時 前
請問無法打出的字
44 週 1 天 前
謝謝您！

44 週 6 天 前
最新文章
經文格式設定
請**您推薦經典列表**
福嚴精舍三年閱經目錄（印順導師擬）
常用經典列表
CBETA 漢文大藏經網站成立
漢字資料庫
輸入漢字或輸入組字式：
查詢
經目搜尋
可輸入冊數、經號、經名或譯者：

送出 重設

進階搜尋

CBETA相關網站
CBETA首頁
漢文大藏經 (本站)
漢文大藏經 (線上手機版)
漢文字詞資訊網
佛教藏經目**錄數位資料庫**
CBETA 討論區 (新版)
CBETA 討論區 (舊版)
台北版佛典集成 (數位典藏專案)
Facebook 粉絲團
Google Plus 專頁

統計資料
網站人氣：12,686,055
拜訪人數：0
註冊人數：13,769
未註冊訪客：100,753
發表文章：21,244
統計時間：2013-09-18
訪客人數：

本日訪客：3246
本週訪客：106778
本月訪客：106778
語言
正體中文
简体中文
日本語
한국어
English
使用者登入
使用者名稱：*

密碼：*

登入
使用 OpenID 登入
註冊新帳號
索取新密碼
廣告

本網站採用開源碼內容管理系統 Drupal
Copyright © 2016 CBETA 漢文大藏經.
CBETA 中華電子佛典協會 Web Site : http://www.cbeta.org E-mail : service@cbeta.org Tel : +886-2-2383-2182

地址：10044 台北市中正區延平南路 77 號 8 樓 R812 Address : Rm. 812, 8F., No.77, Yanping S. Rd., Zhongzheng Dist., Taipei City 10044, Taiwan (R.O.C.)

本網站係採用 Creative Commons 姓名標示-非商業性-相同方式分享 3.0 台灣 (中華民國) 授權條款授權.
Copyright ©1998-2016 CBETA
Dictionary cache status: loaded

Glossary and Other Vocabulary

Copyright Fo Guang Shan 佛光山 2013-2025. This work may be freely reused under the Creative Commons Attribution 4.0 International License with attribution. Please send comments to alex@ntireader.org.
Page updated on 2025-06-19
Abbreviations

Avataṃsakasūtra (Flower Garland Sūtra) 大方廣佛華嚴經
Scroll 53
Click on any word to see more details.

大方廣佛華嚴經卷第五十三

東晉天竺三藏佛馱跋陀羅譯

入法界品第三十四之十

[0731c06] 「◎爾時，普賢菩薩在彼聖王寶宮殿上，於虛空中而告之言：『大王！當知佛興於世，今在普光明妙法音幢菩提樹下。』時，彼眾生見普賢菩薩相好嚴身，無量光明，聞妙音聲，歡喜無量，發如是願：『令我等所作善根，得此妙身，相好莊嚴，威儀無異，神力自在；除滅一切眾生愚闇，覺悟一切；佛興于世，趣趣受生，願常不離此善知識。』

[0731c13] 「時，彼聖王與其寶女，及諸眷屬、千子、大臣，并四種兵，上昇虛空，放大光明，照四天下，普為眾生，以偈頌曰：

「『如來出世間，　普救諸群生，
汝等應速起，　往詣導師所。
無量無數劫，　或有佛興世，
演說深妙法，　饒益一切眾。
普見諸群生，　愚癡顛倒惑，
流轉生死苦，　於彼起大悲。
無量無數劫，　修習菩薩行，
為化眾生故，　發起無上悲。
頭目手足等，　難捨悉能施，
無量無數劫，　專求佛菩提。
無量無邊劫，　如來難值遇，
其有見聞者，　一切悉不虛。
如來在道場，　處佛正法座，
降伏一切魔，　得成最正覺。
觀察如來身，　放演無量光，
種種微妙色，　除滅一切闇。

一一毛孔中，　放光不思議，
除滅愚癡曀，　令眾悉歡喜。
各辨眾供具，　發大精進心，
咸詣如來所，　恭敬設供養。』

[0732a08] 「爾時，轉輪聖王讚歎佛已，以轉輪王功德善根，興十種雲，普覆虛空，往詣道場，供養如來；所謂：一切寶雲、一切華雲、一切衣雲、一切寶衣雲、一切寶網金鈴雲、一切堅固香雲、一切如意珠雲、一切妙寶幢雲、一切寶宮殿雲、一切莊嚴雲，普覆一切莊嚴虛空，供養如來，往詣佛所；頭面禮足，遶無數匝，退坐普照寶藏之座。

[0732a15] 「爾時，妙德眼女即解身上諸莊嚴具，奉散如來。時，莊嚴具於虛空中，變成寶蓋，眾寶莊嚴，悉與一切諸宮殿等，端嚴齊整，十寶莊嚴，金剛圍山周匝圍遶；其形猶如明淨樓閣，眾寶莊嚴，無量龍王悉共執持，寶樹圍遶，妙香普熏。於其蓋中，有菩提樹，枝葉榮茂，普覆法界，以無量莊嚴而莊嚴之。見盧舍那佛坐此樹下，與不可說佛剎微塵等大菩薩俱，皆悉具足普賢菩薩一切所行，住菩薩住，無能壞者。又見一切世界諸王，圍遶如來；又見彼佛神力自在；又見一切諸劫次第，世界成敗；又見一切諸佛次第出世；又見普賢菩薩在一切佛所，恭敬供養，教化眾生；又見彼一一世界中，悉有佛剎微塵等世界，種種安住、種種莊嚴、種種清淨、種種劫、種種如來出興于世、種種三世、種種國土、種種法界、種種諸道、種種入法界、種種虛空、種種道場、種種佛光、種種諸佛莊嚴師子之座、種種如來眷屬、種種如來方便、種種轉法輪、種種如來妙音說、種種音聲海說、種種修多羅雲。時，彼女人見聞如是，歡喜無量。

[0732b07] 「爾時，妙德幢佛於大眾中，說修多羅，名一切如來法輪妙音，十佛世界微塵等修多羅，以為眷屬。時，彼女人聞此經已，即得一萬三昧，身心柔軟，如初受胎，又如眾生初受勝業果報，又如初生堅固吉樹。所謂：見現在一切諸佛三昧、普照一切佛剎三昧、深入三世三昧、一切如來妙音轉法輪三昧、知一切佛願海三昧、滅一切眾生生死苦惱三昧、滅一切眾生癡闇滿足莊嚴大願三昧、滅一切眾生諸苦三昧、令一切眾生具足快樂三昧、教化一切眾生心無疲倦三昧、一切菩薩無礙幢三昧、菩薩降神母胎莊嚴三昧。得如是等一萬三昧，復得淨三昧心、不動心、歡喜心、正希望心、廣大心、順善知識教心、甚深薩婆若心、隨順方便海心、一切無著心、捨離一切世間境界心、究竟如來境界心、普照一切色海心、滅瞋恚心、愛念心、平等心、無疲倦心、不退轉心、離懈怠心、觀一切法寂靜心、隨順一切法海心、隨順分別一切法心、分別一切眾生海心、救護一切眾生心、普照一切世界心、滿一切佛大願海心、壞散一切障礙山心、積集無量功德山心、向佛十力心、普照一切菩薩境界心、長養一切菩薩諸功德心、充滿一切十方海心、發平等心、成滿佛剎微塵等諸願海心、願淨一切如來剎心。如是等心，出生十佛世界微塵等法門，所謂：教化一切眾生法門；分別一切法界法門；究竟一切法海法門；於一切世界盡未來劫，出生菩薩行法

門；於一切世界盡未來劫，住菩薩行法門；往詣一切佛所法門；值遇一切善知識法門；恭敬供養一切佛法門；於念念中，出生一切智，不斷菩薩行法門；出生如是等十佛世界微塵等法門，出生普賢菩薩願行，專求一切智。時，彼女人得諸如來初發心願。善男子！復於是前過十大劫，有世界名日輪光照，佛號因陀羅妙德幢，此妙德眼女，因普賢菩薩善知識故，造蓮華如來像，眾寶莊嚴，發菩提心。善男子！爾時，明淨寶藏妙德轉輪聖王者，豈異人乎？今彌勒菩薩是也；時，寶女妙德成滿者，今寂靜音夜天是也；妙德眼女者，我身是也。善男子！我以莊嚴具，供養妙德幢如來故，見佛無量自在神力，聞說正法，聞正法已，即得教化一切眾生法門，恭敬供養須彌山微塵等一切如來，聞彼諸佛所說經法，皆悉受持，於一念中，見彼一切佛剎，一切如來及菩薩眾。

[0732c23] 「善男子！其後有劫，名大光明，世界名種種莊嚴，有五百佛出興于世，我悉恭敬供養。此諸如來，其最初佛，名大悲幢，我為夜天，恭敬供養。次後如來，名金剛那羅延幢，時我為轉輪王，恭敬供養；彼佛為我說修多羅，名起一切如來性，十佛世界微塵等修多羅，以為眷屬。次後如來，名無礙妙德住，時我為轉輪王，恭敬供養；彼佛為我說修多羅，名普照一切眾生諸根，須彌山微塵等修多羅，以為眷屬，悉聞受持。次後如來，名明淨焰妙德山莊嚴，時我為長者，恭敬供養；彼佛為我說修多羅，名普照三世藏，閻浮提微塵等修多羅，以為眷屬，悉聞受持。次後如來，名一切法海起王，時我為阿脩羅，恭敬供養；彼佛為我說經，名分別一切法界，五百修多羅，以為眷屬，悉聞受持。次後如來，名甚深妙法海光，時我為龍女，雨如意摩尼寶雲，恭敬供養；彼佛為我說修多羅，名長養歡喜海，百萬億修多羅，以為眷屬，悉聞受持。次後如來，名寶焰功德山燈，時我為海神，雨眾寶華雲，恭敬供養；彼佛為我說修多羅，名法界方便海，世界微塵等修多羅，以為眷屬，悉聞受持。次後如來，名功德海光圓滿妙德，時我為仙人，在雪山住，與六萬仙人俱，往詣彼佛，雨寶華雲，恭敬供養；彼佛為我說修多羅，名法燈無所著，六萬修多羅，以為眷屬，悉聞受持。次後如來，名明淨妙德藏，時我為地天，名夜平等義，與無量天俱，往詣彼佛，雨一切寶、一切寶藏、一切莊嚴雲，恭敬供養；彼佛為我說修多羅，名起一切如來智藏，無量修多羅，以為眷屬，悉聞受持。佛子！如是五百如來，次第興世，其最後佛，名法界虛空寶山妙德燈；時，我為妓人，名曰善口；彼佛入城，我在空中，以一千偈讚歎如來。爾時，世尊眉間白毫相，放大光明，名普照法界莊嚴，普照十方；照已，入我身中，即得法界方便不退藏法門。佛子！如是等世界微塵等劫諸佛興世，我悉恭敬供養；彼諸如來所說正法，悉聞受持，未曾忘失一句一味。於一一佛所，得三世甚深法界清淨法身；一切智光，普照一切，攝取普賢菩薩所行。於念念中，悉見無量無邊諸佛，得無量無邊淨慧光明，普照一切。先未得未證普賢所行，今悉成滿，何以故？說無量無邊故。

」

[0733b10] 爾時, 妙德救護眾生夜天欲重明此義, 以偈頌曰：

「善財應諦聽,　　甚深難見法,
普照於三世,　　分別深法界。
如我初發心,　　專求無上道,
隨所得法門,　　諦聽我今說。
過去久遠世,　　佛剎微塵劫，
爾時有一劫,　　名離垢圓滿。
時有世界名,　　明淨妙德幢,
須彌微塵等,　　如來出興世。
初佛妙德幢,　　二普慧光焰,
法幢德須彌,　　第四師子佛,
第五寂靜王,　　六號除滅惡,
第七功德聚,　　第八須彌山,
第九妙德佛,　　第十明淨月,
如是十如來,　　彼劫初出世。
次復有十佛,　　初虛空方便,
第二普光明,　　三安住諸方,
第四功德海,　　第五高無上,
第六最勝雲,　　第七功德佛,
第八光焰山,　　第九蓮華佛,
第十法界化,　　是為第二十。
初光明幢王,　　第二智慧佛,
第三心義佛,　　因陀羅妙德,
第五妙天佛,　　第六勇猛王,
第七智慧德,　　第八光明幢,
第九如來號,　　超出一切世,
第十蓮華佛,　　是為第三十。
第一光焰山,　　第二功德海,
第三法光明,　　第四妙蓮華,
第五眾生眼,　　第六香光明,
七妙德寶山,　　八乾闥婆王,
第九明淨智,　　第十寂靜色。
初佛光智慧,　　第二寶光明,
三虛空妙德,　　第四妙相佛,
圓滿功德光,　　第六那羅延,
第七妙須彌,　　八功德轉輪,
九不可壞王,　　第十寶山佛。
初佛娑羅王,　　第二妙德藏,
第三光明王,　　第四真實起,

第五光明德,　　六陀羅尼德,
七光明甚深,　　八法海音佛,
第九須彌幢,　　光明妙德佛,
寶光**焰如來**,　　**是為第十佛**。
初佛梵光**焰**,　　**第二虛空音**,
第三法界光,　　第四圓滿光,
第五分別光,　　第六光明幢,
第七**虛空燈**,　　**第八樂妙德**,
第九明淨光,　　妙功德如來,
十寂靜妙德,　　大悲雲如來。
初佛力光慧,　　二**眾生現前**,
第三無上福,　　第四妙德光,
第五法起佛,　　六風速妙德,
第七淨幢佛,　　第八寶蓋佛,
第九妙德佛,　　十普照三世。
初佛號願海,　　第二光明德,
第三金剛身,　　四須彌妙德,
第五正念佛,　　六幢王妙德,
第七智慧燈,　　第八無量寶,
第九號方便,　　明淨法界佛,
第十號法海,　　明淨智妙德。
初佛號法寶,　　功德轉輪王,
第三功德雲,　　第四忍辱燈,
第五寂靜音,　　第六寂靜幢,
第七**眾生燈**,　　第八大願佛,
第九如來號,　　不可壞幢王,
第十號智慧,　　**焰起妙德佛**。
初佛號法王,　　第二無礙智,
三照語言海,　　第四妙音聲,
第五妙德音,　　第六自在佛,
七十方一切,　　**眾生現前佛**,
第八平等意,　　九無上如來,
第十號自然,　　賢妙德最勝。
如是等一切,　　須彌塵數佛,
彼諸如來等,　　我已悉供養,
佛剎微塵劫，　　所出諸如來，
悉恭敬供養,　　逮得此法門,
我於無量劫,　　修行得法門,
善財聞思惟,　　應當速究竟,

[0734b02] 「善男子！我唯知此教化**眾生**菩薩法門；諸大菩薩，究竟無量無邊菩薩所行悉

從種種性海中起，種種正直身心，滿諸根海，具足一切諸大願門，修行無量諸三昧門，具足成就無量神力，修行無量智慧之行，入種種智，諸法光明，普照一切；我當云何能知、能說彼功德行？善男子！於此道場，去我不遠，有一夜天，名寂靜音，處寶幢蓮華藏師子之座，百萬阿僧祇諸天，眷屬圍遶。汝詣彼問云何菩薩學菩薩行、修菩薩道。」

[0734b11] 時，善財童子頭面敬禮妙德救護眾生夜天足，遶無數匝，敬心辭退。

[0734b14] 爾時，善財童子往詣寂靜音夜天所，頭面禮足，遶無數匝，恭敬合掌，於一面住，白言：「天神！我已先發阿耨多羅三藐三菩提心，我依善知識學菩薩行，入菩薩行，入菩薩行地，住菩薩行住；唯願天神，為我解說。」

[0734b18] 爾時，夜天告善財言：「善哉！善哉！善男子！乃能依善知識求菩薩道。善男子！我成就菩薩無量歡喜莊嚴法門。」

[0734b21] 白言：「天神！此法門者，為何所作？境界云何？何等方便？為何等行？」

[0734b22] 答言：「善男子！我能清淨一切眾生心海；除滅塵垢，不斷清淨莊嚴之心；得不退境界堅固之心、不可動心；決定了知功德寶山，莊嚴無染著心；常現前護一切眾生心；見一切佛諸菩薩海無厭足心；清淨菩薩正直力心；普照一切智慧海心。善男子！我為眾生滅除憂惱，無量眾苦，令其永離諸惡色、聲、香、味、觸、意法，除滅眾生愛別離苦、怨憎會苦，及餘一切諸惡因緣，壞敗大苦，住生死苦，生老病死，憂悲惱苦，令得如來無上快樂。一切城邑聚落眾生，我悉救護，令得安樂，廣為說法，教令漸求一切種智。若見眾生在家宮殿，心樂著者，為彼說法，令知諸法真實之性；若見眾生與父母兄弟歡娛讌集，為彼說法，令與諸佛菩薩共會；若見眾生妻子歡會，為彼說法，令竭生死愛欲之海，具足大悲，等觀一切；若見眾生處王宮殿，為彼說法，悉令逮得賢聖快樂；若見眾生著境界者，為彼說法，令得如來甚深境界；若見眾生起瞋恚者，為彼說法，令得如來羼提波羅蜜；為懈怠者，演說正法，令得菩薩清淨毘梨耶波羅蜜；為亂心者，演說正法，令得如來禪波羅蜜；為邪癡者，演說正法，令得般若波羅蜜；為著三界者，演說正法，令出三有；為樂小法者，演說正法，令其滿足菩提大願；為自安者，演說正法，令具大願，饒益一切；為心劣者，演說正法，令得菩薩力波羅蜜；為無智者，演說正法，令得菩薩智波羅蜜；為無色者，演說正法，令得如來清淨色身；為危脆身者，演說正法，令得無上清淨法身；為惡色者，演說正法，令得如來清淨妙色；為苦惱者，演說正法，令得如來無上快樂；為貧窮者，演說正法，令得菩薩諸清淨藏；為園觀者，演說正法，令一向求諸佛妙法；為在路者，演說正法，令得一切智道；為聚落者，演說正法，令出三界；為國土者，演說正法，令過聲聞、緣覺及菩薩地，住如來地；為在城郭者，演說正法，令入法王城，普照一切；為在隅者，演說正法，令得三世平等智慧；為在方者，演說正法，令一切智，常現在前，

觀一切法；為貪欲多者，演說正法，令觀不淨，滅生死愛；為瞋恚多者，演說正法，令得究竟大慈之海；為愚癡多者，演說正法，令得智慧，觀諸法海；為等分者，演說正法，令其分別諸勝願海，離生死樂，滅生死苦，顯佛正法，不著五陰，常行妙法；為懈怠者，演說正法，令得莊嚴勝道；為憍慢者，演說正法，令觀一切諸法平等；為諂曲者，演說正法，令得菩薩清淨直心。善男子！我以如是等無量法施，攝取眾生，滅惡道苦，處天人樂，永離三界，具諸功德種種方便而化度之，歡喜無量。

◎

[0735a17] 「◎復次，善男子！我常觀察菩薩大海種種願行、種種淨身、種種淨光、種種光焰、種種諸道，趣薩婆若，入種種三昧海；顯現種種自在神力；出生種種妙音聲海、種種妙莊嚴身、種種方便入如來海；往詣種種諸佛剎海；究竟種種諸如來海；深入種種諸辯才海；普照種種如來境界；成就種種諸智慧海；超度種種三昧印海；安住種種遊戲法門；以種種門趣薩婆若；種種莊嚴虛空法界；種種莊嚴雲普覆虛空；觀察種種諸大眾海；十方世界一切剎中，諸如來所，菩薩眷屬，普雨種種妙莊嚴雲，皆悉來會，安處種種莊嚴之座，深入如來方便大海，行諸法海，度種種智海。我見此已，起無量歡喜，與佛力等。

[0735b02] 「又，善男子！盧舍那佛不可思議清淨色身，相好莊嚴；我見此已，起無量歡喜。盧舍那佛於念念中，放法界等光，普照一切諸法界海；我見是已，起無量歡喜。盧舍那佛於念念中，一一毛孔，放無量佛剎微塵等光，一一光明，有無量佛剎微塵等光以為眷屬，普照一切，充滿法界，除滅眾生一切苦惱；我見是已，起無量歡喜。盧舍那佛於念念中，從頂上、兩肩上，放一切佛剎微塵等寶光山雲，普照一切，充滿法界；我見是已，起無量歡喜。盧舍那佛一一毛孔，放一切佛剎微塵等香雲，普熏十方一切佛剎；我見是已，起無量歡喜。盧舍那佛一一相中，出一切佛剎微塵等相，充滿一切諸世界海；我見是已，起無量歡喜。盧舍那佛一一毛孔，出一切佛剎微塵等自在力雲，初發心等清淨波羅蜜，莊嚴菩薩諸地；我見是已，起無量歡喜。盧舍那佛一一毛孔，念念出生不可說不可說佛剎微塵等諸龍王身，為見龍身而受化故；又出不可說不可說佛剎微塵等諸夜叉身，乾闥婆、阿脩羅、迦樓羅、緊那羅、摩睺羅伽等身，為見彼身而受化故；我見是已，起無量歡喜。盧舍那佛一一毛孔，出不可說不可說佛剎微塵等轉輪王身雲，七寶成就，神力自在，充滿法界，為見彼身而受化故；我見是已，起無量歡喜。盧舍那佛一一毛孔，出不可說不可說佛剎微塵等梵王身雲，出淨梵音，為眾生說法，為見聞彼而受化故；我見是已，於念念中，起無量歡喜，悉與法界薩婆若等，起者非起，得者非得，見者非見，入者非入，度者非度，滿者非滿，聞者非聞。何以故？分別了知法界性故，解三世法悉一性故。佛子！此菩薩無量歡喜莊嚴法門，有如是等無量境界。

[0735c06] 「佛子！此法門者，無量無邊，究竟方便諸法海故；此法門者，不可損減薩婆若，心不可壞故；此法門者，不可窮盡眾生妄想，不可盡故；此法門者，最為甚深寂靜智境界故；此法門者，最為廣大一切佛境界故；此法門者，不可破壞菩薩智所知故；此法門者，不可稱量，不可破壞，滿法界故；此法門者，即是普門於一相中，攝取一切自在力故；此法門者，是第一法，一切法無身，行無二故；此法門者，非生一切諸法，悉如幻故；此法門者，如電，攝薩婆若諸大願故；此法門者，如化，善能變化菩薩行故；此法門者，如大地輪，饒益一切諸眾生故；此法門者，如大水輪，以廣大悲潤眾生故；此法門者，如大火輪，消竭眾生諸貪愛故；此法門者，如大風輪，立一切眾生薩婆若故；此法門者，猶如大海，功德莊嚴一切眾生故；此法門者，如須彌山，一切功德海中起故；此法門者，如大城郭，一切法街巷而莊嚴故；此法門者，猶如虛空，三世諸佛自在，最無上故；此法門者，猶如慶雲，普雨眾生甘露法故；此法門者，猶如白日，普照一切，滅癡闇故；此法門者，猶如滿月，滿足眾生功德海故；此法門者，如如，至一切故；此法門者，如影，善能應化諸業報故；此法門者，如響，隨其所應，為說法故；此法門者，猶如電光，隨其所應，悉照知故；此法門者，猶如樹王，一切諸佛功德妙華，成就一切智果實故；此法門者，猶如金剛，一切世間無能壞故；此法門者，如隨意寶王，出生無量自在力故；此法門者，如離垢寶，悉分別知三世佛故；此法門者，猶如寶幢，出一切佛平等法輪妙音聲故。佛子！如此諸諭，非諭為諭。」

[0736a10] 爾時，善財白寂靜音夜天言：「菩薩修何等法，得此法門？」

[0736a11] 答言：「佛子！菩薩修行十妙法故，得此法門。何等為十？所謂：菩薩修行布施，令一切眾生海，皆悉歡喜；修行淨戒，成滿諸佛功德大海；修行忍辱，了知一切諸法真性；修行精進，於薩婆若堅固不退；修行禪定，除滅一切眾生煩惱；修行智慧，分別了知一切法海；修行方便教化，成熟一切眾生海；修行大願，於一切佛剎海，盡未來劫，修菩薩行；修行諸力，於念念中，現一切剎，成等正覺；修行無盡智，了三世法，無所障礙。佛子！是為十妙法；菩薩摩訶薩修行此法、起此法門、得此法門、淨此法門、成此法門，長養增廣，不可沮壞。」

[0736a23] 善財白言：「天神！發阿耨多羅三藐三菩提心為久如耶？」

[0736a25] 答言：「佛子！乃往古世，過二佛剎微塵等劫，有劫名普照幢；於此蓮華藏莊嚴世界海東，過十世界海，有一世界海，名曰離垢眾寶莊嚴；彼世界海中，有世界性，名一切佛光明願音；彼世界性中，有一世界，名離垢光。金色莊嚴，一切寶雲而莊嚴之，眾寶為地，堅固不動，形如一切香妙德王，莊嚴樓閣皆悉清淨，諸天宮殿充滿其中。彼有王都，名曰普滿妙德藏王，彼有道場，名一切眾寶莊嚴藏月光明，其佛號不退法界妙音，於此道場，得阿耨多羅三藐三菩提。我於爾時，為菩提樹神，名功德燈無邊光幢，我見彼佛

，成等正覺，顯現無量自在神力；我於爾時，發阿耨多羅三藐三菩提心，於彼佛所，逮得三昧，名普照佛功德海。彼道場上，次有如來出興于世，號法樹功德山；彼菩提樹神，命終之後，還生此處，為菩提樹夜天，名妙德慧功德光明，聞彼如來轉正法輪，復得無量歡喜，普照一切境界三昧。彼道場上，次有如來出興于世，號一切法海妙音聲王；值彼如來，復得三昧，名成就一切法地。彼道場上，次有如來出興于世，號寶光焰燈幢王；值彼如來，復得三昧，名分別一切普照雲。彼道場上，次有如來出興于世，號功德須彌光王；值彼如來，復得三昧，名照諸佛海。彼道場上，次有如來出興于世，號法雲妙音聲王；值彼如來，復得三昧，名一切法海燈。彼道場上，次有如來出興于世，號智慧炬明淨燈王；時我為天女，值彼如來，復得三昧，名明淨燈，滅眾生苦。彼道場上，次有如來出興于世，號法勇幢妙德；值彼如來，復得三昧，名三世佛普照藏。彼道場上，次有如來出興于世，號法燈勇猛智慧師子；值彼如來，復得三昧，名明淨智，普照一切，無所障礙。彼道場上，次有如來出興于世，號智力山王；值彼如來，復得三昧，名普照三世眾生根行。

[0736c03] 「佛子！彼普照幢劫離垢光金色莊嚴世界，如是次第，有十佛世界微塵等如來，出興于世。我於爾時，或為天王、龍王、夜叉王、乾闥婆王、阿脩羅王、迦樓羅王、緊那羅王、摩**睺羅伽王；或為人王、梵王、男子、女人、童男、童女皆悉**值彼一切如來，恭敬供養；彼佛說法，悉聞受持。於彼佛剎二佛世界微塵等劫，修菩薩行，經佛剎微塵等受生，最後命終，生此蓮華藏莊嚴世界海，娑婆世界中，作道場夜神，值拘樓孫如來，得三昧眼，名離垢一切香王光明；次值拘那含牟尼如來，復得三昧，名隨順普照一切剎海；次值迦葉如來，復得三昧，名妙音聲海，分別一切眾生音海；今復值見盧舍那佛，坐於道場菩提樹下，成等正覺，於念念中，顯現無量自在力海，復得菩薩無量歡喜莊嚴法門。得法門已，深入十不可**說不可說世界海微塵等法界方便海。以此法界方便海，於一切佛剎微塵**，一一微塵中，悉見十不可說不可說佛剎微塵等世界，及彼諸佛，彼諸如來所說正法，悉聞受持。又見盧舍那佛，於念念中一切世界，坐於道場，成等正覺，出生無量自在神力，一一神力，滿法界海，我悉詣彼所說正法，悉聞受持。又復見彼一切諸佛，一一毛孔，出化身海，滿法界海，顯現種種自在神力，於一切佛剎海、一切世界性、一切世界、一切諸趣、一切眾生中，隨其所應，轉正法輪。我以精進聞持陀羅尼故，悉能受持，正念思惟，知味知義，明智慧藏，圓滿清淨，分別了知一切法海，觀察三世諸佛平等，出生一切方便法門；於一一方便，出生一切修多羅雲；一一修多羅雲，成就一切諸正法海；一一法海，攝取一切諸迴轉法；一一迴轉法，普出一切諸妙法雲；一一法雲，出生一切諸法波浪；一一波浪，逮得一切歡喜法海；一一歡喜法海，出生一切諸功德地；一一功德地，出生一切諸三昧海；一一三昧海，見一切佛海；一一佛所，得一切光明海；一一光明海，普照三世，得圓滿智地，普照十方，知無量佛過去行海，照一切佛無量本事海；難捨能施，持無量淨戒，行無量忍，長養清淨菩薩精進，清淨無量諸禪定海；了知如來般若波羅蜜海，普照

如來無量方便海；了知如來長養功德智慧力波羅蜜，分別如來無量智波羅蜜海。普照如來過去無量菩薩諸地，無量佛地，神力自在；無量劫中，所修習起，淨無量佛過去菩薩地，修無量佛過去智地，照無量佛諸智慧地。知無量佛為菩薩時，相續善根，知無量佛為菩薩時，於一切劫海中，一切佛海，所修菩薩行；知無量佛為菩薩時，出生佛剎海，無量菩薩行充滿法界，種種方便門教化眾生。普照十方諸世界海，為諸眾生，現自在力；普照如來一切智地，轉淨法輪，悉聞受持一切法雲，顯現無量菩薩自在神力；普照諸佛相海、行海、力海，於念念中，知彼諸佛，從初發心，乃至無餘涅槃，遺法滅盡。善男子！汝所問我發心已來為幾時者，如上所說，乃至來生此剎，供養盧舍那佛，如此世界，供養拘樓孫佛，乃至盧舍那佛，供養賢劫未來諸佛，亦復如是；如供養賢劫諸佛，供養一切世界未來諸佛，亦復如是；而彼離垢光金色莊嚴世界，今猶現在。是故，善男子！汝當一心修此法門。」

[0737b07] 爾時，寂靜音夜天欲重明此法門義，以偈頌曰：

「善財應諦聽，　我說此法門，
應生歡喜心，　勤修令究竟。
無量諸劫海，　修習菩薩行，
心淨如虛空，　入一切智城。
聞三世佛法，　一心樂專求，
於彼如來所，　修習諸功德。
我見過去佛，　恭敬悉供養，
聞佛說正法，　歡喜心無量。
亦已悉恭敬，　供養於父母，
一心樂專求，　究竟此法門。
老病貧窮等，　諸根不具者，
除滅彼苦惱，　悉令得安樂。
水火官賊難，　怨敵諸恐怖，
及海中諸難，　我皆救濟之。
眾生煩惱業，　種種受報苦，
摧破生死山，　救護諸群生。
一切諸惡道，　無量楚毒苦，
生老病死痛，　我當悉除滅。
我願無量劫，　安隱一切眾，
常見一切佛，　滅除生死苦。

[0737c01] 「善男子！我唯成就此無量歡喜莊嚴法門；諸大菩薩，深入法海，分別一切劫，善知一切諸世界海成敗之事，我當云何能知、能說彼功德行？善男子！此道場上，如來眾中，有一夜天，名曰妙德守護諸城；汝詣彼問云何菩薩學菩薩行、修菩薩道。」

[0737c06] 爾時，善財讚歎寂靜音夜天，以偈頌曰：

「我受知識教，　來詣天神所，
見無量淨身，　安處天寶座。
虛妄取諸相，　染著一切法，
無智眾生等，　不能知境界。
清淨妙色身，　一切諸天眾，
無量劫諦觀，　其心無厭足。
遠離於五陰，　一切無所著，
超出世疑惑，　顯現自在力。
不染內外法，　無礙心不動，
明淨智慧眼，　見佛自在力。
身為正法藏，　心是無礙智，
成佛智慧光，　普照諸群生。
分別說心業，　莊飾諸世間，
知心業自性，　現身等眾生。
知世悉如夢，　了佛如電光，
一切法如響，　令眾無所著。
念念悉除滅，　三世眾生惑，
不取三世相，　而能演說法。
一切佛剎海，　一切諸佛海，
無量眾生海，　無著修法門。」

[0737c28] 時，善財童子頭面敬禮彼夜天足，遶無數匝，敬心辭退。◎

[0738a01] ◎爾時，善財童子正念思惟智慧分別隨順正趣修廣身證無量歡喜莊嚴法門，往詣妙德守護諸城夜天所。見彼夜天處普照一切宮殿寶師子座，不可說諸天眷屬圍遶，隨方面身、一切眾生色身，普現一切眾生前身、一切眾生無所著身、一切眾生身身、一切眾生無上身、隨順教化一切眾生身；遊十方身、至一切十方身、究竟佛身、究竟教化一切眾生身。善財見此身已，歡喜無量，頭面禮足，遶無數匝，恭敬合掌，於一面住，白言：「天神！我已先發阿耨多羅三藐三菩提心，而未知菩薩云何學菩薩道，饒益眾生；以無上攝法，攝取眾生，順如來業，親近法王。」

[0738a13] 時，彼夜天告善財言：「善哉！善哉！佛子！為救護一切眾生故，問菩薩行；為嚴淨一切佛剎、供養一切佛、住一切劫、救護一切眾生、守護一切如來種姓、究竟十方一切法界海平等之心，充滿一切；悉聞受持一切諸佛所轉法輪，隨其所應，雨甘露法故，問菩薩行。善男子！我已成就甚深妙德自在音聲法門；是故，佛子！我為勝大法師，無所罣礙；於一切法，心無所著、分別如來一切法藏，安住如來大慈大悲。建立眾生，於菩提

心，得一切利，不捨菩提心，長養一切善根。為一切眾生，調御大師，安立眾生一切智道故。於一切世界，為明淨日，照一切眾生無量善根故。等心觀察一切眾生, 不捨一切眾生, 出生長養一切善根, 甚深智慧, 觀淨爾焰, 斷一切不善業, 行諸善業, 救護眾生, 顯現一切諸佛世界, 修行嚴淨諸本事業, 立一切眾生清淨善根, 令值一切諸善知識，無能壞者，立一切眾生佛正教故。佛子！我常以法施為首，出生長養諸白淨法，一切智心，堅固不動，如金剛藏，不可沮壞；心常依止佛力、魔力、善知識力，心壞一切諸結業山，心能專求一切智，因滿白淨法無礙法門一切種智。佛子！我以如是智慧光明，淨諸眾生無量善法，饒益一切。復次，佛子！我以十行觀察法界，隨順法界，攝取法界。何等為十？所謂：知法界無量, 智慧無量故；知法界無量無邊, 悉見一切諸如來故；知佛法界無量無邊, 詣一切剎，恭敬供養一切佛故；知法界無分齊，於一切世界海，行菩薩行故；知法界不可壞，究竟如來不可沮壞圓滿智故；知法界一如來妙音，一切眾生無不聞故；知法界自然清淨，教化一切眾生，滿佛願故；知法界遍至眾生，深入普賢菩薩行故；知法界一切莊嚴普賢菩薩行，自在莊嚴故；知法界不可滅一切智善根，充滿法界，令諸眾生悉清淨故。佛子！我以此十行，觀察法界，增長善根，知佛奇特境界，不可思議。佛子！我如是正念思惟，以一萬陀羅尼，為眾生說法；所謂：攝取一切諸法圓滿陀羅尼, 持一切法圓滿陀羅尼, 一切法雲雷震圓滿陀羅尼, 諸佛起住圓滿陀羅尼, 轉一切佛名號輪圓滿陀羅尼, 分別演說三世諸佛大願海圓滿陀羅尼，攝一切乘海圓滿陀羅尼，照一切眾生業海燈藏圓滿陀羅尼, 一切法現前旋流勇猛圓滿陀羅尼, 一切智勇猛圓滿陀羅尼；以如是等萬陀羅尼, 為一切眾生分別說法。

◎
大方廣佛華嚴經卷第五十三

【經文資訊】大正藏第 09 冊 No. 0278 大方廣佛華嚴經
【版本記錄】CBETA 電子佛典 2016.06, 完成日期：2016/06/15
【編輯說明】本資料庫由中華電子佛典協會（CBETA）依大正藏所編輯
【原始資料】蕭鎮國大德輸入, 眾生出版社提供新式標點, 其他
【其他事項】本資料庫可自由免費流通, 詳細內容請參閱【中華電子佛典協會資料庫版權宣告】

本網站係採用 Creative Commons 姓名標示-非商業性-相同方式分享 3.0 台灣 (中華民國) 授權條款授權.
Copyright ©1998-2016 CBETA
Dictionary cache status: loaded

Glossary and Other Vocabulary

Copyright Fo Guang Shan 佛光山 2013-2025. This work may be freely reused under the Creative Commons Attribution 4.0 International License with attribution. Please send comments to alex@ntireader.org.

Avataṃsakasūtra (Flower Garland Sūtra) 大方廣佛華嚴經

Scroll 54

Click on any word to see more details.

大方廣佛華嚴經卷第五十四

東晉天竺三藏佛馱跋陀羅譯

入法界品第三十四之十一

[0738c11] 「◎復次，佛子！我或為眾生說聞慧法、或為眾生說思慧法、或為眾生說修慧法、或說一有、或說一切有海、或說一佛海、或說一切佛名號海、或說一世界、或說一切世界海、或說授一記、或說授一切記海、或說一佛眷屬海、或說一切佛眷屬海、或說一佛法輪、或說一切佛法輪海、或說一修多羅、或說一切佛修多羅海、或說一會、或說一切會海、或說一薩婆若心、或說一切菩提心海、或說一乘、或說一切乘海。佛子！以如是等無量方便，為諸眾生，敷演不可說不可說法。

[0738c22] 「佛子！我深入此無壞法界，皆悉究竟如來正法，以無上法施，攝取眾生，盡未來劫，修習普賢菩薩所行。佛子！我已成就此甚深妙德自在音聲法門，於念念中，悉能長養一切法門，充滿法界。」

[0738c26] 爾時，善財白夜天言：「妙哉！天神！如此法門，最為甚深，得此法門，其已久如？」

[0738c28] 答言：「佛子！乃往古世，過轉世界微塵等劫，有劫名離垢光明，時有世界，名法界妙德雲，有四天下微塵等香須彌山莊嚴。於蓮華中，出一切佛妙願音聲，一切眾生淨業所起，眾寶合成，形如蓮華，清淨無垢，有須彌山微塵等眾妙寶樹，周匝圍遶，有須彌山微塵等眾妙寶香，以為莊嚴；有須彌山微塵等諸四天下莊嚴世界，一一四天下，各有

不可說不可說城。彼世界中，有四天下，名莊嚴幢；彼四天下，有王都城，名普寶華光；於彼城外，有道場名法王宮殿光明；其道場上，有須彌山微塵等佛，出興于世；其最初佛，號法海雷音光明王。

[0739a11] 「時，有轉輪王名離垢光明，於彼佛所，守護正法，聞持正法修多羅海。佛滅度後，出家學道。正法欲滅，於大劫中，有惡劫起，煩惱熾盛，眾生恚怒，忿毒交諍，諸比丘眾，背功德利，心樂放逸，常好王論、賊論、女論、國論、海論、世間之論，樂如是等種種諸論。

[0739a17] 「時，王比丘作如是念：『如來無量阿僧祇劫，修集妙法，云何此諸比丘而共毀滅？』彼王比丘即昇虛空，放大光明雲，無量種色，普照十方一切世界，除滅一切眾生煩惱，立無量眾生無上菩提，復令正法，於六萬五千歲而得興盛。

[0739a22] 「時，有比丘尼名法輪化光，是彼轉輪王女，十萬比丘尼以為眷屬。見父王比丘光明神變，即發阿耨多羅三藐三菩提心，得一切佛燈明三昧，甚深妙德自在音聲法門；得已，身心柔軟，法海雷音光明王佛神力自在，一切功德，悉現在前。

[0739a27] 「佛子！時，轉輪王隨彼如來，轉正法輪，興隆法者，豈異人乎？今普賢菩薩摩訶薩是也；法輪化光比丘尼者，我身是也。我於爾時，守護佛法，建立十萬比丘尼眾，得不退轉地；又令攝取一切如來法門三昧，法輪光明三昧，又復建立入一切法海，方便般若波羅蜜。佛子！次有如來出興于世，名離垢法山，我得值遇；次有如來，名法圓滿光明周羅；次有如來，名法日妙德雲；次有如來，名法海分別妙音聲王；次有如來，名法日圓滿燈；次有如來，名法化幢雲；次有如來，名法焰山幢王；次有如來，名甚深法妙德月；次有如來，名法智普光明藏；次有如來，名普智境界覺悟眾生；次有如來，名妙德山王；次有如來，名普門普賢須彌山；次有如來，名一切法精進幢；次有如來，名寶華妙德雲；次有如來，名寂靜甚深光明周羅；次有如來，名法焰大慈光明月；次有如來，名光焰妙德海；次有如來，名智慧日普照一切；次有如來，名圓滿普智；次有如來，名無上智覺明王；次有如來，名功德焰華燈；次有如來，名智慧師子幢王；次有如來，名普日光明王；次有如來，名須彌相莊嚴；次有如來，名勇猛日普光明；次有如來，名法網覺妙德月；次有如來，名法蓮華敷善德妙音；次有如來，名相日普光明；次有如來，名普光妙德正法音聲；次有如來，名無畏妙德那羅延師子；次有如來，名普智健幢；次有如來，名敷法蓮華身；次有如來，名功德華妙法海；次有如來，名道場覺妙德月；次有如來，名法炬妙德月；次有如來，名普照光明周羅；次有如來，名法幢燈；次有如來，名妙德海幢雲；次有如來，名名稱山妙德雲；次有如來，名栴檀妙德月；次有如來，名明淨普妙德華；次有如來，名普照眾生光明王；次有如來，名鉢頭摩華妙功德藏；次有如來，名香焰光明王；次有如來，名鉢頭摩因；次有如來，名明淨相山；次有如來，名普稱功德幢；次有如來，名普門光明須彌山；次有如來，名妙德法城光明，次有如來，名明淨功德山；次有如來，名勝相妙德；次有如來，名法力勇猛幢；次有如來，名法輪光明妙音；次有如來，名功德光焰樓

閣智光；次有如來，名無上妙法輪月；次有如來，名明淨法鉢頭摩覺幢；次有如來，名寶鉢頭摩光藏；次有如來，名寶尸棄雲燈；次有如來，名智覺華；次有如來，名種種焰妙德須彌山藏；次有如來，名圓滿焰妙德王；次有如來，名功德雲莊嚴光明；次有如來，名法山雲幢；次有如來，名普明淨功德山；次有如來，名法日雲燈王；次有如來，名法雲名聲自在王；次有如來，名法圓滿雲；次有如來，名善覺明淨智幢；次有如來，名法圓滿善覺妙德月；次有如來，名金色山賢；次有如來，名明淨賢妙德須彌山；次有如來，名普智慧雲妙聲；次有如來，名法力妙德樓閣；次有如來，名香焰妙德王；次有如來，名金色摩尼山妙聲；次有如來，名白毫藏一切法圓滿光明；次有如來，名明淨法輪；次有如來，名無上清淨尸羅山；次有如來，名普精進炬光照雲；次有如來，名廣三昧海天冠光明；次有如來，名寶焰妙德王；次有如來，名法炬寶帳妙聲；次有如來，名法雲空光明師子；次有如來，名相好莊嚴幢月；次有如來，名光明焰山電雲；次有如來，名無礙虛空法光；次有如來，名樂智華敷；次有如來，名世間主光明妙聲；次有如來，名法三昧光明妙音；次有如來，名法音真寶藏；次有如來，名法光明焰妙聲海；次有如來，名普照三世相幢；次有如來，名法圓滿山光明；次有如來，名法界師子光明；次有如來，名法界師子焰；次有如來，名明淨妙德須彌山；次有如來，名一切三昧海師子；次有如來，名普智光明燈。佛子！於離垢光明劫中，如是等須彌山微塵等如來，出興于世，其最後佛，名法界城明淨智燈。彼諸如來，我悉恭敬供養，聞法受持，出家學道，守護佛法；於彼諸佛所，種種方便，入此甚深妙德自在音聲法門，以種種方便，化眾生海。復次，佛子！復有佛剎微塵等劫中，諸佛出世，我亦皆悉恭敬供養。是故，佛子！一切眾生長寢生死，唯我獨覺，復能覺悟一切眾生，守護心城，離三界城，入一切智無上法城。善男子！我唯成就此甚深妙德自在音聲法門，除滅眾生兩舌口過，令淨實語。諸大菩薩，決了眾生諸語言道，於一念中，覺悟一切眾生之心，深入眾生語言音海，善知眾生施設語法，分別了知一切法海，深入攝取一切諸法陀羅尼海；善巧方便，為眾生出一切法雲，究竟度脫一切眾生，攝取眾生，立無上業，隨順淨智，分別業藏，能師子吼，法施一切，得諸法地，圓滿陀羅尼。我當云何能知、能說彼功德行？善男子！此佛眾中，有一夜天，名開敷樹華。汝詣彼問云何菩薩學一切智，安立眾生於薩婆若。」

[0740b06] 爾時，妙德守護諸城夜天欲重明此法門義，以偈頌曰：

「佛子深法門，　虛空如如性，
分別三世佛，　無量諸法界。
出生無量門，　不思議諸法，
長養無礙智，　了達三世法。
過轉剎塵劫，　劫名離垢光，
世界妙德雲，　城名寶華光。
彼劫次第有，　須彌塵等佛，
初佛號法海，　雷音光明王。
後佛法界城，　明淨智慧燈，
我皆悉供養，　聞法大歡喜。

見法海雷音,　　光明王如來,
眾妙相莊嚴,　　**猶如須彌山。**
見佛即發心,　　專求一切智,
心大如**虛空**,　　**其性同如如。**
充滿於三世,　　諸佛菩薩**眾**,
大悲心普覆,　　一切剎眾生。
清淨妙法身,　　充滿諸佛剎，
隨其所應化,　　悉為顯現身。
我初發心時,　　震動一切剎，
教化諸群生,　　悉令大歡喜。
次值第二佛，　　聞法而供養，
即時得覩見,　　十剎海塵佛。
如是次第值，　　須彌塵等佛，
恭敬供養彼,　　一切諸如來。
聞法悉受持,　　逮得此法門,
廣度一切**眾**,　　**究竟到彼岸。**
轉剎塵等劫，　　諸佛興出世，
我亦悉詣彼,　　恭敬而供養,
聞法悉受持,　　清淨此法門。」

[0740c08] 爾時，善財得此甚深妙德自在音聲法門，入菩薩無量無邊諸三昧海，出生無量無邊陀羅尼海，得菩薩神通諸明光耀，入諸辯海，長養一切甚深法海；欲讚歎彼妙德守護諸城夜天，以偈頌曰：

「智慧海成滿,　　永度生死海,
長壽智慧藏,　　普照於十方。
了達**內外法**，　　**皆悉如虛空**，
無礙清淨慧,　　究竟於三世。
念念能分別,　　無量無有邊,
一切諸境界,　　而心無所著。
無量大悲心,　　度脫**眾生海**,
明淨智慧眼,　　了**眾生無性。**
深入佛法海,　　窮盡其原底,
種種巧方便,　　化度諸群生。
普於一切法,　　了達其真性,
修習薩婆若,　　令**眾悉清淨。**
天是調御師,　　究盡一切智,
充滿諸法界,　　**說法化眾生。**

順盧舍那願，　無礙度眾生，
安住至處道，　普見十方佛。
天心甚深妙，　除滅煩惱熱，
清淨如虛空，　離垢無染著。
攝取於三世，　佛剎諸如來，
一切菩薩眾，　一切群生類。
一念分別知，　剎那及羅婆，
晝夜月半月，　乃至無量劫，
十方諸群生，　有色及無色，
有想無想等，　知死此生彼。
除滅一切眾，　虛妄顛倒想，
善知語言法，　顯現菩提道。
出盧舍那願，　一切佛法海，
無礙法身心，　隨應現眾生。」

[0741a12] 時，善財童子以偈讚歎彼夜天已，頭面禮足，遶無數匝，敬心辭退。

[0741a14] 爾時，善財童子正念思惟增廣甚深妙德自在音聲法門，往詣開敷樹華夜天所；見彼夜天在眾寶香樹樓閣之內，處寶樹芽師子法座，百萬諸天眷屬圍遶。

[0741a17] 爾時，善財頭面敬禮彼夜天足，遶無數匝恭敬合掌，於一面住，白言：「天神！我已先發阿耨多羅三藐三菩提心，云何菩薩學菩薩行，修菩薩道，趣薩婆若？唯願天神為我解說。」

[0741a21] 答言：「善男子！我於日沒優鉢羅鉢曇摩華，皆悉還合；若諸人眾，遊園觀者，廢捨縱逸，歸其家時，為放光明；在險徑者，照示平路，令彼專求一切智道；若於山巖、深水、曠野，在如是等種種難處，悉放光照，令免眾苦，得安隱樂。又，善男子！若諸眾生，放逸五欲，為其顯現老病死苦，悉令覩見捨離放逸，修習善根；為慳貪者，讚歎布施；若犯戒者，安立淨戒；為瞋恚者，讚歎大慈，安立忍辱；若懈怠者，教令修行菩薩精進；若亂心者，教令修習諸禪三昧；若愚癡者，令其深入般若波羅蜜；樂小法者，教以大乘；著三界者，令住菩薩圓滿無著諸波羅蜜；若諸眾生，功德羸弱，為眾結業之所逼迫，令住菩薩力波羅蜜；順無智者，令住菩薩智波羅蜜，捨離癡闇。善男子！我已成就無量歡喜知足光明法門。」

[0741b08] 善財白言：「天神！此法門者，境界云何？」

[0741b09] 答言：「善男子！如來方便光明，攝取眾生。佛子！若有眾生，受快樂者，悉蒙佛力諸光明力，隨如來教，佛威神力；隨順佛道，聞佛正法，入佛善根；如來圓滿，明淨智日，如來性淨業力，普照一切，悉蒙如是功德力故，普令眾生，受諸快樂。佛子！我入此法門時，正念思惟，深入盧舍那如來、應供、等正覺過去所行菩薩行海。善男子！我

知菩薩本發菩薩地心時，見諸眾生，著我、我所，無明覆蔽，入諸邪見，隨順貪愛，欲恚所縛，心亂顛倒，慳嫉所纏，貧窮逼切，於生死中，受眾苦惱，不值諸佛。見如是已，發大悲心，攝取眾生，除諸苦患，普饒益之，令得一切無染著心；於諸施物，不求果報，分別了知一切因緣，諸法實相；具足成就大慈大悲，圓滿法蓋，普覆眾生。以知足法，養智慧象，摧散一切諸煩惱山，安樂眾生，隨所應化，雨甘露法；以聖法利，等施眾生，得十力果無上快樂，成就菩薩通力自在，充滿法界。悉現一切諸眾生前，雨一切物，悉令歡喜，充足其意，救護眾生，滅生死苦，不求恩報，嚴淨一切眾生心寶，悉同一切諸佛善根，增長薩婆若，教化成熟一切眾生，以無上淨法，淨諸佛剎。於念念中，滿一切法界；以明淨智，分別三世，充滿虛空；於一切時，轉淨法輪，教化眾生，令諸眾生，生一切智，清淨諸持，覺悟一切諸佛菩提，分別一切未來諸劫；於一切劫，行菩薩行，心無有二；悉能遍遊一切世界，其身容受一切剎海，悉皆攝取一切世界。分別解說一切世界，種種形色、種種莊嚴、種種依住；或不淨淨、或淨不淨，或純清淨、或純垢穢，或廣、或狹，或大、或小，或覆、或仰；如是等諸世界海中，生菩薩行，證菩薩行。於念念中，出生菩薩諸自在行，於念念中，為眾生現三世諸佛清淨法身。佛子！盧舍那佛於過去世，行菩薩行時，見諸群生無智功德，愚癡所覆，著我、我所；無明曀障，不正思惟；入諸邪見，不識因果；順煩惱業，不修聖道；得無作法，常於生死險道流轉，受種種苦。發起大悲，令諸眾生出生菩薩無量諸行，修習一切諸波羅蜜；安立堅固勝妙善根，除滅眾苦，長功德藏；了知因果，不違業報，知法真實；悉分別知眾生欲樂及一切剎，守護、受持一切佛法，令不斷絕，滅不善法，滿薩婆若。佛子！以如是等無量法施，攝取眾生，令一向求薩婆若法，修行菩薩諸波羅蜜；具賢聖利，長薩婆若，滿善根海，顯現如來無量自在；以如是等種種方便，攝取眾生，顯現如來無量功德，安立眾生於菩薩諸攝智慧。」

[0742a01] 善財白言：「天神！發阿耨多羅三藐三菩提心，其已久如？」

[0742a02] 答言：「佛子！此事難知、難信、難入、難說、難得；一切諸天、聲聞、緣覺所不能知，除佛神力。依善知識，成滿善根，淨正直心，遠離諂曲，滅諸染污；逮得普照智慧光明，哀愍眾生，降伏諸魔，拔煩惱樹，必欲成就一切種智，除滅生死憂悲惱海，得如來樂，入佛功德精進之海，安住佛地，滿足如來一切智力，究竟十力。如此人者，乃能信解，能知、能入、能說、能得。何以故？此佛境界，一切眾生及諸菩薩所不能知，我當承佛神力，為調伏眾生，直心清淨，廣修善根，得甚深心，樂聞此法，為如此等，隨其所應，分別解說。」

[0742a14] 爾時，夜天欲重明此義，觀察三世諸佛境界，以偈頌曰：

「佛子此法門，　　甚深佛境界，

不思剎塵劫，　說之無窮盡。
貪欲瞋恚癡,　高慢眾生等,
皆悉不能知,　最勝寂靜法。
慳嫉心諂曲,　煩惱業覆者,
一切不能知,　甚深佛境界。
著諸陰入界,　及起吾我見,
心想見顛倒,　不知佛境法。
清淨離虛妄,　如來深境界,
依住生死者,　皆悉不能知。
出生如來家,　諸佛常守護,
奉持佛法藏,　慧眼之境界。
親近善知識,　滿足白淨法,
究竟諸佛力,　聞此法歡喜。
心淨離虛妄,　猶如虛空性,
慧燈除癡闇,　是彼之境界。
以大慈悲心,　普覆諸眾生,
等心觀一切,　是彼之境界。
其心大歡喜,　等觀眾生類,
捨離於一切,　離垢之境界。
淨心離諸惡,　乃至畏微罪,
隨順諸佛法,　離垢之境界。
安住忍辱法,　其心不可動,
如實不違業,　無盡心境界。
勇猛勤精進,　安住不退心,
究竟薩婆若,　調伏之境界。
入於寂定心,　除滅煩惱熱,
深入智慧海,　寂靜起境界。
了達群生類,　諸法真實相,
深法之境界,　是慧燈法門。
覺悟眾生性,　不著諸有海,
普照一切心,　是導師法門。
悉從三世佛,　清淨願性生,
普於一切剎，　窮盡未來劫，
修習菩薩行,　是普賢法門。
入諸方便海,　遍觀諸剎海，
無礙深智慧,　悉知剎成敗。
一一塵中見,　諸佛坐道場,
成佛化眾生,　無礙眼法門。
善財至我所,　親近善知識,
聞此甚深法,　精進勤修習。

此盧舍那境，　甚深難思議，
我承佛神力，　為汝分別說。◎

[0742b29] 「◎佛子！乃往古世，過世界海微塵等劫，有一世界海，名明淨山；彼有如來，出興于世，號智慧法界山；諸方寂靜，普照王如來、應供、等正覺。彼佛為菩薩時，淨彼世界海；彼世界海中，有佛剎微塵等世界性；彼一一世界性中，有世界微塵等佛，出興于世；一一如來，說世界微塵等修多羅；一一修多羅中，授佛剎微塵等諸菩薩記，顯現如來種種神力，無量方便；種種諸乘，教化眾生。佛子！彼世界海中，有一世界性，名普門莊嚴；彼世界性中，有一世界，名曰一切寶色妙德，普照一切寶華海，以為莊嚴；眾寶為體，狀若天城，清淨嚴飾，普照一切諸佛道場，顯現諸佛變化光明。彼世界中，有須彌山微塵等四天下；彼四天下中，有一四天下，名寶山幢；彼四天下，有閻浮提，縱廣十萬由旬；彼閻浮提內，有十萬大城；彼諸城中，有一王都，名堅固寶莊嚴雲燈，有一萬城，周匝圍遶，人壽萬歲。時，有大王名一切法師子吼圓蓋妙音，有五百大臣，六萬采女，七百王子，端正勇健。爾時，彼王威德普被一閻浮提，無有怨敵。彼大劫中，有惡劫起，五濁熾然。爾時，人民行十惡業，遠離十善，死入惡道，壽命短促，形色鄙陋，貧窮下賤，多苦少樂，更相諍訟，互相謗毀，離他眷屬，深入邪見；以諸貪著行非法故，風雨不時，卉木叢林，百穀苗稼，皆悉枯槁。彼時，人民飢饉病瘦，悉詣王都，高聲大呼。時，諸人眾無量無數，圍遶王城，或舉兩手、或復合掌、或號天扣地、或舉身自撲、或右膝著地、或著弊衣，眼無光色，悲聲大叫，咸言：『大王！我等今者，大苦！大苦！飢渴寒凍，疾病危困，無所歸依，無救濟者；如在牢獄，種種苦逼，轉趣死路。』作如是等無量楚毒，悲聲上訴，求自全濟，安隱快樂。大王則是眾生寶藏清涼之池，善正治法，大智大乘，為大寶洲，真實利益，能與眾生天人之樂。時，彼大王聞此悲苦楚毒音聲，即得百萬阿僧祇大悲法門，一心思惟，即發十大悲語。何等為十？所謂：嗚呼痛哉！一切眾生，墜於無底生死深阬，無所歸依，我當為彼，作歸依者，悉令逮得如來之地；哀哉眾生，為煩惱亂，無有救濟，我當為彼，作救護者，悉令安立一切善業；哀哉眾生，生老病死，無有救護，我當為彼，作救護者，除滅一切身心苦痛；哀哉眾生，有諸恐怖，無有救護，我當為彼，作救護者，令住一切智安隱之處；哀哉眾生，為身見疑之所覆蔽，我當為彼，作明淨燈，普照一切，現明淨智；哀哉眾生，為愚癡覆，我當為彼，作大明炬，現一切智正法之城；哀哉眾生，為諸慳嫉諂曲幻偽，濁亂其心，我當令彼，悉得無上清淨法身；哀哉眾生，為生死長流之所漂溺，我當令彼，度生死海，到佛彼岸；哀哉眾生，從生盲瞽，我當令彼，見真實義，同一切佛；哀哉眾生，根不調伏，我當令彼，調伏諸根，除滅障礙，得一切智。時，彼大王發如是等十大悲語，擊鼓宣令一切眾生，安隱勿怖，隨汝所須，我皆資給。即時頒下閻浮提內大小諸城、都邑聚落，悉開庫藏金銀、珍寶、衣服、肴膳、香華、瓔珞、床席、被褥、宮殿、宅舍；諸妙寶幢、夜光寶幢、摩尼寶幢；醫師湯藥，種種諸器，盛眾雜寶；諸金剛器，盛眾妙香；種種香器，盛諸衣服；種種車乘，幡綵幢蓋。又復擊鼓，宣令天下一切諸城、都邑聚落，今施汝等國土、城邑、聚落、妻子、頭、目、齒、舌、心、肝、血、肉、腸、胃、手足，一切肢節。時，城東門外，有大會處，名曰明淨摩尼妙德。

其地平正，廣博清淨，無諸雜穢；眾寶為地，散雜寶華，熏以眾香，一切香雲，充滿虛空；寶樹圍遶，無量華網及諸寶網，羅覆其上，自然演出無量億那由他娛樂音聲；有如是等無量珍妙而莊嚴之，皆是菩薩淨業果報。於彼會中，王所住處，十寶為地、十寶欄楯，十種寶樹，周匝圍遶；形色金剛，不可沮壞；眾寶莊嚴，懸諸寶幡，白淨寶網、金鈴寶網、眾華寶網、摩尼寶網、雜衣寶網，羅覆其上；熏以名香，自然演出無量微妙歌頌音聲。時，彼大王處師子座，端嚴殊妙，具大人相；肢節周備，那羅延身不可沮壞；王姓中生，以正治國，於財心法，悉得自在，功德無量，無違命者。眾妙寶蓋，以覆其上；其蓋常出無量光明閻浮金色，覆以淨妙摩尼寶網；金寶諸鈴，出和雅音，宣揚善行。

[0743b23] 「爾時，閻浮提內無量阿僧祇眾生，悉來歸命，讚言大王：『王是智人，天下第一；功德須彌，功德明淨，猶如滿月；得菩薩心，等觀眾生，普施一切。』時，王見已，歡喜無量，於彼大眾，發大悲心、善知識心，隨所求者，悉令充足而攝取之。時，王即得無量快樂，釋提桓因乃至化自在天王，無量百億那由他劫，受諸快樂，所不能及；他化自在天王，不思議劫，受諸快樂，亦所不及；大梵天王，不可說劫，住梵住樂，亦所不及；乃至淨居天，無分齊劫，住寂靜樂，亦所不及。復次，善男子！譬如有人，仁慈至孝，遭世事難，違離父母，經歷年歲，後忽遇會；瞻奉親顏，欣慰踊悅，不能自勝。時彼大王，見來求者，心大歡喜，亦復如是；信心堅固，長養菩提。何以故？此菩薩專求一切智，饒益安樂一切眾生；成滿大願，遠不善法，修行諸善；救護眾生，開薩婆若門；攝一切智，滿眾生願；入一切佛諸功德海，壞一切煩惱魔業障山，隨順一切諸如來教；入深智流，不違正道，出諸法流，成滿大願；住大人法，滿足普門善根之藏；離一切惡，心無所染，了達諸法猶如虛空。復次，佛子！時，彼大王見諸眾生，發一子想、父母想、福田想、難報恩想、師想、佛想，大慈悲心悉普覆之；隨其所須，衣服、飲食、華香、末香、塗香、鬘蓋、幢幡，諸莊嚴具，床座、被褥、舍宅、宮殿、園觀、浴池、車乘、輦輿、象馬、眾寶、所住宮殿及其眷屬、內諸庫藏、城邑聚落；如是一切，悉施眾生，普令充足。時，彼會中有一童女，名寶光明；端正姝妙，顏容無倫，身如真金，目髮紺色，口演妙音，身出名香，眾寶莊嚴，常懷慚愧，正念無亂，威儀庠序，於諸師長，恭敬尊重。諸根寂定，念慧現前，所聞諸法，能持能解；宿世長養無量善根，諸妙善法，潤澤其身，近善知識，好樂大乘，心如虛空，自安安彼，常樂見佛，求薩婆若。與六十童女俱，去王不遠，一心恭敬，合掌而住，作如是念：『我得善利，見善知識，遇善知識。』於彼王所，起大師想、善知識想、慈悲人想。生此念時，歡喜無量，脫莊嚴具，置彼王前，發如是願：『今此大王，安隱無量無邊眾生，願我來世亦復如是；大王智慧、大王正道、大王所乘、大王相好、大王財寶，無能壞者，願我來世亦復如是。隨所生處，我亦隨生。』時，彼大王告此女言：『我今悉捨內外所珍，恣汝取之。』

[0744a10] 「時，彼女人倍增歡喜，以偈頌曰：

「『大王未興世，　　堅固莊嚴都，
　一切不可樂，　　猶如餓鬼處。

眾生相殘害，　竊盜縱婬佚，
兩舌不實語，　無義麁惡言。
貪利他財物，　瞋恚懷害心，
邪見不善行，　命終墮惡道。
如是眾生等，　愚癡所覆蔽，
種種行諸惡，　天旱不降澤。
以無時雨故，　百穀悉不生，
草木皆枯槁，　泉流亦乾竭。
大王未興世，　一切諸河池，
皆悉乾枯涸，　猶如大曠野。
大王初生時，　天興慶重雲，
降雨普流澤，　河池悉盈溢。
除滅一切惡，　遠離諸恐怖，
人民皆歡喜，　大王生世故。
往昔諸群生，　各各相殘害，
飲食人血肉，　今悉修慈心。
百穀昔不生，　卉木皆枯燥，
飢渴所逼迫，　種種受苦惱。
大王既興世，　秔米自然生，
樹出妙衣服，　王世所歸故。
昔日競微利，　強弱相陵奪，
今種種莊嚴，　如釋難陀園。
昔人貪欲重，　種種放逸行，
侵犯他妻色，　而共相危害。
今日諸人民，　眾寶妙莊嚴，
貞潔無邪婬，　猶如兜率天。
昔日諸眾生，　妄言非法語，
縱口無義言，　諂曲取人意。
今日群生類，　遠離諸惡語，
愛眼視眾生，　口發柔和音。
昔日諸眾生，　種種行邪見，
合掌恭敬禮，　牛羊犬豕類。
今聞王正法，　遠離諸邪見，
善知苦樂法，　悉從因緣起。
大王演妙音，　無不愛樂者，
梵釋等音聲，　皆悉不能及。
大王眾寶蓋，　懸處虛空中，
覆以諸寶網，　普出妙香熏。
金鈴自然出，　如來和雅音，
宣揚甚深法，　除滅眾煩惱。
次復廣演說，　十方諸佛剎，

一切諸劫中，　如來及眷屬。
又復次第說，　過去十方剎，
一切諸劫中，　如來及眷屬。
又出微妙音，　充滿於天下，
梵王諸群生，　悉聞業果報。
眾生聞音已，　自知諸業藏，
離惡修眾善，　專求無上道。
王父名淨光，　母曰蓮華光，
父於五濁世，　正法治天下。
五百蓮華池，　寶樹悉圍遶，
底布以金沙，　寶華悉敷茂。
於彼池岸上，　有諸妙法堂，
眾寶為欄楯，　種種寶莊嚴。
末世惡法起，　積年不降雨，
池流皆枯涸，　卉木悉焦然。
七日王當生，　先降靈瑞相，
諸人見歡喜，　救護出世間。
彼時於中夜，　大地六種動，
自然演妙光，　猶如明淨日。
浴池有五百，　功德水充滿，
一切諸寶樹，　如本悉榮茂。
河流諸泉原，　一切皆盈滿，
靈澤普津液，　霑洽閻浮提。
樹木諸叢林，　雜卉眾藥草，
百穀苗稼等，　生長普滋茂。
巖崿諸高山，　幽邃深險谷，
普及一切地，　自然悉平正。
山陵諸卉木，　沙礫雜穢等，
悉於一念中，　變成眾寶玉。
人見此奇特，　歡喜而發言，
快哉大善利，　我得清涼池。
時彼淨光王，　與內眷屬俱，
一切大臣等，　歡喜遊園觀。
五百浴池中，　有池名歡喜，
池上妙法堂，　王眷屬遊止。
時王語夫人，　我願悉成滿，
國土還豐樂，　人民普安隱。
時彼浴池中，　千葉寶華生，
普放清淨光，　明耀須彌頂。
明淨金剛莖，　眾寶為華葉，

閻浮檀金臺，　諸妙香為鬚。
於彼蓮華中，　出生一童子，
相好莊嚴身，　諸天悉敬禮。
王見大歡喜，　入池撫掬之，
安置后膝上，　汝子應欣慶。
寶藏普涌出，　寶樹生妙衣，
天樂奏妙聲，　充滿虛空中。
時彼諸人民，　合掌恭敬禮，
歡喜如是言，　此是世歸依。
身放大光明，　普照於一切，
若有遇斯光，　諸漏悉除滅。
一切惡鬼神，　毒害眾生類，
悉捨不善心，　自然生慈愍。
惡名失善利，　疾病鬼所持，
如是眾苦滅，　一切皆歡喜。
天下諸群生，　相視如父母，
離惡修慈心，　專求一切智。
遠離諸惡趣，　廣開天人路，
顯現無上道，　度脫諸群生。
我等得善利，　遇斯大施主，
眾生失正路，　導師今出世。』

[0745a29] 「爾時，寶光明童女偈讚王已，頭面禮足，遶無數匝，恭敬合掌，於一面住。王讚女言：『善哉！善哉！乃能信知他人功德，是為希有；若有愚癡，不知報恩，無有智慧，濁心邪見；具如是等非法眾生，不知不信，諸佛菩薩清淨功德，一切智境。汝今專求無上菩提，修菩薩行，攝取安隱，饒益眾生。』王讚女已，以無價衣，手自授與，而告之曰：『汝自著之。』時，彼女人以膝著地，敬禮合掌，頂受而著。時，王復與六十女衣，彼著衣已，與眷屬俱，遶畢辭退。諸女衣中，普出一切星宿光明，眾人見已，咸歎之曰：『此諸女等，皆悉端正，如淨夜天，星宿莊嚴。』善男子！爾時，一切法師子吼圓蓋妙音王者，豈異人乎？今盧舍那如來、應供、等正覺是也；淨光王者，今淨飯王是也；蓮華光夫人者，摩耶夫人是也；時國人者，今大眾是也。悉於阿耨多羅三藐三菩提，得不退轉；或住初地，乃至十地；大願成就，住諸法門，修方便道，求一切智，住諸解脫。」

[0745b18] 爾時，開敷樹華夜天欲重明此義，以偈頌曰：

「我有清淨眼，　悉見世界海，
生死五趣中，　眾生常流轉。
見諸佛菩薩，　往詣菩提樹，
得道轉法輪，　化度諸群生。
我以淨天耳，　境界一切音，

諸佛所說法，　悉聞歡喜持。
我有無二智，　一切無等等，
能於一念中，　了眾生心海。
我得宿命智，　念一切劫海，
自身及他人，　分別悉了達。
我於一念知，　諸剎海塵劫，
諸佛及菩薩，　五道眾生類。
彼佛初發願，　專求佛菩提，
究竟悉滿足，　無量菩薩行。
覺了等正覺，　種種巧方便，
轉淨妙法輪，　顯現諸乘海。
為眾演說法，　度脫於一切，
乃至遺法住，　我悉一念知。
我於無量劫，　修習此法門，
真佛子應速，　究竟此法門。

[0745c11] 「佛子！我唯知此菩薩無量歡喜知足光明法門；諸大菩薩，於一切佛所，修行一切諸佛行海；求一切智，清淨滿足一切大願；於一菩薩地，修行一切菩薩地海；於一菩薩行，攝取一切菩薩行海；於一法門，自在修攝一切法門。我當云何能知、能說彼功德行？佛子！於此道場，有一夜天，名願勇光明守護眾生。汝詣彼問云何菩薩學菩薩行、修菩薩道；成就眾生無上菩提，淨諸佛剎；值一切佛，修習一切如來正法。」

[0745c20] 時，善財童子頭面敬禮彼夜天足，遶畢辭退。

◎
大方廣佛華嚴經卷第五十四

【經文資訊】大正藏第 09 冊 No. 0278 大方廣佛華嚴經
【版本記錄】CBETA 電子佛典 2016.06，完成日期：2016/06/15
【編輯說明】本資料庫由中華電子佛典協會（CBETA）依大正藏所編輯
【原始資料】蕭鎮國大德輸入，眾生出版社提供新式標點，其他

【其他事項】本資料庫可自由免費流通，詳細內容請參閱【中華電子佛典協會資料庫版權宣告】

本網站係採用 Creative Commons 姓名標示-非商業性-相同方式分享 3.0 台灣 (中華民國) 授權條款授權.
Copyright ©1998-2016 CBETA
Dictionary cache status: loaded

Glossary and Other Vocabulary

Copyright Fo Guang Shan 佛光山 2013-2025. This work may be freely reused under the Creative Commons Attribution 4.0 International License with attribution. Please send comments to alex@ntireader.org.

Page updated on 2025-06-19
Abbreviations
Reference
Help
Aboutmenu
logo
NTI Reader
search
Back to collection

Avataṃsakasūtra (Flower Garland Sūtra) 大方廣佛華嚴經
Scroll 55
Click on any word to see more details.

大方廣佛華嚴經卷第五十五

東晉天竺三藏佛馱跋陀羅譯

入法界品第三十四之十二

[0745c29] ◎爾時，善財童子往詣願勇光明守護眾生夜天所，見彼夜天在大眾中，處於普照摩尼王藏師子之座，摩尼王網羅覆其身，光明普照一切法界，一切日月星宿光明以為其身，一切眾生形類色像，悉於中現；又現一切諸色海身，諸威儀身，諸方面身，應現一切眾生前身，遊行十方自在力身，於一切時現眾生前不失時身，詣諸佛所敬禮之身，長養一切諸善根身，受持一切佛正法雲不忘失身，滿足一切菩薩願身，普照一切諸世界身，除滅癡闇普照一切明淨燈身，知法如幻離垢深慧了諸法身，覺悟一切普現意身，離熾然身，不可壞身，無所依住佛行持身，無有染污清淨法身。善財見已，五體投地，起佛世界微塵等念，念彼天身；良久乃起，恭敬合掌，一心諦觀，於善知識得十種心。何等為十？所謂：得自己心，勇猛精進求薩婆若，能受持故；得具一切智法心，隨順一切正教道故；得自受生心，安住無上正法門故；得同行心，共普賢菩薩諸行願故；得具一切功德藏心，長養一切白淨法故；得勇猛心，長養諸佛大精進故；得具一切諸善根心，成滿一切諸大願故；得辨一切大利益心，具足菩薩自在力故。是為於善知識得十種心。

[0746a24] 爾時，善財一心觀察彼夜天已，得世界微塵等菩薩共法；所謂：正念共法，念十方三世一切佛故；大慧共法，分別了知一切法海故；諸趣共法，一切佛法輪不可壞故；覺悟共法，智如虛空，普照三世一切方便海故；諸根共法，以明淨慧，普照眾生一切根海故；淨心共法，修菩薩道，得一切智無礙功德莊嚴故；境界共法，明淨智慧照佛境故；隨順方便共法，究竟一切智方便海，普照一切故；知義共法，知一切法真實性故；法無畏共

法，壞散一切諸怨敵故；清淨色身共法，隨其所應現淨身故；諸力共法，於薩婆若不退轉故；無畏共法，淨正直心如虛空故；精進共法，於一切劫，行菩薩行不退轉故；辯才共法，明淨智慧，深入諸法，照一切故；無比共法，一切眾生無能勝故；語言共法，於大眾中，說淨妙法無所畏故；妙聲共法，能師子吼，出微妙聲，滿一切法海故；淨音共法，一切眾生悉樂聞故；淨德共法，令一切眾生悉清淨故；智地共法，於一切佛受法輪故；梵行共法，安住一切佛境界故；大慈共法，於念念中，普覆一切眾生海故；大悲共法，雨甘露法，救一切眾生故；身業共法，於一切眾生隨所作故；口業共法，分別一切語言法故；意業共法，立一切眾生薩婆若心故；莊嚴共法，嚴淨一切諸佛剎故；詣一切佛共法，見一切佛出興世故；勸請共法，請諸如來轉法輪故；供養共法，供養一切諸如來故；教化共法，度脫一切諸眾生故；光明共法，照一切法故；三昧共法，於一切眾生心海得不動故；充滿共法，諸菩薩等自在神力滿諸佛剎故；菩薩法門共法，出生菩薩自在力故；眷屬共法，樂與菩薩共同止故；深入共法，分別一切諸世界故；了心共法，廣淨佛剎故；隨順共法，入一切佛世界海故；充滿方便共法，分別了知一切世界故；無上共法，普現一切諸佛剎故；不退共法，遊行十方無障礙故；除滅一切愚癡共法，得一切佛圓滿智故；不生共法，與一切佛為眷屬故；滿一切佛剎網共法，恭敬供養一切佛故；決定智共法，分別了知諸法海故；如說修行共法，順入一切諸法門故；專求共法，欲求一切諸淨法故；清淨共法，諸佛功德莊嚴身、口、意故；淨意共法，於一切法智滿淨故；勇猛共法，究竟一切事滿善根故；淨行共法，滿足一切菩薩行故；無礙共法，分別了知諸法相故；方便共法，具足自在智法門故；淨入共法，隨其所應現境界故；菩薩門共法，修行一切諸佛法故；護持共法，一切諸佛所護持故；離生共法，次第逮得菩薩地故；安住共法，安住一切菩薩住故；演說共法，了知諸佛授記法故；禪定共法，於一念中，悉入一切諸三昧故；三昧起共法，一切佛事種種相故；淨念共法，知一切念故；菩薩行共法，盡未來劫，行菩薩行不斷絕故；淨信共法，歡喜增長佛智慧故；長養共法，除滅一切諸障礙故；不退智共法，與一切佛智慧等故；受生共法，隨時應化一切眾生故；住共法，住一切智故；境界共法，法界境界故；無著共法，心不染著一切有故；善知法相共法，等心觀察一切法故；容受共法，於己身內，受持一切諸佛法故；通明共法，分別了知一切世間故；神力共法，以少方便，遊行一切佛剎海故；陀羅尼共法，普照一切陀羅尼海故；持一切佛法輪共法，悉能受持一切修多羅法故；深入共法，解一切法如虛空故；淨光共法，普照一切諸世界故；明淨共法，隨其所應現眾生故；震動共法，動諸佛剎，為諸眾生現自在故；不虛共法，見聞念者，悉不虛故；聖道共法，滿一切願十力智故。得如是等佛剎微塵等菩薩共法。

[0747a08] 爾時，善財入如是等菩薩共法，於善知識得無量無邊淨正直心，偏袒右肩，恭敬合掌，以偈讚歎彼夜天曰：

「我以無上心,　　專求佛菩提,
今於善知識,　　而起自己心。
遠離諸惡業,　　成就清淨行,
由見善知識,　　得無盡白法。
我見知識已,　　功德莊嚴心,
盡未來剎劫，　　修行菩薩道。
唯願善知識,　　哀愍攝取我,
為我悉顯現,　　正教真實法。
閉塞諸惡趣,　　廣開天人路,
佛一切智道,　　為我悉顯現。
念彼善知識,　　一切功德藏,
我於念念得,　　**虛空功德海。**
授我波羅蜜,　　不思議功德,
長養諸善福,　　智繒速冠頂。
我念善知識,　　一切種智道,
依止善知識,　　滿足白淨法。
具足**眾善利**,　　**功德普成滿**,
究竟一切法,　　成就薩婆若。
知識為大師,　　安立無上法,
無量無數劫,　　不能報其恩。」◎

[0747b02] ◎爾時，善財說偈讚已，白言：「天神向所顯現不思議法，此法門者名為何等？發道心來為幾時耶？久如當成無上菩提？」

[0747b04] 答言：「善男子！此法門者名隨應化覺悟**眾生長養善根。善男子！我入此法門，覺悟一切諸法平等，知一切法真實之相，遠離世間，無所染著，解一切色非一、非異，**了色非色，而能顯現無量諸色；所謂：種種色、清淨色、莊嚴色、放一切莊嚴色、普現色、同一切**眾生色、一切世間現前色、普照色、見無厭色、相好淨色、離惡色、現勇猛色、甚深色、一切世間無能盡色、歎無盡色、種種雲色、諸形像色、顯現無量自在力色、可愛樂色、一切善起色、隨應現前色、隨應度眾生色、普照無礙色、離垢色、不壞淨身色、不思議法方便光明色、非比非無比妙**絕色、非明闇色、滅一切闇色、積集一切白淨法色、功德大海之所生色、過去修行恭敬生色、淨直心生如虛空色、勝廣大色、無斷無盡色、海光明色、一切世間無所依止不可壞色、充滿一切十方無礙色、念念色、海色、令一切**眾生大歡喜色、攝取一切眾生堅固色、一切毛孔中如來功德師子吼色、淨一切眾生深心色、顯現一切法義色、圓滿光明無礙色、離垢虛空等色、不依垢無著色、普照離垢法界色、不可稱色、隨眼見色、照諸方色、隨時顯現應眾生色、寂靜色、滅一切煩惱色、一切眾生功德福田光明色、見不虛色、大智光色、無礙法身滿一切色、顯現威儀不虛色、積集大慈海色、具足功德須彌山色、普照一切趣色、淨大智色、正念一切世間色、一切寶光色、淨寶藏色、不壞淨眾生色、趣薩婆若色、悅眾生眼色、一切寶莊嚴勝光明色、不取不捨一切眾生色、無決定**無究竟色、顯現自在諸持力色、一切自在神足色、佛種姓色、遠離**眾惡滿法界色**

、悉詣一切諸佛大眾照一切色、成諸海色、善行依果色、隨化授色、一切世間見無厭色、種種光明普照色、顯現三世一切色、顯現一切海色、放一切光明海色、種種光色、過一切世間一切香光色、顯現圓滿諸日雲色、持圓滿淨月雲色、放須彌山妙華雲色、出種種鬘雲色、顯現一切鉢曇摩華雲色、一切香像雲充滿法界色、散一切末香雲色、現一切佛淨願身色、一切音聲出師子吼法界海色、普賢菩薩清淨身色，於念念中現如是等色，充滿十方教化眾生。或見、或念、而得度脫；或現轉法輪；或現隨時應；或現親近；或現覺悟；或現自在神力；或現種種變化；或現不可思議自在神力變化，度脫眾生，滅不善法，安立善法，滿足大願，一切智勢力，菩薩法門勢力，具足成就大慈大悲。佛子！我住此法門，現無量色身，分別了達一切色海，放無量無邊法雲，普照一切諸佛世界，現無量無邊諸佛，現無量無邊自在神力，覺悟眾生長養善根，於念念中，令不可思議眾生，於阿耨多羅三藐三菩提，得不退轉。

[0747c28] 「佛子！如汝所問，得此法門為幾時者？我今承佛神力，為汝解說。佛子！菩薩圓滿智慧，離一切虛妄，本性清淨，一切種智，超出一切諸障礙山，隨所應化，皆悉普照。佛子！譬如日性，無有暗冥；但日沒已，天下則闇，出則大明；菩薩圓滿明淨智日亦復如是，離一切虛妄，普照一切，教化眾生。佛子！譬如淨日，出閻浮提，普照天下眾寶山樹，影現一切；大海、河、池、眾生之類，莫不對見，日亦不來入此池流，菩薩智日亦復如是，出三有海，於佛實法虛空中行，住於寂滅，應現一切趣趣生處，同眾生身而化度之，實不生死，無所染著，離一切虛妄，無脩短想。何以故？佛子！菩薩摩訶薩離諸顛倒，了一切世，悉如夢幻，解真實法，無有眾生，圓滿大悲，皆悉對現一切眾生而教化之。佛子！譬如大船不依此岸，不樂彼岸，不著中流，於大海中，濟度眾生；菩薩摩訶薩亦復如是，以波羅蜜力船，於生死海，濟度眾生，不依此岸，不樂彼岸，而度眾生，於一切劫，修菩薩行，不起劫想，亦不見劫有脩短相。佛子！譬如虛空出過法界一切世界，有成、有敗，而彼虛空，本性清淨，無所染污，不可沮壞，遠離恐怖一切障礙，而能普持未來諸劫一切佛剎；菩薩摩訶薩心亦復如是，以虛空等圓滿智慧，莊嚴其心，發起一切大願風輪，持一切眾生，令滅惡道生諸善趣，心無憂喜，安立眾生一切智道，除滅煩惱生死過患。佛子！譬如化人，無有實形，生、老、病、死、飢渴等苦，菩薩出生如化智慧，不可沮壞，妙色法身亦復如是，於一切劫諸生死中，化度眾生，而無所著，亦無恐怖、無貪、無恚，除滅一切熾然煩惱，心不貪樂一切趣生。

[0748b03] 「佛子！菩薩智慧雖復如是甚深難測，我當承佛神力，為汝解說，令未來世諸菩薩等滿足大願，成就諸力。佛子！乃往古世過世界海微塵等劫，復過是數有劫名善光，彼有世界名曰寶光。於彼劫中，有萬如來出興于世，最初如來號法輪音聲虛空燈，彼閻浮提中，有寶莊嚴王都，彼有大林名善光明。於此林中有一道場名曰善華；彼道場上，有寶蓮花師子之座，時，彼如來於此座上，成阿耨多羅三藐三菩提。爾時，人民壽十千歲，殺盜、婬佚、妄言、兩舌、惡口、綺語、貪恚、邪見，行如是等十不善道；時，彼如來於百

歲中，坐於道場，為諸菩薩及諸天王并閻浮提宿植德者，而為說法，其餘眾生，待善根熟。爾時，國王名曰勝光，時，彼人民行十不善，貪著五欲，作種種惡，遠離善法，不孝父母，不敬沙門、婆羅門，有無量眾生犯王治法，囚執囹圄，受諸楚毒。

[0748b20] 「爾時，彼王有一太子名曰善伏，端正殊特，成就妙色，具二十八大人之相，處在中宮，采女圍遶，聞彼獄人楚毒音聲，聞已憂惱，起大悲心。入彼獄中，見諸罪人，裸形亂髮，繫縛搒笞，悲號流淚，苦毒無量，太子見已，發大悲心，慰諭之言：『莫恐！莫怖！我今能令汝等解脫。』於是太子往詣王所，白言：『大王！獄中罪人願施無畏，大王哀愍，幸垂矜赦。』

[0748b28] 「時，彼大王召諸群臣，而共參議此事云何？群臣答言：『彼諸罪人，竊盜官物，謀弒大王，侵犯宮人，有如是罪，必應刑戮，若救彼者，罪應至死。』

[0748c03] 「時，彼太子大悲深至救護彼故，作如是言：『我代獄囚受諸楚毒，願苦治我，我為救彼，不惜身命，欲令罪囚，悉得解脫，所以者何？若我不救此眾生者，云何能濟三界牢獄？諸在生死牢獄眾生，悉為貪愛之所纏縛，愚癡所蔽，受種種苦，身形鄙陋，心常放逸，而不能知出要之道，無智慧光，著諸法界，無有福慧，遠離實智，染縛結垢，幽閉苦獄，隨順惡魔，生、老、病、死常為憂惱之所逼迫，我當云何令彼解脫？我今應當捨自身命而救拔之。』

[0748c13] 「爾時，五百大臣咸發聲言：『大王！當知如太子意，放獄囚者，毀壞王法，危及我等，不治太子，國不久立！』王聞此言，即發威怒，令誅太子，王后聞之，毀容降服，與千采女馳詣王所，頭面禮足，如是請言：『大王！當知太子有罪，願垂慈恕賜其壽命！』時，彼大王即召太子，太子既至，復白王言：『願垂哀赦獄囚苦人，若不矜恕，我代受苦。』王言：『隨意！』

[0748c21] 「爾時，太子即入獄中，放諸罪人，代受楚毒，曾無中悔，一向正念，一切種智，大悲為首，饒益眾生。夫人白王：『願聽太子在外，半月布施修福，然後隨王如法苦治。』王即聽許。

[0748c25] 「時，彼都城北，有一大林名曰日光，太子詣彼，設大施會，須食與食、須衣與衣，乃至車乘、華鬘、塗香、末香、幢幡、繒蓋，及餘一切寶莊嚴具，期限既滿。爾時，國王及諸群臣、長者、居士、男女、大小、并諸外道，皆悉雲集。爾時，法輪音聲虛空燈如來，知諸眾生應化時至，與大眾俱，天王圍遶，龍王供養；夜叉王守護；乾闥婆王讚歎；阿修羅王禮侍；迦樓羅王以清淨心散諸雜寶；緊那羅王歡喜讚歎，供養過去諸佛；摩睺羅伽王悲泣正觀；與如是等無量大眾前後圍遶，來詣彼會。

[0749a07] 「爾時，太子及諸大眾，遙見佛來，端嚴殊特，諸根寂定，如大象王神心澄明淨；若淵海，顯現如來自在境界，勝妙功德，相好嚴身，圓滿光明，普照一切，震動十方無量世界。一切毛孔，普出如來微妙香雲，普雨種種諸莊嚴雲，行佛威儀，除滅一切眾生

煩惱。爾時，太子既見如來，歡喜無量，五體投地，合掌白言：『善來世尊！念哀取我，唯願世尊處摩尼座。』諸菩薩眾皆就寶座，周匝圍遶。時，佛坐已，除滅一切眾生苦患，離諸障蓋堪聖法器。

[0749a17] 「爾時，如來知諸眾生應受化者，而為演說圓滿因緣修多羅。時，彼大眾聞正法已，八十那由他眾生皆起離垢清淨法眼，得無學地，一萬眾生得大乘道，滿足普賢菩薩行願，見十方佛轉正法輪，現自在力，百佛世界微塵等眾生，具摩訶衍，滅十方世界無量眾生惡道苦難，生天人趣。時，彼太子得隨應化覺悟眾生長養善根法門。佛子！爾時，太子豈異人乎？我身是也！我於一切眾生，起大悲心，普饒益之；不著三界，又亦不求名譽果報，捨離憍慢，不輕他人，不加彼惡，不貪財利，遠離三有，莊嚴大乘，開一切智門，普行菩薩無量諸行。

[0749b01] 「佛子！我於爾時，得此法門。時諸大臣今五百惡人調達眷屬是也。彼諸人等，佛皆教化，令發阿耨多羅三藐三菩提心，過未來世須彌山微塵等劫，成等正覺；所住世界同名寶光；國界莊嚴、父母種姓、受胎、出生、棄家學道、往詣道場、轉正法輪、說修多羅、語言、音聲、光明、眷屬、壽命、法住、及其名號，皆悉不同。其最初佛，號饒益月；第二佛號大悲師子；第三佛號救護眾生；最後如來號大醫王。

[0749b10] 「佛子！當知本諸罪人我所救者，即拘樓孫等賢劫千佛，及百萬阿僧祇諸大菩薩，於無量精進妙德慧佛所，發阿耨多羅三藐三菩提心，今悉現在十方國土，行菩薩行，修習增廣，此隨應化覺悟眾生，長養善根法門者是也；佛子！時，王勝光者，今薩遮尼揵子大論師是也；時，王宮人諸眷屬者，即彼尼揵六萬弟子與師俱來共佛論義，悉降伏之，授阿耨多羅三藐三菩提記者是也。此諸人等，當成正覺，世界劫號，皆悉不同。

[0749b19] 「佛子！我於爾時，救罪人已，父母聽我捨離國土、妻子、眷屬，於法輪音聲虛空燈佛所，出家學道，五百歲中，淨修梵行，於此中間得一萬三昧、一萬陀羅尼門、一萬諸明、一萬法藏、一萬薩婆若勇猛精進、一萬清淨忍門、一萬寂滅禪定、一萬方便般若波羅蜜，各於十方現前；對見一萬如來、出生一萬菩薩大願，長養菩薩一萬諸力；又得菩薩一萬神通，於念念中，各遊十方一萬佛剎；於念念中，各憶十方一萬佛海；見彼如來一萬化海，普遊十方，教化眾生；於念念中，見十佛世界眾生，於諸趣中，死此生彼，或好、或醜、或之善處、或入惡道，知彼眾生諸心，心法、心意所行，及諸根海行業善根，皆悉明達。

[0749c04] 「佛子！我於爾時命終之後，即復於彼閻浮提中王宮，受生作轉輪王。彼法輪音聲虛空燈如來滅度之後，我於爾時，守護正法；次值法虛空妙德王佛；次為釋王，即彼道場值天藏佛；次為焰摩天王，即彼世界值大地功德山佛；復值法輪光音聲王佛；次為化樂天王，即彼世界值虛空燈智王佛；次為阿脩羅王，即彼世界值一切法雷震王佛；次為他

化自在天王，即彼世界值不可壞力幢佛；次為梵王，即彼世界值法輪化普光音佛。佛子！於彼寶光世界善光劫中，一萬如來出興于世，我悉值遇。次復有劫名曰日光，六十億佛出興于世。時，我為王名大智慧；值最初相好功德山佛，復值妙音聲佛，次為大臣值離垢童子佛，次為阿脩羅王值勇猛精進佛，復值究竟相好佛，次為商人值離垢臂佛，次為城天值師子行佛，次為毘沙門天王值天周羅佛，次為乾闥婆王值法上名稱佛，次為鳩槃荼王值光明天冠佛，恭敬供養。佛子！我諸趣受身供養如是等六十億佛；於一一佛所，教化無量無邊眾生；我於一一佛所，得種種三昧門，種種陀羅尼門，具足諸辯，種種智慧，種種法光，照十方海，諸佛剎海，見諸佛海如一劫中；值遇諸佛，恭敬供養；於世界微塵等劫一切世界中，諸佛興世，我悉值遇恭敬供養，聞法受持，守護正法，亦復如是，於諸佛所，修此法門。」

[0750a03] 爾時，願勇光明守護**眾生夜天欲重明此義**，**以偈頌曰**：

「歡喜恭敬心,　　能問甚深法,
我當承佛力,　　為汝分別**說**。
過於不思議,　　世界海塵劫,
爾時有一劫,　　名曰為善光。
彼時有世界,　　名曰為寶光,
於彼世界中,　　十千佛興世。
我值彼諸佛，　　恭敬悉供養，
於彼如來所,　　修習此法門。
爾時有王都,　　名曰可愛樂,
廣博悉平正,　　種種妙莊嚴。
眾生雜行起,　　**世界有淨穢**,
時彼諸**眾生**,　　**多行不善法。**
爾時有大王,　　號曰為勝光,
正法治天下,　　等心於一切。
彼王有太子,　　號名曰善伏,
端嚴甚**姝妙**,　　**相好莊嚴身。**
時彼諸人民,　　有犯王法者,
幽閉在牢獄,　　太子悉救之。
爾時諸臣等,　　**俱白大王言**,
太子欲危王,　　宜應加苦治。
時王用臣言,　　如法治太子,
諸臣送太子,　　至彼刑戮處。
王后聞此已,　　來白大王言,
願聽十五日,　　布施修功德。

時王即聽許,　令其修福業,
肴膳車乘等,　隨欲悉給之。
所期日已盡,　將至刑戮處,
彼時一切眾,　悲感悉號泣。
時法輪音聲,　虛空燈如來,
知眾生根熟,　往詣大眾所。
顯現自在力,　演說圓滿經，
無量諸眾生,　悉授菩提記。
爾時王太子,　即發菩提心,
願我悉度脫，　一切諸群萌。
供養彼如來,　即隨佛出家,
勇猛精進力,　專求無上道。
具足此法門,　大悲念眾生,
知法真實相,　劫海修菩提。
一切諸導師,　次第興出世,
我皆悉恭敬,　供養護持法。
剎海微塵等，　一切諸劫中，
如來出興世,　恭敬悉供養。
善伏我身是,　修習大悲心,
不惜身壽命,　救護彼苦人。
逮得此法門,　劫海常修習,
念念悉增長,　無量諸功德。
所見諸最勝,　方便為我說，
聞已即修習,　此寂滅法門。
無量劫修此,　不思議法門,
佛雨甘露海,　我已悉飲之。
依止此法門,　普遊十方界,
一念悉分別,　三世諸佛剎。
依此法門故,　見三世佛海,
於諸最勝所,　現身如電光。
依此法門故,　遍詣十方佛,
各現大神力,　勝妙威儀法。
依此法門故,　能為問難海,
不思議諸佛,　所說聞受持。
依此法門故,　於十方世界,
諸佛大眾中,　自在顯神變。
依此法門故,　種種現色身,
能於一身中,　顯現諸佛身。
依此法門故,　一一毛孔中,

放大光明海，　　除眾生煩惱。
依此法門故，　　一一毛孔中，
出化無量身，　　法雨濟眾生。
此法難思議，　　菩薩所修學，
依住此法門，　　盡來劫修行。
除滅諸邪見，　　隨應化眾生，
悉令得安住，　　一切種智地。
不可思議趣，　　顯現種種身，
隨其所應化，　　而為演說法。

[0750c19] 「佛子！我唯成就此法門，諸大菩薩超出世間，普照諸趣，悉能究竟一切境界，壞障礙山，了達法相，善巧方便，分別諸法，解法無我，攝取教化，度脫眾生，皆悉了知三世法界，善知一切語言道海，我當云何能入如是大智慧海、大智境界三昧解脫法門自在？善男子！此閻浮提，有一園林名流彌尼，彼有天名妙德圓滿。汝詣彼問云何菩薩行菩薩行？生如來家？為世間燈？盡未來劫，修菩薩行，心無疲倦？」

[0750c28] 時，善財童子，頭面敬禮彼夜天足，遶畢辭退。

◎

[0751a01] ◎爾時，善財童子正念思惟彼夜天教，修習增長隨所應化覺悟眾生長養善根法門；漸漸遊行，至彼林中，周遍推求妙德圓滿林天，見坐眾寶樓閣之上，二萬那由他諸天圍遶，為說菩薩受生海經，生如來家，長養菩薩功德。

[0751a06] 爾時，善財頭面禮足，白言：「天神！我已先發阿耨多羅三藐三菩提心，云何菩薩行菩薩行？生如來家？為世間燈？」

[0751a08] 答言：「佛子！菩薩有十種受生法。若有菩薩行是法者，生如來家，於念念中，長養善根，不退、不怖、不惱、不亂、不懈、不悔，至一切智順知法界，修解脫道；於一念中，長養一切諸波羅蜜，捨離世間，具足佛地智慧猛盛，佛法現前，順真實義，滿薩婆若。何等為十？所謂：供養一切佛，方便虛空願藏菩薩受生法；滿菩提心枝藏菩薩受生法；現前方便觀察寂滅虛空藏菩薩受生法；以淨直心，普照三世藏菩薩受生法；普照一切藏菩薩受生法；生如來家藏菩薩受生法；佛光明力藏菩薩受生法；具足分別薩婆若門藏菩薩受生法；一切法界化莊嚴藏菩薩受生法；勇猛精進至佛地藏菩薩受生法。

[0751a22] 「佛子！何等為供養一切佛，方便虛空願藏受生法？此菩薩摩訶薩發如是願：我當恭敬供養一切諸佛，無量喜心見佛無厭，具不壞信，積集功德，供養諸佛，心無厭足。佛子！是為初受生法，薩婆若初門長養善根故。

[0751a27] 「佛子！何等為滿足菩提心枝藏受生法？此菩薩摩訶薩發阿耨多羅三藐三菩提

心，起大悲心救護一切眾生故；值遇佛心常見佛故；求正法心無所惜故；大莊嚴心向薩婆若故；發大慈心，普覆攝取一切眾生故；不捨一切眾生心，薩婆若莊嚴不可壞故；離諂曲心，得實智故；如說行心，得菩薩道故；不欺一切佛心，滿足諸佛大誓願故；為薩婆若，發大願心教化未來一切眾生故；如是等佛剎微塵等菩提心枝滿足，生如來家。佛子！是為第二受生法。

[0751b09] 「佛子！何等為現前方便觀察寂滅虛空藏受生法？此菩薩摩訶薩，觀察寂滅一切法海心；究竟滿足一切智道不疲倦心；正念善法業海心；一切菩薩諸三昧海清淨心；具一切菩薩諸功德心；出生一切菩薩莊嚴道心；於無量劫勇猛精進不休息心；出生普賢行化一切眾生心；善學威儀，住菩薩德，一切諸有悉非有心。佛子！是為第三受生法。

[0751b17] 「佛子！何等為以淨直心普照三世藏受生法？此菩薩摩訶薩，淨直心界照佛菩提，深入菩薩方便法海，深心不壞猶若金剛，背一切有諸生死趣，向一切佛，具自在力趣諸勝道，增益菩薩根，離垢淨心，不可動轉，長養大願，常為諸佛之所護念，壞散一切諸障礙山，悉為眾生而作歸依。佛子！是為第四受生法。

[0751b25] 「佛子！何等為普照一切藏受生法？此菩薩摩訶薩具足方便，教化眾生，不貪財利，以清淨心悉捨一切，持無量淨戒，住佛境界，具足忍法，得一切佛忍，光明法勇猛精進，究竟一切智境界，修習諸禪，具足清淨圓滿普門三昧智慧，以明淨慧日普照法界，得無礙眼，見一切佛海，深入一切諸法原底，智者所讚，令眾生歡喜，修習正法，見真實相。佛子！是為第五受生法。

[0751c04] 「佛子！何等為生如來家藏受生法？此菩薩摩訶薩生如來家，隨諸佛教，具足一切甚深法門，同三世一切諸佛大願，同三世一切諸佛善根，同三世一切諸佛法身，遠離世間向離世間趣，長養白淨法，住大功德法門，得佛持定，見諸如來隨所應化，淨諸眾生，不捨大願，聞法受持。佛子！是為第六受生法。

[0751c11] 「佛子！何等為佛光明力藏受生法？此菩薩摩訶薩深入佛力，遍遊十方，供養諸佛，心無疲倦，知一切法如幻如夢，色如電光，成就如化，自在通明；知一切有生趣如影；知一切佛所轉法輪皆悉如響，悉究竟說一切法界。佛子！是為第七受生法。

[0751c17] 「佛子！何等為具足分別薩婆若門藏受生法？此菩薩摩訶薩，以童子身，住菩薩住，觀薩婆若，於無量劫，觀察一一諸智慧門；劫猶可盡，諸智慧門不可窮盡，究竟菩薩自在境界諸三昧門，念念悉詣十方佛所，入不可壞三昧境界，不可壞法、不可壞智無邊境界，得非境界，於少境界悉具足，得不可說地，於無量中，得有量法，知諸世間名假施設，分別一切語言之法。佛子！是為第八受生法。

[0751c26] 「佛子！何等為一切法界化莊嚴藏受生法？此菩薩摩訶薩種種莊嚴無量佛剎，究竟眾生諸變化身佛，應化身無所依止，清淨法化，悉行一切無礙法界，應受化者為彼現

身，教示種種諸菩薩行，善能出生離諸障礙，一切智門淨智慧藏，教化眾生，未曾失時。佛子！是為第九受生法。

[0752a03] 「佛子！何等為勇猛精進至佛地藏受生法？此菩薩摩訶薩悉於三世諸如來所，受灌頂法，一切世界境界無障礙，菩薩悉知三世**眾生死此生彼**，**修菩薩行**，**知諸眾生心次第起**；**知三世佛次成正覺**，**善巧方便知法次第**；**知一切劫次第成敗**，**隨應眾生顯現莊嚴**，成等正覺顯現次第；轉正法輪，教化無量無邊**眾生。佛子！是為第十受生法。菩薩摩訶薩住是法已**，**種種莊嚴一切佛**剎無量億劫，無量法海，無量境界，教化眾生，覺悟無量諸法界流，顯現諸佛不可思議如虛空等深法境界，無量諸行，攝取眾生，現轉法輪，於一切世界，護持佛法，悉於一切境界，以微妙音說不可說佛正法雲，住諸法門趣無礙道，以一切法莊嚴道場，隨所應度成佛興世，教化成熟無邊眾生。

[0752a19] 「時，彼林天欲重明此義，以偈頌曰：

「『清淨正直心，　先發如是願，
普見一切佛，　供養無厭足，
皆悉淨莊嚴，　三世諸佛剎，
以願莊嚴心，　度**脫諸群生**。
修習寂滅法，　其心無厭足，
三世無障礙，　身心如**虛空。**
深入大悲海，　直心如須彌，
窮盡大智海，　是為人中雄。
大慈覆一切，　增廣諸度海，
教化諸群生，　此是無上人。
知法真實相，　三世佛家生，
究竟諸法海，　是為智慧者。
清淨妙法身，　其心無障礙，
己身滿十方，　具足如來力。
甚深智慧中，　逮得自在力，
專求一切智，　究竟三昧海。
嚴淨諸佛剎，　教化一切眾，
顯現自在力，　是為稱莊嚴。
深入最勝力，　長養薩婆若，
法界無障礙，　此是真佛子。』

[0752b12] 「佛子！菩薩摩訶薩具此十法，生如來家，為世間燈。佛子！我成就此無量境界自在法門。」

[0752b14] 爾時，善財白言：「天神！此法門者，境界云何？」

[0752b14] 答言：「佛子！我已具足一切菩薩受生大願，是故，我來生此林中本願力故，正念菩薩受生之法。於後百年，菩薩從彼兜率陀天降神下生，時，此林中有十種瑞相。何等為十？一者、此林忽然廣博，地平如掌。二者、土石雜穢變為金剛，眾妙莊嚴。三者、寶娑羅樹周匝行列。四者、時，此林中沈水末香，出過諸天種種莊嚴。五者、諸妙華鬘寶莊嚴具，皆悉充滿。六者、諸寶樹中，自然流出種種妙寶。七者、諸池水中，出芙蓉華。八者、時此林中娑婆世界，欲、色、諸天、龍、夜叉、乾闥婆、阿修羅、迦樓羅、緊那羅、摩睺羅伽，恭敬作禮，合掌而住。九者、天女乃至摩睺羅伽女齎供養具，合掌恭敬，於一面住。十者、十方一切佛臍中放光明，名曰菩薩受生，自在燈普照此林，於彼一一諸光明中，現一切佛受生自在，出家自在，一切菩薩功德自在，又出如來微妙音聲。佛子！是為林中十種瑞相。此相現時，諸天王等知必當有菩薩下生，我見此瑞，歡喜無量。

[0752c04] 「佛子！摩耶夫人出迦毘羅城，入此園林，生太子時，自然而有十種光明；因此光故，一切眾生得法光明。何等為十？所謂：寶芽藏光；一切香光；鉢曇摩光；出微妙聲讚善生光；十方菩薩初發心光；一切菩薩得入諸地自在法光；一切菩薩諸波羅蜜大智慧光；出生菩薩無量大智願光；方便化度眾生智光；普照一切法界諸佛，受胎出生，棄家學道，成正覺光。佛子！是為十種光明，此光普照無量無邊諸眾生心。

[0752c14] 「佛子！摩耶夫人於此林中，在畢利叉樹下坐時，現菩薩十種受生自在。何等為十？爾時，欲界一切天王、天子、天女、色界諸天及龍、夜叉、乾闥婆、阿修羅、迦樓羅、緊那羅、摩睺羅伽，并其眷屬，皆悉雲集，為欲供養彼菩薩故。

[0752c19] 「爾時，摩耶夫人放大功德妙色光明，普照一切，其餘光明悉蔽不現，猶如聚墨，除滅眾生一切煩惱，一切惡道苦，又於一切諸毛孔中，放大光明，普照十方，無所障礙，是為菩薩第一受生自在。復次，佛子！摩耶夫人腹內，悉能容受三千大千世界，又能顯現百億四天下，於彼百億閻浮提中，王都、京邑、所住園林、名字各異；摩耶夫人遍坐彼處，諸天圍遶，悉為顯現不可思議智慧自在，是為菩薩第二受生自在。復次，佛子！摩耶夫人一一毛孔中，顯現如來於過去世為菩薩時，恭敬尊重供養諸佛，彼諸如來所說正法，於毛孔中，皆悉得聞，譬如明鏡淨池水中，見日月像；摩耶夫人諸毛孔中，顯現如來於過去世為菩薩時，恭敬尊重供養諸佛，彼諸如來所說正法，皆悉得聞，亦復如是，是為菩薩第三受生自在。復次，佛子！摩耶夫人一一毛孔中，顯現如來於過去世諸世界中，城邑、聚落、山林、河池、一切諸處，行菩薩行，隨彼諸劫所值諸佛，清淨善根壽命名號，及善知識如是等事，皆悉顯現，菩薩於彼諸受生時，摩耶夫人常為其母，是為菩薩第四受生自在。復次，佛子！摩耶夫人一一毛孔中，顯現如來於過去世為菩薩時，其身色相行業威儀所受苦樂，是為菩薩第五受生自在。復次，佛子！摩耶夫人一一毛孔中，顯現如來於過去世為菩薩時，所行布施，身體、手足、眼耳、鼻舌、骨齒、髓腦、心血、皮肉、妻子、眷屬、城邑、聚落、宮殿、寶物、一切內外并諸受者，皆悉顯現，又聞求者所言音聲，是為菩薩第六受生自在。復次，佛子！摩耶夫人身中普出過去諸佛，本為菩薩最後生時，莊

嚴佛刹眾生，樹林華鬘諸香、塗香、末香、摩尼寶王娛樂讚歎如是等事，充滿此林，皆悉聞見，是為菩薩第七受生自在。復次，佛子！摩耶夫人身中，又出諸天宮殿、龍、夜叉、乾闥婆、阿修羅、迦樓羅、緊那羅、摩睺羅伽、及人宮殿，眾寶莊嚴，妙香普熏，無能壞者，出過諸天，為欲供養彼菩薩故，充滿此林，是為菩薩第八受生自在。復次，佛子！摩耶夫人身中，又出十不可說億那由他世界微塵等，菩薩其身色像相好莊嚴，光明自在，及其眷屬皆悉同彼盧舍那佛是諸大士，從彼出已，讚歎菩薩，是為菩薩第九受生自在。復次，佛子！菩薩生時，於摩耶夫人前地金剛輪中，生大蓮華，金剛為莖，有十世界微塵等寶葉摩尼寶王以為其臺，眾寶香鬘，以阿僧祇寶網羅覆其上，一切天王所共執持；一切乾闥婆王普雨香雲，讚歎過去諸佛功德；一切夜叉王圍遶守護，自然出生眾妙寶華、娛樂音聲；一切阿脩羅王，皆悉降伏，頭面敬禮，一切迦樓羅王，以寶繒幡莊嚴虛空；一切緊那羅王歡喜諦觀心無厭足，讚歎歌頌菩薩功德；一切摩睺羅伽王，歡喜踊躍，普雨種種寶莊嚴雲，是為菩薩第十受生自在。佛子！摩耶夫人生菩薩時，如虛空中現明淨日、如雷電光、如山起雲、如闇中燈，菩薩爾時，雖現出生，而悉解達一切諸法如電、夢幻，不來、不去、不生、不滅。佛子！我一念中，悉知菩薩此閻浮提受生自在、出生自在；亦知百億閻浮提，受生自在、出生自在；亦知三千大千世界微塵等佛剎，十佛世界微塵等佛剎，乃至悉知一切世界微塵等佛剎菩薩受生自在、出生自在，亦復如是。」

◎
大方廣佛華嚴經卷第五十五

【經文資訊】大正藏第 09 冊 No. 0278 大方廣佛華嚴經
【版本記錄】CBETA 電子佛典 2016.06，完成日期：2016/06/15
【編輯說明】本資料庫由中華電子佛典協會（CBETA）依大正藏所編輯
【原始資料】蕭鎮國大德輸入，眾生出版社提供新式標點，其他
【其他事項】本資料庫可自由免費流通，詳細內容請參閱【中華電子佛典協會資料庫版權宣告】

本網站係採用 Creative Commons 姓名標示-非商業性-相同方式分享 3.0 台灣 (中華民國) 授權條款授權.
Copyright ©1998-2016 CBETA
Dictionary cache status: loaded

Copyright Fo Guang Shan 佛光山 2013-2025. This work may be freely reused under the Creative Commons Attribution 4.0 International License with attribution. Please send comments to alex@ntireader.org.
Page updated on 2025-06-19

Avataṃsakasūtra (Flower Garland Sūtra) 大方廣佛華嚴經
Scroll 56
Click on any word to see more details.

大方廣佛華嚴經卷第五十六

東晉天竺三藏佛馱跋陀羅譯

入法界品第三十四之十三

[0753c06] ◎爾時，善財白圓滿妙德林天言：「天神得此菩薩受生自在法門，其已久如？」答言：「佛子！乃往古世，過億佛剎微塵等劫，有劫名可悅樂，彼有世界名一切寶。彼劫世界中，有八十那由他佛出興于世，其最初佛號不可壞自在幢王。彼世界中一閻浮提有一王都，名莊嚴幢，王名寶焰眼光第一，夫人名善喜光。如此世界摩耶夫人為盧舍那佛母，彼世界中善喜光夫人為最初如來母，亦復如是。善喜光夫人生菩薩時，與二百萬那由他諸采女眾詣金色園林，攀寶樹枝，生彼如來。時，有乳母名離垢光。諸天王等以雜香湯洗浴太子，抱授乳母，乳母敬受，歡喜無量，即得菩薩普眼境界三昧。得三昧已，見十方佛無所障礙，復得菩薩受生自在法門。佛子！譬如初受胎識，速疾無礙，得此法門，知一切佛受生自在，亦復如是。佛子！於意云何？彼乳母者，豈異人乎？我身是也。我從是來念念常見菩薩受生自在法海，盧舍那佛教化眾生自在神力。佛子！我念念中悉得三千大千世界微塵等淨智慧眼，常見一切世界微塵等剎及彼諸佛，知彼如來自在受生。又復了知盧舍那佛初發大願，乃至悉知十方諸佛初發大願，亦復如是。亦恭敬供養彼諸如來，彼佛說法我悉得聞，受持修行。」

[0754a02] 時，彼林天承佛神力，觀察十方，欲重明此一切境界菩薩受生自在法門義故，以偈頌曰：

「佛子汝所問，　最勝寂滅境，
一心善諦聽，　我今說因緣。

過億剎塵劫，　劫名可悅樂，
八十那由他，　如來出興世，
最初如來名，　無壞自在幢。
我時見彼佛，　金色林中生，

乳母離垢光,　　今則我身是。
太子金色身,　　天王抱授我,
敬受無上人,　　觀察不見頂。
圓體難思議,　　視之無厭足,
離垢清淨身,　　相好自莊嚴。
我見妙寶像,　　歡喜心無量,
思惟難思議,　　長養功德海。
見彼自在力,　　我發菩提心,
專求佛功德,　　具足諸願海。
嚴淨諸世界,　　遠離三惡道,
於諸世界中,　　供養一切佛。
專求大願海,　　除滅眾生苦,
聞彼初佛法,　　成就此法門。
我於億剎塵，　　一切諸劫中，
修習菩薩行,　　嚴淨此法門。
彼劫中諸佛,　　我已悉供養,
守護其正法,　　淨修法門海。
億剎塵等劫，　　諸佛出興世，
持彼正法輪,　　修難議法門。
一念悉了知,　　一切剎微塵，
一一微塵中,　　見無量剎海。
彼佛初生時,　　顯現自在力,
我於一念中,　　皆悉分別見。
不可思議剎，　　見彼諸菩薩，
或處兜率天,　　專求佛菩提。
無量剎海中，　　見彼生自在，
無量眾圍遶,　　而為其說法。
一念中悉見,　　無量諸剎海，
一切諸菩薩,　　出家詣道場。
不可思議剎，　　得成最正覺，
顯現諸方便,　　除滅眾生苦。
一一微塵中,　　轉無盡法輪,
無盡妙音海,　　普雨甘露法。
念念中悉見,　　一一微塵中,
億剎塵等佛，　　示現般涅槃。
見無量剎海，　　如來初受生，
一一諸佛所,　　無量身供養。

不思議剎海，　　無量諸群生，

我以諸方便，　　為**說甘露法**。
佛子我知此，　　不思議法門，
無量諸劫數，　　稱讚不可盡。

[0754b23] 「佛子！我唯知此菩薩受生自在法門，諸大菩薩能以諸劫為一念藏，顯現一切諸妙方便，供養諸佛，滿足大願，覺了一切諸佛正法，示現一切諸趣受生，生諸佛所，教化**眾生未曾失時**，**為眾生現受生自在**，**於諸佛**剎現自在雲，常生一切諸如來家。我當云何能知、能說彼諸功德？佛子！迦毘羅城有釋迦女，名曰瞿夷。汝詣彼問云何菩薩遊生死中教化眾生？」時，善財童子頭面敬禮彼林天足，遶畢辭退，◎◎向於彼城。正念思惟增廣明淨菩薩受生自在法門，漸漸遊行，至菩薩會莊嚴講堂，離憂妙德天所。

[0754c06] 爾時，彼天一萬諸天以為眷屬，來迎善財，白言：「善來大智慧人！修不思議菩薩法門，以淨直心滿足大願，廣菩薩行，向正法城，究竟菩薩無量方便。我觀仁者勇猛精進，修菩薩道，心無懈倦，威儀庠序，諸根調伏，不久必當逮得無上清淨，莊嚴佛身、口、意，相好嚴身，十力智慧莊嚴其心，遊行十方教化**眾生。我觀仁者修行勇猛精進力故，必當得見三世諸佛，受諸如來一切法雲，修習菩薩禪定法門、寂滅之法，入於甚深如來法門。何以故？詣善知識，親近供養，正念思惟，善知識教，無有退轉、疲倦之心。除滅障礙，降伏諸魔，無能壞者，令一切眾生得歡喜故。」**

[0754c19] 善財答言：「如天所說，**我願如是！欲令一切眾生歡喜，除滅煩惱諸不善法，具足善法得安隱樂。一切眾生以眾惡業煩惱結故，入三惡道，受無量苦，菩薩見已，起憂悲心。譬如有人唯有一子**，愛念情重，忽有人來割截其身、肢節手足，慈父見已，悼惻悲念。菩薩若見**眾生造惡業緣煩惱結故，入三惡道，受無量苦，見如是已，痛心悲念，亦復如是。菩薩若見眾生具身、口、意諸善業故，生天人中，受身心樂，見如是已，歡樂無量，何以故？菩薩摩訶薩不自為故求薩婆若，不貪生死、五欲快樂，不隨心想、諸見顛倒、結使纏縛、貪愛邪見，不著眾生種種樂想，不著禪味，不為結礙流轉生死。菩薩但見諸有海中，一切眾生受無量苦，發大悲願而攝取之。常以大悲大願力故，行菩薩行，供養諸佛，求薩婆若；欲令眾生遠離煩惱，淨佛世界，調伏一切惡心眾生，悉令具足**清淨身心，行菩薩行而無疲倦。若有菩薩如是行者，悉能莊嚴一切**眾生，出生長養天人樂故；為父母皆令安立菩提心故；為養育，皆令究竟菩薩道故；為衛護，皆令遠離三惡道故；為大船師，皆令得度生死海故；為歸依，令捨諸魔煩惱怖故；為導師，皆令逮得清涼處故；為知濟，皆令得度佛**剎海故；為主藏臣，皆令得入法寶洲故；為淨妙華，令開一切佛功德華故；為大光明，普放功德智慧光故；為歡喜，皆令端嚴勝殊妙故；為所尊，遠離一切諸惡業故；為普賢，具足一切諸功德故；為燈明，常放智慧淨妙光故；為慶雲，常雨一切甘露法故。天神！菩薩摩訶薩如是行者，一切眾生悉皆愛念，樂正法故。」

[0755a23] 爾時，善財將昇法堂，彼離憂妙德天與百萬眷屬，各各齎持妙香、華鬘及諸雜

寶，散善財上，以偈頌曰：

「無量無數劫，　世燈或出現，
普為眾生故，　正求佛菩提。
無量億諸劫，　難見難值遇，
功德日今出，　照除世間闇。
見諸眾生類，　愚惑癡所覆，
廣發大悲心，　專求無師道。
清淨正直心，　不惜身壽命，
親近善知識，　專求佛菩提。
一切無所依，　不著於世間，
離垢清淨心，　無礙如虛空。
行諸菩薩行，　具滿妙功德，
放大智慧光，　普照一切世。
不離於世間，　亦不著世間，
行世無障礙，　如風遊虛空。
譬如大災起，　一切無能滅，
勇猛精進火，　求道亦如是。
勇猛大精進，　一切莫能壞，
金剛慧師子，　遊行無所畏。
一切法海中，　一切諸佛海，
親近善知識，　速見彼諸佛。」◎

[0755b17] ◎爾時，離憂妙德天偈讚歎已，恭敬法故，俱昇法堂，昇法堂已，周遍推求彼釋迦女。即見坐於寶蓮華藏師子之座，八萬四千眾女圍遶，皆是貴族王者之女，悉於過去彼菩薩所修行諸行，同彼菩薩一切善根，常以布施、愛語攝取眾生，求薩婆若，利益一切，令諸眾生同佛菩提。大悲為首，普念眾生如一子想，修習大慈，普覆一切。過去已曾於菩薩所修不思議勝妙智慧，於阿耨多羅三藐三菩提得不退轉，具足成滿諸波羅蜜，心無所著，直心智慧，皆悉清淨。求薩婆若，離障蓋網，超出諸難，得淨法身。行普賢行，長養菩薩一切諸力，成就圓滿淨智慧日。

[0755b29] 爾時，善財五體投地，敬禮瞿夷，禮已，合掌於一面住，白言：「大聖！我已先發阿耨多羅三藐三菩提心，而未知菩薩云何行生死中而無所染？覺了一切諸法實相，超出聲聞、緣覺之地，住如來地而不捨離菩薩所行？修菩薩行不離佛地，超出世間，法身圓滿，應世受生，普現種種諸方便身？知法無性，示現一切眾生之身，解甚深法，以妙音聲而為說法？知眾生空而能不捨化諸世間？知一切佛不生不滅而能供養，心無退轉？知無業報而行善業，無有休息？」

[0755c11] 爾時，瞿夷作如是言：「善哉！善哉！善男子！能問諸菩薩摩訶薩所行之法，修習普賢諸行願者，能如是問。諦聽！諦聽！善思念之！我當承佛神力，為汝解說。善男

子！若有菩薩成就十法，則能滿足因陀羅網普智光明菩薩之行。何等為十？所謂：依善知識、廣發無量諸弘誓願、修淨勝妙正直、希望集一切智功德、聞佛出世歡喜無量、心常樂住三世佛所、隨順一切諸大菩薩、悉為一切佛所護持、清淨大悲、遠離生死，是為十法。若有菩薩成就此法，則能滿足因陀羅網普智光明菩薩之行。佛子！若諸菩薩勇猛精進，心無退轉，出生修習佛無盡法，值善知識故。佛子！菩薩有十法值善知識。何等為十？所謂：不惜身命、不求世樂、知諸法相而不捨離、一切智願、觀察法界、離三有海、無所依住、深入一切菩薩諸願、普照一切諸佛世界、淨修菩薩圓滿智慧，是為十法值善知識。」

[0755c29] 爾時，瞿夷承佛神力，觀察十方，欲重明此義，以偈頌曰：

「無諂於知識，　智慧廣無量，
專求佛菩提，　利益諸眾生。
恭敬善知識，　其心如佛想，
勇猛精進力，　具因陀網行。
解脫心增廣，　其量均虛空，
攝取於三世，　佛剎及眾生。
直心如虛空，　遠離煩惱垢，
出生佛功德，　是為身雲行。
不思議智慧，　積集功德海，
清淨福業藏，　不染於世間。
一切諸佛所，　聞法無厭足，
智慧燈普照，　是為照世行。
一念皆能詣，　十方剎海佛，
聞法分別知，　是為隨順行。
見佛眷屬海，　究竟三昧海，
滿足諸大願，　是因陀網行。
未來劫修行，　諸佛所護念，
普照諸世界，　是為法光行。
大悲見眾生，　智日出世間，
法光除癡闇，　是為智日行。
見諸趣眾生，　迴流生死中，
為轉淨法輪，　是為普賢行。
智慧身無量，　隨應而示現，
普於一切趣，　度脫諸群生，
發起大慈悲，　普覆於一切，
遍照諸群生，　令得佛菩提，

[0756a28] 「善男子！我已成就分別觀察一切菩薩三昧海法門。」

[0756a29] 善財白言：「大聖！此法門者，境界云何？」

[0756b01] 答言：「善男子！我入是法門，知此娑婆世界眾生，佛剎微塵等劫中，死此生彼，作善惡業，受諸果報，在生死道出生死者，正定、邪定及不定，聚有使善根、無使善根，具足善根、不具足善根，不善善根，善根攝不善根、不善根攝善根，善根所起、不善根所起，一切善惡，皆悉了知。彼諸劫中佛興于世，我悉了知。知彼諸佛初發道心，行菩薩行，出生一切諸大願海。知彼供養一切諸佛，具菩薩行，成等正覺，轉正法輪，現自在力，化度眾生。知彼眷屬聲聞、緣覺之所修行，過去修習一切善根，得明淨智，成就寂滅自在法門，顯現種種自在神力，教化眾生而般涅槃。知彼眷屬諸菩薩眾，初發道心，修習善根，出生種種諸大願行，成就滿足諸波羅蜜，種種莊嚴菩薩之道、菩薩諸地自在之力、菩薩諸地住、分別修習諸菩薩地、淨菩薩地、修菩薩地、菩薩諸地相、菩薩諸地智、菩薩諸攝智、菩薩善巧方便教化眾生、菩薩諸住、菩薩圓滿淨行、菩薩自在行、菩薩三昧海、菩薩方便，於念念中悉知菩薩諸三昧海，一切種智，電光法雲，得諸法忍，盡一切智底。知彼菩薩諸佛剎海，究竟法海；知眾生海，修習一切菩薩法門，滿足大願，顯現種種自在神力，如是等事，我悉了知。如此娑婆世界知十方世界世界性、世界海、世界輪、世界圓滿、世界分別、世界旋、世界轉、世界蓮華、世界須彌、世界相中事，亦復如是。盧舍那佛本願力故，我悉深入分別念知，何以故？此法門者，悉知一切眾生心海；知一切眾生積集善根；知一切眾生有垢、有淨；知一切眾生性；知一切聲聞三昧自在法門；知一切緣覺菩薩諸佛三昧自在法門，如是等事，悉分別知。」

[0756c05] 善財白言：「大聖！發阿耨多羅三藐三菩提心來，其已久如？」

[0756c07] 答言：「佛子！乃往古世，過世界微塵等劫，有劫名勝光明。時，有世界名離恐怖。彼世界中有四天下，彼閻浮提中有一王都，名妙德樹須彌山，於八十王都最為殊勝。彼有王，名一切寶主。有六萬采女、五百大臣、五百王子，端正勇健，摧伏怨敵。其王太子，名增上功德主。顏貌殊勝，相好嚴身，與萬采女俱，持妙幢蓋，散眾寶華，作諸妓樂，乘妙寶車，詣香芽山，遊戲園林。

[0756c15] 「時，彼道路坦然平正，種種莊嚴，散眾妙華，寶樹行列，眾妙寶帳以覆其上。於彼路側，積眾寶，聚雜種寶，衣諸莊嚴，具肴膳飲食，如是等事，隨其所須，皆給施之。時，有母人，名曰善現。將一童女，名離垢妙德，端嚴姝妙，修短得所，顏容無倫，目髮紺色，脣齒丹素，口出梵音，才能巧妙，言語聰辯，修習慈心，見者無厭，少貪恚癡，常懷慚愧，心無諂曲，乘妙寶車，采女圍遶，從母遊觀。先太子前至香芽園，太子見已，生染愛心，語其母言：『欲娉賢女以為我妻。』

[0756c26] 「母語女言：『太子今欲求汝為妃，於意云何？』

[0756c27] 「女白母言：『若欲使我為彼妃者，當自殞滅。』

[0756c28] 「母報女曰：『勿作此言！所以者何？今此太子悉已具足轉輪王相，必為聖主

，有玉女寶，汝當爾時不堪給使，此處尊勝，莫生難心。』時，彼園外有一道場，名法雲光。有勝日光如來、應供、等正覺出興于世，於彼道場成無上道。時，女夢見彼如來身，於夢覺已，空中有天而告之曰：『汝夢所見是勝日光佛，成道已來始經七日，今在道場無量菩薩大**眾圍遶彼佛眾會，一切天龍八部、鬼神乃至無量淨居諸天地神、風神、海神、火神、山神、樹神、叢林藥草城郭等神皆悉雲集，奉覲世尊，聽受正法。』時，彼女人聞是語已，詣太子所，合掌而立，以偈白言**：

「『我色世間最，　智慧無倫匹，
　才妙善言論，　觀者無厭足。
　太子應當知，　我心善貞潔，
　志尚心端直，　清淨無所染。
　遠離於瞋恚，　貪欲及愚癡，
　以真淨直心，　饒益諸群生。
　我見太子身，　相好自莊嚴，
　見已喜無量，　諸根悉調伏。
　妙體猶淨金，　髮美紺青色，
　額廣目明徹，　必為自在王。
　其身逾金山，　相好自嚴飾，
　我今太子所，　合掌恭敬住。
　其目淨修廣，　方臆如師子，
　觀者無厭足，　妙音應納我。
　舌相廣長妙，　猶如赤銅色，
　演出梵音聲，　聞者踊躍喜。
　口方牙深固，　齒白而齊密，
　若有覩見者，　一切皆歡喜。
　離垢清淨身，　具相三十二，
　成就此妙相，　必為轉輪王。』

[0757b04] 「爾時，太子語彼女言：『汝是誰女？為誰守護？若先屬他，我則不宜起染愛心。』

[0757b05] 「爾時，太子**說偈問**言：

「『清淨功德身，　見者無厭足，
　誰為汝父母，　為誰所守護。
　若先有所屬，　我不起欲想，
　非分生婬心，　命終墮惡道。
　不應為豪貴，　種種富樂故，
　發起如是等，　放逸貪亂心。
　種種生邪見，　幻誑諸諂偽，
　如是造諸惡，　流轉於世間。

父母知識所，　應起恭敬心，
慈悲廣覆護，　一切諸群萌。
若於一切處，　所從聞法者，
能生諸善故，　應起恭敬心。
一切諸導師，　正法菩薩眾，
聖僧功德海，　皆悉應恭敬。
修習諸功德，　遠離一切惡，
安住於正法，　廣行菩薩道。
若無歸依者，　應起大慈心，
諸在三惡道，　應發大悲念。
一切諸法界，　有成必有敗，
捨心平等觀，　莫隨煩惱魔。
應發菩提心，　覺悟諸群生，
無量劫修行，　不起疲倦想。』

[0757b29] 「時，彼女母說偈白言：

「『唯願太子聽，　此女從生來，
乃至今長成，　一切諸因緣。
太子所生日，　女從蓮華生，
其目淨修廣，　肢節悉具足。
我曾於春月，　遊觀娑羅園，
覩見諸卉木，　種種華榮茂。
同遊八百女，　容儀悉端嚴，
皆已具足知，　諸巧技能法。
彼園有浴池，　名曰眾莊嚴，
我於池岸坐，　采女眾圍遶。
時彼浴池中，　千葉蓮華生，
寶葉瑠璃莖，　閻浮檀金臺。
眾妙寶香鬚，　普放淨光明，
遍照閻浮提，　猶若日初出。
時見此玉女，　從彼蓮華生，
覩者皆念言，　此則善業報。
目髮紺青色，　其身如紫金，
眾寶以莊嚴，　觀者心無厭。
離垢淨無穢，　肢節悉具足，
猶如真金像，　安處寶蓮華。
毛孔梅檀香，　普熏於一切，
口出蓮華香，　演妙梵音聲。
此是玉女寶，　世間所希有，
身相悉具足，　種種妙莊嚴。

一切諸技術，　世間言論法，
究竟悉纏練，　願為哀納受。
此是玉女寶，　身分悉圓滿，
功德具莊嚴，　宿行之所得。
善知眾生病，　起患之所由，
又知對治法，　除滅眾疑惑。
一切閻浮提，　眾生語言法，
種種妓樂音，　無不善通達。
此女修功德，　遠離女人法，
能轉眾生心，　唯願哀納受。
捨離嫉妒心，　不醉於五欲，
不起瞋恚心，　修習忍智慧。
精進持淨戒，　能辦一切事，
專求諸功德，　太子願納受。
若見諸貧窮，　老病眾苦逼，
無所歸依者，　大悲普慈念。
常欲利眾生，　不求自安樂，
功德莊嚴身，　饒益於一切。
於諸威儀中，　常修不放逸，
修習諸善法，　見者無不悅。
功德普莊嚴，　遠離染污心，
常求善知識，　恭敬樂供養。
修習大慈法，　棄捨怨結心，
智慧無與等，　唯願哀納受。』

[0758a20] 「爾時，太子答言：『善女！我已先發阿耨多羅三藐三菩提心，欲無量劫行菩薩行，積集一切功德智慧，淨修一切諸波羅蜜，恭敬、供養一切諸佛，護持正法，嚴淨一切諸佛世界，令如來種相續不斷，教化眾生，滅生死苦，住究竟樂。欲令眾生淨智慧眼，住菩薩道，修菩薩行，具足一切菩薩諸地。令一切眾生心大歡喜，我當盡未來劫行檀波羅蜜，悉捨一切國城、妻子、肢節、手足、頭目、髓腦，或在家布施、出家修道，汝於爾時，莫作障礙，壞我道心。』

[0758b01] 「爾時，太子重為彼女而說偈言：

「『哀愍眾生故，　我發菩提心，
無量無數劫，　積集智功德。
無量劫海中，　修習諸大願，
廣修菩薩行，　具足一切地。
三世諸佛所，　學六波羅蜜，
聞法能修行，　專求菩薩道。

十方垢濁剎，　我悉令嚴淨，
除滅諸群生，　三惡道苦患。
以諸方便力，　廣度一切眾，
除滅愚癡闇，　住一切智道。
供養諸佛海，　淨修一切地，
發起大慈悲，　內外一切捨。
若我施來求，　妻子諸眷屬，
在家及出家，　汝莫作障礙。
若能如是者，　我則納受汝。』

[0758b17] 「時，女答言：『敬從來教，乃至出家不敢有礙。』即說偈言：

「『一切劫海中，　地獄火燒身，
若能眷納我，　甘心受此苦。
一切生死身，　碎末如微塵，
若能眷納我，　甘心受此苦。
無量劫頂戴，　一切金剛山，
若能眷納我，　甘心受此苦。
一切生死海，　以我施無悔，
若得法王處，　願令我亦然。
無量無數劫，　修行菩薩道，
有來求我者，　歡喜願施與。
太子見眾苦，　發起菩提心，
無量大慈悲，　攝眾生及我。
我不求豪富，　不貪五欲樂，
但願共行法，　而為太子妻。
修廣明淨眼，　慈愍觀眾生，
不起染污心，　必成菩提道。
太子遊行時，　地出眾寶華，
此相無有疑，　必為轉輪王。
我昔於夢見，　正覺勝日光，
菩提樹下坐，　大眾悉圍遶。
夢中見彼佛，　以手摩我頂，
覺已大歡喜，　踊躍無有量。
空中時有天，　名曰清淨身，
彼天為我說，　道場佛興世。
我發如是念，　若見太子者，
當為分別說，　勝日光佛興。
我昔所志願，　於今悉成滿，

　唯願俱往詣，　　供養彼如來。』

[0758c18] 「爾時，太子聞彼如來出興于世，心大歡喜，踊躍無量，欲見彼佛，以五百寶散彼女人，又與妙德光藏淨周羅寶并妙衣服。時，彼女母即為太子而說偈言：

「『今此玉女寶，　　功德莊嚴身，
　我昔所志樂，　　此願今成滿。
　持戒不放逸，　　智慧諸功德，
　普於一切世，　　最勝無倫匹。
　此女蓮華生，　　種姓無譏嫌，
　遠離諸不善，　　太子同志願。
　此女身柔軟，　　猶如天繒纊，
　蒙彼手摩者，　　眾患悉除滅。
　毛孔所出香，　　芬馨無倫比，
　眾生若聞者，　　悉住於淨戒。
　其身淨無垢，　　譬如真金像，
　若有覩見者，　　離害具慈心。
　口出微妙音，　　無不樂聞者，
　若有聽斯音，　　遠離諸惡業。
　心淨無瑕穢，　　質直無諂曲，
　隨其所聞法，　　如說能修行。
　恭敬善知識，　　及所尊重者，
　遠離貪欲心，　　專求於正法。
　此女心不恃，　　妙色蓮花生，
　世間諸榮樂，　　唯求無上道。』

[0759a13] 「時，彼太子與此女俱，并一萬采女出香芽園，各乘寶車，往詣道場，下車步進，遙見如來相好嚴身，其心澄淨，如鏡淵渟，諸根調伏猶如象王，心大歡喜，踊躍無量。與采女眾往詣佛所，頭面禮足，恭敬供養，遶無數匝，各持五百眾妙寶華，供散彼佛，為彼如來興立五百眾香樓閣，雜寶嚴飾。時，彼如來為說普門燈明修多羅，聞說經已，於一切法中得三昧海，所謂：諸佛願海三昧、普照三世光藏三昧、對見一切諸佛三昧、普照一切眾生三昧、普照世界海淨智燈光明三昧、普照眾生根海智光明三昧、救護眾生光雲三昧、教化眾生現前智燈明三昧、聞持諸佛法輪三昧、具普賢行淨雲三昧，於一切法中得如是等諸三昧海。

[0759a27] 「時，彼玉女於諸法中得不可壞寂靜法門，於阿耨多羅三藐三菩提得不退轉。

[0759a29] 「時，彼太子與諸眷屬禮彼如來，遶無數匝，辭退還宮，詣父王所，頭面敬禮，白言：『大王！彼道場上勝日光佛始成正覺。』

[0759b02] 「王問太子：『從誰聞乎？』

[0759b03] 「答言：『從彼離垢妙德女聞。』時，王聞已，歡喜無量，猶如貧人得大寶藏，作如是念：『佛無上寶難值、難遇，能滅眾生惡道、貧苦，為無上醫；善對治法，除滅眾生諸煩惱患，為善導師；於生死海，濟度眾生，置涅槃處。』作是念已，召諸小王及諸群臣并婆羅門、剎利、居士，皆悉集會而告之曰：『我聞太子無上吉語云：勝日光佛出興于世。我聞是已，歡喜無量，無以酬報，今捨王位授與太子。』王捨位已，與諸眷屬往詣道場勝日光佛所，頭面禮足，退坐一面。

◎

[0759b14] 「◎爾時，如來觀察彼王及諸眷屬白毫相中放大光明，名曰一切眾生心燈，普照十方無量世界，一切諸王顯現如來不可思議自在神力，應受化者令彼心淨，具足不可思議功德，超出世間，其身清淨，以微妙音為大眾說離癡曀法真實燈陀羅尼門，佛剎微塵等陀羅尼以為眷屬。彼王聞已，即得廣大智慧光明，閻浮提微塵等菩薩得此陀羅尼，六十那由他人得諸漏盡，一萬眾生皆得離垢清淨法眼，無量眾生悉發阿耨多羅三藐三菩提心。又以不可思議自在神力，於十方剎以三乘法化度眾生。

[0759b25] 「爾時，彼王作如是念：『此諸功德若不出家則不能辦，我今應當於如來所出家修道。』前白佛言：『今從世尊出家學道。』佛答王言：『宜知是時。』時，王即與一萬眷屬出家修道，皆得離癡曀法真實燈陀羅尼門及世界微塵等陀羅尼。又得菩薩十明及無量辯淨無礙身，詣諸佛所，悉聞受持佛正法輪，為大法師，以神通力遍諸世界，隨所應化，為彼現身。讚歎佛法并諸過去菩薩所行菩薩本生，又讚歎佛無量無邊自在神力，守護正法。

[0759c07] 「爾時，太子月十五日，王得道時，於其正殿，采女圍遶，七寶自至。一金輪寶，名勝自在；二象寶，名曰青山；三紺馬寶，名勇疾風；四神珠寶，名光藏雲；五主藏臣寶，名曰大財；六玉女寶，名淨妙德；七主兵臣寶，名離垢眼。得是七寶，於閻浮提作轉輪王時，有千子，端正勇猛，能伏怨敵。時，彼人民熾盛，豐樂自在，八萬王城，城各建立五百樓閣，大僧伽藍，眾寶莊嚴，一一僧伽藍起廣大塔，一切眾寶以為莊嚴，香華繒蓋而供養之；一一王城次第請佛，以不思議眾妙供具供養如來。

[0759c18] 「時，佛入城，無量眾生皆大歡喜，長養善根，發菩提心，以廣大悲饒益眾生，正求佛法，知真實義，平等觀察三世諸法，明淨智慧，普照三世，知三世佛次第出世，攝取眾生，向菩薩道，行菩薩行，安住菩薩平等正法，逮得如來法輪，智光深入法海，能於己身見一切剎，善知諸根，弘誓願海得一切智。爾時，如來次第受彼諸王請時，如是饒益無量眾生。佛子！爾時，太子增上功德主，豈異人乎？今釋迦牟尼佛是也。爾時，王寶主，寶華佛是也，寶華如來今在東方。過世界海微塵等世界海，有一世界海，名法界虛空

光雲；中有世界，名佛圓滿光妙德燈；彼有道場，名曰一切天王光幢；彼佛始成正覺，與不可說佛剎微塵等菩薩大眾圍遶說法，彼寶華佛為菩薩時，淨彼剎海，彼剎海中三世諸佛出興世者，皆寶華佛為菩薩時，教化令發阿耨多羅三藐三菩提心。爾時，女母善現者，今我母善目是也。王眷屬者，彼如來所大眾是也。皆悉具足普賢諸行，成就大願，清淨法身，普照世間，其心無壞，逮得菩薩諸三昧門，以清淨眼皆悉對見一切諸佛、一切如來，以虛空等妙音聲雲轉正法輪，悉聞受持，於諸法中得自在力，出入息頃遍遊一切諸佛世界；以微妙音為眾生說法，而未曾離一切佛所，盡未來劫，修菩薩行，隨所應化，悉為現身。爾時，離垢妙德寶女共增上功德主轉輪王四事供養勝日光佛者，我身是也。彼佛滅度後，其世界中有六十百千億那由他佛出興于世，其最初佛號明淨身；次名淨明月普照智；次名智觀幢；次名廣智光明王；次名精進金剛那羅延；次名不壞智；次名智普緣；次名淨德智雲；次名師子智光；次名周羅光明；次名功德光幢；次名智日幢；次名開寶蓮華身；次名功德光；次名智光雲；次名普明淨月；次名莊嚴蓋妙音；次名師子勇猛智照；次名法界慧月；次名覺眾生心虛空電光；次名善鼻妙香；次名寂滅響；次名甘露山；次名法海雷音；次名無壞智音；次名覺空電光周羅；次名月光白毫相雲；次名圓面淨慧；次名善覺智華光；次名寶焰山妙德王；次名廣德夜光；次名妙寶月幢；次名具三昧身；次名勝寶光王；次名現普智光；次名焰海門燈；次名離垢妙音王；次名無等功德；次名勝幢；次名修臂；次名本願淨月；次名真實智燈；次名法上妙音；次名明淨妙德藏王；次名乘幢；次名法海蓮華。佛子！彼一劫中，如是次第六十百千億那由他佛出興于世，我悉親近、恭敬、供養，其最後佛名廣解脫光，於彼佛所得淨智眼。

[0760b10] 「佛子！爾時，彼佛初成正覺，入城教化，我時為王夫人，與彼大王恭敬、供養，聞彼佛說如來性起燈修多羅，聞已，得淨智眼，又得觀察菩薩三昧海法門。佛子！我得此法門已，於世界微塵等劫受持修習，是諸劫中，值無量佛出興于世，我悉恭敬供養。佛子！我或一劫值一如來出興于世，恭敬供養，或二、或三、或不可說；或於一劫，值世界微塵等佛出興于世，我悉恭敬供養，而未能知諸大菩薩身量像貌及其身業、心行、智慧三昧境界。

[0760b20] 「佛子！我若見修菩薩行者，歡喜無量，恭敬供養，以諸方便而攝取之，令於阿耨多羅三藐三菩提，得不退轉。佛子！我於世界微塵等劫，值遇諸佛，恭敬供養，彼佛說法悉聞受持。時，彼諸佛各以種種修多羅為我說此法門，我聞是已，悉於三世佛剎海中、諸如來所、佛眷屬所修此法門，又行菩薩行、菩薩大願海，種種法門中修此法門，猶未能知普賢菩薩所行法門，何以故？佛子！普賢法門猶如虛空無量無邊，又如眾生及三世海、十方剎海及諸法界無量無邊。佛子！普賢菩薩法門與諸佛身境界齊等。我於世界微塵等劫，觀菩薩身，心無厭足，何以故？我於菩薩一一毛孔中，念念悉見無量無邊莊嚴世界，佛坐道場，成等正覺，於大眾中以微妙音轉正法輪，說種種修多羅，種種諸乘，種種清淨。復次，佛子！我於菩薩一一毛孔中，念念悉見諸眾生海各有所住及其境界、諸根不同；

於三世中發菩提心，行菩薩行，具大願海，淨諸菩薩無量無邊波羅蜜海，及諸菩薩本生之海，無量無邊大慈悲海；攝取眾生悉令歡喜，乃至悉見一切菩薩現處中宮，采女圍遶。佛子！我於菩薩一一毛孔中，皆悉覩見如是等事。佛子！我唯知此法門，諸大菩薩皆悉究竟諸方便海，顯現一切眾生等身，隨順世間，於一切毛孔普放一切相海光明，了法無性，諸眾生類等如虛空，一切至處皆悉如如，顯現神變，於諸法界得自在力，遊戲普門一切諸地法門海中；我當云何能知、能說彼功德行？」

[0760c21] 爾時，瞿夷語善財言：「善男子！此迦毘羅城摩耶夫人，汝詣彼問云何菩薩修習諸行，不染世法？供養諸佛，於菩薩行得不退轉？除滅障礙，不由他悟，入諸法門，常能應現一切佛所？攝取眾生，盡未來劫，修菩薩行而不退轉，究竟滿足大乘諸願，長養一切眾生善根？」

[0760c27] 爾時，瞿夷承佛神力，欲重明此義，以偈頌曰：

「我見樂修行，　菩薩諸行者，
歡喜心無量，　皆悉攝取之。
乃昔久遠世，　過百剎塵劫，
有劫名清淨，　世界名光明。
爾時彼劫中，　六十百千億，
那由他諸佛，　出興於世間。
最後等正覺，　號為法幢燈，
彼佛滅度後，　有王名智山。
以大自在力，　王領閻浮提，
悉能廣降伏，　一切諸怨敵。
王子有五百，　端正身姝妙，
其體淨圓滿，　見者無厭足。
深信諸佛法，　恭敬而供養，
守護正法藏，　受持樂修習。
彼王有太子，　名曰善光明，
三十相嚴身，　饒益諸群生。
五百億人俱，　出家行學道，
勇猛精進力，　護持彼佛法。
王都名智樹，　一億城圍遶，
有林名靜德，　眾寶樹莊嚴。
善光住此林，　廣說佛正法，
辯才無窮盡，　令眾悉清淨。
或為乞食故，　入彼王都城，
庠序有威儀，　見者莫不欣。
遊步如師子，　志意常安諦，
諸根悉調伏，　念慧現在前。

爾時有長者,　　名曰歡喜幢,
我為長者女,　　名曰隨順光。
時我於城中,　　遇見善光明,
相好莊嚴身,　　歡喜心無量。
次乞至我門,　　我以染心施,
摩尼莊嚴具,　　投彼善光鉢。
雖以染愛心,　　供養彼佛子,
二百五十劫,　　不經三惡道。
常於天人中,　　尊貴王家生,
恒見善光明,　　妙相莊嚴身。
於後所過劫,　　二百有五十,
善現女家生,　　名離垢妙德。
我見勝自在,　　發起供養心,
不惜身壽命,　　隨其所施與。
時與太子俱,　　覲佛勝日光,
歡喜心無量,　　發起菩提心。
彼劫最後佛,　　名廣解脫光，
出興於世間,　　我值悉供養。
從彼最後佛,　　得淨智慧眼,
了知諸法相,　　除滅虛妄倒。
得觀察菩薩,　　三昧海法門,
一念悉覩見,　　不可思議剎。
見彼諸佛剎，　　或淨或垢穢,
於淨不貪樂,　　於穢不憎惡。
普見諸世界,　　如來坐道場,
一念見諸佛,　　不思議光海。
亦見佛眷屬,　　一切三摩提,
一切諸法門,　　皆悉無障礙。
又知彼業行,　　隨其所住地,
及諸大願海,　　一念悉了知。
我於菩薩身,　　見諸菩薩等,
無量劫修行,　　一切莫能測。
一一毛孔見,　　阿僧祇劫剎，
風輪水火輪,　　一切大地輪。
種種所依住,　　世界形類相,
諸妙莊嚴具,　　眾生身差別。
又見世界海,　　一切諸世界,
諸佛出興世,　　說法度眾生。
我於無量劫,　　修習菩薩行,

猶不知菩薩，　　身業心智慧。」

[0761c08] 時，善財童子頭面敬禮彼瞿夷足，遶畢辭退。

◎
大方廣佛華嚴經卷第五十六

【經文資訊】大正藏第 09 冊 No. 0278 大方廣佛華嚴經
【版本記錄】CBETA 電子佛典 2016.06，完成日期：2016/06/15
【編輯說明】本資料庫由中華電子佛典協會（CBETA）依大正藏所編輯
【原始資料】蕭鎮國大德輸入，眾生出版社提供新式標點，其他
【其他事項】本資料庫可自由免費流通，詳細內容請參閱【中華電子佛典協會資料庫版權宣告】

本網站係採用 Creative Commons 姓名標示-非商業性-相同方式分享 3.0 台灣 (中華民國) 授權條款授權.
Copyright ©1998-2016 CBETA
Dictionary cache status: loaded

Glossary and Other Vocabulary

Copyright Fo Guang Shan 佛光山 2013-2025. This work may be freely reused under the Creative Commons Attribution 4.0 International License with attribution. Please send comments to alex@ntireader.org.
Page updated on 2025-06-19

Abbreviations
Reference
Help
Aboutmenu
logo
NTI Reader
search
Back to collection

Avataṃsakasūtra (Flower Garland Sūtra) 大方廣佛華嚴經
Scroll 57
Click on any word to see more details.

大方廣佛華嚴經卷第五十七

東晉天竺三藏佛馱跋陀羅譯

入法界品第三十四之十四

[0761c17] ◎爾時，善財童子作如是念：「我當云何見善知識？善知識者遠離世間住，無所住，不著諸入，超出障礙，趣無礙道，具淨法身、善業、化身，以明淨智觀諸世間，大願成滿，持佛法，身如意。法身非生滅身、非來去身、非虛實身、非聚散身。一切諸相即一相。身離邊見、身無所著、身無窮盡、身滅眾虛妄。如電光身、如幻夢身、如鏡像身、如淨日身，充滿一切諸方，化身於三世中無壞。法身非身之身，如是等身一切世間所不能見；唯是普賢菩薩所見彼善知識行無礙行，我當云何能見、親近知其相貌？聞法受持？」作是念已；時，有城天，名曰寶眼，眷屬圍遶，在虛空中，為善財現妙莊嚴身，以天寶、冠寶莊嚴具供養善財，作如是言：「善男子！應守護心城，離生死故；應莊嚴心城，得十力故；應淨心城，遠離慳嫉諸諂曲故；應滅熾然猛焰心城，諸禪三昧法門相續得自在故；應照心城，常以般若波羅蜜光照如來海及眷屬故；應長養心城，攝取諸佛方便道故；應堅固心城，出生普賢諸行願故；應修心城，諸魔魔民及餘怨敵莫能壞故；應明心城，得諸如來智光明故；應修無壞心城，能受如來正法雲故；應具心城，己心悉受一切如來功德海故；應廣心城，大慈普覆一切眾生故；應蓋心城，以法普覆障不善故；應進心城，無量大悲救一切眾生故；應開心城門，正念一切三世佛故；應達心城，悉知諸佛轉正法輪、修多羅法門因緣起故；應知心城道，開示顯現一切智道故；應持心城，具三世佛諸願海故；應知心城力，長養法界功德力故；應放心城，普照光明，知一切眾生諸根、欲性、結業、習氣、諸垢淨故；應知心城自在力，攝取一切諸法界故；應瑩心城，住佛念故；應知心城實相，了達諸法無實性故；應知心城如幻，入一切智正法城故。菩薩摩訶薩若如是知諸心城者，則能積集一切善根，何以故？蠲除無量諸障礙故。所謂：見佛障、聞法障、供養佛障、攝眾生障、淨佛剎障。佛子！菩薩摩訶薩若有如是無障礙心，以少方便，能見一切諸善知識，究竟成就一切種智。」爾時，有天名法妙德，在虛空中，妙聲讚歎摩耶夫人，又放種種色光明網，廣照無量諸佛世界。爾時，善財見光明網，照諸佛身，遶一匝已，然後還來入善財頂，充滿其身。爾時，善財即得離垢淨光明眼，除滅一切愚癡闇障；得離翳眼，了知一切眾生實性；得離垢眼，觀一切法性；得淨慧眼，觀一切剎性；得淨光眼，見佛法身；得普明眼，觀不思議如來色身；得無礙光眼，觀察一切世界成敗；得遍光眼，見一切佛轉正法輪，出生修多羅；得普境界眼，觀察無量諸佛神力，教化眾生，得普見眼；觀一切世界隨因緣起。諸佛興世時，有守護菩薩法堂羅剎鬼王，名曰善眼；與妻子俱，一萬羅剎眷屬圍遶，在虛空中，散眾妙華，語善財言：「善男子！若有菩薩成就十法，則能親近諸善知識。何等為十？所謂：直心清淨，遠離諂曲；不壞大悲，攝取眾生；觀察眾生非真實性，於薩婆若心不退轉；於佛大眾得堅信力；以淨慧眼觀諸法性；無壞大悲普覆眾生；明淨慧光了諸法界；善對治法，雨甘露雲除生死苦；順善知識；以明淨眼觀諸法性相續不斷。菩薩成就此十法者，則能親近諸善知識。

[0762b23] 「復次，佛子！菩薩成就十三昧門，則能覩見諸善知識。何等為十？所謂：淨法虛空圓滿三昧；觀察一切方海三昧；分別一切境界三昧；對見十方諸佛三昧；長養功德藏海三昧；念念不捨善知識三昧；現前見一切如來功德善知識三昧；詣善知識三昧；常得不離一切善知識三昧；恭敬供養善知識無過失三昧。善男子！菩薩成就此十三昧門，則能

覲見諸善知識。又得諸善知識微妙音聲轉正法輪三昧法門；若有菩薩住此法門，悉知一切諸佛平等，常能覲見諸善知識。」

[0762c05] 爾時，善財答羅剎言：「善哉！善哉！以哀愍故，方便教我見善知識。願為我說云何往詣善知識所？於何方處城邑、聚落求善知識？」

[0762c08] 答言：「善男子！敬禮十方求善知識，正念思惟一切境界求善知識；勇猛自在，遍遊十方求善知識；知身、知行，如夢、如電，詣善知識。」

[0762c11] 爾時，善財隨順其教，即時覲見大寶蓮華從地涌出。金剛為莖，摩尼為葉，淨寶為臺，眾妙香鬚，以阿僧祇摩尼寶網羅覆其上。蓮華臺上有一樓觀，名曰攝取法界方藏。金剛為地，樓有千柱，一切摩尼眾寶合成，種種莊嚴，懸阿僧祇妙寶、瓔珞、阿僧祇寶以為欄楯。

[0762c17] 爾時，善財見樓觀中有摩尼寶師子之座。眾寶莊飾；雜寶欄楯；敷眾妙衣；寶網覆上；建寶幢蓋；於金鈴中，出妙音聲，雨妙香華；諸寶鈴中出諸菩薩願行音聲；寶月幢中出佛化身；淨摩尼中顯現如來次第受生；日摩尼中放無量光，照十方剎；摩尼寶王光明幢中放一切佛，圓滿光明；明淨寶中出眾供具，一切眾生燈佛正法雲；如意寶中念念出生普賢自在，充滿法界；須彌幢中出天妙聲，讚歎如來。

[0762c27] 爾時，善財見此不可思議莊嚴高座、不可思議眷屬圍遶；見摩耶夫人處彼座上，端正姝妙，具淨色身、出三世間色身、一切世間對現色身、遠離一切有趣色身、隨其所應教化色身、一切眾生不染色身、起廣大色身、與一切眾生等色身、一切眾生無等色身、一切眾生見不虛色身；種種色身，隨所應化，顯現色身、無量形像色身、普門形像色身、一切眾生對現色身、廣大自在門莊嚴色身、教化一切眾生色身、一切眾生對現垂形色身、一切時現種種不壞色身、一切眾生究竟不究竟住持色身；不去色身，於一切趣無所滅故；不來色身，於一切趣無所生故；不起色身，不起、不現故；不滅色身，離一切世間語言道故；不虛色身，隨所得故；不欺色身，隨應世間故；無所至色身，不生不死故；不壞色身，法性無壞故；無相色身，三世語言斷故；一相色身，無相善說相故；如電色身，隨應一切眾生心故；如幻色身，智幻滿故；如焰色身，持眾生想故；如影色身，一切眾生本願相續不斷故；如夢色身，隨應眾生不可壞故；究竟法界色身，淨如虛空故；現大悲色身，成就一切眾生故；顯現無礙門色身，於念念中滿法界故；無量無邊色身，淨一切世門離語言道故；無所依色身，教化眾生究竟願故；住持色身，能辦一切眾生事故；不生色身，幻願滿故；無比色身，出世間故；隨應色身，隨應度故；不雜色身，隨業相續故；如意珠色身，滿足一切眾生願故；離虛妄色身，一切眾生虛妄起故；離覺觀色身，一切眾生不能思察故；不究竟色身，除滅生死故；清淨色身，離如來覺觀故；如是色非色，色如電故；受非受，除滅世間苦受故；離一切想，分別一切眾生想故；出生行非行，諸業如幻故；離識境界，滿足菩薩智慧願故；空無所有，一切眾生語言斷故；色身成就，妙色不滅故。

[0763b05] 爾時，善財見摩耶夫人隨應眾生示現如是種種無量色身眾生，或見過他化自在天王女身，乃至過四天王女身；或見過龍王女身，乃至過人王女身。爾時，善財見如是等種種色身，長養一切眾生善根，行不可壞檀波羅蜜，大悲普念一切眾生，出生如來無量功德。勇猛精進求薩婆若，知一切法皆寂滅相，入深忍海，具足一切無壞禪定，修習一切三昧境界，逮得如來圓滿禪定，滅一切眾生諸煩惱海。皆悉嚴淨一切法界，分別了知諸佛法輪，以明淨智觀一切法海，見一切佛心無厭足。次第觀察三世如來，開一切佛門，見三世佛。次第興世淨佛道，戒如如如空，攝一切眾生而教化之，得淨法身，淨一切佛剎。諸大誓願究竟，化度一切眾生。一念充遍諸佛境界，出生菩薩自在神力。顯現無量清淨色身，降一切魔力，增長功德力，生善法力，得一切佛力，具菩薩力，生一切智力。如來智慧普照一切，悉知無量眾生心海，了知眾生諸根欲性。一身充滿十方無量無邊佛剎，悉分別知佛剎成敗，開淨智眼，見三世海、諸佛法海出生一切如來功德，知一切菩薩所修功德，從初發心乃至究竟長養一切眾生善根，於一切世間讚歎一切諸佛功德，成滿一切菩薩母願。

[0763c01] 爾時，善財見摩耶夫人有如是等閻浮提微塵等未曾有事，即變化己身，悉與摩耶夫人身等，合掌禮敬，五體投地，即得無量無邊諸三昧門。正念修習，分別觀察，隨順出生印證。證已，從三昧起；起已，敬遶摩耶夫人及諸眷屬，恭敬合掌於一面住，白言：「大聖！文殊師利菩薩，往昔教我發阿耨多羅三藐三菩提心，求善知識，親近供養。我已漸求至大聖所，願為演說云何菩薩學菩薩行、修菩薩道？」

[0763c10] 答言：「佛子！我已成就大願智幻法門。得此法門故，為盧舍那如來母。於此閻浮提迦毘羅城淨飯王宮，從右脇生悉達太子，顯現不可思議自在神力。善男子！菩薩於兜率天命終時，一一毛孔放大光明，名一切如來受生圓滿功德，顯現不可說不可說佛剎微塵等菩薩受生莊嚴，普照一切世界；照已，來觸我頂，遍入我身一切毛孔；入已，普見菩薩受生，自在莊嚴，又見出家、往詣道場、成等正覺，菩薩、天人、大眾圍遶，恭敬供養轉正法輪。彼諸如來於過去世行菩薩行，於諸佛所恭敬供養發菩提心，淨諸佛剎。無量化身充滿法界，教化眾生，乃至示現大般涅槃，如是等事，皆悉覩見。又，善男子！彼妙光明來入我身，我身爾時超出世間，與虛空等，亦不過人身，悉能容受十方菩薩，莊嚴宮殿。◎◎爾時，菩薩從兜率天降神下時，與十佛剎微塵等菩薩俱，皆悉同行大願，善根莊嚴，法門智慧自在，一切諸地清淨，法身無量，色身究竟，普賢諸大願行悉皆同等。如是菩薩眷屬圍遶，又與八萬諸龍王俱，娑伽羅龍王等，及諸夜叉八部神等，恭敬供養。降神下時，放大光明普照世界；現自在力除滅一切諸惡道苦；以巧方便教化不可思議眾生，皆悉令知宿世業行；令諸菩薩修不放逸，無所染著，救護眾生，令悉覩見此菩薩身，現如是等諸奇特事：與大眾俱，來處我胎，彼諸菩薩於我胎內遊行自在，或以三千大千世界以為一步，或不可說不可說佛剎微塵等世界以為一步。又念念中十方一切世界，一切佛所不可說不可說菩薩眷屬，及四天王、忉利天王乃至梵王，如是等一切天王皆入我胎欲見菩薩，恭

敬、供養、聽受正法，悉皆容受如是等眾，而胎不廣大亦不迫迮，於此世界示現如是神變，受生十方一切閻浮提中亦復如是，亦不分身種種現化，隨其所應為菩薩母。何以故？修此大願智幻法門故。善男子！我為盧舍那佛母，拘樓孫佛、拘那含牟尼佛、迦葉佛、彌勒佛、師子佛、法幢佛、善眼佛、淨華佛、妙德華佛、提舍佛、弗沙佛、歡喜意佛、自在佛、離垢佛、明淨月佛、執炬佛、樂靜佛、金剛楯佛、清淨義佛、阿私陀佛、度彼岸佛、高焰山佛、執燈佛、寶蓮華佛、功德稱佛、無量德持佛、妙德燈佛、莊嚴身佛、善威儀佛、妙德慈佛、善幢佛、智盛佛、無量音佛、無諍佛、散疑佛、清淨佛、廣光佛、速淨佛、妙德雲佛、莊嚴頂髮佛、樹王佛、莊嚴寶冠佛、智海佛、淨寶佛、堅天冠佛、具諸願佛、大自在佛、妙德王佛、勝妙德佛、栴檀雲佛、廣淨眼佛、殊勝慧佛、修習智佛、高王佛、自在慧佛、離色佛、師子喜佛、無上王佛、妙德頂佛、金剛智山佛、妙德藏佛、寶網嚴身佛、善慧佛、自在天佛、大地天佛、無著功德佛、眾牙佛、慧光佛、妙德天佛、無上坐佛、無上德佛、仙人伏根佛、隨順語佛、自在德幢佛、明淨幢佛、分別支佛、毘舍佉佛、放一切眾生香光明佛、金剛寶嚴佛、歡喜眼佛、滅欲塵佛、高大身佛、善天佛、無上天佛、向寂滅佛、覺智佛、離塵垢佛、光焰王佛、安住佛、毘舍佉天佛、金剛山佛、智焰盛妙德佛、安隱佛、優波提舍佛、具淨德佛、樂賢德佛、第一義勇佛、百光焰佛、一增上佛、深音聲佛、大地王佛、白淨佛、山音聲佛、殊勝佛、不可壞佛、無上醫佛、功德月佛、不違逆佛、功德聚佛、月出佛、功德天佛、光明盛佛、娑羅陰佛、藥王佛、勝寶佛、金剛慧佛、八十妙德佛、一切無壞佛、大名稱王佛、勇進持佛、無量光佛、大莊嚴焰佛、法王不虛佛、不退地佛、明淨天佛、苦行佛、淨天佛、同意佛、解脫音佛、無壞王佛、滅諂偽佛、淨薝蔔光佛、善勝月佛、執明炬佛、莊嚴身佛、不可說佛、觀眾生佛、無量光佛、無畏音佛、最勝天佛、無畏智盛佛、妙德華佛、月光焰佛、不退慧佛、離愛佛、不著慧佛、長養德聚佛、滅惡道佛、無量化師子吼佛、義不退佛、見無礙佛、降眾魔佛、不著相佛、離虛妄海佛、清淨海佛、不可沮壞須彌山佛、無著智佛、無量坐佛、與魔戰佛、隨師行佛、無上調佛、常月佛、饒益王佛、不動陰佛、饒益名佛、饒益慧佛、壽持佛、壽名佛、滿稱佛、無壞盛佛、色明淨佛、無相智佛、勇無動佛、難思妙德佛、同月行佛、無量身佛、隨順王佛、增壽天佛。佛子！如是等賢劫一切佛，於此世界成等正覺，我悉為母，亦於十方一切世界教化眾生。」

[0764c06] 爾時，善財白言：「大聖！得此法門其已久如？」

[0764c07] 答言：「佛子！乃往古世，過不可思議非諸菩薩通明境界不可數劫，有劫名淨光明，有世界名曰妙德須彌山王。其土清淨無諸垢穢，眾寶合成種種嚴飾，見者無厭。彼世界中有千億四天下，諸四天下中有一四天下，彼四天下中有八十億大王之都，彼王都中有一王都，名曰智幢，有轉輪王名曰勇盛。彼王都北有一道場，名月光明，其道場神名慈妙德。時，有菩薩名離垢幢，坐於道場，臨成正覺時，有惡魔名金剛光明，與眷屬俱，至菩薩所，壞其道行；時，勇盛王具足菩薩神力自在，化作兵眾，多彼魔軍而摧伏之；時，彼菩薩得成正覺；時，道場神見此事已，歡喜無量，發如是願。此轉輪王乃至成佛，我為其母。善男子！我曾於彼道場，供養十那由他佛。善男子！彼道場神，豈異人乎？我身是也。轉輪王者，盧舍那佛是也。善男子！我從爾時發願已來，盧舍那佛於一切有行菩薩行，教化眾生，乃至最後受生，我常為母。復次，善男子！現在、過去、十方、無量、無邊

諸佛，放大光明來照我身、宮殿、住處者，彼最後生，我悉為母。善男子！我唯知此大願智幻法門；諸大菩薩具大悲藏，教化眾生，心無厭足，得自在法，一一毛孔現一切佛自在神力。我當云何能知、能說彼功德行？」爾時，摩耶夫人告善財童子言：「善男子！於此世界三十三天，有王名正念王，有童女名天主光。汝詣彼問云何菩薩學菩薩行、修菩薩道。」

[0765a07] 時，善財童子敬受其教，頭面作禮，遶無數匝，戀慕瞻仰，却行而退。遂往天宮見彼童女，禮足圍遶，合掌前住，白言：「聖者！我已先發阿耨多羅三藐三菩提心，而未知菩薩云何學菩薩行、修菩薩道？我聞聖者善能誘誨，願為我說。」

[0765a12] 天女答言：「善男子！我得菩薩解脫，名無礙念清淨莊嚴。善男子！我念過去有最勝劫，名青蓮華。我於彼劫中，供養恒河沙等諸佛如來。彼諸如來從初出家，我皆瞻奉、守護、供養，造僧伽藍營辦什物。又彼諸佛從為菩薩住母胎時，誕生之時，行七步時，大師子吼時，住童子位在宮中時，向菩提樹成正覺時，轉正法輪、現佛神變、教化調伏眾生之時，如是一切諸所作事，從初發心乃至法盡，我皆明憶無有遺餘，常現在前，念持不忘。又憶過去劫，名善地，我於彼供養十恒河沙等諸佛如來。又過去劫，名為妙德，我於彼供養一佛世界微塵等諸佛如來。又劫名無所得，我於彼供養八十四億百千那由他諸佛如來。又劫名善光，我於彼供養閻浮提微塵等諸佛如來。又劫名無量光，我於彼供養二十恒河沙等諸佛如來。又劫名精進德，我於彼供養一恒河沙等諸佛如來。又劫名善悲，我於彼供養八十恒河沙等諸佛如來。又劫名勝遊，我於彼供養六十恒河沙等諸佛如來。又劫名妙月，我於彼供養七十恒河沙等諸佛如來。善男子！如是憶念恒河沙劫，我常不捨諸佛如來、應、正等覺，從彼一切諸如來所，聞此無礙念清淨莊嚴菩薩解脫，受持修行，恒不間斷，隨順趣入。如是先劫所有如來，從初菩薩乃至法盡，一切神變我以淨嚴解脫之力，皆隨憶念明了現前，持而順行，曾無懈廢。善男子！我唯知此無礙念清淨解脫，如諸菩薩摩訶薩出生死夜，朗然明徹，永離癡冥，未甞惛寐，心無諸蓋，身行輕安，於諸法性清淨覺了，成就十力，開悟群生。而我云何能知、能說彼功德行？善男子！迦毘羅城有童子師，名曰遍友。汝詣彼問云何菩薩學菩薩行、修菩薩道。」

[0765b18] 時，善財童子以聞法故，身心遍悅，不思議善根流派增廣，頭面敬禮天主光足，遶無數匝，戀仰辭去。從天宮下，漸向彼城，至遍友所，禮足圍遶，合掌恭敬，於一面立，白言：「聖者！我已先發阿耨多羅三藐三菩提心，而未知菩薩云何學菩薩行、修菩薩道？我聞聖者善能誘誨，願為我說。」

[0765b25] 遍友答言：「善男子！此有童子名善知眾藝，學菩薩字智。汝可問之，當為汝說。」

[0765b28] 爾時，善財即至其所，頭頂禮敬，於一面立，白言：「聖者！我已先發阿耨多羅三藐三菩提心，而未知菩薩云何學菩薩行、修菩薩道？我聞聖者善能誘誨，願為我說。

」

[0765c02] 時，彼童子告善財言：「善男子！我得菩薩解脫，名善知眾藝。我恒唱持入此解脫根本之字，唱阿字時，入般若波羅蜜門，名菩薩威德各別境界；唱羅字時，入般若波羅蜜門，名平等一味最上無邊；唱波字時，入般若波羅蜜門，名法界無異相；唱者字時，入般若波羅蜜門，名普輪斷差別；唱多字時，入般若波羅蜜門，名得無依無上；唱邏字時，入般若波羅蜜門，名離依止無垢；唱茶(徒假反)字時，入般若波羅蜜門，名不退轉之行；唱婆字時，入般若波羅蜜門，名金剛場；唱茶字時，入般若波羅蜜門，名曰普輪；唱沙字時，入般若波羅蜜門，名為海藏；唱他字時，入般若波羅蜜門，名普生安住；唱那字時，入般若波羅蜜門，名圓滿光；唱那字時，入般若波羅蜜門，名差別積聚；唱史吒字時，入般若波羅蜜門，名普光明，息諸煩惱；唱迦字時，入般若波羅蜜門，名差別一味；唱娑字時，入般若波羅蜜門，名霈然法雨；唱摩字時，入般若波羅蜜門，名大流湍激，眾峯齊峙；唱伽字時，入般若波羅蜜門，名普上安立；唱娑他字時，入般若波羅蜜門，名真如藏遍平等；唱社字時，入般若波羅蜜門，名入世間海清淨；唱室者字時，入般若波羅蜜門，名一切諸佛正念莊嚴；唱拕字時，入般若波羅蜜門，名觀察圓滿法聚；唱奢字時，入般若波羅蜜門，名一切諸佛教授輪光；唱佉字時，入般若波羅蜜門，名淨修因地現前智藏；唱叉字時，入般若波羅蜜門，名息諸業海藏蘊；唱娑多字時，入般若波羅蜜門，名蠲諸惑障開淨光明；唱壤字時，入般若波羅蜜門，名作世間了悟因；唱頗字時，入般若波羅蜜門，名智慧輪，斷生死；唱婆字時，入般若波羅蜜門，名一切宮殿具足莊嚴；唱車字時，入般若波羅蜜門，名修行戒藏各別圓滿；唱娑摩字時，入般若波羅蜜門，名隨十方現見諸佛；唱訶娑字時，入般若波羅蜜門，名觀察一切無緣眾生，方便攝受，令生海藏；唱訶字時，入般若波羅蜜門，名修行趣入一切功德海；唱伽字時，入般若波羅蜜門，名持一切法雲堅固海藏；唱吒字時，入般若波羅蜜門，名十方諸佛隨願現前；唱拏字時，入般若波羅蜜門，名不動字輪聚集諸億字；唱娑頗字時，入般若波羅蜜門，名化眾生究竟處；唱娑迦字時，入般若波羅蜜門，名諸地滿足、無著無礙、解脫光明輪遍照；唱闍字時，入般若波羅蜜門，名宣說一切佛法境界；唱多娑字時，入般若波羅蜜門，名一切虛空法雷遍吼；唱侘(恥加反)字時，入般若波羅蜜門，名曉諸迷識無我明燈；唱陀字時，入般若波羅蜜門，名一切法輪出生之藏。善男子！我唱如是入諸解脫根本字時，此四十二般若波羅蜜門為首，入無量無數般若波羅蜜門。善男子！我唯知此善知眾藝菩薩解脫，如諸菩薩摩訶薩能於一切世、出世間善巧之法，以智通達到於彼岸。殊方異藝，咸綜無遺；文字算數蘊其深解；醫藥呪術善療眾病。有諸眾生，鬼魅所持怨憎呪詛、惡星變怪、死屍奔逐、癲癇羸瘦種種諸疾，咸能救之使得痊愈。又善別知金玉、珠貝、珊瑚、瑠璃、摩尼、硨磲、鷄薩羅等一切寶藏出生之處，品類不同，價直多少。村營鄉邑、大小都城、宮殿苑園、巖泉藪澤，凡是一切人眾所居，菩薩咸能隨方攝護。又善觀察天文地理、人相吉凶、鳥獸音聲、雲霞氣候、年穀豐儉、國土安危，如是世間所有技藝莫不該練，盡其源本。又能分別出世之法，正名辯義，觀察體相，隨順修行，智入其中，無疑無礙，無愚闇，無頑鈍，無憂惱，無沈

沒，無不現證。而我云何能知、能說彼功德行？善男子！此摩竭提國有一聚落，彼中有城，名婆咀那。有優婆夷，號曰賢勝。汝詣彼問云何菩薩學菩薩行、修菩薩道。」

[0766b18] 時，善財童子頭面敬禮眾藝之足，遶無數匝，戀仰辭去。向聚落城至賢勝所，禮足圍遶，合掌恭敬，於一面立，白言：「聖者！我已先發阿耨多羅三藐三菩提心，而未知菩薩云何學菩薩行、修菩薩道？我聞聖者善能誘誨，願為我說。」

[0766b25] 賢勝答言：「善男子！我得菩薩法門，名無依處道場，既自開解復為人說。又得無盡三昧非彼三昧法，有盡無盡以能出生一切智性眼無盡故；又能出生一切智性耳無盡故；又能出生一切智性鼻無盡故；又能出生一切智性舌無盡故；又能出生一切智性身無盡故；又能出生一切智性意無盡故；又能出生一切智性種種慧明無盡故；又能出生一切智性周遍神通無盡故；又能出生一切智性如海波濤無量功德皆無盡故；又能出生一切智性遍世間光無盡故。善男子！我唯知此無依處道場法門，如諸菩薩摩訶薩一切無著功德行。而我云何盡能知說？善男子！南方有城，名為沃田。彼有長者，名堅固解脫。汝可往問云何菩薩學菩薩行、修菩薩道。」

[0766c11] 爾時，善財禮賢勝足，遶無數匝，戀慕瞻仰，辭退南行。到於彼城，詣長者所，禮足圍遶，合掌恭敬，於一面立，白言：「聖者！我已先發阿耨多羅三藐三菩提心，而未知菩薩云何學菩薩行、修菩薩道？我聞聖者善能誘誨，願為我說。」

[0766c17] 長者答言：「善男子！我得菩薩解脫，名無著清淨念。我自得是解脫已來，法願充滿，於十方佛所無復希求。善男子！我唯知此淨念解脫，如諸菩薩摩訶薩獲無所畏大師子吼，安住高廣福慧之聚。而我云何能知、能說彼功德行？善男子！即此城中有一長者，名為妙月，其長者宅常有光明。汝詣彼問云何菩薩學菩薩行、修菩薩道。」

[0766c24] 時，善財童子禮堅固足，遶無數匝，辭退而行。向妙月所，禮足圍遶，合掌恭敬，於一面立，白言：「聖者！我已先發阿耨多羅三藐三菩提心，而未知菩薩云何學菩薩行、修菩薩道？我聞聖者善能誘誨，願為我說。」

[0766c29] 妙月答言：「善男子！我得菩薩解脫，名淨智光明。善男子！我唯知此智光解脫，如諸菩薩摩訶薩證得無量解脫法門，而我云何能知、能說彼功德行？善男子！於此南方，有城名出生，彼有長者，名無勝軍。汝詣彼問云何菩薩學菩薩行、修菩薩道。」

[0767a06] 是時，善財禮妙月足，遶無數匝，戀仰辭去。漸向彼城，至長者所，禮足圍遶，合掌恭敬，於一面立，白言：「聖者！我已先發阿耨多羅三藐三菩提心，而未知菩薩云

何學菩薩行、修菩薩道？我聞聖者善能誘誨，願為我說。」

[0767a12] 長者答言：「善男子！我得菩薩解脫，名無盡相。我以證此菩薩解脫，見無量佛，得無盡藏。善男子！我唯知此無盡相解脫，如諸菩薩摩訶薩得無限智、無礙辯才。而我云何能知、能說彼功德行？善男子！於此城南有一聚落，名之為法。彼聚落中有婆羅門，名尸毘最勝。汝詣彼問云何菩薩學菩薩行、修菩薩道。」

[0767a19] 時，善財童子禮無勝軍足，遶無數匝，戀仰辭去，漸次南行。詣彼聚落，見尸毘最勝，禮足圍遶，合掌恭敬，於一面立，白言：「聖者！我已先發阿耨多羅三藐三菩提心，而未知菩薩云何學菩薩行、修菩薩道？我聞聖者善能誘誨，願為我說。」

[0767a25] 婆羅門答言：「善男子！我得菩薩法門，名誠願語。過去、現在、未來菩薩以是語故，乃至於阿耨多羅三藐三菩提無有退轉，無已退，無現退，無當退。善男子！我以住於誠願語故，隨意所作莫不成滿。善男子！我唯知此誠語法門，如諸菩薩摩訶薩與誠願語，行止無違，言必以誠，未曾虛妄，無量功德因之出生。而我云何能知、能說？善男子！於此南方有城，名妙意華門。彼有童子，名曰德生。復有童女，名為有德。汝詣彼問云何菩薩學菩薩行、修菩薩道。」

[0767b06] 時，善財童子於法尊重，禮婆羅門足，遶無數匝，戀仰而去。漸次南行，至於彼城，見童子、童女，頂禮其足。圍遶畢已，於前合掌而作是言：「聖者！我已先發阿耨多羅三藐三菩提心，而未知菩薩云何學菩薩行、修菩薩道？唯願慈哀為我宣說！」

[0767b12] 時，童子、童女告善財言：「善男子！我等證得菩薩解脫，名為幻住。以斯淨智觀諸世間皆幻住，因緣生故；一切眾生皆幻住，業煩惱所起故；一切法皆幻住，無明有愛等展轉緣生故；一切三界皆幻住，顛倒智所生故；一切眾生生滅，生、老、死、憂悲、苦惱皆幻住，虛妄分別所生故；一切國土皆幻住，想倒、心倒、見倒、無明所現故；一切聲聞、辟支佛皆幻住，智斷分別所成故；一切菩薩皆幻住，能自調伏教化眾生殊勝智心及諸行願之所成故；一切菩薩眾會變化調伏諸所施為皆幻住，願及智所攝成故。善男子！幻境自性不可思議。善男子！我等二人但能知此菩薩解脫，如諸菩薩摩訶薩善入無邊諸事幻網。彼功德行，我等云何能知、能說？」時，童子、童女說自解脫已，諸善根力不思議故，令善財身柔軟、光澤，自說本願。

◎
大方廣佛華嚴經卷第五十七

【經文資訊】大正藏第 09 冊 No. 0278 大方廣佛華嚴經
【版本記錄】CBETA 電子佛典 2016.06，完成日期：2016/06/15
【編輯說明】本資料庫由中華電子佛典協會（CBETA）依大正藏所編輯

【原始資料】蕭鎮國大德輸入，眾生出版社提供新式標點，其他
【其他事項】本資料庫可自由免費流通，詳細內容請參閱【中華電子佛典協會資料庫版權宣告】

本網站係採用 Creative Commons 姓名標示-非商業性-相同方式分享 3.0 台灣 (中華民國) 授權條款授權.
Copyright ©1998-2016 CBETA
Dictionary cache status: loaded

Glossary and Other Vocabulary

Copyright Fo Guang Shan 佛光山 2013-2025. This work may be freely reused under the Creative Commons Attribution 4.0 International License with attribution. Please send comments to alex@ntireader.org.
Page updated on 2025-06-19

Avataṃsakasūtra (Flower Garland Sūtra) 大方廣佛華嚴經
Scroll 58
Click on any word to see more details.

大方廣佛華嚴經卷第五十八

東晉天竺三藏佛馱跋陀羅譯

入法界品第三十四之十五

[0767c06] ◎又作是言：「善男子！於此南方，有一國土，名曰海澗；彼有園林，名大莊嚴藏；於彼林中，有大樓觀，名嚴淨藏，菩薩往昔善根所起，菩薩諸願自在，諸通智力，巧妙方便，功德大悲法門所起。彼園中有菩薩摩訶薩，名曰彌勒。常化父母、親戚、眷屬，及同行者；又復長養其餘無量眾生善根，令住大乘。亦欲為汝顯現菩薩方便法門，欲明菩薩受生自在，欲對現教化一切眾生，令厭諸有，宣明菩薩大慈悲力，覺悟菩薩無相法門，明諸有趣，悉無自相。汝詣彼問云何菩薩淨菩薩道、云何菩薩學菩薩戒、云何菩薩淨菩薩心、云何菩薩發諸大願、云何菩薩積功德具、云何菩薩得菩薩地、云何菩薩滿足一切諸波羅蜜、云何菩薩得諸忍法、云何菩薩住功德行、云何菩薩近善知識；何以故？彼菩薩摩訶薩，究竟一切諸菩薩行，分別了知眾生心行，以巧便智而教化之；滿足一切諸波羅蜜，

住菩薩地，得諸忍門；證於菩薩離生之法，於諸佛所而得授記；於菩薩法，自在遊戲，持諸佛持；無量諸佛，以一切智甘露正法，而灌其頂。

[0767c27] 「善男子！彼菩薩摩訶薩，能示導汝真善知識，堅菩提心，長養善根，住正直心；現菩薩根，說無礙法平等諸地，讚歎菩薩所出生道，具諸菩薩願行功德，能廣演說普賢所行。善男子！汝不應於一善根中，生知足想；一光明法，一行，一願，一授記別，得法忍門，六波羅蜜；菩薩諸地，所淨佛剎，近善知識；於是事中，生知足想。何以故？善男子！菩薩摩訶薩應一向求無量善根；積集無量菩提具；積集無量菩提因緣；修習無量諸大迴向；教化成熟無量眾生，了知無量諸眾生心、諸根欲性、眾生諸行；除滅無量眾生煩惱結業習氣；除滅無量眾生邪見諸染污心；令發無量諸清淨心；拔出無量諸苦惱刺；消竭無量愛欲之海；遠離無量愚癡闇冥；壞散無量大憍慢山；解散無量生死繫縛；越度無量煩惱有流；煎竭無量受生海源；拯拔無量愛欲淤泥，於三界獄，免濟苦難；悉令安立八聖道支，普令滅除三毒熾然；斷絕無量諸魔鉤餌；遠離無量諸惡魔業；淨修無量菩薩直心；長養菩薩無量方便；出生菩薩無量諸根；淨修菩薩無量欲性；深入菩薩無量等法；修行菩薩無量勝行；清淨菩薩無量功德；淨修菩薩無量威儀；示現菩薩無量隨順世間；發起無量不壞信心；發起無量大精進力；淨修無量諸正念力；成滿無量諸三昧力；開發無量諸大慧力；堅固無量諸欲性力；積聚無量諸功德力；長養無量諸淨智力；發起無量菩薩諸力；成滿無量諸如來力；悉分別知無量法門；普入無量諸法方面；淨修無量法門；發起無量法明，照無量法，無量諸根；了知無量諸煩惱病；積集無量諸妙法藥，以善方便，療眾結病；修習無量甘露正法；詣諸佛剎，恭敬供養無量如來；遍入菩薩大眾源底，護持無量如來正法；不譏無量眾生罪咎；除滅無量惡道諸難；令無量眾生生天人中；總攝無量諸眾生類；淨修無量陀羅尼門；成滿無量諸大願行；修習無量大慈願力；不惜壽命，求無量法；修習無量寂滅法力；出生無量淨智通明；知無量眾生諸趣受生，而為應現無量化身；知無量心諸語言法；悉入菩薩無量諸行，修菩薩法；觀察菩薩甚深法門；覺悟菩薩難知境界；到諸菩薩難至之趣；攝持菩薩勇猛功德；證於菩薩離生淨妙難證之法；覺悟菩薩諸莊嚴行；於一切處，顯現菩薩自在神力；受持菩薩無壞法雲；增廣菩薩無量無邊淨智慧行；究竟無量諸波羅蜜，受於菩薩無量記別；深入菩薩無量忍門；修治菩薩不思議地諸正法門；於無量劫，以大弘誓而自莊嚴，供養諸佛，淨不可說諸佛世界，發不可說菩薩願行。

[0768b20] 「善男子！略說菩薩教化一切眾生：於一切劫，行菩薩行；於一切趣，應現受生；以明淨智，了一切三世；淨一切剎，滿一切願，供養一切佛；與一切菩薩，同修願行，親近一切諸善知識。是故，善男子！應一向求諸善知識，若見聞法，恭敬供養；於善知識，勿生嫌疑，身心懈厭；令一切善知識，心大歡悅。何以故？因善知識究竟一切諸菩薩行；成滿一切菩薩功德、一切菩薩大願、一切菩薩善根、一切菩薩助道法；生一切菩薩法

；明淨一切菩薩法門；淨修一切菩薩禁戒，一切菩薩禪定三昧，一切菩薩堅固無上菩提之心，一切菩薩摠持辯才；淨一切菩薩功德藏；同一切菩薩大願；解一切菩薩密法，一切菩薩法寶；長養一切菩薩諸根；積集一切菩薩智；聚護一切菩薩功德法藏；清淨一切菩薩受生；聞持一切菩薩法雲；出生一切菩薩正道；發起一切菩薩道心；成就一切諸佛菩提，一切菩薩諸行；了知十方一切法界；讚一切菩薩直心功德；起一切菩薩大慈悲力；攝一切菩薩無量善根；得一切菩薩道支；得一切菩薩饒益眾生心，遠離惡道，安住大乘，修菩薩行，遠惡知識；於菩薩法，心不退轉，超出凡夫、聲聞、緣覺一切世間，心無惑亂，無所染著，廣修菩薩無量諸行；長養一切諸善功德，除滅煩惱，一切諸魔，莫能沮壞。因善知識，悉能成辨如是等事。何以故？善知識者，能令除滅諸障礙故。遠不善法，離惡知識，滅無明闇，諸邪見縛，超出生死一切世間；斷魔鉤餌，拔苦惱刺，出無智險難，邪惑山澗，越度有流，諸惡邪徑；示導清淨菩提正道，教菩薩法，修習四道明淨慧眼；安立薩婆若，增長菩提心，廣大慈悲；修波羅蜜，住菩薩地，得深法忍；淨一切善根，積集一切菩薩功德，施與一切菩薩功德；見一切佛，心大歡喜，護持淨戒，解真實義；出正法門，離諸邪道，現明法門，普照一切，聞持無量諸佛法雲；滅一切煩惱，增益一切智，住一切佛法。

[0769a01] 「復次；善男子！善知識者，則為慈母，生佛家故；善知識者，則為慈父，以無量事，益眾生故；善知識者，則為養育守護，不為一切惡故；善知識者，則為大師，教化令學菩薩戒故；善知識者，則為導師，教化令至彼岸道故；善知識者，則為良醫，療治一切煩惱患故；善知識者，則為雪山，長養明淨智慧藥故；善知識者，則為勇將，防護一切諸恐怖故；善知識者，則為牢船，悉令越度生死海故；善知識者，則為船師，令至一切智法寶洲故。是故，善男子！應當如是正念思惟，詣善知識。又，善男子！詣善知識，發大地心，持一切事，無疲倦故；發金剛心，堅固正直，不可壞故；發金剛山心，一切苦患，不能壞故；發無自心，隨彼意故；發弟子心，不違一切教故；發僮僕心，一切苦役，不疲厭故；發養育心，不畏煩惱所污染故；發傭作心，隨所受教，不違逆故；發卑下心，遠離自大，增上慢故；發成熟心，善知時非時故；發寶馬心，離[怡-台+龍]悷心不調故；發大車心，載一切故；發大象心，伏諸根故；發大山心，一切惡風，不能動故；發小犬心，離瞋恚故；發栴陀羅心，離憍慢故；發折角心，離威勢故；發大風心，無所著故；發大船心，於彼此岸，往返不疲故；發橋梁心，度善知識教故；發孝子心，見善知識，無厭足故；發王子心，順君教故。又，善男子！應於自身，生病苦想；於善知識，生醫王想；於所說教，生良藥想。又於自身，生遠行想；於善知識，生導師想；於所說教，生正路想。又於自身，生趣彼岸想；於善知識，生知濟想；於所說法，生涼池想。又於自身，生農夫想；於善知識；生龍王想；於所說法，生時澤想；於隨說行，生成熟想。又於自身，生貧窮想；於善知識，生毘沙門寶天王想；於所說教，生珍寶想。又於自身，生弟子想；於善知識，生大師想；於所說法，生修學想。又於自身，生怯劣想；於善知識，生勇健想；於所說法，生器仗想。又於自身，生商人想；於善知識，生導師想；於所說法，生珍寶想，隨聞說行，生勝寶想。又於自身，生子息想；於善知識，生慈父想；於所說法，生立家想。又於自身，生王子想；於善知識，生大臣想；於所說法，學王教想。善男子！詣善知識，

應正思念，發如是想。何以故？因淨直心，見善知識：隨順其教，增長善根，如依雪山，出眾藥草；為佛法器，如海吞流；生諸勝德，如海出寶；淨菩提心，如鍊真金；超出世間，如海須彌；不染世間，如水蓮華；不沒諸惡，如海死屍；長白淨法，如月盛滿；普照法界，如日迴耀；長菩薩身，如母養子。善男子！略說菩薩摩訶薩，若能隨順善知識教得十不可說百千億那由他諸功德；明十不可說百千億那由他淨直深心；增長十不可說百千億那由他菩薩諸根；淨十不可說百千億那由他菩薩諸持；滅十不可說百千億那由他諸障礙法；超十不可說百千億那由他諸惡魔業；入十不可說百千億那由他菩薩法門；滿十不可說百千億那由他諸妙功德；修十不可說百千億那由他菩薩所行；具十不可說百千億那由他菩薩大願。善男子！略說菩薩，因善知識究竟一切菩薩行、一切菩薩波羅蜜、一切菩薩地、一切菩薩忍、一切菩薩陀羅尼、一切菩薩三昧門、一切菩薩通明智自在、一切菩薩迴向、一切菩薩大願。善男子！如是等一切法，善知識為本：依善知識起、依善知識生、依善知識取、依善知識發、依善知識長、依善知識住、依善知識得。」

[0769c11] 爾時，善財聞如是等讚善知識諸菩薩行，如來正法；心大歡喜，踊躍無量，正念思惟菩薩所行。漸漸遊行，向海潤國；以過去際修身業力，及清淨心，遠離惡行，超出世間虛妄惑倒；求佛法實義，長養諸根，滿足大願，具精進力；不惜身命，饒益眾生，修菩薩行，積集佛法；見諸如來，淨一切剎，供養法師，護持正法；成就菩薩諸淨願身，善知緣起，修習不可思議善根。作是念已，淨心信敬一切菩薩，如世尊想；修習諸根，心不顛倒，正念恭敬，離世間想；滿足諸願，出生無量菩薩化身，讚歎三世一切諸佛菩薩法門；智慧覺悟，如來菩薩，一切至處自在神力；乃至一毛孔中，佛、菩薩身，皆悉充滿無礙智眼，觀十方法界及虛空界，三世諸法。爾時，善財如是恭敬供養，具諸願忍；以無量智，觀境界地。

[0769c27] 爾時，善財五體敬禮彼嚴淨藏高大樓觀，作如是念：「此是諸佛菩薩、諸善知識；是諸佛塔；是如來像，諸佛菩薩、法寶住處；是聲聞、緣覺，亦是其塔；此是眾聖、亦是父母、亦是福田；此是一切法界境界。」作是念已，又復等觀，猶如虛空；等觀如法界，無有障礙；等觀如實際，至一切處；等觀如如來，除諸虛妄，無所染著；等觀如影、如夢、如電、如響，悉從緣起，非有非無，深心信解。隨諸業因，而受果報，知從信心，成等正覺。因解佛功德，供養諸佛；因恭敬心，出佛化身；因修善根，起諸佛法；因般若波羅蜜，起一切波羅蜜；因堅固願，起諸佛法；因諸迴向，起一切菩薩行。一切智境界法界，解了迴向非常、非斷，非生、非滅，非無因作。捨離有見、諸顛倒惑，謂從自在而生諸法；本有實性，次第而出；離我、我所，深達緣起；入諸法界，見有為法，猶如鏡像。離有無見，不生、不滅；滅邪癡惑，了諸法空，悉無自在；超出諸相，入無相際，而亦不違種生芽法，悉知一切從因緣生，如因印故而生印像，如鏡中像、如電、如夢、如響、如幻，各隨因有。一切諸法，亦復如是，隨業受報，以善方便，潤澤諸法。

[0770a21] 爾時，善財禮未起間，知法如是，得不思議善根；柔軟身心，稽首禮畢，敬遶十匝，合掌諦觀。復作是念：「此是解空無相願者之所住處；離虛妄者之所住處；住法界

者；了知眾生非實有者；知不生者；知一切世間無所著者；方便分別一切眾生者；一切無所依者；離一切相者；知一切法無自性者；不虛妄取一切業者；了知一切心意識相者；知一切道，非出、非不出者；住一切甚深大智度者；方便充滿普門法界者；寂滅一切眾煩惱者；智慧斷除見愛慢者；一切禪定解脫三昧神通遊戲者；修一切菩薩三昧境界者；安住一切如來所者；以一劫為一切劫，以一切劫為一劫者；以一切剎為一剎，以一剎為一切剎，而亦不壞諸剎相者；以一法為一切法，以一切法為一法，而亦不壞諸法相者；以一眾生為一切眾生，以一切眾生為一眾生，而解眾生無差別者；以一佛為一切佛，以一切佛為一佛，而解諸佛無有二者；以三世為一念，以一念為三世者；於一念中，詣一切剎者；普照饒益一切眾生者；得一切入者；出過眾生，為教化故，而不捨離者；不依一切剎，而遊行莊嚴一切世界，供養佛者；詣一切佛無染著者；依善知識，不味法者；住一切魔宮，不樂欲者；入一切相，而不捨離一切智者；了一切眾生身，無我、無眾生、無二觀者；自身容受一切世界，而不壞法性者；盡未來劫，修諸願行，而不取劫長短相者；不離一毛端處，而現一切世界，普為眾生說正法者；可尊重者；解甚深法者；達無二者；了無性者；善對治者；體法空者；住慈悲者；遠離一切聲聞、緣覺地者；超出一切魔境界者；不染一切世間境界者；究竟一切菩薩法門者；隨順一切佛法門者；厭一切生死，而不證聲聞，離生法者；知一切法無生，而亦不起不生見者；觀不淨法，不證離欲法，不染愛者；修習大慈，不為除滅瞋恚法者；觀於緣起，一切法中，無愚癡者；住於四禪，不隨生者；住四無量，不生無色，為教化者；修習止觀，不證明脫化眾生者；住空三昧，滅無見者；住無相三昧，為化眾生，不捨相者；住無願三昧，不捨菩薩一切願者；一切煩惱業中，得自在力，為教化故，示現隨順煩惱業者；離於生死，而現受生，為教化者；離一切趣，現入諸趣，化眾生者；修大慈悲，不隨愛者；修習喜心，見眾生苦，常憂慼者；修習捨心，而不捨離利他事者；得九次第定，而不厭離欲界生者；離於諸受，而不證實際者；住三脫門，而不證聲聞解脫法者；觀四真諦，而不證諸果者；觀於緣起，離邊見者；修八正道，而不永出生死難者；超凡夫地，而不墮於二乘地者；觀陰熾然，而不永滅於五陰者；離四魔道，而不永捨諸魔覺者；捨六入障，而現受者；觀真如相，而不證於實際法者；現學一切乘，而不捨離摩訶衍者。如此樓觀，住一切功德者之所住處。」

[0770c20] 爾時，善財以偈頌曰：

「安住大慈心，　彌勒摩訶薩，
具足妙功德，　饒益諸群生。
住於灌頂地，　諸佛之長子，
思惟佛境界，　安住此法堂。
一切諸佛子，　常履大乘行，
遊行諸法界，　安住此法堂。
施戒忍精進，　禪智方便願，
究竟彼岸者，　安住此法堂。

無礙智如空,　　普照三世法,
了知一切者,　　安住此法堂。
解了一切法,　　真實無生相,
如鳥遊空者,　　安住此法堂。
除滅貪恚癡,　　一切諸顛倒,
常樂寂靜者,　　安住此法堂。
三脫門道觀，　　陰入界緣起，
遠離惡道者,　　安住此法堂。
深入無礙智,　　等觀眾生剎，
知法無性者,　　安住此法堂。
三世法無礙,　　猶如空中風,
無所染著者,　　安住此法堂。
見眾生受苦,　　無有歸依處,
大悲普濟者,　　安住此法堂。
見盲冥眾生,　　捨正入險路,
為示正道者,　　安住此法堂。
見諸有為中,　　生老病死逼,
令免恐怖者,　　安住此法堂。
見眾生結患,　　積集智慧藥,
悲心醫王者,　　安住此法堂。
見無量眾生,　　漂溺生死海,
大悲船度者,　　安住此法堂。
深入生死海,　　摧滅煩惱龍,
採佛智寶者,　　安住此法堂。
願地慈悲眼,　　觀海出眾生,
如金翅鳥者,　　安住此法堂。
法界空中行,　　猶如淨日月,
慧光普照者,　　安住此法堂。
為一一眾生,　　盡未來際劫,
荷負諸苦者,　　安住此法堂。
一一諸剎中，　　盡來劫修行，
金剛精進者,　　安住此法堂。
一坐處聞持,　　諸佛法無厭,
大智慧海者,　　安住此法堂。
遍遊世界海,　　及諸大眾海,
供養佛海者,　　安住此法堂。
一切劫海中,　　修諸願行海,
出生功德者,　　安住此法堂。
一一毛孔中,　　佛剎劫眾生，
無礙眼見者,　　安住此法堂。

一念中遍入,　不可說諸劫，
知念無礙者,　安住此法堂。
一切剎微塵，　眾生水渧等，
生此等願者,　安住此法堂。
無量劫修行,　總持禪定願,
解脫法門者，　安住此法堂。
一切諸佛子,　出生無量德,
饒益眾生者,　安住此法堂。
成就無礙智,　通明巧方便,
隨應現生者,　安住此法堂。
從初發道心,　究竟一切行,
化身滿法界,　顯現自在力。
一念成正覺,　入無量智業,
莫能測量者,　安住此法堂。
無礙淨慧力,　遊行諸法界,
無垢智觀者,　安住此法堂。
成就無礙足,　一切無所著,
了剎無二者，　安住此法堂。
觀諸寂滅法,　皆悉如虛空,
離垢境界者,　安住此法堂。
大悲觀眾生,　諸苦所逼迫,
拔濟饒益者,　安住此法堂。
不離一坐處,　普現眾生前,
如明淨日月,　除滅魔鉤餌。
佛子住此堂,　哀愍諸群生,
出無量化身,　充滿諸法界。
佛子住此堂,　遍遊諸世界,
一切如來所,　無量無數劫。
無依入此堂,　稱量佛境界,
無量無數劫,　其心無厭倦。
佛子住此堂,　念念入諸定,
一一三昧門,　顯現佛境界。
佛子住此堂,　覺了一切剎，
三世一切劫,　眾生佛名號。
佛子住此堂,　諸劫為一念,
遠離妄想惑,　隨順於眾生。
佛子住此堂,　修習諸三昧,
一一心念中,　了達三世法。
佛子住此堂,　一處跏趺坐,

普現一切剎，　一切諸趣中。
佛子住此堂,　悉飲佛法海,
深入智慧海,　超度功德海。
無礙智思量,　三世無數剎，
諸劫諸如來,　無數眾生類。
佛子住此堂,　常於一念中,
了知於三世,　諸佛剎成敗。
善知諸最勝,　所修諸行願,
并眾生諸根,　修習佛境界。
一一微塵中,　見一切劫剎，
諸佛及眷屬,　一切眾生類。
佛子住此堂,　常觀一切法,
眾生剎世劫，　皆悉無自性。
觀察眾生等,　法等如來等,
願等世界等,　三世悉平等。
佛子住此堂,　教化諸群生,
供養諸如來,　思惟諸法界。
無量智慧業,　滿足諸大願,
無數劫演說，　不可得窮盡。
一切諸佛子,　具足無量德,
安住此法堂,　我合掌敬禮。
諸佛之長子,　彌勒無礙行,
我今合掌禮,　唯願慈矜愍。」◎

[0772a16] ◎爾時，善財讚歎樓觀諸菩薩已，合掌恭敬供養；禮訖，於門下立，欲見彌勒菩薩。爾時，遙見彌勒菩薩，與無量天、龍、夜叉、乾闥婆、阿修羅、迦樓羅、緊那羅、摩睺羅伽、人、非人等，大眾圍遶，從外而來。威德特尊，普照一切；不染世法，超出一切世間眾魔境界；滅諸障礙，深入如來菩薩境界；供養諸佛，等諸佛法；冠解脫繒淨妙天冠，住大智網；於諸佛所，得一切智；甘露灌頂，生諸佛法，得薩婆若。

[0772a25] 爾時，善財頭面敬禮，一心合掌，白言：「大聖！云何菩薩學菩薩行、修菩薩道？既修學已，具一切佛法，隨所請眾生，悉令度脫，成就大願；究竟一切菩薩所行，安慰一切諸天世人；不負本心，不違三寶，不欺天人，不罔眾生，不斷佛種，持菩薩家，如來正法；如是等事，唯願演說。」

[0772b02] 爾時，彌勒觀察大眾，指善財言：「汝等見是童子，問菩薩行，具足一切功德者不？此童子者，勇猛精進，專求實義，以正直心，得不退轉，常修勝法，心無厭足，如救頭然，求善知識，親近供養，聞法受持。此童子者，昔於頻陀伽羅城，受文殊師利教，

求善知識，展轉經由一百一十諸善知識，問菩薩行，心無疲倦，次來我所。如是童子，學大乘者，甚為希有，成滿大願，能辨大事，具大莊嚴，常以大慈，救護眾生，起大精進波羅蜜，示導大眾，乘大法船，度生死海，令住大道，得大法寶，長養大智。如是之人，難得聞見，親近共住，同行亦難。何以故？此童子者，發心救護一切眾生，除滅眾苦，惡道諸難，邪見險路，愚癡之闇，超出生死，壞一切趣輪，度魔境界，於一切世間，無所染著；出欲泥，解貪縛，除邪倒，摧慢幢，拔使刺，廢諸蓋，裂愛網，滅無明，竭有流，離諂幻，淨心垢，釋疑惑；度無智海，厭生死苦，乘大法船，濟四使流，於大愛河，造智慧橋；愚癡闇中，然智慧燈：於生死路，示以正道；煩惱病者，令服法藥；生老死者，授甘露法；三毒盛者，滅以定水，令得清涼；諸憂怖者，施以無畏；三有獄者，開以智門；邪見縛者，斷以慧劍；住三界城，開解脫門；在危險者，示安隱處；懼結賊者，施以無畏；墜三惡塹者，俯接令出；為陰賊害者，置涅槃城；著眾生者，示八正道；住六入空聚者，拯以慧明；失津要者，示以正濟；近惡知識者，令親善友；樂童蒙者，誘以聖法；樂住生死宅者，普令超入一切智城。救護一切眾生之類，不捨清淨，求菩提心，積集大乘，心無疲倦，飲正法雨，而無厭足；勇猛究竟諸功德事，淨諸法門，修菩薩行，心無疲懈；不退方便，出生大願，見善知識，心樂無厭；奉給所為，隨順其教，不以為苦。

[0772c08] 「諸善男子！世間有能發起無上菩提心者，甚為希有，若發心已，如是精進求佛法者，亦甚希有；如是樂欲，淨菩薩道，具菩薩行，不惜身命，求善知識，不違其教；集菩提分，不貪利養，不捨菩薩正直之心；不著家業，不染五欲，不戀父母及諸親族，但樂專修一切種智；如是之人，倍復希有。諸善男子！若有菩薩，如是學者，則能究竟菩薩所行，成滿大願，近佛菩提，淨一切剎；教化眾生，深入法界，具足一切諸波羅蜜；廣菩薩行，畢本意性，出於魔業；值遇一切諸善知識，於一生中，能具普賢菩薩諸行。此童子者，入威儀海，諸智慧海；修菩提海，菩薩行海；成滿一切諸佛願海；詣諸剎海；見諸佛海；入眷屬海；行供養海；聞正法海；飲妙法海；成滿一切菩薩力海。顯現一切自在力雲，一切眾生，無不見者。滅一切煩惱處；入一切佛處；入諸法門處；入諸三昧處；住諸通明處；遊行法界處；如日月出，照一切眾生處。不依諸相，如空中鳥；常樂寂靜，無壞法門；遍遊因陀羅網世界，諸佛世界，如風無礙，深入法界；現諸世間，見三世佛，心大歡喜，踊躍無量；隨諸佛教，為聖法器；得諸法門，具菩薩行，現自在力。

[0773a03] 「善財！汝今得最大利；於無量劫，難聞見者，汝悉聞見，知彼功德；所謂：得見文殊師利，積無量德，遠離一切險難惡道，安住正法；過童蒙地，住諸菩薩功德之地，具智慧地，得諸佛地，菩薩行海；成滿虛空等諸佛智藏，專求無量諸妙功德，心無厭倦。若能如是堅直心者，則能樂求諸善知識，具菩薩行；教化眾生，具不思議清淨之信；諸妙功德，正法義者，悉得覩見一切佛子。善財！汝今獲大善利，次第覩見諸佛真子；隨彼自說，願行所得，汝從聞已，皆悉具得，如是行者，於無量劫之所難辦；以是因緣，諸佛子等，次第為說，難聞見者，汝悉聞見。從彼聞法，現自在力，為一切佛之所護念，菩薩所攝；隨順彼教，得大善利，長養一切諸菩薩性，學諸功德，不斷佛種；常為諸佛甘露灌頂，不久當與諸佛子等，隨前眾生，因其修善，皆悉令獲勝妙果報。善財！汝應發大歡喜

，不久當得大果報故；無量菩薩，於無數劫，修菩薩行；汝今一生，皆悉具得，皆由直心精進力故。其有欲得如是法者，當如善財之所修學，便得究竟諸菩薩行，滿一切願，達一切法；譬如慶雲，隨所覆處，能降甘澤；隨智慧願，具菩薩行，亦復如是。善財！當知我所顯說，皆是普賢菩薩所行，應當了知，近善知識。過去諸佛，專求菩提，修習此行；於無量劫，諸有為中，受無量苦，猶不值遇過去諸佛，不具是行。善財！汝今皆得成就，聞諸佛法，行菩薩行；其有眾生，聞是行者，得大善利；成滿大願，親近諸佛，為佛真子，必成佛道；清淨解脫，除滅諸惡，遠離眾苦，積功德聚；清淨法身，遊行十方，見諸如來菩薩大眾，長養善根，如水蓮華；值遇諸佛，聞持正法，安住佛道，具諸佛願，究竟諸佛功德彼岸。」

[0773b08] 爾時，彌勒告善財言：「汝可往詣文殊師利，問諸法門智慧境界，普賢所行；彼當為汝，分別演說。」

[0773b10] 爾時，善財聞是語已，悲泣流淚；文殊師利即時申臂，遙授善財華寶瓔珞。善財得已，歡喜供散彌勒菩薩；彌勒菩薩即以右手摩善財頂，讚言：「善哉！善哉！佛子！汝亦不久當與我等。」

[0773b15] 爾時，善財踊躍無量，以偈頌曰：

「無量無數劫，　　難得聞見者，
　我今得奉覲，　　無上善知識。
　文殊我所尊，　　究竟功德岸，
　蒙見善知識，　　願速還親近。」

[0773b20] 爾時，善財五體敬禮彌勒菩薩，合掌白言：「大聖！我已先發阿耨多羅三藐三菩提心，而未知菩薩云何學菩薩行、修菩薩道？大聖！今者已為諸佛授一生記，證於菩薩離生正法，住菩薩住；究竟一切諸波羅蜜，具足一切諸法忍門；成就菩薩一切諸地，自在遊戲，一切法門；得一切三昧，到於菩薩隨所至趣；逮得一切陀羅尼辯才，方便光明，具足成就菩薩自在；積集一切助菩提分，遊戲巧方便慧；得一切通明；隨所修學，悉已究竟菩薩諸行；具一切願，知諸乘門，持如來持，攝佛菩提，守護一切諸佛法藏；出生智寶菩薩功德，如來密教，常為菩薩大眾上首。為煩惱賊所逼迫者，以勇猛力，能為摧滅，令得安隱；生死曠野，迷正路者，示以正道；煩惱患者，治以良醫；諸眾生尊為天中天，為無上聖。勝出二乘生死海者，為作導師，而度脫之，張大教網，亘生死海；諸調伏者，攝而取之，長養善根，安立菩薩；於無礙乘，究竟一切諸菩薩事，住諸佛所。唯願大聖，為我演說云何菩薩學菩薩行、修菩薩道。」

[0773c12] 爾時，彌勒菩薩摩訶薩觀察善財，指示大眾，歎其功德，以偈頌曰：

「善財童子者，　　淨直心智慧，

專求菩薩行,　　而來至我所。
善來大悲雲,　　能雨甘露法,
具足三淨眼,　　菩薩行無厭。
善來正直心,　　精進無懈倦,
諸根悉調伏,　　專求菩薩行。
善來無壞行,　　常求善知識,
了達一切法,　　教化諸群生。
善來清淨道,　　安住功德藏,
勇猛精進力,　　逮得最勝地。
善來難見者,　　諸佛功德子,
增長諸善根,　　深入無量境。
善來平等者,　　利衰及毀譽,
苦樂世間法,　　其心無所染。
善來安樂者,　　直心離諂曲,
除滅於憍慢,　　瞋恚放逸法。
善來最勝藏,　　觀察一切眾,
長養功德藏,　　其心無疲倦。
善來三世智,　　圓滿諸法界,
了佛功德藏,　　其心無疲倦。
善來妙蓮華,　　增長名稱雲,
諸佛子教來,　　我示無礙趣。
成就智慧網,　　了達不思議,
廣修菩薩行,　　教化諸群生。
專求佛菩提,　　修習離垢行,
聞持諸大願,　　至此無疲倦。
去來現在佛,　　所成諸行業,
善財欲修學,　　故來至我所。
志求真法師,　　演說正道法 ,
善教菩薩者,　　故來至我所。
佛子修智慧,　　具足於菩提,
親近善知識,　　故來至我所。
眾生慈父母,　　長養諸功德,
究竟菩提道,　　故來至我所。
生老病死者,　　無上良醫王,
眾生之釋天,　　雨甘露法藥。
眾生明淨日,　　普照諸正道,
眾生之淨月,　　功德圓滿故。
譬如須彌山,　　怨親心不動,
猶如大海水,　　未曾有增減,
猶如海導師,　　度脫無量眾,

一切無所著，　故來至我所。
勇健精進力，　拯救諸眾生，
悉令得安樂，　專求善知識。
建立正法幢，　顯現佛功德，
除滅惡道苦，　開諸善趣門。
能詣諸導師，　覩見佛妙身，
聞持彼密教，　專求黠慧師。
欲具妙智色，　託生種姓家，
究竟諸功德，　故來至我所。
無比正直心，　親近善知識，
聞其所說教，　皆悉能奉行。
因昔無量德，　文殊令發心，
隨順其教命，　專求佛菩提。
捨天宮家屬，　父母諸親戚，
世間一切樂，　謙苦求知識。
如是清淨行，　於此命終已，
得諸勝妙果，　昇入佛法堂。
善財見眾生，　生老病死苦，
為發大悲心，　專求佛菩提。
見五道輪轉，　眾苦所逼迫，
修智金剛輪，　壞散苦趣輪。
眾生田荒穢，　貪恚邪見刺，
為淨修治故，　專求利智犁。
眾生處癡闇，　盲冥失正路，
善財為導師，　慧光示正道。
忍辱為密鎧，　執持慧利劍，
乘於三脫門 ，　摧滅煩惱賊。
善財勇猛力，　普為三界眾，
除滅諸恐怖，　令置安隱處。
善財為海師，　造立大法船，
越度爾焰海，　令住淨寶洲。
善財為一切，　法界中淨日，
以願智慧光，　普照眾生類。
善財為覺月，　妙法悉圓滿，
慈定清涼光，　滅諸煩惱熱。
善財智海依，　直心金剛地，
菩薩行漸深，　出生妙法寶。
菩提心龍王，　昇於法界空，
興雲雨甘露，　長養白淨果。
淨信心為炷，　慈悲為香油，

正念為寶器,　　然彼耀世燈。
道心迦羅邏,　　慈悲為胞段,
菩提分肢節,　　長養如來藏。
增益功德藏,　　清淨智慧藏,
熾盛智慧藏,　　成滿諸願藏。
如是大莊嚴,　　救護諸群生,
一切天人中,　　難聞難得見。
如是智慧樹,　　根深不可動,
方便為敷茂,　　饒益諸群生。
欲聞一切法,　　除滅諸疑惑,
具足妙功德,　　專求善知識。
摧滅煩惱魔,　　消滅邪愛垢,
悉令得解脫，　　專求智慧者。
安住功德道,　　究竟滅三塗,
開示諸善趣,　　令具涅槃道。
顯現八正路,　　除滅諸邪見,
壞裂煩惱網,　　消竭愛欲海。
善財明淨日,　　普照群萌類,
能為調御士,　　拯濟三有眾。
覺悟於一切,　　永出五欲泥,
除滅虛妄想,　　為開解脫門。
分別諸法界,　　嚴淨如來剎，
究竟一切法,　　善財應歡喜。
勇猛修方便,　　信心不可壞,
積集妙功德,　　成滿諸大願。
不久見諸佛,　　了達一切法,
嚴淨諸佛剎，　　成就佛菩提。
隨順威儀海,　　究竟諸行海,
度脫於一切，　　無量眾生海。
出生諸善法,　　具足妙功德,
與諸佛子等,　　圓滿解脫法。
成滿諸大願,　　降伏一切魔,
具足清淨業,　　除滅諸煩惱。
成就一切智,　　了達甚深法,
除滅諸群生,　　煩惱眾苦患。
一切眾生輪,　　迴流生死輪,
為轉淨法輪,　　除滅眾苦輪。
守護佛種姓,　　淨修法種姓,
攝取僧種性,　　了三世種姓。

成滿大願網,　　壞散邪見網,
劚裂諸愛網,　　決破眾苦網。
成就直心性,　　具足智慧性,
嚴淨世界性,　　度脫眾生性。
善財令一切,　　無量諸群生,
諸佛及菩薩,　　皆悉大歡喜。
善財淨慧光,　　普照諸剎法，
一切眾生類,　　皆見無量佛。
照明諸法界,　　清淨眾生界,
遠離諸惡道,　　除滅三有苦。
令眾離邪道,　　顯現諸善道,
修習八正道,　　安立解脫道。
普令諸群生,　　度脫生死海，
除滅諸煩惱,　　安住功德海。
消竭煩惱海,　　令度三有海,
諸根悉調伏,　　不染於世間。」◎

大方廣佛華嚴經卷第五十八

【經文資訊】大正藏第 09 冊 No. 0278 大方廣佛華嚴經
【版本記錄】CBETA 電子佛典 2016.06，完成日期：2016/06/15
【編輯說明】本資料庫由中華電子佛典協會（CBETA）依大正藏所編輯
【原始資料】蕭鎮國大德輸入，眾生出版社提供新式標點，其他
【其他事項】本資料庫可自由免費流通，詳細內容請參閱【中華電子佛典協會資料庫版權宣告】

本網站係採用 Creative Commons 姓名標示-非商業性-相同方式分享 3.0 台灣 (中華民國) 授權條款授權.
Copyright ©1998-2016 CBETA
Dictionary cache status: loaded

Glossary and Other Vocabulary

Copyright Fo Guang Shan 佛光山 2013-2025. This work may be freely reused under the Creative Commons Attribution 4.0 International License with attribution. Please send comments to alex@ntireader.org.
Page updated on 2025-06-19
Abbreviations
Reference
Help

Avataṃsakasūtra (Flower Garland Sūtra) 大方廣佛華嚴經

Scroll 59

Click on any word to see more details.

大方廣佛華嚴經卷第五十九

東晉天竺三藏佛馱跋陀羅譯

入法界品第三十四之十六

[0775b12] ◎爾時，彌勒菩薩以如是等，讚歎善財諸妙功德，令無量眾生發道心已，告善財言：「善哉！善哉！童子！乃能發阿耨多羅三藐三菩提心，專求一切佛法，饒益一切世間，救護一切眾生。善男子！汝得善利人身壽命，值遇諸佛，得見文殊師利大善知識；汝為法器，善根潤澤，長清白法，淨勝欲性，為善知識之所總攝，諸佛護念。何以故？菩提心者，則為一切諸佛種子，能生一切諸佛法故；菩提心者，則為良田，長養眾生白淨法故；菩提心者，則為大地，能持一切諸世間故；菩提心者，則為淨水，洗濯一切煩惱垢故；菩提心者，則為大風，一切世間無障礙故；菩提心者，則為盛火，能燒一切邪見愛故；菩提心者，則為淨日，普照一切眾生類故；菩提心者，則為明月，諸白淨法悉圓滿故；菩提心者，則為淨燈，普照一切諸法界故；菩提心者，則為淨眼，悉能覩見邪正道故；菩提心者，則為大道，皆令得入一切智城故；菩提心者，則為正濟，悉令得到出要處故；菩提心者，則為大乘，容載一切諸菩薩故；菩提心者，則為門戶，令入一切菩薩行故；菩提心者，則為宮殿，安住修習三昧法故；菩提心者，則為園觀，於中遊戲受法樂故；菩提心者，則為勝宅，一切眾生所歸依故；菩提心者，則為依止，因修一切菩薩行故；菩提心者，則為守護，能滿菩薩諸大願故；菩提心者，則為慈母，增長一切諸菩薩故；菩提心者，則為養育，守護一切諸菩薩故；菩提心者，則為善知識，離一切惡諸恐怖故；菩提心者，則為大王，勝諸聲聞、緣覺心故；菩提心者，則為最勝，成滿一切無比願故；菩提心者，則為大海，悉能容受諸功德故；菩提心者，則為須彌山王，等觀眾生心不動故；菩提心者，則為金剛圍山，攝持一切諸眾生故；菩提心者，則為雪山，長養智慧清涼藥故；菩提心者，則為香山，出生一切功德香故；菩提心者，則為虛空，諸妙功德無邊際故；菩提心者，則為蓮華，不染一切世間法故；菩提心者，則為寶象，悉能調伏一切根故；菩提心者，則為寶馬，遠離諸惡[怡-台+龍]悷法故；菩提心者，則為調御師，悉能守護摩訶衍故；菩提心者，則為良藥，療治一切煩惱病故；菩提心者，則為沃焦，消盡一切不善法故；菩提心者，則為金剛，壞散一切諸惡法故；菩提心者，則為和香，出生一切功德香故；菩提心者，則為妙華，一切世間所愛樂故；菩提心者，則為白栴檀，除滅五欲諸熱病故；菩提心者，則為樂器，微妙音聲聞法界故；菩提心者，則為勇健，摧滅煩惱諸怨敵故；菩提心者，則

為善鑷，拔出一切煩惱刺故；菩提心者，則為尊主，於餘一切莫能勝故；菩提心者，則為毘沙門天王，捨離一切諸貧苦故；菩提心者，則為妙德，莊嚴一切諸功德故；菩提心者，則為莊嚴具，嚴飾一切諸菩薩故；菩提心者，則為火災，焚燒一切有為法故；菩提心者，則為無壞藥王樹根，長養一切諸佛法故；菩提心者，則為龍珠，除滅無量煩惱毒故；菩提心者，則為水珠，淨諸心垢煩惱濁故；菩提心者，則為如意珠，具足一切功德利故；菩提心者，則為天德瓶，滿足一切所欲樂故；菩提心者，則為劫初樹，出生一切莊嚴具故；菩提心者，則為恒娑衣，不受一切諸塵垢故；菩提心者，則為正業，本性淨故；菩提心者，則為利犁，修治一切眾生田故；菩提心者，則為那羅延箭，悉能鑒徹身見鎧故；菩提心者，則為厭離，決定了知苦患相故；菩提心者，則為利矟，能刺一切煩惱賊故；菩提心者，則為甘露雨，能滅一切煩惱火故；菩提心者，則為利劍，斬除一切煩惱惡故；菩提心者，則為金椎，壞散一切憍慢山故；菩提心者，則為利刀，斬截七使煩惱鎧故；菩提心者，則為勇健幢，傾倒一切諸魔幢故；菩提心者，則為釿斧，斫伐無知諸苦樹故；菩提心者，則為器仗，防護一切諸艱難故；菩提心者，則為善手，防護一切諸度身故；菩提心者，則為妙足，安立一切諸功德故；菩提心者，則為眼藥，除滅一切無明瞖故；菩提心者，則為善拔刺，悉能拔出身見刺故；菩提心者，則為安隱床，除滅一切生死苦床故；菩提心者，則為善友，度脫無量生死難故；菩提心者，則為善利，遠離一切衰耗法故；菩提心者，則為天人師，善知菩薩出要道故；菩提心者，則為寶藏，無量功德不可盡故；菩提心者，則為涌泉，清冷智慧無窮盡故；菩提心者，則為淨鏡，顯現一切諸法門故；菩提心者，則為淨池，洗濯一切諸垢穢故；菩提心者，則為大河流，引諸度四攝法故；菩提心者，則為龍王，悉能普雨甘露法故；菩提心者，則為命根，任持菩薩大悲法故；菩提心者，則為甘露，能令安住不死法故；菩提心者，則為羅網，網取一切所應化故；菩提心者，則為善羂，攝取一切諸眾生故；菩提心者，則為鉤餌，釣出生死淵居眾生故；菩提心者，則為阿伽陀藥，除滅一切諸惡患故；菩提心者，則為波羅提毘叉藥，悉能療治五欲毒故；菩提心者，則為大地，消滅無量邪想水故；菩提心者，則為風輪，壞散一切諸障蓋故；菩提心者，則為寶洲，出生道品功德寶故；菩提心者，則為種性，長養一切白淨法故；菩提心者，則為居宅，納受一切功德寶故；菩提心者，則為大城，菩薩、商人所住處故；菩提心者，則為金藥，消煩惱垢，令清淨故；菩提心者，則為香蜜，具足一切功德味故；菩提心者，則為正道，令入一切智城故；菩提心者，則為寶器，容受一切白淨法故；菩提心者，則為時澤，悉能除滅煩惱塵故；菩提心者，則為安住，出生菩薩之所住故；菩提心者，則為壽行，不取聲聞諸解脫故；菩提心者，則為瑠璃寶，其性淨妙不受垢故；菩提心者，則為伊尼羅寶，勝諸聲聞、緣覺智故；菩提心者，則為法鼓，覺悟煩惱長寢眾生故；菩提心者，則為淨水，其性清淨，無垢濁故；菩提心者，則為閻浮檀金，令有為善，如聚墨故；菩提心者，則為山王，超出一切諸世間故；菩提心者，則為歸依，悉能救護諸眾生故；菩提心者，則為實義，遠離一切虛妄法故；菩提心者，則為無上寶，悉令歡喜，得滿足故；菩提心者，則為大會，隨彼所須，令充悅故；菩提心者，則為尊長，於諸眾生無倫匹故；菩提心者，則為寶藏，受持一切諸佛法故；菩提心者，則為因陀羅網，攝諸煩惱阿修羅故；菩提心者，則為毘樓那風，震動教化眾生心故；菩提心者，則為因陀羅火，焚燒一切煩惱習故；菩提心者，則為無上塔，一切天人應供養故。佛子！菩提心者，如是無量功德成就，悉與一切諸佛菩薩諸功德等。何以故？因菩提心，出生一切諸菩薩行，三世諸佛成正覺故。

[0776c27] 「◎善男子！譬如有人得自在藥，離五恐怖。何等為五？所謂：火不能燒、水不能漂、毒不能中、刀不能傷、熏不能害。菩薩摩訶薩亦復如是，發菩提心，攝薩婆若，離五恐怖。何等為五？所謂：不為欲火所燒，諸有流水所不能漂，瞋恚惡毒所不能中，煩惱利刀所不能傷，邪覺觀煙熏不能害。

[0777a04] 「善男子！譬如有人得解脫藥，終不橫死。菩薩摩訶薩亦復如是，得菩提心妙智慧藥，生死過患所不能害。

[0777a07] 「善男子！譬如有人得龍王藥，若有毒蟲聞其藥氣，即避遠去。菩薩摩訶薩亦復如是，得菩提心大龍王藥，一切煩惱諸惡毒蟲，聞其藥氣，皆悉散滅。

[0777a10] 「善男子！譬如有人得不可壞藥，一切怨敵，不得其便。菩薩摩訶薩亦復如是，得菩提心不壞法藥，一切煩惱諸魔怨敵，所不能壞。

[0777a13] 「善男子！譬如有人得頻伽陀藥，能出毒刺。菩薩摩訶薩亦復如是，得菩提心頻伽陀藥，能出三毒諸邪見刺。

[0777a16] 「善男子！譬如有人得善見藥王，滅一切病。菩薩摩訶薩亦復如是，得菩提心善見藥王，滅一切眾生諸煩惱病。

[0777a19] 「善男子！譬如刪陀那大藥王樹，其有眾生在彼樹蔭，身諸惡瘡皆得除愈。菩薩摩訶薩亦復如是，得菩提心刪陀藥樹，其有眾生依蔭此樹，一切煩惱不善業瘡，皆得除愈。

[0777a23] 「善男子！譬如藥王樹，名無壞根，以其力故，長養一切閻浮提樹。菩提心樹亦復如是，以其力故，長養一切學、無學菩薩善根。

[0777a26] 「善男子！譬如藥草，名阿藍婆，若用塗體，身得柔澤，意離諸惡。菩薩摩訶薩亦復如是，得菩提心阿藍婆藥，長身、口、意諸善行業。

[0777a29] 「善男子！譬如有人得念力藥，有所聞法，終不忘失。菩薩摩訶薩亦復如是，得菩提心念力藥者，聞持一切佛法不忘。

[0777b02] 「善男子！譬如有藥，名曰蓮華，其有服者，住壽一劫。菩薩摩訶薩亦復如是，服菩提心蓮華藥者，阿僧祇劫而得自在。

[0777b05] 「善男子！譬如有人執翳身藥，一切眾生所不能見。菩薩摩訶薩亦復如是，得菩提心翳身藥者，一切諸魔所不能見。

[0777b08] 「善男子！譬如大海有摩尼寶，名積眾寶，若不至他方，設火災起，乃至消滅海水一渧無有是處。菩提之心積眾寶珠，亦復如是，處於菩薩直心海中，乃至以一善根迴向薩婆若，有忘失者，無有是處，而薩婆若無所染著，不離善根。

[0777b13] 「善男子！譬如摩尼名淨光明，有人以此瓔珞身者，蔽餘寶光，悉如聚墨。菩薩摩訶薩亦復如是，以菩提心摩尼寶珠瓔珞其身，映蔽聲聞、**緣覺心寶。**

[0777b17] 「善男子！譬如水珠，置濁水中，水即澄清。菩提心珠亦復如是，除滅一切煩惱垢濁。

[0777b19] 「善男子！譬如有人得住水寶珠，瓔珞其身，入深水中而不沒溺。菩薩摩訶薩亦復如是，得菩提心住水寶珠，入生死海而不沈沒。

[0777b22] 「善男子！譬如有人得大龍寶珠，往到龍所，龍不為害。菩薩摩訶薩亦復如是，得菩提心大龍寶珠，入欲界中，煩惱惡龍所不能害。

[0777b25] 「善男子！譬如帝釋有摩尼寶，瓔珞其身，於天中尊。菩薩摩訶薩亦復如是，著菩提心寶瓔珞者，悉於一切三界中尊。

[0777b28] 「善男子！譬如有人得隨意珠，除滅一切貧窮困苦。菩薩摩訶薩亦復如是，得菩提心隨意寶珠，除滅一切邪命貧苦。

[0777c01] 「善男子！譬如火珠，因日光發，能出猛**焰，得菩提心。明淨火珠亦復如是，因大慧光所感發故，出智慧火。**

[0777c04] 「善男子！譬如月珠，因月光發出清涼水，得菩提心。淨月寶珠亦復如是，因彼迴向善根，月光所感發已，出生善根諸大願水。

[0777c07] 「善男子！譬如龍王著如意寶冠，遠離恐怖。菩薩摩訶薩亦復如是，著菩提心大悲如意寶冠，遠離一切惡道諸難。

[0777c09] 「善男子！譬如莊嚴一切**眾生藏摩尼寶，悉能成滿一切所願，無所損減，得菩提心。妙莊嚴藏摩尼寶者，成滿菩薩，及餘眾生所欲願樂，無所損減。**

[0777c13] 「善男子！譬如轉輪王有摩尼寶，普照宮殿滅一切闇。菩薩摩訶薩亦復如是，得菩提心摩尼寶者，悉能普照五趣宮殿，滅一切闇。

[0777c16] 「善男子！譬如有人為紺色寶光明所觸，即同其色。菩薩摩訶薩亦復如是，得菩提心紺色寶光，觀察諸法，善根迴向，同薩婆若色。

[0777c19] 「善男子！如瑠璃寶於百千歲處不淨中，不為所染。菩提之心淨瑠璃寶亦復如是，於百千劫住欲界中，不為五欲之所染污，其性淨故。

[0777c22] 「善男子！如離垢光淨摩尼寶，出一切寶。菩提之心離垢光寶亦復如是，出生凡夫、聲聞、**緣覺、菩薩、諸佛功德珍寶。**

[0777c25] 「善男子！譬如大摩尼寶，悉能除滅一切諸闇。菩提心寶亦復如是，除滅一切無知闇冥。

[0777c27] 「善男子！譬如大海有無價寶，商人船車載之入城，餘摩尼寶無與等者。菩提之心無價寶珠亦復如是，處生死海，菩薩摩訶薩以大願船載入解脫城，聲聞、緣覺諸功德寶，所不能及。

[0778a02] 「善男子！譬如離垢大摩尼寶，處閻浮提，能照四萬由旬日月宮殿，皆悉顯現。菩提之心離垢寶珠亦復如是，住於生死，照法界空，佛境宮宅，悉令顯現。

[0778a05] 「善男子！譬如摩尼風王，能持日月所照境界，所有香華一切品類。菩提之心摩尼風王亦復如是，悉能攝持一切種智所照境界，一切天人，聲聞、緣覺，諸佛菩薩，及諸有漏、無漏善根。

[0778a09] 「善男子！譬如海中有摩尼寶，名曰海藏，顯現海中諸莊嚴事。菩提之心海藏寶珠亦復如是，顯現一切智境諸莊嚴事。

[0778a12] 「善男子！譬如閻浮檀金，除如意寶，勝一切寶。菩提之心閻浮檀金亦復如是，除一切智勝諸功德。

[0778a15] 「善男子！譬如有人善能呪龍，於諸龍中而得自在。菩薩摩訶薩亦復如是，得菩提心善呪術法，於一切煩惱龍而得自在。

[0778a17] 「善男子！譬如勇士被執鎧仗，一切怨敵所不能壞。菩薩摩訶薩亦復如是，被菩提心大莊嚴具，一切煩惱諸魔怨敵，所不能壞。

[0778a20] 「善男子！譬如憂陀伽娑羅栴檀，若燒一銖，香氣普熏小千世界；三千大千世界珍寶，所不能及。菩提心香亦復如是，以妙功德普熏法界，一切聲聞、緣覺功德，所不能及。

[0778a24] 「善男子！譬如白栴檀，以塗其身，除諸惱熱，得清涼樂。菩提心香亦復如是，除滅覺觀貪恚癡熱，令智慧身悉得涼樂。

[0778a27] 「善男子！譬如須彌山眾生品類，近彼山者，悉同其色。菩提心山亦復如是，若有近者，皆得同彼薩婆若色。

[0778b01] 「善男子！譬如波利質多樹華香，閻浮提中，諸婆師華、薝蔔華等所不能及。菩提心香亦復如是，妙功德香，聲聞、緣覺，無漏戒定，智慧解脫，解脫知見，所不能及。

[0778b04] 「善男子！譬如波利質多樹華，未開敷時，其香普熏閻浮提內，一切華香所不能及。菩提心華亦復如是，一切天人，有漏、無漏功德華香，所不能及。

[0778b08] 「善男子！譬如波利質多樹華，一日熏衣，薝蔔華、婆師華雖千歲熏，所不能及。菩提心華亦復如是，一日所熏功德，香徹十方佛所，一切聲聞、緣覺，以無漏心熏諸功德，於百千劫所不能及。

[0778b12] 「善男子！譬如那利羅樹，根莖枝葉，及其華果，悉益眾生。菩提心樹亦復如是，依因菩薩大慈悲生，從初發心，乃至究竟一切佛法，常能饒益一切眾生。

[0778b16] 「善男子！譬如一兩阿羅娑藥，變千兩銅，以為真金，於彼藥分，無所損減。菩提心藥亦復如是，攝迴向智，除滅一切煩惱業障，淨一切法，同薩婆若色，煩惱惡業，不能損減。

[0778b20] 「譬如小火，隨所焚燒，其焰轉盛。菩提心火亦復如是，隨所緣法，慧火猛盛。

[0778b21] 「譬如一燈然百千燈，無所損減。菩提心燈亦復如是，悉然三世諸佛慧燈，無所損減。

[0778b23] 「譬如明燈入大闇室，悉能照除一切闇冥。菩提心燈亦復如是，入心闇室，於無量劫積集癡闇，悉能除滅，具足菩薩明淨智慧。

[0778b26] 「譬如燈炷，隨其精麁，光明亦爾，若益膏油，光明轉增。菩提心炷亦復如是，隨其本願，出智慧光，普照法界，增大悲油，教化眾生，淨佛世界，行諸佛事，無有窮盡。

[0778c01] 「譬如他化自在天王，冠閻浮檀金自然天冠，欲界諸天，所不能壞。菩薩摩訶薩亦復如是，冠菩提心大願天冠，聲聞、緣覺所不能壞。

[0778c04] 「譬如大師子吼，小師子聞，皆悉勇健，一切禽獸，遠避竄伏。佛師子吼，諸菩薩等若聞，讚歎菩提心聲，長養法身，妄見眾生，潛伏退散。

[0778c07] 「譬如有人用師子筋以為琴絃，音聲既奏，餘絃斷絕。一切如來波羅蜜身，出菩提心功德音聲，若樂五欲二乘法者，聞悉斷滅。

[0778c10] 「譬如牛、馬、羊乳合在一器，以師子乳投彼器中，餘乳消盡，直過無礙。如來師子菩提心乳，著無量劫所積諸業煩惱乳中，皆悉消盡，不住聲聞、緣覺法中。

[0778c14] 「譬如迦毘伽鳥在[殼-禾+卵]中時，有大勢力，餘鳥弗及。菩薩摩訶薩亦復如是

，於生死[穀-禾+卵]，發菩提心功德勢力，聲聞、**緣覺所不能及。**

[0778c17] 「譬如金翅鳥初始生時，其目明淨，有大勢力，大小諸鳥所不能及。菩薩摩訶薩亦復如是，生如來家，發菩提心，慧眼明淨，有大勢力；聲聞、**緣覺於百千劫**，**修習智慧**，**所不能及。**

[0778c21] 「譬如健士，以那羅延金剛利箭，射堅密鎧，直過無礙。菩薩摩訶薩亦復如是，以菩提心智慧利箭，射諸邪見煩惱密鎧，徹過無礙。

[0778c24] 「譬如摩訶那伽大力勇士，奮威怒時，閻浮提人無能壞者。菩薩摩訶薩亦復如是，發大慈悲，修菩提心，一切世間諸魔眷屬，及煩惱業，所不能壞。

[0778c27] 「譬如有人學大技術，雖未究竟，諸餘巧能所不能及。菩薩摩訶薩亦復如是，學菩提心願，雖未究竟，聲聞、**緣覺諸餘眾生**，**所不能及。**

[0779a01] 「譬如有人學善射術，先自安立。菩薩摩訶薩亦復如是，學一切智地，先自安立菩提之心，必得一切佛法。

[0779a04] 「譬如幻師，先讀幻術，然後示現一切幻事。菩薩摩訶薩亦復如是，發菩提心，然後顯現一切諸佛菩薩正法。

[0779a06] 「譬如幻術，非色現色。菩提心相亦復如是，顯現法界功德莊嚴。

[0779a08] 「譬如有人著閻浮檀金莊嚴之具，映蔽一切，悉如聚墨。菩薩摩訶薩亦復如是，以菩提心莊嚴之具，蔽諸**眾生**，**聲聞、緣覺**，**所有功德。**

[0779a11] 「譬如阿夜揵多鐵，此鐵少分，悉能毀壞一切餘鐵，諸鉤鎖縛。菩提之心亦復如是，斷諸邪見煩惱愛縛。

[0779a13] 「譬如疾風，隨去無礙。菩提心風亦復如是，隨所行處，除諸煩惱，悉無障礙，不住聲聞、**緣覺解脫**。

[0779a16] 「譬如有人善入大海而不沒溺，摩伽羅魚所不能害。菩薩摩訶薩亦復如是，以菩提心入生死海，不為生死之所染污，亦不證實際聲聞、緣覺，摩伽羅魚所不能害。

[0779a19] 「譬如有人服食甘露，一切**眾患所不能害。菩薩摩訶薩**亦復如是，服菩提心甘露法藥，不墮聲聞、**緣覺之地**，**修習大悲**，**滿足願行。**

[0779a23] 「譬如有人用翳身藥，以塗其目，自在遊行，無能見者。菩薩摩訶薩亦復如是，得菩提心滿足大願，自在遊行，入魔境界，一切**眾魔所不能見。**

[0779a26] 「譬如有人依恃大王，不畏餘人。菩薩摩訶薩亦復如是，依菩提心大力法王，

除滅障蓋，不畏惡道。

[0779a28] 「譬如有人居深水內，不畏火焚。菩薩摩訶薩亦復如是，居菩提心善根水內，聲聞、緣覺解脫之火，所不能燒。

[0779b02] 「譬如有人依恃猛將，不畏怨敵。菩薩摩訶薩亦復如是，依菩提心，不畏諸惡。

[0779b04] 「譬如釋天執持金剛，降伏一切諸阿脩羅。菩薩摩訶薩亦復如是，執菩提心摧滅諸魔，及餘外道。

[0779b06] 「譬如有人服阿羅娑藥，不瘦不老，延壽無窮。菩薩摩訶薩亦復如是，服菩提心阿羅娑藥，於無量劫在生死中，修菩薩行，無所染著。

[0779b09] 「譬如阿羅娑藥，初用淨水。菩提心藥亦復如是，一切菩薩所修行中，最為先首。

[0779b11] 「譬如有人，諸根法中，命根為首。菩薩摩訶薩亦復如是，諸佛正法菩提之心，最為其首。

[0779b13] 「譬如有人命根斷故，不能利益父母親族。菩薩摩訶薩亦復如是，離菩提心，不能饒益一切眾生。

[0779b15] 「譬如大海，無能壞者。菩提心海亦復如是，聲聞、緣覺不能沮壞。

[0779b17] 「譬如日光，諸星宿光所不能蔽。菩提心日亦復如是，圓滿大願智慧日光，聲聞、緣覺無漏慧光，所不能蔽。

[0779b19] 「譬如太子初生，已為大臣之所尊重。菩薩摩訶薩亦復如是，發菩提心已，為一切聲聞、緣覺所共尊重，修大悲故。

[0779b22] 「譬如王子年雖幼少，一切大臣皆悉敬禮。菩薩摩訶薩亦復如是，發菩提心，聲聞、緣覺皆悉敬禮。

[0779b24] 「譬如王子雖未自在，已具成就國王儀相。菩薩摩訶薩亦復如是，雖為煩惱業障所覆，以具成就菩提心相。

[0779b27] 「譬如目翳，見真淨寶，謂為不淨。菩提心寶亦復如是，無智不信，起不淨想。

[0779b29] 「譬如呪藥，若有眾生見聞共住，一切眾病，皆悉除愈。菩提心藥亦復如是，長養善根，攝智慧藥，滿足大願菩薩慧身，若有眾生見聞共住，修正念者，皆悉除滅煩惱

諸病。

[0779c04] 「譬如恒娑相衣，不受塵垢。菩提心衣亦復如是，不受一切生死塵垢。

[0779c05] 「譬如有人常持甘露，專念不散，而能分別一切諸法。菩薩摩訶薩亦復如是，持菩提心甘露正法，正念不散，而能教化一切眾生，令具大願，成智慧身。

[0779c09] 「譬如犁無有扼則不堪用。菩提之心亦復如是，離正直心，於如來法，無有實義。

[0779c11] 「譬如轉輪王有妙天冠，名曰象藏；洗彼冠時，四種兵眾，遊行虛空。菩提心冠亦復如是，淨諸菩薩一切善根，遠離三有，如來智慧無為境界，虛空中行。

[0779c14] 「譬如金剛從金性生，非餘寶生。菩提心寶亦復如是，大悲救護眾生性生，非餘善生。

[0779c16] 「譬如有樹不從根生，而能長養枝葉華果。菩提心樹亦復如是，無所依止，而能長養一切種智，通明大願，普覆世間。

[0779c19] 「譬如金剛，非一切器盡能發明，亦非諸器盡能容持。菩提心寶亦復如是，小心慳結，無智者器不能發明，諂曲邪見眾生器中，不能容持。

[0779c22] 「譬如金剛，能壞眾寶。菩提之心亦復如是，決定了知一切諸法。

[0779c24] 「譬如金剛，能壞眾山。菩提之心亦復如是，壞散一切諸邪見山。

[0779c25] 「譬如金剛，雖破不全，一切眾寶猶不能及。菩提之心亦復如是，雖小懈怠，聲聞、緣覺諸功德寶，所不能及。

[0779c28] 「譬如破金剛，猶能除滅諸貧困苦。菩提之心亦復如是，雖復小失威儀趣法，猶能除滅諸貧窮苦。

[0780a01] 「譬如小金剛，悉能破壞一切諸物。菩提之心亦復如是，緣小境界，能破一切無知癡惑。

[0780a03] 「譬如金剛，非常人所得。菩提之心亦復如是，非小心眾生之所能得。

[0780a04] 「譬如金剛，無智術者所不能識。菩提之心亦復如是，無智眾生所不能識。

[0780a06] 「譬如金剛，無能消滅。菩提之心亦復如是，一切諸法不能消盡。

[0780a08] 「譬如金剛器仗，一切眾生，乃至摩訶那伽，不能執持，除那羅延力。菩提之心亦復如是，聲聞、緣覺不能受持，除諸菩薩摩訶薩。

[0780a11] 「譬如金剛器仗，無不鑒徹，非餘器仗之所能為。菩提之心亦復如是，觀察三世，教化**眾生，阿僧祇劫受無量苦，聲聞、緣覺所不能及。**

[0780a14] 「譬如金剛，餘不能持，除金剛地。菩提之心亦復如是，出生菩薩行願功德，聲聞、**緣覺所不能持，除薩婆若正直心者。**

[0780a17] 「譬如金剛器中盛水，不可消盡。菩提之心亦復如是，安住勝妙迴向善根，入生死趣，諸不善法不能消盡。

[0780a19] 「譬如金剛，能持大地，不令墜沒。菩提之心亦復如是，持諸菩薩一切願行，不令墜落，沒於三界。

[0780a21] 「譬如金剛，於百千劫，處於水中而不爛壞，亦無變異。菩提之心亦復如是，於無量劫，處生死中，諸煩惱業不能斷滅，亦無損減。

[0780a24] 「譬如金剛，一切大火不能燒熱。菩提之心亦復如是，一切生死貪恚癡火，不能燒熱。

[0780a26] 「譬如金剛道場之座，能持菩薩，降伏諸魔，成等正覺，餘不能持。菩提之心亦復如是，能持一切菩薩願行，諸波羅蜜、諸忍、諸地，迴向受記，修菩提道，供養諸佛，聞法受行，一切諸心所不能持。

[0780b02] 「善男子！菩提之心，成就如是無量功德；若有**眾生發菩提心，則具如是無量功德。是故，善男子！汝得善利，發阿耨多羅三藐三菩提心，修菩薩行，具足如是無量功德。**

[0780b06] 「善男子！汝先所問：『云何菩薩學菩薩行、修菩薩道者？』汝今入是明淨莊嚴藏大樓觀者，則能了知學菩薩行、修菩薩道，具足成就無量功德。」

◎
[0780b10] ◎爾時，善財童子敬遶彌勒菩薩，合掌白言：「唯願大聖開樓觀門，令我得入。」

[0780b11] 爾時，彌勒菩薩即彈右指，門自然開，善財即入；入已，還閉。

[0780b13] 爾時，善財觀察樓觀，廣大無量，猶如**虛空，眾寶為地。有阿僧祇窓牖，却敵欄楯，七寶合成阿僧祇幡幢蓋莊嚴，阿僧祇寶瓔珞垂帶，阿僧祇大師子幢半月寶像，諸寶繪綵。又阿僧祇天冠寶衣而以莊嚴，阿僧祇寶網羅覆其上，阿僧祇金鈴，自然演出微妙音聲。又雨無量寶華鬘雲，諸妙香雲，雨阿僧祇細末金屑，放阿僧祇勝妙光明，普照一切。有阿僧祇異類眾鳥，出和雅音。雨阿僧祇優鉢羅鉢曇摩分陀利華，出阿僧祇摩尼寶光，普照一切。於樓觀內，具有百千諸妙樓觀，**不相障礙，莊校嚴飾，亦如上說。

[0780b25] 爾時，善財覩見樓觀不可思議眾妙莊嚴，心大歡喜，踊躍無量；其心柔軟，離諸妄想，除滅一切愚癡闇障，正念思惟，專求妙趣，以無礙身恭敬作禮。禮已，彌勒菩薩威神力故，諸樓觀中，自見其身，又見無量自在神力，不思議事。或見彌勒，隨本種姓，壽命知識，長養善根，諸劫世界，一切佛所，及諸眷屬，因諸大願，初發阿耨多羅三藐三菩提心；或見初得慈心三昧，因以為名。

[0780c04] 或見彌勒行菩薩行，滿足一切諸波羅蜜，諸忍、諸地，淨佛世界，見諸如來，聞法受持，守護正法，為大法師，得無生忍，知某方處，某如來所，劫數多少，而得受記。

[0780c07] 或見彌勒為轉輪王，十善化世；或為四天王，饒益一切眾生；或為帝釋，訶責五欲；或為夜摩天王，讚不放逸；或為兜率天王，讚歎一生菩薩功德；或為化樂天王，讚自在法；或為魔王，說無常法；或為他化自在天王，讚歎菩薩莊嚴化身；或為梵王，讚歎四無量心；或為阿脩羅王，調伏眷屬，入大智海，了達諸法悉如幻化；或為閻羅王，放大光明，普照地獄，滅一切苦。

[0780c16] 或以肴膳飲食，施諸餓鬼；或為畜生受種種身，而為說法，除其癡闇；或為四天王眷屬說法，乃至為諸梵天王眷屬說法；或為諸龍眷屬說法，乃至為人、非人等眷屬說法；或為聲聞、緣覺，及諸菩薩大眾說法；或為發心菩薩，乃至十地菩薩說法。

[0780c22] 或見讚歎初發心菩薩，乃至十地菩薩功德；或見滿足一切波羅蜜，入於平等諸法忍門、廣三昧門、樂深法門，修禪三昧，出生通明，充滿一切，行菩薩行，隨順世間，成就大願；或見與同行菩薩俱，饒益眾生；或見與一生菩薩，諸佛現前，授記者俱。

[0780c27] 或見彌勒於百千劫，經行誦念，書寫經卷，無有懈息；或觀法門，思惟實義；或入諸禪，四無量心，解脫三昧，一切入等；或見出生菩薩通明；或見正受變化三昧，一一毛孔出化身雲，所謂：天身雲，諸龍、夜叉，乃至摩睺羅伽身雲，四天王身雲，乃至梵王身雲，轉輪聖王、王子、大臣、長者、居士、聲聞、緣覺、如來身雲，復見一一毛孔中，出一切眾生等化身雲。

[0781a06] 或出菩薩法門，所謂：讚歎菩提心功德門，檀波羅蜜門，乃至願波羅蜜門；四攝諸禪、無量三昧、通明總持、諸諦諸辯、止觀解脫、緣起念處、正勤神足、根力覺道、聲聞、緣覺二乘所行、菩薩大乘、諸地諸忍、菩薩願行，現如是等一切法門。

[0781a12] 或於樓觀，見諸如來，大眾圍遶、又知諸佛家族不同，種姓不同，其身壽量劫剎，教授無量法門，正法住世，分別了知，皆悉不同。

[0781a14] 爾時，善財諸樓觀中，見一樓觀，高廣嚴飾，勝妙於前，包容三千大千世界、

百億閻浮提、百億兜率天。菩薩命終降神，受胎出生，遊行七步，觀察十方，大師子吼，帝釋、梵王恭敬奉侍，現童子身，處宮殿中，出遊園觀，以薩婆若心，出家苦行，現受乳糜，往詣道場，降伏眾魔，觀菩提樹，轉正法輪，昇天宮殿，方土劫數，眷屬壽量，行菩薩行，滿足大願，演說正法，教化眾生，現分舍利，皆悉不同。

◎
大方廣佛華嚴經卷第五十九

【經文資訊】大正藏第 09 冊 No. 0278 大方廣佛華嚴經
【版本記錄】CBETA 電子佛典 2016.06，完成日期：2016/06/15
【編輯說明】本資料庫由中華電子佛典協會（CBETA）依大正藏所編輯
【原始資料】蕭鎮國大德輸入，眾生出版社提供新式標點，其他
【其他事項】本資料庫可自由免費流通，詳細內容請參閱【中華電子佛典協會資料庫版權宣告】

本網站係採用 Creative Commons 姓名標示-非商業性-相同方式分享 3.0 台灣 (中華民國) 授權條款授權.
Copyright ©1998-2016 CBETA
Dictionary cache status: loaded

Copyright Fo Guang Shan 佛光山 2013-2025. This work may be freely reused under the Creative Commons Attribution 4.0 International License with attribution. Please send comments to alex@ntireader.org.
Page updated on 2025-06-19

Avataṃsakasūtra (Flower Garland Sūtra) 大方廣佛華嚴經
Scroll 60
Click on any word to see more details.

大方廣佛華嚴經卷第六十

東晉天竺三藏佛馱跋陀羅譯

入法界品第三十四之十七

[0781b06] ◎爾時，善財自見己身在諸佛所，見如是等諸奇特事。又聞樓觀諸金鈴中，出不思議微妙音聲，所謂：初發菩提心聲；菩薩所行諸度願聲；恭敬供養，不可思議諸佛音聲；淨佛剎聲；佛法雲聲。諸莊嚴具，亦出如是微妙音聲。又聞某菩薩，在某世界，於某劫中，某知識化迴向善根，出生大願；於某佛所，大眾之中，發菩提心聲。又聞菩薩修習諸行劫數多小，於某剎中，成正覺聲；如是名號，壽量長短，滿足大願，化眾生聲；於諸菩薩、聲聞、緣覺、大眾之中，現般涅槃法住世聲。又聞菩薩於某世界，悉能廣行檀波羅蜜，淨持禁戒，修習忍辱，發行精進，入諸禪定，習應智慧；為求法故，捨諸珍寶、國城、妻子、頭目、手足。守護正法，為大法師，施清淨法，設大法會，建大法幢，擊法鼓，吹法螺，雨法雨，興立塔廟；種種莊嚴，安樂眾生，護佛法藏。又聞某佛，在某世界，於某劫中，成等正覺，眷屬多小，壽命長短，滿足大願，教化眾生。聞如是等不可思議微妙音聲，身心柔軟，歡喜無量；即得無量陀羅尼門、辯才門、忍門、精進門、大願門、通明門、智慧門、解脫門、波羅蜜門、三昧門。

◎

[0781b29] ◎爾時，善財於寶鏡中，見諸如來及其眷屬；諸大菩薩、聲聞、緣覺；淨世界、不淨世界、雜世界；或世界有佛、或世界無佛、或上、中、下世界；或有世界如因陀羅網；或有飜覆仰伏世界。又復覩見平正世界，悉分別知五道別異。又見無量阿僧祇諸大菩薩，經行禪定，觀察諸法，發大悲心，普覆眾生，造種種論，辯眾義趣、或書經卷；或問、或答，或見出生三種迴向，及諸大願，悉皆覩見如是等事。又見諸寶柱中，普放無量青黃赤白淨玻瓈色，因尼羅寶閻浮檀金諸光明網；又見珠瓔珞中，出八功德香水；瑠璃寶中，出無量光明。又見優鉢羅鉢曇摩分陀利中，生諸妙華，大如車輪；華中悉見男女、大小、釋梵四王、諸龍、夜叉，乃至人、非人等，及諸象馬、聲聞菩薩、一切眾生，種種形類，皆悉恭敬，合掌禮佛。又寶樹中，悉見種種妙色之身，所謂：如來身、菩薩身、天龍八部等身、釋梵天身、轉輪王身、四部眾身；各各執持眾供養具，尊重讚歎，恭敬禮拜。又見半月像中，放阿僧祇日月光明。又見彌勒於過去世修菩薩行，布施頭目、髓腦、手足、肢節，一切身分、國城、妻子，種種諸物，隨其所須，盡給施之。又見彌勒讚歎諸佛，恭敬供養；或為醫王，療治眾病；失正路者，示以正道；或為大船師，導至寶洲；或為馬王，荷負眾生，令離鬼難；或為論師，造諸經論；或為轉輪王，十善化世；或見孝順父母，近善知識，不違其教；或見聲聞、緣覺、菩薩、如來形色，教化眾生；或為法師，讚歎佛法，禪思誦念，興諸福業，造立塔廟諸妙形像，以香華鬘恭敬供養；或教眾生三歸、五戒、八齋、十善，出家學道，聞法受持，正念思惟，住菩提心。又見彌勒於無量劫，行六波羅蜜，化眾生事；又見彌勒無量劫中諸善知識。

[0782a05] 爾時，彌勒菩薩告善財言：「善來童子！汝見樓觀諸大菩薩不可思議自在力不？」「唯然，已見。」譬如有人，夢中覩見山林、河池、大海、須彌諸天宮殿，四天下中一切像類，見如是已，歡喜無量。爾時，善財亦復如是，以大菩薩威神力故，遠離虛妄，見三界法皆悉如夢；菩薩智慧無礙法門，入諸菩薩莊嚴法門，究竟菩薩不可思議諸妙方便

，顯現菩薩神力自在。譬如有人當命終時，見中陰相；所謂：行惡業者，見於地獄、畜生、餓鬼，受諸楚毒；或見閻羅王持諸兵仗，囚執將去；或見刀山；或見劍樹；或見利葉割截眾生；或見鑊湯鬻治眾生；或聞種種悲苦音聲。若修善者，當命終時，悉見一切諸天宮殿；或見天女，種種莊嚴，遊戲快樂。見如是等諸妙勝事而不自覺；死此生彼，但見不可思議行業境界。善財童子亦復如是，於樓觀內，見諸菩薩不可思議勝業境界。譬如有人，為非人所持，見種種形類，若有問難，悉能應答；善財童子亦復如是，以大菩薩威神力故，悉能分別，正念思惟一切諸法。譬如有人入於龍宮，七日半月，一歲百歲，謂為須臾；善財童子亦復如是，入彌勒菩薩神力宮殿，於百千劫，謂如須臾。譬如梵宮，名莊嚴藏，於中悉見三千世界異類形像；善財童子亦復如是，於樓觀中，悉見一切未曾有事。譬如比丘得一切入定，行、立、坐、臥，隨彼境界，悉現在前；善財童子亦復如是，於樓觀中，隨彼境界，悉分別知。譬如人見乾闥婆城，無所障礙；善財童子亦復如是，於樓觀中，見一切法，無所障礙。譬如有人昇天宮殿，見人住處，無所障礙；譬如大海，於中悉見三千世界，一切品類；譬如幻師，悉能顯現一切形色；善財童子亦復如是；於樓觀中，彌勒菩薩威神力故，悉見一切未曾有事，無所障礙。爾時，彌勒菩薩攝威神力，即時彈指告善財言：「善男子！汝從定起。」從定起已，而告之曰：「汝覩見此菩薩神力自在，大願功德，依果菩薩莊嚴，修習奇特諸深妙行；出生死道一切法門，無量莊嚴，諸佛大願，不可思議菩薩三昧；如是等事，汝悉見不？」

[0782b16] 善財答言：「唯然，已見。蒙善知識威神力故。」

[0782b17] 爾時，善財白言：「大聖！此何法門？」

[0782b18] 答言：「入三世智正念思惟莊嚴藏法門。善男子！一生菩薩得如是等不可說不可說法門。」

[0782b20] 「大聖！此諸奇特妙莊嚴法，從何所來？」

[0782b21] 答言：「菩薩神力之所出生，而亦不在神力之中；不來、不去、無積聚處。譬如龍雨，不從身心，但以發意，欲雨則雨；然彼境界，不可思議。善男子！此諸奇特妙莊嚴法，亦復如是；無所從來，但以菩薩神力出生。善男子！譬如幻師，現種種事，無來去處；但以幻力，現種種事。此諸奇特妙莊嚴法，亦復如是；無來、無去，無住、無著，不生、不滅，但學菩薩智願力故，現如是事。」

[0782b29] 爾時，善財白言：「大聖！從何所來？」

[0782c01] 答言：「佛子！菩薩無來趣、無行住趣、無所著趣、不生不死趣、不往不至趣、不離不起趣、不捨不著趣、無業無報趣、無起無依趣、不常不斷趣。善男子！菩薩但為教化救護眾生，從大慈悲來，滅眾生苦故；從菩薩淨戒道來，隨其所樂，自在生故；從菩薩大願道來，本發意故；從菩薩神通道來，滅眾生苦，住佛所故；從菩薩無增損趣來，不失身心諸善業故；從菩薩慧方便來，隨順一切眾生類故；從菩薩化身趣來，如電鏡像故。善男子！汝所問我何所來者，我從生處摩離國來；彼有聚落，名曰樓觀；有長者子，名瞿

波羅，我為說法，令立菩提；我本生處諸群生等，隨所應化而為說法；亦為父母及諸親屬，隨應說法，安立大乘，而來至此。」

[0782c16] 善財白言：「大聖！何等為菩薩生處？」

[0782c17] 答言：「善男子！菩薩有十種生處，何等為十？所謂：菩提心，是菩薩生處，生菩薩家故；正直心，是菩薩生處，生善知識家故；安住諸地，是菩薩生處，生諸波羅蜜家故；出生大願，是菩薩生處，生菩薩行家故；大悲，是菩薩生處，生四攝家故；真實觀法，是菩薩生處，生般若波羅蜜家故；摩訶衍，是菩薩生處，生方便波羅蜜家故；教化眾生，是菩薩生處，生菩提家故；智慧方便，是菩薩生處，生無生法忍家故；隨順諸法，是菩薩生處，生三世諸佛家故。

[0782c27] 「善男子！菩薩摩訶薩以般若波羅蜜為母；大方便為父；檀波羅蜜為乳；尸波羅蜜為乳母；羼提波羅蜜為莊嚴具；毘梨耶波羅蜜為養育者；禪波羅蜜為潔淨；善知識為師；菩提分為朋友；一切善根為親族；一切菩薩為兄弟；菩提心為家；如說修行為家地；菩薩所住為家處；菩薩忍法為豪尊；出生大願為巨富；具菩薩行為順家法；讚摩訶衍為紹家法；甘露灌頂一生菩薩為王太子，能淨修治三世佛家。

[0783a07] 「佛子！如是菩薩，超凡夫地，證離生法；生如來家，住佛種姓，不斷三寶；守護一切菩薩種姓，淨所生處，離諸惡道，悉為一切天人、釋梵、沙門、婆羅門恭敬供養；以生佛家，滿足一切大願藏故。佛子！菩薩摩訶薩生如是家，知一切法悉如電光，一切趣中，受生無厭；了趣如化，雖現處中而無所著，達一切法悉無有我，心無憂悔，以大慈悲教化眾生而不疲倦；了達生死皆悉如夢，於一切劫行菩薩行而不懈廢；了知五陰皆悉如幻，不畏生死，知諸法界，心無所著；了一切法如熱時焰，於一切行不生倒惑，遊戲幻法，超魔境界；得淨法身，離煩惱業，於諸趣中而得自在，無顛倒惑。善男子！我淨法身，充滿一切法界，現一切眾生等色；一切眾生等音聲；一切眾生等名號；一切眾生等威儀；現一切眾生等隨順世間；現一切眾生等受生；現一切眾生等童子身；一切眾生等想；出生一切菩薩大願，為變化身，與眾生等充滿法界。若諸同行，失道心者，還令發起菩提心故；我於此閻浮提南界，摩離國內，拘提聚落，婆羅門家種姓中生，為欲滅彼憍慢心故，化度父母及親族故，於中受生。善男子！我於南方，隨諸眾生所應，示現而化度之；於此命終，生兜率天。為欲化度彼諸天故，顯現勝妙智慧功德，消欲渴愛，令知諸行皆悉無常，天趣壽命，盛必有衰，入摩訶衍一生菩薩，皆悉雲集；為欲教化諸同行故，欲開釋迦牟尼世尊所化蓮華，現彼受生。善男子！我於彼中，壽終下生，成正覺時，汝及文殊師利俱得見我。善男子！汝今往詣文殊師利，問云何菩薩學菩薩行、修菩薩道，具足成就普賢所行？彼當為汝分別演說。何以故？文殊師利滿足無量億那由他菩薩願行，常為無量億那由他諸佛之母。又為無量億那由他諸菩薩師，勇猛精進，教化眾生，名稱普聞十方世界；常於一切諸佛眾中，為大法師，悉為諸佛之所讚歎，安住甚深智慧法門，分別了知一切法界；於無量劫，修諸法門，究竟普賢菩薩所行。善男子！文殊師利是汝善知識，能令汝得生如來家，長養善根，積功德聚；能示語汝諸善知識，滿足大願，顯現一切菩薩不可思議功德。是故，善男子！汝應一心尊重，恭敬往詣其所。何以故？汝先所見諸善知識，修菩薩行

，滿足大願，得諸法門，皆由文殊師利威神力故。」

[0783b25] 時，善財童子頭面敬禮彌勒菩薩，遶無數匝，辭退而行。

[0783b27] 爾時，善財童子如是經遊百一十城，到普門城邊，思惟而住，觀察十方，一心專求文殊師利：「何當會遇，面奉慈顏？」作是念時，文殊師利遙伸右手，過百一十由旬，至普門城，摩善財頂而作是言：「善哉！善哉！善男子！若離信根，憂悔心沒，功行不具，退失精勤；於少功德，便以為足；於一善根，心生住著；不善發起菩薩行願，不為善知識之所攝護，不為如來之所憶念。是等皆悉不能了知如是法性、如是理趣、如是所行、如是所住；若周遍知、若種種知、若盡原底、若漸趣入、若解說、若分別、若證知、若獲得；皆悉不能。」是時，文殊師利為善財童子示教誨已，慰諭令其歡喜踊躍，令得成就阿僧祇法門，得無量大智光明、無量菩薩陀羅尼、無量大願、無量三昧、無量神通、無量智慧，皆已成就；復令得入普賢所行道場之內。既置善財自所住已，文殊師利還攝不現，於是善財得見三千大千世界微塵等諸善知識，不違其教，增長薩婆若大慈悲藏；以淨慧眼，普觀眾生，安住菩薩寂靜法門，分別了知諸法境界，入佛甚深大功德海；具解脫道，長養精進，為薩婆若修正直心，入於三世甚深法海；隨順諸佛清淨法輪，現入諸趣，於一切劫，修菩薩行，滿足大願；明淨慧光，照一切智境，淨菩薩根，以淨慧光除愚癡翳，照一切法，了達法界一切佛剎及諸眾生；壞障礙山，住無礙法，具足成就諸地法藏，修習普賢菩薩所行。善財童子得聞普賢菩薩名號，行願功德，諸地地具、地法、地得、地次第、地修、地住、地境界、地持、地共、地正道，一心欲見普賢菩薩。

[0784a01] 爾時，善財正念起如來金剛藏道場，一切寶蓮華藏師子座心；虛空界等心；一切無著心；淨一切剎無障礙心；於一切法境界無障礙心；充滿一切十方心；得薩婆若境界無量心；莊嚴道場心；深入分別法海心；教化成熟一切眾生廣大心；於一切劫，行菩薩行，究竟如來十力心。

[0784a07] 爾時，善財起是心時，自善根力、佛威神力、普賢菩薩諸善根力；即見十種瑞相。何等為十？所謂：見一切淨剎莊嚴菩提；見一切剎無諸惡道；見一切剎淨如蓮華；見一切剎一切眾生，身心柔軟；見一切剎無量莊嚴；見一切剎一切眾生，三十二相，莊嚴其身；見一切剎莊嚴雲覆；見一切剎一切眾生成就慈心；見一切剎莊嚴道場；見一切剎一切眾生，皆悉修習念佛三昧；是為十。又見十種光相：見一切世界微塵，一一微塵中，放一切如來光明網雲，與一切世界微塵等；一一微塵中，放一切佛種種色光，與一切世界微塵等，普照法界；一一微塵中，放一切寶雲光明，與一切世界微塵等，普照法界；一一微塵中，放如來光焰輪雲，普照法界；一一微塵中，出一切香雲，普熏法界，讚歎普賢菩薩諸行，一切大願諸功德海；一一微塵中，放一切日月光雲，放普賢菩薩光明，普照法界；一

一微塵中，出一切眾生等身雲，相好莊嚴，放佛光明，普照法界；一一微塵中，出一切菩薩身雲，究竟一切行，充滿法界；一一微塵中，出一切寶形像雲，充滿十方一切世界；一一微塵中，出一切如來身雲，與一切世界微塵等，普雨一切甘露正法，充滿法界；是為十。

[0784b02] 爾時，善財見十種瑞相已，即作是念：「我今必見普賢菩薩，增長善根，究竟菩薩妙行；見一切佛若見普賢菩薩；得一切智想，一心恭敬，欲見普賢菩薩。」爾時，善財即見普賢菩薩，在金剛藏道場，於如來前，處蓮華藏師子之座，大眾圍遶；心如虛空，無所染著，除滅障礙，淨一切剎；以無礙法，充滿十方，住一切智，入諸法界，教化眾生；於一切劫，行菩薩行，恭敬供養一切諸佛，心無退轉；於眾生中，最勝最上，一切世間無能壞者，一切菩薩不能察其智慧境界；具不思議諸妙功德，普觀三世等諸如來。

[0784b14] 爾時，善財見普賢菩薩一一毛孔，放一切世界微塵等光明，普照一切虛空、法界等世界，除滅一切眾生苦患，悉能長養菩薩善根；一一毛孔，出種種香雲，普熏十方一切如來及諸眷屬；一一毛孔，出一切世界微塵等華雲；一一毛孔，出一切世界微塵等諸香樹雲，出眾妙香，莊嚴法界；一一毛孔，出一切世界微塵等妙寶衣雲，莊嚴虛空；一一毛孔，出一切世界微塵等種種寶樹，充滿虛空，以為莊嚴，雨種種寶，供佛大眾；一一毛孔，出一切世界微塵等色界天身，充滿一切法界，一切眾生界，讚歎菩提；一一毛孔，出一切梵王身雲，勸請如來，轉妙法輪；一一毛孔，出一切欲天身雲，皆悉護持諸佛法輪；一一毛孔念念中，出一切世界微塵等三世諸佛，充滿虛空，無依眾生為作歸依；一一毛孔念念中，出一切世界微塵等清淨佛剎，諸佛菩薩充滿其中，教化成熟無量眾生；一一毛孔念念中，出一切世界微塵等淨、不淨佛剎，充滿虛空，令染污者，皆悉清淨；一一毛孔念念中，出一切世界微塵等不淨淨剎，調伏不淨眾生；一一毛孔念念中，出一切世界微塵等一切眾生身雲，隨順世間，教化眾生；一一毛孔念念中，出一切世界微塵等菩薩身雲，讚歎諸佛，長養一切眾生善根；一一毛孔念念中，出一切世界微塵等初發心菩薩身雲，於一切剎，示現初發菩提之心；一一毛孔念念中，出一切世界微塵等菩薩身雲，於一一剎，讚一切佛功德願海，普賢菩薩所行妙行；一一毛孔念念中，出一切世界微塵等普賢所行，雨甘露法，令一切眾生修薩婆若；一一毛孔念念中，出一切世界微塵等佛，初成正覺，出興于世。

[0784c18] 爾時，善財見如是等不可思議自在神力；見已，歡喜踊躍無量。重觀普賢一一身分、一一肢節、一一毛孔中，悉見三千大千世界風輪、水輪、火輪、地輪，大海寶山、須彌山王、金剛圍山，一切舍宅，諸妙宮殿，眾生等類，一切地獄、餓鬼、畜生，閻羅王處，諸天梵王，乃至人、非人等，欲界、色界，及無色界，一切劫數，諸佛菩薩，教化眾生，如是等事，皆悉顯現；十方一切世界，亦復如是。如此娑婆世界，盧舍那如來、應供、等正覺，所現自在力；東方蓮華妙德世界，賢首佛所，顯現神力，亦復如是。如賢首佛所，如是東方一切世界，一切佛所，顯現神力，亦復如是；如東方，南、西、北方，四維，上、下，一切世界，一切佛所，顯現神力，亦復如是。於一切世界，一切微塵，一一微

塵中，現自在力，亦復如是。

[0785a04] 爾時，善財見普賢菩薩不可思議自在神力，即得十不可壞智慧法門；何等為十？所謂：於念念中，能以一身遍一切剎；於念念中，詣一切佛所；於念念中，恭敬供養一切諸佛；於念念中，一切佛所聞持正法，得一切佛法輪智波羅蜜門；得不思議佛自在智波羅蜜門；得無盡辯智慧法門；得般若波羅蜜觀諸法門；得一切法界海大方便波羅蜜門；得知一切眾生欲性智慧波羅蜜門；得普賢所行智慧波羅蜜門。

[0785a14] 爾時，普賢菩薩即伸右手，摩善財頂；摩已，善財復得一切世界微塵等諸三昧門；一一三昧門，各有一切世界微塵等三昧，以為眷屬；一一三昧中，見一切世界微塵等諸如來海，長養一切世界微塵等諸功德具，生薩婆若，滿大願海，安住正道；究竟一切諸菩薩行，發薩婆若，勇猛精進，為一切佛光明所照。如此娑婆世界盧舍那佛所，普賢菩薩摩善財頂，令得具足一切世界微塵等三昧門，諸妙功德；普賢菩薩在於十方一切世界諸如來所，摩善財頂，所得功德，亦復如是。

[0785a25] 爾時，普賢菩薩告善財言：「善男子！汝今見我自在神力奇特事不？」

[0785a26] 答言：「唯然，已見。此不思議莫能測者，唯除如來。」

[0785a27] 「善男子！我於過去不可說不可說世界海微塵等劫，修菩薩行，專求菩提；一一劫中，見不可說不可說世界海微塵等佛，修菩提心；一一劫中，於一切世界，設不可說不可說廣大施會，給施一切：或施妻子、城邑、聚落、頭目、髓腦、肢節、血肉，一切身分；不惜壽命，一向專求一切種智。於一一劫，恭敬供養不可說不可說世界海微塵等佛，於彼佛所，出家學道，受持正法，未曾生於貪恚癡心、我我所心、樂著生死虛妄之心、輕慢他心、諸障礙心，修不可壞佛菩提心，未曾忘失。善男子！我所修行菩薩諸行，淨佛世界，教化眾生，長養大悲，供養諸佛及善知識，護持正法，悉捨一切內外諸物，修習世間、出世間智，令一切眾生背生死苦，讚歎一切諸佛功德；如是等事，於不可說不可說劫中演說，劫猶可盡，此諸功德不可窮盡。善男子！我得如是功德具力、諸善根力、樂勝法力、修功德力、觀察諸法寂滅性力、淨慧眼力、佛威神力、諸大願力、大慈悲力、淨通明力、善知識力，得是力故，逮得本性清淨法身，三世不壞；又得無上清淨色身，超出一切世間，隨應化者，莫不覩見；遊一切剎，無處不至，現自在力，見者無厭。善男子！汝且觀我清淨法身，無量劫海行菩薩行之所成就；無量劫中，難聞、難見，種少善根。聲聞菩薩，猶尚不得聞我名字，況見我身。善男子！若有眾生聞我名者，於阿耨多羅三藐三菩提，不復退轉；若見，若觸，若迎送，若隨行，若見光明，若見震動諸佛世界；乃至夢中見聞我者，亦復如是。若思惟念我，若一日一夜，若七日七夜，若半月，若一月，若一歲，若

百歲，若一劫，若百劫，乃至不可說不可說世界微塵等劫；若一生念我，若百生，乃至不可說不可說世界微塵等生念我，亦復如是。以如是等世界微塵等諸妙方便，令一切眾生, 發阿耨多羅三藐三菩提心, 住不退轉。善男子！若有眾生聞我修習淨佛剎者，必得往生清淨世界；若有眾生見聞我身，必得生我清淨身中。善男子！汝復觀我清淨法身。」

[0785c09] 爾時, 善財於普賢菩薩相好肢節, 諸毛孔中, 見不可說不可說世界海，諸佛充滿；一一如來，以不可說不可說大菩薩眾, 以為眷屬。見彼一一如來剎海，所依不同，形色各異；金剛圍山，大雲彌覆，佛興世間，所轉法輪；如是等事，皆悉不同。又見普賢菩薩於十方剎，出一切世界微塵等如來化身，教化眾生，令發阿耨多羅三藐三菩提心。爾時，善財童子經由親近一佛世界微塵等諸善知識所得功德，於見普賢菩薩所得功德，百分不及一，百千萬分乃至算數譬諭所不能及；何以故？善財童子於念念中，入不可說不可說佛世界海，得不可說不可說微塵等諸功德藏；知諸佛海, 次第興世；菩薩眾海, 眷屬圍遶；了眾生根, 現自在力而化度之。或一世界於一劫中, 修菩薩行；乃至不可說不可說世界微塵等劫，修菩薩行。不此世界沒，不彼世界生，而能教化無量無邊世界眾生, 令發阿耨多羅三藐三菩提心。

[0785c28] 爾時, 善財童子能自究竟普賢所行諸大願海, 不久當與一切佛等, 一身充滿一切世界剎等、身等、行等、正覺等、自在力等、轉法輪等、諸辯才等、妙音聲等、方便等、無畏力等、佛所住等、大慈悲等、不思議法門自在力等。

[0786a04] 爾時, 普賢菩薩欲重明此義, 以偈頌曰：

「汝等離煩惱,　　清淨心諦聽,
說佛一切行，　　真實波羅蜜。
超出諸世間,　　無上調御士,
遠離煩惱垢,　　清淨如虛空。
圓滿智慧日,　　除滅煩惱闇,
普照一切法,　　安樂諸群生。
如來無量劫,　　時乃出興世,
譬如優曇華,　　難見難值遇。
普為諸群萌,　　苦行無量劫,
隨順諸世間,　　其心無染著。
時諸菩薩眾,　　既聞普賢教,
敬心聽如來,　　自在真實義。
普賢真佛子,　　究竟一切行,
常為佛所歎,　　言必不虛妄。

普賢功德華,　　不染三界法,
勸發大眾聽,　　無盡智慧海。
諸佛微妙智,　　清淨如虛空,
明了一切行,　　其心無所著。
一念悉了達,　　三世一切法,
善知眾生根,　　隨其所應化。
眾生心煩惱,　　諸業善不善,
所樂皆悉知,　　而為說正法。
或見如來坐,　　充滿十方界,
眾生罪所障,　　雖近而不見。
或見初發心,　　遠離諸放逸,
無量無數劫,　　修習菩薩行。
或聞諸最勝,　　妙音演說法 ,
罪垢眾生等,　　不聞佛名號。
或見大菩薩,　　充滿三千界,
究竟普賢行,　　如來為說法。
或見盧舍那,　　無量無數劫,
嚴淨此世界,　　得成最正覺。
或見賢首佛,　　普賢大菩薩,
斯等悉充滿,　　蓮華妙德剎。
或見阿彌陀,　　觀世音菩薩,
灌頂授記者,　　充滿諸法界。
或見阿閦佛,　　香象大菩薩,
斯等悉充滿,　　妙樂嚴淨剎。
或見月慧佛,　　金幢大菩薩,
斯等悉充滿,　　明淨鏡妙剎。
或見日藏佛,　　智灌大菩薩,
斯等悉充滿,　　清淨光明剎。
或見十方界,　　諸佛放光明,
為眾轉法輪,　　除滅愚癡暗。
或見一毛孔,　　不可說佛剎，
諸佛莊嚴身,　　佛子眾圍遶,
為轉正法輪,　　度脫諸群生。
或於一毛孔,　　普見諸佛子,
無數億劫中,　　修習菩薩行。
或於一一塵,　　悉見無量剎，
或淨或垢穢,　　諸行業所起,
或見盧舍那,　　於彼轉法輪,

顯現自在力,　方便入涅槃。
觀察眾生類,　一切業煩惱,
顯現自在力,　化之令解脫。
如是諸法王,　十方世界中,
顯現自在力,　我今說少分。
或見釋迦文,　初成等正覺,
饒益諸群生,　一切莫能測。
或見為菩薩,　供養一切佛,
或住童子地,　顯現自在力,
或見行施戒,　忍辱勤精進,
深入諸禪定,　住慧方便地。
或見究竟住,　一切種智地,
三昧陀羅尼,　出生諸通明。
或見無量劫,　修習菩薩行,
逮得不退轉,　甘露灌頂記。
或見為梵身,　帝釋四天王,
剎利婆羅門，　示現此等身。
或見從兜率,　命終降神生,
或見住宮殿,　捨欲而出家,
或見坐道場,　降魔成正覺,
轉淨妙法輪,　涅槃後起塔。
或見無量壽,　最勝天人尊,
為授灌頂記,　成無上導師。
或見十力尊,　教化已周訖,
般涅槃已來,　無量無數劫。
或見論師月,　現處梵王宮,
亦現大自在,　魔王宮殿中。
或見兜率宮,　諸天眾圍遶,
為彼說正法，　悉令大歡喜。
或見處夜摩,　帝釋四天王,
諸龍夜叉王,　八部宮殿中。
錠光如來所,　供養得授記,
如是等方便,　教化諸群生。
光明身壽命,　淨慧及眷屬,
教化威儀聲,　皆悉不可數。
見佛同眾生,　或身如須彌,
或現跏趺坐,　充滿於世界,
或見光一尋,　或百千由旬,
或見照法界,　或照一切剎。

或現壽百歲，　　百千萬億歲，
無量那由他,　　不可思議劫。
無礙清淨慧,　　一念知三世,
悉從因緣起,　　而實無自性。
一剎成正覺，　　普現諸世界,
能現一世界,　　而作無量剎。
示現無量剎，　　而為一世界，
安住無上道,　　具足無畏力。
無礙智慧轉,　　十二行法輪,
知苦習盡道,　　十二支緣起。
四辯無礙智,　　演說一切法，
無我無我所,　　亦無有自性,
無生亦無滅,　　無來亦無去,
皆悉如虛空,　　而不壞諸業。
如來為眾生,　　方便分別說，
轉此法輪時,　　震動一切剎，
大海金剛山,　　無有恐怖者。
如來一音說，　　各隨所應解，
滅諸煩惱垢,　　令住薩婆若。
如來一音說，　　或聞施戒忍，
精進禪智慧,　　慈悲及喜捨,
四念四正勤,　　如意諸根力,
覺道止觀念,　　神通諸法門。
如來一音說，　　八部人非人，
梵釋四天王,　　隨類音聲解。
若多貪恚癡,　　憍慢慳嫉結,
八萬四千垢,　　各聞對治法。
未修淨業者,　　聞說十善道，
已修施戒者,　　聞說般涅槃。
染著於生死,　　懈怠諸群生,
聞說解脫門，　　除滅生死苦。
少欲知足者,　　樂處於閑靜,
如是等眾生,　　聞說二乘音。
或修廣大心,　　具諸功德藏,
親近諸佛者,　　聞說大乘聲。
或有一世界,　　聞說一乘音，

或二三四五,　　乃至無量乘。
智慧行有異,　　解脫無差別，
猶如虛空性,　　無有若干相。
如來微妙音,　　其性亦如是,
隨所應化者,　　所聞各不同。
佛以過去行,　　得一微妙音,
無心於彼此,　　而能應一切。
佛口放妙光,　　八萬四千數,
普照諸世界,　　除滅眾煩惱。
具足智功德,　　三種順眾生,
離世如虛空,　　常現於世間。
雖復隨世現,　　生老病死苦,
或復現住壽,　　其性如虛空。
如來分別知,　　一切眾生類,
諸根及性欲,　　令住薩婆若。
諸佛尊導師,　　示入於大眾,
隨其所應化,　　善現威儀法。
為諸聲聞現,　　出家威儀法,
常樂修寂滅,　　無餘涅槃證。
婆羅門眾中,　　示現羸老身,
縈髮而苦行,　　語論無窮盡。
服氣或斷食,　　五熱以炙身,
如是現苦行,　　降伏諸異學。
或持異道戒,　　善算多方術,
星曆地動相,　　種種眾生相。
深入諸禪定,　　三昧及解脫，
種種現嬉戲,　　令得薩婆若。
示現樂衣服,　　種種莊嚴身,
勇健善兵法,　　降伏剎利故。
現知治正法,　　時節諸義利,
軟語攝眾生,　　降伏大臣故。
或詣四天王,　　八部鬼神所,
方便為說法，　　皆令大歡喜。
或現為帝釋,　　安住善法堂,
諸天眾圍遶,　　為彼演說法。
夜摩或兜率,　　化樂化自在,
梵王至淨居,　　為彼演說法。
如是現無數,　　種種威儀法,
無量方便力,　　度脫諸群生。

譬如工幻師，　能現種種事，
佛為化眾生，　示現種種身。
如月遊虛空，　覩者謂增損，
影現諸河池，　映蔽熒火光。
如來淨智月，　示現有增損，
處於直心水，　映蔽二乘光。
譬如深大海，　珍寶不可盡，
於中悉顯現，　眾生形類像。
甚深因緣海，　功德寶無盡，
清淨法身中，　無像而不現。
譬如明淨日，　照除世間闇，
如來淨智日，　悉除三世闇。
如龍興慶雲，　普雨於一切，
身心不降雨，　除熱得清涼。
如來亦如是，　興起大悲雲，
普雨甘露法，　滅除三毒火。
此法亦不從，　如來身心出，
如來淨法身，　三界無倫匹。
超出諸世間，　非有亦非無，
其實無所依，　不去而遍至。
譬如夢所見，　亦如空中畫，
非色非無色，　非相非無相，
非有亦非無，　其性如虛空。
如海摩尼寶，　能出種種寶，
眾生諸光明，　而光無所有。
導師亦如是，　雖有而非有，
不於一處中，　積集功德寶，
大仙現虛空，　如自性實際，
涅槃離欲滅，　皆悉是一性。
眾生心微塵，　海水渧可數，
虛空亦可量，　佛德說無盡。
聞此法歡喜，　信心無疑者，
速成無上道，　與諸如來等。」

大方廣佛華嚴經卷第六十

[0788b03] 華嚴經梵本凡十萬偈，昔道人支法領，從于闐國得此三萬六千偈，以晉義熙十四年歲次鶉火三月十日，於揚州司空謝石所立道場寺，請天竺禪師佛度跋陀羅，手執梵文譯梵為晉，沙門釋法業親從筆受。時吳郡內史孟顗、右衛將軍褚叔度為檀越，至元熙二年六月十日出訖。

【經文資訊】大正藏第 09 冊 No. 0278 大方廣佛華嚴經
【版本記錄】CBETA 電子佛典 2016.06，完成日期：2016/06/15
【編輯說明】本資料庫由中華電子佛典協會（CBETA）依大正藏所編輯
【原始資料】蕭鎮國大德輸入，眾生出版社提供新式標點，其他
【其他事項】本資料庫可自由免費流通，詳細內容請參閱【中華電子佛典協會資料庫版權宣告】

本網站係採用 Creative Commons 姓名標示-非商業性-相同方式分享 3.0 台灣 (中華民國) 授權條款授權.
Copyright ©1998-2016 CBETA
Dictionary cache status: loaded

Glossary and Other Vocabulary

Copyright Fo Guang Shan 佛光山 2013-2025. This work may be freely reused under the Creative Commons Attribution 4.0 International License with attribution. Please send comments to alex@ntireader.org.
Page updated on 2025-06-19
Abbreviations
Reference
Help
About

Buddhāvataṃsaka Sūtra
This is a copy of a Wikipedia article. See latest Wikipedia version here.

Covers of a Korean golden pigment sutra chapter. Indigo dyed paper, with rows of golden flower blossoms, and a title cartouche, c. 1400.
Chinese canon
Mainstream texts
AgamasVinayaAbhidharmaJataka
Mahayana sutras
PrajnaparamitaLotus SutraBuddhāvataṃsakaRatnakutaMahaparinirvanaMahasamnipataGeneral sutras
Tantras
VairocanābhisaṃbodhiVajrasekharaGuhyasamājaHevajraSusuddhikara sūtra
Contents (traditional order)
Tibetan canon
KangyurTengyur(Nyingma Gyubum)
Mainstream texts
Early sutrasVinayaAbhidharmaJataka
Mahayana sutras

PrajnaparamitaBuddhāvataṃsakaRatnakutaGeneral Sutra Section(Lotus SutraMahaparinirvana Sutra)
Tantras
Four classesChakrasamvaraHevajraKalachakraGuhyasamajaInner (Nyingma)

The Buddhāvataṃsaka-nāma-mahā-vaipulya-sūtra (The Mahāvaipulya Sūtra named "Buddhāvataṃsaka") is one of the most influential Mahāyāna sutras of East Asian Buddhism.[1] It is also often referred to as the Avataṃsaka Sūtra.[1] In Classical Sanskrit, avataṃsaka means garland, wreath, or any circular ornament, such as an earring.[2] Thus, the title may be rendered in English as A Garland of Buddhas, Buddha Ornaments, or Buddha's Garland.[2] In Buddhist Hybrid Sanskrit, the term avataṃsaka means "a great number," "a multitude," or "a collection." This is matched by the Tibetan title of the sutra, which is A Multitude of Buddhas ("sangs rgyas phal po che").[2]

Modern scholars consider the Buddhāvataṃsaka to be a compilation of numerous smaller sutras, many of which originally circulated independently and then were later brought together into the larger mature Buddhāvataṃsaka. Many of these independent Buddhāvataṃsaka sutras survive in Chinese translation.[1]

The text has been described by the translator Thomas Cleary "the most grandiose, the most comprehensive, and the most beautifully arrayed of the Buddhist scriptures."[3] The Buddhāvataṃsaka describes a cosmos of infinite realms upon realms filled with an immeasurable number of Buddhas. This sutra was especially influential in East Asian Buddhism.[4] The vision expressed in this work was the foundation for the creation of the Huayan school of Chinese Buddhism, which was characterized by a philosophy of interpenetration. The Huayan school is known as Hwaeom in Korea and Kegon in Japan. The sutra is also influential in Chan Buddhism.[4]

Contents
1 Title
2 History
3 Overview
4 Chapter overview
4.1 At the Bodhimaṇḍa (Books 1–5)
4.2 The Hall of Universal Light (Books 6–12)
4.3 Indra's Palace (Books 13–18)
4.4 Yama's Palace (Books 19–22)
4.5 Tusita Heaven (Books 23–25)
4.6 Paranirmitavasavartin Heaven (Book 26)
4.7 The Hall of Universal Light part 2 (Books 27–38)
4.8 Jetavana Pavillion (Book 39)
5 Individual sutras
5.1 Ten Stages Sutra
5.2 The Flower Array Sutra
5.3 The Manifestation of the Tathagatha sutra
6 English translations

7 References
8 Further reading
9 External links

Title

This work has been used in a variety of countries. Some major traditional titles include the following:

Sanskrit: Buddhāvataṃsaka-nāma-mahā-vaipulya-sūtra, The Mahāvaipulya Sūtra named “Buddhāvataṃsaka”. Vaipulya ("extensive") refers to key Mahayana sutras.[5] "Garland/wreath/adornment" refers to a manifestation of the beauty of Buddha's virtues[6] or his inspiring glory.[N.B. 1] The term avataṃsaka also means “a great number,” “a multitude,” or “a collection.” This matches the content of the sutra, in which numerous Buddhas are depicted as manifestations of the cosmic Buddha Vairocana.[2]
Chinese: Dàfāngguǎng Fóhuāyán Jīng 大方廣佛華嚴經, commonly known as the Huāyán Jīng (華嚴經), meaning "Flower-adorned (Splendid & Solemn) Sūtra." Vaipulya here is translated as "corrective and expansive", fāngguǎng (方廣).[9] Huā (華) means at once "flower" (archaic; namely 花) and "magnificence." Yán (嚴), short for zhuàngyán (莊嚴), means "to decorate (so that it is solemn, dignified)."
Japanese: Daihōkō Butsu-kegon Kyō (大方広仏華厳経), usually known as the Kegon Kyō (華厳経). This title is identical to Chinese above, just in Shinjitai characters.
Korean: 대방광불화엄경 Daebanggwang Bulhwaeom Gyeong or Hwaeom Gyeong (화엄경), the Sino-Korean pronunciation of the Chinese name.
Vietnamese: Đại phương quảng Phật hoa nghiêm kinh, shortened to the Hoa nghiêm kinh, the Sino-Vietnamese pronunciation of the Chinese name.
Tibetan: མདོ་ཕལ་པོ་ཆེ།, Wylie: mdo phal po che, pronounced Do phalpoché
Tangut (romanized): Tha cha wa tha fa sho ldwi rye
According to a Dunhuang manuscript, this text was also known as the Bodhisattvapiṭaka Buddhāvataṃsaka Sūtra.[8]

History

The Buddhāvataṃsakasūtra was written in stages, beginning from at least 500 years after the death of the Buddha. One source claims that it is "a very long text composed of a number of originally independent scriptures of diverse provenance, all of which were combined, probably in Central Asia, in the late third or the fourth century CE."[10] Japanese scholars such as Akira Hirakawa and Otake Susumu meanwhile argue that the Sanskrit original was compiled in India from sutras already in circulation which also bore the name "Buddhavatamsaka".[11]

Two full Chinese translations of the Buddhāvataṃsakasūtra were made. Fragmentary translation probably began in the 2nd century CE, and the famous Ten Stages Sutra, often treated as an individual scripture, was first translated in the 3rd century. The first complete Chinese version was translated by Buddhabhadra around 420 in 60 scrolls with 34 chapters,[12] and the second by Śikṣānanda around 699 in 80 scrolls with 40 chapters.[13][14] There is also a translation of the Gaṇḍavyūha section by Prajñā around 798. The second translation includes more sutras than the first, and the Tibetan translation, which is still later, includes many differences with the 80 scrolls version. Scholars conclude that sutras were being added to the collection.

The single extant Tibetan version was translated from the original Sanskrit by Jinamitra et al. at the end of ninth century.[15]

According to Paramārtha, a 6th-century monk from Ujjain in central India, the Buddhāvataṃsakasūtra is also called the "Bodhisattva Piṭaka."[8] In his translation of the Mahāyānasaṃgrahabhāṣya, there is a reference to the Bodhisattva Piṭaka, which Paramārtha notes is the same as the Avataṃsaka Sūtra in 100,000 lines.[8] Identification of the Buddhāvataṃsakasūtra as a "Bodhisattva Piṭaka" was also recorded in the colophon of a Chinese manuscript at the Mogao Caves: "Explication of the Ten Stages, entitled Creator of the Wisdom of an Omniscient Being by Degrees, a chapter of the Mahāyāna sūtra Bodhisattvapiṭaka Buddhāvataṃsaka, has ended."[8]

Overview

Illustration of the Avatamsaka Sutra at Songgwangsa in Suncheon, Korea. Joseon dynasty, 1644.

The sutra, among the longest Buddhist sutras, is a compilation of disparate texts on various topics such as the Bodhisattva path, the interpenetration of phenomena (dharmas), the omnipresence of Buddhahood, the miraculous powers of the Buddhas and bodhisattvas, the visionary powers of meditation, and the equality of things in emptiness.[16][17]

According to Paul Demiéville, the Buddhāvataṃsaka collection is "characterized by overflowing visionary images, which multiply everything to infinity, by a type of monadology that teaches the interpenetration of the one whole and the particularized many, of spirit and matter" and by "the notion of a gradual progress towards liberation through successive stages and an obsessive preference for images of light and radiance."[18] Likewise, Alan Fox has described the sutra's worldview as "fractal", "holographic", and "psychedelic".[19]

The East Asian view of the text is that it expresses the universe as seen by a Buddha (the Dharmadhatu), who sees all phenomena as empty and thus infinitely interpenetrating, from the point of view of enlightenment.[18] This interpenetration is described in the Buddhāvataṃsakasūtra as the perception "that the fields full of assemblies, the beings and aeons which are as many as all the dust particles, are all present in every particle of dust."[20] Thus, a Buddha's view of reality is also said to be "inconceivable; no sentient being can fathom it".[20]

Paul Williams notes that the sutra speaks of both Yogacara and Madhyamaka doctrines, stating that all things are empty of inherent existence and also of a "pure untainted awareness or consciousness (amala-citta) as the ground of all phenomena".[21] The Buddhāvataṃsakasūtra also highlights the visionary and mystical power of attaining the spiritual wisdom which sees the nature of the world:

Endless action arises from the mind; from action arises the multifarious world. Having understood that the world's true nature is mind, you display bodies of your own in harmony with the world. Having realized that this world is like a dream, and that all Buddhas are like mere reflections, that all principles [dharma] are like an echo, you move unimpeded in the world (Trans in Gomez, 1967: lxxxi)[21]

As a result of their meditative power, Buddhas have the magical ability to create and manifest infinite forms, and they do this in many skillful ways out of great compassion for all beings.[22]

In all atoms of all lands
Buddha enters, each and every one,
Producing miracle displays for sentient beings:
Such is the way of Vairocana....
The techniques of the Buddhas are inconceivable,
All appearing in accord with beings’ minds....
In each atom the Buddhas of all times
Appear, according to inclinations;
While their essential nature neither comes nor goes,
By their vow power they pervade the worlds.(Cleary 1984–7: I, Bk 4)

Jin Dynasty (1115–1234) statue of Vairocana (Chinese: 大日如来; pinyin: Dàrì Rúlái), Shanhua Temple, Datong, Shanxi, China.
The point of these teachings is to lead all beings through the ten bodhisattva levels to the goal of Buddhahood (which is done for sake of all other beings). These stages of spiritual attainment are also widely discussed in various parts of the sutra (book 15, book 26).[18]

The sutra also includes numerous Buddhas and their Buddhalands which are said to be infinite, representing a vast cosmic view of reality, though it centers on a most important figure, the Buddha Mahavairocana ("Great Radiance" or "The Great Illuminator"). Vairocana is a cosmic being who is the source of light and enlightenment of the 'Lotus universe', and who is said to contain all world systems within his cosmic body.[18] According to Paul Williams, the Buddha "is said or implied at various places in this vast and heterogeneous sutra to be the universe itself, to be the same as ‘absence of intrinsic existence’ or emptiness, and to be the Buddha's all-pervading omniscient awareness."[22] The very body of Vairocana is also seen as a reflection of the whole universe:

The body of [Vairocana] Buddha is inconceivable. In his body are all sorts of lands of sentient beings. Even in a single pore are countless vast oceans.[23]

Also, for the Buddhāvataṃsakasūtra, the historical Buddha Sakyamuni is simply a magical emanation of the cosmic Buddha Vairocana.[22]

Chapter overview

Shakyamuni Buddha attended by Manjushri (left) and Samantabhadra (right), Japan, Kamakura period.

A bronze depiction of the universal Buddha Vairocana, with a body made up of numerous bodhisattva emanations.

A painting of the bodhisattva Samantabhadra

Luis Gomez notes that there is an underlying order to the collection. The discourses in the sutra version with 39 chapters or books are delivered to eight different audiences or "assemblies" in seven locations such as Bodh Gaya and the Tusita Heaven.[24] Each "assembly" includes various locales, doctrinal topics and characters. The main "assemblies" which the collection is traditionally divided into are:[24][25]

At the Bodhimaṇḍa (Books 1–5)

In this assembly at the Bodhimaṇḍa (the seat of awakening under the bodhi tree), the bodhisattva Samantabhadra and the Buddha discuss the nature of reality and how Vairocana Buddha is omnipresent throughout the dharmadhātu.

The Hall of Universal Light (Books 6–12)

The bodhisattva Mañjuśrī asks the Buddha about the various ways that the four noble truths (which are the basis of all bodhisattva practice) are taught. The bodhisattva Bhadramukha also teaches the Bodhisattva Path.

Indra's Palace (Books 13–18)

The Buddha teaches in Trāyastriṃśa Heaven at the Palace of Indra. Dharmamati teaches on how the bodhisattva path progresses in ten abodes or viharas.

Yama's Palace (Books 19–22)

The Buddha teaches on how the world is a mental creation and provides the famous simile of the world being like a painting and the mind being the painter. The bodhisattva Gunavana teaches the ten practices (carya) of bodhisattvas and the ten inexhaustible treasuries.

Tusita Heaven (Books 23–25)

Vajradhvaja teaches the ways that bodhisattvas dedicate and transfer their merit.

Paranirmitavasavartin Heaven (Book 26)

This is the Ten Stages Sutra (Daśabhūmika sutra), which focuses on the ten bhūmis (levels or stages) of the bodhisattva path.

The Hall of Universal Light part 2 (Books 27–38)

The Buddha returns to the hall of universal light and Samantabhadra teaches the ten samadhis, supernormal powers, and ten types of patience (kshanti). Various other teachings on the bodhisattva path are given, which recapitulate the themes covered in the previous books. The immeasurability of Buddhahood is discussed and Samantabhadra is said to embody all the activities of the omnipresent Buddhahood.

Jetavana Pavillion (Book 39)

This is the Gaṇḍavyūha Sūtra, which contains the story of the bodhisattva Sudhana's spiritual career, study under numerous teachers and his inconceivable liberation.

Individual sutras

Various "chapters" of the Buddhāvataṃsaka collection also circulated as individual sutras. These include the Ten Stages Sutra, the Flower Array Sutra and the Manifestation of the Tathagatha sutra.[1] The first two of these sutras have also survived individually in the original Sanskrit (while the rest of the Avatamsaka only survives in translation).[26]

Ten Stages Sutra

Main article: Ten Stages Sutra

The sutra is also well known for its detailed description of the course of the bodhisattva's practice through ten stages where the Ten Stages Sutra, or Daśabhūmika Sūtra (十地經, Wylie: 'phags pa sa bcu pa'i mdo), is the name given to this chapter of the Avataṃsaka Sūtra. This sutra gives details on the ten stages (bhūmis) of development a bodhisattva must undergo to attain supreme enlightenment. The ten stages are also depicted in the Laṅkāvatāra Sūtra and the Śūraṅgama Sūtra. The sutra also touches on the subject of the development of the "aspiration for Enlightenment" (bodhicitta) to attain supreme buddhahood.

The Flower Array Sutra

Main article: Gandavyuha

Sudhana learning from one of the fifty-two teachers along his journey toward enlightenment. Sanskrit manuscript, 11-12th century.

The last chapter of the Avatamsaka circulates as a separate and important text known as the Gaṇḍavyūha Sutra (" flower-array", or "bouquet";[27] 入法界品 'Entering the Dharma Realm'[28]). Considered the "climax" of the larger text,[29] this section details the pilgrimage of the layman Sudhana to various lands (worldly and supra-mundane) at the behest of the bodhisattva Mañjuśrī to find a spiritual friend who will instruct him in the ways of a bodhisattva. According to Luis Gomez, this sutra can also be "regarded as emblematic of the whole collection."[24]

Despite the former being at the end of the Avataṃsaka, the Gaṇḍavyūha and the Ten Stages are generally believed to be the oldest written chapters of the sutra.[30]

The Manifestation of the Tathagatha sutra

The Tathāgatotpattisaṃbhavasūtra (The Manifestation of the Tathagatha sutra), which corresponds to chapter 32 of the full Buddhāvataṃsaka translation of Buddhabhadra (Taisho Tripitaka no. 278), focuses on the nature of the Buddha (Tathāgata) and his activities. According to Imre Hamar, this sutra "is a precursor to the tathāgatagarbha theory, the idea of universal access to buddhahood, as it stresses that all living beings have the wisdom of the Buddha, but due to their defilements, they are not able to see it. The Buddha’s mission is to reveal this fact to living beings."[1]

A version of this text was also translated into Chinese by Dharmarakṣa in 292 CE as an independent sutra, the Fo shuo rulai xingxian jing (佛說如來興顯經; The Appearance of Tathāgata as Related by the Buddha; *Tathāgatotapattisaṃbhavanirdeśa).[1]

English translations

The first relatively complete English translation of the contents of the Buddhāvataṃsakasūtra was authored by the late Thomas Cleary and published by Shambhala Publications in 1984 as The Flower Ornament Scripture: A Translation of the Avatamsaka Sūtra.[31] Cleary's translation was actually only partially translated from Śikṣānanda's most complete and now standard Tang Dynasty edition. Cleary chose instead to translate fully a third of this scripture (the very long and detailed Chapter 26 and the immense 53-part Chapter 39) from the much later P.L. Vaidya Sanskrit editions, even though he claimed on page two of his introduction to have made his translation from the Śikṣānanda edition.[32] This is clearly not true, for Cleary's translations of Chapters 26 and 39 do not follow Śikṣānanda's Chinese at all, whereas they do follow the often very different P.L. Vaidya Sanskrit edition fairly closely from beginning to end.[32]

Bhiksu Dharmamitra has recently produced from Tripitaka Master Śikṣānanda's 699 ce Sanskrit-to-Chinese edition (T0279) the first and so far only complete English translation of any edition of the Buddhāvataṃsakasūtra. It is published by Kalavinka Press in three volumes (totaling 2,500 pages) as The Flower Adornment Sutra: An Annotated Translation of the Avataṃsaka Sutra with A Commentarial Synopsis of the Flower Adornment Sutra (October 1st, 2022 / ISBNS: Volume One - 9781935413356; Volume Two - 9781935413363; Volume Three - 9781935413370). (His complete translation of Chapter 39 which corresponds precisely to the Gaṇḍa-vyūha is contained in Volume Three of this work. It includes the traditionally appended conclusion to Chapter 39, "The Conduct and Vows of Samantabhadra" which was originally translated into Chinese in 798 ce by Tripitaka Master Prajñā).[32]

Kalavinka Press also published the Daśabhūmika Sūtra (corresponding to Chapter 26 of the Avataṃsaka Sūtra) as an independent text as: The Ten Grounds Sutra: The Daśabhūmika Sūtra: the Ten Highest Levels of Practice on the Bodhisattva's Path to Buddhahood (2019). This was translated by Bhikshu Dharmamitra from Tripitaka Master Kumārajīva’s circa 410 ce Sanskrit-to-Chinese translation of the Daśabhūmika Sūtra (T0286).

The publisher Bukkyo Dendo Kyokai (BDK) has finished editing and is currently (as of July, 2022) in the process of preparing for publication an unannotated multi-volume edition of Bhikshu Dharmamitra's Flower Adornment Sutra which also includes Bhikshu Dharmamitra's translation of the traditionally appended conclusion to Chapter 39, "The

Conduct and Vows of Samantabhadra" originally translated by Tripitaka Master Prajñā.

Both the Gaṇḍa-vyūha and the Daśabhūmika (which together constitute approximately one third of the Avataṃsaka Sūtra) have been independently translated from the Tibetan version by Peter Alan Roberts along with 84000.co as:

The Ten Bhūmis Chapter from the Mahāvaipulya Sūtra “A Multitude of Buddhas” [33]
“The Stem Array” Chapter from the Mahāvaipulya Sūtra “A Multitude of Buddhas” [34]
These translations are freely available on the 84000 website.

The City of Ten Thousand Buddhas is also producing a translation of the Avataṃsaka Sūtra (which they title The Great Means Expansive Buddha Flower Adornment Sutra) along with a lengthy commentary by Venerable Hsuan Hua.[35] Currently over twenty volumes are available, and it is estimated that there may be 75-100 volumes in the complete edition.

References

The Divyavadana also calls a Śrāvastī miracle Buddhāvataṃsaka, namely, he created countless emanations of himself seated on lotus blossoms.[7][8]

Hamar, Imre. Buddhāvataṃsakasūtra, 2015, in Brill's Encyclopedia of Buddhism (Volume One), Handbook of Oriental Studies. Section 2 South Asia, Volume: 29-1. Editor-in-Chief: Jonathan Silk.

"The Stem Array | 84000 Reading Room". 84000 Translating The Words of The Budda. Translated by Peter Alan Roberts. Retrieved 2022-06-06.

Thomas Cleary. Entry into the Inconceivable: An Introduction to Hua-Yen Buddhism. Shambhala.

Thomas Cleary (1993). The Flower Ornament Scripture: A Translation of the Avatamsaka Sutra. p. 2.

Keown, Damien (2003). A Dictionary of Buddhism. Oxford University Press. ISBN 978-0-19-860560-7.

Akira Hirakawa; Paul Groner (1990). A history of Indian Buddhism: from Śākyamuni to early Mahāyāna. University of Hawaii Press. ISBN 978-0-8248-1203-4. Retrieved 12 June 2011. The term "avatamsaka" means "a garland of flowers," indicating that all the virtues that the Buddha has accumulated by the time he attains enlightenment are like a beautiful garland of flowers that adorns him.

Akira Sadakata (15 April 1997). Buddhist Cosmology: Philosophy and Origins. Kōsei Pub. Co. p. 144. ISBN 978-4-333-01682-2. Retrieved 12 June 2011. ...adornment, or glorious manifestation, of the Buddha[...]It means that countless buddhas manifest themselves in this realm, thereby adorning it.

Ōtake Susumu (2007), "On the Origin and Early Development of the Buddhāvataṃsaka-Sūtra", in Hamar, Imre, Reflecting Mirrors: Perspectives on Huayan Buddhism, Otto Harrassowitz Verlag, pp. 89–93, ISBN 978-3-447-05509-3, retrieved 12 June 2011

Soothill, W.E.; Hodous, Lewis (1937). A Dictionary of Chinese Buddhist Terms. London: Trübner. Archived from the original on 2009-03-02. Unknown parameter |url-status= ignored (help)

Gimello, Robert M. (2005) [1987]. "Huayan". In Jones, Lindsay. Encyclopedia of Religion. 6 (2nd ed.). Detroit: Macmillan. pp. 4145–4149. ISBN 978-0-02-865733-2. Unknown parameter |entry-url-access= ignored (help); Unknown parameter |entry-url= ignored (help)

Hamar, Imre (Editor). Reflecting Mirrors: Perspectives on Huayan Buddhism (ASIATISCHE FORSCHUNGEN), 2007, page 92

"Taisho Tripitaka No. 278". Archived from the original on 2012-06-18. Retrieved 2012-06-02. Unknown parameter |url-status= ignored (help)

"Taisho Tripitaka No. 279". Archived from the original on 2012-05-23. Retrieved 2012-06-02. Unknown parameter |url-status= ignored (help)

Hamar, Imre (2007), The History of the Buddhāvataṃsaka Sūtra. In: Hamar, Imre (editor), Reflecting Mirrors: Perspectives on Huayan Buddhism (Asiatische Forschungen Vol. 151), Wiesbaden: Harrassowitz, ISBN 344705509X, pp.159-161

Imre Hamar, ed. (2007). Reflecting Mirrors: Perspectives on Huayan Buddhism. Asiatische Forschungen. p. 87.

Takeuchi Yoshinori (editor). Buddhist Spirituality: Indian, Southeast Asian, Tibetan, and Early Chinese, page 160

Thomas Cleary (1993). The Flower Ornament Scripture: A Translation of the Avatamsaka Sūtra. pp. 31–46. ISBN 0877739404.

Takeuchi Yoshinori (editor). Buddhist Spirituality: Indian, Southeast Asian, Tibetan, and Early Chinese, page 161

Fox, Alan. The Practice of Huayan Buddhism, 2015.04, http://www.fgu.edu.tw/~cbs/pdf/2013%E8%AB%96%E6%96%87%E9%9B%86/q16.pdf Archived 2017-09-10 at the Wayback Machine.

Paul Williams; Anthony Tribe; Alexander Wynne. Buddhist Thought: A Complete Introduction to the Indian Tradition. p. 168.

Paul Williams; Anthony Tribe; Alexander Wynne. Buddhist Thought: A Complete Introduction to the Indian Tradition. p. 121.

Paul Williams. Mahāyāna Buddhism: The Doctrinal Foundations. p. 122.

Ryûichi Abé. The Weaving of Mantra: Kûkai and the Construction of Esoteric Buddhist Discourse. p. 285.

Takeuchi Yoshinori (editor) (1995). Buddhist Spirituality: Indian, Southeast Asian, Tibetan, and Early Chinese, p. 164. Motilal Banarsidass.

Cleary, Thomas (1993). The Flower Ornament Scripture : A Translation of the Avatamsaka Sūtra, pp. 31-46. ISBN 0-87773-940-4

Takeuchi Yoshinori (editor) (1995). Buddhist Spirituality: Indian, Southeast Asian, Tibetan, and Early Chinese, p. 160. Motilal Banarsidass.

Warder, A. K. (2000). Indian Buddhism. Motilal Banarsidass. p. 402. ISBN 978-81-208-1741-8. The title Gaṇḍavyūha is obscure, being generally interpreted as 'array of flowers', 'bouquet'. it is just possible that the rhetorical called gaṇḍa, a speech having a double meaning (understood differently by two hearers), should be thought of here.

Hsüan-hua; International Institute for the Translation of Buddhist Texts (Dharma Realm Buddhist University) (1 January 1980). Flower Adornment Sutra: Chapter 39, Entering the Dharma Realm. Dharma Realm Buddhist Association. p. xxi. ISBN 978-0-917512-68-1.

Doniger, Wendy (January 1999). Merriam-Webster's Encyclopedia of World ReligionsFree registration required. Merriam-Webster. p. 365. ISBN 978-0-87779-044-0.

Fontein, Jan (1967). The Pilgrimage of Sudhana: A Study of Gandavyuha Illustrations. Walter de Gruyter. ISBN 9783111562698.

Cleary, Thomas (1993). The Flower Ornament Scripture: A Translation of the Avatamsaka Sutra. Boston, U.S.: Shambhala. ISBN 9780877739401. Archived from the original on 19 April 2014. Retrieved 28 September 2014. Unknown parameter |url-status= ignored (help)

Bhikshu Dharmamitra (2022). The Flower Adornment Sutra - Volume One: An Annotated Translation of the Avataṃsaka Sutra with A Commentarial Synopsis of the Flower Adornment Sutra, Introduction. Kalavinka Buddhist Classics.

"The Ten Bhūmis | 84000 Reading Room". 84000 Translating The Words of The Budda. Retrieved 2022-10-12.

"The Stem Array | 84000 Reading Room". 84000 Translating The Words of The Budda. Retrieved 2022-06-05.

"The Great Means Expansive Buddha Flower Adornment Sutra". THE SAGELY CITY OF TEN THOUSAND BUDDHAS. Buddhist Text Translation Society. Retrieved 28 September 2014.

Further reading

Prince, Tony (2020), Universal Enlightenment - An introduction to the Teachings and Practices of Huayen Buddhism (2nd ed.) Amazon Kindle Book, ASIN: B08C37PG7G

External links

The Avatamsaka Sutra (the Flower Adornment Sutra) with explanation
Introducing the Avatamsaka Sutra - an outline of the sutra by a disciple of Master Hsuan Hua
Articles by Imre Hamar
大方廣佛華嚴經 Avataṃsakasūtra Chinese text with matching English vocabulary at NTI Reader digital library

This article includes content from Buddhāvataṃsaka Sūtra on Wikipedia (view authors). License under CC BY-SA 3.0. Wikipedia logo

Categories: ClonesMahayana sutrasTathagatagarbha sutrasYogacara textsTextsVaipulya sutras

Help
Tools
What links here
Related changes
Special pages
Printable version
Permanent link
Page information
This page was last edited on 18 September 2025, at 01:50.
Content is available under Creative Commons Attribution-NonCommercial-ShareAlike (CC BY-NC-SA 4.0) unless otherwise noted.
Privacy policyAbout Encyclopedia of BuddhismDisclaimersMobile view
Creative Commons Attribution-NonCommercial-ShareAlike (CC BY-NC-SA 4.0)Powered by MediaWiki
Avataṃsaka Sūtra

Namo tassa bhagavato arahato sammāsambuddhassa.

Bālāvatāra

Paṇāma

[Ka]

Sabbaṃ niruttipathapāragataṃ sabuddhaṃ,
Buddhaṃ tilokatilakaṃ hatapāpadhammaṃ;
Dhammaṃ vimuttisukhadaṃ vihatāghasaṃghaṃ,
Saṃghaṃ ca niccamabhivandiya dakkhiṇeyyaṃ.

[Kha]

Vuddhippattosmi muddho mama varagaravo sīlapaññādisobhe,
Candādicceva suddhe varajinaṭhapite sāsanābbhe patīte;
Nissāyevā tipemā paṇamiya sirasā niccamesaṃ saritvā,
Pādambhoje guṇagge hataduritamalo ānubhāvena tassā.

[Ga]

Porāṇa sīhaḷa padattha vinicchayañca,
Sabbampi māgadhaniruttinayaṃ pasatthaṃ;
Aññañca nekavidha sakkata saddasatthaṃ,
Pāramparābhata matañca nisamma sammā.

[Gha]

Bālāvatāra varamāgadha saddasatthe,
Dubbodha nekapadaattha vinicchayena;
Atthāya ādhunika bālaparamparāya,
Bālāvatāra varagaṇṭhipadaṃ karissaṃ.

[Ṅa]

Niccaṃ ye mettha bālā varahadayayutā suṭṭhu nikkhittanettā,
Puṇṇe nānānayānaṃ suratarusadise dhīrapāsaṃsiye ve;
Gambhīraṃ duttaraṃ te jinavacanudadhiṃ tiṇṇathāmā bhaveyyuṃ,
Laddhopāyā ca candaṃ taditarapacuraṃ sakkataṃ sotukāmā.

[Ca]

Ganthanipphattiyā sesa – dukkarattaṃ yathāvato;
Jānanti kusalā dhīrā, nekasatthantarādisu;
Ganthesu guṇadosampi, teyeva vidurā sadā.

[Cha]

Tasmā ettha pamādādi – dosaleso bhave yadi;
Porāṇāceraladdhīhi, vilomaṃ vā bhaveyya ce.

[Ja]

Ganthantaraṃ vigāhetvā, vicāretvā punappunaṃ;
Yuttimeva ca gaṇhantu, hutvā vīmaṃsabuddhikāti.

Paṇāma

1. Buddhaṃ tidhā bhivanditvā, buddhambuja vilocanaṃ.

Bālāvatāraṃ bhāsissaṃ, bālānaṃ buddhivuddhiyā.

1. Sandhi kaṇḍa

Saññā

2. **Akkharāpādayo ekacattālīsaṃ.**

Akkharāpi akārādayo ekacattālīsaṃ suttantopakārā. Taṃ yathā-a ā-i ī-u ū-e o, ka kha ga gha ṅa, ca cha ja jha ña, ṭa ṭha ḍa ḍha ṇa, ta tha da dha na, pa pha ba bha ma, ya ra la va sa ha ḷa aṃ-iti.

3. **Tatthodantāsarā aṭṭha.**

Tattha akkharesu okārantā aṭṭha sarā nāma. Tattheti vattate.

4. **Lahumattā tayo rassā.**

Tattha saresu lahumattā a, i, u iti tayo rassā.

5. **Aññe dīghā.**

Tattha saresu rassehaññe dīghā.

Saṃyogato pubbe eo rassā ivoccante, anantarā byañjanā saṃyogo. Ettha, seyyo, oṭṭho, sotthi.

6. **Sesā byañjanā.**

Sare ṭhapetvā sesā kādayo niggahītantā byañjanā.

7. **Vaggā pañcapañcaso mantā.**

Byañjanānaṃ kādayo makārantā pañcapañcaso akkharavanto vaggā.

8. Vaggānaṃ paṭhamadutiyā so cāghoso. Ḷantāññe ghosā. Ghosāghosasaññā ca ‘‘parasamaññā payoge’’ti saṅgahītā. Evaṃ liṅga, sabbanāma, pada, upasagga, nipāta, taddhita, ākhyāta, kammappavacanīyādisaññā ca.

9. **Aṃiti niggahītaṃ.**

Aṃiti akārato paraṃ yo bindu sūyate, **taṃ nigga**hītaṃ nāma.

Bindu cūḷāmaṇākāro, niggahītanti vuccate.

Kevalassā ppayogattā, akāro sannidhīyate.

10. A, kavagga, hā kaṇḍajā, i, cavagga, yā tālujā, u, pavaggā oṭṭhajā, ṭavagga, ra, ḷā muddhajā, tavagga, la, sā dantajā, e kaṇṭhatālujo, o kaṇṭhoṭṭhajo, vo dantoṭṭhajo.

Saññā

Sarasandhi

11. Loka aggoityasmiṃ – ‘‘pubbamadhoṭhita massaraṃ sarena viyojaye’’ti pubbabyañjanaṃ sarato puthakkātabbaṃ.

Sarā sare lopaṃ.

Anantare sare pare sarā lopaṃ papponti.

‘‘Nare paraṃ yutte’’ti assaro byañjano parakkharaṃ netabbo lokaggo.

Saretyasmiṃ opasilesiko kāsasattamī, tato vaṇṇakālabyavadhāne kāriyaṃ na hoti. Yathā-maṃ ahā sīti, ‘‘pamādamanuyuñjantī’’tyādigāthāyaṃ ‘janā appamāda’nti ca. Evaṃ sabbasandhīsu.

Anantaraṃ parassa sarassa lopaṃ vakkhati, tasmānena pubbassa lopo ñāyati, teneva sattamīniddiṭṭhassa paratāpi gamyate.

12. Saretyadhikāro. Pana ime pana imetīha-sarā lopaṃ itveva.

Vā paro asarūpo.

Asamānarūpāsaramhā paro saro vā lupyate, paname, panime.

13. Bandhussa iva, na upetītīdha –

Kvacāsavaṇṇaṃ lutte.

Sare lutte parasarassa kvaci asavaṇṇo hotīti i u iccetesaṃ ṭhānāsannā e o. Bandhusseva. Nopeti.

14. Tatra ayaṃ, yāni idha, bahu upakāraṃ, saddhā idha, tathā upamantyetasmiṃ –

Dīghaṃ.

Sare lutte paro saro kvaci ṭhānāsannaṃ dīghaṃ yāti. Tatrāyaṃ, yānīdha, bahūpakāraṃ, saddhīdha, tathūpamaṃ.

15. Kiṃsu idhetyatra –

Pubbo ca.

Sare lutte pubbo ca kvaci dīghaṃ yāti. Kiṃ sūdha.

16. Te ajja, te ahaṃtettha –

Yamedantassādeso.

Sare pare antassa ekārassa kvaci yo ādeso hoti, tyajja, ‘‘dīgha’’nti byañjane pare kvaci dīgho, tyāhaṃ.

Kvacīti kiṃ. Nettha.

17. So assa, anu etityettha –

Vamodudantānaṃ.

Sare pare anto kārukārānaṃ kvaci vo ādeso hoti. Svassa, anveti.

Kvacīti kiṃ. Tayassu, sametāyasmā.

18. Idha ahaṃ tīdha –

Do dhassa ca.

Sare pare dhassa kvaci do hoti. Dīghe – idāhaṃ. Kvacīti kiṃ. Idheva. Cakārena byañjanepi, idha bhikkhave.

19. Pati antuṃ, vutti assetīha –

Ivaṇṇo yannavā.

Sare pare ivaṇṇassa yo navā hoti. Kata yakārassa tissa ‘‘sabbo cantī’’ti kvaci cādese ‘‘paradvebhāvo ṭhāne’’ti sarato parabyañjanassa ṭhānāsannavasā dvittaṃ. Paccantaṃ, vutyassa.

Navāti kiṃ. Paṭaggi,

Ettha ‘‘kvaci paṭi patisse’’ti patissa paṭi, vaṇṇaggahaṇaṃ sabbattha rassadīgha saṅgahaṇatthaṃ.

20. Yathā evetīha –

Evādissa ri pubbo ca rasso.

Sarato parassa evassādiekāro rittaṃ navā yāti. Pubbo ca ṭhānāsannaṃ rassaṃ. Yathariva. Yatheva.

21. Na imassa, ti aṅgikaṃ, lahu essati, attha atthaṃ, ito āyati, tasmā iha, sabbhi eva, cha abhiññā, putha eva, pā evatīha vā tveva –

Ya va ma da na ta ra ḷā cāgamā.

Sare pare yādayo āgamā vā honti, cakārena go ca. Nayimassa, tivaṅgikaṃ, lahumessati, attadatthaṃ, itonāyati, tasmātiha, sabbhireva, chaḷabhiñā, puthageva, ‘‘rassa’’nti byañjane pare kvaci rasso. Pageva.

Vāti kiṃ. Cha abhiññā, putha eva, pā eva.

Ettha ‘‘sare kvacī’’ti sarānaṃ pakati hoti, sassarūpameva, na vikārotyattho.

22. Abhi uggatotyatra –

‘‘Abbho abhī’’ti abhissa abbho. Abbhuggato.

Sarasandhi

Byañjanasandhi

23. Byañjanetyadhikāro. Kvacītveva. So bhikkhu, kacci nu tvaṃ, jānema tantīha –

Lopañca tatrākāro.

Byañjane pare sarānaṃ kvaci lopohoti, tatra lutte ṭhāne akārāgamo, cakārena okārukārāpi. Sabhikkhu kaccino tvaṃ, jānemu taṃ.

Kvacīti kiṃ, somuni.

24. Ughoso, ākhātantīha – dvebhāve ṭhāne itveva.

Vagge ghosāghosānaṃ tatiyapaṭhamā.

Vagge ghosāghosānaṃ catutthadutiyānaṃ tabbagge tatiyapaṭhamā honti yathāsaṅkhyaṃ yutte ṭhāne, ugghoso, rasse akkhātaṃ.

25. Para sahassaṃ, atippakhotīha – ‘‘kvaci o byañjane’’ti okārāgamo. Parosahassaṃ. Gāgame ca, atippagokho.

26. Ava naddhātyatra – ‘‘o avasse’’ti kvaci avassa o. Onaddhā.

Kvacīti kiṃ. Avasussatu.

Byañjanasandhi.

Niggahītasandhi

27. Niggahītantyadhikāro. Kiṃ kato, saṃ jāto, saṃ ṭhito, taṃ dhanaṃ, taṃ mittantiha –

Vaggantaṃ vā vagge.

Vaggabyañjane pare bindussa tabbagganto vā hoti. Kiṅkato, sañjāto, saṇṭhito, tandhanaṃ, tammittaṃ.

Vāti kiṃ. Na taṃ kammaṃ.

Vākāreneva le lo ca. Pulliṅgaṃ.

28. Vātyadhikāro. Evaṃ assa, etaṃ avocetīha –

Madā sare.

Sare pare binduno ma dā vā honti. Evamassa, etadavoca.

Vāti kiṃ. Maṃ ajini.

29. Taṃ eva, taṃ hītīha –

Eheñaṃ.

Ekāre, he ca pare binduno ño vā hoti. Dvitte – taññeva, tameva. Tañhi, taṃ hi.

30. Saṃyogotīha –

Saye ca.

Yakāre pare tena saha binduno ño vā hoti. Dvitte – saññogo, saṃyogo.

31. Cakkhu aniccaṃ, ava sirotīha - āgamo, kvacitveva.

Niggahītañca.

Sare, byañjane vā pare kvaci bindvāgamo hoti. Cakkhuṃaniccaṃ, avaṃsiro.

32. Vidūnaṃ aggaṃ, tāsaṃ ahaṃtīha –

‘‘Kvaci lopaṃ’’ti sare bindulopo, vidūnaggaṃ. Dīghetāsāhaṃ.

33. Buddhānaṃ sāsanaṃ, saṃ rāgotīha –

‘‘Byañjane ce’’ti bindulopo, buddhānasāsanaṃ. Dīghesārāgo.

34. Bījaṃ ivetīha –

Paro vā saro.

Binduto paro saro vā lupyate, bījaṃva.

35. Evaṃ assetīha –

Byañjano ca visaññogo.

Binduto pare sare lutte saṃyogo byañjano vinaṭṭhasaṃyogo hotīti pubbasalopo. Evaṃsa.

Niggahītasandhi.

Vomissaka sandhī

36. **Anupadiṭṭhānaṃ vuttayogato.**

Idhāniddiṭṭhā sandhayo vuttānusārena ñe yyā, yathā – yadi evaṃ, bodhi aṅgātīha – yādese iminā suttena dayakārasaṃyogassa jo, dhayakārasaṃyogassa jho, dvitte – yajjevaṃ, bojjhaṅgā.

37. Asadisasaṃyoge ekasarūpatā ca.

Pari esanātīha – yādese rakārassa yo, payyesa nā.

38. Vaṇṇānaṃ bahuttaṃ, viparītatā ca.

Sarati, iti eva, sā itthī, busaṃ eva, bahu ābādho, adhi abhavi, sukhaṃ, dukkhaṃ, jīvotīha –

Māgamo sakāre akārassa u ca, sumarati.

Issa vo, itveva.

Paralope ākārassa o, sotthī.

Mādese, pubbadīghe ca ekārassa i. Busāmiva.

Vādese havakāravipariyayo. Bahvābādho.

Adhissa kvaci addho, dīghe-addhābhavi.

Binduno, okārassa ca e. Sukhe, dukkhe, jīve.

39. Radānaṃ ḷo, paṭibodho, pariḷāho.

40. Sare, byañjane vā pare binduno kvaci mo. Mama abhāsi, buddhama saraṇaṃ, pubbe mo paraṃ na netabbo ayuttattā.

41. Binduto parasarāna maññassaratāpi.

Taṃ iminā, evaṃ imaṃ, kiṃ ahaṃ tīha-issa a. Tadaminā.

Issa u, akārassa ca e, bindulopādo. Evumaṃ, kehaṃ.

42. Vākyasukhuccāraṇatthaṃ, chandahānitthañca vaṇṇalopopi.

Paṭisaṅkhāya yonisotīha – pubbayalopo, paṭisaṅkhāyoniso.

43. Alābūnityādo akāralopo. Lābūni sīdanti, silā plavanti.

44. Vutyabhedāya vikāropi.

Akaramhase tetyādo sakāre garuno ekārassa iminā lahuakāro, akaramhasa te kiccaṃ.

45. Akkharaniyamo chandaṃ, garulahuniyamo bhave vutti,

Dīgho, saṃyogādipubbo rasso ca garu, lahu tu rasso. Yathā- ā, assa, aṃ, a.

46. Evamaññāpi viññeyyā, saṃhitā tantiyā hitā;
Saṃhitāti ca vaṇṇānaṃ, sannidhabyavadhānato.

Vomissakasandhi.

2. Nāmakaṇḍa

Pulliṅga

47. ‘‘Jinavacanayuttaṃ hī’’ti sabbatthādhikāro.

Liṅgañca nipaccate.

Dhātuppaccayavibhattivajjitamatthayuttaṃ saddarūpaṃ liṅgaṃ nāma, jinavacanayoggaṃ liṅgaṃ idha ṭhapīyati nipphādīyati ca.

48. Buddhaiti ṭhite –

Tato ca vibhattiyo.

Tasmā liṅgā parā vibhattiyo honti. Cakārena tāsaṃ ekavacanādipaṭhamādisaññā ca.

‘‘Si yo aṃ yo nā hi sa naṃ smā hi sa naṃ smiṃ sū’’ ti vibhattiyo. Si yo iti paṭhamā, aṃ yo iti dutiyā, nā hi iti tatiyā, sa naṃ iti catutthī, smā hi iti pañcamī, sa naṃ iti chaṭṭhī, smiṃ su iti sattamī.

Liṅgatthe paṭhamā.

Yo kammakattādivattantaramappatto sassarūpaṭṭho suddho, so **liṅgattho** nāma, tassābhidhānamatte paṭhamāvibhatti hoti. Tassāpaniyame ekamhi vattabbe ekavacanaṃ si, vuccate nenetivacanaṃ, ekassatthassa vacanaṃ ekavacanaṃ. Evaṃ bahuvacanaṃ.

Atotveva.

So.

Akārantā parassa sissa o hoti.

Saralopo mādesappaccayādimhi saralope tu pakati.

Aṃādīsu paresu sarassa lopo hoti, tasmiṃ kate tu kvacādinā asavaṇṇe patte pakati hoti.

Naye paraṃ yutte. Evamupari saralopādi. Buddho.

Bahumhi vattabbe bahuvacanaṃ yo.

Ato vātveva.

Sabbayonīnamāe.

Akārantā paresaṃ paṭhamadutiyāyonīnaṃ yathāsaṅkhyaṃ āe vā honti. Buddhā.

Vāti kiṃ. Aggayo.

49. Liṅgatthe paṭhamātveva.

Ālapane ca.

Abhimukhīkaraṇamālapanaṃ, tadadhike liṅgatthe paṭhamā hoti.

‘‘Ālapane si gasañño’’ti sissa gasaññā. Geitveva.

Akārā pitādyantānamā.

Ge pare akāro pitusatthuattarājādīnamanto ca āttaṃ yāti.

‘‘Ākāro vā’’ti ge pare ākārassa rasso vā.

Sesato lopaṃ gasīpi.

So siṃ syā ca sakhāto gassevātyādiniddiṭṭhehaññe avaṇṇivaṇṇuvaṇṇokārantā sesā, tehi pare gasī lupyante. He - buddha, buddhā. Yo - buddhā.

50. Kammatthe dutiyā.

Yaṃ karoti, taṃ kammaṃ nāma. Tattha dutiyā hoti. Aṃbuddhaṃ. Yossa e-buddhe.

51. Tatiyātveva.

Kattari ca.

Yo karoti, sa kattā nāma. Tattha tatiyā hoti. Nā.

Ato nena.

Akārā paro nā enaṃ yāti. Buddhena.

Hi.

Suhisvakāro e.

Suhisu paresvakārassa e hoti.

Smāhisminnaṃ mhābhimhi vā.

Sabbasaddehi paresaṃ smāhisminnaṃ yathāsaṅkhyaṃ mhābhimhiiccete vā honti. Buddhebhi, buddhehi.

52. Karaṇe tatiyā.

Yena vā kayirate, taṃ karaṇaṃ nāma. Tattha tatiyā hoti. Sabbaṃ kattusamaṃ.

53. Sampadāne catutthī.

Yassa dātukāmo rocate, dhārayate vā, taṃ sampadānaṃ nāma. Tattha catutthī hoti. Sa.

Ato vātveva.

Āya catutthekavacanassa tu.

Akārā parassa catutthekavacanassa āyo vā hoti. Buddhāya.

‘‘Sāgamo se’’ti se sakārāgamo. Buddhassa. Naṃ.

Dīghantveva.

Sunaṃhisu ca.

Sunaṃhisu paresu sarādīnaṃ dīgho hoti. Casaddena kvaci na. Buddhānaṃ.

54. Apādāne pañcamī.

Yasmādapeti, bhayamādatte vā, tadapādānaṃ nāma, tattha pañcamī hoti. Smā.

Ato āetveva.

55. **Smāsminnaṃ vā.**

Akārā paresaṃ smāsminnaṃ āe vā honti. Buddhā, buddhamhā, buddhasmā. Buddhebhi, buddhehi.

56. **Sāmismiṃ chaṭṭhī.**

Yassa vā pariggaho, taṃ sāmī nāma. Tattha chaṭṭhī hoti. Buddhassa. Buddhānaṃ.

57. **Okāse sattamī.**

Yodhāro, tamokāsaṃ nāma. Tattha sattamī hoti. Smiṃ-buddhe, buddhamhi, buddhasmiṃ. Su-buddhesu.

58. Buddho buddha sukhaṃ dadāti sarato buddhaṃ tato dukkaraṃ,
Kiṃ buddhena mahiddhayopi munayo buddhena jātāsukhī;
Buddhasseva manaṃ dade padamahaṃ buddhā labheyyāccutaṃ,
Buddhassiddhi na kiṃ kare bhavabhave bhattyatthu buddhe mama.

59. Ito paraṃ tatiyāpañcamīnañca catutthīchaṭṭhīnañca sarūpattā pañcamīchaṭṭhiyo bhīyo upekkhante.

60. Atta, si.

Brahmattasakharājādito tveva.

Syā ca.

Brahmādito sissa ā hoti. Attā.

‘‘Yonamāno’’ti brahmādito yonaṃ ānottaṃ. Attāno.

61. He - atta, attā. Yo, attāno.

62. ‘‘Brahmattasakharājādito amāna’’nti brahmādito aṃvacanassa ānaṃ vā hoti. Attānaṃ, attaṃ. Attāno.

63. Attena, attanā. Pakkhe-jinavacanānurodhena enābhāvo.

‘‘Attānto hismimanattaṃ’’ti himhi attantassa ano. Attanehi. Evaṃ karaṇe.

64. ‘‘Sassa no’’ti nokāro. Attano. Attānaṃ.

65. Amhatumhantu rājabrahmattasakha satthupitādīhi smā nāva.

Amhādito smā nā iva hoti. Attanā.

66. ‘‘Tato sminnī’’ti smino ni. Attani. ‘‘Anatta’’nti bhāvaniddesena sumhi ca ano. Attanesu.

67. Rājā attāva. Nā.

Savibhattissa rājassetveva.

Nāmhi raññā vā.

Nāmhi savibhattissa rājasaddassa raññā vā hoti. Raññā, rājena.

Rājassa rāju sunaṃhisu ca.

Sunaṃ hisu paresu rājassa rāju hoti, cakārena kvaci na.

‘‘Sunaṃhisu ceti’’ dīghe - rājūbhi, rājūhi, rājebhi, rājehi.

68. Savibhattissetyadhikāro.

‘‘Rājassa rañño rājino se’’ti se rañño rājino honti. Rañño, rājino.

‘‘Raññaṃ namhi vā’’ti namhi raññaṃ vā. Raññaṃ, rājūnaṃ, rājānaṃ.

69. Smāssanātulyattā-nāmhi raññā vā. Raññā, rājamhā, rājasmā.

70. ‘‘Smimhi rañño rājinī’’ti smimhi raññe rājini honti. Raññe, rājini. Rājūsu, rājesu.

71. Guṇavantu, si.

Savibhattissa ntussetveva.

‘‘Ā simhī’’ti simhi savibhattissa ntussa ā. Guṇavā.

Yomhi paṭhametveva.

Ntussa nto.

Paṭhame yomhi savibhattissa ntussa ntokāro hoti. Guṇavanto.

Sunaṃhisu attaṃtveva.

Ntussanto yosu ca.

Sunaṃhisu, yosu, cakārena aññesupi paresu ntussanto attaṃ yāti. Guṇavantā.

72. Savibhattissetyadhikāro. Aṃitveva.

Avaṇṇo ca ge.

Ge pare savibhattissa ntussa aṃaā honti. Heguṇavaṃ,guṇava, guṇavā. Yo - guṇavanto, guṇavantā.

73. Attaṃ – guṇavantaṃ. Guṇavante.

74. ‘‘Totitā sasmiṃ nāsvī’’ti savibhattissa ntussa nāmhi tā, se tokāro, smimhi ti ca vā. Guṇavatā, guṇavantena. Guṇavantebhi, guṇavantehi.

75. Guṇavato, guṇavantassa.

‘‘Namhi taṃ vā’’ti namhi ntussa taṃ vā. Guṇavataṃ, guṇavantānaṃ. Smā nāva.

76. Guṇavati, guṇavante, guṇavantamhi, guṇavantasmiṃ, guṇavantesu.

77. Gacchanta, si.

‘‘Simhi gacchantādīnaṃ ntasaddo a’’nti ntasaddassa aṃvā, silopo. Gacchaṃ, sissa o – gacchanto.

Gacchantādīnaṃ ntasaddotveva.

Sesesuntuva.

Vuttaṃ hitvā sesesu gacchantādīnaṃ ntasaddo ntu iva daṭṭhabbo. Gacchanto, gacchantāiccādi.

Sesaṃ guṇavantusamaṃ.

78. Gacchantādayo nāma antappaccayantā.

79. Aggi, silopo.

‘‘Ivaṇṇuvaṇṇā jhalā’’ti ivaṇṇuvaṇṇānaṃ yathāsaṅkhyaṃ jhalasaññā.

Jhalato vātveva.

Ghapato ca yonaṃ lopo.

Ghapajhalato yonaṃ lopo vā hoti.

Yosu katanikāralopesu dīghaṃ.

Kato nikāro lopo ca yesaṃ tesu yosu sarānaṃ dīgho hoti. Aggī. Pakkhe-attantveva.

Yo svakatarasso jho.

Yosu akatarasso jho attaṃ yāti. Aggayo. Tathālapane.

80. **Aṃ mo niggahītaṃ jhalapehi.**

Jhalapato aṃ mo ca binduṃ yanti. Aggiṃ. Aggī, aggayo.

81. Agginā. Dīghe-aggībhi, aggīhi.

82. ‘‘Jhalato sassa no vā’’ti sassa nottaṃ vā. Aggino, aggissa. Aggīnaṃ.

83. ‘‘Jhalato ce’’ti smāssa nā. Agginā.

84. Aggimhi, aggismiṃ. Aggīsu.

85. Ādi aggīva. Smiṃno pana ‘‘ādito o ce’’ti aṃ, o ca vā. Ādi, ādo, ādimhi, ādismiṃ. Ādīsu.

86. Daṇḍī, si.

‘‘Agho rassa’’mādinā rasse sampatte ‘‘na sismimanapuṃsakānī’’ti simhi anapuṃsakānaṃ na rasso. Silopo, daṇḍī, yolope – daṇḍī. Pakkhe –

Agho rassamekavacanayosvapi ca.

Ekavacanayosu jhalapā rassaṃ yanti.

Jhato katarassātveva.

Yonaṃ no.

Katassā jhato yonaṃ nottaṃ hoti. Daṇḍino.

87. ‘‘Jhalapā rassa’’nti ge pare jhalapānaṃ rasso. Hedaṇḍi. Daṇḍī, daṇḍino.

88. Vā aṃitveva.

‘‘Naṃ jhato katarassā’’ti aṃiccassa naṃ vā. Daṇḍinaṃ, daṇḍiṃ. Daṇḍī, daṇḍino.

89. Daṇḍinā. Daṇḍībhi, daṇḍīhi.

90. Daṇḍino, daṇḍissa. Daṇḍīnaṃ.

91. Jhato katarassātveva.

‘‘Sminnī’’ti smino ni. Daṇḍini. Daṇḍīsu.

92. Bhikkhu, silopo.

Vā yonaṃtveva.

‘‘Lato vo kāro ce’’ti lato yonaṃ vottaṃ vā.

Attaṃ akatarassotveva.

Vevosu lo ca.

Vevosu akatarasso lo attaṃ yāti. Bhikkhavo, pakkhe – yolopa dīghā. Bhikkhū.

93. He-bhikkhu.

‘‘Akatarassā lato yvālapanassa vevo’’ti ālapane yossa vevokārā, attaṃ. Bhikkhave, bhikkhavo, bhikkhū.

94. Bhikkhuṃ. Bhikkhavo, bhikkhū. Sesaṃ aggīva.

95. Evaṃ jantu. Jantū, jantavo.

‘‘Lato vokāro ce’’tīha kāraggahaṇena yonaṃ nottaṃ, cakārena kvaci vononamabhāvova viseso. Jantuno, jantuyo.

96. Satthu, si.

‘‘Satthupitādīnamā sismiṃ silopo ce’’ti satthādyantassa ā, silopo ca. Satthā.

Satthupitādīnantyadhikāro.

Aññesvārattaṃ.

Sitoññesu satthādyantassa āro hoti.

Tato yonamo tu.

Tato ārato yonaṃ o hoti. Satthāro.

97. He-sattha, satthā. Satthāro.

98. Satthāraṃ. Satthāre, satthāro.

99. ‘‘Nā ā’’ti ārato nāssa ā. Satthārā. Satthārebhi, satthārehi.

100. **U sasmiṃ salopo ca.**

Se satthādyantassa u hoti salopo ca vā. Satthu, satthuno, satthussa.

‘‘Vā namhī’’ti namhi āro vā. Satthārānaṃ.

‘‘Satthunāttañce’’ti namhi satthādyantassa attaṃ vā. Dīghesatthānaṃ.

101. ‘‘Tato smimī’’ti ārato smino i. ‘‘Āro rassamīkāre’’ti imhi ārassa rasso. Satthari. Satthāresu. Evaṃ nattādi.

102. Pitā sattheva. ‘‘Pitādīnamasimhī’’ti sitoññesu ārassa rassova viseso. Pitaro.

Namhi – pitūnantipi hoti. Evaṃ bhātuppabhutayo.

103. Abhibhū. Rasse-abhibhuvo. Yolopeabhibhū. Sesaṃ bhikkhūva, rassova viseso.

104. Evaṃ sabbaññū. Pubbeva yonaṃ nokāro ca. Sabbaññuno, sabbaññū.

105. Go.

Gāvaitveva.

‘‘Yosu ce’’ti gosaddokārassa āvo, ‘‘tato yonamo tu’’tīha tusaddena yonaṃ o. Gāvo. Tathālapane.

106. **Avamhi ca.**

Amhi pare gosaddokārassa āvaavā honti, casaddena hinaṃvajjitesu sesesupi.

107. ‘‘Āvassu vā’’ti amhi āvantassa uttaṃ vā, gāhvaṃ, gāvaṃ, gavaṃ. Yo-gāvo. Gāvena, gavena. Gobhi, gohi.

108. ‘‘Gāva se’’ti se ossa āvo. Gāvassa, gavassa. ‘‘Tato na’’mādo cakārena naṃiccassa aṃ, ossa avo ca. Gavaṃ.

109. ‘‘Suhināsu ce’’tīha cakārena gossa gu ca. Dvitte-gunnaṃ, gonaṃ. Gāvā, gavā, gāvamhā, gavamhā, gāvasmā, gavasmā. Gobhi, gohi.

110. Gāve, gave, gāvamhi, gavamhi, gāvasmiṃ, gavasmiṃ. Gāvesu, gavesu, gosu.

Pulliṅgā.

Itthiliṅga

111. Kaññā. Silopo.

‘‘Ā gho’’ti itthiyaṃ ākārassa ghasaññā. Yo lope – kaññā. Pakkhe – kaññāyo.

112. ‘‘Ghate ce’’ti gassa e. He-kaññe. Kaññā, kaññāyo.

113. Kaññaṃ. Kaññā, kaññāyo.

114. Āya ekavacanassetveva.

‘‘Ghato nādīna’’nti nādekavacanānamāyo. Kaññāya. Kaññābhi, kaññāhi.

115. Kaññāya. Kaññānaṃ.

116. **Ghapato smiṃ yaṃ vā.**

Ghapehi smino yaṃ vā hoti. Kaññāyaṃ, kaññāya. Kaññāsu.

117. Ratti, silopo.

‘‘Te itthikhyā po’’ti itthiyamivaṇṇuvaṇṇānaṃ pasaññā. Yolopadīghā. Rattī. Pakkhe – rattiyo. Tathālapane.

118. Rattiṃ, rattī. Rattiyo.

119. Ekavacanassa nādīnantveva.

‘‘Pato yā’’ti nādekavacanānaṃ yā. Rattiyā. Rattībhi, rattīhi.

120. Rattiyā. Rattīnaṃ.

121. Rattiyaṃ, rattiyā. Rattīsu.

122. Nadī. Sesaṃ rattīva. Aghattā rassova viseso.

123. Yāgu rattīva.

124. Mātu, dhītu, duhitvādayo piteva.

125. Jambū nadīva.

Kaññaiti ṭhite –

Itthiyamato āpaccayo.

Itthiyaṃ vattamānā akārantato āpaccayo hoti. Saralopapakalyādi. Kaññā.

‘‘Dhātuppaccayavibhatti vajjitamatthavaṃ liṅga’’nti vacanato paccayantassāliṅgattā taddhitādisutte cakārena nāmamiva kate – syādi. Evaṃ īinīsu.

Evaṃ ajā, eḷakā, kokilā, assā, mūsikā, balākā, mandā, jarāiccādi.

126. Itthiyantyadhikāro.

Nadādito vā ī.

Itthiyaṃ nadādito vā anadādito vā ī hoti. Nadī, nagarī, kumārī, brāhmaṇī, taruṇī, kukkuṭī, itthī iccādi.

‘‘Mātulādīnamānattamīkāre’’ti īmhi mātulādyantassa āno. Mātulānītyādi.

Anadādito vā ī. Sakhī, hatthī.

Bhavato bhoto.

Īmhi bhavantassa bhoto hoti. Bhotī.

127. ‘‘Ṇa va ṇikaṇeyya ṇantūhī’’ti ī. Mānavī, nāvikī, venateyyī, gotamī.

128. ‘‘Ntussa tamīkāre’’ti ntussa to vā. Guṇavatī, guṇavantī. Dhitimatī, dhitimantī.

Ntassa ntubyapadeso. Mahatī, mahantī.

129. **Patibhikkhurājīkārantehi inī.**

Patyādīhi īkārantehi ca itthiyaṃ inī hoti.

‘‘Patissinīmhī’’ti patyantassa atte saralopādo tukārena lopābhāvo. ‘‘Vā paro asarūpā’’ti ilopo, dīgho ca. Gahapatānī, bhikkhunī, rājinī, medhāvinī, tapassinī, dhammacāriṇī, bhayadassāvinī, bhuttāvinītyādi.

Itthiliṅgā.

Napuṃsakaliṅga

130. Citta, si.

Napuṃsakehi ato niccanteva.

Siṃ.

Akāranteti napuṃsakehi sissa nicaṃ aṃ hoti. Cittaṃ.

Yonaṃ ni napuṃsakehitveva.

Ato niccaṃ.

Akārantehi na puṃsakehi yonaṃ niccaṃ ni hoti, nissa ā. Cittā. Pakkhe – yosvādinā dīghe – cittāni.

131. Galope – he – citta. Cittā, cittāni.

132. Cittaṃ. Nissa e – citte, cittāni. Sesaṃ buddhova.

133. Mana, si, manaṃ.

Nā vātveva.

134. **Manogaṇādito sminnānamiā.**

Manādito sminnānaṃ iā vā honti.

Sa sare vāgamo.

Vibhatyādese sare pare manādito sāgamo vā hoti. Manasā.

135. **Sassa co**

Manādito sassa o hoti, casaddena smāssa ā ca. Manaso, manasā.

136. Manasi. Sesaṃ cittaṃva.

137. Manaṃ siraṃ uraṃ tejaṃ, rajaṃ ojaṃ vayaṃ payaṃ;
Yasaṃ tapaṃ vacaṃ cetaṃ, evamādi manogaṇo.

138. Guṇavantu, si.

‘‘Aṃ napuṃsake’’ti simhi savibhattissa ntussa aṃ. Guṇavaṃ. Ntussa tte – guṇavantāni.

139. Yotoññaṃ pumeva. Evaṃ gacchaṃ.

140. Aṭṭhi.

Vātveva.

‘‘Yonanni napuṃsakehī’’ti yonaṃ ni vā. Aṭṭīni. Jhattā yolope – aṭṭhī. Tathālapane.

141. Aṭṭhiṃ, aṭṭhīni, aṭṭhī. Sesaṃ aggīva.

142. Daṇḍī, si.

Aghattā rasso, daṇḍi. Yotoññaṃ pumeva.

143. Āyu aṭṭhīva.

Napuṃsakaliṅgā.

Pumitthiliṅga

144. Pumitthiliṅgā – ghaṭa, kaṭa, yaṭṭhi, muṭṭhi, sindhu, reṇuppabhutayo dvipada catuppada jātivācino ca.

Yathā – ghaṭo, īpaccaye-ghaṭī. Eso yaṭṭhi, esā yaṭṭhiccādi.

Dvipadajātivācino yathā – khattiyo. Āpaccaye- khattiyā, samaṇo, īmhi-samaṇīiccādi.

Catuppadajātivācino yathā – gajo, ā-gajā, byaggho, īmhi - byagghīiccādi.

Pumanapuṃsakaliṅga

145. Pumanapuṃsakaliṅgā – dhamma, kamma, brahma, kusuma saṅgama, paduma, assama, vihāra, sarīra, suvaṇṇa, vaṇṇa, kahāpaṇa, bhavana, bhuvana, yobbana, bhusana, āsana, sayana, odana, ākāsa, upavāsa, māsa, divasa, rasa, thala, phala, raṭṭha ambu, madhvādayo.

Itthinapuṃsakaliṅga

146. Itthinapuṃsakaliṅgā – nagara, accippamukhā.

Sabbaliṅga

147. Sabbaliṅgā – taṭa puṭa patta maṇḍala kalasā dayo, nāmīkatā, sabbanāmāni ca. Yathā – taṭo, īmhi – taṭī, taṭamiccādi.

Nāmīkatā yathā – devadatto, ā – devadattā devadattamiccādi.

Sabbanāma

148. Sabba, katara, katama, ubhaya, itara, añña, aññatara, aññatama, pubba, para, apara, dakkhiṇa, uttara, eka, ya, ta, eta, ima, amu, kiṃ, tumha, amha-iti sabbanāmāni.

Sabbo buddhova. Ayaṃ viseso.

Yotveva.

Sabbanāmakārate paṭhamo.

Sabbādīnamakārato paro paṭhamo yo ettaṃ yāti sabbe.

‘‘Tayo neva ca sabbanāmehī’’ti nisedhā sasmāsminnaṃ āya ā e na honti. Sabbassa.

Sabbato naṃ saṃsānaṃ.

Sabbādito naṃiccassa saṃsānaṃ honti.

Akāro eitveva.

Sabbanāmānaṃ namhi ca.

Namhi sabbādīnamakārassa e hoti. Sabbesaṃ, sabbesānaṃ.

149. Itthiyaṃ ā, sabbā kaññāva. Ayaṃ viseso. Vātveva.

Ghapato smiṃsānaṃ saṃsā.

Ghapasaññāto sabbādito smiṃsānaṃ saṃsā vā honti.

‘‘Saṃsāsvekavacanesu ce’’ti sāgamo.

Gho rassaṃ.

Ekavacanasaṃsāsu gho rassaṃ yāti. Sabbassā, sabbāya. Sabbāsaṃ, sabbāsānaṃ. Sabbassaṃ, sabbāyaṃ. Sabbāsu.

Netāhi smimāyayā.

Ghapaññāhi sabbādīhi smino āya yā na honti.

150. Napuṃsake – sabbaṃ. Sabbāni. Evaṃ dutiyā.

Sabbādayo napuṃsake tatiyādīsu sakasakapumasamā. Evaṃ ya - saddantā.

151. Pubbaparāparehi tu smino ‘‘yadanupapannā nipātanā sijjhantī’’ti anitthiyaṃ e vā. Pubbe, pubbasmiṃiccādi.

Ekasaddo saṅkhyātulyaññāsahāyattho. Yadā saṅkhyattho, tadekavacano, aññattha sabbavacano ca.

Yādīnamālapanaṃ natthi.

152. Ta, si.

Simhi saṃ anapuṃsakassetveva.

Etatesaṃ to.

Simhi anapuṃsakānaṃ etataiccetesaṃ takārassa sa hoti. So.

Tassa vā nattaṃ sabbattha.

Tiliṅgesu sabbādīnaṃ takārassa no vā hoti. Ne, te. Sesaṃ sabbasamaṃ, nattaṃva viseso.

153. Itthiyaṃ – sā, nā, nāyo, tā, tāyoiccādi.

Vātveva.

Tato sassa ssāya.

Tāetāimāhi sassa ssāyo vā hoti.

Saṃsāsvekavacanesu iitveva.

Tassā vā.

Ekavacanasaṃsāsu tāsaddassa ā ittaṃ vā yāti. Tissāya, tissā, tassā, tāya. Tāsaṃ, tāsānaṃ. Tissaṃ, tassaṃ, tāyaṃ. Tāsu.

154. Napuṃsake – taṃiccādi.

155. Eso. Sesaṃ sabbasamaṃ.

156. Itthiyaṃ – esā.

Saṃsāsvekavacanesvetveva.

Etimāsami.

Ekavacanasaṃsāsu etāimānamantassa i hoti. Etissāya, etisā, etāya. Etāsaṃ, etāsānaṃ. Etissaṃ, etassaṃ, etāyaṃ. Etāsu. Sesaṃ sabbāva.

157. Napuṃsake – etaṃ iccādi.

158. Ima, si.

‘‘Anapuṃsakassāyaṃ simhī’’ti imassa ayaṃ. Silopo. Ayaṃ, ime. Imaṃ, ime.

‘‘Animi nāmhi ce’’ti imassa ano, imi ca. Anena, iminā.

‘‘Sabbassimasse vā’’ti sunaṃhisu evā. Ehi, imehi. Vā smāsasmiṃsaṃsāsvattantveva.

Imasaddassa ca.

Sasmāsmiṃsaṃsāsu imassa attaṃ vā hoti. Assa, imassa. Esaṃ, esānaṃ, imesaṃ, imesānaṃ. Asmā, imamhā, imasmā. Ehi, imehi. Asmiṃ, imamhi, imasmiṃ. Esu, imesu.

Attapakkhe – ‘‘na timehi katākārehī’’ti smāsminnaṃ mhāmhi na sijjhante.

159. Itthiyaṃ – ayaṃ. Sesaṃ etāva, saṃsāsvattaṃva viseso.

160. Napuṃsake – savibhattissa vātveva.

‘‘Imassidamaṃsisu napuṃsake’’ti imassa idaṃ vā. Idaṃ, imaṃ ime, imāni. Evaṃ dutiyā.

161. Amu, si.

Vā anapuṃsakassa simhitveva.

‘‘Amussa mo saṃ’’ti massa so vā, silopo. Asu.

‘‘Sabbato ko’’ti sabbanāmato kāgamo. ‘‘So’’ti o, amuko, pakkhe – amu. Amū, amuyo.

Pubbeva yonaṃ vokāro na. Amuṃ. Amū, amuyo. Sesaṃ bhikkhūva sabbādikāriyāññatra.

162. Itthiyaṃ – asu. Sesaṃ yāgusamaṃ. Visesoyaṃ – amussā, amuyā. Amūsaṃ, amūsānaṃ. Amussaṃ, amuyaṃ. Amūsu.

163. Napuṃsake – savibhattissa aṃsisu napuṃsaketveva.

‘‘Amussāduṃ’’ti aduṃ. Aduṃ. Amū, amūni. Evaṃ dutiyā.

164. ‘‘Sesesu ce’’ti sabbattha kissa ko. Ko, kā, kaṃ iccādi. Liṅgattaye sabbasamo.

165. Tumha, si, amha, si.

Savibhattissa tumhamhānantyadhikāro.

Tvamahaṃ simhi ca.

Simhi savibhattīnaṃ tumhamhānaṃ tvaṃ ahaṃ honti. Casaddena tumhassa tuvaṃ ca. Tvaṃ, tuvaṃ, ahaṃ. Yo – tumhe.

‘‘Mayaṃ yomhi paṭhame’’ti amhassa mayaṃ hoti. Mayaṃ.

166. ‘‘Taṃmamamhī’’ti amhi taṃ maṃ honti.

‘‘Tavaṃ mamañca navā’’ti amhi tavaṃ mamañca navā.

‘‘Tumhassa tuvaṃ tvamamhī’’ti tumhassa tuvaṃ, tvañca. Taṃ, tavaṃ, tuvaṃ, tvaṃ, maṃ, mamaṃ.

Ākantveva.

‘‘Vā yoppaṭhamo’’ti dutiyāyossa ākaṃ vā. Tumhākaṃ, tumhe. Amhākaṃ, amhe.

167. ‘‘Nāmhi tayā mayā’’ti nāmhi tayā mayā honti. ‘‘Tayātayīnaṃ takāro tvattaṃvā’’ti tassa tvo vā. Tvayā, tayā, mayā. Tumhehi, amhehi.

168. ‘‘Tava mama se’’ti se tava mama honti.

‘‘Tuyhaṃ mayhaṃ ce’’ti se tuyhaṃ mayhañca.

‘‘Sassaṃ’’ti sassa aṃ vā.

‘‘Amhassa mamaṃ savibhattissa se’’ti se amhassa mamaṃ ca. Tava, tuyhaṃ, tumhaṃ, mama, mayhaṃ, amhaṃ, mamaṃ.

‘‘Tumhamhehi namākaṃ’’ti naṃvacanassa ākaṃ. Tumhākaṃ, amhākaṃ. Smānāva.

169. ‘‘Tumhāmhānaṃ tayi mayī’’ti smimhi tayi mayi honti. Tve kate - tvayi, tayi, mayi, tumhesu, amhesu. Liṅgattaye samaṃ.

170. Navātveva.

Padato dutiyā catutthī chaṭṭhīsu vono.

Atthajjotakā vaṇṇā **padaṃ,** dutiyā catutthī chaṭṭhī bahuvacanesu paresu padasmā paresaṃ savibhattīnaṃ tumhāmhānaṃ vonokārā navā honti.

Rakkhatu vo, passatu no, dadāti vo, dadāhi no, saddhā vo, satthā no.

Navāti kiṃ, eso amhākaṃ satthā.

171. Padatotyadhikāro.

‘‘Temekavacanesu ce’’ti catutthīchaṭṭhekavacanesu te me honti. Dadāmi te, dadāhi me, idaṃ te, ayaṃ me.

‘‘Naamhī’’ti amhi nisedho. Passetha taṃ, ajini maṃ.

‘‘Vā tatiye ce’’ti tatiyekavacane te me vā honti. Kataṃ te tayā vā. Kataṃ me mayā vā.

‘‘Bahuvacanesu vono’’ti tatiyābahuvacanesu vo no honti. Bahuvacane paṭhame yomhi ca. Kataṃ vo, kataṃ no, gāmaṃ vo gaccheyyātha, gāmaṃ no gaccheyyāma.

Saṅkhyā

172. Saṅkhyā vuccate.

Ekasaddo sabbanāmesu vutto.

173. Dvādayo aṭṭhārasantā bahuvacanantā.

Savibhattissa, itthipumanapuṃsakasaṅkhyanti cādhikāro.

‘‘Yosu dvinnaṃ dve ce’’ti dvissa dve hoti. Dve, dve, dvībhi, dvīhi.

No ca dvādito namhi.

Namhi dvādito nakārāgamo hoti. Dvinnaṃ, dvīsu, liṅgattaye samaṃ.

174. **Ticatunnaṃ tisso catasso tayo cattāro tīṇi cattāri**.

Yosu itthipumanapuṃsakesu savibhattīnaṃ ticatunnaṃ tisso catasso ādayo honti. Tayo, tayo, tībhi, tīhi, tinnaṃ.

‘‘Iṇṇamiṇṇannaṃ tīhi saṅkhyāhī’’ti tisaddato naṃiccassa iṇṇaṃ iṇṇannaṃ ca. Tiṇṇaṃ, tiṇṇannaṃ, tīsu.

175. Itthiyaṃ-tisso, tisso, tībhi, tīhi.

‘‘No cā’’do cakārena namhi ssaṃāgamo, vaggantetissanaṃ, tīsu.

176. Napuṃsake-tīṇi, tīṇi, tīhi.

177. Cattāro.

‘‘Osare ce’’tīha cakārena yosu ussa uro. ‘‘Tato yonamotū’’tīha tukārena yonaṃ o. Caturo. Evaṃ dutiyā. Catūhi, catunnaṃ, catūsu.

178. Itthiyaṃ, catasso, catasso, catūhi. Pubbeva ssaṃāgamo. Yadādinā ussa attaṃ. Catassannaṃ, catūsu.

179. Napuṃsake, cattāri, cattāri.

180. ‘‘Pañcādīna makāro’’ti yosu savibhattissa pañcādyantassa attaṃ. Pañca, pañca.

‘‘Pañcādīna mattaṃ’’ti sunaṃhisu pañcādyantassa attaṃ. Edīghānamapavādoyaṃ. Pañcahi, pañcannaṃ, pañcasu. Liṅgattaye samaṃ.

181. Evaṃ cha satta aṭṭha nava dasādayo aṭṭhārasantā.

182. Vīsatyādayo ānavutiyā itthiliṅgā ekavacanantā, vīsati rattīva. Evaṃ tiṃsati.

Cattālīsaṃ paññāsaṃ saddehi parāsaṃ sabbāsaṃ vibhattīnaṃ ‘‘sabbāsamā’’dotīha ādisaddena lopo, saṭṭhi vīsatī va. Evaṃ sattati asīti navuti.

Sataṃ napuṃsakamekavacanantaṃ. Evaṃ sahassādi.

Koṭi vīsatīva.

183. Rāsibhede tu sabbattha bahuvacanampi. Yathā-dvevīsatiyo buddhadantā. Tisso vīsatiyo dinaghaṭikā. Evamaññatra.

Eseso etantippasiddhi, lokassa hoti yatthatthesu.

Thīpumanapuṃsakānityuccante, tānimāni lokenātthā.

Aliṅga

184. Aliṅgā vuccante.

Kvaci to pañcamyatthe.

Liṅgato pañcamyatthe kvaci toppaccayo hoti.

‘‘Tvādayo vibhattisaññāyo’’ti toppabhutidānyantānaṃ vibhattisaññā. Tasmā tadantānampi vibhatyantattā padattaṃ siddhanti na puna vibhatti. Corasmā corato. Evaṃ pitito, ettha ‘‘pitādīna masimhi’’ tyatrāsimhiggahaṇena tomhi pitādīnaṃ ussa i.

Imassi thandānihatodhesu ca.

Thaṃādīsu paresu imassa i hoti. Ito.

‘‘Sabbassetassākāro vā’’ti tothesvetassa attaṃ vā, ato, etto. Pakkhe- ‘‘saralopā’’dinā akāralopo.

‘‘Tratothesu ce’’ti kissa ku. Kuto.

‘‘Kvaci to’’ti suttadvidhākaraṇena sattamyatthe ca to hoti, ādismiṃ, ādito.

185. ‘‘Tratha sattamiyā sabbanāmehī’’ti sattamyatthe trathappaccayā honti. Sabbasmiṃ, sabbatra, sabbattha, dvittaṃ. Evaṃ atra, attha. Ettha ‘‘tre nicca’’nti pubbe etassa a. Kutra, kuttha.

‘‘Sesesu ce’’ti kādese-kattha.

186. ‘‘Kismā vo ce’’ti vappaccayo. ‘‘Kissa ka vece’’ti ko, kakārākāralopo. Kva.

187. ‘‘Hiṃ haṃ hiñcana’’nti kasmā hiṃ ādipaccayā. ‘‘Ku hiṃ haṃsu ce’’ti kissa ku. Cakārena hiñcanaṃ dācanaṃsu ca. Kuhiṃ, kuhaṃ, kuhiñcanaṃ.

188. ‘‘Tamhā ce’’ti hiṃhaṃ. Tahiṃ, tahaṃ.

189. ‘‘Yato hiṃ’’ti hiṃ. Yahiṃ.

190. ‘‘Imasmā hadhā ce’’ti hadhā. Iha, idha.

191. ‘‘Sabbato dhī’’ti dhi. Sabbadhi.

192. Kāletyadhikāro.

‘‘Kiṃsabbaññekayakuhi dādācana’’nti kiṃ ādito dā, dācanaṃ ca. Kasmiṃ kāle kadā, kudācanaṃ.

‘‘Sabbassa so dāmhi vā’’ti sabbassa so vā. Sadā, sabbadā.

193. ‘‘Tamhā dāni ce’’ti dāni, dā ca. Tadāni, tadā.

194. Yadādinā imasaddā, samānāparehi ca yathāsaṅkhyaṃ jja jjuppaccayā, ima, samānānaṃ a, sā ca. Ajja, sajju, aparajju.

195. ‘‘Imasmā rahidhunādāni ce’’ti rahyādippaccayā. ‘‘Eta rahimhī’’ti imassa eto. Etarahi.

‘‘A dhunāmhi ce’’ti imassa a. Adhunā, idāni.

196. Lopaṃ itveva.

Sabbāsamāvusopasagganipātādīhi ca.

Etehi parā sabbā vibhattī lupyante. Tvaṃ āvuso, tumhe āvuso.

Upasagganipāta

197. Upasagganipātā vuccante.

Pa parā ni nī u du saṃ vi ava anu pari adhi abhi pati su ā ati api apa upa ete vīsatyupasaggā.

Ca na va vā mā hi dhi ci ku tu nu ce re he sve ve vo kho no to yaṃ naṃ taṃ kiṃ handa kira eva kīva yāva tāva vata vatha atha aṅga iṅgha taggha āma nāma nūna puna pana āha saha sakkā labbhā heṭṭhā ārā dūrā divā navā vinā nānā addhā mudhā micchā pacchā āvi sakkhi sacci sacchi bahi yadi iti kinti atthi sotthi khalu nanu kimu assu yagghe sace have suve are pure namo tiro adho atho aho raho hīyo bhīyo anto pāto sudaṃ kallaṃ evaṃ dhuvaṃ alaṃ halaṃ sayaṃ sāyaṃ samaṃ sāmaṃ kāmaṃ pāraṃ oraṃ ciraṃ huraṃ ahaṃ sahaṃ uccaṃ nīcaṃ sakiṃ saddhiṃ, athavā antarā ārakā bāhirā bahiddhā yāvatā tāvatā samantā sāmantā āmantā sammukhā carahi tarahi sampati āyati upari yāvade tāvade tiriyaṃ sanikaṃ sasakkaṃ ettāvatā parammukhā kittāvatā etarahi aññadatthu seyyathidaṃ appevanāma bhīyosomattāya iccādayo nipātā.

198. Sadisā ye tiliṅgesu, sabbāsu ca vibhattīsu.

Vacanesu ca sabbesu, te nipātāti kittitā.

Yathā – uccaṃ rukkho, latā, gharaṃ vā, uccaṃ rukkho. He rukkha, rukkhaṃ, rukkhena, rukkhassa, rukkhasmā, rukkhe vā iccādi. Uccaṃ rukkho, rukkhā vā iccādi. Evaṃ latā, gharāni.

199. Ubhayesu vibhatyatta -
Kriyadesa samaya disāguṇatthehi;
Sabbāpi yathāyogaṃ,
Vibhattiyoññehi tuppaṭhamā.

Taṃ yathā – adhiantosaddehi sattamī. Sayaṃsaddā tatiyā, chaṭṭhī ca. Namosaddā paṭhamā, dutiyā ca. Pāraṃsaddā sattamī. Divāsaddā paṭhamā, dutiyā, sattamī ca. Heṭṭhāsaddā sattamī. Uccaṃsaddā sabbāpi. Pasaddā ca casaddā ca paṭhamā, hesaddā ālapane paṭhamā. Tathāññehipi.

200. Upasaggā sabbepi saddantarena saha payujjante. Nipātā tu keci visumpi. Yathā – pahāro, paharati, sā ca so ca bhāsati vā karoti vā, sotthityādi.

201. Ekekaliṅgaṃ dviliṅgaṃ, tiliṅgaṃ cāpyaliṅgikaṃ.

Catudheti nāmaṃ nāmaṃ, namatyatthanti kittitaṃ.

Nāmikaṃ.

3. Samāsakaṇḍa

Samāsalakkhaṇādi

202. Nāmānaṃ samāso yuttatthotyadhikāro. **Samāso**ti bhinnatthānaṃ padāna mekatthatā. **Yuttattho**ti aññamaññasambandhattho.

Vibhāsātyadhikātabbaṃ vākyatthaṃ.

Kammadhārayasamāsa

203. ‘‘Mahanto ca so vīro cā’’ti vākye –

Dvipade tulyādhikaraṇe kammadhārayo.

Bhinnappavattinimittā saddā ekasmiṃ vatthuni pavattā tulyādhikaraṇā, visesanavisesassabhūtā samānādhikaraṇā dve padā yadā samasyante, tadā so samāso kammadhārayo

Nāma, idha vā samāsasuttāni saññādvārena samāsavidhāyakāni.

Aggahitavisesanā buddhi visessamhi na uppajjatīti visesanaṃ pubbaṃ hoti, samāseneva tulyādhikaraṇattassa vuttattā tappakāsanatthaṃ payuttā samāsato atirittā ca so iccete ‘‘vuttaṭṭhānamappayogo’’ti ñāyā nappayujjante. Evamaññatra.

Tesaṃ vibhattiyo lopā ca.

Tesaṃ yuttatthānaṃ samāsānaṃ pubbuttarapadānaṃ vibhattī lupyante, cakārena kvaci na.

Tato mahanta vīra iti ca rūpappasaṅge –

Pakati cassa sarantassa.

Vibhattīsu luttāsu sarantassa pubbabhūtassa, parabhūtassa ca assa samāsapadassa pakati hotītīha luttākārā punānīyante.

Tato mahanta vīraiti ṭhite –

‘‘Mahataṃ mahā tulyādhikaraṇe pade’’ti mahantassa mahā.

Taddhita samāsa kitakā nāmaṃvātavetunādīsu ca.

Taddhitādayo nāmaṃ iva daṭṭhabbā taveppabhutipaccaye vajjetvā.

Tato vatticchāya syādi. Mahāvīro, mahāvīrāiccādi.

204. Kammadhārayo dvando ca, tappuriso ca lābhino.

Tayo parapade liṅgaṃ, bahubbīhi padantare.

205. Rattā ca sā paṭī cāti rattapaṭī, mahantī ca sā saddhā cāti mahāsaddhā. Ettha ‘‘kammadhārayasaññe ce’’ti pubbapade pumeva kate āīpaccayānaṃ nivutti.

206. Nīlañca taṃ uppalañcāti nīluppalaṃ, satthīva satthi, satthi ca sā sāmā cāti satthisāmā. Mukhameva cando mukhacando.

Visesanavisessānaṃ yathecchattā kvaci visesanaṃ paraṃ hoti, khattiyabhūtoiccādi, icchā ca yathātanti.

Ubhe tappurisa samāsa

207. Nasaddā si, tassa lopo. Na suro asuro.

Ettha kammadhāraye kate – ‘‘ubhe tappurisā’’ti tappurisasaññā. ‘‘Attannassa tappurise’’ti nassa a. Na asso anasso. Ettha ‘‘sare ana’’ti nassa ana.

208. ‘‘Nāmānaṃ samāso’’ti sutte dvidhākate ayuttatthānampi kvaci samāso. Na puna geyyā apunageyyā gāthetyādi. Ettha geyyena sambandho na-saddo ayuttatthenāpi punena yogavibhāgabalā samasyate.

Digusamāsa

209. Tayo lokā samāhaṭā tilokaṃ.

Ettha ‘‘saṅkhyāpubbo digū’’ti kammadhārayassa digusaññā. ‘Digussekattaṃ’’ti ekattaṃ, napuṃsakattañca.

Suddhatappurisasamāsa

210. Tappurisā tveva.

Amādayo parapadehi.

Dutiyantādayo parapadehi nāmehi yadā samasyante, tadā so samāso tappuriso nāma.

Gāmaṃ gato gāmagato.

‘‘Passa vāsiṭṭha gāmaṃ, gato tisso sāvatthiṃ’’tya trāyuttatthatāya na samāso. Tathā ññatra ñeyyaṃ.

211. Raññā hato rājahato.

Kiccantehi bhīyo adhikatthavacane.

Tabba, anīya, ṇya, teyya, riccappaccayā **kiccā**. Thutinindatthamajjhāropitatthaṃ vacanaṃ **adhikatthavacanaṃ**. Soṇaleyyo kūpoiccādi. Soṇehi yathā liyhate, tathā puṇṇattā **thuti**. Tehi ucchiṭṭhattā **nindā** ca.

Dadhinā upasittaṃ bhojanaṃ dadhibhojanaṃ, samāsapadeneva upasittakriyāya kathanā natthetthāyuttatthatā. Upasittasaddāppayogo pubbeva.

212. Karaṇe tu-asinā kalaho asikalaho.

213. Buddhassa deyyaṃ buddhaddeyyaṃ, parassapadaṃ, ettha vibhatyalopo. Evaṃ attanopadamiccādi.

214. Corasmā bhayaṃ corabhayaṃ. Evaṃ baddhanamuttoccādi.

215. Rañño putto rājaputto.

''Brāhmaṇassa kaṇhā dantā'' iccatra dantāpekkhā chaṭṭhīti kaṇhena sambandhābhāvā na samāso. Yadā tu kaṇhā ca te dantā ceti kammadhārayo, tadā chaṭṭhī kaṇhadantāpekkhāti brāhmaṇakaṇhadantāti samāso hoteva.

216. ''Rañño māgadhassa dhana'' ntyatra raññoti chaṭṭhī dhana mapekkhate, na māgadhaṃ. Rājā eva māgadhasaddena vuccateti bhedābhāvā sambandhābhāvoti tulyādhikaraṇena māgadhena saha rājā na samasyate. Dviṭṭho hi sambandho.

Rañño asso puriso ce'' tya tra rañño asso, rañño puriso ti ca paccekaṃ sambandhato sāpekkhatā atthīti na samāso. ''Asso ca puriso cā''ti dvande kate tu rājassapurisāti hoteva, aññānapekkhattā.

''Rañño garuputto'' iccatra rājāpekkhinopi garuno

Puttena saha samāso, gamakattā. Gamakattampi samāsassa nibandhanaṃ. Tattha garuno puttoti viggaho, evamaññatra.

217. Rūpe saññā rūpasaññā.

Kvaci nindāyaṃ - kūpe maṇḍūko viya kūpamaṇḍūko. Evaṃ nagarakāko iccādi. Atropamāya nindā gamyate.

Antevāsiko tyādo vibhattyalopo.

Bahubbīhisamāsa

218. **Aññapadatthesu bahubbīhi.**

Appaṭhamantāna maññesaṃ padānaṃ atthesu dve vā bahūni vā nāmāni yadā samasyante, tadā so samāso bahubbīhi nāma.

Āgatā samaṇā yaṃ sā āgatasamaṇo, vihāro.

219. Jitāni indriyāni yena so jitindriyo, bhagavā. Āhito aggi yena so āhitaggi. Agyāhito vātyādo yathecchaṃ visesanassa paratā.

220. Karaṇe tu-chinno rukkho yena so chinnarukkho, pharasu.

221. Dinno suṅko yassa so dinnasuṅko, rājā.

222. Niggatā janā yasmā so niggatajano, gāmo.

223. Dasa balāni yassa so dasabalo, bhagavā. Natthi samo yassa so asamo. Ettha ''attannassā''ti yogavibhāgena nassa a.

Pahūtā jivhā yassa so pahūtajivho, mahantī paññā yassa so mahāpañño. Dvīsu ‘‘itthiyambhāsitapumitthīpumāva ce’’ti pumbhāvātidesā pubbuttarapadesu āīppaccayānamabhāvo.

224. ‘‘Kvaci samāsantagatānamakāranto’’ti antassa attaṃ. Kāraggahaṇena ā i ca. Itthiyamivaṇṇantā, tvantehi ca kappaccayopi. Yathā - visālaṃ akkhi yassa so visālakkho, paccakkhadhammā, silopo. Sobhano gandho yassa so sugandhi. Bahukantiko, bahunadiko, samuddo. Ettha yadādinā rasso. Bahukattuko. Mattā bahavo mātaṅgā yasmiṃ taṃ mattabahumātaṅgaṃ, vanaṃ.

Tulyādhikaraṇo.

225. Suvaṇṇassa viya vaṇṇo yassa so suvaṇṇavaṇṇo. Vajiraṃ pāṇimhi yassa so vajirapāṇi. Urasi lomāni yassa so urasilomo. Ettha vibhatyalopo.

‘‘Atthesū’’ti bahuttaggahaṇena kvaci paṭhamantānampi. Saha hetunā yo vattate so sahetuko, ‘‘yadā’’ dinā sahassa so.

226. Satta vā aṭṭha vā sattaṭṭha, māsā, etthaññapadattho vā saddassattho. Dakkhiṇassā ca pubbassā ca disāya yaṃ antarālaṃ, sā dakkhiṇapubbā, disā.

Bhinnādhikaraṇo.

Appaṭhamantānanti kiṃ, desito buddhena yo dhammo.

Dvandasamāsa

227. **Nāmānaṃ samuccayo dvando.**

Samuccayo, ti piṇḍīkaraṇaṃ ekavibhattikānaṃ nāmānaṃ yo samuccayo, so dvando nāma, idaṃ suttaṃ bahuvacanavisayaṃ.

Cando ca sūriyo ca candasūriyā. Tiṭṭhanti tyādi-

Kriyāsambandhasāmaññato atthetthāpekatthatā, evaṃ naranāriyo, akkharapadāni.

228. **Tathā dvande pāṇi turiya yogga senaṅga khuddajantuka vividha viruddha visabhāgatthādīnañca.**

Vividhenākārena viruddhā **vividhaviruddhā**, sabhāgā sadisā, vividhā ca te sabhāgā ceti **visabhāgā**. Yathā digusamāse, tathā dvande pāṇyaṅgatthādīnaṃ ekattaṃ, napuṃsakattañca hoti.

Cakkhusotaṃ, gītavāditaṃ, yuganaṅgalaṃ, hatthassaṃ, asicammaṃ, ḍaṃsamakasaṃ, kokālūkaṃ.

Nāmarūpaṃ, nāmaṃ namanalakkhaṇaṃ, rūpaṃ ruppanalakkhaṇaṃ. Evamete dhammā lakkhaṇato vividhā, paramatthato sabhāgā ca.

Ādisaddenāññatthāpi. Yathā - bhinnaliṅgānaṃ - itthipumaṃ. Yadādinā rasso, dāsidāsaṃ, pattacīvaraṃ. Gaṅgāsoṇaṃ.

Saṅkhyāparimāṇānaṃ - tikacatukkaṃ.

Sippīnaṃ - veṇarathakāraṃ.

Luddakānaṃ - sākuntika māgavikaṃ.

Appāṇijātīnaṃ - ārasatthi.

Ekajjhāyanabrāhmaṇānaṃ - kaṭhakālāpaṃ iccādi.

229. **Vibhāsā rukkha tiṇa pasu dhana dhañña janapadādīnañca.**

Dvande rukkhādīnaṃ ekattaṃ napuṃsakattañca vā hoti.

Dhavakhadiraṃ, dhavakhadirā, muñjapabbajaṃ, muñjapabbajā, ajeḷakaṃ, ajeḷakā, hiraññasuvaṇṇaṃ, hiraññasuvaṇṇāni, sāliyavaṃ, sāliyavā.

Kāsikosalaṃ kāsikosalā.

Ādisaddena aññesupi vā. Yathā – niccavirodhīnamaddabbānaṃ - kusalākusalaṃ, kusalākusalāni.

Sakuṇīnaṃ - bakabalākaṃ, bakabalākā.

Byañjanānaṃ - dadhighataṃ, dadhighatāni.

Disānaṃ - pubbāparaṃ, pubbāparā iccādi.

Abyayībhāvasamāsa

230. Adhisaddā smiṃ, tassa lopo. Adhisaddena tulyādhikaraṇattā itthisaddāpismiṃ. Niccasamāsattā ādhārabhūtāyamitthiyanti padantarena viggaho. Adhi itthiyanti ṭhite –

Upasagganipātapubbako abyayībhāvo.

Upasaggādipubbako saddo vibhatyatthādīsu samāso hoti, abyayībhāvasañño ca.

‘‘So napuṃsakaliṅgo’’ti abyayībhāvo napuṃsakaliṅgo, yadādinā ekavacano ca.

‘‘Saro rasso napuṃsake’’ti rasso.

Aññasmā lopo ca.

Anakārantā abyayībhāvā parā sabbā vibhattī lujjare. Adhitthi, vibhattīnamattho ādhārādi.

Idhādhisaddo ādhārevattate, adhitthiiccetaṃ padaṃ itthiya miccetamatthaṃ vadati.

Samīpaṃ nagarassa upanagaraṃ. ‘‘Aṃvibhattīnamakārantabyayībhāvā’’ti vibhattīnaṃ kvaci aṃ.

Kvacīti kiṃ. Upanagare.

Abhāvo makkhikānaṃ nimmakkhikaṃ rasso. Anupubbo therānaṃ anutheraṃ, anatikkamma sattiṃ yathāsatti.

Ye ye buḍḍhā yathābuḍḍhaṃ, vicchāyaṃ.

Yattako paricchedo jīvassa yāvajīvaṃ, avadhāraṇe.

Ā pabbatā khettaṃ āpabbataṃ khettaṃ, mariyādāyaṃ, vajjamānā sīmā mariyādā, pabbataṃ vinātyattho.

Ā jalantā sītaṃ ājalantaṃ sītaṃ, abhividhimhi, gayhamānā sīmā abhividhi, jalantena sahetyattho.

Āsaddayoge ‘‘dhātunāmā’’dinā apādānavidhāneneva vākyampi siddhaṃ. Tathāññatra.

231. ‘‘Uttamo vīro pavīro’’ iccādo pana pubbapadatthappadhānattābhāvābyayībhāvābhāvo kammadhārayoeva. Evaṃ visiṭṭho dhammo abhidhammo. Kucchitaṃ annaṃ kadannaṃ. Etttha ‘‘kada kussā’’ti sare kussa kadādeso.

Appakaṃ lavaṇaṃ kālavaṇaṃ, ettha ‘‘kāppatthesu cā’’ti kussa kā, bahuvacanenāññatrāpi kvaci. Kucchito puriso kāpuriso, kupuriso vā, evamasurādi.

Pubbaparūbhayamaññapadattha - ppadhānābyayībhāva samāso;
Kammadhārayaka tappurisā dve, dvendo ca bahubbīhi ca ñeyyā.

Samāso.

4. Taddhitakaṇḍa

Apaccataddhita

232. **Vāṇapacce.**

Chaṭṭhantā saddā ‘‘tassāpacca’’miccasmiṃ atthe ṇo vā hoti. Vāti vākyatthaṃ. Ṇenevāpaccatthassa vuttattā apaccasaddāppayogo.

‘‘Tesaṃ vibhatyā’’ do tesaṃgahaṇena vibhattilopo. Tathottaratra.

‘‘Tesaṃ ṇo lopaṃ’’ti paccayānaṃ ṇassa lopo.

‘‘Vuddhādisarassa vā saṃyogantassa saṇe ce’’ti saṇakāre pare asaṃyogantassādisarassa vuddhi.

Tassāpaniyame –

Ayuvaṇṇānañcāyo vuddhi.

Akārivaṇṇuvaṇṇānaṃ āeovuddhiyo honti, casaddena kvaci na.

Saralopādi, taddhitattā nāmamiva kate syādi.

Taddhitābhidheyyaliṅga–vibhattivacanā siyuṃ.

Samūhabhāvajā bhīyo, sakatthe ṇyo napuṃsake.

Tā tutthiyaṃ nipātā te, dhāmithaṃpaccayantakā.

Vasiṭṭhassāpaccaṃ poso vāsiṭṭho, itthī vāsiṭṭhī, napuṃsakaṃ vāsiṭṭhaṃ. Vikappavidhānato taddhitena samāsassāccantaṃ bādhāyā bhāvā vasiṭṭhā paccantipi hoti.

Napuṃsakena vāpīti, saddasatthavidū viduṃ.

233. Vā apacceti cādhikāro.

Ṇāyana ṇāna vacchādito.

Vacchādito gottagaṇato ṇāyano ṇāno ca vā hoti.

Apaccaṃ paputtappabhuti gottaṃ. Kaccassāpaccaṃ kaccāyano, kaccāno vā. Saṃyogantattā na vuddhi.

234. ‘‘Ṇeyyo kattikādīhī’’ti ṇeyyo, vinatāya apaccaṃ venateyyo vinateyyo vā. Na pakkhe vuddhi, ṇeyyoti yogavibhāgena ‘‘tassa dīyate’’ tyatthepi ṇeyyo, dakkhiṇā dīyate yassa so dakkhiṇeyyo.

235. **Ato ṇi vā.**

Akārantato apacce ṇi vā hoti, puna vāsaddena ṇiko, akārantā anakārantā ca bopi.

Dakkhi, sakyaputtiko, maṇḍabbo, bhātubbo. Dvittaṃ.

236. ‘‘Ṇavo pagvādīhī’’ ti ṇavo. Manuno apaccaṃ māṇavo.

237. ‘‘Ṇera vidhavādito’’ti ṇero, sāmaṇero.

Saṃsaṭṭhādianekatthataddhita

238. ‘‘Yena vā saṃsaṭṭhaṃ tarati carati vahati ṇiko’’ti ṇiko. Vākārena nekatthenekapaccayā ca. Ghatena saṃsaṭṭho ghātiko, odano. Uḷūpena taratīti oḷūpiko, uḷūpiko vā, na pakkhe vuddhi.

Sakaṭena caratīti sākaṭiko. Sīsena vahatīti sīsiko, na vuddhi.

Itthiliṅgato eyyako, ṇako ca. Campāyaṃ jāto campeyyako. Evaṃ bārāṇaseyyako. Ṇako – kusinārāyaṃ vasatīti kosinārako. Janapadato ṇako ca – magadhesu vasati, tesaṃ issaro vā māgadhako.

Tajjātiyā visiṭṭhatthe ājānīyo. Assajātiyā visiṭṭho assājānīyo. Ño - agganti jānitabbaṃ aggaññaṃ, dvittaṃ.

239. **Tamadhīte tena katādisannidhānaniyogasippabhaṇḍa jīvikatthesu ca.**

Taṃ adhīte iccādīsvatthesu ādisaddena hatādīsu ca ṇiko vā hoti. Abhidhammamadhīteti ābhidhammiko, abhidhammiko vā, na pakkhe vuddhi. Vacasā kataṃ kammaṃ vācasikaṃ. Evaṃ mānasikaṃ, ettha –

‘‘Sa sare vāgamo’’tīhānuvattitādisaddena sāgamo.

Sarīre sannidhānā vedanā sārīrikā. Dvāre niyutto dovāriko, ettha- ‘‘māyūnamāgamo ṭhāne’’ti vakārato pubbe okārāgamo.

Sippanti gītādikalā, vīṇā assa sippanti veṇiko, atra vīṇeti vīṇāvādanaṃ. Gandho assa bhaṇḍanti gandhiko, mage hantvā jīvatīti māgaviko, vakārāgamo. Jālena hato jāliko, suttena baddho suttiko, cāpo assa āyudhanti cāpiko, vāto assa ābādho atthīti vā vātiko, buddhe pasanno buddhiko, vatthena kītaṃ bhaṇḍaṃ vatthikaṃ.

Kumbho assa parimāṇaṃ, ta marahati, tesaṃ rāsi vā kumbhiko. Akkhena dibbatīti akkhiko, magadhesu vasati, jātoti vā māgadhiko iccādi.

240. Ṇa rāgā tena rattaṃ tassedamaññatthesu ca.

Tena rattaṃ tyādyatthesu ṇo vā hoti. Kasāvena rattaṃ kāsāvaṃ.

Evaṃ nīlaṃ pītamiccādi. Na vuddhi, mahisassa idaṃ māhisaṃ, siṅgaṃ.

Evaṃ rājaporisaṃ, ettha ‘‘ayuvaṇṇānañcā’’ do puna vuddhiggahaṇena uttarapadassa vuddhi. Magadhehi āgato, tatra jāto, tesaṃ issaro, te assa nivāsoti vā māgadho, kattikādīhi yutto kattiko, māso.

Buddho assa devatāti buddho. Byākaraṇaṃ avecca adhīteti veyyākaraṇo. Ettha ‘‘māyūnamā’’dinā yakārato pubbe e āgamo, yassa dvittaṃ. Sagarehi nibbatto sāgaroiccādi.

241. Jātādīnamimiyā ca.

Jātādīsu imo iyo ca hoti, casaddena kiyo ca. Pacchā jāto pacchimo, manussajātiyā jāto manussajātiyo. Ante niyutto antimo, antiyo.

Evaṃ andhakiyo. Putto assa atthīti puttimo, puttiyo. Evaṃ kappiyo.

242. ‘‘Tadassaṭṭhānamīyo ce’’ti īyo, cakārena hitādyatthepi, bandhanassa ṭhānaṃ bandhanīyaṃ, caṅkamanassa hitaṃ caṅkamanīyaṃ.

243. ‘‘Ālu tabbahule’’ti ālu. Abhijjhābahulo abhijjhālu.

Visesataddhita

244. Visese taratamissikiyiṭṭhā.

Atisayatthe tarādayo honti.

Ayametesaṃ atisayena pāpoti pāpataro, pāpatamo, pāpissiko, pāpiyo, pāpiṭṭho vā.

‘‘Vuddhassa jo iyiṭṭhesū’’ti vuddhassa jādese – ‘‘saralopā’’do pakatiggahaṇena pakatyabhāvā issa e. Jeyyo, jeṭṭho.

Evaṃ ‘‘pasatthassa so ce’’ti sādese seyyo, seṭṭho.

Assatthitaddhita

245. ‘‘Tadassatthīti vī ce’’ti vī. Medhā assa atthīti medhāvī.

246. Evaṃ ‘‘tapādito sī’’ti sī, dvittaṃ, tapassī.

247. ‘‘Daṇḍādito ika ī’’ti iko, ī ca. Daṇḍiko, daṇḍī.

248. ‘‘Guṇādito vantū’’ti vantu. Guṇavā, paññavā. Yadādinā rasso.

249. ‘‘Satyādīhi mantū’’ti mantu. Satimā, bhānumā.

250. ‘‘Āyussukārāsmantumhī’’ti ussa asa. Āyasmā.

251. ‘‘Saddhādito ṇa’’ iti ṇo. Saddho.

252. ‘‘Tappakativacane mayo’’ti mayo. Suvaṇṇena pakataṃ sovaṇṇamayaṃ, suvaṇṇamayaṃ vā. Pakkhe - yadādinā vuddhi.

Etesamo lope.

Vibhattilope manādīnamantassa o hoti. Manomayaṃ.

Saṅkhyātaddhita

253. Saṅkhyāpūraṇe tyadhikāro.

‘‘Dvitīhi tiyo’’ti tiyo, ‘‘tiye dutāpi ce’’ti dvitīnaṃ dutā. Dvinnaṃ pūraṇo dutiyo, evaṃ tatiyo.

254. ‘‘Catucchehi thaṭhā’’ti thaṭhā. Catuttho, chaṭṭho.

255. **Tesamaḍḍhūpapadena aḍḍhuḍḍha divaḍḍha diyaḍḍhāḍḍhatiyā.**

Catuttha dutiya tatiyānaṃ aḍḍhūpapadena saha aḍḍhuḍḍha divaḍḍha diyaḍḍhāḍḍhatiyā honti.

Aḍḍhena catuttho aḍḍhuḍḍho, aḍḍhena dutiyo divaḍḍho, diyaḍḍho vā, aḍḍhena tatiyo aḍḍhatiyo.

256. ‘‘Saṅkhyāpūraṇe mo’’ti mo, pañcamo. Itthiyaṃ pañcannaṃ pūraṇī pañcamī.

Eko ca dasa cāti dvande kate –

Dvekaṭṭhānamākāro vā.

Saṅkhyāne uttarapade dviekaaṭṭhaiccetesa mantassa ā vā hoti. Ekādasa pañcīva. Evaṃ dvādasa.

Yadādinā tissa teādese ‘‘ekādito dassa ra saṅkhyāne’’ti dasasadde dassa ro. Terasa.

257. ‘‘Catūpapadassa lopo tuttarapadādicassa cucopi navā’’ti catusadde tussa lopo cassa cu ca. Cuddasa.

‘‘Dase so niccañce’’ti chassa soādese – ‘‘ḷa darānaṃ’’ti dasasadde dassa ḷo. Soḷasa, aṭṭhārasa.

258. ‘‘Vīsati dasesu bā dvissa tū’’ti dvissa bā. Bāvīsati, ekādasannaṃ pūraṇo ekādasamo.

259. ‘‘Ekādito dasassī’’ti itthiyaṃ ī. Ekādasī iccādi.

‘‘Dvādito konekatthe ce’’ti ko, dve parimāṇāni asseti dvikaṃ. Evaṃ tikādi.

260. ‘‘Samūhatthe kaṇṇā’’ti kaṇa ca, ṇo ca. Manussānaṃ samūho mānussako, mānusso vā.

Ṇe kate – ‘‘jhalānamiyuvā sare vā’’ tīha vākārena issa ayādese – dvayaṃ, tayaṃ. Evaṃ ‘‘gāmajanabandhusahāyādīhi tā’’ti tā. Gāmatā, nāgaratā.

Bhāvataddhita

261. **Ṇyattatā bhāve tu.**

Bhāvatthe ṇyattatā honti. Tusaddena ttano ca. Sakatthādīsupi ṇyo, sakatthe tā ca.

262. Hontyasmā saddañāṇāni,
Bhāvo sā saddavuttiyā;
Nimittabhūtaṃ nāmañca,
Jāti dabbaṃ kriyā guṇo.

263. Yathā – candassa bhāvo candattaṃ. Iha nāmavasā candasaddo candaddabbe vattate, nimittassa rūpānugatañca ñāṇaṃ. Evaṃ manussattanti manussajātivasā. Yadādinā īssa rasse – daṇḍittanti daṇḍaddabbasambandhā. Pācakattanti pacanakriyāsambandhā. Nīlattanti nīlaguṇavasā.

Evaṃ ṇyādīsupi yathāyogaṃ ñeyyaṃ. Ṇyo.

Avaṇṇo ye lopañca.

Ye pare avaṇṇo lupyate, cakārena ikāropi.

Yavataṃ talaṇadakārānaṃ byañjanāni calaña jakāratta’’nti yakārayuttānaṃ tādīnaṃ cādayo, kāraggahaṇena sakapabhamādito parayakārassa pubbena saha kvaci pubbarūpañca, dvittaṃ. Paṇḍiccaṃ, kosallaṃ, sāmaññaṃ, sohajjaṃ, porissaṃ, nepakkaṃ, sāruppaṃ, osabbhaṃ, opammaṃ.

Āttañca.

Iuiccetesaṃ ā hoti, rikārāgamo ca ṭhāne.

Saralopādinā ilopo. Isino bhāvo.

Ārissaṃ. Evaṃ mudutā, arahatā, ntassa yadādinā lopo.

Puthujjanattanaṃ, akiñcanameva ākiñcaññaṃ, kuṇḍaniyā apaccaṃ koṇḍañño, ettha vuddhādo vākārena saṃyogantassāpi vuddhi.

Padāya hitaṃ pajjaṃ, dhanāyaṃ saṃvattanikaṃ dhaññaṃ, satito sambhūtaṃ saccaṃ, ilopo, tīsu na vuddhi. Devo eva devatā.

264. ‘‘Ṇa visamādīhī’’ti bhāve ṇo. Vesamaṃ. Ujuno bhāvo ajjavaṃ. Ettha ussa ātte parūkārassa yadādinā avo.

265. ‘‘Ramaṇīyādito kaṇti kaṇa. Mānaññakaṃ.

Abyayataddhita

266. ‘‘Vibhāge dhā ce’’ti dhā, cakārena soppaccayo ca. Ekena vibhāgena ekadhā, nipātattā silopo. Padavibhāgena padaso.

267. ‘‘Sabbanāmehi pakāravacane tu thā’’ti thā. Tukārena thattā ca. Sabbo pakāro, sabbena pakārena vā sabbathā. Evaṃ aññathattā.

268. ‘‘Kimimehi tha’’nti thaṃ, kādese-kathaṃ. Iādese-itthaṃ, thanti yogavibhāgena thaṃ-bahutthaṃ.

269. Amalinaṃ malinaṃ karotītyādyatthe-abhūtatabbhāve gamyamāne karabhūyoge sati nāmato yadādinā īppaccayo, malinīkaroti setaṃ. Abhasmano bhasmano karaṇanti bhasmīkaraṇaṃ kaṭṭhassa. Amalino malino bhavatīti malinībhavati seto. Īppaccayantopi nipāto. Abhūtatabbhāveti kiṃ, ghaṭaṃ karoti, ghaṭo bhavati.

Karabhūyogeti kiṃ, amalino malino jāyate.

Avatthāvatovatthayā, bhūtassaññāya vatthuno.

Tāyāvatthāya bhavanaṃ, abhūtatabbhavaṃ viduṃ.

Taddhito.

THE BHAGAVATA PURANA
FOR
THE FIRST TIME READER

BY

N.KRISHNASWAMY

A ……………………PUBLICATION

The Origins of Existence,
Of the Manifest from the Unmanifest
Of the Saguna from the Nirguna
Of the Relative from the Absolute

This book is inspired by and therefore humbly dedicated to

Swami Tapasyananda,

to whose book on the Bhagavata Purana

I owe my understanding of

the Meaning and Purpose of this great work

THE BHAGAVATA PURANA

LIST OF CONTENTS

PREFACE

INTRODUCTION

CHAPTER 1 : CREATION
CHAPTER 2 : THE AVATAR
CHAPTER 3 : DAKSHA
CHAPTER 4 : KAPILA
CHAPTER 5 : PRAHLADA
CHAPTER 6 : PURANJANA
CHAPTER 7 : BHARATA
CHAPTER 8 : AMRITA
CHAPTER 9 : NARADA
CHAPTER 10 : INDRA
CHAPTER 11 : TAKSHAKA
CHAPTER 12 : KRISHNA

ANNEXURE 1 : Bhagavata geneologies of Parikshit & Krishna
ANNEXURE 2 : Bhagavata predictions for Kaliyuga

ANNEXURE 3 : Bhagavata : Summary of all Skandas

Preface

The Puranas, along with the Vedas and Itihaasas form the massive religious bedrock of the ancient Indian tradition. They go back in time to perhaps more than five millenia. The bulk of them are said to have been compiled from an existing ancient tradition by Vyasa whose birth is dated by one perceptive scholar at 3374 BC. This date of course, needs to be read and reconciled with other details of the timing of the Mahabharata war as described in epic composed by Vyasa. All dates of events of those times are based upon the start of the Kaliyuga Era placed at 3101 BC. The traditional Indian calendar is based on this Era and is maintained in the Panchanga (Almanac) publications of India to the present day. Timings of every day Vedic rituals in Indian homes even today start with a citation of the date and time of observance of the ritual based on this calendar. The above date, 3101 BC is also held to mark the mortal departure and divine ascension of Krishna.

Is there really anything of historical significance in the Vedas, Itihasas and Puranas that constitute the massive bulk of the ancient revered texts of India ? For an answer to this question, we must first ask a more basic question : What is History and what is or should be its objective ?. We have a History of India by Vincent Smith, a Story of Civilization by Will Durant, (it is really a History, though he calls it a Story), a History of Philosophy by Bertrand Russell, and a History of Time by Stephen Hawking. There is even a History of God by Karen Armstrong. Where do the Itihasas and Puranas fit into all these genres of History ? The Itihasa, claims to be History by the very meaning of the word, which is “Thus it was”. But they are not accepted as History by the conventional modern Historian or by a august body like the Indian History Congress. The word Purana means an ancient record and the Upanishads regard the Puranas a Itihasas. The ancient definition of the Puranas was that they were a record not only of gods and beings of other worlds and regions of the cosmos, but more importantly, dynasties of rulers and great men who made a great impact on the morals and ethics of the society of their time. Clearly, then, there are Histories presenting different perspectives. Western thinking and writing, is conditioned by the fact that their traditions of myth and legend do not have or even claim to have any claim to conventional History, and hence they have tended to apply the same judgement to the Itihasas and Puranas. It is true that the Indian texts carry a considerable overlay of imaginative myth and legend, especially in the legends of gods and super-men, but isn’t there a core of conventional human history that needs to be recognized as such, without being distracted by the overlay ?

The Itihasas and Puranas present the activities of gods, super-men and humans in a human setting, to illustrate vividly, how the purpose of life is

to help the human to rise to the level of the super-human and the divine, and prevent them from descending to the level of the sub-human. Humans competing for existence and subsistence have inevitably been drawn into activities involving war and peace. People are often at war and peace, as much with themselves as with others. These activitiies obviously involve and fulfil a historic process and purpose, and therefore constitute the essence of History. The setting is human, and the question is whether it is realistic or real, though of course, there is a larger philosophical question whether this really matters, or what reality is. Yet there is, in the narratives of the Itihasas and Puranas a vast measure of internal, consistent detail, in respect of human dynasties that simply clamours to be recognized as real.

We may here take note of the remarkable work of a traditional scholar, Kota Venkatachalam, who analysed the Puranas and presented his findings in more than 20 vast volumes of awesome erudition, with mind-boggling details and deep conviction in their historical veracity. His findings on many of the main events of the Mahabharata and the Puranas are dated and summarised as below in the following two lists :

Puranic Chronological Dates of Important Events - List 1

(Note: all dates are in B.C)
1. Birth of Bhishma .... 3396 B.C
2. Birth of Vedavyasa...................... 3374 ,,
3. Age of Vysampayana...................... 3300 ,,
4. Age of Yaajnavalkya..................... 3280 ,,
5. Kanwa Rishi............................. 3250 ..
6. Bodhayana (Sutrakara)................... 3200 ,,
7. The Saptarshis (or the Great Bear) aligns with Makha.......... 3176 ,,
8. Coronation of Yudhistira at Sakraprastha for his
   half portion of Hastinapura empire... 3176 ,,
9. Yudhistira lost his Empire in the game of Dice................ 3151 ..
10. Killing of Keechaka by Bhimasena.......... 3139 ,,
11. Date of Mahabharata War................. 3138 ,,
12. Coronation of Yudhistira................ 3138 ,,
13. Yudhistira Era begins................... 3138 ,,
14. Birth of Parikshit...................... 3138 ,,
15. Coronation of Brihatkshana king of Ayodhya,
    Ikshwaku Dynasty........................ 3138 ,,
16. Coronation of Maarjaari or Somadhi
    (king of Magadha after the War.)........ 3138 ,,
17. Coronation of Gali (king of Nepal) after the War)...... 3138 ,,
18. Coronation of Gonanda-II, King of Kashmir, 1½ years
    before the War ………. 3139
19. Sri Krishna Niryana .... 3102 ,,
20. Kali Era begins (Cycle year Pramaadhi)... 3102 ,,
21. Submersion of Dwaraka-Nagara............. 3102 ,,

22. Annihilation of Yadava Dynasty........... 3102 ,,
23. Coronation of Parikshit.................. 3101 ,,
24. Jayabhyudaya Yudhistira Saka begins...... 3101 ,,
25. Yudhistira Kaala (or Saptarshi Era
    or Laukikabda or Kashmirabda) begins.
    (or Death of Yudhistira)................. 3076 ,,

Puranic chronological Dates of Important events - List 2

1 Death of Parikshit........................... 3041 B.C
2 Coronation of Janamejaya...................... 3041 .,
3 Janamejaya's Gift Deed (Cycle year Plavanga).. 3012 ,.
4 Age of Aryabhatta............................ 2742 .,
5 Yudhistira Saka of the Jains.................. 2634 ,,
6 Birth of Buddha.............................. 1887 ,,
7 Niryana of Buddha............................ 1807 ,,
8 Coronation of Mahapadma Nanda................ 1634 ,,
9 Coronation of Chandra Gupta Maurya............ 1534 ,,
10 Coronation of Asoka.......................... 1472 ,,
11 The Yayana king ‘Amtiyoka’ of the Maurya inscriptions....... 1472-36
12 Age of Panini... 1400 ,,
13 End of reign of Salisuka of the Maurya dynasty............. 1320 ,,
14 Age of the Yavana king "Milinda" (of Milinda·-Panha)........ 1320-1307 ,,
15 Nagarjuna Yogi............................... 1294 ,,
16 Kanishka.................................... 1294-1234 ,,
17 Coronation of Pushyamitra Sunga.............. 1218 ,,
18 Age of Patanjali............................. 1218 ,,
19 Malava-Gana-Saka............................. 725 ,,
20 Birth of Vardhamana-Maha·Vira................ 599 ,,
21 Birth of Kumarila Bhattacharya............... 557 ,,
22 Saka Bhupa Kala (Cyrus Era).................. 550 ,,
23 Niryana of Vardhamana Maha Vira.............. 528 ,,
24 Kumarilabhatta pushed out from the terrace.... 525 ,,
25 Birth of Adi Sankara........................ 509 ,,
26 Upanayana of Adi Sankara.................... 504 ,,
27 Death of Siva Guru (Sankara’s Father......... 501 ,,
28 Authurasanyaasa of Sankara................... 500 ,,
29 Krama sanyasa of Sankara..................... 499 ,,
30 Death of Aryamba (Sankara’s mother).......... 493 ,,
31 Niryana of Govinda Bhagavatpada............... 493 ,,
32 Meeting of Sankara with Kumarilabhatta........ 493 ,,
33 Death of Kumarila. (Self Immolation).......... 493 ,,

Let us look at some more aspects of the Puranic core. First the Puranas themselves define their own objective clearly as maintaining geneologies of Rishis, Kings and other great personalities. The men who composed these texts clearly were scholars of merit and rectitude who valued truth.

The geneologies that they compiled covered vast numbers of humans, identified by name and inter-se relationships and occupying the same relative sequences within the same vast time line. The Bhagavata itself gives the geneologies of two of its central characters : Krishna, who symbolized its central message of Bhakti for the benefit of humanity, and King Parikshit to whom the Bhagavata was first narrated by Suka, the son of Vyasa who composed this great work. These complete geneologies are reproduced in Annexure – 1. These details are found in many Puranas with astonishing consistency across them, indicating that all the authors were surely talking about the same persons in the same contexts. It would be surely a grave travesty to simply dismiss such an extraordinary corpus of independent and mutually consistent texts as fiction and not fact.

We may cite one specific example illustrating the above perspective. A perceptive scholar, Siddhanta Shastree, was a Professor of Ancient Indian History in the University of Calcutta (now Kolkata). On the basis of painstaking analysis, he presents this argument of consistent identities, beginning with Manu, the founder of the vast Vaivasvata Manvantara. Details in all the Puranas are largely confined to the vast time-span of this Manvantara, as earlier Manvantaras would obviosly have been consumed by the Pralayas or Great Dissolutions with which they ended. He has presented consistent name sequences across the Bhagavata Purana, the Vishnu Purana, the Vayu Purana, the Matsya Purana, and the Harivamsa, (which is an Appendix to the Mahabharata). He is able to trace the geneaology of the Solar Dynasty of Kings and has arrived finally at a list of 121 Kings whose names occur with considerable consistency, though with small deviations in name, number, and sequence across these massive texts. The list begins with the dynasty founder, Vaivasvata Manu and ends with Brhadbala who, by some accounts, was killed by Abhimanyu, the son of Arjuna in the Mahabharata War. Arjuna, of course, is one of the Pandavas, belonging to the Lunar Dynasty, named after Chandra, son of Rishi Atri, the son of Brahma. (Be it known that Rama and Krishna belong to this dynasty) The author is able to build a similar list of 74 Kings of this dynasty. It is interesting to note that the killing of Brhadbala by Abhimanyu, makes a point of historical convergence of the two dynasties at the Mahabharata War. Dating the Mahabharata War at 3136 BC, and using this as the end marker of the Solar Dynasty, Professor Shastree assumes a more realistic average of 40 years for the reign of each King, (he dismisses the imaginative Puranic reignng periods for individual kings, of hundreds or thousands of years). He thereby places the start of the Solar Dynasty, 4840 years earlier, which would place Vaivasvata Manu at around 7976 BC. Much as these projections may appear over-ambitious, if not unreal, the simple point that the Professor makes is that where there a germ of a possible truth it should by taken note of, and not just peremptorily thrown out : in other words, don’t throw the baby out with the bath water.

It may be noted that many of the various dates proposed by the above scholars are largely derived from the astronomical events cited in the texts themselves, and are derived by traditional computations using data from the traditional Indian calendar. What is specially interesting is that some of these dates are confirmed with the use of computers to generate and process the astronomical data of these ancient time periods. An extremely unusual occurrence is recorded by Vyasa in the Mahabharata, of a solar and lunar eclipse within 13 days of each other. Vyasa noted correctly that such eclipses were never known to occur within intervals of less than 14 or 15 days. He therefore referred to this one as foreboding a major disaster. This turned out to be the Mahabharata War that broke out soon after, which incidentally may have marked practically the end of the Solar and Lunar Dynasties. An Indian scientist scholar, Dr B.N.Narahari Achar, Professor of Physics, University of Memphis, USA, has, on the basis of computerised analysis of astronomical data, been able to date this event with precision. He points to the 14th. October, 3067 BC as a strong candidate for this event.

More leads on the question of history are found elsewhere. The Brhadaranyaka Upanishad mentions 57 links in the Guru-Parampara ("succession of teachers"), that would add up to about 1400 years. Kalhana was a noted historian of Kashmir of the 12th Century AD. The list of ancient Indian kings in his work, the Rajatarangini, goes back to the 19th century BCE. The list of ancient BCE. And true to tradition, he also traces the history of the Kashmir valley back to the Puranas with an interesting story. According to this, the area of Kashmir was formerly a vast lake, from which most of the water was drained out by the Rishi Kashyapa, grandson of Brahma, by cutting an opening in the sorrounding hills at Varaha-mula, identified with Baramula of today. The Bhagavata Purana itself, in its obvious later updates, refers to the emergence of the Yavanas and Turushkas - Greek and Turk invaders – and dynasties of the Maurya, Guptas and other recognized historical dynasties. Arrian (95 – 175 AD) the Greek Historian of Alexander the Great, in his work, the Indica, makes an interesting point. He quotes Megasthenes as stating that “the Indians counted a hundred and fifty-three kings who reigned over six thousand and forty-three years prior to Chandragupta Maurya (320-298 BC). Among modern historians, F.E.Pargiter (1852-1927) was member of the Indian Civil Service in Bengal who studied the ancient Indian texts. He says the Puranic genealogies add up to fantastic time depths and thus did his bit to contribute to building the early biases of Western scholarship.

Most modern historians of course, maintain a very narrow definition of History, and still question the historicity most of the traditional Indian works in terms of that definition. They tend to place the Vedas, mainly on the basis of debatable principles of linguistic evolution, as taking their final form around 1500 BC and the Puranas around 600 AD. They do concede however, that their origins could be from more ancient oral traditions. But they also consider these texts as too vast to be attributed to a single author like Vyasa. They think it more likely that these texts were accretions of contributions of many persons over several centuries. But surely, the importance of these works do not derive from the identity of who composed or compiled them or when and where. Their significance does not lie only in their massive size. Their far greater significance lies in the consistency of their structure and content, the vast range of human experience, the depth of detail and the profundity of the thought that they encompass, And of course, they were also clothed in delectable use of Sanskrit, a language of the highest sophistication. The highest authorities of modern linguistics consider Sanskrit as surely the highest intellectual accomplishment of the human mind in all of human history. Conventional historians miss all these central facts and dismiss them on the premise that history can be considered reliable only if recorded on paper or stone. Indian history however, is unique in that it is largely recorded in human memory and transmitted through a unique oral tradition with an astonishing fidelity. It is this larger perspective that this book will try to place before the first time reader.

It should not be assumed that the Indian ancients and their texts were largely concerned with only the religious and metaphysical well-being of humanity. On the other hand they were as concerned with the physical well-being of all humans. Indeed, they were concerned with the well being of all forms of existence, living and non-living. For the well being of humans, they created the most durable socio-economic structures of organization and method known to human history. These rested on logical and comprehensive social, economic and ethical principles. The social and economic organization of today largely rests much on the same basic principles of division of labour, but in different forms and submerged by the vast inequities of today. The monstrous distortions of the caste system of today surely cannot be blamed on what was first a logical functional division of labour to meet the socio-economic needs of the simple society of that time. It was the later build-up of the priestly class in alliance with the ruling class that stratified society more rigidly on the basis of birth, rather than functional merit.

The Bhagavata tells of Narada recounting how he was born to a low born maidservant, yet rose to be the Personal Attendant of the Lord, traversing the worlds, solely to sing His praise. And Vyasa, though the son of a fisherwoman, is nevertheless credited with the super-human establishment of the Vedic corpus for the benefit of posterity. Interestingly. Narada is stated to have taken Vyasa to task for focussing so much on the Vedas and Vedic rituals which were beyond the understanding and reach of the common man. Instead, said Narada, he should have preached the path of devotion which the common man could understand and accept more easily. And the Rishis at Naimisharanya listened with respect and awe to the narration of the Bhagavata by Ugrasravas, the Suta story-teller. The Suta was said to be of a class of a so-called lower birth, but the fact that he commanded the respect of those sages should not be lost on us. These features described in the ancient texts pointed to a tradition where knowledge, ethical values and humanistic concerns counted for a person's status and prestige far more than of whom he was born.

The Indian texts were developed and arranged by the ancients into two distinct frameworks. They are referred to as the Srutis and the Smritis. The word Sruti means "heard", implying that they were received through divine inspiration, and therefore, that they presented authoritative and immutable knowledge that was relevant for all time. The word Smriti means "remembered" implying that they were a record of human thought and experience in the minds of men as they accumulated over time. The Vedas belonged to the former type and the ancient Rishis went to extraordinary lengths to preserve them for all time. First they designed a perfect language in which to clothe the knowledge, This language was Sanskrit (itself a word meaning 'done to perfection'). Secondly they designed extraordinary methods of committing the knowledge to human memory, in ways that would make it immutable in oral transmission through all time.

The Puranas were, on the other hand, designed as a record of continuing human thought and experience. They were constructed as an open book that could be expanded and enriched by human thought and experience as these accumulated in later years and ages. The Puranas indeed, themselves specifically envisaged such a need. The Puranas were certainly as old, if not older than the Vedas. This may be seen from brief references in the Vedas themselves to earlier Puranic events. The Rig Veda for instance, teams with references to two powerful Puranic characters : Indra and Vrtra. This may account for the fact that it was not until around 600 AD that the Bhagavata Purana was thought to have taken its final present form. And it was clearly this that enabled the later great Vaishnava savants to invest this Purana, and indeed the entire Vedic tradition, with a dominantly Bhakti orientation.

The modern First Time Reader may be inclined to accept the above conception of Smriti as rational and reject the conception of Sruti as not so. Yet a little reflection will show that inspired thought received through "hearing" in the sense of inspiration is not something unusual, and can be recognized even in the course of everyone's every day experience today. The most common experience is that when one hears a speech, or piece of music, One then often encounters a brief passage that makes a profound impression both emotionally and intellectually. One can readily recall raga

renderings of a gifted musician, for instance, the great flautist T.R.Mahalingam, where suddenly a sound sequence is rendered that would send a palpable thrill through the entire audience with an electrifying effect. This is certainly the result of the artist's moment of creative inspiration, not just a recalled memory. This, in a very real sense, is Sruti, not Smriti.

Looking at the Vedas, Itihasas and Puranas from within a common perspective, one can see a clear pattern in the way their ideas and objectives developed over a vast stretch of time. It was natural, thus, for early man to live in sheer awe of the vast powers of Nature and gradually envisage them as gods to be feared and placated in return for their protection and favour. The Vedic Rishis had a deep insight into and understanding of this vast interaction between Nature and Human Nature. They built this understanding into the Vedic texts, as a system of prayer and sacrificial offering, Mantra and Yajna. These were then related to whatever reward man received or sought to receive from the gods, in order that he could live in comfort, happiness and hope. Yet the Rishis linked the past and the present with the future, and stressed transient happiness here and eternal happiness thereafter. For this, they always maintained a background refrain of a higher power that could assure both. It was only in the later Upanishad stage of the Vedas, that the eternal came to be increasingly emphasized. It was also realized that the thought and language of the Vedas was beyond the reach of understanding of and benefit to the large masses of the common people. This need got addressed in the format of the stories of the Puranas. These stories were at the same time, vast fantasies which could appeal to the common man, yet were vast allegories that would appeal to the scholar. It is interesting to note that in both cases, the strong emphasis was to shift from attitudes of selfishness to attitudes of selflessness. The Paths of Samkhya or Knowledge, Karma or Selfless Action, Samnyasa or Renunciation, Dhyana or Meditation had greater appeal to the intellectual. The Path of Bhakti or Devotion and Saranagati or Surrender had greater emotional appeal for the common man. It is interesting to note that the Path of Devotion and Surrender was specially emphasized in the Purana by Narada, and then by Vyasa, who had restructured the whole Vedic edifice and by Krishna Himself in the Bhagavad Gita.

The Puranas were compiled as a virtual encyclopedia that took for their canvas the totality of human experience, that was not limited to the physical world of nations, kings and people. Their canvas embraced the entire metaphysical reaches of the human mind. They reached far beyond the limitations of Space and Time. Their Space framework stretched across the heavens and worlds inhabited by gods and powers and spirits, and far beyond towards Infinity, to an Indefinable Ultimate Existence of One Reality. Their Time frame stretched beyond the human scales of Centuries and Millenia to the divine scales of Yugas and Kalpas till it reached it

reached an Ultimate Existence of Eternity. The lifetime of Brahma was reckoned as the equivalent of 31040 billion years on the human time scale. Both the divine and divine time scales were worked out into detailed time units and fitted into one single vast Timeline. Scales of both time and distance were derived from the positions and movements of the Sun and the planets and stars. The Purana stories were woven into very humanistic contexts that would enthrall the common man. The stories would be so internalized by the common man that the Divine would be seen to be living within him and influencing all the actions of his daily life. No stories of any other culture have held such large masses of humanity in their thrall over so many millenia. These stories continue to be told to enthralled audiences of the common man, to the present day in virtually the same delightful weave of narrative of prose, meter of poetry and melody of song. This format is what is today called the Harikatha Kalakshepa.

The descriptions of persons or events in the Puranas, like lifespans of a thousand years or events spanning vast worlds of space and time are certainly far more imaginative than the science fiction of today. The objective clearly was to fire the imagination of the common man with the doings of a Supreme Divine that was Omnipotent, Omniscient and Omnipresent in a Time-Space framework of Eternity and Infinity. The method adopted for this was not the Mantra and the Yajna, but the story populated with gods, humans and other life forms and their doings in a very human setting. Even the Gods showed human frailties while humans showed divine qualities. And between the human and the divine were a host of demons and spirits, all making a vast and fascinating retinue of dramatis personae. Nothing was ruled out in these stories as impossible. For the divine or super-human characters that figured in them, anything was possible.

If one is to really understand the true import of the Puranas, we need to study them from a mindset that is totally different from that in which we study science or understand science-oriented knowledge today. It must be first recognized that science today is confined largely to the domain of physical, tangible, palpable reality. Science accepts what can be established by physical observation and replication. Science is simply concerned with rational meaning and purpose and matters as are directly related to man’s material interests. But it is imagination that takes the human mind far beyond the limits of reason, far beyond limitations of observable events and measurable space and time. It is from there that his inner higher faculties of insight and instinct draw a larger understanding of the totality of existence and its meaning and purpose. This happens even with the exceptional men of Science, like Albert Einstein, who have a deep spiritual side to their personality. His scientific speculations led Einstein to deeper implications of space and time, and for articulating these, he adhered to the recognized boundaries of Science. But where Science did

not satisfy him, he sought the intellectual freedom of Mathematics and beyond that, in the explorations of the spirit. But his spirituality remained a very intense, private and personal matter. In one of his rare open admssions, he talks of moments when “one feels free from one’s own identification with human limitations……….At such moments, one imagines one stands on some spot of a small planet gazing in amazement at the cold, yet profoundly moving beauty of the eternal, the unfathomable. Life and death flow into one, and there is neither evolution nor destiny, only Being …..”

It is from such perceptions and perspectives, that a gifted person draws inspiration and becomes a great teacher or a transformational figure, or an inspirational personality like an Einstein, or a Vyasa or a Krishna. The power of his example or message or `teaching persists in the memory of people. The greater the power, the longer and more durable is it’s impact. In an unlettered society, these persistent memories become articles of faith. In time, these harden into myths, legends or scriptures, that are passed down the generations through the collective memory of posterity. The validity and vitality of a great religion, whether it is Hinduism or Christianity, does not derive from whether Krishna or Christ were historical figures. They stem from their teachings which constitute living truths in the psyche of the people and cause them to live by those teachings through the generations that follow.

The Puranas extant today comprise a massive collection referred to as the 18 Mahapuranas and 18 Upapuranas. Each of them is a massive work devoted to one or other of the large pantheon of Deities who continue to be worshipped by the Indian people to this day. The following list will give an idea of the mind-boggling size of this corpus, not to be found in any other culture of the world today. Brief outline summaries of these Puranas are provided in the Appendix to this book, for the benefit of the Reader.

Name and size		Name and size	
Agni	15400 verses	Linga	9000 verses
Bhagavata	18000	Matsya	14000
Bhavishya	14500	Narada	25000
Brahma	10000	Padma	55000
Brahmanda	12000	Shiva	24000
Brahmavaivarta	17000	Skanda	81000
Garuda	19000	Vamana	10000
Harivamsa	16000	Varaha	24000
Kurma	17000	Vayu	24000

The Upapuranas, as the name suggests, are lesser or ancillary texts. These are generally also said to be eighteen in number. There is not too much agreement on their titles or the authenticity of their texts. Thees works include: Sanat-kumara, Narasimha, Brihan-naradiya, Siva-rahasya, Durvasa, Kapila, Vamana, Bhargava, Varuna, Kalika, Samba, Nandi, Surya, Parasara, Vasishtha, Devi-Bhagavata, Ganesha, Mudgala, and Hamsa. The Ganesha and Mudgala Puranas are devoted to Ganesha. The Devi-Bhagavata Purana, which extols the goddess Durga, has become (along with the Devi Mahatmya of the Mārkandeya Purana) a basic text for Devi worshipers. What is particularly remarkable is the internal mutual consistency of identities of persons, places, and events across the vast Cosmic canvas shared by all the Puranas and Upapuransas. Some person, place or event which is peripheral or incidental in one, becomes central in another of these works, so that one can pick up an isolated thread in one and follow its detail in another of these works, without any sense of loss of continuity or consistency.

There are still other categories of Puranas spread all over India like :

(a) the Sthala Puranas which tell of the origins and traditions of particular Tamil Shiva temples or shrines.

(b) the Kula Puranas which deal with the origins, myths, stories, and legends of castes and tribes

(c) Jain Puranas deal with Jain myths, history and legends and form a major part of early Kannada literature. The best known is the

(d) Among Buddhist Puranas, Swayambhu Purana narrates the mythological history of Nepal.

It is time now to shift our specific focus to the Bhagavata Purana. But a brief word of its origin and first narration. After Vyasa compilation of all the other Puranas, he composed the Bhagavata Purana. This Purana itself says that Vyasa then taught it to his son Suka, and also his story teller disciple Romaharshana. The very first formal narration of the Bhagavata Purana was by Suka to King Parikshit, the grandson of the Pandavas. The occasion was Parikshit’s awaiting the end of his life from a fast unto death he had undertaken in penance for an earlier sin. Ugrasravas, the son of Romaharshana was present on that occasion and heard Suka’s narration. Ugrasravas later repeated the story to a great gathering of ascetics during the leisure intervals of the Brahma Satra Sacrifice that they were conducting at the Naimisharanya forest. The Bhagavata story comes to us intact thanks to the great tradition of story telling maintained to the present day by the successors of Suka and Ugrasravas.

This book draws its inspiration, perspective and much of its material from the great book, “Srimad Bhagavata”, by Swami Tapasyananda, published in three Volumes by the Ramakrishna Mutt, Chennai. The Swamiji presents this Purana in a perspective of extraordinary beauty, perception and sensitivity. It is hoped that the First Time Reader of the present book will be encouraged to go on to an onward reading of that book and many more on

this subject. We can do no better than closing this Preface at this point with the Swamiji's words in his masterly Introduction to that book :

"Even as the rivers and mountain ranges of a country are the expressions of the natural forces working from within and without this planet of ours, the Puranas are an upthrow of a people's mind struggling to express their quest for a meaning for life and their findings in this respect. They represent the more enduring and enriched reactions of the psyche of a race to the fleeting events of space and time. It is in their cumulative effect and not in the validity of their individual statements or in a critique of their methodology that we should seek the values they embody. They make the dry bones of philosophy, history and traditions into an integrated literature of high potency, capable of stimulating in man a keen sense of an omniscient, omnipotent and all-loving spiritual Reality, who can be communed with, prayed to and visualised In various forms of spiritual glory. God in formful aspects and Divine personages have become concrete to the Hindu mind through the Puranas. Insofar as they are facts of memory in the minds of men, they fulfill the role of history, but insofar as the stimulations they give to spiritual dimensions, the Puranas are liked to the Eternal Verities that transcend history."

I thought it would be fitting to end this Preface with an interesting personal story that has relevance here. I have a niece who lives in Dallas, USA. One day, a few years ago, her little son, around five years old, went to his class teacher at school and quietly confided in her that he was born in a jail. His teacher felt greatly disturbed and in spite of all her questioning, he stuck to his story. Finally she summoned courage to go and meet his mother to check on whether indeed she had a criminal background. To her great astonishment, my niece told her the story of the birth of Krishna in Kamsa's jail. And this was the story that she had told her son just the other night at bedtime. And the little boy had obviously internalized it to the point of identifying himself with Krishna. The teacher was greatly relieved but nevertheless greatly enjoyed the story. I repeat this little story here to illustrate how the Bhagavata stories continue to echo down the ages and occupy the minds and hearts of the Indian people, young and old, to the present day.

--

THE BHAGAVATA PURANA

INTRODUCTION

We may well open this book on the Bhagavata Purana with the Invocation with which the Bhagavata itself opens :

जन्माद्यस्य यतोऽन्यादितरतश्चार्थेष्वमिज्ञः स्वराट् तेने ब्रह्म हृदा य
आदिकवये मुहन्ति यत्सूरयः ।
तेजोवारिमृदां यथा विनिमयो यत्र त्रिसर्गोऽमृषा धाम्ना स्वेन सदा
निरस्तकुहकं सत्यं परं धिमहि ।।

He, from whom Creation, Sustenance and Dissolution of the Universe take place, Who is both the instrumental and material cause of it; Who is omniscient; Who is the only one having self-mastery, being the One independent entity; Who illumined the mind of Brahma with the Vedic revelation whose wisdom is the wonder of even the greatest sages; in Whom the worlds, the manifestation of the three Gunas, subsist in reality without in the least affecting Him, just as the combination of material elements like fire, water, and earth subsist in their causes without changing their elemental nature; in Whose light of consciousness there is no place for anything false, --- on that Truth Supreme we meditate.

This Invocation is no simple formality of literary composition of a highly religious mind. It presents a profound philosophy that explains Existence. No other philosophy does so in such a vast range and depth. Therefore the Invocation merits closer examination. It talks of all Existence originating in one, single source described as Sat-Cit-Ananda, or Truth-Consciousness-Bliss.

The Manifestation of something from an Unmanifest state is basically an Action. Any conscious Action can originate only from a Consciousness. Creation of a vast Existence is an Effect springing from that Action, which makes it the First Cause which originates from a vast Consciousness. Action has also to be impelled by a power that also originates from the same Consciousness. That power has the capacity to create, preserve and

dissolve that Existence, That power is Prakrti. It has three specializations which introduce a vast variety and multiplicity of form, faculty and function in the created Existence, These specializations bear the names Sattva, Rajas and Tamas. The One Consciouness first creates three likenesses of Itself and invests them with these specializations of power, to respectively create, preserve and dissolve Existence. It also provides them with Space and Time in which to administer these functions in respect of all living and non-living forms.

The originating Consciousness is MahaVishnu and His three emanations are Brahma who creates, Vishnu who preserves and Siva who finally dissolves all Existence. The dissolution is at the time of the Great Deluge, the Pralaya, when MahaVishnu withdrawa all Existence into Himself and resumes once again His Original Single Unmanifest Form of His Eternal Existence. The three emanations from the One Originating Consciousness may be regarded as the first step from the Nirguna to the Saguna, the Unmanifest to the Manifest state. This first step is dramatically portrayed in the Devi Bhagavata. The onward steps of Creation are then protrayed with the same dramatic effect in the Bhagavata Purana, which therefore can, in a sense, be regarded as a sequel to the Devi Bhagavata. This chronology may not be actual, but can be considered logical. Mixed chronologies may indeed characterise much of the textual corpus of the ancient Indian tradition, but this may be due to the vast time scales involved, relying on orally transmitted ancient memories. The ancients certainly knew how to go back and forth to fit their fact collections and thought formulations into vast but appropriate time sequences.

It is interesting too to see how this vast Divine process on the Cosmic scale is mimicked in the lifetime of a single human endowed with a speck of that large Consciousness. Here too we see how consciousness makes the human aware of how, under the influence of Sattva, Rajas and Tamas, he creates, preserves and destroys objects, both internally in his Mind and externally in the physical world around him. Mercifully too, he has his share of what is called the Nitya Pralaya, when the human goes to sleep, a brief period of sleep when every day’s experiences are dissolved and he enjoys a a daily dose of a human version of Sat-Cit-Ananda. This is

analogous to the Naimittika Pralaya when Brahma goes to sleep, and the Cosmic existence is dissolved for the duration of his long night. The ultimate analogue is the Maha Pralaya also called the Prakrta when, at the end of Brahma's lifetime of a hundred divine years, the entirety of all Existence along with Prakrti and Time merge back into the ultimate Unmanifest Form of MahaVishnu. Luckily the human is able to see from his own hard experiences or from the teachings of the wise, that within him is a small particle of that Eternal Consciousness that lives beyond the creation, preservation and dissolution of his own transient physical existence. When this realization comes to a human, it is by what is called the Saving Grace of the Lord.

We now come to the Puranas, which are but a great elaboration of the above theme. The earliest Vedic reference to them is in the Atharva Veda (XI-7-24) while the Brhadaranyaka Upanishad says that together with the Veda, the Purana sprang from the breath of the Paramatman. The word Purana occurs there as a noun in the singular number. This suggested that it was originally, along with the Vedas, a single body of text, and perhaps, formed part of all Vedic learning. There was a tradition of narration of the Purana stories on the occasion of important Vedic sacrifices, the recitals being referred to as Pariplava Akhyanas. It would be therefore useful to pause at this point to look at what the Bhagavata itself says on the origin of the Vedas and Puranas, as narrated by Suta Ugrasravas in the following verses from the first Skanda.

सूत उवाच ः

द्वापरे समनुप्राप्ते तृतीये युगपर्यये ।
जातः पराशराद्योगी वासव्यां कलया हरेः १-४-१४
परावरजः स ऋषिः कालेनाव्यक्तरंहसा ।
युगधर्मव्यतिकरं प्राप्तं भुवि युगे युगे ।। १-४-१६
भौतिकानां च भावानां शक्तिह्लासं च तत्कृतम् ।
अश्रद्दधानान्निःसत्त्वान् दुर्मेधान् ह्रसितायुषः ।। १-४-१७
दुर्भगांश्च जनान् वीक्ष्य मुनिर्दिव्येन चक्षुणा ।
सर्ववर्णाश्रमाणां यद्दध्यौ हितममोघदृक् ।। १-४-१८
चातुर्होत्रं कर्म शुद्धं प्रजानां वीक्ष्य वैदिकम् ।
व्यदधाद्यज्ञसन्तत्यैवेदमेकं चतुर्विधम् ।। १-४-१९
ऋग्यजुःसामाथर्वाख्या वेदाश्चत्वार उद्धृताः ।
इतिहासपुराणं च पञ्चमो वेद उच्यते ।। १-४-२०
अथर्वाङ्गिरसामासीत् सुमन्तुर्दारुणो मुनिः ।
इतिहासपुराणां पिता मे रोमहर्षणः ।। १-४-२२
sūta uvāca : dvāparē samanuprāptē tr̥tīyē yugaparyayē .
jāta: parāśarādyōgī vāsavyāṃ kalayā harē: 1-4-14
parāvaraja: sa r̥ṣi: kālenāvyaktaraṃhasā .
yugadharmavyatikaraṃ prāptaṃ bhuvi yugē yugē .. 1-4-16
bhautikānāṃ ca bhāvānāṃ śaktihlāsaṃ ca tatkr̥tam .
aśraddadhānānni:sattvān durmēdhān hrasitāyuṣa: .. 1-4-17
durbhagāṃśca janān vīkṣya munirdivyēna cakṣuṇā .
sarvavarṇāśramāṇāṃ yaddadhyau hitamamōghadr̥k .. 1-4-18
cāturhōtraṃ karma śuśu prajānāṃ vīkṣya vaidikam .
vyadadhādyajñasantatyaivēdamēkaṃ caturvidham .. 1-4-19

r̥gyaju:sāmātharvyākhyā vēdāścatar̲āra uddhr̥tā: .
itihāsapurāṇaṃ ca pañcamō vēdaddha ucyatē .. 1-4-20
atharvāṅgarasāmāsīt sumanturdāruṇo muni: .
itihāsapurāṇāṃ pitā mē rōmaharṣaṇa: .. 1-4-22

Suta said :

Towards the end of the Dvapara Yuga, the third of the four Yuga cycle, Maharshi Veda Vyasa was born as a per incarnation of Vishnu, as the son of Parasara through Satyavati, the daughter of the fisherman Vasu. 1-4-14

The Maharshi, who perceived the march of time, through past, present and future, observed the resulting degeneration in the conditions of life and in man's health, strength, longevity intelligence and values became deeply concerned over the future welfare of all classes of mankind : 1-4-16 to18

He re-edited the Veda, which existed as a single unit, re-structured into the four parts called the Rg, Sama, Yajur and Atharva : 1-4-19 to 20

He taught the Atharva Veda to Sumantu and the Itihasa and Purana to Romaharshana to be further propagated through their disciples.

A brief reference has been made in the Preface to evidence that gives historical credence to the narrations in the Bhagavata. Vyasa, who composed it, himself was also personal witness to the Mahabharata War, and to the role of Krishna in all those tumultuous events that marked the transition from the Dvapara to the Kali Yuga. The above passage makes pointed reference to Vyasa's deep concern for the welfare of humanity, specially in the light of the all-round human degeneration that was setting in and would be accelerating with the onset of the Kali Yuga. In a subsequent passage in the Bhagavata, Vyasa goes on indeed to give a detailed description of how this future would evolve. This passage is reproduced in Annexure 2 and surely shows what a remarkable understanding Vyasa had of Human nature and of the historical process.

It is possible that the Bhagavata could have later evolved through addition, interpolation and embellishment by generations of Sutas, or traditional story tellers. These could have accumulated over centuries around an ancient core that originated in the hoary past of Vedic times. After the original text was reorganized into several Puranas, by Vyasa and taught to his Suta disciple Lomaharshana to be propagated, the recitation function would appear to have passed from the Brahmana priest to the hands of the Sutas who continued the tradition thereafter. Over time, the Puranas could have been elaborated and embellished till around the 12th Century AD. By then, under the influence of the succession of great saints, specially the Tamil Alwars, they acquired a dominant Vaishnavite character. It would be of interest here to note that the Bhagavata itself records that it was narrated first by Brahma to Narada to be elaborated further as he thought fit. This provided, as it were, a divine authorisation for all its future elaborations, possibly to maintain an evolving tradition committed to promoting the glory of the Lord.

The Bhāgavata Purāṇa:(भागवतपुराण) , also known as Śrīmad Bhāgavatam, or Bhāgavata, is one of the "Maha" Puranic texts of Hindu literature, with its primary focus on bhakti (devotion) to the incarnations of Vishnu, particularly Krishna. The title of Bhagavan assigned to Krishna, means a possessor of Bhaga, the six excellences, comprised of Aisvarya (Omnipotence), Dharma (Virtue), Yasas (Glory), Sri (Beauty), Jnana (Omniscience) and Detachment (Vairagya).

The word Purana means “an ancient narrative”, and to qualify as one, had to fulfil several lakshanas or attributes. The Bhagavata prescribed for itself that it should encompass ten topics : Sarga or Primary Creation dealing with the creation of primary elements or what philosophy call categories; Visarga or Secondary Creation leading to sentient and insentient forms from the primary categories; Vritti or the means of sustenance of the system created; Raksha or the protection of all forms of creation; Manvantaras or epochs of Manus or other divine personages who promote the level of their existence and well-being; Vamsaanucharitra, or histories of rulers and dynasties promoting devotion to God and to the well-being of the Universe; Samstha or Dissolution of existence in an intermittent and graduated way, like a daily dissolution in sleep or mortal dissolution in death or the Pralaya or ultimate dissolution of all manifested existence; Hetu, or the purpose of Creation; and lastly Apasraya, or the Ultimate Support for all Existence. Though the Bhagavata lists these ten topics to reflect the prescribed attributes of a Purana, the back-and-forth narrative of story within story, with the narratives and narrators themselves belonging to different periods of a vast timespan, does not allow the narrative to follow the same sequence. Any story can thus be taken up for narrative by any story teller at any time, as has indeed happened throughout Indian tradition, up to the present day.

The Bhagavata text comprises 335 adhyayas (Chapters) under 12 *skandas* (cantos or books) and generally considered to be comprised of around 18,000 verses. The actual number of verses may be less but since the work has many prose sequences, the higher number could perhaps be derived form an old orthodox convention of counting every thirty eight letters of prose as equivalent to one verse. As it will be impossible in this present small book to deal with all the Skandas and their stories of this monumental work, we can do no better at this point than sketch a broad outline of the 12 Skandas or Cantos comprising the Bhagavata. The ensuing Chapters of this book will present a very small selection of some of the central ideas and important stories the Bhagavata. The selection aims at illustrating the Hetu, the stated objectives of the main work, while also presenting them in a perspective which may find more ready appeal to the modern first time reader. Some related details available in other Puranas are imported into wherever they add to the human interest or give a fuller picture of the characters of the selected stories. A brief summary of the 12 Skandas of the Bhagavata Purana that illustrates how the stories are woven into of one fabric that is mind-boggling in its vastness is provided in the Annexure 3.

The Bhāgavata is widely recognized as the most well known and influential of the *Puranas*. It generally stresses that the philosophical speculations of the scriptures have an appeal to only to the intellectual. Instead it places emphasis largely on appeal to the common man through the eminently simple emotional path of devotion. The gods are therefore often given a human form and their doings placed in an entirely human setting, to illustrate the Divine’s protection and sustenance of the weak and virtuous against the strong and the wicked. The stories of Krishna's childhood, in particular, have retained an enduring appeal to generations of common people in India through the millenia.

While the dominant emphasis of the Bhagavata is on the path of Bhakti, it does not avoid reference to the other philosophical streams of thought. The Bhagavata text (12.13.15) refers to itself to as the Fifth Veda and claims to carry the essence of Vedanta. Several of its passages show a synthesis that reflects the positions of the

Samkhya, Yoga, and Vedanta doctrines. This is much as the Bhagavad Gita synthesises all of these doctrines and presents them as different paths to the One Supreme Divine. This is not surprising as Vyasa is credited as the author of the Bhagavata and the Bhagavad Gita, The latter occurs in his magnum opus, the Mahabharata, which provides a lot of the background from which the Bhagavata is developed. If the Gita is a philosophical teaching of Krishna, the Bhagavata is a full biography of Krishna Himself, starting not merely from his birth as a human, but his descent from the Supreme Divine. It would therefore be appropriate to begin the first Chapter of this book with the story of how Creation originated from the Supreme Divine and end the book with the story of Krishna.

--

CHAPTER -1 : CREATION

MAHAVISHNU : AN ICONIC FORM

(Acknowledged to www.indiamart.com)

BHAGAVATA PURANA

CHAPTER 1 : CREATION

The Bhagavata Purana sets the story of Krishna in a larger story of the Highest Divine, of whom He is an Avatar. The concept of the Avatar occurs in many religions in different forms : the son of God, the Messenger of God, Prophets, Saints and Godmen. But the Bhagavata presents this doctrine in an unusual, comprehensive and imaginative form. Among numerous Avatars of various degrees of divinity, Krishna alone is ranked as the most complete one, the Purna Avatar. His story therefore begins appropriately with MahaVishnu, the Ultimate Non-dual Reality, who initiated the process of all Creation, Interestingly, the Bhagavata sets the story of this origin of Creation in a divine setting by saying that it was narrated by Brahma to his son Narada, where Brahma also says that it was first narrated to him by the Highest Divine Himself. The story is of course repeated as narrated successively through a human chain, from Krishna to his devotee Uddhava, and later from the Rishi Maitreya to Vidura. That Vidura was a step-brother of Dhritarashtra and was born to a woman of low birth, and was himself an incarnation of Yama, the God of Death, makes for another fascinating story that illustrates that, in those times, divine qualities were accepted as reaching into humans across the artificialities of social status that trouble us so much today. The Divine in the Indian Tradition incarnates in varying degrees as man or animal or indeed as a spark in every living being.

Different ancient traditions have looked at the question of the origin, meaning and purpose of Existence in different ways. Of them, the Indian tradition is, without question, not only the most massive, comprehensive, logical, incisive and far-reaching in its intellectual conceptions. The Indian ancients started with the basic questions : What is this world in which I exist ? Is it just whatever is within the reach of my physical senses ? What then is this other inner world that my mind also senses, which seems so vastly different in form and purpose ? Which world is real – the inner, the outer or both ? What really is Reality ? Am I this body that sees, this mind that visualizes, or something higher that is conscious of the body and its faculties ? In short Who am I ?

The Indian ancients pressed all their faculties – the senses, the mind, the intellect into service - to figure out the answers, They also invoked new unexplored faculties – insight, intuition and consciousness. Unrelenting, uncompromising logic led them to find that all the multiplicity of our experience arose from One Single Unitary Source, One Absolute Reality, the Highest Divine, which for want of a better word, they called TAT meaning That. TAT was that single Reality that manifested in a vast multiplicity of form and function that constitute the partial, relative Realities of all human experience. To our final question, ‘Who am I’, they gave one final answer, through a single, simple declaration : AT TVAM ASI, or THAT ART THOU.

How then does a Single Unmanifest give rise to a vast manifested multiplicity. As in most traditions, the Hindu tradition describes the Highest Divine as Omnipresent, Omniscient and Omnipotent. Clearly Creation as a process, needs Space, Time and Power. These are considered part of the Supreme Divine, respectively as Infinity, Eternity and Maya. The Lord possesses a Divine Clock which is a source and regulator of all Time. He sets this Clock to awaken Him from His long night of Yogic slumber, His Yoga-Nidra. This slumber lasts 1000 Chaturyugas (Cosmic Time units explained later) in the Cosmic waters after the last Pralaya, or Great Dissolution of all Existence. During this period, He remains a Single Non-Dual Unmanifested Existence, with all His powers withdrawn into Himself. When He awakens, the Divine Clock of Time is activated and starts ticking. Looking within Himself, the Lord sees the whole Universe there in an ideal but latent form. This glance was thus His first act, the First Cause.

The First Effect of that First Cause is the emergence from the navel of the Lord, as he reclines on the serpent bed provided by Adisesha, a long stalk bearing a Lotus, in which is seated Brahma. Creating this Creator is thus the first act of Creation. Brahma, on emerging in the lotus, started scanning deep into the four directions, to find what existed in them. But he found nothing existed anywhere. He was therefore greatly intrigued on who created him and for what purpose. He thought the source of the Lotus from which he had emerged might give him an answer. So he went as far as he could down the hollow stalk of the Lotus, but found nothing there. There was only a vast darkness, suggestive of the darkness of his ignorance. He therefore went into deep meditation for a period of 100 years. At the end of that period, he realised that the answer was not to be found outside but could well be within himself. Now looking inwards he was thrilled to find the Lord resting in all His glory, on the huge serpent bed of Adisesha, and rising from His navel was the Lotus where he, Brahma himself, was seated. Singing the Lord's glory, Brahma sought the guidance of the Lord on the task he was assigned and how he should proceed to implement it. Pleased with Brahma's devotion, the Lord blessed him to proceed to create the Universe and all its beings as were then latent in Him. The Lord provided His first Manifestation in the form of the Primordial Purusha, whose body is the Brahmanda, the Cosmos, comprised of twenty four fundamental categories, collectively called the Mahatattva.. These categories were the raw materials for creating all of the fourteen worlds, and their Jiva inhabitants of the Universe with His all pervasive Spirit immanent in all of them. Having thus provided Space and Time, the Lord now provided Power, the third component of Creation, This was the Power of Maya who introduced the vast multiplicity of form and function into the onward processes of Creation, subjecting them to three attributes of Sattva, Rajas and Tamas, the onward rule of Cause and Effect through the Law of Karma and the transient compulsions of Finite Time.

This first Manifestation constituted the first stage of Creation called Sarga. In the next stage, called the Visarga, the process was taken forward by Brahma who then created from the Mahatattva, all the later forms, Divine, Human, Spirit, Animal and Material, living and non-living, to fill the worlds of Existence. The earliest were the presiding Gods, followed by the Kumaras, Prajapatis and Manus in varying degrees of Divinity, and commissioned to populate the world with all forms of life. All of them emerged physically direct from Brahma, from different parts of his body. The emergence of the first Manu, Svayambhuva, was unique in that along with him was born a woman, Satarupa. The two were married, and through them was inaugurated sexual reproduction as the future process of all living creation. Svayambhuva was given the rulership of the Earth, and fill it with humans and other entities, on which, thanks to the new process, all entities, including mankind rapidly proliferated, much to the satisfaction of Brahma. Of course, there was a downside to this. Sex brought a whole new and powerful dimension to the play of the three Gunas of Prakrti. It shifted the attention of man dramatically from the higher impulses of the mind to the lower demands of the physical body. It subjected humans to more violent fluctuations of emotion and dichotomies of experience. This will be vividly illustrated in a later story of how Rakshasas appeared among the human descendents of the saintly Svayambhuva.

Kapila in his teaching to his mother Devahuti gives the following description (Bhagavata : 3-29-28 to 33) summarises the different entities in the order of increasingly higher faculty levels, in this stage of the Visarga :

Gross inert matter; living creatures that breathe; beings with limited consciousness; those with sense powers; those like vegetation that have only a sense of touch; those like fish that have only a sense of taste; those with a sense of hearing; those that can distinguish colour and form; those with teeth; those with many legs; those creatures with four legs; men with two legs; among men, the brahmanas; among brahmanas, those who have studied the Vedas; among them, those who know the meaning of the Vedas; among them, those who have mastered the meanings and have no doubts; among these, those who discharge their duties faultlessly; among them, those who are desirous of the fruits of their action; and lastly among them, those who have unconditionally surrendered their actions to the Lord; those of this last category see the Lord everywhere.

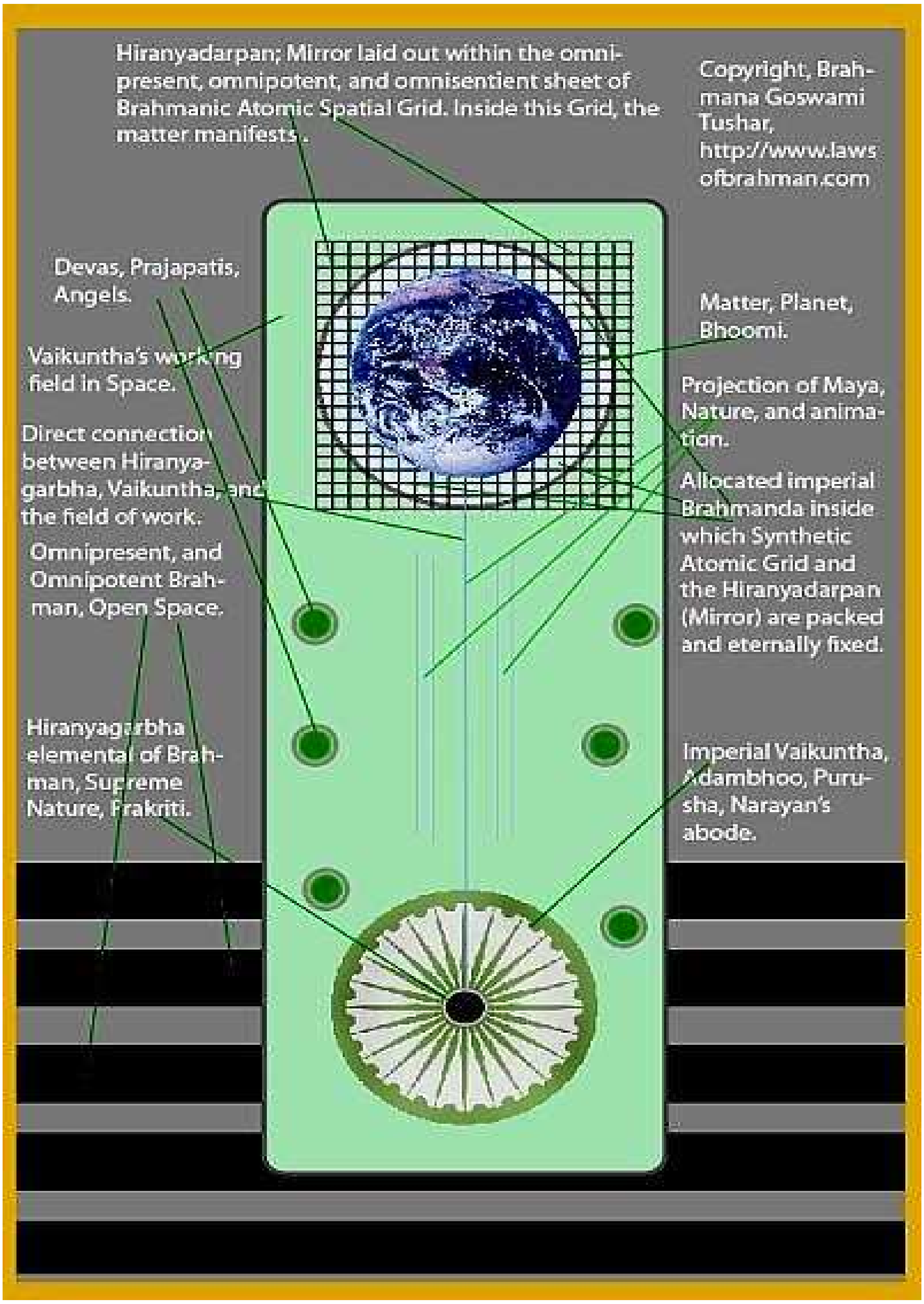
Hiranyadarpan; Mirror laid out within the omnipresent, omnipotent, and omnisentient sheet of Brahmanic Atomic Spatial Grid. Inside this Grid, the matter manifests .
Copyright, Brahmana Goswami Tushar, http://www.lawsofbrahman.com
Devas, Prajapatis, Angels.
Vaikuntha's working field in Space.
Direct connection between Hiranyagarbha, Vaikuntha, and the field of work.
Omnipresent, and Omnipotent Brahman, Open Space.
Hiranyagarbha elemental of Brahman, Supreme Nature, Prakriti.
Matter, Planet, Bhoomi.
Projection of Maya, Nature, and animation.
Allocated imperial Brahmanda inside which Synthetic Atomic Grid and the Hiranyadarpan (Mirror) are packed and eternally fixed.
Imperial Vaikuntha, Adambhoo, Purusha, Narayan's abode.

MAHAVISHNU : HIRANYAGARBHA : SCHEMATIC FORM

(Acnowledged to www.lawsof brahman.com)

To resume the earlier narrative, what then were the 24 categories and 14 worlds that enabled Brahma to proceed with the onward creation of all the living and non-living contents of those world ? The entire process may be envisioned as a comprehensive, gradual, seamless materialization of everything from the stage of concept right through to the psychological and physical entity. This really, in a sense, is similar the modern process of product development of a concept through a drawing and prototype to a product, except that it is applied to everything that exists ! The 24 Categories or Tattvas are stated to have been derived by the Lord from Prakrti, first as a Mahatattva or the primal entity, and then as Ahamkara or a sense of Identity. Then in association with the three Gunas of His Power of Maya, Ahamkara yielded the twenty four categories as follows :

(A) The Vaikarika or Sattvika group : the four Antahkaranas or internal organs of cognition: *manas* (मनस) - the lower mind; ahamkāra (अहंकार) - the empirical ego; *buddhi* (बुद्धि) - the intellect and cit ( ) –consciousness

(B) The Taijasa or Rajasa group of two sub-groups :

(1) The five *karmēndriyas* (कर्मेन्द्रिय) - organs of action, namely *pāyu* (पायु) - the excretion organ, *upastha* (उपस्थ) - the sexual organs, *pāda* (पाद्) - the organ of locomotion, *pāni* (पाणि) the hand, the organ of holding, and *vāk* (वाक्) - the organ of speech; and

(2) The five *jñānēndriyas* (ज्ञानेन्द्रिय) (20) - sense organs, namely *ghrāṇa* (घ्राण) - nose, rasanā (रसना - tongue, *cakṣu* (चक्षु) - eye, *tvak* –(त्वक्) - skin and *śrotra* (श्रोत्र) - ear

(C) The Tamasa Group of two sub-groups :

(1) The *five tanmātras* (तन्मात्र)- transit media of the five senses, namely *gandha* (गन्ध) - the transit medium for smell, *rasa* (रस) - the transit medium for taste, *rūpa* (रूप)- the transit medium for sight, *sparśa* (स्पर्श) - the transit medium for touch, *śabda* (शब्द्) - the medium for hearing; and

(2) The five *mahābhūtas* (महाभूत), namely *pṛithvī* (पृथ्वि) - earth, *jala* (जल) - water, *tējas* (तेजस्) - fire, *vāyu* (वायु) - air, and *ākāśa* (आकाश) - ether

Of the fourteen worlds known as *virāṭa* (विराट) the first seven were higher worlds, or levels of existence, called *bhu: bhuva: suva: maha: jana: tapa: satyam* (भूः, भुवः, सुवः, महः, जनः, तपः सत्यं). The first three which refer to the Earth, the *antarikṣa* (अन्तरिक्ष) or the Mid-Space and Heaven were relevant to human existence and the last four were higher worlds comprising the domain of the divine. It is also be noted that all the seven states of existence reach down into the human personality as a pyscho-physical spectrum of *sat, cit, ānanda, vijñāna, manasa, prāṇa* and *anna* (सत् , चित् ,आनन्द्, विज्ञान, मनस, प्राण ानद् अन्न) which translate as Truth, Consciousness, Bliss, Discrimination, Mind, Energy and Food. It may also be noted in this connection that the names of the first worlds, are referred to as the *vyāhṛtis*, and are generally invoked in the *Gayathri Mantra* of the *Rig Veda* (V-62-100) which continues to be recited to this day in millions of Hindu households.

While seven worlds are listed as the higher worlds, likened to heaven, the remaining seven are considered to be lower ones, likened to hell. These latter bear the names *atala, vitala, sutala, rasātala, talātala, mahatala* and *pātāla* (अतल, वितल, सुतल, रसातल, तलातल, महतल and पाताल). They are peopled by demons and evil spirits and fallen humans, and would seem to reflect the baser elements and influences in human nature.

The concept of 14 worlds applies as much to the psychological domain of the personality of the individual as to the physical domain of the Cosmos. Even in physical terms the fourteen worlds need not necessarily be of a tangible form accessible to our senses. They could well be the totality of Space pervaded concurrently and coterminously by energy of different frequencies such as we are able to visualize for the electromagnetic spectrum. The first Manifestation of the Divine Himself is symbolized in an anthropomorphic image of the Primordial Purusha typically like the Icon representation shown here of Mahavishnu. This is to provide the common man who may not have the intellectual reach, but has an uninhibited imagination born of faith, as a means of visualizing the Divine and the process of the divine creation. This is indeed the psychological basis for the emphasis of the Bhagavata on the power of devotion.

More specifically the Earth which is of more direct concern to us is set in the ancient cosmic framework as a vast region comprised of seven concentric spheres, called Dvipas, one inside the other and separated from one another by vast oceans. The Central body which humans inhabit is the Jambu Dvipa and its highest mountain is Meru, and to the south of it is the land of Bharata, the ancient name of India, also adopted officially today. The Lokaloka is the highest mountain of the outermost sphere and the line joining it to Meru is the axis of the Sun's relative movement giving us day and night, The line connecting Meru and the Dhruva constellation (the Pole Star) is the support base of all the galaxies Verse 23-3 of Skanda V of the Bhagavata draws attention to this awesome cosmic spectacle for inspiring devotion to the Divine, in the following words : Let a devotee, sitting alone in the evening, gazing at the stars pray thus " I meditate on that Supreme Person, of the Nature of the Wheel of Time, forming the support of all these galaxies and all the Powers of Nature".

We may pause at this point to have a look at how the Bhagavata presents the basic concept of Time and more specifically, the time scales involved in all cosmic and human processes. Time itself is considered a Power of the Divine, subtle, latent and imperceptible in the Lord in His Unmanifest state. Once Manifestation begins, Time becomes gross and perceptible because it is coterminous with manifestation and envelopes and affects everything that manifests. The Divine has Eternal Time as an Unmanifest part of Himself and manifests as Finite Time in human consciousness of humans as a timeline beginning at birth and ending at death, during which time the Indwelling Spirit is present in them. In Skanda 3, of the Bhagavata, Maitreya tells Vidura of how Kapila teaches his mother Devahuti :

अन्तः पुरुषरूपेण कालरूपेण यो बहिः ।

समन्वेत्येष सत्त्वानां भगवानात्ममायया ।। ३-२६-१८

anta: puruṣarūpēṇa kālarūpēṇa yō bahi: .

samanvētyēṣa sattvānāṃ bhagavānātmamāyayā .. 3-26-18

The Supreme Divine, by virtue of His divine power, pervades everything internally as the Indwelling Spirit and externally as Time.

Earlier in Chapter 11 of the same Skanda, Maitreya gives Vidura the following details of how Finite Time becomes measurable using the relative movements of the Sun as the time-keeper. The smallest conceivable particle of matter is the Paramanu, and hence the infinitesimal time the Sun takes to cross this infinitesimal Paramanu is the smallest conceivable unit of time called the Paramanukala, and this is the building block for the larger units of time in the following progression :
3 Paranukalas = 1 Trasarenu; 3 Trasarenus = 1 Truthi; 100 Truthis = 1 Vedha; 3 Vedhas = 1 Lava; 3 Lavas = 1 Nimisha; 3 Nimishas = 1 Kshana; 5 Kshanas = 1 Kastha; 15 Kasthas = 1 Laghu; 15 Laghus = 1 Nadika (24 of

our minutes) 6 or 7 Nadikas = 1 Prahara or Yama; 8 Yamas = 1 and night of man; 15 days and night = 1 Fortnight; 2 Fortnihts = 1 month (this is one day and night f the Pitrs or spirits of our forefathers); 2 months = 1 Season; 6 months = 1 Solstice; 2 Solstices = 1 year (this is one day and night of the gods); 12 months = 1 year and 100 years are considere the lifetime of man.

The Sun who is the Divine Timekeeper, the Lord of Time takes one year to traverse the full circle marked by 12 Rasis or Stellar Constellations. This year is also reckoned in other ways :

Samvatsara or the solar year : the time the Sun takes to traverse the 12 Rasis;
Parivatsara : the time Jupiter takes to traverse one Rasi;
Idavatsara : the duration of 12 months of 30 days each;
Anuvatsara : the duration of 12 lunar months, each from a New Moon to the next; and
Vatsara : the time the Moon takes to traverse 27 stellar constellations.

When Time moves from the Human context to the Divine context, it goes into a dramatically larger time scale :
1 Kalpa = 14 Manvantaras;
1 Manvantara = 71 Mahayugas;
1 Mahayuga = 4 Yugas;
I Divine day = 1 human year;
1 Chaturyuga (a cycle of 4 Yugas) = 4,320,000 human years;
1 Day or 1 Night of Brahma = 1000 Chatur Yugas;
1 Kalpa or full day (day + night) is thus 2000 Chaturyugas;
360 full divine days make one divine year of Brahma;
The lifetime of Brahma is 100 divine years, divided into 2 equal Prarardhas;
The lifetime of Brahma closes with the Pralaya or the total dissolution of all Existence; and
That state of dissolution is for 2 Prarardhas, after which the next cycle of Creation begins under another Brahma.

The 14 Manvantaras bear the following names : Swayambhuva, Swarochisha, Uttama, Taamasa, Raivata, Chaakshusha, Vaivasvata, Savarni, Daksha Savarni, Brahma Savarni, Dharma Savarni, and Rudra Savarni, Of these, the Vaivasvata is the current one. Each Manvantara is ruled by a Manu ; and

Each 14 Manvantara, each ruled on behalf of Brahma, by a Manu.The following is the sequence of the Manvantaras :

Each of the Manvantaras break into 71 Mahayugas, and each Mahayuga consists of a sequence of 4 Yugas with names and durations as below :

Satya (Krita)	17,28,000 years
Treta	12,96,000 years
Dvapara	8,64,000 years
Kali	4,32,000 years

Total	43,20,000 years

We are to-day in the Kali Yuga of the twenty-eighth Mahayuga and the Kali Yuga began in 3101 B.C. One scholar has computed interestingly that If Brahma had a clock like ours, every 43.2 seconds on it would be equal to 1 Mahayuga on the human scale. One of our days in 1995 would show as 11-29 A.M. on what would be "to-day" for Him. On the human scale, around 1,972,949,100 years have passed since the present Kalpa, which is his "to-day", began.

The Bhagavata places at different points of the vast timespan of the present Kalpa, all its revered figures and great events living vividly even to-day in the minds of the millions of India. The Matsya Avatar comes in the dawn before the break of the present Kalpa. The Varaha and Narasimha Avatars along with the Lord’s great devotee, Dhruva, later immortalised as the Pole Star, come in the first Manvantara. The present Kalpa is called the Svetavaraha Kalpa as it was ushered in by the Varaha Avatar. Rama , Krishna and Vyasa come in the Dvapara Yuga, and we, today in the Kaliyuga of the twenty-seventh Mahayuga of the current Vaivasvata Manvantara.

The stories that the Bhagavata weaves into this vast matrix of Space and Time are simply mind-boggling in the reach of their imagination. The stories cover the activities of Gods and humans, often both together, often traversing these vast spans of Space and Time. One charming story tells of a human who traversed the vast timespan of the first 27 Mahayugas of the current Vaivasvata Manvantara. Kakudmi was a king who lived on earth in the Satya Yuga of the first Mahayuga of the current Manvantara. Anxious to find a good match for his beautiful daughter Revati, he went to Brahma Loka, the world of Brahma, to get his advice. There, he had to wait for around 20 minutes (on the cosmic scale) for Brahma to return from watching a dance performance. Seeing him, Brahma told Kakudmi that during this period of his waiting, 27 Mahayugas had already elapsed on earth, and if he (Kakudmi) were to return now, he would find people on the earth enjoying the avatar of Krishna. In addition, he would also find in Krishna's brother Balarama, the right match for his daughter. Kakudmi followed Brahma's advice and thus it was that on his return to Earth, Revati came to be married to Balarama. Can the science fiction of today match the magnificence of the Bhagavata story of Kakudmi, either in the sweep of its imagination or the devotional purpose it was designed to serve ?.

But even more fascinating is the way that this vision of Space and Time is embedded as a living presence in the practices of our daily lives to this day. It should be of interest to note any ritual by a brahmana householder of today is always initiated with what is called a Sankalpa, which is a statement of resolve, wherein the time and place of its performance is stated in terms of the cosmic setting as below :

".... *Dviteeya parardhe* - in the 2nd half of Brahma's life;
Svetavaraha kalpe - in the kalpa of Sveta-Varaha;
Vaivaswatha manvantare - in the reigning period of the current Vaivasvatha manvantara;
Ashta Vimsati tame - in the 28th mahayuga of the current manavantara;
Kaliyuge - in this kali yuga;
Prathame Padhe - in the first quarter of this yuga;
Jamboodvipe – in this continent of Jambudvipa;
Bharata Varshe, Bharata Kande - in the land of Bharata (India);
Sakhabde Mero, Dakshine Parsve - to the South of the Meru Mountain;
Asmin Varthamane Vyavaharike - in the current period now reigning;
Prabhavadi Shasti Samvatsaranam Madye – in the 60 year cycle starting from the year Prabhava;
…….Nama Samvatsare – in the (named) year of this 60 year cycle;
....Ayane – in the (named) Half-yearly course of the Sun (Dakshinayane, the Southern course or Uttarayane, the Northern course);
....Ritou – in the (named) season, (one of the 6 seasons or Ritus, namely – Vasantha, Greeshma, Varsha, Sharadh, Hemantha and Shishira);
....Mase – in the (named) month (one of the 12 months);
....Pakshe – in the (named) lunar fortnight (Shukla Paksha – the bright or Krishna Paksha – the dark fortnight);
....Subha Thithou – the specific day of that fortnight (Prathama, Dvithiya, Trithiya, Chaturthi, Panchami, Shasti, Saptami, Ashtami, Navami, Dasami, Ekadasi, Dwadashi, Trayodasi, Chaturdasi, and Pournami or Amavasya);
....Vasara Yuktayam - the (named) day of the week (Bhanu, Soma, Bhowma, Soumya, Guru, Brugu and Sthira); and
....Nakshatra Yuktayam – the day’s (named) ruling star (one of 27)……..

The above text is followed by the ritual which of course, draw heavily on the Mantras and procedures set out in the Vedic texts. The person undertaking the resolve also announces his own identity set in his own geneology going back to Vedic times as follows :

अभिवादये वैश्वामित्र, आघमर्षण, कौशिक, त्रय- आर्षेय प्रवरान्वित, (कौशिक) गोत्रः (आपस्तंब) सूत्रः, यजुः शाखाध्यायी, श्री (-------) शर्मा नामाऽहं अस्मि भोः।

abhivādayē vaiśvāmitra, āghamarṣaṇa, kauśika, trayaārṣēya pravarānvita, kauśika gōtra: āpastaṃba sūtra:, yaju: śākhādhyāyī, śrī (----- name) śarmā nāmāahaṃ asmi bhō:.

Bowing to you, Sir, I announce myself as belonging to the spiritual lineage of the three Sages *Viswamitra, Akarshmana and Kausika*, to the family lineage of the *Kausika Gothra* and to the religious disciplines of the *Apasthamba Sutra* of the *Yajur Veda*, and I bear the name (so-and-so).

The Puranas have a lot of stories about different gods. It is not to be supposed that the gods were always godly. The Puranas have stories without number that tell of how gods had their share of human frailties : anger, envy, mischief and even lust. We noted earlier that Brahma created the first man and woman and endowed them with the sex mechanism for ensuring onward human propagation. There is a story that Brahma himself had a daughter who was so beautiful that he lusted after her and thereby nearly came to grief, a story that proclaims loud and clear that no one, however high, is higher than the moral law of the Supreme. But all stories, whether of Man or God, clearly utilize the human interest format for proclaiming the message that in the great conflict of the forces of Good and Evil, Order and Disorder, Accord and Discord, the Human is bound to the Divine for the purposes of the Divine.

Space is inseparable from Time, as if to reaffirm the fundamental truth that True Existence is One that is indivisible. This is just what Albert Einstein has reaffirmed from the perspectives of Modern Science. The quantum theory of modern Physics now points to the wave and matter are but different manifestations of the same energy : a specific instance of the Manifest emerging from the Unmanifest, of the One becoming the Many. Modern medical science too is beginning to see in the functioning of an intelligence in the cells in every part of the human body, the disappearance of the boundary between mind and matter. These perspectives can be recognized in the far more subtle and comprehensive tasks of Creation by Brahma involving the most fundamental materials, tools and mechanisms : essentially starting with consciousness and energy and letting these aggregate into matter and then aggregate further and proliferate into different types and states of matter of a vast variety of form and function, through complex processes over vast spans of time, by what we call evolution. These basic components, referred in philosophy as categories, are the Tattvas in ancient Indian tradition that traces the evolutionary linkage from the spirit through energy and matter all the way to the physical, psychological and spiritual composites that make up all that exists in the physical world and the psychological personality.

One of the most interesting aspects of the mindset, thinking process and approach to the understanding of the ancients was that Existence was a cyclic progression in Space and Time where Dissolution followed Creation in an endless cycle. This view seemed to follow logically from the cyclic progress of birth and death with the cyclic progression of Time itself, symbolised by the annual revolution of the Earth around the Sun symbolized again in the clock and calendar that we display on the walls of our home, or the watches on our wrist. The mindset of modern Science tends to explain most things in terms of a linear chain of observable and demonstrable physical cause and effect and within the short time frames of the working day or a lifetime. It declines to look at experiences of existences in a holistic perspective of vast time frames because they are not observable or demonstrable in the short time framed of here and now. On the other hand the ancients had an open mind on whatever was experienced by an individual, even if it was way beyond the reach of formal or normal reason. or even if it was no more than a figment of imagination, which could be expressed by a word or a symbol. Their assumption was anything was possible, and nothing was impossible, on the premise that it was the doing of the Highest Divine. This assumption became an article of faith, and the ancients never doubted the power of faith, though even Science may sometimes grudgingly concede by the confession that it does not know ! The assertion that there was a Divine and that there was a spark of it in the Human, considered by Modern Science as a Figment of Imagination, is considered by Veda, the Ancient Science as an Eternal Truth ! It is up to the reader to make up his mind and make his choice.

With this overview of how Creation began, the Bhagavata sets the stage for the appearance of a vast hierarchy of Powers Gods and Humans. This process is punctuated from time to time with the intervention of Avatars, some in human and some in animal form, to apply course corrections, as it were, to ensure that the evolution of the worlds accords with the purposes of the Highest Divine. We may now proceed to the Bhagavata’s presentation of the Avatars, some of whom carried the process of Creation forward and some who sustained what was created.

CHAPTER – 2 : THE AVATAR

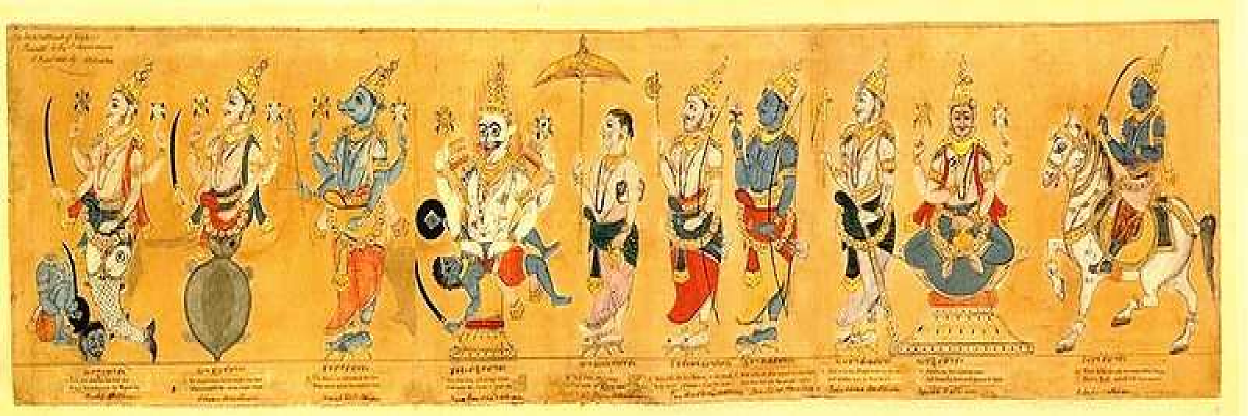

Dasavatar : a 19th Century paining from Wikipedia

The Dasavataram : an iconic representation

(Acknowledgement : www.southindianhandicrafts.co.in)

CHAPTER – 2 : THE AVATAR

The Bhagavata is constructed largely around the Supreme Divine, Mahavishnu and the lives and doings of His Avatars, specially the Avatar of Krishna. The word Avatar comes from the verb “*tri*”, meaning “to cross, and “*ava*”, meaning “down”, making it to “come down”, used in the traditional sense of “divine descent” or “incarnation”. The word “incarnation” itself comes from “carnal”, that which pertains to the flesh”, and hence refers to taking the form of flesh. Thus “Avatar” refers to the Supreme Divine taking a brief human form for his own purposes, which are considered to refer to the welfare of the world which is His own creation.

The Bhagavata talks in the following verses of innumerable Avatars, most of them part representations or Amsas or Kalas, parts or particles,

अवतारा ह्यसंख्येया हरेः सत्त्वनिधेर्द्विजाः ।
यथाविदासिनः कुल्याः सरसः स्युः सहस्रशः ।। १-३-२६
ऋषयो मनवो देवा मनुपुत्रा महौजसः ।
कलाः सर्वे हरेरेव सप्रजापतयस्तथा ।। १-३-२७
एते चांशकलाः पुंसः कृष्णस्तु भगवान् स्वयम् ।
जन्म गुह्यं भगवतो य एतत्प्रयतो नरः ।
सायं प्रातर्गृणन् भक्त्या दुःखग्रामाद्विमुच्यते ।। १-३-२८
avatārā hyasaṃkhyēyā harē: sattvanidhērdvijā: .
yathāvidāsina: kulyā: sarasa: syu: sahasraśa: .. 1-3-26
ṛṣayō manavō dēvā manuputrā mahaujasa: .
kalā: sarvē harērēva saprajāpatayastathā .. 1-3-27
ētē cāṃśakalā: puṃsa: kṛṣṇastu bhagavān svayam .
janma guhyaṃ bhagavatō ya ētatprayatō nara: .
sāyaṃ prātargṛṇan bhaktyā du:khagrāmādvimucyatē .. 1-3-28

The descents (Avatars) of Hari, who is of pure Essence, are numerous, as numerous as streams issuing from a perrenial lake. 1-3-26
The Rishis, Manus, the sons of Manus and the powerful Prajapatis are but parts and particles of Hari. 1-3-27
But while these are parts and particles of the Supreme Being, Krishna is He, the Bhagavan Himself. Krishna is the full revelation of the Lord, while others come from time to time to relieve mankind from the sufferings caused by the Asuras. 1-3-28

There is an interesting story in the Mahadevi Purana that Mahavishnu had to take so many Avatars as a consequence of a curse He incurred from the Rishi Sukra, the preceptor of the Asuras, suggesting that even the Lord has to suffer the consequences of His acts !. In the course of one of the constant wars between the Devas and Asuras, Mahavishnu Intervened to help Indra. At one stage, the Sudarshana Chakra released by Mahavishnu cut off the head of Sukra's mother Kavyamata. Enraged at this, Sukra cursed Mahavishnu thus : "You are a crooked, deceitful being, guilty of woman-slaughter. I curse you to take countless incarnations in the world and suffer painful confinement for your sins" Of course, the Bhagavata Purana, being more partial to Mahavishnu, does not refer to this story.

There is of course another more important implication that flows from the declaration that the Avatars are innumerable. The Bhagavata description of every Jiva existing always, originally In a latent state within the form of the Unmanifest Divine, the Primordial Purusha, and emerging from that One to the Many that constitute the Manifest. The Indwelling Jiva in every being is in this sense an Avatar, which is best expressed by the Mahavakya, Tat Tvam Asi, That Art Thou ! But for the vast masses of common people, who live in the darkness of ignorance of this fact, the need is for the light of awareness. It is this light that is brought to them by the Avatar who could be a parent, a friend or Acharya or a Rishi. It could be ultimately the complete Avatar, Krishna Himself, that personifcation of Light itself. Vyasa did not find joy in articulating the philosophy of the Krishna through the Gita, But he did find joy ultimately found in the devotional description of the glory of Krishna, that he set out in the stories of the Bhagavata. He realised that this alone could bring joy and comfort to posterity in the harsh miseries that were clearly in store for the people with the onset of the Kaliyuga. This was what led Vyasa to be recognized as an Avatar. Indeed Sankara Bhagavadpada referred to Vyasa as Bhagavan which was the title of Krishna Himself.

Of all the Avatars, Krishna alone is considered a Purna Avatar, a direct and complete representation of the Supreme Divine Himself. This assertion is the foundation on which the whole Vaishnava edifice is built. The first Avatar , or Primordial Purusha, is called the Viraja Purusha is an eternal existence from whom other transient Avataras, in which He Manifests from time to time for specific cosmic or human purposes. The Bhagavata presents twenty three such Avataras, called the Leelavataras, or Playful Divine Descents. And as they are addressed to vast activities over whole worlds of transient existence they occur over vast spans of Space and Time. In terms of Time, the Sarga marks the first stage of Creation with the Primordial Purusha lying in deep *yoganidra*, yogic slumber, on the Cosmic Waters. From his navel emerges a lotus bud with fourteen worlds for its petals and Brahma seated in it, who then takes Creation into the Visarga or next stage of filling the worlds with their sentient and insentient beings.

The first Vyuhas or emanations of the Supreme Divine, four in number, and still part of Himself are Vasudeva, Sankarshana, Pradyumna and Anirudha. In relation to

Krishna, they correspond to Krishna himself, his brother Balarama, son Pradyumna and grandson Aniruddha. In relation to evolutionay categories or states of consciousness, they correspond to Citta (Consciousness), Ahamkara (ego) Buddhi (Intellect) and Manas (Mind). In relation to the psycho-physical states they correspond to the Turiya (Super-consciousness), Sushupti (Deep sleep), Svapna (Dream state) and Jagrat (Waking state). Yet another set of His three forms in this first Avatar are called Gunavataras, arising from association with the three Gunas : in association with Sattva as Vishnu Himself, or with Rajas as Brahma or with Tamas as Rudra, associated in turn respectively, with the functions of Preservation, Creation and Dissolution. The six excellences that comprise Bhaga (Aisvarya (Omnipotence), Dharma (Virtue), Yasas (Glory), Sri (Beauty), Jnana (Omniscience) and Detachment (Vairagya) are retained in Sattva but are obscured in Rajas and Tamas, and hence Mahavishnu retains his primacy and entitled to be referred to as Bhagavan.

While the Bhagavata tells of 23 Lilavataras, there are other traditions that talk of a few more, making 26 and these are : Sanaka, Sananda, Sanatana, Sanatkumara, Varaha, Narada, Nara, Kapila, Dattatreya, Yajna, Rshabha, Prthu, Matsya, Mohini, Kurma, Garuda, Dhanvantri, Narasimha, Vamana, Parasurama, Vyasa, Rama, Balarama, Krsna, Buddha and Kalki. Interestingly the Avatars take different forms : starting with a sequence of animal forms suggestive of an evolutionary order : Matsya a Fish, Kurma a Tortoise, Varaha a Boar, through Nrsimha, a half-lion Man, making a transition to the human sequence of Vamana, Parasurama, Balarama, Rama, Krsna and Kalki making the ten accepted by the Vaishnava tradition. as Varaha Some Avataras like Narada and some of the Manus and Prajapatis are considered to be descended from Brahma. Siva is not considered to have any Avataras, perhaps because his function is dissolution and not preservation of the world, There is however, one school that suggests that Siva has 28 Avataras who are considered to be the revealers of the Saiva Agamas.

Narada is a particularly fascinating figure. His unremitting devotion to the Divine is rewarded by absorption into the inner circle of the Lord’s attendants, with the gift of

retaining memory of all his past lives and traversing and instantly appearing anywhere in the three worlds, simply to sing the glory of the Lord while incidentally fulfilling His purposes.

It would be appropriate to continue now with stories of the many prominent figures of the Bhagavata Purana, Avataras, Devas, Asuras, Devotees or others who received or failed to receive the grace of the Lord.

--

CHAPTER – 3 : DAKSHA

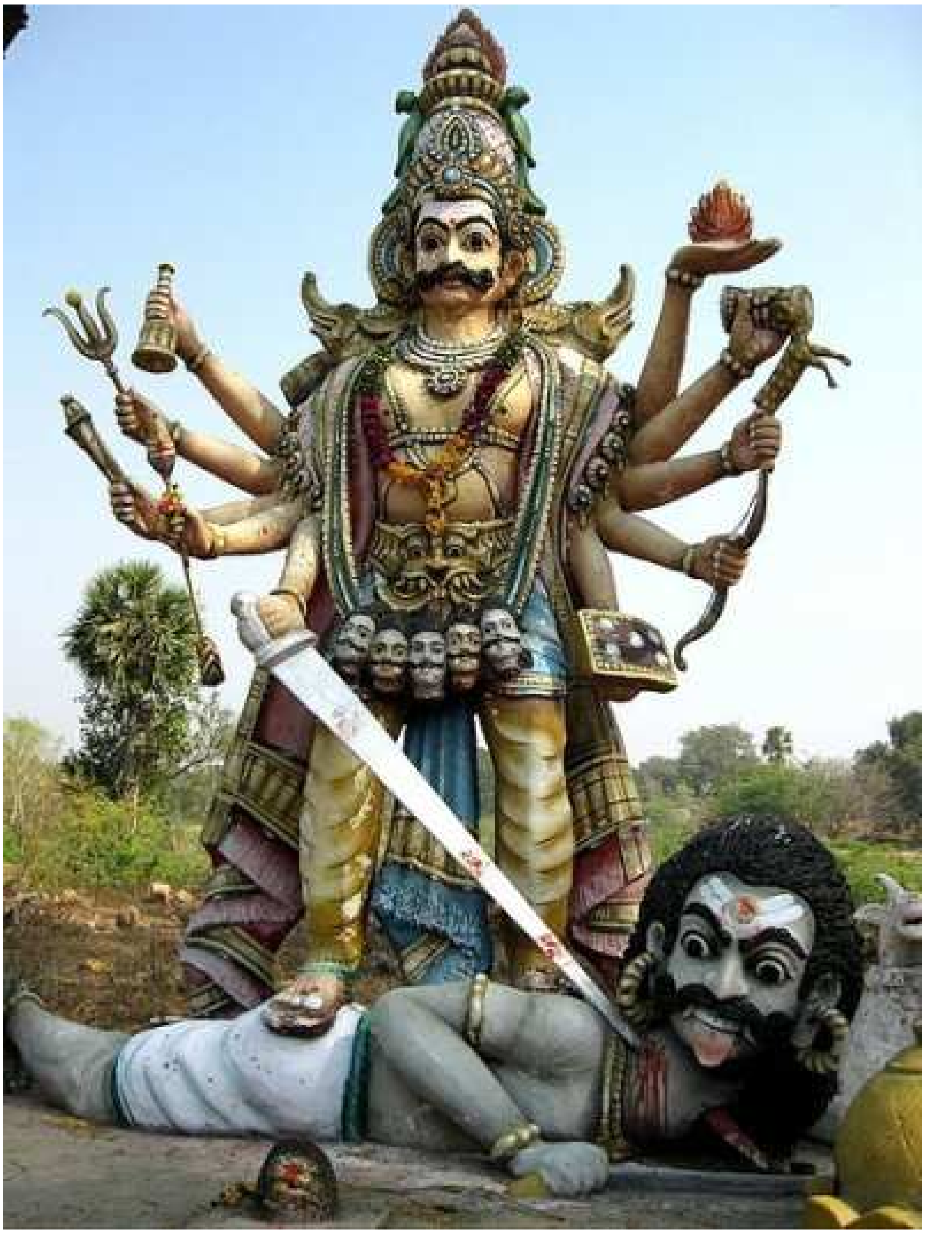

Statue in Dharmapuri District, Tamilnadu
(Acknowledged to Wikipedia / Creative Commons)

The end of Daksha at the hands of Virabhadra

CHAPTER – 3 : DAKSHA

The Bhagavata story of Daksha illustrates how even at the dawn of Creation, even the earliest creation of the highest of humans, of gods and demi-gods, was marked by the violent play of the frailties of human nature, it would therefore appear as if delegation of power without the restraint of purity, of pure Sattva, is fraught with counter-productive consequences. But perhaps it was a conscious choice of the Supreme Divine to entertain Himself, as the ancient scriptures put it, with staging a Cosmic play called "Evolution" with a fantastic cast of characters, in terms of numbers and variety. It would appear that occasionally some characters would get out of hand, and almost derail the process, requiring the Divine Himself to intervene to keep the play on track.

It would be useful here to recapitulate in outline the sequence of this vast process of Creation. This process occurs in cycles between periods of the Pralaya when all Creation is dissolved and remain latent as part of the Unmanifest Lord. With Manifestation, Creation proceeds in two broad stages, called the Prakrita and Vaikrita comprised of six and three steps respectively, making a total of nine steps.

The Prakrita stage proceeds in six steps, beginning with the Lord's activating Prakrti and thereby its three Gunas or aspects of Sattva, Rajas and Tamas, In the first step the dynamism of Rajas initiates creation of the root Universal principle of Existence called the Mahatattva from which springs the subsequent stages of creation. The resulting second step is the emerging of the Ahamkara, the principle of self-identification as "I", The third step is the creation of the ten Tanmatras, or Bhutasukshmas, or subtle precursors of the ten gross elements. The fourth step is the creation of those ten gross elements, the Bhutas, comprised of the five sensory organs of knowledge and their corresponding sensory organs of action. The fifth step emerging from the Sattva Guna is the creation of the Mind and the presiding deities of all the organs. (This is suggestive of the inner psychological elements that control the personality) The sixth and last step of the Prakrtaa stage springs from the Tamasa Guna to create Avidya, or Ignorance that clouds all the faculties and limits their potentials.

The Vaikrita stage proceeds in last three step. The seventh is the creation of non-moving things, mainly plants classified under six types, largely insentient and largely internal and self-contained in their activities. The eighth step is the creation of brutes, classified under two groups each with 28 species, dominated by Tamas, and unable to think beyond food and the survival needs Their listing is quite interesting : 28 are land-based classified as single hoofed, cloven hoofed or having five toes with nails; 28

are classified as those that can fly. The ninth and last step is the creation of the human species, largely dominated by the Rajas Guna, and addicted to activity prompted by desire.

The creations of Brahma initially had more divine attributes like the Kumaras, and Prajapatis, but were followed by creations with less divine and more human attributes and finally sub-human attributes. This was perhaps inevitable because of their proliferation in a process where the three determining influences of the Gunas meant generation of a vast variety of Guna mixes in different proportions. This may be readily understood in terms of the mathematical process called recursion, where a limited number of symbols generate an unlimited number of identities.

The spectrum of super-humans, humans and sub-humans created by Brahma, started with the Kumaras and Prajapatis and were followed by Devas, Pitris, Asuras, Gandharvas and Apsaras, Bhutas, Pretas and Pisachas, Siddhas, Yakshas, Rakshasas, Charanas, Vidyadharas and Kinnaras. For want a suitable mechanism for reproduction, Brahma had to create his first children from different parts of his own body. The first four were the Kumaras, Sanaka, Sanandana, Sanatkumara and Sanatsujata, and then followed the Manus and Prajapatis, Marichi, Atri, Angiras, Pulastya, Pulaha, Kratu, Bhrigu, Vasishta, Daksha and Narada. Finding none of them undertaking the onward task of Creation, Brahma finally brought out the first pair of man and woman, Svayambhuva and Satarupa, had them married and invested them with the power of sexual reproduction. Svayambhuva thus became the progenitor of mankind. This couple had two sons and three daughters and through them, much to the satisfaction of Brahma, initiated the vast proliferation of mankind that followed. Svayambhuva gave his third daughter Prasuti in marriage to Daksha Prajapati, and here begins the story of Daksha.

Daksha began his reign with the highest principles, and having mastered the Vedas engaged in all the Yajnas prescribed in them. He attributed all the power and prosperity heaped on him, to the Yajnas in which he engaged, and therefore, at the height of his glory, embarked on a great Satra, the most massive Yajna that would last a thousand years. All the Gods, Deities, Devas, Rishis and great persons of the three worlds were there. And as the Satra was to commence, Daksha went around greeting the guests, who rose in obeisance as he approach each of them and receiving their fulsome praise. The Lord Siva, also known as Rudra, who was married to Daksha’s daughter Sati through Askini, was the only one who did not get up to offer his felicitations, simply because he always lived in a world of his own, always absorbed in the Highest Divine. Daksha felt greatly insulted and in a great rage, heaped insult upon insult on Siva. And topping it all, he proclaimed a curse that Rudra would be deprived of his share in the offerings of all future Yajnas. Hearing this Nandiswara, the

leader of Rudra's retinue, in great fury, pronounced a counter curse that Daksha's face would turn into that of a goat, and all his followers would descend into the birth-death cycle of Samsara. Thereupon Bhrigu, the High Priest of the Satra pronounced a curse that all followers of Rudra would become atheists and hostile to the Vedas. The retinue of Rudra was then driven away. Finally Rudra who bore all the insults silently all along, got up and quietly left the place to return home. After some time all who stayed back, resumed the performance of great sacrifice.

Years later Daksha commenced the performance of another grand ritual, the Brihaspatisava, with great pomp and ostentation where all the Brahmarshis, Devarshis, Devas and othe celestials participated. Hearing of this, Rudra's wife Sati was filled with desire to attend the function, where she could once again enjoy the company of he old relations and friends. Rudra advised her against going as there was firstly no invitation, but more importantly, she would not only ignored but insulted by her father who bore so much malice towards him (Rudra). Rati was insistent and finally took her own decision and proceeded to attend the festivities. And sure enough, at the function, she was so deeply insulted by her father Daksha, that she was filled with remorse over her own obstinacy, and decided to give up her life. Raising the yogic fire within herself, she was consumed by it to the consternation of all present. Roused to fury, Rudra's supporters who served as her attendants rose to attack and kill Daksha. Seeing this, Bhrigu, the chief priest invoked by mantra the presence of a host of Devas and Ribhus, who arrived and drove away Rudra's supporters.

Hearing of these calamitous developments from Narada, Rudra was roused to terrible fury. From a lock of his hair, he raised the most terrifying form of Virabhadra nd commissioned him to go and destroy Daksha and his sacrifice. This Virabhadra accomplished with savagery. He cut off Daksha's head and offered in the sacrificial fire. He set fire to the entire area and then returned to Kailas.

Downcast by their ignominous defeat at the hands of Virabhadra, the Devas went to Brahma to seek his help and guidance. Brahma explained that they were paying for their folly by denying Rudra his rights at the sacrifice and being party to causing him such serious offence. But, he said, Rudra was by nature forgiving and so the only course open to them is to go to him and seek his forgiveness. Brahma too went along with them and pleaded their cause with Rudra. After listening to them patiently, Rudra explained that what happened was for punishing them for their insolence, and though they conducted the Sacrifice in consonance with the Vedas, they did so for their own glorification, and thus they had missed the very spirit of selfless service of the Lord that these observances were intended to imculcate. Rudra then forgave them and followed it up by restoring Daksha to life after the head of a goat was attached to his headless corpse. When Daksha

was restored to life he first saw Rudra in his beneficent aspect. Full of contrition, he shed tears and recited a hymn in praise of Rudra. Thus propitiated by Rudra, and commanded by Brahma, Daksha resumed the great Sacrifice and invoked the presence of the Lord Mahavishnu. The Lord arrived and in His presence, the great Sacrifice of Daksha was finally completed.

The redemption of Daksha does not end Daksha's story. Puranic stories continue through endless Time, with the reappearance of The great characters of the Puranic stories, both divine and human, reappear again and again through vast cycles of avatars and rebirths, almost as if to substantiate the idea that Cause and Effect make an endless chain, which constitutes the doctrine of Karma. Daksha reappears again in a later Manvantara, born to Prachetas, whose story comes later.

CHAPTER – 4 : KAPILA

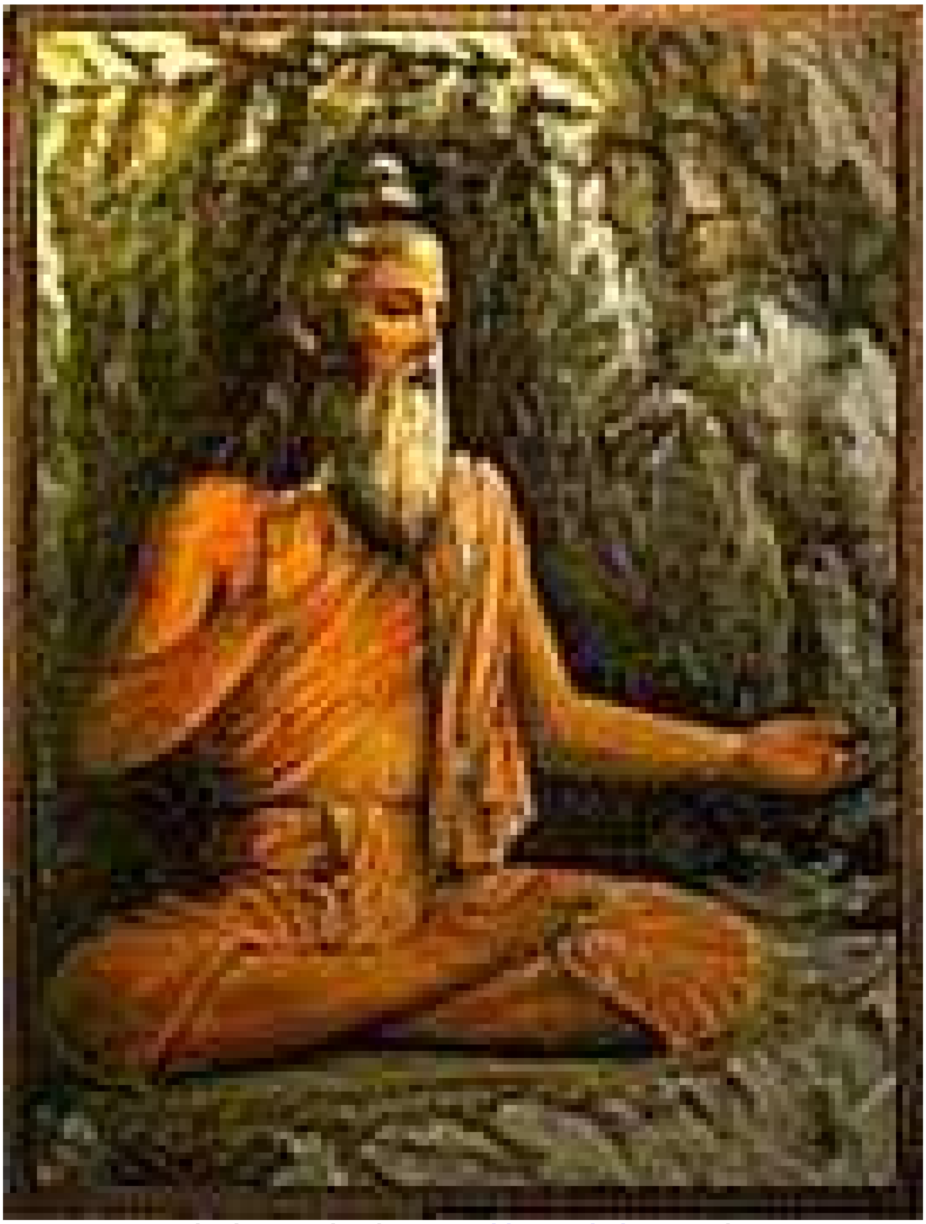

(Acknowledged to www.bharatwisdom.com)

Kapila

CHAPTER – 4 : KAPILA

Kapila is the name of one of the earliest Rishis descended from Brahma, considered an Avatar of Mahavishnu and founder of the system of Samkhya System of Philosophy. Krishna begins his teaching of the Bhagavad Gita with a summary of the Path of the Samkhya. Of course Krishna knew what he was talking about, because it was a teaching he himself had first imparted in an earlier Avatar as Kapila to his mother Devahuti. It would therefore be interesting to travel back in Time to look at the origins of Devahuti and Kapila, as narrated by Maitreya to Vidura and presented by Vyasa in the Bhagavata.

We have already met with Svayambhuva Manu and his wife Satarupa, the first natural human couple created by Brahma. We have seen also that they had two sons and three daughters. Their daughter Devahuti was married to the great Rishi Kardama who was born to the Prajapati Pulaha and his wife Kshama. Kardama was a great Rishi in his own right, yet he was out-shone by his son Kapila, who was born as an Avatar of Mahavishnu and gave expression to the Samkhya doctrine that explained all Existence. What was even more remarkable was that this teaching emerged from Kapila's own teaching it to his mother Devahuti. In the course of this teaching, Kapila traces in detail the entire course of existence of a Jiva through the control of Prakrti and Time, from conception as a foetus through the 10 months of its gestation. He follows the course of the Jiva's existence thereafter through the whole span human life, thereafter through its cycle of births and deaths, and its transit in different forms though different worlds till the dissolution of all existence in the ultimate Pralaya.

This extraordinary teaching of the course of the Jiva through cosmic existence became the celebrated doctrine of the Samkhya, the first of six great schools of philosophy that emerged in India over the centuries. The word Samkhya means Knowledge of Reality. It is in this sense that Krishna introduces His teaching in the Gita. In describing it as a Yoga, a Path, He goes on to describing other Paths leading up to His final conclusion with the Path of Surrender. More accurately Samkhya would refer to the means of Knowledge. The word Samkhya also means Number or Enumeration. This is because of Kapila's enumerating the basic constituents of Existence. Of course, both meanings figure in the development of the doctrine.

Kapila explains that Knowledge rests on three logical components. The first is Pratyaksha or direct experience ("It stares you in the face"). The second is Anumana or Inference which is indirect experience (Intelligent Guess"). The third is Sabda, ("reliable evidence") or testimony that is authoritative and unquestionable, such as the Vedas. The first component virtually commits the doctrine to the position that what we physically perceive is real. This leads

directly to the conclusion that Prakrti from which all physical phenomena emerge is one Eternal Verity. The second Eternal Verity that is postulated is the Purusha or the Jiva, and these two provide the basis for all Reality. The three Gunas with their unceasing impact on physical body enslaves the Jiva and makes it subject to the Cause-Effect chain. This bondage is said to arise from Avidya or Ignorance, a failure of the individual to discriminate between his pure Consciousness (Purusha) and the physical body (Prakrti). The body has a gross form, the Sthula Sarira, and a subtle form, the Sukshma Sarira, also called the Linga Sarira. At the end of a lifetime the Sthula Sarira perishes. But the Linga Sarira survives and attaches to the Jiva and carries the Karmaic balance-sheet of the earlier lifetime into the later lifetime. Thus it is that the bondage operates through the lifetime and all later lives as well. Liberation from this bondage can come only from VivekaKhyati, Discriminating Knowledge, which helps shaking off this control of the three Gunas and Karma.

Prakrti that is seen as the eternal substratum of all physical existence is said to proliferate into its enormous variety through a first creation of the Tattvas or categories as its first building blocks. This has been described at length in the earlier Chapter on Creation. But it was Kapila who formulated it as a doctrine for future reference and guidance of posterity.

The extraordinary depth of observation and perception of the ancients is found in astonishing detail in the narration of Kapila, as indeed throughout the narrative of the Bhagavata. In the examples given below, Kapila begins his description of the course of a human through life and a succession of lives. Her starts with the following vivid account of the ten month sojourn of the Jiva after its entry as the seed of man's sperm into a woman's womb. This is a translation of his narrative as they appear Verses 1 to 22 of Chapter 31, Skanda 3 of the Bhagavata. They give a depth of detail such as might be given by a modern gynaecologist, though of course, with the devotional touch of the Bhagavata.

The Bhagavan (*Kapila) said :*

1. After the expiation of his sins in hell and in an animal embodiment, Providence directs the ignorant Jiva again into a human birth suited to the nature of his residuary Karma. He finds entry into a woman's womb through the seed of a man.
2. In one day the male and female elements are combined into one unit called kalala. In five days it is formed into a disk-like body called Budbuda. In ten days it becomes a hard body in the shape of a brinjal , and it is called Karkura. In one month it becomes a lump called Pesi.
3. In one month he develops a head and two months, the rudiments of arms and legs , in three months, nails, hair, bones, skin and a genital opening.
4. By the fourth month he develops the seven bodily dhatus (basic substances like blood, flesh etc); and by the sixth month, hunger and thirst. In the sixth

month, it is covered by a thin membrane called the placenta and its movements come to be felt on the right side by the mother.

5. Now, the foetus starts absorbing nutrition from the mother's food; the foetus finds itself in a very unpleasant place in the midst of bodily filth, breeding worms.
6. He often swoons, his tender skin being bitten and wounded by hungry worms growing there.
7. He also suffers intensely from the contact of the pungent, salty and burning substances consumed by the mother.
8. Covered first by the placenta and then by the intestines of the mother, he rests in the womb with his back, neck and head curled up.
9. He cannot move his limbs, as even as a bird in a cage cannot fly. By the divine will, he now remembers all the actions he had done in his past lives. What happiness can he have in that uncomfortable place, where he is made to continuously think of his acts, unable even to breathe ?.
10. From the seventh month he is conscious but cannot remain still, being pushed by the winds of the womb. Being so pushed, he wriggles like his brother worms born in the dirt of the womb.\.
11. The frightened foetus, bound to the body by the seven basic bodily substances (dhatus) and completely identified with it, now indirectly praises with joined hands, the Lord by whose will he is in the womb.
12. The Jiva says : I seek shelter at the feet of the Lord who assumes at will, the forms of various Divine Incarnations and walks the earth in order to protect and redeem its inhabitants. It is by His grace alone that an iniquitous creature like me has come to this most deserving state.
13. I, whose spiritual nature has been covered up by the forces of Karma, sit here bound by a body of material substances, that are the products of the Cosmic Power ---- I, the Jiva, salute Him who is pure, unchanging and indivisible Consciousness, but is none the less present in my distressed heart too, being the indweller in everything.
14. I salute that Supreme Being who is superior to Purusha and Prakrti (soul and matter), who, unlike myself, is without a body of five elements, whose consciousness is not subject to the deluding influences of the senses and their objects engendered by Prakrti, and who is therefore of unlimited power and wisdom.
15. It is Maya, the power of the Lord, having Karma as its binding cord, that has brought me to this state of bondage, whose innumerable woes have completely effaced the memory of my spiritual nature. There is no other way for me to regain my spiritual status except through His grace.
16. It is by the Lord, by whom the whole universe is pervaded, that has given me the memory of my past, present and future. I pray in adoration of that being for relief from the suffering arising from my entanglement. In Karma as a Jiva.
17. I am lying in the cavity of another body , covered with bodily fluids and tortured by the heat generated in it. Very much distressed in mind, I am counting the days before I shall be released from here. O Lord, when shall that day come ?

18. O Lord, Thou hast out of Thy infinite mercy, bestowed upon me in my tenth month, an awareness of my situation. The satisfaction of having done such a gracious act is the only offering that Thou, the most merciful one, can get in return from it. For a humble Jiva in entanglement that I am, I can offer nothing in return except my repeated salutations.
19. Other Jivas in animals (in my predicament) are aware of only their bodily instincts, joys and discomfort. But by virtue of the higher understanding given to me, I am naturally conscious of moral values like self-control and the like, and I am aware of that ancient Being within my heart and without, just as I am aware of the physical body, centering on my I-sense.
20. O Lord, though my stay in the womb is very uncomfortable, I do not wish to come out of it into that pit of entrapment of the world outside. For when I am out, I shall not have the present consciousness but be overcome again by identification with the body, and all the entanglements of Samsara that follow it.
21. As there is thus the chance of my losing spiritual consciousness on being freed after birth from my present sufferings, I shall make in every way a conscious endeavour to prevent the recurrence of future births in numerous wombs by the remembrance of the Supreme Being, who is the friend and well wisher of all. Becoming a devotee of the Lord and worshipping His holy feet, may I never again have physical embodiment.

Kapila concludes :

22. In the tenth month the foetus in the womb, who has made the above resolution and has been engaged in contemplation and praise of the Lord, is pushed out of The womb, head downwards, into the world, by uterine contractions.

After letting the foetus itself virtually speak us up to this point, Kapila takes his narrative of the experience of the new Jiva-body combination through life and thereafter, forward in the following sequence. (III-31- 28 to 47 and III-32-(1 to 33)

A new Jiva, carrying a stamp of experiences of the last body it occupied, now occupies the new body that has taken shape. This somewhat like a person moving out from an old house into a new one, after waiting for an interval in another location.

1. Passing from infancy through childhood to youth, man attains full body-consciousness. Desire, and Anger on desire not being fulfilled and Hostility towards those coming in his way builds up
2. The false identification of himself is firmly established, and he thinks of “I” and “Mine”, only in physical terms.
3. Having to sustain himself, he continues in actions specially those driven by hunger and sex, only deepens his bondage in the life-death cycle.

4. The Jiva continues to lose its good and spiritual endowments of truth purity, kindness restraint in speech, control over the mind and senses. Association with evil persons and indulgence in sex lead to degeneration.
5. The body exists at two levels, the gross or Sthula Sarira and the subtle or Linga Sarira, and when on death it is the former that perishes while the latter survives and attaches to the Jiva and carries these influences into new bodies in future lives. The cause-effect of wrong actions leading to bad results persist through future lives as a never-ending cycle as long as he does not avoid wrong actions arising from bondage to the senses. The Jiva of such persons goes to the Pitrloka, the lower world of the Manes, for a brief period to reward whatever good deeds they have done and then return to the next birth to work our their destiny.
6. Man should not consider himself at he mercy of circumstances, but realize that he is the maker of his own destiny, through making the right choices in his actions.
7. The right actions are those undertaken, not for one's one gratification, but done with detachment, without attachment to the fruits of action which should be dedicated to the service of the Lord.
8. The Jiva of such persons, go after death to Satya Loka, the world of Brahma. Those with traces of ego return to fresh birth but thus who become pure are finally into the Lord Himself at the time of the Brahma Pralaya, the final dissolution when all Existence reabsorbed into the Supreme Divine.
9. There is after all only One Supreme Divine and there are several paths that lead to Him. One object with different attributes is seen differently by the different senses : a flower is sensed for its fragrance by the smell, for its softness by the touch, or its beauty by the eye. Even so, the One Bhagavan is seen and interpreted differently by the different philosophies and scriptures in the light of their respective traditions.

The story of Kapila has a beautiful ending. His mother Devahuti, having internalized this great teaching imparted to her by Kapila her son, followed it with faith and devotion, and sure enough, in the course of time, attained to the Supreme Divine, at a holy placed sanctified for posterity by the name Siddhapada.

CHAPTER 5 : PRAHLADA

(Acknowledged to www.hitsondowlod,blogspot.com)

Prahlada after the killing of Hiranyakasipu by Narasimha

CHAPTER – 5 : PRAHLADA

The story of Prahlada is one of the great stories of the Bhagavata. It is sandwiched between the stories of two mighty Rakshasas, Hiranyaksha and Hiranyakasipu. These stories in turn, are spun into the stories of two Avatars, the Varaha and the Narasimha. The first Avatar is a Boar, a full animal and the second is half man - half lion, perhaps suggesting early stages of Evolution, when the animal had to become half a man, before becoming a full man.

The first enveloping story, as typical of all the stories in the Bhagavata, is presented as having first been narrated by Maitreya to Vidura, recorded and narrated by Vyasa to Suka, in turn narrated by Suka to Parikshit. There it was heard by the Suta Ugrasravas, who finally narrated it to the Rishis at Naimisharanya. This transmission chain describes beautifully how myths, traditions and histories get developed over time. This story begins with Sri, also called Lakshmi, rhe consort of Mahavishnu. Drawn by love of the Lord, she came one day to see Him in Vaikunta. Stopped at the gates by two of the Lord's faithful guards, she became angry and cursed them. Long after this, the same thing happened when the same guards stopped two Kumaras, the early saintly creations of Brahma, who came to Vaikunta to see the Lord, The guards incurred their anger and earned yet another curse. The Lord who just then appeared there, took stock of what happened. He agreed that the guards had only done their duty in their devotion to Him, yet unfortunately, had drawn a curse of two saintly devotees that could not be undone. (Implying that an effect has to follow a cause !) He therefore ordered that they suffer confinement for a term of human birth, the real suffering being separation from Him. However, The Lord however tempered this harsh punishment with mercy, by assuring the guards that, at the end of that spell, they would be re-instated in His service. That is how the two guards took worldly birth as the two Rakshasas, Hiranyaksha and Hiranyakasipu which ended in their merciful death at the hands of two Avatars of the Lord Himself. The Lord explained that the punishment was also a fulfilment of the curse inflicted on them earlier by Sri. This is how the Lord fulfils Himself over vast spans of time where humans are unable to see and understand the long chain of cause and effect. Inscrutable, as they say, are the ways of the Lord !

We come now to the story of the chain that led to the birth and death of Hiranyaksha and Hiranyakasipu. Svayambhuva, and his wife Satarupa, whom we have met with earlier, had two sons, Priyavarta and Uttanapada, and three daughters, Akuti, Devahuti and Prasuti. The last daughter, Prasuti, was married to Daksha Prajapati. Thirteen of their daughters were married to the Sage Kasyapa, son of Brahma's son Marichi. Two of these

wives of Kasyapa, Aditi ad Diti became mothers of the two great lines, the Devas and Asuras. Aditi was a virtuous devotee of the Lord and produced the Adityas named after her, and also called the Devas. Diti was a slave of her sexual passion and forced herself on her husband disturbing his religious observances and earning his angry curses repeatedly. The first occasion produced two Asuras Hiranyaksha and Hiranyakasipu who were killed by Mahavishnu at the request of Indra. The next such occasion was when she sought a powerful son who would kill Indra in revenge. Luckily one day when she was asleep Indra came by and cut the foetus into 49 pieces which were then born as the 49 Maruts, who later became Indra's loyal followers. And finally Diti launched the long line of sons who came to be known after her as the Daityas. This time she became penitent and sought Kasyapa's forgiveness. Kasyapa then tempered his curse by saying that while her sons would perish, the grace of the Lord would return through a grandson. This would be Prahlada whose story follows later. Aditi and Diti would thus appear to have provided the central faultline that divided all of creation thereafter into the forces of Good and Evil.

To come now to the story of Diti's first two sons, Hiranyaksha and Hiranyakasipu They grew up to be terrible Rakshasas, who unleashed a reign of terror in the three worlds. Empowered by boons he received from Brahma, Hiranyaksha destroyed everything on Earth and pushed it down the depths of the ocean to the lowest pf the worlds, Rasatala. The gods in a panic, went to Brahma and pleaded with him to help. Brahma in turn, sought the help of Mahavishna. The response of the Lord was to manifest as the Varaha Avatar in the form of a Divine Boar, by issuing forth from the nostril of Brahma, just as other entities of Creation issued from other parts of Brahma's body. Brahma's body, of course, was the Primordial Purusha, the Brahmanda, from which all creation emerged. It was this divine Varaha Avatar that went down to the Rasatala to raise the Earth to its rightful place above the waters.

Meanwhile in his wide-ranging aggression against the gods, while sporting in the cosmic waters, Hiranyaksha encountered and challenged Varuna, the Ocean god. Varuna deftly avoided the challenge by saying he was too small a person for Hiranyaksha to take on, but instead he should really take on Mahavishnu who would be a worthy foe, Pride goeth before a fall, as they say, and in his supreme arrogance, Hiranyaksha went down to Rasatala and there encountered the Lord in the form of the Boar, A great fight ensued in which Hiranyaksha was killed, and the Lord, supporting the Earth on His tusks, raised and restored the Earth to its rightful place. Brahma then assigned the rulership of the Earth to Svayambhuva Manu and commissioned him to undertake tyhe task of onward creation and protection of mankind.

With the killing of Hiranyaksha, only part of the Lord's plan was fulfilled. It was Hiranyakasipu who now remained to be dealt with. This becomes part of the next story. Hiranyakasipu had been angered at Mahavishnu for killing Hiranyaksha and had sworn vengeance. Empowered by boons from Brahma, obtained after long penance, he went on a rampage spreading terror all around, and defeating the gods, assumed rulership of the three worlds. When Hiranyakasipu was engaged in penance, during this conflict with the Gods, Indra abducted Kayadhu, the wife of Hiranyakasipu. Luckily Narada intervened and took charge of her. Narada's vision spanned past, present and future, and he could therefore sense the plans of the Lord. Seeing that she was pregnant at that time. Narada imparted the Vedas and all spiritual knowledge to her and through her to the foetus and later restored her to Hiranyakasipu. In due time a son was born to them and given the name Prahlada.

In high hopes of making his son the instrument of wreaking vengeance on Mahavishnu, Hiranyakasipu entrusted Prahlada's education to the best of teachers, with special instructions to emphasise the supremacy of Hranayakasipu to the complete effacement of all references to the supremacy of Mahavishnu. Hiranyakasipu had in fact ordained that the invocation "Narayanaya Namah" should be replaced by "Hiranyaya Namah" throughout the land. But, thanks to the teaching of Narada, while yet a foetus, Prahlada had become a devotee of Mahavishnu. Despite several efforts of his teachers, every time Hiranyakasipu tested him, Prahlada always proclaimed the supremacy of Mahavishnu. Ultimately in sheer anger and frustration, after all efforts of even the worst forms of torture failed, Hiranyakasipu embarked on series of attempts to kill Prahlada. The final attempt had all the elements of a powerful drama. In response to the taunts of Hiranyakasipu, Prahlada repeated that Vishnu was here, there, everywhere, and even in these pillars of the palace. In uncontrollable rage, Hiranyakasipu struck the nearest pillar with his sword, That moment, there emerged suddenly from that pillar, the fierce form of a half man - half lion that pounced on Hiranyakasipu and tearing open his entrails killed him. The fierce form then appeared momentarily in his real form of Mahavishnu in benediction to Prahlada and then disappeared. This was thus the Narasimha Avatar of Vishnu, a name where the first part Nara, means man, and the second part Simha, means lion. And thus ends the Tale of Two Rakshasas, Hiranyaksha and Hiranyakasipu, and the Tale of Two Avatars, Varaha and Narasimha.

--

CHAPTER – 6 : PURANJANA

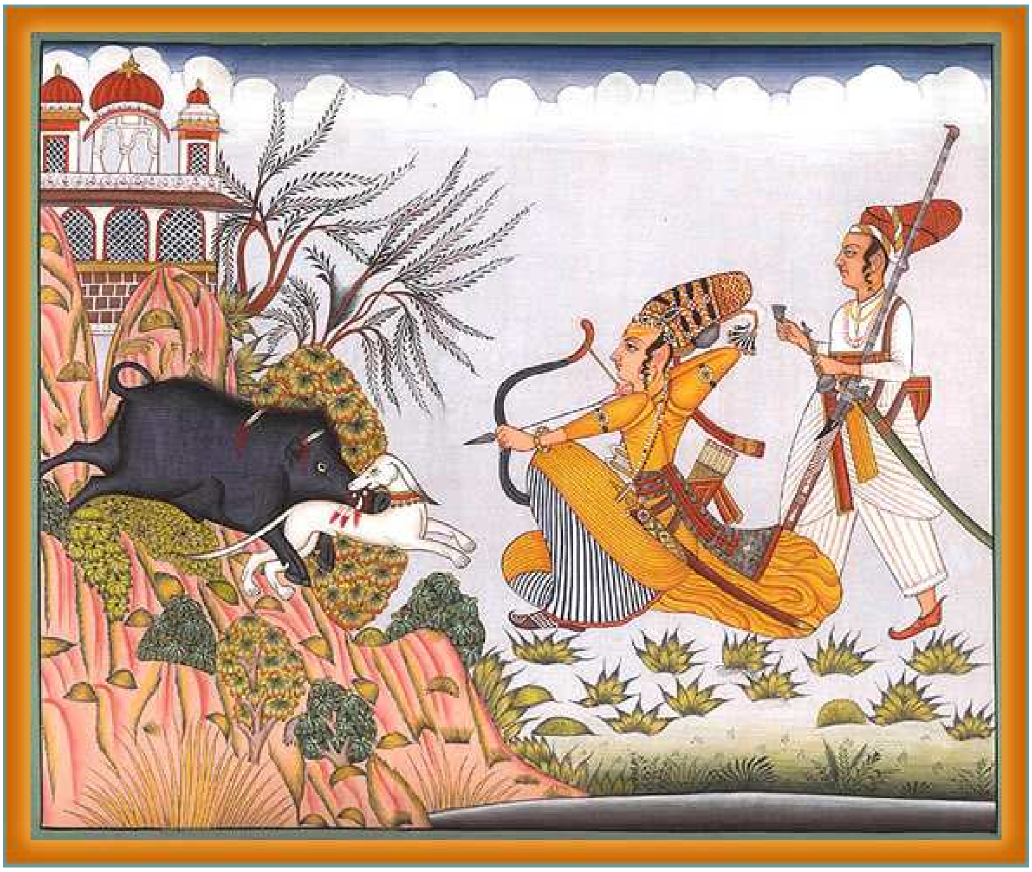

(Acknowledged to www.exoticindia.com)

Puranjana goes hunting

CHAPTER – 6 : PURANJANA

The human family line descended from Swayambhuva was marked by a number of great kings, noted for noble qualities and ascetic inclinations. These included Dhruva, who was a grandson of Svayambhuva. Dhruva was followed by descendents in the following order : Vatsara –Pushparna ‘ Vyushta – Sarvatejas – Chakshus – Ulmuka – Anga – Vena, a cruel exception to the nobility of the line – compensated by Prithu, one of the greatest of the line. From Prithu descended in order Vijitasva – Harvardhana - Barhishat also known as Prachinbarhis – and finally his ten sons, known as the Prachetas. The Bhagavata presents all these ancient genealogies in extraordinary detail with the names of sons and daughters and their spouses at each generation of the vast number of such family lines.

It is in a great interaction with Prachinabarhis and the Prachetas that Narada makes another memorable re-appearance to give their lives a big change of direction. Though commanded by their father to multiply the species, the Prachetas instead, proceeded westward towards the sea coast. There in a vast lake, rendered auspicious with lotuses and other flowers and resorted to by birds and bees, they had an extraordinary vision of Lord Siva who emerged with his retinue from that lake. Praising them and their father as great devotees of the Supreme Vasudeva, Siva delivered an unusual hymn 0f extraordinary beauty in praise of that Supreme Lord, that has come to known as the Rudra Gita. In this hymn Siva proclaims that he, Brahma and Vishnu are but aspects of the One Supreme Vasudeva. Commanding the Prachetas to engage in their long penance by repeating this hymn, Siva disappeared from their view.

With little hope that the Prachetas would engage in propagating their line, Prachinabarhis sought comfort in performing sacrifices. It is against this setting that Narada comes to see Prachinabarhis. He notes the unceasing involvement of Prachinabarhis in the performance of the Vedic Yajnas and specially the enormous cruelty arising from the slaughter of animals for offer in the sacrifices. Narada takes him to task on all this, saying that the cruelty to animals would certainly rebound in future births on those performing these sacrifices These rituals are designed only to fulfill the earthly desires of those performing them, These are of no use to the common people who only want happiness and relief from suffering. The only way for them is to forget themselves in singing the praises of the Lord and leaving it to Him to decide whatever is best for them. Praise of the Lord and devotion to Him is the easiest and most practical and effective course available to them. Let me tell you a story, says Narada to Prachinabarhis, that will illustrate how man must conduct his affairs. Narada then relates the story of Puranjana

The story of Puranjana is one of the most unusual and fascinating stories of the Bhagavata. It is unusual because the story teller is Narada, who is himself one of the most unusual characters of the Bhagavata. And it is fascinating because Narada himself says it is consciously told as an allegory.

The allegory is one story within another, presented thus to add special interest to its special message. We may in a sense, say that humans are prone to allegory when they say one thing but mean something else. But more seriously, much of the Vedas and Puranas may be considered largely allegorical. Many of their gods and powers who are presented as individuals who control the external forces in play in the external cosmos, can be seen at the same time to represent the inner psychological forces at play in the inner personality of the individual. Interestingly even names of characters in the Bhagavata stories are often directly suggestive of psychological traits entering the human downstream. One of Brahma's sons was Adharma, (Unrighteousess). He was married to Mrisha (Untruth) and descended from them were a progeny bearing names like Dambha (Hypocrisy), Maya (Conceit), Lobha (Greed), Nikriti (Obstinacy), Krodha (Anger), Himsa (Slaughter), Kali (Evil) Durukti (foul speech), Yatana (Pain) Bhaya (Fear) Mrityu (Death) and Niraya (Hell). These characters seem to suggest the emergence of all the negative characteristics of the human personality

Incidentally, a word about Narada himself. He is a son of Brahma, the Creator. By unremitting devotion to Mahavishnu, he earned his position as a personal attendant of the Lord. Seeing his constant singing the Lord's praise, the Lord gifted him with a Vina. For this purpose, the Lord also endowed him with the power of traversing all the worlds of Space and all parts of Time, past, present and future. In the course of narrating the story of Puranjana Narada explains of how his own being constantly on the move without respite, was the result of a curse inflicted on him by the daughter of Time, when he rejected her amorous advances. As the story of Puranjana is a long allegory, and to ensure that one does not lose thread of its intent, its narration below has all the intended meanings placed in italics within brackets at appropriate places.

There was a King called Puranjana, who wanted to find a city where he could live and which would fulfil all his physical wants and desires. He set out on a search, accompanied by a mysterious and invisible friend and after a long time came up to a magnificent city with nine gates. These gates

were positioned two in the front, four at the sides, one at the back and two at a lower level below. The city had every possible convenience and facility for entertainment and enjoyment. And there, to top it all, he found a lady of extraordinary beauty, with a large retinue of personal assistants, and with security provided by a retinue of soldiers under the command of a five-headed serpent.

Questioned by Puranjana on her background, the lady replied that like everyone else, she knew nothing of her origin, or who built this city, except that she lived there at that moment, in the company of those around her who were her friends and under the protection of the serpent who guarded the city.

Enchanted by her, Puranjana wooed her, married her and together lived in the city for a hundred years. The city was described as having nine gates leading to different places (*experiences*). Of the two front gates the left one was Khadyota (*the less powerful left eye*). The one at the right was Avirmukhi (*the more powerful right eye*). Through them the master (organ of sight) could go out along with a friend Dhyuman (the sense of sight) to the village Vibhrajita (Forms grasped by the eye). Between those gates were two more gates, Nalini and Naalini (*the nostrils*). Through them the master (*the organ of smell*) could go along with a friend Avadhuta (*sense of smell*). And the adjacent gate just a little below was called Mukhya and through it, the master (the mouth) could go to the lands called Apana (*eatables*) with two friends, Vipana (*the organ of speech*) and Rasajna (*the organ of taste*).The gate on the right side was called Pitruhu, through which the master could go along with a friend Sutradhara (*the organ of hearing*) to the land of Dakshinapanchala (*the ritual texts*) The gate on the left side was called Devahu, through which the master could to the go to the land of Uttarapanchala (*the scriptures teaching renunciation*). The gate below in the front was Asuri (*the penis*) through which the master could go along with a friend Durmada (sex *function*) to a place called Gramaka (*sexual enjoyment*) Behind that was the gate Nirriti (*the anus*) where the master could go with a friend Lubdhaka (*excretary function*) to the land Vaisasa (*faecal matter*). The gates at the sides were Nirvak (*the legs*) for mobility and Pesaskrit (*the hands*) for manual work. Lastly when the master enters the Antahpura (*the heart*) along with Vishuchina (the mind) he is overcome by attachment to wife and children. It was thereby that Puranjana finally lost all his sense of discrimination and his bondage to the senses was complete.

Now comes another allegory within this allegory. One day Puranjana set out on a hunting expedition in the forest of Panchprastha in his swift chariot (*his dream body*) drawn by five horses (*the five organs of Knowledge*). The chariot had a pair of shafts (*I-ness and My-ness*), two wheels *(Merit and Demeri*t), one axle (*Prakrti*), three flagstaffs (*the three*

***gunas*) and five joints (*the five Pranas*). The chariot had one rein (*the mind*), one charioteer (*Buddhi*), one seat (*the heart*) two yokes (*joy and sorrow*), five shooting counters (*the five sense objects*), seven protective coverings (*the Dhatus*) and five types of movement (*the organs of action*). Protected by golden armour (*Rajoguna*), armed with an inexhaustible quiver of arrows (*Ahamkara and its different variants*) and accompanied by the commander of his forces (the mind), Puranjana entered the Panchaprastha forest. In a violent spree of ruthless slaughter, he killed vast numbers of animals, with no place for sympathy or respect for the rules prescribed for the killing of animals for sacrificial purposes. Exhausted at the end of the day, Puranjana returned home and went to sleep.**

On waking, fully refreshed, he looked for his wife and could not find her. Her attendants then drew his attention to her lying on the floor in a dishevelled state, overcome by sorrow and anger. Summoning all his charm, he pacified her till she became composed and they were able to forget themslves in an orgy of mutual desire. Puranjana's bondage to her, to their children and to the demands of their senses became complete. In the course of time. the Daughter of Time arrived in the form of age and started to overtake them. This unrelenting person had earlier made amorous advances to Bhaya (Fear) the King of the Yavanas. Not accepting them but yet not distress her, Bhaya put her on to his brother, a fever called Karma, who ruled and consumed the world of humans, while himself (Bhaya) providing her the support of his army. The Daughter of Time now set to work on Puranjana who was thereby rendered weakened and dependent on others who soon started neglecting and ignoring him. Finally death overtook him, but even at his dying moment his bondage remained as he was full of the thought of what would happen to his wife. So it was, that this thought at the time of his death resulted in his next birth as a woman, the noble daughter of Rajasimha, the Bhoja King of Vidharbha. She was married to Malayadhvaja the Pandya King of Madurai to whom many children who continued the Pandya dynasty in that Dravida country.

In due course Malaydhvaja and his wife took to asceticism and worship of the Lord. When he died, his wife started to follow him by entering his funeral pyre. At that point she was stopped by a brahmana, who then told her that she was neither the daughter of Malayadhvaja, nor the wife of the departed king that she thought herself to be, but a man, Puranjana, in a previous birth. These memories notwithstanding, said the brahmana, her real identity was the eternal Jiva which takes residence in different bodies in different births and gives them transient and seeming identities which were false.

Concluding the narration of the story to Prachinabarhis, Narada clarifies that the unknown companion whom Puranjana deserts at the approach of

the nine-gated city (*the human body*) is the Buddhi (*discrimination*). He does so at the instance of Ahamkara (*the sense of "I"*) that creates a false sense of identity under external influences in the shape the woman, Pramada (*false sense of "Mine"*). Narada emphasizes how the performance of Vedic ritiuals should not be for the sake of selfish rewards or for self-glorification but for the glorification of the Supreme Lord and fulfilment of his purposes. He drives home the point of how the extensive and senseless slaughter of animals had rebounded on Puranjana through the action of Karma.

While there are references in the Vedas and Puranas to animal sacrifice and meat eating, springing from an early human tradition, we can readily see in the story of Puranjana, the origin of the later trend of eschewing this tradition and adoption of vegetarianism. In the present day, vegetarianism is largely concentrated in orthodox sections of Hindus, the Jains and the Buddhists. The following extract from the Manu Smriti would indicate how this trend took final shape in the ancient texts :

Chapter 5 :

48. Meat can never be obtained without injury to living creatures, and injury to sentient beings is detrimental to the attainment of heavenly bliss; let him therefore shun the use of meat.

49. Having well considered the disgusting origin of flesh and the cruelty of fettering and slaying corporeal beings, let him entirely abstain from eating flesh.

50. He who does not eat meat like a Pisacha, becomes dear to men, and will not be tormented by diseases.

51. He who permits (the slaughter of an animal), he who cuts it up, he who kills it, he who buys or sells (meat), he who cooks it, he who serves it up, and he who eats it, must all be considered as the slayers (of the animal).

52. There is no greater sinner than that man who seeks to increase the bulk of his own flesh by the flesh of other (beings).

CHAPTER – 7 : BHARATA

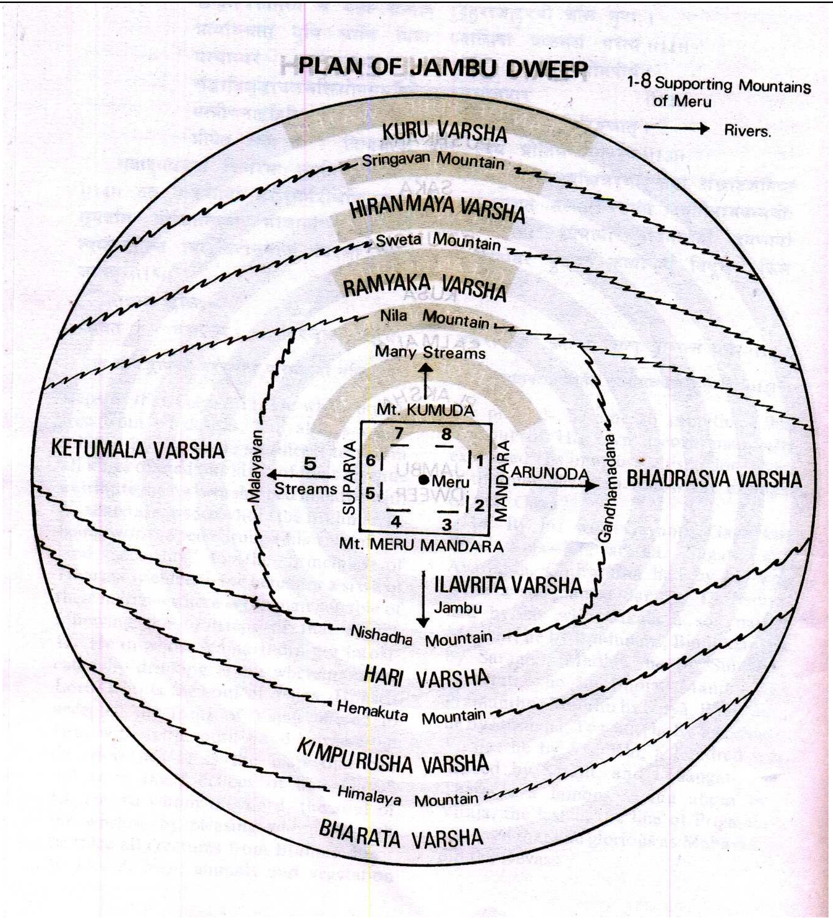
PLAN OF JAMBU DWEEP
1-8 Supporting Mountains of Meru
Rivers.
KURU VARSHA
Sringavan Mountain
HIRANMAYA VARSHA
Sweta Mountain
RAMYAKA VARSHA
Nila Mountain
Many Streams
Mt. KUMUDA
7
8
6
1
5
2
4
3
Meru
SUPARVA
MANDARA
KETUMALA VARSHA
Malayavan
5
Streams
ARUNODA
Gandhamadana
BHADRASVA VARSHA
Mt. MERU MANDARA
ILAVRITA VARSHA
Jambu
Nishadha Mountain
HARI VARSHA
Hemakuta Mountain
KIMPURUSHA VARSHA
Himalaya Mountain
BHARATA VARSHA

(Acnowledged to………..)

India, that is Bharat, as it is portrayed in the Puranas as part of the great Island of Jambudvipa

CHAPTER – 7 : BHARATA

Bharata, is one of the great characters of the Bhagavata, so great that this land was called Bharatavarsha after him, and continues today as Bharat, one of the official names of India as recorded in the Indian Constitution. The Bhagavata presents Bharatavarsha as part of an Island called Jambudvipa, which is the central island of seven concentric islands separated from one another, and together constituting the earth. The Jambudvipa is described as shown in the diagram shown in the previous page. Jambudvipa may be seen here as composed of nine Varshas or regions, of which Bharatavarsha is the southernmost. These regions are demarcated with mountain ranges and criss-crossed with river courses, with the mighty MahaMeru Mountain at its centre. And Indian legend proclaims Meru to be the top of the world ! Most of the rivers exist today in India under the same names.

The great king, Bharata was descended from Priyavrata the son of Svayambhuva through the following succession of noble kings, all great ascetics and devotees of the Lord. : Agnidhra, Nabhi and Rishabha. Bharata's rule had such a profound impact on the land and its people that the land known till then as Ajanabhavarsha, became known as Bharatavarsha. After a long and successful reign marked by the conduct of many large sacrifices with their fruits dedicated to the Lord, meaning the welfare of all, he became deeply drawn into the path of devotion to Lord Vasudeva. He then divided the kingdom among his sons and renouncing the worldly life, and went away to the holy Pulahashrama and became a wandering ascetic. One morning after finishing his ablutions he was sitting on the bank of the holy river Chakranadi (Gandaki of today), when a doe which was pregnant, came by to quench her thirst at the river. Suddenly hearing the roar of a lion from nearby, in fright, she leaped across to the other bank. Landing hard she died, delivering a baby deer. Drawn by compassion, Bharata took charge of the helpless baby deer and thereafter looked after it for many years. His attachment to it became so great that it took away all his attention from his austerities, to the point that after he died, he took birth as a deer. In that birth, he retained memory of his last birth and realised that his present predicament had come as result of his attachment of his last birth. He had to continue commiserating with his lot till that life came to an end.

In his next birth, he was born in a pious brahmana family. Even at an early age he drifted into ascetic ways, completely untouched by the strenuous effort of his father to instruct and train him in the Vedic tradition. After his parents died, his brothers neglected him, thinking him to be a madcap. He

therefore left the home and wandered like a beggar, eating whatever came his way, and it appeared that he was being looked after by the Lord, on whom his mind was wholly centred. Many were the occasions when he was tormented by people who took him to be a lunatic, yet it would appear that the Lord saved him whenever the need arose.

One day while he was wandering about, he was observed by a band of tribals who were looking for a suitable human for a sacrifice to their Goddess Bhadrakali, undertaken by their chieftain. Soon they made all preparations for the sacrifice. Finally at the last moment when the high priest was about to strike the fatal blow, the Goddess Herself burst out in a terrible form from the image that was being worshipped, and destroyed all the tribals and saved Bharata. It would appear that it was the divine yogic power within Bharata that compelled the Goddess to so appear and save him.

Another occasion when Bharata was thus tested, though not in this gruesome way, arose again during one of his wanderings. One day Rahoguna, the King of Sindhu was proceeding in his palanquin to visit the Ashrama of Kapila. On the way, the captain of the palanquin bearers found them getting tired and so he was casting around for replacements to relieve them. Seeing Bharata coming that way he directed him to come and serve in the team. As the journey was recommenced, the King got a feeling of discomfort from irregular movements of the palanquin, Being questioned the team captain pointed to the new bearer and said he was not moving in a way that synchronized with movements of the others and hence was disturbing their smooth rhythmic movement. Questioned angrily by the King, Bharata listened but continued to walk in his own way, which it turned out to be because he was watching his steps to avoid harm to insects on the ground. Now the King got really angry and taunting him, said “You seem to be a living corpse, disobeying me your master. You need to be punished”,

Bharata responded in all humility, with a reply reproduced below because it was one of the most beautiful expositions of the ancient teachings.

त्वयोदितं व्यक्तमविप्रलब्धं भर्तुः स मे स्याद्यदि वीर भारः ।
गन्तुर्यदि स्यादधिगम्यमध्वा पीवेति राशौ न विदां प्रवादः ।। ५-१०-९
स्थौल्यं कार्श्यं व्याधय आधयश्च क्षुत्तृड् भयं कलिरिच्छा जरा च ।
निद्रा रतिर्मन्युरहंमदःशुचो देहेन जातस्य हि मे न सन्ति ।। ५-१०-१०
जीवन्मृतत्वं नियमेन राजन् आद्यन्तवद्यद्विकृतस्य दृष्टम् ।
स्वस्वाम्यभावो ध्रुव ईड्य यत्र तर्ह्यु च्यतेऽसौ विधिकृत्ययोगः।। ५-१०-११
विशेषबुद्धेर्विवरं मनाक् च पश्याम यन्न व्यवहारतोऽन्यत् ।
क ईश्वरस्तत्र किमीशितव्यं तथापि राजन् करवाम किं ते ।। ५-१०-१२
उन्मत्तमत्तजडवत्स्वसंस्थां गतस्य मे वीर चिकित्सितेन ।
अर्थः कियान् भवता शिक्षितेन स्तब्धप्रमत्तस्य च पिष्टपेषः ।। ५-१०-१३
tvayōditaṃ vyaktamavipralabdhaṃ bhartu: sa me syādyadi vīra bhāra: .
ganturyadi syādadhigamyamadhvā pīvēti rāśau na vidāṃ pravāda: .. 5-10-9
sthaulyaṃ kārśyaṃ vyādhaya ādhayaśca kṣuttṛḍ bhayaṃ kaliricchā jarā ca .
nidrā ratirmanyurahaṃmada śucō dēhēna jātasya hi me na santi .. 5-10-10
jīvanmṛtatvaṃ niyamēna rājan ādyantavadyadvikṛtasya dṛṣṭam .
svasvāmyabhāvō dhruva īḍya yatra tarhyu cyatēasau vidhikṛtyayōga:.. 5-10-11
viśēṣabuddhērvivaraṃ manāk ca paśyāma yanna vyavahāratō`nyat .
ka īśvarastatra kimīśitavyaṃ tathāpi rājan karavāma kiṃ tē .. 5-10-12
unmattamattajaḍavatsvasaṃsthāṃ gatasya mē vīra cikitsitēna .
artha: kiyān bhavatā śikṣitēna stabdhapramattasya ca piṣṭapēṣa: .. 5-10-13

O bold one ! Your ridicule has relevance only when there is a thing called a weight to bear, there is a destination to reach, and there is corpulence for the Jiva to be carried. The wise do not accept this proposition. (That is, weight, distance etc are the effects of Maya and as I am the Spirit and not the body, your ridicule is pointless)

Corpulence, leanness, disease, hunger, thirst, fear, quarrel, desire old age, sleep, attachment, old age, sleep, attachment, anger, pride, grief etc are true only in regard to one born with a body, but not to me who am the Atman.

O King, the state of being a living corpse is not an attribute applicable to me. It applies to everything that is an effect. For everything that is an effect, is subject to birth and death, to a beginning and to an end. As for your charge of violating your command, O Worshipful One, it would have been true if the relation between master and servant were permanent. (Meaning a change of circumstance can make a master a servant and a servant a master).

It is only a worldly convention, but there is really no reason for the distinction of master and servant. Who is the master and who is the servant ? Still if you feel that you are the king, you order me what I am to do.

O brave King, If my behaviour as a madcap or a dunce is the result of my establishment in my nature as the Atman, what change can your punishment effect in me ? So also, if I am a confirmed dunce, your attempt to reform me by punishment will be like powdering a powdered stuff once again.

King Rahoguna, who was a fair and just king, realized that this was no ordinary man who spoke thus, and overwhelmed by Bharata's words fell at his feet. "All I can say", he said, "is that if a King is required to punish or correct those who swerve from the path of order, and thus rule the people, it is part of God's dispensation, and for this I am not at fault. But having offended a holy person like you is an unforgivable sin and I deserve to perish for that".

This great story of Bharata tells us of the great traditions that the ancients have bequeathed to the people of Bharat. As a nation, India can do no better than live true to the eternal values proclaimed by that ancient founder whose name it bears today.

--

CHAPTER – 8 : AMRITA

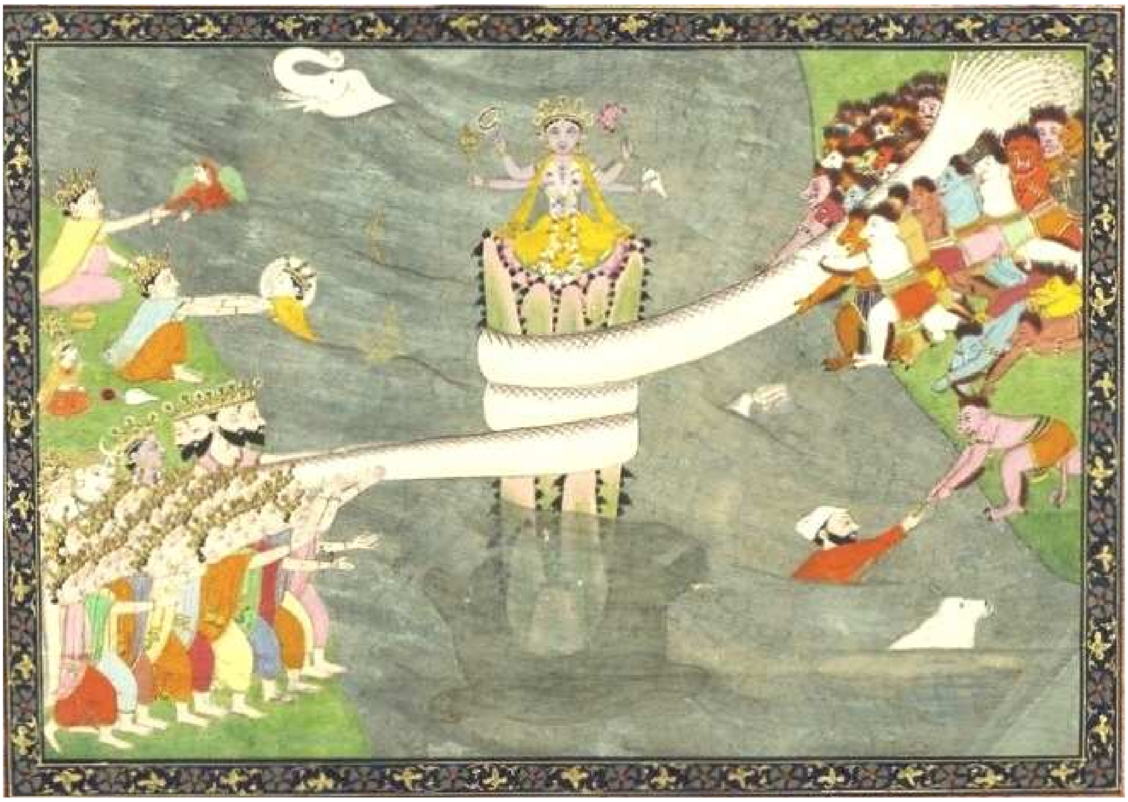

A 19th Century Painting (Acknowledged to http://mesosyn.com)

The churning of the Ocean by the Devas and the Asuras for the Amrita

CHAPTER – 8 : AMRITA

No allegory could be more profound than the Great Deva-Asura War over acquiring Amrita, the Divine Nectar that conferred immortality. One way of looking at it is that this event arose out of one basic step taken by Brahma in initiating the process of Creation. Whether one would call this step as intended or unintended in its consequences is a matter of how one looks at it. One could consider it as unintended by Brahma, but intended by the Lord as part of his inscrutable design. Quite simply the step introduced the element of mortality, along with the play of Maya, through the influence of the three Gunas, and the operation of Karma in a framework of Time. Let us look at some details.

The early creations of Brahma were born of his mind, rooted in Satva. His first sons, the four Kumaras, or eternal youths, Sanaka, Sanandana, Sanatkumara and Sanatsujata, born of this purity, therefore declined to continue the task of creation as desired by him. Brahma's resulting anger led to a son Rudra, bursting forth through his brow. And as commanded by Brahma, Rudra proliferated his body into numerous forms of himself, all becoming personifications of anger. Their anger reached a point of their burning everything that came their way, till they threatened Brahma himself. At that point Brahma had to get Rudra to put a stop to his creative activity and go into prolonged Tapas. Brahma then drew ten sons from different parts of his body, and they became the Rishis, Marichi, Atri, Angiras, Pulastya, Pulaha, Kratu, Bhrigu, Vasishta, Daksha and Narada. Finally, finding creation not progressing fast enough through them, he willed that two halves of his body should generate two more offspring, one a son Svayambhuva and the other a daughter, Satarupa. He got them married and invested them with the power to procreate through sexual union.

This turned out to be the turning point when the task of procreation moved out from the divine into the human domain, to become an autonomous human operation. This appeared to be a turning point, because the power of sex introduced a whole new dimension into the play of Maya's three Gunas. The three fold facets of Maya's power were Iccha Sakti, Jnana Sakti, and Kriya Sakti, representing the facets of Will, Knowledge and Action. The power of Will, now coloured as sexual desire, introduced a new dynamic in shaping human nature. Such desire brought pleasure when fulfilled, and frustration when denied, and the latter effect proliferated as pain and anger and a whole new spectrum of uncontrollable emotions, making deep inroads into the Sattva inheritance of human creation. From this point onwards, the forces of Rajas and Tamas were unleashed in all

their power and variety. The vast varieties of dichotomies of human nature, the Dvandva, became fully established.

Problems started soon enough when Svayambhuva's daughter Prasuti married Daksha and bore him several daughters all of whom married Kasyapa Rishi. Two of them, Aditi and Diti, are relevant to the story at this point. Aditi's sons by Kasyapa became the Adityas or Devas who were godly. Diti's sons by Kasyapa were the Daitryas or Asuras, who became ungodly in nature. The result in Diti's case arose from her having broken into meditation in which Kasyapa was engaged and insisting on his immediately satisfying her uncontrollable sexual urge. Thus it was that the Asuras were ruled by the passion of Rajas and came into inevitable conflict with the Devas who were ruled more by Sattva. The central and eternal conflict the forces of Good and Evil in human nature, represented now by the Devas and Asuras had been well and truly launched,

Yet, the Asuras who were of divine descent and derived their power from that source, had to be reclaimed and this was a task assumed by the Rishi Bhrgu also known as Sukra, who became their preceptor. The Devas, now with a bit of non-sattvic elements of human nature occassionally asserting itself, also had their share of indiscretions. One such indiscretion by Indra, the Lord of the Devas, almost led to the loss of their primacy in the three worlds. One day, Indra received a divine garland of fragrant flowers from the great Rishi Durvasa whom he met in a chance encounter. Thoughtlessly, Indra placed the garland on the head of his divine elephant, Airavata. In turn Airavata flung the garland away and trampled on it. In great anger, Durvasa cursed Indra with loss of the Deva supremacy.

The curse soon started taking effect. The power of the Asuras started waxing while the power of the Devas started waning, till a point when he Devas suffered huge casualties and found their very existence threatened. In great anxiety they approached Brahma to save them. Brahma was in a fix because both Devas and Asuras were descended from him, and so he took the Devas to the Supreme Lord, MahaVishnu for a decision. The Lord's solution to the Devas was simple but formidable. Churn the Ocean of Milk and you can get Amrita, the Nectar of Immortality, and consuming that will enable you to outlive the Asuras. It was a formidable task, said the Lord, and it would need the strength of both sides, so that they would have to make peace and then share the prize. The task would also require use of the Mandara Mountain as a churn stick and the huge serpent Vasuki as the churning rope. Both sides accepted the solution but it needed the Lord's help to raise the mountain, and move it into position in the sea, He had also to commission Vasuki to function as the rope. And finally the Lord had to himself take the form of a huge tortoise to support the mountain from sinking in the ocean waters during the churning operation.

Tactical differences of course, arose between the two sides, from to time. Which end of the rope would they take : the inferior tail, or the superior head which however posed the danger of Vasuki's fiery breath ? The Lord prevailed on the Devas to let the Asuras take whatever choices they made. Finally after long and strenuous churning effort by both sides, helped now and then by the Lord, the ocean started yielding its contents. First to come up was the deadly Kalakuta poison, that filled the air with its poisonous fumes that threatened to consume all of them. On the desparate appeal of the Devas, Siva arrived and consumed the entire poison. But the poison could not harm the power of Siva, beyond getting stopped at his throat and cause it to turn blue in colour. Thus it was that Siva became known as Neelakanta, or the Blue-Necked One.

The Ocean then yielded a succession of wonderful gifts, like Kamadhenu the wish-giving cow, the Parijata, the Moon, Mahalakshmi, and finally Dhanvantari bearing a bowl of the Amrita. from which everyone took whatever they wanted. Siva took the Moon and Mahavishnu accepted Mahalakshmi, giving her His chest for residence as desired by her. Seizing an opportunity, the Asuras suddenly snatched the bowl of Amrita from Dhanvantari and ran away. In consternatiion the Devas appealed to Mahavishnu to intervene.

In an interesting twist to the events, Mahavishnu took the form of an enchanting woman called Mohini and appeared before the Asuras who were quarreling among themselves as to who should get the first serving of the Amrita, some even suggesting that in fairnes, the Devas should not be denied their share. But when they beheld the bewitching form of Mohini, they were overcome for desire for her, and started seeking her favour. Finally at her suggestion that the sharing of the Amrita should be settled first, the Asuras handed the bowl of Amrita to Mohini and left its distribution to her, and sat with their eyes closed, waiting for her decision. She quickly handed the Amrita to the Devas and disappeared, while the Devas consumed it in full.

Deeply disappointed, and in great anger, the Asuras resumed their hostilities and a great feaful war ensued. Vast were the methods and weapons used. The entire animal kingdom was pressed into service as vehicles, for speedy surprise moves by the fighters, including birds, serving as aircraft ! Finally, the Asuras were routed, with a large number of them decimated, while the Devas, thanks to the Amrita, survived and enjoyed their victory.

The story of the Amrita brings into focus, not only the eternal conflict been Good and Evil, as personifed in the Devas and Asuras, but also the human yearning for a bliss-filled long life, idealized as a Divine Immortality beyond the conflict bound, time bound limitations of Human Mortality. This thus, is the message of the Amrita story. As an inner quest for the higher immortality of the divine, it invests the human with a sense of direction and purpose

----

CHAPTER – 9 : NARADA

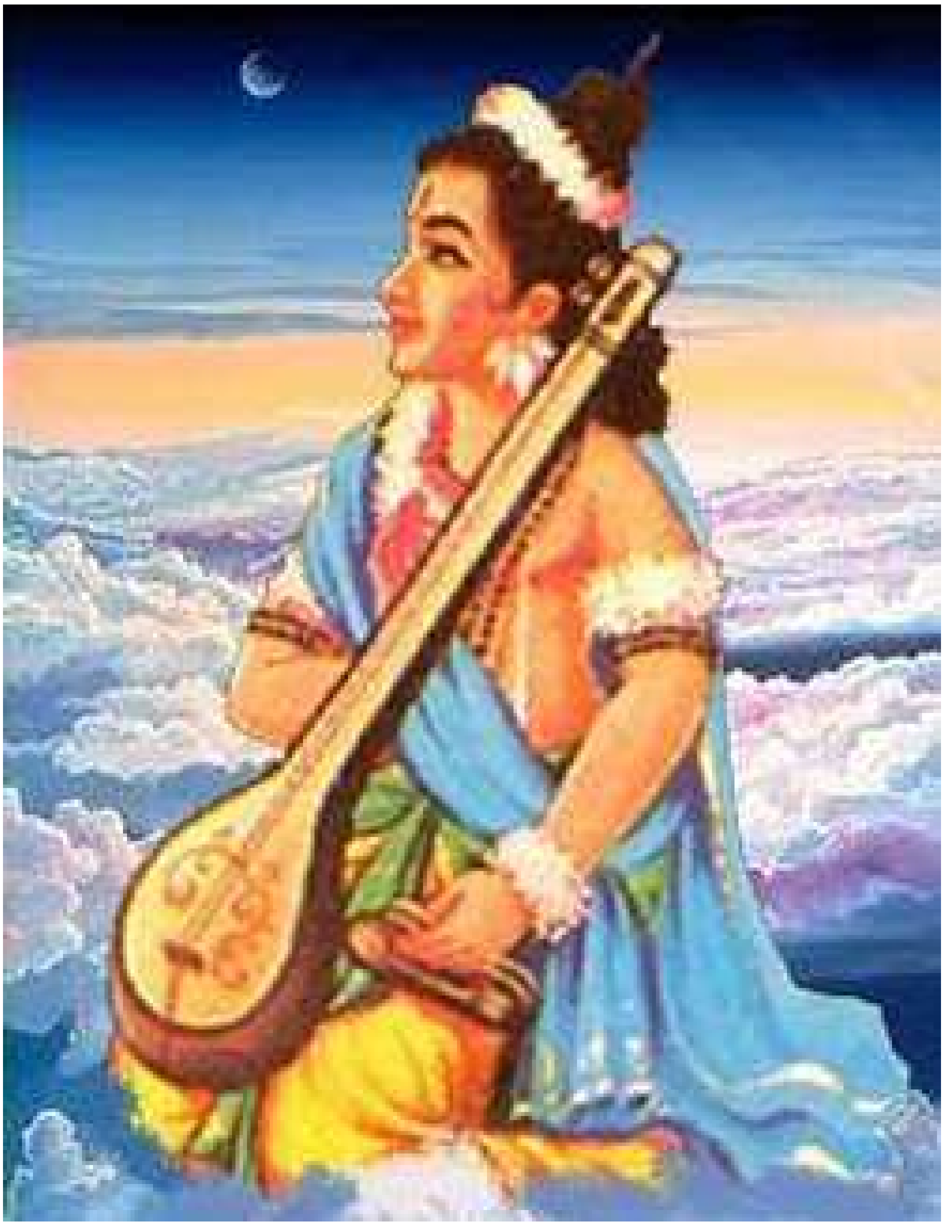

(Acknowledged to http://buddhasangha.com)

Narada, on his cosmic travels

CHAPTER – 9 : NARADA

Narada is one of the most unique and charming characters of the Puranas. A son of Brahma, the Creator, he persists though the Manvantara of Cosmic Time and traverses all of Cosmic Space, across all the Puranas. He was, in today's language of Science, the world's first user of the Time Machine, and also the world's first Space Traveller. He provides almost a single thread of connectivity and continuity across the warp and weft of the entire Purana fabric. He interacts with most of the principal characters and seems to impact on their personalities, often in ways that changes the course of their lives, almost like an instrument of destiny. And after a succession of lives of ups and downs, he finally engages wholetime for all time, in single minded singing the praise of the Lord, using a Veena gifted to him by the Lord, perhaps for that very purpose. And now and then he seems to revel in pranks with a purpose, if indeed pranks could have a purpose. Of course, a prank of Narada could be a purpose of his Divine Master. Occasionally his doings lead to his own undoing but his abiding loyalty always helps him to bounce back into the grace of the Lord.

Bits and pieces of Narada's story are spread across different Puranas because of the different context of their characters and events. These have been pieced together here to get a more composite picture. So here is a brief account of his sayings and doings that make him the unique character that he is.

Disappointed that he could not from his own mind, enlarge his progeny as much as he wanted, Daksha decided to take the sexual road to procreation and therefore married Askini, the daughter of Viranaprajapati She bore him five thousand sons, called the Hariyasvas. When they in turn started to think of multiplying, Narada came along, and in his sweet persuasive words, said they must first move around the earth to find out whether and where there was enough space for their progeny to live and move around. So encouraged, the Hariyasvas went out into the world to find out and in the process got lost and never returned. Disappointed at so losing them Daksha and Askini made another effort and produced another thousand sons, the Sabalasvas. Once again Narada with his penchant for mischief, intervened and as advised by him the Sabalasvas went after their brothers and like them, also got lost and never returned. Furious with Narada, Daksha cursed him, that like his sons, he should become a wanderer, without ever being to stay in place. Thus it was that Narada remained ever after on the move around the three worlds. Another story narrated tells of Narada incurring a similar curse from the daughter of Time, when he rejected her amorous advances.

The more purposeful interventions of Narada related to several occasions when he took those devoted votaries of the Vedic rituals to task for losing themselves in this futile activity. The real way to win the grace of the Lord he stressed, was through devotion by singing His Glory and dedicating all their activities to Him, without seeking any fruits from them for oneself. This way, Narada becomes a ceaseless crusader in the cause of Bhakti, whereby he always returns to the grace of the Lord, even after his occasional deviations from that path. Narada's constant singing the praise of the Lord led to his becoming an expert musician and earning him a gift of a Vina which is his constant accompaniment. Behind this is a story, indeed, are a number of stories.

Narada's ups and downs came through many births, more than seven figuring in varying detail in various Puranas. The first birth of course, was from the lap of Brahma. Declining to marry and procreate, he incurred the anger of Brahma, who cursed him to lose the knowledge which directed his decisions, and be born as a Gandharva, and thereby become a great musician, and marry fifty women and produce a lot of children. This would be followed by birth to a servant woman, when he would become a great devotee of Vishnu, and thereafter return to be born once again as a son to Brahma.

There was a pious Gandharva, by the name of Chitraketu, who performed long penance to propitiate Siva to bless him with a son. Siva was pleased with his devotion and granted him this wish. Soon Chitraketu's wife delivered a son who was given the name Upabarhana. Taught by Brihaspati to worship Vishnu, the boy grew up to become a great devotee of Vishnu. One day while he was in penance on the slopes of the Himalayas, the fifty beautiful daughters of a Gandharva called Citraratha who happened to pass that way, noticed Upabarhana and fell in love with him. Wakng from his Samadhi, he too saw them and fell in love with them. They married lived happily for long years, producing a lot of children. During this time, on one occasion Upabarhana accompanied them to sing at Brahmaloka. There he found himself lustfully attracted to the beautiful Apsara Rambha. Noticing this, the Prajapatis present there cursed him. Soon after Upabarhana returned home, told Malati and his other wives what happened, and lay down on a bed of grass and was given up as dead. In rage, Malati got ready to curse Brahma, and also the messengers of Death, Yama and Mrutyu. In great consternation those Divinities sought refuge in MahaVishnu, who however directed them to go and meet Malati. At that meeting a brahmana who was present, questioned Brahma on the details of his curse. Finding that Upabarhana still had a thousand years to live under the terms of that curse, the brahmana appeared in true form of MahaVishnu and rubbed Upabarhana's eyes. Thereupon Upabarhana awoke, restored to life and

lived happily with his wives for completion of that lifetime. The story of course, illustrates how MahaVishnu never gives up on his true devotees.

In due time Upabarhana and Malati completed their lifetime, spending their last days in austerities on the banks of the Ganga.

Of course Narada had one more life to complete before he could return to Brahma. This was to be as the son of the King Drumila who lived in a place called Kanyakubja. Given to ascetic ways Drumila had renounced his kingdom, and after a long period of austerity in the forest, passed away. Kalavati who was carrying at that time was about to end her life on her husband's funeral pyre, when a celestial voice bade her stop and return to the village. She lived as a servant in a Brahmana's house when her son was born. As the birth seemed to have brought welcome rains to the drought-ridden village, the Brahmana master thought that the child was auspicious and named him Narada, meaning one who provides water. The child grew up to be a great devotee of Vishnu, Soon after his mother Kalavati was biiten by a snake and died.

After long years of penance on the banks of the Ganga, Narada was born once again to Brahma. Once again Brahma tried to persuade him to marry, Finding him still reluctant, Brahma explained that many attained salvation even after a full human life of the Varnashrama, the four stages of a celibate, a house-holder, an anchorite and a sanyasin. He therefore advised Narada to go the Badarikashrama of the Naranarayanas, and after his penance there, Maharshi Sanjaya would give to Narada in marriage, his daughter Damayanti, in fulfillment of a boon given by Siva. When Narada and Damayanti first met, they were attracted to each other. During a pilgrimage in this period along with the sage Parvata he incurred the latter's anger for not informing him about his meeting with Damayanti, and thereby violating a pledge to have no secrets between them. Parvata cursed Narada to become a monkey, and Narada in turn cursed Parvata to live a hundred years in Yamaloka. Notwithstanding his becoming a monkey, Damayanti remained loyal to him and insisted on marrying him. Finally when Parvata returned from his stay in hell, Narada treated him so well, that Parvata released Narada from his curse. Resuming his normal form, Narada lived happily with Damayanti, till the end of their lives, when Narada returned to Brahmaloka.

Once when Narada visited Krishna at Dvaraka, both went on aerial survey in the latter's chariot and landed near a river. Ignoring Krishna's advice, Narada went ad drank the water to quench his thirst. At once Narada found himself turned into woman, and Krishna and his chariot were no longer there. After wandering a lot. Narada arrived at an ashrama, just as a Rishi who was there was awakening from a samadhi. Seeing this beautiful woman he readily assented to her request to be accept her as a disciple. In

due course they were married and bore him sixty children. One day, the Rishi and all the children suddenly died, leaving the woman grief stricken. Alone and unable to complete the obsequies, and suddenly seized by hunger she looked around and saw a mango tree nearby laden with fruit. Unable to reach the fruit, she piled the corpses on one another, climbed on the pile and retrieved one fruit. Just then a brahmana arrived her and admonished her for what she had done and directed her to go and have a purificatory bath first. Accordingly, she went to the river, and immersed herself in the water with the hand holding the fruit alone above the water so that it would not get wet. When the woman emerged from the water, Lo and Behold !, it was Narada restored to his old form, except for the hand that held the fruit, which, with its bangles remained a woman's hand, simply because it had not been purified by the water. There on the bank, now stood the brahmana, now transformed as Krishna. Smiling, Krishna bid him immerse himself fully in the water. When he did that and then emerged, Narada was in his full normal form, with the mango turned into his Vina ! The Rishi you lived all this time, said Krishna, was Kalapurusha, the Deity of Time and your sixty children were the years that constitute the Sixty year cycle of time, that constitute our calendar on Earth. Could an allegory get more beautiful or imaginative than this ?

Visiting the Earth one day to review the havoc being wrought by the onset of Kali Yuga, Narada found one day on the banks of the Yamuna, two old men lying on the bank, breathing hard as if dying, while nearby sat a young woman weeping in uncontrollable grief. When Narada approached her and tried to comfort her, she said that her name was Bhakti, and the two old men were her sons named Jnana (knowledge) and Vairagya (detachment). Why, she asked, is this happening to me ? Narada read out the Vedas and Vedangas to her but they brought her no comfort. Then at the invisible promptings of the Kumaras, the eternally youthful sons of Brahma, Narada read out the Bhagavata to the old sons, and to the delight of the woman, she found her sons rising with their youth restored. Here then is the recipe for the disastrous impact of the Kali Yuga : Hear with devotion the great stories of the Bhagavata that recite the glory of the Highest Supreme !

One interesting story illustrates how Narada who got inflated with his own musical prowess was quickly deflated by MahaVishnu. The Lord took Narada to a forest where they found a large number of women with their limbs cut and crying in extreme pain. On Vishnu's asking them how this came to pass they said that they were the Raginis, (different tunes in musical parlance) who were the presiding deities of the different tunes. They said that they had been reduced to their present predicament by the totally erroneous rendering of their tunes by Narada. Poor Narada had to hang his head down in shame. But the lesson went home, that haughtiness does not pay !

One final one event briefly touched on in the Mahabharata would make this story of Narada complete. This is a charming story of Narada’s brief existence as a worm. One day while proceeding on a road, as this worm, he had quickly to move to the side of the road to avoid being run over by a chariot that passed that way. Seeing this action of the worm, the King who was seated in that chariot burst out laughing. Drawing himself up proudly to his full height, such height as worms have, Narada addressed the King as follows : “There is nothing to be laughed at in my action. In every birth the body is very much dear to the atman. Just as you love your body, I also love and protect my body”.

This little story raises the question : Who is it thus spoke ? Was it a humble worm speaking to a mighty man ? Or was it an atman of one being addressing the atman of a another being on equal terms ? We do not know what the King thought or said in response to this. The chances are that at the level of dharma that prevailed in those holier times, the King must have felt ashamed and chastened.

--

CHAPTER – 10 : INDRA

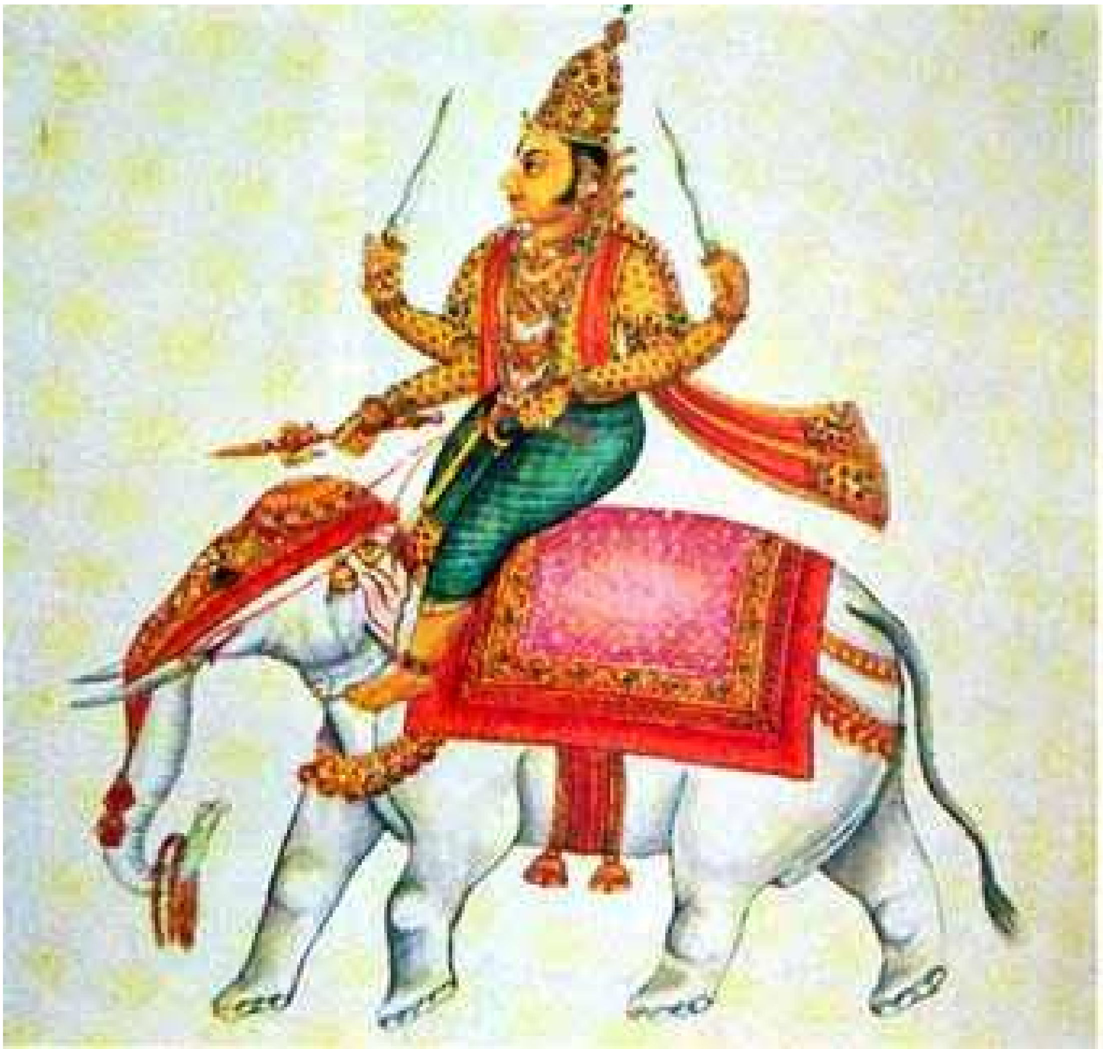

(Acknowledged to http://jnanam.net)

Indra riding the Airavata

CHAPTER – 10 : INDRA

An interesting point in regard to the various narratives in respect of Indra, is the considerably larger prominence given in the Rig Veda to Indra, in comparison with Brahma, Vishnu and Siva, One possible explanation is that the Rig Veda's focus was on the interface between the forces of Nature and Human Nature. In this perspective, Indra was clearly the pre-eminent figure among the gods that controlled these forces which man needed to address through mantra and sacrifice for a fulfilment of all his physical and psychological needs. The higher reaches of the Divine, reaching right up to the One Unmanifest, remained more implicit in the Vedas, and became more explicit later in the Upanishads, though in both, they continued to be presented largely in an esoteric form. It was in the Puranas, that the total perspectives were presented without any inhibitions and in the popular story format so as to become more easily accessible to the common people.

Clearly Indra emerges as one of the most interesting and dynamic characters of the Puranas. With the universal and eternal conflict between the forces of Good and Evil, the Devas and Asuras, which occupy the centre stage of the Purana saga, Indra, as the Lord of the Devas, surely becomes one of its central characters. He becomes a master strategist, given to all sorts of tactics, but always able, when things go out of hand, to fall back on Brahma or Siva, or finally MahaVishnu, to extricate him. And as with Narada, his sayings and doings - more doings than sayings – are spread across several Puranas and have to be collected from many of them to give a fuller picture of this colourful character.

The Indra that we are concerned is the one that occupies the Cosmic Time Space of the Vaivasvata Manvantara, for, be it known that different Indras forming part of different character sets occupy the different Manvantaras. But obviously the Manvantara provides an adequately vast time frame for the extensive activities of Indra and the other characters of this Manvantara.

Our Indra then, (Our, because in common with us, we all still belong to the same Vaivasvata Manvantara) is born as the first son of Aditi, wife of Kashyapa. Aditi is one of thirteen daughters of Daksha Prajapati, all of whom were given in marriage to Kashyapa, and from whom all living species of all subsequent creation were descended. To recall the family geneology, these daughters were born to Daksha through Prasuti, the daughter of Svayambhuva Manu, who of course, was the son of Brahma, the Creator. Be it noted here that the Devas were born to Aditi, the Asuras to Aditi, the Rakshasa or Danavas to Danu, the Rudras to Surabhi, Garuda to Vinata, the Naga serpents to Kadru, and birds and all other creatures and plants from the other wives of Kashyapa. Thus Kashyapa was the builder of all the species, while Brahma was the Architect. And of course the ultimate Designer of even the Creator and his Creations was surely the Supreme Divine.

When Aditi bore her first son Indra, who became Lord of the Devas, her sister Diti was stricken with jealousy, with a craving for a son who would outshine, and possibly displace Indra. In a fit of physical desire one day, she barged into Kasyapa's presence while he was in deep meditation, distracted his attention and demanded immediate physical satisfaction. Kasyapa yielded, but his deep displeasure expressed as a curse, resulted in the birth of the two Asuras, Hranyaksha and Hiranyakasipu. When, long after, at the instance of Indra, these two Asuras were killed by MahaVishnu, Diti swore to take revenge against Indra, and once again got back to Kasyapa with another passionate demand for a son to fulfil her wish to destroy Indra. This time there was an unusual miscarriage, not of the foetus, but of her plan. Sensing the emerging danger, Indra came in one day when she was asleep, and changed the fate of the foetus by cutting it into 49 pieces. This resulted in the birth of 49 sons, who came to be known as the Maruts, who in due course, opted to enter the serve of Indra as his soldiers.

There is an interesting story of how Indra got a thousand eyes and Siva getting four faces. At a time when the two Rakshasa brothers Sunda and Upasunda were wreaking havoc in the three worlds, it was decided to create a woman of extraordinary beauty and send them to the two rakshasas who would quarrel over possesing her and in the process kill each other. Commisioned by Brahma, Visvakarma the Divine Architect, collected a large number of the most beautiful small objects and remitted them into the womb of Kasyapa's wife Pradha, where they were born as Tilottama (Til-amsa = objects, small like the Til or mustard seed, read with Uttama = the best , making Tilottama). Tilottama was then sent to appear before Siva and Brahma before being sent on the Sunda-Upasunda mission. Finding Siva seated facing north, and Brahma seated facing south, and at a loss as to how to appear in front of both at the same time, Tilottama stood between them praying to them. Turning to see her, Siva was so fascinated by her beauty, that he wanted to see her wherever she might be. This desire resulted in Siva getting four faces. Later Indra had the same desire on seeing her and this resulted in his getting a thousand eyes ! This story seems to suggest that even the gods are human !

Indra had a chequered history with his share of ups and downs, mainly arising form the never-ending conflict between the Devas and Asuras, over the Lordship of the three worlds, viz. Heaven, Earth and sandwiched

between them, the Antariksha. We have earlier seen one big event to which Indra and the Devas owed their survival : the churning of the Ocean for the Amrita which gave them immortality. Matching that event for dramatic grandeur was the mighty confrontation between Indra and Vrtra echoes of which are heard all over the Rig Veda. Vrtra is one of the greatest Asuras of the Puranic pantheon. One reason for his power which almost equalled Indra's, was that he was a great devotee of Sankarshana, one of the emanations of Maha Vishnu. Here was a unique case of two devotees pitted against each other, and while Indra prevailed in life, Vrtra prevailed in death by a return to the Divine.

Different versions of appear across the Puranas, on the origin of Vrtra, but the most vivid version comes from the Bhagavata Purana. Here his story begins with one of Indra's indiscretions. One day, Indra, seated on his throne with his consort, Paulomi in the grandeur of his court, and puffed up with pride, he failed to respectfully rise and welcome Brihaspati, the preceptor of the Devas, when the latter entered the audience hall. Hurt by Indra's behaviour, Brihaspati left abruptly. Realising and regretting his error, Indra tried to make amends but Brihaspati remained inaccessible to the Devas thereafter. Taking advantage of this situation, the Asuras attacked the Devas and greatly weakened them In despair, the Devas went to Brahma, who advised them to meet the respected sage Viswarupa, the son of Tvashta and request him to be their preceptor. Viswarupa agreed and became their preceptor and gave them the Narayana Kavacha, a mantra of great power that restored their strength and made them invulnerable to the attacks of the Asuras.

Now Viswarupa happened to be born to Tvashta through Rachna who was an Asura of Daitya descent. Viswarupa loved his mother and would give her part of his sacrificial offerings meant for the gods. This enraged Indra, who, in yet another of his indiscretions, killed Viswarupa, by cutting off his head, or rather, the three heads of which he was possessed. Viswarupa being a brahmana, though born of an Asura woman, this act invited on Indra the grave crime of Brahmahatya (killinga brahmana). Grief stricken by the killing of his son by Indra, Tvashta performed a sacrifice to produce a person powerful enough to kill Indra. From this sacrifice emerged Vrtra, who grew into a monster of fearful appearance, size and power. The great conflict between Indra and Vrtra soon began and Vrtra was able to inflict severe losses on the Devas. All the weapons of Indra and the Devas were of no avail. This time, in despair, the Devas went to Maha Vishnu for help. Maha Vishnu told them that only a weapon made of

the bones of the Sage Dadichi would have the power to kill Vrtra, and therefore they should seek this of Dadichi.

The Devas then went to Dadichi and explained their predicament and how his bones alone could save them. Dadichi was a great soul, a person of great compassion. “It is a pity”, he said, “that man fails to do good to his fellow beings with this body which is transient and worthless, ever threatened by death and becomes food for the dogs”. So saying, by his yogic power he gave up his life, so that his bones could become useful to the Devas. Viswakarma, the divine architect, then took the Sage’s bones and fashioned them into the new thunderbolt weapon for Indra. Armed now with this weapon of great power, Indra resumed his attack on Vrtra. A fearful battle followed with big advances and reverses by both sides, till abandoned by his soldiers, Vrtra alone remained holding his ground. Even in this hopeless situation, with indomitable courage and unyielding valour, Vrtra challenged Indra thus :

दिष्ट्या भवान् मे समवस्थितोरिपुर्यो ब्रह्महा गुरुहा भ्रातृहा च ।

दिष्ट्यानृणोऽद्याहमसत्तम त्वयामच्छूलनिर्भिन्नदृषद्धृदाचिरात् ।। ६-११-१४

यो नोऽग्रजस्यात्मविदो द्विजातेर्गुरोरपापस्य च दीक्षितस्य ।

विश्रभ्य खड्गेन शिरांस्यवृश्चत् पशोरिवाकरुणः स्वर्गकाम ।। ६-११-१५

ह्रीश्रीदयाकीर्तिभिरुज्झितं त्वां स्वकर्मणा पुरुषादैश्चगर्ह्यम् ।

कृच्छ्रेण मच्छूलविभिन्नदेहमस्पृष्टवह्निं समदन्तिगृध्राः ।। ६-११-१६

अन्येऽनु ये त्वेह नृशंसमज्ञा ये ह्युद्यतास्त्राः प्रहरन्ति मह्युम् ।

तैर्भूत नाथान् सगणान् निशातत्रिशूलनिर्भिन्नगलैर्यजामि ।। ६-११-१७

अथो हरे मे कुलिशेन वीर हर्ताप्रमथ्यैव शिरो यदीह ।

तत्रानृणो भूतबलिं विधाय मनस्विनां पादरजः प्रपत्स्ये ।। ६-११-१८

सुरेश कस्मान्न हिनोषि वज्रं पुरः स्थिते वैरिणि मय्यमोघम् ।

मा संशयिष्ठा न गदेव वज्रं स्यान्निष्फलं कृपणार्थेव याच्ञा ।। ६-११-१९

नन्वेष वज्रस्तव शक्र तेजसाहरेर्दधीचेस्तपसा च तेजितः ।

तेनैव शत्रुं जहि विष्णुयन्त्रितो यतो हरिर्विजयः श्रीर्गुणास्ततः।। ६-११-२०

अहं समाधाय मनो यथाऽऽह सङ्कर्षणस्तच्चरणारविन्दे ।

त्वद्वज्ररंहोलुलितग्राम्यपाशो गतिं मुनेर्याम्यपविद्धलोकः ।। ६-११-२१

पुंसां किलैकान्तधियां स्वकानां याः सम्पदो दिवि भूमौ रसायाम् ।
न राति यद् द्वेष उद्वेग आधिर्मदः कलिर्व्यसनं संप्रयासः।। ६-११-२२

vṛtra uvāca :
diṣṭyā bhavān mē samavasthitōripuryō brahmahā guruhā bhrātṛhā ca .
diṣṭyānṛṇōadyāhamasattama tvayāmacchūlanirbhinnadṛṣaddhṛdācirāt .. 6-11-14
yō nōagrajasyātmavidō dvijātērgurōrapāpasya ca dīkṣitasya .
viśrabhya khaḍgēna śirāṃsyavṛścat paśōrivākaruṇa: svargakāma: .. 6-11-15
hrīśrīdayākīrtibhirujjhitaṃ tvāṃ svakarmaṇā puruṣādaiśca garhyam .
kṛcchrēṇa macchūlavibhinnadēhamaspṛṣṭavahniṃ samadantigṛdhrā: .. 6-11-16
anyēanu yē tvēha nṛśaṃsamajñā yē hyudyatāstrā: praharanti mahyum .
tairbhūta nāthān sagaṇān niśātatriśūlanirbhinnagalairyajāmi .. 6-11-17
athō harē mē kuliśēna vīra hartāpramathyaiva śirō yadīha .
tatrānṛṇō bhūtabaliṃ vidhāya manasvināṃ pādaraja: prapatsyē .. 6-11-18
surēśa kasmānna hinōṣi vajraṃ pura: sthitē vairiṇi mayyamōgham .
mā saṃśayiṣṭhā na gadēva vajraṃ syānniṣphalaṃ kṛpaṇārthēva yācñā .. 6-11-19
nanvēṣa vajrastava śakra tējasāharērdadhīcēstapasā ca tējita: .
tēnaiva śatruṃ jahi viṣṇuyantritō yatō harirvijaya: śrīrguṇāstata:.. 6-11-20
ahaṃ samādhāya manō yathāaaha saṅkarṣaṇastaccaraṇāravindē .
tvadvajraraṃhōlulitagrāmyapāśō gatiṃ munēryāmyapaviddhalōka: .. 6-11-21
puṃsāṃ kilaikāntadhiyāṃ svakānāṃ yā: sampadō divi bhūmau rasāyām .
na rāti yad dvēṣa udvēga ādhirmada kalirvyasanaṃ saṃprayāsa: .. 6-11-22

Translated, Vrta’s words run thus :

It is indeed a piece of great fortune that you who are guilty of the slaughter of one so holy as my brother, who was also your Guru, should stand before me for battle. Q ! evil genius, I shall be freed from the debt I owe to my brother, when today your stony heart is pierced by my trident. (14)

Just as a heaven-seeking ritualist decapitates a sacrificial animal, you, practising a confidence trick, mercilessly cut off the heads of my brother, who was at once a holy man, your teacher, a sinless person, an observer of vows and a knower of the Atman. (15)

Devoid, as you are, of modesty, grace, kindness and a good nature, the abomination of even cannibals, you shall, with your body pierced easily by my trident, soon lie uncremated on the battlefield, for vultures to tear open and consume. (16)

And whoever there be ignorantly following your cruel-hearted self, and showering their weapons on me, their heads too chopped off with my sharp trident, shall be made an offering to the lords of elementals and their following (17)

But O ! Indra, if, however, it is I whose head happens to be chopped off with your thunderbolt weapon, then I would thereby be freeing myself from the bondage of Karma and attaining to the realm of heroes, after offering my body as food to the birds and the beasts (18)

O ! Indira, Why do you hesitate to strike me, who stands before you, with your unfailing thunderbolt ? Doubt not that it will be ineffective like the mace you used to strike me earlier, even as the prayer for favours addressed to a miserly person. (19)

This thunderbolt weapon O ! Indra, has been powered by the energy of Maha Vishnu and the austerity of the Rishi Dadichi. Commissioned as you are by Maha Vishnu Himself, destroy me even now with that thunderbolt weapon. Wherever Hari is, there victory follows, and prosperity and virtues too. (20)

As my chosen Deity has commanded me, I shall hold my concentrated mind at His lotus feet, and with all the bonds of my body generating Karma (Prarabhda) cut asunder by your thunderbolt weapon when you destroy my body, I shall go the way of all saintly contemplatives. (21)

The Lord generally grant the felicities of The heavenly realm, or of the earth, or of Rasatala, to his servants who have whole-hearted devotion to Him. For, where wealth is, there also thrive animosity, fear, worry, pride, quarrels, grief and tiresome toil. (22)

It is interesting to note that Indra hesitated before picking up the thunderbolt that had fallen to the ground by the blows of Vritra. Killing Vrtra would mean yet another crime of Brahmanahatya on his part and this he knew was condemned by the scriptures, and visited with dire punishment. On the taunts of Vritra, however, he picked up the thunderbolt and resumed the battle. He had earlier cut one arm of Vrtra and now he cut the second. Undeterred, Vrtra charged wth all his strength, and in one huge gulp, swallowed Indra, weapons and all. But protected as he was by the Narayana Kavacha, Indra survived, and tearing open Vrtra’s entrails, emerged from there intact. And in one final blow with the thunderbolt, he cut off the head of Vrtra and brought about his end. The three world’s rejoiced at his victory, but Indra fond no joy or peace in it. For very soon, the nemesis of the Brahmahatya caught up with him and started plaguing him giving him no rest or peace of mind. Finally, all the Rishis joined together and arranged for the performance of a great Asvamedha Sacrifice, which countered the effects of the Brahmahatya sin and brought peace to

Indra. This story of Indra conveys to posterity, that no one, high or low can escape from the consequences of sin, that indeed, the Law of Karma has no exceptions.

---</

CHAPTER 11 - TAKSHAKA

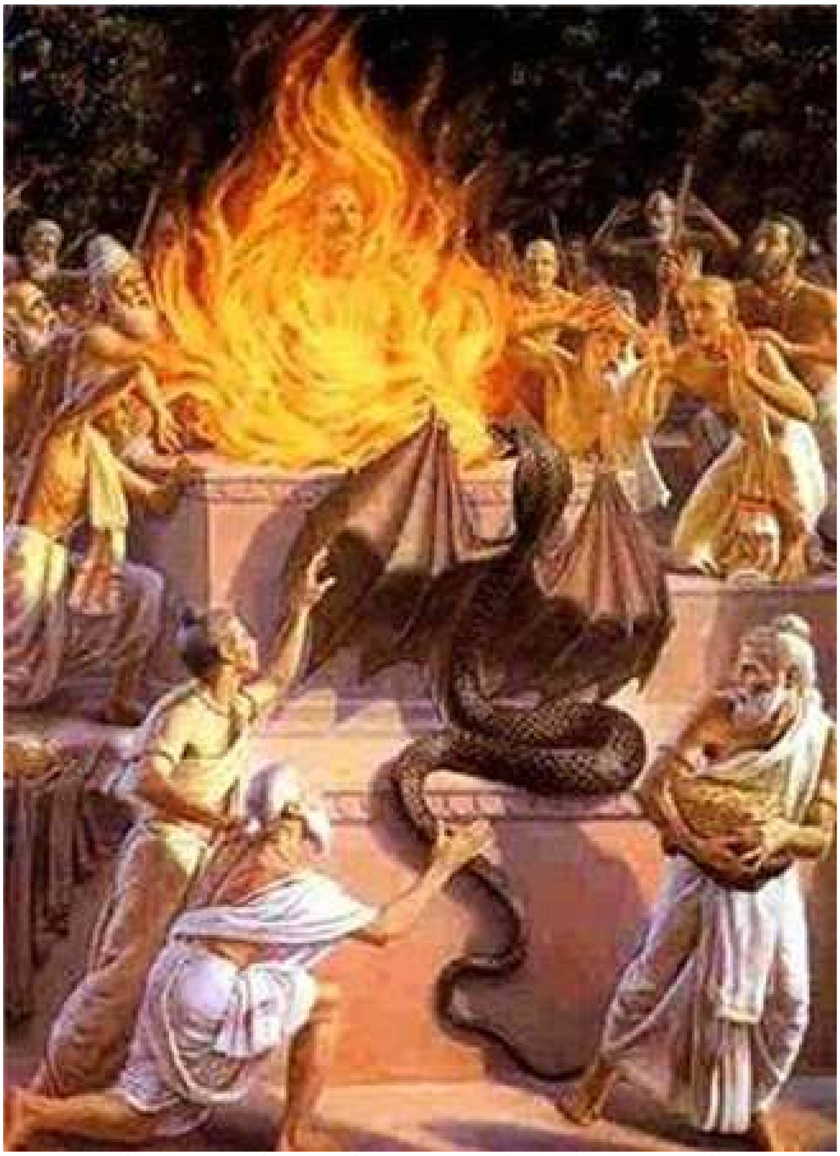

(Acknowledged to kate9alucard.wordpress.com)

Takshaka

CHAPTER – 11: TAKSHAKA

Takshaka is the character who, in a sense, brings the curtain down on the enveloping story of the Bhagavata. Takshaka is the serpent who bites Raja Parikshit and causes his death in fulflment of a curse inflicted on the Raja seven days earlier. Stricken by remorse for the sin that brought the curse on him, Parikshit entered into a fast unto death. While waiting for his end, he had the benefit of the Bhagavata story being fully narrated to him by Suka. The Bhagavata has since then, followed the same narration. The death of Parikshit would therefore logically make for a last Chapter of this book. But the central character of the Bhagavata is Krishna and is to him and his message that the last Chapter really belongs. It is for this reason that Takshaka occupies this penultimate Chapter. The Bhagavata refers to Takshaka's story in brief, but many of its details as below, come from the Devi Bhagavata and Mahabharata.

Takshaka was the first of the Serpent species of Creation. He was born to the Sage Kashyapa of his wife named Kadru, who was one of the Sage's ten wives, who were the daughters of Daksha Prajapati. To Kashyapa goes the credit of procreating through his numerous wives, not only humans, but also all other forms of life, plant and animal, serpents included. (Maintaining a constant refrain that all Existence is One but appears as Many in form and name). Once Kadru and Vinata, another wife of Kasyapa, had a wager over the colour of the tail of Uchhaisravas, Indra's horse. Kadru maintained that it was black while Vinata said it was white. Kadru the instructed her sons led by Takshaka to go that night and camouflage the horse's tail, so that it would appear black. When Takshaka and a few other of her sons remonstrated against her deceitful approach, Kadru got angry and drove them out of the house, cursing them that one day they would be burnt in a great snake sacrifice. Vinata's son was Garuda, the great eagle king, who of course, makes another interesting story, not told here for want of space.

One day while on a hunt, Raja Parikshit, became tired and thirsty and came upon an ashram in the forest. Entering it, he found a sage called Samika, seated there in deep meditation, In a fit of impatience at the sage not responding to him, Parikshit picked up a dead snake that lay on the floor, with the tip of his bow, put it around the sage's neck and went away. Hearing later about this, Samika's son Srngi became angry and cursed Parikshit that he would die within seven days by a bite of Takshaka. Later Parikshit was filled with remorse over his thoughtless act and resolved to undertake a fast unto death while at the same taking all precautions against the approach of snakes. On the seventh day however, Takshaka disguised as an old brahmana sought entry to Parikshit's palace, but was stopped by

the guards. He then pleaded that at least the fruits he had brought be taken to the King. When the guards agreed, Takshaka quickly turned himself into a worm and concealed himself in one of the fruits. When these fruits were taken to the King and took one of them, Takshaka emerged from it in his true form, killed the King and made good his escape. Thus it was that the curse took effect on the seventh day and Parkshit perished.

Later, King Janamejaya, the son and successor of Parikshit, after performing all the obsequies for his father, embarked on a great Sarpa Satra, at the suggestion of Uttanka, whereby he could venge himself on the entire snake species, and destroy all of them by attracting them into the sacrificial fire by the power of the mantras of this great sacrifice. Large numbers of snakes thus perished, but Takshaka was not to be found. In fear, Takshaka had fled and taken shelter under Indra, the Lord of the Devas, who was his cousin and was well disposed to him. Informed of this, the priests at the sacrifice invoked their magical mantras to force both Takshaka and his protector Indra, to be drawn into the sacrifice. Stricken with fear, all the Devas rushed to meet Manasadevi, and begged her to get her son, the great ascetic Asita, to intervene and stop the snake sacrifice.

Manasadevi was a Deity born of the mind of Kasyapa, when he was approached by people of the world for protection from the large number of snakes that were endangering their lives. On the advice of Brahma, Kasyapa created a protective mantra, with Manasadevi as its presiding Deity, Manasadevi had her own share of troubles in her life, but was compensated at Kailasa by Siva and Parvati who blessed her with a child. This child, while yet in the womb, having heard the teachings of Siva and Parvati, became a great Yogi even at birth and became famous under the name of Asita. It was this Asita who was present at Janamejaya's sacrifice and to whom Manasadevi conveyed the request of the Devas. Asita thereupon prevailed upon Janamejaya to stop the sacrifice as many snakes had already perished, The King agreed and also handed over Indra and Takshaka to Asita who sought this as a gift. It would thus appear that the snake species owed their birth to Kasyapa through Kadru, but ultimately owed their survival to the protection of Asita. Such was the power of the ancient Rishis who appear all over the Bhagavata ! And such are the complex ways in which the Divine controls all Existence through the processes of Creation, Destruction and Protection !

What is the point of the story of Takshaka, if there is one ? Simply this. It illustrates the principle of Cause and Effect works across Space, Time and all facets of Existence. That anger or indeed any emotion as product of the three Gunas, works through this principle across all living forms. That the principle does not spare anyone, be they divines, humans or non-humans. That the cause-effect is often so delayed over time and so complex that one does not recognize which effect came from which cause. It ultimately

serves of the purpose of trusting in faith rather than reason, and putting our faith in the ultimate First Cause that we do not understand. The story leads us back through Takshaka to his father Kasyapa, through Kasyapa to his ’s father Marichi, through Marichi to his father Brahma the Creator, and finally through the Creator to his Creator, the First Cause. All that we can do is raise our hands in devotional prostration in surrender to that Ultimate One ! This indeed is the central message of Krishna, the central voice of the Bhagavata Purana. To Krishna then, shall we turn in the next final Chapter.

CHAPTER – 12 : KRISHNA

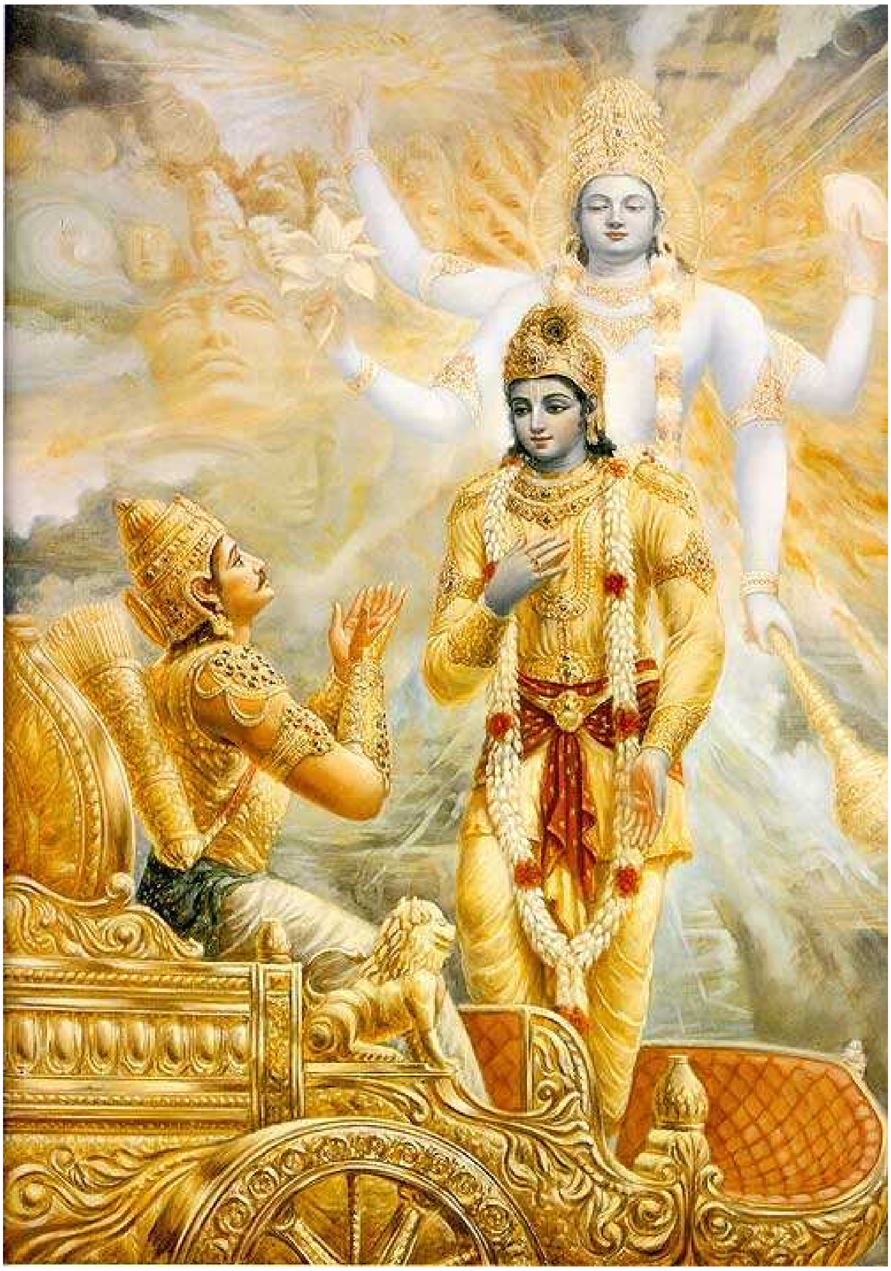

(Acknowledged to http://udaipurtimes.com)

Krishna in the Viswaroopa

CHAPTER – 12 : KRISHNA

Rama and Krishna are quite certainly the greatest characters of the Puranas dominating the psyche of the Indian people to this day as Avatars of Vishnu. But while Rama does find mention in the Bhagavata Purana, Krishna is clearly its centre-piece, and he also acquires prominence in the Mahabharata. It really needed another great epic, the Ramayana, to do full justice to Rama.

The story of Krishna raises a fundamental question, at the outset. How could Vishnu, the Divine get contained in Krishna, the man, even if it was in the flavour of a full Avatar ? There are some fascinating issues involved here. In the first place we must note that Vishnu, Siva and Brahma have themselves arisen as the first manifestations of Existence. They were the First Effect of that First Cause that originated from the Highest Unmanifest Divine. This was therefore the first link in a chain that persisted within finite manifestations of time, from out of Infinite Time. It was a chain that was subject to the Unmanifest Lord's power of Maya, and Her forces of the three Gunas. This was chain that was governed by Maya's unrelenting Law of Karma. As the First Effect, Vishnu, Brahma and Siva too were subject to these forces, even though they existed respectively in the pure forms of the Sattva, Rajas and Tamas. This high Triumvirate had to manage these very forces, that manifested in vast numbers of composites and combinations. They were required to protect, create or destroy them as the occasion demanded. The environment was rendered even more complex and unpredictable where the Curse seemed to have emerged as a major mechanism that queered the pitch of Karma all the time. The Curse was freely used by many characters to vent their ire and it would seem that even the Three Divines were not exempt from their impact. Narada was cursed on one occasion to become a monkey and on another, a worm. Vishnu himself was cursed by the Rishi Sukra for having killed his mother Kavyamata. The curse was to spend one lifetime as a man, who turned out to be Krishna Himself !. Several celestial women were sent by Indra to Badarikashram to disrupt the penance of the great Yogins, Nara and Narayana and asking to be married to them, Narayana was about to curse them, but luckily Nara intervened, Nara said that if they would respect and protect their penance, he would marry them in a later birth, when he would be born as Krishna. Thus the Curse seemed to operate both within births and across births and invest the working of Karma with the logic of Cause and Effect. The only distinction that it seemed to make was to work on the Divines through Reincarnation and on Humans through Rebirth.

But let us now come back to the story of Krishna. In the Bhagavata Purana, Krishna constitutes its centre-piece, its central thought, and its very heart

and soul. No other Divinity occupies the thoughts, hearts and souls of so many millions in India over such vast stretches of time right up to the present day. His uniqueness lies in that he was everything to everybody. His was a one to one relationship with every man, woman or child, irrespective ot the vast range of human attitudes, beliefs, needs, weaknesses and biases of each individual. The debate on whether Krishna was a real character in history or a mythical figure in legend is totally beside the point. The contention of the rationalist that he was unreal, both as a character in a story or a figure in history, or the assertion of the intellectual that his doctrine was also unreal, are equally beside the point. For, the central point is what he means so intimately to the vast masses of humanity, despite their vast mix of good and bad. Millions today bear his name or recite its thousand variants as the Vishnu Sahasranamam, immortalised by Vyasa through the voice of Bhishma in the Mahabharata. Krishna was the only truly and completely human God, who brought God to the door of the common man, to the very threshold of the human heart, His uniqueness lies in that offered himself to everybody without conditions of any kind.

This completely human God was what the Bhagavata termed the Purna Avatar. The Bhagavata asserted that the human Krishna was the Supreme Lord Himself, : “Krishnastu Bhagavan Svayam”. In terms of doctrine, the Bhagavata went beyond the axiomatic Four Purusharthas, the four fundamental aims of Human Existence, namely Dharma, Artha, Kama and Moksha, translated as Ethical Action, Material Satisfaction, Emotional Fulfilment and Spiritual Freedom. It added a fifth aim, Bhakti, or the Devotion to the Divine. The great contribution of Krishna that becomes the central highlight of the Bhagavata was that while Moksha was beyond the reach of most, Bhakti was within the reach of all. Moksha addressed the single individual, Bhakti addressed whole of humanity. As an aim of existence, therefore, Bhakti was just as good, if not indeed, superior to Moksha.

The meaning and purpose of the Life and Purpose of Krishna can best be understood in the context of how he related, and indeed identified with four different personality types that make for a typically and totally human context : with the Rakshasas as an Enemy, the Gopis as a Lover, Sudama as a Friend and Uddhava as a Teacher. From vastly different attitudes to him, all of them get bound to him in total surrender to him as devotees. This sums up the full import of the unique quality and reach of the Bhakti doctrine that left a lasting impact on the Indian psyche. We may begin with the story of Kamsa’s relatiionship with Krishna to illustrate how even a relationship of Enmity had an unusual implication in Bhakti. This would then illustrate how much more easily all other relationships could fall into the ambit of Bhakti.

Krishna takes birth in a most unhospitable, but very human location : the prison where his father Vasudeva and mother Devaki had been cast by Kamsa, the tyrant King of Mathura. Kamsa had done this because of a prediction that he would be killed by a son of Devaki who was his own sister. Devaki's own history goes back to a story of her existence in an earlier birth as Aditi, the daughter of Daksha Prajapati. Aditi' sister Diti, lost her children because of the machinations of Indra who was Aditi's son. As a result of Diti's curse, Aditi was was reborn as Devaki and her first six sons prior to the birth of Krishna were killed by Kamsa. The seventh was saved by intervention of the Lord, and a story was put out that it was an abortion, to hide the fact that the foetus had been transferred to the womb of Rohini, another wife of Vasudeva. This child was to be born as Balarama. Krishna was the eighth child, and he was saved as soon as he was born by an arrangement by the Lord, whereby, that night, Vasudeva smuggled the baby out to Gokula and exchanged him with a baby girl child born at the same time to Yashoda and Nandagopa while they were asleep. Hearing that a baby had been born to Devaki, Kamsa rushed to the prison and was about to kill the newborn by smashing it on the ground. To his astonishment the baby slipped from his grip, rose in the sky in the form of a celestial and cried out "Hold your hand O wicked King, Krishna has been already born, so you had better seek him out before he kills you!" Kamsa was overawed by the vision, and stricken with remorse, sought forgiveness of Devaki and Vasudeva and released them from prison. Later however, at the promptings of his Rakshasa advisers, Kamsa's fears were revived and he then unleashed a vicious operation to kill all children born within that 10 day period.

But try as he might, all Kamsa's plans over the years were foiled by Krishna and Balarama. All the killers commissioned by Kamsa to kill them, were instead, killed by them. Informed by Narada that Krishna and Balarama were the sons of Vasudeva through Devaki and Rohini, Kamsa decided to invite them to an Ayudhapuja celebration at Mathura, where he could get them killed. Was this one of those acts of seeming mischief on the part of Narada ? Or was it a pre-vision of a Sage who saw all things through all the phases of time, past, present and future ?. Or was it an act of service to the Lord, to fulfil His Purpose ? These are questions for the Reader to answer for himself. In the event, it proved to be Kamsa's undoing, because Krishna kiiled all the killers Kamsa set on him, and ultimately killed Kamsa himself.

Where does Bhakti come into the story of Kamsa ?. The logic for this is interesting, if unusual. From the day he was told that he would one day Krishna would kill him, Kamsa's mind became obsessively occupied with Krishna and that he should kill Krishna before Krishna killed him. His mind was occupied by Krishna perhaps much more than in the case of an ardent devotee of Krishna. And it would appear that in his final moments the images of Krishna that had so filled his mind with fear, seemed to materialise directly in front of him, as if in a benediction to release him from the sinful existence with which he had been burdened for so long. Direct personal redemption by the Lord is a blessing that even devotees do not easily get. The Bhagavata puts vividly this in the following verse :

स नित्यदोद्विग्नधिया तमीश्वरं पिबन् वदन् वाविचरन्स्वपञ्छ्वसन् ।
ददर्श चक्रायुधमग्रतो यस्तदेव रूपं दुरवापमाप।। १०-४४-३९

sa nityadōdvignadhiyā tamīśvaraṃ piban vadan vāvicaransvapañchvasan .
dadarśa cakrāyudhamagratō yastadēva rūpaṃ duravāpamāpa .. 10-44-39

Because, in utter fear, Kamsa was aleays seeing before him the form of Lord Krishna, with the discus in hand, - whether while drinking, speaking, sleeping, walking or breathing, even so did he, at death, enter into that very Form, which is very difficult for others to attain.

We may now come to Krishna’s relationship with the Gopis, exemplifying Krishna’s larger relationship with numerous women, whether mothers, or sisters or lovers or wives. This covered the entire gamut of man-woman relationship, and ranging from the entirely human to the wholly divine. The Krishna-Gopi relationship strikes an intimate cord in the heart of every woman. The Bhagavata lays their love bare, unvarnished, uninhibited, unapologetic, and this itself presents a simple message : that love is ultimately a pure emotion, that love has no boundaries, that it runs across all that exists, and that, whatever form it takes, it is better recognized and acknowledged than suppressed. At the human end of the spectrum, the physical union of man and woman can be ideally seen as a pure expression of surrender of ones identity in merger with another identity. It is love of this dimension of surrender and merger that makes the heart of Bhakti. What has a physical dimension at one level transforms into a spiritual dimension at another level where ultimately it is the spirit that prevails and pervades all existence. Krishna related and responded to all the Gopis and all his wives on a one to one basis to kindle that very dimension, which is the very essence of the Divine-Human relationship. One such relationship that was special, was that between him and Radha, which is not touched in the Bhagavata but developed in great detail in the Brahmavaivarta Purana and elsewhere. This is described as but a reflection of the relationship of Vishnu with Sri.

One of the stories of the Krishna-Gopi relationship is set in an occasion when the Gopis were observing vows engaged in the worship of the

Goddess Katyayani to mark the start of the winter season. They worship of a sand image of the goddess they make on the banks of the river Kalindi, each praying that they should be blessed with Krishna as their husband. They undress, leave their clothes on the bank and enter the river to enjoy a playful bath. Krishna comes there at that time and in a seeming impulse of mischief collects their garments, gets up a nearby Kadamba tree on the bank and sits there on a branch waiting them to return. When the Gopis are about to emerge from the river, they find their clothes gone and in the possession of Krishna in the tree enjoying himself at their predicament. Krishna then tells them as their conduct was violative of the rules of their worship, he would return their clothes only if they came to him with their hands raised above their heads in supplication to God for forgiveness, Naked as they were in neck deep water they begged him to leave the clothes on the bank, but Krishna would not yield. They had finally to come to him bashfully but remained standing before them enthralled and captivated by his proximity. Krishna returned their garments and then on a more serious note addressed them thus :

मयानुमोदितः सोऽसौ सत्यो भवितुमर्हति ।। १०-२२-२५

नमय्यावेशितधियां कामः कामाय कल्पते ।

भर्जिता क्वथिता धाना प्रायो बीजाय नेष्यते ।। १०-२२-२६

saṅkalpō vidita: sādhvayō bhavatīnāṃ madarcanam .

mayānumōdita: sōasau satyō bhavitumarhati .. 10--22-25

namayyāvēśitadhiyāṃ kāma: kāmāya kalpatē .

bharjitā kvathitā dhānā prāyō bījāya nēṣyatē .. 10-22-26

O virtuous girls, I have understood that the object you have in mind is to serve me. It has my approval and will fructify soon.
Sexual desire directed towards Me, with complete absorpfion in Me, will not end in sensual enjoyment. Just as grain boiled or fried can never germinate, association with Me destroys the sensual nature of passion

The later story of the Rasalila dance, that appears like a fulfilment of that promise, is therefore even more graphic and more explicitly erotic. Here Krishna creates multiple forms of himself, one exclusively as it were, for each Gopi who danced with him. Here are two telling verses from the Bhagavata narrative :

कस्याश्चिन्नाट्यविक्षिप्तकुण्डलत्विषमण्डितम् ।

गण्डं गण्डे सन्दधत्या अदात्ताम्बूलचर्वितम् ।। १०-३३-१३

नृत्यन्ती गायती कश्चित् कूजन्नूपुरमेखला ।

पार्श्वस्थाच्युतहस्ताब्जं श्रान्ताधात् स्तनयोः शिवम्।। १०-३३-१४

kasyāścinnāṭyavikṣiptakuṇḍalatviṣamaṇḍitam .

gaṇḍaṃ gaṇḍē sandadhatyā adāttāmbūlacarvitam .. 10-33-13

nṛtyantī gāyatī kaścit kūjannūpuramēkhalā .

pārśvasthācyutahastābjaṃ śrāntādhāt stanayō: śivam.. 10-33-14

One of them, whose cheeks were reflecting the brilliance of her ear-pendants rocking by the movements of the dance, closely pressed her cheeks to Krishna's and received from them a roll of betel crushed in his mouth.

Another woman who was vigorously dancing to the accompaniment of her own song and the delightful sound produced by her anklets and the mini-bells in her girdle, now felt tired, and for relief pressed the lotus-like palms of nearby Krishna to her breasts.

Now the question is, what place has does the Erotic have in Bhakti ?. How does one reconcile the sensual with the spiritual in Krishna ? These questions by the sceptic of today, were the very questions that Raja Parikshit asked of Suka who was narrating this story to him. We cannot do better than quote Suka's answer to these questions on the real significance of these events seemingly clothed in such eroticism :
"Supermen have been found to transgress the moral code and indulge in aggressive actions. But, just like fire, which consumes everything, be it dirt or poison, and yet remains pure and unaffected, these great ones cannot be contaminated by any evil. But small men imitate them, even mentally. They cannot consume poison as Rudra did. Intelligent people must follow their teachings and also those actions as are consistent with their teachings. The actions of the great men do not come from any egoistic impulse. The One spirit pervades the souls of all the Gopis, their husbands and everyone else and sees no distinction between one or another. He assumes a body and engages in actions that draw all of them, including even non-believers who hear about them".

There is a recurring mystical element in all these stories that one must also bear in mind. Krishna takes multiple forms to be able relate individually and exclusively to each Gopi, This is simply to stress that the individual's relationship with God has to rest on a completely personalised one-to-one basis. God accepts each person who seeks him, entirely as that person is, without any pre-conditions, and then helps raise that person from the physical to the spiritual level. If a woman seeks Krishna physically as a man, He draws her to Himslf, excites her as if responding to her desires,

and then suddenly disappears. Using separation then, to intensify her craving for Him, He suddenly reappears to show that He really cares, but also uses His mystical disappearance and reapperance to indicate to her that there is more to Him than the physical, with which she could have a higher and more lasting relationship. This is a completely novel methodology for raising an individual from the human to the spiritual on the basis of that person's own initial personality. This is the unique feature of the Bhakti doctrine as launched by Krishna. And it is what accounts for the enormous appeal of Krishna.

No role could better fit a God than the role of a Friend of the humble and the meek. Krishna's friendship for Sudama (also called Sridama) is one the most beautiful stories that have an enduring appeal among the Indian people. Sudama was a child-hood friend, and they lived together for the early years of their tutelage under a Guru. Sudama and his wife were deeply committed to traditional Vedic disciplines and values. They were meek and humble to the point that they lived and subsisted on whatever came their way from day to day. Often they had nothing to eat and reduced to skin and bone, wearing tattered clothes, in sheer penury, yet they lived content with whatever they had or got. One day his wife said his childhood friend being now the powerful King at Dvaraka, Sudama should visit him and on seeing him his friend would surely help them to have at least the basic needs of living beyond hunger. Sudama would not easily accept the idea of troubling anyone for their needs and said that they should trust in God's care. On her repeated entreaties, he finally yielded and got ready leave for Dvaraka.

The true human that she was, Sudama's wife insisted that he should not go to Krishna empty-handed, but carry a small gift, as he was sure to accept anything that came with true love. She gave him all they had for the day, which was a handful of beaten rice. Sudama agreed to take this to Krishna, with a lot of trepidation. Finally the day he arrived at the environs of Krishna's palace at Dvaraka, he was stopped by the guards. But spotting him from a distance, Krishna came running to him, and to the consternation of the guards, enveloped him in a warm embrace and then led him lovingly into the palace. Hesitantly Sudama offered him the gift he brought and to his great surprise Krishna ate it with great delight. They then spent a long time together recalling old times, and when the time came to leave, Sudama was loaded with gifts and sent back with arrangements to travel in comfort. On reaching home, he was astonished to find it was no long the humble hut that he had left. Instead it was a splendid palace with all the comforts and manned by staff, and he found his wife transformed and radiantly happy. Sudama then realized that all this was the doing of his wonderful childhood friend, who was clearly God in human form. But Sudama continued to lead his humble life. He was no longer

hungry, but he remained untouched by all this luxury and ostentation. What greater riches could he have when God, his childhood friend was now his life-long friend.

There are of course, many mystic experiences that form part of the Krishna saga. No experience however can compare with the one where Krishna appeared in all his Cosmic grandeur in the Visvaroopa vision of Himself that he gave Arjuna in the course of his teaching during the Kurukshetra War. This brings us to role of Krishna as a Teacher, best exemplified in his relationship with Uddhava. Interestingly the central point of his teaching to Uddhava too is finally focussed on Bhakti as the ultimate aim of Existence. But while the teaching to Uddhava and Arjuna, is essentially the same, there is an interesting difference. The Bhagavad Gita, is clearly designed as a philosophical teaching that appeals to the intellectual. But the very same teaching is given in a simple form to Uddhava representing the common man, Uddhava sought Krishna's teaching in the following words :

उद्धव उवाच ः

सुदुश्चरामिमां मन्ये योगचर्यामनात्मनः ।

यथाञ्जसा पुमान् सिद्ध्येत् तन्मे ब्रूह्यञ्जसाच्युत ।। ११-२९-१

uddhava uvāca :

suduścarāmimāṃ manyē yōgacaryāmanātmana: .

yathāñjasā pumān siddhyēt tanmē brūhyañjasācyuta .. 11-29-1

Uddhava said : O Lord !, the path of communion through knowledge that you have described is extremely difficult for one who has not yet conquered the senses. O Achyuta ! Expound to me in an easily understandable manner, a way of communion which is practicable for an ordinary person.

One part of Krishna's onward explanation is specially illuminating :

इति सर्वाणि भूतानि मद्भावेन महाद्युते ।

सभाजयन् मन्यमानो ज्ञानं केवलमाश्रितः ।। ११-२९-१३

ब्राह्मणे पुल्कसे स्तेने ब्रह्मण्येऽर्के स्फुलिङ्गके ।

अक्रूरे क्रूरके चैव समदृक् पण्डितो मतः ।। ११-२९-१४

नरेष्वभीक्ष्णं मद्भावं पुंसो भावयतोऽचिरात् ।

स्पर्धासूयातिरस्काराः साहङ्कारावियन्ति हि ।। ११-२९-१५

विसृज्य स्मयमानान् स्वान् व्रीडां दैहिकीम् ।
प्रणमेद् दण्डवद् भूमावाश्वचाण्डालगोखरम् ।। ११-२९-१६
sabhājayan manyamānō jñānaṃ kēvalamāśrita: .. 11-29-13
brāhmaṇē pulkasē stēnē brahmaṇyē`rkē sphyuliṅgakē .
akrūrē krūrakē caiva samadṛk paṇḍitō mata: .. 11-29-14
narēṣvabhīkṣṇaṃ madbāvaṃ puṃsō bhāvayatōacirāt .
spardhāsūyātiraskārā: sāhaṅkārāviyanti hi .. 11-29-15
visṛjya smayamānān svān vrīḍāṃ daihikīm .
praṇamēd daṇḍavad bhūmāvāśvacāṇḍālagōkharam .. 11-29-16

O Uddhava of mighty intelligence, know him to be a man of true illumination (Pandita) who, with the help of the insight born of knowledge, could have evenness of outlook and perceive and honour all beings as My manifestations – be they holy men or outcasts, persecutors or adorers of holy men, the sun or a spark of fire, a tranquil personage or a ferocious and cruel man. (13 – 14)

In those who constantly seek to find My presence in all human beings, there will no longer be any competitiveness with equals, jealousy towards superiors, contempt for inferiors, and too much self-consciousness with regard to oneself. (15)

Overlooking the ridicule of friends and relatives, casting aside the sense of high and low on mere physical considerations, and throwing away all shyness and shame based on such ideas, one should fall down in prostration like a stick before all beings - dogs, outcasts, cattle, asses and the like, seeing all of them as manifestations of the Supreme Being. (16)

This teaching to Uddhava, has therefore gained wide popularity under the name of the Udhhava Gita, by virtue of its directness and simplicity. But either way, whether given to Arjuna or Uddhava, the Gita has come to us as surely the most sublime, the highest summation, of all the teachings that have emanated from ancient India.

Krishna left us at the dawn of Kaliyuga after leaving a message for humanity that would protect them from the great corruptions that were foretold for this Yuga. The Bhagavata gives quite a frightening description of the level of degeneration that would set in during this Yuga, as set out in the Annexure, But it closes with the optimistic note that the end of the period would see the arrival of Kalki, the next Avatar of Vishnu, who would restore righteousness once again and usher in the Krita Yoga of the next great Chautryuga Cycle. Till then of course, we would have to put our faith in the eternal message of Krishna so beautifully summed up by Sanjaya at the conclusion of the Bhagavad Gita :

यत्र योगेश्वरः कृष्णो यत्र पार्थो धनुर्धरः ।
तत्र श्रीर्विजयो भूतिर्ध्रुवा नीतिर्मतिर्मम ।। ७८ ।।
yatra yōgēśvaraḥ kr̥ṣṇō yatra pārthō dhanurdharaḥ ..
tatra śrīrvijayō bhūtirdhruvā nītirmatirmama .. 78 ..

Wherever Bhagavan Sri Krishna, the Lord of Yoga is, and wherever there is Arjuna, the wielder of the Gandiva bow is, goodness, victory, glory and unfailing righteousness will always be there: so I declare ! -78-

Where then are Krishna and Arjuna today ? They are surely in the minds of the millions of mankind and will remain there to guide them as in the past, through the millenia of the future.

ANNEXURE
- 1

THE GENEOLOGY STARTS WITH THE CREATOR BRAHMA HIMSELF
AND BRANCHES AFTER NAHUSHA AS BELOW
BRAHMA--ATRI--CHANDRA--BUDHA--PURARABAS--AYUS--NAHUSHA
THE TWO RESULTING BRANCHES END WITH PARIKHIT AND KRISHNA

GENEOLOGY OF PARIKHIT

GENEOLOGY OF KRISI

S.No	NAME	S.No	NAME
1	YAYATI	1	YADU
2	PURU	2	SAHASRAJIT
3	JANAMEJAYA-1	3	SATAJIT
4	PRACHINVAT	4	HEHAYA
5	PRABIRA	5	DHARMA
6	NAMASYU	6	KUNI
7	CARUPADA	7	BHADRASENA
8	SUHYU	8	DHANAKA
9	BAHUGAVA	9	KRITAVIRA
10	SAMYATI	10	KIRTAVIRYARJUNA
11	AHAMYATI	11	MADHU
12	RAUDRASVA	12	VRSHNI
13	RTEYU	13	SUDHAJIT
14	RANTIBHARA	14	SINI
15	SUMATI	15	SATYAKA
16	RAIBHYA	16	SATYAKI
17	DUSHYANTA	17	JAYA
18	BHARATA	18	KUNI
19	BHARADVAJA	19	ANAMITRA
20	MANYU	20	PRSNI
21	BRHATKSHATRA	21	VIDURATHA
22	HASTI	22	SURA
23	RAKSHA	23	SINI
24	SAMBARANA	24	BHOJA
25	KURU	25	HRIDIKA
26	PARIKSHIT-1	26	SURA
27	SURATHA	27	VASUDEVA
28	VIDURATHA	28	KRISHNA
29	SARVABHAUMA		
30	JAYASENA		
31	RADHIKA		
32	AYUTA		
33	KRODHANA		
34	DEVATITHI		
35	RSYA		
36	DILIPA		
37	PRATIPA		

THE ARROW HERE IS TO INDICATE
THAT YUDHISTHIRA ANDKRISHNA

38	**SANTANU**	**ARE CONTEMPORANEOU**
39	**VICITRAVIRYA**	
40	**PANDU**	
41	**YUDHISTHIRA**	
42	**PARIKSHIT-2**	

ANNEXURE - 2

CONDITIONS OF THE KALI YUGA
AS FORETOLD IN THE SRIMAD BHAGAVATAM

kalim āgatam ājñāya kṣetre 'smin vaiṣṇave vayam
āsīnā dīrgha-satreṇa kathāyāḿ sakṣaṇā hareḥ 1-1-21

Knowing well that the age of Kali has already begun, we are assembled here in this holy place to hear at great length the transcendental message of Godhead and in this way perform sacrifice.

tvaḿ naḥ sandarśito dhātrā dustaraḿ nistitīrṣatām
kaliḿ sattva-haraḿ puḿsāḿ karṇa-dhāra ivārṇavam 1-1-22

We think that we have met Your Goodness by the will of providence, just so that we may accept you as captain of the ship for those who desire to cross the difficult ocean of Kali, which deteriorates all the good qualities of a human being.

śrī-śuka uvāca tataś cānu-dinaḿ dharmaḥ
satyaḿ śaucaḿ kṣamā dayā kālena balinā rājan
nańkṣyaty āyur balaḿ smṛtiḥ 12-2-1

Śukadeva Gosvāmī said: Then, O King, religion, truthfulness, cleanliness, tolerance, mercy, duration of life, physical strength and memory will all diminish day by day because of the powerful influence of the age of Kali.

vittam eva kalau nṛṇāḿ janmācāra-guṇodayaḥ
dharma-nyāya-vyavasthāyāḿ kāraṇaḿ balam eva hi 12-2-2

In Kali-yuga, wealth alone will be considered the sign of a man's good birth, proper behavior and fine qualities. And law and justice will be applied only on the basis of one's power.

dāmpatye 'bhirucir hetur māyaiva vyāvahārike
strītve puḿstve ca hi ratir vipratve sūtram eva hi 12-2-3

Men and women will live together merely because of superficial attraction, and success in business will depend on deceit. Womanliness and manliness will be judged according to one's expertise in sex, and a man will be known as a brāhmaṇa just by his wearing a thread.

liṅgaṁ evāśrama-khyātāv anyonyāpatti-kāraṇam
avṛttyā nyāya-daurbalyaṁ pāṇḍitye cāpalaṁ vacaḥ 12-2-4

A person's spiritual position will be ascertained merely according to external symbols, and on that same basis people will change from one spiritual order to the next. A person's propriety will be seriously questioned if he does not earn a good living. And one who is very clever at juggling words will be considered a learned scholar.

Anāḍhyataivāsādhutve sādhutve dambha eva tu
svīkāra eva codvāhe snānam eva prasādhanam 12-2-5

A person will be judged unholy if he does not have money, and hypocrisy will be accepted as virtue. Marriage will be arranged simply by verbal agreement, and a person will think he is fit to appear in public if he has merely taken a bath.

dūre vāry-ayanaṁ tīrthaṁ lāvaṇyaṁ keśa-dhāraṇam
udaraṁ-bharatā svārthaḥ satyatve dhārṣṭyam eva hi
dākṣyaṁ kuṭumba-bharaṇaṁ yaśo 'rthe dharma-sevanam 12-2-6

A sacred place will be taken to consist of no more than a reservoir of water located at a distance, and beauty will be thought to depend on one's hairstyle. Filling the belly will become the goal of life, and one who is audacious will be accepted as truthful. He who can maintain a family will be regarded as an expert man, and the principles of religion will be observed only for the sake of reputation.

evaṁ prajābhir duṣṭābhir ākīrṇe kṣiti-maṇḍale
brahma-viṭ-kṣatra-śūdrāṇāṁ yo balī bhavitā nṛpaḥ 12-2-7

As the earth thus becomes crowded with a corrupt population, whoever among any of the social classes shows himself to be the strongest will gain political power.

prajā hi lubdhai rājanyair nirghṛṇair dasyu-dharmabhiḥ
ācchinna-dāra-draviṇā yāsyanti giri-kānanam 12-2-8

Losing their wives and properties to such avaricious and merciless rulers, who will behave no better than ordinary thieves, the citizens will flee to the mountains and forests.

śāka-mūlāmiṣa-kṣaudra- phala-puṣpāṣṭi-bhojanāḥ
anāvṛṣṭyā vinańkṣyanti durbhikṣa-kara-pīḍitāḥ 12-2-9

Harassed by famine and excessive taxes, people will resort to eating leaves, roots, flesh, wild honey, fruits, flowers and seeds. Struck by drought, they will become completely ruined.

śīta-vātātapa-prāvṛḍ-himair anyonyataḥ prajāḥ
kṣut-tṛḍbhyāḿ vyādhibhiś caiva santapsyante ca cintayā 12-2-10

The citizens will suffer greatly from cold, wind, heat, rain and snow. They will be further tormented by quarrels, hunger, thirst, disease and severe anxiety.

triḿśad viḿśati varṣāṇi paramāyuḥ kalau nṛṇām 12-2-11

The maximum duration of life for human beings in Kali-yuga will become fifty years.

kṣīyamāṇeṣu deheṣu dehināḿ kali-doṣataḥ
varṇāśramavatāḿ dharme naṣṭe veda-pathe nṛṇām
pāṣaṇḍa-pracure dharme dasyu-prāyeṣu rājasu
cauryānṛta-vṛthā-hiḿsā- nānā-vṛttiṣu vai nṛṣu
śūdra-prāyeṣu varṇeṣu cchāga-prāyāsu dhenuṣu
gṛha-prāyeṣv āśrameṣu yauna-prāyeṣu bandhuṣu
aṇu-prāyāsv oṣadhīṣu śamī-prāyeṣu sthāsnuṣu
vidyut-prāyeṣu megheṣu śūnya-prāyeṣu sadmasu
itthaḿ kalau gata-prāye janeṣu khara-dharmiṣu
dharma-trāṇāya sattvena bhagavān avatariṣyati 1-2-12 to 16

By the time the age of Kali ends, the bodies of all creatures will be greatly reduced in size, and the religious principles of followers of varṇāśrama will be ruined. The path of the Vedas will be completely forgotten in human society, and so-called religion will be mostly atheistic. The kings will mostly be thieves, the occupations of men will be stealing, lying and needless violence, and all the social classes will be reduced to the lowest level of śūdras. Cows will be like goats, spiritual hermitages will be no different from mundane houses, and family ties will extend no further than the immediate bonds of marriage. Most plants and herbs will be tiny, and all trees will appear like dwarf śamī trees. Clouds will be full of lightning, homes will be devoid of piety, and all human beings will have become like asses. At that time, the Supreme Personality of Godhead will appear on the earth. Acting with the power of pure spiritual goodness, He will rescue eternal religion.

--

ANNEXURE 3

Summary of the 12 Skandas of the Bhagavata Purana

Canto 1 (19 Chapters)

The first book introduces a gathering of sages headed by Rishi Saunaka at the Naimisha Forest getting to hear a complete narration of the Bhagavata from the Suta story teller, Ugrasravas. The Suta recited the story exactly as he heard it narrated by Suka, the son of Vyasa, to Raja Parikshit while awaiting his end in a fast unto death undertaken by him in atonement for an earlier sin.

Canto 2 (10 Chapters)

Śuka tells Parikishit that when one is about to die, they should become free of the fear of death and let go of all attachments to pleasure, home, and family. Śuka describes creation and the avatars of Vishnu, concluding with a description of the ten characteristics of a Purana.

Canto 3 (33 Chapters)

Vidura gets to hear from Uddhava many stories : the end of the Kurukshetra War and the death of Krishna. In a later meeting, the sage Maitreya tells Vidura how the worlds were created, the divisions of time, and other subjects. Maitreya also the story of the birth of Hiranyakasipu and his death at the hands of Varaha, the boar avatar of Vishnu. Another important story is that of Devahuti and her son Kapila and his imparting to her the Samkhya teachings to help her to find her final liberation.

Canto 4 (31 Chapters)

The story of Daksha and his sacrifice is told, in which he mocks Shiva in front of Dakshayani—his own daughter and Shiva's consort—resulting in Dakshayani's self-immolation, which later came to be known by one of her names, *Sati*. The legend of Dhruva's penance and devotion to Vishnu is also recounted, along with the related story of king Prithu. The book ends with the recounting of the renunciation and liberation of the Pracetas brothers.

Canto 5 (26 Chapters)

The story of Manu's sons and their children leads eventually to Bharat and a description of the world, the sun and its course, the moon and the planets, the regions below the earth, and the twenty-eight hells (*naraka*).

Canto 6 (19 Chapters)

This Canto includes the story of Ajāmila, who escaped from the Yamadutas for chanting the Holy Name "Na-ra-ya-na" on his deathbed, even though he was only intending to call his son. Later he left his home and went to Haridwar to perfect himself for self realization through Bhakthi-Yoga. The stories of the victory of Indra over Viśvarūpa and the birth of the Maruts are recounted..

Canto 7 (15 Chapters)

The main portion of the seventh book is dedicated to the well known story of Hiranyakaśipu, his son Prahlada, and the death of Hiranyakaśipu at the hands of Narasimha, an avatar of Vishnu. Book seven also includes a discussion of the dharma involved with the different varnas and with the four ashramas (stages) of life comprising the structure of society.

Canto 8 (24 Chapters)

The description of the six past *Manvantaras* (ages or time periods of Manu) and the seven future ages of Manu includes several stories, many involving the avatars of Vishnu. Nine chapters are dedicated to the oft told story of Vishnu's Vamana (dwarf) avatar and his defeat of Bali. The story of the churning of the ocean of milk is also recounted, which is done with the help of the Kurma avatar of Vishnu.

Canto 9 (24 Chapters)

The current age of Manu is described at length, including the traditional history of the Solar Dynasty founded by Ikshvaku and the Lunar Dynasty of Pururavas. A long history of dynasties is described—Panchala, Magadha, Kuru, Anu, Druhyus, Turvasu, and others—leading up to the Yadu dynasty and the birth of Krishna to his parents Vasudeva and Devaki.

Canto 10 (90 Chapters)

The tenth book, dedicated to Krishna, is responsible for the widespread popularity of the Bhāgavata Purāṇa. Book Ten includes the most enduring images and stories of Krishna. The tenth book is by far the lengthiest, taking up almost one quarter of the entire *Bhāgavata*. While the *Mahabharata* and the *Bhagavad Gita* show Krishna in various roles as teacher and diplomat, Book Ten shows Krishna simply engaging in *lila*, or divine and intimate play with his devotees. It presents this intimate relationship of humans with God as the highest goal of human existence.

Canto 11 (31 Chapters)

The destruction of the Yadava dynasty, including Krishna and all his kinsmen, is caused by the curse of a brahmin—instigated by Krishna himself. The Yadavas kill each other in a drunken fight and Krishna dies as a result of the same curse, the result of a metal-tipped arrow striking his foot. The last chapter describes Krishna's ascent to Vaikuntha. Book eleven also includes the so-called *Uddhava Gita*, the last discourse of Krishna which he addresses to his dear friend Uddhava.

Canto 12 (13 Chapters)

The future rulers of Magadha are predicted, along with the evils of Kali Yuga and the future destruction of the world (*pralaya*). The main story ends with the death of King Parikshit—cursed to die from snakebite—and the thwarted snake sacrifice of his son Janamejaya. The text finally concludes with a second description of the ten characteristics of a Purana, the life of Markandeya, a summary of the Bhāgavata, and the assertion that it is the greatest among the Puranas.

Filename: THE BHAGAVATA PURANA
Directory: C:\Documents and Settings\KRISHNASWAMY\My Documents
Template: C:\Documents and Settings\KRISHNASWAMY\Application Data\Microsoft\Templates\Normal.dot
Title: THE BHAGAVATA PURANA
Subject:
Author: KRISHNASWAMY
Keywords:
Comments:
Creation Date: 2/1/2014 10:31:00 AM
Change Number: 1
Last Saved On: 2/1/2014 10:57:00 AM
Last Saved By: KRISHNASWAMY
Total Editing Time: 20 Minutes
Last Printed On: 2/1/2014 10:58:00 AM
As of Last Complete Printing
  Number of Pages: 110
  Number of Words: 36,567 (approx.)
  Number of Characters: 208,438 (approx.)

Namo tassa bhagavato arahato sammāsambuddhassa

Buddhaguṇagāthāvalī

Yatheva puppharāsimhā, gantheyya mālā sobhanā;
Evaṃ buddhaguṇagāthā, viraciṃ sahassādhikā.

Sopi bhagavā arahaṃ, sammāsambuddho sayambhū;
Vijjācaraṇasampanno, buddhaṃ taṃ paṇamāmyahaṃ.1.

Purisadammasārathī, lokavidū anuttaro;
Satthādevamanussānaṃ, buddhaṃ taṃ paṇamāmyahaṃ.2.

Sugato sugado sāmī, sukhado santipadāyako;
Sabbalokānukampako, buddhaṃ taṃ paṇamāmyahaṃ.3.

Varo varaññū varado, varuttamo varāharo;
Varadhammaṃ adesayi, buddhaṃ taṃ paṇamāmyahaṃ.4.

Mahāmaṅgalamaṅgalyo, maṅgalo maṅgalālayo;
Maṅgalāyatano nātho, buddhaṃ taṃ paṇamāmyahaṃ.5.

Maṅgalindo maṅgaliko, mahāmaṅgalanāyako;
Maṅgaladhammaṃ desesi, buddhaṃ taṃ paṇamāmyahaṃ.6.

Maṅgalaggo maṅgalaññū, maṅgalatthapadāyako;
Maṅgalapanthadassāvī, buddhaṃ taṃ paṇamāmyahaṃ.7.

Maṅgaliccho maṅgaliddho, maṅgalamabhivaddhano;
Maṅgalehi paripuṇṇo, buddhaṃ taṃ paṇamāmyahaṃ.8.

Maṅgalābhā ujjotesi, maṅgalatthapabhākaro;
Maṅgalālokamaṇḍito, buddhaṃ taṃ paṇamāmyahaṃ.9.

Maṅgalatthamanuppatto, maṅgalatthaparāyaṇo;
Sabbadā maṅgalakaro, buddhaṃ taṃ paṇamāmyahaṃ.10.

Maṅgalamaggamanvesi, patto maṅgalamuttamaṃ;
Maṅgalāyanaṃ dassetā, buddhaṃ taṃ paṇamāmyahaṃ.11.

Maṅgalamahimādhārī, maṅgalakārī nāyako;
Sabbadhi maṅgaladātā, buddhaṃ taṃ paṇamāmyahaṃ.12.

Maṅgalassa kovido ca, amaṅgalassa kovido;
Paramaṃ maṅgalaṃ laddho, buddhaṃ taṃ paṇamāmyahaṃ.13.

Sabbamaṅgalasampanno, maṅgalaghosaghosako;
Maṅgaluttamaṃ desesi, buddhaṃ taṃ paṇamāmyahaṃ.14.

Mahāmaṅgalatthaṃ maggī, laddho dhammasumaṅgalo;
Maṅgala’ddhānaṃ ñāpesi, buddhaṃ taṃ paṇamāmyahaṃ.15.

Agārikatthaṃ ñāpesi, mahāmaṅgalamuttamaṃ;

Gihī sahāyako sāmī, buddhaṃ taṃ paṇamāmyahaṃ.16.

Mahāmaṅgala'laṅkito, mahāmaṅgalabhūsano;
Mahāmaṅgalasekharo, buddhaṃ taṃ paṇamāmyahaṃ.17.

Mahāmaṅgalaṃsumālī, maṅgalābho samujjalo;
Maṅgalaṃsuṃ ujjotesi, buddhaṃ taṃ paṇamāmyahaṃ.18.

Mahaggha maṅgalodadhi, mahantamaṅgalaṇṇavo;
Mahāmaṅgalasāgaro, buddhaṃ taṃ paṇamāmyahaṃ.19.

Amaṅgalanisāhantā, maṅgalabhānubhassaro;
Maṅgalālokavikiṇṇo, buddhaṃ taṃ paṇamāmyahaṃ.20.

Bāhusacco bujjhanako, dhammacakkhuuppādako;
Tibhavamaṅgalaṅkārī, buddhaṃ taṃ paṇamāmyahaṃ.21.

Mahāvattā pavattā ca, atthassa ninnetā pabhū;
Amatassa dātā viññū, buddhaṃ taṃ paṇamāmyahaṃ.22.

Divā tapati ādicco, rattiṃ dippati candimā;
Rattiṃdivaṃ tapi nātho, buddhaṃ taṃ paṇamāmyahaṃ.23.

Sannaddho khattiyo tapati, jhāyī tapati brāhmaṇo;
Nirantaraṃ tapi nātho, buddhaṃ taṃ paṇamāmyahaṃ.24.

Dukkhadomanassanāsī, sokaparidevakkhayo;
Jātimaccujarātigo, buddhaṃ taṃ paṇamāmyahaṃ.25.

Yathāvādī tathākārī, tathavādī tathāgato;
Yathākārī tathāvādī, buddhaṃ taṃ paṇamāmyahaṃ.26.

Bhaggarāgo bhaggadoso, bhaggamoho so bhagavā;
Bhaggamāno bhaggamāyo, buddhaṃ taṃ paṇamāmyahaṃ.27.

Bhaggakāmo bhaggakodho, bhaggakopo bhaggakuho;
Bhaggakasāvo bhaggindho, buddhaṃ taṃ paṇamāmyahaṃ.28.

Bhaggajāti bhaggamaccū, bhaggaloko bhaggabhavo;
Bhaggasaṃsāro bhaggogho, buddhaṃ taṃ paṇamāmyahaṃ.29.

Bhogabhaggo sokabhaggo, rogabhaggo bhaggarajo;
Sūlabhaggo sallabhaggo, buddhaṃ taṃ paṇamāmyahaṃ.30.

Āsābhaggo issābhaggo, ejābhaggo bhaggajaṭā;
Chandabhaggo bandhabhaggo, buddhaṃ taṃ paṇamāmyahaṃ.31.

Vītarāgo vītadoso, vītamoho vītāsavo;
Vītakāmo vītakodho, buddhaṃ taṃ paṇamāmyahaṃ.32.

Vītapāpo vītapuñño, vītabhāro vītamalo;
Vītavikāro vītindho, buddhaṃ taṃ paṇamāmyahaṃ.33.

Vantarāgo vantadoso, vantamoho vantamalo;

Vantakasāvo vantīgho, buddhaṃ taṃ paṇamāmyahaṃ.34.

Vantarāgo vantadoso, vantamoho vantamalo;
Vantakasāvo vantīgho, buddhaṃ taṃ paṇamāmyahaṃ.35.

Sagguru tilokaguru, sabbasattānamaggagurū;
Netāresu mahānetā, buddhaṃ taṃ paṇamāmyahaṃ.36.

Mahāguru naraguru, devaguru guruttamo!
Jeṭṭhaguru seṭṭhaguru, buddhaṃ taṃ paṇamāmyahaṃ.37.

Vissaguru lokaguru, dhammaguru gurūttamo;
Natthi etādiso guru, buddhaṃ taṃ paṇamāmyahaṃ.38.

Mahāsatthā mahāsotthi, mahāmitto mahāsakhā;
Mahākalyāṇamitto yo, buddhaṃ taṃ paṇamāmyahaṃ.39.

Mahāpañño mahāviññū, mahāvidvā mahāvidū;
Mahāmedhāvī sumedho, buddhaṃ taṃ paṇamāmyahaṃ.40.

Mahāsuddho mahābhaddo, mahādayo mahāsayo;
Mahādibbo mahābhabbo, buddhaṃ taṃ paṇamāmyahaṃ.41.

Mahāvīro mahādhīro, mahāsūro mahabbalo;
Mahāmāracamū maddi, buddhaṃ taṃ paṇamāmyahaṃ.42.

Mahājeṭṭho mahāseṭṭho, mahaggo mahānāyako;
Mahācheko mahādakkho, buddhaṃ taṃ paṇamāmyahaṃ.43.

Mahābyatto mahāñāto, mahākhyāto mahāyasī;
Mahiddho mahāvikhyāto, buddhaṃ taṃ paṇamāmyahaṃ.44.

Mahātuṭṭho mahāhaṭṭho, mahājavo mahājayo;
Mahāsantuṭṭho visiṭṭho, buddhaṃ taṃ paṇamāmyahaṃ.45.

Mahānātho mahāsāmī, mahāpabhū mahāvibhū;
Mahissaro bodhissaro, buddhaṃ taṃ paṇamāmyahaṃ.46.

Mahāvaṇṇo mahākanto, manopiyo manāpiko;
Mahāsobhano manuñño, buddhaṃ taṃ paṇamāmyahaṃ.47.

Mahājhāyī mahāñāṇī, mahādhīmā mahāsudhī;
Mahāvibhāvī medhāvī, buddhaṃ taṃ paṇamāmyahaṃ.48.

Mahākhantī ca titikkho, mahānikkaṅkho dhammagū;
Mahāsaṃyato saṃvuto, buddhaṃ taṃ paṇamāmyahaṃ.49.

Mahāthomito pūjito, mahāmānito vandito;
Mahābhivādito bhiyyo, buddhaṃ taṃ paṇamāmyahaṃ.50.

Mahatattho mahatthiko, mahantattho mahattaro;
Mahanto mahattappatto, buddhaṃ taṃ paṇamāmyahaṃ.51.

Mahālābhī mahākārī, mahādāyī mahādhanī;

Mahāvijjo mahāpujjo, buddhaṃ taṃ paṇamāmyahaṃ.52.

Mahābuddhi mahābudhā, mahāpabodhipuṅgavo;
Mahābhavaṇṇavaṃ tiṇṇo, buddhaṃ taṃ paṇamāmyahaṃ.53.

Mahānāgo mahābhāgo, mahābāho mahiddhiko;
Mahāyodho mahaggato, buddhaṃ taṃ paṇamāmyahaṃ.54.

Mahādanto mahāsanto, mahāgaṇī mahāguṇī;
Mahāsantipadāyako, buddhaṃ taṃ paṇamāmyahaṃ.55.

Mahāsīlo mahācitto, mahābudho mahesino;
Mahāmohodadhiṃ tiṇṇo, buddhaṃ taṃ paṇamāmyahaṃ.56.

Mahātapassī dhammesī, mahāyasassī nāyako;
Mahāpatāpī tejassī, buddhaṃ taṃ paṇamāmyahaṃ.57.

Mahāābho mahāpabho, mohandhakārabhindako;
Ñāṇapadīpaṃ dīpesi, buddhaṃ taṃ paṇamāmyahaṃ.58.

Mahāpassaddhidāyako, munirājā munissaro;
Santidado sukhadado, buddhaṃ taṃ paṇamāmyahaṃ.59.

Mahānīvaraṇā’tīto, mahāmohasamūhato;
Mahoghatiṇṇo mokkhako, buddhaṃ taṃ paṇamāmyahaṃ.60.

Mahābhavopadhicatto, lobhadosavināsako;
Mahāripuṃ nimaddesi, buddhaṃ taṃ paṇamāmyahaṃ.61.

Mahā’bhiññābalappatto, mahāmaññitanāsako;
Mahāsaddhamaṃ niddisi, buddhaṃ taṃ paṇamāmyahaṃ.62.

Ahorattiṃ sadāsuddho, mahālokagganāyako;
Samattavissavissuto, buddhaṃ taṃ paṇamāmyahaṃ.63.

Mahāavijjāucchinno, mahāāsattiriñcako;
Mahājaṭā vijaṭesi, buddhaṃ taṃ paṇamāmyahaṃ.64.

Mahāsūlavivattako, mahāsallavinodano;
Mahāsavaṃ byantikaro, buddhaṃ taṃ paṇamāmyahaṃ.65.

Mahāparakkamī sūro, sabbathā aparājayo;
Accantaabhayo vīro, buddhaṃ taṃ paṇamāmyahaṃ.66.

Mahātaṇhāvītivatto, mahāsokapanūdano;
Mahādukkhamatikkanto, buddhaṃ taṃ paṇamāmyahaṃ.67.

Mahāmānamatikkamo, mārasenanimmaddano;
Kammaklesaṃ nijjaresi, buddhaṃ taṃ paṇamāmyahaṃ.68.

Mahābhavodadhittiṇṇo, pāpaṇṇavapāraṅgato;
Mahāsaṃsaraṇātigo, buddhaṃ taṃ paṇamāmyahaṃ.69.

Mahāsaṃyojanātīto, mahāvaṭṭavināsako;

Mahāsaṃsāroghatiṇṇo, buddhaṃ taṃ paṇamāmyahaṃ.70.

Mahārāgaviraññjako, mahādosanimmaddako;
Mahāsotaṃ visosesi, buddhaṃ taṃ paṇamāmyahaṃ.71.

Mahāmettāvihārī yo, mahāpuñño mahāraho;
Mahākaruṇāsāgaro, buddhaṃ taṃ paṇamāmyahaṃ.72.

Mahābhavasindhulaṅghī, bhavamutto bhavantagū;
Sokasūlasamucchinno, buddhaṃ taṃ paṇamāmyahaṃ.73.

Mahāvanapathātīto, mahākantārapāragū;
Mahābhavoghanittiṇṇo, buddhaṃ taṃ paṇamāmyahaṃ.74.

Mahāmaggaphalappatto, supatto amatodadhī;
Bhavacakkaṃ vibhañjesi, buddhaṃ taṃ paṇamāmyahaṃ.75.

Mahāsubodhisampanno, muttimaggasubhāvito;
Bhavabandhanaṃ bhañjesi, buddhaṃ taṃ paṇamāmyahaṃ.76.

Mahānandīsamucchinno, mahākilesanissaṭo;
Mahāpāpoghamuttiṇṇo, buddhaṃ taṃ paṇamāmyahaṃ.77.

Mahāpihāparikkhīṇo, mahāsaṃyojane nudo;
Sabbāsave vinodesi, buddhaṃ taṃ paṇamāmyahaṃ.78.

Mohatimiraṃ bhañjesi, suriyo’va pabhaṅkaro;
Mahājutiṃ pabhāsesi, buddhaṃ taṃ paṇamāmyahaṃ.79.

Mahābhayaṃ padālesi, chambhacchinno bhayanudo;
Mahādukkhakkhandhanudo, buddhaṃ taṃ paṇamāmyahaṃ.80.

Mahāsattuṃ vināsesi, sattidhārī mahābalī;
Mahāsiddho mahesakkho, buddhaṃ taṃ paṇamāmyahaṃ.81.

Mahātamaṃ panudi ca, mahājotipabhāsako;
Ādicco viya dīpesi, buddhaṃ taṃ paṇamāmyahaṃ.82.

Mahābhogapariccāgī, tiṇṇamahātaṇhaṇṇavo;
Mohudadhiṃ pāraṅgato, buddhaṃ taṃ paṇamāmyahaṃ.83.

Mahābhiññābalappatto, mahāpadhānanāyako;
Mahābandhanavimutto, buddhaṃ taṃ paṇamāmyahaṃ.84.

Mahābodhimahaṇṇavo, mahāsambodhisāgaro;
Mahāñāṇamahodadhi, buddhaṃ taṃ paṇamāmyahaṃ.85.

Mahābhisakko yatīndo, taṇhārogatikicchako;
Dukkhato bahū mocesi, buddhaṃ taṃ paṇamāmyahaṃ.86.

Mahāmahimāmaṇḍito, chabbaṇṇaraṃsidhārako;
Mahāpabhāya byāpako, buddhaṃ taṃ paṇamāmyahaṃ.87.

Mahākaruṇāsampatto, sadā mettāya’bhirato;

Mahājanahitarato, buddhaṃ taṃ paṇamāmyahaṃ.88.

Mahāmicchādiṭṭhiṃ hantā, mahāsaddhammuddesako;
Mahāantakupacchinno, buddhaṃ taṃ paṇamāmyahaṃ.89.

Mahāsokasallakatto, mahākhīlavisodhano;
Mahāsantikaro loke, buddhaṃ taṃ paṇamāmyahaṃ.90.

Mahāpāpapaṅkaṃ dhotā, mahādukkhavimocako;
Mahāsajjanaṃ sodhesi, buddhaṃ taṃ paṇamāmyahaṃ.91.

Mahāantakahantā yo, maccusenavināsako;
Mahātaṇhaṃ vinodesi, buddhaṃ taṃ paṇamāmyahaṃ.92.

Mahādiṭṭhiṃ viddhaṃsesi, pāpapuññasamūhato;
Mānaṃ māyañca maddesi, buddhaṃ taṃ paṇamāmyahaṃ.93.

Mahāmohaṃ vināsesi, mahārāganirodhako;
Mahādosaṃ niddhaṃsesi, buddhaṃ taṃ paṇamāmyahaṃ.94.

Vicitradhammakathiko, abbhutamagguddesako;
Mahakkhāto mahākathī, buddhaṃ taṃ paṇamāmyahaṃ.95.

Mahāvādī kammavādī, mahāsakyamunīvaro;
Munipuṅgavo munindo, buddhaṃ taṃ paṇamāmyahaṃ.96.

Mahāmohanisānāsī, mahāpabhā vitthārako;
Mahājuṇhā pajjotesi, buddhaṃ taṃ paṇamāmyahaṃ.97.

Mahā’vijjānisā hantā, vijjāraṃsivibhūsito;
Mahādhammābhā vikari, buddhaṃ taṃ paṇamāmyahaṃ.98.

Mahāmohaṃ nimmaddesi, māyājālavimocano;
Micchāvādaṃ pamaddesi, buddhaṃ taṃ paṇamāmyahaṃ.99.

Āsavasotaṃ sosesi, mahāvyāpādamaddano;
Mohamahodadhitiṇṇo, buddhaṃ taṃ paṇamāmyahaṃ.100.

Mahāmohamatikkanto, mahāsaṅkāvinodano;
Mahābhavoghanittiṇṇo, buddhaṃ taṃ paṇamāmyahaṃ.101.

Pāṇātipātā virato, cattadaṇḍo ahiṃsako;
Amitamettavāridhi, buddhaṃ taṃ paṇamāmyahaṃ.102.

Adinnādānā virato, aniccho apariggaho;
Sabbassa cāgī virāgī, buddhaṃ taṃ paṇamāmyahaṃ.103.

Abrahmacariyātīto, kāmabhogapariccajo;
Māradhītāmānaṃ maddi, buddhaṃ taṃ paṇamāmyahaṃ.104.

Kāyānurakkhī sudanto, vācānurakkhī subbato;
Mahāsīlena sampanno, buddhaṃ taṃ paṇamāmyahaṃ.105.

Sammāājīvasampanno, suddhācaraṇacārako;

Sīlasiromaṇi sāmī, buddhaṃ taṃ paṇamāmyahaṃ.106.

Subharo sīlasampanno, suddhācārasiromaṇī;
Thāmavā javasampanno, buddhaṃ taṃ paṇamāmyahaṃ.107.

Avikappo avitakko, avicāro acintako;
Cittaekaggatāppatto, buddhaṃ taṃ paṇamāmyahaṃ.108.

Indriyāni surakkhesi, sato saṃvaramānaso;
Sammāsamāhitacitto, buddhaṃ taṃ paṇamāmyahaṃ.109.

Pabalapañño paññaññū, gambhīrapaññāsobhano;
Sampannapañño paññakkho, buddhaṃ taṃ paṇamāmyahaṃ.110.

Pahūtapañño supañño, puthulapañño paññavā;
Paguṇañāṇo ñāṇakkho, buddhaṃ taṃ paṇamāmyahaṃ.111.

Tikkhapañño khippapañño, puṇṇapañño paññāpabhū;
Paññānātho paññāsāmī, buddhaṃ taṃ paṇamāmyahaṃ.112.

Dhuvapañño ṭhitapañño, thirapañño paññādado;
Pariyodātapañño yo, buddhaṃ taṃ paṇamāmyahaṃ.113.

Paññāya pāramīppatto, anantapaññasekharo;
Puññapāramīsampanno, buddhaṃ taṃ paṇamāmyahaṃ.114.

Paññādhanī paññābalī, paññāsīlasamāhito;
Paññāpati paññādhārī, buddhaṃ taṃ paṇamāmyahaṃ.115.

Paññavanto sudhīmanto, sīdhapañño paññānidhi;
Paññāvāridhi paññagū, buddhaṃ taṃ paṇamāmyahaṃ.116.

Paguṇapaññākusalo, anantapaññavā vibhū;
Seṭṭhapañño jeṭṭhapañño, buddhaṃ taṃ paṇamāmyahaṃ.117.

Paripuṇṇapañño puṇṇo, pavarapaññapāragū;
Paññissaro ñāṇissaro, buddhaṃ taṃ paṇamāmyahaṃ.118.

Accantaamalapañño, sampuṇṇapaṭibhānavā;
Paṭivedhapaññādhārī, buddhaṃ taṃ paṇamāmyahaṃ.119.

Anomapañño anomo, bhūripañño paññavaro;
Parisuddhapañño suddho, buddhaṃ taṃ paṇamāmyahaṃ.120.

Nibbedhikapañño nātho, paṭibodhapañño paṭū;
Visuddhapañño saṃsuddho, buddhaṃ taṃ paṇamāmyahaṃ.121.

Paññācakkhu ñāṇacakkhu, buddhacakkhu sucakkhumā;
Samantacakkhu sampuṇṇo, buddhaṃ taṃ paṇamāmyahaṃ.122.

Pabalapaññāsaṃyutto, tikkhamedho medhāmayo;
Puṇṇābhiññā aññātāvī, buddhaṃ taṃ paṇamāmyahaṃ.123.

Paññāvudhena sampanno, ajeyyo ajito pabhū;

Jino ajini pāpimaṃ, buddhaṃ taṃ paṇamāmyahaṃ.124.

Asaṅkhatamanuppatto, paññā’bharaṇabhūsito;
Paramatthaṃ paññāpesi, buddhaṃ taṃ paṇamāmyahaṃ.125.

Paññavā paññaṃ pasāresi, ñāṇī ñāṇasaṃvaḍḍhano;
Adhammadhaṃsako dhammī, buddhaṃ taṃ paṇamāmyahaṃ.126.

Paññāsekharo paññindo, ñāṇindo ñāṇasekharo;
Dhammasekharo dhammindo, buddhaṃ taṃ paṇamāmyahaṃ.127.

Javanapañño jitatto, sabbaganthappamocano;
Gaṇṭhimutto guttadvāro, buddhaṃ taṃ paṇamāmyahaṃ.128.

Bahupañño bahukārī, bahuñāṇī bahuguṇo;
Bahulaguṇasampanno, buddhaṃ taṃ paṇamāmyahaṃ.129.

Paññāvimuttisampanno, mohātīto dukkhātigo;
Kilesasallakantako, buddhaṃ taṃ paṇamāmyahaṃ.130.

Bodhihadayo sambuddho, paññindo paññamānaso;
Ñāṇacetaso ñāṇābho, buddhaṃ taṃ paṇamāmyahaṃ.131.

Dhuvasīlo dhuvacitto, dhuvamedho dhuvaṅgato;
Dhuvamutto dhuvaladdho, buddhaṃ taṃ paṇamāmyahaṃ.132.

Sīlabalī cittabalī, paññābalī aññābalī;
Dhammabalī dhīrabalī, buddhaṃ taṃ paṇamāmyahaṃ.133.

Sīladhanī cittadhanī, paññādhanī aññādhanī;
Dhammadhanī dhīradhanī, buddhaṃ taṃ paṇamāmyahaṃ.134.

Kāyāsaṃvarasaṃyato, saṃyatavācāsaṃvaro;
Cittasaṃvara saṃyato, buddhaṃ taṃ paṇamāmyahaṃ.135.

Sīlaggo samādhippatto, paññappatto subhāvito;
Dhammasudhārasaṃ pāyī, buddhaṃ taṃ paṇamāmyahaṃ.136.

Susīlo samādhippatto, paññālaṅkāra’laṅkato;
Dhammābharaṇabhūsito, buddhaṃ taṃ paṇamāmyahaṃ.137.

Sammāsamādhi’laṅkito, sīlapaññavibhūsato;
Sabbābhiññābalappatto, buddhaṃ taṃ paṇamāmyahaṃ.138.

Suddhasīlo suddhacitto, suddhapañño suddhamano;
Suddhadhammaṃ pakāsesi, buddhaṃ taṃ paṇamāmyahaṃ.139.

Sīlavā susamāhito, paññavā yasavā isi;
Lokavissuto vidito, buddhaṃ taṃ paṇamāmyahaṃ.140.

Sīlasamādhisampanno, vidhuro paññapuṅgavo;
Sabbesaṃ sabbaṃ bodhesi, buddhaṃ taṃ paṇamāmyahaṃ.141.

Anantañāṇī nijjhānī, ñāṇasīsacūḷāmaṇi;

Ñāṇakkho narapāmokkho, buddhaṃ taṃ paṇamāmyahaṃ.142.

Nāyakānaṃ varo nātho, ñāṇiko ñāṇapuṇṇiko;
Ñāṇasamattho ñāṇaṭṭho, buddhaṃ taṃ paṇamāmyahaṃ.143.

Ñāṇarāmo ñāṇarato, gambhīrañāṇakovido;
Ñāṇadassanasampanno, buddhaṃ taṃ paṇamāmyahaṃ.144.

Ñāṇasobhito ñāṇaggū, ñāṇa’laṅkāra’laṅkato;
Ñāṇasiromaṇi ñāṇī, buddhaṃ taṃ paṇamāmyahaṃ.145.

Ñāṇavanto ñāṇavaro, ñāṇaneru suññāṇavā;
Ñāṇasindhu ñāṇodadhi, buddhaṃ taṃ paṇamāmyahaṃ.146.

Ñāṇamoli ñāṇamuddho, ñāṇadīpo ñāṇasikho;
Ñāṇameru ñāṇasiṅgo, buddhaṃ taṃ paṇamāmyahaṃ.147.

Gambhīraññāṇī medhāvī, tikkhaññāṇī vicakkhaṇo;
Aññāṇamūlaṃ bhañjesi, buddhaṃ taṃ paṇamāmyahaṃ.148.

Sabbañāṇī sabbaññāto, satthā sammapavattako;
Suddhadhammaṃ vitthāresi, buddhaṃ taṃ paṇamāmyahaṃ.149.

Sabbaññutañāṇapatto, sabbaviññū vināyako;
Nibbānasukhasampatto, buddhaṃ taṃ paṇamāmyahaṃ.150.

Sabbaññū sabbañāṇiko, sabbato maññanājaho;
Sabbamathitavikkhīṇo, buddhaṃ taṃ paṇamāmyahaṃ.151.

Sabbañāṇādhipatiko, samattho pavaro pabhū;
Sabbato ñāṇadassāvī, buddhaṃ taṃ paṇamāmyahaṃ.152.

Dasabalādhipo nāgo, amitañāṇādhipati;
Bahuṃ iddhiṃ anuppatto, buddhaṃ taṃ paṇamāmyahaṃ.153.

Paṭivedhañāṇayutto, māyāpaṭapacchedako;
Avijjaṃ paridhaṃsesi, buddhaṃ taṃ paṇamāmyahaṃ.154.

Muttiñāṇaṃ gavesi yo, maggasaccapakāsako;
Magga’kkhāyī maggavidū, buddhaṃ taṃ paṇamāmyahaṃ.155.

Sabbāññāṇaṃ vināsesi, mahāpaññānamuttamo;
Bodhiñāṇamahāsindhu, buddhaṃ taṃ paṇamāmyahaṃ.156.

Sammādassanasampatto, sammāñāṇapatiṭṭhito;
Sammāvimuttijitatto, buddhaṃ taṃ paṇamāmyahaṃ.157.

Arahā vijjāsampanno, ñāṇasikharasekharo;
Paramaṃ sukhaṃ sampatto, buddhaṃ taṃ paṇamāmyahaṃ.158.

Paramañāṇasampanno, pavarapaññāpuṇṇiko;
Sammāvimuttiṃ sampatto, buddhaṃ taṃ paṇamāmyahaṃ.159.

Sabbadassāvī suññāṇī, sabbakiccesu paṇḍito;

Sabbadhi suguṇupeto, buddhaṃ taṃ paṇamāmyahaṃ.160.

Saṃvedanā saṃveditvā, sammāsambodhiṃ bodhayi;
Sokavigato sumato, buddhaṃ taṃ paṇamāmyahaṃ.161.

Vedanāsu vītagijjho, vedanāmutto sabbathā;
Vedagū ca vedantagū, buddhaṃ taṃ paṇamāmyahaṃ.162.

Vissāsabhūmi sattānaṃ, andhānaṃ nayanūpamo;
Arakkheyyo ārakkhako, buddhaṃ taṃ paṇamāmyahaṃ.163.

Dukkhasakkhī dukkhakkhīṇo, dukkhavidū dukkhantagū;
Dukkhappahīno dukkhaññū, buddhaṃ taṃ paṇamāmyahaṃ.164.

Kāyasakkhī cittasakkhī, vedanānusakkhī sukhī;
Dhammānusakkhī susakkhī, buddhaṃ taṃ paṇamāmyahaṃ.165.

Santakāyo santavāco, santacitto samāhito;
Sabbūpadhivūpasanto, buddhaṃ taṃ paṇamāmyahaṃ.166.

Sammāsamāhitacitto, sammāsīle patiṭṭhito;
Sammāpaññāparipuṇṇo, buddhaṃ taṃ paṇamāmyahaṃ.167.

Nikhilaniṭṭha’dhigamo, accāraddhavipassako;
Samattasantisampatto, buddhaṃ taṃ paṇamāmyahaṃ.168.

Sabbakāyaṃ saṃveditvā, sabbadhammavipassako;
Bhavasaṃsāraṃ riñcesi, buddhaṃ taṃ paṇamāmyahaṃ.169.

Sabbadā satisampanno, sampajaññarato sadā;
Santataṃ samaṇo sāmī, buddhaṃ taṃ paṇamāmyahaṃ.170.

Saccadassanadassāvī, saccadhammavipassako;
Saccacakkaṃ pavattesi, buddhaṃ taṃ paṇamāmyahaṃ.171.

Jhānasokhummasampanno, attapaṇidhipāragū;
Bhavādīnavadassāvī, buddhaṃ taṃ paṇamāmyahaṃ.172.

Cakkhumanto vatavanto, sīlavanto susīlavā;
Medhāvanto paññāvanto, buddhaṃ taṃ paṇamāmyahaṃ.173.

Vaṇṇavanto guṇavanto, jutimanto jutidharo;
Yasavanto kittimanto, buddhaṃ taṃ paṇamāmyahaṃ.174.

Satimanto yati santo, matimanto medhāvino;
Patāpavanto dhīmanto, buddhaṃ taṃ paṇamāmyahaṃ.175.

Yogavanto khemavanto, paṭibhānavanto pabhū;
Hirīmano sirīmano, buddhaṃ taṃ paṇamāmyahaṃ.176.

Attadanto anussado, dhīradhārī dhurandharo;
Dhitimanto dhīsampanno, buddhaṃ taṃ paṇamāmyahaṃ.177.

Thāmavanto iddhimanto, dayāvanto dayālayo;

Kantimanto rūpavanto, buddhaṃ taṃ paṇamāmyahaṃ.178.

Khantimanto santimanto, bhagavanto sukevalī;
Ñāyavanto nayavanto, buddhaṃ taṃ paṇamāmyahaṃ.179.

Bodhimanto buddhimanto, bodhiñāṇo bodhiguṇo;
Bodhidhammamanuppatto, buddhaṃ taṃ paṇamāmyahaṃ.180.

Muttadoso mettāvanto, karuṇāvanto modito;
Sabbathā upekkhāvanto, buddhaṃ taṃ paṇamāmyahaṃ.181.

Yatavanto yatacārī, khamavanto sukhemino;
Tapavanto tathavanto, buddhaṃ taṃ paṇamāmyahaṃ.182.

Pabhāvavanto puriso, patāpī paṭibhānavā;
Sadatthapaṭidīpako, buddhaṃ taṃ paṇamāmyahaṃ.183.

Saṅgachinno raṅgachinno, rāgachinno chinnaratī;
Nandīchinno taṇhāchinno, buddhaṃ taṃ paṇamāmyahaṃ.184.

Chinnāsaṅko chinnātaṅko, chinnākaṅkho chinnaṅgaṇo;
Chinnasaṃyojanā sabbe, buddhaṃ taṃ paṇamāmyahaṃ.185.

Chinnāsaṅgo chinnāsatto, chinnādāno chinnāvilo;
Chinnalitto chinnālambo, buddhaṃ taṃ paṇamāmyahaṃ.186.

Chinnakāmo chinnakodho, chinnakopo chinnamado;
Chinnakleso chinnakhobho, buddhaṃ taṃ paṇamāmyahaṃ.187.

Chinnapāpo chinnatāpo, chinniccho chinnasaṃsayo;
Chinnasoto chinnasneho, buddhaṃ taṃ paṇamāmyahaṃ.188.

Chinnabhogo chinnayogo, chinnabhīti chinnabhayo;
Chinnakhandho chinnachando, buddhaṃ taṃ paṇamāmyahaṃ.189.

Bhinnāsaṅko bhinnātaṅko, bhinnākaṅkho bhinnussuko;

Bhinnābhirato bhinnāso, buddhaṃ taṃ paṇamāmyahaṃ.190.

Bhinnakhobho bhinnadukkho, bhinnakleso bhinnakhilo;
Bhinnābhimāno bhinnejo, buddhaṃ taṃ paṇamāmyahaṃ.191.

Lobhabhinno lolabhinno, rosabhinno bhinnaraṇo;
Nehabhinno khedabhinno, buddhaṃ taṃ paṇamāmyahaṃ.192.

Bhogabhinno sokabhinno, rogabhinno bhinnarajo;
Sūlabhinno sallabhinno, buddhaṃ taṃ paṇamāmyahaṃ.193.

Saṅgabhinno raṅgabhinno, rāgabhinno bhinnaratī;
Nandībhinno taṇhābhinno, buddhaṃ taṃ paṇamāmyahaṃ.194.

Sabbabhavābādhabhinno, bhinnamahāmohatamo;
Ādhibhinno vyādhibhinno, buddhaṃ taṃ paṇamāmyahaṃ.195.

Khinnagiddho khinnamuddho, khinnābhilāso khinniccho;
Khinnalobho khinnābhijjho, buddhaṃ taṃ paṇamāmyahaṃ.196.

Āsākhinno issākhinno, ejākhinno khinnaiṇo;
Chandakhinno bandhakhinno, buddhaṃ taṃ paṇamāmyahaṃ.197.

Kappakhinno kālakhinno, kilesakhinno sabbathā;
Mūlakhinno sūlakhinno, buddhaṃ taṃ paṇamāmyahaṃ.198.

Tiṇṇapāpo tiṇṇapuñño, tiṇṇamoho tiṇṇamalo;
Tiṇṇavikāro tiṇṇīṇo, buddhaṃ taṃ paṇamāmyahaṃ.199.

Tiṇṇadoso tiṇṇadoho, tiṇṇarāgo tiṇṇamamo;
Tiṇṇatāpo tiṇṇatāso, buddhaṃ taṃ paṇamāmyahaṃ.200.

Tiṇṇajāti tiṇṇamaccu, tiṇṇaloko tiṇṇabhavo;
Tiṇṇogho tiṇṇasaṃsāro, buddhaṃ taṃ paṇamāmyahaṃ.201.

Cuṇṇamoho cuṇṇamakkho, cuṇṇamāno cuṇṇamado;
Cuṇṇarāgo cuṇṇadoso, buddhaṃ taṃ paṇamāmyahaṃ.202.

Cuṇṇakodho cuṇṇakopo, cuṇṇakhobho cuṇṇabhayo;
Cuṇṇasūlo cuṇṇasallo, buddhaṃ taṃ paṇamāmyahaṃ.203.

Pāpacuṇṇo puññacuṇṇo, ahaṃcuṇṇo cuṇṇamamo;
Kaṅkhācuṇṇo saṅkācuṇṇo, buddhaṃ taṃ paṇamāmyahaṃ.204.

Saṃsāracakkaṃ cuṇṇesi, bhavarajjūnikantako;
Sabbasaṅkhāravicuṇṇo, buddhaṃ taṃ paṇamāmyahaṃ.205.

Nimmamo nirahaṃkāro, nirālambo nirālayo;
Nippapañco nirārambho, buddhaṃ taṃ paṇamāmyahaṃ.206.

Nirāsatto nirāsaṃso, nissaṃsayo nirussuko;
Nirāsavo nirapekkho, buddhaṃ taṃ paṇamāmyahaṃ.207.

Nirāsaṅko nirātaṅko, nirākaṅkho niraṅgaṇo;
Nissaṅkiliṭṭho nikkaṅkho, buddhaṃ taṃ paṇamāmyahaṃ.208.

Nhāto dhoto niddhoto, nibbuto nittharaṇiko;
Nimmalo nirodhappatto, buddhaṃ taṃ paṇamāmyahaṃ.209.

Nibbhayo naranisabho, nikkampo narakesarī;
Narakuñjaro nicchambhī, buddhaṃ taṃ paṇamāmyahaṃ.210.

Nirāgo cāpi nikkopo, nicchuddho cāpi nimmado;
Niddukkho cāpi nissoko, buddhaṃ taṃ paṇamāmyahaṃ.211.

Nāsako titthiye nānā, nānāvādaviddhaṃsako;
Nānādiṭṭhiṃ nivāresi, buddhaṃ taṃ paṇamāmyahaṃ.212.

Nandikkhayo nibbanatho, niricchako nirindhano;
Nissaṭṭhamāno nittaṇho, buddhaṃ taṃ paṇamāmyahaṃ.213.

Nippaṭibaddho nibaddho, nirābādho nirabbudo;
Niraggalo nikkaṇṭako, buddhaṃ taṃ paṇamāmyahaṃ.214.

Nirupatāpo nippāpo, nippipāso nirākulo;
Nippariphando niriñjo, buddhaṃ taṃ paṇamāmyahaṃ.215.

Nihatamāno nepuñño, nayaniyāmañāṇiko;
Nittiṇṇakaṅkho nissaṅko, buddhaṃ taṃ paṇamāmyahaṃ.216.

Nippagabbho nippaṭigho, nātimāno nirāvilo;
Nibbānapatto nikhilo, buddhaṃ taṃ paṇamāmyahaṃ.217.

Nirosamāno nivero, nikkodho ca nikkupito;
Niyāmappatto pamudo, buddhaṃ taṃ paṇamāmyahaṃ.218.

Sunipuṇo nayaladdho, nirāgu nibbānagato;
Namucidheyyamaccago, buddhaṃ taṃ paṇamāmyahaṃ.219.

Nillobhamāno nisneho, nikkamano nikkāmano;
Nirabhimānī nilluddho, buddhaṃ taṃ paṇamāmyahaṃ.220.

Nirāgamāno ninneho, nandīrāgavināsako;
Niricchamāno nillaggo, buddhaṃ taṃ paṇamāmyahaṃ.221.

Niddosamāno nimmakkho, bhavanettinikantako;
Nikkasāvo nikkaluso, buddhaṃ taṃ paṇamāmyahaṃ.222.

Nikkilissako nikkuppo, niccalo ca niccañcalo;
Niccapalo ca nillolo, buddhaṃ taṃ paṇamāmyahaṃ.223.

Nikkuho ca nikkuṭilo, nibbikāro nibbijjano;
Nigganṭho nirāparādho, buddhaṃ taṃ paṇamāmyahaṃ.224.

Nikkukkucco niruddhacco, nirāso ca bhavābhave;
Nibbicikiccho nibbijjo, buddhaṃ taṃ paṇamāmyahaṃ.225.

Namucisenasūdako, animittarato yatī;
Nipuṇo nittiṇṇaogho, buddhaṃ taṃ paṇamāmyahaṃ.226.

Nikkhīlo cāpi nissallo, nissūlo nibbānarato;
Nippamādo nibbandhano, buddhaṃ taṃ paṇamāmyahaṃ.227.

Nirabhimāno nimmāno, nittaṇhamāno nicchalo;
Nikkaṅkhamāno nicchando, buddhaṃ taṃ paṇamāmyahaṃ.228.

Naravīro naradhīro, narājañño naravaro;
Naranāgo narasīho, buddhaṃ taṃ paṇamāmyahaṃ.229.

Narajeṭṭho naraseṭṭho, narusabho naruttamo;
Naradammasusārathī, buddhaṃ taṃ paṇamāmyahaṃ.230.

Varanātho naranātho, lokanātho lokajino;
Devanātho brahmanātho, buddhaṃ taṃ paṇamāmyahaṃ.231.

Jhānanirato nijjhāyī, kilesavisanāsako;
Sukhumajhānasampanno, buddhaṃ taṃ paṇamāmyahaṃ.232.

Nittaṇhamānaso nātho, sadā nimmalamānaso;
Alittamānaso cāgī, buddhaṃ taṃ paṇamāmyahaṃ.233.

Nunnajāti nunnamaccu, nunnaloko nunnabhavo;
Nunnavibhavo nunnogho, buddhaṃ taṃ paṇamāmyahaṃ.234.

Nunnāsaṅko nunnātaṅko, nunnāso ca nunnussuko;
Nunnābhirato nunniccho, buddhaṃ taṃ paṇamāmyahaṃ.235.

Nunnānutāpo nunnāgu, nunnadāho nunnāsavo;
Nunnamānābhimāno yo, buddhaṃ taṃ paṇamāmyahaṃ.236.

Lobhanudo lolanudo, rosanudo nunnamado;
Disanudo dessanudo, buddhaṃ taṃ paṇamāmyahaṃ.237.

Kammanudo klesanudo, kalinudo nunnamalo;
Sabbathā avijjānudo, buddhaṃ taṃ paṇamāmyahaṃ.238.

Sabbabhavābādhanudo, nunnamahāmohatamo;
Ādhinudo vyādhinudo, buddhaṃ taṃ paṇamāmyahaṃ.239.

Lahupañño paññaṇṇavo, kāruṇo karuṇaṇṇavo;
Medhaṇṇavo mettaṇṇavo, buddhaṃ taṃ paṇamāmyahaṃ.240.

Ñāṇanidhi ñāṇaṇṇavo, dhammanidhi dhammaṇṇavo;
Guṇanidhi guṇaṇṇavo, buddhaṃ taṃ paṇamāmyahaṃ.241.

Muttāsaṅgo muttāsaṅko, muttālambo muttālayo;
Muttāsaṃso muttāsatto, buddhaṃ taṃ paṇamāmyahaṃ.242.

Muttalālaso muttindho, muttachambho muttadaro;
Muttamaccharo mutticcho, buddhaṃ taṃ paṇamāmyahaṃ.243.

Muttakāmo muttataṇho, muttarāgo muttapiho;
Muttachando muttanandī, buddhaṃ taṃ paṇamāmyahaṃ.244.

Muttagiddho muttaluddho, muttābhilāso muttiñjo;
Muttalobho muttābhijjho, buddhaṃ taṃ paṇamāmyahaṃ.245.

Jālamutto’va sakuṇo, muttāso yo bhavābhave;
Saṃyojanehi vimutto, buddhaṃ taṃ paṇamāmyahaṃ.246.

Cetovimutto jhānavā, paññāvimutto paññavā;
Ubhatobhāga vimutto, buddhaṃ taṃ paṇamāmyahaṃ.247.

Sabbāyatanehi mutto, munindo parinibbuto;
Jātisaṃsāravimutto, buddhaṃ taṃ paṇamāmyahaṃ.248.

Sabbakilesā vimutto, sabbadomanassacuto;
Sabbadohavinimutto, buddhaṃ taṃ paṇamāmyahaṃ.249.

Kāmesanā vinimutto, mutto cāpi bhavesanā;
Vibhavesanā vimutto, buddhaṃ taṃ paṇamāmyahaṃ.250.

Kāmiñjanā vinimutto, mutto cāpi bhaviñjanā;
Vibhaviñjanā vimutto, buddhaṃ taṃ paṇamāmyahaṃ.251.

Kāmataṇhā vinimutto, bhavataṇhāvibhañjako;
Vibhavataṇhāvikkhīṇo, buddhaṃ taṃ paṇamāmyahaṃ.252.

Sabbakāmarogamutto, bhavarogabhesajjagū;
Rāgarogavinimutto, buddhaṃ taṃ paṇamāmyahaṃ.253.

Dukkhamutto sukhappatto, attamutto anattagū;
Aniccamutto niccaññū, buddhaṃ taṃ paṇamāmyahaṃ.254.

Kodhamutto kopamutto, klesamutto muttakuho;
Chandamutto chalamutto, buddhaṃ taṃ paṇamāmyahaṃ.255.

Māyāmutto mohamutto, makkhamutto muttamado;
Mānamutto mucchāmutto, buddhaṃ taṃ paṇamāmyahaṃ.256.

Dosamutto dohamutto, dessamutto muttadiso;
Diṭṭhimutto aghamutto, buddhaṃ taṃ paṇamāmyahaṃ.257.

Lobhamutto lolamutto, rosamutto muttaraṇo;
Khobhamutto khedamutto, buddhaṃ taṃ paṇamāmyahaṃ.258.

Bhogamutto sokamutto, rogamutto muttarajo;
Sūlamutto sallamutto, buddhaṃ taṃ paṇamāmyahaṃ.259.

Saṅgamutto raṅgamutto, rāgamutto muttaratī;
Nandīmutto taṇhāmutto, buddhaṃ taṃ paṇamāmyahaṃ.260.

Iñjāmutto indhāmutto, icchāmutto muttapiho;
Edhamutto eḷamutto, buddhaṃ taṃ paṇamāmyahaṃ.261.

Ītimutto bhītimutto, chambhamutto muttabhayo;
Ādhimutto vyādhimutto, buddhaṃ taṃ paṇamāmyahaṃ.262.

Gabbamutto dambhamutto, kūṭamutto muttadaro;
Ḍāhamutto dāhamutto, buddhaṃ taṃ paṇamāmyahaṃ.263.

Kamyamutto kiccamutto, bhantimutto muttabhamo;
Vaṭṭamutto oghamutto, buddhaṃ taṃ paṇamāmyahaṃ.264.

Jātimutto maccumutto, lokamutto muttabhavo;
Nehamutto nettimutto, buddhaṃ taṃ paṇamāmyahaṃ.265.

Āsāmutto issāmutto, ejāmutto muttaiṇo;
Vānamutto pihāmutto, buddhaṃ taṃ paṇamāmyahaṃ.266.

Sotamutto yogamutto, phassamutto muttaraso;
Mūlamutto bhāramutto, buddhaṃ taṃ paṇamāmyahaṃ.267.

Oramutto pāramutto, ghoramutto muttagaho;
Kappamutto kālamutto, buddhaṃ taṃ paṇamāmyahaṃ.268.

Pāpamutto puññamutto, ahaṃmutto muttamamo;

Kaṅkhāmutto saṅkāmutto, buddhaṃ taṃ paṇamāmyahaṃ.269.

Thīnamutto middhamutto, tāpamutto muttupayo;

Muttuttāpo muttuddhacco, buddhaṃ taṃ paṇamāmyahaṃ.270.

Khandhamutto bandhamutto, kalimutto muttamalo;
Sabbathā pipāsāmutto, buddhaṃ taṃ paṇamāmyahaṃ.271.

Vicāravitakkamutto, sadā sammāsamāhito;
Sammāpaṇihitacitto, buddhaṃ taṃ paṇamāmyahaṃ.272.

Anvāhatacittamutto, mutto sabbabhayehi ca;
Bhīmamutto bhesmamutto, buddhaṃ taṃ paṇamāmyahaṃ.273.

Yo paññattiṃ ṭhapetvāna, paramatthassa dassano;
Vipallāsā vippamutto, buddhaṃ taṃ paṇamāmyahaṃ.274.

Abhāvitacittamutto, mutto sabbadukkhehi ca;
Sabbūpasaggā vimutto, buddhaṃ taṃ paṇamāmyahaṃ.275.

Ākulacittavimutto, sabbadā thiramānaso;
Aggalacittavimutto, buddhaṃ taṃ paṇamāmyahaṃ.276.

Abbudacittavimutto, sadā bhāvitamānaso;
Pamādacittapamutto, buddhaṃ taṃ paṇamāmyahaṃ.277.

Upadhicittavimutto, sadā niyyānamānaso;
Ussukacittavimutto, buddhaṃ taṃ paṇamāmyahaṃ.278.

Apekkhācittavimutto, sadā cittanirālayo;
Ārambhacittavimutto, buddhaṃ taṃ paṇamāmyahaṃ.279.

Sammāvimutto sambuddho, suvimuttacitto munī;
Sammadaññāparimutto, buddhaṃ taṃ paṇamāmyahaṃ.280.

Asaṅkiliṭṭhacitto yo, mutto sabbabhavehi ca;
Abhinivesābhimutto, buddhaṃ taṃ paṇamāmyahaṃ.281.

Tilokatimirā mutto, paññappabhāpabhāsako;
Tibhavataṇhā nittiṇṇo, buddhaṃ taṃ paṇamāmyahaṃ.282.

Pamadappamutto byatto, bhāvanāratamānaso;
Bhavaṇṇavavinimutto, buddhaṃ taṃ paṇamāmyahaṃ.283.

Saṃsārasaṅkhārā mutto, vikāramuttamānaso;
Navasamussayamutto, buddhaṃ taṃ paṇamāmyahaṃ.284.

Jātivyādhijarāmutto, maraṇamutto mārajī;

Punabbhavavinimutto, buddhaṃ taṃ paṇamāmyahaṃ.285.

Asuciasuddhimutto, niccanimmalamānaso;
Subhāvitacitto suddho, buddhaṃ taṃ paṇamāmyahaṃ.286.

Avijjāndhakāramutto, vijjālokapakāsako;
Anavasesañāṇaññū, buddhaṃ taṃ paṇamāmyahaṃ.287.

Āsattimutto alitto, āsajjāmuttacetaso;
Mohamānavinimutto, buddhaṃ taṃ paṇamāmyahaṃ.288.

Bhavabhogavippamutto, bhavasaṃyojanacchido;
Bhavabhītibhayātīto, buddhaṃ taṃ paṇamāmyahaṃ.289.

Kopakodhavinimutto, dosadohaṃ visosayī;
Sokasallaṃ vicuṇṇesi, buddhaṃ taṃ paṇamāmyahaṃ.290.

Bījamutto balayutto, subujjhitā subuddhimā;
Gedhāmutto medhāyutto, buddhaṃ taṃ paṇamāmyahaṃ.291.

Sabbabhavābādhamutto, muttamahāmohatamo;
Bālyasaṭhatāvimutto, buddhaṃ taṃ paṇamāmyahaṃ.292.

Tasamutto tāsamutto, santāsamutto sabbathā;
Sabbatassanavimutto, buddhaṃ taṃ paṇamāmyahaṃ.293.

Bhavanettiyā vimutto, bhavoghamuttamānaso;
Sabbattha saṃyogamutto, buddhaṃ taṃ paṇamāmyahaṃ.294.

Sabbakāmayogamutto, sabbakāmagginibbuto;
Sabbakāmaratimutto, buddhaṃ taṃ paṇamāmyahaṃ.295.

Sabbesānaṃ jaṭāmutto, vimutto sabbāsattiyā;
Sabbānusayāmutto, buddhaṃ taṃ paṇamāmyahaṃ.296.

Sabbāsavā vinimutto, sadā alīnamānaso;
Sabbāsajjā vippamutto, buddhaṃ taṃ paṇamāmyahaṃ.297.

Sabbātaṅkavinimutto, sīho abhayamānaso;
Sabbathā tassanamutto, buddhaṃ taṃ paṇamāmyahaṃ.298.

Sabbāsaṅkā vinimutto, anavassutamānaso;
Sabbaṭhāne kicchāmutto, buddhaṃ taṃ paṇamāmyahaṃ.299.

Sabbālambavinimutto, sabbathā bhavabhañjako;
Sabbānusayā vicchinno, buddhaṃ taṃ paṇamāmyahaṃ.300.

Sabbāpekkhā vippamutto, sadā alittacetaso;
Sabbābhijjhā vinimutto, buddhaṃ taṃ paṇamāmyahaṃ.301.

Iñjanāindhanāmutto, muttomohamadehi ca;
Sabbalobhavinimutto, buddhaṃ taṃ paṇamāmyahaṃ.302.

Sabbākkosā vinimutto, sampuṇṇamettamānaso;

Kuppanakujjhanamutto, buddhaṃ taṃ paṇamāmyahaṃ.303.

Sabbathā saṅkopamutto, byāpādamutto sabbadā;
Sabbadhi paṭighamutto, buddhaṃ taṃ paṇamāmyahaṃ.304.

Sabbābhilāsā vimutto, ākaṅkhāmutto sabbathā;
Sabbalālasā vimutto, buddhaṃ taṃ paṇamāmyahaṃ.305.

Virodhānurodhamutto, saṅkhobhamutto sabbadā;
Sabbānutāpā sumutto, buddhaṃ taṃ paṇamāmyahaṃ.306.

Sabbadā sammosamutto, sammohamutto sabbathā;
Sabbadhi avijjāmutto, buddhaṃ taṃ paṇamāmyahaṃ.307.

Sabbaṭhāne vibbhamamutto, vibbhantimutto sabbadhi;
Sabbavipallāsamutto, buddhaṃ taṃ paṇamāmyahaṃ.308.

Kaṭukakasāyāmutto, kakkasamutto sabbathā;
Sabbadā kalusāmutto, buddhaṃ taṃ paṇamāmyahaṃ.309.

Sabbassādanā vimutto, saṃsaṭṭhamutto sabbadā;
Āsajjanā vinimutto, buddhaṃ taṃ paṇamāmyahaṃ.310.

Ahaṅkārā vinimutto, mamaṅkārā mutto munī;
Mānāvamānā vimutto, buddhaṃ taṃ paṇamāmyahaṃ.311.

Sabbaganthavinimutto, palighamutto sabbadā;
Sabbābhibhū sabbamutto, buddhaṃ taṃ paṇamāmyahaṃ.312.

Sabbasārambhasumutto, papañcamutto sabbadā;
Sabbūpadhi vinimutto, buddhaṃ taṃ paṇamāmyahaṃ.313.

Kohaññakoṭillamutto, cāpallamutto sabbathā;
Sabbathā viddesamutto, buddhaṃ taṃ paṇamāmyahaṃ.314.

Domanassā vinimutto, paḷāsamuttamānaso;
Sabbasantāpā sumutto, buddhaṃ taṃ paṇamāmyahaṃ.315.

Sabbābhimānā vimutto, sabbatāpehi muccako;
Sabbadhi vikkhobhamutto, buddhaṃ taṃ paṇamāmyahaṃ.316.

Sabbanīvaraṇāmutto, siddho ekaggamānaso;
Sammāpañño sammāmutto, buddhaṃ taṃ paṇamāmyahaṃ.317.

Sabbāvilā vippamutto, suddho saṃsuddhacetaso;
Kasāvakalaṅkamutto, buddhaṃ taṃ paṇamāmyahaṃ.318.

Sabbabyāpādappamutto, sadā pasādamānaso;
Sabbūpanāhā vimutto, buddhaṃ taṃ paṇamāmyahaṃ.319.

Sabbathāpamādamutto, sampajāno satiyuto;
Bhāvanābhirato yogī, buddhaṃ taṃ paṇamāmyahaṃ.320.

Sabbābhisajjanā mutto, sadā kāruññamānaso;

Sabbupārambhavimutto, buddhaṃ taṃ paṇamāmyahaṃ.321.

Sabbadhi rosarahito, sabbadhi karuṇānidhī;
Sabbasāvajjā vimutto, buddhaṃ taṃ paṇamāmyahaṃ.322.

Sabbabādhāparimutto, bandhamutto ca sabbathā;
Kaṅkhicchākaṇṭakamutto, buddhaṃ taṃ paṇamāmyahaṃ.323.

Sabbārambhavinimutto, sadā samitamānaso;
Khambhanākhobhanā mutto, buddhaṃ taṃ paṇamāmyahaṃ.324.

Sabbasaṅkhatā sumutto, asaṅkhata sudassano;
Uddhaccakukkuccāmutto, buddhaṃ taṃ paṇamāmyahaṃ.325.

Sabbabyasanavimutto, abyāsatta sumānaso;
Sabbasaṃsaraṇamutto, buddhaṃ taṃ paṇamāmyahaṃ.326.

Sabbupādānapamutto, mutto sabbamadehi ca;
Sabbāyatanehi suñño, buddhaṃ taṃ paṇamāmyahaṃ.327.

Sabbapāsehi pamutto, yo vippasannamānaso;
Sabbamānānusayāmutto, buddhaṃ taṃ paṇamāmyahaṃ.328.

Sabbanehavinimutto, sadā alittacetaso;
Sabbāsativinimutto, buddhaṃ taṃ paṇamāmyahaṃ.329.

Cittiñjanā vinimutto, sadā cittanirindhano;
Sabbāsavā vippamutto, buddhaṃ taṃ paṇamāmyahaṃ.330.

Sabbadā akampacitto, thiravimuttamānaso;
Sabbavikkhepavimutto, buddhaṃ taṃ paṇamāmyahaṃ.331.

Bhavasnehā vippamutto, vimutto tibhavodadhi;
Sabbānugiddhisumutto, buddhaṃ taṃ paṇamāmyahaṃ.332.

Bhavacakkavinimutto, sudanto bahusaṃyato;
Visaṅkhāragatacitto, buddhaṃ taṃ paṇamāmyahaṃ.333.

Sabbathā bhaviñjāmutto, vantalokāmiso isi;
Dhāresi antimaṃ dehaṃ, buddhaṃ taṃ paṇamāmyahaṃ.334.

Sabbābhijjhāvinimutto, santuṭṭho suddhamānaso;
Saṃsārasāgarā mutto, buddhaṃ taṃ paṇamāmyahaṃ.335.

Sabbadhi sabbato mutto, sabbaññāto sabbañjayo;
Sabbathā mutto subhaddo, buddhaṃ taṃ paṇamāmyahaṃ.336.

Sabbantarāyavimutto, aggalamutto sabbadhi;
Sabbabyavadhānamutto, buddhaṃ taṃ paṇamāmyahaṃ.337.

Sabbatāpavinimutto, sītalo sītimānaso;
Bhavarāgaggivimutto, buddhaṃ taṃ paṇamāmyahaṃ.338.

Vaṅkamutto paṅkamutto,?..Dhamutto muttamano;

Sabbadā ātaṅkamutto, buddhaṃ taṃ paṇamāmyahaṃ.339.

Sabbathā saṃsayamutto, kampamutto visārado;
Aggiidhumavimutto, buddhaṃ taṃ paṇamāmyahaṃ.340.

Sabbadā caṇḍikkamutto, dussanamutto sabbathā;
Sabbadhi sampuṇṇamutto, buddhaṃ taṃ paṇamāmyahaṃ.341.

Ujucitto sujūcitto, samacitto samācaro;
Dhīticitto vatacitto, buddhaṃ taṃ paṇamāmyahaṃ.342.

Alobhaadosacitto, alaggacitto sobhano;
Amohacitto dhīcitto, buddhaṃ taṃ paṇamāmyahaṃ.343.

Sādhucitto suddhacitto, sotthicitto satiyuto;
Cārucitto sivacitto, buddhaṃ taṃ paṇamāmyahaṃ.344.

Dhammacitto atthacitto, dhīracitto cittuttamo;
Hiricitto siricitto, buddhaṃ taṃ paṇamāmyahaṃ.345.

Hitacitto sukhacitto, kalyāṇacitto kāruñño;
Pīticitto sīticitto, buddhaṃ taṃ paṇamāmyahaṃ.346.

Paramavisuddhacitto, muttacitto yativaro;
Yatacitto vatacitto, buddhaṃ taṃ paṇamāmyahaṃ.347.

Haṭṭhacitto tuṭṭhacitto, seṭṭhacitto suṭṭhuttaro;
Santuṭṭhacitto pahaṭṭho, buddhaṃ taṃ paṇamāmyahaṃ.348.

Saticitto yaticitto, sampajañño viriyavā;
Sumaticitto sappañño, buddhaṃ taṃ paṇamāmyahaṃ.349.

Mettacitto dayācitto, karuṇacitto kevalī;
Modito maddavacitto, buddhaṃ taṃ paṇamāmyahaṃ.350.

Saccacitto tathacitto, suguṇacitto sīlavā;
Nillobhacitto sucitto, buddhaṃ taṃ paṇamāmyahaṃ.351.

Niddosacitto niddhoto, nimmohacitto nillīno;
Nimmalacitto nissaṅgo, buddhaṃ taṃ paṇamāmyahaṃ.352.

Dibbacitto bhabbacitto, dammacitto dasabalo;
Bhabbabhāvarato bhabbo, buddhaṃ taṃ paṇamāmyahaṃ.353.

Ñāṇacitto medhācitto, vijjācitto vijjādhanī;
Paññācitto aññācitto, buddhaṃ taṃ paṇamāmyahaṃ.354.

Ditticitto juticitto, juṇhacitto ālokado;
Kanticitto khanticitto, buddhaṃ taṃ paṇamāmyahaṃ.355.

Amalo odātacitto, pasannacitto pesalo;
Pāvano punītacitto, buddhaṃ taṃ paṇamāmyahaṃ.356.

Javacitto balacitto, thāmacitto visārado;

Ṭhitacitto thiracitto, buddhaṃ taṃ paṇamāmyahaṃ.357.

Ojacitto tejacitto, yodhacitto avicalo;
Nibbhayacitto nipphando, buddhaṃ taṃ paṇamāmyahaṃ.358.

Paguṇo supaññacitto, saṃyatacitto saṃvuto;
Pasannacitto passaddho, buddhaṃ taṃ paṇamāmyahaṃ.359.

Bhaddacitto mokkhacitto, sabbaseṭṭho sattuttamo;
Somanassacitto santo, buddhaṃ taṃ paṇamāmyahaṃ.360.

Santacitto dantacitto, vasīcitto vusitavā;
Sucicitto rucicitto, buddhaṃ taṃ paṇamāmyahaṃ.361.

Guttacitto muttacitto, pasannacitto cittujū;
Sumanacitto sucitto, buddhaṃ taṃ paṇamāmyahaṃ.362.

Santacitto sadāsanto, sadā santusito isi;
Sabbattha saṃvuto sāmī, buddhaṃ taṃ paṇamāmyahaṃ.363.

Rittakāmo rittataṇho, rittarāgo rittarajo;
Rittachando rittanandī, buddhaṃ taṃ paṇamāmyahaṃ.364.

Rittavero rittaroso, rittuttāpo rittāvilo;
Rittakodho rittakopo, buddhaṃ taṃ paṇamāmyahaṃ.365.

Saṅgaritto raṅgaritto, rāgaritto rittaratī;
Nandīritto taṇhāritto, buddhaṃ taṃ paṇamāmyahaṃ.366.

Sabbabhavābādharitto, rittamahāmohatamo;
Sabbathā avijjāritto, buddhaṃ taṃ paṇamāmyahaṃ.367.

Nandīsaṃyojanaritto, sabbasaṅgapariccajo;
Uttamatthaṃ hatthagato, buddhaṃ taṃ paṇamāmyahaṃ.368.

Iñjāritto indhāritto, icchāritto rittaagho;
Edharitto gedharitto, buddhaṃ taṃ paṇamāmyahaṃ.369.

Antagato antappatto, pārappatto pāraṅgato;
Koṭigato koṭippatto, buddhaṃ taṃ paṇamāmyahaṃ.370.

Khemappatto khemaṅgato, aggappatto aggaṅgato;
Sivappatto sivaṅgato, buddhaṃ taṃ paṇamāmyahaṃ.371.

Padappatto dhuvappatto, parisuddhippatto pabhū;
Maggappatto phalappatto, buddhaṃ taṃ paṇamāmyahaṃ.372.

Sārappatto pāragato, pariyantappatto varo;
Pariyodātasampatto, buddhaṃ taṃ paṇamāmyahaṃ.373.

Vimalo vodātappatto, nibbānappatto nimmalo;
Amalo amatappatto, buddhaṃ taṃ paṇamāmyahaṃ.374.

Dhammappatto dhammayogī, kusalappatto kevalī;

Lokuttarappatto pujjo, buddhaṃ taṃ paṇamāmyahaṃ.375.

Pattavijjo pattapañño, patto sambodhimuttamaṃ;
Pattasanti pattasukho, buddhaṃ taṃ paṇamāmyahaṃ.376.

Pattadhammo pattabodhi, pattamaggo pattaphalo;
Pattaamato pattattho, buddhaṃ taṃ paṇamāmyahaṃ.377.

Paramatthasaccaṃ patto, pattakhemo pattasivo;
Pattaaccuto pattaggo, buddhaṃ taṃ paṇamāmyahaṃ.378.

Pattaanomo pattiṭṭho, pattadhuvo pattakkhayo;
Pattalokuttaradhammo, buddhaṃ taṃ paṇamāmyahaṃ.379.

Pattañāṇo pattamedho, pattadhammaniyāmako;
Pattaananto pattanto, buddhaṃ taṃ paṇamāmyahaṃ.380.

Pattavisuddhi pattiddhi, pattapparamatthapado;
Pattanipuṇatthadhammo, buddhaṃ taṃ paṇamāmyahaṃ.381.

Pattakanti pattavaṇṇo, pattakitti pattayaso;
Pattapassiddhi pakhyāto, buddhaṃ taṃ paṇamāmyahaṃ.382.

Sabbakappaparikkhīṇo, parimutto patāpavā;
Saṃsāroghapārappatto, buddhaṃ taṃ paṇamāmyahaṃ.383.

Nayappatto vasīppatto, sacchikaraṇapāragū;
Niyyānaṃ susacchikato, buddhaṃ taṃ paṇamāmyahaṃ.384.

Bhārabhañjako bhadanto, bhuvanabhogabhindako;
Bhavamahaṇṇavaṃ tiṇṇo, buddhaṃ taṃ paṇamāmyahaṃ.385.

Dukkare bodhissambhāre, pūretvāna asesato;
Patto sabbaññutaṃ ñāṇaṃ, buddhaṃ taṃ paṇamāmyahaṃ.386.

Santipatto santibhūto, sītalībhūto sabbadhi;
Paramaṃ sukhaṃ sampatto, buddhaṃ taṃ paṇamāmyahaṃ.387.

Pannāsajjo pannāsatto, pannālambo pannālayo;
Pannasūlo pannasallo, buddhaṃ taṃ paṇamāmyahaṃ.388.

Pannāsaṅko pannātaṅko, pannākaṅkho pannaṅgaṇo;
Pannāpekkho pannābhijjho, buddhaṃ taṃ paṇamāmyahaṃ.389.

Pannabhāro katakicco, puṇṇaabhiññā vosito;
Sabbavosita vosānaṃ, buddhaṃ taṃ paṇamāmyahaṃ.390.

Manogutto vacīgutto, kāyagutto guttivaro;
Guttakammo guttadhammo, buddhaṃ taṃ paṇamāmyahaṃ.391.

Cittagutto cittadanto, saṃtata citta saṃyato;
Cittamutto cittasanto, buddhaṃ taṃ paṇamāmyahaṃ.392.

Indriyagutto sugutto, attapaccakkho āsabho;

Pacurapaññāsampanno, buddhaṃ taṃ paṇamāmyahaṃ.393.

Kāyagutto vacīgutto, cittagutto yo guttatto;
Sabbindriyagutto sāmī, buddhaṃ taṃ paṇamāmyahaṃ.394.

Dhīrahadayo dhorayho, saṃvuto saṃyatamano;
Guttindriyo guttamāno, buddhaṃ taṃ paṇamāmyahaṃ.395.

Dhitiyutto matiyutto, nītiyutto yuttanayo;
Maggayutto phalayutto, buddhaṃ taṃ paṇamāmyahaṃ.396.

Maggaladdho aggaladdho, antaladdho laddhapatho;
Paramatthasaccaladdho, buddhaṃ taṃ paṇamāmyahaṃ.397.

Iṭṭhaladdho siddhaladdho, sītiladdho laddhasivo;
Dullabhanibbānaladdho, buddhaṃ taṃ paṇamāmyahaṃ.398.

Dhammaladdho atthaladdho, muttiladdho laddhatatho;
Paladdhatiṃsapāramī, buddhaṃ taṃ paṇamāmyahaṃ.399.

Santiladdho khantiladdho, kantiladdho laddhayaso;
Dittiladdho kittiladdho, buddhaṃ taṃ paṇamāmyahaṃ.400.

Dibbaladdho bhabbaladdho, sabbaladdho laddhabalo;
Sududdasaṃ sivaṃ laddho, buddhaṃ taṃ paṇamāmyahaṃ.401.

Suddhiladdho buddhiladdho, iddhiladdho laddhanidhī;
Upaladdhachaḷabhiñño, buddhaṃ taṃ paṇamāmyahaṃ.402.

Kalyāṇaṃ kusalaṃ laddho, pītiladdho laddhasukho;
Upaladdhaamatasindhū, buddhaṃ taṃ paṇamāmyahaṃ.403.

Upaladdhayogakkhemo, sotthiladdho laddhadhuvo;
Dasabalaladdho vīro, buddhaṃ taṃ paṇamāmyahaṃ.404.

Bodhiladdho ñāṇaladdho, medhāladdho laddhanayo;
Paññāladdho vijjāladdho, buddhaṃ taṃ paṇamāmyahaṃ.405.

Sumatiladdho dhīladdho, laddhavimuttisampattī;
Parama’pavaggaladdho, buddhaṃ taṃ paṇamāmyahaṃ.406.

Punītaṃ pavittaṃladdho, laddhauttamamaṅgalo;
Paramaṃ avayaṃ laddho, buddhaṃ taṃ paṇamāmyahaṃ.407.

Ukkaṭṭhaṃ kevalaṃ laddho, sumuttiladdho sabbato;
Ananta’nītikaṃ laddho, buddhaṃ taṃ paṇamāmyahaṃ.408.

Sattabojjhaṅgupaladdho, laddhaabhiñño sabbato;
Bhavataṇhakkhayaṃ laddho, buddhaṃ taṃ paṇamāmyahaṃ.409.

Parisuddhapanthaladdho, saccaladdho anūpamo;
Paripuṇṇadhammaladdho, buddhaṃ taṃ paṇamāmyahaṃ.410.

Sampuṇṇapariññāladdho, aññāladdho sabbuttamo;

Paṭisambhidāsuladdho, buddhaṃ taṃ paṇamāmyahaṃ.411.

Paccakkhavimuttiladdho, laddhachaḷabhiññāvaro;
Paripuṇṇasantiladdho, buddhaṃ taṃ paṇamāmyahaṃ.412.

Yathābhūtasaccaladdho, tathatāladdho sabbadhi;
Samantasamatāladdho, buddhaṃ taṃ paṇamāmyahaṃ.413.

Nimmalacakkhupaladdho, vimalavijjāvāridhi;
Nipuṇatthadhammaladdho, buddhaṃ taṃ paṇamāmyahaṃ.414.

Thāmaladdho javaladdho, samaladdho patāpavā;
Lokuttarasaccaladdho, buddhaṃ taṃ paṇamāmyahaṃ.415.

Dhitiladdho suciladdho, saṃsuddhiladdho suddhimā;
Sudhāladdho sumedhāvī, buddhaṃ taṃ paṇamāmyahaṃ.416.

Laddhaaddho bhaddaladdho, modaladdho laddhasubho;
Sabbattha santosaladdho, buddhaṃ taṃ paṇamāmyahaṃ.417.

Tīraladdho pāraladdho, sāraladdho laddhaphalo;
Maṅgalamuttamaṃ laddho, buddhaṃ taṃ paṇamāmyahaṃ.418.

Aṃsuladdho raṃsiladdho, ojaladdho laddhajutī;
Uggaaggaābhāladdho, buddhaṃ taṃ paṇamāmyahaṃ.419.

Pasaṃsāpasiddhiladdho, visesavissavissuto;
Pūjanaṃ thomanaṃ laddho, buddhaṃ taṃ paṇamāmyahaṃ.420.

Mohandhakāravimutto, ālokaladdho lokajī;
Appameyyappabhāladdho, buddhaṃ taṃ paṇamāmyahaṃ.421.

Visallo kusalo satthā, kammākammassakovido;
Pāragū sabbakammānaṃ, buddhaṃ taṃ paṇamāmyahaṃ.422.

Kusalassa kovido ca, akusalassa kovido;
Kusalassupasampanno, buddhaṃ taṃ paṇamāmyahaṃ.423.

Dhammassa kovido cāpi, adhammassāpi kovido;
Pāragū sabbadhammānaṃ, buddhaṃ taṃ paṇamāmyahaṃ.424.

Puññassa kovido cāpi, apuññassāpi kovido;
Pāpapuññamatikkanto, buddhaṃ taṃ paṇamāmyahaṃ.425.

Maggassa kovido cāpi, amaggassāpi kovido;
Aggamaggamugghāṭesi, buddhaṃ taṃ paṇamāmyahaṃ.426.

Sukhassa kovido cāpi, dukkhassa cāpi kovido;
Paramasukhadassāvī, buddhaṃ taṃ paṇamāmyahaṃ.427.

Iṭṭhassa kovido cāpi, aniṭṭhassāpi kovido;
Paramiṭṭhaṃ paññāpesi, buddhaṃ taṃ paṇamāmyahaṃ.428.

Antassa kovido cāpi, anantassāpi kovido;

Anantaobhāsaṃ sakkhī, buddhaṃ taṃ paṇamāmyahaṃ.429.

Matassa kovido cāpi, amatassāpi kovido;
Amatassasindhuladdho, buddhaṃ taṃ paṇamāmyahaṃ.430.

Niccassa kovido cāpi, aniccassāpi kovido;
Niccasaccaṃ pakāsesi, buddhaṃ taṃ paṇamāmyahaṃ.431.

Bhavassa kovido cāpi, vibhavassāpi kovido;
Sabbaso bhavaṃ bhañjesi, buddhaṃ taṃ paṇamāmyahaṃ.432.

Rāgassa kovido cāpi, arāgassāpi kovido;
Sabbarāgaṃ virañjesi, buddhaṃ taṃ paṇamāmyahaṃ.433.

Dosassa kovido cāpi, adosassāpi kovido;
Sabbadosaṃ viddhaṃsesi, buddhaṃ taṃ paṇamāmyahaṃ.434.

Mohassa kovido cāpi, amohassāpi kovido;
Sabbamohavītivatto, buddhaṃ taṃ paṇamāmyahaṃ.435.

Verassa kovido cāpi, averassāpi kovido;
Sabbaveramatikkanto, buddhaṃ taṃ paṇamāmyahaṃ.436.

Klesassa kovido cāpi, niklesassāpi kovido;
Sabbakilesaṃ jhāpesi, buddhaṃ taṃ paṇamāmyahaṃ.437.

Tamassa kovido cāpi, ālokassāpi kovido;
Loke ālokaṃ jotesi, buddhaṃ taṃ paṇamāmyahaṃ.438.

Neḷassa kovido cāpi, aneḷassāpi kovido;
Aneḷako akkileso, buddhaṃ taṃ paṇamāmyahaṃ.439.

Saṅgassa kovido cāpi, asaṅgassāpi kovido;
Sabbasaṅgavinimutto, buddhaṃ taṃ paṇamāmyahaṃ.440.

Kovido ca vedanāya, avedanāya kovido;
Sabbassa vedanātīto, buddhaṃ taṃ paṇamāmyahaṃ.441.

Ārambhassa kovido ca, anārambhassa kovido;
Sabbārambhapariccāgī, buddhaṃ taṃ paṇamāmyahaṃ.442.

Ālayassa kovido ca, anālayassa kovido;
Sabbālayavinimutto, buddhaṃ taṃ paṇamāmyahaṃ.443.

Ālambassa kovido ca, anālambassa kovido;
Sabbālambanā vigato, buddhaṃ taṃ paṇamāmyahaṃ.444.

Taṇhāya kovido cāpi, vītataṇhāya kovido;
Taṇhājālaṃ vidālesi, buddhaṃ taṃ paṇamāmyahaṃ.445.

Mānassa kovido cāpi, avamānassa kovido;
Mānāvamānasamako, buddhaṃ taṃ paṇamāmyahaṃ.446.

Kāmassa kovido cāpi, nikkāmassāpi kovido;

Sabbakāmaparikkhīṇo, buddhaṃ taṃ paṇamāmyahaṃ.447.

Kopassa kovido cāpi, nikkopassāpi kovido;
Sabbakopagginibbuto, buddhaṃ taṃ paṇamāmyahaṃ.448.

Kodhassa kovido cāpi, nikkodhassāpi kovido;
Kodhānalaṃ nibbāpesi, buddhaṃ taṃ paṇamāmyahaṃ.449.

Chandassa kovido cāpi, nicchandassāpi kovido;
Sabbabhavacchandacchinno, buddhaṃ taṃ paṇamāmyahaṃ.450.

Lobhassa kovido cāpi, nillobhassāpi kovido;
Lobhalālasānillitto, buddhaṃ taṃ paṇamāmyahaṃ.451.

Sokassa kovido cāpi, nissokassāpi kovido;
Sokasūlaṃ abbāhesi, buddhaṃ taṃ paṇamāmyahaṃ.452.

Snehassa kovido cāpi, nisnehassāpi kovido;
Sabbasnehā vinimutto, buddhaṃ taṃ paṇamāmyahaṃ.453.

Khobhassa kovido cāpi, nikkhobhassāpi kovido;
Sabbakammakhobhakhīṇo, buddhaṃ taṃ paṇamāmyahaṃ.454.

Sallassa kovido cāpi, visallassāpi kovido;
Sabbasallaṃ sandālesi, buddhaṃ taṃ paṇamāmyahaṃ.455.

Khayassa kovido cāpi, akkhayassāpi kovido;
Sabbathā akkhayaṃ patto, buddhaṃ taṃ paṇamāmyahaṃ.456.

Lokassa kovido cāpi, lokantassāpi kovido;
Lokuttaraṃ sacchikato, buddhaṃ taṃ paṇamāmyahaṃ.457.

Suddhassa kovido cāpi, asuddhassāpi kovido;
Suddhimaggaṃ visodhesi, buddhaṃ taṃ paṇamāmyahaṃ.458.

Kālassa kovido cāpi, akālassāpi kovido;
Kālānusārī desesi, buddhaṃ taṃ paṇamāmyahaṃ.459.

Chalassa kovido cāpi, nicchalassāpi kovido;
Sabbathā chalavimutto, buddhaṃ taṃ paṇamāmyahaṃ.460.

Sumanassa kovido ca, dummanassāpi kovido;
Sabbadhi sumano santo, buddhaṃ taṃ paṇamāmyahaṃ.461.

Kovido lokacakkassa, dhammacakkassa kovido;
Lokacakkaṃ viddhaṃsesi, buddhaṃ taṃ paṇamāmyahaṃ.462.

Tīrassa kovido cāpi, pārassa cāpi kovido;
Ghoraṃ oghaṃ pāraṅgato, buddhaṃ taṃ paṇamāmyahaṃ.463.

Bodhassa kovido cāpi, dubbodhassāpi kovido;
Sabbathā sabbaṃ bodhesi, buddhaṃ taṃ paṇamāmyahaṃ.464.

Yogassa kovido cāpi, khemassa cāpi kovido;

Yogakkhemamanuppatto, buddhaṃ taṃ paṇamāmyahaṃ.465.

Āvilassa kovido ca, anāvilassa kovido;
Sabbāvilaṃ vidhopesi, buddhaṃ taṃ paṇamāmyahaṃ.466.

Saṃsayassa kovido ca, asaṃsayassa kovido;
Sabbattha saṃsayamutto, buddhaṃ taṃ paṇamāmyahaṃ.467.

Sārajjassa kovido ca, visārajjassa kovido;
Vesārajjañāṇupeto, buddhaṃ taṃ paṇamāmyahaṃ.468.

Vikārassa kovido ca, nibbikārassa kovido;
Vikārāni vikkhambhesi, buddhaṃ taṃ paṇamāmyahaṃ.469.

Sammohassa kovido ca, asammohassa kovido;
Sabbasammohā vimutto, buddhaṃ taṃ paṇamāmyahaṃ.470.

Santāpassa kovido ca, asantāpassa kovido;
Santāpānaṃ santikaro, buddhaṃ taṃ paṇamāmyahaṃ.471.

Paṭighassa kovido ca, appaṭighassa kovido;
Paṭighasaññāsuñño yo, buddhaṃ taṃ paṇamāmyahaṃ.472.

Āsavassa kovido ca, anāsavassa kovido;
Sabbāsavaparikkhīṇo, buddhaṃ taṃ paṇamāmyahaṃ.473.

Suguṇassa kovido ca, dugguṇassāpi kovido;
Sabbasuguṇasaṃyutto, buddhaṃ taṃ paṇamāmyahaṃ.474.

Kalyāṇassa kovido ca, akalyāṇassa kovido;
Kalyāṇatthamanuppatto, buddhaṃ taṃ paṇamāmyahaṃ.475.

Vipulapañño pabalo, maggāmaggassa kovido;
Paramatthadhammaladdho, buddhaṃ taṃ paṇamāmyahaṃ.476.

Cetosamathakovido, jhānasamādhikovido;
Samāpattisamāpanno, buddhaṃ taṃ paṇamāmyahaṃ.477.

Maggakovido maggaññū, dhammaññū dhammakovido;
Aggakovido aggaññū, buddhaṃ taṃ paṇamāmyahaṃ.478.

Sampajaññassa kovido, sammāsatiyā kovido;
Satipaṭṭhāne kovido, buddhaṃ taṃ paṇamāmyahaṃ.479.

Sattabojjhaṅgakovido, sabbavibhaṅgakovido;
Vijjākovido tevijjo, buddhaṃ taṃ paṇamāmyahaṃ.480.

Cetovimuttikovido, paññāvimuttikovido;
Ubhatovimuttippatto, buddhaṃ taṃ paṇamāmyahaṃ.481.

Iddhipādesu kovido, cetopariyakovido;
Chaḷabhiññāhi sampanno, buddhaṃ taṃ paṇamāmyahaṃ.482.

Appamaññāsu kovido, aṭṭhaṅgamaggaṃ pāragū;

Sabbathā nikkhayappatto, buddhaṃ taṃ paṇamāmyahaṃ.483.

Dhammaniyāme kovido, dhammatāyapi kovido;
Dhammaṭṭhitiyā kovido, buddhaṃ taṃ paṇamāmyahaṃ.484.

Kāyasaṃvarasampanno, cittasaṃvarakovido;
Vacīsaṃvarasaṃvuto, buddhaṃ taṃ paṇamāmyahaṃ.485.

Lokajeṭṭho lokaseṭṭho, tilokajeṭṭho tevijjo;
Purisajeṭṭho visiṭṭho, buddhaṃ taṃ paṇamāmyahaṃ.486.

Sabbaseṭṭho sudhammaṭṭho, yoniso sabbaniggaho;
Visaṃsaggo visaṃsaṭṭho, buddhaṃ taṃ paṇamāmyahaṃ.487.

Sabbajeṭṭho sabbaseṭṭho, sabbaggo sabbanāyako;
Sabbanātho sabbasāmī, buddhaṃ taṃ paṇamāmyahaṃ.488.

Maccujayī mārajayī, māradheyyaviddhaṃsako;
Mārapāsaṃ vināsesi, buddhaṃ taṃ paṇamāmyahaṃ.489.

Maccuhāyī mārahāyī, maccudheyyaviddhaṃsako;
Maccupāsaṃ vināsesi, buddhaṃ taṃ paṇamāmyahaṃ.490.

Mārajayo maccujayo, antakadheyyaddhaṃsako;
Maccukhettaṃ padālesi, buddhaṃ taṃ paṇamāmyahaṃ.491.

Parakkamapuṇṇo vīro, māracamūnimmaddano;
Maccutiṇṇo maccujito, buddhaṃ taṃ paṇamāmyahaṃ.492.

Māramāyaṃ vimaddesi, mohanamāraghātako;
Māramadanamaddano, buddhaṃ taṃ paṇamāmyahaṃ.493.

Pabalo māraṃ maddesi, sabalo maccumaddako;
Namucināsako nāgo, buddhaṃ taṃ paṇamāmyahaṃ.494.

Pāpīmārabalānīkaṃ, nimmaddesi mahājino;
Paraṃ sukhaṃ adhippatto, buddhaṃ taṃ paṇamāmyahaṃ.495.

Pāpajayo puññajayo, ahaṃjayo jitamamo;
Kaṅkhājayo saṅkājayo, buddhaṃ taṃ paṇamāmyahaṃ.496.

Jitamoho jitamāyo, jitamakkho mārañjito;
Jitamaccharo jiticcho, buddhaṃ taṃ paṇamāmyahaṃ.497.

Jitakodho jitakāmo, jitalobho nandījito;
Jitataṇho jitarāgo, buddhaṃ taṃ paṇamāmyahaṃ.498.

Jitavero jitasneho, jitamāno jitamado;
Jitātaṅko jitāpekkho, buddhaṃ taṃ paṇamāmyahaṃ.499.

Sabbadā vijayī vīro, sabbaji samaṇuttamo;
Khemadāyako khemindo, buddhaṃ taṃ paṇamāmyahaṃ.500.

Sabbajito sabbavasī, sabbavijayamaṅgalo;

Sabbajayo sakkasīho, buddhaṃ taṃ paṇamāmyahaṃ.501.

Dantathīno dantamiddho, dantapamādo dantiñjo;
Dantārambho dantalīno, buddhaṃ taṃ paṇamāmyahaṃ.502.

Dantachambho dantadaro, dantabhīti dantabhayo;
Dantabhesmo dantabhīmo, buddhaṃ taṃ paṇamāmyahaṃ.503.

Dohadanto dosadanto, dessadanto dantadiso;
Ḍāhadanto dāhadanto, buddhaṃ taṃ paṇamāmyahaṃ.504.

Sammāpadhāno vikkanto, mahāvikkamamānaso;
Parakkamī mārañjayo, buddhaṃ taṃ paṇamāmyahaṃ.505.

Sammāpadhānakusalo, saṃvuto atisaṃyato;
Pāramitāparipuṇṇo, buddhaṃ taṃ paṇamāmyahaṃ.506.

Hirottappī ātāpī ca, sudanto atisaṃvuto;
Sakyaseṭṭho sabbajeṭṭho, buddhaṃ taṃ paṇamāmyahaṃ.507.

Dasabaladhārī daḷho, dhīro asayhasāhino;
Purisapuṅgavo sūro, buddhaṃ taṃ paṇamāmyahaṃ.508.

Dvipaduttamo damako, danto daḷhaparakkamo;
Dosāpagato dosaññū, buddhaṃ taṃ paṇamāmyahaṃ.509.

Upakkamī parakkamī, viriyārambho vikkamī;
Pāramī paripūresi, buddhaṃ taṃ paṇamāmyahaṃ.510.

Patāpī pāramīppatto, padhāniko paggāhako;
Pāpīmāraṃ parājesi, buddhaṃ taṃ paṇamāmyahaṃ.511.

Javasattisusampanno, sūro vikkamasekharo;
Dhitidhārako sudhīro, buddhaṃ taṃ paṇamāmyahaṃ.512.

Vikkamo duratikkamo, akilanto parakkamo;
Amatāgadhaṃ sampatto, buddhaṃ taṃ paṇamāmyahaṃ.513.

Satisātaccasampanno, sammappadhāna pāragū;
Ariyadassanadassī, buddhaṃ taṃ paṇamāmyahaṃ.514.

Sammāviriyasampanno, sammāpadhānapāragū;
Sabbatthappatto siddhattho, buddhaṃ taṃ paṇamāmyahaṃ.515.

Sūro vijitasaṅgāmo, vīro vijitaveriko;
Dhīro purisadhoreyyo, buddhaṃ taṃ paṇamāmyahaṃ.516.

Pūresi pāramī sabbā, narāsabho parakkamī;
Vimuttajātimaraṇo, buddhaṃ taṃ paṇamāmyahaṃ.517.

Vikkamo ca parakkamo, pāpakammaṃ pahāṇako;
Paggāhako upakkamo, buddhaṃ taṃ paṇamāmyahaṃ.518.

Sabbasattahitatthāya, parikkāmesi vikkamī;

Muttāyanaṃ anvesi, buddhaṃ taṃ paṇamāmyahaṃ.519.

Bhavavaṭṭaṃ suacchecchi, narasaddūlo niddaro;
Paramiṭṭhaṃ susampatto, buddhaṃ taṃ paṇamāmyahaṃ.520.

Hatamoho hatamāyo, hatamakkho hatamado;
Hatamāno hatamāro, buddhaṃ taṃ paṇamāmyahaṃ.521.

Dambhahantā gabbahantā, vaṭṭahantā arahanto;
Bījahantā bādhāhantā, buddhaṃ taṃ paṇamāmyahaṃ.522.

Bhavanettiṃ sammāhantā, saṅkhatamuttamānaso;
Sabbadhi avijjāhantā, buddhaṃ taṃ paṇamāmyahaṃ.523.

Saṃvutatto saṃyatatto, samitatto samāhito;
Vimuttatto virattatto, buddhaṃ taṃ paṇamāmyahaṃ.524.

Pāpaghacco puññaghacco, ahaṃghacco ghaccamamo;
Kaṅkhāghacco saṅkāghacco, buddhaṃ taṃ paṇamāmyahaṃ.525.

Kappaghacco kālaghacco, kilesaghacco sabbathā;
Mūlaghacco sūlaghacco, buddhaṃ taṃ paṇamāmyahaṃ.526.

Ghaccajāti ghaccamaccu, ghaccaloko ghaccabhavo;
Ghaccavibhavo ghaccogho, buddhaṃ taṃ paṇamāmyahaṃ.527.

Ghaccakhobho ghaccadukkho, ghaccasallo ghaccakhilo;
Ghaccābhimāno ghaccedho, buddhaṃ taṃ paṇamāmyahaṃ.528.

Dosabhañjo dohabhañjo, kāmabhañjo bhañjatamo;
Diṭṭhibhañjo dukkhabhañjo, buddhaṃ taṃ paṇamāmyahaṃ.529.

Bhogabhañjo sokabhañjo, rogabhañjo bhañjarajo;
Sūlabhañjo sallabhañjo, buddhaṃ taṃ paṇamāmyahaṃ.530.

Bhañjathīno bhañjamiddho, bhañjabandho bhañjaggalo;
Bhañjārambho bhañjalīno, buddhaṃ taṃ paṇamāmyahaṃ.531.

Bhañjāsaṅko bhañjātaṅko, bhañjāsaṃso bhañjussuko;
Bhañjābhirato bhañjiccho, buddhaṃ taṃ paṇamāmyahaṃ.532.

Bhañjānutāpo bhañjāgu, bhañjaṅgaṇo bhañjāsavo;
Mānābhimānavibhañjo, buddhaṃ taṃ paṇamāmyahaṃ.533.

Sallabhañjo sūlabhañjo, mūlabhañjo bhañjamalo;
Sabbabhavabandhabhañjo, buddhaṃ taṃ paṇamāmyahaṃ.534.

Kappakkhayo kālakkhayo, kilesakkhayo sabbathā;
Mūlakkhayo sūlakkhayo, buddhaṃ taṃ paṇamāmyahaṃ.535.

Dosakkhayo dohakkhayo, kāmakkhayo khīṇamado;
Diṭṭhikkhayo dukkhakkhayo, buddhaṃ taṃ paṇamāmyahaṃ.536.

Kodhakhīṇo kopakhīṇo, klesakhīṇo khīṇakuho;

Verakhīṇo dessakhīṇo, buddhaṃ taṃ paṇamāmyahaṃ.537.

Lobhakhīṇo lolakhīṇo, rosakhīṇo khīṇaraṇo;
Kicchākhīṇo icchākhīṇo, buddhaṃ taṃ paṇamāmyahaṃ.538.

Khīṇarāgo khīṇadoso, khīṇamoho khīṇabhavo;
Khīṇamāno khīṇamakkho, buddhaṃ taṃ paṇamāmyahaṃ.539.

Khīṇagedho khīṇalobho, khīṇakāmo ca khīṇiñjo;
Khīṇasārambho khīṇindho, buddhaṃ taṃ paṇamāmyahaṃ.540.

Khīṇāsayo khīṇabījo, aviruḷhichando vasī;
Khīṇataṇho khīṇabhijjho, buddhaṃ taṃ paṇamāmyahaṃ.541.

Khayāsaṅko khayātaṅko, khayākaṅkho khayaṅgaṇo;
Khayāpekkho khayābhijjho, buddhaṃ taṃ paṇamāmyahaṃ.542.

Khayataṇho khayalobho, khayasallo khayakhilo;
Khayabhogo khayarogo, buddhaṃ taṃ paṇamāmyahaṃ.543.

Khayachambho khayadaro, khayabhismā khayabhayo;
Khayasaṃsayo khayiñjo, buddhaṃ taṃ paṇamāmyahaṃ.544.

Khayasaṃsaṭṭho khayoko, khayāgāro khayagaho;
Khayasūlo khayamūlo, buddhaṃ taṃ paṇamāmyahaṃ.545.

Ahaṅkhayo mamaṅkhayo, saṅkhatakkhayo sabbadhi;
Saṅkilesakkhayappatto, buddhaṃ taṃ paṇamāmyahaṃ.546.

Suññataṇho suññarāgo, suññaraṅgo suññarajo;
Suññachando suññanandī, buddhaṃ taṃ paṇamāmyahaṃ.547.

Suññaroso suññadoso, suññadoho suññadaho;
Suññasāpo suññatāpo, buddhaṃ taṃ paṇamāmyahaṃ.548.

Suññakodho suññakopo, suññakleso suññakuho;
Suññaverī suññasattu, buddhaṃ taṃ paṇamāmyahaṃ.549.

Suññajāti suññamaccu, suññaloko suññabhavo;
Suññatā’bhirato sugato, buddhaṃ taṃ paṇamāmyahaṃ.550.

Ītisuñño bhītisuñño, chambhasuñño suññabhayo;
Sabbathā sārajjasuñño, buddhaṃ taṃ paṇamāmyahaṃ.551.

Suññagantho suññarajju, sabbathā suññabandhano;
Suññadiṭṭhi suññanetti, buddhaṃ taṃ paṇamāmyahaṃ.552.

Sallasuñño sūlasuñño, mūlasuñño suññamalo;
Sabbānusayehi suñño, buddhaṃ taṃ paṇamāmyahaṃ.553.

Sabbadhi santāpasuñño, santāsasuñño sabbathā;
Tasasuñño tāsasuñño, buddhaṃ taṃ paṇamāmyahaṃ.554.

Āsāsuñño issāsuñño, ejāsuñño suññaiṇo;

Chandasuñño bandhasuñño, buddhaṃ taṃ paṇamāmyahaṃ.555.

Pāpasuñño puññasuñño, ahaṃsuñño suññamamo;
Kaṅkhāsuñño saṅkāsuñño, buddhaṃ taṃ paṇamāmyahaṃ.556.

Sabbakammajaho cāgī, cattābhilāso sabbadhi;
Sabbathā cattasaṃsaṭṭho, buddhaṃ taṃ paṇamāmyahaṃ.557.

Dosacāgī dohacāgī, kujjhanacāgī cattindho;
Kodhacāgī kopacāgī, buddhaṃ taṃ paṇamāmyahaṃ.558.

Sabbarājabhogacāgī, mahāoghamummujjako;
Paramatthadhammadassī, buddhaṃ taṃ paṇamāmyahaṃ.559.

Cattakāmo cattakleso, cattāsatto cattāsavo;
Cattapāpo cattuttāpo, buddhaṃ taṃ paṇamāmyahaṃ.560.

Ītīcuto bhītīcuto, chambhacuto cuttabhayo;
Ḍāhacuto dāhacuto, buddhaṃ taṃ paṇamāmyahaṃ.561.

Sabbacatto sabbacajo, sabbacāgī sabbaccago;
Sabbaritto sabbañjaho, buddhaṃ taṃ paṇamāmyahaṃ.562.

Anāsaṅko anātaṅko, anākaṅkho anaṅgaṇo;
Sadā asaṅgacetaso, buddhaṃ taṃ paṇamāmyahaṃ.563.

Anusūyo anāsaṃso, anāso ca anussuko;
Anāsavo anapekkho, buddhaṃ taṃ paṇamāmyahaṃ.564.

Ākāso viya paññāya, alitto anilo yathā;
Anissito vihāsi yo, buddhaṃ taṃ paṇamāmyahaṃ.565.

Āraddhaviriyo ātāpī, uyyujjanto padhāniko;
Akusīto analaso, buddhaṃ taṃ paṇamāmyahaṃ.566.

Anupamo satthā jeṭṭho, sabbaseṭṭho ovādako;
Ariyadhammaṃ aññāsi, buddhaṃ taṃ paṇamāmyahaṃ.567.

Amatena atappi lokaṃ, dhammameghapavassako;
Assāsesi yathā cando, buddhaṃ taṃ paṇamāmyahaṃ.568.

Avikampī anabhīto, asantāsī anāturo;
Abhīruko yo acchambhī, buddhaṃ taṃ paṇamāmyahaṃ.569.

Amaccharī amāyāvī, ajeguccho aniṭṭhuro;
Appaduṭṭho akuṭilo, buddhaṃ taṃ paṇamāmyahaṃ.570.

Anabhijjho apihālu, akuhako alolupo;
Anupavajjo amatto, buddhaṃ taṃ paṇamāmyahaṃ.571.

Appagabbho appaṭigho, appāvilo amucchito;
Apesuṇiko adoso, buddhaṃ taṃ paṇamāmyahaṃ.572.

Akopo cāpi aduṭṭho, vītussuko adūsako;

Vītakopo vītakuho, buddhaṃ taṃ paṇamāmyahaṃ.573.

Akampito akampako, avero akutobhayo;
Sabbadā chambharahito, buddhaṃ taṃ paṇamāmyahaṃ.574.

Anatimānī akhilo, akuppano akujjhano;
Anabhisajjo akkodho, buddhaṃ taṃ paṇamāmyahaṃ.575.

Akakkaso ca akkopo, akaṭuko akūṭako;
Appadesso anunnalo, buddhaṃ taṃ paṇamāmyahaṃ.576.

Anapekkhī anupayo, anāsaṅgo anāvilo;
Analitto anālambo, buddhaṃ taṃ paṇamāmyahaṃ.577.

Aggamahattatto muni, abhinibbuttatto yatī;
Visuddho abhisambuddho, buddhaṃ taṃ paṇamāmyahaṃ.578.

Abbūḷhasallo arajo, akkhadakkhī anāsavo;
Anomadakkhī anaṇo, buddhaṃ taṃ paṇamāmyahaṃ.579.

Atthapatiṭṭho atthagū, anappaatthapāragū;
Accanto atthakusalo, buddhaṃ taṃ paṇamāmyahaṃ.580.

Ariyaddhānaṃ sampatto, atthatto atthapaṇḍito;
Mocesi bandhanāsatte, buddhaṃ taṃ paṇamāmyahaṃ.581.

Asajjamānaso alīno, sadā asaṅgamānaso;
Appamādarato nātho, buddhaṃ taṃ paṇamāmyahaṃ.582.

Asaṅgacitto akleso, āsā yassa na vijjati;
Asaṅkiliṭṭho akkuho, buddhaṃ taṃ paṇamāmyahaṃ.583.

Upekkhacitto acalo, upādānakkhayo ujū;
Abhinibbido appiñjo, buddhaṃ taṃ paṇamāmyahaṃ.584.

Abhiññāpāramīpatto, abhipañño abhigato;
Anupādā vimutto yo, buddhaṃ taṃ paṇamāmyahaṃ.585.

Aviruddho asāratto, santiladdho anappako;
Amitaamatappatto, buddhaṃ taṃ paṇamāmyahaṃ.586.

Ākaṅkhiñjāritto, anupādāno uttamo;
Appaneho ca appiho, buddhaṃ taṃ paṇamāmyahaṃ.587.

Atisīlo atisanto, ativiññū arahato;
Aggatthapatto aggatto, buddhaṃ taṃ paṇamāmyahaṃ.588.

Adhisīlo adhicitto, adhipañño adhigato;
Apalokitadassāvī, buddhaṃ taṃ paṇamāmyahaṃ.589.

Attadīpo attasaraṇo, attanātho adhivaro;
Accantuttamo aggabhū, buddhaṃ taṃ paṇamāmyahaṃ.590.

Anabhikaṅkho aniccho, arāgo anapekkhako;

Ananugiddho alobho, buddhaṃ taṃ paṇamāmyahaṃ.591.

Anabhilāso anedho, aviruḷhitaṇho isi;
Ucchinnarāgo alaggo, buddhaṃ taṃ paṇamāmyahaṃ.592.

Naṭṭharāgo naṭṭhadoso, naṭṭhamoho naṭṭhamado;
Naṭṭhakodho naṭṭhakopo, buddhaṃ taṃ paṇamāmyahaṃ.593.

Vinaṭṭhiñjo vinaṭṭhindho, vinaṭṭhiccho vinaṭṭhiṇo;
Vinaṭṭhāsā vinaṭṭhissā, buddhaṃ taṃ paṇamāmyahaṃ.594.

Naṭṭhakaṅkhā naṭṭhasaṅkā, naṭṭhabhanti naṭṭhabhamo;
Naṭṭhamāyā, naṭṭhāvijjā, buddhaṃ taṃ paṇamāmyahaṃ.595.

Amāyo aparicchinno, ujuko ativissuto;
Anomacitto aneḷo, buddhaṃ taṃ paṇamāmyahaṃ.596.

Atthapassī atthacaro, atthakkhāyī atthakaro;
Atthakāmo attamano, buddhaṃ taṃ paṇamāmyahaṃ.597.

Abbhuto ca acchariyo, cittakathī ovādako!
Aggamaggaṃ suakkhāsi, buddhaṃ taṃ paṇamāmyahaṃ.598.

Akalaṅko akaluso, akasāvo apaṇṇako;
Akukkucco ca akaṅkhī, buddhaṃ taṃ paṇamāmyahaṃ.599.

Sabbaso vijayo sūro, abhayo abhayappado;
Anākulo appabhīto, buddhaṃ taṃ paṇamāmyahaṃ.600.

Upekkhako upasanto, anusayaritto isi;
Appaṭibaddho abaddho, buddhaṃ taṃ paṇamāmyahaṃ.601.

Atthacārī atthakārī, atthasārī attharato;
Atthañāṇī atthabhāṇī, buddhaṃ taṃ paṇamāmyahaṃ.602.

Anadhivaro asoko, usabho isipuṅgavo;
Anomanāmo anomo, buddhaṃ taṃ paṇamāmyahaṃ.603.

Anavassutahadayo, ananvāhatacetaso;
Anabhirato aniñjo, buddhaṃ taṃ paṇamāmyahaṃ.604.

Appāsaṅko appātaṅko, appākaṅkho appaṅgaṇo;
Appalolo appakampī, buddhaṃ taṃ paṇamāmyahaṃ.605.

Atthaviññū atthavidū, atthakusalo atthavā;
Kusalatthamanuppatto, buddhaṃ taṃ paṇamāmyahaṃ.606.

Avicalito akuppo, kesarī’va achambhito;
Avikampito abbhayo, buddhaṃ taṃ paṇamāmyahaṃ.607.

Akiñcano anādāno, amataññū amatogadho;
Aggaphalamanuppatto, buddhaṃ taṃ paṇamāmyahaṃ.608.

Amitaanuggahaṃ katvā, akālikadhammadado;

Accantupakārī nātho, buddhaṃ taṃ paṇamāmyahaṃ.609.

Anupalitto lokena, toyena padumaṃ yathā;
Nissaṅgacitto nissatto, buddhaṃ taṃ paṇamāmyahaṃ.610.

Abbūḷhesiko isi, ukkhittapaligho ujū;
Anuddhato atandito, buddhaṃ taṃ paṇamāmyahaṃ.611.

Agiddho alittacitto, ādīnavavidālako;
Pakatatto pahitatto, buddhaṃ taṃ paṇamāmyahaṃ.612.

Aggapuñño aggaviññū, aggīsi aggasekharo;
Aggamaggamanuppatto, buddhaṃ taṃ paṇamāmyahaṃ.613.

Aggagocaro aggagū, aggattho aggadesako;
Aggañāṇī aggabhāṇī, buddhaṃ taṃ paṇamāmyahaṃ.614.

Aggapañño aggaṭṭhito, aggasiddho aggayatī;
Aggabhūto aggapati, buddhaṃ taṃ paṇamāmyahaṃ.615.

Aggasamaṇo lokaggo, paññaggo aggamaggagū;
Aggadhammaṃ ugghāṭesi, buddhaṃ taṃ paṇamāmyahaṃ.616.

Aggadhammamanuppatto, aggadhammappakāsako;
Apāyadukkhaṃ nāsesi, buddhaṃ taṃ paṇamāmyahaṃ.617.

Aggapuggalo aggaggo, ñāṇaggo ñāṇapuṅgavo;
Dhammapuggalo dhammaggo, buddhaṃ taṃ paṇamāmyahaṃ.618.

Aggapassī aggadassī, aggapanthapakāsako;
Aggesī aggadassāvī, buddhaṃ taṃ paṇamāmyahaṃ.619.

Anantajhānī jhānindo, anantapaññavāridhī;
Anantamedhāsampanno, buddhaṃ taṃ paṇamāmyahaṃ.620.

Anantavijjāvāridhi, anantapaññāsāgaro;
Anantakaruṇāsindhu, buddhaṃ taṃ paṇamāmyahaṃ.621.

Sabbuttamo sattuttamo, sumano samaṇuttamo;
Januttamo jinuttamo, buddhaṃ taṃ paṇamāmyahaṃ.622.

Kalyāṇamitto kalyāṇo, maṅgalamitto maṅgalo;
Dhammamitto dhammadado, buddhaṃ taṃ paṇamāmyahaṃ.623.

Dhammiṭṭho cāpi dhammaṭṭho, paññiṭṭho cāpi paññaṭṭho;
Suddhiṭṭho cāpi suddhaṭṭho, buddhaṃ taṃ paṇamāmyahaṃ.624.

Kāyāsakkhī cittasakkhī, dhammasakkhī sakkhīvaro;
Vedanāsakkhī susakkhī, buddhaṃ taṃ paṇamāmyahaṃ.625.

Sīghapañño sunipuṇo, santipatto sukhādhipo;
Kalyāṇakārī kusalo, buddhaṃ taṃ paṇamāmyahaṃ.626.

Susīlaggo sucittaggo, supaññaggo susobhito;

Aggamatthamanuppatto, buddhaṃ taṃ paṇamāmyahaṃ.627.

Upariṭṭho ujjugato, ukkaṭṭho amatāvaho;
Appadambho appagabbo, buddhaṃ taṃ paṇamāmyahaṃ.628.

Appasoko apparogo, appabhīti appabhayo;
Appapāpo appatāpo, buddhaṃ taṃ paṇamāmyahaṃ.629.

Apparoso appadoso, appadoho appindhano;
Appābhisajjo appīgho, buddhaṃ taṃ paṇamāmyahaṃ.630.

Accantakaruṇākārī, accantamettacetaso;
Accantamudito santo, buddhaṃ taṃ paṇamāmyahaṃ.631.

Ekappatto ekanātho, eko appaṭipuggalo;
Ekova sabbalokasmiṃ, buddhaṃ taṃ paṇamāmyahaṃ.632.

Atuliyo atitulo, adutiyo anuttaro;
Appameyyo appaṭimo, buddhaṃ taṃ paṇamāmyahaṃ.633.

Atuladassī atulo, asarikkho anupamo;
Asamo yo asadiso, buddhaṃ taṃ paṇamāmyahaṃ.634.

Amito aparimito, amitañāṇasāgaro;
Aparitto appamāṇo, buddhaṃ taṃ paṇamāmyahaṃ.635.

Asīmo asamasamo, atulyo amitaguṇo;
Anupameyyo agādho, buddhaṃ taṃ paṇamāmyahaṃ.636.

Nipparicchinno nissīmo, nappamañño jinavaro;
Nappamāṇo nirupamo, buddhaṃ taṃ paṇamāmyahaṃ.637.

Natthi añño etādiso, nipako ekapuggalo;
Ekantasukhasaṃvedī, buddhaṃ taṃ paṇamāmyahaṃ.638.

Aggavasabho asamo, asamapaṭipuggalo;
Ekako ekapuriso, buddhaṃ taṃ paṇamāmyahaṃ.639.

Sabbattha āsattisuñño, sabbathāmuttamānaso;
Sabbadā ekasadiso, buddhaṃ taṃ paṇamāmyahaṃ.640.

Pāpasūlaṃ vibhañjesi, pāpamūlassa chedako;
Pāparajjuṃ vikantesi, buddhaṃ taṃ paṇamāmyahaṃ.641.

Pāpanettiṃ nijjaresi, pāpakammavināsako;
Sabbapāpaparikkhīṇo, buddhaṃ taṃ paṇamāmyahaṃ.642.

Samūlaṃ khaṇito pāpaṃ, pāpavāridhipāragū;
Pāpaganthiṃ vimocesi, buddhaṃ taṃ paṇamāmyahaṃ.643.

Pāpacakkaṃ vicuṇṇetvā, dhammacakkaṃ pavattayī;
Bahūjane uddhāresi, buddhaṃ taṃ paṇamāmyahaṃ.644.

Nijjaresi pāpakammaṃ, mahāpāpoghapāragū;

Sabbapāpavītivatto, buddhaṃ taṃ paṇamāmyahaṃ.645.

Sabbapāpamatikkanto, sabbapāpasamūhato;
Sabbapāpasamucchinno, buddhaṃ taṃ paṇamāmyahaṃ.646.

Pāpasotaṃ visosesi, pāpatāpapanūdano;
Pāpachandaṃ vicchindesi, buddhaṃ taṃ paṇamāmyahaṃ.647.

Pāpatāsavinimutto, pāpapāvakanibbuto;
Pāpabandhaṃ vimocesi, buddhaṃ taṃ paṇamāmyahaṃ.648.

Pāpasallaṃ vicuṇṇesi, pāpacakkavidālako;
Pāparogasokakhīṇo, buddhaṃ taṃ paṇamāmyahaṃ.649.

Pāpamohaparimutto, pāpasaṃtāsanāsako;
Pāpakhobhaṃ vikkhambhesi, buddhaṃ taṃ paṇamāmyahaṃ.650.

Kaṇhakalusaṃ dhopesi, pāpamalapakkhālako;
Sabbaklesaṃ vodāpesi, buddhaṃ taṃ paṇamāmyahaṃ.651.

Pāpapariḷāhamutto, vimuttapāpatassanā;
Pāpasantāpavimutto, buddhaṃ taṃ paṇamāmyahaṃ.652.

Pāpaupadhimucchinno, pāpapalighabhaggavā;
Pāpadheyyavītivatto, buddhaṃ taṃ paṇamāmyahaṃ.653.

Pāpapuññapanūdako, bhavabandhanabhañjako;
Pāpakaṇṭakakantako, buddhaṃ taṃ paṇamāmyahaṃ.654.

Sabbapāpaṃ padālesi, sabbapāpaṃ pariccajī;
Sabbapāpehi nissaṭo, buddhaṃ taṃ paṇamāmyahaṃ.655.

Sabbapāpaṃ pavāhesi, sabbapāpajigucchako;
Sabbapāpehi vimutto, buddhaṃ taṃ paṇamāmyahaṃ.656.

Sabbapāpaṃ virajjesi, sabbapāpaniddhotako;
Sabbapāpaṃ niddhaṃsesi, buddhaṃ taṃ paṇamāmyahaṃ.657.

Pāpaṇṇavasamuttiṇṇo, chinnabhavasaṃyojano;
Punabbhavaparikkhīṇo, buddhaṃ taṃ paṇamāmyahaṃ.658.

Pāpapaṅkaṃ pakkhālesi, dhammasotapavāhako;
Saddhammaṃ patiṭṭhāpesi, buddhaṃ taṃ paṇamāmyahaṃ.659.

Pāputtāpaṃ samucchinno, mohuttāpaṃ sītikaro;
Sabbuttāpaṃ nibbāpesi, buddhaṃ taṃ paṇamāmyahaṃ.660.

Pāpahārī tāpahārī, sukhakārī khemaṅkaro;
Mettāvihārī mārārī, buddhaṃ taṃ paṇamāmyahaṃ.661.

Saṃyojanaparikkhīṇo, pāpatāpaviddhaṃsako;
Antimabhavasampatto, buddhaṃ taṃ paṇamāmyahaṃ.662.

Paṭipadāpaṭipanno, dukkhadāhapanūdano;

Pāpatāpaparikkhīṇo, buddhaṃ taṃ paṇamāmyahaṃ.663.

Puññapāpaparikkhīṇo, sokasallavinodano;
Padhānapahitatto yo, buddhaṃ taṃ paṇamāmyahaṃ.664.

Cakkhumā sabbadhammesu, sabbapāpappabhañjako;
Sabbasaṃyojanahantā, buddhaṃ taṃ paṇamāmyahaṃ.665.

Sabbapāpaṃ pakkhālesi, sabbakilesasodhako;
Sabbattha vimalo suddho, buddhaṃ taṃ paṇamāmyahaṃ.666.

Sabbapāpaṃ nimmaddesi, sabbatāpasamūhato;
Sabbasantāpaṃ hāpesi, buddhaṃ taṃ paṇamāmyahaṃ.667.

Sabbūpadhīnaṃ nissaggo, sabbāsānaṃ virajjako;
Sabbapāpaṃ pabhañjesi, buddhaṃ taṃ paṇamāmyahaṃ.668.

Pāragū pārasampatto, āsavasotasosako;
Sabbapāpaṃ pahāsi yo, buddhaṃ taṃ paṇamāmyahaṃ.669.

Sabbāsavaṃ viddhaṃsesi, sabbamohasamūhato;
Sabbapāpaṃ vivajjesi, buddhaṃ taṃ paṇamāmyahaṃ.670.

Sabbāsā samatikkanto, sabbarāgaggi nibbuto;
Sabbapāpaṃ parimaddi, buddhaṃ taṃ paṇamāmyahaṃ.671.

Sabbakāmabhavatiṇṇo, sabbavibhavavajjito;
Sabbapāputtāpakkhīṇo, buddhaṃ taṃ paṇamāmyahaṃ.672.

Sabbanīvaraṇātīto, sabbapāsappamocano;
Māramarīcikā bhañji, buddhaṃ taṃ paṇamāmyahaṃ.673.

Saraṇadāyako sāmī, parittāṇappadāyako;
Ārakkhaṇadātā satthā, buddhaṃ taṃ paṇamāmyahaṃ.674.

Saccassa kovido cāpi, asaccassāpi kovido;
Catusaccaṃ ugghosesi, buddhaṃ taṃ paṇamāmyahaṃ.675.

Bhaddassa kovido cāpi, abhaddassāpi kovido;
Sabbato bhaddaṃ dassāvī, buddhaṃ taṃ paṇamāmyahaṃ.676.

Ākaṅkhāya kovido ca, anākaṅkhāya kovido;
Sabbesu ca nirākaṅkho, buddhaṃ taṃ paṇamāmyahaṃ.677.

Lolassa kovido cāpi, alolassāpi kovido;
Nillobho api nillolo, buddhaṃ taṃ paṇamāmyahaṃ.678.

Papañcassa kovido ca, nippapañcassa kovido;
Nippapañco ca nicchalo, buddhaṃ taṃ paṇamāmyahaṃ.679.

Sabbe dhamme pabodhesi, sabbapāpehi mocako;
Sabbadukkhavītivatto, buddhaṃ taṃ paṇamāmyahaṃ.680.

Viduro sabbadhammesu, pāpappahānapāragū;

Sabbasaṅkhārūpasamo, buddhaṃ taṃ paṇamāmyahaṃ.681.

Saccadhammaṃ vitthāresi, sabbapāpavināsako;
Pāpāyatanā vimutto, buddhaṃ taṃ paṇamāmyahaṃ.682.

Sabbadhammānupassī yo, sabbapāpaṃ visosayī;
Sabbataṇhā pahāsi yo, buddhaṃ taṃ paṇamāmyahaṃ.683.

Pāpapāsaṃ pamocesi, sabbadhammāna vedagū;
Sabbupadhīhi vimutto, buddhaṃ taṃ paṇamāmyahaṃ.684.

Cakkavattī dhammarājā, dhammacakkavibhūsito;
Adhammacakkaṃ cuṇṇesī, buddhaṃ taṃ paṇamāmyahaṃ.685.

Saddhammamuddhābhisito, dhammamahārañño budho;
Dhammasāsana ṭhāpesi, buddhaṃ taṃ paṇamāmyahaṃ.686.

Dhammanātho dhammassāmī, dhammīso dhammasāsako;
Dhammasūro dhammasatthā, buddhaṃ taṃ paṇamāmyahaṃ.687.

Dhammarañño dhammapati, dhammavattī dhammissaro;
Dhammabhūpo dhammādhipo, buddhaṃ taṃ paṇamāmyahaṃ.688.

Dhammamahārājādhipo, sabbathā dhammasammato;
Dhammasamattho dhammīso, buddhaṃ taṃ paṇamāmyahaṃ.689.

Dhammatāṇo dhammaleṇo, dhammasaraṇadāyako;
Dhammasakko dhammāsayo, buddhaṃ taṃ paṇamāmyahaṃ.690.

Dhammadātā dhammatātā, dhammakkhātā dhammasakhā;
Dhammasukho dhammahito, buddhaṃ taṃ paṇamāmyahaṃ.691.

Dhammanāgo dhammasīho, dhammājañño dhammusabho;
Dhammadhurandharo dhīro, buddhaṃ taṃ paṇamāmyahaṃ.692.

Dhammasiṅgo dhammatuṅgo, dhammameru dhammagiri;
Dhammakūṭo dhammasīso, buddhaṃ taṃ paṇamāmyahaṃ.693.

Dhammādicco dhammappabho, dibbo dhammavibhākaro;
Dhammabhākaro dhammābho, buddhaṃ taṃ paṇamāmyahaṃ.694.

Dhammasiromaṇi sāmī, dhammasikharasekharo;
Dhammacūḷāmaṇi cāru, buddhaṃ taṃ paṇamāmyahaṃ.695.

Dhammabhūsanabhūsito, dhammālaṅkāra’laṅkito;
Dhammābharaṇasobhito, buddhaṃ taṃ paṇamāmyahaṃ.696.

Dhammadīpo dhammobhāso, dhammaloko dhammajuti;
Dhammapakāso dhammaṃsu, buddhaṃ taṃ paṇamāmyahaṃ.697.

Dhammagutto pāpamutto, dhammayutto dhammālayo;
Dhammañatto dhammasañño, buddhaṃ taṃ paṇamāmyahaṃ.698.

Dhammadassī dhammapassī, dhammapekkhī vicakkhaṇo;

Dhammavipassī supassī, buddhaṃ taṃ paṇamāmyahaṃ.699.

Dhammadakkhī dhammasakkhī, dhammarakkhī dhammadharo;
Saddhammapekkhī upekkhī, buddhaṃ taṃ paṇamāmyahaṃ.700.

Dhammasañño dhammapañño, dhammaabhiñño dhammañño;
Dhañño dhammaparāyaṇo, buddhaṃ taṃ paṇamāmyahaṃ.701.

Dhammañāṇī dhammabhāṇī, dhammavācī dhammavidū;
Mantabhāṇī madhubhāṇī, buddhaṃ taṃ paṇamāmyahaṃ.702.

Dhammavā dhammasampanno, ñāṇavā ñāṇasāgaro;
Paññavā paññāvāridhi, buddhaṃ taṃ paṇamāmyahaṃ.703.

Dhammakkho dhammarakkhako, buddhakkho bodhirakkhako;
Paññakkho cāpi medhakkho, buddhaṃ taṃ paṇamāmyahaṃ.704.

Adhammamutto dhammabhā, aññāṇamutto ñāṇabhā;
Avijjāmutto vijjābhā, buddhaṃ taṃ paṇamāmyahaṃ.705.

Dhammasindhu dhammodadhi, anantadhammasāgaro;
Saddhammaratnākaro, buddhaṃ taṃ paṇamāmyahaṃ.706.

Dhammapaṭibhānappatto, dhammappaṭipadāvidū;
Paṭisambhidāmaggaññū, buddhaṃ taṃ paṇamāmyahaṃ.707.

Tuṭṭho dhammasantuṭṭhito, dhīro dhammapatiṭṭhito;
Aggapatiṭṭhito aggo, buddhaṃ taṃ paṇamāmyahaṃ.708.

Mokkhaddhajaṃ unnāmesi, māraddhajaṃ onāmako;
Pāpahārī sokahārī, buddhaṃ taṃ paṇamāmyahaṃ.709.
Sabbāsavaṃ vivajjitvā, pattadhammaniyyāniko;
Samiddhiguṇasampanno, buddhaṃ taṃ paṇamāmyahaṃ.710.

Dhammadhārā pavāhesi, pāpadhārānirodhako;
Atittānaṃ sutosesi, buddhaṃ taṃ paṇamāmyahaṃ.711.

Dhammamegho paññāmegho, dhammāmataṃ pavassayī;
Rajojallaṃ vidhovesi, buddhaṃ taṃ paṇamāmyahaṃ.712.

Dhammañatto dhammakkhāyī, dhammamaggassa desako;
Dhammiṃ dhammaṃ vitthāresi, buddhaṃ taṃ paṇamāmyahaṃ.713.

Sabbañeyyadhammaṃ ñatvā, ñattadhammaṃ suvitarī;
Abhiññāñāṇasampuṇṇo, buddhaṃ taṃ paṇamāmyahaṃ.714.

Sabbasaddhammasampatto, tiṇṇasaṃsārasāgaro;
Sabbapāpaparimutto, buddhaṃ taṃ paṇamāmyahaṃ.715.

Siddhadhammo siddhaattho, sabbasaṃsārapūjito;
Sabbuttamo sammacārī, buddhaṃ taṃ paṇamāmyahaṃ.716.

Dhammakārī dhammadhārī, dhammacārī dhammayuto;
Dhammasārī dhammabhāvī, buddhaṃ taṃ paṇamāmyahaṃ.717.

Dhammajeṭṭho dhammaseṭṭho, dhammasuddho dhammasucī;
Dhammaketu dhammaddhajo, buddhaṃ taṃ paṇamāmyahaṃ.718.

Dhammakāmo dhammabhūto, dhammābhiramanto muni;
Dhammānurāgī virāgī, buddhaṃ taṃ paṇamāmyahaṃ.719.

Dhammañāto pāpanudo, dhammavihārī dhammiko;
Dassesi amataṃ dhammaṃ, buddhaṃ taṃ paṇamāmyahaṃ.720.

Dhammakāyo dhammarūpo, dhammanāmo dhammamudo;
Dhammapatiṭṭho muttiṭṭho, buddhaṃ taṃ paṇamāmyahaṃ.721.

Dhammadhārako dhoreyho, dhammapuṇṇo’va puṇṇindu;
Amatogadhaṃ sampatto, buddhaṃ taṃ paṇamāmyahaṃ.722.

Dhammatikicchako dakkho, visallo sallakantako;
Mahopakārī bhisakko, buddhaṃ taṃ paṇamāmyahaṃ.723.

Dhammasakko dhammasiddho, dhammamakuṭasobhano;
Dhammakanto dhammasanto, buddhaṃ taṃ paṇamāmyahaṃ.724.

Dhammāñāṇī dhammakathī, dhammadāyī maggadado;
Dhammavibhū dhammapabhū, buddhaṃ taṃ paṇamāmyahaṃ.725.

Amatadhammaṃ ñāpesi, santāresi bahujanaṃ;
Āturānaṃ tikicchako, buddhaṃ taṃ paṇamāmyahaṃ.726.

Dhammabhāgī pāpacāgī, dhammabhajī pāpaccajo;
Dhammarāgī dhammaramo, buddhaṃ taṃ paṇamāmyahaṃ.727.

Dhammaviññū dhammavidvā, dhammavijjo dhammayuto;
Dhammavattā dhammavyatto, buddhaṃ taṃ paṇamāmyahaṃ.728.

Dhammānudhammadhārako, tāsānutāsanāsako;
Bhayānubhayabhañjako, buddhaṃ taṃ paṇamāmyahaṃ.729.

Visuddhadhammadhārako, sabbadhi upakārako;
Cārucaraṇacārako, buddhaṃ taṃ paṇamāmyahaṃ.730.

Dhammamakarandapāyī, muducitto madhukaro;
Saddhammasudhāmathano, buddhaṃ taṃ paṇamāmyahaṃ.731.

Ehipassikaṃ dhammadado, sandiṭṭhikamakālikaṃ;
Opanayikaṃ svākkhātaṃ, buddhaṃ taṃ paṇamāmyahaṃ.732.

Suddhadhammāmataṃ pāyī, subhuñjesi muttiphalaṃ;
Santibhojī sukhabhakkhī, buddhaṃ taṃ paṇamāmyahaṃ.733.

Mānito mahimāvanto, mahiddhiko mahīyato;
Mahāsaddhammādhipati, buddhaṃ taṃ paṇamāmyahaṃ.734.

Attasaraṇamanusāsi, nepakko anusāsako;
Dhammasaraṇamanusāsi, buddhaṃ taṃ paṇamāmyahaṃ.735.

Bodhipakkhiyadhammānaṃ, bhāvito bahulīkato;
Sammāsambodhisampatto, buddhaṃ taṃ paṇamāmyahaṃ.736.

Matimā dhitisampanno, dhīravaro sudhammiko;
Dhammaṭṭhappaṭisaṃyutto, buddhaṃ taṃ paṇamāmyahaṃ.737.

Dhamma'jjhāsayakusalo, dhammesu akathaṃkathī;
Paramatthamanuppatto, buddhaṃ taṃ paṇamāmyahaṃ.738.

Dhitibalo dhitidharo, dhitidhārī dhīsekharo;
Uttamadhammesī dhīro, buddhaṃ taṃ paṇamāmyahaṃ.739.

Sabbasantāpaṃ dhaṃsesi, sabbapāpavinodano;
Sabbadhammaphalappatto, buddhaṃ taṃ paṇamāmyahaṃ.740.

Virato sabbapāpehi, sabbādhammehi muñcito;
Sabbadukkhabyantikaro, buddhaṃ taṃ paṇamāmyahaṃ.741.

Sabbadhi pāpavimutto, suddhadhamme patiṭṭhito;
Sabbadukkhā pamocesi, buddhaṃ taṃ paṇamāmyahaṃ.742.

Sabbapāpappahīno yo, sabbadhammāna pāragū;
Ghoradukkhoghauttiṇṇo, buddhaṃ taṃ paṇamāmyahaṃ.743.

Sabbādhammaṃ viddhaṃsesi, sabbapāpakkhayaṅkaro;
Kattako sabbabandhānaṃ, buddhaṃ taṃ paṇamāmyahaṃ.744.

Sabbādhidhammaṃ pālesi, sabbapāpapanūdano;
Sabbadukkhaṃ niddhaṃsesi, buddhaṃ taṃ paṇamāmyahaṃ.745.

Dukkhamocako mokkhado, samattho satthavāhako;
Pāpanāsī dhammabhāsī, buddhaṃ taṃ paṇamāmyahaṃ.746.

Dhammabhajo pāpaccajo, rāgaccajo cāgabhajo;
Sukhabhajo dukkhaccajo, buddhaṃ taṃ paṇamāmyahaṃ.747.

Sammājīvī dhammājīvī, suddhājīvī sucijīvī;
Sīlajīvī saccājīvī, buddhaṃ taṃ paṇamāmyahaṃ.748.

Paññājīvī aññājīvī, ñāṇājīvī varajīvī;
Vijjājīvī viññājīvī, buddhaṃ taṃ paṇamāmyahaṃ.749.

Khantijīvī santijīvī, sūjujīvī ujujīvī;
Pītijīvī pītibhojī, buddhaṃ taṃ paṇamāmyahaṃ.750.

Dibbājīvī bhabbājīvī, bhaddājīvī samajīvī;
Modajīvī mettājīvī, buddhaṃ taṃ paṇamāmyahaṃ.751.

Guttājīvī muttājīvī, dantājīvī yatajīvī;
Dakkhājīvī seṭṭhājīvī, buddhaṃ taṃ paṇamāmyahaṃ.752.

Hitajīvī sukhajīvī, jhānajīvī vatajīvī;
Sudhājīvī subhājīvī, buddhaṃ taṃ paṇamāmyahaṃ.753.

Visuddhajīvī saṃsuddho, santuṭṭhajīvī sutuṭṭho;
Pavarajīvī pakaṭṭho, buddhaṃ taṃ paṇamāmyahaṃ.754.

Mettādhārī mettācārī, mettākārī mettālayo;
Mettāsayo mettāsārī, buddhaṃ taṃ paṇamāmyahaṃ.755.

Santidhārī santikārī, santicārī santimano;
Santisārī santicitto, buddhaṃ taṃ paṇamāmyahaṃ.756.

Khantidhārī khantikārī, khanticārī khantimano;
Khantiyutto khantisārī, buddhaṃ taṃ paṇamāmyahaṃ.757.

Sukhakārī sukhacārī, sukhadhārī sukhāvaho;
Sukhasārī sukhacitto, buddhaṃ taṃ paṇamāmyahaṃ.758.

Hitakārī hitadhārī, hitacārī hitāvaho;
Hitasārī hitesino, buddhaṃ taṃ paṇamāmyahaṃ.759.

Paññācārī paññāsārī, paññādhārī paññālayo;
Paññābhānu paññādicco, buddhaṃ taṃ paṇamāmyahaṃ.760.

Medhācārī medhāsārī, medhādhārī medhālayo;
Medhācando medhāindo, buddhaṃ taṃ paṇamāmyahaṃ.761.

Mettaṅkaro modaṅkaro, kusalo kusalaṅkaro;
Medhācārī medhaṅkaro, buddhaṃ taṃ paṇamāmyahaṃ.762.

Pabhaṅkaro divaṅkaro, kāruñño karuṇaṅkaro;
Nibbhīto nibbhayaṅkaro, buddhaṃ taṃ paṇamāmyahaṃ.763.

Sivaṅkaro subhaṅkaro, sukhaṅkaro hitaṅkaro;
Sallaharo sūlaharo, buddhaṃ taṃ paṇamāmyahaṃ.764.

Mahākhemaṅkaro khemī, mahāpaññaṅkaro pabhū;
Mahāsantikaro santo, buddhaṃ taṃ paṇamāmyahaṃ.765.

Anāthānaṃ bhavanātho, bhītānaṃ abhayaṅkaro;
Saraṇaṅkaro dīnānaṃ, buddhaṃ taṃ paṇamāmyahaṃ.766.

Dūradassī dīghadassī, antadassī bhavantagū;
Tīradassī pāradassī, buddhaṃ taṃ paṇamāmyahaṃ.767.

Sāradassī saccadassī, sivadassī sudassiko;
Yogadassī khemadassī, buddhaṃ taṃ paṇamāmyahaṃ.768.

Santidassī sukhadassī, suddhidassī suddhamano;
Aggadassī dhuvadassī, buddhaṃ taṃ paṇamāmyahaṃ.769.

Lokuttaradhammadassī, pariyantadassī isī;
Maggadassī phaladassī, buddhaṃ taṃ paṇamāmyahaṃ.770.

Atthadassī pathadassī, anomadassī sudassī;
Paramapassī supassī, buddhaṃ taṃ paṇamāmyahaṃ.771.

Khayadassī vayadassī, nayadassī sudassano;
Akkhayadassī sudassī, buddhaṃ taṃ paṇamāmyahaṃ.772.

Amatadassī paccakkho, pekkhako parisodhako;
Paṭisambhidāsampatto, buddhaṃ taṃ paṇamāmyahaṃ.773.

Sabbadhi sabbadassāvī, sabbapassī sabbavidū;
Sabbaṃ sammā abhaññāsi, buddhaṃ taṃ paṇamāmyahaṃ.774.

Hantvā kāmabhavataṇhā, vibhavataṇhābhañjako;
Sabbataṇhā vicuṇṇesi, buddhaṃ taṃ paṇamāmyahaṃ.775.

Taṇhāsaṃyojanakkhayo, taṇhāsallavicuṇṇako;
Taṇhāpihā padāḷesi, buddhaṃ taṃ paṇamāmyahaṃ.776.

Kāmataṇhāparikkhīṇo, bhavataṇhāupaccago;
Vibhavataṇhāvinaṭṭho, buddhaṃ taṃ paṇamāmyahaṃ.777.

Tuṭṭhimante tosavante, atassante sutappayī;
Taṇhātīto sadātitto, buddhaṃ taṃ paṇamāmyahaṃ.778.

Kilesajālaviddhaṃsī, taṇhāmalapakkhālako;
Saṃsārasotaṃ sosesi, buddhaṃ taṃ paṇamāmyahaṃ.779.

Upadhipaṭinissaggo, taṇhājālappabhedako;
Nīvaraṇe pavijjhesi, buddhaṃ taṃ paṇamāmyahaṃ.780.

Guhāsayaparikkhīṇo, pahīnataṇhānissayo;
Chinnaavijjānusayo, buddhaṃ taṃ paṇamāmyahaṃ.781.

Taṇhāsallaṃ hanitvāna, tevijjo maccuhāyano;
Sambodhimuttamaṃ patto, buddhaṃ taṃ paṇamāmyahaṃ.782.

Taṇhājaṭā vijaṭesi, sabbaṭhāne nehanudo;
Nandīrāgaṃ viddhaṃsesi, buddhaṃ taṃ paṇamāmyahaṃ.783.

Sabbāsāsamatikkanto, taṇhāsotavisosako;
Dhammasotaṃ pavāhesi, buddhaṃ taṃ paṇamāmyahaṃ.784.

Sabbataṇhakkhayaṃ patto, sabbadukkhappanūdano;
Sabbupadhi sandālesi, buddhaṃ taṃ paṇamāmyahaṃ.785.

Sabbataṇhā vikkhambhesi, paṭippassaddhasabbiccho;
Sabbiñjā samucchindesi, buddhaṃ taṃ paṇamāmyahaṃ.786.

Sabbiñjā paribhañjesi, sabbataṇhātigo yatī;
Sabbicchā paricajjesi, buddhaṃ taṃ paṇamāmyahaṃ.787.

Taṇhāsāgaranittiṇṇo, sabbamicchamanicchako;
Cittasallaṃ vimocesi, buddhaṃ taṃ paṇamāmyahaṃ.788.

Kammavaṭṭaṃ vivajjesi, kammaklesā apagato;
Sabbattha saṃvuto sūro, buddhaṃ taṃ paṇamāmyahaṃ.789.

Asatto upasantatto, kāmakodhabhayātigo;
Bhavakammajaho cheko, buddhaṃ taṃ paṇamāmyahaṃ.790.

Vigatasārado sīho, chinnachambho chinnadaro;
Bhavakammakkhayappatto, buddhaṃ taṃ paṇamāmyahaṃ.791.

Kammabījāni jhāpesi, mohamūlapalikhaṇo;
Nijjaresi anusaye, buddhaṃ taṃ paṇamāmyahaṃ.792.

Sabbakammaparikkhīṇo, sabbavipākanijjaro;
Sabbapuññapāpañjaho, buddhaṃ taṃ paṇamāmyahaṃ.793.

Sabbakammaṃ kilese ca, asesamabhivāhayī;
Sabbagaṇṭhiṃ vimocesi, buddhaṃ taṃ paṇamāmyahaṃ.794.

Sabbakammehi vimutto, sabbakammapariccajo;
Sabbakāmaguṇā’peto, buddhaṃ taṃ paṇamāmyahaṃ.795.

Avijjāmūlaṃ bhindesi, kammayantavighātako;
Sabbakammakkhayaṃ patto, buddhaṃ taṃ paṇamāmyahaṃ.796.

Natthikavādaṃ madditvā, atthikavādaṃ tiṭṭhayi;
Sammādiṭṭhiṃ viññāpesi, buddhaṃ taṃ paṇamāmyahaṃ.797.

Ajjhattanhātako nātho, tibhavoghapāraṅgato;
Subhago sabbathā suddho, buddhaṃ taṃ paṇamāmyahaṃ.798.

Nāgavaro sīhavaro, satthavāho satthuvaro;
Dhīsāgaro dhīradharo, buddhaṃ taṃ paṇamāmyahaṃ.799.

Tāpanudo dukkhanudo, sabbahitasukhadado;
Vagguvado piyavado, buddhaṃ taṃ paṇamāmyahaṃ.800.

Caraṇayutto tevijjo, mūlaghaccasamūhato;
Pacchimajātisampatto, buddhaṃ taṃ paṇamāmyahaṃ.801.

Tibhavaddhaja’cchariyo, tilokaketuabbhuto;
Saddhammapatākāseṭṭho, buddhaṃ taṃ paṇamāmyahaṃ.802.

Yatindriyo santindriyo, pasannapasādindriyo;
Subhāvitindriyo santo, buddhaṃ taṃ paṇamāmyahaṃ.803.

Nabhūpamamedhāyutto, dhitiyutto selasamo;
Khantiyutto dharāsamo, buddhaṃ taṃ paṇamāmyahaṃ.804.

Appameyyasirimanto, santilaṅkāra’laṅkato;
Sukhābharaṇabhūsito, buddhaṃ taṃ paṇamāmyahaṃ.805.

Tiṃsapāramī sañcayi, suttiṇṇo tibhavaṇṇavā;
Antimajātiyutto yo, buddhaṃ taṃ paṇamāmyahaṃ.806.

Bhavāsavapariññāto, pāputtāpavūpasamo;
Paramasukhadhigato, buddhaṃ taṃ paṇamāmyahaṃ.807.

Bhaddappatto bhaddakkhāyī, bhaddamaggappakāsako;
Bhaddakkho bhaddadassāvī, buddhaṃ taṃ paṇamāmyahaṃ.808.

Mahāmahiddhiko dhīmā, bhavābhavaṃ byantikato;
Yo amatapphalaṃ patto, buddhaṃ taṃ paṇamāmyahaṃ.809.

Nibbānabhāgī bhagavā, santippatto subhāgyavā;
Paramaṃ sivaṃ sampatto, buddhaṃ taṃ paṇamāmyahaṃ.810.

Ācāraguṇasampanno, sabbaguṇānamākaro;
Puṇṇindu viya sampuṇṇo, buddhaṃ taṃ paṇamāmyahaṃ.811.

Nandīrāgaparikkhīṇo, upādānappamocano;
Narottamo yogakkhemī, buddhaṃ taṃ paṇamāmyahaṃ.812.

Kiccakārī katakicco, kiccākiccappakāsako;
Kiccādhikaraṇadakkho, buddhaṃ taṃ paṇamāmyahaṃ.813.

Supassaddho munivaro, paguṇo munipuṅgavo;
Isipuṅgavo uttamo, buddhaṃ taṃ paṇamāmyahaṃ.814.

Pahīnabhayabheravo, parisāsu visārado;
Narasīhanādaṃ nadi, buddhaṃ taṃ paṇamāmyahaṃ.815.

Pāragāmī pāragato, pavaro pariyantagū;
Lokavidū lokantagū, buddhaṃ taṃ paṇamāmyahaṃ.816.

Paramatthaparipuṇṇo, paramasaccadassano;
Nibbānaṃ yo sacchikato, buddhaṃ taṃ paṇamāmyahaṃ.817.

Lābhālābhe yasāyase, sammānaavamānane;
Sabbattha samako sāmī, buddhaṃ taṃ paṇamāmyahaṃ.818.

Paramatthappatto dhīro, paramanimmalottamo;
Bhavabandhaṃ pamocesi, buddhaṃ taṃ paṇamāmyahaṃ.819.

Paṭirūpo paṭibuddho, saṃsārapaṭimocako;
Paṭipassaddhisaṃyutto, buddhaṃ taṃ paṇamāmyahaṃ.820.

Pañcakkhandhapariññāto, paññāya paṭibhāvito;
Sabbamohaṃ nimmaddesi, buddhaṃ taṃ paṇamāmyahaṃ.821.

Padhāno purisavaro, pāragavesī pāragū;
Pavivekamanuppatto, buddhaṃ taṃ paṇamāmyahaṃ.822.

Sabbaklesakkhayaṃ patto, sabbānusayaddhaṃsito;
Sabbāsave pahāsi yo, buddhaṃ taṃ paṇamāmyahaṃ.823.

Sabbāvijjā sañchindesi, tikkhavijjāvudhandharo;
Sabbāsayaṃ vināsesi, buddhaṃ taṃ paṇamāmyahaṃ.824.

Sabbasokamatikkanto, sabbadukkhavināsako;
Sabbupāyāsaucchinno, buddhaṃ taṃ paṇamāmyahaṃ.825.

Muttimaggaṃ pakāsesi, muttimaggagavesako;
Sabbabhavabyādhimutto, buddhaṃ taṃ paṇamāmyahaṃ.826.

Yo na limpati kāmesu, āraggeriva sāsapo;
Bhavāsattivisaṃyutto, buddhaṃ taṃ paṇamāmyahaṃ.827.

Muni moneyya sampanno, bāhitapāpo brāhmaṇo;
Samaṇo samatāvino, buddhaṃ taṃ paṇamāmyahaṃ.828.

Bhavāsavā vidhūpito, kāmāsavā vūpasamo;
Avijjāsavā vigato, buddhaṃ taṃ paṇamāmyahaṃ.829.

Pariññeyyaṃ pariññāto, bhāvetabbaṃ ca bhāvito;
Pahātabbaṃ pahīnaṃ yo, buddhaṃ taṃ paṇamāmyahaṃ.830.

Santisukhamanuppatto, muttisotapavāhako;
Bahū satte pamocesi, buddhaṃ taṃ paṇamāmyahaṃ.831.

Pariññāpāragū cāpi, pahānapāragū pabhū;
Bhāvanāpāragū vibhū, buddhaṃ taṃ paṇamāmyahaṃ.832.

Āsattidosarahito, vippamutto nirupadhi;
Onaddhamutto omutto, buddhaṃ taṃ paṇamāmyahaṃ.833.

Nibbānapatto siddhattho, pagabbho papañcajaho;
Pabuddho paṭisaraṇo, buddhaṃ taṃ paṇamāmyahaṃ.834.

Maggaṭṭho api phalaṭṭho, mohajālasuphālako;
Suphāsuko sumuttimā, buddhaṃ taṃ paṇamāmyahaṃ.835.

Bodhiratanasampanno, pavarabhūrimedhaso;
Brāhmaṇo samaṇo sādhu, buddhaṃ taṃ paṇamāmyahaṃ.836.

Micchādiṭṭhiṃ padālesi, micchācāranimmaddako;
Micchāñāṇaṃ nivāresi, buddhaṃ taṃ paṇamāmyahaṃ.837.

Mohajālamatikkanto, duṭṭhantakassa antako;
Māramadaṃ nimmaddesi, buddhaṃ taṃ paṇamāmyahaṃ.838.

Siddhattho sadatthapatto, paripuṇṇamanoratho;
Katakicco vūpasanto, buddhaṃ taṃ paṇamāmyahaṃ.839.

Yassa māyā ca māno ca, moho makkho ca pātito;
Vāri pokkharapattā’va, buddhaṃ taṃ paṇamāmyahaṃ.840.

Uḷurājā’va vimalo, suddhacitto anāvilo;
Asatto sugato nātho, buddhaṃ taṃ paṇamāmyahaṃ.841.

Kāmabhavapparikkhīṇo, rūpabhavamupaccago;
Arūpabhavaṃ bhañjesi, buddhaṃ taṃ paṇamāmyahaṃ.842.

Yasī yasaābhūsito, mahesī isikuñjaro;
Hitesī hitasambhavo, buddhaṃ taṃ paṇamāmyahaṃ.843.

Tapassī cāpi tejassī, yasassī ca yasodharo;
Vipassī cāpi vidassī, buddhaṃ taṃ paṇamāmyahaṃ.844.

Aggamaggagavesī ca, sukhesi sabbapāṇinaṃ;
Mahāmuni mahesī ca, buddhaṃ taṃ paṇamāmyahaṃ.845.

Atthavidū saccavidū, lokavidū lokantagū;
Addhagū addhānagato, buddhaṃ taṃ paṇamāmyahaṃ.846.

Sokasallasatticuṇṇo, sabbupādānajhāyako;
Mohaṇṇavatiṇṇo vīro, buddhaṃ taṃ paṇamāmyahaṃ.847.

Bhayabheravamatikkanto, abhīto vītasārado;
Sabbathā chambhavimutto, buddhaṃ taṃ paṇamāmyahaṃ.848.

Nippapañcarato nātho, nippapañcaṃ niddesayi;
Sabbappapañcaṃ hāpesi, buddhaṃ taṃ paṇamāmyahaṃ.849.

Ovādako viññāpako, tārako bahupāṇinaṃ;
Desanākusalo satthā, buddhaṃ taṃ paṇamāmyahaṃ.850.

Suddhahadayo saṃsuddho, vimalo virajamānaso;
Nhātako nimmalacitto, buddhaṃ taṃ paṇamāmyahaṃ.851.

Vikkhīṇajātisaṃsāro, antimadehadhārako;
Saṃsāre asaṃsaranto, buddhaṃ taṃ paṇamāmyahaṃ.852.

Dīpaṅkarapādamūle, muttiṃ hatthagataṃ caji;
Sammāsambodhimākaṅkhī, buddhaṃ taṃ paṇamāmyahaṃ.853.

Piyavācī piyabhāṇī, piyavādī vacīvaro;
Vagguvācī vaggubhāṇī, buddhaṃ taṃ paṇamāmyahaṃ.854.

Thiravāco khemavāco, pītivāco santivado;
Acchabhāṇī tacchabhāṇī, buddhaṃ taṃ paṇamāmyahaṃ.855.

Ñāṇabhāsī ñāṇavidū, kālabhāsī kālavidū;
Saccabhāsī saccavidū, buddhaṃ taṃ paṇamāmyahaṃ.856.

Karavīkabhāṇī ñāṇī, gambhīradhammadesako;
Citrakathiko vicitto, buddhaṃ taṃ paṇamāmyahaṃ.857.

Sammāsambodhisampanno, saddhammabalasobhito;
Sampannavijjācaraṇo, buddhaṃ taṃ paṇamāmyahaṃ.858.

Yassāsavā na vijjanti, vimuttacitto sabbadā;
Paramaṃ padaṃ sampatto, buddhaṃ taṃ paṇamāmyahaṃ.859.

Samathappatto samaṇo, brahmavihārī brāhmaṇo;
Sabbamalaṃ pabbājesi, buddhaṃ taṃ paṇamāmyahaṃ.860.

Nandībhavaparikkhīṇo, bhavoghamohamaccago;
Sabbottamamanuppatto, buddhaṃ taṃ paṇamāmyahaṃ.861.

Pañcanīvaraṇātīto, sattavisuddhidhāraṇo;
Sattabojjhaṅgakusalo, buddhaṃ taṃ paṇamāmyahaṃ.862.

Sabbapāramī pūretvā, suddhadhammagavesayī;
Mokkhamaggaṃ pakāsesi, buddhaṃ taṃ paṇamāmyahaṃ.863.

Lokābhibhū lokajito, lokaññū lokanāyako;
Tilokanātho lokīso, buddhaṃ taṃ paṇamāmyahaṃ.864.

Suvatthināmo sunāmo, saccanāmo sukhāvaho;
Saccasandho saccavādo, buddhaṃ taṃ paṇamāmyahaṃ.865.

Chandarāgavippahīno, amamo ca anāsayo;
Asatto sugato suddho, buddhaṃ taṃ paṇamāmyahaṃ.866.

Puṇṇavositavosāno, abhiññābalavosito;
Jātimaccukkhayaṃ patto, buddhaṃ taṃ paṇamāmyahaṃ.867.

Māyāmohasamucchinno, dosadohavidālako;
Lobhalālasā dhaṃsesi, buddhaṃ taṃ paṇamāmyahaṃ.868.

Dosasallasamucchinno, appaṭibaddhamānaso;
Daḷhacitto asantāpī, buddhaṃ taṃ paṇamāmyahaṃ.869.

Paphullamānaso satthā, sadā pasannamānaso;
Muditamānaso sāmī, buddhaṃ taṃ paṇamāmyahaṃ.870.

Nirajamānaso nātho, sadā vimalamānaso;
Visuddhamānaso suddho, buddhaṃ taṃ paṇamāmyahaṃ.871.

Tejassī ca tejadhano, tapassī ca tapodhano;
Ñāṇesī ca ñāṇadhano, buddhaṃ taṃ paṇamāmyahaṃ.872.

Pamodito pamodesi, tosesi paritosako;
Parirakkhako rakkhesi, buddhaṃ taṃ paṇamāmyahaṃ.873.

Puṇṇavositavosāno, abhiññābalavosito;
Jātimaccukkhayaṃ patto, buddhaṃ taṃ paṇamāmyahaṃ.874.

Māyāmohasamucchinno, dosadohavidālako;
Lobhalālasā dhaṃsesi, buddhaṃ taṃ paṇamāmyahaṃ.875.

Dosasallasamucchinno, appaṭibaddhamānaso;
Daḷhacitto asantāpī, buddhaṃ taṃ paṇamāmyahaṃ.876.

Sahetudhammaṃ ñāpesi, ātāpī jhāyī brāhmaṇo;
Sabbā kaṅkhā vinodesi, buddhaṃ taṃ paṇamāmyahaṃ.877.

Sabbā kaṅkhāyo vāpesi, ātāpī jhāyī brāhmaṇo;
Paccayānaṃ khayaṃ vidvā, buddhaṃ taṃ paṇamāmyahaṃ.878.

Mārasenā parājitvā, suriyo’va obhāsasi;
Saccadhammamanuppatto, buddhaṃ taṃ paṇamāmyahaṃ.879.

Tiṃsapāramīpūresi, sabbalokahitaṅkaro;
Catusaccaṃ anvesayi, buddhaṃ taṃ paṇamāmyahaṃ.880.

Catusaccaṃ sacchikatvā, taṇhānaṃ khayamajjhagā;
Visaṅkhāragatacitto, buddhaṃ taṃ paṇamāmyahaṃ.881.

Bhaddakāyo bhaddavāco, bhaddacitto bhaddāsayo;
Samantabhaddo subhaddo, buddhaṃ taṃ paṇamāmyahaṃ.882.

Santakāyo santavāco, santavā santacetaso;
Santisamuddaṃ sampatto, buddhaṃ taṃ paṇamāmyahaṃ.883.

Lokabandhu lokasāmī, lokādhipo lokissaro;
Lokamitto lokasakhā, buddhaṃ taṃ paṇamāmyahaṃ.884.

Akkharānaṃ sannipāte, pubbāparānaṃ pāragū;
Niruttipadakovido, buddhaṃ taṃ paṇamāmyahaṃ.885.

Santisukhapadāyako, vijjānidhi vināyako;
Bāhūjane sahāyako, buddhaṃ taṃ paṇamāmyahaṃ.886.

Vijayanto bodhimūḷe, patto sambodhimuttamaṃ;
Antakassa antakaro, buddhaṃ taṃ paṇamāmyahaṃ.887.

Vinayavādī viratto, dhammavādī dhammagato;
Atthavādī atthappatto, buddhaṃ taṃ paṇamāmyahaṃ.888.

Santivādī muduvādī, saccavādī saccarato;
Bhūtavādī bhaddavādī, buddhaṃ taṃ paṇamāmyahaṃ.889.

Yatakāyo yatavāco, yatacitto yatindriyo;
Sabbavidhe yato yati, buddhaṃ taṃ paṇamāmyahaṃ.890.

Niriccho ceva chinniccho, vīticcho icchāucchinno;
Gaticcho icchānicchāto, buddhaṃ taṃ paṇamāmyahaṃ.891.

Acchacitto acchacārī, anacchaicchāriñcako;
Sabbicchā’nicchā ucchinno, buddhaṃ taṃ paṇamāmyahaṃ.892.

Accito accisajjito, accucco ca accuttamo;
Accutaṃ akataṃ patto, buddhaṃ taṃ paṇamāmyahaṃ.893.

Suddho maggaṃ visodhesi, siddho samaṇasekharo;
Buddho bodhiṃ pakāsesi, buddhaṃ taṃ paṇamāmyahaṃ.894.

Paṇīto ca punīto ca, pavitto cāpi pāvano;
Pesalo pavaro mejjho, buddhaṃ taṃ paṇamāmyahaṃ.895.

Khemo khīṇapariḷāho, khemayutto khemakaro;
Khemakkhetto khemaṭṭhāno, buddhaṃ taṃ paṇamāmyahaṃ.896.

Gatabhogo gatarogo, gatasoko gatāvilo;
Gatānutāpo gatindho, buddhaṃ taṃ paṇamāmyahaṃ.897.

Pāragū sabbadukkhānaṃ, pariññāṇañca pāragū;
Nirodhaṃ susacchikato, buddhaṃ taṃ paṇamāmyahaṃ.898.

Sattavisuddhisampanno, suddho visuddhamānaso;
Vimuttamānaso vidvā, buddhaṃ taṃ paṇamāmyahaṃ.899.

Bhavābhave anubhavitvā, patto sumuttimuttamaṃ;
Brahmacakkaṃ pavattesi, buddhaṃ taṃ paṇamāmyahaṃ.900.

Bhūripañño bhūrimedho, bhūribodhipakāsako;
Bhūriñāṇaṃ pasāresi, buddhaṃ taṃ paṇamāmyahaṃ.901.

Bhāranikkhepako vīro, bhavasinehanāsako;
Bhavanettiṃ vibhañjesi, buddhaṃ taṃ paṇamāmyahaṃ.902.

Bhāvitatto bhavamutto, bhāvito bhāvanārato;
Bhāvitindriyo bhagavā, buddhaṃ taṃ paṇamāmyahaṃ.903.

Mahābhisakko bhesajjo, bhavarogatikicchako;
Bhavoghatārako bhaddo, buddhaṃ taṃ paṇamāmyahaṃ.904.

Bhavābhavataṇhābhaggo, bhavāsattivibhañjako;
Bhavasaṃyojanaṃ chindesi, buddhaṃ taṃ paṇamāmyahaṃ.905.

Bhavantadassī subhaddo, bhavaggātīto nibbuto;
Bhavantagū bhagavanto, buddhaṃ taṃ paṇamāmyahaṃ.906.

Bhāvito ariyamaggo, bhavabandhanasamūhato;
Bhayabheravaṃ bhedesi, buddhaṃ taṃ paṇamāmyahaṃ.907.

Bhāvesi kusalaṃ dhammaṃ, bojjhaṅgaratanissaro;
Bhavasotaṃ tiṇṇo nātho, buddhaṃ taṃ paṇamāmyahaṃ.908.

Bhavasaṃyojanaṃ chetvā, bhavasaṅgātigo isi;
Bhavasāgaramuttiṇṇo, buddhaṃ taṃ paṇamāmyahaṃ.909.

Bhavayogavītivatto, bhavasantāpanibbuto;
Bhavamohodadhitiṇṇo, buddhaṃ taṃ paṇamāmyahaṃ.910.

Bhavabhogavisaṃyutto, bhāramutto bhavajayo;
Bhavayogavippamutto, buddhaṃ taṃ paṇamāmyahaṃ.911.

Bhavabhogoghanittiṇṇo, bhavajālasandālako;
Bhavasaṃsaraṇātīto, buddhaṃ taṃ paṇamāmyahaṃ.912.

Bhīrutāṇo bhīruleṇo, bhīrusaraṇadāyako;
Bhīruārakkhako bhiyyo, buddhaṃ taṃ paṇamāmyahaṃ.913.

Sabbāsaraṇasaraṇo, tāṇo leṇo surakkhako;
Janānaṃ nandako bhiyyo, buddhaṃ taṃ paṇamāmyahaṃ.914.

Sabbābādhaṃ accagamo, taṇhātimirantakaro;
Kāmāsavaṃ pajahi yo, buddhaṃ taṃ paṇamāmyahaṃ.915.

Sabbadhammābhisambuddho, mokkhamaggaganvesako;
Paramatthadhammappatto, buddhaṃ taṃ paṇamāmyahaṃ.916.

Sabbadhammaṃ sambodhesi, antakantakaro jino;
Pariyantadhammappatto, buddhaṃ taṃ paṇamāmyahaṃ.917.

Sabbalokaṃ pariññāsi, sabbalokapanūdano;
Lokuttaradhammappatto, buddhaṃ taṃ paṇamāmyahaṃ.918.

Sabbalokahitatthāya, bodhesi karuṇāpatī;
Nipuṇatthadhammappatto, buddhaṃ taṃ paṇamāmyahaṃ.919.

Sabbaiddhī abhiññāsi, sabbataṇhā nirodhako;
Nirodhaṃ sakkhiṃ akāsi, buddhaṃ taṃ paṇamāmyahaṃ.920.

Sabbasaccaṃ abhiññāsi, sabbaññū samaṇuttamo;
Paṇḍito sabbadhammesu, buddhaṃ taṃ paṇamāmyahaṃ.921.

Sabbasiddhatthasiddho ca, samantabhaddo sabbathā;
Sabbuttamaṃ dhammaṃ laddho, buddhaṃ taṃ paṇamāmyahaṃ.922.

Upeto bodhidhammehi, vimutto sabbabhavehi ca;
Iṭṭhapatto muttā’niṭṭho, buddhaṃ taṃ paṇamāmyahaṃ.923.

Sabbāhārapariññāto, sabbāhāramanissito;
Sabbādhārapariccāgī, buddhaṃ taṃ paṇamāmyahaṃ.924.

Sabbamohanisā hantvā, sabbaṃ rāgaṃ dosaṃ nudo;
Suddhidhammaṃ pakāsesi, buddhaṃ taṃ paṇamāmyahaṃ.925.

Sabbakilesaṃ sosesi, sabbādānapanūdano;
Sabbasokaṃ vināsesi, buddhaṃ taṃ paṇamāmyahaṃ.926.

Sabbindriyagutto sāmī, sabbakaṅkhicchāsaṃvuto;
Sabbalokesanācāgī, buddhaṃ taṃ paṇamāmyahaṃ.927.

Sabbāsavapariccāgī, jātimaccu nivārayī;
Bhavadukkhaṃ viddhaṃsesi, buddhaṃ taṃ paṇamāmyahaṃ.928.

Sabbakammaklesajaho, vītasaṅkhāracetaso;
Antimasārīrappatto, buddhaṃ taṃ paṇamāmyahaṃ.929.

Sabbabandhaṃ vighātesi, sabbantarāyanāsako;
Bodhaññū dubbuddhimutto, buddhaṃ taṃ paṇamāmyahaṃ.930.

Sabbamohaparikkhīṇo, sabbaññū sabbakovido;
Sabbābhibhū sabbavidū, buddhaṃ taṃ paṇamāmyahaṃ.931.

Sabbābhinivesā suñño, sabbaguṇapatiṭṭhito;
Sabbaklese visodhesi, buddhaṃ taṃ paṇamāmyahaṃ.932.

Sabbarāgaṃ virājesi, sabbadosaviddhaṃsako;
Sabbamohavinimutto, buddhaṃ taṃ paṇamāmyahaṃ.933.

Sabbadukkhapariññāto, sabbadukkhakkhayaṅkaro;
Sabbadhi bhavabhañjano, buddhaṃ taṃ paṇamāmyahaṃ.934.

Sabbadukkhamatikkanto, sabbadukkhassa antagū;
Sabbadukkhappahīno ca, buddhaṃ taṃ paṇamāmyahaṃ.935.

Saṃsārasāgaruttiṇṇo, sabbabhavāna pāragū;
Antimadehaṃ dhāresi, buddhaṃ taṃ paṇamāmyahaṃ.936.

Sabbathā ākaṅkhātīto, sabbasaṅgātigo sudhī;
Sabbesu anūpalitto, buddhaṃ taṃ paṇamāmyahaṃ.937.

Giddhiñjaho taṇhakkhayo, sabbacāgesu saṇṭhito;
Sabbattha upasammato, buddhaṃ taṃ paṇamāmyahaṃ.938.

Sabbāmitte vasīkatvā, sabbajino sabbābhibhū;
Sabbaveravippamutto, buddhaṃ taṃ paṇamāmyahaṃ.939.

Sabbabhogamatikkanto, sabbakāmaraticajo;
Sabbakaṅkhicchā ucchinno, buddhaṃ taṃ paṇamāmyahaṃ.940.

Sabbītiyo vītivatto, sabbabhītivināsako;
Sabbadosadohadanto, buddhaṃ taṃ paṇamāmyahaṃ.941.

Sabbakopakodhakhīṇo, kāmaklesamatikkamo;
Sabbamohamāyāmutto, buddhaṃ taṃ paṇamāmyahaṃ.942.

Sabbasaṃyojane chetvā, sabbasaṃsaya’pagato;
Sabbupādānupacchinno, buddhaṃ taṃ paṇamāmyahaṃ.943.

Sabbābhilāsā hāpesi, sabbaklesavisodhako;
Sabbiñjā paṭippassaddho, buddhaṃ taṃ paṇamāmyahaṃ.944.

Sabbādānapariccāgī, sabbasaṃyojanātigo;
Sabbasaṅgavisaṃyutto, buddhaṃ taṃ paṇamāmyahaṃ.945.

Sabbattha sumano sāmī, sabbasotthiṃ padāyako;
Sabbesaṃ sampasīdesi, buddhaṃ taṃ paṇamāmyahaṃ.946.

Sabbānalaṃ nibbāpesi, sabbasantāpamaddako;
Sabbadhi sumutto santo, buddhaṃ taṃ paṇamāmyahaṃ.947.

Sabbāsavaṃ parijāni, sabbabyādhivināsako;
Sabbasokakkhayaṃ patto, buddhaṃ taṃ paṇamāmyahaṃ.948.

Sabbarāgatamaṃ dhaṃsī, sabbadosatamaṃ nudo;
Sabbamohatamaṃ hantā, buddhaṃ taṃ paṇamāmyahaṃ.949.

Sabbadhi sabbatthappatto, sabbatthadassāvī isi;
Sabbapāsaṇḍaṃ maddesi, buddhaṃ taṃ paṇamāmyahaṃ.950.

Sabbapāramīsambhūto, sabbapariññāpūrito;
Sabbaabhiññāsampuṇṇo, buddhaṃ taṃ paṇamāmyahaṃ.951.

Sabbadukkhakkhayaṃ patto, sabbasokamatikkamo;
Saṃsārasindhunittiṇṇo, buddhaṃ taṃ paṇamāmyahaṃ.952.

Sīlasamādhisaṃyutto, vijjāvāridhi paññavā;
Sabbāsavāchinnabhinno, buddhaṃ taṃ paṇamāmyahaṃ.953.

Sabbatāpavippamutto, samucchinnasabbūpadhi;
Sabbapapañcūpasamo, buddhaṃ taṃ paṇamāmyahaṃ.954.

Sabbaahaṅkāramutto, sabbamamaṅkārakkhayo;
Sabbāsatti vippamutto, buddhaṃ taṃ paṇamāmyahaṃ.955.

Vijitasabbasaṅgāmo, sabbattha aparājito;
Sabbe vattesi sabbaso, buddhaṃ taṃ paṇamāmyahaṃ.956.

Sabbaññū tilokaseṭṭho, sabbasaṃyojanā nudo;
Sabbaoghe nittharesi, buddhaṃ taṃ paṇamāmyahaṃ.957.

Sabbabandhavinimutto, sabbagaṇṭhivikhaṇḍito;
Sabbapāsehi mocesi, buddhaṃ taṃ paṇamāmyahaṃ.958.

Sabbaganthasamucchinno, sabbayogavisaṃyuto;
Hatakkhobho hatālayo, buddhaṃ taṃ paṇamāmyahaṃ.959.

Sabbasaṃyojanā suñño, sabbavaṭṭavināsako;
Sabbajaṭā vijaṭesi, buddhaṃ taṃ paṇamāmyahaṃ.960.

Sabbesu anicchāsaññī, sabbābhijjhātigo isi;
Sabbasaṃyoga’saṃyogo, buddhaṃ taṃ paṇamāmyahaṃ.961.

Sabbasaṅkhārehi ritto, sabbāsatti panūdano;
Sabbākusalapamutto, buddhaṃ taṃ paṇamāmyahaṃ.962.

Sabbapakārasampanno, sabbasamantabhaddako;
Sabbākāraparipuṇṇo, buddhaṃ taṃ paṇamāmyahaṃ.963.

Sabba vijjā anuppatto, sabbasuguṇasaṅgaho;
Bhaddako subhaddakārī, buddhaṃ taṃ paṇamāmyahaṃ.964.

Sabbāsave pariññāto, sabbāsave byantikato;
Sabbesaṃ paricajjesi, buddhaṃ taṃ paṇamāmyahaṃ.965.

Sabbabandhavippamutto, sabbasaṅkappapūrito;
Sabbakkhemaṃ vikāsesi, buddhaṃ taṃ paṇamāmyahaṃ.966.

Sabbattha kusalo satthā, sabbattha kovido vidū;
Sabbattha vimalo suddho, buddhaṃ taṃ paṇamāmyahaṃ.967.

Sabbocca sabbatobhaddo, sabbathā maññitaṃ cajo;
Sammādassanasampanno, buddhaṃ taṃ paṇamāmyahaṃ.968.

Anavasesañāṇaññū, sabbato suvijānako;
Sabbaaññāṇamucchinno, buddhaṃ taṃ paṇamāmyahaṃ.969.

Sabbaññāsampatto nātho, āsattiritto sabbadhi;
Sabbattha sabbavisiṭṭho, buddhaṃ taṃ paṇamāmyahaṃ.970.

Sabbakilesehi suñño, sabbaganthippamocako;
Sabbabandhaṃ vicchindesi, buddhaṃ taṃ paṇamāmyahaṃ.971.

Sabbabhavaupacchinno, ucchinnalokabandhano;
Sabbaoghaṃ nittharaṇo, buddhaṃ taṃ paṇamāmyahaṃ.972.

Nittiṇṇabhavasāgaro, katakicco yatissaro;
Sabbaso sītalībhūto, buddhaṃ taṃ paṇamāmyahaṃ.973.

Sabbalokamabhibhūto, sabbalokavidū isi;
Sabbalokaṃ sudassāvī, buddhaṃ taṃ paṇamāmyahaṃ.974.

Sabbalokavisaṃyutto, sabbalokavirajjako;
Sabbalokaṃ nirodhesi, buddhaṃ taṃ paṇamāmyahaṃ.975.

Sabbaloke anāsaṃso, sabbaloke anūpayo;
Sabbaloke saṅgasuñño, buddhaṃ taṃ paṇamāmyahaṃ.976.

Sabbaabhiññā sampatto, sabbadhi sumativaro;
Sabbasaccaṃ vitthāresi, buddhaṃ taṃ paṇamāmyahaṃ.977.

Sabbapāramīsampanno, sabbaguṇānupāgato;
Sabbathā pariññāpatto, buddhaṃ taṃ paṇamāmyahaṃ.978.

Bhavasotaṃ visosesi, sabbaklesamupaccago;
Sabbāsavaṃ vikkhālesi, buddhaṃ taṃ paṇamāmyahaṃ.979.

Sabbathā sampaṭinissajji, sabbaṃ santarabāhiraṃ;
Sabbaṃ sotthiṃ sacchikato, buddhaṃ taṃ paṇamāmyahaṃ.980.

Sabbappapañcaṃ pahāsi yo, pariccāgesu saṇṭhito;
Sabbasaṅgaṃ vivajjesi, buddhaṃ taṃ paṇamāmyahaṃ.981.

Sabba'ntarāyavihato, sabba'ghānalanibbuto;
Sabbasārambhaṃ bhañjesi, buddhaṃ taṃ paṇamāmyahaṃ.982.

Sabbābhilāsā ucchinno, sabbābhimānabhindako;
Sabbā'nusayaṃ nissaṭṭho, buddhaṃ taṃ paṇamāmyahaṃ.983.

Sabbasaṃsaṭṭhavicchinno, sabbasaṃyojanā cajo;
Sabbagedhapabhedako, buddhaṃ taṃ paṇamāmyahaṃ.984.

Sabbupādānūpasamo, sabbākaṅkhāvikhaṇḍito;
Sabbasallaṃ vicuṇṇesi, buddhaṃ taṃ paṇamāmyahaṃ.985.

Sabbamohaṃ vinodesi, sabbamānanimaddako;
Sabbabhītiṃ vītivatto, buddhaṃ taṃ paṇamāmyahaṃ.986.

Kāmāsattiṃ byantikato, sabbachandasañchindako;
Sabbā icchā ucchedesi, buddhaṃ taṃ paṇamāmyahaṃ.987.

Sabbasammohaṃ maddesi, sabbasotavisosako;
Sabbaganthiṃ niddhaṃsesi, buddhaṃ taṃ paṇamāmyahaṃ.988.

Sabbissā samatikkanto, sabbato iñjā riñcako;
Sabbadosadohaṃ hantā, buddhaṃ taṃ paṇamāmyahaṃ.989.

Sabbakodhamatikkanto, sabbakāmanimaddako;
Sabbamohasamucchinno, buddhaṃ taṃ paṇamāmyahaṃ.990.

Bhavanettiṃ sañchindesi, sabbabhogajigucchako;
Sabbabodhiguṇupeto, buddhaṃ taṃ paṇamāmyahaṃ.991.

Sabbatthadohātīto yo, sabbamānātigo muni;
Sabbadosaṃ vippamutto, buddhaṃ taṃ paṇamāmyahaṃ.992.

Sabbasaṃsayā vimutto, sabbasaṃyojanācuto;
Sabbasaṃsāroghaṃ tiṇṇo, buddhaṃ taṃ paṇamāmyahaṃ.993.

Sabbamhi anūpalitto, sabbavidū sabbābhibhū;
Sabbantarāyavikkhīṇo, buddhaṃ taṃ paṇamāmyahaṃ.994.

Sabbūpadhimatikkanto, sabbāsavakkhayaṅkaro;
Sīho’va anutrāso, buddhaṃ taṃ paṇamāmyahaṃ.995.

Sabbamamaṅkāramutto, sabbaahaṃkārakkhayo;
Sabbadosamatikkanto, buddhaṃ taṃ paṇamāmyahaṃ.996.

Sabbabhavapathaṃ khinno, sabbasaṅkhāranibbuto;
Sabbabandhanaṃ bhañjesi, buddhaṃ taṃ paṇamāmyahaṃ.997.

Sabbīghā samugghātesi, sabbindhā parinissago;
Sabbissā paṭinissaṭṭho, buddhaṃ taṃ paṇamāmyahaṃ.998.

Sabbagiddhāgijjhācāgī, sabbamohamāyānudo;
Sabbābhijjhā vibhañjesi, buddhaṃ taṃ paṇamāmyahaṃ.999.

Sabbakopakodhātīto, sabbadosaklesaccajo;
Sabbadohamatikkanto, buddhaṃ taṃ paṇamāmyahaṃ.1000.

Sabbarāgaṃ virajjesi, sabbadosavināsako;
Sabbamohamatikkanto, buddhaṃ taṃ paṇamāmyahaṃ.1001.

Sabbamalaṃ pakkhālesi, sabbasallasandālako;
Sabbakhilaṃ viddālesi, buddhaṃ taṃ paṇamāmyahaṃ.1002.

Sabbabhayamatikkanto, sabbabhītibyantikato;
Sabbachambhisamucchinno, buddhaṃ taṃ paṇamāmyahaṃ.1003.

Sabbalobhaabbuḷhanto, sabbarajaṃ virājesī;
Sabbanandī vicchindesi, buddhaṃ taṃ paṇamāmyahaṃ.1004.

Sabbasokasamucchinno, sabbadosavisosako;
Sabbanettiṃ nivāresi, buddhaṃ taṃ paṇamāmyahaṃ.1005.

Sabbajātiṃ nijjaresi, sabbabhavagginibbuto;
Sabbalokamatikkanto, buddhaṃ taṃ paṇamāmyahaṃ.1006.

Sabbasaṃsaṭṭhavirato, sabbasaṃsaggaārako;
Sabbāsattinirattako, buddhaṃ taṃ paṇamāmyahaṃ.1007.

Sabbākaṅkhāparikkhīṇo, sabbāpekkhāvikkhambhako;
Sabbābhilāsā bhañjesi, buddhaṃ taṃ paṇamāmyahaṃ.1008.

Sabbāsaṅkā nivāresi, sabbātaṅkāvicchindako;
Sabbāvilaṃ vikkhālesi, buddhaṃ taṃ paṇamāmyahaṃ.1009.

Sabbālayasamucchinno, sabbāsayaanissito;
Sabbāsave visosesi, buddhaṃ taṃ paṇamāmyahaṃ.1010.

Sabbupadhiṃ niddhovesi, sabbārammaṇariñcako;
Sabbābhimānaṃ bhañjesi, buddhaṃ taṃ paṇamāmyahaṃ.1011.

Sabbupāyāsaṃ ukkhitto, sabbupādānaṃ ujjhito;
Sabbābhijjhā ucchedesi, buddhaṃ taṃ paṇamāmyahaṃ.1012.

Sabbasaṃyojanaṃ chetvā, suddhājīvī suddhācaro;
Saṅgātigo oghatiṇṇo, buddhaṃ taṃ paṇamāmyahaṃ.1013.

Sabbadomanassasanto, sabbasaṃyojanā hato;
Sabbāsaṅkāvippamutto, buddhaṃ taṃ paṇamāmyahaṃ.1014.

Sabbasokavītivatto, sabbanīvaraṇānudo;
Sabbadomanassamutto, buddhaṃ taṃ paṇamāmyahaṃ.1015.

Sabbabhītibhayātīto, chambhanasuñño sabbaso;
Sabbākulatā nāsesi, buddhaṃ taṃ paṇamāmyahaṃ.1016.

Sabbabhoge pahāsi yo, sabbāsattipariccajo;
Sabbakāmamatikkamo, buddhaṃ taṃ paṇamāmyahaṃ.1017.

Sabbottamayogakkhemī, sabbottamaṃ adhigamo;
Sabbottamasantimanto, buddhaṃ taṃ paṇamāmyahaṃ.1018.

Sabbavositavosāno, katakicco yatindriyo;
Mahāmohaṇṇavuttiṇṇo, buddhaṃ taṃ paṇamāmyahaṃ.1019.

Dukkhakkhandhaṃ pariññāto, taṇhāpāsavicchedako;
Sabbasantāsasumutto, buddhaṃ taṃ paṇamāmyahaṃ.1020.

Sabbayogavītivatto, sītibhūto nirūpadhi;
Bhavarāgaparikkhīṇo, buddhaṃ taṃ paṇamāmyahaṃ.1021.

Sabbejā samatikkanto, sabbadhiṃ samatāṭhito;
Sadā sumatidāyako, buddhaṃ taṃ paṇamāmyahaṃ.1022.

Bhavena nirāsattiko, paramoyaṃ samussayo;
Pahāsi sabbasaṅkhāre, buddhaṃ taṃ paṇamāmyahaṃ.1023.

Sabbadukkhaparimutto, dosadohapadhaṃsako;
Bhavaganthaṃ padālesi, buddhaṃ taṃ paṇamāmyahaṃ.1024.

Aṃsumālī accimālī, raṃsimālī dhammaravi;
Moha’māvasī nāsesi, buddhaṃ taṃ paṇamāmyahaṃ.1025.

Candimā’va santikaro, candimā’va pabhākaro;
Santipabhā saṇṭhapesi, buddhaṃ taṃ paṇamāmyahaṃ.1026.

Aggikkhandho’va suppabho, bhabbatejo sukhālayo;
Obhāsito ukkādhārī, buddhaṃ taṃ paṇamāmyahaṃ.1027.

Accimā’va pabhassaro, sabbaloke ālokadā;
Atiruciro obhāso, buddhaṃ taṃ paṇamāmyahaṃ.1028.

Byāmappabhāya suppabho, karuṇāruṇaujjalo;
Rucirābhāya sampanno, buddhaṃ taṃ paṇamāmyahaṃ.1029.

Induviya’mbaramajjhe, saṅghamajjhe virocayi;
Ñāṇālokaṃ vikiresi, buddhaṃ taṃ paṇamāmyahaṃ.1030.

Ādiccabandhu ātāpī, dibbarūpo virocano;
Sabbalokaṃ pajjotesi, buddhaṃ taṃ paṇamāmyahaṃ.1031.

Majjhe samaṇasaṅghassa, ādicco’va virocayī;
Vijjālokakaro loke, buddhaṃ taṃ paṇamāmyahaṃ.1032.

Tārā’va samaṇamajjhe, puṇṇindusamasobhito;
Sabbasattuttamo sāmī, buddhaṃ taṃ paṇamāmyahaṃ.1033.

Cāruñāṇasikhādhārī, sobhājotisamujjalo;
Pabhassaraṃ pabhāsesi, buddhaṃ taṃ paṇamāmyahaṃ.1034.

Dinakaro tamonudo, ditto timiraddhaṃsako;
Chabbaṇṇaraṃsīsobhito, buddhaṃ taṃ paṇamāmyahaṃ.1035.

Indu’va nimmalo suddho, paramapuriso yasī;
Varalakkhaṇasampuṇṇo, buddhaṃ taṃ paṇamāmyahaṃ.1036.

Puṇṇindasadiso juṇho, sampuṇṇasantamānaso;
Sabbato sītalībhūto, buddhaṃ taṃ paṇamāmyahaṃ.1037.

Cārudassī piyadassī, aṅgīraso ālokito;
Pabhaṅkaro’va ujjoto, buddhaṃ taṃ paṇamāmyahaṃ.1038.

Indu’va ambaratale, abhivaṇṇo susobhito;
Mahādhammappabhāyutto, buddhaṃ taṃ paṇamāmyahaṃ.1039.

Ārocito obhāsito, suriyo’va virocito;
Atulatejo tejassī, buddhaṃ taṃ paṇamāmyahaṃ.1040.

Sahassaraṃsī bhagavā, padumāmalasucchavī;
Dhammappabhāparivuto, buddhaṃ taṃ paṇamāmyahaṃ.1041.

Sobhito sālarājā’va, puṇṇamāyaṃ’va candimā;
Obhāsesi disā sabbā, buddhaṃ taṃ paṇamāmyahaṃ.1042.

Raṃsijālaparikkhitto, padumānanalocano;
Kanakaṃ’va virocesi, buddhaṃ taṃ paṇamāmyahaṃ.1043.

Mettāpabhāparivuto, dhammabhānupabhāsito;
Paññappabhā vikāsesi, buddhaṃ taṃ paṇamāmyahaṃ.1044.

Paridhoto parisuddho, candimā iva puṇṇako;
Saddhamaṃ parisodhesi, buddhaṃ taṃ paṇamāmyahaṃ.1045.

Ñāṇaraṃsiṃ vikiresi, dhammādiccasubhāsuro;
Muttipanthaṃ pakāsesi, buddhaṃ taṃ paṇamāmyahaṃ.1046.

Antalikkhe puṇṇindu’va, sītalapabhādāyako;
Suddhadhammajotikaro, buddhaṃ taṃ paṇamāmyahaṃ.1047.

Saddhammajotiṃ jotesi, jutivanto jutindharo;
Sabbalokaṃ pajjotesi, buddhaṃ taṃ paṇamāmyahaṃ.1048.

Pabhassaro tilokaggo, saddhammassa sudīpako;
Ariyañāṇaṃ vitthāresi, buddhaṃ taṃ paṇamāmyahaṃ.1049.

Candimā’va gaganatale, sītābhā suppakāsako;
Anūnasukhadāyako, buddhaṃ taṃ paṇamāmyahaṃ.1050.

Jalitappadīpaṃ ditto, tilokassatimiraharo;
Ariyamaggaṃ jotesi, buddhaṃ taṃ paṇamāmyahaṃ.1051.

Jutiṅkaro jotidharo, pabhaṅkaro pabhādharo;
Ābhādharo ābhākaro, buddhaṃ taṃ paṇamāmyahaṃ.1052.

Avijjātamaṃ dhaṃsesi, vijjābhānusamujjalo;
Dhammavibhā vibhāsesi, buddhaṃ taṃ paṇamāmyahaṃ.1053.

Tilokatimiraṃ hantā, medhāmuddhāsamujjalo;
Lokālokakaro nātho, buddhaṃ taṃ paṇamāmyahaṃ.1054.

Mohatimiraṃ dhaṃsesi, pabhākaro padīpako;
Saccadhammaṃ pakāsesi, buddhaṃ taṃ paṇamāmyahaṃ.1055.

Karuṇāruṇo āloko, paññāraṃsipakāsako;
Avijjāvaraṇabhinno, buddhaṃ taṃ paṇamāmyahaṃ.1056.

Karuṇākaro paññābho, tibhave ālokaṅkaro;
Santirasmī vipphāresi, buddhaṃ taṃ paṇamāmyahaṃ.1057.

Puṇṇindu viya suditto, ñāṇindu ñāṇapuṇṇiko;
Saddhammābhā pabhāsesi, buddhaṃ taṃ paṇamāmyahaṃ.1058.

Mohatimisikāchinno, dīpaṅkaro sudīpito;
Bodhippabhā pabhāsesi, buddhaṃ taṃ paṇamāmyahaṃ.1059.

Avijjānisā nāsesi, tiloke dhammasūriyo;
Dhammaraṃsiṃ vikiresi, buddhaṃ taṃ paṇamāmyahaṃ.1060.

Avijjācchādite loke, vijjālokaṃ vikāsayī;
Dhammappabhā visajjesi, buddhaṃ taṃ paṇamāmyahaṃ.1061.

Mohanisā vināsesi, dhammujjalo divākaro;
Lokālokaṃ ālokesi, buddhaṃ taṃ paṇamāmyahaṃ.1062.

Tibhavassa tamohantā, tejassī jinasūriyo;
Ābhassaro ābhāpuṇṇo, buddhaṃ taṃ paṇamāmyahaṃ.1063.

Bhaddatejo mahātejo, tibbatejo tejabahū;
Jhānatejo ñāṇatejo, buddhaṃ taṃ paṇamāmyahaṃ.1064.

Uggatejo aggatejo, puṇṇatejo tejissaro;
Brahmatejo dhammatejo, buddhaṃ taṃ paṇamāmyahaṃ.1065.

Sabbadisā pabhāsesi, sabbatthaṃ sampakāsako;
Mahāpabhassaro uggo, buddhaṃ taṃ paṇamāmyahaṃ.1066.

Bhūripañño pabhaṅkaro, sabbathā tamanāsako;
Ariyasaccaṃ jotesi, buddhaṃ taṃ paṇamāmyahaṃ.1067.

Raṃsimanto raṃsidharo, jotimanto jotikaro;
Sahassaraṃsi jotindo, buddhaṃ taṃ paṇamāmyahaṃ.1068.

Puṇṇindu sadisaditto, paññāobhāso bhāsuro;
Mahāmohatamaṃ bhinno, buddhaṃ taṃ paṇamāmyahaṃ.1069.

Mohaamāvasīnāsī, mahādicco mahappabho;
Sabbalokaṃ pabhāsesi, buddhaṃ taṃ paṇamāmyahaṃ.1070.

Aṅgāriva accimanto, vijjādīpo rasmidharo;
Mohatimisaṃ dhaṃsesi, buddhaṃ taṃ paṇamāmyahaṃ.1071.

Tamacchanne bhave sabbe, ñāṇālokena mocayī;
Dhammajotiṃ ujjotesi, buddhaṃ taṃ paṇamāmyahaṃ.1072.

Avijjāndhakārahantā, sabbaññū sabbato pabho;
Vijjāyanaṃ pabhāsesi, buddhaṃ taṃ paṇamāmyahaṃ.1073.

Sabbatamantarahito, sabbathā sabbato pabho;
Sabbasaccaṃ pakāsesi, buddhaṃ taṃ paṇamāmyahaṃ.1074.

Sabbalokānukampāya, sabbaloke jotiṅkaro;
Sabbaloke tamoharo, buddhaṃ taṃ paṇamāmyahaṃ.1075.

Sabbaññutaṃ pakāsesi, sabbassa dassāvī isi;
Mohamūlaṃ viddhaṃsesi, buddhaṃ taṃ paṇamāmyahaṃ.1076.

Jalanto ñāṇatejena, tikkhatejo atisayo;
Ñāṇaṃsumālī ātāpī, buddhaṃ taṃ paṇamāmyahaṃ.1077.

Mohatamaṃ vināsesi, dhammajotipakāsako;
Bahujane pahāsesi, buddhaṃ taṃ paṇamāmyahaṃ.1078.

Ghoratamācchannaloke, mahāñāṇena mocayī;
Dhammālokaṃ pakāsesi, buddhaṃ taṃ paṇamāmyahaṃ.1079.

Karuṇāruṇo jotido, sabbasokapanūdano;
Taṇhātimiraṃ dhaṃsesi, buddhaṃ taṃ paṇamāmyahaṃ.1080.

Tamācchanne sabbaloke, dhammālokakaro pabhū;
Avijjābhantibhañjako, buddhaṃ taṃ paṇamāmyahaṃ.1081.

Avijjāvaraṇaṃ chetvā, vijjālokapabhāsako;
Paññāppabhā pabhaṃkārī, buddhaṃ taṃ paṇamāmyahaṃ.1082.

Ghoratamaṃ niddhaṃsesi, viddhaṃsesi tayo bhave;
Narādicco varādicco, buddhaṃ taṃ paṇamāmyahaṃ.1083.

Ñāṇajotiṃ pajjotesi, mohāvaraṇanāsako;
Dhammappabhaṃ pabhāsesi, buddhaṃ taṃ paṇamāmyahaṃ.1084.

Dhammajotiṃ vijotesi, pāpatamaniddhaṃsako;
Mokkhāyanaṃ pakāsesi, buddhaṃ taṃ paṇamāmyahaṃ.1085.

Dhammadīpaṃ padīpesi, pāpāvaraṇa chedako;
Muttipathaṃ paññāpesi, buddhaṃ taṃ paṇamāmyahaṃ.1086.

Paññābhānu paññāppabho, uddhataṃ andhatamaṃ haro;
Lokālokaṃ pakāsesi, buddhaṃ taṃ paṇamāmyahaṃ.1087.

Dhammadīpapajjalito, mohatamasandālako;
Varadhammamujjotesi, buddhaṃ taṃ paṇamāmyahaṃ.1088.

Paññā’lokaṃ pajjalesi, tamakkhandhappadālako;
Pañcakkhandhaṃ nirodhesi, buddhaṃ taṃ paṇamāmyahaṃ.1089.

Dhammabhānu bhabbappabho, sabbaññāṇatamaṃ hato;
Ujjalo jotijjalito, buddhaṃ taṃ paṇamāmyahaṃ.1090.

Paññājotippabhandharo, sabbalokālokakaro;
Mokkhadhammaṃ pabhāsesi, buddhaṃ taṃ paṇamāmyahaṃ.1091.

Avijjāndhakāraṃ hantā, dhammālokappakāsako;
Pabhākārī ābhākārī, buddhaṃ taṃ paṇamāmyahaṃ.1092.

Ojassī ojasampanno, tapassī tapasekharo;
Tejabhūsito tejassī, buddhaṃ taṃ paṇamāmyahaṃ.1093.

Dhammamaṅgalasammato, dhammābhāparimaṇḍito;
Dhammaṃ suṭṭhuparivutto, buddhaṃ taṃ paṇamāmyahaṃ.1094.

Paññābhāparimaṇḍito, paññābhāparidīpako;
Paññaṃsumā paññaccimā, buddhaṃ taṃ paṇamāmyahaṃ.1095.

Aṃsumanto ābhāvanto, tejavanto jutikaro;
Pabhāvanto sobhāvanto, buddhaṃ taṃ paṇamāmyahaṃ.1096.

Koṭibhānusamappabho, candimā’va samujjalo;
Abhikkanto adhikkanto, buddhaṃ taṃ paṇamāmyahaṃ.1097.

Sabbakaṅkhā nivāresi, mārasena vidhūpako;
Sabbalokaṃ obhāsesi, buddhaṃ taṃ paṇamāmyahaṃ.1098.

Amitābho atulābho, loke amitālokadā;
Amitojo atulojo, buddhaṃ taṃ paṇamāmyahaṃ.1099.

Sabbalokaṃ pabhāsesi, abbhāmutto’va candimā;
Suddhaṃ saddhammaṃ dīpesi, buddhaṃ taṃ paṇamāmyahaṃ.1100.

Aggi yathā pajjalito, devatā’va virocayi;
Mahā’vijjā viddhaṃsesi, buddhaṃ taṃ paṇamāmyahaṃ.1101.

Santidhammaṃ pakāsesi, suriyo tamacchaddako;
Santataṃ santiṃ pasāresi, buddhaṃ taṃ paṇamāmyahaṃ.1102.

Lokamitto lokahito, lokabandhu lokasakhā;
Tiloke ālokakaro, buddhaṃ taṃ paṇamāmyahaṃ.1103.

Pītipassaddhikhāyī ca, pītirasapāyī bahū;
Pītibhakkhī pītimano, buddhaṃ taṃ paṇamāmyahaṃ.1104.

Pītipāmojjajanako, paramaṃ sukhaṃ bhojako;
Paṭisallānanirato, buddhaṃ taṃ paṇamāmyahaṃ.1105.

Bodhitejo bodhiraṃsi, bodhippabhāya maṇḍito;
Brahmatejo brahmaraṃsi, buddhaṃ taṃ paṇamāmyahaṃ.1106.

Brahmakāyo brahmarūpo, brahmadhammo yo brāhmaṇo;
Brahmapatto brahmabhūto, buddhaṃ taṃ paṇamāmyahaṃ.1107.

Brahmapañño brahmacārī, brahmavihārī brahmaññū;
Brahmacakkhu dhammacakkhu, buddhaṃ taṃ paṇamāmyahaṃ.1108.

Bahūpakārī mettāvā, mahākāruññamānaso;
Muttinayaṃ niddesesi, buddhaṃ taṃ paṇamāmyahaṃ.1109.

Bahū bhavoghā tāresi, sudakkho nāviko yathā;
Mettāvegaparakkamī, buddhaṃ taṃ paṇamāmyahaṃ.1110.

Kalyāṇakāmī nibbano, anantakaruṇālayo;
Anūnaka kalyāṇaññū, buddhaṃ taṃ paṇamāmyahaṃ.1111.

Cakkhudado ñāṇadado, sabbalokānukampako;
Karuṇāpuṇṇamānaso, buddhaṃ taṃ paṇamāmyahaṃ.1112.

Kalyāṇacitto acaṇḍo, mettāmano akkodhano;
Visuddhacitto akkoso, buddhaṃ taṃ paṇamāmyahaṃ.1113.

Kalyāṇakārī kalyāṇo, kalyāṇapathanāyako;
Kalyāṇapāramīppatto, buddhaṃ taṃ paṇamāmyahaṃ.1114.

Nissīmakaruṇākārī, ussannakaruṇānidhī;
Gaṃbhīrakaruṇālayo, buddhaṃ taṃ paṇamāmyahaṃ.1115.

Mahākāruṇiko dhīro, karuṇāñāṇasāgaro;
Atīvakaruṇākārī, buddhaṃ taṃ paṇamāmyahaṃ.1116.

Kalyāṇakārī kāruñño, kalyāṇamitto mettavā;
Kalyāṇaṃ dhammaṃ desesi, buddhaṃ taṃ paṇamāmyahaṃ.1117.

Karuṇāhadayo nātho, khemino khemamānaso;
Muditacitto mādako, buddhaṃ taṃ paṇamāmyahaṃ.1118.

Cakkavattiṃ vivajjitvā, patto sabbaññutaṃ budho;
Nissesaṃ karuṇāsindhu, buddhaṃ taṃ paṇamāmyahaṃ.1119.

Kodhadosamahāaggiṃ, mettodakena siñcayī;
Sabbalokassa hitakārī, buddhaṃ taṃ paṇamāmyahaṃ.1120.

Karuṇāsītalacitto, sabbasattānukampako;
Kalyāṇadhammena yutto, buddhaṃ taṃ paṇamāmyahaṃ.1121.

Dayodadhi dayānidhi, dayālu dayāsāgaro;
Dayādhipo dayānātho, buddhaṃ taṃ paṇamāmyahaṃ.1122.

Mahādayo mahodayo, mahāsayo mahesi yo;
Sadādayo sadāsayo, buddhaṃ taṃ paṇamāmyahaṃ.1123.

Hitado sabbasattānaṃ, sabbesānaṃ sukhadado;
Santido sabbapāṇānaṃ, buddhaṃ taṃ paṇamāmyahaṃ.1124.

Pajjunnoriva bhūtāni, dhammameghena vassitā;
Santisukhakaro loke, buddhaṃ taṃ paṇamāmyahaṃ.1125.

Parapekkhī parasevī, parasukhakārī isi;
Parahitesī paratthī, buddhaṃ taṃ paṇamāmyahaṃ.1126.

Catusaccaṃ pakāsesi, anukampāya pāṇinaṃ;
Bahūjane santāresi, buddhaṃ taṃ paṇamāmyahaṃ.1127.

Sadā santo santidāyī, sukhito sukhadāyako;
Dhammameghaṃ pavassesi, buddhaṃ taṃ paṇamāmyahaṃ.1128.

Bahujanahitatthāya, anekabhavaṃ saṃsari;
Bahujanaṃ uddhāresi, buddhaṃ taṃ paṇamāmyahaṃ.1129.

Bahūnaṃ hitasukhāya, paripūresi pāramī;
Mokkhamaggaṃ gavesesi, buddhaṃ taṃ paṇamāmyahaṃ.1130.

Sabbattha samattacitto, sabbapāṇānukampako;
Sabbadā karuññacitto, buddhaṃ taṃ paṇamāmyahaṃ.1131.

Sabbamitto sabbasakho, sabbabhūtānukampako;
Sabbasattahitakaro, buddhaṃ taṃ paṇamāmyahaṃ.1132.

Sabbesānaṃ hitacintī, sabbesānaṃ sukhāvaho;
Sabbesānaṃ anukampī, buddhaṃ taṃ paṇamāmyahaṃ.1133.

Sampuṇṇasukumāraṅgo, aṅgapaccaṅga sobhano;
Vaṇṇanīyo vandanīyo, buddhaṃ taṃ paṇamāmyahaṃ.1134.

Sabbasobhā susobhito, sabbamahimāmaṇḍito;
Sabbapajānaṃ vallabho, buddhaṃ taṃ paṇamāmyahaṃ.1135.

Ruciro abhiruciro, abhirūpo surūpavā;
Anomavaṇṇo suvaṇṇo, buddhaṃ taṃ paṇamāmyahaṃ.1136.

Kantavaṇṇo kantarūpo, kantakitti kantayaso;
Kantajuṇho kantajoti, buddhaṃ taṃ paṇamāmyahaṃ.1137.

Chaḷabhiññāppatto dhīmā, chavivaṇṇo sudassano;
Chabbaṇṇaraṃsī sobhano, buddhaṃ taṃ paṇamāmyahaṃ.1138.

Kañcanagghiyasaṅkāso, niddoso kanakattaco;
Soṇṇānano suruciro, buddhaṃ taṃ paṇamāmyahaṃ.1139.

Pabhāhi anurañjesi, mokkhapanthapakāsako;
Dhammarasmiparikkhitto, buddhaṃ taṃ paṇamāmyahaṃ.1140.

Sīhahanu’sabhakkhandho, ñāṇanibhāmaṇḍito;
Sumukho sundaro eso, buddhaṃ taṃ paṇamāmyahaṃ.1141.

Kantiyutto kantidatto, manojo manamodano;
Sabbajane pamodesi, buddhaṃ taṃ paṇamāmyahaṃ.1142.

Suvaṇṇo suvaṇṇavaṇṇo, hemavaṇṇo vaṇṇuttamo;
Hiraññavaṇṇo hemāṃsu, buddhaṃ taṃ paṇamāmyahaṃ.1143.

Kantakāyo kantasobho, kantaābho kantapabho;
Kantadassano kantimā, buddhaṃ taṃ paṇamāmyahaṃ.1144.

Mududhavaluṇṇo cāpi, aviraḷadantāvalī;
Ussaṅkhapādo bhagavā, buddhaṃ taṃ paṇamāmyahaṃ.1145.

Dīghatanu dīghajivho, dīghabāhu dīghaṅgulī;
Sudaḷhahatthacaraṇo, buddhaṃ taṃ paṇamāmyahaṃ.1146.

Brahmaghoso eṇijaṅgho, ujudeho brahmāsamo;
Rasaññū rasaggasaggī, buddhaṃ taṃ paṇamāmyahaṃ.1147.

Nīlakkhī dīghapaṇhī ca, kanakatuṅganāsiko;
Cakkavaraṅkitapādo, buddhaṃ taṃ paṇamāmyahaṃ.1148.

Cattālīsasamadanto, taruṇavaccha pakhumo;
Sīho’va pubbaddhakāyo, buddhaṃ taṃ paṇamāmyahaṃ.1149.

Lomakūpekalomo ca, kañcanasadisattaco;
Odātadāḍhāsampanno, buddhaṃ taṃ paṇamāmyahaṃ.1150.

Sunīlamuddhaggalomo, byāmappabhāsumaṇḍito;
Jālikahatthacaraṇo, buddhaṃ taṃ paṇamāmyahaṃ.1151.

Kosohitavatthaguyho, suppatiṭṭhitacaraṇo;
Sīhahanu'ṇhīsasīso, buddhaṃ taṃ paṇamāmyahaṃ.1152.

Sabbamahāpurisaṅgo, battiṃsalakkhaṇadharo;
Asītānubyañjano yo, buddhaṃ taṃ paṇamāmyahaṃ.1153.

Ativiya manuñño ca, ativiya manoramo;
Ativiya manohārī, buddhaṃ taṃ paṇamāmyahaṃ.1154.

Accantakantimā kanto, sobhano piyadassano;
Battiṃsalakkhaṇapuṇṇo, buddhaṃ taṃ paṇamāmyahaṃ.1155.

Kantābho kañcanavaṇṇo, kañcanānanalocano;
Kañcanācalasaṅkāso, buddhaṃ taṃ paṇamāmyahaṃ.1156.

Kamanīyo kantanīyo, kañcanaṃ'va jutikaro;
Padumapattakkho rūpī, buddhaṃ taṃ paṇamāmyahaṃ.1157.

Kalyāṇadassano juṇho, ditto'va kanakācalo;
Jutimā dibbadassano, buddhaṃ taṃ paṇamāmyahaṃ.1158.

Varalakkhaṇalaṅkito, sabbato sabbasundaro;
Somma sabbaṅgasobhano, buddhaṃ taṃ paṇamāmyahaṃ.1159.

Guṇānamākaro pujjo, karavīkarutassaro;
Varalakkhaṇaākiṇṇo, buddhaṃ taṃ paṇamāmyahaṃ.1160.

Mahākāyo brahākāyo, brahmakāyo kāyaujū;
Kantikāyo santikāyo, buddhaṃ taṃ paṇamāmyahaṃ.1161.

Accantasukhumālaṅgo, accantamudulatanu;
Accantasundaro sāmī, buddhaṃ taṃ paṇamāmyahaṃ.1162.

Jananetto janamoḷi, pasannanayanānano;
Kumudānanalocano, buddhaṃ taṃ paṇamāmyahaṃ.1163.

Pasannacitto pasādo, paṇīto atisobhito;
Pariyodāto paramo, buddhaṃ taṃ paṇamāmyahaṃ.1164.

Bhabbarūpo bhaddarūpo, bhaddabhāṇī bhaddamukho;
Bhassaro bhāsuro bhiyyo, buddhaṃ taṃ paṇamāmyahaṃ.1165.

Mañjughoso mañjuvāṇī, mañjubhāṇī mañjussaro;
Mañjubhāsī mudubhāsī, buddhaṃ taṃ paṇamāmyahaṃ.1166.

Mudukāyo muducitto, muduko mudulakkhaṇo;
Mudumano mudubhaṇo, buddhaṃ taṃ paṇamāmyahaṃ.1167.

Varalakkhaṇasampanno, sabbaṅgasamannāgato;
Sabbaloke sabbuttamo, buddhaṃ taṃ paṇamāmyahaṃ.1168.

Susobhito sobhāyutto, santibhūsanabhūsito;
Tilokassa tuṅgaketuṃ, buddhaṃ taṃ paṇamāmyahaṃ.1169.

Ghorasaṃsāroghatiṇṇo, mokkhalaṅkāra’laṅkato;
Susobhayutto suguṇo, buddhaṃ taṃ paṇamāmyahaṃ.1170.

Sabbaguṇasusampanno, sīlālaṅkāra’laṅkato;
Saddhammaratanaseṭṭho, buddhaṃ taṃ paṇamāmyahaṃ.1171.

Anantakittivaṇṇo yo, sabbasaṃsāravandito;
Pasiddho vissuto pujjo, buddhaṃ taṃ paṇamāmyahaṃ.1172.

Suvandito sabbaloke, sabbaloke sambhāvito;
Sammānito sabbaloke, buddhaṃ taṃ paṇamāmyahaṃ.1173.

Devādhidevavandito, mahādevavināyako;
Tibhavavallabho khyāto, buddhaṃ taṃ paṇamāmyahaṃ.1174.

Dassaneyyo thomaneyyo, pasaṃsaneyyo pāmokkho;
Vaṇṇanīyo vandanīyo, buddhaṃ taṃ paṇamāmyahaṃ.1175.

Pasādanīyo pasīdo, pāsādiko passaddhiko;
Pūjanīyo accanīyo, buddhaṃ taṃ paṇamāmyahaṃ.1176.

Apacito sakkārito, pathito abhivādito;
Nissīmasilāghāppatto, buddhaṃ taṃ paṇamāmyahaṃ.1177.

Tibhavavandito bhiyyo, oraṃ tīraṃ pāraṅgato;
Anagho paññasekharo, buddhaṃ taṃ paṇamāmyahaṃ.1178.

Balavanto phalavanto, bahūhi bahumānito;
Bahūpakārī bodhindo, buddhaṃ taṃ paṇamāmyahaṃ.1179.

Sabbaloke namassito, sabbaloke sammānito;
Manujāmarasakkato, buddhaṃ taṃ paṇamāmyahaṃ.1180.

Lokānaṃ uttamo pujjo, susakkato sagāravo;
Vaṇṇakittibhato kanto, buddhaṃ taṃ paṇamāmyahaṃ.1181.

Khyāto pakhyāto sukhyāto, vissavikhyāto vandito;
Vaṇṇādhiko vitthāriko, buddhaṃ taṃ paṇamāmyahaṃ.1182.

Sabbaseṭṭho sabbajeṭṭho, sabbasuddho sabbuttamo;
Sabbavandito mānito, buddhaṃ taṃ paṇamāmyahaṃ.1183.

Sabbe devenuvattesi, sabbadevavināyako;
Tilokamahito nātho, buddhaṃ taṃ paṇamāmyahaṃ.1184.

Sabbalokassa vinetā, sabbalokatikicchako;
Sabbesaṃ seṭṭho dhammaṭṭho, buddhaṃ taṃ paṇamāmyahaṃ.1185.

Sabbalokābhibhū vīro, sabbalokuttamo jino;
Vissuto sabbalokamhi, buddhaṃ taṃ paṇamāmyahaṃ.1186.

Sabbābhiññāparipuṇṇo, sabbalokasmiṃ vissuto;
Samantacakkhū pasiddho, buddhaṃ taṃ paṇamāmyahaṃ.1187.

Sabbalokahito nātho, sabbalokasukhāvaho;
Supūjito sabbaloke, buddhaṃ taṃ paṇamāmyahaṃ.1188.

Sabbicchaṃ anicchanto, ucchinnachando sabbadhi;
Mahātaṇhāṇṇavuttiṇṇo, buddhaṃ taṃ paṇamāmyahaṃ.1189.

Yathāpekkhī tathā’kkhāsi, sabbathā saccamānaso;
Avitathaṃ viññāpesi, buddhaṃ taṃ paṇamāmyahaṃ.1190.

Ñāṇaññū ñāṇasampanno, paññāsampanno paññavā;
Dhammojo dhammappasanto, buddhaṃ taṃ paṇamāmyahaṃ.1191.

Suguṇesu susampanno, sādhu sappuriso sudhī;
Mahāsumatisāgaro, buddhaṃ taṃ paṇamāmyahaṃ.1192.

Nāmadassī rūpadassī, tapassī ca taponidhi;
Yathābhūtaṃ vipassī ca, buddhaṃ taṃ paṇamāmyahaṃ.1193.

Upeto buddhadhammehi, aṭṭhārasahi nāyako;
Iddhippatto mahāsiddho, buddhaṃ taṃ paṇamāmyahaṃ.1194.

Sīlañca samādhiṃ patto, patto paññaṃ niyyānikaṃ;
Paripuṇṇadhammappatto, buddhaṃ taṃ paṇamāmyahaṃ.1195.

Parisuddhadhammappatto, sabbavipallāsanudo;
Tibhavāṇṇavanittiṇṇo, buddhaṃ taṃ paṇamāmyahaṃ.1196.

Rāgānalaṃ nibbāpesi, sītibhūto sītaṅkaro;
Santisudhā vassāpesi, buddhaṃ taṃ paṇamāmyahaṃ.1197.

Titthiye sunimmadditvā, ṭhapetvā micchāmaññitaṃ;
Saccadhamme patiṭṭhesi, buddhaṃ taṃ paṇamāmyahaṃ.1198.

Vimutto mānusāsattiṃ, dibbāsattiṃ upaccago;
Sabbāsattivinimmutto, buddhaṃ taṃ paṇamāmyahaṃ.1199.

Tibhavetimiraharo, bodhiñāṇappabhandharo;
Dhammappadīpako bhabbo, buddhaṃ taṃ paṇamāmyahaṃ.1200.

Jhāniko jhānasampanno, aññāṇadheyyadhaṃsako;
Suṭṭhujhānī mahājhānī, buddhaṃ taṃ paṇamāmyahaṃ.1201.

Taṇhakkhayappatto nāgo, bhavanettipacchindako;
Āsattiṃ parimaddesi, buddhaṃ taṃ paṇamāmyahaṃ.1202.

Sabbakammakilesāni, anavasesa vāhayī;
Dhammagaṅgā pavāhesi, buddhaṃ taṃ paṇamāmyahaṃ.1203.

Damappatto yamappatto, samappatto samācaro;
Dhuvaṃ sassataṃ sampatto, buddhaṃ taṃ paṇamāmyahaṃ.1204.

Buddhimā mutimā ceva, matimā ca matissaro;
Muttimā mettamānaso, buddhaṃ taṃ paṇamāmyahaṃ.1205.

Ṭhānāṭhānesu kusalo, dhammesu atikovido;
Laddhamedho sumedhāvī, buddhaṃ taṃ paṇamāmyahaṃ.1206.

Bhavadukkhoghanittiṇṇo, taṇhāpahānapāragū;
Aññāṇanisā nāsesi, buddhaṃ taṃ paṇamāmyahaṃ.1207.

Dhīrahadayo dhorayho, saṃvuto saṃyatamano;
Guttindriyo guttamāno, buddhaṃ taṃ paṇamāmyahaṃ.1208.

Susaṃvuto santindriyo, santuṭṭho susamāhito;
Vijjācaraṇasampuṇṇo, buddhaṃ taṃ paṇamāmyahaṃ.1209.

Jāticakkaṃ vicuṇṇesi, natthi dāni punabbhavo;
Tilokaoghanittiṇṇo, buddhaṃ taṃ paṇamāmyahaṃ.1210.

Asaṃsaṭṭho agārehi, anāgārehi cūbhayaṃ;
Anokasārī asaṅgo, buddhaṃ taṃ paṇamāmyahaṃ.1211.

Pahīnajātimaraṇo, anupādāya nibbuto;
Saṃsārasāgaraṃ tiṇṇo, buddhaṃ taṃ paṇamāmyahaṃ.1212.

Maggagavesī maggagū, maggakkhāto tathāgato;
Amatamaggaṃ dassāvī, buddhaṃ taṃ paṇamāmyahaṃ.1213.

Yathā adakkhi akkhāsi, bhagavā bhūrimedhaso;
Nikkāmo nimmalo nātho, buddhaṃ taṃ paṇamāmyahaṃ.1214.

Moneyyaseṭṭho munindo, ratiṃ ca aratiṃ cuto;
Bhayātīto bhavātīto, buddhaṃ taṃ paṇamāmyahaṃ.1215.

Pabuddhapariṇāyako, atiuccupakārako;
Sabboccasukhadāyako, buddhaṃ taṃ paṇamāmyahaṃ.1216.

Amalino amaliccho, nimmalo malamajjano;
Madamaddo vītamado, buddhaṃ taṃ paṇamāmyahaṃ.1217.

Apacito namassito, pathito abhivādito;
Devamanujaaccito, buddhaṃ taṃ paṇamāmyahaṃ.1218.

Byāmappabhābhirucito, dvattiṃsalakkhaṇaddharo;
Anubyañjanasampanno, buddhaṃ taṃ paṇamāmyahaṃ.1219.

Adaṇḍena asatthena, dhammena anusāsayi;
Uddharesi bahū satte, buddhaṃ taṃ paṇamāmyahaṃ.1220.

Dhañño dhammasudhā pāyī, taṇhāvisaviddhaṃsako;
Sabbāvijjaṃ vicuṇṇesi, buddhaṃ taṃ paṇamāmyahaṃ.1221.

Dhañño nātho! Dhañño sāmī! Dhañño mārābhibhū munī!
Dhañño vijitasaṅgāmo! Buddhaṃ taṃ paṇamāmyahaṃ.1222.

Jhānārāmo jhānarato, dhammārāmo dhammarato;
Aho! Aho! Pāraṅgato, buddhaṃ taṃ paṇamāmyahaṃ.1223.

Puṇḍarīko'va nillitto, passa tassa visuddhataṃ;
Alaggamānaso eko, buddhaṃ taṃ paṇamāmyahaṃ.1224.

Aho! Buddho! Aho! Suddho! Aho! Saṃsuddhamānaso!
Aho! Aho! Mettāsindhu! Buddhaṃ taṃ paṇamāmyahaṃ.1225.

Sīlavisuddho, cittavisuddho, diṭṭhivisuddho namo namo;
Dhammavihārī, maṅgalakārī, janahitakārī namo namo.

Mahātapassī, dhammavipassī, akkhayadassī namo namo;
Maggagavesī, lokahitesī, buddhamahesī namo namo.

Namo tassa bhagavato arahato sammāsambuddhassa

Khuddakanikāye

Buddhavaṃsa-aṭṭhakathā

Ganthārambhakathā

Anantañāṇaṃ karuṇālayaṃ layaṃ, malassa **buddhaṃ** susamāhitaṃ hitaṃ;
Namāmi **dhammaṃ** bhavasaṃvaraṃ varaṃ, guṇākarañceva niraṅgaṇaṃ **gaṇaṃ**.

Paññāya seṭṭho jinasāvakānaṃ, yaṃ dhammasenāpati dhammarājaṃ;
Apucchi satthāramapārapāraguṃ, niraṅgaṇaṃ ñātigaṇassa majjhe.

Subuddhavaṃsenidha **buddhavaṃso,** visuddhavaṃsena vināyakena;
Hatāvakāsena pakāsito yo, samādhivāsena tathāgatena.

Yāvajjakālā avināsayantā, pāḷikkamañceva ca pāḷiyatthaṃ;
Kathānusandhiṃ sugatassa puttā, yathāsutaṃyeva samāhariṃsu.

Tasseva sambuddhavaranvayassa, sadā janānaṃ savanāmatassa;
Pasādapaññājananassa yasmā, saṃvaṇṇanānukkamato pavattā.

Sakkaccasaddhammaratena **buddhasīhena** sīlādiguṇoditena;
Āyācitohaṃ sucirampi kālaṃ, tasmāssa saṃvaṇṇanamārabhissaṃ.

Sadā janānaṃ kalināsanassa, ciraṭṭhitatthaṃ jinasāsanassa;
Mamāpi puññodayavuddhiyatthaṃ, pasādanatthañca mahājanassa.

Mahāvihārāgatapāḷimaggasannissitā saṅkaradosahīnā;
Samāsatoyaṃ pana buddhavaṃsasaṃvaṇṇanā hessati sārabhūtā.

Sotabbarūpaṃ pana **buddhavaṃsakathāya** aññaṃ idha natthi yasmā;
Pasādanaṃ buddhaguṇe ratānaṃ, pavāhanaṃ pāpamahāmalassa.

Tasmā hi sakkaccasamādhiyuttā, vihāya vikkhepamanaññacittā;
Saṃvaṇṇanaṃ vaṇṇayato suvaṇṇaṃ, nidhāya kaṇṇaṃ madhuraṃ suṇātha.

Sabbampi hitvā pana kiccamaññaṃ, sakkacca maccenidha niccakālaṃ;
Sotuṃ kathetumpi budhena yuttā, kathā panāyaṃ atidullabhāti.

Tattha ‘‘buddhavaṃsasaṃvaṇṇanā hessati sārabhūtā’’ti vuttattā buddhavaṃso tāva vavatthapetabbo. Tatridaṃ vavatthānaṃ – ito heṭṭhā kappasatasahassādhikesu catūsu asaṅkhyeyyesu uppannānaṃ pañcavīsatiyā buddhānaṃ uppannakappādiparicchedavasena paveṇivitthārakathā ‘‘buddhavaṃso nāmā’’ti veditabbo.

Svāyaṃ kappaparicchedo nāmaparicchedo gottaparicchedo jātiparicchedo nagaraparicchedo pituparicchedo mātuparicchedo bodhirukkhaparicchedo dhammacakkappavattanaparicchedo abhisamayaparicchedo sāvakasannipātaparicchedo aggasāvakaparicchedo upaṭṭhākaparicchedo aggasāvikāparicchedo parivārabhikkhuparicchedo raṃsiparicchedo sarīrappamāṇaparicchedo bodhisattādhikāraparicchedo byākaraṇaparicchedo bodhisattapadhānaparicchedo āyuparicchedo parinibbānaparicchedoti imehi pāḷiyā āgatehi bāvīsatiyā paricchedehi paricchinno vavatthito.

Pāḷianāruḷho pana **sambahulavāro**pettha ānetabbo. So agāravāsaparicchedo pāsādattayaparicchedo nāṭakitthiparicchedo aggamahesiparicchedo puttaparicchedo yānaparicchedo abhinikkhamanaparicchedo padhānaparicchedo upaṭṭhākaparicchedo vihāraparicchedoti dasadhā vavatthito hoti.

Taṃ sambahulavārampi, yathāṭṭhāne mayaṃ pana;
Dassetvāva gamissāma, tattha tattha samāsato.

So evaṃ vavatthito pana –

Kenāyaṃ desito kattha, kassatthāya ca desito;
Kimatthāya kadā kassa, vacanaṃ kena cābhato.

Sabbametaṃ vidhiṃ vatvā, pubbameva samāsato;
Pacchāhaṃ buddhavaṃsassa, karissāmatthavaṇṇananti.

Tattha **kenāyaṃ desito**ti ayaṃ buddhavaṃso kena desito? Sabbadhammesu appaṭihatañāṇacārena dasabalena catuvesārajjavisāradena dhammarājena dhammassāminā tathāgatena sabbaññunā sammāsambuddhena desito.

Kattha desitoti? Kapilavatthumahānagare nigrodhārāmamahāvihāre paramarucirasandassane devamanussanayananipātabhūte ratanacaṅkame caṅkamantena desito.

Kassatthāya ca desitoti? Dvāsītiyā ñātisahassānaṃ anekakoṭīnañca devamanussānaṃ atthāya desito.

Kimatthāya desitoti? Caturoghanittharaṇatthāya desito.

Kadā desitoti bhagavā hi paṭhamabodhiyaṃ vīsativassāni anibaddhavāso hutvā yattha yattha phāsukaṃ hoti, tattha tattheva gantvā vasi. Kathaṃ? **Paṭhamaṃ** vassaṃ isipatane dhammacakkaṃ (saṃ. ni. 5.1081; mahāva. 13 ādayo; paṭi. ma. 2.30) pavattetvā aṭṭhārasa brahmakoṭiyo amatapānaṃ pāyetvā bārāṇasiṃ upanissāya isipatane migadāye vasi. **Dutiyaṃ** vassaṃ rājagahaṃ upanissāya veḷuvane mahāvihāre. **Tatiyacatutthāni**pi tattheva. **Pañcamaṃ** vesāliṃ upanissāya mahāvane kūṭāgārasālāyaṃ. **Chaṭṭhaṃ** makulapabbate. **Sattamaṃ** tāvatiṃsabhavane. **Aṭṭhamaṃ** bhaggesu saṃsumāragiriṃ upanissāya bhesakaḷāvane. **Navamaṃ** kosambiyaṃ. **Dasamaṃ** pālileyyakavanasaṇḍe. **Ekādasamaṃ** nāḷāyaṃ brāhmaṇagāme. **Dvādasamaṃ** verañjāyaṃ. **Terasamaṃ** cāliyapabbate. **Cuddasamaṃ** jetavanamahāvihāre. **Pañcadasamaṃ** kapilavatthumahānagare. **Soḷasamaṃ** āḷavakaṃ dametvā caturāsītipāṇasahassāni amatapānaṃ pāyetvā āḷaviyaṃ. **Sattarasamaṃ** rājagaheyeva. **Aṭṭhārasamaṃ** cāliyapabbateyeva. Tathā **ekūnavīsatimaṃ vīsatimaṃ** pana vassaṃ rājagaheyeva vasi. Tena vuttaṃ – ‘‘bhagavā hi paṭhamabodhiyaṃ vīsativassāni anibaddhavāso hutvā yattha yattha phāsukaṃ hoti, tattha tattheva gantvā vasī’’ti. Tato paṭṭhāya pana sāvatthiṃyeva upanissāya jetavanamahāvihāre ca pubbārāme ca dhuvaparibhogavasena vasi.

Yadā pana satthā buddho hutvā bārāṇasiyaṃ isipatane migadāye paṭhamaṃ vassaṃ vasitvā vuṭṭhavasso pavāretvā uruvelaṃ gantvā tattha tayo māse vasanto tebhātikajaṭile dametvā bhikkhusahassehi kataparivāro phussamāsapuṇṇamāyaṃ rājagahaṃ gantvā dve māse tattheva vasi, tadā bārāṇasito nikkhantassa panassa pañca māsā jātā. Sakalo hemanto atikkanto. Udāyittherassa āgatadivasato sattaṭṭhadivasā vītivattā. So pana phaggunīpuṇṇamāsiyaṃ cintesi – ‘‘atikkanto hemanto, vasantakālo anuppatto, samayo tathāgatassa kapilapuraṃ gantu’’nti. So evaṃ cintetvā kulanagaragamanatthāya saṭṭhimattāhi gāthāhi gamanavaṇṇaṃ vaṇṇesi. Atha satthā cassa vacanaṃ sutvā ñātisaṅgahaṃ kātukāmo hutvā aṅgamagadhavāsīnaṃ kulaputtānaṃ dasahi sahassehi kapilavatthuvāsīnaṃ dasahi sahassehīti sabbeheva vīsatiyā khīṇāsavasahassehi parivuto rājagahato nikkhamitvā divase divase yojanaṃ gacchanto rājagahato saṭṭhiyojanaṃ kapilavatthupuraṃ dvīhi māsehi sampāpuṇitvā tattha ñātīnaṃ vandāpanatthaṃ **yamakapāṭihāriyaṃ** akāsi. Tadāyaṃ buddhavaṃso desito.

Kassa vacananti? Sāvakapaccekabuddhānaṃ asādhāraṇaṃ sammāsambuddhasseva vacanaṃ.

Kenābhatoti? Ācariyaparamparāya ābhato. Ayañhi sāriputtatthero bhaddajī tisso kosiyaputto siggavo moggaliputto sudatto dhammiko dāsako soṇako revatoti evamādīhi yāva tatiyasaṅgītikālā ābhato, tato uddhampi tesaṃyeva sissānusissehīti evaṃ tāva ācariyaparamparāya yāvajjakālā ābhatoti veditabbo.

Ettāvatā –

‘‘Kenāyaṃ desito kattha, kassatthāya ca desito;
Kimatthāya kadā kassa, vacanaṃ kena cābhato’’ti. –

Ayaṃ gāthā vuttatthā hoti.

Nidānakathā

Bāhiranidānaṃ

Evaṃ ābhatassa panassa idāni atthavaṇṇanā hoti, sā panāyaṃ atthavaṇṇanā yasmā dūrenidānaṃ avidūrenidānaṃ santikenidānanti, imāni tīṇi nidānāni dassetvāva vaṇṇitā suvaṇṇitā nāma hoti. Ye ca naṃ suṇanti, tehi samudāgamato paṭṭhāya viññātattā suviññātāva hoti, tasmā tāni nidānāni dassetvāva vaṇṇayissāma.

Tattha ādito paṭṭhāya tāva tesaṃ nidānānaṃ paricchedo veditabbo. Tatrāyaṃ saṅkhepato atthadīpanā – **dīpaṅkara**dasabalassa pādamūle katābhinīhārassa mahāsattassa yāva **vessantara**ttabhāvā cavitvā tusitabhavane nibbatti, tāva pavattā kathā **dūrenidānaṃ** nāma. Tusitabhavanato cavitvā yāva bodhimaṇḍe sabbaññutaññāṇappatti, tāva pavattā kathā **avidūrenidānaṃ** nāma. ‘‘Ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme’’ti ca, ‘‘rājagahe viharati veḷuvane kalandakanivāpe’’ti ca, ‘‘vesāliyaṃ viharati mahāvane kūṭāgārasālāya’’nti ca evaṃ mahābodhimaṇḍe sabbaññutaññāṇappattito yāva parinibbānamañcā etasmiṃ antare bhagavā yattha yattha vihāsi, taṃ taṃ **santikenidānaṃ** nāmāti veditabbaṃ. Ettāvatā saṅkhepeneva tiṇṇaṃ dūrāvidūrasantikenidānānaṃ vasena **bāhiranidānavaṇṇanā** samattā hotīti.

Abbhantaranidānaṃ

1. Ratanacaṅkamanakaṇḍavaṇṇanā

Idāni pana –

1. ‘‘Brahmā ca lokādhipatī sahampatī, katañjalī anadhivaraṃ ayācatha;
Santīdha sattāpparajakkhajātikā, desehi dhammaṃ anukampimaṃ paja’’nti. –

Ādinayappavattassa **abbhantaranidānassa** atthavaṇṇanā hoti.

Ettha ‘‘ekaṃ samayaṃ bhagavā rājagahe viharati veḷuvane kalandakanivāpe’’tiādisuttantesu viya – ‘‘ekaṃ samayaṃ bhagavā sakkesu viharati kapilavatthusmiṃ nigrodhārāme. Atha kho āyasmā sāriputto yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ buddhavaṃsaṃ apucchī’’ti evamādinā nayena nidānaṃ avatvā kasmā ‘‘brahmā ca lokādhipatī sahampatī, katañjalī anadhivaraṃ ayācathā’’tiādinā nayena nidānaṃ vuttanti? Vuccate – bhagavato sabbadhammadesanākāraṇabhūtāya brahmuno dhammadesanāyācanāya sandassanatthaṃ vuttanti.

‘‘Kadāyaṃ dhammadesanatthaṃ, ajjhiṭṭho brahmunā jino;
Kadā kattha ca kenāyaṃ, gāthā hi samudīritā’’ti.

Vuccate – buddhabhūtassa pana bhagavato aṭṭhame sattāhe satthā dhammadesanatthāya brahmunā ajjhiṭṭho āyācito. Tatrāyaṃ anupubbikathā – mahāpuriso kira katābhinīhāro mahābhinikkhamanadivase vivaṭapākaṭabībhacchasayanāsanaceṭikā nāṭakitthiyo disvā atīva saṃviggahadayo paṭekadesāvacchannaṃ **channaṃ** āmantetvā – ‘‘arinaravaramanthakaṃ kaṇḍakaṃ nāma turaṅgavaramāharā’’ti kaṇḍakaṃ āharāpetvā channasahāyo varaturaṅgamāruyha nagaradvāre adhivatthāya devatāya nagaradvāre vivaṭe nagarato nikkhamitvā tīṇi rajjāni tena rattāvasesena atikkamitvā anomasatto **anomāya** nāma nadiyā tīre ṭhatvā channamevamāha – ‘‘channa, tvaṃ mama imāni aññehi asādhāraṇāni ābharaṇāni kaṇḍakañca varaturaṅgamādāya kapilapuraṃ gacchāhī’’ti channaṃ vissajjetvā asitoraganīluppalasadisenāsinā sakesamakuṭaṃ chinditvā ākāse ukkhipitvā devadattiyaṃ pattacīvaraṃ gahetvā sayameva pabbajitvā anupubbena cārikaṃ caramāno anilabalasamuddhutataraṅgabhaṅgaṃ asaṅgaṃ gaṅgaṃ nadiṃ uttaritvā maṇigaṇaraṃsijālavijjotitarājagahaṃ rājagahaṃ nāma nagaraṃ pavisitvā tattha issariyamadamattaṃ janaṃ parihāsento viya ca uddhatavesassa janassa lajjamuppādayamāno viya ca vayakantīhi nāgarajanahadayāni attani bandhanto viya ca dvatiṃsavaramahāpurisalakkhaṇavirājitāya rūpasiriyā sabbajananayanāni vilumpamāno viya ca rūpīpādasañcaro puññasañcayo viya ca pabbato viya ca gamanena nissaṅgo santindriyo santamānaso yugamattaṃ pekkhamāno **rājagahaṃ** piṇḍāya caritvā yāpanamattaṃ bhattaṃ gahetvā nagarato nikkhamitvā **paṇḍavapabbata**passe chāyūdakasampanne sucibhūmibhāge paramaramaṇīye pavivitte okāse nisīditvā paṭisaṅkhānabalena missakabhattaṃ paribhuñjitvā paṇḍavagirānusārena bimbisārena magadhamahārājena mahāpurisassa santikaṃ gantvā nāmagottaṃ pucchitvā tena pamuditahadayena ‘‘mama rajjabhāgaṃ gaṇhāhī’’ti rajjena nimantiyamāno – ‘‘alaṃ, mahārāja, na mayhaṃ rajjenattho ahaṃ rajjaṃ pahāya lokahitatthāya padhānamanuyuñjitvā loke vivaṭacchado buddho bhavissāmīti nikkhanto’’ti vatvā tena ca ‘‘buddho hutvā sabbapaṭhamaṃ mama vijitaṃ osareyyāthā’’ti vutto ‘sādhū’ti tassa paṭiññaṃ datvā āḷārañca udakañca upasaṅkamitvā tesaṃ dhammadesanāya sāraṃ avindanto tato pakkamitvā uruvelāyaṃ chabbassāni dukkarakārikaṃ karontopi amataṃ adhigantuṃ asakkonto oḷārikāhārapaṭisevanena sarīraṃ santappesi.

Tadā pana uruvelāyaṃ **senānigame** senānigamakuṭumbikassa dhītā **sujātā** nāma dārikā vayappattā ekasmiṃ nigrodharukkhe patthanamakāsi – ‘‘sacāhaṃ samajātikaṃ kulagharaṃ gantvā paṭhamagabbhe puttaṃ labhissāmi, balikammaṃ karissāmī’’ti. Tassā sā patthanā samijjhi. Sā vesākhapuṇṇamadivase ‘‘ajja balikammaṃ karissāmī’’ti pātova pāyāsaṃ anāyāsaṃ paramamadhuraṃ sampaṭipādesi. Bodhisattopi tadaheva katasarīrapaṭijaggano bhikkhācārakālaṃ āgamayamāno pātova gantvā tasmiṃ nigrodharukkhamūle nisīdi. Atha kho **puṇṇā** nāma dāsī tassā dhātī rukkhamūlasodhanatthāya gatā bodhisattaṃ pācīnalokadhātuṃ olokayamānaṃ nisinnaṃ sañjhāppabhānurañjitavarakanakagirisikharasadisasarīrasobhaṃ timiranikaranidhānakaraṃ kamalavanavikasanakaraṃ ghanavivaramupagataṃ divasakaramiva taruvaramupagataṃ munidivasakaramaddasa. Sarīrato cassa nikkhantāhi pabhāhi sakalañca taṃ rukkhaṃ suvaṇṇavaṇṇaṃ disvā tassā etadahosi – ‘‘ajja amhākaṃ devatā rukkhato oruyha sahattheneva baliṃ paṭiggahetukāmā hutvā nisinnā’’ti. Sā vegena gantvā sujātāya etamatthaṃ ārocesi.

Tato sujātā sañjātasaddhā hutvā sabbālaṅkārena alaṅkaritvā satasahassagghanikaṃ suvaṇṇapātiṃ paramamadhurassa madhupāyāsassa pūretvā aparāya suvaṇṇapātiyā pidahitvā sīsenādāya nigrodharukkhābhimukhī agamāsi. Sā gacchantī dūratova taṃ bodhisattaṃ rukkhadevatamiva sakalaṃ taṃ rukkhaṃ sarīrappabhāya suvaṇṇavaṇṇaṃ katvā puññasañcayamiva rūpavantaṃ nisinnaṃ disvā pītisomanassajātā sujātā ‘‘rukkhadevatā’’ti saññāya diṭṭhaṭṭhānato paṭṭhāya onatonatā gantvā sīsato taṃ suvaṇṇapātiṃ otāretvā mahāsattassa hatthe ṭhapetvā pañcapatiṭṭhitena vanditvā – ‘‘yathā mama manoratho nipphanno, evaṃ tumhākampi nipphajjatū’’ti vatvā pakkāmi.

Atha kho bodhisattopi suvaṇṇapātiṃ gahetvā **nerañjarāya** nadiyā tīraṃ gantvā **suppatiṭṭhitassa** nāma titthassa tīre suvaṇṇapātiṃ ṭhapetvā nhatvā paccuttaritvā ekūnapaññāsapiṇḍe karonto taṃ pāyāsaṃ paribhuñjitvā – ‘‘sacāhaṃ ajja buddho bhavissāmi, ayaṃ suvaṇṇapāti paṭisotaṃ gacchatū’’ti khipi. Sā pāti paṭisotaṃ gantvā **kāḷassa** nāma nāgarājassa bhavanaṃ pavisitvā tiṇṇaṃ buddhānaṃ thālakāni ukkhipitvā tesaṃ heṭṭhā aṭṭhāsi.

Mahāsatto tattheva vanasaṇḍe divāvihāraṃ vītināmetvā sāyanhasamaye **sotthiyena** nāma tiṇahārakena mahāpurisassa ākāraṃ ñatvā dinnā aṭṭha tiṇamuṭṭhiyo gahetvā bodhimaṇḍamāruyha dakkhiṇadisābhāge aṭṭhāsi. So pana padeso paduminipatte udakabindu viya akampittha. Mahāpuriso – ‘‘ayaṃ padeso mama guṇaṃ dhāretuṃ asamattho’’ti pacchimadisābhāgamagamāsi. Sopi tatheva kampittha. Puna uttaradisābhāgamagamāsi. Sopi tatheva kampittha. Puna puratthimadisābhāgamagamāsi. Tattha pallaṅkappamāṇaṭṭhānaṃ niccalaṃ ahosi. Mahāpuriso – ‘‘idaṃ ṭhānaṃ kilesaviddhaṃsanaṭṭhāna’’nti sanniṭṭhānaṃ katvā tāni tiṇāni agge gahetvā cālesi. Tāni tūlikaggena paricchinnāni viya ahesuṃ. Bodhisatto – ‘‘bodhiṃ apatvāva imaṃ pallaṅkaṃ na bhindissāmī’’ti caturaṅgavīriyaṃ adhiṭṭhahitvā pallaṅkaṃ ābhujitvā bodhikkhandhaṃ piṭṭhito katvā puratthābhimukho nisīdi.

Taṅkhaṇaññeva sabbalokābhihāro māro bāhusahassaṃ māpetvā diyaḍḍhayojanasatikaṃ himagirisikharasadisaṃ **girimekhalaṃ** nāma arivaravāraṇaṃ varavāraṇaṃ abhiruyha navayojanikena dhanuasipharasusarasattisabalenātibahalena mārabalena samparivuto samantā pabbato viya ajjhottharanto mahāsapattaṃ viya mahāsattaṃ samupāgami. Mahāpuriso sūriye dharanteyeva atitumūlaṃ mārabalaṃ vidhamitvā vikasitajayasumanakusumasadisassa cīvarassa upari patamānehi rattapavālaṅkurasadisaruciradassanehi bodhirukkhaṅkurehi pītiyā viya pūjiyamāno eva paṭhamayāme pubbenivāsānussatiñāṇaṃ labhitvā majjhimayāme dibbacakkhuñāṇaṃ visodhetvā pacchimayāme paṭiccasamuppāde ñāṇaṃ otāretvā vaṭṭavivaṭṭaṃ sammasanto aruṇodaye buddho hutvā –

‘‘Anekajātisaṃsāraṃ, sandhāvissaṃ anibbisaṃ;
Gahakāraṃ gavesanto, dukkhā jāti punappunaṃ.

‘‘Gahakāraka diṭṭhosi, puna gehaṃ na kāhasi;
Sabbā te phāsukā bhaggā, gahakūṭaṃ visaṅkhataṃ;
Visaṅkhāragataṃ cittaṃ, taṇhānaṃ khayamajjhagā’’ti. (dha. pa. 153-154) –

Imaṃ **udānaṃ** udānetvā sattāhaṃ vimuttisukhapaṭisevanena vītināmetvā aṭṭhame divase samāpattito vuṭṭhāya devatānaṃ kaṅkhaṃ ñatvā tāsaṃ kaṅkhāvidhamanatthaṃ ākāse uppatitvā yamakapāṭihāriyaṃ dassetvā tāsaṃ kaṅkhaṃ vidhamitvā pallaṅkato īsakaṃ pācīnanissite uttaradisābhāge ṭhatvā – ‘‘imasmiṃ vata me pallaṅke sabbaññutaññāṇaṃ paṭividdha’’nti cattāri asaṅkhyeyyāni kappasatasahassañca pūritānaṃ pāramīnaṃ phalādhigamaṭṭhānaṃ pallaṅkañceva bodhirukkhañca animisehi akkhīhi olokayamāno sattāhaṃ vītināmesi, taṃ ṭhānaṃ **animisacetiyaṃ** nāma jātaṃ.

Atha pallaṅkassa ca ṭhitaṭṭhānassa ca antare puratthimapacchimato āyate ratanacaṅkame caṅkamanto sattāhaṃ vītināmesi, taṃ ṭhānaṃ **ratanacaṅkamacetiyaṃ** nāma jātaṃ. Tato pacchimadisābhāge devatā ratanagharaṃ nāma māpesuṃ, tattha pallaṅkena nisīditvā abhidhammapiṭakaṃ visesato cettha anantanayasamantapaṭṭhānaṃ vicinanto sattāhaṃ vītināmesi. Taṃ ṭhānaṃ **ratanagharacetiyaṃ** nāma jātaṃ. Evaṃ bodhisamīpeyeva cattāri sattāhāni vītināmetvā pañcame sattāhe bodhirukkhamūlā yena ajapālanigrodho tenupasaṅkami; tatthāpi dhammaṃ vicinantoyeva vimuttisukhañca paṭisaṃvedento **ajapālanigrodhe** sattāhaṃ vītināmesi.

Evaṃ aparaṃ sattāhaṃ **mucalinde** nisīdi. Tassa nisinnamattasseva bhagavato sakalacakkavāḷagabbhaṃ pūrento mahāakālamegho udapādi. Tasmiṃ pana uppanne **mucalindo nāgarājā** cintesi – ‘‘ayaṃ mahāmegho satthari mayhaṃ bhavanaṃ paviṭṭhamatte uppanno vāsāgāramassa laddhuṃ vaṭṭatī’’ti. So sattaratanamayaṃ devavimānasadisaṃ dibbavimānaṃ nimminituṃ samatthopi evaṃ kate – ‘‘na mayhaṃ mahapphalaṃ bhavissati, dasabalassa kāyaveyyāvaccaṃ karissāmī’’ti atimahantaṃ attabhāvaṃ katvā satthāraṃ sattakkhattuṃ bhogehi parikkhipitvā upari mahantaṃ phaṇaṃ katvā aṭṭhāsi. Atha bhagavā parikkhepassa antova mahati okāse sabbaratanamaye paccagghapallaṅke upari viniggalantavividhasurabhikusumadāmavitāne vividhasurabhigandhavāsite gandhakuṭiyaṃ viharanto viya vihāsi. Evaṃ bhagavā taṃ sattāhaṃ tattha vītināmetvā tato aparaṃ sattāhaṃ rājāyatane nisīdi. Tatthāpi vimuttisukhapaṭisaṃvediyeva. Ettāvatā sattasattāhāni paripuṇṇāni ahesuṃ. Etthantare bhagavā jhānasukhena phalasukhena ca vītināmesi.

Athassa sattasattāhātikkame – ‘‘mukhaṃ dhovissāmī’’ti cittaṃ uppajji. Sakko devānamindo **agadaharītakaṃ** āharitvā adāsi. Athassa sakko **nāgalatā**dantakaṭṭhañca mukhadhovanaudakañca adāsi. Tato bhagavā dantakaṭṭhaṃ khāditvā anotattadahodakena mukhaṃ dhovitvā **rājāyatanamūle** nisīdi. Tasmiṃ samaye catūhi lokapālehi upanīte paccagghe selamaye patte **tapussabhallikānaṃ** vāṇijānaṃ manthañca madhupiṇḍikañca paṭiggahetvā paribhuñjitvā paccāgantvā ajapālanigrodharukkhamūle nisīdi. Athassa tattha nisinnamattasseva attanā adhigatassa dhammassa gambhīrabhāvaṃ paccavekkhantassa sabbabuddhānaṃ āciṇṇo – ‘‘adhigato kho myāyaṃ dhammo gambhīro duddaso duranubodho santo paṇīto atakkāvacaro nipuṇo paṇḍitavedanīyo’’ti (ma. ni. 2.281; saṃ. ni. 1.172; mahāva. 7) paresaṃ dhammaṃ adesetukāmatākārappatto parivitakko udapādi.

Atha **brahmā sahampati** dasabalassa cetasā cetoparivitakkamaññāya – ‘‘nassati vata, bho, loko, vinassati vata, bho, loko’’ti (saṃ. ni. 1.172; ma. ni. 1.282; mahāva. 8) vācaṃ nicchārento dasasahassacakkavāḷabrahmagaṇaparivuto sakkasuyāmasantusitaparanimmitavasavattīhi anugato āgantvā bhagavato purato pāturahosi. So attano patiṭṭhānatthāya pathaviṃ nimminitvā dakkhiṇaṃ jāṇumaṇḍalaṃ pathaviyaṃ nihantvā jalajāmalāvikalakamalamakulasadisaṃ dasanakhasamodhānasamujjalamañjaliṃ sirasmiṃ katvā – ‘‘desetu, bhante, bhagavā dhammaṃ, desetu sugato dhammaṃ, santi sattā apparajakkhajātikā, assavanatā dhammassa parihāyanti, bhavissanti dhammassa aññātāro’’ti (saṃ. ni. 1.172; mahāva. 8) –

> ‘‘Pāturahosi magadhesu pubbe, dhammo asuddho samalehi cintito;
> Apāpuretaṃ amatassa dvāraṃ, suṇantu dhammaṃ vimalenānubuddhaṃ.
>
> ‘‘Sele yathā pabbatamuddhaniṭṭhito, yathāpi passe janataṃ samantato;
> Tathūpamaṃ dhammamayaṃ sumedha, pāsādamāruyha samantacakkhu;
> Sokāvatiṇṇaṃ janatamapetasoko, avekkhassu jātijarābhibhūtaṃ.
>
> ‘‘Uṭṭhehi vīra vijitasaṅgāma, satthavāha anaṇa vicara loke;
> Desassu bhagavā dhammaṃ, aññātāro bhavissantī’’ti. (ma. ni. 1.282; saṃ. ni. 1.172; mahāva. 8) –

‘‘Nanu tumhehi ‘buddho bodheyyaṃ tiṇṇo tāreyyaṃ mutto moceyya’’’nti –

> ‘‘Kiṃ me aññātavesena, dhammaṃ sacchikatenidha;
> Sabbaññutaṃ pāpuṇitvā, tārayissaṃ sadevaka’’nti. (bu. vaṃ. 2.55) –

Patthanaṃ katvā pāramiyo pūretvā sabbaññubhāvaṃ pattoti ca, ‘‘tumhehi dhamme adesiyamāne ko hi nāma añño dhammaṃ desessati, kimaññaṃ lokassa saraṇaṃ tāṇaṃ leṇaṃ parāyana’’nti ca evamādīhi anekehi nayehi bhagavantaṃ dhammadesanatthaṃ ayāci. Tena vuttaṃ – ‘‘buddhabhūtassa pana bhagavato aṭṭhame sattāhe satthā dhammadesanatthāya brahmunā āyācito’’ti.

Idāni ‘‘kadā kattha ca kenāyaṃ, gāthā hi samudīritā’’ti imesaṃ pañhānaṃ vissajjanāya okāso anuppatto. Tattha **kadā vuttā**ti? Paṭhamamahāsaṅgītikāle vuttā. Paṭhamamahāsaṅgīti nāmesā saṅgītikkhandhe (cūḷava. 437) vuttanayeneva veditabbā. **Kattha kena vuttā**ti? Bhagavati kira parinibbute rājagahanagare **vebhārapabbatapasse sattapaṇṇiguhādvāre** vijitasabbasattunā ajātasattunā magadhamahārājena dhammasaṅgāyanatthaṃ kārite paripuṇṇacandamaṇḍalasaṅkāse daṭṭhabbasāramaṇḍe maṇḍape dhammāsanagatenāyasmatā **ānandattherena** ‘‘brahmā ca lokādhipatī’’ti ayaṃ gāthā vuttāti veditabbā. Ayamettha gāthāsambandho.

Ettāvatā –

‘‘Kadāyaṃ dhammadesanatthaṃ, ajjhiṭṭho brahmunā jino;
Kadā kattha ca kenāyaṃ, gāthā hi samudīritā’’ti. –

Ayampi gāthā vuttatthā hoti. Evaṃ iminā sambandhena vuttāya panassā anuttānapadavaṇṇanaṃ karissāma.

Tattha **brahmā**ti brūhito tehi tehi guṇavisesehīti brahmā. Ayaṃ pana **brahma-**saddo mahābrahmabrāhmaṇatathāgatamātāpituseṭṭhādīsu dissati. Tathā hi ‘‘dvisahasso brahmā’’tiādīsu (ma. ni. 3.166) mahābrahmāti adhippeto.

‘‘Tamonudo buddho samantacakkhu, lokantagū sabbabhavātivatto;
Anāsavo sabbadukkhappahīno, saccavhayo brahme upāsito me’’ti. (su. ni. 1139) –

Ettha brāhmaṇo. ‘‘Brahmāti kho, bhikkhave, tathāgatassetaṃ adhivacana’’nti ettha tathāgato. ‘‘Brahmāti mātāpitaro pubbācariyāti vuccare’’ti (a. ni. 3.31; 4.63; itivu. 106; jā. 2.20.181) ettha mātāpitaro. ‘‘Brahmacakkaṃ pavattetī’’ti (ma. ni. 1.148; saṃ. ni. 2.21; a. ni. 4.8; 5.11; paṭi. ma. 2.44) ettha seṭṭho adhippeto. Idha pana paṭhamajjhānaṃ paṇītaṃ bhāvetvā paṭhamajjhānabhūmiyaṃ nibbatto kappāyuko mahābrahmā adhippeto (ma. ni. aṭṭha. 1.3). **Ca-**saddo sampiṇḍanattho, brahmā ca aññe ca dasasu cakkavāḷasahassesu brahmāno cāti attho, padapūraṇamatto vā. **Lokādhipatī**ti ettha **loko**ti saṅkhāraloko sattaloko okāsalokoti tayo lokā. Tesu idha sattaloko adhippeto. Tassa issaro adhipatīti **lokādhipati,** lokekadesassāpi adhipati lokādhipatīti vuccati devādhipati narādhipati viya.

Sahampatīti so kira kassapassa bhagavato sāsane sahako nāma thero paṭhamajjhānaṃ nibbattetvā aparihīnajjhāno jīvitapariyosāne paṭhamajjhānabhūmiyaṃ kappāyukamahābrahmā hutvā nibbatto, tatra pana naṃ ‘‘sahampati brahmā’’ti sañjānanti. ‘‘Sahakapatī’’ti vattabbe anussarāgamaṃ katvā ruḷhīvasena ‘‘sahampatī’’ti vadanti. **Katañjalī**ti katañjaliko, añjaliputaṃ sirasi katvāti attho. **Anadhivara**nti accantavaro adhivaro nāssa atthīti **anadhivaro,** na tato adhiko varo atthīti vā anadhivaro, anuttaroti attho, taṃ anadhivaraṃ. **Ayācathā**ti ayācittha ajjhesi.

Idāni yassatthāya so bhagavantaṃ ayāci, tamatthaṃ dassetuṃ **‘‘santīdha sattā’’**tiādi vuttaṃ. Tattha **santī**ti saṃvijjanti upalabbhanti, buddhacakkhussa āpāthaṃ āgacchantā atthīti attho. **Idhā**ti ayaṃ desāpadese nipāto. Svāyaṃ katthaci sāsanaṃ upādāya vuccati. Yathāha – ‘‘idheva, bhikkhave, samaṇo, idha dutiyo samaṇo, idha tatiyo samaṇo, idha catuttho samaṇo, suññā parappavādā samaṇebhi aññehī’’ti (ma. ni. 1.139; dī. ni. 2.214; a. ni. 4.241). Katthaci okāsaṃ, yathāha –

‘‘Idheva tiṭṭhamānassa, devabhūtassa me sato;

> Punarāyu ca me laddho, evaṃ jānāhi mārisā’’ti. (dī. ni. 2.369) –

Katthaci padapūraṇamattameva hoti. Yathāha – ‘‘idhāhaṃ, bhikkhave, bhuttāvī assaṃ pavārito’’ti (ma. ni. 1.30). Katthaci lokaṃ upādāya, yathāha – ‘‘idha tathāgato loke uppajjati bahujanahitāya bahujanasukhāyā’’ti (a. ni. 1.170). Idhāpi lokameva upādāya vuttoti veditabbo. Tasmā imasmiṃ sattaloketi attho. **Sattā**ti rūpādīsu khandhesu chandarāgena sattā visattā āsattā laggā lagitāti sattā, sattāti pāṇino vuccanti. Ruḷhīsaddena pana vītarāgesupi ayaṃ vohāro vattatiyeva.

Apparajakkhajātikāti paññāmaye akkhimhi appaṃ parittaṃ rāgadosamoharajaṃ etesaṃ evaṃsabhāvā ca teti apparajakkhajātikā, appaṃ rāgādirajameva vā yesaṃ te apparajakkhā, te apparajakkhasabhāvā apparajakkhajātikāti evamettha attho daṭṭhabbo. Tesaṃ apparajakkhajātikānaṃ. ‘‘Sattāna’’nti vibhattivipariṇāmaṃ katvā – ‘‘desehi dhamma’’nti iminā sambandhaṃ katvā attho daṭṭhabbo. **Desehī**ti āyācanavacanametaṃ, desehi kathehi upadisāti attho. **Dhamma**nti ettha ayaṃ **dhamma**-saddo pariyattisamādhipaññāpakatisabhāvasuññatāpuññaāpattiñeyyacatusaccadhammādīsu dissati. Tathā hi – ‘‘idha bhikkhu dhammaṃ pariyāpuṇāti suttaṃ geyyaṃ veyyākaraṇaṃ…pe… vedalla’’ntiādīsu (ma. ni. 1.239; a. ni. 4.102) pariyattiyaṃ dissati. ‘‘Evaṃdhammā te bhagavanto ahesu’’ntiādīsu samādhimhi.

> ‘‘Yassete caturo dhammā, vānarinda yathā tava;
> Saccaṃ dhammo dhiti cāgo, diṭṭhaṃ so ativattatī’’ti. –

Ādīsu (jā. 1.2.147) paññāya. ‘‘Jātidhammā jarādhammā, atho maraṇadhammino’’tiādīsu (a. ni. 3.39) pakatiyaṃ. ‘‘Kusalā dhammā, akusalā dhammā, abyākatā dhammā’’tiādīsu (dha. sa. tikamātikā) sabhāve. ‘‘Tasmiṃ kho pana samaye dhammā honti khandhā hontī’’tiādīsu (dha. sa. 121) suññatāyaṃ. ‘‘Dhammo suciṇṇo sukhamāvahātī’’tiādīsu (su. ni. 184; theragā. 303; jā. 1.10.102; 1.15.385) puññe. ‘‘Dve aniyatā dhammā’’tiādīsu āpattiyaṃ. ‘‘Sabbe dhammā sabbākārena buddhassa bhagavato ñāṇamukhe āpāthaṃ āgacchantī’’tiādīsu (mahāni. 156; cūḷani. mogharājamāṇavapucchāniddesa 85) ñeyye. ‘‘Diṭṭhadhammo pattadhammo viditadhammo’’tiādīsu (dī. ni. 1.299; mahāva. 27, 57) catusaccadhamme. Idhāpi catusaccadhamme daṭṭhabbo (ma. ni. aṭṭha. 1.suttanikkhepavaṇṇanā; dha. sa. aṭṭha. cittuppādakaṇḍa 1). **Anukampā**ti anukampaṃ anuddayaṃ karohi. **Ima**nti pajaṃ niddisanto āha. **Paja**nti pajātattā pajā, taṃ pajaṃ, sattanikāyaṃ saṃsāradukkhato mocehīti adhippāyo. Keci pana –

> ‘‘Bhagavāti lokādhipatī naruttamo,
> Katañjalī brahmagaṇehi yācito’’ti. –

Paṭhanti. Ettāvatā sabbaso ayaṃ gāthā vuttatthā hoti.

Atha bhagavato taṃ brahmuno sahampatissa āyācanavacanaṃ sutvā aparimitasamayasamuditakaruṇābalassa dasabalassa parahitakaraṇanipuṇamaticārassa sabbasattesu okāsakaraṇamattena mahākaruṇā udapādi. Taṃ pana bhagavato karuṇuppattiṃ dassentehi saṅgītikāle saṅgītikārakehi –

> **2.** ‘‘Sampannavijjācaraṇassa tādino, jutindharassantimadehadhārino;
> Tathāgatassappaṭipuggalassa, uppajji kāruññatā sabbasatte’’ti. –

Ayaṃ gāthā ṭhapitā.

Tattha **sampannavijjācaraṇassā**ti sampannaṃ nāma tividhaṃ paripuṇṇasamaṅgimadhuravasena. Tattha –

> ‘‘Sampannaṃ sālikedāraṃ, suvā bhuñjanti kosiya;

Paṭivedemi te brahme, na naṃ vāretumussahe''ti. (jā. 1.14.1) –

Idaṃ **paripuṇṇasampannaṃ** nāma. ''Iminā pātimokkhasaṃvarena upeto hoti samupeto upagato samupagato sampanno samannāgato''ti (vibha. 511) idaṃ **samaṅgisampannaṃ** nāma. ''Imissā, bhante, mahāpathaviyā heṭṭhimatalaṃ sampannaṃ, seyyathāpi khuddamadhuṃ anīlakaṃ, evamassāda''nti (pārā. 18) idaṃ **madhurasampannaṃ** nāma. Idha paripuṇṇasampannampi samaṅgisampannampi yujjati (ma. ni. aṭṭha. 1.64). **Vijjā**ti paṭipakkhadhamme vijjhanaṭṭhena viditakaraṇaṭṭhena vinditabbaṭṭhena ca vijjā. Tā pana tissopi vijjā aṭṭhapi vijjā. Tisso vijjā **bhayabheravasutte** (ma. ni. 1.50 ādayo) āgatanayeneva veditabbā, aṭṭha **ambaṭṭhasutte** (dī. ni. 1.278 ādayo). Tatra hi vipassanāñāṇena manomayiddhiyā ca saha cha abhiññā pariggahetvā aṭṭha vijjā vuttā. **Caraṇa**nti sīlasaṃvaro indriyesu guttadvāratā bhojane mattaññutā jāgariyānuyogo saddhā hirī ottappaṃ bāhusaccaṃ āraddhavīriyatā upaṭṭhitassatitā paññāsampannatā cattāri rūpāvacarajjhānānīti ime pannarasa dhammā veditabbā. Imeyeva hi pannarasa dhammā yasmā etehi carati ariyasāvako gacchati amataṃ disaṃ, tasmā ''caraṇa''nti vuttā. Yathāha – ''idha, mahānāma, ariyasāvako sīlavā hotī''ti (ma. ni. 2.24) sabbaṃ **majjhimapaṇṇāsake** vuttanayeneva veditabbaṃ. Vijjā ca caraṇañca vijjācaraṇāni, sampannāni paripuṇṇāni vijjācaraṇāni yassa soyaṃ sampannavijjācaraṇo, vijjācaraṇehi sampanno samaṅgībhūto, samannāgatoti vā sampannavijjācaraṇo. Ubhayathāpi attho yujjateva, tassa sampannavijjācaraṇassa (pārā. aṭṭha. 1.1 verañjakaṇḍavaṇṇanā).

Tādinoti ''iṭṭhepi tādī aniṭṭhepi tādī''tiādinā nayena **mahāniddese** (mahāni. 38, 192) āgatatādilakkhaṇena tādino, iṭṭhāniṭṭhādīsu avikārassa tādisassāti attho. **Jutindharassā**ti jutimato, yugandhare saradasamaye samuditadivasakarātirekatarasassirikasarīrajutivisaradharassāti attho. ''Paññāpajjotadharassā''ti vā vattuṃ vaṭṭati. Vuttañhetaṃ –

''Cattāro loke pajjotā, pañcamettha na vijjati;
Divā tapati ādicco, rattimābhāti candimā.

''Atha aggi divārattiṃ, tattha tattha pabhāsati;
Sambuddho tapataṃ seṭṭho, esā ābhā anuttarā''ti. (saṃ. ni. 1.26, 85);

Tasmā ubhayathāpi sarīrapaññājutivisaradharassāti attho. **Antimadehadhārino**ti sabbapacchimasarīradhārino, apunabbhavassāti attho.

Tathāgatassāti ettha aṭṭhahi kāraṇehi bhagavā ''tathāgato''ti vuccati. Katamehi aṭṭhahi? Tathā āgatoti tathāgato, tathā gatoti tathāgato, tathalakkhaṇaṃ āgatoti tathāgato, tathadhamme yāthāvato abhisambuddhoti tathāgato, tathadassitāya tathāgato, tathavāditāya tathāgato, tathākāritāya tathāgato, abhibhavanaṭṭhena tathāgatoti.

Kathaṃ bhagavā **tathā āgatoti tathāgato**? Yathā yena abhinīhārena dānapāramiṃ pūretvā sīlanekkhammapaññāvīriyakhantisaccaadhiṭṭhānamettupekkhāpāramiṃ pūretvā imā dasa pāramiyo dasa upapāramiyo dasa paramatthapāramiyoti samattiṃsa pāramiyo pūretvā aṅgapariccāgaṃ jīvitapariccāgaṃ dhanarajjaputtadārapariccāganti ime pañca mahāpariccāge pariccajitvā yathā vipassiādayo sammāsambuddhā āgatā, tathā amhākampi bhagavā āgatoti tathāgato. Yathāha –

''Yatheva lokamhi vipassiādayo, sabbaññubhāvaṃ munayo idhāgatā;
Tathā ayaṃ sakyamunīpi āgato, tathāgato vuccati tena cakkhumā''ti.

Kathaṃ **tathā gatoti tathāgato?** Yathā sampatijātā vipassiādayo samehi pādehi pathaviyaṃ patiṭṭhāya uttarābhimukhā sattapadavītihārena gatā, tathā amhākampi bhagavā gatoti tathāgato. Yathāha –

‘‘Muhuttajātova gavampatī yathā, samehi pādehi phusī vasundharaṃ;
So vikkamī sattapadāni gotamo, setañca chattaṃ anudhārayuṃ marū.

‘‘Gantvāna so sattapadāni gotamo, disā vilokesi samā samantato;
Aṭṭhaṅgupetaṃ giramabbhudīrayī, sīho yathā pabbatamuddhaniṭṭhito’’ti.

Kathaṃ **tathalakkhaṇaṃ āgatoti tathāgato?** Sabbesaṃ rūpārūpadhammānaṃ salakkhaṇaṃ sāmaññalakkhaṇañca tathaṃ avitathaṃ ñāṇagatiyā āgato avirajjhitvā patto anubuddhoti tathāgato.

‘‘Sabbesaṃ pana dhammānaṃ, sakasāmaññalakkhaṇaṃ;
Tathamevāgato yasmā, tasmā satthā tathāgato’’ti.

Kathaṃ **tathadhamme yāthāvato abhisambuddhoti tathāgato**? Tathadhammā nāma cattāri ariyasaccāni. Yathāha – ‘‘cattārimāni, bhikkhave, tathāni avitathāni anaññathāni. Katamāni cattāri? ‘Idaṃ dukkha’nti, bhikkhave, tathametaṃ avitathametaṃ anaññathameta’’nti (saṃ. ni. 5.1090) vitthāro. Tāni ca bhagavā abhisambuddho, tasmā tathānaṃ abhisambuddhattā ‘‘tathāgato’’ti vuccati. Abhisambuddhattho hi ettha gatasaddo.

‘‘Tathanāmāni saccāni, abhisambujjhi nāyako;
Tasmā tathānaṃ saccānaṃ, sambuddhattā tathāgato’’.

Kathaṃ **tathadassitāya tathāgato**? Bhagavā hi aparimāṇāsu lokadhātūsu aparimāṇānaṃ sattānaṃ cakkhusotaghāṇajivhākāyamanodvāresu āpāthaṃ āgacchantaṃ rūpasaddagandharasaphoṭṭhabbadhammārammaṇaṃ tathāgato sabbākārato jānāti passatīti, evaṃ tathadassitāya tathāgato. Atha vā yaṃ loke tathaṃ, taṃ lokassa tatheva dasseti. Tatopi bhagavā tathāgato. Ettha tathadassiatthe ‘‘tathāgato’’ti padasambhavo veditabbo.

‘‘Tathākārena yo dhamme, jānāti anupassati;
Tathadassīti sambuddho, tasmā vutto tathāgato’’.

Kathaṃ **tathavāditāya tathāgato**? Yañca abhisambodhiyā parinibbānassa ca antare pañcacattālīsavassaparimāṇakāle suttādinavaṅgasaṅgahitaṃ bhāsitaṃ lapitaṃ tathāgatena, sabbaṃ taṃ ekatulāya tulitaṃ viya tathameva avitathameva hoti. Tenevāha –

> ‘‘Yañca, cunda, rattiṃ tathāgato anuttaraṃ sammāsambodhiṃ abhisambujjhati, yañca rattiṃ anupādisesāya nibbānadhātuyā parinibbāyati, yaṃ etasmiṃ antare bhāsati lapati niddisati, sabbaṃ taṃ tatheva hoti, no aññathā. Tasmā ‘tathāgato’ti vuccatī’’ti.

Ettha pana gadaattho hi gatasaddo. Evaṃ tathavāditāya tathāgato. Āgadanaṃ āgado, vacananti attho. Tatho aviparīto āgado assāti tathāgato. Da-kārassa ta-kāraṃ katvā vutto.

‘‘Tathāvādī jino yasmā, tathadhammappakāsako;
Tathāmāgadanañcassa, tasmā buddho tathāgato’’.

Kathaṃ **tathākāritāya tathāgato?** Bhagavā hi yaṃ yaṃ vācaṃ abhāsi, taṃ taṃ eva kāyena karoti, vācāya kāyo anulometi, kāyassapi vācā. Tenevāha –

> ‘‘Yathā vādī, bhikkhave, tathāgato tathā kārī, yathā kārī tathā vādī…pe… tasmā ‘tathāgato’ti vuccatī’’ti (a. ni. 4.23; cūḷani. posālamāṇavapucchāniddesa 83).

Yathā ca vācā gatā, kāyopi tathā gato, yathā kāyo gato, vācāpi tathā gatā. Evaṃ tathākāritāya tathāgato.

> ‘‘Yathā vācā gatā tassa, tathā kāyo gato yato;
> Tathāvāditāya sambuddho, satthā tasmā tathāgato’’.

Kathaṃ **abhibhavanaṭṭhena tathāgato?** Upari bhavaggaṃ heṭṭhā avīciṃ pariyantaṃ katvā tiriyaṃ aparimāṇāsu lokadhātūsu sabbasatte abhibhavati sīlenapi samādhināpi paññāyapi vimuttiyāpi vimuttiñāṇadassanenapi, na tassa tulā vā pamāṇaṃ vā atthi, atha kho atulo appameyyo anuttaro. Tenevāha –

> ‘‘Sadevake, bhikkhave, loke…pe… tathāgato abhibhū anabhibhūto aññadatthu daso vasavattī, tasmā ‘tathāgato’ti vuccatī’’ti (a. ni. 1.23; posālamāṇavapucchāniddesa 83).

Tatrevaṃ padasiddhi veditabbā – agado viya agado. Ko panesa? Desanāvilāso ceva puññussayo ca. Tena hesa mahānubhāvo bhisakko dibbāgadena sappe viya sabbaparappavādino sadevakañca lokaṃ abhibhavati, iti sabbalokābhibhavanato aviparīto desanāvilāso ceva puññussayo ca agado assāti da-kārassa ta-kāraṃ katvā ‘‘tathāgato’’ti veditabbo. Evaṃ abhibhavanaṭṭhena tathāgato.

> ‘‘Tatho aviparīto ca, agado yassa satthuno;
> Vasavattīti so tena, hoti satthā tathāgato’’.

Appaṭipuggalassāti paṭipuggalavirahitassa, añño koci ‘‘ahaṃ buddho’’ti evaṃ paṭiññaṃ dātuṃ samattho nāmassa puggalo, natthīti appaṭipuggalo, tassa appaṭipuggalassa. **Uppajjī**ti uppanno udapādi. **Kāruññatā**ti karuṇāya bhāvo kāruññatā. **Sabbasatte**ti niravasesasattapariyādānavacanaṃ, sakale sattanikāyeti attho. Ettāvatā ayampi gāthā vuttatthā hoti.

Atha bhagavā brahmunā dhammadesanatthāya āyācito sattesu kāruññataṃ uppādetvā dhammaṃ desetukāmo mahābrahmānaṃ gāthāya ajjhabhāsi –

> ‘‘Apārutā tesaṃ amatassa dvārā, ye sotavanto pamuñcantu saddhaṃ;
> Vihiṃsasaññī paguṇaṃ na bhāsiṃ, dhammaṃ paṇītaṃ manujesu brahme’’ti. (ma. ni. 1.283; dī. ni. 2.71; saṃ. ni. 1.172; mahāva. 9);

Atha kho **brahmā sahampati** ‘‘katāvakāso khomhi bhagavatā dhammadesanāyā’’ti ñatvā dasanakhasamodhānasamujjalaṃ añjaliṃ sirasi katvā bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā brahmagaṇaparivuto pakkāmi. Atha satthā tassa brahmuno paṭiññaṃ datvā – ‘‘kassa nu kho ahaṃ paṭhamaṃ dhammaṃ deseyya’’nti (ma. ni. 1.283; mahāva. 10) cintento – ‘‘āḷāro paṇḍito so imaṃ dhammaṃ khippaṃ ājānissatī’’ti cittaṃ uppādetvā puna olokento tassa sattāhaṃ kālaṅkatabhāvaṃ ñatvā udakassa ca abhidosakālaṅkatabhāvaṃ ñatvā puna – ‘‘kahaṃ nu kho etarahi pañcavaggiyā bhikkhū viharantī’’ti pañcavaggiye āvajjento ‘‘bārāṇasiyaṃ isipatane migadāye’’ti ñatvā āsāḷhiyaṃ pabhātāya rattiyā kālasseva pattacīvaramādāya aṭṭhārasayojanikaṃ maggaṃ paṭipanno antarāmagge **upakaṃ** nāma ājīvakaṃ disvā tassa attano buddhabhāvamāvikatvā taṃdivasameva sāyanhasamaye isipatanamagamāsi. Tattha pañcavaggiyānaṃ attano buddhabhāvaṃ pakāsetvā paññattavarabuddhāsanagato pañcavaggiye bhikkhū āmantetvā **dhammacakkappavattanasuttantaṃ** (saṃ. ni. 5.1081; mahāva. 13 ādayo; paṭi. ma. 2.30) desesi.

Tesu aññāsikoṇḍaññatthero desanānusārena ñāṇaṃ pesetvā suttapariyosāne aṭṭhārasahi brahmakoṭīhi saddhiṃ sotāpattiphale patiṭṭhāsi. Satthā tattheva vassaṃ upagantvā punadivase vappattheraṃ sotāpattiphale patiṭṭhāpesi. Eteneva upāyena sabbe te sotāpattiphale patiṭṭhāpetvā puna pañcamiyaṃ pakkhassa pañcapi te there sannipātetvā **anattalakkhaṇasuttantaṃ** (saṃ. ni. 3.59;

mahāva. 20 ādayo) desesi, desanāpariyosāne pañcapi therā arahatte patiṭṭhahiṃsu.

Atha satthā tattheva **yasassa** kulaputtassa upanissayaṃ disvā gehaṃ pahāya nikkhantaṃ disvā – ‘‘ehi yasā’’ti (mahāva. 26) pakkositvā tasmiññeva rattibhāge sotāpattiphale patiṭṭhāpetvā punadivase arahatte ca patiṭṭhāpetvā aparepi tassa sahāyake **catupaṇṇāsajane** ehibhikkhupabbajjāya pabbājetvā arahatte patiṭṭhāpesi. Evaṃ loke ekasaṭṭhiyā arahantesu jātesu satthā vuṭṭhavasso pavāretvā bhikkhū āmantetvā etadavoca –

‘‘Paratthaṃ cattano atthaṃ, karontā pathaviṃ imaṃ;
Byāharantā manussānaṃ, dhammaṃ caratha bhikkhavo.

‘‘Viharatha vivittesu, pabbatesu vanesu ca;
Pakāsayantā saddhammaṃ, lokassa satataṃ mama.

‘‘Karontā dhammadūteyyaṃ, vikhyāpayatha bhikkhavo;
Santi atthāya sattānaṃ, subbatā vacanaṃ mama.

‘‘Sabbaṃ pidahatha dvāraṃ, apāyānamanāsavā;
Saggamokkhassa maggassa, dvāraṃ vivarathāsamā.

‘‘Desanāpaṭipattīhi, karuṇādiguṇālayā;
Buddhiṃ saddhañca lokassa, abhivaḍḍhetha sabbaso.

‘‘Gihīnamupakarontānaṃ, niccamāmisadānato;
Karotha dhammadānena, tesaṃ paccūpakārakaṃ.

‘‘Samussayatha saddhammaṃ, desayantā isiddhajaṃ;
Katakattabbakammantā, paratthaṃ paṭipajjathā’’ti.

Evañca pana vatvā bhagavā te bhikkhū disāsu vissajjetvā sayaṃ uruvelaṃ gacchanto antarāmagge kappāsikavanasaṇḍe **tiṃsa bhaddavaggiyakumāre** vinesi. Tesu yo sabbapacchimako, so sotāpanno, sabbaseṭṭho anāgāmī, ekopi arahā vā puthujjano vā nāhosi. Tepi sabbe ehibhikkhupabbajjāya pabbājetvā disāsu pesetvā sayaṃ uruvelaṃ gantvā aḍḍhuḍḍhāni pāṭihāriyasahassāni dassetvā uruvelakassapādayo sahassajaṭilaparivāre **tebhātikajaṭile** dametvā ehibhikkhubhāvena pabbājetvā gayāsīse nisīdāpetvā **ādittapariyāyadesanāya** (saṃ. ni. 4.28; mahāva. 54) arahatte patiṭṭhāpetvā tena arahantasahassena bhagavā parivuto ‘‘bimbisārassa rañño paṭiññaṃ mocessāmī’’ti rājagahanagarūpacāre laṭṭhivanuyyānaṃ nāma agamāsi. Tato uyyānapālako rañño ārocesi. Rājā – ‘‘satthā āgato’’ti sutvā dvādasanahutehi brāhmaṇagahapatikehi parivuto dasabalaṃ ghanavivaragatamiva divasakaraṃ vanavivaragataṃ munivaradivasakaraṃ upasaṅkamitvā cakkālaṅkatatalesu jalajāmalāvikalakamalakomalesu dasabalassa pādesu makuṭamaṇijutivisaravijjotinā sirasā nipatitvā ekamantaṃ nisīdi saddhiṃ parisāya.

Atha kho tesaṃ brāhmaṇagahapatikānaṃ etadahosi – ‘‘kiṃ nu kho mahāsamaṇo uruvelakassape brahmacariyaṃ carati, udāhu uruvelakassapo mahāsamaṇe’’ti? Atha kho bhagavā tesaṃ cetoparivitakkamaññāya theraṃ gāthāya ajjhabhāsi –

‘‘Kimeva disvā uruvelavāsi, pahāsi aggiṃ kisakovadāno;
Pucchāmi taṃ kassapa etamatthaṃ, kathaṃ pahīnaṃ tava aggihutta’’nti. (mahāva. 55);

Thero bhagavato adhippāyaṃ viditvā –

‘‘Rūpe ca sadde ca atho rase ca, kāmitthiyo cābhivadanti yaññā;

Etaṃ malantī upadhīsu ñatvā, tasmā na yiṭṭhe na hute arañji''nti. (mahāva. 55) –

Imaṃ gāthaṃ vatvā attano sāvakabhāvappakāsanatthaṃ tathāgatassa pādesu sirasā nipatitvā – ''satthā me, bhante, bhagavā, sāvakohamasmī''ti vatvā ekatāladvitāla…pe… sattatālappamāṇaṃ vehāsaṃ sattakkhattuṃ abbhuggantvā pāṭihāriyaṃ katvā ākāsato oruyha bhagavantaṃ vanditvā ekamantaṃ nisīdi.

Atha kho mahājano tassa taṃ pāṭihāriyaṃ disvā – ''aho mahānubhāvā buddhā nāma, evaṃ thāmagataditthiko attānaṃ 'arahā aha'nti maññamāno uruvelakassapopi diṭṭhijālaṃ bhinditvā tathāgatena damito''ti dasabalassa guṇakathaṃ kathesi. Taṃ sutvā satthā – ''nāhamidāniyeva imaṃ uruvelakassapaṃ damemi, atītepi esa mayā damitoyevā''ti āha. Atha kho so mahājano uṭṭhāyāsanā bhagavantaṃ vanditvā sirasi añjaliṃ paggahetvā evamāha – ''bhante, idāni amhehi esa damito diṭṭho, kathaṃ panesa atīte bhagavatā damito''ti. Tato satthā tena mahājanena yācito bhavantarena paṭicchannaṃ **mahānāradakassapajātakaṃ** (jā. 2.22.1153) kathetvā cattāri ariyasaccāni pakāsesi. Tato satthu dhammakathaṃ sutvā rājā bimbisāro ekādasanahutehi saddhiṃ sotāpattiphale patiṭṭhāsi, ekanahutaṃ upāsakattaṃ paṭivedesi. Rājā saraṇaṃ gantvā svātanāya bhagavantaṃ saddhiṃ bhikkhusaṅghena nimantetvā bhagavantaṃ tikkhattuṃ padakkhiṇaṃ katvā vanditvā pakkāmi.

Punadivase bhagavā bhikkhusahassaparivuto marugaṇaparivuto viya dasasatanayano devarājā, brahmagaṇaparivuto viya mahābrahmā rājagahaṃ pāvisi. Rājā buddhappamukhassa bhikkhusaṅghassa dānaṃ datvā bhojanapariyosāne bhagavantaṃ etadavoca – ''ahaṃ, bhante, tīṇi ratanāni vinā vasituṃ na sakkhissāmi, velāya vā avelāya vā bhagavato santikaṃ āgamissāmi, laṭṭhivanaṃ nāma atidūre, idaṃ pana amhākaṃ veḷuvanaṃ nāma uyyānaṃ pavivekakāmānaṃ nātidūraṃ naccāsannaṃ gamanāgamanasampannaṃ nijjanasambādhaṃ pavivekasukhaṃ chāyūdakasampannaṃ sītalasilātalasamalaṅkataṃ paramaramaṇīyabhūmibhāgaṃ surabhikusumataruvaranirantaraṃ ramaṇīyapāsādahammiyavimānavihāraḍḍhuyogamaṇḍapādipaṭimaṇḍitaṃ. Idaṃ me, bhante, bhagavā paṭiggaṇhātu navatapanaṅgārasaṅkāsena suvaṇṇabhiṅgārena surabhikusumavāsitaṃ maṇivaṇṇaudakaṃ gahetvā veḷuvanārāmaṃ pariccajanto dasabalassa hatthe udakaṃ pātesi. Tasmiṃ ārāmapaṭiggahaṇe ''buddhasāsanassa mūlāni otiṇṇānī''ti pītivasaṃ gatā naccantī viya ayaṃ mahāpathavī kampi. Jambudīpe pana ṭhapetvā veḷuvanamahāvihāraṃ aññaṃ pathaviṃ kampetvā gahitasenāsanaṃ nāma natthi. Atha satthā veḷuvanārāmaṃ paṭiggahetvā rañño vihāradānānumodanamakāsi –

''Āvāsadānassa panānisaṃsaṃ, ko nāma vattuṃ, puriso samattho;
Aññatra buddhā pana lokanāthā, yutto mukhānaṃ nahutena cāpi.

''Āyuñca vaṇṇañca sukhaṃ balañca, varaṃ pasatthaṃ paṭibhānameva;
Dadāti nāmāti pavuccate so, yo deti saṅghassa naro vihāraṃ.

''Dātā nivāsassa nivāraṇassa, sītādino jīvitupaddavassa;
Pāleti āyuṃ pana tassa yasmā, āyuppado hoti tamāhu santo.

''Accuṇhasīte vasato nivāse, balañca vaṇṇo paṭibhā na hoti;
Tasmā hi so deti vihāradātā, balañca vaṇṇaṃ paṭibhānameva.

''Dukkhassa sītuṇhasarīsapā ca, vātātapādippabhavassa loke;
Nivāraṇā nekavidhassa niccaṃ, sukhappado hoti vihāradātā.

''Sītuṇhavātātapaḍaṃsavuṭṭhi, sarīsapāvāḷamigādidukkhaṃ;
Yasmā nivāreti vihāradātā, tasmā sukhaṃ vindati so parattha.

''Pasannacitto bhavabhogahetuṃ, manobhirāmaṃ mudito vihāraṃ;

Yo deti sīlādiguṇoditānaṃ, sabbaṃ dado nāma pavuccate so.

‘‘Pahāya maccheramalaṃ salobhaṃ, guṇālayānaṃ nilayaṃ dadāti;
Khittova so tattha parehi sagge, yathābhataṃ jāyati vītasoko.

‘‘Vare cārurūpe vihāre uḷāre, naro kāraye vāsaye tattha bhikkhū;
Dadeyyannapānañca vatthañca nesaṃ, pasannena cittena sakkacca niccaṃ.

‘‘Tasmā mahārāja bhavesu bhoge, manorame paccanubhuyya bhiyyo;
Vihāradānassa phalena santaṃ, sukhaṃ asokaṃ adhigaccha pacchā’’ti.

Iccevaṃ munirājā nararājassa bimbisārassa vihāradānānumodanaṃ katvā uṭṭhāyāsanā bhikkhusaṅghaparivuto paramadassanīyāya attano sarīrappabhāya suvaṇṇarasasekapiñcharāni viya nagaravanavimānādīni kurumāno anopamāya buddhalīḷāya anantāya buddhasiriyā veḷuvanamahāvihārameva pāvisīti.

‘‘Akīḷane veḷuvane vihāre, tathāgato tattha manobhirāme;
Nānāvihārena vihāsi dhīro, veneyyakānaṃ samudikkhamāno’’.

Athevaṃ bhagavati tasmiṃ viharante **suddhodana**mahārājā ‘‘putto me chabbassāni dukkarakārikaṃ katvā paramābhisambodhiṃ patvā pavattitavaradhammacakko rājagahaṃ patvā veḷuvanamahāvihāre viharatī’’ti sutvā aññataraṃ mahāmaccaṃ āmantesi – ‘‘ehi, bhaṇe, purisasahassaparivāro rājagahaṃ gantvā mama vacanena ‘pitā vo suddhodanamahārājā taṃ daṭṭhukāmo’ti vatvā puttaṃ me gaṇhitvā ehī’’ti. So ‘‘sādhu, devā’’ti rañño paṭissuṇitvā purisasahassaparivāro saṭṭhiyojanamaggaṃ gantvā dhammadesanavelāya vihāraṃ pāvisi. So ‘‘tiṭṭhatu tāva raññā pahitasāsana’’nti parisapariyante ṭhito satthu dhammadesanaṃ sutvā yathāṭhitova saddhiṃ purisasahassena arahattaṃ patvā pabbajjaṃ yāci. Bhagavā – ‘‘etha, bhikkhavo’’ti hatthaṃ pasāresi. Te sabbe taṅkhaṇaññeva iddhimayapattacīvaradharā vassasaṭṭhikattherā viya ākappasampannā hutvā bhagavantaṃ parivāresuṃ. Rājā ‘‘neva gato āgacchati, na ca sāsanaṃ suyyatī’’ti cintetvā teneva nīhārena navakkhattuṃ amacce pesesi. Tesu navasu purisasahassesu ekopi rañño nārocesi, na sāsanaṃ vā pahiṇi. Sabbe arahattaṃ patvāva pabbajiṃsu.

Atha rājā cintesi – ‘‘ko nu kho mama vacanaṃ karissatī’’ti sabbarājabalaṃ olokento **udāyiṃ** addasa. So kira rañño sabbatthasādhako amacco abbhantariko ativissāsiko bodhisattena saddhiṃ ekadivaseyeva jāto sahapaṃsukīḷito sahāyo. Atha naṃ rājā āmantesi – ‘‘tāta udāyi, ahaṃ mama puttaṃ daṭṭhukāmo navapurisasahassāni pesesiṃ, ekapurisopi āgantvā sāsanamattampi ārocetā natthi, dujjāno kho pana me jīvitantarāyo, ahaṃ jīvamānova puttaṃ daṭṭhumicchāmi. Sakkhissasi me puttaṃ dassetu’’nti? So ‘‘sakkhissāmi, deva, sace pabbajituṃ labhissāmī’’ti āha. ‘‘Tāta, tvaṃ pabbajitvā vā apabbajitvā vā mayhaṃ puttaṃ dassehī’’ti. So ‘‘sādhu, devā’’ti rañño sāsanaṃ ādāya rājagahaṃ gantvā satthu dhammadesanaṃ sutvā saddhiṃ purisasahassena arahattaṃ patvā ehibhikkhubhāve patiṭṭhāya phaggunīpuṇṇamāsiyaṃ cintesi – ‘‘atikkanto hemanto, vasantasamayo anuppatto, supupphitā vanasaṇḍā, paṭipajjanakkhamo maggo, kālo dasabalassa ñātisaṅgahaṃ kātu’’nti cintetvā bhagavantaṃ upasaṅkamitvā saṭṭhimattāhi gāthāhi bhagavato kulanagaraṃ gamanatthāya gamanavaṇṇaṃ vaṇṇesi –

‘‘Aṅgārino dāni dumā bhadante, phalesino chadanaṃ vippahāya;
Te accimantova pabhāsayanti, samayo mahāvīra aṅgīrasānaṃ.

‘‘Dumā vicittā suvirājamānā, rattaṅkureheva ca pallavehi;
Ratanujjalamaṇḍapasannibhāsā, samayo mahāvīra aṅgīrasānaṃ.

‘‘Supupphitaggā kusumehi bhūsitā, manuññabhūtā sucisādhugandhā;

Rukkhā virocanti ubhosu passesu, samayo mahāvīra aṅgīrasānaṃ.

‘‘Phalehinekehi samiddhibhūtā, vicittarukkhā ubhatovakāse;
Khuddaṃ pipāsampi vinodayanti, samayo mahāvīra aṅgīrasānaṃ.

‘‘Vicittamālā sucipallavehi, susajjitā morakalāpasannibhā;
Rukkhā virocanti ubhosu passesu, samayo mahāvīra aṅgīrasānaṃ.

‘‘Virocamānā phalapallavehi, susajjitā vāsanivāsabhūtā;
Tosenti addhānakilantasatte, samayo mahāvīra aṅgīrasānaṃ.

‘‘Suphullitaggā vanagumbanissitā, latā anekā suvirājamānā;
Tosenti satte maṇimaṇḍapāva, samayo mahāvīra aṅgīrasānaṃ.

‘‘Latā anekā dumanissitāva, piyehi saddhiṃ sahitā vadhūva;
Palobhayantī hi sugandhagandhā, samayo mahāvīra aṅgīrasānaṃ.

‘‘Vicittanīlādimanuññavaṇṇā, dijā samantā abhikūjamānā;
Tosenti mañjussaratā ratīhi, samayo mahāvīra aṅgīrasānaṃ.

‘‘Migā ca nānā suvirājamānā, uttuṅgakaṇṇā ca manuññanettā;
Disā samantā mabhidhāvayanti, samayo mahāvīra aṅgīrasānaṃ.

‘‘Manuññabhūtā ca mahī samantā, virājamānā haritāva saddalā;
Supupphirukkhā moḷinivalaṅkatā, samayo mahāvīra aṅgīrasānaṃ.

‘‘Susajjitā muttamayāva vālukā, susaṇṭhitā cārusuphassadātā;
Virocayanteva disā samantā, samayo mahāvīra aṅgīrasānaṃ.

‘‘Samaṃ suphassaṃ sucibhūmibhāgaṃ, manuññapupphodayagandhavāsitaṃ;
Virājamānaṃ sucimañca sobhaṃ, samayo mahāvīra aṅgīrasānaṃ.

‘‘Susajjitaṃ nandanakānanaṃva, vicittanānādumasaṇḍamaṇḍitaṃ;
Sugandhabhūtaṃ pavanaṃ surammaṃ, samayo mahāvīra aṅgīrasānaṃ.

‘‘Sarā vicittā vividhā manoramā, susajjitā paṅkajapuṇḍarīkā;
Pasannasītodakacārupuṇṇā, samayo mahāvīra aṅgīrasānaṃ.

‘‘Suphullanānāvidhapaṅkajehi, virājamānā sucigandhagandhā;
Pamodayanteva narāmarānaṃ, samayo mahāvīra aṅgīrasānaṃ.

‘‘Suphullapaṅkeruhasannisinnā, dijā samantā mabhinādayantā;
Modanti bhariyāhi samaṅgino te, samayo mahāvīra aṅgīrasānaṃ.

‘‘Suphullapupphehi rajaṃ gahetvā, alī vidhāvanti vikūjamānā;
Madhumhi gandho vidisaṃ pavāyati, samayo mahāvīra aṅgīrasānaṃ.

‘‘Abhinnanādā madavāraṇā ca, girīhi dhāvanti ca vāridhārā;
Savanti najjo suvirājitāva samayo mahāvīra aṅgīrasānaṃ.

‘‘Girī samantāva padissamānā, mayūragīvā iva nīlavaṇṇā;
Disā rajindāva virocayanti, samayo mahāvīra aṅgīrasānaṃ.

‘‘Mayūrasaṅghā girimuddhanasmiṃ, naccanti nārīhi samaṅgibhūtā;
Kūjanti nānāmadhurassarehi, samayo mahāvīra aṅgīrasānaṃ.

‘‘Suvādikā nekadijā manuññā, vicittapattehi virājamānā;
Girimhi ṭhatvā abhinādayanti, samayo mahāvīra aṅgīrasānaṃ.

‘‘Suphullapupphākaramābhikiṇṇā, sugandhanānādalalaṅkatā ca;
Girī virocanti disā samantā, samayo mahāvīra aṅgīrasānaṃ.

‘‘Jalāsayā nekasugandhagandhā, surindauyyānajalāsayāva;
Savanti najjo suvirājamānā, samayo mahāvīra aṅgīrasānaṃ.

‘‘Vicittatitthehi alaṅkatā ca, manuññanānāmigapakkhipāsā;
Najjo virocanti susandamānā, samayo mahāvīra aṅgīrasānaṃ.

‘‘Ubhosu passesu jalāsayesu, supupphitā cārusugandharukkhā;
Vibhūsitaggā surasundarī ca, samayo mahāvīra aṅgīrasānaṃ.

‘‘Sugandhanānādumajālakiṇṇaṃ, vanaṃ vicittaṃ suranandanaṃva;
Manobhirāmaṃ satataṃ gatīnaṃ, samayo mahāvīra aṅgīrasānaṃ.

‘‘Sampannanānāsuciannapānā, sabyañjanā sādurasena yuttā;
Pathesu gāme sulabhā manuññā, samayo mahāvīra aṅgīrasānaṃ.

‘‘Virājitā āsi mahī samantā, vicittavaṇṇā kusumāsanassa;
Rattindagopehi alaṅkatāva samayo mahāvīra aṅgīrasānaṃ.

‘‘Visuddhasaddhādiguṇehi yuttā, sambuddharājaṃ abhipatthayantā;
Bahūhi tattheva janā samantā, samayo mahāvīra aṅgīrasānaṃ.

‘‘Vicitraārāmasupokkharañño, vicitranānāpadumehi channā;
Bhisehi khīraṃva rasaṃ pavāyati, samayo mahāvīra aṅgīrasānaṃ.

‘‘Vicitranīlacchadanenalaṅkatā, manuññarukkhā ubhatovakāse;
Samuggatā sattasamūhabhūtā, samayo mahāvīra aṅgīrasānaṃ.

‘‘Vicitranīlabbhamivāyataṃ vanaṃ, surindaloke iva nandanaṃ vanaṃ;
Sabbotukaṃ sādhusugandhapupphaṃ, samayo mahāvīra aṅgīrasānaṃ.

‘‘Subhañjasaṃ yojanayojanesu, subhikkhagāmā sulabhā manuññā;
Janābhikiṇṇā sulabhannapānā, samayo mahāvīra aṅgīrasānaṃ.

‘‘Pahūtachāyūdakarammabhūtā, nivāsinaṃ sabbasukhappadātā;
Visālasālā ca sabhā ca bahū, samayo mahāvīra aṅgīrasānaṃ.

‘‘Vicittanānādumasaṇḍamaṇḍitā, manuññauyyānasupokkharañño;
Sumāpitā sādhusugandhagandhā, samayo mahāvīra aṅgīrasānaṃ.

‘‘Vāto mudūsītalasādhurūpo, nabhā ca abbhā vigatā samantā;
Disā ca sabbāva virocayanti, samayo mahāvīra aṅgīrasānaṃ.

‘‘Pathe rajonuggamanatthameva, rattiṃ pavassanti ca mandavuṭṭhī;
Nabhe ca sūro mudukova tāpo, samayo mahāvīra aṅgīrasānaṃ.

‘‘Madappabāhā madahatthisaṅghā, kareṇusaṅghehi sukīḷayanti;
Disā vidhāvanti ca gajjayantā, samayo mahāvīra aṅgīrasānaṃ.

‘‘Vanaṃ sunīlaṃ abhidassanīyaṃ, nīlabbhakūṭaṃ iva rammabhūtaṃ;
Vilokitānaṃ ativimhanīyaṃ, samayo mahāvīra aṅgīrasānaṃ.

‘‘Visuddhamabbhaṃ gaganaṃ surammaṃ, maṇimayehi samalaṅkatāva;
Disā ca sabbā atirocayanti, samayo mahāvīra aṅgīrasānaṃ.

‘‘Gandhabbavijjādharakinnarā ca, sugītiyantā madhurassarena;
Caranti tasmiṃ pavane suramme, samayo mahāvīra aṅgīrasānaṃ.

‘‘Kilesasaṅghassa bhitāsakehi, tapassisaṅghehi nisevitaṃ vanaṃ;
Vihāraārāmasamiddhibhūtaṃ, samayo mahāvīra aṅgīrasānaṃ.

‘‘Samiddhinānāphalino vanantā, anākulā niccamanobhirammā;
Samādhipītiṃ abhivaḍḍhayanti, samayo mahāvīra aṅgīrasānaṃ.

‘‘Nisevitaṃ nekadijehi niccaṃ, gāmena gāmaṃ satataṃ vasantā;
Pure pure gāmavarā ca santi, samayo mahāvīra aṅgīrasānaṃ.

‘‘Vatthannapānaṃ sayanāsanañca, gandhañca mālañca vilepanañca;
Tahiṃ samiddhā janatā bahū ca, samayo mahāvīra aṅgīrasānaṃ.

‘‘Puññiddhiyā sabbayasaggapattā, janā ca tasmiṃ sukhitā samiddhā;
Pahūtabhogā vividhā vasanti, samayo mahāvīra aṅgīrasānaṃ.

‘‘Nabhe ca abbhā suvisuddhavaṇṇā, disā ca cando suvirājitova;
Rattiñca vāto mudusītalo ca, samayo mahāvīra aṅgīrasānaṃ.

‘‘Canduggame sabbajanā pahaṭṭhā, sakaṅgaṇe citrakathā vadantā;
Piyehi saddhiṃ abhimodayanti, samayo mahāvīra aṅgīrasānaṃ.

‘‘Candassa raṃsīhi nabhaṃ viroci, mahī ca saṃsuddhamanuññavaṇṇā;
Disā ca sabbā parisuddharūpā, samayo mahāvīra aṅgīrasānaṃ.

‘‘Dūre ca disvā varacandaraṃsiṃ, pupphiṃsu pupphāni mahītalasmiṃ;
Samantato gandhaguṇatthikānaṃ, samayo mahāvīra aṅgīrasānaṃ.

‘‘Candassa raṃsīhi vilimpitāva, mahī samantā kusumenalaṅkatā;
Viroci sabbaṅgasumālinīva, samayo mahāvīra aṅgīrasānaṃ.

‘‘Kucanti hatthīpi madena mattā, vicittapiñchā ca dijā samantā;
Karonti nādaṃ pavane suramme, samayo mahāvīra aṅgīrasānaṃ.

‘‘Pathañca sabbaṃ paṭipajjanakkhamaṃ, iddhañca raṭṭhaṃ sadhanaṃ sabhogaṃ;
Sabbatthutaṃ sabbasukhappadānaṃ, samayo mahāvīra aṅgīrasānaṃ.

‘‘Vanañca sabbaṃ suvicittarūpaṃ, sumāpitaṃ nandanakānanaṃva;
Yatīna pītiṃ satataṃ janeti, samayo mahāvīra aṅgīrasānaṃ.

‘‘Alaṅkataṃ devapuraṃva rammaṃ, kapīlavatthuṃ iti nāmadheyyaṃ;
Kulanagaraṃ idha sassirikaṃ, samayo mahāvīra aṅgīrasānaṃ.

‘‘Manuññaaṭṭālavicittarūpaṃ, suphullapaṅkeruhasaṇḍamaṇḍitaṃ;
Vicittaparikhāhi puraṃ surammaṃ, samayo mahāvīra aṅgīrasānaṃ.

‘‘Vicittapākārañca toraṇañca, subhaṅgaṇaṃ devanivāsabhūtaṃ;
Manuññavīthi suralokasannibhaṃ, samayo mahāvīra aṅgīrasānaṃ.

‘‘Alaṅkatā sākiyarājaputtā, virājamānā varabhūsanehi;
Surindaloke iva devaputtā, samayo mahāvīra aṅgīrasānaṃ.

‘‘Suddhodano munivaraṃ abhidassanāya, amaccaputte dasadhā apesayi;
Balena saddhiṃ mahatā muninda, samayo mahāvīra aṅgīrasānaṃ.

‘‘Nevāgataṃ passati neva vācaṃ, sokābhibhūtaṃ naravīraseṭṭhaṃ;
Tosetumicchāmi narādhipattaṃ, samayo mahāvīra aṅgīrasānaṃ.

‘‘Taṃdassanenabbhutapītirāsi, udikkhamānaṃ dvipadānamindaṃ;
Tosehi taṃ muninda guṇaseṭṭhaṃ, samayo mahāvīra aṅgīrasānaṃ.

‘‘Āsāya kassate khettaṃ, bījaṃ āsāya vappati;
Āsāya vāṇijā yanti, samuddaṃ dhanahārakā;
Yāya āsāya tiṭṭhāmi, sā me āsā samijjhatu.

‘‘Nātisītaṃ nātiuṇhaṃ, nātidubbhikkhachātakaṃ;
Saddalā haritā bhūmi, esa kālo mahāmunī’’ti.

Atha naṃ satthā – ‘‘kiṃ nu kho, udāyi, gamanavaṇṇaṃ vaṇṇesī’’ti āha. ‘‘Bhante, tumhākaṃ pitā suddhodanamahārājā daṭṭhukāmo, karotha ñātakānaṃ saṅgaha’’nti āha. ‘‘Sādhu, udāyi, karissāmi ñātisaṅgahaṃ, tena hi bhikkhusaṅghassa ārocehi, **gamiyavattaṃ** pūressantī’’ti āha. ‘‘Sādhu, bhante’’ti thero bhikkhusaṅghassa ārocesi.

Satthā aṅgamagadhavāsīnaṃ kulaputtānaṃ dasahi sahassehi, kapilavatthuvāsīnaṃ dasahi sahassehīti sabbeheva vīsatiyā khīṇāsavabhikkhusahassehi parivuto rājagahā nikkhamitvā divase divase yojanaṃ yojanaṃ gacchanto dvīhi māsehi kapilavatthupuraṃ sampāpuṇi. Sākiyāpi anuppatteyeva bhagavati – ‘‘amhākaṃ ñātiseṭṭhaṃ passissāmā’’ti bhagavato vasanaṭṭhānaṃ vīmaṃsamānā ‘‘nigrodhasakkassārāmo ramaṇīyo’’ti sallakkhetvā sabbaṃ paṭijagganavidhiṃ kāretvā gandhapupphahatthā paccuggamanaṃ karontā sabbālaṅkārehi samalaṅkatagattā gandhapupphacuṇṇādīhi pūjayamānā bhagavantaṃ purakkhatvā nigrodhārāmameva agamaṃsu.

Tatra bhagavā vīsatiyā khīṇāsavasahassehi parivuto paññattavarabuddhāsane nisīdi. Sākiyā pana mānajātikā mānatthaddhā, ‘‘siddhatthakumāro amhehi daharataro, amhākaṃ kaniṭṭho bhātā, putto, bhāgineyyo, nattā’’ti cintetvā daharadahare rājakumāre āhaṃsu – ‘‘tumhe vandatha, mayaṃ tumhākaṃ piṭṭhito piṭṭhito nisīdissāmā’’ti. Tesvevaṃ nisinnesu bhagavā tesaṃ ajjhāsayaṃ oloketvā – ‘‘ime ñātakā attano moghajiṇṇabhāvena na maṃ vandanti, na panete jānanti ‘buddho nāma kīdiso, buddhabalaṃ nāma kīdisa’nti vā, ‘buddho nāma ediso, buddhabalaṃ nāma edisa’nti vā, handāhaṃ attano buddhabalaṃ iddhibalañca dassento pāṭihāriyañca kareyyaṃ, ākāse dasasahassacakkavāḷavitthataṃ sabbaratanamayaṃ caṅkamaṃ māpetvā tattha caṅkamanto mahājanassa ajjhāsayaṃ oloketvā dhammañca deseyya’’nti cintesi. Tena vuttaṃ saṅgītikārakehi bhagavato parivitakkadassanatthaṃ –

3. ‘‘Na hete jānanti sadevamānusā, buddho ayaṃ kīdisako naruttamo;
Iddhibalaṃ paññābalañca kīdisaṃ, buddhabalaṃ lokahitassa kīdisaṃ.

4. ‘‘Na hete jānanti sadevamānusā, buddho ayaṃ edisako naruttamo;
Iddhibalaṃ paññābalañca edisaṃ, buddhabalaṃ lokahitassa edisaṃ.

5. ‘‘Handāhaṃ dassayissāmi, buddhabalamanuttaraṃ;
Caṅkamaṃ māpayissāmi, nabhe ratanamaṇḍita’’nti.

Tattha **na hete jānantī**ti na hi ete jānanti. **Na-**kāro paṭisedhattho. **Hi-**kāro kāraṇatthe nipāto. Yasmā panete mama ñātiādayo devamanussā mayā buddhabale ca iddhibale ca anāvikate na jānanti ‘‘ediso buddho, edisaṃ iddhibala’’nti, tasmā ahaṃ mama buddhabalañca iddhibalañca dasseyyanti attho. **Sadevamānusā**ti ettha devāti upapattidevā adhippetā. Saha devehīti sadevā. Ke te? Mānusā, sadevā eva mānusā sadevamānusā. Atha vā **devo**ti sammutidevo, suddhodano rājā adhippeto. Saha devena raññā suddhodanenāti sadevā. **Mānusā**ti ñātimānusā, sadevā sasuddhodanā mānusā sadevamānusā sarājāno vā ete mama ñātimānusā mama balaṃ na vijānantīti attho. Sesadevāpi saṅgahaṃ gacchantiyeva. Sabbepi devā devanaṭṭhena ‘‘devā’’ti vuccanti. Devanaṃ nāma dhātuattho kīḷādi. Atha vā devā ca mānusā ca devamānusā, saha devamānusehi sadevamānusā. Ke te? Lokāti vacanaseso daṭṭhabbo. **Buddho**ti catusaccadhamme buddho anubuddhoti buddho. Yathāha –

‘‘Abhiññeyyaṃ abhiññātaṃ, bhāvetabbañca bhāvitaṃ;
Pahātabbaṃ pahīnaṃ me, tasmā buddhosmi brāhmaṇā’’ti. (ma. ni. 2.399; su. ni. 563);

Idha pana kattukārake buddhasaddasiddhi daṭṭhabbā. Adhigatavisesehi devamanussehi ‘‘sammāsambuddho vata so bhagavā’’ti evaṃ buddhattā ñātattā buddho. Idha kammakārake buddhasaddasiddhi daṭṭhabbā. Buddhamassa atthīti vā buddho, buddhavantoti attho. Taṃ sabbaṃ saddasatthānusārena veditabbaṃ. **Kīdisako**ti kīdiso kiṃsarikkhako kiṃsadiso kiṃvaṇṇo kiṃsaṇṭhāno dīgho vā rasso vāti attho.

Naruttamoti narānaṃ naresu vā uttamo pavaro seṭṭhoti naruttamo. **Iddhibala**nti ettha ijjhanaṃ iddhi nipphattiatthena paṭilābhaṭṭhena ca iddhi. Atha vā ijjhanti tāya sattā iddhā vuddhā ukkaṃsagatā hontīti iddhi. Sā pana dasavidhā hoti. Yathāha –

> ‘‘Iddhiyoti dasa iddhiyo. Katamā dasa? Adhiṭṭhānā iddhi, vikubbanā iddhi, manomayā iddhi, ñāṇavipphārā iddhi, samādhivipphārā iddhi, ariyā iddhi, kammavipākajā iddhi, puññavato iddhi, vijjāmayā iddhi, tattha tattha sammāpayogapaccayā ijjhanaṭṭhena iddhī’’ti (paṭi. ma. 3.10).

Tāsaṃ idaṃ nānattaṃ – pakatiyā eko bahukaṃ āvajjeti, sataṃ vā sahassaṃ vā āvajjitvā ñāṇena adhiṭṭhāti ‘‘bahuko homī’’ti (paṭi. ma. 3.10) evaṃ vibhajitvā dassitā iddhi adhiṭṭhānavasena nipphannattā **adhiṭṭhānā iddhi** nāma. Tassāyamattho – abhiññāpādakaṃ catutthajjhānaṃ samāpajjitvā tato vuṭṭhāya sace sataṃ icchati ‘‘sataṃ homi, sataṃ homī’’ti kāmāvacaraparikammacittehi parikammaṃ katvā puna abhiññāpādakaṃ jhānaṃ samāpajjitvā tato vuṭṭhāya puna āvajjitvā adhiṭṭhāti, adhiṭṭhānacittena saheva sataṃ hoti. Sahassādīsupi eseva nayo.

Tattha pādakajjhānacittaṃ nimittārammaṇaṃ parikammacittāni satārammaṇāni vā sahassādīsu aññatarārammaṇāni vā, tāni ca kho vaṇṇavasena, no paṇṇattivasena. Adhiṭṭhānacittampi satārammaṇameva, taṃ pana appanācittaṃ viya gotrabhuanantarameva uppajjati rūpāvacaracatutthajhānikaṃ. So pana pakativaṇṇaṃ vijahitvā kumāravaṇṇaṃ vā dasseti nāgavaṇṇaṃ vā dasseti. Supaṇṇavaṇṇaṃ vā…pe… vividhampi senābyūhaṃ vā dassetīti (paṭi. ma. 3.13) evaṃ āgatā iddhi pakativaṇṇavijahanavikāravasena pavattattā **vikubbaniddhi** nāma.

‘‘Idha bhikkhu imamhā kāyā aññaṃ kāyaṃ abhinimmināti rūpiṃ manomayaṃ sabbaṅgapaccaṅgiṃ ahīnindriya’’nti (paṭi. ma. 3.14) iminā nayena āgatā iddhi sarīrasseva abbhantare aññassa manomayassa sarīrassa nipphattivasena pavattattā **manomayiddhi** nāma.

Ñāṇuppattito pubbe vā pacchā vā taṅkhaṇe vā tena attabhāvena paṭilabhitabbaarahattañāṇānubhāvena nibbatto viseso **ñāṇavipphāro iddhi** nāma. Āyasmato bākulassa ca āyasmato saṃkiccassa ca ñāṇavipphārā iddhi, tesaṃ vatthu cettha kathetabbaṃ (a. ni. aṭṭha. 1.1.226).

Samādhito pubbe vā pacchā vā taṅkhaṇe vā samathānubhāvena nibbatto viseso **samādhivipphārā iddhi** nāma. Āyasmato sāriputtassa samādhivipphārā iddhi (udā. 34), āyasmato sañjīvassa samādhivipphārā iddhi (ma. ni. 1.507), āyasmato khāṇukoṇḍaññassa samādhivipphārā iddhi (dha. pa. aṭṭha. 1.khāṇukoṇḍaññattheravatthu), uttarāya upāsikāya samādhivipphārā iddhi (dha. pa. aṭṭha. 2.uttarāupāsikāvatthu; a. ni. aṭṭha. 1.1.262), sāmāvatiyā upāsikāya samādhivipphārā iddhīti (dha. pa. aṭṭha. 1.sāmāvatīvatthu; a. ni. aṭṭha. 1.1.260-261) tesaṃ vatthūnettha kathetabbāni, ganthavitthāradosaparihāratthaṃ pana mayā na vitthāritāni.

Katamā ariyā iddhi? Idha bhikkhu sace ākaṅkhati ‘‘paṭikkūle appaṭikkūlasaññī vihareyya’’nti appaṭikkūlasaññī tattha viharati, sace ākaṅkhati ‘‘appaṭikkūle paṭikkūlasaññī vihareyya’’nti paṭikkūlasaññī tattha viharati…pe… upekkhako tattha viharati sato sampajānoti (paṭi. ma. 3.17). Ayañhi cetovasippattānaṃ ariyānaṃyeva sambhavato **ariyā iddhi** nāma.

Katamā kammavipākajā iddhi? Sabbesaṃ pakkhīnaṃ sabbesaṃ devānaṃ paṭhamakappikānaṃ manussānaṃ ekaccānañca vinipātikānaṃ vehāsagamanādikā **kammavipākajā iddhi** nāma. Katamā puññavato iddhi? Rājā cakkavattī vehāsaṃ gacchati saddhiṃ caturaṅginiyā senāya. Jaṭilakassa gahapatissa asītihattho suvaṇṇapabbato nibbatti. Ayaṃ **puññavato iddhi** nāma. Ghosakassa gahapatino (dha. pa. aṭṭha. 1.kumbhaghosakaseṭṭhivatthu) sattasu ṭhānesu māraṇatthāya upakkame katepi arogabhāvo **puññavato iddhi**. Meṇḍakaseṭṭhissa (dha. pa. aṭṭha. 2.meṇḍakaseṭṭhivatthu) aṭṭhakarīsamatte padese sattaratanamayānaṃ meṇḍakānaṃ pātubhāvo **puññavato iddhi**.

Katamā vijjāmayā iddhi? Vijjādharā vijjaṃ parijappitvā vehāsaṃ gacchanti, ākāse antalikkhe hatthimpi dassenti…pe… vividhampi senābyūhaṃ dassentīti (paṭi. ma. 3.18). Ādinayappavattā **vijjāmayā iddhi** nāma. Taṃ taṃ kammaṃ katvā nibbatto viseso ‘sammāpayogapaccayā ijjhanaṭṭhena iddhī’ti ayaṃ **tattha tattha sammāpayogapaccayā ijjhanaṭṭhena iddhi** nāma. Imissā dasavidhāya iddhiyā balaṃ iddhibalaṃ nāma, idaṃ mayhaṃ iddhibalaṃ na jānantīti attho (visuddhi. 2.375 ādayo).

Paññābalanti sabbalokiyalokuttaraguṇavisesadāyakaṃ arahattamaggapaññābalaṃ adhippetaṃ, tampi ete na jānanti. Keci ‘‘channaṃ asādhāraṇañāṇānametaṃ adhivacanaṃ paññābala’’nti vadanti. **Buddhabala**nti ettha buddhabalaṃ nāma buddhānubhāvo, dasabalañāṇāni vā. Tattha dasabalañāṇāni nāma ṭhānāṭṭhānañāṇaṃ, atītānāgatapaccuppannakammavipākajānanañāṇaṃ, sabbatthagāminipaṭipadāñāṇaṃ, anekadhātunānādhātulokajānanañāṇaṃ, nānādhimuttikañāṇaṃ, āsayānusayañāṇaṃ, jhānavimokkhasamādhisamāpattīnaṃ saṃkilesavodānavuṭṭhānesu yathābhūtañāṇaṃ, pubbenivāsānussatiñāṇaṃ, cutūpapātañāṇaṃ, āsavakkhayañāṇanti imāni dasa. Imesaṃ dasannaṃ ñāṇānaṃ adhivacanaṃ buddhabalanti. **Edisa**nti īdisaṃ, ayameva vā pāṭho.

Handāti vavassaggatthe nipāto. **Aha**nti attānaṃ niddisati. Kiṃ vuttaṃ hoti? Yasmā panete mama ñātakā buddhabalaṃ vā buddhaguṇe vā na jānanti, kevalaṃ attano moghajiṇṇabhāvaṃ nissāya mānavasena sabbalokajeṭṭhaseṭṭhaṃ maṃ na vandanti. Tasmā tesaṃ mānaketu atthi, taṃ bhañjitvā vandanatthaṃ buddhabalaṃ dasseyyanti vuttaṃ hoti. **Dassayissāmī**ti dasseyyaṃ. ‘‘Dassessāmī’’ti ca pāṭho, soyevattho. **Buddhabala**nti buddhānubhāvaṃ, buddhañāṇavisesaṃ vā. **Anuttara**nti niruttaraṃ. **Caṅkama**nti caṅkamitabbaṭṭhānaṃ vuccati. **Māpayissāmī**ti māpeyyaṃ. ‘‘Caṅkamanaṃ māpessāmī’’ti ca pāṭho, soyevattho. **Nabhe**ti ākāse. **Sabbaratanamaṇḍita**nti sabbehi ratijananaṭṭhena ratanehi muttā-maṇi-veḷuriya-saṅkha-silā-pavāḷa-rajata-suvaṇṇa-masāragalla-lohitaṅkehi dasahi dasahi maṇḍito alaṅkato sabbaratanamaṇḍito, taṃ sabbaratanamaṇḍitaṃ. ‘‘Nabhe ratanamaṇḍita’’nti paṭhanti keci.

Athevaṃ bhagavatā cintitamatte dasasahassacakkavāḷavāsino bhummādayo devā pamuditahadayā sādhukāramadaṃsu. Tamatthaṃ pakāsentehi saṅgītikārakehi –

6. ‘‘Bhummā mahārājikā tāvatiṃsā, yāmā ca devā tusitā ca nimmitā;
Paranimmitā yepi ca brahmakāyikā, ānanditā vipulamakaṃsu ghosa’’nti. –

Ādigāthāyo ṭhapitāti veditabbā.

Tattha **bhummā**ti bhummaṭṭhā, pāsāṇapabbatavanarukkhādīsu ṭhitā. **Mahārājikā**ti mahārājapakkhikā. Bhummaṭṭhānaṃ devatānaṃ saddaṃ sutvā ākāsaṭṭhakadevatā, tato abbhavalāhakā devatā, tato uṇhavalāhakā devatā, tato sītavalāhakā devatā, tato vassavalāhakā devatā, tato vātavalāhakā devatā, tato cattāro mahārājāno, tato tāvatiṃsā, tato yāmā, tato tusitā, tato nimmānaratī, tato paranimmitavasavattī, tato brahmakāyikā, tato brahmapurohitā, tato mahābrahmāno, tato parittābhā, tato appamāṇābhā, tato ābhassarā, tato parittasubhā, tato appamāṇasubhā, tato subhakiṇhā, tato vehapphalā, tato avihā, tato atappā, tato sudassā, tato sudassī, tato akaniṭṭhā devatā saddaṃ sutvā mahantaṃ saddaṃ akaṃsu. Asaññino ca arūpāvacarasatte ca ṭhapetvā sotāyatanapavattiṭṭhāne sabbe devamanussanāgādayo pītivasaṃ gatahadayā ukkuṭṭhisaddamakaṃsūti attho. **Ānanditā**ti pamuditahadayā, sañjātapītisomanassā hutvāti attho. **Vipula**nti puthulaṃ.

Atha satthā cintitasamanantarameva odātakasiṇasamāpattiṃ samāpajjitvā – ‘‘dasasu cakkavāḷasahassesu āloko hotū’’ti adhiṭṭhāsi. Tena adhiṭṭhānacittena saheva āloko ahosi pathavito paṭṭhāya yāva akaniṭṭhabhavanā. Tena vuttaṃ –

7. ‘‘Obhāsitā ca pathavī sadevakā, puthū ca lokantarikā asaṃvutā;
Tamo ca tibbo vihato tadā ahu, disvāna accherakaṃ pāṭihīra’’nti.

Tattha **obhāsitā**ti pakāsitā. **Pathavī**ti etthāyaṃ pathavī catubbidhā – kakkhaḷapathavī, sasambhārapathavī, nimittapathavī, sammutipathavīti. Tāsu ‘‘katamā cāvuso, ajjhattikā pathavīdhātu? Yaṃ ajjhattaṃ paccattaṃ kakkhaḷaṃ kharigata’’ntiādīsu (vibha. 173) vuttā ayaṃ **kakkhaḷapathavī** nāma. ‘‘Yo pana bhikkhu pathaviṃ khaṇeyya vā khaṇāpeyya vā’’tiādīsu (pāci. 85) vuttā sasambhārapathavī, ye ca kesādayo vīsati koṭṭhāsā, ayolohādayo ca bāhirā; sāpi vaṇṇādīhi sambhārehi saddhiṃ pathavīti **sasambhārapathavī** nāma. ‘‘Pathavīkasiṇameko sañjānātī’’tiādīsu (dī. ni. 3.360) **nimittapathavī** ‘‘ārammaṇapathavī’’tipi vuccati. Pathavīkasiṇajhānalābhī devaloke nibbatto āgamanavasena ‘‘pathavīdevo’’ti nāmaṃ labhati. Vuttañhetaṃ – ‘‘āpo ca devā pathavī’’tiādīsu (dī. ni. 2.340) ayaṃ **sammutipathavī,** paññattipathavī nāmāti veditabbā. Idha pana sasambhārapathavī adhippetā (ma. ni. aṭṭha. 1.2 pathavīvāravaṇṇanā).

Sadevakāti sadevalokā. ‘‘Sadevatā’’tipi pāṭho atthi ce sundarataraṃ, sadevako manussaloko obhāsitoti attho. **Puthū**ti bahū. **Lokantarikā**ti asurakāyanarakānametaṃ adhivacanaṃ, tā pana tiṇṇaṃ cakkavāḷānaṃ antarā ekā lokantarikā hoti, tiṇṇaṃ sakaṭacakkānaṃ aññamaññaṃ āhacca ṭhitānaṃ majjhe okāso viya ekeko lokantarikanirayo, parimāṇato aṭṭhayojanasahasso hoti. **Asaṃvutā**ti heṭṭhā appatiṭṭhā. **Tamo cā**ti andhakāro. **Tibbo**ti bahalo ghano. Candimasūriyālokābhāvato niccandhakārova hoti.

Vihatoti viddhasto. **Tadā**ti yadā pana bhagavā sattesu kāruññataṃ paṭicca pāṭihāriyakaraṇatthaṃ ālokaṃ phari, tadā so tamo tibbo lokantarikāsu ṭhito, vihato viddhasto ahosīti attho.

Accherakanti accharāpaharaṇayoggaṃ, vimhayavasena aṅgulīhi paharaṇayogganti attho. **Pāṭihīra**nti paṭipakkhaharaṇato pāṭihīraṃ. Paṭiharati sattānaṃ diṭṭhimānopagatāni cittānīti vā pāṭihīraṃ, appasannānaṃ sattānaṃ pasādaṃ paṭiāharatīti vā pāṭihīraṃ. ‘‘Pāṭihera’’ntipi pāṭho, soyevattho. Ettha ālokavidhānavisesassetaṃ adhivacanaṃ. **Disvāna accherakaṃ pāṭihīra**nti ettha devā ca manussā ca lokantarikāsu nibbattasattāpi ca taṃ bhagavato pāṭihāriyaṃ disvā paramappītisomanassaṃ agamaṃsūti idaṃ vacanaṃ āharitvā attho daṭṭhabbo, itarathā na pubbena vā paraṃ, na parena vā pubbaṃ yujjati.

Idāni na kevalaṃ manussalokesuyeva āloko atthi, sabbattha tividhepi saṅkhārasattokāsasaṅkhāte loke ālokoyevāti dassanatthaṃ –

8. ‘‘Sadevagandhabbamanussarakkhase,
Ābhā uḷārā vipulā ajāyatha;
Imasmiṃ loke parasmiñcobhayasmiṃ,
Adho ca uddhaṃ tiriyañca vitthata’’nti. – ayaṃ gāthā vuttā;

Tattha **devā**ti sammutidevā upapattidevā visuddhidevāti sabbepi devā idha saṅgahitā. Devā ca gandhabbā ca manussā ca rakkhasā ca devagandhabbamanussarakkhasā. Saha devagandhabbamanussarakkhasehīti **sadevagandhabbamanussarakkhaso**. Ko pana so? Loko, tasmiṃ sadevagandhabbamanussarakkhase loke. **Ābhā**ti āloko. **Uḷārā**ti etthāyaṃ uḷāra-saddo madhuraseṭṭhavipulādīsu dissati. Tathā hesa ‘‘uḷārāni khādanīyabhojanīyāni khādanti bhuñjantī’’tiādīsu (ma. ni. 1.366) madhure dissati. ‘‘Uḷārāya kho pana bhavaṃ vacchāyano pasaṃsāya samaṇaṃ gotamaṃ pasaṃsatī’’tiādīsu (ma. ni. 1.288) seṭṭhe. ‘‘Atikkamma devānaṃ devānubhāvaṃ appamāṇo uḷāro obhāso’’tiādīsu (dī. ni. 2.32; ma. ni. 3.201) vipule. Svāyaṃ idha seṭṭhe daṭṭhabbo (dī. ni. aṭṭha. 3.142; vi. va. aṭṭha. 1). **Vipulā**ti appamāṇā. **Ajāyathā**ti uppajji udapādi pavattittha. **Imasmiṃ loke parasmiñcā**ti imasmiṃ manussaloke ca parasmiṃ devaloke cāti attho. **Ubhayasmi**nti tadubhayasmiṃ, ajjhattabahiddhādīsu viya daṭṭhabbaṃ. **Adho cā**ti avīciādīsu nirayesu. **Uddha**nti bhavaggatopi uddhaṃ ajaṭākāsepi. **Tiriyañcā**ti tiriyatopi dasasu cakkavāḷasahassesu. **Vitthata**nti visaṭaṃ. Andhakāraṃ vidhamitvā vuttappakāraṃ lokañca padesañca ajjhottharitvā ābhā pavattitthāti attho. Atha vā **tiriyañca vitthata**nti tiriyato vitthataṃ mahantaṃ, appamāṇaṃ padesaṃ ābhā pharitvā aṭṭhāsīti attho.

Atha bhagavā dasasahassacakkavāḷesu ālokapharaṇaṃ katvā abhiññāpādakaṃ catutthajjhānaṃ samāpajjitvā tato vuṭṭhāya āvajjitvā adhiṭṭhānacittena ākāsamabbhuggantvā tesaṃ ñātīnaṃ sīsesu pādapaṃsuṃ okiramāno viya mahatiyā devamanussaparisāya majjhe yamakapāṭihāriyaṃ dasseti. Taṃ pana pāḷito evaṃ veditabbaṃ (paṭi. ma. 1.116) –

> ‘‘Katamaṃ tathāgatassa yamakapāṭihīre ñāṇaṃ? Idha tathāgato yamakapāṭihīraṃ karoti asādhāraṇaṃ sāvakehi uparimakāyato aggikkhandho pavattati, heṭṭhimakāyato udakadhārā pavattati. Heṭṭhimakāyato aggikkhandho pavattati, uparimakāyato udakadhārā pavattati…pe… puratthimakāyato aggikkhandho pavattati, pacchimakāyato udakadhārā pavattati. Pacchimakāyato aggikkhandho pavattati, puratthimakāyato udakadhārā pavattati…pe… dakkhiṇaakkhito aggikkhandho pavattati, vāmaakkhito udakadhārā pavattati. Vāmaakkhito aggikkhandho pavattati, dakkhiṇaakkhito udakadhārā pavattati…pe… dakkhiṇakaṇṇasotato aggikkhandho pavattati, vāmakaṇṇasotato udakadhārā pavattati. Vāmakaṇṇasotato aggikkhandho pavattati, dakkhiṇakaṇṇasotato udakadhārā pavattati…pe… dakkhiṇanāsikāsotato aggikkhandho pavattati, vāmanāsikāsotato udakadhārā pavattati. Vāmanāsikāsotato aggikkhandho pavattati, dakkhiṇanāsikāsotato udakadhārā pavattati…pe… dakkhiṇaaṃsakūṭato aggikkhandho pavattati, vāmaaṃsakūṭato udakadhārā pavattati. Vāmaaṃsakūṭato aggikkhandho pavattati, dakkhiṇaaṃsakūṭato udakadhārā pavattati…pe… dakkhiṇahatthato aggikkhandho pavattati,

> vāmahatthato udakadhārā pavattati. Vāmahatthato aggikkhandho pavattati, dakkhiṇahatthato udakadhārā pavattati…pe… dakkhiṇapassato aggikkhandho pavattati, vāmapassato udakadhārā pavattati. Vāmapassato aggikkhandho pavattati, dakkhiṇapassato udakadhārā pavattati…pe… dakkhiṇapādato aggikkhandho pavattati, vāmapādato udakadhārā pavattati. Vāmapādato aggikkhandho pavattati, dakkhiṇapādato udakadhārā pavattati…pe… aṅgulaṅgulehi aggikkhandho pavattati, aṅgulantarikāhi udakadhārā pavattati. Aṅgulantarikāhi aggikkhandho pavattati, aṅgulaṅgulehi udakadhārā pavattati…pe… ekekalomato aggikkhandho pavattati, ekekalomato udakadhārā pavattati. Lomakūpato lomakūpato aggikkhandho pavattati, lomakūpato lomakūpato udakadhārā pavattati – channaṃ vaṇṇānaṃ nīlānaṃ pītakānaṃ lohitakānaṃ odātānaṃ mañjiṭṭhānaṃ pabhassarānaṃ.
>
> ‘‘Bhagavā caṅkamati, nimmito tiṭṭhati vā nisīdati vā seyyaṃ vā kappeti. Bhagavā tiṭṭhati, nimmito caṅkamati vā nisīdati vā seyyaṃ vā kappeti. Bhagavā nisīdati, nimmito caṅkamati vā tiṭṭhati vā seyyaṃ vā kappeti. Bhagavā seyyaṃ kappeti, nimmito caṅkamati vā tiṭṭhati vā nisīdati vā. Nimmito caṅkamati, bhagavā tiṭṭhati vā nisīdati vā seyyaṃ vā kappeti. Nimmito tiṭṭhati, bhagavā caṅkamati vā nisīdati vā seyyaṃ vā kappeti. Nimmito nisīdati, bhagavā caṅkamati vā tiṭṭhati vā seyyaṃ vā kappeti. Nimmito seyyaṃ kappeti, bhagavā caṅkamati vā tiṭṭhati vā nisīdati vā, idaṃ tathāgatassa yamakapāṭihīre ñāṇanti veditabbaṃ’’.

Tassa pana bhagavato tejokasiṇasamāpattivasena uparimakāyato aggikkhandho pavattati. Āpokasiṇasamāpattivasena heṭṭhimakāyato udakadhārā pavattatīti puna udakadhārāya pavattaṭṭhānato aggikkhandho pavattati, aggikkhandhassa pavattaṭṭhānato udakadhārā pavattatīti dassetuṃ, ‘‘heṭṭhimakāyato aggikkhandho pavattati, uparimakāyato udakadhārā pavattatī’’ti vuttanti veditabbā. Eseva nayo sesapadesupi. Aggikkhandho panettha udakadhārāya asammissova ahosi. Tathā udakadhārā aggikkhandhena. Rasmīsu pana dutiyā dutiyā rasmi purimāya purimāya yamakā viya ekakkhaṇe pavattati. Dvinnañca cittānaṃ ekakkhaṇe pavatti nāma natthi, buddhānaṃ pana bhavaṅgaparivāsassa lahukatāya pañcahākārehi ciṇṇavasitāya etā rasmiyo ekakkhaṇe viya pavattanti, tassā pana rasmiyā āvajjanaparikammādhiṭṭhānāni visuṃyeva. Nīlarasmiatthāya hi bhagavā nīlakasiṇaṃ samāpajjati. Pītarasmiādīnaṃ atthāya pītakasiṇādīni samāpajjati.

Evaṃ bhagavato yamakapāṭihīre kayiramāne sakalassāpi dasasahassacakkavāḷassa alaṅkārakaraṇakālo viya ahosi. Tena vuttaṃ –

9. ‘‘Sattuttamo anadhivaro vināyako, satthā ahū devamanussapūjito;
Mahānubhāvo satapuññalakkhaṇo, dassesi accherakaṃ pāṭihīra’’nti.

Tattha **sattuttamo**ti attano sīlādīhi guṇehi sabbesu sattesu uttamo pavaro seṭṭhoti sattuttamo, sattānaṃ vā uttamo sattuttamo. **Satta**nti hi ñāṇassa nāmaṃ, tena dasabalacatuvesārajjachaasādhāraṇañāṇasaṅkhātena sattena seṭṭho uttamoti sattuttamo, samānādhikaraṇavasena satto uttamoti vā sattuttamo. Yadi evaṃ ‘‘uttamasatto’’ti vattabbaṃ uttama-saddassa pubbanipātapāṭhato. Na panesa bhedo aniyamato bahulavacanato ca naruttamapurisuttamanaravarādi-saddā viya daṭṭhabbo. Atha vā sattaṃ uttamaṃ yassa so sattuttamo, idhāpi ca uttama-saddassa pubbanipāto bhavati. Uttamasattoti visesanassa pubbanipātapāṭhato ‘‘cittagū paddhagū’’ti ettha viyāti nāyaṃ doso. Ubhayavisesanato vā āhitaggiādipāṭho viya daṭṭhabbo. **Vināyako**ti bahūhi vinayanūpāyehi satte vineti dametīti vināyako. **Satthā**ti diṭṭhadhammikasamparāyikatthehi yathārahaṃ satte anusāsatīti satthā. **Ahū**ti ahosi. **Devamanussapūjito**ti dibbehi pañcakāmaguṇehi dibbanti kīḷantīti devā. Manassa ussannattā manussā, devā ca manussā ca devamanussā, devamanussehi pūjito devamanussapūjito. Pupphādipūjāya ca paccayapūjāya ca pūjito, apacitoti attho. Kasmā pana devamanussānameva gahaṇaṃ kataṃ, nanu bhagavā tiracchānagatehipi āravāḷakāḷāpalāladhanapālapālileyyakanāgādīhi sātāgirāḷavakahemavatasūcilomakharalomayakkhādīhi vinipātagatehipi pūjitoyevāti? Saccamevetaṃ, ukkaṭṭhaparicchedavasena sabbapuggalaparicchedavasena cetaṃ vuttanti veditabbaṃ. **Mahānubhāvo**ti mahatā buddhānubhāvena samannāgato. **Satapuññalakkhaṇo**ti anantesu cakkavāḷesu sabbe sattā ekekaṃ puññakammaṃ satakkhattuṃ kareyyuṃ ettakehi janehi katakammaṃ bodhisatto sayameva ekako sataguṇaṃ katvā nibbatto. Tasmā ‘‘satapuññalakkhaṇo’’ti vuccati. Keci pana ‘‘satena satena puññakammena nibbattaekekalakkhaṇo’’ti vadanti. ‘‘Evaṃ sante yo koci buddho bhaveyyā’’ti taṃ aṭṭhakathāsu paṭikkhittaṃ. **Dassesī**ti sabbesaṃ devamanussānaṃ ativimhayakaraṃ yamakapāṭihāriyaṃ dassesi.

Atha satthā ākāse pāṭihāriyaṃ katvā mahājanassa cittācāraṃ oloketvā tassa ajjhāsayānukūlaṃ dhammakathaṃ caṅkamanto kathetukāmo ākāse dasasahassacakkavāḷavitthataṃ sabbaratanamayaṃ ratanacaṅkamaṃ māpesi. Tena vuttaṃ –

10. ‘‘So yācito devavarena cakkhumā, atthaṃ samekkhitvā tadā naruttamo;
Caṅkamaṃ māpayi lokanāyako, suniṭṭhitaṃ sabbaratananimmita’’nti.

Tattha **so**ti so satthā. **Yācito**ti paṭhamameva aṭṭhame sattāhe dhammadesanāya yācitoti attho. **Devavarenā**ti sahampatibrahmunā. **Cakkhumā**ti ettha cakkhatīti cakkhu, samavisamaṃ vibhāvayatīti attho. Taṃ pana cakkhu duvidhaṃ – ñāṇacakkhu, maṃsacakkhūti. Tattha ñāṇacakkhu pañcavidhaṃ – buddhacakkhu, dhammacakkhu, samantacakkhu, dibbacakkhu, paññācakkhūti. Tesu **buddhacakkhu** nāma āsayānusayañāṇañceva indriyaparopariyattañāṇañca, yaṃ ‘‘buddhacakkhunā lokaṃ volokento’’ti (dī. ni. 2.69; ma. ni. 1.283; 2.339; saṃ. ni. 1.172; mahāva. 9) āgataṃ. **Dhammacakkhu** nāma heṭṭhimā tayo maggā tīṇi ca phalāni, yaṃ ‘‘virajaṃ vītamalaṃ dhammacakkhuṃ udapādī’’ti (dī. ni. 1.355; saṃ. ni. 5.1081; mahāva. 16; paṭi. ma. 2.30) āgataṃ. **Samantacakkhu** nāma sabbaññutaññāṇaṃ, yaṃ ‘‘tathūpamaṃ dhammamayaṃ, sumedha, pāsādamāruyha samantacakkhū’’ti (dī. ni. 2.70; ma. ni. 1.282; 2.338; saṃ. ni. 1.172; mahāva. 8) āgataṃ. **Dibbacakkhu** nāma ālokavaḍḍhanena uppannābhiññācittena sampayuttañāṇaṃ, yaṃ ‘‘dibbena cakkhunā visuddhenā’’ti (ma. ni. 1.148, 284, 385, 432; 2.341; 3.82, 261; mahāva. 10) āgataṃ. **Paññācakkhu** nāma ‘‘cakkhuṃ udapādi, ñāṇaṃ udapādī’’ti (saṃ. ni. 5.1082; mahāva. 15; kathā. 405; paṭi. ma. 2.30) ettha pubbenivāsādiñāṇaṃ paññācakkhūti āgataṃ.

Maṃsacakkhu nāma ‘‘cakkhuñca paṭicca rūpe cā’’ti (ma. ni. 1.204, 400; 3.421, 425-426; saṃ. ni. 2.43; 4.60; kathā. 465, 467) ettha pasādamaṃsacakkhu vuttaṃ (dī. ni. aṭṭha. 1.213). Taṃ pana duvidhaṃ – sasambhāracakkhu pasādacakkhūti. Tesu yvāyaṃ akkhikūpake akkhipattakehi parivārito maṃsapiṇḍo yattha catasso dhātuyo vaṇṇagandharasojā sambhavo jīvitaṃ bhāvo cakkhupasādo kāyapasādoti saṅkhepato terasa sambhārā honti. Vitthārato pana sambhavamānāni catusamuṭṭhānāni chattiṃsa jīvitaṃ bhāvo cakkhupasādo kāyapasādoti ime kammasamuṭṭhānā cattāro cāti sasambhārā honti, idaṃ **sasambhāracakkhu** nāma. Yaṃ pana setamaṇḍalaparicchinnena kaṇhamaṇḍalena parivārite diṭṭhamaṇḍale sanniviṭṭhaṃ rūpadassanasamatthaṃ pasādamattaṃ, idaṃ **pasādacakkhu** nāma. Sabbāni panetāni ekavidhāni aniccato saṅkhatato, duvidhāni sāsavānāsavato lokiyalokuttarato, tividhāni bhūmito upādiṇṇattikato, catubbidhāni ekantaparittaappamāṇāniyatārammaṇato, pañcavidhāni rūpanibbānārūpasabbārammaṇānārammaṇavasena, chabbidhāni honti buddhacakkhādivasena. Iccevametāni vuttappakārāni cakkhūni assa bhagavato santīti bhagavā **cakkhumā**ti vuccati. **Atthaṃ samekkhitvā**ti caṅkamaṃ māpetvā, dhammadesanānimittaṃ devamanussānaṃ hitatthaṃ upaparikkhitvā upadhāretvāti adhippāyo. **Māpayī**ti māpesi. **Lokanāyako**ti saggamokkhābhimukhaṃ lokaṃ nayatīti lokanāyako. **Suniṭṭhita**nti suṭṭhu niṭṭhitaṃ, pariyositanti attho. **Sabbaratananimmita**nti dasavidharatanamayaṃ.

Idāni bhagavato tividhapāṭihāriyasampattidassanatthaṃ –

11. ‘‘Iddhī ca ādesanānusāsanī, tipāṭihīre bhagavā vasī ahu;
Caṅkamaṃ māpayi lokanāyako, suniṭṭhitaṃ sabbaratananimmita’’nti. – vuttaṃ;

Tattha **iddhī**ti iddhividhaṃ iddhipāṭihāriyaṃ nāma. Taṃ pana ekopi hutvā bahudhā hoti, bahudhāpi hutvā eko hotītiādinayappavattaṃ (dī. ni. 1.239; ma. ni. 1.147; paṭi. ma. 3.10). **Ādesanā**ti parassa cittācāraṃ ñatvā kathanaṃ ādesanāpāṭihāriyaṃ, taṃ sāvakānañca buddhānañca satatadhammadesanā. **Anusāsanī**ti anusāsanipāṭihāriyaṃ, tassa tassa ajjhāsayānukūlamovādoti attho. Iti etāni tīṇi pāṭihāriyāni. Tattha iddhipāṭihāriyena anusāsanipāṭihāriyaṃ mahāmoggallānassa āciṇṇaṃ, ādesanāpāṭihāriyena anusāsanipāṭihāriyaṃ dhammasenāpatissa, anusāsanipāṭihāriyaṃ pana buddhānaṃ satatadhammadesanā. **Tipāṭihīre**ti etesu tīsu pāṭihāriyesūti attho. **Bhagavā**ti idaṃ guṇavisiṭṭhasattuttamagarugāravādhivacanaṃ. Vuttañhetaṃ porāṇehi –

> ‘‘Bhagavāti vacanaṃ seṭṭhaṃ, bhagavāti vacanamuttamaṃ;
> Garugāravayutto so, bhagavā tena vuccatī’’ti. (visuddhi. 1.142; ma. ni. aṭṭha. 1.mūlapariyāyasuttavaṇṇanā; pārā. aṭṭha. 1.1 verañjakaṇḍavaṇṇanā; itivu. aṭṭha. nidānavaṇṇanā; mahāni. aṭṭha. 50);

Vasīti etasmiṃ tividhepi pāṭihāriye vasippatto, ciṇṇavasīti attho. **Vasiyo** nāma pañca vasiyo – āvajjanasamāpajjanaadhiṭṭhānavuṭṭhānapaccavekkhaṇasaṅkhātā. Tatra yaṃ yaṃ jhānaṃ yathicchakaṃ yadicchakaṃ yāvaticchakaṃ āvajjati āvajjanāya dandhāyitattaṃ natthīti sīghaṃ āvajjetuṃ samatthatā **āvajjanavasī** nāma. Tathā yaṃ yaṃ jhānaṃ yathicchakaṃ…pe… samāpajjati samāpajjanāya dandhāyitattaṃ natthīti sīghaṃ samāpajjanasamatthatā **samāpajjanavasī** nāma. Dīghaṃ kālaṃ ṭhapetuṃ samatthatā **adhiṭṭhānavasī** nāma. Tatheva lahuṃ vuṭṭhātuṃ samatthatā **vuṭṭhānavasī** nāma. **Paccavekkhaṇavasī** pana paccavekkhaṇajavanāneva honti tāni āvajjanānantarāneva hutvā uppajjantīti āvajjanavasiyā eva vuttāni. Iti imāsu pañcasu vasīsu ciṇṇavasitā vasī nāma hoti. Tena vuttaṃ – ‘‘tipāṭihīre bhagavā vasī ahū’’ti.

Idāni tassa ratanacaṅkamassa nimmitavidhānassa dassanatthaṃ –

> 12. ‘‘Dasasahassīlokadhātuyā, sinerupabbatuttame;
> Thambheva dassesi paṭipāṭiyā, caṅkame ratanāmaye’’ti. – ādigāthāyo vuttā;

Tattha **dasasahassīlokadhātuyā**ti dasasu cakkavāḷasahassesu. **Sinerupabbatuttame**ti mahāmerusaṅkhāte seṭṭhapabbate. **Thambhevā**ti thambhe viya dasacakkavāḷasahassesu ye sinerupabbatā, te paṭipāṭiyā ṭhite suvaṇṇathambhe viya katvā tesaṃ upari caṅkamaṃ māpetvā dassesīti attho. **Ratanāmaye**ti ratanamaye.

13. **Dasasahassī atikkammā**ti ratanacaṅkamaṃ pana bhagavā māpento tassa ekaṃ koṭiṃ sabbapariyantaṃ pācīnacakkavāḷamukhavaṭṭiṃ ekaṃ koṭiṃ pacchimacakkavāḷamukhavaṭṭiṃ atikkamitvā ṭhitaṃ katvā māpesi. Tena vuttaṃ –

> ‘‘Dasasahassī atikkamma, caṅkamaṃ māpayī jino;
> Sabbasoṇṇamayā passe, caṅkame ratanāmaye’’ti.

Tattha **jino**ti kilesārijayanato jino. **Sabbasoṇṇamayā passe**ti tassa pana evaṃ nimmitassa caṅkamassa ubhayapassesu suvaṇṇamayā paramaramaṇīyā mariyādabhūmi ahosi, majjhe maṇimayāti adhippāyo.

14. **Tulāsaṅghāṭā**ti tulāyugaḷā, tā nānāratanamayāti veditabbā. **Anuvaggā**ti anurūpā. **Sovaṇṇaphalakatthatā**ti sovaṇṇamayehi phalakehi atthatā, tulāsaṅghātānaṃ upari suvaṇṇamayo padaracchadoti attho. **Vedikā sabbasovaṇṇā**ti vedikā pana sabbāpi suvaṇṇamayā, yā panesā caṅkamanaparikkhepavedikā, sā ekāva aññehi ratanehi asammissāti attho. **Dubhato passesu nimmitā**ti ubhosu passesu nimmitā. **Da**-kāro padasandhikaro.

15. **Maṇimuttāvālukākiṇṇā**ti maṇimuttāmayavālukākiṇṇā. Atha vā maṇayo ca muttā ca vālukā ca maṇimuttāvālukā. Tāhi maṇimuttāvālukāhi ākiṇṇā santhatāti maṇimuttāvālukākiṇṇā. **Nimmito**ti iminākārena nimmito kato. **Ratanāmayo**ti sabbaratanamayo, caṅkamoti attho. **Obhāseti disā sabbā**ti sabbāpi dasa disā obhāseti pakāseti. **Sataraṃsīvā**ti sahassaraṃsiādicco viya. **Uggato**ti udito. Yathā pana abbhuggato sahassaraṃsi sabbāpi dasa disā obhāseti, evameva esopi sabbaratanamayo caṅkamo obhāsetīti attho.

Idāni pana niṭṭhite caṅkame tattha bhagavato pavattidassanatthaṃ –

16. ‘‘Tasmiṃ caṅkamane dhīro, dvattiṃsavaralakkhaṇo;
Virocamāno sambuddho, caṅkame caṅkamī jino.

17. ‘‘Dibbaṃ mandāravaṃ pupphaṃ, padumaṃ pārichattakaṃ;
Caṅkamane okiranti, sabbe devā samāgatā.

18. ‘‘Passanti taṃ devasaṅghā, dasasahassī pamoditā;
Namassamānā nipatanti, tuṭṭhahaṭṭhā pamoditā’’ti. – gāthāyo vuttā;

Tattha **dhīro**ti dhitiyutto. **Dvattiṃsavaralakkhaṇo**ti suppatiṭṭhitapādatalādīhi dvattiṃsamahāpurisalakkhaṇehi samannāgatoti attho. **Dibba**nti devaloke bhavaṃ jātaṃ dibbaṃ. **Pārichattaka**nti devānaṃ tāvatiṃsānaṃ koviḷārarukkhassa nissandena samantā yojanasataparimāṇo paramadassanīyo pāricchattakarukkho nibbatti. Yasmiṃ pupphite sakalaṃ devanagaraṃ ekasurabhigandhavāsitaṃ hoti, tassa kusumareṇuokiṇṇāni navakanakavimānāni piñjarāni hutvā khāyanti. Imassa pana pāricchattakarukkhassa pupphañca pāricchattakanti vuttaṃ. **Caṅkame okirantī**ti tasmiṃ ratanacaṅkame avakiranti, tena vuttappakārena pupphena tasmiṃ caṅkame caṅkamamānaṃ bhagavantaṃ pūjentīti attho. **Sabbe devā**ti kāmāvacaradevādayo devā. Tenāha ‘‘passanti taṃ devasaṅghā’’ti. Taṃ bhagavantaṃ ratanacaṅkamane caṅkamantaṃ sakesu ālayesupi passantīti attho. **Dasasahassī**ti bhummatthe paccattavacanaṃ, dasasahassiyaṃ devasaṅghā taṃ passantīti attho. **Pamoditā**ti pamuditā. **Nipatantī**ti sannipatanti. **Tuṭṭhahaṭṭhā**ti pītivasena tuṭṭhahaṭṭhā. **Pamoditā**ti idāni vattabbehi tāvatiṃsādidevehi saddhinti sambandho daṭṭhabbo, itarathā punaruttidosato na muccati. Atha vā pamoditā taṃ bhagavantaṃ passanti, tuṭṭhahaṭṭhā pamoditā tahiṃ tahiṃ sannipatantīti attho.

Idāni ye passiṃsu ye sannipatiṃsu, te sarūpato dassetuṃ –

19. ‘‘Tāvatiṃsā ca yāmā ca, tusitā cāpi devatā;
Nimmānaratino devā, ye devā vasavattino;
Udaggacittā sumanā, passanti lokanāyakaṃ.

20. ‘‘Sadevagandhabbamanussarakkhasā, nāgā supaṇṇā atha vāpi kinnarā;
Passanti taṃ lokahitānukampakaṃ, nabheva accuggatacandamaṇḍalaṃ.

21. ‘‘Ābhassarā subhakiṇhā, vehapphalā akaniṭṭhā ca devatā;
Susuddhasukkavatthavasanā, tiṭṭhanti pañjalīkatā.

22. ‘‘Muñcanti pupphaṃ pana pañcavaṇṇikaṃ, mandāravaṃ candanacuṇṇamissitaṃ;
Bhamenti celāni ca ambare tadā, aho jino lokahitānukampako’’ti. –

Imā gāthāyo vuttā.

Tattha **udaggacittā**ti pītisomanassavasena udaggacittā. **Sumanā**ti udaggacittatā eva sumanā. **Lokahitānukampaka**nti lokahitañca lokānukampakañca. Lokahitena vā anukampakaṃ lokahitānukampakaṃ. **Nabheva accuggatacandamaṇḍala**nti ettha ākāse abhinavoditaṃ paripuṇṇaṃ sabbopaddavavinimuttaṃ saradasamaye candamaṇḍalaṃ viya buddhasiriyā virocamānaṃ nayanānandakaraṃ passantīti attho.

Ābhassarāti ukkaṭṭhaparicchedavasena vuttaṃ. Parittābhaappamāṇābhaābhassarāparittamajjhimapaṇītabhedena dutiyajjhānenābhinibbattā sabbeva gahitāti veditabbā. **Subhakiṇhā**ti idaṃ ukkaṭṭhaparicchedavaseneva vuttaṃ, tasmā parittasubhaappamāṇasubhasubhakiṇhāparittādibhedena tatiyajjhānena nibbattā sabbeva gahitāti veditabbā. **Vehapphalā**ti vipulā phalāti vehapphalā. Te catutthajjhānanibbattā asaññasattehi ekatalavāsino. Heṭṭhā pana paṭhamajjhānanibbattā brahmakāyikādayo dassitā. Tasmā idha na dassitā. Cakkhusotānamabhāvato asaññasattā ca arūpino ca idha na uddiṭṭhā. **Akaniṭṭhā ca devatā**ti idhāpi ukkaṭṭhaparicchedavaseneva vuttaṃ. Tasmā avihātappasudassāsudassiakaniṭṭhasaṅkhātā pañcapi suddhāvāsā gahitāti veditabbā. **Susuddhasukkavatthavasanā**ti suṭṭhu suddhāni susuddhāni sukkāni odātāni. Susuddhāni sukkāni vatthāni nivatthāni ceva pārutāni ca yehi te susuddhasukkavatthavasanā, paridahitaparisuddhapaṇḍaravatthāti attho. ‘‘Susuddhasukkavasanā’’tipi pāṭho. **Pañjalīkatā**ti katapañjalikā kamalamakulasadisaṃ añjaliṃ sirasi katvā tiṭṭhanti.

Muñcantīti okiranti. **Pupphaṃ panā**ti kusumaṃ pana. ‘‘Pupphāni vā’’tipi pāṭho, vacanavipariyāso daṭṭhabbo, attho panassa soyeva. **Pañcavaṇṇika**nti pañcavaṇṇaṃ – nīlapītalohitodātamañjiṭṭhakavaṇṇavasena pañcavaṇṇaṃ. **Candanacuṇṇamissita**nti candanacuṇṇena missitaṃ. **Bhamenti celānī**ti bhamayanti vatthāni. **Aho jino lokahitānukampako**ti ‘‘aho jino lokahito aho ca lokahitānukampako aho kāruṇiko’’ti evamādīni thutivacanāni uggirantā. Muñcanti pupphaṃ bhamayanti celānīti sambandho.

Idāni tehi payuttāni thutivacanāni dassetuṃ imā gāthāyo vuttā –

23. ‘‘Tuvaṃ satthā ca ketū ca, dhajo yūpo ca pāṇinaṃ;
Parāyano patiṭṭhā ca, dīpo ca dvipaduttamo.

24. ‘‘Dasasahassīlokadhātuyā, devatāyo mahiddhikā;
Parivāretvā namassanti, tuṭṭhahaṭṭhā pamoditā.

25. ‘‘Devatā devakaññā ca, pasannā tuṭṭhamānasā;
Pañcavaṇṇikapupphehi, pūjayanti narāsabhaṃ.

26. ‘‘Passanti taṃ devasaṅghā, pasannā tuṭṭhamānasā;
Pañcavaṇṇikapupphehi, pūjayanti narāsabhaṃ.

27. ‘‘Aho acchariyaṃ loke, abbhutaṃ lomahaṃsanaṃ;
Na medisaṃ bhūtapubbaṃ, accheraṃ lomahaṃsanaṃ.

28. ‘‘Sakasakamhi bhavane, nisīditvāna devatā;
Hasanti tā mahāhasitaṃ, disvānaccherakaṃ nabhe.

29. ‘‘Ākāsaṭṭhā ca bhūmaṭṭhā, tiṇapanthanivāsino;
Katañjalī namassanti, tuṭṭhahaṭṭhā pamoditā.

30. ‘‘Yepi dīghāyukā nāgā, puññavanto mahiddhiko;
Pamoditā namassanti, pūjayanti naruttamaṃ.

31. ‘‘Saṅgītiyo pavattenti, ambare anilañjase;

Cammanaddhāni vādenti, disvānaccherakaṃ nabhe.

32. ‘‘Saṅkhā ca paṇavā ceva, athopi ḍiṇḍimā bahū;
Antalikkhasmiṃ vajjanti, disvānaccherakaṃ nabhe.

33. ‘‘Abbhuto vata no ajja, uppajji lomahaṃsano;
Dhuvamatthasiddhiṃ labhāma, khaṇo no paṭipādito.

34. ‘‘Buddhoti tesaṃ sutvāna, pīti uppajji tāvade;
Buddho buddhoti kathayantā, tiṭṭhanti pañjalīkatā.

35. ‘‘Hiṅkārā sādhukārā ca, ukkuṭṭhi sampahaṃsanaṃ;
Pajā ca vividhā gagane, vattanti pañjalīkatā.

36. ‘‘Gāyanti seḷenti ca vādayanti ca, bhujāni pothenti ca naccayanti ca;
Muñcanti pupphaṃ pana pañcavaṇṇikaṃ, mandāravaṃ candanacuṇṇamissitaṃ.

37. ‘‘Yathā tuyhaṃ mahāvīra, pādesu cakkalakkhaṇaṃ;
Dhajavajirapaṭākā, vaḍḍhamānaṅkusācita’’nti.

Tattha idhalokaparalokahitatthaṃ sāsatīti **satthā. Ketū**ti ketuno apacitikātabbaṭṭhena ketu viyāti ketu. **Dhajo**ti indadhajo samussayaṭṭhena dassanīyaṭṭhena ca tuvaṃ dhajo viyāti dhajoti. Atha vā yathā hi loke yassa kassaci dhajaṃ disvāva – ‘‘ayaṃ dhajo itthannāmassā’’ti dhajavā dhajīti paññāyati, evameva bhagavā paññānibbānādhigamāya bhagavantaṃ disvāva nibbānādhigamo paññāyati. Tena vuttaṃ – **‘‘dhajo yūpo cā’’**ti. **Kūṭadantasutte** vuttānaṃ dānādiāsavakkhayañāṇapariyosānānaṃ sabbayāgānaṃ yajanatthāya samussito yūpo tuvanti attho. **Parāyano**ti paṭisaraṇaṃ. **Patiṭṭhā**ti yathā mahāpathavī sabbapāṇīnaṃ ādhārabhāvena patiṭṭhā nissayabhūtā, evaṃ tuvampi patiṭṭhābhūtā. **Dīpo cā**ti padīpo. Yathā caturaṅge tamasi vattamānānaṃ sattānaṃ āropito padīpo rūpasandassano hoti. Evaṃ avijjandhakāre vattamānānaṃ sattānaṃ paramatthasandassano padīpo tuvanti attho. Atha vā mahāsamudde bhinnanāvānaṃ sattānaṃ samuddadīpo yathā patiṭṭhā hoti, evaṃ tuvampi saṃsārasāgare alabbhaneyyapatiṭṭhe osīdantānaṃ pāṇīnaṃ dīpo viyāti dīpoti attho.

Dvipaduttamoti dvipadānaṃ uttamo dvipaduttamo, ettha pana niddhāraṇalakkhaṇassa abhāvato chaṭṭhīsamāsassa paṭisedho natthi, niddhāraṇalakkhaṇāya chaṭṭhiyā samāso paṭisiddho. Sammāsambuddho pana apadānaṃ dvipadānaṃ catuppadānaṃ bahuppadānaṃ rūpīnaṃ arūpīnaṃ saññīnaṃ asaññīnaṃ nevasaññīnāsaññīnaṃ uttamova. Kasmā panidha ‘‘dvipaduttamo’’ti vuttoti ce? Seṭṭhataravasena. Imasmiñhi loke seṭṭho nāma uppajjamāno apadacatuppadabahuppadesupi nuppajjati. Ayaṃ dvipadesuyeva uppajjati. Kataradvipadesūti? Manussesu ceva devesu ca. Manussesu uppajjamāno tisahassimahāsahassilokadhātu vase kattuṃ samattho buddho hutvā nibbattati. Devesu uppajjamāno dasasahassilokadhātu vasavattī mahābrahmā hutvā nibbattati. So tassa kappiyakārako vā ārāmiko vā sampajjati. Iti tatopi seṭṭhataravasena ‘‘dvipaduttamo’’ti vutto.

Dasasahassilokadhātuyāti dasasahassisaṅkhātāya lokadhātuyā. **Mahiddhikā**ti mahatiyā iddhiyā yuttā, mahānubhāvāti attho. **Parivāretvā**ti bhagavantaṃ samantato parikkhipitvā. **Pasannā**ti sañjātasaddhā. **Narāsabha**nti narapuṅgavaṃ. **Aho acchariya**nti ettha andhassa pabbatārohanaṃ viya niccaṃ na hotīti acchariyaṃ, accharāyogganti vā acchariyaṃ, ‘‘aho, idaṃ vimhaya’’nti accharaṃ paharituṃ yuttanti attho. **Abbhuta**nti abhūtapubbaṃ abhūtanti abbhutaṃ. Ubhayampetaṃ vimhayāvahassādhivacanaṃ. **Lomahaṃsana**nti lomānaṃ uddhaggabhāvakaraṇaṃ. **Na medisaṃ bhūtapubba**nti na mayā īdisaṃ bhūtapubbaṃ, abbhutaṃ diṭṭhanti attho. Diṭṭhanti vacanaṃ āharitvā gahetabbaṃ. **Acchera**nti acchariyaṃ.

Sakasakamhi bhavaneti attano attano bhavane. **Nisīditvānā**ti upavissa. **Devatā**ti idaṃ pana vacanaṃ devānampi devadhītānampi sādhāraṇavacananti veditabbaṃ. **Hasantitā**ti tā devatā mahāhasitaṃ hasanti, pītivasaṃ gatahadayatāya mihitamattaṃ akatvā aṭṭahāsaṃ hasantīti attho. **Nabhe**ti ākāse.

Ākāsaṭṭhāti ākāse vimānādīsu ṭhitā, eseva nayo bhūmaṭṭhesupi. **Tiṇapanthanivāsino**ti tiṇaggesu ceva panthesu ca nivāsino. **Puññavanto**ti mahāpuññā. **Mahiddhikā**ti mahānubhāvā. **Saṅgītiyo pavattentī**ti devanāṭakasaṅgītiyo pavattenti, tathāgataṃ pūjanatthāya payujjantīti attho. **Ambare**ti ākāse. **Anilañjase**ti anilapathe, ambarassa anekatthattā ‘‘anilañjase’’ti vuttaṃ, purimasseva vevacanaṃ. **Cammanaddhānī**ti cammavinaddhāni. Ayameva vā pāṭho, devadundubhiyoti attho. **Vādentī**ti vādayanti devatā.

Saṅkhāti dhamanasaṅkhā. **Paṇavā**ti tanumajjhaturiyavisesā. **Ḍiṇḍimā**ti tiṇavākhuddakabheriyo vuccanti. **Vajjantī**ti vādayanti. **Abbhuto vata no**ti acchariyo vata nu. **Uppajjī**ti uppanno. **Lomahaṃsano**ti lomahaṃsanakaro. **Dhuva**nti yasmā pana abbhuto ayaṃ satthā loke uppanno, tasmā dhuvaṃ avassaṃ atthasiddhiṃ labhāmāti adhippāyo. **Labhāmā**ti labhissāma. **Khaṇo**ti aṭṭhakkhaṇavirahito navamo khaṇoti attho. **No**ti amhākaṃ. **Paṭipādito**ti paṭiladdho.

Buddhoti tesaṃ sutvānāti buddhoti idaṃ vacanaṃ sutvā tesaṃ devānaṃ pañcavaṇṇā pīti udapādīti attho. **Tāvade**ti tasmiṃ kāle. **Hiṅkārā**ti hiṅkārasaddā, hiṃhinti yakkhādayo pahaṭṭhakāle karonti. **Sādhukārā**ti sādhukārasaddā ca pavattanti. **Ukkuṭṭhī**ti ukkuṭṭhisaddo ca unnādasaddo cāti attho. **Pajā**ti devādayo adhippetā. Keci ‘‘paṭākā vividhā gagane vattantī’’ti paṭhanti. **Gāyantī**ti buddhaguṇapaṭisaṃyuttaṃ gītaṃ gāyanti.

Seḷentīti mukhena seḷitasaddaṃ karonti. **Vādayantī**ti mahatī vipañcikāmakaramukhādayo vīṇā ca turiyāni ca tathāgatassa pūjanatthāya vādenti payojenti. **Bhujāni pothentī**ti bhuje apphoṭenti. Liṅgavipariyāso daṭṭhabbo. **Naccanti cā**ti aññe ca naccāpenti sayañca naccanti.

Yathā tuyhaṃ mahāvīra, pādesu cakkalakkhaṇanti ettha yena pakārena **yathā**. Mahāvīriyena yogato **mahāvīro. Pādesu cakkalakkhaṇa**nti tava ubhosu pādatalesu sahassāraṃ sanemikaṃ sanābhikaṃ sabbākāraparipūraṃ cakkalakkhaṇaṃ sobhatīti attho. **Cakka**-saddo panāyaṃ sampattirathaṅgairiyāpathadānaratanadhammakhuracakkalakkhaṇādīsu dissati. ‘‘Cattārimāni, bhikkhave, cakkāni yehi samannāgatānaṃ devamanussāna’’ntiādīsu (a. ni. 4.31) sampattiyaṃ dissati. ‘‘Cakkaṃva vahato pada’’ntiādīsu (dha. pa. 1) rathaṅge. ‘‘Catucakkaṃ navadvāra’’ntiādīsu (saṃ. ni. 1.29) iriyāpathe. ‘‘Dadaṃ bhuñja ca mā ca pamādo, cakkaṃ vattaya sabbapāṇina’’nti (jā. 1.7.149) ettha dāne. ‘‘Dibbaṃ cakkaratanaṃ pātubhūta’’nti (dī. ni. 2.243; 3.85; ma. ni. 3.256) ettha ratanacakke. ‘‘Mayā pavattitaṃ cakka’’nti (su. ni. 562; bu. vaṃ. 28.17) ettha pana dhammacakke. ‘‘Icchāhatassa posassa, cakkaṃ bhamati matthake’’ti (jā. 1.1.104; 1.5.103) ettha khuracakke, paharaṇacakketi attho. ‘‘Pādatalesu cakkāni jātānī’’ti (dī. ni. 2.35; 3.200, 204; ma. ni. 2.386) ettha lakkhaṇe. Idhāpi lakkhaṇacakke daṭṭhabbo (ma. ni. aṭṭha. 1.148; a. ni. aṭṭha. 1.1.187; 2.4.8; paṭi. ma. aṭṭha. 2.2.44). **Dhajavajirapaṭākā, vaḍḍhamānaṅkusācita**nti dhajena ca vajirena ca paṭākāya ca vaḍḍhamānena ca aṅkusena ca ācitaṃ alaṅkataṃ parivāritaṃ pādesu cakkalakkhaṇanti attho. Cakkalakkhaṇe pana gahite sesalakkhaṇāni gahitāneva honti. Tathā asīti anubyañjanāni byāmappabhā ca. Tasmā tehi dvattiṃsamahāpurisalakkhaṇāsītianubyañjanabyāmappabhāhi samalaṅkato bhagavato kāyo sabbaphāliphullo viya pāricchattako vikasitapadumaṃ viya kamalavanaṃ vividharatanavicittaṃ viya navakanakatoraṇaṃ tārāmarīcivirājitamiva gaganatalaṃ ito cito ca vidhāvamānā vipphandamānā chabbaṇṇabuddharasmiyo muñcamāno ativiya sobhati.

Idāni bhagavato rūpakāyadhammakāyasampattidassanatthaṃ –

38. ‘‘Rūpe sīle samādhimhi, paññāya ca asādiso;

Vimuttiyā asamasamo, dhammacakkappavattane''ti. – ayaṃ gāthā vuttā;

Tattha **rūpe**ti ayaṃ **rūpa**-saddo khandhabhavanimittapaccayasarīravaṇṇasaṇṭhānādīsu dissati. Yathāha – ''yaṃ kiñci rūpaṃ atītānāgatapaccuppanna''nti (ma. ni. 1.361; 3.86, 89; vibha. 2; mahāva. 22) ettha rūpakkhandhe dissati. ''Rūpūpapattiyā maggaṃ bhāvetī''ti (dha. sa. 160-161; vibha. 624) ettha rūpabhave. ''Ajjhattaṃ arūpasaññī bahiddhā rūpāni passatī''ti (dī. ni. 3.338; ma. ni. 2.249; a. ni. 1.435-442; dha. sa. 204-205) ettha kasiṇanimitte. ''Sarūpā, bhikkhave, uppajjanti pāpakā akusalā dhammā no arūpā''ti (a. ni. 2.83) ettha paccaye. ''Ākāso parivārito rūpantveva saṅkhaṃ gacchatī''ti (ma. ni. 1.306) ettha sarīre. ''Cakkhuñca paṭicca rūpe ca uppajjati cakkhuviññāṇa''nti (ma. ni. 1.204, 400; 3.421, 425-426; saṃ. ni. 4.60; kathā. 465) ettha vaṇṇe. ''Rūpappamāṇo rūpappasanno''ti (a. ni. 4.65) ettha saṇṭhāne. Idhāpi saṇṭhāne daṭṭhabbo (a. ni. aṭṭha. 1.1.1 rūpādivaggavaṇṇanā). **Sīle**ti catubbidhe sīle. **Samādhimhī**ti tividhepi samādhimhi. **Paññāyā**ti lokiyalokuttarāya paññāya. **Asādiso**ti asadiso anupamo. **Vimuttiyā**ti phalavimuttiyā. **Asamasamo**ti asamā atītā buddhā tehi asamehi buddhehi sīlādīhi samoti asamasamo. Ettāvatā bhagavato rūpakāyasampatti dassitā.

Idāni bhagavato kāyabalādiṃ dassetuṃ –

39. ''Dasanāgabalaṃ kāye, tuyhaṃ pākatikaṃ balaṃ;
Iddhibalena asamo, dhammacakkappavattane''ti. – vuttaṃ;

Tattha **dasanāgabala**nti dasachaddantanāgabalaṃ. Duvidhañhi tathāgatassa balaṃ – kāyabalaṃ, ñāṇabalañcāti. Tattha kāyabalaṃ hatthikulānusārena veditabbaṃ. Kathaṃ?

> ''Kāḷāvakañca gaṅgeyyaṃ, paṇḍaraṃ tambapiṅgalaṃ;
> Gandhamaṅgalahemañca, uposathachaddantime dasā''ti.(ma. ni. aṭṭha. 1.148; saṃ. ni. aṭṭha. 2.2.22; a. ni. aṭṭha. 3.10.21; dī. ni. aṭṭha. 2.198; vibha. aṭṭha. 760; udā. aṭṭha. 75; cūḷani. aṭṭha. 81; paṭi. ma. aṭṭha. 2.2.44) –

Imāni dasa hatthikulāni veditabbāni. Kāḷāvakoti pakatihatthikulaṃ. Yaṃ dasannaṃ purisānaṃ kāyabalaṃ, taṃ ekassa kāḷāvakassa hatthino balaṃ. Yaṃ dasannaṃ kāḷāvakānaṃ balaṃ, taṃ ekassa gaṅgeyyassāti eteneva upāyena yāva chaddantabalaṃ netabbanti. Yaṃ dasannaṃ chaddantānaṃ balaṃ, taṃ ekassa **tathāgatassa balaṃ,** nārāyanabalaṃ vajirabalanti idameva vuccati. Tadetaṃ pakatihatthigaṇanāya hatthikoṭisahassānaṃ balaṃ, purisagaṇanāya dasannaṃ purisakoṭisahassānaṃ balaṃ hoti. Idaṃ tāva tathāgatassa pakatikāyabalaṃ, ñāṇabalaṃ pana appameyyaṃ dasabalañāṇaṃ catuvesārajjañāṇaṃ aṭṭhasu parisāsu akampanañāṇaṃ catuyoniparicchedakañāṇaṃ pañcagatiparicchedakañāṇaṃ cuddasa buddhañāṇānīti evamādikaṃ ñāṇabalaṃ. Idha pana kāyabalaṃ adhippetaṃ. **Kāye, tuyhaṃ pākatikaṃ bala**nti tañca pana tava kāye pākatikabalanti attho. Tasmā ''dasanāgabala''nti dasachaddantanāgabalanti attho.

Idāni ñāṇabalaṃ dassento **''iddhibalena asamo, dhammacakkappavattane''**ti āha. Tattha **iddhibalena asamo**ti vikubbanādhiṭṭhānādinā iddhibalena asamo asadiso anupamo. **Dhammacakkappavattane**ti desanāñāṇepi asamoti attho.

Idāni ''yo evamādiguṇasamannāgato satthā, so sabbalokekanāyako, taṃ satthāraṃ namassathā''ti tathāgatassa paṇāmane niyogadassanatthaṃ –

40. ''Evaṃ sabbaguṇūpetaṃ, sabbaṅgasamupāgataṃ;
Mahāmuniṃ kāruṇikaṃ, lokanāthaṃ namassathā''ti. – vuttaṃ;

Tattha **eva**nti vuttappakāranidassane nipāto. **Sabbaguṇūpeta**nti ettha **sabbo**ti ayaṃ niravasesavācī. **Guṇo**ti ayaṃ **guṇa-**saddo anekesu atthesu dissati. Tathā hesa – ''anujānāmi, bhikkhave, ahatānaṃ vatthānaṃ diguṇaṃ saṅghāṭi''nti (dī. ni. aṭṭha. 1.546; mahāva. 348) ettha paṭalatthe dissati. ''Accenti kālā tarayanti rattiyo, vayoguṇā anupubbaṃ jahantī''ti (saṃ. ni. 1.4) ettha rāsatthe. ''Sataguṇā dakkhiṇā pāṭikaṅkhitabbā''ti (ma. ni. 3.379) ettha ānisaṃsatthe. ''Antaṃ antaguṇaṃ'' (dī. ni. 2.377; ma. ni. 1.110, 302; 2.114; 3.154, 349; khu. pā. 3.dvattiṃsākāra) ''kayirā mālāguṇe bahū''ti (dha. pa. 53) ettha bandhanatthe. ''Aṭṭhaguṇasamupetaṃ, abhiññābalamāhari''nti (bu. vaṃ. 2.29) ettha sampattiatthe. Idhāpi sampattiatthe daṭṭhabbo (dī. ni. aṭṭha. 1.546; ma. ni. aṭṭha. 1.166; cūḷani. aṭṭha. 136). Tasmā sabbehi lokiyalokuttarehi guṇehi sabbasampattīhi upetaṃ samannāgatanti attho. **Sabbaṅgasamupāgata**nti sabbehi buddhaguṇehi guṇaṅgehi vā samupāgataṃ samannāgataṃ. **Mahāmuni**nti aññehi paccekabuddhādīhi munīhi adhikabhāvato mahanto munīti vuccati mahāmuni. **Kāruṇika**nti karuṇāguṇayogato kāruṇikaṃ. **Lokanātha**nti sabbalokekanāthaṃ, sabbalokehi ''ayaṃ no dukkhopatāpassa āhantā sametā''ti evamāsīsīyatīti attho.

Idāni dasabalassa sabbanipaccākārassa arahabhāvadassanatthaṃ –

41. ''Abhivādanaṃ thomanañca, vandanañca pasaṃsanaṃ;
Namassanañca pūjañca, sabbaṃ arahasī tuvaṃ.

42. ''Ye keci loke vandaneyyā, vandanaṃ arahanti ye;
Sabbaseṭṭho mahāvīra, sadiso te na vijjatī''ti. – vuttaṃ;

Tattha **abhivādana**nti aññehi attano abhivādanakārāpanaṃ. **Thomana**nti parammukhato thuti. **Vandana**nti paṇāmanaṃ. **Pasaṃsana**nti sammukhato pasaṃsanaṃ. **Namassana**nti añjalikaraṇaṃ, manasā namassanaṃ vā. **Pūjana**nti mālāgandhavilepanādīhi pūjanañca. **Sabba**nti sabbampi taṃ vuttappakāraṃ sakkāravisesaṃ tuvaṃ arahasi yuttoti attho. **Ye keci loke vandaneyyā**ti ye keci loke vanditabbā vandanīyā vandanaṃ arahanti. **Ye**ti ye pana loke vandanaṃ arahanti. Idaṃ pana purimapadasseva vevacanaṃ. **Sabbaseṭṭho**ti sabbesaṃ tesaṃ seṭṭho uttamo, tvaṃ mahāvīra sadiso te loke koci na vijjatīti attho.

Atha bhagavati yamakapāṭihāriyaṃ dassetvā ratanacaṅkamaṃ māpetvā tatra caṅkamamāne āyasmā sāriputto rājagahe viharati gijjhakūṭe pabbate pañcahi parivārabhikkhusatehi. Atha thero bhagavantaṃ olokento addasa kapilapure ākāse ratanacaṅkame caṅkamamānaṃ. Tena vuttaṃ –

43. ''Sāriputto mahāpañño, samādhijjhānakovido;
Gijjhakūṭe ṭhitoyeva, passati lokanāyaka''nti. – ādi;

Tattha **sāriputto**ti rūpasāriyā nāma brāhmaṇiyā puttoti sāriputto. **Mahāpañño**ti mahatiyā soḷasavidhāya paññāya samannāgatoti mahāpañño. **Samādhijjhānakovido**ti ettha **samādhī**ti cittaṃ samaṃ ādahati ārammaṇe ṭhapetīti samādhi. So tividho hoti savitakkasavicāro avitakkavicāramatto avitakkaavicāro samādhīti. **Jhāna**nti paṭhamajjhānaṃ dutiyajjhānaṃ tatiyajjhānaṃ catutthajjhānanti imehi paṭhamajjhānādīhi mettājhānādīnipi saṅgahitāneva honti, jhānampi duvidhaṃ hoti lakkhaṇūpanijjhānaṃ ārammaṇūpanijjhānanti. Tattha aniccādilakkhaṇaṃ upanijjhāyatīti vipassanāñāṇaṃ ''lakkhaṇūpanijjhāna''nti vuccati. Paṭhamajjhānādikaṃ pana ārammaṇūpanijjhānato paccanīkajhāpanato vā jhānanti vuccati. Samādhīsu ca jhānesu ca kovidoti samādhijjhānakovido, samādhijjhānakusaloti attho. **Gijjhakūṭe**ti evaṃnāmake pabbate ṭhitoyeva **passatī**ti passi.

44. **Suphullaṃ sālarājaṃ vā**ti samavaṭṭakkhandhaṃ samuggatavipulakomalaphalapallavaṅkurasamalaṅkatasākhaṃ sabbaphāliphullaṃ sālarājaṃ viya sīlamūlaṃ samādhikkhandhaṃ paññāsākhaṃ abhiññāpupphaṃ vimuttiphalaṃ dasabalasālarājaṃ **olokesī**ti evaṃ olokapadena sambandho. **Candaṃva gagane yathā**ti abbhāhimadhūmarajorāhupasaggavinimuttaṃ tāragaṇaparivutaṃ saradasamaye paripuṇṇaṃ viya rajanikaraṃ sabbakilesatimiravidhamanakaraṃ veneyyajanakumudavanavikasanakaraṃ munivararajanikaraṃ oloketīti attho. **Yathā**ti nipātamattaṃ. **Majjhanhikeva sūriya**nti majjhanhikasamaye siriyā paṭutarakiraṇamālinaṃ aṃsumālinamiva virocamānaṃ. **Narāsabha**nti naravasabhaṃ.

45. **Jalanta**nti daddaḷhamānaṃ, saradasamayaṃ paripuṇṇacandasassirikacāruvadanasobhaṃ lakkhaṇānubyañjanasamalaṅkatavarasarīraṃ paramāya buddhasiriyā virocamānanti attho. **Dīparukkhaṃ vā**ti āropitadīpaṃ dīparukkhamiva. **Taruṇasūriyaṃva uggata**nti abhinavoditādiccamiva, sommabhāvena jalantanti attho. Sūriyassa taruṇabhāvo pana udayaṃ paṭicca vuccati. Na hi candassa viya hānivuddhiyo atthi. **Byāmappabhānurañjita**nti byāmappabhāya anurañjitaṃ. **Dhīraṃ passati lokanāyaka**nti sabbalokekadhīraṃ passati nāyakanti attho.

Athāyasmā dhammasenāpati atisītalasaliladharanikaraparicumbitakūṭe nānāvidhasurabhitarukusumavāsitakūṭe paramaruciracittakūṭe gijjhakūṭe pabbate ṭhatvāva dasahi cakkavāḷasahassehi āgatehi devabrahmagaṇehi parivutaṃ bhagavantaṃ anuttarāya buddhasiriyā anopamāya buddhalīḷāya sabbaratanamaye caṅkame caṅkamamānaṃ disvā – ‘‘handāhaṃ bhagavantaṃ upasaṅkamitvā buddhaguṇaparidīpanaṃ buddhavaṃsadesanaṃ yāceyya’’nti cintetvā attanā saddhiṃ vasamānāni pañca bhikkhusatāni sannipātesi. Tena vuttaṃ –

46. ‘‘Pañcannaṃ bhikkhusatānaṃ, katakiccāna tādinaṃ;
Khīṇāsavānaṃ vimalānaṃ, khaṇena sannipātayī’’ti.

Tattha **pañcannaṃ bhikkhusatāna**nti pañca bhikkhusatāni, upayogatthe sāmivacanaṃ daṭṭhabbaṃ. **Katakiccāna**nti catūsu saccesu catūhi maggehi pariññāpahānasacchikiriyabhāvanāvasena pariniṭṭhitasoḷasakiccānanti attho. **Khīṇāsavāna**nti parikkhīṇacaturāsavānaṃ. **Vimalāna**nti vigatamalānaṃ, khīṇāsavattā vā vimalānaṃ paramaparisuddhacittasantānānanti attho. **Khaṇenā**ti khaṇeyeva. **Sannipātayī**ti sannipātesi.

Idāni tesaṃ bhikkhūnaṃ sannipāte gamane ca kāraṇaṃ dassanatthaṃ –

47. ‘‘Lokappasādanaṃ nāma, pāṭihīraṃ nidassayi;
Amhepi tattha gantvāna, vandissāma mayaṃ jinaṃ.

48. ‘‘Etha sabbe gamissāma, tucchissāma mayaṃ jinaṃ;
Kaṅkhaṃ vinodayissāma, passitvā lokanāyaka’’nti. – imā gāthāyo vuttā;

Tattha **lokappasādanaṃ nāmā**ti lokassa pasādakaraṇato lokappasādanaṃ pāṭihīraṃ vuccati. ‘‘Ullokappasādanaṃ nāmātipi pāṭho, tassa lokavivaraṇapāṭihāriyanti attho. Taṃ pana uddhaṃ akaniṭṭhabhavanato heṭṭhā yāva avīci etthantare ekālokaṃ katvā etthantare sabbesampi sattānaṃ aññamaññaṃ dassanakaraṇādhiṭṭhānanti vuccati. **Nidassayī**ti dassesi. **Amhepī**ti mayampi. **Tatthā**ti yattha bhagavā, tattha gantvānāti attho. **Vandissāmā**ti mayaṃ bhagavato pāde sirasā vandissāma. Ettha pana amhepi, mayanti imesaṃ dvinnaṃ saddānaṃ purimassa gamanakiriyāya sambandho daṭṭhabbo, pacchimassa vandanakiriyāya. Itarathā hi punaruttidosato na muccati.

Ethāti āgacchatha. **Kaṅkhaṃ vinodayissāmā**ti etthāha – khīṇāsavānaṃ pana kaṅkhā nāma kācipi natthi, kasmā thero evamāhāti? Saccamevetaṃ, paṭhamamaggeneva samucchedaṃ gatā. Yathāha –

‘‘Katame dhammā dassanena pahātabbāti? Cattāro diṭṭhigatasampayuttacittuppādā vicikicchāsahagato cittuppādo apāyagamanīyo lobho doso moho māno tadekaṭṭhā ca kilesā’’ti (dha. sa. 1405 thokaṃ visadisaṃ).

Na panesā vicikicchāsaṅkhātā kaṅkhāti, kintu paññattiajānanaṃ nāma. Thero pana bhagavantaṃ buddhavaṃsaṃ pucchitukāmo, so pana buddhānaṃyeva visayo, na paccekabuddhabuddhasāvakānaṃ, tasmā thero avisayattā evamāhāti veditabbaṃ. **Vinodayissāmā**ti vinodessāma.

Atha kho te bhikkhū therassa vacanaṃ sutvā attano attano pattacīvaramādāya suvammitā viya mahānāgā pabhinnakilesā chinnabandhanā appicchā santuṭṭhā pavivittā asaṃsaṭṭhā sīlasamādhipaññāvimuttivimuttiñāṇadassanasampannā taramānā sannipattiṃsu. Tena vuttaṃ –

49. ‘‘Sādhūti te paṭissutvā, nipakā saṃvutindriyā;
Pattacīvaramādāya, taramānā upāgamu’’nti.

Tattha **sādhū**ti ayaṃ **sādhu**-saddo āyācanasampaṭicchanasampahaṃsanasundarādīsu dissati. Tathā hesa – ‘‘sādhu me, bhante bhagavā, saṃkhittena dhammaṃ desetū’’tiādīsu (saṃ. ni. 4.95; 5.382; a. ni. 4.257) āyācane dissati. ‘‘Sādhu, bhanteti kho so bhikkhu bhagavato bhāsitaṃ abhinanditvā anumoditvā’’tiādīsu (ma. ni. 3.86) sampaṭicchane. ‘‘Sādhu sādhu, sāriputtā’’tiādīsu (dī. ni. 3.349) sampahaṃsane.

‘‘Sādhu dhammaruci rājā, sādhu paññāṇavā naro;
Sādhu mittānamaddubbho, pāpassākaraṇaṃ sukha’’nti. –

Ādīsu (jā. 2.18.101) sundare. Idha sampaṭicchane. Tasmā sādhu suṭṭhūti therassa vacanaṃ sampaṭicchitvāti attho (dī. ni. aṭṭha. 1.189; ma. ni. aṭṭha. 1.1 suttanikkhepavaṇṇanā; saṃ. ni. aṭṭha. 1.115 aggikabhāradvājasuttavaṇṇanā). **Nipakā**ti paṇḍitā paññavantā. **Saṃvutindriyā**ti indriyesu guttadvārā, indriyasaṃvarasamannāgatāti attho. **Taramānā**ti turitā. **Upāgamu**nti theraṃ upasaṅkamiṃsu.

50-1. Idāni dhammasenāpatissa pavattiṃ dassentehi saṅgītikārakehi **‘‘khīṇāsavehi vimalehī’’**tiādigāthāyo vuttā tattha **dantehī**ti kāyena ca cittena ca dantehi. **Uttame dame**ti arahatte, nimittatthe bhummaṃ daṭṭhabbaṃ. **Tehi bhikkhūhī**ti pañcahi bhikkhusatehi. **Mahāgaṇī**ti sīlādīhi ca saṅkhyāvasena ca mahanto gaṇo assa atthīti mahāgaṇī, nānāpadavasena vā sīlādīhi guṇehi mahanto gaṇoti mahāgaṇo, mahāgaṇo assa atthīti mahāgaṇī. **Laḷanto devova gagane**ti iddhivilāsena vilāsento devo viya gaganatale bhagavantaṃ upasaṅkamīti attho.

52. Idāni ‘‘te itthambhūtā upasaṅkamiṃsū’’ti upasaṅkamavidhānadassanatthaṃ **‘‘ukkāsitañca khipita’’**ntiādi āraddhaṃ. Tattha **ukkāsitañcā**ti ukkāsitasaddañca. **Khipita**nti khipitasaddañca. **Ajjhupekkhiyā**ti upekkhitvā, taṃ ubhayaṃ akatvāti adhippāyo. **Subbatā**ti suvimaladhutaguṇā. **Sappatissā**ti sahapatissayā, nīcavuttinoti attho.

53. **Sayambhu**nti sayameva aññāpadesaṃ vinā pāramiyo pūretvā adhigatabuddhabhāvanti attho. **Accuggata**nti abhinavoditaṃ. **Candaṃ vā**ti candaṃ viya, nabhe jalantaṃ bhagavantaṃ gagane candaṃ viya passantīti evaṃ padasambandho daṭṭhabbo. Idhāpi **yathā**-saddo nipātamattova.

54. **Vijjuṃ vā**ti vijjughanaṃ viya. Yadi ciraṭṭhitikā acirappabhā assa tādisanti attho. **Gagane yathā**ti ākāse yathā, idhāpi **yathā**-saddo nipātamattova. Ito parampi īdisesu ṭhānesu yathā-saddo nipātamattoti daṭṭhabbo.

55. **Rahadamiva vippasanna**nti atigambhīravitthataṃ mahārahadaṃ viya anāvilaṃ vippasannaṃ salilaṃ. **Suphullaṃ padumaṃ yathā**ti suvikasitapadumavanaṃ rahadamivāti attho daṭṭhabbo. ‘‘Suphullaṃ kamalaṃ yathā’’tipi pāṭho, tassa kamanīyabhāvena suphullaṃ kamalavanamivāti attho.

56. Atha te bhikkhū dhammasenāpatippamukhā añjaliṃ sirasi katvā dasabalassa cakkālaṅkatatalesu pādesu nipatiṃsūti attho. Tena vuttaṃ – **‘‘añjaliṃ paggahetvāna, tuṭṭhahaṭṭhā pamoditā’’**tiādi.

Tattha **nipatantī**ti nipatiṃsu, vandiṃsūti attho. **Cakkalakkhaṇe**ti cakkaṃ lakkhaṇaṃ yasmiṃ pāde so pādo cakkalakkhaṇo, tasmiṃ cakkalakkhaṇe. Jātivasena ‘‘pāde’’ti vuttaṃ, satthuno cakkālaṅkatatalesu pādesu nipatiṃsūti attho.

57. Idāni tesaṃ kesañci therānaṃ nāmaṃ dassentehi **‘‘sāriputto mahāpañño, koraṇḍasamasādiso’’**tiādi gāthāyo vuttā. Tattha **koraṇḍasamasādiso**ti koraṇḍakusumasadisavaṇṇo, yadi evaṃ ‘‘koraṇḍasamo’’ti vā, ‘‘koraṇḍasadiso’’ti vā vattabbaṃ, kiṃ dvikkhattuṃ ‘‘samasādiso’’ti vuttanti ce? Nāyaṃ doso, tādiso koraṇḍasamattā koraṇḍasadisabhāveneva koraṇḍasamasādiso. Na panādhikavacanavasenāti adhippāyo. **Samādhijjhānakusalo**ti ettha ayaṃ **kusala-**saddo tāva arogyānavajjachekasukhavipākādīsu dissati. Ayañhi ‘‘kacci nu bhoto kusalaṃ, kacci bhoto anāmaya’’ntiādīsu (jā. 1.15.146; 2.20.129) ārogye dissati. ‘‘Katamo pana, bhante, kāyasamācāro kusalo? Yo kho, mahārāja, kāyasamācāro anavajjo’’ti (ma. ni. 2.361) evamādīsu anavajje. ‘‘Kusalo tvaṃ rathassa aṅgapaccaṅgāna’’ntiādīsu (ma. ni. 2.87) cheke. ‘‘Kusalassa kammassa katattā upacitattā’’tiādīsu (dha. sa. 431 ādayo) sukhavipāke. Idha pana cheke daṭṭhabbo. **Vandate**ti vandittha.

58. **Gajjitā**ti gajjantīti gajjitā. **Kālamegho vā**ti nīlasaliladharo viya gajjitā iddhivisayeti adhippāyo. **Nīluppalasamasādiso**ti nīlakuvalayasadisavaṇṇo. Heṭṭhā vuttanayenevetthāpi attho veditabbo. **Moggallāno**ti evaṃ gottavasena laddhanāmo kolito.

59. **Mahākassapopi cā**ti uruvelakassapanadīkassapagayākassapakumārakassape khuddānukhuddake there upādāya ayaṃ mahā, tasmā ‘‘mahākassapo’’ti vutto. **Pi cā**ti sambhāvanasampiṇḍanattho. **Uttattakanakasannibho**ti santattasuvaṇṇasadisachavivaṇṇo. **Dhutaguṇe**ti ettha kilesadhunanato dhammo dhuto nāma, dhutaguṇo nāma dhutadhammo. Katamo pana dhutadhammo nāma? Appicchatā, santuṭṭhitā, sallekhatā, pavivekatā, idamaṭṭhikatāti ime dhutaṅgacetanāya parivārabhūtā pañca dhammā ‘‘appicchaṃyeva nissāyā’’tiādivacanato dhutadhammā nāma. Atha vā kilese dhunanato ñāṇaṃ dhutaṃ nāma, tasmiṃ dhutaguṇe. **Agganikkhitto**ti aggo seṭṭho koṭibhūtoti ṭhapito. ‘‘Etadaggaṃ, bhikkhave, mama sāvakānaṃ bhikkhūnaṃ dhutavādānaṃ yadidaṃ mahākassapo’’ti (a. ni. 1.188, 191) ṭhānantare ṭhapitoti attho. Ayaṃ pana **agga-**saddo ādikoṭikoṭṭhāsaseṭṭhādīsu dissati. Tathā hesa – ‘‘ajjatagge, samma dovārika, āvarāmi dāraṃ nigaṇṭhānaṃ nigaṇṭhīna’’ntiādīsu (ma. ni. 2.70) ādimhi dissati. ‘‘Teneva aṅgulaggena taṃ aṅgulaggaṃ parāmaseyya’’ (kathā. 441), ‘‘ucchaggaṃ veḷagga’’ntiādīsu koṭiyaṃ. ‘‘Ambilaggaṃ vā madhuraggaṃ vā’’ (saṃ. ni. 5.374) ‘‘anujānāmi, bhikkhave, vihāraggena vā pariveṇaggena vā bhājetu’’ntiādīsu (cūḷava. 318) koṭṭhāse. ‘‘Yāvatā, bhikkhave, sattā apadā vā dvipadā vā…pe… tathāgato tesaṃ aggamakkhāyatī’’tiādīsu (a. ni. 4.34) seṭṭhe. Svāyamidha seṭṭhe daṭṭhabbo. Koṭiyampi vattati. Thero attano ṭhāne seṭṭho ceva koṭibhūto ca. Tena vuttaṃ – ‘‘agganikkhitto’’ti, aggo seṭṭho koṭibhūtoti attho (dī. ni. aṭṭha. 1.250 saraṇagamanakathā; pārā. aṭṭha. 1.15). **Thomito**ti pasaṃsito devamanussādīhi. **Satthu vaṇṇito**ti satthārā vaṇṇito thuto, ‘‘kassapo, bhikkhave, candūpamo kulāni upasaṅkamati apakasseva kāyaṃ apakassa cittaṃ niccanavako kulesu appagabbho’’ti evamādīhi anekehi suttanayehi (saṃ. ni. 2.146) vaṇṇito pasattho, sopi bhagavantaṃ vandatīti attho.

60. **Dibbacakkhūna**nti dibbaṃ cakkhu yesaṃ atthi te dibbacakkhū, tesaṃ dibbacakkhūnaṃ bhikkhūnaṃ **aggo** seṭṭhoti attho. Yathāha – ‘‘etadaggaṃ, bhikkhave, mama sāvakānaṃ bhikkhūnaṃ dibbacakkhukānaṃ yadidaṃ anuruddho’’ti (a. ni. 1.188, 192). Anuruddhatthero bhagavato cūḷapituno amitodanassa nāma sakkassa putto mahānāmassa kaniṭṭhabhātā mahāpuñño paramasukhumālo, so attasattamo nikkhamitvā agārasmā anagāriyaṃ pabbajito, tassa pabbajjānukkamo **saṅghabhedakakkhandhake** (cūḷava. 330 ādayo) āgatova. **Avidūre vā**ti bhagavato santikeyeva.

61. **Āpattianāpattiyā**ti āpattiyañca anāpattiyañca kovido. **Satekicchāyā**ti sappaṭikammāyapi appaṭikammāyapi cāti attho. Tattha sappaṭikammā sā chabbidhā hoti, appaṭikammā sā pārājikāpatti. ‘‘Āpattianāpattiyā, satekicchāya kovido’’tipi pāṭho, soyeva attho. **Vinaye**ti vinayapiṭake. **Agganikkhitto**ti ‘‘etadaggaṃ, bhikkhave, mama sāvakānaṃ bhikkhūnaṃ vinayadharānaṃ yadidaṃ, upālī''ti (a. ni. 1.219, 228) etadaggaṭṭhāne ṭhapitoti attho. **Upālī**ti upālitthero. **Satthu vaṇṇito**ti satthārā vaṇṇito pasattho. Thero kira tathāgatasseva santike vinayapiṭakaṃ uggaṇhitvā bhārukacchakavatthuṃ (pārā. 78), ajjukavatthuṃ (pārā. 158), kumārakassapavatthunti (ma. ni. 1.249) imāni tīṇi vatthūni sabbaññutaññāṇena saddhiṃ saṃsanditvā kathesi. Tasmā thero vinayadharānaṃ aggoti evamādinā nayena satthārā vaṇṇitoti vutto.

62. **Sukhumanipuṇatthapaṭividdho**ti paṭividdhasukhumanipuṇattho, paṭividdhaduddasanipuṇatthoti attho. **Kathikānaṃ pavaro**ti dhammakathikānaṃ seṭṭho. ''Etadaggaṃ, bhikkhave, mama sāvakānaṃ bhikkhūnaṃ dhammakathikānaṃ yadidaṃ puṇṇo mantāṇiputto''ti (a. ni. 1.188, 196) etadaggapāḷiyaṃ āropito. Tena vuttaṃ ''kathikānaṃ pavaro''ti. **Gaṇī**ti sasaṅgho. Therassa kira santike pabbajitā kulaputtā pañcasatā ahesuṃ. Sabbepi te dasabalassa jātabhūmikā jātaraṭṭhavāsino sabbeva khīṇāsavā sabbeva dasakathāvatthulābhino. Tena vuttaṃ ''gaṇī''ti. **Isī**ti esati gavesati kusale dhammeti isi. **Mantāṇiyā putto**ti mantāṇiyā nāma brāhmaṇiyā putto. **Puṇṇo**ti tassa nāmaṃ. **Vissuto**ti attano appicchatādīhi guṇehi vissuto.

Aññāsikoṇḍaññatthero pana satthari abhisambodhiṃ patvā pavattitavaradhammacakke anupubbena āgantvā rājagahaṃ upanissāya viharante kapilavatthuṃ āgantvā attano bhāgineyyaṃ puṇṇaṃ nāma māṇavaṃ pabbājetvā bhagavantaṃ vanditvā āpucchitvā nivāsatthāya sayaṃ chaddantadahaṃ gato. Puṇṇo pana bhagavantaṃ dassanāya therena saddhiṃ āgantvā – ''mayhaṃ pabbajitakiccaṃ matthakaṃ pāpetvāva dasabalassa santikaṃ gamissāmī''ti kapilapureyeva ohīno, so yonisomanasikāraṃ karonto nacirasseva arahattaṃ patvā bhagavantaṃ upasaṅkami. Ettha pana **anuruddhatthero** ca **upālitthero** ca ime dve therā bhagavato kapilavatthupuraṃ pavisitvā ñātisamāgamadivase pabbajitā viya dassitā, taṃ pana khandhakapāḷiyā aṭṭhakathāya ca na sameti. Vīmaṃsitvā gahetabbaṃ.

Atha satthā sāriputtattherādīnaṃ pañcannaṃ bhikkhusatānaṃ cittācāramaññāya attano guṇe kathetumārabhi. Tena vuttaṃ –

63. ''Etesaṃ cittamaññāya, opammakusalo muni;
Kaṅkhacchedo mahāvīro, kathesi attano guṇa''nti.

Tattha **opammakusalo**ti upamāya kusalo. **Kaṅkhacchedo**ti sabbasattānaṃ saṃsayacchedako.

Idāni te attano guṇe kathesi, te dassetuṃ –

64. ''Cattāro te asaṅkhyeyyā, koṭi yesaṃ na nāyati;
Sattakāyo ca ākāso, cakkavāḷā canantakā;
Buddhañāṇaṃ appameyyaṃ, na sakkā ete vijānitu''nti. – vuttaṃ;

Tattha **cattāro**ti gaṇanaparicchedo. **Ete**ti idāni vattabbe atthe nidasseti. **Asaṅkhyeyyā**ti saṅkhyātumasakkuṇeyyattā asaṅkhyeyyā, gaṇanapathaṃ vītivattāti attho. **Koṭī**tiādi vā anto vā mariyādā. **Yesa**nti yesaṃ catunnaṃ asaṅkhyeyyānaṃ. **Na nāyatī**ti na paññāyati. Idāni te vuttappakāre cattāro asaṅkhyeyye dassetuṃ **''sattakāyo''**tiādi vuttaṃ. **Sattakāyo**ti sattasamūho, sattakāyo ananto aparimāṇo appameyyo. Tathā **ākāso** ākāsassāpi anto natthi. Tathā **cakkavāḷāni** anantāni eva. Buddhañāṇaṃ sabbaññutaññāṇaṃ appameyyaṃ. **Na sakkā ete vijānitu**nti yasmā panete anantā, tasmā na sakkā vijānituṃ.

65. Idāni satthā attano iddhivikubbane sañjātacchariyabbhutānaṃ devamanussādīnaṃ kinnāmetaṃ acchariyaṃ, itopi visiṭṭhataraṃ acchariyaṃ abbhutaṃ atthi, mama taṃ suṇāthāti dhammadesanaṃ vaḍḍhento –

‘‘Kimetaṃ acchariyaṃ loke, yaṃ me iddhivikubbanaṃ;
Aññe bahū acchariyā, abbhutā lomahaṃsanā’’ti. – ādimāha;

Tattha **ki**nti paṭikkhepavacanaṃ.**Eta**nti idaṃ iddhivikubbanaṃ sandhāyāha. **Ya**nti ayaṃ **yaṃ**-saddo ‘‘yaṃ taṃ apucchimha akittayī no, aññaṃ taṃ pucchāma tadiṅgha brūhī’’tiādīsu (su. ni. 1058; mahāni. 110; cūḷani. mettagūmāṇavapucchā 77) upayogavacane dissati. ‘‘Aṭṭhānametaṃ, bhikkhave, anavakāso; yaṃ ekissā lokadhātuyā dve arahanto sammāsambuddhā’’ti (a. ni. 1.277; vibha. 809; mi. pa. 5.1.1) ettha kāraṇavacane. ‘‘Yaṃ vipassī bhagavā kappe udapādī’’ti (dī. ni. 2.4) ettha bhumme. ‘‘Yaṃ kho me, bhante, devānaṃ tāvatiṃsānaṃ sammukhā sutaṃ sammukhā paṭiggahitaṃ, ārocemi taṃ bhagavato’’tiādīsu (dī. ni. 2.293) paccattavacane. Idhāpi paccattavacane daṭṭhabbo (dī. ni. aṭṭha. 2.4). Aññe bahū mama acchariyā abbhutavisesā santīti dīpeti.

Idāni te acchariye dassento –

66. ‘‘Yadāhaṃ tusite kāye, santusito nāmahaṃ tadā;
Dasasahassī samāgamma, yācanti pañjalī mama’’nti. – ādimāha;

Tattha **yadā**ti yasmiṃ kāle. **Aha**nti attānaṃ niddisati. **Tusite kāye**ti tusitasaṅkhāte devanikāye. Yadā panāhaṃ samattiṃsapāramiyo pūretvā pañcamahāpariccāge pariccajitvā ñātatthacariyalokatthacariyabuddhatthacariyānaṃ koṭiṃ patvā sattasatakamahādānāni datvā sattakkhattuṃ pathaviṃ kampetvā vessantarattabhāvato cavitvā dutiye cittavāre tusitabhavane nibbatto tadāpi santusito nāma devarājā ahosiṃ. **Dasasahassī samāgammā**ti dasasahassacakkavāḷesu devatā sannipatitvāti attho. **Yācanti pañjalī mama**nti maṃ upasaṅkamitvā, ‘‘mārisa, tayā dasa pāramiyo pūrentena na sakkasampattiṃ na māra na brahma na cakkavattisampattiṃ patthentena pūritā, lokanittharaṇatthāya pana buddhattaṃ patthayamānena pūritā, so tava kālo, mārisa, buddhattāya samayo, mārisa, buddhattāyā’’ti (jā. aṭṭha. 1.nidānakathā, avidūrenidānakathā) yācanti mamanti. Tena vuttaṃ –

67. ‘‘Kālo kho te mahāvīra, uppajja mātukucchiyaṃ;
Sadevakaṃ tārayanto, bujjhassu amataṃ pada’’nti.

Tattha **kālo te**ti kālo tava, ayameva vā pāṭho. **Uppajjā**ti paṭisandhiṃ gaṇha, ‘‘okkamā’’tipi pāṭho. **Sadevaka**nti sadevakaṃ lokanti attho. **Tārayanto**ti ettha pāramiyo pūrentopi tārayati nāma, pāramiyo matthakaṃ pāpentopi tārayati nāma, vessantarattabhāvato cavitvā tusitapure paṭisandhiṃ gahetvā saṭṭhivassasatasahassādhikāni sattapaṇṇāsavassakoṭiyo tattha tiṭṭhantopi tārayati nāma, devatāhi yācito pañcavidhaṃ mahāvilokitaṃ viloketvā mahāmāyādeviyā kucchismiṃ paṭisandhiṃ gaṇhantopi dasamāse gabbhavāsaṃ vasantopi tārayati nāma, ekūnatiṃsa vassāni agāramajjhe tiṭṭhantopi tārayati nāma. Rāhulabhaddassa jātadivase channasahāyo kaṇḍakaṃ āruyha nikkhamantopi tīṇi rajjāni atikkamitvā anomāya nāma nadiyā tīre pabbajantopi tārayati nāma, chabbassāni padhānaṃ karontopi visākhapuṇṇamāyaṃ mahābodhimaṇḍaṃ āruyha mārabalaṃ vidhamitvā paṭhamayāme pubbenivāsaṃ anussaritvā majjhimayāme dibbacakkhuṃ visodhetvā pacchimayāme dvādasaṅgaṃ paṭiccasamuppādaṃ anulomapaṭilomato sammasitvā sotāpattimaggaṃ paṭivijjhantopi tārayati nāma, sotāpattiphalakkhaṇepi, sakadāgāmimaggakkhaṇepi, sakadāgāmiphalakkhaṇepi, anāgāmimaggakkhaṇepi, anāgāmiphalakkhaṇepi, arahattamaggakkhaṇepi, arahattaphalakkhaṇepi tārayati nāma, yadā aṭṭhārasadevatākoṭisahassehi pañcavaggiyānaṃ amatapānaṃ adāsi, tato paṭṭhāya tārayi nāmāti vuccati. Tena vuttaṃ –

‘‘Sadevakaṃ tārayanto, bujjhassu amataṃ pada’’nti.

Atha mahāsatto devatāhi yāciyamānopi devatānaṃ paṭiññaṃ adatvāva kāladīpadesakulajanettiāyuparicchedavasena pañcavidhaṃ mahāvilokanaṃ nāma vilokesi. Tattha ‘‘kālo nu kho, na kālo’’ti paṭhamaṃ kālaṃ vilokesi. Tattha vassasatasahassato uddhaṃ āyukālo kālo nāma na hoti. Kasmā? Jātijarāmaraṇādīnaṃ apākaṭattā, buddhānañca dhammadesanā nāma tilakkhaṇamuttā nāma natthi, tesaṃ aniccaṃ dukkhamanattāti kathentānaṃ ‘‘kinnāmete kathentī’’ti na saddahanti, tato abhisamayo na hoti, tasmiṃ asati aniyyānikaṃ sāsanaṃ hoti. Tasmā so akālo. Vassasatato ūno āyukālopi kālo na hoti. Kasmā? Tadā sattā ussannakilesā honti, ussannakilesānañca dinno ovādo ovādaṭṭhāne na tiṭṭhati, tasmā sopi akālo. Vassasatasahassato paṭṭhāya heṭṭhā vassasatato paṭṭhāya uddhaṃ āyukālo **kālo** nāma. Idāni vassasatāyukā manussāti atha bodhisatto ‘‘nibbattitabbakālo’’ti addasa.

Tato dīpaṃ olokento ‘‘jambudīpeyeva buddhā nibbattantī’’ti **dīpaṃ** passi. Tato jambudīpo nāma mahā dasayojanasahassaparimāṇo, katarasmiṃ nu kho padese buddhā nibbattantī’’ti desaṃ vilokento majjhima**desaṃ** passi. Tato kulaṃ vilokento ‘‘buddhā nāma lokasammate kule nibbattanti, idāni khattiyakulaṃ lokasammataṃ, tattha nibbattissāmi, **suddhodano** nāma me rājā pitā bhavissatī’’ti **kulaṃ** addasa. Tato **mātaraṃ** vilokento ‘‘buddhamātā nāma lolā surādhuttā na hoti, akhaṇḍapañcasīlāti ayañca **mahāmāyā** nāma devī edisā, ayaṃ me mātā bhavissatīti kittakaṃ assā **āyū’’**ti āvajjento dasannaṃ māsānaṃ upari sattadivasāni passi. Iti imaṃ pañcavidhavilokanaṃ viloketvā – ‘‘kālo me, mārisa, buddhabhāvāyā’’ti devatānaṃ paṭiññaṃ datvā tattha yāvatāyukaṃ ṭhatvā tato cavitvā sakyarājakule māyādeviyā kucchiyaṃ paṭisandhiṃ aggahesi (jā. aṭṭha. 1.nidānakathā, avidūrenidānakathā; apa. aṭṭha. 1.nidānakathā, avidūrenidānakathā). Tena vuttaṃ –

68. ‘‘Tusitā kāyā cavitvāna, yadā okkami kucchiyaṃ;
Dasasahassīlokadhātu, kampittha dharaṇī tadā’’ti. – ādi;

Tattha **okkamī**ti okkamiṃ pāvisiṃ. **Kucchiya**nti mātukucchimhi. **Dasasahassīlokadhātu, kampitthā**ti sato sampajāno pana bodhisatto mātukucchiṃ okkamanto ekūnavīsatiyā paṭisandhicittesu mettāpubbabhāgassa somanassasahagatañāṇasampayuttaasaṅkhārikakusalacittassa sadisa mahāvipākacittena āsāḷhipuṇṇamāyaṃ uttarāsāḷhanakkhatteneva paṭisandhiṃ aggahesi. Tadā dasasahassīlokadhātu sakalāpi kampi saṅkampi sampakampīti attho. **Dharaṇī**ti dhāreti sabbe thāvarajaṅgameti dharaṇī, pathavī.

69. **Sampajānova nikkhami**nti ettha yadā panāhaṃ sato sampajānova mātukucchito dhammāsanato otaranto dhammakathiko viya nisseṇito otaranto puriso viya ca dve hatthe ca pāde ca pasāretvā ṭhitakova mātukucchisambhavena kenaci asucinā amakkhitova nikkhamiṃ. **Sādhukāraṃ pavattentī**ti sādhukāraṃ pavattayanti, sādhukāraṃ dentīti attho. **Pakampitthā**ti kampittha, okkamanepi mātukucchito nikkhamanepi dasasahassī pakampitthāti attho.

70. Atha bhagavā gabbhokkantiādīsu attanā samasamaṃ adisvā gabbhokkantiādīsu attano acchariyadassanatthaṃ **‘‘okkanti me samo natthī’’**ti imaṃ gāthamāha. Tattha **okkantī**ti gabbhokkantiyaṃ, bhummatthe paccattavacanaṃ, paṭisandhiggahaṇeti attho. **Me**ti mayā. **Samo**ti sadiso natthi. **Jātito**ti ettha jāyati etāya mātuyāti mātā ‘‘jātī’’ti vuccati, tato jātito mātuyāti attho. **Abhinikkhame**ti mātukucchito abhinikkhamane pasave satīti attho. **Sambodhiya**nti ettha pasatthā sundarā bodhi sambodhi. Ayaṃ pana **bodhi**-saddo rukkhamagganibbānasabbaññutaññāṇādīsu dissati – ‘‘bodhirukkhamūle paṭhamābhisambuddho’’ti (mahāva. 1; udā. 1) ca, ‘‘antarā ca gayaṃ antarā ca bodhi’’nti (ma. ni. 1.285; 2.341; mahāva. 11) ca āgataṭṭhāne hi rukkho bodhīti vuccati. ‘‘Bodhi vuccati catūsu maggesu ñāṇa’’nti (cūḷani. khaggavisāṇasuttaniddesa 121) āgataṭṭhāne maggo. ‘‘Patvāna bodhiṃ amataṃ asaṅkhata’’nti āgataṭṭhāne nibbānaṃ. ‘‘Pappoti bodhiṃ varabhūrimedhaso’’ti (dī. ni. 3.217) āgataṭṭhāne sabbaññutaññāṇaṃ. Idha pana bhagavato arahattamaggañāṇaṃ adhippetaṃ (ma. ni. aṭṭha. 1.13; pārā. aṭṭha. 1.11; udā. aṭṭha. 20; cariyā. aṭṭha. nidānakathā). Apare ‘‘sabbaññutaññāṇa’’ntipi vadanti, tassaṃ sambodhiyaṃ ahaṃ seṭṭhoti attho.

Kasmā pana bhagavā sambodhiṃ paṭicca attānaṃ pasaṃsatīti? Sabbaguṇadāyakattā. Bhagavato hi sambodhi sabbaguṇadāyikā sabbepi niravasese buddhaguṇe dadāti, na pana aññesaṃ. Aññesaṃ pana kassaci arahattamaggo arahattaphalameva deti, kassaci tisso vijjā, kassaci cha abhiññā, kassaci catasso paṭisambhidā, kassaci sāvakapāramiñāṇaṃ, paccekabuddhānaṃ paccekabodhiñāṇameva deti. Buddhānaṃ pana sabbaguṇasampattiṃ deti. Tasmā bhagavā sabbaguṇadāyakattā ‘‘sambodhiyaṃ ahaṃ seṭṭho’’ti attānaṃ pasaṃsati. Api ca bhūmiṃ cāletvā sambodhiṃ pāpuṇi, tasmā ‘‘sambodhiyaṃ ahaṃ seṭṭho’’ti vadati. **Dhammacakkappavattane**ti ettha dhammacakkaṃ pana duvidhaṃ hoti – paṭivedhañāṇañca desanāñāṇañcāti. Tattha paññāpabhāvitaṃ attano ariyaphalāvahaṃ paṭivedhañāṇaṃ, karuṇāpabhāvitaṃ sāvakānaṃ ariyaphalāvahaṃ desanāñāṇaṃ. Paṭivedhañāṇaṃ lokuttaraṃ kusalaṃ upekkhāsahagataṃ avitakkaavicāraṃ, desanāñāṇaṃ lokiyaṃ abyākataṃ, ubhayampi panetaṃ aññehi asādhāraṇaṃ. Idha pana desanāñāṇaṃ adhippetaṃ (paṭi. ma. aṭṭha. 2.2.44).

71. Idāni bhagavato gabbhokkamaneva pathavikampanādikaṃ pavattiṃ sutvā **‘‘aho acchariyaṃ loke’’**ti devatāhi ayaṃ gāthā vuttā. Tattha **buddhānaṃ guṇamahantatā**ti aho buddhānaṃ guṇamahantabhāvo, aho buddhānaṃ mahānubhāvoti attho **dasasahassīlokadhātu, chappakāraṃ pakampathā**ti dasasu cakkavāḷasahassesu mahāpathavī chappakāraṃ pakampittha calittha. Kathaṃ? Puratthimato unnamati pacchimato onamati, pacchimato unnamati puratthimato onamati, uttarato unnamati dakkhiṇato onamati, dakkhiṇato unnamati uttarato onamati, majjhimato unnamati pariyantato onamati, pariyantato unnamati majjhimato onamatīti evaṃ chappakāraṃ anilabalacalitajalataraṅgabhaṅgasaṅghaṭṭitā viya nāvā catunahutādhikadviyojanasatasahassabahalā pathavisandhārakajalapariyantā acetanāpi samānā sacetanā viya ayaṃ mahāpathavī pītiyā naccantī viya akampitthāti attho. **Obhāso ca mahā āsī**ti atikkammeva devānaṃ devānubhāvaṃ uḷāro obhāso ahosīti attho. **Accheraṃ lomahaṃsana**nti accherañca lomahaṃsanañca ahosīti attho.

72. Idāni pathavikampanālokapātubhāvādīsu acchariyesu vattamānesu bhagavato pavattidassanatthaṃ **‘‘bhagavā tamhi samaye’’**tiādigāthāyo vuttā. Tattha **lokajeṭṭho**ti lokaseṭṭho. **Sadevaka**nti sadevakassa lokassa, sāmiatthe upayogavacanaṃ daṭṭhabbaṃ. **Dassayanto**ti pāṭihāriyaṃ dassento.

73. **Caṅkamantovā**ti dasalokadhātusahassāni ajjhottharitvā ṭhite tasmiṃ ratanamaye caṅkame caṅkamamānova kathesi. **Lokanāyako**ti atha satthā manosilātale sīhanādaṃ nadanto sīho viya gajjanto pāvussakamegho viya ca ākāsagaṅgaṃ otārento viya ca aṭṭhaṅgasamannāgatena (dī. ni. 2.285, 301) savanīyena kamanīyena brahmassarena nānānayavicittaṃ catusaccapaṭisaṃyuttaṃ tilakkhaṇāhataṃ madhuradhammakathaṃ kathesīti attho.

Antarā na nivatteti, catuhatthe caṅkame yathāti ettha satthārā pana nimmitassa tassa caṅkamassa ekā koṭi pācīnacakkavāḷamukhavaṭṭiyaṃ ekā pacchimacakkavāḷamukhavaṭṭiyaṃ evaṃ ṭhite tasmiṃ ratanacaṅkame caṅkamamāno satthā ubho koṭiyo patvāva nivattati, antarā ubho koṭiyo apatvā na nivattati. Yathā catuhatthappamāṇe caṅkame caṅkamamāno ubho koṭiyo sīghameva patvā nivattati, evaṃ antarā na nivattatīti attho. Kiṃ pana bhagavā dasasahassayojanappamāṇāyāmaṃ caṅkamaṃ rassamakāsi, tāvamahantaṃ vā attabhāvaṃ nimminīti? Na panevamakāsi. Acinteyyo buddhānaṃ buddhānubhāvo. Akaniṭṭhabhavanato paṭṭhāya yāva avīci, tāva ekaṅgaṇā ahosi. Tiriyato ca dasacakkavāḷasahassāni ekaṅgaṇāni ahesuṃ. Devā manusse passanti, manussāpi deve passanti. Yathā sabbe devamanussā pakatiyā caṅkamamānaṃ passanti, evaṃ bhagavantaṃ caṅkamamānaṃ passiṃsūti. Bhagavā pana caṅkamantova dhammaṃ deseti antarāsamāpattiñca samāpajjati.

Atha āyasmā sāriputto aparimitasamayasamupacitakusalabalajanitadvattiṃsavaralakkhaṇopasobhitaṃ asītānubyañjanavirājitaṃ varasarīraṃ saradasamaye paripuṇṇaṃ viya rajanikaraṃ sabbaphāliphullaṃ viya ca yojanasatubbedhaṃ pāricchattakaṃ aṭṭhārasaratanubbedhaṃ byāmappabhāparikkhepasassirikaṃ varakanakagirimiva jaṅgamaṃ anopamāya buddhalīḷāya anopamena buddhasirivilāsena caṅkamantaṃ dasasahassidevagaṇaparivutaṃ bhagavantaṃ addasa. Disvāna ayaṃ pana sakalāpi dasasahassī lokadhātu sannipatitā, mahatiyā panettha dhammadesanāya bhavitabbaṃ, buddhavaṃsadesanā pana bahūpakārā bhagavati pasādāvahā, yaṃnūnāhaṃ dasabalassa abhinīhārato paṭṭhāya buddhavaṃsaṃ paripuccheyya’’nti cintetvā ekaṃsaṃ cīvaraṃ katvā bhagavantaṃ upasaṅkamitvā dasanakhasamujjalaṃ jalajāmalāvikala-kamala-makulasadisaṃ añjaliṃ sirasi katvā bhagavantaṃ **‘‘kīdiso te mahāvīrā’’**tiādikaṃ paripucchi. Tena vuttaṃ –

74. ‘‘Sāriputto mahāpañño, samādhijjhānakovido;
Paññāya pāramippatto, pucchati lokanāyakaṃ.

75. ‘‘Kīdiso te mahāvīra, abhinīhāro naruttama;
Kamhi kāle tayā dhīra, patthitā bodhimuttamā’’ti. –

Ādi. Kā nāmāyaṃ anusandhīti? Pucchānusandhi nāma. Tisso hi anusandhiyo – pucchānusandhi ajjhāsayānusandhi yathānusandhīti. Tattha ‘‘evaṃ vutte aññataro bhikkhu bhagavantaṃ etadavoca – ‘‘kiṃ nu kho, bhante, orimaṃ tīraṃ kiṃ pārimaṃ tīra’’nti (saṃ. ni. 4.241) evaṃ pucchantānaṃ bhagavatā vissajjitasuttavasena **pucchānusandhi** veditabbā.

‘‘Atha kho aññatarassa bhikkhuno evaṃ cetaso parivitakko udapādi ‘iti kira, bho, rūpaṃ anattā, vedanā anattā, saññā anattā, saṅkhārā anattā, viññāṇaṃ anattā, anattakatāni kammāni kamattānaṃ phusissantī’ti. Atha kho bhagavā tassa bhikkhuno cetasā cetoparivitakkamaññāya bhikkhū āmantesi – ṭhānaṃ kho panetaṃ, bhikkhave, vijjati, yaṃ idhekacco moghapuriso avidvā avijjāgato taṇhādhipateyyena cetasā satthusāsanaṃ atidhāvitabbaṃ maññeyya ‘iti kira, bho, rūpaṃ anattā, vedanā anattā, saññā anattā, saṅkhārā anattā, viññāṇaṃ anattā, anattakatāni kammāni kamattānaṃ phusissantī’ti…pe… taṃ kiṃ maññatha, bhikkhave, rūpaṃ niccaṃ vā aniccaṃ vā’’ti (ma. ni. 3.90) evaṃ paresaṃ ajjhāsayaṃ viditvā bhagavatā vuttavasena **ajjhāsayānusandhi** veditabbā.

Yena pana dhammena ādimhi desanā uṭṭhitā, tassa dhammassa anurūpadhammavasena vā paṭikkhepavasena vā yesu suttesu uparidesanā āgacchati, tesaṃ vasena **yathānusandhi** veditabbā. Tena vuttaṃ ‘‘pucchānusandhī’’ti.

Tattha **paññāya pāramippatto**ti sāvakapāramiñāṇassa matthakaṃ patto. **Pucchatī**ti apucchi. Tattha pucchā nāma adiṭṭhajotanāpucchā, diṭṭhasaṃsandanāpucchā, vimaticchedanāpucchā, anumatipucchā, kathetukamyatāpucchāti pañcavidhā hoti. Tatthāyaṃ therassa katamā pucchāti ce? Yasmā panāyaṃ buddhavaṃso kappasatasahassādhikaasaṅkhyeyyopacitapuññasambhārānaṃ paccekabuddhānaṃ kappasatasahassādhikaasaṅkhyeyyopacitapuññasambhārānaṃ dvinnaṃ aggasāvakānañca kappasatasahassopacitapuññasambhārānaṃ sesamahāsāvakānaṃ vā avisayo, sabbaññubuddhānaṃyeva visayo, tasmā therassa adiṭṭhajotanā pucchāti veditabbā.

Kīdisoti pucchanākāro, kiṃpakāroti attho. **Te**ti tava. **Abhinīhāro**ti abhinīhāro nāma buddhabhāvatthaṃ mānasaṃ bandhitvā ‘‘buddhabyākaraṇaṃ aladdhā na uṭṭhahissāmī’’ti vīriyamadhiṭṭhāya nipajjanaṃ. Tena vuttaṃ –

‘‘Kīdiso te mahāvīra, abhinīhāro naruttamā’’ti.

Kamhi kāleti tasmiṃ kāle. **Patthitā**ti icchitā abhikaṅkhitā, ‘‘buddho bodheyyaṃ mutto moceyya’’ntiādinā nayena buddhabhāvāya paṇidhānaṃ kadā katanti apucchi. **Bodhī**ti sammāsambodhi, arahattamaggañāṇassa ca sabbaññutaññāṇassa cetaṃ adhivacanaṃ. **Uttamā**ti sāvakabodhipaccekabodhīhi seṭṭhattā uttamāti vuttā. Ubhinnamantarā **ma**-kāro padasandhikaro.

Idāni buddhabhāvakārake dhamme pucchanto –

76. ‘‘Dānaṃ sīlañca nekkhammaṃ, paññāvīriyañca kīdisaṃ;

Khantisaccamadhiṭṭhānaṃ, mettupekkhā ca kīdisā.

77. ‘‘Dasa pāramī tayā dhīra, kīdisī lokanāyaka;
Kathaṃ upapāramī puṇṇā, paramatthapāramī katha’’nti. – āha;

Tattha dānapāramiyaṃ tāva bāhirabhaṇḍapariccāgo **pāramī** nāma, aṅgapariccāgo **upapāramī** nāma, jīvitapariccāgo **paramatthapāramī** nāmāti. Esa nayo sesapāramīsupi. Evaṃ dasa pāramiyo dasa upapāramiyo dasa paramatthapāramiyoti samattiṃsa pāramiyo honti. Tattha bodhisattassa dānapāramitāya pūritattabhāvānaṃ parimāṇaṃ nāma natthi. Ekantena panassa **sasapaṇḍitajātake** –

‘‘Bhikkhāya upagataṃ disvā, sakattānaṃ pariccajiṃ;
Dānena me samo natthi, esā me dānapāramī’’ti. (cariyā. 1.143 tassuddānaṃ) –

Evaṃ paraṃ jīvitapariccāgaṃ karontassa **dānapāramī** paramatthapāramī nāma jātā.

Tathā sīlapāramitāya pūritattabhāvānaṃ parimāṇaṃ nāma natthi. Ekanteneva panassa **saṅkhapālajātake** –

‘‘Sūlehi vinivijjhante, koṭṭayantepi sattibhi;
Bhojaputte na kuppāmi, esā me sīlapāramī’’ti. (cariyā. 2.91) –

Evaṃ attapariccāgaṃ karontassa **sīlapāramī** paramatthapāramī nāma jātā.

Tathā mahārajjaṃ pahāya nekkhammapāramiyā pūritattabhāvānaṃ parimāṇaṃ nāma natthi. Ekantena panassa **cūḷasutasomajātake** –

‘‘Mahārajjaṃ hatthagataṃ, kheḷapiṇḍaṃva chaḍḍayiṃ;
Cajato na hoti lagganaṃ, esā me nekkhammapāramī’’ti. (dha. sa. aṭṭha. nidānakathā; jā. aṭṭha. 1.dūrenidānakathā; apa. aṭṭha. 1.dūrenidānakathā) –

Evaṃ nissaṅgatāya rajjaṃ chaḍḍetvā nikkhamantassa **nekkhammapāramī** paramatthapāramī nāma jātā.

Tathā mahosadhapaṇḍitakālādīsu paññāpāramiyā pūritattabhāvānaṃ parimāṇaṃ nāma natthi. Ekantena panassa **sattubhattakapaṇḍitakāle** –

‘‘Paññāya vicinantohaṃ, brāhmaṇaṃ mocayiṃ dukhā;
Paññāya me samo natthi, esā me paññāpāramī’’ti. (dha. sa. aṭṭha. nidānakathā; jā. aṭṭha. 1.dūrenidānakathā; apa. aṭṭha. 1.dūrenidānakathā) –

Antobhastagataṃ sappaṃ dassentassa **paññāpāramī** paramatthapāramī nāma jātā.

Tathā vīriyapāramitāya pūritattabhāvānaṃ parimāṇaṃ nāma natthi. Ekantena panassa **mahājanakajātake** –

‘‘Atīradassī jalamajjhe, hatā sabbeva mānusā;
Cittassa aññathā natthi, esā me vīriyapāramī’’ti. (dha. sa. aṭṭha. nidānakathā; jā. aṭṭha. 1.dūrenidānakathā; apa. aṭṭha. 1.dūrenidānakathā) –

Evaṃ mahāsamuddaṃ tarantassa **vīriyapāramī** paramatthapāramī nāma jātā.

Tathā **khantivādijātake** –

‘‘Acetanaṃva koṭṭente, tiṇhena pharasunā mamaṃ;
Kāsirāje na kuppāmi, esā me khantipāramī’’ti. (dha. sa. aṭṭha. nidānakathā; jā. aṭṭha. 1.dūrenidānakathā; apa. aṭṭha. 1.dūrenidānakathā) –

Evaṃ acetanabhāvena viya mahādukkhaṃ adhivāsentassa **khantipāramī** paramatthapāramī nāma jātā.

Tathā **mahāsutasomajātake** –

‘‘Saccavācaṃnurakkhanto, cajitvā mama jīvitaṃ;
Mocesiṃ ekasataṃ khattiye, esā me saccapāramī’’ti. (dha. sa. aṭṭha. nidānakathā; jā. aṭṭha. 1.dūrenidānakathā; apa. aṭṭha. 1.dūrenidānakathā) –

Evaṃ jīvitaṃ cajitvā saccaṃ anurakkhantassa **saccapāramī** paramatthapāramī nāma jātā.

Tathā **mūgapakkhajātake** –

‘‘Mātā pitā na me dessā, attā me na ca dessiyo;
Sabbaññutaṃ piyaṃ mayhaṃ, tasmā vataṃ adhiṭṭhahi’’nti. (dha. sa. aṭṭha. nidānakathā; jā. aṭṭha. 1.dūrenidānakathā; apa. aṭṭha. 1.dūrenidānakathā; cariyā 3.65) –

Evaṃ jīvitampi pariccajitvā vataṃ adhiṭṭhahantassa **adhiṭṭhānapāramī** paramatthapāramī nāma jātā.

Tathā **suvaṇṇasāmajātake** –

‘‘Na maṃ koci uttasati, napi bhāyāmi kassaci;
Mettābalenupatthaddho, ramāmi pavane tadā’’ti. (dha. sa. aṭṭha. nidānakathā; jā. aṭṭha. 1.dūrenidānakathā; apa. aṭṭha. 1.dūrenidānakathā; cariyā. 3.113) –

Evaṃ jīvitampi anoloketvā mettāyantassa **mettāpāramī** paramatthapāramī nāma jātā.

Tato **lomahaṃsajātake** –

‘‘Susāne seyyaṃ kappemi, chavaṭṭhikaṃ upanidhāyahaṃ;
Gāmaṇḍalā upagantvā, rūpaṃ dassentinappaka’’nti. (dha. sa. aṭṭha. nidānakathā; jā. aṭṭha. 1.dūrenidānakathā; apa. aṭṭha. 1.dūrenidānakathā; cariyā. 3.119) –

Evaṃ gāmadārakesu niṭṭhubhanādīhi ceva mālāgandhūpahārādīhi ca sukhadukkhaṃ uppādentesupi upekkhaṃ anativattantassa **upekkhāpāramī** paramatthapāramī nāma jātā. Ayamettha saṅkhepo, vitthāro pana **cariyāpiṭakato** gahetabbo.

Idāni therena puṭṭhassa bhagavato byākaraṇaṃ dassentehi saṅgītikārakehi –

78. ‘‘Tassa puṭṭho viyākāsi, karavīkamadhuragiro;
Nibbāpayanto hadayaṃ, hāsayanto sadevakaṃ.

79. ‘‘Atītabuddhānaṃ jinānaṃ desitaṃ, nikīlitaṃ buddhaparamparāgataṃ;
Pubbenivāsānugatāya buddhiyā, pakāsayī lokahitaṃ sadevake’’ti. – vuttaṃ;

Tattha **tassa puṭṭho viyākāsī**ti tena dhammasenāpatinā puṭṭho hutvā tassa byākāsi, attano abhinīhārato paṭṭhāya abhisambodhipariyosānaṃ sabbaṃ buddhavaṃsaṃ kathesīti attho. **Karavīkamadhuragiro**ti karavīkasakuṇassa viya madhurā girā yassa so karavīkamadhuragiro, karavīkamadhuramañjussaroti attho. Tatridaṃ karavīkānaṃ madhurassaratā – karavīkasakuṇā kira madhurarasaṃ ambapakkaṃ mukhatuṇḍakena paharitvā paggharitaṃ phalarasaṃ pivitvā pakkhena tāḷaṃ datvā vikūjamāne catuppadā madamattā viya laḷituṃ ārabhanti, gocarapasutāpi catuppadagaṇā mukhagatānipi tiṇāni chaḍḍetvā taṃ nādaṃ suṇanti, vāḷamigā khuddakamige anubandhamānā ukkhittaṃ pādaṃ anikkhipitvā cittakatā viya tiṭṭhanti, anubandhamigāpi maraṇabhayaṃ hitvā tiṭṭhanti, ākāse pakkhandantā pakkhinopi pakkhe pasāretvā tiṭṭhanti, udake macchāpi kaṇṇapaṭalaṃ acālentā taṃ saddaṃ suṇamānā tiṭṭhanti. Evaṃ madhurassarā karavīkā (dī. ni. aṭṭha. 2.38; ma. ni. aṭṭha. 2.386). **Nibbāpayanto hadaya**nti kilesaggisantattasabbajanamānasaṃ dhammakathāmatadhārāya sītibhāvaṃ janayantoti attho. **Hāsayanto**ti tosayanto. **Sadevaka**nti sadevakaṃ lokaṃ.

Atītabuddhānanti atītānaṃ buddhānaṃ. Amhākaṃ bhagavato abhinīhārassa purato pana taṇhaṅkaro medhaṅkaro saraṇaṅkaro dīpaṅkaroti cattāro buddhā ekasmiṃ kappe nibbattiṃsu. Tesaṃ aparabhāge koṇḍaññādayo tevīsati buddhāti sabbe dīpaṅkarādayo catuvīsati buddhā idha ‘‘atītabuddhā’’ti adhippetā, tesaṃ atītabuddhānaṃ. **Jinīna**nti tasseva vevacanaṃ. **Desita**nti kathitaṃ. Catuvīsatiyā buddhānaṃ catusaccapaṭisaṃyuttaṃ dhammakathaṃ. **Nikīlita**nti tesaṃ caritaṃ kappajātigottāyubodhisāvakasannipātaupaṭṭhākamātāpituputtabhariyāparicchedādikaṃ nikīlitaṃ nāma. **Buddhaparamparāgata**nti dīpaṅkaradasabalato paṭṭhāya yāva kassapaparamparato āgataṃ desitaṃ nikīlitaṃ vāti attho. **Pubbenivāsānugatāya buddhiyā**ti ekampi jātiṃ dvepi jātiyoti (ma. ni. 1.148, 384, 421; 2.233; 3.82; pārā. 12) evaṃ vibhattaṃ pubbe nivuṭṭhakkhandhasantānasaṅkhātaṃ pubbenivāsaṃ anugatā upagatā tāya pubbenivāsānugatāya buddhiyā, pubbenivāsānussatiñāṇenāti attho. **Pakāsayī**ti byākāsi. **Lokahita**nti sabbalokahitaṃ buddhavaṃsaṃ. **Sadevake**ti sadevake loketi attho.

80. Atha bhagavā karuṇāsītalena hadayena sadevakaṃ lokaṃ savane niyojento **‘‘pītipāmojjajanana’’**ntiādimāha. Tattha **pītipāmojjajanana**nti pītipāmojjakaraṃ pītiyā pubbabhāgaṃ pāmojjaṃ, pañcavaṇṇāya pītiyā janananti attho. **Sokasallavinodana**nti sokasaṅkhātānaṃ sallānaṃ vinodanaṃ viddhaṃsanaṃ. **Sabbasampattipaṭilābha**nti sabbāpi devamanussasampattiādayo sampattiyo paṭilabhanti etenāti sabbasampattipaṭilābho, taṃ sabbasampattipaṭilābhaṃ buddhavaṃsadesananti attho. **Cittīkatvā**ti citte katvā, buddhānussatiṃ purakkhatvāti attho. **Suṇāthā**ti nisāmetha nibodhatha. **Me**ti mama.

81. **Madanimmadana**nti jātimadādīnaṃ sabbamadānaṃ nimmadanakaraṃ. **Sokanuda**nti soko nāma ñātibyasanādīhi phuṭṭhassa cittasantāpo. Kiñcāpi atthato domanassameva hoti, evaṃ santepi antonijjhānalakkhaṇo, cetaso parinijjhāyanaraso, anusocanapaccupaṭṭhāno, taṃ sokaṃ nudatīti sokanudo, taṃ sokanudaṃ. **Saṃsāraparimocana**nti saṃsārabandhanato parimocanakaraṃ. ‘‘Saṃsārasamatikkama’’ntipi pāṭho, tassa saṃsārasamatikkamakaranti attho.

Sabbadukkhakkhayanti ettha **dukkha**-saddo dukkhavedanā-dukkhavatthu-dukkhārammaṇa-dukkhapaccaya-dukkhaṭṭhānādīsu dissati. Ayañhi ‘‘dukkhassa ca pahānā’’tiādīsu (dī. ni. 1.232; ma. ni. 1.383, 430; pārā. 11) dukkhavedanāyaṃ dissati. ‘‘Jātipi dukkhā jarāpi dukkhā’’tiādīsu (dī. ni. 2.387; saṃ. ni. 5.1081) dukkhavatthusmiṃ. ‘‘Yasmā ca kho, mahāli, rūpaṃ dukkhaṃ dukkhānupatitaṃ dukkhāvakkanta’’ntiādīsu (saṃ. ni. 3.60) dukkhārammaṇe. ‘‘Dukkho pāpassa uccayo’’tiādīsu (dha. pa. 117) dukkhapaccaye. ‘‘Yāvañcidaṃ, bhikkhave, na sukarā akkhānena pāpuṇitaṃ yāva dukkhā nirayā’’tiādīsu (ma. ni. 3.250) dukkhaṭṭhāne. Idha panāyaṃ dukkhavatthusmiṃ dukkhapaccayepi ca daṭṭhabbo. Tasmā jātiādisabbadukkhakkhayakaranti attho (dha. sa. aṭṭha. 2 ādayo). **Magga**nti ettha kusalatthikehi maggīyati, kilese vā mārento gacchatīti maggoti buddhavaṃsadesanā vuccati, taṃ nibbānassa maggabhūtaṃ buddhavaṃsadesanaṃ. **Sakkacca**nti sakkaccaṃ cittīkatvā, ohitasotā hutvāti attho. **Paṭipajjathā**ti adhitiṭṭhatha, suṇāthāti attho. Atha vā pītipāmojjajananaṃ sokasallavinodanaṃ sabbasampattipaṭilābhahetubhūtaṃ imaṃ buddhavaṃsadesanaṃ sutvā idāni madanimmadanādiguṇavisesāvahaṃ sabbadukkhakkhayaṃ buddhabhāvamaggaṃ paṭipajjathāti sabbesaṃ devamanussānaṃ buddhattaṃ paṇidhāya ussāhaṃ janeti. Sesamettha uttānamevāti.

Iti madhuratthavilāsiniyā buddhavaṃsa-aṭṭhakathāya

Ratanacaṅkamanakaṇḍavaṇṇanā niṭṭhitā.

Niṭṭhitā ca sabbākārena abbhantaranidānassatthavaṇṇanā.

2. Sumedhapatthanākathāvaṇṇanā

Idāni –

1-2. ‘‘Kappe ca satasahasse, caturo ca asaṅkhiye;
Amaraṃ nāma nagaraṃ, dassaneyyaṃ manorama’’nti. –

Ādinayappavattāya buddhavaṃsavaṇṇanāya okāso anuppatto. Sā panesā buddhavaṃsavaṇṇanā yasmā suttanikkhepaṃ vicāretvā vuccamānā pākaṭā hoti, tasmā suttanikkhepavicāraṇā tāva veditabbā. Cattāro hi suttanikkhepā attajjhāsayo parajjhāsayo pucchāvasiko aṭṭhuppattikoti. Tattha yāni suttāni bhagavā parehi anajjhiṭṭho kevalaṃ attano ajjhāsayena kathesi. Seyyathidaṃ – **ākaṅkheyyasuttaṃ** (ma. ni. 1.64 ādayo) **vatthasutta**nti (ma. ni. 1.70 ādayo) evamādīni, tesaṃ **attajjhāsayo** nikkhepo.

Yāni vā pana ‘‘paripakkā kho rāhulassa vimuttiparipācanīyā dhammā, yaṃnūnāhaṃ rāhulaṃ uttariṃ āsavānaṃ khaye vineyya’’nti (saṃ. ni. 4.121) evaṃ paresaṃ ajjhāsayaṃ khantiṃ manaṃ bujjhanakabhāvañca oloketvā parajjhāsayavasena kathitāni. Seyyathidaṃ – **rāhulovādasuttaṃ dhammacakkappavattanasutta**nti (saṃ. ni. 5.1081; mahāva. 13 ādayo; paṭi. ma. 2.30) evamādīni, tesaṃ **parajjhāsayo** nikkhepo.

Bhagavantaṃ upasaṅkamitvā te te devamanussā pañhaṃ pucchanti. Evaṃ puṭṭhena pana bhagavatā yāni kathitāni **devatāsaṃyutta** (saṃ. ni. 1.1 ādayo) **bojjhaṅgasaṃyuttā**dīni (saṃ. ni. 5.182 ādayo) tesaṃ **pucchāvasiko** nikkhepo.

Yāni vā pana uppannaṃ kāraṇaṃ paṭicca desitāni dhammadāyāda- (ma. ni. 1.29 ādayo) puttamaṃsūpamādīni (saṃ. ni. 2.63), tesaṃ **aṭṭhuppattiko** nikkhepo. Evametesu catūsu suttanikkhepesu imassa buddhavaṃsassa pucchāvasiko nikkhepo. Pucchāvasena hi bhagavatā ayaṃ nikkhitto. Kassa pucchāvasena? Āyasmato sāriputtattherassa. Vuttañhetaṃ asmiṃ nidānasmiṃ eva –

‘‘Sāriputto mahāpañño, samādhijjhānakovido;
Paññāya pāramippatto, pucchati lokanāyakaṃ;
Kīdiso te mahāvīra, abhinīhāro naruttamā’’ti. (bu. vaṃ. 1.74-75) –

Ādi. Tenesā buddhavaṃsadesanā pucchāvasikāti veditabbā.

Tattha **kappe ca satasahasse**ti ettha **kappa**-saddo panāyaṃ abhisaddahanavohārakālapaññattichedanavikappanalesasamantabhāvaāyukappamahākappādīsu dissati. Tathā hi ‘‘okappanīyametaṃ bhoto gotamassa. Yathā taṃ arahato sammāsambuddhassā’’tiādīsu (ma. ni. 1.387) abhisaddahane dissati. ‘‘Anujānāmi, bhikkhave, pañcahi samaṇakappehi phalaṃ paribhuñjitu’’nti evamādīsu (cūḷava. 250) vohāre. ‘‘Yena sudaṃ niccakappaṃ viharāmī’’tiādīsu (ma. ni. 1.387) kāle. ‘‘Iccāyasmā kappo’’ti (su. ni. 1098; cūḷani. kappamāṇavapucchā 117; kappamāṇavapucchāniddesa 61) ca, ‘‘nigrodhakappo iti tassa nāmaṃ, tayā kataṃ bhagavā brāhmaṇassā’’ti ca evamādīsu (su. ni. 346) paññattiyaṃ. ‘‘Alaṅkato kappitakesamassū’’ti evamādīsu (jā. 2.22.1368) chedane. ‘‘Kappati dvaṅgulakappo’’tiādīsu (cūḷava. 446) vikappe. ‘‘Atthi kappo nipajjitu’’ntiādīsu (a. ni. 8.80) lese. ‘‘Kevalakappaṃ jetavanaṃ obhāsetvā’’tiādīsu samantabhāve. ‘‘Tiṭṭhatu, bhante, bhagavā kappaṃ, tiṭṭhatu sugato kappa’’nti (dī. ni. 2.178; udā. 51) ettha āyukappe. ‘‘Kīva dīgho nu kho, bhante, kappo’’ti (saṃ. ni. 2.128-129) ettha mahākappe. Ādisaddena ‘‘satthukappena vata kira, bho, mayaṃ sāvakena saddhiṃ mantayamānā na jānimhā’’ti (ma. ni. 1.260) ettha paṭibhāge. ‘‘Kappo naṭṭho hoti. Kappakatokāso jiṇṇo hotī’’ti (pāci. 371) ettha vinayakappe. Idha pana mahākappe daṭṭhabbo. Tasmā kappe ca satasahasseti mahākappānaṃ satasahassānanti attho (dī. ni. aṭṭha. 1.29; 3.275; saṃ. ni. aṭṭha. 1.1.1; a. ni. aṭṭha. 2.3.128; khu. pā. aṭṭha. 5.maṅgalasutta, evamiccādipāṭhavaṇṇanā; su. ni. aṭṭha. 2.maṅgalasuttavaṇṇanā; cariyā. aṭṭha. nidānakathā.1; cūḷani. aṭṭha. khaggavisāṇasuttaniddesavaṇṇanā). **Caturo ca asaṅkhiye**ti ‘‘catunnaṃ asaṅkhyeyyānaṃ matthake’’ti vacanaseso daṭṭhabbo. Kappasatasahassādhikānaṃ catunnaṃ asaṅkhyeyyānaṃ matthaketi attho. **Amaraṃ nāma nagara**nti ‘‘amara’’nti ca ‘‘amaravatī’’ti ca laddhanāmamaṃ nagaraṃ ahosi. Keci panettha aññenāpi pakārena vaṇṇayanti, kiṃ tehi, nāmamattaṃ panetaṃ tassa nagarassa. **Dassaneyya**nti suvibhattavicitra-caccaradvāra-catukkasiṅghāṭika-pākāra-parikkhepapāsāda- hammiya-bhavana-samalaṅkatattā dassanīyaṃ. **Manorama**nti samasuciparamaramaṇīyabhūmibhāgattā chāyūdakasampannattā sulabhāhārattā sabbopakaraṇayuttattā ca samiddhattā devamanussādīnaṃ mano ramayatīti manoramaṃ.

Dasahi saddehi avivittanti hatthisaddena assasaddena rathasaddena bherisaddena saṅkhasaddena mudiṅgasaddena vīṇāsaddena gītasaddena sammatāḷasaddena ‘‘bhuñjatha pivatha khādathā’’ti dasamena saddenāti; imehi dasahi saddehi avivittaṃ ahosi, sabbakālaṃ anupamussavasamajjanāṭakā kīḷantīti attho. **Annapānasamāyuta**nti annena catubbidhenāhārena ca pānena ca suṭṭhu āyutaṃ annapānasamāyutaṃ, iminā subhikkhatā dassitā, bahuannapānasamāyutanti attho.

Idāni te dasa sadde vatthuto dassanatthaṃ –

‘‘Hatthisaddaṃ assasaddaṃ, bherisaṅkharathāni ca;
Khādatha pivatha ceva, annapānena ghosita’’nti. – vuttaṃ;

Tattha **hatthisadda**nti hatthīnaṃ koñcanādasaddena, karaṇatthe upayogavacanaṃ daṭṭhabbaṃ. Esa nayo sesapadesupi. **Bherisaṅkharathāni cā**ti bherisaddena ca saṅkhasaddena ca rathasaddena cāti attho. Liṅgavipariyāsena vuttaṃ, ‘khādatha pivathā’ti evamādinayappavattena annapānapaṭisaṃyuttena ghositaṃ abhināditanti attho. Etthāha – tesaṃ pana saddānaṃ ekadesova dassito, na sakaloti? Na ekadeso sakalo dasavidho dassitova. Kathaṃ? Bherisaddena mudiṅgasaddo saṅgahito, saṅkhasaddena vīṇāgītasammatāḷasaddā saṅgahitāti daseva dassitā.

Evaṃ ekena pariyāyena nagarasampattiṃ vaṇṇetvā puna tameva dassetuṃ –

3. ‘‘Nagaraṃ sabbaṅgasampannaṃ, sabbakammamupāgataṃ, sattaratanasampannaṃ, nānājanasamākulaṃ;
Samiddhaṃ devanagaraṃva, āvāsaṃ puññakammina’’nti. – vuttaṃ;

Tattha **sabbaṅgasampanna**nti pākāragopuraṭṭālakādisabbanagarāvayavasampannaṃ, paripuṇṇasabbavittūpakaraṇadhanadhaññatiṇakaṭṭhodakanti vā attho. **Sabbakammamupāgata**nti sabbakammantena upagataṃ, samupagatasabbakammantanti attho. **Sattaratanasampanna**nti paripuṇṇamuttādisattaratanaṃ, cakkavattinivāsabhūmito vā hatthiratanādīhi sattaratanehi sampannaṃ. **Nānājanasamākula**nti nānāvidhadesabhāsehi janehi samākulaṃ. **Samiddha**nti manussopabhogasabbopakaraṇehi samiddhaṃ phītaṃ. **Devanagaraṃ vā**ti devanagaraṃ viya ālakamandā viya amaravatī samiddhanti vuttaṃ hoti. **Āvāsaṃ puññakammina**nti āvasanti ettha puññakammino janāti āvāso. ‘‘Āvāso’’ti vattabbe ‘‘āvāsa’’nti liṅgabhedaṃ katvā vuttanti veditabbaṃ. Paññāyati tenāti puññaṃ, kularūpamahābhogissariyavasena paññāyatīti attho. Punātīti vā puññaṃ.

Sabbakusalamalarajāpavāhakattā puññaṃ kammaṃ yesaṃ atthi te puññakammino, tesaṃ puññakamminaṃ āvāsabhūtanti attho.

Tattha **sumedho** nāma brāhmaṇo paṭivasati ubhato sujāto mātito ca pitito ca, saṃsuddhagahaṇiko yāva sattamā kulaparivaṭṭā akkhitto anupakuṭṭho jātivādena, abhirūpo dassanīyo pāsādiko paramāya vaṇṇapokkharatāya samannāgato, so tiṇṇaṃ vedānaṃ pāragū ahosi sanighaṇḍukeṭubhānaṃ sākkharappabhedānaṃ itihāsapañcamānaṃ padako veyyākaraṇo anavayo lokāyatamahāpurisalakkhaṇesu. Tassa pana daharakāleyeva mātāpitaro kālamakaṃsu. Athassa rāsivaḍḍhako amacco āyapotthakaṃ āharitvā suvaṇṇarajatamaṇimuttādivividharatanabharite gabbhe vivaritvā – ‘‘etthakaṃ te, kumāra, mātu santakaṃ, etthakaṃ pitu santakaṃ, etthakaṃ ayyakapayyakāna’’nti yāva sattamā kulaparivaṭṭā dhanaṃ ācikkhitvā – ‘‘etaṃ paṭipajjāhī’’ti niyyātesi. So ‘‘sādhū’’ti sampaṭicchitvā puññāni karonto agāraṃ ajjhāvasi. Tena vuttaṃ –

4. ‘‘Nagare amaravatiyā, sumedho nāma brāhmaṇo;
Anekakoṭisannicayo, pahūtadhanadhaññavā.

5. ‘‘Ajjhāyako mantadharo, tiṇṇaṃ vedāna pāragū;
Lakkhaṇe itihāse ca, sadhamme pāramiṃ gato’’ti.

Tattha **nagare amaravatiyā**ti amaravatīsaṅkhāte nagare. **Sumedho nāmā**ti ettha ‘‘medhā’’ti paññā vuccati. Sā tassa sundarā pasatthāti sumedhoti paññāyittha. **Brāhmaṇo**ti brahmaṃ aṇati sikkhatīti brāhmaṇo, mante sajjhāyatīti attho. Akkharacintakā pana ‘‘brahmuno apaccaṃ brāhmaṇo’’ti vadanti. Ariyā pana bāhitapāpattā brāhmaṇāti. **Anekakoṭisannicayo**ti koṭīnaṃ sannicayo koṭisannicayo, aneko koṭisannicayo yassa soyaṃ anekakoṭisannicayo, anekakoṭi dhanasannicayoti attho. **Pahūtadhanadhaññavā**ti bahuladhanadhaññavā. Purimaṃ bhūmigatagabbhagatadhanadhaññavasena vuttaṃ, idaṃ niccaparibhogūpagatadhanadhaññavasena vuttanti veditabbaṃ.

Ajjhāyakoti na jhāyatīti ajjhāyako, jhānabhāvanārahitoti attho. Vuttañhetaṃ – ‘‘na dānime jhāyantīti. Na dānime jhāyantīti kho, vāseṭṭha, ‘ajjhāyakā ajjhāyakā’ tveva tatiyaṃ akkharaṃ upanibbatta’’nti (dī. ni. 3.132) evaṃ paṭhamakappikakāle jhānavirahitānaṃ brāhmaṇānaṃ garahavacanaṃ uppannaṃ. Idāni mantaṃ jhāyatīti ajjhāyako, mante parivattetīti iminā atthena pasaṃsavacanaṃ katvā voharanti. Mante dhāretīti **mantadharo**. **Tiṇṇaṃ vedāna**nti iruvedayajuvedasāmavedānaṃ tiṇṇaṃ vedānaṃ. Ayaṃ pana **veda**-saddo ñāṇasomanassaganthesu dissati. Tathā hesa – ‘‘yaṃ brāhmaṇaṃ vedagumābhijaññā, akiñcanaṃ kāmabhave asatta’’ntiādīsu (su. ni. 1065) ñāṇe dissati. ‘‘Ye vedajātā vicaranti loke’’tiādīsu (a. ni. 4.57) somanasse. ‘‘Tiṇṇaṃ vedānaṃ pāragū sanighaṇḍukeṭubhāna’’ntiādīsu (dī. ni. 1.256) ganthe. Idhāpi ganthe (ma. ni. aṭṭha. 1.75). **Pāragū**ti tiṇṇaṃ vedānaṃ oṭṭhapahatakaraṇamattena pāraṃ gatoti pāragū. **Lakkhaṇe**ti itthilakkhaṇapurisalakkhaṇamahāpurisalakkhaṇādike lakkhaṇe. **Itihāse**ti itiha āsa, itiha āsāti īdisavacanapaṭisaṃyutte purāṇasaṅkhāte ganthavisese. **Sadhamme**ti brāhmaṇānaṃ sake dhamme, sake ācariyake vā. **Pāramiṃ gato**ti pāraṃ gato, disāpāmokkho ācariyo ahosīti attho.

Athekadivasaṃ so dasaguṇagaṇārādhitapaṇḍito sumedhapaṇḍito uparipāsādavaratale rahogato hutvā pallaṅkaṃ ābhujitvā nisinno cintesi – ‘‘punabbhave paṭisandhiggahaṇaṃ nāma dukkhaṃ, tathā nibbattanibbattaṭṭhāne sarīrabhedanaṃ, ahañca jātidhammo, jarādhammo, byādhidhammo, maraṇadhammo, evaṃbhūtena mayā ajātiṃ ajaraṃ abyādhiṃ amaraṇaṃ sukhaṃ sivaṃ nibbānaṃ pariyesituṃ vaṭṭati, avassaṃ bhavacārakato muccitvā nibbānagāminā ekena maggena bhavitabba’’nti. Tena vuttaṃ –

6. ‘‘Rahogato nisīditvā, evaṃ cintesahaṃ tadā;
Dukkho punabbhavo nāma, sarīrassa ca bhedanaṃ.

7. ‘‘Jātidhammo jarādhammo, byādhidhammo sahaṃ tadā;
Ajaraṃ amaraṃ khemaṃ, pariyesissāmi nibbutiṃ.

8. ‘‘Yaṃnūnimaṃ pūtikāyaṃ, nānākuṇapapūritaṃ;
Chaḍḍayitvāna gaccheyyaṃ, anapekkho anatthiko.

9. ‘‘Atthi hehiti so maggo, na so sakkā na hetuye;
Pariyesissāmi taṃ maggaṃ, bhavato parimuttiyā’’ti.

Ettha pana gāthāsambandhañca anuttānapadānamatthañca vatvāva gamissāma. Tattha **rahogato**ti rahasi gato, rahasi ṭhāne nisinno. **Evaṃ cintesaha**nti evaṃ cintesiṃ ahaṃ. Evanti iminā cintanākāraṃ dasseti. **Tadā**ti tasmiṃ sumedhapaṇḍitakāle. ‘‘Evaṃ cintesaha’’nti bhagavā iminā attanā saddhiṃ sumedhapaṇḍitaṃ ekattaṃ karoti. Tasmā tadā so sumedho ahamevāti pakāsento ‘‘evaṃ cintesahaṃ tadā’’ti bhagavā uttamapurisavasenāha. **Jātidhammo**ti jātisabhāvo. Esa nayo sesapadesupi. **Nibbuti**nti nibbānaṃ.

Yaṃnūnāti parivitakkanatthe nipāto, yadi panāhanti attho. **Pūtikāya**nti pūtibhūtaṃ kāyaṃ. **Nānākuṇapapūrita**nti mutta-karīsa-pubbalohita-pitta-semha-kheḷasiṅghāṇikādianekakuṇapapūritaṃ. **Anapekkho**ti anālayo. **Atthī**ti avassaṃ upalabbhati. **Hehitī**ti bhavissati, parivitakkanavacanamidaṃ. **Na so sakkā na hetuye**ti tena maggena na sakkā na bhavituṃ. So pana maggo **hetuye**ti hetubhāvāya na na hoti, hetuyevāti attho. **Bhavato parimuttiyā**ti bhavabandhanavimuttiyāti attho.

Idāni attanā parivitakkitamatthaṃ sampādayituṃ **‘‘yathāpī’’**ti ādimāha. Yathā hi loke dukkhassa paṭipakkhabhūtaṃ sukhaṃ nāma atthi, evaṃ bhave sati tappaṭipakkhena vibhavenāpi bhavitabbaṃ, yathā ca uṇhe sati tassa vūpasamabhūtaṃ sītalampi atthi, evaṃ rāgādiaggīnaṃ vūpasamena nibbānena bhavitabbaṃ. Yathā ca pāpassa lāmakassa dhammassa paṭipakkhabhūto kalyāṇo anavajjadhammopi atthiyeva, evameva pāpikāya jātiyā sati sabbajātikhepanato ajātisaṅkhātena nibbānenāpi bhavitabbamevāti. Tena vuttaṃ –

10. ‘‘Yathāpi dukkhe vijjante, sukhaṃ nāmapi vijjati;
Evaṃ bhave vijjamāne, vibhavopicchitabbako.

11. ‘‘Yathāpi uṇhe vijjante, aparaṃ vijjati sītalaṃ;
Evaṃ tividhaggi vijjante, nibbānaṃ icchitabbakaṃ.

12. ‘‘Yathāpi pāpe vijjante, kalyāṇamapi vijjati;
Evameva jāti vijjante, ajātipicchitabbaka’’nti.

Tattha **yathāpī**ti opammatthe nipāto. **Sukha**nti kāyikacetasikasukhaṃ, suṭṭhu dukkhaṃ khaṇatīti sukhaṃ. **Bhave**ti janane. **Vibhavo**ti ajananaṃ, janane vijjamāne ajananadhammopi icchitabbo. **Tividhaggi vijjante**ti tividhe rāgādike aggimhi vijjamāneti attho. **Nibbāna**nti tassa tividhassa rāgādiaggissa nibbāpanaṃ upasamanaṃ nibbānañca icchitabbaṃ. **Pāpe**ti akusale lāmake. **Kalyāṇamapī**ti kusalamapi. **Evamevā**ti evamevaṃ. **Jāti vijjante**ti jātiyā vijjamānāyāti attho. Liṅgabhedañca vibhattilopañca katvā vuttaṃ. **Ajātipī**ti jātikhepanaṃ ajātinibbānampi icchitabbaṃ.

Athāhaṃ parampi cintesiṃ – ‘‘yathā nāma gūtharāsimhi nimuggena purisena dūratova kamalakuvalayapuṇḍarīkasaṇḍamaṇḍitaṃ vimalasalilaṃ taḷākaṃ disvā – ‘katarena nu kho maggena tattha gantabba’nti taḷākaṃ gavesituṃ yuttaṃ. Yaṃ tassa agavesanaṃ, na so tassa taḷākassa doso, tassa purisasseva doso. Evameva kilesamaladhovane amatamahātaḷāke vijjamāne yaṃ tassa agavesanaṃ, na so amatasaṅkhātassa nibbānamahātaḷākassa doso, purisasseva doso. Yathā pana corehi saṃparivārito puriso palāyanamagge vijjamānepi sace so na palāyati, na so tassa maggassa doso, tassa purisasseva doso. Evameva kilesacorehi parivāretvā gahitassa purisassa vijjamāneyeva nibbānamahānagaragāmimhi sive mahāmagge tassa maggassa agavesanaṃ nāma na maggassa doso, purisasseva doso. Yathā byādhipīḷito puriso vijjamāne byādhitikicchake vejje sace taṃ vejjaṃ gavesitvā taṃ byādhiṃ na tikicchāpeti, na so vejjassa doso, tassa purisasseva doso. Evameva pana yo kilesabyādhiparipīḷito kilesavūpasamamaggakovidaṃ vijjamānameva ācariyaṃ na gavesati, tasseva doso, na kilesabyādhivināyakassa ācariyassa doso''ti. Tena vuttaṃ –

13. ''Yathā gūthagato puriso, taḷākaṃ disvāna pūritaṃ;
Na gavesati taṃ taḷākaṃ, na doso taḷākassa so.

14. ''Evaṃ kilesamaladhovaṃ, vijjante amatantaḷe;
Na gavesati taṃ taḷākaṃ, na doso amatantaḷe.

15. ''Yathā arīhi pariruddho, vijjante gamanampathe;
Na palāyati so puriso, na doso añjasassa so.

16. ''Evaṃ kilesapariruddho, vijjamāne sive pathe;
Na gavesati taṃ maggaṃ, na doso sivamañjase.

17. ''Yathāpi byādhito puriso, vijjamāne tikicchake;
Na tikicchāpeti taṃ byādhiṃ, na doso so tikicchake.

18. ''Evaṃ kilesabyādhīhi, dukkhito patipīḷito;
Na gavesati taṃ ācariyaṃ, na doso so vināyake''ti.

Tattha **gūthagato**ti gūthakūpagato, gūthena gato makkhito vā. **Kilesamaladhova**nti kilesamalasodhane, bhummatthe paccattavacanaṃ. **Amatantaḷe**ti amatasaṅkhātassa taḷākassa, sāmiatthe bhummavacanaṃ daṭṭhabbaṃ, anussaraṃ pakkhipitvā vuttaṃ. **Arīhī**ti paccatthikehi. **Pariruddho**ti samantato niruddho. **Gamanampathe**ti gamanapathe. Chandāvināsatthaṃ anussarāgamanaṃ katvā vuttaṃ. **Na palāyatī**ti yadi na palāyeyya. **So puriso**ti so corehi pariruddho puriso. **Añjasassā**ti maggassa. Maggassa hi –

> ''Maggo pantho patho pajjo, añjasaṃ vaṭumāyanaṃ;
> Nāvā uttarasetu ca, kullo ca bhisi saṅkamo''ti. (cūḷani. pārāyanatthutigāthāniddesa 101) –

Bahūni nāmāni. Svāyamidha añjasanāmena vutto. **Sive**ti sabbupaddavābhāvato sive. **Sivamañjase**ti sivassa añjasassāti attho. **Tikicchake**ti vejje. **Na tikicchāpetī**ti na tikicchāpeyya. **Na doso so tikicchake**ti tikicchakassa doso natthi, byādhitasseva dosoti attho. **Dukkhito**ti sañjātakāyikacetasikadukkho. **Ācariya**nti mokkhamaggācariyaṃ. **Vināyake**ti ācariyassa.

Evaṃ panāhaṃ cintetvā uttarimpi evaṃ cintesiṃ – ''yathāpi maṇḍanakajātiko puriso kaṇṭhe āsattaṃ kuṇapaṃ chaḍḍetvā sukhī gaccheyya, evaṃ mayāpi imaṃ pūtikāyaṃ chaḍḍetvā anapekkhena nibbānamahānagaraṃ pavisitabbaṃ. Yathā ca naranāriyo ukkārabhūmiyaṃ uccārapassāvaṃ katvā na taṃ ucchaṅgena vā ādāya dasante vā veṭhetvā ādāya gacchanti, atha kho jigucchamānā oloketumpi anicchantā anapekkhā chaḍḍetvā gacchanti, evaṃ mayāpi imaṃ pūtikāyaṃ anapekkhena chaḍḍetvā amataṃ nibbānanagaraṃ pavisituṃ vaṭṭati. Yathā ca nāvikā nāma jajjaraṃ nāvaṃ udakagāhiniṃ chaḍḍetvā anapekkhāva gacchanti, evamahampi imaṃ navahi vaṇamukhehi paggharantaṃ kāyaṃ chaḍḍetvā anapekkho nibbānamahānagaraṃ pavisissāmi. Yathā ca koci puriso muttāmaṇiveḷuriyādīni nānāvidhāni ratanāni ādāya corehi saddhiṃ maggaṃ gacchanto attano ratanavināsabhayena te core chaḍḍetvā khemaṃ maggaṃ gaṇhāti, evamayampi pūtikāyo ratanavilopakacorasadiso. Sacāhaṃ ettha taṇhaṃ karissāmi, ariyamaggakusaladhammaratanāni me nassissanti, tasmā mayā imaṃ mahācorasadisaṃ karajakāyaṃ chaḍḍetvā nibbānamahānagaraṃ pavisituṃ vaṭṭatī''ti. Tena vuttaṃ –

19. ''Yathāpi kuṇapaṃ puriso, kaṇṭhe baddhaṃ jigucchiya;
Mocayitvāna gaccheyya, sukhī serī sayaṃvasī.

20. ''Tathevimaṃ pūtikāyaṃ, nānākuṇapasañcayaṃ;
Chaḍḍayitvāna gaccheyyaṃ, anapekkho anatthiko.

21. ''Yathā uccāraṭṭhānamhi, karīsaṃ naranāriyo;
Chaḍḍayitvāna gacchanti, anapekkhā anatthikā.

22. ''Evamevāhaṃ imaṃ kāyaṃ, nānākuṇapapūritaṃ;
Chaḍḍayitvāna gacchissaṃ, vaccaṃ katvā yathā kuṭiṃ.

23. ''Yathāpi jajjaraṃ nāvaṃ, paluggaṃ udagāhiniṃ;
Sāmī chaḍḍetvā gacchanti, anapekkhā anatthikā.

24. ''Evamevāhaṃ imaṃ kāyaṃ, navacchiddaṃ dhuvassavaṃ;
Chaḍḍayitvāna gacchissaṃ, jiṇṇanāvaṃva sāmikā.

25. ''Yathāpi puriso corehi, gacchanto bhaṇḍamādiya;
Bhaṇḍacchedabhayaṃ disvā, chaḍḍayitvāna gacchati.

26. ''Evameva imaṃ kāyo, mahācorasamo viya;
Pahāyimaṃ gamissāmi, kusalacchedanābhayā''ti.

Tattha **yathāpi kuṇapaṃ puriso**ti yathāpi daharo yuvā maṇḍanakajātiko puriso ahikuṇapena vā kukkurakuṇapena vā manussakuṇapena vā kaṇṭhe āsattena aṭṭīyitvā harāyitvā jigucchitvā taṃ kuṇapaṃ mocetvā gaccheyya. **Sukhī**ti sukhito. **Serī**ti yathicchakavihārī. **Nānākuṇapasañcaya**nti anekavidhakuṇaparāsibhūtaṃ ''nānākuṇapapūrita''ntipi pāṭho.

Uccāraṭṭhānamhīti uccārenti vaccaṃ karonti etthāti uccāro, uccāro ca so ṭhānaṃ ceti uccāraṭṭhānaṃ. Atha vā ussāsiyyatīti ussāso, vaccassetaṃ nāmaṃ, tassa ṭhānaṃ ussāsaṭṭhānaṃ, tasmiṃ **ussāsaṭṭhānamhi,** ukkāraṭṭhāneti attho. **Vaccaṃ katvā yathā kuṭi**nti vaccaṃ katvā kuṭiṃ naranāriyo viyāti attho.

Jajjaranti jiṇṇaṃ. **Palugga**nti palujjantiṃ, vikirantinti attho. **Udagāhini**nti udakagāhiniṃ. **Sāmī**ti nāvāsāmikā. **Navacchidda**nti cakkhusotādīhi navahi vaṇamukhehi chiddāvacchiddehi yuttattā navacchiddaṃ. **Dhuvassava**nti dhuvanissandaṃ, niccaṃ paggharaṇāsucinti attho.

Bhaṇḍamādiyāti yaṃkiñci ratanādikaṃ bhaṇḍaṃ ādiya. **Bhaṇḍacchedabhayaṃ disvā**ti bhaṇḍassa acchindanena bhayaṃ disvāti attho. **Evamevā**ti so bhaṇḍamādāya gacchanto puriso viya. **Ayaṃ kāyo**ti ayaṃ pana kucchitānaṃ paramajegucchānaṃ āyoti kāyo. **Āyo**ti upattiṭṭhānaṃ. Āyanti tatoti āyo, kucchitā kesādayo. Iti kucchitānaṃ kesādīnaṃ āyoti kāyo. **Mahācorasamo viyā**ti cakkhuādīhi rūpādīsu piyarūpesu sārajjanādivasena pāṇātipātādinnādānādicoro hutvā sabbakusalaṃ vilumpatīti mahācorasamo. Tasmā yathā so ratanabhaṇḍamādāya corehi saddhiṃ gacchanto puriso te core pahāya gacchati, evamevāhampi imaṃ mahācorasamaṃ kāyaṃ pahāya attano sotthibhāvakaraṃ maggaṃ gavesituṃ gamissāmīti atthasambandho veditabbo. **Kusalacchedanābhayā**ti kusaladhammavilopanabhayenāti attho.

Athevaṃ sumedhapaṇḍito nānāvidhāhi upamāhi nekkhammakāraṇaṃ cintetvā punapi cintesi – ‘‘imaṃ mahādhanarāsiṃ saṃharitvā mayhaṃ pitupitāmahādayo paralokaṃ gacchantā ekakahāpaṇampi gahetvā na gatā, mayā pana gahetvā gamanakāraṇaṃ kātuṃ vaṭṭatī’’ti gantvā rañño ārocesi – ‘‘ahaṃ, mahārāja, jātijarādīhi upaddutahadayo agārasmā anagāriyaṃ pabbajissāmi, mayhaṃ anekakoṭisatasahassaṃ dhanaṃ atthi, taṃ devo paṭipajjatū’’ti. Rājā āha – ‘‘na mayhaṃ te dhanena attho, tvaṃyeva yathicchakaṃ karohī’’ti.

So ca ‘‘sādhu devā’’ti nagare bheriṃ carāpetvā mahājanassa dānaṃ datvā vatthukāme ca kilesakāme ca pahāya amaravaranagarasadisato amaranagarato nikkhamitvā ekakova nānāmigagaṇavante himavante **dhammikaṃ** nāma pabbataṃ nissāya assamaṃ katvā tattha paṇṇasālaṃ katvā pañcadosavivajjitaṃ caṅkamaṃ māpetvā aṭṭhaguṇasamupetaṃ abhiññābalaṃ samāharituṃ navadosasamannāgataṃ sāṭakaṃ pajahitvā dvādasaguṇamupāgataṃ vākacīraṃ nivāsetvā pabbaji. Evaṃ pana so pabbajito aṭṭhadosasamākiṇṇaṃ paṇṇasālaṃ pahāya dasaguṇasamannāgataṃ rukkhamūlaṃ upagantvā sabbadhaññavikatiṃ pahāya pavattaphalabhojano hutvā nisajjaṭṭhānacaṅkamanavasena padhānaṃ padahanto sattāhabbhantareyeva aṭṭhannaṃ samāpattīnaṃ pañcannañca abhiññānaṃ lābhī ahosi. Tena vuttaṃ –

27. ‘‘Evāhaṃ cintayitvāna, nekakoṭisataṃ dhanaṃ;
Nāthānāthānaṃ datvāna, himavantamupāgamiṃ.

28. ‘‘Himavantassāvidūre, dhammiko nāma pabbato;
Assamo sukato mayhaṃ, paṇṇasālā sumāpitā.

29. ‘‘Caṅkamaṃ tattha māpesiṃ, pañcadosavivajjitaṃ.

Aṭṭhaguṇasamupetaṃ, abhiññābalamāhariṃ.

30. ‘‘Sāṭakaṃ pajahiṃ tattha, navadosamupāgataṃ;
Vākacīraṃ nivāsesiṃ, dvādasaguṇamupāgataṃ.

31. ‘‘Aṭṭhadosasamākiṇṇaṃ, pajahiṃ paṇṇasālakaṃ;
Upāgamiṃ rukkhamūlaṃ, guṇe dasahupāgataṃ.

32. ‘‘Vāpitaṃ ropitaṃ dhaññaṃ, pajahiṃ niravasesato;
Anekaguṇasampannaṃ, pavattaphalamādiyiṃ.

33. ‘‘Tatthappadhānaṃ padahiṃ, nissajjaṭṭhānacaṅkame;
Abbhantaramhi sattāhe, abhiññābalapāpuṇi’’nti.

Tattha **evāha**nti evaṃ ahaṃ, heṭṭhā vuttappakārena cintetvāti attho. **Nāthānāthāna**nti sanāthānamanāthānañca aḍḍhānañceva daliddānañca ‘‘atthikā gaṇhantū’’ti saha koṭṭhāgārehi datvāti attho. **Himavantassāvidūre**ti himavantapabbatarājassa avidūre samīpe. **Dhammiko nāma pabbato**ti evaṃnāmako pabbato. Kasmā panāyaṃ dhammikoti? Yebhuyyena pana bodhisattā isipabbajjaṃ pabbajitvā taṃ pabbataṃ upanissāya abhiññāyo nibbattetvā samaṇadhammaṃ akaṃsu. Tasmā samaṇadhammassa nissayabhūtattā ‘‘dhammiko’’tveva pākaṭo ahosi. **Assamo sukato mayha**ntiādinā sumedhapaṇḍitena assamapaṇṇasālā caṅkamā sahatthā māpitā viya vuttā, na ca pana sahatthā māpitā, kintu sakkena devena pesite vissakammunā devaputtena nimmitā. Bhagavā pana tadā attano puññānubhāvena nibbattaṃ taṃ sampadaṃ sandhāya – ‘‘sāriputta, tasmiṃ pabbate –

‘Assamo sukato mayhaṃ, paṇṇasālā sumāpitā;
Caṅkamaṃ tattha māpesiṃ, pañcadosavivajjita’’’nti. – ādimāha;

Tattha **paṇṇasālā**ti paṇṇachadanasālā. **Tatthā**ti tasmiṃ assamapade. **Pañcadosavivajjita**nti pañcahi caṅkamadosehi vivajjitaṃ. Katame pañca caṅkamadosā nāma? Thaddhavisamatā, antorukkhatā, gahanacchannatā, atisambādhatā, ativisālatāti imehi pañcahi dosehi vivajjitaṃ. Ukkaṭṭhaparicchedena dīghato saṭṭhiratano vitthārato diyaḍḍharatano caṅkamo vutto. Atha vā **pañcadosavivajjita**nti pañcahi nīvaraṇadosehi vivajjitaṃ parihīnaṃ **abhiññābalamāhari**nti iminā uttarapadena sambandho daṭṭhabbo (dha. sa. aṭṭha. nidānakathā, sumedhakathā). **Aṭṭhaguṇasamupeta**nti ‘‘evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte’’ti evaṃ vuttehi aṭṭhaguṇehi (dī. ni. 1.244-245; ma. ni. 1.384-386, 431-433; pārā. 12-14) samannāgataṃ abhiññābalaṃ āhariṃ ānesinti attho.

Keci pana ‘‘aṭṭhahi samaṇasukhehi upetaṃ, aṭṭhimāni samaṇasukhāni nāma dhanadhaññapariggahābhāvo, anavajjapiṇḍapātapariyesanabhāvo, nibbutapiṇḍabhuñjanabhāvo, raṭṭhaṃ pīḷetvā dhanadhaññādīsu gaṇhantesu rājapurisesu raṭṭhapīḷanakilesābhāvo, upakaraṇesu nicchandarāgabhāvo, coravilopane nibbhayabhāvo, rājarājamahāmattehi asaṃsaṭṭhabhāvo, catūsu disāsu appaṭihatabhāvoti imehi aṭṭhahi samaṇasukhehi (apa. aṭṭha. 1.dūrenidāna, sumedhakathā; dha. sa. aṭṭha. nidānakathā) upetaṃ samupetaṃ assamaṃ māpesi’’nti assamena sambandhaṃ katvā vadanti, taṃ pāḷiyā na sameti.

Sāṭakanti vatthaṃ. **Tatthā**ti tasmiṃ assame. **Navadosamupāgata**nti, sāriputta, tattha vasanto attano nivatthapārutaṃ mahagghasāṭakaṃ **pajahiṃ** pariccajiṃ. Sāṭakaṃ pajahanto ca tattha nava dose disvā pajahinti dīpeti. Tāpasapabbajjaṃ pabbajitānañhi sāṭakasmiṃ nava dosā pakāsitā. Katame nava? Sāṭakassa mahagghabhāvo, parapaṭibaddhabhāvo, paribhogena lahukaṃ kilissanabhāvo, kiliṭṭho ca dhovitabbo puna rajitabbo ca hoti paribhogena jīraṇabhāvo, jiṇṇassa puna tunnakaraṇaṃ vā aggaḷadānaṃ vā kātabbaṃ hoti puna pariyesanāya durabhisambhavabhāvo, tāpasapabbajjāya ananucchavikabhāvo, paccatthikānaṃ sādhāraṇabhāvo, yathā naṃ na paccatthikā gaṇhanti, evaṃ gopetabbo hoti paridahato vibhūsanaṭṭhānabhāvo, gahetvā carantassa mahicchabhāvoti etehi navahi dosehi (apa. aṭṭha. 1.dūrenidāna, sumedhakathā) upagataṃ sāṭakaṃ pahāya vākacīraṃ nivāsesinti dīpeti. **Vākacīra**nti muñjatiṇaṃ hīrāhīraṃ katvā ganthetvā kataṃ vākamayacīraṃ nivāsanapārupanatthāya ādiyinti attho. **Dvādasaguṇamupāgata**nti dvādasahi ānisaṃsehi upetaṃ. Ettha **guṇa-**saddo ānisaṃsaṭṭho ‘‘sataguṇā dakkhiṇā pāṭikaṅkhitabbā’’tiādīsu (ma. ni. 3.379) viya. **Ma-**kāro padasandhikaro. Vākacīrasmiṃ dvādasānisaṃsā appagghatā, aparāyattatā, sahatthā kātuṃ sakkuṇeyyatā, paribhogena jiṇṇepi sibbitabbābhāvo, corabhayābhāvo pariyesantassa sukhena karaṇabhāvo, tāpasapabbajjāya sāruppabhāvo, sevamānassa vibhūsanaṭṭhānābhāvo, cīvarappaccaye appicchabhāvo, paribhogasukhabhāvo, vākuppattiyā sulabhabhāvo, vākacīre naṭṭhepi anapekkhabhāvoti imehi dvādasahi guṇehi sampannaṃ (apa. aṭṭha. 1.dūrenidāna, sumedhakathā; dha. sa. aṭṭha. nidānakathā).

Atha sumedhapaṇḍito tattha paṇṇasālāyaṃ viharanto paccūsasamaye paccuṭṭhāya attano nikkhamanakāraṇaṃ paccavekkhamāno evaṃ kira cintesi – ‘‘ahaṃ pana navakanakakaṭakanūpurādisaṅghaṭṭanasaddasammissita-madhurahasitakathitagehajanaramaṇīyaṃ uḷāravibhavasobhitaṃ suravarabhavanākāramagāraṃ kheḷapiṇḍaṃ viya pahāya vivekārāmatāya sabbajanapāpapavāhanaṃ tapovanaṃ paviṭṭhosmi, idha pana me paṇṇasālāya vāso dutiyo gharāvāso viya hoti, handāhaṃ rukkhamūle vaseyya’’nti. Tena vuttaṃ –

31. ‘‘Aṭṭhadosasamākiṇṇaṃ, pajahiṃ paṇṇasālaka’’nti.

Tattha **aṭṭhadosasamākiṇṇa**nti aṭṭhahi dosehi samākiṇṇaṃ saṃyuttaṃ. Katamehi aṭṭhahi? Mahāsambhārehi nipphādanīyatā, tiṇapaṇṇamattikādīhi niccaṃ paṭijagganīyatā, senāsanaṃ nāma mahallakassa pāpuṇātīti avelāya vuṭṭhāpiyamānassa cittekaggatā na hotīti vuṭṭhāpanīyabhāvo, sītuṇhassa paṭighātena kāyassa sukhumālakaraṇabhāvo, gharaṃ paviṭṭhena yaṃ kiñci pāpaṃ sakkā kātunti garahapaṭicchādanakaraṇabhāvo, ‘‘mayhamida’’nti sapariggahabhāvo, gehassa atthibhāvo sadutiyakavāso, ūkāmaṅgulagharagoḷikādīnaṃ sādhāraṇatāya bahusādhāraṇabhāvoti iti ime aṭṭha ādīnave (apa. aṭṭha. 1.dūrenidāna, sumedhakathā) disvā mahāsatto paṇṇasālaṃ pajahiṃ.

Guṇe dasahupāgatanti channaṃ paṭikkhipitvā dasahi guṇehi upetaṃ, rukkhamūlaṃ upagatosmīti attho. Katamehi dasahi? Appasamārambhatā, upagamanamattamevettha hotīti sulabhānavajjatā, abhiṇhaṃ tarupaṇṇavikāradassanena aniccasaññāsamuṭṭhāpanatā, senāsanamaccherābhāvo, tattha hi pāpaṃ karonto lajjatīti pāpakaraṇārahābhāvo, pariggahakaraṇābhāvo, devatāhi saha vāso, channapaṭikkhepo, paribhogasukhatā, rukkhamūlasenāsanassa gatagataṭṭhāne sulabhatāya anapekkhabhāvoti iti ime dasa guṇe (apa. aṭṭha. 1.dūrenidāna, sumedhakathā) disvā rukkhamūlaṃ upagatosmīti vadati. Āha ca –

‘‘Vaṇṇito buddhaseṭṭhena, nissayoti ca bhāsito;
Nivāso pavivittassa, rukkhamūlasamo kuto.

‘‘Āvāsamaccherahare, devatāparipālite;
Pavivitte vasanto hi, rukkhamūlamhi subbato.

‘‘Abhirattāni nīlāni, paṇḍūni patitāni ca;
Passanto tarupaṇṇāni, niccasaññaṃ panūdati.

‘‘Tasmā hi buddhadāyajjaṃ, bhāvanābhiratālayaṃ;
Vivittaṃ nātimaññeyya, rukkhamūlaṃ vicakkhaṇo’’ti. (visuddhi. 1.32);

Atha sumedhapaṇḍito paṇṇasālāya diṭṭhadoso hutvā rukkhamūlasenāsane laddhānisaṃso viharanto uttaripi cintesi – ‘‘āhāratthāya me gāmagamanaṃ āhārapariyesanadukkhaṃ, nāhaṃ kenaci pārijuññena nikkhamitvā āhāratthāya pabbajito, āhārapariyesanamūlassa ca dukkhassa pamāṇaṃ natthi, yaṃnūnāhaṃ pavattaphalena yāpeyya’’nti. Imaṃ pana atthavisesaṃ dīpento –

32-33. ‘‘Vāpitaṃ ropitaṃ dhaññaṃ, pajahiṃ niravasesato.

Anekaguṇasampannaṃ, pavattaphalamādiyi’’nti. – ādimāha;

Tattha **vāpita**nti vapitvā nipphannaṃ. **Ropita**nti ropitvā nipphannaṃ, vapanaropanavasena duvidhāva sassanipphatti, taṃ duvidhampi attano appicchatāya pahāya pavattaphalena yāpesiṃ. **Pavattaphala**nti sayameva patitaphalaṃ. **Ādiyi**nti paribhuñjiṃ.

‘‘Pavattaphalasantuṭṭho, aparāyattajīviko;
Pahīnāhāraloluppo, hoti cātuddiso muni.

‘‘Jahāti rasataṇhañca, ājīvo tassa sujjhati;
Tasmā hi nātimaññeyya, pavattaphalabhojana’’nti. (visuddhi. 1.26 thokaṃ visadisaṃ) –

Evaṃ pavattamāno sumedhapaṇḍito nacirasseva antosattāhe aṭṭha samāpattiyo pañca abhiññāyo ca pāpuṇi. Imamatthaṃ pakāsentena **‘‘tatthappadhānaṃ padahi’’**ntiādi vuttaṃ. Tattha **tatthā**ti tasmiṃ assame. **Padhāna**nti vīriyaṃ, vīriyañhi padahitabbato padhānabhāvakaraṇato vā ‘‘padhāna’’nti vuccati. **Padahi**nti vīriyamārabhiṃ. **Nissajjaṭṭhānacaṅkame**ti nisajjāya ca ṭhānena ca caṅkamena ca.

Sumedhapaṇḍito pana seyyaṃ paṭikkhipitvā nisajjaṭṭhānacaṅkameheva rattindivaṃ vītināmetvā sattāhabbhantareyeva abhiññābalaṃ pāpuṇi. Evaṃ pana abhiññābalaṃ patvā sumedhatāpase samāpattisukhena vītināmente tadā sabbajanasaṅgahakaro mārabalabhayaṃkaro ñāṇadīpaṅkaro **dīpaṅkaro** nāma satthā loke udapādi.

Saṅkhepeneva tassāyamānupubbikathā – ayaṃ kira dīpaṅkaro nāma mahāsatto samattiṃsa pāramiyo pūretvā vessantarattabhāvasadise attabhāve ṭhito pathavikampanādīni mahādānāni datvā āyupariyosāne tusitapure nibbattitvā tattha yāvatāyukaṃ ṭhatvā dasasahassacakkavāḷadevatāhi sannipatitvā –

‘‘Kālo kho te mahāvīra, uppajja mātukucchiyaṃ;
Sadevakaṃ tārayanto, bujjhassu amataṃ pada’’nti. (bu. vaṃ. 1.67) –

Vutte tato so devatānaṃ vacanaṃ sutvā ca pañca mahāvilokanāni viloketvā tato cuto rammavatīnagare attano yasavibhūtiyā vijitavāsudevassa naradevassa sudevassa nāma rañño kule sumedhāya deviyā kucchismiṃ āsāḷhipuṇṇamiyā uttarāsāḷhanakkhattena paṭisandhiṃ gahetvā mahatā parivārena parihariyamāno mahādeviyā kucchimhi maṇikūṭagato viya kenaci asucinā amakkhito dasa māse vasitvā saliladharavivaragato saradakālacando viya tassā udarato nikkhami.

Dvattiṃsa pubbanimittāni

Tassa pana dīpaṅkarakumārassa paṭisandhikkhaṇepi vijātakkhaṇepi **dvattiṃsa pubbanimittāni** pāṭihāriyāni pāturahesuṃ. Sabbasabbaññubodhisattesu mātukucchiṃ okkamantesu nikkhamantesu sambujjhantesu dhammacakkaṃ pavattantesūti imesu catūsu ṭhānesu dvattiṃsa pāṭihāriyāni pavattanteva. Tasmā mayā pākaṭattā dīpaṅkarakumārassa jātiyaṃ dassitāni –

‘‘Dīpaṅkare cārukare kumāre, sivaṃkare santikareva jāte;
Pakampi saṅkampi tadā samantā, sahassasaṅkhyā dasalokadhātu.

‘‘Cakkavāḷasahassesu, dasasahasseva devatā;
Ekasmiṃ cakkavāḷasmiṃ, tadā sannipatiṃsu tā.

‘‘Bodhisattaṃ mahāsattaṃ, jātamattantu devatā;
Paṭhamaṃ paṭiggaṇhiṃsu, pacchā taṃ manujā pana.

‘‘Avāditā kenaci cammanaddhā, supokkharā dundubhiyo ca vīṇā;
Aghaṭṭitānābharaṇāni tasmiṃ, khaṇe samantā madhuraṃ raviṃsu.

‘‘Chijjiṃsu sabbattha ca bandhanāni, sayaṃ vigacchiṃsu ca sabbarogā;
Rūpāni passiṃsu ca jātiandhā, saddaṃ samantā badhirā suṇiṃsu.

‘‘Anussatiṃ jātijaḷā manussā, labhiṃsu yānaṃ padasāva paṅgulā;
Videsayātā sayameva nāvā, sapaṭṭanaṃ sīghamupāgamiṃsu.

‘‘Ākāsaṭṭhaṃ bhūmigatañca sabbaṃ, sayaṃ samantā ratanaṃ viroci;
Nibbāyi ghore niraye hutāso, nadīsu toyampi ca nappavatti.

‘‘Lokantare dukkhanirantarepi, pabhā uḷārā vipulā ahosi;
Tathā tadā santataraṅgamālo, mahāsamuddo madhurodakoyaṃ.

‘‘Na vāyi vāto pharuso kharo vā, samphullapupphā taravo ahesuṃ;
Viroci cando adhikaṃ satāro, na cāpi uṇho sūriyo ahosi.

‘‘Khagā nabhamhāpi ca rukkhato ca, haṭṭhāva heṭṭhā pathaviṃ bhajiṃsu;
Mahācatuddīpagato ca megho, pavassi toyaṃ madhuraṃ samantā.

‘‘Ṭhatvāva dibbe bhavane sakasmiṃ, pasannacittā pana devatāyo;
Nacciṃsu gāyiṃsu ca vādayiṃsu, seḷiṃsu tā keḷimakaṃsu ceva.

‘‘Sayaṃ kira dvāramahākavāṭā, khaṇeva tasmiṃ vivaṭā ahesuṃ;
Mahājane neva khudā pipāsā, pīḷesi lokaṃ kira kañci kañci.

‘‘Ye niccaverā pana pāṇisaṅghā, te mettacittaṃ paramaṃ labhiṃsu;
Kākā ulūkehi cariṃsu saddhiṃ, koṇā varāhehi akaṃsu keḷiṃ.

‘‘Ghorāpi sappānamukhāpi sappā, kīḷiṃsu kāmaṃ nakulehi saddhiṃ;
Gaṇhiṃsu majjārasiresu yūkā, vissatthacittā gharamūsikāpi.

‘‘Buddhantarenāpi aladdhatoye, pisācaloke vigatā pipāsā;
Khujjā ahesuṃ samacārukāyā, mūgā ca vācaṃ madhuraṃ lapiṃsu.

‘‘Pasannacittā pana pāṇisaṅghā, tadaññamaññaṃ piyamālapiṃsu;
Assā ca hesiṃsu pahaṭṭhacittā, gajjiṃsu mattā varavāraṇāpi.

‘‘Surabhicandanacuṇṇasamākulā, kusumakuṅkumadhūpasugandhinī;
Vividhacārumahaddhajamālinī, dasasahassi ahosi samantato’’ti.

Tatra hissa dasasahassilokadhātukampo sabbaññutaññāṇapaṭilābhassa pubbanimittaṃ, devatānaṃ ekacakkavāḷe sannipāto dhammacakkappavattanakāle ekappahāreneva sannipatitvā dhammapaṭiggahaṇassa pubbanimittaṃ, paṭhamaṃ devatānaṃ paṭiggahaṇaṃ catunnaṃ rūpāvacarajjhānānaṃ paṭilābhassa pubbanimittaṃ, pacchā manussānaṃ paṭiggahaṇaṃ catunnaṃ arūpāvacarajjhānānaṃ paṭilābhassa pubbanimittaṃ, cammanaddhadundubhīnaṃ sayameva vajjanaṃ mahantiyā dhammabheriyā anusāvanassa pubbanimittaṃ, vīṇābharaṇānaṃ sayameva vajjanaṃ anupubbavihārapaṭilābhassa pubbanimittaṃ, bandhanānaṃ sayameva chedo asmimānasamucchedassa pubbanimittaṃ, mahājanassa sabbarogavigamo catusaccaphalapaṭilābhassa pubbanimittaṃ, jaccandhānaṃ rūpadassanaṃ dibbacakkhupaṭilābhassa pubbanimittaṃ, badhirānaṃ saddassavanaṃ dibbasotadhātupaṭilābhassa pubbanimittaṃ.

Jātijaḷānaṃ anussatuppādo catusatipaṭṭhānapaṭilābhassa pubbanimittaṃ, paṅgulānaṃ padasā gamanaṃ caturiddhipādapaṭilābhassa pubbanimittaṃ, videsagatānaṃ nāvānaṃ sapaṭṭanāgamanaṃ catupaṭisambhidādhigamassa, ratanānaṃ sayameva virocanaṃ dhammobhāsapaṭilābhassa, niraye agginibbāyanaṃ ekādasagginibbāyanassa, nadīsu toyassa nappavattanaṃ catuvesārajjapaṭilābhassa, lokantare āloko avijjandhakāraṃ vidhametvā ñāṇalokadassanassa, mahāsamuddassa madhurodakatā nibbānarasena ekarasabhāvassa, vātassa avāyanaṃ dvāsaṭṭhidiṭṭhigatabhedanassa, tarūnaṃ pupphitabhāvo vimuttipupphehi pupphitabhāvassa pubbanimittaṃ.

Candassa ativirocanaṃ bahujanakantatāya pubbanimittaṃ, sūriyassa nātiuṇhavimalabhāvo kāyikacetasikasukhuppattiyā, khagānaṃ nagādīhi pathavigamanaṃ ovādaṃ sutvā mahājanassa pāṇehi saraṇagamanassa, mahato catuddīpagatameghassa pavassanaṃ mahato dhammavassassa, devatānaṃ sakasakabhavanesveva ṭhatvā naccādīhi kīḷanaṃ buddhabhāvaṃ patvā udānudānassa, dvārakavāṭānaṃ sayameva vivaraṇaṃ aṭṭhaṅgikamaggadvāravivaraṇassa, khudāpīḷanassa abhāvo vimuttisukhena sukhitabhāvassa, verīnaṃ mettacittapaṭilābho catubrahmavihārapaṭilābhassa, dasasahassilokadhātuyā ekadhajamālitā ariyadhajamālitāya pubbanimittaṃ, sesavisesā pana sesabuddhaguṇapaṭilābhassa pubbanimittānīti veditabbā.

Atha **dīpaṅkarakumāro** mahatiyā sampattiyā paricāriyamāno anukkamena bhaddaṃ yobbanaṃ patvā tiṇṇaṃ utūnaṃ anucchavikesu tīsu pāsādesu devalokasiriṃ viya rajjasirimanubhavanto uyyānakīḷāya gamanasamaye anukkamena jiṇṇabyādhimatasaṅkhāte tayo devadūte disvā sañjātasaṃvego nivattitvā sudassananagarasadisavibhavasobhaṃ rammavatī nāma nagaraṃ pāvisi. Nagaraṃ pavisitvā puna catutthavāre hatthācariyaṃ pakkosāpetvā etadavoca – ‘‘ahaṃ, tāta, uyyānadassanatthāya nikkhamissāmi hatthiyānāni kappāpehī’’ti. So ‘‘sādhu, devā’’ti paṭisuṇitvā caturāsītihatthisahassāni kappāpesi. Atha vissakammo nāma devaputto bodhisattaṃ nānāvirāgavasananivāsanaṃ āmukkamuttāhārakeyūraṃ ruciranavakanakakaṭakamakuṭakuṇḍaladharaṃ paramasurabhikusumamālasamalaṅkatasiroruhaṃ samalaṅkari kira. Atha dīpaṅkarakumāro devakumāro viya caturāsītiyā hatthisahassehi parivuto hatthikkhandhavaragato mahatā balakāyena parivuto ratijananaṃ uyyānaṃ pavisitvā hatthikkhandhato oruyha taṃ uyyānamanusañcaritvā paramaruciradassane sakahadayasītale silātale nisīditvā pabbajjāya cittaṃ uppādesi. Taṅkhaṇaññeva suddhāvāsakhīṇāsavo mahābrahmā aṭṭha samaṇaparikkhāre ādāya mahāpurisassa cakkhupathe pāturahosi.

Mahāpuriso taṃ disvā – ‘‘kimida’’nti pucchitvā, ‘‘samaṇaparikkhāro’’ti sutvā alaṅkārabhaṇḍaṃ omuñcitvā pasādhanabhaṇḍāgārikassa hatthe datvā maṅgalakhaggamādāya saddhiṃ makuṭena kese chinditvā antalikkhe ākāse ukkhipi. Atha sakko devarājā suvaṇṇacaṅkoṭakena taṃ kesamakuṭaṃ ādāya sinerumuddhani tiyojanappamāṇaṃ indanīlamaṇimayaṃ **makuṭacetiyaṃ** nāma akāsi. Atha mahāpuriso devadattiyaṃ arahattadhajaṃ kāsāvaṃ paridahitvā sāṭakayugaṃ ākāse khipi. Taṃ brahmā paṭiggahetvā brahmaloke dvādasayojanikaṃ sabbaratanamayaṃ cetiyamakāsi. Dīpaṅkarakumāraṃ pana pabbajantaṃ ekā purisakoṭi anupabbaji. Tāya pana parisāya parivuto bodhisatto dasa māse padhānacariyaṃ acari. Atha visākhapuṇṇamāya aññataraṃ nagaraṃ piṇḍāya pāvisi.

Tasmiṃ kira nagare taṃdivasaṃ devatānaṃ balikaraṇatthāya nirudakapāyāsaṃ paciṃsu. Tassa pana mahāsattassa saparisassa piṇḍāya paviṭṭhassa manussā adaṃsu. Taṃ kira sabbesaṃ koṭisaṅkhyāyānaṃ bhikkhūnaṃ pariyattaṃ ahosi. Mahāpurisassa pana patte devatā dibbojaṃ pakkhipiṃsu. Taṃ paribhuñjitvā tattheva sālavane divāvihāraṃ vītināmetvā sāyanhasamaye paṭisallānā vuṭṭhāya gaṇaṃ vissajjetvā **sunandena** nāmājīvakena dinnā aṭṭha tiṇamuṭṭhiyo gahetvā pipphalibodhirukkhamūlaṃ gantvā tiṇasantharaṃ santharitvā navutihatthaṃ bodhikkhandhaṃ piṭṭhito katvā pallaṅkaṃ ābhujitvā caturaṅgavīriyaṃ adhiṭṭhahitvā bodhirukkhamūle nisīdi.

Tato mārabalaṃ vidhamitvā rattiyā paṭhamayāme pubbenivāsaṃ anussaritvā majjhimayāme dibbacakkhuṃ visodhetvā pacchimayāme anulomapaṭilomavasena paccayākāraṃ sammasitvā ānāpānacatutthajjhānaṃ samāpajjitvā tato vuṭṭhāya pañcasu khandhesu abhinivisitvā udayabbayavasena samapaññāsa lakkhaṇāni disvā yāva gotrabhuñāṇaṃ vipassanaṃ vaḍḍhetvā aruṇodaye ariyamaggena sakalabuddhaguṇe paṭivijjhitvā buddhasīhanādaṃ naditvā sattasattāhaṃ bodhisamīpeyeva vītināmetvā brahmuno dhammadesanaṃ paṭiññāya **sunandārāme** dhammacakkaṃ pavattetvā koṭisatānaṃ devamanussānaṃ dhammāmataṃ pāyetvā catuddīpikamahāmegho viya dhammavassaṃ vassento mahājanassa bandhanamokkhaṃ karonto janapadacārikaṃ vicari.

Tadā kira sumedhapaṇḍito samāpattisukhena vītināmento neva pathavikampanamaddasa na tāni nimittāni. Tena vuttaṃ –

34. ‘‘Evaṃ me siddhippattassa, vasībhūtassa sāsane;
Dīpaṅkaro nāma jino, uppajji lokanāyako.

35. ‘‘Uppajjante ca jāyante, bujjhante dhammadesane;
Caturo nimitte nāddasaṃ, jhānaratisamappito’’ti.

Tattha **eva**nti idāni vattabbaṃ nidasseti. **Me**ti mama. **Siddhippattassā**ti pañcābhiññāsiddhippattassa. **Vasībhūtassā**ti bhūtavasissa, ciṇṇavasībhāvamupagatassāti attho. **Sāsane**ti vivekamānasānaṃ sāsane, anādaralakkhaṇe sāmivacanaṃ daṭṭhabbaṃ. **Jino**ti kilesārijayanena jino.

Uppajjanteti paṭisandhiggahaṇe. **Jāyante**ti mātukucchito nikkhamane. **Bujjhante**ti anuttaraṃ sammāsambodhiṃ abhisambujjhante. **Dhammadesane**ti dhammacakkappavattane. **Caturo nimitte**ti cattāri nimittāni. Dīpaṅkarassa dasabalassa paṭisandhi-jāti-bodhi-dhammacakkappavattanesu catūsu ṭhānesu dasasahassilokadhātukampanādīni nimittānīti attho. Etthāha – tāni pana bahūni nimittāni, kasmā ‘‘caturo nimitte’’ti vuttaṃ, ayuttaṃ nanūti? Nāyuttaṃ, yadipi etāni bahūni nimittāni, catūsu ṭhānesu pana pavattattā ‘‘caturo nimitte’’ti vuttaṃ. **Nāddasa**nti nāddasiṃ. Idāni tesaṃ catunnaṃ nimittānaṃ adassane kāraṇaṃ niddisanto **‘‘jhānaratisamappito’’**ti āha. **Jhānaratī**ti samāpattisukhassetaṃ adhivacanaṃ. Jhānaratiyā samappitattā samaṅgībhūtattā tāni nimittāni nāddasanti attho.

Atha tasmiṃ kāle dīpaṅkaradasabalo catūhi khīṇāsavasatasahassehi parivuto anupubbena cārikaṃ caramāno paramarammaṃ rammaṃ nāma nagaraṃ patvā **sudassana**mahāvihāre paṭivasati. Rammanagaravāsino ‘‘dīpaṅkaro kira dasabalo anuttaraṃ sammāsambodhiṃ patvā pavattitavaradhammacakko anupubbena cārikaṃ caramāno rammanagaraṃ patvā sudassanamahāvihāre paṭivasatī’’ti sutvā sappiādīni bhesajjāni gahetvā bhuttapātarāsā suddhuttarāsaṅgā pupphadhūpagandhahatthā yena buddho tenupasaṅkamiṃsu, upasaṅkamitvā satthāraṃ vanditvā pupphādīhi pūjetvā ekamantaṃ nisīditvā atimadhuraṃ dhammakathaṃ sutvā svātanāya bhagavantaṃ nimantetvā uṭṭhāyāsanā dasabalaṃ padakkhiṇaṃ katvā pakkamiṃsu.

Te punadivase asadisamahādānaṃ sajjetvā maṇḍapaṃ kāretvā vimalakomalehi nīluppalehi chādetvā catujjātigandhena paribhaṇḍaṃ kāretvā lājapañcamāni surabhikusumāni vikiritvā maṇḍapassa catūsu koṇesu sītalamadhuravāripuṇṇā cāṭiyo ṭhapetvā kadalipaṇṇehi pidahitvā maṇḍapopari jayasumanakusumasadisaṃ paramaruciradassanaṃ celavitānaṃ bandhitvā suvaṇṇamaṇirajatatārakāhi racayitvā tattha gandhadāmapupphadāmapattadāmaratanadāmāni olambetvā dhūpehi duddinaṃ katvā sakalañca taṃ rammaṃ rammanagaraṃ sammaṭṭhaṃ saphalakadaliyo ca pupphasamalaṅkate puṇṇaghaṭe ca ṭhapāpetvā nānāvirāgā dhajapaṭākāyo ca samussāpetvā mahāvīthiyā ubhosu passesu sāṇipākārehi parikkhipitvā dīpaṅkaradasabalassa āgamanamaggaṃ alaṅkarontā udakaparibhinnaṭṭhānesu paṃsuṃ pakkhipitvā cikkhallakampi pathaviṃ asamaṃ samaṃ katvā muttāsadisāhi vālukāhi ākiranti, lājapañcamehi ca pupphehi ākiranti, saphalakadalikamuke ca patiṭṭhāpenti.

Atha tasmiṃ kāle sumedhatāpaso attano assamapadato uggantvā rammanagaravāsīnaṃ tesaṃ manussānaṃ uparibhāgena ākāsena gacchanto te haṭṭhapahaṭṭhe maggaṃ sodhente ca alaṅkaronte ca disvā – ‘‘kiṃ nu kho kāraṇa’’nti cintetvā sabbesaṃ passantānaññeva ākāsato oruyha ekamante ṭhatvā te manusse pucchi – ‘‘ambho! Kassatthāya tumhe imaṃ maggaṃ sodhethā’’ti? Tena vuttaṃ –

36. ‘‘Paccantadesavisaye, nimantetvā tathāgataṃ;
Tassa āgamanaṃ maggaṃ, sodhenti tuṭṭhamānasā.

37. ‘‘Ahaṃ tena samayena, nikkhamitvā sakassamā;
Dhunanto vākacīrāni, gacchāmi ambare tadā.

38. ‘‘Vedajātaṃ janaṃ disvā, tuṭṭhahaṭṭhaṃ pamoditaṃ;
Orohitvāna gaganā, manusse pucchi tāvade.

39. ‘‘Tuṭṭhahaṭṭho pamudito, vedajāto mahājano;
Kassa sodhīyati maggo, añjasaṃ vaṭumāyana’’nti.

Tattha **paccantadesavisaye**ti majjhimadesasseva ekapasse paccantadesasaññite janapade. **Tassa āgamanaṃ magga**nti tena āgantabbaṃ magganti attho. **Ahaṃ tena samayenā**ti ahaṃ tasmiṃ samaye, bhummatthe cetaṃ karaṇavacanaṃ daṭṭhabbaṃ. **Sakassamā**ti attano assamapadato nikkhamitvā. **Dhunanto**ti odhunanto. **‘‘Tena samayena’’ ca, ‘‘tadā’’ cā**ti imesaṃ dvinnaṃ padānaṃ ekatthattā purimassa nikkhamanakiriyāya pacchimassa ca gamanakiriyāya saddhiṃ sambandho veditabbo, itarathā punaruttidosā na muccati. **Tadā**ti tasmiṃ samaye.

Vedajātanti sañjātasomanassaṃ. **Tuṭṭhahaṭṭhaṃ pamodita**nti imāni tīṇi padāni aññamaññavevacanāni aññamaññassa atthadīpanāni. Atha vā sukhena **tuṭṭhaṃ,** pītiyā **haṭṭhaṃ,** pāmojjena **pamuditaṃ**. **Orohitvānā**ti otaritvā. **Manusse pucchī**ti mānuse pucchi. Ayameva vā pāṭho. **Tāvade**ti tadā, taṅkhaṇeyevāti attho. Idāni pucchitamatthaṃ dassentena **''tuṭṭhahaṭṭho pamudito''**tiādi vuttaṃ. Tattha ayaṃ mahājano tuṭṭhahaṭṭho pamoditahadayo hutvā maggaṃ sodheti, kiṃ kāraṇā sodheti, kassatthāya vā sodhetīti? Evaṃ ''sodheti'' saddaṃ āharitvā attho daṭṭhabbo, itarathā na yujjati. **Sodhīyatī**ti suddhabhāvo karīyati. **Maggo añjasaṃ vaṭumāyana**nti maggassevetāni vevacanāni.

Evaṃ tena sumedhatāpasena puṭṭhā te manussā āhaṃsu – ''bhante sumedha, kiṃ na jānātha dīpaṅkaro nāma buddho anuttaraṃ sammāsambodhiṃ patvā pavattitavaradhammacakko janapadacārikaṃ caramāno anukkamena amhākaṃ nagaraṃ patvā sudassanamahāvihāre paṭivasati, mayaṃ taṃ bhagavantaṃ nimantayitvā tasseva buddhassa bhagavato āgamanamaggaṃ sodhemā''ti. Tato taṃ sutvā sumedhapaṇḍito cintesi – ''buddhoti kho panesa ghosopi dullabho, pageva buddhuppādo, tena hi mayāpi imehi manussehi saddhiṃ dasabalassa āgamanamaggaṃ sodhetuṃ vaṭṭatī''ti. So te manusse āha – ''sace, bho, tumhe imaṃ maggaṃ buddhassa sodhetha, mayhampi ekaṃ okāsaṃ detha, ahampi tumhehi saddhiṃ buddhassa maggaṃ sodhessāmī''ti. Tato te ''sādhū''ti sampaṭicchitvā – ''ayaṃ sumedhapaṇḍito mahiddhiko mahānubhāvo''ti jānamānā dubbisodhanaṃ udakasambhinnaṃ ativiya visamaṃ ekaṃ okāsaṃ sallakkhetvā – ''imaṃ okāsaṃ tumhe sodhetha alaṅkarotha cā''ti adaṃsu. Tato sumedhapaṇḍito buddhārammaṇaṃ pītiṃ uppādetvā cintesi – ''ahaṃ pana imaṃ okāsaṃ iddhiyā paramadassanīyaṃ kātuṃ pahomi, evaṃ kate pana maṃ na paritosessati. Ajja pana mayā kāyaveyyāvaccaṃ kātuṃ vaṭṭatī''ti paṃsuṃ āharitvā taṃ padesaṃ pūreti.

Tassa pana tasmiṃ padese asodhite vippakateyeva rammanagaravāsino manussā bhagavato kālamārocesuṃ – ''niṭṭhitaṃ, bhante, bhatta''nti. Evaṃ tehi kāle ārocite dasabalo jayasumanakusumasadisavaṇṇaṃ dupaṭṭacīvaraṃ timaṇḍalaṃ paṭicchādetvā nivāsetvā tassupari suvaṇṇapāmaṅgena jayasumanakusumakalāpaṃ parikkhipanto viya vijjulatāsassirikaṃ kāyabandhanaṃ bandhitvā kanakagirisikharamatthake lākhārasaṃ parisiñcanto viya suvaṇṇacetiyaṃ pavāḷajālena parikkhipanto viya ca suvaṇṇagghikaṃ rattakambalena paṭimuñcanto viya ca saradasamayarajanikaraṃ rattavalāhakena paṭicchādento viya ca lākhārasena tintakiṃsukakusumasadisavaṇṇaṃ rattavarapaṃsukūlacīvaraṃ pārupitvā gandhakuṭidvārato kañcanaguhato sīho viya nikkhamitvā gandhakuṭipamukhe aṭṭhāsi. Atha sabbe bhikkhū attano attano pattacīvaramādāya bhagavantaṃ parivārayiṃsu. Te pana parivāretvā ṭhitā bhikkhū evarūpā ahesuṃ –

''Appicchā pana santuṭṭhā, vattāro vacanakkhamā;
Pavivittā asaṃsaṭṭhā, vinītā pāpagarahino.

''Sabbepi sīlasampannā, samādhijjhānakovidā;
Paññāvimuttisampannā, tipañcacaraṇāyutā.

''Khīṇāsavā vasippattā, iddhimanto yasassino;
Santindriyā damappattā, suddhā khīṇapunabbhavā''ti.

Iti bhagavā sayaṃ vītarāgo vītarāgehi vītadoso vītadosehi vītamoho vītamohehi parivuto ativiya virocittha. Atha satthā mahānubhāvānaṃ khīṇāsavānaṃ chaḷabhiññānaṃ catūhi satasahassehi parivuto marugaṇaparivuto dasasatanayano viya brahmagaṇaparivuto hāritamahābrahmā viya ca aparimitasamayasamupacitakusalabalajanitāya anopamāya buddhalīḷāya tārāgaṇaparivuto saradasamayarajanikaro viya ca gaganatalaṃ taṃ maggaṃ alaṅkatapaṭiyattaṃ paṭipajji.

''Suvaṇṇavaṇṇāya pabhāya dhīro, suvaṇṇavaṇṇe kira maggarukkhe;
Suvaṇṇavaṇṇe kusume karonto, suvaṇṇavaṇṇo paṭipajji maggaṃ''.

Sumedhatāpasopi tena alaṅkatapaṭiyattena maggena āgacchantassa dīpaṅkarassa bhagavato dvattiṃsamahāpurisalakkhaṇapaṭimaṇḍitaṃ asītiyā anubyañjanehi anurañjitaṃ byāmappabhāya parikkhepaṃ sassirikaṃ indanīlamaṇisadisaṃ ākāse nānappakārā vijjulatā viya chabbaṇṇabuddharasmiyo vissajjentaṃ rūpasobhaggappattaṃ attabhāvaṃ akkhīni ummīletvā oloketvā – ‘‘ajja mayā dasabalassa jīvitapariccāgaṃ kātuṃ vaṭṭatī’’ti, ‘‘mā bhagavā kalale akkami, maṇimayaphalakasetuṃ akkamanto viya saddhiṃ catūhi khīṇāsavasatasahassehi mama piṭṭhiṃ akkamanto gacchatu, taṃ me bhavissati dīgharattaṃ hitāya sukhāyā’’ti kese mocetvā ajinajaṭāvākacīrāni kāḷavaṇṇe kalale pattharitvā tattheva kalalapiṭṭhe nipajji. Tena vuttaṃ –

40. ‘‘Te me puṭṭhā viyākaṃsu, buddho loke anuttaro;
Dīpaṅkaro nāma jino, uppajji lokanāyako;
Tassa sodhīyati maggo, añjasaṃ vaṭumāyanaṃ.

41. ‘‘Buddhoti vacanaṃ sutvāna, pīti uppajji tāvade;
Buddho buddhoti kathayanto, somanassaṃ pavedayiṃ.

42. ‘‘Tattha ṭhatvā vicintesiṃ, tuṭṭho saṃviggamānaso;
Idha bījāni ropissaṃ, khaṇo ve mā upaccagā.

43. ‘‘Yadi buddhassa sodhetha, ekokāsaṃ dadātha me;
Ahampi sodhayissāmi, añjasaṃ vaṭumāyanaṃ.

44. ‘‘Adaṃsu te mamokāsaṃ, sodhetuṃ añjasaṃ tadā;
Buddho buddhoti cintento, maggaṃ sodhemahaṃ tadā.

45. ‘‘Aniṭṭhite mamokāse, dīpaṅkaro mahāmuni;
Catūhi satasahassehi, chaḷabhiññehi tādihi;
Khīṇāsavehi vimalehi, paṭipajji añjasaṃ jino.

46. ‘‘Paccuggamanā vattanti, vajjanti bheriyo bahū;
Āmoditā naramarū, sādhukāraṃ pavattayuṃ.

47. ‘‘Devā manusse passanti, manussāpi ca devatā;
Ubhopi te pañjalikā, anuyanti tathāgataṃ.

48. ‘‘Devā dibbehi turiyehi, manussā mānusehi ca;
Ubhopi te vajjayantā, anuyanti tathāgataṃ.

49. ‘‘Dibbaṃ mandāravaṃ pupphaṃ, padumaṃ pārichattakaṃ;
Disodisaṃ okiranti, ākāsanabhagatā marū.

50. ‘‘Dibbaṃ candanacuṇṇañca, varagandhañca kevalaṃ;
Disodisaṃ okiranti, ākāsanabhagatā marū.

51. ‘‘Campakaṃ saralaṃ nīpaṃ, nāgapunnāgaketalaṃ;
Disodisaṃ ukkhipanti, bhūmitalagatā narā.

52. ‘‘Kese muñcitvāhaṃ tattha, vākacīrañca cammakaṃ;
Kalale pattharitvāna, avakujjo nipajjahaṃ.

53. ‘‘Akkamitvāna maṃ buddho, saha sissehi gacchatu;
Mā naṃ kalale akkamittha, hitāya me bhavissatī’’ti.

Tattha **viyākaṃsū**ti byākariṃsu. ‘‘Dīpaṅkaro nāma jino, tassa sodhīyati patho’’tipi pāṭho. **Somanassaṃ pavedayi**nti somanassamanubhavinti attho. **Tattha ṭhatvā**ti yasmiṃ padese ākāsato otari, tattheva ṭhatvā. **Saṃviggamānaso**ti pītivimhitamānaso. **Idhā**ti imasmiṃ dīpaṅkare puññakkhette. **Bījānī**ti kusalabījāni. **Ropissa**nti ropissāmi. **Khaṇo**ti aṭṭhakkhaṇavirahito navamo khaṇasannipāto. Atidullabho so mayā paṭiladdho. **Ve**ti nipātamattaṃ. **Mā upaccagā**ti so mā accagamā, mā atikkamīti attho. **Dadāthā**ti detha. **Te**ti ye me puṭṭhā manussā, teti attho. **Sodhemahaṃ tadā**ti sodhemi ahaṃ tadā. **Aniṭṭhite**ti apariyosite vippakate. **Khīṇāsavehī**ti ettha cattāro āsavā – kāmāsavo, bhavāsavo, diṭṭhāsavo, avijjāsavoti (cūḷani. jatukaṇṇimāṇavapucchāniddesa 69) ime cattāro āsavā yesaṃ khīṇā pahīnā samucchinnā paṭippassaddhā abhabbuppattikā ñāṇagginā daḍḍhā, te khīṇāsavā, tehi khīṇāsavehi. Khīṇāsavattāyeva **vimalehi**.

Devā manusse passantīti ettha devānaṃ manussadassane vattabbaṃ natthi, pakatidassanavasena pana yathā manussā idha ṭhatvā passanti, evaṃ devāpi manusse passantīti attho. **Devatā**ti deve. **Ubhopī**ti ubho devamanussā. **Pañjalikā**ti katapañjalikā, ubhopi hatthe sirasi patiṭṭhāpetvāti attho. **Anuyanti tathāgata**nti tathāgatassa pacchato yanti, anuyoge sati sāmiatthe upayogavacanaṃ hotīti lakkhaṇaṃ. Tena vuttaṃ ‘‘anuyanti tathāgata’’nti. **Vajjayantā**ti vādentā.

Mandāravanti mandāravapupphaṃ. **Disodisa**nti disato disato. **Okirantī**ti avakiranti. **Ākāsanabhagatā**ti ākāsasaṅkhāte nabhasi gatā. Atha vā ākāsaṃ gatā saggagatāva. ‘‘Nabho’’ti hi saggo vuccati. **Marū**ti amarā. **Sarala**nti saralatarukusumaṃ. **Nīpa**nti kadambapupphaṃ. **Nāgapunnāgaketaka**nti nāgapunnāgaketakapupphāni ca. **Bhūmitalagatā**ti bhūmigatā.

Kese muñcitvāhanti ahaṃ kese baddhā kalāpakuṭilajaṭā muñcitvā, vippakiritvāti attho. **Tatthā**ti mayhaṃ dinne okāse. **Cammaka**nti cammakkhaṇḍaṃ. **Kalale**ti cikkhallakaddame. **Avakujjo**ti adhomukho hutvā. **Nipajjaha**nti nipajjiṃ ahaṃ. **Mā na**nti ettha **mā**ti paṭisedhatthe nipāto. **Na**nti padapūraṇatthe nipāto, buddho kalale mā akkamitthāti attho. **Hitāya me bhavissatī**ti taṃ kalale anakkamanaṃ dīgharattaṃ mama hitatthāya bhavissatīti. ‘‘Sukhāya me bhavissatī’’tipi pāṭho.

Tato sumedhapaṇḍito kalalapiṭṭhe nipanno evaṃ cintesi – ‘‘sacāhaṃ iccheyyaṃ sabbakilese jhāpetvā saṅghanavako hutvā rammanagaraṃ paviseyyaṃ, aññātakavesena pana me kilese jhāpetvā nibbānappattiyā kiccaṃ natthi, yaṃnūnāhaṃ dīpaṅkaradasabalo viya paramābhisambodhiṃ patvā dhammanāvaṃ āropetvā mahājanaṃ saṃsārasāgarā uttāretvā pacchā parinibbāyeyyaṃ, idaṃ me patirūpa’’nti. Tato aṭṭha dhamme samodhānetvā buddhabhāvāya abhinīhāraṃ katvā nipajji. Tena vuttaṃ –

54. ‘‘Pathaviyaṃ nipannassa, evaṃ me āsi cetaso;
Icchamāno ahaṃ ajja, kilese jhāpaye mama.

55. ‘‘Kiṃ me aññātavesena, dhammaṃ sacchikatenidha;
Sabbaññutaṃ pāpuṇitvā, buddho hessaṃ sadevake.

56. ‘‘Kiṃ me ekena tiṇṇena, purisena thāmadassinā;
Sabbaññutaṃ pāpuṇitvā, santāressaṃ sadevakaṃ.

57. ‘‘Iminā me adhikārena, katena purisuttame;
Sabbaññutaṃ pāpuṇitvā, tāremi janataṃ bahuṃ.

58. ‘‘Saṃsārasotaṃ chinditvā, viddhaṃsetvā tayo bhave;
Dhammanāvaṃ samāruyha, santāressaṃ sadevaka’’nti.

Tattha **pathaviyaṃ nipannassā**ti puthaviyā nipannassa. Ayameva vā pāṭho. **Cetaso**ti cetaso parivitakko ahosīti attho. ‘‘Evaṃ me āsi cetanā’’tipi pāṭho. **Icchamāno**ti ākaṅkhamāno. **Kilese**ti kilissanti upatāpentīti kilesā, rāgādayo dasa. **Jhāpaye**ti jhāpeyyaṃ, mama kilese jhāpaye ahanti attho.

Kinti paṭikkhepavacanaṃ. **Aññātavesenā**ti apākaṭavesena, aviññātena paṭicchannena. Idha pana bhikkhū viya āsavakkhayaṃ katvā kiṃ, buddhakare dhamme pūretvā paṭisandhijātibodhidhammacakkappavattanesu mahāpathavikampanaṃ katvā buddho bodhetā, tiṇṇo tāretā, mutto mocetā bhaveyyanti adhippāyo. **Sadevake**ti sadevake loke.

Thāmadassināti attano thāmabalaṃ passamānena. **Santāressa**nti santāressāmi. **Sadevaka**nti sadevakaṃ sattanikāyaṃ, sadevakaṃ lokaṃ vā. **Adhikārenā**ti adhivisiṭṭhena kārena, buddhassa mama jīvitaṃ pariccajitvā kalalapiṭṭhe sayanenādhikārenāti attho.

Saṃsārasotanti kammakilesavasena yonigativiññāṇaṭṭhitinavasattāvāsesu ito cito ca saṃsaraṇaṃ saṃsāro. Yathāha –

‘‘Khandhānañca paṭipāṭi, dhātuāyatanānañca;
Abbocchinnaṃ vattamānā, saṃsāroti pavuccatī’’ti. (visuddhi. 2.619; dī. ni. aṭṭha. 2.95 apasādanāvaṇṇanā; saṃ. ni. aṭṭha. 2.2.60; a. ni. aṭṭha. 2.4.199; dha. sa. aṭṭha. nidānakathā; vibha. aṭṭha. 226 saṅkhāpadaniddesa; su. ni. aṭṭha. 2.523; udā. aṭṭha. 39; itivu. aṭṭha. 14, 58; theragā. aṭṭha. 1.67, 99; cūḷani. aṭṭha. 6; paṭi. ma. aṭṭha. 2.1.117);

Saṃsāro ca so sotaṃ ceti saṃsārasotaṃ, taṃ saṃsārasotaṃ. Atha vā saṃsārassa sotaṃ **saṃsārasotaṃ,** saṃsārakāraṇaṃ taṇhāsotaṃ chinditvāti attho. **Tayo bhave**ti kāmarūpārūpabhave. Tibhavanibbattakakammakilesā tayo bhavāti adhippetā. **Dhammanāva**nti ariyaṃ aṭṭhaṅgikaṃ maggaṃ. So hi caturoghuttaraṇaṭṭhena ‘‘dhammanāvā’’ti vuccati. **Samāruyhā**ti āruyha. **Santāressa**nti santāressāmi. Yasmā pana buddhattaṃ patthentassa –

59. ‘‘Manussattaṃ liṅgasampatti, hetu satthāradassanaṃ;
Pabbajjā guṇasampatti, adhikāro ca chandatā;
Aṭṭhadhammasamodhānā, abhinīhāro samijjhati’’.

Tattha **manussatta**nti manussattabhāveyeva ṭhatvā buddhattaṃ patthentassa patthanā samijjhati, na nāgajātiādīsu ṭhitānaṃ. Kasmāti ce? Ahetukabhāvato.

Liṅgasampattīti manussattabhāve vattamānassāpi purisaliṅge ṭhitasseva patthanā samijjhati, na itthiyā vā paṇḍakanapuṃsakaubhatobyañjanakānaṃ vā samijjhati. Kasmāti ce? Lakkhaṇapāripūriyā abhāvato. Vuttañhetaṃ – ‘‘aṭṭhānametaṃ, bhikkhave, anavakāso, yaṃ itthī arahaṃ assa sammāsambuddho’’ti (ma. ni. 3.130; a. ni. 1.279; vibha. 809) vitthāro. Tasmā itthiliṅge ṭhitassa manussajātikassāpi patthanā na samijjhati.

Hetūti purisassāpi tasmiṃ attabhāve arahattappattiyā hetusampannasseva patthanā samijjhati, no itarassa.

Satthāradassananti sace jīvamānakabuddhasseva santike pattheti patthanā samijjhati. Parinibbute bhagavati cetiyassa santike vā bodhirukkhamūle vā paṭimāya vā paccekabuddhabuddhasāvakānaṃ vā santike patthanā na samijjhati. Kasmā? Bhabbābhabbake ñatvā kammavipākaparicchedakañāṇena paricchinditvā byākātuṃ asamatthattā. Tasmā buddhassa santikeyeva patthanā samijjhati.

Pabbajjāti buddhassa bhagavato santike patthentassāpi kammakiriyavādīsu tāpasesu vā bhikkhūsu vā pabbajitasseva patthanā samijjhati, no gihiliṅge ṭhitassa. Kasmā? Pabbajitāyeva hi bodhisattā sambodhiṃ adhigacchanti, na gahaṭṭhā. Tasmā ādimhi paṇidhānakālepi pabbajiteneva bhavitabbaṃ.

Guṇasampattīti pabbajitassāpi aṭṭhasamāpattilābhino pañcābhiññasseva samijjhati, na pana imāya guṇasampattiyā virahitassa. Kasmā? Nigguṇassa tadabhāvato.

Adhikāroti guṇasampannenāpi yena attano jīvitaṃ buddhānaṃ pariccattaṃ hoti, tassa iminā adhikārena sampannasseva samijjhati, na itarassa.

Chandatāti abhinīhārasampannassāpi yassa buddhakārakadhammānaṃ atthāya mahanto chando vāyāmo ca ussāho ca pariyeṭṭhi ca, tasseva samijjhati, na itarassa. Tatridaṃ chandamahantatāya opammaṃ – sace hi evamassa, ‘‘yo pana sakalacakkavāḷagabbhaṃ ekodakībhūtaṃ attano bāhubalena uttaritvā pāraṃ gantuṃ samattho, so buddhattaṃ pāpuṇāti. Yo panimaṃ attano dukkaraṃ na maññati ‘ahaṃ imaṃ uttaritvā pāraṃ gamissāmī’’’ti evaṃ mahatā chandena ussāhena samannāgato hoti, tassa patthanā samijjhati, na itarassa (su. ni. aṭṭha. 1.khaggavisāṇasuttavaṇṇanā; apa. aṭṭha. 1.dūrenidāna, sumedhakathā; cariyā. aṭṭha. pakiṇṇakakathā).

Sumedhapaṇḍito pana ime aṭṭha dhamme samodhānetvāva buddhabhāvāya abhinīhāraṃ katvā nipajji. Dīpaṅkaropi bhagavā āgantvā sumedhapaṇḍitassa sīsabhāge ṭhatvā kalalapiṭṭhe nipannaṃ sumedhatāpasaṃ disvā – ‘‘ayaṃ tāpaso buddhattāya abhinīhāraṃ katvā nipanno, ijjhissati nu kho etassa patthanā, udāhu no’’ti anāgataṃsañāṇaṃ pesetvā upadhārento – ‘‘ito kappasatasahassādhikāni cattāri asaṅkhyeyyāni atikkamitvā gotamo nāma buddho bhavissatī’’ti ñatvā ṭhitakova parisamajjhe byākāsi – ‘‘passatha no, tumhe bhikkhave, imaṃ uggatapaṃ tāpasaṃ kalalapiṭṭhe nipanna’’nti. ‘‘Evaṃ, bhante’’ti. Ayaṃ buddhattāya abhinīhāraṃ katvā nipanno, samijjhissati imassa tāpasassa patthanā, ayañhi ito kappasatasahassādhikānaṃ catunnaṃ asaṅkhyeyyānaṃ matthake gotamo nāma buddho loke bhavissati. Tasmiṃ panassa attabhāve kapilavatthu nāma nagaraṃ nivāso bhavissati, mahāmāyā nāma devī mātā, suddhodano nāma rājā pitā, upatisso ca kolito ca dve aggasāvakā, ānando nāma upaṭṭhāko, khemā ca uppalavaṇṇā ca dve aggasāvikā bhavissanti. Ayaṃ paripakkañāṇo hutvā mahābhinikkhamanaṃ nikkhamitvā mahāpadhānaṃ padahitvā nigrodhamūle sujātāya nāma kumāriyā dinnaṃ pāyāsaṃ paṭiggahetvā nerañjarāya tīre paribhuñjitvā bodhimaṇḍaṃ āruyha assattharukkhamūle abhisambujjhissatīti. Tena vuttaṃ –

60. ‘‘Dīpaṅkaro lokavidū, āhutīnaṃ paṭiggaho;
Ussīsake maṃ ṭhatvāna, idaṃ vacanamabravi.

61. ‘‘Passatha imaṃ tāpasaṃ, jaṭilaṃ uggatāpanaṃ;
Aparimeyyito kappe, buddho loke bhavissati.

62. ‘‘Ahū kapilavhayā rammā, nikkhamitvā tathāgato;
Padhānaṃ padahitvāna, katvā dukkarakārikaṃ.

63. ‘‘Ajapālarukkhamūlasmiṃ, nisīditvā tathāgato;
Tattha pāyāsaṃ paggayha, nerañjaramupehiti.

64. ‘‘Nerañjarāya tīramhi, pāyāsaṃ ada so jino;
Paṭiyattavaramaggena, bodhimūlamupehiti.

65. ‘‘Tato padakkhiṇaṃ katvā, bodhimaṇḍaṃ anuttaro;
Assattharukkhamūlamhi, bujjhissati mahāyaso.

66. ‘‘Imassa janikā mātā, māyā nāma bhavissati;
Pitā suddhodano nāma, ayaṃ hessati gotamo.

67. ‘‘Anāsavā vītarāgā, santacittā samāhitā;

Kolito upatisso ca, aggā hessanti sāvakā;
Ānando nāmupaṭṭhāko, upaṭṭhissatimaṃ jinaṃ.

68. ‘‘Khemā uppalavaṇṇā ca, aggā hessanti sāvikā;
Anāsavā vītarāgā, santacittā samāhitā.

69. ‘‘Bodhi tassa bhagavato, assatthoti pavuccati;
Citto ca hatthāḷavako, aggā hessantupaṭṭhakā;
Uttarā nandamātā ca, aggā hessantupaṭṭhikā’’ti.

Tattha **lokavidū**ti sabbathā viditalokattā pana lokavidū. Bhagavā hi sabhāvato samudayato nirodhato nirodhūpāyatoti sabbathāpi lokaṃ avedi aññāsi paṭivijjhi. Tasmā lokavidūti vuccati. Yathāha –

‘‘Tasmā have lokavidū sumedho, lokantagū vūsitabrahmacariyo;
Lokassa antaṃ samitāvi ñatvā, nāsīsatī lokamimaṃ parañcā’’ti. (saṃ. ni. 1.107; a. ni. 4.46);

Api ca tayo lokā – saṅkhāraloko, sattaloko, okāsalokoti. Tattha saṅkhāraloko nāma paṭiccasamuppannā pathaviādayo dhammā. Sattaloko nāma saññino asaññino nevasaññināsaññino ca sattā. Okāsaloko nāma sattānaṃ nivāsaṭṭhānaṃ. Ime pana tayopi lokā bhagavatā yathāsabhāvato viditā, tasmā lokavidūti vuccati. **Āhutīnaṃ paṭiggaho**ti dānānaṃ paṭiggahetuṃ arahattā dakkhiṇeyyattā āhutīnaṃ paṭiggaho. **Ussīsake maṃ ṭhatvānā**ti mama sīsasamīpe ṭhatvā. **Idaṃ** idāni vattabbaṃ vacanaṃ abravīti attho. **Jaṭila**nti jaṭā assa santīti jaṭilo, taṃ jaṭilaṃ. **Uggatāpana**nti uggatāpasaṃ. **Ahū**ti ahani, athāti attho. Ayameva vā pāṭho. **Kapilavhayā**ti kapilaavhayā abhidhānā. **Rammā**ti ramaṇīyato. **Padhāna**nti vīriyaṃ. **Ehitī**ti essati gamissati. Sesagāthāsu uttānamevāti.

Tato sumedhapaṇḍito – ‘‘mayhaṃ kira patthanā samijjhissatī’’ti sañjātasomanasso ahosi. Mahājano dīpaṅkaradasabalassa vacanaṃ sutvā – ‘‘sumedhatāpaso kira buddhabījaṅkuro’’ti haṭṭhatuṭṭho ahosi. Evañcassa ahosi – ‘‘yathā nāma puriso nadiṃ taranto ujukena titthena tarituṃ asakkonto heṭṭhātitthena uttarati, evameva mayaṃ dīpaṅkaradasabalassa sāsane maggaphalaṃ alabhamānā anāgate yadā tvaṃ buddho bhavissasi, tadā tava sammukhā maggaphalaṃ sacchikātuṃ samatthā bhaveyyāmā’’ti patthanaṃ akaṃsu. Dīpaṅkaradasabalo bodhisattaṃ mahāsattaṃ pasaṃsitvā aṭṭhahi pupphamuṭṭhīhi pūjetvā padakkhiṇaṃ katvā pakkāmi. Tepi catusatasahassā khīṇāsavā bodhisattaṃ pupphehi ca gandhehi ca pūjetvā padakkhiṇaṃ katvā pakkamiṃsu. Devamanussā pana tatheva pūjetvā vanditvā pakkamiṃsu.

Atha sabbalokamatidīpaṅkaro dīpaṅkaro bhagavā catūhi khīṇāsavasatasahassehi parivuto rammanagaravāsīhi pūjiyamāno devatāhi abhivandiyamāno sañjhāppabhānurañjitavarakanakagirisikharo viya jaṅgamamāno anekesu pāṭihāriyesu vattamānesu tena alaṅkatapaṭiyattena maggena gantvā nānāsurabhikusumagandhavāsitaṃ cuṇṇasammodagandhaṃ samussitadhajapaṭākaṃ gandhānubaddhahadayehi bhamaragaṇehi gumbagumbāyamānaṃ dhūpandhakāraṃ amarapurasadisasobhaṃ abhirammaṃ rammanagaraṃ pavisitvā paññatte mahārahe buddhāsane yugandharamatthake saradasamayarucirakararajanikaro timiranikaranidhanakaro kamalavanavikasanakaro divasakaro viya dasabaladivasakaro nisīdi. Bhikkhusaṅghopi paṭipāṭiyā attano attano pattāsane nisīdi. Rammanagaravāsino pana upāsakā saddhādiguṇasampannā nānāvidhakhajjādīhi samalaṅkataṃ vaṇṇagandharasasampannaṃ asadisaṃ sukhanidānaṃ dānaṃ buddhappamukhassa bhikkhusaṅghassa adaṃsu.

Atha kho bodhisatto dasabalassa byākaraṇaṃ sutvā buddhabhāvaṃ karatalagatamiva maññamāno pamuditahadayo sabbesu paṭikkantesu sayanā vuṭṭhāya – ‘‘pāramiyo vicinissāmī’’ti puppharāsimatthake pallaṅkaṃ ābhujitvā nisīdi. Evaṃ nisinne mahāsatte sakaladasasahassacakkavāḷadevatā sādhukāraṃ datvā – ‘‘ayya sumedhatāpasa, porāṇakabodhisattānaṃ pallaṅkaṃ ābhujitvā – ‘pāramiyo vicinissāmī’ti nisinnakāle yāni pubbanimittāni nāma paññāyanti, tāni sabbānipi ajja pātubhūtāni nissaṃsayena tvaṃ buddho bhavissasi, mayametaṃ jānāma – ‘yassetāni nimittāni paññāyanti, so ekanteneva buddho bhavissati’ tasmā tvaṃ attano vīriyaṃ daḷhaṃ katvā paggaṇhā’’ti bodhisattaṃ nānappakārāhi thutīhi abhitthaviṃsu. Tena vuttaṃ –

70. ‘‘Idaṃ sutvāna vacanaṃ, asamassa mahesino;
Āmoditā naramarū, buddhabījaṃ kira ayaṃ.

71. ‘‘Ukkuṭṭhisaddā vattanti, apphoṭenti hasanti ca;
Katañjalī namassanti, dasasahassī sadevakā.

72. ‘‘Yadimassa lokanāthassa, virajjhissāma sāsanaṃ;
Anāgatamhi addhāne, hessāma sammukhā imaṃ.

73. ‘‘Yathā manussā nadiṃ tarantā, paṭititthaṃ virajjhiya;
Heṭṭhātitthe gahetvāna, uttaranti mahānadiṃ.

74. ‘‘Evameva mayaṃ sabbe, yadi muñcāmimaṃ jinaṃ;
Anāgatamhi addhāne, hessāma sammukhā imaṃ.

75. ‘‘Dīpaṅkaro lokavidū, āhutīnaṃ paṭiggaho;
Mama kammaṃ pakittetvā, dakkhiṇaṃ pādamuddhari.

76. ‘‘Ye tatthāsuṃ jinaputtā, padakkhiṇamakaṃsu maṃ;
Devā manussā asurā ca, abhivādetvāna pakkamuṃ.

77. ‘‘Dassanaṃ me atikkante, sasaṅghe lokanāyake;
Sayanā vuṭṭhahitvāna, pallaṅkaṃ ābhujiṃ tadā.

78. ‘‘Sukhena sukhito homi, pāmojjena pamodito;
Pītiyā ca abhissanno, pallaṅkaṃ ābhujiṃ tadā.

79. ‘‘Pallaṅkena nisīditvā, evaṃ cintesahaṃ tadā;
Vasībhūto ahaṃ jhāne, abhiññāsu pāramiṃ gato.

80. ‘‘Sahassiyamhi lokamhi, isayo natthi me samā;
Asamo iddhidhammesu, alabhiṃ īdisaṃ sukhaṃ.

81. ‘‘Pallaṅkābhujane mayhaṃ, dasasahassādhivāsino;
Mahānādaṃ pavattesuṃ, dhuvaṃ buddho bhavissasi.

82. ‘‘Yā pubbe bodhisattānaṃ, pallaṅkavaramābhuje;
Nimittāni padissanti, tāni ajja padissare.

83. ‘‘Sītaṃ byapagataṃ hoti, uṇhañca upasammati;
Tāni ajja padissanti, dhuvaṃ buddho bhavissasi.

84. ‘‘Dasasahassī lokadhātu, nissaddā honti nirākulā;
Tāni ajja padissanti, dhuvaṃ buddho bhavissasi.

85. ‘‘Mahāvātā na vāyanti, na sandanti savantiyo;
Tāni ajja padissanti, dhuvaṃ buddho bhavissasi.

86. ‘‘Thalajā dakajā pupphā, sabbe pupphanti tāvade;
Tepajja pupphitā sabbe, dhuvaṃ buddho bhavissasi.

87. ‘‘Latā vā yadi vā rukkhā, phalabhārā honti tāvade;
Tepajja phalitā sabbe, dhuvaṃ buddho bhavissasi.

88. ‘‘Ākāsaṭṭhā ca bhūmaṭṭhā, ratanā jotanti tāvade;
Tepajja ratanā jotanti, dhuvaṃ buddho bhavissasi.

89. ‘‘Mānussakā ca dibbā ca, turiyā vajjanti tāvade;
Tepajjubho abhiravanti, dhuvaṃ buddho bhavissasi.

90. ‘‘Vicittapupphā gaganā, abhivassanti tāvade;
Tepi ajja pavassanti, dhuvaṃ buddho bhavissasi.

91. ‘‘Mahāsamuddo ābhujati, dasasahassī pakampati;
Tepajjubho abhiravanti, dhuvaṃ buddho bhavissasi.

92. ‘‘Nirayepi dasasahasse, aggī nibbanti tāvade;
Tepajja nibbutā aggī, dhuvaṃ buddho bhavissasi.

93. ‘‘Vimalo hoti sūriyo, sabbā dissanti tārakā;
Tepi ajja padissanti, dhuvaṃ buddho bhavissasi.

94. ‘‘Anovaṭṭhena udakaṃ, mahiyā ubbhijji tāvade;
Tampajjubbhijjate mahiyā, dhuvaṃ buddho bhavissasi.

95. ‘‘Tārāgaṇā virocanti, nakkhattā gaganamaṇḍale;
Visākhā candimāyuttā, dhuvaṃ buddho bhavissasi.

96. ‘‘Bilāsayā darīsayā, nikkhamanti sakāsayā;
Tepajja āsayā chuddhā, dhuvaṃ buddho bhavissasi.

97. ‘‘Na honti aratī sattānaṃ, santuṭṭhā honti tāvade;
Tepajja sabbe santuṭṭhā, dhuvaṃ buddho bhavissasi.

98. ‘‘Rogā tadupasammanti, jighacchā ca vinassasi;
Tāni ajja padissanti, dhuvaṃ buddho bhavissasi.

99. ‘‘Rogā tadā tanu hoti, doso moho vinassasi;
Tepajja vigatā sabbe, dhuvaṃ buddho bhavissasi.

100. ‘‘Bhayaṃ tadā na bhavati, ajjapetaṃ padissati;
Tena liṅgena jānāma, dhuvaṃ buddho bhavissasi.

101. ‘‘Rajonuddhaṃsatī uddhaṃ, ajjapetaṃ padissati;
Tena liṅgena jānāma, dhuvaṃ buddho bhavissasi.

102. ‘‘Aniṭṭhagandho pakkamati, dibbagandho pavāyati;
Sopajja vāyatī gandho, dhuvaṃ buddho bhavissasi.

103. ‘‘Sabbe devā padissanti, ṭhapayitvā arūpino;

Tepajja sabbe dissanti, dhuvaṃ buddho bhavissasi.

104. ‘‘Yāvatā nirayā nāma, sabbe dissanti tāvade;
Tepajja sabbe dissanti, dhuvaṃ buddho bhavissasi.

105. ‘‘Kuṭṭā kavāṭā selā ca, na hontāvaraṇā tadā;
Ākāsabhūtā tepajja, dhuvaṃ buddho bhavissasi.

106. ‘‘Cutī ca upapattī ca, khaṇe tasmiṃ na vijjati;
Tānipajja padissanti, dhuvaṃ buddho bhavissasi.

107. ‘‘Daḷhaṃ paggaṇha vīriyaṃ, mā nivatta abhikkama;
Mayampetaṃ vijānāma, dhuvaṃ buddho bhavissasī’’ti.

Tattha **idaṃ sutvāna vacana**nti idaṃ dīpaṅkarassa bhagavato bodhisattassa byākaraṇavacanaṃ sutvā. **Asamassā**ti samassa sadisassa abhāvato asamassa. Yathāha –

‘‘Na me ācariyo atthi, sadiso me na vijjati;
Sadevakasmiṃ lokasmiṃ, natthi me paṭipuggalo’’ti. (ma. ni. 1.285; 2.341; mahāva. 11; kathā. 405; mi. pa. 4.5.11);

Mahesinoti mahante sīlasamādhipaññākkhandhe esi gavesīti mahesī, tassa mahesino. **Naramarū**ti narā ca amarā ca, ukkaṭṭhaniddeso panāyaṃ sabbepi dasasahassilokadhātuyā nāgasupaṇṇayakkhādayopi āmoditāva. **Buddhabījaṃ kira aya**nti ayaṃ kira buddhaṅkuro uppannoti āmoditāti attho.

Ukkuṭṭhisaddāti unnādasaddā vattanti. **Apphoṭentī**ti hatthehi bāhā abhihananti. **Dasasahassī**ti dasasahassilokadhātuyo. **Sadevakā**ti saha devehi sadevakā dasasahassī namassantīti attho. **Yadimassā**ti yadi imassa, ayameva vā pāṭho. **Virajjhissāmā**ti yadi na sampāpuṇissāma. **Anāgatamhi addhāne**ti anāgate kāle. **Hessāmā**ti bhavissāma. **Sammukhā**ti sammukhībhūtā. **Ima**nti imassa, sāmiatthe upayogavacanaṃ.

Nadiṃ tarantāti nadītaraṇakā, ‘‘naditarantā’’tipi pāṭho. **Paṭititthā**nti paṭimukhatitthaṃ. **Virajjhiyā**ti virajjhitvā. **Yadi muñcāmā**ti yadi imaṃ bhagavantaṃ muñcitvā akatakiccā gamissāmāti attho. **Mama kammaṃ pakittetvā**ti mama bhāvitamatthaṃ byākaritvā. **Dakkhiṇaṃ pādamuddharī**ti dakkhiṇaṃ pādaṃ ukkhipi, ‘‘katapadakkhiṇo’’tipi pāṭho.

Jinaputtāti dīpaṅkarassa satthuno sāvakā. **Devā manussā asurā ca, abhivādetvāna pakkamu**nti devādayo sabbepi ime maṃ tikkhattuṃ padakkhiṇaṃ katvā pupphādīhi pūjetvā suppatiṭṭhitapañcaṅgā vanditvā nivattitvā punappunaṃ oloketvā madhuratthabyañjanāhi nānappakārāhi thutīhi vaṇṇentā pakkamiṃsu. ‘‘Narā nāgā ca gandhabbā, abhivādetvāna pakkamu’’ntipi pāṭho.

Dassanaṃ me atikkanteti mama dassanavisayaṃ bhagavati atikkante. ‘‘Jahite dassanūpacāre’’tipi pāṭho. **Sasaṅghe**ti saddhiṃ saṅghena sasaṅgho, tasmiṃ sasaṅghe. **Sayanā vuṭṭhahitvānā**ti nipannaṭṭhānato kalalato uṭṭhahitvā. **Pallaṅkaṃ ābhuji**nti katapallaṅko hutvā puppharāsimhi nisīdinti attho. ‘‘Haṭṭho haṭṭhena cittena, āsanā vuṭṭhahiṃ tadā’’tipi pāṭho, so uttānatthova.

Pītiyā ca abhissannoti pītiparipphuṭo. **Vasībhūto**ti vasībhāvappatto. **Jhāne**ti rūpāvacarārūpāvacarajhānesu. **Sahassiyamhī**ti dasasahassiyaṃ. **Lokamhī**ti lokadhātuyā. **Me samā**ti mayā sadisā. Avisesena ‘‘me samā natthī’’ti vatvā idāni tameva niyamento **‘‘asamo iddhidhammesū’’**ti āha. Tattha **iddhidhammesū**ti pañcasu iddhidhammesūti attho. **Alabhi**nti paṭilabhiṃ. **Īdisaṃ sukha**nti īdisaṃ somanassaṃ.

Atha sumedhatāpaso dasabalassa byākaraṇaṃ sutvā buddhabhāvaṃ karatalagatakālamiva maññamāno pamuditahadayo dasasu lokadhātusahassesu suddhāvāsamahābrahmāno atītabuddhadassāvino niyatabodhisattānaṃ byākaraṇe uppajjamānapāṭihāriyadassanena tathāgatavacanassa avitathataṃ pakāsento maṃ paritosayantā imā gāthāyo āhaṃsūti dassento bhagavā **‘‘pallaṅkābhujane mayha’’**ntiādimāha.

Tattha **pallaṅkābhujane mayha**nti mama pallaṅkābhujane. Ayameva vā pāṭho. **Dasasahassādhivāsino**ti dasasahassivāsino mahābrahmāno. **Yā pubbe**ti yāni pubbe, vibhattilopaṃ katvā vuttanti veditabbaṃ. **Pallaṅkavaramābhuje**ti varapallaṅkābhujane. **Nimittāni padissantī**ti nimittāni padissiṃsūti attho. Atītavacane vattabbe vattamānavacanaṃ vuttaṃ. Kiñcāpi vuttaṃ, atītavasena attho gahetabbo. **Tāni ajja padissare**ti pubbepi niyatabodhisattānaṃ pallaṅkābhujane yāni nimittāni uppajjiṃsu, tāni nimittāni ajja padissare. Tasmā tvaṃ dhuvameva buddho bhavissasīti attho. Na pana tāniyeva nimittāni uppajjiṃsu, taṃsadisattā ‘‘tāni ajja padissare’’ti vuttanti veditabbaṃ.

Sītanti sītattaṃ. **Byapagata**nti gataṃ vigataṃ. **Tānī**ti sītavigamanauṇhupasamanānīti attho. **Nissaddā**ti asaddā anigghosā. **Nirākulā**ti anākulā, ayameva vā pāṭho. **Na sandantī**ti na vahanti nappavattanti. **Savantiyo**ti nadiyo. **Tānī**ti avāyanaasandanāni. **Thalajā**ti pathavitalapabbatarukkhesu jātāni. **Dakajā**ti odakāni pupphāni. **Pupphantī**ti pubbe bodhisattānaṃ pupphiṃsu, atītatthe vattamānavacanaṃ heṭṭhā vuttanayeneva veditabbaṃ. **Tepajja pupphitānī**ti tāni pupphāni ajja pupphitānīti attho.

Phalabhārāti phaladharā. **Tepajjā**ti tepi ajja, pulliṅgavasena ‘‘tepī’’ti vuttaṃ, ‘‘latā vā rukkhā vā’’ti vuttattā. **Phalitā**ti sañjātaphalā. **Ākāsaṭṭhā ca bhūmaṭṭhā cā**ti ākāsagatā ca bhūmigatā ca **ratanānī**ti muttādīni ratanāni. **Jotantī**ti obhāsanti. **Mānussakā**ti manussānaṃ santakā mānussakā. **Dibbā**ti devānaṃ santakā dibbā. **Turiyā**ti ātataṃ vitataṃ ātatavitataṃ susiraṃ ghananti pañca turiyāni. Tattha ātataṃ nāma cammapariyonaddhesu bheriādīsu ekatalaturiyaṃ. Vitataṃ nāma ubhayatalaṃ. Ātatavitataṃ nāma sabbato pariyonaddhaṃ mahativallakiādikaṃ. Susiraṃ nāma vaṃsādikaṃ. Ghanaṃ nāma sammatāḷādikaṃ. **Vajjantī**ti heṭṭhā vuttanayena vajjiṃsu, atītatthe vattamānavacanaṃ veditabbaṃ. Esa nayo upari īdisesu vacanesupi. **Abhiravantī**ti tatra tatra kusalehi sumuñcitā suppatāḷitā suvāditā viya abhiravanti, abhinadantīti attho.

Vicittapupphāti vicitrāni nānāgandhavaṇṇāni pupphāni. **Abhivassantī**ti abhivassiṃsu, nipatiṃsūti attho. **Tepī**ti tānipi vicitrapupphāni abhivassantāni padissanti, devabrahmagaṇehi okiriyamānānīti adhippāyo. **Ābhujatī**ti osakkati. **Tepajjubho**ti tepi ajja ubho mahāsamuddadasasahassiyo. **Abhiravantī**ti abhinadanti. **Niraye**ti nirayesu. **Dasasahassā**ti anekadasasahassā. **Nibbantī**ti sammanti, santiṃ upentīti attho. **Tārakā**ti nakkhattāni. **Tepi ajja padissantī**ti tepi sūriyassa vimalabhāvā tārakā ajja divā dissanti.

Anovaṭṭhenāti anovaṭṭhe, bhummatthe karaṇavacanaṃ. Atha vā **anovaṭṭhe**ti anabhivaṭṭhepi. **Nā**ti nipātamattaṃ ‘‘sutvā na dūtavacana’’ntiādīsu viya. **Tampajjubbhijjate**ti tampi udakaṃ ajja ubbhijjati, ubbhijjitvā uṭṭhahatīti attho. **Mahiyā**ti pathaviyā, nissakkavacanaṃ. **Tārāgaṇā**ti gahanakkhattādayo sabbe tāragaṇā. **Nakkhattā**ti nakkhattatārakā ca. **Gaganamaṇḍale**ti sakalagaganamaṇḍalaṃ virocantīti attho. **Bilāsayā**ti bilāsayā ahinakulakumbhīlagodhādayo. **Darīsayā**ti jharāsayā. Ayameva vā pāṭho. **Nikkhamantī**ti nikkhamiṃsu. **Sakāsayā**ti attano attano āsayato. ‘‘Tadāsayā’’tipi pāṭho. Tassa tadā tasmiṃ kāle, āsayato, bilatoti attho. **Chuddhā**ti suchuddhā suvuddhāritā, nikkhantāti attho.

Aratīti ukkaṇṭhā. **Santuṭṭhā**ti paramena santuṭṭhena santuṭṭhā. **Vinassatī**ti vigacchati. **Rāgo**ti kāmarāgo. **Tadā tanu hotī**ti oramattako hoti, iminā pariyuṭṭhānābhāvaṃ dīpeti. **Vihatā**ti vinaṭṭhā. **Tadā**ti pubbe, bodhisattānaṃ pallaṅkābhujaneti attho. **Na bhavatī**ti na hoti. **Ajjapeta**nti ajja tava pallaṅkābhujanepi etaṃ bhayaṃ na hotevāti attho. **Tena liṅgena jānāmā**ti tena kāraṇena sabbeva mayaṃ jānāma, yaṃ tvaṃ buddho bhavissasīti attho.

Anuddhaṃsatīti na uggacchati. **Aniṭṭhagandho**ti duggandho. **Pakkamatī**ti pakkami vigacchi. **Pavāyatī**ti pavāyi. **Sopajjā**ti sopi dibbagandho ajja. **Padissantī**ti padissiṃsu. **Tepajjā**ti tepi sabbe devā ajja. **Yāvatā**ti paricchedanatthe nipāto, yattakāti attho. **Kuṭṭā**ti pākārā. **Na hontāvaraṇā**ti āvaraṇakarā na ahesuṃ. **Tadā**ti pubbe. **Ākāsabhūtā**ti te kuṭṭakavāṭapabbatā āvaraṇaṃ tirokaraṇaṃ kātuṃ asakkontā, ajaṭākāsabhūtāti attho. **Cutī**ti maraṇaṃ. **Upapattī**ti paṭisandhiggahaṇaṃ. **Khaṇe**ti pubbe bodhisattānaṃ pallaṅkābhujanakkhaṇe. **Na vijjatī**ti nāhosi. **Tānipajjā**ti tānipi ajja cavanabhavanānīti attho. **Mā nivattī**ti mā paṭikkami. **Abhikkamā**ti parakkama. Sesamettha uttānamevāti.

Tato sumedhapaṇḍito dīpaṅkarassa dasabalassa ca dasasahassacakkavāḷadevatānañca vacanaṃ sutvā bhiyyosomattāya sañjātussāho hutvā cintesi – ‘‘buddhā nāma amoghavacanā, natthi buddhānaṃ kathāya aññathattaṃ. Yathā hi ākāse khittassa leḍḍussa patanaṃ dhuvaṃ, jātassa maraṇaṃ, aruṇe uggate sūriyassa abbhuggamanaṃ, āsayā nikkhantassa sīhassa sīhanādanadanaṃ, garugabbhāya itthiyā bhāramoropanaṃ dhuvaṃ avassambhāvī, evameva buddhānaṃ vacanaṃ nāma dhuvaṃ amoghaṃ, addhā ahaṃ buddho bhavissāmīti. Tena vuttaṃ –

108. ‘‘Buddhassa vacanaṃ sutvā, dasasahassīnacūbhayaṃ;
Tuṭṭhahaṭṭho pamudito, evaṃ cintesahaṃ tadā.

109. ‘‘Advejjhavacanā buddhā, amoghavacanā jinā;
Vitathaṃ natthi buddhānaṃ, dhuvaṃ buddho bhavāmahaṃ.

110. ‘‘Yathā khittaṃ nabhe leḍḍu, dhuvaṃ patati bhūmiyaṃ;
Tatheva buddhaseṭṭhānaṃ, vacanaṃ dhuvasassataṃ;
Vitathaṃ natthi buddhānaṃ, dhuvaṃ buddho bhavāmahaṃ.

111. ‘‘Yathāpi sabbasattānaṃ, maraṇaṃ dhuvasassataṃ;
Tatheva buddhaseṭṭhānaṃ, vacanaṃ dhuvasassataṃ;
Vitathaṃ natthi buddhānaṃ, dhuvaṃ buddho bhavāmahaṃ.

112. ‘‘Yathā rattikkhaye patte, sūriyuggamanaṃ dhuvaṃ;
Tatheva buddhaseṭṭhānaṃ, vacanaṃ dhuvasassataṃ;
Vitathaṃ natthi buddhānaṃ, dhuvaṃ buddho bhavāmahaṃ.

113. ‘‘Yathā nikkhantasayanassa, sīhassa nadanaṃ dhuvaṃ;
Tatheva buddhaseṭṭhānaṃ, vacanaṃ dhuvasassataṃ;
Vitathaṃ natthi buddhānaṃ, dhuvaṃ buddho bhavāmahaṃ.

114. ‘‘Yathā āpannasattānaṃ, bhāramoropanaṃ dhuvaṃ;
Tatheva buddhaseṭṭhānaṃ, vacanaṃ dhuvasassataṃ;
Vitathaṃ natthi buddhānaṃ, dhuvaṃ buddho bhavāmaha’’nti.

Tattha **buddhassa vacanaṃ sutvā, dasasahassī na cūbhaya**nti dīpaṅkarasammāsambuddhassa ca dasasahassacakkavāḷadevatānañca vacanaṃ sutvā. **Ubhaya**nti ubhayesaṃ, sāmiatthe paccattavacanaṃ, ubhayavacanaṃ vā. **Evaṃ cintesaha**nti evaṃ cintesiṃ ahaṃ.

Advejjhavacanāti dvedhā appavattavacanā, ekaṃsavacanāti attho. ‘‘Acchiddavacanā’’tipi pāṭho, tassa niddosavacanāti attho. **Amoghavacanā**ti avitathavacanā. **Vitatha**nti vitathavacanaṃ natthīti attho. **Dhuvaṃ buddho bhavāmaha**nti ahaṃ ekaṃseneva buddho bhavissāmīti niyatavasena avassambhāvivasena ca vattamānavacanaṃ katanti veditabbaṃ.

Sūriyuggamananti sūriyassa udayanaṃ, ayameva vā pāṭho. **Dhuvasassata**nti ekaṃsabhāvī ceva sassatañca. **Nikkhantasayanassā**ti sayanato nikkhantassa. **Āpannasattāna**nti garugabbhānaṃ, gabbhinīnanti attho. **Bhāramoropana**nti bhāraoropanaṃ, gabbhassa oropananti attho. **Ma-**kāro padasandhikaro. Sesametthāpi uttānamevāti.

‘‘Svāhaṃ addhā buddho bhavissāmī’’ti evaṃ katasanniṭṭhāno buddhakārake dhamme upadhāretuṃ – ‘‘kahaṃ nu kho buddhakārakā dhammā’’ti, uddhaṃ adho disāsu vidisāsūti anukkamena sakalaṃ dhammadhātuṃ vicinanto pubbe porāṇakehi bodhisattehi āsevitanisevitaṃ paṭhamaṃ dānapāramiṃ disvā evaṃ attānaṃ ovadi – ‘‘sumedhapaṇḍita, tvaṃ ito paṭṭhāya paṭhamaṃ dānapāramiṃ pūreyyāsi. Yathā hi nikujjito udakakumbho nissesaṃ katvā udakaṃ vamatiyeva na paccāharati, evameva dhanaṃ vā yasaṃ vā puttadāraṃ vā aṅgapaccaṅgaṃ vā anoloketvā sabbattha yācakānaṃ sabbaṃ icchiticchitaṃ nissesaṃ katvā dadamāno bodhimūle nisīditvā buddho bhavissasī’’ti paṭhamaṃ dānapāramiṃ daḷhaṃ katvā adhiṭṭhāsi. Tena vuttaṃ –

115. ‘‘Handa buddhakare dhamme, vicināmi ito cito;
Uddhaṃ adho dasa disā, yāvatā dhammadhātuyā.

116. ‘‘Vicinanto tadā dakkhiṃ, paṭhamaṃ dānapāramiṃ;
Pubbakehi mahesīhi, anuciṇṇaṃ mahāpathaṃ.

117. ‘‘Imaṃ tvaṃ paṭhamaṃ tāva, daḷhaṃ katvā samādiya;
Dānapāramitaṃ gaccha, yadi bodhiṃ pattumicchasi.

118. ‘‘Yathāpi kumbho sampuṇṇo, yassa kassaci adho kato;
Vamatevudakaṃ nissesaṃ, na tattha parirakkhati.

119. ‘‘Tatheva yācake disvā, hīnamukkaṭṭhamajjhime;
Dadāhi dānaṃ nissesaṃ, kumbho viya adho kato’’ti.

Tattha **handā**ti vavassaggatthe nipāto. **Buddhakare dhamme**ti buddhattakare dhamme. Buddhattakarā nāma dhammā dānapāramitādayo dasa dhammā. **Vicināmī**ti vicinissāmi, vīmaṃsissāmi upaparikkhissāmīti attho. **Ito cito**ti ito ito, ayameva vā pāṭho. Tattha tattha vicināmīti attho. Uddhanti devaloke. **Adho**ti manussaloke. **Dasa disā**ti dasasu disāsu; kattha nu kho te buddhakārakadhammā uddhaṃ adho tiriyaṃ disāsu vidisāsūti adhippāyo. **Yāvatā dhammadhātuyā**ti ettha **yāvatā**ti paricchedavacanaṃ. **Dhammadhātuyā**ti sabhāvadhammassa, pavattanīti vacanaseso daṭṭhabbo. Kiṃ vuttaṃ hoti? Yāvatikā sabhāvadhammānaṃ kāmarūpārūpadhammānaṃ pavatti, tāvatikaṃ vicinissāmīti vuttaṃ hoti.

Vicinantoti vīmaṃsanto upaparikkhanto. **Pubbakehī**ti porāṇehi bodhisattehi. **Anuciṇṇa**nti ajjhāciṇṇaṃ āsevitaṃ. **Samādiyā**ti samādiyanaṃ karohi, ajja paṭṭhāya ayaṃ paṭhamaṃ dānapāramī pūretabbā mayāti evaṃ samādiyāti attho. **Dānapāramitaṃ gacchā**ti dānapāramiṃ gaccha, pūrayāti attho. **Yadi bodhiṃ pattumicchasī**ti bodhimūlamupagantvā anuttaraṃ sammāsambodhiṃ pattuṃ icchasi ce. **Yassa kassacī**ti udakassa vā khīrassa vā yassa kassaci sampuṇṇo. Sampuṇṇasaddayoge sati sāmivacanaṃ icchanti saddavidū. Karaṇatthe vā sāmivacanaṃ, yena kenacīti attho. **Adho kato**ti heṭṭhāmukhīkato. **Na tattha parirakkhatī**ti tasmiṃ vamane na parirakkhati, nissesaṃ udakaṃ vamatevāti attho. **Hīnamukkaṭṭhamajjhime**ti hīnamajjhimapaṇīte. **Ma-**kāro padasandhikaro. **Kumbho viya adho kato**ti heṭṭhāmukhīkato viya kumbho. Yācake upagate disvā – ‘‘tvaṃ, sumedha, attano anavasesetvā sabbadhanapariccāgena dānapāramiṃ, aṅgapariccāgena upapāramiṃ, jīvitapariccāgena paramatthapāramiñca pūrehī’’ti evaṃ attanāva attānaṃ ovadi.

Athassa ‘‘na ettakeheva buddhakārakehi dhammehi bhavitabba’’nti uttarimpi upadhārayato dutiyaṃ sīlapāramiṃ disvā etadahosi – ‘‘sumedhapaṇḍita, tvaṃ ito paṭṭhāya sīlapāramiṃ pūreyyāsi.

Yathā camarī migo nāma jīvitampi anoloketvā attano vālameva rakkhati, evaṃ tvampi ito paṭṭhāya jīvitampi anoloketvā sīlameva rakkhanto buddho bhavissasī''ti dutiyaṃ sīlapāramiṃ daḷhaṃ katvā adhiṭṭhāsi. Tena vuttaṃ –

120. ''Na hete ettakāyeva, buddhadhammā bhavissare;
Aññepi vicinissāmi, ye dhammā bodhipācanā.

121. ''Vicinanto tadā dakkhiṃ, dutiyaṃ sīlapāramiṃ;
Pubbakehi mahesīhi, āsevitanisevitaṃ.

122. ''Imaṃ tvaṃ dutiyaṃ tāva, daḷhaṃ katvā samādiya;
Sīlapāramitaṃ gaccha, yadi bodhiṃ pattumicchasi.

123. ''Yathāpi camarī vālaṃ, kismiñci paṭilaggitaṃ;
Upeti maraṇaṃ tattha, na vikopeti vāladhiṃ.

124. ''Tatheva tvaṃ catūsu bhūmīsu, sīlāni paripūraya;
Parirakkha sabbadā sīlaṃ, camarī viya vāladhi''nti.

Tattha **na hete**ti na hi eteyeva. **Bodhipācanā**ti maggaparipācanā sabbaññutaññāṇaparipācanā vā. **Dutiyaṃ sīlapārami**nti sīlaṃ nāma sabbesaṃ kusaladhammānaṃ patiṭṭhā, sīle patiṭṭhito kusaladhammehi na parihāyati, sabbepi lokiyalokuttaraguṇe paṭilabhati. Tasmā sīlapāramī pūretabbāti dutiyaṃ sīlapāramiṃ addakkhinti attho.

Āsevitanisevitanti bhāvitañceva bahulīkatañca. **Camarī**ti camarī migo. **Kismiñcī**ti yattha katthaci rukkhalatākaṇṭakādīsu aññatarasmiṃ. **Paṭilaggita**nti paṭivilaggitaṃ. **Tatthā**ti yattha vilaggitaṃ, tattheva ṭhatvā maraṇaṃ upagacchati. **Na vikopetī**ti na chindati. **Vāladhi**nti vālaṃ chinditvā na gacchati, tattheva maraṇaṃ upetīti attho.

Catūsu bhūmīsu sīlānīti catūsu ṭhānesu vibhattasīlāni, pātimokkhasaṃvaraindriyasaṃvaraājīvapārisuddhipaccayasannissitavasenāti attho. Bhūmivasena pana dvīsuyeva bhūmīsu pariyāpannaṃ tampi catusīlamevāti. **Paripūrayā**ti khaṇḍachiddasabalādiabhāvena paripūraya. **Sabbadā**ti sabbakālaṃ. **Camarī viyā**ti camarī migo viya. Sesametthāpi uttānatthamevāti.

Athassa ''na ettakeheva buddhakārakehi dhammehi bhavitabba''nti uttarimpi upadhārayato tatiyaṃ nekkhammapāramiṃ disvā etadahosi – ''sumedhapaṇḍita, tvaṃ ito paṭṭhāya nekkhammapāramimpi pūreyyāsi. Yathāpi suciraṃ bandhanāgāre vasamāno puriso na tattha sinehaṃ karoti, atha kho ukkaṇṭhito avasitukāmo hoti, evameva tvampi sabbabhave bandhanāgārasadise katvā passa, sabbabhavehi ukkaṇṭhito muccitukāmo hutvā nekkhammābhimukhova hoti, evaṃ buddho bhavissasī''ti tatiyaṃ nekkhammapāramiṃ daḷhaṃ katvā adhiṭṭhāsi. Tena vuttaṃ –

125. ''Na hete ettakāyeva, buddhadhammā bhavissare;
Aññepi vicinissāmi, ye dhammā bodhipācanā.

126. ''Vicinanto tadā dakkhiṃ, tatiyaṃ nekkhammapāramiṃ;
Pubbakehi mahesīhi, āsevitanisevitaṃ.

127. ''Imaṃ tvaṃ tatiyaṃ tāva, daḷhaṃ katvā samādiya;
Nekkhammapāramitaṃ gaccha, yadi bodhiṃ pattumicchasi.

128. ''Yathā andughare puriso, ciravuṭṭho dukhaṭṭito;

Na tattha rāgaṃ janeti, muttiṃyeva gavesati.

129. ‘‘Tatheva tvaṃ sabbabhave, passa andughare viya;
Nekkhammābhimukho hoti, bhavato parimuttiyā’’ti.

Tattha **andughare**ti bandhanāgāre. **Ciravuṭṭho**ti cirakālaṃ vuṭṭho. **Dukhaṭṭito**ti dukkhapīḷito. **Na tattha rāgaṃ janetī**ti tattha andughare rāgaṃ sinehaṃ na janeti na uppādeti. ‘‘Imaṃ andugharaṃ muñcitvā nāhaṃ aññattha gamissāmī’’ti evaṃ tattha rāgaṃ na janeti, kintu muttiṃyeva mokkhameva gavesatīti adhippāyo. **Nekkhammābhimukho**ti nikkhamanābhimukho hoti. **Bhavato**ti sabbabhavehi. **Parimuttiyā**ti parimocanatthāya. Nekkhammābhimukho hutvā, sambodhiṃ pāpuṇissasī’’tipi pāṭho. Sesamettha uttānatthamevāti.

Athassa ‘‘na ettakeheva buddhakārakadhammehi bhavitabba’’nti uttarimpi upadhārayato catutthaṃ paññāpāramiṃ disvā etadahosi – ‘‘sumedhapaṇḍita, tvaṃ ito paṭṭhāya paññāpāramimpi pūreyyāsi. Hīnamajjhimukkaṭṭhesu kañci avajjetvā sabbepi paṇḍite upasaṅkamitvā pañhaṃ puccheyyāsi. Yathāpi piṇḍacāriko bhikkhu hīnādibhedesu kulesu kiñci kulaṃ avivajjetvā paṭipāṭiyā piṇḍāya caranto khippaṃ yāpanamattaṃ labhati, evameva tvampi sabbe paṇḍite upasaṅkamitvā pucchanto buddho bhavissasī’’ti catutthaṃ paññāpāramiṃ daḷhaṃ katvā adhiṭṭhāsi. Tena vuttaṃ –

130. ‘‘Na hete ettakāyeva, buddhadhammā bhavissare;
Aññepi vicinissāmi, ye dhammā bodhipācanā.

131. ‘‘Vicinanto tadā dakkhiṃ, catutthaṃ paññāpāramiṃ;
Pubbakehi mahesīhi, āsevitanisevitaṃ.

132. ‘‘Imaṃ tvaṃ catutthaṃ tāva, daḷhaṃ katvā samādiya;
Paññāpāramitaṃ gaccha, yadi bodhiṃ pattumicchasi.

133. ‘‘Yathā hi bhikkhu bhikkhanto, hīnamukkaṭṭhamajjhime;
Kulāni na vivajjento, evaṃ labhati yāpanaṃ.

134. ‘‘Tatheva tvaṃ sabbakālaṃ, paripucchaṃ budhaṃ janaṃ;
Paññāya pāramiṃ gantvā, sambodhiṃ pāpuṇissasī’’ti.

Tattha **bhikkhanto**ti piṇḍāya caranto. **Hīnamukkaṭṭhamajjhime**ti hīnamukkaṭṭhamajjhimāni kulānīti attho. Liṅgavipariyāso kato. **Na vivajjento**ti na pariharanto, gharapaṭipāṭiṃ muñcitvā caranto vivajjeti nāma, evamakatvāti attho. **Yāpana**nti yāpanamattaṃ pāṇadhāraṇaṃ āhāraṃ labhatīti attho. **Paripuccha**nti – ‘‘kiṃ, bhante, kusalaṃ, kiṃ akusalaṃ; kiṃ sāvajjaṃ, kiṃ anavajja’’ntiādinā (dī. ni. 3.84, 216) nayena tattha tattha abhiññāte paṇḍite jane upasaṅkamitvā paripucchantoti attho. **Budhaṃ jana**nti paṇḍitaṃ janaṃ. ‘‘Budhe jane’’tipi pāṭho. **Paññāya pārami**nti paññāya pāraṃ. ‘‘Paññāpāramitaṃ gantvā’’tipi pāṭho. Sesametthāpi uttānamevāti.

Athassa ‘‘na ettakeheva buddhakārakadhammehi bhavitabba’’nti uttarimpi upadhārayato pañcamaṃ vīriyapāramiṃ disvā etadahosi – ‘‘sumedhapaṇḍita, tvaṃ ito paṭṭhāya vīriyapāramimpi pūreyyāsi. Yathāpi sīho migarājā sabbairiyāpathesu daḷhavīriyo hoti, evaṃ tvampi sabbabhavesu sabbairiyāpathesu daḷhavīriyo anolīnavīriyo samāno buddho bhavissasī’’ti pañcamaṃ vīriyapāramiṃ daḷhaṃ katvā adhiṭṭhāsi. Tena vuttaṃ –

135. ‘‘Na hete ettakāyeva, buddhadhammā bhavissare;
Aññepi vicinissāmi, ye dhammā bodhipācanā.

136. ‘‘Vicinanto tadā dakkhiṃ, pañcamaṃ vīriyapāramiṃ;
Pubbakehi mahesīhi, āsevitanisevitaṃ.

137. ‘‘Imaṃ tvaṃ pañcamaṃ tāva, daḷhaṃ katvā samādiya;
Vīriyapāramitaṃ gaccha, yadi bodhiṃ pattumicchasi.

138. ‘‘Yathāpi sīho migarājā, nisajjaṭṭhānacaṅkame;
Alīnavīriyo hoti, paggahitamano sadā.

139. ‘‘Tatheva tvaṃ sabbabhave, paggaṇha vīriyaṃ daḷhaṃ;
Vīriyapāramitaṃ gantvā, sambodhiṃ pāpuṇissasī’’ti.

Tattha **alīnavīriyo**ti anolīnavīriyo. **Sabbabhave**ti jātajātabhave, sabbesu bhavesūti attho. Āraddhavīriyo hutvā, sambodhiṃ pāpuṇissasītipi pāṭho. Sesametthāpi uttānamevāti.

Athassa ‘‘na ettakeheva buddhakārakadhammehi bhavitabba’’nti uttarimpi upadhārayato chaṭṭhamaṃ khantipāramiṃ disvā etadahosi – ‘‘sumedhapaṇḍita, tvaṃ ito paṭṭhāya khantipāramiṃ paripūreyyāsi, sammānanepi avamānanepi khamova bhaveyyāsi. Yathā hi pathaviyaṃ nāma sucimpi pakkhipanti asucimpi, na ca tena pathavī sinehaṃ vā paṭighaṃ vā karoti, khamati sahati adhivāsetiyeva, evameva tvampi sabbesaṃ sammānanāvamānanesu khamo samāno buddho bhavissasī’’ti chaṭṭhamaṃ khantipāramiṃ daḷhaṃ katvā adhiṭṭhāsi. Tena vuttaṃ –

140. ‘‘Na hete ettakāyeva, buddhadhammā bhavissare;
Aññepi vicinissāmi, ye dhammā bodhipācanā.

141. ‘‘Vicinanto tadā dakkhiṃ, chaṭṭhamaṃ khantipāramiṃ;
Pubbakehi mahesīhi, āsevitanisevitaṃ.

142. ‘‘Imaṃ tvaṃ chaṭṭhamaṃ tāva, daḷhaṃ katvā samādiya;
Tattha advejjhamānaso, sambodhiṃ pāpuṇissasi.

143. ‘‘Yathāpi pathavī nāma, sucimpi asucimpi ca;
Sabbaṃ sahati nikkhepaṃ, na karoti paṭighaṃ tayā.

144. ‘‘Tatheva tvampi sabbesaṃ, sammānāvamānakkhamo;
Khantipāramitaṃ gantvā, sambodhiṃ pāpuṇissasī’’ti.

Tattha **tatthā**ti tassaṃ khantipāramiyaṃ. Advejjhamānasoti ekaṃsamānaso. **Sucimpī**ti candanakuṅkumagandhamālādisucimpi. **Asucimpī**ti ahikukkuramanussakuṇapagūthamuttakheḷasiṅghāṇikādiasucimpi. **Sahatī**ti khamati, adhivāseti. **Nikkhepa**nti nikkhittaṃ. **Paṭigha**nti kodhaṃ. **Tayā**ti tāya vuttiyā, tāya nikkhittatāya vā. ‘‘Paṭighaṃ daya’’ntipi pāṭho, tassa tena nikkhepena paṭighānurodhaṃ na karotīti attho. **Sammānāvamānakkhamo**ti sabbesaṃ sammānanāvamānanasaho tvampi bhavāti attho. ‘‘Tatheva tvampi sabbabhave, sammānanavimānakkhamo’’tipi paṭhanti. ‘‘Khantiyā pāramiṃ gantvā’’tipi pāṭho, tassā khantiyā pāramipūraṇavasena gantvāti attho. Sesametthāpi uttānamevāti. Ito paraṃ ettakampi avatvā yattha yattha viseso atthi, taṃ tameva vatvā pāṭhantaraṃ dassetvā gamissāmāti.

Athassa ‘‘na ettakeheva buddhakārakadhammehi bhavitabba’’nti uttarimpi upadhārayato sattamaṃ saccapāramiṃ disvā etadahosi – ‘‘sumedhapaṇḍita, tvaṃ ito paṭṭhāya saccapāramimpi pūreyyāsi, asaniyā matthake patamānāyapi dhanādīnaṃ atthāya chandādīnaṃ vasena sampajānamusāvādaṃ nāma mā bhāsi. Yathāpi osadhītārakā nāma sabbautūsu attano gamanavīthiṃ vijahitvā aññāya vīthiyā na gacchati, sakavīthiyāva gacchati, evameva tvampi saccaṃ pahāya musāvādaṃ nāma avadantoyeva buddho bhavissasī’’ti sattamaṃ saccapāramiṃ daḷhaṃ katvā adhiṭṭhāsi. Tena vuttaṃ –

145. ‘‘Na hete ettakāyeva, buddhadhammā bhavissare;
Aññepi vicinissāmi, ye dhammā bodhipācanā.

146. ‘‘Vicinanto tadā dakkhiṃ, sattamaṃ saccapāramiṃ;
Pubbakehi mahesīhi, āsevitanisevitaṃ.

147. ‘‘Imaṃ tvaṃ sattamaṃ tāva, daḷhaṃ katvā samādiya;
Tattha advejjhavacano, sambodhiṃ pāpuṇissasi.

148. ‘‘Yathāpi osadhī nāma, tulābhūtā sadevake;
Samaye utuvasse vā, na vokkamati vīthito.

149. ‘‘Tatheva tvampi saccesu, mā vokkama hi vīthito;
Saccapāramitaṃ gantvā, sambodhiṃ pāpuṇissasī’’ti.

Tattha **tatthā**ti saccapāramiyaṃ. **Advejjhavacano**ti avitathavacano. **Osadhī nāmā**ti osadhītārakā, osadhagahaṇe osadhītārakaṃ uditaṃ disvā osadhaṃ gaṇhanti. Tasmā ‘‘osadhītārakā’’ti vuccati. **Tulābhūtā**ti pamāṇabhūtā. **Sadevake**ti sadevakassa lokassa. **Samaye**ti vassasamaye. **Utuvasse**ti hemantagimhesu. ‘‘Samaye utuvaṭṭe’’tipi pāṭho. Tassa **samaye**ti gimhe. **Utuvaṭṭe**ti hemante ca vassāne cāti attho. **Na vokkamati vīthito**ti taṃ taṃ utumhi attano gamanavīthito na vokkamati na vigacchati, cha māse pacchimaṃ disaṃ gacchati, cha māse pubbaṃ disaṃ gacchatīti. Atha vā **osadhī nāmā**ti siṅgiverapipphalimaricādikaṃ osadhaṃ. **Na vokkamatī**ti yaṃ yaṃ phaladānasamatthaṃ osadhaṃ, taṃ taṃ phaladānaṃ okkamma attano phalaṃ adatvā na nivattati. **Vīthito**ti gamanavīthito, pittaharo pittaṃ harateva, vātaharo vātaṃ harateva, semhaharo semhaṃ haratevāti attho. Sesametthāpi uttānamevāti.

Athassa ‘‘na ettakeheva buddhakārakadhammehi bhavitabba’’nti uttarimpi upadhārayato aṭṭhamaṃ adhiṭṭhānapāramiṃ disvā etadahosi – ‘‘sumedhapaṇḍita, tvaṃ ito paṭṭhāya adhiṭṭhānapāramimpi pūreyyāsi, yaṃ adhiṭṭhāsi, tasmiṃ adhiṭṭhāne niccalo bhaveyyāsi, yathā pabbato nāma sabbadisāsu vāte paharantepi na kampati na calati, attano ṭhāneyeva tiṭṭhati, evameva tvampi attano adhiṭṭhāne niccalo hontova buddho bhavissasī’’ti aṭṭhamaṃ adhiṭṭhānapāramiṃ daḷhaṃ katvā adhiṭṭhāsīti. Tena vuttaṃ –

150. ‘‘Na hete ettakāyeva, buddhadhammā bhavissare;
Aññepi vicinissāmi, ye dhammā bodhipācanā.

151. ‘‘Vicinanto tadā dakkhiṃ, aṭṭhamaṃ adhiṭṭhānapāramiṃ;
Pubbakehi mahesīhi, āsevitanisevitaṃ.

152. ‘‘Imaṃ tvaṃ aṭṭhamaṃ tāva, daḷhaṃ katvā samādiya;
Tattha tvaṃ acalo hutvā, sambodhiṃ pāpuṇissasi.

153. ‘‘Yathāpi pabbato selo, acalo suppatiṭṭhito;
Na kampati bhusavātehi, sakaṭṭhāneva tiṭṭhati.

154. ‘‘Tattheva tvampi adhiṭṭhāne, sabbadā acalo bhava;
Adhiṭṭhānapāramitaṃ gantvā, sambodhiṃ pāpuṇissasī’’ti.

Tattha **selo**ti silāmayo. **Acalo**ti niccalo **suppatiṭṭhito**ti acalattāva suṭṭhu patiṭṭhito. ‘‘Yathāpi pabbato acalo, nikhāto suppatiṭṭhito’’tipi pāṭho. **Bhusavātehī**ti balavavātehi. **Sakaṭṭhānevā**ti attano ṭhāneyeva, yathāṭhitaṭṭhāneyevāti attho. Sesametthāpi uttānamevāti.

Athassa ‘‘na ettakeheva buddhakārakadhammehi bhavitabba’’nti uttarimpi upadhārayato navamaṃ mettāpāramiṃ disvā etadahosi – ‘‘sumedhapaṇḍita, tvaṃ ito paṭṭhāya mettāpāramiṃ pūreyyāsi, hitesupi ahitesupi ekacittova bhaveyyāsi. Yathāpi udakaṃ nāma pāpajanassapi kalyāṇajanassapi sītabhāvaṃ ekasadisaṃ katvā pharati, evameva tvampi sabbasattesu mettacittena ekacittova hutvā buddho bhavissasī’’ti navamaṃ mettāpāramiṃ daḷhaṃ katvā adhiṭṭhāsīti. Tena vuttaṃ –

155. ‘‘Na hete ettakāyeva, buddhadhammā bhavissare;
Aññepi vicinissāmi, ye dhammā bodhipācanā.

156. ‘‘Vicinanto tadā dakkhiṃ, navamaṃ mettāpāramiṃ;
Pubbakehi mahesīhi, āsevitanisevitaṃ.

157. ‘‘Imaṃ tvaṃ navamaṃ tāva, daḷhaṃ katvā samādiya;
Mettāya asamo hoti, yadi bodhiṃ pattumicchasi.

158. ‘‘Yathāpi udakaṃ nāma, kalyāṇe pāpake jane;
Samaṃ pharati sītena, pavāheti rajomalaṃ.

159. ‘‘Tatheva tvaṃ hitāhite, samaṃ mettāya bhāvaya;
Mettāpāramitaṃ gantvā, sambodhiṃ pāpuṇissasī’’ti.

Tattha **asamo hohī**ti mettābhāvanāya asadiso hohi. Tattha ‘‘tvaṃ samasamo hohī’’tipi pāṭho, so uttānatthova. **Saman**ti tulyaṃ. **Pharatī**ti phusati. **Pavāhetī**ti visodheti. **Rajo**ti āgantukarajaṃ. **Malan**ti sarīre uṭṭhitaṃ sedamalādiṃ. ‘‘Rajamala’’ntipi pāṭho, soyevattho. **Hitāhite**ti hite ca ahite ca, mitte ca amitte cāti attho. **Mettāya bhāvayā**ti mettaṃ bhāvaya vaḍḍhehi. Sesametthāpi uttānamevāti.

Athassa ‘‘na ettakeheva buddhakārakadhammehi bhavitabba’’nti uttarimpi upadhārayato dasamaṃ upekkhāpāramiṃ disvā etadahosi – ‘‘sumedhapaṇḍita, tvaṃ ito paṭṭhāya upekkhāpāramiṃ paripūreyyāsi, sukhepi dukkhepi majjhattova bhaveyyāsi. Yathāpi pathavī nāma sucimpi asucimpi ca pakkhipamāne majjhattāva hoti, evameva tvampi sukhadukkhesu majjhattova honto buddho bhavissasī’’ti dasamaṃ upekkhāpāramiṃ daḷhaṃ katvā adhiṭṭhāsi. Tena vuttaṃ –

160. ‘‘Na hete ettakāyeva, buddhadhammā bhavissare;
Aññepi vicinissāmi, ye dhammā bodhipācanā.

161. ‘‘Vicinanto tadā dakkhiṃ, dasamaṃ upekkhāpāramiṃ;
Pubbakehi mahesīhi, āsevitanisevitaṃ.

162. ‘‘Imaṃ tvaṃ dasamaṃ tāva, daḷhaṃ katvā samādiya;
Tulābhūto daḷho hutvā, sambodhiṃ pāpuṇissasi.

163. ‘‘Yathāpi pathavī nāma, nikkhittaṃ asuciṃ suciṃ;
Upekkhati ubhopete, kopānunayavajjitā.

164. ‘‘Tatheva tvaṃ sukhadukkhe, tulābhūto sadā bhava;
Upekkhāpāramitaṃ gantvā, sambodhiṃ pāpuṇissasī’’ti.

Tattha **tulābhūto**ti majjhattabhāve ṭhito yathā tulāya daṇḍo samaṃ tulito samaṃ tiṭṭhati, na namati na unnamati, evameva tvampi sukhadukkhesu tulāsadiso hutvā sambodhiṃ pāpuṇissasi.

Kopānunayavajjitāti paṭighānurodhavajjitā. ‘‘Dayākopavivajjitā’’tipi pāṭho, soyevattho. Sesaṃ khantipāramiyaṃ vuttanayeneva veditabbaṃ.

Tato sumedhapaṇḍito ime dasa pāramidhamme vicinitvā tato paraṃ cintesi – ‘‘imasmiṃ loke bodhisattehi paripūretabbā bodhipācanā buddhattakarā dhammā ettakāyeva, na ito bhiyyo, imā pana pāramiyo uddhaṃ ākāsepi natthi, na heṭṭhā pathaviyampi, na puratthimādīsu disāsupi atthi, mayhaṃyeva pana hadayamaṃsantareyeva patiṭṭhitā’’ti. Evaṃ tāsaṃ attano hadaye patiṭṭhitabhāvaṃ disvā sabbāpi tā daḷhaṃ katvā adhiṭṭhāya punappunaṃ sammasanto anulomapaṭilomaṃ sammasi, pariyante gahetvā ādimhi pāpesi, ādimhi gahetvā pariyante ṭhapesi, majjhe gahetvā ubhato osāpesi, ubhato koṭīsu gahetvā majjhe osāpesi. Bāhirabhaṇḍapariccāgo **pāramiyo** nāma, aṅgapariccāgo **upapāramiyo** nāma, jīvitapariccāgo **paramatthapāramiyo** nāmāti dasa pāramiyo dasa upapāramiyo dasa paramatthapāramiyoti samattiṃsa pāramiyo yamakatelaṃ vinivaṭṭento viya sammasi. Tassa dasa pāramiyo sammasantassa dhammatejena catunahutādhikadviyojanasatasahassabahalā vipulā ayaṃ mahāpathavī hatthinā akkantanaḷakalāpo viya uppīḷiyamānaṃ ucchuyantaṃ viya ca mahāviravaṃ viravamānā saṅkampi sampakampi sampavedhi. Kulālacakkaṃ viya telayantacakkaṃ viya ca paribbhami. Tena vuttaṃ –

165. ‘‘Ettakāyeva te loke, ye dhammā bodhipācanā;
Tatuddhaṃ natthi aññatra, daḷhaṃ tattha patiṭṭhaha.

166. ‘‘Ime dhamme sammasato, sabhāvasarasalakkhaṇe;
Dhammatejena vasudhā, dasasahassī pakampatha.

167. ‘‘Calatī ravatī pathavī, ucchuyantaṃva pīḷitaṃ;
Telayante yathā cakkaṃ, evaṃ kampati medanī’’ti.

Tattha **ettakāyevā**ti niddiṭṭhānaṃ dasannaṃ pāramitānaṃ anūnādhikabhāvassa dassanatthaṃ vuttaṃ. **Tatuddha**nti tato dasapāramīhi uddhaṃ **natthi. Aññatrā**ti aññaṃ, lakkhaṇaṃ saddasatthato gahetabbaṃ. Tato dasapāramito añño buddhakārakadhammo natthīti attho. **Tatthā**ti tāsu dasasu pāramīsu. **Patiṭṭhahā**ti patiṭṭha, paripūrento tiṭṭhāti attho.

Ime dhammeti pāramidhamme. **Sammasato**ti upaparikkhantassa, anādaratthe sāmivacanaṃ daṭṭhabbaṃ. **Sabhāvasarasalakkhaṇe**ti sabhāvasaṅkhātena sarasalakkhaṇena sammasantassāti attho. **Dhammatejenā**ti pāramipavicayañāṇatejena. **Vasudhā**ti vasūti ratanaṃ vuccati, taṃ dhāreti dhīyati vā etthāti vasudhā. Kā sā? Medanī. **Pakampathā**ti pakampittha. Sumedhapaṇḍite pana pāramiyo vicinante tassa ñāṇatejena dasasahassī pakampitthāti attho.

Calatīti chappakārā kampi. **Ravatī**ti nadati vikūjati. **Ucchuyantaṃva pīḷita**nti nippīḷitaṃ ucchuyantaṃ viya. ‘‘Guḷayantaṃva pīḷita’’ntipi pāṭho, soyevattho. **Telayante**ti telapīḷanayante. **Yathā cakka**nti cakkikānaṃ mahācakkayantaṃ viya. **Eva**nti yathā telapīḷanacakkayantaṃ paribbhamati kampati, evaṃ ayaṃ medanī kampatīti attho. Sesamettha uttānamevāti.

Evaṃ mahāpathaviyā kampamānāya rammanagaravāsino manussā bhagavantaṃ parivisayamānā saṇṭhātuṃ asakkontā yugandharavātabbhāhatā mahāsālā viya mucchitā papatiṃsu. Ghaṭādīni kulālabhaṇḍāni pavaṭṭentāni aññamaññaṃ paharantāni cuṇṇavicuṇṇāni ahesuṃ. Mahājano bhītatasito satthāraṃ upasaṅkamitvā – ‘‘kiṃ nu kho bhagavā ‘nāgāvaṭṭo ayaṃ, bhūtayakkhadevatāsu aññatarāvaṭṭo vā’ti na hi mayaṃ etaṃ jānāma. Api ca kho sabbopi ayaṃ mahājano bhayena upadduto, kiṃ nu kho imassa lokassa pāpakaṃ bhavissati, udāhu kalyāṇaṃ, kathetha no etaṃ kāraṇa’’nti pucchiṃsu.

Atha satthā tesaṃ kathaṃ sutvā – ‘‘tumhe mā bhāyittha, mā kho cintayittha, natthi vo itonidānaṃ bhayaṃ, yo so mayā ajja sumedhapaṇḍito ‘anāgate gotamo nāma buddho bhavissatī’ti byākato, so idāni pāramiyo sammasati, tassa sammasantassa dhammatejena sakaladasasahassī lokadhātu ekappahārena kampati ceva viravati cā’’ti āha. Tena vuttaṃ –

168. ‘‘Yāvatā parisā āsi, buddhassa parivesane;
Pavedhamānā sā tattha, mucchitā seti bhūmiyaṃ.

169. ‘‘Ghaṭānekasahassāni, kumbhīnañca satā bahū;
Sañcuṇṇamathitā tattha, aññamaññaṃ paghaṭṭitā.

170. ‘‘Ubbiggā tasitā bhītā, bhantā byathitamānasā;
Mahājanā samāgamma, dīpaṅkaramupāgamuṃ.

171. ‘‘Kiṃ bhavissati lokassa, kalyāṇamatha pāpakaṃ;
Sabbo upadduto loko, taṃ vinodehi cakkhuma.

172. ‘‘Tesaṃ tadā saññāpesi, dīpaṅkaro mahāmuni;
Vissatthā hotha mā bhātha, imasmiṃ pathavikampane.

173. ‘‘Yamahaṃ ajja byākāsiṃ, buddho loke bhavissati;
Eso sammasatī dhammaṃ, pubbakaṃ jinasevitaṃ.

174. ‘‘Tassa sammasato dhammaṃ, buddhabhūmiṃ asesato;
Tenāyaṃ kampitā pathavī, dasasahassī sadevake’’ti.

Tattha **yāvatā**ti yāvatikā. **Āsī**ti ahosi. ‘‘Yā tadā parisā āsī’’tipi pāṭho, tassa yā tattha parisā ṭhitā āsīti attho. **Pavedhamānā**ti kampamānā. **Sā**ti sā parisā. **Tatthā**ti tasmiṃ parivesanaṭṭhāne. **Setī**ti sayittha.

Ghaṭāti ghaṭānaṃ, sāmiatthe paccattavacanaṃ, ghaṭānaṃ nekasahassānīti attho. **Sañcuṇṇamathitā**ti cuṇṇā ceva mathitā ca, mathitasañcuṇṇāti attho. **Aññamaññaṃ paghaṭṭitā**ti aññamaññaṃ pahaṭā. **Ubbiggā**ti utrāsahadayā. **Tasitā**ti sañjātatāsā. **Bhītā**ti bhayabhītā. **Bhantā**ti phandanamānasā, vibbhantacittāti attho. Sabbāni panetāni aññamaññavevacanāni. **Samāgammā**ti samāgantvā. Ayameva vā pāṭho.

Upaddutoti upahato. **Taṃ vinodehī**ti taṃ upaddutabhayaṃ vinodehi, vināsayāti attho. **Cakkhumā**ti pañcahi cakkhūhi cakkhuma. **Tesaṃ tadā**ti te jane tadā, upayogatthe sāmivacanaṃ. **Saññāpesī**ti ñāpesi bodhesi. **Visatthā**ti vissatthacittā. **Mā bhāthā**ti mā bhāyatha. **Yamaha**nti yaṃ ahaṃ sumedhapaṇḍitaṃ. **Dhamma**nti pāramidhammaṃ. **Pubbaka**nti porāṇaṃ. **Jinasevita**nti jinehi bodhisattakāle sevitanti attho. **Buddhabhūmi**nti pāramidhammaṃ. **Tenā**ti tena sammasanakāraṇena. **Kampitā**ti calitā. **Sadevake**ti sadevake loke.

Tato mahājano tathāgatassa vacanaṃ sutvā haṭṭhatuṭṭho mālāgandhavilepanādīni ādāya rammanagarato nikkhamitvā bodhisattaṃ upasaṅkamitvā mālāgandhādīhi pūjetvā vanditvā padakkhiṇaṃ katvā rammanagarameva pāvisi. Atha kho bodhisatto dasa pāramiyo sammasitvā vīriyaṃ daḷhaṃ katvā adhiṭṭhāya nisinnāsanā vuṭṭhāsi. Tena vuttaṃ –

175. ‘‘Buddhassa vacanaṃ sutvā, mano nibbāyi tāvade;
Sabbe maṃ upasaṅkamma, punāpi maṃ abhivandisuṃ.

176. ‘‘Samādiyitvā buddhaguṇaṃ, daḷhaṃ katvāna mānasaṃ;
Dīpaṅkaraṃ namassitvā, āsanā vuṭṭhahiṃ tadā’’ti.

Tattha **mano nibbāyī**ti mahājanassa pathavikampane ubbiggahadayassa tattha kāraṇaṃ sutvā mano nibbāyi, santiṃ agamāsīti attho. ‘‘Jano nibbāyī’’tipi pāṭho, so uttānoyeva. **Samādiyitvā**ti sammā ādiyitvā, samādāyāti attho. **Buddhaguṇa**nti pāramiyo. Sesaṃ uttānameva.

Atha kho bodhisattaṃ dayitasabbasattaṃ āsanā vuṭṭhahantaṃ sakaladasasahassacakkavāḷadevatā sannipatitvā dibbehi mālāgandhādīhi pūjetvā – ‘‘ayya sumedhatāpasa, tayā ajja dīpaṅkaradasabalassa pādamūle mahati patthanā patthitā, sā te anantarāyena samijjhatu, mā te tattha bhayaṃ vā chambhitattaṃ vā ahosi. Sarīre te appamattakopi rogo mā uppajjatu, khippaṃ pāramiyo pūretvā sammāsambodhiṃ paṭivijjha. Yathā pupphūpagaphalūpagā rukkhā samaye pupphanti ceva phalanti ca, tatheva tvampi taṃ samayaṃ anatikkamitvā khippaṃ sambodhiṃ phusassū’’tiādīni thutimaṅgalāni payirudāhaṃsu, evaṃ payirudāhitvā bodhisattaṃ abhivādetvā attano attano devaṭṭhānameva agamaṃsu. Bodhisattopi devatāhi abhitthuto – ‘‘ahaṃ dasa pāramiyo pūretvā kappasatasahassādhikānaṃ catunnaṃ asaṅkhyeyyānaṃ matthake buddho bhavissāmī’’ti vīriyaṃ daḷhaṃ katvā adhiṭṭhāya ākāsamabbhuggantvā isigaṇavantaṃ himavantaṃ agamāsi. Tena vuttaṃ –

177. ‘‘Dibbaṃ mānusakaṃ pupphaṃ, devā mānusakā ubho;
Samokiranti pupphehi, vuṭṭhahantassa āsanā.

178. ‘‘Vedayanti ca te sotthiṃ, devā mānusakā ubho;
Mahantaṃ patthitaṃ tuyhaṃ, taṃ labhassu yathicchitaṃ.

179. ‘‘Sabbītiyo vivajjantu, soko rogo vinassatu;
Mā te bhavantvantarāyā, phusa khippaṃ bodhimuttamaṃ.

180. ‘‘Yathāpi samaye patte, pupphanti pupphino dumā;
Tatheva tvaṃ mahāvīra, buddhañāṇehi pupphasu.

181. ‘‘Yathā ye keci sambuddhā, pūrayuṃ dasapāramī;
Tatheva tvaṃ mahāvīra, pūraya dasapāramī.

182. ‘‘Yathā ye keci sambuddhā, bodhimaṇḍamhi bujjhare;
Tatheva tvaṃ mahāvīra, bujjhassu jinabodhiyaṃ.

183. ‘‘Yathā ye keci sambuddhā, dhammacakkaṃ pavattayuṃ;
Tatheva tvaṃ mahāvīra, dhammacakkaṃ pavattaya.

184. ‘‘Puṇṇamāye yathā cando, parisuddho virocati;
Tatheva tvaṃ puṇṇamano, viroca dasasahassiyaṃ.

185. ‘‘Rāhumutto yathā sūriyo, tāpena atirocati;
Tatheva lokā muccitvā, viroca siriyā tuvaṃ.

186. ‘‘Yathā yā kāci nadiyo, osaranti mahodadhiṃ;
Evaṃ sadevakā lokā, osarantu tavantike.

187. ‘‘Tehi thutappasattho so, dasa dhamme samādiya;
Te dhamme paripūrento, pavanaṃ pāvisī tadā’’ti.

Tattha **dibba**nti mandāravapāricchattakasantānakusesayādikaṃ dibbakusumaṃ devā mānusakā ca mānusapupphaṃ gahetvāti attho. **Samokirantī**ti mamopari samokiriṃsūti attho. **Vuṭṭhahantassā**ti vuṭṭhahato. **Vedayantī**ti nivedayiṃsu saññāpesuṃ. **Sotthi**nti sotthibhāvaṃ. Idāni vedayitākāradassanatthaṃ **‘‘mahantaṃ patthitaṃ tuyha’’**ntiādi vuttaṃ. Tayā pana, sumedhapaṇḍita, mahantaṃ ṭhānaṃ patthitaṃ, taṃ yathāpatthitaṃ labhassūti attho.

Sabbītiyoti entīti ītiyo, sabbā ītiyo sabbītiyo, upaddavā. **Vivajjantū**ti mā hontu. **Soko rogo vinassatū**ti socanasaṅkhāto soko rujanasaṅkhāto rogo ca vinassatu. **Te**ti tava. **Mā bhavantvantarāyā**ti mā bhavantu antarāyā. **Phusā**ti adhigaccha pāpuṇāhi. **Bodhi**nti arahattamaggañāṇaṃ sabbaññutaññāṇampi vaṭṭati. **Uttama**nti seṭṭhaṃ sabbabuddhaguṇadāyakattā arahattamaggañāṇaṃ ‘‘uttama’’nti vuttaṃ.

Samayeti tassa tassa rukkhassa pupphanasamaye sampatteti attho. **Pupphino**ti pupphanakā. **Buddhañāṇehī**ti aṭṭhārasahi buddhañāṇehi. **Pupphasū**ti pupphassu. **Pūrayu**nti pūrayiṃsu. **Pūrayā**ti paripūraya. **Bujjhare**ti bujjhiṃsu. **Jinabodhiya**nti jinānaṃ buddhānaṃ bodhiyā, sabbaññubodhimūleti attho. **Puṇṇamāye**ti puṇṇamāsiyaṃ. **Puṇṇamano**ti paripuṇṇamanoratho.

Rāhumuttoti rāhunā sobbhānunā mutto. **Tāpenā**ti patāpena, ālokena. **Lokā muccitvā**ti lokadhammehi alitto hutvāti attho. **Virocā**ti virāja. **Siriyā**ti buddhasiriyā. **Osarantī**ti mahāsamuddaṃ pavisanti. **Osarantū**ti upagacchantu. **Tavantike**ti tava santikaṃ. **Tehī**ti devehi. **Thutappasattho**ti thuto ceva pasattho ca, thutehi vā dīpaṅkarādīhi pasatthoti thutappasattho. **Dasa dhamme**ti dasa pāramidhamme. **Pavana**nti mahāvanaṃ, dhammikapabbate mahāvanaṃ pāvisīti attho. Sesagāthā suuttānā evāti.

Iti madhuratthavilāsiniyā buddhavaṃsa-aṭṭhakathāya

Sumedhapatthanākathāvaṇṇanā niṭṭhitā.

3. Dīpaṅkarabuddhavaṃsavaṇṇanā

Rammanagaravāsinopi te upāsakā buddhappamukhassa bhikkhusaṅghassa mahādānaṃ datvā puna bhagavantaṃ bhuttāviṃ onītapattapāṇiṃ mālāgandhādīhi pūjetvā vanditvā dānānumodanaṃ sotukāmā upanisīdiṃsu. Atha satthā tesaṃ paramamadhuraṃ hadayaṅgamaṃ dānānumodanamakāsi –

‘‘Dānaṃ nāma sukhādīnaṃ, nidānaṃ paramaṃ mataṃ;
Nibbānaṃ pana sopānaṃ, patiṭṭhāti pavuccati.

‘‘Dānaṃ tāṇaṃ manussānaṃ, dānaṃ bandhu parāyanaṃ;
Dānaṃ dukkhādhipannānaṃ, sattānaṃ paramā gati.

‘‘Dukkhanittharaṇaṭṭhena, dānaṃ nāvāti dīpitaṃ;
Bhayarakkhaṇato dānaṃ, nagaranti ca vaṇṇitaṃ.

‘‘Dānaṃ durāsadaṭṭhena, vuttamāsivisoti ca;
Dānaṃ lobhamalādīhi, padumaṃ anupalittato.

‘‘Natthi dānasamo loke, purisassa avassayo;
Paṭipajjatha tasmā taṃ, kiriyājjhāsayena ca.

‘‘Saggalokanidānāni, dānāni matimā idha;
Ko hi nāma naro loke, na dadeyya hite rato.

‘‘Sutvā devesu sampattiṃ, ko naro dānasambhavaṃ;

Na dajjā sukhappadaṃ dānaṃ, dānaṃ cittappamodanaṃ.

‘‘Dānena paṭipannena, accharāparivārito;
Ramate suciraṃ kālaṃ, nandane suranandane.

‘‘Pītimuḷāraṃ vindati dātā, gāravamasmiṃ gacchati loke;
Kittimanantaṃ yāti ca dātā, vissasanīyo hoti ca dātā.

‘‘Datvā dānaṃ yāti naro so, bhogasamiddhiṃ dīghañcāyu;
Sussaratampi ca vindati rūpaṃ, sagge saddhiṃ kīḷati devehi;
Vimānesu ṭhatvā nānā, mattamayūrābhirutesu.

‘‘Corārirājodakapāvakānaṃ, dhanaṃ asādhāraṇameva dānaṃ;
Dadāti taṃ sāvakañāṇabhūmiṃ, paccekabhūmiṃ pana buddhabhūmi’’nti. –

Evamādinā nayena dānānumodanaṃ katvā dānānisaṃsaṃ pakāsetvā tadanantaraṃ sīlakathaṃ kathesi. Sīlaṃ nāmetaṃ idhalokaparalokasampattīnaṃ mūlaṃ.

‘‘Sīlaṃ sukhānaṃ paramaṃ nidānaṃ, sīlena sīlī tidivaṃ payāti;
Sīlañhi saṃsāramupāgatassa, tāṇañca leṇañca parāyanañca.

‘‘Avassayo sīlasamo janānaṃ, kuto panañño idha vā parattha;
Sīlaṃ guṇānaṃ paramā patiṭṭhā, yathā dharā thāvarajaṅgamānaṃ.

‘‘Sīlaṃ kireva kalyāṇaṃ, sīlaṃ loke anuttaraṃ;
Ariyavuttisamācāro, yena vuccati sīlavā’’. (jā. 1.3.118);

Sīlālaṅkārasamo alaṅkāro natthi, sīlagandhasamo gandho natthi, sīlasamaṃ kilesamalavisodhanaṃ natthi, sīlasamaṃ pariḷāhūpasamaṃ natthi, sīlasamaṃ kittijananaṃ natthi, sīlasamaṃ saggārohaṇasopānaṃ natthi, nibbānanagarappavesane ca sīlasamaṃ dvāraṃ natthi. Yathāha –

‘‘Sobhantevaṃ na rājāno, muttāmaṇivibhūsitā;
Yathā sobhanti yatino, sīlabhūsanabhūsitā.

‘‘Sīlagandhasamo gandho, kuto nāma bhavissati;
Yo samaṃ anuvāte ca, paṭivāte ca vāyati. (visuddhi. 1.9);

‘‘Na pupphagandho paṭivātameti, na candanaṃ taggaramallikā vā;
Satañca gandho paṭivātameti, sabbā disā sappuriso pavāyati.

‘‘Candanaṃ tagaraṃ vāpi, uppalaṃ atha vassikī;
Etesaṃ gandhajātānaṃ, sīlagandho anuttaro. (dha. pa. 54-55; mi. pa. 5.4.1);

‘‘Na gaṅgā yamunā cāpi, sarabhū vā sarasvatī;
Ninnagā vāciravatī, mahī vāpi mahānadī.

‘‘Sakkuṇanti visodhetuṃ, taṃ malaṃ idha pāṇinaṃ;
Visodhayati sattānaṃ, yaṃ ve sīlajalaṃ malaṃ.

‘‘Na taṃ sajaladā vātā, na cāpi haricandanaṃ;

Neva hārā na maṇayo, na candakiraṇaṅkurā.

‘‘Samayantīdha sattānaṃ, pariḷāhaṃ surakkhitaṃ;
Yaṃ sameti idaṃ ariyaṃ, sīlaṃ accantasītalaṃ.

‘‘Attānuvādādibhayaṃ, viddhaṃsayati sabbadā;
Janeti kittihāsañca, sīlaṃ sīlavato sadā.

‘‘Saggārohaṇasopānaṃ, aññaṃ sīlasamaṃ kuto;
Dvāraṃ vā pana nibbāna, nagarassa pavesane.

‘‘Guṇānaṃ mūlabhūtassa, dosānaṃ balaghātino;
Iti sīlassa jānātha, ānisaṃsamanuttara’’nti. (visuddhi. 1.9);

Evaṃ bhagavā sīlānisaṃsaṃ dassetvā – ‘‘idaṃ pana sīlaṃ nissāya ayaṃ saggo labhatī’’ti dassanatthaṃ tadanantaraṃ saggakathaṃ kathesi. Ayaṃ saggo nāma iṭṭho kanto manāpo ekantasukho niccamettha kīḷā niccaṃ sampattiyo labhanti. Cātumahārājikā devā navutivassasatasahassāni dibbasukhaṃ dibbasampattiṃ paṭilabhanti. Tāvatiṃsā tisso vassakoṭiyo saṭṭhi ca vassasatasahassānīti evamādisaggaguṇapaṭisaṃyuttakathaṃ kathesi. Evaṃ saggakathāya palobhetvā puna – ‘‘ayampi saggo anicco adhuvo na tattha chandarāgo kātabbo’’ti kāmānaṃ ādīnavaṃ okāraṃ saṃkilesaṃ nekkhamme ānisaṃsañca pakāsetvā amatapariyosānaṃ dhammakathaṃ kathesi. Evaṃ tassa mahājanassa dhammaṃ desetvā ekacce saraṇesu ca ekacce pañcasīlesu ca ekacce sotāpattiphale ca ekacce sakadāgāmiphale ekacce anāgāmiphale ekacce catūsupi phalesu ekacce tīsu vijjāsu ekacce chasu abhiññāsu ekacce aṭṭhasu samāpattīsu patiṭṭhāpetvā uṭṭhāyāsanā rammanagarato nikkhamitvā sudassanamahāvihārameva pāvisi. Tena vuttaṃ –

1. ‘‘Tadā te bhojayitvāna, sasaṅghaṃ lokanāyakaṃ;
Upagacchuṃ saraṇaṃ tassa, dīpaṅkarassa satthuno.

2. ‘‘Saraṇāgamane kañci, niveseti tathāgato;
Kañci pañcasu sīlesu, sīle dasavidhe paraṃ.

3. ‘‘Kassaci deti sāmaññaṃ, caturo phalamuttame;
Kassaci asame dhamme, deti so paṭisambhidā.

4. ‘‘Kassaci varasamāpattiyo, aṭṭha deti narāsabho;
Tisso kassaci vijjāyo, chaḷabhiññā pavecchati.

5. ‘‘Tena yogena janakāyaṃ, ovadati mahāmuni;
Tena vitthārikaṃ āsi, lokanāthassa sāsanaṃ.

6. ‘‘Mahāhanusabhakkhandho, dīpaṅkarasanāmako;
Bahū jane tārayati, parimoceti duggatiṃ.

7. ‘‘Bodhaneyyaṃ janaṃ disvā, satasahassepi yojane;
Khaṇena upagantvāna, bodheti taṃ mahāmunī’’ti.

Tattha **te**ti rammanagaravāsino upāsakā. **Saraṇa**nti ettha saraṇaṃ saraṇagamanaṃ saraṇassa gantā ca veditabbā. Sarati hiṃsati vināsetīti **saraṇaṃ,** kiṃ taṃ? Ratanattayaṃ. Taṃ pana saraṇagatānaṃ teneva saraṇagamanena bhayaṃ santāsaṃ dukkhaṃ duggatiṃ parikkilesaṃ hanati hiṃsati vināsetīti saraṇanti vuccatīti. Vuttañhetaṃ –

> ‘‘Ye keci buddhaṃ saraṇaṃ gatāse, na te gamissanti apāyabhūmiṃ;
> Pahāya mānusaṃ dehaṃ, devakāyaṃ paripūressanti. (dī. ni. 2.332; saṃ. ni. 1.37);
>
> ‘‘Ye keci dhammaṃ saraṇaṃ gatāse, na te gamissanti apāyabhūmiṃ;
> Pahāya mānusaṃ dehaṃ, devakāyaṃ paripūressanti. (dī. ni. 2.332; saṃ. ni. 1.37);
>
> ‘‘Ye keci saṅghaṃ saraṇaṃ gatāse, na te gamissanti apāyabhūmiṃ;
> Pahāya mānusaṃ dehaṃ, devakāyaṃ paripūressantī’’ti. (dī. ni. 2.332; saṃ. ni. 1.37);

Saraṇagamanaṃ nāma ratanattayaparāyanākārappavatto cittuppādo. **Saraṇassa gantā** nāma taṃsamaṅgīpuggalo. Evaṃ tāva saraṇaṃ saraṇagamanaṃ saraṇassa gantā cāti idaṃ tayaṃ veditabbaṃ.

Tassāti taṃ dīpaṅkaraṃ, upayogatthe sāmivacanaṃ daṭṭhabbaṃ. ‘‘Upagacchuṃ saraṇaṃ tatthā’’tipi pāṭho. **Satthuno**ti satthāraṃ. **Saraṇāgamane kañcī**ti kañci puggalaṃ saraṇagamane nivesetīti attho. Kiñcāpi paccuppannavasena vuttaṃ, atītakālavasena pana attho gahetabbo. Esa nayo sesesupi. ‘‘Kassaci saraṇāgamane’’tipi pāṭho, tassapi soyevattho. Kañci pañcasu sīlesūti kañci puggalaṃ pañcasu viratisīlesu nivesesīti attho. ‘‘Kassaci pañcasu sīlesū’’tipi pāṭho, soyevattho. **Sīle dasavidhe paran**ti aparaṃ puggalaṃ dasavidhe sīle nivesesīti attho. ‘‘Kassaci kusale dasā’’tipi pāṭho, tassa kañci puggalaṃ dasa kusaladhamme samādapesīti attho. **Kassaci deti sāmañña**nti ettha paramatthato sāmaññanti maggo vuccati. Yathāha –

> ‘‘Katamañca, bhikkhave, sāmaññaṃ? Ayameva ariyo aṭṭhaṅgiko maggo, seyyathidaṃ – sammādiṭṭhi…pe… sammāsamādhi. Idaṃ vuccati, bhikkhave, sāmañña’’nti (saṃ. ni. 5.36).

Caturo phalamuttameti cattāri uttamāni phalānīti attho. **Ma**-kāro padasandhikaro. Liṅgavipariyāsena vuttaṃ. Yathopanissayaṃ cattāro magge cattāri ca sāmaññaphalāni kassaci adāsīti attho. **Kassaci asame dhamme**ti kassaci asadise cattāro paṭisambhidādhamme adāsi.

Kassaci varasamāpattiyoti kassaci pana nīvaraṇavigamena padhānabhūtā aṭṭha samāpattiyo adāsi. **Tisso kassaci vijjāyo**ti kassaci puggalassa upanissayavasena dibbacakkhuñāṇapubbenivāsānussatiñāṇaāsavakkhayañāṇānaṃ vasena tisso vijjāyo. **Chaḷabhiññā pavecchatī**ti cha abhiññāyo kassaci adāsi.

Tena yogenāti tena nayena tenānukkamena ca. **Janakāya**nti janasamūhaṃ. **Ovadatī**ti ovadi. Kālavipariyāsena vuttanti veditabbaṃ. Ito uparipi īdisesu vacanesu atītakālavaseneva attho gahetabbo. **Tena vitthārikaṃ āsī**ti tena dīpaṅkarassa bhagavato ovādena anusāsaniyā vitthārikaṃ vitthataṃ visālībhūtaṃ sāsanaṃ ahosi.

Mahāhanūti mahāpurisānaṃ kira dvepi hanūni paripuṇṇāni dvādasiyā pakkhassa candasadisākārāni hontīti mahantāni hanūni yassa so mahāhanu, sīhahanūti vuttaṃ hoti. **Usabhakkhandho**ti usabhasseva khandho yassa bhavati, so usabhakkhandho. Suvaṭṭitasuvaṇṇāliṅgasadisarucirakkhandho samavaṭṭacārukkhandhoti attho. **Dīpaṅkarasanāmako**ti dīpaṅkarasanāmo. **Bahū jane tārayatī**ti bahū buddhaveneyye jane tāresi. **Parimocetī**ti parimocesi. **Duggati**nti duggatito. Nissakkatthe upayogavacanaṃ.

Idāni tāraṇaparimocanakaraṇākāradassanatthaṃ **‘‘bodhaneyyaṃ jana’’**nti gāthā vuttā. Tattha **bodhaneyyaṃ jana**nti bodhaneyyaṃ pajaṃ, ayameva vā pāṭho. **Disvā**ti buddhacakkhunā vā samantacakkhunā vā disvā. **Satasahassepi yojane**ti anekasatasahassepi yojane ṭhitaṃ. Idaṃ pana dasasahassiyaṃyeva sandhāya vuttanti daṭṭhabbaṃ.

Dīpaṅkaro kira satthā buddhattaṃ patvā bodhimūle sattasattāhaṃ vītināmetvā aṭṭhame sattāhe mahābrahmuno dhammajjhesanaṃ paṭiññāya sunandārāme dhammacakkaṃ pavattetvā koṭisataṃ devamanussānaṃ dhammāmataṃ pāyesi. Ayaṃ paṭhamo abhisamayo ahosi.

Atha satthā attano puttassa samavaṭṭakkhandhassa usabhakkhandhassa nāma ñāṇaparipākaṃ ñatvā taṃ atrajaṃ pamukhaṃ katvā **rāhulovādasadisaṃ** dhammaṃ desetvā devamanussānaṃ navutikoṭiyo dhammāmataṃ pāyesi. Ayaṃ dutiyo abhisamayo ahosi.

Puna bhagavā amaravatīnagaradvāre mahāsirīsarukkhamūle yamakapāṭihāriyaṃ katvā mahājanassa bandhanāmokkhaṃ katvā devagaṇaparivuto divasakarātirekajutivisarabhavane tāvatiṃsabhavane pāricchattakamūle paramasītale paṇḍukambalasilātale nisīditvā sabbadevagaṇapītisañjananiṃ attano jananiṃ sumedhādeviṃ pamukhaṃ katvā sabbalokaviditavisuddhidevo devadevo dīpaṅkaro bhagavā sabbasattahitakaraṃ paramātirekagambhīrasukhumaṃ buddhivisadakaraṃ sattappakaraṇaṃ abhidhammapiṭakaṃ desetvā navutidevakoṭisahassānaṃ dhammāmataṃ pāyesi. Ayaṃ tatiyo abhisamayo ahosi. Tena vuttaṃ –

8. ‘‘Paṭhamābhisamaye buddho, koṭisatamabodhayi;
Dutiyābhisamaye nātho, navutikoṭimabodhayi.

9. ‘‘Yadā ca devabhavanamhi, buddho dhammamadesayi;
Navutikoṭisahassānaṃ, tatiyābhisamayo ahū’’ti.

Dīpaṅkarassa pana bhagavato tayo sāvakasannipātā ahesuṃ. Tattha sunandārāme koṭisatasahassānaṃ paṭhamo sannipāto ahosi. Tena vuttaṃ –

10. ‘‘Sannipātā tayo āsuṃ, dīpaṅkarassa satthuno;
Koṭisatasahassānaṃ, paṭhamo āsi samāgamo’’ti.

Athāparena samayena dasabalo catūhi bhikkhusatasahassehi parivuto gāmanigamanagarapaṭipāṭiyā mahājanānuggahaṃ karonto cārikaṃ caramāno anukkamena ekasmiṃ padese mahājanakatasakkāraṃ sabbalokavissutaṃ amanussapariggahitaṃ atibhayānakaṃ olambāmbudharaparicumbitakūṭaṃ vividhasurabhitarukusumavāsitakūṭaṃ nānāmigagaṇavicaritakūṭaṃ **nāradakūṭaṃ** nāma paramaramaṇīyaṃ pabbataṃ sampāpuṇi. So kira pabbato nāradena nāma yakkhena pariggahito ahosi. Tattha pana tassa yakkhassa anusaṃvaccharaṃ mahājano manussabaliṃ upasaṃharati.

Atha dīpaṅkaro kira bhagavā tassa mahājanassa upanissayasampattiṃ disvā tato bhikkhusaṅghaṃ cātuddisaṃ pesetvā adutiyo asahāyo mahākaruṇābalavasaṅgatahadayo tañca yakkhaṃ vinetuṃ taṃ nāradapabbataṃ abhiruhi. Atha so manussabhakkho sakahitanirapekkho paravadhadakkho yakkho makkhaṃ asahamāno kodhaparetamānaso dasabalaṃ bhiṃsāpetvā palāpetukāmo taṃ pabbataṃ cālesi. So kira pabbato tena cāliyamāno bhagavato ānubhāvena tasseva matthake patamāno viya ahosi.

Tato so bhīto – ‘‘handa naṃ agginā jhāpessāmī’’ti mahantaṃ atibhīmadassanaṃ aggikkhandhaṃ nibbattesi. So aggikkhandho paṭivāte khitto viya attanova dukkhaṃ janesi, na pana bhagavato cīvare aṃsumattampi daḍḍhuṃ samattho ahosi. Yakkho pana ‘‘samaṇo daḍḍho, na daḍḍho’’ti olokento dasabalaṃ saradasamayavimalakaranikaraṃ sabbajanaratikaraṃ rajanikaramiva sītalajalatalagatakamalakaṇṇikāya nisinnaṃ viya bhagavantaṃ disvā cintesi – ‘‘aho ayaṃ samaṇo mahānubhāvo, yaṃ yaṃ imassāhaṃ anatthaṃ karomi, so so mamūpariyeva patati, imaṃ pana samaṇaṃ muñcitvā aññaṃ me paṭisaraṇaṃ parāyanaṃ natthi, pathaviyaṃ upakkhalitā pathaviṃyeva nissāya uṭṭhahanti, handāhaṃ imaṃyeva samaṇaṃ saraṇaṃ gamissāmī’’ti.

Athevaṃ pana so cintetvā bhagavato cakkālaṅkatatalesu pādesu sirasā nipatitvā – ‘‘accayo maṃ, bhante, accagamā''ti vatvā bhagavantaṃ saraṇamagamāsi. Athassa bhagavā anupubbikathaṃ kathesi. So desanāpariyosāne dasahi yakkhasahassehi saddhiṃ sotāpattiphale patiṭṭhahi. Tasmiṃ kira divase sakalajambudīpatalavāsino manussā tassa balikammatthaṃ ekekagāmato ekekaṃ purisaṃ āhariṃsu. Aññañca bahutilataṇḍulakulatthamuggamāsādiṃ sappinavanītatelamadhuphāṇitādiñca āhariṃsu. Atha so yakkho taṃ divasaṃ ābhatataṇḍulādikaṃ sabbaṃ tesaṃyeva datvā te balikammatthāya ānītamanusse dasabalassa niyyātesi.

Atha satthā te manusse ehibhikkhupabbajjāya pabbājetvā antosattāheyeva sabbe arahatte patiṭṭhāpetvā māghapuṇṇamāya koṭisatabhikkhumajjhagato caturaṅgasamannāgate sannipāte pātimokkhamuddisi. Caturaṅgāni nāma sabbeva ehibhikkhū honti, sabbe chaḷabhiññā honti, sabbe anāmantitāva āgatā, pannarasūposathadivaso cāti imāni cattāri aṅgāni nāma. Ayaṃ dutiyo sannipāto ahosi. Tena vuttaṃ –

11. ''Puna nāradakūṭamhi, pavivekagate jine;
Khīṇāsavā vītamalā, samiṃsu satakoṭiyo''ti.

Tattha **pavivekagate**ti gaṇaṃ pahāya gate. **Samiṃsū**ti sannipatiṃsu.

Yadā pana dīpaṅkaro lokanāyako sudassananāmake pabbate vassāvāsamupagañchi, tadā kira jambudīpavāsino manussā anusaṃvaccharaṃ giraggasamajjaṃ karonti. Tasmiṃ kira samajje sannipatitā manussā dasabalaṃ disvā dhammakathaṃ sutvā tatra pasīditvā pabbajiṃsu. Mahāpavāraṇadivase satthā tesaṃ ajjhāsayānukūlaṃ vipassanākathaṃ kathesi. Taṃ sutvā te sabbe saṅkhāre sammasitvā vipassanānupubbena maggānupubbena ca arahattaṃ pāpuṇiṃsu. Atha satthā navutikoṭisahassehi saddhiṃ pavāresi. Ayaṃ tatiyo sannipāto ahosi. Tena vuttaṃ –

12. ''Yamhi kāle mahāvīro, sudassanasiluccaye;
Navutikoṭisahassehi, pavāresi mahāmuni.

''Ahaṃ tena samayena, jaṭilo uggatāpano;
Antalikkhamhi caraṇo, pañcābhiññāsu pāragū''ti. (dha. sa. aṭṭha. nidānakathā);

Ayaṃ gāthā **aṭṭhasāliniyā** dhammasaṅgahaṭṭhakathāya nidānavaṇṇanāya **dīpaṅkarabuddhavaṃse** likhitā. Imasmiṃ pana buddhavaṃse natthi. Natthibhāvoyeva panassā yuttataro. Kasmāti ce? Heṭṭhā sumedhakathāsu kathitattāti.

Dīpaṅkare kira bhagavati dhammaṃ desente dasasahassānañca vīsatisahassānañca dhammābhisamayo ahosiyeva. Ekassa pana dvinnaṃ tiṇṇaṃ catunnanti ca ādivasena abhisamayānaṃ anto natthi. Tasmā dīpaṅkarassa bhagavato sāsanaṃ vitthārikaṃ bāhujaññaṃ ahosi. Tena vuttaṃ –

13. ''Dasavīsasahassānaṃ, dhammābhisamayo ahu;
Ekadvinnaṃ abhisamayā, gaṇanāto asaṅkhiyā''ti.

Tattha **dasavīsasahassāna**nti dasasahassānaṃ vīsatisahassānañca. **Dhammābhisamayo**ti catusaccadhammappaṭivedho. **Ekadvinna**nti ekassa ceva dvinnañca, tiṇṇaṃ catunnaṃ…pe… dasannantiādinā nayena asaṅkhyeyyāti attho. Evaṃ asaṅkhyeyyābhisamayattā ca **vitthārikaṃ** mahantappattaṃ bahūhi paṇḍitehi devamanussehi niyyānikanti **jaññaṃ** jānitabbaṃ adhisīlasikkhādīhi **iddhañca** samādhiādīhi **phītañca** ahosi. Tena vuttaṃ –

14. ''Vitthārikaṃ bāhujaññaṃ, iddhaṃ phītaṃ ahū tadā;
Dīpaṅkarassa bhagavato, sāsanaṃ suvisodhita''nti.

Tattha **suvisodhita**nti suṭṭhu bhagavatā sodhitaṃ visuddhaṃ kataṃ. Dīpaṅkaraṃ kira satthāraṃ sabbakālaṃ chaḷabhiññānaṃ mahiddhikānaṃ bhikkhūnaṃ cattāri satasahassāni parivārenti. Tena ca samayena ye sekkhā kālakiriyaṃ karonti, te garahitā bhavanti, sabbe khīṇāsavā hutvāva parinibbāyantīti adhippāyo. Tasmā hi tassa bhagavato sāsanaṃ supupphitaṃ susamiddhaṃ khīṇāsavehi bhikkhūhi ativiya sobhittha. Tena vuttaṃ –

15. ‘‘Cattāri satasahassāni, chaḷabhiññā mahiddhikā;
Dīpaṅkaraṃ lokaviduṃ, parivārenti sabbadā.

16. ‘‘Ye keci tena samayena, jahanti mānusaṃ bhavaṃ;
Appattamānasā sekhā, garahitā bhavanti te.

17. ‘‘Supupphitaṃ pāvacanaṃ, arahantehi tādihi;
Khīṇāsavehi vimalehi, upasobhati sabbadā’’ti.

Tattha **cattāri satasahassānī**ti gaṇanāya dassitā evaṃ dassitagaṇanā ime bhikkhūti dassanatthaṃ **‘‘chaḷabhiññā mahiddhikā’’**ti vuttanti evamattho gahetabbo. Atha vā **chaḷabhiññā mahiddhikā**ti chaḷabhiññānaṃ mahiddhikānanti sāmiatthe paccattavacanaṃ daṭṭhabbaṃ. **Parivārenti sabbadā**ti niccakālaṃ dasabalaṃ parivārenti, bhagavantaṃ muñcitvā katthaci na gacchantīti adhippāyo. **Tena samayenā**ti tasmiṃ samaye. Ayaṃ pana **samaya**-saddo samavāyādīsu navasu atthesu dissati. Yathāha –

> ‘‘Samavāye khaṇe kāle, samūhe hetudiṭṭhisu;
> Paṭilābhe pahāne ca, paṭivedhe ca dissatī’’ti. (dī. ni. aṭṭha. 1.1; ma. ni. aṭṭha. 1.mūlapariyāyasuttavaṇṇanā; saṃ. ni. aṭṭha. 1.1.1; a. ni. aṭṭha. 1.1.1; dha. sa. aṭṭha. 1 kāmāvacarakusalapadabhājanīya; khu. pā. aṭṭha. maṃgalasuttavaṇṇanā, evamiccādipāṭhavaṇṇanā; paṭi. ma. aṭṭha. 2.1.184);

Idha so kāle daṭṭhabbo; tasmiṃ kāleti attho. **Mānusaṃ bhava**nti manussabhāvaṃ. **Appattamānasā**ti appattaṃ anadhigataṃ mānasaṃ yehi te appattamānasā. Mānasanti rāgassa ca cittassa ca arahattassa ca adhivacanaṃ. ‘‘Antalikkhacaro pāso, yvāyaṃ carati mānaso’’ti (saṃ. ni. 1.151; mahāva. 33) hi ettha pana rāgo ‘‘mānaso’’ti vutto. ‘‘Cittaṃ mano mānasaṃ hadayaṃ paṇḍara’’nti (dha. sa. 6; vibha. 184; mahāni. 1; cūḷani. pārāyanānugītigāthāniddesa 114) ettha cittaṃ. ‘‘Appattamānaso sekho, kālaṃ kayirā janesutā’’ti (saṃ. ni. 1.159) ettha arahattaṃ. Idhāpi arahattameva adhippetaṃ (dha. sa. aṭṭha. 5 kāmāvacarakusalaniddesavārakathā; mahāni. aṭṭha. 1). Tasmā appattaarahattaphalāti attho. **Sekhā**ti kenaṭṭhena sekhā? Sekhadhammapaṭilābhaṭṭhena sekhā. Vuttañhetaṃ – ‘‘kittāvatā nu kho, bhante, sekho hotīti? Idha, bhikkhave, bhikkhu sekhāya sammādiṭṭhiyā samannāgato hoti…pe… sekhena sammāsamādhinā samannāgato hoti. Ettāvatā kho, bhikkhave, bhikkhu sekho hotī’’ti (saṃ. ni. 5.13). Api ca sikkhantīti sekhā. Vuttañhetaṃ – ‘‘sikkhati, sikkhatīti kho, bhikkhu, tasmā sekhoti vuccati. Kiñca sikkhati? Adhisīlampi sikkhati adhicittampi adhipaññampi sikkhatīti kho, bhikkhu, tasmā sekhoti vuccatī’’ti (a. ni. 3.86).

Supupphitanti suṭṭhu vikasitaṃ. **Pāvacana**nti pasatthaṃ vacanaṃ, vuddhippattaṃ vā vacanaṃ pavacanaṃ, pavacanameva pāvacanaṃ, sāsananti attho. **Upasobhatī**ti abhirājati ativirocati. **Sabbadā**ti sabbakālaṃ. ‘‘Upasobhati sadevake’’tipi pāṭho.

Tassa dīpaṅkarassa bhagavato rammavatī nāma nagaraṃ ahosi, sudevo nāma khattiyo pitā, sumedhā nāma devī mātā, sumaṅgalo ca tisso cāti dve aggasāvakā, sāgato nāma upaṭṭhāko, nandā ca sunandā cāti dve aggasāvikā, bodhi tassa bhagavato pipphalirukkho ahosi, asītihatthubbedho, satasahassavassāni āyūti. Kiṃ panimesaṃ jātanagarādīnaṃ dassane payojananti ce? Vuccate – yassa yadi neva jātanagaraṃ na pitā na mātā paññāyeyya, imassa pana neva jātanagaraṃ na pitā na mātā paññāyati, devo vā sakko vā yakkho vā māro vā brahmā vā esa maññe, devānampi īdisaṃ pāṭihāriyaṃ anacchariyanti maññamānā na sotabbaṃ na saddahitabbaṃ maññeyyuṃ, tato abhisamayo na bhaveyya, asati abhisamaye niratthako buddhuppādo bhaveyya, aniyyānikaṃ sāsanaṃ. Tasmā sabbabuddhānaṃ jātanagarādiko paricchedo dassetabbo. Tena vuttaṃ –

18. ‘‘Nagaraṃ rammavatī nāma, sudevo nāma khattiyo;
Sumedhā nāma janikā, dīpaṅkarassa satthuno.

24. ‘‘Sumaṅgalo ca tisso ca, ahesuṃ aggasāvakā;
Sāgato nāmupaṭṭhāko, dīpaṅkarassa satthuno.

25. ‘‘Nandā ceva sunandā ca, ahesuṃ aggasāvikā;
Bodhi tassa bhagavato, pipphalīti pavuccati.

27. ‘‘Asītihatthamubbedho, dīpaṅkaro mahāmuni;
Sobhati dīparukkhova, sālarājāva phullito.

28. ‘‘Satasahassavassāni, āyu tassa mahesino;
Tāvatā tiṭṭhamāno so, tāresi janataṃ bahuṃ.

29. ‘‘Jotayitvāna saddhammaṃ, santāretvā mahājanaṃ;
Jalitvā aggikkhandhova, nibbuto so sasāvako.

30. ‘‘Sā ca iddhi so ca yaso, tāni ca pādesu cakkaratanāni;
Sabbaṃ tamantarahitaṃ, nanu rittā sabbasaṅkhārā’’ti.

Tattha **sudevo nāma khattiyo**ti sudevo nāmassa khattiyo pitā ahosīti attho. **Janikā**ti janetti. **Pipphalī**ti pilakkhakapītanarukkho bodhi. **Asītihatthamubbedho**ti asītihatthaṃ uccaggato. **Dīparukkho vā**ti sampajjalitadīpamālākulo dīparukkho viya ārohapariṇāhasaṇṭhānapāripūrisampanno dvattiṃsavaralakkhaṇānubyañjanasamalaṅkatasarīro vipphuritaraṃsijālāvisaratārāgaṇasamujjalamiva gaganatalaṃ bhagavā dharamānakāle **sobhatī**ti sobhittha. **Sālarājāva phullito**ti pupphito sabbaphāliphullo sālarājarukkho viya ca sabbaphāliphullo yojanasatubbedho pāricchatto viya ca asītihatthubbedho bhagavā ativiya sobhati.

Satasahassavassānīti vassasatasahassāni tassa āyūti attho. **Tāvatā tiṭṭhamāno**ti tāvatakaṃ kālaṃ tiṭṭhamāno. **Janata**nti janasamūhaṃ. **Santāretvā mahājana**nti tārayitvā mahājanaṃ. ‘‘Santāretvā sadevaka’’ntipi pāṭho, tassa sadevakaṃ lokanti attho. **Sā ca iddhī**ti sā ca sampatti ānubhāvo. **So ca yaso**ti so ca parivāro. **Sabbaṃ tamantarahita**nti taṃ sabbaṃ vuttappakāraṃ sampattijātaṃ antarahitaṃ apagatanti attho. **Nanu rittā sabbasaṅkhārā**ti sabbe pana saṅkhatadhammā nanu rittā tucchā, niccasārādirahitāti attho.

Ettha pana nagarādiparicchedo pāḷiyamāgatova. Sambahulavāro pana nāgato, so ānetvā dīpetabbo. Seyyathidaṃ – puttaparicchedo, bhariyāparicchedo, pāsādaparicchedo, agāravāsaparicchedo, nāṭakitthiparicchedo, abhinikkhamanaparicchedo, padhānaparicchedo, vihāraparicchedo, upaṭṭhākaparicchedoti. Etesampi dīpane kāraṇaṃ heṭṭhā vuttameva. Tassa pana dīpaṅkarassa bhariyānaṃ tisatasahassaṃ ahosi. Tassa aggamahesī padumā nāma, tassa pana putto usabhakkhandho nāma. Tena vuttaṃ –

‘‘Bhariyā padumā nāma, vibuddhapadumānanā;
Atrajo usabhakkhandho, dīpaṅkarassa satthuno.

‘‘Haṃsā koñcā mayūrākhyā, pāsādāpi tayo matā;

Dasavassasahassāni, agāraṃ avasī kira.

‘‘Hatthiyānena nikkhanto, nandārāme jino vasī;
Nando nāmassupaṭṭhāko, lokānandakaro kirā’’ti.

Sabbabuddhānaṃ pana pañca vemattāni honti āyuvemattaṃ pamāṇavemattaṃ kulavemattaṃ padhānavemattaṃ rasmivemattanti. Tattha **āyuvemattaṃ** nāma keci dīghāyukā honti keci appāyukā. Tathā hi dīpaṅkarassa pana bhagavato vassasatasahassaṃ āyuppamāṇaṃ ahosi, amhākaṃ bhagavato vassasataṃ.

Pamāṇavemattaṃ nāma keci dīghā honti keci rassā. Tathā hi dīpaṅkaro asītihatthappamāṇo ahosi, amhākaṃ pana bhagavā aṭṭhārasahatthappamāṇo.

Kulavemattaṃ nāma keci khattiyakule nibbattanti keci brāhmaṇakule. Tathā hi dīpaṅkarādayo khattiyakule nibbattiṃsu, kakusandhakoṇāgamanādayo brāhmaṇakule.

Padhānavemattaṃ nāma kesañci padhānaṃ ittarameva hoti yathā kassapassa bhagavato, kesañci addhaniyaṃ amhākaṃ bhagavato viya.

Rasmivemattaṃ nāma maṅgalassa bhagavato sarīrasmi dasasahassilokadhātuṃ pharitvā aṭṭhāsi, amhākaṃ bhagavato byāmamattaṃ. Tatra rasmivemattaṃ ajjhāsayapaṭibaddhaṃ hoti. Yo yattakaṃ icchasi, tassa tattakaṃ sarīrappabhā pharati. Maṅgalassa pana ‘‘dasasahassilokadhātuṃ pharatū’’ti ajjhāsayo ahosi. Paṭividdhaguṇesu pana kassaci vemattaṃ nāma natthi (dī. ni. aṭṭha. 2.12 ādayo).

Tathā sabbabuddhānaṃ cattāri avijahitaṭṭhānāni nāma honti. **Bodhipallaṅko** avijahito ekasmiṃyeva ṭhāne hoti. **Dhammacakkappavattanaṭṭhānaṃ** isipatane migadāye avijahitameva hoti. Devorohaṇakāle saṅkassanagaradvāre **paṭhamapādakkamo** avijahitova hoti. Jetavane gandhakuṭiyā cattāri **mañcapādaṭṭhānāni** avijahitāneva honti. Vihāropi avijahitova. So pana khuddako vā mahanto vā hoti.

Aparaṃ pana amhākaṃyeva bhagavato sahajātaparicchedañca nakkhattaparicchedañca visesaṃ. Amhākaṃ sabbaññubodhisattena kira saddhiṃ rāhulamātā ānandatthero channo kaṇḍako assarājā nidhikumbhā mahābodhirukkho kāḷudāyīti imāni **sata sahajātāni**. Mahāpuriso kira uttarāsāḷhanakkhatteneva mātukucchiṃ okkami, mahābhinikkhamanaṃ nikkhami, dhammacakkaṃ pavattesi, yamakapāṭihāriyaṃ akāsi. Visākhanakkhattena jāto ca abhisambuddho ca parinibbuto ca, māghanakkhattena tassa sāvakasannipāto ceva āyusaṅkhāravosajjanañca ahosi, assayujanakkhattena devorohaṇanti ettakaṃ āharitvā dīpetabbaṃ. Ayaṃ sambahulavāraparicchedo. Sesagāthā sauttānā evāti.

Iti bhagavā dīpaṅkaro yāvatāyukaṃ ṭhatvā sabbabuddhakiccaṃ katvā anukkamena anupādisesāya nibbānadhātuyā parinibbāyi.

Yasmiṃ kira kappe dīpaṅkaradasabalo udapādi, tasmiṃ aññepi taṇhaṅkaro, medhaṅkaro, saraṇaṅkaroti tayo buddhā ahesuṃ. Tesaṃ santike bodhisattassa byākaraṇaṃ natthi. Tasmā te idha na dassitā. **Aṭṭhakathāyaṃ** pana tamhā kappā ādito paṭṭhāyuppannuppanne sabbabuddhe dassetuṃ idaṃ vuttaṃ –

‘‘Taṇhaṅkaro medhaṅkaro, athopi saraṇaṅkaro;
Dīpaṅkaro ca sambuddho, koṇḍañño dvipaduttamo.

‘‘Maṅgalo ca sumano ca, revato sobhito muni;
Anomadassī padumo, nārado padumuttaro.

‘‘Sumedho ca sujāto ca, piyadassī mahāyaso;
Atthadassī dhammadassī, siddhattho lokanāyako.

‘‘Tisso phusso ca sambuddho, vipassī sikhi vessabhū;
Kakusandho koṇāgamano, kassapo cāpi nāyako.

‘‘Ete ahesuṃ sambuddhā, vītarāgā samāhitā;
Sataraṃsīva uppannā, mahātamavinodanā;
Jalitvā aggikkhandhāva, nibbutā te sasāvakā’’ti. (apa. aṭṭha. 1.dūrenidānakathā; cariyā. aṭṭha. nidānakathā; jā. aṭṭha. 1.dūrenidānakathā);

Ettāvatā nātisaṅkhepavitthāravasena katāya

Madhuratthavilāsiniyā buddhavaṃsa-aṭṭhakathāya

Dīpaṅkarabuddhavaṃsavaṇṇanā niṭṭhitā.

Niṭṭhito paṭhamo buddhavaṃso.

4. Koṇḍaññabuddhavaṃsavaṇṇanā

Dīpaṅkare kira bhagavati parinibbute tassa sāsanaṃ vassasatasahassaṃ pavattittha. Atha buddhānubuddhānaṃ sāvakānaṃ antaradhānena sāsanampissa antaradhāyi. Athassa aparabhāge ekamasaṅkhyeyyamatikkamitvā ekasmiṃ kappe **koṇḍañño** nāma satthā udapādi. So pana bhagavā soḷasaasaṅkhyeyyaṃ kappānañca satasahassaṃ pāramiyo pūretvā bodhiñāṇaṃ paripācetvā vessantarattabhāvasadise attabhāve ṭhatvā tato cavitvā tusitapure nibbattitvā tattha yāvatāyukaṃ ṭhatvā devatānaṃ paṭiññaṃ datvā tusitapurato cavitvā rammavatīnagare sunandassa nāma rañño kule sujātāya nāma deviyā kucchismiṃ paṭisandhiṃ aggahesi. Tassapi paṭisandhikkhaṇe dīpaṅkarabuddhavaṃse vuttappakārāni dvattiṃsa pāṭihāriyāni nibbattiṃsu. So devatāhi katārakkhasaṃvidhāno dasannaṃ māsānaṃ accayena mātukucchito nikkhamitvā sabbasattuttaro uttarābhimukho sattapadavītihārena gantvā sabbā ca disā viloketvā āsabhiṃ vācaṃ nicchāresi – ‘‘aggohamasmi lokassa, jeṭṭhohamasmi lokassa, seṭṭhohamasmi lokassa, ayamantimā jāti, natthi dāni punabbhavo’’ti (dī. ni. 2.31; ma. ni. 3.207).

Tato kumārassa nāmakaraṇadivase nāmaṃ karontā ‘‘koṇḍañño’’ti nāmamakaṃsu. So hi bhagavā koṇḍaññagotto ahosi. Tassa kira tayo pāsādā ahesuṃ – rāma, surāma, subhanāmakā paramaramaṇīyā. Tesu tīṇi satasahassāni nāṭakitthīnaṃ naccagītavāditakusalānaṃ sabbakālaṃ paccupaṭṭhitāni ahesuṃ. Tassa rucidevī nāma aggamahesī ahosi. Vijitaseno nāmassa putto ahosi. So dasavassasahassāni agāraṃ ajjhāvasi.

So pana jiṇṇabyādhimatapabbajite disvā ājaññarathena nikkhamitvā pabbajitvā dasa māse padhānacariyaṃ cari. Koṇḍaññakumāraṃ pana pabbajantaṃ dasa janakoṭiyo anupabbajiṃsu. So tehi parivuto dasa māse padhānacariyaṃ caritvā visākhapuṇṇamāya sunandagāme samasahitaghanapayodharāya yasodharāya nāma seṭṭhidhītāya dinnaṃ paramamadhuraṃ madhupāyāsaṃ paribhuñjitvā phalapallavaṅkurasamalaṅkate sālavane divāvihāraṃ vītināmetvā sāyanhasamaye gaṇaṃ pahāya sunandakājīvakena dinnā aṭṭha tiṇamuṭṭhiyo gahetvā sālakalyāṇirukkhaṃ tikkhattuṃ padakkhiṇaṃ katvā pubbadisābhāgaṃ oloketvā bodhirukkhaṃ piṭṭhito katvā aṭṭhapaṇṇāsahatthavitthataṃ tiṇasantharaṃ santharitvā pallaṅkaṃ ābhujitvā caturaṅgavīriyaṃ adhiṭṭhāya mārabalaṃ vidhamitvā rattiyā paṭhamayāme pubbenivāsānussatiñāṇaṃ visodhetvā majjhimayāme dibbacakkhuṃ visodhetvā pacchimayāme paccayākāraṃ sammasitvā ānāpānacatutthajjhānato vuṭṭhāya pañcasu khandhesu abhinivisitvā udayabbayavasena samapaññāsa lakkhaṇāni disvā yāva gotrabhuñāṇaṃ vipassanaṃ vaḍḍhetvā cattāri maggañāṇāni cattāri ca phalañāṇāni catasso paṭisambhidā catuyoniparicchedakañāṇaṃ pañcagatiparicchedakañāṇaṃ cha asādhāraṇañāṇāni sakale ca buddhaguṇe paṭivijjhitvā paripuṇṇasaṅkappo bodhimūle nisinnova –

‘‘Anekajātisaṃsāraṃ, sandhāvissaṃ anibbisaṃ;
Gahakāraṃ gavesanto, dukkhā jāti punappunaṃ.

‘‘Gahakāraka diṭṭhosi, puna gehaṃ na kāhasi;
Sabbā te phāsukā bhaggā, gahakūṭaṃ visaṅkhataṃ;
Visaṅkhāragataṃ cittaṃ, taṇhānaṃ khayamajjhagā. (dha. pa. 153-154);

‘‘Ayoghanahatasseva, jalato jātavedaso;
Anupubbūpasantassa, yathā na ñāyate gati.

‘‘Evaṃ sammā vimuttānaṃ, kāmabandhoghatārinaṃ;
Paññāpetuṃ gatī natthi, pattānaṃ acalaṃ sukha’’nti. (udā. 80) –

Evaṃ udānaṃ udānetvā sattasattāhaṃ bodhimūleyeva phalasamāpattisukhena vītināmetvā aṭṭhame sattāhe brahmuno ajjhesanaṃ paṭicca – ‘‘kassa nu kho ahaṃ paṭhamaṃ dhammaṃ deseyya’’nti (ma. ni. 1.284; 2.341; mahāva. 10) upadhārento attanā saddhiṃ pabbajitā dasa bhikkhukoṭiyo addasa. ‘‘Ime pana kulaputtā samupacitakusalamūlā maṃ pabbajantaṃ anupabbajitā mayā saddhiṃ padhānaṃ caritvā maṃ upaṭṭhahiṃsu, handāhaṃ imesaṃ sabbapaṭhamaṃ dhammaṃ deseyya’’nti evaṃ upadhāretvā – ‘‘idāni pana te kattha vasantī’’ti olokento – ‘‘ito aṭṭhārasayojanike arundhavatīnagare devavane viharantī’’ti disvā – ‘‘tesaṃ dhammaṃ desetuṃ gamissāmī’’ti pattacīvaramādāya seyyathāpi nāma balavā puriso samiñjitaṃ vā bāhaṃ pasāreyya, pasāritaṃ vā bāhaṃ samiñjeyya, evameva bodhimūle antarahito devavane pāturahosi.

Tasmiñca samaye tā dasa bhikkhukoṭiyo arundhavatīnagaraṃ upanissāya devavane viharanti. Te pana bhikkhū dasabalaṃ dūratova āgacchantaṃ disvā pasannamānasā paccuggantvā, bhagavato pattacīvaraṃ paṭiggahetvā, buddhāsanaṃ paññāpetvā, satthu gāravaṃ katvā, bhagavantaṃ vanditvā, parivāretvā ekamantaṃ nisīdiṃsu. Tatra koṇḍañño dasabalo munigaṇaparivuto buddhāsane nisinno tidasagaṇaparivuto dasasatanayano viya vimalagaganatalagato saradasamayarajanikaro viya tārāgaṇaparivuto puṇṇacando viya virocittha. Atha satthā tesaṃ sabbabuddhanisevitaṃ anuttaraṃ tiparivaṭṭaṃ dvādasākāraṃ **dhammacakkappavattanasuttantaṃ** kathetvā dasabhikkhukoṭippamukhā satasahassadevamanussakoṭiyo dhammāmataṃ pāyesi. Tena vuttaṃ –

1. ‘‘Dīpaṅkarassa aparena, koṇḍañño nāma nāyako;
Anantatejo amitayaso, appameyyo durāsado.

2. ‘‘Dharaṇūpamo khamanena, sīlena sāgarūpamo;
Samādhinā merūpamo, ñāṇena gaganūpamo.

3. ‘‘Indriyabalabojjhaṅga-maggasaccappakāsanaṃ;
Pakāsesi sadā buddho hitāya sabbapāṇinaṃ.

4. ‘‘Dhammacakkaṃ pavattente, koṇḍaññe lokanāyake;
Koṭisatasahassānaṃ, paṭhamābhisamayo ahū’’ti.

Tattha **dīpaṅkarassa aparenā**ti dīpaṅkarassa satthuno aparabhāgeti attho. **Koṇḍañño nāmā**ti attano gottavasena samadhigatanāmadheyyo. **Nāyako**ti vināyako. **Anantatejo**ti attano sīlaguṇañāṇapuññatejena anantatejo. Heṭṭhato avīci upari bhavaggaṃ tiriyato anantā lokadhātuyo etthantare ekapuggalopi tassa mukhaṃ oloketvā ṭhātuṃ samattho nāma natthi. Tena vuttaṃ ‘‘anantatejo’’ti. **Amitayaso**ti anantaparivāro. Tassa hi bhagavato vassasatasahassāni yāva parinibbānasamayaṃ etthantare bhikkhuparisāya gaṇanaparicchedo nāma nāhosi. Tasmā ‘‘amitayaso’’ti vuccati. Amitaguṇakittipi ‘‘amitayaso’’ti vuccati. **Appameyyo**ti guṇagaṇaparimāṇavasena nappameyyoti appameyyo. Yathāha –

> ‘‘Buddhopi buddhassa bhaṇeyya vaṇṇaṃ, kappampi ce aññamabhāsamāno;
> Khīyetha kappo ciradīghamantare, vaṇṇo na khīyetha tathāgatassā’’ti. (dī. ni. aṭṭha. 1.304; 3.141; ma. ni. aṭṭha. 2.425; udā. aṭṭha. 53; cariyā. aṭṭha. nidānakathā);

Tasmā appameyyaguṇagaṇattā ‘‘appameyyo’’ti vuccati. **Durāsado**ti durupasaṅkamanīyo, āsajja ghaṭṭetvā upasaṅkamitumasakkuṇeyyabhāvato durāsado, durabhibhavanīyoti attho.

Dharaṇūpamoti dharaṇīsamo. **Khamanenā**ti khantiyā, catunahutādhikadviyojanasatasahassabahalā mahāpathavī viya pakativātena lābhālābhaiṭṭhāniṭṭhādīhi akampanabhāvato ‘‘dharaṇūpamo’’ti vuccati. **Sīlena sāgarūpamo**ti sīlasaṃvarena velānātikkamanabhāvena sāgarasamo. ‘‘Mahāsamuddo, bhikkhave, ṭhitadhammo velaṃ nātivattatī’’ti (a. ni. 8.19; cūḷava. 384; mi. pa. 6.2.10) hi vuttaṃ.

Samādhinā merūpamoti samādhipaṭipakkhabhūtadhammajanitakampābhāvato merunā girivarena samo, sadisoti attho. Merugirivaro viya thiratarasarīroti vā. **Ñāṇena gaganūpamo**ti ettha bhagavato ñāṇassa anantabhāvena anantākāsena upamā katā. Cattāri anantāni vuttāni bhagavatā. Yathāha –

> ‘‘Sattakāyo ca ākāso, cakkavāḷā canantakā;
> Buddhañāṇaṃ appameyyaṃ, na sakkā ete vijānitu’’nti. (bu. vaṃ. 1.64);

Tasmā anantassa ñāṇassa anantena ākāsena upamā katāti.

Indriyabalabojjhaṅgamaggasaccappakāsananti etesaṃ indriyabalabojjhaṅgamaggasaccānaṃ gahaṇena satipaṭṭhānasammappadhāniddhipādāpi gahitāva honti. Tasmā indriyādīnaṃ catusaṅkhepānaṃ vasena sattattiṃsabodhipakkhiyadhammānaṃ pakāsanadhammaṃ pakāsesi, desesīti attho. **Hitāyā**ti hitatthaṃ. **Dhammacakkaṃ pavattente**ti desanāñāṇe pavattiyamāne.

Tato aparabhāge mahāmaṅgalasamāgame dasasu cakkavāḷasahassesu devatāyo sukhume attabhāve māpetvā imasmiññeva cakkavāḷe sannipatiṃsu. Tattha kira aññataro devaputto koṇḍaññadasabalaṃ maṅgalapañhaṃ pucchi. Tassa bhagavā maṅgalāni kathesi. Tattha navutikoṭisahassāni arahattaṃ pāpuṇiṃsu. Sotāpannādīnaṃ gaṇanaparicchedo nāma nāhosi. Tena vuttaṃ –

5. ‘‘Tato parampi desente, naramarūnaṃ samāgame;
Navutikoṭisahassānaṃ, dutiyābhisamayo ahū’’ti.

Tattha **tato parampī**ti tato aparabhāgepi. **Desente**ti bhagavati dhammaṃ desente. **Naramarūna**nti narānañceva amarānañca, yadā pana bhagavā gaganatale titthiyamānamaddanaṃ yamakapāṭihāriyaṃ karonto dhammaṃ desesi tadā asītikoṭisahassāni arahattaṃ pāpuṇiṃsu. Tīsu phalesu patiṭṭhitā gaṇanapathaṃ vītivattā. Tena vuttaṃ –

6. ‘‘Titthiye abhimaddanto, yadā dhammamadesayi;
Asītikoṭisahassānaṃ, tatiyābhisamayo ahū’’ti.

Tattha tadā-saddaṃ ānetvā attho daṭṭhabbo. Yadā bhagavā dhammaṃ desesi, tadā asītikoṭisahassānaṃ dhammābhisamayo ahūti.

Koṇḍañño kira satthā abhisambodhiṃ patvā paṭhamavassaṃ candavatīnagaraṃ upanissāya candārāme vihāsi. Tattha sucindharassa nāma brāhmaṇamahāsālassa putto bhaddamāṇavo nāma yasodharabrāhmaṇassa putto subhaddamāṇavo ca koṇḍaññassa buddhassa sammukhā dhammadesanaṃ sutvā pasannamānasā dasahi māṇavakasahassehi saddhiṃ tassa santike pabbajitvā arahattaṃ pāpuṇiṃsu.

Atha koṇḍañño satthā jeṭṭhamāsapuṇṇamāya subhaddattherappamukhena koṭisatasahassena parivuto pātimokkhamuddisi, so paṭhamo sannipāto ahosi. Tato aparabhāge koṇḍaññasatthuno putte vijitasene nāma arahattaṃ patte taṃpamukhassa koṭisahassassa majjhe bhagavā pātimokkhaṃ uddisi, so dutiyo sannipāto ahosi. Athāparena samayena dasabalo janapadacārikaṃ caranto udenarājānaṃ nāma navutikoṭijanaparivāraṃ pabbājesi saddhiṃ tāya parisāya. Tasmiṃ pana arahattaṃ patte taṃpamukhehi navutiyā arahantakoṭīhi bhagavā parivuto pātimokkhaṃ uddisi, so tatiyo sannipāto ahosi. Tena vuttaṃ –

7. ‘‘Sannipātā tayo āsuṃ, koṇḍaññassa mahesino;
Khīṇāsavānaṃ vimalānaṃ, santacittāna tādinaṃ.

8. ‘‘Koṭisatasahassānaṃ, paṭhamo āsi samāgamo;
Dutiyo koṭisahassānaṃ, tatiyo navutikoṭina’’nti.

Tadā kira amhākaṃ bodhisatto vijitāvī nāma cakkavattī hutvā candavatīnagare paṭivasati. So kira anekanaravaraparivuto salilanidhinivasanaṃ sameruyugandharaṃ aparimitavasudharaṃ vasundharaṃ adaṇḍena asatthena dhammena paripāleti. Atha koṇḍañño buddhopi koṭisatasahassakhīṇāsavaparivuto janapadacārikaṃ caramāno anupubbena candavatīnagaraṃ sampāpuṇi.

So vijitāvī kira rājā – ‘‘sammāsambuddho kira amhākaṃ nagaraṃ anuppatto’’ti sutvā paccuggantvā bhagavato vasanaṭṭhānaṃ saṃvidahitvā svātanāya saddhiṃ bhikkhusaṅghena nimantetvā punadivase bhattavidhiṃ suṭṭhu paṭiyādetvā koṭisatasahassasaṅkhassa buddhappamukhassa bhikkhusaṅghassa mahādānaṃ adāsi. Bodhisatto bhagavantaṃ bhojetvā anumodanāvasāne – ‘‘bhante, temāsaṃ mahājanasaṅgahaṃ karonto idheva vasathā’’ti yācitvā tayo māse nirantaraṃ buddhappamukhassa bhikkhusaṅghassa asadisamahādānaṃ adāsi.

Atha satthā bodhisattaṃ – ‘‘anāgate gotamo nāma buddho bhavissatī’’ti byākaritvā dhammamassa desesi. So satthu dhammakathaṃ sutvā rajjaṃ niyyātetvā pabbajitvā tīṇi piṭakāni uggahetvā aṭṭha samāpattiyo pañca ca abhiññāyo uppādetvā aparihīnajjhāno brahmaloke nibbatti. Tena vuttaṃ –

9. ‘‘Ahaṃ tena samayena, vijitāvī nāma khattiyo;
Samuddaṃ antamantena, issariyaṃ vattayāmahaṃ.

10. ‘‘Koṭisatasahassānaṃ, vimalānaṃ mahesinaṃ;
Saha lokagganāthena, paramannena tappayiṃ.

11. ‘‘Sopi maṃ buddho byākāsi, koṇḍañño lokanāyako;
Aparimeyyito kappe, buddho loke bhavissati.

12. ‘‘Padhānaṃ padahitvāna, katvā dukkarakārikaṃ;
Assatthamūle sambuddho, bujjhissati mahāyaso.

13. ‘‘Imassa janikā mātā, māyā nāma bhavissati;
Pitā suddhodano nāma, ayaṃ hessati gotamo.

14. ‘‘Kolito upatisso ca, aggā hessanti sāvakā;
Ānando nāmupaṭṭhāko, upaṭṭhissati taṃ jinaṃ.

15. ‘‘Khemā uppalavaṇṇā ca, aggā hessanti sāvikā;
Bodhi tassa bhagavato, assatthoti pavuccati.

16. ‘‘Citto ca hatthāḷavako, aggā hessantupaṭṭhakā;
Nandamātā ca uttarā, aggā hessantupaṭṭhikā;
Āyu vassasataṃ tassa, gotamassa yasassino.

17. ‘‘Idaṃ sutvāna vacanaṃ, asamassa mahesino;
Āmoditā naramarū, buddhabījaṃ kira ayaṃ.

18. ‘‘Ukkuṭṭhisaddā vattanti, apphoṭenti hasanti ca;
Katañjalī namassanti, dasasahassidevatā.

19. ‘‘Yadimassa lokanāthassa, virajjhissāma sāsanaṃ;
Anāgatamhi addhāne, hessāma sammukhā imaṃ.

20. ‘‘Yathā manussā nadiṃ tarantā, paṭititthaṃ virajjhiya;
Heṭṭhātitthe gahetvāna, uttaranti mahānadiṃ.

21. ‘‘Evameva mayaṃ sabbe, yadi muñcāmimaṃ jinaṃ;
Anāgatamhi addhāne, hessāma sammukhā imaṃ.

22. ‘‘Tassāhaṃ vacanaṃ sutvā, bhiyyo cittaṃ pasādayiṃ;
Tameva atthaṃ sādhento, mahārajjaṃ jine adaṃ;
Mahārajjaṃ daditvāna, pabbajiṃ tassa santike.

23. ‘‘Suttantaṃ vinayaṃ cāpi, navaṅgaṃ satthusāsanaṃ;
Sabbaṃ pariyāpuṇitvāna, sobhayiṃ jinasāsanaṃ.

24. ‘‘Tatthappamatto viharanto, nisajjaṭṭhānacaṅkame;
Abhiññāpāramiṃ gantvā, brahmalokamagañchaha’’nti.

Tattha **ahaṃ tena samayenā**ti ahaṃ tasmiṃ samaye. **Vijitāvī nāmā**ti evaṃnāmako cakkavattirājā ahosiṃ. **Samuddaṃ antamantenā**ti ettha cakkavāḷapabbataṃ sīmaṃ mariyādaṃ katvā ṭhitaṃ samuddaṃ antaṃ katvā issariyaṃ vattayāmīti attho. Ettāvatā na pākaṭaṃ hoti.

Rājā kira cakkavattī cakkaratanānubhāvena vāmapassena sineruṃ katvā samuddassa uparibhāgena aṭṭhayojanasahassappamāṇaṃ pubbavidehaṃ gacchati. Tattha rājā cakkavattī – ‘‘pāṇo na hantabbo, adinnaṃ nādātabbaṃ, kāmesumicchā na caritabbā, musā na bhāsitabbā, majjaṃ na pātabbaṃ, yathābhuttañca bhuñjathā’’ti (dī. ni. 2.244; 3.85; ma. ni. 3.257) ovādaṃ deti. Evaṃ ovāde dinne taṃ cakkaratanaṃ vehāsaṃ abbhuggantvā puratthimaṃ samuddaṃ ajjhogāhati. Yathā yathā ca taṃ ajjhogāhati, tathā tathā saṃkhittaūmivipphāraṃ hutvā ogacchamānaṃ mahāsamuddasalilaṃ yojanamattaṃ oggantvā antosamuddaṃ ubhosu passesu veḷuriyamaṇibhitti viya paramadassanīyaṃ hutvā tiṭṭhati, evaṃ puratthimasāgarapariyantaṃ gantvā taṃ cakkaratanaṃ paṭinivattati. Paṭinivattamāne ca tasmiṃ sā parisā aggato hoti, majjhe rājā cakkavattī ante cakkaratanaṃ hoti. Tampi jalaṃ jalantena viyogaṃ asahamānamiva nemimaṇḍalapariyantaṃ abhihanantameva tīramupagacchati.

Evaṃ rājā cakkavattī puratthimasamuddapariyantaṃ pubbavidehaṃ abhivijinitvā dakkhiṇasamuddapariyantaṃ jambudīpaṃ vijetukāmo cakkaratanadesitena maggena dakkhiṇasamuddābhimukho gacchati. Taṃ dasasahassayojanappamāṇaṃ jambudīpaṃ abhivijinitvā dakkhiṇasamuddato paccuttaritvā sattayojanasahassappamāṇaṃ aparagoyānaṃ vijetuṃ heṭṭhā vuttanayeneva gantvā tampi sāgarapariyantaṃ abhivijinitvā pacchimasamuddatopi uttaritvā aṭṭhayojanasahassappamāṇaṃ uttarakuruṃ vijetuṃ tatheva gantvā taṃ samuddapariyantaṃ katvā tatheva abhivijiya uttarasamuddatopi paccuttarati. Ettāvatā raññā cakkavattinā sāgarapariyantāya pathaviyā issariyaṃ adhigataṃ hoti. Tena vuttaṃ **samuddaṃ antamantena, issariyaṃ vattayāmaha''**nti.

Koṭisatasahassānanti koṭisatasahassāni. Ayameva vā pāṭho. **Vimalāna**nti khīṇāsavānaṃ. **Saha lokagganāthenā**ti saddhiṃ dasabalena koṭisatasahassānanti attho. **Paramannenā**ti paṇītena annena. **Tappayi**nti tappesiṃ. **Aparimeyyito kappe**ti ito paṭṭhāya satasahassakappādhikāni tīṇi asaṅkhyeyyāni atikkamitvā ekasmiṃ bhaddakappeti attho.

Padhānanti vīriyaṃ. **Tameva atthaṃ sādhento**ti tameva buddhakārakamatthaṃ dānapāramiṃ pūrento sādhento nipphādentoti attho. **Mahārajja**nti cakkavattirajjaṃ. **Jine**ti bhagavati, sampadānatthe vā bhummaṃ daṭṭhabbaṃ. **Ada**nti adāsiṃ. Evamatthaṃ sādhentoti iminā sambandho daṭṭhabbo. ''Mahārajjaṃ jine dadi''nti paṭhanti keci. **Daditvānā**ti cajitvā. **Suttanta**nti suttantapiṭakaṃ. **Vinaya**nti vinayapiṭakaṃ. **Navaṅga**nti suttageyyādinavaṅgaṃ. **Sobhayiṃ jinasāsana**nti āgamādhigamehi lokiyehi samalaṅkariṃ. **Tatthā**ti tassa bhagavato sāsane. **Appamatto**ti satisampanno. **Brahmalokamagañchaha**nti brahmalokaṃ agañchiṃ ahaṃ.

Imassa pana **koṇḍaññabuddhassa** rammavatī nāma nagaraṃ ahosi, sunando nāma rājā pitā, sujātā nāma devī mātā, bhaddo ca subhaddo ca dve aggasāvakā, anuruddho nāmupaṭṭhāko, tissā ca upatissā ca dve aggasāvikā, sālakalyāṇirukkho bodhi, aṭṭhāsītihatthubbedhaṃ sarīraṃ, vassasatasahassāni āyuppamāṇaṃ ahosi, tassa rucidevī nāma aggamahesī ahosi, vijitaseno nāmassa putto, cando nāmupaṭṭhāko rājā. Candārāme kira vasīti. Tena vuttaṃ –

25. ''Nagaraṃ rammavatī nāma, sunando nāma khattiyo;
Sujātā nāma janikā, koṇḍaññassa mahesino.

30. ''Bhaddo ceva subhaddo ca, ahesuṃ aggasāvakā;
Anuruddho nāmupaṭṭhāko, koṇḍaññassa mahesino.

31. ''Tissā ca upatissā ca, ahesuṃ aggasāvikā;
Sālakalyāṇiko bodhi, koṇḍaññassa mahesino.

33. ''So aṭṭhāsīti hatthāni, accuggato mahāmuni;
Sobhate uḷurājāva, sūriyo majjhanhike yathā.

34. ''Vassasatasahassāni, āyu vijjati tāvade;
Tāvatā tiṭṭhamāno so, tāresi janataṃ bahuṃ.

35. ''Khīṇāsavehi vimalehi, vicittā āsi medanī;
Yathā hi gaganamuḷūbhi, evaṃ so upasobhatha.

36. ''Tepi nāgā appameyyā, asaṅkhobhā durāsadā;
Vijjupātaṃva dassetvā, nibbutā te mahāyasā.

37. ''Sā ca atuliyā jinassa iddhi, ñāṇaparibhāvito ca samādhi;
Sabbaṃ tamantarahitaṃ, nanu rittā sabbasaṅkhārā''ti.

Tattha **sālakalyāṇiko**ti sālakalyāṇirukkho, so buddhakāle ceva cakkavattikāle ca nibbattati, nāññadā. So ekāheneva uṭṭhāti kira. **Khīṇāsavehi vimalehi, vicittā āsi medanī**ti ayaṃ medanī khīṇāsavehi ekakāsāvapajjotā vicittā paramadassanīyā ahosi. **Yathā hī**ti opammatthe nipāto. **Uḷūbhī**ti nakkhattehi, tārāgaṇehi gaganatalaṃ viya khīṇāsavehi vicittā ayaṃ medanī sobhitthāti attho.

Asaṅkhobhāti aṭṭhahi lokadhammehi akkhobhā avikārā. **Vijjupātaṃva dassetvā**ti vijjupātaṃ viya dassayitvā, ‘‘vijjuppātaṃvā’’tipi pāṭho. Koṇḍaññabuddhassa kira kāle parinibbāyamānā bhikkhū sattatālappamāṇamākāsamabbhuggantvā asitajaladharavivaragatā vijjulatā viya samantato vijjotamānā tejodhātuṃ samāpajjitvā nirupādānā dahanā viya parinibbāyiṃsu. Tena vuttaṃ ‘‘vijjupātaṃva dassetvā’’ti. **Atuliyā**ti atulyā asadisā. **Ñāṇaparibhāvito**ti ñāṇena vaḍḍhito. Sesagāthā heṭṭhā vuttanayattā uttānā evāti.

‘‘Koṇḍañño nāma sambuddho, candārāme manorame;
Nibbāyi cetiyo tassa, sattayojaniko kato.

‘‘Na heva dhātuyo tassa, satthuno, vikiriṃsu tā;
Ṭhitā ekaghanā hutvā, suvaṇṇapaṭimā viya’’.

Sakalajambudīpavāsino manussā samāgantvā sattayojanikaṃ sattaratanamayaṃ haritālamanosilāya mattikākiccaṃ telasappīhi udakakiccaṃ katvā niṭṭhāpesunti.

Koṇḍaññabuddhavaṃsavaṇṇanā niṭṭhitā.

Niṭṭhito dutiyo buddhavaṃso.

5. Maṅgalabuddhavaṃsavaṇṇanā

Koṇḍaññe kira satthari parinibbute tassa sāsanaṃ vassasatasahassaṃ pavattittha. Buddhānubuddhānaṃ sāvakānaṃ antaradhānena sāsanamassa antaradhāyi. Koṇḍaññassa pana aparabhāge ekamasaṅkhyeyyamatikkamitvā ekasmiṃyeva kappe cattāro buddhā nibbattiṃsu **maṅgalo, sumano, revato, sobhito**ti. Tattha **maṅgalo** pana lokanāyako kappasatasahassādhikāni soḷasa asaṅkhyeyyāni pāramiyo pūretvā tusitapure nibbattitvā tattha yāvatāyukaṃ ṭhatvā pañcasu pubbanimittesu uppannesu buddhakolāhalaṃ nāma udapādi, tadā dasasahassacakkavāḷe devatāyo ekasmiṃ cakkavāḷe sannipatitvā āyācanti –

‘‘Kālo kho te mahāvīra, uppajja mātukucchiyaṃ;
Sadevakaṃ tārayanto, bujjhassu amataṃ pada’’nti. (bu. vaṃ. 1.67);

Evaṃ devehi āyācito katapañcavilokano tusitā kāyā cavitvā sabbanagaruttame uttaranagare anuttarassa uttarassa nāma rañño kule uttarāya nāma deviyā kucchismiṃ paṭisandhiṃ gaṇhi. Tadā anekāni pāṭihāriyāni pāturahuṃ. Tāni dīpaṅkarabuddhavaṃse vuttanayeneva veditabbāni. Tassā uttarāya kira mahādeviyā kucchismiṃ sabbalokamaṅgalassa maṅgalassa mahāsattassa paṭisandhiggahaṇato paṭṭhāya sarīrappabhā rattindivaṃ asītihatthappamāṇaṃ padesaṃ pharitvā candālokasūriyālokehi anabhibhavanīyā hutvā aṭṭhāsi. Sā ca aññenālokena vinā attano sarīrappabhāsamudayeneva andhakāraṃ vidhamitvā aṭṭhasaṭṭhiyā dhātīhi paricāriyamānā vicarati.

Sā kira devatāhi katārakkhā dasannaṃ māsānaṃ accayena paramasurabhikusumaphaladharasākhāviṭape kamalakuvalayasamalaṅkate ruru-sīha-byaggha-gaja-gavaya-mahiṃsapasadavividhamigagaṇavicarite paramaramaṇīye uttaramadhuruyyāne nāma maṅgaluyyāne maṅgalamahāpurisaṃ vijāyi. So jātamattova mahāsatto sabbā disā viloketvā uttarābhimukho sattapadavītihārena gantvā āsabhiṃ vācaṃ nicchāresi. Tasmiñca khaṇe sakaladasasahassilokadhātūsu devatā dissamānasarīrā dibbamālādīhi samalaṅkatagattā tattha tattha ṭhatvā jayamaṅgalathutivacanāni sampavattesuṃ. Pāṭihāriyāni vuttanayāneva. Nāmaggahaṇadivase panassa lakkhaṇapāṭhakā sabbamaṅgalasampattiyā jātoti ‘‘maṅgalakumāro’’ tveva nāmaṃ kariṃsu.

Tassa kira yasavā rucimā sirimāti tayo pāsādā ahesuṃ. Yasavatīdevippamukhāni tiṃsanāṭakitthisahassāni ahesuṃ. Tattha mahāsatto navavassasahassāni dibbasukhasadisaṃ sukhaṃ anubhavitvā yasavatiyā aggamahesiyā kucchismiṃ sīlavaṃ nāma puttaṃ labhitvā cattāri nimittāni disvā alaṅkataṃ paṇḍaraṃ nāma sundaraturaṅgavaramāruyha mahābhinikkhamanaṃ nikkhamitvā pabbaji. Taṃ pana pabbajantaṃ tisso manussakoṭiyo anupabbajiṃsu. Tehi parivuto mahāpuriso aṭṭha māse padhānacariyamacari.

Tato visākhapuṇṇamāya uttaragāme uttaraseṭṭhino dhītāya uttarāya nāma dinnaṃ pakkhittadibbojaṃ madhupāyāsaṃ paribhuñjitvā surabhikusumālaṅkate nīlobhāse manorame sālavane divāvihāraṃ vītināmetvā uttarena nāma ājīvakena dinnā aṭṭha tiṇamuṭṭhiyo gahetvā asitañjanagirisaṅkāsaṃ akkantavarakanakajālakūṭaṃva sītacchāyaṃ vividhamigagaṇasampātavirahitaṃ mandamāluteritāya ghanasākhāya samalaṅkataṃ naccantamiva pītiyā virocamānaṃ nāgabodhiṃ upasaṅkamitvā mattavaranāgagāmī nāgabodhiṃ padakkhiṇaṃ katvā pubbuttarapasse ṭhatvā aṭṭhapaṇṇāsahatthavitthataṃ tiṇasantharaṃ santharitvā tattha pallaṅkaṃ ābhujitvā caturaṅgasamannāgataṃ vīriyaṃ adhiṭṭhahitvā sabalaṃ mārabalaṃ viddhaṃsetvā pubbenivāsadibbacakkhuñāṇāni paṭilabhitvā paccayākārasammasanaṃ katvā khandhesu aniccādivasena abhinivisitvā anukkamena anuttaraṃ sammāsambodhiṃ patvā –

‘‘Anekajātisaṃsāraṃ, sandhāvissaṃ anibbisaṃ;
Gahakāraṃ gavesanto, dukkhā jāti punappunaṃ.

‘‘Gahakāraka diṭṭhosi, puna gehaṃ na kāhasi;
Sabbā te phāsukā bhaggā, gahakūṭaṃ visaṅkhataṃ;
Visaṅkhāragataṃ cittaṃ, taṇhānaṃ khayamajjhagā’’ti. (dha. pa. 153-154) –

Udānaṃ udānesi.

Maṅgalassa pana sammāsambuddhassa aññehi buddhehi adhikatarā sarīrappabhā ahosi. Yathā pana aññesaṃ sammāsambuddhānaṃ samantā asītihatthappamāṇā vā byāmappamāṇā vā sarīrappabhā ahosi, na evaṃ tassa. Tassa pana bhagavato sarīrappabhā niccakālaṃ dasasahassilokadhātuṃ pharitvā aṭṭhāsi. Tarugirigharapākāraghaṭakavāṭādayo suvaṇṇapaṭṭapariyonaddhā viya ahesuṃ. Navutivassasatasahassāni āyu tassa ahosi. Ettakaṃ kālaṃ candasūriyatārakādīnaṃ pabhā natthi. Rattindivaparicchedo na paññāyittha. Divā sūriyālokena viya sattā niccaṃ buddhālokeneva sabbakammāni karontā vicariṃsu. Sāyaṃ pupphanakakusumānaṃ pāto ca ravanakasakuṇādīnañca vasena loko rattindivaparicchedaṃ sallakkhesi.

Kiṃ pana aññesaṃ buddhānaṃ ayamānubhāvo natthīti? No natthi. Tepi hi ākaṅkhamānā dasasahassilokadhātuṃ tato vā bhiyyo ābhāya phareyyuṃ. Maṅgalassa pana bhagavato pubbapatthanāvasena aññesaṃ byāmappabhā viya sarīrappabhā niccameva dasasahassilokadhātuṃ pharitvā aṭṭhāsi. So kira bodhisattakāle vessantarattabhāvasadise attabhāve saputtadāro vaṅkapabbatasadise pabbate vasi. Atheko sabbajanaviheṭhako **kharadāṭhiko** nāma manussabhakkho mahesakkho yakkho mahāpurisassa dānajjhāsayataṃ sutvā brāhmaṇavaṇṇena upasaṅkamitvā mahāsattaṃ dve dārake yāci. Mahāsatto ‘‘dadāmi brāhmaṇassa puttake’’ti haṭṭhapahaṭṭho udakapariyantaṃ pathaviṃ kampento dve dārake adāsi. Atha kho yakkho tassa passantasseva mahāpurisassa taṃ brāhmaṇavaṇṇaṃ pahāya analajālapiṅgalavirūpanayano visamavirūpakuṭilabhīmadāṭho cipiṭakavirūpanāso kapilapharusadīghakeso navadaḍḍhatālakkhandhasadisakāyo hutvā te dārake muḷālakalāpaṃ viya gahetvā khādi. Mahāpurisassa yakkhaṃ oloketvā mukhe vivaṭamatte aggijālaṃ viya lohitadhāraṃ uggirantaṃ tassa mukhaṃ disvāpi kesaggamattampi domanassaṃ na uppajji. ‘‘Sudinnaṃ vata me dāna’’nti cintayato panassa sarīre mahantaṃ pītisomanassaṃ udapādi. So ‘‘imassa me nissandena anāgate iminā nīhārena rasmiyo nikkhamantū’’ti patthanamakāsi. Tassa taṃ patthanaṃ nissāya buddhabhūtassa sarīrato rasmiyo nikkhamitvā ettakaṃ ṭhānaṃ phariṃsu.

Aparampi pubbacariyaṃ tassa atthi. Ayaṃ kira bodhisattakāle ekassa buddhassa cetiyaṃ disvā – ‘‘imassa buddhassa mama jīvitaṃ pariccajituṃ vaṭṭatī’’ti daṇḍadīpikāveṭhananiyāmena sakalasarīraṃ veṭhāpetvā ratanamattamakuḷaṃ satasahassagghanikaṃ suvaṇṇapātiṃ sugandhasappissa pūrāpetvā tattha sahassavaṭṭiyo jāletvā taṃ sīsenādāya sakalasarīraṃ jālāpetvā jinacetiyaṃ padakkhiṇaṃ karonto sakalarattiṃ vītināmesi. Evaṃ yāva aruṇuggamanā vāyamantassa lomakūpamattampi usumaṃ na gaṇhi. Padumagabbhaṃ paviṭṭhakālo viya ahosi. Dhammo hi nāmesa attānaṃ rakkhantaṃ rakkhati. Tenāha bhagavā –

> ‘‘Dhammo have rakkhati dhammacāriṃ, dhammo suciṇṇo sukhamāvahāti;
> Esānisaṃso dhamme suciṇṇe, na duggatiṃ gacchati dhammacārī’’ti. (theragā. 303; jā. 1.10.102; 1.15.385);

Imassāpi kammassa nissandena tassa sarīrobhāso dasasahassilokadhātuṃ pharitvā aṭṭhāsi (dha. sa. aṭṭha. nidānakathā). Tena vuttaṃ –

1. ‘‘Koṇḍaññassa aparena, maṅgalo nāma nāyako;
Tamaṃ loke nihantvāna, dhammokkamabhidhārayi.

2. ‘‘Atulāsi pabhā tassa, jinehaññehi uttariṃ;
Candasūriyappabhaṃ hantvā, dasasahassī virocatī’’ti.

Tattha **tama**nti lokandhakārañca hadayatamañca. **Nihantvānā**ti abhibhavitvā. **Dhammokka**nti ettha ayaṃ pana **ukkā**-saddo suvaṇṇakāramūsādīsu anekesu atthesu dissati. Tathāhi ‘‘saṇḍāsena jātarūpaṃ gahetvā ukkāmukhe pakkhipeyyā’’ti (ma. ni. 3.360) āgataṭṭhāne suvaṇṇakārānaṃ mūsā ‘‘ukkā’’ti veditabbā. ‘‘Ukkaṃ bandheyya, ukkaṃ bandhitvā ukkāmukhaṃ ālimpeyyā’’ti āgataṭṭhāne kammārānaṃ aṅgārakapallaṃ. ‘‘Kammārānaṃ yathā ukkā, anto jhāyati no bahī’’ti (jā. 2.22.649) āgataṭṭhāne kammāruddhanaṃ. ‘‘Evaṃvipāko ukkāpāto bhavissatī’’ti (dī. ni. 1.24, 208) āgataṭṭhāne vāyuvego ‘‘ukkā’’ti vuccati. ‘‘Ukkāsu dhāriyamānāsū’’ti (dī. ni. 1.159) āgataṭṭhāne dīpikā ‘‘ukkā’’ti vuccati. Idhāpi dīpikā ukkāti adhippetā (ma. ni. aṭṭha. 1.76 ādayo). Tasmā idha dhammamayaṃ ukkaṃ abhidhārayi, avijjandhakārapaṭicchannassa avijjandhakārābhibhūtassa lokassa dhammamayaṃ ukkaṃ dhāresīti attho.

Atulāsīti atulyā āsi. Ayameva vā pāṭho, aññehi buddhehi asadisā ahosīti attho. **Jinehaññehī**ti jinehi aññehi. **Candasūriyappabhaṃ hantvā**ti candasūriyānaṃ pabhaṃ abhihantvā. **Dasasahassī virocatī**ti candasūriyālokaṃ vinā buddhālokeneva dasasahassī virocatīti attho.

Maṅgalasammāsambuddho pana adhigatabodhiñāṇo bodhimūleyeva sattasattāhāni vītināmetvā brahmuno dhammāyācanaṃ sampaṭicchitvā – ‘‘kassa nu kho ahaṃ imaṃ dhammaṃ deseyya’’nti (ma. ni. 1.284; 2.341; mahāva. 10) upadhārento attanā saha pabbajitānaṃ bhikkhūnaṃ tisso koṭiyo upanissayasampannaṃ addasa. Athassa etadahosi – ‘‘ime kulaputtā maṃ pabbajantaṃ anupabbajitā upanissayasampannā ca, te mayā visākhapuṇṇamāya vivekatthikena vissajjitā sirivaḍḍhananagaraṃ upanissāya sirivanagahanaṃ gantvā viharanti, handāhaṃ tattha gantvā dhammaṃ tesaṃ desessāmī’’ti attano pattacīvaraṃ gahetvā haṃsarājā viya gaganatalamabbhuggantvā sirivanagahane paccuṭṭhāsi. Te ca bhikkhū bhagavantaṃ vanditvā antevāsikavattaṃ dassetvā bhagavantaṃ parivāretvā nisīdiṃsu. Tesaṃ bhagavā sabbabuddhanisevitaṃ **dhammacakkappavattanasuttantaṃ** kathesi. Tato tisso bhikkhukoṭiyo arahattaṃ pāpuṇiṃsu. Devamanussānaṃ koṭisatasahassānaṃ dhammābhisamayo ahosi. Tena vuttaṃ –

3. ‘‘Sopi buddho pakāsesi, caturo saccavaruttame;
Te te saccarasaṃ pītvā, vinodenti mahātamaṃ.

4. ‘‘Patvāna bodhimatulaṃ, paṭhame dhammadesane;
Koṭisatasahassānaṃ, dhammābhisamayo ahū’’ti.

Tattha **caturo**ti cattāri. **Saccavaruttame**ti saccāni ca varāni ca saccavarāni, saccāni uttamānīti attho. ‘‘Cattāro saccavaruttame’’tipi pāṭho, tassa cattāri saccavarāni uttamānīti attho. **Te te**ti te te devamanussā buddhena bhagavatā vinītā. **Saccarasa**nti catusaccapaṭivedhāmatarasaṃ pivitvā. **Vinodenti mahātama**nti tena tena maggena pahātabbaṃ mohatamaṃ vinodenti, viddhaṃsentīti attho. **Patvānā**ti paṭivijjhitvā. **Bodhi**nti ettha panāyaṃ **bodhi**-saddo –

‘‘Magge phale ca nibbāne, rukkhe paññattiyaṃ tathā;
Sabbaññute ca ñāṇasmiṃ, bodhisaddo panāgato’’.

Tathā hi panesa – ‘‘bodhi vuccati catūsu maggesu ñāṇa’’ntiādīsu (cūḷani. khaggavisāṇasuttaniddesa 121) magge āgato. ‘‘Upasamāya abhiññāya sambodhāya saṃvattatī’’ti (ma. ni. 1.33; 3.323; mahāva. 13; saṃ. ni. 5.1081; paṭi. ma. 2.30) ettha phale. ‘‘Patvāna bodhiṃ amataṃ asaṅkhata’’nti ettha nibbāne. ‘‘Antarā ca gayaṃ antarā ca bodhi’’nti (ma. ni. 1.285; 2.341; mahāva. 11) ettha assattharukkhe. ‘‘Bodhi kho rājakumāro bhoto gotamassa pāde sirasā vandatī’’ti ettha (ma. ni. 2.324; cūḷava. 268) paññattiyaṃ. ‘‘Pappoti bodhiṃ varabhūrimedhaso’’ti (dī. ni. 3.217) ettha sabbaññutaññāṇe. Idhāpi sabbaññutaññāṇe daṭṭhabbo. Arahattamaggañāṇepi vaṭṭati (ma. ni. aṭṭha. 1.13; udā. aṭṭha. 1; pārā. aṭṭha. 1.11; cariyā. aṭṭha. nidānakathā). **Atula**nti tularahitaṃ pamāṇātītaṃ, appamāṇanti attho. Sambodhiṃ patvā dhammaṃ desentassa tassa bhagavato paṭhame dhammadesaneti attho gahetabbo.

Yadā pana cittaṃ nāma nagaraṃ upanissāya viharanto campakarukkhamūle kaṇḍambarukkhamūle amhākaṃ bhagavā viya titthiyānaṃ mānamaddanaṃ yamakapāṭihāriyaṃ katvā surāsurayuvatiratisambhavane ruciranavakanakarajatamayavarabhavane tāvatiṃsabhavane păricchattakarukkhamūle paṇḍukambalasilātale nisīditvā abhidhammaṃ kathesi, tadā koṭisatasahassānaṃ devatānaṃ dhammābhisamayo ahosi, ayaṃ dutiyo abhisamayo. Yadā pana sunando nāma cakkavattirājā surabhinagare pūritacakkavattivatto hutvā cakkaratanaṃ paṭilabhi. Taṃ kira maṅgaladasabale loke uppanne cakkaratanaṃ ṭhānā osakkitaṃ disvā sunando rājā vigatānando brāhmaṇe paripucchi – ‘‘imaṃ cakkaratanaṃ mama kusalena nibbattaṃ, kasmā ṭhānā osakkita’’nti? Tato te tassa rañño osakkanakāraṇaṃ byākariṃsu. ‘‘Cakkavattirañño āyukkhayena vā pabbajjūpagamanena vā buddhapātubhāvena vā cakkaratanaṃ ṭhānā osakkatīti vatvā tuyhaṃ pana, mahārāja, āyukkhayo natthi, atidīghāyuko tvaṃ, maṅgalo pana sammāsambuddho loke uppanno, tena te cakkaratanaṃ osakkita’’nti. Taṃ sutvā sunando cakkavattirājā saparijano taṃ cakkaratanaṃ sirasā vanditvā āyāci – ‘‘yāvāhaṃ tavānubhāvena maṅgaladasabalaṃ sakkarissāmi, tāva tvaṃ mā antaradhāyassū’’ti. Atha naṃ cakkaratanaṃ yathāṭhāneyeva aṭṭhāsi.

Tato samupāgatānando sunando cakkavattirājā chattiṃsayojanaparimaṇḍalāya parisāya parivuto sabbalokamaṅgalaṃ maṅgaladasabalaṃ upasaṅkamitvā sasāvakasaṅghaṃ satthāraṃ mahādānena santappetvā arahantānaṃ koṭisatasahassānaṃ kāsikavatthāni datvā tathāgatassa sabbaparikkhāre datvā sakalalokavimhayakaraṃ bhagavato pūjaṃ katvā maṅgalaṃ sabbalokanāthaṃ upasaṅkamitvā dasanakhasamodhānasamujjalaṃ vimalakamalamakuḷasamamañjaliṃ sirasi katvā vanditvā dhammassavanatthāya ekamantaṃ nisīdi. Puttopi tassa anurājakumāro nāma tatheva nisīdi.

Tadā sunandacakkavattirājappamukhānaṃ tesaṃ bhagavā anupubbikathaṃ kathesi. Sunando cakkavattī saddhiṃ parisāya saha paṭisambhidāhi arahattaṃ pāpuṇi. Atha satthā tesaṃ pubbacariyaṃ olokento iddhimayapattacīvarassa upanissayaṃ disvā cakkajālasamalaṅkataṃ dakkhiṇahatthaṃ pasāretvā – ‘‘etha, bhikkhavo’’ti āha. Sabbe taṅkhaṇaṃyeva duvaṅgulakesā iddhimayapattacīvaradharā vassasaṭṭhikattherā viya ākappasampannā hutvā bhagavantaṃ parivārayiṃsu. Ayaṃ tatiyo abhisamayo ahosi. Tena vuttaṃ –

5. ‘‘Surindadevabhavane, buddho dhammamadesayi;
Koṭisatasahassānaṃ, dutiyābhisamayo ahu.

6. ‘‘Yadā sunando cakkavattī, sambuddhaṃ upasaṅkami;
Tadā āhani sambuddho, dhammabheriṃ varuttamaṃ.

7. ‘‘Sunandassānucarā janatā, tadāsuṃ navutikoṭiyo;
Sabbepi te niravasesā, ahesuṃ ehibhikkhukā’’ti.

Tattha **surindadevabhavane**ti puna devindabhavaneti attho. **Dhamma**nti abhidhammaṃ. **Āhanī**ti abhihani. **Varuttama**nti varo bhagavā uttamaṃ dhammabherinti attho. **Anucarā**ti nibaddhacarā sevakā. **Āsu**nti ahesuṃ. ‘‘Tadāsi navutikoṭiyo’’tipi pāṭho. Tassa janatā āsi, sā janatā kittakāti ce, navutikoṭiyoti attho.

Atha maṅgale kira lokanāthe mekhale pure viharante tasmiṃyeva pure sudevo ca dhammaseno ca māṇavakā māṇavakasahassaparivārā tassa bhagavato santike ehibhikkhupabbajjāya pabbajiṃsu. Māghapuṇṇamāya dvīsu aggasāvakesu saparivāresu arahattaṃ pattesu satthā koṭisatasahassabhikkhugaṇamajjhe pātimokkhaṃ uddisi, ayaṃ paṭhamo sannipāto ahosi. Puna uttarārāme nāma anuttare ñātisamāgame pabbajitānaṃ koṭisatasahassānaṃ samāgame pātimokkhaṃ uddisi, ayaṃ dutiyo sannipāto ahosi. Sunandacakkavattibhikkhugaṇasamāgame navutikoṭisahassānaṃ bhikkhūnaṃ majjhe pātimokkhaṃ uddisi, ayaṃ tatiyo sannipāto ahosi. Tena vuttaṃ –

8. ‘‘Sannipātā tayo āsuṃ, maṅgalassa mahesino;
Koṭisatasahassānaṃ, paṭhamo āsi samāgamo.

9. ‘‘Dutiyo koṭisatasahassānaṃ, tatiyo navutikoṭinaṃ;
Khīṇāsavānaṃ vimalānaṃ, tadā āsi samāgamo’’ti.

Tadā amhākaṃ bodhisatto surucibrāhmaṇagāme suruci nāma brāhmaṇo hutvā tiṇṇaṃ vedānaṃ pāragū sanighaṇḍukeṭubhānaṃ sākkharappabhedānaṃ itihāsapañcamānaṃ padako veyyākaraṇo lokāyatamahāpurisalakkhaṇesu anavayo ahosi. So satthāraṃ upasaṅkamitvā dasabalassa madhuradhammakathaṃ sutvā bhagavati pasīditvā saraṇaṃ gantvā – ‘‘sve mayhaṃ bhikkhaṃ gaṇhathā’’ti sasāvakasaṅghaṃ bhagavantaṃ nimantesi. So bhagavatā ‘‘brāhmaṇa, kittakehi bhikkhūhi te attho’’ti vutto – ‘‘kittakā pana vo, bhante, parivārā bhikkhū’’ti āha. Tadā paṭhamasannipātova hoti, tasmā ‘‘koṭisatasahassa’’nti vutte – ‘‘yadi evaṃ, bhante, sabbehipi saddhiṃ mayhaṃ bhikkhaṃ gaṇhathā’’ti nimantesi. Satthā adhivāsesi.

Brāhmaṇo bhagavantaṃ svātanāya nimantetvā attano gharaṃ gacchanto cintesi – ‘‘ahaṃ ettakānaṃ bhikkhūnaṃ yāgubhattavatthādīni dātuṃ sakkomi, nisīdanaṭṭhānaṃ pana kathaṃ bhavissatī’’ti. Tassa kira sā cintanā caturāsītiyojanasahassappamāṇe merumatthake ṭhitassa devarājassa dasasatanayanassa paṇḍukambalasilāsanassa uṇhākāraṃ janesi. Atha sakko devarājā āsanassa uṇhabhāvaṃ disvā – ‘‘ko nu kho maṃ imamhā ṭhānā cāvetukāmo’’ti samuppannaparivitakko dibbena cakkhunā manussalokaṃ olokento mahāpurisaṃ disvā – ‘‘ayaṃ mahāsatto buddhappamukhaṃ bhikkhusaṅghaṃ nimantetvā tassa nisīdanatthāya cintesi, mayāpi tattha gantvā puññakoṭṭhāsaṃ gahetuṃ vaṭṭatī’’ti vaḍḍhakīvaṇṇaṃ nimminitvā vāsipharasuhattho mahāpurisassa purato pāturahosi. So ‘‘atthi nu kho kassaci bhatiyā kattabbakamma’’nti āha.

Mahāsatto disvā ‘‘kiṃ kammaṃ kātuṃ sakkhissasī’’ti āha. ‘‘Mama ajānanasippaṃ nāma natthi, yo yo yaṃ yaṃ icchati maṇḍapaṃ vā pāsādaṃ vā aññaṃ vā kiñci nivesanādikaṃ, tassa tassa taṃ taṃ kātuṃ samatthomhī''ti. ''Tena hi mayhaṃ kammaṃ atthī''ti. ''Kiṃ, ayyā''ti? ''Svātanāya mayā koṭisatasahassabhikkhū nimantitā, tesaṃ nisīdanamaṇḍapaṃ karissasī''ti? ''Ahaṃ nāma kareyyaṃ, sace me bhatiṃ dātuṃ sakkhissathā''ti. ''Sakkhissāmi, tātā''ti. ''Yadi evaṃ, sādhu, karissāmī''ti vatvā ekaṃ padesaṃ olokesi. So dvādasayojanappamāṇo padeso kasiṇamaṇḍalaṃ viya samatalo paramaramaṇīyo ahosi. Puna so ''ettake ṭhāne sattaratanamayo daṭṭhabbasāramaṇḍo maṇḍapo uṭṭhahatū''ti cintetvā olokesi. Tato tāvadeva maṇḍapasadiso pathavitalaṃ bhinditvā maṇḍapo uṭṭhahi. Tassa sovaṇṇamayesu thambhesu rajatamayā ghaṭakā ahesuṃ, rajatamayesu thambhesu sovaṇṇamayā ghaṭakā, maṇitthambhesu pavāḷamayā ghaṭakā, pavāḷamayesu thambhesu maṇimayā ghaṭakā, sattaratanamayesu thambhesu sattaratanamayā ghaṭakā ahesuṃ.

Tato maṇḍapassa antarantarāpi kiṅkiṇikajālā olambatū''ti olokesi, saha olokanena kiṅkiṇikajālā olambi, yassa mandavāteritassa pañcaṅgikasseva turiyassa paramamanoramo madhuro saddo niccharati, dibbasaṅgītivattanakālo viya ahosi. ''Antarantarā dibbagandhadāmapupphadāmapattadāmasattaratanadāmāni olambantū''ti cintesi, saha cintāya dāmāni olambiṃsu. ''Koṭisatasahassasaṅkhānaṃ bhikkhūnaṃ āsanāni ca kappiyamahagghapaccattharaṇāni ādhārakāni ca pathaviṃ bhinditvā uṭṭhahantū''ti cintesi, tāvadeva uṭṭhahiṃsu. ''Koṇe koṇe ekekā udakacāṭi uṭṭhahatū''ti cintesi, taṅkhaṇaṃyeva udakacāṭiyo paramasītalena madhurena suvisuddhasugandhakappiyavārinā puṇṇā kadalipaṇṇapihitamukhā uṭṭhahiṃsu. So dasasatanayano ettakaṃ māpetvā brāhmaṇassa santikaṃ gantvā – ''ehi, ayya, tava maṇḍapaṃ disvā mayhaṃ bhatiṃ dehī''ti āha. Mahāpuriso gantvā taṃ maṇḍapaṃ olokesi. Tassa olokentasseva sakalasarīraṃ pañcavaṇṇāya pītiyā nirantaraṃ phuṭaṃ ahosi.

Athassa maṇḍapaṃ olokayato etadahosi – ''nāyaṃ maṇḍapo manussabhūtena kato, mayhaṃ ajjhāsayaṃ mayhaṃ guṇaṃ āgamma addhā sakkassa devarañño bhavanaṃ uṇhaṃ ahosi, tato sakkena devānamindena ayaṃ maṇḍapo nimmito''ti. ''Na kho pana me yuttaṃ evarūpe maṇḍape ekadivasaṃyeva dānaṃ dātuṃ, sattāhaṃ dassāmī''ti cintesi. Bāhirakadānaṃ nāma tattakampi samānaṃ bodhisattānaṃ hadayaṃ tuṭṭhiṃ kātuṃ na sakkoti, alaṅkatasīsaṃ vā chinditvā añjitāni vā akkhīni uppāṭetvā hadayamaṃsaṃ vā ubbaṭṭetvā dinnakāle bodhisattānaṃ cāgaṃ nissāya tuṭṭhi nāma hoti. Amhākaṃ bodhisattassa hi **sivijātake** (jā. 1.15.52 ādayo) devasikaṃ pañcakahāpaṇasatasahassāni vissajjetvā catūsu nagaradvāresu nagaramajjheti pañcasu ṭhānesu dānaṃ dentassa taṃ dānaṃ cāgatuṭṭhiṃ uppādetuṃ nāsakkhi. Yadā panassa brāhmaṇavaṇṇena āgantvā sakko devarājā akkhīni yāci, tadā so tāni cakkhūni uppāṭetvā adāsi, dadamānasseva hāso uppajji, kesaggamattampi cittassa aññathattaṃ nāhosi. Evaṃ sabbaññubodhisattānaṃ bāhiradānaṃ nissāya titti nāma natthi. Tasmā sopi mahāpuriso – ''mayā koṭisatasahassasaṅkhānaṃ bhikkhūnaṃ dānaṃ dātuṃ vaṭṭatī''ti cintetvā tasmiṃ maṇḍape nisīdāpetvā sattāhaṃ gavapānaṃ nāma dānaṃ adāsi.

Ettha **gavapāna**nti mahante mahante kolambe khīrassa pūretvā uddhanesu āropetvā ghanapākapakke khīre thokathoke taṇḍule pakkhipitvā pakkamadhusakkharacuṇṇasappīhi abhisaṅkhatabhojanaṃ vuccati. Idameva **catumadhurabhojana**ntipi vuccati. Manussāyeva pana parivisituṃ nāsakkhiṃsu. Devāpi ekantarikā hutvā parivisiṃsu. Dvādasayojanappamāṇampi taṃ ṭhānaṃ te bhikkhū gaṇhituṃ nappahosiyeva, te pana bhikkhū attano attano anubhāvena nisīdiṃsu. Pariyosānadivase sabbesaṃ bhikkhūnaṃ patte dhovāpetvā bhesajjatthāya sappinavanītamadhuphāṇitādīnaṃ pūretvā ticīvarehi saddhiṃ adāsi. Tattha saṅghanavakabhikkhunā laddhacīvarasāṭakā satasahassagghanikā ahesuṃ.

Atha satthā anumodanaṃ karonto – ''ayaṃ mahāpuriso evarūpaṃ mahādānaṃ adāsi, ko nu kho bhavissatī''ti upadhārento – ''anāgate kappasatasahassādhikānaṃ dvinnaṃ asaṅkhyeyyānaṃ matthake gotamo nāma buddho bhavissatī''ti disvā tato mahāsattaṃ āmantetvā – ''tvaṃ ettakaṃ nāma kālaṃ atikkamitvā gotamo nāma buddho bhavissasī''ti byākāsi. Atha mahāpuriso bhagavato byākaraṇaṃ sutvā pamuditahadayo – ''ahaṃ kira buddho bhavissāmi, na me gharāvāsena attho, pabbajissāmī''ti cintetvā tathārūpaṃ sampattiṃ kheḷapiṇḍaṃ viya pahāya satthu santike pabbajitvā buddhavacanaṃ uggaṇhitvā abhiññā ca aṭṭha samāpattiyo ca nibbattetvā aparihīnajjhāno yāvatāyukaṃ ṭhatvā āyupariyosāne brahmaloke nibbatti. Tena vuttaṃ –

10. ‘‘Ahaṃ tena samayena, surucī nāma brāhmaṇo;
Ajjhāyako mantadharo, tiṇṇaṃ vedāna pāragū.

11. ‘‘Tamahaṃ upasaṅkamma, saraṇaṃ gantvāna satthuno;
Sambuddhappamukhaṃ saṅghaṃ, gandhamālena pūjayiṃ;
Pūjetvā gandhamālena, gavapānena tappayiṃ.

12. ‘‘Sopi maṃ buddho byākāsi, maṅgalo dvipaduttamo;
Aparimeyyito kappe, ayaṃ buddho bhavissati.

13. ‘‘Padhānaṃ padahitvāna…pe… hessāma sammukhā ima’’nti. –
Aṭṭha gāthā vitthāretabbā.

14. ‘‘Tassāpi vacanaṃ sutvā, bhiyyo cittaṃ pasādayiṃ;
Uttariṃ vatamadhiṭṭhāsiṃ, dasapāramipūriyā.

15. ‘‘Tadā pītimanubrūhanto, sambodhivarapattiyā;
Buddhe datvāna maṃ gehaṃ, pabbajiṃ tassa santike.

16. ‘‘Suttantaṃ vinayaṃ cāpi, navaṅgaṃ satthusāsanaṃ;
Sabbaṃ pariyāpuṇitvā, sobhayiṃ jinasāsanaṃ.

17. ‘‘Tatthappamatto viharanto, brahmaṃ bhāvetva bhāvanaṃ;
Abhiññāpāramiṃ gantvā, brahmalokamagañchaha’’nti.

Tattha **gandhamālenā**ti gandhehi ceva mālehi ca. **Gavapānenā**ti idaṃ vuttameva. ‘‘Ghatapānenā’’tipi keci paṭhanti. **Tappayi**nti tappesiṃ. **Uttariṃ vatamadhiṭṭhāsi**nti bhiyyopi vatamadhiṭṭhāsiṃ. **Dasapāramipūriyā**ti dasannaṃ pāramīnaṃ pūraṇatthāya. **Pīti**nti hadayatuṭṭhiṃ. **Anubrūhanto**ti vaḍḍhento. **Sambodhivarapattiyā**ti buddhattappattiyā. **Buddhe datvānā**ti buddhassa pariccajitvā. **Maṃ geha**nti mama gehaṃ, sabbaṃ sāpateyyaṃ catupaccayatthāya buddhassa bhagavato pariccajitvāti attho. **Tatthā**ti tasmiṃ buddhasāsane. **Brahma**nti brahmavihārabhāvanaṃ bhāvetvā.

Maṅgalassa pana bhagavato nagaraṃ uttaraṃ nāma ahosi, pitāpissa uttaro nāma rājā khattiyo, mātāpi uttarā nāma, sudevo ca dhammaseno ca dve aggasāvakā, pālito nāma upaṭṭhāko, sīvalā ca asokā ca dve aggasāvikā, nāgarukkho bodhi, aṭṭhāsītihatthubbedhaṃ sarīraṃ ahosi, navutivassasahassaṃ āyuparimāṇaṃ, bhariyā panassa yasavatī nāma, sīvalo nāma putto, assayānena nikkhami. Uttarārāme vasi. Uttaro nāma upaṭṭhāko, tasmiṃ pana navutivassasahassāni ṭhatvā parinibbute bhagavati ekappahāreneva dasacakkavāḷasahassāni ekandhakārāni ahesuṃ. Sabbacakkavāḷesu manussānaṃ mahantaṃ ārodanaparidevanaṃ ahosi. Tena vuttaṃ –

18. ‘‘Uttaraṃ nāma nagaraṃ, uttaro nāma khattiyo;
Uttarā nāma janikā, maṅgalassa mahesino.

23. ‘‘Sudevo dhammaseno ca, ahesuṃ aggasāvakā;
Pālito nāmupaṭṭhāko, maṅgalassa mahesino.

24. ‘‘Sīvalā ca asokā ca, ahesuṃ aggasāvikā;

Bodhi tassa bhagavato, nāgarukkhoti vuccati.

26. ‘‘Aṭṭhāsīti ratanāni, accuggato mahāmuni;
Tato niddhāvatī raṃsī, anekasatasahassiyo.

27. ‘‘Navutivassasahassāni, āyu vijjati tāvade;
Tāvatā tiṭṭhamāno so, tāresi janataṃ bahuṃ.

28. ‘‘Yathāpi sāgare ūmī, na sakkā tā gaṇetuye;
Tatheva sāvakā tassa, na sakkā te gaṇetuye.

29. ‘‘Yāva aṭṭhāsi sambuddho, maṅgalo lokanāyako;
Na tassa sāsane atthi, sakilesamaraṇaṃ tadā.

30. ‘‘Dhammokkaṃ dhārayitvāna, santāretvā mahājanaṃ;
Jalitvā dhumaketūva, nibbuto so mahāyaso.

31. ‘‘Saṅkhārānaṃ sabhāvattaṃ, dassayitvā sadevake;
Jalitvā aggikkhandhova, sūriyo atthaṅgato yathā’’ti.

Tattha **tato**ti tassa maṅgalassa sarīrato. **Niddhāvatī**ti niddhāvanti, vacanavipariyāyo daṭṭhabbo. **Raṃsī**ti rasmiyo. **Anekasatasahassiyo**ti anekasatasahassā. **Ūmī**ti vīciyo taraṅgā. **Gaṇetuye**ti gaṇetuṃ saṅkhātuṃ. Ettakā sāgare ūmiyoti yathā na sakkā gaṇetuṃ, evaṃ tassa bhagavato sāvakāpi na sakkā gaṇetuṃ, atha kho gaṇanapathaṃ vītivattāti attho. **Yāvā**ti yāvatakaṃ kālaṃ. **Sakilesamaraṇaṃ tadā**ti saha kilesehi sakileso, sakilesassa maraṇaṃ sakilesamaraṇaṃ, taṃ natthi. Tadā kira tassa bhagavato sāsane sāvakā sabbe arahattaṃ patvāyeva parinibbāyiṃsu. Puthujjanā vā sotāpannādayo vā hutvā na kālamakaṃsūti attho. Keci ‘‘sammohamāraṇaṃ tadā’’ti paṭhanti.

Dhammokkanti dhammadīpakaṃ. **Dhūmaketū**ti aggi vuccati, idha pana padīpo daṭṭhabbo tasmā padīpo viya jalitvā nibbutoti attho. **Mahāyaso**ti mahāparivāro. Keci ‘‘nibbuto so sasāvako’’ti paṭhanti. **Saṅkhārāna**nti saṅkhātadhammānaṃ sappaccayadhammānaṃ. **Sabhāvatta**nti aniccādisāmaññalakkhaṇaṃ. **Sūriyo atthaṅgato yathā**ti yathā sahassakiraṇo divasakaro sabbaṃ tamagaṇaṃ vidhamitvā sabbañca lokaṃ obhāsetvā atthamupagacchati, evaṃ maṅgaladivasakaropi veneyyakamalavanavikasanakaro sabbaṃ ajjhattikabāhiralokatamaṃ vidhamitvā attano sarīrappabhāya jalitvā atthaṅgatoti attho. Sesagāthā sabbattha uttānā evāti.

Maṅgalabuddhavaṃsavaṇṇanā niṭṭhitā.

Niṭṭhito tatiyo buddhavaṃso.

6. Sumanabuddhavaṃsavaṇṇanā

Evaṃ ekappahāreneva dasasahassilokadhātuṃ ekandhakāraṃ katvā tasmiṃ bhagavati parinibbute tassa aparabhāge navutivassasahassāyukesu manussesu anukkamena parihāyitvā dasavassesu jātesu puna vaḍḍhitvā anukkamena asaṅkhyeyyāyukā hutvā puna parihāyitvā navutivassasahassāyukesu jātesu **sumano** nāma bodhisatto pāramiyo pūretvā tusitapure nibbattitvā tato cavitvā mekhalanagare sudattassa nāma rañño kule sirimāya nāma deviyā kucchismiṃ paṭisandhiṃ aggahesi. Pāṭihāriyāni pubbe vuttanayāneva.

So anukkamena vuddhippatto sirivaḍḍhanasomavaḍḍhanaiddhivaḍḍhananāmadheyyesu tīsu pāsādesu tesaṭṭhiyā nāṭakitthisatasahassehi paricāriyamāno surayuvatīhi paricāriyamāno devakumāro viya navavassasahassāni dibbasukhasadisaṃ visayasukhamanubhavamāno vaṭaṃsikāya nāma deviyā anupamaṃ nāma nirupamaṃ puttaṃ janetvā cattāri nimittāni disvā hatthiyānena nikkhamitvā pabbaji. Taṃ pana pabbajantaṃ tiṃsakoṭiyo anupabbajiṃsu.

So tehi parivuto dasamāse padhānacariyaṃ caritvā visākhapuṇṇamāya anomanigame anomaseṭṭhino dhītāya anupamāya nāma dinnaṃ pakkhittadibbojaṃ pāyāsaṃ paribhuñjitvā sālavane divāvihāraṃ vītināmetvā anupamājīvakena dinnā aṭṭha tiṇamuṭṭhiyo gahetvā nāgabodhiṃ upagantvā taṃ padakkhiṇaṃ katvā aṭṭhahi tiṇamuṭṭhīhi tiṃsahatthavitthataṃ tiṇasantharaṃ katvā tattha pallaṅkaṃ ābhujitvā nisīdi. Tato mārabalaṃ vidhamitvā sabbaññutaññāṇaṃ paṭivijjhitvā – ‘‘anekajātisaṃsāraṃ… pe… taṇhānaṃ khayamajjhagā’’ti (dha. pa. 153-154) udānaṃ udānesi. Tena vuttaṃ –

1. ‘‘Maṅgalassa aparena, sumano nāma nāyako;
Sabbadhammehi asamo, sabbasattānamuttamo’’ti.

Tattha **maṅgalassa aparenā**ti maṅgalassa bhagavato aparabhāge. **Sabbadhammehi asamo**ti sabbehipi sīlasamādhipaññādhammehi asamo asadiso.

Sumano kira bhagavā bodhisamīpeyeva sattasattāhāni vītināmetvā dhammadesanatthaṃ brahmāyācanaṃ sampaṭicchitvā – ‘‘kassa nu kho ahaṃ paṭhamaṃ dhammaṃ deseyya’’nti (dī. ni. 2.72; ma. ni. 1.284; 2.341; mahāva. 10) upadhārento attanā saha pabbajitānaṃ tiṃsakoṭiyo ca attano kaniṭṭhabhātikaṃ vemātikaṃ saraṇakumārañca purohitaputtaṃ bhāvitattamāṇavakañca upanissayasampanne disvā – ‘‘etesaṃ paṭhamaṃ dhammaṃ deseyya’’nti cintetvā haṃsarājā viya gaganapathena mekhaluyyāne otaritvā uyyānapālaṃ pesetvā attano kaniṭṭhabhātikaṃ saraṇakumārañca purohitaputtaṃ bhāvitattakumārañca pakkosāpetvā tesaṃ parivārabhūtā sattatiṃsakoṭiyo attanā saha pabbajitā tiṃsakoṭiyo ca aññe ca bahū devamanussakoṭiyo cāti evaṃ koṭisatasahassaṃ **dhammacakkappavattanena** dhammāmataṃ pāyesi. Tena vuttaṃ –

2. ‘‘Tadā amatabheriṃ so, āhanī mekhale pure;
Dhammasaṅkhasamāyuttaṃ, navaṅgaṃ jinasāsana’’nti.

Tattha **amatabheri**nti amatādhigamāya nibbānādhigamāya bheriṃ. **Āhanī**ti vādayi, dhammaṃ desesīti attho. Sāyaṃ amatabherī nāma amatapariyosānaṃ navaṅgaṃ buddhavacanaṃ. Tenevāha – **‘‘dhammasaṅkhasamāyuttaṃ, navaṅgaṃ jinasāsana’’**nti. Tattha **dhammasaṅkhasamāyutta**nti catusaccadhammakathāsaṅkhavarasamāyuttaṃ.

Sumano pana lokanāyako abhisambodhiṃ pāpuṇitvā paṭiññānurūpaṃ paṭipadaṃ paṭipajjamāno mahājanassa bhavabandhanamokkhatthāya kusalaratanassa kilesacorehi viluppamānassa parittānatthaṃ sīlavipulapākāraṃ samādhiparikhāparivāritaṃ vipassanāñāṇadvāraṃ satisampajaññadaḷhakavāṭaṃ samāpattimaṇḍapādipaṭimaṇḍitaṃ bodhipakkhiyajanasamākulaṃ amatavaranagaraṃ māpesi. Tena vuttaṃ –

3. ‘‘Nijjinitvā kilese so, patvā sambodhimuttamaṃ;
Māpesi nagaraṃ satthā, saddhammapuravaruttama’’nti.

Tattha **nijjinitvā**ti vijinitvā abhibhuyya, kilesābhisaṅkhāradevaputtamāre viddhaṃsetvāti attho. **So**ti so sumano bhagavā. ‘‘Vijinitvā kilese hī’’tipi pāṭho. Tattha **hi**-kāro padapūraṇamatte nipāto. **Patvā**ti adhigantvā. ‘‘Patto’’tipi pāṭho. **Nagara**nti nibbānanagaraṃ. **Saddhammapuravaruttama**nti saddhammasaṅkhātaṃ puravaresu uttamaṃ seṭṭhaṃ padhānabhūtaṃ. Atha vā saddhammamayesu puresu pavaresu uttamaṃ saddhammapuravaruttamaṃ. Purimasmiṃ atthavikappe ‘‘nagara’’nti tasseva vevacananti daṭṭhabbaṃ. Paṭividdhadhammasabhāvānaṃ sekkhāsekkhānaṃ ariyapuggalānaṃ patiṭṭhānaṃ gocaranivāsaṭṭhena nibbānaṃ ‘‘nagara’’nti vuccati. Tasmiṃ pana saddhammavaranagare so satthā avicchinnaṃ akuṭilaṃ ujuṃ puthulañca vitthatañca satipaṭṭhānamayaṃ mahāvīthiṃ māpesi. Tena vuttaṃ –

4. ‘‘Nirantaraṃ akuṭilaṃ, ujuṃ vipulavitthataṃ;
Māpesi so mahāvīthiṃ, satipaṭṭhānavaruttama’’nti.

Tattha **nirantara**nti kusalajavanasañcaraṇānantarabhāvato nirantaraṃ. **Akuṭila**nti kuṭilabhāvakaradosavirahitato akuṭilaṃ. **Uju**nti akuṭilattāva ujuṃ. Purimapadasseva atthadīpakamidaṃ vacanaṃ. **Vipulavitthata**nti āyāmato ca vitthārato ca puthulavitthataṃ, puthulavitthatabhāvo lokiyalokuttarasatipaṭṭhānavasena daṭṭhabbo. **Mahāvīthi**nti mahāmaggaṃ. **Satipaṭṭhānavaruttama**nti satipaṭṭhānañca taṃ varesu uttamañcāti satipaṭṭhānavaruttamaṃ. Atha vā varaṃ satipaṭṭhānamayaṃ uttamavīthinti attho.

Idāni tassa nibbānamahānagarassa tassaṃ satipaṭṭhānavīthiyaṃ cattāri sāmaññaphalāni catasso paṭisambhidā cha abhiññā aṭṭha samāpattiyoti imāni mahaggharatanāni ubhosu passesu dhammāpaṇe pasāresi. Tena vuttaṃ –

5. ‘‘Phale cattāri sāmañño, catasso paṭisambhidā;
Chaḷabhiññāṭṭhasamāpattī, pasāresi tattha vīthiya’’nti.

Idāni bhagavā imāni ratanabhaṇḍāni ye pana appamattā satimanto paṇḍitā hiriottappavīriyādīhi samannāgatā, te ādīyantīti tesaṃ ratanānaṃ haraṇūpāyaṃ dassento –

6. ‘‘Ye appamattā akhilā, hirivīriyehupāgatā;
Te te ime guṇavare, ādiyanti yathāsukha’’nti. – āha;

Tattha **ye**ti aniyamuddeso. **Appamattā**ti pamādassa paṭipakkhabhūtena satiyā avippavāsalakkhaṇena appamādena samannāgatā. **Akhilā**ti pañcacetokhilarahitā. **Hirivīriyehupāgatā**ti kāyaduccaritādīhi hirīyatīti hirī, lajjāyetaṃ adhivacanaṃ. Vīrassa bhāvo vīriyaṃ, taṃ ussāhalakkhaṇaṃ. Tehi hirivīriyehi upāgatā samannāgatā bhabbapuggalā. **Te**ti idaṃ pubbe aniyamuddesassa niyamuddeso. Puna **te**ti vuttappakāre guṇaratanavisese te kulaputtā ādiyanti paṭilabhanti adhigacchantīti attho. Sabbaṃ pana sumano bhagavā kataviditamano dhammabheriṃ āhanitvā dhammanagaraṃ māpetvā iminā nayena paṭhamameva satasahassakoṭiyo bodhesi. Tena vuttaṃ –

7. ‘‘Evametena yogena, uddharanto mahājanaṃ;
Bodhesi paṭhamaṃ satthā, koṭisatasahassiyo’’ti.

Tattha **uddharanto**ti saṃsārasāgarato ariyamagganāvāya samuddharanto. **Koṭisatasahassiyo**ti satasahassakoṭiyoti attho. Vipariyāyena niddiṭṭhaṃ.

Yadā pana sumano lokanāyako sunandavatīnagare ambarukkhamūle titthiyamadamānamaddanaṃ yamakapāṭihāriyaṃ katvā sattānaṃ koṭisahassaṃ dhammāmataṃ pāyesi. Ayaṃ dutiyo abhisamayo ahosi. Tena vuttaṃ –

8. ‘‘Yamhi kāle mahāvīro, ovadī titthiye gaṇe;
Koṭisahassā bhisamiṃsu, dutiye dhammadesane’’ti.

Tattha **titthiye gaṇe**ti titthiyabhūte gaṇe, titthiyānaṃ gaṇe vā ‘‘titthiye abhimaddanto, buddho dhammamadesayī’’ti paṭhanti keci.

Yadā pana dasasu cakkavāḷasahassesu devatā imasmiṃ cakkavāḷe sannipatitvā manussā ca nirodhakathaṃ samuṭṭhāpesuṃ – ‘‘kathaṃ nirodhaṃ samāpajjanti, kathaṃ nirodhasamāpannā honti, kathaṃ nirodhā vuṭṭhahantī’’ti? Evaṃ samāpajjanaadhiṭṭhānavuṭṭhānādīsu vinicchayaṃ kātuṃ asakkontā saha manussehi chasu kāmāvacaradevalokesu devā ca navasu brahmalokesu brahmāno ca dveḷhakajātā dvidhā ahesuṃ. Tato narasundarena arindamena nāma raññā saddhiṃ sāyanhasamaye sumanadasabalaṃ sabbalokanāthaṃ upasaṅkamiṃsu; upasaṅkamitvā arindamo rājā bhagavantaṃ nirodhapañhaṃ pucchi. Tato bhagavatā nirodhapañhe vissajjite navutipāṇakoṭisahassānaṃ dhammābhisamayo ahosi. Ayaṃ tatiyo abhisamayo ahosi. Tena vuttaṃ –

9. ‘‘Yadā devā manussā ca, samaggā ekamānasā;
Nirodhapañhaṃ pucchiṃsu, saṃsayaṃ cāpi mānasaṃ.

10. ‘‘Tadāpi dhammadesane, nirodhaparidīpane;
Navutikoṭisahassānaṃ, tatiyābhisamayo ahū’’ti.

Tassa pana sumanassa bhagavato tayo sāvakasannipātā ahesuṃ. Tattha paṭhamasannipāte mekhalanagaraṃ upanissāya vassaṃ vasitvā paṭhamapavāraṇāya arahantānaṃ koṭisahassena ehibhikkhupabbajjāya pabbajitena saddhiṃ bhagavā pavāresi, ayaṃ paṭhamo sannipāto ahosi. Athāparena samayena saṅkassanagarassāvidūre arindamarājakusalabalanibbatte yojanappamāṇe kanakapabbate nisinno saradasamayarucirakaranikaro divasakaro viya yugandharapabbate munivaradivasakaro arindamarājānaṃ parivāretvā āgatānaṃ purisānaṃ navutikoṭisahassāni dametvā sabbe ehibhikkhupabbajjāya pabbājetvā tasmiṃyeva divase arahattaṃ pattehi bhikkhūhi parivuto caturaṅgasamannāgate sannipāte pātimokkhaṃ uddisi. Ayaṃ dutiyo sannipāto ahosi. Yadā pana sakko devarājā sugatadassanatthāya upasaṅkami, tadā sumano bhagavā asītiyā arahantakoṭisahassehi parivuto pātimokkhaṃ uddisi, ayaṃ tatiyo sannipāto ahosi. Tena vuttaṃ –

11. ‘‘Sannipātā tayo āsuṃ, sumanassa mahesino;
Khīṇāsavānaṃ vimalānaṃ, santacittāna tādinaṃ.

12. ‘‘Vassaṃvuṭṭhassa bhagavato, abhighuṭṭhe pavāraṇe;
Koṭisatasahassehi, pavāresi tathāgato.

13. ‘‘Tato paraṃ sannipāte, vimale kañcanapabbate;
Navutikoṭisahassānaṃ, dutiyo āsi samāgamo.

14. ‘‘Yadā sakko devarājā, buddhadassanupāgami;
Asītikoṭisahassānaṃ, tatiyo āsi samāgamo’’ti.

Tattha **abhighuṭṭhe pavāraṇe**ti liṅgavipallāso daṭṭhabbo, abhighuṭṭhāya pavāraṇāyāti attho. **Tatoparan**ti tato aparabhāge. **Kañcanapabbate**ti kanakamaye pabbate. **Buddhadassanupāgamī**ti buddhadassanatthamupāgami. Tadā kira amhākaṃ bodhisatto atulo nāma nāgarājā ahosi mahiddhiko mahānubhāvo. So ‘‘loke buddho uppanno’’ti sutvā ñātigaṇaparivuto sakabhavanā nikkhamitvā koṭisatasahassabhikkhuparivārassa sumanassa bhagavato dibbehi turiyehi upahāraṃ kāretvā mahādānaṃ pavattetvā paccekadussayugāni datvā saraṇesu patiṭṭhāsi. Sopi naṃ satthā ‘‘anāgate buddho bhavissatī’’ti byākāsi. Tena vuttaṃ –

15. ‘‘Ahaṃ tena samayena, nāgarājā mahiddhiko;
Atulo nāma nāmena, ussannakusalasañcayo.

16. ‘‘Tadāhaṃ nāgabhavanā, nikkhamitvā sañātibhi;
Nāgānaṃ dibbaturiyehi, sasaṅghaṃ jinamupaṭṭhahiṃ.

17. ‘‘Koṭisatasahassānaṃ, annapānena tappayiṃ;
Paccekadussayugaṃ datvā, saraṇaṃ tamupāgamiṃ.

18. ‘‘Sopi maṃ buddho byākāsi, sumano lokanāyako;
Aparimeyyito kappe, ayaṃ buddho bhavissati.

19. ‘‘Padhānaṃ padahitvāna…pe… hessāma sammukhā imaṃ’’.
Yathā koṇḍaññabuddhavaṃse, evaṃ aṭṭha gāthā vitthāretabbāti.

20. ‘‘Tassāpi vacanaṃ sutvā, bhiyyo cittaṃ pasādayiṃ;
Uttariṃ vatamadhiṭṭhāsiṃ, dasapāramipūriyā’’ti.

Tassa pana **sumanassa** bhagavato mekhalaṃ nāma nagaraṃ ahosi, sudatto nāma rājā pitā, sirimā nāma devī mātā, saraṇo ca bhāvitatto ca dve aggasāvakā, udeno nāmupaṭṭhāko, soṇā ca upasoṇā ca dve aggasāvikā, nāgarukkho bodhi, navutihatthubbedhaṃ sarīraṃ, navutiyeva vassasahassāni āyuppamāṇaṃ ahosi, vaṭaṃsikā nāmassa mahesī devī, anūpamo nāma putto ahosi, hatthiyānena nikkhami. Upaṭṭhāko aṅgarājā. Aṅgārāme vasīti. Tena vuttaṃ –

21. ‘‘Nagaraṃ mekhalaṃ nāma, sudatto nāma khattiyo;
Sirimā nāma janikā, sumanassa mahesino.

22. ‘‘Navavassasahassāni, agāraṃ ajjha so vasi;
Cando sucando vaṭaṃso ca, tayo pāsādamuttamā.

23. ‘‘Tesaṭṭhisatasahassāni, nāriyo samalaṅkatā;
Vaṭaṃsikā nāma nārī, anūpamo nāma atrajo.

24. ‘‘Nimitte caturo disvā, hatthiyānena nikkhami;
Anūnadasamāsāni, padhānaṃ padahī jino.

25. ‘‘Brahmunā yācito santo, sumano lokanāyako;
Vatti cakkaṃ mahāvīro, mekhale puramuttame.

26. ‘‘Saraṇo bhāvitatto ca, ahesuṃ aggasāvakā;
Udeno nāmupaṭṭhāko, sumanassa mahesino.

27. ‘‘Soṇā ca upasoṇā ca, ahesuṃ aggasāvikā;
Sopi buddho amitayaso, nāgamūle abujjhatha.

28. ‘‘Varuṇo ceva saraṇo ca, ahesuṃ aggupaṭṭhakā;
Cālā ca upacālā ca, ahesuṃ aggupaṭṭhikā.

29. ‘‘Uccattanena so buddho, navutihatthamuggato;
Kañcanagghiyasaṅkāso, dasasahassī virocati.

30. ‘‘Navutivassasahassāni, āyu vijjati tāvade;
Tāvatā tiṭṭhamāno so, tāresi janataṃ bahuṃ.

31. ‘‘Tāraṇīye tārayitvā, bodhanīye ca bodhayi;
Parinibbāyi sambuddho, uḷurājāva atthami.

32. ‘‘Te ca khīṇāsavā bhikkhū, so ca buddho asādiso;

Atulappabhaṃ dassayitvā, nibbutā te mahāyasā.

33. ‘‘Tañca ñāṇaṃ atuliyaṃ, tāni ca atulāni ratanāni;
Sabbaṃ tamantarahitaṃ, nanu rittā sabbasaṅkhārā.

34. ‘‘Sumano yasadharo buddho, aṅgārāmamhi nibbuto;
Tattheva tassa jinathūpo, catuyojanamuggato’’ti.

Tattha **kañcanagghiyasaṅkāso**ti vividharatanavicittakañcanamayagghikasadisarūpasobho. **Dasasahassī virocatī**ti tassa pabhāya dasasahassīpi lokadhātu virocatīti attho. **Tāraṇīye**ti tārayitabbe, tārayituṃ vutte sabbe buddhaveneyyeti attho. **Uḷurājāvā**ti cando viya. **Atthamī**ti atthaṅgato. Keci ‘‘atthaṃ gato’’ti paṭhanti. **Asādiso**ti asadiso. **Mahāyasā**ti mahākittisaddā mahāparivārā ca. **Tañca ñāṇa**nti taṃ sabbaññutaññāṇañca. **Atuliya**nti atulyaṃ asadisaṃ. Sesaṃ sabbattha uttānamevāti.

Sumanabuddhavaṃsavaṇṇanā niṭṭhitā.

Niṭṭhito catuttho buddhavaṃso.

7. Revatabuddhavaṃsavaṇṇanā

Sumanassa pana bhagavato aparabhāge sāsane cassa antarahite navutivassasahassāyukā manussā anukkamena parihāyitvā dasavassāyukā hutvā puna anukkamena vaḍḍhitvā asaṅkhyeyyāyukā hutvā puna parihāyamānā saṭṭhivassasahassāyukā ahesuṃ. Tadā **revato** nāma satthā udapādi. Sopi pāramiyo pūretvā anekaratanasamujjalitabhavane tusitabhavane nibbattitvā tato cavitvā sabbadhanadhaññavatisudhaññavatīnagare sabbālaṅkārasamalaṅkataamitaruciraparivāraparivutassa sirivibhavasamudayenākulassa sabbasamiddhivipulassa vipulassa nāma rañño kule sabbajananayanālipālisamākulāya samphullanayanakuvalayasassirikasiniddhavadanakamalākarasobhāsamujjalāya suruciramanoharaguṇagaṇavipulāya vipulāya nāma aggamahesiyā kucchismiṃ paṭisandhiṃ gahetvā dasannaṃ māsānaṃ accayena cittakūṭapabbatato suvaṇṇahaṃsarājā viya mātukucchito nikkhami.

Tassa paṭisandhiyaṃ jātiyañca pāṭihāriyāni pubbe vuttanayāneva ahesuṃ. Sudassanaratanagghiāveḷanāmakā tayo cassa pāsādā ahesuṃ. Sudassanādevippamukhāni tettiṃsa itthisahassāni paccupaṭṭhitāni ahesuṃ. Tāhi parivuto so surayuvatīhi parivuto devakumāro viya chabbassasahassāni visayasukhamanubhavamāno agāraṃ ajjhāvasi. So sudassanāya nāma deviyā varuṇe nāma tanaye jāte cattāri nimittāni disvā nānāvirāgatanuvaravasananivasano āmukkamuttāhāramaṇikuṇḍalo varakeyūramakuṭakaṭakadharo paramasurabhigandhakusumasamalaṅkato paramarucirakaranikaro saradasamayarajanikaro viya tārāgaṇaparivuto viya cando tidasagaṇaparivuto viya dasasatanayano brahmagaṇaparivuto viya ca hāritamahābrahmā caturaṅginiyā mahatiyā senāya parivuto ājaññarathena mahābhinikkhamanaṃ nikkhamitvā sabbābharaṇāni omuñcitvā bhaṇḍāgārikassa hatthe datvā jalajāmalāvikalanīlakuvalayadalasadisenātinisitenātitikhiṇenāsinā sakesamakuṭaṃ chinditvā ākāse khipi. Taṃ sakko devarājā suvaṇṇacaṅkoṭakena paṭiggahetvā tāvatiṃsabhavanaṃ netvā sinerumuddhani sattaratanamayaṃ cetiyaṃ akāsi.

Mahāpuriso pana devadattāni kāsāyāni paridahitvā pabbaji, ekā ca naṃ purisakoṭi anupabbaji. So tehi parivuto sattamāse padhānacariyaṃ caritvā visākhapuṇṇamāya aññatarāya sādhudeviyā nāma seṭṭhidhītāya dinnaṃ madhupāyāsaṃ paribhuñjitvā sālavane divāvihāraṃ vītināmetvā sāyanhasamaye aññatarenājīvakena dinnā aṭṭha tiṇamuṭṭhiyo gahetvā mattavaranāgagāmī nāgabodhiṃ padakkhiṇaṃ katvā tepaṇṇāsahatthavitthataṃ tiṇasantharaṃ santharitvā caturaṅgavīriyaṃ adhiṭṭhāya nisīditvā mārabalaṃ vidhamitvā sabbaññutaññāṇaṃ paṭivijjhitvā – ‘‘anekajātisaṃsāraṃ…pe… taṇhānaṃ khayamajjhagā’’ti (dha. pa. 153-154) udānaṃ udānesi. Tena vuttaṃ –

1. ‘‘Sumanassa aparena, revato nāma nāyako;
Anupamo asadiso, atulo uttamo jino’’ti.

Revato kira satthā bodhisamīpeyeva sattasattāhāni vītināmetvā dhammadesanatthaṃ brahmāyācanaṃ sampaṭicchitvā – ‘‘kassa nu kho ahaṃ paṭhamaṃ dhammaṃ deseyya’’nti (dī. ni. 2.72; ma. ni. 1.284; 2.341; mahāva. 10) upadhārento attanā saha pabbajitabhikkhukoṭiyo aññe ca bahū devamanusse upanissayasampanne disvā ākāsena gantvā varuṇārāme otaritvā tehi parivuto gambhīraṃ nipuṇaṃ tiparivaṭṭaṃ appaṭivattiyaṃ aññena anuttaraṃ dhammacakkaṃ pavattetvā bhikkhūnaṃ koṭi arahatte patiṭṭhāpesi. Tīsu maggaphalesu patiṭṭhitānaṃ gaṇanaparicchedo natthi. Tena vuttaṃ –

2. ‘‘Sopi dhammaṃ pakāsesi, brahmunā abhiyācito;
Khandhadhātuvavatthānaṃ, appavattaṃ bhavābhave’’ti.

Tattha **khandhadhātuvavatthāna**nti pañcannaṃ khandhānaṃ aṭṭhārasannaṃ dhātūnaṃ nāmarūpavavatthānādivasena vibhāgakaraṇaṃ. Sabhāvalakkhaṇasāmaññalakkhaṇādivasena rūpārūpadhammapariggaho khandhadhātuvavatthānaṃ nāma. Atha vā pheṇapiṇḍūpamaṃ rūpaṃ parimaddanāsahanato chiddāvachiddādibhāvato ca udakapubbuḷakaṃ viya vedanā muhuttaramaṇīyabhāvato, marīcikā viya saññā vippalambhanato, kadalikkhandho viya saṅkhārā asārakato, māyā viya viññāṇaṃ vañcanakato’’ti evamādināpi nayena aniccānupassanādivasenapi khandhadhātuvavatthānaṃ veditabbaṃ (vibha. aṭṭha. 26 kamādivinicchayakathā). **Appavattaṃ bhavābhave**ti ettha bhavoti vaḍḍhi, abhavoti hāni. Bhavoti sassatadiṭṭhi, abhavoti ucchedadiṭṭhi. Bhavoti khuddakabhavo, abhavoti mahābhavo. Bhavoti kāmabhavo, abhavoti rūpārūpabhavoti evamādinā nayena bhavābhavānaṃ attho veditabbo (ma. ni. aṭṭha. 2.223; saṃ. ni. aṭṭha. 3.5.1080; udā. aṭṭha. 20). Tesaṃ bhavābhavānaṃ appavattihetubhūtaṃ dhammaṃ pakāsesīti attho. Atha vā bhavati anenāti bhavo, tīsu bhavesu uppattinimittaṃ kammādikaṃ. Upapattibhavo abhavo nāma. Ubhayattha nikantiyā pahānakaraṃ appavattaṃ dhammaṃ desesīti attho. Tassa pana revatabuddhassa tayova abhisamayā ahesuṃ. Paṭhamo panassa gaṇanapathaṃ vītivatto. Tena vuttaṃ –

3. ‘‘Tassābhisamayā tīṇi, ahesuṃ dhammadesane;
Gaṇanāya na vattabbo, paṭhamābhisamayo ahū’’ti.

Tattha **tīṇī**ti tayo, liṅgavipallāso kato, ayaṃ paṭhamo abhisamayo ahosi.

Athāparena samayena nagaruttare uttare nagare sabbārindamo arindamo nāma rājā ahosi. So kira bhagavantaṃ attano nagaramanuppattaṃ sutvā tīhi janakoṭīhi parivuto bhagavato paccuggamanaṃ katvā svātanāya nimantetvā buddhappamukhassa bhikkhusaṅghassa sattāhaṃ mahādānaṃ pavattetvā tigāvutavitthataṃ dīpapūjaṃ katvā bhagavantaṃ upasaṅkamitvā nisīdi. Atha bhagavā tassa manonukūlaṃ vicittanayaṃ dhammaṃ desesi. Tattha devamanussānaṃ koṭisahassassa dutiyābhisamayo ahosi. Tena vuttaṃ –

4. ‘‘Yadā arindamaṃ rājaṃ, vinesi revato muni;
Tadā koṭisahassānaṃ, dutiyābhisamayo ahū’’ti.

Ayaṃ dutiyo abhisamayo.

Athāparena samayena revato satthā uttaranigamaṃ nāma upanissāya viharanto sattāhaṃ nirodhasamāpattiṃ samāpajjitvā nisīdi. Tadā kira uttaranigamavāsino manussā yāgubhattakhajjakabhesajjapānakādīni āharitvā bhikkhusaṅghassa mahādānaṃ datvā bhikkhū paripucchiṃsu – ‘‘kuhiṃ, bhante, bhagavā’’ti? Tato tesaṃ bhikkhū āhaṃsu – ‘‘bhagavā, āvuso, nirodhasamāpattiṃ samāpanno’’ti. Athātīte tasmiṃ sattāhe bhagavantaṃ nirodhasamāpattito vuṭṭhitaṃ saradasamaye sūriyo viya attano anūpamāya buddhasiriyā virocamānaṃ disvā nirodhasamāpattiyā guṇānisaṃsaṃ pucchiṃsu. Bhagavā ca tesaṃ nirodhasamāpattiyā guṇānisaṃsaṃ kathesi. Tadā devamanussānaṃ koṭisataṃ arahatte patiṭṭhāsi. Ayaṃ tatiyo abhisamayo ahosi. Tena vuttaṃ –

5. ‘‘Sattāhaṃ paṭisallānā, vuṭṭhahitvā narāsabho;
Koṭisataṃ naramarūnaṃ, vinesi uttame phale’’ti.

Sudhaññavatīnagare paṭhamamahāpātimokkhuddese ehibhikkhupabbajjāya pabbajitānaṃ arahantānaṃ gaṇanapathaṃ vītivattānaṃ paṭhamo sannipāto ahosi. Mekhalanagare koṭisatasahassasaṅkhātānaṃ ehibhikkhupabbajjāya pabbajitānaṃ arahantānaṃ dutiyo sannipāto ahosi. Revatassa pana bhagavato dhammacakkānuvattako varuṇo nāma aggasāvako paññavantānaṃ aggo ābādhiko ahosi. Tattha gilānapucchanatthāya sampattamahājanassa lakkhaṇattayaparidīpakaṃ dhammaṃ desetvā koṭisatasahassaṃ purisānaṃ ehibhikkhupabbajjāya pabbājetvā arahatte patiṭṭhāpetvā caturaṅginike sannipāte pātimokkhaṃ uddisi. Ayaṃ tatiyo sannipāto ahosi. Tena vuttaṃ –

6. ‘‘Sannipātā tayo āsuṃ, revatassa mahesino;
Khīṇāsavānaṃ vimalānaṃ, suvimuttāna tādinaṃ.

7. ‘‘Atikkantā gaṇanapathaṃ, paṭhamaṃ ye samāgatā;
Koṭisatasahassānaṃ, dutiyo āsi samāgamo.

8. ‘‘Yopi paññāya asamo, tassa cakkānuvattako;
So tadā byādhito āsi, patto jīvitasaṃsayaṃ.

9. ‘‘Tassa gilānapucchāya, ye tadā upagatā munī;
Koṭisatasahassā arahanto, tatiyo āsi samāgamo’’ti.

Tattha **cakkānuvattako**ti dhammacakkānuvattako. **Patto jīvitasaṃsaya**nti ettha jīvite saṃsayaṃ jīvitasaṃsayaṃ, jīvitakkhayaṃ pāpuṇāti vā, na vā pāpuṇātīti evaṃ jīvitasaṃsayaṃ patto, byādhitassa balavabhāvena marati, na maratīti jīvite saṃsayaṃ pattoti attho. **Ye tadā upagatā munī**ti iti dīghabhāve sati bhikkhūnaṃ upari hoti, rasse anussarena saddhiṃ varuṇassa upari hoti.

Tadā amhākaṃ bodhisatto rammavatīnagare atidevo nāma brāhmaṇo hutvā brāhmaṇadhamme pāraṃ gato revataṃ sammāsambuddhaṃ disvā tassa dhammakathaṃ sutvā saraṇesu patiṭṭhāya silokasahassena dasabalaṃ kittetvā sahassagghanikena uttarāsaṅgena bhagavantaṃ pūjesi. Sopi naṃ buddho byākāsi – ‘‘ito kappasatasahassādhikānaṃ dvinnaṃ asaṅkhyeyyānaṃ matthake gotamo nāma buddho bhavissatī’’ti. Tena vuttaṃ –

10. ‘‘Ahaṃ tena samayena, atidevo nāma brāhmaṇo;
Upagantvā revataṃ buddhaṃ, saraṇaṃ tassa gañchahaṃ.

11. ‘‘Tassa sīlaṃ samādhiñca, paññāguṇamanuttamaṃ;
Thomayitvā yathāthāmaṃ, uttarīyamadāsahaṃ.

12. ‘‘Sopi maṃ buddho byākāsi, revato lokanāyako;
Aparimeyyito kappe, ayaṃ buddho bhavissati.

13. ‘Padhānaṃ padahitvāna…pe… hessāma sammukhā ima’’’nti. –
Aṭṭha gāthā vitthāretabbā.

14. ‘‘Tassāpi vacanaṃ sutvā, bhiyyo cittaṃ pasādayiṃ;
Uttariṃ vatamadhiṭṭhāsiṃ, dasapāramipūriyā.

15. ‘‘Tadāpi taṃ buddhadhammaṃ, saritvā anubrūhayiṃ;
Āharissāmi taṃ dhammaṃ, yaṃ mayhaṃ abhipatthita’’nti.

Tattha **saraṇaṃ tassa gañchaha**nti taṃ saraṇaṃ agañchiṃ ahaṃ, upayogatthe sāmivacanaṃ. **Paññāguṇa**nti paññāsampattiṃ. **Anuttama**nti seṭṭhaṃ. ‘‘Paññāvimuttiguṇamuttama’’ntipi pāṭho, so uttānova. **Thomayitvā**ti thometvā vaṇṇayitvā. Yathāthāmanti yathābalaṃ. **Uttarīya**nti uttarāsaṅgaṃ. **Adāsaha**nti adāsiṃ ahaṃ. **Buddhadhamma**nti buddhabhāvakaraṃ dhammaṃ, pāramīdhammanti attho. **Saritvā**ti anussaritvā. **Anubrūhayi**nti abhivaḍḍhesiṃ. **Āharissāmī**ti ānayissāmi. **Taṃ dhamma**nti taṃ buddhattaṃ. **Yaṃ mayhaṃ abhipatthita**nti yaṃ mayā abhipatthitaṃ buddhattaṃ, taṃ āharissāmīti attho.

Tassa pana **revatassa** bhagavato nagaraṃ sudhaññavatī nāma ahosi, pitā vipulo nāma khattiyo, mātā vipulā nāma, varuṇo ca brahmadevo ca dve aggasāvakā, sambhavo nāma upaṭṭhāko, bhaddā ca subhaddā ca dve aggasāvikā, nāgarukkho bodhi, sarīraṃ asītihatthubbedhaṃ ahosi, āyu saṭṭhivassasahassāni, sudassanā nāma aggamahesī, varuṇo nāma putto, ājaññarathena nikkhami.

‘‘Tassa dehābhinikkhantaṃ, pabhājālamanuttaraṃ;
Divā ceva tadā rattiṃ, niccaṃ pharati yojanaṃ.

‘‘Dhātuyo mama sabbāpi, vikirantūti so jino;
Adhiṭṭhāsi mahāvīro, sabbasattānukampako.

‘‘Mahānāgavanuyyāne, mahato nagarassa so;
Pūjito naramarūhi, parinibbāyi revato’’ti.

Tena vuttaṃ –

16. ‘‘Nagaraṃ sudhaññavatī nāma, vipulo nāma khattiyo;
Vipulā nāma janikā, revatassa mahesino.

21. ‘‘Varuṇo brahmadevo ca, ahesuṃ aggasāvakā;
Sambhavo nāmupaṭṭhāko, revatassa mahesino.

22. ‘‘Bhaddā ceva subhaddā ca, ahesuṃ aggasāvikā;
Sopi buddho asamasamo, nāgamūle abujjhatha.

23. ‘‘Padumo kuñjaro ceva, ahesuṃ aggupaṭṭhakā;
Sirimā ceva yasavatī, ahesuṃ aggupaṭṭhikā.

24. ‘‘Uccattanena so buddho, asītihatthamuggato;
Obhāseti disā sabbā, indaketuva uggato.

25. ‘‘Tassa sarīre nibbattā, pabhāmālā anuttarā;
Divā vā yadi vā rattiṃ, samantā pharati yojanaṃ.

26. ‘‘Saṭṭhivassasahassāni, āyu vijjati tāvade;
Tāvatā diṭṭhamāno so, tāresi janataṃ bahuṃ.

27. ‘‘Dassayitvā buddhabalaṃ amataṃ loke pakāsayaṃ;
Nibbāyi anupādāno, yathaggupādānasaṅkhayā.

28. ‘‘So ca kāyo ratananibho, so ca dhammo asādiso;
Sabbaṃ tamantarahitaṃ, nanu rittā sabbasaṅkhārā’’ti.

Tattha **obhāsetī**ti pakāsayati. **Uggato**ti ussito. **Pabhāmālā**ti pabhāvelā. **Yathaggī**ti aggi viya. **Upādānasaṅkhayā**ti indhanakkhayā. **So ca kāyo ratananibho**ti so ca tassa bhagavato kāyo suvaṇṇavaṇṇo. ‘‘Tañca kāyaṃ ratananibha’’ntipi pāṭho, liṅgavipallāsena vuttaṃ. Soyeva panassattho. Sesagāthāsu sabbattha uttānamevāti.

Revatabuddhavaṃsavaṇṇanā niṭṭhitā.

Niṭṭhito pañcamo buddhavaṃso.

8. Sobhitabuddhavaṃsavaṇṇanā

Tassa pana aparabhāge tassa sāsanepi antarahite **sobhito** nāma bodhisatto kappasatasahassādhikāni cattāri asaṅkhyeyyāni pāramiyo pūretvā tusitapure nibbattitvā tattha yāvatāyukaṃ ṭhatvā devehi āyācito tusitapurato cavitvā sudhammanagare sudhammarājassa kule sudhammāya nāma deviyā kucchismiṃ paṭisandhiṃ aggahesi. So dasannaṃ māsānaṃ accayena sudhammuyyāne mātukucchito parisuddhavirājitaghanameghapaṭalato puṇṇacando viya nikkhami. Tassa paṭisandhiyaṃ jātiyañca pāṭihāriyāni pubbe vuttappakārāni.

So dasavassasahassāni agāraṃ ajjhāvasitvā sattattiṃsanāṭakitthisahassānaṃ aggāya aggamahesiyā makhiladeviyā kucchismiṃ sīhakumāre nāma putte uppanne cattāri nimittāni disvā sañjātasaṃvego pāsādeyeva pabbajitvā tattheva ānāpānassatisamādhiṃ bhāvetvā cattāri jhānāni paṭilabhitvā sattāhaṃ tattheva padhānacariyamacari. Tato makhilamahādeviyā dinnaṃ paramamadhuraṃ madhupāyāsaṃ paribhuñjitvā abhinikkhamanatthāya cittamuppādesi – ‘‘ayaṃ pāsādo alaṅkatapaṭiyatto mahājanassa passantasseva ākāsena gantvā bodhirukkhaṃ majjhekatvā pathaviyaṃ otaratu, imā ca itthiyo mayi bodhimūle nisinne avuttā sayameva pāsādato nikkhamantū’’ti. Sahacittuppādā pāsādo ca sudhammarājabhavanato uppatitvā asitañjanasaṅkāsamākāsamabbhuggañchi. So samosaritasurabhikusumadāmasamalaṅkatapāsādatalo sakalampi gaganatalaṃ samalaṅkurumāno viya kanakarasadhārāsadisarucirakaranikaro divasakaro viya ca saradasamayarajanikaro viya ca virocamāno vilambamānavividhavicittakiṅkiṇikajālo yassa kira vāteritassa sukusalajanavāditassa pañcaṅgikassa turiyassa viya saddo vaggu ca rajanīyo ca kamanīyo ca ahosi.

Dūrato paṭṭhāya suyyamānena madhurena sarena sattānaṃ sotāni odahamāno gharacaccaracatukkavīthiādīsu ṭhatvā pavattitakathāsallāpesu manussesu nātinīcena nātiuccena taruvaravanamatthakāvidūrenākāsena palobhayamāno viya taruvarasākhānānāratanajutivisarasamujjalena vaṇṇena jananayanāni ākaḍḍhento viya ca puññānubhāvaṃ samugghosayanto viya ca gaganatalaṃ paṭipajji. Tattha nāṭakitthiyopi pañcaṅgikassa varaturiyassa madhurena sarena upagāyiṃsu ceva vilapiṃsu ca. Caturaṅginī kirassa senāpi alaṅkāra-kāyābharaṇa-juti-samudaya-samujjotanānāvirāga-surabhikusumavasanābharaṇasobhitā amaravarasenā viya paramaruciradassanā dharaṇī viya gaganatalena pāsādaṃ parivāretvā agamāsi.

Tato pāsādo gantvā aṭṭhāsītihatthubbedhaṃ ujuvipulavaṭṭakkhandhaṃ kusumapallavamakulasamalaṅkataṃ nāgarukkhaṃ majjhekatvā otaritvā bhūmiyaṃ patiṭṭhahi. Nāṭakitthiyo ca kenaci avuttāva tato pāsādato otaritvā pakkamiṃsu. Anekaguṇasobhito kira sobhitopi mahāpuriso mahājanakataparivāroyeva rattiyā tīsu yāmesu tisso vijjāyo uppādesi. Mārabalaṃ panassa dhammatābaleneva yathāgatamagamāsi. Pāsādo pana tattheva aṭṭhāsi. Sobhito pana bhagavatā sambodhiṃ patvā – ‘‘anekajātisaṃsāraṃ…pe… taṇhānaṃ khayamajjhagā’’ti udānaṃ udānetvā bodhisamīpeyeva sattasattāhaṃ vītināmetvā brahmuno dhammajjhesanaṃ paṭijānitvā – ‘‘kassa nu kho paṭhamaṃ dhammaṃ deseyya’’nti buddhacakkhunā olokento attano vemātike kaniṭṭhabhātike asamakumārañca sunettakumārañca disvā – ‘‘ime dve kumārā upanissayasampannā gambhīraṃ nipuṇaṃ dhammaṃ paṭivijjhituṃ samatthā, handāhaṃ imesaṃ dhammaṃ deseyya’’nti ākāsenāgantvā sudhammuyyāne otaritvā dvepi kumāre uyyānapālena pakkosāpetvā tehi saparivārehi parivuto mahājanamajjhe dhammacakkaṃ pavattesi. Tena vuttaṃ –

1. ‘‘Revatassa aparena, sobhito nāma nāyako;
Samāhito santacitto, asamo appaṭipuggalo.

2. ‘‘So jino sakagehamhi, mānasaṃ vinivattayi;
Patvāna kevalaṃ bodhiṃ, dhammacakkaṃ pavattayi.

3. ‘‘Yāva heṭṭhā avīcito, bhavaggā cāpi uddhato;
Etthantare ekaparisā, ahosi dhammadesane.

4. ‘‘Tāya parisāya sambuddho, dhammacakkaṃ pavattayi;
Gaṇanāya na vattabbo, paṭhamābhisamayo ahū’’ti.

Tattha **sakagehamhī**ti attano bhavaneyeva, antopāsādataleyevāti attho. **Mānasaṃ vinivattayī**ti cittaṃ parivattesi, sakagehe ṭhatvā sattadivasabbhantareyeva puthujjanabhāvato cittaṃ vinivattetvā buddhattaṃ pāpuṇīti attho. **Heṭṭhā**ti heṭṭhato. **Bhavaggā**ti akaniṭṭhabhavanato. **Tāya parisāyā**ti tassā parisāya majjhe. **Gaṇanāya na vattabbo**ti gaṇanapathamatītāti attho. **Paṭhamābhisamayo**ti paṭhamo dhammābhisamayo. **Ahū**ti gaṇanāya na vattabbā parisā ahosīti attho. ‘‘Paṭhame abhisamiṃsuyevā’’tipi pāṭho, tassa paṭhamadhammadesane abhisamiṃsu ye janā, te gaṇanāya na vattabbāti attho.

Athāparena samayena sudassananagaradvāre cittapāṭaliyā mūle yamakapāṭihāriyaṃ katvā navakanakamaṇimayabhavane tāvatiṃsabhavane päricchattakamūle paṇḍukambalasilātale nisīditvā abhidhammaṃ desesi. Desanāpariyosāne navutikoṭisahassānaṃ dhammābhisamayo ahosi. Ayaṃ dutiyo abhisamayo ahosi. Tena vuttaṃ –

5. ‘‘Tato parampi desente, marūnañca samāgame;
Navutikoṭisahassānaṃ, dutiyābhisamayo ahū’’ti.

Athāparena samayena sudassananagare jayaseno nāma rājakumāro yojanappamāṇaṃ vihāraṃ kāretvā asokassakaṇṇacampakanāgapunnāgavakulasurabhicūtapanasāsanasālakunda-sahakārakaravīrāditaruvaranirantaraṃ ārāmaṃ ropetvā buddhappamukhassa bhikkhusaṅghassa niyyātesi. Dānānumodanaṃ katvā yāgaṃ vaṇṇetvā bhagavā dhammaṃ desesi. Tadā koṭisatasahassasattanikāyassa dhammābhisamayo ahosi. Ayaṃ tatiyābhisamayo ahosi. Tena vuttaṃ –

6. ‘‘Punāparaṃ rājaputto, jayaseno nāma khattiyo;
Ārāmaṃ ropayitvāna, buddhe niyyātayī tadā.

7. ‘‘Tassa yāgaṃ pakittento, dhammaṃ desesi cakkhumā;
Tadā koṭisahassānaṃ, tatiyābhisamayo ahū’’ti.

Puna uggato nāma rājā sunandanagare sunandaṃ nāma vihāraṃ kāretvā buddhappamukhassa bhikkhusaṅghassa adāsi. Tasmiṃ dāne ehibhikkhupabbajjāya pabbajitānaṃ koṭisataṃ arahantānaṃ sannipāto, tesaṃ majjhe sobhito bhagavā pātimokkhaṃ uddisi. Ayaṃ paṭhamo sannipāto ahosi. Puna mekhalānagare dhammagaṇo dhammagaṇārāmaṃ nāma pavarārāmaṃ mahāvihāraṃ kāretvā buddhappamukhassa bhikkhusaṅghassa datvā saha sabbaparikkhārehi dānaṃ adāsi. Tasmiṃ samāgame ehibhikkhubhāvena pabbajitānaṃ navutiyā arahantakoṭīnaṃ sannipāte pātimokkhaṃ uddisi. Ayaṃ dutiyo sannipāto ahosi. Yadā pana bhagavā dasasatanayanapure vassaṃ vasitvā pavāraṇāya suravaraparivuto otari, tadā asītiyā arahantakoṭīhi saddhiṃ caturaṅgike sannipāte pavāresi. Ayaṃ tatiyo sannipāto ahosi. Tena vuttaṃ –

8. ‘‘Sannipātā tayo āsuṃ, sobhitassa mahesino;
Khīṇāsavānaṃ vimalānaṃ, santacittāna tādinaṃ.

9. ‘‘Uggato nāma so rājā, dānaṃ deti naruttame;
Tamhi dāne samāgañchuṃ, arahantā satakoṭiyo.

10. ‘‘Punāparaṃ puragaṇo, deti dānaṃ naruttame;
Tadā navutikoṭīnaṃ, dutiyo āsi samāgamo.

11. ‘‘Devaloke vasitvāna, yadā orohatī jino;
Tadā asītikoṭīnaṃ, tatiyo āsi samāgamo’’ti.

Tadā kira amhākaṃ bodhisatto rammavatīnagare ubhato sujāto ‘sujāto’ nāma brāhmaṇo hutvā sobhitassa bhagavato dhammadesanaṃ sutvā saraṇesu patiṭṭhāya buddhappamukhassa bhikkhusaṅghassa temāsaṃ mahādānamadāsi. Sopi naṃ ‘‘anāgate gotamo nāma buddho bhavissatī’’ti byākāsi. Tena vuttaṃ –

12. ‘‘Ahaṃ tena samayena, sujāto nāma brāhmaṇo;
Tadā sasāvakaṃ buddhaṃ, annapānena tappayiṃ.

13. ‘‘Sopi maṃ buddho byākāsi, sobhito lokanāyako;
Aparimeyyito kappe, ayaṃ buddho bhavissati.

14. ‘‘Padhānaṃ padahitvāna…pe… hessāma sammukhā imaṃ.
15. ‘‘Tassāpi vacanaṃ sutvā, haṭṭho saṃviggamānaso;
Tamevatthamanuppattiyā, uggaṃ dhitimakāsaha’’nti.

Tattha **tamevatthamanuppattiyā**ti tassa buddhattassa anuppattiatthaṃ, tassa pana sobhitabuddhassa – ‘‘anāgate ayaṃ gotamo nāma buddho bhavissatī’’ti vacanaṃ sutvā ‘‘avitathavacanā hi buddhā’’ti buddhattappattiatthanti attho. **Ugga**nti tibbaṃ ghoraṃ. **Dhiti**nti vīriyaṃ. **Akāsaha**nti akāsiṃ ahaṃ.

Tassa pana **sobhitassa** bhagavato sudhammaṃ nāma nagaraṃ ahosi, pitā sudhammo nāma rājā, mātā sudhammā nāma devī, asamo ca sunetto ca dve aggasāvakā, anomo nāmupaṭṭhāko, nakulā ca sujātā ca dve aggasāvikā, nāgarukkho bodhi, aṭṭhapaṇṇāsahatthubbedhaṃ sarīraṃ ahosi, navutivassasahassāni āyuppamāṇaṃ, makhilā nāmassa mahādevī, sīhakumāro nāma atrajo, nāṭakitthīnaṃ sattattiṃsasahassāni navavassasahassāni agāraṃ ajjhāvasi. Pāsādena abhinikkhami. Jayaseno nāma rājā upaṭṭhāko. Setārāme kira vasīti. Tena vuttaṃ –

16. ‘‘Sudhammaṃ nāma nagaraṃ, sudhammo nāma khattiyo;
Sudhammā nāma janikā, sobhitassa mahesino.

21. ‘‘Asamo ca sunetto ca, ahesuṃ aggasāvakā;
Anomo nāmupaṭṭhāko, sobhitassa mahesino.

22. ‘‘Nakulā ca sujātā ca, ahesuṃ aggasāvikā;
Bujjhamāno ca so buddho, nāgamūle abujjhatha.

24. ‘‘Aṭṭhapaṇṇāsaratanaṃ, accuggato mahāmuni;
Obhāseti disā sabbā, sataraṃsīva uggato.

25. ‘‘Tathā suphullaṃ pavanaṃ, nānāgandhehi dhūpitaṃ;
Tatheva tassa pāvacanaṃ, sīlagandhehi dhūpitaṃ.

26. ‘‘Yathāpi sāgaro nāma, dassanena atappiyo;
Tatheva tassa pāvacanaṃ, savanena atappiyaṃ.

27. ‘‘Navutivassasahassāni, āyu vijjati tāvade;
Tāvatā tiṭṭhamāno so, tāresi janataṃ bahuṃ.

28. ‘‘Ovādaṃ anusiṭṭhiñca, datvāna sesake jane;
Hutāsanova tāpetvā, nibbuto so sasāvako.

29. ‘‘So ca buddho asamasamo, tepi sāvakā balappattā;
Sabbaṃ tamantarahitaṃ, nanu rittā sabbasaṅkhārā’’ti.

Tattha **sataraṃsīvā**tiādicco viya, sabbā disā obhāsetīti attho. **Pavana**nti mahāvanaṃ. **Dhūpita**nti vāsitaṃ gandhitaṃ. **Atappiyo**ti atittikaro, atittijanano vā. **Tāvade**ti tasmiṃ kāle, tāvatakaṃ kālanti attho. **Tāresī**ti tārayī. **Ovāda**nti sakiṃ vādo ovādo nāma. **Anusiṭṭhi**nti punappunaṃ vacanaṃ anusiṭṭhi nāma. **Sesake jane**ti saccappaṭivedhaṃ appattassa sesajanassa, sāmiatthe bhummavacanaṃ. **Hutāsanova tāpetvā**ti aggi viya tappetvā. Ayameva vā pāṭho, upādānakkhayā bhagavā parinibbutoti attho. Sesagāthāsu sabbattha uttānamevāti.

Sobhitabuddhavaṃsavaṇṇanā niṭṭhitā.

Niṭṭhito chaṭṭho buddhavaṃso.

9. Anomadassībuddhavaṃsavaṇṇanā

Sobhitabuddhe pana parinibbute tassa aparabhāge ekamasaṅkhyeyyaṃ buddhuppādarahitaṃ ahosi. Atīte pana tasmiṃ asaṅkhyeyye ekasmiṃ kappe tayo buddhā nibbattiṃsu **anomadassī, padumo, nārado**ti. Tattha **anomadassī** bhagavā soḷasa asaṅkhyeyyāni kappasatasahassañca pāramiyo pūretvā tusitapure nibbattitvā devehi abhiyācito tato cavitvā candavatiyaṃ nāma rājadhāniyaṃ yasavā nāmassa rañño kule samussitacārupayodharāya yasodharāya nāma aggamahesiyā kucchismiṃ paṭisandhiṃ aggahesi. Anomadassikumāre kira yasodharāya deviyā kucchigate tassa puññappabhāvena pabhā asītihatthappamāṇaṃ ṭhānaṃ pharitvā aṭṭhāsi. Candasūriyappabhāhi anabhibhavanīyāva ahosi. Sā dasannaṃ māsānaṃ accayena bodhisattaṃ sucandanuyyāne vijāyi. Pāṭihāriyāni heṭṭhā vuttanayāneva.

Nāmaggahaṇadivase panassa nāmaṃ gaṇhantā, yasmā jātiyaṃ ākāsato satta ratanāni patiṃsu, tasmā anomānaṃ ratanānaṃ uppattihetubhūtattā ‘‘anomadassī’’ti nāmamakaṃsu. So anukkamena vuddhippatto dibbehi kāmaguṇehi paricāriyamāno dasavassasahassāni agāraṃ ajjhāvasi. Tassa kira siri upasiri sirivaḍḍhoti tayo pāsādā ahesuṃ. Sirimādevippamukhāni tevīsati itthisahassāni paccupaṭṭhitāni ahesuṃ. So sirimāya deviyā upavāṇe nāma putte jāte cattāri nimittāni disvā sivikāyānena mahābhinikkhamanaṃ nikkhamitvā pabbaji. Taṃ tisso janakoṭiyo anupabbajiṃsu.

Tehi parivuto mahāpuriso dasa māse padhānacariyaṃ cari. Tato visākhapuṇṇamāya anupamabrāhmaṇagāme piṇḍāya caritvā anupamaseṭṭhidhītāya dinnaṃ madhupāyāsaṃ paribhuñjitvā sālavane divāvihāraṃ vītināmetvā anomanāmājīvakena dinnā aṭṭha tiṇamuṭṭhiyo gahetvā ajjunarukkhabodhiṃ padakkhiṇaṃ katvā aṭṭhattiṃsahatthavitthataṃ tiṇasantharaṃ santharitvā caturaṅgavīriyaṃ adhiṭṭhāya pallaṅkaṃ ābhujitvā samāraṃ mārabalaṃ viddhaṃsetvā tīsu yāmesu tisso vijjā uppādetvā – ‘‘anekajātisaṃsāraṃ…pe… taṇhānaṃ khayamajjhagā’’ti udānaṃ udānesi. Tena vuttaṃ –

1. ‘‘Sobhitassa aparena, sambuddho dvipaduttamo;
Anomadassī amitayaso, tejassī duratikkamo.

2. ‘‘So chetvā bandhanaṃ sabbaṃ, viddhaṃsetvā tayo bhave;
Anivattigamanaṃ maggaṃ, desesi devamānuse.

3. ‘‘Sāgarova asaṅkhobho, pabbatova durāsado;
Ākāsova ananto so, sālarājāva phullito.

4. ‘‘Dassanenapi taṃ buddhaṃ, tositā honti pāṇino;
Byāharantaṃ giraṃ sutvā, amataṃ pāpuṇanti te’’ti.

Tattha **anomadassī**ti anupamadassano, amitadassano vā. **Amitayaso**ti amitaparivāro, amitakitti vā. **Tejassī**ti sīlasamādhipaññātejena samannāgato. **Duratikkamo**ti duppadhaṃsiyo, aññena devena vā mārena vā kenaci vā atikkamituṃ asakkuṇeyyoti attho. **So chetvā bandhanaṃ sabba**nti sabbaṃ dasavidhaṃ saṃyojanaṃ chinditvā. **Viddhaṃsetvā tayo bhave**ti tibhavūpagaṃ kammaṃ kammakkhayakarañāṇena viddhaṃsetvā, abhāvaṃ katvāti attho. **Anivattigamanaṃ magga**nti nivattiyā pavattiyā paṭipakkhabhūtaṃ nibbānaṃ anivattīti vuccati, taṃ anivattiṃ gacchati anenāti anivattigamano. Taṃ anivattigamanaṃ aṭṭhaṅgikaṃ maggaṃ desesīti attho. ‘‘Dassetī’’tipi pāṭho, soyevattho. **Devamānuse**ti devamanussānaṃ, sāmiatthe upayogavacanaṃ daṭṭhabbaṃ.

Asaṅkhobhoti khobhetuṃ cāletuṃ asakkuṇeyyoti akkhobhiyo. Yathā hi samuddo caturāsītiyojanasahassagambhīro anekayojanasahassabhūtāvāso akkhobhiyo, evaṃ akkhobhiyoti attho. **Ākāsova ananto**ti yathā pana ākāsassa anto natthi, atha kho ananto appameyyo apāro, evaṃ bhagavāpi buddhaguṇehi ananto appameyyo apāro. **So**ti so bhagavā. **Sālarājāva phullito**ti sabbalakkhaṇānubyañjanasamalaṅkatasarīrattā suphullitasālarājā viya sobhatīti attho. **Dassanenapi taṃ buddha**nti tassa buddhassa dassanenāpīti attho. Īdisesupi sāmivacanaṃ payujjanti saddasatthavidū. **Tositā**ti paritositā pīṇitā. **Byāharanta**nti byāharantassa, sāmiatthe upayogavacanaṃ. **Amata**nti nibbānaṃ. **Pāpuṇantī**ti adhigacchanti. **Te**ti ye tassa giraṃ dhammadesanaṃ suṇanti, te amataṃ pāpuṇantīti attho.

Bhagavā pana bodhimūle sattasattāhaṃ vītināmetvā brahmunā āyācito dhammadesanāya buddhacakkhunā lokaṃ olokento attanā saha pabbajite tikoṭisaṅkhe jane upanissayasampanne disvā – ‘‘kattha nu kho te etarahi viharantī’’ti upadhārento subhavatīnagare sudassanuyyāne viharante disvā ākāsena gantvā sudassanuyyāne otari. So tehi parivuto sadevamanussāya parisāya majjhe dhammacakkaṃ pavattesi. Tattha koṭisatānaṃ paṭhamābhisamayo ahosi. Tena vuttaṃ –

5. ‘‘Dhammābhisamayo tassa, iddho phīto tadā ahu;
Koṭisatāni abhisamiṃsu, paṭhame dhammadesane’’ti.

Tattha **phīto**ti phātippatto bāhujaññavasena. **Koṭisatānī**ti koṭīnaṃ satāni koṭisatāni. ‘‘Koṭisatayo’’tipi pāṭho, tassa satakoṭiyoti attho.

Athāparena samayena osadhīnagaradvāre asanarukkhamūle yamakapāṭihāriyaṃ katvā asurehi durabhibhavane tāvatiṃsabhavane paṇḍukambalasilāyaṃ nisinno temāsaṃ abhidhammavassaṃ vassāpayi. Tadā asītidevatākoṭiyo abhisamiṃsu. Tena vuttaṃ –

6. ‘‘Tato paraṃ abhisamaye, vassante dhammavuṭṭhiyo;
Asītikoṭiyobhisamiṃsu, dutiye dhammadesane’’ti.

Tattha **vassante**ti buddhamahāmeghe vassante. **Dhammavuṭṭhiyo**ti dhammakathāvassavuṭṭhiyo.

Tato aparena samayena maṅgalapañhāniddese aṭṭhasattati koṭiyo abhisamiṃsu. So tatiyo abhisamayo ahosi. Tena vuttaṃ –

7. ‘‘Tato parampi vassante, tappayante ca pāṇinaṃ;
Aṭṭhasattatikoṭīnaṃ, tatiyābhisamayo ahū’’ti.

Tattha **vassante**ti dhammakathāsaliladhāraṃ vassante. **Tappayante**ti dhammāmatavassena tappayante, tappanaṃ karonte bhagavatīti attho.

Anomadassissapi bhagavato tayo sāvakasannipātā ahesuṃ. Tattha soreyyanagare isidattassa rañño dhamme desiyamāne pasīditvā ehibhikkhupabbajjāya pabbajitānaṃ aṭṭhannaṃ arahantasatasahassānaṃ majjhe pātimokkhaṃ uddisi. Ayaṃ paṭhamo sannipāto ahosi. Rādhavatīnagare sundarindharassa nāma rañño dhamme desiyamāne ehibhikkhupabbajjāya pabbajitānaṃ sattannaṃ arahantasatasahassānaṃ majjhe pātimokkhaṃ uddisi. Ayaṃ dutiyo sannipāto ahosi. Puna soreyyanagareyeva soreyyaraññā saha ehibhikkhupabbajjāya pabbajitānaṃ channaṃ arahantasatasahassānaṃ majjhe pātimokkhaṃ uddisi. Ayaṃ tatiyo sannipāto ahosi. Tena vuttaṃ –

8. ‘‘Sannipātā tayo āsuṃ, tassāpi ca mahesino;
Abhiññābalappattānaṃ, pupphitānaṃ vimuttiyā.

9. ‘‘Aṭṭhasatasahassānaṃ, sannipāto tadā ahu;
Pahīnamadamohānaṃ, santacittāna tādinaṃ.

10. ‘‘Sattasatasahassānaṃ, dutiyo āsi samāgamo;
Anaṅgaṇānaṃ virajānaṃ, upasantāna tādinaṃ.

11. ‘‘Channaṃ satasahassānaṃ, tatiyo āsi samāgamo;
Abhiññābalappattānaṃ, nibbutānaṃ tapassina’’nti.

Tattha **tassāpi ca mahesino**ti tassa mahesino anomadassissāpi. ‘‘Tassāpi dvipaduttamo’’tipi pāṭho, tassapi dvipaduttamassāti attho. Lakkhaṇaṃ saddasatthato gahetabbaṃ. **Abhiññābalappattāna**nti abhiññānaṃ balappattānaṃ, ciṇṇavasitāya khippanisantibhāvena abhiññāsu thirabhāvappattānanti attho. **Pupphitāna**nti sabbaphāliphullabhāvena ativiya sobhaggappattānaṃ. **Vimuttiyā**ti arahattaphalavimuttiyā.

Anaṅgaṇānanti ettha ayaṃ **aṅgaṇa**-saddo katthaci kilesesu dissati. Yathāha – ‘‘tattha katamāni tīṇi aṅgaṇāni? Rāgo aṅgaṇaṃ doso aṅgaṇaṃ moho aṅgaṇa’’nti (vibha. 924). ‘‘Pāpakānaṃ kho etaṃ, āvuso, akusalānaṃ icchāvacarānaṃ adhivacanaṃ yadidaṃ aṅgaṇa’’nti (ma. ni. 1.60). Katthaci kismiñci male? Yathāha – ‘‘tasseva rajassa vā aṅgaṇassa vā pahānāya vāyamatī’’ti (ma. ni. 1.184). Katthaci tathārūpe bhūmibhāge ‘‘cetiyaṅgaṇaṃ bodhiyaṅgaṇaṃ rājaṅgaṇa’’nti. Idha pana kilesesu daṭṭhabbo. Tasmā nikkilesānanti attho (ma. ni. aṭṭha. 1.57). **Virajāna**nti tasseva vevacanaṃ. **Tapassina**nti kilesakkhayakaro ariyamaggasaṅkhāto tapo yesaṃ atthi te tapassino, tesaṃ tapassīnaṃ, khīṇāsavānanti attho.

Tadā amhākaṃ bodhisatto eko mahesakkho yakkhasenāpati ahosi mahiddhiko mahānubhāvo anekakoṭisatasahassānaṃ yakkhānaṃ adhipati. So ‘‘buddho loke uppanno’’ti sutvā āgantvā paramaruciradassanaṃ sattaratanamayaṃ abhirucirarajanikaramaṇḍalasadisaṃ maṇḍapaṃ nimminitvā tattha sattāhaṃ mahādānaṃ buddhappamukhassa saṅghassa adāsi. Atha naṃ bhagavā bhattānumodanasamaye ‘‘anāgate kappasatasahassādhike ekasmiṃ asaṅkhyeyye atikkante gotamo nāma buddho bhavissatī’’ti byākāsi. Tena vuttaṃ –

12. ‘‘Ahaṃ tena samayena, yakkho āsiṃ mahiddhiko;
Nekānaṃ yakkhakoṭīnaṃ, vasavattimhi issaro.

13. ‘‘Tadāpi taṃ buddhavaraṃ, upagantvā mahesinaṃ;
Annapānena tappesiṃ, sasaṅghaṃ lokanāyakaṃ.

14. ‘‘Sopi maṃ tadā byākāsi, visuddhanayano muni;
Aparimeyyito kappe, ayaṃ buddho bhavissati.

15. ‘‘Padhānaṃ padahitvāna…pe… hessāma sammukhā imaṃ.
16. ‘‘Tassāpi vacanaṃ sutvā, haṭṭho saṃviggamānaso;
Uttariṃ vatamadhiṭṭhāsiṃ, dasapāramipūriyā’’ti.

Tattha **uttariṃ vatamadhiṭṭhāsi**nti pāramipūraṇatthāya bhiyyopi daḷhataraṃ parakkamamakāsīti attho.

Tassa pana **anomadassissa** bhagavato candavatī nāma nagaraṃ ahosi, yasavā nāma rājā pitā, yasodharā nāma mātā, nisabho ca anomo ca dve aggasāvakā, varuṇo nāmupaṭṭhāko, sundarī ca sumanā ca dve aggasāvikā, ajjunarukkho bodhi, sarīraṃ aṭṭhapaṇṇāsahatthubbedhaṃ ahosi, vassasatasahassaṃ āyu, sirimā nāma aggamahesī, upavāṇo nāmassa putto, dasavassasahassāni agāraṃ ajjhāvasi. So sivikāyānena nikkhami. Sivikāyānena gamanaṃ pana sobhitabuddhavaṃsavaṇṇanāya pāsādagamane vuttanayeneva veditabbaṃ. Dhammako nāma rājā upaṭṭhāko. Dhammārāme kira bhagavā vihāsīti. Tena vuttaṃ –

17. ‘‘Nagaraṃ candavatī nāma, yasavā nāma khattiyo;
Mātā yasodharā nāma, anomadassissa satthuno.

22. ‘‘Nisabho ca anomo ca, ahesuṃ aggasāvakā;
Varuṇo nāmupaṭṭhāko, anomadassissa satthuno.

23. ‘‘Sundarī ca sumanā ca, ahesuṃ aggasāvikā;
Bodhi tassa bhagavato, ajjunoti pavuccati.

25. ‘‘Aṭṭhapaṇṇāsaratanaṃ, accuggato mahāmuni;
Pabhā niddhāvatī tassa, sataraṃsīva uggato.

26. ‘‘Vassasatasahassāni, āyu vijjati tāvade;
Tāvatā tiṭṭhamāno so, tāresi janataṃ bahuṃ.

27. ‘‘Supupphitaṃ pāvacanaṃ, arahantehi tādihi;
Vītarāgehi vimalehi, sobhittha jinasāsanaṃ.

28. ‘‘So ca satthā amitayaso, yugāni tāni atuliyāni;
Sabbaṃ tamantarahitaṃ, nanu rittā sabbasaṅkhārā’’ti.

Tattha **pabhā niddhāvatī**ti tassa sarīrato pabhā nikkhamati. Sarīrappabhā panassa niccakālaṃ dvādasayojanappamāṇaṃ padesaṃ pharitvā tiṭṭhati. **Yugāni tānī**ti aggasāvakayugādīni yugaḷāni. **Sabbaṃ tamantarahita**nti vuttappakāraṃ sabbampi aniccamukhaṃ paviṭṭhaṃ vinaṭṭhanti attho. ‘‘Nanu rittakameva saṅkhārā’’tipi pāṭho, tassa nanu rittakā tucchakāyeva sabbe saṅkhārāti attho. **Ma**-kāro padasandhikaro. Sesagāthāsu sabbattha uttānamevāti.

Imassa pana anomadassissa bhagavato santike sāriputto ca mahāmoggallāno cāti ime dve aggasāvakā aggasāvakabhāvatthāya paṇidhānamakaṃsu. Imesaṃ pana therānaṃ vatthu cettha kathetabbaṃ. Mayā ganthavitthārabhayena na uddhaṭanti.

Anomadassībuddhavaṃsavaṇṇanā niṭṭhitā.

Niṭṭhito sattamo buddhavaṃso.

10. Padumabuddhavaṃsavaṇṇanā

Anomadassissa pana bhagavato aparabhāge vassasatasahassāyukā manussā anukkamena parihāyitvā dasavassāyukā hutvā puna anukkamena vaḍḍhitvā asaṅkhyeyyāyukā hutvā puna parihāyamānā vassasatasahassāyukā ahesuṃ. Tathā **padumo** nāma satthā loke uppajji. Sopi pāramiyo pūretvā tusitapure nibbattitvā tato cavitvā campakanagare asamassa nāma rañño kule rūpādīhi asamāya asamāya nāma aggamahesiyā kucchismiṃ paṭisandhiṃ aggahesi. So dasannaṃ māsānaṃ accayena campakuyyāne mātukucchito nikkhami. Jāte pana kumāre ākāsato sakalajambudīpe samuddapariyante padumavassaṃ nipati. Tenassa nāmaggahaṇadivase nāmaṃ gaṇhantā nemittakā ca ñātakā ca ‘‘mahāpadumakumāro’’tveva nāmamakaṃsu. So dasavassasahassāni agāraṃ ajjhāvasi. Nanduttara-vasuttara-yasuttarānāmakā tayo pāsādā ahesuṃ. Uttarādevippamukhāni tettiṃsa itthisahassāni paccupaṭṭhitāni ahesuṃ.

Atha mahāsatto uttarāya nāma mahādeviyā rammakumāre nāma uppanne cattāri nimittāni disvā ājaññarathena mahābhinikkhamanaṃ nikkhami. Taṃ pabbajantaṃ ekā purisakoṭi anupabbaji. So tehi parivuto aṭṭha māse padhānacariyaṃ caritvā visākhapuṇṇamāya dhaññavatīnagare sudhaññaseṭṭhissa dhītāya dhaññavatiyā nāma dinnaṃ madhupāyāsaṃ paribhuñjitvā mahāsālavane divāvihāraṃ vītināmetvā sāyanhasamaye titthakājīvakena dinnā aṭṭha tiṇamuṭṭhiyo gahetvā mahāsoṇabodhiṃ upasaṅkamitvā aṭṭhattiṃsahatthavitthataṃ tiṇasantharakaṃ paññapetvā pallaṅkaṃ ābhujitvā caturaṅgavīriyaṃ adhiṭṭhāya mārabalaṃ vidhamitvā tīsu yāmesu tisso vijjā sacchikatvā – ‘‘anekajātisaṃsāraṃ…pe… taṇhānaṃ khayamajjhagā’’ti (dha. pa. 153-154) udānaṃ udānetvā sattasattāhaṃ bodhisamīpeyeva vītināmetvā brahmuno āyācanaṃ adhivāsetvā dhammadesanāya bhājanabhūte puggale upaparikkhanto attanā saha pabbajite koṭisaṅkhe bhikkhū disvā taṅkhaṇeyeva anilapathena gantvā dhaññavatīnagarasamīpe dhanañjayuyyāne otaritvā tehi parivuto tesaṃ majjhe dhammacakkaṃ pavattesi. Tadā koṭisatānaṃ abhisamayo ahosi. Tena vuttaṃ –

1. ‘‘Anomadassissa aparena, sambuddho dvipaduttamo;
Padumo nāma nāmena, asamo appaṭipuggalo.

2. ‘‘Tassāpi asamaṃ sīlaṃ, samādhipi anantako;
Asaṅkhyeyyaṃ ñāṇavaraṃ, vimuttipi anūpamā.

3. ‘‘Tassāpi atulatejassa, dhammacakkappavattane;
Abhisamayā tayo āsuṃ, mahātamapavāhanā’’ti.

Tattha **asamaṃ sīla**nti aññesaṃ sīlena asadisaṃ, uttamaṃ seṭṭhanti attho. **Samādhipi anantako**ti samādhipi appameyyo, tassa anantabhāvo lokavivaraṇayamakapāṭihāriyādīsu daṭṭhabbo. **Ñāṇavara**nti sabbaññutaññāṇaṃ, asādhāraṇañāṇāni vā. **Vimuttipī**ti arahattaphalavimuttipi bhagavato. **Anūpamā**ti upamāvirahitā. **Atulatejassā**ti atulañāṇatejassa. ‘‘Atulañāṇatejā’’tipi pāṭho. Tassa ‘‘tayo abhisamayā’’ti iminā uttarapadena sambandho daṭṭhabbo. **Mahātamapavāhanā**ti mahāmohavināsakā, mohandhakāraviddhaṃsakāti attho.

Athāparena samayena padumo bhagavā attano kaniṭṭhabhātaraṃ sālakumārañca upasālakumārañca ñātisamāgame saparivāre pabbājetvā tesaṃ dhammaṃ desento navuti koṭiyo dhammāmataṃ pāyesi. Yadā pana rammattherassa dhammaṃ desesi, tadā asītikoṭīnaṃ tatiyo abhisamayo ahosi. Tena vuttaṃ –

4. ‘‘Paṭhamābhisamaye buddho, koṭisatamabodhayi;
Dutiyābhisamaye dhīro, navutikoṭimabodhayi.

5. ‘‘Yadā ca padumo buddho, ovadī sakamatrajaṃ;
Tadā asītikoṭīnaṃ, tatiyābhisamayo ahū’’ti.

Yadā pana subhāvitatto nāma rājā padumassa buddhassa buddhapadumavadanassa santike koṭisatasahassaparivāro ehibhikkhupabbajjāya pabbajito, tasmiṃ sannipāte bhagavā pātimokkhaṃ uddisi, so pana paṭhamo sannipāto ahosi.

Athāparena samayena mahāpadumo munivasabho usabhasamagatī usabhavatīnagaraṃ upanissāya vassaṃ upagañchi. Nagaravāsino manussā bhagavantaṃ dassanakāmā upasaṅkamiṃsu. Tesaṃ bhagavā dhammaṃ desesi. Tattha ca bahavo manussā pasannacittā pabbajiṃsu. Tato dasabalo tehi ca aññehi ca tīhi bhikkhusatasahassehi saddhiṃ visuddhipavāraṇaṃ pavāresi. So dutiyo sannipāto ahosi. Ye pana tattha na pabbajiṃsu, te kathinānisaṃsaṃ sutvā pāṭipade pañcasu māsesu pañcānisaṃsadāyakaṃ kathinacīvaramadaṃsu. Tato taṃ bhikkhū dhammasenāpatiṃ aggasāvakaṃ visālamatiṃ sālattheraṃ kathinatthāratthaṃ yācitvā kathinacīvaraṃ tassādaṃsu. Therassa kathinacīvare kayiramāne bhikkhū sibbane sahāyakā ahesuṃ. Padumo pana sammāsambuddho sūcicchidde suttāni āvunitvā adāsi. Niṭṭhite pana cīvare bhagavā tīhi bhikkhusatasahassehi cārikaṃ pakkāmi.

Athāparena samayena sīhavikkantagāmī purisasīho viya buddhasīho gosiṅgasālavanasadise paramasurabhikusumaphalabhāravinamitasākhāviṭape vimalakamalakuvalayasamalaṅkate sisiramadhuravārivāhena paripūrite ruru-camara-sīha-byaggha-aja-haya-gavaya-mahiṃsādi vividhamigagaṇavicarite surabhikusumagandhāvabaddhahadayāhi bhamaramadhukarayuvatīhi anubhūtappacārāhi samantato gumbagumbāyamāne phalarasapamuditahadayāhi kākalisadisamadhuravirutāhi kokilavadhūhi upagīyamāne paramaramaṇīye vivitte vijane yogānukūle pavane vassāvāsamupagañchi. Tasmiṃ viharantaṃ saparivārakaṃ dasabalaṃ tathāgataṃ dhammarājaṃ buddhasiriyā virocamānaṃ disvā manussā tassa dhammaṃ sutvā pasīditvā ehibhikkhupabbajjāya pabbajiṃsu. Tadā dvīhi bhikkhusatasahassehi parivuto pavāresi. So tatiyo sannipāto ahosi. Tena vuttaṃ –

6. ‘‘Sannipātā tayo āsuṃ, padumassa mahesino;
Koṭisatasahassānaṃ, paṭhamo āsi samāgamo.

7. ‘‘Kathinatthārasamaye, uppanne kathinacīvare;
Dhammasenāpatitthāya, bhikkhū sibbiṃsu cīvaraṃ.

8. ‘‘Tadā te vimalā bhikkhū, chaḷabhiññā mahiddhikā;
Tīṇi satasahassāni, samiṃsu aparājitā.

9. ‘‘Punāparaṃ so narāsabho, pavane vāsaṃ upāgami;

Tadā samāgamo āsi, dvinnaṃ satasahassina''nti.

Tattha **kathinatthārasamaye**ti kathinacīvarattharaṇasamaye. **Dhammasenāpatitthāyā**ti dhammasenāpatisālattheratthaṃ. **Aparājitā**ti na parājitā, vibhattilopo daṭṭhabbo. **So**ti so mahāpadumo. **Pavane**ti mahāvane. **Vāsa**nti vassāvāsaṃ. **Upāgamī**ti upāgato. **Dvinnaṃ satasahassina**nti dvinnaṃ satasahassānaṃ. ''Tadā āsi samāgamo''tipi pāṭho yadi atthi sundaro bhaveyya.

Tadā tathāgate tasmiṃ vanasaṇḍe vasante amhākaṃ bodhisatto sīho hutvā sattāhaṃ nirodhasamāpattiṃ samāpajjitvā nisinnaṃ disvā pasannacitto hutvā padakkhiṇaṃ katvā sañjātapītisomanasso tikkhattuṃ sīhanādaṃ naditvā sattāhaṃ buddhārammaṇaṃ pītiṃ avijahitvā pītisukheneva gocarāya apakkamitvā jīvitapariccāgaṃ katvā payirupāsamāno aṭṭhāsi. Atha satthā tassa sattāhassa accayena nirodhasamāpattito vuṭṭhāya narasīho sīhaṃ oloketvā – ''bhikkhusaṅghepissa cittappasādo hotūti saṅgho āgacchatū''ti cintesi. Anekakoṭibhikkhū tāvadeva āgañchiṃsu. Sīho saṅghepi cittaṃ pasādesi. Atha satthā tassa cittaṃ oloketvā – ''anāgate gotamo nāma buddho bhavissatī''ti byākāsi. Tena vuttaṃ –

10. ''Ahaṃ tena samayena, sīho āsiṃ migādhibhū;
Pavivekamanubrūhantaṃ, pavane addasaṃ jinaṃ.

11. ''Vanditvā sirasā pāde, katvāna taṃ padakkhiṇaṃ;
Tikkhattuṃ abhināditvā, sattāhaṃ jinamupaṭṭhahaṃ.

12. ''Sattāhaṃ varasamāpattiyā, vuṭṭhahitvā tathāgato;
Manasā cintayitvāna, koṭibhikkhū samānayi.

13. ''Tadāpi so mahāvīro, tesaṃ majjhe viyākari;
Aparimeyyito kappe, ayaṃ buddho bhavissati.

14. ''Padhānaṃ padahitvāna…pe… hessāma sammukhā imaṃ.
15. ''Tassāpi vacanaṃ sutvā, bhiyyo cittaṃ pasādayiṃ;
Uttariṃ vatamadhiṭṭhāsiṃ, dasapāramipūriyā''ti.

Tattha **pavivekamanubrūhanta**nti nirodhasamāpattiṃ samāpannanti attho. **Padakkhiṇa**nti tikkhattuṃ padakkhiṇaṃ katvā. **Abhināditvā**ti tikkhattuṃ sīhanādaṃ naditvā. **Upaṭṭhaha**nti upaṭṭhahiṃ. Ayameva vā pāṭho. **Varasamāpattiyā**ti nirodhasamāpattito vuṭṭhahitvā. **Manasā cintayitvānā**ti ''sabbepi bhikkhū idha āgacchantū''ti manasāva cintetvā. **Samānayī**ti samāhari.

Tassa pana **padumassa bhagavato** campakaṃ nāma nagaraṃ ahosi. Asamo nāma rājā pitā ahosi, mātāpi tassa asamā nāma, sālo ca upasālo ca dve aggasāvakā, varuṇo nāmupaṭṭhāko, rādhā ca surādhā ca dve aggasāvikā, mahāsoṇarukkho bodhi, aṭṭhapaṇṇāsahatthubbedhaṃ sarīraṃ, āyu vassasatasahassaṃ ahosi, rūpādīhi guṇehi anuttarā uttarā nāmassa aggamahesī, rammakumāro nāmassa atirammo tanayo ahosi. Tena vuttaṃ –

16. ''Campakaṃ nāma nagaraṃ, asamo nāma khattiyo;
Asamā nāma janikā, padumassa mahesino.

21. ''Sālo ca upasālo ca, ahesuṃ aggasāvakā;
Varuṇo nāmupaṭṭhāko, padumassa mahesino.

22. ''Rādhā ceva surādhā ca, ahesuṃ aggasāvikā;
Bodhi tassa bhagavato, mahāsoṇoti vuccati.

24. ‘‘Aṭṭhapaṇṇāsaratanaṃ, accuggato mahāmuni;
Pabhā niddhāvatī tassa, asamā sabbato disā.

25. ‘‘Candappabhā sūriyappabhā, ratanaggimaṇippabhā;
Sabbāpi tā hatā honti, patvā jinapabhuttamaṃ.

26. ‘‘Vassasatasahassāni, āyu vijjati tāvade;
Tāvatā tiṭṭhamāno so, tāresi janataṃ bahuṃ.

27. ‘‘Paripakkamānase satte, bodhayitvā asesato;
Sesake anusāsitvā, nibbuto so sasāvako.

28. ‘‘Uragova tacaṃ jiṇṇaṃ, vaddhapattaṃva pādapo;
Jahitvā sabbasaṅkhāre, nibbuto so yathā sikhī’’ti.

Tattha **ratanaggimaṇippabhā**ti ratanappabhā ca aggippabhā ca maṇippabhā ca. **Hatā**ti abhibhūtā. **Jinapabhuttaman**ti jinassa sarīrappabhaṃ uttamaṃ patvā hatāti attho. **Paripakkamānase**ti paripakkindriye veneyyasatte. **Vaddhapattan**ti purāṇapattaṃ. **Pādapo vā**ti pādapo viya. **Sabbasaṅkhāre**ti sabbepi ajjhattikabāhire saṅkhāre. ‘‘Hitvā sabbasaṅkhāra’’ntipi pāṭho, soyevattho. **Yathā sikhī**ti aggi viya nirupādāno nibbutiṃ sugato gatoti. Sesamettha gāthāsu heṭṭhā vuttanayattā uttānamevāti.

Padumabuddhavaṃsavaṇṇanā niṭṭhitā.

Niṭṭhito aṭṭhamo buddhavaṃso.

11. Nāradabuddhavaṃsavaṇṇanā

Padumabuddhe pana parinibbute tassa sāsane ca antarahite vassasatasahassāyukā manussā anukkamena parihāyamānā dasavassāyukā ahesuṃ. Puna vaḍḍhitvā asaṅkhyeyyāyukā hutvā parihāyamānā navutivassasahassāyukā ahesuṃ. Tadā dasabaladharo tevijjo catuvesārajjavisārado vimuttisārado **nārado** nāma narasattuttamo satthā loke udapādi. So cattāri asaṅkhyeyyāni kappasatasahassañca pāramiyo pūretvā tusitabhavane nibbattitvā tato cavitvā dhaññavatī nāma nagare sakavīriyavijitavāsudevassa sudevassa nāma rañño kule aggamahesiyā nirūpamāya anomāya nāma deviyā kucchismiṃ paṭisandhiṃ aggahesi. So dasannaṃ māsānaṃ accayena dhanañjayuyyāne mātukucchito nikkhami. Nāmaggahaṇadivase pana nāmakaraṇe kayiramāne sakalajambudīpe manussānaṃ upabhogakkhamāni anurūpāni ābharaṇāni ākāsato kapparukkhādīhi patiṃsu. Tenassa narānaṃ arahāni ābharaṇāni adāsīti ‘‘nārado’’ti nāmaṃ akaṃsu.

So navavassasahassāni agāramajjhe vasi. Vijito vijitāvī vijitābhirāmoti tiṇṇaṃ utūnaṃ anucchavikā tayo pāsādā ahesuṃ. Tassa nāradakumārassa kulasīlācārarūpasampannaṃ manonukūlaṃ vijitasenaṃ nāma ativiya dhaññaṃ khattiyakaññaṃ aggamahesiṃ akaṃsu. Taṃ ādiṃ katvā vīsatisahassādhikaṃ itthīnaṃ satasahassaṃ ahosi. Tassā vijitasenāya deviyā sabbalokānandakare nanduttarakumāre nāma jāte so cattāri nimittāni disvā caturaṅginiyā mahatiyā senāya parivuto nānāvirāgatanuvaravasananivasano āmukkamuttāhāramaṇikuṇḍalo varakeyūramakuṭakaṭakadharo paramasurabhigandhakusumasamalaṅkato padasāva uyyānaṃ gantvā sabbābharaṇāni omuñcitvā bhaṇḍāgārikassa hatthe datvā sayameva vimalanīlakuvalayadalasadisenātinisitenāsinā paramarucirāratanavicittaṃ sakesamakuṭaṃ chinditvā gaganatale khipi. Taṃ sakko devarājā suvaṇṇacaṅkoṭakena paṭiggahetvā tāvatiṃsabhavanaṃ netvā tiyojanubbedhaṃ sinerumuddhani sattaratanamayaṃ cetiyaṃ akāsi.

Mahāpuriso pana devadattāni kāsāyāni vatthāni paridahitvā tattheva uyyāne pabbaji. Purisasatasahassā ca taṃ anupabbajiṃsu. So sattāhaṃ tattheva padhānacariyaṃ caritvā visākhapuṇṇamāya vijitasenāya aggamahesiyā dinnaṃ pāyāsaṃ paribhuñjitvā tattheva uyyāne divāvihāraṃ katvā sudassanuyyānapālena dinnā aṭṭha tiṇamuṭṭhiyo gahetvā mahāsoṇabodhiṃ padakkhiṇaṃ katvā aṭṭhapaṇṇāsahatthavitthataṃ tiṇasantharaṃ santharitvā nisīditvā mārabalaṃ vidhamitvā tīsu yāmesu tisso vijjā uppādetvā sabbaññutaññāṇaṃ paṭivijjhitvā – ‘‘anekajātisaṃsāraṃ… pe… taṇhānaṃ khayamajjhagā’’ti udānaṃ udānetvā sattasattāhāni vītināmetvā brahmuno yācito paṭiññaṃ datvā dhanañjayuyyāne attanā saha pabbajitehi satasahassabhikkhūhi parivuto tattha dhammacakkaṃ pavattesi. Tadā koṭisatasahassānaṃ dhammābhisamayo ahosi. Tena vuttaṃ –

1. ‘‘Padumassa aparena, sambuddho dvipaduttamo;
Nārado nāma nāmena, asamo appaṭipuggalo.

2. ‘‘So buddho cakkavattissa, jeṭṭho dayitaoraso;
Āmukkamālābharaṇo, uyyānaṃ upasaṅkami.

3. ‘‘Tatthāsi rukkho yasavipulo, abhirūpo brahmā suci;
Tamajjhappatvā upanisīdi, mahāsoṇassa heṭṭhato.

4. ‘‘Tattha ñāṇavaruppajji, anantaṃ vajirūpamaṃ;
Tena vicini saṅkhāre, ukkujjamavakujjakaṃ.

5. ‘‘Tattha sabbakilesāni, asesamabhivāhayi;
Pāpuṇī kevalaṃ bodhiṃ, buddhañāṇe ca cuddasa.

6. ‘‘Pāpuṇitvāna sambodhiṃ, dhammacakkaṃ pavattayi;
Koṭisatasahassānaṃ, paṭhamābhisamayo ahū’’ti.

Tattha **cakkavattissā**ti cakkavattirañño. **Jeṭṭho**ti pubbajo. **Dayitaoraso**ti dayito piyo oraso putto, dayito orasi gahetvā lālito putto dayitaoraso nāma. **Āmukkamālābharaṇo**ti āmukkamuttāhārakeyūrakaṭakamakuṭakuṇḍalamālo. **Uyyāna**nti bahinagare dhanañjayuyyānaṃ nāmārāmaṃ agamāsi.

Tatthāsi rukkhoti tasmiṃ uyyāne eko kira rukkho rattasoṇo nāma ahosi. So kira navutihatthubbedho samavaṭṭakkhandho sampannavividhaviṭapasākho nīlabahalavipulapalāso sandacchāyo devatādhivuṭṭhattā vigatavividhavihagagaṇasañcāro dharaṇītalatilakabhūto tarurajjaṃ viya kurumāno paramaramaṇīyadassano rattakusumasamalaṅkatasabbasākho devamanussanayanarasāyanabhūto ahosi. **Yasavipulo**ti vipulayaso, sabbalokavikhyāto attano sampattiyā sabbattha pākaṭo vissutoti attho. Keci ‘‘tatthāsi rukkho vipulo’’ti paṭhanti. **Brahā**ti mahanto, devānaṃ pāricchattakasadisoti attho. **Tamajjhappatvā**ti taṃ soṇarukkhaṃ patvā adhipatvā upagammāti attho. **Heṭṭhato**ti tassa rukkhassa heṭṭhā.

Ñāṇavaruppajjīti ñāṇavaraṃ udapādi. **Ananta**nti appameyyaṃ appamāṇaṃ. **Vajirūpama**nti vajirasadisaṃ tikhiṇaṃ, aniccānupassanādikassa vipassanāñāṇassetaṃ adhivacanaṃ. **Tena vicini saṅkhāre**ti tena vipassanāñāṇena rūpādike saṅkhāre vicini. **Ukkujjamavakujjaka**nti saṅkhārānaṃ udayañca vayañca vicinīti attho. Tasmā paccayākāraṃ sammasitvā ānāpānacatutthajjhānato vuṭṭhāya pañcasu khandhesu abhinivisitvā udayabbayavasena samapaññāsa lakkhaṇāni disvā yāva gotrabhuñāṇaṃ vipassanaṃ vaḍḍhetvā ariyamaggānukkamena sakale buddhaguṇe paṭilabhīti attho.

Tatthāti soṇarukkhe. **Sabbakilesānī**ti sabbepi kilese, liṅgavipariyāsaṃ katvā vuttaṃ. Keci ‘‘tattha sabbakilesehī’’ti paṭhanti. **Asesa**nti niravasesaṃ. **Abhivāhayī**ti maggodhinā ca kilesodhinā ca sabbe kilese abhivāhayi, vināsamupanesīti attho. **Bodhī**ti arahattamaggañāṇaṃ. **Buddhañāṇe ca cuddasā**ti buddhañāṇāni cuddasa. Tāni katamānīti? Maggaphalañāṇāni aṭṭha, cha asādhāraṇañāṇānīti evamimāni cuddasa buddhañāṇāni nāma, **ca-**saddo sampiṇḍanattho, tena aparānipi catasso paṭisambhidāñāṇāni catuvesārajjañāṇāni catuyoniparicchedakañāṇāni pañcagatiparicchedakañāṇāni dasabalañāṇāni sakale ca buddhaguṇe pāpuṇīti attho.

Evaṃ buddhattaṃ patvā brahmāyācanaṃ adhivāsetvā dhanañjayuyyāne attanā saha pabbajite satasahassabhikkhū sammukhe katvā dhammacakkaṃ pavattesi. Tadā koṭisatasahassassa paṭhamābhisamayo ahosi. Tadā kira mahādoṇanagare doṇo nāma nāgarājā gaṅgātīre paṭivasati mahiddhiko mahānubhāvo mahājanena sakkato garukato mānito pūjito. So yasmiṃ visaye janapadavāsino manussā tassa balikammaṃ na karonti, tesaṃ visayaṃ avassena vā ativassena vā sakkharavassena vā vināseti.

Atha tīradassano nārado satthā doṇassa nāgarājassa vinayane bahūnaṃ pāṇīnaṃ upanissayaṃ disvā mahatā bhikkhusaṅghena parivārito tassa nāgarājassa nivāsaṭṭhānamagamāsi. Tato taṃ manussā disvā evamāhaṃsu – ‘‘bhagavā, ettha ghoraviso uggatejo mahiddhiko mahānubhāvo nāgarājā paṭivasati, so taṃ mā viheṭhessati na gantabba’’nti. Bhagavā pana tesaṃ vacanaṃ asuṇanto viya agamāsi. Gantvā ca tatthassa nāgarājassa sakkāratthāya kate paramasurabhigandhe pupphasanthare nisīdi. Mahājano kira ‘‘nāradassa ca munirājassa doṇassa ca nāgarājassa dvinnampi yuddhaṃ passissāmā’’ti sannipati.

Atha ahināgo munināgaṃ tathā nisinnaṃ disvā makkhaṃ asahamāno sandissamānakāyo hutvā padhūpāyi. Dasabalopi padhūpāyi. Puna nāgarājā pajjali. Munirājāpi pajjali. Atha so nāgarājā dasabalassa sarīrato nikkhantāhi dhūmajālāhi ativiya kilantasarīro dukkhaṃ asahamāno ‘‘visavegena naṃ māressāmī’’ti visaṃ vissajjesi. Visassa vegena sakalopi jambudīpo vinasseyya. Taṃ pana visaṃ dasabalassa sarīre ekalomampi kampetuṃ nāsakkhi. Atha so nāgarājā – ‘‘kā nu kho samaṇassa pavattī’’ti olokento saradasamaye sūriyaṃ viya candaṃ viya ca paripuṇṇaṃ chabbaṇṇāhi buddharasmīhi virocamānaṃ vippasannavadanasobhaṃ bhagavantaṃ disvā – ‘‘aho! Mahiddhiko vatāyaṃ samaṇo, mayā pana attano balaṃ ajānantena aparaddha’’nti cintetvā tāṇaṃ gavesī bhagavantaṃyeva saraṇamupagañchi. Atha nārado munirājā taṃ nāgarājaṃ vinetvā tattha sannipatitassa mahājanassa cittappasādanatthaṃ yamakapāṭihāriyaṃ akāsi. Tadā pāṇīnaṃ navutikoṭisahassāni arahatte patiṭṭhahiṃsu. So dutiyo abhisamayo ahosi. Tena vuttaṃ –

7. ‘‘Mahādoṇaṃ nāgarājaṃ, vinayanto mahāmuni;
Pāṭiheraṃ tadākāsi, dassayanto sadevake.

8. ‘‘Tadā devamanussānaṃ, tamhi dhammappakāsane;
Navutikoṭisahassāni, tariṃsu sabbasaṃsaya’’nti.

Tattha **pāṭiheraṃ tadākāsī**ti akāsi yamakapāṭihāriyanti attho. Ayameva vā pāṭho. ‘‘Tadā devamanussā vā’’tipi pāṭho. Tattha **devamanussāna**nti sāmiatthe paccattaṃ. Tasmā devānaṃ manussānañca navutikoṭisahassānīti attho. **Tariṃsū**ti atikkamiṃsu.

Yadā pana attano puttaṃ nanduttarakumāraṃ ovadi, tadā asītiyā koṭisahassānaṃ tatiyābhisamayo ahosi. Tena vuttaṃ –

9. ‘‘Yamhi kāle mahāvīro, ovadī sakamatrajaṃ;
Asītikoṭisahassānaṃ, tatiyābhisamayo ahū’’ti.

Yadā pana thullakoṭṭhitanagare bhaddasālo ca vijitamitto ca dve brāhmaṇasahāyakā amatarahadaṃ gavesamānā parisati nisinnaṃ ativisāradaṃ nāradasammāsambuddhaṃ addasaṃsu. Te bhagavato kāye dvattiṃsamahāpurisalakkhaṇāni disvā – ‘‘ayaṃ loke vivaṭacchado sammāsambuddho’’ti niṭṭhaṃ gantvā bhagavati sañjātasaddhā saparivārā bhagavato santike pabbajiṃsu. Tesu pabbajitvā arahattaṃ pattesu bhagavā bhikkhūnaṃ koṭisatasahassamajjhe pātimokkhaṃ uddisi, so paṭhamo sannipāto ahosi. Tena vuttaṃ –

10. ‘‘Sannipātā tayo āsuṃ, nāradassa mahesino;
Koṭisatasahassānaṃ, paṭhamo āsi samāgamo’’ti.

Yasmiṃ samaye nārado sammāsambuddho ñātisamāgame attano paṇidhānato paṭṭhāya buddhavaṃsaṃ kathesi, tadā navutikoṭibhikkhusahassānaṃ dutiyo sannipāto ahosi. Tena vuttaṃ –

11. ‘‘Yadā buddho buddhaguṇaṃ, sanidānaṃ pakāsayi;
Navutikoṭisahassāni, samiṃsu vimalā tadā’’ti.

Tattha **vimalā**ti vigatamalā, khīṇāsavāti attho.

Yadā pana mahādoṇanāgarājassa vinayane pasanno verocano nāma nāgarājā gaṅgāya nadiyā tigāvutappamāṇaṃ sattaratanamayaṃ maṇḍapaṃ nimminitvā saparivāraṃ bhagavantaṃ tattha nisīdāpetvā saparivāro sajanapade attano dānaggadassanatthāya nimantetvā nāganāṭakāni ca tāḷāvacare vividhavesālaṅkāradhare sannipātetvā mahāsakkārena bhagavato saparivārassa mahādānaṃ adāsi. Bhojanāvasāne bhagavā mahāgaṅgaṃ otārento viya anumodanamakāsi. Tadā bhattānumodane dhammaṃ sutvā pasannānaṃ ehibhikkhupabbajjāya pabbajitānaṃ asītibhikkhusatasahassānaṃ majjhe pātimokkhaṃ uddisi, so tatiyo sannipāto ahosi. Tena vuttaṃ –

12. ‘‘Yadā verocano nāgo, dānaṃ dadāti satthuno;
Tadā samiṃsu jinaputtā, asītisatasahassiyo’’ti.

Tattha **asītisatasahassiyo**ti satasahassānaṃ asītiyo.

Tadā amhākaṃ bodhisatto isipabbajjaṃ pabbajitvā himavantapasse assamaṃ māpetvā pañcasu abhiññāsu aṭṭhasu samāpattīsu ca ciṇṇavasī hutvā paṭivasati. Atha tasmiṃ anukampāya nārado bhagavā asītiyā arahantakoṭīhi dasahi ca anāgāmiphalaṭṭhehi upāsakasahassehi parivuto taṃ assamapadaṃ agamāsi. Tāpaso bhagavantaṃ disvāva pamuditahadayo saparivārassa bhagavato nivāsatthāya assamaṃ māpetvā sakalarattiṃ satthuguṇaṃ kittetvā bhagavato dhammakathaṃ sutvā punadivase uttarakuruṃ gantvā tato āhāraṃ āharitvā saparivārassa buddhassa mahādānaṃ adāsi. Evaṃ sattāhaṃ mahādānaṃ datvā himavantato anagghaṃ lohitacandanaṃ āharitvā tena lohitacandanena bhagavantaṃ pūjesi. Tadā naṃ dasabalo amaranaraparivuto dhammakathaṃ kathetvā – ‘‘anāgate gotamo nāma buddho bhavissatī’’ti byākāsi. Tena vuttaṃ –

13. ‘‘Ahaṃ tena samayena, jaṭilo uggatāpano;
Antalikkhacaro āsiṃ, pañcābhiññāsu pāragū.

14. ‘‘Tadāpāhaṃ asamasamaṃ, sasaṅghaṃ saparijjanaṃ;
Annapānena tappetvā, candanenābhipūjayiṃ.

15. ‘‘Sopi maṃ tadā byākāsi, nārado lokanāyako;
Aparimeyyito kappe, buddho loke bhavissati.

16. ‘‘Padhānaṃ padahitvāna…pe… hessāma sammukhā imaṃ.
17. ‘‘Tassāpi vacanaṃ sutvā, bhiyyo hāsetva mānasaṃ;
Adhiṭṭhahiṃ vataṃ uggaṃ, dasapāramipūriyā’’ti.

Tattha **tadāpāha**nti tadāpi ahaṃ. **Asamasama**nti asamā nāma atītā buddhā, tehi asamehi samaṃ tulyaṃ asamasamaṃ. Atha vā asamā visamā, samā avisamā sādhavo, tesu asamasamesu samo ‘‘asamasamasamo’’ti vattabbe ekassa samasaddassa lopaṃ katvā vuttanti veditabbaṃ, asamāvisamasamanti attho. **Saparijjana**nti saupāsakajanaṃ. ‘‘Sopi maṃ tadā naramarūnaṃ, majjhe byākāsi cakkhumā’’tipi pāṭho, so uttānatthova. **Bhiyyo hāsetva mānasa**nti uttarimpi hāsetvā tosetvā hadayaṃ. **Adhiṭṭhahiṃ vataṃ ugga**nti uggaṃ vataṃ adhiṭṭhāsiṃ. ‘‘Uttariṃ vatamadhiṭṭhāsiṃ, dasapāramipūriyā’’tipi pāṭho.

Tassa pana bhagavato nāradassa dhaññavatī nāma nagaraṃ ahosi, sudevo nāma khattiyo pitā, anomā nāma mātā, bhaddasālo ca jitamitto ca dve aggasāvakā, vāseṭṭho nāma upaṭṭhāko, uttarā ca phaggunī ca dve aggasāvikā, mahāsoṇarukkho bodhi, sarīraṃ aṭṭhāsītihatthubbedhaṃ ahosi. Tassa sarīrappabhā niccaṃ yojanaṃ pharati, navutivassasahassāni āyu, tassa pana vijitasenā nāma aggamahesī, nanduttarakumāro nāmassa putto ahosi, vijito vijitāvī vijitābhirāmoti tayo pāsādā ahesuṃ. So navavassasahassāni agāraṃ ajjhāvasi. So padasāva mahābhinikkhamanaṃ nikkhamīti. Tena vuttaṃ –

18. ‘‘Nagaraṃ dhaññavatī nāma, sudevo nāma khattiyo;
Anomā nāma janikā, nāradassa mahesino.

23. ‘‘Bhaddasālo jitamitto, ahesuṃ aggasāvakā;
Vāseṭṭho nāmupaṭṭhāko, nāradassa mahesino.

24. ‘‘Uttarā phaggunī ceva, ahesuṃ aggasāvikā;
Bodhi tassa bhagavato, mahāsoṇoti vuccati.

26. ‘‘Aṭṭhāsītiratanāni, accuggato mahāmuni;
Kañcanagghiyasaṅkāso, dasasahassī virocati.

27. ‘‘Tassa byāmappabhā kāyā, niddhāvati disodisaṃ;
Nirantaraṃ divārattiṃ, yojanaṃ pharate sadā.

28. ‘‘Na keci tena samayena, samantā yojane janā;
Ukkāpadīpe ujjālenti, buddharaṃsīhi otthaṭā.

29. ‘‘Navutivassasahassāni, āyu vijjati tāvade;
Tāvatā tiṭṭhamāno so, tāresi janataṃ bahuṃ.

30. ‘‘Yathā uḷūhi gaganaṃ, vicittaṃ upasobhati;
Tatheva sāsanaṃ tassa, arahantehi sobhati.

31. ‘‘Saṃsārasotaṃ taraṇāya, sesake paṭipannake;
Dhammasetuṃ daḷhaṃ katvā, nibbuto so narāsabho.

32. ‘‘Sopi buddho asamasamo, tepi khīṇāsavā atulatejā;
Sabbaṃ tamantarahitaṃ, nanu rittā sabbasaṅkhārā’’ti.

Tattha **kañcanagghiyasaṅkāso**ti vividharatanavicittakañcanamayagghikasadisarūpasobho. **Dasasahassī virocatī**ti tassa pabhāya dasasahassīpi lokadhātu virocati, virājatīti attho. Tamevatthaṃ pakāsento bhagavā **‘‘tassa byāmappabhā kāyā, niddhāvati disodisa’’**nti āha. Tattha **byāmappabhā kāyā**ti byāmappabhā viyāti byāmappabhā, amhākaṃ bhagavato byāmappabhā viyāti attho.

Na kecīti ettha **na**-kāro paṭisedhattho, tassa ujjālenti-saddena sambandho daṭṭhabbo. **Ukkā**ti daṇḍadīpikā. Ukkā vā padīpe vā kecipi janā **na ujjālenti** na pajjālenti. Kasmāti ce? Buddhasarīrappabhāya obhāsitattā. **Buddharaṃsīhī**ti buddharasmīhi. **Otthaṭā**ti adhigatā.

Uḷūhīti tārāhi, yathā tārāhi gaganatalaṃ vicittaṃ sobhati, tatheva tassa sāsanaṃ arahantehi vicittaṃ upasobhatīti attho. **Saṃsārasotaṃ taraṇāyā**ti saṃsārasāgarassa taraṇatthaṃ. **Sesake paṭipannake**ti arahante ṭhapetvā kalyāṇaputhujjanehi saddhiṃ sese sekkhapuggaleti attho. **Dhammasetu**nti maggasetuṃ, sesapuggale saṃsārato tāretuṃ dhammasetuṃ ṭhapetvā katasabbakicco hutvā parinibbāyīti attho. Sesaṃ heṭṭhā vuttattā sabbattha uttānamevāti.

Nāradabuddhavaṃsavaṇṇanā niṭṭhitā.

Niṭṭhito navamo buddhavaṃso.

12. Padumuttarabuddhavaṃsavaṇṇanā

Nāradabuddhassa sāsanaṃ navutivassasahassāni pavattitvā antaradhāyi. So ca kappo vinassittha. Tato paraṃ kappānaṃ asaṅkhyeyyaṃ buddhā loke na uppajjiṃsu. Buddhasuñño vigatabuddhāloko ahosi. Tato kappesu ca asaṅkhyeyyesu vītivattesu ito kappasatasahassamatthake ekasmiṃ kappe eko vijitamāro ohitabhāro merusāro asaṃsāro sattasāro sabbalokuttaro **padumuttaro** nāma buddho loke udapādi. Sopi pāramiyo pūretvā tusitapure nibbattitvā tato cavitvā haṃsavatīnagare sabbajanānandakarassānandassa nāma rañño aggamahesiyā uditoditakule jātāya sujātāya deviyā kucchismiṃ paṭisandhiṃ aggahesi. Sā devatāhi katārakkhā dasannaṃ māsānaṃ accayena haṃsavatuyyāne padumuttarakumāraṃ vijāyi. Paṭisandhiyañcassa jātiyañca heṭṭhā vuttappakārāni pāṭihāriyāni ahesuṃ.

Tassa kira jātiyaṃ padumavassaṃ vassi. Tenassa nāmaggahaṇadivase ñātakā ‘‘padumuttarakumāro’’tveva nāmaṃ akaṃsu. So dasavassasahassāni agāraṃ ajjhāvasi. Naravāhana-yasavāhana-vasavattināmakā tiṇṇaṃ utūnaṃ anucchavikā tayo cassa pāsādā ahesuṃ. Vasudattādevippamukhānaṃ itthīnaṃ satasahassāni vīsatisahassāni ca paccupaṭṭhitāni ahesuṃ. So vasudattāya deviyā putte sabbaguṇānuttare uttarakumāre nāma uppanne cattāri nimittāni disvā – ‘‘mahābhinikkhamanaṃ nikkhamissāmī’’ti cintesi. Tassa cintitamatteva vasavattināmako pāsādo kumbhakāracakkaṃ viya ākāsaṃ abbhuggantvā devavimānamiva puṇṇacando viya ca gaganatalena gantvā bodhirukkhaṃ majjhekaronto sobhitabuddhavaṃsavaṇṇanāya āgatapāsādo viya bhūmiyaṃ otari.

Mahāpuriso kira tato pāsādato otaritvā arahattaddhajabhūtāni kāsāyāni vatthāni devadattiyāni pārupitvā tattheva pabbaji. Pāsādo panāgantvā sakaṭṭhāneyeva aṭṭhāsi. Mahāsattena sahagatāya parisāya ṭhapetvā itthiyo sabbe pabbajiṃsu. Mahāpuriso tehi saha sattāhaṃ padhānacariyaṃ caritvā visākhapuṇṇamāya ujjeninigame rucānandaseṭṭhidhītāya dinnaṃ madhupāyāsaṃ paribhuñjitvā sālavane divāvihāraṃ katvā sāyanhasamaye sumittājīvakena dinnā aṭṭha tiṇamuṭṭhiyo gahetvā salalabodhiṃ upagantvā taṃ padakkhiṇaṃ katvā aṭṭhattiṃsahatthavitthataṃ tiṇasantharaṃ santharitvā pallaṅkaṃ ābhujitvā caturaṅgavīriyaṃ adhiṭṭhāya samāraṃ mārabalaṃ vidhamitvā paṭhame yāme pubbenivāsaṃ anussaritvā dutiye yāme dibbacakkhuṃ visodhetvā tatiye yāme paccayākāraṃ sammasitvā ānāpānacatutthajjhānato vuṭṭhāya pañcasu khandhesu abhinivisitvā udayabbayavasena samapaññāsa lakkhaṇāni disvā yāva gotrabhuñāṇaṃ vipassanaṃ vaḍḍhetvā ariyamaggena sakalabuddhaguṇe paṭivijjhitvā sabbabuddhāciṇṇaṃ ‘‘anekajātisaṃsāraṃ…pe… taṇhānaṃ khayamajjhagā’’ti udānaṃ udānesi. Tadā kira dasasahassacakkavāḷabbhantaraṃ sakalampi alaṅkarontaṃ viya padumavassaṃ vassi. Tena vuttaṃ –

1. ‘‘Nāradassa aparena, sambuddho dvipaduttamo;
Padumuttaro nāma jino, akkhobho sāgarūpamo.

2. ‘‘Maṇḍakappo vā so āsi, yamhi buddho ajāyatha;
Ussannakusalā janatā, tamhi kappe ajāyathā’’ti.

Tattha **sāgarūpamo**ti sāgarasadisagambhīrabhāvo. **Maṇḍakappo vā so āsī**ti ettha yasmiṃ kappe dve sammāsambuddhā uppajjanti, ayaṃ maṇḍakappo nāma. Duvidho hi kappo suññakappo asuññakappo cāti. Tattha suññakappe buddhapaccekabuddhacakkavattino na uppajjanti. Tasmā guṇavantapuggalasuññattā **‘‘suññakappo’’**ti vuccati.

Asuññakappo pañcavidho – sārakappo maṇḍakappo varakappo sāramaṇḍakappo bhaddakappoti. Tattha guṇasārarahite kappe guṇasāruppādakassa guṇasārajananassa ekassa sammāsambuddhassa pātubhāvena **‘‘sārakappo’’**ti vuccati. Yasmiṃ pana kappe dve lokanāyakā uppajjanti, so **‘‘maṇḍakappo’’**ti vuccati. Yasmiṃ kappe tayo buddhā uppajjanti, tesu paṭhamo dutiyaṃ byākaroti, dutiyo tatiyanti, tattha manussā pamuditahadayā attanā patthitapaṇidhānavasena varayanti. Tasmā **‘‘varakappo’’**ti vuccati. Yattha pana kappe cattāro buddhā uppajjanti, so purimakappato visiṭṭhatarattā sāratarattā **‘‘sāramaṇḍakappo’’**ti vuccati. Yasmiṃ kappe pañca buddhā uppajjanti, so ‘‘bhaddakappo’’ti vuccati. So pana atidullabho. Tasmiṃ pana kappe yebhuyyena sattā kalyāṇasukhabahulā honti. Yebhuyyena tihetukā kilesakkhayaṃ karonti, duhetukā sugatigāmino honti, ahetukā hetuṃ paṭilabhanti. Tasmā so kappo ‘‘bhaddakappo’’ti vuccati. Tena vuttaṃ – ‘‘asuññakappo pañcavidho’’tiādi. Vuttañhetaṃ porāṇehi –

‘‘Eko buddho sārakappe, maṇḍakappe jinā duve;
Varakappe tayo buddhā, sāramaṇḍe caturo buddhā;
Pañca buddhā bhaddakappe, tato natthādhikā jinā’’ti.

Yasmiṃ pana kappe padumuttaradasabalo uppajji, so sārakappopi samāno guṇasampattiyā maṇḍakappasadisattā **‘‘maṇḍakappo’’**ti vutto. Opammatthe **vā-**saddo daṭṭhabbo. **Ussannakusalā**ti upacitapuññā. **Janatā**ti janasamūho.

Padumuttaro pana parisuttaro bhagavā sattāhaṃ bodhipallaṅke vītināmetvā – ‘‘pathaviyaṃ pādaṃ nikkhipissāmī’’ti dakkhiṇaṃ pādaṃ abhinīhari. Atha pathaviṃ bhinditvā vimalakomalakesarakaṇṇikāni jalajāmalāvikalavipulapalāsāni thalajāni jalajāni uṭṭhahiṃsu. Tesaṃ kira dhurapattāni navutihatthāni kesarāni tiṃsahatthāni kaṇṇikā dvādasahatthā ekekassa navaghaṭappamāṇā reṇavo ahesuṃ. Satthā pana ubbedhato aṭṭhapaṇṇāsahattho ahosi. Tassa ubhinnaṃ bāhānamantaraṃ aṭṭhārasahatthaṃ nalāṭaṃ pañcahatthaṃ hatthapādā ekādasahatthā ahesuṃ. Tassa ekādasahatthena pādena dvādasahatthāya kaṇṇikāya akkantamattāya navaghaṭappamāṇā reṇavo uṭṭhahitvā aṭṭhapaṇṇāsahatthaṃ sarīrappadesaṃ uggantvā manosilācuṇṇavicuṇṇitaṃ viya katvā paccottharanti. Tadupādāya satthā padumuttarotveva loke paññāyitthāti **saṃyuttabhāṇakā** vadanti.

Atha sabbalokuttaro padumuttaro bhagavā brahmāyācanaṃ sampaṭicchitvā dhammadesanāya bhājanabhūte satte olokento mithilanagare devalaṃ sujātañcāti dve rājaputte upanissayasampanne disvā taṅkhaṇaññeva anilapathena gantvā mithiluyyāne otaritvā uyyānapālena dvepi rājakumāre pakkosāpesi. Tepi ca ‘‘amhākaṃ pitucchāputto padumuttarakumāro pabbajitvā sammāsambodhiṃ pāpuṇitvā amhākaṃ nagaraṃ sampatto, handa naṃ mayaṃ dassanāya upasaṅkamissāmā’’ti saparivārā padumuttaraṃ bhagavantaṃ upasaṅkamitvā parivāretvā nisīdiṃsu. Tadā dasabalo tehi parivuto tārāgaṇaparivuto puṇṇacando viya virocamāno tattha dhammacakkaṃ pavattesi, tadā koṭisatasahassānaṃ paṭhamo dhammābhisamayo ahosi. Tena vuttaṃ –

3. ‘‘Padumuttarassa bhagavato, paṭhame dhammadesane;
Koṭisatasahassānaṃ, dhammābhisamayo ahū’’ti.

Athāparena samayena saradatāpasasamāgame mahājanaṃ nirayasantāpena santāpetvā dhammaṃ desento sattatiṃsasatasahassasaṅkhe sattakāye dhammāmataṃ pāyesi, so dutiyo dhammābhisamayo ahosi. Tena vuttaṃ –

4. ‘‘Tato parampi vassante, tappayante ca pāṇino;
Sattattiṃsasatasahassānaṃ, dutiyābhisamayo ahū’’ti.

Yadā pana ānandamahārājā vīsatiyā purisasahassehi vīsatiyā amaccehi ca saddhiṃ padumuttarassa sammāsambuddhassa santike mithilanagare pāturahosi. Padumuttaro ca bhagavā te sabbe ehibhikkhupabbajjāya pabbājetvā tehi parivuto gantvā pitusaṅgahaṃ kurumāno haṃsavatiyā rājadhāniyā vasati. Tattha so amhākaṃ bhagavā viya kapilapure gaganatale ratanacaṅkame caṅkamanto buddhavaṃsaṃ kathesi, tadā paññāsasatasahassānaṃ tatiyo dhammābhisamayo ahosi. Tena vuttaṃ –

5. ‘‘Yamhi kāle mahāvīro, ānandaṃ upasaṅkami;
Pitusantikaṃ upagantvā, āhanī amatadundubhiṃ.

6. ‘‘Āhate amatabherimhi, vassante dhammavuṭṭhiyā;
Paññāsasatasahassānaṃ, tatiyābhisamayo ahū’’ti.

Tattha **ānandaṃ upasaṅkamī**ti pitaraṃ ānandarājānaṃ sandhāya vuttaṃ. **Āhanī**ti abhihani. **Āhate**ti āhatāya. **Amatabherimhī**ti amatabheriyā, liṅgavipallāso daṭṭhabbo. ‘‘Āsevite’’tipi pāṭho, tassa āsevitāyāti attho. **Vassante dhammavuṭṭhiyā**ti dhammavassaṃ vassanteti attho. Idāni abhisamayakaraṇūpāyaṃ dassento –

7. ‘‘Ovādako viññāpako, tārako sabbapāṇinaṃ;
Desanākusalo buddho, tāresi janataṃ bahu’’nti. – āha;

Tattha **ovādako**ti saraṇasīladhutaṅgasamādānaguṇānisaṃsavaṇṇanāya ovadatīti ovādako. **Viññāpako**ti catusaccaṃ viññāpetīti viññāpako, bodhako. **Tārako**ti caturoghatārako.

Yadā pana satthā mithilanagare mithiluyyāne koṭisatasahassabhikkhugaṇamajjhe māghapuṇṇamāya puṇṇacandasadisavadano pātimokkhaṃ uddisi, so paṭhamo sannipāto ahosi. Tena vuttaṃ –

8. ‘‘Sannipātā tayo āsuṃ, padumuttarassa satthuno;
Koṭisatasahassānaṃ, paṭhamo āsi samāgamo’’ti.

Yadā pana bhagavā vebhārapabbatakūṭe vassāvāsaṃ vasitvā pabbatasandassanatthaṃ āgatassa mahājanassa dhammaṃ desetvā navutikoṭisahassāni ehibhikkhubhāvena pabbājetvā tehi parivuto pātimokkhaṃ uddisi, so dutiyo sannipāto ahosi. Tena vuttaṃ –

9. ‘‘Yadā buddho asamasamo, vasi vebhārapabbate;
Navutikoṭisahassānaṃ, dutiyo āsi samāgamo’’ti.

Puna bhagavati guṇavati tilokanāthe mahājanassa bandhanamokkhaṃ kurumāne janapadacārikaṃ caramāne asītikoṭisahassānaṃ bhikkhūnaṃ sannipāto ahosi. Tena vuttaṃ –

10. ‘‘Puna cārikaṃ pakkante, gāmanigamaraṭṭhato;
Asītikoṭisahassānaṃ, tatiyo āsi samāgamo’’ti.

Tattha **gāmanigamaraṭṭhato**ti gāmanigamaraṭṭhehi. Ayameva vā pāṭho, tassa gāmanigamaraṭṭhehi nikkhamitvā pabbajitānanti attho.

Tadā amhākaṃ bodhisatto anekadhanakoṭiko jaṭilo nāma mahāraṭṭhiko hutvā buddhappamukhassa saṅghassa sacīvaraṃ varadānamadāsi. Sopi taṃ bhattānumodanāvasāne ‘‘anāgate kappasatasahassamatthake gotamo nāma buddho bhavissatī’’ti byākāsi. Tena vuttaṃ –

11. ‘‘Ahaṃ tena samayena, jaṭilo nāma raṭṭhiko;
Sambuddhappamukhaṃ saṅghaṃ, sabhattaṃ dussamadāsahaṃ.

12. ‘‘Sopi maṃ buddho byākāsi, saṅghamajjhe nisīdiya;
Satasahasse ito kappe, ayaṃ buddho bhavissati.

13. ‘‘Padhānaṃ padahitvāna…pe… hessāma sammukhā imaṃ.

14. ‘‘Tassāpi vacanaṃ sutvā, uttariṃ vatamadhiṭṭhahiṃ;
Akāsiṃ uggadaḷhaṃ dhitiṃ, dasapāramipūriyā’’ti.

Tattha **sambuddhappamukhaṃ saṅgha**nti buddhappamukhassa saṅghassa, sāmiatthe upayogavacanaṃ. **Sabhattaṃ dussamadāsaha**nti sacīvaraṃ bhattaṃ adāsiṃ ahanti attho. **Uggadaḷaha**nti atidaḷhaṃ. **Dhiti**nti vīriyaṃ akāsinti attho.

Padumuttarassa pana bhagavato kāle titthiyā nāma nāhesuṃ. Sabbe devamanussā buddhameva saraṇamagamaṃsu. Tena vuttaṃ –

15. ‘‘Byāhatā titthiyā sabbe, vimanā dummanā tadā;
Na tesaṃ keci paricaranti, raṭṭhato nicchubhanti te.

16. ‘‘Sabbe tattha samāgantvā, upagañchuṃ buddhasantike;
Tuvaṃ nātho mahāvīra, saraṇaṃ hohi cakkhuma.

17. ‘‘Anukampako kāruṇiko, hitesī sabbapāṇinaṃ;
Sampatte titthiye sabbe, pañcasīle patiṭṭhahi.

18. ‘‘Evaṃ nirākulaṃ āsi, suññakaṃ titthiyehi taṃ;
Vicittaṃ arahantehi, vasībhūtehi tādihī’’ti.

Tattha **byāhatā**ti vihatamānadappā. **Titthiyā**ti ettha titthaṃ veditabbaṃ, titthakaro veditabbo, titthiyā veditabbā. Tattha sassatādidiṭṭhivasena taranti etthāti **titthaṃ,** laddhi. Tassā laddhiyā uppādako **titthakaro,** titthe bhavā **titthiyā**ti. Padumuttarassa kira bhagavato kāle titthiyā nāhesuṃ. Ye pana santi, tepi īdisā ahesunti dassanatthaṃ ‘‘byāhatā titthiyā’’tiādi vuttanti veditabbaṃ. **Vimanā**ti virūpamānasā. **Dummanā**ti tasseva vevacanaṃ. **Na tesaṃ keci paricarantī**ti tesaṃ aññatitthiyānaṃ kecipi purisā parikammaṃ na karonti, na bhikkhaṃ denti, na sakkaronti, na garuṃ karonti, na mānenti, na pūjenti, na āsanā vuṭṭhahanti, na añjalikammaṃ karontīti attho. **Raṭṭhato**ti sakalaraṭṭhatopi. **Nicchubhantī**ti nīharanti, ussādenti tesaṃ nivāsaṃ na dentīti attho. **Te**ti titthiyā.

Upagañchuṃ buddhasantiketi evaṃ tehi raṭṭhavāsīhi manussehi ussādiyamānā sabbepi aññatitthiyā samāgantvā padumuttaradasabalameva saraṇamagamaṃsu. ‘‘Tvaṃ amhākaṃ satthā nātho gati parāyanaṃ saraṇa’’nti evaṃ vatvā saraṇamagamaṃsūti attho. Anukampatīti **anukampako**. Karuṇāya caratīti **kāruṇiko**. **Sampatte**ti samāgate saraṇamupagate titthiye. **Pañcasīle patiṭṭhahī**ti pañcasu sīlesu patiṭṭhāpesīti attho. **Nirākula**nti anākulaṃ, aññehi laddhikehi asammissanti attho. **Suññaka**nti suññaṃ rittaṃ tehi titthiyehi. **Ta**nti taṃ bhagavato sāsananti vacanaseso daṭṭhabbo. **Vicitta**nti vicittavicittaṃ. **Vasībhūtehī**ti vasībhāvappattehi.

Tassa pana padumuttarassa bhagavato haṃsavatī nāma nagaraṃ ahosi. Pitā panassa ānando nāma khattiyo, mātā sujātā nāma devī, devalo ca sujāto ca dve aggasāvakā, sumano nāmupaṭṭhāko, amitā ca asamā ca dve aggasāvikā, salalarukkho bodhi, sarīraṃ aṭṭhapaṇṇāsahatthubbedhaṃ ahosi, sarīrappabhā cassa samantā dvādasa yojanāni gaṇhi, vassasatasahassaṃ āyu ahosi, vasudattā nāma aggamahesī, uttaro nāma putto ahosi. Padumuttaro pana bhagavā paramābhirāme nandārāme kira parinibbuto. Dhātuyo panassa na vikiriṃsu. Sakalajambudīpavāsino manussā samāgamma dvādasayojanubbedhaṃ sattaratanamayaṃ cetiyamakaṃsu. Tena vuttaṃ –

19. ‘‘Nagaraṃ haṃsavatī nāma, ānando nāma khattiyo;
Sujātā nāma janikā, padumuttarassa satthuno.

24. ‘‘Devalo ca sujāto ca, ahesuṃ aggasāvakā;
Sumano nāmupaṭṭhāko, padumuttarassa mahesino.

25. ‘‘Amitā ca asamā ca, ahesuṃ aggasāvikā;
Bodhi tassa bhagavato, salaloti pavuccati.

27. ‘‘Aṭṭhapaṇṇāsaratanaṃ, accuggato mahāmuni;
Kañcanagghiyasaṅkāso, dvattiṃsavaralakkhaṇo.

28. ‘‘Kuṭṭā kavāṭā bhittī ca, rukkhā nagasiluccayā;
Na tassāvaraṇaṃ atthi, samantā dvādasayojane.

29. ‘‘Vassasatasahassāni, āyu vijjati tāvade;
Tāvatā tiṭṭhamāno so, tāresi janataṃ bahuṃ.

30. ‘‘Santāretvā bahujanaṃ, chinditvā sabbasaṃsayaṃ;
Jalitvā aggikkhandhova, nibbuto so sasāvako’’ti.

Tattha **nagasiluccayā**ti nagasaṅkhātā siluccayā. **Āvaraṇa**nti paṭicchādanaṃ tirokaraṇaṃ. **Dvādasayojane**ti samantato dvādasayojane ṭhāne bhagavato sarīrappabhā pharitvā rattindivaṃ tiṭṭhatīti attho. Sesagāthāsu sabbattha pākaṭamevāti.

Ito paṭṭhāya pāramipūraṇādipunappunāgatamatthaṃ saṅkhipitvā visesatthameva vatvā gamissāma. Yadi pana vuttameva punappunaṃ vakkhāma, kadā antaṃ gamissati ayaṃ saṃvaṇṇanāti.

Padumuttarabuddhavaṃsavaṇṇanā niṭṭhitā.

Niṭṭhito dasamo buddhavaṃso.

13. Sumedhabuddhavaṃsavaṇṇanā

Padumuttare pana sammāsambuddhe parinibbute sāsanepissa antarahite sattatikappasahassāni buddhā nuppajjiṃsu, buddhasuññāni ahesuṃ. Ito paṭṭhāya tiṃsakappasahassānaṃ matthake ekasmiṃ kappe **sumedho sujāto** cāti dve sammāsambuddhā nibbattiṃsu. Tattha adhigatamedho **sumedho** nāma bodhisatto pāramiyo pūretvā tusitapure nibbattitvā tato cavitvā sudassananagare sudattassa nāma rañño aggamahesiyā sudattāya nāma deviyā kucchismiṃ paṭisandhiṃ gahetvā dasannaṃ māsānaṃ accayena sudassanuyyāne taruṇadivasakaro viya saliladharavivaragato mātukucchito nikkhami. So navavassasahassāni agāraṃ ajjhāvasi. Tassa kira sucandana-kañcana-sirivaḍḍhananāmakā tayo pāsādā ahesuṃ. Sumanamahādevippamukhāni aṭṭhacattālīsaitthisahassāni paccupaṭṭhitāni ahesuṃ.

So cattāri nimittāni disvā sumanadeviyā punabbasumitte nāma putte jāte hatthiyānena mahābhinikkhamanaṃ nikkhamitvā pabbaji. Manussānañca koṭisatamanupabbaji. So tehi parivuto aḍḍhamāsaṃ padhānacariyaṃ caritvā visākhapuṇṇamāya nakulanigame nakulaseṭṭhidhītāya dinnaṃ madhupāyāsaṃ paribhuñjitvā sālavane divāvihāraṃ vītināmetvā sirivaḍḍhājīvakena dinnā aṭṭha tiṇamuṭṭhiyo gahetvā nīpabodhimūle vīsatihatthavitthataṃ tiṇasantharaṃ santharitvā samāraṃ mārabalaṃ vidhamitvā abhisambodhiṃ pāpuṇitvā ‘‘anekajātisaṃsāraṃ…pe… taṇhānaṃ khayamajjhagā’’ti udānaṃ udānetvā sattasattāhaṃ bodhisamīpeyeva vītināmetvā aṭṭhame sattāhe brahmuno dhammadesanāyācanaṃ sampaṭicchitvā bhabbapuggale olokento attano kaniṭṭhabhātikaṃ saraṇakumārañca sabbakāmikumārañca attanā saddhiṃ pabbajitānaṃ bhikkhūnañca koṭisataṃ catusaccadhammapaṭivedhasamatthe disvā ākāsena gantvā sudassananagarasamīpe sudassanuyyāne otaritvā uyyānapālena attano bhātike pakkosāpetvā tesaṃ parivārānaṃ majjhe **dhammacakkaṃ** pavattesi. Tadā koṭisatasahassānaṃ dhammābhisamayo ahosi, ayaṃ paṭhamo abhisamayo. Tena vuttaṃ –

1. ‘‘Padumuttarassa aparena, sumedho nāma nāyako;
Durāsado uggatejo, sabbalokuttamo muni.

2. ‘‘Pasannanetto sumukho, brahā uju patāpavā;
Hitesī sabbasattānaṃ, bahū mocesi bandhanā.

3. ‘‘Yadā buddho pāpuṇitvā, kevalaṃ bodhimuttamaṃ;
Sudassanamhi nagare, dhammacakkaṃ pavattayi.

4. ‘‘Tassābhisamayā tīṇi, ahesuṃ dhammadesane;
Koṭisatasahassānaṃ, paṭhamābhisamayo ahū’’ti.

Tattha **uggatejo**ti uggatatejo. **Pasannanetto**ti suṭṭhu pasannanayano, dhovitvā majjitvā ṭhapitamaṇiguḷikā viya pasannāni nettāni honti. Tasmā so ‘‘pasannanetto’’ti vutto. Mudusiniddhanīlavimalasukhumapakhumācitasuppasannanayanoti attho. ‘‘Suppasannapañcanayano’’tipi vattuṃ vaṭṭati. **Sumukho**ti paripuṇṇasaradasamayacandasadisavadano. **Brahā**ti aṭṭhāsītihatthappamāṇasarīrattā brahā mahanto, aññehi asādhāraṇasarīrappamāṇoti attho. **Ujū**ti brahmujugatto ujumeva uggatasarīro devanagare samussitasuvaṇṇatoraṇasadisavarasarīroti attho. **Patāpavā**ti vijjotamānasarīro. **Hitesī**ti hitagavesī. **Abhisamayā tīṇī**ti abhisamayā tayo, liṅgavipallāso katoti.

Yadā pana bhagavā kumbhakaṇṇasadisānubhāvaṃ kumbhakaṇṇaṃ nāma manussabhakkhaṃ yakkhaṃ mahāaṭavimukhe sandissamānaghorasarīraṃ vattaniaṭavisañcāraṃ pacchinditvā pavattamānaṃ paccūsasamaye mahākaruṇāsamāpattiṃ samāpajjitvā tato vuṭṭhāya lokaṃ olokento disvā ekakova asahāyo tassa yakkhassa bhavanaṃ gantvā anto pavisitvā paññatte sirisayane nisīdi. Atha kho so yakkho makkhaṃ asahamāno daṇḍāhato ghoraviso āsiviso viya saṃkuddho dasabalaṃ bhiṃsāpetukāmo attano attabhāvaṃ ghorataraṃ katvā pabbatasadisaṃ sīsaṃ katvā sūriyamaṇḍalasadisāni akkhīni nimminitvā naṅgalasīsasadisātidīghavipulatikhiṇadāṭhāyo katvā olambanīlavipulavisamodaro tālakkhandhasadisabāhucipiṭakavirūpavaṅkanāso pabbatabilasadisavipularattamukho thūlapiṅgalakharapharusakeso atibhayānakadassano hutvā āgantvā sumedhassa bhagavato purato ṭhatvā padhūpāyanto pajjalanto pāsāṇapabbataggijāla-salila-kaddama-chārikāyudhaṅgāra-vālukappakārā **navavidhā vassavuṭṭhiyo** vassetvāpi bhagavato lomaggamattampi cāletuṃ asakkonto ‘‘bhagavantaṃ pañhaṃ pucchitvā māressāmī’’ti āḷavako viya pañhaṃ pucchi. Ayaṃ bhagavā pañhābyākaraṇena taṃ yakkhaṃ vinayamupanesi. Tato dutiyadivase kirassa raṭṭhavāsino manussā sakaṭabharitena bhattena saha rājakumāraṃ āharitvā yakkhassa adaṃsu. Atha yakkho rājakumāraṃ buddhassa adāsi. Aṭavidvāre ṭhitamanussā bhagavantaṃ upasaṅkamiṃsu. Tadā tasmiṃ samāgame dasabalo yakkhassa manonukūlaṃ dhammaṃ desento. Navutikoṭisahassānaṃ pāṇīnaṃ dhammacakkhuṃ uppādesi, so dutiyo dhammābhisamayo ahosi. Tena vuttaṃ –

5. ‘‘Punāparaṃ kumbhakaṇṇaṃ, yakkhaṃ so damayī jino;
Navutikoṭisahassānaṃ, dutiyābhisamayo ahū’’ti.

Yadā pana upakārinagare sirinandanuyyāne cattāri saccāni pakāsayi, tadā asītikoṭisatasahassānaṃ tatiyo dhammābhisamayo ahosi. Tena vuttaṃ –

6. ‘‘Punāparaṃ amitayaso, catusaccaṃ pakāsayi;
Asītikoṭisahassānaṃ, tatiyābhisamayo ahū’’ti.

Sumedhassāpi bhagavato tayo sāvakasannipātā ahesuṃ. Paṭhamasannipāte sudassananagare koṭisatakhīṇāsavā ahesuṃ. Puna devakūṭe pabbate kathinatthate dutiye navutikoṭiyo. Puna tatiye bhagavati cārikaṃ caramāne asītikoṭiyo ahesuṃ. Tena vuttaṃ –

7. ‘‘Sannipātā tayo āsuṃ, sumedhassa mahesino;
Khīṇāsavānaṃ vimalānaṃ, santacittāna tādinaṃ.

8. ‘‘Sudassanaṃ nāma nagaraṃ, upagañchi jino yadā;
Tadā khīṇāsavā bhikkhū, samiṃsu satakoṭiyo.

9. ‘‘Punāparaṃ devakūṭe, bhikkhūnaṃ kathinatthate;
Tadā navutikoṭīnaṃ, dutiyo āsi samāgamo.

10. ‘‘Punāparaṃ dasabalo, yadā carati cārikaṃ;
Tadā asītikoṭīnaṃ, tatiyo āsi samāgamo’’ti.

Tadā amhākaṃ bodhisatto uttaro nāma sabbajanuttaro māṇavo hutvā nidahitvā ṭhapitaṃyeva asītikoṭidhanaṃ vissajjetvā buddhappamukhassa saṅghassa mahādānaṃ datvā tadā dasabalassa dhammaṃ sutvā saraṇesu patiṭṭhāya nikkhamitvā pabbaji. Sopi naṃ satthā bhojanānumodanaṃ karonto – ‘‘anāgate gotamo nāma buddho bhavissatī’’ti byākāsi. Tena vuttaṃ –

11. ‘‘Ahaṃ tena samayena, uttaro nāma māṇavo;
Asītikoṭiyo mayhaṃ, ghare sannicitaṃ dhanaṃ.

12. ‘‘Kevalaṃ sabbaṃ datvāna, sasaṅghe lokanāyake;
Saraṇaṃ tassūpagañchiṃ, pabbajjañcābhirocayiṃ.

13. ‘‘Sopi maṃ buddho byākāsi, karonto anumodanaṃ;
Tiṃsakappasahassamhi, ayaṃ buddho bhavissati.

14. ‘‘Padhānaṃ padahitvāna…pe… hessāma sammukhā imaṃ’’.
Byākaraṇagāthā vitthāretabbā.

15. ‘‘Tassāpi vacanaṃ sutvā, bhiyyo cittaṃ pasādayiṃ;
Uttariṃ vatamadhiṭṭhāsiṃ, dasapāramipūriyā.

16. ‘‘Suttantaṃ vinayaṃ cāpi, navaṅgaṃ satthusāsanaṃ;
Sabbaṃ pariyāpuṇitvāna, sobhayiṃ jinasāsanaṃ.

17. ‘‘Tatthappamatto viharanto, nisajjaṭṭhānacaṅkame;

Abhiññāpāramiṃ gantvā, brahmalokamagañchaha''nti.

Tattha **sannicita**nti nidahitaṃ nidhānavasena. **Kevala**nti sakalanti attho. **Sabba**nti asesato datvā. **Sasaṅghe**ti sasaṅghassa. **Tassūpagañchi**nti taṃ upagañchiṃ, upayogatthe sāmivacanaṃ. **Abhirocayi**nti pabbajiṃ. **Tiṃsakappasahassamhī**ti tiṃsakappasahassesu atikkantesūti attho.

Tassa pana sumedhassa bhagavato sudassanaṃ nāma nagaraṃ ahosi, sudatto nāma rājā pitā, mātā sudattā nāma, saraṇo ca sabbakāmo ca dve aggasāvakā, sāgaro nāmupaṭṭhāko, rāmā ca surāmā ca dve aggasāvikā, mahānīparukkho bodhi, sarīraṃ aṭṭhāsītihatthubbedhaṃ ahosi, āyu navutivassasahassāni, navavassasahassāni agāraṃ ajjhāvasi, sumanā nāmassa aggamahesī, punabbasumitto nāma putto, hatthiyānena nikkhami. Sesaṃ gāthāsu dissati. Tena vuttaṃ –

18. ''Sudassanaṃ nāma nagaraṃ, sudatto nāma khattiyo;
Sudattā nāma janikā, sumedhassa mahesino.

23. ''Saraṇo sabbakāmo ca, ahesuṃ aggasāvakā;
Sāgaro nāmupaṭṭhāko, sumedhassa mahesino.

24. ''Rāmā ceva surāmā ca, ahesuṃ aggasāvikā;
Bodhi tassa bhagavato, mahānīpoti vuccati.

26. ''Aṭṭhāsītiratanāni, accuggato mahāmuni;
Obhāseti disā sabbā, cando tāragaṇe yathā.

27. ''Cakkavattimaṇī nāma, yathā tapati yojanaṃ;
Tatheva tassa ratanaṃ, samantā pharati yojanaṃ.

28. ''Navutivassasahassāni, āyu vijjati tāvade;
Tāvatā tiṭṭhamāno so, tāresi janataṃ bahuṃ.

29. ''Tevijjachaḷabhiññehi, balappattehi tādihi;
Samākulamidaṃ āsi, arahantehi sādhuhi.

30. ''Tepi sabbe amitayasā, vippamuttā nirūpadhī;
Ñāṇālokaṃ dassayitvā, nibbutā te mahāyasā''ti.

Tattha **cando tāragaṇe yathā**ti yathā nāma gagane paripuṇṇacando tārāgaṇe obhāseti pakāseti, evameva sabbāpi disā obhāsetīti attho. Keci ''cando pannaraso yathā''ti paṭhanti, so uttānatthova.

Cakkavattimaṇī nāmāti yathā nāma cakkavattirañño maṇiratanaṃ catuhatthāyāmaṃ sakaṭanābhisamapariṇāhaṃ caturāsītimaṇisahassaparivāraṃ tārāgaṇaparivutassa saradasamayaparipuṇṇarajanikarassa sirisamudayasobhaṃ avhayantamiva vepullapabbatato paramaramaṇīyadassanaṃ maṇiratanamāgacchati, tassevaṃ āgacchantassa samantato yojanappamāṇaṃ okāsaṃ ābhā pharati, evameva tassa sumedhassāpi bhagavato sarīrato ābhāratanaṃ samantato yojanaṃ pharatīti attho.

Tevijjachaḷabhiññehīti tevijjehi chaḷabhiññehi cāti attho. **Balappattehī**ti iddhibalappattehi. **Tādihī**ti tādibhāvappattehi. **Samākula**nti saṅkiṇṇaṃ ekakāsāvapajjotaṃ. **Ida**nti sāsanaṃ sandhāyāha, mahītalaṃ vā. **Amitayasā**ti amitaparivārā, atulakittighoso vā. **Nirūpadhī**ti caturūpadhivirahitā. Sesamettha gāthāsu sabbattha pākaṭamevāti.

Sumedhabuddhavaṃsavaṇṇanā niṭṭhitā.

Niṭṭhito ekādasamo buddhavaṃso.

14. Sujātabuddhavaṃsavaṇṇanā

Tato tassāparabhāge tasmiṃyeva maṇḍakappe anupubbena aparimitāyukesu sattesu anukkamena parihāyitvā navutivassasahassāyukesu jātesu sujātarūpakāyo parisuddhajāto **sujāto** nāma satthā loke udapādi. Sopi pāramiyo pūretvā tusitapure nibbattitvā tato cavitvā sumaṅgalanagare uggatassa nāma rañño kule pabhāvatiyā nāma aggamahesiyā kucchismiṃ paṭisandhiṃ gahetvā dasannaṃ māsānaṃ accayena mātukucchito nikkhami. Nāmaggahaṇadivase cassa nāmaṃ karonto sakalajambudīpe sabbasattānaṃ sukhaṃ janayanto jātoti ‘‘sujāto’’ tvevassa nāmamakaṃsu. So navavassasahassāni agāraṃ ajjhāvasi. Sirī upasirī sirinando cāti tassa tayo pāsādā ahesuṃ. Sirīnandādevippamukhāni tevīsati itthisahassāni paccupaṭṭhitāni ahesuṃ.

So cattāri nimittāni disvā sirīnandādeviyā upasene nāma putte uppanne haṃsavahaṃ nāma varaturaṅgamāruyha mahābhinikkhamanaṃ nikkhamitvā pabbaji. Taṃ pana pabbajantaṃ manussānaṃ koṭi anupabbaji. Atha so tehi parivuto nava māse padhānacariyaṃ caritvā visākhapuṇṇamāya sirīnandananagare sirīnandanaseṭṭhissa dhītāya dinnaṃ paramamadhuraṃ madhupāyāsaṃ paribhuñjitvā sālavane divāvihāraṃ vītināmetvā sāyanhasamaye sunandājīvakena dinnā aṭṭha tiṇamuṭṭhiyo gahetvā veḷubodhiṃ upasaṅkamitvā tettiṃsahatthavitthataṃ tiṇasantharaṃ santharitvā sūriye dharamāneyeva samāraṃ mārabalaṃ vidhamitvā sammāsambodhiṃ paṭivijjhitvā sabbabuddhānuciṇṇaṃ udānaṃ udānetvā sattasattāhaṃ bodhisamīpeyeva vītināmetvā brahmunā āyācito attano kaniṭṭhabhātikaṃ sudassanakumāraṃ purohitaputtaṃ devakumārañca catusaccadhammapaṭivedhasamatthe disvā ākāsena gantvā sumaṅgalanagarasamīpe sumaṅgaluyyāne otaritvā uyyānapālena attano bhātikaṃ sudassanakumāraṃ purohitaputtaṃ devakumārañca pakkosāpetvā tesaṃ saparivārānaṃ majjhe nisinno dhammacakkaṃ pavattesi. Tattha asītiyā koṭīnaṃ dhammābhisamayo ahosi. Ayaṃ paṭhamābhisamayo ahosi.

Yadā pana bhagavā sudassanuyyānadvāre mahāsālamūle yamakapāṭihāriyaṃ katvā devesu tāvatiṃsesu vassāvāsaṃ upāgami, tadā sattattiṃsasatasahassānaṃ dhammābhisamayo ahosi. Ayaṃ dutiyo abhisamayo ahosi. Yadā pana sujāto dasabalo pitusantikaṃ agamāsi, tadā saṭṭhisatasahassānaṃ dhammābhisamayo ahosi. Ayaṃ tatiyo abhisamayo ahosi. Tena vuttaṃ –

1. ‘‘Tattheva maṇḍakappamhi, sujāto nāma nāyako;
Sīhahanusabhakkhandho, appameyyo durāsado.

2. ‘‘Candova vimalo buddho, sataraṃsīva patāpavā;
Evaṃ sobhati sambuddho, jalanto siriyā sadā.

3. ‘‘Pāpuṇitvāna sambuddho, kevalaṃ bodhimuttamaṃ;
Sumaṅgalamhi nagare, dhammacakkaṃ pavattayi.

4. ‘‘Desente pavaraṃ dhammaṃ, sujāte lokanāyake;
Asītikoṭī abhisamiṃsu, paṭhame dhammadesane.

5. ‘‘Yadā sujāto amitayaso, deve vassaṃ upāgami;
Sattattiṃsasatasahassānaṃ, dutiyābhisamayo ahu.

6. ‘‘Yadā sujāto asamasamo, upagacchi pitusantikaṃ;
Saṭṭhisatasahassānaṃ, tatiyābhisamayo ahū’’ti.

Tattha **tattheva maṇḍakappamhī**ti yasmiṃ maṇḍakappe sumedho bhagavā uppanno, tattheva kappe sujātopi bhagavā uppannoti attho. **Sīhahanū**ti sīhassa viya hanu assāti sīhahanu. Sīhassa pana heṭṭhimahanumeva puṇṇaṃ hoti, na uparimaṃ. Assa pana mahāpurisassa sīhassa heṭṭhimahanu viya dvepi paripuṇṇāni dvādasiyaṃ pakkhassa candasadisāni honti. Tena vuttaṃ ''sīhahanū''ti. **Usabhakkhandho**ti usabhasseva samappavaṭṭakkhandho, suvaṭṭitasuvaṇṇāliṅgasadisakkhandhoti attho. **Sataraṃsīvā**ti divasakaro viya. **Siriyā**ti buddhasiriyā. **Bodhimuttama**nti uttamaṃ sambodhiṃ.

Sudhammavatīnagare sudhammuyyāne āgatānaṃ manussānaṃ dhammaṃ desetvā saṭṭhisatasahassāni ehibhikkhubhāvena pabbājetvā tesaṃ majjhe pātimokkhaṃ uddisi, so paṭhamo sannipāto ahosi. Tato paraṃ tidivorohaṇe bhagavato paññāsasatasahassānaṃ dutiyo sannipāto ahosi. Puna ''sudassanakumāro bhagavato santike pabbajitvā arahattaṃ patto''ti sutvā ''mayampi pabbajissāmā''ti āgatāni cattāri purisasatasahassāni gahetvā sudassanatthero sujātaṃ narāsabhaṃ upasaṅkami. Tesaṃ bhagavā dhammaṃ desetvā ehibhikkhupabbajjāya pabbājetvā caturaṅgasamannāgate sannipāte pātimokkhaṃ uddisi, so tatiyo sannipāto ahosi. Tena vuttaṃ –

7. ''Sannipātā tayo āsuṃ, sujātassa mahesino;
Khīṇāsavānaṃ vimalānaṃ, santacittāna tādinaṃ.

8. ''Abhiññābalappattānaṃ, appattānaṃ bhavābhave;
Saṭṭhisatasahassāni, paṭhamaṃ sannipatiṃsu te.

9. ''Punāparaṃ sannipāte, tidivorohaṇe jine;
Paññāsasatasahassānaṃ, dutiyo āsi samāgamo.

10. ''Upasaṅkamanto narāsabhaṃ, sudassano aggasāvako;
Catūhi satasahassehi, sambuddhaṃ upasaṅkamī''ti.

Tattha **appattāna**nti bhavābhave asampattānanti attho. ''Appavattā bhavābhave''tipi pāṭho, soyevattho. **Tidivorohaṇe**ti saggalokato otarante kattukārake daṭṭhabbo. Kārakavipallāsena vuttaṃ. Atha vā **tidivorohaṇe**ti tidivato otaraṇe. **Jine**ti jinassa, sāmiatthe bhummaṃ daṭṭhabbaṃ.

Tadā kira amhākaṃ bodhisatto cakkavattirājā hutvā ''buddho loke uppanno''ti sutvā bhagavantaṃ upasaṅkamitvā dhammakathaṃ sutvā buddhappamukhassa bhikkhusaṅghassa sattahi ratanehi saddhiṃ catumahādīparajjaṃ datvā satthu santike pabbaji. Sakaladīpavāsino janā raṭṭhuppādaṃ gahetvā ārāmikakiccaṃ sādhetvā buddhappamukhassa saṅghassa niccaṃ mahādānamadaṃsu. Sopi naṃ satthā – ''anāgate gotamo nāma buddho bhavissatī''ti byākāsi. Tena vuttaṃ –

11. ''Ahaṃ tena samayena, catudīpamhi issaro;
Antalikkhacaro āsiṃ, cakkavattī mahabbalo.

13. ''Catudīpe mahārajjaṃ ratane satta uttame;
Buddhe niyyātayitvāna, pabbajiṃ tassa santike.

14. ''Ārāmikā janapade, uṭṭhānaṃ paṭipiṇḍiya;
Upanenti bhikkhusaṅghassa, paccayaṃ sayanāsanaṃ.

15. ''Sopi maṃ buddho byākāsi, dasasahassimhi issaro;
Tiṃsakappasahassamhi, ayaṃ buddho bhavissati.

16. ''Padhānaṃ padahitvāna…pe… hessāma sammukhā imaṃ.
17. ''Tassāpi cavanaṃ sutvā, bhiyyo hāsaṃ janesahaṃ;

Adhiṭṭhahiṃ vataṃ uggaṃ, dasapāramipūriyā.

18. ‘‘Suttantaṃ vinayañcāpi, navaṅgaṃ satthusāsanaṃ;
Sabbaṃ pariyāpuṇitvāna, sobhayiṃ jinasāsanaṃ.

19. ‘‘Tatthappamatto viharanto, brahmaṃ bhāvetva bhāvanaṃ;
Abhiññāpāramiṃ gantvā, brahmalokamagañchaha’’nti.

Tattha **catudīpamhī**ti saparivāradīpānaṃ catunnaṃ mahādīpānanti attho. **Antalikkhacaro**ti cakkaratanaṃ purakkhatvā ākāsacaro. **Ratane sattā**ti hatthiratanādīni satta ratanāni. **Uttame**ti uttamāni. Atha vā uttame buddheti attho daṭṭhabbo. **Niyyātayitvānā**ti datvāna. **Uṭṭhāna**nti raṭṭhuppādaṃ, āyanti attho. **Paṭipiṇḍiyā**ti rāsiṃ katvā saṃkaḍḍhitvā. **Paccaya**nti cīvarādivividhaṃ paccayaṃ. **Dasasahassimhi issaro**ti dasasahassilokadhātuyaṃ issaro, tadetaṃ jātikkhettaṃ sandhāya vuttanti veditabbaṃ. Anantānaṃ lokadhātūnaṃ issaro bhagavā. **Tiṃsakappasahassamhī**ti ito paṭṭhāya tiṃsakappasahassānaṃ matthaketi attho.

Tassa pana sujātassa bhagavato sumaṅgalaṃ nāma nagaraṃ ahosi, uggato nāma rājā pitā, pabhāvatī nāma mātā, sudassano ca sudevo ca dve aggasāvakā, nārado nāmupaṭṭhāko, nāgā ca nāgasamālā ca dve aggasāvikā, mahāveḷurukkho bodhi, so kira mandacchiddo ghanakkhandho paramaramaṇīyo veḷuriyamaṇivaṇṇehi vimalehi pattehi sañchannavipulasākho mayūrapiñchakalāpo viya virocittha. Tassa pana bhagavato sarīraṃ paṇṇāsahatthubbedhaṃ ahosi, āyu navutivassasahassāni, sirīnandā nāmassa aggamahesī, upaseno nāma putto. Turaṅgavarayānena nikkhami. So pana candavatīnagare silārāme parinibbāyi. Tena vuttaṃ –

20. ‘‘Sumaṅgalaṃ nāma nagaraṃ, uggato nāma khattiyo;
Mātā pabhāvatī nāma, sujātassa mahesino.

25. ‘‘Sudassano sudevo ca, ahesuṃ aggasāvakā;
Nārado nāmupaṭṭhāko, sujātassa mahesino.

26. ‘‘Nāgo ca nāgasamālā ca, ahesuṃ aggasāvikā;
Bodhi tassa bhagavato, mahāveḷūti vuccati.

27. ‘‘So ca rukkho ghanakkhandho, acchiddo hoti pattiko;
Uju vaṃso brahā hoti, dassanīyo manoramo.

28. ‘‘Ekakkhandho pavaḍḍhitvā, tato sākhā pabhijjati;
Yathā subaddho morahattho, evaṃ sobhati so dumo.

29. ‘‘Na tassa kaṇṭakā honti, nāpi chiddaṃ mahā ahu;
Vitthiṇṇasākho aviralo, sandacchāyo manoramo.

31. ‘‘Paññāsaratano āsi, uccattanena so jino;
Sabbākāravarūpeto, sabbaguṇamupāgato.

32. ‘‘Tassa pabhā asamasamā, niddhāvati samantato;
Appamāṇo atuliyo, opammehi anūpamo.

33. ‘‘Navutivassasahassāni, āyu vijjati tāvade;
Tāvatā tiṭṭhamāno so, tāresi janataṃ bahuṃ.

34. ‘‘Yathāpi sāgare ūmī, gagane tārakā yathā;
Evaṃ tadā pāvacanaṃ, arahantehi cittitaṃ.

35. ‘‘So ca buddho asamasamo, guṇāni ca tāni atuliyāni;
Sabbaṃ tamantarahitaṃ, nanu rittā sabbasaṅkhārā’’ti.

Tattha **acchiddo**ti appacchiddo. ‘‘Anudarā kaññā’’tiādīsu viya daṭṭhabbaṃ. Keci ‘‘chiddaṃ hoti parittaka’’nti paṭhanti. **Pattiko**ti bahupatto, kācamaṇivaṇṇehi pattehi sañchannoti attho. **Ujū**ti avaṅko akuṭilo. **Vaṃso**ti veḷu. **Brahā**ti samantato mahā. **Ekakkhandho**ti avaniruho eko adutiyo cāti attho. **Pavaḍḍhitvā**ti vaḍḍhitvā. **Tato sākhā pabhijjatī**ti tato vaṃsaggato pañcavidhā sākhā nikkhamitvā pabhijjittha. ‘‘Tato sākhā pabhijjathā’’tipi pāṭho. **Subaddho**ti suṭṭhu pañcabandhanākārena baddho. **Morahattho**ti ātapasannivāraṇatthaṃ kato baddho morapiñchakalāpo vuccati.

Na tassa kaṇṭakā hontīti tassa vaṃsassa kaṇṭakinopi rukkhassa kaṇṭakā nāhesuṃ. **Aviralo**ti aviralasākhāsañchanno. **Sandacchāyo**ti ghanacchāyo, aviralattāva sandacchāyoti vutto. **Paññāsaratano āsī**ti paññāsahattho ahosi. **Sabbākāravarūpeto**ti sabbena ākārena varehiyeva upeto sabbākāravarūpeto nāma. **Sabbaguṇamupāgato**ti anantarapadasseva vevacanamattaṃ.

Appamāṇoti pamāṇarahito, pamāṇaṃ gahetuṃ asakkuṇeyyattā vā appamāṇo. **Atuliyo**ti atulo, kenaci asadisoti attho. **Opammehī**ti upamitabbehi. **Anūpamo**ti upamārahito, ‘‘iminā ca iminā ca sadiso’’ti vattuṃ asakkuṇeyyabhāvato anūpamoti attho. **Guṇāni ca tānī**ti guṇā ca te, sabbaññutaññāṇādayo guṇāti attho. Liṅgavipallāsena vuttaṃ. Sesaṃ sabbattha uttānatthamevāti.

Sujātabuddhavaṃsavaṇṇanā niṭṭhitā.

Niṭṭhito dvādasamo buddhavaṃso.

15. Piyadassībuddhavaṃsavaṇṇanā

Sujātassa pana aparabhāge ito aṭṭhakappasatādhikasahassakappamatthake ekasmiṃ kappe **piyadassī, atthadassī, dhammadassī**ti tayo buddhā nibbattiṃsu. Tattha **piyadassī** nāma bhagavā pāramiyo pūretvā tusitapure nibbattitvā tato cavitvā sudhaññavatīnagare sudattassa nāma rañño aggamahesiyā candasadisavadanāya candādeviyā nāma kucchismiṃ paṭisandhiṃ gahetvā dasannaṃ māsānaṃ accayena varuṇuyyāne mātukucchito nikkhami. Tassa pana nāmaggahaṇadivase lokassa piyānaṃ pāṭihāriyavisesānaṃ dassitattā ‘‘piyadassī’’tveva nāmamakaṃsu. So navavassasahassāni agāraṃ ajjhāvasi. Tassa kira sunimmalavimalagiribrahānāmakā tayo pāsādā ahesuṃ. Vimalāmahādevippamukhāni tettiṃsa itthisahassāni paccupaṭṭhitāni ahesuṃ.

So cattāri nimittāni disvā vimalādeviyā kañcanaveḷe nāma putte uppanne ājaññarathena mahābhinikkhamanaṃ nikkhamitvā pabbaji. Ekā ca naṃ purisakoṭi anupabbaji. So tehi parivuto mahāpuriso cha māse padhānacariyaṃ caritvā visākhapuṇṇamāya varuṇabrāhmaṇagāme vasabhabrāhmaṇassa dhītāya dinnaṃ madhupāyāsaṃ paribhuñjitvā sālavane divāvihāraṃ vītināmetvā sujātājīvakena dinnā aṭṭha tiṇamuṭṭhiyo gahetvā kakudhabodhiṃ upasaṅkamitvā tepaññāsahatthavitthataṃ tiṇasantharaṃ santharitvā pallaṅkaṃ ābhujitvā sabbaññutaññāṇaṃ paṭivijjhitvā ‘‘anekajātisaṃsāra’’nti udānaṃ udānetvā tattheva sattasattāhaṃ vītināmetvā attanā saha pabbajitānaṃ ariyadhammapaṭivedhasamatthataṃ ñatvā ākāsena tattha gantvā usabhavatīnagarasamīpe usabhavatuyyāne otaritvā bhikkhukoṭiparivuto dhammacakkaṃ pavattesi. Tadā koṭisatasahassānaṃ dhammābhisamayo ahosi. Ayaṃ paṭhamo abhisamayo.

Puna usabhavatiyā nāma nagarassa avidūre sudassanapabbate sudassano nāma devarājā paṭivasati.

So micchādiṭṭhiko ahosi. Sakalajambudīpe pana manussā tassa anusaṃvaccharaṃ satasahassagghanikaṃ baliṃ upasaṃharanti. So sudassano devarājā nararājena saddhiṃ ekāsane nisīditvā baliṃ sampaṭicchati. Atha piyadassī bhagavā ‘‘tassa sudassanassa devarājassa taṃ diṭṭhigataṃ vinodessāmī’’ti tasmiṃ devarāje yakkhasamāgamaṃ gate tassa bhavanaṃ pavisitvā sirisayanaṃ āruhitvā chabbaṇṇaraṃsiyo muñcanto yugandharapabbate saradasamaye sūriyo viya nisīdi. Tassa parivāraparicārikā devatāyo mālāgandhavilepanādīhi dasabalaṃ pūjetvā parivāretvā aṭṭhaṃsu.

Sudassanopi devarājā yakkhasamāgamato āgacchanto attano bhavanato chabbaṇṇarasmiyo niccharante disvā cintesi – ‘‘aññesu pana divasesu mama bhavanassa edisī anekaraṃsijālasamujjalavibhūti na diṭṭhapubbā. Ko nu kho idha paviṭṭho devo vā manusso vā’’ti olokento udayagirisikharamatthake saradasamayadivasakaramiva chabbaṇṇaraṃsijālena abhijjalantaṃ nisinnaṃ bhagavantaṃ disvā cintesi – ‘‘ayaṃ muṇḍakasamaṇo mama parivārena parijanena parivuto varasayane nisinno’’ti kodhābhibhūtamānaso – ‘‘handāhaṃ imassa attano balaṃ dassessāmī’’ti cintetvā sakalaṃ taṃ pabbataṃ ekajālamakāsi. ‘‘Iminā aggijālena chārikābhūto muṇḍakasamaṇo’’ti olokento anekaraṃsijālavisaravipphuritavarasarīraṃ pasannavadanavaṇṇasobhaṃ vippasannacchavirāgaṃ dasabalamabhijjalantaṃ disvā cintesi – ‘‘ayaṃ samaṇo aggidāhaṃ sahati, handāhaṃ imaṃ samaṇaṃ udakoghena osādetvā māressāmī’’ti atigambhīraṃ udakoghaṃ vimānābhimukhaṃ pavattesi.

Tato udakoghena puṇṇe tasmiṃ vimāne nisinnassa tassa bhagavato cīvare aṃsumattaṃ vā sarīre lomamattaṃ vā na temittha. Tato sudassano devarājā – ‘‘iminā samaṇo nirassāso mato bhavissatī’’ti mantvā udakaṃ saṅkhipitvā olokento bhagavantaṃ asitajaladharavivaragataṃ saradasamayarajanikaramiva vividharaṃsijālavisarena virocamānaṃ sakaparisaparivutaṃ nisinnaṃ disvā attano makkhaṃ asahamāno – ‘‘handa māressāmi na’’nti kodhena navavidhaāvudhavassaṃ vassesi. Athassa bhagavato ānubhāvena sabbāvudhāni nānāvidhaparamaruciradassanā surabhikusumamālā hutvā dasabalassa pādamūle nipatiṃsu.

Tato taṃ acchariyaṃ disvā sudassano devarājā paramakupitamānaso bhagavantaṃ ubhohi hatthehi pādesu gahetvā attano bhavanato nīharitukāmo ukkhipitvā mahāsamuddaṃ atikkamitvā cakkavāḷapabbataṃ gantvā – ‘‘kiṃ nu kho samaṇo jīvati vā mato vā’’ti olokento tasmiṃyeva āsane nisinnaṃ disvā – ‘‘aho mahānubhāvo ayaṃ samaṇo, nāhaṃ imaṃ samaṇaṃ ito nikkaḍḍhituṃ sakkomi. Yadi hi maṃ koci jānissati, anappako me ayaso bhavissati. Yāvimaṃ koci na passati, tāva naṃ vissajjetvā gamissāmī’’ti cintesi.

Atha dasabalo tassa cittācāraṃ ñatvā tathā adhiṭṭhāsi, yathā naṃ sabbe devamanussā passanti. Tasmiñca divase sakalajambudīpe ekasatarājāno tasseva upahāradānatthāya sannipatiṃsu. Te bhagavato pāde gahetvā nisinnaṃ sudassanaṃ devarājānaṃ nararājāno disvā – ‘‘amhākaṃ devarājā munirājassa piyadassissa satthuno pādaparicariyaṃ karoti, aho buddhā nāma acchariyā, aho buddhaguṇā visiṭṭhā’’ti bhagavati, pasannacittā sabbe bhagavantaṃ namassamānā sirasmiṃ añjaliṃ katvā aṭṭhaṃsu. Tattha piyadassī bhagavā taṃ sudassanaṃ devarājānaṃ pamukhaṃ katvā dhammaṃ desesi. Tadā devamanussānaṃ navutikoṭisahassāni arahattaṃ pāpuṇiṃsu. So dutiyo abhisamayo ahosi.

Yadā pana navayojanappamāṇe kumudanagare buddhapaccatthiko devadatto viya soṇatthero nāma mahāpadumakumārena saddhiṃ mantetvā tassa pitaraṃ ghātetvā puna piyadassībuddhassa vadhāya nānappakāraṃ payogaṃ katvāpi ghātetuṃ asakkonto so doṇamukhanāgarājārohaṃ pakkosāpetvā taṃ palobhetvā tamatthaṃ ārocesi – ‘‘yadā panāyaṃ samaṇo piyadassī imaṃ nagaraṃ piṇḍāya pavisati, tadā doṇamukhaṃ nāma gajavaraṃ vissajjetvā piyadassīsamaṇaṃ mārehī’’ti.

Atha so āroho hitāhitavicāraṇarahito rājavallabho – ‘‘ayaṃ samaṇo ṭhānantarāpi maṃ cāveyyā’’ti mantvā ‘‘sādhū’’ti sampaṭicchitvā dutiyadivase dasabalassa nagarappavesanasamayaṃ sallakkhetvā sujātamatthakapiṇḍakumbhanalāṭaṃ dhanusadisadīghasuṇḍataṭaṃ suvipulamudukaṇṇaṃ madhupiṅgalanayanaṃ sundarakkhandhāsanaṃ anuvaṭṭaghanajaghanaṃ nicitagūḷhajāṇuantaraṃ

Īsāsadisaruciradantaṃ suvāladhiṃ apacitamecakaṃ sabbalakkhaṇasampannaṃ asitajaladharasadisacārudassanaṃ sīhavikkantalalitagāminaṃ jaṅgamamiva dharādharaṃ sattappatiṭṭhaṃ sattadhā pabhinnaṃ sabbaso vissavantaṃ viggahavantamiva antakaṃ upasaṅkamitvā piṇḍakabaḷañjanadhūpalepādivisesehi bhiyyopi mattappamattaṃ katvā arivāraṇavāraṇaṃ erāvaṇavāraṇamiva arijanavāraṇaṃ munivāraṇaṃ māraṇatthāya pesesi. Atha so dviradavaro muttamattova gajamahiṃsaturaṅganaranāriyo hantvā hatarudhiraparirañjitasadantakarasarīro antajālapariyonaddhanayano sakaṭakavāṭakūṭāgāradvāratoraṇādīni bhañjitvā kāka-kulala-gijjhādīhi anupariyāyamāno hatamahiṃsanaraturaṅgadiradādīnaṃ aṅgāni ālumpitvā manussabhakkho yakkho viya bhakkhayanto dūratova dasabalaṃ sissagaṇaparivutaṃ āgacchantaṃ disvā anilagaruḷasadisavego vegena bhagavantamabhigañchi.

Atha puravāsino pana janā bhayasantāpaparipūritamānasā pāsādapākāracayatarūpagatā tathāgatābhimukhamabhidhāvantaṃ disvā hāhākārasaddamakaṃsu. Keci pana upāsakā taṃ nānappakārehi nayehi nivārayitumārabhiṃsu. Atha so buddhanāgo hatthināgamāyantamoloketvā karuṇāvipphārasītalahadayo mettāya taṃ phari. Tato so hatthināgo mettāpharaṇena mudukatahadayasantāno attano dosāparādhaṃ ñatvā lajjāya bhagavato purato ṭhātuṃ asakkonto pathaviyaṃ pavisanto viya sirasā bhagavato pādesu nipati. Evaṃ nipanno pana so timiranikarasadisasarīro sañchāppabhānurañjitavarakanakagirisikharasamīpamupagato asitasaliladharanikaro viya virocittha.

Athevaṃ munirājapādamūle karirājānaṃ sirasā nipatantaṃ disvā nāgarajanā paramapītipūritahadayā sādhukārasīhanādaṃ ukkuṭṭhisaddaṃ pavattayiṃsu. Surabhikusumamālācandanagandhacuṇṇālaṅkārādīhi taṃ anekappakāraṃ pūjesuṃ. Samantato celukkhepā pavattiṃsu. Gaganatale suradundubhiyo abhinadiṃsu. Atha bhagavā tamasitagirisikharamiva pādamūle nipannaṃ diradavaraṃ oloketvā aṅkusadhajajālasaṅkhacakkālaṅkatena karatalena gajavaramatthakaṃ parāmasitvā tassa cittācārānukūlāya dhammadesanāya taṃ anusāsi –

‘‘Gajavara vadato suṇohi vācaṃ, mama hitamatthayutañca taṃ bhajāhi;
Tava vadhanirataṃ paduṭṭhabhāvaṃ, apanaya santamupehi cārudanti.

‘‘Lobhena dosena ca mohato vā, yo pāṇino hiṃsati vāraṇinda;
So pāṇaghātī sucirampi kālaṃ, dukkhaṃ sughoraṃ narakenubhoti.

‘‘Mākāsi mātaṅga punevarūpaṃ, kammaṃ pamādena madena vāpi;
Avīciyaṃ dukkhamasayha kappaṃ, pappoti pāṇaṃ atipātayanto.

‘‘Dukkhaṃ sughoraṃ narakenubhotvā, manussalokaṃ yadi yāti bhiyyo;
Appāyuko hoti virūparūpo, vihiṃsako dukkhavisesabhāgī.

‘‘Yathā ca pāṇā paramaṃ piyā te, mahājane kuñjara mandanāga;
Tathā parassāpi piyāti ñatvā, pāṇātipāto parivajjanīyo.

‘‘Dose ca hiṃsānirate viditvā, pāṇātipātā virate guṇe ca;
Pāṇātipātaṃ parivajjaya tvaṃ, sagge sukhaṃ icchasi ce paratthа.

‘‘Pāṇātipātā virato sudanto, piyo manāpo bhavatīdha loke;
Kāyassa bhedā ca paraṃ panassa, saggādhivāsaṃ kathayanti buddhā.

‘‘Dukkhāgamaṃ nicchati koci loke, sabbopi jāto sukhamesateva;
Tasmā mahānāga vihāya hiṃsaṃ, bhāvehi mettaṃ karuṇañca kāle’’ti.

Athevaṃ dasabalenānusāsiyamāno dantivaro saññaṃ paṭilabhitvā paramavinīto vinayācārasampanno sisso viya ahosi. Evaṃ so piyadassī bhagavā amhākaṃ satthā viya dhanapālaṃ doṇamukhaṃ karivaraṃ damitvā tattha mahājanasamāgame dhammaṃ desesi. Tadā asītikoṭisahassānaṃ dhammābhisamayo ahosi. Ayaṃ tatiyo abhisamayo ahosi. Tena vuttaṃ –

1. ‘‘Sujātassa aparena, sayambhū lokanāyako;
Durāsado asamasamo, piyadassī mahāyaso.

2. ‘‘Sopi buddho amitayaso, ādiccova virocati;
Sabbaṃ tamaṃ nihantvāna, dhammacakkaṃ pavattayi.

3. ‘‘Tassāpi atulatejassa, ahesuṃ abhisamayā tayo;
Koṭisatasahassānaṃ, paṭhamābhisamayo ahu.

4. ‘‘Sudassano devarājā, micchādiṭṭhimarocayi;
Tassa diṭṭhiṃ vinodento, satthā dhammamadesayi.

5. ‘‘Janasannipāto atulo, mahāsannipatī tadā;
Navutikoṭisahassānaṃ, dutiyābhisamayo ahu.

6. ‘‘Yadā doṇamukhaṃ hatthiṃ, vinesi narasārathi;
Asītikoṭisahassānaṃ, tatiyābhisamayo ahū’’ti.

Sumaṅgalanagare pālito nāma rājaputto ca purohitaputto sabbadassikumāro cāti dve sahāyakā ahesuṃ. Te piyadassimhi sammāsambuddhe cārikaṃ carante ‘‘attano nagaraṃ sampatto’’ti sutvā koṭisatasahassaparivārā paccuggamanaṃ katvā tassa dhammaṃ sutvā sattāhaṃ mahādānaṃ datvā sattame divase bhagavato bhattānumodanāvasāne koṭisatasahassehi saddhiṃ pabbajitvā arahattaṃ pāpuṇiṃsu. Tesaṃ pana majjhe bhagavā pātimokkhaṃ uddisi, so paṭhamo sannipāto ahosi. Athāparena samayena sudassanadevarājassa samāgame navutikoṭiyo arahattaṃ pāpuṇiṃsu. Tehi parivuto satthā pātimokkhaṃ uddisi, ayaṃ dutiyo sannipāto ahosi. Puna doṇamukhavinayane asītikoṭiyo pabbajitvā arahattaṃ pāpuṇiṃsu. Tesaṃ majjhe bhagavā pātimokkhaṃ uddisi, ayaṃ tatiyo sannipāto ahosi. Tena vuttaṃ –

7. ‘‘Sannipātā tayo āsuṃ, tassāpi piyadassino;
Koṭisatasahassānaṃ, paṭhamo āsi samāgamo.

8. ‘‘Tato paraṃ navutikoṭī, samiṃsu ekato munī;
Tatiye sannipātamhi, asītikoṭiyo ahū’’ti.

Tadā amhākaṃ bodhisatto kassapo nāma brāhmaṇamāṇavo itihāsapañcamānaṃ tiṇṇaṃ vedānaṃ pāragū hutvā satthu dhammadesanaṃ sutvā koṭisatasahassapariccāgena paramārāmaṃ saṅghārāmaṃ kāretvā saraṇesu ca pañcasīlesu ca patiṭṭhāsi. Atha naṃ satthā – ‘‘ito aṭṭhārasakappasataccayena gotamo nāma buddho loke bhavissatī’’ti byākāsi. Tena vuttaṃ –

9. ‘‘Ahaṃ tena samayena, kassapo nāma brāhmaṇo;
Ajjhāyako mantadharo, tiṇṇaṃ vedāna pāragū.

10. ‘‘Tassa dhammaṃ suṇitvāna, pasādaṃ janayiṃ ahaṃ;
Koṭisatasahassehi, saṅghārāmaṃ amāpayiṃ.

11. ‘‘Tassa datvāna ārāmaṃ, haṭṭho saṃviggamānaso;
Saraṇe pañcasīle ca, daḷhaṃ katvā samādiyiṃ.

12. ‘‘Sopi maṃ buddho byākāsi, saṅghamajjhe nisīdiya;
Aṭṭhārase kappasate, ayaṃ buddho bhavissati.

13. ‘‘Padhānaṃ padahitvāna…pe… hessāma sammukhā imaṃ.
14. ‘‘Tassāpi vacanaṃ sutvā, bhiyyo cittaṃ pasādayiṃ;
Uttariṃ vatamadhiṭṭhāsiṃ, dasapāramipūriyā’’ti.

Tattha **saraṇe pañcasīle cā**ti tīṇi saraṇāni pañca sīlāni cāti attho. **Aṭṭhārase kappasate**ti ito aṭṭhasatādhikassa kappasahassassa accayenāti attho.

Tassa pana bhagavato sudhaññaṃ nāma nagaraṃ ahosi. Pitā sudatto nāma rājā, mātā sucandā nāma devī, pālito ca sabbadassī ca dve aggasāvakā, sobhito nāmupaṭṭhāko, sujātā ca dhammadinnā ca dve aggasāvikā, kakudharukkho bodhi, sarīraṃ asītihatthubbedhaṃ ahosi, navutivassasahassāni āyu, vimalā nāmassa aggamahesī ahosi, kañcanāveḷo nāma putto, so ājaññarathena nikkhamīti. Tena vuttaṃ –

15. ‘‘Sudhaññaṃ nāma nagaraṃ, sudatto nāma khattiyo;
Candā nāmāsi janikā, piyadassissa satthuno.

20. ‘‘Pālito sabbadassī ca, ahesuṃ aggasāvakā;
Sobhito nāmupaṭṭhāko, piyadassissa satthuno.

21. ‘‘Sujātā dhammadinnā ca, ahesuṃ aggasāvikā;
Bodhi tassa bhagavato, kakudhoti pavuccati.

23. ‘‘Sopi buddho amitayaso, dvattiṃsavaralakkhaṇo;
Asītihatthamubbedho, sālarājāva dissati.

24. ‘‘Aggicandasūriyānaṃ, natthi tādisikā pabhā;
Yathā ahu pabhā tassa, asamassa mahesino.

25. ‘‘Tassāpi devadevassa, āyu tāvatakaṃ ahu;
Navutivassasahassāni, loke aṭṭhāsi cakkhumā.

26. ‘‘Sopi buddho asamasamo, yugānipi tāni atuliyāni;
Sabbaṃ tamantarahitaṃ, nanu rittā sabbasaṅkhārā’’ti.

Tattha **sālarājā vā**ti sabbaphāliphullo paramaramaṇīyadassano samavaṭṭakkhandho sālarājā viya dissati. **Yugānipi tānī**ti aggasāvakayugādīni yugaḷāni. Sesagāthāsu sabbattha uttānamevāti.

Piyadassībuddhavaṃsavaṇṇanā niṭṭhitā.

Niṭṭhito terasamo buddhavaṃso.

16. Atthadassībuddhavaṃsavaṇṇanā

Piyadassimhi sammāsambuddhe parinibbute tassa sāsane ca antarahite parihāyitvā vaḍḍhitvā aparimitāyukesu manussesu anukkamena parihāyitvā vassasatasahassāyukesu jātesu paramatthadassī **atthadassī** nāma buddho loke uppajji. So pāramiyo pūretvā tusitapure nibbattitvā tato cavitvā paramasobhane sobhane nāma nagare sāgarassa nāma rañño kule aggamahesiyā sudassanadeviyā kucchismiṃ paṭisandhiṃ gahetvā dasa māse gabbhe vasitvā sucindhanuyyāne mātukucchito nikkhami. Mātukucchito mahāpurise nikkhantamatte sucirakālanihitāni kulaparamparāgatāni mahānidhānāni dhanasāmikā paṭilabhiṃsūti tassa nāmaggahaṇadivase ‘‘atthadassī’’ti nāmamakaṃsu. So dasavassasahassāni agāraṃ ajjhāvasi. Amaragiri-suragiri-girivāhananāmakā paramasurabhijanakā tayo cassa pāsādā ahesuṃ. Visākhādevippamukhāni tettiṃsa itthisahassāni ahesuṃ.

So cattāri nimittāni disvā visākhādeviyā selakumāre nāma putte uppanne sudassanaṃ nāma assarājaṃ abhiruhitvā mahābhinikkhamanaṃ nikkhamitvā pabbaji. Taṃ nava manussakoṭiyo anupabbajiṃsu. Tehi parivuto so mahāpuriso aṭṭha māse padhānacariyaṃ caritvā visākhapuṇṇamāya sucindharanāgiyā upahāratthāya ānītaṃ madhupāyāsaṃ mahājanena sandissamānasabbasarīrāya nāgiyā saha suvaṇṇapātiyā dinnaṃ madhupāyāsaṃ paribhuñjitvā taruṇatarusatasamalaṅkate taruṇasālavane divāvihāraṃ vītināmetvā sāyanhasamaye dhammarucinā mahārucinā nāma nāgarājena dinnā aṭṭha kusatiṇamuṭṭhiyo gahetvā campakabodhiṃ upasaṅkamitvā tepaññāsahatthāyāmavitthataṃ kusatiṇasantharaṃ santharitvā pallaṅkaṃ ābhujitvā sambodhiṃ patvā sabbabuddhāciṇṇaṃ – ‘‘anekajātisaṃsāraṃ…pe… taṇhānaṃ khayamajjhagā’’ti udānaṃ udānetvā sattasattāhaṃ bodhisamīpeyeva vītināmetvā brahmuno dhammadesanāyācanaṃ sampaṭicchitvā attanā saha pabbajitanavabhikkhukoṭiyo ariyadhammapaṭivedhasamatthe disvā ākāsena gantvā anomanagarasamīpe anomuyyāne otaritvā tehi parivuto tattha dhammacakkaṃ pavattesi. Tadā koṭisatasahassānaṃ paṭhamo dhammābhisamayo ahosi.

Puna bhagavati lokanāyake devalokacārikaṃ caritvā tattha dhammaṃ desente koṭisatasahassānaṃ dutiyo abhisamayo ahosi. Yadā pana bhagavā atthadassī amhākaṃ bhagavā viya kapilavatthupuraṃ sobhanapuraṃ pavisitvā dhammaṃ desesi, tadā koṭisatasahassānaṃ tatiyo dhammābhisamayo ahosi. Tena vuttaṃ –

1. ‘‘Tattheva maṇḍakappamhi, atthadassī mahāyaso;
Mahātamaṃ nihantvāna, patto sambodhimuttamaṃ.

2. ‘‘Brahmunā yācito santo, dhammacakkaṃ pavattayi;
Amatena tappayī lokaṃ, dasasahassī sadevakaṃ.

3. ‘‘Tassāpi lokanāthassa, ahesuṃ abhisamayā tayo;
Koṭisatasahassānaṃ, paṭhamābhisamayo ahu.

4. ‘‘Yadā buddho atthadassī, carati devacārikaṃ;
Koṭisatasahassānaṃ, dutiyābhisamayo ahu.

5. ‘‘Punāparaṃ yadā buddho, desesi pitusantike;
Koṭisatasahassānaṃ, tatiyābhisamayo ahū’’ti.

Tattha **tatthevā**ti tasmiññeva kappeti attho. Ettha pana varakappo ‘‘maṇḍakappo’’ti adhippeto. ‘‘Yasmiṃ kappe tayo buddhā nibbattanti, so kappo varakappo’’ti heṭṭhā padumuttarabuddhavaṃsavaṇṇanāyaṃ vutto. Tasmā varakappo idha ‘‘maṇḍakappo’’ti vutto. **Nihantvānā**ti nihanitvā. Ayameva vā pāṭho. **Santo**ti samāno. **Amatenā**ti maggaphalādhigamāmatapānena. **Tappayī**ti atappayi, pīṇesīti attho. **Dasasahassī**ti dasasahassilokadhātuṃ. **Devacārika**nti devānaṃ vinayanatthaṃ devalokacārikanti attho.

Sucandakanagare kira santo ca rājaputto upasanto ca purohitaputto tīsu vedesu sabbasamayantaresu ca sāramadisvā nagarassa catūsu dvāresu cattāro paṇḍite visārade ca manusse ṭhapesuṃ – ‘‘yaṃ pana tumhe paṇḍitaṃ samaṇaṃ vā brāhmaṇaṃ vā passatha suṇātha vā, taṃ amhākaṃ āgantvā ārocethā’’ti. Tena ca samayena atthadassī lokanātho sucandakanagaraṃ sampāpuṇi. Atha tehi niveditā purisā gantvā tesaṃ dasabalassa tatthāgamanaṃ paṭivedesuṃ. Tato te santopasantā tathāgatāgamanaṃ sutvā pahaṭṭhamānasā sahassaparivārā dasabalaṃ asamaṃ paccuggantvā abhivādetvā nimantetvā sattāhaṃ buddhappamukhassa saṅghassa asadisaṃ mahādānaṃ datvā sattame divase sakalanagaravāsīhi manussehi saddhiṃ dhammakathaṃ suṇiṃsu. Tasmiṃ kira divase aṭṭhanavutisahassāni ehibhikkhupabbajjāya pabbajitvā arahattaṃ pāpuṇiṃsu. Tāya parisāya majjhe bhagavā pātimokkhaṃ uddisi, so paṭhamo sannipāto ahosi.

Yadā pana bhagavā attano puttassa selattherassa dhammaṃ desento aṭṭhāsītisahassāni pasādetvā ehibhikkhubhāvena pabbājetvā arahattaṃ pāpetvā pātimokkhaṃ uddisi, so dutiyo sannipāto ahosi. Puna mahāmaṅgalasamāgame māghapuṇṇamāyaṃ devamanussānaṃ dhammaṃ desento aṭṭhasattatisahassāni arahattaṃ pāpetvā pātimokkhaṃ uddisi, so tatiyo sannipāto ahosi. Tena vuttaṃ –

6. ‘‘Sannipātā tayo āsuṃ, tassāpi ca mahesino;
Khīṇāsavānaṃ vimalānaṃ, santacittāna tādinaṃ.

7. ‘‘Aṭṭhanavutisahassānaṃ, paṭhamo āsi samāgamo;
Aṭṭhāsītisahassānaṃ, dutiyo āsi samāgamo.

8. ‘‘Aṭṭhasattatisahassānaṃ, tatiyo āsi samāgamo;
Anupādā vimuttānaṃ, vimalānaṃ mahesina’’nti.

Tadā kira amhākaṃ bodhisatto campakanagare susīmo nāma brāhmaṇamahāsālo lokasammato ahosi. So sabbavibhavajātaṃ dīnānāthakapaṇaddhikādīnaṃ vissajjetvā himavantasamīpaṃ gantvā tāpasapabbajjaṃ pabbajitvā aṭṭha samāpattiyo pañca abhiññāyo ca nibbattetvā mahiddhiko mahānubhāvo hutvā mahājanassa kusalākusalānaṃ dhammānaṃ anavajjasāvajjabhāvañca dassetvā buddhuppādaṃ āgamayamāno aṭṭhāsi.

Athāparena samayena atthadassimhi lokanāyake loke uppajjitvā sudassanamahānagare aṭṭhannaṃ parisānaṃ majjhe dhammāmatavassaṃ vassente tassa dhammaṃ sutvā saggalokaṃ gantvā dibbāni mandāravapadumapāricchattakādīni pupphāni devalokato āharitvā attano ānubhāvaṃ dassento dissamānasarīro catūsu disāsu catuddīpikamahāmegho viya pupphavassaṃ vassetvā samantato pupphamaṇḍapaṃ pupphamayagghitoraṇahemajālādīni pupphamayāni katvā mandāravapupphacchattena dasabalaṃ pūjesi. Sopi naṃ bhagavā – ‘‘anāgate gotamo nāma buddho bhavissatī’’ti byākāsi. Tena vuttaṃ –

9. ‘‘Ahaṃ tena samayena, jaṭilo uggatāpano;
Susīmo nāma nāmena, mahiyā seṭṭhasammato.

10. ‘‘Dibbaṃ mandāravaṃ pupphaṃ, padumaṃ pāricchattakaṃ;
Devalokā haritvāna, sambuddhamabhipūjayiṃ.

11. ‘‘Sopi maṃ buddho byākāsi, atthadassī mahāmuni;
Aṭṭhārase kappasate, ayaṃ buddho bhavissati.

12. ‘‘Padhānaṃ padahitvāna…pe… hessāma sammukhā imaṃ.
13. ‘‘Tassāpi vacanaṃ sutvā, haṭṭho saṃviggamānaso;
Uttariṃ vatamadhiṭṭhāsiṃ, dasapāramipūriyā’’ti.

Tattha **jaṭilo**ti jaṭā assa atthīti jaṭilo. **Mahiyā seṭṭhasammato**ti sakalenapi lokena seṭṭho uttamo pavaroti evaṃ sammato sambhāvitoti attho.

Tassa pana bhagavato sobhanaṃ nāma nagaraṃ ahosi. Sāgaro nāma rājā pitā, sudassanā nāma mātā, santo upasanto ca dve aggasāvakā, abhayo nāmupaṭṭhāko, dhammā ca sudhammā ca dve aggasāvikā, campakarukkho bodhi, sarīraṃ asītihatthubbedhaṃ ahosi. Sarīrappabhā samantato sabbakālaṃ yojanamattaṃ pharitvā aṭṭhāsi, āyu vassasatasahassaṃ, visākhā nāmassa aggamahesī, selo nāma putto, assayānena nikkhami. Tena vuttaṃ –

14. ‘‘Sobhanaṃ nāma nagaraṃ, sāgaro nāma khattiyo;
Sudassanā nāma janikā, atthadassissa satthuno.

19. ‘‘Santo ca upasanto ca, ahesuṃ aggasāvakā;
Abhayo nāmupaṭṭhāko, atthadassissa satthuno.

20. ‘‘Dhammā ceva sudhammā ca, ahesuṃ aggasāvikā;
Bodhi tassa bhagavato, campakoti pavuccati.

22. ‘‘Sopi buddho asamasamo, asītihatthamuggato;
Sobhate sālarājāva, uḷurājāva pūrito.

23. ‘‘Tassa pākatikā raṃsī, anekasatakoṭiyo;
Uddhaṃ adho dasa disā, pharanti yojanaṃ sadā.

24. ‘‘Sopi buddho narāsabho, sabbasattuttamo muni;
Vassasatasahassāni, loke aṭṭhāsi cakkhumā.

25. ‘‘Atulaṃ dassetvā obhāsaṃ, virocetvā sadevake;
Sopi aniccataṃ patto, yathaggupādānasaṅkhayā’’ti.

Tattha **uḷurājāva pūrito**ti saradasamayaparipuṇṇavimalasakalamaṇḍalo tārakarājā viyāti attho. **Pākatikā**ti pakativasena uppajjamānā, na adhiṭṭhānavasena. Yadā icchati bhagavā, tadā anekakoṭisatasahassepi cakkavāḷe ābhāya phareyya. **Raṃsī**ti rasmiyo. **Upādānasaṅkhayā**ti upādānakkhayā indhanakkhayā aggi viya. Sopi bhagavā catunnaṃ upādānānaṃ khayena anupādisesāya nibbānadhātuyā anupamanagare anomārāme parinibbāyi. Dhātuyo panassa adhiṭṭhānena vikiriṃsu. Sesamettha gāthāsu uttānamevāti.

Atthadassībuddhavaṃsavaṇṇanā niṭṭhitā.

Niṭṭhito cuddasamo buddhavaṃso.

17. Dhammadassībuddhavaṃsavaṇṇanā

Atthadassimhi sammāsambuddhe parinibbute antarakappe ca vītivatte aparimitāyukesu sattesu anupubbena parihāyitvā vassasatasahassāyukesu jātesu **dhammadassī** nāma satthā lokālokakaro lobhādilokamalavinayakaro lokekanāyako loke udapādi. Sopi bhagavā pāramiyo pūretvā tusitapure nibbattitvā tato cavitvā saraṇanagare sabbalokasaraṇassa saraṇassa nāma rañño aggamahesiyā sunandāya nāma deviyā kucchismiṃ paṭisandhiṃ aggahesi. So dasannaṃ māsānaṃ accayena saraṇuyyāne mātukucchito pāvussakāle saliladharavivaragato puṇṇacando viya nikkhami. Mahāpurise pana mātukucchito nikkhantamatteyeva adhikaraṇavohārasatthapotthakesu adhammiyā vohārā sayameva antaradhāyiṃsu. Dhammikavohārāyeva aṭṭhaṃsu. Tenassa nāmaggahaṇadivase ‘‘dhammadassī’’ti nāmamakaṃsu. So aṭṭhavassasahassāni agāraṃ ajjhāvasi. Tassa kira araja-viraja-sudassananāmakā tayo pāsādā ahesuṃ. Vicikoḷidevippamukhānaṃ itthīnaṃ vīsatisahassādhikaṃ satasahassaṃ ahosi.

So cattāri nimittāni disvā vicikoḷideviyā puññavaḍḍhane nāma putte uppanne devakumāro viya ativiya sukhumālo devasampattimiva sampattimanubhavamāno majjhimayāme vuṭṭhāya sirisayane nisinno niddopagatānaṃ itthīnaṃ vippakāraṃ disvā sañjātasaṃvego mahābhinikkhamanāya cittaṃ uppādesi. Cittuppādasamanantaramevassa sudassanapāsādo gaganatalamabbhuggantvā caturaṅginiyā senāya parivuto dutiyo divasakaro viya dibbavimānaṃ viya ca gantvā rattakuravakatarubodhisamīpeyeva otaritvā aṭṭhāsi. Mahāpuriso kira brahmunā upanītāni kāsāyāni gahetvā pabbajitvā pāsādato otaritvā avidūre aṭṭhāsi. Pāsādo puna ākāsena gantvā bodhirukkhaṃ antokatvā pathaviyaṃ patiṭṭhāsi. Itthiyopi saparivārā pāsādato otaritvā aḍḍhagāvutamattaṃ gantvā aṭṭhaṃsu. Tattha itthiyo ca tāsaṃ paricārikā ceṭikāyo ca ṭhapetvā sabbe manussā taṃ anupabbajiṃsu. Bhikkhūnaṃ koṭisatasahassaṃ ahosi.

Atha dhammadassī bodhisatto sattāhaṃ padhānacariyaṃ caritvā vicikoḷideviyā dinnaṃ madhupāyāsaṃ paribhuñjitvā badaravane divāvihāraṃ katvā sāyanhasamaye sirivaḍḍhanena nāma yavapālakena dinnā aṭṭha tiṇamuṭṭhiyo gahetvā bimbijālabodhiṃ upagantvā tepaṇṇāsahatthavitthataṃ tiṇasantharaṃ santharitvā tattha sabbaññutaññāṇaṃ paṭivijjhitvā – ‘‘anekajātisaṃsāraṃ…pe… taṇhānaṃ khayamajjhagā’’ti udānaṃ udānetvāva bodhisamīpe sattasattāhaṃ vītināmetvā katabrahmayācano attanā saddhiṃ pabbajitassa bhikkhūnaṃ koṭisatasahassassa saddhammappaṭivedhasamatthataṃ ñatvā aṭṭhārasayojanikamaggaṃ ekāheneva isipatanaṃ gantvā tehi parivuto tattha dhammacakkaṃ pavattesi, tadā koṭisatasahassānaṃ paṭhamābhisamayo ahosi. Tena vuttaṃ –

1. ‘‘Tattheva maṇḍakappamhi, dhammadassī mahāyaso;
Tamandhakāraṃ vidhamitvā, atirocati sadevake.

2. ‘‘Tassāpi atulatejassa, dhammacakkappavattane;
Koṭisatasahassānaṃ, paṭhamābhisamayo ahū’’ti.

Tattha **tamandhakāra**nti tamasaṅkhātaṃ mohandhakāranti attho.

Yadā pana tagaranāmake nagare sañjayo nāma rājā kāmesu ādīnavaṃ nekkhammaṃ khemato ca disvā isipabbajjaṃ pabbaji. Taṃ navutikoṭiyo anupabbajiṃsu. Te sabbeyeva pañcābhiññāaṭṭhasamāpattilābhino ahesuṃ. Atha satthā dhammadassī tesaṃ upanissayasampattiṃ disvā ākāsena gantvā sañjayassa tāpasassa assamapadaṃ gantvā ākāse ṭhatvā tesaṃ tāpasānaṃ ajjhāsayānurūpaṃ dhammaṃ desetvā dhammacakkhuṃ uppādesi, so dutiyo abhisamayo ahosi. Tena vuttaṃ –

3. ‘‘Yadā buddho dhammadassī, vinesi sañjayaṃ isiṃ;
Tadā navutikoṭīnaṃ, dutiyābhisamayo ahū’’ti.

Yadā pana sakko devānamindo dasabalassa dhammaṃ sotukāmo taṃ upasaṅkami, tadā asītiyā koṭīnaṃ tatiyo abhisamayo ahosi. Tena vuttaṃ –

4. ‘‘Yadā sakko upagañchi, sapariso vināyakaṃ;
Tadā asītikoṭīnaṃ, tatiyābhisamayo ahū’’ti.

Yadā pana saraṇanagare vemātikabhātikaṃ padumakumāraṃ phussadevakumārañca saparivāre pabbājesi, tasmiṃ antovasse pabbajitānaṃ bhikkhūnaṃ koṭisatasahassānaṃ majjhe visuddhipavāraṇaṃ pavāresi, so paṭhamo sannipāto ahosi. Puna bhagavato devalokato orohaṇe satakoṭīnaṃ dutiyo sannipāto ahosi. Yadā pana sudassanārāme terasannaṃ dhutaguṇānaṃ guṇe ānisaṃse pakāsetvā hāritaṃ nāma mahāsāvakaṃ etadagge ṭhapesi, tadā asītiyā koṭīnaṃ majjhe bhagavā pātimokkhaṃ uddisi, so tatiyo sannipāto ahosi. Tena vuttaṃ –

5. ‘‘Tassāpi devadevassa, sannipātā tayo ahuṃ;

Khīṇāsavānaṃ vimalānaṃ, santacittāna tādinaṃ.

6. ‘‘Yadā buddho dhammadassī, saraṇe vassaṃ upāgami;
Tadā koṭisatasahassānaṃ, paṭhamo āsi samāgamo.

7. ‘‘Punāparaṃ yadā buddho, devato eti mānusaṃ;
Tadāpi satakoṭīnaṃ, dutiyo āsi samāgamo.

8. ‘‘Punāparaṃ yadā buddho, pakāsesi dhute guṇe;
Tadā asītikoṭīnaṃ, tatiyo āsi samāgamo’’ti.

Tadā amhākaṃ bodhisatto sakko devarājā hutvā dvīsu devalokesu devehi parivuto āgantvā dibbehi gandhapupphādīhi dibbaturiyehi ca tathāgataṃ pūjesi. Sopi naṃ satthā – ‘‘anāgate gotamo nāma buddho bhavissatī’’ti byākāsi. Tena vuttaṃ –

9. ‘‘Ahaṃ tena samayena, sakko āsiṃ purindado;
Dibbena gandhamālena, turiyenābhipūjayiṃ.

10. ‘‘Sopi maṃ tadā byākāsi, devamajjhe nisīdiya;
Aṭṭhārase kappasate, ayaṃ buddho bhavissati.

11. ‘‘Padhānaṃ padahitvāna…pe… hessāma sammukhā imaṃ.
12. ‘‘Tassāpi vacanaṃ sutvā, bhiyyo cittaṃ pasādayiṃ;
Uttariṃ vatamadhiṭṭhāsiṃ, dasapāramipūriyā’’ti.

Tassa pana bhagavato saraṇaṃ nāma nagaraṃ ahosi. Saraṇo nāma rājā pitā, sunandā nāma mātā, padumo ca phussadevo ca dve aggasāvakā, sunetto nāma upaṭṭhāko, khemā ca sabbanāmā ca dve aggasāvikā, bimbijālarukkho bodhi, sarīraṃ panassa asītihatthubbedhaṃ ahosi, āyu vassasatasahassaṃ, vicikoḷidevī nāmassa aggamahesī, puññavaḍḍhano nāmassa putto, pāsādena nikkhami. Tena vuttaṃ –

13. ‘‘Saraṇaṃ nāma nagaraṃ, saraṇo nāma khattiyo;
Sunandā nāma janikā, dhammadassissa satthuno.

18. ‘‘Padumo phussadevo ca, ahesuṃ aggasāvakā;
Sunetto nāmupaṭṭhāko, dhammadassissa satthuno.

19. ‘‘Khemā ca sabbanāmā ca, ahesuṃ aggasāvikā;
Bodhi tassa bhagavato, bimbijāloti vuccati.

21. ‘‘Sopi buddho asamasamo, asītihatthamuggato;
Atirocati tejena, dasasahassimhi dhātuyā.

22. ‘‘Suphullo sālarājāva, vijjūva gagane yathā;
Majjhanhikeva sūriyo, evaṃ so upasobhatha.

23. ‘‘Tassāpi atulatejassa, samakaṃ āsi jīvikaṃ;
Vassasatasahassāni, loke aṭṭhāsi cakkhumā.

24. ‘‘Obhāsaṃ dassayitvāna, vimalaṃ katvāna sāsanaṃ;
Cavi candova gagane, nibbuto so sasāvako’’ti.

Tattha **bimbijālo**ti rattakuravakarukkho. **Dasasahassimhi dhātuyā**ti dasasahassiyā lokadhātuyā.

Vijjūvāti vijjulatā viya. **Upasobhathā**ti yathā gagane vijju ca majjanhike sūriyo ca upasobhati, evaṃ so bhagavā upasobhitthāti attho. **Samaka**nti sabbehi narasattehi samameva tassa āyu ahosīti attho. **Cavī**ti cuto. **Candovā**ti gaganato candimā viya cavīti attho. Dhammadassī kira bhagavā sālavatīnagare kesārāme parinibbāyi sesamettha gāthāsu pākaṭamevāti.

Dhammadassībuddhavaṃsavaṇṇanā niṭṭhitā.

Niṭṭhito pannarasamo buddhavaṃso.

18. Siddhatthabuddhavaṃsavaṇṇanā

Dhammadassimhi bhagavati parinibbute antarahite cassa sāsane tasmiṃ kappe atīte kappasahasse ca sattasu kappasatesu ca chasu kappesu ca atikkantesu ito catunavutikappamatthake ekasmiṃ kappe ekova lokatthacaro adhigataparamattho **siddhattho** nāma satthā loke pāturahosi. Tena vuttaṃ –

1. ‘‘Dhammadassissa aparena, siddhattho lokanāyako;
Nihanitvā tamaṃ sabbaṃ, sūriyo abbhuggato yathā’’ti.

Siddhattho bodhisattopi pāramiyo pūretvā tusitabhavane nibbattitvā tato cavitvā vebhāranagare udenassa nāma rañño aggamahesiyā suphassāya nāma deviyā kucchismiṃ paṭisandhiṃ gahetvā dasannaṃ māsānaṃ accayena vīriyuyyāne mātukucchito nikkhami. Jāte pana mahāpurise sabbesaṃ āraddhakammantā ca icchitā ca atthā siddhimagamaṃsu. Tasmā panassa ñātakā ‘‘siddhattho’’ti nāmamakaṃsu. So dasavassasahassāni agāramajjhe vasi. Tassa kokā-suppala-padumanāmakā tayo pāsādā ahesuṃ. Somanassādevippamukhāni aṭṭhacattālīsa itthisahassāni paccupaṭṭhitāni ahesuṃ.

So cattāri nimittāni disvā somanassādeviyā putte anupamakumāre uppanne āsāḷhipuṇṇamiyaṃ suvaṇṇasivikāya nikkhamitvā vīriyuyyānaṃ gantvā pabbaji. Taṃ koṭisatasahassamanussā anupabbajiṃsu. Mahāpuriso kira tehi saddhiṃ dasa māse padhānacariyaṃ caritvā visākhapuṇṇamāyaṃ asadisabrāhmaṇagāme sunettāya nāma brāhmaṇakaññāya dinnaṃ madhupāyāsaṃ paribhuñjitvā badaravane divāvihāraṃ vītināmetvā sāyanhasamaye varuṇena nāma yavapālena dinnā aṭṭha tiṇamuṭṭhiyo gahetvā kaṇikārabodhiṃ upagantvā cattālīsahatthavitthataṃ tiṇasantharaṃ santharitvā pallaṅkaṃ ābhujitvā sabbaññutaṃ pāpuṇitvā – ‘‘anekajātisaṃsāraṃ…pe… taṇhānaṃ khayamajjhagā’’ti udānaṃ udānetvā sattasattāhaṃ vītināmetvā attanā saha pabbajitānaṃ bhikkhūnaṃ koṭisatasahassānaṃ catusaccapaṭivedhasamatthataṃ disvā anilapathena gantvā gayāmigadāye otaritvā tesaṃ dhammacakkaṃ pavattesi, tadā koṭisatasahassānaṃ paṭhamo abhisamayo ahosi. Tena vuttaṃ –

2. ‘‘Sopi patvāna sambodhiṃ, santārento sadevakaṃ;
Abhivassi dhammameghena, nibbāpento sadevakaṃ.

3. ‘‘Tassāpi atulatejassa, ahesuṃ abhisamayā tayo;
Koṭisatasahassānaṃ, paṭhamābhisamayo ahū’’ti.

Tattha **sadevaka**nti sadevakaṃ lokaṃ. **Dhammameghenā**ti dhammakathāmeghavassena. Puna bhīmarathanagare bhīmarathena nāma raññā nimantito nagaramajjhe kate santhāgāre nisinno karavīkarutamañjunā savanasukhena paramamadhurena paṇḍitajanahadayaṅgamena amatābhisekasadisena brahmassarena dasa disā paripūrento dhammāmatadundubhimāhani, tadā navutikoṭīnaṃ dutiyo abhisamayo ahosi. Tena vuttaṃ –

4. ‘‘Punāparaṃ bhīmarathe, yadā āhani dundubhiṃ;
Tadā navutikoṭīnaṃ, dutiyābhisamayo ahū’’ti.

Yadā pana vebhāranagare ñātisamāgame buddhavaṃsaṃ desento navutikoṭīnaṃ dhammacakkhuṃ uppādesi, so tatiyo abhisamayo ahosi. Tena vuttaṃ –

5. ‘‘Yadā buddho dhammaṃ desesi, vebhāre so puruttame;
Tadā navutikoṭīnaṃ, tatiyābhisamayo ahū’’ti.

Amararuciradassane amaranagare nāma sambalo ca sumitto ca dve bhātaro rajjaṃ kāresuṃ. Atha siddhattho satthā tesaṃ rājūnaṃ upanissayasampattiṃ disvā gaganatalena gantvā amaranagaramajjhe otaritvā cakkālaṅkatatalehi caraṇehi pathavitalaṃ maddanto viya padacetiyāni dassetvā amaruyyānaṃ gantvā paramaramaṇīye attano karuṇāsītale silātale nisīdi. Tato dvepi bhātikarājāno dasabalassa padacetiyāni disvā padāni anugantvā siddhatthaṃ adhigataparamatthaṃ satthāraṃ sabbalokanetāraṃ saparivāraṃ upasaṅkamitvā abhivādetvā bhagavantaṃ parivāretvā nisīdiṃsu. Tesaṃ bhagavā ajjhāsayānurūpaṃ dhammaṃ desesi. Tassa te dhammakathaṃ sutvā sañjātasaddhā hutvā sabbeva pabbajitvā arahattaṃ pāpuṇiṃsu. Tesaṃ koṭisatānaṃ khīṇāsavānaṃ majjhe bhagavā pātimokkhaṃ uddisi, so paṭhamo sannipāto ahosi. Vebhāranagare ñātisamāgame pabbajitānaṃ navutikoṭīnaṃ majjhe pātimokkhaṃ uddisi, so dutiyo sannipāto ahosi. Sudassanavihāre sannipatitānaṃ asītikoṭīnaṃ majjhe pātimokkhaṃ uddisi, so tatiyo sannipāto ahosi. Tena vuttaṃ –

6. ‘‘Sannipātā tayo āsuṃ, tasmimpi dvipaduttame;
Khīṇāsavānaṃ vimalānaṃ, santacittāna tādinaṃ.

7. ‘‘Koṭisatānaṃ navutīnaṃ, asītiyāpi ca koṭinaṃ;
Ete āsuṃ tayo ṭhānā, vimalānaṃ samāgame’’ti.

Tattha **navutīnaṃ, asītiyāpi ca koṭina**nti navutīnaṃ koṭīnaṃ asītiyāpi ca koṭīnaṃ sannipātā ahesunti attho. **Ete āsuṃ tayo ṭhānā**ti etāni tīṇi sannipātaṭṭhānāni ahesunti attho. ‘‘Ṭhānāne tāni tīṇi ahesu’’ntipi pāṭho.

Tadā amhākaṃ bodhisatto surasenanagare maṅgalo nāma brāhmaṇo hutvā vedavedaṅgānaṃ pāraṃ gantvā anekakoṭisaṅkhaṃ dhanasannicayaṃ dīnānāthādīnaṃ pariccajitvā vivekārāmo hutvā tāpasapabbajjaṃ pabbajitvā jhānābhiññāyo nibbattetvā viharanto – ‘‘siddhattho nāma buddho loke uppanno’’ti sutvā taṃ upasaṅkamitvā vanditvā tassa dhammakathaṃ sutvā yāya jambuyā ayaṃ jambudīpo paññāyati, iddhiyā taṃ jambuṃ upasaṅkamitvā tato phalaṃ āharitvā navutikoṭibhikkhuparivāraṃ siddhatthaṃ satthāraṃ surasenavihāre nisīdāpetvā jambuphalehi santappesi sampavāresi. Atha satthā taṃ phalaṃ paribhuñjitvā – ‘‘ito catunavutikappamatthake gotamo nāma buddho bhavissatī’’ti byākāsi. Tena vuttaṃ –

8. ‘‘Ahaṃ tena samayena, maṅgalo nāma tāpaso;
Uggatejo duppasaho, abhiññābalasamāhito.

9. ‘‘Jambuto phalamānetvā, siddhatthassa adāsahaṃ;
Paṭiggahetvā sambuddho, idaṃ vacanamabravi.

10. ‘‘Passatha imaṃ tāpasaṃ, jaṭilaṃ uggatāpanaṃ;
Catunavutito kappe, ayaṃ buddho bhavissati.

11. ‘‘Padhānaṃ padahitvāna…pe… hessāma sammukhā imaṃ.
12. ‘‘Tassāpi vacanaṃ sutvā, bhiyyo cittaṃ pasādayiṃ;
Uttariṃ vatamadhiṭṭhāsiṃ, dasapāramipūriyā’’ti.

Tattha **duppasaho**ti durāsado. Ayameva vā pāṭho. Tassa pana bhagavato nagaraṃ vebhāraṃ nāma ahosi. Udeno nāma rājā pitā, jayasenotipi tasseva nāmaṃ, suphassā nāma mātā, sambalo ca sumitto ca dve aggasāvakā, revato nāmupaṭṭhāko, sīvalā ca surāmā ca dve aggasāvikā, kaṇikārarukkho bodhi, sarīraṃ saṭṭhihatthubbedhaṃ ahosi. Vassasatasahassaṃ āyu, somanassā nāma aggamahesī ahosi, anupamo nāma putto, suvaṇṇasivikāya nikkhami. Tena vuttaṃ –

13. ‘‘Vebhāraṃ nāma nagaraṃ, udeno nāma khattiyo;
Suphassā nāma janikā, siddhitthassa mahesino.

18. ‘‘Sambalo ca sumitto ca, ahesuṃ aggasāvakā;
Revato nāmupaṭṭhāko, siddhatthassa mahesino.

19. ‘‘Sīvalā ca surāmā ca, ahesuṃ aggasāvikā;
Bodhi tassa bhagavato, kaṇikāroti vuccati.

21. ‘‘So buddho saṭṭhiratanaṃ, ahosi nabhamuggato;
Kañcanagghiyasaṅkāso, dasasahassī virocati.

22. ‘‘Sopi buddho asamasamo, atulo appaṭipuggalo;
Vassasatasahassāni, loke aṭṭhāsi cakkhumā.

23. ‘‘Vipulaṃ pabhaṃ dassayitvā, pupphāpetvāna sāvake;
Vilāsetvā samāpatyā, nibbuto so sasāvako’’ti.

Tattha **saṭṭhiratana**nti saṭṭhiratanappamāṇaṃ nabhaṃ uggatoti attho. **Kañcanagghiyasaṅkāso**ti nānāratanavicittakanakamayaagghiyasadisadassanoti attho. **Dasasahassī virocatī**ti dasasahassiyaṃ virocati. **Vipula**nti uḷāraṃ obhāsaṃ. **Pupphāpetvānā**ti jhānābhiññāmaggaphalasamāpattipupphehi pupphite paramasobhaggappatte katvāti attho. **Vilāsetvā**ti vilāsayitvā kīḷitvā. **Samāpatyā**ti lokiyalokuttarāhi samāpattīhi abhiññāhi ca. **Nibbuto**ti anupādāparinibbānena nibbuto.

Siddhattho kira satthā kañcanaveḷunagare anomuyyāne parinibbāyi. Tatthevassa ratanamayaṃ catuyojanubbedhaṃ cetiyamakaṃsūti. Sesagāthāsu sabbattha pākaṭamevāti.

Siddhatthabuddhavaṃsavaṇṇanā niṭṭhitā.

Niṭṭhito soḷasamo buddhavaṃso.

19. Tissabuddhavaṃsavaṇṇanā

Tassa pana siddhatthassa bhagavato aparabhāge eko kappo buddhasuñño ahosi. Ito dvānavutikappamatthake **tisso, phusso**ti ekasmiṃ kappe dve buddhā nibbattiṃsu. Tattha **tisso** nāma mahāpuriso pāramiyo pūretvā tusitapure nibbattitvā tato cavitvā khemakanagare janasandhassa nāma rañño aggamahesiyā padumadalasadisanayanāya padumānāmāya deviyā kucchismiṃ paṭisandhiṃ gahetvā dasannaṃ māsānaṃ accayena anomuyyāne mātukucchito nikkhami. Sattavassasahassāni agāraṃ ajjhāvasi. Tassa guhāsela-nārisaya-nisabhanāmakā tayo pāsādā ahesuṃ. Subhaddādevippamukhāni tettiṃsa itthisahassāni ahesuṃ.

So cattāri nimittāni disvā subhaddādeviyā putte ānandakumāre uppanne sonuttaraṃ nāma anuttaraṃ turaṅgavaramāruyha mahābhinikkhamanaṃ nikkhamitvā pabbaji. Taṃ manussānaṃ koṭi anupabbaji. So tehi parivuto aṭṭha māse padhānacariyaṃ caritvā visākhapuṇṇamāya vīranigame vīraseṭṭhissa dhītāya dinnaṃ madhupāyāsaṃ paribhuñjitvā salalavane divāvihāraṃ vītināmetvā sāyanhasamaye vijitasaṅgāmakena nāma yavapālena upanītā aṭṭha tiṇamuṭṭhiyo gahetvā asanabodhiṃ upasaṅkamitvā cattālīsahatthavitthataṃ tiṇasantharaṃ santharitvā tattha pallaṅkaṃ ābhujitvā samāraṃ mārabalaṃ vidhamitvā adhigatasabbaññutaññāṇo – ‘‘anekajātisaṃsāraṃ…pe… taṇhānaṃ khayamajjhagā’’ti udānaṃ udānetvā sattasattāhaṃ bodhisamīpeyeva vītināmetvā yasavatī nagare brahmadevaṃ udayañca dve rājaputte saparivāre upanissayasampanne ākāsena gantvā yasavatīmigadāye otaritvā uyyānapālena rājaputte pakkosāpetvā tesaṃ saparivārānaṃ avisārinā byāpinā madhurena brahmassarena dasasahassilokadhātuṃ viññāpentova dhammacakkaṃ pavattesi, tadā koṭisatānaṃ paṭhamo dhammābhisamayo ahosi. Tena vuttaṃ –

1. ‘‘Siddhatthassa aparena, asamo appaṭipuggalo;
Anantatejo amitayaso, tisso lokagganāyako.

2. ‘‘Tamandhakāraṃ vidhamitvā, obhāsetvā sadevakaṃ;
Anukampako mahāvīro, loke uppajji cakkhumā.

3. ‘‘Tassāpi atulā iddhi, atulaṃ sīlaṃ samādhi ca;
Sabbattha pāramiṃ gantvā, dhammacakkaṃ pavattayi.

4. ‘‘So buddho dasasahassimhi, viññāpesi giraṃ suciṃ;
Koṭisatāni abhisamiṃsu, paṭhame dhammadesane’’ti.

Tattha **sabbatthā**ti sabbesu dhammesu pāraṃ gantvā. **Dasasahassimhī**ti dasasahassiyaṃ athāparena samayena tissena satthārā saddhiṃ pabbajitānaṃ bhikkhūnaṃ koṭi mahāpurisassa gaṇavāsaṃ pahāya bodhimūlamupagamanasamaye aññatra gatā. Sā tissena sammāsambuddhena dhammacakkaṃ pavattita’’nti sutvā yasavatīmigadāyaṃ āgantvā dasabalamabhivādetvā taṃ parivāretvā nisīdi. Tesaṃ bhagavā dhammaṃ desesi, tadā navutiyā koṭīnaṃ dutiyābhisamayo ahosi. Puna mahāmaṅgalasamāgame maṅgalapariyosāne saṭṭhiyā koṭīnaṃ tatiyo abhisamayo ahosi. Tena vuttaṃ –

5. ‘‘Dutiyo navutikoṭīnaṃ, tatiyo saṭṭhikoṭiyo;
Bandhanāto pamocesi, satte naramarū tadā’’ti.

Tattha **dutiyo navutikoṭīna**nti dutiyo abhisamayo ahosi navutikoṭipāṇīnanti attho. **Bandhanāto**ti bandhanato, dasahi saṃyojanehi parimocesīti attho. Idāni parimocite satte sarūpato dassento **‘‘naramarū’’**ti āha. **Naramarū**ti narāmare.

Yasavatīnagare kira antovassaṃ pabbajitānaṃ arahantānaṃ satasahassehi parivuto pavāresi, so paṭhamo sannipāto ahosi. Ubhato sujātassa sujātassa nāma rañño nārivāhanakumāro nārivāhananagaraṃ anuppatte bhagavati lokanāthe saparivāro paccuggantvā dasabalaṃ sabhikkhusaṅghaṃ nimantetvā sattāhaṃ asadisadānaṃ datvā attano rajjaṃ puttassa niyyātetvā saparivāro sabbalokādhipatissa tissasammāsambuddhassa santike ehibhikkhupabbajjāya pabbaji. Tassa kira sā pabbajjā sabbadisāsu pākaṭā ahosi. Tasmā tato tato āgantvā nārivāhanakumāraṃ mahājano anupabbaji. Tadā tathāgato navutiyā bhikkhusatasahassassa majjhagato pātimokkhaṃ uddisi, so dutiyo sannipāto ahosi. Puna khemavatīnagare ñātisamāgame buddhavaṃsadhammakathaṃ sutvā asītisatasahassāni tassa santike pabbajitvā arahattaṃ pāpuṇiṃsu, tehi parivuto sugato pātimokkhaṃ uddisi, so tatiyo sannipāto ahosi. Tena vuttaṃ –

6. ‘‘Sannipātā tayo āsuṃ, tisse lokagganāyake;
Khīṇāsavānaṃ vimalānaṃ, santacittāna tādinaṃ.

7. ‘‘Khīṇāsavasatasahassānaṃ, paṭhamo āsi samāgamo;
Navutisatasahassānaṃ, dutiyo āsi samāgamo.

8. ‘‘Asītisatasahassānaṃ, tatiyo āsi samāgamo;
Khīṇāsavānaṃ vimalānaṃ, pupphitānaṃ vimuttiyā’’ti.

Tadā amhākaṃ bodhisatto yasavatīnagare sujāto nāma rājā hutvā iddhaṃ phītaṃ janapadaṃ anekakoṭidhanasannicayaṃ anurāgamupagatahadayañca parijanaṃ tiṇanaḷamiva pariccajitvā jātiādīsu saṃviggahadayo nikkhamitvā tāpasapabbajjaṃ pabbajitvā mahiddhiko mahānubhāvo hutvā ‘‘buddho loke uppanno’’ti sutvā pañcavaṇṇāya pītiyā phuṭasarīro hutvā sapatisso tissaṃ bhagavantaṃ upasaṅkamitvā vanditvā cintesi – ‘‘handāhaṃ mandāravapāricchattakādīhi dibbakusumehi bhagavantaṃ pūjessāmī’’ti. Atha so evaṃ cintetvā iddhiyā saggalokaṃ gantvā cittalatāvanaṃ pavisitvā padumapāricchattakamandāravādīhi dibbakusumehi ratanamayaṃ caṅkoṭakaṃ gāvutappamāṇaṃ pūretvā gahetvā gaganatalena āgantvā dibbehi surabhikusumehi bhagavantaṃ pūjesi. Ekañca maṇidaṇḍakaṃ suvaṇṇamayakaṇṇikaṃ padumarāgamaṇimayapaṇṇaṃ sugandhakesaracchattaṃ viya padumacchattaṃ bhagavato sirasi dhārayanto catuparisamajjhe aṭṭhāsi. Atha bhagavā naṃ – ‘‘ito dvenavute kappe gotamo nāma buddho bhavissatī’’ti byākāsi. Tena vuttaṃ –

9. ‘‘Ahaṃ tena samayena, sujāto nāma khattiyo;
Mahābhogaṃ chaḍḍayitvā, pabbajiṃ isipabbajaṃ.

10. ‘‘Mayi pabbajite sante, uppajji lokanāyako;
Buddhoti saddaṃ sutvāna, pīti me upapajjatha.

11. ‘‘Dibbaṃ mandāravaṃ pupphaṃ, padumaṃ pārichattakaṃ;
Ubho hatthehi paggayha, dhunamāno upāgamiṃ.

12. ‘‘Cātuvaṇṇaparivutaṃ, tissaṃ lokagganāyakaṃ;
Tamahaṃ pupphaṃ gahetvā, matthake dhārayiṃ jinaṃ.

13. ‘‘Sopi maṃ buddho byākāsi, janamajjhe nisīdiya;
Dvenavute ito kappe, ayaṃ buddho bhavissati.

14. ‘‘Padhānaṃ padahitvāna…pe… hessāma sammukhā imaṃ.
15. ‘‘Tassāpi vacanaṃ sutvā, bhiyyo cittaṃ pasādayiṃ;
Uttariṃ vatamadhiṭṭhāsiṃ, dasapāramipūriyā’’ti.

Tattha **mayi pabbajite**ti mayi pabbajitabhāvaṃ upagate. ‘‘Mama pabbajitaṃ santa’’nti potthakesu likhanti, so pamādalekhoti veditabbo. **Upapajjathā**ti uppajjittha. **Ubho hatthehī**ti ubhehi hatthehi. **Paggayhā**ti gahetvāna. **Dhunamāno**ti vākacīrāni vidhunamānova. **Cātuvaṇṇaparivuta**nti catuparisaparivutaṃ, khattiyabrāhmaṇagahapatisamaṇaparivutanti attho. ‘‘Catuvaṇṇehi parivuta’’nti paṭhanti keci.

Tassa pana bhagavato khemaṃ nāma nagaraṃ ahosi. Janasandho nāma khattiyo pitā, padumā nāma janikā, brahmadevo ca udayo ca dve aggasāvakā, samaṅgo nāmupaṭṭhāko, phussā ca sudattā ca dve aggasāvikā, asanarukkho bodhi, sarīraṃ saṭṭhihatthubbedhaṃ ahosi, vassasatasahassaṃ āyu, subhaddā nāma aggamahesī, ānando nāma putto, turaṅgayānena nikkhami. Tena vuttaṃ –

16. ‘‘Khemakaṃ nāma nagaraṃ, janasandho nāma khattiyo;
Padumā nāma janikā, tissassa ca mahesino.

21. ‘‘Brahmadevo ca udayo ca, ahesuṃ aggasāvakā;
Samaṅgo nāmupaṭṭhāko, tissassa ca mahesino.

22. ‘‘Phussā ceva sudattā ca, ahesuṃ aggasāvikā;
Bodhi tassa bhagavato, asanoti pavuccati.

24. ‘‘So buddho saṭṭhiratano, ahu uccattane jino;
Anūpamo asadiso, himavā viya dissati.

25. ‘‘Tassāpi atulatejassa, āyu āsi anuttaro;
Vassasatasahassāni, loke aṭṭhāsi cakkhumā.

26. ‘‘Uttamaṃ pavaraṃ seṭṭhaṃ, anubhotvā mahāyasaṃ;
Jalitvā aggikkhandhova, nibbuto so sasāvako.

27. ‘‘Valāhakova anilena, sūriyena viya ussavo;
Andhakārova padīpena, nibbuto so sasāvako’’ti.

Tattha **uccattane**ti uccabhāvena. **Himavā viya dissatī**ti himavāva padissati. Ayameva vā pāṭho. Yathā yojanānaṃ satānucco himavā pañcapabbato sudūre ṭhitānampi uccabhāvena ca sommabhāvena ca atiramaṇīyo hutvā dissati, evaṃ bhagavāpi dissatīti attho. **Anuttaro**ti nātidīgho nātirasso. Āyu vassasatasahassanti attho. **Uttamaṃ pavaraṃ seṭṭha**nti aññamaññavevacanāni. **Ussavo**ti himabindu valāhakaussavaandhakārā viya anilasūriyadīpehi aniccatānilasūriyadīpehi upadduto parinibbuto sasāvako bhagavāti attho.

Tisso kira bhagavā sunandavatīnagare sunandārāme parinibbāyi. Sesamettha gāthāsu pākaṭamevāti.

Tissabuddhavaṃsavaṇṇanā niṭṭhitā.

Niṭṭhito sattarasamo buddhavaṃso.

20. Phussabuddhavaṃsavaṇṇanā

Tassa tissassa bhagavato aparabhāge anukkamena parihāyitvā puna vaḍḍhitvā aparimitāyukā hutvā anupubbena hāyitvā navutivassasahassāyukesu jātesu tasmiṃyeva kappe **phusso** nāma satthā loke uppajji. Sopi bhagavā pāramiyo pūretvā tusitapure nibbattitvā tato cavitvā kāsikanagare jayasenarañño aggamahesiyā sirimāya nāma deviyā kucchismiṃ paṭisandhiṃ gahetvā dasannaṃ māsānaṃ accayena sirimuyyāne mātukucchito nikkhami. So navavassasahassāni agāraṃ ajjhāvasi. Tassa kira garuḷapakkha-haṃsa-suvaṇṇabhārāti tayo pāsādā ahesuṃ. Kisāgotamippamukhāni tiṃsa itthisahassāni paccupaṭṭhitāni ahesuṃ.

So cattāri nimittāni disvā kisāgotamiyā anupame nāma putte uppanne alaṅkatagajavarakkhandhagato mahābhinikkhamanaṃ nikkhamitvā pabbaji. Taṃ pabbajitaṃ janakoṭi anupabbaji. So tehi parivuto cha māse padhānacariyaṃ caritvā tato gaṇaṃ pahāya sattāhaṃ ekacariyaṃ anubrūhayamāno vasitvā visākhapuṇṇamāya aññatare nagare aññatarassa seṭṭhino dhītāya sirivaḍḍhāya nāma dinnaṃ madhupāyāsaṃ paribhuñjitvā siṃsapāvane divāvihāraṃ vītināmetvā sāyanhasamaye sirivaḍḍhena nāma upāsakena dinnā aṭṭha tiṇamuṭṭhiyo gahetvā āmalakabodhiṃ upasaṅkamitvā samāraṃ mārabalaṃ vidhamitvā sabbaññutaññāṇaṃ patvā – ‘‘anekajātisaṃsāraṃ…pe… taṇhānaṃ khayamajjhagā’’ti udānaṃ udānetvā sattasattāhaṃ bodhisamīpeyeva vītināmetvā attanā saddhiṃ pabbajitānaṃ bhikkhūnaṃ koṭīnaṃ dhammapaṭivedhasamatthataṃ disvā ākāsena gantvā saṅkassanagare isipatane migadāye otaritvā tesaṃ majjhe dhammacakkaṃ pavattesi. Tadā koṭisatasahassānaṃ paṭhamo abhisamayo ahosi. Tena vuttaṃ –

1. ‘‘Tattheva maṇḍakappamhi, ahu satthā anuttaro;

Anūpamo asamasamo, phusso lokagganāyako.

2. ‘‘Sopi sabbaṃ tamaṃ hantvā, vijaṭetvā mahājaṭaṃ;
Sadevakaṃ tappayanto, abhivassi amatambunā.

3. ‘‘Dhammacakkaṃ pavattente, phusse nakkhattamaṅgale;
Koṭisatasahassānaṃ, paṭhamābhisamayo ahū’’ti.

Tattha **tattheva maṇḍakappamhī**ti yasmiṃ kappe dve buddhā uppajjanti, so ‘‘maṇḍakappo’’ti heṭṭhā vutto. **Vijaṭetvā**ti paṭivissajjetvā. **Mahājaṭa**nti ettha jaṭāti taṇhāyetaṃ adhivacanaṃ. Sā hi rūpādīsu ārammaṇesu heṭṭhupariyavasena punappunaṃ uppajjanato saṃsibbanato suttagumbajālapūvasaṅkhātā jaṭā viyāti jaṭāti vuttaṃ, taṃ mahājaṭaṃ. **Sadevaka**nti sadevakaṃ lokaṃ. **Abhivassī**ti pāvassi. **Amatambunā**ti amatasaṅkhātena dhammakathāsalilena tappayanto pāvassīti attho.

Yadā pana bārāṇasīnagare sirivaḍḍho nāma rājā mahantaṃ bhogakkhandhaṃ pahāya tāpasapabbajjaṃ pabbaji. Tena saha pabbajitānaṃ tāpasānaṃ navutisatasahassāni ahesuṃ. Tesaṃ bhagavā dhammaṃ desesi. Tadā navutiyā satasahassānaṃ dutiyābhisamayo ahosi. Yadā pana attano puttassa anupamakumārassa dhammaṃ desesi, tadā asītiyā satasahassānaṃ tatiyo abhisamayo ahosi. Tena vuttaṃ –

4. ‘‘Navutisatasahassānaṃ, dutiyābhisamayo ahu;
Asītisatasahassānaṃ, tatiyābhisamayo ahū’’ti.

Tato aparena samayena kaṇṇakujjanagare surakkhito rājaputto ca purohitaputto dhammasenakumāro ca phusse sammāsambuddhe attano nagaraṃ sampatte saṭṭhiyā purisasatasahassehi saddhiṃ paccuggantvā vanditvā nimantetvā sattāhaṃ mahādānaṃ datvā dasabalassa dhammakathaṃ sutvā bhagavati pasīditvā te saparivārā pabbajitvā arahattaṃ pāpuṇiṃsu. Tesaṃ saṭṭhiyā bhikkhusatasahassānaṃ majjhe bhagavā pātimokkhaṃ uddisi, so paṭhamo sannipāto ahosi. Puna kāsinagare jayasenarañño saṭṭhimattānaṃ ñātīnaṃ samāgame buddhavaṃsaṃ desesi, taṃ sutvā paññāsasatasahassāni ehibhikkhupabbajjāya pabbajitvā arahattaṃ pāpuṇiṃsu. Tesaṃ majjhagato bhagavā pātimokkhaṃ uddisi, so dutiyo sannipāto ahosi. Puna mahāmaṅgalasamāgame maṅgalakathaṃ sutvā cattālīsapurisasatasahassāni pabbajitvā arahattaṃ pāpuṇiṃsu. Tesaṃ majjhagato sugato pātimokkhaṃ uddisi, so tatiyo sannipāto ahosi. Tena vuttaṃ –

5. ‘‘Sannipātā tayo āsuṃ, phussassapi mahesino;
Khīṇāsavānaṃ vimalānaṃ, santacittāna tādinaṃ.

6. ‘‘Saṭṭhisatasahassānaṃ, paṭhamo āsi samāgamo;
Paññāsasatasahassānaṃ, dutiyo āsi samāgamo.

7. ‘‘Cattālīsasatasahassānaṃ, tatiyo āsi samāgamo;
Anupādā vimuttānaṃ, vocchinnapaṭisandhina’’nti.

Tadā amhākaṃ bodhisatto arindamanagare vijitāvī nāma khattiyo hutvā tassa dhammaṃ sutvā bhagavati pasīditvā tassa mahādānaṃ datvā mahārajjaṃ pahāya bhagavato santike pabbajitvā tīṇi piṭakāni uggahetvā tepiṭakadharo mahājanassa dhammakathaṃ kathesi, sīlapāramiñca pūresi. Sopi naṃ ‘‘buddho bhavissatī’’ti byākāsi. Tena vuttaṃ –

8. ‘‘Ahaṃ tena samayena, vijitāvī nāma khattiyo;
Chaḍḍayitvā mahārajjaṃ, pabbajiṃ tassa santike.

9. ‘‘Sopi maṃ buddho byākāsi, phusso lokagganāyako;
Dvenavute ito kappe, ayaṃ buddho bhavissati.

10. ‘‘Padhānaṃ padahitvāna…pe… dasapāramipūriyā.
12. ‘‘Suttantaṃ vinayañcāpi, navaṅgaṃ satthusāsanaṃ;
Sabbaṃ pariyāpuṇitvā, sobhayiṃ jinasāsanaṃ.

13. ‘‘Tatthappamatto viharanto, brahmaṃ bhāvetva bhāvanaṃ;
Abhiññāpāramiṃ gantvā, brahmalokamagañchaha’’nti.

Tassa pana bhagavato kāsikaṃ nāma nagaraṃ ahosi. Jayaseno nāma rājā pitā, sirimā nāma mātā, surakkhito ca dhammaseno ca dve aggasāvakā, sabhiyo nāmupaṭṭhāko, cālā ca upacālā ca dve aggasāvikā, āmalakarukkho bodhi, sarīraṃ aṭṭhapaṇṇāsahatthubbedhaṃ ahosi, āyu navutivassasahassāni, kisāgotamī nāma aggamahesī, anupamo nāmassa putto, hatthiyānena nikkhami. Tena vuttaṃ –

14. ‘‘Kāsikaṃ nāma nagaraṃ, jayaseno nāma khattiyo;
Sirimā nāma janikā, phussassāpi mahesino…pe. …;
Bodhi tassa bhagavato, āmaṇḍoti pavuccati…pe….

22. ‘‘Aṭṭhapaṇṇāsaratanaṃ, sopi accuggato muni;
Sobhate sataraṃsīva, uḷurājāva pūrito.

23. ‘‘Navutivassasahassāni, āyu vijjati tāvade;
Tāvatā tiṭṭhamāno so, tāresi janataṃ bahuṃ.

24. ‘‘Ovaditvā bahū satte, santāretvā bahū jane;
Sopi satthā atulayaso, nibbuto so sasāvako’’ti.

Tattha **āmaṇḍo**ti āmalakarukkho. **Ovaditvā**ti ovādaṃ datvā, anusāsitvāti attho. **Sopi satthā atulayaso**ti sopi satthā amitayasoti attho. ‘‘So jahitvā amitayaso’’tipi pāṭho, tassa so sabbameva vuttappakāraṃ visesaṃ hitvāti attho.

Phusso kira sammāsambuddho kusinārāyaṃ senārāme parinibbāyi. Dhātuyo kirassa vitthārikā ahesuṃ. Sesagāthāsu sabbattha pākaṭamevāti.

Phussabuddhavaṃsavaṇṇanā niṭṭhitā.

Niṭṭhito aṭṭhārasamo buddhavaṃso.

21. Vipassībuddhavaṃsavaṇṇanā

Phussassa buddhassa aparabhāge sāntarakappe tasmiñca kappe vītivatte ito ekanavutikappe vijitasabbakappo parahitaniratasaṅkappo sabbattha vipassī **vipassī** nāma satthā loke udapādi. So pāramiyo pūretvā anekaratanamaṇivisarasamujjotitabhavane tusitabhavane nibbattitvā tato cavitvā bandhumatīnagare anekabandhumato bandhumato rañño bandhumatiyā nāma aggamahesiyā kucchismiṃ paṭisandhiṃ aggahesi. So dasannaṃ māsānaṃ accayena kheme migadāye mātudarato asitanīradarājito puṇṇacando viya nikkhami. Nāmaggahaṇadivase panassa lakkhaṇapāṭhakā ñātakā ca divā ca rattiñca antarantarā nimmisasañjanitandhakāravirahena visuddhaṃ passanti, vivaṭehi vā akkhīhi passatīti ‘‘vipassī’’ti nāmamakaṃsu. ‘‘Viceyya viceyya passatīti vipassī’’ti vadanti. So aṭṭhavassasahassāni agāraṃ ajjhāvasi. Nanda-sunanda-sirimānāmakā tayo cassa pāsādā ahesuṃ.

Sudassanādevippamukhānaṃ itthīnaṃ satasahassaṃ vīsati ca sahassāni ahesuṃ. ‘‘Sutanū’’tipi sudassanā vuccati. So aṭṭhavassasahassānaṃ accayena cattāri nimittāni disvā sutanudeviyā samavaṭṭakkhandhe nāma tanaye jāte ājaññarathena mahābhinikkhamanaṃ nikkhamitvā pabbaji. Taṃ purisānaṃ caturāsītisatasahassāni anupabbajiṃsu. So tehi parivuto mahāpuriso aṭṭhamāsaṃ padhānacariyaṃ caritvā visākhapuṇṇamāya sudassanaseṭṭhidhītāya dinnaṃ madhupāyāsaṃ paribhuñjitvā kusumasamalaṅkate sālavane divāvihāraṃ katvā sujātena nāma yavapālakena dinnā aṭṭha tiṇamuṭṭhiyo gahetvā pāṭalibodhiṃ samalaṅkataṃ disvā dakkhiṇadisābhāgena taṃ upāgami.

Tassā pana pāṭaliyā samavaṭṭakkhandho taṃ divasaṃ paṇṇāsaratano hutvā abbhuggato sākhā paṇṇāsaratanā ubbedhena ratanasataṃ ahosi. Taṃdivasameva sā pāṭalī kaṇṇikābaddhehi viya pupphehi paramasurabhigandhehi mūlato paṭṭhāya sabbasañchannā ahosi. Dibbagandho vāyati, na kevalaṃ tadā ayameva pupphito, dasasahassi cakkavāḷesu sabbe pāṭaliyo pupphitāva. Na kevalaṃ pāṭaliyova, dasasahassicakkavāḷesu sabbarukkhagumbalatāyopi pupphiṃsu. Mahāsamuddopi pañcavaṇṇehi padumehi kuvalayuppalakumudehi sañchanno sītalamadhurasalilo ahosi. Sabbampi ca dasasahassi cakkavāḷabbhantaraṃ dhajamālākulaṃ ahosi. Tattha tattha paṭimālāgulavippakiṇṇaṃ nānāsurabhikusumasajjitadharaṇītalaṃ dhūpacuṇṇandhakāraṃ ahosi. Taṃ upagantvā tepaṇṇāsahatthavitthataṃ tiṇasantharaṃ santharitvā caturaṅgasamannāgataṃ vīriyaṃ adhiṭṭhāya – ‘‘yāva buddho na homi, tāva ito na uṭṭhahāmī’’ti paṭiññaṃ katvā nisīdi. Evaṃ nisīditvā samāraṃ mārabalaṃ vidhamitvā maggānukkamena cattāri maggañāṇāni maggānantaraṃ cattāri phalañāṇāni catasso paṭisambhidā catuyoniparicchedakañāṇaṃ pañcagatiparicchedakañāṇaṃ catuvesārajjañāṇāni cha asādhāraṇañāṇāni ca sakale ca buddhaguṇe hatthagate katvā paripuṇṇasaṅkappo bodhipallaṅke nisinnova –

> ‘‘Anekajātisaṃsāraṃ…pe… taṇhānaṃ khayamajjhagā. (dha. pa. 153-154);
>
> ‘‘Ayoghanahatasseva, jalato jātavedaso;
> Anupubbūpasantassa, yathā na ñāyate gati.
>
> ‘‘Evaṃ sammā vimuttānaṃ, kāmabandhoghatārinaṃ;
> Paññāpetuṃ gatī natthi, pattānaṃ acalaṃ sukha’’nti. (udā. 80) –

Evaṃ udānaṃ udānetvā bodhisamīpeyeva sattasattāhaṃ vītināmetvā brahmāyācanaṃ sampaṭicchitvā attano vemātikassa bhātikassa khaṇḍakumārassa ca purohitaputtassa tissakumārassa ca upanissayasampattiṃ oloketvā ākāsena gantvā kheme migadāye otaritvā ubhopi te uyyānapālena pakkosāpetvā tesaṃ parivārānaṃ majjhe dhammacakkaṃ pavattesi. Tadā aparimitānaṃ devatānaṃ dhammābhisamayo ahosi. Tena vuttaṃ –

1. ‘‘Phussassa ca aparena, sambuddho dvipaduttamo;
Vipassī nāma nāmena, loke uppajji cakkhumā.

2. ‘‘Avijjaṃ sabbaṃ padāletvā, patto sambodhimuttamaṃ;
Dhammacakkaṃ pavattetuṃ, pakkāmi bandhumatīpuraṃ.

3. ‘‘Dhammacakkaṃ pavattetvā, ubho bodhesi nāyako;
Gaṇanāya na vattabbo, paṭhamābhisamayo ahū’’ti.

Tattha **padāletvā**ti bhinditvā, avijjandhakāraṃ bhinditvāti attho. ‘‘Vattetvā cakkamārāme’’tipi pāṭho, tassa **ārāme**ti kheme migadāyeti attho. **Ubho bodhesī**ti attano kaniṭṭhabhātikaṃ khaṇḍaṃ rājaputtaṃ tissañca purohitaputtanti ubho bodhesi. **Gaṇanāya na vattabbo**ti devatānaṃ abhisamayavasena gaṇanaparicchedo natthīti attho.

Athāparena samayena khaṇḍaṃ rājaputtaṃ tissañca purohitaputtaṃ anupabbajitāni caturāsītibhikkhusahassāni dhammāmataṃ pāyesi. So dutiyo abhisamayo ahosi. Tena vuttaṃ –

4. ‘‘Punāparaṃ amitayaso, tattha saccaṃ pakāsayi;
Caturāsītisahassānaṃ, dutiyābhisamayo ahū’’ti.

Tattha **tatthā**ti kheme migadāyeti attho. ‘‘Caturāsītisahassāni, sambuddhamanupabbaju’’nti ettha ete pana caturāsītisahassasaṅkhātā purisā vipassissa kumārassa upaṭṭhākapurisāyeva. Te pātova vipassikumārassa upaṭṭhānaṃ āgantvā kumāramadisvā pātarāsatthāya gantvā bhuttapātarāsā ‘‘kuhiṃ kumāro’’ti pucchitvā tato ‘‘uyyānabhūmiṃ gato’’ti sutvā ‘‘tattheva naṃ dakkhissāmā’’ti nikkhantā nivattamānaṃ tassa sārathiṃ disvā ‘‘kumāro pabbajito’’ti sutvā sutaṭṭhāneyeva sabbābharaṇāni muñcitvā antarāpaṇato kāsāyāni vatthāni āharāpetvā kesamassuṃ ohāretvā pabbajiṃsu. Pabbajitvā ca te gantvā mahāpurisaṃ parivārayiṃsu.

Tato vipassī bodhisatto ‘‘padhānacariyaṃ caranto ākiṇṇo viharāmi, na kho panametaṃ pātirūpaṃ yatheva maṃ ime gihibhūtā pubbe parivāretvā caranti, idānipi tatheva kiṃ iminā gaṇenā’’ti gaṇasaṅgaṇikāya ukkaṇṭhitvā ‘‘ajjeva gacchāmī’’ti cintetvā puna – ‘‘ajja avelā, sace panāhaṃ ajja gamissāmi, sabbepime jānissanti, sveva gamissāmī’’ti cintesi. Taṃdivasañca uruvelagāmasadise ekasmiṃ gāme gāmavāsino manussā svātanāya saddhiṃ parisāya mahāpurisaṃ nimantayiṃsu. Te tesaṃ caturāsītisahassānaṃ mahāpurisassa ca pāyāsameva paṭiyādayiṃsu. Atha vipassī mahāpuriso punadivase visākhapuṇṇamāya tasmiṃ gāme tehi pabbajitajanehi saddhiṃ bhattakiccaṃ katvā vasanaṭṭhānameva agamāsi. Tatra te pabbajitā mahāpurisassa vattaṃ dassetvā attano attano rattiṭṭhānadivāṭṭhānāni pavisiṃsu.

Bodhisattopi paṇṇasālaṃ pavisitvā nisinno cintesi – ‘‘ayaṃ kālo nikkhamitu’’nti nikkhamitvā paṇṇasāladvāraṃ pidahitvā bodhimaṇḍābhimukho pāyāsi. Te kira pabbajitā sāyaṃ bodhisattassa upaṭṭhānaṃ gantvā paṇṇasālaṃ parivāretvā nisinnā – ‘‘ativikālo jāto upadhārethā’’ti vatvā paṇṇasāladvāraṃ vivaritvā taṃ apassantāpi ‘‘kuhiṃ nu gato mahāpuriso’’ti nānubandhiṃsu. ‘‘Gaṇavāse nibbinno eko viharitukāmo maññe mahāpuriso buddhabhūtaṃyeva taṃ passissāmā’’ti antojambudīpābhimukhā cārikaṃ pakkamiṃsu. Atha te – ‘‘vipassinā kira buddhattaṃ patvā dhammacakkaṃ pavattita’’nti sutvā anukkamena sabbe te pabbajitā bandhumatiyā rājadhāniyā kheme migadāye sannipatiṃsu. Tato tesaṃ bhagavā dhammaṃ desesi, tadā caturāsītiyā bhikkhusahassānaṃ dhammābhisamayo ahosi. So tatiyo abhisamayo ahosi. Tena vuttaṃ –

5. ‘‘Caturāsītisahassāni, sambuddhaṃ anupabbajuṃ;
Tesamārāmapattānaṃ, dhammaṃ desesi cakkhumā.

6. ‘‘Sabbākārena bhāsato, sutvā upanisādino;
Tepi dhammavaraṃ gantvā, tatiyābhisamayo ahū’’ti.

Tattha **caturāsītisahassāni, sambuddhaṃ anupabbaju**nti ettha anunā yogato sambuddhanti upayogavacanaṃ katanti veditabbaṃ, sambuddhassa pacchā pabbajiṃsūti attho. Lakkhaṇaṃ saddasatthato gahetabbaṃ. ‘‘Tattha ārāmapattāna’’ntipi pāṭho. **Bhāsato**ti vadato. **Upanisādino**ti gantvā upanissāya dhammadānaṃ dadatoti attho. **Tepī**ti te caturāsītisahassasaṅkhātā pabbajitā vipassissa upaṭṭhākabhūtā. **Gantvā**ti tassa dhammaṃ ñatvā. Evaṃ tesaṃ tatiyo abhisamayo ahosi. Kheme migadāye vipassīsammāsambuddhaṃ dve ca aggasāvake anupabbajitānaṃ bhikkhūnaṃ aṭṭhasaṭṭhisatasahassānaṃ majjhe nisinno vipassī bhagavā –

‘‘Khantīparamaṃ tapo titikkhā, nibbānaṃ paramaṃ vadanti buddhā;
Na hi pabbajito parūpaghātī, na samaṇo hoti paraṃ viheṭhayanto.

‘‘Sabbapāpassa akaraṇaṃ, kusalassa upasampadā;
Sacittapariyodapanaṃ, etaṃ buddhāna sāsanaṃ.

‘‘Anūpavādo anūpaghāto, pātimokkhe ca saṃvaro;
Mattaññutā ca bhattasmiṃ, pantañca sayanāsanaṃ;
Adhicitte ca āyogo, etaṃ buddhāna sāsana’’nti. (dī. ni. 2.90; dha. pa. 183, 184, 185) –

Imaṃ pātimokkhaṃ uddisi. Imā pana sabbabuddhānaṃ pātimokkhuddesagāthāyo hontīti veditabbaṃ. So paṭhamo sannipāto ahosi. Puna yamakapāṭihāriyaṃ disvā pabbajitānaṃ bhikkhūnaṃ satasahassānaṃ dutiyo sannipāto ahosi. Yadā pana vipassissa vemātikā tayo bhātaro paccantaṃ vūpasametvā bhagavato upaṭṭhānakiriyāya laddhavarā hutvā attano nagaraṃ netvā upaṭṭhahantā tassa dhammaṃ sutvā pabbajiṃsu. Tesaṃ asītisatasahassānaṃ majjhe nisīditvā bhagavā kheme migadāye pātimokkhaṃ uddisi, so tatiyo sannipāto ahosi. Tena vuttaṃ –

7. ‘‘Sannipātā tayo āsuṃ, vipassissa mahesino;
Khīṇāsavānaṃ vimalānaṃ, santacittāna tādinaṃ.

8. ‘‘Aṭṭhasaṭṭhisatasahassānaṃ, paṭhamo āsi samāgamo;
Bhikkhusatasahassānaṃ, dutiyo āsi samāgamo.

9. ‘‘Asītibhikkhusahassānaṃ, tatiyo āsi samāgamo;
Tattha bhikkhugaṇamajjhe, sambuddho atirocatī’’ti.

Tattha **aṭṭhasaṭṭhisatasahassāna**nti aṭṭhasaṭṭhisahassādhikānaṃ satasahassabhikkhūnanti attho. **Tatthā**ti tattha kheme migadāye. **Bhikkhugaṇamajjhe**ti bhikkhugaṇassa majjhe. ‘‘Tassa bhikkhugaṇamajjhe’’tipi pāṭho, tassa bhikkhugaṇassa majjheti attho.

Tadā amhākaṃ bodhisatto mahiddhiko mahānubhāvo atulo nāma nāgarājā hutvā anekanāgakoṭisatasahassaparivāro hutvā saparivārassa dasabalassa asamabalasīlassa karuṇāsītalahadayassa sakkārakaraṇatthaṃ sattaratanamayaṃ candamaṇḍalasaṅkāsaṃ daṭṭhabbasāramaṇḍaṃ maṇḍapaṃ kāretvā tattha nisīdāpetvā sattāhaṃ dibbavibhavānurūpaṃ mahādānaṃ datvā sattaratanakhacitaṃ mahārahaṃ suvaṇṇamayaṃ nānāmaṇijutivisarasamujjalaṃ pīṭhaṃ bhagavato adāsi. Tadā naṃ pīṭhānumodanāvasāne ‘‘ito ayaṃ ekanavutikappe buddho bhavissatī’’ti byākāsi. Tena vuttaṃ –

10. ‘‘Ahaṃ tena samayena, nāgarājā mahiddhiko;
Atulo nāma nāmena, puññavanto jutindharo.

11. ‘‘Nekānaṃ nāgakoṭīnaṃ, parivāretvānahaṃ tadā;
Vajjanto dibbaturiyehi, lokajeṭṭhaṃ upāgamiṃ.

12. ‘‘Upasaṅkamitvā sambuddhaṃ, vipassiṃ lokanāyakaṃ;
Maṇimuttaratanakhacitaṃ, sabbābharaṇabhūsitaṃ;
Nimantetvā dhammarājassa, suvaṇṇapīṭhamadāsahaṃ.

13. ‘‘Sopi maṃ buddho byākāsi, saṅghamajjhe nisīdiya;
Ekanavutito kappe, ayaṃ buddho bhavissati.

14. ‘‘Ahu kapilavhayā rammā, nikkhamitvā tathāgato;
Padhānaṃ padahitvāna, katvā dukkarakārikaṃ.

15. ‘‘Ajapālarukkhamūlasmiṃ, nisīditvā tathāgato;
Tattha pāyāsaṃ paggayha, nerañjaramupehiti.

16. ‘‘Nerañjarāya tīramhi, pāyāsaṃ ada so jino;
Paṭiyattavaramaggena, bodhimūlamupehiti.

17. ‘‘Tato padakkhiṇaṃ katvā, bodhimaṇḍaṃ anuttaro;
Assatthamūle sambodhiṃ, bujjhissati mahāyaso.

18. ‘‘Imassa janikā mātā, māyā nāma bhavissati;
Pitā suddhodano nāma, ayaṃ hessati gotamo.

19. ‘‘Anāsavā vītarāgā, santacittā samāhitā;
Kolito upatisso ca, aggā hessanti sāvakā;
Ānando nāmupaṭṭhāko, upaṭṭhissatimaṃ jinaṃ.

20. ‘‘Khemā uppalavaṇṇā ca, aggā hessanti sāvikā;
Anāsavā vītarāgā, santacittā samāhitā;
Bodhi tassa bhagavato, assatthoti pavuccati…pe….

23. ‘‘Tassāhaṃ vacanaṃ sutvā, bhiyyo cittaṃ pasādayiṃ;
Uttariṃ vatamadhiṭṭhāsiṃ, dasapāramipūriyā’’ti.

Tattha **puññavanto**ti puññavā, samupacitapuññasañcayoti attho. **Jutindharo**ti pabhāyutto. **Nekānaṃ nāgakoṭīna**nti anekāhi nāgakoṭīhi, karaṇatthe sāmivacanaṃ daṭṭhabbaṃ. **Parivāretvānā**ti bhagavantaṃ parivāretvā. **Aha**nti attānaṃ niddisati. **Vajjanto**ti vādento tāḷento. **Maṇimuttaratanakhacita**nti maṇimuttādīhi vividhehi ratanehi khacitanti attho. **Sabbābharaṇabhūsita**nti sabbābharaṇehi vāḷarūpādīhi ratanamayehi maṇḍitanti attho. **Suvaṇṇapīṭha**nti suvaṇṇamayaṃ pīṭhaṃ. **Adāsaha**nti adāsiṃ ahaṃ.

Tassa pana vipassissa bhagavato bandhumatī nāma nagaraṃ ahosi. Bandhumā nāma rājā pitā, bandhumatī nāma mātā, khaṇḍo ca tisso ca dve aggasāvakā, asoko nāmupaṭṭhāko, candā ca candamittā ca dve aggasāvikā, pāṭalirukkho bodhi, sarīraṃ asītihatthubbedhaṃ ahosi, sarīrappabhā sabbakālaṃ satta yojanāni pharitvā aṭṭhāsi asītivassasahassāni āyu, sutanu nāmassa aggamahesī, samavaṭṭakkhandho nāmassa putto, ājaññarathena nikkhami. Tena vuttaṃ –

24. ‘‘Nagaraṃ bandhumatī nāma, bandhumā nāma khattiyo;
Mātā bandhumatī nāma, vipassissa mahesino.

29. ‘‘Khaṇḍo ca tissanāmo ca, ahesuṃ aggasāvakā;
Asoko nāmupaṭṭhāko, vipassissa mahesino.

30. ‘‘Candā ca candamittā ca, ahesuṃ aggasāvikā;
Bodhi tassa bhagavato, pāṭalīti pavuccati.

32. ‘‘Asītihatthamubbedho, vipassī lokanāyako;
Pabhā niddhāvatī tassa, samantā sattayojane.

33. ‘‘Asītivassasahassāni, āyu buddhassa tāvade;
Tāvatā tiṭṭhamāno so, tāresi janataṃ bahuṃ.

34. ‘‘Bahudevamanussānaṃ, bandhanā parimocayi;
Maggāmaggañca ācikkhi, avasesaputhujjane.

35. ‘‘Ālokaṃ dassayitvāna, desetvā amataṃ padaṃ;
Jalitvā aggikkhandhova, nibbuto so sasāvako.

36. ‘‘Iddhivaraṃ puññavaraṃ, lakkhaṇañca kusumitaṃ;
Sabbaṃ tamantarahitaṃ, nanu rittā sabbasaṅkhārā’’ti.

Tattha **bandhanā**ti devamanusse kāmarāgasaṃyojanādibandhanā mocesi, vikāsesīti attho. **Maggāmaggañca ācikkhī**ti ‘‘amatādhigamāya ayaṃ maggo ucchedasassatadiṭṭhivirahitā majjhimā paṭipadā maggo kāyakilamathādiko nāyaṃ maggo’’ti sesaputhujjane ācikkhīti attho. **Ālokaṃ dassayitvānā**ti maggañāṇālokaṃ vipassanāñāṇālokañca dassayitvā. **Lakkhaṇañca kusumita**nti cittalakkhaṇādīhi phullitaṃ maṇḍitaṃ bhagavato sarīranti attho. Sesaṃ sabbattha gāthāsu uttānamevāti.

Vipassībuddhavaṃsavaṇṇanā niṭṭhitā.

Niṭṭhito ekūnavīsatimo buddhavaṃso.

22. Sikhībuddhavaṃsavaṇṇanā

Vipassissa aparabhāge antarahite ca tasmiṃ kappe tato paraṃ ekūnasaṭṭhiyā kappesu buddhā loke na uppajjiṃsu. Apagatabuddhāloko ahosi. Kilesadevaputtamārānaṃ ekarajjaṃ apagatakaṇṭakaṃ ahosi. Ito pana ekattiṃsakappe siniddhasukkhasāradārupacito pahūtasappisitto nidhūmo sikhī viya **sikhī** ca **vessabhū** cāti dve sammāsambuddhā loke uppajjiṃsu. Tattha **sikhī** pana bhagavā pāramiyo pūretvā tusitapure nibbattitvā tato cavitvā kusalakaraṇavatī aruṇavatīnagare paramaguṇavato aruṇavato nāma rañño aggamahesiyā rattakanakapaṭibimbarucirappabhāya pabhāvatiyā nāma deviyā kucchismiṃ paṭisandhiṃ gahetvā dasa māse vītināmetvā nisabhuyyāne mātukucchito nikkhami. Nemittikā panassa nāmaṃ karontā uṇhīsassa sikhā viya uggatattā ‘‘sikhī’’ti nāmamakaṃsu. So sattavassasahassāni agāraṃ ajjhāvasi. Sucandakasirīgiriyasanārivasabha nāmakā tayo pāsādā ahesuṃ. Sabbakāmādevippamukhāni catuvīsati itthisahassāni paccupaṭṭhitāni ahesuṃ.

So cattāri nimittāni disvā sabbakāmādeviyā guṇagaṇātule atule nāma putte uppanne hatthiyānena hatthikkhandhavaragato mahābhinikkhamanaṃ nikkhamitvā pabbaji. Taṃ sattatipurisasatasahassāni anupabbajiṃsu. So tehi parivuto aṭṭhamāsaṃ padhānacariyaṃ caritvā visākhapuṇṇamāya gaṇasaṅgaṇikaṃ pahāya sudassananigame piyadassīseṭṭhino dhītuyā dinnaṃ madhupāyāsaṃ paribhuñjitvā taruṇakhadiravane divāvihāraṃ vītināmetvā anomadassinā nāma tāpasena dinnā aṭṭha kusatiṇamuṭṭhiyo gahetvā puṇḍarīkabodhiṃ upasaṅkami. Tassā kira puṇḍarīkabodhiyāpi pāṭaliyā pamāṇameva pamāṇaṃ ahosi. Taṃdivasameva so paṇṇāsaratanakkhandho hutvā abbhuggato, sākhāpissa paṇṇāsaratanamattāva. So dibbehi gandhehi pupphehi sañchanno ahosi. Na kevalaṃ puppheheva, phalehipi sañchanno ahosi. Tassa ekapassato taruṇāni phalāni ekato majjhimāni ekato nātipakkāni ekato pakkhittadibbojāni viya surasāni vaṇṇagandharasasampannāni tato tato olambanti. Yathā ca so, evaṃ dasasahassicakkavāḷesu pupphūpagā rukkhā pupphehi phalūpagā rukkhā phalehi paṭimaṇḍitā ahesuṃ.

So tattha catuvīsatihatthavitthataṃ tiṇasantharaṃ santharitvā pallaṅkaṃ ābhujitvā caturaṅgavīriyaṃ adhiṭṭhāya nisīdi. Evaṃ nisīditvā chattiṃsa yojanavitthataṃ samāraṃ mārabalaṃ vidhamitvā sambodhiṃ pāpuṇitvā – ‘‘anekajātisaṃsāraṃ…pe… taṇhānaṃ khayamajjhagā’’ti udānaṃ udānetvā bodhisamīpeyeva sattasattāhaṃ vītināmetvā brahmāyācanaṃ sampaṭicchitvā attanā saha pabbajitānaṃ sattatiyā bhikkhusatasahassānaṃ upanissayasampattiṃ disvā surapathena gantvā vividhāvaraṇavatiyā aruṇavatiyā rājadhāniyā samīpe migājinuyyāne otaritvā tehi munigaṇehi parivuto tesaṃ majjhe dhammacakkaṃ pavattesi. Tadā koṭisatasahassānaṃ paṭhamo abhisamayo ahosi. Tena vuttaṃ –

1. ‘‘Vipassissa aparena, sambuddho dvipaduttamo;
Sikhivhayo āsi jino, asamo appaṭipuggalo.

2. ‘‘Mārasenaṃ pamadditvā, patto sambodhimuttamaṃ;
Dhammacakkaṃ pavattesi, anukampāya pāṇinaṃ.

3. ‘‘Dhammacakkaṃ pavattente, sikhimhi jinapuṅgave;
Koṭisatasahassānaṃ, paṭhamābhisamayo ahū’’ti.

Punapi aruṇavatiyā rājadhāniyā samīpeyeva abhibhūrājaputtassa ca sambhavarājaputtassa cāti dvinnaṃ saparivārānaṃ dhammaṃ desetvā navutikoṭisahassāni dhammāmataṃ pāyesi. So dutiyo abhisamayo ahosi. Tena vuttaṃ –

4. ‘‘Aparampi dhammaṃ desente, gaṇaseṭṭhe naruttame;
Navuttikoṭisahassānaṃ, dutiyābhisamayo ahū’’ti.

Yadā pana sūriyavatīnagaradvāre campakarukkhamūle titthiyamadamānabhañjanatthaṃ sabbajanabandhanamokkhatthañca yamakapāṭihāriyaṃ karonto bhagavā dhammaṃ desesi, tadā asītikoṭisahassānaṃ tatiyo abhisamayo ahosi. Tena vuttaṃ –

5. ‘‘Yamakapāṭihāriyañca, dassayante sadevake;
Asītikoṭisahassānaṃ, tatiyābhisamayo ahū’’ti.

Abhibhunā ca sambhavena ca rājaputtena saddhiṃ pabbajitānaṃ arahantānaṃ satasahassānaṃ majjhe nisīditvā pātimokkhaṃ uddisi, so paṭhamo sannipāto ahosi, aruṇavatīnagare ñātisamāgame pabbajitānaṃ asītiyā bhikkhusahassānaṃ majjhe nisīditvā pātimokkhaṃ uddisi, so dutiyo sannipāto ahosi. Dhanañjayanagare dhanapālakanāgavinayanasamaye pabbajitānaṃ sattatiyā bhikkhusahassānaṃ majjhe bhagavā pātimokkhaṃ uddisi, so tatiyo sannipāto ahosi. Tena vuttaṃ –

6. ‘‘Sannipātā tayo āsuṃ, sikhissāpi mahesino;
Khīṇāsavānaṃ vimalānaṃ, santacittāna tādinaṃ.

7. ‘‘Bhikkhusatasahassānaṃ, paṭhamo āsi samāgamo;
Asītibhikkhusahassānaṃ, dutiyo āsi samāgamo.

8. ‘‘Sattatibhikkhusahassānaṃ, tatiyo āsi samāgamo;
Anupalitto padumaṃva, toyamhi sampavaḍḍhita’’nti.

Tattha **anupalitto padumaṃvā**ti toye jātaṃ toyeva vaḍḍhitaṃ padumaṃ viya toyena anupalittaṃ, sopi bhikkhusannipāto loke jātopi lokadhammehi anupalitto ahosīti attho.

Tadā kira amhākaṃ bodhisatto katthaci asaṃsaṭṭho paribhuttanagare arindamo nāma rājā hutvā sikhimhi satthari paribhuttanagaramanuppatte saparivāro rājā bhagavato paccuggantvā pasādavaḍḍhitahadayanayanasoto dasabalassa amalacaraṇakamalayugaḷesu saparivāro sirasā abhivanditvā dasabalaṃ nimantetvā sattāhaṃ issariyakulavibhavasaddhānurūpaṃ mahādānaṃ datvā dussabhaṇḍāgāradvārāni vivarāpetvā buddhappamukhassa bhikkhusaṅghassa mahagghāni vatthāni adāsi. Attano ca balarūpalakkhaṇajavasampannahemajālamālāsamalaṅkataṃ navakanakaruciradaṇḍakosacāmarayugavirājitaṃ vipulamudukaṇṇaṃ candarājivirājitavadanasobhaṃ erāvaṇavāraṇamiva arivāraṇaṃ varavāraṇaṃ datvā vāraṇappamāṇameva katvā kappiyabhaṇḍañca adāsi. Sopi naṃ satthā – ‘‘ito ekattiṃsakappe buddho bhavissatī’’ti byākāsi. Tena vuttaṃ –

9. ‘‘Ahaṃ tena samayena, arindamo nāma khattiyo;
Sambuddhappamukhaṃ saṅghaṃ, annapānena tappayiṃ.

10. ‘‘Bahuṃ dussavaraṃ datvā, dussakoṭiṃ anappakaṃ;
Alaṅkataṃ hatthiyānaṃ, sambuddhassa adāsahaṃ.

11. ‘‘Hatthiyānaṃ nimminitvā, kappiyaṃ upanāmayiṃ;
Pūrayiṃ mānasaṃ mayhaṃ, niccaṃ daḷhamupaṭṭhitaṃ.

12. ‘‘Sopi maṃ buddho byākāsi, sikhī lokagganāyako;
Ekattiṃse ito kappe, ayaṃ buddho bhavissati.

13. ‘‘Ahu kapilavhayā rammā…pe… hessāma sammukhā imaṃ.
14. ‘‘Tassāhaṃ vacanaṃ sutvā, bhiyyo cittaṃ pasādayiṃ;
Uttariṃ vatamadhiṭṭhāsiṃ, dasapāramipūriyā’’ti.

Tattha **nimminitvā**ti tassa hatthino pamāṇena tulayitvā. **Kappiya**nti kappiyabhaṇḍaṃ, bhikkhūnaṃ yaṃ bhaṇḍaṃ kappati gahetuṃ, taṃ kappiyabhaṇḍaṃ nāma. **Pūrayiṃ mānasaṃ mayha**nti mama cittaṃ dānapītiyā pūrayiṃ, mayhaṃ hāsuppādanasamatthaṃ akāsinti attho. **Niccaṃ daḷhamupaṭṭhita**nti niccakālaṃ dānaṃ dassāmī’’ti dānavasena daḷhaṃ upaṭṭhitaṃ cittanti attho.

Tassa pana bhagavato nagaraṃ aruṇavatī nāma ahosi. Aruṇavā nāma rājā pitā, pabhāvatī nāma mātā, abhibhū ca sambhavo ca dve aggasāvakā, khemaṅkaro nāmupaṭṭhāko, sakhilā ca madumā ca dve aggasāvikā, puṇḍarīkarukkho bodhi, sarīrañcassa sattatihatthubbedhaṃ ahosi. Sarīrappabhā niccakālaṃ yojanattayaṃ pharitvā aṭṭhāsi. Sattativassasahassāni āyu, sabbakāmā nāmassa aggamahesī, atulo nāmassa putto, hatthiyānena nikkhami. Tena vuttaṃ –

15. ‘‘Nagaraṃ aruṇavatī nāma, aruṇo nāma khattiyo;
Pabhāvatī nāma janikā, sikhissāpi mahesino.

20. ‘‘Abhibhū sambhavo ceva, ahesuṃ aggasāvakā;
Khemaṅkaro nāmupaṭṭhāko, sikhissāpi mahesino.

21. ‘‘Sakhilā ca padumā ca, ahesuṃ aggasāvikā;
Bodhi tassa bhagavato, puṇḍarīkoti vuccati.

22. ‘‘Sirivaḍḍho ca nando ca, ahesuṃ aggupaṭṭhakā;
Cittā ceva suguttā ca, ahesuṃ aggupaṭṭhikā.

23. ‘‘Uccattanena so buddho, sattatihatthamuggato;
Kañcanagghiyasaṅkāso, dvattiṃsavaralakkhaṇo.

24. ‘‘Tassāpi byāmappabhā kāyā, divārattiṃ nirantaraṃ;
Disodisaṃ niccharanti, tīṇi yojanaso pabhā.

25. ‘‘Sattativassasahassāni, āyu tassa mahesino;
Tāvatā tiṭṭhamāno so, tāresi janataṃ bahuṃ.

26. ‘‘Dhammameghaṃ pavassetvā, temayitvā sadevake;
Khemantaṃ pāpayitvāna, nibbuto so sasāvako.

27. ‘‘Anubyañjanasampannaṃ, dvattiṃsavaralakkhaṇaṃ;

Sabbaṃ tamantarahitaṃ, nanu rittā sabbasaṅkhārā''ti.

Tattha **puṇḍarīko**ti setambarukkho. **Tīṇi yojanaso pabhā**ti tīṇi yojanāni pabhā niccharantīti attho. **Dhammamegha**nti dhammavassaṃ, dhammavassanako buddhamegho. **Temayitvā**ti dhammakathāsalilena temetvā, siñcitvāti attho. **Sadevake**ti sadevake satte. **Khemanta**nti khemantaṃ nibbānaṃ. **Anubyañjanasampanna**nti tambanakhatuṅganāsavaṭṭaṅgulitādīhi asītiyā anubyañjanehi sampannaṃ, dvattiṃsamahāpurisalakkhaṇapaṭimaṇḍitaṃ bhagavato sarīranti attho. Sikhī kira sammāsambuddho sīlavatīnagare assārāme parinibbāyi.

''Sikhīva loke tapasā jalitvā, sikhīva meghāgamane naditvā;
Sikhī mahesindhanavippahīno, sikhīva santiṃ sugato gato so''.

Sikhissa kira bhagavato dhātuyo ekagghanāva hutvā aṭṭhaṃsu na vippakiriṃsu. Sakalajambudīpavāsino pana manussā tiyojanubbedhaṃ sattaratanamayaṃ himagirisadisasobhaṃ thūpamakaṃsu. Sesamettha gāthāsu pākaṭamevāti.

Sikhībuddhavaṃsavaṇṇanā niṭṭhitā.

Niṭṭhito vīsatimo buddhavaṃso.

23. Vessabhūbuddhavaṃsavaṇṇanā

Sikhissa pana sammāsambuddhassa aparabhāge antarahite tassa sāsane sattativassasahassāyukā manussā anukkamena parihāyitvā dasavassāyukā ahesuṃ. Puna vaḍḍhitvā aparimitāyukā hutvā anukkamena parihāyitvā saṭṭhivassasahassāyukā ahesuṃ. Tadā vijitamanobhū sabbalokābhibhū sayambhū **vessabhū** nāma satthā loke udapādi. So pāramiyo pūretvā tusitapure nibbattitvā tato cavitvā anomanagare suppatītassa suppatītassa nāma rañño aggamahesiyā sīlavatiyā yasavatiyā nāma kucchismiṃ paṭisandhiṃ aggahesi. So dasannaṃ māsānaṃ accayena anupamuyyāne mātukucchito nikkhami. Jāyamānova janaṃ tosento vasabhanādaṃ nadi. Tasmā vasabhanādahetuttā tassa nāmaggahaṇadivase ''vessabhū''ti nāmamakaṃsu. So chabbassasahassāni agāraṃ ajjhāvasi. Ruci-suruci-rativaḍḍhananāmakā tayo pāsādā tassa ahesuṃ. Sucittādevippamukhāni tiṃsa itthisahassāni paccupaṭṭhitāni ahesuṃ.

So cattāri nimittāni disvā sucittāya nāma deviyā suppabuddhe nāma kumāre uppanne suvaṇṇasivikāya uyyānadassanatthāya gantvā devadattāni kāsāyāni gahetvā pabbaji. Taṃ sattattiṃsasahassāni anupabbajiṃsu. Atha so tehi parivuto cha māse padhānacariyaṃ caritvā visākhapuṇṇamāya sucittanigame sandissamānasarīrāya sirivaḍḍhanāya nāma dinnaṃ madhupāyāsaṃ paribhuñjitvā sālavane divāvihāraṃ vītināmetvā sāyanhasamaye narindanāgarājena dinnā aṭṭha tiṇamuṭṭhiyo gahetvā sālabodhiṃ padakkhiṇato upāgami. Tassāpi sālassa tadeva pāṭaliyā pamāṇameva pamāṇaṃ ahosi. Tatheva pupphaphalasirivibhavo veditabbo. So sālamūlamupagantvā cattālīsahatthavitthataṃ tiṇasantharaṃ santharitvā pallaṅkaṃ ābhujitvā vigatanīvaraṇaṃ sabbakāmamadāvaraṇaṃ anāvaraṇañāṇaṃ paṭilabhitvā – ''anekajātisaṃsāraṃ…pe… taṇhānaṃ khayamajjhagā''ti udānaṃ udānetvā sattasattāhaṃ tattheva vītināmetvā attano kaniṭṭhabhātikassa soṇakumārassa uttarakumārassa ca upanissayasampattiṃ disvā devapathena gantvā anomanagarasamīpe aruṇuyyāne otaritvā uyyānapālena kumāre pakkosāpetvā tesaṃ saparivārānaṃ majjhe dhammacakkaṃ pavattesi. Tadā asītiyā koṭisahassānaṃ paṭhamo abhisamayo ahosi.

Puna janapadacārikaṃ caranto bhagavā tattha tattha dhammaṃ desento sattatiyā koṭisahassānaṃ dhammābhisamayo ahosi, so dutiyo abhisamayo ahosi. Anomanagareyeva diṭṭhijālaṃ bhindanto titthiyamānaddhajaṃ pātento mānamadaṃ viddhaṃsento dhammaddhajaṃ samussayanto navutiyojanavitthatāya manussaparisāya parimāṇarahitāya devaparisāya yamakapāṭihāriyaṃ katvā devamanusse pasādetvā saṭṭhikoṭiyo dhammāmatena tappesi, so tatiyo abhisamayo ahosi. Tena vuttaṃ –

1. ‘‘Tattheva maṇḍakappamhi, asamo appaṭipuggalo;
Vessabhū nāma nāmena, loke uppajji nāyako.

2. ‘‘Ādittaṃ vata rāgaggi, taṇhānaṃ vijitaṃ tadā;
Nāgova bandhanaṃ chetvā, patto sambodhimuttamaṃ.

3. ‘‘Dhammacakkaṃ pavattente, vessabhūlokanāyake;
Asītikoṭisahassānaṃ, paṭhamābhisamayo ahu.

4. ‘‘Pakkante cārikaṃ raṭṭhe, lokajeṭṭhe narāsabhe;
Sattatikoṭisahassānaṃ, dutiyābhisamayo ahu.

5. ‘‘Mahādiṭṭhiṃ vinodento, pāṭiheraṃ karoti so;
Samāgatā naramarū, dasasahassī sadevake.

6. ‘‘Mahāacchariyaṃ disvā, abbhutaṃ lomahaṃsanaṃ;
Devā ceva manussā ca, bujjhare saṭṭhikoṭiyo’’ti.

Tattha **āditta**nti sakalamidaṃ lokattayaṃ sampadittaṃ. **Rāgaggī**ti rāgena. **Taṇhānaṃ vijita**nti taṇhānaṃ vijitaṃ raṭṭhaṃ vasavattiṭṭhānanti evaṃ ñatvāti attho. **Nāgova bandhanaṃ chetvā**ti hatthī viya pūtilatābandhanaṃ chinditvā sambodhiṃ patto adhigato. **Dasasahassī**ti dasasahassiyaṃ. **Sadevake**ti sadevake loke. **Bujjhare**ti bujjhiṃsu.

Soṇuttarānaṃ pana dvinnaṃ aggasāvakānaṃ samāgame pabbajitānaṃ asītiyā arahantasahassānaṃ majjhe māghapuṇṇamāyaṃ pātimokkhaṃ uddisi, so paṭhamo sannipāto ahosi. Yadā pana vessabhunā sabbalokābhibhunā saha pabbajitā sattattiṃsasahassasaṅkhā bhikkhū gaṇato ohīnasamaye pakkantā, te vessabhussa sammāsambuddhassa dhammacakkappavattiṃ sutvā soreyyaṃ nāma nagaraṃ āgantvā bhagavantaṃ addasaṃsu. Tesaṃ bhagavā dhammaṃ desetvā sabbeva te ehibhikkhupabbajjāya pabbājetvā caturaṅgasamannāgatāya parisāya pātimokkhaṃ uddisi, so dutiyo sannipāto ahosi.

Yadā pana nārivāhananagare upasanto nāma rājaputto rajjaṃ kāresi, tassānukampāya bhagavā tattha agamāsi, sopi bhagavato āgamanaṃ sutvā saparivāro bhagavato paccuggamanaṃ katvā nimantetvā mahādānaṃ datvā tassa dhammaṃ sutvā pasannahadayo pabbaji. Taṃ saṭṭhisahassasaṅkhā purisā anupabbajiṃsu. Te tena saddhiṃ arahattaṃ pāpuṇiṃsu. So tehi parivuto vessabhū bhagavā pātimokkhaṃ uddisi, so tatiyo sannipāto ahosi. Tena vuttaṃ –

7. ‘‘Sannipātā tayo āsuṃ, vessabhussa mahesino;
Khīṇāsavānaṃ vimalānaṃ, santacittāna tādinaṃ.

8. ‘‘Asītibhikkhusahassānaṃ, paṭhamo āsi samāgamo;
Sattatibhikkhusahassānaṃ, dutiyo āsi samāgamo.

9. ‘‘Saṭṭhibhikkhusahassānaṃ, tatiyo āsi samāgamo;
Jarādibhayatītānaṃ, orasānaṃ mahesino’’ti.

Tadā amhākaṃ bodhisatto sarabhavatīnagare paramapiyadassano sudassano nāma rājā hutvā vessabhumhi lokanāyake sarabhanagaramupagate tassa dhammaṃ sutvā pasannahadayo dasanakhasamodhānasamujjalaṃ jalajāmalāvikalakamalamakulasadisamañjaliṃ sirasi katvā buddhappamukhassa saṅghassa sacīvaraṃ mahādānaṃ datvā tattheva bhagavato nivāsatthāya gandhakuṭiṃ katvā taṃ parikkhipitvā vihārasahassaṃ kāretvā sabbañca vibhavajātaṃ bhagavato sāsane pariccajitvā tassa santike pabbajitvā ācāraguṇasampanno terasadhutaguṇesu nirato bodhisambhārapariyesanāya rato buddhasāsanābhirato vihāsi. Sopi taṃ bhagavā byākāsi – ‘‘anāgate ito ekattiṃsakappe ayaṃ gotamo nāma buddho bhavissatī’’ti. Tena vuttaṃ –

10. ‘‘Ahaṃ tena samayena, sudassano nāma khattiyo;
Nimantetvā mahāvīraṃ, dānaṃ datvā mahārahaṃ;
Annapānena vatthena, sasaṅghaṃ jinapūjayiṃ.

11. ‘‘Tassa buddhassa asamassa, cakkaṃ vattitamuttamaṃ;
Sutvāna paṇitaṃ dhammaṃ, pabbajjamabhirocayiṃ.

12. ‘‘Mahādānaṃ pavattetvā, rattindivamatandito;
Pabbajjaṃ guṇasampannaṃ, pabbajiṃ jinasantike.

13. ‘‘Ācāraguṇasampanno, vattasīlasamāhito;
Sabbaññutaṃ gavesanto, ramāmi jinasāsane.

14. ‘‘Saddhāpītiṃ upagantvā, buddhaṃ vandāmi sattharaṃ;
Pīti uppajjati mayhaṃ, bodhiyāyeva kāraṇā.

15. ‘‘Anivattamānasaṃ ñatvā, sambuddho etadabravi;
Ekattiṃse ito kappe, ayaṃ buddho bhavissati.

16. ‘‘Ahu kapilavhayā rammā…pe… hessāma sammukhaṃ imaṃ.
17. ‘‘Tassāhaṃ vacanaṃ sutvā, bhiyyo cittaṃ pasādayiṃ;
Uttariṃ vatamadhiṭṭhāsiṃ, dasapāramipūriyā’’ti.

Tattha **cakkaṃ vattita**nti dhammacakkaṃ pavattitaṃ. **Paṇītaṃ dhamma**nti uttarimanussadhammaṃ. **Pabbajjaṃ guṇasampanna**nti ñatvā pabbajinti attho. **Vattasīlasamāhito**ti vattesu ca sīlesu ca samāhito. Tesaṃ tesaṃ pūraṇe samāhitoti attho. **Ramāmī**ti abhiramiṃ. **Saddhāpīti**nti saddhañca pītiñca upagantvā. **Vandāmī**ti abhivandiṃ, atītatthe vattamānavacanaṃ daṭṭhabbaṃ. **Satthara**nti satthāraṃ. **Anivattamānasa**nti anosakkiyamānamānasaṃ.

Tassa pana bhagavato anomaṃ nāma nagaraṃ ahosi. Suppatīto nāmassa pitā khattiyo, yasavatī nāma mātā, soṇo ca uttaro ca dve aggasāvakā, upasanto nāmupaṭṭhāko, rāmā ca samālā ca dve aggasāvikā, sālarukkho bodhi, sarīraṃ saṭṭhihatthubbedhaṃ ahosi. Saṭṭhivassasahassāni āyu, sucittā nāmassa bhariyā, suppabuddho nāmassa putto, suvaṇṇasivikāya nikkhami. Tena vuttaṃ –

18. ‘‘Anomaṃ nāma nagaraṃ, suppatīto nāma khattiyo;
Mātā yasavatī nāma, vessabhussa mahesino.

23. ‘‘Soṇo ca uttaro ceva, ahesuṃ aggasāvakā;
Upasanto nāmupaṭṭhāko, vessabhussa mahesino.

24. ‘‘Rāmā ceva samālā ca, ahesuṃ aggasāvikā;
Bodhi tassa bhagavato, mahāsāloti vuccati.

25. ‘‘Sotthiko ceva rammo ca, ahesuṃ aggupaṭṭhakā;
Gotamī sirimā ceva, ahesuṃ aggupaṭṭhikā.

26. ‘‘Saṭṭhiratanamubbedho, hemayūpasamūpamo;
Kāyā niccharatī rasmi, rattiṃva pabbate sikhī.

27. ‘‘Saṭṭhivassasahassāni, āyu tassa mahesino;
Tāvatā tiṭṭhamāno so, tāresi, janataṃ bahuṃ.

28. ‘‘Dhammaṃ vitthārikaṃ katvā, vibhajitvā mahājanaṃ;
Dhammanāvaṃ ṭhapetvāna, nibbuto so sasāvako.

29. ‘‘Dassaneyyaṃ sabbajanaṃ, vihāraṃ iriyāpathaṃ;
Sabbaṃ tamantarahitaṃ, nanu rittā sabbasaṅkhārā’’ti.

Tattha **hemayūpasamūpamo**ti suvaṇṇatthambhasadisoti attho. **Niccharatī**ti ito cito ca sandhāvati. **Rasmī**ti pabhārasmi. **Rattiṃva pabbate sikhī**ti rattiyaṃ pabbatamatthake aggi viya. Raṃsivijjotā tassa kāyeti attho. **Vibhajitvā**ti vibhāgaṃ katvā, ugghaṭitādivasena sotāpannādivasena cāti attho. **Dhammanāva**nti aṭṭhaṅgamaggasaṅkhātaṃ dhammanāvaṃ, caturoghanittharaṇatthāya ṭhapetvāti attho. **Dassaneyya**nti dassanīyo. **Sabbajana**nti sabbo jano, sasāvakasaṅgho sammāsambuddhoti attho. **Vihāra**nti vihāro, sabbattha paccatte upayogavacanaṃ daṭṭhabbaṃ.

Vessabhū kira bhagavā usabhavatīnagare kheme migadāye parinibbāyi. Dhātuyo panassa vippakiriṃsu.

‘‘Usabhavatipure puruttame, jinavasabho bhagavā hi vessabhū;
Upavanavihare manorame, nirupadhisesamupāgato kirā’’ti.

Sesaṃ sabbattha gāthāsu pākaṭamevāti.

Vessabhūbuddhavaṃsavaṇṇanā niṭṭhitā.

Niṭṭhito ekavīsatimo buddhavaṃso.

24. Kakusandhabuddhavaṃsavaṇṇanā

Vessabhumhi sayambhumhi parinibbute tasmiṃ pana kappe atikkante ekūnattiṃsakappesu jinadivasakarā nuppajjiṃsu. Imasmiṃ pana bhaddakappe cattāro buddhā nibbattiṃsu. Katame cattāro? **Kakusandho koṇāgamano kassapo amhākaṃ buddho**ti. **Metteyyo** pana bhagavā uppajjissati. Evamayaṃ kappo pañcahi buddhuppādehi paṭimaṇḍitattā bhaddakappoti bhagavatā vaṇṇito. Tattha **kakusandho** nāma bhagavā pāramiyo pūretvā tusitapure nibbattitvā tato cavitvā khemavatīnagare khemaṅkarassa nāma rañño atthadhammānusāsakassa aggidattassa nāma purohitassa aggamahesiyā visākhāya nāma brāhmaṇiyā kucchismiṃ paṭisandhiṃ aggahesi. Yadā pana khattiyā brāhmaṇe sakkaronti garukaronti mānenti pūjenti, tadā bodhisattā brāhmaṇakule nibbattanti.

Yadā pana brāhmaṇā khattiye sakkaronti garukaronti mānenti pūjenti, tadā khattiyakule uppajjanti. Tadā kira brāhmaṇā khattiyehi sakkarīyanti garukarīyanti, tasmā saccasandho kakusandho bodhisatto vibhavasirisamudayenākule anākule brāhmaṇakule dasasahassilokadhātuṃ unnādento kampayanto udapādi. Heṭṭhā vuttappakārāni pāṭihāriyāni nibbattiṃsu. Tato dasannaṃ māsānaṃ accayena khemavatuyyāne mātukucchito suvaṇṇalatāto aggijālo viya nikkhami. So cattāri vassasahassāni agāraṃ ajjhāvasi. Tassa kira kāmakāmavaṇṇakāmasuddhināmakā tayo pāsādā ahesuṃ. Rocinībrāhmaṇīpamukhāni tiṃsa itthisahassāni paccupaṭṭhitāni ahesuṃ.

So cattāri nimittāni disvā rociniyā brāhmaṇiyā anuttare uttare nāma kumāre uppanne payuttena ājaññarathena mahābhinikkhamanaṃ nikkhamitvā pabbaji. Taṃ cattālīsasahassāni anupabbajiṃsu. So tehi parivuto aṭṭha māse padhānacariyaṃ caritvā visākhapuṇṇamāya sucirindhanigame vajirindhabrāhmaṇassa dhītāya dinnaṃ madhupāyāsaṃ paribhuñjitvā khadiravane divāvihāraṃ katvā sāyanhasamaye subhaddena nāma yavapālakena upanītā aṭṭha tiṇamuṭṭhiyo gahetvā sirīsabodhiṃ pāṭaliyā vuttappamāṇaṃ dibbagandhaṃ upavāyamānaṃ upagantvā catuttiṃsahatthavitthataṃ tiṇasantharaṃ santharitvā pallaṅkaṃ ābhujitvā sambodhiṃ patvā – ‘‘anekajātisaṃsāraṃ…pe… taṇhānaṃ khayamajjhagā’’ti udānaṃ udānetvā sattasattāhaṃ vītināmetvā attanā saha pabbajitānaṃ cattālīsāya bhikkhusahassānaṃ saccappaṭivedhasamatthataṃ disvā ekāheneva makilanagarasamīpe sambhūtaṃ isipatanaṃ nāma migadāyaṃ pavisitvā tesaṃ majjhagato bhagavā dhammacakkaṃ pavattesi. Tadā cattālīsāya koṭisahassānaṃ paṭhamo dhammābhisamayo ahosi.

Puna kaṇṇakujjanagaradvāre mahāsālarukkhamūle yamakapāṭihāriyaṃ katvā tiṃsakoṭisahassānaṃ dhammacakkhuṃ uppādesi, so dutiyo abhisamayo ahosi. Yadā pana khemavatīnagarassāvidūre aññatarasmiṃ devāyatane abhimatanaradevo naradevo nāma yakkho dissamānamanussasarīro hutvā kantāramajjhe ekassa kamalakuvalayuppalasamalaṅkatasalilasītalassa paramamadhurasisiravārino sabbajanasurabhiramassa sarassa samīpe ṭhatvā kamalakuvalayakallahārādīhi satte upalāpetvā manusse khādati. Tasmiṃ magge pacchinne janasampātarahite mahāaṭaviṃ pavisitvā tattha sampatte satte khādati. So lokavissuto mahākantāramaggo ahosi. Ubhatokantāradvāre kira mahājanakāyo sannipatitvā kantāranittharaṇatthāya aṭṭhāsi. Atha vigatabhavabandho kakusandho satthā ekadivasaṃ paccūsasamaye mahākaruṇāsamāpattito vuṭṭhāya lokaṃ volokento ñāṇajālassa antogataṃ taṃ mahesakkhaṃ naradevayakkhaṃ tañca janasamūhamaddasa. Disvā ca pana gaganatalena gantvā tassa janakāyassa passantasseva bhagavā anekavihitaṃ pāṭihāriyaṃ karonto tassa naradevayakkhassa bhavane otaritvā tassa maṅgalapallaṅke nisīdi.

Atha kho so manussabhakkho yakkho chabbaṇṇarasmiyo vissajjentaṃ indadhanuparivutamiva divasakaraṃ munidivasakaraṃ pavanapathenāgacchantaṃ disvā – ‘‘dasabalo mamānukampāya idhāgacchatī’’ti pasannahadayo attano parivārayakkhehi saddhiṃ anekamigagaṇavantaṃ himavantaṃ gantvā nānāvaṇṇagandhāni jalajathalajāni kusumāni paramamanoramāni sugandhagandhe samāharitvā attano pallaṅke nisinnaṃ vigatarandhaṃ kakusandhaṃ lokanāyakaṃ mālāgandhavilepanādīhi pūjayitvā thutisaṅgītāni pavattento sirasi añjaliṃ katvā namassamāno aṭṭhāsi. Tato manussā taṃ pāṭihāriyaṃ disvā pasannahadayā samāgamma bhagavantaṃ parivāretvā namassamānā aṭṭhaṃsu. Atha appaṭisandho kakusandho bhagavā abhipūjitanaradevayakkhaṃ naradevayakkhaṃ kammaphalasambandhadassanena samuttejetvā nirayakathāya santāsetvā catusaccakathaṃ kathesi, tadā aparimitānaṃ sattānaṃ dhammābhisamayo ahosi, ayaṃ tatiyo abhisamayo ahosi. Tena vuttaṃ –

1. ‘‘Vessabhussa aparena, sambuddho dvipaduttamo;
Kakusandho nāma nāmena, appameyyo durāsado.

2. ‘‘Ugghāṭetvā sabbabhavaṃ, cariyāya pāramiṃ gato;
Sīhova pañjaraṃ bhetvā, patto sambodhimuttamaṃ.

3. ‘‘Dhammacakkaṃ pavattente, kakusandhe lokanāyake;
Cattālīsakoṭisahassānaṃ, dhammābhisamayo ahu.

4. ‘‘Antalikkhamhi ākāse, yamakaṃ katvā vikubbanaṃ;
Tiṃsakoṭisahassānaṃ, bodhesi devamānuse.

5. ‘‘Naradevassa yakkhassa, catusaccappakāsane;
Dhammābhisamayo tassa, gaṇanāto asaṅkhiyo’’ti.

Tattha **ugghāṭetvā**ti samūhanitvā. **Sabbabhava**nti sabbaṃ navavidhaṃ bhavaṃ, bhavuppattinimittaṃ kammanti attho. **Cariyāya pāramiṃ gato**ti sabbapāramīnaṃ pūraṇavasena pāraṃ gato. **Sīhova pañjaraṃ bhetvā**ti sīho viya pañjaraṃ munikuñjaro bhavapañjaraṃ vināsetvāti attho. Kakusandhassa viddhastabhavabandhanassa ekova sāvakasannipāto ahosi. Kaṇṇakujjanagare isipatane migadāye attanā saha pabbajitehi cattālīsāya arahantasahassehi parivuto māghapuṇṇamāyaṃ bhagavā pātimokkhaṃ uddisi. Tena vuttaṃ –

6. ‘‘Kakusandhassa bhagavato, eko āsi samāgamo;
Khīṇāsavānaṃ vimalānaṃ, santacittāna tādinaṃ.

7. ‘‘Cattālīsasahassānaṃ, tadā āsi samāgamo;
Dantabhūmimanuppattānaṃ, āsavārigaṇakkhayā’’ti.

Tadā amhākaṃ bodhisatto khemo nāma rājā hutvā buddhappamukhassa saṅghassa pattacīvaraṃ mahādānaṃ datvā añjanādīni sabbabhesajjāni ca adāsi. Aññañca samaṇaparikkhāraṃ datvā tassa dhammadesanaṃ sutvā pasannahadayo hutvā bhagavato santike pabbaji. So pana satthā – ‘‘anāgate imasmiṃyeva kappe buddho bhavissatī’’ti byākāsi. Tena vuttaṃ –

8. ‘‘Ahaṃ tena samayena, khemo nāmāsi khattiyo;
Tathāgate jinaputte, dānaṃ datvā anappakaṃ.

9. ‘‘Pattañca cīvaraṃ datvā, añjanaṃ madhulaṭṭhikaṃ;
Imetaṃ patthitaṃ sabbaṃ, paṭiyādemi varaṃ varaṃ.

10. ‘‘Sopi maṃ buddho byākāsi, kakusandho vināyako;
Imamhi bhaddake kappe, ayaṃ buddho bhavissati.

11. ‘‘Ahu kapilavhayā rammā…pe… hessāma sammukhā imaṃ.
13. ‘‘Nagaraṃ khemavatī nāma, khemo nāmāsahaṃ tadā;
Sabbaññutaṃ gavesanto, pabbajiṃ tassa santike’’ti.

Tattha **añjanaṃ** pākaṭameva. **Madhulaṭṭhika**nti yaṭṭhimadhukaṃ. **Imeta**nti imaṃ etaṃ. **Patthita**nti icchitaṃ. **Paṭiyādemī**ti dajjāmi, adāsinti attho. **Varaṃ vara**nti seṭṭhaṃ seṭṭhanti attho. ‘‘Yadetaṃ patthita’’ntipi pāṭho, tassa yaṃ icchati, etaṃ sabbaṃ adāsinti attho. Ayaṃ sundarataro.

Tassa pana adandhassa kakusandhassa bhagavato khemaṃ nāma nagaraṃ ahosi. Aggidatto nāma brāhmaṇo pitā, visākhā nāma brāhmaṇī mātā, vidhuro ca sañjīvo ca dve aggasāvakā, buddhijo nāmupaṭṭhāko, sāmā ca campā ca dve aggasāvikā, mahāsirīsarukkho bodhi, sarīraṃ cattālīsahatthubbedhaṃ ahosi, samantā dasayojanāni sarīrappabhā niccharati, cattālīsavassasahassāni āyu, bhariyā panassa rocinī nāma brāhmaṇī, uttaro nāma putto, ājaññarathena nikkhami. Tena vuttaṃ –

14. ‘‘Brāhmaṇo aggidatto ca, āsi buddhassa so pitā;
Visākhā nāma janikā, kakusandhassa satthuno.

15. ‘‘Vasate tattha kheme pure, sambuddhassa mahākulaṃ;
Narānaṃ pavaraṃ seṭṭhaṃ, jātimantaṃ mahāyasaṃ.

20. ‘‘Vidhuro ca sañjīvo ca, ahesuṃ aggasāvakā;
Buddhijo nāmupaṭṭhāko, kakusandhassa satthuno.

21. ‘‘Sāmā ca campānāmā ca, ahesuṃ aggasāvikā;

Bodhi tassa bhagavato, sirīsoti pavuccati.

23. ‘‘Cattālīsaratanāni, accuggato mahāmuni;
Kanakappabhā niccharati, samantā dasayojanaṃ.

24. ‘‘Cattālīsavassasahassāni, āyu tassa mahesino;
Tāvatā tiṭṭhamāno so, tāresi janataṃ bahuṃ.

25. ‘‘Dhammāpaṇaṃ pasāretvā, naranārīnaṃ sadevake;
Naditvā sīhanādaṃva, nibbuto so sasāvako.

26. ‘‘Aṭṭhaṅgavacanasampanno, acchiddāni nirantaraṃ;
Sabbaṃ tamantarahitaṃ, nanu rittā sabbasaṅkhārā’’ti.

Tattha **vasate tattha kheme pure**ti ayaṃ gāthā kakusandhassa jātanagarasandassanatthaṃ vuttāti veditabbā. **Mahākula**nti uditoditaṃ bhagavato pitukulaṃ. **Narānaṃ pavaraṃ seṭṭha**nti jātivasena sabbamanussānaṃ pavaraṃ seṭṭhanti attho. **Jātimanta**nti abhijātivantaṃ, uttamābhijātaṃ. **Mahāyasa**nti mahāparivāraṃ, kiṃ taṃ buddhassa mahākulaṃ? Tattha mahākulaṃ kheme pure vasatetipadena sambandho daṭṭhabbo.

Samantā dasayojananti samantato dasa yojanāni pharitvā niccakālaṃ sarīrato nikkhamitvā suvaṇṇavaṇṇā pabhā niccharatīti attho. **Dhammāpaṇa**nti dhammasaṅkhātaṃ āpaṇaṃ. **Pasāretvā**ti bhaṇḍavikkiṇanatthaṃ nānābhaṇḍasamiddhamāpaṇaṃ viya dhammāpaṇaṃ pasāretvāti attho. **Naranārīna**nti veneyyanaranārīnaṃ jhānasamāpattimaggaphalaratanavisesādhigamatthāya. **Sīhanādaṃ vā**ti sīhanādaṃ viya, abhayanādaṃ naditvā. **Aṭṭhaṅgavacanasampanno**ti aṭṭhaṅgasamannāgatasaro satthā. **Acchiddānī**ti chiddādibhāvarahitāni sīlāni acchiddāni asabalāni akammāsāni. Atha vā acchiddāni avivarāni sāvakayugaḷādīni. **Nirantara**nti satataṃ sabbakālaṃ. **Sabbaṃ tamantarahita**nti satthā ca sāvakayugaḷādīni ca taṃ sabbaṃ munibhāvamupagantvā adassanabhāvamupagatanti attho.

‘‘Apetabandho kakusandhabuddho, adandhapañño gatasabbarandho;
Tilokasandho kira saccasandho, kheme pane vāsamakappayittha’’.

Sesagāthāsu sabbattha pākaṭamevāti.

Kakusandhabuddhavaṃsavaṇṇanā niṭṭhitā.

Niṭṭhito bāvīsatimo buddhavaṃso.

25. Koṇāgamanabuddhavaṃsavaṇṇanā

Kakusandhassa pana bhagavato aparabhāge tassa sāsane ca antarahite sattesu tiṃsavassasahassāyukesu jātesu parahitakoṇāgamano **koṇāgamano** nāma satthā loke udapādi. Atha vā kanakāgamanato koṇāgamano nāma satthā loke udapādi. Tattha ka-kārassa koādesaṃ katvā na-kārassa ṇādesaṃ katvā ekassa ka-kārassa lopaṃ katvā niruttinayena kanakassa kanakādiābharaṇassa āgamanaṃ pavassanaṃ yassa bhagavato uppannakāle so koṇāgamano nāma. Ettha pana āyu anupubbena parihīnasadisaṃ kataṃ, na evaṃ parihīnaṃ, puna vaḍḍhitvā parihīnanti veditabbaṃ. Kathaṃ? Imasmiṃyeva kappe kakusandho bhagavā cattālīsavassasahassāyukakāle nibbatto, taṃ pana āyu parihāyamānaṃ dasavassakālaṃ patvā puna asaṅkhyeyyaṃ patvā tato parihāyamānaṃ tiṃsavassasahassāyukakāle ṭhitaṃ, tadā koṇāgamano bhagavā loke uppannoti veditabbo.

Sopi pāramiyo pūretvā tusitapure nibbattitvā tato cavitvā sobhavatīnagare yaññadattassa brāhmaṇassa bhariyāya rūpādīhi guṇehi anuttarāya uttarāya nāma brāhmaṇiyā kucchismiṃ paṭisandhiṃ gahetvā dasannaṃ māsānaṃ accayena subhavatīuyyāne mātukucchito nikkhami. Jāyamāne pana tasmiṃ sakalajambudīpe devo kanakavassaṃ vassi. Tenassa kanakāgamanakāraṇattā ‘‘kanakāgamano’’ti nāmamakaṃsu. Taṃ panassa nāmaṃ anukkamena pariṇamamānaṃ koṇāgamano’’ti jātaṃ. So pana tīṇi vassasahassāni agāraṃ ajjhāvasi. Tusita-santusita-santuṭṭhanāmakā panassa tayo pāsādā ahesuṃ. Rucigattābrāhmaṇīpamukhāni soḷasa itthisahassāni ahesuṃ.

So cattāri nimittāni disvā rucigattāya brāhmaṇiyā satthavāhe nāma putte uppanne hatthikkhandhavaragato hatthiyānena mahābhinikkhamanaṃ nikkhamitvā pabbaji. Taṃ tiṃsapurisasahassāni anupabbajiṃsu. So tehi parivuto cha māse padhānacariyaṃ caritvā visākhapuṇṇamāyaṃ aggisonabrāhmaṇassa dhītāya aggisonabrāhmaṇakumāriyā dinnaṃ madhupāyāsaṃ paribhuñjitvā khadiravane divāvihāraṃ katvā sāyanhasamaye jaṭātindukena nāma yavapālena dinnā aṭṭha tiṇamuṭṭhiyo gahetvā udumbarabodhiṃ puṇḍarīke vuttappamāṇaṃ phalavibhūtisampannaṃ dakkhiṇato upagantvā vīsatihatthavitthataṃ tiṇasantharaṃ santharitvā pallaṅkaṃ ābhujitvā mārabalaṃ viddhaṃsetvā dasabalañāṇāni paṭilabhitvā – ‘‘anekajātisaṃsāraṃ…pe… taṇhānaṃ khayamajjhagā’’ti udānaṃ udānetvā sattasattāhaṃ vītināmetvā attanā saha pabbajitānaṃ tiṃsabhikkhusahassānaṃ upanissayasampattiṃ disvā gaganapathena gantvā sudassananagarasamīpe isipatane migadāye otaritvā tesaṃ majjhagato dhammacakkaṃ pavattesi, tadā tiṃsakoṭisahassānaṃ paṭhamābhisamayo ahosi.

Puna sundaranagaradvāre mahāsālarukkhamūle yamakapāṭihāriyaṃ katvā vīsatikoṭisahassānaṃ dhammāmataṃ pāyesi, so dutiyo abhisamayo ahosi. Attano mātaraṃ uttaraṃ pamukhaṃ katvā dasasu cakkavāḷasahassesu devatānaṃ samāgatānaṃ abhidhammapiṭakaṃ desente bhagavati dasannaṃ koṭisahassānaṃ tatiyo abhisamayo ahosi. Tena vuttaṃ –

1. ‘‘Kakusandhassa aparena, sambuddho dvipaduttamo;
Koṇāgamano nāma jino, lokajeṭṭho narāsabho.

2. ‘‘Dasa dhamme pūrayitvāna, kantāraṃ samatikkami;
Pavāhiya malaṃ sabbaṃ, patto sambodhimuttamaṃ.

3. ‘‘Dhammacakkaṃ pavattente, koṇāgamananāyake;
Tiṃsakoṭisahassānaṃ, paṭhamābhisamayo ahu.

4. ‘‘Pāṭihīraṃ karonte ca, paravādappamaddane;
Vīsatikoṭisahassānaṃ, dutiyābhisamayo ahu.

5. ‘‘Tato vikubbanaṃ katvā, jino devapuraṃ gato;
Vasate tattha sambuddho, silāya paṇḍukambale.

6. ‘‘Pakaraṇe satta desento, vassaṃ vasati so muni;
Dasakoṭisahassānaṃ, tatiyābhisamayo ahū’’ti.

Tattha **dasa dhamme pūrayitvānā**ti dasa pāramidhamme pūrayitvā. **Kantāraṃ samatikkamī**ti jātikantāraṃ samatikkami. **Pavāhiyā**ti pavāhetvā. **Malaṃ sabba**nti rāgādimalattayaṃ. **Pāṭihīraṃ karonte ca, paravādappamaddane**ti paravādivādappamaddane, bhagavati pāṭihāriyaṃ karonteti attho. **Vikubbana**nti vikubbaniddhiṃ, sundaranagaradvāre yamakapāṭihāriyaṃ katvā devapuraṃ gato tattha paṇḍukambalasilāyaṃ vasi. Kathaṃ vasīti? **Pakaraṇe satta desento**ti tattha devānaṃ sattappakaraṇasaṅkhātaṃ abhidhammapiṭakaṃ desento vasi. Evaṃ tattha abhidhammaṃ desente bhagavati dasakoṭisahassānaṃ devānaṃ abhisamayo ahosīti attho.

Parisuddhapāramipūraṇāgamanassa koṇāgamanassapi eko sāvakasannipāto ahosi. Surindavatīnagare surindavatuyyāne viharanto bhiyyasassa rājaputtassa ca uttarassa ca rājaputtassa dvinnampi tiṃsasahassaparivārānaṃ dhammaṃ desetvā sabbeva te ehibhikkhupabbajjāya pabbājetvā tesaṃ majjhagato māghapuṇṇamāyaṃ pātimokkhaṃ uddisi. Tena vuttaṃ –

7. ‘‘Tassāpi devadevassa, eko āsi samāgamo;
Khīṇāsavānaṃ vimalānaṃ, santacittāna tādinaṃ.

8. ‘‘Tiṃsabhikkhusahassānaṃ, tadā āsi samāgamo;
Oghānamatikkantānaṃ, bhijjitānañca maccuyā’’ti.

Tattha **oghāna**nti kāmoghādīnaṃ, catunnamoghānametaṃ adhivacanaṃ. Yassa pana te saṃvijjanti, taṃ vaṭṭasmiṃ ohananti osīdāpentīti oghā, tesaṃ oghānaṃ, upayogatthe sāmivacanaṃ daṭṭhabbaṃ. Catubbidhe oghe atikkantānanti attho. **Bhijjitāna**nti etthāpi eseva nayo. **Maccuyā**ti maccuno.

Tadā amhākaṃ bodhisatto mithilanagare pabbato nāma rājā ahosi, tadā ‘‘saraṇagatasabbapāṇāgamanaṃ koṇāgamanaṃ mithilanagaramanuppatta’’nti sutvā saparivāro rājā paccuggantvā vanditvā dasabalaṃ nimantetvā mahādānaṃ datvā tattha bhagavantaṃ vassāvāsatthāya yācitvā temāsaṃ sasāvakasaṅghaṃ satthāraṃ upaṭṭhahitvā pattuṇṇacīnapaṭṭakambalakoseyyadukūlakappāsikādīni mahagghāni ceva sukhumavatthāni ca suvaṇṇapādukā ceva aññañca bahuparikkhāramadāsi. Sopi naṃ bhagavā byākāsi – ‘‘imasmiṃyeva bhaddakappe ayaṃ buddho bhavissatī’’ti. Atha so mahāpuriso tassa bhagavato byākaraṇaṃ sutvā mahārajjaṃ pariccajitvā tasseva bhagavato santike pabbaji. Tena vuttaṃ –

9. ‘‘Ahaṃ tena samayena, pabbato nāma khattiyo;
Mittāmaccehi sampanno, anantabalavāhano.

10. ‘‘Sambuddhadassanaṃ gantvā, sutvā dhammamanuttaraṃ;
Nimantetvā sajinasaṅghaṃ, dānaṃ datvā yadicchakaṃ.

11. ‘‘Pattuṇṇaṃ cīnapaṭṭañca, koseyyaṃ kambalampi ca;
Suvaṇṇapādukañceva, adāsiṃ satthusāvake.

12. ‘‘Sopi maṃ buddho byākāsi, saṅghamajjhe nisīdiya;
Imamhi bhaddake kappe, ayaṃ buddho bhavissati.

13. ‘‘Ahu kapilavhayā rammā…pe… hessāma sammukhā imaṃ.
14. ‘‘Tassāpi vacanaṃ sutvā, bhiyyo cittaṃ pasādayiṃ;
Uttariṃ vatamadhiṭṭhāsiṃ dasapāramipūriyā.

15. ‘‘Sabbaññutaṃ gavesanto, dānaṃ datvā naruttame;
Ohāyāhaṃ mahārajjaṃ, pabbajiṃ jinasantike’’ti.

Tattha **anantabalavāhano**ti bahukaṃ anantaṃ mayhaṃ balaṃ assahatthiādikaṃ vāhanañcāti attho. **Sambuddhadassana**nti sambuddhadassanatthāya. **Yadicchaka**nti yāvadicchakaṃ buddhappamukhaṃ saṅghaṃ catubbidhena āhārena ‘‘alamala’’nti pavārāpetvā, hatthena pidahāpetvāti attho. **Satthusāvake**ti satthuno ceva sāvakānañca adāsiṃ. **Naruttame**ti naruttamassa. **Ohāyā**ti pahāya pariccajitvā.

Tassa pana koṇāgamanassa bhagavato sobhavatī nāma nagaraṃ ahosi, yaññadatto nāma brāhmaṇo pitā, uttarā nāma brāhmaṇī mātā, bhiyyaso ca uttaro cāti dve aggasāvakā, sotthijo nāmupaṭṭhāko, samuddā ca uttarā ca dve aggasāvikā, udumbararukkho bodhi, sarīraṃ tiṃsahatthubbedhaṃ ahosi, timsavassasahassāni āyu, bhariyā panassa rucigattā nāma brāhmaṇī, satthavāho nāma putto, hatthiyānena nikkhami. Tena vuttaṃ –

16. ‘‘Nagaraṃ sobhavatī nāma, sobho nāmāsi khattiyo;
Vasate tattha nagare, sambuddhassa mahākulaṃ.

17. ‘‘Brāhmaṇo yaññadatto ca, āsi buddhassa so pitā;
Uttarā nāma janikā, koṇāgamanassa satthuno;

22. ‘‘Bhiyyaso uttaro nāma, ahesuṃ aggasāvakā;
Sotthijo nāmupaṭṭhāko, koṇāgamanassa satthuno.

23. ‘‘Samuddā uttarā ceva, ahesuṃ aggasāvikā;
Bodhi tassa bhagavato, udumbaroti pavuccati.

25. ‘‘Uccattanena so buddho, tiṃsahatthasamuggato;
Ukkāmukhe yathā kambu, evaṃ raṃsīhi maṇḍito.

26. ‘‘Tiṃsavassasahassāni, āyu buddhassa tāvade;
Tāvatā tiṭṭhamāno so, tāresi janataṃ bahuṃ.

27. ‘‘Dhammacetiṃ samussetvā, dhammadussavibhūsitaṃ;
Dhammapupphaguḷaṃ katvā, nibbuto so sasāvako.

28. ‘‘Mahāvilāso tassa jano, siridhammappakāsano;
Sabbaṃ tamantarahitaṃ, nanu rittā sabbasaṅkhārā’’ti.

Tattha **ukkāmukhe**ti kammāruddhane. Yathā **kambū**ti suvaṇṇanikkhaṃ viya. **Evaṃ raṃsīhi maṇḍito**ti evaṃ rasmīhi paṭimaṇḍito samalaṅkato. **Dhammacetiṃ samussetvā**ti sattattiṃsabodhipakkhiyadhammamayaṃ cetiyaṃ patiṭṭhāpetvā. **Dhammadussavibhūsita**nti catusaccadhammapaṭākavibhūsitaṃ. **Dhammapupphaguḷaṃ katvā**ti dhammamayapupphamālāguḷaṃ katvā. Mahājanassa vipassanācetiyaṅgaṇe ṭhitassa namassanatthāya dhammacetiyaṃ patiṭṭhāpetvā sasāvakasaṅgho satthā parinibbāyīti attho. **Mahāvilāso**ti mahāiddhivilāsappatto. **Tassā**ti tassa bhagavato. **Jano**ti sāvakajano. **Siridhammappakāsano**ti lokuttaradhammappakāsano so bhagavā ca sabbaṃ tamantarahitanti attho.

‘‘Sukhena koṇāgamano gatāsavo, vikāmapāṇāgamano mahesī;
Vane viveke sirināmadheyye, visuddhavaṃsāgamano vasittha’’.

Sesagāthāsu sabbattha pākaṭamevāti.

Koṇāgamanabuddhavaṃsavaṇṇanā niṭṭhitā.

Niṭṭhito tevīsatimo buddhavaṃso.

26. Kassapabuddhavaṃsavaṇṇanā

Koṇāgamanassa pana bhagavato aparabhāge tassa sāsane ca antarahite tiṃsavassasahassāyukā sattā anupubbena parihāyitvā dasavassāyukā hutvā puna vaḍḍhitvā aparimitāyukā hutvā puna anupubbena parihāyitvā vīsativassasahassāyukesu sattesu jātesu anekamanussapo **kassapo** nāma satthā loke udapādi (su. ni. aṭṭha. āmakagandhasuttavaṇṇanā). So pāramiyo pūretvā tusitapure nibbattitvā tato cavitvā bārāṇasīnagare brahmadattassa nāma brāhmaṇassa vipulaguṇavatiyā dhanavatiyā nāma brāhmaṇiyā kucchismiṃ paṭisandhiṃ gahetvā dasannaṃ māsānaṃ accayena isipatane migadāye mātukucchito nikkhami. Gottavasena panassa ‘‘kassapakumāro’’ti nāmamakaṃsu. So dve vassasahassāni agāraṃ ajjhāvasi. Haṃsavā yasavā sirinandoti tassa tayo pāsādā ahesuṃ. Sunandā nāma brāhmaṇippamukhāni aṭṭhacattālīsa itthisahassāni paccupaṭṭhitāni ahesuṃ.

So cattāri nimittāni disvā sunandāya brāhmaṇiyā vijitasene nāma putte uppanne uppannasaṃvego ‘‘mahābhinikkhamanaṃ nikkhamissāmī’’ti cintesi. Athassa parivitakkasamanantarameva pāsādo kulālacakkamiva bhamitvā gaganatalamabbhuggantvā paramarucirakaranikaro saradasamayarajanikaro viya tārāgaṇaparivuto anekanarasataparivuto gaganatalamalaṅkaronto viya puññānubhāvaṃ pakāsento viya jananayanahadayāni ākaḍḍhento viya rukkhaggāni paraṃ sobhayamāno viya ca gantvā nigrodhabodhiṃ majjhekatvā bhūmiyaṃ patiṭṭhahi. Atha bodhisatto mahāsatto pathaviyaṃ patiṭṭhahitvā devadattaṃ arahattaddhajamādāya pabbaji. Tassa nāṭakitthiyo pāsādā otaritvā aḍḍhagāvutaṃ maggaṃ gantvā saparivārā senāsannivesaṃ katvā nisīdiṃsu. Tato itthiparicārike ṭhapetvā sahāgatā sabbe pabbajiṃsu.

Mahāpuriso kira sattāhaṃ tehi parivuto padhānacariyaṃ caritvā visākhapuṇṇamāya sunandāya nāma brāhmaṇiyā dinnaṃ madhupāyāsaṃ paribhuñjitvā khadiravane divāvihāraṃ katvā sāyanhasamaye somena nāma yavapālakena upanītā aṭṭha tiṇamuṭṭhiyo gahetvā nigrodhabodhiṃ upagantvā pañcadasahatthāyāmavitthataṃ tiṇasantharaṃ santharitvā tattha nisīditvā abhisambodhiṃ pāpuṇitvā – ‘‘anekajātisaṃsāraṃ…pe… taṇhānaṃ khayamajjhagā’’ti udānaṃ udānetvā sattasattāhaṃ vītināmetvā attanā saha pabbajitānaṃ bhikkhūnaṃ koṭiyā upanissayasampattiṃ disvā gaganatalena gantvā bārāṇasiyaṃ isipatane migadāye otaritvā tehi parivuto tattha dhammacakkaṃ pavattesi. Tadā vīsatiyā koṭisahassānaṃ paṭhamo dhammābhisamayo ahosi. Tena vuttaṃ –

1. ‘‘Koṇāgamanassa aparena, sambuddho dvipaduttamo;
Kassapo nāma gottena, dhammarājā pabhaṅkaro.

2. ‘‘Sañchaḍḍitaṃ kulamūlaṃ, bahvannapānabhojanaṃ;
Datvāna yācake dānaṃ, pūrayitvāna mānasaṃ;
Usabhova āḷakaṃ bhetvā, patto sambodhimuttamaṃ.

3. ‘‘Dhammacakkaṃ pavattente, kassape lokanāyake;
Vīsakoṭisahassānaṃ, paṭhamābhisamayo ahū’’ti.

Tattha **sañchaḍḍita**nti chaḍḍitaṃ ujjhitaṃ pariccattaṃ. **Kulamūla**nti kulagharaṃ, aparimitabhogakkhandhaṃ anekakoṭisahassadhanasañcayaṃ dasasatanayanabhavanasadisabhogaṃ atiduccajaṃ tiṇamiva chaḍḍitanti attho. **Yācake**ti yācakānaṃ datvā. **Āḷaka**nti goṭṭhaṃ, yathā usabho goṭṭhaṃ bhinditvā yathāsukhaṃ icchitaṭṭhānaṃ pāpuṇāti, evaṃ mahāpurisopi gehabandhanaṃ bhinditvā abhisambodhiṃ pāpuṇīti attho.

Puna catumāsaṃ janapadacārikaṃ caramāne satthari dasakoṭisahassānaṃ dutiyo abhisamayo ahosi. Yadā pana sundaranagaradvāre asanarukkhamūle yamakapāṭihāriyaṃ karonto dhammaṃ desesi, tadā pañcannaṃ koṭisahassānaṃ tatiyo abhisamayo ahosi. Puna yamakapāṭihāriyaṃ katvā suraripudurabhibhavane tāvatiṃsabhavane sudhammā nāma devasabhā atthi, tattha nisīditvā attano mātaraṃ dhanavatīdeviṃ pamukhaṃ katvā dasasahassilokadhātuyā devatānaṃ anuggahakaraṇatthaṃ sattappakaraṇaṃ abhidhammapiṭakaṃ desento tīṇi devatākoṭisahassāni dhammāmataṃ pāyesi. Tena vuttaṃ –

4. ‘‘Catumāsaṃ yadā buddho, loke carati cārikaṃ;
Dasakoṭisahassānaṃ, dutiyābhisamayo ahu.

5. ‘‘Yamakaṃ vikubbanaṃ katvā, ñāṇadhātuṃ pakittayi;
Pañcakoṭisahassānaṃ, tatiyābhisamayo ahu.

6. ‘‘Sudhammā devapure ramme, tattha dhammaṃ pakittayi;
Tīṇikoṭisahassānaṃ, devānaṃ bodhayī jino.

7. ‘‘Naradevassa yakkhassa, apare dhammadesane;
Etesānaṃ abhisamayā, gaṇanāto asaṅkhiyā’’ti.

Tattha **catumāsa**nti cātumāse. Ayameva vā pāṭho. **Caratī**ti acari. **Yamakaṃ vikubbanaṃ katvā**ti yamakapāṭihāriyaṃ katvā. **Ñāṇadhātu**nti sabbaññutaññāṇasabhāvaṃ. ‘‘Sabbañāṇadhātu’’ntipi vadanti. **Pakittayī**ti mahājanassa pakāsesi. **Sudhammā**ti tāvatiṃsabhavane sudhammā nāma sabhā atthi, tattha nisīditvāti attho. **Dhamma**nti abhidhammaṃ.

Tadā kira ānubhāvavijitanaradevo naradevo nāma mahesakkho heṭṭhā vuttanaradevayakkho viya mahiddhiko yakkho ahosi. So jambudīpe ekasmiṃ nagare rañño yādisaṃ rūpaṃ, tādisaṃ rūpasaṇṭhānaṃ sarakuttiṃ nimminitvā taṃ rājānaṃ māretvā khāditvā sahaantepuraṃ rajjaṃ paṭipajjitvā aparimitamaṃsabhojano ahosi. So kira itthidhutto ca ahosi. Yadā pana taṃ kusalā chekā itthiyo – ‘‘nāyaṃ amhākaṃ rājā, amanusso eso’’ti jānanti, tadā so lajjito hutvā tā sabbā khāditvā aññaṃ nagaraṃ paṭipajjati. Evameva so naradevayakkho manusse bhakkhayanto yadā sundaranagarābhimukho agamāsi, tadā taṃ disvā nagaravāsino manussā maraṇabhayatajjitasantāsā sakanagarato nikkhamitvā tato tato palāyiṃsu. Atha te manusse palāyamāne disvā kassapadasabalo tassa naradevassa yakkhassa purato aṭṭhāsi. Naradevo evaṃ devadevaṃ ṭhitaṃ disvā vissaraṃ ghoraṃ nādaṃ naditvā bhagavato bhayaṃ uppādetuṃ asakkonto taṃ saraṇaṃ gantvā pañhaṃ pucchi. Pañhaṃ vissajjetvā taṃ dametvā dhamme desiyamāne sampattānaṃ naramarānaṃ gaṇanapathātītānaṃ abhisamayo ahosi. Tena vuttaṃ – **‘‘naradevassa yakkhassā’’**tiādi. Tattha **apare dhammadesane**ti aparasmiṃ dhammadesane. **Etesāna**nti etesaṃ. Ayameva vā pāṭho.

Tassa pana kassapabhagavato ekova sāvakasannipāto ahosi. Bārāṇasīnagare purohitaputto tisso nāma ahosi. So kassapassa bodhisattassa sarīre lakkhaṇasampattiṃ disvā pituno bhāsato sutvā – ‘‘nissaṃsayaṃ eso mahābhinikkhamanaṃ nikkhamitvā buddho bhavissati, etassāhaṃ santike pabbajitvā saṃsāradukkhato muccissāmī’’ti cintetvā suddhamunigaṇavantaṃ himavantaṃ gantvā tāpasapabbajjaṃ pabbaji. Tassa parivārabhūtāni vīsatitāpasasahassāni ahesuṃ. So aparabhāge ‘‘kassapakumāro nikkhamitvā abhisambodhiṃ anuppatto’’ti sutvā saparivāro āgantvā kassapassa bhagavato santike saparivāro ehibhikkhupabbajjāya pabbajitvā arahattaṃ pāpuṇi. Tasmiṃ samāgame kassapo bhagavā māghapuṇṇamāyaṃ pātimokkhaṃ uddisi. Tena vuttaṃ –

8. ‘‘Tassāpi devadevassa, eko āsi samāgamo;
Khīṇāsavānaṃ vimalānaṃ, santacittāna tādinaṃ.

9. ‘‘Vīsabhikkhusahassānaṃ, tadā āsi samāgamo;
Atikkantabhavantānaṃ, hirisīlena tādina’’nti.

Tattha **atikkantabhavantāna**nti atikkantaputhujjanasotāpannādīnaṃ, sabbesaṃ khīṇāsavānamevāti attho. **Hirisīlena tādina**nti hiriyā ca sīlena ca sadisānaṃ.

Tadā amhākaṃ bodhisatto jotipālo nāma māṇavo tiṇṇaṃ vedānaṃ pāragū bhūmiyañceva antalikkhe ca pākaṭo ghaṭikārassa kumbhakārassa sahāyo ahosi. So tena saddhiṃ satthāraṃ upasaṅkamitvā tassa dhammakathaṃ sutvā tassa santike pabbaji. So āraddhavīriyo tīṇi piṭakāni uggahetvā vattapaṭipattiyā buddhasāsanaṃ sobhesi. Sopi taṃ satthā byākāsi. Tena vuttaṃ –

10. ‘‘Ahaṃ tadā māṇavako, jotipāloti vissuto;
Ajjhāyako mantadharo, tiṇṇaṃ vedāna pāragū.

11. ‘‘Lakkhaṇe itihāse ca, sadhamme pāramiṃ gato;
Bhūmantalikkhakusalo, katavijjo anavayo.

12. ‘‘Kassapassa bhagavato, ghaṭikāro nāmupaṭṭhako;
Sagāravo sappatisso, nibbuto tatiye phale.

13. ‘‘Ādāya maṃ ghaṭīkāro, upagañchi kassapaṃ jinaṃ;
Tassa dhammaṃ suṇitvāna, pabbajiṃ tassa santike.

14. ‘‘Āraddhavīriyo hutvā, vattāvattesu kovido;
Na kvaci parihāyāmi, pūresiṃ jinasāsanaṃ.

15. ‘‘Yāvatā buddhabhaṇitaṃ, navaṅgaṃ jinasāsanaṃ;
Sabbaṃ pariyāpuṇitvāna, sobhayiṃ jinasāsanaṃ.

16. ‘‘Mama acchariyaṃ disvā, sopi buddho viyākari;
Imamhi bhaddake kappe, ayaṃ buddho bhavissati.

17. ‘‘Ahu kapilavhayā rammā…pe… hessāma sammukhā imaṃ.
30. ‘‘Tassāpi vacanaṃ sutvā, bhiyyo cittaṃ pasādayiṃ;
Uttariṃ vatamadhiṭṭhāsiṃ, dasapāramipūriyā.

31. ‘‘Evamahaṃ saṃsaritvā, parivajjento anācaraṃ;
Dukkarañca kataṃ mayhaṃ, bodhiyāyeva kāraṇā’’ti.

Tattha **bhūmantalikkhakusalo**ti bhūmisikkhāsu ca antalikkhesu ca joticakkācāre jotivijjāya ca kusaloti attho. **Upaṭṭhako**ti upaṭṭhāyako. **Sappatisso**ti sappatissayo. **Nibbuto**ti vinīto, vissuto vā. **Tatiye phale**ti nimittasattamī, tatiyaphalādhigamahetu nibbutoti attho. **Ādāyā**ti maṃ gahetvā. **Vattāvattesū**ti khuddakavattamahāvattesu. **Kovido**ti tesaṃ pūraṇe kusalo. **Na kvaci parihāyāmī**ti kvacipi sīlesu vā samādhisamāpattiādīsu vā katthaci kutopi na parihāyāmi, sabbattha me parihāni nāma na vijjatīti dīpeti. ‘‘Na koci parihāyāmī’’tipi pāṭho, soyevattho.

Yāvatāti paricchedavacanametaṃ, yāvatakanti attho. **Buddhabhaṇita**nti buddhavacanaṃ. **Sobhayi**nti sobhesiṃ pakāsesiṃ. **Mama acchariya**nti mama sammāpaṭipattiṃ aññehi asādhāraṇaṃ acchariyaṃ abbhutaṃ kassapo bhagavā disvāti attho. **Saṃsaritvā**ti saṃsāre saṃsaritvā. **Anācara**nti anācāraṃ akattabbaṃ, akaraṇīyanti attho.

Tassa pana kassapassa bhagavato jātanagaraṃ bārāṇasī nāma ahosi, brahmadatto nāma brāhmaṇo pitā, paramaguṇavatī dhanavatī nāma brāhmaṇī mātā, tisso ca bhāradvājo ca dve aggasāvakā, sabbamitto nāmupaṭṭhāko, anuḷā ca uruveḷā ca dve aggasāvikā, nigrodharukkho bodhi, sarīraṃ vīsatihatthubbedhaṃ ahosi, vīsativassasahassāni āyu, sunandā nāmassa aggamahesī, vijitaseno nāma putto, pāsādayānena nikkhami. Tena vuttaṃ –

32. ‘‘Nagaraṃ bārāṇasī nāma, kikī nāmāsi khattiyo;
Vasate tattha nagare, sambuddhassa mahākulaṃ.

33. ‘‘Brāhmaṇo brahmadattova, āsi buddhassa so pitā;
Dhanavatī nāma janikā, kassapassa mahesino.

38. ‘‘Tisso ca bhāradvājo ca, ahesuṃ aggasāvakā;
Sabbamitto nāmupaṭṭhāko, kassapassa mahesino.

39. ‘‘Anuḷā uruveḷā ca, ahesuṃ aggasāvikā;
Bodhi tassa bhagavato, nigrodhoti pavuccati.

41. ‘‘Uccattanena so buddho, vīsatiratanuggato;
Vijjulaṭṭhīva ākāse, candova gahapūrito.

42. ‘‘Vīsativassasahassāni, āyu tassa mahesino;
Tāvatā tiṭṭhamāno so, tāresi janataṃ bahuṃ.

43. ‘‘Dhammataḷākaṃ māpayitvā, sīlaṃ datvā vilepanaṃ;
Dhammadussaṃ nivāsetvā, dhammamālaṃ vibhajjiya.

44. ‘‘Dhammavimalamādāsaṃ, ṭhapayitvā mahājane;
Keci nibbānaṃ patthentā, passantu me alaṅkaraṃ.

45. ‘‘Sīlakañcukaṃ datvāna, jhānakavacavammitaṃ;
Dhammacammaṃ pārupitvā, datvā sannāhamuttamaṃ.

46. ‘‘Satiphalakaṃ datvāna, tikhiṇaṃ ñāṇakuntimaṃ;
Dhammakhaggavaraṃ datvā, sīlasaṃsaggamaddanaṃ.

47. ‘‘Tevijjābhūsanaṃ datvāna, āveḷaṃ caturo phale;
Chaḷabhiññābharaṇaṃ datvā, dhammapupphapiḷandhanaṃ.

48. ‘‘Saddhammapaṇḍaracchattaṃ, datvā pāpanivāraṇaṃ;
Māpayitvābhayaṃ pupphaṃ, nibbuto so sasāvako.

49. ‘‘Eso hi sammāsambuddho, appameyyo durāsado;
Eso hi dhammaratano, svākkhāto ehipassiko.

50. ‘‘Eso hi saṅgharatano, suppaṭipanno anuttaro;
Sabbaṃ tamantarahitaṃ, nanu rittā sabbasaṅkhārā’’ti.

Tattha **vijjulaṭṭhīvā**ti ghanabhāvena saṇṭhitā vijjulatā viya. **Candova gahapūrito**ti parivesagahaparikkhito puṇṇacando viya. **Dhammataḷākaṃ māpayitvā**ti pariyattidhammataḷākaṃ māpayitvā. **Sīlaṃ datvā vilepana**nti catupārisuddhisīlasaṅkhātaṃ cittasantativibhūsanatthaṃ vilepanaṃ datvā. **Dhammadussaṃ nivāsetvā**ti hirottappadhammasaṅkhātaṃ sāṭakayugaṃ nivāsetvā. **Dhammamālaṃ vibhajjiyā**ti sattattiṃsabodhipakkhiyadhammakusumamālaṃ vibhajitvā. Vidahitvāti attho.

Dhammavimalamādāsanti vimalaṃ sotāpattimaggasaṅkhātaṃ ādāsaṃ sāvajjānavajjakusalākusaladhammasallakkhaṇatthaṃ mahājanassa dhammataḷākatīre dhammādāsaṃ ṭhapetvāti attho. **Mahājane**ti mahājanassa. **Kecī**ti ye keci. **Nibbānaṃ patthentā**ti sabbākusalamalavilayakaraṃ amatamasaṅkhatamanītikaṃ paramasantaṃ accutirasaṃ nibbānaṃ patthentā vicaranti. Te imaṃ alaṅkāraṃ vuttappakāraṃ mayā dassitaṃ passantūti attho. ‘‘Nibbānamabhipatthentā, passantu maṃ alaṅkara’’ntipi pāṭho, soyevattho. Alaṅkaranti rassaṃ katvā vuttaṃ.

Sīlakañcukaṃ datvānāti pañcasīladasasīlacatupārisuddhisīlamayaṃ kañcukaṃ datvā. **Jhānakavacavammita**nti catukkapañcakajjhānakavacabandhaṃ bandhitvā. **Dhammacammaṃ pārupitvā**ti satisampajaññasaṅkhātadhammacammaṃ pārupitvā. **Datvā sannāhamuttama**nti uttamaṃ caturaṅgasamannāgataṃ vīriyasannāhaṃ datvāti attho. **Satiphalakaṃ datvānā**ti rāgādidosāripāpanivāraṇatthaṃ catusatipaṭṭhānaphalakanivāraṇaṃ datvā. **Tikhiṇaṃ ñāṇakuntima**nti paṭivedhasamatthaṃ tikhiṇavipassanāñāṇakuntavantaṃ, vipassanāñāṇanisitakuntavaranti attho, kilesabalanidhanakarasamatthaṃ vā yogāvacarayodhavaraṃ ṭhapetvāti attho. **Dhammakhaggavaraṃ datvā**ti tassa yogāvacarassa vīriyupalatalanisitadhāraṃ maggapaññāvarakhaggaṃ datvā. **Sīlasaṃsaggamaddana**nti ariyaṃ lokuttarasīlaṃ kilesasaṃsaggamaddanatthāya, kilesanighātanatthāyāti attho.

Tevijjābhūsanaṃ datvāti tevijjāmayaṃ vibhūsanaṃ datvā. **Āveḷaṃ caturo phale**ti cattāri phalāni vaṭaṃsakaṃ katvā. **Chaḷabhiññābharaṇa**nti ābharaṇatthāya alaṅkārakaraṇatthāya cha abhiññāyo datvā. **Dhammapupphapiḷandhana**nti navalokuttaradhammasaṅkhātaṃ kusumamālaṃ katvā. **Saddhammapaṇḍaracchattaṃ, datvā pāpanivāraṇa**nti accantavisuddhaṃ vimuttisetacchattaṃ sabbākusalātapanivāraṇaṃ datvā. **Māpayitvābhayaṃ puppha**nti abhayapuragāminaṃ aṭṭhaṅgikamaggaṃ pupphaṃ katvāti attho.

Kassapo kira bhagavā kāsiraṭṭhe setabyanagare setabyuyyāne parinibbāyi. Dhātuyo kirassa na vikiriṃsu. Sakalajambudīpavāsino manussā sannipatitvā ekekaṃ suvaṇṇiṭṭhakaṃ koṭiagghanakaṃ ratanavicittaṃ bahicinanatthaṃ ekekaṃ aḍḍhakoṭiagghanakaṃ abbhantarapūraṇatthaṃ manosilāya mattikākiccaṃ telena udakakiccaṃ karonto yojanubbedhaṃ thūpamakaṃsu.

> ‘‘Kassapopi bhagavā katakicco, sabbasattahitameva karonto;
> Kāsirājanagare migadāye, lokanandanakaro nivasī’’ti.

Sesagāthāsu sabbattha pākaṭamevāti.

Iti madhuratthavilāsiniyā buddhavaṃsa-aṭṭhakathāya

Kassapabuddhavaṃsavaṇṇanā niṭṭhitā.

Ettāvatā catuvīsatiyā buddhānaṃ buddhavaṃsavaṇṇanā

Sabbākārena niṭṭhitā.

27. Gotamabuddhavaṃsavaṇṇanā

Dūrenidānakathā

> ‘‘Idāni yasmā amhākaṃ, buddhavaṃsassa vaṇṇanā;
> Anukkamena sampattā, tasmāyaṃ tassa vaṇṇanā’’.

Tattha amhākaṃ bodhisatto dīpaṅkarādīnaṃ catuvīsatiyā buddhānaṃ santike adhikāraṃ karonto kappasatasahassādhikāni cattāri asaṅkhyeyyāni āgato. Kassapassa pana bhagavato orabhāge ṭhapetvā imaṃ sammāsambuddhaṃ añño buddho nāma natthi. Iti **dīpaṅkarādīnaṃ catuvīsatiyā buddhānaṃ** santike laddhabyākaraṇo pana bodhisatto yenena –

> ‘‘Manussattaṃ liṅgasampatti, hetu satthāradassanaṃ;
> Pabbajjā guṇasampatti, adhikāro ca chandatā;

Aṭṭhadhammasamodhānā, abhinīhāro samijjhatī''ti. (bu. vaṃ. 2.59) –

Ime aṭṭha dhamme samodhānetvā dīpaṅkarapādamūle katābhinīhārena ''handa, buddhakare dhamme, vicināmi ito cito''ti ussāhaṃ katvā ''vicinanto tadādakkhiṃ, paṭhamaṃ dānapārami''nti dānapāramitādayo buddhakārakadhammā diṭṭhā, te pūrento yāva vessantarattabhāvā āgami, āgacchanto ca ye te katābhinīhārānaṃ bodhisattānaṃ ānisaṃsā saṃvaṇṇitā –

''Evaṃ sabbaṅgasampannā, bodhiyā niyatā narā;
Saṃsaraṃ dīghamaddhānaṃ, kappakoṭisatehipi.

''Avīcimhi nuppajjanti, tathā lokantaresu ca;
Nijjhāmataṇhā khuppipāsā, na honti kāḷakañjikā.

''Na honti khuddakā pāṇā, uppajjantāpi duggatiṃ;
Jāyamānā manussesu, jaccandhā na bhavanti te.

''Sotavekallatā natthi, na bhavanti mūgapakkhikā;
Itthibhāvaṃ na gacchanti, ubhatobyañjanapaṇḍakā.

''Na bhavanti pariyāpannā, bodhiyā niyatā narā;
Muttā ānantarikehi, sabbattha suddhagocarā.

''Micchādiṭṭhiṃ na sevanti, kammakiriyadassanā;
Vasamānāpi saggesu, asaññaṃ nūpapajjare.

''Suddhāvāsesu devesu, hetu nāma na vijjati;
Nekkhammaninnā sappurisā, visaṃyuttā bhavābhave;
Caranti lokatthacariyāyo, pūrenti sabbapāramī''ti. (dha. sa. aṭṭha. nidānakathā; apa. aṭṭha. 1.dūrenidānakathā; jā. aṭṭha. 1.dūrenidānakathā; cariyā. aṭṭha. pakiṇṇakakathā);

Te ānisaṃse adhigantvāva āgato. Evaṃ āgacchanto vessantarattabhāve ṭhito –

''Acetanāyaṃ pathavī, aviññāya sukhaṃ dukhaṃ;
Sāpi dānabalā mayhaṃ, sattakkhattuṃ pakampathā''ti. (cariyā. 1.124) –

Evaṃ mahāpathavikampanādīni mahāpuññāni katvā āyupariyosāne tato cavitvā tusitapure nibbatti.

Avidūrenidānakathā

Tusitapure vasamāneyeva pana bodhisatte buddhakolāhalaṃ nāma udapādi. Lokasmiñhi **tīṇi kolāhalāni** uppajjanti. Seyyathidaṃ – kappakolāhalaṃ, buddhakolāhalaṃ, cakkavattikolāhalanti. Tattha ''vassasatasahassassa accayena kappuṭṭhānaṃ bhavissatī''ti lokabyūhā nāma kāmāvacaradevā muttasirā vikiṇṇakesā rudamukhā assūni hatthehi puñchamānā rattavatthanivatthā ativiya virūpavesadhārino hutvā manussapathe vicarantā evaṃ ārocenti – ''mārisā, mārisā, ito vassasatasahassassa accayena kappuṭṭhānaṃ bhavissati, ayaṃ loko vinassissati, mahāsamuddopi ussussissati, ayañca mahāpathavī sineru ca pabbatarājā uḍḍayhissanti vinassissanti, yāva brahmalokā lokavināso bhavissati, mettaṃ, mārisā, bhāvetha, karuṇaṃ muditaṃ upekkhaṃ, mārisā, bhāvetha, mātaraṃ pitaraṃ upaṭṭhahatha, kule jeṭṭhāpacāyino hothā''ti. Idaṃ **kappakolāhalaṃ** nāma.

''Vassasahassassa accayena pana sabbaññubuddho loke upajjissatī''ti lokapāladevatā – ''ito, mārisā, vassasahassassa accayena buddho loke uppajjissatī''ti ugghosentiyo āhiṇḍanti. Idaṃ **buddhakolāhalaṃ** nāma.

''Vassasatassa accayena cakkavattirājā uppajjissatī''ti devatā – ''ito, mārisā, vassasatassa accayena cakkavattirājā uppajjissatī''ti ugghosentiyo āhiṇḍanti. Idaṃ **cakkavattikolāhalaṃ** nāma (khu. pā. aṭṭha. 5.maṅgalapañhasamuṭṭhānakathā; apa. aṭṭha. 1.avidūrenidānakathā; jā. aṭṭha. 1.avidūrenidānakathā).

Tesu buddhakolāhalasaddaṃ sutvā sakaladasasahassacakkavāḷadevatā ekato sannipatitvā – ''asuko nāma satto buddho bhavissatī''ti ñatvā upasaṅkamitvā āyācanti, āyācamānā ca tassa pubbanimittesu uppannesu āyācanti. Tadā pana sabbāpi tā ekekacakkavāḷe catumahārāja-sakka-suyāma-santusita-sunimmita-vasavatti-mahābrahmehi saddhiṃ ekacakkavāḷe sannipatitvā tusitabhavane uppannacutinimittassa bodhisattassa santikaṃ gantvā – ''mārisa, tumhehi dasa pāramiyo pūritā, pūrentehi ca na sakkabrahmasampattiādikaṃ sampattiṃ patthentehi pūritā, lokanittharaṇatthāya pana vo sabbaññutaṃ patthentehi paripūritā buddhattāya –

''Kālo kho te mahāvīra, uppajja mātukucchiyaṃ;
Sadevakaṃ tārayanto, bujjhassu amataṃ pada''nti. (bu. vaṃ. 1.67) –

Yāciṃsu.

Atha mahāsatto devatāhi evaṃ āyāciyamāno devatānaṃ paṭiññaṃ adatvāva kāla-dīpa-desa-kula-janettiāyuparicchedavasena **pañca mahāvilokanāni** vilokesi. Tattha ''kālo nu kho, na kālo''ti paṭhamaṃ kālaṃ vilokesi. Tattha vassasatasahassato uddhaṃ vaḍḍhitaāyukālo kālo nāma na hoti. Kasmā? Tadā hi sattānaṃ jātijarāmaraṇāni na paññāyanti, buddhānañca dhammadesanā tilakkhaṇamuttā nāma natthi, tesaṃ ''aniccaṃ dukkhamanattā''ti kathentānaṃ ''kiṃ nāmetaṃ kathentī''ti neva sotabbaṃ na saddhātabbaṃ maññanti, tato abhisamayo na hoti, tasmiṃ asati aniyyānikaṃ sāsanaṃ hoti. Tasmā so akālo. Vassasatato ūnaāyukālopi kālo na hoti. Kasmā? Tadā sattā ussannakilesā honti, ussannakilesānañca dinnovādo ovādaṭṭhāne na tiṭṭhati, udake daṇḍarāji viya khippaṃ vigacchati. Tasmā sopi akālo. Vassasatasahassato pana paṭṭhāya heṭṭhā vassasatato paṭṭhāya uddhaṃ āyukālo kālo nāma. Tadā pana vassasatakālo ahosi. Atha mahāsatto ''nibbattitabbakālo''ti **kālaṃ** passi.

Tato dīpaṃ olokento saparivāre cattāro mahādīpe oloketvā – ''tīsu dīpesu buddhā na nibbattanti, jambudīpeyeva nibbattantī''ti **dīpaṃ** passi.

Tato ''jambudīpo nāma mahā, dasayojanasahassaparimāṇo. Katarasmiṃ nu kho padese buddhā nibbattantī''ti okāsaṃ olokento majjhima**desaṃ** passi. ''Kapilavatthu nāma nagaraṃ, tattha mayā nibbattitabba''nti niṭṭhamagamāsi.

Tato kulaṃ vilokento – ''buddhā nāma vessakule vā suddakule vā na nibbattanti. Lokasammate pana khattiyakule vā brāhmaṇakule vā nibbattanti, etarahi khattiyakulaṃ lokasammataṃ, tattha nibbattissāmi suddhodano nāma rājā pitā me bhavissatī''ti **kulaṃ** passi.

Tato mātaraṃ vilokento – ''buddhamātā nāma lolā surādhuttā na hoti, kappasatasahassaṃ pana pūritapāramī jātito paṭṭhāya akhaṇḍapañcasīlāyeva hoti. Ayañca mahāmāyā nāma devī edisī, ayaṃ me mātā bhavissati, kittakaṃ panassā **āyū**ti, dasannaṃ māsānaṃ upari satta divasānī''ti passi.

Iti imaṃ pañcavidhaṃ mahāvilokanaṃ viloketvā – ''kālo me, mārisā, buddhabhāvāyā''ti devānaṃ paṭiññaṃ datvā – ''gacchatha tumhe''ti tā devatā uyyojetvā tusitadevatāhi parivuto tusitapure nandanavanaṃ pāvisi. Sabbadevalokesu hi nandanavanaṃ atthiyeva. Tatra naṃ devatā – ''ito cuto sugatiṃ gacchā''ti pubbe katakusalakammokāsaṃ sārayamānā vicaranti. So evaṃ tāhi devatāhi kusalaṃ sārayamānāhi parivuto tatra vicarantova cavitvā mahāmāyāya deviyā kucchismiṃ uttarāsāḷhanakkhattena paṭisandhiṃ gaṇhi. Mahāpurisassa pana mātu kucchismiṃ paṭisandhiggaṇhanakkhaṇe ekappahāreneva sakaladasasahassilokadhātu saṅkampi. Dvattiṃsa pubbanimittāni pāturahesuṃ.

Evaṃ gahitapaṭisandhikassa bodhisattassa ceva bodhisattamātuyā ca upaddavanivāraṇatthaṃ khaggahatthā cattāro devaputtā ārakkhaṃ gaṇhiṃsu. Bodhisattassa mātu purisesu rāgacittaṃ nuppajji, lābhaggayasaggappattā ca sā ahosi sukhinī akilantakāyā. Bodhisattañca attano kucchigataṃ vippasanne maṇiratane āvutapaṇḍusuttaṃ viya passati. Yasmā bodhisattena vasitakucchi nāma cetiyagabbhasadisā hoti, na sakkā aññena sattena āvasituṃ vā paribhuñjituṃ vā, tasmā bodhisattamātā sattāhajāte bodhisatte kālaṃ katvā tusitapure nibbatti. Yathā pana aññā itthiyo dasa māse appatvāpi atikkamitvāpi nisinnāpi nipannāpi vijāyanti, na evaṃ bodhisattamātā. Bodhisattamātā pana bodhisattaṃ dasa māse kucchinā pariharitvā ṭhitāva vijāyati. Ayaṃ **bodhisattamātu dhammatā**.

Mahāmāyāpi devī dasa māse kucchinā bodhisattaṃ pariharitvā paripuṇṇagabbhā ñātigharaṃ gantukāmā suddhodanamahārājassa ārocesi – ‘‘icchāmahaṃ, mahārāja, devadahanagaraṃ gantu’’nti. Rājā ‘‘sādhū’’ti sampaṭicchitvā kapilavatthuto yāva devadahanagarā añjasaṃ samaṃ kāretvā kadalipuṇṇaghaṭakamukadhajapaṭākādīhi alaṅkārāpetvā navakanakasivikāya nisīdāpetvā mahatiyā vibhūtiyā mahatā parivārena pesesi. Dvinnaṃ pana nagarānaṃ antare ubhayanagaravāsīnaṃ paribhogārahaṃ lumbinīvanaṃ nāma maṅgalasālavanaṃ atthi, taṃ tasmiṃ samaye mūlato yāva aggasākhā sabbaṃ ekaphāliphullaṃ ahosi. Sākhantarehi ceva pupphantarehi ca paramaratikaramadhuramanoramavirutāhi madamuditāhi anubhuttapañcarāhi parabhatamadhukaravadhūhi upagīyamānasuranandananandanavanasadisasobhaṃ vanaṃ disvā deviyā sālavanakīḷamanubhavituṃ cittamuppajji (apa. aṭṭha. 1.avidūrenidānakathā; jā. aṭṭha. 1.avidūrenidānakathā).

‘‘Vibhūsitā bālajanāticālinī, vibhūsitaṅgī vaniteva mālinī;
Sadā janānaṃ nayanālimālinī, vilumpinīvātiviroci lumbinī’’.

Amaccā rañño ārocetvā deviṃ gahetvā taṃ lumbinīvanaṃ pavisiṃsu. Sā maṅgalasālamūlaṃ gantvā tassa ujusamavaṭṭakkhandhassa pupphaphalapallavasamalaṅkatassa yaṃ sākhaṃ gaṇhitukāmā ahosi, sā sālasākhā abalā janahadayalolā sayameva vilambamānā hutvā tassā karatalasmiṃ samupagatā. Atha sā taṃ sālasākhaṃ tambatuṅganakhujjalena kamaladalavattivaṭṭaṅgulinā navakanakakaṭavalayasobhinā dakkhiṇena paramaratikarena karena aggahesi. Sā taṃ sālasākhaṃ gahetvā ṭhitā asitajaladharavivaragatā bālacandalekhā viya ca aciraṭṭhitikā accipabhā viya ca nandanavanajātā devī viya ca devī virocittha. Tāvadeva cassā kammajavātā caliṃsu. Athassā sāṇipākāraṃ parikkhipitvā mahājano paṭikkami. Sā sālasākhaṃ gahetvā tiṭṭhamānāya eva tassā gabbhavuṭṭhānaṃ ahosi.

Taṅkhaṇaṃyeva cattāro visuddhacittā mahābrahmāno suvaṇṇajālaṃ ādāya āgantvā tena suvaṇṇajālena bodhisattaṃ sampaṭicchitvā mātu purato ṭhapetvā – ‘‘attamanā, devi, hohi, mahesakkho te putto uppanno’’ti āhaṃsu. Yathā pana aññe sattā mātukucchito nikkhamantā paṭikkūlena asucinā makkhitā nikkhamanti, na evaṃ bodhisatto. Bodhisatto pana dve hatthe dve pāde pasāretvā ṭhitakova mātukucchisambhavena kenaci asucinā amakkhitova suddho visado kāsikavatthe nikkhittamaṇiratanaṃ viya virocamāno mātukucchito nikkhami. Evaṃ santepi bodhisattassa ca bodhisattamātuyā ca sakkāratthaṃ ākāsato dve udakadhārā nikkhamitvā bodhisattassa ca mātuyā ca sarīre utuṃ gāhāpesuṃ.

Atha naṃ suvaṇṇajālena paṭiggahetvā ṭhitānaṃ brahmānaṃ hatthato cattāro mahārājāno maṅgalasammatāya sukhasamphassāya ajinappaveṇiyā gaṇhiṃsu, tesaṃ hatthato manussā dukūlacumbaṭakena gaṇhiṃsu, manussānaṃ hatthato muccitvā pathaviyaṃ patiṭṭhāya puratthimaṃ disaṃ olokesi, anekāni cakkavāḷasahassāni ekaṅgaṇāni ahesuṃ. Tattha devamanussā gandhapupphamālādīhi pūjayamānā – ‘‘mahāpurisa, tumhehi sadiso ettha natthi, kuto uttaritaro’’ti āhaṃsu. Evaṃ dasa disā anuviloketvā attanā sadisaṃ adisvā uttaradisābhimukho sattapadavītihārena agamāsi. Gacchanto ca pathaviyā eva gato, nākāsena. Acelakova gato, na sacelako. Daharova gato, na soḷasavassuddesiko. Mahājanassa pana ākāsena gacchanto viya alaṅkatapaṭiyatto viya ca soḷasavassuddesiko viya ca ahosi. Tato sattame pade ṭhatvā ‘‘aggohamasmi lokassā’’tiādikaṃ (dī. ni. 2.31; ma. ni. 3.207) āsabhiṃ vācaṃ nicchārento sīhanādaṃ nadi.

Bodhisatto hi tīsu attabhāvesu mātukucchito nikkhantamattova vācaṃ nicchāresi mahosadhattabhāve, vessantarattabhāve, imasmiṃ attabhāveti. Mahosadhattabhāve kirassa mātukucchito nikkhantamattasseva sakko devarājā āgantvā candanasāraṃ hatthe ṭhapetvā gato, taṃ muṭṭhiyaṃ katvāva nikkhanto. Atha naṃ mātā – ‘‘tāta, tvaṃ kiṃ gahetvā āgatosī’’ti pucchi. ‘‘Osadhaṃ, ammā’’ti. Iti osadhaṃ gahetvā āgatattā ‘‘osadhakumāro’’tvevassa nāmamakaṃsu.

Vessantarattabhāve pana mātukucchito nikkhantamattova dakkhiṇahatthaṃ pasāretvā – ‘‘atthi nu kho, amma, kiñci gehasmiṃ dhanaṃ, dānaṃ dassāmī’’ti vadanto nikkhami. Athassa mātā – ‘‘sadhane kule nibbattosi, tātā’’ti puttassa hatthaṃ attano hatthatale katvā sahassatthavikaṃ ṭhapesi.

Imasmiṃ pana attabhāve imaṃ sīhanādaṃ nadīti evaṃ bodhisatto tīsu attabhāvesu mātukucchito nikkhantamattova vācaṃ nicchāresi. Jātakkhaṇepissa dvattiṃsa pubbanimittāni pāturahesuṃ. Yasmiṃ pana samaye amhākaṃ bodhisatto lumbinīvane jāto tasmiṃyeva samaye **rāhulamātā** devī **ānando channo kāḷudāyī** amacco **kaṇḍako** assarājā **mahābodhirukkho** catasso **nidhikumbhiyo** ca jātā, tattha eko gāvutappamāṇo eko aḍḍhayojanappamāṇo eko tigāvutappamāṇo eko yojanappamāṇo ahosi. Ime **satta sahajātā** nāma honti.

Ubhayanagaravāsino mahāpurisaṃ gahetvā kapilavatthupurameva agamaṃsu. Taṃdivasameva – ‘‘kapilavatthunagare suddhodanamahārājassa putto bodhimūle nisīditvā buddho bhavissatī’’ti tāvatiṃsabhavane haṭṭhatuṭṭhā devasaṅghā celukkhepādīni pavattentā kīḷiṃsu. Tasmiṃ samaye suddhodanamahārājassa kulūpako aṭṭhasamāpattilābhī **kāḷadevalo** nāma tāpaso bhattakiccaṃ katvā divāvihāratthāya tāvatiṃsabhavanaṃ gantvā tattha divāvihāraṃ nisinno tā devatā tuṭṭhamānasā kīḷantiyo disvā ‘‘kiṃkāraṇā tuṭṭhamānasā pamuditahadayā kīḷatha, mayhaṃ taṃ kāraṇaṃ kathethā’’ti pucchi. Tato devatā āhaṃsu – ‘‘mārisa, suddhodanarañño putto jāto, so bodhimaṇḍe nisīditvā buddho hutvā dhammacakkaṃ pavattessati, tassa ‘anantarūpaṃ buddhalīḷaṃ passituṃ labhissāmā’ti iminā kāraṇena tuṭṭhamhā’’ti.

Atha tāpaso tāsaṃ devatānaṃ vacanaṃ sutvā paramadassanīyaratanāvalokato devalokato oruyha narapatinivesanaṃ pavisitvā paññatte āsane nisīdi. Tato katapaṭisanthāraṃ rājānaṃ – ‘‘putto kira te, mahārāja, jāto, taṃ passissāmā’’ti āha. Rājā alaṅkatapaṭiyattaṃ tanayaṃ āharāpetvā devalatāpasaṃ vandāpetuṃ abhihari. Mahāpurisassa pādā parivattitvā vijjulatā viya asitajaladharakūṭesu tāpasassa jaṭāsu patiṭṭhahiṃsu. Bodhisattena hi tenattabhāvena vanditabbo nāma añño natthi. Tato tāpaso uṭṭhāyāsanā bodhisattassa añjaliṃ paggahesi. Rājā taṃ acchariyaṃ disvā attano puttaṃ vandi. Tāpaso bodhisattassa lakkhaṇasampattiṃ disvā – ‘‘bhavissati nu kho buddho, udāhu na bhavissatī’’ti āvajjetvā upadhārento – ‘‘nissaṃsayaṃ buddho bhavissatī’’ti anāgataṃsañāṇena ñatvā – ‘‘acchariyapuriso aya’’nti sitaṃ akāsi.

Tato ‘‘ahaṃ imaṃ buddhabhūtaṃ daṭṭhuṃ labhissāmi nu kho, no’’ti upadhārento – ‘‘na labhissāmi, antarāyeva kālaṃ katvā buddhasatenapi buddhasahassenapi gantvā bodhetuṃ asakkuṇeyye arūpabhave nibbattissāmī’’ti disvā – ‘‘evarūpaṃ nāma acchariyapurisaṃ buddhabhūtaṃ daṭṭhuṃ na labhissāmi, mahatī vata me jāni bhavissatī’’ti parodi. Manussā pana disvā – ‘‘amhākaṃ ayyo idāneva hasitvā puna roditumārabhi, kiṃ nu kho, bhante, amhākaṃ ayyaputtassa koci antarāyo bhavissatī’’ti pucchiṃsu. Tāpaso āha – ‘‘natthetassa antarāyo, nissaṃsayena buddho bhavissatī’’ti. ‘‘Atha kasmā tumhe paroditthā’’ti? ‘‘Evarūpaṃ acchariyapurisaṃ buddhabhūtaṃ daṭṭhuṃ na labhissāmi, mahatī vata me jāni bhavissatīti attānaṃ anusocanto rodāmī’’ti āha.

Tato bodhisattaṃ pañcame divase sīsaṃ nhāpetvā – ‘‘nāmaṃ gaṇhissāmā’’ti rājabhavanaṃ catujjātikagandhena upalimpitvā lājapañcamāni kusumāni vikiritvā asambhinnapāyāsaṃ pacāpetvā tiṇṇaṃ vedānaṃ pāraṅgate aṭṭhasate brāhmaṇe nimantetvā rājabhavane nisīdāpetvā madhupāyāsaṃ bhojetvā sakkāraṃ katvā – ‘‘kiṃ nu kho bhavissatī’’ti lakkhaṇāni pariggāhāpesuṃ. Tesu rāmādayo aṭṭha brāhmaṇapaṇḍitā lakkhaṇapariggāhakā ahesuṃ. Tesu satta janā dve aṅguliyo ukkhipitvā dvedhā byākariṃsu – ‘‘imehi lakkhaṇehi samannāgato agāraṃ ajjhāvasanto rājā hoti cakkavattī, pabbajamāno buddho’’ti. Tesaṃ pana sabbadaharo gottena koṇḍañño nāma brāhmaṇo bodhisattassa lakkhaṇavarasampattiṃ disvā – ‘‘etassa agāramajjhe ṭhānakāraṇaṃ natthi, ekanteneva vivaṭacchado buddho bhavissatī’’ti ekameva aṅguliṃ ukkhipitvā ekaṃsabyākaraṇaṃ byākāsi. Athassa nāmaṃ gaṇhantā sabbalokatthasiddhikarattā **siddhattho**ti nāmamakaṃsu.

Atha te brāhmaṇā attano gharāni gantvā putte āmantetvā evamāhaṃsu – ‘‘amhe mahallakā, suddhodanamahārājassa puttaṃ sabbaññutaṃ pattaṃ sambhāveyyāma vā no vā, tumhe pana tasmiṃ pabbajitvā sabbaññutaṃ patte tassa sāsane pabbajathā’’ti. Tato sattapi janā yāvatāyukaṃ ṭhatvā yathākammaṃ gatā. Koṇḍaññamāṇavo arogo ahosi. Tadā pana rājā tesaṃ vacanaṃ sutvā – ‘‘kiṃ disvā mama putto pabbajissatī’’ti te pucchi. ‘‘Cattāri pubbanimittāni, devā’’ti. ‘‘Katarañca katarañcā’’ti? ‘‘Jiṇṇaṃ byādhitaṃ mataṃ pabbajita’’nti. Rājā ‘‘ito paṭṭhāya evarūpānaṃ mama puttassa santikaṃ āgamituṃ mā adatthā’’ti vatvā kumārassa cakkhupathe jiṇṇapurisādīnaṃ āgamananivāraṇatthaṃ catūsu disāsu gāvutagāvutaṭṭhāne ārakkhaṃ ṭhapesi. Taṃdivasaṃ maṅgalaṭṭhāne sannipatitesu asītiyā ñātikulasahassesu ekameko ekamekaṃ puttaṃ paṭijāni – ‘‘ayaṃ buddho vā hotu rājā vā, mayaṃ ekamekaṃ puttaṃ dassāma, sace buddho bhavissati, khattiyasamaṇeheva parivuto vicarissati. Sace rājā cakkavattī bhavissati, khattiyakumāreheva parivuto vicarissatī’’ti. Atha rājā mahāpurisassa paramarūpasampannā vigatasabbadosā catusaṭṭhi dhātiyo adāsi. Bodhisatto anantena parivārena mahatā sirisamudayena vaḍḍhi.

Athekadivasaṃ rañño **vappamaṅgalaṃ** nāma ahosi. Taṃdivasaṃ rājā mahatiyā vibhūtiyā mahatā parivārena nagarato nikkhamanto puttampi gahetvāva agamāsi. Kasikammaṭṭhāne eko jamburukkho paramaramaṇīyo ghanasandacchāyo ahosi. Tassa heṭṭhā kumārassa sayanaṃ paññāpetvā upari varakanakatārākhacitaṃ rattacelavitānaṃ bandhitvā sāṇipākārena parikkhipāpetvā ārakkhaṃ ṭhapetvā rājā sabbālaṅkāraṃ alaṅkaritvā amaccagaṇaparivuto naṅgalakaraṇaṭṭhānamagamāsi. Tattha rājā paramamaṅgalaṃ suvaṇṇanaṅgalaṃ gaṇhāti, amaccādayo rajatanaṅgalādīni gaṇhanti. Taṃdivasaṃ naṅgalasahassaṃ yojīyati. Bodhisattaṃ parivāretvā nisinnā dhātiyo – ‘‘rañño sampattiṃ passissāmā’’ti antosāṇito bahi nikkhantā.

Atha bodhisatto ito cito ca olokento kiñci adisvā sahasā uṭṭhāya pallaṅkaṃ ābhujitvā ānāpāne pariggahetvā paṭhamajjhānaṃ nibbattesi. Dhātiyo khajjabhojjantare vicarantiyo thokaṃ cirāyiṃsu. Sesarukkhānaṃ chāyā nivattā, tassa pana jamburukkhassa chāyā parimaṇḍalā hutvā tattheva aṭṭhāsi. Dhātito panassa ‘‘ayyaputto ekakovā’’ti vegena sāṇipākāraṃ ukkhipitvā pariyesantiyo sirisayane pallaṅkena nisinnaṃ tañca pāṭihāriyaṃ disvā gantvā taṃ pavattiṃ rañño ārocesuṃ. Rājā vegena āgantvā taṃ pāṭihāriyaṃ disvā – ‘‘ayaṃ vo, tāta, dutiyavandanā’’ti puttaṃ vandi.

Atha mahāpuriso anukkamena soḷasavassuddesiko ahosi. Rājā bodhisattassa tiṇṇaṃ utūnaṃ anucchavike ramma-suramma-subhanāmake tayo pāsāde kāresi. Ekaṃ navabhūmikaṃ ekaṃ sattabhūmikaṃ ekaṃ pañcabhūmikaṃ. Tayopi pāsādā ubbedhena samappamāṇā ahesuṃ. Bhūmikāsu pana nānattaṃ ahosi.

Atha rājā cintesi – ‘‘putto me vayappatto chattamassa ussāpetvā rajjasiriṃ passissāmī’’ti. So sākiyānaṃ paṇṇāni pahiṇi ‘‘putto me vayappatto, rajje naṃ patiṭṭhāpessāmi, sabbe attano gehesu vayappattā dārikā imaṃ gehaṃ pesentū’’ti. Te rañño sāsanaṃ sutvā – ‘‘kumāro kevalaṃ rūpasampanno, na kiñci sippaṃ jānāti, dārabharaṇaṃ kātuṃ na sakkhissati, na mayaṃ dhītaro dassāmā’’ti āhaṃsu. Rājā taṃ pavattiṃ sutvā puttassa santikaṃ gantvā tamatthaṃ ārocesi. Bodhisatto – ‘‘kiṃ sippaṃ dassetuṃ vaṭṭatī’’ti āha. ‘‘Sahassatthāmamạ dhanuṃ āropetuṃ vaṭṭati, tātā’’ti. ‘‘Tena hi āharāpethā’’ti āha. Rājā āharāpetvā adāsi. Taṃ dhanuṃ purisasahassaṃ āropeti, purisasahassaṃ oropeti. Mahāpuriso taṃ sarāsanaṃ āharāpetvā pallaṅkena nisinnova jiyaṃ pādaṅguṭṭhake veṭhāpetvā kaḍḍhanto pādaṅguṭṭhakeneva dhanuṃ āropetvā vāmena hatthena daṇḍe gahetvā dakkhiṇena hatthena kaḍḍhitvā jiyaṃ ropesi. Sakalanagaraṃ uppattanākārappattaṃ ahosi. ‘‘Kiṃ eso saddo’’ti ca vutte ‘‘devo gajjatī’’ti āhaṃsu. Athaññe ‘‘tumhe na jānātha, na devo gajjati, aṅgīrasassa kumārassa sahassatthāmaṃ dhanuṃ āropetvā jiyaṃ poṭhentassa jiyappahārasaddo eso’’ti āhaṃsu. Sākiyā taṃ sutvā tāvatakeneva āraddhacittā tuṭṭhamānasā ahesuṃ.

Atha mahāpuriso – ‘‘kiṃ kātuṃ vaṭṭatī’’ti āha. Aṭṭhaṅgulabahalaṃ ayopaṭṭaṃ kaṇḍena vijjhituṃ vaṭṭatīti. Taṃ vijjhitvā – ‘‘aññaṃ kiṃ kātuṃ vaṭṭatī’’ti āha. Caturaṅgulabahalaṃ asanaphalakaṃ vijjhituṃ vaṭṭatīti. Tampi vijjhitvā – ‘‘aññaṃ kiṃ kātuṃ vaṭṭatī’’ti āha. Vidatthibahalaṃ udumbaraphalakaṃ vijjhituṃ vaṭṭatīti. Tampi vijjhitvā aññaṃ kiṃ kātuṃ vaṭṭatīti. Tato ‘‘vālukasakaṭānī’’ti āhaṃsu. Mahāsatto vālukasakaṭampi palālasakaṭampi vinivijjhitvā udake ekūsabhappamāṇaṃ kaṇḍaṃ pesesi thale aṭṭhausabhappamāṇaṃ. Atha naṃ ‘‘vātiṅgaṇasaññāya vālaṃ vijjhituṃ vaṭṭatī’’ti āhaṃsu. ‘‘Tena hi yojanamattaṃ vātiṅgaṇaṃ bandhāpethā’’ti vatvā yojanamattake vātiṅgaṇasaññāya vālaṃ bandhāpetvā rattandhakāre meghapaṭalehi channāsu disāsu kaṇḍaṃ khipi. Taṃ gantvā yojanamattake vālaṃ phāletvā pathaviṃ pāvisi. Na kevalaṃ ettakameva, taṃdivasaṃ mahāpuriso loke vattamānaṃ sippaṃ sabbameva dassesi.

Atha sākiyā attano dhītaro alaṅkaritvā pesayiṃsu. Cattālīsasahassā nāṭakitthiyo ahesuṃ. Rāhulamātā pana devī aggamahesī ahosi. Mahāpuriso devakumāro viya surayuvatīhi parivuto narayuvatīhi parivuto nippurisehi turiyehi paricāriyamāno mahāsampattiṃ anubhavamāno utuvārena utuvārena tesu tīsu pāsādesu viharati. Athekadivasaṃ bodhisatto uyyānabhūmiṃ gantukāmo sārathiṃ āmantetvā – ‘‘rathaṃ yojehi uyyānabhūmiṃ passissāmī’’ti āha. So ‘‘sādhū’’ti paṭissuṇitvā mahārahaṃ vararucirathirakubbaravarattaṃ thirataraneminābhiṃ varakanakarajatamaṇiratanakhacitaīsāmukhaṃ navakanakarajatatārakakhacitanemipassaṃ samosaritavividhasurabhikusumadāmasassirikaṃ ravirathasadisadassanīyaṃ vararathaṃ samalaṅkaritvā sasikumudasadisavaṇṇe anilagaruḷajave ājānīye cattāro maṅgalasindhave yojetvā bodhisattassa paṭivedesi. Bodhisatto devavimānasadisaṃ taṃ rathavaramāruyha uyyānābhimukho pāyāsi.

Atha devatā ‘‘siddhatthakumārassa abhisambujjhanakālo āsanno, pubbanimittamassa dassessāmā’’ti ekaṃ devaputtaṃ jarājajjarasarīraṃ khaṇḍadantaṃ palitakesaṃ vaṅkagattaṃ daṇḍahatthaṃ pavedhamānaṃ katvā dassesuṃ. Taṃ bodhisatto ceva sārathi ca passanti. Tato bodhisatto – ‘‘sārathi ko nāmesa puriso kesāpissa na yathā aññesa’’nti **mahāpadānasutte** (dī. ni. 2.43 ādayo) āgatanayeneva pucchitvā tassa vacanaṃ sutvā – ‘‘dhiratthu vata, bho, jāti, yatra hi nāma jātassa jarā paññāyissatī’’ti (dī. ni. 2.45, 47) saṃviggahadayo tatova paṭinivattitvā pāsādameva abhiruhi.

Rājā ‘‘kiṃkāraṇā mama putto paṭinivattī’’ti pucchi. ‘‘Jiṇṇapurisaṃ disvā, devā’’ti. Tato kampamānamānaso rājā aḍḍhayojane ārakkhaṃ ṭhapesi. Punekadivasaṃ bodhisatto uyyānaṃ gacchanto tāhi eva devatāhi nimmitaṃ byādhitañca purisaṃ disvā purimanayeneva pucchitvā saṃviggahadayo nivattitvā pāsādameva abhiruhi. Rājā pucchitvā nāṭakāni vissajjesi. ‘‘Pabbajjāya mānasaṃ assa bhinnaṃ karissa’’nti ārakkhaṃ vaḍḍhetvā samantato tigāvutappamāṇe padese ārakkhaṃ ṭhapesi.

Punapi bodhisatto ekadivasaṃ uyyānaṃ gacchanto tatheva devatāhi nimmitaṃ kālaṅkataṃ disvā purimanayeneva pucchitvā saṃviggahadayo nivattitvā pāsādamabhiruhi. Rājā nivattanakāraṇaṃ pucchitvā puna ārakkhaṃ vaḍḍhetvā yojanappamāṇe padese ārakkhaṃ ṭhapesi.

Punapi bodhisatto ekadivasaṃ uyyānaṃ gacchanto tatheva devatāhi nimmitaṃ sunivatthaṃ supārutaṃ pabbajitaṃ disvā – ‘‘ko nāmeso, samma, sārathī’’ti sārathiṃ pucchi. Sārathi kiñcāpi buddhuppādassa abhāvā pabbajitaṃ vā pabbajitaguṇe vā na jānāti, devatānubhāvena pana ‘‘pabbajito nāmāyaṃ devā''ti vatvā pabbajjāya guṇaṃ tassa vaṇṇesi.

Tato bodhisatto pabbajjāya ruciṃ uppādetvā taṃdivasaṃ uyyānaṃ agamāsi. Dīghāyukā bodhisattā vassasate vassasate atikkante jiṇṇādīsu ekekaṃ addasaṃsu. Amhākaṃ pana bodhisatto appāyukakāle uppannattā catunnaṃ catunnaṃ māsānaṃ accayena uyyānaṃ gacchanto anukkamena ekekaṃ addasa. Dīghabhāṇakā panāhu – ''cattāri nimittāni ekadivaseneva disvā agamāsī''ti. Tattha divasabhāgaṃ kīḷitvā uyyānarasamanubhavitvā maṅgalapokkharaṇiyaṃ nhatvā atthaṅgate sūriye maṅgalasilātale nisīdi attānaṃ alaṅkārāpetukāmo. Athassa cittācāramaññāya sakkena devānamindena āṇatto vissakammo nāma devaputto āgantvā tasseva kappakasadiso hutvā dibbehi alaṅkārehi alaṅkari. Athassa sabbālaṅkārasamalaṅkatassa sabbatālāvacaresu sakāni sakāni paṭibhānāni dassayantesu brāhmaṇesu ca ''jaya nandā''tiādivacanehi sutamaṅgalikādīsu nānappakārehi maṅgalavacanatthutighosehi sambhāventesu sabbālaṅkārasamalaṅkataṃ rathavaraṃ abhiruhi. Tasmiṃ samaye – ''rāhulamātā puttaṃ vijātā''ti sutvā suddhodanamahārājā – ''puttassa me tuṭṭhiṃ nivedethā''ti sāsanaṃ pahiṇi. Bodhisatto taṃ sutvā – ''rāhu jāto, bandhanaṃ jāta''nti āha. Rājā – ''kiṃ me putto avacā''ti pucchitvā taṃ vacanaṃ sutvā ''ito paṭṭhāya me nattā 'rāhulakumāro'tveva nāmaṃ hotū''ti āha.

Bodhisattopi taṃ rathavaramāruyha mahatā parivārena atimanoramena sirisobhaggena nagaraṃ pāvisi. Tasmiṃ samaye rūpasiriyā guṇasampattiyā ca akisā kisāgotamī nāma khattiyakaññā uparipāsādavaratalagatā nagaraṃ pavisantassa bodhisattassa rūpasiriṃ disvā sañjātapītisomanassā hutvā –

''Nibbutā nūna sā mātā, nibbuto nūna so pitā;
Nibbutā nūna sā nārī, yassāyaṃ īdiso patī''ti. (dha. sa. aṭṭha. nidānakathā; dha. pa. aṭṭha. 1.sāriputtattheravatthu; apa. aṭṭha. 1.avidūrenidānakathā; jā. aṭṭha. 1.avidūrenidānakathā) –

Imaṃ udānaṃ udānesi.

Bodhisatto taṃ sutvā cintesi – ''ayaṃ me sussavanaṃ vacanaṃ sāvesi, ahañhi nibbānaṃ gavesanto vicarāmi, ajjeva mayā gharāvāsaṃ chaḍḍetvā nikkhamma pabbajitvā nibbānaṃ gavesituṃ vaṭṭatī''ti. ''Ayaṃ imissā ācariyabhāgo hotū''ti muttāhāraṃ kaṇṭhato omuñcitvā kisāgotamiyā satasahassagghanikaṃ paramaratikaraṃ muttāhāraṃ pesesi. Sā ''siddhatthakumāro mayi paṭibaddhahadayo hutvā paṇṇākāraṃ pesesī''ti somanassajātā ahosi.

Bodhisattopi mahatā sirisamudayena paramaramaṇīyaṃ pāsādaṃ abhiruhitvā sirisayane nipajji. Tāvadeva naṃ paripuṇṇarajanikarasadisaruciravaravadanā bimbaphalasadisadasanavasanā sitavimalasamasaṃhitāviraḷavaradasanā asitanayanakesapāsā sujātañjanātinīlakuṭilabhamukā sujātahaṃsasamasaṃhitapayodharā ratikaranavakanakarajataviracitavaramaṇimekhalā parigatavipulaghanajaghanataṭā karikarasannibhoruyugalā naccagītavāditesu kusalā surayuvatisadisarūpasobhā varayuvatiyo madhuraravāni turiyāni gahetvā mahāpurisaṃ samparivāretvā ramāpayantiyo naccagītavāditāni payojayiṃsu. Bodhisatto pana kilesesu virattacittatāya naccagītādīsu anabhirato muhuttaṃ niddaṃ okkami.

Tā taṃ disvā ''yassatthāya naccādīni mayaṃ payojema, so niddaṃ upagato, idāni kimatthaṃ kilamāmā''ti gahitāni turiyāni ajjhottharitvā nipajjiṃsu, gandhatelappadīpā ca jhāyanti. Bodhisatto pabujjhitvā sayanapiṭṭhe pallaṅkena nisinno addasa tā itthiyo turiyabhaṇḍāni avattharitvā niddāyantiyo paggharitalālā kilinnakapolagattā, ekaccā dante khādantiyo, ekaccā kākacchantiyo, ekaccā vippalapantiyo, ekaccā vivaṭamukhā, ekaccā apagatavasanarasanā, pākaṭabībhacchasambādhaṭṭhānā, ekaccā vimuttākulasiroruhā susānarūparūpaṃ dhārayamānā sayiṃsu. Mahāsatto tāsaṃ taṃ vippakāraṃ disvā bhiyyosomattāya kāmesu virattacitto ahosi. Tassa pana alaṅkatapaṭiyattaṃ dasasatanayanabhavanasadisaṃ rucirasobhampi pāsādavaratalaṃ apaviddhamatasarīrakuṇapabharitaṃ āmakasusānamiva paramapaṭikkūlaṃ upaṭṭhāsi. Tayopi bhavā ādittabhavanasadisā hutvā upaṭṭhahiṃsu.

‘‘Upaddutaṃ vata, bho, upassaṭṭhaṃ vata bho’’ti ca vācaṃ pavattesi. Ativiya pabbajjāya cittaṃ nami.

So ‘‘ajjeva mayā mahābhinikkhamanaṃ nikkhamituṃ vaṭṭatī’’ti sirisayanato uṭṭhāya dvārasamīpaṃ gantvā – ‘‘ko etthā’’ti āha. Ummāre sīsaṃ katvā nipanno channo āha – ‘‘ahaṃ, ayyaputta, channo’’ti. Atha mahāpuriso – ‘‘ahaṃ ajja mahābhinikkhamanaṃ nikkhamitukāmo, na kañci paṭiveditvā sīghamekaṃ atijayaṃ sindhavaṃ kappehī’’ti. So ‘‘sādhu, devā’’ti assabhaṇḍakaṃ gahetvā assasālaṃ gantvā gandhatelappadīpesu jalantesu sumanapaṭṭavitānassa heṭṭhā paramaramaṇīye bhūmibhāge ṭhitaṃ arimanthakaṃ kaṇḍakaṃ turaṅgavaraṃ disvā – ‘‘ajja mayā ayyaputtassa nikkhamanatthāya imameva maṅgalahayaṃ kappetuṃ vaṭṭatī’’ti kaṇḍakaṃ kappesi. So kappiyamānova aññāsi – ‘‘ayaṃ kappanā atigāḷhā, aññesu divasesu uyyānakīḷaṃ gamanakāle kappanā viya na hoti. Nissaṃsayaṃ ajjeva ayyaputto mahābhinikkhamanaṃ nikkhamissatī’’ti. Tato tuṭṭhamānaso mahāhasitaṃ hasi. So nādo taṃ sakalakapilavatthupuraṃ unnādaṃ kareyya, devatā pana sannirumbhitvā na kassaci sotuṃ adaṃsu.

Bodhisatto ‘‘puttaṃ tāva passissāmī’’ti cintetvā ṭhitaṭṭhānato uṭṭhāya rāhulamātuyā vasanaṭṭhānaṃ gantvā gabbhadvāraṃ vivari. Tasmiṃ khaṇe antogabbhe gandhatelappadīpo jhāyati. Rāhulamātā sumanamallikādīnaṃ ambaṇamattena attippakiṇṇe varasayane puttassa matthake hatthaṃ ṭhapetvā niddāyati. Bodhisatto ummāre pādaṃ ṭhapetvā ṭhitakova oloketvā – ‘‘sacāhaṃ deviyā hatthaṃ apanetvā mama puttaṃ gaṇhissāmi, devī pabujjhissati, evaṃ me abhinikkhamanassa antarāyo bhavissati. Buddho hutvāva āgantvā puttaṃ passissāmī’’ti cintetvā pāsādatalato otaritvā assassa samīpaṃ gantvā evamāha – ‘‘tāta kaṇḍaka, tvaṃ ajja ekarattiṃ maṃ tāraya, ahaṃ taṃ nissāya buddho hutvā sadevakaṃ lokaṃ tāressāmī’’ti. Tato ullaṅghitvā kaṇḍakassa piṭṭhiṃ abhiruhi. Kaṇḍako gīvato paṭṭhāya āyāmato aṭṭhārasahattho hoti tadanurūpena ubbedhena samannāgato rūpaggajavabalasampanno sabbaseto dhotasaṅkhasadisadassanīyavaṇṇo. Tato bodhisatto varaturaṅgapiṭṭhigato channaṃ assassa vāladhiṃ gāhāpetvā aḍḍharattasamaye nagarassa mahādvāraṃ sampatto.

Tadā pana rājā pubbeva bodhisattassa gamanapaṭisedhanatthāya dvīsu dvārakavāṭesu ekekaṃ purisasahassena vivaritabbaṃ kāretvā tattha bahupurise ārakkhaṃ ṭhapesi. Bodhisatto kira purisagaṇanāya koṭisatasahassassa balaṃ dhāresi, hatthigaṇanāya koṭisahassassa. Tasmā so cintesi – ‘‘yadi dvāraṃ na vivarīyati, ajja kaṇḍakassa piṭṭhe nisinno channaṃ vāladhiṃ gāhāpetvā tena saddhiṃyeva kaṇḍakaṃ ūrūhi nippīḷetvā aṭṭhārasahatthaṃ pākāraṃ uppatitvā atikkameyya’’nti. Channo cintesi – ‘‘sace dvāraṃ na ugghāpayati, ahaṃ ayyaputtaṃ khandhe katvā kaṇḍakaṃ dakkhiṇahatthena parikkhipanto upakacchake katvā uppatitvā pākāraṃ atikkamissāmī’’ti. Kaṇḍako cintesi – ‘‘ahaṃ dvāre avivariyamāne yathānisinnameva ayyaputtaṃ gahitavāladhinā channena saddhiṃ uppatitvā pākārassa purato patiṭṭhahissāmī’’ti. Evameva tayo purisā cintayiṃsu. Dvāre adhivatthā devatā mahādvāraṃ vivariṃsu.

Tasmiṃ khaṇe māro pāpimā ‘‘mahāsattaṃ nivattessāmī’’ti āgantvā gaganatale ṭhatvā āha –

> ‘‘Mā nikkhama mahāvīra, ito te sattame dine;
> Dibbaṃ tu cakkaratanaṃ, addhā pātu bhavissati. –

Dvisahassaparittadīpaparivārānaṃ catunnaṃ mahādīpānaṃ rajjaṃ kāressasi, nivatta, mārisā’’ti. Mahāpuriso āha ‘‘kosi tva’’nti. Ahaṃ vasavattīti.

> ‘‘Jānāmahaṃ mahārāja, mayhaṃ cakkassa sambhavaṃ;
> Anatthikohaṃ rajjena, gaccha tvaṃ māra mā idha.
>
> ‘‘Sakalaṃ dasasahassampi, lokadhātumahaṃ pana;
> Unnādetvā bhavissāmi, buddho loke vināyako’’ti. –

Āha. So tatthevantaradhāyi.

Mahāsatto ekūnattiṃsavassakāle hatthagataṃ cakkavattirajjaṃ kheḷapiṇḍaṃ viya anapekkho chaḍḍetvā cakkavattisirinivāsabhūtā rājabhavanā nikkhamitvā āsāḷhipuṇṇamāya uttarāsāḷhanakkhatte vattamāne nagarato nikkhamitvā nagaraṃ apaloketukāmo ahosi. Vitakkasamanantarameva cassa kulālacakkaṃ viya so bhūmippadeso parivatti. Yathāṭhitova mahāsatto kapilavatthupuraṃ disvā tassiṃ bhūmippadese kaṇḍakanivattanaṃ nāma cetiyaṭṭhānaṃ dassetvā gantabbamagābhimukhaṃyeva kaṇḍakaṃ katvā pāyāsi mahatā sakkārena uḷārena sirisamudayena. Tadā mahāsatte gacchante tassa purato devatā saṭṭhi ukkāsatasahassāni dhārayiṃsu, tathā pacchato saṭṭhi dakkhiṇato saṭṭhi ukkāsatasahassāni, tathā vāmapassato. Aparā devatā surabhikusumamālādāmacandanacuṇṇacāmaradhajapaṭākāhi sakkarontiyo parivāretvā agamaṃsu. Dibbāni saṅgītāni anekāni ca turiyāni vajjiṃsu.

Iminā sirisamudayena gacchanto bodhisatto ekaratteneva tīṇi rajjāni atikkamma tiṃsayojanikaṃ maggaṃ gantvā anomānadītīraṃ sampāpuṇi. Atha bodhisatto nadītīre ṭhatvā channaṃ pucchi – ‘‘kā nāmāyaṃ nadī’’ti? ‘‘Anomā nāma, devā’’ti. ‘‘Amhākampi pabbajjā anomā bhavissatī’’ti paṇhiyā assaṃ ghaṭṭento assassa saññaṃ adāsi. Asso ullaṅghitvā aṭṭhausabhavitthārāya nadiyā pārimatīre aṭṭhāsi. Bodhisatto assapiṭṭhito oruyha muttarāsisadise vālukāpuline ṭhatvā channaṃ āmantesi – ‘‘samma channa, tvaṃ mayhaṃ ābharaṇāni ceva kaṇḍakañca ādāya gaccha, ahaṃ pabbajissāmī’’ti. Channo, ‘‘ahampi, deva, pabbajissāmī’’ti. Bodhisatto āha – ‘‘na labbhā tayā pabbajituṃ, gaccheva tva’’nti tikkhattuṃ nivāretvā ābharaṇāni ceva kaṇḍakañca paṭicchāpetvā cintesi – ‘‘ime mayhaṃ kesā samaṇasāruppā na honti, te khaggena chindissāmī’’ti dakkhiṇena hatthena paramanisitamasivaraṃ gahetvā vāmahatthena moḷiyā saddhiṃ cūḷaṃ gahetvā chindi, kesā dvaṅgulamattā hutvā dakkhiṇato āvaṭṭamānā sīse allīyiṃsu. Tesaṃ pana kesānaṃ yāvajīvaṃ tadeva pamāṇaṃ ahosi, massu ca tadanurūpaṃ, puna kesamassuohāraṇakiccampissa nāhosi. Bodhisatto saha moḷiyā cūḷaṃ gahetvā – ‘‘sacāhaṃ buddho bhavissāmi, ākāse tiṭṭhatu, no ce, bhūmiyaṃ patatū’’ti ākāse khipi. Taṃ cūḷāmaṇibandhanaṃ yojanappamāṇaṃ ṭhānaṃ gantvā ākāse aṭṭhāsi.

Atha sakko devarājā dibbena cakkhunā olokento yojanikena ratanacaṅkoṭakena taṃ paṭiggahetvā tāvatiṃsabhavane tiyojanaṃ sattaratanamayaṃ **cūḷāmaṇicetiyaṃ** nāma patiṭṭhāpesi. Yathāha –

> ‘‘Chetvāna moḷiṃ varagandhavāsitaṃ, vehāyasaṃ ukkhipi aggapuggalo;
> Sahassanetto sirasā paṭiggahi, suvaṇṇacaṅkoṭavarena vāsavo’’ti. (ma. ni. aṭṭha. 1.222; saṃ. ni. aṭṭha. 2.2.12; apa. aṭṭha. 1.avidūrenidānakathā; jā. aṭṭha. 1.avidūrenidānakathā);

Puna bodhisatto cintesi – ‘‘imāni kāsikavatthāni mahagghāni, na mayhaṃ samaṇasāruppānī’’ti. Athassa kassapabuddhakāle purāṇasahāyako ghaṭikāramahābrahmā ekaṃ buddhantaraṃ vināsabhāvāppattena mittabhāvena cintesi – ‘‘ajja me sahāyako mahābhinikkhamanaṃ nikkhanto, samaṇaparikkhāramassa gahetvā gacchissāmī’’ti.

> ‘‘Ticīvarañca patto ca, vāsi sūci ca bandhanaṃ;
> Parissāvanañca aṭṭhete, yuttayogassa bhikkhuno’’ti. (dī. ni. aṭṭha. 1.215; ma. ni. aṭṭha. 1.294; 2.349; a. ni. aṭṭha. 2.4.198; pārā. aṭṭha. 1.45 padabhājanīyavaṇṇanā; apa. aṭṭha. 1.avidūrenidānakathā; jā. aṭṭha. 1.avidūrenidānakathā; mahāni. aṭṭha. 206) –

Ime aṭṭha samaṇaparikkhāre āharitvā adāsi. Mahāpuriso arahaddhajaṃ nivāsetvā uttamaṃ pabbajjāvesaṃ gahetvā sāṭakayugalaṃ ākāse khipi. Taṃ mahābrahmā paṭiggahetvā brahmaloke dvādasayojanikaṃ sabbaratanamayaṃ cetiyaṃ katvā taṃ anto pakkhipitvā ṭhapesi. Atha naṃ mahāsatto – ‘‘channa, mama vacanena mātāpitūnaṃ ārogyaṃ vadehī’’ti vatvā uyyojesi. Tato channo mahāpurisaṃ vanditvā padakkhiṇaṃ katvā pakkāmi. Kaṇḍako pana channena saddhiṃ mantayamānassa bodhisattassa vacanaṃ suṇanto ṭhatvā – ‘‘natthi dāni mayhaṃ puna sāmino dassana’’nti cakkhupathamassa vijahanto viyogadukkhamadhivāsetuṃ asakkonto hadayena phalitena kālaṃ katvā suraripudurabhibhavane tāvatiṃsabhavane kaṇḍako nāma devaputto hutvā nibbatti. Tassa uppatti vimalatthavilāsiniyā vimānavatthuṭṭhakathāya gahetabbā. Channassa paṭhamaṃ ekova soko ahosi. So kaṇḍakassa kālakiriyāya dutiyena sokena pīḷiyamāno rodanto paridevanto dukkhena agamāsi.

Bodhisattopi pabbajitvā tasmiṃyeva padese anupiyaṃ nāma ambavanaṃ atthi, tattheva sattāhaṃ pabbajjāsukhena vītināmetvā tato pacchā sañjhāppabhānurañjitasaliladharasaṃvuto saradasamaye paripuṇṇarajanikaro viya kāsāvavarasaṃvuto ekakopi anekajanaparivuto viya virocamāno taṃ vanavāsimigapakkhīnaṃ nayanāmatapānamiva karonto ekacaro sīho viya narasīho mattamātaṅgavilāsagāmī samassāsento viya vasundharaṃ pādatalehi ekadivaseneva tiṃsayojanikaṃ maggaṃ gantvā uttuṅgataraṅgabhaṅgaṃ asaṅgaṃ gaṅgaṃ nadiṃ uttaritvā ratanajutivisaravirājitavararucirarājagahaṃ rājagahaṃ nāma nagaraṃ pāvisi. Pavisitvā ca pana sapadānaṃ piṇḍāya cari. Sakalaṃ pana taṃ nagaraṃ bodhisattassa rūpadassanena dhanapālake paviṭṭhe taṃ nagaraṃ viya asurinde paviṭṭhe devanagaraṃ viya saṅkhobhamagamāsi. Piṇḍāya carante mahāpurise nagaravāsino manussā mahāsattassa rūpadassanena sañjātapītisomanassā jātavimhitā bodhisattassa rūpadassanāvajjitahadayā ahesuṃ.

Tesaṃ manussānaṃ aññataro aññataramevamāha – ‘‘kinnu yaṃ, bho, rāhubhayena nigūḷhakiraṇajālo puṇṇacando manussalokamāgato’’ti. Tamañño sitaṃ katvā evamāha – ‘‘kiṃ kathesi, samma, kadā nāma tayā puṇṇacando manussalokamāgato diṭṭhapubbo, nanu esa kusumaketukāmadevo vesantaramādāya amhākaṃ mahārājassa nāgarānañca paramalīḷāvibhūtiṃ disvā kīḷitumāgato’’ti. Tamañño sitaṃ katvā evamāha – ‘‘kiṃ, bho, tvaṃ ummattosi, nanu kāmo issarakodhahutāsanaparidaḍḍhasarīro surapatidasasatanayano eso amarapurasaññāya idhāgato’’ti! Tamañño īsakaṃ hasitvā – ‘‘kiṃ vadesi, bho, te pubbāparavirodhaṃ, kuto panassa dasasatanayanāni, kuto vajiraṃ, kuto erāvaṇo. Addhā brahmā esa brāhmaṇajanaṃ pamattaṃ ñatvā vedavedaṅgādīsu niyojanatthāya āgato’’ti. Te sabbepi apasādetvā añño paṇḍitajātiko evamāha – ‘‘nevāyaṃ puṇṇacando, na ca kāmadevo, nāpi dasasatanayano, na cāpi brahmā, sabbalokanāyako satthā esa acchariyamanusso’’ti.

Evaṃ sallapantesu eva nāgaresu rājapurisā gantvā taṃ pavattiṃ rañño bimbisārassa ārocesuṃ – ‘‘deva, devo vā gandhabbo vā udāhu nāgarājā vā yakkho vā ko nu vā amhākaṃ nagare piṇḍāya caratī’’ti. Rājā taṃ sutvā uparipāsādatale ṭhatvā mahāpurisaṃ disvā acchariyabbhutacittajāto rājapurise āṇāpesi – ‘‘gacchatha, bhaṇe, taṃ vīmaṃsatha, sace amanusso bhavissati, nagarā nikkhamitvā antaradhāyissati, sace devatā bhavissati, ākāsena gamissati, sace nāgarājā bhavissati, pathaviyaṃ nimujjitvā gamissati, sace manusso bhavissati, yathāladdhaṃ bhikkhaṃ paribhuñjissatī’’ti.

Mahāpurisopi santindriyo santamānaso rūpasobhāya mahājanassa nayanāni ākaḍḍhento viya yugamattaṃ pekkhamāno missakabhattaṃ yāpanamattaṃ saṃharitvā paviṭṭhadvāreneva nagarā nikkhamitvā paṇḍavapabbatacchāyāya puratthābhimukho nisīditvā āhāraṃ paccavekkhitvā nibbikāro paribhuñji. Tato rājapurisā gantvā taṃ pavattiṃ rañño ārocesuṃ. Tato dūtavacanaṃ sutvā magadhādhipati rājā bālajanehi duranusāro merumandārasāro sattasāro bimbisāro bodhisattassa guṇassavaneneva sañjātadassanakutūhalo vegena nagarato nikkhamitvā paṇḍavapabbatābhimukho gantvā yānā oruyha bodhisattassa santikaṃ gantvā tena katānuñño bandhujanasinehasītale silātale nisīditvā bodhisattassa iriyāpathe pasīditvā katapaṭisanthāro nāmagottādīni pucchitvā bodhisattassa sabbaṃ issariyaṃ niyyātesi. Bodhisatto – ‘‘mayhaṃ, mahārāja, vatthukāmehi vā kilesakāmehi vā attho natthi. Ahañhi paramābhisambodhiṃ patthayanto nikkhanto’’ti āha. Rājā anekappakārena yācantopi tassa cittaṃ alabhitvā – ‘‘addhā buddho bhavissati, buddhabhūtena pana tayā paṭhamaṃ mama vijitaṃ āgantabba’’nti vatvā nagaraṃ paviṭṭho.

‘‘Atha rājagahaṃ vararājagahaṃ, nararājavare nagaraṃ tu gate;
Girirājavaro munirājavaro, migarājagato sugatopi gato’’.

Atha bodhisatto anupubbena cārikaṃ caramāno āḷārañca kālāmaṃ udakañca rāmaputtaṃ upasaṅkamitvā aṭṭha samāpattiyo nibbattetvā – ‘‘nāyaṃ maggo bodhiyā’’ti taṃ samāpattibhāvanaṃ analaṅkaritvā mahāpadhānaṃ padahitukāmo uruvelaṃ gantvā – ‘‘ramaṇīyo vatāyaṃ bhūmibhāgo’’ti tattheva vāsaṃ upagantvā mahāpadhānaṃ padahi. Lakkhaṇapariggāhakabrāhmaṇānaṃ cattāro puttā koṇḍañño brāhmaṇo cāti ime pañca janā paṭhamaṃyeva pabbajitā gāmanigamarājadhānīsu bhikkhācariyaṃ carantā tattha bodhisattaṃ sampāpuṇiṃsu. Atha naṃ chabbassāni mahāpadhānaṃ padahantaṃ – ‘‘idāni buddho bhavissati, idāni buddho bhavissatī’’ti pariveṇasammajjanādikāya vattapaṭipattiyā upaṭṭhahamānā santikāvacarāvassa ahesuṃ. Bodhisattopi – ‘‘koṭippattaṃ dukkaraṃ karissāmī’’ti ekatilataṇḍulādīhi vītināmesi. Sabbasopi āhārupacchedaṃ akāsi. Devatāpi lomakūpehi dibbojaṃ upahārayamānā pakkhipiṃsu.

Athassa tāya nirāhāratāya paramakisabhāvappattakāyassa suvaṇṇavaṇṇo kāyo kāḷavaṇṇo ahosi, dvattiṃsamahāpurisalakkhaṇāni paṭicchannāni ahesuṃ. Atha bodhisatto dukkarakārikāya antaṃ gantvā – ‘‘nāyaṃ maggo bodhiyā’’ti oḷārikaṃ āhāraṃ āhāretuṃ gāmanigamesu piṇḍāya caritvā āhāraṃ āhari. Athassa dvattiṃsamahāpurisalakkhaṇāni pākatikāni ahesuṃ, kāyo suvaṇṇavaṇṇo ahosi. Atha pañcavaggiyā bhikkhū taṃ disvā – ‘‘ayaṃ chabbassāni dukkarakārikaṃ karontopi sabbaññutaṃ paṭivijjhituṃ nāsakkhi, idāni gāmanigamarājadhānīsu piṇḍāya caritvā oḷārikaṃ āhāraṃ āhariyamāno kiṃ sakkhissati, bāhulliko esa padhānavibbhanto, kiṃ no iminā’’ti mahāpurisaṃ pahāya bārāṇasiyaṃ isipatanaṃ agamaṃsu.

Atha mahāpuriso visākhapuṇṇamāya uruvelāyaṃ senānigame senākuṭumbikassa gehe nibbattā sujātā nāma dārikā ahosi. Tāya sampasādanajātāya dinnaṃ pakkhittadibbojaṃ madhupāyāsaṃ paribhuñjitvā suvaṇṇapātiṃ gahetvā nerañjarāya paṭisotaṃ khipitvā kāḷanāgarājaṃ supantaṃ bodhesi. Atha bodhisatto nerañjarātīre surabhikusumasamalaṅkate nīlobhāse manorame sālavane divāvihāraṃ katvā sāyanhasamaye devatāhi alaṅkatena maggena bodhirukkhābhimukho pāyāsi. Devanāgayakkhasiddhādayo dibbehi mālāgandhavilepanehi pūjayiṃsu. Tasmiṃ samaye **sotthiyo** nāma tiṇahārako tiṇaṃ ādāya paṭipathe āgacchanto mahāpurisassa ākāraṃ ñatvā aṭṭha tiṇamuṭṭhiyo adāsi. Bodhisatto tiṇaṃ gahetvā asitañjanagirisaṅkāsaṃ ācarantamiva dinakarajālaṃ sakahadayamiva karuṇāsītalaṃ sītacchāyaṃ vividhavihagagaṇasampātavirahitaṃ mandamāruteritāya ghanasākhāya samalaṅkataṃ naccantamiva pītiyā rañjamānamiva ca tarugaṇānaṃ virocamānavijayatarumassatthabodhirukkhamūlamupagantvā assatthadumarājaṃ tikkhattuṃ padakkhiṇaṃ katvā pubbuttaradisābhāge ṭhito tāni tiṇāni agge gahetvā cālesi. Tāvadeva cuddasahattho pallaṅko ahosi. Tāni ca tiṇāni cittakārena lekhāgahitāni viya ahesuṃ. Bodhisatto tattha cuddasahatthe tiṇasanthare tisandhipallaṅkaṃ ābhujitvā caturaṅgasamannāgatavīriyaṃ adhiṭṭhahitvā suvaṇṇapīṭhe ṭhapitarajatakkhandhaṃ viya ca paññāsahatthaṃ bodhikkhandhaṃ piṭṭhito katvā upari maṇichattena viya bodhisākhāhi dhāriyamāno nisīdi. Suvaṇṇavaṇṇe panassa cīvare bodhiaṅkurā patamānā suvaṇṇapaṭṭe pavāḷā viya nikkhittā virocayiṃsu.

Bodhisatte pana tattha nisinneyeva vasavattimāro devaputto – ‘‘siddhatthakumāro mama visayamatikkamitukāmo, na dānāhamatikkamitumassa dassāmī’’ti mārabalassa tamatthaṃ ārocetvā mārabalamādāya nikkhami. Sā kira mārasenā mārassa purato dvādasayojanā ahosi, tathā dakkhiṇato ca vāmapassato ca, pacchato pana cakkavāḷapariyantaṃ katvā ṭhitā, uddhaṃ navayojanubbedhā ahosi. Yassā pana unnadantiyā saddo navayojanasahassato paṭṭhāya pathaviundriyanasaddo viya suyyati. Tasmiṃ samaye sakko devarājā vijayuttaraṃ nāma saṅkhaṃ dhamamāno aṭṭhāsi. So kira saṅkho vīsahatthasatiko ahosi. Pañcasikho gandhabbadevaputto tigāvutāyataṃ beḷuvapaṇḍuvīṇaṃ ādāya vādayamāno maṅgalayuttāni gītāni gāyamāno aṭṭhāsi. Suyāmo devarājā tigāvutāyataṃ saradasamayarajanikarasassirikaṃ dibbacāmaraṃ gahetvā mandaṃ mandaṃ bījayamāno aṭṭhāsi. Brahmā ca sahampati tiyojanavitthataṃ dutiyamiva puṇṇacandaṃ setacchattaṃ bhagavato uddhaṃ dhāretvā aṭṭhāsi. Mahākāḷopi nāgarājā asītiyā nāganāṭakasahassehi parivuto thutisaṅgītāni pavattento mahāsattaṃ namassamāno aṭṭhāsi. Dasasu cakkavāḷasahassesu devatāyo nānāvidhehi surabhikusumadāmadhūpacuṇṇādīhi pūjayamānā sādhukāraṃ pavattayamānā aṭṭhaṃsu.

Atha māro devaputto diyaḍḍhayojanasatikaṃ himagirisikharasadisaṃ paramaruciradassanaṃ girimekhalaṃ nāma ratanakhacitavaravāraṇaṃ arivāraṇavāraṇaṃ abhiruhitvā bāhusahassaṃ māpetvā aggahitaggahaṇena nānāvudhāni aggahāpesi. Māraparisāpi asipharasusarasattisabalā samussitadhanumusala-phāla-saṅku-kunta-tomara-upala-laguḷa-valaya-kaṇaya-kappaṇa-cakkakaṭakadhārāruru- sīha-khagga-sarabha-varāha-byaggha-vānaroraga-majjārolūkavadanā mahiṃsa-pasada-turaṅga-diradādivadanā ca nānābhīmavirūpabībhacchakāyā manussayakkhapisācasadisakāyā ca mahāsattaṃ bodhisattaṃ bodhimūle nisinnaṃ ajjhottharamānā gantvā parivārayitvā mārassa sandesaṃ samudikkhamānā aṭṭhāsi.

Tato mārabale bodhimaṇḍamupasaṅkamanteyeva tesaṃ sakkādīnaṃ ekopi ṭhātuṃ nāsakkhi. Sammukhasammukhaṭṭhāneneva palāyiṃsu. Sakko pana devarājā taṃ vijayuttarasaṅkhaṃ piṭṭhiyaṃ katvā palāyitvā cakkavāḷamukhavaṭṭiyaṃ aṭṭhāsi. Mahābrahmā setacchattaṃ cakkavāḷakoṭiyaṃ ṭhapetvā brahmalokameva agamāsi. Kāḷo nāgarājā sabbanāṭakāni chaḍḍetvā pathaviyaṃ nimujjitvā pañcayojanasatikaṃ mañjerikanāgabhavanaṃ gantvā hatthena mukhaṃ pidahitvā nipajji. Ekadevatāpi tattha ṭhātuṃ samatthā nāma nāhosi. Mahāpuriso pana suññavimāne mahābrahmā viya ekakova nisīdi. ‘‘Idāni māro āgamissatī’’ti paṭhamameva anekarūpāni aniṭṭhāni dunnimittāni pāturahesuṃ.

‘‘Pamattabandhussa ca yuddhakāle, tilokabandhussa ca vattamāne;
Ukkā samantā nipatiṃsu ghorā, dhūmandhakārā ca disā ahesuṃ.

‘‘Acetanāyampi sacetanā yathā, gatā viyogaṃ patineva kāminī;
Lateva vātābhihatā sasāgarā, pakampi nānāsadharā dharā mahī.

‘‘Ahesumuddhūtajalā samuddā, vahiṃsu najjo paṭilomameva;
Kūṭāni nānātarusaṅghaṭāni, bhetvā girīnaṃ pathaviṃ bhajiṃsu.

‘‘Pavāyi vāto pharuso samantā, nighaṭṭasaddo tumulo ahosi;
Bhajittha ghoraṃ ravirandhakāraṃ, kabandharūpaṃ gagane carittha.

‘‘Evaṃpakāraṃ asivaṃ aniṭṭhaṃ, ākāsagaṃ bhūmigatañca ghoraṃ;
Anekarūpaṃ kira dunnimittaṃ, ahosi mārāgamane samantā.

‘‘Taṃ devadevaṃ abhihantukāmaṃ, kāmaṃ tu disvā pana devasaṅghā;
Hāhāti saddaṃ anukampamānā, akaṃsu saddhiṃ amaraṅganāhi.

‘‘Pacchāpi passiṃsu sudantarūpaṃ, disāvidisāsu palāyamānaṃ;
Saantakaṃ taṃ sabalaṃ anekaṃ, hatthe ca tharū ca pātā tayiṃsu.

‘‘Vihaṅgamānaṃ garuḷova majjhe, majjhe migānaṃ paramova sīho;
Mahāyaso mārabalassa majjhe, visārado vītabhayo nisīdi’’.

Atha māro – ‘‘siddhatthaṃ bhiṃsāpetvā palāpessāmī’’ti vātavassaṃ paharaṇavassaṃ pāsāṇavassaṃ puna aṅgārakukkuḷavālukakalalandhakāravuṭṭhīhi navahi māraiddhīhi bodhisattaṃ palāpetuṃ asakkonto kuddhamānaso – ‘‘kiṃ, bhaṇe, tiṭṭhatha, imaṃ siddhatthamasiddhatthaṃ karotha, gaṇhatha hanatha chindatha bandhatha na muñcatha palāpethā’’ti māraparisaṃ āṇāpetvā sayañca girimekhalassa khandhe nisīditvā ekena karena saraṃ bhamayanto bodhisattaṃ upasaṅkamitvā – ‘‘bho siddhattha, uṭṭhaha pallaṅkā’’ti āha. Māraparisāpi mahāsattassa atighoraṃ pīḷamakāsi. Atha mahāpuriso – ‘‘kadā te pūritā, māra, pallaṅkatthāya pāramī’’tiādīni vacanāni vatvā dakkhiṇahatthaṃ pathaviṃ ninnāmesi. Taṅkhaṇaññeva cuddasasahassādhikāni dasasatasahassayojanabahalāni pathavisandhārakāni vātudakāni paṭhamaṃ kampetvā tadantaraṃ catunahutādhikadviyojanasatasahassabahalā ayaṃ mahāpathavī chadhā pakampittha. Upari ākāse anekasahassāni vijjulatā ca asanī ca phaliṃsu. Atha girimekhaladirado jaṇṇukena pati. Māro girimekhalakkhandhe nisinno bhūmiyaṃ pati. Māraparisāpi disāvidisāsu bhusamuṭṭhi viya vikiriṃsu.

Atha mahāpurisopi taṃ samāraṃ mārabalaṃ khantimettāvīriyapaññādīnaṃ attano pāramīnamānubhāvena viddhaṃsetvā paṭhamayāme pubbenivāsaṃ anussaritvā majjhimayāme dibbacakkhuṃ visodhetvā paccūsasamaye sabbabuddhānaṃ āciṇṇe paccayākāre ñāṇaṃ otāretvā ānāpānacatutthajjhānaṃ nibbattetvā tameva pādakaṃ katvā vipassanaṃ vaḍḍhetvā maggapaṭipāṭiyā adhigatena catutthamaggena sabbakilese khepetvā sabbabuddhaguṇe paṭivijjhitvā sabbabuddhāciṇṇaṃ –

‘‘Anekajātisaṃsāraṃ, sandhāvissaṃ anibbisaṃ;
Gahakāraṃ gavesanto, dukkhā jāti punappunaṃ.

‘‘Gahakāraka diṭṭhosi, puna gehaṃ na kāhasi;
Sabbā te phāsukā bhaggā, gahakūṭaṃ visaṅkhataṃ;
Visaṅkhāragataṃ cittaṃ, taṇhānaṃ khayamajjhagā’’ti. (dha. pa. 153-154) –

Udānaṃ udānesi.

Santikenidānakathā

Udānaṃ udānetvā nisinnassa bhagavato etadahosi – ‘‘ahaṃ kappasatasahassādhikāni cattāri asaṅkhyeyyāni imassa pallaṅkassa kāraṇā sandhāviṃ, ayaṃ me pallaṅko vijayapallaṅko maṅgalapallaṅko, ettha me nisinnassa yāva saṅkappo na paripuṇṇo, na tāva ito vuṭṭhahissāmī’’ti anekakoṭisatasahassasaṅkhā samāpattiyo samāpajjanto sattāhaṃ tattheva nisīdi. Yaṃ sandhāya vuttaṃ – ‘‘atha kho bhagavā sattāhaṃ ekapallaṅkena nisīdi vimuttisukhapaṭisaṃvedī’’ti (mahāva. 1).

Athekaccānaṃ devatānaṃ – ‘‘ajjāpi tāva nūna siddhatthassa kattabbakiccaṃ atthi. Pallaṅkasmiñhi ālayaṃ na vijahatī’’ti parivitakko udapādi. Atha satthā devatānaṃ vitakkaṃ ñatvā tāsaṃ vitakkūpasamanatthaṃ vehāsaṃ abbhuggantvā yamakapāṭihāriyaṃ dassesi. Evaṃ iminā pāṭihāriyena devatānaṃ vitakkaṃ vūpasametvā pallaṅkato īsakaṃ pācīnanissite uttaradisābhāge ṭhatvā – ‘‘imasmiṃ vata me pallaṅke sabbaññutaññāṇaṃ paṭividdha’’nti cattāri asaṅkhyeyyāni kappasatasahassañca pūritānaṃ pāramīnaṃ phalādhigamanaṭṭhānaṃ pallaṅkañca bodhirukkhañca animisehi akkhīhi olokayamāno sattāhaṃ vītināmesi, taṃ ṭhānaṃ **animisacetiyaṃ** nāma jātaṃ.

Atha pallaṅkassa ca ṭhitaṭṭhānassa ca antarā caṅkamaṃ māpetvā puratthimapacchimato āyate ratanacaṅkame caṅkamanto sattāhaṃ vītināmesi, taṃ ṭhānaṃ **ratanacaṅkamacetiyaṃ** nāma jātaṃ.

Catutthe pana sattāhe bodhito pacchimuttaradisābhāge devatā ratanagharaṃ māpayiṃsu. Tattha pallaṅkena nisīditvā abhidhammapiṭakaṃ vicinanto sattāhaṃ vītināmesi, taṃ pana ṭhānaṃ **ratanagharacetiyaṃ** nāma jātaṃ.

Evaṃ bhagavā bodhisamīpeyeva cattāri sattāhāni vītināmetvā pañcame sattāhe bodhirukkhamūlā yena **ajapālanigrodho** tenupasaṅkami. Tatrāpi dhammaṃ vicinanto vimuttisukhañca paṭisaṃvedento nisīdi.

Satthā tattha sattāhaṃ vītināmetvā **mucalinda**mūlaṃ agamāsi. Tattha sattāhavaddalikāya uppannāya sītādipaṭibāhanatthaṃ mucalindena nāgarājena sattakkhattuṃ bhogehi parikkhitto asambādhāya gandhakuṭiyā viharanto viya vimuttisukhaṃ paṭisaṃvediyamāno tattha sattāhaṃ vītināmetvā rājāyatanamūlaṃ upasaṅkami. Tatthapi vimuttisukhaṃ paṭisaṃvediyamānova sattāhaṃ nisīdi. Ettāvatā satta sattāhāni paripuṇṇāni. Etthantare bhagavato neva mukhadhovanaṃ na sarīrapaṭijagganaṃ nāhārakiccaṃ ahosi, phalasukheneva vītivattesi. Atha sattasattāhamatthake ekūnapaññāsatime divase sakkena devānamindena upanītena nāgalatādantakaṭṭhena ca anotattadahodakena ca mukhaṃ dhovitvā tattheva **rājāyatana**mūle nisīdi.

Tasmiṃ samaye **tapussabhallikā** nāma dve vāṇijā ñātisālohitāya devatāya satthu āhāradāne ussāhitā manthañca madhupiṇḍikañca ādāya – ‘‘paṭigganhātu bhagavā imaṃ āhāraṃ anukampaṃ upādāyā’’ti satthāraṃ upasaṅkamitvā aṭṭhaṃsu. Bhagavā pāyāsapaṭiggahaṇadivaseyeva devadattiyassa pattassa antarahitattā – ‘‘na kho tathāgatā hatthesu āhāraṃ paṭigganhanti, kimhi nu kho ahaṃ imaṃ paṭigganheyya’’nti cintesi. Athassa bhagavato ajjhāsayaṃ viditvā catūhi disāhi cattāro mahārājāno indanīlamaṇimaye cattāro patte upanāmesuṃ. Bhagavā te paṭikkhipi. Puna muggavaṇṇe silāmaye cattāro patte upanāmesuṃ. Bhagavā tesaṃ catunnampi devaputtānaṃ anukampaṃ upādāya paṭiggahetvā ekībhāvaṃ upanetvā tasmiṃ paccagghe selamaye patte āhāraṃ paṭiggahetvā paribhuñjitvā anumodanamakāsi. Te dve bhātaro vāṇijā buddhañca dhammañca saraṇaṃ gantvā dvevācikā upāsakā ahesuṃ.

Atha satthā puna ajapālanigrodhameva gantvā nigrodhamūle nisīdi. Athassa tattha nisinnamattasseva adhigatassa dhammassa gambhīrataṃ paccavekkhantassa sabbabuddhānaṃ āciṇṇo – ‘‘adhigato kho myāyaṃ dhammo’’tiādinā (dī. ni. 2.64; ma. ni. 1.281; 2.337; saṃ. ni. 1.172; mahāva. 7) paresaṃ dhammaṃ adesetukāmatākārappatto parivitakko udapādi. Atha **brahmā sahampati** ‘‘nassati vata bho loko, vinassati vata bho loko’’ti (dī. ni. 2.66; ma. ni. 1.282; 2.338; saṃ. ni. 1.172; mahāva. 8) dasasu cakkavāḷasahassesu sakkasuyāmasantusitanimmānaratiparanimmitavasavattimahābrahmāno ca gahetvā satthu santikaṃ āgantvā – ‘‘desetu, bhante, bhagavā dhamma’’ntiādinā (dī. ni. 2.66; ma. ni. 1.282; 2.338; saṃ. ni. 1.172; mahāva. 8) nayena dhammadesanaṃ āyāci.

Atha satthā tassa paṭiññaṃ datvā – ‘‘kassa nu kho ahaṃ paṭhamaṃ dhammaṃ deseyya’’nti cintento āḷārudakānaṃ kālaṅkatabhāvaṃ ñatvā – ‘‘bahūpakārā kho me pañcavaggiyā bhikkhū’’ti pañcavaggiye ārabbha manasikāraṃ katvā – ‘‘kahaṃ nu kho te etarahi viharantī’’ti āvajjento – ‘‘bārāṇasiyaṃ isipatane migadāye’’ti ñatvā – ‘‘tattha gantvā dhammacakkaṃ pavattessāmī’’ti katipāhaṃ bodhimaṇḍasāmanteyeva piṇḍāya caranto viharitvā āsāḷhipuṇṇamiyaṃ bārāṇasiṃ gamissāmī’’ti pattacīvaramādāya aṭṭhārasayojanamaggaṃ paṭipajji. Antarāmagge haṭṭhatupagaṃ **upakaṃ** nāma ājīvakaṃ disvā tassa attano buddhabhāvaṃ ācikkhitvā taṃdivasaṃyeva sāyanhasamaye isipatanaṃ agamāsi.

Pañcavaggiyā pana tathāgataṃ dūratova āgacchantaṃ disvā – ‘‘ayaṃ, āvuso, samaṇo gotamo paccayabāhullāya āvatto paripuṇṇakāyo pīṇindriyo suvaṇṇavaṇṇo hutvā āgacchati, imassa abhivādanādīni na karissāma, āsanamattaṃ pana paññāpeyyāmā’’ti katikaṃ akaṃsu. Bhagavā tesaṃ cittācāraṃ ñatvā sabbasattesu anodhissakavasena pharaṇasamatthaṃ mettacittaṃ saṃkhipitvā odhissakavasena mettacittena phari. Te bhagavato mettacittena phuṭṭhā tathāgate upasaṅkamante sakāya katikāya saṇṭhātuṃ asakkontā abhivādanādīni sabbakiccāni akaṃsu. Vitthārakathā **vinayamahāvaggā**dīsu vuttanayeneva veditabbā.

Atha bhagavā attano buddhabhāvaṃ te ñāpetvā paññattavarabuddhāsane nisīditvā uttarāsāḷhanakkhattayoge vattamāne aṭṭhārasahi brahmakoṭīhi parivuto pañcavaggiye there āmantetvā **dhammacakkappavattanasuttantaṃ** desesi. Tesu aññāsikoṇḍañño desanānusārena ñāṇaṃ pesento suttapariyosāne aṭṭhārasahi brahmakoṭīhi saddhiṃ sotāpattiphale patiṭṭhāsi. Tena vuttaṃ –

1. ‘‘Ahametarahi sambuddho, gotamo sakyavaḍḍhano;
Padhānaṃ padahitvāna, patto sambodhimuttamaṃ.

2. ‘‘Brahmunā yācito santo, dhammacakkaṃ pavattayiṃ;
Aṭṭhārasannaṃ koṭīnaṃ, paṭhamābhisamayo ahū’’ti.

Tattha **aha**nti attānaṃ niddisati. **Etarahī**ti asmiṃ kāle. **Sakyavaḍḍhano**ti sākiyakulavaḍḍhano. ‘‘Sakyapuṅgavo’’tipi pāṭho. **Padhāna**nti vīriyaṃ vuccati. **Padahitvānā**ti ghaṭetvā vāyamitvā, dukkarakārikaṃ katvāti attho. **Aṭṭhārasannaṃ koṭīna**nti bārāṇasiyaṃ isipatane migadāye dhammacakkappavattanasuttantakathāya aññāsikoṇḍaññattherappamukhānaṃ aṭṭhārasannaṃ brahmakoṭīnaṃ paṭhamābhisamayo ahosīti attho.

Idāni bhagavā atītaṃ kathetvā anāgataṃ abhisamayaṃ kathento –

3. ‘‘Tato parañca desente, naradevasamāgame;
Gaṇanāya na vattabbo, dutiyābhisamayo ahū’’ti. – ādimāha;

Tattha **naradevasamāgame**ti tato aparena samayena mahāmaṅgalasamāgame dasasu cakkavāḷasahassesu devamanussānaṃ majjhe **maṅgalasutta**pariyosāne (khu. pā. 5.1 ādayo; su. ni. 261 ādayo) gaṇanapathaṃ vītivattānaṃ naradevānaṃ. **Dutiyābhisamayo ahū**ti hessatīti attho. Anāgatavacane vattabbe sotapatitattā ‘‘ahū’’ti atītavacanaṃ vuttaṃ, kālavipariyāyavasena vā. Esa nayo ito paresu īdisesu vacanesu ca. Puna **rāhulovādasuttanta**desanāya (ma. ni. 3.416 ādayo) gaṇanapathavītivatte satte abhisamayāmatapānaṃ pāyesi. Ayaṃ tatiyābhisamayo. Tena vuttaṃ –

4. ‘‘Idhevāhaṃ etarahi, ovadiṃ mama atrajaṃ;
Gaṇanāya na vattabbo, tatiyābhisamayo ahū’’ti.

Bhagavato kira ekova sāvakasannipāto ahosi. Uruvelakassapādīnaṃ jaṭilānaṃ sahassaṃ, dvinnaṃ aggasāvakānaṃ aḍḍhattiyasatānīti imesaṃ aḍḍhateḷasasatānaṃ sannipāto ahosi. Tena vuttaṃ –

5. ‘‘Ekosi sannipāto me, sāvakānaṃ mahesinaṃ;
Aḍḍhateḷasasatānaṃ, bhikkhūnāsi samāgamo’’ti.

Tattha **ekosī**ti ekova āsi. **Aḍḍhateḷasasatāna**nti mama sāvakānaṃ paññāsādhikānaṃ dvādasasatānaṃ. **Bhikkhūnāsī**ti bhikkhūnaṃ āsi. Tesaṃ pana majjhagato bhagavā caturaṅgasannipāte pātimokkhaṃ uddisi.

Atha bhagavā attano pavattiṃ dassento –

6. ‘‘Virocamāno vimalo, bhikkhusaṅghassa majjhago;
Dadāmi patthitaṃ sabbaṃ, maṇīva sabbakāmado’’ti. – ādimāha;

Tattha **virocamāno**ti anantabuddhasiriyā virocamāno. **Vimalo**ti vigatarāgādikilesamalo. **Maṇīva sabbakāmado**ti cintāmaṇi viya sabbakāmadado ahampi icchitaṃ patthitaṃ sabbaṃ lokiyalokuttarasukhavisesaṃ demīti attho.

Idāni patthitapatthanaṃ dassento –

7. ‘‘Phalamākaṅkhamānānaṃ, bhavacchandajahesinaṃ;
Catusaccaṃ pakāsemi, anukampāya pāṇina’’nti. – ādimāha;

Tattha **phala**nti sotāpattiphalādikaṃ catubbidhaṃ phalaṃ. **Bhavacchandajahesina**nti bhavataṇhāpahāyinaṃ, bhavataṇhaṃ pajahitukāmānaṃ. **Anukampāyā**ti anuddayāya.

8. Idāni catusaccappakāsane, abhisamayaṃ dassento **‘‘dasavīsasahassāna’’**nti ādimāha.

Tattha **dasavīsasahassāna**nti dasasahassānañca vīsatisahassānañca. **Ekadvinna**ntiādinā nayenāti attho. Navamadasamagāthā uttānatthāva.

11-12. Ekādasamadvādasamagāthāsu **idānetarahī**ti ubhopi ekatthā, veneyyavasena purisapuggalā viya vuttā. Atha vā **idānī**ti mayi uppanne. **Etarahī**ti mayi dhammaṃ desente. **Apattamānasā**ti appattaarahattaphalā. **Ariyañjasa**nti ariyaṃ aṭṭhaṅgikaṃ maggaṃ. **Thomayantā**ti pasaṃsantā. **Bujjhissantī**ti anāgate catusaccadhammaṃ paṭivijjhissantīti attho. **Saṃsārasarita**nti saṃsārasāgaraṃ.

Idāni attano jātanagarādiṃ dassento –

13. ‘‘Nagaraṃ kapilavatthu me, rājā suddhodano pitā;
Mayhaṃ janettikā mātā, māyādevīti vuccati.

14. ‘‘Ekūnatiṃsavassāni, agāraṃ ajjhahaṃ vasiṃ;
Rammo surammo subhako, tayo pāsādamuttamā.

15. ‘‘Cattālīsasahassāni, nāriyo samalaṅkatā;
Bhaddakañcanā nāma nārī, rāhulo nāma atrajo.

16. ‘‘Nimitte caturo disvā, assayānena nikkhamiṃ;
Chabbassaṃ padhānacāraṃ, acariṃ dukkaraṃ ahaṃ.

17. ‘‘Bārāṇasiyaṃ isipatane, cakkaṃ pavattitaṃ mayā;
Ahaṃ gotamasambuddho, saraṇaṃ sabbapāṇinaṃ.

18. ‘‘Kolito upatisso ca, dve bhikkhū aggasāvakā;
Ānando nāmupaṭṭhāko, santikāvacaro mama;
Khemā uppalavaṇṇā ca, bhikkhunī aggasāvikā.

19. ‘‘Citto hatthāḷavako ca, aggupaṭṭhākupāsakā;
Nandamātā ca uttarā, aggupaṭṭhākupāsikā.

20. ‘‘Ahaṃ assatthamūlamhi, patto sambodhimuttamaṃ;
Byāmappabhā sadā mayhaṃ, soḷasahatthamuggatā.

21. ‘‘Appaṃ vassasataṃ āyu, idānetarahi vijjati;
Tāvatā tiṭṭhamānohaṃ, tāremi janataṃ bahuṃ.

22. ‘‘Ṭhapayitvāna dhammukkaṃ, pacchimaṃ janabodhanaṃ;
Ahampi na cirasseva, saddhiṃ sāvakasaṅghato;
Idheva parinibbissaṃ, aggīvāhārasaṅkhayā’’ti. – ādimāha;

Mama pana rammasurammasubhanāmakā tayo pāsādā navabhūmikasattabhūmikapañcabhūmikā, cattālīsasahassā nāṭakitthiyo, yasodharā nāma mama aggamahesī, sohaṃ cattāro nimitte disvā assayānena mahābhinikkhamanaṃ nikkhamiṃ. Tato chabbassāni padhānaṃ padahitvā visākhapuṇṇamāya uruvelāyaṃ senānigame senākuṭumbikassa dhītāya sampasādajātāya sujātāya nāma dinnaṃ madhupāyāsaṃ paribhuñjitvā sālavane divāvihāraṃ katvā sāyanhasamaye sotthiyena nāma tiṇahārakena dinnā aṭṭha tiṇamuṭṭhiyo gahetvā assatthabodhirukkhamūlaṃ upagantvā tattha mārabalaṃ viddhaṃsetvā sambodhiṃ pattosmīti sabbaṃ byākāsi.

Tattha **saddhiṃ sāvakasaṅghato**ti saddhiṃ sāvakasaṅghena. **Parinibbissa**nti parinibbāyissāmi. **Aggīvāhārasaṅkhayā**ti aggi viya indhanakkhayena yathā aggi nirupādāno nibbāyati, evaṃ ahampi nirupādāno parinibbāyissāmīti attho.

23-4. **Tāni ca atulatejānī**ti aggasāvakayugādīni tāni asadisatejāni. **Imāni ca dasabalānī**ti etāni ca sārīradasabalāni **guṇadhāraṇo deho**ti chaasādhāraṇañāṇādiguṇadharo ayaṃ deho ca. **Tamantarahissantī**ti sabbāni etāni vuttappakārāni antaradhāyissanti vinassissanti. **Nanu rittā sabbasaṅkhārā**ti ettha **nanū**ti ayaṃ anumatiatthe nipāto. **Rittā**ti niccasāradhuvasārarahitattā tucchā, sabbameva pana saṅkhataṃ khayadhammaṃ vayadhammaṃ virāgadhammaṃ nirodhadhammaṃ hutvā abhāvato aniccaṃ, uppādādipaṭipīḷitattā dukkhaṃ, avasavattanato anattā. Tasmā saṅkhāresu lakkhaṇattayaṃ āropetvā vipassanaṃ vaḍḍhetvā amatamasaṅkhataṃ accutaṃ nibbānaṃ adhigacchatha. Ayaṃ vo amhākaṃ anusāsanī idaṃ amhākaṃ sāsanaṃ appamādena sampādethāti. Desanāpariyosāne kira devatānaṃ koṭisatasahassassa anupādāya āsavehi cittāni vimucciṃsu. Sesamaggaphalesu patiṭṭhitā pana gaṇanapathaṃ vītivattā ahesuṃ.

Evaṃ bhagavā kappanāmajātiādivavatthitaṃ sakalampi buddhavaṃsaṃ ākāse ratanacaṅkame caṅkamantova kathetvā ñātijanaṃ vandāpetvā ākāsato otaritvā paññattavarabuddhāsane nisīdi. Evaṃ nisinne pana bhagavati lokanāthe sikhāppatto ñātisamāgamo ahosi. Sabbe ekaggacittā nisīdiṃsu. Tato mahāmegho pokkharavassaṃ vassi. Taṅkhaṇe udakaṃ heṭṭhā viravantaṃ gacchati. Temetukāmova temeti, atemitukāmassa sarīre ekabindumattampi na patati. Taṃ disvā sabbe acchariyabbhutacittajātā hutvā – ‘‘aho acchariyaṃ, aho abbhuta’’nti kathaṃ samuṭṭhāpesuṃ. Taṃ sutvā satthā – ‘‘na idāneva mayhaṃ ñātisamāgame pokkharavassaṃ vassi, atītepi vassī’’ti imissā aṭṭhuppattiyā **vessantarajātakaṃ** (jā. 2.22.1655 ādayo) kathesi. Sā dhammadesanā sātthikā jātā. Tato bhagavā uṭṭhāyāsanā vihāraṃ pāvisi.

Iti madhuratthavilāsiniyā buddhavaṃsaṭṭhakathāya

Gotamabuddhavaṃsavaṇṇanā niṭṭhitā.

Niṭṭhito pañcavīsatimo buddhavaṃso.

28. Buddhapakiṇṇakakathā

1-18. ‘‘Aparimeyyito kappe, caturo āsuṃ vināyakā’’tiādikā aṭṭhārasagāthā saṅgītikārakehi ṭhapitā nigamanagāthāti veditabbā. Sesagāthāsu sabbattha pākaṭamevāti.

Vemattakathā

Imasmiṃ pana sakalepi buddhavaṃse niddiṭṭhānaṃ pañcavīsatiyā buddhānaṃ **aṭṭha vemattāni** veditabbāni. Katamāni aṭṭha? Āyuvemattaṃ, pamāṇavemattaṃ, kulavemattaṃ, padhānavemattaṃ, rasmivemattaṃ, yānavemattaṃ, bodhivemattaṃ, pallaṅkavemattanti.

Tattha **āyuvemattaṃ** nāma keci dīghāyukā honti keci appāyukā. Tathā hi dīpaṅkaro koṇḍañño anomadassī padumo padumuttaro atthadassī dhammadassī siddhattho tissoti ime nava buddhā vassasatasahassāyukā ahesuṃ. Maṅgalo sumano sobhito nārado sumedho sujāto piyadassī phussoti ime aṭṭha buddhā navutivassasahassāyukā ahesuṃ. Revato vessabhū cāti ime dve buddhā saṭṭhivassasahassāyukā ahesuṃ. Vipassī bhagavā asītivassasahassāyukā ahosi. Sikhī kakusandho koṇāgamano kassapoti ime cattāro buddhā yathākkamena sattaticattālīsatiṃsavīsavassasahassāyukā ahesuṃ. Amhākaṃ pana bhagavato vassasataṃ āyuppamāṇaṃ ahosi. Upacitapuññasambhārānaṃ dīghāyukasaṃvattaniyakammasamupetānampi buddhānaṃ yugavasena āyuppamāṇaṃ appamāṇaṃ ahosi. Ayaṃ pañcavīsatiyā buddhānaṃ āyuvemattaṃ nāma.

Pamāṇavemattaṃ nāma keci dīghā honti keci rassā. Tathā hi dīpaṅkara-revata-piyadassī-atthadassī-dhammadassī-vipassībuddhānaṃ asītihatthubbedhaṃ sarīrappamāṇaṃ ahosi. Koṇḍañña-maṅgala-nārada-sumedhānaṃ aṭṭhāsītihatthubbedho kāyo ahosi. Sumanassa navutihatthubbedhaṃ sarīraṃ ahosi. Sobhita-anomadassī-paduma-padumuttara-phussabuddhānaṃ aṭṭhapaṇṇāsahatthubbedhaṃ sarīraṃ ahosi. Sujāto paṇṇāsahatthubbedhasarīro ahosi. Siddhattha-tissa-vessabhuno saṭṭhihatthubbedhā ahesuṃ. Sikhī sattatihatthubbedho ahosi. Kakusandha-koṇāgamana-kassapā yathākkamena cattālīsatiṃsavīsatihatthubbedhā ahesuṃ. Amhākaṃ bhagavā aṭṭhārasahatthubbedho ahosi. Ayaṃ pañcavīsatiyā buddhānaṃ pamāṇavemattaṃ nāma.

Kulavemattaṃ nāma keci khattiyakule nibbattiṃsu keci brāhmaṇakule. Tathā hi kakusandhakoṇāgamanakassapasammāsambuddhā brāhmaṇakule nibbattiṃsu. Dīpaṅkarādigotamabuddhapariyantā dvāvīsati buddhā khattiyakuleyeva nibbattiṃsu. Ayaṃ pañcavīsatiyā buddhānaṃ kulavemattaṃ nāma.

Padhānavemattaṃ nāma dīpaṅkara-koṇḍañña-sumana-anomadassī-sujātasiddhattha-kakusandhānaṃ dasamāsikā padhānacariyā. Maṅgala-sumedhatissa sikhīnaṃ aṭṭhamāsikā. Revatassa sattamāsikā. Sobhitassa cattāro māsā. Padumaatthadassī vipassīnaṃ aḍḍhamāsikā. Nārada-padumuttara-dhammadassī-kassapānaṃ sattāhāni. Piyadassī-phussa-vessabhū koṇāgamanānaṃ chamāsikā. Amhākaṃ buddhassa chabbassāni padhānacariyā ahosi. Ayaṃ padhānavemattaṃ nāma.

Rasmivemattaṃ nāma maṅgalassa kira sammāsambuddhassa sarīrasmi dasasahassilokadhātuṃ pharitvā aṭṭhāsi. Padumuttarabuddhassa dvādasayojanikā ahosi. Vipassissa bhagavato sattayojanikā ahosi. Sikhissa tiyojanappamāṇā. Kakusandhassa dasayojanikā. Amhākaṃ bhagavato samantato byāmappamāṇā. Sesānaṃ aniyatā ahosi. Ayaṃ rasmivemattaṃ nāma ajjhāsayapaṭibaddhaṃ, yo yattakaṃ icchati, tassa sarīrappabhā tattakaṃ pharati, paṭividdhaguṇe pana kassaci vemattaṃ nāma natthi. Ayaṃ rasmivemattaṃ nāma.

Yānavemattaṃ nāma keci hatthiyānena keci assayānena keci rathapada-pāsāda-sivikādīsu aññatarena nikkhamanti. Tathā hi dīpaṅkara-sumana-sumedha-phussa-sikhī-koṇāgamanā hatthiyānena nikkhamiṃsu. Koṇḍañña-revata-paduma-piyadassī-vipassī-kakusandhā rathayānena. Maṅgala-sujāta-atthadassī-tissa-gotamā assayānena. Anomadassīsiddhatthavessabhuno sivikāyānena. Nārado padasā nikkhami. Sobhita-padumuttara-dhammadassī-kassapā pāsādena nikkhamiṃsu. Ayaṃ yānavemattaṃ nāma.

Bodhivemattaṃ nāma dīpaṅkarassa bhagavato kapītanarukkho bodhi; koṇḍaññassa bhagavato sālakalyāṇirukkho, maṅgala-sumana-revata-sobhitānaṃ nāgarukkho, anomadassissa ajjunarukkho, padumanāradānaṃ mahāsoṇarukkho, padumuttarassa salalarukkho, sumedhassa nīpo, sujātassa veḷu, piyadassino kakudho, atthadassissa campakarukkho, dhammadassissa rattakuravakarukkho, siddhatthassa kaṇikārarukkho, tissassa asanarukkho, phussassa āmalakarukkho, vipassissa pāṭalirukkho, sikhissa puṇḍarīkarukkho, vessabhussa sālarukkho, kakusandhassa sirīsarukkho, koṇāgamanassa udumbararukkho, kassapassa nigrodho, gotamassa assatthoti ayaṃ bodhivemattaṃ nāma.

Pallaṅkavemattaṃ nāma dīpaṅkara-revata-piyadassī-atthadassī-dhammadassī-vipassīnaṃ tepaṇṇāsahatthapallaṅkā ahesuṃ; koṇḍañña-maṅgala-nārada-sumedhānaṃ sattapaṇṇāsahatthā; sumanassa saṭṭhihattho pallaṅko ahosi; sobhita-anomadassī-paduma-padumuttara-phussānaṃ aṭṭhattiṃsahatthā, sujātassa dvattiṃsahattho, siddhattha-tissa-vessabhūnaṃ cattālīsahatthā, sikhissa dvattiṃsahattho, kakusandhassa chabbīsatihattho, koṇāgamanassa vīsatihattho, kassapassa pannarasahattho, gotamassa cuddasahattho pallaṅko ahosi. Ayaṃ pallaṅkavemattaṃ nāma. Imāni **aṭṭha vemattāni** nāma.

Avijahitaṭṭhānakathā

Sabbabuddhānaṃ pana **cattāri avijahitaṭṭhānāni** nāma honti. Sabbabuddhānañhi bodhipallaṅko avijahito ekasmiṃyeva ṭhāne hoti. Dhammacakkappavattanaṃ isipatane migadāye avijahitameva hoti. Devorohaṇakāle saṅkassanagaradvāre paṭhamakkapādaṭṭhānaṃ avijahitameva hoti. Jetavane gandhakuṭiyā cattāri mañcapādaṭṭhānāni avijahitāneva honti. Vihāro pana khuddakopi mahantopi hoti. Vihāro na vijahatiyeva, nagaraṃ pana vijahati.

Sahajātaparicceda-nakkhattaparicchedakathā

Aparaṃ pana amhākaṃyeva bhagavato sahajātaparicchedañca nakkhattaparicchedañca dīpesuṃ. Amhākaṃ sabbaññubodhisattena kira saddhiṃ rāhulamātā ānandatthero channo kaṇḍako assarājā nidhikumbho mahābodhi kāḷudāyīti imāni satta sahajātāni. Ayaṃ **sahajātaparicchedo**. Mahāpuriso pana uttarāsāḷhanakkhatteneva mātukucchiṃ okkami, mahābhinikkhamanaṃ nikkhami, dhammacakkaṃ pavattesi, yamakapāṭihāriyaṃ akāsi. Visākhanakkhattena jāto ca abhisambuddho ca parinibbuto ca. Māghanakkhattena tassa sāvakasannipāto ca āyusaṅkhāravosajjanañca ahosi. Assayujanakkhattena devorohaṇaṃ. Ayaṃ **nakkhattaparicchedo**ti.

Sadhammatākathā

Idāni pana sabbesaṃ buddhānaṃ sādhāraṇadhammataṃ pakāsayissāma. **Sabbabuddhānaṃ samattiṃsavidhā dhammatā**. Seyyathidaṃ – pacchimabhavikabodhisattassa sampajānassa mātukucchiokkamanaṃ, mātukucchiyaṃ pallaṅkena nisīditvā bahimukholokanaṃ, ṭhitāya bodhisattamātuyā vijāyanaṃ, araññeyeva mātukucchito nikkhamanaṃ, kañcanapaṭṭesu patiṭṭhitapādānaṃ uttarābhimukhānaṃ sattapadavītihārānaṃ gantvā catuddisaṃ oloketvā sīhanādanadanaṃ, cattāri nimittāni disvā jātamattaputtānaṃ mahāsattānaṃ mahābhinikkhamanaṃ, arahaddhajamādāya pabbajitvā sabbaheṭṭhimena paricchedena sattāhaṃ padhānacariyā, sambodhiṃ pāpuṇanadivase pāyāsabhojanaṃ, tiṇasanthare nisīditvā sabbaññutaññāṇādhigamo, ānāpānassatikammaṭṭhānaparikammaṃ, mārabalaviddhaṃsanaṃ, bodhipallaṅkeyeva tisso vijjā ādiṃ katvā asādhāraṇañāṇādiguṇapaṭilābho, sattasattāhaṃ bodhisamīpeyeva vītināmanaṃ, mahābrahmuno dhammadesanatthāya āyācanaṃ, isipatane migadāye dhammacakkappavattanaṃ, māghapuṇṇamāya caturaṅgikasannipāte pātimokkhuddeso, jetavanaṭṭhāne nibaddhavāso, sāvatthinagaradvāre yamakapāṭihāriyakaraṇaṃ, tāvatiṃsabhavane abhidhammadesanā, saṅkassanagaradvāre devalokato otaraṇaṃ satataṃ phalasamāpattisamāpajjanaṃ, dvīsu vāresu veneyyajanāvalokanaṃ, uppanne vatthumhi sikkhāpadapaññāpanaṃ uppannāya aṭṭhuppattiyā jātakakathanaṃ, ñātisamāgame buddhavaṃsakathanaṃ, āgantukehi bhikkhūhi paṭisanthārakaraṇaṃ, nimantitānaṃ vuṭṭhavassānaṃ anāpucchā agamanaṃ, divase divase purebhattapacchābhattapaṭhamamajjhimapacchimayāmakiccakaraṇaṃ, parinibbānadivase maṃsarasabhojanaṃ, catuvīsatikoṭisatasahassasamāpattiyo samāpajjitvā parinibbānanti imā samattiṃsa sabbabuddhānaṃ dhammatāti.

Anantarāyikadhammakathā

Sabbabuddhānaṃ **cattāro anantarāyikā dhammā**. Katame cattāro? Buddhānaṃ uddissa abhihaṭānaṃ catunnaṃ paccayānaṃ na sakkā kenaci antarāyo kātuṃ. Buddhānaṃ āyuno na sakkā kenaci antarāyo kātuṃ. Vuttañhetaṃ – ‘‘aṭṭhānametaṃ anavakāso, yaṃ parūpakkamena tathāgataṃ jīvitā voropeyyā’’ti (cūḷava. 342). Buddhānaṃ dvattiṃsamahāpurisalakkhaṇānaṃ asītiyā anubyañjanānañca na sakkā kenaci antarāyo kātuṃ. Buddharaṃsīnaṃ na sakkā kenaci antarāyo kātunti. Ime cattāro anantarāyikā dhammā nāmāti.

Nigamanakathā

Ettāvatā gatā siddhiṃ, buddhavaṃsassa vaṇṇanā;

Suvaṇṇapadaviññātavicittanayasobhitā.

Porāṇaṭṭhakathāmaggaṃ, pāḷiatthappakāsakaṃ;
Ādāyeva katā **buddha-vaṃsassaṭṭhakathā** mayā.

Papañcatthaṃ vivajjetvā, madhuratthassa sabbaso;
Sampakāsanato tasmā, **madhuratthappakāsinī**.

Kāvīrajalasampāta-paripūtamahītale;
Kāvīrapaṭṭane ramme, nānānārinarākule.

Kārite kaṇhadāsena, saṇhavācena sādhunā;
Vihāre vividhākāra-cārupākāragopure.

Chāyāsalilasampanne, dassanīye manorame;
Hatadujjanasambādhe, pavivekasukhe sive.

Tattha pācīnapāsāda-tale paramasītale;
Vasatā buddhavaṃsassa, mayā saṃvaṇṇanā katā.

Yathā buddhavaṃsassa saṃvaṇṇanāyaṃ, gatā sādhu siddhiṃ vinā antarāyaṃ;
Tathā dhammayuttā janānaṃ vitakkā, vināvantarāyena siddhiṃ vajantu.

Imaṃ buddhavaṃsassa saṃvaṇṇanaṃ me, karontena yaṃ patthitaṃ puññajātaṃ;
Sadā tassa devānubhāvena loko, dhuvaṃ santamaccantamatthaṃ payātaṃ.

Vinassantu rogā manussesu sabbe, pavassantu devāpi vassantakāle;
Sukhaṃ hotu niccaṃ varaṃ nārakāpi, pisācāpayātā pipāsā bhavantu.

Surā accharānaṃ gaṇādīhi saddhiṃ, ciraṃ devaloke sukhaṃ cānubhontu;
Ciraṃ ṭhātu dhammo munindassa loke, sukhaṃ lokapālā mahiṃ pālayantu.

Garūhi gītanāmena, buddhadattoti vissuto;
Thero katvā aṭṭhakathaṃ, madhuratthavilāsiniṃ.

Potthakaṃ ṭhapayitvemaṃ, parampare hitāvahaṃ;
Aciraṭṭhitabhāvena, aho maccuvasaṃ gato.

Iti bhāṇavāravasena chabbīsatibhāṇavārā, ganthavasena pañcasatādhikachasahassaganthā, akkharavasena tisahassādhikāni dvesatasahassakkharāni.

Antarāyaṃ vinā esā, yathā niṭṭhaṃ upāgatā;
Tathā sijjhantu saṅkappā, sattānaṃ dhammanissitāti.

Iti madhuratthavilāsinī nāma

Buddhavaṃsa-aṭṭhakathā niṭṭhitā.

Namo tassa bhagavato arahato sammāsambuddhassa

Khuddakanikāye

Buddhavaṃsapāḷi

1. Ratanacaṅkamanakaṇḍaṃ

1. Brahmā ca lokādhipatī sahampatī [sahampati (syā. kaṃ.)], katañjalī anadhivaraṃ ayācatha;
‘‘Santīdha sattāpparajakkhajātikā, desehi dhammaṃ anukampimaṃ pajaṃ’’.

2. Sampannavijjācaraṇassa tādino, jutindharassantimadehadhārino;
Tathāgatassappaṭipuggalassa, uppajji kāruññatā sabbasatte.

3. ‘‘Na hete jānanti sadevamānusā, buddho ayaṃ kīdisako naruttamo;
Iddhibalaṃ paññābalañca kīdisaṃ, buddhabalaṃ lokahitassa kīdisaṃ.

4. ‘‘Na hete jānanti sadevamānusā, buddho ayaṃ edisako naruttamo;
Iddhibalaṃ paññābalañca edisaṃ, buddhabalaṃ lokahitassa edisaṃ.

5. ‘‘Handāhaṃ dassayissāmi, buddhabalamanuttaraṃ;
Caṅkamaṃ māpayissāmi, nabhe ratanamaṇḍitaṃ’’.

6. Bhummā mahārājikā tāvatiṃsā, yāmā ca devā tusitā ca nimmitā;
Paranimmitā yepi ca brahmakāyikā, ānanditā vipulamakaṃsu ghosaṃ.

7. Obhāsitā ca pathavī sadevakā, puthū ca lokantarikā asaṃvutā;
Tamo ca tibbo vihato tadā ahu, disvāna accherakaṃ pāṭihīraṃ.

8. Sadevagandhabbamanussarakkhase, ābhā uḷārā vipulā ajāyatha;
Imasmiṃ loke parasmiñcobhayasmiṃ [parasmiṃ cūbhaye (syā. kaṃ.)], adho ca uddhaṃ tiriyañca vitthataṃ.

9. Sattuttamo anadhivaro vināyako, satthā ahū devamanussapūjito;
Mahānubhāvo satapuññalakkhaṇo, dassesi accherakaṃ pāṭihīraṃ.

10. So yācito devavarena cakkhumā, atthaṃ samekkhitvā tadā naruttamo;
Caṅkamaṃ [caṅkamaṃ tattha (sī.)] māpayi lokanāyako, suniṭṭhitaṃ sabbaratananimmitaṃ.

11. Iddhī ca ādesanānusāsanī, tipāṭihīre bhagavā vasī ahu;
Caṅkamaṃ māpayi lokanāyako, suniṭṭhitaṃ sabbaratananimmitaṃ.

12. Dasasahassīlokadhātuyā, sinerupabbatuttame;
Thambheva dassesi paṭipāṭiyā, caṅkame ratanāmaye.

13. Dasasahassī atikkamma, caṅkamaṃ māpayī jino;
Sabbasoṇṇamayā passe, caṅkame ratanāmaye.

14. Tulāsaṅghāṭānuvaggā, sovaṇṇaphalakatthatā;

Vedikā sabbasovaṇṇā, dubhato passesu nimmitā.

15. Maṇimuttāvālukākiṇṇā, nimmito ratanāmayo;
Obhāseti disā sabbā, sataraṃsīva uggato.

16. Tasmiṃ caṅkamane dhīro, dvattiṃsavaralakkhaṇo;
Virocamāno sambuddho, caṅkame caṅkamī jino.

17. Dibbaṃ mandāravaṃ pupphaṃ, padumaṃ pārichattakaṃ;
Caṅkamane okiranti, sabbe devā samāgatā.

18. Passanti taṃ devasaṅghā, dasasahassī pamoditā;
Namassamānā nipatanti, tuṭṭhahaṭṭhā pamoditā.

19. Tāvatiṃsā ca yāmā ca, tusitā cāpi devatā;
Nimmānaratino devā, ye devā vasavattino;

Udaggacittā sumanā, passanti lokanāyakaṃ.

20. Sadevagandhabbamanussarakkhasā, nāgā supaṇṇā atha vāpi kinnarā;
Passanti taṃ lokahitānukampakaṃ, nabheva accuggatacandamaṇḍalaṃ.

21. Ābhassarā subhakiṇhā, vehapphalā akaniṭṭhā ca devatā;
Susuddhasukkavatthavasanā, tiṭṭhanti pañjalīkatā.

22. Muñcanti pupphaṃ pana pañcavaṇṇikaṃ, mandāravaṃ candanacuṇṇamissitaṃ;
Bhamenti celāni ca ambare tadā, ‘‘aho jino lokahitānukampako.

23. ‘‘Tuvaṃ satthā ca ketū ca, dhajo yūpo ca pāṇinaṃ;
Parāyano patiṭṭhā ca, dīpo ca dvipaduttamo [dipaduttamo (sī. syā.)].

24. ‘‘Dasasahassīlokadhātuyā, devatāyo mahiddhikā;
Parivāretvā namassanti, tuṭṭhahaṭṭhā pamoditā.

25. ‘‘Devatā devakaññā ca, pasannā tuṭṭhamānasā;
Pañcavaṇṇikapupphehi, pūjayanti narāsabhaṃ.

26. ‘‘Passanti taṃ devasaṅghā, pasannā tuṭṭhamānasā;
Pañcavaṇṇikapupphehi, pūjayanti narāsabhaṃ.

27. ‘‘Aho acchariyaṃ loke, abbhutaṃ lomahaṃsanaṃ;
Na medisaṃ bhūtapubbaṃ, accheraṃ lomahaṃsanaṃ’’.

28. Sakasakamhi bhavane, nisīditvāna devatā;
Hasanti tā mahāhasitaṃ, disvānaccherakaṃ nabhe.

29. Ākāsaṭṭhā ca bhūmaṭṭhā, tiṇapanthanivāsino;
Katañjalī namassanti, tuṭṭhahaṭṭhā pamoditā.

30. Yepi dīghāyukā nāgā, puññavanto mahiddhikā;
Pamoditā namassanti, pūjayanti naruttamaṃ.

31. Saṅgītiyo pavattenti, ambare anilañjase;
Cammanaddhāni vādenti, disvānaccherakaṃ nabhe.

32. Saṅkhā ca paṇavā ceva, athopi ḍiṇḍimā [ḍeṇḍimā (sī.)] bahū;
Antalikkhasmiṃ vajjanti, disvānaccherakaṃ nabhe.

33. Abbhuto vata no ajja, uppajji lomahaṃsano;
Dhuvamatthasiddhiṃ labhāma, khaṇo no paṭipādito.

34. Buddhoti tesaṃ sutvāna, pīti uppajji tāvade;
Buddho buddhoti kathayantā, tiṭṭhanti pañjalīkatā.

35. Hiṅkārā sādhukārā ca [hiṅkāraṃ sādhukārañca (sī. syā.)], ukkuṭṭhi sampahaṃsanaṃ [sampasādanaṃ (sī.), sampanādanaṃ (syā.)];
Pajā ca vividhā gagane, vattenti pañjalīkatā.

36. Gāyanti seḷenti ca vādayanti ca, bhujāni pothenti ca naccayanti ca;
Muñcanti pupphaṃ pana pañcavaṇṇikaṃ, mandāravaṃ candanacuṇṇamissitaṃ.

37. ‘‘Yathā tuyhaṃ mahāvīra, pādesu cakkalakkhaṇaṃ;
Dhajavajirapaṭākā, vaḍḍhamānaṅkusācitaṃ.

38. ‘‘Rūpe sīle samādhimhi, paññāya ca asādiso;
Vimuttiyā asamasamo, dhammacakkappavattane.

39. ‘‘Dasanāgabalaṃ kāye, tuyhaṃ pākatikaṃ balaṃ;
Iddhibalena asamo, dhammacakkappavattane.

40. ‘‘Evaṃ sabbaguṇūpetaṃ, sabbaṅgasamupāgataṃ;
Mahāmuniṃ kāruṇikaṃ, lokanāthaṃ namassatha.

41. ‘‘Abhivādanaṃ thomanañca, vandanañca pasaṃsanaṃ;
Namassanañca pūjañca, sabbaṃ arahasī tuvaṃ.

42. ‘‘Ye keci loke vandaneyyā, vandanaṃ arahanti ye;
Sabbaseṭṭho mahāvīra, sadiso te na vijjati.

43. ‘‘Sāriputto mahāpañño, samādhijjhānakovido;
Gijjhakūṭe ṭhitoyeva, passati lokanāyakaṃ.

44. ‘‘Suphullaṃ sālarājaṃva, candaṃva gagane yathā;
Majjhanhikeva [majjhantikeva (sabbattha)] sūriyaṃ, olokesi narāsabhaṃ.

45. ‘‘Jalantaṃ dīparukkhaṃva, taruṇasūriyaṃva uggataṃ;
Byāmappabhānurañjitaṃ, dhīraṃ passati lokanāyakaṃ.

46. ‘‘Pañcannaṃ bhikkhusatānaṃ, katakiccāna tādinaṃ;
Khīṇāsavānaṃ vimalānaṃ, khaṇena sannipātayi.

47. ‘‘Lokappasādanaṃ nāma, pāṭihīraṃ nidassayi;
Amhepi tattha gantvāna, vandissāma mayaṃ jinaṃ.

48. ‘‘Etha sabbe gamissāma, pucchissāma mayaṃ jinaṃ;
Kaṅkhaṃ vinodayissāma, passitvā lokanāyakaṃ’’.

49. Sādhūti te paṭissutvā, nipakā saṃvutindriyā;
Pattacīvaramādāya, taramānā upāgamuṃ.

50. Khīṇāsavehi vimalehi, dantehi uttame dame;
Sāriputto mahāpañño, iddhiyā upasaṅkami.

51. Tehi bhikkhūhi parivuto, sāriputto mahāgaṇī;
Laḷanto devova gagane, iddhiyā upasaṅkami.

52. Ukkāsitañca khipitaṃ [ukkāsitañca khipitañca (syā. aṭṭha.)], ajjhupekkhiya subbatā;
Sagāravā sappatissā, sambuddhaṃ upasaṅkamuṃ.

53. Upasaṅkamitvā passanti, sayambhuṃ lokanāyakaṃ;
Nabhe accuggataṃ dhīraṃ, candaṃva gagane yathā.

54. Jalantaṃ dīparukkhaṃva, vijjuṃva gagane yathā;
Majjhanhikeva sūriyaṃ, passanti lokanāyakaṃ.

55. Pañcabhikkhusatā sabbe, passanti lokanāyakaṃ;
Rahadamiva vippasannaṃ, suphullaṃ padumaṃ yathā.

56. Añjaliṃ paggahetvāna, tuṭṭhahaṭṭhā pamoditā;
Namassamānā nipatanti, satthuno cakkalakkhaṇe.

57. Sāriputto mahāpañño, koraṇḍasamasādiso;
Samādhijjhānakusalo, vandate lokanāyakaṃ.

58. Gajjitā kālameghova, nīluppalasamasādiso;
Iddhibalena asamo, moggallāno mahiddhiko.

59. Mahākassapopi ca thero, uttattakanakasannibho;
Dhutaguṇe agganikkhitto, thomito satthuvaṇṇito.

60. Dibbacakkhūnaṃ yo aggo, anuruddho mahāgaṇī;
Ñātiseṭṭho bhagavato, avidūreva tiṭṭhati.

61. Āpattianāpattiyā, satekicchāya kovido;
Vinaye agganikkhitto, upāli satthuvaṇṇito.

62. Sukhumanipuṇatthapaṭividdho, kathikānaṃ pavaro gaṇī;
Isi mantāniyā putto, puṇṇo nāmāti vissuto.

63. Etesaṃ cittamaññāya, opammakusalo muni;
Kaṅkhacchedo mahāvīro, kathesi attano guṇaṃ.

64. ‘‘Cattāro te asaṅkheyyā, koṭi yesaṃ na nāyati;
Sattakāyo ca ākāso, cakkavāḷā canantakā;
Buddhañāṇaṃ appameyyaṃ, na sakkā ete vijānituṃ.

65. ‘‘Kimetaṃ acchariyaṃ loke, yaṃ me iddhivikubbanaṃ;
Aññe bahū acchariyā, abbhutā lomahaṃsanā.

66. ‘‘Yadāhaṃ tusite kāye, santusito nāmahaṃ tadā;
Dasasahassī samāgamma, yācanti pañjalī mamaṃ.

67. ‘‘‘Kālo kho te [kālo deva (sī.), kāloyaṃ te (syā. ka.)] mahāvīra, uppajja mātukucchiyaṃ;
Sadevakaṃ tārayanto, bujjhassu amataṃ padaṃ’.

68. ‘‘Tusitā kāyā cavitvāna, yadā okkami kucchiyaṃ;
Dasasahassīlokadhātu, kampittha dharaṇī tadā.

69. ‘‘Yadāhaṃ mātukucchito, sampajānova nikkhamiṃ;
Sādhukāraṃ pavattenti, dasasahassī pakampatha.

70. ‘‘Okkantiṃ me samo natthi, jātito abhinikkhame;
Sambodhiyaṃ ahaṃ seṭṭho, dhammacakkappavattane.

71. ‘‘Aho acchariyaṃ loke, buddhānaṃ guṇamahantatā;
Dasasahassīlokadhātu, chappakāraṃ pakampatha;
Obhāso ca mahā āsi, accheraṃ lomahaṃsanaṃ’’.

72. Bhagavā tamhi [bhagavā ca tamhi (sī. syā. ka.)] samaye, lokajeṭṭho narāsabho;
Sadevakaṃ dassayanto, iddhiyā caṅkamī jino.

73. Caṅkame caṅkamantova, kathesi lokanāyako;
Antarā na nivatteti, catuhatthe caṅkame yathā.

74. Sāriputto mahāpañño, samādhijjhānakovido;
Paññāya pāramippatto, pucchati lokanāyakaṃ.

75. ‘‘Kīdiso te mahāvīra, abhinīhāro naruttama;
Kamhi kāle tayā dhīra, patthitā bodhimuttamā.

76. ‘‘Dānaṃ sīlañca nekkhammaṃ, paññāvīriyañca kīdisaṃ;
Khantisaccamadhiṭṭhānaṃ, mettupekkhā ca kīdisā.

77. ‘‘Dasa pāramī tayā dhīra, kīdisī lokanāyaka;
Kathaṃ upapāramī puṇṇā, paramatthapāramī kathaṃ’’.

78. Tassa puṭṭho viyākāsi, karavīkamadhuragiro;
Nibbāpayanto hadayaṃ, hāsayanto sadevakaṃ.

79. Atītabuddhānaṃ jinānaṃ desitaṃ, nikīlitaṃ [nikīḷitaṃ (ka.)] buddhaparamparāgataṃ;
Pubbenivāsānugatāya buddhiyā, pakāsayī lokahitaṃ sadevake.

80. ‘‘Pītipāmojjajananaṃ, sokasallavinodanaṃ;
Sabbasampattipaṭilābhaṃ, cittīkatvā suṇātha me.

81. ‘‘Madanimmadanaṃ sokanudaṃ, saṃsāraparimocanaṃ;
Sabbadukkhakkhayaṃ maggaṃ, sakkaccaṃ paṭipajjathā’’ti.

Ratanacaṅkamanakaṇḍo niṭṭhito.

2. Sumedhapatthanākathā

1. Kappe ca satasahasse, caturo ca asaṅkhiye;
Amaraṃ nāma nagaraṃ, dassaneyyaṃ manoramaṃ.

2. Dasahi saddehi avivittaṃ, annapānasamāyutaṃ;
Hatthisaddaṃ assasaddaṃ, bherisaṅkharathāni ca;
Khādatha pivatha ceva, annapānena ghositaṃ.

3. Nagaraṃ sabbaṅgasampannaṃ, sabbakammamupāgataṃ;
Sattaratanasampannaṃ, nānājanasamākulaṃ;
Samiddhaṃ devanagaraṃva, āvāsaṃ puññakamminaṃ.

4. Nagare amaravatiyā, sumedho nāma brāhmaṇo;
Anekakoṭisannicayo, pahūtadhanadhaññavā.

5. Ajjhāyako mantadharo, tiṇṇaṃ vedāna pāragū;
Lakkhaṇe itihāse ca, sadhamme pāramiṃ gato.

6. Rahogato nisīditvā, evaṃ cintesahaṃ tadā;
‘‘Dukkho punabbhavo nāma, sarīrassa ca bhedanaṃ.

7. ‘‘Jātidhammo jarādhammo, byādhidhammo sahaṃ [cahaṃ (sī. syā.)] tadā;
Ajaraṃ amataṃ khemaṃ, pariyesissāmi nibbutiṃ.

8. ‘‘Yaṃnūnimaṃ pūtikāyaṃ, nānākuṇapapūritaṃ;
Chaḍḍayitvāna gaccheyyaṃ, anapekkho anatthiko.

9. ‘‘Atthi hehiti so maggo, na so sakkā na hetuye;
Pariyesissāmi taṃ maggaṃ, bhavato parimuttiyā.

10. ‘‘Yathāpi dukkhe vijjante, sukhaṃ nāmapi vijjati;
Evaṃ bhave vijjamāne, vibhavopi icchitabbako.

11. ‘‘Yathāpi uṇhe vijjante, aparaṃ vijjati sītalaṃ;
Evaṃ tividhaggi vijjante, nibbānaṃ icchitabbakaṃ.

12. ‘‘Yathāpi pāpe vijjante, kalyāṇamapi vijjati;
Evameva jāti vijjante, ajātipicchitabbakaṃ.

13. ‘‘Yathā gūthagato puriso, taḷākaṃ disvāna pūritaṃ;
Na gavesati taṃ taḷākaṃ, na doso taḷākassa so.

14. ‘‘Evaṃ kilesamaladhova, vijjante amatantaḷe;
Na gavesati taṃ taḷākaṃ, na doso amatantaḷe.

15. ‘‘Yathā arīhi pariruddho, vijjante gamanampathe;
Na palāyati so puriso, na doso añjasassa so.

16. ‘‘Evaṃ kilesaparuddho, vijjamāne sive pathe;
Na gavesati taṃ maggaṃ, na doso sivamañjase.

17. ‘‘Yathāpi byādhito puriso, vijjamāne tikicchake;
Na tikicchāpeti taṃ byādhiṃ, na doso so tikicchake.

18. ‘‘Evaṃ kilesabyādhīhi, dukkhito paripīḷito;
Na gavesati taṃ ācariyaṃ, na doso so vināyake.

19. ‘‘Yathāpi kuṇapaṃ puriso, kaṇṭhe bandhaṃ jigucchiya;
Mocayitvāna gaccheyya, sukhī serī sayaṃvasī.

20. ‘‘Tathevimaṃ pūtikāyaṃ, nānākuṇapasañcayaṃ;
Chaḍḍayitvāna gaccheyyaṃ, anapekkho anatthiko.

21. ‘‘Yathā uccāraṭṭhānamhi, karīsaṃ naranāriyo;
Chaḍḍayitvāna gacchanti, anapekkhā anatthikā.

22. ‘‘Evamevāhaṃ imaṃ kāyaṃ, nānākuṇapapūritaṃ;
Chaḍḍayitvāna gacchissaṃ, vaccaṃ katvā yathā kuṭiṃ.

23. ‘‘Yathāpi jajjaraṃ nāvaṃ, paluggaṃ udagāhiniṃ [udakagāhiṇiṃ (sī.), udakagāhiniṃ (syā.)];
Sāmī chaḍḍetvā gacchanti, anapekkhā anatthikā.

24. ‘‘Evamevāhaṃ imaṃ kāyaṃ, navacchiddaṃ dhuvassavaṃ;
Chaḍḍayitvāna gacchissaṃ, jiṇṇanāvaṃva sāmikā.

25. ‘‘Yathāpi puriso corehi, gacchanto bhaṇḍamādiya;
Bhaṇḍacchedabhayaṃ disvā, chaḍḍayitvāna gacchati.

26. ‘‘Evameva ayaṃ kāyo, mahācorasamo viya;
Pahāyimaṃ gamissāmi, kusalacchedanā bhayā’’.

27. Evāhaṃ cintayitvāna, nekakoṭisataṃ dhanaṃ;
Nāthānāthānaṃ datvāna, himavantamupāgamiṃ.

28. Himavantassāvidūre, dhammiko nāma pabbato;
Assamo sukato mayhaṃ, paṇṇasālā sumāpitā.

29. Caṅkamaṃ tattha māpesiṃ, pañcadosavivajjitaṃ;
Aṭṭhaguṇasamūpetaṃ, abhiññābalamāhariṃ.

30. Sāṭakaṃ pajahiṃ tattha, navadosamupāgataṃ;
Vākacīraṃ nivāsesiṃ, dvādasaguṇamupāgataṃ.

31. Aṭṭhadosasamākiṇṇaṃ, pajahiṃ paṇṇasālakaṃ;
Upāgamiṃ rukkhamūlaṃ, guṇe dasahupāgataṃ.

32. Vāpitaṃ ropitaṃ dhaññaṃ, pajahiṃ niravasesato;
Anekaguṇasampannaṃ, pavattaphalamādiyiṃ.

33. Tatthappadhānaṃ padahiṃ, nisajjaṭṭhānacaṅkame;

Abbhantaramhi sattāhe, abhiññābalapāpuṇiṃ.

34. Evaṃ me siddhippattassa, vasībhūtassa sāsane;
Dīpaṅkaro nāma jino, uppajji lokanāyako.

35. Uppajjante ca jāyante, bujjhante dhammadesane;
Caturo nimitte nāddasaṃ, jhānaratisamappito.

36. Paccantadesavisaye, nimantetvā tathāgataṃ;
Tassa āgamanaṃ maggaṃ, sodhenti tuṭṭhamānasā.

37. Ahaṃ tena samayena, nikkhamitvā sakassamā;
Dhunanto vākacīrāni, gacchāmi ambare tadā.

38. Vedajātaṃ janaṃ disvā, tuṭṭhahaṭṭhaṃ pamoditaṃ;
Orohitvāna gaganā, manusse pucchi tāvade.

39. ‘‘Tuṭṭhahaṭṭho pamudito, vedajāto mahājano;
Kassa sodhīyati maggo, añjasaṃ vaṭumāyanaṃ’’.

40. Te me puṭṭhā viyākaṃsu, ‘‘buddho loke anuttaro;
Dīpaṅkaro nāma jino, uppajji lokanāyako;
Tassa sodhīyati maggo, añjasaṃ vaṭumāyanaṃ’’.

41. Buddhotivacanaṃ [buddhoti mama (sī. syā. ka.)] sutvāna, pīti uppajji tāvade;
Buddho buddhoti kathayanto, somanassaṃ pavedayiṃ.

42. Tattha ṭhatvā vicintesiṃ, tuṭṭho saṃviggamānaso;
‘‘Idha bījāni ropissaṃ, khaṇo ve mā upaccagā.

43. ‘‘Yadi buddhassa sodhetha, ekokāsaṃ dadātha me;
Ahampi sodhayissāmi, añjasaṃ vaṭumāyanaṃ’’.

44. Adaṃsu te mamokāsaṃ, sodhetuṃ añjasaṃ tadā;
Buddho buddhoti cintento, maggaṃ sodhemahaṃ tadā.

45. Aniṭṭhite mamokāse, dīpaṅkaro mahāmuni;
Catūhi satasahassehi, chaḷabhiññehi tādihi;
Khīṇāsavehi vimalehi, paṭipajji añjasaṃ jino.

46. Paccuggamanā vattanti, vajjanti bheriyo bahū;
Āmoditā naramarū, sādhukāraṃ pavattayuṃ.

47. Devā manusse passanti, manussāpi ca devatā;
Ubhopi te pañjalikā, anuyanti tathāgataṃ.

48. Devā dibbehi turiyehi, manussā mānusehi ca [mānussakehi ca mānusakehi ca (syā. ka.)];
Ubhopi te vajjayantā, anuyanti tathāgataṃ.

49. Dibbaṃ mandāravaṃ pupphaṃ, padumaṃ pārichattakaṃ;
Disodisaṃ okiranti, ākāsanabhagatā marū.

50. Dibbaṃ candanacuṇṇañca, varagandhañca kevalaṃ;
Disodisaṃ okiranti, ākāsanabhagatā [ākāse nabhagā (syā.)] marū.

51. Campakaṃ saralaṃ nīpaṃ, nāgapunnāgaketakaṃ;
Disodisaṃ ukkhipanti, bhūmitalagatā narā.

52. Kese muñcitvāhaṃ tattha, vākacīrañca cammakaṃ;
Kalale pattharitvāna, avakujjo nipajjahaṃ.

53. ‘‘Akkamitvāna maṃ buddho, saha sissehi gacchatu;
Mā naṃ kalale akkamittha, hitāya me bhavissati’’.

54. Pathaviyaṃ nipannassa, evaṃ me āsi cetaso;
‘‘Icchamāno ahaṃ ajja, kilese jhāpaye mama.

55. ‘‘Kiṃ me aññātavesena, dhammaṃ sacchikatenidha;
Sabbaññutaṃ pāpuṇitvā, buddho hessaṃ sadevake.

56. ‘‘Kiṃ me ekena tiṇṇena, purisena thāmadassinā;
Sabbaññutaṃ pāpuṇitvā, santāressaṃ sadevakaṃ.

57. ‘‘Iminā me adhikārena, katena purisuttame;
Sabbaññutaṃ pāpuṇitvā, tāremi janataṃ bahuṃ.

58. ‘‘Saṃsārasotaṃ chinditvā, viddhaṃsetvā tayo bhave;
Dhammanāvaṃ samāruyha, santāressaṃ sadevakaṃ’’.

59. Manussattaṃ liṅgasampatti, hetu satthāradassanaṃ;
Pabbajjā guṇasampatti, adhikāro ca chandatā;
Aṭṭhadhammasamodhānā, abhinīhāro samijjhati.

60. Dīpaṅkaro lokavidū, āhutīnaṃ paṭiggaho;
Ussīsake maṃ ṭhatvāna, idaṃ vacanamabravi.

61. ‘‘Passatha imaṃ tāpasaṃ, jaṭilaṃ uggatāpanaṃ;
Aparimeyyito kappe, buddho loke bhavissati.

62. ‘‘Ahu kapilavhayā rammā, nikkhamitvā tathāgato;
Padhānaṃ padahitvāna, katvā dukkarakārikaṃ.

63. ‘‘Ajapālarukkhamūlasmiṃ, nisīditvā tathāgato;
Tattha pāyāsaṃ paggayha, nerañjaramupehiti.

64. ‘‘Nerañjarāya tīramhi, pāyāsaṃ ada so jino;
Paṭiyattavaramaggena, bodhimūlamupehiti.

65. ‘‘Tato padakkhiṇaṃ katvā, bodhimaṇḍaṃ anuttaro [anuttaraṃ (syā. kaṃ.)];
Assattharukkhamūlamhi, bujjhissati mahāyaso.

66. ‘‘Imassa janikā mātā, māyā nāma bhavissati;
Pitā suddhodano nāma, ayaṃ hessati gotamo.

67. ‘‘Anāsavā vītarāgā, santacittā samāhitā;
Kolito upatisso ca, aggā hessanti sāvakā;
Ānando nāmupaṭṭhāko, upaṭṭhissatimaṃ [upaṭṭhissati taṃ (sī.)] jinaṃ.

68. ‘‘Khemā uppalavaṇṇā ca, aggā hessanti sāvikā;
Anāsavā vītarāgā, santacittā samāhitā;
Bodhi tassa bhagavato, assatthoti pavuccati.

69. ‘‘Citto ca hatthāḷavako [hatthālavako (sī.)], aggā hessantupaṭṭhakā;
Uttarā nandamātā ca, aggā hessantupaṭṭhikā’’.

70. Idaṃ sutvāna vacanaṃ, asamassa mahesino;
Āmoditā naramarū, buddhabījaṃ kira [buddhabījaṅkuro (sī. syā.)] ayaṃ.

71. Ukkuṭṭhisaddā vattanti, apphoṭenti [apphoṭhenti (sī.)] hasanti ca;
Katañjalī namassanti, dasasahassī sadevakā.

72. ‘‘Yadimassa lokanāthassa, virajjhissāma sāsanaṃ;
Anāgatamhi addhāne, hessāma sammukhā imaṃ.

73. ‘‘Yathā manussā nadiṃ tarantā, paṭititthaṃ virajjhiya;
Heṭṭhātitthe gahetvāna, uttaranti mahānadiṃ.

74. ‘‘Evameva mayaṃ sabbe, yadi muñcāmimaṃ jinaṃ;
Anāgatamhi addhāne, hessāma sammukhā imaṃ’’.

75. Dīpaṅkaro lokavidū, āhutīnaṃ paṭiggaho;
Mama kammaṃ pakittetvā, dakkhiṇaṃ pādamuddhari.

76. Ye tatthāsuṃ jinaputtā, padakkhiṇamakaṃsu [sabbe padakkhiṇamakaṃsu (syā. ka.)] maṃ;
Devā manussā asurā ca, abhivādetvāna pakkamuṃ.

77. Dassanaṃ me atikkante, sasaṅghe lokanāyake;
Sayanā vuṭṭhahitvāna, pallaṅkaṃ ābhujiṃ tadā.

78. Sukhena sukhito homi, pāmojjena pamodito;
Pītiyā ca abhissanno, pallaṅkaṃ ābhujiṃ tadā.

79. Pallaṅkena nisīditvā, evaṃ cintesahaṃ tadā;
‘‘Vasībhūto ahaṃ jhāne, abhiññāsu pāramiṃgato [abhiññāpāramiṃ gato (sī.)].

80. ‘‘Sahassiyamhi lokamhi, isayo natthi me samā;
Asamo iddhidhammesu, alabhiṃ īdisaṃ sukhaṃ.

81. ‘‘Pallaṅkābhujane mayhaṃ, dasasahassādhivāsino;
Mahānādaṃ pavattesuṃ, ‘dhuvaṃ buddho bhavissasi.

82. ‘‘‘Yā pubbe bodhisattānaṃ, pallaṅkavaramābhuje;
Nimittāni padissanti, tāni ajja padissare.

83. ‘‘‘Sītaṃ byapagataṃ hoti, uṇhañca upasammati;
Tāni ajja padissanti, dhuvaṃ buddho bhavissasi.

84. ‘‘‘Dasasahassī lokadhātū, nissaddā honti nirākulā;
Tāni ajja padissanti, dhuvaṃ buddho bhavissasi.

85. ‘‘‘Mahāvātā na vāyanti, na sandanti savantiyo;
Tāni ajja padissanti, dhuvaṃ buddho bhavissasi.

86. ‘‘‘Thalajā dakajā pupphā, sabbe pupphanti tāvade;
Tepajja pupphitā [pupphitāni (aṭṭha.)] sabbe, dhuvaṃ buddho bhavissasi.

87. ‘‘‘Latā vā yadi vā rukkhā, phalabhārā honti tāvade;
Tepajja phalitā sabbe, dhuvaṃ buddho bhavissasi.

88. ‘‘‘Ākāsaṭṭhā ca bhūmaṭṭhā, ratanā jotanti tāvade;
Tepajja ratanā jotanti, dhuvaṃ buddho bhavissasi.

89. ‘‘‘Mānussakā ca dibbā ca, turiyā vajjanti tāvade;
Tepajjubho abhiravanti, dhuvaṃ buddho bhavissasi.

90. ‘‘‘Vicitrapupphā gaganā, abhivassanti tāvade;
Tepi ajja pavassanti, dhuvaṃ buddho bhavissasi.

91. ‘‘‘Mahāsamuddo ābhujati, dasasahassī pakampati;
Tepajjubho abhiravanti, dhuvaṃ buddho bhavissasi.

92. ‘‘‘Nirayepi dasasahasse, aggī nibbanti tāvade;
Tepajja nibbutā aggī, dhuvaṃ buddho bhavissasi.

93. ‘‘‘Vimalo hoti sūriyo, sabbā dissanti tārakā;
Tepi ajja padissanti, dhuvaṃ buddho bhavissasi.

94. ‘‘‘Anovaṭṭhena [anovuṭṭhena (syā. ka.)] udakaṃ, mahiyā ubbhijji tāvade;
Tampajjubbhijjate mahiyā, dhuvaṃ buddho bhavissasi.

95. ‘‘‘Tārāgaṇā virocanti, nakkhattā gaganamaṇḍale;
Visākhā candimā yuttā, dhuvaṃ buddho bhavissasi.

96. ‘‘‘Bilāsayā darīsayā, nikkhamanti sakāsayā;
Tepajja āsayā chuddhā, dhuvaṃ buddho bhavissasi.

97. ‘‘‘Na honti aratī sattānaṃ, santuṭṭhā honti tāvade;
Tepajja sabbe santuṭṭhā, dhuvaṃ buddho bhavissasi.

98. ‘‘‘Rogā tadupasammanti, jighacchā ca vinassati;
Tāni ajja padissanti, dhuvaṃ buddho bhavissasi.

99. ‘‘‘Rāgo tadā tanu hoti, doso moho vinassati;
Tepajja vigatā sabbe, dhuvaṃ buddho bhavissasi.

100. ‘‘‘Bhayaṃ tadā na bhavati, ajjapetaṃ padissati;
Tena liṅgena jānāma, dhuvaṃ buddho bhavissasi.

101. ‘‘‘Rajonuddhaṃsati uddhaṃ, ajjapetaṃ padissati;

Tena liṅgena jānāma, dhuvaṃ buddho bhavissasi.

102. '''Aniṭṭhagandho pakkamati, dibbagandho pavāyati;
Sopajja vāyati gandho, dhuvaṃ buddho bhavissasi.

103. '''Sabbe devā padissanti, ṭhapayitvā arūpino;
Tepajja sabbe dissanti, dhuvaṃ buddho bhavissasi.

104. '''Yāvatā nirayā nāma, sabbe dissanti tāvade;
Tepajja sabbe dissanti, dhuvaṃ buddho bhavissasi.

105. '''Kuṭṭā [kuḍḍā (sī.)] kavāṭā selā ca, na hontāvaraṇā tadā;
Ākāsabhūtā tepajja, dhuvaṃ buddho bhavissasi.

106. '''Cutī ca upapatti ca, khaṇe tasmiṃ na vijjati;
Tānipajja padissanti, dhuvaṃ buddho bhavissasi.

107. '''Daḷhaṃ paggaṇha vīriyaṃ, mā nivatta abhikkama;
Mayampetaṃ vijānāma, dhuvaṃ buddho bhavissasi'''.

108. Buddhassa vacanaṃ sutvā, dasasahassīnacūbhayaṃ;
Tuṭṭhahaṭṭho pamodito, evaṃ cintesahaṃ tadā.

109. ''Advejjhavacanā buddhā, amoghavacanā jinā;
Vitathaṃ natthi buddhānaṃ, dhuvaṃ buddho bhavāmahaṃ.

110. ''Yathā khittaṃ nabhe leḍḍu, dhuvaṃ patati bhūmiyaṃ;
Tatheva buddhaseṭṭhānaṃ, vacanaṃ dhuvasassataṃ;
Vitathaṃ natthi buddhānaṃ, dhuvaṃ buddho bhavāmahaṃ.

111. ''Yathāpi sabbasattānaṃ, maraṇaṃ dhuvasassataṃ;
Tatheva buddhaseṭṭhānaṃ, vacanaṃ dhuvasassataṃ;
Vitathaṃ natthi buddhānaṃ, dhuvaṃ buddho bhavāmahaṃ.

112. ''Yathā rattikkhaye patte, sūriyuggamanaṃ dhuvaṃ;
Tatheva buddhaseṭṭhānaṃ, vacanaṃ dhuvasassataṃ;
Vitathaṃ natthi buddhānaṃ, dhuvaṃ buddho bhavāmahaṃ.

113. ''Yathā nikkhantasayanassa, sīhassa nadanaṃ dhuvaṃ;
Tatheva buddhaseṭṭhānaṃ, vacanaṃ dhuvasassataṃ;
Vitathaṃ natthi buddhānaṃ, dhuvaṃ buddho bhavāmahaṃ.

114. ''Yathā āpannasattānaṃ, bhāramoropanaṃ dhuvaṃ;
Tatheva buddhaseṭṭhānaṃ, vacanaṃ dhuvasassataṃ;
Vitathaṃ natthi buddhānaṃ, dhuvaṃ buddho bhavāmahaṃ.

115. ''Handa buddhakare dhamme, vicināmi ito cito;
Uddhaṃ adho dasa disā, yāvatā dhammadhātuyā''.

116. Vicinanto tadā dakkhiṃ, paṭhamaṃ dānapāramiṃ;
Pubbakehi mahesīhi, anuciṇṇaṃ mahāpathaṃ.

117. ‘‘Imaṃ tvaṃ paṭhamaṃ tāva, daḷhaṃ katvā samādiya;
Dānapāramitaṃ gaccha, yadi bodhiṃ pattumicchasi.

118. ‘‘Yathāpi kumbho sampuṇṇo, yassa kassaci adho kato;
Vamate vudakaṃ nissesaṃ, na tattha parirakkhati.

119. ‘‘Tatheva yācake disvā, hīnamukkaṭṭhamajjhime;
Dadāhi dānaṃ nissesaṃ, kumbho viya adho kato.

120. ‘‘Nahete ettakāyeva, buddhadhammā bhavissare;
Aññepi vicinissāmi, ye dhammā bodhipācanā’’.

121. Vicinanto tadā dakkhiṃ, dutiyaṃ sīlapāramiṃ;
Pubbakehi mahesīhi, āsevitanisevitaṃ.

122. ‘‘Imaṃ tvaṃ dutiyaṃ tāva, daḷhaṃ katvā samādiya;
Sīlapāramitaṃ gaccha, yadi bodhiṃ pattumicchasi.

123. ‘‘Yathāpi camarī vālaṃ, kismiñci paṭilaggitaṃ;
Upeti maraṇaṃ tattha, na vikopeti vāladhiṃ.

124. ‘‘Tatheva tvaṃ catūsu bhūmīsu, sīlāni paripūraya;
Parirakkha sabbadā sīlaṃ, camarī viya vāladhiṃ.

125. ‘‘Nahete ettakāyeva, buddhadhammā bhavissare;
Aññepi vicinissāmi, ye dhammā bodhipācanā’’.

126. Vicinanto tadā dakkhiṃ, tatiyaṃ nekkhammapāramiṃ;
Pubbakehi mahesīhi, āsevitanisevitaṃ.

127. ‘‘Imaṃ tvaṃ tatiyaṃ tāva, daḷhaṃ katvā samādiya;
Nekkhammapāramitaṃ gaccha, yadi bodhiṃ pattumicchasi.

128. ‘‘Yathā andughare puriso, ciravuttho dukhaṭṭito;
Na tattha rāgaṃ janesi, muttiṃyeva gavesati.

129. ‘‘Tatheva tvaṃ sabbabhave, passa andughare viya;
Nekkhammābhimukho hohi, bhavato parimuttiyā.

130. ‘‘Nahete ettakāyeva, buddhadhammā bhavissare;
Aññepi vicinissāmi, ye dhammā bodhipācanā’’.

131. Vicinanto tadā dakkhiṃ, catutthaṃ paññāpāramiṃ;
Pubbakehi mahesīhi, āsevitanisevitaṃ.

132. ‘‘Imaṃ tvaṃ catutthaṃ tāva, daḷhaṃ katvā samādiya;
Paññāpāramitaṃ gaccha, yadi bodhiṃ pattumicchasi.

133. ‘‘Yathāpi bhikkhu bhikkhanto, hīnamukkaṭṭhamajjhime;
Kulāni na vivajjento, evaṃ labhati yāpanaṃ.

134. ‘‘Tatheva tvaṃ sabbakālaṃ, paripucchaṃ budhaṃ janaṃ;

Paññāpāramitaṃ gantvā, sambodhiṃ pāpuṇissasi.

135. ‘‘Nahete ettakāyeva, buddhadhammā bhavissare;
Aññepi vicinissāmi, ye dhammā bodhipācanā’’.

136. Vicinanto tadā dakkhiṃ, pañcamaṃ vīriyapāramiṃ;
Pubbakehi mahesīhi, āsevitanisevitaṃ.

137. ‘‘Imaṃ tvaṃ pañcamaṃ tāva, daḷhaṃ katvā samādiya;
Vīriyapāramitaṃ gaccha, yadi bodhiṃ pattumicchasi.

138. ‘‘Yathāpi sīho migarājā, nisajjaṭṭhānacaṅkame;
Alīnavīriyo hoti, paggahitamano sadā.

139. ‘‘Tatheva tvaṃ [tvaṃpi (sī.)] sabbabhave, paggaṇha vīriyaṃ daḷhaṃ;
Vīriyapāramitaṃ gantvā, sambodhiṃ pāpuṇissasi.

140. ‘‘Nahete ettakāyeva, buddhadhammā bhavissare;
Aññepi vicinissāmi, ye dhammā bodhipācanā’’.

141. Vicinanto tadā dakkhiṃ, chaṭṭhamaṃ khantipāramiṃ;
Pubbakehi mahesīhi, āsevitanisevitaṃ.

142. ‘‘Imaṃ tvaṃ chaṭṭhamaṃ tāva, daḷhaṃ katvā samādiya;
Tattha advejjhamānaso, sambodhiṃ pāpuṇissasi.

143. ‘‘Yathāpi pathavī nāma, sucimpi asucimpi ca;
Sabbaṃ sahati nikkhepaṃ, na karoti paṭighaṃ tayā.

144. ‘‘Tatheva tvampi sabbesaṃ, sammānāvamānakkhamo;
Khantipāramitaṃ gantvā, sambodhiṃ pāpuṇissasi.

145. ‘‘Nahete ettakāyeva, buddhadhammā bhavissare;
Aññepi vicinissāmi, ye dhammā bodhipācanā’’.

146. Vicinanto tadā dakkhiṃ, sattamaṃ saccapāramiṃ;
Pubbakehi mahesīhi, āsevitanisevitaṃ.

147. ‘‘Imaṃ tvaṃ sattamaṃ tāva, daḷhaṃ katvā samādiya;
Tattha advejjhavacano, sambodhiṃ pāpuṇissasi.

148. ‘‘Yathāpi osadhī nāma, tulābhūtā sadevake;
Samaye utuvasse vā, na vokkamati vīthito.

149. ‘‘Tatheva tvampi saccesu, mā vokkama hi vīthito;
Saccapāramitaṃ gantvā, sambodhiṃ pāpuṇissasi.

150. ‘‘Nahete ettakāyeva, buddhadhammā bhavissare;
Aññepi vicinissāmi, ye dhammā bodhipācanā’’.

151. Vicinanto tadā dakkhiṃ, aṭṭhamaṃ adhiṭṭhānapāramiṃ;
Pubbakehi mahesīhi, āsevitanisevitaṃ.

152. ‘‘Imaṃ tvaṃ aṭṭhamaṃ tāva, daḷhaṃ katvā samādiya;
Tattha tvaṃ acalo hutvā, sambodhiṃ pāpuṇissasi.

153. ‘‘Yathāpi pabbato selo, acalo suppatiṭṭhito;
Na kampati bhusavātehi, sakaṭṭhāneva tiṭṭhati.

154. ‘‘Tatheva tvampi adhiṭṭhāne, sabbadā acalo bhava;
Adhiṭṭhānapāramitaṃ gantvā, sambodhiṃ pāpuṇissasi.

155. ‘‘Nahete ettakāyeva, buddhadhammā bhavissare;
Aññepi vicinissāmi, ye dhammā bodhipācanā’’.

156. Vicinanto tadā dakkhiṃ, navamaṃ mettāpāramiṃ;
Pubbakehi mahesīhi, āsevitanisevitaṃ.

157. ‘‘Imaṃ tvaṃ navamaṃ tāva, daḷhaṃ katvā samādiya;
Mettāya asamo hohi, yadi bodhiṃ pattumicchasi.

158. ‘‘Yathāpi udakaṃ nāma, kalyāṇe pāpake jane;
Samaṃ pharati sītena, pavāheti rajomalaṃ.

159. ‘‘Tatheva tvaṃ hitāhite, samaṃ mettāya bhāvaya;
Mettāpāramitaṃ gantvā, sambodhiṃ pāpuṇissasi.

160. ‘‘Nahete ettakāyeva, buddhadhammā bhavissare;
Aññepi vicinissāmi, ye dhammā bodhipācanā’’.

161. Vicinanto tadā dakkhiṃ, dasamaṃ upekkhāpāramiṃ;
Pubbakehi mahesīhi, āsevitanisevitaṃ.

162. ‘‘Imaṃ tvaṃ dasamaṃ tāva, daḷhaṃ katvā samādiya;
Tulābhūto daḷho hutvā, sambodhiṃ pāpuṇissasi.

163. ‘‘Yathāpi pathavī nāma, nikkhittaṃ asuciṃ suciṃ;
Upekkhati ubhopete, kopānunayavajjitā.

164. ‘‘Tatheva tvaṃ sukhadukkhe, tulābhūto sadā bhava;
Upekkhāpāramitaṃ gantvā, sambodhiṃ pāpuṇissasi.

165. ‘‘Ettakāyeva te loke, ye dhammā bodhipācanā;
Tatuddhaṃ natthi aññatra, daḷhaṃ tattha patiṭṭhaha’’.

166. Ime dhamme sammasato, sabhāvasarasalakkhaṇe;
Dhammatejena vasudhā, dasasahassī pakampatha.

167. Calatī ravatī pathavī, ucchuyantaṃva pīḷitaṃ;
Telayante yathā cakkaṃ, evaṃ kampati medanī.

168. Yāvatā parisā āsi, buddhassa parivesane;
Pavedhamānā sā tattha, mucchitā seti bhūmiyaṃ.

169. Ghaṭānekasahassāni, kumbhīnañca satā bahū;

Sañcuṇṇamathitā tattha, aññamaññaṃ paghaṭṭitā.

170. Ubbiggā tasitā bhītā, bhantā byāthitamānasā;
Mahājanā samāgamma, dīpaṅkaramupāgamuṃ.

171. ‘‘Kiṃ bhavissati lokassa, kalyāṇamatha pāpakaṃ;
Sabbo upadduto loko, taṃ vinodehi cakkhuma’’.

172. Tesaṃ tadā saññapesi, dīpaṅkaro mahāmuni;
‘‘Visaṭṭhā hotha mā bhetha [bhātha (sabbattha)], imasmiṃ pathavikampane.

173. ‘‘Yamahaṃ ajja byākāsiṃ, buddho loke bhavissati;
Eso sammasati dhammaṃ, pubbakaṃ jinasevitaṃ.

174. ‘‘Tassa sammasato dhammaṃ, buddhabhūmiṃ asesato;
Tenāyaṃ kampitā pathavī, dasasahassī sadevake’’.

175. Buddhassa vacanaṃ sutvā, mano nibbāyi tāvade;
Sabbe maṃ upasaṅkamma, punāpi abhivandisuṃ.

176. Samādiyitvā buddhaguṇaṃ, daḷhaṃ katvāna mānasaṃ;
Dīpaṅkaraṃ namassitvā, āsanā vuṭṭhahiṃ tadā.

177. Dibbaṃ mānusakaṃ pupphaṃ, devā mānusakā ubho;
Samokiranti pupphehi, vuṭṭhahantassa āsanā.

178. Vedayanti ca te sotthiṃ, devā mānusakā ubho;
‘‘Mahantaṃ patthitaṃ tuyhaṃ, taṃ labhassu yathicchitaṃ.

179. ‘‘Sabbītiyo vivajjantu, soko rogo vinassatu;
Mā te bhavantvantarāyā [bhavatvantarāyo (sī. syā.)], phusa khippaṃ bodhimuttamaṃ.

180. ‘‘Yathāpi samaye patte, pupphanti pupphino dumā;
Tatheva tvaṃ mahāvīra, buddhañāṇena pupphasi.

181. ‘‘Yathā ye keci sambuddhā, pūrayuṃ dasa pāramī;
Tatheva tvaṃ mahāvīra, pūraya dasa pāramī.

182. ‘‘Yathā ye keci sambuddhā, bodhimaṇḍamhi bujjhare;
Tatheva tvaṃ mahāvīra, bujjhassu jinabodhiyaṃ.

183. ‘‘Yathā ye keci sambuddhā, dhammacakkaṃ pavattayuṃ;
Tatheva tvaṃ mahāvīra, dhammacakkaṃ pavattaya.

184. ‘‘Puṇṇamāye yathā cando, parisuddho virocati;
Tatheva tvaṃ puṇṇamano, viroca dasasahassiyaṃ.

185. ‘‘Rāhumutto yathā sūriyo, tāpena atirocati;
Tatheva lokā muñcitvā, viroca siriyā tuvaṃ.

186. ‘‘Yathā yā kāci nadiyo, osaranti mahodadhiṃ;
Evaṃ sadevakā lokā, osarantu tavantike’’.

187. Tehi thutappasattho so, dasa dhamme samādiya;
Te dhamme paripūrento, pavanaṃ pāvisī tadāti.

Sumedhapatthanākathā niṭṭhitā.

3. Dīpaṅkarabuddhavaṃso

1. Tadā te bhojayitvāna, sasaṅghaṃ lokanāyakaṃ;
Upagacchuṃ saraṇaṃ tassa, dīpaṅkarassa satthuno.

2. Saraṇāgamane kañci, nivesesi tathāgato;
Kañci pañcasu sīlesu, sīle dasavidhe paraṃ.

3. Kassaci deti sāmaññaṃ, caturo phalamuttame;
Kassaci asame dhamme, deti so paṭisambhidā.

4. Kassaci varasamāpattiyo, aṭṭha deti narāsabho;
Tisso kassaci vijjāyo, chaḷabhiññā pavecchati.

5. Tena yogena janakāyaṃ, ovadati mahāmuni;
Tena vitthārikaṃ āsi, lokanāthassa sāsanaṃ.

6. Mahāhanusabhakkhandho, dīpaṅkarassa nāmako;
Bahū jane tārayati, parimoceti duggatiṃ.

7. Bodhaneyyaṃ janaṃ disvā, satasahassepi yojane;
Khaṇena upagantvāna, bodheti taṃ mahāmuni.

8. Paṭhamābhisamaye buddho, koṭisatamabodhayi;
Dutiyābhisamaye nātho, navutikoṭimabodhayi.

9. Yadā ca devabhavanamhi, buddho dhammamadesayi;
Navutikoṭisahassānaṃ, tatiyābhisamayo ahu.

10. Sannipātā tayo āsuṃ, dīpaṅkarassa satthuno;
Koṭisatasahassānaṃ, paṭhamo āsi samāgamo.

11. Puna nāradakūṭamhi, pavivekagate jine;
Khīṇāsavā vītamalā, samiṃsu satakoṭiyo.

12. Yamhi kāle mahāvīro, sudassanasiluccaye;
Navakoṭisahassehi, pavāresi mahāmuni.

13. Dasavīsasahassānaṃ, dhammābhisamayo ahu;
Ekadvinnaṃ abhisamayā, gaṇanāto asaṅkhiyā.

14. Vitthārikaṃ bāhujaññaṃ, iddhaṃ phītaṃ ahū tadā;
Dīpaṅkarassa bhagavato, sāsanaṃ suvisodhitaṃ.

15. Cattāri satasahassāni, chaḷabhiññā mahiddhikā;
Dīpaṅkaraṃ lokaviduṃ, parivārenti sabbadā.

16. Ye keci tena samayena, jahanti mānusaṃ bhavaṃ;
Apattamānasā sekhā, garahitā bhavanti te.

17. Supupphitaṃ pāvacanaṃ, arahantehi tādihi;
Khīṇāsavehi vimalehi, upasobhati sabbadā.

18. Nagaraṃ rammavatī nāma, sudevo nāma khattiyo;
Sumedhā nāma janikā, dīpaṅkarassa satthuno.

19. Dasavassasahassāni, agāraṃ ajjha so vasi [ajjhāvasī jino (syā. ka.)];
Haṃsā koñcā mayūrā ca, tayo pāsādamuttamā.

20. Tīṇisatasahassāni, nāriyo samalaṅkatā;
Padumā nāma sā nārī, usabhakkhandho atrajo.

21. Nimitte caturo disvā, hatthiyānena nikkhami;
Anūnadasamāsāni, padhāne padahī jino.

22. Padhānacāraṃ caritvāna, abujjhi mānasaṃ muni;
Brahmunā yācito santo, dīpaṅkaro mahāmuni.

23. Vatti cakkaṃ mahāvīro, nandārāme sirīghare [sirīdhare (sī.)];
Nisinno sirīsamūlamhi, akā titthiyamaddanaṃ.

24. Sumaṅgalo ca tisso ca, ahesuṃ aggasāvakā;
Sāgato [sobhito (ka.)] nāmupaṭṭhāko, dīpaṅkarassa satthuno.

25. Nandā ceva sunandā ca, ahesuṃ aggasāvikā;
Bodhi tassa bhagavato, pipphalīti pavuccati.

26. Tapussabhallikā [tapassubhallikā (sī.)] nāma, ahesuṃ aggupaṭṭhakā;
Sirimā koṇā upaṭṭhikā, dīpaṅkarassa satthuno.

27. Asītihatthamubbedho, dīpaṅkaro mahāmuni;
Sobhati dīparukkhova, sālarājāva phullito.

28. Satasahassavassāni, āyu tassa mahesino;
Tāvatā tiṭṭhamāno so, tāresi janataṃ bahuṃ.

29. Jotayitvāna saddhammaṃ, santāretvā mahājanaṃ;
Jalitvā aggikkhandhova, nibbuto so sasāvako.

30. Sā ca iddhi so ca yaso, tāni ca pādesu cakkaratanāni;
Sabbaṃ tamantarahitaṃ [samantarahitaṃ (sī. syā. ka.)], nanu rittā sabbasaṅkhārā
[sabbasaṅkhārāti (sabbattha)].

31. Dīpaṅkaro jino satthā, nandārāmamhi nibbuto;
Tatthevassa jinathūpo, chattiṃsubbedhayojanoti.

Dīpaṅkarassa bhagavato vaṃso paṭhamo.

4. Koṇḍaññabuddhavaṃso

1. Dīpaṅkarassa aparena, koṇḍañño nāma nāyako;
Anantatejo amitayaso, appameyyo durāsado.

2. Dharaṇūpamo khamanena, sīlena sāgarūpamo;
Samādhinā merūpamo, ñāṇena gaganūpamo.

3. Indriyabalabojjhaṅga-maggasaccappakāsanaṃ;
Pakāsesi sadā buddho, hitāya sabbapāṇinaṃ.

4. Dhammacakkaṃ pavattente, koṇḍaññe lokanāyake;
Koṭisatasahassānaṃ, paṭhamābhisamayo ahu.

5. Tato parampi desente, naramarūnaṃ samāgame;
Navutikoṭisahassānaṃ, dutiyābhisamayo ahu.

6. Titthiye abhimaddanto, yadā dhammamadesayi;
Asītikoṭisahassānaṃ, tatiyābhisamayo ahu.

7. Sannipātā tayo āsuṃ, koṇḍaññassa mahesino;
Khīṇāsavānaṃ vimalānaṃ, santacittāna tādinaṃ.

8. Koṭisatasahassānaṃ, paṭhamo āsi samāgamo;
Dutiyo koṭisahassānaṃ, tatiyo navutikoṭinaṃ.

9. Ahaṃ tena samayena, vijitāvī nāma khattiyo;
Samuddaṃ antamantena, issariyaṃ vattayāmahaṃ.

10. Koṭisatasahassānaṃ, vimalānaṃ mahesinaṃ;
Saha lokagganāthena, paramannena tappayiṃ.

11. Sopi maṃ buddho byākāsi, koṇḍañño lokanāyako;
‘‘Aparimeyyito kappe, buddho loke bhavissati.

12. ‘‘Padhānaṃ padahitvāna, katvā dukkarakārikaṃ;
Assatthamūle sambuddho, bujjhissati mahāyaso.

13. ‘‘Imassa janikā mātā, māyā nāma bhavissati;
Pitā suddhodano nāma, ayaṃ hessati gotamo.

14. ‘‘Kolito upatisso ca, aggā hessanti sāvakā;
Ānando nāmupaṭṭhāko, upaṭṭhissatimaṃ jinaṃ.

15. ‘‘Khemā uppalavaṇṇā ca, aggā hessanti sāvikā;
Bodhi tassa bhagavato, assatthoti pavuccati.

16. ‘‘Citto ca hatthāḷavako, aggā hessantupaṭṭhakā;
Nandamātā ca uttarā, aggā hessantupaṭṭhikā;
Āyu vassasataṃ tassa, gotamassa yasassino’’.

17. Idaṃ sutvāna vacanaṃ, asamassa mahesino;
Āmoditā naramarū, buddhabījaṃ kira ayaṃ.

18. Ukkuṭṭhisaddā vattanti, apphoṭenti hasanti ca;
Katañjalī namassanti, dasasahassidevatā.

19. ‘‘Yadimassa lokanāthassa, virajjhissāma sāsanaṃ;
Anāgatamhi addhāne, hessāma sammukhā imaṃ.

20. ‘‘Yathā manussā nadiṃ tarantā, paṭititthaṃ virajjhiya;
Heṭṭhātitthe gahetvāna, uttaranti mahānadiṃ.

21. ‘‘Evameva mayaṃ sabbe, yadi muñcāmimaṃ jinaṃ;
Anāgatamhi addhāne, hessāma sammukhā imaṃ’’.

22. Tassāhaṃ vacanaṃ sutvā, bhiyyo cittaṃ pasādayiṃ;
Tameva atthaṃ sādhento, mahārajjaṃ jine adaṃ;
Mahārajjaṃ daditvāna [cajitvā (sī.)], pabbajiṃ tassa santike.

23. Suttantaṃ vinayañcāpi, navaṅgaṃ satthusāsanaṃ;
Sabbaṃ pariyāpuṇitvāna, sobhayiṃ jinasāsanaṃ.

24. Tatthappamatto viharanto, nisajjaṭṭhānacaṅkame;
Abhiññāpāramiṃ gantvā, brahmalokamagañchahaṃ.

25. Nagaraṃ rammavatī nāma, sunando nāma khattiyo;
Sujātā nāma janikā, koṇḍaññassa mahesino.

26. Dasavassasahassāni, agāraṃ ajjha so vasi [agāramajjhe ca so vasi (syā.)];
Suci suruci subho ca, tayo pāsādamuttamā.

27. Tīṇisatasahassāni, nāriyo samalaṅkatā;
Rucidevī nāma nārī, vijitaseno atrajo.

28. Nimitte caturo disvā, rathayānena nikkhami;
Anūnadasamāsāni, padhānaṃ padahī jino.

29. Brahmunā yācito santo, koṇḍañño dvipaduttamo;
Vatti cakkaṃ mahāvīro, devānaṃ nagaruttame.

30. Bhaddo ceva subhaddo ca, ahesuṃ aggasāvakā;
Anuruddho nāmupaṭṭhāko, koṇḍaññassa mahesino.

31. Tissā ca upatissā ca, ahesuṃ aggasāvikā;
Sālakalyāṇiko bodhi, koṇḍaññassa mahesino.

32. Soṇo ca upasoṇo ca, ahesuṃ aggupaṭṭhakā;
Nandā ceva sirīmā ca, ahesuṃ aggupaṭṭhikā.

33. So aṭṭhāsīti hatthāni, accuggato mahāmuni;
Sobhate uḷurājāva sūriyo majjhanhike yathā.

34. Vassasatasahassāni, āyu vijjati tāvade;
Tāvatā tiṭṭhamāno so, tāresi janataṃ bahuṃ.

35. Khīṇāsavehi vimalehi, vicittā āsi medanī;
Yathā gaganamuḷūhi, evaṃ so upasobhatha.

36. Tepi nāgā appameyyā, asaṅkhobhā durāsadā;
Vijjupātaṃva dassetvā, nibbutā te mahāyasā.

37. Sā ca atuliyā jinassa iddhi, ñāṇaparibhāvito ca samādhi;
Sabbaṃ tamantarahitaṃ, nanu rittā sabbasaṅkhārā.

38. Koṇḍañño pavaro buddho, candārāmamhi nibbuto;
Tattheva cetiyo citto, satta yojanamussitoti.

Koṇḍaññassa bhagavato vaṃso dutiyo.

5. Maṅgalabuddhavaṃso

1. Koṇḍaññassa aparena, maṅgalo nāma nāyako;
Tamaṃ loke nihantvāna, dhammokkamabhidhārayi.

2. Atulāsi pabhā tassa, jinehaññehi uttariṃ;
Candasūriyapabhaṃ hantvā, dasasahassī virocati.

3. Sopi buddho pakāsesi, caturo saccavaruttame;
Te te saccarasaṃ pītvā, vinodenti mahātamaṃ.

4. Patvāna bodhimatulaṃ, paṭhame dhammadesane;
Koṭisatasahassānaṃ, dhammābhisamayo ahu.

5. Surindadevabhavane, buddho dhammamadesayi;
Tadā koṭisahassānaṃ [navakoṭisahassānaṃ (sī.)], dutiyo samayo ahu.

6. Yadā sunando cakkavattī, sambuddhaṃ upasaṅkami;
Tadā āhani sambuddho, dhammabheriṃ varuttamaṃ.

7. Sunandassānucarā janatā, tadāsuṃ navutikoṭiyo;
Sabbepi te niravasesā, ahesuṃ ehi bhikkhukā.

8. Sannipātā tayo āsuṃ, maṅgalassa mahesino;
Koṭisatasahassānaṃ, paṭhamo āsi samāgamo.

9. Dutiyo koṭisatasahassānaṃ, tatiyo navutikoṭinaṃ;
Khīṇāsavānaṃ vimalānaṃ, tadā āsi samāgamo.

10. Ahaṃ tena samayena, surucī nāma brāhmaṇo;
Ajjhāyako mantadharo, tiṇṇaṃ vedāna pāragū.

11. Tamahaṃ upasaṅkamma, saraṇaṃ gantvāna satthuno;
Sambuddhappamukhaṃ saṅghaṃ, gandhamālena pūjayiṃ;

Pūjetvā gandhamālena, gavapānena tappayiṃ.

12. Sopi maṃ buddho byākāsi, maṅgalo dvipaduttamo;
‘‘Aparimeyyito kappe, ayaṃ buddho bhavissati.

13. ‘‘Padhānaṃ padahitvāna…pe… hessāma sammukhā imaṃ’’.
14. Tassāpi vacanaṃ sutvā, bhiyyo cittaṃ pasādayiṃ;
Uttariṃ vatamadhiṭṭhāsiṃ, dasa pāramipūriyā.

15. Tadā pītimanubrūhanto, sambodhivarapattiyā;
Buddhe datvāna maṃ gehaṃ, pabbajiṃ tassa santike.

16. Suttantaṃ vinayañcāpi, navaṅgaṃ satthusāsanaṃ;
Sabbaṃ pariyāpuṇitvā, sobhayiṃ jinasāsanaṃ.

17. Tatthappamatto viharanto, brahmaṃ bhāvetva bhāvanaṃ;
Abhiññāpāramiṃ gantvā, brahmalokamagacchahaṃ.

18. Uttaraṃ nāma nagaraṃ, uttaro nāma khattiyo;
Uttarā nāma janikā, maṅgalassa mahesino.

19. Navavassasahassāni, agāraṃ ajjha so vasi;
Yasavā sucimā sirīmā, tayo pāsādamuttamā.

20. Samatiṃsasahassāni, nāriyo samalaṅkatā;
Yasavatī nāma nārī, sīvalo nāma atrajo.

21. Nimitte caturo disvā, assayānena nikkhami;
Anūnaaṭṭhamāsāni, padhānaṃ padahī jino.

22. Brahmunā yācito santo, maṅgalo nāma nāyako;
Vatti cakkaṃ mahāvīro, vane sirīvaruttame.

23. Sudevo dhammaseno ca, ahesuṃ aggasāvakā;
Pālito nāmupaṭṭhāko, maṅgalassa mahesino.

24. Sīvalā ca asokā ca, ahesuṃ aggasāvikā;
Bodhi tassa bhagavato, nāgarukkhoti vuccati.

25. Nando ceva visākho ca, ahesuṃ aggupaṭṭhakā;
Anulā ceva sutanā ca, ahesuṃ aggupaṭṭhikā.

26. Aṭṭhāsīti ratanāni, accuggato mahāmuni;
Tato niddhāvatī raṃsī, anekasatasahassiyo.

27. Navutivassasahassāni, āyu vijjati tāvade;
Tāvatā tiṭṭhamāno so, tāresi janataṃ bahuṃ.

28. Yathāpi sāgare ūmī, na sakkā tā gaṇetuye;
Tatheva sāvakā tassa, na sakkā te gaṇetuye.

29. Yāva aṭṭhāsi sambuddho, maṅgalo lokanāyako;

Na tassa sāsane atthi, sakilesamaraṇaṃ [saṃkilesamaraṇaṃ (sī.)] tadā.

30. Dhammokkaṃ dhārayitvāna, santāretvā mahājanaṃ;
Jalitvā dhūmaketūva, nibbuto so mahāyaso.

31. Saṅkhārānaṃ sabhāvatthaṃ, dassayitvā sadevake;
Jalitvā aggikkhandhova, sūriyo atthaṅgato yathā.

32. Uyyāne vassare nāma, buddho nibbāyi maṅgalo;
Tatthevassa jinathūpo, tiṃsayojanamuggatoti.

Maṅgalassa bhagavato vaṃso tatiyo.

6. Sumanabuddhavaṃso

1. Maṅgalassa aparena, sumano nāma nāyako;
Sabbadhammehi asamo, sabbasattānamuttamo.

2. Tadā amatabheriṃ so, āhanī mekhale pure;
Dhammasaṅkhasamāyuttaṃ, navaṅgaṃ jinasāsanaṃ.

3. Nijjinitvā kilese so, patvā sambodhimuttamaṃ;
Māpesi nagaraṃ satthā, saddhammapuravaruttamaṃ.

4. Nirantaraṃ akuṭilaṃ, ujuṃ vipulavitthataṃ;
Māpesi so mahāvīthiṃ, satipaṭṭhānavaruttamaṃ.

5. Phale cattāri sāmaññe, catasso paṭisambhidā;
Chaḷabhiññāṭṭhasamāpattī, pasāresi tattha vīthiyaṃ.

6. Ye appamattā akhilā, hirivīriyehupāgatā;
Te te ime guṇavare, ādiyanti yathā sukhaṃ.

7. Evametena yogena, uddharanto mahājanaṃ;
Bodhesi paṭhamaṃ satthā, koṭisatasahassiyo.

8. Yamhi kāle mahāvīro, ovadī titthiye gaṇe;
Koṭisahassābhisamiṃsu [koṭisatasahassāni (syā. kaṃ.), koṭisatasahassānaṃ (ka.)], dutiye dhammadesane.

9. Yadā devā manussā ca, samaggā ekamānasā;
Nirodhapañhaṃ pucchiṃsu, saṃsayañcāpi mānasaṃ.

10. Tadāpi dhammadesane, nirodhaparidīpane;
Navutikoṭisahassānaṃ, tatiyābhisamayo ahu.

11. Sannipātā tayo āsuṃ, sumanassa mahesino;
Khīṇāsavānaṃ vimalānaṃ, santacittāna tādinaṃ.

12. Vassaṃvutthassa bhagavato, abhighuṭṭhe pavāraṇe;
Koṭisatasahassehi, pavāresi tathāgato.

13. Tatoparaṃ sannipāte, vimale kañcanapabbate;
Navutikoṭisahassānaṃ, dutiyo āsi samāgamo.

14. Yadā sakko devarājā, buddhadassanupāgami;
Asītikoṭisahassānaṃ, tatiyo āsi samāgamo.

15. Ahaṃ tena samayena, nāgarājā mahiddhiko;
Atulo nāma nāmena, ussannakusalasañcayo.

16. Tadāhaṃ nāgabhāvanā, nikkhamitvā sañātibhi;
Nāgānaṃ dibbaturiyehi, sasaṅghaṃ jinamupaṭṭhahiṃ.

17. Koṭisatasahassānaṃ, annapānena tappayiṃ;
Paccekadussayugaṃ datvā, saraṇaṃ tamupāgamiṃ.

18. Sopi maṃ buddho byākāsi, sumano lokanāyako;
‘‘Aparimeyyito kappe, ayaṃ buddho bhavissati.

19. ‘‘Padhānaṃ padahitvāna…pe… hessāma sammukhā imaṃ’’.
20. Tassāpi vacanaṃ sutvā, bhiyyo cittaṃ pasādayiṃ;
Uttariṃ vatamadhiṭṭhāsiṃ, dasapāramipūriyā.

21. Nagaraṃ mekhalaṃ nāma [mekhalaṃ nāma nagaraṃ (sī. syā.)], sudatto nāma khattiyo;
Sirimā nāma janikā, sumanassa mahesino.

22. Navavassasahassāni, agāraṃ ajjha so vasi;
Cando sucando vaṭaṃso ca, tayo pāsādamuttamā.

23. Tesaṭṭhisatasahassāni, nāriyo samalaṅkatā;
Vaṭaṃsikā nāma nārī, anūpamo nāma atrajo.

24. Nimitte caturo disvā, hatthiyānena nikkhami;
Anūnadasamāsāni, padhānaṃ padahī jino.

25. Brahmunā yācito santo, sumano lokanāyako;
Vatti cakkaṃ mahāvīro, mekhale puramuttame.

26. Saraṇo bhāvitatto ca, ahesuṃ aggasāvakā;
Udeno nāmupaṭṭhāko, sumanassa mahesino.

27. Soṇā ca upasoṇā ca, ahesuṃ aggasāvikā;
Sopi buddho amitayaso, nāgamūle abujjhatha.

28. Varuṇo ceva saraṇo ca, ahesuṃ aggupaṭṭhakā;
Cālā ca upacālā ca, ahesuṃ aggupaṭṭhikā.

29. Uccattanena [uccatarena (ka.)] so buddho, navutihatthamuggato;
Kañcanagghiyasaṅkāso, dasasahassī virocati.

30. Navutivassasahassāni, āyu vijjati tāvade;
Tāvatā tiṭṭhamāno so, tāresi janataṃ bahuṃ.

31. Tāraṇīye tārayitvā, bodhanīye ca bodhayi;
Parinibbāyi sambuddho, uḷurājāva atthami.

32. Te ca khīṇāsavā bhikkhū, so ca buddho asādiso;
Atulappabhaṃ dassayitvā, nibbutā ye mahāyasā.

33. Tañca ñāṇaṃ atuliyaṃ, tāni ca atulāni ratanāni;
Sabbaṃ tamantarahitaṃ, nanu rittā sabbasaṅkhārā.

34. Sumano yasadharo buddho, aṅgārāmamhi nibbuto;
Tattheva tassa jinathūpo, catuyojanamuggatoti.

Sumanassa bhagavato vaṃso catuttho.

7. Revatabuddhavaṃso

1. Sumanassa aparena, revato nāma nāyako;
Anūpamo asadiso, atulo uttamo jino.

2. Sopi dhammaṃ pakāsesi, brahmunā abhiyācito;
Khandhadhātuvavatthānaṃ, appavattaṃ bhavābhave.

3. Tassābhisamayā tīṇi, ahesuṃ dhammadesane;
Gaṇanāya na vattabbo, paṭhamābhisamayo ahu.

4. Yadā arindamaṃ rājaṃ [rājānaṃ (ka.)], vinesi revato muni;
Tadā koṭisahassānaṃ, dutiyābhisamayo ahu.

5. Sattāhaṃ paṭisallānā, vuṭṭhahitvā narāsabho;
Koṭisataṃ naramarūnaṃ, vinesi uttame phale.

6. Sannipātā tayo āsuṃ, revatassa mahesino;
Khīṇāsavānaṃ vimalānaṃ, suvimuttāna tādinaṃ.

7. Atikkantā gaṇanapathaṃ, paṭhamaṃ ye samāgatā;
Koṭisatasahassānaṃ, dutiyo āsi samāgamo.

8. Yopi [yo so (syā. kaṃ. ka.)] paññāya asamo, tassa cakkānuvattako;
So tadā byādhito āsi, patto jīvitasaṃsayaṃ.

9. Tassa gilānapucchāya, ye tadā upagatā munī;
Koṭisahassā arahanto, tatiyo āsi samāgamo.

10. Ahaṃ tena samayena, atidevo nāma brāhmaṇo;
Upagantvā revataṃ buddhaṃ, saraṇaṃ tassa gañchahaṃ.

11. Tassa sīlaṃ samādhiñca, paññāguṇamanuttamaṃ;
Thomayitvā yathāthāmaṃ, uttarīyamadāsahaṃ.

12. Sopi maṃ buddho byākāsi, revato lokanāyako;
‘‘Aparimeyyito kappe, ayaṃ buddho bhavissati.

13. ‘‘Padhānaṃ padahitvāna…pe… hessāma sammukhā imaṃ’’.
14. Tassāpi vacanaṃ sutvā, bhiyyo cittaṃ pasādayiṃ;
Uttariṃ vatamadhiṭṭhāsiṃ, dasapāramipūriyā.

15. Tadāpi taṃ buddhadhammaṃ, saritvā anubrūhayiṃ;
Āharissāmi taṃ dhammaṃ, yaṃ mayhaṃ abhipatthitaṃ.

16. Nagaraṃ sudhaññavatī nāma [sudhammakaṃ nāma (sī.), sudhaññakaṃ nāma (syā.)], vipulo nāma khattiyo;
Vipulā nāma janikā, revatassa mahesino.

17. Cha ca vassasahassāni [chabbassasahassāni (sī. syā.)], agāraṃ ajjha so vasi;
Sudassano ratanagghi, āveḷo ca vibhūsito;
Puññakammābhinibbattā, tayo pāsādamuttamā.

18. Tettiṃsa ca sahassāni, nāriyo samalaṅkatā;
Sudassanā nāma nārī, varuṇo nāma atrajo.

19. Nimitte caturo disvā, rathayānena nikkhami;
Anūnasattamāsāni, padhānaṃ padahī jino.

20. Brahmunā yācito santo, revato lokanāyako;
Vatti cakkaṃ mahāvīro, varuṇārāme sirīghare.

21. Varuṇo brahmadevo ca, ahesuṃ aggasāvakā;
Sambhavo nāmupaṭṭhāko, revatassa mahesino.

22. Bhaddā ceva subhaddā ca, ahesuṃ aggasāvikā;
Sopi buddho asamasamo, nāgamūle abujjhatha.

23. Padumo kuñjaro ceva, ahesuṃ aggupaṭṭhikā;
Sirīmā ceva yasavatī, ahesuṃ aggupaṭṭhikā.

24. Uccattanena so buddho, asītihatthamuggato;
Obhāseti disā sabbā, indaketuva uggato.

25. Tassa sarīre nibbattā, pabhāmālā anuttarā;
Divā vā yadi vā rattiṃ, samantā pharati yojanaṃ.

26. Saṭṭhivassasahassāni, āyu vijjati tāvade;
Tāvatā tiṭṭhamāno so, tāresi janataṃ bahuṃ.

27. Dassayitvā buddhabalaṃ, amataṃ loke pakāsayaṃ;
Nibbāyi anupādāno, yathaggupādānasaṅkhayā.

28. So ca kāyo ratananibho, so ca dhammo asādiso;
Sabbaṃ tamantarahitaṃ, nanu rittā sabbasaṅkhārā.

29. Revato yasadharo buddho, nibbuto so mahāpure;
Dhātuvitthārikaṃ āsi, tesu tesu padesatoti.

Revatassa bhagavato vaṃso pañcamo.

8. Sobhitabuddhavaṃso

1. Revatassa aparena, sobhito nāma nāyako;
Samāhito santacitto, asamo appaṭipuggalo.

2. So jino sakagehamhi, mānasaṃ vinivattayi;
Patvāna kevalaṃ bodhiṃ, dhammacakkaṃ pavattayi.

3. Yāva heṭṭhā avīcito, bhavaggā cāpi uddhato;
Etthantare ekaparisā, ahosi dhammadesane.

4. Tāya parisāya sambuddho, dhammacakkaṃ pavattayi;
Gaṇanāya na vattabbo, paṭhamābhisamayo ahu.

5. Tato parampi desente, marūnañca samāgame;
Navutikoṭisahassānaṃ, dutiyābhisamayo ahu.

6. Punāparaṃ rājaputto, jayaseno nāma khattiyo;
Ārāmaṃ ropayitvāna, buddhe niyyādayī tadā.

7. Tassa yāgaṃ pakittento, dhammaṃ desesi cakkhumā;
Tadā koṭisahassānaṃ, tatiyābhisamayo ahu.

8. Sannipātā tayo āsuṃ, sobhitassa mahesino;
Khīṇāsavānaṃ vimalānaṃ, santacittāna tādinaṃ.

9. Uggato nāma so rājā, dānaṃ deti naruttame;
Tamhi dāne samāgañchuṃ, arahantā [arahataṃ (ka.)] satakoṭiyo.

10. Punāparaṃ puragaṇo [pugagaṇo (ka.)], deti dānaṃ naruttame;
Tadā navutikoṭīnaṃ, dutiyo āsi samāgamo.

11. Devaloke vasitvāna, yadā orohatī jino;
Tadā asītikoṭīnaṃ, tatiyo āsi samāgamo.

12. Ahaṃ tena samayena, sujāto nāma brāhmaṇo;
Tadā sasāvakaṃ buddhaṃ, annapānena tappayiṃ.

13. Sopi maṃ buddho byākāsi, sobhito lokanāyako;
‘‘Aparimeyyito kappe, ayaṃ buddho bhavissati.

14. ‘‘Padhānaṃ padahitvāna…pe… hessāma sammukhā imaṃ’’.
15. Tassāpi vacanaṃ sutvā, haṭṭho saṃviggamānaso;
Tamevatthamanuppattiyā, uggaṃ dhitimakāsahaṃ.

16. Sudhammaṃ nāma nagaraṃ, sudhammo nāma khattiyo;
Sudhammā nāma janikā, sobhitassa mahesino.

17. Navavassasahassāni, agāraṃ ajjha so vasi;
Kumudo nāḷino padumo, tayo pāsādamuttamā.

18. Sattatiṃsasahassāni, nāriyo samalaṅkatā;
Maṇilā [makhilā (aṭṭha.), samaṅgī (sī.), makilā (syā. kaṃ.)] nāma sā nārī, sīho nāmāsi atrajo.

19. Nimitte caturo disvā, pāsādenābhinikkhami;
Sattāhaṃ padhānacāraṃ, caritvā purisuttamo.

20. Brahmunā yācito santo, sobhito lokanāyako;
Vatti cakkaṃ mahāvīro, sudhammuyyānamuttame.

21. Asamo ca sunetto ca, ahesuṃ aggasāvakā;
Anomo nāmupaṭṭhāko, sobhitassa mahesino.

22. Nakulā ca sujātā ca, ahesuṃ aggasāvikā;
Bujjhamāno ca so buddho, nāgamūle abujjhatha.

23. Rammo ceva sudatto ca, ahesuṃ aggupaṭṭhakā;
Nakulā ceva cittā ca, ahesuṃ aggupaṭṭhikā.

24. Aṭṭhapaṇṇāsaratanaṃ, accuggato mahāmuni;
Obhāseti disā sabbā, sataraṃsīva uggato.

25. Yathā suphullaṃ pavanaṃ, nānāgandhehi dhūpitaṃ;
Tatheva tassa pāvacanaṃ, sīlagandhehi dhūpitaṃ.

26. Yathāpi sāgaro nāma, dassanena atappiyo;
Tatheva tassa pāvacanaṃ, savaṇena atappiyaṃ.

27. Navutivassasahassāni, āyu vijjati tāvade;
Tāvatā tiṭṭhamāno so, tāresi janataṃ bahuṃ.

28. Ovādaṃ anusiṭṭhiñca, datvāna sesake jane;
Hutāsanova tāpetvā, nibbuto so sasāvako.

29. So ca buddho asamasamo, tepi sāvakā balappattā;
Sabbaṃ tamantarahitaṃ, nanu rittā sabbasaṅkhārā.

30. Sobhito varasambuddho, sīhārāmamhi nibbuto;
Dhātuvitthārikaṃ āsi, tesu tesu padesatoti.

Sobhitassa bhagavato vaṃso chaṭṭho.

9. Anomadassībuddhavaṃso

1. Sobhitassa aparena, sambuddho dvipaduttamo;
Anomadassī amitayaso, tejassī duratikkamo.

2. So chetvā bandhanaṃ sabbaṃ, viddhaṃsetvā tayo bhave;
Anivattigamanaṃ maggaṃ, desesi devamānuse.

3. Sāgarova asaṅkhobho, pabbatova durāsado;
Ākāsova ananto so, sālarājāva phullito.

4. Dassanenapi taṃ buddhaṃ, tositā honti pāṇino;
Byāharantaṃ giraṃ sutvā, amataṃ pāpuṇanti te.

5. Dhammābhisamayo tassa, iddho phīto tadā ahu;
Koṭisatāni abhisamiṃsu, paṭhame dhammadesane.

6. Tato paraṃ abhisamaye, vassante dhammavuṭṭhiyo;
Asītikoṭiyobhisamiṃsu, dutiye dhammadesane.

7. Tatoparañhi vassante, tappayante ca pāṇinaṃ;
Aṭṭhasattatikoṭīnaṃ, tatiyābhisamayo ahu.

8. Sannipātā tayo āsuṃ, tassāpi ca mahesino;
Abhiññābalappattānaṃ, pupphitānaṃ vimuttiyā.

9. Aṭṭhasatasahassānaṃ, sannipāto tadā ahu;
Pahīnamadamohānaṃ, santacittāna tādinaṃ.

10. Sattasatasahassānaṃ, dutiyo āsi samāgamo;
Anaṅgaṇānaṃ virajānaṃ, upasantāna tādinaṃ.

11. Channaṃ satasahassānaṃ, tatiyo āsi samāgamo;
Abhiññābalappattānaṃ, nibbutānaṃ tapassinaṃ.

12. Ahaṃ tena samayena, yakkho āsiṃ mahiddhiko;
Nekānaṃ yakkhakoṭīnaṃ, vasavattimhi issaro.

13. Tadāpi taṃ buddhavaraṃ, upagantvā mahesinaṃ;
Annapānena tappesiṃ, sasaṅghaṃ lokanāyakaṃ.

14. Sopi maṃ tadā byākāsi, visuddhanayano muni;
‘‘Aparimeyyito kappe, ayaṃ buddho bhavissati.

15. ‘‘Padhānaṃ padahitvāna…pe… hessāma sammukhā imaṃ’’.
16. Tassāpi vacanaṃ sutvā, haṭṭho saṃviggamānaso;
Uttariṃ vatamadhiṭṭhāsiṃ, dasapāramipūriyā.

17. Nagaraṃ candavatī nāma, yasavā nāma khattiyo;
Mātā yasodharā nāma, anomadassissa satthuno.

18. Dasavassasahassāni, agāraṃ ajjha so vasi;
Sirī upasirī vaḍḍho, tayo pāsādamuttamā.

19. Tevīsatisahassāni, nāriyo samalaṅkatā;
Sirimā nāma sā nārī, upavāṇo nāma atrajo.

20. Nimitte caturo disvā, sivikāyābhinikkhami;
Anūnadasamāsāni, padhānaṃ padahī jino.

21. Brahmunā yācito santo, anomadassī mahāmuni;
Vatti cakkaṃ mahāvīro, uyyāne so sudassane [sudassanuyyānamuttame (syā. kaṃ.)].

22. Nisabho ca anomo ca [asoko ca (sī.)], ahesuṃ aggasāvakā;
Varuṇo nāmupaṭṭhāko, anomadassissa satthuno.

23. Sundarī ca sumanā ca, ahesuṃ aggasāvikā;
Bodhi tassa bhagavato, ajjunoti pavuccati.

24. Nandivaḍḍho sirivaḍḍho, ahesuṃ aggupaṭṭhakā;
Uppalā ceva padumā ca, ahesuṃ aggupaṭṭhikā.

25. Aṭṭhapaṇṇāsaratanaṃ, accuggato mahāmuni;
Pabhā niddhāvatī tassa, sataraṃsīva uggato.

26. Vassasatasahassāni, āyu vijjati tāvade;
Tāvatā tiṭṭhamāno so, tāresi janataṃ bahuṃ.

27. Supupphitaṃ pāvacanaṃ, arahantehi tādihi;
Vītarāgehi vimalehi, sobhittha jinasāsanaṃ.

28. So ca satthā amitayaso, yugāni tāni atuliyāni;
Sabbaṃ tamantarahitaṃ, nanu rittā sabbasaṅkhārā.

29. Anomadassī jino satthā, dhammārāmamhi nibbuto;
Tatthevassa jinathūpo, ubbedho pañcavīsatīti.

Anomadassissa bhagavato vaṃso sattamo.

10. Padumabuddhavaṃso

1. Anomadassissa aparena, sambuddho dvipaduttamo;
Padumo nāma nāmena, asamo appaṭipuggalo.

2. Tassāpi asamaṃ sīlaṃ, samādhipi anantako;
Asaṅkheyyaṃ ñāṇavaraṃ, vimuttipi anūpamā.

3. Tassāpi atulatejassa, dhammacakkappavattane;
Abhisamayā tayo āsuṃ, mahātamapavāhanā.

4. Paṭhamābhisamaye buddho, koṭisatamabodhayi;
Dutiyābhisamaye dhīro, navutikoṭimabodhayi.

5. Yadā ca padumo buddho, ovadī sakamatrajaṃ;
Tadā asītikoṭīnaṃ, tatiyābhisamayo ahu.

6. Sannipātā tayo āsuṃ, padumassa mahesino;
Koṭisatasahassānaṃ, paṭhamo āsi samāgamo.

7. Kathinatthārasamaye, uppanne kathinacīvare;
Dhammasenāpatitthāya, bhikkhū sibbiṃsu [yāciṃsu (ka.)] cīvaraṃ.

8. Tadā te vimalā bhikkhū, chaḷabhiññā mahiddhikā;
Tīṇi satasahassāni, samiṃsu aparājitā.

9. Punāparaṃ so narāsabho [naravusabho (syā. kaṃ.)], pavane vāsaṃ upāgami;
Tadā samāgamo āsi, dvinnaṃ satasahassinaṃ.

10. Ahaṃ tena samayena, sīho āsiṃ migādhibhū;
Vivekamanubrūhantaṃ, pavane addasaṃ jinaṃ.

11. Vanditvā sirasā pāde, katvāna taṃ padakkhiṇaṃ;
Tikkhattuṃ abhināditvā, sattāhaṃ jinamupaṭṭhahaṃ.

12. Sattāhaṃ varasamāpattiyā, vuṭṭhahitvā tathāgato;
Manasā cintayitvāna, koṭibhikkhū samānayi.

13. Tadāpi so mahāvīro, tesaṃ majjhe viyākari;
‘‘Aparimeyyito kappe, ayaṃ buddho bhavissati.

14. ‘‘Padhānaṃ padahitvāna…pe… hessāma sammukhā imaṃ’’.
15. Tassāpi vacanaṃ sutvā, bhiyyo cittaṃ pasādayiṃ;
Uttariṃ vatamadhiṭṭhāsiṃ, dasapāramipūriyā.

16. Campakaṃ nāma nagaraṃ, asamo nāma khattiyo;
Asamā nāma janikā, padumassa mahesino.

17. Dasavassasahassāni, agāraṃ ajjha so vasi;
Nandāvasuyasuttarā, tayo pāsādamuttamā.

18. Tettiṃsa ca sahassāni, nāriyo samalaṅkatā;
Uttarā nāma sā nārī, rammo nāmāsi atrajo.

19. Nimitte caturo disvā, rathayānena nikkhami;
Anūnaaṭṭhamāsāni, padhānaṃ padahī jino.

20. Brahmunā yācito santo, padumo lokanāyako;
Vatti cakkaṃ mahāvīro, dhanañcuyyānamuttame.

21. Sālo ca upasālo ca, ahesuṃ aggasāvakā;
Varuṇo nāmupaṭṭhāko, padumassa mahesino.

22. Rādhā ceva surādhā ca, ahesuṃ aggasāvikā;
Bodhi tassa bhagavato, mahāsoṇoti vuccati.

23. Bhiyyo ceva asamo ca, ahesuṃ aggupaṭṭhakā;
Rucī ca nandarāmā ca, ahesuṃ aggupaṭṭhikā.

24. Aṭṭhapaṇṇāsaratanaṃ, accuggato mahāmuni;
Pabhā niddhāvatī tassa, asamā sabbaso disā.

25. Candappabhā sūriyappabhā, ratanaggimaṇippabhā;
Sabbāpi tā hatā honti, patvā jinapabhuttamaṃ.

26. Vassasatasahassāni, āyu vijjati tāvade;
Tāvatā tiṭṭhamāno so, tāresi janataṃ bahuṃ.

27. Paripakkamānase satte, bodhayitvā asesato;
Sesake anusāsitvā, nibbuto so sasāvako.

28. Uragova tacaṃ jiṇṇaṃ, vaddhapattaṃva pādapo;
Jahitvā sabbasaṅkhāre, nibbuto so yathā sikhī.

29. Padumo jinavaro satthā, dhammārāmamhi nibbuto;
Dhātuvitthārikaṃ āsi, tesu tesu padesatoti.

Padumassa bhagavato vaṃso aṭṭhamo.

11. Nāradabuddhavaṃso

1. Padumassa aparena, sambuddho dvipaduttamo;
Nārado nāma nāmena, asamo appaṭipuggalo.

2. So buddho cakkavattissa, jeṭṭho dayitaoraso;
Āmukkamālābharaṇo, uyyānaṃ upasaṅkami.

3. Tatthāsi rukkho yasavipulo, abhirūpo brahā suci;
Tamajjhapatvā upanisīdi, mahāsoṇassa heṭṭhato.

4. Tattha ñāṇavaruppajji, anantaṃ vajirūpamaṃ;
Tena vicini saṅkhāre, ukkujjamavakujjakaṃ [kujjataṃ (syā. kaṃ.)].

5. Tattha sabbakilesāni, asesamabhivāhayi;
Pāpuṇī kevalaṃ bodhiṃ, buddhañāṇe ca cuddasa.

6. Pāpuṇitvāna sambodhiṃ, dhammacakkaṃ pavattayi;
Koṭisatasahassānaṃ, paṭhamābhisamayo ahu.

7. Mahādoṇaṃ nāgarājaṃ, vinayanto mahāmuni;
Pāṭiheraṃ tadākāsi, dassayanto sadevake.

8. Tadā devamanussānaṃ, tamhi dhammappakāsane;
Navutikoṭisahassāni, tariṃsu sabbasaṃsayaṃ.

9. Yamhi kāle mahāvīro, ovadī sakamatrajaṃ;
Asītikoṭisahassānaṃ, tatiyābhisamayo ahu.

10. Sannipātā tayo āsuṃ, nāradassa mahesino;
Koṭisatasahassānaṃ, paṭhamo āsi samāgamo.

11. Yadā buddho buddhaguṇaṃ, sanidānaṃ pakāsayi;
Navutikoṭisahassāni, samiṃsu vimalā tadā.

12. Yadā verocano nāgo, dānaṃ dadāti satthuno;
Tadā samiṃsu jinaputtā, asītisatasahassiyo.

13. Ahaṃ tena samayena, jaṭilo uggatāpano;
Antalikkhacaro āsiṃ, pañcābhiññāsu pāragū.

14. Tadāpāhaṃ asamasamaṃ, sasaṅghaṃ saparijjanaṃ;
Annapānena tappetvā, candanenābhipūjayiṃ.

15. Sopi maṃ tadā byākāsi, nārado lokanāyako;
‘‘Aparimeyyito kappe, ayaṃ buddho bhavissati.

16. ‘‘Padhānaṃ padahitvāna…pe… hessāma sammukhā imaṃ’’.
17. Tassāpi vacanaṃ sutvā, bhiyyo hāsetva mānasaṃ;
Adhiṭṭhahiṃ vataṃ uggaṃ, dasapāramipūriyā.

18. Nagaraṃ dhaññavatī nāma, sudevo nāma khattiyo;
Anomā nāma janikā, nāradassa mahesino.

19. Navavassasahassāni, agāraṃ ajjha so vasi;
Jito vijitābhirāmo, tayo pāsādamuttamā.

20. Ticattārīsasahassāni, nāriyo samalaṅkatā;
Vijitasenā nāma nārī, nanduttaro nāma atrajo.

21. Nimitte caturo disvā, padasā gamanena nikkhami;
Sattāhaṃ padhānacāraṃ, acarī purisuttamo [lokanāyako (sī. ka.)].

22. Brahmunā yācito santo, nārado lokanāyako;
Vatti cakkaṃ mahāvīro, dhanañcuyyānamuttame.

23. Bhaddasālo jitamitto, ahesuṃ aggasāvakā;
Vāseṭṭho nāmupaṭṭhāko, nāradassa mahesino.

24. Uttarā phaggunī ceva, ahesuṃ aggasāvikā;
Bodhi tassa bhagavato, mahāsoṇoti vuccati.

25. Uggarindo vasabho ca, ahesuṃ aggupaṭṭhakā;
Indāvarī ca vaṇḍī [undī (sī.), gaṇḍī (syā. kaṃ.)] ca, ahesuṃ aggupaṭṭhikā.

26. Aṭṭhāsītiratanāni, accuggato mahāmuni;
Kañcanagghiyasaṅkāso, dasasahassī virocati.

27. Tassa byāmappabhā kāyā, niddhāvati disodisaṃ;
Nirantaraṃ divārattiṃ, yojanaṃ pharate sadā.

28. Na keci tena samayena, samantā yojane janā;
Ukkāpadīpe ujjālenti, buddharaṃsīhi otthaṭā.

29. Navutivassasahassāni, āyu vijjati tāvade;
Tāvatā tiṭṭhamāno so, tāresi janataṃ bahuṃ.

30. Yathā uḷūhi gaganaṃ, vicittaṃ upasobhati;
Tatheva sāsanaṃ tassa, arahantehi sobhati.

31. Saṃsārasotaṃ taraṇāya, sesake paṭipannake;
Dhammasetuṃ daḷhaṃ katvā, nibbuto so narāsabho.

32. Sopi buddho asamasamo, tepi khīṇāsavā atulatejā;
Sabbaṃ tamantarahitaṃ, nanu rittā sabbasaṅkhārā.

33. Nārado jinavasabho, nibbuto sudassane pure;
Tatthevassa thūpavaro, catuyojanamuggatoti.

Nāradassa bhagavato vaṃso navamo.

12. Padumuttarabuddhavaṃso

1. Nāradassa aparena, sambuddho dvipaduttamo;
Padumuttaro nāma jino, akkhobho sāgarūpamo.

2. Maṇḍakappova so āsi, yamhi buddho ajāyatha;
Ussannakusalā janatā, tamhi kappe ajāyatha.

3. Padumuttarassa bhagavato, paṭhame dhammadesane;
Koṭisatasahassānaṃ, dhammābhisamayo ahu.

4. Tato parampi vassante, tappayante ca pāṇine;
Sattatiṃsasatasahassānaṃ, dutiyābhisamayo ahu.

5. Yamhi kāle mahāvīro, ānandaṃ upasaṅkami;
Pitusantikaṃ upagantvā, āhanī amatadundubhiṃ.

6. Āhate amatabherimhi, vassante dhammavuṭṭhiyā;
Paññāsasatasahassānaṃ, tatiyābhisamayo ahu.

7. Ovādako viññāpako, tārako sabbapāṇinaṃ;
Desanākusalo buddho, tāresi janataṃ bahuṃ.

8. Sannipātā tayo āsuṃ, padumuttarassa satthuno;
Koṭisatasahassānaṃ, paṭhamo āsi samāgamo.

9. Yadā buddho asamasamo, vasi vebhārapabbate;
Navutikoṭisahassānaṃ, dutiyo āsi samāgamo.

10. Puna cārikaṃ pakkante, gāmanigamaraṭṭhato;
Asītikoṭisahassānaṃ, tatiyo āsi samāgamo.

11. Ahaṃ tena samayena, jaṭilo nāma raṭṭhiko;
Sambuddhappamukhaṃ saṅghaṃ, sabhattaṃ dussamadāsahaṃ.

12. Sopi maṃ buddho byākāsi, saṅghamajjhe nisīdiya;
‘‘Satasahassito kappe, ayaṃ buddho bhavissati.

13. ‘‘Padhānaṃ padahitvāna…pe… hessāma sammukhā imaṃ’’.
14. Tassāpi vacanaṃ sutvā, uttariṃ vatamadhiṭṭhahiṃ;
Akāsiṃ uggadaḷhaṃ dhitiṃ, dasapāramipūriyā.

15. Byāhatā titthiyā sabbe, vimanā dummanā tadā;

Na tesaṃ keci paricaranti, raṭṭhato nicchubhanti te.

16. Sabbe tattha samāgantvā, upagacchuṃ buddhasantike;
Tuvaṃ nātho mahāvīra, saraṇaṃ hohi cakkhuma.

17. Anukampako kāruṇiko, hitesī sabbapāṇinaṃ;
Sampatte titthiye sabbe, pañcasīle patiṭṭhapi.

18. Evaṃ nirākulaṃ āsi, suññataṃ titthiyehi taṃ;
Vicittaṃ arahantehi, vasībhūtehi tādihi.

19. Nagaraṃ haṃsavatī nāma, ānando nāma khattiyo;
Sujātā nāma janikā, padumuttarassa satthuno.

20. Dasavassasahassāni, agāraṃ ajjha so vasi;
Naravāhano yaso vasavattī [nārivāhano yasavatī (syā. kaṃ.)], tayo pāsādamuttamā.

21. Ticattārīsasahassāni, nāriyo samalaṅkatā;
Vasudattā nāma nārī, uttamo nāma atrajo.

22. Nimitte caturo disvā, pāsādenābhinikkhami;
Sattāhaṃ padhānacāraṃ, acarī purisuttamo.

23. Brahmunā yācito santo, padumuttaro vināyako;
Vatti cakkaṃ mahāvīro, mithiluyyānamuttame.

24. Devalo ca sujāto ca, ahesuṃ aggasāvakā;
Sumano nāmupaṭṭhāko, padumuttarassa mahesino.

25. Amitā ca asamā ca, ahesuṃ aggasāvikā;
Bodhi tassa bhagavato, salaloti pavuccati.

26. Vitiṇṇo ceva [amito ceva (syā.)] tisso ca, ahesuṃ aggupaṭṭhakā;
Haṭṭhā ceva vicittā ca, ahesuṃ aggupaṭṭhikā.

27. Aṭṭhapaṇṇāsaratanaṃ, accuggato mahāmuni;
Kañcanagghiyasaṅkāso, dvattiṃsavaralakkhaṇo.

28. Kuṭṭā kavāṭā bhittī ca, rukkhā nagasiluccayā;
Na tassāvaraṇaṃ atthi, samantā dvādasayojane.

29. Vassasatasahassāni, āyu vijjati tāvade;
Tāvatā tiṭṭhamāno so, tāresi janataṃ bahuṃ.

30. Santāretvā bahujanaṃ, chinditvā sabbasaṃsayaṃ;
Jalitvā aggikkhandhova nibbuto so sasāvako.

31. Padumuttaro jino buddho, nandārāmamhi nibbuto;
Tatthevassa thūpavaro, dvādasubbedhayojanoti.

Padumuttarassa bhagavato vaṃso dasamo.

13. Sumedhabuddhavaṃso

1. Padumuttarassa aparena, sumedho nāma nāyako;
Durāsado uggatejo, sabbalokuttamo muni.

2. Pasannanetto sumukho, brahā uju patāpavā;
Hitesī sabbasattānaṃ, bahū mocesi bandhanā.

3. Yadā buddho pāpuṇitvā, kevalaṃ bodhimuttamaṃ;
Sudassanamhi nagare, dhammacakkaṃ pavattayi.

4. Tassāpi abhisamayā tīṇi, ahesuṃ dhammadesane;
Koṭisatasahassānaṃ, paṭhamābhisamayo ahu.

5. Punāparaṃ kumbhakaṇṇaṃ, yakkhaṃ so damayī jino;
Navutikoṭisahassānaṃ, dutiyābhisamayo ahu.

6. Punāparaṃ amitayaso, catusaccaṃ pakāsayi;
Asītikoṭisahassānaṃ, tatiyābhisamayo ahu.

7. Sannipātā tayo āsuṃ, sumedhassa mahesino;
Khīṇāsavānaṃ vimalānaṃ, santacittāna tādinaṃ.

8. Sudassanaṃ nāma nagaraṃ, upagañchi jino yadā;
Tadā khīṇāsavā bhikkhū, samiṃsu satakoṭiyo.

9. Punāparaṃ devakūṭe, bhikkhūnaṃ kathinatthate;
Tadā navutikoṭīnaṃ, dutiyo āsi samāgamo.

10. Punāparaṃ dasabalo, yadā carati cārikaṃ;
Tadā asītikoṭīnaṃ, tatiyo āsi samāgamo.

11. Ahaṃ tena samayena, uttaro nāma māṇavo;
Asītikoṭiyo mayhaṃ, ghare sannicitaṃ dhanaṃ.

12. Kevalaṃ sabbaṃ datvāna, sasaṅghe lokanāyake;
Saraṇaṃ tassupagañchiṃ, pabbajjañcābhirocayiṃ.

13. Sopi maṃ buddho byākāsi, karonto anumodanaṃ;
‘‘Tiṃsakappasahassamhi, ayaṃ buddho bhavissati.

14. ‘‘Padhānaṃ padahitvāna…pe… hessāma sammukhā imaṃ’’.
15. Tassāpi vacanaṃ sutvā, bhiyyo cittaṃ pasādayiṃ;
Uttariṃ vatamadhiṭṭhāsiṃ, dasapāramipūriyā.

16. Suttantaṃ vinayañcāpi, navaṅgaṃ satthusāsanaṃ;
Sabbaṃ pariyāpuṇitvāna, sobhayiṃ jinasāsanaṃ.

17. Tatthappamatto viharanto, nisajjaṭṭhānacaṅkame;
Abhiññāsu pāramiṃ gantvā, brahmalokamagañchahaṃ.

18. Sudassanaṃ nāma nagaraṃ, sudatto nāma khattiyo;
Sudattā nāma janikā, sumedhassa mahesino.

19. Navavassasahassāni, agāraṃ ajjha so vasi;
Sucandakañcanasirivaḍḍhā, tayo pāsādamuttamā.

20. Tisoḷasasahassāni, nāriyo samalaṅkatā;
Sumanā nāma sā nārī, punabbasu nāma atrajo.

21. Nimitte caturo disvā, hatthiyānena nikkhami;
Anūnakaṃ aḍḍhamāsaṃ, padhānaṃ padahī jino.

22. Brahmunā yācito santo, sumedho lokanāyako;
Vatti cakkaṃ mahāvīro, sudassanuyyānamuttame.

23. Saraṇo sabbakāmo ca, ahesuṃ aggasāvakā;
Sāgaro nāmupaṭṭhāko, sumedhassa mahesino.

24. Rāmā ceva surāmā ca, ahesuṃ aggasāvikā;
Bodhi tassa bhagavato, mahānīpoti vuccati.

25. Uruvelā yasavā ca, ahesuṃ aggupaṭṭhakā;
Yasodharā sirimā ca [yasā nāma sirimā ca (syā. kaṃ.)], ahesuṃ aggupaṭṭhikā.

26. Aṭṭhāsītiratanāni, accuggato mahāmuni;
Obhāseti disā sabbā, cando tāragaṇe yathā.

27. Cakkavattimaṇī nāma, yathā tapati yojanaṃ;
Tatheva tassa ratanaṃ, samantā pharati yojanaṃ.

28. Navutivassasahassāni, āyu vijjati tāvade;
Tāvatā tiṭṭhamāno so, tāresi janataṃ bahuṃ.

29. Tevijjachaḷabhiññehi, balappattehi tādihi;
Samākulamidaṃ āsi, arahantehi sādhuhi.

30. Tepi sabbe amitayasā, vippamuttā nirūpadhī;
Ñāṇālokaṃ dassayitvā, nibbutā te mahāyasā.

31. Sumedho jinavaro buddho, medhārāmamhi nibbuto;
Dhātuvitthārikaṃ āsi, tesu tesu padesatoti.

Sumedhassa bhagavato vaṃso ekādasamo.

14. Sujātabuddhavaṃso

1. Tattheva maṇḍakappamhi, sujāto nāma nāyako;
Sīhahanusabhakkhandho, appameyyo durāsado.

2. Candova vimalo suddho, sataraṃsīva patāpavā;
Evaṃ sobhati sambuddho, jalanto siriyā sadā.

3. Pāpuṇitvāna sambuddho, kevalaṃ bodhimuttamaṃ;
Sumaṅgalamhi nagare, dhammacakkaṃ pavattayi.

4. Desente [desento (syā. kaṃ.)] pavaraṃ dhammaṃ, sujāte lokanāyake [sujāto lokanāyako (syā. kaṃ.)];
Asītikoṭī abhisamiṃsu, paṭhame dhammadesane.

5. Yadā sujāto amitayaso, deve vassaṃ upāgami;
Sattatiṃsasatasahassānaṃ, dutiyābhisamayo ahu.

6. Yadā sujāto asamasamo, upagacchi pitusantikaṃ;
Saṭṭhisatasahassānaṃ [sattatiṃsasahassānaṃ (sī.)], tatiyābhisamayo ahu.

7. Sannipātā tayo āsuṃ, sujātassa mahesino;
Khīṇāsavānaṃ vimalānaṃ, santacittāna tādinaṃ.

8. Abhiññābalappattānaṃ, appattānaṃ bhavābhave;
Saṭṭhisatasahassāni, paṭhamaṃ sannipatiṃsu te.

9. Punāparaṃ sannipāte, tidivorohaṇe jine;
Paññāsasatasahassānaṃ, dutiyo āsi samāgamo.

10. Upasaṅkamanto narāsabhaṃ, tassa yo aggasāvako;
Catūhi satasahassehi, sambuddhaṃ upasaṅkami.

11. Ahaṃ tena samayena, catudīpamhi issaro;
Antalikkhacaro āsiṃ, cakkavattī mahabbalo.

12. Loke acchariyaṃ disvā, abbhutaṃ lomahaṃsanaṃ;
Upagantvāna vandiṃ so, sujātaṃ lokanāyakaṃ.

13. Catudīpe mahārajjaṃ, ratane satta uttame;
Buddhe niyyādayitvāna, pabbajiṃ tassa santike.

14. Ārāmikā janapade, uṭṭhānaṃ paṭipiṇḍiya;
Upanenti bhikkhusaṅghassa, paccayaṃ sayanāsanaṃ.

15. Sopi maṃ buddho [tadā (syā. kaṃ.)] byākāsi, dasasahassimhi issaro;
‘‘Tiṃsakappasahassamhi, ayaṃ buddho bhavissati.

16. ‘‘Padhānaṃ padahitvāna…pe… hessāma sammukhā imaṃ’’.
17. Tassāpi vacanaṃ sutvā, bhiyyo hāsaṃ janesahaṃ;
Adhiṭṭhahiṃ vataṃ uggaṃ, dasapāramipūriyā.

18. Suttantaṃ vinayañcāpi, navaṅgaṃ satthusāsanaṃ;
Sabbaṃ pariyāpuṇitvāna, sobhayiṃ jinasāsanaṃ.

19. Tatthappamatto viharanto, brahmaṃ bhāvetva bhāvanaṃ;
Abhiññāpāramiṃ gantvā, brahmalokamagañchahaṃ.

20. Sumaṅgalaṃ nāma nagaraṃ, uggato nāma khattiyo;
Mātā pabhāvatī nāma, sujātassa mahesino.

21. Navavassasahassāni, agāraṃ ajjha so vasi;
Sirī upasirī nando, tayo pāsādamuttamā.

22. Tevīsatisahassāni, nāriyo samalaṅkatā;
Sirinandā nāma nārī, upaseno nāma atrajo.

23. Nimitte caturo disvā, assayānena nikkhami;
Anūnanavamāsāni, padhānaṃ padahī jino.

24. Brahmunā yācito santo, sujāto lokanāyako;
Vatti cakkaṃ mahāvīro, sumaṅgaluyyānamuttame.

25. Sudassano sudevo ca, ahesuṃ aggasāvakā;
Nārado nāmupaṭṭhāko, sujātassa mahesino.

26. Nāgā ca nāgasamālā ca, ahesuṃ aggasāvikā;
Bodhi tassa bhagavato, mahāveḷūti vuccati.

27. So ca rukkho ghanakkhandho [ghanaruciro (sī. ka.)], acchiddo hoti pattiko;
Uju vaṃso brahā hoti, dassanīyo manoramo.

28. Ekakkhandho pavaḍḍhitvā, tato sākhā pabhijjati;
Yathā subaddho morahattho, evaṃ sobhati so dumo.

29. Na tassa kaṇṭakā honti, nāpi chiddaṃ mahā ahu;
Vitthiṇṇasākho aviralo, sandacchāyo manoramo.

30. Sudatto ceva citto ca, ahesuṃ aggupaṭṭhakā;
Subhaddā ca padumā ca, ahesuṃ aggupaṭṭhikā.

31. Paññāsaratano āsi, uccattanena so jino;
Sabbākāravarūpeto, sabbaguṇamupāgato.

32. Tassa pabhā asamasamā, niddhāvati samantato;
Appamāṇo atuliyo, opammehi anūpamo.

33. Navutivassasahassāni, āyu vijjati tāvade;
Tāvatā tiṭṭhamāno so, tāresi janataṃ bahuṃ.

34. Yathāpi sāgare ūmī, gagane tārakā yathā;
Evaṃ tadā pāvacanaṃ, arahantehi cittitaṃ [cittakaṃ (syā. kaṃ.)].

35. So ca buddho asamasamo, guṇāni ca tāni atuliyāni;
Sabbaṃ tamantarahitaṃ, nanu rittā sabbasaṅkhārā.

36. Sujāto jinavaro buddho, silārāmamhi nibbuto;
Tattheva tassa cetiyo [tattheva cetiyo satthu (syā. kaṃ.)], tīṇigāvutamuggatoti.

Sujātassa bhagavato vaṃso dvādasamo.

15. Piyadassībuddhavaṃso

1. Sujātassa aparena, sayambhū lokanāyako;
Durāsado asamasamo, piyadassī mahāyaso.

2. Sopi buddho amitayaso, ādiccova virocati;
Sabbaṃ tamaṃ nihantvāna, dhammacakkaṃ pavattayi.

3. Tassāpi atulatejassa, ahesuṃ abhisamayā tayo;
Koṭisatasahassānaṃ, paṭhamābhisamayo ahu.

4. Sudassano devarājā, micchādiṭṭhimarocayi;
Tassa diṭṭhiṃ vinodento, satthā dhammamadesayi.

5. Janasannipāto atulo, mahāsannipatī tadā;
Navutikoṭisahassānaṃ, dutiyābhisamayo ahu.

6. Yadā doṇamukhaṃ hatthiṃ, vinesi narasārathi;
Asītikoṭisahassānaṃ, tatiyābhisamayo ahu.

7. Sannipātā tayo āsuṃ, tassāpi piyadassino;
Koṭisatasahassānaṃ, paṭhamo āsi samāgamo.

8. Tato paraṃ navutikoṭī, samiṃsu ekato munī;
Tatiye sannipātamhi, asītikoṭiyo ahū.

9. Ahaṃ tena samayena, kassapo nāma brāhmaṇo [mānavo (syā. kaṃ.)];
Ajjhāyako mantadharo, tiṇṇaṃ vedāna pāragū.

10. Tassa dhammaṃ suṇitvāna, pasādaṃ janayiṃ ahaṃ;
Koṭisatasahassehi, saṅghārāmaṃ amāpayiṃ.

11. Tassa datvāna ārāmaṃ, haṭṭho saṃviggamānaso;
Saraṇe pañca sīle ca [saraṇaṃ pañcasīlañca (sī.)], daḷhaṃ katvā samādiyiṃ.

12. Sopi maṃ buddho byākāsi, saṅghamajjhe nisīdiya;
‘‘Aṭṭhārase kappasate, ayaṃ buddho bhavissati.

13. ‘‘Padhānaṃ padahitvāna…pe… hessāma sammukhā imaṃ’’.
14. Tassāpi vacanaṃ sutvā, bhiyyo cittaṃ pasādayiṃ;
Uttariṃ vatamadhiṭṭhāsiṃ, dasapāramipūriyā.

15. Sudhaññaṃ nāma nagaraṃ, sudatto nāma khattiyo;
Candā nāmāsi janikā, piyadassissa satthuno.

16. Navavassasahassāni, agāraṃ ajjha so vasi;
Sunimmalavimalagiriguhā, tayo pāsādamuttamā.

17. Tettiṃsasahassāni ca, nāriyo samalaṅkatā;
Vimalā nāma nārī ca, kañcanāveḷo nāma atrajo.

18. Nimitte caturo disvā, rathayānena nikkhami;
Chamāsaṃ padhānacāraṃ, acarī purisuttamo.

19. Brahmunā yācito santo, piyadassī mahāmuni;
Vatti cakkaṃ mahāvīro, usabhuyyāne manorame.

20. Pālito sabbadassī ca, ahesuṃ aggasāvakā;
Sobhito nāmupaṭṭhāko, piyadassissa satthuno.

21. Sujātā dhammadinnā ca, ahesuṃ aggasāvikā;
Bodhi tassa bhagavato, kakudhoti pavuccati.

22. Sandhako dhammako ceva, ahesuṃ aggupaṭṭhakā;
Visākhā dhammadinnā ca, ahesuṃ aggupaṭṭhikā.

23. Sopi buddho amitayaso, dvattiṃsavaralakkhaṇo;
Asītihatthamubbedho, sālarājāva dissati.

24. Aggicandasūriyānaṃ, natthi tādisikā pabhā;
Yathā ahu pabhā tassa, asamassa mahesino.

25. Tassāpi devadevassa, āyu tāvatakaṃ ahu;
Navutivassasahassāni, loke aṭṭhāsi cakkhumā.

26. Sopi buddho asamasamo, yugānipi tāni atuliyāni;
Sabbaṃ tamantarahitaṃ, nanu rittā sabbasaṅkhārā.

27. Piyadassī munivaro, assatthārāmamhi nibbuto;
Tatthevassa jinathūpo, tīṇiyojanamuggatoti.

Piyadassissa bhagavato vaṃso terasamo.

16. Atthadassībuddhavaṃso

1. Tattheva maṇḍakappamhi, atthadassī mahāyaso;
Mahātamaṃ nihantvāna, patto sambodhimuttamaṃ.

2. Brahmunā yācito santo, dhammacakkaṃ pavattayi;
Amatena tappayī lokaṃ, dasasahassisadevakaṃ.

3. Tassāpi lokanāthassa, ahesuṃ abhisamayā tayo;
Koṭisatasahassānaṃ, paṭhamābhisamayo ahu.

4. Yadā buddho atthadassī, carate devacārikaṃ;
Koṭisatasahassānaṃ, dutiyābhisamayo ahu.

5. Punāparaṃ yadā buddho, desesi pitusantike;
Koṭisatasahassānaṃ, tatiyābhisamayo ahu.

6. Sannipātā tayo āsuṃ, tassāpi ca mahesino;
Khīṇāsavānaṃ vimalānaṃ, santacittāna tādinaṃ.

7. Aṭṭhanavutisahassānaṃ, paṭhamo āsi samāgamo;
Aṭṭhāsītisahassānaṃ, dutiyo āsi samāgamo.

8. Aṭṭhasattatisatasahassānaṃ, tatiyo āsi samāgamo;
Anupādā vimuttānaṃ, vimalānaṃ mahesinaṃ.

9. Ahaṃ tena samayena, jaṭilo uggatāpano;
Susīmo nāma nāmena, mahiyā seṭṭhasammato.

10. Dibbaṃ mandāravaṃ pupphaṃ, padumaṃ pārichattakaṃ;
Devalokāharitvāna, sambuddhamabhipūjayiṃ.

11. Sopi maṃ buddho byākāsi, atthadassī mahāmuni;
‘‘Aṭṭhārase kappasate, ayaṃ buddho bhavissati.

12. ‘‘Padhānaṃ padahitvāna…pe… hessāma sammukhā imaṃ’’.
13. Tassāpi vacanaṃ sutvā, haṭṭho [tuṭṭho (syā. kaṃ.)] saṃviggamānaso;
Uttariṃ vatamadhiṭṭhāsiṃ, dasapāramipūriyā.

14. Sobhaṇaṃ nāma nagaraṃ, sāgaro nāma khattiyo;
Sudassanā nāma janikā, atthadassissa satthuno.

15. Dasavassasahassāni, agāraṃ ajjha so vasi;
Amaragiri sugiri vāhanā, tayo pāsādamuttamā.

16. Tettiṃsañca sahassāni, nāriyo samalaṅkatā;
Visākhā nāma nārī ca, selo nāmāsi atrajo.

17. Nimitte caturo disvā, assayānena nikkhami;
Anūnaaṭṭhamāsāni, padhānaṃ padahī jino.

18. Brahmunā yācito santo, atthadassī mahāyaso;
Vatti cakkaṃ mahāvīro, anomuyyāne narāsabho.

19. Santo ca upasanto ca, ahesuṃ aggasāvakā;
Abhayo nāmupaṭṭhāko, atthadassissa satthuno.

20. Dhammā ceva sudhammā ca, ahesuṃ aggasāvikā;
Bodhi tassa bhagavato, campakoti pavuccati.

21. Nakulo ca nisabho ca, ahesuṃ aggupaṭṭhakā;
Makilā ca sunandā ca, ahesuṃ aggupaṭṭhikā.

22. Sopi buddho asamasamo, asītihatthamuggato;
Sobhate sālarājāva, uḷurājāva pūrito.

23. Tassa pākatikā raṃsī, anekasatakoṭiyo;
Uddhaṃ adho dasa disā, pharanti yojanaṃ sadā.

24. Sopi buddho narāsabho, sabbasattuttamo muni;
Vassasatasahassāni, loke aṭṭhāsi cakkhumā.

25. Atulaṃ dassetvā obhāsaṃ, virocetvā sadevake [atulaṃ dassayitvāna, obhāsetvā sadevake (sī. ka.)];
Sopi aniccataṃ patto, yathaggupādānasaṅkhayā.

26. Atthadassī jinavaro, anomārāmamhi nibbuto;
Dhātuvitthārikaṃ āsi, tesu tesu padesatoti.

Atthadassissa bhagavato vaṃso cuddasamo.

17. Dhammadassībuddhavaṃso

1. Tattheva maṇḍakappamhi, dhammadassī mahāyaso;
Tamandhakāraṃ vidhamitvā, atirocati sadevake.

2. Tassāpi atulatejassa, dhammacakkappavattane;
Koṭisatasahassānaṃ, paṭhamābhisamayo ahu.

3. Yadā buddho dhammadassī, vinesi sañjayaṃ isiṃ;
Tadā navutikoṭīnaṃ, dutiyābhisamayo ahu.

4. Yadā sakko upāgañchi, sapariso vināyakaṃ;
Tadā asītikoṭīnaṃ, tatiyābhisamayo ahu.

5. Tassāpi devadevassa, sannipātā tayo ahuṃ [āsuṃ (sī. syā.)];
Khīṇāsavānaṃ vimalānaṃ, santacittāna tādinaṃ.

6. Yadā buddho dhammadassī, saraṇe vassaṃ upāgami;
Tadā koṭisatasahassānaṃ [koṭisahassānaṃ (sī. syā. kaṃ.)], paṭhamo āsi samāgamo.

7. Punāparaṃ yadā buddho, devato eti mānusaṃ;
Tadāpi satakoṭīnaṃ, dutiyo āsi samāgamo.

8. Punāparaṃ yadā buddho, pakāsesi dhute guṇe;
Tadā asītikoṭīnaṃ, tatiyo āsi samāgamo.

9. Ahaṃ tena samayena, sakko āsiṃ purindado;
Dibbena gandhamālena, turiyenābhipūjayiṃ.

10. Sopi maṃ buddho byākāsi, devamajjhe nisīdiya;
‘‘Aṭṭhārase kappasate, ayaṃ buddho bhavissati.

11. ‘‘Padhānaṃ padahitvāna…pe… hessāma sammukhā imaṃ’’.
12. Tassāpi vacanaṃ sutvā, bhiyyo cittaṃ pasādayiṃ;
Uttariṃ vatamadhiṭṭhāsiṃ, dasapāramipūriyā.

13. Saraṇaṃ nāma nagaraṃ, saraṇo nāma khattiyo;
Sunandā nāma janikā, dhammadassissa satthuno.

14. Aṭṭhavassasahassāni, agāraṃ ajjha so vasi;
Arajo virajo sudassano, tayo pāsādamuttamā.

15. Ticattārīsasahassāni [cattālīsasahassāni (syā. kaṃ.)], nāriyo samalaṅkatā;
Vicikoḷi nāma nārī, atrajo puññavaḍḍhano.

16. Nimitte caturo disvā, pāsādenābhinikkhami;

Sattāhaṃ padhānacāraṃ, acarī purisuttamo.

17. Brahmunā yācito santo, dhammadassī narāsabho;
Vatti cakkaṃ mahāvīro, migadāye naruttamo.

18. Padumo phussadevo ca, ahesuṃ aggasāvakā;
Sunetto [sudatto (syā. kaṃ.)] nāmupaṭṭhāko, dhammadassissa satthuno.

19. Khemā ca saccanāmā ca, ahesuṃ aggasāvikā;
Bodhi tassa bhagavato, bimbijāloti vuccati.

20. Subhaddo kaṭissaho ceva, ahesuṃ aggupaṭṭhakā;
Sāḷiyā [sālisā (syā. kaṃ.)] ca kaḷiyā ca, ahesuṃ aggupaṭṭhikā.

21. Sopi buddho asamasamo, asītihatthamuggato;
Atirocati tejena, dasasahassimhi dhātuyā.

22. Suphullo sālarājāva, vijjūva gagane yathā;
Majjhanhikeva sūriyo, evaṃ so upasobhatha.

23. Tassāpi atulatejassa, samakaṃ āsi jīvitaṃ;
Vassasatasahassāni, loke aṭṭhāsi cakkhumā.

24. Obhāsaṃ dassayitvāna, vimalaṃ katvāna sāsanaṃ;
Cavi candova gagane, nibbuto so sasāvako.

25. Dhammadassī mahāvīro, sālārāmamhi nibbuto;
Tatthevassa thūpavaro, tīṇiyojanamuggatoti.

Dhammadassissa bhagavato vaṃso pannarasamo.

18. Siddhatthabuddhavaṃso

1. Dhammadassissa aparena, siddhattho nāma nāyako;
Nihanitvā tamaṃ sabbaṃ, sūriyo abbhuggato yathā.

2. Sopi patvāna sambodhiṃ, santārento sadevakaṃ;
Abhivassi dhammameghena, nibbāpento sadevakaṃ.

3. Tassāpi atulatejassa, ahesuṃ abhisamayā tayo;
Koṭisatasahassānaṃ, paṭhamābhisamayo ahu.

4. Punāparaṃ bhīmarathe [himaraṭṭhe (ka.)], yadā āhani dundubhiṃ;
Tadā navutikoṭīnaṃ, dutiyābhisamayo ahu.

5. Yadā buddho dhammaṃ desesi, vebhāre so puruttame;
Tadā navutikoṭīnaṃ, tatiyābhisamayo ahu.

6. Sannipātā tayo āsuṃ, tasmimpi dvipaduttame;
Khīṇāsavānaṃ vimalānaṃ, santacittāna tādinaṃ.

7. Koṭisatānaṃ navutīnaṃ [navutiyā (syā. kaṃ.)], asītiyāpi ca koṭinaṃ;
Ete āsuṃ tayo ṭhānā, vimalānaṃ samāgame.

8. Ahaṃ tena samayena, maṅgalo nāma tāpaso;
Uggatejo duppasaho, abhiññābalasamāhito.

9. Jambuto phalamānetvā [phalamāhatvā (sī. syā.)] siddhatthassa adāsahaṃ;
Paṭiggahetvā sambuddho, idaṃ vacanamabravi.

10. ‘‘Passatha imaṃ tāpasaṃ, jaṭilaṃ uggatāpanaṃ;
Catunnavutito kappe, ayaṃ buddho bhavissati.

11. ‘‘Padhānaṃ padahitvāna…pe… hessāma sammukhā imaṃ’’.
12. Tassāpi vacanaṃ sutvā, bhiyyo cittaṃ pasādayiṃ;
Uttariṃ vatamadhiṭṭhāsiṃ, dasapāramipūriyā.

13. Vebhāraṃ nāma nagaraṃ, udeno nāma khattiyo;
Suphassā nāma janikā, siddhatthassa mahesino.

14. Dasavassasahassāni, agāraṃ ajjha so vasi;
Kokāsuppalakokanadā, tayo pāsādamuttamā.

15. Tisoḷasasahassāni, nāriyo samalaṅkatā;
Somanassā nāma sā nārī, anupamo nāma atrajo.

16. Nimitte caturo disvā, sivikāyābhinikkhami;
Anūnadasamāsāni, padhānaṃ padahī jino.

17. Brahmunā yācito santo, siddhattho lokanāyako;
Vatti cakkaṃ mahāvīro, migadāye naruttamo.

18. Sambalo ca sumitto ca, ahesuṃ aggasāvakā;
Revato nāmupaṭṭhāko, siddhatthassa mahesino.

19. Sīvalā ca surāmā ca, ahesuṃ aggasāvikā;
Bodhi tassa bhagavato, kaṇikāroti vuccati.

20. Suppiyo ca samuddo ca, ahesuṃ aggupaṭṭhakā;
Rammā ceva surammā ca, ahesuṃ aggupaṭṭhikā.

21. So buddho saṭṭhiratanaṃ, ahosi nabhamuggato;
Kañcanagghiyasaṅkāso, dasasahassī virocati.

22. Sopi buddho asamasamo, atulo appaṭipuggalo;
Vassasatasahassāni, loke aṭṭhāsi cakkhumā.

23. Vipulaṃ pabhaṃ dassayitvā, pupphāpetvāna sāvake;
Vilāsetvā samāpatyā, nibbuto so sasāvako.

24. Siddhattho munivaro buddho, anomārāmamhi nibbuto;
Tatthevassa thūpavaro, catuyojanamuggatoti.

Siddhatthassa bhagavato vaṃso soḷasamo.

19. Tissabuddhavaṃso

1. Siddhatthassa aparena, asamo appaṭipuggalo;
Anantatejo amitayaso, tisso lokagganāyako.

2. Tamandhakāraṃ vidhamitvā, obhāsetvā sadevakaṃ;
Anukampako mahāvīro, loke uppajji cakkhumā.

3. Tassāpi atulā iddhi, atulaṃ sīlaṃ samādhi ca;
Sabbattha pāramiṃ gantvā, dhammacakkaṃ pavattayi.

4. So buddho dasasahassimhi, viññāpesi giraṃ suciṃ;
Koṭisatāni abhisamiṃsu, paṭhame dhammadesane.

5. Dutiyo navutikoṭīnaṃ, tatiyo saṭṭhikoṭiyo;
Bandhanāto pamocesi, satte [sampatte (ka.)] naramarū tadā.

6. Sannipātā tayo āsuṃ, tisse lokagganāyake;
Khīṇāsavānaṃ vimalānaṃ, santacittāna tādinaṃ.

7. Khīṇāsavasatasahassānaṃ, paṭhamo āsi samāgamo;
Navutisatasahassānaṃ, dutiyo āsi samāgamo.

8. Asītisatasahassānaṃ, tatiyo āsi samāgamo;
Khīṇāsavānaṃ vimalānaṃ, pupphitānaṃ vimuttiyā.

9. Ahaṃ tena samayena, sujāto nāma khattiyo;
Mahābhogaṃ chaḍḍayitvā, pabbajiṃ isipabbajaṃ.

10. Mayi pabbajite sante, uppajji lokanāyako;
Buddhoti saddaṃ sutvāna, pīti me upapajjatha.

11. Dibbaṃ mandāravaṃ pupphaṃ, padumaṃ pārichattakaṃ;
Ubho hatthehi paggayha, dhunamāno upāgamiṃ.

12. Catuvaṇṇaparivutaṃ, tissaṃ lokagganāyakaṃ;
Tamahaṃ pupphaṃ gahetvā, matthake dhārayiṃ jinaṃ.

13. Sopi maṃ buddho byākāsi, janamajjhe nisīdiya;
‘‘Dvenavute ito kappe, ayaṃ buddho bhavissati.

14. ‘‘Padhānaṃ padahitvāna…pe… hessāma sammukhā imaṃ’’.
15. Tassāpi vacanaṃ sutvā, bhiyyo cittaṃ pasādayiṃ;
Uttariṃ vatamadhiṭṭhāsiṃ, dasapāramipūriyā.

16. Khemakaṃ nāma nagaraṃ, janasandho nāma khattiyo;
Padumā nāma janikā, tissassa ca mahesino.

17. Sattavassasahassāni, agāraṃ ajjha so vasi;

Guhāsela nārisaya nisabhā [kumudo nāḷiyo padumo (ka.)], tayo pāsādamuttamā.

18. Samatiṃsasahassāni, nāriyo samalaṅkatā;
Subhaddānāmikā nārī, ānando nāma atrajo.

19. Nimitte caturo disvā, assayānena nikkhami;
Anūnaaṭṭhamāsāni, padhānaṃ padahī jino.

20. Brahmunā yācito santo, tisso lokagganāyako;
Vatti cakkaṃ mahāvīro, yasavatiyamuttame.

21. Brahmadevo udayo ca, ahesuṃ aggasāvakā;
Samaṅgo nāmupaṭṭhāko, tissassa ca mahesino.

22. Phussā ceva sudattā ca, ahesuṃ aggasāvikā;
Bodhi tassa bhagavato, asanoti pavuccati.

23. Sambalo ca sirimā ceva, ahesuṃ aggupaṭṭhakā;
Kisāgotamī upasenā, ahesuṃ aggupaṭṭhikā.

24. So buddho saṭṭhiratano, ahu uccattane jino;
Anūpamo asadiso, himavā viya dissati.

25. Tassāpi atulatejassa, āyu āsi anuttaro;
Vassasatasahassāni, loke aṭṭhāsi cakkhumā.

26. Uttamaṃ pavaraṃ seṭṭhaṃ, anubhotvā mahāyasaṃ;
Jalitvā aggikkhandhova, nibbuto so sasāvako.

27. Valāhakova anilena, sūriyena viya ussavo;
Andhakārova padīpena, nibbuto so sasāvako.

28. Tisso jinavaro buddho, nandārāmamhi nibbuto;
Tatthevassa jinathūpo, tīṇiyojanamuggatoti.

Tissassa bhagavato vaṃso sattarasamo.

20. Phussabuddhavaṃso

1. Tattheva maṇḍakappamhi, ahu satthā anuttaro;
Anupamo asamasamo, phusso lokagganāyako.

2. Sopi sabbaṃ tamaṃ hantvā, vijaṭetvā mahājaṭaṃ;
Sadevakaṃ tappayanto, abhivassi amatambunā.

3. Dhammacakkaṃ pavattente, phusse nakkhattamaṅgale;
Koṭisatasahassānaṃ, paṭhamābhisamayo ahu.

4. Navutisatasahassānaṃ, dutiyābhisamayo ahu;
Asītisatasahassānaṃ, tatiyābhisamayo ahu.

5. Sannipātā tayo āsuṃ, phussassāpi mahesino;
Khīṇāsavānaṃ vimalānaṃ, santacittāna tādinaṃ.

6. Saṭṭhisatasahassānaṃ, paṭhamo āsi samāgamo;
Paññāsasatasahassānaṃ, dutiyo āsi samāgamo.

7. Cattārīsasatasahassānaṃ, tatiyo āsi samāgamo;
Anupādā vimuttānaṃ, vocchinnapaṭisandhinaṃ.

8. Ahaṃ tena samayena, vijitāvī nāma khattiyo;
Chaḍḍayitvā mahārajjaṃ, pabbajiṃ tassa santike.

9. Sopi maṃ buddho byākāsi, phusso lokagganāyako;
‘‘Dvenavute ito kappe, ayaṃ buddho bhavissati.

10. ‘‘Padhānaṃ padahitvāna…pe… hessāma sammukhā imaṃ’’.
11. Tassāpi vacanaṃ sutvā, bhiyyo cittaṃ pasādayiṃ;
Uttariṃ vatamadhiṭṭhāsiṃ, dasapāramipūriyā.

12. Suttantaṃ vinayañcāpi, navaṅgaṃ satthusāsanaṃ;
Sabbaṃ pariyāpuṇitvā, sobhayiṃ jinasāsanaṃ.

13. Tatthappamatto viharanto, brahmaṃ bhāvetva bhāvanaṃ;
Abhiññāsu pāramiṃ gantvā, brahmalokamagañchahaṃ.

14. Kāsikaṃ nāma nagaraṃ, jayaseno nāma khattiyo;
Sirimā nāma janikā, phussassāpi mahesino.

15. Navavassasahassāni, agāraṃ ajjha so vasi;
Garuḷapakkha haṃsa suvaṇṇabhārā, tayo pāsādamuttamā.

16. Tiṃsaitthisahassāni, nāriyo samalaṅkatā;
Kisāgotamī nāma nārī, anūpamo nāma atrajo.

17. Nimitte caturo disvā, hatthiyānena nikkhami;
Chamāsaṃ padhānacāraṃ, acarī purisuttamo.

18. Brahmunā yācito santo, phusso lokagganāyako;
Vatti cakkaṃ mahāvīro, migadāye naruttamo.

19. Surakkhito dhammaseno, ahesuṃ aggasāvakā;
Sabhiyo nāmupaṭṭhāko, phussassāpi mahesino.

20. Cālā ca upacālā ca, ahesuṃ aggasāvikā;
Bodhi tassa bhagavato, āmaṇḍoti pavuccati.

21. Dhanañcayo visākho ca, ahesuṃ aggupaṭṭhakā;
Padumā ceva nāgā ca, ahesuṃ aggupaṭṭhikā.

22. Aṭṭhapaṇṇāsaratanaṃ, sopi accuggato muni;
Sobhate sataraṃsīva, uḷurājāva pūrito.

23. Navutivassasahassāni, āyu vijjati tāvade;
Tāvatā tiṭṭhamāno so, tāresi janataṃ bahuṃ.

24. Ovaditvā bahū satte, santāretvā bahū jane;
Sopi satthā atulayaso, nibbuto so sasāvako.

25. Phusso jinavaro satthā, senārāmamhi nibbuto;
Dhātuvitthārikaṃ āsi, tesu tesu padesatoti.

Phussassa bhagavato vaṃso aṭṭhārasamo.

21. Vipassībuddhavaṃso

1. Phussassa ca aparena, sambuddho dvipaduttamo;
Vipassī nāma nāmena, loke uppajji cakkhumā.

2. Avijjaṃ sabbaṃ padāletvā, patto sambodhimuttamaṃ;
Dhammacakkaṃ pavattetuṃ, pakkāmi bandhumatīpuraṃ.

3. Dhammacakkaṃ pavattetvā, ubho bodhesi nāyako;
Gaṇanāya na vattabbo, paṭhamābhisamayo ahu.

4. Punāparaṃ amitayaso, tattha saccaṃ pakāsayi;
Caturāsītisahassānaṃ, dutiyābhisamayo ahu.

5. Caturāsītisahassāni, sambuddhaṃ anupabbajuṃ;
Tesamārāmapattānaṃ, dhammaṃ desesi cakkhumā.

6. Sabbākārena bhāsato, sutvā upanisādino [upanissā jino (syā. kaṃ.)];
Tepi dhammavaraṃ gantvā, tatiyābhisamayo ahu.

7. Sannipātā tayo āsuṃ, vipassissa mahesino;
Khīṇāsavānaṃ vimalānaṃ, santacittāna tādinaṃ.

8. Aṭṭhasaṭṭhisatasahassānaṃ, paṭhamo āsi samāgamo;
Bhikkhusatasahassānaṃ, dutiyo āsi samāgamo.

9. Asītibhikkhusahassānaṃ, tatiyo āsi samāgamo;
Tattha bhikkhugaṇamajjhe, sambuddho atirocati.

10. Ahaṃ tena samayena, nāgarājā mahiddhiko;
Atulo nāma nāmena, puññavanto jutindharo.

11. Nekānaṃ nāgakoṭīnaṃ, parivāretvānahaṃ tadā;
Vajjanto dibbaturiyehi, lokajeṭṭhaṃ upāgamiṃ.

12. Upasaṅkamitvā sambuddhaṃ, vipassiṃ lokanāyakaṃ;
Maṇimuttaratanakhacitaṃ, sabbābharaṇavibhūsitaṃ;

Nimantetvā dhammarājassa, suvaṇṇapīṭhamadāsahaṃ.

13. Sopi maṃ buddho byākāsi, saṅghamajjhe nisīdiya;
‘‘Ekanavutito kappe, ayaṃ buddho bhavissati.

14. ‘‘Ahu kapilavhayā rammā, nikkhamitvā tathāgato;
Padhānaṃ padahitvāna, katvā dukkarakārikaṃ.

15. ‘‘Ajapālarukkhamūlasmiṃ, nisīditvā tathāgato;
Tattha pāyāsaṃ paggayha, nerañjaramupehiti.

16. ‘‘Nerañjarāya tīramhi, pāyāsaṃ ada so jino;
Paṭiyattavaramaggena, bodhimūlamupehiti.

17. ‘‘Tato padakkhiṇaṃ katvā, bodhimaṇḍaṃ anuttaro;
Assatthamūle sambodhiṃ, bujjhissati mahāyaso.

18. ‘‘Imassa janikā mātā, māyā nāma bhavissati;
Pitā suddhodano nāma, ayaṃ hessati gotamo.

19. ‘‘Anāsavā vītarāgā, santacittā samāhitā;
Kolito upatisso ca, aggā hessanti sāvakā;
Ānando nāmupaṭṭhāko, upaṭṭhissatimaṃ jinaṃ.

20. ‘‘Khemā uppalavaṇṇā ca, aggā hessanti sāvikā;
Anāsavā vītarāgā, santacittā samāhitā;
Bodhi tassa bhagavato, assatthoti pavuccati.

21. ‘‘Citto ca hatthāḷavako, aggā hessantupaṭṭhakā;
Nandamātā ca uttarā, aggā hessantupaṭṭhikā;
Āyu vassasataṃ tassa, gotamassa yasassino.

22. ‘‘Idaṃ sutvāna vacanaṃ…pe… hessāma sammukhā imaṃ’’.
23. Tassāhaṃ vacanaṃ sutvā, bhiyyo cittaṃ pasādayiṃ;
Uttariṃ vatamadhiṭṭhāsiṃ, dasapāramipūriyā.

24. Nagaraṃ bandhumatī nāma, bandhumā nāma khattiyo;
Mātā bandhumatī nāma, vipassissa mahesino.

25. Aṭṭhavassasahassāni, agāraṃ ajjha so vasi;
Nando sunando sirimā, tayo pāsādamuttamā.

26. Ticattārīsasahassāni, nāriyo samalaṅkatā;
Sudassanā nāma sā nārī, samavattakkhandho nāma atrajo.

27. Nimitte caturo disvā, rathayānena nikkhami;
Anūnaaṭṭhamāsāni, padhānaṃ padahī jino.

28. Brahmunā yācito santo, vipassī lokanāyako;
Vatti cakkaṃ mahāvīro, migadāye naruttamo.

29. Khaṇḍo ca tissanāmo ca, ahesuṃ aggasāvakā;
Asoko nāmupaṭṭhāko, vipassissa mahesino.

30. Candā ca candamittā ca, ahesuṃ aggasāvikā;
Bodhi tassa bhagavato, pāṭalīti pavuccati.

31. Punabbasumitto nāgo ca, ahesuṃ aggupaṭṭhakā;
Sirimā uttarā ceva, ahesuṃ aggupaṭṭhikā.

32. Asītihatthamubbedho, vipassī lokanāyako;
Pabhā niddhāvati tassa, samantā sattayojane.

33. Asītivassasahassāni, āyu buddhassa tāvade;
Tāvatā tiṭṭhamāno so, tāresi janataṃ bahuṃ.

34. Bahudevamanussānaṃ, bandhanā parimocayi;
Maggāmaggañca ācikkhi, avasesaputhujjane.

35. Ālokaṃ dassayitvāna, desetvā amataṃ padaṃ;
Jalitvā aggikkhandhova, nibbuto so sasāvako.

36. Iddhivaraṃ puññavaraṃ, lakkhaṇañca kusumitaṃ;
Sabbaṃ tamantarahitaṃ, nanu rittā sabbasaṅkhārā.

37. Vipassī jinavaro buddho, sumittārāmamhi nibbuto;
Tatthevassa thūpavaro, sattayojanamussitoti.

Vipassissa bhagavato vaṃso ekūnavīsatimo.

22. Sikhībuddhavaṃso

1. Vipassissa aparena, sambuddho dvipaduttamo;
Sikhivhayo āsi jino, asamo appaṭipuggalo.

2. Mārasenaṃ pamadditvā, patto sambodhimuttamaṃ;
Dhammacakkaṃ pavattesi, anukampāya pāṇinaṃ.

3. Dhammacakkaṃ pavattente, sikhimhi jinapuṅgave [munipuṅgave (sī.)];
Koṭisatasahassānaṃ, paṭhamābhisamayo ahu.

4. Aparampi dhammaṃ desente, gaṇaseṭṭhe naruttame;
Navutikoṭisahassānaṃ, dutiyābhisamayo ahu.

5. Yamakapāṭihāriyañca [yamakaṃ pāṭihīrañca (sī.)], dassayante sadevake;
Asītikoṭisahassānaṃ, tatiyābhisamayo ahu.

6. Sannipātā tayo āsuṃ, sikhissāpi mahesino;
Khīṇāsavānaṃ vimalānaṃ, santacittāna tādinaṃ.

7. Bhikkhusatasahassānaṃ, paṭhamo āsi samāgamo;
Asītibhikkhusahassānaṃ, dutiyo āsi samāgamo.

8. Sattatibhikkhusahassānaṃ, tatiyo āsi samāgamo;
Anupalitto padumaṃva, toyamhi sampavaḍḍhitaṃ.

9. Ahaṃ tena samayena, arindamo nāma khattiyo;
Sambuddhappamukhaṃ saṅghaṃ, annapānena tappayiṃ.

10. Bahuṃ dussavaraṃ datvā, dussakoṭiṃ anappakaṃ;
Alaṅkataṃ hatthiyānaṃ, sambuddhassa adāsahaṃ.

11. Hatthiyānaṃ nimminitvā, kappiyaṃ upanāmayiṃ;
Pūrayiṃ mānasaṃ mayhaṃ, niccaṃ daḷhamupaṭṭhitaṃ.

12. Sopi maṃ buddho byākāsi, sikhī lokagganāyako;
‘‘Ekatiṃse ito kappe, ayaṃ buddho bhavissati.

13. ‘‘Ahu kapilavhayā rammā…pe… hessāma sammukhā imaṃ’’.
14. Tassāhaṃ vacanaṃ sutvā, bhiyyo cittaṃ pasādayiṃ;
Uttariṃ vatamadhiṭṭhāsiṃ, dasapāramipūriyā.

15. Nagaraṃ aruṇavatī nāma, aruṇo nāma khattiyo;
Pabhāvatī nāma janikā, sikhissāpi mahesino.

16. Sattavassasahassāni, agāraṃ ajjha so vasi;
Sucandako giri vasabho [sucando girivahano (sī.)], tayo pāsādamuttamā.

17. Catuvīsasahassāni, nāriyo samalaṅkatā;
Sabbakāmā nāma nārī, atulo nāma atrajo.

18. Nimitte caturo disvā, hatthiyānena nikkhami;
Aṭṭhamāsaṃ padhānacāraṃ, acarī purisuttamo.

19. Brahmunā yācito santo, sikhī lokagganāyako;
Vatti cakkaṃ mahāvīro, migadāye naruttamo.

20. Abhibhū sambhavo ceva, ahesuṃ aggasāvakā;
Khemaṅkaro nāmupaṭṭhāko, sikhissāpi mahesino.

21. Sakhilā ca padumā ca, ahesuṃ aggasāvikā;
Bodhi tassa bhagavato, puṇḍarīkoti vuccati.

22. Sirivaḍḍho ca nando ca, ahesuṃ aggupaṭṭhakā;
Cittā ceva suguttā ca, ahesuṃ aggupaṭṭhikā.

23. Uccattanena so buddho, sattatihatthamuggato;
Kañcanagghiyasaṅkāso, dvattiṃsavaralakkhaṇo.

24. Tassāpi byāmappabhā kāyā, divārattiṃ nirantaraṃ;
Disodisaṃ niccharanti, tīṇiyojanaso pabhā.

25. Sattativassasahassāni, āyu tassa mahesino;
Tāvatā tiṭṭhamāno so, tāresi janataṃ bahuṃ.

26. Dhammameghaṃ pavassetvā, temayitvā sadevake;
Khemantaṃ pāpayitvāna, nibbuto so sasāvako.

27. Anubyañjanasampannaṃ, dvattiṃsavaralakkhaṇaṃ;
Sabbaṃ tamantarahitaṃ, nanu rittā sabbasaṅkhārā.

28. Sikhī munivaro buddho, assārāmamhi nibbuto;
Tatthevassa thūpavaro, tīṇiyojanamuggatoti.

Sikhissa bhagavato vaṃso vīsatimo.

23. Vessabhūbuddhavaṃso

1. Tattheva maṇḍakappamhi, asamo appaṭipuggalo;
Vessabhū nāma nāmena, loke uppajji nāyako [so jino (syā. kaṃ. ka.)].

2. Ādittaṃ vata rāgaggi, taṇhānaṃ vijitaṃ tadā;
Nāgova bandhanaṃ chetvā, patto sambodhimuttamaṃ.

3. Dhammacakkaṃ pavattente, vessabhūlokanāyake;
Asītikoṭisahassānaṃ, paṭhamābhisamayo ahu.

4. Pakkante cārikaṃ raṭṭhe, lokajeṭṭhe narāsabhe;
Sattatikoṭisahassānaṃ, dutiyābhisamayo ahu.

5. Mahādiṭṭhiṃ vinodento, pāṭiheraṃ karoti so;
Samāgatā naramarū, dasasahassī sadevake.

6. Mahāacchariyaṃ disvā, abbhutaṃ lomahaṃsanaṃ;
Devā ceva manussā ca, bujjhare saṭṭhikoṭiyo.

7. Sannipātā tayo āsuṃ, vessabhussa mahesino;
Khīṇāsavānaṃ vimalānaṃ, santacittāna tādinaṃ.

8. Asītibhikkhusahassānaṃ, paṭhamo āsi samāgamo;
Sattatibhikkhusahassānaṃ, dutiyo āsi samāgamo.

9. Saṭṭhibhikkhusahassānaṃ, tatiyo āsi samāgamo;
Jarādibhayabhītānaṃ, orasānaṃ mahesino.

10. Ahaṃ tena samayena, sudassano nāma khattiyo;
Nimantetvā mahāvīraṃ, dānaṃ datvā mahārahaṃ;
Annapānena vatthena, sasaṅghaṃ jina pūjayiṃ.

11. Tassa buddhassa asamassa, cakkaṃ vattitamuttamaṃ;
Sutvāna paṇitaṃ dhammaṃ, pabbajjamabhirocayiṃ.

12. Mahādānaṃ pavattetvā, rattindivamatandito;
Pabbajjaṃ guṇasampannaṃ, pabbajiṃ jinasantike.

13. Ācāraguṇasampanno, vattasīlasamāhito;
Sabbaññutaṃ gavesanto, ramāmi jinasāsane.

14. Saddhāpītiṃ upagantvā, buddhaṃ vandāmi sattharaṃ;

Pīti uppajjati mayhaṃ, bodhiyāyeva kāraṇā.

15. Anivattamānasaṃ ñatvā, sambuddho etadabravi;
‘‘Ekatiṃse ito kappe, ayaṃ buddho bhavissati.

16. ‘‘Ahu kapilavhayā rammā…pe… hessāma sammukhā imaṃ’’.
17. Tassāhaṃ vacanaṃ sutvā, bhiyyo cittaṃ pasādayiṃ;
Uttariṃ vatamadhiṭṭhāsiṃ, dasapāramipūriyā.

18. Anomaṃ nāma nagaraṃ, suppatīto nāma khattiyo;
Mātā yasavatī nāma, vessabhussa mahesino.

19. Cha ca vassasahassāni, agāraṃ ajjha so vasi;
Ruci suruci rativaḍḍhano, tayo pāsādamuttamā.

20. Anūnatiṃsasahassāni, nāriyo samalaṅkatā;
Sucittā nāma sā nārī, suppabuddho nāma atrajo.

21. Nimitte caturo disvā, sivikāyābhinikkhami;
Chamāsaṃ padhānacāraṃ, acarī purisuttamo.

22. Brahmunā yācito santo, vessabhūlokanāyako;
Vatti cakkaṃ mahāvīro, aruṇārāme naruttamo.

23. Soṇo ca uttaro ceva, ahesuṃ aggasāvakā;
Upasanto nāmupaṭṭhāko, vessabhussa mahesino.

24. Rāmā [dāmā (sī.)] ceva samālā ca, ahesuṃ aggasāvikā;
Bodhi tassa bhagavato, mahāsāloti vuccati.

25. Sotthiko ceva rambho ca, ahesuṃ aggupaṭṭhakā;
Gotamī sirimā ceva, ahesuṃ aggupaṭṭhikā.

26. Saṭṭhiratanamubbedho, hemayūpasamūpamo;
Kāyā niccharati rasmi, rattiṃva pabbate sikhī.

27. Saṭṭhivassasahassāni, āyu tassa mahesino;
Tāvatā tiṭṭhamāno so, tāresi janataṃ bahuṃ.

28. Dhammaṃ vitthārikaṃ katvā, vibhajitvā mahājanaṃ;
Dhammanāvaṃ ṭhapetvāna, nibbuto so sasāvako.

29. Dassaneyyaṃ sabbajanaṃ, vihāraṃ iriyāpathaṃ;
Sabbaṃ tamantarahitaṃ, nanu rittā sabbasaṅkhārā.

30. Vessabhū jinavaro satthā, khemārāmamhi nibbuto;
Dhātuvitthārikaṃ āsi, tesu tesu padesatoti.

Vessabhussa bhagavato vaṃso ekavīsatimo.

24. Kakusandhabuddhavaṃso

1. Vessabhussa aparena, sambuddho dvipaduttamo;
Kakusandho nāma nāmena, appameyyo durāsado.

2. Ugghāṭetvā sabbabhavaṃ, cariyāya pāramiṃ gato;
Sīhova pañjaraṃ bhetvā, patto sambodhimuttamaṃ.

3. Dhammacakkaṃ pavattente, kakusandhe lokanāyake;
Cattārīsakoṭisahassānaṃ, dhammābhisamayo ahu.

4. Antalikkhamhi ākāse, yamakaṃ katvā vikubbanaṃ;
Tiṃsakoṭisahassānaṃ, bodhesi devamānuse.

5. Naradevassa yakkhassa, catusaccappakāsane;
Dhammābhisamayo tassa, gaṇanāto asaṅkhiyo.

6. Kakusandhassa bhagavato, eko āsi samāgamo;
Khīṇāsavānaṃ vimalānaṃ, santacittāna tādinaṃ.

7. Cattālīsasahassānaṃ, tadā āsi samāgamo;
Dantabhūmimanuppattānaṃ, āsavārigaṇakkhayā.

8. Ahaṃ tena samayena, khemo nāmāsi khattiyo;
Tathāgate jinaputte, dānaṃ datvā anappakaṃ.

9. Pattañca cīvaraṃ datvā, añjanaṃ madhulaṭṭhikaṃ;
Imetaṃ patthitaṃ sabbaṃ, paṭiyādemi varaṃ varaṃ.

10. Sopi maṃ buddho byākāsi, kakusandho vināyako;
‘‘Imamhi bhaddake kappe, ayaṃ buddho bhavissati.

11. ‘‘Ahu kapilavhayā rammā…pe… hessāma sammukhā imaṃ’’.
12. Tassāpi vacanaṃ sutvā, bhiyyo cittaṃ pasādayiṃ;
Uttariṃ vatamadhiṭṭhāsiṃ, dasapāramipūriyā.

13. Nagaraṃ khemāvatī nāma, khemo nāmāsahaṃ tadā;
Sabbaññutaṃ gavesanto, pabbajiṃ tassa santike.

14. Brāhmaṇo aggidatto ca, āsi buddhassa so pitā;
Visākhā nāma janikā, kakusandhassa satthuno.

15. Vasate tattha kheme pure, sambuddhassa mahākulaṃ;
Narānaṃ pavaraṃ seṭṭhaṃ, jātimantaṃ mahāyasaṃ.

16. Catuvassasahassāni, agāraṃ ajjha so vasi;
Kāma -kāmavaṇṇa-kāmasuddhināmā [suci suruci rativaddhananāmakā (sī.)], tayo pāsādamuttamā.

17. Samatiṃsasahassāni, nāriyo samalaṅkatā;
Rocinī nāma sā nārī, uttaro nāma atrajo.

18. Nimitte caturo disvā, rathayānena nikkhami;
Anūnaaṭṭhamāsāni, padhānaṃ padahī jino.

19. Brahmunā yācito santo, kakusandho vināyako;
Vatti cakkaṃ mahāvīro, migadāye naruttamo.

20. Vidhuro ca sañjīvo ca, ahesuṃ aggasāvakā;
Buddhijo nāmupaṭṭhāko, kakusandhassa satthuno.

21. Sāmā ca campānāmā ca, ahesuṃ aggasāvikā;
Bodhi tassa bhagavato, sirīsoti pavuccati.

22. Accuto ca sumano ca, ahesuṃ aggupaṭṭhakā;
Nandā ceva sunandā ca, ahesuṃ aggupaṭṭhikā.

23. Cattālīsaratanāni, accuggato mahāmuni;
Kanakappabhā niccharati, samantā dasayojanaṃ.

24. Cattālīsavassasahassāni, āyu tassa mahesino;
Tāvatā tiṭṭhamāno so, tāresi janataṃ bahuṃ.

25. Dhammāpaṇaṃ pasāretvā, naranārīnaṃ sadevake;
Naditvā sīhanādaṃva, nibbuto so sasāvako.

26. Aṭṭhaṅgavacanasampanno, acchiddāni nirantaraṃ;
Sabbaṃ tamantarahitaṃ, nanu rittā sabbasaṅkhārā.

27. Kakusandho jinavaro, khemārāmamhi nibbuto;
Tatthevassa thūpavaro, gāvutaṃ nabhamuggatoti.

Kakusandhassa bhagavato vaṃso dvāvīsatimo.

25. Koṇāgamanabuddhavaṃso

1. Kakusandhassa aparena, sambuddho dvipaduttamo;
Koṇāgamano nāma jino, lokajeṭṭho narāsabho.

2. Dasadhamme pūrayitvāna, kantāraṃ samatikkami;
Pavāhiya malaṃ sabbaṃ, patto sambodhimuttamaṃ.

3. Dhammacakkaṃ pavattente, koṇāgamananāyake;
Tiṃsakoṭisahassānaṃ, paṭhamābhisamayo ahu.

4. Pāṭihīraṃ karonte ca, paravādappamaddane;
Vīsatikoṭisahassānaṃ, dutiyābhisamayo ahu.

5. Tato vikubbanaṃ katvā, jino devapuraṃ gato;
Vasate tattha sambuddho, silāya paṇḍukambale.

6. Pakaraṇe satta desento, vassaṃ vasati so muni;
Dasakoṭisahassānaṃ, tatiyābhisamayo ahu.

7. Tassāpi devadevassa, eko āsi samāgamo;
Khīṇāsavānaṃ vimalānaṃ, santacittāna tādinaṃ.

8. Tiṃsabhikkhusahassānaṃ, tadā āsi samāgamo;
Oghānamatikkantānaṃ, bhijjitānañca maccuyā.

9. Ahaṃ tena samayena, pabbato nāma khattiyo;
Mittāmaccehi sampanno, anantabalavāhano.

10. Sambuddhadassanaṃ gantvā, sutvā dhammamanuttaraṃ;
Nimantetvā sajinasaṅghaṃ, dānaṃ datvā yadicchakaṃ.

11. Paṭṭuṇṇaṃ cīnapaṭṭañca, koseyyaṃ kambalampi ca;
Sovaṇṇapādukañceva, adāsiṃ satthusāvake.

12. Sopi maṃ buddho byākāsi, saṅghamajjhe nisīdiya;
''Imamhi bhaddake kappe, ayaṃ buddho bhavissati.

13. ''Ahu kapilavhayā rammā…pe… hessāma sammukhā imaṃ''.
14. Tassāpi vacanaṃ sutvā, bhiyyo cittaṃ pasādayiṃ;
Uttariṃ vatamadhiṭṭhāsiṃ, dasapāramipūriyā.

15. Sabbaññutaṃ gavesanto, dānaṃ datvā naruttame;
Ohāyāhaṃ mahārajjaṃ, pabbajiṃ jinasantike [tassa santike (sī.)].

16. Nagaraṃ sobhavatī nāma, sobho nāmāsi khattiyo;
Vasate tattha nagare, sambuddhassa mahākulaṃ.

17. Brāhmaṇo yaññadatto ca, āsi buddhassa so pitā;
Uttarā nāma janikā, koṇāgamanassa satthuno.

18. Tīṇi vassasahassāni, agāraṃ ajjha so vasi;
Tusitasantusitasantuṭṭhā, tayo pāsādamuttamā.

19. Anūnasoḷasasahassāni, nāriyo samalaṅkatā;
Rucigattā nāma nārī, satthavāho nāma atrajo.

20. Nimitte caturo disvā, hatthiyānena nikkhami;
Chamāsaṃ padhānacāraṃ, acarī purisuttamo.

21. Brahmunā yācito santo, koṇāgamananāyako;
Vatti cakkaṃ mahāvīro, migadāye naruttamo.

22. Bhiyyaso uttaro nāma, ahesuṃ aggasāvakā;
Sotthijo nāmupaṭṭhāko, koṇāgamanassa satthuno.

23. Samuddā uttarā ceva, ahesuṃ aggasāvikā;
Bodhi tassa bhagavato, udumbaroti pavuccati.

24. Uggo ca somadevo ca, ahesuṃ aggupaṭṭhakā;
Sīvalā ceva sāmā ca, ahesuṃ aggupaṭṭhikā.

25. Uccattanena so buddho, tiṃsahatthasamuggato;
Ukkāmukhe yathā kambu, evaṃ raṃsīhi maṇḍito.

26. Tiṃsavassasahassāni, āyu buddhassa tāvade;
Tāvatā tiṭṭhamāno so, tāresi janataṃ bahuṃ.

27. Dhammacetiṃ samussetvā, dhammadussavibhūsitaṃ;
Dhammapupphaguḷaṃ katvā, nibbuto so sasāvako.

28. Mahāvilāso tassa jano, siridhammappakāsano;
Sabbaṃ tamantarahitaṃ, nanu rittā sabbasaṅkhārā.

29. Koṇāgamano sambuddho, pabbatārāmamhi nibbuto;
Dhātuvitthārikaṃ āsi, tesu tesu padesatoti.

Koṇāgamanassa bhagavato vaṃso tevīsatimo.

26. Kassapabuddhavaṃso

1. Koṇāgamanassa aparena, sambuddho dvipaduttamo;
Kassapo nāma gottena, dhammarājā pabhaṅkaro.

2. Sañchaḍḍitaṃ kulamūlaṃ, bahvannapānabhojanaṃ;
Datvāna yācake dānaṃ, pūrayitvāna mānasaṃ;
Usabhova āḷakaṃ bhetvā, patto sambodhimuttamaṃ.

3. Dhammacakkaṃ pavattente, kassape lokanāyake;
Vīsakoṭisahassānaṃ, paṭhamābhisamayo ahu.

4. Catumāsaṃ yadā buddho, loke carati cārikaṃ;
Dasakoṭisahassānaṃ, dutiyābhisamayo ahu.

5. Yamakaṃ vikubbanaṃ katvā, ñāṇadhātuṃ pakittayi;
Pañcakoṭisahassānaṃ, tatiyābhisamayo ahu.

6. Sudhammā devapure ramme, tattha dhammaṃ pakittayi;
Tīṇikoṭisahassānaṃ, devānaṃ bodhayī jino.

7. Naradevassa yakkhassa, apare dhammadesane;
Etesānaṃ abhisamayā, gaṇanāto asaṅkhiyā.

8. Tassāpi devadevassa, eko āsi samāgamo;
Khīṇāsavānaṃ vimalānaṃ, santacittāna tādinaṃ.

9. Vīsabhikkhusahassānaṃ, tadā āsi samāgamo;
Atikkantabhavantānaṃ, hirisīlena tādinaṃ.

10. Ahaṃ tadā māṇavako, jotipāloti vissuto;
Ajjhāyako mantadharo, tiṇṇaṃ vedāna pāragū.

11. Lakkhaṇe itihāse ca, sadhamme pāramiṃ gato;
Bhūmantalikkhakusalo, katavijjo anāvayo.

12. Kassapassa bhagavato, ghaṭikāro nāmupaṭṭhāko;

Sagāravo sappatisso, nibbuto tatiye phale.

13. Ādāya maṃ ghaṭīkāro, upagañchi kassapaṃ jinaṃ;
Tassa dhammaṃ suṇitvāna, pabbajiṃ tassa santike.

14. Āraddhavīriyo hutvā, vattāvattesu kovido;
Na kvaci parihāyāmi, pūresiṃ jinasāsanaṃ.

15. Yāvatā buddhabhaṇitaṃ, navaṅgaṃ jinasāsanaṃ;
Sabbaṃ pariyāpuṇitvāna, sobhayiṃ jinasāsanaṃ.

16. Mama acchariyaṃ disvā, sopi buddho viyākari;
‘‘Imamhi bhaddake kappe, ayaṃ buddho bhavissati.

17. ‘‘Ahu kapilavhayā rammā, nikkhamitvā tathāgato;
Padhānaṃ padahitvāna, katvā dukkarakārikaṃ.

18. ‘‘Ajapālarukkhamūle, nisīditvā tathāgato;
Tattha pāyāsaṃ paggayha, nerañjaramupehiti.

19. ‘‘Nerañjarāya tīramhi, pāyāsaṃ paribhuñjiya;
Paṭiyattavaramaggena, bodhimūlamupehiti.

20. ‘‘Tato padakkhiṇaṃ katvā, bodhimaṇḍaṃ anuttaro;
Aparājitaṭṭhānamhi [aparājitanisabhaṭṭhāne (ka.)], bodhipallaṅkamuttame;
Pallaṅkena nisīditvā, bujjhissati mahāyaso.

21. ‘‘Imassa janikā mātā, māyā nāma bhavissati;
Pitā suddhodano nāma, ayaṃ hessati gotamo.

22. ‘‘Anāsavā vītarāgā, santacittā samāhitā;
Kolito upatisso ca, aggā hessanti sāvakā;

Ānando nāmupaṭṭhāko, upaṭṭhissatimaṃ jinaṃ.

23. ‘‘Khemā uppalavaṇṇā ca, aggā hessanti sāvikā;
Anāsavā santacittā, vītarāgā samāhitā;
Bodhi tassa bhagavato, assatthoti pavuccati.

24. ‘‘Citto hatthāḷavako ca, aggā hessantupaṭṭhakā;
Nandamātā ca uttarā, aggā hessantupaṭṭhikā’’.

25. Idaṃ sutvāna vacanaṃ, assamassa mahesino;
Āmoditā naramarū, buddhabījaṃ kira ayaṃ.

26. Ukkuṭṭhisaddā pavattanti, apphoṭenti hasanti ca;
Katañjalī namassanti, dasasahassī sadevakā.

27. ‘‘Yadimassa lokanāthassa, virajjhissāma sāsanaṃ;
Anāgatamhi addhāne, hessāma sammukhā imaṃ.

28. ‘‘Yathā manussā nadiṃ tarantā, paṭititthaṃ virajjhiya;

Heṭṭhā titthe gahetvāna, uttaranti mahānadiṃ.

29. ‘‘Evameva mayaṃ sabbe, yadi muñcāmimaṃ jinaṃ;
Anāgatamhi addhāne, hessāma sammukhā imaṃ’’.

30. Tassāpi vacanaṃ sutvā, bhiyyo cittaṃ pasādayiṃ;
Uttariṃ vatamadhiṭṭhāsiṃ, dasapāramipūriyā.

31. Evamahaṃ saṃsaritvā, parivajjento anācaraṃ;
Dukkarañca kataṃ mayhaṃ, bodhiyāyeva kāraṇā.

32. Nagaraṃ bārāṇasī nāma, kikī nāmāsi khattiyo;
Vasate tattha nagare, sambuddhassa mahākulaṃ.

33. Brāhmaṇo brahmadattova, āsi buddhassa so pitā;
Dhanavatī nāma janikā, kassapassa mahesino.

34. Duve vassasahassāni, agāraṃ ajjha so vasi;
Haṃso yaso sirinando, tayo pāsādamuttamā.

35. Tisoḷasasahassāni, nāriyo samalaṅkatā;
Sunandā nāma sā nārī, vijitaseno nāma atrajo.

36. Nimitte caturo disvā, pāsādenābhinikkhami;
Sattāhaṃ padhānacāraṃ, acarī purisuttamo.

37. Brahmunā yācito santo, kassapo lokanāyako;
Vatti cakkaṃ mahāvīro, migadāye naruttamo.

38. Tisso ca bhāradvājo ca, ahesuṃ aggasāvakā;
Sabbamitto nāmupaṭṭhāko, kassapassa mahesino.

39. Anuḷā uruveḷā ca, ahesuṃ aggasāvikā;
Bodhi tassa bhagavato, nigrodhoti pavuccati.

40. Sumaṅgalo ghaṭikāro ca, ahesuṃ aggupaṭṭhakā;
Vicitasenā bhaddā [bhadrā (ka.)] ca, ahesuṃ aggupaṭṭhikā.

41. Uccattanena so buddho, vīsatiratanuggato;
Vijjulaṭṭhīva ākāse, candova gahapūrito.

42. Vīsativassasahassāni, āyu tassa mahesino;
Tāvatā tiṭṭhamāno so, tāresi janataṃ bahuṃ.

43. Dhammataḷākaṃ māpayitvā, sīlaṃ datvā vilepanaṃ;
Dhammadussaṃ nivāsetvā, dhammamālaṃ vibhajjiya.

44. Dhammavimalamādāsaṃ, ṭhapayitvā mahājane;
Keci nibbānaṃ patthentā, passantu me alaṅkaraṃ.

45. Sīlakañcukaṃ datvāna, jhānakavacavammitaṃ;
Dhammacammaṃ pārupitvā, datvā sannāhamuttamaṃ.

46. Satiphalakaṃ datvāna, tikhiṇañāṇakuntimaṃ;
Dhammakhaggavaraṃ datvā, sīlasaṃsaggamaddanaṃ.

47. Tevijjābhūsanaṃ datvāna, āveḷaṃ caturo phale;
Chaḷabhiññābharaṇaṃ datvā, dhammapupphapiḷandhanaṃ.

48. Saddhammapaṇḍaracchattaṃ, datvā pāpanivāraṇaṃ;
Māpayitvābhayaṃ pupphaṃ, nibbuto so sasāvako.

49. Eso hi sammāsambuddho, appameyyo durāsado;
Eso hi dhammaratano, svākkhāto ehipassiko.

50. Eso hi saṅgharatano, suppaṭipanno anuttaro;
Sabbaṃ tamantarahitaṃ, nanu rittā sabbasaṅkhārā.

51. Mahākassapo jino satthā, setabyārāmamhi nibbuto;
Tatthevassa jinathūpo, yojanubbedhamuggatoti.

Kassapassa bhagavato vaṃso catuvīsatimo.

27. Gotamabuddhavaṃso

1. Ahametarahi sambuddho [buddho (sī.)], gotamo sakyavaḍḍhano;
Padhānaṃ padahitvāna, patto sambodhimuttamaṃ.

2. Brahmunā yācito santo, dhammacakkaṃ pavattayiṃ;
Aṭṭhārasannaṃ koṭīnaṃ, paṭhamābhisamayo ahu.

3. Tato parañca desente, naradevasamāgame;
Gaṇanāya na vattabbo, dutiyābhisamayo ahu.

4. Idhevāhaṃ etarahi, ovadiṃ mama atrajaṃ;
Gaṇanāya na vattabbo, tatiyābhisamayo ahu.

5. Ekosi sannipāto me, sāvakānaṃ mahesinaṃ;
Aḍḍhateḷasasatānaṃ, bhikkhūnāsi samāgamo.

6. Virocamāno vimalo, bhikkhusaṅghassa majjhago;
Dadāmi patthitaṃ sabbaṃ, maṇīva sabbakāmado.

7. Phalamākaṅkhamānānaṃ, bhavacchandajahesinaṃ;
Catusaccaṃ pakāsemi, anukampāya pāṇinaṃ.

8. Dasavīsasahassānaṃ, dhammābhisamayo ahu;
Ekadvinnaṃ abhisamayo, gaṇanāto asaṅkhiyo.

9. Vitthārikaṃ bāhujaññaṃ, iddhaṃ phītaṃ suphullitaṃ;
Idha mayhaṃ sakyamunino, sāsanaṃ suvisodhitaṃ.

10. Anāsavā vītarāgā, santacittā samāhitā;
Bhikkhūnekasatā sabbe, parivārenti maṃ sadā.

11. Idāni ye etarahi, jahanti mānusaṃ bhavaṃ;
Appattamānasā sekhā, te bhikkhū viññugarahitā.

12. Ariyañca saṃthomayantā, sadā dhammaratā janā;
Bujjhissanti satimanto, saṃsārasaritaṃ gatā.

13. Nagaraṃ kapilavatthu me, rājā suddhodano pitā;
Mayhaṃ janettikā mātā, māyādevīti vuccati.

14. Ekūnatiṃsavassāni, agāraṃ ajjhahaṃ vasiṃ;
Rammo surammo subhako, tayo pāsādamuttamā.

15. Cattārīsasahassāni, nāriyo samalaṅkatā;
Bhaddakañcanā nāma nārī, rāhulo nāma atrajo.

16. Nimitte caturo disvā, assayānena nikkhamiṃ;
Chabbassaṃ padhānacāraṃ, acariṃ dukkaraṃ ahaṃ.

17. Bārāṇasiyaṃ isipatane, cakkaṃ pavattitaṃ mayā;
Ahaṃ gotamasambuddho, saraṇaṃ sabbapāṇinaṃ.

18. Kolito upatisso ca, dve bhikkhū aggasāvakā;
Ānando nāmupaṭṭhāko, santikāvacaro mama;

Khemā uppalavaṇṇā ca, bhikkhunī aggasāvikā.

19. Citto hatthāḷavako ca, aggupaṭṭhākupāsakā;
Nandamātā ca uttarā, aggupaṭṭhikupāsikā.

20. Ahaṃ assatthamūlamhi, patto sambodhimuttamaṃ;
Byāmappabhā sadā mayhaṃ, soḷasahatthamuggatā.

21. Appaṃ vassasataṃ āyu, idānetarahi vijjati;
Tāvatā tiṭṭhamānohaṃ, tāremi janataṃ bahuṃ.

22. Ṭhapayitvāna dhammukkaṃ, pacchimaṃ janabodhanaṃ;
Ahampi nacirasseva, saddhiṃ sāvakasaṅghato;
Idheva parinibbissaṃ, aggī vāhārasaṅkhayā.

23. Tāni ca atulatejāni, imāni ca dasabalāni [yasabalāni (aṭṭha.)];
Ayañca guṇadhāraṇo deho, dvattiṃsavaralakkhaṇavicitto.

24. Dasa disā pabhāsetvā, sataraṃsīva chappabhā;
Sabbaṃ tamantarahissanti, nanu rittā sabbasaṅkhārāti.

Gotamassa bhagavato vaṃso pañcavīsatimo.

28. Buddhapakiṇṇakakaṇḍaṃ

1. Aparimeyyito kappe, caturo āsuṃ vināyakā;
Taṇhaṅkaro medhaṅkaro, athopi saraṇaṅkaro;

Dīpaṅkaro ca sambuddho, ekakappamhi te jinā.

2. Dīpaṅkarassa aparena, koṇḍañño nāma nāyako;
Ekova ekakappamhi, tāresi janataṃ bahuṃ.

3. Dīpaṅkarassa bhagavato, koṇḍaññassa ca satthuno;
Etesaṃ antarā kappā, gaṇanāto asaṅkhiyā.

4. Koṇḍaññassa aparena, maṅgalo nāma nāyako;
Tesampi antarā kappā, gaṇanāto asaṅkhiyā.

5. Maṅgalo ca sumano ca, revato sobhito muni;
Tepi buddhā ekakappe, cakkhumanto pabhaṅkarā.

6. Sobhitassa aparena, anomadassī mahāyaso;
Tesampi antarā kappā, gaṇanāto asaṅkhiyā.

7. Anomadassī padumo, nārado cāpi nāyako;
Tepi buddhā ekakappe, tamantakārakā munī.

8. Nāradassa aparena, padumuttaro nāma nāyako;
Ekakappamhi uppanno, tāresi janataṃ bahuṃ.

9. Nāradassa bhagavato, padumuttarassa satthuno;
Tesampi antarā kappā, gaṇanāto asaṅkhiyā.

10. Kappasatasahassamhi, eko āsi mahāmuni;
Padumuttaro lokavidū, āhutīnaṃ paṭiggaho.

11. Tiṃsakappasahassamhi, duve āsuṃ vināyakā [āsiṃsu nāyakā (syā. ka.)];
Sumedho ca sujāto ca, orato padumuttarā.

12. Aṭṭhārase kappasate, tayo āsuṃ vināyakā [āsiṃsu nāyakā (syā. ka.)];
Piyadassī atthadassī, dhammadassī ca nāyakā.

13. Orato ca sujātassa, sambuddhā dvipaduttamā;
Ekakappamhi te buddhā, loke appaṭipuggalā.

14. Catunnavutito kappe, eko āsi mahāmuni;
Siddhattho so lokavidū, sallakatto anuttaro.

15. Dvenavute ito kappe, duve āsuṃ vināyakā;
Tisso phusso ca sambuddhā, asamā appaṭipuggalā.

16. Ekanavutito kappe, vipassī nāma nāyako;
Sopi buddho kāruṇiko, satte mocesi bandhanā.

17. Ekatiṃse ito kappe, duve āsuṃ vināyakā;
Sikhī ca vessabhū ceva, asamā appaṭipuggalā.

18. Imamhi bhaddake kappe, tayo āsuṃ vināyakā;
Kakusandho koṇāgamano, kassapo cāpi nāyako.

19. Ahametarahi sambuddho, metteyyo cāpi hessati;
Etepime pañca buddhā, dhīrā lokānukampakā.

20. Etesaṃ dhammarājūnaṃ, aññesaṃnekakoṭinaṃ;
Ācikkhitvāna taṃ maggaṃ, nibbutā te sasāvakāti.

Buddhapakiṇṇakakaṇḍaṃ niṭṭhitaṃ.

29. Dhātubhājanīyakathā

1. Mahāgotamo jinavaro, kusināramhi nibbuto;
Dhātuvitthārikaṃ āsi, tesu tesu padesato.

2. Eko ajātasattussa, eko vesāliyā pure;
Eko kapilavatthusmiṃ, eko ca allakappake.

3. Eko ca rāmagāmamhi, eko ca veṭhadīpake;
Eko pāveyyake malle, eko ca kosinārake.

4. Kumbhassa thūpaṃ kāresi, brāhmaṇo doṇasavhayo;
Aṅgārathūpaṃ kāresuṃ, moriyā tuṭṭhamānasā.

5. Aṭṭha sārīrikā thūpā, navamo kumbhacetiyo;
Aṅgārathūpo dasamo, tadāyeva patiṭṭhito.

6. Uṇhīsaṃ catasso dāṭhā, akkhakā dve ca dhātuyo;
Asambhinnā imā satta, sesā bhinnāva dhātuyo.

7. Mahantā muggamattā ca [muggamāsāva (ka.)], majjhimā bhinnataṇḍulā;
Khuddakā sāsapamattā ca, nānāvaṇṇā ca dhātuyo.

8. Mahantā suvaṇṇavaṇṇā ca, muttavaṇṇā ca majjhimā;
Khuddakā makulavaṇṇā ca, soḷasadoṇamattikā.

9. Mahantā pañca nāḷiyo, nāḷiyo pañca majjhimā;
Khuddakā cha nāḷī ceva, etā sabbāpi dhātuyo.

10. Uṇhīsaṃ sīhaḷe dīpe, brahmaloke ca vāmakaṃ;
Sīhaḷe dakkhiṇakkhañca, sabbāpetā patiṭṭhitā.

11. Ekā dāṭhā tidasapure, ekā nāgapure ahu;
Ekā gandhāravisaye, ekā kaliṅgarājino.

12. Cattālīsasamā dantā, kesā lomā ca sabbaso;
Devā hariṃsu ekekaṃ, cakkavāḷaparamparā.

13. Vajirāyaṃ bhagavato, patto daṇḍañca cīvaraṃ;
Nivāsanaṃ kulaghare, paccattharaṇaṃ kapilavhaye [silavhaye (syā.)].

14. Pāṭaliputtapuramhi, karaṇaṃ kāyabandhanaṃ;
Campāyudakasāṭiyaṃ, uṇṇalomañca kosale.

15. Kāsāvaṃ brahmaloke ca, veṭhanaṃ tidase pure;
Nisīdanaṃ avantīsu, raṭṭhe [devaraṭṭhe (syā.)] attharaṇaṃ tadā.

16. Araṇī ca mithilāyaṃ, videhe parisāvanaṃ;
Vāsi sūcigharañcāpi, indapatthapure tadā.

17. Parikkhārā avasesā, janapade aparantake;
Paribhuttāni muninā, akaṃsu manujā tadā.

18. Dhātuvitthārikaṃ āsi, gotamassa mahesino;
Pāṇīnaṃ anukampāya, ahu porāṇikaṃ tadāti.

Dhātubhājanīyakathā niṭṭhitā.

Buddhavaṃsoniṭṭhito.

Namo tassa bhagavato arahato sammāsambuddhassa

Cāṇakyanītipāḷi

1. Nānāsattho ddhataṃ vakkhe,
Rāja nīti samuccayaṃ;
Sabba bīja midaṃ satthaṃ,
Cāṇakyaṃ sārasaṅgahaṃ.

2. Mūlasuttaṃ pavakkhāmi,
Cāṇakyena yathoditaṃ;
Yassa viññāna mattena,
Mūḷho bhavati paṇḍito.

3. Viduttaṃ narapaccañca,
Nevatulyaṃ kudācanaṃ;
Sadese pujjate rājā,
Vidū sabbattha pujjate.

4. Paṇḍite ca guṇā sabbe,
Mūḷhe dosā hi kevalaṃ;
Tasmā mūḷhasahassesu,
Pañño eko visisyate.

5. Mātariva paradāresu,
Paradabbesu leṭṭuva;
Attaniva sabbabhūtesu,
Yo passati sapaṇḍito.

6. Kiṃkulena visālena,
Guṇahīno tu yonaro;
Akulinopi satthañño,
Devatāhipi pujjate.

7. Rūpayobbanasampannā,
Visālakulasambhavā;
Vijjāhīnā nasobhante,
Niggandhā iva kiṃsukā.

8. Tārānaṃ bhūsaṇaṃ cando,
Nārīnaṃ bhūsaṇaṃ pati;
Puthabyā bhūsaṇaṃ rājā,
Vijjā sabbassa bhūsaṇaṃ.

9. Mātā sattu pitā verī,
Yena bālo napāṭṭhito;
Na sobhate sabhāmajjhe,
Haṃsamajjhe bakoyathā.

10. Varameko guṇī putto,
Na ca mūḷhasatehipi;
Eko cando tamo hanti,
Na ca tāragaṇehipi.

11. Lālaye pañcavassāni,

Dasavassāni tālaye;
Patte tu soḷase vasse,
Puttaṃ mittaṃva ācare.

12. Lālane bahavo dosā,
Tālane bahavo guṇā;
Tasmā puttañca sissañca,
Tālaye na tu lālaye.

13. Ekenāpi suvakkhena,
Pupphitena sugandhinā;
Vāsitassa vanaṃ sabbaṃ,
Suputtena kulaṃyathā.

14. Ekassāpi kuvakkhassa,
Koṭaraṭṭhena agginā;
Dayhate hi vanaṃ sabbaṃ,
Kuputtena kulaṃ yathā.

15. Dūrato sobhate mūḷho,
Lambamāna paṭāvuto;
Tāvañca sobhate mūḷho,
Yāva kiñci nabhāsate.

16. Visato amataṃ gāyhaṃ,
Amejjhāapi kañcanaṃ;
Nīcato uttamā vijjā,
Thīratnaṃ dukkulāapi.

17. Ussave byasaneceva,
Dubbhikkhe sattuviggahe;
Rājadvāre susāneca,
Yo tiṭṭhati sabandhavo.

18. Parokkhe kiccahantāraṃ,
Paccakkhe piyavādinaṃ;
Vajjaye tādisaṃ mittaṃ,
Visakumbhaṃ payomukhaṃ.

19. Sakiṃ duṭṭhañca mittaṃ yo,
Puna sandhātu micchati;
Samaccu mupagaṇhāti,
Gabbha massatarī yathā.

20. Na vissase avissatthaṃ,
Mittañcāpi na vissase;
Kadāci kupitaṃ mittaṃ,
Sabbadosaṃ pakāsaye.

21. Jāniyā pesane bhacce,
Bandhave byasanāgame;
Mittañcā padikāleca,
Bhariyañca vibhavakkhaye.

22. Upakāraggahitena,

Sattunāsattumuddhare;
Pādalaggaṃ karaṭṭhena,
Kaṇṭakeneva kaṇṭakaṃ.

23. Na mittaṃ koci kassaci,
Na koci ripu kassaci;
Kāraṇena hi ñāyati,
Mittāni ca ripū tathā.

24. Dujjano piyavādī ca,
Netaṃ vissāsakāraṇaṃ;
Madhu tiṭṭhati jivhagge,
Hadaye tu halāhalaṃ.

25. Dujjano parihantabbo,
Vijjāyā laṅkatopi saṃ;
Maṇinā bhūsito sappo,
Kime so nabhayaṃ karo.

26. Sappo kūro khalo kūro,
Sappā kūrataro khalo;
Manto sadhivaso sappo,
Khalo kena nivāyyate.

27. Nakhīnañca nadīnañca,
Siṅgīnaṃ satthapāṇinaṃ;
Vissāso nevakātabbo,
Thīsu rājakulesu ca.

28. Hatthī hatthasahassena,
Satahatthena vājino;
Siṅgino dasahatthena,
Ṭhānacāgena dujjano.

29. Āpadatthaṃ dhanaṃ rakkhe,
Dāraṃ rakkhe dhanehipi;
Attānaṃ satataṃ rakkhe,
Dārehipi dhanehipi.

30. Paradāraṃ paradabbaṃ,
Parivādaṃ parassa ca;
Parihāsaṃ guruṭṭhāne,
Cāpalyañca vivajjaye.

31. Caje ekaṃ kulassatthe,
Gāmassatthe kulaṃ caje;
Gāma janapadassatthe,
Attatthe pathaviṃ caje.

32. Calatyekena pādena,
Tiṭṭha tyekena buddhimā;
Nāsamikkhya paraṃ ṭhānaṃ,
Pubbamāyatanaṃ caje.

33. Luddha matthena gaṇheyya,

Thaddha mañjalī kammunā;
Mūḷhaṃ chando nuvattena,
Tathā tathena paṇḍitaṃ.

34. Atthanāsaṃ manotāpaṃ,
Gehe duccaritāni ca;
Vañcanañca pamāṇañca,
Matimā na pakāsaye.

35. Dhanadhaññappayogesu,
Tathā vijjāgamesu ca;
Āhāre byavahāre ca,
Cattalajjo sadā bhave.

36. Dhanino sotthiyo rājā,
Nadī vejjo tu pañcamo;
Pañca yatra navijjante,
Tatra vāsaṃ nakāraye.

37. Yasmiṃdese na sammānaṃ,
Na pīti naca bandhavā;
Na ca vijjāgamo koci,
Taṃdesaṃ parivajjaye.

38. Manasā cintitaṃ kammaṃ,
Vacasā napakāsaye;
Aññalakkhita kāriyassa,
Yato siddhi najāyate.

39. Kudesañca kuvuttiñca,
Kubhariyaṃ kunadiṃ tathā;
Kudabbañca kubhojjañca,
Vajjaye tu vicakkhaṇo.

40. Iṇasesoggi seso ca,
Byādhiseso tatheva ca;
Puna ca vaḍḍhate yasmā,
Tasmā sesaṃ nakāraye.

41. Cintā jaro manussānaṃ,
Vatthānaṃ ātapo jaro;
Asobhagyaṃ jaro thīnaṃ,
Assānaṃ methunaṃ jaro.

42. Atthi putto vase yassa,
Bhacco bhariyā tatheva ca;
Abhāve pyatisantoso,
Saggaṭṭho so mahītale.

43. Duṭṭhā bhariyā saṭhaṃ mittaṃ,
Bhacco cuttaradāyako;
Sa sappeca gahe vāso,
Maccureva nasaṃsayo.

44. Mātā yassa gehe natthi,

Bhariyācā piyavādinī;
Araññaṃ tena gantabbaṃ,
Yathā raññaṃ tathāgahaṃ.

45. Iṇakattā pitā sattu,
Mātā ca byabhicārinī;
Bhariyā rūpavatī sattu,
Putto sattu apaṇḍito.

46. Kokilānaṃ saro rūpaṃ,
Nārī rūpaṃ patibbatā;
Vijjā rūpaṃ kurūpānaṃ,
Khamā rūpaṃ tapassinaṃ.

47. Avijjaṃ jīvanaṃ suññaṃ,
Disā suññā abandhavā;
Puttahīnaṃ gahaṃ suññaṃ,
Sabbasuññā daliddatā.

48. Adātā vaṃsadosena,
Kammadosā daliddatā;
Ummādā mātudosena,
Pitudosena mūḷhatā.

49. Guru aggi dvijādīnaṃ,
Vaṇṇānaṃ brāhmaṇo guru;
Pati reko gurutthīnaṃ,
Sabbassābhyāgato guru.

50. Atidabbe hatā laṅkā,
Atimāne ca koravā;
Atidāne balībaddho,
Sabbamaccanta gahitaṃ.

51. Vatthahīno tvalaṅkāro,
Ghatahīnañca bhojanaṃ;
Thanahīnā ca yānārī,
Vijjāhīnañca jīvanaṃ.

52. Bhojjaṃ bhojanasatti ca,
Ratisatti varā thiyo;
Vibhavo dānasatti ca,
Nāppassa tapaso phalaṃ.

53. Puttappayojanā dārā,
Putto piṇḍappayojano;
Hitappayojanaṃ mittaṃ,
Dhanaṃ sabbappayojanaṃ.

54. Dullabhaṃ pākatikaṃ vākyaṃ,
Dullabho khemakaro suto;
Dullabhā sadisī jāyā,
Dullabho sajano piyo.

55. Selesele namāṇikkaṃ,

Muttikaṃ na gajegaje;
Sādhavo na hi sabbatra,
Candanaṃ na vanevane.

56. Asoco niddhano paññо,
Asoco paṇḍitabandhavo;
Asocā vidhavā nārī,
Puttanatta patiṭṭhitā.

57. Avijjo puriso soco,
Socaṃ methuna mappajaṃ;
Nirāhārā pajā socā,
Socaṃ rajja marājakaṃ.

58. Kulehi saha sampakkaṃ,
Paṇḍitehi ca mittataṃ;
Ñātībhi ca samaṃ melaṃ,
Kubbāno navinassati.

59. Kaṭṭhā vutti parādhinā,
Kaṭṭho vāso nirāsayo;
Niddhano byavasāyo ca,
Sabbakaṭṭhā daliddatā.

60. Takkarassa kuto dhammo,
Dujjanassa kuto khamā;
Vesiyā ca kuto sneho,
Kuto saccañca kāminaṃ.

61. Pesitassa kuto mānaṃ,
Kopanassa kuto sukhaṃ;
Thīnaṃ kuto satittañca,
Kuto mettī khalassa ca.

62. Dubbalassa balaṃ rājā,
Bālānaṃ rodanaṃ balaṃ;
Balaṃmūḷhassa monittaṃ,
Corānaṃ atathaṃ balaṃ.

63. Yo dhuvāni pariccajja,
Adhuvaṃ parisevati;
Dhuvāni tassa nassanti,
Adhuvaṃ naṭṭhameva ca.

64. Sukkaṃ maṃsaṃ thiyo vuddhā,
Bālakka taruṇaṃ dadhi;
Pabhāte methunaṃ niddā,
Sajju pāṇaharāni cha;

65. Sajju maṃsaṃ navannañca,
Bālā thī khīrabhojanaṃ;
Ghatamuṇhodakañceva,
Sajju pāṇakarāni cha.

66. Sīhādekaṃ bakādekaṃ,

Cha sunā tīṇi gadrabhā;
Vāyasā catu sikkhetha,
Cattāri kukkuṭādapi.

67. Pabhūtamappakiccaṃ vā,
Yonaro kattumicchati;
Saṃyatanena kattabbaṃ,
Sīhādekaṃ pakittitaṃ.

68. Sabbindriyāni saṃyama,
Bakova patito jano;
Kāladesopapannāni,
Sabbakiccāni sādhaye.

69. Bahvāsī sāppasantuṭṭho,
Suniddo sīghacetano;
Pabhubhatto ca sūro ca,
Ñātabbā cha sunā guṇā.

70. Avissāmaṃ vahe bhāraṃ,
Sītuṇhañca navindati;
Sa santoso tathā niccaṃ,
Tīṇi sikkhetha gadrabhā.

71. Guḷhamethunadhammañca,
Kālekāle ca saṅgahaṃ;
Appamādamanālasyaṃ,
Catu sikkhetha vāyasā.

72. Yuddhañca pātaruṭṭhānaṃ,
Bhojanaṃ saha bandhuhi;
Thiyaṃ āpadaggataṃ rakkhe,
Catu sikkhetha kukkuṭā.

73. Kotibhāro samatthānaṃ,
Kiṃdūraṃ byavasāyinaṃ;
Ko videso savijjānaṃ,
Ko paro piyavādinaṃ.

74. Bhayassa kathito pantho,
Indriyānamasaṃyamo;
Tajjayo sampadāmaggo,
Yeniṭṭhaṃ tena gamyate.

75. Na ca vijjāsamo bandhu,
Na ca byādhisamo ripu;
Nacāpaccasamo sneho,
Na ca devā paraṃ balaṃ.

76. Samuddāvaraṇā bhūmi,
Pākārāvaraṇaṃ gahaṃ;
Narindāvaraṇā desā,
Cārittāvaraṇā thiyo.

77. Ghatakumbhasamā nārī,

Tattaṅgāra samo pumā;
Tasmā ghatañca aggiñca,
Nekatra thapaye budho.

78. Āhāro dviguṇo thīnaṃ,
Buddhi tāsaṃ catugguṇo;
Chaguṇo byavasāyo ca,
Kāmocaṭṭhaguṇo mato.

79. Jiṇṇamannaṃ pasaṃseyya,
Bhariyaṃ gatayobbanaṃ;
Raṇā paccāgataṃ sūraṃ,
Sassañca gehamāgataṃ.

80. Asantuṭṭhā dvijā naṭṭhā,
Santuṭṭhāiva pāthivā;
Salajjā gaṇikā naṭṭhā,
Nillajjā ca kulitthiyo.

81. Avaṃsapatito rājā,
Mūḷhaputto ca paṇḍito;
Adhanena dhanaṃ pāpya,
Tiṇaṃva maññate janaṃ.

82. Brahmahāpi naro pujjo,
Yassatthi vipulaṃ dhanaṃ;
Sasino tulyavaṃsopi,
Niddhano paribhūyate.

83. Potthakaṭṭhā tu yāvijjā,
Parahatthagataṃ dhanaṃ;
Kiccakāle samuppanne,
Na sāvijjā na taddhanaṃ.

84. Pādapānaṃ bhayaṃ vātā,
Padmānaṃ sisirā bhayaṃ;
Pabbatānaṃ vajīramhā,
Sādhūnaṃ dujjanā bhayaṃ.

85. Paññe niyujjamāne tu,
Santi rañño tayoguṇā;
Yaso sagganivāso ca,
Vipulo ca dhanāgamo.

86. Mūḷhe niyujjamānetu,
Khattiyassāguṇā tayo;
Ayaso catthanāso ca,
Narake gamanaṃ tathā.

87. Bahūmūḷhasaṅghātehi,
Aññoññapasuvuttibhi;
Pacchādyante guṇā sabbe,
Meghehiva divākaro.

88. Yassa khettaṃ nadītīre,

Bhariyāpi parappiyā;
Puttassa vinayo natthi,
Maccureva nasaṃsayo.

89. Asambhābyaṃ navattabbaṃ,
Paccakkhamapi dissate;
Silā tarati pānīyaṃ,
Gītaṃ gāyati vānaro.

90. Subhikkhaṃ kasake niccaṃ,
Niccaṃ sukha marogike;
Bhariyā bhattu piyā yassa,
Tassa niccossavaṃ gahaṃ.

91. Helassa kammanāsāya,
Buddhināsāya niddhanaṃ;
Yācanā mānanāsāya,
Kulanāsāya bhojanaṃ.

92. Sevitabbo mahāvakkho,
Phalacchāyā samanvito;
Yadi devā phalaṃ natthi,
Chāyā kena nivāraye.

93. Paṭhame najjitā vijjā,
Dutīye najjitaṃ dhanaṃ;
Tatīye najjitaṃ puññaṃ,
Catutthe kiṃkarissati.

94. Nadīkūleca ye vakkhā,
Parahatthagataṃ dhanaṃ;
Kiccaṃ thīgocaraṃ yassa,
Sabbaṃ taṃ viphalaṃ bhave.

95. Kudesamāsajja kutotthasañcayo,
Kuputtamāsajja kuto jalañjalī;
Kugehiniṃ pāpya gahe kuto sukhaṃ,
Kusissamajjhāpayato kuto yaso.

96. Kūpodakaṃ vaṭacchāyā,
Sāmā thīciṭṭhakālayaṃ;
Sītakāle bhave uṇhaṃ,
Gimhakāle ca sītalaṃ.

97. Visaṃ caṅkamanaṃ rattiṃ,
Visaṃ raññonukulatā;
Visaṃ thīpi aññāsattā,
Visaṃ byādhi avekkhito.

98. Duradhītā visaṃ vijjā,
Ajiṇṇe bhojanaṃ visaṃ;
Visaṃ goṭṭhī daliddassa,
Vuddhassa taruṇī visaṃ.

99. Padose nihato pantho,

Patitā nihatā thiyo;
Appabījaṃ hataṃ khettaṃ,
Bhaccadosā hato pabhū.

100. Hatamasottiyaṃ saddhaṃ,
Hato yañño tvadakkhiṇo;
Hatā rūpavatī vañjhā,
Hataṃ senamanāyakaṃ.

101. Vedavedaṅga tattañño,
Japahomaparāyano;
Āsīvādavacoyutto,
Esa rājapurohito.

102. Kulasīlaguṇopeto,
Sabbadhammaparāyano;
Pavīṇo pesanādyakkho,
Dhammādyakkho vidhīyate.

103. Ayubbedakatābhyāso,
Sabbesaṃ piyadassano;
Ariyasīlaguṇopeto,
Esa vajjo vidhīyate.

104. Sakiṃdutta gahitattho,
Lahuhattho jitakkharo;
Sabbasattha samālokī,
Pakaṭṭho nāma lekhako.

105. Samattanītisattañño,
Vāhane pūjitassamo;
Sūravīraguṇopeto,
Senādhyakkho vidhīyate.

106. Sucī vākyapaṭuppañño,
Paracittopalakkhako;
Dhīro yathāttha vādī ca,
Esa dūto vidhīyate.

107. Puttanatta guṇopeto,
Satthañño piṭṭhapācako;
Sūro ca kathinoceva,
Sūpakāro sa uccate.

108. Iṅgitā kāratattañño,
Balavā piyadassano;
Appamādī sadā dakkho,
Patihāro sa uccate.

109. Yassa natthi sayaṃ paññā,
Satthaṃ tassa karoti kiṃ;
Locanehi vihīnassa,
Dappaṇo kiṃkarissati.

110. Kiṃkarissanti vattāro,

Sotaṃ yattha navijjate;
Naggakapaṇake dese,
Rajaṇo kiṃkarissati.

Namo tassa bhagavato arahato sammāsambuddhassa

Khuddakanikāye

Cariyāpiṭaka-aṭṭhakathā

Ganthārambhakathā

Cariyā sabbalokassa, hitā yassa mahesino;
Acinteyyānubhāvaṃ taṃ, vande **lokagganāyakaṃ**.

Vijjācaraṇasampannā, yena nīyanti lokato;
Vande tamuttamaṃ **dhammaṃ,** sammāsambuddhapūjitaṃ.

Sīlādiguṇasampanno, ṭhito maggaphalesu yo;
Vande **ariyasaṅghaṃ** taṃ, puññakkhettaṃ anuttaraṃ.

Vandanājanitaṃ puññaṃ, iti yaṃ ratanattaye;
Hatantarāyo sabbattha, hutvāhaṃ tassa tejasā.

Imasmiṃ bhaddakappasmiṃ, sambhatā yā sudukkarā;
Ukkaṃsapāramippattā, dānapāramitādayo.

Tāsaṃ sambodhicariyānaṃ, ānubhāvavibhāvanaṃ;
Sakkesu nigrodhārāme, vasantena mahesinā.

Yaṃ dhammasenāpatino, sabbasāvakaketuno;
Lokanāthena **cariyā-piṭakaṃ** nāma desitaṃ.

Yaṃ khuddakanikāyasmiṃ, saṅgāyiṃsu mahesayo;
Dhammasaṅgāhakā satthu, hetusampattidīpanaṃ.

Tassa sambodhisambhāra-vibhāganayayogato;
Kiñcāpi dukkarā kātuṃ, **atthasaṃvaṇṇanā** mayā.

Saha saṃvaṇṇanaṃ yasmā, dharate satthu sāsanaṃ;
Pubbācariyasīhānaṃ, tiṭṭhateva vinicchayo.

Tasmā taṃ avalambitvā, ogāhitvā ca sabbaso;
Jātakānupanissāya, porāṇaṭṭhakathānayaṃ.

Nissitaṃ vācanāmaggaṃ, suvisuddhamanākulaṃ;
Mahāvihāravāsīnaṃ, nipuṇatthavinicchayaṃ.

Nītaneyyatthabhedā ca, pāramī paridīpayaṃ;
Karissāmi taṃ **cariyā-piṭakassatthavaṇṇanaṃ**.

Iti ākaṅkhamānassa, saddhammassa ciraṭṭhitiṃ;
Vibhajantassa tassatthaṃ, nisāmayatha sādhavoti.

Tattha **cariyāpiṭaka**nti kenaṭṭhena cariyāpiṭakaṃ? Atītāsu jātīsu satthu cariyānubhāvappakāsinī pariyattīti katvā, pariyattiattho hi ayaṃ piṭakasaddo, ‘‘mā piṭakasampadānenā’’tiādīsu (a. ni. 3.66) viya. Atha vā yasmā sā pariyatti tasseva satthu purimajātīsu cariyānaṃ ānubhāvappakāsanena bhājanabhūtā, tasmāpi ‘‘cariyāpiṭaka’’nti vuccati, bhājanatthopi hi piṭakasaddo niddiṭṭho ‘‘atha puriso āgaccheyya, kudālapiṭakaṃ ādāyā’’tiādīsu (ma. ni. 1.228; a. ni. 3.70) viya. Taṃ panetaṃ **cariyāpiṭakaṃ** vinayapiṭakaṃ, suttantapiṭakaṃ, abhidhammapiṭakanti tīsu piṭakesu **suttantapiṭaka**pariyāpannaṃ. Dīghanikāyo, majjhimanikāyo, saṃyuttanikāyo, aṅguttaranikāyo, khuddakanikāyoti pañcasu nikāyesu **khuddakanikāya**pariyāpannaṃ. Suttaṃ, geyyaṃ, veyyākaraṇaṃ, gāthā, udānaṃ, itivuttakaṃ, jātakaṃ, abbhutadhammaṃ, vedallanti navasu sāsanaṅgesu **gāthā**saṅgahaṃ.

‘‘Dvāsīti buddhato gaṇhiṃ, dvesahassāni bhikkhuto;
Caturāsīti sahassāni, ye me dhammā pavattino’’ti. (theragā. 1027) –

Evaṃ dhammabhaṇḍāgārikena paṭiññātesu caturāsītiyā dhammakkhandhasahassesu katipayadhammakkhandhasaṅgahaṃ. Vaggato akittivaggo, hatthināgavaggo, yudhañjayavaggoti vaggattayasaṅgahaṃ. Cariyato akittivagge dasa, hatthināgavagge dasa, yudhañjayavagge pañcadasāti pañcatiṃsacariyāsaṅgahaṃ. Tīsu vaggesu **akittivaggo** ādi, cariyāsu **akitticariyā**. Tassāpi –

‘‘Kappe ca satasahasse, caturo ca asaṅkhiye;
Etthantare yaṃ caritaṃ, sabbaṃ taṃ bodhipācana’’nti. –

Ayaṃ gāthā ādi. Tassa ito pabhuti anukkamena atthasaṃvaṇṇanā hoti.

Ganthārambhakathā niṭṭhitā.

Nidānakathā

Sā panāyaṃ atthasaṃvaṇṇanā yasmā dūrenidānaṃ, avidūrenidānaṃ, santikenidānanti imāni tīṇi nidānāni dassetvā vuccamānā suṇantehi samudāgamato paṭṭhāya suṭṭhu viññātā nāma hoti. Tasmā tesaṃ nidānānaṃ ayaṃ vibhāgo veditabbo.

Dīpaṅkaradasabalassa pādamūlasmiñhi katābhinīhārassa mahābodhisattassa yāva tusitabhavane nibbatti, tāva pavatto kathāmaggo **dūrenidānaṃ** nāma. Tusitabhavanato paṭṭhāya yāva bodhimaṇḍe sabbaññutaññāṇappatti, tāva pavatto kathāmaggo **avidūrenidānaṃ** nāma. Mahābodhimaṇḍato pana paṭṭhāya yāva paccuppannavatthu, tāva pavatto kathāmaggo **santikenidānaṃ** nāma. Imesu tīsu nidānesu yasmā dūrenidānaavidūrenidānāni sabbasādhāraṇāni, tasmā tāni **jātakaṭṭhakathāyaṃ** (jā. aṭṭha. 1.dūrenidānakathā) vitthāritanayeneva vitthārato veditabbāni. Santikenidāne pana atthi visesoti tiṇṇampi nidānānaṃ ayamādito paṭṭhāya saṅkhepakathā.

Dīpaṅkarassa bhagavato pādamūle katābhinīhāro bodhisattabhūto lokanātho attano abhinīhārānurūpaṃ samattiṃsapāramiyo pūretvā, sabbaññutaññāṇasambhāraṃ matthakaṃ pāpetvā, tusitabhavane nibbatto buddhabhāvāya uppattikālaṃ āgamayamāno, tattha yāvatāyukaṃ ṭhatvā tato cuto sakyarājakule paṭisandhiṃ gahetvā anantena parihārena mahantena sirisobhaggena vaḍḍhamāno anukkamena yobbanaṃ patvā ekūnatiṃse vayasmiṃ katamahābhinikkhamano, chabbassāni mahāpadhānaṃ padahitvā, vesākhapuṇṇamāyaṃ bodhirukkhamūle nisinno sūriye anatthaṅgamiteyeva mārabalaṃ vidhamitvā purimayāme pubbenivāsaṃ anussaritvā, majjhimayāme dibbacakkhuṃ visodhetvā, pacchimayāme diyaḍḍhakilesasahassaṃ khepetvā, anuttaraṃ sammāsambodhimabhisambujjhi.

Tato tattheva sattasattāhe vītināmetvā, āsāḷhipuṇṇamāyaṃ bārāṇasiṃ gantvā isipatane migadāye **aññāsikoṇḍañña**ppamukhā aṭṭhārasa brahmakoṭiyo dhammāmataṃ pāyento, dhammacakkaṃ (saṃ. ni. 5.1081; mahāva. 13 ādayo; paṭi. ma. 2.30) pavattetvā, **yasā**dike veneyye arahatte patiṭṭhāpetvā, te sabbeva saṭṭhi arahante lokānuggahāya vissajjetvā, uruvelaṃ gacchanto kappāsikavanasaṇḍe tiṃsa **bhaddavaggiye** sotāpattiphalādīsu patiṭṭhāpetvā, uruvelaṃ gantvā aḍḍhuḍḍhāni pāṭihāriyasahassāni dassetvā uruvelakassapādayo sahassajaṭilaparivāre **tebhātikajaṭile** vinetvā, tehi parivuto rājagahanagarūpacāre laṭṭhivanuyyāne nisinno **bimbisāra**ppamukhe dvādasanahute brāhmaṇagahapatike sāsane otāretvā, magadharājena kārite veḷuvanavihāre viharati.

Athevaṃ bhagavati veḷuvane viharante sāriputtamoggallānesu aggasāvakaṭṭhāne ṭhapitesu sāvakasannipāte jāte, suddhodanamahārājā ‘‘putto kira me chabbassāni dukkarakārikaṃ caritvā paramābhisambodhiṃ patvā pavattitavaradhammacakko rājagahaṃ nissāya veḷuvane viharatī’’ti sutvā dasapurisasahassaparivāre, anukkamena dasa amacce pesesi ‘‘puttaṃ me idhānetvā dassethā’’ti. Tesu rājagahaṃ gantvā satthu dhammadesanāya arahatte patiṭṭhitesu kāḷudāyittherena rañño adhippāye ārocite bhagavā vīsatisahassakhīṇāsavaparivuto rājagahato nikkhamitvā saṭṭhiyojanaṃ kapilavatthuṃ dvīhi māsehi sampāpuṇi. Sakyarājāno ‘‘amhākaṃ ñātiseṭṭhaṃ passissāmā’’ti sannipatitvā nigrodhārāmaṃ bhagavato ca bhikkhusaṅghassa ca vasanayoggaṃ kāretvā, gandhapupphādihatthā paccuggamanaṃ katvā, satthāraṃ nigrodhārāmaṃ pavesesuṃ. Tatra bhagavā vīsatisahassakhīṇāsavaparivuto paññattavarabuddhāsane nisīdi. Sākiyā mānatthaddhā satthu paṇipātaṃ nākaṃsu. Bhagavā tesaṃ ajjhāsayaṃ oloketvā mānaṃ bhañjitvā te dhammadesanāya bhājane kātuṃ abhiññāpādakaṃ catutthajjhānaṃ samāpajjitvā vuṭṭhāya ākāsaṃ abbhuggantvā tesaṃ sīse pādapaṃsuṃ okiramāno viya, kaṇḍambarukkhamūle katapāṭihāriyasadisaṃ yamakapāṭihāriyaṃ akāsi. Rājā taṃ acchariyaṃ disvā ‘‘ayaṃ loke aggapuggalo’’ti vandi. Raññā pana vandite te ṭhātuṃ nāma na sakkonti, sabbepi sākiyā vandiṃsu.

Tadā kira bhagavā yamakapāṭihāriyaṃ karonto lokavivaraṇapāṭihāriyampi akāsi – yasmiṃ vattamāne manussā manussaloke yathāṭhitā yathānisinnāva cātumahārājikato paṭṭhāya yāva akaniṭṭhabhavanā sabbe deve tattha tattha attano bhavane kīḷante dibbānubhāvena jotante mahatiṃ dibbasampattiṃ anubhavante santāni samāpattisukhāni anubhavante aññamaññaṃ dhammaṃ sākacchante ca buddhānubhāvena attano maṃsacakkhunāva passanti. Tathā heṭṭhāpathaviyaṃ aṭṭhasu mahānirayesu, soḷasasu ca ussadanirayesu, lokantaraniraye cāti tattha tattha mahādukkhaṃ anubhavamāne satte passanti. Dasasahassilokadhātuyaṃ devā mahaccadevānubhāvena tathāgataṃ upasaṅkamitvā acchariyabbhutacittajātā pañjalikā namassamānā payirupāsanti, buddhaguṇapaṭisaṃyuttā gāthāyo udāharantā thomenti apphoṭenti hasanti pītisomanassaṃ pavedenti. Yaṃ sandhāya vuttaṃ –

> ‘‘Bhummā mahārājikā tāvatiṃsā, yāmā ca devā tusitā ca nimmitā;
> Paranimmitā yepi ca brahmakāyikā, ānanditā vipulamakaṃsu ghosa’’nti. (bu. vaṃ. 1.6)

Tadā hi dasabalo ‘‘atulaṃ attano buddhabalaṃ dassessāmī’’ti mahākaruṇāya samussāhito ākāse dasasahassacakkavāḷasamāgame caṅkamaṃ māpetvā, dvādasayojanavitthate sabbaratanamaye caṅkame ṭhito yathāvuttaṃ devamanussanayanavihaṅgānaṃ ekanipātabhūtamacchariyaṃ anaññasādhāraṇaṃ buddhānaṃ samādhiñāṇānubhāvadīpanaṃ pāṭihāriyaṃ dassetvā, puna tasmiṃ caṅkame caṅkamanto veneyyānaṃ ajjhāsayānurūpaṃ acinteyyānubhāvāya anopamāya buddhalīḷāya dhammaṃ desesi. Tena vuttaṃ –

> ‘‘Na hete jānanti sadevamānusā, buddho ayaṃ kīdisako naruttamo;
> Iddhibalaṃ paññābalañca kīdisaṃ, buddhabalaṃ lokahitassa kīdisaṃ.
>
> ‘‘Na hete jānanti sadevamānusā, buddho ayaṃ edisako naruttamo;
> Iddhibalaṃ paññābalañca edisaṃ, buddhabalaṃ lokahitassa edisaṃ.
>
> ‘‘Handāhaṃ dassayissāmi, buddhabalamanuttaraṃ;
> Caṅkamaṃ māpayissāmi, nabhe ratanamaṇḍita’’nti. (bu. vaṃ. 1.3-5);

Evaṃ tathāgate attano buddhānubhāvadīpanaṃ pāṭihāriyaṃ dassetvā dhammaṃ desente āyasmā dhammasenāpati sāriputto rājagahe gijjhakūṭapabbate ṭhito dibbacakkhunā passitvā, tena buddhānubhāvasandassanena acchariyabbhutacittajāto ‘‘handāhaṃ bhiyyosomattāya buddhānubhāvaṃ lokassa pākaṭaṃ karissāmī’’ti sañjātaparivitakko attano parivārabhūtānaṃ pañcannaṃ bhikkhusatānaṃ tamatthaṃ ārocetvā iddhiyā ākāsena tāvadeva āgantvā saparivāro bhagavantaṃ upasaṅkamitvā pañcapatiṭṭhitena vanditvā dasanakhasamodhānasamujjalamañjaliṃ sirasi paggayha tathāgatassa mahābhinīhāraṃ pāramiparipūraṇañca pucchi. Bhagavā taṃ kāyasakkhiṃ katvā tattha sannipatitamanussānañceva dasasahassacakkavāḷadevabrahmānañca attano buddhānubhāvaṃ paridīpayanto **buddhavaṃsaṃ** desesi. Tena vuttaṃ –

‘‘Sāriputto mahāpañño, samādhijjhānakovido;
Paññāya pāramippatto, pucchati lokanāyakaṃ.

‘‘Kīdiso te mahāvīra, abhinīhāro naruttama;
Kamhi kāle tayā dhīra, patthitā bodhimuttamā.

‘‘Dānaṃ sīlañca nekkhammaṃ, paññā vīriyañca kīdisaṃ;
Khanti saccamadhiṭṭhānaṃ, mettupekkhā ca kīdisā.

‘‘Dasa pāramī tayā dhīra, kīdisī lokanāyaka;
Kathaṃ upapāramī puṇṇā, paramatthapāramī kathaṃ.

‘‘Tassa puṭṭho viyākāsi, karavīkamadhuragiro;
Nibbāpayanto hadayaṃ, hāsayanto sadevaka’’nti. (bu. vaṃ. 1.74-78);

Evaṃ bhagavatā buddhavaṃse desite āyasmā dhammasenāpati ‘‘aho buddhānaṃ hetusampadā, aho samudāgamasampatti, aho mahābhinīhārasamijjhanā, dukkaraṃ vata bhagavatā kataṃ ettakaṃ kālaṃ evaṃ pāramiyo pūrentena, evaṃvidhassa bodhisambhārasambharaṇassa anucchavikameva cetaṃ phalaṃ, yadidaṃ sabbaññutā balesu ca vasībhāvo evaṃmahiddhikatā evaṃmahānubhāvatā’’ti buddhaguṇārammaṇaṃ ñāṇaṃ pesesi. So anaññasādhāraṇaṃ bhagavato sīlaṃ samādhi paññā vimutti vimuttiñāṇadassanaṃ hiriottappaṃ saddhāvīriyaṃ satisampajaññaṃ sīlavisuddhi diṭṭhivisuddhi samathavipassanā tīṇi kusalamūlāni tīṇi sucaritāni tayo sammāvitakkā tisso anavajjasaññāyo tisso dhātuyo cattāro satipaṭṭhānā cattāro sammappadhānā cattāro iddhipādā cattāro ariyamaggā cattāri ariyaphalāni catasso paṭisambhidā catuyoniparicchedakañāṇāni cattāro ariyavaṃsā cattāri vesārajjañāṇāni pañca padhāniyaṅgāni pañcaṅgiko sammāsamādhi pañcindriyāni pañca balāni pañca nissaraṇiyā dhātuyo pañca vimuttāyatanañāṇāni pañca vimuttiparipācanīyā dhammā cha sāraṇīyā dhammā cha anussatiṭṭhānāni cha gāravā cha nissaraṇiyā dhātuyo cha satatavihārā cha anuttariyāni cha nibbedhabhāgiyā saññā cha abhiññā cha asādhāraṇañāṇāni satta aparihāniyā dhammā satta ariyadhanāni satta bojjhaṅgā satta sappurisadhammā satta niddasavatthūni satta saññā satta dakkhiṇeyyapuggaladesanā satta khīṇāsavabaladesanā aṭṭha paññāpaṭilābhahetudesanā aṭṭha sammattāni aṭṭha lokadhammātikkamā aṭṭha ārambhavatthūni aṭṭha akkhaṇadesanā aṭṭha mahāpurisavitakkā aṭṭha abhibhāyatanadesanā aṭṭha vimokkhā nava yonisomanasikāramūlakā dhammā nava pārisuddhipadhāniyaṅgāni nava sattāvāsadesanā nava āghātappaṭivinayā nava paññā nava nānattadesanā nava anupubbavihārā dasa nāthakaraṇā dhammā dasa kasiṇāyatanāni dasa kusalakammapathā dasa sammattāni dasa ariyavāsā dasa asekkhā dhammā dasa ratanāni dasa tathāgatabalāni ekādasa mettānisaṃsā dvādasa dhammacakkākārā terasa dhutaṅgaguṇā cuddasa buddhañāṇāni pañcadasa vimuttiparipācanīyā dhammā soḷasavidhā ānāpānassatī soḷasa aparampariyā dhammā aṭṭhārasa buddhadhammā ekūnavīsati paccavekkhaṇañāṇāni catucattālīsa ñāṇavatthūni paññāsa udayabbayañāṇāni paropaṇṇāsa kusaladhammā sattasattati ñāṇavatthūni catuvīsatikoṭisatasahassasamāpattisañcāritamahāvajirañāṇaṃ anantanayasamantapaṭṭhānapavicayapaccavekkhaṇadesanāñāṇāni tathā anantāsu lokadhātūsu anantānaṃ sattānaṃ āsayādivibhāvanañāṇāni cāti evamādike acinteyyānubhāve buddhaguṇe dhammanvayato anugacchanto anussaranto neva antaṃ, na pamāṇaṃ passi. Thero hi attanopi nāma guṇānaṃ antaṃ vā pamāṇaṃ vā āvajjento na passati, so bhagavato guṇānaṃ pamāṇaṃ kiṃ passissati? Yassa yassa hi paññā mahatī ñāṇaṃ visadaṃ, so so buddhaguṇe mahantato saddahati, iti thero bhagavato guṇānaṃ pamāṇaṃ vā paricchedaṃ vā apassanto ‘‘mādisassa nāma sāvakapāramiñāṇe ṭhitassa buddhaguṇā ñāṇena paricchindituṃ na sakkā, pageva itaresaṃ. Aho acinteyyā aparimeyyabhedā mahānubhāvā sabbaññuguṇā, kevalaṃ panete ekassa buddhañāṇasseva sabbaso gocarā, nāññesaṃ. Kathetuṃ pana sammāsambuddhehipi vitthārato na sakkāyevā''ti niṭṭhamagamāsi. Vuttañhetaṃ –

> ''Buddhopi buddhassa bhaṇeyya vaṇṇaṃ, kappampi ce aññamabhāsamāno;
> Khīyetha kappo ciradīghamantare, vaṇṇo na khīyetha tathāgatassā''ti. (dī. ni. aṭṭha. 1.304; 3.141; udā. aṭṭha. 53);

Evaṃ buddhānaṃ guṇamahantataṃ nissāya uppannabalavapītisomanasso puna cintesi – ''evarūpānaṃ nāma buddhaguṇānaṃ hetubhūtā buddhakārakā dhammā pāramiyo aho mahānubhāvā. Katamāsu nu kho jātīsu pāramitā paripācitā, kathaṃ vā paripākaṃ gatā, handāhaṃ imamatthaṃ pucchanto evampi samudāgamato paṭṭhāya buddhānubhāvaṃ imassa sadevakassa lokassa pākaṭataraṃ karissāmī''ti. So evaṃ cintetvā bhagavantaṃ imaṃ pañhaṃ apucchi – ''katamāsu nu kho, bhante, jātīsu ime buddhakārakā dhammā paripācitā, kathaṃ vā paripākaṃ gatā''ti? Athassa bhagavā tasmiṃ ratanacaṅkame tisandhipallaṅkaṃ ābhujitvā yugandharapabbate bālasūriyo viya virocamāno nisinno ''sāriputta, mayhaṃ buddhakārakā dhammā samādānato paṭṭhāya nirantaraṃ sakkaccakāritāya vīriyūpatthambhena ca sabbesu kappesu bhavato bhavaṃ jātito jātiṃ paripaccantāyeva ahesuṃ, imasmiṃ pana bhaddakappe imāsu jātīsu te paripakkā jātā''ti dassento ''kappe ca satasahasse''tiādinā cariyāpiṭakaṃ buddhāpadāniyanti dutiyābhidhānaṃ dhammapariyāyaṃ abhāsi. Apare pana ''ratanacaṅkame caṅkamanto devātidevo devabrahmādīhi pūjiyamāno nigrodhārāme otaritvā vīsatisahassakhīṇāsavaparivuto paññattavarabuddhāsane nisinno bhagavā vuttanayeneva āyasmatā sāriputtena pucchito cariyāpiṭakaṃ desesī''ti vadanti. Ettāvatā dūrenidānaavidūrenidānāni saṅkhepato dassetvā cariyāpiṭakassa santikenidānaṃ vitthārato niddiṭṭhanti veditabbaṃ. Dūrenidānaṃ pana asaṅkhyeyyavibhāvanāyaṃ āvi bhavissatīti.

1. Idāni **''kappe ca satasahasse''**tiādinayappavattāya cariyāpiṭakapāḷiyā atthasaṃvaṇṇanā hoti. Tatrāyaṃ **kappa**-saddo saupasaggo anupasaggo ca vitakkavidhānapaṭibhāgapaññattikālaparamāyusamaṇavohārasamantabhāvābhisaddahana-chedanaviniyogavinayakiriyālesantarakappataṇhādiṭṭhiasaṅkhyeyyakappamahākappādīsu dissati. Tathā hesa ''nekkhammasaṅkappo abyāpādasaṅkappo''tiādīsu (ma. ni. 3.137) vitakke āgato. ''Cīvare vikappaṃ āpajjeyyā''tiādīsu (pārā. 642) vidhāne, adhikavidhānaṃ āpajjeyyāti attho. ''Satthukappena vata kira, bho, sāvakena saddhiṃ mantayamānā na jānimhā''tiādīsu (ma. ni. 1.260) paṭibhāge. Satthusadisenāti ayañhi tattha attho. ''Idhāyasmā, kappo''tiādīsu (su. ni. 1098) paññattiyaṃ. ''Yena sudaṃ niccakappaṃ viharāmī''tiādīsu (ma. ni. 1.387) kāle. ''Ākaṅkhamāno, ānanda, tathāgato kappaṃ vā tiṭṭheyya kappāvasesaṃ vā''tiādīsu (dī. ni. 2.178; udā. 51) paramāyumhi. Āyukappo hi idha kappoti adhippeto. ''Anujānāmi, bhikkhave, pañcahi samaṇakappehi phalaṃ paribhuñjitu''ntiādīsu (cūḷava. 250) samaṇavohāre. ''Kevalakappaṃ jetavanaṃ obhāsetvā''tiādīsu (khu. pā. 5.1; su. ni. maṅgalasutta) samantabhāve. ''Saddhā saddahanā okappanā abhippasādo''tiādīsu (dha. sa. 12) abhisaddahane, saddhāyanti attho. ''Alaṅkato kappitakesamassū''tiādīsu (vi. va. 1094; jā. 2.22.1368) chedane. ''Evameva ito dinnaṃ, petānaṃ upakappatī''tiādīsu (khu. pā. 7.7; pe. va. 20) viniyoge. ''Kappakatena akappakataṃ saṃsibbitaṃ hotī''tiādīsu (pāci. 371) vinayakiriyāyaṃ. ''Atthi kappo nipajjituṃ, handāhaṃ nipajjāmī''tiādīsu lese. ''Āpāyiko nerayiko kappaṭṭho saṅghabhedako…pe… kappaṃ nirayamhi paccatī''ti (itivu. 18; cūḷava. 354; kathā. 657, 862) ca ādīsu antarakappe.

> ''Na kappayanti na purekkharonti, dhammāpi tesaṃ na paṭicchitāse;
> Na brāhmaṇo sīlavatena neyyo, pāraṅgato na pacceti tādī''ti. –

Ādīsu (su. ni. 809) taṇhādiṭṭhīsu. Tathā hi vuttaṃ **niddese** ''kappāti uddānato dve kappā taṇhākappo diṭṭhikappo''ti (mahāni. 28). ''Anekepi saṃvaṭṭakappe anekepi vivaṭṭakappe''tiādīsu (dī. ni. 1.244; ma. ni. 1.68) asaṅkhyeyyakappe. ''Cattārimāni, bhikkhave, kappassa asaṅkhyeyyānī''tiādīsu (a. ni. 4.156) mahākappe. Idhāpi mahākappeyeva daṭṭhabbo (dī. ni. aṭṭha. 1.29; 3.275; saṃ. ni. aṭṭha. 1.1.1; a. ni. aṭṭha. 2.3.128; khu. pā. aṭṭha. 5.evamiccādipāṭhavaṇṇanā).

Tatrāyaṃ **padasiddhi** – kappīyatīti kappo, ettakāni vassānīti vā ettakāni vassasatānīti vā ettakāni vassasahassānīti vā ettakāni vassasatasahassānīti vā saṃvaccharavasena gaṇetuṃ asakkuṇeyyattā kevalaṃ sāsaparāsiupamādīhi kappetabbo parikappetabbaparimāṇoti attho. Vuttañhetaṃ –

> ‘‘Kīva dīgho nu kho, bhante, kappoti? Dīgho kho, bhikkhu, kappo, so na sukaro saṅkhātuṃ ‘ettakāni vassānī’ti vā ‘ettakāni vassasatānī’ti vā ‘ettakāni vassasahassānī’ti vā ‘ettakāni vassasatasahassānī’ti vā. Sakkā pana, bhante, upamaṃ kātunti? ‘Sakkā, bhikkhū’ti bhagavā avoca. Seyyathāpi, bhikkhu, yojanaṃ āyāmena yojanaṃ vitthārena yojanaṃ ubbedhena mahāsāsaparāsi. Tato vassasatassa vassasahassassa accayena ekamekaṃ sāsapaṃ uddhareyya, khippataraṃ kho so, bhikkhu, mahāsāsaparāsi iminā upakkamena parikkhayaṃ pariyādānaṃ gaccheyya, na tveva kappo, evaṃ dīgho kho, bhikkhu, kappo’’ti (saṃ. ni. 2.128).

Svāyaṃ mahākappo saṃvaṭṭādivasena catuasaṅkhyeyyakappasaṅgaho. Vuttampi cetaṃ –

> ‘‘Cattārimāni, bhikkhave, kappassa asaṅkhyeyyāni. Katamāni cattāri? Saṃvaṭṭo, saṃvaṭṭaṭṭhāyī, vivaṭṭo, vivaṭṭaṭṭhāyī’’ti (a. ni. 4.156).

Tattha tayo saṃvaṭṭā – tejosaṃvaṭṭo, āposaṃvaṭṭo, vāyosaṃvaṭṭoti. Tisso saṃvaṭṭasīmā – ābhassarā, subhakiṇhā, vehapphalāti. Yadā hi kappo tejena saṃvaṭṭati, ābhassarato heṭṭhā agginā ḍayhati. Yadā āpena saṃvaṭṭati, subhakiṇhato heṭṭhā udakena vilīyati. Yadā vāyunā saṃvaṭṭati, vehapphalato heṭṭhā vātena viddhaṃsati. Vitthārato pana koṭisatasahassacakkavāḷaṃ vinassati, yaṃ buddhānaṃ āṇākkhettanti vuccati. Tesu tīsu saṃvaṭṭesu yathākkamaṃ kappavināsakamahāmeghato yāva jālāya vā udakassa vā vātassa vā upacchedo idaṃ ekaṃ asaṅkhyeyyaṃ **saṃvaṭṭo** nāma. Kappavināsakajālādipacchedato yāva koṭisatasahassacakkavāḷaparipūrako sampattimahāmegho uṭṭhahati, idaṃ dutiyaṃ asaṅkhyeyyaṃ **saṃvaṭṭaṭṭhāyī** nāma.

Sampattimahāmeghato yāva candimasūriyapātubhāvo, idaṃ tatiyaṃ asaṅkhyeyyaṃ **vivaṭṭo** nāma. Candimasūriyapātubhāvato yāva puna kappavināsakamahāmegho, idaṃ catutthaṃ asaṅkhyeyyaṃ **vivaṭṭaṭṭhāyī** nāma. Imesu catusaṭṭhiantarakappasaṅgahaṃ vivaṭṭaṭṭhāyī. Tena samānakālaparicchedā vivaṭṭādayo veditabbā. ‘‘Vīsatiantarakappasaṅgaha’’nti eke. Iti imāni cattāri asaṅkhyeyyāni eko mahākappo hoti. Tena vuttaṃ ‘‘svāyaṃ mahākappo saṃvaṭṭādivasena catuasaṅkhyeyyakappasaṅgaho’’ti.

Kappeti ca accantasaṃyogavasena upayogabahuvacanaṃ. **Satasahasse**ti kappasaddasambandhena cāyaṃ pulliṅganiddeso, idhāpi accantasaṃyogavaseneva bahuvacanaṃ. Samānādhikaraṇañhetaṃ padadvayaṃ. **Caturo ca asaṅkhiye**ti etthāpi eseva nayo. Kassa pana asaṅkhiyeti aññassa avuttattā kappassa ca vuttattā pakaraṇato kappānanti ayamattho viññāyateva. Na hi vuttaṃ vajjetvā avuttassa kassaci gahaṇaṃ yuttanti. **Ca**-saddo sampiṇḍanattho, mahākappānaṃ caturo asaṅkhyeyye satasahasse ca mahākappeti ayañhettha attho. **Asaṅkhiye**ti ettha saṅkhātuṃ na sakkāti asaṅkhiyā, gaṇanaṃ atikkantāti attho. ‘‘Asaṅkhyeyyanti eko gaṇanaviseso’’ti eke. Te hi ekato paṭṭhāya mahābalakkhapariyosānāni ekūnasaṭṭhiṭṭhānāni vajjetvā dasamahābalakkhāni asaṅkhyeyyaṃ nāma, saṭṭhimaṭṭhānantaranti vadanti. Taṃ na yujjati, saṅkhyāṭhānantaraṃ nāma gaṇanaviseso, tassa asaṅkhyeyyabhāvābhāvato ekaṃ ṭhānantaraṃ asaṅkhyeyyañcāti viruddhametaṃ. Nanu ca asaṅkhyabhāvena asaṅkhyeyyattepi tassa catubbidhabhāvo na yujjatīti? No na yujjati. Catūsu ṭhānesu asaṅkhyeyyabhāvassa icchitattā. Tatrāyamādito paṭṭhāya vibhāvanā –

Atīte kira ekasmiṃ kappe taṇhaṅkaro medhaṅkaro saraṇaṅkaro dīpaṅkaroti cattāro sammāsambuddhā anukkamena loke uppajjiṃsu. Tesu dīpaṅkarassa bhagavato kāle amaravatī nāma nagaraṃ ahosi. Tattha sumedho nāma brāhmaṇo paṭivasati ubhato sujāto mātito ca pitito ca, saṃsuddhagahaṇiko yāva sattamā kulaparivaṭṭā akkhitto anupakkuṭṭho jātivādena, abhirūpo dassanīyo pāsādiko paramāya vaṇṇapokkharatāya samannāgato. So aññaṃ kammaṃ akatvā brāhmaṇasippameva uggaṇhi. Tassa daharakāleyeva mātāpitaro kālamakaṃsu. Athassa rāsivaḍḍhako amacco āyapotthakaṃ āharitvā suvaṇṇarajatamaṇimuttādibharite sāragabbhe vivaritvā ‘‘ettakaṃ te, kumāra, mātusantakaṃ, ettakaṃ te pitusantakaṃ, ettakaṃ te ayyakapayyakāna’’nti yāva sattamā kulaparivaṭṭā dhanaṃ ācikkhitvā ‘‘etaṃ dhanaṃ paṭipajjāhī’’ti āha. **Sumedhapaṇḍito** cintesi – ‘‘imaṃ evaṃ bahuṃ dhanaṃ saṃharitvā mayhaṃ mātāpitādayo paralokaṃ gacchantā ekakahāpaṇampi gahetvā na gatā, mayā pana gahetvā gamanakāraṇaṃ kātuṃ vaṭṭatī’’ti. So rañño ārocetvā nagare bheriṃ carāpetvā mahājanassa dānaṃ datvā himavantappadesaṃ gantvā tāpasapabbajjaṃ pabbajitvā sattāheneva aṭṭha samāpattiyo pañca ca abhiññāyo nibbattetvā samāpattivihārehi viharati.

Tasmiñca kāle **dīpaṅkara**dasabalo paramābhisambodhiṃ patvā pavattitavaradhammacakko catūhi khīṇāsavasatasahassehi parivuto anupubbena cārikaṃ caramāno **rammavatī**nagaraṃ nāma patvā tassa avidūre **sudassana**mahāvihāre paṭivasati. Rammavatīnagaravāsino ‘‘satthā kira amhākaṃ nagaraṃ patvā sudassanamahāvihāre paṭivasatī’’ti sutvā gandhamālādihatthā satthāraṃ upasaṅkamitvā vanditvā gandhamālādīhi pūjetvā ekamantaṃ nisinnā dhammadesanaṃ sutvā svātanāya nimantetvā uṭṭhāyāsanā pakkamiṃsu. Te punadivase mahādānaṃ sajjetvā nagaraṃ alaṅkaritvā dasabalassa āgamanamaggaṃ haṭṭhatuṭṭhā sodhenti.

Tasmiñca kāle **sumedha**tāpaso ākāsena gacchanto te haṭṭhatuṭṭhe manusse disvā ‘‘ambho, kassa tumhe imaṃ maggaṃ sodhethā’’ti pucchi? Tehi ‘‘sammāsambuddhassa āgamanamaggaṃ sodhemā’’ti vutte atītesu buddhesu katādhikārattā ‘‘buddho’’ti vacanaṃ sutvā uppannapītisomanasso tāvadeva ākāsato oruyha ‘‘mayhampi okāsaṃ detha, ahampi sodhessāmī’’ti tehi dassitaṃ okāsaṃ ‘‘kiñcāpi ahaṃ imaṃ iddhiyā sattaratanavicittaṃ katvā alaṅkarituṃ pahomi, ajja pana mayā kāyaveyyāvaccaṃ kātuṃ vaṭṭati, kāyārahaṃ puññaṃ gaṇhissāmī’’ti cintetvā tiṇakacavarādayo nīharitvā paṃsuṃ āharitvā samaṃ karonto sodheti. Aniṭṭhiteyeva pana tassa padesassa sodhane dīpaṅkaro bhagavā mahānubhāvānaṃ chaḷabhiññānaṃ khīṇāsavānaṃ catūhi satasahassehi parivuto taṃ maggaṃ paṭipajji. Sumedhapaṇḍito ‘‘sammāsambuddho buddhasāvakā ca mā cikkhallaṃ akkamantū’’ti attano vākacīrañca cammakhaṇḍañca jaṭākalāpañca pasāretvā sayañca yena bhagavā tena sīsaṃ katvā avakujjo nipajji. Evañca cintesi – ‘‘sacāhaṃ icchissāmi, imassa bhagavato sāvako hutvā ajjeva kilese ghātessāmi. Kiṃ mayhaṃ ekakeneva saṃsāramahoghato nittharaṇena? Yaṃnūnāhampi evarūpo sammāsambuddho hutvā sadevakaṃ lokaṃ saṃsāramahaṇṇavato tāreyya’’nti. Iti so aṭṭhaṅgasamannāgatamahābhinīhāravasena cittaṃ paṇidhesi. Atha bhagavā āgantvā tassa ussīsake ṭhatvā cittācāraṃ samijjhanabhāvañcassa ñatvā ‘‘ayaṃ ito kappasatasahassādhikānaṃ catunnaṃ asaṅkhyeyyānaṃ matthake gotamo nāma sammāsambuddho bhavissatī’’ti sabbaṃ imaṃ bhagavato pavattiṃ byākaritvā pakkāmi.

Tato aparepi koṇḍaññabhagavantaṃ ādiṃ katvā anukkamena uppannā yāva kassapadasabalapariyosānā sammāsambuddhā mahāsattaṃ ‘‘buddho bhavissatī’’ti byākariṃsu. Iti amhākaṃ bodhisattassa pāramiyo pūrentasseva catuvīsati sammāsambuddhā uppannā. Yasmiṃ pana kappe dīpaṅkaradasabalo udapādi, tasmiṃ aññepi tayo buddhā ahesuṃ. Tesaṃ santike bodhisattassa byākaraṇaṃ nāhosi, tasmā te idha na gahitā. **Porāṇaṭṭhakathāyaṃ** pana tamhā kappā paṭṭhāya sabbabuddhe dassetuṃ idaṃ vuttaṃ –

‘‘Taṇhaṅkaro medhaṅkaro, athopi saraṇaṅkaro;
Dīpaṅkaro ca sambuddho, koṇḍañño dvipaduttamo.

‘‘Maṅgalo ca sumano ca, revato sobhito muni;
Anomadassī padumo, nārado padumuttaro.

‘‘Sumedho ca sujāto ca, piyadassī mahāyaso;
Atthadassī dhammadassī, siddhattho lokanāyako.

‘‘Tisso phusso ca sambuddho, vipassī sikhi vessabhū;
Kakusandho koṇāgamano, kassapo cāpi nāyako.

‘‘Ete ahesuṃ sambuddhā, vītarāgā samāhitā;
Sataraṃsīva uppannā, mahātamavinodanā;
Jalitvā aggikkhandhāva, nibbutā te sasāvakā’’ti. (jā. aṭṭha. 1.dūrenidānakathā; apa. aṭṭha. 1.dūrenidānakathā);

Tattha dīpaṅkaradasabalassa ca koṇḍaññadasabalassa ca antare mahākappānaṃ ekaṃ asaṅkhyeyyaṃ buddhasuñño loko ahosi, tathā bhagavato koṇḍaññassa ca bhagavato maṅgalassa ca antare, tathā bhagavato sobhitassa ca bhagavato anomadassissa ca antare, tathā bhagavato nāradassa ca bhagavato padumuttarassa ca antare. Vuttañhetaṃ **buddhavaṃse** (bu. vaṃ. 28.3, 4, 6, 9) –

‘‘Dīpaṅkarassa bhagavato, koṇḍaññassa ca satthuno;
Etesaṃ antarā kappā, gaṇanāto asaṅkhiyā.

‘‘Koṇḍaññassa aparena, maṅgalo nāma nāyako;
Tesampi antarā kappā, gaṇanāto asaṅkhiyā.

‘‘Sobhitassa aparena, anomadassī mahāyaso;
Tesampi antarā kappā, gaṇanāto asaṅkhiyā.

‘‘Nāradassa bhagavato, padumuttarassa satthuno;
Tesampi antarā kappā, gaṇanāto asaṅkhiyā’’ti.

Evaṃ gaṇanātītatāya asaṅkhyeyyattepi catūsu ṭhānesu mahākappānaṃ gaṇanātikkamena ‘‘caturo ca asaṅkhiye’’ti vuttaṃ, na saṅkhyāvisesenāti veditabbaṃ. Yasmā pana padumuttaradasabalassa ca sumedhadasabalassa ca antare tiṃsakappasahassāni, sujātadasabalassa ca piyadassīdasabalassa ca antare navasahassādhikānaṃ kappānaṃ saṭṭhisahassāni dvāsītuttarāni aṭṭha ca satāni, dhammadassīdasabalassa ca siddhatthadasabalassa ca antare vīsati kappā, siddhatthadasabalassa ca tissadasabalassa ca antare eko kappo, bhagavato vipassissa ca bhagavato sikhissa ca antare saṭṭhi kappā, bhagavato ca vessabhussa bhagavato ca kakusandhassa antare tiṃsa kappā, iti padumuttaradasabalassa uppannakappato paṭṭhāya heṭṭhā tesaṃ tesaṃ buddhānaṃ uppannakappehi iminā ca bhaddakappena saddhiṃ satasahassamahākappā. Te sandhāya vuttaṃ ‘‘kappe ca satasahasse’’ti. Imasmiṃ panatthe vitthāriyamāne sabbaṃ buddhavaṃsapāḷiṃ āharitvā saṃvaṇṇetabbaṃ hotīti ativitthārabhīrukassa mahājanassa cittaṃ anurakkhantā na vitthārayimha. Atthikehi **buddhavaṃsato** (bu. vaṃ. 1.1 ādayo) gahetabbo. Yopi cettha vattabbo kathāmaggo, sopi **aṭṭhasāliniyā** (dha. sa. aṭṭha. sumedhakathā) dhammasaṅgahavaṇṇanāya **jātakaṭṭhakathāya** (jā. aṭṭha. 1.dūrenidānakathā) ca vuttanayeneva veditabbo.

Etthantareti ettha **antara**saddo –

‘‘Nadītīresu saṇṭhāne, sabhāsu rathiyāsu ca;
Janā saṅgamma mantenti, mañca tañca kimantara’’nti. (saṃ. ni. 1.228) –

Ādīsu kāraṇe āgato. ‘‘Addasā kho maṃ, bhante, aññatarā itthī vijjantarikāya bhājanaṃ dhovantī’’tiādīsu (ma. ni. 2.149) khaṇe, vijjuniccharaṇakkhaṇeti attho. ‘‘Yassantarato na santi kopā’’tiādīsu (udā. 20) citte. ‘‘Antarā ca gayaṃ antarā ca bodhi’’ntiādīsu (ma. ni. 1.285; mahāva. 11) vivare. ‘‘Na upajjhāyassa bhaṇamānassa antarantarā kathā opātetabbā’’tiādīsu (mahāva. 66) vemajjhe. Idhāpi vemajjheyeva daṭṭhabbo (dī. ni. aṭṭha. 1.1; a. ni. aṭṭha. 2.4.36), tasmā etasmiṃ antare vemajjheti attho. Idaṃ vuttaṃ hoti – yasmiṃ mahākappe amhākaṃ bhagavā sumedhapaṇḍito hutvā dīpaṅkarassa bhagavato pādamūle –

‘‘Manussattaṃ liṅgasampatti, hetu satthāradassanaṃ;
Pabbajjā guṇasampatti, adhikāro ca chandatā’’ti. (bu. vaṃ. 2.59) –

Evaṃ vuttehi aṭṭhahi aṅgehi samannāgataṃ mahābhinīhāraṃ akāsi, samattiṃsa pāramiyo pavicini samādiyi, sabbepi buddhakārake dhamme sampādetuṃ ārabhi, yamhi cetasmiṃ bhaddakappe sabbaso pūritapāramī hutvā anuttaraṃ sammāsambodhiṃ abhisambujjhi. Imesaṃ dvinnaṃ mahākappānaṃ antare yathāvuttaparicchede kālaviseseti. Kathaṃ panetaṃ viññāyatīti? ‘‘Kappe ca satasahasse, caturo ca asaṅkhiye’’ti idañhi mahākappānaṃ paricchedato aparicchedato ca saṅkhyādassanaṃ. Sā kho panāyaṃ saṅkhyā saṅkhyeyyassa ādipariyosānaggahaṇaṃ vinā na sambhavatīti yattha bodhisambhārānamārambho yattha ca te pariyositā tadubhayampi avadhibhāvena ‘‘etthantare’’ti ettha atthato dassitanti viññāyati. Avadhi ca panāyaṃ abhividhivasena veditabbo, na mariyādāvasena, ārambhosānakappānaṃ ekadesena antogadhattā. Nanu ca nippadesena tesaṃ apariyādānato abhividhi ca idha na sambhavatīti? Na idamevaṃ tadekadesepi tabbohārato. Yo hi tadekadesabhūto kappo, so nippadesato pariyādinnoti.

Yaṃ caritaṃ, sabbaṃ taṃ bodhipācananti ettha **carita**nti cariyā, samattiṃsapāramisaṅgahā dānasīlādipaṭipatti, ñātatthacariyālokatthacariyābuddhatthacariyānaṃ tadantogadhattā. Tathā yā cimā aṭṭha cariyā, seyyathidaṃ – paṇidhisampannānaṃ catūsu iriyāpathesu **iriyāpathacariyā,** indriyesu guttadvārānaṃ ajjhattikāyatanesu **āyatanacariyā,** appamādavihārīnaṃ catūsu satipaṭṭhānesu **saticariyā,** adhicittamanuyuttānaṃ catūsu jhānesu **samādhicariyā,** buddhisampannānaṃ catūsu ariyasaccesu **ñāṇacariyā,** sammā paṭipannānaṃ catūsu ariyamaggesu **maggacariyā,** adhigataphalānaṃ catūsu sāmaññaphalesu **patticariyā,** tiṇṇaṃ buddhānaṃ sabbasattesu **lokatthacariyā**ti. Tattha padesato dvinnaṃ bodhisattānaṃ paccekabuddhabuddhasāvakānañca lokatthacariyā, mahābodhisattānaṃ pana sammāsambuddhānañca nippadesato. Vuttañhetaṃ **niddese** (cūḷani. khaggavisāṇasuttaniddesa 121; paṭi. ma. 1.197) ‘‘cariyāti aṭṭha cariyāyo iriyāpathacariyā āyatanacariyā’’ti vitthāro. ‘‘Adhimuccanto saddhāya carati, paggaṇhanto vīriyena carati, upaṭṭhahanto satiyā carati, avikkhipanto samādhinā carati, pajānanto paññāya carati, vijānanto viññāṇena carati, evampi paṭipannassa kusalā dhammā āyatantīti āyatanacariyāya carati, evampi paṭipanno visesamadhigacchatīti visesacariyāya caratī’’ti yā imā aparāpi aṭṭha cariyā vuttā, tāsaṃ sabbāsaṃ pāramitāsveva samorodho veditabbo. Tena vuttaṃ ‘‘caritanti cariyā, samattiṃsapāramisaṅgahā dānasīlādipaṭipattī’’ti. Hetucariyāya eva pana idhādhippetattā maggacariyāpatticariyānaṃ idha anavarodho veditabbo. Tena vuttaṃ ‘‘sabbaṃ taṃ bodhipācana’’nti.

Tattha **sabba-**saddo sabbasabbaṃ āyatanasabbaṃ sakkāyasabbaṃ padesasabbanti catūsu atthesu dissati. Tathā hi ‘‘sabbe dhammā sabbākārena buddhassa bhagavato ñāṇamukhe āpāthamāgacchantī’’tiādīsu (mahāni. 156; cūḷani. mogharājamāṇavapucchāniddesa 85) sabbasabbasmiṃ. ‘‘Sabbaṃ vo, bhikkhave, desessāmi taṃ suṇātha, kiñca, bhikkhave, sabbaṃ cakkhuñceva rūpā ca…pe… mano ceva dhammā cā’’ti (saṃ. ni. 4.23) ettha āyatanasabbasmiṃ. ‘‘Sabbaṃ sabbato sañjānātī’’tiādīsu (ma. ni. 1.6) sakkāyasabbasmiṃ. ‘‘Sabbesampi vo, sāriputta, subhāsitaṃ pariyāyenā’’tiādīsu (ma. ni. 1.345) padesasabbasmiṃ. Idhāpi padesasabbasmiṃ eva veditabbo, bodhisambhārabhūtassa caritassa adhippetattā.

Bodhīti rukkhopi ariyamaggopi nibbānampi sabbaññutaññāṇampi. ‘‘Bodhirukkhamūle paṭhamābhisambuddho’’ti (mahāva. 1; udā. 1) ca ‘‘antarā ca gayaṃ antarā ca bodhi’’nti (ma. ni. 1.285; mahāva. 11) ca āgataṭṭhāne bujjhati etthāti rukkho bodhi. ‘‘Bodhi vuccati catūsu maggesu ñāṇa’’nti (cūḷani. khaggavisāṇasuttaniddesa 121) āgataṭṭhāne cattāri ariyasaccāni bujjhati etenāti ariyamaggo bodhi. ‘‘Patvāna bodhiṃ amataṃ asaṅkhata’’nti āgataṭṭhāne bujjhati etasmiṃ nimittabhūteti nibbānaṃ bodhi. ‘‘Pappoti bodhiṃ varabhūrimedhaso’’ti (dī. ni. 3.217) āgataṭṭhāne sabbe dhamme sabbākārena bujjhati etenāti sabbaññutaññāṇaṃ bodhi. Idhāpi sabbaññutaññāṇaṃ adhippetaṃ. Arahattamaggasabbaññutaññāṇāni vā idha bodhīti veditabbāni (pārā. aṭṭha. 1.11), mahābodhiyā adhippetattā bhagavato. Āsavakkhayañāṇapadaṭṭhānañhi sabbaññutaññāṇaṃ sabbaññutaññāṇapadaṭṭhānañca āsavakkhayañāṇaṃ ‘‘mahābodhī’’ti vuccati. Etthāyaṃ saṅkhepattho – yathāvuttakālaparicchede yaṃ mama dānāsīlādipaṭipattisaṅkhātaṃ caritaṃ, taṃ sabbaṃ anavasesaṃ mahābodhiyā pācanaṃ sādhakaṃ nibbattakanti. Etena bodhisambhārānaṃ nirantarabhāvanaṃ dasseti. Atha vā **sabba**nti etthantare yathāvuttakālaparicchede yaṃ caritaṃ, taṃ sabbaṃ sakalameva anavasesaṃ bodhisambhārabhūtameva. Etena sabbasambhārabhāvanaṃ dasseti.

Tasso hi **bodhisambhāresu bhāvanā** sabbasambhārabhāvanā nirantarabhāvanā cirakālabhāvanā sakkaccabhāvanā cāti. Tāsu ‘‘kappe ca satasahasse, caturo ca asaṅkhiye’’ti iminā **cirakālabhāvanā** vuttā. Yo cettha accantasaṃyogo, tena paṭhame atthavikappe sabbaggahaṇena ca **nirantarabhāvanā,** dutiye atthavikappe sabbaṃ carita’’nti iminā **sabbasambhārabhāvanā,** bodhipācana’’nti iminā **sakkaccabhāvanā** vuttā hoti, yathā taṃ caritaṃ sammāsambodhiṃ pāceti evaṃbhūtabhāvadīpanato. Tathā hi taṃ ‘‘bodhipācana’’nti vattabbataṃ arahati, na aññathāti. Kathaṃ panettha bodhicariyāya nirantarabhāvo veditabbo? Yadi cittanirantaratāya taṃ na yujjati, na hi mahābodhisattānaṃ mahābhinīhārato uddhaṃ bodhisambhārasambharaṇacittato aññaṃ cittaṃ nappavattatīti sakkā vattuṃ. Atha kiriyamayacittappavattiṃ sandhāya vucceyya, evampi na yujjati, na hi sabbāni tesaṃ kiriyamayacittāni bodhisambhārasambharaṇavaseneva pavattanti. Eteneva payoganirantaratāpi paṭikkhittāti daṭṭhabbā. Jātinirantaratāya pana nirantarabhāvanā veditabbā. Yassañhi jātiyaṃ mahābodhisattena mahāpaṇidhānaṃ nibbattitaṃ, tato paṭṭhāya yāva carimattabhāvā na sā nāma jāti upalabbhati, yā sabbena sabbaṃ bodhisambhārasambhatā na siyā antamaso dānapāramimattaṃ upādāya. Ayañhi niyatipatthitānaṃ bodhisattānaṃ dhammatā. Yāva ca te kammādīsu vasībhāvaṃ na pāpuṇanti, tāva sappadesampi sambhāresu payogamāpajjanti. Yadā pana sabbaso kammādīsu vasībhāvappattā honti, atha tato paṭṭhāya nippadesato eva bodhisambhāresu samīhanaṃ sātaccakiriyā ca sampajjati. Sakkaccakāritā pana sabbakālaṃ hoti, evaṃ yena yena bodhisattānaṃ tattha tattha yathādhippāyaṃ samijjhanaṃ sampajjatīti. Evametāya gāthāya bodhisambhāresu sabbasambhārabhāvanā cirakālabhāvanā nirantarabhāvanā sakkaccabhāvanā cāti catassopi bhāvanā pakāsitāti veditabbā.

Tatra yasmā bodhisattacaritaṃ bodhisambhārā bodhicariyā aggayānaṃ pāramiyoti atthato ekaṃ, byañjanameva nānaṃ, yasmā ca parato vibhāgena vakkhamānānaṃ dānapāramiādīnaṃ caritanti idaṃ avisesavacanaṃ, tasmā sabbabodhisambhāresu kosallajananatthaṃ pāramiyo idha saṃvaṇṇetabbā. Tā parato **pakiṇṇakakathāyaṃ** sabbākārena saṃvaṇṇayissāma.

2. Iti bhagavā attano bodhisattabhūmiyaṃ caritaṃ ārambhato paṭṭhāya yāva pariyosānā mahābodhiyā paripācanamevāti avisesato dassetvā idāni tassa paramukkaṃsagamanena atisayato bodhiparipācanabhāvaṃ dassetuṃ imasmiṃ bhaddakappe katipayā pubbacariyā vibhāgato vibhāvento **‘‘atītakappe’’**tiādimāha.

Tattha **atītakappe**ti ito purime purimatare vā sabbasmiṃ atikkante yathāvuttaparicchede mahākappe, kappānaṃ satasahassādhikesu catūsu asaṅkhyeyyesūti attho. **Carita**nti ciṇṇaṃ dānādipaṭipattiṃ. **Ṭhapayitvā**ti muñcitvā aggahetvā, avatvāti attho. **Bhavābhave**ti bhave ca abhave ca, ‘‘itibhavābhavakatha’’nti (dī. ni. 1.17) ettha hi vuddhihāniyo bhavābhavāti vuttā. ‘‘Itibhavābhavatañca vītivatto’’ti (udā. 20) ettha sampattivipattivuddhihānisassatucchedapuññapāpānibhavābhavāti adhippetāni. ‘‘Itibhavābhavahetu vā, bhikkhave, bhikkhuno taṇhā uppajjamānā uppajjatī’’ti (a. ni. 4.9; itivu. 105) ettha pana paṇītapaṇītatarāni sappinavanītādibhesajjāni bhavābhavāti adhippetāni. Sampattibhavesu paṇītatarā paṇītatamā bhavābhavātipi vadanti eva, tasmā idhāpi so eva attho veditabbo, khuddake ceva mahante ca bhavasminti vuttaṃ hoti. **Imamhi kappe**ti imasmiṃ bhaddakappe. **Pavakkhissa**nti kathayissaṃ. **Suṇohī**ti dhammasenāpatiṃ savane niyojeti. **Me**ti mama santike, mama bhāsatoti attho.

Nidānakathā niṭṭhitā.

1. Akittivaggo

1. Akitticariyāvaṇṇanā

3. Evaṃ bhagavā āyasmato sāriputtattherassa sadevamanussāya ca parisāya attano pubbacariyāya savane ussāhaṃ janetvā idāni taṃ pubbacaritaṃ bhavantarapaṭicchannaṃ hatthatale āmalakaṃ viya paccakkhaṃ karonto **‘‘yadā ahaṃ brahāraññe’’**tiādimāha.

Tattha **yadā**ti yasmiṃ kāle. **Brahāraññe**ti mahāaraññe, araññāniyaṃ, mahante vaneti attho. **Suññe**ti janavivitte. **Vipinakānane**ti vipinabhūte kānane, padadvayenāpi tassa araññassa gahanabhāvameva dīpeti, sabbametaṃ kāradīpaṃ sandhāya vuttaṃ. **Ajjhogāhetvā**ti anupavisitvā. **Viharāmī**ti dibbabrahmaariyaāneñjavihārehi samuppāditasukhavisesena iriyāpathavihārena sarīradukkhaṃ vicchinditvā harāmi attabhāvaṃ pavattemi. **Akitti nāma tāpaso**ti evaṃnāmako tāpaso hutvā yadā ahaṃ tasmiṃ araññe viharāmīti attho. Satthā tadā attano akittitāpasabhāvaṃ dhammasenāpatissa vadati. Tatrāyaṃ anupubbikathā –

Atīte kira imasmiṃyeva bhaddakappe bārāṇasiyaṃ brahmadatte nāma rājini rajjaṃ kārente bodhisatto asītikoṭivibhavassa brāhmaṇamahāsālassa kule nibbatti, ‘‘akittī’’tissa nāmaṃ kariṃsu. Tassa padasā gamanakāle bhaginīpi jāyi. ‘‘Yasavatī’’tissā nāmaṃ kariṃsu. So soḷasavassakāle takkasilaṃ gantvā sabbasippāni uggahetvā paccāgamāsi. Athassa mātāpitaro kālamakaṃsu. So tesaṃ petakiccāni kāretvā katipayadivasātikkamena ratanāvalokanaṃ āyuttakapurisehi kārayamāno ‘‘ettakaṃ mattikaṃ, ettakaṃ pettikaṃ, ettakaṃ pitāmaha’’nti sutvā saṃviggamānaso hutvā ‘‘idaṃ dhanameva paññāyati, na dhanassa saṃhārakā, sabbe imaṃ dhanaṃ pahāyeva gatā, ahaṃ pana naṃ ādāya gamissāmī’’ti rājānaṃ āpucchitvā bheriṃ carāpesi – ‘‘dhanena atthikā akittipaṇḍitassa gehaṃ āgacchantū’’ti.

So sattāhaṃ mahādānaṃ pavattetvā dhane akhīyamāne ‘‘kiṃ me imāya dhanakīḷāya, atthikā gaṇhissantī’’ti nivesanadvāraṃ vivaritvā hiraññasuvaṇṇādibharite sāragabbhe vivarāpetvā ‘‘dinnaṃyeva harantū’’ti gehaṃ pahāya ñātiparivaṭṭassa paridevantassa bhaginiṃ gahetvā bārāṇasito nikkhamitvā nadiṃ uttaritvā dve tīṇi yojanāni gantvā pabbajitvā ramaṇīye bhūmibhāge paṇṇasālaṃ karitvā vasati. Yena pana dvārena tadā nikkhami, taṃ akittidvāraṃ nāma jātaṃ. Yena titthena nadiṃ otiṇṇo, taṃ akittititthaṃ nāma jātaṃ. Tassa pabbajitabhāvaṃ sutvā bahū manussā gāmanigamarājadhānivāsino tassa guṇehi ākaḍḍhiyamānahadayā anupabbajiṃsu. Mahāparivāro ahosi, mahālābhasakkāro nibbatti, buddhuppādo viya ahosi. Atha mahāsatto ‘‘ayaṃ lābhasakkāro mahā, parivāropi mahanto, kāyavivekamattampi idha na labhati, mayā ekākinā viharituṃ vaṭṭatī’’ti cintetvā paramappicchabhāvato vivekaninnatāya ca kassaci ajānāpetvā ekakova nikkhamitvā anupubbena damiḷaraṭṭhaṃ patvā kāvīrapaṭṭanasamīpe uyyāne viharanto jhānābhiññāyo nibbattesi. Tatrāpissa mahālābhasakkāro uppajji. So taṃ jigucchanto chaḍḍetvā ākāsena gantvā kāradīpe otari. Tadā kāradīpo ahidīpo nāma. So tattha mahantaṃ kārarukkhaṃ upanissāya paṇṇasālaṃ māpetvā vāsaṃ kappesi. Appicchatāya pana katthaci agantvā tassa rukkhassa phalakāle phalāni khādanto phale asati pattāni udakasittāni khādanto jhānasamāpattīhi vītināmesi.

Tassa sīlatejena sakkassa paṇḍukambalasilāsanaṃ uṇhākāraṃ dassesi. Sakko ‘‘ko nu kho maṃ imamhā ṭhānā cāvetukāmo’’ti āvajjento paṇḍitaṃ disvā ‘‘kimatthaṃ nu kho ayaṃ tāpaso evaṃ dukkaraṃ tapaṃ carati, sakkattaṃ nu kho pattheti, udāhu aññaṃ, vīmaṃsissāmi naṃ. Ayañhi suvisuddhakāyavacīmanosamācāro jīvite nirapekkho udakasittāni kārapattāni khādati, sace sakkattaṃ pattheti attano sittāni kārapattāni mayhaṃ dassati, no ce, na dassatī’’ti brāhmaṇavaṇṇena tassa santikaṃ agamāsi. Bodhisattopi kārapattāni sedetvā ‘‘sītalībhūtāni khādissāmī’’ti paṇṇasāladvāre nisīdi. Athassa purato sakko brāhmaṇarūpena bhikkhāya atthiko hutvā aṭṭhāsi. Mahāsatto taṃ disvā ‘‘lābhā vata me, suladdhaṃ vata me, cirassaṃ vata me yācako diṭṭho’’ti somanassappatto hutvā ‘‘ajja mama manorathaṃ matthakaṃ pāpetvā dānaṃ dassāmī’’ti pakkabhājaneneva ādāya gantvā dānapāramiṃ āvajjetvā attano asesetvāva tassa bhikkhābhājane pakkhipi. Sakko taṃ gahetvā thokaṃ gantvā antaradhāyi. Mahāsattopi tassa datvā puna pariyeṭṭhiṃ anāpajjitvā teneva pītisukhena vītināmesi.

Dutiyadivase pana kārapattāni pacitvā ‘‘hiyyo dakkhiṇeyyaṃ alabhiṃ, ajja nu kho katha’’nti paṇṇasāladvāre nisīdi. Sakkopi tatheva āgami. Mahāsatto punapi tatheva datvā vītināmesi. Tatiyadivase ca tatheva datvā ‘‘aho vata me lābhā, bahuṃ vata puññaṃ pasavāmi, sacāhaṃ dakkhiṇeyyaṃ labheyyaṃ, evameva māsampi dvemāsampi dānaṃ dadeyya’’nti cintesi. Tīsupi divasesu ‘‘tena dānena na lābhasakkārasilokaṃ na cakkavattisampattiṃ na sakkasampattiṃ na brahmasampattiṃ na sāvakabodhiṃ na paccekabodhiṃ patthemi, api ca idaṃ me dānaṃ sabbaññutaññāṇassa paccayo hotū’’ti yathādhikāraṃ cittaṃ ṭhapesi. Tena vuttaṃ –

4. ‘‘Tadā maṃ tapatejena, santatto tidivābhibhū;
Dhārento brāhmaṇavaṇṇaṃ, bhikkhāya maṃ upāgami.

5. ‘‘Pavanā ābhataṃ paṇṇaṃ, atelañca aloṇikaṃ;
Mama dvāre ṭhitaṃ disvā, sakaṭāhena ākiriṃ.

6. ‘‘Tassa datvānahaṃ paṇṇaṃ, nikujjitvāna bhājanaṃ;
Punesanaṃ jahitvāna, pāvisiṃ paṇṇasālakaṃ.

7. ‘‘Dutiyampi tatiyampi, upagañchi mamantikaṃ;
Akampito anolaggo, evamevamadāsahaṃ.

8. ‘‘Na me tappaccayā atthi, sarīrasmiṃ vivaṇṇiyaṃ;
Pītisukhena ratiyā, vītināmemi taṃ divaṃ.

9. ‘‘Yadi māsampi dvemāsaṃ, dakkhiṇeyyaṃ varaṃ labhe;

Akampito anolīno, dadeyyaṃ dānamuttamaṃ.

10. ‘‘Na tassa dānaṃ dadamāno, yasaṃ lābhañca patthayiṃ;
Sabbaññutaṃ patthayāno, tāni kammāni ācari’’nti.

Tattha **tadā**ti yadā ahaṃ akittināmako tāpaso hutvā tasmiṃ dīpe kārāraññe viharāmi, tadā. **Ma**nti mama. **Tapatejenā**ti sīlapāramitānubhāvena. Sīlañhi duccaritasaṃkilesassa tapanato ‘‘tapo’’ti vuccati, nekkhammavīriyapāramitānubhāvena vā. Tāpi hi taṇhāsaṃkilesassa kosajjassa ca tapanato ‘‘tapo’’ti vuccati, ukkaṃsagatā ca tā bodhisattassa imasmiṃ attabhāveti. Khantisaṃvarassa cāpi paramukkaṃsagamanato ‘‘khantipāramitānubhāvenā’’tipi vattuṃ vaṭṭateva. ‘‘Khantī paramaṃ tapo’’ti (dī. ni. 2.90; dha. pa. 184) hi vuttaṃ. **Santatto**ti yathāvuttaguṇānubhāvajanitena dhammatāsiddhena paṇḍukambalasilāsanassa uṇhākārena santāpito. **Tidivābhibhū**ti devalokādhipati, sakkoti attho. Paṇṇasālāya samīpe gahitampi kārapaṇṇaṃ paṇṇasālāya araññamajjhagatattā **‘‘pavanā ābhata’’**nti vuttaṃ.

Atelañca aloṇikanti deyyadhammassa anuḷārabhāvepi ajjhāsayasampattiyā dānadhammassa mahājutikabhāvaṃ dassetuṃ vuttaṃ. **Mama dvāre**ti mayhaṃ paṇṇasālāya dvāre. **Sakaṭāhena ākiri**nti iminā attano kiñcipi asesetvā dinnabhāvaṃ dasseti.

Punesanaṃ jahitvānāti ‘‘ekadivasaṃ dvikkhattuṃ ghāsesanaṃ na sallekha’’nti cintetvā dānapītiyā titto viya hutvā tasmiṃ divase puna āhārapariyeṭṭhiṃ akatvā.

Akampitoti sudūravikkhambhitattā macchariyena acalito dānajjhāsayato calanamattampi akārito. **Anolaggo**ti lobhavasena īsakampi alaggo. **Tatiyampī**ti **pi-**saddena dutiyampīti imaṃ sampiṇḍeti. **Evamevamadāsaha**nti yathā paṭhamaṃ, evamevaṃ dutiyampi, tatiyampi adāsiṃ ahaṃ.

Na me tappaccayāti gāthāya vuttamevatthaṃ pākaṭaṃ karoti. Tattha **tappaccayā**ti dānapaccayā tīsu divasesu chinnāhāratāya sarīrasmiṃ yena vevaṇṇiyena bhavitabbaṃ, tampi me **sarīrasmiṃ vivaṇṇiyaṃ** dānapaccayāyeva natthi. Kasmā? Dānavisayena **pītisukhena** dānavisayāya eva ca **ratiyā. Vītināmemi taṃ diva**nti taṃ sakalaṃ timattadivasaṃ vītināmemi, na kevalañca tīṇi eva divasāni, atha kho māsadvimāsamattampi kālaṃ, evameva dātuṃ pahomīti dassetuṃ **‘‘yadi māsampī’’**tiādi vuttaṃ. **Anolīno**ti alīnacitto, dāne asaṅkucitacittoti attho.

Tassāti brāhmaṇarūpena āgatassa sakkassa. **Yasa**nti kittiṃ, parivārasampattiṃ vā. **Lābhañcā**ti devamanussesu cakkavattiādibhāvena laddhabbaṃ lābhaṃ vā **na patthayiṃ**. Atha kho sabbaññutaṃ sammāsambodhiṃ **patthayāno** ākaṅkhamāno **tāni** tīsu divasesu anekavāraṃ uppannāni dānamayāni puñña**kammāni** dānassa vā parivārabhūtāni kāyasucaritādīni puññakammāni **ācariṃ** akāsinti.

Iti bhagavā tasmiṃ attabhāve attano sudukkaraṃ puññacaritamattameva idha mahātherassa pakāsesi. **Jātakadesanāyaṃ** pana catutthadivase sakkassa upasaṅkamitvā bodhisattassa ajjhāsayajānanaṃ varena upanimantanā bodhisattassa varasampaṭicchanasīsena dhammadesanā deyyadhammadakkhiṇeyyānaṃ puna sakkassa anāgamanassa ca ākaṅkhamānatā ca pakāsitā. Vuttañhetaṃ –

‘‘Akittiṃ disvāna sammantaṃ, sakko bhūtapatī bravi;
Kiṃ patthayaṃ mahābrahme, eko sammasi ghammani.

‘‘Dukkho punabbhavo sakka, sarīrassa ca bhedanaṃ;
Sammohamaraṇaṃ dukkhaṃ, tasmā sammāmi, vāsava.

‘‘Etasmiṃ te sulapite, patirūpe subhāsite;
Varaṃ kassapa te dammi, yaṃ kiñci manasicchasi.

‘‘Varañce me ado sakka, sabbabhūtānamissara;

Yena putte ca dāre ca, dhanadhaññaṃ piyāni ca;
Laddhā narā na tappanti, so lobho na mayī vase.

Etasmiṃ te sulapite…pe… manasicchasi.

‘‘Varañce me ado sakka, sabbabhūtānamissara;
Khettaṃ vatthuṃ hiraññañca, gavāssaṃ dāsaporisaṃ;
Yena jātena jīyanti, so doso na mayī vase.

‘‘Etasmiṃ te sulapite…pe… manasicchasi.

‘‘Varañce me ado sakka, sabbabhūtānamissara;
Bālaṃ na passe na suṇe, na ca bālena saṃvase;
Bālenallāpasallāpaṃ, na kare na ca rocaye.

‘‘Kiṃ nu te akaraṃ bālo, vada kassapa kāraṇaṃ;
Kena kassapa bālassa, dassanaṃ nābhikaṅkhasi.

‘‘Anayaṃ nayati dummedho, adhurāyaṃ niyuñjati;
Dunnayo seyyaso hoti, sammā vutto pakuppati;
Vinayaṃ so na jānāti, sādhu tassa adassanaṃ.

‘‘Etasmiṃ te sulapite…pe… manasicchasi.

‘‘Varañce me ado sakka, sabbabhūtānamissara;
Dhīraṃ passe suṇe dhīraṃ, dhīrena saha saṃvase;
Dhīrenallāpasallāpaṃ, taṃ kare tañca rocaye.

‘‘Kiṃ nu te akaraṃ dhīro, vada kassapa kāraṇaṃ;
Kena kassapa dhīrassa, dassanaṃ abhikaṅkhasi.

‘‘Nayaṃ nayati medhāvī, adhurāyaṃ na yuñjati;
Sunayo seyyaso hoti, sammā vutto na kuppati;
Vinayaṃ so pajānāti, sādhu tena samāgamo.

‘‘Etasmiṃ te sulapite…pe… manasicchasi.

‘‘Varañce me ado sakka, sabbabhūtānamissara;
Tato ratyā vivasāne, sūriyuggamanaṃ pati;
Dibbā bhakkhā pātubhaveyyuṃ, sīlavanto ca yācakā.

‘‘Dadato me na khīyetha, datvā nānutapeyyahaṃ;
Dadaṃ cittaṃ pasādeyyaṃ, etaṃ sakka varaṃ vare.

‘‘Etasmiṃ te sulapite…pe… manasicchasi.
‘‘Varañce me ado sakka, sabbabhūtānamissara;
Na maṃ puna upeyyāsi, etaṃ sakka varaṃ vare.

‘‘Bahūhi vatacariyāhi, narā ca atha nāriyo;
Dassanaṃ abhikaṅkhanti, kiṃ nu me dassane bhayaṃ.

‘‘Taṃ tādisaṃ devavaṇṇaṃ, sabbakāmasamiddhinaṃ;

Disvā tapo pamajjeyyaṃ, etaṃ te dassane bhaya’’nti. (jā. 1.13.83-103);

Atha sakko ‘‘sādhu, bhante, na te ito paṭṭhāya santikaṃ āgamissāmī’’ti taṃ abhivādetvā pakkāmi. Mahāsatto yāvajīvaṃ tattheva vasanto āyupariyosāne brahmaloke nibbatti.

Anuruddhatthero tadā sakko ahosi, lokanātho akittipaṇḍito.

Tassa mahābhinikkhamanasadisaṃ nikkhantattā **nekkhammapāramī**. Suvisuddhasīlācāratāya **sīlapāramī**. Kāmavitakkādīnaṃ suṭṭhu vikkhambhitattā **vīriyapāramī**. Khantisaṃvarassa paramukkaṃsagamanato **khantipāramī**. Paṭiññānurūpaṃ paṭipattiyā **saccapāramī**. Sabbattha acalasamādānādhiṭṭhānena **adhiṭṭhānapāramī**. Sabbasattesu hitajjhāsayena **mettāpāramī**. Sattasaṅkhārakatavippakāresu majjhattabhāvappattiyā **upekkhāpāramī**. Tāsaṃ upakārānupakāre dhamme jānitvā anupakāre dhamme pahāya upakāradhammesu pavattāpanapurecarā sahajātā ca upāyakosallabhūtā atisallekhavuttisādhanī ca paññā **paññāpāramī**ti imāpi dasa pāramiyo labbhanti.

Dānajjhāsayassa pana atiuḷārabhāvena dānamukhena desanā pavattā. Tasmā sabbattha samakā mahākaruṇā, dvepi puññañāṇasambhārā, kāyasucaritādīni tīṇi bodhisattasucaritāni, saccādhiṭṭhānādīni cattāri adhiṭṭhānāni, ussāhādayo catasso buddhabhūmiyo, saddhādayo pañca mahābodhiparipācanīyā dhammā, alobhajjhāsayādayo cha bodhisattānaṃ ajjhāsayā, tiṇṇo tāressāmītiādayo satta paṭiññā dhammā, appicchassāyaṃ dhammo, nāyaṃ dhammo mahicchassātiādayo (dī. ni. 3.358; a. ni. 8.30) aṭṭha mahāpurisavitakkā (dī. ni. 3.358), nava yonisomanasikāramūlakā dhammā, dānajjhāsayādayo dasa mahāpurisajjhāsayā, dānasīlādayo dasa puññakiriyavatthūnīti evamādayo ye anekasataanekasahassappabhedā bodhisambhārabhūtā mahābodhisattaguṇā. Te sabbepi yathārahaṃ idha niddhāretvā vattabbā.

Api cettha mahantaṃ bhogakkhandhaṃ mahantañca ñātiparivaṭṭaṃ pahāya mahābhinikkhamanasadisaṃ gehato nikkhamanaṃ, nikkhamitvā pabbajitassa bahujanasammatassa sato paramappicchabhāvena kulesu gaṇesu ca alaggatā, accantameva lābhasakkārasilokajigucchā, pavivekābhirati, kāyajīvitanirapekkho pariccāgo, anāhārasseva sato divasattayampi dānapītiyā parituṭṭhassa nibbikārasarīrayāpanaṃ, māsadvimāsamattampi kālaṃ yācake sati āhāraṃ tatheva datvā ‘‘dānagateneva pītisukhena sarīraṃ yāpessāmī’’ti pariccāge anolīnavuttisādhako uḷāro dānajjhāsayo, dānaṃ datvā puna āhārapariyeṭṭhiyā akaraṇahetubhūtā paramasallekhavuttīti evamādayo mahāsattassa guṇānubhāvā veditabbā. Tenetaṃ vuccati –

‘‘Evaṃ acchariyā hete, abbhutā ca mahesino;
Mahākāruṇikā dhīrā, sabbalokekabandhavā.

‘‘Acinteyyānubhāvā ca, sadā saddhammagocarā;
Bodhisattā mahāsattā, sucisallekhavuttino.

‘‘Mahāvātasamuddhata-vīcimālo mahodadhi;
Api laṅgheyya velantaṃ, bodhisattā na dhammataṃ.

‘‘Loke sañjātavaddhāpi, na te bhāvitabhāvino;
Limpanti lokadhammehi, toyena padumaṃ yathā.

‘‘Yesaṃ ve attani sneho, nihīyati yathā yathā;
Sattesu karuṇāsneho, vaḍḍhateva tathā tathā.

‘‘Yathā cittaṃ vase hoti, na ca cittavasānugā;
Tathā kammaṃ vase hoti, na ca kammavasānugā.

‘‘Dosehi nābhibhūyanti, samugghātenti vā na te;
Carantā bodhipariyeṭṭhiṃ, purisājāniyā budhā.

‘‘Tesu cittappasādopi, dukkhato parimocaye;
Pagevānukiriyā tesaṃ, dhammassa anudhammato’’ti.

Paramatthadīpaniyā cariyāpiṭakasaṃvaṇṇanāya

Akitticariyāvaṇṇanā niṭṭhitā.

2. Saṅkhabrāhmaṇacariyāvaṇṇanā

11-12. Dutiyasmiṃ **punāpara**nti puna aparaṃ, na kevalamidaṃ akitticariyameva, atha kho puna aparaṃ aññaṃ saṅkhacariyampi pavakkhissaṃ, suṇohīti adhippāyo. Ito paresupi eseva nayo. **Saṅkhasavhayo**ti saṅkhanāmo. **Mahāsamuddaṃ taritukāmo**ti suvaṇṇabhūmiṃ gantuṃ nāvāya mahāsamuddaṃ taritukāmo. **Upagacchāmi paṭṭana**nti tāmalittipaṭṭanaṃ uddissa gacchāmi. Sayambhuñāṇena paccekabodhiyā adhigatattā sayameva bhūtanti **sayambhuṃ**. Kilesamārādīsu kenacipi na parājitanti **aparājitaṃ,** tiṇṇaṃ mārānaṃ matthakaṃ madditvā ṭhitanti attho. **Tattāya kaṭhinabhūmiyā**ti ghammasantāpena santattāya sakkharavālukānicitattā kharāya kakkhaḷāya bhūmiyā.

13. **Ta**nti taṃ paccekabuddhaṃ. **Imamattha**nti imaṃ idāni vakkhamānaṃ ‘‘idaṃ khetta’’ntiādikaṃ atthaṃ. **Vicintayi**nti tadā saṅkhabrāhmaṇabhūto cintesinti satthā vadati. Tatrāyaṃ anupubbikathā –

Atīte ayaṃ bārāṇasī moḷinī nāma ahosi. Moḷinīnagare brahmadatte rajjaṃ kārente bodhisatto saṅkho nāma brāhmaṇo hutvā aḍḍho mahaddhano catūsu nagaradvāresu nagaramajjhe attano nivesanadvāreti chasu ṭhānesu cha dānasālāyo kāretvā devasikaṃ chasatasahassāni vissajjento kapaṇaddhikādīnaṃ mahādānaṃ pavattesi. So ekadivasaṃ cintesi – ‘‘ahaṃ gehe dhane khīṇe dānaṃ dātuṃ na sakkhissāmi, aparikkhīṇeyeva dhane nāvāya suvaṇṇabhūmiṃ gantvā dhanaṃ āharissāmī’’ti. So nāvaṃ bhaṇḍassa pūrāpetvā puttadāraṃ āmantetvā ‘‘yāvāhaṃ āgacchissāmi, tāva me dānaṃ anupacchindantā pavatteyyāthā’’ti vatvā dāsakammakaraparivuto upāhanaṃ āruyha chattena dhāriyamānena paṭṭanagāmābhimukho pāyāsi.

Tasmiṃ khaṇe gandhamādane eko paccekabuddho sattāhaṃ nirodhasamāpattiṃ samāpajjitvā nirodhasamāpattito vuṭṭhāya lokaṃ volokento taṃ dhanāharaṇatthaṃ gacchantaṃ disvā ‘‘mahāpuriso dhanaṃ āharituṃ gacchati, bhavissati nu kho assa mahāsamudde antarāyo, no’’ti āvajjetvā ‘‘bhavissatī’’ti ñatvā ‘‘esa maṃ disvā chattañca upāhanañca mayhaṃ datvā upāhanadānanissandena samudde bhinnāya nāvāya patiṭṭhaṃ labhissati, karissāmissa anuggaha’’nti ākāsena gantvā tassa avidūre otaritvā majjhanhikasamaye caṇḍavātātapena aṅgārasanthatasadisaṃ uṇhavālukaṃ maddanto tassa abhimukhaṃ āgañchi. So taṃ disvāva haṭṭhatuṭṭho ‘‘puññakkhettaṃ me āgataṃ, ajja mayā ettha bījaṃ ropetuṃ vaṭṭatī’’ti cintesi. Tena vuttaṃ ‘‘tamahaṃ paṭipathe disvā, imamatthaṃ vicintayi’’ntiādi.

Tattha **idaṃ khetta**ntiādi cintitākāradassanaṃ. **Khetta**nti khittaṃ bījaṃ mahapphalabhāvakaraṇena tāyatīti khettaṃ, pubbaṇṇāparaṇṇaviruhanabhūmi. Idha pana khettaṃ viyāti khettaṃ, aggadakkhiṇeyyo paccekabuddho. Tenevāha ‘‘puññakāmassa jantuno’’ti.

14. **Mahāgama**nti vipulaphalāgamaṃ, sassasampattidāyakanti attho. **Bījaṃ na ropetī**ti bījaṃ na vapati.

15. **Khettavaruttama**nti khettavaresupi uttamaṃ. Sīlādiguṇasampannā hi visesato ariyasāvakā khettavarā, tatopi aggabhūto paccekabuddho khettavaruttamo. **Kāra**nti sakkāraṃ. Yadi na karomīti sambandho. Idaṃ vuttaṃ hoti – idamīdisaṃ anuttaraṃ puññakkhettaṃ labhitvā tattha pūjāsakkāraṃ yadi na karomi, puññena atthiko nāmāhaṃ na bhaveyyanti.

16-17. **Yathā amacco**tiādīnaṃ dvinnaṃ gāthānaṃ ayaṃ saṅkhepattho – **yathā** nāma yo koci raññā muddādhikāre ṭhapito lañchanadharo amaccapuriso senāpati vā so **antepure jane** bahiddhā ca balakāyādīsu **rañño** yathānusiṭṭhaṃ na paṭipajjati **na tesaṃ dhanadhaññaṃ deti,** taṃ taṃ kattabbaṃ vattaṃ parihāpeti. So **muddito** parihāyati muddādhikāraladdhavibhavato paridhaṃsati, **evameva** ahampi puññakammassa rato laddhabbapuññaphalasaṅkhātaṃ **puññakāmo** dakkhiṇāya vipulaphalabhāvakaraṇena **vipulaṃ disvāna** taṃ **dakkhiṇaṃ** uḷāraṃ dakkhiṇeyyaṃ labhitvā **tassa dānaṃ yadi na dadāmi puññato** āyatiṃ puññaphalato ca paridhaṃsāmi. Tasmā idha mayā puññaṃ kātabbamevāti.

Evaṃ pana cintetvā mahāpuriso dūratova upāhanā orohitvā vegena upasaṅkamitvā vanditvā ‘‘bhante, mayhaṃ anuggahatthāya imaṃ rukkhamūlaṃ upagacchathā’’ti vatvā tasmiṃ rukkhamūlaṃ upasaṅkamante tattha vālukaṃ ussāpetvā uttarāsaṅgaṃ paññāpetvā paccekabuddhe tattha nisinne vanditvā vāsitaparissāvitena udakena tassa pāde dhovitvā, gandhatelena makkhetvā, attano upāhanaṃ puñchitvā, gandhatelena makkhetvā, tassa pāde paṭimuñcitvā ‘‘bhante, imaṃ upāhanaṃ āruyha, imaṃ chattaṃ matthake katvā gacchathā’’ti chattupāhanaṃ adāsi. Sopissa anuggahatthāya taṃ gahetvā pasādasaṃvaḍḍhanatthaṃ passantasseva vehāsaṃ uppatitvā gandhamādanaṃ agamāsi. Tena vuttaṃ –

18. ‘‘Evāhaṃ cintayitvāna, orohitvā upāhanā;
Tassa pādāni vanditvā, adāsiṃ chattupāhana’’nti.

Bodhisatto taṃ disvā ativiya pasannacitto paṭṭanaṃ gantvā nāvaṃ abhiruhi. Athassa mahāsamuddaṃ tarantassa sattame divase nāvā vivaramadāsi. Udakaṃ ussiñcituṃ nāsakkhiṃsu. Mahājano maraṇabhayabhīto attano attano devatā namassitvā mahāviravaṃ viravi. Bodhisatto ekaṃ upaṭṭhākaṃ gahetvā sakalasarīraṃ telena makkhetvā sappinā saddhiṃ sakkharacuṇṇāni yāvadatthaṃ khāditvā tampi khādāpetvā tena saddhiṃ kūpakayaṭṭhimatthakaṃ āruyha ‘‘imāya disāya amhākaṃ nagara’’nti disaṃ vavatthapetvā macchakacchapaparipanthato attānaṃ saccādhiṭṭhānena pamocento tena saddhiṃ usabhamattaṭṭhānaṃ atikkamitvā patitvā samuddaṃ tarituṃ ārabhi. Mahājano pana tattheva vināsaṃ pāpuṇi. Tassa tarantasseva satta divasā gatā. So tasmimpi kāle loṇodakena mukhaṃ vikkhāletvā uposathiko ahosiyeva.

Tadā pana īdisānaṃ purisavisesānaṃ rakkhaṇatthāya catūhi lokapālehi ṭhapitā maṇimekhalā nāma devadhītā attano issariyena sattāhaṃ pamajjitvā sattame divase taṃ disvā ‘‘sacāyaṃ idha marissa, ativiya gārayhā abhavissa’’nti saṃviggahadayā suvaṇṇapātiyā dibbabhojanassa pūretvā vegenāgantvā ‘‘brāhmaṇa, idaṃ dibbabhojanaṃ bhuñjā’’ti āha. So taṃ ulloketvā ‘‘nāhaṃ bhuñjāmi, uposathikomhī’’ti paṭikkhipitvā taṃ pucchanto –

‘‘Yaṃ tvaṃ sukhenābhisamekkhase maṃ, bhuñjassu bhattaṃ iti maṃ vadesi;
Pucchāmi taṃ nāri mahānubhāve, devī nusi tvaṃ uda mānusī nū’’ti. (jā. 1.10.42) –

Āha. Sā tassa paṭivacanaṃ dentī –

‘‘Devī ahaṃ saṅkha mahānubhāvā, idhāgatā sāgaravārimajjhe;
Anukampikā no ca paduṭṭhacittā, taveva atthāya idhāgatāsmi.

‘‘Idhannapānaṃ sayanāsanañca, yānāni nānāvividhāni saṅkha;
Sabbassa tyāhaṃ paṭipādayāmi, yaṃ kiñci tuyhaṃ manasābhipatthita’’nti. (jā. 1.10.43-44) –

Imā gāthā abhāsi. Taṃ sutvā mahāsatto ‘‘ayaṃ devadhītā samuddapiṭṭhe mayhaṃ ‘idañcidañca dammī’ti vadati, yañcesā mayhaṃ deti, tampi mama puññeneva, taṃ pana puññaṃ ayaṃ devadhītā jānāti nu kho, udāhu na jānāti, pucchissāmi tāva na’’nti cintetvā pucchanto imaṃ gāthamāha –

‘‘Yaṃ kiñci yiṭṭhañca hutañca mayhaṃ, sabbassa no issarā tvaṃ sugatte;
Sussoṇi subbhūru vilaggamajjhe, kissa me kammassa ayaṃ vipāko’’ti. (jā. 1.10.45);

Tattha **yiṭṭha**nti dānavasena yajitaṃ. **Huta**nti āhunapāhunavasena dinnaṃ. **Sabbassa no issarā tva**nti amhākaṃ puññakammassa sabbassa tvaṃ issarā, ‘‘ayaṃ imassa vipāko, ayaṃ imassā’’ti byākarituṃ samatthā. **Sussoṇī**ti sundarajaghane. **Subbhūrū**ti sundarehi bhamukehi ūrūhi ca samannāgate. **Vilaggamajjhe**ti vilaggatanumajjhe. **Kissa me**ti mayā katakammesu katara**kammassa ayaṃ vipāko,** yenāhaṃ appatiṭṭhe mahāsamudde ajja patiṭṭhaṃ labhāmīti.

Taṃ sutvā devadhītā ‘‘ayaṃ brāhmaṇo ‘yaṃ attanā kusalakammaṃ kataṃ, taṃ kammaṃ na jānātī’ti saññāya pucchati maññe, kathessāmi na’’nti nāvābhiruhanadivase paccekabuddhassa chattupāhanadānapuññameva tassa kāraṇanti kathentī –

‘‘Ghamme pathe brāhmaṇa ekabhikkhuṃ, ugghaṭṭapādaṃ tasitaṃ kilantaṃ;
Paṭipādayī saṅkha upāhanāni, sā dakkhiṇā kāmaduhā tavajjā’’ti. (jā. 1.10.46) –

Gāthamāha.

Tattha **ekabhikkhu**nti ekaṃ paccekabuddhaṃ sandhāyāha. **Ugghaṭṭapāda**nti uṇhavālukāya ghaṭṭapādaṃ, vibādhitapādanti attho. **Tasita**nti pipāsitaṃ. **Paṭipādayī**ti paṭipādesi yojesi. **Kāmaduhā**ti sabbakāmadāyikā.

Taṃ sutvā mahāsatto ‘‘evarūpepi nāma appatiṭṭhe mahāsamudde mayā dinnaṃ chattupāhanadānaṃ mama sabbakāmadadaṃ jātaṃ aho sudinna’’nti tuṭṭhacitto –

‘‘Sā hotu nāvā phalakūpapannā, anavassutā erakavātayuttā;
Aññassa yānassa na hettha bhūmi, ajjeva maṃ moḷiniṃ pāpayassū’’ti. (jā. 1.10.47) –

Gāthamāha.

Tattha **phalakūpapannā**ti mahānāvatāya bahūhi phalakehi upetā. Udakappavesanābhāvena **anavassutā**. Sammā gahetvā gamanakavātena **erakavātayuttā**.

Devadhītā tassa vacanaṃ sutvā tuṭṭhahaṭṭhā dīghato aṭṭhausabhaṃ vitthārato catuusabhaṃ gambhīrato vīsatiyaṭṭhikaṃ sattaratanamayaṃ nāvaṃ māpetvā kūpaphiyārittayuttāni indanīlarajatasuvaṇṇamayādīni nimminitvā sattannaṃ ratanānaṃ pūretvā brāhmaṇaṃ āliṅgetvā nāvaṃ āropesi, upaṭṭhākaṃ panassa na olokesi. Brāhmaṇo attanā katakalyāṇato tassa pattiṃ adāsi, so anumodi. Atha devadhītā tampi āliṅgetvā nāvāya patiṭṭhāpetvā taṃ nāvaṃ moḷinīnagaraṃ netvā brāhmaṇassa ghare dhanaṃ patiṭṭhāpetvā attano vasanaṭṭhānameva agamāsi. Tenāha bhagavā –

‘‘Sā tattha vittā sumanā patītā, nāvaṃ sucittaṃ abhinimminitvā;
Ādāya saṅkhaṃ purisena saddhiṃ, upānayī nagaraṃ sādhuramma’’nti. (jā. 1.10.48);

Mahāpurisassa hi cittasampattiyā paccekabuddhassa ca nirodhato vuṭṭhitabhāvena sattasu cetanāsu ādicetanā diṭṭhadhammavedanīyā atiuḷāraphalā ca jātā. Idampi tassa dānassa appamattaphalanti daṭṭhabbaṃ. Aparimāṇaphalañhi taṃ dānaṃ bodhisambhārabhūtaṃ. Tena vuttaṃ –

19. ‘‘Tenevāhaṃ sataguṇato, sukhumālo sukhedhito;
Api ca dānaṃ paripūrento, evaṃ tassa adāsaha’’nti.

Tattha **tenā**ti tato paccekabuddhato, **sataguṇato**ti sataguṇena **ahaṃ** tadā saṅkhabhūto **sukhumālo,** tasmā **sukhedhito** sukhasaṃvaḍḍho, **api ca** evaṃ santepi **dānaṃ paripūrento, evaṃ** mayhaṃ dānapāramī paripūretūti **tassa** paccekabuddhassa attano sarīradukkhaṃ anapekkhitvā chattupāhanaṃ **adāsi**nti attano dānajjhāsayassa uḷārabhāvaṃ satthā pavedesi.

Bodhisattopi yāvajīvaṃ amitadhanagehaṃ ajjhāvasanto bhiyyosomattāya dānāni datvā sīlāni rakkhitvā āyupariyosāne sapariso devanagaraṃ pūresi.

Tadā devadhītā uppalavaṇṇā ahosi, puriso ānandatthero, lokanātho saṅkhabrāhmaṇo.

Tassa suvisuddhaniccasīlauposathasīlādivasena sīlapāramī dānasīlādīnaṃ paṭipakkhato nikkhantattā kusaladhammavasena nekkhammapāramī, dānādinipphādanatthaṃ abbhussahanavasena tathā mahāsamuddataraṇavāyāmavasena ca vīriyapāramī, tadatthaṃ adhivāsanakhantivasena khantipāramī, paṭiññānurūpappaṭipattiyā saccapāramī, sabbattha acalasamādānādhiṭṭhānavasena adhiṭṭhānapāramī, sabbasattesu hitajjhāsayavasena mettāpāramī, sattasaṅkhārakatavippakāresu majjhattabhāvappattiyā upekkhāpāramī, sabbapāramīnaṃ upakārānupakāre dhamme jānitvā anupakāre dhamme pahāya upakāradhammesu pavattāpanapurecarā sahajātā ca upāyakosallabhūtā paññā paññāpāramīti imāpi pāramiyo labbhanti.

Dānajjhāsayassa pana atiuḷārabhāvena dānapāramīvasena desanā pavattā. Yasmā cettha dasa pāramiyo labbhanti, tasmā heṭṭhā vuttā mahākaruṇādayo bodhisattaguṇā idhāpi yathārahaṃ niddhāretabbā. Tathā attano bhogasukhaṃ anapekkhitvā mahākaruṇāya ‘‘dānapāramiṃ pūressāmī’’ti dānasambhārasaṃharaṇatthaṃ samuddataraṇaṃ, tattha ca samuddapatitassapi uposathādhiṭṭhānaṃ, sīlakhaṇḍabhayena devadhītāyapi upagatāya āhārānāharaṇanti evamādayo mahāsattassa guṇā veditabbā. Idāni vakkhamānesu sesacaritesu imināva nayena guṇaniddhāraṇaṃ veditabbaṃ. Tattha tattha visesamattameva vakkhāma. Tenetaṃ vuccati –

‘‘Evaṃ acchariyā hete, abbhutā ca mahesino…pe…;
Pagevānukiriyā tesaṃ, dhammassa anudhammato’’ti.

Saṅkhabrāhmaṇacariyāvaṇṇanā niṭṭhitā.

3. Kururājacariyāvaṇṇanā

20. Tatiye **indapatthe puruttame**ti indapatthanāmake kururaṭṭhassa puravare uttamanagare. **Rājā**ti dhammena samena catūhi saṅgahavatthūhi parisaṃ rañjetīti rājā. **Kusale dasahupāgato**ti kusalehi dasahi samannāgato, dānādīhi dasahi puññakiriyavatthūhi, dasahi kusalakammapathehi vā yuttoti attho.

21. Kaliṅgaraṭṭhavisayāti kaliṅgaraṭṭhasaṅkhātavisayā. **Brāhmaṇā upagañchu ma**nti kaliṅgarājena uyyojitā aṭṭha brāhmaṇā maṃ upasaṅkamiṃsu. Upasaṅkamitvā ca pana **āyācuṃ maṃ hatthināga**nti hatthibhūtaṃ mahānāgaṃ maṃ āyāciṃsu. **Dhañña**nti dhanāyitabbasirisobhaggappattaṃ lakkhaṇasampannaṃ. **Maṅgalasammata**nti tāyayeva lakkhaṇasampattiyā maṅgalaṃ abhivuḍḍhikāraṇanti abhisammataṃ janehi.

22. Avuṭṭhikoti vassarahito. **Dubbhikkho**ti dullabhabhojano. **Chātako mahā**ti mahatī jighacchābādhā vattatīti attho. **Dadāhī**ti dehi. **Nīla**nti nīlavaṇṇaṃ. **Añjanasavhaya**nti añjanasaddena avhātabbaṃ, añjananāmakanti attho. Idaṃ vuttaṃ hoti – amhākaṃ kaliṅgaraṭṭhaṃ avuṭṭhikaṃ, tena idāni mahādubbhikkhaṃ tattha mahantaṃ chātakabhayaṃ uppannaṃ, tassa vūpasamatthāya imaṃ añjanagirisaṅkāsaṃ tuyhaṃ añjananāmakaṃ maṅgalahatthiṃ dehi, imasmiñhi tattha nīte devo vassissati, tena taṃ sabbabhayaṃ vūpasammissatīti. Tatrāyaṃ anupubbikathā –

Atīte kururaṭṭhe indapatthanagare bodhisatto kururājassa aggamahesiyā kucchimhi paṭisandhiṃ gahetvā anupubbena viññutaṃ patto, takkasilaṃ gantvā yogavihitāni sippāyatanāni vijjāṭṭhānāni ca uggahetvā paccāgato pitarā uparajje ṭhapito, aparabhāge pitu accayena rajjaṃ patvā dasa rājadhamme akopento dhammena rajjaṃ kāresi dhanañjayo nāma nāmena. So catūsu nagaradvāresu nagaramajjhe nivesanadvāreti cha dānasālāyo kāretvā devasikaṃ chasatasahassaṃ dhanaṃ vissajjento sakalajambudīpaṃ unnaṅgalaṃ katvā dānaṃ adāsi. Tassa dānajjhāsayatā dānābhirati sakalajambudīpaṃ patthari.

Tasmiṃ kāle kaliṅgaraṭṭhe dubbhikkhabhayaṃ chātakabhayaṃ rogabhayanti tīṇi bhayāni uppajjiṃsu. Sakalaraṭṭhavāsino dantapuraṃ gantvā rājabhavanadvāre ukkuṭṭhimakaṃsu ‘‘devaṃ vassāpehi devā’’ti. Rājā taṃ sutvā ‘‘kiṃkāraṇā ete viravantī’’ti amacce pucchi. Amaccā rañño tamatthaṃ ārocesuṃ. Rājā porāṇakarājāno deve avassante kiṃ karontīti. ‘‘Devo vassatū’’ti dānaṃ datvā uposathaṃ adhiṭṭhāya samādinnasīlā sirigabbhaṃ pavisitvā dabbasanthare sattāhaṃ nipajjantīti. Taṃ sutvā tathā akāsi. Devo na vassi, evaṃ rājā ahaṃ mayā kattabbakiccaṃ akāsiṃ, devo na vassati, kinti karomāti. Deva, indapatthanagare dhanañjayassa nāma kururājassa maṅgalahatthimhi ānīte devo vassissatīti. So rājā balavāhanasampanno duppasaho, kathamassa hatthiṃ ānessāmāti. Mahārāja, tena saddhiṃ yuddhakiccaṃ natthi, dānajjhāsayo so rājā dānābhirato yācito samāno alaṅkatasīsampi chinditvā pasādasampannāni akkhīnipi uppāṭetvā sakalarajjampi niyyātetvā dadeyya, hatthimhi vattabbameva natthi, avassaṃ yācito samāno dassatīti. Ke pana yācituṃ samatthāti? Brāhmaṇā, mahārājāti. Rājā aṭṭha brāhmaṇe pakkosāpetvā sakkārasammānaṃ katvā paribbayaṃ datvā hatthiyācanatthaṃ pesesi. Te sabbattha ekarattivāsena turitagamanaṃ gantvā katipāhaṃ nagaradvāre dānasālāsu bhuñjantā sarīraṃ santappetvā rañño dānaggaṃ āgamanapathe kālaṃ āgamayamānā pācīnadvāre aṭṭhaṃsu.

Bodhisattopi pātova nhātānulitto sabbālaṅkārappaṭimaṇḍito alaṅkatavaravāraṇakhandhagato mahantena rājānubhāvena dānasālaṃ gantvā otaritvā sattaṭṭhajanānaṃ sahatthena dānaṃ datvā ‘‘imināva nīhārena dethā’’ti vatvā hatthiṃ abhiruhitvā dakkhiṇadvāraṃ agamāsi. Brāhmaṇā pācīnadvāre ārakkhassa balavatāya okāsaṃ alabhitvā dakkhiṇadvāraṃ gantvā rājānaṃ āgacchantaṃ ullokayamānā dvārato nātidūre unnataṭṭhāne ṭhitā sampattaṃ rājānaṃ hatthe ukkhipitvā jayāpesuṃ. Rājā vajiraṅkusena vāraṇaṃ nivattetvā tesaṃ santikaṃ gantvā te brāhmaṇe ‘‘kiṃ icchathā’’ti pucchi. Brāhmaṇā ‘‘kaliṅgaraṭṭhaṃ dubbhikkhabhayena chātakabhayena rogabhayena ca upaddutaṃ. So upaddavo imasmiṃ tava maṅgalahatthimhi nīte vūpasammissati. Tasmā imaṃ añjanavaṇṇaṃ nāgaṃ amhākaṃ dehī’’ti āhaṃsu. Tamatthaṃ pakāsento satthā āha ‘‘kaliṅgaraṭṭhavisayā…pe… añjanasavhaya’’nti. Tassattho vutto eva.

Atha bodhisatto ‘‘na metaṃ patirūpaṃ, yaṃ me yācakānaṃ manorathavighāto siyā, mayhañca samādānabhedo siyā’’ti hatthikkhandhato otaritvā ‘‘sace analaṅkataṭṭhānaṃ atthi, alaṅkaritvā dassāmī’’ti samantato oloketvā analaṅkataṭṭhānaṃ adisvā soṇḍāya naṃ gahetvā brāhmaṇānaṃ hatthesu ṭhapetvā ratanabhiṅgārena pupphagandhavāsitaṃ udakaṃ pātetvā adāsi. Tena vuttaṃ –

23. ‘‘Na me yācakamanuppatte, paṭikkhepo anucchavo;
Mā me bhijji samādānaṃ, dassāmi vipulaṃ gajaṃ.

24. ‘‘Nāgaṃ gahetvā soṇḍāya, bhiṅgāre ratanāmaye;
Jalaṃ hatthe ākiritvā, brāhmaṇānaṃ adaṃ gaja’’nti.

Tattha **yācakamanuppatte**ti yācake anuppatte. **Anucchavo**ti anucchaviko patirūpo. **Mā me bhijji samādāna**nti sabbaññutaññāṇatthāya sabbassa yācakassa sabbaṃ anavajjaṃ icchitaṃ dadanto dānapāramiṃ pūressāmīti yaṃ mayhaṃ samādānaṃ, taṃ mā bhijji. Tasmā **dassāmi vipulaṃ gaja**nti mahantaṃ imaṃ maṅgalahatthiṃ dassāmīti. **Ada**nti adāsiṃ.

25. Tasmiṃ pana hatthimhi dinne amaccā bodhisattaṃ etadavocuṃ – ‘‘kasmā, mahārāja, maṅgalahatthiṃ dadattha, nanu añño hatthī dātabbo, raññā nāma evarūpo opavayho maṅgalahatthī issariyaṃ abhivijayañca ākaṅkhantena na dātabbo’’ti. Mahāsatto yaṃ maṃ yācakā yācanti, tadeva mayā dātabbaṃ, sace pana maṃ rajjaṃ yāceyyuṃ, rajjampi tesaṃ dadeyyaṃ, mayhaṃ rajjatopi jīvitatopi sabbaññutaññāṇameva piyataraṃ, tasmā taṃ hatthiṃ adāsinti āha. Tena vuttaṃ **‘‘tassa nāge padinnamhī’’**tiādi. Tattha **tassā**ti tassa tena, tasmiṃ **nāge** hatthimhi dinne.

26. **Maṅgalasampanna**nti maṅgalaguṇehi samannāgataṃ. **Saṅgāmavijayuttama**nti saṅgāmavijayā uttamaṃ, saṅgāmavijaye vā uttamaṃ padhānaṃ pavaraṃ nāgaṃ. **Kiṃ te rajjaṃ karissatī**ti tasmiṃ nāge apagate tava rajjaṃ kiṃ karissati, rajjakiccaṃ na karissati, rajjampi apagatamevāti dasseti.

27. **Rajjampi me dade sabba**nti tiṭṭhatu nāgo tiracchānagato, idaṃ me sabbaṃ kururaṭṭhampi yācakānaṃ dadeyyaṃ. **Sarīraṃ dajjamattano**ti rajjepi vā kiṃ vattabbaṃ, attano sarīrampi yācakānaṃ dadeyyaṃ, sabbopi hi me ajjhattikabāhiro pariggaho lokahitatthameva mayā pariccatto. Yasmā **sabbaññutaṃ piyaṃ mayhaṃ** sabbaññutā ca dānapāramiṃ ādiṃ katvā sabbapāramiyo apūrentena na sakkā laddhuṃ, tasmā nāgaṃ adāsiṃ ahanti dasseti.

Evampi tasmiṃ nāge ānīte kaliṅgaraṭṭhe devo na vassateva. Kaliṅgarājā ‘‘idānipi na vassati, kiṃ nu kho kāraṇa’’nti pucchitvā ‘‘kururājā garudhamme rakkhati, tenassa raṭṭhe anvaddhamāsaṃ anudasāhaṃ devo vassati, rañño guṇānubhāvo esa, na imassa tiracchānagatassā’’ti jānitvā ‘‘mayampi garudhamme rakkhissāma, gacchatha dhanañcayakorabyassa santike te suvaṇṇapaṭṭe likhāpetvā ānethā’’ti amacce pesesi. Garudhammā vuccanti pañca sīlāni, tāni bodhisatto suparisuddhāni katvā rakkhati, yathā ca bodhisatto. Evamassa mātā aggamahesī, kaniṭṭhabhātā uparājā, purohito brāhmaṇo, rajjuggāhako amacco, sārathi seṭṭhi, doṇamāpako dovāriko, nagarasobhinī vaṇṇadāsīti. Tena vuttaṃ –

‘‘Rājā mātā mahesī ca, uparājā purohito;
Rajjuggāho sārathī seṭṭhi, doṇo dovāriko tathā;
Gaṇikā te ekādasa, garudhamme patiṭṭhitā’’ti.

Te amaccā bodhisattaṃ upasaṅkamitvā vanditvā tamatthaṃ ārocesuṃ. Mahāsatto ‘‘mayhaṃ garudhamme kukkuccaṃ atthi, mātā pana me surakkhitaṃ rakkhati, tassā santike gaṇhathā’’ti vatvā tehi ‘‘mahārāja, kukkuccaṃ nāma sikkhākāmassa sallekhavuttino hoti, detha no’’ti yācito ‘‘pāṇo na hantabbo, adinnaṃ na ādātabbaṃ, kāmesumicchācāro na caritabbo, musā na bhaṇitabbaṃ, majjaṃ na pātabba’’nti suvaṇṇapaṭṭe likhāpetvā ‘‘evaṃ santepi mātu santike gaṇhathā’’ti āha.

Dūtā rājānaṃ vanditvā tassā santikaṃ gantvā ‘‘devi, tumhe kira garudhammaṃ rakkhatha, taṃ no dethā’’ti vadiṃsu. Bodhisattassa mātāpi tatheva attano kukkuccassa atthibhāvaṃ vatvāva tehi yācitā adāsi. Tathā mahesiādayopi. Te sabbesampi santike suvaṇṇapaṭṭe garudhamme likhāpetvā dantapuraṃ gantvā kaliṅgarañño datvā taṃ pavattiṃ ārocesuṃ. Sopi rājā tasmiṃ dhamme vattamāno pañca sīlāni pūresi. Tato sakalakaliṅgaraṭṭhe devo vassi. Tīṇi bhayāni vūpasantāni. Raṭṭhaṃ khemaṃ subhikkhaṃ ahosi. Bodhisatto yāvajīvaṃ dānādīni puññāni katvā sapariso saggapuraṃ pūresi.

Tadā gaṇikādayo uppalavaṇṇādayo ahesuṃ. Vuttañhetaṃ –

‘‘Gaṇikā uppalavaṇṇā, puṇṇo dovāriko tadā;
Rajjuggāho ca kaccāno, doṇamāpako ca kolito.

‘‘Sāriputto tadā seṭṭhi, anuruddho ca sārathi;
Brāhmaṇo kassapo thero, uparājānandapaṇḍito.

‘‘Mahesī rāhulamātā, māyādevī janettikā;
Kururājā bodhisatto, evaṃ dhāretha jātaka’’nti. (dha. pa. aṭṭha. 2.361 haṃsaghātakabhikkhuvatthu);

Idhāpi nekkhammapāramiādayo sesadhammā ca vuttanayeneva niddhāretabbāti.

Kururājacariyāvaṇṇanā niṭṭhitā.

4. Mahāsudassanacariyāvaṇṇanā

28. Catutthe **kusāvatimhi nagare**ti kusāvatīnāmake nagare, yasmiṃ ṭhāne etarahi kusinārā niviṭṭhā. **Mahīpatī**ti khattiyo, nāmena **mahāsudassano** nāma. **Cakkavattī**ti cakkaratanaṃ vatteti catūhi vā sampatticakkehi vattati, tehi ca paraṃ pavatteti, parahitāya ca iriyāpathacakkānaṃ vatto etasmiṃ atthītipi cakkavattī. Atha vā catūhi acchariyadhammehi saṅgahavatthūhi ca samannāgatena, parehi anabhibhavanīyassa anatikkamanīyassa āṇāsaṅkhātassa cakkassa vatto etasmiṃ atthītipi **cakkavattī**. Pariṇāyakaratanapubbaṅgamena hatthiratanādipamukhena mahābalakāyena puññānubhāvanibbattena kāyabalena ca samannāgatattā **mahabbalo. Yadā āsi**nti sambandho. Tatrāyaṃ anupubbikathā –

Atīte kira mahāpuriso sudassanattabhāvato tatiye attabhāve gahapatikule nibbatto dharamānakassa buddhassa sāsane ekaṃ theraṃ araññavāsaṃ vasantaṃ attano kammena araññaṃ paviṭṭho rukkhamūle nisinnaṃ disvā ‘‘idha mayā ayyassa paṇṇasālaṃ kātuṃ vaṭṭatī’’ti cintetvā attano kammaṃ pahāya dabbasambhāraṃ chinditvā nivāsayoggaṃ paṇṇasālaṃ katvā dvāraṃ yojetvā kaṭṭhattharaṇaṃ katvā ‘‘karissati nu kho paribhogaṃ, na nu kho karissatī’’ti ekamante nisīdi. Thero antogāmato āgantvā paṇṇasālaṃ pavisitvā kaṭṭhattharaṇe nisīdi. Mahāsattopi naṃ upasaṅkamitvā ‘‘phāsukā, bhante, paṇṇasālā’’ti pucchi. Phāsukā, bhaddamukha, pabbajitasāruppāti. Vasissatha, bhante, idhāti? Āma, upāsakāti. So adhivāsanākāreneva ‘‘vasissatī’’ti ñatvā ‘‘nibaddhaṃ mayhaṃ gharadvāraṃ āgantabba’’nti paṭijānāpetvā niccaṃ attano ghareyeva bhattavissaggaṃ kārāpesi. So paṇṇasālāyaṃ kaṭasārakaṃ pattharitvā mañcapīṭhaṃ paññapesi, apassenaṃ nikkhipi, pādakaṭhalikaṃ ṭhapesi, pokkharaṇiṃ khaṇi, caṅkamaṃ katvā vālukaṃ okiri, parissayavinodanatthaṃ paṇṇasālaṃ kaṇṭakavatiyā parikkhipi, tathā pokkharaṇiṃ caṅkamañca. Tesaṃ antovatipariyante tālapantiyo ropesi. Evamādinā āvāsaṃ niṭṭhāpetvā therassa ticīvaraṃ ādiṃ katvā sabbaṃ samaṇaparikkhāraṃ adāsi. Therassa hi tadā bodhisattena ticīvarapiṇḍapātapattathālakaparissāvanadhamakaraṇaparibhogabhājanachattupāhanaudakatumbasūcikattara - yaṭṭhiārakaṇṭakapipphalinakhacchedanapadīpeyyādi pabbajitānaṃ paribhogajātaṃ adinnaṃ nāma nāhosi. So pañca sīlāni rakkhanto uposathaṃ karonto yāvajīvaṃ theraṃ upaṭṭhahi. Thero tattheva vasanto arahattaṃ patvā parinibbāyi.

29. Bodhisattopi yāvatāyukaṃ puññaṃ katvā devaloke nibbattitvā tato cuto manussalokaṃ āgacchanto kusāvatiyā rājadhāniyā nibbattitvā mahāsudassano nāma rājā ahosi cakkavattī. Tassissariyānubhāvo ‘‘bhūtapubbaṃ, ānanda, rājā mahāsudassano nāma ahosi khattiyo muddhāvasitto’’tiādinā (dī. ni. 2.242) nayena sutte āgato eva. Tassa kira caturāsīti nagarasahassāni kusāvatīrājadhānippamukhāni, caturāsīti pāsādasahassāni dhammapāsādappamukhāni, caturāsīti kūṭāgārasahassāni mahābyūhakūṭāgārappamukhāni, tāni sabbāni tassa therassa katāya ekissā paṇṇasālāya nissandena nibbattāni, caturāsīti pallaṅkasahassāni nāgasahassāni assasahassāni rathasahassāni tassa dinnassa mañcapīṭhassa, caturāsīti maṇisahassāni tassa dinnassa padīpassa, caturāsīti pokkharaṇisahassāni ekapokkharaṇiyā, caturāsīti itthisahassāni puttasahassāni gahapatisahassāni ca pattathālakādiparibhogārahassa pabbajitaparikkhāradānassa, caturāsīti dhenusahassāni pañcagorasadānassa, caturāsīti vatthakoṭṭhasahassāni nivāsanapārupanadānassa, caturāsīti thālipākasahassāni bhojanadānassa nissandena nibbattāni. So sattahi ratanehi catūhi iddhīhi ca samannāgato rājādhirājā hutvā sakalaṃ sāgarapariyantaṃ pathavimaṇḍalaṃ dhammena abhivijiya ajjhāvasanto anekasatesu ṭhānesu dānasālāyo kāretvā mahādānaṃ paṭṭhapesi. Divasassa tikkhattuṃ nagare bheriṃ carāpesi ‘‘yo yaṃ icchati, so dānasālāsu āgantvā taṃ gaṇhātū’’ti. Tena vuttaṃ **‘‘tatthāhaṃ divase tikkhattuṃ, ghosāpemi tahiṃ tahi’’**ntiādi.

Tattha **tatthā**ti tasmiṃ nagare. ‘‘Tadāha’’ntipi pāṭho, tassa tadā ahaṃ, mahāsudassanakāleti attho. **Tahiṃ tahi**nti tasmiṃ tasmiṃ ṭhāne, tassa tassa pākārassa anto ca bahi cāti attho. **Ko kiṃ icchatī**ti brāhmaṇādīsu yo koci satto annādīsu deyyadhammesu yaṃ kiñci icchati. **Patthetī**ti tasseva vevacanaṃ. **Kassa kiṃ dīyatu dhana**nti anekavāraṃ pariyāyantarehi ca dānaghosanāya pavattitabhāvadassanatthaṃ vuttaṃ, etena dānapāramiyā sarūpaṃ dasseti. Deyyadhammapaṭiggāhakavikapparahitā hi bodhisattānaṃ dānapāramīti.

30. Idāni dānaghosanāya tassa tassa deyyadhammassa anucchavikapuggalaparikittanaṃ dassetuṃ **‘‘ko chātako’’**tiādi vuttaṃ.

Tattha **chātako**ti jighacchito. **Tasito**ti pipāsito. **Ko mālaṃ ko vilepana**ntipi ‘‘icchatī’’ti padaṃ ānetvā yojetabbaṃ. **Naggo**ti vatthavikalo, vatthena atthikoti adhippāyo. **Paridahissatī**ti nivāsissati.

31. **Ko pathe chattamādetī**ti ko pathiko pathe magge attano vassavātātaparakkhaṇatthaṃ chattaṃ gaṇhāti, chattena atthikoti attho. **Kopāhanā mudū subhā**ti dassanīyatāya subhā sukhasamphassatāya mudū upāhanā attano pādānaṃ cakkhūnañca rakkhaṇatthaṃ. **Ko ādetī**ti ko tāhi atthikoti adhippāyo. **Sāyañca pāto cā**ti ettha **ca**-saddena majjhanhike cāti āharitvā vattabbaṃ. ''Divase tikkhattuṃ ghosāpemī''ti hi vuttaṃ.

32. **Na taṃ dasasu ṭhānesū**ti taṃ dānaṃ na dasasu ṭhānesu paṭiyattanti yojanā. **Napi ṭhānasatesu** vā **paṭiyattaṃ,** api ca kho anekasatesu ṭhānesu paṭiyattaṃ. **Yācake dhana**nti yācake uddissa dhanaṃ paṭiyattaṃ upakkhaṭaṃ. Dvādasayojanāyāme hi nagare sattayojanavitthate sattasu pākārantaresu satta tālapantiparikkhepā, tāsu tālapantīsu caturāsīti pokkharaṇisahassāni pāṭiyekkaṃ pokkharaṇitīre mahādānaṃ paṭṭhapitaṃ. Vuttañhetaṃ bhagavatā –

> ''Paṭṭhapesi kho, ānanda, rājā mahāsudassano tāsaṃ pokkharaṇīnaṃ tīre evarūpaṃ dānaṃ annaṃ annatthikassa, pānaṃ pānatthikassa, vatthaṃ vatthatthikassa, yānaṃ yānatthikassa, sayanaṃ sayanatthikassa, itthiṃ itthitthikassa, hiraññaṃ hiraññatthikassa, suvaṇṇaṃ suvaṇṇatthikassā''ti (dī. ni. 2.254).

33. Tatthāyaṃ dānassa pavattitākāro – mahāpuriso hi itthīnañca purisānañca anucchavike alaṅkāre kāretvā itthimattameva tattha paricāravasena sesañca sabbaṃ pariccāgavasena ṭhapetvā ''rājā mahāsudassano dānaṃ deti, taṃ yathāsukhaṃ paribhuñjathā''ti bheriṃ carāpesi. Mahājanā pokkharaṇītīraṃ gantvā nhatvā vatthādīni nivāsetvā mahāsampattiṃ anubhavitvā yesaṃ tādisāni atthi, te pahāya gacchanti. Yesaṃ natthi, te gahetvā gacchanti. Ye hatthiyānādīsupi nisīditvā yathāsukhaṃ vicaritvā varasayanesupi sayitvā sampattiṃ anubhavitvā itthīhipi saddhiṃ sampattiṃ anubhavitvā sattavidharatanapasādhanāni pasādhetvā sampattiṃ anubhavitvā yaṃ yaṃ atthikā, taṃ taṃ gahetvā gacchanti, anatthikā ohāya gacchanti. Tampi dānaṃ uṭṭhāya samuṭṭhāya devasikaṃ dīyateva. Tadā jambudīpavāsīnaṃ aññaṃ kammaṃ natthi, dānaṃ paribhuñjantā sampattiṃ anubhavantā vicaranti. Na tassa dānassa kālaparicchedo ahosi. Rattiñcāpi divāpi yadā yadā atthikā āgacchanti, tadā tadā dīyateva. Evaṃ mahāpuriso yāvajīvaṃ sakalajambudīpaṃ unnaṅgalaṃ katvā mahādānaṃ pavattesi. Tena vuttaṃ **''divā vā yadi vā rattiṃ, yadi eti vanibbako''**tiādi.

Tattha **divā vā yadi vā rattiṃ, yadi etī**ti etenassa yathākālaṃ dānaṃ dasseti. Yācakānañhi lābhāsāya upasaṅkamanakālo eva bodhisattānaṃ dānassa kālo nāma. **Vanibbako**ti yācako. **Laddhā yadicchakaṃ bhoga**nti etena yathābhirucitaṃ dānaṃ. Yo yo hi yācako yaṃ yaṃ deyyadhammaṃ icchati, tassa tassa taṃtadeva bodhisatto deti. Na tassa mahagghadullabhādibhāvaṃ attano uparodhaṃ cintesi. **Pūrahatthova gacchatī**ti etena yāvadicchakaṃ dānaṃ dasseti, yattakañhi yācakā icchanti, tattakaṃ aparihāpetvāva mahāsatto deti uḷārajjhāsayatāya ca mahiddhikatāya ca.

34. **''Yāvajīvika''**nti etena dānassa kālapariyantābhāvaṃ dasseti. Samādānato paṭṭhāya hi mahāsattā yāvapāripūri vemajjhe na kālaparicchedaṃ karonti, bodhisambhārasambharaṇe saṅkocābhāvena antarantarā avosānāpattito maraṇenapi anupacchedo eva, tato parampi tatheva paṭipajjanato, ''yāvajīvika''nti pana mahāsudassanacaritassa vasena vuttaṃ. **Napāhaṃ dessaṃ dhanaṃ dammī**ti idaṃ dhanaṃ nāma mayhaṃ na dessaṃ amanāpanti evarūpaṃ mahādānaṃ dento gehato ca dhanaṃ nīharāpemi. **Napi natthi nicayo mayī**ti mama samīpe dhananicayo dhanasaṅgaho nāpi natthi, sallekhavuttisamaṇo viya asaṅgahopi na homīti attho. Idaṃ yena ajjhāsayena tassidaṃ mahādānaṃ pavattitaṃ, taṃ dassetuṃ vuttaṃ.

35. Idāni taṃ upamāya vibhāvetuṃ **''yathāpi āturo nāmā''**tiādimāha. Tatthidaṃ upamāsaṃsandanena saddhiṃ atthadassanaṃ – yathā nāma **āturo** rogābhibhūto puriso rogato attānaṃ parimocetukāmo **dhanena** hiraññasuvaṇṇādinā **vejjaṃ** tikicchakaṃ **tappetvā** ārādhetvā yathāvidhi paṭipajjanto tato **rogato** vimuccati.

36. **Tatheva** evameva ahampi aṭṭabhūtaṃ sakalalokaṃ kilesarogato sakalasaṃsāradukkharogato ca parimocetukāmo tassa tato parimocanassa ayaṃ sabbasāpateyyapariccāgo dānapāramiupāyoti **jānamāno** bujjhamāno **asesato** deyyadhammassa paṭiggāhakānañca vasena anavasesato mahādānassa vasena sattānaṃ ajjhāsayaṃ **paripūretuṃ** attano ca na mayhaṃ dānapāramī paripuṇṇā, tasmā **ūnamana**nti pavattaṃ ūnaṃ manaṃ **pūrayituṃ** pavattayituṃ **vanibbake** yācake **adāsiṃ taṃ dānaṃ** evarūpaṃ mahādānaṃ dadāmi, tañca kho tasmiṃ dānadhamme tassa ca phale **nirālayo** anapekkho **apaccāso** kiñcipi apaccāsīsamāno kevalaṃ **sambodhimanupattiyā** sabbaññutaññāṇameva adhigantuṃ **demī**ti.

Evaṃ mahāsatto mahādānaṃ pavattento attano puññānubhāvanibbattaṃ dhammapāsādaṃ abhiruyha mahābyūhakūṭāgāradvāre eva kāmavitakkādayo nivattetvā tattha sovaṇṇamaye rājapallaṅke nisinno jhānābhiññāyo nibbattetvā tato nikkhamitvā sovaṇṇamayaṃ kūṭāgāraṃ pavisitvā tattha rajatamaye pallaṅke nisinno cattāro brahmavihāre bhāvetvā caturāsīti vassasahassāni jhānasamāpattīhi vītināmetvā maraṇasamaye dassanāya upagatānaṃ subhaddādevīpamukhānaṃ caturāsītiyā itthāgārasahassānaṃ amaccapārisajjādīnañca –

‘‘Aniccā vata saṅkhārā, uppādavayadhammino;
Uppajjitvā nirujjhanti, tesaṃ vūpasamo sukho’’ti. (dī. ni. 2.221, 272; saṃ. ni. 1.186; 2.143) –

Imāya gāthāya ovaditvā āyupariyosāne brahmalokaparāyano ahosi.

Tadā subhaddādevī rāhulamātā ahosi, pariṇāyakaratanaṃ rāhulo, sesaparisā buddhaparisā, mahāsudassano pana lokanātho.

Idhāpi dasa pāramiyo sarūpato labbhanti eva, dānajjhāsayassa pana uḷāratāya dānapāramī eva **pāḷiyaṃ** āgatā. Sesadhammā heṭṭhā vuttanayā eva. Tathā uḷāre sattaratanasamujjale catudīpissariyepi ṭhitassa tādisaṃ bhogasukhaṃ analaṅkaritvā kāmavitakkādayo dūrato vikkhambhetvā tathārūpe mahādāne pavattentasseva caturāsīti vassasahassāni samāpattīhi vītināmetvā aniccatādipaṭisaṃyuttaṃ dhammakathaṃ katvāpi vipassanāya anussukkanaṃ sabbattha anissaṅgatāti evamādayo guṇānubhāvā niddhāretabbāti.

Mahāsudassanacariyāvaṇṇanā niṭṭhitā.

5. Mahāgovindacariyāvaṇṇanā

Pañcame **sattarājapurohito**ti sattabhūādīnaṃ sattannaṃ rājūnaṃ sabbakiccānusāsakapurohito. **Pūjito naradevehī**ti tehi eva aññehi ca jambudīpe sabbeheva khattiyehi catupaccayapūjāya sakkārasammānena ca pūjito. **Mahāgovindabrāhmaṇo**ti mahānubhāvatāya govindassābhisekena abhisittatāya ca ‘‘mahāgovindo’’ti saṅkhaṃ gato brāhmaṇo, abhisittakālato paṭṭhāya hi bodhisattassa ayaṃ samaññā jātā, nāmena pana **jotipālo** nāma. Tassa kira jātadivase sabbāvudhāni jotiṃsu. Rājāpi paccūsasamaye attano maṅgalāvudhaṃ pajjalitaṃ disvā bhīto attano purohitaṃ bodhisattassa pitaraṃ upaṭṭhānaṃ āgataṃ pucchitvā ‘‘mā bhāyi, mahārāja, mayhaṃ putto jāto, tassānubhāvena na kevalaṃ rājageheyeva, sakalanagarepi āvudhāni pajjaliṃsu, na taṃ nissāya tuyhaṃ antarāyo atthi, sakalajambudīpe pana paññāya tena samo na bhavissati, tassetaṃ pubbanimitta’’nti purohitena samassāsito tuṭṭhacitto ‘‘kumārassa khīramūlaṃ hotū’’ti sahassaṃ datvā ‘‘vayappattakāle mayhaṃ dassethā’’ti āha. So vuddhippatto aparabhāge alamatthadasso sattannaṃ rājūnaṃ sabbakiccānusāsako hutvā pabbajitvā ca satte diṭṭhadhammikasamparāyikehi anatthehi pāletvā atthehi niyojesi. Iti jotitattā pālanasamatthatāya ca ‘‘jotipālo’’tissa nāmaṃ akaṃsu. Tena vuttaṃ ‘‘nāmena jotipālo nāmā’’ti (dī. ni. 2.304).

Tattha bodhisatto disampatissa nāma rañño purohitassa govindabrāhmaṇassa putto hutvā attano pitu tassa ca rañño accayena tassa putto reṇu, sahāyā cassa sattabhū, brahmadatto, vessabhū, bharato, dve ca dhataraṭṭhāti ime satta rājāno yathā aññamaññaṃ na vivadanti. Evaṃ rajje patiṭṭhāpetvā tesaṃ atthadhamme anusāsanto jambudīpatale sabbesaṃ rājūnaṃ aññesañca brāhmaṇānaṃ devanāgagahapatikānaṃ sakkato garukato mānito pūjito apacito uttamaṃ gāravaṭṭhānaṃ patto ahosi. Tassa atthadhammesu kusalatāya ‘‘mahāgovindo’’tveva samaññā udapādi. Yathāha ‘‘govindo vata, bho brāhmaṇo, mahāgovindo vata, bho brāhmaṇo’’ti (dī. ni. 2.305). Tena vuttaṃ –

37. ‘‘Punāparaṃ yadā homi, sattarājapurohito;
Pūjito naradevehi, mahāgovindabrāhmaṇo’’ti.

Atha bodhisattassa puññānubhāvasamussāhitehi rājūhi tesaṃ anuyuttehi khattiyehi brāhmaṇagahapatikehi negamajānapadehi ca uparūpari upanīto samantato mahogho viya ajjhottharamāno aparimeyyo uḷāro lābhasakkāro uppajji, yathā taṃ aparimāṇāsu jātīsu upacitavipulapuññasañcayassa uḷārābhijātassa parisuddhasīlācārassa pesalassa pariyodātasabbasippassa sabbasattesu puttasadisamahākaruṇāvipphārasiniddhamuduhadayassa. So cintesi – ‘‘etarahi kho mayhaṃ mahālābhasakkāro, yaṃnūnāhaṃ iminā sabbasatte santappetvā dānapāramiṃ paripūreyya’’nti. So nagarassa majjhe catūsu dvāresu attano nivesanadvāreti cha dānasālāyo kāretvā devasikaṃ aparimitadhanapariccāgena mahādānaṃ pavattesi. Yaṃ yaṃ upāyanaṃ ānīyati, yañca attano atthāya abhisaṅkharīyati, sabbaṃ taṃ dānasālāsu eva pesesi. Evaṃ divase divase mahāpariccāgaṃ karontassa cassa cittassa titti vā santoso vā nāhosi, kuto pana saṅkoco. Dānaggañcassa lābhāsāya āgacchantehi deyyadhammaṃ gahetvā gacchantehi ca mahāsattassa ca guṇavisese kittayantehi mahājanakāyehi antonagaraṃ bahinagarañca samantato ekoghabhūtaṃ kappavuṭṭhānamahāvāyusaṅghaṭṭaparibbhamitaṃ viya mahāsamuddaṃ ekakolāhalaṃ ekaninnādaṃ ahosi. Tena vuttaṃ –

38. ‘‘Tadāhaṃ sattarajjesu, yaṃ me āsi upāyanaṃ;
Tena demi mahādānaṃ, akkhobhaṃ sāgarūpama’’nti.

Tattha **tadāha**nti yadā sattarājapurohito mahāgovindabrāhmaṇo homi, tadā ahaṃ. **Sattarajjesū**ti reṇuādīnaṃ sattannaṃ rājūnaṃ rajjesu. **Akkhobha**nti abbhantarehi ca bāhirehi ca paccatthikehi appaṭisedhanīyatāya kenaci akkhobhanīyaṃ. ‘‘Accubbha’’ntipi pāṭho. Atipuṇṇadānajjhāsayassa deyyadhammassa ca uḷārabhāvena vipulabhāvena ca ativiya paripuṇṇanti attho. **Sāgarūpama**nti sāgarasadisaṃ, yathā sāgare udakaṃ sakalenapi lokena harantena khepetuṃ na sakkā, evaṃ tassa dānagge deyyadhammanti.

39. Osānagāthāya **varaṃ dhana**nti uttamaṃ icchitaṃ vā dhanaṃ. Sesaṃ vuttanayameva.

Evaṃ mahāsatto paṭhamakappikamahāmegho viya mahāvassaṃ avibhāgena mahantaṃ dānavassaṃ vassāpento dānabyāvaṭo hutvāpi sesaṃ sattannaṃ rājūnaṃ atthadhamme appamatto anusāsati. Satta ca brāhmaṇamahāsāle vijjāsippaṃ sikkhāpeti, satta ca nhātakasatāni mante vāceti. Tassa aparena samayena evaṃ kalyāṇo kittisaddo abbhuggato ‘‘sakkhi mahāgovindo brāhmaṇo brahmānaṃ passati, sakkhi mahāgovindo brāhmaṇo brahmunā sākaccheti sallapati mantetī’’ti (dī. ni. 2.312). So cintesi – ‘‘etarahi kho mayhaṃ ayaṃ abhūto kittisaddo abbhuggato ‘brahmānaṃ passati, sakkhi mahāgovindo brāhmaṇo brahmunā sākaccheti sallapati mantetī’ti, yaṃnūnāhaṃ imaṃ bhūtaṃ eva kareyya’’nti. So ‘‘te satta rājāno satta ca brāhmaṇamahāsāle satta ca nhātakasatāni attano puttadārañca āpucchitvā brahmānaṃ passeyya’’nti cittaṃ paṇidhāya vassike cattāro māse brahmavihārabhāvanamanuyuñji. Tassa cetasā cetoparivitakkamaññāya brahmā sanaṅkumāro purato pāturahosi. Taṃ disvā mahāpuriso pucchi –

‘‘Vaṇṇavā yasavā sirimā, ko nu tvamasi mārisa;
Ajānantā taṃ pucchāma, kathaṃ jānemu taṃ maya’’nti. (dī. ni. 2.318);

Tassa brahmā attānaṃ jānāpento –

‘‘Maṃ ve kumāraṃ jānanti, brahmaloke sanantanaṃ;
Sabbe jānanti maṃ devā, evaṃ govinda jānāhī’’ti. (dī. ni. 2.318) –

Vatvā tena –

‘‘Āsanaṃ udakaṃ pajjaṃ, madhusākañca brahmuno;
Agghe bhavantaṃ pucchāma, agghaṃ kurutu no bhava’’nti. (dī. ni. 2.318) –

Upanītaṃ atithisakkāraṃ anatthikopi brahmā tassa cittasampahaṃsanatthaṃ vissāsakaraṇatthañca sampaṭicchanto ‘‘paṭiggaṇhāma te agghaṃ, yaṃ, tvaṃ govinda, bhāsasī’’ti. Vatvā okāsadānatthaṃ –

‘‘Diṭṭhadhammahitatthāya, samparāyasukhāya ca;
Katāvakāso pucchassu, yaṃkiñci abhipatthita’’nti. (dī. ni. 2.318) –

Okāsamakāsi.

Atha naṃ mahāpuriso samparāyikaṃ eva atthaṃ –

‘‘Pucchāmi brahmānaṃ sanaṅkumāraṃ, kaṅkhī akaṅkhiṃ paravediyesu;
Katthaṭṭhito kimhi ca sikkhamāno, pappoti macco amataṃ brahmaloka’’nti. (dī. ni. 2.319) –

Pucchi.

Tassa brahmā byākaronto –

‘‘Hitvā mamattaṃ manujesu brahme, ekodibhūto karuṇedhimutto;
Nirāmagandho virato methunasmā, etthaṭṭhito ettha ca sikkhamāno;
Pappoti macco amataṃ brahmaloka’’nti. (dī. ni. 2.319) –

Brahmalokagāmimaggaṃ kathesi.

Tattha **maṃ ve kumāraṃ jānantī**ti ve ekaṃsena maṃ ‘‘kumāro’’ti jānanti. **Brahmaloke**ti seṭṭhaloke. **Sanantana**nti ciratanaṃ porāṇaṃ. **Evaṃ, govinda, jānāhī**ti, govinda, evaṃ maṃ dhārehi.

Āsananti idaṃ bhoto brahmuno nisīdanatthāya āsanaṃ paññattaṃ. Idaṃ **udakaṃ** paribhojanīyaṃ pādānaṃ dhovanatthaṃ pānīyaṃ pipāsaharaṇatthāya. Idaṃ **pajjaṃ** parissamavinodanatthaṃ pādabbhañjanatelaṃ. Idaṃ **madhusākaṃ** atakkaṃ aloṇikaṃ adhūpanaṃ udakena seditaṃ sākaṃ sandhāya vadati. Tadā hi bodhisattassa taṃ catumāsaṃ brahmacariyaṃ abhisallekhavuttiparamukkaṭṭhaṃ ahosi. Tassime sabbe **agghe** katvā **pucchāma,** tayidaṃ **agghaṃ kurutu** paṭiggaṇhātu **no bhavaṃ** idaṃ agghanti vuttaṃ hoti. Iti mahāpuriso brahmuno nesaṃ aparibhuñjanaṃ jānantopi vattasīse ṭhatvā attano āciṇṇaṃ atithipūjanaṃ dassento evamāha. Brahmāpissa adhippāyaṃ jānanto ‘‘paṭiggaṇhāma te agghaṃ, yaṃ tvaṃ, govinda, bhāsasī’’ti āha.

Tattha tassa te āsane mayaṃ nisinnā nāma homa, pādodakena pādā dhotā nāma hontu, pānīyaṃ pītā nāma homa, pādabbhañjanena pādā makkhitā nāma hontu, udakasākampi paribhuttaṃ nāma hotūti attho.

Kaṅkhī akaṅkhiṃ paravediyesūti ahaṃ savicikiccho parena sayaṃ abhisaṅkhatattā parassa pākaṭesu paravediyesu pañhesu nibbicikicchaṃ.

Hitvā mamattanti ‘‘idaṃ mama, idaṃ mamā’’ti pavattanakaṃ upakaraṇataṇhaṃ cajitvā. **Manujesū**ti sattesu. **Brahme**ti bodhisattaṃ ālapati. **Ekodibhūto**ti eko udeti pavattatīti ekodibhūto ekībhūto, ekena kāyavivekaṃ dasseti. Atha vā eko udetīti ekodi, samādhi. Taṃ bhūto pattoti **ekodibhūto,** upacārappanāsamādhīhi samāhitoti attho. Etaṃ ekodibhāvaṃ karuṇābrahmavihāravasena dassento **‘‘karuṇedhimutto’’**ti āha. Karuṇajjhāne adhimutto, taṃ jhānaṃ nibbattetvāti attho. **Nirāmagandho**ti kilesasaṅkhātavissagandharahito. **Etthaṭṭhito**ti etesu dhammesu ṭhito, ete dhamme sampādetvā. **Ettha ca sikkhamāno**ti etesu dhammesu sikkhamāno, etaṃ brahmavihārabhāvanaṃ bhāventoti attho. Ayamettha saṅkhepo, vitthāro pana **pāḷiyaṃ** (dī. ni. 2.293 ādayo) āgatoyevāti.

Atha mahāpuriso tassa brahmuno vacanaṃ sutvā āmagandhe jigucchanto ‘‘idānevāhaṃ pabbajissāmī’’ti āha. Brahmāpi ‘‘sādhu, mahāpurisa, pabbajassu. Evaṃ sati mayhampi tava santike āgamanaṃ svāgamanameva bhavissati, tvaṃ, tāta, sakalajambudīpe aggapuriso paṭhamavaye ṭhito, evaṃ mahantaṃ nāma sampattiṃ issariyañca pahāya pabbajanaṃ nāma gandhahatthino ayobandhanaṃ chinditvā vanagamanaṃ viya atiuḷāraṃ, buddhatanti nāmesā’’ti mahābodhisattassa daḷhīkammaṃ katvā brahmalokameva gato. Mahāsattopi ‘‘mama ito nikkhamitvā pabbajanaṃ nāma na yuttaṃ, ahaṃ rājakulānaṃ atthaṃ anusāsāmi, tasmā tesaṃ ārocetvā sace tepi pabbajanti sundarameva, no ce purohitaṭṭhānaṃ niyyātetvā pabbajissāmī’’ti cintetvā reṇussa tāva rañño ārocetvā tena bhiyyosomattāya kāmehi nimantiyamāno attano saṃvegahetuṃ ekantena pabbajitukāmatañcassa nivedetvā tena ‘‘yadi evaṃ ahampi pabbajissāmī’’ti vutte ‘‘sādhū’’ti sampaṭicchitvā eteneva nayena sattabhūādayo cha khattiye, satta ca brāhmaṇamahāsāle, satta ca nhātakasatāni, attano bhariyāyo ca āpucchitvā sattāhamattameva tesaṃ cittānurakkhaṇatthaṃ ṭhatvā mahābhinikkhamanasadisaṃ nikkhamitvā pabbaji.

Tassa te sattarājāno ādiṃ katvā sabbeva anupabbajiṃsu. Sā ahosi mahatī parisā. Anekayojanavitthārāya parisāya parivuto mahāpuriso dhammaṃ desento gāmanigamajanapadarājadhānīsu cārikaṃ carati, mahājanaṃ puññe patiṭṭhāpeti. Gatagataṭṭhāne buddhakolāhalaṃ viya hoti. Manussā ‘‘govindapaṇḍito kira āgacchatī’’ti sutvā puretarameva maṇḍapaṃ kāretvā taṃ alaṅkārāpetvā paccuggantvā maṇḍapaṃ pavesetvā nānaggarasabhojanena patimānenti. Mahālābhasakkāro mahogho viya ajjhottharanto uppajji. Mahāpuriso mahājanaṃ puññe patiṭṭhāpesi sīlasampadāya indriyasaṃvare bhojane mattaññutāya jāgariyānuyoge kasiṇaparikamme jhānesu abhiññāsu aṭṭhasamāpattīsu brahmavihāresūti. Buddhuppādakālo viya ahosi.

Bodhisatto yāvatāyukaṃ pāramiyo pūrento samāpattisukhena vītināmetvā āyupariyosāne brahmaloke nibbatti. Tassa taṃ brahmacariyaṃ iddhañceva phītañca vitthārikaṃ bāhujaññaṃ puthubhūtaṃ yāva devamanussehi suppakāsitaṃ ciraṃ dīghamaddhānaṃ pavattittha. Tassa ye sāsanaṃ sabbena sabbaṃ ājāniṃsu, te kāyassa bhedā paraṃ maraṇā sugatiṃ brahmalokaṃ upapajjiṃsu. Ye na ājāniṃsu, te appekacce paranimmitavasavattīnaṃ devānaṃ sahabyataṃ upapajjiṃsu. Appekacce nimmānaratīnaṃ… pe… tusitānaṃ yāmānaṃ tāvatiṃsānaṃ cātumahārājikānaṃ devānaṃ sahabyataṃ upapajjiṃsu. Ye sabbanihīnā, te gandhabbakāyaṃ paripūresuṃ. Iti mahājano yebhuyyena brahmalokūpago saggūpago ca ahosi. Tasmā devabrahmalokā paripūriṃsu. Cattāro apāyā suññā viya ahesuṃ.

Idhāpi **akittijātake** (jā. 1.13.83 ādayo) viya bodhisambhāraniddhāraṇā veditabbā – tadā satta rājāno mahātherā ahesuṃ, sesaparisā buddhaparisā, mahāgovindo lokanātho. Tathā reṇuādīnaṃ sattannaṃ rājūnaṃ aññamaññāvirodhena yathā sakarajje patiṭṭhāpanaṃ, tathā mahati sattavidhe rajje tesaṃ atthadhammānusāsane appamādo, ‘‘brahmunāpi sākacchaṃ samāpajjatī’’ti pavattasambhāvanaṃ yathābhūtaṃ kātuṃ cattāro māse paramukkaṃsagato brahmacariyavāso. Tena brahmuno attani samāpajjanaṃ, brahmuno ovāde ṭhatvā sattahi rājūhi sakalena ca lokena upanītaṃ lābhasakkāraṃ kheḷapiṇḍaṃ viya chaḍḍetvā aparimāṇāya khattiyabrāhmaṇādiparisāya anupabbajjānimittāya pabbajjāya anuṭṭhānaṃ, buddhānaṃ sāsanassa viya attano sāsanassa cirakālānuppabandhoti evamādayo guṇānubhāvā vibhāvetabbāti.

Mahāgovindacariyāvaṇṇanā niṭṭhitā.

6. Nimirājacariyāvaṇṇanā

40. Chaṭṭhe **mithilāyaṃ puruttame**ti mithilānāmake videhānaṃ uttamanagare. **Nimi nāma mahārājā**ti nemiṃ ghaṭento viya uppanno ‘‘nimī’’ti laddhanāmo, mahantehi dānasīlādiguṇavisesehi mahatā ca rājānubhāvena samannāgatattā mahanto rājāti mahārājā. **Paṇḍito kusalatthiko**ti attano ca paresañca puññatthiko.

Atīte kira videharaṭṭhe mithilānagare amhākaṃ bodhisatto maghadevo nāma rājā ahosi. So caturāsīti vassasahassāni kumārakīḷaṃ kīḷitvā caturāsīti vassahassāni uparajjaṃ kāretvā caturāsīti vassasahassāni rajjaṃ kārento ‘‘yadā me sirasmiṃ palitāni passeyyāsi, tadā me āroceyyāsī’’ti kappakassa vatvā aparabhāge tena palitāni disvā ārocite suvaṇṇasaṇḍāsena uddharāpetvā hatthe patiṭṭhāpetvā palitaṃ oloketvā ‘‘pātubhūto kho mayhaṃ devadūto’’ti saṃvegajāto ‘‘idāni mayā pabbajituṃ vaṭṭatī’’ti cintetvā satasahassuṭṭhānakaṃ gāmavaraṃ kappakassa datvā jeṭṭhakumāraṃ pakkosāpetvā tassa –

> ‘‘Uttamaṅgaruhā mayhaṃ, ime jātā vayoharā;

Pātubhūtā devadūtā, pabbajjāsamayo mamā''ti. (jā. 1.1.9) –

Vatvā sādhukaṃ rajje samanusāsitvā yadipi attano aññānipi caturāsīti vassasahassāni āyu atthi, evaṃ santepi maccuno santike ṭhitaṃ viya attānaṃ maññamāno saṃviggahadayo pabbajjaṃ roceti. Tena vuttaṃ –

''Sirasmiṃ palitaṃ disvā, maghadevo disampati;
Saṃvegaṃ alabhī dhīro, pabbajjaṃ samarocayī''ti. (ma. ni. aṭṭha. 2.309);

So puttaṃ ''imināva nīhārena vatteyyāsi yathā mayā paṭipannaṃ, mā kho tvaṃ antimapuriso ahosī''ti ovaditvā nagarā nikkhamma bhikkhupabbajjaṃ pabbajitvā caturāsīti vassasahassāni jhānasamāpattīhi vītināmetvā āyupariyosāne brahmalokaparāyano ahosi. Puttopissa bahūni vassasahassāni dhammena rajjaṃ kāretvā teneva upāyena pabbajitvā brahmalokaparāyano ahosi. Tathā tassa putto, tathā tassa puttoti evaṃ dvīhi ūnāni caturāsīti khattiyasahassāni sīse palitaṃ disvāva pabbajitāni. Atha bodhisatto brahmaloke ṭhitova ''pavattati nu kho mayā manussaloke kataṃ kalyāṇaṃ na pavattatī''ti āvajjento addasa ''ettakaṃ addhānaṃ pavattaṃ, idāni nappavattissatī''ti. So ''na kho panāhaṃ mayhaṃ paveṇiyā ucchijjituṃ dassāmī''ti attano vaṃse jātarañño eva aggamahesiyā kucchimhi paṭisandhiṃ gaṇhitvā attano vaṃsassa nemiṃ ghaṭento viya nibbatto. Tena vuttaṃ ''nemiṃ ghaṭento viya uppannoti nimīti laddhanāmo''ti.

Tassa hi nāmaggahaṇadivase pitarā ānītā lakkhaṇapāṭhakā. Lakkhaṇāni oloketvā ''mahārāja, ayaṃ kumāro tumhākaṃ vaṃsaṃ paggaṇhāti, pitupitāmahehipi mahānubhāvo mahāpuñño''ti byākariṃsu. Taṃ sutvā rājā yathāvuttenatthena ''nimī''tissa nāmaṃ akāsi, so daharakālato paṭṭhāya sīle uposathakamme ca yuttappayutto ahosi. Athassa pitā purimanayeneva palitaṃ disvā kappakassa gāmavaraṃ datvā puttaṃ rajje samanusāsitvā nagarā nikkhamma pabbajitvā jhānāni nibbattetvā brahmalokaparāyano ahosi.

Nimirājā pana dānajjhāsayatāya catūsu nagaradvāresu nagaramajjhe cāti pañca dānasālāyo kāretvā mahādānaṃ pavattesi. Ekekāya dānasālāya satasahassaṃ satasahassaṃ katvā devasikaṃ pañcasatasahassāni pariccaji, pañca sīlāni rakkhi, pakkhadivasesu uposathakammaṃ samādiyi, mahājanampi dānādīsu puññesu samādapesi, saggamaggaṃ ācikkhi, nirayabhayena tajjesi, pāpato nivāresi. Tassa ovāde ṭhatvā mahājano dānādīni puññāni katvā tato cuto devaloke nibbatti, devaloko paripūri, nirayo tuccho viya ahosi. Tadā pana attano dānajjhāsayassa uḷārabhāvaṃ savisesaṃ dānapāramiyā pūritabhāvañca pavedento satthā –

41. ''Tadāhaṃ māpayitvāna, catussālaṃ catummukhaṃ;
Tattha dānaṃ pavattesiṃ, migapakkhinarādina''nti. – ādimāha;

Tattha **tadā**ti tasmiṃ nimirājakāle. **Māpayitvānā**ti kārāpetvā. **Catussāla**nti catūsu disāsu sambandhasālaṃ. **Catummukha**nti catūsu disāsu catūhi dvārehi yuttaṃ. Dānasālāya hi mahantabhāvato deyyadhammassa yācakajanassa ca bahubhāvato na sakkā ekeneva dvārena dānadhammaṃ pariyantaṃ kātuṃ deyyadhammañca pariyosāpetunti sālāya catūsu disāsu cattāri mahādvārāni kārāpesi. Tattha dvārato paṭṭhāya yāva koṇā deyyadhammo rāsikato tiṭṭhati. Aruṇuggaṃ ādiṃ katvā yāva pakatiyā saṃvesanakālo, tāva dānaṃ pavatteti. Itarasmimpi kāle anekasatā padīpā jhāyanti. Yadā yadā atthikā āgacchanti, tadā tadā dīyateva. Tañca dānaṃ na kapaṇaddhikavanibbakayācakānaññeva, atha kho aḍḍhānaṃ mahābhogānampi upakappanavasena mahāsudassanadānasadisaṃ uḷāratarapaṇītatarānaṃ deyyadhammānaṃ pariccajanato sabbepi sakalajambudīpavāsino manussā paṭiggahesuñceva paribhuñjiṃsu ca. Sakalajambudīpañhi unnaṅgalaṃ katvā mahāpuriso tadā mahādānaṃ pavattesi. Yathā ca manussānaṃ, evaṃ migapakkhike ādiṃ katvā tiracchānagatānampi dānasālāya bahi ekamante tesaṃ upakappanavasena dānaṃ pavattesi. Tena vuttaṃ – ''tattha dānaṃ pavattesiṃ, migapakkhinarādina''nti. Na kevalañca tiracchānānameva, petānampi divase divase pattiṃ dāpesi. Yathā ca ekissā dānasālāya, evaṃ pañcasupi dānasālāsu dānaṃ pavattittha. **Pāḷiyaṃ** pana ''tadāhaṃ māpayitvāna, catussālaṃ catummukha''nti ekaṃ viya vuttaṃ, taṃ nagaramajjhe dānasālaṃ sandhāya vuttaṃ.

42. Idāni tattha deyyadhammaṃ ekadesena dassento **''acchādanañca sayanaṃ, annaṃ pānañca bhojana''**nti āha.

Tattha **acchādana**nti khomasukhumādinānāvidhanivāsanapārupanaṃ. **Sayana**nti mañcapallaṅkādiñceva gonakacittakādiñca anekavidhaṃ sayitabbakaṃ, āsanampi cettha sayanaggahaṇeneva gahitanti daṭṭhabbaṃ. **Annaṃ pānañca bhojana**nti tesaṃ tesaṃ sattānaṃ yathābhirucitaṃ nānaggarasaṃ annañceva pānañca avasiṭṭhaṃ nānāvidhabhojanavikatiñca. **Abbocchinnaṃ karitvānā**ti ārambhato paṭṭhāya yāva āyupariyosānā ahorattaṃ avicchinnaṃ katvā.

43-4. Idāni tassa dānassa sammāsambodhiṃ ārabbha dānapāramibhāvena pavattitabhāvaṃ dassento yathā tadā attano ajjhāsayo pavatto, taṃ upamāya dassetuṃ **‘‘yathāpi sevako’’**tiādimāha. Tassattho – yathā nāma sevakapuriso attano sāmikaṃ kālānukālaṃ sevanavasena upagato laddhabbadhanahetu kāyena vācāya manasā sabbathāpi kāyavacīmanokammehi yathā so ārādhito hoti, evaṃ **ārādhanīyaṃ** ārādhanameva **esati** gavesati, tathā **ahampi** bodhisattabhūto sadevakassa lokassa sāmibhūtaṃ anuttaraṃ buddhabhāvaṃ **sevetukāmo** tassa ārādhanatthaṃ **sabbabhave** sabbasmiṃ nibbattanibbattabhave dānapāramiparipūraṇavasena **dānena** sabba**satte** santappetvā bodhisaṅkhātato ariyamaggañāṇato jātattā **‘‘bodhija’’**nti laddhanāmaṃ sabbaññutaññāṇaṃ parato sabbathā nānūpāyehi esissāmi gavesissāmi, taṃ **uttamaṃ bodhiṃ** sammāsambodhiṃ jīvitapariccāgādiṃ yaṃkiñci katvā **icchāmi** abhipatthemīti.

Evamidha dānajjhāsayassa uḷārabhāvaṃ dassetuṃ dānapāramivaseneva desanā katā. **Jātakadesanāyaṃ** panassa sīlapāramiādīnampi paripūraṇaṃ vibhāvitameva, tathā hissa heṭṭhā vuttanayeneva sīlādiguṇehi attānaṃ alaṅkaritvā mahājanaṃ tattha patiṭṭhapentassa ovāde ṭhatvā nibbattadevatā sudhammāyaṃ devasabhāyaṃ sannipatitā ‘‘aho amhākaṃ nimirājānaṃ nissāya mayaṃ imaṃ sampattiṃ pattā, evarūpāpi nāma anuppanne buddhe mahājanassa buddhakiccaṃ sādhayamānā acchariyamanussā loke uppajjantī’’ti mahāpurisassa guṇe vaṇṇentā abhitthaviṃsu. Tena vuttaṃ –

> ‘‘Accheraṃ vata lokasmiṃ, uppajjanti vicakkhaṇā;
> Yadā ahu nimirājā, paṇḍito kusalatthiko’’ti. (jā. 2.22.421) –

Ādi.

Taṃ sutvā sakkaṃ devānamindaṃ ādiṃ katvā sabbe devā bodhisattaṃ daṭṭhukāmā ahesuṃ. Athekadivasaṃ mahāpurisassa uposathikassa uparipāsādavaragatassa pacchimayāme pallaṅkaṃ ābhujitvā nisinnassa evaṃ cetaso parivitakko udapādi ‘‘dānaṃ nu kho varaṃ, udāhu brahmacariya’’nti. So taṃ attano kaṅkhaṃ chindituṃ nāsakkhi. Tasmiṃ khaṇe sakkassa bhavanaṃ uṇhākāraṃ dassesi. Sakko taṃ kāraṇaṃ āvajjento bodhisattaṃ tathā vitakkentaṃ disvā ‘‘handassa vitakkaṃ chindissāmī’’ti āgantvā purato ṭhito tena ‘‘kosi tva’’nti puṭṭho attano devarājabhāvaṃ ārocetvā ‘‘kiṃ, mahārāja, cintesī’’ti vutte tamatthaṃ ārocesi. Sakko brahmacariyameva uttamaṃ katvā dassento –

> ‘‘Hīnena brahmacariyena, khattiye upapajjati;
> Majjhimena ca devattaṃ, uttamena visujjhati.
>
> ‘‘Na hete sulabhā kāyā, yācayogena kenaci;
> Ye kāye upapajjanti, anagārā tapassino’’ti. (jā. 2.22.429-430) –

Āha.

Tattha puthutitthāyatanesu methunaviratimattaṃ **hīnaṃ brahmacariyaṃ** nāma, tena khattiyakule upapajjati. Jhānassa upacāramattaṃ **majjhimaṃ** nāma, tena devattaṃ upapajjati. Aṭṭhasamāpattinibbattanaṃ pana **uttamaṃ** nāma, tena brahmaloke nibbattati. Tañhi bāhirakā ‘‘nibbāna’’nti kathenti. Tenāha ‘‘visujjhatī’’ti. Sāsane pana parisuddhasīlassa bhikkhuno aññataraṃ devanikāyaṃ patthentassa brahmacariyacetanā hīnatāya **hīnaṃ** nāma, tena yathāpatthite devaloke nibbattati. Parisuddhasīlassa aṭṭhasamāpattinibbattanaṃ **majjhimaṃ** nāma, tena brahmaloke nibbattati. Parisuddhasīlassa pana vipassanaṃ vaḍḍhetvā arahattappatti **uttamaṃ** nāma, tena visujjhatīti. Iti sakko ‘‘mahārāja, dānato brahmacariyavāsova sataguṇena sahassaguṇena satasahassaguṇena mahapphalo’’ti vaṇṇesi. **Kāyā**ti brahmagaṇā. **Yācayogenā**ti yācanayuttena. ‘‘Yājayogenā’’tipi pāḷi, yajanayuttena, dānayuttenāti attho. **Tapassino**ti tapanissitakā. Imāyapi gāthāya brahmacariyavāsasseva mahānubhāvataṃ dīpeti. Evañca pana vatvā ‘‘kiñcāpi, mahārāja, dānato brahmacariyameva mahapphalaṃ, dvepi panete mahāpurisakattabbāva. Dvīsupi appamatto hutvā dānañca dehi sīlañca rakkhāhī’’ti vatvā taṃ ovaditvā sakaṭṭhānameva gato.

Atha naṃ devagaṇo ‘‘mahārāja, kuhiṃ gatatthā’’ti āha. Sakko ‘‘mithilāyaṃ nimirañño kaṅkha chinditu’’nti tamatthaṃ pakāsetvā bodhisattassa guṇe vitthārato vaṇṇesi. Taṃ sutvā devā ‘‘mahārāja, mayhaṃ nimirājānaṃ daṭṭhukāmamhā, sādhu naṃ pakkosāpehī’’ti vadiṃsu. Sakko ‘‘sādhū’’ti sampaṭicchitvā mātaliṃ āmantesi – ‘‘gaccha nimirājānaṃ vejayantaṃ āropetvā ānehī’’ti. So ‘‘sādhū’’ti sampaṭicchitvā rathena gantvā tattha mahāsattaṃ āropetvā tena yācito yathākammaṃ pāpakammīnaṃ puññakammīnañca ṭhānāni ācikkhanto anukkamena devalokaṃ nesi. Devāpi kho ‘‘nimirājā āgato’’ti sutvā dibbagandhavāsapupphahatthā yāva cittakūṭadvārakoṭṭhakā paccuggantvā mahāsattaṃ dibbagandhādīhi pūjentā sudhammaṃ devasabhaṃ ānayiṃsu. Rājā rathā otaritvā devasabhaṃ pavisitvā sakkena saddhiṃ ekāsane nisīditvā tena dibbehi kāmehi nimantiyamāno ‘‘alaṃ, mahārāja, mayhaṃ imehi yācitakūpamehi kāmehī’’ti paṭikkhipitvā anekapariyāyena dhammaṃ desetvā manussagaṇanāya sattāhameva ṭhatvā ‘‘gacchāmahaṃ manussalokaṃ, tattha dānādīni puññāni karissāmī’’ti āha. Sakko ‘‘nimirājānaṃ mithilaṃ nehī’’ti mātaliṃ āṇāpesi. So taṃ vejayantarathaṃ āropetvā pācīnadisābhāgena mithilaṃ pāpuṇi. Mahājano dibbarathaṃ disvā rañño paccuggamanaṃ akāsi. Mātali sīhapañjare mahāsattaṃ otāretvā āpucchitvā sakaṭṭhānameva gato. Mahājanopi rājānaṃ parivāretvā ‘‘kīdiso, deva, devaloko’’ti pucchi. Rājā devalokasampattiṃ vaṇṇetvā ‘‘tumhepi dānādīni puññāni karotha, evaṃ tasmiṃ devaloke uppajjissathā’’ti dhammaṃ desesi. So aparabhāge pubbe vuttanayena palitaṃ disvā puttassa rajjaṃ paṭicchāpetvā kāme pahāya pabbajitvā cattāro brahmavihāre bhāvetvā brahmalokūpago ahosi.

Tadā sakko anuruddho ahosi. Mātali ānando. Caturāsīti rājasahassāni buddhaparisā. Nimirājā lokanātho.

Tassa idhāpi heṭṭhā vuttanayeneva bodhisambhārā niddhāretabbā. Tathā brahmalokasampattiṃ pahāya pubbe attanā pavattitaṃ kalyāṇavattaṃ anuppabandhessāmīti mahākaruṇāya manussaloke nibbattanaṃ, uḷāro dānajjhāsayo, tadanurūpā dānādīsu paṭipatti, mahājanassa ca tattha patiṭṭhāpanaṃ, yāva devamanussānaṃ patthaṭayasatā, sakkassa devarājassa upasaṅkamane ativimhayatā, tena dibbasampattiyā nimantiyamānopi taṃ analaṅkaritvā puññasambhāraparibrūhanatthaṃ puna manussavāsūpagamanaṃ, lābhasampattīsu sabbattha alaggabhāvoti evamādayo guṇānubhāvā niddhāretabbāti.

Nimirājacariyāvaṇṇanā niṭṭhitā.

7. Candakumāracariyāvaṇṇanā

45. Sattame **ekarājassa atrajo**ti ekarājassa nāma kāsirañño orasaputto. **Nagare pupphavatiyā**ti pupphavatināmake nagare. **Candasavhayo**ti candasaddena avhātabbo, candanāmoti attho.

Atīte kira ayaṃ bārāṇasī pupphavatī nāma ahosi. Tattha vasavattirañño putto ekarājā nāma rajjaṃ kāresi. Bodhisatto tassa gotamiyā nāma aggamahesiyā kucchimhi paṭisandhiṃ aggahesi. ‘‘Candakumāro’’tissa nāmamakaṃsu. Tassa padasā gamanakāle aparopi putto uppanno, tassa ‘‘sūriyakumāro’’ti nāmamakaṃsu. Tassa padasā gamanakāle ekā dhītā uppannā, ‘‘selā’’tissā nāmamakaṃsu. Vemātikā ca nesaṃ bhaddaseno sūro cāti dve bhātaro ahesuṃ. Bodhisatto anupubbena vuddhippatto sippesu ca vijjāṭṭhānesu ca pāraṃ agamāsi. Tassa rājā anucchavikaṃ candaṃ nāma rājadhītaraṃ ānetvā uparajjaṃ adāsi. Bodhisattassa eko putto uppanno, tassa ‘‘vāsulo’’ti nāmamakaṃsu. Tassa pana rañño khaṇḍahālo nāma purohito, taṃ rājā vinicchaye ṭhapesi. So lañjavittako hutvā lañjaṃ gahetvā assāmike sāmike karoti, sāmike ca assāmike karoti. Athekadivasaṃ aṭṭaparājito eko puriso vinicchayaṭṭhāne upakkosento nikkhamitvā rājūpaṭṭhānaṃ gacchantaṃ bodhisattaṃ disvā tassa pādesu nipatitvā ‘‘sāmi khaṇḍahālo vinicchaye vilopaṃ khādati, ahaṃ tena lañjaṃ gahetvā parājayaṃ pāpito’’ti aṭṭassaramakāsi. Bodhisatto ‘‘mā bhāyī’’ti taṃ assāsetvā vinicchayaṃ netvā sāmikameva sāmikaṃ akāsi.

Mahājano mahāsaddena sādhukāramadāsi.

Rājā ‘‘bodhisattena kira aṭṭo suvinicchito’’ti sutvā taṃ āmantetvā ‘‘tāta, ito paṭṭhāya tvameva aṭṭakaraṇe vinicchayaṃ vinicchināhī’’ti vinicchayaṃ bodhisattassa adāsi. Khaṇḍahālassa āyo pacchijji. So tato paṭṭhāya bodhisatte āghātaṃ bandhitvā otārāpekkho vicari. So pana rājā mudhappasanno. So ekadivasaṃ supinantena devalokaṃ passitvā tattha gantukāmo hutvā ‘‘purohitaṃ brahmalokagāmimaggaṃ ācikkhā’’ti āha. So ‘‘atidānaṃ dadanto sabbacatukkena yaññaṃ yajassū’’ti vatvā raññā ‘‘kiṃ atidāna’’nti puṭṭho ‘‘attano piyaputtā piyabhariyā piyadhītaro mahāvibhavaseṭṭhino maṅgalahatthiassādayoti ete cattāro cattāro katvā dvipadacatuppade yaññatthāya pariccajitvā tesaṃ galalohitena yajanaṃ atidānaṃ nāmā’’ti saññāpesi. Iti so ‘‘saggamaggaṃ ācikkhissāmī’’ti nirayamaggaṃ ācikkhi.

Rājāpi tasmiṃ paṇḍitasaññī hutvā ‘‘tena vuttavidhi saggamaggo’’ti saññāya taṃ paṭipajjitukāmo mahantaṃ yaññāvāṭaṃ kārāpetvā tattha bodhisattādike cattāro rājakumāre ādiṃ katvā khaṇḍahālena vuttaṃ sabbaṃ dvipadacatuppadaṃ yaññapasutaṭṭhāne nethāti āṇāpesi. Sabbañca yaññasambhāraṃ upakkhaṭaṃ ahosi. Taṃ sutvā mahājano mahantaṃ kolāhalaṃ akāsi. Rājā vippaṭisārī hutvā khaṇḍahālena upatthambhito punapi tathā taṃ āṇāpesi. Bodhisatto ‘‘khaṇḍahālena vinicchayaṭṭhānaṃ alabhantena mayi āghātaṃ bandhitvā mameva maraṇaṃ icchantena mahājanassa anayabyasanaṃ uppādita’’nti jānitvā nānāvidhehi upāyehi rājānaṃ tato duggahitaggāhato vivecetuṃ vāyamitvāpi nāsakkhi. Mahājano paridevi, mahantaṃ kāruññamakāsi. Mahājanassa paridevantasseva yaññāvāṭe sabbakammāni niṭṭhāpesi. Rājaputtaṃ netvā gīvāya nāmetvā nisīdāpesuṃ. Khaṇḍahālo suvaṇṇapātiṃ upanāmetvā khaggaṃ ādāya ‘‘tassa gīvaṃ chindissāmī’’ti aṭṭhāsi. Taṃ disvā candā nāma rājaputtassa devī ‘‘aññaṃ me paṭisaraṇaṃ natthi, attano saccabalena sāmikassa sotthiṃ karissāmī’’ti añjaliṃ paggayha parisāya antare vicarantī ‘‘idaṃ ekanteneva pāpakammaṃ, yaṃ khaṇḍahālo saggamaggoti karoti. Iminā mayhaṃ saccavacanena mama sāmikassa sotthi hotu.

‘‘Yā devatā idha loke, sabbā tā saraṇaṃ gatā;
Anāthaṃ tāyatha mamaṃ, yathāhaṃ patimā siya’’nti. –

Saccakiriyamakāsi. Sakko devarājā tassā paridevanasaddaṃ sutvā taṃ pavattiṃ ñatvā jalitaṃ ayokūṭaṃ ādāya āgantvā rājānaṃ tāsetvā sabbe vissajjāpesi. Sakkopi tadā attano dibbarūpaṃ dassetvā sampajjalitaṃ sajotibhūtaṃ vajiraṃ paribbhamanto ‘‘are, pāparāja kāḷakaṇṇi, kadā tayā pāṇātipātena sugatigamanaṃ diṭṭhapubbaṃ, candakumāraṃ sabbañca imaṃ janaṃ bandhanato mocehi, no ce mocessasi, ettheva te imassa ca duṭṭhabrāhmaṇassa sīsaṃ phālessāmī’’ti ākāse aṭṭhāsi. Taṃ acchariyaṃ disvā rājā brāhmaṇo ca sīghaṃ sabbe bandhanā mocesuṃ.

Atha mahājano ekakolāhalaṃ katvā sahasā yaññāvāṭaṃ ajjhottharitvā khaṇḍahālassa ekekaṃ leḍḍuppahāraṃ dento tattheva naṃ jīvitakkhayaṃ pāpetvā rājānampi māretuṃ ārabhi. Bodhisatto puretarameva pitaraṃ palissajitvā ṭhito māretuṃ na adāsi. Mahājano ‘‘jīvitaṃ tāvassa pāparañño dema, chattaṃ panassa na dassāma, nagare vāsaṃ vā na dassāma, taṃ caṇḍālaṃ katvā bahinagare vāsāpessāmā’’ti rājavesaṃ hāretvā kāsāvaṃ nivāsāpetvā haliddipilotikāya sīsaṃ veṭhetvā caṇḍālaṃ katvā caṇḍālagāmaṃ pahiṇiṃsu. Ye pana taṃ pasughātayaññaṃ yajiṃsu ceva yajāpesuñca anumodiṃsu ca, sabbe te nirayaparāyanā ahesuṃ. Tenāha bhagavā –

‘‘Sabbe patiṭṭhā nirayaṃ, yathā taṃ pāpakaṃ karitvāna;
Na hi pāpakammaṃ katvā, labbhā sugatiṃ ito gantu’’nti. (jā. 2.22.1143);

Atha sabbāpi rājaparisā nāgarā ceva jānapadā ca samāgantvā bodhisattaṃ rajje abhisiñciṃsu. So dhammena rajjaṃ anusāsanto taṃ attano mahājanassa ca akāraṇeneva uppannaṃ anayabyasanaṃ anussaritvā saṃvegajāto puññakiriyāsu bhiyyosomattāya ussāhajāto mahādānaṃ pavattesi, sīlāni rakkhi, uposathakammaṃ samādiyi. Tena vuttaṃ –

46. ‘‘Tadāhaṃ yajanā mutto, nikkhanto yaññavāṭato;
Saṃvegaṃ janayitvāna, mahādānaṃ pavattayi’’nti. – ādi;

Tattha **yajanā mutto**ti khaṇḍahālena vihitayaññavidhito vuttanayena ghātetabbato mutto. **Nikkhanto yaññavāṭato**ti abhisekakaraṇatthāya ussāhajātena mahājanena saddhiṃ tato yaññabhūmito niggato. **Saṃvegaṃ janayitvānā**ti evaṃ ‘‘bahuantarāyo lokasannivāso’’ti ativiya saṃvegaṃ uppādetvā. **Mahādānaṃ pavattayi**nti cha dānasālāyo kārāpetvā mahatā dhanapariccāgena vessantaradānasadisaṃ mahādānamadāsiṃ. Etena abhisekakaraṇato paṭṭhāya tassa mahādānassa pavattitabhāvaṃ dasseti.

47. **Dakkhiṇeyye adatvānā**ti dakkhiṇārahe puggale deyyadhammaṃ apariccajitvā. **Api chappañca rattiyo**ti appekadā chapi pañcapi rattiyo attano pivanakhādanabhuñjanāni na karomīti dasseti.

Tadā kira bodhisatto sakalajambudīpaṃ unnaṅgalaṃ katvā mahāmegho viya abhivassanto mahādānaṃ pavattesi. Tattha kiñcāpi dānasālāsu annapānādiuḷāruḷārapaṇītapaṇītameva yācakānaṃ yathārucitaṃ divase divase dīyati, tathāpi attano sajjitaṃ āhāraṃ rājārahabhojanampi yācakānaṃ adatvā na bhuñjati, taṃ sandhāya vuttaṃ **‘‘nāhaṃ pivāmī’’**tiādi.

48. Idāni tathā yācakānaṃ dāne kāraṇaṃ dassento upamaṃ tāva āharati **‘‘yathāpi vāṇijo nāmā’’**tiādinā. Tassattho – yathā nāma vāṇijo bhaṇḍaṭṭhānaṃ gantvā appena pābhatena bahuṃ bhaṇḍaṃ vikkiṇitvā vipulaṃ bhaṇḍasannicayaṃ katvā desakālaṃ jānanto **yattha**ssa **lābho** udayo **mahā hoti, tattha** dese kāle vā **taṃ** bhaṇḍaṃ **harati** upaneti vikkiṇāti.

49. **Sakabhuttāpī**ti sakabhuttatopi attanā paribhuttatopi. ‘‘Sakaparibhuttāpī’’tipi pāṭho. **Pare**ti parasmiṃ paṭiggāhakapuggale. **Satabhāgo**ti anekasatabhāgo āyatiṃ bhavissati. Idaṃ vuttaṃ hoti – yathā vāṇijena kītabhaṇḍaṃ tattheva avikkiṇitvā tathārūpe dese kāle ca vikkiṇiyamānaṃ bahuṃ udayaṃ vipulaṃ phalaṃ hoti, tatheva attano santakaṃ attanā anupabhuñjitvā parasmiṃ paṭiggāhakapuggale dinnaṃ mahapphalaṃ anekasatabhāgo bhavissati, tasmā attanā abhuñjitvāpi parassa dātabbamevāti. Vuttañhetaṃ bhagavatā – ‘‘tiracchānagate dānaṃ datvā sataguṇā dakkhiṇā pāṭikaṅkhitabbā. Puthujjanadussīle dānaṃ datvā sahassaguṇā’’ti (ma. ni. 3.379) vitthāro. Aparampi vuttaṃ ‘‘evaṃ ce, bhikkhave, sattā jāneyyuṃ dānasaṃvibhāgassa vipākaṃ, yathāhaṃ jānāmi, na adatvā bhuñjeyyuṃ, na ca nesaṃ maccheramalaṃ cittaṃ pariyādāya tiṭṭheyya. Yopi nesaṃ assa carimo ālopo carimaṃ kabaḷaṃ, tatopi na asaṃvibhajitvā bhuñjeyyu’’ntiādi (itivu. 26).

50. **Etamatthavasaṃ ñatvā**ti etaṃ dānassa mahapphalabhāvasaṅkhātañceva sammāsambodhiyā paccayabhāvasaṅkhātañca atthavasaṃ kāraṇaṃ jānitvā. **Na paṭikkamāmi dānato**ti dānapāramito īsakampi na nivattāmi abhikkamāmi eva. Kimatthaṃ? **Sambodhimanupattiyā**ti sambodhiṃ sabbaññutaññāṇaṃ anuppattiyā anuppattiyatthaṃ, adhigantunti attho.

Tadā bodhisatto mahājanena pitari caṇḍālagāmaṃ pavesite dātabbayuttakaṃ paribbayaṃ dāpesi nivāsanāni pārupanāni ca. Sopi nagaraṃ pavisituṃ alabhanto bodhisatte uyyānakīḷādiatthaṃ bahigate upasaṅkamati, puttasaññāya pana na vandati, na añjalikammaṃ karoti, ‘‘ciraṃ jīva, sāmī’’ti vadati. Bodhisattopi diṭṭhadivase atirekasammānaṃ karoti. So evaṃ dhammena rajjaṃ kāretvā āyupariyosāne sapariso devalokaṃ pūresi.

Tadā khaṇḍahālo devadatto ahosi, gotamī devī mahāmāyā, candā rājadhītā rāhulamātā, vāsulo rāhulo, selā uppalavaṇṇā, sūro mahākassapo, bhaddaseno mahāmoggallāno, sūriyakumāro sāriputto, candarājā lokanātho.

Tassa idhāpi pubbe vuttanayeneva yathārahaṃ sesapāramiyo niddhāretabbā. Tadā khaṇḍahālassa kakkhaḷapharusabhāvaṃ jānantopi ajjhupekkhitvā dhammena samena aṭṭassa vinicchayo, attānaṃ māretukāmasseva khaṇḍahālassa tathā yaññavidhānaṃ jānitvāpi tassa upari cittappakopābhāvo, attano parisaṃ gahetvā pitu sattu bhavituṃ samatthopi ‘‘mādisassa nāma garūhi virodho na yutto’’ti attānaṃ purisapasuṃ katvā ghātāpetukāmassa pitu āṇāyaṃ avaṭṭhānaṃ, kosiyā asiṃ gahetvā sīsaṃ chindituṃ upakkamante purohite attano pitari putte sabbasattesu ca mettāpharaṇena samacittatā, mahājane pitaraṃ māretuṃ upakkamante sayaṃ palissajitvā tassa jīvitadānañca, divase divase vessantaradānasadisaṃ mahādānaṃ dadatopi dānena atittabhāvo, mahājanena caṇḍālesu vāsāpitassa pitu dātabbayuttakaṃ datvā posanaṃ, mahājanaṃ puññakiriyāsu patiṭṭhāpananti evamādayo guṇānubhāvā niddhāretabbāti.

Candakumāracariyāvaṇṇanā niṭṭhitā.

8. Sivirājacariyāvaṇṇanā

51. Aṭṭhame **ariṭṭhasavhaye nagare**ti ariṭṭhapuranāmake nagare. **Sivi nāmāsi khattiyo**ti sivīti gottato evaṃnāmako rājā ahosi.

Atīte kira siviraṭṭhe ariṭṭhapuranagare sivirāje rajjaṃ kārente mahāsatto tassa putto hutvā nibbatti. ‘‘Sivikumāro’’tissa nāmamakaṃsu. So vayappatto takkasilaṃ gantvā uggahitasippo āgantvā pitu sippaṃ dassetvā uparajjaṃ labhitvā aparabhāge pitu accayena rājā hutvā agatigamanaṃ pahāya dasa rājadhamme akopetvā rajjaṃ kārento nagarassa catūsu dvāresu nagaramajjhe nivesanadvāreti cha dānasālāyo kāretvā devasikaṃ chasatasahassapariccāgena mahādānaṃ pavattesi. Aṭṭhamīcātuddasīpannarasīsu sayaṃ dānasālaṃ gantvā dānaggaṃ oloketi.

So ekadā puṇṇamadivase pātova samussitasetacchatte rājapallaṅke nisinno attanā dinnadānaṃ āvajjento bāhiravatthuṃ attanā adinnaṃ nāma adisvā ‘‘na me bāhirakadānaṃ tathā cittaṃ toseti, yathā ajjhattikadānaṃ, aho vata mama dānasālaṃ gatakāle koci yācako bāhiravatthuṃ ayācitvā ajjhattikameva yāceyya, sace hi me koci sarīre maṃsaṃ vā lohitaṃ vā sīsaṃ vā hadayamaṃsaṃ vā akkhīni vā upaḍḍhasarīraṃ vā sakalameva vā attabhāvaṃ dāsabhāvena yāceyya, taṃtadevassa adhippāyaṃ pūrento dātuṃ sakkomī’’ti cintesi. **Pāḷiyaṃ** pana akkhīnaṃ eva vasena āgatā. Tena vuttaṃ –

‘‘Nisajja pāsādavare, evaṃ cintesahaṃ tadā’’.

52. ‘‘Yaṃkiñci mānusaṃ dānaṃ, adinnaṃ me na vijjati;
Yopi yāceyya maṃ cakkhuṃ, dadeyyaṃ avikampito’’ti.

Tattha **mānusaṃ dāna**nti pakatimanussehi dātabbadānaṃ annapānādi. Evaṃ pana mahāsattassa uḷāre dānajjhāsaye uppanne sakkassa paṇḍukambalasilāsanaṃ uṇhākāraṃ dassesi. So tassa kāraṇaṃ āvajjento bodhisattassa ajjhāsayaṃ disvā ‘‘sivirājā ajja sampattayācakā cakkhūni ce yācanti, cakkhūni uppāṭetvā nesaṃ dassāmīti cintesī’’ti sakko devaparisāya vatvā ‘‘so sakkhissati nu kho taṃ dātuṃ, udāhu noti vīmaṃsissāmi tāva na’’nti bodhisatte soḷasahi gandhodakaghaṭehi nhatvā sabbālaṅkārehi paṭimaṇḍite alaṅkatahatthikkhandhavaragate dānaggaṃ gacchante jarājiṇṇo andhabrāhmaṇo viya hutvā tassa cakkhupathe ekasmiṃ unnatappadese ubho hatthe pasāretvā rājānaṃ jayāpetvā ṭhito bodhisattena tadabhimukhaṃ vāraṇaṃ pesetvā ‘‘brāhmaṇa, kiṃ icchasī’’ti pucchito ‘‘tava dānajjhāsayaṃ nissāya samuggatena kittighosena sakalalokasannivāso nirantaraṃ phuṭo, ahañca andho, tasmā taṃ yācāmī’’ti upacāravasena ekaṃ cakkhuṃ yāci. Tena vuttaṃ –

53. ‘‘Mama saṅkappamaññāya, sakko devānamissaro;
Nisinno devaparisāya, idaṃ vacanamabravi.

54. ‘‘Nisajja pāsādavare, sivirājā mahiddhiko;
Cintento vividhaṃ dānaṃ, adeyyaṃ so na passati.

55. ‘‘Tathaṃ nu vitathaṃ netaṃ, handa vīmaṃsayāmi taṃ;
Muhuttaṃ āgameyyātha, yāva jānāmi taṃ manaṃ.

56. ‘‘Pavedhamāno palitasiro, valigatto jarāturo;
Andhavaṇṇova hutvāna, rājānaṃ upasaṅkami.

57. ‘‘So tadā paggahetvāna, vāmaṃ dakkhiṇabāhu ca;

Sirasmiṃ añjaliṃ katvā, idaṃ vacanamabravi.

58. '''Yācāmi taṃ mahārāja, dhammika raṭṭhavaḍḍhana;
Tava dānaratā kitti, uggatā devamānuse.

59. '''Ubhopi nettā nayanā, andhā upahatā mama;
Ekaṃ me nayanaṃ dehi, tvampi ekena yāpayā'''ti.

Tattha **cintento vividhaṃ dāna**nti attanā dinnaṃ vividhaṃ dānaṃ cintento, āvajjento dānaṃ vā attanā dinnaṃ vividhaṃ bāhiraṃ deyyadhammaṃ cintento. **Adeyyaṃ so na passatī**ti bāhiraṃ viya ajjhattikavatthumpi adeyyaṃ dātuṃ asakkuṇeyyaṃ na passati, ''cakkhūnipi uppāṭetvā dassāmī''ti cintesīti adhippāyo. **Tathaṃ nu vitathaṃ neta**nti etaṃ ajjhattikavatthunopi adeyyassa adassanaṃ deyyabhāveneva dassanaṃ cintanaṃ saccaṃ nu kho, udāhu, asaccanti attho. **So tadā paggahetvāna, vāmaṃ dakkhiṇabāhu cā**ti vāmabāhuṃ dakkhiṇabāhuñca tadā paggahetvā, ubho bāhū ukkhipitvāti attho. **Raṭṭhavaḍḍhanā**ti raṭṭhavaḍḍhīkara. **Tvampi ekena yāpayā**ti ekena cakkhunā samavisamaṃ passanto sakaṃ attabhāvaṃ tvaṃ yāpehi, ahampi bhavato laddhena ekena yāpemīti dasseti.

Taṃ sutvā mahāsatto tuṭṭhamānaso ''idānevāhaṃ pāsāde nisinno evaṃ cintetvā āgato, ayañca me cittaṃ ñatvā viya cakkhuṃ yācati, aho vata me lābhā, ajja me manoratho matthakaṃ pāpuṇissati, adinnapubbaṃ vata dānaṃ dassāmī''ti ussāhajāto ahosi. Tamatthaṃ pakāsento satthā āha –

60. ''Tassāhaṃ vacanaṃ sutvā, haṭṭho saṃviggamānaso;
Katañjalī vedajāto, idaṃ vacanamabraviṃ.

61. '''Idānāhaṃ cintayitvāna, pāsādato idhāgato;
Tvaṃ mama cittamaññāya, nettaṃ yācitumāgato.

62. '''Aho me mānasaṃ siddhaṃ, saṅkappo paripūrito;
Adinnapubbaṃ dānavaraṃ, ajja dassāmi yācake'''ti.

Tattha **tassā**ti tassa brāhmaṇarūpadharassa sakkassa. **Haṭṭho**ti tuṭṭho. **Saṃviggamānaso**ti mama cittaṃ jānitvā viya iminā brāhmaṇena cakkhu yācitaṃ, ettakaṃ kālaṃ evaṃ acintetvā pamajjito vatamhīti saṃviggacitto. **Vedajāto**ti jātapītipāmojjo. **Abravi**nti abhāsiṃ. **Mānasa**nti manasi bhavaṃ mānasaṃ, dānajjhāsayo, ''cakkhuṃ dassāmī''ti uppannadānajjhāsayoti attho. **Saṅkappo**ti manoratho. **Paripūrito**ti paripuṇṇo.

Atha bodhisatto cintesi – ''ayaṃ brāhmaṇo mama cittācāraṃ ñatvā viya duccajampi cakkhuṃ maṃ yācati, siyā nu kho kāyaci devatāya anusiṭṭho bhavissati, pucchissāmi tāva na''nti cintetvā taṃ brāhmaṇaṃ pucchi. Tenāha bhagavā **jātakadesanāyaṃ** –

''Kenānusiṭṭho idhamāgatosi, vanibbaka cakkhupathāni yācituṃ;
Suduccajaṃ yācasi uttamaṅgaṃ, yamāhu nettaṃ purisena duccaja''nti.(jā. 1.15.53);

Taṃ sutvā brāhmaṇarūpadharo sakko āha –

''Yamāhu devesu sujampatīti, maghavāti naṃ āhu manussaloke;
Tenānusiṭṭho idhamāgatosmi, vanibbako cakkhupathāni yācituṃ.

''Vanibbato mayhaṃ vaniṃ anuttaraṃ, dadāhi te cakkhupathāni yācito;
Dadāhi me cakkhupathaṃ anuttaraṃ, yamāhu nettaṃ purisena duccaja''nti. (jā. 1.15.54-55);

Mahāsatto āha –

‘‘Yena atthena āgacchi, yamatthamabhipatthayaṃ;
Te te ijjhantu saṅkappā, labha cakkhūni brāhmaṇa.

‘‘Ekaṃ te yācamānassa, ubhayāni dadāmahaṃ;
Sa cakkhumā gaccha janassa pekkhato,
Yadicchase tvaṃ tada te samijjhatū’’ti. (jā. 1.15.56-57);

Tattha **vanibbakā**ti taṃ ālapati. **Cakkhupathānī**ti dassanassa pathabhāvato cakkhūnamevetaṃ nāmaṃ. **Yamāhū**ti yaṃ loke ‘‘duccaja’’nti kathenti. **Vanibbato**ti yācantassa. **Vani**nti yācanaṃ. **Te te**ti te tava tassa andhassa saṅkappā. **Sa cakkhumā**ti so tvaṃ mama cakkhūhi cakkhumā hutvā. **Tada te samijjhatū**ti yaṃ tvaṃ mama santikā icchasi, taṃ te samijjhatūti.

Rājā ettakaṃ kathetvā ‘‘ayaṃ brāhmaṇo sakkena anusiṭṭho idhāgatosmīti bhaṇati, nūna imassa iminā upāyena cakkhu sampajjissatī’’ti ñatvā ‘‘idheva mayā cakkhūni uppāṭetvā dātuṃ asāruppa’’nti cintetvā brāhmaṇaṃ ādāya antepuraṃ gantvā rājāsane nisīditvā sivakaṃ nāma vejjaṃ pakkosāpesi. Atha ‘‘amhākaṃ kira rājā akkhīni uppāṭetvā brāhmaṇassa dātukāmo’’ti sakalanagare ekakolāhalaṃ ahosi. Atha naṃ rañño ñātisenāpatiādayo rājavallabhā amaccā pārisajjā nāgarā orodhā ca sabbe sannipatitvā nānāupāyehi nivāresuṃ. Rājāpi ne anuvāresi tenāha –

‘‘Mā no deva adā cakkhuṃ, mā no sabbe parākari;
Dhanaṃ dehi mahārāja, muttā veḷuriyā bahū.

‘‘Yutte deva rathe dehi, ājānīye calaṅkate;
Nāge dehi mahārāja, hemakappanavāsase.

‘‘Yathā taṃ sivayo sabbe, sayoggā sarathā sadā;
Samantā parikireyyuṃ, evaṃ dehi rathesabhā’’ti. (jā. 1.15.58-60);

Atha rājā tisso gāthā abhāsi –

‘‘Yo ve dassanti vatvāna, adāne kurute mano;
Bhūmyaṃ so patitaṃ pāsaṃ, gīvāyaṃ paṭimuñcati.

‘‘Yo ve dassanti vatvāna, adāne kurute mano;
Pāpā pāpataro hoti, sampatto yamasādhanaṃ.

‘‘Yañhi yāce tañhi dade, yaṃ na yāce na taṃ dade;
Svāhaṃ tameva dassāmi, yaṃ maṃ yācati brāhmaṇo’’ti. (jā. 1.15.61-63);

Tattha **mā no, devā**ti **no**ti nipātamattaṃ. Deva, mā **cakkhuṃ** adāsi. **Mā no sabbe parākarī**ti amhe sabbe mā pariccaji. Akkhīsu hi dinnesu tvaṃ rajjaṃ na karissasi, evaṃ tayā mayaṃ pariccattā nāma bhavissāmāti adhippāyena evamāhaṃsu. **Parikireyyu**nti parivāreyyuṃ. **Evaṃ dehī**ti yathā taṃ avikalacakkhuṃ sivayo ciraṃ parivāreyyuṃ, evaṃ dehi dhanamevassa dehi, mā akkhīni, akkhīsu hi dinnesu na taṃ sivayo parivāressantīti dasseti.

Paṭimuñcatīti paṭipaveseti. **Pāpā pāpataro hotī**ti lāmakā lāmakataro nāma hoti. **Sampatto yamasādhana**nti yamassa āṇāpavattiṭṭhānaṃ ussadanirayaṃ esa patto nāma hoti. **Yañhi yāce**ti yaṃ vatthuṃ yācako yācati, dāyakopi tadeva dadeyya, na ayācitaṃ, ayañca brāhmaṇo cakkhuṃ maṃ yācati, na muttādikaṃ dhanaṃ, taṃ dassāmīti vadati.

Atha naṃ ‘‘āyuādīsu kiṃ patthetvā cakkhūni desi devā’’ti pucchiṃsu. Mahāpuriso ‘‘nāhaṃ diṭṭhadhammikaṃ samparāyikaṃ vā sampattiṃ patthetvā demi, api ca bodhisattānaṃ āciṇṇasamāciṇṇo porāṇakamaggo esa, yadidaṃ dānapāramipūraṇaṃ nāmā''ti āha. Tena vuttaṃ –

''Āyuṃ nu vaṇṇaṃ nu sukhaṃ balaṃ nu, kiṃ patthayāno nu janinda desi;
Kathañhi rājā sivinaṃ anuttaro, cakkhūni dajjā paralokahetu.

''Na vāhametaṃ yasasā dadāmi, na puttamicche na dhanaṃ na raṭṭhaṃ;
Satañca dhammo carito purāṇo, icceva dāne ramate mano mamā''ti. (jā. 1.15.64-65);

Tattha **paralokahetū**ti, mahārāja, kathaṃ nāma tumhādiso paṇḍitapuriso sakkasampattisadisaṃ sandiṭṭhikaṃ issariyaṃ pahāya paralokahetu cakkhūni dadeyyāti.

Na vāhanti na ve ahaṃ. **Yasasā**ti dibbassa vā mānusassa vā issariyassa kāraṇā, apica **sataṃ** bodhisattānaṃ **dhammo** buddhakārako **carito** ācarito āciṇṇo purātano **icceva** iminā kāraṇena **dāne**yeva īdiso **mama mano** niratoti.

Evañca pana vatvā rājā amacce saññāpetvā sivakaṃ vejjaṃ āṇāpesi – ''ehi, sivaka, mama ubhopi akkhīni imassa brāhmaṇassa dātuṃ sīghaṃ uppāṭetvā hatthe patiṭṭhapehī''ti. Tena vuttaṃ –

63. ''Ehi sivaka uṭṭhehi, mā dandhayi mā pavedhayi;
Ubhopi nayanaṃ dehi, uppāṭetvā vanibbake.

64. ''Tato so codito mayhaṃ, sivako vacanaṃkaro;
Uddharitvāna pādāsi, tālamiñjaṃva yācake''ti.

Tattha **uṭṭhehī**ti uṭṭhānavīriyaṃ karohi. Imasmiṃ mama cakkhudāne sahāyakiccaṃ karohīti dasseti. **Mā dantayī**ti mā cirāyi. Ayañhi atidullabho cirakālaṃ patthito mayā uttamo dānakkhaṇo paṭiladdho, so mā virajjhīti adhippāyo. **Mā pavedhayī**ti ''amhākaṃ rañño cakkhūni uppāṭemī''ti cittutrāsavasena mā vedhayi sarīrakampaṃ mā āpajji. **Ubhopi nayana**nti ubhopi nayane. **Vanibbake**ti yācakassa **mayha**nti mayā. **Uddharitvāna pādāsī**ti so vejjo rañño akkhikūpato ubhopi akkhīni uppāṭetvā rañño hatthe adāsi.

Dento ca na satthakena uddharitvā adāsi. So hi cintesi – ''ayuttaṃ mādisassa susikkhitavejjassa rañño akkhīsu satthapātana''nti bhesajjāni ghaṃsetvā bhesajjacuṇṇena nīluppalaṃ paribhāvetvā dakkhiṇakkhiṃ upasiṅghāpesi, akkhi parivatti, dukkhā vedanā uppajji. So paribhāvetvā punapi upasiṅghāpesi, akkhi akkhikūpato mucci, balavatarā vedanā udapādi, tatiyavāre kharataraṃ paribhāvetvā upanāmesi, akkhi osadhabalena paribbhamitvā akkhikūpato nikkhamitvā nhārusuttakena olambamānaṃ aṭṭhāsi, adhimattā vedanā udapādi, lohitaṃ pagghari, nivatthasāṭakāpi lohitena temiṃsu. Orodhā ca amaccā ca rañño pādamūle patitvā ''deva, akkhīni mā dehi, deva, akkhīni mā dehī''ti mahāparidevaṃ parideviṃsu.

Rājā vedanaṃ adhivāsetvā ''tāta, mā papañcaṃ karī''ti āha. So ''sādhu, devā''ti vāmahatthena akkhiṃ dhāretvā dakkhiṇahatthena satthakaṃ ādāya akkhisuttakaṃ chinditvā akkhiṃ gahetvā mahāsattassa hatthe ṭhapesi. So vāmakkhinā dakkhiṇakkhiṃ oloketvā pariccāgapītiyā abhibhuyyamānaṃ dukkhavedanaṃ vedento ''ehi, brāhmaṇā''ti brāhmaṇaṃ pakkosāpetvā ''mama ito cakkhuto sataguṇena sahassaguṇena satasahassaguṇena samantacakkhumeva piyataraṃ, tassa me idaṃ akkhidānaṃ paccayo hotū''ti brāhmaṇassa akkhiṃ adāsi. So taṃ ukkhipitvā attano akkhimhi ṭhapesi, taṃ tassānubhāvena vikasitanīluppalaṃ viya hutvā upaṭṭhāsi. Mahāsatto vāmakkhinā tassa taṃ akkhiṃ disvā ''aho sudinnaṃ mayā akkhī''ti antosamuggatāya pītiyā nirantaraṃ phuṭasarīro hutvā aparampi adāsi. Sakkopi taṃ tatheva katvā rājanivesanā nikkhamitvā mahājanassa olokentasseva nagarā nikkhamitvā devalokameva gato.

Rañño nacirasseva akkhīni āvāṭabhāvaṃ appattāni kambalageṇḍukaṃ viya uggatena maṃsapiṇḍena pūretvā cittakammarūpassa viya ruhiṃsu, vedanā pacchijji. Atha mahāsatto katipāhaṃ pāsāde vasitvā ''kiṃ andhassa rajjenāti amaccānaṃ rajjaṃ niyyātetvā uyyānaṃ gantvā pabbajitvā samaṇadhammaṃ karissāmī''ti cintetvā amaccānaṃ tamatthaṃ ārocetvā ''mukhadhovanādidāyako eko puriso mayhaṃ santike hotu, sarīrakiccaṭṭhānesupi me rajjukaṃ bandhathā''ti vatvā sivikāya gantvā pokkharaṇitīre rājapallaṅke nisīdi. Amaccāpi vanditvā paṭikkamiṃsu. Bodhisattopi attano dānaṃ āvajjesi. Tasmiṃ khaṇe sakkassa āsanaṃ uṇhākāraṃ dassesi. Sakko taṃ disvā ''mahārājassa varaṃ datvā cakkhuṃ paṭipākatikaṃ karissāmī''ti bodhisattassa samīpaṃ gantvā padasaddamakāsi. Mahāsattena ca ''ko eso''ti vutte –

''Sakkohamasmi devindo, āgatosmi tavantike;
Varaṃ varassu rājīsi, yaṃ kiñci manasicchasī''ti. (jā. 1.15.71) –

Vatvā tena –

''Pahūtaṃ me dhanaṃ sakka, balaṃ koso canappako;
Andhassa me sato dāni, maraṇaññeva ruccatī''ti. (jā. 1.15.72) –

Vutte atha naṃ sakko āha – ''sivirāja, kiṃ pana tvaṃ maritukāmo hutvā maraṇaṃ rocesi, udāhu andhabhāvenā''ti. Andhabhāvena, devāti. ''Mahārāja, dānaṃ nāma na kevalaṃ samparāyatthameva diyyati, diṭṭhadhammatthāyapi paccayo hoti, tasmā tava dānapuññameva nissāya saccakiriyaṃ karohi, tassa baleneva te cakkhu uppajjissatī''ti vutte ''tena hi mayā mahādānaṃ sudinna''nti vatvā saccakiriyaṃ karonto –

''Ye maṃ yācitumāyanti, nānāgottā vanibbakā;
Yopi maṃ yācate tattha, sopi me manaso piyo;
Etena saccavajjena, cakkhu me upapajjathā''ti. (jā. 1.15.74) –

Āha.

Tattha **ye ma**nti ye maṃ yācitumāgacchanti, tesupi āgatesu **yo** imaṃ nāma dehīti vācaṃ nicchārento **maṃ yācate, sopi me manaso piyo. Etenā**ti sace mayhaṃ sabbepi yācakā piyā, saccamevetaṃ mayā vuttaṃ, etena **me** saccavacanena ekaṃ **cakkhu upapajjatha** uppajjatūti.

Athassa vacanasamanantarameva paṭhamaṃ cakkhu udapādi. Tato dutiyassa uppajjanatthāya –

''Yaṃ maṃ so yācituṃ āgā, dehi cakkhunti brāhmaṇo;
Tassa cakkhūni pādāsiṃ, brāhmaṇassa vanibbato.

''Bhiyyo maṃ āvisī pīti, somanassañcanappakaṃ;
Etena saccavajjena, dutiyaṃ me upapajjathā''ti. (jā. 1.15.75-76) –

Āha.

Tattha **yaṃ ma**nti yo maṃ. **So**ti so cakkhuyācako **brāhmaṇo. Āgā**ti āgato. **Vanibbato**ti yācantassa. **Maṃ āvisī**ti brāhmaṇassa cakkhūni datvā andhakālepi tathārūpaṃ vedanaṃ agaṇetvā ''aho sudinnaṃ me dāna''nti paccavekkhantaṃ maṃ **bhiyyo** atirekatarā pīti āvisi. **Somanassañcanappaka**nti aparimāṇaṃ somanassaṃ uppajji. **Etenā**ti sace tadā mama anappakaṃ pītisomanassaṃ uppannaṃ, saccamevetaṃ mayā vuttaṃ, etena **me** saccavacanena dutiyampi cakkhu upapajjatūti.

Taṃkhaṇaññeva dutiyampi cakkhu udapādi. Tāni panassa cakkhūni neva pākatikāni, na dibbāni. Sakkabrāhmaṇassa hi dinnaṃ cakkhuṃ puna pākatikaṃ kātuṃ na sakkā, upahatacakkhuno ca dibbacakkhu nāma nuppajjati, vuttanayena panassa ādimajjhapariyosānesu aviparītaṃ attano dānapītiṃ upādāya pītipharaṇavasena nibbattāni ''saccapāramitācakkhūnī''ti vuttāni. Tena vuttaṃ –

65. ''Dadamānassa dentassa, dinnadānassa me sato;
Cittassa aññathā natthi, bodhiyāyeva kāraṇā''ti.

Tattha **dadamānassā**ti cakkhūni dātuṃ vejjena uppāṭentassa. **Dentassā**ti uppāṭitāni tāni sakkabrāhmaṇassa hatthe ṭhapentassa. **Dinnadānassā**ti cakkhudānaṃ dinnavato. **Cittassa aññathā**ti dānajjhāsayassa aññathābhāvo. **Bodhiyāyeva kāraṇā**ti tañca sabbaññutaññāṇasseva hetūti attho.

66. Sabbaññutaññāṇassa sudullabhatāya evaṃ sudukkaraṃ mayā katanti na cakkhūnaṃ na attabhāvassapi appiyatāyāti dassento **''na me dessā''**ti osānagāthamāha. Tattha **attā na me na dessiyo**ti paṭhamo **na**-kāro nipātamatto. Attā na me kujjhitabbo, na appiyoti attho. ''Attānaṃ me na dessiya''ntipi pāṭho. Tassattho – me attānaṃ ahaṃ na dessiyaṃ na kujjheyyaṃ na kujjhituṃ arahāmi na so mayā kujjhitabboti. ''Attāpi me na dessiyo''tipi paṭhanti. **Adāsaha**nti adāsiṃ ahaṃ. ''Adāsiha''ntipi pāṭho.

Tadā pana bodhisattassa saccakiriyāya cakkhūsu uppannesu sakkānubhāvena sabbā rājaparisā sannipatitāva ahosi. Athassa sakko mahājanamajjhe ākāse ṭhatvā –

''Dhammena bhāsitā gāthā, sivīnaṃ raṭṭhavaḍḍhana;
Etāni tava nettāni, dibbāni paṭidissare.

''Tirokuṭṭaṃ tiroselaṃ, samatiggayha pabbataṃ;
Samantā yojanasataṃ, dassanaṃ anubhontu te''ti. (jā. 1.15.77-78) –

Imāhi gāthāhi thutiṃ katvā devalokameva gato. Bodhisattopi mahājanaparivuto mahantena sakkārena nagaraṃ pavisitvā rājagehadvāre susajjite mahāmaṇḍape samussitasetacchatte rājapallaṅke nisinno cakkhupaṭilābhena tuṭṭhahaṭṭhapamuditānaṃ daṭṭhuṃ āgatānaṃ nāgarānaṃ jānapadānaṃ rājaparisāya ca dhammaṃ desento –

''Ko nīdha vittaṃ na dadeyya yācito, api visiṭṭhaṃ supiyampi attano;
Tadiṅgha sabbe sivayo samāgatā, dibbāni nettāni mamajja passatha.

''Tirokuṭṭaṃ tiroselaṃ, samatiggayha pabbataṃ;
Samantā yojanasataṃ, dassanaṃ anubhonti me.

''Na cāgamattā paramatthi kiñci, maccānaṃ idha jīvite;
Datvāna mānusaṃ cakkhuṃ, laddhaṃ me cakkhu amānusaṃ.

''Etampi disvā sivayo, detha dānāni bhuñjatha;
Datvā ca bhutvā ca yathānubhāvaṃ, aninditā saggamupetha ṭhāna''nti. (jā. 1.15.79-82) –

Imā gāthā abhāsi. Tattha **dhammena bhāsitā**ti, mahārāja, imā te gāthā dhammena sabhāveneva bhāsitā. **Dibbānī**ti dibbānubhāvayuttāni. **Paṭidissare**ti paṭidissanti. **Tirokuṭṭa**nti parakuṭṭaṃ. **Tirosela**nti paraselaṃ. **Samatiggayhā**ti atikkamitvā. **Samantā** dasadisā **yojanasataṃ** rūpa**dassanaṃ anubhontu** sādhentu.

Ko nīdhāti ko nu idha. **Api visiṭṭha**nti uttamampi samānaṃ. **Na cāgamattā**ti cāgappamāṇato aññaṃ varaṃ nāma natthi. **Idha jīvite**ti imasmiṃ jīvaloke. ''Idha jīvata''ntipi paṭhanti. Imasmiṃ loke jīvamānānanti attho. **Amānusa**nti dibbacakkhu mayā **laddhaṃ,** iminā kāraṇena veditabbametaṃ ''cāgato uttamaṃ nāma natthī''ti. **Etampi disvā**ti etaṃ mayā laddhaṃ dibbacakkhuṃ disvāpi.

Iti imāhi catūhi gāthāhi na kevalaṃ tasmiṃyeva khaṇe, atha kho anvaddhamāsampi uposathe mahājanaṃ sannipātetvā dhammaṃ desesi. Taṃ sutvā mahājano dānādīni puññāni katvā devalokaparāyano ahosi.

Tadā vejjo ānandatthero ahosi, sakko anuruddhatthero, sesaparisā buddhaparisā, sivirājā lokanātho.

Tassa idhāpi vuttanayeneva yathārahaṃ pāramiyo niddhāretabbā. Tathā divase divase yathā adinnapubbaṃ bāhiradeyyadhammavatthu na hoti, evaṃ aparimitaṃ mahādānaṃ pavattentassa tena aparituṭṭhassa kathaṃ nu kho ahaṃ ajjhattikavatthukaṃ dānaṃ dadeyyaṃ, kadā nu kho maṃ koci āgantvā ajjhattikaṃ deyyadhammaṃ yāceyya, sace hi koci yācako me hadayamaṃsassa nāmaṃ gaṇheyya, kaṇayena naṃ nīharitvā pasannaudakato sanāḷaṃ padumaṃ uddharanto viya lohitabinduṃ paggharantaṃ hadayaṃ nīharitvā dassāmi. Sace sarīramaṃsassa nāmaṃ gaṇheyya, avalekhanena tālaguḷapaṭalaṃ uppāṭento viya sarīramaṃsaṃ uppāṭetvā dassāmi. Sace lohitassa nāmaṃ gaṇheyya, asinā vijjhitvā yantamukhe vā patitvā upanītaṃ bhājanaṃ pūretvā lohitaṃ dassāmi. Sace pana koci ‘‘gehe me kammaṃ nappavattati, tattha me dāsakammaṃ karohī’’ti vadeyya, rājavesaṃ apanetvā tassa attānaṃ sāvetvā dāsakammaṃ karissāmi. Sace vā pana koci akkhīnaṃ nāmaṃ gaṇheyya, tālamiñjaṃ nīharanto viya akkhīni uppāṭetvā tassa dassāmīti evaṃ anaññasādhāraṇavasībhāvappattānaṃ mahābodhisattānaṃyeva āveṇikā uḷāratarā parivitakkuppatti, cakkhuyācakaṃ labhitvā amaccapārisajjādīhi nivāriyamānassāpi tesaṃ vacanaṃ anādiyitvā attano parivitakkānurūpaṃ paṭipattiyā ca paramā pītipaṭisaṃvedanā, tassā pītimanatāya avitathabhāvaṃ nissāya sakkassa purato saccakiriyākaraṇaṃ, tena ca attano cakkhūnaṃ paṭipākatikabhāvo, tesañca dibbānubhāvatāti evamādayo mahāsattassa guṇānubhāvā veditabbāti.

Sivirājacariyāvaṇṇanā niṭṭhitā.

9. Vessantaracariyāvaṇṇanā

67. Navame **yā me ahosi janikā**ti ettha **me**ti vessantarabhūtaṃ attānaṃ sandhāya satthā vadati. Tenevāha – ‘‘phussatī nāma khattiyā’’ti. Tadā hissa mātā ‘‘phussatī’’ti evaṃnāmikā khattiyānī ahosi. **Sā atītāsu jātīsū**ti sā tato anantarātītajātiyaṃ. Ekatthe hi etaṃ bahuvacanaṃ. **Sakkassa mahesī piyā** ahosīti sambandho. Atha vā yā me ahosi janikā imasmiṃ carimattabhāve, sā atītāsu jātīsu phussatī nāma, tattha atītāya jātiyā khattiyā, yatthāhaṃ tassā kucchimhi vessantaro hutvā nibbattiṃ, tato anantarātītāya sakkassa mahesī piyā ahosīti. Tatrāyaṃ anupubbikathā –

Ito hi ekanavute kappe vipassī nāma satthā loke udapādi. Tasmiṃ bandhumatīnagaraṃ upanissāya kheme migadāye viharante bandhumā rājā kenaci raññā pesitaṃ mahagghaṃ candanasāraṃ attano jeṭṭhadhītāya adāsi. Sā tena sukhumaṃ candanacuṇṇaṃ kāretvā samuggaṃ pūretvā vihāraṃ gantvā satthu suvaṇṇavaṇṇaṃ sarīraṃ pūjetvā sesacuṇṇāni gandhakuṭiyaṃ vikiritvā ‘‘bhante, anāgate tumhādisassa buddhassa mātā bhaveyya’’nti patthanaṃ akāsi. Sā tato cutā tassā candanacuṇṇapūjāya phalena rattacandanaparipphositena viya sarīrena devesu ca manussesu ca saṃsarantī tāvatiṃsabhavane sakkassa devarañño aggamahesī hutvā nibbatti. Athassā āyupariyosāne pubbanimittesu uppannesu sakko devarājā tassā parikkhīṇāyukataṃ ñatvā tassā anukampāya ‘‘bhadde, phussati dasa te vare dammi, te gaṇhassū’’ti āha. Tena vuttaṃ –

68. ‘‘Tassā āyukkhayaṃ ñatvā, devindo etadabravi;
‘Dadāmi te dasa vare, vara bhadde yadicchasī’’’ti.

Tattha **varā**ti varassu varaṃ gaṇha. **Bhadde, yadicchasī**ti, bhadde, phussati yaṃ icchasi yaṃ tava piyaṃ, taṃ dasahi koṭṭhāsehi ‘‘varaṃ varassu paṭiggaṇhāhī’’ti vadati.

69. **Punidamabravī**ti puna idaṃ sā attano cavanadhammataṃ ajānantī **‘‘kiṃ nu me aparādhatthī’’**tiādikaṃ abhāsi. Sā hi pamattā hutvā attano āyukkhayaṃ ajānantī ayaṃ ‘‘varaṃ gaṇhā’’ti vadanto ‘‘katthaci mama uppajjanaṃ icchatī’’ti ñatvā evamāha. Tattha **aparādhatthī**ti aparādho atthi. **Kiṃ nu dessā ahaṃ tavā**ti kiṃ kāraṇaṃ ahaṃ tava dessā kujjhitabbā appiyā jātā. **Rammā cāvesi maṃ ṭhānā**ti ramaṇīyā imasmā ṭhānā cāvesi. **Vātova dharaṇīruha**nti yena balavā māluto viya rukkhaṃ ummūlento imamhā devalokā cāvetukāmosi kiṃ nu kāraṇanti taṃ pucchati.

70. **Tassida**nti tassā idaṃ. **Na ceva te kataṃ pāpa**nti na ceva tayā kiñci pāpaṃ kataṃ yena te aparādho siyā. **Na ca me tvaṃsi appiyā**ti mama tvaṃ na cāpi appiyā, yena dessā nāma mama appiyāti adhippāyo.

71. Idāni yena adhippāyena vare dātukāmo, taṃ dassento **‘‘ettakaṃyeva te āyu, cavanakālo bhavissatī’’**ti vatvā vare gaṇhāpento **‘‘paṭigganha mayā dinne, vare dasa varuttame’’**ti āha.

Tattha **varuttame**ti varesu uttame aggavare.

72. **Dinnavarā**ti ‘‘vare dassāmī’’ti paṭiññādānavasena dinnavarā. **Tuṭṭhahaṭṭhā**ti icchitalābhaparitosena tuṭṭhā ceva tassa ca sikhāppattidassanena hāsavasena haṭṭhā ca. **Pamoditā**ti balavapāmojjena pamuditā. **Mamaṃ abbhantaraṃ katvā**ti tesu varesu maṃ abbhantaraṃ karitvā. **Dasa vare varī**ti sā attano khīṇāyukabhāvaṃ ñatvā sakkena varadānatthaṃ katokāsā sakalajambudīpatalaṃ olokentī attano anucchavikaṃ sivirañño nivesanaṃ disvā tattha tassa aggamahesibhāvo nīlanettatā nīlabhamukatā phussatītināmaṃ guṇavisesayuttaputtapaṭilābho anunnatakucchibhāvo alambatthanatā apalitabhāvo sukhumacchavitā vajjhajanānaṃ mocanasamatthatā cāti ime dasa vare gaṇhi.

Iti sā dasa vare gahetvā tato cutā maddarañño aggamahesiyā kucchimhi nibbatti. Jāyamānā ca sā candanacuṇṇaparipphositena viya sarīrena jātā. Tenassā nāmaggahaṇadivase ‘‘phussatī’’ tveva nāmaṃ kariṃsu. Sā mahantena parivārena vaḍḍhitvā soḷasavassakāle uttamarūpadharā ahosi. Atha naṃ jetuttaranagare sivimahārājā puttassa sañjayakumārassatthāya ānetvā setacchattaṃ ussāpetvā taṃ soḷasannaṃ itthisahassānaṃ jeṭṭhakaṃ katvā aggamahesiṭṭhāne ṭhapesi. Tena vuttaṃ –

73. ‘‘Tato cutā sā phussatī, khattiye upapajjatha;
Jetuttaramhi nagare, sañjayena samāgamī’’ti.

Sā sañjayarañño piyā ahosi manāpā. Atha sakko āvajjento ‘‘mayā phussatiyā dinnavaresu nava varā samiddhā’’ti disvā ‘‘puttavaro na samiddho, tampissā samijjhāpessāmī’’ti cintetvā bodhisattaṃ tadā tāvatiṃsadevaloke khīṇāyukaṃ disvā tassa santikaṃ gantvā ‘‘mārisa, tayā manussaloke sivisañjayarañño aggamahesiyā kucchimhi paṭisandhiṃ gaṇhituṃ vaṭṭatī’’ti tassa ceva aññesañca cavanadhammānaṃ saṭṭhisahassānaṃ devaputtānaṃ paṭiññaṃ gahetvā sakaṭṭhānameva gato. Mahāsattopi tato cavitvā tatthuppanno. Sesā devaputtāpi saṭṭhisahassānaṃ amaccānaṃ gehesu nibbattiṃsu. Mahāsatte kucchigate phussatidevī catūsu nagaradvāresu nagaramajjhe nivesanadvāreti cha dānasālāyo kāretvā devasikaṃ chasatasahassāni vissajjetvā dānaṃ dātuṃ dohaḷinī ahosi. Rājā tassā dohaḷaṃ sutvā nemittake brāhmaṇe pakkosāpetvā pucchitvā ‘‘mahārāja, deviyā kucchimhi dānābhirato uḷāro satto uppanno, dānena tittiṃ na pāpuṇissatī’’ti sutvā tuṭṭhamānaso vuttappakāraṃ dānaṃ paṭṭhapesi. Samaṇabrāhmaṇajiṇṇāturakapaṇaddhikavanibbakayācake santappesi. Bodhisattassa paṭisandhiggahaṇato paṭṭhāya rañño āyassa pamāṇaṃ nāhosi. Tassa puññānubhāvena sakalajambudīpe rājāno paṇṇākāraṃ pahiṇanti. Tena vuttaṃ –

74. ‘‘Yadāhaṃ phussatiyā kucchiṃ, okkanto piyamātuyā;
Mama tejena me mātā, tadā dānaratā ahu.

75. ‘‘Adhane āture jiṇṇe, yācake addhike jane;
Samaṇe brāhmaṇe khīṇe, deti dānaṃ akiñcane’’ti;

Tattha **mama tejenā**ti mama dānajjhāsayānubhāvena. **Khīṇe**ti bhogādīhi parikkhīṇe pārijuññappatte. **Akiñcane**ti apariggahe. Sabbattha visaye bhummaṃ. Adhanādayo hi dānadhammassa pavattiyā visayo.

Devī mahantena parihārena gabbhaṃ dhārentī dasamāse paripuṇṇe nagaraṃ daṭṭhukāmā hutvā rañño ārocesi. Rājā devanagaraṃ viya nagaraṃ alaṅkārāpetvā deviṃ rathavaraṃ āropetvā nagaraṃ padakkhiṇaṃ kāresi. Tassā vessavīthiyā majjhappattakāle kammajavātā caliṃsu. Amaccā rañño ārocesuṃ. So vessavīthiyaṃyevassā sūtigharaṃ kāretvā ārakkhaṃ gaṇhāpesi. Sā tattha puttaṃ vijāyi. Tenāha –

76. ‘‘Dasamāse dhārayitvāna, karonte puraṃ padakkhiṇaṃ;
Vessānaṃ vīthiyā majjhe, janesi phussatī mamaṃ.

77. ‘‘Na mayhaṃ mattikaṃ nāmaṃ, nāpi pettikasambhavaṃ.

Jātettha vessavīthiyaṃ, tasmā vessantaro ahū’’ti.

Tattha **karonte puraṃ padakkhiṇa**nti deviṃ gahetvā sañjayamahārāje nagaraṃ padakkhiṇaṃ kurumāne. **Vessāna**nti vāṇijānaṃ.

Na mattikaṃ nāmanti na mātuāgataṃ mātāmahādīnaṃ nāmaṃ. **Pettikasambhava**nti pitu idanti pettikaṃ, sambhavati etasmāti sambhavo, taṃ pettikaṃ sambhavo etassāti pettikasambhavaṃ, nāmaṃ. Mātāpitusambandhavasena na katanti dasseti. **Jātetthā**ti jāto ettha. ‘‘Jātomhī’’tipi pāṭho. **Tasmā vessantaro ahū**ti yasmā tadā vessavīthiyaṃ jāto, tasmā vessantaro nāma ahosi, vessantaroti nāmaṃ akaṃsūti attho.

Mahāsatto mātu kucchito nikkhamanto visado hutvā akkhīni ummīletvāva nikkhami. Nikkhantamatte eva mātu hatthaṃ pasāretvā ‘‘amma, dānaṃ dassāmi, atthi kiñcī’’ti āha. Athassa mātā ‘‘tāta, yathājjhāsayaṃ dānaṃ dehī’’ti hatthasamīpe sahassatthavikaṃ ṭhapesi. Bodhisatto hi **ummaṅgajātake** (jā. 2.22.590 ādayo) imasmiṃ **jātake** pacchimattabhāveti tīsu ṭhānesu jātamattova kathesi. Rājā mahāsattassa atidīghādidosavivajjitā madhurakhīrā catusaṭṭhidhātiyo upaṭṭhāpesi. Tena saddhiṃ jātānaṃ saṭṭhiyā dārakasahassānampi dhātiyo dāpesi. So saṭṭhidārakasahassehi saddhiṃ mahantena parivārena vaḍḍhati. Tassa rājā satasahassagghanakaṃ kumārapiḷandhanaṃ kārāpetvā adāsi. So catupañcavassikakāle taṃ omuñcitvā dhātīnaṃ datvā puna tāhi dīyamānaṃ na gaṇhāti. Taṃ sutvā rājā ‘‘mama puttena dinnaṃ sudinna’’nti vatvā aparampi kāresi. Tampi deti. Dārakakāleyeva dhātīnaṃ navavāre piḷandhanaṃ adāsi.

Aṭṭhavassikakāle pana sayanapīṭhe nisinno cintesi – ‘‘ahaṃ bāhirakadānaṃ demi, na taṃ maṃ paritoseti, ajjhattikadānaṃ dātukāmomhi. Sace hi maṃ koci hadayaṃ yāceyya, hadayaṃ nīharitvā dadeyyaṃ. Sace akkhīni yāceyya, akkhīni uppāṭetvā dadeyyaṃ. Sace sakalasarīre maṃsaṃ rudhirampi vā yāceyya, sakalasarīrato maṃsaṃ chinditvā rudhirampi asinā vijjhitvā dadeyyaṃ. Athāpi koci ‘dāso me hohī’ti vadeyya, attānaṃ tassa sāvetvā dadeyya’’nti. Tassevaṃ sabhāvaṃ sarasaṃ cintentassa catunahutādhikadviyojanasatasahassabahalā ayaṃ mahāpathavī udakapariyantaṃ katvā kampi. Sinerupabbatarājā onamitvā jetuttaranagarābhimukho aṭṭhāsi. Tena vuttaṃ –

78. ‘‘Yadāhaṃ dārako homi, jātiyā aṭṭhavassiko;
Tadā nisajja pāsāde, dānaṃ dātuṃ vicintayiṃ.

79. ‘‘Hadayaṃ dadeyyaṃ cakkhuṃ, maṃsampi rudhirampi ca;
Dadeyyaṃ kāyaṃ sāvetvā, yadi koci yācaye mamaṃ.

80. ‘‘Sabhāvaṃ cintayantassa, akampitamasaṇṭhitaṃ;
Akampi tattha pathavī, sineruvanavaṭaṃsakā’’ti.

Tattha **sāvetvā**ti ‘‘ajja paṭṭhāya ahaṃ imassa dāso’’ti dāsabhāvaṃ sāvetvā. **Yadi koci yācaye mama**nti koci maṃ yadi yāceyya. **Sabhāvaṃ cintayantassā**ti aviparītaṃ attano yathābhūtaṃ sabhāvaṃ atittimaṃ yathājjhāsayaṃ cintentassa mama, mayi cintenteti attho. **Akampita**nti kampitarahitaṃ. **Asaṇṭhita**nti saṅkocarahitaṃ. Yena hi lobhādinā abodhisattānaṃ cakkhādidāne cittutrāsasaṅkhātaṃ kampitaṃ saṅkocasaṅkhātaṃ saṇṭhitañca siyā, tena vināti attho. **Akampī**ti acali. **Sineruvanavaṭaṃsakā**ti sinerumhi uṭṭhitanandanavanaphārusakavanamissakavanacittalatāvanādikappakataruvanaṃ sineruvanaṃ. Atha vā sineru ca jambudīpādīsu ramaṇīyavanañca sineruvanaṃ, taṃ vanaṃ vaṭaṃsakaṃ etissāti sineruvanavaṭaṃsakā.

Evañca pathavikampane vattamāne madhuragambhīradevo gajjanto khaṇikavassaṃ vassi, vijjulatā niccariṃsu, mahāsamuddo ubbhijji, sakko devarājā apphoṭesi, mahābrahmā sādhukāramadāsi, yāva brahmalokā ekakolāhalaṃ ahosi. Mahāsatto soḷasavassakāleyeva sabbasippānaṃ nipphattiṃ pāpuṇi. Tassa pitā rajjaṃ dātukāmo mātarā saddhiṃ mantetvā maddarājakulato mātuladhītaraṃ maddiṃ nāma rājakaññaṃ ānetvā soḷasannaṃ itthisahassānaṃ jeṭṭhakaṃ aggamahesiṃ katvā mahāsattaṃ rajje abhisiñci. Mahāsatto rajje patiṭṭhitakālato paṭṭhāya devasikaṃ chasatasahassāni vissajjetvā mahādānaṃ pavattento anvaddhamāsaṃ dānaṃ oloketuṃ upasaṅkamati. Aparabhāge maddidevī puttaṃ vijāyi. Taṃ kañcanajālena sampaṭicchiṃsu, tenassa ‘‘jālikumāro’’tveva nāmaṃ kariṃsu. Tassa padasā gamanakāle sā dhītaraṃ vijāyi. Taṃ kaṇhājinena sampaṭicchiṃsu, tenassā ‘‘kaṇhājinā’’tveva nāmaṃ kariṃsu. Tena vuttaṃ –

81. ‘‘Anvaddhamāse pannarase, puṇṇamāse uposathe;
Paccayaṃ nāgamāruyha, dānaṃ dātuṃ upāgami’’nti.

Tattha **anvaddhamāse**ti anuaddhamāse, addhamāse addhamāseti attho. **Puṇṇamāse**ti puṇṇamāsiyaṃ, māsaparipūriyā candaparipūriyā ca samannāgate pannarase dānaṃ dātuṃ upāgaminti sambandho. Tatrāyaṃ yojanā – **paccayaṃ nāgamāruyha** addhamāse addhamāse **dānaṃ dātuṃ** dānasālaṃ **upāgamiṃ,** evaṃ upagacchanto ca yadā ekasmiṃ pannarase puṇṇamāsiuposathe dānaṃ dātuṃ upāgamiṃ, tadā **kaliṅgaraṭṭhavisayā brāhmaṇā upagañchu ma**nti tattha **paccayaṃ nāga**nti paccayanāmakaṃ maṅgalahatthiṃ. Bodhisattassa hi jātadivase ekā ākāsacārinī kareṇukā abhimaṅgalasammataṃ sabbasetahatthipotakaṃ ānetvā maṅgalahatthiṭṭhāne ṭhapetvā pakkāmi. Tassa mahāsattaṃ paccayaṃ katvā laddhattā ‘‘paccayo’’tveva nāmaṃ kariṃsu. Taṃ paccayanāmakaṃ opavayhaṃ hatthināgaṃ āruyha dānaṃ dātuṃ upāgaminti. Tena vuttaṃ –

82. ‘‘Kaliṅgaraṭṭhavisayā, brāhmaṇā upagañchu maṃ;
Ayācuṃ maṃ hatthināgaṃ, dhaññaṃ maṅgalasammataṃ.

83. ‘‘Avuṭṭhiko janapado, dubbhikkho chātako mahā;
Dadāhi pavaraṃ nāgaṃ, sabbasetaṃ gajuttama’’nti.

Tattha **‘‘kaliṅgaraṭṭhavisayā’’**tiādigāthā heṭṭhā **kururājacaritepi** (cariyā. 1.21-22) āgatā eva, tasmā tāsaṃ attho kathāmaggo ca tattha vuttanayeneva veditabbo. Idha pana maṅgalahatthino setattā **‘‘sabbasetaṃ gajuttama’’**nti vuttaṃ. Bodhisatto hatthikkhandhavaragato –

84. ‘‘Dadāmi na vikampāmi, yaṃ maṃ yācanti brāhmaṇā;
Santaṃ nappaṭigūhāmi, dāne me ramate mano’’ti. –

Attano dānābhiratiṃ pavedento –

85. ‘‘Na me yācakamanuppatte, paṭikkhepo anucchavo;
Mā me bhijji samādānaṃ, dassāmi vipulaṃ gaja’’nti. (cariyā. 1.23) –

Paṭijānitvā hatthikkhandhato oruyha analaṅkataṭṭhānaṃ olokanatthaṃ anupariyāyitvā analaṅkataṭṭhānaṃ adisvā kusumamissagandhodakabharitaṃ suvaṇṇabhiṅgāraṃ gahetvā ‘‘bhonto ito ethā’’ti alaṅkatarajatadāmasadisaṃ hatthisoṇḍaṃ tesaṃ hatthe ṭhapetvā udakaṃ pātetvā alaṅkatavāraṇaṃ adāsi. Tena vuttaṃ –

86. ‘‘Nāgaṃ gahetvā soṇḍāya, bhiṅgāre ratanāmaye;
Jalaṃ hatthe ākiritvā, brāhmaṇānaṃ adaṃ gaja’’nti. (cariyā. 1.24);

Tattha **santa**nti vijjamānaṃ deyyadhammaṃ. **Nappaṭigūhāmī**ti na paṭicchādemi. Yo hi attano santakaṃ ‘‘mayhameva hotū’’ti cinteti, yācito vā paṭikkhipati, so yācakānaṃ abhimukhe ṭhitampi atthato paṭicchādeti nāma. Mahāsatto pana attano sīsaṃ ādiṃ katvā ajjhattikadānaṃ dātukāmova, kathaṃ bāhiraṃ paṭikkhipati, tasmā āha ‘‘santaṃ nappaṭigūhāmī’’ti. Tenevāha ‘‘dāne me ramate mano’’ti. Sesaṃ heṭṭhā vuttatthameva.

Tassa pana hatthino catūsu pādesu alaṅkārā cattāri satasahassāni agghanti, ubhosu passesu alaṅkārā dve satasahassāni, heṭṭhā udare kambalaṃ satasahassaṃ, piṭṭhiyaṃ muttājālaṃ maṇijālaṃ kañcanajālanti tīṇi jālāni tīṇi satasahassāni, ubho kaṇṇālaṅkārā dve satasahassāni, piṭṭhiyaṃ atthatakambalaṃ satasahassaṃ, kumbhālaṅkāro satasahassaṃ, tayo vaṭaṃsakā tīṇi satasahassāni, kaṇṇacūḷālaṅkāro satasahassaṃ, dvinnaṃ dantānaṃ alaṅkārā dve satasahassāni, soṇḍāya sovatthikālaṅkāro satasahassaṃ, naṅguṭṭhālaṅkāro satasahassaṃ, ārohaṇanisseṇi satasahassaṃ, bhuñjanakaṭāhaṃ satasahassaṃ, ṭhapetvā anagghabhaṇḍaṃ idaṃ tāva ettakaṃ catuvīsati satasahassāni agghati. Chattapiṇḍiyaṃ pana maṇi, cūḷāmaṇi, muttāhāre maṇi, aṅkuse maṇi, hatthikaṇṭhaveṭhanamuttāhāre maṇi, hatthikumbhe maṇīti imāni cha anagghāni, hatthīpi anaggho evāti hatthinā saddhiṃ satta anagghāni, tāni sabbāni brāhmaṇānaṃ adāsi. Tathā hatthino paricārakāni pañca kulasatāni hatthimeṇḍahatthigopakehi saddhiṃ adāsi. Saha dānena panassa heṭṭhā vuttanayeneva bhūmikampādayo ahesuṃ. Tena vuttaṃ –

87. ‘‘Punāparaṃ dadantassa, sabbasetaṃ gajuttamaṃ;
Tadāpi pathavī kampi, sineruvanavaṭaṃsakā’’ti.

Jātakepi (jā. 2.22.1673) vuttaṃ –

‘‘Tadāsi yaṃ bhiṃsanakaṃ, tadāsi lomahaṃsanaṃ;
Hatthināge padinnamhi, medanī sampakampathā’’ti.

88. **Tassa nāgassa dānenā**ti chahi anagghehi saddhiṃ catuvīsatisatasahassagghanikaalaṅkārabhaṇḍasahitassa tassa maṅgalahatthissa pariccāgena. **Sivayo**ti sivirājakumārā ceva siviraṭṭhavāsino ca. ‘‘Sivayo’’ti ca desanāsīsametaṃ. Tattha hi amaccā pārisajjā brāhmaṇagahapatikā negamajānapadā nāgarā sakalaraṭṭhavāsino ca sañjayamahārājaṃ phussatideviṃ maddideviñca ṭhapetvā sabbe eva. **Kuddhā**ti devatāvattanena bodhisattassa kuddhā. **Samāgatā**ti sannipatitā. Te kira brāhmaṇā hatthiṃ labhitvā taṃ abhiruhitvā mahādvārena pavisitvā nagaramajjhena pāyiṃsu. Mahājanena ca ‘‘ambho brāhmaṇā, amhākaṃ hatthī kuto abhiruḷho’’ti vutte ‘‘vessantaramahārājena no hatthī dinno, ke tumhe’’ti hatthavikārādīhi ghaṭṭentā agamaṃsu. Atha amacce ādiṃ katvā mahājanā rājadvāre sannipatitvā ‘‘raññā nāma brāhmaṇānaṃ dhanaṃ vā dhaññaṃ vā khettaṃ vā vatthu vā dāsidāsaparicārikā vā dātabbā siyā, kathañhi nāmāyaṃ vessantaramahārājā rājārahaṃ maṅgalahatthiṃ dassati, na idāni evaṃ rajjaṃ vināsetuṃ dassāmā’’ti ujjhāyitvā sañjayamahārājassa tamatthaṃ ārocetvā tena anunīyamānā ananuyantā agamaṃsu. Kevalaṃ pana –

‘‘Mā naṃ daṇḍena satthena, na hi so bandhanāraho;
Pabbājehi ca naṃ raṭṭhā, vaṅke vasatu pabbate’’ti. (jā. 2.22.1687) –

Vadiṃsu. Tena vuttaṃ –

‘‘Pabbājesuṃ sakā raṭṭhā, vaṅkaṃ gacchatu pabbata’’nti.

Tattha **pabbājesu**nti rajjato bahi vāsatthāya ussukkamakaṃsu; –

Rājāpi ‘‘mahā kho ayaṃ paṭipakkho, handa mama putto katipāhaṃ rajjato bahi vasatū’’ti cintetvā –

‘‘Eso ce sivīnaṃ chando, chandaṃ nappanudāmase;
Imaṃ so vasatu rattiṃ, kāme ca paribhuñjatu.

‘‘Tato ratyā vivasāne, sūriyuggamanaṃ pati;
Samaggā sivayo hutvā, raṭṭhā pabbājayantu na’’nti. (jā. 2.22.1688-1689) –

Vatvā puttassa santike kattāraṃ pesesi ‘‘imaṃ pavattiṃ mama puttassa ārocehī’’ti. So tathā akāsi.

Mahāsattopi taṃ sutvā –

‘‘Kismiṃ me sivayo kuddhā, nāhaṃ passāmi dukkaṭaṃ;
Taṃ me katte viyācikkha, kasmā pabbājayanti ma’’nti. (jā. 2.22.1701) –

Kāraṇaṃ pucchi. Tena ‘‘tumhākaṃ hatthidānenā’’ti vutte somanassappatto hutvā –

‘‘Hadayaṃ cakkhumpahaṃ dajjaṃ, kiṃ me bāhirakaṃ dhanaṃ;
Hiraññaṃ vā suvaṇṇaṃ vā, muttā veḷuriyā maṇi.

‘‘Dakkhiṇaṃ vāpahaṃ bāhuṃ, disvā yācakamāgate;
Dadeyyaṃ na vikampeyyaṃ, dāne me ramate mano.

‘‘Kāmaṃ maṃ sivayo sabbe, pabbājentu hanantu vā;
Neva dānā viramissaṃ, kāmaṃ chindantu sattadhā’’ti. (jā. 2.22.1703-1705) –

Vatvā ‘‘nāgarā me ekadivasaṃ dānaṃ dātuṃ okāsaṃ dentu, sve dānaṃ datvā tatiyadivase gamissāmī’’ti vatvā kattāraṃ tesaṃ santike pesetvā ‘‘ahaṃ sve sattasatakaṃ nāma mahādānaṃ dassāmi, sattahatthisatāni sattaassasatāni sattarathasatāni sattaitthisatāni sattadāsasatāni sattadāsisatāni sattadhenusatāni paṭiyādehi, nānappakārañca annapānādiṃ sabbaṃ dātabbayuttakaṃ upaṭṭhapehī’’ti sabbakammikaṃ amaccaṃ āṇāpetvā ekakova maddideviyā vasanaṭṭhānaṃ gantvā ‘‘bhadde maddi, anugāmikanidhiṃ nidahamānā, sīlavantesu dadeyyāsī’’ti tampi dāne niyojetvā tassā attano gamanakāraṇaṃ ācikkhitvā ‘‘ahaṃ vanaṃ vasanatthāya gamissāmi, tvaṃ idheva anukkaṇṭhitā vasāhī’’ti āha. Sā ‘‘nāhaṃ, mahārāja, tumhehi vinā ekadivasampi vasissāmī’’ti āha.

Dutiyadivase sattasatakaṃ mahādānaṃ pavattesi. Tassa sattasatakaṃ dānaṃ dentasseva sāyaṃ ahosi. Alaṅkatarathena mātāpitūnaṃ vasanaṭṭhānaṃ gantvā ‘‘ahaṃ sve gamissāmī’’ti te āpucchitvā akāmakānaṃ tesaṃ assumukhānaṃ rodantānaṃyeva vanditvā padakkhiṇaṃ katvā tato nikkhamitvā taṃ divasaṃ attano nivesane vasitvā punadivase ‘‘gamissāmī’’ti pāsādato otari. Maddidevī sassusasurehi nānānayehi yācitvā nivattiyamānāpi tesaṃ vacanaṃ anādiyitvā te vanditvā padakkhiṇaṃ katvā sesitthiyo apaloketvā dve putte ādāya vessantarassa paṭhamataraṃ gantvā rathe aṭṭhāsi.

Mahāpuriso rathaṃ abhiruhitvā rathe ṭhito mahājanaṃ āpucchitvā ‘‘appamattā dānādīni puññāni karothā’’ti ovādamassa datvā nagarato nikkhami. Bodhisattassa mātā ‘‘putto me dānavittako dānaṃ detū’’ti ābharaṇehi saddhiṃ sattaratanapūrāni sakaṭāni ubhosu passesu pesesi. Sopi attano kāyāruḷhameva ābharaṇabhaṇḍaṃ sampattayācakānaṃ aṭṭhārasa vāre datvā sesaṃ sabbamadāsi. Nagarā nikkhamitvāva nivattitvā oloketukāmo ahosi. Athassa puññānubhāvena rathappamāṇe ṭhāne mahāpathavī bhijjitvā parivattitvā rathaṃ nagarābhimukhaṃ akāsi. So mātāpitūnaṃ vasanaṭṭhānaṃ olokesi. Tena kāruññena pathavikampo ahosi. Tena vuttaṃ **‘‘tesaṃ nicchubhamānāna’’**ntiādi.

89-90. Tattha **nicchubhamānāna**nti tesu sivīsu nikkaḍḍhantesu, pabbājentesūti attho. Tesaṃ vā nikkhamantānaṃ. **Mahādānaṃ pavattetu**nti sattasatakamahādānaṃ dātuṃ. **Āyācissa**nti yāciṃ. **Sāvayitvā**ti ghosāpetvā. **Kaṇṇabheri**nti yugalamahābheriṃ. **Dadāmaha**nti dadāmi ahaṃ.

91. **Athetthā**ti athevaṃ dāne dīyamāne etasmiṃ dānagge. **Tumūlo**ti ekakolāhalībhūto. **Bheravo**ti bhayāvaho. Mahāsattañhi ṭhapetvā aññesaṃ so bhayaṃ janeti, tassa bhayajananākāraṃ dassetuṃ. **‘‘Dānenima’’**ntiādi vuttaṃ. Imaṃ vessantaramahārājānaṃ dānena hetunā sivayo raṭṭhato nīharanti pabbājenti, tathāpi puna ca evarūpaṃ dānaṃ deti ayanti.

92-94. Idāni taṃ dānaṃ dassetuṃ **‘‘hatthi’’**nti gāthamāha. Tattha **gava**nti dhenuṃ. **Catuvāhiṃ rathaṃ datvā**ti vahantīti vāhino, assā, caturo ājaññasindhave rathañca brāhmaṇānaṃ datvāti attho. Mahāsatto hi tathā nagarato nikkhamanto sahajāte saṭṭhisahasse amacce sesajanañca assupuṇṇamukhaṃ anubaddhantaṃ nivattetvā rathaṃ pājento maddiṃ āha – ‘‘sace, bhadde, pacchato yācakā āgacchanti, upadhāreyyāsī’’ti. Sā olokentī nisīdi. Athassa sattasatakamahādānaṃ gamanakāle katadānañca sampāpuṇituṃ asakkontā cattāro brāhmaṇā āgantvā ‘‘vessantaro kuhi’’nti pucchitvā ‘‘dānaṃ datvā rathena gato’’ti vutte ‘‘asse yācissāmā’’ti anubandhiṃsu. Maddī te āgacchante disvā ‘‘yācakā, devā’’ti ārocesi. Mahāsatto rathaṃ ṭhapesi. Te āgantvā asse yāciṃsu. Mahāsatto asse adāsi. Te te gahetvā gatā. Assesu pana dinnesu rathadhuraṃ ākāseyeva aṭṭhāsi. Atha cattāro devaputtā rohitamigavaṇṇenāgantvā rathadhuraṃ sampaṭicchitvā agamaṃsu. Mahāsatto tesaṃ devaputtabhāvaṃ ñatvā –

‘‘Iṅgha maddi nisāmehi, cittarūpaṃva dissati;
Migarohiccavaṇṇena, dakkhiṇassā vahanti ma’’nti. (jā. 2.22.1864) –

Maddiyā āha.

Tattha **cittarūpaṃvā**ti acchariyarūpaṃ viya. **Dakkhiṇassā**ti susikkhitaassā viya **maṃ vahanti**.

Atha naṃ evaṃ gacchantaṃ aparo brāhmaṇo āgantvā rathaṃ yāci. Mahāsatto puttadāraṃ otāretvā rathaṃ adāsi. Rathe pana dinne devaputtā antaradhāyiṃsu. Tato paṭṭhāya pana sabbepi pattikāva ahesuṃ. Atha mahāsatto ‘‘maddi, tvaṃ kaṇhājinaṃ gaṇhāhi, ahaṃ jālikumāraṃ gaṇhāmī’’ti ubhopi dve dārake aṅkenādāya aññamaññaṃ piyasallāpā paṭipathaṃ āgacchante manusse vaṅkapabbatassa maggaṃ pucchantā sayameva onatesu phalarukkhesu phalāni dārakānaṃ dadantā atthakāmāhi devatāhi maggassa saṅkhipitattā tadaheva cetaraṭṭhaṃ sampāpuṇiṃsu. Tena vuttaṃ **‘‘catuvāhiṃ rathaṃ datvā’’**tiādi.

Tattha **ṭhatvā cātummahāpathe**ti attano gamanamaggena passato āgatena tena brāhmaṇena āgatamaggena ca vinivijjhitvā gataṭṭhānattā catukkasaṅkhāte catumahāpathe ṭhatvā tassa brāhmaṇassa rathaṃ datvā. **Ekākiyo**ti amaccasevakādisahāyābhāvena ekako. Tenevāha **‘‘adutiyo’’**ti. **Maddideviṃ idamabravī**ti maddideviṃ idaṃ abhāsi.

96-99. **Padumaṃ puṇḍarīkaṃvā**ti padumaṃ viya, puṇḍarīkaṃ viya ca. **Kaṇhājinaggahī**ti kaṇhājinaṃ aggahesi. **Abhijātā**ti jātisampannā. **Visamaṃ sama**nti visamaṃ samañca bhūmippadesaṃ. **Entī**ti āgacchanti. **Anumagge paṭippathe**ti anumagge vā paṭipathe vāti **vā**-saddassa lopo daṭṭhabbo. **Karuṇa**nti bhāvanapuṃsakaniddeso, karuṇāyitattanti attho. **Dukkhaṃ te paṭivedentī**ti ime evaṃ sukhumālā padasā gacchanti, dūreva ito vaṅkapabbatoti te tadā amhesu kāruññavasena attanā dukkhaṃ paṭilabhanti, tathā attano uppannadukkhaṃ paṭivedenti vāti attho.

100-1. **Pavane**ti mahāvane. **Phaline**ti phalavante. **Ubbiddhā**ti uddhaṃ uggatā uccā. **Upagacchanti dārake**ti yathā phalāni dārakānaṃ hatthūpagayhakāni honti, evaṃ rukkhā sayameva sākhāhi onamitvā dārake upenti.

102. **Acchariya**nti accharāyoggaṃ, accharaṃ paharituṃ yuttaṃ. Abhūtapubbaṃ bhūtanti **abbhutaṃ**. Lomānaṃ haṃsanasamatthatāya **lomahaṃsanaṃ. Sāhukāra**nti sādhukāraṃ, ayameva vā pāṭho. Itthiratanabhāvena sabbehi aṅgehi avayavehi sobhatīti **sabbaṅgasobhanā**.

103-4. **Accheraṃ vatā**ti acchariyaṃ vata. **Vessantarassa tejenā**ti vessantarassa puññānubhāvena. **Saṅkhipiṃsu pathaṃ yakkhā**ti devatā mahāsattassa puññatejena coditā taṃ maggaṃ parikkhayaṃ pāpesuṃ, appakaṃ akaṃsu, taṃ pana dārakesu karuṇāya kataṃ viya katvā vuttaṃ **‘‘anukampāya dārake’’**ti. Jetuttaranagarato hi suvaṇṇagiritālo nāma pabbato pañca yojanāni, tato kontimārā nāma nadī pañca yojanāni, tato mārañjanāgiri nāma pabbato pañca yojanāni, tato daṇḍabrāhmaṇagāmo nāma pañca yojanāni, tato mātulanagaraṃ dasa yojanāni, iti taṃ raṭṭhaṃ jetuttaranagarato tiṃsa yojanāni hoti. Devatā bodhisattassa puññatejena coditā maggaṃ parikkhayaṃ pāpesuṃ. Taṃ sabbaṃ ekāheneva atikkamiṃsu. Tena vuttaṃ **‘‘nikkhantadivaseneva, cetaraṭṭhamupāgamu’’**nti.

Evaṃ mahāsatto sāyanhasamayaṃ cetaraṭṭhe mātulanagaraṃ patvā tassa nagarassa dvārasamīpe sālāyaṃ nisīdi. Athassa maddidevī pādesu rajaṃ puñchitvā pāde sambāhitvā ‘‘vessantarassa āgatabhāvaṃ jānāpessāmī’’ti sālato nikkhamitvā tassa cakkhupathe sāladvāre aṭṭhāsi. Nagaraṃ pavisantiyo ca nikkhamantiyo ca itthiyo taṃ disvā parivāresuṃ. Mahājano tañca vessantarañca putte cassa tathā āgate disvā rājūnaṃ ācikkhi. Saṭṭhisahassā rājāno rodantā paridevantā tassa santikaṃ āgantvā maggaparissamaṃ vinodetvā tathā āgamanakāraṇaṃ pucchiṃsu.

Mahāsatto hatthidānaṃ ādiṃ katvā sabbaṃ kathesi. Taṃ sutvā te attano rajjena nimantayiṃsu. Mahāpuriso ‘‘mayā tumhākaṃ rajjaṃ paṭiggahitameva hotu, rājā pana maṃ raṭṭhā pabbājeti, tasmā vaṅkapabbatameva gamissāmī’’ti vatvā tehi nānappakāraṃ tattha vāsaṃ yāciyamānopi taṃ analaṅkaritvā tehi gahitārakkho taṃ rattiṃ sālāyameva vasitvā punadivase pātova nānaggarasabhojanaṃ bhuñjitvā tehi parivuto nikkhamitvā pannarasayojanamaggaṃ gantvā vanadvāre ṭhatvā te nivattetvā purato pannarasayojanamaggaṃ tehi ācikkhitaniyāmeneva agamāsi. Tena vuttaṃ –

105. ‘‘Saṭṭhirājasahassāni, tadā vasanti mātule;
Sabbe pañjalikā hutvā, rodamānā upāgamuṃ.

106. ‘‘Tattha vattetvā sallāpaṃ, cetehi cetaputtehi;
Te tato nikkhamitvāna, vaṅkaṃ agamu pabbata’’nti.

Tattha **tattha vattetvā sallāpa**nti tattha tehi rājūhi samāgamehi saddhiṃ paṭisammodamānā kathaṃ pavattetvā. **Cetaputtehī**ti cetarājaputtehi. **Te tato nikkhamitvānā**ti te rājāno tato vanadvāraṭṭhāne nivattetvā. **Vaṅkaṃ agamu pabbata**nti amhe cattāro janā vaṅkapabbataṃ uddissa agamamhā.

Atha mahāsatto tehi ācikkhitamaggena gacchanto gandhamādanapabbataṃ patvā taṃ divasaṃ tattha vasitvā tato uttaradisābhimukho vepullapabbatapādena gantvā ketumatīnadītīre nisīditvā vanacarakena dinnaṃ madhumaṃsaṃ khāditvā tassa suvaṇṇasūciṃ datvā nhatvā pivitvā paṭippassaddhadaratho nadiṃ uttaritvā sānupabbatasikhare ṭhitassa nigrodhassa mūle thokaṃ nisīditvā uṭṭhāya gacchanto nālikapabbataṃ pariharanto mucalindasaraṃ gantvā saratīrena pubbuttarakaṇṇaṃ patvā ekapadikamaggeneva vanaghaṭaṃ pavisitvā taṃ atikkamma girividuggānaṃ nadīpabhavānaṃ purato caturassapokkharaṇiṃ pāpuṇi.

107. Tasmiṃ khaṇe sakko āvajjento ‘‘mahāsatto himavantaṃ paviṭṭho, vasanaṭṭhānaṃ laddhuṃ vaṭṭatī’’ti cintetvā vissakammaṃ pesesi – ‘‘gaccha vaṅkapabbatakucchimhi ramaṇīye ṭhāne assamapadaṃ māpehī’’ti. So tattha dve paṇṇasālāyo dve caṅkame dve ca rattiṭṭhānadivāṭṭhānāni māpetvā tesu tesu ṭhānesu nānāpupphavicitte rukkhe phalite rukkhe pupphagacche kadalivanādīni ca dassetvā sabbe pabbajitaparikkhāre paṭiyādetvā ‘‘yekeci pabbajitukāmā, te gaṇhantū’’ti akkharāni likhitvā amanusse ca bheravasadde migapakkhino ca paṭikkamāpetvā sakaṭṭhānameva gato.

Mahāsatto ekapadikamaggaṃ disvā ‘‘pabbajitānaṃ vasanaṭṭhānaṃ bhavissatī’’ti maddiñca putte ca tattheva ṭhapetvā assamapadaṃ pavisitvā akkharāni oloketvā ‘‘sakkena dinnosmī’’ti paṇṇasāladvāraṃ vivaritvā paviṭṭho khaggañca dhanuñca apanetvā sāṭake omuñcitvā isivesaṃ gahetvā kattaradaṇḍaṃ ādāya nikkhamitvā paccekabuddhasadisena upasamena dārakānaṃ santikaṃ agamāsi. Maddidevīpi mahāsattaṃ disvā pādesu patitvā roditvā teneva saddhiṃ assamaṃ pavisitvā attano paṇṇasālaṃ gantvā isivesaṃ gaṇhi. Pacchā puttepi tāpasakumārake kariṃsu. Bodhisatto maddiṃ varaṃ yāci ‘‘mayaṃ ito paṭṭhāya pabbajitā nāma, itthī ca nāma brahmacariyassa malaṃ, mā dāni akāle mama santikaṃ āgacchā’’ti. Sā ‘‘sādhū’’ti sampaṭicchitvā mahāsattampi varaṃ yāci ‘‘deva, tumhe putte gahetvā idheva hotha, ahaṃ phalāphalaṃ āharissāmī’’ti. Sā tato paṭṭhāya araññato phalāphalāni āharitvā tayo jane paṭijaggi. Iti cattāro khattiyā vaṅkapabbatakucchiyaṃ sattamāsamattaṃ vasiṃsu. Tena vuttaṃ **‘‘āmantayitvā devindo, vissakammaṃ mahiddhika’’**ntiādi.

Tattha **āmantayitvā**ti pakkosāpetvā. **Mahiddhika**nti mahatiyā deviddhiyā samannāgataṃ. **Assamaṃ sukata**nti assamapadaṃ sukataṃ katvā. **Rammaṃ** vessantarassa vasanānucchavikaṃ **paṇṇasālaṃ. Sumāpayā**ti suṭṭhu māpaya. Āṇāpesīti vacanaseso. **Sumāpayī**ti sammā māpesi.

111. **Asuñño**ti yathā so assamo asuñño hoti, evaṃ tassa asuññabhāvakaraṇena asuñño homi. ‘‘Asuññe’’ti vā pāṭho, mama vasaneneva asuññe assame dārake anurakkhanto vasāmi tattha tiṭṭhāmi.

Bodhisattassa mettānubhāvena samantā tiyojane sabbe tiracchānāpi mettaṃ paṭilabhiṃsu.

Evaṃ tesu tattha vasantesu kaliṅgaraṭṭhavāsī **jūjako** nāma brāhmaṇo **amittatāpanāya** nāma bhariyāya ‘‘nāhaṃ te niccaṃ dhaññakoṭṭanaudakāharaṇayāgubhattapacanādīni kātuṃ sakkomi, paricārakaṃ me dāsaṃ vā dāsiṃ vā ānehī’’ti vutte ‘‘kutohaṃ te bhoti duggato dāsaṃ vā dāsiṃ vā labhissāmī’’ti vatvā tāya ‘‘esa vessantaro rājā vaṅkapabbate vasati. Tassa putte mayhaṃ paricārake yācitvā ānehī’’ti vutte kilesavasena tassā paṭibaddhacittatāya tassā vacanaṃ atikkamituṃ asakkonto pātheyyaṃ paṭiyādāpetvā anukkamena jetuttaranagaraṃ patvā ‘‘kuhiṃ vessantaramahārājā’’ti pucchi.

Mahājano ‘‘imesaṃ yācakānaṃ atidānena amhākaṃ rājā raṭṭhā pabbājito, evaṃ amhākaṃ rājānaṃ nāsetvā punapi idheva āgacchatī’’ti leḍḍudaṇḍādihattho upakkosanto brāhmaṇaṃ anubandhi. So devatāviggahito hutvā tato nikkhamitvā vaṅkapabbatagāmimaggaṃ abhiruḷho anukkamena vanadvāraṃ patvā mahāvanaṃ ajjhogāhetvā maggamūḷho hutvā vicaranto tehi rājūhi bodhisattassa ārakkhaṇatthāya ṭhapitena cetaputtena samāgañchi. Tena ‘‘kahaṃ, bho brāhmaṇa, gacchasī’’ti puṭṭho ‘‘vessantaramahārājassa santika’’nti vutte ‘‘addhā ayaṃ brāhmaṇo tassa putte vā deviṃ vā yācituṃ gacchatī’’ti cintetvā ‘‘mā kho, tvaṃ brāhmaṇa, tattha gañchi, sace gacchasi, ettheva te sīsaṃ chinditvā mayhaṃ sunakhānaṃ ghāsaṃ karissāmī’’ti tena santajjito maraṇabhayabhīto ‘‘ahamassa pitarā pesito dūto, ‘taṃ ānessāmī’ti āgato’’ti musāvādaṃ abhāsi. Taṃ sutvā cetaputto tuṭṭhahaṭṭho brāhmaṇassa sakkārasammānaṃ katvā vaṅkapabbatagāmimaggaṃ ācikkhi. So tato paraṃ gacchanto antarāmagge accutena nāma tāpasena saddhiṃ samāgantvā tampi maggaṃ pucchitvā tenāpi magge ācikkhite tena ācikkhitasaññāya maggaṃ gacchanto anukkamena bodhisattassa assamapadaṭṭhānasamīpaṃ gantvā maddideviyā phalāphalatthaṃ gatakāle bodhisattaṃ upasaṅkamitvā ubho dārake yāci. Tena vuttaṃ –

112. ‘‘Pavane vasamānassa, addhiko maṃ upāgami;
Ayāci puttake mayhaṃ, jāliṃ kaṇhājinaṃ cubho’’ti.

Evaṃ brāhmaṇena dārakesu yācitesu mahāsatto ‘‘cirassaṃ vata me yācako adhigato, ajjāhaṃ anavasesato dānapāramiṃ pūressāmī’’ti adhippāyena somanassajāto pasāritahatthe sahassatthavikaṃ ṭhapento viya brāhmaṇassa cittaṃ paritosento sakalañca taṃ pabbatakucchiṃ unnādento ‘‘dadāmi tava mayhaṃ puttake, api ca maddidevī pana pātova phalāphalatthāya vanaṃ gantvā sāyaṃ āgamissati, tāya āgatāya te puttake dassetvā tvañca mūlaphalāphalaṃ khāditvā ekarattiṃ vasitvā vigataparissamo pātova gamissasī’’ti āha. Brāhmaṇo ‘‘kāmañcesa uḷārajjhāsayatāya puttake dadāti, mātā pana vacchagiddhā āgantvā dānassa antarāyampi kareyya, yaṃnūnāhaṃ imaṃ nippīḷetvā dārake gahetvā ajjeva gaccheyya’’nti cintetvā ‘‘puttā ce te mayhaṃ dinnā, kiṃ dāni mātaraṃ dassetvā pesitehi, dārake gahetvā ajjeva gamissāmī’’ti āha. ‘‘Sace, tvaṃ brāhmaṇa, rājaputtiṃ mātaraṃ daṭṭhuṃ na icchasi, ime dārake gahetvā jetuttaranagaraṃ gaccha, tattha sañjayamahārājā dārake gahetvā mahantaṃ te dhanaṃ dassati, tena dāsadāsiyo gaṇhissasi, sukhañca jīvissasi, aññathā ime sukhumālā rājadārakā, kiṃ te veyyāvaccaṃ karissantī’’ti āha.

Brāhmaṇo ‘‘evampi mayā na sakkā kātuṃ, rājadaṇḍato bhāyāmi, mayhameva gāmaṃ nessāmī’’ti āha. Imaṃ tesaṃ kathāsallāpaṃ sutvā dārakā ‘‘pitā no kho amhe brāhmaṇassa dātukāmo’’ti pakkamitvā pokkharaṇiṃ gantvā paduminigacche nilīyiṃsu. Brāhmaṇo te adisvāva ‘‘tvaṃ ‘dārake dadāmī’ti vatvā te apakkamāpesi, eso te sādhubhāvo’’ti āha. Atha mahāsatto sahasāva uṭṭhahitvā dārake gavesanto paduminigacche nilīne disvā ‘‘etha, tātā, mā mayhaṃ dānapāramiyā antarāyaṃ akattha, mama dānajjhāsayaṃ matthakaṃ pāpetha, ayañca brāhmaṇo tumhe gahetvā tumhākaṃ ayyakassa sañjayamahārājassa santikaṃ gamissati, tāta jāli, tvaṃ bhujisso hotukāmo brāhmaṇassa nikkhasahassaṃ datvā bhujisso bhaveyyāsi, kaṇhājine tvaṃ dāsasataṃ dāsisataṃ hatthisataṃ assasataṃ usabhasataṃ nikkhasatanti sabbasataṃ datvā bhujissā bhaveyyāsī’’ti kumāre agghāpetvā samassāsetvā gahetvā assamapadaṃ gantvā kamaṇḍalunā udakaṃ gahetvā sabbaññutaññāṇassa paccayaṃ katvā brāhmaṇassa hatthe udakaṃ pātetvā ativiya pītisomanassajāto hutvā pathaviṃ unnādento piyaputtadānaṃ adāsi. Idhāpi pubbe vuttanayeneva pathavikampādayo ahesuṃ. Tena vuttaṃ –

113. ‘‘Yācakaṃ upagataṃ disvā, hāso me upapajjatha;
Ubho putte gahetvāna, adāsiṃ brāhmaṇe tadā.

114. ‘‘Sake putte cajantassa, jūjake brāhmaṇe yadā;
Tadāpi pathavī kampi, sineruvanavaṭaṃsakā’’ti.

Atha brāhmaṇo dārake agantukāme latāya hatthesu bandhitvā ākaḍḍhi. Tesaṃ bandhaṭṭhāne chaviṃ chinditvā lohitaṃ pagghari. So latādaṇḍena paharanto ākaḍḍhi. Te pitaraṃ oloketvā.

‘‘Ammā ca tāta nikkhantā, tvañca no tāta dassasi;
Mā no tvaṃ tāta adadā, yāva ammāpi etu no;
Tadāyaṃ brāhmaṇo kāmaṃ, vikkiṇātu hanātu vā’’ti. (jā. 2.22.2126) –

Vatvā punapi ayaṃ evarūpo ghoradassano kurūrakammanto –

‘‘Manusso udāhu yakkho, maṃsalohitabhojano;
Gāmā araññamāgamma, dhanaṃ taṃ tāta yācati;
Nīyamāne pisācena, kiṃ nu tāta udikkhasī’’ti. (jā. 2.22.2130-2131) –

Ādīni vadantā parideviṃsu. Tattha **dhana**nti puttadhanaṃ.

Jūjako dārake tathā paridevanteyeva pothentova gahetvā pakkāmi. Mahāsattassa dārakānaṃ karuṇaṃ paridevitena tassa ca brāhmaṇassa akāruññabhāvena balavasoko uppajji, vippaṭisāro ca udapādi. So taṅkhaṇaññeva bodhisattānaṃ paveṇiṃ anussari. ‘‘Sabbeva hi bodhisattā pañca mahāpariccāge pariccajitvā buddhā bhavissanti, ahampi tesaṃ abbhantaro, puttadānañca mahāpariccāgānaṃ aññataraṃ, tasmā vessantara dānaṃ datvā pacchānutāpo na te anucchaviko’’ti attānaṃ paribhāsetvā ‘‘dinnakālato paṭṭhāya mama te na kiñci hontī’’ti attānaṃ upatthambhetvā daḷhasamādānaṃ adhiṭṭhāya paṇṇasāladvāre pāsāṇaphalake kañcanapaṭimā viya nisīdi.

Atha maddidevī araññato phalāphalaṃ gahetvā nivattantī ‘‘mā mahāsattassa dānantarāyo hotū’’ti vāḷamigarūpadharāhi devatāhi uparuddhamaggā tesu apagatesu cirena assamaṃ patvā ‘‘ajja me dussupinaṃ diṭṭhaṃ, dunnimittāni ca uppannāni, kiṃ nu kho bhavissatī’’ti cintentī assamaṃ pavisitvā puttake apassantī bodhisattassa santikaṃ gantvā ‘‘deva, na kho amhākaṃ puttake passāmi, kuhiṃ te gatā’’ti āha. So tuṇhī ahosi. Sā puttake upadhārentī tahiṃ tahiṃ upadhāvitvā gavesantī adisvā punapi gantvā pucchi. Bodhisatto ‘‘kakkhaḷakathāya naṃ puttasokaṃ jahāpessāmī’’ti cintetvā –

‘‘Nūna maddī varārohā, rājaputtī yasassinī;
Pāto gatāsi uñchāya, kimidaṃ sāyamāgatā’’ti. (jā. 2.22.2225) –

Vatvā tāya cirāyanakāraṇe kathite punapi dārake sandhāya na kiñci āha. Sā puttasokena te upadhārentī punapi vātavegena vanāni vicari. Tāya ekarattiyaṃ vicaritaṭṭhānaṃ pariggaṇhantaṃ pannarasayojanamattaṃ ahosi. Atha vibhātāya rattiyā mahāsattassa santikaṃ gantvā ṭhitā dārakānaṃ adassanena balavasokābhibhūtā tassa pādamūle chinnakadalī viya bhūmiyaṃ visaññī hutvā pati. So ‘‘matā’’ti saññāya kampamāno uppannabalavasokopi satiṃ paccupaṭṭhapetvā ‘‘jānissāmi tāva jīvati, na jīvatī’’ti sattamāse kāyasaṃsaggaṃ anāpannapubbopi aññassa abhāvena tassā sīsaṃ ukkhipitvā ūrūsu ṭhapetvā udakena paripphositvā urañca mukhañca hadayañca parimajji. Maddīpi kho thokaṃ vītināmetvā satiṃ paṭilabhitvā hirottappaṃ paccupaṭṭhapetvā ‘‘deva, dārakā te kuhiṃ gatā’’ti pucchi. So āha – ‘‘devi, ekassa me brāhmaṇassa maṃ yācitvā āgatassa dāsatthāya dinnā’’ti vatvā tāya ‘‘kasmā, deva, putte brāhmaṇassa datvā mama sabbarattiṃ paridevitvā vicarantiyā nācikkhī’’ti vutte ‘‘paṭhamameva vutte tava cittadukkhaṃ bahu bhavissati, idāni pana sarīradukkhena tanukaṃ bhavissatī’’ti vatvā –

‘‘Maṃ passa maddi mā putte, mā bāḷhaṃ paridevasi;
Lacchāma putte jīvantā, arogā ca bhavāmase’’ti. (jā. 2.22.2260) –

So samassāsetvā puna –

> ‘‘Putte pasuñca dhaññañca, yañca aññaṃ ghare dhanaṃ;
> Dajjā sappuriso dānaṃ, disvā yācakamāgataṃ;
> Anumodāhi me maddi, puttake dānamuttama’’nti. (jā. 2.22.2261) –

Vatvā attano puttadānaṃ taṃ anumodāpesi.

Sāpi –

> ‘‘Anumodāmi te deva, puttake dānamuttamaṃ;
> Datvā cittaṃ pasādehi, bhiyyo dānaṃ dado bhavā’’ti. (jā. 2.22.2262) –

Vatvā anumodi.

Evaṃ tesu aññamaññaṃ sammodanīyaṃ kathaṃ kathentesu sakko cintesi – ‘‘mahāpuriso hiyyo jūjakassa pathaviṃ unnādetvā dārake adāsi. Idāni naṃ koci hīnapuriso upasaṅkamitvā maddideviṃ yācitvā gahetvā gaccheyya, tato rājā nippaccayo bhaveyya, handāhaṃ brāhmaṇavaṇṇena naṃ upasaṅkamitvā maddiṃ yācitvā pāramikūṭaṃ gāhāpetvā kassaci avissajjiyaṃ katvā puna naṃ tasseva datvā āgamissāmī’’ti. So sūriyuggamanavelāyaṃ brāhmaṇavaṇṇena tassa santikaṃ agamāsi. Taṃ disvā mahāpuriso ‘‘atithi no āgato’’ti pītisomanassajāto tena saddhiṃ madhurapaṭisanthāraṃ katvā ‘‘brāhmaṇa, kenatthena idhāgatosī’’ti pucchi. Atha naṃ sakko maddideviṃ yāci. Tena vuttaṃ –

> **115**. ‘‘Punadeva sakko oruyha, hutvā brāhmaṇasannibho;
> Ayāci maṃ maddideviṃ, sīlavantiṃ patibbata’’nti.

Tattha **punadevā**ti dārake dinnadivasato pacchā eva. Tadanantaramevāti attho. **Oruyhā**ti devalokato otaritvā. **Brāhmaṇasannibho**ti brāhmaṇasamānavaṇṇo.

Atha mahāsatto ‘‘hiyyo me dvepi dārake brāhmaṇassa dinnā, ahampi araññe ekakova, kathaṃ te maddiṃ sīlavantiṃ patibbataṃ dassāmī’’ti avatvāva pasāritahatthe anaggharatanaṃ ṭhapento viya asajjitvā abajjhitvā anolīnamānaso ‘‘ajja me dānapāramī matthakaṃ pāpuṇissatī’’ti haṭṭhatuṭṭho giriṃ unnādento viya –

> ‘‘Dadāmi na vikampāmi, yaṃ maṃ yācasi brāhmaṇa;
> Santaṃ nappaṭigūhāmi, dāne me ramatī mano’’ti. (jā. 2.22.2278) –

Vatvā sīghameva kamaṇḍalunā udakaṃ āharitvā brāhmaṇassa hatthe udakaṃ pātetvā bhariyamadāsi. Tena vuttaṃ –

> **116**. ‘‘Maddiṃ hatthe gahetvāna, udakañjali pūriya;
> Pasannamanasaṅkappo, tassa maddiṃ adāsaha’’nti.

Tattha **udakañjalī**ti udakaṃ añjaliṃ, ‘‘udaka’’nti ca karaṇatthe paccattavacanaṃ, udakena tassa brāhmaṇassa añjaliṃ pasāritahatthatalaṃ pūretvāti attho. **Pasannamanasaṅkappo**ti ‘‘addhā iminā pariccāgena dānapāramiṃ matthakaṃ pāpetvā sammāsambodhiṃ adhigamissāmī’’ti upannasaddhāpasādena pasannacittasaṅkappo. Taṅkhaṇaññeva heṭṭhā vuttappakārāni sabbapāṭihāriyāni pāturahesuṃ. ‘‘Idānissa na dūre sammāsambodhī’’ti devagaṇā brahmagaṇā ativiya pītisomanassajātā ahesuṃ. Tena vuttaṃ –

> **117**. ‘‘Maddiyā dīyamānāya, gagane devā pamoditā;
> Tadāpi pathavī kampi, sineruvanavaṭaṃsakā’’ti.

Tato pana dīyamānāya maddiyā deviyā ruṇṇaṃ vā dummukhaṃ vā bhākuṭimattaṃ vā nāhosi, evaṃ cassā ahosi ‘‘yaṃ devo icchati, taṃ karotū’’ti.

''Komārī yassāhaṃ bhariyā, sāmiko mama issaro;
Yassicche tassa maṃ dajjā, vikkiṇeyya haneyya vā''ti. (jā. 2.22.2282) –

Āha.

Mahāpurisopi ''ambho, brāhmaṇa, maddito me sataguṇena sahassaguṇena satasahassaguṇena sabbaññutaññāṇameva piyataraṃ, idaṃ me dānaṃ sabbaññutaññāṇappaṭivedhassa paccayo hotū''ti vatvā adāsi. Tena vuttaṃ –

118. ''Jāliṃ kaṇhājinaṃ dhītaṃ, maddideviṃ patibbataṃ;
Cajamāno na cintesiṃ, bodhiyāyeva kāraṇā.

119. Na me dessā ubho puttā, maddidevī na dessiyā;
Sabbaññutaṃ piyaṃ mayhaṃ, tasmā piye adāsaha''nti.

Tattha **cajamāno na cintesi**nti pariccajanto santāpavasena na cintesiṃ, vissaṭṭho hutvā pariccajinti attho.

Etthāha – kasmā panāyaṃ mahāpuriso attano puttadāre jātisampanne khattiye parassa dāsabhāvena pariccaji, na hi yesaṃ kesañcipi bhujissānaṃ abhujissabhāvakaraṇaṃ sādhudhammoti? Vuccate – anudhammabhāvato. Ayañhi buddhakārake dhamme anugatadhammatā, yadidaṃ sabbassa attaniyassa mamanti pariggahitavatthuno anavasesapariccāgo, na hi deyyadhammapaṭiggāhakavikapparahitaṃ dānapāramiṃ paripūretuṃ ussukkamāpannānaṃ bodhisattānaṃ mamanti pariggahitavatthuṃ yācantassa yācakassa na pariccajituṃ yuttaṃ, porāṇopi cāyamanudhammo. Sabbesañhi bodhisattānaṃ ayaṃ āciṇṇasamāciṇṇadhammo kulavaṃso kulappaveṇī, yadidaṃ sabbassa pariccāgo. Tattha ca visesato piyataravatthupariccāgo, na hi keci bodhisattā vaṃsānugataṃ rajjissariyādidhanapariccāgaṃ, attano sīsanayanādiaṅgapariccāgaṃ, piyajīvitapariccāgaṃ, kulavaṃsapatiṭṭhāpakapiyaputtapariccāgaṃ, manāpacārinīpiyabhariyāpariccāganti ime pañca mahāpariccāge apariccajitvā buddhā nāma bhūtapubbā atthi. Tathā hi maṅgale bhagavati bodhisattabhūte bodhipariyesanaṃ caramāne ca carimattabhāvato tatiye attabhāve saputtadāre ekasmiṃ pabbate vasante kharadāṭhiko nāma yakkho mahāpurisassa dānajjhāsayataṃ sutvā brāhmaṇavaṇṇena upasaṅkamitvā mahāsattaṃ dve dārake yāci.

Mahāsatto ''dadāmi brāhmaṇassa puttake''ti haṭṭhapahaṭṭho udakapariyantaṃ pathaviṃ kampento dvepi dārake adāsi. Yakkho caṅkamanakoṭiyaṃ ālambanaphalakaṃ nissāya ṭhito mahāsattassa passantasseva muḷālakalāpaṃ viya dve dārake khādi. Aggijālaṃ viya lohitadhāraṃ uggiramānaṃ yakkhassa mukhaṃ olokentassa mahāpurisassa ''vañcesi vata maṃ yakkho''ti uppajjanakacittuppādassa okāsaṃ adentassa upāyakosallassa subhāvitattā atītadhammānaṃ appaṭisandhisabhāvato aniccādivasena saṅkhārānaṃ suparimadditabhāvato ca evaṃ ittaraṭṭhitikena pabhaṅgunā asārena saṅkhārakalāpena ''pūritā vata me dānapāramī, mahantaṃ vata me atthaṃ sādhetvā idaṃ adhigata''nti somanassameva uppajji. So idaṃ anaññasādhāraṇaṃ tasmiṃ khaṇe attano cittācāraṃ ñatvā ''imassa nissandena anāgate imināva nīhārena sarīrato rasmiyo nikkhamantū''ti patthanamakāsi. Tassa taṃ patthanaṃ nissāya buddhabhūtassa sarīrappabhā niccameva dasasahassilokadhātuṃ pharitvā aṭṭhāsi (dha. sa. aṭṭha. nidānakathā). Evaṃ aññepi bodhisattā attano piyataraṃ puttadāraṃ pariccajitvā sabbaññutaññāṇaṃ paṭivijjhiṃsu.

Api ca yathā nāma koci puriso kassaci santike gāmaṃ vā janapadaṃ vā keṇiyā gahetvā kammaṃ karonto attano antevāsikānaṃ vā pamādena pūtibhūtaṃ dhanaṃ dhāreyya, tamenaṃ so gāhāpetvā bandhanāgāraṃ paveseyya. Tassa evamassa ''ahaṃ kho imassa rañño kammaṃ karonto ettakaṃ nāma dhanaṃ dhāremi, tenāhaṃ raññā bandhanāgāre pavesito, sacāhaṃ idheva homi, attānañca jīyeyya, puttadārakammakaraporisā ca me jīvikāpagatā mahantaṃ anayabyasanaṃ āpajjeyyuṃ. Yaṃnūnāhaṃ rañño ārocetvā attano puttaṃ vā kaniṭṭhabhātaraṃ vā idha ṭhapetvā nikkhameyyaṃ. Evāhaṃ ito bandhanato mutto nacirasseva yathāmittaṃ yathāsandiṭṭhaṃ dhanaṃ saṃharitvā rañño datvā tampi bandhanato mocemi, appamattova hutvā uṭṭhānabalena attano sampattiṃ paṭipākatikaṃ karissāmī''ti. So tathā kareyya. Evaṃ sampadamidaṃ daṭṭhabbaṃ.

Tatridaṃ opammasaṃsandanaṃ – rājā viya kammaṃ, bandhanāgāro viya saṃsāro, raññā bandhanāgāre ṭhapitapuriso viya kammavasena saṃsāracārake ṭhito mahāpuriso, tassa bandhanāgāre ṭhitapurisassa tattha puttassa vā bhātuno vā parādhīnabhāvakaraṇena tesaṃ attano ca dukkhappamocanaṃ viya mahāpurisassa attano puttādike paresaṃ datvā sabbaññutaññāṇappaṭilābhena sabbasattānaṃ vaṭṭadukkhappamocanaṃ, tassa vigatadukkhassa tehi saddhiṃ yathādhippetasampattiyaṃ patiṭṭhānaṃ viya mahāpurisassa arahattamaggena apagatavaṭṭadukkhassa buddhabhāvena dasabalādisabbaññutaññāṇasampattisamannāgamo attano vacanakārakānaṃ vijjattayādisampattisamannāgamo cāti evaṃ anavajjasabhāvo eva mahāpurisānaṃ puttadārapariccāgo. Eteneva nayena nesaṃ aṅgajīvitapariccāge yā codanā, sāpi visodhitāti veditabbāti.

Evaṃ pana mahāsattena maddideviyā dinnāya sakko acchariyabbhutacittajāto hutvā –

‘‘Sabbe jitā te paccūhā, ye dibbā ye ca mānusā;
Ninnāditā te pathavī, saddo te tidivaṃ gato. (jā. 2.22.2283-2284);

‘‘Duddadaṃ dadamānānaṃ, dukkaraṃ kamma kubbataṃ;
Asanto nānukubbanti, sataṃ dhammo durannayo.

‘‘Tasmā satañca asataṃ, nānā hoti ito gati;
Asanto nirayaṃ yanti, santo saggaparāyanā’’ti. (jā. 2.22.2286-2287) –

Ādinā nayena mahāpurisassa dānānumodanavasena thutiṃ akāsi.

Tattha **paccūhā**ti paccatthikā. **Dibbā**ti dibbayasapaṭibāhakā. **Mānusā**ti manussayasapaṭibāhakā. Ke pana teti? Macchariyadhammā, te sabbe puttadāraṃ dentena mahāsattena jitāti dasseti. **Duddada**nti puttadārādiduddadaṃ **dadamānānaṃ** tameva **dukkaraṃ kubbataṃ** tumhādisānaṃ kammaṃ aññe sāvakapaccekabodhisattā nānukubbanti, pageva asanto maccharino. Tasmā **sataṃ dhammo durannayo** sādhūnaṃ mahābodhisattānaṃ paṭipattidhammo aññehi duranugamo.

Evaṃ sakko mahāpurisassa anumodanavasena thutiṃ katvā maddideviṃ niyyātento –

‘‘Dadāmi bhoto bhariyaṃ, maddiṃ sabbaṅgasobhanaṃ;
Tvañceva maddiyā channo, maddī ca patino tavā’’ti. (jā. 2.22.2289) –

Vatvā taṃ maddiṃ paṭidatvā dibbattabhāvena jalanto taruṇasūriyo viya ākāse ṭhatvā attānaṃ ācikkhanto –

‘‘Sakkohamasmi devindo, āgatosmi tavantike;
Varaṃ varassu rājisi, vare aṭṭha dadāmi te’’ti. (jā. 2.22.2292) –

Vatvā varehi nimantesi. Mahāsattopi ‘‘pitā maṃ punadeva rajje patiṭṭhāpetu, vajjhappattaṃ vadhato moceyyaṃ, sabbasattānaṃ avassayo bhaveyyaṃ, paradāraṃ na gaccheyyaṃ, itthīnaṃ vasaṃ na gaccheyyaṃ, putto me dīghāyuko siyā, annapānādideyyadhammo bahuko siyā, tañca aparikkhayaṃ pasannacitto dadeyyaṃ, evaṃ mahādānāni pavattetvā devalokaṃ gantvā tato idhāgato sabbaññutaṃ pāpuṇeyya’’nti ime aṭṭha vare yāci. Sakko ‘‘nacirasseva pitā sañjayamahārājā idheva āgantvā taṃ gahetvā rajje patiṭṭhāpessati, itaro ca sabbo te manoratho matthakaṃ pāpuṇissati, mā cintayi, appamatto hohī’’ti ovaditvā sakaṭṭhānameva gato. Bodhisatto ca maddidevī ca sammodamānā sakkadattiye assame vasiṃsu.

Jūjakepi kumāre gahetvā gacchante devatā ārakkhamakaṃsu. Divase divase ekā devadhītā rattibhāge āgantvā maddivaṇṇena kumāre paṭijaggi. So devatāviggahito hutvā ‘‘kaliṅgaraṭṭhaṃ gamissāmī’’ti aḍḍhamāsena jetuttaranagarameva sampāpuṇi. Rājā vinicchaye nisinno brāhmaṇena saddhiṃ dārake rājaṅgaṇena gacchante disvā sañjānitvā brāhmaṇena saddhiṃ te pakkosāpetvā taṃ pavattiṃ sutvā bodhisattena kathitaniyāmeneva dhanaṃ datvā kumāre kiṇitvā nhāpetvā bhojetvā sabbālaṅkārapaṭimaṇḍite katvā rājā dārakaṃ phussatidevī dārikaṃ ucchaṅge katvā bodhisattassa rājaputtiyā ca pavattiṃ suṇiṃsu.

Taṃ sutvā rājā ‘‘bhūnahaccaṃ vata mayā kata’’nti saṃviggamānaso tāvadeva dvādasaakkhobhanīparimāṇaṃ senaṃ sannayhitvā vaṅkapabbatābhimukho pāyāsi saddhiṃ phussatideviyā ceva dārakehi ca. Anukkamena gantvā puttena ca suṇisāya ca samāgañchi. Vessantaro piyaputte disvā sokaṃ sandhāretuṃ asakkonto visaññī hutvā tattheva pati, tathā maddī mātāpitaro sahajātā saṭṭhisahassā ca amaccā. Taṃ kāruññaṃ passantesu ekopi sakabhāvena sandhāretuṃ nāsakkhi, sakalaṃ assamapadaṃ yugandharavātapamadditaṃ viya sālavanaṃ ahosi. Sakko devarājā tesaṃ visaññibhāvavinodanatthaṃ pokkharavassaṃ vassāpesi, temetukāmā tementi, pokkhare patitavassaṃ viya vinivattitvā udakaṃ gacchati. Sabbe saññaṃ paṭilabhiṃsu. Tadāpi pathavikampādayo heṭṭhā vuttappakārā acchariyā pāturahesuṃ. Tena vuttaṃ –

120. ‘‘Punāparaṃ brahāraññe, mātāpitusamāgame;
Karuṇaṃ paridevante, sallapante sukhaṃ dukhaṃ.

121. ‘‘Hirottappena garunā, ubhinnaṃ upasaṅkami;
Tadāpi pathavī kampi, sineruvanavaṭaṃsakā’’ti.

Tattha **karuṇaṃ paridevante**ti mātāpitaro ādiṃ katvā sabbasmiṃ āgatajane karuṇaṃ paridevamāne. **Sallapante sukhaṃ dukha**nti sukhadukkhaṃ pucchitvā paṭisanthāravasena ālāpasallāpaṃ karonte. **Hirottappena garunā ubhinna**nti ime sivīnaṃ vacanaṃ gahetvā adūsakaṃ dhamme ṭhitaṃ maṃ pabbājayiṃsūti cittappakopaṃ akatvā ubhosu etesu mātāpitūsu dhammagāravasamussitena hirottappeneva yathārūpe **upasaṅkami**. Tena me dhammatejena **tadāpi pathavī kampi**.

Atha sañjayamahārājā bodhisattaṃ khamāpetvā rajjaṃ paṭicchāpetvā taṅkhaṇaññeva kesamassukammādīni kārāpetvā nhāpetvā sabbābharaṇavibhūsitaṃ devarājānamiva virocamānaṃ saha maddideviyā rajje abhisiñcitvā tāvadeva ca tato paṭṭhāya dvādasaakkhobhanīparimāṇāya caturaṅginiyā senāya ca puttaṃ parivārayitvā vaṅkapabbatato yāva jetuttaranagarā saṭṭhiyojanamaggaṃ alaṅkārāpetvā dvīhi māsehi sukheneva nagaraṃ pavesesi. Mahājano uḷāraṃ pītisomanassaṃ paṭisaṃvedesi. Celukkhepādayo pavattiṃsu. Nagare ca nandibheriṃ carāpesuṃ. Antamaso biḷāre upādāya sabbesaṃ bandhane ṭhitānaṃ bandhanamokkho ahosi. So nagaraṃ paviṭṭhadivaseyeva paccūsakāle cintesi – ‘‘sve vibhātāya rattiyā mamāgatabhāvaṃ sutvā yācakā āgamissanti, tesāhaṃ kiṃ dassāmī’’ti. Tasmiṃ khaṇe sakkassa āsanaṃ uṇhākāraṃ dassesi. So āvajjento taṃ kāraṇaṃ ñatvā tāvadeva rājanivesanassa purimavatthuṃ pacchimavatthuñca kaṭippamāṇaṃ pūrento ghanamegho viya sattaratanavassaṃ vassāpesi. Sakalanagare jaṇṇuppamāṇaṃ vassāpesīti. Tena vuttaṃ –

122. ‘‘Punāparaṃ brahāraññā, nikkhamitvā sañātibhi;
Pavisāmi puraṃ rammaṃ, jetuttaraṃ puruttamaṃ.

123. ‘‘Ratanāni satta vassiṃsu, mahāmegho pavassatha;
Tadāpi pathavī kampi, sineruvanavaṭaṃsakā.

124. ‘‘Acetanāyaṃ pathavī, aviññāya sukhaṃ dukhaṃ;
Sāpi dānabalā mayhaṃ, sattakkhattuṃ pakampathā’’ti.

Evaṃ sattaratanavasse vuṭṭhe punadivase mahāsatto ‘‘yesaṃ kulānaṃ purimapacchimavatthūsu vuṭṭhadhanaṃ, tesaññeva hotū’’ti dāpetvā avasesaṃ āharāpetvā attano gehavatthusmiṃ dhanena saddhiṃ koṭṭhāgāresu okirāpetvā mahādānaṃ pavattesi. **Acetanāyaṃ pathavī**ti cetanārahitā ayaṃ mahābhūtā pathavī, devatā pana cetanāsahitā. **Aviññāya sukhaṃ dukha**nti acetanattā eva sukhaṃ dukkhaṃ ajānitvā. Satipi sukhadukkhapaccayasaṃyoge taṃ nānubhavantī. **Sāpi dānabalā mayha**nti evaṃbhūtāpi sā mahāpathavī mama dānapuññānubhāvahetu. **Sattakkhattuṃ pakampathā**ti aṭṭhavassikakāle hadayamaṃsādīnipi yācakānaṃ dadeyyanti dānajjhāsayuppāde maṅgalahatthidāne pabbājanakāle pavattitamahādāne puttadāne bhariyādāne vaṅkapabbate ñātisamāgame nagaraṃ paviṭṭhadivase ratanavassakāleti imesu ṭhānesu sattavāraṃ akampittha. Evaṃ ekasmiṃyeva attabhāve sattakkhattuṃ mahāpathavikampanādiacchariyapātubhāvahetubhūtāni yāvatāyukaṃ mahādānāni pavattetvā mahāsatto āyupariyosāne tusitapure uppajji. Tenāha bhagavā –

‘‘Tato vessantaro rājā, dānaṃ datvāna khattiyo;
Kāyassa bhedā sappañño, saggaṃ so upapajjathā’’ti. (jā. 2.22.2440);

Tadā jūjako devadatto ahosi, amittatāpanā ciñcamāṇavikā, cetaputto channo, accutatāpaso sāriputto, sakko anuruddho, maddī rāhulamātā, jālikumāro rāhulo, kaṇhājinā uppalavaṇṇā, mātāpitaro mahārājakulāni, sesaparisā buddhaparisā, vessantaro rājā lokanātho.

Idhāpi heṭṭhā vuttanayeneva yathārahaṃ sesapāramiyo niddhāretabbā. Tathā mahāsatte kucchigate mātu devasikaṃ chasatasahassāni vissajjetvā dānaṃ dātukāmatādohaḷo, tathā dīyamānepi dhanassa parikkhayābhāvo, jātakkhaṇe eva hatthaṃ pasāretvā ‘‘dānaṃ dassāmi, atthi kiñcī’’ti vācānicchāraṇaṃ, catupañcavassikakāle attano alaṅkārassa dhātīnaṃ hatthagatassa puna aggahetukāmatā, aṭṭhavassikakāle hadayamaṃsādikassa attano sarīrāvayavassa dātukāmatāti evamādikā sattakkhattuṃ mahāpathavikampanādianekacchariyapātubhāvahetubhūtā idha mahāpurisassa guṇānubhāvā vibhāvetabbā. Tenetaṃ vuccati –

‘‘Evaṃ acchariyā hete, abbhutā ca mahesino…pe…;
Tesu cittappasādopi, dukkhato parimocaye;
Pagevānukiriyā tesaṃ, dhammassa anudhammato’’ti.

Vessantaracariyāvaṇṇanā niṭṭhitā.

10. Sasapaṇḍitacariyāvaṇṇanā

125-6. Dasame **yadā homi, sasako**ti ahaṃ, sāriputta, bodhipariyesanaṃ caramāno yadā sasapaṇḍito homi. Bodhisattā hi kammavasippattāpi tādisānaṃ tiracchānānaṃ anuggaṇhanatthaṃ tiracchānayoniyaṃ nibbattanti. **Pavanacārako**ti mahāvanacārī. Dabbāditiṇāni rukkhagacchesu paṇṇāni yaṃkiñci sākaṃ rukkhato patitaphalāni ca bhakkho etassāti **tiṇapaṇṇasākaphalabhakkho. Paraheṭhanavivajjito**ti parapīḷāvirahito. **Suttapoto cā**ti uddapoto ca. **Ahaṃ tadā**ti yadāhaṃ sasako homi, tadā ete makkaṭādayo tayo sahāye ovadāmi.

127. **Kiriye kalyāṇapāpake**ti kusale ceva akusale ca kamme. **Pāpānī**ti anusāsanākāradassanaṃ. Tattha **pāpāni parivajjethā**ti pāṇātipāto…pe… micchādiṭṭhīti imāni pāpāni parivajjetha. **Kalyāṇe abhinivissathā**ti dānaṃ sīlaṃ…pe… diṭṭhujukammanti idaṃ kalyāṇaṃ, imasmiṃ kalyāṇe attano kāyavācācittāni abhimukhabhāvena nivissatha, imaṃ kalyāṇapaṭipattiṃ paṭipajjathāti attho.

Evaṃ mahāsatto tiracchānayoniyaṃ nibbattopi ñāṇasampannatāya kalyāṇamitto hutvā tesaṃ tiṇṇaṃ janānaṃ kālena kālaṃ upagatānaṃ ovādavasena dhammaṃ desesi. Te tassa ovādaṃ sampaṭicchitvā attano vasanaṭṭhānaṃ pavisitvā vasanti. Evaṃ kāle gacchante bodhisatto ākāsaṃ oloketvā candapāripūriṃ disvā ‘‘uposathakammaṃ karothā’’ti ovadi. Tenāha –

128. ‘‘Uposathamhi divase, candaṃ disvāna pūritaṃ;
Etesaṃ tattha ācikkhiṃ, divaso ajjuposatho.

129. ‘‘Dānāni paṭiyādetha, dakkhiṇeyyassa dātave;
Datvā dānaṃ dakkhiṇeyye, upavassathuposatha’’nti.

Tattha **candaṃ disvā na pūrita**nti juṇhapakkhacātuddasiyaṃ īsakaṃ aparipuṇṇabhāvena candaṃ na paripūritaṃ disvā tato vibhātāya rattiyā aruṇuggamanavelāyameva **uposathamhi divase** pannarase **etesaṃ** makkaṭādīnaṃ mayhaṃ sahāyānaṃ **divaso ajjuposatho**. Tasmā **''dānāni paṭiyādethā''**tiādinā tattha uposathadivase paṭipattividhānaṃ **ācikkhi**nti yojetabbaṃ. Tattha **dānānī**ti deyyadhamme. **Paṭiyādethā**ti yathāsatti yathābalaṃ sajjetha. **Dātave**ti dātuṃ. **Upavassathā**ti uposathakammaṃ karotha, uposathasīlāni rakkhatha, sīle patiṭṭhāya dinnadānaṃ mahapphalaṃ hoti, tasmā yācake sampatte tumhehi khāditabbāhārato datvā khādeyyāthāti dasseti.

Te ''sādhū''ti bodhisattassa ovādaṃ sirasā sampaṭicchitvā uposathaṅgāni adhiṭṭhahiṃsu. Tesu uddapoto pātova ''gocaraṃ pariyesissāmī''ti nadītīraṃ gato. Atheko bāḷisiko satta rohitamacche uddharitvā valliyā āvuṇitvā nadītīre vālukāya paṭicchādetvā macche gaṇhanto nadiyā adho sotaṃ bhassi. Uddo macchagandhaṃ ghāyitvā vālukaṃ viyūhitvā macche disvā nīharitvā ''atthi nu kho etesaṃ sāmiko''ti tikkhattuṃ ghosetvā sāmikaṃ apassanto valliyaṃ ḍaṃsitvā attano vasanagumbe ṭhapetvā ''velāyameva khādissāmī''ti attano sīlaṃ āvajjento nipajji. Siṅgālopi gocaraṃ pariyesanto ekassa khettagopakassa kuṭiyaṃ dve maṃsasūlāni ekaṃ godhaṃ ekañca dadhivārakaṃ disvā ''atthi nu kho etesaṃ sāmiko''ti tikkhattuṃ ghosetvā sāmikaṃ adisvā dadhivārakassa uggahaṇarajjukaṃ gīvāyaṃ pavesetvā maṃsasūle ca godhañca mukhena ḍaṃsitvā attano vasanagumbe ṭhapetvā ''velāyameva khādissāmī''ti attano sīlaṃ āvajjento nipajji. Makkaṭopi vanasaṇḍaṃ pavisitvā ambapiṇḍaṃ āharitvā attano vasanagumbe ṭhapetvā ''velāyameva khādissāmī''ti attano sīlaṃ āvajjento nipajji. Tiṇṇampi ''aho idha nūna yācako āgaccheyyā''ti cittaṃ uppajji. Tena vuttaṃ –

130. ''Te me sādhūti vatvāna, yathāsatti yathābalaṃ;
Dānāni paṭiyādetvā, dakkhiṇeyyaṃ gavesisu''nti.

Bodhisatto pana ''velāyameva nikkhamitvā dabbāditiṇāni khādissāmī''ti attano vasanagumbeyeva nisinno cintesi – ''mama santikaṃ āgatānaṃ yācakānaṃ tiṇāni khādituṃ na sakkā, tilataṇḍulādayopi mayhaṃ natthi, sace me santikaṃ yācako āgamissati, ahaṃ tiṇena yāpemi, attano sarīramaṃsaṃ dassāmī''ti. Tenāha bhagavā –

131. ''Ahaṃ nisajja cintesiṃ, dānaṃ dakkhiṇanucchavaṃ;
Yadihaṃ labhe dakkhiṇeyyaṃ, kiṃ me dānaṃ bhavissati.

132. ''Na me atthi tilā muggā, māsā vā taṇḍulā ghataṃ;
Ahaṃ tiṇena yāpemi, na sakkā tiṇa dātave.

133. ''Yadi koci eti dakkhiṇeyyo, bhikkhāya mama santike;
Dajjāhaṃ sakamattānaṃ, na so tuccho gamissatī''ti.

Tattha **dānaṃ dakkhiṇanucchava**nti dakkhiṇābhāvena anucchavikaṃ dānaṃ dakkhiṇeyyassa dātabbaṃ deyyadhammaṃ **cintesiṃ. Yadihaṃ labhe**ti yadi ahaṃ kiñci dakkhiṇeyyaṃ ajja labheyyaṃ. **Kiṃ me dānaṃ bhavissatī**ti kiṃ mama dātabbaṃ bhavissati. **Na sakkā tiṇa dātave**ti yadi dakkhiṇeyyassa dātuṃ tilamuggādikaṃ mayhaṃ natthi, yaṃ pana mama āhārabhūtaṃ, taṃ na sakkā tiṇaṃ dakkhiṇeyyassa dātuṃ. **Dajjāhaṃ sakamattāna**nti kiṃ vā mayhaṃ etāya deyyadhammacintāya, nanu idameva mayhaṃ anavajjaṃ aparādhīnatāya sulabhaṃ paresañca paribhogārahaṃ sarīraṃ sace **koci dakkhiṇeyyo** mama santikaṃ āgacchati, tayidaṃ sakamattānaṃ tassa dajjāmahaṃ. Evaṃ sante **na so tuccho** mama santikaṃ āgato arittahattho hutvā **gamissatī**ti.

Evaṃ mahāpurisassa yathābhūtasabhāvaṃ parivitakkentassa parivitakkānubhāvena sakkassa paṇḍukambalasilāsanaṃ uṇhākāraṃ dassesi. So āvajjento imaṃ kāraṇaṃ disvā ''sasarājaṃ vīmaṃsissāmī''ti paṭhamaṃ uddassa vasanaṭṭhānaṃ gantvā brāhmaṇavesena aṭṭhāsi. Tena ''kimatthaṃ, brāhmaṇa, ṭhitosī''ti ca vutte sace kañci āhāraṃ labheyyaṃ, uposathiko hutvā samaṇadhammaṃ kareyyanti. So ''sādhūti te āhāraṃ dassāmī''ti āha. Tena vuttaṃ –

''Satta me rohitā macchā, udakā thalamubbhatā;

Idaṃ brāhmaṇa me atthi, etaṃ bhutvā vane vasā''ti. (jā. 1.4.61);

Brāhmaṇo ''pageva tāva hotu, pacchā jānissāmī''ti tatheva siṅgālassa makkaṭassa ca santikaṃ gantvā tehipi attano vijjamānehi deyyadhammehi nimantito ''pageva tāva hotu, pacchā jānissāmī''ti āha. Tena vuttaṃ –

''Dussa me khettapālassa, rattibhattaṃ apābhataṃ;
Maṃsasūlā ca dve godhā, ekañca dadhivārakaṃ;
Idaṃ brāhmaṇa me atthi, etaṃ bhutvā vane vasā''ti.

''Ambapakkaṃ dakaṃ sītaṃ, sītacchāyā manoramā;
Idaṃ brāhmaṇa me atthi, etaṃ bhutvā vane vasā''ti. (jā. 1.4.62-63);

Tattha **dussā**ti amussa. **Rattibhattaṃ apābhata**nti rattibhojanato apanītaṃ. **Maṃsasūlā ca dve godhā**ti aṅgārapakkāni dve maṃsasūlāni ekā ca godhā. **Dadhivāraka**nti dadhivārako.

134. Atha brāhmaṇo sasapaṇḍitassa santikaṃ gato. Tenāpi ''kimatthamāgatosī''ti vutte tathevāha. Tena vuttaṃ **''mama saṅkappamaññāyā''**tiādi.

Tattha **mama saṅkappamaññāyā**ti pubbe vuttappakāraṃ parivitakkaṃ jānitvā. **Brāhmaṇavaṇṇinā**ti brāhmaṇarūpavatā attabhāvena. **Āsaya**nti vasanagumbaṃ.

135-7. **Santuṭṭho**ti samaṃ sabbabhāgeneva tuṭṭho. **Ghāsahetū**ti āhārahetu. **Adinnapubba**nti yehi kehici abodhisattehi adinnapubbaṃ. **Dānavara**nti uttamadānaṃ. **''Ajja dassāmi te aha''**nti vatvā **tuvaṃ sīlaguṇūpeto, ayuttaṃ te paraheṭhana**nti taṃ pāṇātipātato apanetvā idāni tassa paribhogayoggaṃ attānaṃ katvā dātuṃ **''ehi aggiṃ padīpehī''**tiādimāha.

Tattha **ahaṃ pacissamattāna**nti tayā kate aṅgāragabbhe ahameva patitvā attānaṃ pacissaṃ. **Pakkaṃ tvaṃ bhakkhayissasī**ti tathā pana pakkaṃ tvaṃ khādissasi.

138-9. **Nānākaṭṭhe samānayī**ti so brāhmaṇavesadhārī sakko nānādārūni samānento viya ahosi. **Mahantaṃ akāsi citakaṃ, katvā aṅgāragabbhaka**nti vītaccikaṃ vigatadhūmaṃ aṅgārabharitabbhantaraṃ samantato jalamānaṃ mama sarīrassa nimujjanappahonakaṃ taṅkhaṇaññeva mahantaṃ citakaṃ akāsi, sahasā iddhiyā abhinimminīti adhippāyo. Tenāha **''aggiṃ tattha padīpesi, yathā so khippaṃ mahābhave''**ti.

Tattha **so**ti so aggikkhandho sīghaṃ mahanto yathā bhaveyya, tathā **padīpesi. Phoṭetvā rajagate gatte**ti ''sace lomantaresu pāṇakā atthi, te mā mariṃsū''ti paṃsugate mama gatte tikkhattuṃ vidhunitvā. **Ekamantaṃ upāvisi**nti na tāva kaṭṭhāni ādittānīti tesaṃ ādīpanaṃ udikkhanto thokaṃ ekamantaṃ nisīdiṃ.

140. **Yadā mahākaṭṭhapuñjo, ādítto dhamadhamāyatī**ti yadā pana so dārurāsi samantato ādítto vāyuvegasamuddhaṭānaṃ jālasikhānaṃ vasena ''dhamadhamā''ti evaṃ karoti. **Taduppatitvā patati, majjhe jālasikhantare**ti tadā tasmiṃ kāle ''mama sarīrassa jhāpanasamattho ayaṃ aṅgārarāsī''ti cintetvā uppatitvā ullaṅghitvā jālasikhānaṃ abbhantarabhūte tassa aṅgārarāsissa majjhe padumapuñje rājahaṃso viya pamuditacitto sakalasarīraṃ dānamukhe datvā patati.

141-2. **Paviṭṭhaṃ yassa kassacī**ti yathā ghammakāle sītalaṃ udakaṃ yena kenaci paviṭṭhaṃ tassa darathapariḷāhaṃ vūpasameti, assādaṃ pītiñca uppādeti. **Tatheva jalitaṃ aggi**nti evaṃ tathā pajjalitaṃ aṅgārarāsi tadā mama paviṭṭhassa usumamattampi nāhosi. Aññadatthu dānapītiyā sabbadarathapariḷāhavūpasamo eva ahosi. Cirassaṃ vata me chavicammādiko sabbo sarīrāvayavo dānamukhe juhitabbataṃ upagato abhipatthito manoratho matthakaṃ pattoti. Tena vuttaṃ –

143. ‘‘Chaviṃ cammaṃ maṃsaṃ nhāruṃ, aṭṭhiṃ hadayabandhanaṃ;
Kevalaṃ sakalaṃ kāyaṃ, brāhmaṇassa adāsaha’’nti.

Tattha **hadayabandhana**nti hadayamaṃsapesi. Tañhi hadayavatthuṃ bandhitvā viya ṭhitattā ‘‘hadayabandhana’’nti vuttaṃ. Atha vā **hadayabandhana**nti hadayañca bandhanañca, hadayamaṃsañceva taṃ bandhitvā viya ṭhitayakanamaṃsañcāti attho. **Kevalaṃ sakalaṃ kāya**nti anavasesaṃ sabbaṃ sarīraṃ.

Evaṃ tasmiṃ aggimhi attano sarīre lomakūpamattampi uṇhaṃ kātuṃ asakkonto bodhisattopi himagabbhaṃ paviṭṭho viya hutvā brāhmaṇarūpadharaṃ sakkaṃ evamāha – ‘‘brāhmaṇa, tayā kato aggi atisītalo, kiṃ nāmeta’’nti? Paṇḍita, nāhaṃ brāhmaṇo, sakkohamasmi, tava vīmaṃsanatthaṃ āgato evamakāsinti. ‘‘Sakka, tvaṃ tāva tiṭṭhatu, sakalopi ce loko maṃ dānena vīmaṃseyya, neva me adātukāmataṃ kathañcipi uppādeyya passetha na’’nti bodhisatto sīhanādaṃ nadi.

Atha naṃ sakko ‘‘sasapaṇḍita, tava guṇā sakalakappampi pākaṭā hontū’’ti pabbataṃ pīḷetvā pabbatarasaṃ ādāya candamaṇḍale sasalakkhaṇaṃ ālikhitvā bodhisattaṃ tasmiṃ vanasaṇḍe tattheva vanagumbe taruṇadabbatiṇapīṭhe nipajjāpetvā attano devalokameva gato. Tepi cattāro paṇḍitā samaggā sammodamānā niccasīlaṃ uposathasīlañca pūretvā yathārahaṃ puññāni katvā yathākammaṃ gatā.

Tadā uddo āyasmā ānando ahosi, siṅgālo mahāmoggallāno, makkaṭo sāriputto, sasapaṇḍito pana lokanātho.

Tassa idhāpi sīlādipāramiyo heṭṭhā vuttanayeneva yathārahaṃ niddhāretabbā. Tathā satipi tiracchānupapattiyaṃ kusalādidhamme kusalādito yathābhūtāvabodho, tesu aṇumattampi vajjaṃ bhayato disvā suṭṭhu akusalato oramaṇaṃ, sammadeva ca kusaladhammesu attano patiṭṭhāpanaṃ, paresañca ‘‘ime nāma pāpadhammā te evaṃ gahitā evaṃ parāmaṭṭhā evaṃgatikā bhavanti evaṃabhisamparāyā’’ti ādīnavaṃ dassetvā tato viramaṇe niyojanaṃ, idaṃ dānaṃ nāma, idaṃ sīlaṃ nāma, idaṃ uposathakammaṃ nāma, ettha patiṭṭhitānaṃ devamanussasampattiyo hatthagatā evātiādinā puññakammesu ānisaṃsaṃ dassetvā patiṭṭhāpanaṃ, attano sarīrajīvitanirapekkhaṃ, paresaṃ sattānaṃ anuggaṇhanaṃ, uḷāro ca dānajjhāsayoti evamādayo idha bodhisattassa guṇānubhāvā vibhāvetabbā. Tenetaṃ vuccati – ‘‘evaṃ acchariyā hete…pe… dhammassa anudhammato’’ti.

Sasapaṇḍitacariyāvaṇṇanā niṭṭhitā.

Idāni **‘‘akittibrāhmaṇo’’**tiādinā yathāvutte dasapi cariyāvisese udānetvā nigameti. Tattha **ahameva tadā āsiṃ, yo te dānavare adā**ti yo tāni uttamadānāni adāsi, so akittibrāhaṇādiko ahameva tadā tasmiṃ kāle ahosiṃ, na aññoti. Iti tesu attabhāvesu satipi sīlādipāramīnaṃ yathārahaṃ pūritabhāve attano pana tadā dānajjhāsayassa ativiya uḷārabhāvaṃ sandhāya dānapāramivaseneva desanaṃ āropesi. **Ete dānaparikkhārā, ete dānassa pāramī**ti ye ime **akittijātakā**dīsu (jā. 1.13.83 ādayo) anekākāravokārā mayā pavattitā deyyadhammapariccāgā mama sarīrāvayavaputtadārapariccāgā paramakoṭikā, kiñcāpi te karuṇūpāyakosallapariggahitattā sabbaññutaññāṇameva uddissa pavattitattā dānassa paramukkaṃsagamanena dānapāramī eva, tathāpi mama dānassa paramatthapāramibhūtassa parikkharaṇatosantānassa paribhāvanāvasena abhisaṅkharaṇato ete dānaparikkhārā nāma. Yassa panete parikkhārā, taṃ dassetuṃ **‘‘jīvitaṃ yācake datvā, imaṃ pārami pūrayi’’**nti vuttaṃ. Ettha hi ṭhapetvā sasapaṇḍitacariyaṃ sesāsu navasu cariyāsu yathārahaṃ dānapāramidānaupapāramiyo veditabbā, **sasapaṇḍitacariye** (cariyā. 1.125 ādayo) pana dānaparamatthapāramī. Tena vuttaṃ –

‘‘Bhikkhāya upagataṃ disvā, sakattānaṃ pariccajiṃ;
Dānena me samo natthi, esā me dānapāramī’’ti. (cariyā. 1.tassuddāna);

Kiñcāpi hi mahāpurisassa yathāvutte akittibrāhmaṇādikāle aññasmiñca mahājanakamahāsutasomādikāle dānapāramiyā pūritattabhāvānaṃ parimāṇaṃ nāma natthi, tathāpi ekanteneva sasapaṇḍitakāle dānapāramiyā paramatthapāramibhāvo vibhāvetabboti.

Paramatthadīpaniyā cariyāpiṭakasaṃvaṇṇanāya

Dasavidhacariyāsaṅgahassa visesato

Dānapāramivibhāvanassa

Paṭhamavaggassa atthavaṇṇanā niṭṭhitā.

2. Hatthināgavaggo

1. Mātuposakacariyāvaṇṇanā

1. Dutiyavaggassa paṭhame **kuñjaro**ti hatthī. **Mātuposako**ti andhāya jarājiṇṇāya mātuyā paṭijagganako. **Mahiyā**ti bhūmiyaṃ. **Guṇenā**ti sīlaguṇena, tadā **mama** sadiso natthi.

Bodhisatto hi tadā himavantappadese hatthiyoniyaṃ nibbatti. So sabbaseto abhirūpo lakkhaṇasampanno mahāhatthī anekahatthisatasahassaparivāro ahosi. Mātā panassa andhā. So madhuraphalāphalāni hatthīnaṃ hatthesu datvā mātu peseti. Hatthino tassā adatvā sayaṃ khādanti. So pariggaṇhanto taṃ pavattiṃ ñatvā ‘‘yūthaṃ pahāya mātarameva posessāmī’’ti rattibhāge aññesaṃ hatthīnaṃ ajānantānaṃ mātaraṃ gahetvā caṇḍoraṇapabbatapādaṃ gantvā ekaṃ naḷiniṃ upanissāya ṭhitāya pabbataguhāya mātaraṃ ṭhapetvā posesi.

2-3. **Pavane disvā vanacaro**ti eko vanacarako puriso tasmiṃ mahāvane vicaranto maṃ disvā. **Rañño maṃ paṭivedayī**ti bārāṇasirañño maṃ ārocesi.

So hi maggamūḷho disaṃ vavatthapetuṃ asakkonto mahantena saddena paridevi. Bodhisattopi tassa saddaṃ sutvā ‘‘ayaṃ puriso anātho, na kho panetaṃ patirūpaṃ, yaṃ esa mayi ṭhite idha vinasseyyā’’ti tassa santikaṃ gantvā taṃ bhayena palāyantaṃ disvā ‘‘ambho purisa, natthi te maṃ nissāya bhayaṃ, mā palāyi, kasmā tvaṃ paridevanto vicarasī’’ti pucchitvā ‘‘sāmi, ahaṃ maggamūḷho ajja me sattamo divaso’’ti vutte ‘‘bho purisa, mā bhāyi, ahaṃ taṃ manussapathe ṭhapessāmī’’ti taṃ attano piṭṭhiyaṃ nisīdāpetvā araññato nīharitvā nivatti. Sopi pāpo ‘‘nagaraṃ gantvā rañño ārocessāmī’’ti rukkhasaññaṃ pabbatasaññañca karontova nikkhamitvā bārāṇasiṃ agamāsi. Tasmiṃ kāle rañño maṅgalahatthī mato. So puriso rājānaṃ upasaṅkamitvā mahāpurisassa attano diṭṭhabhāvaṃ ārocesi. Tena vuttaṃ **‘‘tavānucchavo, mahārāja, gajo vasati kānane’’**tiādi.

Tattha **tavānucchavo**ti tava opavayhaṃ kātuṃ anucchaviko yutto. **Na tassa parikkhāyattho**ti tassa gahaṇe gamanupacchedanatthaṃ samantato khaṇitabbaparikkhāya vā kareṇuyā kaṇṇapuṭena attānaṃ paṭicchādetvā khittapāsarajjuyā bandhitabba**āḷaka**saṅkhātaālānena vā yattha paviṭṭho katthaci gantuṃ na sakkoti, tādisavañcanakāsuyā vā attho payojanaṃ natthi. **Sahagahite**ti gahaṇasamakālaṃ eva. **Ehitī**ti āgamissati.

Rājā imaṃ maggadesakaṃ katvā araññaṃ gantvā ‘‘iminā vuttaṃ hatthināgaṃ ānehī’’ti hatthācariyaṃ saha parivārena pesesi. So tena saddhiṃ gantvā bodhisattaṃ naḷiniṃ pavisitvā gocaraṃ gaṇhantaṃ passi. Tena vuttaṃ –

4. ‘‘Tassa taṃ vacanaṃ sutvā, rājāpi tuṭṭhamānaso;
Pesesi hatthidamakaṃ, chekācariyaṃ susikkhitaṃ.

5. ‘‘Gantvā so hatthidamako, addasa padumassare;
Bhisamuḷālaṃ uddharantaṃ, yāpanatthāya mātuyā’’ti.

Tattha **chekācariya**nti hatthibandhanādividhimhi kusalaṃ hatthācariyaṃ. **Susikkhita**nti hatthīnaṃ sikkhāpanavijjāya niṭṭhaṅgamanena suṭṭhu sikkhitaṃ.

6. **Viññāya me sīlaguṇa**nti ‘‘bhaddo ayaṃ hatthājānīyo na mando, na caṇḍo, na vomissasīlo vā’’ti mama sīlaguṇaṃ jānitvā. Kathaṃ? **Lakkhaṇaṃ upadhārayī**ti susikkhitahatthisippattā mama lakkhaṇaṃ samantato upadhāresi. Tena so **ehi puttāti vatvāna, mama soṇḍāya aggahi**.

7. Bodhisatto hatthācariyaṃ disvā – ‘‘idaṃ bhayaṃ mayhaṃ etassa purisassa santikā uppannaṃ, ahaṃ kho pana mahābalo hatthisahassampi viddhaṃsetuṃ samattho, pahomi kujjhitvā saraṭṭhakaṃ senāvāhanaṃ nāsetuṃ, sace pana kujjhissāmi, sīlaṃ me bhijjissati, tasmā sattīhi koṭṭiyamānopi na kujjhissāmī’’ti cittaṃ adhiṭṭhāya sīsaṃ onāmetvā niccalova aṭṭhāsi. Tenāha bhagavā **‘‘yaṃ me tadā pākatikaṃ, sarīrānugataṃ bala’’**ntiādi.

Tattha **pākatika**nti sabhāvasiddhaṃ. **Sarīrānugata**nti sarīrameva anugataṃ kāyabalaṃ, na upāyakusalatāsaṅkhātañāṇānugatanti adhippāyo. **Ajja nāgasahassāna**nti ajjakāle anekesaṃ hatthisahassānaṃ samuditānaṃ. **Balena samasādisa**nti tesaṃ sarīrabalena samasamameva hutvā sadisaṃ, na upamāmattena. Maṅgalahatthikule hi tadā bodhisatto uppannoti.

8. **Yadihaṃ tesaṃ pakuppeyya**nti maṃ gahaṇāya upagatānaṃ tesaṃ ahaṃ yadi kujjheyyaṃ, tesaṃ jīvitamaddane paṭibalo bhaveyyaṃ. Na kevalaṃ tesaññeva, atha kho **yāva rajjampi mānusa**nti yato rajjato tesaṃ āgatānaṃ manussānaṃ sabbampi rajjaṃ pothetvā cuṇṇavicuṇṇaṃ kareyyaṃ.

9. **Api cāhaṃ sīlarakkhāyā**ti evaṃ samatthopi ca ahaṃ attani patiṭṭhitāya sīlarakkhāya sīlaguttiyā gutto bandho viya. **Na karomi citte aññathatta**nti tassa sīlassa aññathattabhūtaṃ tesaṃ sattānaṃ pothanādividhiṃ mayhaṃ citte na karomi, tattha cittampi na uppādemi. **Pakkhipantaṃ mamāḷake**ti ālānatthambhe pakkhipantaṃ, ‘‘disvāpī’’ti vacanaseso. Kasmāti ce, sīlapāramipūriyā īdisesu ṭhānesu sīlaṃ akhaṇḍentassa me nacirasseva sīlapāramī paripūressatīti sīlapāramiparipūraṇatthaṃ tassa aññathattaṃ citte na karomīti yojanā.

10. **‘‘Yadi te ma’’**nti gāthāyapi sīlarakkhāya daḷhaṃ katvā sīlassa adhiṭṭhitabhāvameva dasseti. Tattha **koṭṭeyyu**nti bhindeyyuṃ. **Sīlakhaṇḍabhayā mamā**ti mama sīlassa khaṇḍanabhayena.

Evaṃ pana cintetvā bodhisatte niccale ṭhite hatthācariyo padumasaraṃ otaritvā tassa lakkhaṇasampattiṃ disvā ‘‘ehi puttā’’ti rajatadāmasadisāya soṇḍāya gahetvā sattame divase bārāṇasiṃ pāpuṇi. So antarāmagge vattamānova rañño sāsanaṃ pesesi. Rājā nagaraṃ alaṅkārāpesi. Hatthācariyo bodhisattaṃ katagandhaparibhaṇḍaṃ alaṅkatapaṭiyattaṃ hatthisālaṃ netvā vicitrasāṇiyā parikkhipāpetvā rañño ārocesi. Rājā nānaggarasabhojanaṃ ādāya gantvā bodhisattassa dāpesi. So ‘‘mātaraṃ vinā gocaraṃ na gaṇhissāmī’’ti piṇḍaṃ na gaṇhi. Yācitopi aggahetvā –

‘‘Sā nūnasā kapaṇikā, andhā apariṇāyikā;
Khāṇuṃ pādena ghaṭṭeti, giriṃ caṇḍoraṇaṃ patī’’ti. –

Āha. Taṃ sutvā rājā –

‘‘Kā nu te sā mahānāga, andhā apariṇāyikā;
Khāṇuṃ pādena ghaṭṭeti, giriṃ caṇḍoraṇaṃ patī’’ti. – pucchitvā –

‘‘Mātā me sā mahārāja, andhā apariṇāyikā;
Khāṇuṃ pādena ghaṭṭeti, giriṃ caṇḍoraṇaṃ patī’’ti. –

Vutte ajja sattamo divaso ‘‘mātā me gocaraṃ na labhitthā’’ti vadato imassa gocaraṃ agaṇhantassa. Tasmā –

‘‘Muñcathetaṃ mahānāgaṃ, yoyaṃ bharati mātaraṃ;
Sametu mātarā nāgo, saha sabbehi ñātibhī’’ti. – vatvā muñcāpesi –

‘‘Mutto ca bandhanā nāgo, muttadāmāya kuñjaro;
Muhuttaṃ assāsayitvā, agamā yena pabbato’’ti.

Tattha **kapaṇikā**ti varākā. **Khāṇuṃ pādena ghaṭṭetī**ti andhatāya puttaviyogadukkhena ca paridevamānā tattha tattha rukkhakaḷiṅgare pādena ghaṭṭeti. **Caṇḍoraṇaṃ patī**ti caṇḍoraṇapabbatābhimukhī, tasmiṃ pabbatapāde paribbhamamānāti attho. **Agamā yena pabbato**ti so hatthināgo bandhanā mutto thokaṃ vissamitvā rañño dasarājadhammagāthāhi dhammaṃ desetvā ‘‘appamatto hohi, mahārājā’’ti ovādaṃ datvā mahājanena gandhamālādīhi pūjiyamāno nagarā nikkhamitvā tadaheva mātarā samāgantvā sabbaṃ pavattiṃ ācikkhi. Sā tuṭṭhamānasā –

‘‘Ciraṃ jīvatu so rājā, kāsīnaṃ raṭṭhavaḍḍhano;
Yo me puttaṃ pamocesi, sadā vuddhāpacāyika’’nti. (jā. 1.11.12) –

Rañño anumodanaṃ akāsi. Rājā bodhisattassa guṇe pasīditvā naḷiniyā avidūre gāmaṃ māpetvā bodhisattassa mātu cassa nibaddhaṃ vattaṃ paṭṭhapesi. Aparabhāge bodhisatto mātari matāya tassā sarīraparihāraṃ katvā kuraṇḍakaassamapadaṃ nāma gato. Tasmiṃ pana ṭhāne himavantato otaritvā pañcasatā isayo vasiṃsu. Taṃ vattaṃ tesaṃ datvā rājā bodhisattassa samānarūpaṃ silāpaṭimaṃ kāretvā mahāsakkāraṃ pavattesi. Jambudīpavāsino anusaṃvaccharaṃ sannipatitvā hatthimahaṃ nāma kariṃsu.

Tadā rājā ānando ahosi, hatthinī mahāmāyā, vanacarako devadatto, mātuposakahatthināgo lokanātho.

Idhāpi dānapāramiādayo yathārahaṃ niddhāretabbā. Sīlapāramī pana atisayavatīti sā eva desanaṃ āsnḷahā. Tathā tiracchānayoniyaṃ uppannopi brahmapubbadevapubbācariyaāhuneyyādibhāvena sabbaññubuddhenapi pasatthabhāvānurūpaṃ mātuyā garucittaṃ upaṭṭhapetvā ‘‘mātā nāmesā puttassa bahūpakārā, tasmā mātupaṭṭhānaṃ nāma paṇḍitena paññatta’’nti manasi katvā anekesaṃ hatthisahassānaṃ issarādhipati mahānubhāvo yūthapati hutvā tehi anuvattiyamāno ekakavihāre antarāyaṃ agaṇetvā yūthaṃ pahāya ekako hutvā upakārikhettaṃ pūjessāmīti mātuposanaṃ, maggamūḷhapurisaṃ disvā anukampāya taṃ gahetvā manussagocarasampāpanaṃ, tena ca katāparādhasahanaṃ, hatthācariyappamukhānaṃ attānaṃ bandhituṃ āgatapurisānaṃ samatthopi samāno santāsanamattenapi tesaṃ pīḷanā bhavissati, mayhañca sīlassa khaṇḍādibhāvoti tathā akatvā sudantena opavayho viya sukheneva gahaṇūpagamanaṃ, mātaraṃ vinā na kañci ajjhoharissāmīti sattāhampi anāhāratā, imināpāhaṃ bandhāpitoti cittaṃ anuppādetvā rājānaṃ mettāya pharaṇaṃ, tassa ca nānānayehi dhammadesanāti evamādayo idha mahāpurisassa guṇānubhāvā vibhāvetabbā. Tena vuttaṃ – ‘‘evaṃ acchariyā ete, abbhutā ca mahesino…pe… dhammassa anudhammato’’ti.

Mātuposakacariyāvaṇṇanā niṭṭhitā.

2. Bhūridattacariyāvaṇṇanā

11. Dutiye **bhūridatto**ti bhūrisamadatto. Dattoti hi tadā bodhisattassa mātāpitūhi kataṃ nāmaṃ. Yasmā paneso nāgabhavane virūpakkhamahārājabhavane tāvatiṃsabhavane ca uppanne pañhe sammadeva vinicchināti, ekadivasañca virūpakkhamahārāje nāgaparisāya saddhiṃ tidasapuraṃ gantvā sakkaṃ parivāretvā nisinne devānamantare pañho samuṭṭhāsi. Taṃ koci kathetuṃ nāsakkhi. Sakkena pana anuññāto pallaṅkavaragato hutvā mahāsattova kathesi. Atha naṃ devarājā dibbagandhapupphehi pūjetvā ‘‘datta, tvaṃ pathavisamāya vipulāya paññāya samannāgato ito paṭṭhāya bhūridatto nāmā’’ti āha. Bhūrīti hi pathaviyā nāmaṃ, tasmā bhūrisamatāya bhūte atthe ramatīti ca bhūrisaṅkhātāya mahatiyā paññāya samannāgatattā mahāsatto ‘‘bhūridatto’’ti paññāyittha. Mahatiyā pana nāgiddhiyā samannāgatattā **mahiddhiko cā**ti.

Atīte hi imasmiṃyeva kappe bārāṇasirañño putto pitarā raṭṭhato pabbājito vane vasanto aññatarāya nāgamāṇavikāya saṃvāsaṃ kappesi. Tesaṃ saṃvāsamanvāya dve dārakā jāyiṃsu – putto ca dhītā ca. Puttassa ‘‘sāgarabrahmadatto’’ti nāmaṃ kariṃsu dhītāya ‘‘samuddajā’’ti. So aparabhāge pitu accayena bārāṇasiṃ gantvā rajjaṃ kāresi. Atha dhataraṭṭho nāma nāgarājā pañcayojanasatike nāgabhavane nāgarajjaṃ kārento taṃ abhūtavādikena cittacūḷena nāma kacchapena ‘‘bārāṇasirājā attano dhītaraṃ tuyhaṃ dātukāmo, sā kho pana rājadhītā samuddajā nāma abhirūpā dassanīyā pāsādikā cā’’ti kathitaṃ sutvā dhataraṭṭho cattāro nāgamāṇavake pesetvā taṃ dātuṃ anicchantaṃ nāgavibhiṃsikāya bhiṃsāpetvā ‘‘dammī’’ti vutte mahantaṃ paṇṇākāraṃ pesetvā mahatiyā nāgiddhiyā mahantena parivārena tassa dhītaraṃ nāgabhavanaṃ netvā aggamahesiṭṭhāne ṭhapesi.

Sā aparabhāge dhataraṭṭhaṃ paṭicca sudassano, datto, subhogo, ariṭṭhoti cattāro putte paṭilabhi. Tesu datto bodhisatto, so pubbe vuttanayeneva sakkena tuṭṭhacittena ‘‘bhūridatto’’ti gahitanāmattā ‘‘bhūridatto’’tveva paññāyittha. Atha nesaṃ pitā yojanasatikaṃ yojanasatikaṃ rajjaṃ bhājetvā adāsi. Mahanto yaso ahosi. Soḷasasoḷasanāgakaññāsahassāni parivārayiṃsu. Pitupi ekayojanasatameva rajjaṃ ahosi. Tayo puttā māse māse mātāpitaro passituṃ āgacchanti, bodhisatto pana anvaddhamāsaṃ āgacchati.

So ekadivasaṃ virūpakkhamahārājena saddhiṃ sakkassa upaṭṭhānaṃ gato vejayantapāsādaṃ sudhammadevasabhaṃ päricchattakakoviḷāraṃ paṇḍukambalasilāsanaṃ devaccharāparivāraṃ atimanoharaṃ sakkasampattiṃ disvā ‘‘ettakamattampi nāgattabhāve ṭhitassa dullabhaṃ, kuto sammāsambodhī’’ti nāgattabhāvaṃ jigucchitvā ‘‘nāgabhavanaṃ gantvā uposathavāsaṃ vasitvā sīlameva paggaṇhissāmi, taṃ bodhiparipācanaṃ hoti, imasmiṃ devaloke uppattikāraṇaṃ bhavissatī’’ti cintetvā nāgabhavanaṃ gantvā mātāpitaro āha – ‘‘ammatātā, ahaṃ uposathakammaṃ karissāmī’’ti. Tehi ‘‘idheva uposathaṃ upavasāhi, bahigatānaṃ nāgānaṃ mahantaṃ bhaya’’nti vutte ekavāraṃ tathā katvā nāgakaññāhi upadduto punavāre mātāpitūnaṃ anārocetvā attano bhariyaṃ āmantetvā ‘‘bhadde, ahaṃ manussalokaṃ gantvā yamunātīre mahānigrodharukkho atthi tassa avidūre vammikamatthake bhoge ābhujitvā caturaṅgasamannāgataṃ uposathaṃ adhiṭṭhāya nipajjitvā ‘‘uposathakammaṃ karissāmī’’ti nāgabhavanato nikkhamitvā tathā karoti. Tena vuttaṃ **‘‘virūpakkhena mahāraññā, devalokamagañchaha’’**ntiādi.

Tattha **virūpakkhena mahāraññā**ti virūpakkhena nāma nāgādhipatimahārājena. **Devaloka**nti tāvatiṃsadevalokaṃ. **Agañchaha**nti agañchiṃ, upasaṅkamiṃ ahaṃ.

12. **Tatthā**ti tasmiṃ devaloke. **Passiṃ tvāha**nti addakkhiṃ ahaṃ **tu-**saddo nipātamatto. **Ekantaṃ sukhasamappite**ti ekantaṃ accantameva sukhena samaṅgībhūte. Vuttañhetaṃ bhagavatā – ‘‘santi, bhikkhave, cha phassāyatanikā nāma saggā. Yāvañcidaṃ, bhikkhave, na sukaraṃ akkhānena pāpuṇituṃ yāva sukhā saggā’’ti (ma. ni. 3.255) ca. **Taṃsaggagamanatthāyā**ti tasmiṃ saggasmiṃ uppattivasena gamanatthāya. **Sīlabbata**nti sīlasaṅkhātaṃ vataṃ. Atha vā **sīlabbata**nti uposathasīlañceva ‘‘mama cammaṃ cammatthikā harantū’’tiādinā attano sarīrāvayavapariccāgasamādiyanasaṅkhātaṃ vatañca.

13. **Sarīrakicca**nti mukhadhovanādisarīrapaṭijagganaṃ. **Bhutvā yāpanamattaka**nti indriyāni nibbisevanāni kātuṃ sarīraṭṭhitimattakaṃ āhāraṃ āharitvā. **Caturo aṅge**ti cattāri aṅgāni. **Adhiṭṭhāyā**ti adhiṭṭhahitvā. **Semī**ti sayāmi.

14. **Chaviyā**tiādi tesaṃ catunnaṃ aṅgānaṃ dassanaṃ. Tattha ca chavicammānaṃ vissajjanaṃ ekaṃ aṅgaṃ, sesāni ekekameva, maṃsaggahaṇeneva cettha rudhirampi saṅgahitanti daṭṭhabbaṃ. **Etenā**ti etehi. **Harātu so**ti yassa etehi chaviādīhi **karaṇīyaṃ** atthi, tassa mayā dinnamevetaṃ. Sabbaṃ so haratūti attano attabhāve anapekkhapavāraṇaṃ pavāreti.

Evaṃ mahāsattassa iminā niyāmeneva anvaddhamāsaṃ uposathakammaṃ karontassa dīgho addhā vītivatto. Evaṃ gacchante kāle ekadivasaṃ aññataro nesādabrāhmaṇo somadattena nāma attano puttena saha taṃ ṭhānaṃ patvā aruṇuggamanasamaye nāgakaññāhi parivāriyamānaṃ mahāsattaṃ disvā tassa santikaṃ agamāsi. Tāvadeva nāgakaññāyo pathaviyaṃ nimujjitvā nāgabhavanameva gatā. Brāhmaṇo mahāsattaṃ pucchi – ‘‘ko nu kho tvaṃ, mārisa, devo vā yakkho vā nāgo vā’’ti? Bodhisatto yathābhūtaṃ attānaṃ āvi katvā sacāyaṃ ito gaccheyya, idha me vāsaṃ mahājanassa pākaṭaṃ kareyya, tena me uposathavāsassa antarāyopi siyā. Yaṃnūnāhaṃ ito imaṃ nāgabhavanaṃ netvā mahatiyā sampattiyā yojeyyaṃ. Evāyaṃ tattheva abhiramissati, tena me uposathakammaṃ addhaniyaṃ siyāti. Atha naṃ āha – ‘‘brāhmaṇa, mahantaṃ te yasaṃ dassāmi, ramaṇīyaṃ nāgabhavanaṃ, ehi tattha gacchāmā’’ti. Sāmi, putto me atthi, tasmiṃ āgacchante āgamissāmīti. Gaccha, brāhmaṇa, puttaṃ ānehīti. Brāhmaṇo gantvā puttassa tamatthaṃ ārocetvā taṃ ānesi. Mahāsatto te ubhopi ādāya attano ānubhāvena nāgabhavanaṃ ānesi. Tesaṃ tattha dibbo attabhāvo pātubhavi. Atha tesaṃ mahāsatto dibbasampattiṃ datvā cattāri cattāri nāgakaññāsatāni adāsi. Te mahatiṃ sampattiṃ anubhaviṃsu.

Bodhisattopi appamatto uposathakammaṃ karoti. Anvaddhamāsaṃ mātāpitūnaṃ upaṭṭhānaṃ gantvā dhammakathaṃ kathetvā tato ca brāhmaṇassa santikaṃ gantvā ārogyaṃ pucchitvā ‘‘yena te attho, taṃ vadeyyāsī’’ti āpucchitvā ‘‘anukkaṇṭhamāno abhiramā’’ti vatvā somadattenapi saddhiṃ paṭisanthāraṃ katvā attano nivesanaṃ gacchati. Brāhmaṇo saṃvaccharaṃ tattha vasitvā mandapuññatāya ukkaṇṭhitvā anicchamānampi puttaṃ gahetvā bodhisattaṃ āpucchitvā tena dīyamānaṃ bahuṃ dhanaṃ sabbakāmadadaṃ maṇiratanampi alakkhikatāya aggahetvā ‘‘manussalokaṃ gantvā pabbajissāmī’’ti āha. Mahāsatto nāgamāṇavake āṇāpetvā taṃ saputtakaṃ manussalokaṃ pāpesi. Te ubhopi dibbābharaṇāni dibbavatthāni ca omuñcitvā nhāyituṃ ekaṃ pokkharaṇiṃ otariṃsu, tasmiṃ khaṇe tāni antaradhāyitvā nāgabhavanameva agamaṃsu. Atha paṭhamanivatthakāsāvapilotikāva sarīre paṭimuñci, dhanusarasattiyo gahetvā araññaṃ gantvā mige vadhitvā purimaniyāmeneva jīvikaṃ kappesuṃ.

Tena ca samayena aññataro tāpaso supaṇṇarājato laddhaṃ alampāyanamantaṃ tassa anucchavikāni osadhāni mantūpacārañca attānaṃ upaṭṭhahantassa aññatarassa brāhmaṇassa adāsi. So ‘‘laddho me jīvikūpāyo’’ti katipāhaṃ vasitvā tāpasaṃ āpucchitvā pakkamanto anupubbena yamunātīraṃ patvā taṃ mantaṃ sajjhāyanto mahāmaggena gacchati. Tadā bodhisattassa bhavanato tassa paricārikā nāgamāṇavikā taṃ sabbakāmadadaṃ maṇiratanaṃ ādāya yamunātīre vālukārāsimatthake ṭhapetvā tassobhāsena rattiyaṃ kīḷitvā aruṇuggamane tassa brāhmaṇassa mantasaddaṃ sutvā ‘‘supaṇṇo’’ti saññāya bhayatajjitā maṇiratanaṃ aggahetvā pathaviyaṃ nimujjitvā nāgabhavanaṃ agamaṃsu.

Brāhmaṇo taṃ maṇiratanaṃ ādāya pāyāsi. Tasmiṃ khaṇe so nesādabrāhmaṇo puttena saddhiṃ migavadhāya araññaṃ gacchanto tassa hatthe taṃ maṇiratanaṃ disvā ‘‘idaṃ bhūridattassa sabbakāmadadaṃ maṇiratana’’nti sañjānitvā taṃ gaṇhitukāmo tena saddhiṃ allāpasallāpaṃ katvā mantavādibhāvaṃ jānitvā evamāha – ‘‘sace me tvaṃ imaṃ maṇiratanaṃ dassasi, evāhaṃ te mahānubhāvaṃ nāgaṃ dassessāmi, yaṃ tvaṃ gahetvā gāmanigamarājadhāniyo caranto bahudhanaṃ lacchasī’’ti. ‘‘Tena hi dassetvā gaṇhāhī’’ti vutte taṃ ādāya bodhisattaṃ uposathakaraṇaṭṭhāne vammikamatthake bhoge ābhujitvā nipannaṃ avidūre ṭhito hatthaṃ pasāretvā dassesi.

Mahāsatto taṃ nesādaṃ disvā ‘‘ayaṃ uposathassa me antarāyaṃ kareyyāti nāgabhavanaṃ netvā mahāsampattiyaṃ patiṭṭhāpitopi na icchi. Tato apakkamitvā sayaṃ gantukāmo mayā dīyamānampi maṇiratanaṃ gaṇhituṃ na icchi. Idāni pana ahiguṇḍikaṃ gahetvā āgacchati. Sacāhaṃ imassa mittadubbhino kujjheyyaṃ, sīlaṃ me khaṇḍaṃ bhavissati. Mayā kho pana paṭhamaṃyeva caturaṅgasamannāgato uposatho adhiṭṭhito, so yathādhiṭṭhitova hotu. Alampāyano maṃ chindatu vā mā vā, nevassa kujjhissāmī’’ti cintetvā akkhīni nimmīletvā adhiṭṭhānapāramiṃ purecārikaṃ katvā bhogantare sīsaṃ pakkhipitvā niccalova hutvā nipajji. Nesādabrāhmaṇopi ‘‘bho alampāyana, imaṃ nāgaṃ gaṇha, maṇiṃ me dehī’’ti āha. Alampāyano nāgaṃ disvā tuṭṭho maṇiṃ kismiñci agaṇetvā ‘‘gaṇha, brāhmaṇā’’ti hatthe khipi. So tassa hatthato bhassitvā pathaviyaṃ patitamattova pathaviṃ pavisitvā nāgabhavanameva gato. Nesādabrāhmaṇo maṇiratanato bhūridattena saddhiṃ mittabhāvato ca parihāyitvā nippaccayova pakkanto.

15. Alampāyanopi mahānubhāvehi osadhehi attano sarīraṃ makkhetvā thokaṃ khāditvā kheḷaṃ attano kāyasmiṃ paribhāvetvā dibbamantaṃ jappanto bodhisattaṃ upasaṅkamitvā naṅguṭṭhe gahetvā ākaḍḍhitvā sīse daḷhaṃ gaṇhanto mukhamassa vivaritvā osadhaṃ khāditvā mukhe sahakheḷaṃ osiñci. Sucijātiko mahāsatto sīlabhedabhayena akujjhitvā akkhīni na ummīlesi. Atha naṃ osadhamantabalena naṅguṭṭhe gahetvā heṭṭhā sīsaṃ katvā sañcāletvā gahitagocaraṃ chaḍḍāpetvā bhūmiyaṃ dīghaso nipajjāpetvā masūrakaṃ maddanto viya hatthehi parimaddi. Aṭṭhīni cuṇṇiyamānāni viya ahesuṃ.

Puna naṅguṭṭhe gahetvā dussaṃ pothento viya pothesi. Mahāsatto evarūpaṃ dukkhaṃ anubhontopi neva kujjhittha. Aññadatthu attano sīlameva āvajjesi. Iti so mahāsattaṃ dubbalaṃ katvā vallīhi peḷaṃ sajjetvā mahāsattaṃ tattha pakkhipi. Sarīraṃ panassa mahantaṃ tattha na pavisati. Atha naṃ paṇhiyā koṭṭento pavesetvā peḷaṃ ādāya ekaṃ gāmaṃ gantvā gāmamajjhe otāretvā ‘‘nāgassa naccaṃ daṭṭhukāmā āgacchantū’’ti saddamakāsi. Sakalagāmavāsino sannipatiṃsu. Tasmiṃ khaṇe alampāyano ‘‘nikkhama mahānāgā’’ti āha. Mahāsatto cintesi – ‘‘ajja mayā parisaṃ tosentena kīḷituṃ vaṭṭati, evaṃ alampāyano bahudhanaṃ labhitvā tuṭṭho maṃ vissajjessati, yaṃ yaṃ esa maṃ kāreti, taṃ taṃ karissāmī’’ti.

Atha naṃ so peḷato nikkhamantaṃ ‘‘mahā hohī’’ti āha, so mahā ahosi. ‘‘Khuddako vaṭṭo viphaṇo ekaphaṇo dviphaṇo yāva sahassaphaṇo ucco nīco dissamānakāyo adissamānakāyo dissamānaupaḍḍhakāyo nīlo pīto lohito odāto mañjiṭṭho hohi, dhūmaṃ vissajjehi, jālasikhaṃ udakañca vissajjehī’’ti vutte tena vuttaṃ taṃ taṃ ākāraṃ nimminitvā naccaṃ dassesi. Taṃ disvā manussā acchariyabbhutacittajātā bahuṃ hiraññasuvaṇṇavatthālaṅkārādiṃ adaṃsu. Iti tasmiṃ gāme satasahassamattaṃ labhi. So kiñcāpi mahāsattaṃ gaṇhanto ‘‘sahassaṃ labhitvā taṃ vissajjessāmī’’ti āha. Taṃ pana dhanaṃ labhitvā ‘‘gāmakepi tāva mayā ettakaṃ dhanaṃ laddhaṃ, nagare kira bahudhanaṃ labhissāmī’’ti dhanalobhena na muñci.

So tasmiṃ gāme kuṭumbaṃ saṇṭhapetvā ratanamayaṃ peḷaṃ kāretvā tattha mahāsattaṃ pakkhipitvā sukhayānakaṃ āruyha mahantena parivārena gāmanigamarājadhānīsu taṃ kīḷāpetvā bārāṇasiṃ pāpuṇi, nāgarājassa madhulājaṃ deti, abaddhasattuñca deti. So gocaraṃ na gaṇhi avissajjanabhayena. Gocaraṃ agaṇhantampi ca naṃ cattāro nagaradvāre ādiṃ katvā tattha tattha māsamattaṃ kīḷāpesi. Tena vuttaṃ **‘‘saṃsito akataññunā’’**tiādi.

Tattha **saṃsito**ti eso nāgo amukassa nigrodharukkhassa samīpe vammikamatthake sayitoti evaṃ ṭhānaṃ dassetvā kathito. **Akataññunā**ti attanā kataṃ upakāraṃ ajānantena mittadubbhinā nesādabrāhmaṇenāti adhippāyo. **Alampāyano**ti alampāyanavijjāparijappanena ‘‘alampāyano’’ti evaṃ laddhanāmo ahituṇḍikabrāhmaṇo. **Mamaggahī**ti maṃ aggahesi. **Kīḷeti maṃ tahiṃ tahi**nti tattha tattha gāmanigamarājadhānīsu attano jīvikatthaṃ maṃ kīḷāpeti.

17. **Tiṇatopi lahuko mamā**ti attano jīvitapariccāgo tiṇasalākapariccāgatopi lahuko hutvā mama upaṭṭhātīti attho. **Pathavīuppatanaṃ viyā**ti sīlavītikkamo pana catunahutādhikadviyojanasatasahassabahalāya mahāpathaviyā parivattanaṃ viya tatopi taṃ bhāriyataraṃ hutvā mayhaṃ upaṭṭhātīti dasseti.

18. **Nirantaraṃ jātisata**nti mama jātīnaṃ anekasatampi anekasatāsupi jātīsu nirantarameva sīlassa avītikkamanahetu. **Mama jīvitaṃ cajeyyaṃ** cajituṃ sakkomi. **Neva sīlaṃ pabhindeyya**nti sīlaṃ pana samādinnaṃ ekampi neva bhindeyyaṃ na vināseyyaṃ. **Catuddīpāna hetū**ti cakkavattirajjasiriyāpi kāraṇāti dasseti.

19. Idāni yadatthaṃ attano jīvitampi pariccajitvā tadā sīlameva rakkhitaṃ, tāya ca sīlarakkhāya tathā anatthakārakesu nesādaalampāyanabrāhmaṇesu cittassa aññathattaṃ na kataṃ, taṃ dassetuṃ **‘‘api cā’’**ti osānagāthamāha. Taṃ heṭṭhā vuttatthameva.

Evaṃ pana mahāsatte ahituṇḍikahatthagate tassa mātā dussupinaṃ disvā puttañca tattha apassantī sokābhibhūtā ahosi. Athassā jeṭṭhaputto sudassano taṃ pavattiṃ sutvā subhogaṃ ‘‘himavantaṃ gantvā pañcasu mahānadīsu sattasu mahāsaresu bhūridattaṃ upadhāretvā ehī’’ti pahiṇi. Kāṇāriṭṭhaṃ ‘‘devalokaṃ gantvā sace devatāhi dhammaṃ sotukāmāhi bhūridatto tattha nīto, tato naṃ ānehī’’ti pahiṇi. Sayaṃ pana ‘‘manussaloke gavesissāmī’’ti tāpasavesena nāgabhavanato nikkhami. Accimukhī nāmassa vemātikā bhaginī bodhisatte adhimattasinehā taṃ anubandhi. Taṃ maṇḍūkacchāpiṃ katvā jaṭantare pakkhipitvā mahāsattassa uposathakaraṇaṭṭhānaṃ ādiṃ katvā sabbattha gavesanto anukkamena bārāṇasiṃ patvā rājadvāraṃ agamāsi. Tadā alampāyano rājaṅgaṇe mahājanassa majjhe rañño bhūridattassa kīḷaṃ dassetuṃ peḷaṃ vivaritvā ‘‘ehi mahānāgā’’ti saññamadāsi.

Mahāsatto sīsaṃ nīharitvā olokento jeṭṭhabhātikaṃ disvā peḷato nikkhamma tadabhimukho pāyāsi. Mahājano bhīto paṭikkami. So gantvā taṃ abhivādetvā nivattitvā peḷameva pāvisi. Alampāyano ‘‘iminā ayaṃ tāpaso daṭṭho’’ti saññāya ‘‘mā bhāyi, mā bhāyī’’ti āha. Sudassano ‘‘ayaṃ nāgo mayhaṃ kiṃ karissati, mayā sadiso ahituṇḍiko nāma natthī’’ti tena vādappaṭivādaṃ samuṭṭhāpetvā ‘‘tvaṃ imaṃ nāgaṃ gahetvā gajjasi, ahaṃ taṃ imāya maṇḍūkacchāpiyā icchanto nāsayissāmī’’ti bhaginiṃ pakkositvā hatthaṃ pasāresi. Sā tassa saddaṃ sutvā jaṭantare nipannā tikkhattuṃ maṇḍūkavassitaṃ vassitvā nikkhamitvā aṃsakūṭe nisīditvā uppatitvā tassa hatthatale tīṇi visabindūni pātetvā puna tassa jaṭantarameva pāvisi.

Sudassano visabinduṃ dassetvā ‘‘idaṃ binduṃ sace pathaviyaṃ pātessati, osadhitiṇavanappatayo sabbe nassissanti. Sace ākāse khipissati, sattavassāni devo na vassissati. Sace udake pātessati, yāvatā tattha udakajātā pāṇā sabbe mareyyu’’nti vatvā rājānaṃ saddahāpetuṃ tayo āvāṭe khaṇāpetvā ekaṃ nānābhesajjānaṃ pūresi, dutiyaṃ gomayassa, tatiyaṃ dibbosadhānañceva pūretvā majjhe āvāṭe visabinduṃ pakkhipi. Taṅkhaṇaññeva dhūmāyitvā jālā uṭṭhahi. Sā gantvā gomayāvāṭaṃ gaṇhi. Tatopi jālā uṭṭhāya dibbosadhapuṇṇaṃ gahetvā dibbosadhāni jhāpetvā nibbāyi. Alampāyanaṃ tattha āvāṭassa avidūre ṭhitaṃ usumā pharitvā sarīracchaviṃ uppāṭetvā gatā. Setakuṭṭhī ahosi. So bhayatajjito ‘‘nāgarājānaṃ vissajjemī’’ti tikkhattuṃ vācaṃ nicchāresi. Taṃ sutvā bodhisatto ratanapeḷāya nikkhamitvā sabbālaṅkārapaṭimaṇḍitaṃ attabhāvaṃ māpetvā devalīḷāya ṭhito. Sudassano ca accimukhī ca tatheva aṭṭhaṃsu.

Tato sudassano attano bhāgineyyabhāvaṃ rañño ārocesi. Taṃ sutvā rājā te āliṅgitvā sīse cumbitvā antepuraṃ netvā mahantaṃ sakkārasammānaṃ katvā bhūridattena saddhiṃ paṭisanthāraṃ karonto ‘‘tāta, evaṃ mahānubhāvaṃ taṃ alampāyano kathaṃ gaṇhī’’ti pucchi. So sabbaṃ vitthārena kathetvā ‘‘mahārāja, raññā nāma iminā niyāmena rajjaṃ kāretuṃ vaṭṭatī’’ti mātulassa dhammaṃ desesi. Atha sudassano ‘‘mātula, mama mātā bhūridattaṃ apassantī kilamati, na sakkā amhehi idha papañcaṃ kātu’’nti mātulaṃ āpucchitvā bhūridattaaccimukhīhi saddhiṃ nāgabhavanameva gato.

Atha tattha mahāpuriso gilānaseyyāya nipanno gilānapucchanatthaṃ āgatāya mahatiyā nāgaparisāya vede ca yaññe ca brāhmaṇe ca sambhāvetvā kāṇāriṭṭhe kathente taṃ vādaṃ bhinditvā nānānayehi dhammaṃ desetvā sīlasampadāya diṭṭhisampadāya ca patiṭṭhāpetvā yāvajīvaṃ sīlāni rakkhitvā uposathakammaṃ katvā āyupariyosāne saggapuraṃ pūresi.

Tadā mātāpitaro mahārājakulāni ahesuṃ. Nesādabrāhmaṇo devadatto, somadatto ānando, accimukhī uppalavaṇṇā, sudassano sāriputto, subhogo mahāmoggallāno, kāṇāriṭṭho sunakkhatto, bhūridatto lokanātho.

Tassa idhāpi sesapāramiyo heṭṭhā vuttanayeneva niddhāretabbā. Idhāpi yojanasatike attano nāgabhavanaṭṭhāne soḷasahi nāgakaññāsahassehi cittarūpaṃ viya paricāriyamāno devalokasampattisadise nāgalokissariye ṭhitopi issariyamadaṃ akatvā anvaddhamāsaṃ mātāpituupaṭṭhānaṃ, kule jeṭṭhāpacāyanaṃ, sakalāya nāgaparisāya cātumahārājikaparisāya tāvatiṃsaparisāya ca samuṭṭhitapañhānaṃ taṃtaṃparisamajjhe kumudanālakalāpaṃ viya sunisitasatthena attano paññāsatthena tāvadeva pacchinditvā tesaṃ cittānukūladhammadesanā, vuttappakāraṃ bhogasampattiṃ pahāya attano sarīrajīvitanirapekkhaṃ caturaṅgasamannāgataṃ uposathādhiṭṭhānaṃ, tattha ca paṭiññāya visaṃvādanabhayena ahituṇḍikahatthagamanaṃ, tasmiñca mukhe visamissakheḷapātanaṃ naṅguṭṭhe gahetvā āviñchanaṃ kaḍḍhanaṃ bhūmiyaṃ ghaṃsanaṃ maddanaṃ pothananti evamādiṃ nānappakāravippakāraṃ karontepi evarūpaṃ mahādukkhaṃ anubhavatopi kujjhitvā olokanamattena taṃ chārikaṃ kātuṃ samatthassāpi sīlapāramiṃ āvajjitvā sīlakhaṇḍanabhayena īsakampi cittassa vikārābhāvo, dhanaṃ labhāpemīti vā tassa cittānuvattanaṃ, subhogena punānītassa akataññuno mittadubbhissa nesādabrāhmaṇassa sīlaṃ anadhiṭṭhahitvāpi akujjhanaṃ, kāṇāriṭṭhena kathitaṃ micchāvādaṃ bhinditvā anekapariyāyena dhammaṃ bhāsitvā nāgaparisāya sīlesu sammādiṭṭhiyañca patiṭṭhāpananti evamādayo bodhisattassa guṇānubhāvā vibhāvetabbā. Tenetaṃ vuccati – ‘‘evaṃ acchariyā hete…pe… dhammassa anudhammato’’ti.

Bhūridattacariyāvaṇṇanā niṭṭhitā.

3. Campeyyanāgacariyāvaṇṇanā

20. Tatiye **campeyyako**ti aṅgamagadharaṭṭhānaṃ antare campā nāma nadī, tassā heṭṭhā nāgabhavanampi avidūrabhavattā campā nāma, tattha jāto nāgarājā campeyyako. **Tadāpi dhammiko āsi**nti tasmiṃ campeyyanāgarājakālepi ahaṃ dhammacārī ahosiṃ.

Bodhisatto hi tadā campānāgabhavane nibbattitvā campeyyo nāma nāgarājā ahosi, mahiddhiko mahānubhāvo. So tattha nāgarajjaṃ kārento devarājabhogasampattisadisaissariyasampattiṃ anubhavanto pāramipūraṇassa anokāsabhāvato ''kiṃ me imāya tiracchānayoniyā, uposathavāsaṃ vasitvā ito muccitvā sammadeva pāramiyo pūressāmī''ti tato paṭṭhāya attano pāsādeyeva uposathakammaṃ karoti. Alaṅkatanāgamāṇavikā tassa santikaṃ āgacchanti. So ''idha me sīlassa antarāyo bhavissatī''ti pāsādato nikkhamitvā uyyāne nisīdati. Tatrāpi tā āgacchanti. So cintesi – ''idha me sīlassa saṃkileso bhavissati, ito nāgabhavanato nikkhamitvā manussalokaṃ gantvā uposathavāsaṃ vasissāmī''ti. So tato paṭṭhāya uposathadivasesu nāgabhavanā nikkhamitvā ekassa paccantagāmassa avidūre maggasamīpe vammikamatthake ''mama cammādīhi atthikā cammādīni gaṇhantu, kīḷāsappaṃ vā kātukāmā kīḷāsappaṃ karontū''ti sarīraṃ dānamukhe vissajjetvā bhoge ābhujitvā nipanno uposathavāsaṃ vasati cātuddasiyaṃ pañcadasiyañca, pāṭipade nāgabhavanaṃ gacchati. Tassevaṃ uposathaṃ karontassa dīgho addhā vītivatto.

Atha bodhisatto sumanāya nāma attano aggamahesiyā ''deva, tvaṃ manussalokaṃ gantvā uposathaṃ upavasasi, so ca sāsaṅko sappaṭibhayo''ti vutto maṅgalapokkharaṇitīre ṭhatvā ''sace maṃ, bhadde, koci paharitvā kilamessati, imissā pokkharaṇiyā udakaṃ āvilaṃ bhavissati. Sace supaṇṇo gaṇhissati, udakaṃ pakkuthissati. Sace ahituṇḍiko gaṇhissati, udakaṃ lohitavaṇṇaṃ bhavissatī''ti tīṇi nimittāni tassā ācikkhitvā cātuddasīuposathaṃ adhiṭṭhāya nāgabhavanā nikkhamitvā tattha gantvā vammikamatthake nipajji sarīrasobhāya vammikaṃ sobhayamāno. Sarīrañhissa rajatadāmaṃ viya setaṃ ahosi, matthako rattakambalageṇḍuko viya, sarīraṃ naṅgalasīsappamāṇaṃ **bhūridattakāle** (jā. 2.22.784 ādayo) pana ūruppamāṇaṃ, **saṅkhapālakāle** (jā. 2.17.143 ādayo) ekadoṇikanāvappamāṇaṃ.

Tadā eko bārāṇasimāṇavo takkasilaṃ gantvā alampāyanamantaṃ uggaṇhitvā tena maggena attano gāmaṃ gacchanto mahāsattaṃ disvā ''kiṃ me tucchahatthena gāmaṃ gantuṃ, imaṃ nāgaṃ gahetvā gāmanigamarājadhānīsu kīḷāpento dhanaṃ uppādetvāva gamissāmī''ti cintetvā dibbosadhāni gahetvā dibbamantaṃ parivattetvā tassa santikaṃ agamāsi. Dibbamantaṃ sutakālato paṭṭhāya mahāsattassa kaṇṇesu tattasalākāpavesanakālo viya ahosi, matthake sikharena abhimanthiyamāno viya. So ''ko nu kho eso''ti bhogantarato sīsaṃ ukkhipitvā olokento ahituṇḍikaṃ disvā cintesi – ''mama visaṃ uggatejaṃ, sacāhaṃ kujjhitvā nāsāvātaṃ vissajjessāmi, etassa sarīraṃ bhusamuṭṭhi viya vippakirissati, atha me sīlaṃ khaṇḍaṃ bhavissati, na naṃ olokessāmī''ti. So akkhīni nimmīletvā sīsaṃ bhogantare ṭhapesi. Ahituṇḍikabrāhmaṇo osadhaṃ khāditvā mantaṃ parivattetvā kheḷaṃ mahāsattassa sarīre osiñci. Osadhānañca mantassa ca ānubhāvena kheḷena phuṭṭhaphuṭṭhaṭṭhāne phoṭānaṃ uṭṭhānakālo viya ahosi.

Atha so naṅguṭṭhe gahetvā ākaḍḍhitvā dīghaso nipajjāpetvā ajapadena daṇḍena uppīḷetvā dubbalaṃ katvā sīsaṃ daḷhaṃ gahetvā nippīḷesi. Mahāsatto mukhaṃ vivari. Athassa mukhe kheḷaṃ osiñcitvā osadhamantabalena dante bhindi. Mukhaṃ lohitassa pūri. Mahāsatto attano sīlabhedabhayena evarūpaṃ dukkhaṃ adhivāsento akkhīni ummīletvā olokanamattampi nākāsi. Sopi ''nāgarājānaṃ dubbalaṃ karissāmī''ti naṅguṭṭhato paṭṭhāya aṭṭhīni saṃcuṇṇayamāno viya sakalasarīraṃ madditvā paṭṭakaveṭhanaṃ nāma veṭhesi, tantamajjitaṃ nāma majji, naṅguṭṭhe gahetvā dussapothanaṃ nāma pothesi. Mahāsattassa sakalasarīraṃ lohitamakkhitaṃ ahosi, so mahāvedanaṃ adhivāsesi.

Athassa dubbalabhāvaṃ ñatvā vallīhi peḷaṃ karitvā tattha naṃ pakkhipitvā paccantagāmaṃ netvā mahājanassa majjhe kīḷāpesi. Nīlādīsu vaṇṇesu vaṭṭacaturassādīsu saṇṭhānesu aṇuṃthūlādīsu pamāṇesu yaṃ yaṃ brāhmaṇo icchati, mahāsatto taṃ tadeva katvā naccati, phaṇasatampi phaṇasahassampi karotiyeva. Mahājano pasīditvā bahudhanamadāsi. Ekadivasameva kahāpaṇasahassañceva sahassagghanike ca parikkhāre labhi. Brāhmaṇo āditova ''sahassaṃ labhitvā vissajjessāmī''ti cintesi. Taṃ pana dhanaṃ labhitvā ''paccantagāmeyeva tāva me ettakaṃ dhanaṃ laddhaṃ, rājarājamahāmattānaṃ dassite kīva bahuṃ dhanaṃ labhissāmī''ti sakaṭañca sukhayānakañca gahetvā sakaṭe parikkhāre ṭhapetvā sukhayānake nisinno ''mahantena parivārena mahāsattaṃ gāmanigamarājadhānīsu kīḷāpento bārāṇasiyaṃ uggasenarañño santike kīḷāpetvā vissajjessāmī''ti agamāsi. So maṇḍūke māretvā nāgarañño deti. Nāgarājā ''punappunaṃ maṃ nissāya māressatī''ti na khādati. Athassa madhulāje adāsi. Tepi ''sacāhaṃ gocaraṃ gaṇhissāmi, antopeḷāyameva maraṇaṃ bhavissatī''ti na khādati.

21. Brāhmaṇo māsamattena bārāṇasiṃ patvā dvāragāmake taṃ kīḷāpento bahudhanaṃ labhi. Rājāpi naṃ pakkosāpetvā ''amhākampi kīḷāpehī''ti āha. ''Sādhu, deva, sve pannarase tumhākaṃ kīḷāpessāmī''ti āha. Rājā ''sve nāgarājā rājaṅgaṇe naccissati, mahājano sannipatitvā passatū''ti bheriṃ carāpetvā punadivase rājaṅgaṇaṃ alaṅkārāpetvā brāhmaṇaṃ pakkosāpesi. So ratanapeḷāya mahāsattaṃ netvā vicittatthare peḷaṃ ṭhapetvā nisīdi. Rājāpi pāsādā oruyha mahājanaparivuto rājāsane nisīdi. Brāhmaṇo mahāsattaṃ nīharitvā naccāpesi. Mahāsatto tena cintitacintitākāraṃ dassesi. Mahājano sakabhāvena sandhāretuṃ na sakkoti. Celukkhepasahassāni pavattanti. Bodhisattassa upari ratanavassaṃ vassi. Tena vuttaṃ **''tadāpi maṃ dhammacāri''**ntiādi.

Tattha **tadāpī**ti yadāhaṃ campeyyako nāgarājā homi, tadāpi. **Dhammacāri**nti dasakusalakammapathadhammaṃ eva carati, na aṇumattampi adhammanti dhammacārī. **Upavuṭṭhauposatha**nti aṭṭhaṅgasamannāgatassa ariyuposathasīlassa rakkhaṇavasena upavasitauposathaṃ. **Rājadvāramhi kīḷatī**ti bārāṇasiyaṃ uggasenarañño gehadvāre kīḷāpeti.

22. **Yaṃ yaṃ so vaṇṇaṃ cintayī**ti so ahituṇḍikabrāhmaṇo ''yaṃ yaṃ nīlādivaṇṇaṃ hotū''ti cintesi. Tena vuttaṃ ''nīlaṃ va pītalohita''nti. Tattha **nīlaṃ vā**ti **vā**-saddo aniyamattho, gāthāsukhatthaṃ rassaṃ katvā vutto, tena vāsaddena vuttāvasiṭṭhaṃ odātādivaṇṇavisesañceva vaṭṭādisaṇṭhānavisesañca aṇuṃthūlādipamāṇavisesañca saṅgaṇhāti. **Tassa cittānuvattanto**ti tassa ahituṇḍikassa cittaṃ anuvattanto. **Cintitasannibho**ti tena cintitacintitākārena pekkhajanassa upaṭṭhahāmīti dasseti.

23. Na kevalañca tena cintitākāradassanaṃ eva mayhaṃ ānubhāvo. Api ca **thalaṃ kareyyamudakaṃ, udakampi thalaṃ kare**ti thalaṃ mahāpathaviṃ gahetvā udakaṃ, udakampi gahetvā pathaviṃ kātuṃ sakkuṇeyyaṃ evaṃ mahānubhāvo ca. **Yadihaṃ tassa kuppeyya**nti tassa ahituṇḍikassa ahaṃ yadi kujjheyyaṃ. **Khaṇena chārikaṃ kare**ti kodhuppādakkhaṇe eva bhasmaṃ kareyyaṃ.

24. Evaṃ bhagavā tadā attano uppajjanakānatthapaṭibāhane samatthataṃ dassetvā idāni yena adhippāyena taṃ paṭibāhanaṃ na kataṃ, taṃ dassetuṃ **''yadi cittavasī hessa''**ntiādimāha.

Tassattho – ''ayaṃ ahituṇḍiko maṃ ativiya bādhati, na me ānubhāvaṃ jānāti, handassa me ānubhāvaṃ dassessāmī''ti kujjhitvā olokanamattenāpi yadi cittavasī abhavissaṃ, atha so bhusamuṭṭhi viya vippakirissati. Ahaṃ yathāsamādinnato **parihāyissāmi sīlato**. Tathā ca sati **sīlena parihīnassa** khaṇḍitasīlassa yvāyaṃ mayā dīpaṅkaradasabalassa pādamūlato paṭṭhāya abhipatthito, **uttamattho** buddhabhāvo so **na sijjhati**.

25. **Kāmaṃ bhijjatuyaṃ kāyo**ti ayaṃ cātumahābhūtiko odanakummāsūpacayo aniccucchādanaparimaddanabhedanaviddhaṃsanadhammo kāyo kiñcāpi bhijjatu vinassatu, **idheva** imasmiṃ eva ṭhāne mahāvāte khittabhusamuṭṭhi viya vippakirīyatu, **neva sīlaṃ pabhindeyyaṃ, vikirante bhusaṃ viyā**ti sīlaṃ pana uttamatthasiddhiyā hetubhūtaṃ imasmiṃ kaḷevare bhusamuṭṭhi viya vippakirantepi neva bhindeyyaṃ, kāyajīvitesu nirapekkho hutvā sīlapāramiṃyeva pūremīti cintetvā taṃ tādisaṃ dukkhaṃ tadā adhivāsesinti dasseti.

Atha mahāsattassa pana ahituṇḍikahatthagatassa māso paripūri, ettakaṃ kālaṃ nirāhārova ahosi. Sumanā ''aticirāyati me sāmiko, ko nu kho pavattī''ti pokkharaṇiṃ olokentī lohitavaṇṇaṃ udakaṃ disvā ''ahituṇḍikena gahito bhavissatī''ti ñatvā nāgabhavanā nikkhamitvā vammikasantikaṃ gantvā mahāsattassa gahitaṭṭhānaṃ kilamitaṭṭhānañca disvā roditvā kanditvā paccantagāmaṃ gantvā pucchitvā taṃ pavattiṃ sutvā bārāṇasiṃ gantvā rājadvāre ākāse rodamānā aṭṭhāsi. Mahāsatto naccantova ākāsaṃ ullokento taṃ disvā lajjito peḷaṃ pavisitvā nipajji.

Rājā tassa peḷaṃ paviṭṭhakāle ''kiṃ nu kho kāraṇa''nti ito cito ca olokento taṃ ākāse ṭhitaṃ disvā ''kā nu tva''nti pucchitvā tassā nāgakaññābhāvaṃ sutvā ''nissaṃsayaṃ kho nāgarājā imaṃ disvā lajjito peḷaṃ paviṭṭho, ayañca yathādassito iddhānubhāvo nāgarājasseva, na ahituṇḍikassā''ti niṭṭhaṃ gantvā ''evaṃ mahānubhāvo ayaṃ nāgarājā, kathaṃ nāma imassa hatthaṃ gato''ti pucchitvā ''ayaṃ dhammacārī sīlavā nāgarājā, cātuddasīpannarasīsu uposathaṃ upavasanto attano sarīraṃ dānamukhe niyyātetvā mahāmaggasamīpe vammikamatthake nipajjati, tatthāyametena gahito, imassa devaccharāpaṭibhāgā anekasahassā itthiyo, devalokasampattisadisā nāgabhavanasampatti, ayaṃ mahiddhiko mahānubhāvo sakalapathaviṃ parivattetuṃ samattho, kevalaṃ 'sīlaṃ me bhijjissatī'ti evarūpaṃ vippakāraṃ dukkhañca anubhotī''ti ca sutvā saṃvegappatto tāvadeva tassa ahituṇḍikassa brāhmaṇassa bahuṃ dhanaṃ mahantañca yasaṃ issariyañca datvā – ''handa, bho, imaṃ nāgarājānaṃ vissajjehī''ti vissajjāpesi.

Mahāsatto nāgavaṇṇaṃ antaradhāpetvā māṇavakavaṇṇena devakumāro viya aṭṭhāsi. Sumanāpi ākāsato otaritvā tassa santike aṭṭhāsi. Nāgarājā rañño añjaliṃ katvā ''ehi, mahārāja, mayhaṃ nivesanaṃ passituṃ āgacchāhī''ti yāci. Tenāha bhagavā –

''Mutto campeyyako nāgo, rājānaṃ etadabravi;
'Namo te kāsirājatthu, namo te kāsivaḍḍhana;
Añjaliṃ te paggaṇhāmi, passeyyaṃ me nivesana''nti.

Atha rājā tassa nāgabhavanagamanaṃ anujāni. Mahāsatto taṃ saparisaṃ gahetvā nāgabhavanaṃ netvā attano issariyasampattiṃ dassetvā katipāhaṃ tattha vasāpetvā bheriṃ carāpesi – ''sabbā rājaparisā yāvadicchakaṃ hiraññasuvaṇṇādikaṃ dhanaṃ gaṇhatū''ti. Rañño ca anekehi sakaṭasatehi dhanaṃ pesesi. ''Mahārāja, raññā nāma dānaṃ dātabbaṃ, sīlaṃ rakkhitabbaṃ, dhammikā rakkhāvaraṇagutti sabbattha saṃvidahitabbā''ti dasahi rājadhammakathāhi ovaditvā vissajjesi. Rājā mahantena yasena nāgabhavanā nikkhamitvā bārāṇasimeva gato. Tato paṭṭhāya kira jambudīpatale hiraññasuvaṇṇaṃ jātaṃ. Mahāsatto sīlāni rakkhitvā anvaddhamāsaṃ uposathakammaṃ katvā sapariso saggapuraṃ pūresi.

Tadā ahituṇḍiko devadatto ahosi, sumanā rāhulamātā, uggaseno sāriputtatthero, campeyyako nāgarājā lokanātho.

Tassa idhāpi yathārahaṃ sesapāramiyo niddhāretabbā. Idha bodhisattassa acchariyānubhāvā heṭṭhā vuttanayā evāti.

Campeyyanāgacariyāvaṇṇanā niṭṭhitā.

4. Cūḷabodhicariyāvaṇṇanā

26. Catutthe **cūḷabodhī**ti mahābodhiparibbājakattabhāvaṃ upādāya idha ''cūḷabodhī''ti samaññā āropitā, na pana imasmiṃ eva jātake (jā. 1.10.49 ādayo) attano jeṭṭhabhātikādino mahābodhissa sambhavatoti daṭṭhabbaṃ. **Susīlavā**ti suṭṭhu sīlavā, sampannasīloti attho. **Bhavaṃ disvāna bhayato**ti kāmādibhavaṃ bhāyitabbabhāvena passitvā. **Nekkhamma**nti ettha ca-saddassa lopo daṭṭhabbo, tena ''disvānā''ti padaṃ ākaḍḍhīyati. Idaṃ vuttaṃ hoti – jātijarābyādhimaraṇaṃ apāyadukkhaṃ atīte vaṭṭamūlakaṃ dukkhaṃ, anāgate vaṭṭamūlakaṃ dukkhaṃ, paccuppanne āhārapariyeṭṭhimūlakaṃ dukkhanti imesaṃ aṭṭhannaṃ saṃvegavatthūnaṃ paccavekkhaṇena sabbampi kāmādibhedaṃ bhavaṃ saṃsārabhayato upaṭṭhahamānaṃ disvā nibbānaṃ tassa upāyabhūtā samathavipassanā tadupāyabhūtā ca pabbajjāti idaṃ tividhampi nekkhammaṃ anussavādisiddhena ñāṇacakkhunā tappaṭipakkhato disvā tāpasapabbajjūpagamanena anekādīnavākulā gahaṭṭhabhāvā abhinikkhamitvā gatoti.

27. **Dutiyikā**ti porāṇadutiyikā, gihikāle pajāpatibhūtā. **Kanakasannibhā**ti kañcanasannibhattacā. **Vaṭṭe anapekkhā**ti saṃsāre nirālayā. **Nekkhammaṃ abhinikkhamī**ti nekkhammatthāya gehato nikkhami, pabbajīti attho.

28. Ālayanti sattā etenāti ālayo, taṇhā, tadabhāvena **nirālayā**. Tato eva ñātīsu taṇhābandhanassa chinnattā **chinnabandhu**. Evaṃ gihibandhanābhāvaṃ dassetvā idāni pabbajitānampi kesañci yaṃ hoti bandhanaṃ, tassāpi abhāvaṃ dassetuṃ **‘‘anapekkhā kule gaṇe’’**ti vuttaṃ. Tattha **kule**ti upaṭṭhākakule. **Gaṇe**ti tāpasagaṇe, sesā brahmacārinoti vuccanti. **Upāgamu**nti ubhopi mayaṃ upāgamimhā.

29. **Tatthā**ti bārāṇasisāmante. **Nipakā**ti paññavanto. **Nirākule**ti janasañcārarahitattā janehi anākule, **appasadde**ti migapakkhīnaṃ uṭṭhāpanato tesaṃ vassitasaddenāpi virahitattā appasadde. **Rājuyyāne vasāmubho**ti bārāṇasirañño uyyāne mayaṃ ubho janā tadā vasāma.

Tatrāyaṃ anupubbikathā – atīte imasmiṃ eva bhaddakappe bodhisatto brahmalokato cavitvā aññatarasmiṃ kāsigāme ekassa mahāvibhavassa brāhmaṇassa putto hutvā nibbatti. Tassa nāmaggahaṇasamaye ‘‘bodhikumāro’’ti nāmaṃ kariṃsu. Vayappattakāle panassa takkasilaṃ gantvā sabbasippāni uggaṇhitvā paccāgatassa anicchamānakasseva mātāpitaro samajātikaṃ kulakumārikaṃ ānesuṃ. Sāpi brahmalokacutāva uttamarūpadharā devaccharāpaṭibhāgā. Tesaṃ anicchamānānaṃ eva aññamaññaṃ āvāhavivāhaṃ kariṃsu. Ubhinnampi pana nesaṃ kilesamudācāro na bhūtapubbo, sārāgavasena aññamaññaṃ olokanampi nāhosi, kā pana kathā itarasaṃsagge. Evaṃ parisuddhasīlā ahesuṃ.

Aparabhāge mahāsatto mātāpitūsu kālaṃkatesu tesaṃ sarīrakiccaṃ katvā taṃ pakkosāpetvā ‘‘bhadde, tvaṃ imaṃ asītikoṭidhanaṃ gahetvā sukhena jīvāhī’’ti āha. ‘‘Tvaṃ pana ayyaputtā’’ti? ‘‘Mayhaṃ dhanena kiccaṃ natthi, pabbajissāmī’’ti. ‘‘Kiṃ pana pabbajjā itthīnampi na vaṭṭatī’’ti? ‘‘Vaṭṭati, bhadde’’ti. ‘‘Tena hi mayhampi dhanena kiccaṃ natthi, ahampi pabbajissāmī’’ti. Te ubhopi sabbaṃ vibhavaṃ pariccajitvā mahādānaṃ datvā nikkhamitvā araññaṃ pavisitvā pabbajitvā uñchācariyāya phalāphalehi yāpentā pabbajjāsukheneva dasa saṃvaccharāni vasitvā loṇambilasevanatthāya janapadacārikaṃ carantā anupubbena bārāṇasiṃ patvā rājuyyāne vasiṃsu. Tena vuttaṃ ‘‘rājuyyāne vasāmubho’’ti.

30. Athekadivasaṃ rājā uyyānakīḷaṃ gato. Uyyānassa ekapasse pabbajjāsukhena vītināmentānaṃ tesaṃ samīpaṭṭhānaṃ gantvā paramapāsādikaṃ uttamarūpadharaṃ paribbājikaṃ olokento kilesavasena paṭibaddhacitto hutvā bodhisattaṃ ‘‘ayaṃ te paribbājikā kiṃ hotī’’ti pucchi. Tena ‘‘na ca kiñci hoti, kevalaṃ ekapabbajjāya pabbajitā, api ca kho pana gihikāle pādaparicārikā ahosī’’ti vutte rājā ‘‘ayaṃ kiretassa na kiñci hoti, api ca kho panassa gihikāle pādaparicārikā ahosi, yaṃnūnāhaṃ imaṃ antepuraṃ paveseyyaṃ, tenevassa imissā paṭipattiṃ jānissāmī’’ti andhabālo tattha attano paṭibaddhacittaṃ nivāretuṃ asakkonto aññataraṃ purisaṃ āṇāpesi ‘‘imaṃ paribbājikaṃ rājanivesanaṃ nehī’’ti.

So tassa paṭissuṇitvā ‘‘adhammo loke vattatī’’tiādīni vatvā paridevamānaṃ eva taṃ ādāya pāyāsi. Bodhisatto tassā paridevanasaddaṃ sutvā ekavāraṃ oloketvā puna na olokesi. ‘‘Sace panāhaṃ vāressāmi, tesu cittaṃ padosetvā mayhaṃ sīlassa antarāyo bhavissatī’’ti sīlapāramiṃyeva āvajjento nisīdi. Tena vuttaṃ **‘‘uyyānadassanaṃ gantvā, rājā addasa brāhmaṇi’’**ntiādi.

Tattha **tuyhesā kā kassa bhariyā**ti tuyhaṃ tava esā kā, kiṃ bhariyā, udāhu bhaginī vā samānā kassa aññassa bhariyā.

31. **Na mayhaṃ bhariyā esā**ti kāmañcesā mayhaṃ gihikāle bhariyā ahosi, pabbajitakālato paṭṭhāya na mayhaṃ bhariyā esā, nāpi ahaṃ etissā sāmiko, kevalaṃ pana sahadhammā ekasāsanī, ahampi paribbājako ayampi paribbājikāti samānadhammā paribbājakasāsanena ekasāsanī, sabrahmacārinīti attho.

32. **Tissā sārattagadhito**ti kāmarāgena sāratto hutvā paṭibaddho. **Gāhāpetvāna ceṭake**ti ceṭakehi gaṇhāpetvā ceṭake vā attano rājapurise āṇāpetvā taṃ paribbājikaṃ gaṇhāpetvā. **Nippīḷayanto balasā**ti taṃ anicchamānaṃ eva ākaḍḍhanaparikaḍḍhanādinā nippīḷayanto bādhento, tathāpi agacchantiṃ balasā balakkārena rājapurisehi gaṇhāpetvā attano antepuraṃ pavesesi.

33. **Odapattakiyā**ti udakapattaṃ āmasitvā gahitabhariyā odapattikā nāma, idaṃ vacanaṃ purāṇadutiyikābhāvena upalakkhaṇamattaṃ daṭṭhabbaṃ, sā panassa brāhmaṇavivāhavasena mātāpitūhi sampaṭipāditā, ‘‘odapattakiyā’’ti ca bhāvenabhāvalakkhaṇe bhummaṃ. **Sahajā**ti pabbajjājātivasena sahajātā, tenevāha **‘‘ekasāsanī’’**ti. ‘‘Ekasāsanī’’ti ca idaṃ bhummatthe paccattaṃ, ekasāsaniyāti attho. **Nayantiyā**ti nīyantiyā. **Kopo me upapajjathā**ti ayaṃ te gihikāle bhariyā brāhmaṇī sīlavatī, pabbajitakāle ca sabrahmacārinībhāvato sahajātā bhaginī, sā tuyhaṃ purato balakkārena ākaḍḍhitvā nīyati. ‘‘Bodhibrāhmaṇa, kiṃ te purisabhāva’’nti purisamānena ussāhito cirakālasayito vammikabilato kenaci purisena ghaṭṭito ‘‘susū’’ti phaṇaṃ karonto āsiviso viya me cittato kopo sahasā vuṭṭhāsi.

34-5. **Sahakope samuppanne**ti kopuppattiyā saha, tassa uppattisamanantaramevāti attho. **Sīlabbatamanussari**nti attano sīlapāramiṃ āvajjesiṃ. **Tattheva kopaṃ niggaṇhi**nti tasmiṃ eva āsane yathānisinnova taṃ kopaṃ nivāresiṃ. **Nādāsiṃ vaḍḍhitūparī**ti tato ekavāruppattito upari uddhaṃ vaḍḍhituṃ na adāsiṃ. Idaṃ vuttaṃ hoti – kope uppannamatte eva ‘‘nanu tvaṃ, bodhiparibbājaka, sabbapāramiyo pūretvā sabbaññutaññāṇaṃ paṭivijjhitukāmo, tassa te kimidaṃ sīlamattepi upakkhalanaṃ, tayidaṃ gunnaṃ khuramattodake osīdantassa mahāsamuddassa paratīraṃ gaṇhitukāmatā viya hotī’’ti attānaṃ paribhāsitvā paṭisaṅkhānabalena tasmiṃ eva khaṇe kopaṃ niggahetvā puna uppajjanavasenassa vaḍḍhituṃ na adāsinti. Tenevāha **‘‘yadi naṃ brāhmaṇi’’**ntiādi.

Tassattho – taṃ paribbājikaṃ brāhmaṇiṃ so rājā vā añño vā koci tiṇhāyapi nisitāya sattiyā koṭṭeyya, khaṇḍākhaṇḍikaṃ yadi chindeyya, evaṃ santepi sīlaṃ attano sīlapāramiṃ neva bhindeyyaṃ. Kasmā? Bodhiyā eva kāraṇā, sabbattha akhaṇḍitasīleneva sakkā sammāsambodhiṃ pāpuṇituṃ, na itarenāti.

36. **Na me sā brāhmaṇī dessā**ti sā brāhmaṇī jātiyā gottena kulappadesena ācārasampattiyā ciraparicayena pabbajjādiguṇasampattiyā cāti sabbappakārena na me dessā na appiyā, etissā mama appiyabhāvo koci natthi. **Napi me balaṃ na vijjatī**ti mayhampi balaṃ na na vijjati, atthi eva. Ahaṃ nāgabalo thāmasampanno, icchamāno sahasā vuṭṭhahitvā taṃ ākaḍḍhante purise nippothetvā taṃ gahetvā yathicchitaṭṭhānaṃ gantuṃ samatthoti dasseti. **Sabbaññutaṃ piyaṃ mayha**nti tato paribbājikato sataguṇena sahassaguṇena satasahassaguṇena sabbaññutaññāṇameva mayhaṃ piyaṃ. **Tasmā sīlānurakkhissa**nti tena kāraṇena sīlameva anurakkhissaṃ.

Atha so rājā uyyāne papañcaṃ akatvāva sīghataraṃ gantvā taṃ paribbājikaṃ pakkosāpetvā mahantena yasena nimantesi. Sā yasassa aguṇaṃ pabbajjāya guṇaṃ attano bodhisattassa ca mahantaṃ bhogakkhandhaṃ pahāya saṃvegena pabbajitabhāvañca kathesi. Rājā kenaci pariyāyena tassā manaṃ alabhanto cintesi – ‘‘ayaṃ paribbājikā sīlavatī kalyāṇadhammā, sopi paribbājako imāya ākaḍḍhitvā nīyamānāya na kiñci vippakāraṃ dassesi, sabbattha nirapekkhacitto, na kho pana metaṃ patirūpaṃ, yaṃ evarūpesu guṇavantesu vippakāro, yaṃnūnāhaṃ imaṃ paribbājikaṃ gahetvā uyyānaṃ gantvā imaṃ, tañca paribbājakaṃ khamāpeyya’’nti? Evaṃ pana cintetvā ‘‘paribbājikaṃ uyyānaṃ ānethā’’ti purise āṇāpetvā sayaṃ paṭhamataraṃ gantvā bodhisattaṃ upasaṅkamitvā pucchi – ‘‘bho pabbajita, kiṃ mayā tāya paribbājikāya nīyamānāya kopo te uppajjitthā’’ti. Mahāsatto āha –

> ‘‘Uppajji me na muccittha, na me muccittha jīvato;
> Rajaṃva vipulā vuṭṭhi, khippameva nivārayi’’nti. (jā. 1.10.52);

Taṃ sutvā rājā ‘‘kiṃ nu kho esa kopameva sandhāya vadati, udāhu aññaṃ kiñci sippādika’’nti cintetvā puna pucchi –

> ‘‘Kiṃ te uppajji no mucci, kiṃ te no mucci jīvato;
> Rajaṃva vipulā vuṭṭhi, katamaṃ taṃ nivārayī’’ti. (jā. 1.10.53);

Tattha **uppajjī**ti ekavāraṃ uppajji, na puna uppajji. **Na muccitthā**ti kāyavacīvikāruppādanavasena pana na muccittha, na naṃ bahi pavattituṃ vissajjesinti attho. **Rajaṃva vipulā vuṭṭhī**ti yathā nāma gimhānaṃ pacchime māse uppannaṃ rajaṃ vipulā akālavuṭṭhidhārā ṭhānaso nivāreti, evaṃ taṃ vūpasamento **nivārayiṃ,** nivāresinti attho.

Athassa mahāpuriso nānappakārena kodhe ādīnavaṃ pakāsento –

‘‘Yamhi jāte na passati, ajāte sādhu passati;
So me uppajji no mucci, kodho dummedhagocaro.

‘‘Yena jātena nandanti, amittā dukkhamesino;
So me uppajji no mucci, kodho dummedhagocaro.

‘‘Yasmiñca jāyamānamhi, sadatthaṃ nāvabujjhati;
So me uppajji no mucci, kodho dummedhagocaro.

‘‘Yenābhibhūto kusalaṃ jahāti, parakkare vipulañcāpi atthaṃ;
Sa bhīmaseno balavā pamaddī, kodho mahārājā na me amuccatha.

‘‘Kaṭṭhasmiṃ manthamānasmiṃ, pāvako nāma jāyati;
Tameva kaṭṭhaṃ ḍahati, yasmā so jāyate gini.

‘‘Evaṃ mandassa posassa, bālassa avijānato;
Sārambhā jāyate kodho, sapi teneva ḍayhati.

‘‘Aggīva tiṇakaṭṭhasmiṃ, kodho yassa pavaḍḍhati;
Nihīyati tassa yaso, kāḷapakkheva candimā.

‘‘Anindho dhūmaketūva, kodho yassūpasammati;
Āpūrati tassa yaso, sukkapakkheva candimā’’ti. (jā. 1.10.54-61) –

Imāhi gāthāhi dhammaṃ desesi.

Tattha **na passatī**ti attatthampi na passati, pageva paratthaṃ. **Sādhu passatī**ti attatthaṃ paratthaṃ ubhayatthañca sammadeva passati. **Dummedhagocaro**ti nippaññānaṃ visayabhūto, nippañño vā gocaro āhāro indhanaṃ etassāti dummedhagocaro. **Dukkhamesino**ti dukkhaṃ icchantā. **Sadattha**nti attano atthaṃ vuḍḍhiṃ. **Parakkare**ti apaneyya vināseyya. **Sabhīmaseno**ti so bhīmāya bhayajananiyā mahatiyā kilesasenāya samannāgato. **Pamaddī**ti balavabhāvena satte pamaddanasīlo. **Na me amuccathā**ti mama santikā mokkhaṃ na labhi, abbhantare eva damito, nibbisevano katoti attho. Khīraṃ viya vā muhuttaṃ dadhibhāvena cittena patiṭṭhahitthātipi attho.

Manthamānasminti araṇisahite mathiyamāne. ‘‘Mathamānasmi’’ntipi pāṭho. **Yasmā**ti yato kaṭṭhā. **Ginī**ti aggi. **Bālassa avijānato**ti bālassa ajānantassa. **Sārambhā jāyate**ti karaṇuttariyakaraṇalakkhaṇā sārambhā araṇimanthanato viya pāvako kodho jāyate. **Sapi tenevā**ti sopi bālo teneva kodhena kaṭṭhaṃ viya agginā ḍayhati. **Anindho dhūmaketūvā**ti anindhano aggi viya. **Tassā**ti tassa adhivāsanakhantiyā samannāgatassa puggalassa **sukkapakkhe** cando viya laddho, **yaso** aparāparaṃ **āpūratī**ti.

Rājā mahāsattassa dhammakathaṃ sutvā mahāpurisaṃ paribbājikampi rājagehato āgataṃ khamāpetvā ‘‘tumhe pabbajjāsukhaṃ anubhavantā idheva uyyāne vasatha, ahaṃ vo dhammikaṃ rakkhāvaraṇaguttiṃ karissāmī’’ti vatvā vanditvā pakkāmi. Te ubhopi tattheva vasiṃsu. Aparabhāge paribbājikā kālamakāsi. Bodhisatto himavantaṃ pavisitvā jhānābhiññāyo nibbattetvā āyupariyosāne brahmalokaparāyano ahosi.

Tadā paribbājikā rāhulamātā ahosi, rājā ānandatthero, bodhiparibbājako lokanātho.

Tassa idhāpi yathārahaṃ sesapāramiyo niddhāretabbā. Tathā mahantaṃ bhogakkhandhaṃ mahantañca ñātiparivaṭṭaṃ pahāya mahābhinikkhamanasadisaṃ gehato nikkhamanaṃ, tathā nikkhamitvā pabbajitassa bahujanasammatassa sato paramappicchatāya kulesu ca gaṇesu ca alaggatā, accantameva lābhasakkārajigucchāya pavivekābhirati, atisayavatī ca abhisallekhavutti, tathārūpāya sīlavatiyā kalyāṇadhammāya paribbājikāya ananuññātā attano purato balakkārena parāmasiyamānāya sīlapāramiṃ āvajjetvā vikārānāpatti, katāparādhe ca tasmiṃ rājini upagate hitacittataṃ mettacittataṃ upaṭṭhapetvā diṭṭhadhammikasamparāyikehi samanusāsananti evamādayo idha mahāpurisassa guṇānubhāvā vibhāvetabbā. Tenetaṃ vuccati ‘‘evaṃ acchariyā hete…pe… dhammassa anudhammato’’ti.

Cūḷabodhicariyāvaṇṇanā niṭṭhitā.

5. Mahiṃsarājacariyāvaṇṇanā

37. Pañcame **mahiṃso pavanacārako**ti mahāvanacārī vanamahiṃso **yadā homī**ti yojanā. **Pavaḍḍhakāyo**ti vayasampattiyā aṅgapaccaṅgānañca thūlabhāvena abhivaḍḍhakāyo. **Balavā**ti mahābalo thāmasampanno. **Mahanto**ti vipulasarīro. Hatthikalabhappamāṇo kira tadā bodhisattassa kāyo hoti. **Bhīmadassano**ti mahāsarīratāya vanamahiṃsajātitāya ca sīlaṃ ajānantānaṃ bhayaṃ jananato bhayānakadassano.

38. **Pabbhāre**ti olambakasilākucchiyaṃ. **Dakāsaye**ti jalāsayasamīpe. **Hotettha ṭhāna**nti ettha mahāvane yo **koci** padeso vanamahiṃsānaṃ tiṭṭhanaṭṭhānaṃ hoti. **Tahiṃ tahi**nti tattha tattha.

39. **Vicaranto**ti vihāraphāsukaṃ vīmaṃsituṃ vicaranto. **Ṭhānaṃ addasa bhaddaka**nti evaṃ vicaranto tasmiṃ mahāraññe bhaddakaṃ mayhaṃ phāsukaṃ rukkhamūlaṭṭhānaṃ addakkhiṃ. Disvā ca **taṃ ṭhānaṃ upagantvāna, tiṭṭhāmi ca sayāmi ca** gocaraṃ gahetvā divā taṃ rukkhamūlaṭṭhānaṃ gantvā ṭhānasayanehi vītināmemīti dasseti.

40. Tadā kira bodhisatto himavantappadese mahiṃsayoniyaṃ nibbattitvā vayappatto thāmasampanno mahāsarīro hatthikalabhappamāṇo pabbatapādapabbhāragiriduggavanaghaṭādīsu vicaranto ekaṃ phāsukaṃ mahārukkhamūlaṃ disvā gocaraṃ gahetvā divā tattha vasati. Atheko lolamakkaṭo rukkhā otaritvā mahāsattassa piṭṭhiṃ abhiruhitvā uccārapassāvaṃ katvā siṅgesu gaṇhitvā olambanto naṅguṭṭhe gahetvā dolāyanto kīḷi. Bodhisatto khantimettānuddayasampadāya taṃ tassa anācāraṃ na manasākāsi. Makkaṭo punappunaṃ tatheva karoti. Tena vuttaṃ **‘‘athettha kapi māgantvā’’**tiādi.

Tattha **kapi māgantvā**ti kapi āgantvā, ma-kāro padasandhikaro. **Pāpo**ti lāmako. **Anariyo**ti anaye iriyanena aye ca na iriyanena anariyo, nihīnācāroti attho. **Lahū**ti lolo. **Khandhe**ti khandhappadese. **Muttetī**ti passāvaṃ karoti. **Ohadetī**ti karīsaṃ ossajjati. **Ta**nti taṃ maṃ, tadā mahiṃsabhūtaṃ maṃ.

41. **Sakimpi divasa**nti ekadivasampi dūseti maṃ sabbakālampi. Tenāha ‘‘dūseti maṃ sabbakāla’’nti. Na kevalañca dutiyatatiyacatutthadivasamattaṃ, atha kho sabbakālampi maṃ passāvādīhi dūseti. Yadā yadā muttādīni kātukāmo, tadā tadā mayhameva upari karotīti dasseti. **Upadduto**ti bādhito, tena siṅgesu olambanādinā muttādiasucimakkhaṇena tassa ca apaharaṇatthaṃ anekavāraṃ siṅgakoṭīhi vālaggena ca anekavāraṃ kaddamapaṃsumissakaṃ udakaṃ siñcitvā dhovanena ca nippīḷito homīti attho.

42. **Yakkho**ti tasmiṃ rukkhe adhivatthā devatā. **Maṃ idamabravī**ti rukkhakkhandhe ṭhatvā ‘‘mahiṃsarāja, kasmā imassa duṭṭhamakkaṭassa avamānaṃ sahasī’’ti imamatthaṃ pakāsento **nāsehetaṃ chavaṃ pāpaṃ , siṅgehi ca khurehi cā**ti idaṃ vacanaṃ maṃ abhāsi.

43. **Evaṃ vutte tadā yakkhe**ti tadā tasmiṃ kāle tasmiṃ yakkhe evaṃ vutte sati. **Ahaṃ taṃ idamabravi**nti ahaṃ taṃ yakkhaṃ idaṃ idāni vakkhamānaṃ abraviṃ abhāsiṃ. **Kuṇapenā**ti kilesāsucipaggharaṇena sucijātikānaṃ sādhūnaṃ paramajigucchanīyatāya atiduggandhavāyanena ca kuṇapasadisatāya kuṇapena. **Pāpenā**ti pāṇātipātapāpena. **Anariyenā**ti anariyānaṃ asādhūnaṃ māgavikanesādādīnaṃ hīnapurisānaṃ dhammattā anariyena, **kiṃ** kena kāraṇena, **tvaṃ** devate **maṃ makkhesi,** ayuttaṃ tayā vuttaṃ maṃ pāpe niyojentiyāti dasseti.

44. Idāni tasmiṃ pāpadhamme ādīnavaṃ pakāsento **‘‘yadiha’’**ntiādimāha. Tassattho – bhadde devate, ahaṃ tassa yadi kujjheyyaṃ, tatopi lāmakataro bhaveyyaṃ. Yena hi adhammacaraṇena so bālamakkaṭo

nihīno nāma jāto, sace panāhaṃ tatopi balavataraṃ pāpadhammaṃ careyyaṃ, nanu tena tato pāpataro bhaveyyaṃ, aṭṭhānañcetaṃ yadihaṃ idhalokaparalokaṃ taduttari ca jānitvā ṭhito ekanteneva parahitāya paṭipanno evarūpaṃ pāpadhammaṃ careyyanti. Kiñca bhiyyo – **sīlañca me pabhijjeyyā**ti ahañceva kho pana evarūpaṃ pāpaṃ kareyyaṃ, mayhaṃ sīlapāramī khaṇḍitā siyā. **Viññū ca garaheyyu ma**nti paṇḍitā ca devamanussā maṃ garaheyyuṃ ''passatha, bho, ayaṃ bodhisatto bodhipariyesanaṃ caramāno evarūpaṃ pāpaṃ akāsī''ti.

45. **Hīḷitā jīvitā vāpī**ti **vā**-saddo avadhāraṇe. Evaṃ viññūhi hīḷitā garahitā jīvitāpi **parisuddhena** parisuddhasīlena hutvā **mataṃ** vā maraṇameva varaṃ uttamaṃ seyyo. **Kyāhaṃ jīvitahetupi**, **kāhāmi paraheṭhana**nti evaṃ jānanto ca ahaṃ mayhaṃ jīvitanimittampi parasattavihiṃsanaṃ kiṃ kāhāmi kiṃ karissāmi, etassa karaṇe kāraṇaṃ natthīti attho.

Ayaṃ pana aññepi maṃ viya maññamāno evaṃ anācāraṃ karissati, tato yesaṃ caṇḍamahiṃsānaṃ evaṃ karissati, te eva etaṃ vadhissanti, sā etassa aññehi māraṇā mayhaṃ dukkhato ca pāṇātipātato ca mutti bhavissatīti āha. Tena vuttaṃ –

46. ''Mamevāyaṃ maññamāno, aññepevaṃ karissati;
Teva tassa vadhissanti, sā me mutti bhavissatī''ti.

Tattha **mamevāya**nti maṃ viya ayaṃ. **Aññepī**ti aññesampi. Sesaṃ vuttatthameva.

47. **Hīnamajjhimaukkaṭṭhe**ti hīne ca majjhime ca ukkaṭṭhe ca nimittabhūte. **Sahanto avamānita**nti vibhāgaṃ akatvā tehi pavattitaṃ avamānaṃ paribhavaṃ sahanto khamanto. **Evaṃ labhati sappañño**ti evaṃ hīnādīsu vibhāgaṃ akatvā khantimettānuddayaṃ upaṭṭhapetvā tadaparādhaṃ sahanto sīlādipāramiyo brūhetvā **manasā yathāpatthitaṃ** yathicchitaṃ sabbaññutaññāṇaṃ labhati paṭivijjhati, tassa taṃ na dūreti.

Evaṃ mahāsatto attano ajjhāsayaṃ pakāsento devatāya dhammaṃ desesi. So katipāhaccayena aññattha gato. Añño caṇḍamahiṃso nivāsaphāsutāya taṃ ṭhānaṃ gantvā aṭṭhāsi. Duṭṭhamakkaṭo ''so eva aya''nti saññāya tassa piṭṭhiṃ abhiruhitvā tatheva anācāraṃ akāsi. Atha naṃ so vidhunanto bhūmiyaṃ pātetvā siṅgena hadaye vijjhitvā pādehi madditvā sañcuṇṇesi.

Tadā sīlavā mahiṃsarājā lokanātho.

Tassa idhāpi heṭṭhā vuttanayeneva yathārahaṃ sesapāramiyo niddhāretabbā. Tathā **hatthināga-** (cariyā. 2.1 ādayo) **bhūridatta-** (cariyā. 2.11 ādayo) **campeyyanāgarāja-** (cariyā. 2.20 ādayo) **cariyāsu** viya idha mahāsattassa guṇānubhāvā veditabbā.

Mahiṃsarājacariyāvaṇṇanā niṭṭhitā.

6. Rurumigarājacariyāvaṇṇanā

48. Chaṭṭhe **sutattakanakasannibho**ti yathā suṭṭhu apagatasabbakāḷako hoti, evaṃ aggimhi pakkhipitvā sutattakanakasannibho. **Migarājā ruru nāmā**ti jātisiddhena nāmena ruru nāma migarājā, jātito ruru, migānañca rājāti attho. **Paramasīlasamāhito**ti uttamasīlasamāhito, visuddhasīlo ceva samāhitacitto ca, visuddhasīle vā sammā āhitacittoti evamettha attho veditabbo.

Tadā bodhisatto rurumigayoniyaṃ nibbatti. Tassa sarīracchavi suṭṭhu tāpetvā majjitakañcanapaṭṭavaṇṇo ahosi, hatthapādā lākhārasaparikammakatā viya, naṅguṭṭhaṃ camarīnaṅguṭṭhaṃ viya, siṅgāni rajatadāmavaṇṇāni akkhīni sumajjitamaṇiguḷikā viya, mukhaṃ odahitvā ṭhapitarattakambalageṇḍukā viya. So janasaṃsaggaṃ pahāya vivekavāsaṃ vasitukāmo parivāraṃ chaḍḍetvā ekakova gaṅgānivattane ramaṇīye sālamissake supupphitapavane vasati. Tena vuttaṃ –

49. ‘‘Ramme padese ramaṇīye, vivitte amanussake;
Tattha vāsaṃ upagañchiṃ, gaṅgākūle manorame’’ti.

Tattha **ramme padese**ti muttātalasadisavālukācuṇṇapaṇḍarehi bhūmibhāgehi siniddhaharitatiṇasañcaritehi vanatthalehi cittattharaṇehi viya nānāvaṇṇavicittehi silātalehi maṇikkhandhanimmalasalilehi jalāsayehi ca samannāgatattā yebhuyyena ca indagopakavaṇṇāya rattāya sukhasamphassāya tiṇajātiyā sañchannattā ramme araññappadese. **Rammaṇīye**ti pupphaphalapallavālaṅkatavipulasākhāvinaddhehi nānāvidhadijagaṇūpakūjitehi vividhatarulatāvanavirājitehi yebhuyyena ambasālavanasaṇḍamaṇḍitehi vanagahanehi upasobhitattā tattha paviṭṭhassa janassa ratijananaṭṭhena ramaṇīye. Vuttampi cetaṃ **rurumigarājajātake** –

‘‘Etasmiṃ vanasaṇḍasmiṃ, ambā sālā ca pupphitā;
Indagopakasañchanno, ettheso tiṭṭhate migo’’ti. (jā. 1.13.119);

Vivitteti janavāsavirahena suññe. **Amanussake**ti sañcaraṇamanussānampi tattha abhāvena manussarahite. **Manorame**ti yathāvuttaguṇasampattiyā visesato pavivekakāmānaṃ mano rametīti manorame.

50. **Atha uparigaṅgāyā**ti ettha **athā**ti adhikāre nipāto, tena mayi tattha tathā vasante idaṃ adhikārantaraṃ uppannanti dīpeti. **Uparigaṅgāyā**ti gaṅgāya nadiyā uparisote. **Dhanikehi paripīḷito**ti iṇaṃ gahetvā taṃ dātuṃ asakkonto iṇāyikehi codiyamāno.

Eko kira bārāṇasiseṭṭhi attano puttaṃ ‘‘ayaṃ sippaṃ uggaṇhanto kilamissatī’’ti kiñci sippaṃ na uggaṇhāpesi. Gītavāditanaccakhādanabhojanato uddhaṃ na kiñci aññāsi. Taṃ vayappattaṃ patirūpena dārena saṃyojetvā dhanaṃ niyyātetvā mātāpitaro kālamakaṃsu. So tesaṃ accayena itthidhuttasurādhuttādiparivuto nānābyasanamukhehi sabbaṃ dhanaṃ viddhaṃsetvā tattha tattha iṇaṃ ādāya tampi dātuṃ asakkonto dhanikehi codiyamāno ‘‘kiṃ mayhaṃ jīvitena, tenevamhi attabhāvena añño viya jāto, maraṇaṃ me seyyo’’ti cintetvā iṇāyike āha – ‘‘tumhākaṃ iṇapaṇṇāni gahetvā āgacchatha, gaṅgātīre me nihitaṃ kulasantakaṃ dhanaṃ atthi, taṃ vo dassāmī’’ti. Te tena saddhiṃ agamaṃsu. So ‘‘idha dhanaṃ, ettha dhana’’nti nidhiṭṭhānaṃ ācikkhanto viya ‘‘evaṃ me iṇamokkho bhavissatī’’ti palāyitvā gaṅgāyaṃ pati. So caṇḍasotena vuyhanto kāruññaravaṃ ravi. Tena vuttaṃ ‘‘atha uparigaṅgāyā’’tiādi.

Tattha **jīvāmi vā marāmi vā**ti imasmiṃ gaṅgāsote patito jīvāmi vā marāmi vā, jīvitaṃ vā me ettha hotu maraṇaṃ vā, ubhayathāpi iṇāyikapīḷā na hotīti adhippāyo.

51. **Majjhe gaṅgāya gacchatī**ti so puriso rattindivaṃ gaṅgāya vuyhamāno jīvitapemassa vijjamānattā maraṇaṃ appatto maraṇabhayatajjito hutvā karuṇaṃ ravaṃ ravanto gaṅgāya majjhe mahodakena gacchati.

52. Atha mahāpuriso aḍḍharattasamaye tassa taṃ karuṇaṃ paridevantassa paridevitasaddaṃ sutvā ‘‘manussasaddo sūyati, mā mayi idha dharante maratu, jīvitamassa dassāmī’’ti cintetvā sayanagumbā vuṭṭhāya nadītīraṃ gantvā ‘‘ambho purisa, mā bhāyi, jīvitaṃ te dassāmī’’ti vatvā assāsetvā sotaṃ chindanto gantvā taṃ piṭṭhiyaṃ āropetvā tīraṃ pāpetvā attano vasanaṭṭhānaṃ netvā parissamaṃ vinodetvā phalāphalāni datvā dvīhatīhaccayena taṃ āha – ‘‘ambho purisa, ahaṃ taṃ bārāṇasigāmimaggaṃ pāpessāmi, tvaṃ ‘asukaṭṭhāne nāma kañcanamigo vasatī’ti mā kassaci ārocehī’’ti. So ‘‘sādhu, sāmī’’ti sampaṭicchi. Mahāsatto taṃ attano piṭṭhiṃ āropetvā bārāṇasimagge otāretvā nivatti. Tena vuttaṃ – ‘‘tassāhaṃ saddaṃ sutvāna, karuṇaṃ paridevato’’tiādi.

Tattha **kosi tvaṃ naro**ti tvaṃ ko manusso asi, kuto idha vuyhamāno āgatosīti attho.

53. **Attano karaṇa**nti attano kiriyaṃ. **Dhanikehi bhīto**ti iṇāyikehi ubbiggo. **Tasito**ti utrasto.

54. **Tassa katvāna kāruññaṃ, cajitvā mama jīvita**nti kāruññaṃ katvā mahākaruṇāya samussāhito mama jīvitaṃ tassa purisassa pariccajitvā. **Pavisitvā nīhariṃ tassā**ti nadiṃ pavisitvā sotaṃ chindanto ujukameva gantvā mama piṭṭhiṃ āropetvā tato taṃ nīhariṃ. **Tassā**ti upayogatthe sāmivacanaṃ. ‘‘Tatthā’’tipi pāḷi, tattha nadiyanti attho. **Andhakāramhi rattiyā**ti rattiyā andhakārasamaye, kāḷapakkharattiyanti attho.

55. **Assatthakālamaññāyā**ti parissamaṃ apanetvā phalāphalāni datvā dvīhatīhaccayena kilamathassa vigatakālaṃ jānitvā. **Ekaṃ taṃ varaṃ yācāmī**ti ahaṃ taṃ ekaṃ varaṃ yācāmi, mayhaṃ ekaṃ varaṃ dehīti attho. Kiṃ taṃ varanti ce? Āha – **mā maṃ kassaci pāvadā**ti ‘‘asukaṭṭhāne suvaṇṇamigo vasatī’’ti kassaci rañño vā rājamahāmattassa vā maṃ mā pāvada.

Atha tasmiṃ purise bārāṇasiṃ paviṭṭhadivaseyeva so rājā ‘‘ahaṃ, deva, suvaṇṇavaṇṇaṃ migaṃ mayhaṃ dhammaṃ desentaṃ supinena addasaṃ, ahañhi saccasupinā, addhā so vijjati, tasmā kañcanamigassa dhammaṃ sotukāmā labhissāmi ce jīvissāmi, no ce me jīvitaṃ natthī’’ti aggamahesiyā vutto taṃ assāsetvā ‘‘sace manussaloke atthi, labhissasī’’ti vatvā brāhmaṇe pakkosāpetvā ‘‘suvaṇṇamigā nāma hontī’’ti pucchitvā ‘‘āma, deva, hontī’’ti sutvā sahassatthavikaṃ suvaṇṇacaṅkoṭake ṭhapetvā taṃ hatthikkhandhaṃ āropetvā nagare bheriṃ carāpesi – ‘‘yo suvaṇṇamigaṃ ācikkhissati, tassa hatthinā saddhiṃ imaṃ dassāmī’’ti. Tato uttarimpi dātukāmo hutvā –

‘‘Tassa gāmavaraṃ dammi, nāriyo ca alaṅkatā;
Yo metaṃ migamakkhāti, migānaṃ migamuttama’’nti. (jā. 1.13.117) –

Gāthaṃ suvaṇṇapaṭṭe likhāpetvā sakalanagare vācāpesi. Atha so seṭṭhiputto taṃ gāthaṃ sutvā rājapurisānaṃ santikaṃ gantvā ‘‘rañño evarūpaṃ migaṃ ācikkhissāmi, maṃ rājānaṃ dassethā’’ti āha. Rājapurisā taṃ rañño santikaṃ netvā tamatthaṃ ārocesuṃ. Rājā ‘‘saccaṃ, bho, addasā’’ti pucchi. So ‘‘saccaṃ, deva, mayā saddhiṃ āgacchatu, ahaṃ taṃ dassessāmī’’ti āha. Rājā tameva purisaṃ maggadesakaṃ katvā mahantena parivārena taṃ ṭhānaṃ gantvā tena mittadubbhinā purisena dassitaṃ padesaṃ āvudhahatthe purise samantatova parivāretvā ‘‘ukkuṭṭhiṃ karothā’’ti vatvā sayaṃ katipayehi janehi saddhiṃ ekamante aṭṭhāsi. Sopi puriso avidūre aṭṭhāsi. Mahāsatto saddaṃ sutvā ‘‘mahato balakāyassa saddo, addhā tamhā me purisā bhayena uppannena bhavitabba’’nti ñatvā uṭṭhāya sakalaparisaṃ oloketvā ‘‘rañño ṭhitaṭṭhāneyeva me sotthi bhavissatī’’ti rājābhimukho pāyāsi. Rājā taṃ āgacchantaṃ disvā ‘‘nāgabalo avattharanto āgaccheyyā’’ti saraṃ sannayhitvā ‘‘imaṃ migaṃ santāsetvā sace palāyati, vijjhitvā dubbalaṃ katvā gaṇhissāmī’’ti bodhisattābhimukho ahosi. Mahāsatto –

‘‘Āgamehi mahārāja, mā maṃ vijjhi rathesabha;
Ko nu te idamakkhāsi, ettheso tiṭṭhate migo’’ti. (jā. 1.13.121) –

Gāthaṃ abhāsi. Rājā tassa madhurakathāya bajjhitvā saraṃ paṭisaṃharitvā gāravena aṭṭhāsi. Mahāsattopi rājānaṃ upasaṅkamitvā madhurapaṭisanthāraṃ akāsi. Mahājanopi sabbāvudhāni apanetvā āgantvā rājānaṃ parivāresi. Tena vuttaṃ –

56. ‘‘Nagaraṃ gantvāna ācikkhi, pucchito dhanahetuko;
Rājānaṃ so gahetvāna, upagañchi mamantika’’nti.

Tassattho – yo mittadubbhī pāpapuriso jīvitaṃ pariccajitvā tathā mayā pāṇasaṃsayato mocito bārāṇasinagaraṃ gantvā attanā laddhabbadhananimittaṃ rañño maṃ **ācikkhi,** ācikkhitvā so rañño gāhāpetuṃ maggadesako hutvā rājānaṃ gahetvā mama santikamupāgamīti.

Mahāsatto suvaṇṇakiṅkiṇikaṃ cālento viya madhurassarena rājānaṃ puna pucchi – ‘‘ko nu te idamakkhāsi, ettheso tiṭṭhate migo’’ti. Tasmiṃ khaṇe so pāpapuriso thokaṃ paṭikkamitvā sotapathe aṭṭhāsi. Rājā ‘‘iminā me tvaṃ dassito’’ti taṃ purisaṃ niddisi. Tato bodhisatto –

> ‘‘Saccaṃ kireva māhaṃsu, narā ekacciyā idha;
> Kaṭṭhaṃ niplavitaṃ seyyo, na tvevekacciyo naro’’ti. (jā. 1.13.123) –

Gāthamāha. Taṃ sutvā rājā saṃvegajāto –

> ‘‘Kiṃ nu ruru garahasi migānaṃ, kiṃ pakkhīnaṃ kiṃ pana mānusānaṃ;
> Bhayañhi maṃ vindatinapparūpaṃ, sutvāna taṃ mānusiṃ bhāsamāna’’nti. (jā. 1.13.124) –

Gāthamāha. Tato mahāpuriso ‘‘mahārāja, na migaṃ na pakkhiṃ garahāmi, manussaṃ pana garahāmī’’ti dassento –

> ‘‘Yamuddhariṃ vāhane vuyhamānaṃ, mahodake salile sīghasote;
> Tatonidānaṃ bhayamāgataṃ mama, dukkho have rāja asabbhi saṅgamo’’ti. (jā. 1.13.125) –

Āha.

Tattha **niplavita**nti uddharitaṃ, **ekacciyo**ti ekacco mittadubbhī pāpapuriso udake patantopi uttārito natveva **seyyo. Kaṭṭha**ñhi nānappakārena upakārāya saṃvattati, mittadubbhī pana vināsāya, tasmā tato kaṭṭhameva varataranti. **Migāna**nti rurumigarāja, migānaṃ kiṃ aññataraṃ **garahasi,** udāhu **pakkhīnaṃ** manussānanti pucchati. **Bhayañhi maṃ vindatinapparūpa**nti mahantaṃ bhayaṃ maṃ paṭilabhati, attano santakaṃ viya karotīti attho.

Vāhaneti patitapatite vahituṃ samatthe gaṅgāvahe. **Mahodake salile**ti mahodakībhūte salile. Ubhayenāpi gaṅgāvahassa bahūdakataṃ dasseti. **Tato nidāna**nti, mahārāja, yo mayhaṃ tayā dassito puriso, eso mayā gaṅgāya vuyhamāno aḍḍharattasamaye karuṇaṃ paridevanto tato uttārito, tatonidānaṃ idaṃ mayhaṃ **bhayamāgataṃ,** asappurisehi samāgamo nāma dukkhoti.

Taṃ sutvā rājā tassa kujjhitvā ‘‘evaṃ bahūpakārassa nāma guṇaṃ na jānāti, dukkhaṃ uppādeti, vijjhitvā naṃ jīvitakkhayaṃ pāpessāmī’’ti saraṃ sannayhi. Tena vuttaṃ –

> **57.** ‘‘Yāvatā karaṇaṃ sabbaṃ, rañño ārocitaṃ mayā;
> Rājā sutvāna vacanaṃ, usuṃ tassa pakappayi;
> Idheva ghātayissāmi, mittadubbhiṃ anariya’’nti.

Tattha **yāvatā karaṇa**nti yaṃ tassa mayā kataṃ upakārakaraṇaṃ, taṃ **sabbaṃ. Pakappayī**ti sannayhi. **Mittadubbhi**nti attano mittesu upakārīsu dubbhanasīlaṃ.

Tato mahāsatto ‘‘esa bālo maṃ nissāya mā nassī’’ti cintetvā ‘‘mahārāja, vadho nāmesa bālassa vā paṇḍitassa vā na sādhūhi pasaṃsito, aññadatthu garahito eva, tasmā mā imaṃ ghātehi, ayaṃ yathāruci gacchatu, yañceva tassa ‘dassāmī’ti tayā paṭiññātaṃ, tampi ahāpetvāva dehī’’ti āha. ‘‘Ahañca te yaṃ icchitaṃ, taṃ karissāmi, attānaṃ tuyhaṃ dammī’’ti āha. Tena vuttaṃ –

> **58.** ‘‘Tamahaṃ anurakkhanto, nimminiṃ mama attanā;
> Tiṭṭhateso mahārāja, kāmakāro bhavāmi te’’ti.

Tattha **nimmini**nti taṃ mittadubbhiṃ pāpapuggalaṃ **anurakkhanto mama** attano attabhāvena taṃ parivattesiṃ, attānaṃ rañño niyyātetvā rājahatthato pattaṃ tassa maraṇaṃ nivāresinti attho. **Tiṭṭhateso**tiādi vinimayākāradassanaṃ.

59. Idāni yadatthaṃ so attavinimayo kato, taṃ dassetuṃ osānagāthamāha. Tassattho – tadā maṃ nissāya taṃ mittadubbhiṃ purisaṃ tasmiṃ rañña jīvitā voropetukāme ahaṃ attānaṃ rañño pariccajanto mama sīlameva anurakkhiṃ, **jīvitaṃ** pana **nārakkhiṃ**. Yaṃ panāhameva attano jīvitanirapekkhaṃ **sīlavā**

āsiṃ, taṃ sammāsambodhiyā eva **kāraṇā**ti.

Atha rājā bodhisattena attano jīvitaṃ pariccajitvā tassa purisassa maraṇe nivārente tuṭṭhamānaso ‘‘gaccha, bho, migarājassa anuggahena mama hatthato maraṇā mutto’’ti vatvā yathāpaṭiññāya tañcassa dhanaṃ dāpesi. Mahāsattassa yathāruciyāva anujānitvā taṃ nagaraṃ netvā nagarañca bodhisattañca alaṅkārāpetvā deviyā dhammaṃ desāpesi. Mahāsatto deviṃ ādiṃ katvā rañño ca rājaparisāya ca madhurāya manussabhāsāya dhammaṃ desetvā rājānaṃ dasahi rājadhammehi ovaditvā mahājanaṃ anusāsitvā araññaṃ pavisitvā migagaṇaparivuto vāsaṃ kappesi. Rājāpi mahāsattassa ovāde ṭhatvā sabbasattānaṃ abhayaṃ datvā dānādīni puññāni katvā sugatiparāyano ahosi.

Tadā seṭṭhiputto devadatto ahosi, rājā ānando, rurumigarājā lokanātho.

Tassa idhāpi heṭṭhā vuttanayeneva yathārahaṃ sesapāramiyo niddhāretabbā. Tathā idhāpi pavivekārāmatāya janasaṃsaggaṃ anicchato yūthaṃ pahāya ekakavihāro, aḍḍharattasamaye nadiyā vuyhamānassa karuṇaṃ paridevantassa purisassa aṭṭassaraṃ sutvā sayitaṭṭhānato vuṭṭhāya nadītīraṃ gantvā mahāgaṅgāya mahati udakoghe vattamāne attano jīvitaṃ pariccajitvā otaritvā sotaṃ pacchinditvā taṃ purisaṃ attano piṭṭhiyaṃ āropetvā tīraṃ pāpetvā samassāsetvā phalāphalādīni datvā parissamavinodanaṃ, puna taṃ attano piṭṭhiṃ āropetvā araññato nīharitvā mahāmagge otāraṇaṃ, saraṃ sannayhitvā vijjhissāmīti abhimukhe ṭhitassa rañño nibbhayena hutvā paṭimukhameva gantvā paṭhamataraṃ manussabhāsāya ālapitvā madhurapaṭisanthārakaraṇaṃ, mittadubbhī pāpapurisaṃ hantukāmaṃ rājānaṃ dhammakathaṃ katvā punapi attano jīvitaṃ pariccajitvā maraṇato pamocanaṃ, tassa ca rañño yathāpaṭiññaṃ dhanadāpanaṃ, raññā attano vare dīyamāne tena sabbasattānaṃ abhayadāpanaṃ, rājānañca deviñca pamukhaṃ katvā mahājanassa dhammaṃ desetvā dānādīsu puññesu tesaṃ patiṭṭhāpanaṃ, laddhābhayānaṃ migānaṃ ovādaṃ datvā manussānaṃ sassakhādanato nivāraṇaṃ, paṇṇasaññāya ca tassa yāvajjakālā thāvarakaraṇanti evamādayo mahāsattassa guṇānubhāvā vibhāvetabbāti.

Rurumigarājacariyāvaṇṇanā niṭṭhitā.

7. Mātaṅgacariyāvaṇṇanā

60. Sattame **jaṭilo**ti jaṭāvanto, jaṭābandhakesoti attho. **Uggatāpano**ti manacchaṭṭhānaṃ indriyānaṃ tāpanato niggaṇhanato tapasaṅkhātaṃ uggatāpanaṃ etassāti uggatāpano, ghoratapo paramadhitindriyoti attho. Atha vā nānappakāre diṭṭhadhammikādibhede anatthe uggiraṇato bahi chaḍḍāpanato ghorabhīmabhayānakaṭṭhena vā ‘‘uggā’’ti laddhanāme kilese vīriyātapena santāpanato ugge tāpetīti **uggatāpano. Mātaṅgo nāma nāmenā**ti nāmena mātaṅgo nāma. Mātaṅgakule nibbattiyā jātiyā āgataṃ hissa etaṃ nāmaṃ. **Sīlavā**ti sīlasampanno suparisuddhasīlo. **Susamāhito**ti upacārappanāsamādhīhi suṭṭhu samāhito, jhānasamāpattilābhīti attho.

Tadā hi bodhisatto caṇḍālayoniyaṃ nibbattitvā rūpena duddasiko bahinagare caṇḍālagāme vasati. ‘‘Mātaṅgapaṇḍito’’ti pakāsanāmo. Athekadivasaṃ tasmiṃ nagare nakkhatte ghosite yebhuyyena nāgarā nakkhattaṃ kīḷanti. Aññatarāpi brāhmaṇamahāsālakaññā soḷasapannarasavassuddesikā devakaññā viya rūpena dassanīyā pāsādikā ‘‘attano vibhavānurūpaṃ nakkhattaṃ kīḷissāmī’’ti pahūtakhajjabhojjādīni sakaṭesu āropetvā sabbasetaṃ vaḷavārathamāruyha mahatā parivārena uyyānabhūmiṃ gacchati. Diṭṭhamaṅgalikā nāmesā, sā kira dussaṇṭhitaṃ rūpaṃ ‘‘avamaṅgala’’nti taṃ daṭṭhuṃ na icchati, tenassā ‘‘diṭṭhamaṅgalikā’’tveva samaññā udapādi.

Tadā bodhisatto kālasseva uṭṭhāya paṭapilotikaṃ nivāsetvā jajjaritamukhabhāgaṃ veṇudaṇḍaṃ gahetvā bhājanahattho nagaraṃ pavisati manusse disvā dūratova tesaṃ dūrīkaraṇatthaṃ tena veṇudaṇḍena saññaṃ karonto. Atha diṭṭhamaṅgalikā ‘‘ussaratha ussarathā’’ti ussāraṇaṃ karontehi attano purisehi nīyamānā nagaradvāramajjhe mātaṅgaṃ disvā ‘‘ko eso’’ti āha. ‘‘Ayye, mātaṅgacaṇḍālo’’ti ca vutte ‘‘īdisaṃ disvā gatānaṃ kuto vuḍḍhī’’ti yānaṃ nivattāpesi. Manussā ‘‘yaṃ mayaṃ uyyānaṃ gantvā bahuṃ khajjabhojjādiṃ labheyyāma, tassa no mātaṅgena antarāyo kato’’ti kupitā ‘‘gaṇhatha, caṇḍāla’’nti leḍḍūhi paharitvā visaññībhūtaṃ pātetvā agamaṃsu.

So na cireneva satiṃ paṭilabhitvā vuṭṭhāya manusse pucchi – ‘‘kiṃ, ayyā, dvāraṃ nāma sabbasādhāraṇaṃ, udāhu brāhmaṇānaṃ eva kata’’nti? ‘‘Sabbesaṃ sādhāraṇa’’nti. ‘‘Evaṃ sabbasādhāraṇadvāre ekamantaṃ apakkamantaṃ maṃ diṭṭhamaṅgalikāya manussā imaṃ anayabyasanaṃ pāpesu’’nti rathikāya manussānaṃ ārocetvā ‘‘handāhaṃ imissā mānaṃ bhindissāmī’’ti tassā nivesanadvāraṃ gantvā ‘‘ahaṃ diṭṭhamaṅgalikaṃ aladdhā na vuṭṭhahissāmī’’ti nipajji. Diṭṭhamaṅgalikāya pitā ‘‘gharadvāre mātaṅgo nipanno’’ti sutvā ‘‘tassa kākaṇikaṃ detha, telena sarīraṃ makkhetvā gacchatū’’ti āha. So ‘‘diṭṭhamaṅgalikaṃ aladdhā na uṭṭhahissāmi’’cceva āha. Tato brāhmaṇena – ‘‘dve kākaṇike detha, māsakaṃ pādaṃ kahāpaṇaṃ dve tīṇi yāva kahāpaṇasataṃ kahāpaṇasahassaṃ dethā’’ti vuttepi na sampaṭicchati eva. Evaṃ tesaṃ mantentānaṃ eva sūriyo atthaṅgato.

Atha diṭṭhamaṅgalikāya mātā pāsādā oruyha sāṇipākāraṃ parikkhipāpetvā tassa santikaṃ gantvā ‘‘tāta, mātaṅga, diṭṭhamaṅgalikāya aparādhaṃ khama, dve sahassāni gaṇhāhi yāva satasahassaṃ gaṇhāhī’’ti vuttepi na sampaṭicchi, nipajji eva. Tassevaṃ cha divase nipajjitvā sattame divase sampatte samantā sāmantagharā paṭivisakagharā ca manussā uṭṭhahitvā ‘‘tumhe mātaṅgaṃ vā uṭṭhāpetha, dārikaṃ vā detha, mā amhe nāsayitthā’’ti āhaṃsu. Tadā kira ayaṃ tasmiṃ dese desadhammo ‘‘yassa gharadvāre evaṃ nipajjitvā caṇḍālo marati, tena gharena saddhiṃ sattasattagharavāsino caṇḍālā hontī’’ti.

Tato diṭṭhamaṅgalikāya mātāpitaro diṭṭhamaṅgalikaṃ paṭapilotikaṃ nivāsāpetvā caṇḍālānucchavikaṃ parikkhāraṃ datvā paridevamānaṃ eva tassa santikaṃ netvā ‘‘handa, dāni dārikaṃ uṭṭhāya gaṇhāhī’’ti adaṃsu. Sā passe ṭhatvā ‘‘uṭṭhāhī’’ti āha. So ‘‘ahaṃ ativiya kilanto, hatthe gahetvā maṃ uṭṭhāpehī’’ti āha. Sā tathā akāsi. Mātaṅgo ‘‘mayaṃ antonagare vasituṃ na labhāma, ehi, bahinagare caṇḍālagāmaṃ gamissāmā’’ti taṃ apassāya attano gehaṃ agamāsi. ‘‘Tassā piṭṭhiṃ abhiruhitvā’’ti jātakabhāṇakā vadanti.

Evaṃ pana gehaṃ gantvā jātisambhedavītikkamaṃ akatvāva katipāhaṃ gehe vasitvā balaṃ gahetvā cintesi – ‘‘ahaṃ imaṃ brāhmaṇamahāsālakaññaṃ mayhaṃ caṇḍālagehe vāsāpesiṃ, handa, dāni taṃ lābhaggayasaggappattaṃ karissāmī’’ti. So araññaṃ pavisitvā pabbajitvā sattāhabbhantareyeva aṭṭha samāpattiyo pañcābhiññāyo nibbattetvā iddhiyā caṇḍālagāmadvāre otaritvā gehadvāre ṭhito diṭṭhamaṅgalikaṃ pakkosāpetvā ‘‘sāmi, kissa maṃ anāthaṃ katvā pabbajitosī’’ti paridevamānaṃ ‘‘tvaṃ, bhadde, mā cintayi, tava porāṇakayasato idāni mahantataraṃ yasaṃ karissāmi, tvaṃ pana ‘mahābrahmā me sāmiko, na mātaṅgo, so brahmalokaṃ gato, ito sattame divase puṇṇamāya candamaṇḍalaṃ bhinditvā āgamissatī’ti parisāsu vadeyyāsī’’ti vatvā himavantameva gato.

Diṭṭhamaṅgalikāpi bārāṇasiyaṃ mahājanamajjhe tesu tesu ṭhānesu tathā kathesi. Atha puṇṇamadivase bodhisatto candamaṇḍalassa gaganamajjhe ṭhitakāle brahmattabhāvaṃ māpetvā candamaṇḍalaṃ bhinditvā dvādasayojanikaṃ bārāṇasiṃ sakalaṃ kāsiraṭṭhañca ekobhāsaṃ katvā ākāsato otaritvā bārāṇasiyā upari tikkhattuṃ paribbhamitvā mahājanena gandhamālādīhi pūjiyamāno caṇḍālagāmābhimukho ahosi. Brahmabhattā sannipatitvā taṃ caṇḍālagāmakaṃ gantvā diṭṭhamaṅgalikāya gehaṃ suddhavatthagandhamālādīhi devavimānaṃ viya alaṅkariṃsu. Diṭṭhamaṅgalikā ca tadā utunī hoti. Mahāsatto tattha gantvā diṭṭhamaṅgalikaṃ aṅguṭṭhena nābhiyaṃ parāmasitvā ‘‘bhadde, gabbho te patiṭṭhito, tvaṃ puttaṃ vijāyissasi, tvampi puttopi te lābhaggayasaggappattā bhavissatha, tava sīsadhovanaudakaṃ sakalajambudīpe rājūnaṃ abhisekodakaṃ bhavissati, nhānodakaṃ pana te amatodakaṃ bhavissati, ye naṃ sīse āsiñcissanti, te sabbarogehi muccissanti, kāḷakaṇṇiyā ca parimuccissanti, tava pādapiṭṭhe sīsaṃ ṭhapetvā vandantā sahassaṃ dassanti, kathāsavanaṭṭhāne ṭhatvā vandantā sataṃ dassanti, cakkhupathe ṭhatvā vandantā ekekaṃ kahāpaṇaṃ datvā vandissanti, appamattā hohī’’ti taṃ ovaditvā gehā nikkhamma mahājanassa passantasseva candamaṇḍalaṃ pāvisi.

Brahmabhattā sannipatitvā diṭṭhamaṅgalikaṃ mahantena sakkārena nagaraṃ pavesetvā mahantena sirisobhaggena tattha vasāpesuṃ. Devavimānasadisañcassā nivesanaṃ kāresuṃ. Tattha netvā uḷāraṃ lābhasakkāraṃ upanāmesuṃ. Puttalābhādi sabbo bodhisattena vuttasadisova ahosi. Soḷasasahassā brāhmaṇā diṭṭhamaṅgalikāya puttena saha nibaddhaṃ bhuñjanti, sahassamattā naṃ parivārenti, anekasahassānaṃ dānaṃ dīyati. Atha mahāsatto ‘‘ayaṃ aṭṭhāne abhippasanno, handassa dakkhiṇeyye jānāpessāmī’’ti bhikkhāya caranto tassā gehaṃ gantvā tena saddhiṃ sallapitvā agamāsi. Atha kumāro gāthamāha –

‘‘Kuto nu āgacchasi dummavāsī, otallako paṃsupisācakova;
Saṅkāracoḷaṃ paṭimuñca kaṇṭhe, ko re tuvaṃ hosi adakkhiṇeyyo’’ti. (jā. 1.15.1);

Tena vuttaṃ anācāraṃ asahamānā devatā tassa tesañca soḷasasahassānaṃ brāhmaṇānaṃ mukhaṃ viparivattesuṃ. Taṃ disvā diṭṭhamaṅgalikā mahāsattaṃ upasaṅkamitvā tamatthaṃ ārocesi. Bodhisatto ‘‘tassa anācāraṃ asahantehi yakkhehi so vippakāro kato, api ca kho pana imaṃ ucchiṭṭhapiṇḍakaṃ tesaṃ mukhe āsiñcitvā taṃ vippakāraṃ vūpasamehī’’ti āha. Sāpi tathā katvā taṃ vūpasamesi. Atha diṭṭhamaṅgalikā puttaṃ āha – ‘‘tāta, imasmiṃ loke dakkhiṇeyyā nāma mātaṅgapaṇḍitasadisā bhavanti, na ime brāhmaṇā viya jātimattena, mantasajjhāyanamattena vā mānatthaddhā’’ti vatvā ye tadā sīlādiguṇavisesayuttā jhānasamāpattilābhino ceva paccekabuddhā ca, tatthevassa pasādaṃ uppādesīti.

Tadā vettavatīnagare jātimanto nāma eko brāhmaṇo pabbajitvāpi jātiṃ nissāya mahantaṃ mānamakāsi. Mahāsatto ‘‘tassa mānaṃ bhindissāmī’’ti taṃ ṭhānaṃ gantvā tassāsanne uparisote vāsaṃ kappesi. Tena vuttaṃ –

61. ‘‘Ahañca brāhmaṇo eko, gaṅgākūle vasāmubho;
Ahaṃ vasāmi upari, heṭṭhā vasati brāhmaṇo’’ti.

Atha mahāsatto ekadivasaṃ dantakaṭṭhaṃ khāditvā ‘‘idaṃ jātimantassa jaṭāsu laggatū’’ti adhiṭṭhāya nadiyaṃ pātesi. Taṃ tassa udakaṃ ācamentassa jaṭāsu laggi, so taṃ disvā ‘‘nassa vasalā’’ti vatvā ‘‘kutoyaṃ kāḷakaṇṇī āgato, upadhāressāmi na’’nti uddhaṃsotaṃ gacchanto mahāsattaṃ disvā ‘‘kiṃjātikosī’’ti pucchi. ‘‘Caṇḍālosmī’’ti. ‘‘Tayā nadiyaṃ dantakaṭṭhaṃ pātita’’nti? ‘‘Āma, mayā’’ti. ‘‘Nassa, vasala, caṇḍāla, kāḷakaṇṇi, mā idha vasi, heṭṭhāsote vasā’’ti vatvā heṭṭhāsote vasantenapi pātite dantakaṭṭhe paṭisotaṃ āgantvā jaṭāsu laggante ‘‘nassa, vasala, sace idha vasissasi, sattame divase sattadhā te muddhā phalissatī’’ti āha. Tena vuttaṃ –

62. ‘‘Vicaranto anukūlamhi, uddhaṃ me assamaddasa;
Tattha maṃ paribhāsetvā, abhisapi muddhaphālana’’nti.

Tattha **vicaranto anukūlamhī**ti ucchiṭṭhadantakaṭṭhe attano jaṭāsu lagge tassa āgamanagavesanavasena gaṅgāya tīre anuvicaranto. **Uddhaṃ me assamaddasā**ti attano vasanaṭṭhānato uparisote mama assamaṃ paṇṇasālaṃ addakkhi. **Tattha maṃ paribhāsetvā**ti mama assamaṃ āgantvā jātiṃ sutvā tatova paṭikkamitvā savanūpacāre ṭhatvā ‘‘nassa, vasala caṇḍāla, kāḷakaṇṇi mā idha vasī’’tiādīni vatvā bhayena santajjetvā. **Abhisapi muddhaphālana**nti ‘‘sace jīvitukāmosi, ettova sīghaṃ palāyassū’’ti vatvā ‘‘sace na pakkamissati, ito te sattame divase sattadhā muddhā phalatū’’ti me abhisapaṃ adāsi.

Kiṃ pana tassa abhisapena muddhā phalatīti? Na phalati, kuhako pana so, evamayaṃ maraṇabhayatajjito sudūraṃ pakkamissatīti saññāya santāsanatthaṃ tathā āha.

63. **Yadihaṃ tassa pakuppeyya**nti tassa mānatthaddhassa kūṭajaṭilassa ahaṃ yadi kujjheyyaṃ. **Yadi sīlaṃ na gopaye**ti sīlaṃ yadi na rakkheyyaṃ, idaṃ sīlaṃ nāma jīvitanirapekkhaṃ sammadeva rakkhitabbanti yadi na cinteyyanti attho. **Oloketvānahaṃ tassa, kareyyaṃ chārikaṃ viyā**ti sacāhaṃ tadā tassa appatīto abhavissaṃ. Mama cittācāraṃ ñatvā mayi abhippasannā devatā khaṇeneva taṃ bhasmamuṭṭhiṃ viya viddhaṃseyyunti adhippāyo. Satthā pana tadā attano appatītabhāve sati devatāhi sādhetabbaṃ tassa anatthaṃ attanā kattabbaṃ viya katvā desesi ‘‘kareyyaṃ chārikaṃ viyā’’ti.

Vitaṇḍavādī panāha – ‘‘bodhisattova taṃ jaṭilaṃ icchamāno iddhiyā chārikaṃ kareyya, evañhi sati imissā pāḷiyā attho ujukameva nīto hotī’’ti. So evamassa vacanīyo – ‘‘tvaṃ iddhiyā parūpaghātaṃ vadasi, iddhi nāmesā adhiṭṭhānā iddhi, vikubbanā iddhi, manomayā iddhi, ñāṇavipphārā iddhi, samādhivipphārā iddhi, ariyā iddhi, kammavipākajā iddhi, puññavato iddhi, vijjāmayā iddhi, tattha tattha sammāpayogappaccayā ijjhanaṭṭhena iddhīti dasavidhā. Tattha ‘‘kataraṃ iddhiṃ vadesī’’ti? ‘‘Bhāvanāmaya’’nti. ‘‘Kiṃ pana bhāvanāmayāya parūpaghātakammaṃ hotī’’ti? Āma, ekacce ācariyā ‘‘ekavāraṃ hotī’’ti vadanti, yathā hi paraṃ paharitukāmena udakabharite ghaṭe khitte paropi paharīyati, ghaṭopi bhijjati, evameva bhāvanāmayāya iddhiyā ekavāraṃ parūpaghātakammaṃ hoti, tato paṭṭhāya pana sā nassati.

Atha so ‘‘bhāvanāmayāya iddhiyā neva ekavāraṃ na dvevāraṃ parūpaghātakammaṃ hotī’’ti vatvā pucchitabbo ‘‘kiṃ bhāvanāmayā iddhi kusalā akusalā abyākatā, sukhāya vedanāya sampayuttā dukkhāya vedanāya sampayuttā adukkhamasukhāya vedanāya sampayuttā, savitakkasavicārā avitakkavicāramattā avitakkaavicārā, kāmāvacarā rūpāvacarā arūpāvacarā’’ti? Jānanto ‘‘bhāvanāmayā iddhi kusalā abyākatā vā adukkhamasukhavedaniyā avitakkaavicārā rūpāvacarā cā’’ti vakkhati. So vattabbo ‘‘pāṇātipātacetanā kusalādīsu kataraṃ koṭṭhāsaṃ bhajatī’’ti? Jānanto vakkhati ‘‘pāṇātipātacetanā akusalāva dukkhavedanāva savitakkasavicārāva kāmāvacarāvā’’ti. Evaṃ sante ‘‘tava pañho neva kusalattikena sameti, na vedanāttikena na vitakkattikena na bhūmantarenā’’ti pāḷiyā virodhaṃ dassetvā saññāpetabbo. Yadi pana so ‘‘puna caparaṃ, bhikkhave, idhekacco samaṇo vā brāhmaṇo vā iddhimā cetovasippatto aññissā kucchigataṃ gabbhaṃ pāpakena manasānupekkhitā hoti ‘aho vata yaṃ taṃ kucchigataṃ gabbhaṃ na sotthinā abhinikkhameyyā’ti. Evampi, bhikkhave, kulumpassa upaghāto hotī’’ti saṅgītiṃ anāruḷhaṃ kulumpasuttaṃ udāhareyya. Tassāpi ‘‘tvaṃ atthaṃ na jānāsi. Iddhimā cetovasippattoti hi ettha na bhāvanāmayā iddhi adhippetā, āthabbanikā iddhi adhippetā. Sā hi ettha labbhamānā labbhatīti bhāvanāmayāya iddhiyā parūpaghāto na sambhavatiyevā’’ti saññāpetabbo. No ce saññattiṃ upeti, kammaṃ katvā uyyojetabbo. Tasmā yathāvuttanayenevettha gāthāya attho veditabbo.

Tathā pana tena abhisapito mahāsatto ‘‘sacāhaṃ etassa kujjhissāmi, sīlaṃ me arakkhitaṃ bhavissati, upāyenevassa mānaṃ bhindissāmi, sā cassa rakkhā bhavissatī’’ti sattame divase sūriyuggamanaṃ vāresi. Manussā sūriyassa anuggamanena ubbāḷhā jātimantatāpasaṃ upasaṅkamitvā ‘‘bhante, tumhe sūriyassa uggantuṃ na dethā’’ti pucchiṃsu. So ‘‘na metaṃ kammaṃ, gaṅgātīre pana eko caṇḍālatāpaso vasati, tassetaṃ kammaṃ siyā’’ti āha. Manussā mahāsattaṃ upasaṅkamitvā ‘‘bhante, tumhe sūriyassa uggantuṃ na dethā’’ti pucchiṃsu. ‘‘Āmāvuso’’ti. ‘‘Kiṃkāraṇā’’ti? ‘‘Tumhākaṃ kulūpakatāpaso maṃ niraparādhaṃ abhisapi, tasmiṃ āgantvā khamāpanatthaṃ mama pādesu patite sūriyaṃ vissajjessāmī’’ti. Te gantvā taṃ ākaḍḍhantā ānetvā mahāsattassa pādamūle nipajjāpetvā khamāpetvā ‘‘sūriyaṃ vissajjetha, bhante’’ti āhaṃsu. ‘‘Na sakkā vissajjetuṃ, sacāhaṃ vissajjessāmi, imassa sattadhā muddhā phalissatī’’ti. ‘‘Atha, bhante, kiṃ karomā’’ti. Mahāsatto ‘‘mattikāpiṇḍaṃ āharathā’’ti āharāpetvā ‘‘imaṃ tāpasassa sīse ṭhapetvā tāpasaṃ otāretvā udake ṭhapetha, yadā sūriyo dissati, tadā tāpaso udake nimujjatū’’ti vatvā sūriyaṃ vissajjesi. Sūriyarasmīhi phuṭṭhamatteva mattikāpiṇḍo sattadhā bhijji. Tāpaso udake nimujji. Tena vuttaṃ –

64. ‘‘Yaṃ so tadā maṃ abhisapi, kupito duṭṭhamānaso;
Tasseva matthake nipati, yogena taṃ pamocayi’’nti.

Tattha **yaṃ so tadā maṃ abhisapī**ti so jātimantajaṭilo yaṃ muddhaphālanaṃ sandhāya tadā maṃ abhisapi, mayhaṃ sapaṃ adāsi. **Tasseva matthake nipatī**ti taṃ mayhaṃ upari tena icchitaṃ tasseva pana upari nipati nipatanabhāvena aṭṭhāsi. Evañhetaṃ hoti yathā taṃ appaduṭṭhassa padussato. Vuttañhetaṃ bhagavatā – ‘‘yo appaduṭṭhassa narassa dussati…pe… paṭivātaṃva khitto’’ti (dha. pa. 125; su. ni. 667; jā. 1.5.94). **Yogena taṃ pamocayi**nti taṃ tassa bhāsitaṃ matthakaphālanaṃ upāyena tato pamocesiṃ, taṃ vā jaṭilaṃ tato pamocesiṃ, yena upāyena taṃ na hoti, tathā akāsinti attho.

Yañhi tena pāramitāparibhāvanasamiddhāhi nānāsamāpattivihāraparipūritāhi sīladiṭṭhisampadāhi susaṅkhatasantāne mahākaruṇādhivāse mahāsatte ariyūpavādakammaṃ abhisapasaṅkhātaṃ pharusavacanaṃ payuttaṃ, taṃ mahāsattassa khettavisesabhāvato tassa ca ajjhāsayapharusatāya diṭṭhadhammavedanīyaṃ hutvā sace so mahāsattaṃ na khamāpesi, sattame divase vipaccanasabhāvaṃ jātaṃ, khamāpite pana mahāsatte payogasampattipaṭibāhitattā avipākadhammataṃ āpajji ahosikammabhāvato. Ayañhi ariyūpavādapāpassa diṭṭhadhammavedanīyassa ca dhammatā. Tattha yaṃ sattame divase bodhisattena sūriyuggamananivāraṇaṃ kataṃ, ayamettha yogoti adhippeto upāyo. Tena hi ubbāḷhā manussā bodhisattassa santike tāpasaṃ ānetvā khamāpesuṃ. Sopi ca mahāsattassa guṇe jānitvā tasmiṃ cittaṃ pasādesīti veditabbaṃ. Yaṃ panassa matthake mattikāpiṇḍassa ṭhapanaṃ, tassa ca sattadhā phālanaṃ kataṃ, taṃ manussānaṃ cittānurakkhaṇatthaṃ, aññathā hi ime pabbajitāpi samānā cittassa vase vattanti, na pana cittaṃ attano vase vattāpentīti mahāsattampi tena sadisaṃ katvā gaṇheyyuṃ. Tadassa nesaṃ dīgharattaṃ ahitāya dukkhāyāti.

65. Idāni yadatthaṃ tadā tasmiṃ tāpase cittaṃ adūsetvā suparisuddhaṃ sīlameva rakkhitaṃ, taṃ dassetuṃ **‘‘anurakkhiṃ mama sīla’’**nti osānagāthamāha. Taṃ heṭṭhā vuttatthameva.

Tadā maṇḍabyo udeno, mātaṅgo lokanātho.

Idhāpi sesapāramiyo niddhāretabbā. Tathā nihīnajātikassa sato yathādhippāyaṃ diṭṭhamaṅgalikāya mānaniggaho, pabbajitvā ‘‘diṭṭhamaṅgalikāya avassayo bhavissāmī’’ti uppannacitto araññaṃ gantvā pabbajitvā sattadivasabbhantareyeva yathādhippāyaṃ jhānābhiññānibbattanaṃ, tato āgantvā diṭṭhamaṅgalikāya lābhaggayasaggappattiyā upāyasampādanaṃ, maṇḍabyakumārassa mānaniggaho, jātimantatāpasassa mānaniggaho, tassa ca ajānantasseva bhāvino jīvitantarāyassa apanayanaṃ, mahāparādhassāpi tassa akujjhitvā attano sīlānurakkhaṇaṃ, acchariyabbhutapāṭihāriyakaraṇanti evamādayo mahāsattassa guṇānubhāvā vibhāvetabbā.

Mātaṅgacariyāvaṇṇanā niṭṭhitā.

8. Dhammadevaputtacariyāvaṇṇanā

66. Aṭṭhame **mahāpakkho**ti mahāparivāro. **Mahiddhiko**ti mahatiyā deviddhiyā samannāgato. **Dhammo nāma mahāyakkho**ti nāmena dhammo nāma mahānubhāvo devaputto. **Sabbalokānukampako**ti vibhāgaṃ akatvā mahākaruṇāya sabbalokaṃ anuggaṇhanako.

Mahāsatto hi tadā kāmāvacaradevaloke dhammo nāma devaputto hutvā nibbatti. So dibbālaṅkārapaṭimaṇḍito dibbarathamabhiruyha accharāgaṇaparivuto manussesu sāyamāsaṃ bhuñjitvā attano attano gharadvāresu sukhakathāya nisinnesu puṇṇamuposathadivase gāmanigamarājadhānīsu ākāse ṭhatvā ‘‘pāṇātipātādīhi dasahi akusalakammapathehi viramitvā tividhasucaritadhammaṃ pūretha, matteyyā petteyyā sāmaññā brahmaññā kule jeṭṭhāpacāyino bhavatha, saggaparāyanā hutvā mahantaṃ yasaṃ anubhavissathā’’ti manusse dasakusalakammapathe samādapento jambudīpaṃ padakkhiṇaṃ karoti. Tena vuttaṃ –

67. ‘‘Dasakusalakammapathe, samādapento mahājanaṃ;
Carāmi gāmanigamaṃ, samitto saparijjano’’ti.

Tattha **samitto**ti dhammikehi dhammavādīhi sahāyehi sasahāyo.

Tena ca samayena adhammo nāmeko devaputto kāmāvacaradevaloke nibbatti. ‘‘So pāṇaṃ hanatha, adinnaṃ ādiyathā’’tiādinā nayena satte akusalakammapathe samādapento mahatiyā parisāya parivuto jambudīpaṃ vāmaṃ karoti. Tena vuttaṃ –

68. ‘‘Pāpo kadariyo yakkho, dīpento dasa pāpake;
Sopettha mahiyā carati, samitto saparijjano’’ti.

Tattha **pāpo**ti pāpadhammehi samannāgato. **Kadariyo**ti thaddhamaccharī. **Yakkho**ti devaputto. **Dīpento dasa pāpake**ti sabbaloke gocaraṃ nāma sattānaṃ upabhogaparibhogāya jātaṃ. Tasmā satte vadhitvā yaṃkiñci katvā ca attā pīṇetabbo, indriyāni santappetabbānītiādinā nayena pāṇātipātādike dasa lāmakadhamme kattabbe katvā pakāsento. **Sopetthā**ti sopi adhammo devaputto imasmiṃ jambudīpe. **Mahiyā**ti bhūmiyā āsanne, manussānaṃ dassanasavanūpacāreti attho.

69. Tattha ye sattā sādhukammikā dhammagaruno, te dhammaṃ devaputtaṃ tathā āgacchantameva disvā āsanā vuṭṭhāya gandhamālādīhi pūjentā yāva cakkhupathasamatikkamanā tāva abhitthavanti, pañjalikā namassamānā tiṭṭhanti, tassa vacanaṃ sutvā appamattā sakkaccaṃ puññāni karonti. Ye pana sattā pāpasamācārā kurūrakammantā, te adhammassa vacanaṃ sutvā abbhanumodanti, bhiyyosomattāya pāpāni samācaranti. Evaṃ te tadā aññamaññassa ujuvipaccanīkavādā ceva ujuvipaccanīkakiriyā ca hutvā loke vicaranti. Tenāha bhagavā **‘‘dhammavādī adhammo ca, ubho paccanikā maya’’**nti.

Evaṃ pana gacchante kāle athekadivasaṃ tesaṃ rathā ākāse sammukhā ahesuṃ. Atha nesaṃ parisā ‘‘tumhe kassa, tumhe kassā’’ti pucchitvā ‘‘mayaṃ dhammassa, mayaṃ adhammassā’’ti vatvā maggā okkamitvā dvidhā jātā. Dhammassa pana adhammassa ca rathā abhimukhā hutvā īsāya īsaṃ āhacca aṭṭhaṃsu. ‘‘Tava rathaṃ okkamāpetvā mayhaṃ maggaṃ dehi, tava rathaṃ okkamāpetvā mayhaṃ maggaṃ dehī’’ti aññamaññaṃ maggadāpanatthaṃ vivādaṃ akaṃsu. Parisā ca nesaṃ āvudhāni abhiharitvā yuddhasajjā ahesuṃ. Yaṃ sandhāya vuttaṃ –

‘‘Dhure dhuraṃ ghaṭṭayantā, samimhā paṭipathe ubho’’.

70. ‘‘Kalaho vattatī bhesmā, kalyāṇapāpakassa ca;
Maggā okkamanatthāya, mahāyuddho upaṭṭhito’’ti.

Tattha **dhure dhura**nti ekassa rathīsāya itarassa rathīsaṃ **ghaṭṭayantā. Samimhā**ti samāgatā sammukhībhūtā. Puna **ubho**ti vacanaṃ ubhopi mayaṃ aññamaññassa paccanīkā hutvā loke vicarantā ekadivasaṃ paṭimukhaṃ āgacchantā dvīsu parisāsu ubhosu passesu maggato okkantāsu saha rathena mayaṃ ubho eva samāgatāti dassanatthaṃ vuttaṃ. **Bhesmā**ti bhayajanako. **Kalyāṇapāpakassa cā**ti kalyāṇassa ca pāpakassa ca. **Mahāyuddho upaṭṭhito**ti mahāsaṅgāmo paccupaṭṭhito āsi.

Aññamaññassa hi parisāya ca yujjhitukāmatā jātā. Tattha hi dhammo adhammaṃ āha – ‘‘samma, tvaṃ adhammo, ahaṃ dhammo, maggo mayhaṃ anucchaviko, tava rathaṃ okkamāpetvā mayhaṃ maggaṃ dehī’’ti. Itaro ‘‘ahaṃ daḷhayāno balavā asantāsī, tasmā maggaṃ na demi, yuddhaṃ pana karissāmi, yo yuddhe jinissati, tassa maggo hotū’’ti āha. Tenevāha –

‘‘Yasokaro puññakarohamasmi, sadātthuto samaṇabrāhmaṇānaṃ;
Maggāraho devamanussapūjito, dhammo ahaṃ dehi adhamma maggaṃ.

‘‘Adhammayānaṃ daḷhamāruhitvā, asantasanto balavāhamasmi;
Sa kissa hetumhi tavajja dajjaṃ, maggaṃ ahaṃ dhamma adinnapubbaṃ.

‘‘Dhammo have pāturahosi pubbe, pacchā adhammo udapādi loke;
Jeṭṭho ca seṭṭho ca sanantano ca, uyyāhi jeṭṭhassa kaniṭṭha maggā.

‘‘Na yācanāya napi pātirūpā, na arahatā tehaṃ dadeyya maggaṃ;
Yuddhañca no hotu ubhinnamajja, yuddhamhi yo jessati tassa maggo.

‘‘Sabbā disā anuvisaṭohamasmi, mahabbalo amitayaso atulyo;
Guṇehi sabbehi upetarūpo, dhammo adhamma tvaṃ kathaṃ vijessasi.

‘‘Lohena ve haññati jātarūpaṃ, na jātarūpena hananti lohaṃ;
Sace adhammo hañchati dhammamajja, ayo suvaṇṇaṃ viya dassaneyyaṃ.

‘‘Sace tuvaṃ yuddhabalo adhamma, na tuyhaṃ vuḍḍhā ca garū ca atthi;
Maggañca te dammi piyāppiyena, vācā duruttānipi te khamāmī’’ti. (jā. 1.11.26-32);

Imā hi tesaṃ vacanapaṭivacanakathā.

Tattha **yasokaro**ti dhamme niyojanavasena devamanussānaṃ yasadāyako. Dutiyapadepi eseva nayo. **Sadātthuto**ti sadā thuto niccappasattho. **Sa kissa hetumhi tavajja dajja**nti somhi ahaṃ adhammo adhammayānarathaṃ abhiruḷho abhīto balavā, kiṃkāraṇā ajja, bho dhamma, kassaci adinnapubbaṃ maggaṃ tuyhaṃ dammi. **Pāturahosī**ti paṭhamakappikakāle imasmiṃ loke dasakusalakammapathadhammo pubbe pāturahosi, pacchā adhammo. **Jeṭṭho cā**ti pure nibbattabhāvena ahaṃ jeṭṭho ca seṭṭho ca porāṇako ca, tvaṃ pana kaniṭṭho, tasmā ‘‘maggā uyyāhī’’ti vadati.

Napi pātirūpāti ahañhi bhoto neva yācanāya na paṭirūpavacanena na maggārahatāya maggaṃ dadeyyaṃ. **Anuvisaṭo**ti ahaṃ catasso disā catasso anudisāti sabbā disā attano guṇena patthaṭo paññāto. **Lohenā**ti ayomuṭṭhikena. **Hañchatī**ti hanissati. **Yuddhabalo adhammā**ti sace tuvaṃ yuddhabalo asi adhamma. **Vuḍḍhā ca garū cā**ti yadi tuyhaṃ ime vuḍḍhā ime garū paṇḍitāti etaṃ natthi. **Piyāppiyenā**ti piyena viya appiyena, appiyenapi dadanto (jā. aṭṭha. 4.11.32) piyena viya te maggaṃ dadāmīti attho.

71. Mahāsatto hi tadā cintesi – ‘‘sacāhaṃ imaṃ pāpapuggalaṃ sabbalokassa ahitāya paṭipannaṃ evaṃ mayā vilomaggāhaṃ gahetvā ṭhitaṃ accharaṃ paharitvā ‘anācāra mā idha tiṭṭha, sīghaṃ paṭikkama vinassā’ti vadeyyaṃ, so taṅkhaṇaññeva mama dhammatejena bhusamuṭṭhi viya vikireyya, na kho pana metaṃ patirūpaṃ, svāhaṃ sabbalokaṃ anukampanto ‘lokatthacariyaṃ matthakaṃ pāpessāmī’ti paṭipajjāmi, ayaṃ kho pana pāpo āyatiṃ mahādukkhabhāgī, svāyaṃ mayā visesato anukampitabbo, tasmāssa maggaṃ dassāmi, evaṃ me sīlaṃ suvisuddhaṃ akhaṇḍitaṃ bhavissatī’’ti. Evaṃ pana cintetvā bodhisatte ‘‘sace tuvaṃ yuddhabalo’’ti gāthaṃ vatvā thokaṃ maggato okkantamatte eva adhammo rathe ṭhātuṃ asakkonto avaṃsiro pathaviyaṃ patitvā pathaviyā vivare dinne gantvā avīcimhi eva nibbatti. Tena vuttaṃ **‘‘yadihaṃ tassa kuppeyya’’**ntiādi.

Tattha **yadihaṃ tassa kuppeyya**nti tassa adhammassa yadi ahaṃ kujjheyyaṃ. **Yadi bhinde tapoguṇa**nti tenevassa kujjhanena mayhaṃ tapoguṇaṃ sīlasaṃvaraṃ yadi vināseyyaṃ. **Sahaparijanaṃ tassā**ti saparijanaṃ taṃ adhammaṃ. **Rajabhūta**nti rajamiva bhūtaṃ, rajabhāvaṃ pattaṃ **ahaṃ kareyyaṃ**.

72. **Apicāha**nti ettha **aha**nti nipātamattaṃ. **Sīlarakkhāyā**ti sīlarakkhaṇatthaṃ. **Nibbāpetvānā**ti paṭikacceva khantimettānuddayassa upaṭṭhāpitattā tasmiṃ adhamme uppajjanakakodhassa anuppādaneneva dosapariḷāhavūpasamanena mānasaṃ vūpasametvā. **Saha janenokkamitvā**ti mayhaṃ parijanena saddhiṃ maggā okkamitvā tassa pāpassa adhammassa ahaṃ maggaṃ adāsiṃ.

73. **Saha pathato okkante**ti vuttanayena cittassa vūpasamaṃ katvā ‘‘maggaṃ te dammī’’ti ca vatvā thokaṃ maggato saha okkamanena. **Pāpayakkhassā**ti adhammadevaputtassa. **Tāvade**ti taṅkhaṇaṃ eva mahāpathavī vivaramadāsi. **Jātakaṭṭhakathāyaṃ** pana ‘‘maggañca te dammī’’ti gāthāya kathitakkhaṇeyevāti vuttaṃ.

Evaṃ tasmiṃ bhūmiyaṃ patite catunahutādhikadviyojanasatasahassabahalā sakalaṃ varāvaraṃ dhārentīpi mahāpathavī ‘‘nāhamimaṃ pāpapurisaṃ dhāremī’’ti kathentī viya tena ṭhitaṭṭhāne dvidhā bhijji. Mahāsatto pana tasmiṃ nipatitvā avīcimhi nibbatte rathadhure yathāṭhitova saparijano mahatā devānubhāvena gamanamaggeneva gantvā attano bhavanaṃ pāvisi. Tenāha bhagavā –

> ‘‘Khantībalo yuddhabalaṃ vijetvā, hantvā adhammaṃ nihanitva bhūmyā;
> Pāyāsi vitto abhiruyha sandanaṃ, maggeneva atibalo saccanikkamo’’ti. (jā. 1.11.34);

Tadā adhammo devadatto ahosi, tassa parisā devadattaparisā, dhammo lokanātho, tassa parisā buddhaparisā.

Idhāpi heṭṭhā vuttanayeneva sesapāramiyo yathārahaṃ niddhāretabbā. Tathā idhāpi dibbehi āyuvaṇṇayasasukhaādhipateyyehi dibbeheva uḷārehi kāmaguṇehi samappitassa samaṅgībhūtassa anekasahassasaṅkhāhi accharāhi sabbakālaṃ paricāriyamānassa mahati pamādaṭṭhāne ṭhitassa sato īsakampi pamādaṃ anāpajjitvā ‘‘lokatthacariyaṃ matthakaṃ pāpessāmī’’ti māse māse puṇṇamiyaṃ dhammaṃ dīpento saparijano manussapathe vicaritvā mahākaruṇāya sabbasatte adhammato vivecetvā dhamme niyojanaṃ, adhammena samāgatopi tena kataṃ anācāraṃ agaṇetvā tattha cittaṃ akopetvā khantimettānuddayameva paccupaṭṭhapetvā akhaṇḍaṃ suvisuddhañca katvā attano sīlassa rakkhaṇanti evamādayo mahāsattassa guṇānubhāvā vibhāvetabbāti.

Dhammadevaputtacariyāvaṇṇanā niṭṭhitā.

9. Alīnasattucariyāvaṇṇanā

74. Navame **pañcālaraṭṭhe**ti evaṃnāmake janapade. **Nagaravare, kapilāya**nti ‘‘kapilā’’ti evaṃladdhanāme uttamanagare. ‘‘Nagaravare’’ti vatvā puna **‘‘puruttame’’**ti vacanaṃ tasmiṃ kāle jambudīpe sabbanagarānaṃ tassa nagarassa agganagarabhāvadassanatthaṃ. **Jayaddiso nāmā**ti raññā attano paccatthike jite jāto, attano vā paccāmittabhūtaṃ yakkhinīsaṅkhātaṃ jayaddisaṃ jitoti evaṃladdhanāmo. **Sīlaguṇamupāgato**ti ācārasīlañceva ussāhasampattiyādirājaguṇañca upāgato, tena samannāgatoti attho.

75. **Tassa rañño**ti jayaddisarājassa, ahaṃ putto ahosinti vacanaseso. **Sutadhammo**ti yāvatā rājaputtena sotabbadhammo nāma, tassa sabbassa sutattā sutadhammo, bahussutoti attho. Atha vā **sutadhammo**ti vissutadhammo, dhammacariyāya samacariyāya pakāso paññāto, loke patthaṭakittidhammoti attho. **Alīnasatto**ti evaṃnāmo. **Guṇavā**ti uḷārehi mahāpurisaguṇehi samannāgato. **Anurakkhaparijano sadā**ti saddhādiguṇavisesayogato catūhi saṅgahavatthūhi sammadeva saṅgahaṇato ca sabbakālaṃ sambhattaparivārajano.

76. **Pitā me migavaṃ gantvā, porisādaṃ upāgamī**ti mayhaṃ pitā jayaddisarājā migavaṃ caranto araññamajjhaṃ gantvā porisādaṃ manussakhādakaṃ yakkhiniputtaṃ upagañchi, tena samāgami.

Jayaddisarājā kira ekadivasaṃ ‘‘migavaṃ gamissāmī’’ti tadanurūpena mahatā parivārena kapilanagarato nikkhami. Taṃ nikkhantamattameva takkasilāvāsī nando nāma brāhmaṇo catasso satārahā gāthā nāma kathetuṃ ādāya upasaṅkamitvā attano āgamanakāraṇaṃ rañño ārocesi. Rājā ‘‘nivattitvā suṇissāmī’’ti tassa vasanagehaṃ paribbayañca dāpetvā araññaṃ paviṭṭho ‘‘yassa passena migo palāyati, tasseva so gīvā’’ti vatvā mige pariyesanto vicarati. Atheko pasadamigo mahājanassa padasaddena āsayato nikkhamitvā rañño abhimukho gantvā palāyi. Amaccā parihāsaṃ kariṃsu. Rājā taṃ anubandhitvā tiyojanamatthake taṃ parikkhīṇajavaṃ ṭhitaṃ vijjhitvā pātesi. Patitaṃ khaggena dvidhā katvā anatthikopi ‘‘maṃsena migaṃ gahetuṃ nāsakkhī’’ti vacanamocanatthaṃ kāje katvā āgacchanto ekassa nigrodhassa mūle dabbatiṇesu nisīditvā thokaṃ vissamitvā gantuṃ ārabhi.

Tena ca samayena tasseva rañño jeṭṭhabhātā jātadivase eva ekāya yakkhiniyā khādituṃ gahito ārakkhamanussehi anubaddhāya tāya niddhamanamaggena gacchantiyā ure ṭhapito mātusaññāya mukhena thanaggahaṇena puttasinehaṃ uppādetvā saṃvaḍḍhiyamāno tadāhāropayogitāya manussamaṃsaṃ khādanto anukkamena vuddhippatto attānaṃ antaradhāpanatthaṃ yakkhiniyā dinnaosadhamūlānubhāvena antarahito hutvā manussamaṃsaṃ khāditvā jīvanto tāya yakkhiniyā matāya taṃ osadhamūlaṃ attano pamādena nāsetvā dissamānarūpova manussamaṃsaṃ khādanto naggo ubbiggavirūpadassano rājapurisehi passitvā anubaddho palāyitvā araññaṃ pavisitvā tassa nigrodhassa mūle vāsaṃ kappento rājānaṃ disvā ‘‘bhakkhosi me’’ti hatthe aggahesi. Tena vuttaṃ **‘‘so me pitumaggahesi, bhakkhosi mama mā calī’’**tiādi.

Tattha **so me pitumaggahesī**ti so porisādo mama pitaraṃ jayaddisarājānaṃ attano nisinnarukkhasamīpamāgataṃ **‘‘mama bhakkho** tvaṃ āgatosi, hatthaparipphandanādivasena **mā cali,** calantampi ahaṃ taṃ khādissāmī’’ti hatthe aggahesi.

77. **Tassā**ti tassa yakkhiniputtassa. **Tasitavedhito**ti cittutrāsena tasito sarīraparikampena vedhito. **Ūrukkhambho**ti ubhinnaṃ ūrūnaṃ thaddhabhāvo, yena so tato palāyituṃ nāsakkhi.

Migavaṃ gahetvā muñcassūti ettha **migava**nti migavavasena laddhattā taṃ migamaṃsaṃ ‘‘migava’’nti āha, imaṃ migamaṃsaṃ gahetvā maṃ muñcassūti attho. So hi rājā naṃ yakkhiniputtaṃ disvā bhīto ūrukkhambhaṃ patvā khāṇuko viya aṭṭhāsi. So vegena gantvā taṃ hatthe gahetvā ‘‘bhakkhosi me āgatosī''ti āha. Atha naṃ rājā satiṃ paccupaṭṭhapetvā ''sace āhāratthiko, imaṃ te maṃsaṃ dadāmi, taṃ gahetvā khāda, maṃ muñcāhī''ti āha. Taṃ sutvā porisādo ''kimidaṃ mayhameva santakaṃ datvā mayā vohāraṃ karosi, nanu imaṃ maṃsañca tvañca mama hatthagatakālato paṭṭhāya mayhameva santakaṃ, tasmā taṃ paṭhamaṃ khāditvā pacchā maṃsaṃ khādissāmī''ti āha.

Atha rājā ''maṃsanikkayenāyaṃ na maṃ muñcati, mayā ca migavaṃ āgacchantena tassa brāhmaṇassa 'āgantvā te dhanaṃ dassāmī'ti paṭiññā katā. Sacāyaṃ yakkho anujānissati, saccaṃ anurakkhanto gehaṃ gantvā taṃ paṭiññaṃ mocetvā puna imassa yakkhassa bhattatthaṃ āgaccheyya''nti cintetvā tassa tamatthaṃ ārocesi. Taṃ sutvā porisādo ''sace tvaṃ saccaṃ anurakkhanto gantukāmosi, gantvā tassa brāhmaṇassa dātabbaṃ dhanaṃ datvā saccaṃ anurakkhanto sīghaṃ puna āgaccheyyāsī''ti vatvā rājānaṃ vissajjesi. So tena vissaṭṭho ''tvaṃ mā cintayi, ahaṃ pātova āgamissāmī''ti vatvā magganimittāni sallakkhento attano balakāyaṃ upagantvā tena parivuto nagaraṃ pavisitvā nandabrāhmaṇaṃ pakkosāpetvā mahārahe āsane nisīdāpetvā tā gāthā sutvā cattāri sahassāni datvā yānaṃ āropetvā ''imaṃ takkasilameva nethā''ti manusse datvā brāhmaṇaṃ uyyojetvā dutiyadivase porisādassa santikaṃ gantukāmo puttaṃ rajje patiṭṭhapetuṃ anusāsaniñca dento tamatthaṃ ārocesi. Tena vuttaṃ –

78. ''Migavaṃ gahetvā muñcassu, katvā āgamanaṃ puna;
Brāhmaṇassa dhanaṃ datvā, pitā āmantayī mamaṃ.

79. ''Rajjaṃ putta paṭipajja, mā pamajji puraṃ idaṃ;
Kataṃ me porisādena, mama āgamanaṃ punā''ti.

Tattha **āgamanaṃ punā**ti puna āgamanaṃ paṭiññātassa porisādassa saṅgaraṃ katvā. **Brāhmaṇassa dhanaṃ datvā**ti takkasilato āgatassa nandanāmassa brāhmaṇassa tā gāthā sutvā catusahassaparimāṇaṃ dhanaṃ datvā. **Pitā āmantayī mama**nti mama pitā jayaddisarājā maṃ āmantesi.

Kathaṃ āmantesīti ce? Āha **''rajja''**ntiādi. Tassattho – **putta,** tvaṃ imaṃ kulasantakaṃ rajjaṃ **paṭipajja,** yathāhaṃ dhammena samena rajjaṃ kāremi, evaṃ tvampi chattaṃ ussāpetvā **rajjaṃ** kārehi. Tvaṃ idaṃ puraṃ rakkhanto rajjañca kārento mā pamādamāpajji, asukasmiṃ ṭhāne nigrodharukkhamūle porisādena yakkhena katametaṃ mayā saṅgaraṃ mama puna tassa santikaṃ āgamanaṃ uddissa, kevalaṃ tassa brāhmaṇassa dhanadānatthaṃ idhāgato saccaṃ anurakkhanto, tasmā tatthāhaṃ gamissāmīti.

Taṃ sutvā mahāsatto ''mā kho tvaṃ, mahārāja, tattha agamāsi, ahaṃ tattha gamissāmi. Sace pana tvaṃ, tāta, gamissasiyeva, ahampi tayā saddhiṃ gamissāmiyevā''ti. ''Evaṃ sante mayaṃ ubhopi na bhavissāma, tasmā ahameva tattha gamissāmī''ti nānappakārena vārentaṃ rājānaṃ saññāpetvā mātāpitaro vanditvā pitu atthāya attānaṃ pariccajitvā sotthibhāvāya pitari sāsitavādaṃ payuñjamāne mātubhaginibhariyāsu ca saccakiriyaṃ karontīsu āvudhaṃ gahetvā nagarato nikkhamitvā assupuṇṇamukhaṃ mahājanaṃ anubandhantaṃ āpucchitvā pitarā akkhātanayena yakkhavāsamaggaṃ paṭipajji. Yakkhiniputtopi ''khattiyā nāma bahumāyā, ko jānāti kiṃ bhavissatī''ti rukkhaṃ abhiruhitvā rañño āgamanaṃ olokento nisinno kumāraṃ āgacchantaṃ disvā ''pitaraṃ nivattetvā putto āgato bhavissati, natthi me bhaya''nti otaritvā tassa piṭṭhiṃ dassetvāva nisīdi. Mahāsatto āgantvā tassa purato aṭṭhāsi. Tena vuttaṃ –

80. ''Mātāpitū ca vanditvā, nimminitvāna attanā;
Nikkhipitvā dhanuṃ khaggaṃ, porisādaṃ upāgami''nti.

81. **Sasatthahatthūpagata**nti sasatthahatthaṃ upagataṃ āvudhapāṇiṃ maṃ attano santikaṃ upagataṃ disvā. **Kadāci so tasissatī**ti so yakkho api taseyya. **Tena bhijjissati sīla**nti tena tassa tāsuppādanena mayhaṃ sīlaṃ vinassati saṃkilissati. **Paritāsaṃ kate mayī**ti mayi tassa paritāsaṃ kate sati.

82. **Sīlakhaṇḍabhayā mayhaṃ, tassa dessaṃ na byāhari**nti yathā ca sīlabhedabhayena nihitasattho tassa santikaṃ agamāsi, evaṃ mayhaṃ sīlakhaṇḍabhayā eva tassa porisādassa dessaṃ aniṭṭhampi na byāhariṃ, kevalaṃ pana mettacittena hitavādī idaṃ idāni vakkhamānaṃ vacanaṃ abhāsiṃ.

Mahāsatto ca gantvā purato ṭhito. Yakkhiniputto taṃ vīmaṃsitukāmo ‘‘kosi tvaṃ, kuto āgato, kiṃ maṃ na jānāsi ‘luddo manussamaṃsakhādako’ti, kasmā ca idhāgatosī’’ti pucchi. Kumāro ‘‘ahaṃ jayaddisaraññho putto, tvaṃ porisādakoti jānāmi, pitu jīvitaṃ rakkhituṃ idhāgato, tasmā taṃ muñca, maṃ khādā’’ti āha. Puna yakkhiniputto mukhākāreneva ‘‘taṃ tassa puttoti ahaṃ jānāmi, dukkaraṃ pana tayā kataṃ evaṃ āgacchantenā’’ti āha. Kumāro ‘‘na idaṃ dukkaraṃ, yaṃ pitu atthe jīvitapariccajanaṃ, mātāpituhetu hi evarūpaṃ puññaṃ katvā ekanteneva sagge pamodati, ahañca ‘amaraṇadhammo nāma koci satto natthī’ti jānāmi, attanā ca kiñci kataṃ pāpaṃ nāma na sarāmi, tasmā maraṇatopi me bhayaṃ natthi, idaṃ sarīraṃ mayā te nissaṭṭhaṃ, aggiṃ jāletvā khādā’’ti āha. Tena vuttaṃ –

83. ‘‘Ujjālehi mahāaggiṃ, papatissāmi rukkhato;
Tvaṃ pakkakālamaññāya, bhakkhaya maṃ pitāmahā’’ti.

Taṃ sutvā yakkhiniputto ‘‘na sakkā imassa maṃsaṃ khādituṃ, upāyena imaṃ palāpessāmī’’ti cintetvā ‘‘tena hi araññaṃ pavisitvā sāradārūni āharitvā niddhūme aṅgāre karohi, tattha te maṃsaṃ pacitvā khādissāmī’’ti āha. Mahāsatto tathā katvā tassa ārocesi. So taṃ olokento ‘‘ayaṃ purisasīho maraṇatopi bhayaṃ natthi, evaṃ nibbhayo nāma na mayā diṭṭhapubbo’’ti lomahaṃsajāto kumāraṃ olokesi. Kumāro kissa maṃ olokesi, na yathāvuttaṃ karosīti. Yakkhiniputto mahāsattaṃ ‘‘sattadhā tassa muddhā phaleyya, yo taṃ khādeyyā’’ti āha. ‘‘Sace maṃ na khāditukāmosi, atha kasmā aggiṃ kāresī’’ti? ‘‘Tava pariggaṇhanattha’’nti. ‘‘Tvaṃ idāni maṃ kathaṃ pariggaṇhissasi, svāhaṃ tiracchānayoniyaṃ nibbattopi sakkassa devaraññoattānaṃ pariggaṇhituṃ na adāsi’’nti imamatthaṃ dassento –

‘‘Idañhi so brāhmaṇaṃ maññamāno, saso avāsesi sake sarīre;
Teneva so candimā devaputto, sasatthuto kāmaduhajja yakkhā’’ti.(jā. 1.16.93) –

Gāthamāha.

Tattha **saso avāsesi sake sarīre**ti attano sarīrahetu imaṃ sarīraṃ khāditvā idha vasāti evaṃ sake sarīre attano sarīraṃ dento taṃ brāhmaṇarūpaṃ sakkaṃ tattha vāsesi. **Sasatthuto**ti ‘‘sasī’’ti evaṃ sasasaddena thuto. **Kāmaduho**ti kāmavaḍḍhano. **Yakkhā**ti deva.

Evaṃ mahāsatto cande sasalakkhaṇaṃ kappaṭṭhiyaṃ pāṭihāriyaṃ sakkhiṃ katvā attano sakkenapi pariggaṇhituṃ asakkuṇeyyataṃ abhāsi. Taṃ sutvā porisādo acchariyabbhutacittajāto –

‘‘Cando yathā rāhumukhā pamutto, virocate pannaraseva bhāṇumā;
Evaṃ tuvaṃ porisādā pamutto, viroca kapile mahānubhāva;
Āmodayaṃ pitaraṃ mātarañca, sabbo ca te nandatu ñātipakkho’’ti. (jā. 1.16.94) –

Gāthaṃ vatvā ‘‘gaccha mahāvīrā’’ti kumāraṃ vissajjesi. Sopi taṃ nibbisevanaṃ katvā pañca sīlāni datvā ‘‘yakkho nu kho esa, no’’ti vīmaṃsanto ‘‘yakkhānaṃ akkhīni rattāni honti animisāni ca, chāyā ca na paññāyati, asambhīto hoti, na imassa tathā. Tasmā nāyaṃ yakkho manusso eso, mayhaṃ kira pitu tayo bhātaro yakkhiniyā gahitā, tesu tāya dve khāditā bhavissanti, eko puttasinehena paṭijaggito bhavissati. Iminā tena bhavitabba’’nti nayaggāhena anumānena sabbaññutaññāṇena viya aviparītato niṭṭhaṃ gantvā ‘‘mayhaṃ pitu ācikkhitvā rajje patiṭṭhāpessāmī’’ti cintetvā ‘‘na tvaṃ yakkho, pitu me jeṭṭhabhātikosi, ehi mayā saddhiṃ gantvā kulasantakaṃ rajjaṃ paṭipajjāhī’’ti āha. Tena vuttaṃ ‘‘tvaṃ pitāmahā’’ti, tvaṃ mama mahāpitāti attho. Itarena ‘‘nāhaṃ manusso’’ti vutte tena saddhātabbassa dibbacakkhukatāpasassa santikaṃ nesi. Tāpasena ‘‘kiṃ karontā pitā puttā araññe vicarathā’’ti pitubhāve kathite porisādo saddahitvā ‘‘gaccha, tāta, tvaṃ, na me rajjena attho, pabbajissāmaha’’nti tāpasassa santike isipabbajjaṃ pabbaji. Tena vuttaṃ –

84. ‘‘Iti sīlavataṃ hetu, nārakkhiṃ mama jīvitaṃ;
Pabbājesiṃ cahaṃ tassa, sadā pāṇātipātika’’nti.

Tattha **sīlavataṃ hetū**ti sīlavantānaṃ mama pitūnaṃ hetu. Atha vā **sīlavataṃ hetū**ti sīlavatahetu, mayhaṃ sīlavatasamādānanimittaṃ tassa abhijjanatthaṃ. **Tassā**ti taṃ porisādaṃ.

Atha mahāsatto attano mahāpitaraṃ pabbajitaṃ vanditvā nagarassa samīpaṃ gantvā ‘‘kumāro kira āgato’’ti sutvā haṭṭhatuṭṭhena raññā nāgarehi negamajānapadehi ca paccuggato rājānaṃ vanditvā sabbaṃ pavattiṃ ārocesi. Taṃ sutvā rājā taṅkhaṇaññeva bheriṃ carāpetvā mahantena parivārena tassa santikaṃ gantvā ‘‘ehi, bhātika, rajjaṃ paṭipajjāhī’’ti āha. ‘‘Alaṃ, mahārājā’’ti. ‘‘Tena hi mayhaṃ uyyāne vasā’’ti. ‘‘Na āgacchāmī’’ti. Rājā tassa assamassa avidūre gāmaṃ nivesetvā bhikkhaṃ paṭṭhapesi. So cūḷakammāsadammanigamo nāma jāto.

Tadā mātāpitaro mahārājakulāni ahesuṃ, tāpaso sāriputto, porisādo aṅgulimālo, kaniṭṭhā uppalavaṇṇā, aggamahesī rāhulamātā, alīnasattukumāro lokanātho.

Tassa idhāpi heṭṭhā vuttanayeneva yathārahaṃ sesapāramiyo niddhāretabbā. Tathā pitarā nivāriyamāno attano jīvitaṃ pariccajitvā pitu jīvitarakkhaṇatthaṃ ‘‘porisādassa santikaṃ gamissāmī’’ti nicchayo, tassa ca santāsapariharaṇatthaṃ nihitasatthassa gamanaṃ, ‘‘attano sīlakhaṇḍanaṃ mā hotū’’ti tena piyavācāya samudācāro, tena ca nānānayehi pariggaṇhiyamānassa maraṇasantāsābhāvo, pitu atthe mayhaṃ sarīraṃ saphalaṃ karissāmīti haṭṭhatuṭṭhabhāvo, sakkenāpi pariggaṇhituṃ asakkuṇeyyassa sasajātiyampi pariccāgatthaṃ attano jīvitanirapekkhabhāvassa jānanaṃ, tena samāgamepi ossaṭṭhepi cittassa vikārābhāvo, tassa ca manussabhāvamahāpitubhāvānaṃ aviparītato jānanaṃ, ñātamatte ca taṃ kulasantake rajje patiṭṭhāpetukāmatā, dhammadesanāya saṃvejetvā sīlesu patiṭṭhāpananti. Evamādayo idha bodhisattassa guṇānubhāvā vibhāvetabbāti.

Alīnasattucariyāvaṇṇanā niṭṭhitā.

10. Saṅkhapālacariyāvaṇṇanā

85. Dasame **saṅkhapālo**tiādīsu ayaṃ saṅkhepattho – devabhogasampattisadisāya mahatiyā nāgiddhiyā samannāgatattā **mahiddhiko**. Heṭṭhā dve, upari dveti catasso dāṭhā āvudhā etassāti **dāṭhāvudho**. Uggatejavisatāya **ghoraviso**. Nāgayonisiddhāhi dvīhi jivhāhi samannāgatoti **dvijivho**. Mahānubhāvānampi urena gamanato ‘‘uragā’’ti laddhanāmānaṃ nāgānaṃ adhipatibhāvato **uragādhibhū**.

86. Dvinnaṃ maggānaṃ vinivijjhitvā sandhibhāvena gataṭṭhānasaṅkhāte **catuppathe**. Aparāparaṃ mahājanasañcaraṇaṭṭhānabhūte **mahāmagge**. Tato eva mahājanasamākiṇṇabhāvena **nānājanasamākule**. Idāni vakkhamānānaṃ catunnaṃ aṅgānaṃ vasena **caturo aṅge. Adhiṭṭhāya** adhiṭṭhahitvā, citte ṭhapetvā. Yadāhaṃ saṅkhapālo nāma yathāvuttarūpo nāgarājā homi, tadā heṭṭhā vuttappakāre ṭhāne **vāsaṃ** uposathavāsavasena nivāsaṃ **akappayiṃ** kappesiṃ.

Mahāsatto hi dānasīlādipuññapasuto hutvā bodhipariyesanavasena aparāparaṃ devamanussagatīsu saṃsaranto kadāci devabhogasadisasampattike nāgabhavane nibbattitvā saṅkhapālo nāma nāgarājā ahosi mahiddhiko mahānubhāvo. So gacchante kāle tāya sampattiyā vippaṭisārī hutvā manussayoniṃ patthento uposathavāsaṃ vasi. Athassa nāgabhavane vasantassa uposathavāso na sampajjati, sīlaṃ saṃkilissati, tena so nāgabhavanā nikkhamitvā kaṇhavaṇṇāya nadiyā avidūre mahāmaggassa ca ekapadikamaggassa ca antare ekaṃ vammikaṃ parikkhipitvā uposathaṃ adhiṭṭhāya cātuddasapannarasesu samādinnasīlo ‘‘mama cammādīni atthikā gaṇhantū’’ti attānaṃ dānamukhe vissajjetvā nipajjati, pāṭipade nāgabhavanaṃ gacchati. Tena vuttaṃ **‘‘punāparaṃ yadā homi, saṅkhapālo’’**tiādi. Tassattho vutto eva.

87. Yaṃ panettha **chaviyā cammenā**tiādikaṃ ‘‘caturo aṅge adhiṭṭhāyā’’ti vuttaṃ caturaṅgādhiṭṭhānadassanaṃ. Chavicammāni hi idha ekamaṅgaṃ. Evaṃ uposathavāsaṃ vasantassa mahāsattassa dīgho addhā vītivatto.

Athekadivasaṃ tasmiṃ tathā sīlaṃ samādiyitvā nipanne soḷasa bhojaputtā ‘‘maṃsaṃ āharissāmā’’ti āvudhahatthā araññe carantā kiñci alabhitvā nikkhamantā taṃ vammikamatthake nipannaṃ disvā ‘‘mayaṃ ajja godhāpotakampi na labhimhā, imaṃ nāgarājānaṃ vadhitvā khādissāmā''ti cintetvā ''mahā kho panesa gayhamāno palāyeyyāti yathānipannakaṃyeva naṃ bhogesu sūlehi vijjhitvā dubbalaṃ katvā gaṇhissāmā''ti sūlāni ādāya upasaṅkamiṃsu. Bodhisattassāpi sarīraṃ mahantaṃ ekadoṇikanāvappamāṇaṃ vaṭṭetvā ṭhapitasumanapupphadāmaṃ viya jiñjukaphalasadisehi akkhīhi jayasumanapupphasadisena ca sīsena samannāgataṃ ativiya sobhati. So tesaṃ soḷasannaṃ janānaṃ padasaddena bhogantarato sīsaṃ nīharitvā rattakkhīni ummīletvā te sūlahatthe āgacchante disvā ''ajja mayhaṃ manoratho matthakaṃ pāpuṇissatī''ti attānaṃ dānamukhe niyyātetvā ''ime mama sarīraṃ sattīhi koṭṭetvā chiddāvachiddaṃ karonte na olokessāmī''ti attano sīlakhaṇḍabhayena daḷhaṃ adhiṭṭhānaṃ adhiṭṭhahitvā sīsaṃ bhogantare eva pavesetvā nipajji.

Atha naṃ te upagantvā naṅguṭṭhe gahetvā ākaḍḍhantā bhūmiyaṃ pātetvā tikhiṇasūlehi aṭṭhasu ṭhānesu vijjhitvā sakaṇṭakā kāḷavettayaṭṭhiyo pahāramukhehi pavesetvā aṭṭhasu ṭhānesu kājehi ādāya mahāmaggaṃ paṭipajjiṃsu. Mahāsatto sūlehi vijjhanato paṭṭhāya ekaṭṭhānepi akkhīni ummīletvā te na olokesi. Tassa aṭṭhahi kājehi ādāya nīyamānassa sīsaṃ olambitvā bhūmiṃ paharati. Atha naṃ ''sīsamassa olambatī''ti mahāmagge nipajjāpetvā sukhumena sūlena nāsāpuṭe vijjhitvā rajjukaṃ pavesetvā sīsaṃ ukkhipitvā kājakoṭiyaṃ laggetvā punapi ukkhipitvā maggaṃ paṭipajjiṃsu. Tena vuttaṃ –

88. ''Addasaṃsu bhojaputtā, kharā luddā akāruṇā;
Upagañchuṃ mamaṃ tattha, daṇḍamuggarapāṇino.

89. ''Nāsāya vinivijjhitvā, naṅguṭṭhe piṭṭhikaṇṭake;
Kāje āropayitvāna, bhojaputtā hariṃsu ma''nti.

Tattha **bhojaputtā**ti luddaputtā. **Kharā**ti kakkhaḷā, pharusakāyavacīkammantā. **Luddā**ti dāruṇā, ghoramānasā. **Akāruṇā**ti nikkaruṇā. **Daṇḍamuggarapāṇino**ti caturassadaṇḍahatthā. **Nāsāya vinivijjhitvā**ti rajjukaṃ pavesetuṃ sukhumena sūlena nāsāpuṭe vijjhitvā. **Naṅguṭṭhe piṭṭhikaṇṭake**ti naṅguṭṭhappadese tattha tattha piṭṭhikaṇṭakasamīpe ca vinivijjhitvāti sambandho. **Kāje āropayitvānā**ti aṭṭhasu ṭhānesu vinivijjhitvā baddhesu aṭṭhasu vettalatāmaṇḍalesu ekekasmiṃ ovijjhitaṃ ekekaṃ kājaṃ dve dve bhojaputtā attano attano khandhaṃ āropetvā.

90. **Sasāgarantaṃ pathavi**nti samuddapariyantaṃ mahāpathaviṃ. **Sakānanaṃ sapabbata**nti saddhiṃ kānanehi pabbatehi cāti sakānanaṃ sapabbatañca. **Nāsāvātena jhāpaye**ti sacāhaṃ **icchamāno** icchanto kujjhitvā nāsāvātaṃ vissajjeyyaṃ, samuddapariyantaṃ sakānanaṃ sapabbataṃ imaṃ mahāpathaviṃ jhāpeyyaṃ, saha nāsāvātavissajjanena chārikaṃ kareyyaṃ, etādiso tadā mayhaṃ ānubhāvo.

91. Evaṃ santepi **sūlehi vinivijjhante, koṭṭayantepi sattibhi. Bhojaputte na kuppāmī**ti dubbalabhāvakaraṇatthaṃ vettalatāpavesanatthañca sāradārūhi tacchetvā katehi tikhiṇasūlehi aṭṭhasu ṭhānesu vijjhantepi dubbalabhāvakaraṇatthaṃ tikhiṇāhi sattīhi tahiṃ tahiṃ koṭṭayantepi bhojaputtānaṃ luddānaṃ na kuppāmi. **Esā me sīlapāramī**ti evaṃ mahānubhāvassa tathā adhiṭṭhahantassa yā me mayhaṃ sīlakhaṇḍabhayena tesaṃ akujjhanā, esā ekanteneva jīvitanirapekkhabhāvena pavattā mayhaṃ sīlapāramī, sīlavasena paramatthapāramīti attho.

Tathā pana bodhisatte tehi nīyamāne mithilanagaravāsī āḷāro nāma kuṭumbiko pañcasakaṭasatāni ādāya sukhayānake nisīditvā gacchanto te bhojaputte mahāsattaṃ harante disvā kāruññaṃ uppādetvā te ludde pucchi – ''kissāyaṃ nāgo nīyati, netvā cimaṃ kiṃ karissathā''ti? Te ''imassa nāgassa maṃsaṃ sāduñca muduñca thūlañca pacitvā khādissāmā''ti āhaṃsu. Atha so tesaṃ soḷasavāhagoṇe pasataṃ pasataṃ suvaṇṇamāsake sabbesaṃ nivāsanapārupanāni bhariyānampi tesaṃ vatthābharaṇāni datvā ''sammā, ayaṃ mahānubhāvo nāgarājā, attano sīlaguṇena tumhākaṃ na dubbhi, imaṃ kilamantehi bahuṃ tumhehi apuññaṃ pasutaṃ, vissajjethā''ti āha. Te ''ayaṃ amhākaṃ manāpo bhakkho, bahū ca no uragā bhuttapubbā, tathāpi tava vacanaṃ amhehi pūjetabbaṃ, tasmā imaṃ nāgaṃ vissajjessāmā''ti vissajjetvā mahāsattaṃ bhūmiyaṃ nipajjāpetvā attano kakkhaḷatāya tā kaṇṭakācitā āvutā kāḷavettalatā koṭiyaṃ gahetvā ākaḍḍhituṃ ārabhiṃsu.

Atha so nāgarājānaṃ kilamantaṃ disvā akilamentova asinā latā chinditvā dārakānaṃ kaṇṇavedhato paṭiharaṇaniyāmena adukkhāpento saṇikaṃ nīhari. Tasmiṃ kāle te bhojaputtā yaṃ bandhanaṃ tassa natthuto pavesetvā paṭimukkaṃ, taṃ bandhanaṃ saṇikaṃ mocayiṃsu. Mahāsatto muhuttaṃ pācīnābhimukho gantvā assupuṇṇehi nettehi āḷāraṃ olokesi. Luddā thokaṃ gantvā ''urago dubbalo, matakāle gahetvāva naṃ gamissāmā''ti nilīyiṃsu. Āḷāro mahāsattassa añjaliṃ paggayha ''gaccheva kho tvaṃ, mahānāga, mā taṃ luddā puna gahesu''nti vadanto thokaṃ taṃ nāgaṃ anugantvā nivatti.

Bodhisatto nāgabhavanaṃ gantvā tattha papañcaṃ akatvā mahantena parivārena nikkhamitvā āḷāraṃ upasaṅkamitvā nāgabhavanassa vaṇṇaṃ kathetvā taṃ tattha netvā tīhi kaññāsatehi saddhiṃ mahantamassa yasaṃ datvā dibbehi kāmehi santappesi. Āḷāro nāgabhavane ekavassaṃ vasitvā dibbe kāme paribhuñjitvā ''icchāmahaṃ, samma, pabbajitu''nti nāgarājassa kathetvā pabbajitaparikkhāre gahetvā tato nikkhamitvā himavantappadesaṃ gantvā pabbajitvā tattha ciraṃ vasitvā aparabhāge cārikaṃ caranto bārāṇasiṃ patvā bārāṇasiraññā samāgato tena ācārasampattiṃ nissāya pasannena ''tvaṃ uḷārabhogā maññe kulā pabbajito, kena nu kho kāraṇena pabbajitosī''ti puṭṭho attano pabbajjākāraṇaṃ kathento luddānaṃ hatthato bodhisattassa vissajjāpanaṃ ādiṃ katvā sabbaṃ pavattiṃ rañño ācikkhitvā –

> ''Diṭṭhā mayā mānusakāpi kāmā, asassatā vipariṇāmadhammā;
> Ādīnavaṃ kāmaguṇesu disvā, saddhāyahaṃ pabbajitomhi, rāja.
>
> ''Dumapphalānīva patanti māṇavā, daharā ca vuddhā ca sarīrabhedā;
> Etampi disvā pabbajitomhi rāja, apaṇṇakaṃ sāmaññameva seyyo''ti. (jā. 2.17.191-192) –

Imāhi gāthāhi dhammaṃ desesi.

Taṃ sutvā rājā –

> ''Addhā have sevitabbā sapaññā, bahussutā ye bahuṭhānacintino;
> Nāgañca sutvāna tavañcaḷāra, kāhāmi puññāni anappakānī''ti. (jā. 2.17.193) –

Āha.

Athassa tāpaso –

> ''Addhā have sevitabbā sapaññā, bahussutā ye bahuṭhānacintino;
> Nāgañca sutvāna mamañca rāja, karohi puññāni anappakānī''ti. (jā. 2.17.194) –

Evaṃ dhammaṃ desetvā tattheva cattāro vassānamāse vasitvā puna himavantaṃ gantvā yāvajīvaṃ cattāro brahmavihāre bhāvetvā brahmalokūpago ahosi. Bodhisattopi yāvajīvaṃ uposathavāsaṃ vasitvā saggapuraṃ pūresi. Sopi rājā dānādīni puññāni katvā yathākammaṃ gato.

Tadā āḷāro sāriputtatthero ahosi, bārāṇasirājā ānandatthero, saṅkhapālanāgarājā lokanātho.

Tassa sarīrapariccāgo dānapāramī, tathārūpenapi visatejena samannāgatassa tathārūpāyapi pīḷāya sati sīlassa abhinnatā sīlapāramī, devabhogasampattisadisaṃ bhogaṃ pahāya nāgabhavanato nikkhamitvā samaṇadhammakaraṇaṃ nekkhammapāramī, ''dānādiatthaṃ idañcidañca kātuṃ vaṭṭatī''ti saṃvidahanaṃ paññāpāramī, kāmavitakkavinodanaṃ adhivāsanavīriyañca vīriyapāramī, adhivāsanakhanti khantipāramī, saccasamādānaṃ saccapāramī, acalasamādānādhiṭṭhānaṃ adhiṭṭhānapāramī, bhojaputte upādāya sabbasattesu mettānuddayabhāvo mettāpāramī, vedanāya sattasaṅkhārakatavippakāresu ca majjhattabhāvo upekkhāpāramīti evaṃ dasa pāramiyo labbhanti. Sīlapāramī pana atisayavatīti katvā sā eva desanaṃ āruḷhā. Tathā idha bodhisattassa guṇānubhāvā ''yojanasatike nāgabhavanaṭṭhāne''tiādinā **bhūridattacariyāyaṃ** (cariyā. 2.11 ādayo) vuttanayeneva yathārahaṃ vibhāvetabbāti.

Saṅkhapālacariyāvaṇṇanā niṭṭhitā.

Eteti ye hatthināgacariyādayo imasmiṃ vagge niddiṭṭhā anantaragāthāya ca ‘‘hatthināgo bhūridatto’’tiādinā uddānavasena saṅgahetvā dassitā **nava** cariyā, te sabbe visesato sīlapāramipūraṇavasena pavattiyā sīlaṃ balaṃ etesanti **sīlabalā**. Sīlassa paramatthapāramibhūtassa parikkharaṇato santānassa ca paribhāvanāvasena abhisaṅkharaṇato **parikkhārā**. Ukkaṃsagatāya sīlaparamatthapāramiyā asampuṇṇattā padeso etesaṃ atthi, na nippadesoti **padesikā** sappadesā. Kasmāti ce? Āha **‘‘jīvitaṃ parirakkhitvā, sīlāni anurakkhisa’’**nti, yasmā etesu **hatthināgacariyādīsu** (cariyā. 2.1 ādayo) ahaṃ attano jīvitaṃ ekadesena parirakkhitvāva sīlāni anurakkhiṃ, jīvitaṃ na sabbathā pariccajiṃ, ekanteneva pana **saṅkhapālassa me sato sabbakālampi jīvitaṃ yassa kassaci niyyattaṃ,** saṅkhapālanāgarājassa pana me mahānubhāvassa uggavisatejassa sato samānassa sabbakālampi tehi luddehi samāgame tato pubbepi pacchāpi sato evaṃ puggalavibhāgaṃ akatvā yassa kassaci sīlānurakkhaṇatthameva jīvitaṃ ekaṃseneva **niyyattaṃ** nīyātitaṃ dānamukhe nissaṭṭhaṃ, **tasmā sā sīlapāramī**ti yasmā cetadevaṃ, tasmā tena kāraṇena sā paramatthapāramibhāvaṃ pattā mayhaṃ sīlapāramīti dassetīti.

Paramatthadīpaniyā cariyāpiṭakasaṃvaṇṇanāya

Dasavidhacariyāsaṅgahassa visesato

Sīlapāramivibhāvanassa

Dutiyavaggassa atthavaṇṇanā niṭṭhitā.

3. Yudhañjayavaggo

1. Yudhañjayacariyāvaṇṇanā

1. Tatiyavaggassa paṭhame **amitayaso**ti aparimitaparivāravibhavo. **Rājaputto yudhañjayo**ti rammanagare sabbadattassa nāma rañño putto nāmena yudhañjayo nāma.

Ayañhi bārāṇasī **udayajātake** (jā. 1.11.37 ādayo) **surundhananagaraṃ** nāma jātā. **Cūḷasutasomajātake** (jā. 2.17.195 ādayo) **sudassanaṃ** nāma, **soṇanandajātake** (jā. 2.20.92 ādayo) **brahmavaḍḍhanaṃ** nāma, **khaṇḍahālajātake**(jā. 2.22.982 ādayo) **pupphavatī** nāma, imasmiṃ pana **yudhañjayajātake** (jā. 1.11.73 ādayo) **rammanagaraṃ** nāma ahosi, evamassa kadāci nāmaṃ parivattati. Tena vuttaṃ – ‘‘rājaputtoti rammanagare sabbadattassa nāma rañño putto’’ti. Tassa pana rañño puttasahassaṃ ahosi. Bodhisatto jeṭṭhaputto, tassa rājā uparajjaṃ adāsi. So heṭṭhā vuttanayeneva divase divase mahādānaṃ pavattesi. Evaṃ gacchante kāle bodhisatto ekadivasaṃ pātova rathavaraṃ abhiruhitvā mahantena sirivibhavena uyyānakīḷaṃ gacchanto rukkhaggatiṇaggasākhaggamakkaṭakasuttajālādīsu muttājālākārena lagge ussāvabindū disvā ‘‘samma sārathi, kiṃ nāmeta’’nti pucchitvā ‘‘ete, deva, himasamaye patanakaussāvabindū nāmā’’ti sutvā divasabhāgaṃ uyyāne kīḷitvā sāyanhakāle paccāgacchanto te adisvā ‘‘samma sārathi, kahaṃ te ussāvabindū, na te idāni passāmī’’ti pucchitvā ‘‘deva, sūriye uggacchante sabbe bhijjitvā vilayaṃ gacchantī’’ti sutvā ‘‘yathā ime uppajjitvā bhijjanti, evaṃ imesaṃ sattānaṃ jīvitasaṅkhārāpi tiṇagge ussāvabindusadisāva, tasmā mayā byādhijarāmaraṇehi apīḷiteneva mātāpitaro āpucchitvā pabbajituṃ vaṭṭatī’’ti ussāvabindumeva ārammaṇaṃ katvā āditte viya tayo bhave passanto attano gehaṃ āgantvā alaṅkatapaṭiyattāya vinicchayasālāya nisinnassa pitu santikameva gantvā pitaraṃ vanditvā ekamantaṃ ṭhito pabbajjaṃ yāci. Tena vuttaṃ –

‘‘Ussāvabinduṃ sūriyātape, patitaṃ disvāna saṃvijiṃ.

2. ‘‘Taññevādhipatiṃ katvā, saṃvegamanubrūhayiṃ;
Mātāpitū ca vanditvā, pabbajjamanuyācaha’’nti.

Tattha **sūriyātape**ti sūriyātapahetu, sūriyarasmisamphassanimittaṃ. ‘‘Sūriyātapenā’’tipi pāṭho. **Patitaṃ disvānā**ti vinaṭṭhaṃ passitvā, pubbe rukkhaggādīsu muttājālādiākārena laggaṃ hutvā dissamānaṃ sūriyarasmisamphassena vinaṭṭhaṃ paññācakkhunā oloketvā. **Saṃviji**nti yathā etāni, evaṃ sattānaṃ jīvitānipi lahuṃ lahuṃ bhijjamānasabhāvānīti aniccatāmanasikāravasena saṃvegamāpajjiṃ.

Taññevādhipatiṃ katvā, saṃvegamanubrūhayinti taññeva ussāvabindūnaṃ aniccataṃ adhipatiṃ mukhaṃ pubbaṅgamaṃ purecārikaṃ katvā tatheva sabbasaṅkhārānaṃ ittaraṭṭhitikataṃ parittakālataṃ manasikaronto ekavāraṃ uppannaṃ saṃvegaṃ punappunaṃ uppādanena anuvaḍḍhesiṃ. **Pabbajjamanuyācaha**nti ‘‘tiṇagge ussāvabindū viya na ciraṭṭhitike sattānaṃ jīvite mayā byādhijarāmaraṇehi anabhibhūteneva pabbajitvā yattha etāni na santi, taṃ amataṃ mahānibbānaṃ gavesitabba’’nti cintetvā mātāpitaro upasaṅkamitvā vanditvā ‘‘pabbajjaṃ me anujānāthā’’ti te ahaṃ pabbajjaṃ yāciṃ. Evaṃ mahāsattena pabbajjāya yācitāya sakalanagare mahantaṃ kolāhalamahosi – ‘‘uparājā kira yudhañjayo pabbajitukāmo’’ti.

Tena ca samayena kāsiraṭṭhavāsino rājānaṃ daṭṭhuṃ āgantvā rammake paṭivasanti. Te sabbepi sannipatiṃsu. Iti sapariso rājā negamā ceva jānapadā ca bodhisattassa mātā devī ca sabbe ca orodhā mahāsattaṃ ‘‘mā kho tvaṃ, tāta kumāra, pabbajī’’ti nivāresuṃ. Tattha rājā ‘‘sace te kāmehi ūnaṃ, ahaṃ te paripūrayāmi, ajjeva rajjaṃ paṭipajjāhī’’ti āha. Tassa mahāsatto –

‘‘Mā maṃ deva nivārehi, pabbajantaṃ rathesabha;
Māhaṃ kāmehi sammatto, jarāya vasamanvagū’’ti. (jā. 1.11.77) –

Attano pabbajjāchandameva vatvā taṃ sutvā saddhiṃ orodhehi mātuyā karuṇaṃ paridevantiyā –

‘‘Ussāvova tiṇaggamhi, sūriyuggamanaṃ pati;
Evamāyu manussānaṃ, mā maṃ amma nivārayā’’ti. (jā. 1.11.79) –

Attano pabbajjākāraṇaṃ kathetvā nānappakāraṃ tehi yāciyamānopi abhisaṃvaḍḍhamānasaṃvegattā anosakkitamānaso piyatare mahati ñātiparivaṭṭe uḷāre rājissariye ca nirapekkhacitto pabbaji. Tena vuttaṃ –

3. ‘‘Yācanti maṃ pañjalikā, sanegamā saraṭṭhakā;
Ajjeva putta paṭipajja, iddhaṃ phītaṃ mahāmahiṃ.

4. ‘‘Sarājake sahorodhe, sanegame saraṭṭhake;
Karuṇaṃ paridevante, anapekkho pariccaji’’nti.

Tattha **pañjalikā**ti paggahitaañjalikā. **Sanegamā saraṭṭhakā**ti negamehi ceva raṭṭhavāsīhi ca saddhiṃ sabbe rājapurisā ‘‘mā kho, tvaṃ deva, pabbajī’’ti maṃ yācanti. Mātāpitaro pana **ajjeva putta paṭipajja,** gāmanigamarājadhāniabhivuddhiyā vepullappattiyā ca, **iddhaṃ** vibhavasārasampattiyā sassādinipphattiyā ca, **phītaṃ** imaṃ **mahāmahiṃ** anusāsa, chattaṃ ussāpetvā rajjaṃ kārehīti yācanti. Evaṃ pana saha raññāti **sarājake,** tathā **sahorodhe sanegame saraṭṭhake** mahājane yathā suṇantānampi pageva passantānaṃ mahantaṃ kāruññaṃ hoti, evaṃ **karuṇaṃ paridevante** tattha tattha **anapekkho** alaggacitto ‘‘ahaṃ tadā pabbaji’’nti dasseti.

5-6. Idāni yadatthaṃ cakkavattisirisadisaṃ rajjasiriṃ piyatare ñātibandhave pahāya siniddhaṃ pariggahaparijanaṃ lokābhimataṃ mahantaṃ yasañca nirapekkho pariccajinti dassetuṃ dve gāthā abhāsi.

Tattha **kevala**nti anavasesaṃ itthāgāraṃ samuddapariyantañca pathaviṃ pabbajjādhippāyena cajamāno evaṃ me sammāsambodhi sakkā adhigantunti **bodhiyāyeva kāraṇā** na kiñci cintesiṃ, na tattha īsakaṃ laggaṃ janesinti attho. **Tasmā**ti yasmā mātāpitaro tañca mahāyasaṃ **rajjañca me na dessaṃ**, piyameva, tato pana sataguṇena sahassaguṇena satasahassaguṇena sabbaññutaññāṇameva mayhaṃ piyataraṃ, tasmā mātādīhi saddhiṃ rajjaṃ ahaṃ tadā **pariccaji**nti.

Tadetaṃ sabbaṃ pariccajitvā pabbajjāya mahāsatte nikkhamante tassa kaniṭṭhabhātā yudhiṭṭhilakumāro nāma pitaraṃ vanditvā pabbajjaṃ anujānāpetvā bodhisattaṃ anubandhi. Te ubhopi nagarā nikkhamma mahājanaṃ nivattetvā himavantaṃ pavisitvā manorame ṭhāne assamapadaṃ katvā isipabbajjaṃ pabbajitvā jhānābhiññāyo nibbattetvā vanamūlaphalādīhi yāvajīvaṃ yāpetvā brahmalokaparāyanā ahesuṃ. Tenāha bhagavā –

‘‘Ubho kumārā pabbajitā, yudhañjayo yudhiṭṭhilo;
Pahāya mātāpitaro, saṅgaṃ chetvāna maccuno’’ti. (jā. 1.11.83);

Tattha **saṅgaṃ chetvāna maccuno**ti maccumārassa sahakārikāraṇabhūtattā santakaṃ rāgadosamohasaṅgaṃ vikkhambhanavasena chinditvā ubhopi pabbajitāti.

Tadā mātāpitaro mahārājakulāni ahesuṃ, yudhiṭṭhilakumāro ānandatthero, yudhañjayo lokanātho.

Tassa pabbajjato pubbe pavattitamahādānāni ceva rajjādipariccāgo ca dānapāramī, kāyavacīsaṃvaro sīlapāramī, pabbajjā ca jhānādhigamo ca nekkhammapāramī, aniccato manasikāraṃ ādiṃ katvā abhiññādhigamapariyosānā paññā dānādīnaṃ upakārānupakāradhammapariggaṇhanapaññā ca paññāpāramī, sabbattha tadatthasādhanaṃ vīriyaṃ vīriyapāramī, ñāṇakhanti adhivāsanakhanti ca khantipāramī, paṭiññāya avisaṃvādanaṃ saccapāramī, sabbattha acalasamādānādhiṭṭhānaṃ adhiṭṭhānapāramī, sabbasattesu hitacittatāya mettābrahmavihāravasena ca mettāpāramī, sattasaṅkhārakatavippakāraupekkhanavasena upekkhābrahmavihāravasena ca upekkhāpāramīti dasa pāramiyo labbhanti. Visesato pana nekkhammapāramīti veditabbā. Tathā **akitticariyāyaṃ** viya idhāpi mahāpurisassa acchariyaguṇā yathārahaṃ niddhāretabbā. Tena vuccati ‘‘evaṃ acchariyā hete, abbhutā ca mahesino…pe… dhammassa anudhammato’’ti.

Yudhañjayacariyāvaṇṇanā niṭṭhitā.

2. Somanassacariyāvaṇṇanā

7. Dutiye **indapatthe puruttame**ti evaṃnāmake nagaravare. **Kāmito**ti mātāpituādīhi ‘‘aho vata eko putto uppajjeyyā’’ti evaṃ cirakāle patthito. **Dayito**ti piyāyito. **Somanassoti vissuto**ti ‘‘somanasso’’ti evaṃ pakāsanāmo.

8. **Sīlavā**ti dasakusalakammapathasīlena ceva ācārasīlena ca samannāgato. **Guṇasampanno**ti saddhābāhusaccādiguṇehi upeto, paripuṇṇo vā. **Kalyāṇapaṭibhānavā**ti taṃtaṃitikattabbasādhanena upāyakosallasaṅkhātena ca sundarena paṭibhānena samannāgato. **Vuḍḍhāpacāyī**ti mātāpitaro kule jeṭṭhāti evaṃ ye jātivuḍḍhā, ye ca sīlādiguṇehi vuḍḍhā, tesaṃ apacāyanasīlo. **Hirīmā**ti pāpajigucchanalakkhaṇāya hiriyā samannāgato. **Saṅgahesu ca kovido**ti dānapiyavacanaatthacariyāsamānattatāsaṅkhātehi catūhi saṅgahavatthūhi yathārahaṃ sattānaṃ saṅgaṇhanesu kusalo. Evarūpo reṇussa nāma kururājassa putto somanassoti vissuto yadā homīti sambandho.

9. **Tassa rañño patikaro**ti tena kururājena pati abhikkhaṇaṃ upakattabbabhāvena patikaro vallabho. **Kuhakatāpaso**ti asantaguṇasambhāvanalakkhaṇena kohaññena jīvitakappanako eko tāpaso, tassa rañño sakkātabbo ahosi. **Ārāma**nti phalārāmaṃ, yattha eḷālukalābukumbhaṇḍatipusādivalliphalāni ceva taṇḍuleyyakādisākañca ropīyati. **Mālāvaccha**nti jātiatimuttakādipupphagacchaṃ, tena pupphārāmaṃ dasseti. Ettha ca ārāmaṃ katvā tattha mālāvacchañca yathāvuttaphalavacchañca ropetvā tato laddhadhanaṃ saṃharitvā ṭhapento **jīvatī**ti attho veditabbo.

Tatrāyaṃ anupubbikathā – tadā mahārakkhito nāma tāpaso pañcasatatāpasaparivāro himavante vasitvā loṇambilasevanatthāya janapadacārikaṃ caranto indapatthanagaraṃ patvā rājuyyāne vasitvā sapariso piṇḍāya caranto rājadvāraṃ pāpuṇi. Rājā isigaṇaṃ disvā iriyāpathe pasanno alaṅkatamahātale nisīdāpetvā paṇītenāhārena parivisitvā ‘‘bhante, imaṃ vassārattaṃ mama uyyāneyeva vasathā’’ti vatvā tehi saddhiṃ uyyānaṃ gantvā vasanaṭṭhānāni kāretvā pabbajitaparikkhāre datvā nikkhami. Tato paṭṭhāya sabbepi te rājanivesane bhuñjanti.

Rājā pana aputtako putte pattheti, puttā nuppajjanti. Vassārattaccayena mahārakkhito ‘‘himavantaṃ gamissāmā’’ti rājānaṃ āpucchitvā raññā katasakkārasammāno nikkhamitvā antarāmagge majjhanhikasamaye maggā okkamma ekassa sandacchāyassa rukkhassa heṭṭhā sapariso nisīdi. Tāpasā kathaṃ samuṭṭhāpesuṃ – ‘‘rājā aputtako, sādhu vatassa sace rājaputtaṃ labheyyā’’ti. Mahārakkhito taṃ kathaṃ sutvā ‘‘bhavissati nu kho rañño putto, udāhu no’’ti upadhārento ‘‘bhavissatī’’ti ñatvā ‘‘mā tumhe cintayittha, ajja paccūsakāle eko devaputto cavitvā rañño aggamahesiyā kucchimhi nibbattissatī’’ti āha.

Taṃ sutvā eko kūṭajaṭilo ‘‘idāni rājakulūpako bhavissāmī’’ti cintetvā tāpasānaṃ gamanakāle gilānālayaṃ katvā nipajjitvā ‘‘ehi gacchāmā’’ti vutte ‘‘na sakkomī’’ti āha. Mahārakkhito tassa nipannakāraṇaṃ ñatvā ‘‘yadā sakkosi, tadā āgaccheyyāsī’’ti isigaṇaṃ ādāya himavantameva gato. Kuhako nivattitvā vegena gantvā rājadvāre ṭhatvā ‘‘mahārakkhitassa upaṭṭhākatāpaso āgato’’ti rañño ārocāpetvā raññā vegena pakkosāpito pāsādaṃ abhiruyha paññatte āsane nisīdi. Rājā taṃ vanditvā ekamantaṃ nisinno isīnaṃ ārogyaṃ pucchitvā ‘‘bhante, atikhippaṃ nivattittha, kenatthena āgatatthā’’ti āha.

Mahārāja, isigaṇo sukhanisinno ‘‘sādhu vatassa sace rañño vaṃsānurakkhako putto uppajjeyyā’’ti kathaṃ samuṭṭhāpesi. Ahaṃ taṃ kathaṃ sutvā ‘‘bhavissati nu kho rañño putto, udāhu no’’ti dibbacakkhunā olokento ‘‘mahiddhiko devaputto cavitvā aggamahesiyā sudhammāya kucchimhi nibbattissatī’’ti disvā ‘‘ajānantā gabbhaṃ nāseyyuṃ, ācikkhissāmi tāva na’’nti tumhākaṃ kathanatthāya āgato, kathitaṃ vo mayā, gacchāmaha’’nti. Rājā ‘‘bhante, na sakkā gantu’’nti haṭṭhatuṭṭho pasannacitto kuhakatāpasaṃ uyyānaṃ netvā vasanaṭṭhānaṃ saṃvidahitvā adāsi. So tato paṭṭhāya rājakule bhuñjanto vasati, ‘‘dibbacakkhuko’’tvevassa nāmaṃ ahosi.

Tadā bodhisatto tāvatiṃsabhavanato cavitvā tattha paṭisandhiṃ gaṇhi, jātassa ca nāmaggahaṇadivase ‘‘somanasso’’ti nāmaṃ kariṃsu. So kumāraparihārena vaḍḍhati. Kuhakatāpasopi uyyānassa ekapasse nānappakāraṃ sūpeyyasākañca phalavalliādayo ca ropetvā paṇṇikānaṃ hatthe vikkiṇanto dhanaṃ saṃharati. Atha bodhisattassa sattavassikakāle rañño paccanto kupito. So ‘‘tāta, dibbacakkhutāpase mā pamajjā’’ti kumāraṃ paṭicchāpetvā paccantaṃ vūpasametuṃ gato.

10-13. Athekadivasaṃ kumāro ‘‘jaṭilaṃ passissāmī’’ti uyyānaṃ gantvā kūṭajaṭilaṃ ekaṃ gandhikakāsāvaṃ nivāsetvā ekaṃ pārupitvā ubhohi hatthehi dve ghaṭe gahetvā sākavatthusmiṃ udakaṃ siñcantaṃ disvā ‘‘ayaṃ kūṭajaṭilo attano samaṇadhammaṃ akatvā paṇṇikakammaṃ karotī’’ti ñatvā ‘‘kiṃ karosi paṇṇikagahapatikā’’ti taṃ lajjāpetvā avanditvā eva nikkhami.

Kūṭajaṭilo ‘‘ayaṃ idāneva evarūpo, pacchā ‘ko jānāti kiṃ karissatī’ti idāneva naṃ nāsetuṃ vaṭṭatī’’ti cintetvā rañño āgamanakāle pāsāṇaphalakaṃ ekamantaṃ khipitvā pānīyaghaṭaṃ bhinditvā paṇṇasālāya tiṇāni vikiritvā sarīraṃ telena makkhetvā paṇṇasālaṃ pavisitvā sasīsaṃ pārupitvā mahādukkhappatto viya mañce nipajji. Rājā āgantvā nagaraṃ padakkhiṇaṃ katvā nivesanaṃ apavisitvāva ‘‘mama sāmikaṃ dibbacakkhukaṃ passissāmī’’ti paṇṇasāladvāraṃ gantvā taṃ vippakāraṃ disvā ‘‘kiṃ nu kho eta’’nti anto pavisitvā taṃ nipannakaṃ disvā pāde parimajjanto pucchi – ‘‘kena, tvaṃ bhante, evaṃ viheṭhito, kamajja yamalokaṃ nemi, taṃ me sīghaṃ ācikkhā’’ti.

Taṃ sutvā kūṭajaṭilo nitthunanto uṭṭhāya diṭṭho, mahārāja, tvaṃ me, passitvā tayi vissāsena ahaṃ imaṃ vippakāraṃ patto, tava puttenamhi evaṃ viheṭhitoti. Taṃ sutvā rājā coraghātake āṇāpesi – ‘‘gacchatha kumārassa sīsaṃ chinditvā sarīrañcassa khaṇḍākhaṇḍikaṃ chinditvā rathiyā rathiyaṃ vikirathā’’ti. Te mātarā alaṅkaritvā attano aṅke nisīdāpitaṃ kumāraṃ ākaḍḍhiṃsu – ‘‘raññā te vadho āṇatto’’ti. Kumāro maraṇabhayatajjito mātu aṅkato vuṭṭhāya – ‘‘rañño maṃ dassetha, santi rājakiccānī’’ti āha. Te kumārassa vacanaṃ sutvā māretuṃ avisahantā goṇaṃ viya rajjuyā parikaḍḍhantā netvā rañño dassesuṃ. Tena vuttaṃ **‘‘tamahaṃ disvāna kuhaka’’**ntiādi.

Tattha **thusarāsiṃva ataṇḍula**nti taṇḍulakaṇehi virahitaṃ thusarāsiṃ viya, **dumaṃva** rukkhaṃ viya,

anto mahā**susiraṃ. Kadaliṃva asārakaṃ** sīlādisārarahitaṃ tāpasaṃ ahaṃ disvā natthi imassa sataṃ sādhūnaṃ jhānādidhammo. Kasmā? **Sāmaññā** samaṇabhāvā sīlamattatopi **apagato** parihīno ayaṃ, tathā hi ayaṃ **hirīsukkadhammajahito** pajahitahirisaṅkhātasukkadhammo. **Jīvitavuttikāraṇā**ti ''kevalaṃ jīvitasseva hetu ayaṃ tāpasaliṅgena caratī''ti cintesinti dasseti. **Parantihī**ti paranto paccanto nivāsabhūto etesaṃ atthīti parantino, sīmantarikavāsino. Tehi parantīhi aṭavikehi paccantadeso khobhito ahosi. Taṃ paccantakopaṃ nisedhetuṃ vūpasametuṃ gacchanto mama pitā kururājā ''tāta somanassakumāra, mayhaṃ sāmikaṃ **uggatāpanaṃ** ghoratapaṃ paramasantindriyaṃ **jaṭilaṃ mā pamajji**. So hi amhākaṃ sabbakāmadado, tasmā **yadicchakaṃ** cittaruciyaṃ tassa cittānukūlaṃ **pavattehi** anuvattehī''ti tadā maṃ anusāsīti dasseti.

14. **Tamahaṃ gantvānupaṭṭhāna**nti pitu vacanaṃ anatikkanto taṃ kūṭatāpasaṃ upaṭṭhānatthaṃ gantvā taṃ sākavatthusmiṃ udakaṃ āsiñcantaṃ disvā ''paṇṇiko aya''nti ca ñatvā **kacci te, gahapati, kusala**nti, gahapati, te sarīrassa kacci kusalaṃ kusalameva, tathā hi sākavatthusmiṃ udakaṃ āsiñcasi. Kiṃ vā tava hiraññaṃ vā suvaṇṇaṃ vā **āharīyatu,** tathā hi paṇṇikavuttiṃ anutiṭṭhasīti idaṃ vacanaṃ abhāsiṃ.

15. **Tena so kupito āsī**ti tena mayā vuttagahapativādena so mānanissito mānaṃ allīno kuhako mayhaṃ kupito kuddho ahosi. Kuddho ca samāno **''ghātāpemi tuvaṃ ajja, raṭṭhā pabbājayāmi vā''**ti āha.

Tattha **tuvaṃ ajjā**ti, tvaṃ ajja, idāniyeva rañño āgatakāleti attho.

16. **Nisedhayitvā paccanta**nti paccantaṃ vūpasametvā nagaraṃ apaviṭṭho taṅkhaṇaññeva uyyānaṃ gantvā **kuhakaṃ** kuhakatāpasaṃ **kacci te, bhante, khamanīyaṃ, sammāno te pavattito**ti kumārena te sammāno pavattito ahosi.

17. **Kumāro yathā nāsiyo**ti yathā kumāro nāsiyo nāsetabbo ghātāpetabbo, tathā so **pāpo tassa** rañño ācikkhi. **Āṇāpesī**ti mayhaṃ sāmike imasmiṃ dibbacakkhutāpase sati kiṃ mama na nipphajjati, tasmā puttena me attho natthi, tatopi ayameva seyyoti cintetvā āṇāpesi.

18. Kinti? **Sīsaṃ tattheva chinditvā**ti yasmiṃ ṭhāne taṃ kumāraṃ passatha, tattheva tassa sīsaṃ chinditvā sarīrañcassa **katvāna catukhaṇḍikaṃ** caturo khaṇḍe katvā rathiyā rathiyaṃ nīyantā vīthito vīthiṃ vikkhipantā dassetha. Kasmā? **Sā gati jaṭilahīḷitā**ti yehi ayaṃ jaṭilo hīḷito, tesaṃ jaṭilahīḷitānaṃ sā gati sā nipphatti so vipākoti. **Jaṭilahīḷitā**ti vā jaṭilahīḷanahetu sā tassa nipphattīti evañcettha attho daṭṭhabbo.

19. **Tatthā**ti tassa rañño āṇāyaṃ, tasmiṃ vā tāpasassa paribhave. **Kāraṇikā**ti ghātakā, coraghātakāti attho. **Caṇḍā**ti kurūrā. **Luddā**ti sudāruṇā. **Akāruṇā**ti tasseva vevacanaṃ kataṃ. ''Akaruṇā''tipi pāḷi, nikkaruṇāti attho. **Mātu aṅke nisinnassā**ti mama mātu sudhammāya deviyā ucchaṅge nisinnassa. ''Nisinnassā''ti anādare sāmivacanaṃ. **Ākaḍḍhitvā nayanti ma**nti mātarā alaṅkaritvā attano aṅke nisīdāpitaṃ maṃ rājāṇāya te coraghātakā goṇaṃ viya rajjuyā ākaḍḍhitvā āghātanaṃ nayanti. Kumāre pana nīyamāne dāsigaṇaparivutā saddhiṃ orodhehi sudhammā devī nāgarāpi ''mayaṃ niraparādhaṃ kumāraṃ māretuṃ na dassāmā''ti tena saddhiṃyeva agamaṃsu.

20. **Bandhataṃ gāḷhabandhana**nti gāḷhabandhanaṃ bandhantānaṃ tesaṃ kāraṇikapurisānaṃ. **Rājakiriyāni atthi me**ti mayā rañño vattabbāni rājakiccāni atthi. Tasmā **rañño dassetha maṃ khippa**nti tesaṃ ahaṃ evaṃ vacanaṃ avacaṃ.

21. **Rañño dassayiṃsu, pāpassa pāpasevino**ti attanā pāpasīlassa lāmakācārassa kūṭatāpasassa sevanato pāpasevino rañño maṃ dassayiṃsu. **Disvāna taṃ saññāpesi**nti taṃ mama pitaraṃ kururājānaṃ passitvā ''kasmā maṃ, deva, mārāpesī''ti vatvā tena ''kasmā ca pana tvaṃ mayhaṃ sāmikaṃ dibbacakkhutāpasaṃ gahapativādena samudācari. Idañcidañca vippakāraṃ karī''ti vutte ''deva, gahapatiññeva 'gahapatī'ti vadantassa ko mayhaṃ doso''ti vatvā tassa nānāvidhāni mālāvacchāni ropetvā pupphapaṇṇaphalāphalādīnaṃ vikkiṇanaṃ hatthato cassa tāni devasikaṃ vikkiṇantehi mālākārapaṇṇikehi

saddahāpetvā ‘‘mālāvatthupaṇṇavatthūni upadhārethā’’ti vatvā paṇṇasālañcassa pavisitvā pupphādivikkiyaladdhaṃ kahāpaṇakabhaṇḍikaṃ attano purisehi nīharāpetvā rājānaṃ saññāpesiṃ tassa kūṭatāpasabhāvaṃ jānāpesiṃ. **Mamañca vasamānayi**nti tena saññāpanena ‘‘saccaṃ kho pana kumāro vadati, ayaṃ kūṭatāpaso pubbe appiccho viya hutvā idāni mahāpariggaho jāto’’ti yathā tasmiṃ nibbinno mama vase vattati, evaṃ rājānaṃ mama vasamānesiṃ.

Tato mahāsatto ‘‘evarūpassa bālassa rañño santike vasanato himavantaṃ pavisitvā pabbajituṃ yutta’’nti cintetvā rājānaṃ āpucchi – ‘‘na me, mahārāja, idha vāsena attho, anujānātha maṃ pabbajissāmī’’ti. Rājā ‘‘tāta, mayā anupadhāretvāva te vadho āṇatto, khama mayhaṃ aparādha’’nti mahāsattaṃ khamāpetvā ‘‘ajjeva imaṃ rajjaṃ paṭipajjāhī’’ti āha. Kumāro ‘‘deva, kimatthi mānusakesu bhogesu, ahaṃ pubbe dīgharattaṃ dibbabhogasampattiyo anubhaviṃ, na tatthāpi me saṅgo, pabbajissāmevāhaṃ, na tādisassa bālassa paraneyyabuddhino santike vasāmī’’ti vatvā taṃ ovadanto –

‘‘Anisamma kataṃ kammaṃ, anavatthāya cintitaṃ;
Bhesajjasseva vebhaṅgo, vipāko hoti pāpako.

‘‘Nisamma ca kataṃ kammaṃ, sammāvatthāya cintitaṃ;
Bhesajjasseva sampatti, vipāko hoti bhadrako.

‘‘Alaso gihī kāmabhogī na sādhu, asaññato pabbajito na sādhu;
Rājā na sādhu anisammakārī, yo paṇḍito kodhano taṃ na sādhu.

‘‘Nisamma khattiyo kayirā, nānisamma disampati;
Nisammakārino rāja, yaso kitti ca vaḍḍhati.

‘‘Nisamma daṇḍaṃ paṇayeyya issaro, vegā kataṃ tappati bhūmipāla;
Sammāpaṇīdhī ca narassa atthā, anānutappā te bhavanti pacchā.

‘‘Anānutappāni hi ye karonti, vibhajja kammāyatanāni loke;
Viññuppasatthāni sukhudrayāni, bhavanti buddhānumatāni tāni.

‘‘Āgacchuṃ dovārikā khaggabandhā, kāsāviyā hantu mamaṃ janinda;
Mātuñca aṅkasmimahaṃ nisinno, ākaḍḍhito sahasā tehi deva.

‘‘Kaṭukañhi sambādhaṃ sukicchaṃ patto, madhurampiyaṃ jīvitaṃ laddha rāja;
Kicchenahaṃ ajja vadhā pamutto, pabbajjamevābhimanohamasmī’’ti. (jā. 1.15.227-234) –

Imāhi gāthāhi dhammaṃ desesi.

Tattha **anisammā**ti anupadhāretvā. **Anavatthāyā**ti avavatthapetvā. **Vebhaṅgo**ti vipatti. **Vipāko**ti nipphatti. **Asaññato**ti asaṃvuto dussīlo. **Paṇayeyyā**ti paṭṭhapeyya. **Vegā**ti vegena sahasā. **Sammāpaṇīdhī cā**ti sammāpaṇidhinā, yoniso ṭhapitena cittena katā **narassa atthā pacchā anānutappā bhavantīti attho.** **Vibhajjā**ti imāni kātuṃ yuttāni, imāni ayuttānīti evaṃ paññāya vibhajitvā. **Kammāyatanānī**ti kammāni. **Buddhānumatānī**ti paṇḍitehi anumatāni anavajjāni honti. **Kaṭuka**nti dukkhaṃ asātaṃ, **sambādhaṃ sukicchaṃ** maraṇabhayaṃ **patto**mhi. **Laddhā**ti attano ñāṇabalena jīvitaṃ labhitvā. **Pabbajjamevābhimano**ti pabbajjābhimukhacitto evā**hamasmi**.

Evaṃ mahāsattena dhamme desite rājā deviṃ āmantesi – ‘‘devi, tvaṃ puttaṃ nivattehī’’ti. Devīpi kumārassa pabbajjameva rocesi. Mahāsatto mātāpitaro vanditvā ‘‘sace mayhaṃ doso atthi, taṃ khamathā’’ti khamāpetvā mahājanaṃ āpucchitvā himavantābhimukho agamāsi. Gate ca pana mahāsatte mahājano kūṭajaṭilaṃ pothetvā jīvitakkhayaṃ pāpesi. Bodhisattopi sanāgarehi amaccapārisajjādīhi rājapurisehi assumukhehi anubandhiyamāno te nivattesi. Manussesu nivattesu manussavaṇṇenāgantvā devatāhi nīto satta pabbatarājiyo atikkamitvā himavante vissakammunā nimmitāya paṇṇasālāya isipabbajjaṃ pabbaji. Tena vuttaṃ –

22. ‘‘So maṃ tattha khamāpesi, mahārajjaṃ adāsi me;
Sohaṃ tamaṃ dālayitvā, pabbajiṃ anagāriya’’nti.

Tattha **tamaṃ dālayitvā**ti kāmādīnavadassanassa paṭipakkhabhūtaṃ sammohatamaṃ vidhamitvā. **Pabbaji**nti upāgacchiṃ. **Anagāriya**nti pabbajjaṃ.

23. Idāni yadatthaṃ tadā taṃ rājissariyaṃ pariccattaṃ, taṃ dassetuṃ **‘‘na me dessa’’**nti osānagāthamāha. Tassattho vuttanayova.

Evaṃ pana mahāsatte pabbajite yāva soḷasavassakālā rājakule paricārikavesena devatāyeva naṃ upaṭṭhahiṃsu. So tattha jhānābhiññāyo nibbattetvā brahmalokūpago ahosi.

Tadā kuhako devadatto ahosi, mātā mahāmāyā, mahārakkhitatāpaso sāriputtatthero, somanassakumāro lokanātho.

Tassa **yudhañjayacariyāyaṃ** (cariyā. 3.1 ādayo) vuttanayeneva dasa pāramiyo niddhāretabbā. Idhāpi nekkhammapāramī atisayavatīti sā eva desanaṃ āruḷhā. Tathā sattavassikakāle eva rājakiccesu samatthatā, tassa tāpasassa kūṭajaṭilabhāvapariggaṇhanaṃ, tena payuttena raññā vadhe āṇatte santāsābhāvo, rañño santikaṃ gantvā nānānayehi tassa sadosataṃ attano ca niraparādhataṃ mahājanassa majjhe pakāsetvā rañño ca paraneyyabuddhitaṃ bālabhāvañca patthapetvā tena khamāpitepi tassa santike vāsato rajjissariyato ca saṃvegamāpajjitvā nānappakāraṃ yāciyamānenapi hatthagataṃ rajjasiriṃ kheḷapiṇḍaṃ viya chaḍḍetvā katthaci alaggacittena hutvā pabbajanaṃ, pabbajitvā pavivekārāmena hutvā nacirasseva appakasirena jhānābhiññānibbattananti evamādayo mahāsattassa guṇānubhāvā vibhāvetabbāti.

Somanassacariyāvaṇṇanā niṭṭhitā.

3. Ayogharacariyāvaṇṇanā

24. Tatiye **ayogharamhi saṃvaḍḍho**ti amanussaupaddavaparivajjanatthaṃ caturassasālavasena kate mahati sabbaayomaye gehe saṃvaḍḍho. **Nāmenāsi ayogharo**ti ayoghare jātasaṃvaḍḍhabhāveneva ‘‘ayogharakumāro’’ti nāmena pākaṭo ahosi.

25-6. Tadā hi kāsirañño aggamahesiyā purimattabhāve sapatti ‘‘tava jātaṃ jātaṃ pajaṃ khādeyya’’nti patthanaṃ patthapetvā yakkhiniyoniyaṃ nibbattā okāsaṃ labhitvā tassā vijātakāle dve vāre putte khādi. Tatiyavāre pana bodhisatto tassā kucchiyaṃ paṭisandhiṃ gaṇhi. Rājā ‘‘deviyā jātaṃ jātaṃ pajaṃ ekā yakkhinī khādati, kiṃ nu kho kātabba’’nti manussehi sammantetvā ‘‘amanussā nāma ayogharassa bhāyanti, ayogharaṃ kātuṃ vaṭṭatī’’ti vutte kammāre āṇāpetvā thambhe ādiṃ katvā ayomayeheva sabbagehasambhārehi caturassasālaṃ mahantaṃ ayogharaṃ niṭṭhāpetvā paripakkagabbhaṃ deviṃ tattha vāsesi. Sā tattha dhaññapuññalakkhaṇaṃ puttaṃ vijāyi. ‘‘Ayogharakumāro’’tvevassa nāmaṃ kariṃsu. Taṃ dhātīnaṃ datvā mahantaṃ ārakkhaṃ saṃvidahitvā rājā deviṃ antepuraṃ ānesi. Yakkhinīpi udakavāraṃ gantvā vessavaṇassa udakaṃ vahantī jīvitakkhayaṃ pattā.

Mahāsatto ayoghareyeva vaḍḍhitvā viññutaṃ patto, tattheva sabbasippāni uggaṇhi. Rājā puttaṃ soḷasavassuddesikaṃ viditvā ‘‘rajjamassa dassāmī’’ti amacce āṇāpesi – ‘‘puttaṃ me ānethā’’ti. Te ‘‘sādhu, devā’’ti nagaraṃ alaṅkārāpetvā sabbālaṅkāravibhūsitaṃ maṅgalavāraṇaṃ ādāya tattha gantvā kumāraṃ alaṅkaritvā hatthikkhandhe nisīdāpetvā nagaraṃ padakkhiṇaṃ kāretvā rañño dassesuṃ. Mahāsatto rājānaṃ vanditvā aṭṭhāsi. Rājā tassa sarīrasobhaṃ oloketvā balavasinehena taṃ āliṅgitvā ‘‘ajjeva me puttaṃ abhisiñcathā’’ti amacce āṇāpesi. Mahāsatto pitaraṃ vanditvā ‘‘na mayhaṃ rajjena attho, ahaṃ pabbajissāmi, pabbajjaṃ me anujānāthā’’ti āha. Tena vuttaṃ **‘‘dukkhena jīvito laddho’’**tiādi.

Tattha **dukkhenā**ti, tāta, tava bhātikā dve ekāya yakkhiniyā khāditā, tuyhaṃ pana tato amanussabhayato nivāraṇatthaṃ katena dukkhena mahatā āyāsena **jīvito laddho. Saṃpīḷe patiposito**ti nānāvidhāya amanussarakkhāya sambādhe ayoghare vijāyanakālato paṭṭhāya yāva soḷasavassuppattiyā sambādhe saṃvaḍḍhitoti attho. **Ajjeva, putta, paṭipajja, kevalaṃ vasudhaṃ ima**nti kañcanamālālaṅkatassa setacchattassa heṭṭhā ratanarāsimhi ṭhapetvā tīhi saṅkhehi abhisiñciyamāno imaṃ kulasantakaṃ kevalaṃ sakalaṃ samuddapariyantaṃ tatoyeva saha raṭṭhehīti **saraṭṭhakaṃ** saha nigamehi mahāgāmehīti **sanigamaṃ** aparimitena parivārajanena saddhiṃ **sajanaṃ** imaṃ vasudhaṃ mahāpathaviṃ ajjeva, putta, paṭipajja, rajjaṃ kārehīti attho. **Vanditvā khattiyaṃ. Añjaliṃ paggahetvāna, idaṃ vacanamabravi**nti khattiyaṃ kāsirājānaṃ mama pitaraṃ vanditvā tassa añjaliṃ paṇāmetvā idaṃ vacanaṃ abhāsiṃ.

27. **Ye keci mahiyā sattā**ti imissā mahāpathaviyā ye keci sattā nāma. **Hīnamukkaṭṭhamajjhimā**ti lāmakā ceva uttamā ca, ubhinnaṃ vemajjhe bhavattā majjhimā ca. **Sake gehe**ti sabbe te sake gehe. **Sakañātibhī**ti sakehi ñātīhi sammodamānā vissaṭṭhā anukkaṇṭhitā yathāvibhavaṃ vaḍḍhanti.

28. **Idaṃ loke uttariya**nti idaṃ pana imasmiṃ loke asadisaṃ, mayhaṃ eva āveṇikaṃ. Kiṃ pana taṃ **saṃpīḷe mama posana**nti sambādhe mama saṃvaḍḍhanaṃ. Tathā hi **ayogharamhi saṃvaḍḍho, appabhe candasūriye**ti candasūriyānaṃ pabhārahite ayoghare **saṃvaḍḍhomhī**ti saṃvaḍḍho amhi.

29. **Pūtikuṇapasampuṇṇā**ti pūtigandhanānappakārakuṇapasampuṇṇā gūthanirayasadisā. **Mātu kucchito** jīvitasaṃsaye vattamāne kathaṃ **muccitvā** nikkhamitvā. **Tato ghoratare**ti tatopi gabbhavāsato dāruṇatare, avissaṭṭhavāsena dukkhe. **Pakkhittayoghare**ti pakkhitto ayoghare, bandhanāgāre ṭhapito viya ahosinti dasseti.

30. **Yadiha**nti ettha **yadī**ti nipātamattaṃ. **Tādisa**nti yādisaṃ pubbe vuttaṃ, tādisaṃ paramadāruṇaṃ dukkhaṃ patvā ahaṃ **rajjesu yadi rajjāmi** yadi ramissāmi, evaṃ sante **pāpānaṃ** lāmakānaṃ nihīnapurisānaṃ **uttamo** nihīnatamo **siyaṃ**.

31. **Ukkaṇṭhitomhi kāyenā**ti aparimuttagabbhavāsādinā pūtikāyena ukkaṇṭhito nibbinno amhi. **Rajjenamhi anatthiko**ti rajjenapi anatthiko amhi. Yakkhiniyā hatthato muttopi hi nāhaṃ ajarāmaro, kiṃ me rajjena, rajjañhi nāma sabbesaṃ anatthānaṃ sannipātaṭṭhānaṃ, tattha ṭhitakālato paṭṭhāya dunnikkhamaṃ hoti, tasmā taṃ anupagantvā **nibbutiṃ pariyesissaṃ, yattha maṃ maccu na maddiye**ti yattha ṭhitaṃ maṃ mahāseno maccurājā na maddiye na otthareyya na abhibhaveyya, taṃ nibbutiṃ amatamahānibbānaṃ pariyesissāmīti.

32. **Evāhaṃ cintayitvānā**ti evaṃ iminā vuttappakārena nānappakāraṃ saṃsāre ādīnavaṃ paccavekkhaṇena nibbāne ānisaṃsadassanena ca yoniso cintetvā. **Viravante mahājane**ti mayā vippayogadukkhāsahanena viravante paridevante mātāpituppamukhe mahante jane. **Nāgova bandhanaṃ chetvā**ti yathā nāma mahābalo hatthināgo dubbalataraṃ rajjubandhanaṃ sukheneva chindati, evameva ñātisaṅgādibhedassa tasmiṃ jane taṇhābandhanassa chindanena bandhanaṃ chetvā kānanasaṅkhātaṃ mahāvanaṃ pabbajjūpagamanavasena **pāvisiṃ**. Osānagāthā vuttatthā eva.

Tattha ca mahāsatto attano pabbajjādhippāyaṃ jānitvā ‘‘tāta, kiṃkāraṇā pabbajasī’’ti raññā vutto ‘‘deva, ahaṃ mātukucchimhi dasa māse gūthaniraye viya vasitvā mātu kucchito nikkhanto yakkhiniyā bhayena soḷasavassāni bandhanāgāre vasanto bahi oloketumpi na labhiṃ, ussadaniraye pakkhitto viya ahosiṃ, yakkhinito muttopi ajarāmaro na homi, maccu nāmesa na sakkā kenaci jinituṃ, bhave ukkaṇṭhitomhi, yāva me byādhijarāmaraṇāni nāgacchanti, tāvadeva pabbajitvā dhammaṃ carissāmi, alaṃ me rajjena, anujānāhi maṃ, deva, pabbajitu’’nti vatvā –

> ‘‘Yamekarattiṃ paṭhamaṃ, gabbhe vasati māṇavo;
> Abbhuṭṭhitova so yāti, sa gacchaṃ na nivattatī’’ti. (jā. 1.15.363) –

Ādinā catuvīsatiyā gāthāhi pitu dhammaṃ desetvā ‘‘mahārāja, tumhākaṃ rajjaṃ tumhākameva hotu, na mayhaṃ iminā attho, tumhehi saddhiṃ kathenteyeva byādhijarāmaraṇāni āgaccheyyuṃ, tiṭṭhatha tumhe’’ti vatvā ayadāmaṃ chinditvā mattahatthī viya, kañcanapañjaraṃ bhinditvā sīhapotako viya, kāme pahāya mātāpitaro vanditvā nikkhami. Athassa pitā ‘‘ayaṃ nāma kumāro pabbajitukāmo, kimaṅgaṃ panāhaṃ, mamāpi rajjena attho natthī’’ti rajjaṃ pahāya tena saddhiṃ eva nikkhami. Tasmiṃ nikkhamante devīpi amaccāpi brāhmaṇagahapatikādayopīti sakalanagaravāsino bhoge chaḍḍetvā nikkhamiṃsu. Samāgamo mahā ahosi, parisā dvādasayojanikā jātā, te ādāya mahāsatto himavantaṃ pāvisi.

Sakko devarājā tassa nikkhantabhāvaṃ ñatvā vissakammaṃ pesetvā dvādasayojanāyāmaṃ sattayojanavitthāraṃ assamapadaṃ kāresi, sabbe ca pabbajitaparikkhāre paṭiyādāpesi. Idha mahāsattassa pabbajjā ca ovādadānañca brahmalokaparāyanatā ca parisāya sammā paṭipatti ca sabbā **mahāgovindacariyāyaṃ** (cariyā. 1.37 ādayo) vuttanayeneva veditabbā.

Tadā mātāpitaro mahārājakulāni ahesuṃ, parisā buddhaparisā, ayogharapaṇḍito lokanātho.

Tassa sesapāraminiddhāraṇā ānubhāvavibhāvanā ca heṭṭhā vuttanayeneva veditabbāti.

Ayogharacariyāvaṇṇanā niṭṭhitā.

4. Bhisacariyāvaṇṇanā

34. Catutthe **yadā homi, kāsīnaṃ puravaruttame**ti ‘‘kāsī’’ti bahuvacanavasena laddhavohārassa raṭṭhassa nagaravare bārāṇasiyaṃ yasmiṃ kāle jātasaṃvaḍḍho hutvā vasāmīti attho. **Bhaginī ca bhātaro satta, nibbattā sottiye kule**ti upakañcanādayo cha ahañcāti bhātaro satta sabbakaniṭṭhā kañcanadevī nāma bhaginī cāti sabbe mayaṃ aṭṭha janā mantajjhenaniratatāya sottiye uditodite mahati brāhmaṇakule tadā nibbattā jātāti attho.

35. Bodhisatto hi tadā bārāṇasiyaṃ asītikoṭivibhavassa brāhmaṇamahāsālassa putto hutvā nibbatti. Tassa ‘‘kañcanakumāro’’ti nāmaṃ kariṃsu. Athassa padasā vicaraṇakāle aparo putto vijāyi. ‘‘Upakañcanakumāro’’tissa nāmaṃ kariṃsu. Tato paṭṭhāya mahāsattaṃ ‘‘mahākañcanakumāro’’ti samudācaranti. Evaṃ paṭipāṭiyā satta puttā ahesuṃ. Sabbakaniṭṭhā pana ekā dhītā. Tassā ‘‘kañcanadevī’’ti nāmaṃ kariṃsu. Mahāsatto vayappatto takkasilaṃ gantvā sabbasippāni uggahetvā paccāgañchi.

Atha naṃ mātāpitaro gharāvāsena bandhitukāmā ‘‘attano samānajātikulato te dārikaṃ ānessāmā’’ti vadiṃsu. So ‘‘amma, tāta, na mayhaṃ gharāvāsena attho. Mayhañhi sabbo lokasannivāso āditto viya sappaṭibhayo, bandhanāgāraṃ viya palibuddhanaṃ, ukkārabhūmi viya jigucchо hutvā upaṭṭhāti, na me cittaṃ kāmesu rajjati, aññe vo puttā atthi, te gharāvāsena nimantethā’’ti vatvā punappunaṃ yācitopi sahāyehi yācāpitopi na icchi, atha naṃ sahāyā ‘‘samma, kiṃ pana tvaṃ patthayanto kāme paribhuñjituṃ na icchasī’’ti pucchiṃsu. So tesaṃ attano nekkhammajjhāsayaṃ ārocesi. Tena vuttaṃ **‘‘etesaṃ pubbajo āsi’’**ntiādi.

Tattha **etesaṃ pubbajo āsi**nti etesaṃ upakañcanakādīnaṃ sattannaṃ jeṭṭhabhātiko ahaṃ tadā ahosiṃ. **Hirīsukkamupāgato**ti sukkavipākattā santānassa visodhanato ca sukkaṃ pāpajigucchanalakkhaṇaṃ hiriṃ bhusaṃ āgato, ativiya pāpaṃ jigucchanto āsinti attho. **Bhavaṃ disvāna bhayato, nekkhammābhirato aha**nti kāmabhavādīnaṃ vasena sabbaṃ bhavaṃ pakkhandituṃ āgacchantaṃ caṇḍahatthiṃ viya, hiṃsituṃ āgacchantaṃ ukkhittāsikaṃ vadhakaṃ viya, sīhaṃ viya, yakkhaṃ viya, rakkhasaṃ viya, ghoravisaṃ viya, āsivisaṃ viya, ādittaṃ aṅgāraṃ viya, sappaṭibhayaṃ bhayānakabhāvato passitvā tato muccanatthañca pabbajjābhirato pabbajitvā ‘‘kathaṃ nu kho dhammacariyaṃ sammāpaṭipattiṃ pūreyyaṃ, jhānasamāpattiyo ca nibbatteyya’’nti pabbajjākusaladhammapaṭhamajjhānādiabhirato tadā ahaṃ āsinti attho.

36. **Pahitā**ti mātāpitūhi pesitā. **Ekamānasā**ti samānajjhāsayā pubbe mayā ekacchandā manāpacārino mātāpitūhi pahitattā pana mama paṭikkūlaṃ amanāpaṃ vadantā. **Kāmehi maṃ nimantentī**ti mahāpitūhi vā ekamānasā kāmehi maṃ nimantenti. **Kulavaṃsaṃ dhārehī**ti gharāvāsaṃ saṇṭhapento attano kulavaṃsaṃ dhārehi patiṭṭhapehīti kāmehi maṃ nimantesunti attho.

37. **Yaṃ tesaṃ vacanaṃ vutta**nti tesaṃ mama piyasahāyānaṃ yaṃ vacanaṃ vuttaṃ. **Gihidhamme sukhāvaha**nti gihibhāve sati gahaṭṭhabhāve ṭhitassa purisassa ñāyānugatattā diṭṭhadhammikassa samparāyikassa ca sukhassa āvahanato sukhāvahaṃ. **Taṃ me ahosi kaṭhina**nti taṃ tesaṃ mayhaṃ sahāyānaṃ mātāpitūnañca vacanaṃ ekanteneva nekkhammābhiratattā amanāpabhāvena me kaṭhinaṃ pharusaṃ divasaṃ santattaphālasadisaṃ ubhopi kaṇṇe jhāpentaṃ viya ahosi.

38. **Te maṃ tadā ukkhipanta**nti te mayhaṃ sahāyā mātāpitūhi attano ca upanimantanavasena anekavāraṃ upanīyamāne kāme uddhamuddhaṃ khipantaṃ chaḍḍentaṃ paṭikkhipantaṃ maṃ **pucchiṃsu. Patthitaṃ mamā**ti ito visuddhataraṃ kiṃ nu kho iminā patthitanti mayā abhipatthitaṃ mama taṃ patthanaṃ pucchiṃsu – ‘‘kiṃ tvaṃ patthayase, samma, yadi kāme na bhuñjasī’’ti.

39. **Atthakāmo**ti attano atthakāmo, pāpabhīrūti attho. ‘‘Attakāmo’’tipi pāḷi. **Hitesina**nti mayhaṃ hitesīnaṃ piyasahāyānaṃ. Keci ‘‘atthakāmahitesina’’nti paṭhanti, taṃ na sundaraṃ.

40. **Pitu mātu ca sāvayu**nti te mayhaṃ sahāyā anivattanīyaṃ mama pabbajjāchandaṃ viditvā pabbajitukāmatādīpakaṃ mayhaṃ vacanaṃ pitu mātu ca sāvesuṃ. ‘‘Yagghe, ammatātā, jānātha, ekanteneva mahākañcanakumāro pabbajissati, na so sakkā kenaci upāyena kāmesu upanetu’’nti avocuṃ. **Mātāpitā evamāhū**ti tadā mayhaṃ mātāpitaro mama sahāyehi vuttaṃ mama vacanaṃ sutvā evamāhaṃsu – ‘‘sabbeva pabbajāma, bho’’ti, yadi mahākañcanakumārassa nekkhammaṃ abhirucitaṃ, yaṃ tassa abhirucitaṃ, tadamhākampi abhirucitameva, tasmā **sabbeva pabbajāma, bho**ti. ‘‘Bho’’ti tesaṃ brāhmaṇānaṃ ālapanaṃ. ‘‘Pabbajāma kho’’tipi pāṭho, pabbajāma evāti attho. Mahāsattassa hi pabbajjāchandaṃ viditvā upakañcanādayo cha bhātaro bhaginī ca kañcanadevī pabbajitukāmāva ahesuṃ, tena tepi mātāpitūhi gharāvāsena nimantiyamānā na icchiṃsuyeva. Tasmā evamāhaṃsu ‘‘sabbeva pabbajāma, bho’’ti.

Evañca pana vatvā mahāsattaṃ mātāpitaro pakkositvā attanopi adhippāyaṃ tassa ācikkhitvā ‘‘tāta, yadi pabbajitukāmosi, asītikoṭidhanaṃ tava santakaṃ yathāsukhaṃ vissajjehī’’ti āhaṃsu. Atha naṃ mahāpuriso kapaṇaddhikādīnaṃ vissajjetvā mahābhinikkhamanaṃ nikkhamitvā himavantaṃ pāvisi. Tena saddhiṃ mātāpitaro cha bhātaro ca bhaginī ca eko dāso ekā dāsī eko ca sahāyo gharāvāsaṃ pahāya agamaṃsu. Tena vuttaṃ –

41. ‘‘Ubho mātā pitā mayhaṃ, bhaginī ca satta bhātaro;
Amitadhanaṃ chaḍḍayitvā, pavisimhā mahāvana’’nti.

Jātakaṭṭhakathāyaṃ (jā. aṭṭha. 4.14.77 bhisajātakavaṇṇanā) pana ‘‘mātāpitūsu kālaṃkatesu tesaṃ kattabbakiccaṃ katvā mahāsatto mahābhinikkhamanaṃ nikkhamī’’ti vuttaṃ.

Evaṃ himavantaṃ pavisitvā ca te bodhisattappamukhā ekaṃ padumasaraṃ nissāya ramaṇīye bhūmibhāge assamaṃ katvā pabbajitvā vanamūlaphalāhārā yāpayiṃsu. Tesu upakañcanādayo aṭṭha janā vārena phalāphalaṃ āharitvā ekasmiṃ pāsāṇaphalake attano itaresañca koṭṭhāse katvā ghaṇṭisaññaṃ datvā attano koṭṭhāsaṃ ādāya vasanaṭṭhānaṃ pavisanti. Sesāpi ghaṇṭisaññāya paṇṇasālato nikkhamitvā attano attano pāpuṇanakoṭṭhāsaṃ ādāya vasanaṭṭhānaṃ gantvā paribhuñjitvā samaṇadhammaṃ karonti.

Aparabhāge bhisāni āharitvā tatheva khādanti. Tattha te ghoratapā paramadhitindriyā kasiṇaparikammaṃ karontā vihariṃsu. Atha nesaṃ sīlatejena sakkassa bhavanaṃ kampi. Sakko taṃ kāraṇaṃ ñatvā ‘‘ime isayo vīmaṃsissāmī’’ti attano ānubhāvena mahāsattassa koṭṭhāse tayo divase antaradhāpesi. Mahāsatto paṭhamadivase koṭṭhāsaṃ adisvā ‘‘mama koṭṭhāso pamuṭṭho bhavissatī’’ti cintesi. Dutiyadivase ‘‘mama dosena bhavitabbaṃ, paṇāmanavasena mama koṭṭhāsaṃ na ṭhapitaṃ maññe’’ti cintesi. Tatiyadivase ‘‘taṃ kāraṇaṃ sutvā khamāpessāmī’’ti sāyanhasamaye ghaṇṭisaññaṃ datvā tāya saññāya sabbesu sannipatitesu tamatthaṃ ārocetvā tīsupi divasesu tehi jeṭṭhakoṭṭhāsassa ṭhapitabhāvaṃ sutvā ‘‘tumhehi mayhaṃ koṭṭhāso ṭhapito, mayā pana na laddho, kiṃ nu kho kāraṇa’’nti āha. Taṃ sutvā sabbeva saṃvegappattā ahesuṃ.

Tasmiṃ assame rukkhadevatāpi attano bhavanato otaritvā tesaṃ santike nisīdi. Manussānaṃ hatthato palāyitvā araññaṃ paviṭṭho eko vāraṇo ahituṇḍikahatthato palāyitvā mutto sappakīḷāpanako eko vānaro ca tehi isīhi kataparicayā tadā tesaṃ santikaṃ gantvā ekamantaṃ aṭṭhaṃsu. Sakkopi ‘‘isigaṇaṃ pariggaṇhissāmī’’ti adissamānakāyo tattheva aṭṭhāsi. Tasmiñca khaṇe bodhisattassa kaniṭṭho upakañcanatāpaso uṭṭhāya bodhisattaṃ vanditvā sesānaṃ apacitiṃ dassetvā ‘‘ahaṃ saññaṃ paṭṭhapetvā attānaññeva sodhetuṃ labhāmī’’ti pucchitvā ‘‘āma, labhasī’’ti vutte isigaṇamajjhe ṭhatvā sapathaṃ karonto –

‘‘Assaṃ gavaṃ rajataṃ jātarūpaṃ, bhariyañca so idha labhataṃ manāpaṃ;
Puttehi dārehi samaṅgi hotu, bhisāni te brāhmaṇa yo ahāsī’’ti. (jā. 1.14.78) –

Imaṃ gāthaṃ abhāsi. Imañhi so ‘‘yattakāni piyavatthūni honti, tehi vippayoge tattakāni dukkhāni uppajjantī’’ti vatthukāme garahanto āha.

Taṃ sutvā isigaṇo ‘‘mārisa, mā kathaya, atibhāriyo te sapatho’’ti kaṇṇe pidahi. Bodhisattopi ‘‘atibhāriyo te sapatho, na, tvaṃ tāta, gaṇhasi, tava pattāsane nisīdā’’ti āha. Sesāpi sapathaṃ karontā yathākkamaṃ –

‘‘Mālañca so kāsikacandanañca, dhāretu puttassa bahū bhavantu;
Kāmesu tibbaṃ kurutaṃ apekkhaṃ, bhisāni te brāhmaṇa yo ahāsi.

‘‘Pahūtadhañño kasimā yasassī, putte gihī dhanimā sabbakāme;
Vayaṃ apassaṃ gharamāvasātu, bhisāni te brāhmaṇa yo ahāsi.

‘‘So khattiyo hotu pasayhakārī, rājābhirājā balavā yasassī;
Sacāturantaṃ mahimāvasātu, bhisāni te brāhmaṇa yo ahāsi.

‘‘So brāhmaṇo hotu avītarāgo, muhuttanakkhattapathesu yutto;
Pūjetu naṃ raṭṭhapatī yasassī, bhisāni te brāhmaṇa yo ahāsi.

‘‘Ajjhāyakaṃ sabbasamantavedaṃ, tapassinaṃ maññatu sabbaloko;
Pūjentu naṃ jānapadā samecca, bhisāni te brāhmaṇa yo ahāsi.

‘‘Catussadaṃ gāmavaraṃ samiddhaṃ, dinnañhi so bhuñjatu vāsavena;
Avītarāgo maraṇaṃ upetu, bhisāni te brāhmaṇa yo ahāsi.

‘‘So gāmaṇī hotu sahāyamajjhe, naccehi gītehi pamodamāno;
So rājato byasanamālattha kiñci, bhisāni te brāhmaṇa yo ahāsi.

‘‘Taṃ ekarājā pathaviṃ vijetvā, itthīsahassassa ṭhapetu agge;
Sīmantinīnaṃ pavarā bhavātu, bhisāni te brāhmaṇa yā ahāsi.

‘‘Isīnañhi sā sabbasamāgatānaṃ, bhuñjeyya sāduṃ avikampamānā;
Carātu lābhena vikatthamānā, bhisāni te brāhaṇa yā ahāsi.

‘‘Āvāsiko hotu mahāvihāre, navakammiko hotu gajaṅgalāyaṃ;
Ālokasandhiṃ divasaṃ karotu, bhisāni te brāhmaṇa yo ahāsi.

> ‘‘So bajjhataṃ pāsasatehi chamhi, rammā vanā nīyatu rājadhāniṃ;
> Tuttehi so haññatu pācanehi, bhisāni te brāhmaṇa yo ahāsi.
>
> ‘‘Alakkamālī tipukaṇṇapiṭṭho, laṭṭhīhato sappamukhaṃ upetu;
> Sakacchabandho visikhaṃ carātu, bhisāni te brāhmaṇa yo ahāsī’’ti. (jā. 1.14.79-90) –

Imā gāthāyo avocuṃ.

Tattha **tibba**nti vatthukāmakilesakāmesu bahalaṃ apekkhaṃ karotu. **Kasimā**ti sampannakasikammo. **Putte gihī dhanimā sabbakāme**ti putte labhatu, gihī hotu, sattavidhena dhanena dhanimā hotu, rūpādibhede sabbakāme labhatu. **Vayaṃ apassa**nti mahallakakālepi apabbajitvā attano vayaṃ apassanto pañcakāmaguṇasamiddhaṃ gharameva āvasatu. **Rājābhirājā**ti rājūnaṃ antare atirājā. **Avītarāgo**ti purohitaṭṭhānataṇhāya sataṇho. **Tapassina**nti tapasīlaṃ, sīlasampannoti naṃ maññatu. **Catussada**nti ākiṇṇamanussatāya manussehi pahūtadhaññatāya dhaññena sulabhadārutāya dārūhi sampannodakatāya udakenāti catūhi ussannaṃ. **Vāsavenā**ti vāsavena dinnaṃ viya acalaṃ, vāsavato laddhavarānubhāveneva rājānaṃ ārādhetvā tena dinnantipi attho. **Avītarāgo**ti avigatarāgo kaddame sūkaro viya kāmapaṅke nimuggova hotu.

Gāmaṇīti gāmajeṭṭhako. **Ta**nti taṃ itthiṃ. **Ekarājā**ti aggarājā. **Itthīsahassassā**ti vacanamaṭṭhatāya vuttaṃ. Soḷasannaṃ itthisahassānaṃ aggaṭṭhāne ṭhapetūti attho. **Sīmantinīna**nti sīmantadharānaṃ, itthīnanti attho. **Sabbasamāgatāna**nti sabbesaṃ sannipatitānaṃ majjhe nisīditvā. **Avikampamānā**ti anosakkamānā sādurasaṃ bhuñjatūti attho. **Carātu lābhena vikatthamānā**ti lābhahetu siṅgāravesaṃ gahetvā lābhaṃ uppādetuṃ caratu. **Āvāsiko**ti āvāsajagganako. **Gajaṅgalāya**nti evaṃnāmake nagare. Tattha kira dabbasambhārā sulabhā. **Ālokasandhiṃ divasa**nti ekadivasena ekameva vātapānaṃ karotu. So kira devaputto kassapabuddhakāle gajaṅgalanagaraṃ nissāya yojanike mahāvihāre āvāsiko saṅghatthero hutvā jiṇṇe vihāre navakammāni karontova mahādukkhaṃ anubhavi, taṃ sandhāyāha.

Pāsasatehīti bahūhi pāsehi. **Chamhī**ti catūsu pādesu gīvāya kaṭibhāge cāti chasu ṭhānesu. **Tuttehī**ti dvikaṇṭakāhi dīghalaṭṭhīhi. **Pācanehī**ti rassapācanehi, aṅkusakehi vā. **Alakkamālī**ti ahituṇḍikena kaṇṭhe parikkhipitvā ṭhapitāya alakkamālāya samannāgato. **Tipukaṇṇapiṭṭho**ti tipupiḷandhanena piḷandhitapiṭṭhikaṇṇo kaṇṇapiṭṭho. **Laṭṭhihato**ti sappakīḷāpanaṃ sikkhāpayamāno laṭṭhiyā hato hutvā. Sabbaṃ te kāmabhogaṃ gharāvāsaṃ attanā attanā anubhūtadukkhañca jigucchantā tathā tathā sapathaṃ karontā evamāhaṃsu.

Atha bodhisatto ‘‘sabbehi imehi sapatho kato, mayāpi kātuṃ vaṭṭatī’’ti sapathaṃ karonto –

> ‘‘Yo ve anaṭṭhaṃva naṭṭhanti cāha, kāmeva so labhataṃ bhuñjatañca;
> Agāramajjhe maraṇaṃ upetu, yo vā bhonto saṅkati kañci devā’’ti. (jā. 1.14.91) –

Imaṃ gāthamāha.

Tattha **bhonto**ti bhavanto. **Saṅkatī**ti āsaṅkati. **Kañcī**ti aññataraṃ.

Atha sakko ‘‘sabbepime kāmesu nirapekkhā’’ti jānitvā saṃviggamānaso na imesu kenacipi bhisāni nītāni, nāpi tayā anaṭṭhaṃ naṭṭhanti vuttaṃ, apica ahaṃ tumhe vīmaṃsitukāmo antaradhāpesinti dassento –

> ‘‘Vīmaṃsamāno isino bhisāni, tīre gahetvāna thale nidhesiṃ;
> Suddhā apāpā isayo vasanti, etāni te brahmacārī bhisānī’’ti. (jā. 1.14.95) –

Osānagāthamāha.

Taṃ sutvā bodhisatto –

‘‘Na te naṭā no pana kīḷaneyyā, na bandhavā no pana te sahāyā;
Kismiṃ vupatthambha sahassanetta, isīhi tvaṃ kīḷasi devarājā’’ti. (jā. 1.14.96) –

Sakkaṃ tajjesi.

Atha naṃ sakko –

‘‘Ācariyo mesi pitā ca mayhaṃ, esā patiṭṭhā khalitassa brahme;
Ekāparādhaṃ khama bhūripañña, na paṇḍitā kodhabalā bhavantī’’ti. (jā. 1.14.97) –

Khamāpesi.

Mahāsatto sakkassa devarañño khamitvā sayaṃ isigaṇaṃ khamāpento –

‘‘Suvāsitaṃ isinaṃ ekarattaṃ, yaṃ vāsavaṃ bhūtapatiddasāma;
Sabbeva bhonto sumanā bhavantu, yaṃ brāhmaṇo paccupādī bhisānī’’ti. (jā. 1.14.98) –

Āha.

Tattha **na te naṭā**ti, devarāja, mayaṃ tava naṭā vā kīḷitabbayuttakā vā na homa. Nāpi tava ñātakā, **sahāyā** hassaṃ kātabbā. Atha tvaṃ **kismiṃ vupatthambhā**ti kiṃ upatthambhakaṃ katvā, kiṃ nissāya isīhi saddhiṃ kīḷasīti attho. **Esā patiṭṭhā**ti esā tava pādacchāyā ajja mama khalitassa aparādhassa patiṭṭhā hotu. **Suvāsita**nti āyasmantānaṃ isīnaṃ ekarattimpi imasmiṃ araññe vasitaṃ suvasitameva. Kiṃkāraṇā? **Yaṃ vāsavaṃ bhūtapatiṃ** addasāma. Sace hi mayaṃ nagare avasimhā, na imaṃ addasāma. **Bhonto**ti bhavanto. Sabbepi **sumanā bhavantu** tussantu, sakkassa devarañño khamantu, kiṃkāraṇā? **Yaṃ brāhmaṇo paccupādī bhisāni** yasmā tumhākaṃ ācariyo bhisāni alabhīti. Sakko isigaṇaṃ vanditvā devalokaṃ gato. Isigaṇopi jhānābhiññāyo nibbattetvā brahmalokūpago ahosi.

Tadā upakañcanādayo cha bhātaro sāriputtamoggallānamahākassapaanuruddhapuṇṇaānandattherā, bhaginī uppalavaṇṇā, dāsī khujjuttarā, dāso citto gahapati, rukkhadevatā sātāgiro, vāraṇo pālileyyanāgo, vānaro madhuvāsiṭṭho, sakko kāḷudāyī, mahākañcanatāpaso lokanātho.

Tassa idhāpi heṭṭhā vuttanayeneva dasa pāramiyo niddhāretabbā. Tathā accantameva kāmesu anapekkhatādayo guṇānubhāvā vibhāvetabbāti.

Bhisacariyāvaṇṇanā niṭṭhitā.

5. Soṇapaṇḍitacariyāvaṇṇanā

42. Pañcame **nagare brahmavaḍḍhane**ti brahmavaḍḍhananāmake nagare. **Kulavare**ti aggakule. **Seṭṭhe**ti pāsaṃsatame. **Mahāsāle**ti mahāsāre. **Ajāyaha**nti ajāyiṃ ahaṃ. Idaṃ vuttaṃ hoti – tasmiṃ kāle ‘‘brahmavaḍḍhana’’nti laddhanāme bārāṇasinagare **yadā homi** bhavāmi paṭivasāmi, tadā abhijātasampattiyā uditoditabhāvena agge vijjāvatasampattiyā seṭṭhe asītikoṭivibhavatāya mahāsāle brāhmaṇakule ahaṃ uppajjinti.

Tadā hi mahāsatto brahmalokato cavitvā brahmavaḍḍhananagare asītikoṭivibhavassa aññatarassa brāhmaṇamahāsālassa putto hutvā nibbatti. Tassa nāmaggahaṇadivase ‘‘soṇakumāro’’ti nāmaṃ kariṃsu. Tassa padasā gamanakāle aññopi satto brahmalokā cavitvā bodhisattassa mātuyā kucchimhi paṭisandhiṃ gaṇhi. Tassa jātassa ‘‘nandakumāro’’ti nāmaṃ kariṃsu. Tesaṃ uggahitavedānaṃ sabbasippanipphattippattānaṃ vayappattānaṃ rūpasampadaṃ disvā tuṭṭhahaṭṭhā mātāpitaro ‘‘gharabandhanena bandhissāmā’’ti paṭhamaṃ soṇakumāraṃ āhaṃsu – ‘‘tāta, te patirūpakulato dārikaṃ ānessāma, tvaṃ kuṭumbaṃ paṭipajjāhī’’ti.

Mahāsatto ‘‘alaṃ mayhaṃ gharāvāsena, ahaṃ yāvajīvaṃ tumhe paṭijaggitvā tumhākaṃ accayena pabbajissāmī’’ti āha. Mahāsattassa hi tadā tayopi bhavā ādittaṃ agāraṃ viya aṅgārakāsu viya ca upaṭṭhahiṃsu. Visesato panesa nekkhammajjhāsayo nekkhammādhimutto ahosi. Tassa adhippāyaṃ ajānantā te punappunaṃ kathentāpi tassa cittaṃ alabhitvā nandakumāraṃ āmantetvā ‘‘tāta, tena hi tvaṃ kuṭumbaṃ paṭipajjāhī’’ti vatvā tenāpi ‘‘nāhaṃ mama bhātarā chaḍḍitakheḷaṃ sīsena ukkhipāmi, ahampi tumhākaṃ accayena bhātarā saddhiṃ pabbajissāmī’’ti vutte ‘‘ime evaṃ taruṇā kāme jahanti, kimaṅgaṃ pana mayanti sabbeva pabbajissāmā’’ti cintetvā ‘‘tāta, kiṃ vo amhākaṃ accayena pabbajjāya, sabbe saheva pabbajāmā’’ti vatvā ñātīnaṃ dātabbayuttakaṃ datvā dāsajanaṃ bhujissaṃ katvā rañño ārocetvā sabbaṃ dhanaṃ vissajjetvā mahādānaṃ pavattetvā cattāropi janā brahmavaḍḍhananagarā nikkhamitvā himavantappadese padumapuṇḍarīkamaṇḍitaṃ mahāsaraṃ nissāya ramaṇīye vanasaṇḍe assamaṃ māpetvā pabbajitvā tattha vasiṃsu. Tena vuttaṃ –

43. ‘‘Tadāpi lokaṃ disvāna, andhībhūtaṃ tamotthaṭaṃ;
Cittaṃ bhavato patikuṭati, tuttavegahataṃ viya.

44. ‘‘Disvāna vividhaṃ pāpaṃ, evaṃ cintesahaṃ tadā;
Kadāhaṃ gehā nikkhamma, pavisissāmi kānanaṃ.

45. ‘‘Tadāpi maṃ nimantiṃsu, kāmabhogehi ñātayo;
Tesampi chandamācikkhiṃ, mā nimantetha tehi maṃ.

46. ‘‘Yo me kaniṭṭhako bhātā, nando nāmāsi paṇḍito;
Sopi maṃ anusikkhanto, pabbajjaṃ samarocayi.

47. ‘‘Ahaṃ soṇo ca nando ca, ubho mātāpitā mama;
Tadāpi bhoge chaḍḍetvā, pāvisimhā mahāvana’’nti.

Tattha **tadāpī**ti yadā ahaṃ brahmavaḍḍhananagare soṇo nāma brāhmaṇakumāro ahosiṃ, tadāpi. **Lokaṃ disvānā**ti sakalampi sattalokaṃ paññācakkhunā passitvā. **Andhībhūta**nti paññācakkhuvirahena andhajātaṃ andhabhāvaṃ pattaṃ. **Tamotthaṭa**nti avijjandhakārena abhibhūtaṃ. **Cittaṃ bhavato patikuṭatī**ti jātiādisaṃvegavatthupaccavekkhaṇena kāmādibhavato mama cittaṃ saṅkuṭati sannilīyati na visarati. **Tuttavegahataṃ viyā**ti tuttaṃ vuccati ayokaṇṭakasīso dīghadaṇḍo, yo patodoti vuccati. Tena vegasā abhihato yathā hatthājānīyo saṃvegappatto hoti, evaṃ mama cittaṃ tadā kāmādīnavapaccavekkhaṇena saṃvegappattanti dasseti.

Disvāna vividhaṃ pāpanti gehaṃ āvasantehi gharāvāsanimittaṃ chandadosādivasena karīyamānaṃ nānāvidhaṃ pāṇātipātādipāpakammañceva tannimittañca nesaṃ lāmakabhāvaṃ passitvā. **Evaṃ cintesahaṃ tadā**ti ‘‘kadā nu kho ahaṃ mahāhatthī viya ayabandhanaṃ gharabandhanaṃ chinditvā gehato nikkhamanavasena vanaṃ pavisissāmī’’ti evaṃ tadā soṇakumārakāle cintesiṃ ahaṃ. **Tadāpi maṃ nimantiṃsū**ti na kevalaṃ ayogharapaṇḍitādikāleyeva, atha kho tadāpi tasmiṃ soṇakumārakālepi maṃ mātāpituādayo ñātayo kāmabhogino kāmajjhāsayā ‘‘ehi, tāta, imaṃ asītikoṭidhanaṃ vibhavaṃ paṭipajja, kulavaṃsaṃ patiṭṭhāpehī’’ti uḷārehi bhogehi nimantayiṃsu. **Tesampi chandamācikkhi**nti tesampi mama ñātīnaṃ tehi kāmabhogehi mā maṃ nimantayitthāti attano chandampi ācikkhiṃ, pabbajjāya ninnajjhāsayampi kathesiṃ, yathājjhāsayaṃ paṭipajjathāti adhippāyo.

Sopi maṃ anu sikkhantoti ‘‘ime kāmā nāma appassādā bahudukkhā bahūpāyāsā’’tiādinā (ma. ni. 1.234; 2.43-45; pāci.417) nayena nānappakāraṃ kāmesu ādīnavaṃ paccavekkhitvā yathāhaṃ sīlādīni sikkhanto pabbajjaṃ rocesiṃ. Sopi nandapaṇḍito tatheva tassa nekkhammena maṃ anusikkhanto **pabbajjaṃ samarocayī**ti. **Ahaṃ soṇo ca nando cā**ti tasmiṃ kāle soṇanāmako ahaṃ mayhaṃ kaniṭṭhabhātā nando cāti. **Ubho mātāpitā mamā**ti ‘‘ime nāma puttakā evaṃ taruṇakālepi kāme jahanti, kimaṅgaṃ pana maya’’nti uppannasaṃvegā mātāpitaro ca. **Bhoge chaḍḍetvā**ti asītikoṭivibhavasamiddhe mahā bhoge anapekkhacittā kheḷapiṇḍaṃ viya pariccajitvā mayaṃ cattāropi janā himavantappadese **mahāvanaṃ** nekkhammajjhāsayena pavisimhāti attho.

Pavisitvā ca te tattha ramaṇīye bhūmibhāge assamaṃ māpetvā tāpasapabbajjāya pabbajitvā tattha vasiṃsu. Te ubhopi bhātaro mātāpitaro paṭijaggiṃsu. Tesu nandapaṇḍito ‘‘mayā ābhataphalāphalāneva mātāpitaro khādāpessāmī’’ti hiyyo ca purimagocaragahitaṭṭhānato ca yāni tāni avasesāni phalāphalāni pātova ānetvā mātāpitaro khādāpeti. Te tāni khāditvā mukhaṃ vikkhāletvā uposathikā honti. Soṇapaṇḍito pana dūraṃ gantvā madhuramadhurāni supakkāni āharitvā upanāmeti. Atha naṃ te ‘‘tāta, kaniṭṭhena ābhatāni mayaṃ khāditvā uposathikā jātā, idāni no attho natthī’’ti vadanti. Iti tassa phalāphalāni paribhogaṃ na labhanti vinassanti, punadivasādīsupi tathevāti, evaṃ so pañcābhiññatāya dūrampi gantvā āharati, te pana na khādanti.

Atha mahāsatto cintesi – ‘‘mātāpitaro sukhumālā, nando ca yāni tāni apakkāni duppakkāni phalāphalāni āharitvā khādāpeti, evaṃ sante ime na ciraṃ pavattissanti, vāressāmi na’’nti. Atha naṃ āmantetvā ‘‘nanda, ito paṭṭhāya phalāphalaṃ āharitvā mamāgamanaṃ patimānehi, ubho ekatova khādāpessāmā’’ti āha. Evaṃ vuttepi attano puññaṃ paccāsīsanto na tassa vacanamakāsi. Mahāsatto taṃ upaṭṭhānaṃ āgataṃ ‘‘na tvaṃ paṇḍitānaṃ vacanaṃ karosi, ahaṃ jeṭṭho, mātāpitaro ca mameva bhāro, ahameva ne paṭijaggissāmi, tvaṃ ito aññattha yāhī’’ti tassa accharaṃ pahari.

So tena paṇāmito tattha ṭhātuṃ asakkonto taṃ vanditvā mātāpitūnaṃ tamatthaṃ ārocetvā attano paṇṇasālaṃ pavisitvā kasiṇaṃ oloketvā taṃdivasameva aṭṭha ca samāpattiyo pañca ca abhiññāyo nibbattetvā cintesi – ‘‘kiṃ nu kho ahaṃ sinerupādato ratanavālukaṃ āharitvā mama bhātu paṇṇasālāpariveṇaṃ ākiritvā khamāpessāmi, udāhu anotattato udakaṃ āharitvā khamāpessāmi? Atha vā me bhātā devatāvasena khameyya, cattāro mahārājāno sakkañca devarājānaṃ ānetvā khamāpessāmi, evaṃ pana na sobhissati, ayaṃ kho manojo brahmavaḍḍhanarājā sakalajambudīpe aggarājā, taṃ ādiṃ katvā sabbe rājāno ānetvā khamāpessāmi, evaṃ sante mama bhātu guṇo sakalajambudīpaṃ avattharitvā gamissati, cando viya sūriyo viya ca paññāyissatī’’ti.

So tāvadeva iddhiyā gantvā brahmavaḍḍhananagare tassa rañño nivesanadvāre otaritvā ‘‘eko tāpaso tumhe daṭṭhukāmo’’ti rañño ārocāpetvā tena katokāso tassa santikaṃ gantvā ‘‘ahaṃ attano balena sakalajambudīpe rajjaṃ gahetvā tava dassāmī’’ti. ‘‘Kathaṃ pana tumhe, bhante, sakalajambudīpe rajjaṃ gahetvā dassathā’’ti? ‘‘Mahārāja, kassaci vadhacchedaṃ akatvā attano iddhiyāva gahetvā dassāmī’’ti mahatiyā senāya saddhiṃ taṃ ādāya kosalaraṭṭhaṃ gantvā nagarassa avidūre khandhāvāraṃ nivesetvā ‘‘yuddhaṃ vā no detu, vase vā vattatū’’ti kosalarañño dūtaṃ pāhesi. Tena kujjhitvā yuddhasajjena hutvā nikkhantena saddhiṃ yuddhe āraddhe attano iddhānubhāvena yathā dvinnaṃ senānaṃ pīḷanaṃ na hoti, evaṃ katvā yathā ca kosalarājā tassa vase vattati, evaṃ vacanapaṭivacanaharaṇehi saṃvidahi. Etenupāyena sakalajambudīpe rājāno tassa vase vattāpesi.

So tena parituṭṭho nandapaṇḍitaṃ āha – ‘‘bhante, tumhehi yathā mayhaṃ paṭiññātaṃ, tathā kataṃ, bahūpakārā me tumhe, kimahaṃ tumhākaṃ karissāmi, ahañhi te sakalajambudīpe upaḍḍharajjampi dātuṃ icchāmi, kimaṅgaṃ pana hatthiassarathamaṇimuttāpavāḷarajatasuvaṇṇadāsidāsaparijanaparicchede’’nti? Taṃ sutvā nandapaṇḍito ‘‘na me te, mahārāja, rajjena attho, nāpi hatthiyānādīhi, api ca kho te raṭṭhe asukasmiṃ nāma assame mama mātāpitaro pabbajitvā vasanti. Tyāhaṃ upaṭṭhahanto ekasmiṃ aparādhe mama jeṭṭhabhātikena soṇapaṇḍitena nāma mahesinā paṇāmito, svāhaṃ taṃ ādāya tassa santikaṃ gantvā khamāpessāmi, tassa me tvaṃ khamāpane sahāyo hohī’’ti. Rājā ‘‘sādhū’’ti sampaṭicchitvā catuvīsatiakkhobhanī parimāṇāya senāya parivuto ekasatarājūhi saddhiṃ nandapaṇḍitaṃ purakkhatvā taṃ assamapadaṃ patvā caturaṅgulappadesaṃ muñcitvā ākāse ṭhitena kājena anotattato udakaṃ āharitvā pānīyaṃ paṭisāmetvā pariveṇaṃ sammajjitvā mātāpitūnaṃ āsannappadese nisinnaṃ jhānaratisamappitaṃ mahāsattaṃ upasaṅkamitvā nandapaṇḍito naṃ khamāpesi. Mahāsatto nandapaṇḍitaṃ mātaraṃ paṭicchāpetvā attanā yāvajīvaṃ pitaraṃ paṭijaggi. Tesaṃ pana rājūnaṃ –

‘‘Ānando ca pamodo ca, sadā hasitakīḷitaṃ;
Mātaraṃ paricaritvāna, labbhametaṃ vijānatā.

‘‘Ānando ca pamodo ca, sadā hasitakīḷitaṃ;
Pitaraṃ paricaritvāna, labbhametaṃ vijānato.

‘‘Dānañca peyyavajjañca, atthacariyā ca yā idha;
Samānattatā ca dhammesu, tattha tattha yathārahaṃ;
Ete kho saṅgahā loke, rathassāṇīva yāyato.

‘‘Ete ca saṅgahā nāssu, na mātā puttakāraṇā;
Labhetha mānaṃ pūjaṃ vā, pitā vā puttakāraṇā.

‘‘Yasmā ca saṅgahā ete, sammapekkhanti paṇḍitā;
Tasmā mahattaṃ papponti, pāsaṃsā ca bhavanti te.

‘‘Brahmāti mātāpitaro, pubbācariyāti vuccare;
Āhuneyyā ca puttānaṃ, pajāya anukampakā.

‘‘Tasmā hi ne namasseyya, sakkareyya ca paṇḍito;
Annena atha pānena, vatthena sayanena ca;
Ucchādanena nhāpanena, pādānaṃ dhovanena ca.

‘‘Tāya naṃ pāricariyāya, mātāpitūsu paṇḍitā;
Idheva naṃ pasaṃsanti, pecca sagge pamodatī’’ti. (jā. 2.20.176-183) –

Buddhalīḷāya dhammaṃ desesi, taṃ sutvā sabbepi te rājāno sabalakāyā pasīdiṃsu. Atha ne pañcasu sīlesu patiṭṭhāpetvā ‘‘dānādīsu appamattā hothā’’ti ovaditvā vissajjesi. Te sabbepi dhammena rajjaṃ kāretvā āyupariyosāne devanagaraṃ pūrayiṃsu. Bodhisatto ‘‘ito paṭṭhāya mātaraṃ paṭijaggāhī’’ti mātaraṃ nandapaṇḍitaṃ paṭicchāpetvā attanā yāvajīvaṃ pitaraṃ paṭijaggi. Te ubhopi āyupariyosāne brahmalokaparāyanā ahesuṃ.

Tadā mātāpitaro mahārājakulāni, nandapaṇḍito ānandatthero, manojo rājā sāriputtatthero, ekasatarājāno asītimahātherā ceva aññataratherā ca, catuvīsatiakkhobhanīparisā buddhaparisā, soṇapaṇḍito lokanātho.

Tassa kiñcāpi sātisayā nekkhammapāramī, tathāpi heṭṭhā vuttanayeneva sesapāramiyo ca niddhāretabbā. Tathā accantameva kāmesu anapekkhatā, mātāpitūsu tibbo sagāravasappatissabhāvo, mātāpituupaṭṭhānena atitti, satipi nesaṃ upaṭṭhāne sabbakālaṃ samāpattivihārehi vītināmananti evamādayo mahāsattassa guṇānubhāvā vibhāvetabbāti.

Soṇapaṇḍitacariyāvaṇṇanā niṭṭhitā.

Nekkhammapāramī niṭṭhitā.

6. Temiyacariyāvaṇṇanā

48. Chaṭṭhe **kāsirājassa atrajo**ti kāsirañño atrajo putto **yadā homi,** tadā **mūgapakkhoti nāmena, temiyoti vadanti ma**nti temiyoti nāmena mūgapakkhavatādhiṭṭhānena ‘‘mūgapakkho’’ti mātāpitaro ādiṃ katvā sabbeva maṃ vadantīti sambandho. Mahāsattassa hi jātadivase sakalakāsiraṭṭhe devo vassi, yasmā ca so rañño ceva amaccādīnañca hadayaṃ uḷārena pītisinehena temayamāno uppanno, tasmā ‘‘temiyakumāro’’ti nāmaṃ ahosi.

49. **Soḷasitthisahassāna**nti soḷasannaṃ kāsirañño itthāgārasahassānaṃ. **Na vijjati pumo**ti putto na labbhati. Na kevalañca putto eva, dhītāpissa natthi eva. **Ahorattānaṃ accayena, nibbatto ahamekako**ti aputtakasseva tassa rañño bahūnaṃ saṃvaccharānaṃ atītattā anekesaṃ ahorattānaṃ apagamanena sakkadattiyo ahamekakova bodhipariyesanaṃ caramāno, tadā tassa putto hutvā uppannoti satthā vadati.

Tatrāyaṃ anupubbikathā – atīte bārāṇasiyaṃ kāsirājā rajjaṃ kāresi. Tassa soḷasasahassā itthiyo ahesuṃ. Tāsu ekāpi puttaṃ vā dhītaraṃ vā na labhati. Nāgarā ‘‘amhākaṃ rañño vaṃsānurakkhako ekopi putto natthī’’ti vippaṭisārī jātā sannipatitvā rājānaṃ ‘‘puttaṃ patthehī’’ti āhaṃsu. Rājā soḷasasahassā itthiyo ‘‘puttaṃ patthethā’’ti āṇāpesi. Tā candādīnaṃ upaṭṭhānādīni katvā patthentiyopi na labhiṃsu. Aggamahesī panassa maddarājadhītā candādevī nāma sīlasampannā ahosi. Rājā ‘‘tvampi puttaṃ patthehī’’ti āha. Sā puṇṇamadivase uposathikā hutvā attano sīlaṃ āvajjetvā ‘‘sacāhaṃ akhaṇḍasīlā, iminā me saccena putto uppajjatū’’ti saccakiriyamakāsi. Tassā sīlatejena sakkassa āsanaṃ uṇhākāraṃ dassesi. Sakko āvajjento taṃ kāraṇaṃ ñatvā ‘‘candādeviyā puttapaṭilābhassa upāyaṃ karissāmī’’ti tassā anucchavikaṃ puttaṃ upadhārento bodhisattaṃ tāvatiṃsabhavane nibbattitvā tattha yāvatāyukaṃ ṭhatvā tato cavitvā uparidevaloke uppajjitukāmaṃ disvā tassa santikaṃ gantvā ‘‘samma, tayi manussaloke uppanne pāramiyo ca te pūressanti, mahājanassa ca vuḍḍhi bhavissati, ayaṃ kāsirañño candā nāma aggamahesī puttaṃ pattheti, tassā kucchiyaṃ uppajjāhī’’ti āha.

So ‘‘sādhū’’ti paṭissuṇitvā tassā kucchiyaṃ paṭisandhiṃ gaṇhi. Tassa sahāyā pañcasatā devaputtā khīṇāyukā devalokā cavitvā tasseva rañño amaccabhariyānaṃ kucchīsu paṭisandhiṃ gaṇhiṃsu. Devī gabbhassa patiṭṭhitabhāvaṃ ñatvā rañño ārocesi. Rājā gabbhaparihāraṃ dāpesi. Sā paripuṇṇagabbhā dhaññapuññalakkhaṇasampannaṃ puttaṃ vijāyi. Taṃdivasameva amaccagehesu pañcakumārasatāni vijāyiṃsu. Ubhayampi sutvā rājā ‘‘mama puttassa parivārā ete’’ti pañcannaṃ dārakasatānaṃ pañcadhātisatāni pesetvā kumārapasādhanāni ca pesesi. Mahāsattassa pana atidīghādidosavivajjitā alambatthanā madhurathaññā catusaṭṭhidhātiyo datvā mahantaṃ sakkāraṃ katvā candādeviyāpi varaṃ adāsi. Sā gahitakaṃ katvā ṭhapesi. Dārako mahatā parivārena vaḍḍhati. Atha naṃ ekamāsikaṃ alaṅkaritvā rañño santikaṃ ānayiṃsu. Rājā piyaputtaṃ oloketvā āliṅgitvā aṅke nisīdāpetvā ramayamāno nisīdi.

50. Tasmiṃ khaṇe cattāro corā ānītā. Rājā tesu ekassa sakaṇṭakāhi kasāhi pahārasahassaṃ āṇāpesi, ekassa saṅkhalikāya bandhitvā bandhanāgārappavesanaṃ, ekassa sarīre sattippahāradānaṃ, ekassa sūlāropanaṃ. Mahāsatto pitu kathaṃ sutvā saṃvegappatto hutvā ‘‘aho mama pitā rajjaṃ nissāya bhāriyaṃ nirayagāmikammaṃ karotī’’ti cintesi. Punadivase naṃ setacchattassa heṭṭhā alaṅkatasirisayane nipajjāpesuṃ.

So thokaṃ niddāyitvā paṭibuddho akkhīni ummīletvā setacchattaṃ olokento mahantaṃ sirivibhavaṃ passi. Athassa pakatiyāpi saṃvegappattassa atirekataraṃ bhayaṃ uppajji. So ‘‘kuto nu kho ahaṃ imaṃ rājagehaṃ āgato’’ti upadhārento jātissarañāṇena devalokato āgatabhāvaṃ ñatvā tato paraṃ olokento ussadaniraye pakkabhāvaṃ passi. Tato paraṃ olokento tasmiṃyeva nagare rājabhāvaṃ passi. Atha so ‘‘ahaṃ vīsativassāni rajjaṃ kāretvā asītivassasahassāni ussadaniraye pacciṃ, idāni punapi imasmiṃ coragehe nibbattosmi, pitāpi me hiyyo catūsu coresu ānītesu tathārūpaṃ pharusaṃ nirayasaṃvattanikaṃ kathaṃ kathesi. Na me iminā aviditavipulānatthāvahena rajjena attho, kathaṃ nu kho imamhā coragehā mucceyya’’nti cintento nipajji. Atha naṃ ekā devadhītā ‘‘tāta temiyakumāra, mā bhāyi, tīṇi aṅgāni adhiṭṭhahitvā tava sotthi bhavissatī’’ti samassāsesi. Taṃ sutvā mahāsatto rajjasaṅkhātā anatthato muccitukāmo soḷasasaṃvaccharāni tīṇi aṅgāni acalādhiṭṭhānavasena adhiṭṭhahi. Tena vuttaṃ **‘‘kicchāladdhaṃ piyaṃ putta’’**ntiādi.

Tattha **kicchāladdha**nti kicchena kasirena cirakālapatthanāya laddhaṃ. **Abhijāta**nti jātisampannaṃ. Kāyajutiyā ceva ñāṇajutiyā ca samannāgatattā **jutindharaṃ. Setacchattaṃ dhārayitvāna, sayane poseti maṃ pitā**ti pitā me kāsirājā ‘‘mā naṃ kumāraṃ rajo vā ussāvo vā’’ti jātakālato paṭṭhāya setacchattassa heṭṭhā sirisayane sayāpetvā mahantena parivārena maṃ poseti.

51. **Niddāyamāno sayanavare pabujjhitvā** ahaṃ olokento **paṇḍaraṃ** setacchattaṃ **addasaṃ. Yenāhaṃ nirayaṃ gato**ti yena setacchattena tato tatiye attabhāve ahaṃ nirayaṃ gato, setacchattasīsena rajjaṃ vadati.

52. **Saha diṭṭhassa me chatta**nti taṃ setacchattaṃ diṭṭhassa diṭṭhavato me saha tena dassanena, dassanasamakālamevāti attho. **Tāso uppajji bheravo**ti suparividitādīnavattā bhayānako cittutrāso udapādi. **Vinicchayaṃ samāpanno, kathāhaṃ imaṃ muñcissa**nti kathaṃ nu kho ahaṃ imaṃ rajjaṃ kāḷakaṇṇiṃ muñceyyanti evaṃ vicāraṇaṃ āpajjiṃ.

53. **Pubbasālohitā mayha**nti pubbe ekasmiṃ attabhāve mama mātubhūtapubbā tasmiṃ chatte adhivatthā **devatā** mayhaṃ **atthakāminī** hitesinī. **Sā maṃ disvāna dukkhitaṃ, tīsu ṭhānesu yojayī**ti sā devatā maṃ tathā cetodukkhena dukkhitaṃ disvā mūgapakkhabadhirabhāvasaṅkhātesu tīsu rajjadukkhato nikkhamanakāraṇesu yojesi.

54. **Paṇḍiccaya**nti paṇḍiccaṃ, ayameva vā pāṭho. **Mā vibhāvayā**ti mā pakāsehi. **Bālamato**ti bāloti ñāto. **Sabbo**ti sakalo antojano ceva bahijano ca. **Ocināyatū**ti nīharathetaṃ kāḷakaṇṇinti avajānātu. **Evaṃ tava attho bhavissatī**ti evaṃ yathāvuttanayena avajānitabbabhāve sati tuyhaṃ gehato nikkhamanena **hitaṃ** pāramiparipūraṇaṃ bhavissati.

55. **Tetaṃ vacana**nti te etaṃ tīṇi aṅgāni adhiṭṭhāhīti vacanaṃ. **Atthakāmāsi me ammā**ti amma devate, mama atthakāmā asi. **Hitakāmā**ti tasseva pariyāyavacanaṃ. Atthoti vā ettha sukhaṃ veditabbaṃ. Hitanti tassa kāraṇabhūtaṃ puññaṃ.

56. **Sāgareva thalaṃ labhi**nti coragehe vatāhaṃ jāto, ahu me mahāvatānatthoti sokasāgare osīdanto tassā devatāya ahaṃ vacanaṃ sutvā sāgare osīdanto viya thalaṃ patiṭṭhaṃ **alabhiṃ,** rajjakulato nikkhamanopāyaṃ alabhinti attho. **Tayo aṅge adhiṭṭhahi**nti yāva gehato nikkhamiṃ, tāva tīṇi aṅgāni kāraṇāni adhiṭṭhahiṃ.

57. Idāni tāni sarūpato dassetuṃ **''mūgo ahosi''**nti gāthamāha. Tattha **pakkho**ti pīṭhasappi. Sesaṃ suviññeyyameva.

Evaṃ pana mahāsatte devatāya dinnanaye ṭhatvā jātavassato paṭṭhāya mūgādibhāvena attānaṃ dassente mātāpitaro dhātiādayo ca ''mūgānaṃ hanupariyosānaṃ nāma evarūpaṃ na hoti, badhirānaṃ kaṇṇasotaṃ nāma evarūpaṃ na hoti, pīṭhasappīnaṃ hatthapādā nāma evarūpā na honti, bhavitabbamettha kāraṇena, vīmaṃsissāma na''nti cintetvā ''khīrena tāva vīmaṃsissāmā''ti sakaladivasaṃ khīraṃ na denti. So sussantopi khīratthāya saddaṃ na karoti.

Athassa mātā ''putto me chāto, khīramassa dethā''ti khīraṃ dāpesi. Evaṃ antarantarā khīraṃ adatvā ekasaṃvaccharaṃ vīmaṃsantāpi antaraṃ na passiṃsu. Tato ''kumārakā nāma pūvakhajjakaṃ piyāyanti, phalāphalaṃ piyāyanti, kīḷanabhaṇḍakaṃ piyāyanti, bhojanaṃ piyāyantī''ti tāni tāni palobhanīyāni upanetvā vīmaṃsanavasena palobhentā yāva pañcavassakālā antaraṃ na passiṃsu. Atha naṃ ''dārakā nāma aggito bhāyanti, mattahatthito bhāyanti, sappato bhāyanti, ukkhittāsikapurisato bhāyanti, tehi vīmaṃsissāmā''ti yathā tehissa anattho na jāyati, tathā purimameva saṃvidahitvā atibhayānakākārena upagacchante kāresuṃ.

Mahāsatto nirayabhayaṃ āvajjetvā ''ito sataguṇena sahassaguṇena satasahassaguṇena nirayo bhāyitabbo''ti niccalova hoti. Evampi vīmaṃsitvā antaraṃ na passantā puna ''dārakā nāma samajjatthikā hontī''ti samajjaṃ kāretvāpi mahāsattaṃ sāṇiyā parikkhipitvā ajānantasseva catūsu passesu saṅkhasaddehi bherisaddehi ca sahasā ekaninnādaṃ kāretvāpi andhakāre ghaṭehi dīpaṃ upanetvā sahasā ālokaṃ dassetvāpi sakalasarīraṃ phāṇitena makkhetvā bahumakkhike ṭhāne nipajjāpetvāpi nhāpanādīni akatvā uccārapassāvamatthake nipannaṃ ajjhupekkhitvāpi tattha ca palipannaṃ sayamānaṃ parihāsehi akkosanehi ca ghaṭṭetvāpi heṭṭhāmañce aggikapallaṃ katvā uṇhasantāpena pīḷetvāpīti evaṃ nānāvidhehi upāyehi vīmaṃsantāpissa antaraṃ na passiṃsu.

Mahāsatto hi sabbattha nirayabhayameva āvajjetvā adhiṭṭhānaṃ avikopento niccalova ahosi. Evaṃ pannarasavassāni vīmaṃsitvā atha soḷasavassakāle ''pīṭhasappino vā hontu mūgabadhirā vā rajanīyesu arajjantā dussanīyesu adussantā nāma natthīti nāṭakānissa paccupaṭṭhapetvā vīmaṃsissāmā''ti kumāraṃ gandhodakena nhāpetvā devaputtaṃ viya alaṅkaritvā devavimānakappaṃ pupphagandhadāmādīhi ekāmodapamodaṃ pāsādaṃ āropetvā uttamarūpadharā bhāvavilāsasampannā devaccharāpaṭibhāgā itthiyo upaṭṭhapesuṃ – ‘‘gacchatha naccādīhi kumāraṃ abhiramāpethā’’ti. Tā upagantvā tathā kātuṃ vāyamiṃsu. So buddhisampannatāya ‘‘imā me sarīrasamphassaṃ mā vindiṃsū’’ti assāsapassāse nirundhi. Tā tassa sarīrasamphassaṃ avindantiyo ‘‘thaddhasarīro esa, nāyaṃ manusso, yakkho bhavissatī’’ti pakkamiṃsu.

Evaṃ soḷasa vassāni soḷasahi mahāvīmaṃsāhi anekāhi ca khuddakavīmaṃsāhi pariggaṇhituṃ asakkuṇitvā mātāpitaro ‘‘tāta, temiyakumāra, mayaṃ tava amūgādibhāvaṃ jānāma, na hi tesaṃ evarūpāni mukhakaṇṇasotapādāni honti, tvaṃ amhehi patthetvā laddhaputtako, mā no nāsehi, sakalajambudīpe rājūnaṃ santikā garahato mocehī’’ti saha visuṃ visuñca anekavāraṃ yāciṃsu. So tehi evaṃ yāciyamānopi asuṇanto viya hutvā nipajji.

58. Atha rājā mahāsattassa ubho pāde kaṇṇasote jivhaṃ ubho ca hatthe kusalehi purisehi vīmaṃsāpetvā ‘‘yadipi apīṭhasappiādīnaṃ viyassa pādādayo, tathāpi ayaṃ pīṭhasappi mūgabadhiro maññe, īdise kāḷakaṇṇipurise imasmiṃ gehe vasante tayo antarāyā paññāyanti jīvitassa vā chattassa vā mahesiyā vā’’ti lakkhaṇapāṭhakehi idāni kathitaṃ. Jātadivase pana ‘‘tumhākaṃ domanassapariharaṇatthaṃ ‘dhaññapuññalakkhaṇo’ti vutta’’nti amaccehi ārocitaṃ sutvā antarāyabhayena bhīto ‘‘gacchatha naṃ avamaṅgalarathe nipajjāpetvā pacchimadvārena nīharāpetvā āmakasusāne nikhaṇathā’’ti āṇāpesi. Taṃ sutvā mahāsatto haṭṭho udaggo ahosi – ‘‘cirassaṃ vata me manoratho matthakaṃ pāpuṇissatī’’ti. Tena vuttaṃ **‘‘tato me hatthapāde cā’’**tiādi.

Tattha **maddiyā**ti maddanavasena vīmaṃsitvā. **Anūnata**nti hatthādīhi avikalataṃ. **Nindisu**nti ‘‘evaṃ anūnāvayavopi samāno mūgādi viya dissamāno ‘‘rajjaṃ kāretuṃ abhabbo, kāḷakaṇṇipuriso aya’’nti garahiṃsu. ‘‘Niddisu’’ntipi pāṭho, vadiṃsūti attho.

59. **Chaḍḍanaṃ anumodisu**nti rājadassanatthaṃ āgatā sabbepi janapadavāsino senāpatipurohitappamukhā rājapurisā te sabbepi **ekamanā** samānacittā **hutvā** antarāyapariharaṇatthaṃ raññā āṇattā bhūmiyaṃ nikhaṇanavasena mama chaḍḍanaṃ mukhasaṅkocaṃ akatvā abhimukhabhāvena sādhu suṭṭhu idaṃ kattabbamevāti anumodiṃsu.

60. **So me attho samijjhathā**ti yassatthāya yadatthaṃ tato mūgādibhāvādhiṭṭhānavasena dukkaracaraṇaṃ ciṇṇaṃ caritaṃ, so attho mama samijjhati. Tesaṃ mama mātāpituādīnaṃ **matiṃ** adhippāyaṃ **sutvā so** ahaṃ mama adhippāyasamijjhanena **haṭṭho** anupadhāretvā bhūmiyaṃ nikhaṇanānujānanena **saṃviggamānaso**va ahosinti vacanasesena sambandho veditabbo.

61. Evaṃ kumārassa bhūmiyaṃ nikhaṇane raññā āṇatte candādevī taṃ pavattiṃ sutvā rājānaṃ upasaṅkamitvā, ‘‘deva, tumhehi mayhaṃ varo dinno, mayā ca gahitakaṃ katvā ṭhapito, taṃ me idāni dethā’’ti. ‘‘Gaṇha, devī’’ti. ‘‘Puttassa me rajjaṃ dethā’’ti. ‘‘Putto te kāḷakaṇṇī, na sakkā dātu’’nti. ‘‘Tena hi, deva, yāvajīvaṃ adento satta vassāni dethā’’ti. ‘‘Tampi na sakkā’’ti. ‘‘Cha vassāni, pañcacattāritīṇidveekaṃ vassaṃ, satta māse, chapañcacattārotayodveekaṃ māsaṃaddhamāsaṃsattāhaṃ dethā’’ti. Sādhu gaṇhāti.

Sā puttaṃ alaṅkārāpetvā ‘‘temiyakumārassa idaṃ rajja’’nti nagare bheriṃ carāpetvā nagaraṃ alaṅkārāpetvā puttaṃ hatthikkhandhaṃ āropetvā setacchattaṃ matthake kārāpetvā nagaraṃ padakkhiṇaṃ katvā āgataṃ alaṅkatasirisayane nipajjāpetvā sabbarattiṃ yāci – ‘‘tāta temiya, taṃ nissāya soḷasa vassāni niddaṃ alabhitvā rodamānāya me akkhīni uppakkāni, sokena hadayaṃ bhijjati viya, tava apīṭhasappiādibhāvaṃ jānāmi, mā maṃ anāthaṃ karī’’ti. Iminā niyāmena cha divase yāci. Chaṭṭhe divase rājā sunandaṃ nāma sārathiṃ pakkosāpetvā ‘‘sve pātova avamaṅgalarathena kumāraṃ nīharitvā āmakasusāne bhūmiyaṃ nikhaṇitvā pathavivaḍḍhanakakammaṃ katvā ehī’’ti āha. Taṃ sutvā devī ‘‘tāta, kāsirājā taṃ sve āmakasusāne nikhaṇituṃ āṇāpesi. Sve maraṇaṃ pāpuṇissatī’’ti āha.

Mahāsatto taṃ sutvā ‘‘temiya, soḷasa vassāni tayā kato vāyāmo matthakaṃ patto’’ti haṭṭho udaggo ahosi. Mātuyā panassa hadayaṃ bhijjanākāraṃ viya ahosi. Atha tassā rattiyā accayena pātova sārathi rathaṃ ādāya dvāre ṭhapetvā sirigabbhaṃ pavisitvā ‘‘devi, mā mayhaṃ kujjhi, rañño āṇā’’ti puttaṃ āliṅgitvā nipannaṃ deviṃ piṭṭhihatthena apanetvā kumāraṃ ukkhipitvā pāsādā otari. Devī uraṃ paharitvā mahāsaddena paridevitvā mahātale ohīyi.

Atha naṃ mahāsatto oloketvā ‘‘mayi akathente mātu soko balavā bhavissatī’’ti kathetukāmo hutvāpi ‘‘sace kathessāmi soḷasa vassāni kato vāyāmo mogho bhavissati, akathento panāhaṃ attano ca mātāpitūnañca paccayo bhavissāmī’’ti adhivāsesi. Sārathi ‘‘mahāsattaṃ rathaṃ āropetvā pacchimadvārābhimukhaṃ rathaṃ pesessāmī’’ti pācīnadvārābhimukhaṃ pesesi. Ratho nagarā nikkhamitvā devatānubhāvena tiyojanaṭṭhānaṃ gato. Mahāsatto suṭṭhutaraṃ tuṭṭhacitto ahosi. Tattha vanaghaṭaṃ sārathissa āmakasusānaṃ viya upaṭṭhāsi. So ‘‘idaṃ ṭhānaṃ sundara’’nti rathaṃ okkamāpetvā maggapasse ṭhapetvā rathā oruyha mahāsattassa ābharaṇabhaṇḍaṃ omuñcitvā bhaṇḍikaṃ katvā ṭhapetvā kudālaṃ ādāya avidūre āvāṭaṃ khaṇituṃ ārabhi. Tena vuttaṃ **‘‘nhāpetvā anulimpitvā’’**tiādi.

Tattha **nhāpetvā**ti soḷasahi gandhodakaghaṭehi nhāpetvā. **Anulimpitvā**ti surabhivilepanena vilimpetvā. **Veṭhetvā rājaveṭhana**nti kāsirājūnaṃ paveṇiyāgataṃ rājamakuṭaṃ sīse paṭimuñcitvā. **Abhisiñcitvā**ti tasmiṃ rājakule rājābhisekaniyāmena abhisiñcitvā. **Chattena kāresuṃ puraṃ padakkhiṇa**nti setacchattena dhāriyamānena maṃ nagaraṃ padakkhiṇaṃ kāresuṃ.

62. **Sattāhaṃ dhārayitvānā**ti mayhaṃ mātu candādeviyā varalābhanavasena laddhaṃ sattāhaṃ mama setacchattaṃ dhārayitvā. **Uggate ravimaṇḍale**ti tato punadivase sūriyamaṇḍale uggatamatte avamaṅgalarathena **maṃ** nagarato **nīharitvā** bhūmiyaṃ nikhaṇanatthaṃ **sārathi** sunando **vana**mupagacchi.

63. **Sajjassa**nti sannaddho assaṃ, yuge yojitassaṃ me rathaṃ maggato ukkamāpanavasena ekokāse katvā. **Hatthamuccito**ti muccitahattho, rathapācanato muttahatthoti attho. Atha vā **hatthamuccito**ti hatthamutto mama hatthato muccitvāti attho. **Kāsu**nti āvāṭaṃ. **Nikhātu**nti nikhaṇituṃ.

64-5. Idāni yadatthaṃ mayā soḷasa vassāni mūgavatādiadhiṭṭhānena dukkaracariyā adhiṭṭhitā, taṃ dassetuṃ **‘‘adhiṭṭhitamadhiṭṭhāna’’**nti gāthādvayamāha.

Tattha **tajjento vividhakāraṇā**ti dvimāsikakālato paṭṭhāya yāva soḷasasaṃvaccharā thaññapaṭisedhanādīhi vividhehi nānappakārehi kāraṇehi tajjayanto bhayaviddhaṃsanavasena viheṭhiyamāno. Sesaṃ suviññeyyameva.

Atha mahāsatto sunande kāsuṃ khaṇante ‘‘ayaṃ me vāyāmakālo’’ti uṭṭhāya attano hatthapāde sambāhitvā rathā otarituṃ me balaṃ atthīti ñatvā cittaṃ uppādesi. Tāvadevassa pādapatiṭṭhānaṭṭhānaṃ vātapuṇṇabhastacammaṃ viya uggantvā rathassa pacchimantaṃ āhacca aṭṭhāsi. So otaritvā katipaye vāre aparāparaṃ caṅkamitvā ‘‘yojanasatampi gantuṃ me balaṃ atthī’’ti ñatvā rathaṃ pacchimante gahetvā kumārakānaṃ kīḷanayānakaṃ viya ukkhipitvā ‘‘sace sārathi mayā saddhiṃ paṭivirujjheyya, atthi me paṭivirujjhituṃ bala’’nti sallakkhetvā pasādhanatthāya cittaṃ uppādesi. Taṅkhaṇaññeva sakkassa bhavanaṃ uṇhākāraṃ dassesi. Sakko taṃ kāraṇaṃ ñatvā vissakammaṃ āṇāpesi – ‘‘gaccha kāsirājaputtaṃ alaṅkarohī’’ti. So ‘‘sādhū’’ti vatvā dibbehi ca mānusehi ca alaṅkārehi sakkaṃ viya taṃ alaṅkari. So devarājalīḷāya sārathissa khaṇanokāsaṃ gantvā āvāṭatīre ṭhatvā –

> ‘‘Kinnu santaramānova, kāsuṃ khaṇasi sārathi;
> Puṭṭho me samma akkhāhi, kiṃ kāsuyā karissasī’’ti. (jā. 2.22.3) –

Āha.

Tena uddhaṃ anoloketvāva –

> ‘‘Rañño mūgo ca pakkho ca, putto jāto acetaso;

Somhi raññā samajjhiṭṭho, puttaṃ me nikhaṇaṃ vane''ti. (jā. 2.22.4) –

Vutte mahāsatto –

''Na badhiro na mūgosmi, na pakkho na ca vīkalo;
Adhammaṃ sārathi kayirā, maṃ ce tvaṃ nikhaṇaṃ vane.

''Ūrū bāhuñca me passa, bhāsitañca suṇohi me;
Adhammaṃ sārathi kayirā, maṃ ce tvaṃ nikhaṇaṃ vane''ti. (jā. 2.22.5-6) –

Vatvā puna tena āvāṭakhaṇanaṃ pahāya uddhaṃ oloketvā tassa rūpasampattiṃ disvā ''manusso vā devo vā''ti ajānantena –

''Devatā nusi gandhabbo, adu sakko purindado;
Ko vā tvaṃ kassa vā putto, kathaṃ jānemu taṃ maya''nti. (jā. 2.22.7) –

Vutte –

''Namhi devo na gandhabbo, nāpi sakko purindado;
Kāsirañño ahaṃ putto, yaṃ kāsuyā nikhaññasi.

''Tassa rañño ahaṃ putto, yaṃ tvaṃ sammūpajīvasi;
Adhammaṃ sārathi kayirā, maṃ ce tvaṃ nikhaṇaṃ vane.

''Yassa rukkhassa chāyāya, nisīdeyya sayeyya vā;
Na tassa sākhaṃ bhañjeyya, mittadubbho hi pāpako.

''Yathā rukkho tathā rājā, yathā sākhā tathā ahaṃ;
Yathā chāyūpago poso, evaṃ tvamasi sārathi;
Adhammaṃ sārathi kayirā, maṃ ce tvaṃ nikhaṇaṃ vane''ti. (jā. 2.22.8-11) –

Ādinā nayena dhammaṃ desetvā tena nivattanatthaṃ yācito anivattanakāraṇaṃ pabbajjāchandaṃ tassa ca hetu nirayabhayādikaṃ atītabhave attano pavattiṃ vitthārena kathetvā tāya dhammakathāya tāya ca paṭipattiyā tasmimpi pabbajitukāme jāte rañño imaṃ –

''Rathaṃ niyyātayitvāna, anaṇo ehi sārathi;
Anaṇassa hi pabbajjā, etaṃ isīhi vaṇṇita''nti. (jā. 2.22.44) –

Vatvā taṃ vissajjesi.

So rathaṃ ābharaṇāni ca gahetvā rañño santikaṃ gantvā tamatthaṃ ārocesi. Rājā tāvadeva ''mahāsattassa santikaṃ gamissāmī''ti nagarato niggacchi saddhiṃ caturaṅginiyā senāya itthāgārehi nāgarajānapadehi ca. Mahāsattopi kho sārathiṃ uyyojetvā pabbajitukāmo jāto. Tassa cittaṃ ñatvā sakko vissakammaṃ pesesi – ''temiyapaṇḍito pabbajitukāmo, tassa assamapadaṃ pabbajitaparikkhāre ca māpehī''ti. So gantvā tiyojanike vanasaṇḍe assamaṃ māpetvā rattiṭṭhānadivāṭṭhānacaṅkamanapokkharaṇīphalarukkhasampannaṃ katvā sabbe ca pabbajitaparikkhāre māpetvā sakaṭṭhānameva gato. Bodhisatto taṃ disvā sakkadattiyabhāvaṃ ñatvā paṇṇasālaṃ pavisitvā vatthāni apanetvā tāpasavesaṃ gahetvā kaṭṭhatthare nisinno aṭṭha samāpattiyo, pañca ca abhiññāyo nibbattetvā pabbajjāsukhena assame nisīdi.

Kāsirājāpi sārathinā dassitamaggena gantvā assamaṃ pavisitvā mahāsattena saha samāgantvā katapaṭisanthāro rajjena nimantesi. Temiyapaṇḍito taṃ paṭikkhipitvā anekākāravokāraṃ aniccatādipaṭisaṃyuttāya ca kāmādīnavapaṭisaṃyuttāya ca dhammiyā kathāya rājānaṃ saṃvejesi. So saṃviggamānaso gharāvāse ukkaṇṭhito pabbajitukāmo hutvā amacce itthāgāre ca pucchi. Tepi pabbajitukāmā ahesuṃ. Atha rājā candādeviṃ ādiṃ katvā soḷasa sahasse orodhe ca amaccādike ca pabbajitukāme ñatvā nagare bheriṃ carāpesi – ‘‘ye mama puttassa santike pabbajitukāmā, te pabbajantū’’ti. Suvaṇṇakoṭṭhāgārādīni ca vivarāpetvā vissajjāpesi. Nāgarā ca yathāpasāriteyeva āpaṇe vivaṭadvārāneva gehāni ca pahāya rañño santikaṃ agamaṃsu. Rājā mahājanena saddhiṃ mahāsattassa santike pabbaji. Sakkadattiyaṃ tiyojanikaṃ assamapadaṃ paripūri.

Sāmantarājāno ‘‘kāsirājā pabbajito’’ti sutvā ‘‘bārāṇasirajjaṃ gahessāmā’’ti nagaraṃ pavisitvā devanagarasadisaṃ nagaraṃ sattaratanabharitaṃ devavimānakappaṃ rājanivesanañca disvā ‘‘imaṃ dhanaṃ nissāya bhayena bhavitabba’’nti tāvadeva nikkhamitvā pāyāsuṃ. Tesaṃ āgamanaṃ sutvā mahāsatto vanantaṃ gantvā ākāse nisīditvā dhammaṃ desesi. Te sabbe saddhiṃ parisāya tassa santike pabbajiṃsu. Evaṃ aparepi aparepīti mahāsamāgamo ahosi. Sabbe phalāphalāni paribhuñjitvā samaṇadhammaṃ karonti. Yo kāmādivitakkaṃ vitakketi, tassa cittaṃ ñatvā mahāsatto tattha gantvā ākāse nisīditvā dhammaṃ deseti.

So dhammassavanasappāyaṃ labhitvā samāpattiyo abhiññāyo ca nibbatteti. Evaṃ aparopi aparopīti sabbepi jīvitapariyosāne brahmalokaparāyanā ahesuṃ. Tiracchānagatāpi mahāsatte isigaṇepi cittaṃ pasādetvā chasu kāmasaggesu nibbattiṃsu. Mahāsattassa brahmacariyaṃ ciraṃ dīghamaddhānaṃ pavattittha. Tadā chatte adhivatthā devatā uppalavaṇṇā ahosi, sārathi sāriputtatthero, mātāpitaro mahārājakulāni, parisā buddhaparisā, temiyapaṇḍito lokanātho.

Tassa adhiṭṭhānapāramī idha matthakaṃ pattā, sesapāramiyopi yathārahaṃ niddhāretabbā. Tathā māsajātakālato paṭṭhāya nirayabhayaṃ pāpabhīrutā rajjajigucchā nekkhammanimittaṃ mūgādibhāvādhiṭṭhānaṃ tattha ca virodhippaccayasamodhānepi niccalabhāvoti evamādayo guṇānubhāvā vibhāvetabbāti.

Temiyacariyāvaṇṇanā niṭṭhitā.

Adhiṭṭhānapāramī niṭṭhitā.

7. Kapirājacariyāvaṇṇanā

67. Sattame **yadā ahaṃ kapi āsi**nti yasmiṃ kāle ahaṃ kapiyoniyaṃ nibbattitvā vuddhimanvāya nāgabalo thāmasampanno assapotakappamāṇo mahāsarīro kapi homi. **Nadīkūle darīsaye**ti ekissā nadiyā tīre ekasmiṃ darībhāge yadā vāsaṃ kappemīti attho.

Tadā kira bodhisatto yūthapariharaṇaṃ akatvā ekacaro hutvā vihāsi. Tassā pana nadiyā vemajjhe eko dīpako nānappakārehi ambapanasādīhi phalarukkhehi sampanno. Bodhisatto thāmajavasampannatāya nadiyā orimatīrato uppatitvā dīpakassa pana nadiyā ca majjhe eko piṭṭhipāsāṇo atthi, tasmiṃ patati. Tato uppatitvā tasmiṃ dīpake patati. So tattha nānappakārāni phalāphalāni khāditvā sāyaṃ teneva upāyena paccāgantvā attano vasanaṭṭhāne vasitvā punadivasepi tatheva karoti. Iminā niyāmena vāsaṃ kappesi.

Tasmiṃ pana kāle eko kumbhīlo sapajāpatiko tassaṃ nadiyaṃ vasati. Tassa bhariyā bodhisattaṃ aparāparaṃ gacchantaṃ disvā tassa hadayamaṃse dohaḷaṃ uppādetvā kumbhīlaṃ āha – ‘‘mayhaṃ kho, ayyaputta, imassa vānarassa hadayamaṃse dohaḷo uppanno’’ti. So ‘‘sādhu, bhadde, lacchasī’’ti vatvā ‘‘ajja taṃ sāyaṃ dīpakato āgacchantameva gaṇhissāmī’’ti gantvā piṭṭhipāsāṇe nipajji. Bodhisatto taṃ divasaṃ gocaraṃ caritvā sāyanhasamaye dīpake ṭhitova pāsāṇaṃ oloketvā ‘‘ayaṃ pāsāṇo idāni uccataro khāyati, kiṃ nu kho kāraṇa’’nti cintesi. Mahāsattassa hi udakappamāṇañca pāsāṇappamāṇañca suvavatthāpitameva hoti. Tenassa etadahosi – ‘‘ajja imissā nadiyā udakaṃ neva hāyati, atha ca panāyaṃ pāsāṇo mahā hutvā paññāyati, kacci nu kho ettha mayhaṃ gahaṇatthāya kumbhīlo nipanno’’ti?

So ‘‘vīmaṃsissāmi tāva na’’nti tattheva ṭhatvā pāsāṇena saddhiṃ kathento viya ‘‘bho, pāsāṇā’’ti vatvā paṭivacanaṃ alabhanto yāvatatiyaṃ ‘‘bho, pāsāṇā’’ti āha. Pāsāṇo paṭivacanaṃ na deti. Punapi bodhisatto ‘‘kiṃ, bho pāsāṇa, ajja mayhaṃ paṭivacanaṃ na desī’’ti āha. Kumbhīlo ‘‘addhā ayaṃ pāsāṇo aññesu divasesu vānarindassa paṭivacanaṃ deti maññe, ajja pana mayā ottharitattā na deti, handāhaṃ dassāmissa paṭivacana’’nti cintetvā ‘‘kiṃ vānarindā’’ti āha. ‘‘Kosi tva’’nti? ‘‘Ahaṃ kumbhīlo’’ti. ‘‘Kimatthaṃ ettha nipannosī’’ti? ‘‘Tava hadayaṃ patthayamāno’’ti. Bodhisatto cintesi – ‘‘añño me gamanamaggo natthi, paṭiruddhaṃ vata me gamana’’nti. Tena vuttaṃ –

‘‘Pīḷito susumārena, gamanaṃ na labhāmahaṃ’’.

68. ‘‘Yamhokāse ahaṃ ṭhatvā, orā pāraṃ patāmahaṃ;
Tatthacchi sattuvadhako, kumbhīlo luddadassano’’ti.

Tattha **‘‘pīḷito susumārenā’’**ti addhagāthāya vuttamevatthaṃ. **‘‘Yamhokāse’’**ti gāthāya pākaṭaṃ karoti. Tattha **yamhokāse**ti yasmiṃ nadīmajjhe ṭhitapiṭṭhipāsāṇasaṅkhāte padese **ṭhatvā. Orā**ti dīpakasaṅkhātā oratīrā. **Pāra**nti tadā mama vasanaṭṭhānabhūtaṃ nadiyā paratīraṃ. **Patāmaha**nti uppatitvā patāmi ahaṃ. **Tatthacchī**ti tasmiṃ piṭṭhipāsāṇappadese **sattu**bhūto **vadhako** ekanteneva ghātako paccatthiko **luddadassano** ghorarūpo bhayānakadassano nisīdi.

Atha mahāsatto cintesi – ‘‘añño me gamanamaggo natthi, ajja mayā kumbhīlo vañcetabbo, evañhi ayañca mahatā pāpato mayā parimocito siyā, mayhañca jīvitaṃ laddha’’nti. So kumbhīlaṃ āha – ‘‘samma, kumbhīla, ahaṃ tuyhaṃ upari patissāmī’’ti. Kumbhīlo ‘‘vānarinda, papañcaṃ akatvā ito āgacchāhī’’ti āha. Mahāsatto ‘‘ahaṃ āgacchāmi, tvaṃ pana attano mukhaṃ vivaritvā maṃ tava santikaṃ āgatakāle gaṇhāhī’’ti avoca. Kumbhīlānañca mukhe vivaṭe akkhīni nimmīlanti. So taṃ kāraṇaṃ asallakkhento mukhaṃ vivari. Athassa akkhīni nimmīliṃsu. So mukhaṃ vivaritvā sabbaso nimmīlitakkhī hutvā nipajji. Mahāsatto tassa tathābhāvaṃ ñatvā dīpakato uppatito gantvā kumbhīlassa matthakaṃ akkamitvā tato uppatanto vijjulatā viya vijjotamāno paratīre aṭṭhāsi. Tena vuttaṃ –

69. ‘‘So maṃ asaṃsi ehīti, ahampemīti taṃ vadiṃ;
Tassa matthakamakkamma, parakūle patiṭṭhahi’’nti.

Tattha **asaṃsī**ti abhāsi. **Ahampemī**ti ahampi āgacchāmīti **taṃ** kathesiṃ.

Yasmā pana taṃ dīpakaṃ ambajambupanasādiphalarukkhasaṇḍamaṇḍitaṃ ramaṇīyaṃ nivāsayoggañca, ‘‘āgacchāmī’’ti pana paṭiññāya dinnattā saccaṃ anurakkhanto mahāsattopi ‘‘āgamissāmevā’’ti tathā akāsi. Tena vuttaṃ –

70. ‘‘Na tassa alikaṃ bhaṇitaṃ, yathā vācaṃ akāsaha’’nti.
Yasmā cetaṃ saccānurakkhaṇaṃ attano jīvitaṃ pariccajitvā kataṃ, tasmā āha –

‘‘Saccena me samo natthi, esā me saccapāramī’’ti.

Kumbhīlo pana taṃ acchariyaṃ disvā ‘‘iminā vānarindena atiaccherakaṃ kata’’nti cintetvā ‘‘bho vānarinda, imasmiṃ loke catūhi dhammehi samannāgato puggalo amitte abhibhavati, te sabbepi tuyhaṃ abbhantare atthi maññe’’ti āha –

‘‘Yassete caturo dhammā, vānarinda, yathā tava;
Saccaṃ dhammo dhiti cāgo, diṭṭhaṃ so ativattatī’’ti. (jā. 1.2.147);

Tattha **yassā**ti yassa kassaci puggalassa. **Ete**ti idāni vattabbe paccakkhato dasseti. **Caturo dhammā**ti cattāro guṇā. **Sacca**nti vacīsaccaṃ, ‘‘mama santikaṃ āgamissāmī’’ti vatvā musāvādaṃ akatvā āgato evāti etaṃ te vacīsaccaṃ. **Dhammo**ti vicāraṇapaññā, ‘‘evaṃ kate idaṃ nāma bhavissatī’’ti pavattā te esā vicāraṇapaññā. **Dhitī**ti abbocchinnaṃ vīriyaṃ vuccati, etampi te atthi. **Cāgo**ti attapariccāgo, tvaṃ attānaṃ pariccajitvā mama santikaṃ āgato, yaṃ panāhaṃ gaṇhituṃ nāsakkhiṃ, mayhamevesa doso. **Diṭṭha**nti paccāmittaṃ. **So ativattatī**ti yassa puggalassa yathā tava evaṃ ete cattāro dhammā atthi, so yathā maṃ tvaṃ ajja atikkanto, tatheva attano paccāmittaṃ atikkamati abhibhavatīti.

Evaṃ kumbhīlo bodhisattaṃ pasaṃsitvā attano vasanaṭṭhānaṃ gato. Tadā kumbhīlo devadatto ahosi, tassa bhariyā ciñcamāṇavikā, kapirājā pana lokanātho.

Tassa idhāpi heṭṭhā vuttanayeneva sesapāramiyo niddhāretabbā. Tathā udakassa pāsāṇassa ca pamāṇavavatthānena idāni pāsāṇo uccataro khāyatīti pariggaṇhanavasena pāsāṇassa upari susumārassa nipannabhāvajānanaṃ, pāsāṇena kathanāpadesena tassatthassa nicchayagamanaṃ, susumārassa upari akkamitvā sahasā paratīre patiṭṭhānavasena sīghakāritāya tassa mahatā pāpato parimocanaṃ, attano jīvitarakkhaṇaṃ, saccavācānurakkhaṇañcāti evamādayo guṇānubhāvā vibhāvetabbāti.

Kapirājacariyāvaṇṇanā niṭṭhitā.

8. Saccatāpasacariyāvaṇṇanā

Aṭṭhame **tāpaso saccasavhayo**ti saccasaddena avhātabbo saccanāmako **tāpaso yadā** yasmiṃ kāle **homi,** tadā. **Saccena lokaṃ pālesi**nti attano avisaṃvādibhāvena sattalokaṃ jambudīpe tattha tattha sattanikāyaṃ pāpato nānāvidhā anatthato ca rakkhiṃ. **Samaggaṃ janamakāsaha**nti tattha tattha kalahaviggahavivādāpannaṃ mahājanaṃ kalahe ādīnavaṃ dassetvā sāmaggiyaṃ ānisaṃsakathanena samaggaṃ avivadamānaṃ sammodamānaṃ ahamakāsiṃ.

Tadā hi bodhisatto bārāṇasiyaṃ aññatarasmiṃ brāhmaṇamahāsālakule nibbatti. Tassa ‘‘sacco’’ti nāmaṃ kariṃsu. So vayappatto takkasilaṃ gantvā disāpāmokkhassa ācariyassa santike sippaṃ uggaṇhitvā nacirasseva sabbasippānaṃ nipphattiṃ patto. Ācariyena anuññāto bārāṇasiṃ paccāgantvā mātāpitaro vanditvā tehi abhinandiyamāno tesaṃ cittānurakkhaṇatthaṃ katipāhaṃ tesaṃ santike vasi. Atha naṃ mātāpitaro patirūpena dārena saṃyojetukāmā sabbaṃ vibhavajātaṃ ācikkhitvā gharāvāsena nimantesuṃ.

Mahāsatto nekkhammajjhāsayo attano nekkhammapāramiṃ paribrūhetukāmo gharāvāse ādīnavaṃ pabbajjāya ānisaṃsañca nānappakārato kathetvā mātāpitūnaṃ assumukhānaṃ rodamānānaṃ aparimāṇaṃ bhogakkhandhaṃ anantaṃ yasaṃ mahantañca ñātiparivaṭṭaṃ pahāya mahānāgova ayasaṅkhalikaṃ gharabandhanaṃ chindanto nikkhamitvā himavantappadesaṃ pavisitvā isipabbajjaṃ pabbajitvā vanamūlaphalāphalehi yāpento nacirasseva aṭṭha samāpattiyo pañca ca abhiññāyo nibbattetvā jhānakīḷaṃ kīḷayamāno samāpattivihārena viharati.

So ekadivasaṃ dibbacakkhunā lokaṃ olokento addasa sakalajambudīpe manusse yebhuyyena pāṇātipātādidasaakusalakammapathapasute kāmanidānaṃ kāmādhikaraṇaṃ aññamaññaṃ vivādāpanne. Disvā evaṃ cintesi – ‘‘na kho pana metaṃ patirūpaṃ, yadidaṃ ime satte evaṃ pāpapasute vivādāpanne ca disvā ajjhupekkhaṇaṃ. Ahañhi ‘satte saṃsārapaṅkato uddharitvā nibbānathale patiṭṭhapessāmī’ti mahāsambodhiyānaṃ paṭipanno, tasmā taṃ paṭiññaṃ avisaṃvādento yaṃnūnāhaṃ manussapathaṃ gantvā te te satte pāpato oramāpeyyaṃ, vivādañca nesaṃ vūpasameyya’’nti.

Evaṃ pana cintetvā mahāsatto mahākaruṇāya samussāhito santaṃ samāpattisukhaṃ pahāya iddhiyā tattha tattha gantvā tesaṃ cittānukūlaṃ dhammaṃ desento kalahaviggahavivādāpanne satte diṭṭhadhammikañca samparāyikañca virodhe ādīnavaṃ dassetvā aññamaññaṃ samagge sahite akāsi. Anekākāravokārañca pāpe ādīnavaṃ vibhāvento tato satte vivecetvā ekacce dasasu kusalakammapathadhammesu patiṭṭhāpesi. Ekacce pabbājetvā sīlasaṃvare indriyaguttiyaṃ satisampajaññe pavivekavāse jhānābhiññāsu ca yathārahaṃ patiṭṭhāpesi. Tena vuttaṃ –

71. ‘‘Punāparaṃ yadā homi, tāpaso saccasavhayo;

Saccena lokaṃ pālesiṃ, samaggaṃ janamakāsaha’’nti.

Idhāpi mahāpurisassa heṭṭhā vuttanayeneva sesapāramiyo niddhāretabbā. Tathā guṇānubhāvā ca vibhāvetabbāti.

Saccatāpasacariyāvaṇṇanā niṭṭhitā.

9. Vaṭṭapotakacariyāvaṇṇanā

72. Navame **magadhe vaṭṭapotako**tiādīsu ayaṃ saṅkhepattho – magadharaṭṭhe aññatarasmiṃ araññappadese vaṭṭakayoniyaṃ nibbattitvā aṇḍakosaṃ padāletvā aciranikkhantatāya **taruṇo** maṃsapesibhūto, tato eva ajātapakkho vaṭṭakacchāpako yadā ahaṃ **kulāvake**yeva **homi**.

73. **Mukhatuṇḍakenāharitvā**ti mayhaṃ mātā attano mukhatuṇḍakena kālena kālaṃ gocaraṃ āharitvā maṃ poseti. **Tassā phassena jīvāmī**ti parisedanatthañceva paribhāvanatthañca sammadeva kālena kālaṃ **mamaṃ** adhisayanavasena phusantiyā tassā mama mātuyā sarīrasamphassena jīvāmi viharāmi attabhāvaṃ pavattemi. **Natthi me kāyikaṃ bala**nti mayhaṃ pana atitaruṇatāya kāyasannissitaṃ balaṃ natthi.

74. **Saṃvacchare**ti saṃvacchare saṃvacchare. **Gimhasamaye**ti gimhakāle. Sukkharukkhasākhānaṃ aññamaññaṃ saṅghaṭṭanasamuppannena agginā tasmiṃ padese **davaḍāho padippati** pajjalati, so tathā padīpito. **Upagacchati amhāka**nti mayhaṃ mātāpitūnañcāti amhākaṃ vasanaṭṭhānappadesaṃ attano patiṭṭhānassa asuddhassāpi suddhabhāvakaraṇena pāvanato **pāvako**ti ca gatamagge indhanassa bhasmabhāvāvahanato **kaṇhavattanī**ti ca laddhanāmo aggi vanarukkhagacche dahanto kālena kālaṃ upagacchati.

75. Evaṃ upagamanato tadāpi **saddāyanto**ti ‘‘dhamadhama’’iti evaṃ saddaṃ karonto, anuravadassanañhetaṃ dāvaggino. **Mahāsikhī**ti pabbatakūṭasadisānaṃ indhanānaṃ vasena mahatiyo sikhā etassāti mahāsikhī. **Anupubbena** anukkamena taṃ araññappadesaṃ **jhāpento** dahanto **aggi mama** samīpaṭṭhānaṃ **upāgami**.

76. **Aggivegabhayā**ti vegena āgacchato aggino bhayena **bhītā. Tasitā**ti cittutrāsasamuṭṭhitena kāyassa chambhitattena ca utrāsā. **Mātāpitā**ti mātāpitaro. **Attānaṃ parimocayu**nti agginā anupaddutaṭṭhānagamanena attano sotthibhāvamakaṃsu. Mahāsatto hi tadā mahāgeṇḍukappamāṇo mahāsarīro ahosi. Taṃ mātāpitaro kenaci upāyena gahetvā gantuṃ asakkuṇantā attasinehena ca abhibhuyyamānā puttasinehaṃ chaḍḍetvā palāyiṃsu.

77. **Pāde pakkhe pajahāmī**ti attano ubho pāde ubho pakkhe ca bhūmiyaṃ ākāse ca gamanasajje karonto pasāremi iriyāmi vāyamāmi. ‘‘Paṭīhāmī’’tipi pāṭho, vehāsagamanayogge kātuṃ īhāmīti attho. ‘‘Patīhāmī’’tipi paṭhanti. Tassattho – pāde pakkhe ca pati visuṃ īhāmi, gamanatthaṃ vāyamāmi, taṃ pana vāyāmakaraṇatthameva. Kasmā? Yasmā **natthi me kāyikaṃ balaṃ. Sohaṃ agatiko tatthā**ti so ahaṃ evaṃbhūto pādapakkhavekallena gamanavirahito mātāpitūnaṃ apagamanena vā appaṭisaraṇo, tattha dāvaggiupaddute vane, tasmiṃ vā kulāvake ṭhitova evaṃ idāni vattabbākārena tadā cintesiṃ. Dutiyañcettha **aha**nti nipātamattaṃ daṭṭhabbaṃ.

78. Idāni tadā attano cintitākāraṃ dassetuṃ **‘‘yesāha’’**ntiādimāha;
Tattha **yesāhaṃ upadhāveyyaṃ, bhīto tasitavedhito**ti maraṇabhayena bhīto tato eva cittutrāsena tasito sarīrakampanena vedhito yesamahaṃ pakkhantaraṃ etarahi dāvaggiupadduto jaladuggaṃ viya maññamāno pavisituṃ upadhāveyyaṃ **te** mama mātāpitaro **maṃ** ekakaṃ eva **ohāya** jahitvā **pakkantā. Kathaṃ me ajja kātave**ti kathaṃ nu kho mayā ajja kātabbaṃ, paṭipajjitabbanti attho.

Evaṃ mahāsatto itikattabbatāsammūḷho hutvā ṭhito puna cintesi – ‘‘imasmiṃ loke sīlaguṇo nāma atthi, saccaguṇo nāma atthi, atīte pāramiyo pūretvā bodhitale nisīditvā abhisambuddhā sīlasamādhipaññāvimuttivimuttiñāṇadassanasampannā saccānudayakāruññakhantisamannāgatā sabbasattesu samappavattamettābhāvanā sabbaññubuddhā nāma atthi, tehi ca paṭividdho ekantaniyyānaguṇo dhammo atthi, mayi cāpi ekaṃ saccaṃ atthi. Saṃvijjamāno eko sabhāvadhammo paññāyati, tasmā atītabuddhe ceva tehi paṭividdhaguṇe ca āvajjetvā mayi vijjamānaṃ saccaṃ sabhāvadhammaṃ gahetvā saccakiriyaṃ katvā aggiṃ paṭikkamāpetvā ajja mayā attano ceva idha vāsīnaṃ sesapāṇīnañca sotthibhāvaṃ kātuṃ vaṭṭatī''ti. Evaṃ pana cintetvā mahāsatto attano ānubhāve ṭhatvā yathācintitaṃ paṭipajji. Tena vuttaṃ –

79. ''Atthi loke sīlaguṇo, saccaṃ soceyyanuddayā;
Tena saccena kāhāmi, saccakiriyamuttamaṃ.

80. ''Āvajjetvā dhammabalaṃ, saritvā pubbake jine;
Saccabalamavassāya, saccakiriyamakāsaha''nti.

81. Tattha mahāsatto atīte parinibbutānaṃ buddhānaṃ guṇe āvajjetvā attani vijjamānaṃ saccasabhāvaṃ ārabbha yaṃ gāthaṃ vatvā tadā saccakiriyamakāsi, taṃ dassetuṃ **''santi pakkhā''**tiādi vuttaṃ.

Tattha **santi pakkhā apatanā**ti mayhaṃ pakkhā nāma atthi upalabbhanti, no ca kho sakkā etehi uppatituṃ ākāsena gantunti apatanā. **Santi pādā avañcanā**ti pādāpi me atthi, tehi pana vañcituṃ padavāragamanena gantuṃ na sakkāti avañcanā. **Mātāpitā ca nikkhantā**ti ye maṃ aññattha neyyuṃ, tepi maraṇabhayena mama mātāpitaro nikkhantā. **Jātavedā**ti aggiṃ ālapati. So hi jātova vediyati, dhūmajāluṭṭhānena paññāyati, tasmā ''jātavedo''ti vuccati. **Paṭikkamā**ti paṭigaccha nivattāti jātavedaṃ āṇāpeti.

Iti mahāsatto ''sace mayhaṃ pakkhānaṃ atthibhāvo, te ca pasāretvā ākāse apatanabhāvo, pādānaṃ atthibhāvo, te ca ukkhipitvā avañcanabhāvo, mātāpitūnaṃ maṃ kulāvakeyeva chaḍḍetvā palātabhāvo ca saccasabhāvabhūto eva, jātaveda, etena saccena tvaṃ ito paṭikkamā''ti kulāvake nipannova saccakiriyaṃ akāsi. Tassa saha saccakiriyāya soḷasakarīsamatte ṭhāne jātavedo paṭikkami. Paṭikkamanto ca na jhāyamānova araññaṃ gato, udake pana opilāpitaukkā viya tattheva nibbāyi. Tena vuttaṃ –

82. ''Saha sacce kate mayhaṃ, mahāpajjalito sikhī;
Vajjesi soḷasakarīsāni, udakaṃ patvā yathā sikhī''ti.

Sā panesā bodhisattassa vaṭṭakayoniyaṃ tasmiṃ samaye buddhaguṇānaṃ āvajjanapubbikā saccakiriyā anaññasādhāraṇāti āha **''saccena me samo natthi, esā me saccapāramī''**ti. Teneva hi tassa ṭhānassa sakalepi imasmiṃ kappe agginā anabhibhavanīyattā taṃ kappaṭṭhiyapāṭihāriyaṃ nāma jātaṃ.

Evaṃ mahāsatto saccakiriyavasena attano tattha vāsīnaṃ sattānañca sotthiṃ katvā jīvitapariyosāne yathākammaṃ gato.

Tadā mātāpitaro etarahi mātāpitaro ahesuṃ, vaṭṭakarājā pana lokanātho.

Tassa heṭṭhā vuttanayeneva sesapāramiyopi yathārahaṃ niddhāretabbā. Tathā dāvaggimhi tathā bheravākārena avattharitvā āgacchante tasmiṃ vaye ekako hutvāpi sāradaṃ anāpajjitvā saccādidhammaguṇe buddhaguṇe ca anussaritvā attano eva ānubhāvaṃ nissāya saccakiriyāya tattha vāsīnampi sattānaṃ sotthibhāvāpādanādayo ānubhāvā vibhāvetabbā.

Vaṭṭapotakacariyāvaṇṇanā niṭṭhitā.

10. Maccharājacariyāvaṇṇanā

83. Dasame **yadā homi, maccharājā mahāsare**ti atīte macchayoniyaṃ nibbattitvā kosalaraṭṭhe sāvatthiyaṃ jetavane pokkharaṇiṭṭhāne valligahanaparikkhitte ekasmiṃ mahāsare macchānaṃ catūhi saṅgahavatthūhi rañjanato yadā ahaṃ rājā homi, macchagaṇaparivuto tattha paṭivasāmi tadā. **Uṇhe**ti uṇhakāle gimhasamaye. **Sūriyasantāpe**ti ādiccasantāpena. **Sare udaka khīyathā**ti tasmiṃ sare udakaṃ khīyittha chijjittha. Tasmiñhi raṭṭhe tadā devo na vassi, sassāni milāyiṃsu, vāpiādīsu udakaṃ parikkhayaṃ pariyādānaṃ agamāsi, macchakacchapā kalalagahanaṃ pavisiṃsu. Tasmimpi sare macchā kaddamagahanaṃ pavisitvā tasmiṃ tasmiṃ ṭhāne nilīyiṃsu.

84. **Tato**ti tato udakaparikkhayato aparabhāge. **Kulalasenakā**ti kulalāceva senā ca. **Bhakkhayanti divārattiṃ, macche upanisīdiyā**ti tattha tattha kalalapiṭṭhe upanisīditvā kalalagahanaṃ pavisitvā nipanne macche **kākā** vā itare vā divā ceva rattiñca kaṇayaggasadisehi tuṇḍehi koṭṭetvā koṭṭetvā nīharitvā vipphandamāne bhakkhayanti.

85. Atha mahāsatto macchānaṃ taṃ byasanaṃ disvā mahākaruṇāya samussāhitahadayo ‘‘ṭhapetvā maṃ ime mama ñātake imasmā dukkhā mocetuṃ samattho nāma añño natthi, kena nu kho ahaṃ upāyena te ito dukkhato moceyya’’nti cintento ‘‘yaṃnūnāhaṃ pubbakehi mahesīhi āciṇṇasamāciṇṇaṃ mayi ca saṃvijjamānaṃ saccadhammaṃ nissāya saccakiriyaṃ katvā devaṃ vassāpetvā mama ñātisaṅghassa jīvitadānaṃ dadeyyaṃ, tena ca sakalassāpi āhārūpajīvino sattalokassa mahāupakāro sampādito mayā’’ti nicchayaṃ katvā devaṃ vassāpetuṃ saccakiriyaṃ akāsi. Tena vuttaṃ **‘‘evaṃ cintesaha’’**ntiādi.

Tattha **saha ñātīhi pīḷito**ti mayhaṃ ñātīhi saddhiṃ tena udakaparikkhayena pīḷito. **Sahā**ti vā nipātamattaṃ. Mahākāruṇikatāya tena byasanena dukkhitehi ñātīhi kāraṇabhūtehi pīḷito, ñātisaṅghadukkhadukkhitoti attho.

86. **Dhammattha**nti dhammabhūtaṃ atthaṃ, dhammato vā anapetaṃ atthaṃ. Kiṃ taṃ? **Saccaṃ. Addasapassaya**nti mayhaṃ ñātīnañca apassayaṃ addasaṃ. **Atikkhaya**nti mahāvināsaṃ.

87. **Saddhamma**nti sataṃ sādhūnaṃ buddhādīnaṃ ekassāpi pāṇino ahiṃsanasaṅkhātaṃ dhammaṃ. **Anussaritvā. Paramatthaṃ vicintaya**nti taṃ kho pana paramatthaṃ saccaṃ aviparītasabhāvaṃ katvā cintayanto. **Yaṃ loke dhuvasassata**nti yadetaṃ buddhapaccekabuddhasāvakānaṃ ekassāpi pāṇino ahiṃsanaṃ, taṃ sabbakālaṃ tathabhāvena dhuvaṃ sassataṃ vicintayaṃ saccakiriyaṃ akāsinti sambandho.

88. Idāni taṃ dhammaṃ mahāsatto attani vijjamānaṃ gahetvā saccavacanaṃ payojetukāmo kālavaṇṇaṃ kaddamaṃ dvidhā viyūhitvā añjanarukkhasāraghaṭikavaṇṇamahāsarīro sudhotalohitakamaṇisadisāni akkhīni ummīletvā ākāsaṃ ullokento **‘‘yato sarāmi attāna’’**nti gāthamāha.

Tattha **yato sarāmi attāna**nti yato paṭṭhāya ahaṃ attabhāvasaṅkhātaṃ attānaṃ sarāmi anussarāmi. **Yato pattosmi viññuta**nti yato paṭṭhāya tāsu tāsu itikattabbatāsu viññutaṃ vijānanabhāvaṃ pattosmi, uddhaṃ ārohanavasena ito yāva mayhaṃ kāyavacīkammānaṃ anussaraṇasamatthatā viññutappatti eva, etthantare samānajātikānaṃ khādanaṭṭhāne nibbattopi taṇḍulakaṇappamāṇampi macchaṃ mayā na khāditapubbaṃ, aññampi kañci **pāṇaṃ sañcicca hiṃsitaṃ** bādhitaṃ **nābhijānāmi,** pageva jīvitā voropitaṃ.

89. **Etena saccavajjenā**ti ‘‘yadetaṃ mayā kassaci pāṇassa ahiṃsanaṃ vuttaṃ, sace etaṃ saccaṃ tathaṃ aviparītaṃ, etena saccavacanena **pajjunno** megho **abhivassatu,** ñātisaṅghaṃ me dukkhā pamocetū’’ti vatvā puna attano paricārikaceṭakaṃ āṇāpento viya pajjunnaṃ devarājānaṃ ālapanto **‘‘abhitthanayā’’**ti gāthamāha.

Tattha **abhitthanaya pajjunnā**ti pajjunno vuccati megho, ayaṃ pana meghavasena laddhanāmaṃ vassavalāhakadevarājānaṃ ālapati. Ayaṃ hissa adhippāyo – devo nāma anabhitthanayanto vijjulatā anicchārento pavassantopi na sobhati, tasmā tvaṃ abhitthanayanto vijjulatā nicchārento vassāpehīti. **Nidhiṃ kākassa nāsayā**ti kākā kalalaṃ pavisitvā ṭhite macche tuṇḍena koṭṭetvā nīharitvā khādanti, tasmā tesaṃ antokalale macchā ''nidhī''ti vuccanti. Taṃ kākasaṅghassa nidhiṃ devaṃ vassāpento udakena paṭicchādetvā nāsehi. **Kākaṃ sokāya randhehī**ti kākasaṅgho imasmiṃ mahāsare udakena puṇṇe macche alabhamāno socissati, taṃ kākagaṇaṃ tvaṃ imaṃ kaddamaṃ pūrento sokāya randhehi, sokassatthāya pana vassāpayatha, yathā antonijjhānalakkhaṇaṃ sokaṃ pāpuṇāti, evaṃ karohīti attho. **Macche sokā pamocayā**ti mama ñātake sabbeva macche imamhā maraṇasokā pamocehi. ''Mañca sokā pamocayā''ti (jā. 1.1.75) **jātake** paṭhanti. Tattha **ca**-kāro sampiṇḍanattho, mañca mama ñātake cāti sabbeva maraṇasokā pamocehi (jā. aṭṭha. 1.1.75). Macchānañhi anudakabhāvena paccatthikānaṃ ghāsabhāvaṃ gacchāmāti mahāmaraṇasoko, mahāsattassa pana tesaṃ anayabyasanaṃ paṭicca karuṇāyato karuṇāpatirūpamukhena sokasambhavo veditabbo.

Evaṃ bodhisatto attano paricārikaceṭakaṃ āṇāpento viya pajjunnaṃ ālapitvā sakale kosalaraṭṭhe mahāvassaṃ vassāpesi. Mahāsattassa hi sīlatejena saccakiriyāya samakālameva sakkassa paṇḍukambalasilāsanaṃ uṇhākāraṃ dassesi. So ''kiṃ nu kho''ti āvajjento taṃ kāraṇaṃ ñatvā vassavalāhakadevarājānaṃ pakkosāpetvā ''tāta, mahāpuriso maccharājā ñātīnaṃ maraṇasokena vassāpanaṃ icchati, sakalaṃ kosalaraṭṭhaṃ ekameghaṃ katvā vassāpehī''ti āha.

So ''sādhū''ti sampaṭicchitvā ekaṃ valāhakaṃ nivāsetvā ekaṃ pārupitvā meghagītaṃ gāyanto pācīnalokadhātuabhimukho pakkhandi. Pācīnadisābhāge khalamaṇḍalamattaṃ ekaṃ meghamaṇḍalaṃ uṭṭhāya satapaṭalaṃ sahassapaṭalaṃ hutvā abhitthanayantaṃ vijjulatā nicchārentaṃ adhomukhaṭhapitaudakakumbhākārena vissandamānaṃ sakalaṃ kosalaraṭṭhaṃ mahoghena ajjhotthari. Devo acchinnadhāraṃ vassanto muhutteneva taṃ mahāsaraṃ pūresi. Macchā maraṇabhayato mucciṃsu. Kākādayo apatiṭṭhā ahesuṃ. Na kevalaṃ macchā eva, manussāpi vividhasassāni sampādentā catuppadādayopīti sabbepi vassūpajīvino kāyikacetasikadukkhato mucciṃsu. Tena vuttaṃ –

90. ''Saha kate saccavare, pajjunno abhigajjiya;
Thalaṃ ninnañca pūrento, khaṇena abhivassathā''ti.

Tattha **khaṇena abhivassathā**ti adandhāyitvā saccakiriyakhaṇeneva abhivassi.

91. **Katvā vīriyamuttama**nti deve avassante kiṃ kātabbanti kosajjaṃ anāpajjitvā ñātatthacariyāsampādanamukhena mahato sattanikāyassa hitasukhanipphādanaṃ uttamaṃ vīriyaṃ katvā. **Saccatejabalassito** mama saccānubhāvabalasannissito hutvā tadā **mahāmeghaṃ vassāpesiṃ**. Yasmā cetadevaṃ, tasmā **''saccena me samo natthi, esā me saccapāramī''**ti mahāmaccharājakāle attano saccapāramiyā anaññasādhāraṇabhāvaṃ dassesi dhammarājā.

Evaṃ mahāsatto mahākaruṇāya samussāhitahadayo sakalaraṭṭhe mahāvassaṃ vassāpanavasena mahājanaṃ maraṇadukkhato mocetvā jīvitapariyosāne yathākammaṃ gato.

Tadā pajjunno ānandatthero ahosi, macchagaṇā buddhaparisā, maccharājā lokanātho.

Tassa heṭṭhā vuttanayeneva sesapāramiyopi niddhāretabbā. Tathā attano samānajātikānaṃ khādanaṭṭhāne macchayoniyaṃ nibbattitvā taṇḍulakaṇamattampi macchaṃ ādiṃ katvā kassacipi pāṇino akhādanaṃ, tiṭṭhatu khādanaṃ ekasattassapi aviheṭhanaṃ, tathā saccakaraṇena devassa vassāpanaṃ, udake parikkhīṇe kalalagahane nimujjanavasena attanā anubhavamānaṃ dukkhaṃ vīrabhāvena agaṇetvā ñātisaṅghasseva taṃ dukkhaṃ attano hadaye katvā asahantassa sabbabhāvena karuṇāyanā, tathā ca paṭipattīti evamādayo guṇānubhāvā vibhāvetabbāti.

Maccharājacariyāvaṇṇanā niṭṭhitā.

11. Kaṇhadīpāyanacariyāvaṇṇanā

92. Ekādasame **kaṇhadīpāyano isī**ti evaṃnāmako tāpaso. Bodhisatto hi tadā dīpāyano nāma attano sahāyaṃ maṇḍabyatāpasaṃ sūle uttāsitaṃ upasaṅkamitvā tassa sīlaguṇena taṃ avijahanto tiyāmarattiṃ sūlaṃ nissāya ṭhito tassa sarīrato paggharitvā patitapatitehi lohitabindūhi sukkhehi kāḷavaṇṇasarīratāya ‘‘kaṇhadīpāyano’’ti pākaṭo ahosi. **Paropaññāsavassānī**ti sādhikāni paññāsavassāni, accantasaṃyoge upayogavacanaṃ. **Anabhirato cariṃ aha**nti pantasenāsanesu ceva adhikusaladhammesu ca anabhirativāsaṃ vasanto ahaṃ brahmacariyaṃ acariṃ. Pabbajitvā sattāhameva hi tadā mahāsatto abhirato brahmacariyaṃ cari. Tato paraṃ anabhirativāsaṃ vasi.

Kasmā pana mahāpuriso anekasatasahassesu attabhāvesu nekkhammajjhāsayo brahmacariyavāsaṃ abhiramitvā idha taṃ nābhirami? Puthujjanabhāvassa cañcalabhāvato. Kasmā ca puna na agāraṃ ajjhāvasīti? Paṭhamaṃ nekkhammajjhāsayena kāmesu dosaṃ disvā pabbaji. Athassa ayonisomanasikārena anabhirati uppajji. So taṃ vinodetumasakkontopi kammañca phalañca saddahitvā tāva mahantaṃ vibhavaṃ pahāya agārasmā nikkhamanto yaṃ pajahi, puna tadatthameva nivatto, ‘‘eḷamūgo capalo vatāyaṃ kaṇhadīpāyano’’ti imaṃ apavādaṃ jigucchanto attano hirottappabhedabhayena. Api ca pabbajjāpuññaṃ nāmetaṃ viññūhi buddhādīhi pasatthaṃ, tehi ca anuṭṭhitaṃ, tasmāpi sahāpi dukkhena sahāpi domanassena assumukho rodamānopi brahmacariyavāsaṃ vasi, na taṃ vissajjesi. Vuttañcetaṃ –

‘‘Saddhāya nikkhamma puna nivatto, so eḷamūgo capalo vatāyaṃ;
Etassa vādassa jigucchamāno, akāmako carāmi brahmacariyaṃ;
Viññuppasatthañca satañca ṭhānaṃ, evampahaṃ puññakaro bhavāmī’’ti. (jā. 1.10.66);

93. **Na koci etaṃ jānātī**ti etaṃ **mama anabhiratimanaṃ** brahmacariyavāse abhirativirahitacittaṃ koci manussabhūto na jānāti. Kasmā? **Ahañhi kassaci nācikkhiṃ** mama **mānase** citte **arati carati** pavattatīti kassacipi na kathesiṃ, tasmā na koci manussabhūto etaṃ jānātīti.

94. ‘‘Sabrahmacārī maṇḍabyo, sahāyo me mahāisi;
Pubbakammasamāyutto, sūlamāropanaṃ labhi.

.

Sabrahmacārīti tāpasapabbajjāya samānasikkhatāya sabrahmacārī. **Maṇḍabyo**ti evaṃnāmako. **Sahāyo**ti gihikāle pabbajitakāle ca daḷhamittatāya piyasahāyo. **Mahāisī**ti mahānubhāvo isi. **Pubbakammasamāyutto, sūlamāropanaṃ labhī**ti katokāsena attano pubbakammena yutto sūlāropanaṃ labhi, sūlaṃ uttāsitoti.

Tatrāyaṃ anupubbikathā – atīte vaṃsaraṭṭhe kosambiyaṃ kosambiko nāma rājā rajjaṃ kāresi. Tadā bodhisatto aññatarasmiṃ nigame asītikoṭivibhavassa brāhmaṇamahāsālassa putto hutvā nibbatti, nāmena dīpāyano nāma. Tādisasseva brāhmaṇamahāsālassa putto brāhmaṇakumāro tassa piyasahāyo ahosi, nāmena maṇḍabyo nāma. Te ubhopi aparabhāge mātāpitūnaṃ accayena kāmesu dosaṃ disvā mahādānaṃ pavattetvā kāme pahāya ñātimittaparijanassa rodantassa paridevantassa nikkhamitvā himavantappadese assamaṃ katvā pabbajitvā uñchācariyāya vanamūlaphalāhārena yāpento paropaṇṇāsavassāni vasiṃsu, kāmacchandaṃ vikkhambhetuṃ nāsakkhiṃsu, te jhānamattampi na nibbattesuṃ.

Te loṇambilasevanatthāya janapadacārikaṃ carantā kāsiraṭṭhaṃ sampāpuṇiṃsu. Tatrekasmiṃ nigame dīpāyanassa gihisahāyo maṇḍabyo nāma paṭivasati. Te ubhopi tassa santikaṃ upasaṅkamiṃsu. So te disvā attamano paṇṇasālaṃ kāretvā catūhi paccayehi upaṭṭhahi. Te tattha tīṇi cattāri vassāni vasitvā taṃ āpucchitvā cārikaṃ carantā bārāṇasisamīpe atimuttakasusāne vasiṃsu. Tattha dīpāyano yathābhirantaṃ viharitvā puna tasmiṃ nigame maṇḍabyassa attano sahāyassa santikaṃ gato. Maṇḍabyatāpaso tattheva vasi.

Athekadivasaṃ eko coro antonagare corikaṃ katvā dhanasāraṃ ādāya nikkhanto paṭibuddhehi gehasāmikehi nagarārakkhakamanussehi ca anubaddho niddhamanena nikkhamitvā vegena susānaṃ pavisitvā tāpasassa paṇṇasāladvāre bhaṇḍikaṃ chaḍḍetvā palāyi. Manussā bhaṇḍikaṃ disvā ‘‘are duṭṭhajaṭila, rattiṃ, corikaṃ katvā divā tāpasavesena carasī’’ti tajjetvā pothetvā taṃ ādāya rañño dassayiṃsu. Rājā anupaparikkhitvāva ‘‘sūle uttāsethā’’ti āha. Taṃ susānaṃ netvā khadirasūle āropayiṃsu.

Tāpasassa sarīre sūlaṃ na pavisati. Tato nimbasūlaṃ āhariṃsu, tampi na pavisati. Tato ayasūlaṃ āhariṃsu, tampi na pavisati. Tāpaso ‘‘kiṃ nu kho me pubbakamma’’nti cintesi. Tassa jātissarañāṇaṃ uppajji. Tena pubbakammaṃ addasa – so kira purimattabhāve vaḍḍhakīputto hutvā pitu rukkhatacchanaṭṭhānaṃ gantvā ekaṃ makkhikaṃ gahetvā koviḷārasakalikāya sūlena viya vijjhi. Tassa taṃ pāpaṃ imasmiṃ ṭhāne okāsaṃ labhi. So ‘‘na sakkā ito pāpato muccitu’’nti ñatvā rājapurise āha – ‘‘sace maṃ sūle uttāsetukāmattha, koviḷārasūlaṃ āharathā’’ti. Te tathā katvā taṃ sūle uttāsetvā ārakkhaṃ datvā pakkamiṃsu.

Tadā kaṇhadīpāyano ‘‘ciradiṭṭho me sahāyo’’ti maṇḍabyassa santikaṃ āgacchanto taṃ pavattiṃ sutvā taṃ ṭhānaṃ gantvā ekamantaṃ ṭhito ‘‘kiṃ, samma, kārakosī’’ti pucchitvā ‘‘akārakomhī’’ti vutte ‘‘attano manopadosaṃ rakkhituṃ sakkhi na sakkhī’’ti pucchi. ‘‘Samma, yehi ahaṃ gahito, neva tesaṃ na rañño upari mayhaṃ manopadoso atthī’’ti. ‘‘Evaṃ sante tādisassa sīlavato chāyā mayhaṃ sukhā’’ti vatvā kaṇhadīpāyano sūlaṃ nissāya nisīdi. Ārakkhakapurisā taṃ pavattiṃ rañño ārocesuṃ. Rājā ‘‘anisāmetvā me kata’’nti vegena tattha gantvā ‘‘kasmā, bhante, tvaṃ sūlaṃ nissāya nisinnosī’’ti dīpāyanaṃ pucchi. ‘‘Mahārāja, imaṃ tāpasaṃ rakkhanto nisinnosmī’’ti. ‘‘Kiṃ pana tvaṃ imassa kārakabhāvaṃ ñatvā evaṃ karosī’’ti. So kammassa avisodhitabhāvaṃ ācikkhi. Athassa dīpāyano ‘‘raññā nāma nisammakārinā bhavitabbaṃ.

> ‘‘Alaso gihī kāmabhogī na sādhu, asaññato pabbajito na sādhu;
> Rājā na sādhu anisammakārī, yo paṇḍito kodhano taṃ na sādhū’’ti. (jā. 1.4.127; 1.5.4; 1.10.153; 1.15.229) –

Ādīni vatvā dhammaṃ desesi.

Rājā maṇḍabyatāpasassa niddosabhāvaṃ ñatvā ‘‘sūlaṃ harathā’’ti āṇāpesi. Sūlaṃ harantā harituṃ nāsakkhiṃsu. Maṇḍabyo āha – ‘‘mahārāja, ahaṃ pubbe katakammadosena evarūpaṃ ayasaṃ patto, mama sarīrato sūlaṃ harituṃ na sakkā, sacepi mayhaṃ jīvitaṃ dātukāmo, kakacena imaṃ sūlaṃ cammasamaṃ katvā chindāpehī’’ti. Rājā tathā kāresi. Sūlaṃ antoyeva ahosi, na kañci pīḷaṃ janesi. Tadā kira sukhumaṃ sakalikahīraṃ gahetvā makkhikāya vaccamaggaṃ pavesesi, taṃ tassa anto eva ahosi. So tena kāraṇena amaritvā, attano āyukkhayeneva mari, tasmā ayampi na matoti. Rājā tāpase vanditvā khamāpetvā ubhopi uyyāneyeva vasāpento paṭijaggi. Tato paṭṭhāya so āṇimaṇḍabyo nāma jāto. So rājānaṃ upanissāya tattheva vasi. Dīpāyano pana tassa vaṇaṃ phāsukaṃ karitvā attano gihisahāyamaṇḍabyena kāritaṃ paṇṇasālameva gato. Tena vuttaṃ –

95. ‘‘Tamahaṃ upaṭṭhahitvāna, ārogyamanupāpayiṃ;
Āpucchitvāna āgañchiṃ, yaṃ mayhaṃ sakamassama’’nti.

Tattha **āpucchitvānā**ti mayhaṃ sahāyaṃ maṇḍabyatāpasaṃ āpucchitvā. **Yaṃ mayhaṃ sakamassama**nti yaṃ taṃ mayhaṃ gihisahāyena maṇḍabyabrāhmaṇena kāritaṃ sakaṃ mama santakaṃ assamapadaṃ paṇṇasālā, taṃ upāgañchiṃ.

96. Taṃ pana paṇṇasālaṃ pavisantaṃ disvā sahāyassa ārocesuṃ. So sutvāva tuṭṭhacitto saputtadāro bahugandhamālaphāṇitādīni ādāya paṇṇasālaṃ gantvā dīpāyanaṃ vanditvā pāde dhovitvā pānakaṃ pāyetvā āṇimaṇḍabyassa pavattiṃ suṇanto nisīdi. Athassa putto yaññadattakumāro nāma caṅkamanakoṭiyaṃ geṇḍukena kīḷi. Tattha cekasmiṃ vammike āsiviso vasati. Kumārena bhūmiyaṃ pahatageṇḍuko gantvā vammikabile āsivisassa matthake pati. Kumāro ajānanto bile hatthaṃ pavesesi.

Atha naṃ kuddho āsiviso hatthe ḍaṃsi. So visavegena mucchito tattheva pati. Athassa mātāpitaro sappena daṭṭhabhāvaṃ ñatvā kumāraṃ ukkhipitvā tāpasassa pādamūle nipajjāpetvā ‘‘bhante, osadhena vā mantena vā puttakaṃ no nīrogaṃ karothā’’ti āhaṃsu. So ‘‘ahaṃ osadhaṃ na jānāmi, nāhaṃ vejjakammaṃ karissāmi, pabbajitomhī’’ti. ‘‘Tena hi, bhante, imasmiṃ kumārake mettaṃ katvā saccakiriyaṃ karothā’’ti. Tāpaso ‘‘sādhu saccakiriyaṃ karissāmī’’ti vatvā yaññadattassa sīse hatthaṃ ṭhapetvā saccakiriyaṃ akāsi. Tena vuttaṃ **‘‘sahāyo brāhmaṇo mayha’’**ntiādi.

Tattha **āgañchuṃ pāhunāgata**nti atithiabhigamanaṃ abhigamiṃsu.

97. **Vaṭṭamanukkhipa**nti khipanavaṭṭasaṇṭhānatāya ‘‘vaṭṭa’’nti laddhanāmaṃ geṇḍukaṃ anukkhipanto, geṇḍukakīḷaṃ kīḷantoti attho. **Āsivisamakopayī**ti bhūmiyaṃ paṭihato hutvā vammikabilagatena geṇḍukena tattha ṭhitaṃ kaṇhasappaṃ sīse paharitvā rosesi.

98. **Vaṭṭagataṃ maggaṃ, anvesanto**ti tena vaṭṭena gataṃ maggaṃ gavesanto. **Āsivisassa hatthena, uttamaṅgaṃ parāmasī**ti vammikabilaṃ pavesitena attano hatthena āsīvisassa sīsaṃ phusi.

99. **Visabalassito**ti visabalanissito attano visavegaṃ nissāya uppajjanakasappo. **Aḍaṃsi dārakaṃ khaṇe**ti tasmiṃ parāmasitakkhaṇe eva taṃ brāhmaṇakumāraṃ ḍaṃsi.

100. **Sahadaṭṭho**ti ḍaṃsena saheva, daṭṭhasamakālameva. **Āsivisenā**ti ghoravisena. **Tenā**ti tena dārakassa visavegena mucchitassa **bhūmiyaṃ** patanena **ahaṃ dukkhito** ahosiṃ. **Mama vāhasi taṃ dukkha**nti taṃ dārakassa mātāpitūnañca dukkhaṃ mama vāhasi, mayhaṃ sarīre viya mama karuṇāya vāhesi.

101. **Tyāha**nti te tassa dārakassa mātāpitaro ahaṃ ‘‘mā socatha, mā paridevathā’’tiādinā nayena samassāsetvā. **Sokasallite**ti sokasallavante. **Agga**nti seṭṭhaṃ tato eva **varaṃ** uttamaṃ saccakiriyaṃ akāsiṃ.

102. Idāni taṃ saccakiriyaṃ sarūpena dassetuṃ **‘‘sattāhamevā’’**ti gāthamāha.

Tattha **sattāhamevā**ti pabbajitadivasato paṭṭhāya satta ahāni eva. **Pasannacitto**ti kammaphalasaddhāya pasannamānaso. **Puññatthiko**ti puññena atthiko, dhammacchandayutto. **Athāparaṃ yaṃ carita**nti atha tasmā sattāhā uttari yaṃ mama brahmacariyacaraṇaṃ.

103. **Akāmakovāhī**ti pabbajjaṃ anicchanto eva. **Etena saccena suvatthi hotū**ti sace atirekapaññāsavassāni anabhirativāsaṃ vasantena mayā kassaci ajānāpitabhāvo sacco, etena saccena yaññadattakumārassa sotthi hotu, jīvitaṃ paṭilabhatūti.

Evaṃ pana mahāsattena saccakiriyāya katāya yaññadattassa sarīrato visaṃ bhassitvā pathaviṃ pāvisi. Kumāro akkhīni ummīletvā mātāpitaro oloketvā ‘‘amma, tātā’’ti vatvā vuṭṭhāsi. Tena vuttaṃ –

104. ‘‘Saha sacce kate mayhaṃ, visavegena vedhito;
Abujjhitvāna vuṭṭhāsi, arogo cāsi māṇavo’’ti.

Tassattho – mama saccakaraṇena **saha** samānakālameva tato pubbe **visavegena vedhito** kampito visaññībhāvena abujjhitvā ṭhito vigatavisattā paṭiladdhasañño sahasā **vuṭṭhāsi**. So **māṇavo** kumāro visavegābhāvena **arogo ca** ahosīti.

Idāni satthā tassā attano saccakiriyāya paramatthapāramibhāvaṃ dassento **‘‘saccena me samo natthi, esā me saccapāramī’’**ti āha. Taṃ uttānatthameva. **Jātakaṭṭhakathāyaṃ** (jā. aṭṭha. 4.10.62) pana ‘‘mahāsattassa saccakiriyāya kumārassa thanappadesato uddhaṃ visaṃ bhassitvā vigataṃ. Dārakassa pitu saccakiriyāya kaṭito uddhaṃ, mātu saccakiriyāya avasiṭṭhasarīrato visaṃ bhassitvā vigata’’nti āgataṃ. Tathā hi vuttaṃ –

‘‘Yasmā dānaṃ nābhinandiṃ kadāci, disvānahaṃ atithiṃ vāsakāle;
Na cāpi me appiyataṃ aveduṃ, bahussutā samaṇabrāhmaṇā ca;
Akāmako vāpi ahaṃ dadāmi, etena saccena suvatthi hotu;
Hataṃ visaṃ jīvatu yaññadatto.

‘‘Āsīviso tāta pahūtatejo, yo taṃ adaṃsī patarā udicca;

Tasmiñca me appiyatāya ajja, pitari ca te natthi koci viseso;
Etena saccena suvatthi hotu, hataṃ visaṃ jīvatu yaññadatto''ti.

Tattha **vāsakāle**ti vasanatthāya gehaṃ āgatakāle. **Na cāpi me appiyataṃ avedu**nti bahussutāpi samaṇabrāhmaṇā ayaṃ neva dānaṃ abhinandati, na amheti imaṃ mama appiyabhāvaṃ neva jāniṃsu. Ahañhi te piyacakkhūhiyeva olokemīti dīpeti. **Etena saccenā**ti sace ahaṃ dadamānopi vipākaṃ asaddahitvā attano anicchāya demi, anicchabhāvañca me pare na jānanti, etena saccena **suvatthi hotū**ti attho. Itaragāthāya, **tātā**ti puttaṃ ālapati. **Pahūtatejo**ti balavaviso. **Patarā**ti padarā, ayameva vā pāṭho. **Udiccā**ti uddhaṃ gantvā, vammikabilato uṭṭhahitvāti attho. Idaṃ vuttaṃ hoti – tāta yaññadatta, **tasmiñca** āsivise tava ca **pitari** appiyabhāvena mayhaṃ **koci** viseso natthi, tañca pana appiyabhāvaṃ ṭhapetvā **ajja** mayā na koci jānāpitapubbo, sace etaṃ saccaṃ, **etena saccena suvatthi hotū**ti.

Evaṃ bodhisatto kumāre aroge jāte tassa pitaraṃ ''dānaṃ dadantena nāma kammañca phalañca saddahitvā dātabba''nti kammaphalasaddhāya nivesetvā sayaṃ anabhiratiṃ vinodetvā jhānābhiññāyo uppādetvā āyupariyosāne brahmalokaparāyano ahosi.

Tadā maṇḍabyo ānandatthero ahosi, tassa bhariyā visākhā, putto rāhulatthero, āṇimaṇḍabyo sāriputtatthero, kaṇhadīpāyano lokanātho.

Tassa idha pāḷiyā āruḷhā saccapāramī, sesā ca pāramiyo heṭṭhā vuttanayeneva niddhāretabbā. Tathā anavasesamahābhogapariccāgādayo guṇānubhāvā vibhāvetabbāti.

Kaṇhadīpāyanacariyāvaṇṇanā niṭṭhitā.

12. Mahāsutasomacariyāvaṇṇanā

105. Dvādasame **sutasomo mahīpatī**ti evaṃnāmo khattiyo. Mahāsatto hi tadā kururaṭṭhe indapatthanagare korabyassa rañño aggamahesiyā kucchimhi nibbatti. Taṃ sutavittatāya candasamānasommavaravaṇṇatāya ca ''sutasomo''ti sañjāniṃsu. Taṃ vayappattaṃ sabbasippanipphattippattaṃ mātāpitaro rajje abhisiñciṃsu. **Gahito porisādenā**ti purisānaṃ manussānaṃ adanato khādanato ''porisādo''ti laddhanāmena bārāṇasiraññā devatābalikammatthaṃ gahito.

Bārāṇasirājā hi tadā maṃsaṃ vinā abhuñjanto aññaṃ maṃsaṃ alabhantena bhattakārakena manussamaṃsaṃ khādāpito rasataṇhāya baddho hutvā manusse ghātetvā manussamaṃsaṃ khādanto ''porisādo''ti laddhanāmo amaccapārisajjappamukhehi nāgarehi negamajānapadehi ca ussāhitena kāḷahatthinā nāma attano senāpatinā ''deva, yadi rajjena atthiko manussamaṃsakhādanato viramāhī''ti vutto ''rajjaṃ pajahantopi manussamaṃsakhādanato na oramissāmī''ti vatvā tehi raṭṭhā pabbājito araññaṃ pavisitvā ekasmiṃ nigrodharukkhamūle vasanto khāṇuppahārena pāde jātassa vaṇassa phāsubhāvāya ''sakalajambudīpe ekasatakhattiyānaṃ galalohitena balikammaṃ karissāmī''ti devatāya āyācanaṃ katvā sattāhaṃ anāhāratāya vaṇe phāsuke jāte ''devatānubhāvena me sotthi ahosī''ti saññāya ''devatāya balikammatthaṃ rājāno ānessāmī''ti gacchanto atītabhave sahāyabhūtena yakkhena samāgantvā tena dinnamantabalena adhikatarathāmajavaparakkamasasampanno hutvā sattāhabbhantareyeva satarājāno ānetvā attano vasananigrodharukkhe olambetvā balikammakaraṇasajjo ahosi.

Atha tasmiṃ rukkhe adhivatthā devatā taṃ balikammaṃ anicchantī ''upāyena naṃ nisedhessāmī''ti pabbajitarūpena tassa attānaṃ dassetvā tena anubaddho tiyojanaṃ gantvā puna attano dibbarūpameva dassetvā ''tvaṃ musāvādī tayā 'sakalajambudīpe rājāno ānetvā balikammaṃ karissāmī'ti paṭissutaṃ. Idāni ye vā te vā dubbalarājāno ānesi. Jambudīpe jeṭṭhakaṃ sutasomarājānaṃ sace nānessasi, na me te balikammena attho''ti āha.

So ''diṭṭhā me attano devatā''ti tusitvā ''sāmi, mā cintayi, ahaṃ ajjeva sutasomaṃ ānessāmī''ti vatvā vegena migājinauyyānaṃ gantvā asaṃvihitāya ārakkhāya pokkharaṇiṃ otaritvā paduminipattena sīsaṃ paṭicchādetvā aṭṭhāsi. Tasmiṃ antouyyānagateyeva balavapaccūse samantā tiyojanaṃ ārakkhaṃ gaṇhiṃsu. Mahāsatto pātova alaṅkatahatthikkhandhavaragato caturaṅginiyā senāya nagarato nikkhami. Tadā takkasilato nando nāma brāhmaṇo catasso satārahagāthāyo gahetvā vīsayojanasataṃ maggaṃ atikkamma taṃ nagaraṃ patto rājānaṃ pācīnadvārena nikkhamantaṃ disvā hatthaṃ ukkhipitvā ‘‘jayatu bhavaṃ, mahārājā’’ti vatvā jayāpesi.

Rājā hatthinā taṃ upasaṅkamitvā ‘‘kuto nu, tvaṃ brāhmaṇa, āgacchasi, kimicchasi, kiṃ te dajja’’nti āha. Brāhmaṇo ‘‘tumhe ‘sutavittakā’ti sutvā catasso satārahagāthāyo ādāya tumhākaṃ desetuṃ āgatomhī’’ti āha. Mahāsatto tuṭṭhamānaso hutvā ‘‘ahaṃ uyyānaṃ gantvā nhāyitvā āgantvā sossāmi, tvaṃ mā ukkaṇṭhī’’ti vatvā ‘‘gacchatha brāhmaṇassa asukagehe nivāsaṃ ghāsacchādanañca saṃvidahathā’’ti āṇāpetvā uyyānaṃ pavisitvā mahantaṃ ārakkhaṃ saṃvidhāya oḷārikāni ābharaṇāni omuñcitvā massukammaṃ kāretvā ubbaṭṭitasarīro pokkharaṇiyā rājavibhavena nhāyitvā paccuttaritvā udakaggahaṇasāṭake nivāsetvā aṭṭhāsi.

Athassa gandhamālālaṅkāre upahariṃsu. Porisādo ‘‘alaṅkatakāle rājā bhāriko bhavissati, sallahukakāleyeva naṃ gaṇhissāmī’’ti nadanto khaggaṃ parivattento ‘‘ahamasmi porisādo’’ti nāmaṃ sāvetvā udakā nikkhami. Tassa saddaṃ sutvā hatthārohādayo hatthiādito bhassiṃsu. Balakāyo dūre ṭhito tatova palāyi. Itaro attano āvudhāni chaḍḍetvā urena nipajji. Porisādo rājānaṃ ukkhipitvā khandhe nisīdāpetvā sammukhaṭṭhāneyeva aṭṭhārasahatthaṃ pākāraṃ laṅghitvā purato pagalitamadamattavaravāraṇe kumbhe akkamitvā pabbatakūṭāni viya pātento vātajavānipi assaratanāni piṭṭhiyaṃ akkamitvā pātento rathasīse akkamitvā pātento bhamarikaṃ bhamanto viya nīlakāni nigrodhapattāni maddanto viya ekavegeneva tiyojanamaggaṃ gantvā kañci anubandhantaṃ adisvā saṇikaṃ gacchanto sutasomassa kesehi udakabindūni attano upari patantāni ‘‘assubindūnī’’ti saññāya ‘‘kimidaṃ sutasomopi maraṇaṃ anusocanto rodatī’’ti āha.

Mahāsatto ‘‘nāhaṃ maraṇato anusocāmi, kuto rodanā, api ca kho saṅgaraṃ katvā saccāpanaṃ nāma paṇḍitānaṃ āciṇṇaṃ, taṃ na nipphajjatī’’ti anusocāmi. Kassapadasabalena desitā catasso satārahagāthāyo ādāya takkasilato āgatassa brāhmaṇassa āgantukavattaṃ kāretvā ‘‘nhāyitvā āgantvā suṇissāmi, yāva mamāgamanā āgamehī’’ti saṅgaraṃ katvā uyyānaṃ gato, tvañca tā gāthāyo sotuṃ adatvā maṃ gaṇhīti. Tena vuttaṃ –

‘‘Gahito porisādena, brāhmaṇe saṅgaraṃ sari’’nti.

Tattha **brāhmaṇe saṅgaraṃ sari**nti nandabrāhmaṇe attanā kataṃ paṭiññaṃ anussariṃ.

106. **Āvuṇitvā karattale**ti tattha tattha uyyānādīsu gantvā attano balena ānītānaṃ ekasatakhattiyānaṃ hatthatale chiddaṃ katvā rukkhe lambanatthaṃ rajjuṃ paṭimuñcitvā. **Etesaṃ pamilāpetvā**ti ete ekasatakhattiye jīvaggāhaṃ gahetvā uddhaṃpāde adhosire katvā paṇhiyā sīsaṃ paharanto bhamaṇavasena hatthatale āvuṇitvā rukkhe ālambanavasena sabbaso āhārūpacchedena ca sabbathā pamilāpetvā visosetvā khedāpetvāti attho. **Yaññatthe**ti balikammatthe sādhetabbe. **Upanayī mama**nti maṃ upanesi.

107. Tathā upanīyamāno pana mahāsatto porisādena ‘‘kiṃ tvaṃ maraṇato bhāyasī’’ti vutte ‘‘nāhaṃ maraṇato bhāyāmi, tassa pana brāhmaṇassa mayā kato saṅgaro na parimocito’’ti anusocāmi. ‘‘Sace maṃ vissajjessasi, taṃ dhammaṃ sutvā tassa ca sakkārasammānaṃ katvā puna āgamissāmī’’ti. ‘‘Nāhamidaṃ saddahāmi, yaṃ tvaṃ mayā vissajjito gantvā puna mama hatthaṃ āgamissāsī’’ti. ‘‘Samma porisāda, mayā saddhiṃ ekācariyakule sikkhito sahāyo hutvā ‘ahaṃ jīvitahetupi na musā kathemī’ti kiṃ na saddahasī’’ti? Kiñcāpi me etena vācāmattakena –

‘‘Asiñca sattiñca parāmasāmi, sapathampi te samma ahaṃ karomi;
Tayā pamutto anaṇo bhavitvā, saccānurakkhī punarāvajissa’’nti. (jā. 2.21.407) –

Mahāsattena imāya gāthāya vuttāya porisādo ‘‘ayaṃ sutasomo ‘khattiyehi akattabbaṃ sapathaṃ karomī’ti vadati, gantvā anāgacchantopi mama hatthato na muccissatī’’ti cintetvā –

‘‘Yo te kato saṅgaro brāhmaṇena, raṭṭhe sake issariye ṭhitena;
Taṃ saṅgaraṃ brāhmaṇa sappadāya, saccānurakkhī punarāvajassū’’ti. (jā. 2.21.408) –

Vissajjesi.

Mahāsatto rāhumukhā mutto cando viya nāgabalo thāmasampanno khippameva taṃ nagaraṃ sampāpuṇi. Senāpissa ‘‘sutasomarājā paṇḍito, porisādaṃ dametvā sīhamukhā pamuttamattavaravāraṇo viya āgamissatī’’ti ca ‘‘rājānaṃ porisādassa datvā āgatā’’ti garahabhayena ca bahinagareyeva niviṭṭhā taṃ dūratova āgacchantaṃ disvā paccuggantvā vanditvā ‘‘kaccittha, mahārāja, porisādena na kilamito’’ti paṭisanthāraṃ katvā ‘‘porisādena mayhaṃ mātāpitūhipi dukkaraṃ kataṃ, tathārūpo nāma caṇḍo sāhasiko mamaṃ saddahitvā maṃ vissajjesī’’ti vutte rājānaṃ alaṅkaritvā hatthikkhandhaṃ āropetvā parivāretvā nagaraṃ pāvisi. Taṃ disvā sabbe nāgarā tusiṃsu.

Sopi dhammasoṇḍatāya mātāpitaropi anupasaṅkamitvā nivesanaṃ gantvā brāhmaṇaṃ pakkosāpetvā tassa mahantaṃ sakkārasammānaṃ katvā dhammagarutāya sayaṃ nīcāsane nisīditvā ‘‘tumhehi mayhaṃ ābhatā satārahagāthā suṇomi ācariyā’’ti āha. Brāhmaṇo mahāsattena yācitakāle gandhehi hatthe ubbaṭṭetvā pasibbakato manoramaṃ potthakaṃ nīharitvā ubhohi hatthehi gahetvā ‘‘tena hi, mahārāja, suṇohī’’ti potthakaṃ vācento gāthā abhāsi –

‘‘Sakideva sutasoma, sabbhi hoti samāgamo;
Sā naṃ saṅgati pāleti, nāsabbhi bahusaṅgamo.

‘‘Sabbhireva samāsetha, sabbhi kubbetha santhavaṃ;
Sataṃ saddhammamaññāya, seyyo hoti na pāpiyo.

‘‘Jīranti ve rājarathā sucittā, atho sarīrampi jaraṃ upeti;
Satañca dhammo na jaraṃ upeti, santo have sabbhi pavedayanti.

‘‘Nabhañca dūre pathavī ca dūre, pāraṃ samuddassa tadāhu dūre;
Tato have dūrataraṃ vadanti, satañca dhammo asatañca rājā’’ti. (jā. 2.21.411-414, 445-448);

Tā sutvā mahāsatto ‘‘saphalaṃ me āgamana’’nti tuṭṭhacitto ‘‘imā gāthā neva sāvakabhāsitā, na isibhāsitā, na kavibhāsitā, na devabhāsitā, sabbaññunāva bhāsitā. Kiṃ nu kho aggha’’nti cintento ‘‘imaṃ sakalampi cakkavāḷaṃ yāva brahmalokā sattaratanapuṇṇaṃ katvā dinnepi neva anucchavikaṃ kataṃ nāma hoti, ahaṃ kho panassa tiyojanasatike kururaṭṭhe sattayojanike indapatthanagare rajjaṃ dātuṃ pahomi. Rajjaṃ kātuṃ panassa bhāgyaṃ natthi, tathā hissa aṅgalakkhaṇānusārena appānubhāvatā dissati, tasmā dinnampi rajjaṃ na imasmiṃ tiṭṭhatī’’ti cintetvā ‘‘ācariya, tumhe aññesaṃ khattiyānaṃ imā gāthāyo desetvā kiṃ labhathā’’ti pucchi. ‘‘Ekekāya sataṃ sataṃ, mahārāja, teneva satārahagāthā nāma jātā’’ti. Athassa mahāsatto ‘‘tvaṃ ācariya, attanā gahetvā vicaraṇabhaṇḍassa agghaṃ na jānāsī’’ti.

‘‘Sahassiyā imā gāthā, nayimā gāthā satārahā;
Cattāri tvaṃ sahassāni, khippaṃ gaṇhāhi brāhmaṇā’’ti. (jā. 2.21.415);

Cattāri sahassāni dāpetvā ekañca sukhayānakaṃ datvā mahatā sakkārasammāneneva taṃ uyyojetvā mātāpitaro vanditvā ‘‘ahaṃ brāhmaṇena ābhataṃ saddhammaratanaṃ pūjetvā tassa ca sakkārasammānaṃ katvā āgamissāmīti porisādassa paṭiññaṃ datvā āgato. Tattha yaṃ brāhmaṇassa kattabbaṃ paṭipajjitabbaṃ taṃ kataṃ, idāni porisādassa santikaṃ gamissāmī’’ti vutvā ‘‘tena hi, tāta sutasoma, kiṃ nāmetaṃ kathesi, caturaṅginiyā senāya coraṃ gaṇhissāma, mā gaccha corassa santika’’nti yāciṃsu. Soḷasasahassā nāṭakitthiyo sesaparijanāpi ‘‘amhe anāthe katvā kuhiṃ gacchasi devā’’ti paridevimsu. ‘‘Punapi kira rājā corassa santikaṃ gamissatī’’ti ekakolāhalaṃ ahosi.

Mahāsatto ‘‘paṭiññāya saccāpanaṃ nāma sādhūnaṃ sappurisānaṃ āciṇṇaṃ, sopi mamaṃ saddahitvā vissajjesi, tasmā gamissāmiyevā’’ti mātāpitaro vanditvā sesajanaṃ anusāsetvā assumukhena nānappakāraṃ paridevantena itthāgārādinā janena anugato nagarā nikkhamma taṃ janaṃ nivattetuṃ magge daṇḍakena tiriyaṃ lekhaṃ katvā ‘‘imaṃ mama lekhaṃ mā atikkamiṃsū’’ti vatvā agamāsi. Mahājano tejavato mahāsattassa āṇaṃ atikkamituṃ asakkonto mahāsaddena kanditvā roditvā nivatti. Bodhisatto āgatamaggeneva tassa santikaṃ agamāsi. Tena vuttaṃ **‘‘apucchi maṃ porisādo’’**tiādi.

Tattha **kiṃ tvaṃ icchasi nisajja**nti tvaṃ attano nagaraṃ gantuṃ mama hatthato nissajjanaṃ kiṃ icchasi, tvaṃ ‘‘mayā takkasilādīsu ciraparicito saccavādī cā’’ti vadasi, tasmā **yathā mati te kāhāmi,** yathāruci te karissāmi. **Yadi me tvaṃ punehisī**ti sace puna tvaṃ ekaṃseneva mama santikaṃ āgamissasi.

108. **Paṇhe āgamanaṃ mamā**ti pageva mama āgamanaṃ **tassa** porisādassa **paṭissuṇitvā** pātova āgamissāmīti paṭissavaṃ katvā. **Rajjaṃ niyyātayiṃ tadā**ti tadā porisādassa santikaṃ gantukāmo ‘‘idaṃ vo rajjaṃ paṭipajjathā’’ti mātāpitūnaṃ tiyojanasatikaṃ rajjaṃ niyyātesiṃ.

109. Kasmā pana rajjaṃ niyyātayinti? **Anussaritvā sataṃ dhamma**nti yasmā pana paṭiññāya saccāpanaṃ nāma sataṃ sādhūnaṃ mahābodhisattānaṃ paveṇī kulavaṃso, tasmā taṃ saccapāramitādhammaṃ **pubbakaṃ** porāṇaṃ jinehi buddhādīhi sevitaṃ anussaritvā saccaṃ anurakkhanto tassa **brāhmaṇassa dhanaṃ datvā** attano jīvitaṃ pariccajitvā **porisādaṃ upāgamiṃ**.

110. **Natthi me saṃsayo tatthā**ti tasmiṃ porisādassa santikaṃ gamane ‘‘ayaṃ maṃ kiṃ nu kho ghātessati, udāhu no’’ti mayhaṃ saṃsayo natthi. ‘‘Caṇḍo sāhasiko mayā saddhiṃ ekasatakhattiye devatāya balikammakaraṇasajjo ekanteneva ghātessatī’’ti jānanto eva kevalaṃ saccavācaṃ anurakkhanto attano jīvitaṃ pariccajitvā taṃ upāgamiṃ. Yasmā cetadevaṃ, tasmā saccena me samo natthi, esā me paramatthabhāvappattā saccapāramīti.

Upāgate pana mahāsatte vikasitapuṇḍarīkapadumasassirikamassa mukhaṃ disvā ‘‘ayaṃ vigatamaraṇabhayo hutvā āgato, kissa nu kho esa ānubhāvo’’ti cintento ‘‘tassa maññe dhammassa sutattā ayaṃ evaṃ tejavā nibbhayo ca jāto, ahampi taṃ sutvā tejavā nibbhayo ca bhavissāmī’’ti sanniṭṭhānaṃ katvā porisādo mahāsattaṃ āha – ‘‘suṇoma satārahagāthāyo yāsaṃ savanatthaṃ tvaṃ attano nagaraṃ gato’’ti.

Taṃ sutvā bodhisatto ‘‘ayaṃ porisādo pāpadhammo, imaṃ thokaṃ niggahetvā lajjāpetvā kathessāmī’’ti –

> ‘‘Adhammikassa luddassa, niccaṃ lohitapāṇino;
> Natthi saccaṃ kuto dhammo, kiṃ sutena karissasī’’ti. (jā. 2.21.427) –

Vatvā puna tena suṭṭhutaraṃ sañjātasavanādarena –

> ‘‘Sutvā dhammaṃ vijānanti, narā kalyāṇapāpakaṃ;
> Api gāthā suṇitvāna, dhamme me ramate mano’’ti. (jā. 2.21.444) –

Vutte ‘‘ayaṃ ativiya sañjātādaro sotukāmo, handassa kathessāmī’’ti cintetvā ‘‘tena hi samma, sādhukaṃ suṇohi manasikarohī’’ti vatvā nandabrāhmaṇena kathitaniyāmeneva gāthānaṃ sakkaccaṃ thutiṃ katvā chakāmāvacaradevaloke ekakolāhalaṃ katvā devatāsu sādhukāraṃ dadamānāsu mahāsatto porisādassa –

> ‘‘Sakideva mahārāja, sabbhi hoti samāgamo;
> Sā naṃ saṅgati pāleti, nāsabbhi bahusaṅgamo.
>
> ‘‘Sabbhireva samāsetha, sabbhi kubbetha santhavaṃ;
> Sataṃ saddhammamaññāya, seyyo hoti na pāpiyo.

> ‘‘Jīranti ve rājarathā sucittā, attho sarīrampi jaraṃ upeti;
> Satañca dhammo na jaraṃ upeti, santo have sabbhi pavedayanti.
>
> ‘‘Nabhañca dūre pathavī ca dūre, pāraṃ samuddassa tadāhu dūre;
> Tato have dūrataraṃ vadanti, satañca dhammo asatañca rājā’’ti. (jā. 2.21.411-414) –

Dhammaṃ kathesi. Tassa tena sukathitattā ceva attano ca puññānubhāvena gāthā suṇantasseva sakalasarīraṃ pañcavaṇṇāya pītiyā paripūri. So bodhisatte muducitto hutvā ‘‘samma sutasoma, dātabbayuttakaṃ hiraññādiṃ na passāmi, ekekāya gāthāya ekekaṃ varaṃ dassāmī’’ti āha. Atha naṃ mahāsatto ‘‘tvaṃ attanopi hitāni ajānanto parassa kiṃ nāma varaṃ dassasī’’ti apasādetvā puna tena ‘‘varaṃ gaṇhathā’’ti yācito sabbapaṭhamaṃ ‘‘ahaṃ cirakālaṃ taṃ arogaṃ passeyya’’nti varaṃ yāci. So ‘‘ayaṃ idāni me vadhitvā maṃsaṃ khāditukāmassa mahānatthakarassa mayhameva jīvitamicchatī’’ti tuṭṭhamānaso vañcetvā varassa gahitabhāvaṃ ajānanto adāsi. Mahāsatto hi upāyakusalatāya tassa ciraṃ jīvitukāmatāpadesena attano jīvitaṃ yāci. Atha ‘‘parosataṃ khattiyānaṃ jīvitaṃ dehī’’ti dutiyaṃ varaṃ, tesaṃ sake raṭṭhe paṭipādanaṃ tatiyaṃ varaṃ, manussamaṃsakhādanato viramaṇaṃ catutthaṃ varaṃ yāci. So tīṇi varāni datvā catutthaṃ varaṃ adātukāmo ‘‘aññaṃ varaṃ gaṇhāhī’’ti vatvāpi mahāsattena nippīḷiyamāno tampi adāsiyeva.

Atha bodhisatto porisādaṃ nibbisevanaṃ katvā teneva rājāno mocāpetvā bhūmiyaṃ nipajjāpetvā dārakānaṃ kaṇṇato suttavaṭṭi viya saṇikaṃ rajjuyo nīharitvā porisādena ekaṃ tacaṃ āharāpetvā pāsāṇena ghaṃsitvā saccakiriyaṃ katvā tesaṃ hatthatalāni makkhesi. Taṅkhaṇaṃ eva phāsukaṃ ahosi. Dvīhatīhaṃ tattheva vasitvā te aroge kāretvā tehi saddhiṃ abhijjanakasabhāvaṃ mittasanthavaṃ kāretvā tehi saddhiṃ taṃ bārāṇasiṃ netvā rajje patiṭṭhāpetvā ‘‘appamattā hothā’’ti te rājāno attano attano nagaraṃ pesetvā indapatthanagarato āgatāya attano caturaṅginiyā senāya parivuto attano nagaraṃ gato tuṭṭhapamuditena nāgarajanena samparivāriyamāno antepuraṃ pavisitvā mātāpitaro vanditvā mahātalaṃ abhiruhi.

Atha mahāsatto cha dānasālāyo kāretvā devasikaṃ mahādānāni pavattento sīlāni paripūrento uposathaṃ upavasanto pāramiyo anubrūhesi. Tepi rājāno mahāsattassa ovāde ṭhatvā dānādīni puññāni katvā āyupariyosāne saggapuraṃ pūrayiṃsu.

Tadā porisādo aṅgulimālatthero ahosi, kāḷahatthiamacco sāriputtatthero, nandabrāhmaṇo ānandatthero, rukkhadevatā mahākassapatthero, rājāno buddhaparisā, mātāpitaro mahārājakulāni, sutasomamahārājā lokanātho.

Tassa heṭṭhā vuttanayeneva sesapāramiyopi niddhāretabbā. Tathā **alīnasattucariyāvaṇṇanāya** (cariyā aṭṭha. 2.74 ādayo) viya mahāsattassa guṇānubhāvā vibhāvetabbāti.

Mahāsutasomacariyāvaṇṇanā niṭṭhitā.

Saccapāramī niṭṭhitā.

13. Suvaṇṇasāmacariyāvaṇṇanā

111. Terasame **sāmo yadā vane āsi**nti himavantasmiṃ migasammatāya nāma nadiyā tīre mahati araññe sāmo nāma tāpasakumāro yadā ahosi. **Sakkena abhinimmito**ti sakkassa devānamindassa upadesasampattiyā jātattā sakkena nibbattito janito. Tatrāyaṃ anupubbikathā – atīte bārāṇasito avidūre nadiyā tīre eko nesādagāmo ahosi. Tattha jeṭṭhanesādassa putto jāto. Tassa ‘‘dukūlo’’ti nāmamakaṃsu. Tassā eva nadiyā paratīrepi eko nesādagāmo ahosi. Tattha jeṭṭhanesādassa dhītā jātā. Tassā ‘‘pārikā’’ti nāmamakaṃsu. Te ubhopi brahmalokato āgatā suddhasattā. Tesaṃ vayappattānaṃ anicchamānānaṃyeva āvāhavivāhaṃ kariṃsu. Te ubhopi kilesasamuddaṃ anotaritvā brahmāno viya ekato vasiṃsu. Na ca kiñci nesādakammaṃ karonti.

Atha dukūlaṃ mātāpitaro ‘‘tāta, tvaṃ nesādakammaṃ na karosi, neva gharāvāsaṃ icchasi, kiṃ nāma karissasī’’ti āhaṃsu. So ‘‘tumhesu anujānantesu pabbajissāmī’’ti āha. ‘‘Tena hi pabbajāhī’’ti. Dvepi janā himavantaṃ pavisitvā yasmiṃ ṭhāne migasammatā nāma nadī himavantato otaritvā gaṅgaṃ pattā, taṃ ṭhānaṃ gantvā gaṅgaṃ pahāya migasammatābhimukhā abhiruhiṃsu. Tadā sakkassa bhavanaṃ uṇhākāraṃ dassesi. Sakko taṃ kāraṇaṃ ñatvā vissakammunā tasmiṃ ṭhāne assamaṃ māpesi. Te tattha gantvā pabbajitvā sakkadattiye assame kāmāvacaramettaṃ bhāvetvā paṭivasiṃsu. Sakkopi tesaṃ upaṭṭhānaṃ āgacchati.

So ekadivasaṃ ‘‘tesaṃ cakkhū parihāyissantī’’ti ñatvā upasaṅkamitvā ‘‘bhante, vo cakkhūnaṃ antarāyo paññāyati, paṭijagganakaṃ puttaṃ laddhuṃ vaṭṭati, jānāmi tumhākaṃ suddhacittataṃ, tasmā pārikāya utunikāle nābhiṃ hatthena parāmaseyyātha, evaṃ vo putto jāyissati, so vo upaṭṭhahissatī’’ti vatvā pakkāmi. Dukūlapaṇḍito taṃ kāraṇaṃ pārikāya ācikkhitvā tassā utunikāle nābhiṃ parāmasi. Tadā bodhisatto devalokā cavitvā tassā kucchimhi paṭisandhiṃ gaṇhi, sā dasamāsaccayena suvaṇṇavaṇṇaṃ puttaṃ vijāyi. Tenevassa ‘‘suvaṇṇasāmo’’ti nāmaṃ kariṃsu. Taṃ aparabhāge vaḍḍhitvā soḷasavassuddesikampi mātāpitaro rakkhantā assame nisīdāpetvā sayameva vanamūlaphalāphalatthāya gacchanti.

Athekadivasaṃ vane phalāphalaṃ ādāya nivattitvā assamapadato avidūre meghe uṭṭhite rukkhamūlaṃ pavisitvā vammikamatthake ṭhitānaṃ sarīrato sedagandhamissake udake tasmiṃ vammikabile ṭhitassa āsivisassa nāsāpuṭaṃ paviṭṭhe āsiviso kujjhitvā nāsāvātena pahari. Dve andhā hutvā paridevamānā viraviṃsu. Atha mahāsatto ‘‘mama mātāpitaro aticirāyanti, kā nu kho tesaṃ pavattī’’ti paṭimaggaṃ gantvā saddamakāsi. Te tassa saddaṃ sañjānitvā paṭisaddaṃ katvā puttasinehena ‘‘tāta sāma, idha paripantho atthi, mā āgamī’’ti vatvā saddānusārena sayameva samāgamiṃsu. So ‘‘kena vo kāraṇena cakkhūni vinaṭṭhānī’’ti pucchitvā ‘‘tāta, mayaṃ na jānāma, deve vassante rukkhamūle vammikamatthake ṭhitā, atha na passāmā’’ti vuttamatte eva aññāsi ‘‘tattha āsivisena bhavitabbaṃ, tena kuddhena nāsāvāto vissaṭṭho bhavissatī’’ti.

Atha ‘‘mā cintayittha, ahaṃ vo paṭijaggissāmī’’ti mātāpitaro assamaṃ netvā tesaṃ rattiṭṭhānadivāṭṭhānādisañcaraṇaṭṭhāne rajjuke bandhi. Tato paṭṭhāya te assame ṭhapetvā vanamūlaphalāphalāni āharati, pātova vasanaṭṭhānaṃ sammajjati, pānīyaṃ āharati, paribhojanīyaṃ upaṭṭhāpeti, dantakaṭṭhamukhodakāni datvā madhuraphalāphalaṃ deti. Tehi mukhe vikkhālite sayaṃ paribhuñjitvā mātāpitaro vanditvā tesaṃ avidūreyeva acchati – ‘‘kiṃ nu kho ime āṇāpentī’’ti. Visesena ca mettaṃ bahulamakāsi, tenassa sattā appaṭikkūlā ahesuṃ. Yathā cassa sattā, evaṃ sattānaṃ so bodhisatto appaṭikkūlo. Evaṃ so divase divase phalāphalatthāya araññaṃ gacchantopi āgacchantopi migagaṇaparivuto eva ahosi. Sīhabyagghādivipakkhasattāpi tena saddhiṃ ativiya vissatthā, mettānubhāvena panassa vasanaṭṭhāne aññamaññaṃ tiracchānagatā muducittataṃ paṭilabhiṃsu. Iti so sabbattha mettānubhāvena abhīrū anutrāsī brahmā viya avero vihāsi. Tena vuttaṃ **‘‘pavane sīhabyagghe ca, mettāyamupanāmayi’’**ntiādi.

Tattha **mettāyamupanāmayi**nti **ma-**kāro padasandhikaro, mettābhāvanāya kurūrakammante sīhabyagghepi phari, pageva sesasatteti adhippāyo. Atha vā mettā ayati pavattati etenāti mettāyo, mettābhāvanā. Taṃ mettāyaṃ upanāmayiṃ sattesu anodhiso upanesiṃ. ‘‘Sīhabyagghehī’’tipi pāṭho. Tassattho – na kevalamahameva, atha kho pavane sīhabyagghehi, yasmiṃ mahāvane tadā ahaṃ viharāmi, tattha sīhabyagghehi saddhiṃ ahaṃ sattesu mettaṃ upanāmesiṃ. Sīhabyagghāpi hi tadā mamānubhāvena sattesu mettacittataṃ paṭilabhiṃsu, pageva itare sattāti dasseti.

112. **Pasadamigavarāhehī**ti pasadamigehi ceva vanasūkarehi ca. **Parivāretvā**ti etehi attānaṃ parivāritaṃ katvā tasmiṃ araññe **vasiṃ**.

113. Idāni tadā attano mettābhāvanāya laddhaṃ ānisaṃsaṃ matthakappattiñcassa dassetuṃ **‘‘na maṃ koci uttasatī’’**ti osānagāthamāha. Tassattho – sasabiḷārādiko bhīrukajātikopi **koci** satto **maṃ na uttasati** na ubbijjeti. Ahampi **kassaci** sīhabyagghāditiracchānato yakkhādiamanussato luddalohitapāṇimanussatoti kutocipi **na bhāyāmi**. Kasmā? Yasmā **mettābalenupatthaddho** cirakālaṃ bhāvitāya mettāpāramitāyānubhāvena upatthambhito tasmiṃ **pavane** mahāaraññe **tadā ramāmi** abhiramāmīti. Sesaṃ suviññeyyameva.

Evaṃ pana mahāsatto sabbasatte mettāyanto mātāpitaro ca sādhukaṃ paṭijagganto ekadivasaṃ araññato madhuraphalāphalaṃ āharitvā assame ṭhapetvā mātāpitaro vanditvā ‘‘pānīyaṃ ādāya āgamissāmī’’ti migagaṇaparivuto dve mige ekato katvā tesaṃ piṭṭhiyaṃ pānīyaghaṭaṃ ṭhapetvā hatthena gahetvā nadītitthaṃ agamāsi. Tasmiṃ samaye bārāṇasiyaṃ pīḷiyakkho nāma rājā rajjaṃ kāresi. So migamaṃsalobhena mātaraṃ rajjaṃ paṭicchāpetvā sannaddhapañcāvudho himavantaṃ pavisitvā mige vadhitvā maṃsaṃ khāditvā caranto migasammataṃ nadiṃ patvā anupubbena sāmassa pānīyagahaṇatitthaṃ patto. Migapadavalañjaṃ disvā gacchanto taṃ tathā gacchantaṃ disvā ‘‘mayā ettakaṃ kālaṃ evaṃ vicaranto manusso na diṭṭhapubbo, devo nu kho esa nāgo nu kho, sacāhaṃ upasaṅkamitvā pucchissāmi, sahasā pakkameyyāti. Yaṃnūnāhaṃ etaṃ vijjhitvā dubbalaṃ katvā puccheyya’’nti cintetvā mahāsattaṃ nhatvā vākacīraṃ nivāsetvā ajinacammaṃ ekaṃsaṃ karitvā pānīyaghaṭaṃ pūretvā ukkhipitvā vāmaṃsakūṭe ṭhapanakāle ‘‘idāni taṃ vijjhituṃ samayo’’ti visapītena sarena dakkhiṇapasse vijjhi. Saro vāmapassena nikkhami. Tassa viddhabhāvaṃ ñatvā migagaṇo bhīto palāyi.

Sāmapaṇḍito pana viddhopi pānīyaghaṭaṃ yathā vā tathā vā anavasumbhetvā satiṃ paccupaṭṭhāpetvā saṇikaṃ otāretvā vālukaṃ byūhitvā ṭhapetvā disaṃ vavatthapetvā mātāpitūnaṃ vasanaṭṭhānadisābhāgena sīsaṃ katvā nipajjitvā mukhena lohitaṃ chaḍḍetvā ‘‘mama koci verī nāma natthi, mamapi katthaci veraṃ nāma natthī’’ti vatvā imaṃ gāthamāha –

> ‘‘Ko nu maṃ usunā vijjhi, pamattaṃ udahārakaṃ;
> Khattiyo brāhmaṇo vesso, ko maṃ viddhā nilīyatī’’ti. (jā. 2.22.296);

Taṃ sutvā rājā ‘‘ayaṃ mayā vijjhitvā pathaviyaṃ pātitopi neva maṃ akkosati na paribhāsati, mama hadayamaṃsaṃ sambāhanto viya piyavacanena samudācarati, gamissāmissa santika’’nti cintetvā upasaṅkamitvā attānaṃ attanā ca viddhabhāvaṃ āvikatvā ‘‘ko vā tvaṃ kassa vā putto’’ti mahāsattaṃ pucchi.

So ‘‘sāmo nāmāhaṃ dukūlapaṇḍitassa nāma nesādaisino putto, kissa pana maṃ vijjhī’’ti āha. So paṭhamaṃ ‘‘migasaññāyā’’ti musāvādaṃ vatvā ‘‘ahaṃ imaṃ niraparādhaṃ akāraṇena vijjhi’’nti anusocitvā yathābhūtaṃ āvikatvā tassa mātāpitūnaṃ vasanaṭṭhānaṃ pucchitvā tattha gantvā tesaṃ attānaṃ āvikatvā tehi katapaṭisanthāro ‘‘sāmo mayā viddho’’ti vatvā te paridevante sokasamāpanne ‘‘yaṃ sāmena kattabbaṃ paricārikakammaṃ, taṃ katvā ahaṃ vo upaṭṭhahissāmī’’ti samassāsetvā sāmassa santikaṃ ānesi. Te tattha gantvā nānappakāraṃ paridevitvā tassa ure hatthaṃ ṭhapetvā ‘‘puttassa me sarīre usumā vattateva, visavegena visaññitaṃ āpanno bhavissatīti nibbisabhāvatthāya saccakiriyaṃ karissāmā’’ti cintetvā –

> ‘‘Yaṃ kiñcitthi kataṃ puññaṃ, mayhañceva pitucca te;
> Sabbena tena kusalena, visaṃ sāmassa haññatū’’ti. (jā. 2.22.388) –

Mātarā,

> ‘‘Yaṃ kiñcitthi kataṃ puññaṃ, mayhañceva mātucca te;
> Sabbena tena kusalena, visaṃ sāmassa haññatū’’ti. (jā. 2.22.396) –

Pitarā,

> ‘‘Pabbatyāhaṃ gandhamādane, cirarattanivāsinī;
> Na me piyataro koci, añño sāmena vijjati;
> Etena saccavajjena, visaṃ sāmassa haññatū’’ti. (jā. 2.22.398) –

Devatāya ca saccakiriyāya katāya mahāsatto khippaṃ vuṭṭhāsi. Padumapattapalāse udakabindu viya vinivaṭṭetvā ābādho vigato. Viddhaṭṭhānaṃ arogaṃ pākatikameva ahosi. Mātāpitūnaṃ cakkhūni uppajjiṃsu. Iti mahāsattassa arogatā, mātāpitūnañca cakkhupaṭilābho, aruṇuggamanaṃ, tesaṃ catunnampi assameyeva avaṭṭhānanti sabbaṃ ekakkhaṇeyeva ahosi.

Atha mahāsatto raññā saddhiṃ paṭisanthāraṃ katvā ''dhammaṃ cara, mahārājā''tiādinā (jā. 2.22.411-412) dhammaṃ desetvā uttarimpi ovaditvā pañca sīlāni adāsi. So tassa ovādaṃ sirasā paṭiggahetvā vanditvā bārāṇasiṃ gantvā dānādīni puññāni katvā saggaparāyano ahosi. Bodhisattopi saddhiṃ mātāpitūhi abhiññāsamāpattiyo nibbattetvā āyupariyosāne brahmalokūpago ahosi.

Tadā rājā ānandatthero ahosi, devadhītā uppalavaṇṇā, sakko anuruddho, pitā mahākassapatthero, mātā bhaddakāpilānī, sāmapaṇḍito lokanātho.

Tassa heṭṭhā vuttanayeneva sesapāramiyo niddhāretabbā. Tathā visapītena sallena dakkhiṇapassena pavisitvā vāmapassato vinivijjhanavasena viddhopi kiñci kāyavikāraṃ akatvā udakaghaṭassa bhūmiyaṃ nikkhipanaṃ, vadhake aññātepi ñāte viya cittavikārābhāvo, piyavacanena samudācāro, mātāpituupaṭṭhānapuññato mayhaṃ parihānīti anusocanamattaṃ, aroge jāte rañño kāruññaṃ mettañca upaṭṭhāpetvā dhammadesanā, ovādadānanti evamādayo guṇānubhāvā vibhāvetabbāti.

Suvaṇṇasāmacariyāvaṇṇanā niṭṭhitā.

14. Ekarājacariyāvaṇṇanā

114. Cuddasame **ekarājāti vissuto**ti ekarājāti iminā anvatthanāmena jambudīpatale pākaṭo.

Mahāsatto hi tadā bārāṇasirañño putto hutvā nibbatti. Vayappatto sabbasippanipphattiṃ patto hutvā pitu accayena rajjaṃ kārento kusalasīlācārasaddhāsutādianaññasādhāraṇaguṇavisesayogena pāramiparibhāvanena ca jambudīpatale adutiyattā padhānabhāvena ca ''ekarājā''ti pakāsanāmo ahosi. **Paramaṃ sīlaṃ adhiṭṭhāyā**ti suparisuddhakāyikavācasikasaṃvarasaṅkhātañceva suparisuddhamanosamācārasaṅkhātañca paramaṃ uttamaṃ dasakusalakammapathasīlaṃ samādānavasena ca avītikkamanavasena ca adhiṭṭhahitvā anuṭṭhahitvā. **Pasāsāmi mahāmahi**nti tiyojanasatike kāsiraṭṭhe mahatiṃ mahiṃ anusāsāmi rajjaṃ kāremi.

115. **Dasakusalakammapathe**ti pāṇātipātāveramaṇi yāva sammādiṭṭhīti etasmiṃ dasavidhe kusalakammapathe, ete vā anavasesato samādāya vattāmi. **Catūhi saṅgahavatthūhī**ti dānaṃ piyavacanaṃ atthacariyā samānattatāti imehi catūhi saṅgahavatthūhi saṅgaṇhanakāraṇehi yadā ekarājāti vissuto homi, tadā yathārahaṃ **mahājanaṃ saṅgaṇhāmī**ti sambandho.

116. **Eva**nti dasakusalakammapathasīlaparipūraṇaṃ catūhi saṅgahavatthūhi mahājanasaṅgaṇhananti yathāvuttena iminā ākārena **appamattassa. Idhaloke parattha cā**ti imasmiṃ loke yaṃ appamajjanaṃ, tattha diṭṭhadhammike atthe, paraloke yaṃ appamajjanaṃ tattha samparāyike atthe appamattassa me satoti attho. **Dabbaseno**ti evaṃnāmako kosalarājā. **Upagantvā**ti caturaṅginiṃ senaṃ sannayhitvā abbhuyyānavasena mama rajjaṃ upagantvā. **Acchindanto puraṃ mamā**ti mama bārāṇasinagaraṃ balakkārena gaṇhanto.

Tatrāyaṃ anupubbikathā – mahāsatto hi tadā nagarassa catūsu dvāresu catasso majjhe ekaṃ nivesanadvāre ekanti cha dānasālāyo kāretvā kapaṇaddhikādīnaṃ dānaṃ deti, sīlaṃ rakkhati, uposathakammaṃ karoti, khantimettānuddayasampanno aṅke nisinnaṃ puttaṃ paritosayamāno viya sabbasatte paritosayamāno dhammena rajjaṃ kāreti. Tasseko amacco antepuraṃ padussitvā aparabhāge pākaṭova jāto. Amaccā rañño ārocesuṃ. Rājā pariggaṇhanto taṃ attanā paccakkhato ñatvā taṃ amaccaṃ pakkosāpetvā ''andhabāla, ayuttaṃ te kataṃ, na tvaṃ mama vijite vasituṃ arahasi, attano dhanañca puttadārañca gahetvā aññattha yāhī''ti raṭṭhā pabbājesi.

So kosalajanapadaṃ gantvā dabbasenaṃ nāma kosalarājānaṃ upaṭṭhahanto anukkamena tassa vissāsiko hutvā ekadivasaṃ taṃ rājānaṃ āha – ‘‘deva, bārāṇasirajjaṃ nimmakkhikamadhupaṭalasadisaṃ, atimuduko rājā, sukheneva taṃ rajjaṃ gaṇhituṃ sakkosī’’ti. Dabbaseno bārāṇasirañño mahānubhāvatāya tassa vacanaṃ asaddahanto manusse pesetvā kāsiraṭṭhe gāmaghātādīni kāretvā tesaṃ corānaṃ bodhisattena dhanaṃ datvā vissajjitabhāvaṃ sutvā ‘‘ativiya dhammiko rājā’’ti ñatvā ‘‘bārāṇasirajjaṃ gaṇhissāmī’’ti balavāhanaṃ ādāya niyyāsi. Atha bārāṇasirañño mahāyodhā ‘‘kosalarājā āgacchatī’’ti sutvā ‘‘amhākaṃ rajjasīmaṃ anokkamantameva naṃ pothetvā gaṇhāmā’’ti attano rañño vadiṃsu.

Bodhisatto ‘‘tātā, maṃ nissāya aññesaṃ kilamanakiccaṃ natthi, rajjatthikā rajjaṃ gaṇhantu, mā gamitthā’’ti nivāresi. Kosalarājā janapadamajjhaṃ pāvisi. Mahāyodhā punapi rañño tatheva vadiṃsu. Rājā purimanayeneva nivāresi. Dabbaseno bahinagare ṭhatvā ‘‘rajjaṃ vā detu yuddhaṃ vā’’ti ekarājassa sāsanaṃ pesesi. Ekarājā ‘‘natthi mayā yuddhaṃ, rajjaṃ gaṇhātū’’ti paṭisāsanaṃ pesesi. Punapi mahāyodhā ‘‘deva, na mayaṃ kosalarañño nagaraṃ pavisituṃ dema, bahinagareyeva naṃ pothetvā gaṇhāmā’’ti āhaṃsu. Rājā purimanayeneva nivāretvā nagaradvārāni avāpurāpetvā mahātale pallaṅkamajjhe nisīdi. Dabbaseno mahantena balavāhanena nagaraṃ pavisitvā ekampi paṭisattuṃ apassanto sabbarajjaṃ hatthagataṃ katvā rājanivesanaṃ gantvā mahātalaṃ āruyha niraparādhaṃ bodhisattaṃ gaṇhāpetvā āvāṭe nikhaṇāpesi. Tena vuttaṃ –

‘‘Dabbaseno upagantvā, acchindanto puraṃ mama.

117. ‘‘Rājūpajīve nigame, sabalaṭṭhe saraṭṭhake;
Sabbaṃ hatthagataṃ katvā, kāsuyā nikhaṇī mama’’nti.

Tattha **rājūpajīve**ti amaccapārisajjabrāhmaṇagahapatiādike rājānaṃ upanissāya jīvante. **Nigame**ti negame. **Sabalaṭṭhe**ti senāpariyāpannatāya bale tiṭṭhantīti balaṭṭhā, hatthārohādayo, balaṭṭhehi sahāti sabalaṭṭhe. **Saraṭṭhake**ti sajanapade, rājūpajīve nigame ca aññañca **sabbaṃ hatthagataṃ katvā. Kāsuyā nikhaṇī mama**nti sabalavāhanaṃ sakalaṃ mama rajjaṃ gahetvā mampi galappamāṇe āvāṭe nikhaṇāpesi. **Jātakepi** –

‘‘Anuttare kāmaguṇe samiddhe, bhutvāna pubbe vasi ekarājā;
So dāni dugge narakamhi khitto, nappajjahe vaṇṇabalaṃ purāṇa’’nti. (jā. 1.4.9) –

Āvāṭe khittabhāvo āgato. **Jātakaṭṭhakathāyaṃ** (jā. aṭṭha. 3.4.9) pana ‘‘sikkāya pakkhipāpetvā uttarummāre heṭṭhāsīsakaṃ olambesī’’ti vuttaṃ.

Mahāsatto corarājānaṃ ārabbha mettaṃ bhāvetvā kasiṇaparikammaṃ katvā jhānābhiññāyo nibbattetvā kāsuto uggantvā ākāse pallaṅkena nisīdi. Tena vuttaṃ –

118. ‘‘Amaccamaṇḍalaṃ rajjaṃ, phītaṃ antepuraṃ mama;
Acchinditvāna gahitaṃ, piyaputtaṃva passaha’’nti.

Tattha **amaccamaṇḍala**nti tasmiṃ tasmiṃ rājakicce raññā amā saha vattantīti amaccā, saddhiṃ vā tesaṃ maṇḍalaṃ samūhaṃ. **Phīta**nti balavāhanena nagarajanapadādīhi samiddhaṃ **rajjaṃ**. Itthāgāradāsidāsaparijanehi ceva vatthābharaṇādiupabhogūpakaraṇehi ca samiddhaṃ **mama antepurañca** acchinditvā gahitakaṃ gaṇhantaṃ amittarājānaṃ yāya attano **piyaputtaṃva passiṃ ahaṃ,** tāya evaṃbhūtāya mettāya me samo sakalaloke natthi, tasmā evaṃbhūtā esā me mettāpāramī paramatthapāramibhāvaṃ pattāti adhippāyo.

Evaṃ pana mahāsatte taṃ corarājānaṃ ārabbha mettaṃ pharitvā ākāse pallaṅkena nisinne tassa sarīre dāho uppajji. So ‘‘ḍayhāmi ḍayhāmī’’ti bhūmiyaṃ aparāparaṃ parivattati. ‘‘Kimeta’’nti vutte, mahārāja, tumhe niraparādhaṃ dhammikarājānaṃ āvāṭe nikhaṇāpayitthāti. ‘‘Tena hi vegena gantvā taṃ uddharathā’’ti āha. Purisā gantvā taṃ rājānaṃ ākāse pallaṅkena nisinnaṃ disvā āgantvā dabbasenassa ārocesuṃ. So vegena gantvā vanditvā khamāpetvā ‘‘tumhākaṃ rajjaṃ tumheva kāretha, ahaṃ vo core paṭibāhessāmī’’ti vatvā tassa duṭṭhāmaccassa rājāṇaṃ kāretvā pakkāmi. Bodhisattopi rajjaṃ amaccānaṃ niyyātetvā isipabbajjaṃ pabbajitvā mahājanaṃ sīlādiguṇesu patiṭṭhāpetvā āyupariyosāne brahmalokaparāyano ahosi.

Tadā dabbaseno ānandatthero ahosi, ekarājā lokanātho.

Tassa divase divase chasu dānasālāsu chasatasahassavissajjanena paccatthikarañño sakalarajjapariccāgena ca dānapāramī, niccasīlauposathakammavasena pabbajitassa anavasesasīlasaṃvaravasena ca sīlapāramī, pabbajjāvasena jhānādhigamavasena ca nekkhammapāramī, sattānaṃ hitāhitavicāraṇavasena dānasīlādisaṃvidahanavasena ca paññāpāramī, dānādipuññasambhārassa abbhussahanavasena kāmavitakkādivinodanavasena ca vīriyapāramī, duṭṭhāmaccassa dabbasenarañño ca aparādhasahanavasena khantipāramī, yathāpaṭiññaṃ dānādinā avisaṃvādanavasena ca saccapāramī, dānādīnaṃ acalasamādānādhiṭṭhānavasena adhiṭṭhānapāramī, paccatthikepi ekantena hitūpasaṃhāravasena mettājhānanibbattanena ca mettāpāramī, duṭṭhāmaccena dabbasenena ca katāparādhe hitesīhi attano amaccādīhi nibbattite upakāre ca ajjhupekkhaṇena rajjasukhappattakāle paccatthikaraññā narake khittakāle samānacittatāya ca upekkhāpāramī veditabbā. Vuttañhetaṃ –

‘‘Panujja dukkhena sukhaṃ janinda, sukhena vā dukkhamasayhasāhi;
Ubhayattha santo abhinibbutattā, sukhe ca dukkhe ca bhavanti tulyā’’ti. (jā. 1.4.12);

Yasmā panettha mettāpāramī atisayavatī, tasmā tadatthadīpanatthaṃ sā eva pāḷi āruḷhā. Tathā idha mahāsattassa sabbasattesu orasaputte viya samānukampatādayo guṇavisesā niddhāretabbāti.

Ekarājacariyāvaṇṇanā niṭṭhitā.

Mettāpāramī niṭṭhitā.

15. Mahālomahaṃsacariyāvaṇṇanā

119. Pannarasame ‘‘susāne seyyaṃ kappemī’’ti etthāyaṃ anupubbikathā –

Mahāsatto hi tadā mahati uḷārabhoge kule nibbattitvā vuddhimanvāya disāpāmokkhassa ācariyassa santike garuvāsaṃ vasanto sabbasippānaṃ nipphattiṃ patvā kulagharaṃ āgantvā mātāpitūnaṃ accayena ñātakehi ‘‘kuṭumbaṃ saṇṭhapehī’’ti yāciyamānopi aniccatāmanasikāramukhena sabbabhavesu abhivaḍḍhamānasaṃvego kāye ca asubhasaññaṃ paṭilabhitvā gharāvāsapalibodhādhibhūtaṃ kilesagahanaṃ anogāhetvāva cirakālasamparicitaṃ nekkhammajjhāsayaṃ upabrūhayamāno mahantaṃ bhogakkhandhaṃ pahāya pabbajitukāmo hutvā puna cintesi – ‘‘sacāhaṃ pabbajissāmi, guṇasambhāvanāpākaṭo bhavissāmī’’ti.

So lābhasakkāraṃ jigucchanto pabbajjaṃ anupagantvā ‘‘pahomi cāhaṃ lābhālābhādīsu nibbikāro hotu’’nti attānaṃ takkento ‘‘visesato paraparibhavasahanādipaṭipadaṃ pūrento upekkhāpāramiṃ matthakaṃ pāpessāmī’’ti nivatthavattheneva gehato nikkhamitvā paramasallekhavuttikopi abalabalo amandamando viya paresaṃ acittakarūpena hīḷitaparibhūto hutvā gāmanigamarājadhānīsu ekarattivāseneva vicarati. Yattha pana mahantaṃ paribhavaṃ paṭilabhati, tattha cirampi vasati. So nivatthavatthe jiṇṇe pilotikakhaṇḍena tasmimpi jiṇṇe kenaci dinnaṃ aggaṇhanto hirikopīnapaṭicchādanamatteneva carati. Evaṃ gacchante kāle ekaṃ nigamagāmaṃ agamāsi.

Tattha gāmadārakā dhuttajātikā vedhaverā keci rājavallabhānaṃ puttanattudāsādayo ca uddhatā unnaḷā capalā mukharā vikiṇṇavācā kālena kālaṃ kīḷābahulā vicaranti. Duggate mahallake purise ca itthiyo ca gacchante disvā bhasmapuṭena piṭṭhiyaṃ ākiranti, ketakīpaṇṇaṃ kacchantare olambenti, tena vippakārena parivattetvā olokente yathāvajjakīḷitaṃ dassetvā upahasanti. Mahāpuriso tasmiṃ nigame te evaṃ vicarante dhuttadārake disvā ‘‘laddho vata dāni me upekkhāpāramiyā paripūraṇūpāyo’’ti cintetvā tattha vihāsi. Taṃ te dhuttadārakā passitvā vippakāraṃ kātuṃ ārabhanti.

Mahāsatto taṃ asahanto viya ca tehi bhāyanto viya ca uṭṭhahitvā gacchati. Te taṃ anubandhanti. So tehi anubandhiyamāno ‘‘ettha natthi koci paṭivattā’’ti susānaṃ gantvā aṭṭhikaṃ sīsūpadhānaṃ katvā sayati. Dhuttadārakāpi tattha gantvā oṭṭhubhanādikaṃ nānappakāraṃ vippakāraṃ katvā pakkamanti. Evaṃ te divase divase karonti eva. Ye pana viññū purisā, te evaṃ karonte passanti. Te te paṭibāhitvā ‘‘ayaṃ mahānubhāvo tapassī mahāyogī’’ti ca ñatvā uḷāraṃ sakkārasammānaṃ karonti. Mahāsatto pana sabbattha ekasadisova hoti majjhattabhūto. Tena vuttaṃ **‘‘susāne seyyaṃ kappemī’’**tiādi.

Tattha **susāne seyyaṃ kappemi, chavaṭṭhikaṃ upanidhāyā**ti āmakasusāne chaḍḍitakaḷevarato soṇasiṅgālādīhi tahiṃ tahiṃ vikkhittesu aṭṭhikesu ekaṃ aṭṭhikaṃ sīsūpadhānaṃ katvā sucimhi ca asucimhi ca samānacittatāya tasmiṃ susāne seyyaṃ kappemi, sayāmīti attho. **Gāmaṇḍalā**ti gāmadārakā. **Rūpaṃ dassentinappaka**nti yathāvajjakīḷitāya oṭṭhubhanaupahasanaummihanādīhi kaṇṇasote salākappavesanādīhi ca atikakkhaḷaṃ anappakaṃ nānappakāraṃ rūpaṃ vikāraṃ karonti.

120. **Apare**ti tesu eva gāmadārakesu ekacce. **Upāyanānūpanentī**ti ‘‘ayaṃ imesu paribhavavasena evarūpaṃ vippakāraṃ karontesu na kiñci vikāraṃ dasseti, sammānane nu kho kīdiso’’ti pariggaṇhantā vividhaṃ bahuṃ gandhamālaṃ bhojanaṃ aññāni ca upāyanāni paṇṇākārāni upanenti upaharanti. Aparehi vā tehi anācāragāmadārakehi aññe viññū manussā ‘‘ayaṃ imesaṃ evaṃ vividhampi vippakāraṃ karontānaṃ na kuppati, aññadatthu khantimettānuddayaṃyeva tesu upaṭṭhapeti, aho acchariyapuriso’’ti **haṭṭhā** ‘‘bahu vatimehi etasmiṃ vippaṭipajjantehi apuññaṃ pasuta’’nti **saṃviggamānasāva** hutvā **bahuṃ** gandhamālaṃ **vividhaṃ** bhojanaṃ aññāni ca upāyanāni upanenti upaharanti.

121. **Ye me dukkhaṃ upaharantī**ti ye gāmadārakā mayhaṃ sarīradukkhaṃ upaharanti upanenti. ‘‘Upadahantī’’tipi pāṭho, uppādentīti attho. **Ye ca denti sukhaṃ mamā**ti ye ca viññū manussā mama mayhaṃ sukhaṃ denti, mālāgandhabhojanādisukhūpakaraṇehi mama sukhaṃ upaharanti. **Sabbesaṃ samako homī**ti katthacipi vikārānuppattiyā samānacittatāya vividhānampi tesaṃ janānaṃ samako ekasadiso homi bhavāmi. **Dayā kopo na vijjatī**ti yasmā mayhaṃ upakārake mettacittatāsaṅkhātā dayā, apakārake manopadosasaṅkhāto kopopi na vijjati, tasmā sabbesaṃ samako homīti dasseti.

122. Idāni bhagavā tadā upakārīsu apakārīsu ca sattesu samupacitañāṇasambhārassa attano samānacittatā vikārābhāvo yā ca lokadhammesu anupalittatā ahosi, taṃ dassetuṃ **‘‘sukhadukkhe tulābhūto’’**ti osānagāthamāha.

Tattha **sukhadukkhe**ti sukhe ca dukkhe ca. **Tulābhūto**ti samakaṃ gahitatulā viya onatiunnatiapanatiṃ vajjetvā majjhattabhūto, sukhadukkhaggahaṇeneva cettha taṃnimittabhāvato lābhālābhāpi gahitāti veditabbaṃ. **Yasesū**ti kittīsu. **Ayasesū**ti nindāsu. **Sabbatthā**ti sabbesu sukhādīsu lokadhammesu. Iti bhagavā tadā sabbasattesu sabbalokadhammesu ca anaññasādhāraṇaṃ attano majjhattabhāvaṃ kittetvā tena tasmiṃ attabhāve attano upekkhāpāramiyā sikhāppattabhāvaṃ vibhāvento **‘‘esā me upekkhāpāramī’’**ti desanaṃ niṭṭhāpesi.

Idhāpi mahāsattassa paṭhamaṃ dānapāramī nāma visesato sabbavibhavapariccāgo ‘‘ye keci imaṃ sarīraṃ gahetvā yaṃkiñci attano icchitaṃ karontū’’ti anapekkhabhāvena attano attabhāvapariccāgo ca dānapāramī, hīnādikassa sabbassa akattabbassa akaraṇaṃ sīlapāramī, kāmassādavimukhassa gehato nikkhantassa sato kāye asubhasaññānubrūhanā nekkhammapāramī, sambodhisambhārānaṃ upakāradhammapariggahaṇe tappaṭipakkhappahāne ca kosallaṃ aviparītato dhammasabhāvacintanā ca paññāpāramī, kāmavitakkādivinodanaṃ dukkhādhivāsanavīriyañca vīriyapāramī, sabbāpi adhivāsanakhanti khantipāramī, vacīsaccaṃ samādānāvisaṃvādanena viratisaccañca saccapāramī, anavajjadhamme acalasamādānādhiṭṭhānaṃ adhiṭṭhānapāramī, anodhiso sabbasattesu mettānuddayabhāvo mettāpāramī, upekkhāpāramī panassa yathāvuttavaseneva veditabbāti dasa pāramiyo labbhanti. Upekkhāpāramī cettha atisayavatīti katvā sāyeva desanaṃ āruḷhā. Tathā idha mahāsattassa mahantaṃ bhogakkhandhaṃ mahantañca ñātiparivaṭṭaṃ pahāya mahābhinikkhamanasadisaṃ gehato nikkhamanaṃ, tathā nikkhamitvā lābhasakkāraṃ jigucchato paresaṃ sambhāvanaṃ pariharitukāmassa pabbajjāliṅgaṃ aggahetvā citteneva anavasesaṃ pabbajjāguṇe adhiṭṭhahitvā paramasukhavihāro, paramappicchatā, pavivekābhirati, upekkhaṇādhippāyena attano kāyajīvitanirapekkhā, parehi attano upari katavippakārādhivāsanaṃ, ukkaṃsagatasallekhavutti, bodhisambhārapaṭipakkhānaṃ kilesānaṃ tanubhāvena khīṇāsavānaṃ viya paresaṃ upakārāpakāresu nibbikārabhāvahetubhūtena sabbattha majjhattabhāvena samuṭṭhāpito lokadhammehi anupalepo, sabbapāramīnaṃ muddhabhūtāya upekkhāpāramiyā sikhāppattīti evamādayo guṇānubhāvā vibhāvetabbāti.

Mahālomahaṃsacariyāvaṇṇanā niṭṭhitā.

Upekkhāpāramī niṭṭhitā.

Tatiyavaggassa atthavaṇṇanā niṭṭhitā.

Uddānagāthāvaṇṇanā

‘‘Yudhañjayo’’tiādikā uddānagāthā. Tattha **bhisenā**ti bhisāpadesena **mahākañcanacariyaṃ** (cariyā. 3.34 ādayo) dasseti. **Soṇanando**ti iminā **soṇapaṇḍitacariyaṃ** (cariyā. 3.42 ādayo) dasseti. Tathā **mūgapakkho**ti mūgapakkhāpadesena **temiyapaṇḍitacariyaṃ** (cariyā. 3.48 ādayo) dasseti. **Upekkhāpārami**sīsena **mahālomahaṃsacariyaṃ** (cariyā. 3.119 ādayo) dasseti. **Āsi iti vuṭṭhaṃ mahesinā**ti yathā, sāriputta, tuyhaṃ etarahi desitaṃ, iti evaṃ iminā vidhānena mahantānaṃ dānapāramiādīnaṃ bodhisambhārānaṃ esanato mahesinā tadā bodhisattabhūtena mayā vuṭṭhaṃ ciṇṇaṃ caritaṃ paṭipannaṃ āsi ahosīti attho. Idāni pāramiparipūraṇavasena cirakālappavattitaṃ idha vuttaṃ avuttañca attano dukkarakiriyaṃ ekajjhaṃ katvā yadatthaṃ sā pavattitā, tañca saṅkhepeneva dassetuṃ **‘‘evaṃ bahubbidha’’**nti gāthamāha.

Tattha **evan**ti iminā vuttanayena. **Bahubbidhaṃ dukkha**nti akittipaṇḍitādikāle kārapaṇṇādiāhāratāya tañca yācakassa datvā āhārūpacchedādinā ca bahuvidhaṃ nānappakāraṃ dukkhaṃ. Tathā kururājādikāle sakkasampattisadisā **sampattī ca bahubbidhā. Bhavābhave**ti khuddake ceva mahante ca bhave. Bhavābhave vā vuddhihāniyo anubhavitvā bahuvidhehi dukkhehi avihaññamāno bahuvidhāhi ca sampattīhi anākaḍḍhiyamāno pāramiparipūraṇapasuto eva hutvā tadanurūpaṃ paṭipattiṃ paṭipanno uttamaṃ anuttaraṃ sammāsambodhiṃ sabbaññutaṃ **patto,** adhigatosmīti attho.

Idāni yāsaṃ pāramīnaṃ paripūraṇatthaṃ esā dukkaracariyā ciraṃ pavattitā, tāsaṃ anavasesato paripuṇṇabhāvaṃ tena ca pattabbaphalassa attanā adhigatabhāvaṃ dassetuṃ **‘‘datvā dātabbakaṃ dānaṃ, sīlaṃ pūretvā asesato’’**tiādi vuttaṃ.

Tattha **datvā dātabbakaṃ dāna**nti tadā anuttaraṃ sammāsambodhiṃ abhisambujjhituṃ aggayānapaṭipadaṃ paṭipannena mahābodhisattena dātabbaṃ deyyadhammaṃ bāhiraṃ rajjādiṃ abbhantaraṃ attapariccāgoti pañca mahāpariccāgapariyosānaṃ dānapāramidānaupapāramidānaparamatthapāramippabhedaṃ dānaṃ anavasesato sampādetvāti attho. Tattha **akittibrāhmaṇakāle** (cariyā. 1.1 ādayo; jā. 1.13.83 ādayo) **saṅkhabrāhmaṇakāle**ti (cariyā. 1.11 ādayo; jā. 1.10.39 ādayo) evamādīsu idha āgatesu anāgatesu ca **visayhaseṭṭhikāle** (jā. 1.4.157 ādayo) **velāmakāle**ti (a. ni. 9.20) evamādīsupi dānapāramiyā mahāpurisassa pūritattabhāvānaṃ parimāṇaṃ nāma natthi. Ekantena panassa **sasapaṇḍitakāle** –

> ‘‘Bhikkhāya upagataṃ disvā, sakattānaṃ pariccajiṃ;
> Dānena me samo natthi, esā me dānapāramī’’ti. (cariyā. 1. tassuddāna) –

Evaṃ attapariccāgaṃ karontassa dānapāramī paramatthapāramī nāma jātā. Itaresu pana yathārahaṃ pāramiupapāramiyo veditabbā.

Sīlaṃ pūretvā asesatoti tathā anavasesato kāyiko saṃvaro, vācasiko saṃvaro, kāyikavācasiko saṃvaro, indriyasaṃvaro, bhojane mattaññutā, suvisuddhājīvatāti evamādikaṃ bodhisattasīlaṃ sampādentena sīlapāramisīlaupapāramisīlaparamatthapāramippabhedaṃ pūretabbaṃ sabbaṃ sīlaṃ pūretvā sammadeva sampādetvā. Idhāpi **sīlavanāgarājakāle** (cariyā. 2.1 ādayo; jā. 1.1.72) **campeyyanāgarājakāle**ti (cariyā. 2.20 ādayo; jā. 1.15.240 ādayo) evamādīsu idha āgatesu, anāgatesu ca **mahākapikāle** (cariyā. 3.67 ādayo; jā. 1.7.83 ādayo; 1.16.178 ādayo) **chaddantakāle**ti (jā. 1.16.97 ādayo) evamādīsu mahāsattassa sīlapāramiyā pūritattabhāvānaṃ parimāṇaṃ nāma natthi. Ekantena panassa **saṅkhapālakāle** –

‘‘Sūlehi vinivijjhante, koṭṭayantepi sattibhi;
Bhojaputte na kuppāmi, esā me sīlapāramī’’ti. (cariyā. 2.91) –

Evaṃ attapariccāgaṃ karontassa sīlapāramī paramatthapāramī nāma jātā. Itaresu pana yathārahaṃ pāramiupapāramiyo veditabbā.

Nekkhamme pāramiṃ gantvāti tathā tividhepi mahābhinikkhamane pāramiṃ paramukkaṃsaṃ gantvā. Tattha **yudhañjayakāle** (cariyā. 3.1 ādayo; jā. 1.11.73 ādayo) **somanassakumārakāle**ti (cariyā. 3.7 ādayo; jā. 1.15.211 ādayo) evamādīsu idha āgatesu, anāgatesu ca **hatthipālakumārakāle** (jā. 1.15.337 ādayo) **maghadevakāle**ti (ma. ni. 2.308 ādayo; jā. 1.1.9) evamādīsu mahārajjaṃ pahāya nekkhammapāramiyā pūritattabhāvānaṃ parimāṇaṃ nāma natthi. Ekantena panassa **cūḷasutasomakāle** –

‘‘Mahārajjaṃ hatthagataṃ, kheḷapiṇḍaṃva chaḍḍayiṃ;
Cajato na hoti lagganaṃ, esā me nekkhammapāramī’’ti. (dha. sa. aṭṭha. nidānakathā; jā. aṭṭha. 1.dūrenidānakathā; apa. aṭṭha. 1.dūrenidānakathā);

Evaṃ nissaṅgatāya rajjaṃ chaḍḍetvā nikkhamantassa nekkhammapāramī paramatthapāramī nāma jātā. Itaresu pana yathārahaṃ pāramiupapāramiyo veditabbā.

Paṇḍite paripucchitvāti kiṃ kusalaṃ kiṃ akusalaṃ kiṃ sāvajjaṃ kiṃ anavajjantiādinā kusalādidhammavibhāgaṃ kammakammaphalavibhāgaṃ sattānaṃ upakārāvahaṃ anavajjakammāyatanasippāyatanavijjāṭṭhānādiṃ paṇḍite sappaññe paripucchitvā. Etena paññāpāramiṃ dasseti. Tattha **vidhurapaṇḍitakāle** (jā. 2.22.1346 ādayo) **mahāgovindapaṇḍitakāle** (dī. ni. 2.293 ādayo; cariyā 1.37 ādayo) **kudālapaṇḍitakāle** (jā. 1.1.70) **arakapaṇḍitakāle** (jā. 1.2.37 ādayo) **bodhiparibbājakakāle mahosadhapaṇḍitakāle**ti (jā. 2.22.590 ādayo) evamādīsu paññāpāramiyā pūritattabhāvānaṃ parimāṇaṃ nāma natthi. Ekantena panassa **senakapaṇḍitakāle** –

‘‘Paññāya vicinantohaṃ, brāhmaṇaṃ mocayiṃ dukhā;
Paññāya me samo natthi, esā me paññāpāramī’’ti. (dha. sa. aṭṭha. nidānakathā; jā. aṭṭha. 1.dūrenidānakathā; apa. aṭṭha. 1.dūrenidānakkathā) –

Antobhastagataṃ sappaṃ dassentassa paññāpāramī paramatthapāramī nāma jātā. **Vīriyaṃ katvāna uttama**nti sammāsambodhiṃ pāpetuṃ samatthatāya uttamaṃ padhānaṃ vīriyanti vividhampi vīriyapāramiṃ katvā uppādetvā. Tattha **mahāsīlavarājakāle** (jā. 1.1.51) **pañcāvudhakumārakāle** (jā. 1.1.55) **mahāvānarindakāle**ti (jā. 1.1.57) evamādīsu vīriyapāramiyā pūritattabhāvānaṃ parimāṇaṃ nāma natthi. Ekantena panassa **mahājanakakāle** –

‘‘Atīradassī jalamajjhe, hatā sabbeva mānusā;
Cittassa aññathā natthi, esā me vīriyapāramī’’ti. (dha. sa. aṭṭha. nidānakathā; jā. aṭṭha. 1.dūrenidānakathā; apa. aṭṭha. 1.dūrenidānakathā) –

Evaṃ mahāsamuddaṃ tarantassa vīriyapāramī paramatthapāramī nāma jātā.

Khantiyā pāramiṃ gantvāti adhivāsanakhantiādi khantiparamukkaṃsabhāvaṃ pāpento khantiyā pāramiṃ paramakoṭiṃ gantvā, khantipāramiṃ sampādetvāti attho. Tattha **mahākapikāle** (cariyā. 3.67 ādayo; jā. 1.7.83 ādayo) **mahiṃsarājakāle** (jā. 1.3.82 ādayo) **rurumigarājakāle** (jā. 1.13.117 ādayo) **dhammadevaputtakāle**ti (jā. 1.11.26 ādayo) evamādīsu khantipāramiyā pūritattabhāvānaṃ parimāṇaṃ nāma natthi. Ekantena panassa **khantivādikāle** –

> ‘‘Acetanaṃ va koṭṭente, tiṇhena pharasunā mamaṃ;
> Kāsirāje na kuppāmi, esā me khantipāramī’’ti. (dha. sa. aṭṭha. nidānakathā; jā. aṭṭha. 1.dūrenidānakathā; apa. aṭṭha. 1.dūrenidānakathā) –

Evaṃ acetanabhāvena viya mahādukkhaṃ anubhavantassa khantipāramī paramatthapāramī nāma jātā.

Katvā daḷhamadhiṭṭhānanti kusalasamādānādhiṭṭhānaṃ tassa tassa pāramisamādānassa tadupakārakasamādānassa ca adhiṭṭhānaṃ daḷhataraṃ asithilaṃ katvā, taṃ taṃ vatasamādānaṃ anivattibhāvena adhiṭṭhahitvāti attho. Tattha **jotipālakāle** (ma. ni. 2.282 ādayo) **sarabhaṅgakāle** (jā. 2.17.50 ādayo) **nemikāle**ti (cariyā. 1.40 ādayo; jā.2.22.421 ādayo) evamādīsu adhiṭṭhānapāramiyā pūritattabhāvānaṃ parimāṇaṃ nāma natthi. Ekantena panassa **temiyakumārakāle** –

> ‘‘Mātāpitā na me dessā, attā me na ca dessiyo;
> Sabbaññutaṃ piyaṃ mayhaṃ, tasmā vatamadhiṭṭhahi’’nti. (cariyā. 3.65) –

Evaṃ jīvitaṃ pariccajitvā vataṃ adhiṭṭhahantassa adhiṭṭhānapāramī paramatthapāramī nāma jātā.

Saccavācānurakkhiyāti saccavācaṃ anurakkhitvā jīvitantarāyepi anariyavohāraṃ gūthaṃ viya jigucchanto pariharitvā sabbaso avisaṃvādibhāvaṃ rakkhitvā. Tattha **kapirājakāle** (cariyā. 3.67 ādayo) **saccatāpasakāle maccharājakāle**ti evamādīsu saccapāramiyā pūritattabhāvānaṃ parimāṇaṃ nāma natthi. Ekantena panassa **mahāsutasomakāle** –

> ‘‘Saccavācaṃ anurakkhanto, cajitvā mama jīvitaṃ;
> Mocesiṃ ekasataṃ khattiye, esā me saccapāramī’’ti. (dha. sa. aṭṭha. nidānakathā; jā. aṭṭha. 1.dūrenidānakathā; apa. aṭṭha. 1.dūrenidānakathā) –

Evaṃ jīvitaṃ cajitvā saccaṃ anurakkhantassa saccapāramī paramatthapāramī nāma jātā.

Mettāya pāramiṃ gantvāti sabbasattesu anodhiso hitūpasaṃhāralakkhaṇāya mettāya pāramiṃ paramukkaṃsataṃ patvā. Tattha **cūḷadhammapālakāle** (jā. 1.5.44 ādayo) **mahāsīlavarājakāle** (jā. 1.1.51) **sāmapaṇḍitakāle**ti (cariyā. 3.111 ādayo; jā. 2.22.296 ādayo) evamādīsu mettāpāramiyā pūritattabhāvānaṃ parimāṇaṃ nāma natthi. Ekantena panassa **suvaṇṇasāmakāle** –

> ‘‘Na maṃ koci uttasati, napihaṃ bhāyāmi kassaci;
> Mettābalenupatthaddho, ramāmi pavane tadā’’ti. (cariyā. 3.113) –

Evaṃ jīvitampi anoloketvā mettāyantassa mettāpāramī paramatthapāramī nāma jātā.

Sammānanāvamānaneti sakkaccaṃ pūjāsakkārādinā sammānane oṭṭhubhanādinā avamānane ca sabbattha lokadhamme samako samacitto nibbikāro hutvā uttamaṃ anuttaraṃ labbaññutaṃ adhigatosmīti attho. Tattha **mahāvānarindakāle** (jā. 1.1.57) **kāsirājakāle khemabrāhmaṇakāle aṭṭhisenaparibbājakakāle**ti (jā. 1.7.54 ādayo) evamādīsu upekkhāpāramiyā pūritattabhāvānaṃ parimāṇaṃ nāma natthi. Ekantena panassa **mahālomahaṃsakāle** –

> ‘‘Susāne seyyaṃ kappemi, chavaṭṭhikaṃ upanidhāyahaṃ;
> Gāmaṇḍalā upāgantvā, rūpaṃ dassentinappaka’’nti. (cariyā. 3.119) –

Evaṃ gāmadārakesu oṭṭhubhanādīhi ceva mālāgandhūpahārādīhi ca sukhadukkhaṃ uppādentesupi upekkhaṃ anativattantassa upekkhāpāramī paramatthapāramī nāma jātā. Iti bhagavā –

‘‘Evaṃ bahubbidhaṃ dukkhaṃ, sampattī ca bahubbidhā;
Bhavābhave anubhavitvā, patto sambodhimuttama’’nti. –

Sammāsambodhiṃ adhigantuṃ imasmiṃ bhaddakappe attanā kataṃ dukkaracariyaṃ saṅkhepeneva vatvā puna –

‘‘Datvā dātabbakaṃ dānaṃ, sīlaṃ pūretvā asesato;
Nekkhamme pāramiṃ gantvā, patto sambodhimuttamaṃ.

‘‘Paṇḍite paripucchitvā, vīriyaṃ katvāna muttamaṃ;
Khantiyā pāramiṃ gantvā, patto sambodhimuttamaṃ.

‘‘Katvā daḷhamadhiṭṭhānaṃ, saccavācānurakkhiya;
Mettāya pāramiṃ gantvā, patto sambodhimuttamaṃ.

‘‘Lābhālābhe yasāyase, sammānanāvamānane;
Sabbattha samako hutvā, patto sambodhimuttama’’nti. –

Attanā sammadeva paripūritā dasa pāramiyo dasseti.

Pakiṇṇakakathā

Imasmiṃ pana ṭhāne ṭhatvā mahābodhiyānapaṭipattiyaṃ ussāhajātānaṃ kulaputtānaṃ bodhisambhāresu nānappakārakosallatthaṃ sabbapāramīsu **pakiṇṇakakathā** kathetabbā.

Tatridaṃ pañhakammaṃ – kā panetā pāramiyo? Kenaṭṭhena pāramiyo? Katividhā cetā? Ko tāsaṃ kamo? Kāni lakkhaṇarasapaccupaṭṭhānapadaṭṭhānāni? Ko paccayo? Ko saṃkileso? Kiṃ vodānaṃ? Ko paṭipakkho? Kā paṭipatti? Ko vibhāgo? Ko saṅgaho? Ko sampādanūpāyo? Kittakena kālena sampādanaṃ? Ko ānisaṃso? Kiṃ cetāsaṃ phalanti?

Tatridaṃ vissajjanaṃ – **kā panetā pāramiyo**ti? Taṇhāmānadiṭṭhīhi anupahatā karuṇūpāyakosallapariggahitā dānādayo guṇā pāramiyo.

Kenaṭṭhena pāramiyoti? Dānasīlādiguṇavisesayogena sattuttamatāya paramā mahāsattā bodhisattā, tesaṃ bhāvo kammaṃ vā pāramī, dānādikiriyā. Atha vā paratīti paramo, dānādiguṇānaṃ pūrako pālako cāti bodhisatto, paramassa ayaṃ, paramassa vā bhāvo, kammaṃ vā pāramī, dānādikiriyāva. Atha vā paraṃ sattaṃ attani mavati bandhati guṇavisesayogena, paraṃ vā adhikataraṃ majjati sujjhati saṃkilesamalato, paraṃ vā seṭṭhaṃ nibbānaṃ visesena mayati gacchati, paraṃ vā lokaṃ pamāṇabhūtena ñāṇavisesena idhalokaṃ viya munāti paricchindati, paraṃ vā ativiya sīlādiguṇagaṇaṃ attano santāne minoti pakkhipati, paraṃ vā attabhūtato dhammakāyato aññaṃ paṭipakkhaṃ vā tadanatthakaraṃ kilesacoragaṇaṃ mināti hiṃsatīti paramo, mahāsatto. Paramassa ayantiādi vuttanayena yojetabbaṃ. Pāre vā nibbāne majjati sujjhati satte ca sodheti, tattha vā satte mavati bandhati yojeti, taṃ vā mayati gacchati gameti ca, munāti vā taṃ yāthāvato, tattha vā satte minoti pakkhipati, kilesārayo vā sattānaṃ tattha mināti hiṃsatīti pāramī, mahāpuriso. Tassa bhāvo kammaṃ vā pāramitā, dānādikiriyāva. Iminā nayena pāramīsaddattho veditabbo.

Katividhāti? Saṅkhepato dasavidhā. Tā pana pāḷiyaṃ sarūpato āgatāyeva. Yathāha –

‘‘Vicinanto tadā dakkhiṃ, paṭhamaṃ dānapāramiṃ;
Pubbakehi mahesīhi, anuciṇṇaṃ mahāpatha’’nti. (bu. vaṃ. 2.116) –

Ādi. Yathā cāha – ‘‘kati nu kho, bhante, buddhakārakā dhammā? Dasa kho, sāriputta, buddhakārakā dhammā. Katame dasa? Dānaṃ kho, sāriputta, buddhakārako dhammo, sīlaṃ, nekkhammaṃ, paññā, vīriyaṃ, khanti, saccaṃ, adhiṭṭhānaṃ, mettā, upekkhā buddhakārako dhammo. Ime kho, sāriputta, dasa buddhakārakā dhammā’’ti. Idamavoca bhagavā, idaṃ vatvā sugato athāparaṃ etadavoca satthā –

> ‘‘Dānaṃ sīlañca nekkhammaṃ, paññā vīriyena pañcamaṃ;
> Khanti saccamadhiṭṭhānaṃ, mettupekkhāti te dasā’’ti. (bu. vaṃ. 1.76 thokaṃ visadisaṃ);

Keci pana ‘‘chabbidhā’’ti vadanti. Taṃ etāsaṃ saṅgahavasena vuttaṃ. So pana saṅgaho parato āvi bhavissati.

Ko tāsaṃ kamoti? Ettha **kamo**ti desanākkamo, so ca paṭhamasamādānahetuko, samādānaṃ pavicayahetukaṃ, iti yathā ādimhi pavicitā samādinnā ca, tathā desitā. Tattha dānaṃ sīlassa bahūpakāraṃ sukarañcāti taṃ ādimhi vuttaṃ. Dānaṃ sīlapariggahitaṃ mahapphalaṃ hoti mahānisaṃsanti dānānantaraṃ sīlaṃ vuttaṃ. Sīlaṃ nekkhammapariggahitaṃ, nekkhammaṃ paññāpariggahitaṃ, paññā vīriyapariggahitā, vīriyaṃ khantipariggahitaṃ, khanti saccapariggahitā, saccaṃ adhiṭṭhānapariggahitaṃ, adhiṭṭhānaṃ mettāpariggahitaṃ, mettā upekkhāpariggahitā mahapphalā hoti mahānisaṃsāti mettānantaramupekkhā vuttā. Upekkhā pana karuṇāpariggahitā karuṇā ca upekkhāpariggahitāti veditabbā. ‘‘Kathaṃ pana mahākāruṇikā bodhisattā sattesu upekkhakā hontī’’ti? ‘‘Upekkhitabbayuttesu kañci kālaṃ upekkhakā honti, na pana sabbattha sabbadā cā’’ti keci. Apare pana – ‘‘na sattesu upekkhakā, sattakatesu pana vippakāresu upekkhakā hontī’’ti.

Aparo nayo – pacurajanesupi pavattiyā sabbasattasādhāraṇattā appaphalattā sukarattā ca ādimhi **dānaṃ** vuttaṃ. Sīlena dāyakapaṭiggāhakasuddhito parānuggahaṃ vatvā parapīḷānivattivacanato kiriyadhammaṃ vatvā akiriyadhammavacanato bhogasampattihetuṃ vatvā bhavasampattihetuvacanato ca dānassa anantaraṃ **sīlaṃ** vuttaṃ. Nekkhammena sīlasampattisiddhito kāyavacīsucaritaṃ vatvā manosucaritavacanato visuddhasīlassa sukheneva jhānasamijjhanato kammāparādhappahānena payogasuddhiṃ vatvā kilesāparādhappahānena āsayasuddhivacanato vītikkamappahānena cittassa pariyuṭṭhānappahānavacanato ca sīlassa anantaraṃ **nekkhammaṃ** vuttaṃ. Paññāya nekkhammassa siddhiparisuddhito jhānābhāvena paññābhāvavacanato ‘‘samādhipadaṭṭhānā hi paññā, paññāpaccupaṭṭhāno ca samādhi’’. Samathanimittaṃ vatvā upekkhānimittavacanato parahitajjhānena parahitakaraṇūpāyakosallavacanato ca nekkhammassa anantaraṃ **paññā** vuttā. Vīriyārambhena paññākiccasiddhito sattasuññatādhammanijjhānakkhantiṃ vatvā sattahitāya ārambhassa acchariyatāvacanato upekkhānimittaṃ vatvā paggahanimittavacanato nisammakāritaṃ vatvā uṭṭhānavacanato ca ‘‘nisammakārino hi uṭṭhānaṃ phalavisesamāvahatī’’ti paññāya anantaraṃ **vīriyaṃ** vuttaṃ.

Vīriyena titikkhāsiddhito ‘‘vīriyavā hi āraddhavīriyattā sattasaṅkhārehi upanītaṃ dukkhaṃ abhibhuyya viharati’’. Vīriyassa titikkhālaṅkārabhāvato ‘‘vīriyavato hi titikkhā sobhati’’. Paggahanimittaṃ vatvā samathanimittavacanato accārambhena uddhaccadosappahānavacanato ‘‘dhammanijjhānakkhantiyā hi uddhaccadoso pahīyati’’. Vīriyavato sātaccakaraṇavacanato ‘‘khantibahulo hi anuddhato sātaccakārī hoti’’. Appamādavato parahitakiriyārambhe paccupakāratapaṇhābhāvavacanato ‘‘yāthāvato dhammanijjhāne hi sati taṇhā na hoti’’. Parahitārambhe paramepi parakatadukkhasahanatāvacanato ca vīriyassa anantaraṃ **khanti** vuttā. Saccena khantiyā cirādhiṭṭhānato apakārino apakārakhantiṃ vatvā tadupakārakaraṇe avisaṃvādavacanato khantiyā apavādavācāvikampanena bhūtavāditāya avijahanavacanato sattasuññatādhammanijjhānakkhantiṃ vatvā tadupabrūhitañāṇasaccavacanato ca khantiyā anantaraṃ **saccaṃ** vuttaṃ.

Adhiṭṭhānena saccasiddhito ‘‘acalādhiṭṭhānassa hi virati sijjhati’’. Avisaṃvāditaṃ vatvā tattha acalabhāvavacanato ‘‘saccasandho hi dānādīsu paṭiññānurūpaṃ niccalova pavattati’’. Ñāṇasaccaṃ vatvā sambhāresu pavattiniṭṭhāpanavacanato ‘‘yathābhūtañāṇavā hi bodhisambhāre adhiṭṭhāti, te ca niṭṭhāpeti paṭipakkhehi akampiyabhāvato’’ti saccassa anantaraṃ **adhiṭṭhānaṃ** vuttaṃ. Mettāya parahitakaraṇasamādānādhiṭṭhānasiddhito adhiṭṭhānaṃ vatvā hitūpasaṃhāravacanato ‘‘bodhisambhāre hi adhitiṭṭhamāno mettāvihārī hoti''. Acalādhiṭṭhānassa samādānāvikopanena samādānasambhavato ca adhiṭṭhānassa anantaraṃ **mettā** vuttā. Upekkhāya mettāvisuddhito sattesu hitūpasaṃhāraṃ vatvā tadaparādhesu udāsīnatāvacanato mettābhāvanaṃ vatvā tannissandabhāvanāvacanato hitakāmasattepi upekkhakoti acchariyaguṇatāvacanato ca mettāya anantaraṃ **upekkhā** vuttāti evametāsaṃ kamo veditabbo.

Kāni lakkhaṇarasapaccupaṭṭhānapadaṭṭhānānīti ettha avisesena tāva sabbāpi pāramiyo parānuggahalakkhaṇā, paresaṃ upakārakaraṇarasā, avikampanarasā vā, hitesitāpaccupaṭṭhānā, buddhattapaccupaṭṭhānā vā, mahākaruṇāpadaṭṭhānā, karuṇūpāyakosallapadaṭṭhānā vā.

Visesena pana yasmā karuṇūpāyakosallapariggahitā attūpakaraṇapariccāgacetanā **dānapāramitā,** karuṇūpāyakosallapariggahitaṃ kāyavacīsucaritaṃ atthato akattabbaviratikattabbakaraṇacetanādayo ca **sīlapāramitā**. Karuṇūpāyakosallapariggahito ādīnavadassanapubbaṅgamo kāmabhavehi nikkhamanacittuppādo **nekkhammapāramitā,** karuṇūpāyakosallapariggahito dhammānaṃ sāmaññavisesalakkhaṇāvabodho **paññāpāramitā**. Karuṇūpāyakosallapariggahito kāyacittehi parahitārambho **vīriyapāramitā,** karuṇūpāyakosallapariggahitaṃ sattasaṅkhārāparādhasahanaṃ adosappadhāno tadākārappavattacittuppādo **khantipāramitā,** karuṇūpāyakosallapariggahitaṃ viraticetanādibhedaṃ avisaṃvādanaṃ **saccapāramitā,** karuṇūpāyakosallapariggahitaṃ acalasamādānādhiṭṭhānaṃ tadākārappavatto cittuppādo **adhiṭṭhānapāramitā,** karuṇūpāyakosallapariggahito lokassa hitasukhūpasaṃhāro atthato abyāpādo **mettāpāramitā,** karuṇūpāyakosallapariggahitā anunayapaṭighaviddhaṃsanī iṭṭhāniṭṭhesu sattasaṅkhāresu samappavatti **upekkhāpāramitā**.

Tasmā pariccāgalakkhaṇā **dānapāramī,** deyyadhamme lobhaviddhaṃsanarasā, anāsattipaccupaṭṭhānā, bhavavibhavasampattipaccupaṭṭhānā vā, pariccajitabbavatthupadaṭṭhānā. Sīlanalakkhaṇā **sīlapāramī,** samādhānalakkhaṇā patiṭṭhānalakkhaṇā cāti vuttaṃ hoti. Dussīlyaviddhaṃsanarasā, anavajjarasā vā, soceyyapaccupaṭṭhānā, hirottappapadaṭṭhānā. Kāmato ca bhavato ca nikkhamanalakkhaṇā **nekkhammapāramī,** tadādīnavavibhāvanarasā, tato eva vimukhabhāvapaccupaṭṭhānā, saṃvegapadaṭṭhānā. Yathāsabhāvapaṭivedhalakkhaṇā **paññāpāramī,** akkhalitapaṭivedhalakkhaṇā vā kusalissāsakhittausupaṭivedho viya, visayobhāsanarasā padīpo viya, asammohapaccupaṭṭhānā araññagatasudesiko viya, samādhipadaṭṭhānā, catusaccapadaṭṭhānā vā. Ussāhalakkhaṇā **vīriyapāramī,** upatthambhanarasā, asaṃsīdanapaccupaṭṭhānā, vīriyārambhavatthupadaṭṭhānā, saṃvegapadaṭṭhānā vā. Khamanalakkhaṇā **khantipāramī,** iṭṭhāniṭṭhasahanarasā, adhivāsanapaccupaṭṭhānā, avirodhapaccupaṭṭhānā vā, yathābhūtadassanapadaṭṭhānā. Avisaṃvādanalakkhaṇā **saccapāramī,** yathāsabhāvavibhāvanarasā, sādhutāpaccupaṭṭhānā, soraccapadaṭṭhānā. Bodhisambhāresu adhiṭṭhānalakkhaṇā **adhiṭṭhānapāramī,** tesaṃ paṭipakkhābhibhavanarasā, tattha acalatāpaccupaṭṭhānā, bodhisambhārapadaṭṭhānā. Hitākārappavattilakkhaṇā **mettāpāramī,** hitūpasaṃhārarasā, āghātavinayanarasā vā, sommabhāvapaccupaṭṭhānā, sattānaṃ manāpabhāvadassanapadaṭṭhānā. Majjhattākārappavattilakkhaṇā **upekkhāpāramī,** samabhāvadassanarasā, paṭighānunayavūpasamapaccupaṭṭhānā, kammassakatāpaccavekkhaṇapadaṭṭhānā.

Ettha ca karuṇūpāyakosallapariggahitatā dānādīnaṃ pariccāgādilakkhaṇassa visesanabhāvena vattabbā. Karuṇūpāyakosallapariggahitāni hi dānādīni bodhisattasantāne pavattāni dānādipāramiyo nāma honti.

Ko paccayoti? Abhinīhāro tāva pāramīnaṃ paccayo. Yo hi ayaṃ –

> ''Manussattaṃ liṅgasampatti, hetu satthāradassanaṃ;
> Pabbajjā guṇasampatti, adhikāro ca chandatā;
> Aṭṭhadhammasamodhānā, abhinīhāro samijjhatī''ti. (bu. vaṃ. 2.59) –

Evaṃ vutto aṭṭhadhammasamodhānasampādito ''tiṇṇo tāreyyaṃ mutto moceyyaṃ danto dameyyaṃ santo sameyyaṃ assattho assāseyyaṃ parinibbuto parinibbāpeyyaṃ suddho sodheyyaṃ buddho bodheyya’’ntiādinayappavatto abhinīhāro. So avisesena sabbapāramīnaṃ paccayo. Tappavattiyā hi uddhaṃ pāramīnaṃ pavicayupaṭṭhānasamādānādhiṭṭhānanipphattiyo mahāpurisānaṃ sambhavanti.

Tattha **manussatta**nti manussattabhāvo. Manussattabhāveyeva hi ṭhatvā buddhattaṃ patthentassa patthanā samijjhati, na nāgasupaṇṇādijātīsu ṭhitassa. Kasmāti ce? Buddhabhāvassa ananucchavikabhāvato.

Liṅgasampattīti manussattabhāve ṭhitassāpi purisasseva patthanā samijjhati, na itthiyā na paṇḍakanapuṃsakaubhatobyañjanakānaṃ vā samijjhati. Kasmāti ce? Yathāvuttakāraṇato lakkhaṇapāripūriyā abhāvato ca. Vuttañcetaṃ – ‘‘aṭṭhānametaṃ, bhikkhave, anavakāso, yaṃ itthī arahaṃ assa sammāsambuddho’’ti (a. ni. 1.279; vibha. 809) vitthāro. Tasmā manussajātikassāpi itthiliṅge ṭhitassa paṇḍakādīnaṃ vā patthanā na samijjhati.

Hetūti upanissayasampatti. Manussapurisassāpi hi upanissayasampannasseva hetusampattiyā patthanā samijjhati, na itarassa.

Satthāradassananti satthusammukhībhāvo. Dharamānakabuddhasseva hi santike patthentassa patthanā samijjhati, parinibbute pana bhagavati cetiyassa santike vā bodhimūle vā paṭimāya vā paccekabuddhabuddhasāvakānaṃ vā santike patthanā na samijjhati. Kasmā? Adhikārassa balavabhāvābhāvato. Buddhānaṃ eva pana santike patthanā samijjhati, ajjhāsayassa uḷārabhāvena tadadhikārassa balavabhāvāpattito.

Pabbajjāti buddhassa bhagavato santike patthentassāpi kammakiriyavādīsu tāpasesu vā bhikkhūsu vā pabbajitasseva patthanā samijjhati, no gihiliṅge ṭhitassa. Kasmā? Buddhabhāvassa ananucchavikabhāvato. Pabbajitā eva hi mahābodhisattā sammāsambodhiṃ adhigacchanti, na gahaṭṭhabhūtā, tasmā paṇidhānakāle ca pabbajjāliṅgaṃ eva hi yuttarūpaṃ kiñca guṇasampattiadhiṭṭhānabhāvato.

Guṇasampattīti abhiññādiguṇasampadā. Pabbajitassāpi hi aṭṭhasamāpattilābhino pañcābhiññasseva patthanā samijjhati, na yathāvuttaguṇasampattiyā virahitassa. Kasmā? Pāramipavicayassa asamatthabhāvato, upanissayasampattiyā abhiññāsampattiyā ca samannāgatattā mahāpurisā katābhinīhārā sayameva pāramī pavicetuṃ samatthā honti.

Adhikāroti adhiko upakāro. Yathāvuttaguṇasampannopi hi yo attano jīvitampi buddhānaṃ pariccajitvā tasmiṃ kāle adhikaṃ upakāraṃ karoti, tasseva abhinīhāro samijjhati, na itarassa.

Chandatāti kattukāmatākusalacchando. Yassa hi yathāvuttadhammasamannāgatassa buddhakārakadhammānaṃ atthāya mahanto chando mahatī patthanā mahatī kattukāmatā atthi, tasseva samijjhati, na itarassa.

Tatridaṃ chandamahantatāya opammaṃ – yo sakalacakkavāḷagabbhaṃ ekodakībhūtaṃ attano bāhubaleneva uttaritvā pāraṃ gantuṃ samattho, so buddhattaṃ pāpuṇātīti sutvā taṃ dukkarato adahanto ‘‘ahaṃ taṃ uttaritvā pāraṃ gamissāmī’’ti chandajāto hoti, na tattha saṅkocaṃ āpajjati. Tathā yo sakalacakkavāḷaṃ vītaccikānaṃ vigatadhūmānaṃ aṅgārānaṃ pūraṃ pādehi akkamanto atikkamitvā parabhāgaṃ pāpuṇituṃ samattho…pe… na tattha saṅkocaṃ āpajjati. Tathā yo sakalacakkavāḷaṃ sattisūlehi sunisitaphalehi nirantaraṃ ākiṇṇaṃ pādehi akkamanto atikkamitvā…pe… na tattha saṅkocaṃ āpajjati. Tathā yo sakalacakkavāḷaṃ nirantaraṃ ghanaveḷugumbasañchannaṃ kaṇṭakalatāvanagahanaṃ vinivijjhitvā parabhāgaṃ gantuṃ samattho…pe… na tattha saṅkocaṃ āpajjati. Tathā yo ‘‘cattāri asaṅkhyeyyāni satasahassañca kappe niraye paccitvā buddhattaṃ pattabba’’nti sutvā taṃ dukkarato adahanto ‘‘ahaṃ tattha paccitvā buddhattaṃ pāpuṇissāmī’’ti chandajāto hoti, na tattha saṅkocaṃ āpajjatīti evamādinā nayena ettha chandassa mahantabhāvo veditabbo.

Evaṃ aṭṭhaṅgasamannāgato panāyaṃ abhinīhāro atthato tesaṃ aṭṭhannaṃ aṅgānaṃ samodhānena tathāpavatto cittuppādoti veditabbo. So sammadeva sammāsambodhiyā paṇidhānalakkhaṇo. ‘‘Aho vatāhaṃ anuttaraṃ sammāsambodhiṃ abhisambujjheyyaṃ, sabbasattānaṃ hitasukhaṃ nipphādeyya’’nti evamādipatthanāraso, bodhisambhārahetubhāvapaccupaṭṭhāno, mahākaruṇāpadaṭṭhāno, upanissayasampattipadaṭṭhāno vā. Acinteyyaṃ buddhabhūmiṃ aparimāṇaṃ sattalokahitañca ārabbha pavattiyā sabbabuddhakārakadhammamūlabhūto paramabhaddako paramakalyāṇo aparimeyyappabhāvo puññavisesoti daṭṭhabbo.

Yassa ca uppattiyā saheva mahāpuriso mahābodhiyānapaṭipattiṃ otiṇṇo nāma hoti niyatabhāvasamadhigamanato tato anivattanasabhāvattā bodhisattoti samaññaṃ paṭilabhati, sabbabhāvena sammāsambodhiyaṃ samāsattamānasatā bodhisambhārasikkhāsamatthatā cassa santiṭṭhati. Yathāvuttābhinīhārasamijjhanena hi mahāpurisā sabbaññutaññāṇādhigamanapubbaliṅgena sayambhuñāṇena sammadeva sabbapāramiyo pavicinitvā samādāya anukkamena paripūrenti. Tathā katamahābhinīhāro hi sumedhapaṇḍito paṭipajji. Yathāha –

‘‘Handa buddhakare dhamme, vicināmi ito cito;
Uddhaṃ adho dasa disā, yāvatā dhammadhātuyā;
Vicinanto tadā dakkhiṃ, paṭhamaṃ dānapārami’’nti. (bu. vaṃ. 2.115-116) –

Vitthāro. Tassa ca abhinīhārassa cattāro paccayā cattāro hetū cattāri ca balāni veditabbāni.

Tattha katame **cattāro paccayā**? Idha mahāpuriso passati tathāgataṃ mahatā buddhānubhāvena acchariyabbhutaṃ pāṭihāriyaṃ karontaṃ. Tassa taṃ nissāya taṃ ārammaṇaṃ katvā mahābodhiyaṃ cittaṃ santiṭṭhati – ‘‘mahānubhāvā vatāyaṃ dhammadhātu, yassā suppaṭividdhattā bhagavā evaṃ acchariyabbhutadhammo acinteyyānubhāvo cā’’ti. So tameva mahānubhāvadassanaṃ nissāya taṃ paccayaṃ katvā sambodhiyaṃ adhimuccanto tattha cittaṃ ṭhapeti. Ayaṃ **paṭhamo paccayo** mahābhinīhārāya.

Na heva kho passati tathāgatassa yathāvuttaṃ mahānubhāvataṃ, api ca kho suṇāti ‘‘ediso ca ediso ca bhagavā’’ti. So taṃ nissāya taṃ paccayaṃ katvā sambodhiyaṃ adhimuccanto tattha cittaṃ ṭhapeti. Ayaṃ **dutiyo paccayo** mahābhinīhārāya.

Na heva kho passati tathāgatassa yathāvuttaṃ mahānubhāvataṃ, napi taṃ parato suṇāti, api ca kho tathāgatassa dhammaṃ desentassa ‘‘dasabalasamannāgato, bhikkhave, tathāgato’’tiādinā (saṃ. ni. 2.21-22) buddhānubhāvapaṭisaṃyuttaṃ dhammaṃ suṇāti. So taṃ nissāya taṃ paccayaṃ katvā sambodhiyaṃ adhimuccanto tattha cittaṃ ṭhapeti. Ayaṃ **tatiyo paccayo** mahābhinīhārāya.

Na heva kho passati tathāgatassa yathāvuttaṃ mahānubhāvataṃ, napi taṃ parato suṇāti, napi tathāgatassa dhammaṃ suṇāti, api ca kho uḷārajjhāsayo kalyāṇādhimuttiko ‘‘ahametaṃ buddhavaṃsaṃ buddhatantiṃ buddhapaveṇiṃ buddhadhammataṃ paripālessāmī’’ti yāvadeva dhammaṃ eva sakkaronto garukaronto mānento pūjento dhammaṃ apacāyamāno taṃ nissāya taṃ paccayaṃ katvā sambodhiyaṃ adhimuccanto tattha cittaṃ ṭhapeti. Ayaṃ **catuttho paccayo** mahābhinīhārāya.

Tattha katame **cattāro hetū** mahābhinīhārāya? Idha mahāpuriso pakatiyā upanissayasampannova hoti purimakesu buddhesu katādhikāro. Ayaṃ **paṭhamo hetu** mahābhinīhārāya. Puna caparaṃ mahāpuriso pakatiyā karuṇājjhāsayo hoti karuṇādhimutto sattānaṃ dukkhaṃ apanetukāmo api ca attano kāyajīvitaṃ pariccajitvā. Ayaṃ **dutiyo hetu** mahābhinīhārāya. Puna caparaṃ mahāpuriso sakalatopi vaṭṭadukkhato sattahitāya ca dukkaracariyato sucirampi kālaṃ ghaṭento vāyamanto anibbinno hoti anutrāsī yāva icchitatthanipphatti. Ayaṃ **tatiyo hetu** mahābhinīhārāya. Puna caparaṃ mahāpuriso kalyāṇamittasannissito hoti, yo ahitato nivāreti, hite patiṭṭhapeti. Ayaṃ **catuttho hetu** mahābhinīhārāya.

Tatrāyaṃ mahāpurisassa upanissayasampadā – ekantenevassa yathā ajjhāsayo sambodhininno hoti sambodhipoṇo sambodhipabbhāro, tathā sattānaṃ hitacariyā. Yato cānena purimabuddhānaṃ santike sambodhiyā paṇidhānaṃ kataṃ hoti manasā vācāya ca ‘‘ahampi ediso sammāsambuddho hutvā sammadeva sattānaṃ hitasukhaṃ nipphādeyya''nti. Evaṃ sampannūpanissayassa panassa imāni upanissayasampattiyā liṅgāni bhavanti yehi samannāgatassa sāvakabodhisattehi ca paccekabodhisattehi ca mahāviseso mahantaṃ nānākaraṇaṃ paññāyati indriyato paṭipattito kosallato ca. Idha upanissayasampanno mahāpuriso yathā visadindriyo hoti visadañāṇo, na tathā itare. Parahitāya paṭipanno hoti, na attahitāya. Tathā hi so yathā bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānaṃ paṭipajjati, na tathā itare. Tattha ca kosallaṃ āvahati ṭhānuppattikapaṭibhānena ṭhānāṭhānakusalatāya ca.

Tathā mahāpuriso pakatiyā dānajjhāsayo hoti dānābhirato, sati deyyadhamme deti eva, na dānato saṅkocaṃ āpajjati, satataṃ samitaṃ saṃvibhāgasīlo hoti, pamuditova deti ādarajāto, na udāsīnacitto, mahantampi dānaṃ datvā na ca dānena santuṭṭho hoti, pageva appaṃ, paresañca ussāhaṃ janento dāne vaṇṇaṃ bhāsati, dānapaṭisaṃyuttaṃ dhammakathaṃ karoti, aññe ca paresaṃ dente disvā attamano hoti, bhayaṭṭhānesu ca paresaṃ abhayaṃ detīti evamādīni dānajjhāsayassa mahāpurisassa dānapāramiyā liṅgāni.

Tathā pāṇātipātādīhi pāpadhammehi hirīyati ottappati, sattānaṃ aviheṭhanajātiko hoti sorato sukhasīlo asaṭho amāyāvī ujujātiko suvaco sovacassakaraṇīyehi dhammehi samannāgato mudujātiko atthaddho anatimānī, parasantakaṃ nādiyati antamaso tiṇasalākaṃ upādāya, attano hatthe nikkhittaṃ iṇaṃ vā gahetvā paraṃ na visaṃvādeti, parasmiṃ vā attano santake byāmūḷhe vissarite vā taṃ saññāpetvā paṭipādeti yathā taṃ na parahatthagataṃ hoti, aloluppo hoti, parapariggahesu pāpakaṃ cittampi na uppādeti, itthibyasanādīni dūrato parivajjeti, saccavādī saccasandho bhinnānaṃ sandhātā sahitānaṃ anuppadātā, piyavādī mihitapubbaṅgamo pubbabhāsī atthavādī dhammavādī anabhijjhālu abyāpannacitto aviparītadassano, kammassakatañāṇena saccānulomikañāṇena kataññū katavedī vuddhāpacāyī suvisuddhājīvo dhammakāmo parepi dhamme samādapetā sabbena sabbaṃ akiccato satte nivāretā kiccesu patiṭṭhapetā attanā ca tattha kicce yogaṃ āpajjitā, katvā vā pana sayaṃ akattabbaṃ sīghaññeva tato paṭivirato hotīti evamādīni sīlajjhāsayassa mahāpurisassa sīlapāramiyā liṅgāni.

Tathā mandakileso hoti mandanīvaraṇo, pavivekajjhāsayo avikkhepabahulo, na tassa pāpakā vitakkā cittaṃ anvāssavanti, vivekagatassa cassa appakasireneva cittaṃ samādhiyati, amittapakkhepi tuvaṭaṃ mettacittatā santiṭṭhati, pageva itarasmiṃ, satimā ca hoti cirakatampi cirabhāsitampi saritā anussaritā, medhāvī ca hoti dhammojapaññāya samannāgato, nipako ca hoti tāsu tāsu itikattabbatāsu, āraddhavīriyo ca hoti sattānaṃ hitakiriyāsu, khantibalasamannāgato ca hoti sabbasaho, acalādhiṭṭhāno ca hoti daḷhasamādāno, ajjhupekkhako ca hoti upekkhāṭhānīyesu dhammesūti evamādīni mahāpurisassa nekkhammajjhāsayādīnaṃ vasena nekkhammapāramiādīnaṃ liṅgāni veditabbāni.

Evametehi bodhisambhāraliṅgehi samannāgatassa mahāpurisassa yaṃ vuttaṃ ''mahābhinīhārāya kalyāṇamittasannissayo hetū''ti. Tatridaṃ saṅkhepato kalyāṇamittalakkhaṇaṃ – idha kalyāṇamitto saddhāsampanno hoti sīlasampanno sutasampanno cāgasampanno vīriyasampanno satisampanno samādhisampanno paññāsampanno. Tattha saddhāsampattiyā saddahati tathāgatassa bodhiṃ kammaphalañca, tena sammāsambodhiyā hetubhūtaṃ sattesu hitesitaṃ na pariccajati, sīlasampattiyā sattānaṃ piyo hoti manāpo garu bhāvanīyo codako pāpagarahī vattā vacanakkhamo, sutasampattiyā sattānaṃ hitasukhāvahaṃ gambhīraṃ dhammakathaṃ kattā hoti, cāgasampattiyā appiccho hoti santuṭṭho pavivitto asaṃsaṭṭho, vīriyasampattiyā āraddhavīriyo hoti sattānaṃ hitapaṭipattiyaṃ, satisampattiyā upaṭṭhitasati hoti anavajjadhammesu, samādhisampattiyā avikkhitto hoti samāhitacitto, paññāsampattiyā aviparītaṃ pajānāti, so satiyā kusalākusalānaṃ dhammānaṃ gatiyo samanvesamāno paññāya sattānaṃ hitāhitaṃ yathābhūtaṃ jānitvā samādhinā tattha ekaggacitto hutvā vīriyena ahitā satte nisedhetvā hite niyojeti. Tenāha –

> ''Piyo garu bhāvanīyo, vattā ca vacanakkhamo;
> Gambhīrañca kathaṃ kattā, no caṭṭhāne niyojako''ti. (a. ni. 7.37; netti. 113) –

Evaṃ guṇasamannāgatañca kalyāṇamittaṃ upanissāya mahāpuriso attano upanissayasampattiṃ sammadeva pariyodapeti. Suvisuddhāsayapayogo ca hutvā catūhi balehi samannāgato na cireneva aṭṭhaṅge samodhānetvā mahābhinīhāraṃ karonto bodhisattabhāve patiṭṭhahati anivattidhammo niyato sambodhiparāyano.

Tassimāni **cattāri balāni. Ajjhattikabalaṃ** yā sammāsambodhiyaṃ attasannissayā dhammagāravena abhiruci ekantaninnajjhāsayatā, yāya mahāpuriso attādhipati lajjāpassayo abhinīhārasampanno ca hutvā pāramiyo pūretvā sammāsambodhiṃ pāpuṇāti. **Bāhirabalaṃ** yā sammāsambodhiyaṃ parasannissayā abhiruci ekantaninnajjhāsayatā, yāya mahāpuriso lokādhipati mānāpassayo abhinīhārasampanno ca hutvā pāramiyo pūretvā sammāsambodhiṃ pāpuṇāti. **Upanissayabalaṃ** yā sammāsambodhiyaṃ upanissayasampattiyā abhiruci ekantaninnajjhāsayatā, yāya mahāpuriso tikkhindriyo visadadhātuko satisannissayo abhinīhārasampanno ca hutvā pāramiyo pūretvā sammāsambodhiṃ pāpuṇāti. **Payogabalaṃ** yā sammāsambodhiyaṃ tajjā payogasampadā sakkaccakāritā sātaccakāritā, yāya mahāpuriso visuddhapayogo nirantarakārī abhinīhārasampanno ca hutvā pāramiyo pūretvā sammāsambodhiṃ pāpuṇāti.

Evamayaṃ catūhi paccayehi catūhi hetūhi catūhi ca balehi sampannasamudāgamo aṭṭhaṅgasamodhānasampādito abhinīhāro pāramīnaṃ paccayo mūlakāraṇabhāvato. Yassa ca pavattiyā mahāpurise **cattāro acchariyā abbhutā dhammā** patiṭṭhahanti, sabbasattanikāyaṃ attano orasaputtaṃ viya piyacittena pariggaṇhāti. Na cassa cittaṃ puttasaṃkilesavasena saṃkilissati. Sattānaṃ hitasukhāvaho cassa ajjhāsayo payogo ca hoti. Attano ca buddhakārakadhammā uparūpari vaḍḍhanti paripaccanti ca. Yato ca mahāpuriso uḷāratamena puññābhisandena kusalābhisandena pavattiyā paccayena sukhassāhārena samannāgato sattānaṃ dakkhiṇeyyo uttamagāravaṭṭhānaṃ asadisaṃ puññakkhettañca hoti. Evamanekaguṇo anekānisaṃso mahābhinīhāro pāramīnaṃ paccayoti veditabbo.

Yathā ca abhinīhāro, evaṃ mahākaruṇā upāyakosallañca. Tattha **upāyakosallaṃ** nāma dānādīnaṃ bodhisambhārabhāvassa nimittabhūtā paññā, yāhi mahākaruṇūpāyakosallatāhi mahāpurisānaṃ attasukhanirapekkhatā nirantaraṃ parahitakaraṇapasutatā sudukkarehipi mahābodhisattacaritehi visādābhāvo pasādasambuddhidassanasavanānussaraṇakālesupi sattānaṃ hitasukhappaṭilābhahetubhāvo ca sampajjati. Tathā hissa paññāya buddhabhāvasiddhi, karuṇāya buddhakammasiddhi, paññāya sayaṃ tarati, karuṇāya pare tāreti, paññāya paradukkhaṃ parijānāti, karuṇāya paradukkhapatikāraṃ ārabhati, paññāya ca dukkhe nibbindati, karuṇāya dukkhaṃ sampaṭicchati, tathā paññāya nibbānābhimukho hoti, karuṇāya vaṭṭaṃ pāpuṇāti, tathā karuṇāya saṃsārābhimukho hoti, paññāya tatra nābhiramati, paññāya ca sabbattha virajjati, karuṇānugatattā na ca na sabbesaṃ anuggahāya pavatto, karuṇāya sabbepi anukampati, paññānugatattā na ca na sabbattha virattacitto, paññāya ca ahaṃkāramamaṃkārābhāvo, karuṇāya ālasiyadīnatābhāvo, tathā paññākaruṇāhi yathākkamaṃ attaparanāthatā dhīravīrabhāvo, anattantapaaparantapatā, attahitaparahitanipphatti, nibbhayābhiṃsanakabhāvo, dhammādhipatilokādhipatitā, kataññupubbakāribhāvo, mohataṇhāvigamo, vijjācaraṇasiddhi, balavesārajjanipphattīti sabbassāpi pāramitāphalassa visesena upāyabhāvato paññākaruṇā pāramīnaṃ paccayo. Idañca dvayaṃ pāramīnaṃ viya paṇidhānassāpi paccayo.

Tathā ussāhaummaṅgaavatthānahitacariyā ca pāramīnaṃ paccayāti veditabbā, yā buddhabhāvassa uppattiṭṭhānatāya **buddhabhūmiyo**ti vuccanti. Tattha **ussāho** nāma bodhisambhārānaṃ abbhussahanavīriyaṃ. **Ummaṅgo** nāma bodhisambhāresu upāyakosallabhūtā paññā. **Avatthānaṃ** nāma adhiṭṭhānaṃ acalādhiṭṭhānatā. **Hitacariyā** nāma mettābhāvanā karuṇābhāvanā ca.

Tathā nekkhammapavivekaalobhādosāmohanissaraṇappabhedā **cha ajjhāsayā**. Nekkhammajjhāsayā hi bodhisattā honti kāmesu gharāvāse ca dosadassāvino, tathā pavivekajjhāsayā saṅgaṇikāya dosadassāvino, alobhajjhāsayā lobhe dosadassāvino, adosajjhāsayā dose dosadassāvino, amohajjhāsayā mohe dosadassāvino, nissaraṇajjhāsayā sabbabhavesu dosadassāvinoti. Tasmā ete bodhisattānaṃ cha ajjhāsayā dānādīnaṃ pāramīnaṃ paccayāti veditabbā. Na hi lobhādīsu ādīnavadassanena alobhādīnaṃ adhikabhāvena ca vinā dānādipāramiyo sambhavanti, alobhādīnañhi adhikabhāvena pariccāgādininnacittatā alobhajjhāsayāditāti veditabbā.

Yathā cete evaṃ dānajjhāsayatādayopi bodhiyā carantānaṃ bodhisattānaṃ dānādipāramīnaṃ paccayo. Dānajjhāsayatāya hi bodhisattā tappaṭipakkhe macchere dosadassāvino hutvā sammadeva dānapāramiṃ paripūrenti. Sīlajjhāsayatāya dussīlye dosadassāvino hutvā sammadeva sīlapāramiṃ paripūrenti.

Nekkhammajjhāsayatāya kāmesu gharāvāse ca, yathābhūtañāṇajjhāsayatāya aññāṇe vicikicchāya ca, vīriyajjhāsayatāya kosajje, khantiyajjhāsayatāya akkhantiyaṃ, saccajjhāsayatāya visaṃvāde, adhiṭṭhānajjhāsayatāya anadhiṭṭhāne, mettājjhāsayatāya byāpāde, upekkhājjhāsayatāya lokadhammesu ādīnavadassāvino hutvā sammadeva nekkhammādipāramiyo paripūrenti. Dānajjhāsayatādayo dānādipāramīnaṃ nipphattikāraṇattā paccayo.

Tathā apariccāgapariccāgādīsu yathākkamaṃ ādīnavānisaṃsapaccavekkhaṇā dānādipāramīnaṃ paccayo. Tatthāyaṃ paccavekkhaṇāvidhikhettavatthuhiraññasuvaṇṇagomahiṃsadāsidāsaputtadārādipariggahabyāsattacittānaṃ sattānaṃ khettādīnaṃ vatthukāmabhāvena bahupatthanīyabhāvato rājacorādisādhāraṇabhāvato vivādādhiṭṭhānato sapattakaraṇato nissārato paṭilābhaparipālanesu paraviheṭhanahetuto vināsanimittañca sokādianekavihitabyasanāvahato tadāsattinidānañca maccheramalapariyuṭṭhitacittānaṃ apāyūpapattihetubhāvatoti evaṃ vividhavipulānatthāvahāni pariggahavatthūni nāma. Tesaṃ pariccāgoyeva eko sotthibhāvoti pariccāge appamādo karaṇīyo.

Api ca yācako yācamāno attano guyhassa ācikkhanato ‘‘mayhaṃ vissāsiko’’ti ca, ‘‘pahāya gamanīyamattano santakaṃ gahetvā paralokaṃ yāhīti mayhaṃ upadesako’’ti ca, ‘‘āditte viya agāre maraṇagginā āditte loke tato mayhaṃ santakassa apavāhakasahāyo’’ti ca, ‘‘apavāhitassa cassa ajhāpananikkhepaṭṭhānabhūto’’ti ca dānasaṅkhāte kalyāṇakammasmiṃ sahāyabhāvato sabbasampattīnaṃ aggabhūtāya paramadullabhāya buddhabhūmiyā sampattihetubhāvato ca ‘‘paramo kalyāṇamitto’’ti ca paccavekkhitabbaṃ.

Tathā ‘‘uḷāre kammani anenāhaṃ sambhāvito, tasmā sā sambhāvanā avitathā kātabbā’’ti ca, ‘‘ekantabheditāya jīvitassa ayācitenāpi mayā dātabbaṃ, pageva yācitenā’’ti ca, ‘‘uḷārajjhāsayehi gavesitvāpi dātabbato sayamevāgato mama puññenā’’ti ca ‘‘yācakassa dānāpadesena mayhamevāyamanuggaho’’ti ca, ‘‘ahaṃ viya ayaṃ sabbopi loko mayā anuggahetabbo’’ti ca, ‘‘asati yācake kathaṃ mayhaṃ dānapāramī pūreyyā’’ti ca, ‘‘yācakānameva catthāya mayā sabbo pariggahetabbo’’ti ca, ‘‘maṃ ayācitvāva mama santakaṃ yācakā kadā sayameva gaṇheyyu’’nti ca, ‘‘kathamahaṃ yācakānaṃ piyo cassaṃ manāpo’’ti ca, ‘‘kathaṃ vā te mayhaṃ piyā cassu manāpā’’ti ca, ‘‘kathaṃ vāhaṃ dadamāno datvāpi ca attamano cassaṃ pamudito pītisomanassajāto’’ti ca, ‘‘kathaṃ vā me yācakā bhaveyyuṃ uḷāro ca dānajjhāsayo’’ti ca, ‘‘kathaṃ vāhamayācito eva yācakānaṃ hadayamaññāya dadeyya’’nti ca, ‘‘sati dhane yācake ca apariccāgo mahatī mayhaṃ vañcanā’’ti ca, ‘‘kathaṃ vāhaṃ attano aṅgāni jīvitaṃ vāpi yācakānaṃ pariccajeyya’’nti ca pariccāganinnatā upaṭṭhapetabbā. Api ca ‘‘attho nāmāyaṃ nirapekkhaṃ dāyakamanugacchati, yathā taṃ nirapekkhaṃ khepakaṃ kiṭako’’ti ca atthe nirapekkhatāya cittaṃ uppādetabbaṃ.

Yācamāno pana yadi piyapuggalo hoti, ‘‘piyo maṃ yācatī’’ti somanassaṃ uppādetabbaṃ. Atha udāsīnapuggalo hoti, ‘‘ayaṃ maṃ yācamāno addhā iminā pariccāgena mitto hotī’’ti somanassaṃ uppādetabbaṃ. Dadantopi hi yācakānaṃ piyo hotīti. Atha pana verī puggalo yācati, ‘‘paccatthiko maṃ yācati, ayaṃ maṃ yācamāno addhā iminā pariccāgena verī piyo mitto hotī’’ti visesena somanassaṃ uppādetabbaṃ. Evaṃ piyapuggale viya majjhattaveripuggalesupi mettāpubbaṅgamaṃ karuṇaṃ upaṭṭhapetvāva dātabbaṃ.

Sace panassa cirakālaparibhāvitattā lobhassa deyyadhammavisayā lobhadhammā uppajjeyyuṃ, tena bodhisattapaṭiññena iti paṭisañcikkhitabbaṃ ‘‘nanu tayā sappurisasambodhāya abhinīhāraṃ karontena sabbasattānaṃ upakāratthāya ayaṃ kāyo nissaṭṭho tappariccāgamayañca puññaṃ, tattha nāma te bāhirepi vatthusmiṃ abhisaṅgappavatti hatthisinānasadisī hoti, tasmā tayā na katthaci saṅgo uppādetabbo. Seyyathāpi nāma mahato bhesajjarukkhassa tiṭṭhato mūlaṃ mūlatthikā haranti, papaṭikaṃ tacaṃ khandhaṃ viṭapaṃ sāraṃ sākhaṃ palāsaṃ pupphaṃ phalaṃ phalatthikā haranti, na tassa rukkhassa ‘mayhaṃ santakaṃ ete harantī’ti vitakkasamudācāro hoti, evameva sabbalokahitāya ussukkamāpajjantena mayā mahādukkhe akataññuke niccāsucimhi kāye paresaṃ upakārāya viniyujjamāne aṇumattopi micchāvitakko na uppādetabbo. Ko vā ettha viseso ajjhattikabāhiresu mahābhūtesu ekantabhedanavikiraṇaviddhaṃsanadhammesu, kevalaṃ pana sammohavijambhitametaṃ, yadidaṃ etaṃ mama esohamasmi eso me attāti abhiniveso. Tasmā bāhiresu viya ajjhattikesupi karacaraṇanayanādīsu maṃsādīsu ca anapekkhena hutvā ‘taṃ tadatthikā harantū’ti nissaṭṭhacittena bhavitabba’’nti.

Evaṃ paṭisañcikkhato cassa sambodhāya pahitattassa kāyajīvitesu nirapekkhassa appakasireneva kāyavacīmanokammāni suvisuddhāni honti. So suvisuddhakāyavacīmanokammanto visuddhājīvo ñāyapaṭipattiyaṃ ṭhito apāyupāyakosallasamannāgamena bhiyyosomattāya deyyadhammapariccāgena abhayadānasaddhammadānehi ca sabbasatte anuggaṇhituṃ samattho hotīti ayaṃ tāva dānapāramiyaṃ paccavekkhaṇānayo.

Sīlapāramiyaṃ pana evaṃ paccavekkhitabbaṃ – idañhi sīlaṃ nāma gaṅgodakādīhi visodhetuṃ asakkuṇeyyassa dosamalassa vikkhālanajalaṃ, haricandanādīhi vinetuṃ asakkuṇeyyassa rāgādipariḷāhassa vinayanaṃ, hāramakuṭakuṇḍalādīhi pacurajanālaṅkārehi asādhāraṇo sādhūnaṃ alaṅkāraviseso, sabbadisāvāyanato akittimo sabbakālānurūpo ca surabhigandho, khattiyamahāsālādīhi devatāhi ca vandanīyādibhāvāvahanato paramo vasīkaraṇamanto, cātumahārājikādidevalokārohaṇasopānapanti, jhānābhiññānaṃ adhigamūpāyo, nibbānamahānagarassa sampāpakamaggo, sāvakabodhipaccekabodhisammāsambodhīnaṃ patiṭṭhānabhūmi, yaṃ yaṃ vā panicchitaṃ patthitaṃ, tassa tassa samijjhanūpāyabhāvato cintāmaṇikapparukkhādike ca atiseti.

Vuttañcetaṃ bhagavatā – ‘‘ijjhati, bhikkhave, sīlavato cetopaṇidhivisuddhattā’’ti (dī. ni. 3.337; a. ni. 8.35). Aparampi vuttaṃ – ‘‘ākaṅkheyya ce, bhikkhave, bhikkhu ‘sabrahmacārīnaṃ piyo ca assaṃ manāpo ca garu ca bhāvanīyo cā’ti, sīlesvevassa paripūrakārī’’tiādi (ma. ni. 1.65). Tathā ‘‘avippaṭisāratthāni kho, ānanda, kusalāni sīlānī’’ti (a. ni. 11.1). ‘‘Pañcime, gahapatayo, ānisaṃsā sīlavato sīlasampadāyā’’tiādisuttānañca (dī. ni. 2.150; 3.316; a. ni. 5.213; mahāva. 285) vasena sīlassa guṇā paccavekkhitabbā. Tathā **aggikkhandhopama**suttādīnaṃ (a. ni. 7.72) vasena sīlavirahe ādīnavā. Pītisomanassanimittato attānuvādaparāpavādadaṇḍaduggatibhayābhāvato viññūhi pāsaṃsabhāvato avippaṭisārahetuto sotthiṭṭhānato atijanasāpateyyādhipateyyāyurūpaṭṭhānabandhumittasampattīnaṃ atisayanato ca sīlaṃ paccavekkhitabbaṃ. Sīlavato hi attano sīlasampadāhetu mahantaṃ pītisomanassaṃ uppajjati – ‘‘kataṃ vata mayā kusalaṃ, kataṃ kalyāṇaṃ, kataṃ bhīruttāṇa’’nti.

Tathā sīlavato attā na upavadati, na pare viññū, daṇḍaduggatibhayānaṃ sambhavo eva natthi. ‘‘Sīlavā purisapuggalo kalyāṇadhammo’’ti viññūnaṃ pāsaṃso hoti. Tathā sīlavato yvāyaṃ ‘‘kataṃ vata mayā pāpaṃ, kataṃ luddakaṃ, kataṃ kibbisa’’nti dussīlassa vippaṭisāro uppajjati, so na hoti. Sīlañca nāmetaṃ appamādādhiṭṭhānato bhogabyasanādiparihāramukhena mahato atthassa sādhanato maṅgalabhāvato ca paramaṃ sotthiṭṭhānaṃ, nihīnajaccopi sīlavā khattiyamahāsālādīnaṃ pūjanīyo hotīti kulasampattiṃ atiseti sīlasampadā, ‘‘taṃ kiṃ maññasi, mahārāja? Idha te assa dāso kammakaro’’tiādivacanañcettha (dī. ni. 1.186) sādhakaṃ. Corādīhi asādhāraṇato paralokānugamanato mahapphalabhāvato samathādiguṇādhiṭṭhānato ca bāhiradhanaṃ atiseti sīlaṃ. Paramassa cittissariyassa adhiṭṭhānabhāvato khattiyādīnaṃ issariyaṃ atiseti sīlaṃ. Sīlanimittañhi taṃtaṃsattanikāyesu sattānaṃ issariyaṃ, vassasatadīghappamāṇato jīvitato ekāhampi sīlavato jīvitassa visiṭṭhatāvacanato sati ca jīvite sikkhānikkhipanassa maraṇatāvacanato sīlaṃ jīvitato visiṭṭhataraṃ. Verīnampi manuññabhāvāvahanato jarārogavipattīhi anabhibhavanīyato ca rūpasampattiṃ atiseti sīlaṃ. Pāsādahammiyādiṭṭhānavisese rājayuvarājasenāpatiādiṭṭhānavisese ca atiseti sīlaṃ sukhavisesādhiṭṭhānabhāvato. Sabhāvasiniddhe santikāvacarepi bandhujane mittajane ca atiseti ekantahitasampādanato paralokānugamanato ca ‘‘na taṃ mātāpitā kayirā’’tiādivacanañcettha (dha. pa. 43) sādhakaṃ. Tathā hatthiassarathapattibalakāyehi mantāgadasotthānappayogehi ca durārakkhaṃ attānaṃ ārakkhābhāvena sīlameva visiṭṭhataraṃ attādhīnato aparādhīnato mahāvisayato ca. Tenevāha – ‘‘dhammo have rakkhati dhammacāri’’ntiādi (jā. 1.10.102). Evamanekaguṇasamannāgataṃ sīlanti paccavekkhantassa aparipuṇṇā ceva sīlasampadā pāripūriṃ gacchati aparisuddhā ca pārisuddhiṃ.

Sace panassa dīgharattaṃ paricayena sīlapaṭipakkhā dhammā dosādayo antarantarā uppajjeyyuṃ, tena bodhisattapaṭiññena evaṃ paṭisañcikkhitabbaṃ – nanu tayā sambodhāya paṇidhānaṃ kataṃ, sīlavikalena ca na sakkā lokiyāpi sampattiyo pāpuṇituṃ, pageva lokuttarā, sabbasampattīnaṃ pana aggabhūtāya sammāsambodhiyā adhiṭṭhānabhūtena sīlena paramukkaṃsagatena bhavitabbaṃ, tasmā ‘‘kikīva aṇḍa''ntiādinā (visuddhi. 1.19; dī. ni. aṭṭha. 1.7) vuttanayena sammā sīlaṃ rakkhantena suṭṭhutaraṃ tayā pesalena bhavitabbaṃ.

Api ca tayā dhammadesanāya yānattaye sattānaṃ avatāraṇaparipācanāni kātabbāni, sīlavikalassa ca vacanaṃ na paccetabbaṃ hoti, asappāyāhāravicārassa viya vejjassa tikicchanaṃ, tasmā kathāhaṃ saddheyyo hutvā sattānaṃ avatāraṇaparipācanāni kareyyanti sabhāvaparisuddhasīlena bhavitabbaṃ. Kiñca jhānādiguṇavisesayogena me sattānaṃ upakārakaraṇasamatthatā paññāpāramiādiparipūraṇañca, jhānādayo ca guṇā sīlapārisuddhiṃ vinā na sambhavantīti sammadeva sīlaṃ parisodhetabbaṃ.

Tathā ''sambādho gharāvāso rajopatho''tiādinā (dī. ni. 1.191; saṃ. ni. 2.154; ma. ni. 1.291; 2.10) gharāvāse, ''aṭṭhikaṅkalūpamā kāmā''tiādinā (ma. ni. 1.234; pāci. 175) ''mātāpi puttena vivadatī''tiādinā (ma. ni. 1.178) ca kāmesu, ''seyyathāpi puriso iṇaṃ ādāya kammante payojeyyā''tiādinā (dī. ni. 1.218) kāmacchandādīsu ādīnavadassanapubbaṅgamā vuttavipariyāyena ''abbhokāso pabbajjā''tiādinā (dī. ni. 1.191; saṃ. ni. 2.154) pabbajjādīsu ānisaṃsapaṭisaṅkhāvasena nekkhammapāramiyaṃ paccavekkhaṇā veditabbā. Ayamettha saṅkhepo, vitthāro pana dukkhakkhandha- (ma. ni. 1.163 ādayo) āsivisopamasuttā- (saṃ. ni. 4.238) divasena veditabbo.

Tathā ''paññāya vinā dānādayo dhammā na visujjhanti, yathāsakaṃ byāpārasamatthā ca na hontī''ti paññāguṇā manasikātabbā. Yatheva hi jīvitena vinā sarīrayantaṃ na sobhati, na ca attano kiriyāsu paṭipattisamatthaṃ hoti, yathā ca cakkhādīni indriyāni viññāṇena vinā yathāsakaṃ visayesu kiccaṃ kātuṃ nappahonti, evaṃ saddhādīni indriyāni paññāya vinā sakiccapaṭipattiyaṃ asamatthānīti pariccāgādipaṭipattiyaṃ paññā padhānakāraṇaṃ. Ummīlitapaññācakkhukā hi mahābodhisattā attano aṅgapaccaṅgānipi datvā anattukkaṃsakā aparavambhakā ca honti, bhesajjarukkhā viya vikapparahitā kālattayepi somanassajātā. Paññāvasena hi upāyakosallayogato pariccāgo parahitappavattiyā dānapāramibhāvaṃ upeti. Attatthañhi dānaṃ vaḍḍhisadisaṃ hoti.

Tathā paññāya abhāvena taṇhādisaṃkilesāviyogato sīlassa visuddhi eva na sambhavati, kuto sabbaññuguṇādhiṭṭhānabhāvo. Paññavā eva ca gharāvāse kāmaguṇesu saṃsāre ca ādīnavaṃ pabbajjāya jhānasamāpattiyaṃ nibbāne ca ānisaṃsaṃ suṭṭhu sallakkhento pabbajitvā jhānasamāpattiyo nibbattetvā nibbānābhimukho pare ca tattha patiṭṭhāpeti. Vīriyañca paññāvirahitaṃ yathicchitamatthaṃ na sādheti durārambhabhāvato. Varameva hi anārambho durārambhato, paññāsahitena pana vīriyena na kiñci duradhigamaṃ upāyapaṭipattito. Tathā paññavā eva parāpakārādīnaṃ adhivāsakajātiko hoti, na duppañño. Paññāvirahitassa ca parehi upanītā apakārā khantiyā paṭipakkhameva anubrūhenti, paññavato pana te khantisampattiyā paribrūhanavasena assā thirabhāvāya saṃvattanti. Paññavā eva tīṇipi saccāni nesaṃ kāraṇāni paṭipakkhe ca yathābhūtaṃ jānitvā paresaṃ avisaṃvādako hoti.

Tathā paññābalena attānaṃ upatthambhetvā dhitisampadāya sabbapāramīsu acalasamādānādhiṭṭhāno hoti. Paññavā eva ca piyamajjhattaverivibhāgaṃ akatvā sabbattha hitūpasaṃhārakusalo hoti. Tathā paññāvasena lābhālābhādilokadhammasannipāte nibbikāratāya majjhatto hoti. Evaṃ sabbāsaṃ pāramīnaṃ paññāva pārisuddhihetūti paññāguṇā paccavekkhitabbā. Api ca paññāya vinā na dassanasampatti, antarena ca diṭṭhisampadaṃ na sīlasampadā, sīladiṭṭhisampadāvirahitassa na samādhisampadā, asamāhitena ca na sakkā attahitamattampi sādhetuṃ, pageva ukkaṃsagataṃ parahitanti parahitāya paṭipannena ''nanu tayā sakkaccaṃ paññāya parivuddhiyaṃ āyogo karaṇīyo''ti bodhisattena attā ovaditabbo. Paññānubhāvena hi mahāsatto caturadhiṭṭhānādhiṭṭhito catūhi saṅgahavatthūhi lokaṃ anuggaṇhanto satte niyyānamagge avatāreti, indriyāni ca nesaṃ paripāceti.

Tathā paññābalena khandhāyatanādīsu pavicayabahulopavattinivattiyo yāthāvato parijānanto dānādayo guṇe visesanibbedhabhāgiyabhāvaṃ nayanto bodhisattasikkhāya paripūrakārī hotīti evamādinā anekākāravokāre paññāguṇe vavatthapetvā paññāpāramī anubrūhetabbā.

Tathā dissamānānipi lokiyāni kammāni nihīnavīriyena pāpuṇituṃ asakkuṇeyyāni, agaṇitakhedena pana āraddhavīriyena duradhigamaṃ nāma natthi. Nihīnavīriyo hi ''saṃsāramahoghato sabbasatte santāressāmī''ti ārabhitumeva na sakkuṇāti. Majjhimo ārabhitvā antarā vosānamāpajjati. Ukkaṭṭhavīriyo pana attasukhanirapekkho ārambhapāramimadhigacchatīti vīriyasampatti paccavekkhitabbā. Api ca ‘‘yassa attano eva saṃsārapaṅkato samuddharaṇatthamārambho, tassāpi na vīriyassa sithilabhāve manorathānaṃ matthakappatti sakkā sambhāvetuṃ, pageva sadevakassa lokassa samuddharaṇatthaṃ katābhinīhārenā’’ti ca ‘‘rāgādīnaṃ dosagaṇānaṃ mattamahāgajānaṃ viya dunnivārabhāvato tannidānānañca kammasamādānānaṃ ukkhittāsikavadhakasadisabhāvato tannimittānañca duggatīnaṃ sabbadā vivaṭamukhabhāvato, tattha niyojakānañca pāpamittānaṃ sadā sannihitabhāvato tadovādakāritāya ca bālassa puthujjanabhāvassa satisambhave yuttaṃ sayameva saṃsāradukkhato nissaritunti micchāvitakkā vīriyānubhāvena dūrībhavantī’’ti ca ‘‘yadi pana sambodhi attādhīnena vīriyena sakkā samadhigantuṃ, kimettha dukkara’’nti ca evamādinā nayena vīriyaguṇā paccavekkhitabbā.

Tathā khanti nāmāyaṃ niravasesaguṇapaṭipakkhassa kodhassa vidhamanato guṇasampādane sādhūnamappaṭihatamāyudhaṃ, parābhibhavasamatthānaṃ alaṅkāro, samaṇabrāhmaṇānaṃ balasampadā, kodhaggivinayanaudakadhārā, kalyāṇassa kittisaddassa sañjātideso, pāpapuggalānaṃ vacīvisavūpasamakaro mantāgado, saṃvare ṭhitānaṃ paramā dhīrapakati, gambhīrāsayatāya sāgaro, dosamahāsāgarassa velā, apāyadvārassa pidahanakavāṭaṃ, devabrahmalokānaṃ ārohaṇasopānaṃ, sabbaguṇānaṃ adhivāsanabhūmi, uttamā kāyavacīmanovisuddhīti manasikātabbaṃ.

Api ca ‘‘ete sattā khantisampattiyā abhāvato idhaloke tappanti, paraloke ca tapanīyadhammānuyogato’’ti ca ‘‘yadipi parāpakāranimittaṃ dukkhaṃ uppajjati, tassa pana dukkhassa khettabhūto attabhāvo bījabhūtañca kammaṃ mayāva abhisaṅkhata’’nti ca ‘‘tassa ca dukkhassa āṇaṇyakāraṇameta’’nti ca ‘‘apakārake asati kathaṃ mayhaṃ khantisampadā sambhavatī’’ti ca ‘‘yadipāyaṃ etarahi apakārako, ayaṃ nāma pubbe anena mayhaṃ upakāro kato’’ti ca ‘‘apakāro eva vā khantinimittatāya upakāro’’ti ca ‘‘sabbepime sattā mayhaṃ puttasadisā, puttakatāparādhesu ca ko kujjhissatī’’ti ca ‘‘yena kodhapisācāvesena ayaṃ mayhaṃ aparajjhati, svāyaṃ kodhabhūtāveso mayā vinetabbo’’ti ca, ‘‘yena apakārena idaṃ mayhaṃ dukkhaṃ uppannaṃ, tassa ahampi nimitta’’nti ca, ‘‘yehi dhammehi apakāro kato, yattha ca kato, sabbepi te tasmiṃ eva khaṇe niruddhā kassidāni kena kopo kātabbo’’ti ca, ‘‘anattatāya sabbadhammānaṃ ko kassa aparajjhatī’’ti ca paccavekkhantena khantisampadā anubrūhetabbā.

Yadi panassa dīgharattaṃ paricayena parāpakāranimittako kodho cittaṃ pariyādāya tiṭṭheyya, tena iti paṭisañcikkhitabbaṃ – ‘‘khanti nāmesā parāpakārassa paṭipakkhapaṭipattīnaṃ paccupakārakāraṇa’’nti ca ‘‘apakāro ca mayhaṃ dukkhūpanisā saddhāti dukkhuppādanena saddhāya sabbaloke anabhiratisaññāya ca paccayo’’ti ca, ‘‘indriyapakati hesā yadidaṃ iṭṭhāniṭṭhavisayasamāyogo. Tattha aniṭṭhavisayasamāyogo mayhaṃ na siyāti taṃ kutettha labbhā’’ti ca ‘‘kodhavasiko satto kodhena ummatto vikkhittacitto, tattha kiṃ paccapakārenā’’ti ca ‘‘sabbepime sattā sammāsambuddhena orasaputtā viya paripālitā, tasmā na tattha mayā cittakopo kātabbo’’ti ca, ‘‘aparādhake ca sati guṇe guṇavati mayā kopo na kātabbo’’ti ca, ‘‘asati guṇe visesena karuṇāyitabbo’’ti ca ‘‘kopena ca mayhaṃ guṇayasā nihīyantī’’ti ca, ‘‘kujjhanena mayhaṃ dubbaṇṇadukkhaseyyādayo sapattakantā āgacchantī’’ti ca, ‘‘kodho ca nāmāyaṃ sabbāhitakārako sabbahitavināsako balavā paccatthiko’’ti ca, ‘‘sati ca khantiyā na koci paccatthiko’’ti ca, ‘‘aparādhakena aparādhanimittaṃ yaṃ āyatiṃ laddhabbaṃ dukkhaṃ sati ca khantiyā mayhaṃ tadabhāvo’’ti ca, ‘‘cintanena kujjhantena ca mayā paccatthikoyeva anuvattito hotī’’ti ca, ‘‘kodhe ca mayā khantiyā abhibhūte tassa dāsabhūto paccatthiko sammadeva abhibhūto hotī’’ti ca, ‘‘kodhanimittaṃ khantiguṇapariccāgo mayhaṃ na yutto’’ti ca, ‘‘sati ca kodhe guṇavirodhapaccanīkadhamme kathaṃ me sīlādidhammā pāripūriṃ gaccheyyuṃ, asati ca tesu kathāhaṃ sattānaṃ upakārabahulo paṭiññānurūpaṃ uttamaṃ sampattiṃ pāpuṇissāmī’’ti ca, ‘‘khantiyā ca sati bahiddhā vikkhepābhāvato samāhitassa sabbe saṅkhārā aniccato dukkhato sabbe dhammā anattato nibbānañca asaṅkhatāmatasantapaṇītatādibhāvato nijjhānaṃ khamanti buddhadhammā ca acinteyyāparimeyyappabhāvā’’ti.

Tato ca anulomiyaṃ khantiyaṃ ṭhito kevalā ime attattaniyabhāvarahitā dhammamattā yathāsakaṃ paccayehi uppajjanti vayanti, na kutoci āgacchanti, na kuhiñci gacchanti, na ca katthaci patiṭṭhitā, na cettha koci kassaci byāpāroti ahaṃkāramamaṃkārānadhiṭṭhānatā nijjhānaṃ khamati, yena bodhisatto bodhiyā niyato anāvattidhammo hotīti evamādinā khantipāramiyā paccavekkhaṇā veditabbā.

Tathā saccena vinā sīlādīnaṃ asambhavato paṭiññānurūpaṃ paṭipattiyā abhāvato ca, saccadhammātikkame ca sabbapāpadhammānaṃ samosaraṇato asaccasandhassa apaccayikabhāvato āyatiñca anādeyyavacanatāvahanato sampannasaccassa ca, sabbaguṇādhiṭṭhānabhāvato saccādhiṭṭhānena sabbabodhisambhārānaṃ pārisuddhipāripūrisāmatthiyato sabhāvadhammāvisaṃvādanena sabbabodhisambhārakiccakaraṇato bodhisattapaṭipattiyā ca, parinipphattitotiādinā saccapāramiyā sampattiyo paccavekkhitabbā.

Tathā dānādīsu daḷhasamādānaṃ taṃpaṭipakkhasannipāte ca nesaṃ acalādhiṭṭhānaṃ tattha ca dhīravīrabhāvaṃ vinā na dānādisambhārā sambodhinimittā sambhavantītiādinā adhiṭṭhāne guṇā paccavekkhitabbā.

Tathā ‘‘attahitamatte avatiṭṭhantenāpi sattesu hitacittataṃ vinā na sakkā idhalokaparalokasampattiyo pāpuṇituṃ, pageva sabbasatte nibbānasampattiyaṃ patiṭṭhāpetukāmenā’’ti ca, ‘‘pacchā sabbasattānaṃ lokuttarasampattiṃ ākaṅkhantena idāni lokiyasampattiākaṅkhā yuttarūpā’’ti ca, ‘‘idāni āsayamattena paresaṃ hitasukhūpasaṃhāraṃ kātuṃ asakkonto kadā payogena taṃ sādhessāmī’’ti ca, ‘‘idāni mayā hitasukhūpasaṃhārena saṃvaḍḍhitā pacchā dhammasaṃvibhāgasahāyā mayhaṃ bhavissantī’’ti ca, ‘‘etehi vinā na mayhaṃ bodhisambhārā sambhavanti, tasmā sabbabuddhaguṇavibhūtinipphattikāraṇattā mayhaṃ ete paramaṃ puññakkhettaṃ anuttaraṃ kusalāyatanaṃ uttamaṃ gāravaṭṭhāna’’nti ca, savisesaṃ sattesu sabbesu hitajjhāsayatā paccupaṭṭhapetabbā, kiñca karuṇādhiṭṭhānatopi sabbasattesu mettā anubrūhetabbā. Vimariyādīkatena hi cetasā sattesu hitasukhūpasaṃhāraniratassa tesaṃ ahitadukkhāpanayanakāmatā balavatī uppajjati daḷhamūlā. Karuṇā ca sabbesaṃ buddhakārakadhammānaṃ ādi caraṇaṃ patiṭṭhā mūlaṃ mukhaṃ pamukhanti evamādinā mettāya guṇā paccavekkhitabbā.

Tathā ‘‘upekkhāya abhāve sattehi katā vippakārā cittassa vikāraṃ uppādeyyuṃ, sati ca cittavikāre dānādīnaṃ sambhārānaṃ sambhavo eva natthī’’ti ca, ‘‘mettāsinehena sinehite citte upekkhāya vinā sambhārānaṃ pārisuddhi na hotī’’ti ca, ‘‘anupekkhako sambhāresu puññasambhāraṃ tabbipākañca sattahitatthaṃ pariṇāmetuṃ na sakkotī’’ti ca, ‘‘upekkhāya abhāve deyyadhammapaṭiggāhakānaṃ vibhāgaṃ akatvā pariccajituṃ na sakkotī’’ti ca, ‘‘upekkhārahitena jīvitaparikkhārānaṃ jīvitassa ca antarāyaṃ amanasikaritvā sīlavisodhanaṃ kātuṃ na sakkotī’’ti ca, tathā upekkhāvasena aratiratisahasseva nekkhammabalasiddhito upapattito ikkhaṇavasena sabbasambhārakiccanipphattito accāraddhassa vīriyassa anupekkhaṇe padhānakiccākaraṇato upekkhato eva titikkhānijjhānasambhavato upekkhāvasena sattasaṅkhārānaṃ avisaṃvādanato lokadhammānaṃ ajjhupekkhaṇena samādinnadhammesu acalādhiṭṭhānasiddhito parāpakārādīsu anābhogavaseneva mettāvihāranipphattitoti sabbabodhisambhārānaṃ samādānādhiṭṭhānapāripūrinipphattiyo upekkhānubhāvena sampajjantīti evamādinā nayena upekkhāpāramī paccavekkhitabbā. Evaṃ apariccāgapariccāgādīsu yathākkamaṃ ādīnavānisaṃsapaccavekkhaṇā dānādipāramīnaṃ paccayoti daṭṭhabbaṃ.

Tathā saparikkhārā pañcadasa caraṇadhammā pañca ca abhiññāyo. Tattha **caraṇadhammā** nāma sīlasaṃvaro, indriyesu guttadvāratā, bhojane mattaññutā, jāgariyānuyogo, satta saddhammā, cattāri jhānāni ca. Tesu sīlādīnaṃ catunnaṃ terasāpi dhutadhammā appicchatādayo ca parikkhārā. Saddhammesu **saddhāya** buddhadhammasaṅghasīlacāgadevatūpasamānussatilūkhapuggalaparivajjana-siniddhapuggalasevanapasādanīyadhammapaccavekkhaṇatadadhimuttatā parikkhāro. **Hirottappānaṃ** akusalādīnavapaccavekkhaṇaapāyādīnavapaccavekkhaṇakusaladhammūpatthambhana-bhāvapaccavekkhaṇahirottapparahitapuggalaparivajjanahirottappasampannapuggalasenatadadhimuttatā. **Bāhusaccassa** pubbayogaparipucchaka-bhāvasaddhammābhiyogaanavajjavijjāṭṭhānādiparicayaparipakkindriyatākilesadūrībhāvaappassuta-parivajjanabahussutasevanatadadhimuttatā. **Vīriyassa** apāyabhayapaccavekkhaṇa-gamanavīthipaccavekkhaṇadhammamahattapaccavekkhaṇathinamiddhavinodanakusītapuggalaparivajjana-āraddhavīriyapuggalasevanasammappadhānapaccavekkhaṇatadadhimuttatā. **Satiyā** satisampajaññamuṭṭhassatipuggalaparivajjanaupaṭṭhitassatipuggalasevanatadadhimuttatā. **Paññāya** paripucchakabhāravatthuvisadakiriyāindriyasamattapaṭipādanaduppaññapuggala-parivajjanapaññavantapuggalasevanagambhīrañāṇacariyapaccavekkhaṇatadadhimuttatā. Catunnaṃ jhānānaṃ sīlādicatukkaṃ aṭṭhatiṃsāya ārammaṇesu pubbabhāgabhāvanā āvajjanādivasībhāvakaraṇañca parikkhāro. Tattha sīlādīhi payogasuddhiyā sattānaṃ abhayadāne āsayasuddhiyā āmisadāne ubhayasuddhiyā dhammadāne samattho hotītiādinā caraṇādīnaṃ dānādisambhārānaṃ paccayabhāvo yathārahaṃ niddhāretabbo. Ativitthārabhayena na niddhārayimhāti. Evaṃ sampatticakkādayopi dānādīnaṃ paccayoti veditabbā.

Ko saṃkilesoti? Avisesena taṇhādīhi parāmaṭṭhabhāvo pāramīnaṃ saṃkileso, visesena pana deyyadhammapaṭiggāhakavikappā dānapāramiyā saṃkileso. Sattakālavikappā sīlapāramiyā, kāmabhavatadupasamesu abhiratianabhirativikappā nekkhammapāramiyā, ahaṃ mamāti vikappā paññāpāramiyā, līnuddhaccavikappā vīriyapāramiyā, attaparavikappā khantipāramiyā, adiṭṭhādīsu diṭṭhādivikappā saccapāramiyā, bodhisambhāratabbipakkhesu dosaguṇavikappā adhiṭṭhānapāramiyā, hitāhitavikappā mettāpāramiyā, iṭṭhāniṭṭhavikappā upekkhāpāramiyā saṃkilesoti daṭṭhabbaṃ.

Kiṃ vodānanti? Taṇhādīhi anupaghāto yathāvuttavikappaviraho ca etāsaṃ vodānanti veditabbaṃ. Anupahatā hi taṇhāmānadiṭṭhikodhūpanāhamakkhapaḷāsaissāmacchariya-māyāsāṭheyyathambhasārambhamadappamādādīhi kilesehi deyyadhammapaṭiggāhakavikappādirahitā ca dānādipāramiyo parisuddhā pabhassarā bhavantīti.

Ko paṭipakkhoti? Avisesena sabbepi saṃkilesā sabbepi akusalā dhammā etāsaṃ paṭipakkho, visesena pana pubbe vuttā maccherādayoti veditabbā. Api ca deyyadhammapaṭiggāhakadānaphalesu alobhādosāmohaguṇayogato lobhadosamohapaṭipakkhaṃ dānaṃ, kāyādidosavaṅkāpagamato lobhādipaṭipakkhaṃ sīlaṃ, kāmasukhaparūpaghātaattakilamathaparivajjanato dosattayapaṭipakkhaṃ nekkhammaṃ, lobhādīnaṃ andhīkaraṇato ñāṇassa ca anandhīkaraṇato lobhādipaṭipakkhā paññā, alīnānuddhatañāyārambhavasena lobhādipaṭipakkhaṃ vīriyaṃ, iṭṭhāniṭṭhasuññatānaṃ khamanato lobhādipaṭipakkhā khanti, satipi paresaṃ upakāre apakāre ca yathābhūtappavattiyā lobhādipaṭipakkhaṃ saccaṃ, lokadhamme abhibhuyya yathāsamādinnesu sambhāresu acalanato lobhādipaṭipakkhaṃ adhiṭṭhānaṃ, nīvaraṇavivekato lobhādipaṭipakkhā mettā, iṭṭhāniṭṭhesu anunayapaṭighaviddhaṃsanato samappavattito ca lobhādipaṭipakkhā upekkhāti daṭṭhabbaṃ.

Kā paṭipattīti? Dānapāramiyā tāva sukhūpakaraṇasarīrajīvitapariccāgena bhayāpanudanena dhammopadesena ca bahudhā sattānaṃ anuggahakaraṇaṃ paṭipatti. Tattha āmisadānaṃ abhayadānaṃ dhammadānanti dātabbavatthuvasena tividhaṃ dānaṃ. Tesu bodhisattassa dātabbavatthu ajjhattikaṃ bāhiranti duvidhaṃ. Tattha bāhiraṃ annaṃ pānaṃ vatthaṃ yānaṃ mālāgandhavilepanaṃ seyyāvasathapadīpeyyanti dasavidhaṃ. Annādīnaṃ khādanīyabhojanīyādivibhāgena anekavidhaṃ. Tathā rūpārammaṇaṃ yāva dhammārammaṇanti ārammaṇato chabbidhaṃ. Rūpārammaṇādīnañca nīlādivibhāgena anekavidhaṃ. Tathā maṇikanakarajatamuttāpavāḷādi, khettavatthuārāmādi, dāsidāsagomahiṃsādi nānāvidhavittūpakaraṇavasena anekavidhaṃ.

Tattha mahāpuriso bāhiraṃ vatthuṃ dento ‘‘yo yena atthiko, taṃ tassa deti, dento ca tassa atthiko’’ti sayameva jānanto ayācitopi deti pageva yācito. Muttacāgo deti, no amuttacāgo, pariyattaṃ deti, no apariyattaṃ sati deyyadhamme. Na paccupakārasannissito deti. Asati deyyadhamme hi pariyatte saṃvibhāgārahaṃ saṃvibhajati. Na ca deti parūpaghātāvahaṃ satthavisamajjādikaṃ, nāpi kīḷanakaṃ yaṃ anatthūpasaṃhitaṃ pamādāvahañca. Na ca gilānassa yācakassa pānabhojanādiasappāyaṃ pamāṇarahitaṃ vā deti, pamāṇayuttaṃ pana sappāyameva deti.

Tathā yācito gahaṭṭhānaṃ gahaṭṭhānucchavikaṃ deti, pabbajitānaṃ pabbajitānucchavikaṃ deti, mātāpitaro ñātisālohitā mittāmaccā puttadāradāsakammakarāti etesu kassaci pīḷaṃ ajanento deti, na ca uḷāraṃ deyyadhammaṃ paṭijānitvā lūkhaṃ deti, na ca lābhasakkārasilokasannissito deti, na ca paccupakārasannissito deti, na ca phalapāṭikaṅkhī deti aññatra sammāsambodhiyā, na ca yācake deyyadhammaṃ vā jigucchanto deti, na ca asaññatānaṃ yācakānaṃ akkosakarosakānampi apaviddhaṃ dānaṃ deti, aññadatthu pasannacitto anukampanto sakkaccameva deti, na ca kotūhalamaṅgaliko hutvā deti, kammaphalameva pana saddahanto deti, napi yācake payirupāsanādīhi parikilesetvā deti, aparikilesanto eva pana deti, na ca paresaṃ vañcanādhippāyo bhedanādhippāyo vā dānaṃ deti, asaṃkiliṭṭhacitto eva deti, napi pharusavāco bhākuṭimukho dānaṃ deti, piyavādī pana pubbabhāsī mitavacano hutvā deti, yasmiñca deyyadhamme uḷāramanuññatāya vā ciraparicayena vā gedhasabhāvatāya vā lobhadhammo adhimatto hoti, jānanto bodhisatto taṃ khippameva paṭivinodetvā yācake pariyesitvāpi deti, yañca deyyavatthu parittaṃ yācakopi paccupaṭṭhito, taṃ acintetvāpi attānaṃ bādhetvā dento yācakaṃ sammāneti yathā taṃ akittipaṇḍito. Na ca mahāpuriso attano puttadāradāsakammakaraporise yācito te asaññāpite domanassappatte yācakānaṃ deti, sammadeva pana saññāpite somanassappatte deti. Dento ca yakkharakkhasapisācādīnaṃ vā manussānaṃ kurūrakammantānaṃ vā jānanto na deti, tathā rajjampi tādisānaṃ na deti. Ye lokassa ahitāya dukkhāya anatthāya paṭipajjanti, ye pana dhammikā dhammena lokaṃ pālenti, tesaṃ deti. Evaṃ tāva bāhiradāne paṭipatti veditabbā.

Ajjhattikadānaṃ pana dvīhi ākārehi veditabbaṃ. Kathaṃ? Yathā nāma koci puriso ghāsacchādanahetu attānaṃ parassa nissajjati, vidheyyabhāvaṃ upagacchati dāsabyaṃ, evameva mahāpuriso sambodhihetu nirāmisacitto sattānaṃ anuttaraṃ hitasukhaṃ icchanto attano dānapāramiṃ paripūretukāmo attānaṃ parassa nissajjati, vidheyyabhāvaṃ upagacchati yathākāmakaraṇīyataṃ. Karacaraṇanayanādiaṅgapaccaṅgaṃ tena tena atthikānaṃ akampito anolīno anuppadeti, na tattha sajjati na saṅkocaṃ āpajjati yathā taṃ bāhiravatthusmiṃ, tathā hi mahāpuriso dvīhi ākārehi bāhiravatthuṃ pariccajati yathāsukhaṃ paribhogāya vā yācakānaṃ tesaṃ manorathaṃ paripūrento, attano vasībhāvāya vā, tattha sabbena sabbaṃ muttacāgo, evamahaṃ nissaṅgabhāvanāya sambodhiṃ pāpuṇissāmīti. Evaṃ ajjhattikavatthusminti veditabbaṃ.

Tattha yaṃ ajjhattikavatthu dīyamānaṃ yācakassa ekanteneva hitāya saṃvattati, taṃ deti, na itaraṃ. Na ca mahāpuriso mārassa mārakāyikānaṃ devatānaṃ vā vihiṃsādhippāyānaṃ attano attabhāvaṃ aṅgapaccaṅgāni vā jānamāno deti ‘‘mā tesaṃ anattho ahosī’’ti. Yathā ca mārakāyikānaṃ, evaṃ tehi anvāviṭṭhānampi na deti, napi ummattakānaṃ. Itaresaṃ pana yāciyamāno samanantarameva deti, tādisāya yācanāya dullabhabhāvato tādisassa ca dānassa dukkarabhāvato.

Abhayadānaṃ pana rājato corato aggito udakato veripuggalato sīhabyagghādivāḷamigato nāgayakkharakkhasapisācādito sattānaṃ bhaye paccupaṭṭhite tato parittāṇabhāvena veditabbaṃ.

Dhammadānaṃ pana asaṃkiliṭṭhacittassa aviparītā dhammadesanā, opāyiko hitassa upadeso diṭṭhadhammikasamparāyikaparamatthavasena yena sāsane anotiṇṇānaṃ avatāraṇaṃ otiṇṇānaṃ paripācanaṃ. Tatthāyaṃ nayo – saṅkhepato tāva dānakathā sīlakathā saggakathā kāmānaṃ ādīnavo saṃkileso ca nekkhamme ānisaṃso. Vitthārato pana sāvakabodhiyaṃ adhimuttacittānaṃ saraṇagamanaṃ sīlasaṃvaro indriyesu guttadvāratā bhojane mattaññutā jāgariyānuyogo satta saddhammā aṭṭhatiṃsāya ārammaṇesu kammakaraṇavasena samathānuyogo rūpakāyādīsu vipassanābhinivesesu yathārahaṃ abhinivesamukhena vipassanānuyogo, tathā visuddhipaṭipadā sammattagahaṇaṃ tisso vijjā cha abhiññā catasso paṭisambhidā sāvakabodhīti etesaṃ guṇasaṃkittanavasena yathārahaṃ tattha tattha patiṭṭhāpanā pariyodapanā ca. Tathā paccekabodhiyaṃ sammāsambodhiyañca adhimuttānaṃ sattānaṃ yathārahaṃ dānādipāramīnaṃ sabhāvarasalakkhaṇādisaṃkittanamukhena tīsupi avatthāsu tesaṃ buddhānaṃ mahānubhāvatāvibhāvanena yānadvaye patiṭṭhāpanā pariyodapanā ca. Evaṃ mahāpuriso sattānaṃ dhammadānaṃ deti.

Tathā mahāpuriso sattānaṃ āmisadānaṃ dento ‘‘imināhaṃ dānena sattānaṃ āyuvaṇṇasukhabalapaṭibhānādisampattiñca ramaṇīyaṃ aggaphalasampattiñca nipphādeyya’’nti annadānaṃ deti, tathā sattānaṃ kāmakilesapipāsāvūpasamāya pānaṃ deti, tathā suvaṇṇavaṇṇatāya hirottappālaṅkārassa ca nipphattiyā vatthāni deti, tathā iddhividhassa ceva nibbānasukhassa ca nipphattiyā yānaṃ deti, tathā sīlagandhanipphattiyā gandhaṃ deti, tathā buddhaguṇasobhānipphattiyā mālāvilepanaṃ deti, bodhimaṇḍāsananipphattiyā āsanaṃ deti, tathāgataseyyānipphattiyā seyyaṃ deti, saraṇabhāvanipphattiyā āvasathaṃ deti, pañcacakkhupaṭilābhāya padīpeyyaṃ deti, byāmappabhānipphattiyā rūpadānaṃ deti, brahmassaranipphattiyā saddadānaṃ deti, sabbalokassa piyabhāvāya rasadānaṃ deti, buddhasukhumālabhāvāya phoṭṭhabbadānaṃ deti, ajarāmarabhāvāya bhesajjadānaṃ deti, kilesadāsabyavimocanatthaṃ dāsānaṃ bhujissatādānaṃ deti, saddhammābhiratiyā anavajjakhiḍḍāratihetudānaṃ deti, sabbepi satte ariyāya jātiyā attano puttabhāvūpanayanāya puttadānaṃ deti, sakalassapi lokassa patibhāvūpagamanāya dāradānaṃ deti, subhalakkhaṇasampattiyā suvaṇṇamaṇimuttāpavāḷādidānaṃ, anubyañjanasampattiyā nānāvidhavibhūsanadānaṃ, saddhammakosādhigamāya vittakosadānaṃ, dhammarājabhāvāya rajjadānaṃ, jhānādisampattiyā ārāmuyyānataḷākavanadānaṃ, cakkaṅkitehi pādehi bodhimaṇḍūpasaṅkamanāya caraṇadānaṃ, caturoghanittharaṇāya sattānaṃ saddhammahatthadānatthaṃ hatthadānaṃ, saddhindriyādipaṭilābhāya kaṇṇanāsādidānaṃ, samantacakkhupaṭilābhāya cakkhudānaṃ, ''dassanasavanānussaraṇapāricariyādīsu sabbakālaṃ sabbasattānaṃ hitasukhāvaho, sabbalokena ca upajīvitabbo me kāyo bhaveyyā''ti maṃsalohitādidānaṃ, ''sabbalokuttamo bhaveyya''nti uttamaṅgadānaṃ deti.

Evaṃ dadanto ca na anesanāya deti, na ca paropaghātena, na bhayena, na lajjāya, na dakkhiṇeyyarosanena, na paṇīte sati lūkhaṃ, na attukkaṃsanena, na paravambhanena, na phalābhisaṅkhāya, na yācakajigucchāya, na acittīkārena deti, atha kho sakkaccaṃ deti, sahatthena deti, kālena deti, cittīkatvā deti, avibhāgena deti. Tīsu kālesu somanassito deti, tato eva ca datvā na pacchānutāpī hoti. Na paṭiggāhakavasena mānāvamānaṃ karoti, paṭiggāhakānaṃ piyasamudācāro hoti vadaññū yācayogo saparivāradāyako. Annadānañhi dento ''taṃ saparivāraṃ katvā dassāmī''ti vatthādīhi saddhiṃ deti. Tathā vatthadānaṃ dento ''taṃ saparivāraṃ katvā dassāmī''ti annādīhi saddhiṃ deti. Yānadānādīsupi eseva nayo.

Tathā rūpadānaṃ dento itarārammaṇānipi tassa parivāraṃ katvā deti, evaṃ sesesupi. Tattha rūpadānaṃ nāma nīlapītalohitaodātādivaṇṇāsu pupphavatthadhātūsu aññataraṃ labhitvā rūpavasena ābhujitvā ''rūpadānaṃ dassāmi, rūpadānaṃ mayha''nti cintetvā tādise dakkhiṇeyye dānaṃ patiṭṭhāpeti savatthukaṃ katvā. Etaṃ **rūpadānaṃ** nāma.

Saddadānaṃ pana bherisaddādivasena veditabbaṃ. Tattha saddaṃ kandamūlāni viya uppāṭetvā nīluppalahatthakaṃ viya ca hatthe ṭhapetvā dātuṃ na sakkā, savatthukaṃ pana katvā dento saddadānaṃ deti nāma. Tasmā yadā ''saddadānaṃ dassāmī''ti bherimudiṅgādīsu aññatarena tūriyena tiṇṇaṃ ratanānaṃ upahāraṃ karoti kāreti ca, ''saddadānaṃ me''ti bheriādīni ṭhapeti ṭhapāpeti ca. Dhammakathikānaṃ pana sarabhesajjaṃ telaphāṇitādiṃ deti, dhammassavanaṃ ghoseti, sarabhaññaṃ bhaṇati, dhammakathaṃ katheti, upanisinnakakathaṃ anumodanakathañca karoti kāreti ca, tadā **saddadānaṃ** nāma hoti.

Tathā gandhadānaṃ mūlagandhādīsu aññataraṃ rajanīyaṃ gandhavatthuṃ piṃsitameva vā gandhaṃ yaṃkiñci labhitvā gandhavasena ābhujitvā ''gandhadānaṃ dassāmi, gandhadānaṃ mayha''nti buddharatanādīnaṃ pūjaṃ karoti kāreti ca, gandhapūjanatthāya agarucandanādike gandhavatthuke pariccajati. Idaṃ **gandhadānaṃ**.

Tathā mūlarasādīsu yaṃkiñci rajanīyaṃ rasavatthuṃ labhitvā rasavasena ābhujitvā ''rasadānaṃ dassāmi, rasadānaṃ mayha''nti dakkhiṇeyyānaṃ deti, rasavatthumeva vā dhaññagavādikaṃ pariccajati. Idaṃ **rasadānaṃ**.

Tathā phoṭṭhabbadānaṃ mañcapīṭhādivasena attharaṇapāvuraṇādivasena ca veditabbaṃ. Yadā hi mañcapīṭhabhisibimbohanādikaṃ nivāsanapārupanādikaṃ vā sukhasamphassaṃ rajanīyaṃ anavajjaṃ phoṭṭhabbavatthuṃ labhitvā phoṭṭhabbavasena ābhujitvā ''phoṭṭhabbadānaṃ dassāmi, phoṭṭhabbadānaṃ mayha''nti dakkhiṇeyyānaṃ deti. Yathāvuttaṃ phoṭṭhabbavatthuṃ labhitvā pariccajati, idaṃ **phoṭṭhabbadānaṃ**.

Dhammadānaṃ pana dhammārammaṇassa adhippetattā ojapānajīvitavasena veditabbaṃ. Ojādīsu hi aññataraṃ rajanīyaṃ vatthuṃ labhitvā dhammārammaṇavasena ābhujitvā ''dhammadānaṃ dassāmi, dhammadānaṃ mayha''nti sappinavanītādi**ojadānaṃ** deti. Ambapānādiaṭṭhavidha**pānadānaṃ** deti, **jīvitadāna**nti ābhujitvā salākabhattapakkhikabhattādīni deti, aphāsukabhāvena abhibhūtānaṃ byādhitānaṃ vejje paccupaṭṭhāpeti, jālaṃ phālāpeti, kuminaṃ viddhaṃsāpeti, sakuṇapañjaraṃ viddhaṃsāpeti, bandhanena baddhānaṃ sattānaṃ bandhanamokkhaṃ kāreti, māghātabheriṃ carāpeti, aññāni ca sattānaṃ jīvitaparittāṇatthaṃ evarūpāni kammāni karoti kārāpeti ca. Idaṃ **dhammadānaṃ** nāma.

Sabbametaṃ yathāvuttaṃ dānasampadaṃ sakalalokahitasukhāya pariṇāmeti. Attano ca sammāsambodhiyā akuppāya vimuttiyā aparikkhayassa chandassa aparikkhayassa vīriyassa aparikkhayassa samādhissa aparikkhayassa paṭibhānassa aparikkhayassa ñāṇassa aparikkhayāya vimuttiyā pariṇāmeti.

Imañca dānapāramiṃ paṭipajjantena mahāsattena jīvite aniccasaññā paccupaṭṭhāpetabbā tathā bhogesu, bahusādhāraṇatā ca nesaṃ manasikātabbā, sattesu ca mahākaruṇā satataṃ samitaṃ paccupaṭṭhāpetabbā. Evañhi bhoge gahetabbasāraṃ gaṇhanto ādittato viya agārato sabbaṃ sāpateyyaṃ attānañca bahi nīharanto na kiñci seseti, na katthaci vibhāgaṃ karoti, aññadatthu nirapekkho nissajjati eva. Ayaṃ tāva dānapāramiyā paṭipattikkamo.

Sīlapāramiyā pana ayaṃ paṭipattikkamo – yasmā sabbaññusīlālaṅkārehi satte alaṅkaritukāmena mahāpurisena ādito attano eva tāva sīlaṃ visodhetabbaṃ. Tattha ca catūhi ākārehi sīlaṃ visujjhati – ajjhāsayavisuddhito, samādānato, avītikkamanato, sati ca vītikkame puna paṭipākatikakaraṇato. Visuddhāsayatāya hi ekacco attādhipati hutvā pāpajigucchanasabhāvo ajjhattaṃ hiridhammaṃ paccupaṭṭhāpetvā suparisuddhasamācāro hoti. Tathā parato samādāne sati ekacco lokādhipati hutvā pāpato uttasanto ottappadhammaṃ paccupaṭṭhāpetvā suparisuddhasamācāro hoti. Iti ubhayathāpi ete avītikkamanato sīle patiṭṭhahanti. Atha pana kadāci satisammosena sīlassa khaṇḍādibhāvo siyā. Tāyayeva yathāvuttāya hirottappasampattiyā khippameva naṃ vuṭṭhānādinā paṭipākatikaṃ karoti.

Tayidaṃ sīlaṃ vārittaṃ, cārittanti duvidhaṃ. Tatthāyaṃ bodhisattassa vārittasīle paṭipattikkamo – sabbasattesu tathā dayāpannacittena bhavitabbaṃ, yathā supinantenapi na āghāto uppajjeyya. Parūpakāraniratatāya parasantako alagaddo viya na parāmasitabbo. Sace pabbajito hoti, abrahmacariyatopi ārācārī hoti sattavidhamethunasaṃyogavirahito, pageva paradāragamanato. Sace pana apabbajito gahaṭṭho samāno paresaṃ dāresu sadā pāpakaṃ cittampi na uppādeti. Kathento ca saccaṃ hitaṃ piyaṃ vacanaṃ parimitameva ca kālena dhammiṃ kathaṃ bhāsitā hoti, sabbattha anabhijjhālu abyāpannacitto aviparītadassano kammassakatañāṇena ca samannāgato sammaggatesu sammāpaṭipannesu niviṭṭhasaddho hoti niviṭṭhapemo.

Iti caturāpāyavaṭṭadukkhānaṃ pathabhūtehi akusalakammapathehi akusaladhammehi ca oramitvā saggamokkhānaṃ pathabhūtesu kusalakammapathesu patiṭṭhitassa mahāpurisassa parisuddhāsayapayogatāya yathābhipatthitā sattānaṃ hitasukhūpasaṃhitā manorathā sīghaṃ sīghaṃ abhinipphajjanti, pāramiyo paripūrenti. Evaṃbhūto hi ayaṃ. Tattha hiṃsānivattiyā sabbasattānaṃ abhayadānaṃ deti, appakasireneva mettābhāvanaṃ sampādeti, ekādasa mettānisaṃse adhigacchati, appābādho hoti appātaṅko, dīghāyuko sukhabahulo lakkhaṇavisese pāpuṇāti, dosavāsanañca samucchindati.

Tathā adinnādānanivattiyā corādīhi asādhāraṇe bhoge adhigacchati. Parehi anāsaṅkanīyo piyo manāpo vissasanīyo vibhavasampattīsu alaggacitto pariccāgasīlo lobhavāsanañca samucchindati.

Abrahmacariyanivattiyā alolo hoti santakāyacitto, sattānaṃ piyo hoti manāpo aparisaṅkanīyo, kalyāṇo cassa kittisaddo abbhuggacchati, alaggacitto hoti mātugāmesu aluddhāsayo, nekkhammabahulo lakkhaṇavisese adhigacchati, lobhavāsanañca samucchindati.

Musāvādanivattiyā sattānaṃ pamāṇabhūto hoti paccayiko theto ādeyyavacano, devatānaṃ piyo manāpo, surabhigandhamukho ārakkhitakāyavacīsamācāro, lakkhaṇavisese ca adhigacchati, kilesavāsanañca samucchindati.

Pesuññanivattiyā parūpakkamehipi abhejjakāyo hoti abhejjaparivāro, saddhammesu ca abhejjanakasaddho, daḷhamitto bhavantaraparicitānaṃ viya sattānaṃ ekantapiyo asaṃkilesabahulo.

Pharusavācānivattiyā sattānaṃ piyo hoti manāpo sukhasīlo madhuravacano sambhāvanīyo, aṭṭhaṅgasamannāgato cassa saro nibbattati.

Samphappalāpanivattiyā sattānaṃ piyo hoti manāpo garu bhāvanīyo ca ādeyyavacano parimitālāpo. Mahesakkho ca hoti mahānubhāvo, ṭhānuppattikena paṭibhānena pañhānaṃ byākaraṇakusalo, buddhabhūmiyañca ekāya eva vācāya anekabhāsānaṃ sattānaṃ anekesaṃ pañhānaṃ byākaraṇasamattho hoti.

Anabhijjhālutāya icchitalābhī hoti, uḷāresu ca bhogesu ruciṃ paṭilabhati, khattiyamahāsālādīnaṃ sammato hoti, paccatthikehi anabhibhavanīyo, indriyavekallaṃ na pāpuṇāti, appaṭipuggalo ca hoti.

Abyāpādena piyadassano hoti, sattānaṃ sambhāvanīyo parahitābhinanditāya ca satte appakasireneva pasādeti, alūkhasabhāvo ca hoti mettāvihārī, mahesakkho ca hoti mahānubhāvo.

Micchādassanābhāvena kalyāṇe sahāye paṭilabhati, sīsacchedampi pāpuṇanto pāpakammaṃ na karoti, kammassakatādassanato akotūhalamaṅgaliko ca hoti, saddhamme cassa saddhā patiṭṭhitā hoti mūlajātā, saddahati ca tathāgatānaṃ bodhiṃ, samayantaresu nābhiramati ukkāraṭṭhāne viya rājahaṃso, lakkhaṇattayaparijānanakusalo hoti, ante ca anāvaraṇañāṇalābhī, yāva bodhiṃ na pāpuṇāti, tāva tasmiṃ tasmiṃ sattanikāye ukkaṭṭhukkaṭṭho ca hoti, uḷāruḷārā sampattiyo pāpuṇāti. Iti hidaṃ sīlaṃ nāma sabbasampattīnaṃ adhiṭṭhānaṃ, sabbabuddhaguṇānaṃ pabhavabhūmi, sabbabuddhakārakadhammānaṃ ādi caraṇaṃ mukhaṃ pamukhanti bahumānanaṃ uppādetvā kāyavacīsaṃyame indriyadamane ājīvavisuddhiyaṃ paccayaparibhogesu ca satisampajaññabalena appamattena lābhasakkārasilokaṃ mittamukhapaccatthikaṃ viya sallakkhetvā ‘‘kikīva aṇḍa’’ntiādinā (visuddhi. 1.19; dī. ni. aṭṭha. 1.7) vuttanayena sakkaccaṃ sīlaṃ sampādetabbaṃ. Ayaṃ tāva vārittasīle paṭipattikkamo.

Cārittasīle pana paṭipatti evaṃ veditabbā – idha bodhisatto kalyāṇamittānaṃ garuṭṭhāniyānaṃ abhivādanaṃ paccuṭṭhānaṃ añjalikammaṃ sāmīcikammaṃ kālena kālaṃ kattā hoti, tathā tesaṃ kālena kālaṃ upaṭṭhānaṃ kattā hoti, gilānānaṃ kāyaveyyāvaṭikaṃ. Subhāsitapadāni sutvā sādhukāraṃ kattā hoti, guṇavantānaṃ guṇe vaṇṇetā paresaṃ apakāre khantā, upakāre anussaritā, puññāni anumoditā, attano puññāni sammāsambodhiyā pariṇāmetā, sabbakālaṃ appamādavihārī kusalesu dhammesu, sati ca accaye accayato disvā tādisānaṃ sahadhammikānaṃ yathābhūtaṃ āvikattā, uttari ca sammāpaṭipattiṃ sammadeva paripūretā.

Tathā attano anurūpāsu atthūpasaṃhitāsu sattānaṃ itikattabbatāsu dakkho analaso sahāyabhāvaṃ upagacchati. Uppannesu ca sattānaṃ byādhiādidukkhesu yathārahaṃ patikāravidhāyako. Ñātibhogādibyasanapatitesu sokāpanodano ullumpanasabhāvāvaṭṭhito hutvā niggahārahānaṃ dhammeneva niggaṇhanako yāvadeva akusalā vuṭṭhāpetvā kusale patiṭṭhāpanāya. Paggahārahānaṃ dhammeneva paggaṇhanako. Yāni purimakānaṃ mahābodhisattānaṃ uḷāratamāni paramadukkarāni acinteyyānubhāvāni sattānaṃ ekantahitasukhāvahāni caritāni, yehi nesaṃ bodhisambhārā sammadeva paripākaṃ agamaṃsu, tāni sutvā anubbiggo anutrāso tepi mahāpurisā manussā eva, kamena pana sikkhāpāripūriyā bhāvitattabhāvā tādisāya uḷāratamāya ānubhāvasampattiyā bodhisambhāresu ukkaṃsapāramippattā ahesuṃ, tasmā mayāpi sīlādisikkhāsu sammadeva tathā paṭipajjitabbaṃ, yāya paṭipattiyā ahampi anukkamena sikkhaṃ paripūretvā ekantato taṃ padaṃ anupāpuṇissāmīti saddhāpurecārikaṃ vīriyaṃ avissajjento sammadeva sīlesu paripūrakārī hoti.

Tathā paṭicchannakalyāṇo hoti vivaṭāparādho, appiccho santuṭṭho pavivitto asaṃsaṭṭho dukkhasaho aparitassanajātiko anuddhato anunnaḷo acapalo amukharo avikiṇṇavāco santindriyo santamānaso kuhanādimicchājīvarahito ācāragocarasampanno aṇumattesu vajjesu bhayadassāvī samādāya sikkhati sikkhāpadesu āraddhavīriyo pahitatto kāye ca jīvite ca nirapekkho, appamattakampi kāye jīvite vā apekkhaṃ nādhivāseti pajahati vinodeti, pageva adhimattaṃ. Sabbepi dussīlyahetubhūte kodhūpanāhādike upakkilese pajahati vinodeti. Appamattakena ca visesādhigamena aparituṭṭho hoti, na saṅkocaṃ āpajjati, uparūpari visesādhigamāya vāyamati.

Yena yathāladdhā sampatti hānabhāgiyā vā ṭhitibhāgiyā vā na hoti, tathā mahāpuriso andhānaṃ pariṇāyako hoti, maggaṃ ācikkhati, badhirānaṃ hatthamuddāya saññaṃ deti, atthamanuggāheti, tathā mūgānaṃ. Pīṭhasappikānaṃ pīṭhaṃ deti yānaṃ deti vāheti vā. Assaddhānaṃ saddhāpaṭilābhāya vāyamati, kusītānaṃ ussāhajananāya, muṭṭhassatīnaṃ satisamāyogāya, vibbhantacittānaṃ samādhisampadāya, duppaññānaṃ paññādhigamāya vāyamati. Kāmacchandapariyuṭṭhitānaṃ kāmacchandapaṭivinodanāya vāyamati. Byāpādathinamiddhauddhaccakukkuccavicikicchāpariyuṭṭhitānaṃ vicikicchāvinodanāya vāyamati. Kāmavitakkādiapakatānaṃ kāmavitakkādimicchāvitakkavinodanāya vāyamati. Pubbakārīnaṃ sattānaṃ kataññutaṃ nissāya pubbabhāsī piyavādī saṅgāhako sadisena adhikena vā paccupakārena sammānetā hoti.

Āpadāsu sahāyakiccaṃ anutiṭṭhati. Tesaṃ tesañca sattānaṃ pakatisabhāvañca parijānitvā yehi yathā saṃvasitabbaṃ hoti, tehi tathā saṃvasati. Yesu ca yathā paṭipajjitabbaṃ hoti, tesu tathā paṭipajjati. Tañca kho akusalato vuṭṭhāpetvā kusale patiṭṭhāpanavasena, na aññathā. Paracittānurakkhaṇā hi bodhisattānaṃ yāvadeva kusalābhivaḍḍhiyā. Tathā hitajjhāsayenāpi paro na hiṃsitabbo, na bhaṇḍitabbo, na maṅkubhāvamāpādetabbo, na parassa kukkuccaṃ uppādetabbaṃ, na niggahaṭṭhāne na codetabbo, na nīcataraṃ paṭipannassa attā uccatare ṭhapetabbo, na ca paresu sabbena sabbaṃ asevinā bhavitabbaṃ, na atisevinā bhavitabbaṃ, na akālasevinā.

Sevitabbayutte pana satte desakālānurūpaṃ sevati. Na ca paresaṃ purato piye vigarahati, appiye vā pasaṃsati. Na avissaṭṭhavissāsī hoti. Na dhammikaṃ upanimantanaṃ paṭikkhipati. Na saññattiṃ upagacchati, nādhikaṃ paṭiggaṇhāti. Saddhāsampanne saddhānisaṃsakathāya sampahaṃsati. Sīlasutacāgapaññāsampanne paññāsampannakathāya sampahaṃsati. Sace pana bodhisatto abhiññābalappatto hoti, pamādāpanne satte abhiññābalena yathārahaṃ nirayādike dassento saṃvejetvā assaddhādike saddhādīsu patiṭṭhāpeti. Sāsane otāreti. Saddhādiguṇasampanne paripāceti. Evamayaṃ mahāpurisassa cārittabhūto aparimāṇo puññābhisando kusalābhisando uparūpari abhivaḍḍhatīti veditabbaṃ.

Api ca yā sā ‘‘kiṃ sīlaṃ kenaṭṭhena sīla’’ntiādinā pucchaṃ katvā ‘‘pāṇātipātādīhi viramantassa vattapaṭipattiṃ vā pūrentassa cetanādayo dhammā sīla’’ntiādinā nayena nānappakārato sīlassa vitthārakathā **visuddhimagge** (visuddhi. 1.6 ādayo) vuttā, sā sabbāpi idha āharitvā vattabbā. Kevalañhi tattha sāvakabodhisattavasena sīlakathā āgatā, idha mahābodhisattavasena karuṇūpāyakosallapubbaṅgamaṃ katvā vattabbāti ayameva viseso. Yato idaṃ sīlaṃ mahāpuriso yathā na attano duggatiyaṃ parikkilesavimuttiyā sugatiyampi, na rajjasampattiyā, na cakkavatti, na deva, na sakka, na māra, na brahmasampattiyā pariṇāmeti, tathā na attano tevijjatāya, na chaḷabhiññatāya, na catuppaṭisambhidādhigamāya, na sāvakabodhiyā, na paccekabodhiyā, pariṇāmeti, atha kho sabbaññubhāvena sabbasattānaṃ anuttarasīlālaṅkārasampādanatthameva pariṇāmetīti. Ayaṃ sīlapāramiyā paṭipattikkamo.

Tathā yasmā karuṇūpāyakosallapariggahitā ādīnavadassanapubbaṅgamā kāmehi ca bhavehi ca nikkhamanavasena pavattā kusalacittuppatti nekkhammapāramī, tasmā sakalasaṃkilesanivāsanaṭṭhānatāya puttadārādīhi mahāsambādhatāya kasivāṇijjādinānāvidhakammantādhiṭṭhānabyākulatāya ca gharāvāsassa nekkhammasukhādīnaṃ anokāsataṃ, kāmānañca satthadhārālaggamadhubindu viya ca avaliyhamānā parittassādā vipulānatthānubandhāti ca, vijjulatobhāsena gahetabbanaccaṃ viya parittakālūpalabbhā, ummattakālaṅkāro viya viparītasaññāya anubhavitabbā, karīsāvacchādanā viya patikārabhūtā, udakatemitaṅguliyā tanūdakapānaṃ viya atittikarā, chātajjhattabhojanaṃ viya sābādhā, baḷisāmisaṃ viya byasanasannipātakāraṇaṃ, aggisantāpo viya kālattayepi dukkhuppattihetubhūtā, makkaṭalepo viya bandhanimittaṃ, ghātakāvacchādanā viya anatthacchādanā, sapattagāmavāso viya bhayaṭṭhānabhūtā, paccatthikaposako viya kilesamārādīnaṃ āmisabhūtā, chaṇasampattiyo viya vipariṇāmadukkhā, koṭaraggi viya antodāhakā, purāṇakūpāvalambībīraṇamadhupiṇḍaṃ viya anekādīnavā, loṇūdakapānaṃ viya pipāsāhetubhūtā, surāmerayaṃ viya nīcajanasevitā, appassādatāya aṭṭhikaṅkalūpamātiādinā (ma. ni. 1.234; 2.42; pāci. 417; mahāni. 3; cūḷani. khaggavisāṇasuttaniddesa 147) ca nayena ādīnavaṃ sallakkhetvā tabbipariyāyena nekkhamme ānisaṃsaṃ passantena nekkhammapavivekaupasamasukhādīsu ninnapoṇapabbhāracittena nekkhammapāramiyaṃ paṭipajjitabbaṃ. Yasmā pana nekkhammaṃ pabbajjāmūlakaṃ, tasmā pabbajjā tāva anuṭṭhātabbā. Pabbajjamanutiṭṭhantena ca mahāsattena asati buddhuppāde kammavādīnaṃ kiriyavādīnaṃ tāpasaparibbājakānaṃ pabbajjā anuṭṭhātabbā.

Uppannesu pana sammāsambuddhesu tesaṃ sāsane eva pabbajitabbaṃ. Pabbajitvā ca yathāvutte sīle patiṭṭhitena tassā eva hi sīlapāramiyā vodāpanatthaṃ dhutaguṇā samādātabbā. Samādinnadhutadhammā hi mahāpurisā sammadeva te pariharantā appicchāsantuṭṭhāsallekhapavivekaasaṃsaggavīriyārambhasubharatādi- guṇasalilavikkhālitakilesamalatāya anavajjasīlavataguṇaparisuddhasabbasamācārā porāṇe ariyavaṃsattaye patiṭṭhitā catutthaṃ bhāvanārāmatāsaṅkhātaṃ ariyavaṃsaṃ adhigantuṃ cattārīsāya ārammaṇesu yathārahaṃ upacārappanābhedaṃ jhānaṃ upasampajja viharanti. Evaṃ hissa sammadeva nekkhammapāramī paripūritā

hoti.

Imasmiṃ pana ṭhāne terasahi dhutadhammehi saddhiṃ dasa kasiṇāni, dasa asubhāni, dasānussatiyo, cattāro brahmavihārā, cattāro āruppā, ekā saññā, ekaṃ vavatthānanti cattārīsāya samādhibhāvanāya kammaṭṭhānāni bhāvanāvidhānañca vitthārato vattabbāni. Taṃ panetaṃ sabbaṃ yasmā **visuddhimagge** (visuddhi. 1.22 ādayo, 47, 55) sabbākārato vitthāretvā vuttaṃ, tasmā tattha vuttanayeneva veditabbaṃ. Kevalañhi tattha sāvakabodhisattassa vasena vuttaṃ, idha mahābodhisattassa vasena karuṇūpāyakosallapubbaṅgamaṃ katvā vattabbanti ayameva visesoti. Evamettha nekkhammapāramiyā paṭipattikkamo veditabbo.

Tathā paññāpāramiṃ sampādetukāmena yasmā paññā āloko viya andhakārena mohena saha na vattati, tasmā mohakāraṇāni tāva bodhisattena parivajjetabbāni. Tatthimāni mohakāraṇāni – arati tandi vijambhitā ālasiyaṃ gaṇasaṅgaṇikārāmatā niddāsīlatā anicchayasīlatā ñāṇasmiṃ akutūhalatā micchādhimāno aparipucchakatā kāyassa na sammāparihāro asamāhitacittatā duppaññānaṃ puggalānaṃ sevanā paññavantānaṃ apayirupāsanā attaparibhavo micchāvikappo viparītābhiniveso kāyadaḷhibahulatā asaṃvegasīlatā pañca nīvaraṇāni. Saṅkhepato ye vā pana dhamme āsevato anuppannā paññā nuppajjati, uppannā parihāyati. Iti imāni sammohakāraṇāni parivajjentena bāhusacce jhānādīsu ca yogo karaṇīyo.

Tatthāyaṃ bāhusaccassa visayavibhāgo – pañcakkhandhā dvādasāyatanāni aṭṭhārasa dhātuyo cattāri saccāni bāvīsatindriyāni dvādasapadiko paṭiccasamuppādo tathā satipaṭṭhānādayo kusalādidhammappakārabhedā ca, yāni ca loke anavajjāni vijjāṭṭhānāni, ye ca sattānaṃ hitasukhavidhānayoggā byākaraṇavisesā, iti evaṃ pakāraṃ sakalameva sutavisayaṃ upāyakosallapubbaṅgamāya paññāya satiyā vīriyena ca sādhukaṃ uggahaṇasavanadhāraṇaparicayaparipucchāhi ogāhetvā tattha ca paresaṃ patiṭṭhāpanena sutamayā paññā nibbattetabbā.

Tathā sattānaṃ itikattabbatāsu ṭhānuppattikapaṭibhānabhūtā āyāpāyaupāyakosallabhūtā ca paññā hitesitaṃ nissāya tattha tattha yathārahaṃ pavattetabbā. Tathā khandhādīnaṃ sabhāvadhammānaṃ ākāraparivitakkanamukhena te nijjhānaṃ khamāpentena cintāmayā paññā nibbattetabbā. Khandhādīnaṃyeva pana salakkhaṇasāmaññalakkhaṇapariggahaṇavasena lokiyapariññā nibbattentena pubbabhāgabhāvanāpaññā sampādetabbā. Evañhi nāmarūpamattamidaṃ yathārahaṃ paccayehi uppajjati ceva nirujjhati ca, na ettha koci kattā vā kāretā vā, hutvā abhāvaṭṭhena aniccaṃ, udayabbayapaṭipīḷanaṭṭhena dukkhaṃ, avasavattanaṭṭhena anattāti ajjhattikadhamme bāhirakadhamme ca nibbisesaṃ parijānanto tattha āsaṅgaṃ pajahanto pare ca tattha taṃ jahāpento kevalaṃ karuṇāvaseneva yāva na buddhaguṇā hatthatalaṃ āgacchanti, tāva yānattaye satte avatāraṇaparipācanehi patiṭṭhapento jhānavimokkhasamādhisamāpattiyo abhiññāyo ca lokiyā vasībhāvaṃ pāpento paññāya matthakaṃ pāpuṇāti.

Tattha yā imā iddhividhañāṇaṃ dibbasotadhātuñāṇaṃ cetopariyañāṇaṃ pubbenivāsānussatiñāṇaṃ dibbacakkhuñāṇaṃ yathākammupagañāṇaṃ anāgataṃsañāṇanti saparibhaṇḍā pañcalokiyaabhiññāsaṅkhātā bhāvanāpaññā, yā ca khandhāyatanadhātuindriyasaccapaṭiccasamuppādādibhedesu bhūmibhūtesu dhammesu uggahaparipucchāvasena ñāṇaparicayaṃ katvā sīlavisuddhicittavisuddhīti mūlabhūtāsu imāsu dvīsu visuddhīsu patiṭṭhāya diṭṭhivisuddhikaṅkhāvitaraṇavisuddhimaggāmaggañāṇadassanavisuddhi-paṭipadāñāṇadassanavisuddhiñāṇadassanavisuddhīti sarīrabhūtā imā pañca visuddhiyo sampādentena bhāvetabbā lokiyalokuttarabhedā bhāvanāpaññā, tāsaṃ sampādanavidhānaṃ yasmā ‘‘tattha ekopi hutvā bahudhā hotītiādikaṃ iddhivikubbanaṃ kātukāmena ādikammikena yoginā’’tiādinā ‘‘khandhāti rūpakkhandho vedanākkhandho saññākkhandho saṅkhārakkhandho viññāṇakkhandho’’tiādinā ca visayavibhāgena saddhiṃ **visuddhimagge** (visuddhi. 2.430 ādayo) sabbākārato vitthāretvā vuttaṃ, tasmā tattha vuttanayeneva veditabbaṃ. Kevalañhi tattha sāvakabodhisattassa vasena paññā āgatā, idha mahābodhisattassa vasena karuṇūpāyakosallapubbaṅgamaṃ katvā vattabbā, ñāṇadassanavisuddhiṃ apāpetvā paṭipadāñāṇadassanavisuddhiyaṃyeva vipassanā ṭhapetabbāti ayameva viseso. Evamettha paññāpāramiyā paṭipattikkamo veditabbo.

Tathā yasmā sammāsambodhiyā katābhinīhārena mahāsattena pāramiparipūraṇatthaṃ sabbakālaṃ yuttappayuttena bhavitabbaṃ ābaddhaparikaraṇena, tasmā kālena kālaṃ ‘‘ko nu kho ajja mayā puññasambhāro ñāṇasambhāro vā upacito, kiṃ vā mayā parahitaṃ kata’’nti divase divase paccavekkhantena sattahitatthaṃ ussāho karaṇīyo. Sabbesampi sattānaṃ upakārāya attano pariggahabhūtaṃ vatthu kāye jīvite ca nirapekkhacittena ossajitabbaṃ. Yaṃ kiñci kammaṃ karoti kāyena vācāya vā, taṃ sabbaṃ sambodhiyaṃ ninnacitteneva kātabbaṃ, bodhiyā pariṇāmetabbaṃ. Uḷārehi ittarehi ca kāmehi vinivattacitteneva bhavitabbaṃ. Sabbāsupi itikattabbatāsu upāyakosallaṃ paccupaṭṭhāpetvāva paṭipajjitabbaṃ.

Tasmiṃ tasmiṃ sattahite āraddhavīriyena bhavitabbaṃ iṭṭhāniṭṭhādisabbasahena avisaṃvādinā. Sabbepi sattā anodhiso mettāya karuṇāya ca pharitabbā. Yā kāci sattānaṃ dukkhuppatti, sabbā sā attani pāṭikaṅkhitabbā. Sabbesañca sattānaṃ puññaṃ abbhanumoditabbaṃ. Buddhānaṃ mahantatā mahānubhāvatā abhiṇhaṃ paccavekkhitabbā. Yañca kiñci kammaṃ karoti kāyena vācāya vā, taṃ sabbaṃ bodhininnacittapubbaṅgamaṃ kātabbaṃ. Iminā hi upāyena dānādīsu yuttappayuttassa thāmavato daḷhaparakkamassa mahāsattassa bodhisattassa aparimeyyo puññasambhāro ñāṇasambhāro ca divase divase upacīyati.

Api ca sattānaṃ paribhogatthaṃ paripālanatthañca attano sarīraṃ jīvitañca pariccajitvā khuppipāsāsītuṇhavātātapādidukkhapatikāro pariyesitabbo upanetabbo ca. Yañca yathāvuttadukkhapatikārajaṃ sukhaṃ attanā paṭilabhati, tathā ramaṇīyesu ārāmuyyānapāsādataḷākādīsu araññāyatanesu ca kāyacittasantāpābhāvena abhinibbutattā attanā sukhaṃ paṭilabhati, yañca suṇāti buddhānubuddhapaccekabuddhā mahābodhisattā ca nekkhammapaṭipattiyaṃ ṭhitā diṭṭhadhammasukhavihārabhūtaṃ īdisaṃ nāma jhānasamāpattisukhaṃ anubhavantīti, taṃ sabbaṃ sabbasattesu anodhiso upasaṃharatīti. Ayaṃ tāva nayo asamāhitabhūmiyaṃ patiṭṭhitassa.

Samāhitabhūmiyaṃ pana patiṭṭhito attanā yathānubhūtaṃ visesādhigamanibbattaṃ pītiṃ passaddhiṃ sukhaṃ samādhiṃ yathābhūtañāṇañca sattesu adhimuccanto upasaṃharati pariṇāmeti. Tathā mahati saṃsāradukkhe tassa ca nimittabhūte kilesābhisaṅkhāradukkhe nimuggaṃ sattanikāyaṃ disvā tatrāpi chedanabhedanaphālanapiṃsanaggisantāpādijanitā dukkhā tibbā kharā kaṭukā vedanā nirantaraṃ cirakālaṃ vediyante nārake, aññamaññaṃ kujjhanasantāpanaviheṭhanahiṃsanaparādhīnatādīhi mahādukkhaṃ anubhavante tiracchānagate, jotimālākulasarīre khuppipāsāvātātapādīhi ḍayhamāne ca visussamāne ca vantakheḷādiāhāre uddhabāhuṃ viravante nijjhāmataṇhikādike mahādukkhaṃ vediyamāne pete ca, pariyeṭṭhimūlakaṃ mahantaṃ anayabyasanaṃ pāpuṇante hatthacchedādikāraṇāyogena dubbaṇṇaduddasikadaliddādibhāvena khuppipāsādiābādhayogena balavantehi abhibhavanīyato paresaṃ vahanato parādhīnato ca, nārake pete tiracchānagate ca, atisayante apāyadukkhanibbisesaṃ dukkhamanubhavante manusse ca, tathā visayavisaparibhogavikkhittacittatāya rāgādipariḷāhena ḍayhamāne vātavegasamuṭṭhitajālāsamiddhasukkhakaṭṭhasannipāte aggikkhandhe viya anupasantapariḷāhavuttike anupasantanihataparādhīne kāmāvacaradeve ca, mahatā vāyāmena vidūramākāsaṃ vigāhitasakuntā viya balavatā dūre pāṇinā khittasarā viya ca, satipi cirappavattiyaṃ aniccantikatāya pātapariyosānā anatikkantajātijarāmaraṇā evāti rūpārūpāvacaradeve ca passantena mahantaṃ saṃvegaṃ paccupaṭṭhapetvā mettāya karuṇāya ca anodhiso sattā pharitabbā. Evaṃ kāyena vācāya manasā ca bodhisambhāre nirantaraṃ upacinantena yathā pāramiyo pāripūriṃ gacchanti, evaṃ sakkaccakārinā sātaccakārinā anolīnavuttinā ussāho pavattetabbo, vīriyapāramī paripūretabbā.

Api ca acinteyyāparimeyyavipuloḷāravimalanirupamanirūpakkilesaguṇanicayanidhānabhūtassa buddhabhāvassa ussakkitvā sampahaṃsanayoggaṃ vīriyaṃ nāma acinteyyānubhāvameva, yaṃ na pacurajanā sotumpi sakkuṇanti, pageva paṭipajjituṃ. Tathā hi tividhā abhinīhāracittuppatti, catasso buddhabhūmiyo, cattāri saṅgahavatthūni, karuṇekarasatā, buddhadhammesu sacchikaraṇena visesappaccayo nijjhānakhanti, sabbadhammesu nirupalepo, sabbasattesu piyaputtasaññā, saṃsāradukkhehi aparikhedo, sabbadeyyadhammapariccāgo, tena ca niratimānatā, adhisīlādiadhiṭṭhānaṃ, tattha ca acañcalatā, kusalakiriyāsu pītipāmojjaṃ, vivekaninnacittatā, jhānānuyogo, anavajjadhammena atitti, yathāsutassa dhammassa paresaṃ hitajjhāsayena desanā, sattānaṃ ñāye nivesanā, ārambhadaḷhatā, dhīravīrabhāvo, parāpavādaparāpakāresu vikārābhāvo, saccādhiṭṭhānaṃ, samāpattīsu vasībhāvo, abhiññāsu balappatti, lakkhaṇattayāvabodho, satipaṭṭhānādīsu yogakammābhiyogena lokuttaramaggasambhārasambharaṇaṃ, navalokuttarāvakkantīti evamādikā sabbāpi bodhisambhārapaṭipatti vīriyānubhāveneva samijjhatīti abhinīhārato yāva mahābodhi anossajjantena sakkaccaṃ nirantaraṃ vīriyaṃ yathā uparūpari visesāvahaṃ hoti, evaṃ sampādetabbaṃ. Sampajjamāne ca yathāvutte vīriye khantisaccādhiṭṭhānādayo ca dānasīlādayo ca sabbepi bodhisambhārā tadadhīnavuttitāya sampannā eva hontīti khantiādīsupi imināva nayena paṭipatti veditabbā.

Iti sattānaṃ sukhūpakaraṇapariccāgena bahudhā anuggahakaraṇaṃ dānena paṭipatti, sīlena tesaṃ jīvitasāpateyyadārarakkhāabhedapiyahitavacanāvihiṃsādikāraṇāni, nekkhammena tesaṃ āmisapaṭiggahaṇadhammadānādinā anekavidhā hitacariyā, paññāya tesaṃ hitakaraṇūpāyakosallaṃ, vīriyena tattha ussāhārambhaasaṃhīrāni, khantiyā tadaparādhasahanaṃ, saccena nesaṃ avañcanatadupakārakiriyāsamādānāvisaṃvādanādi, adhiṭṭhānena tadupakārakaraṇe anatthasampātepi acalanaṃ, mettāya nesaṃ hitasukhānucintanaṃ, upekkhāya nesaṃ upakārāpakāresu vikārānāpattīti evaṃ aparimāṇe satte ārabbha anukampitasabbasattassa mahābodhisattassa puthujjanehi asādhāraṇo aparimeyyo puññañāṇasambhārūpacayo ettha paṭipattīti veditabbaṃ. Yo cetāsaṃ paccayo vutto, tassa ca sakkaccaṃ sampādanaṃ.

Ko vibhāgoti? Dasa pāramiyo, dasa upapāramiyo, dasa paramatthapāramiyoti samattiṃsapāramiyo. Tattha katābhinīhārassa bodhisattassa parahitakaraṇābhininnāsayapayogassa kaṇhadhammavokiṇṇā sukkadhammā pāramiyo eva, tehi avokiṇṇā sukkadhammā upapāramiyo, akaṇhaasukkā paramatthapāramiyoti keci. Samudāgamanakālesu vā pūriyamānā pāramiyo, bodhisattabhūmiyaṃ puṇṇā upapāramiyo, buddhabhūmiyaṃ sabbākāraparipuṇṇā paramatthapāramiyo. Bodhisattabhūmiyaṃ vā parahitakaraṇato pāramiyo, attahitakaraṇato upapāramiyo, buddhabhūmiyaṃ balavesārajjasamadhigamena ubhayahitaparipūraṇato paramatthapāramiyo.

Evaṃ ādimajjhapariyosānesu paṇidhānārambhapariniṭṭhānesu tesaṃ vibhāgoti apare. Dosūpasamakaruṇāpakatikānaṃ bhavasukhavimuttisukhaparamasukhappattānaṃ puññūpacayabhedato tabbibhāgoti aññe. Lajjāsatimānāpassayānaṃ lokuttaradhammādhipatīnaṃ sīlasamādhipaññāgarukānaṃ tāritataritatārayitūnaṃ anubuddhapaccekabuddhasammāsambuddhānaṃ pāramī, upapāramī, paramatthapāramīti bodhisattassuppattito yathāvuttavibhāgoti keci. Cittapaṇidhito yāva vacīpaṇidhi, tāva pavattā sambhārā pāramiyo, vacīpaṇidhito yāva kāyapaṇidhi, tāva pavattā upapāramiyo, kāyapaṇidhito pabhuti paramatthapāramiyoti apare. Aññe pana ‘‘parapuññānumodanavasena pavattā sambhārā pāramiyo, paresaṃ kārāpanavasena pavattā upapāramiyo, sayaṃkaraṇavasena pavattā paramatthapāramiyo’’ti vadanti.

Tathā bhavasukhāvaho puññañāṇasambhāro pāramī, attano nibbānasukhāvaho upapāramī, paresaṃ tadubhayasukhāvaho paramatthapāramīti eke. Puttadāradhanādiupakaraṇapariccāgo pana dānapāramī, aṅgapariccāgo dānaupapāramī, attano jīvitapariccāgo dānaparamatthapāramīti. Tathā puttadārādikassa tividhassāpi hetu avītikkamanavasena tisso sīlapāramiyo, tesu eva tividhesu vatthūsu ālayaṃ upacchinditvā nikkhamanavasena tisso nekkhammapāramiyo, upakaraṇaṅgajīvitataṇhaṃ samūhanitvā sattānaṃ hitāhitavinicchayakaraṇavasena tisso paññāpāramiyo. Yathāvuttabhedānaṃ pariccāgādīnaṃ vāyamanavasena tisso vīriyapāramiyo, upakaraṇaṅgajīvitantarāyakarānaṃ khamanavasena tisso khantipāramiyo, upakaraṇaṅgajīvitahetu saccāpariccāgavasena tisso saccapāramiyo, dānādipāramiyo akuppādhiṭṭhānavaseneva samijjhantīti, upakaraṇādivināsepi acalādhiṭṭhānavasena tisso adhiṭṭhānapāramiyo, upakaraṇādiupaghātakesupi sattesu mettāya avijahanavasena tisso mettāpāramiyo, yathāvuttavatthuttayassa upakārāpakāresu sattasaṅkhāresu majjhattatāpaṭilābhavasena tisso upekkhāpāramiyoti evamādinā etāsaṃ vibhāgo veditabbāti.

Ko saṅgahoti? Ettha pana yathā etā vibhāgato tiṃsavidhāpi dānapāramiādibhāvato dasavidhā, evaṃ dānasīlakhantivīriyajhānapaññāsabhāvena chabbidhā. Etāsu hi nekkhammapāramī sīlapāramiyā saṅgahitā, tassā pabbajjābhāve, nīvaraṇavivekabhāve pana jhānapāramiyā kusaladhammabhāve chahipi saṅgahitā. Saccapāramī sīlapāramiyā ekadeso eva vacīviratisaccapakkhe, ñāṇasaccapakkhe pana paññāpāramiyā saṅgahitā. Mettāpārami jhānapāramiyā eva. Upekkhāpāramī jhānapaññāpāramīhi. Adhiṭṭhānapāramī sabbāhipi saṅgahitāti.

Etesañca dānādīnaṃ channaṃ guṇānaṃ aññamaññasambandhānaṃ pañcadasayugalādīni pañcadasayugalādisādhakāni honti. Seyyathidaṃ – dānasīlayugalena parahitāhitānaṃ karaṇākaraṇayugalasiddhi, dānakhantiyugalena alobhādosayugalasiddhi, dānavīriyayugalena cāgasutayugalasiddhi, dānajhānayugalena kāmadosappahānayugalasiddhi. Dānapaññāyugalena ariyayānadhurayugalasiddhi, sīlakhantidvayena payogāsayasuddhidvayasiddhi, sīlavīriyadvayena bhāvanādvayasiddhi, sīlajhānadvayena dussīlyapariyuṭṭhānappahānadvayasiddhi, sīlapaññādvayena dānadvayasiddhi, khantivīriyayugalena khamātejadvayasiddhi, khantijhānayugalena virodhānurodhappahānayugalasiddhi, khantipaññāyugalena suññatākhantipaṭivedhadukasiddhi, vīriyajhānadukena paggahāvikkhepadukasiddhi, vīriyapaññādukena saraṇadukasiddhi, jhānapaññādukena yānadukasiddhi, dānasīlakhantittikena lobhadosamohappahānattikasiddhi, dānasīlavīriyattikena bhogajīvitakāyasārādānattikasiddhi, dānasīlajhānattikena puññakiriyavatthuttikasiddhi, dānasīlapaññātikena āmisābhayadhammadānattikasiddhīti. Evaṃ itarehipi tikehi catukkādīhi ca yathāsambhavaṃ tikāni ca catukkādīni ca yojetabbāni.

Evaṃ chabbidhānampi pana imāsaṃ pāramīnaṃ catūhi adhiṭṭhānehi saṅgaho veditabbo. Sabbapāramīnaṃ samūhasaṅgahato hi **cattāri adhiṭṭhānāni,** seyyathidaṃ – saccādhiṭṭhānaṃ, cāgādhiṭṭhānaṃ, upasamādhiṭṭhānaṃ, paññādhiṭṭhānanti. Tattha adhitiṭṭhati etena, ettha vā adhitiṭṭhati, adhiṭṭhānamattameva vā tanti adhiṭṭhānaṃ, saccañca taṃ adhiṭṭhānañca, saccassa vā adhiṭṭhānaṃ, saccaṃ adhiṭṭhānametassāti vā saccādhiṭṭhānaṃ. Evaṃ sesesupi. Tattha avisesato tāva lokuttaraguṇe katābhinīhārassa anukampitasabbasattassa mahāsattassa paṭiññānurūpaṃ sabbapāramipariggahato saccādhiṭṭhānaṃ. Tāsaṃ paṭipakkhapariccāgato cāgādhiṭṭhānaṃ. Sabbapāramitāguṇehi upasamato upasamādhiṭṭhānaṃ. Tehi eva parahitopāyakosallato paññādhiṭṭhānaṃ.

Visesato pana yācakajanaṃ avisaṃvādetvā dassāmīti paṭijānanato paṭiññaṃ avisaṃvādetvā dānato dānaṃ avisaṃvādetvā anumodanato macchariyādipaṭipakkhapariccāgato deyyadhammapaṭiggāhakadānadeyyadhammakkhayesu lobhadosamohabhayavūpasamato yathārahaṃ yathākālaṃ yathāvidhānañca dānato paññuttarato ca kusaladhammānaṃ caturadhiṭṭhānapadaṭṭhānaṃ dānaṃ. Tathā saṃvarasamādānassa avītikkamanato dussīlyapariccāgato duccaritavūpasamanato paññuttarato ca caturadhiṭṭhānapadaṭṭhānaṃ sīlaṃ. Yathāpaṭiññaṃ khamanato, parāparādhavikappapariccāgato, kodhapariyuṭṭhānavūpasamanato, paññuttarato, ca caturadhiṭṭhānapadaṭṭhānā khanti. Paṭiññānurūpaṃ parahitakaraṇato, visadapariccāgato, akusalavūpasamanato, paññuttarato ca caturadhiṭṭhānapadaṭṭhānaṃ vīriyaṃ. Paṭiññānurūpaṃ lokahitānucintanato, nīvaraṇapariccāgato, cittavūpasamanato, paññuttarato ca caturadhiṭṭhānapadaṭṭhānaṃ jhānaṃ. Yathāpaṭiññaṃ parahitūpāyakosallato, anupāyakiriyāpariccāgato, mohajapariḷāhavūpasamanato, sabbaññutāpaṭilābhato ca caturadhiṭṭhānapadaṭṭhānā paññā.

Tattha ñeyyapaṭiññānuvidhānehi saccādhiṭṭhānaṃ. Vatthukāmakilesakāmapariccāgehi cāgādhiṭṭhānaṃ. Dosadukkhavūpasamehi upasamādhiṭṭhānaṃ. Anubodhapaṭivedhehi paññādhiṭṭhānaṃ. Tividhasaccapariggahitaṃ dosattayavirodhi saccādhiṭṭhānaṃ. Tividhacāgapariggahitaṃ dosattayavirodhi cāgādhiṭṭhānaṃ. Tividhavūpasamapariggahitaṃ dosattayavirodhi upasamādhiṭṭhānaṃ. Tividhañāṇapariggahitaṃ dosattayavirodhi paññādhiṭṭhānaṃ. Saccādhiṭṭhānapariggahitāni cāgūpasamapaññādhiṭṭhānāni avisaṃvādanato paṭiññānuvidhānato ca, cāgādhiṭṭhānapariggahitāni saccūpasamapaññādhiṭṭhānāni paṭipakkhapariccāgato sabbapariccāgaphalattā ca, upasamādhiṭṭhānapariggahitāni saccacāgapaññādhiṭṭhānāni kilesapariḷāhavūpasamanato kāmūpasamanato kāmapariḷāhavūpasamanato ca, paññādhiṭṭhānapariggahitāni saccacāgūpasamādhiṭṭhānāni ñāṇapubbaṅgamato ñāṇānuparivattanato cāti evaṃ sabbāpi pāramiyo saccappabhāvitā cāgaparibyañjitā upasamopabrūhitā paññāparisuddhā. Saccañhi etāsaṃ janakahetu. Cāgo pariggāhakahetu, upasamo parivuddhihetu, paññā pārisuddhihetu. Tathā ādimhi saccādhiṭṭhānaṃ saccapaṭiññattā, majjhe cāgādhiṭṭhānaṃ katapaṇidhānassa parahitāya attapariccāgato. Ante upasamādhiṭṭhānaṃ sabbūpasamapariyosānattā. Ādimajjhapariyosānesu paññādhiṭṭhānaṃ tasmiṃ sati sambhavato asati abhāvato yathāpaṭiññañca bhāvato.

Tattha mahāpurisā satatamattahitaparahitakarehi garupiyabhāvakarehi saccacāgādhiṭṭhānehi gihibhūtā āmisadānena pare anuggaṇhanti. Tathā attahitaparahitakarehi garupiyabhāvakarehi upasamapaññādhiṭṭhānehi ca pabbajitabhūtā dhammadānena pare anuggaṇhanti.

Tattha antimabhave bodhisattassa caturadhiṭṭhānaparipūraṇaṃ. Paripuṇṇacaturadhiṭṭhānassa hi carimakabhavūpapattīti eke. Tatra hi gabbhokkantiṭhitiabhinikkhamanesu paññādhiṭṭhānasamudāgamena sato sampajāno saccādhiṭṭhānapāripūriyā sampatijāto uttarābhimukho sattapadavītihārena gantvā sabbā disā oloketvā saccānuparivattinā vacasā – ‘‘aggohamasmi lokassa, jeṭṭhohamasmi lokassa, seṭṭhohamasmi lokassā’’ti (dī. ni. 2.31; ma. ni. 3.207) tikkhattuṃ sīhanādaṃ nadi.

Upasamādhiṭṭhānasamudāgamena jiṇṇāturamatapabbajitadassāvino catudhammapadesakovidassa yobbanārogyajīvitasampattimadānaṃ upasamo. Cāgādhiṭṭhānasamudāgamena mahato ñātiparivaṭṭassa hatthagatassa ca cakkavattirajjassa anapekkhapariccāgoti.

Dutiye ṭhāne abhisambodhiyaṃ caturadhiṭṭhānaṃ paripuṇṇanti keci. Tattha hi yathāpaṭiññaṃ saccādhiṭṭhānasamudāgamena catunnaṃ ariyasaccānaṃ abhisamayo, tato hi saccādhiṭṭhānaṃ paripuṇṇaṃ. Cāgādhiṭṭhānasamudāgamena sabbakilesūpakkilesapariccāgo, tato hi cāgādhiṭṭhānaṃ paripuṇṇaṃ. Upasamādhiṭṭhānasamudāgamena paramūpasamappatti, tato hi upasamādhiṭṭhānaṃ paripuṇṇaṃ. Paññādhiṭṭhānasamudāgamena anāvaraṇañāṇapaṭilābho, tato hi paññādhiṭṭhānaṃ paripuṇṇanti. Taṃ asiddhaṃ, abhisambodhiyāpi paramatthabhāvato.

Tatiye ṭhāne dhammacakkappavattane caturadhiṭṭhānaṃ paripuṇṇanti aññe. Tattha hi saccādhiṭṭhānasamudāgatassa dvādasahi ākārehi ariyasaccadesanāya saccādhiṭṭhānaṃ paripuṇṇaṃ. Cāgādhiṭṭhānasamudāgatassa saddhammamahāyāgakaraṇena cāgādhiṭṭhānaṃ paripuṇṇaṃ. Upasamādhiṭṭhānasamudāgatassa sayaṃ upasantassa paresaṃ upasamanena upasamādhiṭṭhānaṃ paripuṇṇaṃ. Paññādhiṭṭhānasamudāgatassa veneyyānaṃ āsayādiparijānanena paññādhiṭṭhānaṃ paripuṇṇanti. Tadapi asiddhaṃ, apariyositattā buddhakiccassa.

Catutthe ṭhāne parinibbāne caturadhiṭṭhānaṃ paripuṇṇanti apare. Tatra hi parinibbutattā paramatthasaccasampattiyā saccādhiṭṭhānaṃ paripuṇṇaṃ. Sabbūpadhipaṭinissaggena cāgādhiṭṭhānaṃ paripuṇṇaṃ. Sabbasaṅkhārūpasamena upasamādhiṭṭhānaṃ paripuṇṇaṃ. Paññāpayojanapariniṭṭhānena paññādhiṭṭhānaṃ paripuṇṇanti. Tatra mahāpurisassa visesena mettākhette abhijātiyaṃ saccādhiṭṭhānasamudāgatassa saccādhiṭṭhānaparipūraṇamabhibyattaṃ, visesena karuṇākhette abhisambodhiyaṃ paññādhiṭṭhānasamudāgatassa paññādhiṭṭhānaparipūraṇamabhibyattaṃ, visesena muditākhette dhammacakkappavattane cāgādhiṭṭhānasamudāgatassa cāgādhiṭṭhānaparipūraṇamabhibyattaṃ, visesena upekkhākhette parinibbāne upasamādhiṭṭhānasamudāgatassa upasamādhiṭṭhānaparipūraṇamabhibyattanti daṭṭhabbaṃ.

Tatra saccādhiṭṭhānasamudāgatassa saṃvāsena sīlaṃ veditabbaṃ. Cāgādhiṭṭhānasamudāgatassa saṃvohārena soceyyaṃ veditabbaṃ. Upasamādhiṭṭhānasamudāgatassa āpadāsu thāmo veditabbo. Paññādhiṭṭhānasamudāgatassa sākacchāya paññā veditabbā. Evaṃ sīlājīvacittadiṭṭhivisuddhiyo veditabbā. Tathā saccādhiṭṭhānasamudāgamena dosāgatiṃ na gacchati avisaṃvādanato. Cāgādhiṭṭhānasamudāgamena lobhāgatiṃ na gacchati anabhisaṅgato. Upasamādhiṭṭhānasamudāgamena bhayāgatiṃ na gacchati anaparādhato. Paññādhiṭṭhānasamudāgamena mohāgatiṃ na gacchati yathā bhūtāvabodhato.

Tathā paṭhamena aduṭṭho adhivāseti, dutiyena aluddho paṭisevati, tatiyena abhīto parivajjeti, catutthena asammūḷho vinodeti. Paṭhamena nekkhammasukhappatti, itarehi pavivekaupasamasambodhisukhappattiyo hontīti daṭṭhabbā. Tathā vivekajapītisukhasamādhijapītisukhaapītijakāyasukhasatipārisuddhija-upekkhāsukhappattiyo etehi catūhi yathākkamaṃ honti. Evamanekaguṇānubandhehi catūhi adhiṭṭhānehi sabbapāramisamūhasaṅgaho veditabbo. Yathā ca catūhi adhiṭṭhānehi sabbapāramisaṅgaho, evaṃ karuṇāpaññāhipīti daṭṭhabbaṃ. Sabbopi hi bodhisambhāro karuṇāpaññāhi saṅgahito. Karuṇāpaññāpariggahitā hi dānādiguṇā mahābodhisambhārā bhavanti buddhattasiddhipariyosānāti. Evametāsaṃ saṅgaho veditabbo.

Ko sampādanūpāyoti? Sakalassāpi puññādisambhārassa sammāsambodhiṃ uddissa anavasesasambharaṇaṃ avekallakāritāyogena, tattha ca sakkaccakāritā ādarabahumānayogena, sātaccakāritā nirantarayogena, cirakālādiyogo ca antarā avosānāpajjanenāti. Taṃ panassa kālaparimāṇaṃ parato āvi bhavissati. Iti caturaṅgayogo etāsaṃ pāramīnaṃ sampādanūpāyo. Tathā mahāsattena bodhāya paṭipajjantena sammāsambodhāya buddhānaṃ puretarameva attā niyyātetabbo – ‘‘imāhaṃ attabhāvaṃ buddhānaṃ niyyātemī’’ti. Taṃtaṃpariggahavatthuñca paṭilābhato puretarameva dānamukhe nissajjitabbaṃ. ‘‘Yaṃ kiñci mayhaṃ uppajjanakaṃ jīvitaparikkhārajātaṃ, sabbaṃ taṃ sati yācake dassāmi, tesaṃ pana dinnāvasesaṃ eva mayā paribhuñjitabba’’nti.

Evaṃ hissa sammadeva pariccāgāya kate cittābhisaṅkhāre yaṃ uppajjati pariggahavatthu aviññāṇakaṃ saviññāṇakaṃ vā, tattha ye ime pubbe dāne akataparicayo, pariggahavatthussa parittabhāvo, uḷāramanuññatā, parikkhayacintāti **cattāro dānavinibandhā,** tesu yadā mahābodhisattassa saṃvijjamānesu deyyadhammesu paccupaṭṭhite ca yācakajane dāne cittaṃ na pakkhandati na kamati. Tena niṭṭhamettha gantabbaṃ ‘‘addhāhaṃ dāne pubbe akataparicayo, tena me etarahi dātukamyatā citte na saṇṭhātī’’ti. So evaṃ me ito paraṃ dānābhirataṃ cittaṃ bhavissati, handāhaṃ ito paṭṭhāya dānaṃ dassāmi, nanu mayā paṭikacceva pariggahavatthu yācakānaṃ pariccattanti dānaṃ deti muttacāgo payatapāṇī vosaggarato yācayogo dānasaṃvibhāgarato. Evaṃ mahāsattassa **paṭhamo dānavinibandho** hato hoti vihato samucchinno.

Tathā mahāsatto deyyadhammassa parittabhāve sati vekalle ca iti paṭisañcikkhati – ‘‘ahaṃ kho pubbe adānasīlatāya etarahi evaṃ paccayavikalo jāto, tasmā idāni mayā parittena vā hīnena vā yathāladdhena deyyadhammena attānaṃ pīḷetvāpi dānameva dātabbaṃ, yenāhaṃ āyatimpi dānapāramiṃ matthakaṃ pāpessāmī’’ti. So itarītarena taṃ dānaṃ deti muttacāgo payatapāṇī vosaggarato yācayogo dānasaṃvibhāgarato. Evaṃ mahāsattassa **dutiyo dānavinibandho** hato hoti vihato samucchinno.

Tathā mahāsatto deyyadhammassa uḷāramanuññatāya adātukamyatācitte uppajjamāne iti paṭisañcikkhati – ‘‘nanu tayā sappurisa uḷāratamā sabbaseṭṭhā sammāsambodhi abhipatthitā, tasmā tadatthaṃ tayā uḷāramanuññe eva deyyadhamme dātuṃ yuttarūpa’’nti. So uḷāraṃ manuññañca deti muttacāgo payatapāṇī vossaggarato yācayogo dānasaṃvibhāgarato. Evaṃ mahāpurisassa **tatiyo dānavinibandho** hato hoti vihato samucchinno.

Tathā mahāsatto dānaṃ dento yadā deyyadhammassa parikkhayaṃ passati, so iti paṭisañcikkhati – ‘‘ayaṃ kho bhogānaṃ sabhāvo, yadidaṃ khayadhammatā vayadhammatā ca. Api ca me pubbe tādisassa dānassa akatattā evaṃ bhogānaṃ parikkhayo dissati, handāhaṃ yathāladdhena deyyadhammena parittena vā vipulena vā dānameva dadeyyaṃ, yenāhaṃ āyatiṃ dānapāramiyā matthakaṃ pāpuṇissāmī’’ti. So yathāladdhena dānaṃ deti muttacāgo payatapāṇī vosaggarato yācayogo dānasaṃvibhāgarato. Evaṃ mahāsattassa **catuttho dānavinibandho** hato hoti vihato samucchinno. Evaṃ ye ye dānapāramiyā vinibandhabhūtā anatthā, tesaṃ tesaṃ yathārahaṃ paccavekkhitvā paṭivinodanaṃ upāyo. Yathā ca dānapāramiyā, evaṃ sīlapāramiādīsupi daṭṭhabbaṃ.

Api ca yaṃ mahāsattassa buddhānaṃ attasanniyyātanaṃ, taṃ sammadeva sabbapāramīnaṃ sampādanūpāyo. Buddhānañhi attānaṃ niyyātetvā ṭhito mahāpuriso tattha tattha bodhisambhārapāripūriyā ghaṭento vāyamanto sarīrassa sukhūpakaraṇānañca upacchedakesu dussahesupi kicchesu durabhisambhavesupi sattasaṅkhārasamupanītesu anatthesu tibbesu pāṇaharesu ‘‘ayaṃ mayā attabhāvo buddhānaṃ pariccatto, yaṃ vā taṃ vā ettha hotū’’ti taṃnimittaṃ na kampati na vedhati, īsakampi aññathattaṃ na gacchati, kusalārambhe aññadatthu acalādhiṭṭhānova hoti, evaṃ attasanniyyātanampi etāsaṃ sampādanūpāyo.

Api ca samāsato katābhinīhārassa attani sinehassa parisosanaṃ paresu ca sinehassa parivaḍḍhanaṃ etāsaṃ sampādanūpāyo. Sammāsambodhisamadhigamāya hi katamahāpaṇidhānassa mahāsattassa yāthāvato parijānanena sabbesu dhammesu anupalittassa attani sineho parikkhayaṃ pariyādānaṃ gacchati, mahākaruṇāsamāsevanena pana piyaputte viya sabbasatte sampassamānassa tesu mettākaruṇāsineho parivaḍḍhati, tato ca taṃtadavatthānurūpaṃ attaparasantānesu lobhadosamohavigamena vidūrīkatamacchariyādibodhisambhārapaṭipakkho mahāpuriso dānapiyavacanaatthacariyāsamānattatāsaṅkhātehi catūhi saṅgahavatthūhi caturadhiṭṭhānānugatehi accantaṃ janassa saṅgahakaraṇena upari yānattaye avatāraṇaṃ paripācanañca karoti.

Mahāsattānañhi mahākaruṇā mahāpaññā ca dānena alaṅkatā, dānaṃ piyavacanena, piyavacanaṃ atthacariyāya, atthacariyā samānattatāya alaṅkatā saṅgahitā ca. Tesaṃ sabbepi satte attanā nibbisese katvā bodhisambhāresu paṭipajjantānaṃ sabbattha samānasukhadukkhatāya samānattatāya siddhi. Buddhabhūtānampi ca teheva catūhi saṅgahavatthūhi caturadhiṭṭhānaparipūritābhivuddhehi janassa accantikasaṅgahakaraṇena abhivinayanaṃ sijjhati. Dānañhi sammāsambuddhānaṃ cāgādhiṭṭhānena paripūritābhivuddhaṃ, piyavacanaṃ saccādhiṭṭhānena, atthacariyā paññādhiṭṭhānena, samānattatā upasamādhiṭṭhānena paripūritābhivuddhā. Tathāgatānañhi sabbasāvakapaccekabuddhehi samānattatā parinibbāne. Tatra hi nesaṃ avisesato ekībhāvo. Tenevāha ‘‘natthi vimuttiyā nānatta’’nti. Honti cettha –

‘‘Sacco cāgī upasanto, paññavā anukampako;
Sambhatasabbasambhāro, kaṃ nāmatthaṃ na sādhaye.

‘‘Mahākāruṇiko satthā, hitesī ca upekkhako;
Nirapekkho ca sabbattha, aho acchariyo jino.

‘‘Viratto sabbadhammesu, sattesu ca upekkhako;
Sadā sattahite yutto, aho acchariyo jino.

‘‘Sabbadā sabbasattānaṃ, hitāya ca sukhāya ca;
Uyyutto akilāsū ca, aho acchariyo jino’’ti.

Kittakena kālena sampādananti? Heṭṭhimena tāva paricchedena cattāri asaṅkhyeyyāni mahākappānaṃ satasahassañca, majjhimena aṭṭha asaṅkhyeyyāni mahākappānaṃ satasahassañca, uparimena pana soḷasa asaṅkhyeyyāni mahākappānaṃ satasahassañca. Ete ca bhedā yathākkamaṃ paññādhikasaddhādhikavīriyādhikavasena ñātabbā. Paññādhikānañhi saddhā mandā hoti paññā tikkhā, saddhādhikānaṃ paññā majjhimā hoti, vīriyādhikānaṃ paññā mandā, paññānubhāvena ca sammāsambodhi adhigantabbāti **aṭṭhakathāyaṃ** vuttaṃ.

Apare pana ‘‘vīriyassa tikkhamajjhimamudubhāvena bodhisattānaṃ ayaṃ kālavibhāgo’’ti vadanti. Avisesena pana vimuttiparipācanīyānaṃ dhammānaṃ tikkhamajjhimamudubhāvena yathāvuttakālabhedena bodhisambhārā tesaṃ pāripūriṃ gacchantīti tayopete kālabhedā yuttātipi vadanti. Evaṃ tividhā hi bodhisattā abhinīhārakkhaṇe bhavanti ugghahaṭitaññūvipañcitaññūneyyabhedena. Tesu yo ugghaṭitaññū, so sammāsambuddhassa sammukhā catuppadikaṃ gāthaṃ suṇanto gāthāya tatiyapade apariyosite eva chahi abhiññāhi saha paṭisambhidāhi arahattaṃ adhigantuṃ samatthūpanissayo hoti, sace sāvakabodhiyaṃ adhimutto siyā.

Dutiyo bhagavato sammukhā catuppadikaṃ gāthaṃ suṇanto apariyosite eva gāthāya catutthapade chahi abhiññāhi arahattaṃ adhigantuṃ samatthūpanissayo hoti, yadi sāvakabodhiyaṃ adhimutto siyā.

Itaro pana bhagavato sammukhā catuppadikaṃ gāthaṃ sutvā pariyositāya gāthāya chahi abhiññāhi arahattaṃ pattuṃ samatthūpanissayo hoti.

Tayopete vinā kālabhedena katābhinīhāro buddhānaṃ santike laddhabyākaraṇā ca anukkamena pāramiyo paripūrentā yathākkamaṃ yathāvuttabhedena kālena sammāsambodhiṃ pāpuṇanti. Tesu tesu pana kālabhedesu aparipuṇṇesu te te mahāsattā divase divase vessantaradānasadisaṃ mahādānaṃ dentāpi tadanurūpe sīlādisabbapāramidhamme ācinantāpi pañca mahāpariccāge pariccajantāpi ñātatthacariyā lokatthacariyā buddhatthacariyā paramakoṭiṃ pāpentāpi antarā ca sammāsambuddhā bhavissantīti netaṃ ṭhānaṃ vijjati. Kasmā? Ñāṇassa aparipaccanato buddhakārakadhammānaṃ apariniṭṭhānato.

Paricchinnakālanipphāditaṃ viya hi sassaṃ yathāvuttakālaparicchedena parinipphāditā sammāsambodhi tadanantarā sabbussāhena vāyamantenāpi na sakkā adhigantunti pāramipāripūri yathāvuttakālavisesena sampajjatīti veditabbaṃ.

Ko ānisaṃsoti? Ye te katābhinīhārānaṃ bodhisattānaṃ –

‘‘Evaṃ sabbaṅgasampannā, bodhiyā niyatā narā;
Saṃsaraṃ dīghamaddhānaṃ, kappakoṭisatehipi.

‘‘Avīcimhi nuppajjanti, tathā lokantaresu ca;
Nijjhāmataṇhā khuppipāsā, na honti kālakañjikā.

‘‘Na honti khuddakā pāṇā, upapajjantāpi duggatiṃ;
Jāyamānā manussesu, jaccandhā na bhavanti te.

‘‘Sotavekallatā natthi, na bhavanti mūgapakkhikā;
Itthibhāvaṃ na gacchanti, ubhatobyañjanapaṇḍakā.

‘‘Na bhavanti pariyāpannā, bodhiyā niyatā narā;
Muttā ānantarikehi, sabbattha suddhagocarā.

‘‘Micchādiṭṭhiṃ na sevanti, kammakiriyadassanā;
Vasamānāpi saggesu, asaññaṃ nūpapajjare.

‘‘Suddhāvāsesu devesu, hetu nāma na vijjati;
Nekkhammaninnā sappurisā, visaṃyuttā bhavābhave;
Caranti lokatthacariyāyo, pūrenti sabbapāramī’’ti. (dha. sa. aṭṭha. nidānakathā; jā. aṭṭha. 1.dūrenidānakathā; apa. aṭṭha. 1.dūrenidānakathā) –

Evaṃ saṃvaṇṇitā ānisaṃsā. Ye ca ‘‘sato sampajāno, ānanda, bodhisatto tusitā kāyā cavitvā mātukucchiṃ okkamatī’’tiādinā (ma. ni. 3.200; dī. ni. 2.17) soḷasa acchariyabbhutadhammappakārā, ye ca ‘‘sītaṃ byapagataṃ hoti, uṇhañca upasammatī’’tiādinā (bu. vaṃ. 2.83) ‘‘jāyamāne kho, sāriputta, bodhisatte ayaṃ dasasahassī lokadhātu saṅkampati sampakampati sampavedhatī’’tiādinā (ma. ni. 3.201; dī. ni. 2.32) ca dvattiṃsa pubbanimittappakārā, ye vā panaññepi bodhisattānaṃ adhippāyasamijjhanaṃ kammādīsu vasībhāvoti evamādayo tattha tattha **jātakabuddhavaṃsā**dīsu dassitākārā ānisaṃsā, te sabbepi etāsaṃ ānisaṃsā. Tathā yathānidassitabhedā alobhādosādiguṇayugalādayo cāti veditabbā.

Api ca yasmā bodhisatto abhinīhārato paṭṭhāya sabbasattānaṃ pitusamo hoti hitesitāya, dakkhiṇeyyako garu bhāvanīyo paramañca puññakkhettaṃ hoti guṇavisesayogena. Yebhuyyena ca manussānaṃ piyo hoti, amanussānaṃ piyo hoti, devatāhi anupālīyati, mettākaruṇāparibhāvitasantānatāya vāḷamigādīhi ca anabhibhavanīyo hoti, yasmiṃ yasmiñca sattanikāye paccājāyati, tasmiṃ tasmiṃ uḷārena vaṇṇena uḷārena yasena uḷārena sukhena uḷārena balena uḷārena ādhipateyyena aññe satte abhibhavati puññavisesayogato.

Appābādho hoti appātaṅko, suvisuddhā cassa saddhā hoti suvisadā, suvisuddhaṃ vīriyaṃ, satisamādhipaññā suvisadā, mandakileso hoti mandadaratho mandapariḷāho, kilesānaṃ mandabhāveneva suvaco hoti padakkhiṇaggāhī, khamo hoti sorato, sakhilo hoti paṭisanthārakusalo, akkodhano hoti anupanāhī, amakkhī hoti apaḷāsī, anissukī hoti amaccharī, asaṭho hoti amāyāvī, athaddho hoti anatimānī, asāraddho hoti appamatto, parato upatāpasaho hoti paresaṃ anupatāpī, yasmiñca gāmakhette paṭivasati, tattha sattānaṃ bhayādayo upaddavā yebhuyyena anuppannā nuppajjanti, uppannā ca vūpasammanti, yesu ca apāyesu uppajjati, na tattha pacurajano viya dukkhena adhimattaṃ pīḷīyati, bhiyyosomattāya saṃvegamāpajjati. Tasmā mahāpurisassa yathārahaṃ tasmiṃ tasmiṃ bhave labbhamānā ete sattānaṃ pitusamatādakkhiṇeyyatādayo guṇavisesā ānisaṃsāti veditabbā.

Tathā āyusampadā rūpasampadā kulasampadā issariyasampadā ādeyyavacanatā mahānubhāvatāti etepi mahāpurisassa pāramīnaṃ ānisaṃsāti veditabbā. Tattha **āyusampadā** nāma tassaṃ tassaṃ upapattiyaṃ dīghāyukatā ciraṭṭhitikatā, tāya yathāraddhāni kusalasamādānāni pariyosāpeti, bahuñca kusalaṃ upacinoti. **Rūpasampadā** nāma abhirūpatā dassanīyatā pāsādikatā, tāya rūpappamāṇānaṃ sattānaṃ pasādāvaho hoti sambhāvanīyo. **Kulasampadā** nāma uḷāresu kulesu abhinibbatti, tāya jātimadādimadamattānampi upasaṅkamanīyo hoti payirupāsanīyo, tena te nibbisevane karoti. **Issariyasampadā** nāma mahāvibhavatā mahesakkhatā mahāparivāratā ca, tāhi saṅgaṇhitabbe catūhi saṅgahavatthūhi saṅgaṇhituṃ, niggahetabbe dhammena niggahetuñca samattho hoti.

Ādeyyavacanatā nāma saddheyyatā paccayikatā, tāya sattānaṃ pamāṇabhūto hoti, alaṅghanīyā cassa āṇā hoti. **Mahānubhāvatā** nāma ānubhāvamahantatā, tāya parehi na abhibhūyati, sayameva pana pare aññadatthu abhibhavati dhammena samena yathābhūtaguṇehi ca, evamete āyusampadādayo mahāpurisassa pāramīnaṃ ānisaṃsā, sayañca aparimāṇassa puññasambhārassa parivuḍḍhihetubhūtā yānattaye sattānaṃ avatāraṇassa paripācanassa ca kāraṇabhūtāti veditabbā.

Kiṃ phalanti? Samāsato tāva sammāsambuddhabhāvo etāsaṃ phalaṃ, vitthārato pana dvattiṃsamahāpurisalakkhaṇaasītianubyañjanabyāmappabhādianekaguṇagaṇasamujjalarūpakāyasampatti-adhiṭṭhānasabalacatuvesārajjachaasādhāraṇañāṇaaṭṭhārasāveṇika- buddhadhammappabhutianantāparimāṇa guṇasamudayopasobhinī dhammakāyasirī. Yāvatā pana buddhaguṇā ye anekehipi kappehi sammāsambuddhenāpi vācāya pariyosāpetuṃ na sakkā, idametāsaṃ phalaṃ. Vuttañcetaṃ –

> ‘‘Buddhopi buddhassa bhaṇeyya vaṇṇaṃ, kappampi ce aññamabhāsamāno;
> Khīyetha kappo ciradīghamantare, vaṇṇo na khīyetha tathāgatassā’’ti. (dī. ni. aṭṭha. 1.304; 3.141; ma. ni. aṭṭha. 2.425; udā. aṭṭha. 53; cariyā. aṭṭha. nidānakathā);

Evamettha pāramīsu pakiṇṇakakathā veditabbā.

Yaṃ pana pāḷiyaṃ **‘‘datvā dātabbakaṃ dāna’’**ntiādinā sabbāpi pāramī ekajjhaṃ dassetvā parato **‘‘kosajjaṃ bhayato disvā’’**tiādinā pariyosānagāthādvayaṃ vuttaṃ, taṃ yehi vīriyārambhamettābhāvanā appamādavihārehi yathāvuttā buddhakārakadhammā visadabhāvaṃ gatā sammāsambodhisaṅkhātā ca attano vimutti paripācitā, tehi veneyyānampi vimuttiparipācanāya ovādadānatthaṃ vutthaṃ.

Tattha **kosajjaṃ bhayato disvā, vīriyārambhañca khemato**ti iminā paṭipakkhe ādīnavadassanamukhena vīriyārambhe ānisaṃsaṃ dasseti. **Āraddhavīriyā hothā**ti iminā vīriyārambhe niyojeti. Yasmā ca –

> ‘‘Sabbapāpassa akaraṇaṃ, kusalassa upasampadā;
> Sacittapariyodapanaṃ, etaṃ buddhāna sāsana’’nti. (dha. pa. 183; dī. ni. 2.90; netti. 30, 50) –

Saṅkhepato. Vitthārato pana sakalena buddhavacanena pakāsitā sabbāpi sampattiyo ekanteneva sammappadhānādhīnā, tasmā bhagavā vīriyārambhe niyojetvā **‘‘esā buddhānusāsanī’’**ti āha.

Tatrāyaṃ saṅkhepattho – yvāyaṃ sabbasaṃkilesamūlabhāvato sabbānatthavidhāyakanti kosajjaṃ bhayato tappaṭipakkhato catūhi yogehi anupaddavabhāvasādhanato vīriyārambhañca khemato disvā adhisīlasikkhādisampādanavasena vīriyassa ārambho sammappadhānānuyogo, tattha yaṃ sammadeva niyojana, ‘‘āraddhavīriyā hothā’’ti, esā buddhānaṃ bhagavantānaṃ anusāsanī anusiṭṭhi ovādoti. Sesagāthāsupi imināva nayena attho veditabbo.

Ayaṃ pana viseso – **vivāda**nti viruddhavādaṃ, chavivādavatthuvasena vivadananti attho. **Avivāda**nti vivādapaṭipakkhaṃ mettāvacīkammaṃ, mettābhāvanaṃ vā. Atha vā **avivāda**nti avivādahetubhūtaṃ chabbidhaṃ sāraṇīyadhammaṃ. **Samaggā**ti avaggā, kāyena ceva cittena ca sahitā aviramitā aviyuttāti attho. **Sakhilā**ti sakkīlā mudusīlā, aññamaññamhi muduhadayāti attho. **Esā buddhānusāsanī**ti ettha sabbena sabbaṃ vivādamanupagamma yadidaṃ chasāraṇīyadhammaparipūraṇavasena samaggavāse niyojanaṃ, esā buddhānaṃ anusiṭṭhīti yojetabbaṃ. Samaggavāsañhi vasamānā sīladiṭṭhisāmaññagatā avivadamānā sukheneva tisso sikkhā paripūressantīti satthā samaggavāse niyojanaṃ attano sāsananti dassesi.

Pamādanti pamajjanaṃ, kusalānaṃ dhammānaṃ pamussanaṃ akusalesu ca dhammesu cittavossaggaṃ. Vuttañhetaṃ – ‘‘tattha katamo pamādo, kāyaduccarite vā vacīduccarite vā manoduccarite vā pañcasu vā kāmaguṇesu cittassa vosaggo vosaggānuppadānaṃ kusalānaṃ vā dhammānaṃ bhāvanāya asakkaccakiriyatā, asātaccakiriyatā, anaṭṭhitakiriyatā, olīnavuttitā, nikkhittachandatā, nikkhittadhuratā anāsevanā abhāvanā abahulīkammaṃ…pe… yo evarūpo pamādo pamajjanā pamajjitattaṃ, ayaṃ vuccati pamādo’’ti (vibha. 846).

Appamādanti appamajjanaṃ. Taṃ pamādassa paṭipakkhato veditabbaṃ. Atthato hi appamādo nāma satiyā avippavāso, ‘‘satiyā avippavāso’’ti ca niccaṃ upaṭṭhitāya satiyā evetaṃ nāmaṃ. Apare pana ‘‘satisampajaññappadhānā tathā pavattā cattāro arūpino khandhā appamādo’’ti vadanti. Yasmā pana appamādabhāvanā nāma visuṃ ekā bhāvanā natthi. Yā hi kāci puññakiriyā kusalakiriyā, sabbā sā appamādabhāvanātveva veditabbā.

Visesato pana vivaṭṭūpanissayaṃ saraṇagamanaṃ kāyikavācasikasaṃvarañca upādāya sabbā sīlabhāvanā, sabbā samādhibhāvanā, sabbā paññābhāvanā, sabbā kusalabhāvanā, anavajjabhāvanā, appamādabhāvanā. ‘‘Appamādo’’ti hi idaṃ padaṃ mahantaṃ atthaṃ dīpeti, mahantaṃ atthaṃ pariggahetvā tiṭṭhati, sakalampi tepiṭakaṃ buddhavacanaṃ āharitvā appamādapadassa atthaṃ katvā kathento dhammakathiko ‘‘atitthena pakkhando’’ti na vattabbo. Kasmā? Appamādapadassa mahantabhāvato. Tathā hi sammāsambuddho kusinārāyaṃ yamakasālānamantare parinibbānasamaye nipanno abhisambodhito paṭṭhāya pañcacattālīsāya vassesu attanā bhāsitaṃ dhammaṃ ekeneva padena saṅgahetvā dassento ‘‘appamādena sampādethā’’ti (dī. ni. 2.218) bhikkhūnaṃ ovādamadāsi. Tathā cāha – ‘‘seyyathāpi, bhikkhave, yāni kānici jaṅgamānaṃ pāṇānaṃ padajātāni, sabbāni tāni hatthipade samodhānaṃ gacchanti, hatthipadaṃ tesaṃ aggamakkhāyati yadidaṃ mahantattena, evameva kho, bhikkhave, ye keci kusalā dhammā, sabbe te appamādamūlakā appamādasamosaraṇā, appamādo tesaṃ aggamakkhāyatī’’ti (ma. ni. 1.300 thokaṃ visadisaṃ). Tattha appamādabhāvanaṃ sikhāppattaṃ dassento satthā **‘‘bhāvethaṭṭhaṅgikaṃ magga’’**nti āha.

Tassattho – yo esa sīlādikhandhattayasaṅgaho sammādiṭṭhipubbaṅgamo sammādiṭṭhiādīnaṃyeva aṭṭhannaṃ aṅgānaṃ vasena aṭṭhaṅgiko ariyamaggo, taṃ bhāvetha attano santāne uppādetha. Dassanamaggamatte aṭhatvā upari tiṇṇaṃ maggānaṃ uppādanavasena vaḍḍhetha, evaṃ vo appamādabhāvanā sikhāppattā bhavissatīti. **Esā buddhānusāsanī**ti yadidaṃ kusalesu dhammesu appamajjanaṃ, tañca ussukkāpetvā ariyamaggassa bhāvanā esā buddhānaṃ bhagavantānaṃ anusiṭṭhi ovādoti.

Iti bhagavā arahattanikūṭeneva cariyāpiṭakadesanaṃ niṭṭhāpesi. **Itthaṃ suda**ntiādīsu **ittha**nti kappe ca satasahassetiādinā (cariyā. 1.1) pakārena. **Suda**nti nipātamattaṃ. **Bhagavā**ti bhāgyavantatādīhi kāraṇehi bhagavā. **Attano pubbacariya**nti purimāsu akittipaṇḍitādijātīsu attano paṭipattidukkarakiriyaṃ. **Sambhāvayamāno**ti hatthatale āmalakaṃ viya sammadeva pakāsento. **Buddhāpadāniyaṃ nāmā**ti buddhānaṃ purātanakammaṃ porāṇaṃ dukkarakiriyaṃ adhikicca pavattattā desitattā buddhāpadāniyanti evaṃnāmakaṃ. **Dhammapariyāya**nti dhammadesanaṃ dhammabhūtaṃ vā kāraṇaṃ. **Abhāsitthā**ti avoca. Yaṃ panettha na vuttaṃ, taṃ heṭṭhā vuttanayattā uttānatthattā ca na vuttanti veditabbaṃ.

Nigamanakathā

Ettāvatā ca –

Visuddhacarito satthā, buddhicariyāya pāragū;
Sabbacariyāsu kusalo, lokācariyo anuttaro.

Yaṃ acchariyadhammānaṃ, sabbamacchariyātigo;
Attano pubbacariyānaṃ, ānubhāvavibhāvanaṃ.

Desesi nātho **cariyā-piṭakaṃ** yañca tādino;
Dhammasaṅgāhakā therā, saṅgāyiṃsu tatheva ca.

Tassa atthaṃ pakāsetuṃ, porāṇaṭṭhakathānayaṃ;
Nissāya yā samāraddhā, atthasaṃvaṇṇanā mayā.

Yā tattha paramatthānaṃ, niddhāretvā yathārahaṃ;
Pakāsanā **paramattha-dīpanī** nāma nāmato.

Sampattā pariniṭṭhānaṃ, anākulavinicchayā;
Sādhikāyaṭṭhavīsāya, pāḷiyā bhāṇavārato.

Iti taṃ saṅkharontena, yaṃ taṃ adhigataṃ mayā;
Puññaṃ tassānubhāvena, lokanāthassa sāsanaṃ.

Ogāhetvā visuddhāya, sīlādipaṭipattiyā;
Sabbepi dehino hontu, vimuttirasabhāgino.

Ciraṃ tiṭṭhatu lokasmiṃ, sammāsambuddhasāsanaṃ;
Tasmiṃ sagāravā niccaṃ, hontu sabbepi pāṇino.

Sammā vassatu kālena, devopi jagatīpati;
Saddhammanirato lokaṃ, dhammeneva pasāsatūti.

Iti badaratitthavihāravāsinā **ācariyadhammapālena**

Katā

Cariyāpiṭakavaṇṇanā niṭṭhitā.

Namo tassa bhagavato arahato sammāsambuddhassa

Khuddakanikāye

Cariyāpiṭakapāḷi

1. Akittivaggo

1. Akitticariyā

1. ‘‘Kappe ca satasahasse, caturo ca asaṅkhiye;
Etthantare yaṃ caritaṃ, sabbaṃ taṃ bodhipācanaṃ.

2. ‘‘Atītakappe caritaṃ, ṭhapayitvā bhavābhave;
Imamhi kappe caritaṃ, pavakkhissaṃ suṇohi me.

3. ‘‘Yadā ahaṃ brahāraññe, suññe vipinakānane;
Ajjhogāhetvā [ajjhogahetvā (sī. syā.)] viharāmi, akitti nāma tāpaso.

4. ‘‘Tadā maṃ tapatejena, santatto tidivābhibhū;
Dhārento brāhmaṇavaṇṇaṃ, bhikkhāya maṃ upāgami.

5. ‘‘Pavanā ābhataṃ paṇṇaṃ, atelañca aloṇikaṃ;
Mama dvāre ṭhitaṃ disvā, sakaṭāhena ākiriṃ.

6. ‘‘Tassa datvānahaṃ paṇṇaṃ, nikkujjitvāna bhājanaṃ;
Punesanaṃ jahitvāna, pāvisiṃ paṇṇasālakaṃ.

7. ‘‘Dutiyampi tatiyampi, upagañchi mamantikaṃ;
Akampito anolaggo, evamevamadāsahaṃ.

8. ‘‘Na me tappaccayā atthi, sarīrasmiṃ vivaṇṇiyaṃ;
Pītisukhena ratiyā, vītināmemi taṃ divaṃ.

9. ‘‘Yadi māsampi dvemāsaṃ, dakkhiṇeyyaṃ varaṃ labhe;
Akampito anolīno, dadeyyaṃ dānamuttamaṃ.

10. ‘‘Na tassa dānaṃ dadamāno, yasaṃ lābhañca patthayiṃ;
Sabbaññutaṃ patthayāno, tāni kammāni ācari’’nti.

Akitticariyaṃ paṭhamaṃ.

2. Saṅkhacariyā

11. ‘‘Punāparaṃ yadā homi, brāhmaṇo saṅkhasavhayo;
Mahāsamuddaṃ taritukāmo, upagacchāmi paṭṭanaṃ.

12. ‘‘Tatthaddasaṃ paṭipathe, sayambhuṃ aparājitaṃ;
Kantāraddhānaṃ paṭipannaṃ [kantāraddhānapaṭipannaṃ (sī. syā.)], tattāya kaṭhinabhūmiyā.

13. ‘‘Tamahaṃ paṭipathe disvā, imamatthaṃ vicintayiṃ;
‘Idaṃ khettaṃ anuppattaṃ, puññakāmassa jantuno.

14. ‘‘‘Yathā kassako puriso, khettaṃ disvā mahāgamaṃ;
Tattha bījaṃ na ropeti, na so dhaññena atthiko.

15. ‘‘‘Evamevāhaṃ puññakāmo, disvā khettavaruttamaṃ;
Yadi tattha kāraṃ na karomi, nāhaṃ puññena atthiko.

16. ‘‘‘Yathā amacco muddikāmo, rañño antepure jane;
Na deti tesaṃ dhanadhaññaṃ, muddito parihāyati.

17. ‘‘‘Evamevāhaṃ puññakāmo, vipulaṃ disvāna dakkhiṇaṃ;
Yadi tassa dānaṃ na dadāmi, parihāyissāmi puññato’.

18. ‘‘Evāhaṃ cintayitvāna, orohitvā upāhanā;
Tassa pādāni vanditvā, adāsiṃ chattupāhanaṃ.

19. ‘‘Tenevāhaṃ sataguṇato, sukhumālo sukhedhito;
Api ca dānaṃ paripūrento, evaṃ tassa adāsaha’’nti.

Saṅkhacariyaṃ dutiyaṃ.

3. Kururājacariyā

20. ‘‘Punāparaṃ yadā homi, indapatthe [indapatte (sī. ka.)] puruttame;
Rājā dhanañcayo nāma, kusale dasahupāgato.

21. ‘‘Kaliṅgaraṭṭhavisayā, brāhmaṇā upagañchu maṃ;
Āyācuṃ maṃ hatthināgaṃ, dhaññaṃ maṅgalasammataṃ.

22. ‘‘‘Avuṭṭhiko janapado, dubbhikkho chātako mahā;
Dadāhi pavaraṃ nāgaṃ, nīlaṃ añjanasavhayaṃ.

23. ‘‘‘Na me yācakamanuppatte, paṭikkhepo anucchavo;
Mā me bhijji samādānaṃ, dassāmi vipulaṃ gajaṃ’.

24. ‘‘Nāgaṃ gahetvā soṇḍāya, bhiṅgāre [bhiṅkāre (sī.)] ratanāmaye;
Jalaṃ hatthe ākiritvā, brāhmaṇānaṃ adaṃ gajaṃ.

25. ‘‘Tassa nāge padinnamhi, amaccā etadabravuṃ;
‘Kiṃ nu tuyhaṃ varaṃ nāgaṃ, yācakānaṃ padassasi.

26. ‘‘‘Dhaññaṃ maṅgalasampannaṃ, saṅgāmavijayuttamaṃ;
Tasmiṃ nāge padinnamhi, kiṃ te rajjaṃ karissati.

27. ‘‘‘Rajjampi me dade sabbaṃ, sarīraṃ dajjamattano;
Sabbaññutaṃ piyaṃ mayhaṃ, tasmā nāgaṃ adāsaha’’’nti.

Kururājacariyaṃ tatiyaṃ.

4. Mahāsudassanacariyā

28. ‘‘Kusāvatimhi nagare, yadā āsiṃ mahīpati;
Mahāsudassano nāma, cakkavattī mahabbalo.

29. ‘‘Tatthāhaṃ divase tikkhattuṃ, ghosāpemi tahiṃ tahiṃ;
‘Ko kiṃ icchati pattheti, kassa kiṃ dīyatū dhanaṃ.

30. ‘‘‘Ko chātako ko tasito, ko mālaṃ ko vilepanaṃ;
Nānārattāni vatthāni, ko naggo paridahissati.

31. ‘‘‘Ko pathe chattamādeti, kopāhanā mudū subhā’;
Iti sāyañca pāto ca, ghosāpemi tahiṃ tahiṃ.

32. ‘‘Na taṃ dasasu ṭhānesu, napi ṭhānasatesu vā;
Anekasataṭhānesu, paṭiyattaṃ yācake dhanaṃ.

33. ‘‘Divā vā yadi vā rattiṃ, yadi eti vanibbako;
Laddhā yadicchakaṃ bhogaṃ, pūrahatthova gacchati.

34. ‘‘Evarūpaṃ mahādānaṃ, adāsiṃ yāvajīvikaṃ;
Napāhaṃ dessaṃ dhanaṃ dammi, napi natthi nicayo mayi.

35. ‘‘Yathāpi āturo nāma, rogato parimuttiyā;
Dhanena vejjaṃ tappetvā, rogato parimuccati.

36. ‘‘Tathevāhaṃ jānamāno, paripūretumasesato;
Ūnamanaṃ pūrayituṃ, demi dānaṃ vanibbake;
Nirālayo apaccāso, sambodhimanupattiyā’’ti.

Mahāsudassanacariyaṃ catutthaṃ.

5. Mahāgovindacariyā

37. ‘‘Punāparaṃ yadā homi, sattarājapurohito;
Pūjito naradevehi, mahāgovindabrāhmaṇo.

38. ‘‘Tadāhaṃ sattarajjesu, yaṃ me āsi upāyanaṃ;
Tena demi mahādānaṃ, akkhobbhaṃ [akkhobhaṃ (syā. kaṃ.)] sāgarūpamaṃ.

39. ‘‘Na me dessaṃ dhanaṃ dhaññaṃ, napi natthi nicayo mayi;
Sabbaññutaṃ piyaṃ mayhaṃ, tasmā demi varaṃ dhana’’nti.

Mahāgovindacariyaṃ pañcamaṃ.

6. Nimirājacariyā

40. ‘‘Punāparaṃ yadā homi, mithilāyaṃ puruttame;
Nimi nāma mahārājā, paṇḍito kusalatthiko.

41. ‘‘Tadāhaṃ māpayitvāna, catussālaṃ catummukhaṃ;

Tattha dānaṃ pavattesiṃ, migapakkhinarādinaṃ.

42. ‘‘Acchādanañca sayanaṃ, annaṃ pānañca bhojanaṃ;
Abbocchinnaṃ karitvāna, mahādānaṃ pavattayiṃ.

43. ‘‘Yathāpi sevako sāmiṃ, dhanahetumupāgato;
Kāyena vācā manasā, ārādhanīyamesati.

44. ‘‘Tathevāhaṃ sabbabhave, pariyesissāmi bodhijaṃ;
Dānena satte tappetvā, icchāmi bodhimuttama’’nti.

Nimirājacariyaṃ chaṭṭhaṃ.

7. Candakumāracariyā

45. ‘‘Punāparaṃ yadā homi, ekarājassa atrajo;
Nagare pupphavatiyā, kumāro candasavhayo.

46. ‘‘Tadāhaṃ yajanā mutto, nikkhanto yaññavāṭato;
Saṃvegaṃ janayitvāna, mahādānaṃ pavattayiṃ.

47. ‘‘Nāhaṃ pivāmi khādāmi, napi bhuñjāmi bhojanaṃ;
Dakkhiṇeyye adatvāna, api chappañcarattiyo.

48. ‘‘Yathāpi vāṇijo nāma, katvāna bhaṇḍasañcayaṃ;
Yattha lābho mahā hoti, tattha taṃ [tattha naṃ (sī.), tattha (ka.)] harati bhaṇḍakaṃ.

49. ‘‘Tatheva sakabhuttāpi, pare dinnaṃ mahapphalaṃ;
Tasmā parassa dātabbaṃ, satabhāgo bhavissati.

50. ‘‘Etamatthavasaṃ ñatvā, demi dānaṃ bhavābhave;
Na paṭikkamāmi dānato, sambodhimanupattiyā’’ti.

Candakumāracariyaṃ sattamaṃ.

8. Sivirājacariyā

51. ‘‘Ariṭṭhasavhaye nagare, sivināmāsi khattiyo;
Nisajja pāsādavare, evaṃ cintesahaṃ tadā.

52. ‘‘‘Yaṃ kiñci mānusaṃ dānaṃ, adinnaṃ me na vijjati;
Yopi yāceyya maṃ cakkhuṃ, dadeyyaṃ avikampito’.

53. ‘‘Mama saṅkappamaññāya, sakko devānamissaro;
Nisinno devaparisāya, idaṃ vacanamabravi.

54. ‘‘‘Nisajja pāsādavare, sivirājā mahiddhiko;
Cintento vividhaṃ dānaṃ, adeyyaṃ so na passati.

55. ‘‘‘Tathaṃ nu vitathaṃ netaṃ, handa vīmaṃsayāmi taṃ;
Muhuttaṃ āgameyyātha, yāva jānāmi taṃ manaṃ’.

56. ‘‘Pavedhamāno palitasiro, valigatto [valitagatto (sī.)] jarāturo;
Andhavaṇṇova hutvāna, rājānaṃ upasaṅkami.

57. ‘‘So tadā paggahetvāna, vāmaṃ dakkhiṇabāhu ca;
Sirasmiṃ añjaliṃ katvā, idaṃ vacanamabravi.

58. ‘‘‘Yācāmi taṃ mahārāja, dhammika raṭṭhavaḍḍhana;
Tava dānaratā kitti, uggatā devamānuse.

59. ‘‘‘Ubhopi nettā nayanā, andhā upahatā mama;
Ekaṃ me nayanaṃ dehi, tvampi ekena yāpaya’.

60. ‘‘Tassāhaṃ vacanaṃ sutvā, haṭṭho saṃviggamānaso;
Katañjalī vedajāto, idaṃ vacanamabraviṃ.

61. ‘‘‘Idānāhaṃ cintayitvāna, pāsādato idhāgato;
Tvaṃ mama cittamaññāya, nettaṃ yācitumāgato.

62. ‘‘‘Aho me mānasaṃ siddhaṃ, saṅkappo paripūrito;
Adinnapubbaṃ dānavaraṃ, ajja dassāmi yācake.

63. ‘‘‘Ehi sivaka uṭṭhehi, mā dandhayi mā pavedhayi;
Ubhopi nayanaṃ dehi, uppāṭetvā vaṇibbake’.

64. ‘‘Tato so codito mayhaṃ, sivako vacanaṃ karo;
Uddharitvāna pādāsi, tālamiñjaṃva yācake.

65. ‘‘Dadamānassa dentassa, dinnadānassa me sato;
Cittassa aññathā natthi, bodhiyāyeva kāraṇā.

66. ‘‘Na me dessā ubho cakkhū, attā na me na dessiyo;
Sabbaññutaṃ piyaṃ mayhaṃ, tasmā cakkhuṃ adāsaha’’nti.

Sivirājacariyaṃ aṭṭhamaṃ.

9. Vessantaracariyā

67. ‘‘Yā me ahosi janikā, phussatī [phusatī (sī.)] nāma khattiyā;
Sā atītāsu jātīsu, sakkassa mahesī piyā.

68. ‘‘Tassā āyukkhayaṃ ñatvā, devindo etadabravi;
‘Dadāmi te dasa vare, varabhadde yadicchasi’.

69. ‘‘Evaṃ vuttā ca sā devī, sakkaṃ punidamabravi;
‘Kiṃ nu me aparādhatthi, kiṃ nu dessā ahaṃ tava;
Rammā cāvesi maṃ ṭhānā, vātova dharaṇīruhaṃ’.

70. ‘‘Evaṃ vutto ca so sakko, puna tassidamabravi;
‘Na ceva te kataṃ pāpaṃ, na ca me tvaṃsi appiyā.

71. ‘‘‘Ettakaṃyeva te āyu, cavanakālo bhavissati;
Paṭiggaṇha mayā dinne, vare dasa varuttame’.

72. ‘‘Sakkena sā dinnavarā, tuṭṭhahaṭṭhā pamoditā;
Mamaṃ abbhantaraṃ katvā, phussatī dasa vare varī.

73. ‘‘Tato cutā sā phussatī, khattiye upapajjatha;
Jetuttaramhi nagare, sañjayena samāgami.

74. ‘‘Yadāhaṃ phussatiyā kucchiṃ, okkanto piyamātuyā;
Mama tejena me mātā, sadā dānaratā ahu.

75. ‘‘Adhane āture jiṇṇe, yācake addhike [pathike (ka.)] jane;
Samaṇe brāhmaṇe khīṇe, deti dānaṃ akiñcane.

76. ‘‘Dasa māse dhārayitvāna, karonte puraṃ padakkhiṇaṃ;
Vessānaṃ vīthiyā majjhe, janesi phussatī mamaṃ.

77. ‘‘Na mayhaṃ mattikaṃ nāmaṃ, napi pettikasambhavaṃ;
Jātettha vessavīthiyā, tasmā vessantaro ahu.

78. ‘‘Yadāhaṃ dārako homi, jātiyā aṭṭhavassiko;
Tadā nisajja pāsāde, dānaṃ dātuṃ vicintayiṃ.

79. ‘‘‘Hadayaṃ dadeyyaṃ cakkhuṃ, maṃsampi rudhirampi ca;
Dadeyyaṃ kāyaṃ sāvetvā, yadi koci yācaye mamaṃ’.

80. ‘‘Sabhāvaṃ cintayantassa, akampitamasaṇṭhitaṃ;
Akampi tattha pathavī, sineruvanavaṭaṃsakā.

81. ‘‘Anvaddhamāse pannarase, puṇṇamāse uposathe;
Paccayaṃ nāgamāruyha, dānaṃ dātuṃ upāgamiṃ.

82. ‘‘Kaliṅgaraṭṭhavisayā, brāhmaṇā upagañchu maṃ;
Ayācuṃ maṃ hatthināgaṃ, dhaññaṃ maṅgalasammataṃ.

83. ‘‘Avuṭṭhiko janapado, dubbhikkho chātako mahā;
Dadāhi pavaraṃ nāgaṃ, sabbasetaṃ gajuttamaṃ.

84. ‘‘Dadāmi na vikampāmi, yaṃ maṃ yācanti brāhmaṇā;
Santaṃ nappatigūhāmi [nappatiguyhāmi (sī. ka.)], dāne me ramate mano.

85. ‘‘Na me yācakamanuppatte, paṭikkhepo anucchavo;
‘Mā me bhijji samādānaṃ, dassāmi vipulaṃ gajaṃ’.

86. ‘‘Nāgaṃ gahetvā soṇḍāya, bhiṅgāre ratanāmaye;
Jalaṃ hatthe ākiritvā, brāhmaṇānaṃ adaṃ gajaṃ.

87. ‘‘Punāparaṃ dadantassa, sabbasetaṃ gajuttamaṃ;
Tadāpi pathavī kampi, sineruvanavaṭaṃsakā.

88. ‘‘Tassa nāgassa dānena, sivayo kuddhā samāgatā;
Pabbājesuṃ sakā raṭṭhā, ‘vaṅkaṃ gacchatu pabbataṃ’.

89. ‘‘Tesaṃ nicchubhamānānaṃ, akampitthamasaṇṭhitaṃ;

Mahādānaṃ pavattetuṃ, ekaṃ varamayācisaṃ.

90. ‘‘Yācitā sivayo sabbe, ekaṃ varamadaṃsu me;
Sāvayitvā kaṇṇabheriṃ, mahādānaṃ dadāmahaṃ.

91. ‘‘Athettha vattatī saddo, tumulo bheravo mahā;
Dānenimaṃ nīharanti, puna dānaṃ dadātayaṃ.

92. ‘‘Hatthiṃ asse rathe datvā, dāsiṃ dāsaṃ gavaṃ dhanaṃ;
Mahādānaṃ daditvāna, nagarā nikkhamiṃ tadā.

93. ‘‘Nikkhamitvāna nagarā, nivattitvā vilokite;
Tadāpi pathavī kampi, sineruvanavaṭaṃsakā.

94. ‘‘Catuvāhiṃ rathaṃ datvā, ṭhatvā cātummahāpathe;
Ekākiyo adutiyo, maddideviṃ idamabraviṃ.

95. ‘‘‘Tvaṃ maddi kaṇhaṃ gaṇhāhi, lahukā esā kaniṭṭhikā;
Ahaṃ jāliṃ gahessāmi, garuko bhātiko hi so’.

96. ‘‘Padumaṃ puṇḍarīkaṃva, maddī kaṇhājinaggahī;
Ahaṃ suvaṇṇabimbaṃva, jāliṃ khattiyamaggahiṃ.

97. ‘‘Abhijātā sukhumālā, khattiyā caturo janā;
Visamaṃ samaṃ akkamantā, vaṅkaṃ gacchāma pabbataṃ.

98. ‘‘Ye keci manujā enti, anumagge paṭippathe;
Maggante paṭipucchāma, ‘kuhiṃ vaṅkanta [vaṅkata (sī.)] pabbato’.

99. ‘‘Te tattha amhe passitvā, karuṇaṃ giramudīrayuṃ;
Dukkhaṃ te paṭivedenti, dūre vaṅkantapabbato.

100. ‘‘Yadi passanti pavane, dārakā phaline dume;
Tesaṃ phalānaṃ hetumhi, uparodanti dārakā.

101. ‘‘Rodante dārake disvā, ubbiddhā [ubbiggā (syā. kaṃ.)] vipulā dumā;
Sayamevoṇamitvāna, upagacchanti dārake.

102. ‘‘Idaṃ acchariyaṃ disvā, abbhutaṃ lomahaṃsanaṃ;
Sāhukāraṃ [sādhukāraṃ (sabbattha)] pavattesi, maddī sabbaṅgasobhanā.

103. ‘‘Accheraṃ vata lokasmiṃ, abbhutaṃ lomahaṃsanaṃ;
Vessantarassa tejena, sayamevoṇatā dumā.

104. ‘‘Saṅkhipiṃsu pathaṃ yakkhā, anukampāya dārake;
Nikkhantadivaseneva [nikkhantadivaseyeva (sī.)], cetaraṭṭhamupāgamuṃ.

105. ‘‘Saṭṭhirājasahassāni, tadā vasanti mātule;
Sabbe pañjalikā hutvā, rodamānā upāgamuṃ.

106. ‘‘Tattha vattetvā sallāpaṃ, cetehi cetaputtehi;
Te tato nikkhamitvāna, vaṅkaṃ agamu pabbataṃ.

107. ‘‘Āmantayitvā devindo, vissakammaṃ [visukammaṃ (ka.)] mahiddhikaṃ;
Assamaṃ sukataṃ rammaṃ, paṇṇasālaṃ sumāpaya.

108. ‘‘Sakkassa vacanaṃ sutvā, vissakammo mahiddhiko;
Assamaṃ sukataṃ rammaṃ, paṇṇasālaṃ sumāpayi.

109. ‘‘Ajjhogāhetvā pavanaṃ, appasaddaṃ nirākulaṃ;
Caturo janā mayaṃ tattha, vasāma pabbatantare.

110. ‘‘Ahañca maddidevī ca, jālī kaṇhājinā cubho;
Aññamaññaṃ sokanudā, vasāma assame tadā.

111. ‘‘Dārake anurakkhanto, asuñño homi assame;
Maddī phalaṃ āharitvā, poseti sā tayo jane.

112. ‘‘Pavane vasamānassa, addhiko maṃ upāgami;
Āyāci puttake mayhaṃ, jāliṃ kaṇhājinaṃ cubho.

113. ‘‘Yācakaṃ upagataṃ disvā, hāso me upapajjatha;
Ubho putte gahetvāna, adāsiṃ brāhmaṇe tadā.

114. ‘‘Sake putte cajantassa, jūjake brāhmaṇe yadā;
Tadāpi pathavī kampi, sineruvanavaṭaṃsakā.

115. ‘‘Punadeva sakko oruyha, hutvā brāhmaṇasannibho;
Āyāci maṃ maddideviṃ, sīlavantiṃ patibbataṃ.

116. ‘‘Maddiṃ hatthe gahetvāna, udakañjali pūriya;
Pasannamanasaṅkappo, tassa maddiṃ adāsahaṃ.

117. ‘‘Maddiyā dīyamānāya, gagane devā pamoditā;
Tadāpi pathavī kampi, sineruvanavaṭaṃsakā.

118. ‘‘Jāliṃ kaṇhājinaṃ dhītaṃ, maddideviṃ patibbataṃ;
Cajamāno na cintesiṃ, bodhiyāyeva kāraṇā.

119. ‘‘Na me dessā ubho puttā, maddidevī na dessiyā;
Sabbaññutaṃ piyaṃ mayhaṃ, tasmā piye adāsahaṃ.

120. ‘‘Punāparaṃ brahāraññe, mātāpitusamāgame;
Karuṇaṃ paridevante, sallapante sukhaṃ dukhaṃ.

121. ‘‘Hirottappena garunā [garunaṃ (syā. ka.)], ubhinnaṃ upasaṅkami;
Tadāpi pathavī kampi, sineruvanavaṭaṃsakā.

122. ‘‘Punāparaṃ brahāraññā, nikkhamitvā sañātibhi;
Pavisāmi puraṃ rammaṃ, jetuttaraṃ puruttamaṃ.

123. ‘‘Ratanāni satta vassiṃsu, mahāmegho pavassatha;
Tadāpi pathavī kampi, sineruvanavaṭaṃsakā.

124. ‘‘Acetanāyaṃ pathavī, aviññāya sukhaṃ dukhaṃ;

Sāpi dānabalā mayhaṃ, sattakkhattuṃ pakampathā’’ti.

Vessantaracariyaṃ navamaṃ.

10. Sasapaṇḍitacariyā

125. ‘‘Punāparaṃ yadā homi, sasako pavanacārako;
Tiṇapaṇṇasākaphalabhakkho, parahеṭhanavivajjito.

126. ‘‘Makkaṭo ca siṅgālo ca, suttapoto cahaṃ tadā;
Vasāma ekasāmantā, sāyaṃ pāto ca dissare [sāyaṃ pāto padissare (ka.)].

127. ‘‘Ahaṃ te anusāsāmi, kiriye kalyāṇapāpake;
‘Pāpāni parivajjetha, kalyāṇe abhinivissatha’.

128. ‘‘Uposathamhi divase, candaṃ disvāna pūritaṃ;
Etesaṃ tattha ācikkhiṃ, divaso ajjuposatho.

129. ‘‘Dānāni paṭiyādetha, dakkhiṇeyyassa dātave;
Datvā dānaṃ dakkhiṇeyye, upavassathuposathaṃ.

130. ‘‘Te me sādhūti vatvāna, yathāsatti yathābalaṃ;
Dānāni paṭiyādetvā, dakkhiṇeyyaṃ gavesisuṃ [gavesayyuṃ (ka.)].

131. ‘‘Ahaṃ nisajja cintesiṃ, dānaṃ dakkhiṇanucchavaṃ;
‘Yadihaṃ labhe dakkhiṇeyyaṃ, kiṃ me dānaṃ bhavissati.

132. ‘‘‘Na me atthi tilā muggā, māsā vā taṇḍulā ghataṃ;
Ahaṃ tiṇena yāpemi, na sakkā tiṇa dātave.

133. ‘‘‘Yadi koci eti dakkhiṇeyyo, bhikkhāya mama santike;
Dajjāhaṃ sakamattānaṃ, na so tuccho gamissati’.

134. ‘‘Mama saṅkappamaññāya, sakko brāhmaṇavaṇṇinā;
Āsayaṃ me upāgacchi, dānavīmaṃsanāya me.

135. ‘‘Tamahaṃ disvāna santuṭṭho, idaṃ vacanamabraviṃ;
‘Sādhu khosi anuppatto, ghāsahetu mamantike.

136. ‘‘‘Adinnapubbaṃ dānavaraṃ, ajja dassāmi te ahaṃ;
Tuvaṃ sīlaguṇūpeto, ayuttaṃ te parahеṭhanaṃ.

137. ‘‘‘Ehi aggiṃ padīpehi, nānākaṭṭhe samānaya;
Ahaṃ pacissamattānaṃ, pakkaṃ tvaṃ bhakkhayissasi’.

138. ‘‘‘Sādhū’ti so haṭṭhamano, nānākaṭṭhe samānayi;
Mahantaṃ akāsi citakaṃ, katvā aṅgāragabbhakaṃ.

139. ‘‘Aggiṃ tattha padīpesi, yathā so khippaṃ mahā bhave;
Phoṭetvā rajagate gatte, ekamantaṃ upāvisiṃ.

140. ‘‘Yadā mahākaṭṭhapuñjo, āditto dhamadhamāyati [dhumadhumāyati (sī.), dhamamāyati (ka.)];
Taduppatitvā papatiṃ, majjhe jālasikhantare.

141. ‘‘Yathā sītodakaṃ nāma, paviṭṭhaṃ yassa kassaci;
Sameti darathapariḷāhaṃ, assādaṃ deti pīti ca.

142. ‘‘Tatheva jalitaṃ aggiṃ, paviṭṭhassa mamaṃ tadā;
Sabbaṃ sameti darathaṃ, yathā sītodakaṃ viya.

143. ‘‘Chaviṃ cammaṃ maṃsaṃ nhāruṃ, aṭṭhiṃ hadayabandhanaṃ;
Kevalaṃ sakalaṃ kāyaṃ, brāhmaṇassa adāsaha’’nti.

Sasapaṇḍitacariyaṃ dasamaṃ.

Akittivaggo paṭhamo.

Tassuddānaṃ –

Akittibrāhmaṇo saṅkho, kururājā dhanañcayo;
Mahāsudassano rājā, mahāgovindabrāhmaṇo.

Nimi candakumāro ca, sivi vessantaro saso;
Ahameva tadā āsiṃ, yo te dānavare adā.

Ete dānaparikkhārā, ete dānassa pāramī;
Jīvitaṃ yācake datvā, imaṃ pārami pūrayiṃ.

Bhikkhāya upagataṃ disvā, sakattānaṃ pariccajiṃ;
Dānena me samo natthi, esā me dānapāramīti.

Dānapāraminiddeso niṭṭhito.

2. Hatthināgavaggo

1. Mātuposakacariyā

1. ‘‘Yadā ahosiṃ pavane, kuñjaro mātuposako;
Na tadā atthi mahiyā, guṇena mama sādiso.

2. ‘‘Pavane disvā vanacaro, rañño maṃ paṭivedayi;
‘Tavānucchavo mahārāja, gajo vasati kānane.

3. ‘‘‘Na tassa parikkhāyattho, napi āḷakakāsuyā;
Saha gahite [samaṃ gahite (sī.)] soṇḍāya, sayameva idhehi’ti.

4. ‘‘Tassa taṃ vacanaṃ sutvā, rājāpi tuṭṭhamānaso;
Pesesi hatthidamakaṃ, chekācariyaṃ susikkhitaṃ.

5. ‘‘Gantvā so hatthidamako, addasa padumassare;
Bhisamuḷālaṃ [bhisamūlaṃ (ka.)] uddharantaṃ, yāpanatthāya mātuyā.

6. ‘‘Viññāya me sīlaguṇaṃ, lakkhaṇaṃ upadhārayi;
‘Ehi puttā’ti patvāna, mama soṇḍāya aggahi.

7. ‘‘Yaṃ me tadā pākatikaṃ, sarīrānugataṃ balaṃ;
Ajja nāgasahassānaṃ, balena samasādisaṃ.

8. ‘‘Yadihaṃ tesaṃ pakuppeyyaṃ, upetānaṃ gahaṇāya maṃ;
Paṭibalo bhave tesaṃ, yāva rajjampi mānusaṃ.

9. ‘‘Api cāhaṃ sīlarakkhāya, sīlapāramipūriyā;
Na karomi citte aññathattaṃ, pakkhipantaṃ mamāḷake.

10. ‘‘Yadi te maṃ tattha koṭṭeyyuṃ, pharasūhi tomarehi ca;
Neva tesaṃ pakuppeyyaṃ, sīlakhaṇḍabhayā mamā’’ti.

Mātuposakacariyaṃ paṭhamaṃ.

2. Bhūridattacariyā

11. ‘‘Punāparaṃ yadā homi, bhūridatto mahiddhiko;
Virūpakkhena mahāraññā, devalokamagañchahaṃ.

12. ‘‘Tattha passitvāhaṃ deve, ekantaṃ sukhasamappite;
Taṃ saggagamanatthāya, sīlabbataṃ samādiyiṃ.

13. ‘‘Sarīrakiccaṃ katvāna, bhutvā yāpanamattakaṃ;
Caturo aṅge adhiṭṭhāya, semi vammikamuddhani.

14. ‘‘Chaviyā cammena maṃsena, nahāruaṭṭhikehi vā;
Yassa etena karaṇīyaṃ, dinnaṃyeva harātu so.

15. ‘‘Saṃsito akataññunā, ālampāyano [ālambaṇo (sī.)] mamaggahi;
Peḷāya pakkhipitvāna, kīḷeti maṃ tahiṃ tahiṃ.

16. ‘‘Peḷāya pakkhipantepi, sammaddantepi pāṇinā;
Ālampāyane [ālambaṇe (sī.)] na kuppāmi, sīlakhaṇḍabhayā mama.

17. ‘‘Sakajīvitapariccāgo, tiṇato lahuko mama;
Sīlavītikkamo mayhaṃ, pathavīuppatanaṃ viya.

18. ‘‘Nirantaraṃ jātisataṃ, cajeyyaṃ mama jīvitaṃ;
Neva sīlaṃ pabhindeyyaṃ, catuddīpāna hetupi.

19. ‘‘Api cāhaṃ sīlarakkhāya, sīlapāramipūriyā;
Na karomi citte aññathattaṃ, pakkhipantampi peḷake’’ti.

Bhūridattacariyaṃ dutiyaṃ.

3. Campeyyanāgacariyā

20. ‘‘Punāparaṃ yadā homi, campeyyako mahiddhiko;

Tadāpi dhammiko āsiṃ, sīlabbatasamappito.

21. ‘‘Tadāpi maṃ dhammacāriṃ, upavutthaṃ uposathaṃ;
Ahituṇḍiko gahetvāna, rājadvāramhi kīḷati.

22. ‘‘Yaṃ yaṃ so vaṇṇaṃ cintayi, nīlaṃva pītalohitaṃ;
Tassa cittānuvattanto, homi cintitasannibho.

23. ‘‘Thalaṃ kareyyamudakaṃ, udakampi thalaṃ kare;
Yadihaṃ tassa pakuppeyyaṃ, khaṇena chārikaṃ kare.

24. ‘‘Yadi cittavasī hessaṃ, parihāyissāmi sīlato;
Sīlena parihīnassa, uttamattho na sijjhati.

25. ‘‘Kāmaṃ bhijjatuyaṃ kāyo, idheva vikirīyatu;
Neva sīlaṃ pabhindeyyaṃ, vikirante bhusaṃ viyā’’ti.

Campeyyanāgacariyaṃ tatiyaṃ.

4. Cūḷabodhicariyā

26. ‘‘Punāparaṃ yadā homi, cūḷabodhi susīlavā;
Bhavaṃ disvāna bhayato, nekkhammaṃ abhinikkhamiṃ.

27. ‘‘Yā me dutiyikā āsi, brāhmaṇī kanakasannibhā;
Sāpi vaṭṭe anapekkhā, nekkhammaṃ abhinikkhami.

28. ‘‘Nirālayā chinnabandhū, anapekkhā kule gaṇe;
Carantā gāmanigamaṃ, bārāṇasimupāgamuṃ.

29. ‘‘Tattha vasāma nipakā, asaṃsaṭṭhā kule gaṇe;
Nirākule appasadde, rājuyyāne vasāmubho.

30. ‘‘Uyyānadassanaṃ gantvā, rājā addasa brāhmaṇiṃ;
Upagamma mamaṃ pucchi, ‘tuyhesā kā kassa bhariyā’.

31. ‘‘Evaṃ vutte ahaṃ tassa, idaṃ vacanamabraviṃ;
‘Na mayhaṃ bhariyā esā, sahadhammā ekasāsanī’.

32. ‘‘Tissā [tassā (sī.)] sārattagadhito, gāhāpetvāna ceṭake;
Nippīḷayanto balasā, antepuraṃ pavesayi.

33. ‘‘Odapattakiyā mayhaṃ, sahajā ekasāsanī;
Ākaḍḍhitvā nayantiyā, kopo me upapajjatha.

34. ‘‘Saha kope samuppanne, sīlabbatamanussariṃ;
Tattheva kopaṃ niggaṇhiṃ, nādāsiṃ vaḍḍhitūpari.

35. ‘‘Yadi naṃ brāhmaṇiṃ koci, koṭṭeyya tiṇhasattiyā;
Neva sīlaṃ pabhindeyyaṃ, bodhiyāyeva kāraṇā.

36. ‘‘Na mesā brāhmaṇī dessā, napi me balaṃ na vijjati;
Sabbaññutaṃ piyaṃ mayhaṃ, tasmā sīlānurakkhisa’’nti.

Cūḷabodhicariyaṃ catutthaṃ.

5. Mahiṃsarājacariyā

37. ‘‘Punāparaṃ yadā homi, mahiṃso pavanacārako;
Pavaḍḍhakāyo balavā, mahanto bhīmadassano.

38. ‘‘Pabbhāre giridugge [vanadugge (sī.)] ca, rukkhamūle dakāsaye;
Hotettha ṭhānaṃ mahiṃsānaṃ, koci koci tahiṃ tahiṃ.

39. ‘‘Vicaranto brahāraññe, ṭhānaṃ addasa bhaddakaṃ;
Taṃ ṭhānaṃ upagantvāna, tiṭṭhāmi ca sayāmi ca.

40. ‘‘Athettha kapimāgantvā, pāpo anariyo lahu;
Khandhe nalāṭe bhamuke, mutteti ohanetitaṃ.

41. ‘‘Sakimpi divasaṃ dutiyaṃ, tatiyaṃ catutthampi ca;
Dūseti maṃ sabbakālaṃ, tena homi upadduto.

42. ‘‘Mamaṃ upaddutaṃ disvā, yakkho maṃ idamabravi;
‘Nāsehetaṃ chavaṃ pāpaṃ, siṅgehi ca khurehi ca’.

43. ‘‘Evaṃ vutte tadā yakkhe, ahaṃ taṃ idamabraviṃ;
‘Kiṃ tvaṃ makkhesi kuṇapena, pāpena anariyena maṃ.

44. ‘‘‘Yadihaṃ tassa pakuppeyyaṃ, tato hīnataro bhave;
Sīlañca me pabhijjeyya, viññū ca garaheyyu maṃ.

45. ‘‘‘Hīḷitā jīvitā vāpi, parisuddhena mataṃ varaṃ;
Kyāhaṃ jīvitahetūpi, kāhāmiṃ paraheṭhanaṃ’.

46. ‘‘Mamevāyaṃ maññamāno, aññepevaṃ karissati;
Teva tassa vadhissanti, sā me mutti bhavissati.

47. ‘‘Hīnamajjhimaukkaṭṭhe, sahanto avamānitaṃ;
Evaṃ labhati sappañño, manasā yathā patthita’’nti.

Mahiṃsarājacariyaṃ pañcamaṃ.

6. Rururājacariyā

48. ‘‘Punāparaṃ yadā homi, sutattakanakasannibho;
Migarājā rurunāma, paramasīlasamāhito.

49. ‘‘Ramme padese ramaṇīye, vivitte amanussake;
Tattha vāsaṃ upagañchiṃ, gaṅgākūle manorame.

50. ‘‘Atha upari gaṅgāya, dhanikehi paripīḷito;

Puriso gaṅgāya papati, ‘jīvāmi vā marāmi vā’.

51. ‘‘Rattindivaṃ so gaṅgāya, vuyhamāno mahodake;
Ravanto karuṇaṃ ravaṃ, majjhe gaṅgāya gacchati.

52. ‘‘Tassāhaṃ saddaṃ sutvāna, karuṇaṃ paridevato;
Gaṅgāya tīre ṭhatvāna, apucchiṃ ‘kosi tvaṃ naro’.

53. ‘‘So me puṭṭho ca byākāsi, attano karaṇaṃ tadā;
‘Dhanikehi bhīto tasito, pakkhandohaṃ mahānadiṃ’.

54. ‘‘Tassa katvāna kāruññaṃ, cajitvā mama jīvitaṃ;
Pavisitvā nīhariṃ tassa, andhakāramhi rattiyā.

55. ‘‘Assatthakālamaññāya, tassāhaṃ idamabraviṃ;
‘Ekaṃ taṃ varaṃ yācāmi, mā maṃ kassaci pāvada’.

56. ‘‘Nagaraṃ gantvāna ācikkhi, pucchito dhanahetuko;
Rājānaṃ so gahetvāna, upagañchi mamantikaṃ.

57. ‘‘Yāvatā karaṇaṃ sabbaṃ, rañño ārocitaṃ mayā;
Rājā sutvāna vacanaṃ, usuṃ tassa pakappayi;
‘Idheva ghātayissāmi, mittadubbhiṃ [mittadūbhiṃ (sī.)] anāriyaṃ’.

58. ‘‘Tamahaṃ anurakkhanto, nimminiṃ mama attanā;
‘Tiṭṭhateso mahārāja, kāmakāro bhavāmi te’.

59. ‘‘Anurakkhiṃ mama sīlaṃ, nārakkhiṃ mama jīvitaṃ;
Sīlavā hi tadā āsiṃ, bodhiyāyeva kāraṇā’’ti.

Rururājacariyaṃ chaṭṭhaṃ.

7. Mātaṅgacariyā

60. ‘‘Punāparaṃ yadā homi, jaṭilo uggatāpano;
Mātaṅgo nāma nāmena, sīlavā susamāhito.

61. ‘‘Ahañca brāhmaṇo eko, gaṅgākūle vasāmubho;
Ahaṃ vasāmi upari, heṭṭhā vasati brāhmaṇo.

62. ‘‘Vicaranto anukūlamhi, uddhaṃ me assamaddasa;
Tattha maṃ paribhāsetvā, abhisapi muddhaphālanaṃ.

63. ‘‘Yadihaṃ tassa pakuppeyyaṃ, yadi sīlaṃ na gopaye;
Oloketvānahaṃ tassa, kareyyaṃ chārikaṃ viya.

64. ‘‘Yaṃ so tadā maṃ abhisapi, kupito duṭṭhamānaso;
Tasseva matthake nipati, yogena taṃ pamocayiṃ.

65. ‘‘Anurakkhiṃ mama sīlaṃ, nārakkhiṃ mama jīvitaṃ;
Sīlavā hi tadā āsiṃ, bodhiyāyeva kāraṇā’’ti.

Mātaṅgacariyaṃ sattamaṃ.

8. Dhammadevaputtacariyā

66. ‘‘Punāparaṃ yadā homi, mahāpakkho mahiddhiko;
Dhammo nāma mahāyakkho, sabbalokānukampako.

67. ‘‘Dasakusalakammapathe, samādapento mahājanaṃ;
Carāmi gāmanigamaṃ, samitto saparijjano.

68. ‘‘Pāpo kadariyo yakkho, dīpento dasa pāpake;
Sopettha mahiyā carati, samitto saparijjano.

69. ‘‘Dhammavādī adhammo ca, ubho paccanikā mayaṃ;
Dhure dhuraṃ ghaṭṭayantā, samimhā paṭipathe ubho.

70. ‘‘Kalaho vattatī bhesmā, kalyāṇapāpakassa ca;
Maggā okkamanatthāya, mahāyuddho upaṭṭhito.

71. ‘‘Yadihaṃ tassa kuppeyyaṃ, yadi bhinde tapoguṇaṃ;
Sahaparijanaṃ tassa, rajabhūtaṃ kareyyahaṃ.

72. ‘‘Apicāhaṃ sīlarakkhāya, nibbāpetvāna mānasaṃ;
Saha janenokkamitvā, pathaṃ pāpassa dāsahaṃ.

73. ‘‘Saha pathato okkante, katvā cittassa nibbutiṃ;
Vivaraṃ adāsi pathavī, pāpayakkhassa tāvade’’ti.

Dhammadevaputtacariyaṃ aṭṭhamaṃ.

9. Alīnasattucariyā

74. ‘‘Pañcālaraṭṭhe nagaravare, kapilāyaṃ [kampilāyaṃ (sī.), kappilāyaṃ (syā.)] puruttame;
Rājā jayaddiso nāma, sīlaguṇamupāgato.

75. ‘‘Tassa rañño ahaṃ putto, sutadhammo susīlavā;
Alīnasatto guṇavā, anurakkhaparijano sadā.

76. ‘‘Pitā me migavaṃ gantvā, porisādaṃ upāgami;
So me pitumaggahesi, ‘bhakkhosi mama mā cali’.

77. ‘‘Tassa taṃ vacanaṃ sutvā, bhīto tasitavedhito;
Ūrukkhambho ahu tassa, disvāna porisādakaṃ.

78. ‘‘Migavaṃ gahetvā muñcassu, katvā āgamanaṃ puna;
Brāhmaṇassa dhanaṃ datvā, pitā āmantayī mamaṃ.

79. ‘‘‘Rajjaṃ putta paṭipajja, mā pamajji puraṃ idaṃ;
Kataṃ me porisādena, mama āgamanaṃ puna’.

80. ‘‘Mātāpitū ca vanditvā, nimminitvāna attanā;

Nikkhipitvā dhanuṃ khaggaṃ, porisādaṃ upāgamiṃ.

81. ‘‘Sasatthahatthūpagataṃ, kadāci so tasissati;
Tena bhijjissati sīlaṃ, parittāsaṃ [paritāsaṃ (sī.)] kate mayi.

82. ‘‘Sīlakhaṇḍabhayā mayhaṃ, tassa dessaṃ na byāhariṃ;
Mettacitto hitavādī, idaṃ vacanamabraviṃ.

83. ‘‘‘Ujjālehi mahāaggiṃ, papatissāmi rukkhato;
Tvaṃ pakkakālamaññāya [supakkakālamaññāya (pī.)], bhakkhaya maṃ pitāmaha’.

84. ‘‘Iti sīlavataṃ hetu, nārakkhiṃ mama jīvitaṃ;
Pabbājesiṃ cahaṃ tassa, sadā pāṇātipātika’’nti.

Alīnasattucariyaṃ navamaṃ.

10. Saṅkhapālacariyā

85. ‘‘Punāparaṃ yadā homi, saṅkhapālo mahiddhiko;
Dāṭhāvudho ghoraviso, dvijivho uragādhibhū.

86. ‘‘Catuppathe mahāmagge, nānājanasamākule;
Caturo aṅge adhiṭṭhāya, tattha vāsamakappayiṃ.

87. ‘‘Chaviyā cammena maṃsena, nahāruaṭṭhikehi vā;
Yassa etena karaṇīyaṃ, dinnaṃyeva harātu so.

88. ‘‘Addasaṃsu bhojaputtā, kharā luddā akāruṇā;
Upagañchuṃ mamaṃ tattha, daṇḍamuggarapāṇino.

89. ‘‘Nāsāya vinivijjhitvā, naṅguṭṭhe piṭṭhikaṇṭake;
Kāje āropayitvāna, bhojaputtā hariṃsu maṃ.

90. ‘‘Sasāgarantaṃ pathaviṃ, sakānanaṃ sapabbataṃ;
Icchamāno cahaṃ tattha, nāsāvātena jhāpaye.

91. ‘‘Sūlehi vinivijjhante, koṭṭayantepi sattibhi;
Bhojaputte na kuppāmi, esā me sīlapāramī’’ti.

Saṅkhapālacariyaṃ dasamaṃ.

Hatthināgavaggo dutiyo.

Tassuddānaṃ –

Hatthināgo bhūridatto, campeyyo bodhi mahiṃso;
Ruru mātaṅgo dhammo ca, atrajo ca jayaddiso.

Ete nava sīlabalā, parikkhārā padesikā;
Jīvitaṃ parirakkhitvā, sīlāni anurakkhisaṃ.

Saṅkhapālassa me sato, sabbakālampi jīvitaṃ;
Yassa kassaci niyyattaṃ, tasmā sā sīlapāramīti.

Sīlapāraminiddeso niṭṭhito.

3. Yudhañjayavaggo

1. Yudhañjayacariyā

1. ‘‘Yadāhaṃ amitayaso, rājaputto yudhañjayo;
Ussāvabinduṃ sūriyātape, patitaṃ disvāna saṃvijiṃ.

2. ‘‘Taññevādhipatiṃ katvā, saṃvegamanubrūhayiṃ;
Mātāpitū ca vanditvā, pabbajjamanuyācahaṃ.

3. ‘‘Yācanti maṃ pañjalikā, sanegamā saraṭṭhakā;
‘Ajjeva putta paṭipajja, iddhaṃ phītaṃ mahāmahiṃ’.

4. ‘‘Sarājake sahorodhe, sanegame saraṭṭhake;
Karuṇaṃ paridevante, anapekkhova pariccajiṃ.

5. ‘‘Kevalaṃ pathaviṃ rajjaṃ, ñātiparijanaṃ yasaṃ;
Cajamāno na cintesiṃ, bodhiyāyeva kāraṇā.

6. ‘‘Mātāpitā na me dessā, napi me dessaṃ mahāyasaṃ;
Sabbaññutaṃ piyaṃ mayhaṃ, tasmā rajjaṃ pariccaji’’nti.

Yudhañjayacariyaṃ paṭhamaṃ.

2. Somanassacariyā

7. ‘‘Punāparaṃ yadā homi, indapatthe puruttame;
Kāmito dayito putto, somanassoti vissuto.

8. ‘‘Sīlavā guṇasampanno, kalyāṇapaṭibhānavā;
Vuḍḍhāpacāyī hirīmā, saṅgahesu ca kovido.

9. ‘‘Tassa rañño patikaro, ahosi kuhakatāpaso;
Ārāmaṃ mālāvacchañca, ropayitvāna jīvati.

10. ‘‘Tamahaṃ disvāna kuhakaṃ, thusarāsiṃva ataṇḍulaṃ;
Dumaṃva anto susiraṃ, kadaliṃva asārakaṃ.

11. ‘‘Natthimassa sataṃ dhammo, sāmaññāpagato ayaṃ;
Hirīsukkadhammajahito, jīvitavuttikāraṇā.

12. ‘‘Kupito ahu [ahosi (sī.), āsi (syā.)] paccanto, aṭavīhi parantihi;
Taṃ nisedhetuṃ gacchanto, anusāsi pitā mamaṃ.

13. ‘‘‘Mā pamajji tuvaṃ tāta, jaṭilaṃ uggatāpanaṃ;
Yadicchakaṃ pavattehi, sabbakāmadado hi so’.

14. ‘‘Tamahaṃ gantvānupaṭṭhānaṃ, idaṃ vacanamabraviṃ;
‘Kacci te gahapati kusalaṃ, kiṃ vā te āharīyatu’.

15. ‘‘Tena so kupito āsi, kuhako mānanissito;
‘Ghātāpemi tuvaṃ ajja, raṭṭhā pabbājayāmi vā’.

16. ‘‘Nisedhayitvā paccantaṃ, rājā kuhakamabravi;
‘Kacci te bhante khamanīyaṃ, sammāno te pavattito’.

17. ‘‘Tassa ācikkhatī pāpo, kumāro yathā nāsiyo;
Tassa taṃ vacanaṃ sutvā, āṇāpesi mahīpati.

18. ‘‘‘Sīsaṃ tattheva chinditvā, katvāna catukhaṇḍikaṃ;
Rathiyā rathiyaṃ dassetha, sā gati jaṭilahīḷitā’.

19. ‘‘Tattha kāraṇikā gantvā, caṇḍā luddā akāruṇā;
Mātuaṅke nisinnassa, ākaḍḍhitvā nayanti maṃ.

20. ‘‘Tesāhaṃ evamavacaṃ, bandhataṃ gāḷhabandhanaṃ;
‘Rañño dassetha maṃ khippaṃ, rājakiriyāni atthi me’.

21. ‘‘Te maṃ rañño dassayiṃsu, pāpassa pāpasevino;
Disvāna taṃ saññāpesiṃ, mamañca vasamānayiṃ.

22. ‘‘So maṃ tattha khamāpesi, mahārajjamadāsi me;
Sohaṃ tamaṃ dālayitvā, pabbajiṃ anagāriyaṃ.

23. ‘‘Na me dessaṃ mahārajjaṃ, kāmabhogo na dessiyo;
Sabbaññutaṃ piyaṃ mayhaṃ, tasmā rajjaṃ pariccaji’’nti.

Somanassacariyaṃ dutiyaṃ.

3. Ayogharacariyā

24. ‘‘Punāparaṃ yadā homi, kāsirājassa atrajo;
Ayogharamhi saṃvaḍḍho, nāmenāsi ayogharo.

25. ‘‘Dukkhena jīvito laddho, saṃpīḷe patiposito;
Ajjeva putta paṭipajja, kevalaṃ vasudhaṃ imaṃ.

26. ‘‘Saraṭṭhakaṃ sanigamaṃ, sajanaṃ vanditva khattiyaṃ;
Añjaliṃ paggahetvāna, idaṃ vacanamabraviṃ.

27. ‘‘‘Ye keci mahiyā sattā, hīnamukkaṭṭhamajjhimā;
Nirārakkhā sake gehe, vaḍḍhanti sakañātibhi.

28. ‘‘‘Idaṃ loke uttariyaṃ, saṃpīḷe mama posanaṃ;
Ayogharamhi saṃvaḍḍho, appabhe candasūriye.

29. ‘‘‘Pūtikuṇapasampuṇṇā, muccitvā mātu kucchito;
Tato ghoratare dukkhe, puna pakkhittayoghare.

30. ‘‘‘Yadihaṃ tādisaṃ patvā, dukkhaṃ paramadāruṇaṃ;
Rajjesu yadi rajjāmi [rañjāmi (sī.)], pāpānaṃ uttamo siyaṃ.

31. ‘‘‘Ukkaṇṭhitomhi kāyena, rajjenamhi anatthiko;
Nibbutiṃ pariyesissaṃ, yattha maṃ maccu na maddiye’.

32. ‘‘Evāhaṃ cintayitvāna, viravante mahājane;
Nāgova bandhanaṃ chetvā, pāvisiṃ kānanaṃ vanaṃ.

33. ‘‘Mātāpitā na me dessā, napi me dessaṃ mahāyasaṃ;
Sabbaññutaṃ piyaṃ mayhaṃ, tasmā rajjaṃ pariccaji’’nti.

Ayogharacariyaṃ tatiyaṃ.

4. Bhisacariyā

34. ‘‘Punāparaṃ yadā homi, kāsīnaṃ puravaruttame;
Bhaginī ca bhātaro satta, nibbattā sotthiye kule.

35. ‘‘Etesaṃ pubbajo āsiṃ, hirīsukkamupāgato;
Bhavaṃ disvāna bhayato, nekkhammābhirato ahaṃ.

36. ‘‘Mātāpitūhi pahitā, sahāyā ekamānasā;
Kāmehi maṃ nimantenti, ‘kulavaṃsaṃ dharehi’ti.

37. ‘‘Yaṃ tesaṃ vacanaṃ vuttaṃ, gihīdhamme sukhāvahaṃ;
Taṃ me ahosi kaṭhinaṃ, tatta [santatta (ka.)] phālasamaṃ viya.

38. ‘‘Te maṃ tadā ukkhipantaṃ, pucchiṃsu patthitaṃ mama;
‘Kiṃ tvaṃ patthayase samma, yadi kāme na bhuñjasi’.

39. ‘‘Tesāhaṃ evamavacaṃ, atthakāmo hitesinaṃ;
‘Nāhaṃ patthemi gihībhāvaṃ, nekkhammābhirato ahaṃ’.

40. ‘‘Te mayhaṃ vacanaṃ sutvā, pitumātu ca sāvayuṃ;
Mātāpitā evamāhu, ‘sabbeva pabbajāma bho’.

41. ‘‘Ubho mātāpitā mayhaṃ, bhaginī ca satta bhātaro;
Amitadhanaṃ chaḍḍayitvā, pāvisimhā mahāvana’’nti.

Bhisacariyaṃ catutthaṃ.

5. Soṇapaṇḍitacariyā

42. ‘‘Punāparaṃ yadā homi, nagare brahmavaḍḍhane;
Tattha kulavare seṭṭhe, mahāsāle ajāyahaṃ.

43. ‘‘Tadāpi lokaṃ disvāna, andhībhūtaṃ tamotthaṭaṃ;
Cittaṃ bhavato patikuṭati, tuttavegahataṃ viya.

44. ‘‘Disvāna vividhaṃ pāpaṃ, evaṃ cintesahaṃ tadā;

‘Kadāhaṃ gehā nikkhamma, pavisissāmi kānanaṃ’.

45. ‘‘Tadāpi maṃ nimantesuṃ, kāmabhogehi ñātayo;
Tesampi chandamācikkhiṃ, ‘mā nimantetha tehi maṃ’.

46. ‘‘Yo me kaniṭṭhako bhātā, nando nāmāsi paṇḍito;
Sopi maṃ anusikkhanto, pabbajjaṃ samarocayi.

47. ‘‘Ahaṃ soṇo ca nando ca, ubho mātāpitā mama;
Tadāpi bhoge chaḍḍetvā, pāvisimhā mahāvana’’nti.

Soṇapaṇḍitacariyaṃ pañcamaṃ.

6. Temiyacariyā

48. ‘‘Punāparaṃ yadā homi, kāsirājassa atrajo;
Mūgapakkhoti nāmena, temiyoti vadanti maṃ.

49. ‘‘Soḷasitthisahassānaṃ, na vijjati pumo tadā [sadā (sī.)];
Ahorattānaṃ accayena, nibbatto ahamekako.

50. ‘‘Kicchā laddhaṃ piyaṃ puttaṃ, abhijātaṃ jutindharaṃ;
Setacchattaṃ dhārayitvāna, sayane poseti maṃ pitā.

51. ‘‘Niddāyamāno sayanavare, pabujjhitvānahaṃ tadā;
Addasaṃ paṇḍaraṃ chattaṃ, yenāhaṃ nirayaṃ gato.

52. ‘‘Saha diṭṭhassa me chattaṃ, tāso uppajji bheravo;
Vinicchayaṃ samāpanno, ‘kathāhaṃ imaṃ muñcissaṃ’.

53. ‘‘Pubbasālohitā mayhaṃ, devatā atthakāminī;
Sā maṃ disvāna dukkhitaṃ, tīsu ṭhānesu yojayi.

54. ‘‘‘Mā paṇḍiccayaṃ vibhāvaya, bālamato bhava sabbapāṇinaṃ;
Sabbo taṃ jano ocināyatu, evaṃ tava attho bhavissati’.

55. ‘‘Evaṃ vuttāyahaṃ tassā, idaṃ vacanamabraviṃ;
‘Karomi te taṃ vacanaṃ, yaṃ tvaṃ bhaṇasi devate;

Atthakāmāsi me amma, hitakāmāsi devate’.

56. ‘‘Tassāhaṃ vacanaṃ sutvā, sāgareva thalaṃ labhiṃ;
Haṭṭho saṃviggamānaso, tayo aṅge adhiṭṭhahiṃ.

57. ‘‘Mūgo ahosiṃ badhiro, pakkho gativivajjito;
Ete aṅge adhiṭṭhāya, vassāni soḷasaṃ vasiṃ.

58. ‘‘Tato me hatthapāde ca, jivhaṃ sotañca maddiya;
Anūnataṃ me passitvā, ‘kāḷakaṇṇī’ti nindisuṃ.

59. ‘‘Tato jānapadā sabbe, senāpatipurohitā;

Sabbe ekamanā hutvā, chaḍḍanaṃ anumodisuṃ.

60. ‘‘Sohaṃ tesaṃ matiṃ sutvā, haṭṭho saṃviggamānaso;
Yassatthāya tapociṇṇo, so me attho samijjhatha.

61. ‘‘Nhāpetvā anulimpitvā, veṭhetvā rājaveṭhanaṃ;
Chattena abhisiñcitvā, kāresuṃ puraṃ padakkhiṇaṃ.

62. ‘‘Sattāhaṃ dhārayitvāna, uggate ravimaṇḍale;
Rathena maṃ nīharitvā, sārathī vanamupāgami.

63. ‘‘Ekokāse rathaṃ katvā, sajjassaṃ hatthamuccito [hatthamuñcito (sī. syā.)];
Sārathī khaṇatī kāsuṃ, nikhātuṃ pathaviyā mamaṃ.

64. ‘‘Adhiṭṭhitamadhiṭṭhānaṃ, tajjento vividhakāraṇā;
Na bhindiṃ tamadhiṭṭhānaṃ, bodhiyāyeva kāraṇā.

65. ‘‘Mātāpitā na me dessā, attā me na ca dessiyo;
Sabbaññutaṃ piyaṃ mayhaṃ, tasmā vatamadhiṭṭhahiṃ.

66. ‘‘Ete aṅge adhiṭṭhāya, vassāni soḷasaṃ vasiṃ;
Adhiṭṭhānena me samo natthi, esā me adhiṭṭhānapāramī’’ti.

Temiyacariyaṃ chaṭṭhaṃ.

7. Kapirājacariyā

67. ‘‘Yadā ahaṃ kapi āsiṃ, nadīkūle darīsaye;
Pīḷito susumārena, gamanaṃ na labhāmahaṃ.

68. ‘‘Yamhokāse ahaṃ ṭhatvā, orā pāraṃ patāmahaṃ;
Tatthacchi sattu vadhako, kumbhīlo luddadassano.

69. ‘‘So maṃ asaṃsi ‘ehī’ti, ‘ahampemī’ti taṃ vatiṃ;
Tassa matthakamakkamma, parakūle patiṭṭhahiṃ.

70. ‘‘Na tassa alikaṃ bhaṇitaṃ, yathā vācaṃ akāsahaṃ;
Saccena me samo natthi, esā me saccapāramī’’ti.

Kapirājacariyaṃ sattamaṃ.

8. Saccatāpasacariyā

71. ‘‘Punāparaṃ yadā homi, tāpaso saccasavhayo;
Saccena lokaṃ pālesiṃ, samaggaṃ janamakāsaha’’nti.

Saccatāpasacariyaṃ aṭṭhamaṃ.

9. Vaṭṭapotakacariyā

72. ‘‘Punāparaṃ yadā homi, magadhe vaṭṭapotako;

Ajātapakkho taruṇo, maṃsapesi kulāvake.

73. ‘‘Mukhatuṇḍakenāharitvā [mukhatuṇḍenāharitvā (sī.)], mātā posayatī mamaṃ;
Tassā phassena jīvāmi, natthi me kāyikaṃ balaṃ.

74. ‘‘Saṃvacchare gimhasamaye, davaḍāho [vanadāho (ka.)] padippati;
Upagacchati amhākaṃ, pāvako kaṇhavattanī.

75. ‘‘Dhamadhamā itievaṃ, saddāyanto mahāsikhī;
Anupubbena jhāpento, aggi mamamupāgami.

76. ‘‘Aggivegabhayātītā, tasitā mātāpitā mama;
Kulāvake maṃ chaḍḍetvā, attānaṃ parimocayuṃ.

77. ‘‘Pāde pakkhe pajahāmi, natthi me kāyikaṃ balaṃ;
Sohaṃ agatiko tattha, evaṃ cintesahaṃ tadā.

78. ‘‘‘Yesāhaṃ upadhāveyyaṃ, bhīto tasitavedhito;
Te maṃ ohāya pakkantā, kathaṃ me ajja kātave.

79. ‘‘‘Atthi loke sīlaguṇo, saccaṃ soceyyanuddayā;
Tena saccena kāhāmi, saccakiriyamuttamaṃ.

80. ‘‘‘Āvejjetvā dhammabalaṃ, saritvā pubbake jine;
Saccabalamavassāya, saccakiriyamakāsahaṃ.

81. ‘‘‘Santi pakkhā apatanā, santi pādā avañcanā;
Mātāpitā ca nikkhantā, jātaveda paṭikkama’.

82. ‘‘Sahasacce kate mayhaṃ, mahāpajjalito sikhī;
Vajjesi soḷasakarīsāni, udakaṃ patvā yathā sikhī;
Saccena me samo natthi, esā me saccapāramī’’ti.

Vaṭṭapotakacariyaṃ navamaṃ.

10. Maccharājacariyā

83. ‘‘Punāparaṃ yadā homi, maccharājā mahāsare;
Uṇhe sūriyasantāpe, sare udaka khīyatha.

84. ‘‘Tato kākā ca gijjhā ca, kaṅkā [bakā (sī.)] kulalasenakā;
Bhakkhayanti divārattiṃ, macche upanisīdiya.

85. ‘‘Evaṃ cintesahaṃ tattha, saha ñātīhi pīḷito;
‘Kena nu kho upāyena, ñātī dukkhā pamocaye’.

86. ‘‘Vicintayitvā dhammatthaṃ, saccaṃ addasa passayaṃ;
Sacce ṭhatvā pamocesiṃ, ñātīnaṃ taṃ atikkhayaṃ.

87. ‘‘Anussaritvā sataṃ dhammaṃ, paramatthaṃ vicintayaṃ;
Akāsi saccakiriyaṃ, yaṃ loke dhuvasassataṃ.

88. ‘‘‘Yato sarāmi attānaṃ, yato pattosmi viññutaṃ;
Nābhijānāmi sañcicca, ekapāṇampi hiṃsitaṃ.

89. ‘‘‘Etena saccavajjena, pajjunno abhivassatu;
Abhitthanaya pajjunna, nidhiṃ kākassa nāsaya;
Kākaṃ sokāya randhehi, macche sokā pamocaya’.

90. ‘‘Sahakate saccavare, pajjunno abhigajjiya;
Thalaṃ ninnañca pūrento, khaṇena abhivassatha.

91. ‘‘Evarūpaṃ saccavaraṃ, katvā vīriyamuttamaṃ;
Vassāpesiṃ mahāmeghaṃ, saccatejabalassito;

Saccena me samo natthi, esā me saccapāramī’’ti.

Maccharājacariyaṃ dasamaṃ.

11. Kaṇhadīpāyanacariyā

92. ‘‘Punāparaṃ yadā homi, kaṇhadīpāyano isi;
Paropaññāsavassāni, anabhiratocariṃ ahaṃ.

93. ‘‘Na koci etaṃ jānāti, anabhiratimanaṃ mama;
Ahañhi kassaci nācikkhiṃ, arati me carati mānase.

94. ‘‘Sabrahmacārī maṇḍabyo, sahāyo me mahāisi;
Pubbakammasamāyutto, sūlamāropanaṃ labhi.

95. ‘‘Tamahaṃ upaṭṭhahitvāna, ārogyamanupāpayiṃ;
Āpucchitvāna āgañchiṃ, yaṃ mayhaṃ sakamassamaṃ.

96. ‘‘Sahāyo brāhmaṇo mayhaṃ, bhariyaṃ ādāya puttakaṃ;
Tayo janā samāgantvā, āgañchuṃ pāhunāgataṃ.

97. ‘‘Sammodamāno tehi saha, nisinno sakamassame;
Dārako vaṭṭamanukkhipaṃ, āsīvisamakopayi.

98. ‘‘Tato so vaṭṭagataṃ maggaṃ, anvesanto kumārako;
Āsīvisassa hatthena, uttamaṅgaṃ parāmasi.

99. ‘‘Tassa āmasane kuddho, sappo visabalassito;
Kupito paramakopena, aḍaṃsi dārakaṃ khaṇe.

100. ‘‘Sahadaṭṭho āsīvisena [ativisena (pī. ka.)], dārako papati [patati (ka.)] bhūmiyaṃ;
Tenāhaṃ dukkhito āsiṃ, mama vāhasi taṃ dukkhaṃ.

101. ‘‘Tyāhaṃ assāsayitvāna, dukkhite sokasallite;
Paṭhamaṃ akāsiṃ kiriyaṃ, aggaṃ saccaṃ varuttamaṃ.

102. ‘‘‘Sattāhamevāhaṃ pasannacitto, puññatthiko acariṃ brahmacariyaṃ;
Athāparaṃ yaṃ caritaṃ mamedaṃ, vassāni paññāsasamādhikāni.

103. ‘‘‘Akāmako vāhi ahaṃ carāmi, etena saccena suvatthi hotu;
Hataṃ visaṃ jīvatu yaññadatto’.

104. ‘‘Saha sacce kate mayhaṃ, visavegena vedhito;
Abujjhitvāna vuṭṭhāsi, arogo cāsi māṇavo;
Saccena me samo natthi, esā me saccapāramī’’ti.

Kaṇhadīpāyanacariyaṃ ekādasamaṃ.

12. Sutasomacariyā

105. ‘‘Punāparaṃ yadā homi, sutasomo mahīpati;
Gahito porisādena, brāhmaṇe saṅgaraṃ sariṃ.

106. ‘‘Khattiyānaṃ ekasataṃ, āvuṇitvā karattale;
Etesaṃ pamilāpetvā, yaññatthe upanayī mamaṃ.

107. ‘‘Apucchi maṃ porisādo, ‘kiṃ tvaṃ icchasi nissajaṃ;
Yathāmati te kāhāmi, yadi me tvaṃ punehisi’.

108. ‘‘Tassa paṭissuṇitvāna, paṇhe āgamanaṃ mama;
Upagantvā puraṃ rammaṃ, rajjaṃ niyyādayiṃ tadā.

109. ‘‘Anussaritvā sataṃ dhammaṃ, pubbakaṃ jinasevitaṃ;
Brāhmaṇassa dhanaṃ datvā, porisādaṃ upāgamiṃ.

110. ‘‘Natthi me saṃsayo tattha, ghātayissati vā na vā;
Saccavācānurakkhanto, jīvitaṃ cajitumupāgamiṃ;
Saccena me samo natthi, esā me saccapāramī’’ti.

Sutasomacariyaṃ dvādasamaṃ.

13. Suvaṇṇasāmacariyā

111. ‘‘Sāmo yadā vane āsiṃ, sakkena abhinimmito;
Pavane sīhabyagghe ca, mettāyamupanāmayiṃ.

112. ‘‘Sīhabyagghehi dīpīhi, acchehi mahisehi ca;
Pasadamigavarāhehi, parivāretvā vane vasiṃ.

113. ‘‘Na maṃ koci uttasati, napi bhāyāmi kassaci;
Mettābalenupatthaddho, ramāmi pavane tadā’’ti.

Suvaṇṇasāmacariyaṃ terasamaṃ.

14. Ekarājacariyā

114. ‘‘Punāparaṃ yadā homi, ekarājāti vissuto;
Paramaṃ sīlaṃ adhiṭṭhāya, pasāsāmi mahāmahiṃ.

115. ‘‘Dasa kusalakammapathe, vattāmi anavasesato;

Catūhi saṅgahavatthūhi, saṅgaṇhāmi [saṅgahāmi (ka.)] mahājanaṃ.

116. ‘‘Evaṃ me appamattassa, idha loke parattha ca;
Dabbaseno upagantvā, acchindanto puraṃ mama.

117. ‘‘Rājūpajīve nigame, sabalaṭṭhe saraṭṭhake;
Sabbaṃ hatthagataṃ katvā, kāsuyā nikhaṇī mamaṃ.

118. ‘‘Amaccamaṇḍalaṃ rajjaṃ, phītaṃ antepuraṃ mama;
Acchinditvāna gahitaṃ, piyaṃ puttaṃva passahaṃ;

Mettāya me samo natthi, esā me mettāpāramī’’ti.

Ekarājacariyaṃ cuddasamaṃ.

15. Mahālomahaṃsacariyā

119. ‘‘Susāne seyyaṃ kappemi, chavaṭṭhikaṃ upanidhāyahaṃ;
Gāmaṇḍalā [gomaṇḍalā (sī.), gāmamaṇḍalā (syā.)] upāgantvā, rūpaṃ dassentinappakaṃ.

120. ‘‘Apare gandhamālañca, bhojanaṃ vividhaṃ bahuṃ;
Upāyanānūpanenti, haṭṭhā saṃviggamānasā.

121. ‘‘Ye me dukkhaṃ upaharanti, ye ca denti sukhaṃ mama;
Sabbesaṃ samako homi, dayā kopo na vijjati.

122. ‘‘Sukhadukkhe tulābhūto, yasesu ayasesu ca;
Sabbattha samako homi, esā me upekkhāpāramī’’ti.

Mahālomahaṃsacariyaṃ pannarasamaṃ.

Yudhañjayavaggo tatiyo.

Tassuddānaṃ –

Yudhañjayo somanasso, ayogharabhisena ca;
Soṇanando mūgapakkho, kapirājā saccasavhayo.

Vaṭṭako maccharājā ca, kaṇhadīpāyano isi;
Sutasomo puna āsiṃ [āsi (syā.)], sāmo ca ekarājahu;
Upekkhāpāramī āsi, iti vutthaṃ [vuttaṃ (sabbattha) aṭṭhakathā oloketabbā] mahesinā.

Evaṃ bahubbidhaṃ dukkhaṃ, sampattī ca bahubbidhā [sampatti ca bahuvidhā (sī.), sampattiṃ ca bahuvidhaṃ (ka.)];
Bhavābhave anubhavitvā, patto sambodhimuttamaṃ.

Datvā dātabbakaṃ dānaṃ, sīlaṃ pūretvā asesato;
Nekkhamme pāramiṃ gantvā, patto sambodhimuttamaṃ.

Paṇḍite paripucchitvā, vīriyaṃ katvāna muttamaṃ;
Khantiyā pāramiṃ gantvā, patto sambodhimuttamaṃ.

Katvā daḷhamadhiṭṭhānaṃ, saccavācānurakkhiya;
Mettāya pāramiṃ gantvā, patto sambodhimuttamaṃ.

Lābhālābhe yasāyase, sammānanāvamānane;
Sabbattha samako hutvā, patto sambodhimuttamaṃ.

Kosajjaṃ bhayato disvā, vīriyārambhañca khemato;
Āraddhavīriyā hotha, esā buddhānusāsanī.

Vivādaṃ bhayato disvā, avivādañca khemato;
Samaggā sakhilā hotha, esā buddhānusāsanī.

Pamādaṃ bhayato disvā, appamādañca khemato;
Bhāvethaṭṭhaṅgikaṃ maggaṃ, esā buddhānusāsanī.

Itthaṃ sudaṃ bhagavā attano pubbacariyaṃ sambhāvayamāno buddhāpadāniyaṃ nāma dhammapariyāyaṃ abhāsitthāti.

Cariyāpiṭakaṃ niṭṭhitaṃ.

Namo tassa bhagavato arahato sammāsambuddhassa

17. Cattālīsanipāto

## [521] 1. Tesakuṇajātakavaṇṇanā

Vessantaraṃ taṃ pucchāmīti idaṃ satthā jetavane viharanto kosalarañño ovādavasena kathesi. Tañhi rājānaṃ dhammassavanatthāya āgataṃ satthā āmantetvā ‘‘mahārāja, raññā nāma dhammena rajjaṃ kāretabbaṃ, yasmiñhi samaye rājāno adhammikā honti, rājayuttāpi tasmiṃ samaye adhammikā hontī’’ti catukkanipāte (a. ni. 4.70) āgatasuttanayena ovaditvā agatigamane agatiagamane ca ādīnavañca ānisaṃsañca kathetvā ‘‘supinakūpamā kāmā’’tiādinā nayena kāmesu ādīnavaṃ vitthāretvā, ‘‘mahārāja, imesañhi sattānaṃ –

‘Maccunā saṅgaro natthi, lañjaggāho na vijjati;
Yuddhaṃ natthi jayo natthi, sabbe maccuparāyaṇā’.

Tesaṃ paralokaṃ gacchantānaṃ ṭhapetvā attanā kataṃ kalyāṇakammaṃ aññā patiṭṭhā nāma natthi. Evaṃ ittarapaccupaṭṭhānaṃ avassaṃ pahātabbaṃ, na yasaṃ nissāya pamādaṃ kātuṃ vaṭṭati, appamatteneva hutvā dhammena rajjaṃ kāretuṃ vaṭṭati. Porāṇakarājāno anuppannepi buddhe paṇḍitānaṃ ovāde ṭhatvā dhammena rajjaṃ kāretvā devanagaraṃ pūrayamānā gamiṃsū’’ti vatvā tena yācito atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatto rajjaṃ kārento aputtako ahosi, patthentopi puttaṃ vā dhītaraṃ vā na labhi. So ekadivasaṃ mahantena parivārena uyyānaṃ gantvā divasabhāgaṃ uyyāne kīḷitvā maṅgalasālarukkhamūle sayanaṃ attharāpetvā thokaṃ niddāyitvā pabuddho sālarukkhaṃ oloketvā tattha sakuṇakulāvakaṃ passi, saha dassanenevassa sineho uppajji. So ekaṃ purisaṃ pakkosāpetvā ‘‘imaṃ rukkhaṃ abhiruhitvā etasmiṃ kulāvake kassaci atthitaṃ vā natthitaṃ vā jānāhī’’ti āha. So ‘‘sādhu, devā’’ti vatvā abhiruhitvā tattha tīṇi aṇḍakāni disvā rañño ārocesi. Rājā ‘‘tena hi etesaṃ upari nāsavātaṃ mā vissajjesī’’ti vatvā ‘‘caṅkoṭake kappāsapicuṃ attharitvā tattheva tāni aṇḍakāni ṭhapetvā saṇikaṃ otarāhī’’ti otarāpetvā caṅkoṭakaṃ hatthena gahetvā ‘‘katarasakuṇaṇḍakāni nāmetānī’’ti amacce pucchi. Te ‘‘mayaṃ na jānāma, nesādā jānissantī’’ti vadiṃsu. Rājā nesāde pakkosāpetvā pucchi. Nesādā, ‘‘mahārāja, tesu ekaṃ ulūkaaṇḍaṃ, ekaṃ sālikāaṇḍaṃ, ekaṃ suvakaaṇḍa’’nti kathayiṃsu. Kiṃ pana ekasmiṃ kulāvake tiṇṇaṃ sakuṇikānaṃ aṇḍāni hontīti. Āma, deva, paripanthe asati sunikkhittāni na nassantīti. Rājā tussitvā ‘‘ime mama puttā bhavissantī’’ti tāni tīṇi aṇḍāni tayo amacce paṭicchāpetvā ‘‘ime mayhaṃ puttā bhavissanti, tumhe sādhukaṃ paṭijaggitvā aṇḍakosato nikkhantakāle mamāroceyyāthā’’ti āha. Te tāni sādhukaṃ rakkhiṃsu.

Tesu paṭhamaṃ ulūkaaṇḍaṃ bhijji. Amacco ekaṃ nesādaṃ pakkosāpetvā ‘‘tvaṃ itthibhāvaṃ vā purisabhāvaṃ vā jānāhī’’ti vatvā tena taṃ vīmaṃsitvā ‘‘puriso’’ti vutte rājānaṃ upasaṅkamitvā ‘‘putto te, deva, jāto’’ti āha. Rājā tuṭṭho tassa bahuṃ dhanaṃ datvā ‘‘puttakaṃ me sādhukaṃ paṭijagga, ‘vessantaro’ti cassa nāmaṃ karohī’’ti vatvā uyyojesi. So tathā akāsi. Tato katipāhaccayena sālikāaṇḍaṃ bhijji. Sopi amacco taṃ nesādena vīmaṃsāpetvā ‘‘itthī’’ti sutvā rañño santikaṃ gantvā ‘‘dhītā te, deva, jātā’’ti āha. Rājā tuṭṭho tassapi bahuṃ dhanaṃ datvā ‘‘dhītaraṃ me sādhukaṃ paṭijagga, ‘kuṇḍalinī’ti cassā nāmaṃ karohī’’ti vatvā uyyojesi. Sopi tathā akāsi. Puna katipāhaccayena suvakaaṇḍaṃ bhijji. Sopi amacco nesādena taṃ vīmaṃsitvā ‘‘puriso’’ti vutte rañño santikaṃ gantvā ‘‘putto te, deva, jāto’’ti āha. Rājā tuṭṭho tassapi bahuṃ dhanaṃ datvā ‘‘puttassa me mahantena parivārena maṅgalaṃ katvā ‘jambuko’tissa nāmaṃ karohī’’ti vatvā uyyojesi. Sopi tathā akāsi. Te tayopi sakuṇā tiṇṇaṃ amaccānaṃ gehesu rājakumāraparihāreneva vaḍḍhanti. Rājā ‘‘mama putto, mama dhītā’’ti voharati. Athassa amaccā aññamaññaṃ avahasanti ‘‘passatha, bho, rañño kiriyaṃ, tiracchānagatepi ‘putto me, dhītā me’ti vadanto vicaratī’’ti.

Taṃ sutvā rājā cintesi – ‘‘ime amaccā etesaṃ mama puttānaṃ paññāsampadaṃ na jānanti, pākaṭaṃ nesaṃ karissāmī’’ti. Athekaṃ amaccaṃ vessantarassa santikaṃ pesesi – ‘‘tumhākaṃ pitā pañhaṃ pucchitukāmo, kadā kira āgantvā pucchatū’’ti. So amacco gantvā vessantaraṃ vanditvā taṃ sāsanaṃ ārocesi. Taṃ sutvā vessantaro attano paṭijaggakaṃ amaccaṃ pakkositvā ‘‘mayhaṃ kira pitā maṃ pañhaṃ pucchitukāmo, tassa idhāgatassa sakkāraṃ kātuṃ vaṭṭati, kadā āgacchatū’’ti pucchi. Amacco ‘‘ito sattame divase tava pitā āgacchatū’’ti āha. Taṃ sutvā vessantaro ‘‘pitā me ito sattame divase āgacchatū’’ti vatvā uyyojesi. So āgantvā rañño ācikkhi. Rājā sattame divase nagare bheriṃ carāpetvā puttassa nivesanaṃ agamāsi. Vessantaro rañño mahantaṃ sakkāraṃ kāresi, antamaso dāsakammakārānampi sakkāraṃ kāresi. Rājā vessantarasakuṇassa gehe bhuñjitvā mahantaṃ yasaṃ anubhavitvā sakaṃ nivesanaṃ āgantvā rājaṅgaṇe mahantaṃ maṇḍapaṃ kārāpetvā nagare bheriṃ carāpetvā alaṅkatamaṇḍapamajjhe mahājanaparivāro nisīditvā ‘‘vessantaraṃ ānetū’’ti amaccassa santikaṃ pesesi. Amacco vessantaraṃ suvaṇṇapīṭhe nisīdāpetvā ānesi. Vessantarasakuṇo pitu aṅke nisīditvā pitarā saha kīḷitvā gantvā tattheva suvaṇṇapīṭhe nisīdi. Atha naṃ rājā mahājanamajjhe rājadhammaṃ pucchanto paṭhamaṃ gāthamāha –

1. ‘‘Vessantaraṃ taṃ pucchāmi, sakuṇa bhaddamatthu te;

Rajjaṃ kāretukāmena, kiṃ su kiccaṃ kataṃ vara’’nti.

Tattha **sakuṇā**ti taṃ ālapati. **Kiṃ sū**ti kataraṃ kiccaṃ kataṃ varaṃ uttamaṃ hoti, kathehi me, tāta, sakalaṃ rājadhammanti evaṃ kira taṃ so pucchi.

Taṃ sutvā vessantaro pañhaṃ akathetvāva rājānaṃ tāva pamādena codento dutiyaṃ gāthamāha –

2. ‘‘Cirassaṃ vata maṃ tāto, kaṃso bārāṇasiggaho;
Pamatto appamattaṃ maṃ, pitā puttaṃ acodayī’’ti.

Tattha **tāto**ti pitā. **Kaṃso**ti idaṃ tassa nāmaṃ. **Bārāṇasiggaho**ti catūhi saṅgahavatthūhi bārāṇasiṃ saṅgahetvā vattanto. **Pamatto**ti evarūpānaṃ paṇḍitānaṃ santike vasanto pañhassa apucchanena pamatto. **Appamattaṃ ma**nti sīlādiguṇayogena maṃ appamattaṃ. **Pitā**ti posakapitā. **Acodayī**ti amaccehi ‘‘tiracchānagate putte katvā voharatī’’ti avahasiyamāno pamādaṃ āpajjitvā cirassaṃ ajja codesi, pañhaṃ pucchīti vadati.

Evaṃ so imāya gāthāya codetvā ‘‘mahārāja, raññā nāma tīsu dhammesu ṭhatvā dhammena rajjaṃ kāretabba’’nti vatvā rājadhammaṃ kathento imā gāthāyo āha –

3. ‘‘Paṭhameneva vitathaṃ, kodhaṃ hāsaṃ nivāraye;
Tato kiccāni kāreyya, taṃ vataṃ āhu khattiya.

4. ‘‘Yaṃ tvaṃ tāta tapokammaṃ, pubbe katamasaṃsayaṃ;
Ratto duṭṭho ca yaṃ kayirā, na taṃ kayirā tato puna.

5. ‘‘Khattiyassa pamattassa, raṭṭhasmiṃ raṭṭhavaḍḍhana;
Sabbe bhogā vinassanti, rañño taṃ vuccate aghaṃ.

6. ‘‘Sirī tāta alakkhī ca, pucchitā etadabravuṃ;
Uṭṭhānavīriye pose, ramāhaṃ anusūyake.

7. ‘‘Usūyake duhadaye, purise kammadussake;
Kāḷakaṇṇī mahārāja, ramati cakkabhañjanī.

8. ‘‘So tvaṃ sabbe suhadayo, sabbesaṃ rakkhito bhava;
Alakkhiṃ nuda mahārāja, lakkhyā bhava nivesanaṃ.

9. ‘‘Sa lakkhīdhitisampanno, puriso hi mahaggato;
Amittānaṃ kāsipati, mūlaṃ aggañca chindati.

10. ‘‘Sakkopi hi bhūtapati, uṭṭhāne nappamajjati;
Sa kalyāṇe dhitiṃ katvā, uṭṭhāne kurute mano.

11. ‘‘Gandhabbā pitaro devā, sājīvā honti tādino;
Uṭṭhāhato appamajjato, anutiṭṭhanti devatā.

12. ‘‘So appamatto akkuddho, tāta kiccāni kāraya;
Vāyamassu ca kiccesu, nālaso vindate sukhaṃ.

13. ‘‘Tattheva te vattapadā, esāva anusāsanī;
Alaṃ mitte sukhāpetuṃ, amittānaṃ dukhāya cā’’ti.

Tattha **paṭhameneva vitatha**nti, tāta, rājā nāma āditova musāvādaṃ nivāraye. Musāvādino hi rañño raṭṭhaṃ nirojaṃ hoti, pathaviyā ojā kammakaraṇaṭṭhānato sattaratanamattaṃ heṭṭhā bhassati, tato āhāre vā telamadhuphāṇitādīsu vā osadhesu ojā na hoti. Nirojāhārabhojanā manussā bahvābādhā honti, raṭṭhe thalajalapathesu āyo nuppajjati, tasmiṃ anuppajjante rājāno duggatā honti. Te sevake saṅgaṇhituṃ na sakkonti, asaṅgahitā sevakā rājānaṃ garucittena na olokenti. Evaṃ, tāta, musāvādo nāmesa nirojo, na so jīvitahetupi kātabbo, saccaṃ pana sādutaraṃ rasānanti tadeva paṭiggahetabbaṃ. Apica musāvādo nāma guṇaparidhaṃsako vipattipariyosāno, dutiyacittavāre avīciparāyaṇaṃ karoti. Imasmiṃ panatthe ‘‘dhammo have hato hantī’’ti **cetiyajātakaṃ** (jā. 1.8.45

ādayo) kathetabbaṃ.

Kodhanti, tāta, rājā nāma paṭhamameva kujjhanalakkhaṇaṃ kodhampi nivāreyya. Tāta, aññesañhi kodho khippaṃ matthakaṃ na pāpuṇāti, rājūnaṃ pāpuṇāti. Rājāno nāma vācāvudhā kujjhitvā olokitamattenāpi paraṃ vināsenti, tasmā raññā aññehi manussehi atirekataraṃ nikkodhena bhavitabbaṃ, khantimettānuddayāsampannena attano piyaputtaṃ viya lokaṃ volokentena bhavitabbaṃ. Tāta, atikodhano nāma rājā uppannaṃ yasaṃ rakkhituṃ na sakkoti. Imassa panatthassa dīpanatthaṃ **khantivādijātaka-** (jā. 1.4.49 ādayo) **cūḷadhammapālajātakāni** (jā. 1.5.44 ādayo) kathetabbāni. Cūḷadhammapālajātakasmiñhi mahāpatāpano nāma rājā puttaṃ ghātetvā puttasokena hadayena phalitena matāya deviyā sayampi deviṃ anusocanto hadayena phaliteneva mari. Atha te tayopi ekaāḷāhaneva jhāpesuṃ. Tasmā raññā paṭhamameva musāvādaṃ vajjetvā dutiyaṃ kodho vajjetabbo.

Hāsanti hassaṃ, ayameva vā pāṭho. Tesu tesu kiccesu uppilāvitacittatāya keḷisīlataṃ parihāsaṃ nivāreyya. Tāta, raññā nāma keḷisīlena na bhavitabbaṃ, aparapattiyena hutvā sabbāni kiccāni attapaccakkheneva kātabbāni. Uppilāvitacitto hi rājā atuletvā kammāni karonto laddhaṃ yasaṃ vināseti. Imasmiṃ panatthe **sarabhaṅgajātake** (jā. 2.17.50 ādayo) purohitassa vacanaṃ gahetvā daṇḍakirañño kisavacche aparajjhitvā saha raṭṭhena ucchijjitvā kukkuḷaniraye nibbattabhāvo ca **mātaṅgajātake** (jā. 1.15.1 ādayo) majjharañño brāhmaṇānaṃ kathaṃ gahetvā mātaṅgatāpase aparajjhitvā saha raṭṭhena ucchijjitvā niraye nibbattabhāvo ca **ghaṭapaṇḍitajātake** (jā. 1.10.165 ādayo) dasabhātikarājadārakānaṃ mohamūḷhānaṃ vacanaṃ gahetvā kaṇhadīpāyane aparajjhitvā vāsudevakulassa nāsitabhāvo ca kathetabbo.

Tato kiccāni kāreyyāti evaṃ, tāta, paṭhamaṃ musāvādaṃ dutiyaṃ kodhaṃ tatiyaṃ adhammahāsaṃ vajjetvā tato pacchā rājā raṭṭhavāsīnaṃ kattabbakiccāni kāreyya. **Taṃ vataṃ āhu khattiyā**ti, khattiyamahārāja, yaṃ mayā vuttaṃ, etaṃ rañño vatasamādānanti porāṇakapaṇḍitā kathayiṃsu.

Na taṃ kayirāti yaṃ tayā rāgādivasena pacchā tāpakaraṃ kammaṃ kataṃ hoti, tato pubbe katato puna tādisaṃ kammaṃ na kayirā, mā kareyyāsi, tātāti. **Vuccate**ti taṃ rañño aghanti vuccati, evaṃ porāṇakapaṇḍitā kathayiṃsu. **Sirī**ti idaṃ vessantarasakuṇo pubbe bārāṇasiyaṃ pavattitakāraṇaṃ āharitvā dassento āha. Tattha **abravu**nti suciparivāraseṭṭhinā pucchitā kathayiṃsu. **Uṭṭhānavīriye**ti yo poso uṭṭhāne vīriye ca patiṭṭhito, na ca paresaṃ sampattiṃ disvā usūyati, tasmiṃ ahaṃ abhiramāmīti āha. Evaṃ tāva tāta sirī kathesi. **Usūyake**ti alakkhī pana, tāta, pucchitā ahaṃ parasampattiusūyake **duhadaye** ducitte kalyāṇakammadūsake yo kalyāṇakammaṃ dussanto appiyāyanto aṭṭīyanto na karoti, tasmiṃ abhiramāmīti āha. Evaṃ sā kāḷakaṇṇī, mahārāja, ramati patirūpadesavāsādino kusalacakkassa bhañjanī.

Suhadayoti sundaracitto hitacittako. **Nudā**ti nīhara. **Nivesana**nti lakkhiyā pana nivesanaṃ bhava patiṭṭhā hohi. **Sa lakkhīdhitisampanno**ti, mahārāja, kāsipati so puriso paññāya ceva vīriyena ca sampanno. **Mahaggato**ti mahajjhāsayo corānaṃ paccayabhūte gaṇhanto amittānaṃ mūlaṃ core gaṇhanto amittānaṃ aggaṃ chindatīti vadati. **Sakko**ti indo. **Bhūtapatī**ti rājānaṃ ālapati. **Uṭṭhāne**ti uṭṭhānavīriye. **Nappamajjatī**ti na pamajjati, sabbakiccāni karoti. **Sa kalyāṇe**ti so devarājā uṭṭhānavīriye manaṃ karonto pāpakammaṃ akatvā kalyāṇe puññakammasmiññeva dhitiṃ katvā appamatto uṭṭhāne manaṃ karoti, tassa pana kalyāṇakamme vīriyakaraṇabhāvadassanatthaṃ sarabhaṅgajātake dvīsu devalokesu devatāhi saddhiṃ kapiṭṭhārāmaṃ āgantvā pañhaṃ pucchitvā dhammassa sutabhāvo, mahākaṇhajātake (jā. 1.12.61 ādayo) attano ānubhāvena janaṃ tāsetvā osakkantassa sāsanassa pavattitabhāvo cāti evamādīni vatthūni kathetabbāni.

Gandhabbāti cātumahārājikānaṃ heṭṭhā catuyonikā devā, catuyonikattāyeva kira te gandhabbā nāma jātā. **Pitaro**ti brahmāno. **Devā**ti upapattidevavasena cha kāmāvacaradevā. **Tādino**ti tathāvidhassa kusalābhiratassa rañño. **Sājīvā hontī**ti samānajīvikā upajīvitabbā. Tādisā hi rājāno dānādīni puññāni karontā devatānaṃ pattiṃ denti, tā taṃ pattiṃ anumoditvā sampaṭicchitvā dibbayasena vaḍḍhanti. **Anutiṭṭhantī**ti tādisassa rañño vīriyaṃ karontassa appamādaṃ āpajjantassa devatā anutiṭṭhanti anugacchanti, dhammikaṃ rakkhaṃ saṃvidahantīti attho.

Soti so tvaṃ. **Vāyamassū**ti tāni raṭṭhakiccāni karonto tulanavasena tīraṇavasena paccakkhakammavasena tesu tesu kiccesu vīriyaṃ karassu. **Tattheva te vattapadā**ti, tāta, yaṃ maṃ tvaṃ kiṃsu kiccaṃ kataṃ varanti pucchi, tattha tava pañheyeva ete mayā ‘‘paṭhameneva vitatha’’ntiādayo vuttā, ete vattapadā vattakoṭṭhāsā, evaṃ tattha vattassu. **Esā**ti yā te mayā kathitā, esāva tava anusāsanī. **Ala**nti evaṃ vattamāno hi rājā attano mitte sukhāpetuṃ, amittānañca dukkhāya alaṃ pariyatto samatthoti.

Evaṃ vessantarasakuṇena ekāya gāthāya rañño pamādaṃ codetvā ekādasahi gāthāhi dhamme kathite ‘‘buddhalīḷāya pañho kathito’’ti mahājano acchariyabbhutacittajāto sādhukārasatāni pavattesi. Rājā somanassappatto amacce āmantetvā pucchi – ‘‘bhonto! Amaccā mama puttena vessantarena evaṃ kathentena kena kattabbaṃ kiccaṃ kata’’nti. Mahāsenaguttena, devāti. ‘‘Tena hissa mahāsenaguttaṭṭhānaṃ dammī’’ti vessantaraṃ ṭhānantare ṭhapesi. So tato paṭṭhāya mahāsenaguttaṭṭhāne ṭhito pitu kammaṃ akāsīti.

Vessantarapañho niṭṭhito.

Puna rājā katipāhaccayena purimanayeneva kuṇḍaliniyā santikaṃ dūtaṃ pesetvā sattame divase tattha gantvā paccāgantvā tattheva maṇḍapamajjhe nisīditvā kuṇḍaliniṃ āharāpetvā suvaṇṇapīṭhe nisinnaṃ rājadhammaṃ pucchanto gāthamāha –

14. ‘‘Sakkhisi tvaṃ kuṇḍalini, maññasi khattabandhuni;
Rajjaṃ kāretukāmena, kiṃ su kiccaṃ kataṃ vara’’nti.

Tattha **sakkhisī**ti mayā puṭṭhapañhaṃ kathetuṃ sakkhissasīti pucchati. **Kuṇḍalinī**ti tassā saliṅgato āgatanāmenālapati. Tassā kira dvīsu kaṇṇapiṭṭhesu kuṇḍalasaṇṭhānā dve lekhā ahesuṃ, tenassā ‘‘kuṇḍalinī’’ti nāmaṃ kāresi. **Maññasī**ti jānissasi mayā puṭṭhapañhassa atthanti. **Khattabandhunī**ti khattassa mahāsenaguttassa bhaginibhāvena naṃ evaṃ ālapati. Kasmā panesa vessantarasakuṇaṃ evaṃ apucchitvā imameva pucchatīti? Itthibhāvena. Itthiyo hi parittapaññā, tasmā ‘‘sace sakkoti, pucchissāmi, no ce, na pucchissāmī’’ti vīmaṃsanavasena evaṃ pucchitvā taññeva pañhaṃ pucchi.

Sā evaṃ raññā rājadhamme pucchite, ‘‘tāta, tvaṃ maṃ ‘itthikā nāma kiṃ kathessatī’ti vīmaṃsasi maññe, sakalaṃ te rājadhammaṃ dvīsuyeva padesu pakkhipitvā kathessāmī’’ti vatvā āha –

15. ‘‘Dveva tāta padakāni, yattha sabbaṃ patiṭṭhitaṃ;
Aladdhassa ca yo lābho, laddhassa cānurakkhaṇā.

16. ‘‘Amacce tāta jānāhi, dhīre atthassa kovide;
Anakkhākitave tāta, asoṇḍe avināsake.

17. ‘‘Yo ca taṃ tāta rakkheyya, dhanaṃ yañceva te siyā;
Sūtova rathaṃ saṅgaṇhe, so te kiccāni kāraye.

18. ‘‘Susaṅgahitantajano, sayaṃ vittaṃ avekkhiya;
Nidhiñca iṇadānañca, na kare parapattiyā.

19. ‘‘Sayaṃ āyaṃ vayaṃ jaññā, sayaṃ jaññā katākataṃ;
Niggaṇhe niggahārahaṃ, paggaṇhe paggahārahaṃ.

20. ‘‘Sayaṃ jānapadaṃ atthaṃ, anusāsa rathesabha;
Mā te adhammikā yuttā, dhanaṃ raṭṭhañca nāsayuṃ.

21. ‘‘Mā ca vegena kiccāni, karosi kārayesi vā;
Vegasā hi kataṃ kammaṃ, mando pacchānutappati.

22. ‘‘Mā te adhisare muñca, subāḷhamadhikopitaṃ;
Kodhasā hi bahū phītā, kulā akulataṃ gatā.

23. ‘‘‘Mā tāta issaromhī’ti, anatthāya patārayi;
Itthīnaṃ purisānañca, mā te āsi dukhudrayo.

24. ‘‘Apetalomahaṃsassa, rañño kāmānusārino;
Sabbe bhogā vinassanti, rañño taṃ vuccate aghaṃ.

25. ‘‘Tattheva te vattapadā, esāva anusāsanī;
Dakkhassudāni puññakaro, asoṇḍo avināsako;
Sīlavāssu mahārāja, dussīlo vinipātiko’’ti.

Tattha **padakānī**ti kāraṇapadāni. **Yatthā**ti yesu dvīsu padesu sabbaṃ atthajātaṃ hitasukhaṃ patiṭṭhitaṃ. **Aladdhassā**ti yo ca pubbe aladdhassa lābhassa lābho, yā ca laddhassa anurakkhaṇā. Tāta, anuppannassa hi lābhassa uppādanaṃ nāma na bhāro, uppannassa pana anurakkhaṇameva bhāro. Ekacco hi yasaṃ uppādetvāpi yase pamatto pamādaṃ uppādetvā pāṇātipātādīni karoti, mahācoro hutvā raṭṭhaṃ vilumpamāno carati. Atha naṃ rājāno gāhāpetvā mahāvināsaṃ pāpenti. Atha vā uppannarūpādīsu kāmaguṇesu pamatto ayoniso dhanaṃ nāsento sabbasāpateyye khīṇe kapaṇo hutvā cīrakavasano kapālamādāya carati. Pabbajito vā pana ganthadhurādivasena lābhasakkāraṃ nibbattetvā pamatto hīnāyāvattati. Aparo paṭhamajhānādīni nibbattetvāpi muṭṭhassatitāya tathārūpe ārammaṇe bajjhitvā jhānā parihāyati. Evaṃ uppannassa yasassa vā jhānādilābhassa vā rakkhaṇameva dukkaraṃ. Tadatthadīpanatthaṃ pana devadattassa vatthu ca, mudulakkhaṇa- (jā. 1.1.66) lomasakassapa- (jā. 1.9.60 ādayo) haritacajātaka- (jā. 1.9.40 ādayo) saṅkappajātakādīni (jā. 1.3.1 ādayo) ca kathetabbāni. Eko pana lābhasakkāraṃ uppādetvā appamāde ṭhatvā kalyāṇakammaṃ karoti, tassa so yaso sukkapakkhe cando viya vaḍḍhati, tasmā tvaṃ, mahārāja, appamatto payogasampattiyā ṭhatvā dhammena rajjaṃ kārento tava uppannaṃ yasaṃ anurakkhāhīti.

Jānāhīti bhaṇḍāgārikakammādīnaṃ karaṇatthaṃ upadhārehi. **Anakkhākitave**ti anakkhe akitave ajutakare ceva akerāṭike ca. **Asoṇḍe**ti pūvasurāgandhamālāsoṇḍabhāvarahite. **Avināsake**ti tava santakānaṃ dhanadhaññādīnaṃ avināsake. **Yo**ti yo amacco. **Yañcevā**ti yañca te ghare dhanaṃ siyā, taṃ rakkheyya. **Sūtovā**ti rathasārathi viya. Yathā sārathi visamamagganivāraṇatthaṃ asse saṅgaṇhanto rathaṃ saṅgaṇheyya, evaṃ yo saha bhogehi taṃ rakkhituṃ sakkoti, so te amacco nāma tādisaṃ saṅgahetvā bhaṇḍāgārikādikiccāni kāraye.

Susaṅgahitantajanoti, tāta, yassa hi rañño attano antojano attano valañjanakaparijano ca dānādīhi asaṅgahito hoti, tassa antonivesane suvaṇṇahiraññādīni tesaṃ asaṅgahitamanussānaṃ vasena nassanti, antojanā bahi gacchanti, tasmā tvaṃ suṭṭhusaṅgahitaantojano hutvā ‘‘ettakaṃ nāma me vitta’’nti sayaṃ attano dhanaṃ avekkhitvā ‘‘asukaṭṭhāne nāma nidhiṃ nidhema, asukassa iṇaṃ demā’’ti idaṃ ubhayampi **na kare parapattiyā,** parapattiyāpi tvaṃ mā kari, sabbaṃ attapaccakkhameva kareyyāsīti vadati.

Āyaṃ vayanti tato uppajjanakaṃ āyañca tesaṃ tesaṃ dātabbaṃ vayañca sayameva jāneyyāsīti. **Katākata**nti saṅgāme vā navakamme vā aññesu vā kiccesu ‘‘iminā idaṃ nāma mayhaṃ kataṃ, iminā na kata’’nti etampi sayameva jāneyyāsi, mā parapattiyo hohi. **Niggaṇhe**ti, tāta, rājā nāma sandhicchedādikārakaṃ niggahārahaṃ ānetvā dassitaṃ upaparikkhitvā sodhetvā porāṇakarājūhi ṭhapitadaṇḍaṃ oloketvā dosānurūpaṃ niggaṇheyya. **Paggaṇhe**ti yo pana paggahāraho hoti, abhinnassa vā parabalassa bhedetā, bhinnassa vā sakabalassa ārādhako, aladdhassa vā rajjassa āharako, laddhassa vā thāvarakārako, yena vā pana jīvitaṃ dinnaṃ hoti, evarūpaṃ paggahārahaṃ paggahetvā mahantaṃ sakkārasammānaṃ kareyya. Evaṃ hissa kiccesu aññepi uraṃ datvā kattabbaṃ karissanti.

Jānapadanti janapadavāsīnaṃ atthaṃ sayaṃ attapaccakkheneva anusāsa. **Adhammikā yuttā**ti adhammikā tattha tattha niyuttā āyuttakā lañjaṃ gahetvā vinicchayaṃ bhindantā tava dhanañca raṭṭhañca mā nāsayuṃ. Iminā kāraṇena appamatto hutvā sayameva anusāsa. **Vegenā**ti sahasā atuletvā atīretvā. **Vegasā**ti atuletvā atīretvā chandādivasena sahasā kataṃ kammañhi na sādhu na sundaraṃ. Kiṃkāraṇā? Tādisañhi katvā mando pacchā vippaṭisāravasena idha loke apāyadukkhaṃ anubhavanto paraloke ca anutappati. Ayaṃ panettha attho ‘‘isīnamantaraṃ katvā, bharurājāti me suta’’nti bharujātakena (jā. 1.2.125-126) dīpetabbo.

Mā te adhisare muñca, subāḷhamadhikopitanti, tāta, tava hadayaṃ kusalaṃ adhisaritvā atikkamitvā pavatte paresaṃ akusalakamme suṭṭhu bāḷhaṃ adhikopitaṃ kujjhāpitaṃ hutvā mā muñca, mā patiṭṭhāyatūti attho. Idaṃ vuttaṃ hoti – tāta, yadā te vinicchaye ṭhitassa iminā puriso vā hato sandhi vā chinnoti coraṃ dassenti, tadā te paresaṃ vacanehi suṭṭhu kopitampi hadayaṃ kodhavasena mā muñca, apariggahetvā mā daṇḍaṃ paṇehi. Kiṃkāraṇā? Acorampi hi ‘‘coro’’ti gahetvā ānenti, tasmā akujjhitvā ubhinnaṃ attapaccatthikānaṃ kathaṃ sutvā suṭṭhu sodhetvā attapaccakkhena tassa corabhāvaṃ ñatvā paveṇiyā ṭhapitadaṇḍavasena kattabbaṃ karohi. Raññā hi uppannepi kodhe hadayaṃ sītalaṃ akatvā kammaṃ na kātabbaṃ. Yadā panassa hadayaṃ nibbutaṃ hoti mudukaṃ, tadā vinicchayakammaṃ kātabbaṃ. Pharuse hi citte pakkuthite udake mukhanimittaṃ viya kāraṇaṃ na paññāyati. **Kodhasā hī**ti, tāta, kodhena hi bahūni phītāni rājakulāni akulabhāvaṃ gatāni mahāvināsameva pattānīti. Imassa panatthassa dīpanatthaṃ khantivādijātaka- (jā. 1.4.49 ādayo) nāḷikerarājavatthusahassabāhuajjunavatthuādīni kathetabbāni.

Mā, tāta, issaromhīti, anatthāya patārayīti, tāta, ‘‘ahaṃ pathavissaro’’ti mā mahājanaṃ kāyaduccaritādianatthāya patārayi mā otārayi, yathā taṃ anatthaṃ samādāya vattati, mā evamakāsīti attho. **Mā te āsī**ti, tāta, tava vijite manussajātikānaṃ vā tiracchānajātikānaṃ vā itthipurisānaṃ **dukhudrayo** dukkhuppatti mā āsi. Yathā hi adhammikarājūnaṃ vijite manussā kāyaduccaritādīni katvā niraye uppajjanti, tava raṭṭhavāsīnaṃ taṃ dukkhaṃ yathā na hoti, tathā karohīti attho.

Apetalomahaṃsassāti attānuvādādibhayehi nibbhayassa. Iminā imaṃ dasseti – tāta, yo rājā kismiñci āsaṅkaṃ akatvā attano kāmameva anussarati, chandavasena yaṃ yaṃ icchati, taṃ taṃ karoti, vissaṭṭhayaṭṭhi viya andho niraṅkuso viya ca caṇḍahatthī hoti, tassa sabbe bhogā vinassanti, tassa taṃ bhogabyasanaṃ aghaṃ dukkhanti vuccati.

Tattheva te vattapadāti purimanayeneva yojetabbaṃ. **Dakkhassudānī**ti, tāta, tvaṃ imaṃ anusāsaniṃ sutvā idāni dakkho analaso puññānaṃ karaṇena **puññakaro** surādipariharaṇena. **Asoṇḍo** diṭṭhadhammikasamparāyikassa atthassa avināsanena **avināsako** bhaveyyāsīti. **Sīlavāssū**ti sīlavā ācārasampanno bhava, dasasu rājadhammesu patiṭṭhāya rajjaṃ kārehi. **Dussīlo vinipātiko**ti dussīlo hi, mahārāja, attānaṃ niraye vinipātento vinipātiko nāma hotīti.

Evaṃ kuṇḍalinīpi ekādasahi gāthāhi dhammaṃ desesi. Rājā tuṭṭho amacce āmantetvā pucchi – ‘‘bhonto! Amaccā mama dhītāya kuṇḍaliniyā evaṃ kathayamānāya kena kattabbaṃ kiccaṃ kata’’nti. Bhaṇḍāgārikena, devāti. ‘‘Tena hissā bhaṇḍāgārikaṭṭhānaṃ dammī’’ti kuṇḍaliniṃ ṭhānantare ṭhapesi. Sā tato paṭṭhāya bhaṇḍāgārikaṭṭhāne ṭhatvā pitu kammaṃ akāsīti.

Kuṇḍalinipañho niṭṭhito.

Puna rājā katipāhaccayena purimanayeneva jambukapaṇḍitassa santikaṃ dūtaṃ pesetvā sattame divase tattha gantvā sampattiṃ anubhavitvā paccāgato tattheva maṇḍapamajjhe nisīdi. Amacco jambukapaṇḍitaṃ kañcanabhaddapīṭhe nisīdāpetvā pīṭhaṃ sīsenādāya āgacchi. Paṇḍito pitu aṅke nisīditvā kīḷitvā gantvā kañcanapīṭheyeva nisīdi. Atha naṃ rājā pañhaṃ pucchanto gāthamāha –

26. ‘‘Apucchimha kosiyagottaṃ, kuṇḍaliniṃ tatheva ca;
Tvaṃ dāni vadehi jambuka, balānaṃ balamuttama’’nti.

Tassattho – tāta, jambuka, ahaṃ tava bhātaraṃ kosiyagottaṃ vessantaraṃ bhaginiñca te kuṇḍaliniṃ rājadhammaṃ apucchiṃ, te attano balena kathesuṃ, yathā pana te pucchiṃ, tatheva idāni, putta jambuka, taṃ pucchāmi, tvaṃ me rājadhammañca balānaṃ uttamaṃ balañca kathehīti.

Evaṃ rājā mahāsattaṃ pañhaṃ pucchanto aññesaṃ pucchitaniyāmena apucchitvā visesetvā pucchi. Athassa paṇḍito ‘‘tena hi, mahārāja, ohitasoto suṇāhi, sabbaṃ te kathessāmī’’ti pasāritahatthe sahassatthavikaṃ ṭhapento viya dhammadesanaṃ ārabhi –

27. ‘‘Balaṃ pañcavidhaṃ loke, purisasmiṃ mahaggate;
Tattha bāhubalaṃ nāma, carimaṃ vuccate balaṃ.

28. ‘‘Bhogabalañca dīghāvu, dutiyaṃ vuccate balaṃ;
Amaccabalañca dīghāvu, tatiyaṃ vuccate balaṃ.

29. ‘‘Abhijaccabalañceva, taṃ catutthaṃ asaṃsayaṃ;
Yāni cetāni sabbāni, adhigaṇhāti paṇḍito.

30. ‘‘Taṃ balānaṃ balaṃ seṭṭhaṃ, aggaṃ paññābalaṃ balaṃ;
Paññābalenupatthaddho, atthaṃ vindati paṇḍito.

31. ‘‘Api ce labhati mando, phītaṃ dharaṇimuttamaṃ;
Akāmassa pasayhaṃ vā, añño taṃ paṭipajjati.

32. ‘‘Abhijātopi ce hoti, rajjaṃ laddhāna khattiyo;
Duppañño hi kāsipati, sabbenapi na jīvati.

33. ‘‘Paññāva sutaṃ vinicchinī, paññā kittisilokavaḍḍhanī;
Paññāsahito naro idha, api dukkhe sukhāni vindati.

34. ‘‘Paññañca kho asussūsaṃ, na koci adhigacchati;
Bahussutaṃ anāgamma, dhammaṭṭhaṃ avinibbhujaṃ.

35. ‘‘Yo ca dhammavibhaṅgaññū, kāluṭṭhāyī atandito;
Anuṭṭhahati kālena, kammaphalaṃ tassijjhati.

36. ‘‘Anāyatanasīlassa, anāyatanasevino;
Na nibbindiyakārissa, sammadattho vipaccati.

37. ‘‘Ajjhattañca payuttassa, tathāyatanasevino;
Anibbindiyakārissa, sammadattho vipaccati.

38. ‘‘Yogappayogasaṅkhātaṃ, sambhatassānurakkhaṇaṃ;
Tāni tvaṃ tāta sevassu, mā akammāya randhayi;
Akammunā hi dummedho, naḷāgāraṃva sīdatī’’ti.

Tattha **mahaggate**ti, mahārāja, imasmiṃ sattaloke mahajjhāsaye purise pañcavidhaṃ balaṃ hoti. **Bāhubala**nti kāyabalaṃ. **Carima**nti taṃ atimahantampi samānaṃ lāmakameva. Kiṃkāraṇā? Andhabālabhāvena. Sace hi kāyabalaṃ mahantaṃ nāma bhaveyya, vāraṇabalato laṭukikāya balaṃ khuddakaṃ bhaveyya, vāraṇabalaṃ pana andhabālabhāvena maraṇassa paccayaṃ jātaṃ, laṭukikā attano ñāṇakusalatāya vāraṇaṃ jīvitakkhayaṃ pāpesi. Imasmiṃ panatthe ‘‘na heva sabbattha balena kiccaṃ, balañhi bālassa vadhāya hotī’’ti suttaṃ (jā. 1.5.42) āharitabbaṃ.

Bhogabalanti upatthambhanavasena sabbaṃ hiraññasuvaṇṇādi upabhogajātaṃ bhogabalaṃ nāma, taṃ kāyabalato mahantataraṃ. **Amaccabala**nti abhejjamantassa sūrassa suhadayassa amaccamaṇḍalassa atthitā, taṃ balaṃ saṅgāmasūratāya purimehi balehi mahantataraṃ. **Abhijaccabala**nti tīṇi kulāni atikkamitvā khattiyakulavasena jātisampatti, taṃ itarehi balehi mahantataraṃ. Jātisampannā eva hi sujjhanti, na itareti. **Yāni cetānī**ti yāni ca etāni cattāripi balāni paṇḍito paññānubhāvena adhigaṇhāti abhibhavati, taṃ sabbabalānaṃ paññābalaṃ seṭṭhanti ca agganti ca vuccati. Kiṃkāraṇā? Tena hi balena upatthaddho paṇḍito atthaṃ vindati, vuḍḍhiṃ pāpuṇāti. Tadatthajotanatthaṃ ‘‘puṇṇaṃ nadiṃ yena ca peyyamāhū’’ti **puṇṇanadījātakañca** (jā. 1.2.127 ādayo) sirīkāḷakaṇṇipañhaṃ pañcapaṇḍitapañhañca **sattubhastajātaka-** (jā. 1.7.46 ādayo) **sambhavajātaka-** (jā. 1.16.138 ādayo) **sarabhaṅgajātakādīni** (jā. 2.17.50 ādayo) ca kathetabbāni.

Mandoti mandapañño bālo. **Phīta**nti, tāta, mandapañño puggalo sattaratanapuṇṇaṃ cepi uttamaṃ dharaṇiṃ labhati, tassa anicchamānasseva pasayhakāraṃ vā pana katvā añño paññāsampanno taṃ paṭipajjati. Mando hi laddhaṃ yasaṃ rakkhituṃ kulasantakaṃ vā pana paveṇiāgatampi rajjaṃ adhigantuṃ na sakkoti. Tadatthajotanatthaṃ ‘‘addhā pādañjalī sabbe, paññāya atirocatī’’ti **pādañjalījātakaṃ** (jā. 1.2.194-195) kathetabbaṃ. **Laddhānā**ti jātisampattiṃ nissāya kulasantakaṃ rajjaṃ labhitvāpi. **Sabbenapī**ti tena sakalenapi rajjena na jīvati, anupāyakusalatāya duggatova hotīti.

Evaṃ mahāsatto ettakena ṭhānena apaṇḍitassa aguṇaṃ kathetvā idāni paññaṃ pasaṃsanto **‘‘paññā’’**tiādimāha. Tattha **suta**nti sutapariyatti. Tañhi paññāva vinicchinati. **Kittisilokavaḍḍhanī**ti kittighosassa ca lābhasakkārassa ca vaḍḍhanī. **Dukkhe sukhāni vindatī**ti dukkhe uppannepi nibbhayo hutvā upāyakusalatāya sukhaṃ paṭilabhati. Tadatthadīpanatthaṃ –

> ‘‘Yassete caturo dhammā, vānarinda yathā tava’’. (jā. 1.1.57);
>
> Alametehi ambehi, jambūhi panasehi cā’’ti. (jā. 1.2.115) –

Ādīni jātakāni kathetabbāni.

Asussūsanti paṇḍitapuggale apayirupāsanto assuṇanto. **Dhammaṭṭha**nti sabhāvakāraṇe ṭhitaṃ bahussutaṃ anāgamma taṃ asaddahanto. **Avinibbhuja**nti atthānatthaṃ kāraṇākāraṇaṃ anogāhanto atīrento na koci paññaṃ adhigacchati, tātāti.

Dhammavibhaṅgaññūti dasakusalakammapathavibhaṅgakusalo. **Kāluṭṭhāyī**ti vīriyaṃ kātuṃ yuttakāle vīriyassa kārako. **Anuṭṭhahatī**ti tasmiṃ tasmiṃ kāle taṃ taṃ kiccaṃ karoti. **Tassā**ti tassa puggalassa kammaphalaṃ samijjhati nipphajjati. **Anāyatanasīlassā**ti anāyatanaṃ vuccati lābhayasasukhānaṃ anākaro dussīlyakammaṃ, taṃsīlassa tena dussīlyakammena samannāgatassa, anāyatanabhūtameva dussīlapuggalaṃ sevantassa, kusalassa kammassa karaṇakāle **nibbindiyakārissa** nibbinditvā ukkaṇṭhitvā karontassa evarūpassa, tāta, puggalassa kammānaṃ attho sammā **na vipaccati** na sampajjati, tīṇi kulaggāni ca cha kāmasaggāni ca na upanetīti attho. **Ajjhattañcā**ti attano niyakajjhattaṃ aniccabhāvanādivasena payuttassa. **Tathāyatanasevino**ti tatheva sīlavante puggale sevamānassa. **Vipaccatī**ti sampajjati mahantaṃ yasaṃ deti.

Yogappayogasaṅkhātanti yoge yuñjitabbayuttake kāraṇe payogakoṭṭhāsabhūtaṃ paññaṃ. **Sambhatassā**ti rāsikatassa dhanassa anurakkhaṇaṃ. **Tāni tva**nti etāni ca dve purimāni ca mayā vuttakāraṇāni sabbāni, tāta, tvaṃ sevassu, mayā vuttaṃ ovādaṃ hadaye katvā attano ghare dhanaṃ rakkha. **Mā akammāya randhayī**ti ayuttena akāraṇena mā randhayi, taṃ dhanaṃ mā jhāpayi mā nāsayi. Kiṃkāraṇā? **Akammunā hī**ti ayuttakammakaraṇena dummedho puggalo sakaṃ dhanaṃ nāsetvā pacchā duggato. **Naḷāgāraṃva sīdatī**ti yathā naḷāgāraṃ mūlato paṭṭhāya jīramānaṃ appatiṭṭhaṃ patati, evaṃ akāraṇena dhanaṃ nāsetvā apāyesu nibbattatīti.

Evampi bodhisatto ettakena ṭhānena pañca balāni vaṇṇetvā paññābalaṃ ukkhipitvā candamaṇḍalaṃ nīharanto viya kathetvā idāni dasahi gāthāhi rañño ovādaṃ dento āha –

39. ‘‘Dhammaṃ cara mahārāja, mātāpitūsu khattiya;
Idha dhammaṃ caritvāna, rāja saggaṃ gamissasi.

40. ‘‘Dhammaṃ cara mahārāja, puttadāresu khattiya;
Idha dhammaṃ caritvāna, rāja saggaṃ gamissasi.

41. ‘‘Dhammaṃ cara mahārāja, mittāmaccesu khattiya;
Idha dhammaṃ caritvāna, rāja saggaṃ gamissasi.

42. ‘‘Dhammaṃ cara mahārāja, vāhanesu balesu ca;
Idha dhammaṃ caritvāna, rāja saggaṃ gamissasi.

43. ‘‘Dhammaṃ cara mahārāja, gāmesu nigamesu ca;
Idha dhammaṃ caritvāna, rāja saggaṃ gamissasi.

44. ‘‘Dhammaṃ cara mahārāja, raṭṭhe janapadesu ca;
Idha dhammaṃ caritvāna, rāja saggaṃ gamissasi.

45. ‘‘Dhammaṃ cara mahārāja, samaṇe brāhmaṇesu ca;
Idha dhammaṃ caritvāna, rāja saggaṃ gamissasi.

46. ‘‘Dhammaṃ cara mahārāja, migapakkhīsu khattiya;
Idha dhammaṃ caritvāna, rāja saggaṃ gamissasi.

47. ‘‘Dhammaṃ cara mahārāja, dhammo ciṇṇo sukhāvaho;
Idha dhammaṃ caritvāna, rāja saggaṃ gamissasi.

48. ‘‘Dhammaṃ cara mahārāja, saindā devā sabrahmakā;
Suciṇṇena divaṃ pattā, mā dhammaṃ rāja pāmado’’ti.

Tattha paṭhamagāthāya tāva **idha dhamma**nti mātāpitupaṭṭhānadhammaṃ. Taṃ kālasseva vuṭṭhāya mātāpitūnaṃ mukhodakadantakaṭṭhadānamādiṃ katvā sabbasarīrakiccapariharaṇaṃ karontova pūrehīti vadati. **Puttadāresū**ti puttadhītaro tāva pāpā nivāretvā kalyāṇe nivesento sippaṃ uggaṇhāpento vayappattakāle patirūpakulavaṃsena āvāhavivāhaṃ karonto samaye dhanaṃ dento puttesu dhammaṃ carati nāma, bhariyaṃ sammānento anavamānento anaticaranto issariyaṃ vossajjento alaṅkāraṃ anuppadento dāresu dhammaṃ carati nāma. **Mittāmaccesū**ti mittāmacce catūhi saṅgahavatthūhi saṅgaṇhanto avisaṃvādento etesu dhammaṃ carati nāma. **Vāhanesu balesu cā**ti hatthiassādīnaṃ vāhanānaṃ balakāyassa ca dātabbayuttakaṃ dento sakkāraṃ karonto hatthiassādayo mahallakakāle kammesu ayojento tesu dhammaṃ carati nāma.

Gāmesu nigamesu cāti gāmanigamavāsino daṇḍabalīhi apīḷentova tesu dhammaṃ carati nāma. **Raṭṭhe janapadesu cā**ti raṭṭhañca janapadañca akāraṇena kilamento hitacittaṃ apaccupaṭṭhapento tattha adhammaṃ carati nāma, apīḷento pana hitacittena pharanto tattha dhammaṃ carati nāma. **Samaṇe brāhmaṇesu cā**ti tesaṃ cattāro paccaye dentova tesu dhammaṃ carati nāma. **Migapakkhīsū**ti sabbacatuppadasakuṇānaṃ abhayaṃ dento tesu dhammaṃ carati nāma. **Dhammo ciṇṇo**ti sucaritadhammo ciṇṇo. **Sukhāvaho**ti tīsu kulasampadāsu chasu kāmasaggesu sukhaṃ āvahati. **Suciṇṇenā**ti idha ciṇṇena kāyasucaritādinā suciṇṇena. **Divaṃ pattā**ti devalokabrahmalokasaṅkhātaṃ divaṃ gatā, tattha dibbasampattilābhino jātā. **Mā dhammaṃ rāja pāmado**ti tasmā tvaṃ, mahārāja, jīvitaṃ jahantopi dhammaṃ mā pamajjīti.

Evaṃ dasa dhammacariyagāthāyo vatvā uttaripi ovadanto osānagāthamāha –

49. ‘‘Tattheva te vattapadā, esāva anusāsanī;
Sappaññasevī kalyāṇī, samattaṃ sāma taṃ vidū’’ti.

Tattha **tattheva te vattapadā**ti idaṃ purimanayeneva yojetabbaṃ. **Sappaññasevī kalyāṇī, samattaṃ sāma taṃ vidū**ti, mahārāja, taṃ mayā vuttaṃ ovādaṃ tvaṃ niccakālaṃ sappaññapuggalasevī kalyāṇaguṇasamannāgato hutvā samattaṃ paripuṇṇaṃ sāmaṃ vidū attapaccakkhatova jānitvā yathānusiṭṭhaṃ paṭipajjāti.

Evaṃ mahāsatto ākāsagaṅgaṃ otārento viya buddhalīḷāya dhammaṃ desesi. Mahājano mahāsakkāraṃ akāsi, sādhukārasahassāni adāsi. Rājā tuṭṭho amacce āmantetvā pucchi – ‘‘bhonto! Amaccā mama puttena taruṇajambuphalasamānatuṇḍena jambukapaṇḍitena evaṃ kathentena kena kattabbaṃ kiccaṃ kata’’nti. Senāpatinā, devāti. ‘‘Tena hissa senāpatiṭṭhānaṃ dammī’’ti jambukaṃ ṭhānantare ṭhapesi. So tato paṭṭhāya senāpatiṭṭhāne ṭhatvā pitu kammāni akāsi. Tiṇṇaṃ sakuṇānaṃ mahanto sakkāro ahosi. Tayopi janā rañño atthañca dhammañca anusāsiṃsu. Mahāsattassovāde ṭhatvā rājā dānādīni puññāni katvā saggaparāyaṇo ahosi. Amaccā rañño sarīrakiccaṃ katvā sakuṇānaṃ ārocetvā ‘‘sāmi, jambukasakuṇa rājā tumhākaṃ chattaṃ ussāpetabbaṃ akāsī’’ti vadiṃsu. Mahāsatto ‘‘na mayhaṃ rajjenattho, tumhe appamattā rajjaṃ kārethā’’ti mahājanaṃ sīlesu patiṭṭhāpetvā ‘‘evaṃ vinicchayaṃ pavatteyyāthā’’ti vinicchayadhammaṃ suvaṇṇapaṭṭe likhāpetvā araññaṃ pāvisi. Tassovādo cattālīsa vassasahassāni pavattati.

Satthā rañño ovādavasena imaṃ dhammadesanaṃ desetvā jātakaṃ samodhānesi ‘‘tadā rājā ānando ahosi, kuṇḍalinī uppalavaṇṇā, vessantaro sāriputto, jambukasakuṇo pana ahameva ahosi’’nti.

Tesakuṇajātakavaṇṇanā paṭhamā.

## [522] 2. Sarabhaṅgajātakavaṇṇanā

Alaṅkatā kuṇḍalino suvatthāti idaṃ satthā veḷuvane viharanto mahāmoggallānattherassa parinibbānaṃ ārabbha kathesi. Sāriputtatthero tathāgataṃ jetavane viharantaṃ attano parinibbānaṃ anujānāpetvā gantvā nāḷakagāmake jātovarake parinibbāyi. Tassa parinibbutabhāvaṃ sutvā satthā rājagahaṃ gantvā veḷuvane vihāsi. Tadā mahāmoggallānatthero isigilipasse kāḷasilāyaṃ viharati. So pana iddhibalena koṭippattabhāvena devalokacārikañca ussadanirayacārikañca gacchati. Devaloke buddhasāvakānaṃ mahantaṃ issariyaṃ disvā ussadanirayesu ca titthiyasāvakānaṃ mahantaṃ dukkhaṃ disvā manussalokaṃ āgantvā ‘‘asuko upāsako asukā ca upāsikā asukasmiṃ nāma devaloke nibbattitvā mahāsampattiṃ anubhavanti, titthiyasāvakesu asuko ca asukā ca nirayādīsu asukaapāye nāma nibbattā’’ti manussānaṃ kathesi. Manussā sāsane pasīdanti, titthiye parivajjenti. Buddhasāvakānaṃ sakkāro mahanto ahosi, titthiyānaṃ parihāyati.

Te there āghātaṃ bandhitvā ‘‘imasmiṃ jīvante amhākaṃ upaṭṭhākā bhijjanti, sakkāro ca parihāyati, mārāpessāma na’’nti therassa māraṇatthaṃ samaṇaguttakassa nāma corassa sahassaṃ adaṃsu. So ‘‘theraṃ māressāmī’’ti mahantena parivārena saddhiṃ kāḷasilaṃ agamāsi. Thero taṃ āgacchantaṃ disvāva iddhiyā uppatitvā pakkāmi. Coro taṃ divasaṃ theraṃ adisvā nivattitvā punadivasepīti cha divase agamāsi. Theropi tatheva iddhiyā pakkāmi. Sattame pana divase therassa pubbe kataṃ aparāpariyavedanīyakammaṃ okāsaṃ labhi. So kira pubbe bhariyāya vacanaṃ gahetvā mātāpitaro māretukāmo yānakena araññaṃ netvā corānaṃ uṭṭhitākāraṃ katvā mātāpitaro pothesi pahari. Te cakkhudubbalatāya rūpadassanarahitā taṃ attano puttaṃ asañjānantā ‘‘corā eva ete’’ti saññāya, ‘‘tāta, asukā nāma corā no ghātenti, tvaṃ paṭikkamāhī’’ti tassevatthāya paridevimsu. So cintesi – ‘‘ime mayā pothiyamānāpi mayhaṃ yevatthāya paridevanti, ayuttaṃ kammaṃ karomī’’ti. Atha ne assāsetvā corānaṃ palāyanākāraṃ dassetvā tesaṃ hatthapāde sambāhitvā ‘‘amma, tātā, mā bhāyittha, corā palātā’’ti vatvā puna attano gehameva ānesi. Taṃ kammaṃ ettakaṃ kālaṃ okāsaṃ alabhitvā bhasmapaṭicchanno aṅgārarāsi viya ṭhatvā imaṃ antimasarīraṃ upadhāvitvā gaṇhi. Yathā hi pana sunakhaluddakena migaṃ disvā sunakho vissajjito migaṃ anubandhitvā yasmiṃ ṭhāne pāpuṇāti, tasmiṃyeva gaṇhāti, evaṃ idaṃ kammaṃ yasmiṃ ṭhāne okāsaṃ labhati, tasmiṃ vipākaṃ deti, tena mutto nāma natthi.

Thero attanā katakammassa ākaḍḍhitabhāvaṃ ñatvā na apagacchi. Thero tassa nissandena ākāse uppatituṃ nāsakkhi. Nandopanandadamanasamatthavejayantakampanasamatthāpissa iddhi kammabalena dubbalataṃ pattā. Coro theraṃ gahetvā therassa aṭṭhīni taṇḍulakaṇamattāni karonto bhinditvā sañcuṇṇetvā palālapiṭṭhikakaraṇaṃ nāma katvā ‘‘mato’’ti saññāya ekasmiṃ gumbapiṭṭhe khipitvā saparivāro pakkāmi. Thero satiṃ paṭilabhitvā ‘‘satthāraṃ passitvā parinibbāyissāmī’’ti cintetvā sarīraṃ jhānaveṭhanena veṭhetvā thiraṃ katvā ākāsaṃ uppatitvā ākāsena satthu santikaṃ gantvā satthāraṃ vanditvā ‘‘bhante, āyusaṅkhāro me ossaṭṭho, parinibbāyissāmī’’ti āha. ‘‘Parinibbāyissasi, moggallāna’’āti. ‘‘Āma, bhante’’ti. ‘‘Kattha gantvā parinibbāyissasī’’ti. ‘‘Kāḷasilāpaṭṭe, bhante’’ti. Tena hi, moggallāna, dhammaṃ mayhaṃ kathetvā yāhi, tādisassa sāvakassa idāni dassanaṃ natthīti. So ‘‘evaṃ karissāmi, bhante’’ti satthāraṃ vanditvā tālappamāṇaṃ ākāse uppatitvā parinibbānadivase sāriputtatthero viya nānappakārā iddhiyo katvā dhammaṃ kathetvā satthāraṃ vanditvā kāḷasilāyaṃ aṭaviyaṃ parinibbāyi.

Taṅkhaṇaññeva cha devalokā ekakolāhalā ahesuṃ, ‘‘amhākaṃ kira ācariyo parinibbuto’’ti dibbagandhamālāvāsadhūmacandanacuṇṇāni ceva nānādārūni ca gahetvā āgamiṃsu, ekūnasataratanacandanacitakā ahosi. Satthā therassa santike ṭhatvā sarīranikkhepaṃ kāresi. Āḷāhanassa samantato yojanamatte padese pupphavassaṃ vassi. Devānaṃ antare manussā, manussānaṃ antare devā ahesuṃ. Yathākkamena devānaṃ antare yakkhā tiṭṭhanti, yakkhānaṃ antare gandhabbā tiṭṭhanti, gandhabbānaṃ antare nāgā tiṭṭhanti, nāgānaṃ antare venateyyā tiṭṭhanti, venateyyānaṃ antare kinnarā tiṭṭhanti, kinnarānaṃ antare chattā tiṭṭhanti, chattānaṃ antare suvaṇṇacāmarā tiṭṭhanti, tesaṃ antare dhajā tiṭṭhanti, tesaṃ antare paṭākā tiṭṭhanti. Satta divasāni sādhukīḷaṃ kīḷiṃsu. Satthā therassa dhātuṃ gāhāpetvā veḷuvanadvārakoṭṭhake cetiyaṃ kārāpesi. Tadā bhikkhū dhammasabhāyaṃ kathaṃ samuṭṭhāpesuṃ ‘‘āvuso, sāriputtatthero tathāgatassa santike aparinibbutattā buddhānaṃ santikā mahantaṃ sammānaṃ na labhi, moggallānatthero pana buddhānaṃ samīpe parinibbutattā mahāsammānaṃ labhī’’ti. Satthā āgantvā ‘‘kāya nuttha, bhikkhave, etarahi kathāya sannisinnā’’ti pucchitvā ‘‘imāya nāmā’’ti vutte ‘‘na, bhikkhave, idāneva moggallāno mama santikā sammānaṃ labhati, pubbepi labhiyevā’’ti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto purohitassa brāhmaṇiyā kucchimhi paṭisandhiṃ gaṇhitvā dasamāsaccayena paccūsasamaye mātukucchito nikkhami. Tasmiṃ khaṇe dvādasayojanike bārāṇasinagare sabbāvudhāni pajjaliṃsu. Purohito puttassa jātakkhaṇe bahi nikkhamitvā ākāsaṃ olokento nakkhattayogaṃ disvā ‘‘iminā nakkhattena jātattā eso kumāro sakalajambudīpe dhanuggahānaṃ aggo bhavissatī’’ti ñatvā kālasseva rājakulaṃ gantvā rājānaṃ sukhasayitabhāvaṃ pucchi. ‘‘Kuto me, ācariya, sukhaṃ, ajja sakalanivesane āvudhāni pajjalitānī’’ti vutte ‘‘mā bhāyi, deva, na tumhākaṃ nivesaneyeva, sakalanagarepi pajjaliṃsuyeva, ajja amhākaṃ gehe kumārassa jātattā evaṃ ahosī’’ti. ‘‘Ācariya, evaṃ jātakumārassa pana kiṃ bhavissatī’’ti? ‘‘Na kiñci, mahārāja, so pana sakalajambudīpe dhanuggahānaṃ aggo bhavissatī’’ti. ‘‘Sādhu, ācariya, tena hi naṃ paṭijaggitvā vayappattakāle amhākaṃ dasseyyāsī’’ti vatvā khīramūlaṃ tāva sahassaṃ dāpesi. Purohito taṃ gahetvā nivesanaṃ gantvā brāhmaṇiyā datvā puttassa nāmaggahaṇadivase jātakkhaṇe āvudhānaṃ pajjalitattā ‘‘jotipālo’’tissa nāmaṃ akāsi.

So mahantena parivārena vaḍḍhamāno soḷasavassakāle uttamarūpadharo ahosi. Athassa pitā sarīrasampattiṃ oloketvā sahassaṃ datvā, ‘‘tāta, takkasilaṃ gantvā disāpāmokkhassa ācariyassa santike sippaṃ uppaṇhāhī’’ti āha. So ‘‘sādhū’’ti sampaṭicchitvā ācariyabhāgaṃ gahetvā mātāpitaro vanditvā tattha gantvā sahassaṃ datvā sippaṃ paṭṭhapetvā sattāheneva nipphattiṃ pāpuṇi. Athassa ācariyo tussitvā attano santakaṃ khaggaratanaṃ sandhiyuttaṃ meṇḍakasiṅgadhanuṃ sandhiyuttaṃ tūṇīraṃ attano sannāhakañcukaṃ uṇhīsañca datvā ‘‘tāta jotipola, ahaṃ mahallako, idāni tvaṃ ime māṇavake sikkhāpehī’’ti pañcasatamāṇavakepi tasseva niyyādesi. Bodhisatto sabbaṃ upakaraṇaṃ gahetvā ācariyaṃ vanditvā bārāṇasimeva āgantvā mātāpitaro vanditvā aṭṭhāsi. Atha naṃ vanditvā ṭhitaṃ pitā avoca ‘‘uggahitaṃ te, tāta, sippa’’nti. ‘‘Āma, tātā’’ti. So tassa vacanaṃ sutvā rājakulaṃ gantvā ‘‘putto me, deva, sippaṃ sikkhitvā āgato, kiṃ karotū’’ti āha. ‘‘Ācariya, amhe upaṭṭhahatū’’ti. ‘‘Paribbayamassa jānātha, devā’’ti. ‘‘So devasikaṃ sahassaṃ labhatū’’ti. So ‘‘sādhū’’ti sampaṭicchitvā gehaṃ gantvā kumāraṃ pakkosāpetvā ‘‘tāta, rājānaṃ upaṭṭhahā’’ti āha. So tato paṭṭhāya devasikaṃ sahassaṃ labhitvā rājānaṃ upaṭṭhahi.

Rājapādamūlikā ujjhāyiṃsu – ‘‘mayaṃ jotipālena katakammaṃ na passāma, devasikaṃ sahassaṃ gaṇhāti, mayamassa sippaṃ passitukāmā’’ti. Rājā tesaṃ vacanaṃ sutvā purohitassa kathesi. Purohito ‘‘sādhu, devā’’ti puttassārocesi. So ‘‘sādhu, tāta, ito sattame divase dassessāmi sippaṃ, apica rājā attano vijite dhanuggahe sannipātāpetū’’ti āha. Purohito gantvā rañño tamatthaṃ ārocesi. Rājā nagare bheriṃ carāpetvā dhanuggahe sannipātāpesi. Saṭṭhisahassā dhanuggahā sannipatiṃsu. Rājā tesaṃ sannipatitabhāvaṃ ñatvā ‘‘nagaravāsino jotipālassa sippaṃ passantū’’ti nagare bheriṃ carāpetvā rājaṅgaṇaṃ sajjāpetvā mahājanaparivuto pallaṅkavare nisīditvā dhanuggahe pakkosāpetvā ‘‘jotipālo āgacchatū’’ti pesesi. So ācariyena dinnāni dhanutūṇīrasannāhakañcukauṇhīsāni nivāsanantare ṭhapetvā khaggaṃ gāhāpetvā pakativesena rañño santikaṃ gantvā ekamantaṃ aṭṭhāsi.

Dhanuggahā ‘‘jotipālo kira dhanusippaṃ dassetuṃ āgato, dhanuṃ aggahetvā pana āgatattā amhākaṃ hatthato dhanuṃ gahetukāmo bhavissati, nāssa dassāmā’’ti katikaṃ kariṃsu. Rājā jotipālaṃ āmantetvā ‘‘sippaṃ dassehī’’ti āha. So sāṇiṃ parikkhipāpetvā antosāṇiyaṃ ṭhito sāṭakaṃ apanetvā sannāhakañcukaṃ pavesetvā uṇhīsaṃ sīse paṭimuñcitvā meṇḍakasiṅgadhanumhi pavālavaṇṇaṃ jiyaṃ āropetvā tūṇīraṃ piṭṭhe bandhitvā khaggaṃ vāmato katvā vajiraggaṃ nārācaṃ nakhapiṭṭhena parivattetvā sāṇiṃ vivaritvā pathaviṃ bhinditvā alaṅkatanāgakumāro viya nikkhamitvā gantvā rañño apacitiṃ dassetvā aṭṭhāsi. Taṃ disvā mahājanā vagganti nadanti apphoṭenti seḷenti. Rājā ‘‘dassehi, jotipāla, sippa’’nti āha. Deva, tumhākaṃ dhanuggahesu akkhaṇavedhivālavedhisaravedhisaddavedhino cattāro dhanuggahe pakkosāpehīti. Atha rājā pakkosāpesi.

Mahāsatto rājaṅgaṇe caturassaparicchedabbhantare maṇḍalaṃ katvā catūsu kaṇṇesu cattāro dhanuggahe ṭhapetvā ekekassa tiṃsa tiṃsa kaṇḍasahassāni dāpetvā ekekassa santike ekekaṃ kaṇḍadāyakaṃ ṭhapetvā sayaṃ vajiraggaṃ nārācaṃ gahetvā maṇḍalamajjhe ṭhatvā ‘‘mahārāja, ime cattāro dhanuggahā ekappahāreneva sare khipitvā maṃ vijjhantu, ahaṃ etehi khittakaṇḍāni nivāressāmī’’ti āha. Rājā ‘‘evaṃ karothā’’ti āṇāpesi. Dhanuggahā āhaṃsu, ‘‘mahārāja, mayaṃ akkhaṇavedhivālavedhisaravedhisaddavedhino, jotipālo taruṇadārako, na mayaṃ vijjhissāmā’’ti. Mahāsatto ‘‘sace sakkotha, vijjhatha ma’’nti āha. Te ‘‘sādhū’’ti sampaṭicchitvā ekappahāreneva kaṇḍāni khipiṃsu. Mahāsatto tāni nārācena paharitvā yathā vā tathā vā na pātesi, bodhikoṭṭhakaṃ pana parikkhipanto viya tālena tālaṃ, vālena vālaṃ, daṇḍakena daṇḍakaṃ, vājena vājaṃ anatikkamanto khipitvā saragabbhaṃ akāsi. Dhanuggahānaṃ kaṇḍāni khīṇāni. So tesaṃ kaṇḍakhīṇabhāvaṃ ñatvā saragabbhaṃ avināsentova uppatitvā gantvā rañño santike aṭṭhāsi. Mahājano unnādento vagganto apphoṭento seḷento accharaṃ paharanto mahākolāhalaṃ katvā vatthābharaṇādīni khipi. Evaṃ ekarāsibhūtaṃ aṭṭhārasakoṭisaṅkhyaṃ dhanaṃ ahosi.

Atha naṃ rājā pucchi – ‘‘kiṃ sippaṃ nāmetaṃ jotipālā’’ti? Sarapaṭibāhanaṃ nāma, devāti. Aññe etaṃ jānantā atthīti. Sakalajambudīpe maṃ ṭhapetvā añño natthi, devāti. Aparaṃ dassehi, tātāti. Deva, ete tāva catūsu kaṇṇesu ṭhatvā cattāropi janā maṃ vijjhituṃ na sakkhiṃsu, ahaṃ panete catūsu kaṇṇesu ṭhite ekeneva sarena vijjhissāmīti. Dhanuggahā ṭhātuṃ na ussahiṃsu. Mahāsatto catūsu kaṇṇesu catasso kadaliyo ṭhapāpetvā nārācapuṅkhe rattasuttakaṃ bandhitvā ekaṃ kadaliṃ sandhāya khipi. Nārāco taṃ kadaliṃ vijjhitvā tato dutiyaṃ, tato tatiyaṃ, tato catutthaṃ, tato paṭhamaṃ viddhameva vijjhitvā puna tassa hattheyeva patiṭṭhahi. Kadaliyo suttaparikkhittā aṭṭhaṃsu. Mahājano unnādasahassāni pavattesi. Rājā ‘‘kiṃ sippaṃ nāmetaṃ, tātā’’ti? Cakkaviddhaṃ nāma, devāti. Aparampi dassehi, tātāti. Mahāsatto saralaṭṭhiṃ nāma, sararajjuṃ nāma, saravedhiṃ nāma dassesi, sarapāsādaṃ nāma, sarasopānaṃ nāma, saramaṇḍapaṃ nāma, sarapākāraṃ nāma, sarapokkharaṇiṃ nāma akāsi, sarapadumaṃ nāma pupphāpesi, saravassaṃ nāma vassāpesi. Iti aññehi asādhāraṇāni imāni dvādasa sippāni dassetvā puna aññehi asādhāraṇeyeva satta mahākāye padālesi, aṭṭhaṅgulabahalaṃ udumbarapadaraṃ vijjhi, caturaṅgulabahalaṃ asanapadaraṃ, dvaṅgulabahalaṃ tambapaṭṭaṃ, ekaṅgulabahalaṃ ayapaṭṭaṃ, ekābaddhaṃ phalakasataṃ vinivijjhitvā palālasakaṭavālukasakaṭapadarasakaṭānaṃ purimabhāgena saraṃ khipitvā pacchābhāgena nikkhamāpesi, pacchābhāgena saraṃ khipitvā purimabhāgena nikkhamāpesi, udake catuusabhaṃ, thale aṭṭhausabhaṭṭhānaṃ kaṇḍaṃ pesesi. Vātiṅgaṇasaññāya usabhamattake vālaṃ vijjhi. Bodhisatto sare khipitvā ākāse sarapāsādādīni katvā puna ekena sarena te sare pātento bhaṅgavibhaṅge akāsīti ‘‘sarabhaṅgo’’ti nāma paññāto. Tassa ettakāni sippāni dassentasseva sūriyo atthaṅgato.

Athassa rājā senāpatiṭṭhānaṃ paṭijānitvā ‘‘jotipāla, ajja vikālo, sve tvaṃ senāpatiṭṭhānaṃ sakkāraṃ gaṇhissasi, kesamassuṃ kāretvā nhatvā ehī’’ti taṃ divasaṃ paribbayatthāya satasahassaṃ adāsi. Mahāsatto ‘‘iminā mayhaṃ attho natthī’’ti aṭṭhārasakoṭisaṅkhyaṃ dhanaṃ sāmikānaññeva datvā mahantena parivārena nhāyituṃ nadiṃ gantvā kesamassuṃ kāretvā nhatvā sabbālaṅkārappaṭimaṇḍito anopamāya siriyā nivesanaṃ pavisitvā nānaggarasabhojanaṃ bhuñjitvā sirisayanaṃ abhiruyha nipanno dve yāme sayitvā pacchimayāme pabuddho uṭṭhāya pallaṅkaṃ ābhujitvā sayanapiṭṭhe nisinnova attano sippassa ādimajjhapariyosānaṃ olokento ‘‘mama sippassa āditova paramāraṇaṃ paññāyati, majjhe kilesaparibhogo, pariyosāne nirayamhi paṭisandhi, pāṇātipāto kilesaparibhogesu ca adhimattappamādo niraye paṭisandhiṃ deti, raññā mayhaṃ mahantaṃ senāpatiṭṭhānaṃ dinnaṃ, mahantaṃ me issariyaṃ bhavissati, bhariyā ca puttadhītaro ca bahū bhavissanti. Kilesavatthu kho pana vepullagataṃ duccajaṃ hoti, idāneva nikkhamitvā ekakova araññaṃ pavisitvā isipabbajjaṃ pabbajituṃ yuttaṃ mayha’’nti mahāsayanato uṭṭhāya kañci ajānāpento pāsādā oruyha aggadvārena nikkhamitvā ekakova araññaṃ pavisitvā godhāvarinadītīre tiyojanikaṃ kapiṭṭhavanaṃ sandhāya pāyāsi.

Tassa nikkhantabhāvaṃ ñatvā sakko vissakammaṃ pakkosāpetvā ‘‘tāta, jātipālo abhinikkhamanaṃ nikkhanto, mahāsamāgamo bhavissati, godhāvarinadītīre kapiṭṭhavane assamaṃ māpetvā pabbajitaparikkhāre paṭiyādehī’’ti āha. So tathā akāsi. Mahāsatto taṃ ṭhānaṃ patvā ekapadikamaggaṃ disvā ‘‘pabbajitānaṃ vasanaṭṭhānena bhavitabba’’nti tena maggena tattha gantvā kañci apassanto paṇṇasālaṃ pavisitvā pabbajitaparikkhāre disvā ‘‘sakko devarājā mama nikkhantabhāvaṃ aññāsi maññe’’ti cintetvā sāṭakaṃ apanetvā rattavākaciraṃ nivāsetvā ca pārupitvā ca ajinacammaṃ ekaṃsagataṃ akāsi, jaṭāmaṇḍalaṃ bandhitvā khārikājaṃ aṃse katvā kattaradaṇḍaṃ gahetvā paṇṇasālato nikkhamitvā caṅkamaṃ āruyha katipayavāre aparāparaṃ caṅkamitvā pabbajjāsiriyā vanaṃ upasobhayamāno kasiṇaparikammaṃ katvā pabbajitato sattame divase aṭṭha samāpattiyo pañca abhiññāyo ca nibbattetvā uñchācariyāya vanamūlaphalāhāro ekakova vihāsi. Mātāpitaro mittasuhajjādayo ñātivaggāpissa taṃ apassantā rodantā paridevantā vicaranti.

Atheko vanacarako araññaṃ pavisitvā kapiṭṭhakaassamapade nisinnaṃ mahāsattaṃ disvā sañjānitvā gantvā tena saddhiṃ paṭisanthāraṃ katvā nagaraṃ gantvā tassa mātāpitūnaṃ ārocesi. Te rañño ārocayiṃsu. Rājā ‘‘etha naṃ passissāmā’’ti tassa mātāpitaro gahetvā mahājanaparivuto vanacarakena desitena maggena godhāvarinadītīraṃ pāpuṇi. Bodhisatto nadītīraṃ āgantvā ākāse nisinno dhammaṃ desetvā te sabbe assamapadaṃ pavesetvā tatrapi tesaṃ ākāse nisinnova kāmesu ādīnavaṃ pakāsetvā dhammaṃ desesi. Rājānaṃ ādiṃ katvā sabbeva pabbajiṃsu. Bodhisatto isigaṇaparivuto tattheva vasi. Athassa tattha vasanabhāvo sakalajambudīpe pākaṭo ahosi. Aññepi rājāno raṭṭhavāsīhi saddhiṃ āgantvā tassa santike pabbajiṃsu, samāgamo mahā ahosi. Anupubbena anekasatasahassaparisā ahesuṃ. Yo kāmavitakkaṃ vā byāpādavitakkaṃ vā vihiṃsāvitakkaṃ vā vitakketi, mahāsatto gantvā tassa purato ākāse nisīditvā dhammaṃ deseti, kasiṇaparikammaṃ ācikkhati. Tassovāde ṭhatvā aṭṭha samāpattiyo uppādetvā jhānanipphattiṃ pattā sālissaro meṇḍissaro pabbato kāḷadevilo kisavaccho anusisso nāradoti satta jeṭṭhantevāsino ahesuṃ. Aparabhāge kapiṭṭhakaassamo paripūri. Isigaṇassa vasanokāso nappahoti.

Atha mahāsatto sālissaraṃ āmantetvā ‘‘sālissara, ayaṃ assamo isigaṇassa nappahoti, tvaṃ imaṃ isigaṇaṃ gahetvā majjharañño vijite kalappacullakanigamaṃ upanissāya vasāhī’’ti āha. So ‘‘sādhū’’ti tassa vacanaṃ sampaṭicchitvā anekasahassaṃ isigaṇaṃ gahetvā gantvā tattha vāsaṃ kappesi. Manussesu āgantvā pabbajantesu puna assamo paripūri. Bodhisatto meṇḍissaraṃ āmantetvā, ‘‘meṇḍissara, tvaṃ imaṃ isigaṇaṃ ādāya suraṭṭhajanapadassa sīmantare sātodikā nāma nadī atthi, tassā tīre vasāhī’’ti uyyojesi, puna kapiṭṭhakaassamo paripūri. Etenupāyena tatiyavāre pabbataṃ āmantetvā ‘‘pabbata, tvaṃ mahāaṭaviyaṃ añjanapabbato nāma atthi, taṃ upanissāya vasāhī’’ti pesesi. Catutthavāre kāḷadevilaṃ āmantetvā ‘‘kāḷadevila, tvaṃ dakkhiṇapathe avantiraṭṭhe ghanaselapabbato nāma atthi, taṃ upanissāya vasāhī’’ti pesesi. Puna kapiṭṭhakaassamo paripūri, pañcasu ṭhānesu anekasatasahassaisigaṇo ahosi. Kisavaccho pana mahāsattaṃ āpucchitvā daṇḍakirañño vijite kumbhavatinagaraṃ nāma atthi, taṃ upanissāya uyyāne vihāsi. Nārado majjhimadese añjanagirināmake pabbatajālantare vihāsi. Anusisso pana mahāsattassa santikeva ahosi.

Tasmiṃ kāle daṇḍakirājā ekaṃ laddhasakkāraṃ gaṇikaṃ ṭhānā cāvesi. Sā attano dhammatāya vicarantī uyyānaṃ gantvā kisavacchatāpasaṃ disvā ‘‘ayaṃ kāḷakaṇṇī bhavissati, imassa sarīre kaliṃ pavāhetvā nhatvā gamissāmī’’ti dantakaṭṭhaṃ khāditvā sabbapaṭhamaṃ tassūpari bahalakheḷaṃ niṭṭhubhantī kisavacchatāpasassa jaṭantare niṭṭhubhitvā dantakaṭṭhampissa sīseyeva khipitvā sayaṃ sīsaṃ nhāyitvā gatā. Rājāpi taṃ saritvā puna pākatikameva akāsi. Sā mohamūḷhā hutvā ‘‘kāḷakaṇṇisarīre kaliṃ pavāhetvā mampi rājā puna ṭhāne ṭhapeti mayā yaso laddho’’ti saññamakāsi. Tato nacirasseva rājā purohitaṃ ṭhānato cāvesi. So tassā santikaṃ gantvā ‘‘tvaṃ kena kāraṇena puna ṭhānaṃ labhasī’’ti pucchi. Athassa sā ‘‘rājuyyāne kāḷakaṇṇisarīre kalissa pavāhitattā’’ti ārocesi. Purohito gantvā tatheva tassa sarīre kaliṃ pavāhesi, tampi rājā puna ṭhāne ṭhapesi. Athassa aparabhāge paccanto kuppi. So senaṅgaparivuto yuddhāya nikkhami. Atha naṃ mohamūḷho purohito, ‘‘mahārāja, kiṃ tumhe jayaṃ icchatha, udāhu parājaya’’nti pucchitvā ‘‘jaya’’nti vutte – ‘‘tena hi rājuyyāne kāḷakaṇṇī vasati, tassa sarīre kaliṃ pavāhetvā yāhī’’ti āha. So tassa kathaṃ gahetvā ‘‘ye mayā saddhiṃ āgacchanti, te uyyāne kāḷakaṇṇisarīre kaliṃ pavāhentū’’ti vatvā uyyānaṃ pavisitvā dantakaṭṭhaṃ khāditvā sabbapaṭhamaṃ sayameva tassa jaṭantare kheḷaṃ niṭṭhubhitvā dantakaṭṭhañca khipitvā sīsaṃ nhāyi. Balakāyopissa tathā akāsi.

Tasmiṃ pakkante senāpati gantvā tāpasaṃ disvā dantakaṭṭhādīni nīharitvā sādhukaṃ nhāpetvā ‘‘bhante, rañño kiṃ bhavissatī’’ti pucchi. Āvusā mayhaṃ manopadoso natthi, devatā pana kupitā ito sattame divase sakalaraṭṭhaṃ araṭṭhaṃ karissanti, tvaṃ puttadāraṃ gahetvā sīghaṃ palāyitvā aññattha yāhīti. So bhītatasito gantvā rañño ārocesi, rājā tassa vacanaṃ na gaṇhi. So nivattitvā attano gehaṃ gantvā puttadāraṃ ādāya palāyitvā aññaṃ raṭṭhaṃ agamāsi. Sarabhaṅgasatthā taṃ kāraṇaṃ ñatvā dve taruṇatāpase pesetvā ‘‘kisavacchaṃ mañcasivikāya ānethā’’ti ākāsena āṇāpesi. Rājā yujjhitvā core gahetvā nagarameva paccāgami. Tasmiṃ āgate devatā paṭhamaṃ devaṃ vassāpesuṃ, vassoghena sabbakuṇapesu avahaṭesu suddhavālukavassaṃ vassi, suddhavālukamatthake dibbapupphavassaṃ vassi, dibbapupphamatthake māsakavassaṃ, māsakamatthake kahāpaṇavassaṃ, kahāpaṇamatthake dibbābharaṇavassaṃ vassi, manussā somanassappattā hiraññasuvaṇṇābharaṇāni gaṇhituṃ ārabhiṃsu. Atha nesaṃ sarīre sampajjalitaṃ nānappakāraṃ āvudhavassaṃ vassi, manussā khaṇḍākhaṇḍikaṃ chijjiṃsu. Atha nesaṃ upari mahantamahantā vītaccitaṅgārā patiṃsu, tesaṃ upari mahantamahantāni pajjalitapabbatakūṭāni patiṃsu, tesaṃ upari saṭṭhihatthaṭṭhānaṃ pūrayantaṃ sukhumavālukavassaṃ vassi. Evaṃ saṭṭhiyojanaṭṭhānaṃ araṭṭhaṃ ahosi, tassa evaṃ araṭṭhabhāvo sakalajambudīpe paññāyi.

Atha tassa raṭṭhassa anantararaṭṭhādhipatino kāliṅgo, aṭṭhako, bhīmarathoti tayo rājāno cintayiṃsu – ‘‘pubbe bārāṇasiyaṃ kalābukāsikarājā khantivāditāpase aparajjhitvā pathaviṃ paviṭṭhoti sūyati, tathā ‘‘nāḷikerarājā tāpase sunakhehi khādāpetvā, sahassabāhu ajjuno ca aṅgīrase aparajjhitvā, idāni daṇḍakirājā kisavacche aparajjhitvā saha raṭṭhena vināsaṃ patto’’ti sūyati. Imesaṃ pana catunnaṃ rājūnaṃ nibbattaṭṭhānaṃ mayaṃ na jānāma, taṃ no ṭhapetvā sarabhaṅgasatthāraṃ añño kathetuṃ samattho nāma natthi, taṃ upasaṅkamitvā ime pañhe pucchissāmā’’ti. Te tayopi mahantena parivārena pañhapucchanatthāya nikkhamiṃsu. Te pana ‘‘asukopi nikkhanto’’ti na jānanti, ekeko ‘‘ahameva gacchāmī’’ti maññati, tesaṃ godhāvarinadito avidūre samāgamo ahosi. Te rathehi otaritvā tayopi ekameva rathaṃ abhiruyha godhāvarinadītīraṃ sampāpuṇiṃsu.

Tasmiṃ khaṇe sakko paṇḍukambalasilāsane nisinno satta pañhe cintetvā ‘‘ime pañhe ṭhapetvā sarabhaṅgasatthāraṃ añño sadevake loke kathetuṃ samattho nāma natthi, taṃ ime pañhe pucchissāmi, imepi tayo rājāno sarabhaṅgasatthāraṃ pañhaṃ pucchituṃ godhāvarinadītīraṃ pattā, etesaṃ pañhepi ahameva pucchissāmī’’ti dvīsu devalokesu devatāhi parivuto devalokato otari. Taṃ divasameva kisavaccho kālamakāsi. Tassa sarīrakiccaṃ kāretuṃ catūsu ṭhānesu anekasahassā isayo tattheva gantvā pañcasu ṭhānesu maṇḍapañca kāretvā anekasahassā isigaṇā kisavacchassa tāpasassa candanacitakaṃ katvā sarīraṃ jhāpesuṃ. Āḷāhanassa samantā aḍḍhayojanamatte ṭhāne dibbakusumavassaṃ vassi. Mahāsatto tassa sarīranikkhepaṃ kārāpetvā assamaṃ pavisitvā tehi isigaṇehi parivuto nisīdi. Tesampi rājūnaṃ nadītīraṃ āgatakāle mahāsenāvāhanatūriyasaddo ahosi. Mahāsatto taṃ sutvā anusissaṃ tāpasaṃ āmantetvā ‘‘tāta, tvaṃ gantvā tāva jānāhi, kiṃ saddo nāmeso’’ti āha. So pānīyaghaṭaṃ ādāya tattha gantvā te rājāno disvā pucchanavasena paṭhamaṃ gāthamāha –

50. ‘‘Alaṅkatā kuṇḍalino suvatthā, veḷuriyamuttātharukhaggabandhā;
Rathesabhā tiṭṭhatha ke nu tumhe, kathaṃ vo jānanti manussaloke’’ti.

Tattha **veḷuriyamuttātharukhaggabandhā**ti veḷuriyamaṇīhi ceva muttālambakehi ca alaṅkatatharūhi khaggaratanehi samannāgatā. **Tiṭṭhathā**ti ekasmiṃ rathe tiṭṭhatha. **Ke nū**ti ke nāma tumhe, kathaṃ vo sañjānantīti?

Te tassa vacanaṃ sutvā rathā otaritvā vanditvā aṭṭhaṃsu. Tesu aṭṭhakarājā tena saddhiṃ sallapanto dutiyaṃ gāthamāha –

51. ‘‘Ahamaṭṭhako bhīmaratho panāyaṃ, kāliṅgarājā pana uggatoyaṃ;
Susaññatānaṃ isīnaṃ dassanāya, idhāgatā pucchitāyemha pañhe’’ti.

Tattha **uggato**ti cando viya sūriyo viya ca pākaṭo paññāto. **Susaññatānaṃ isīna**nti, bhante, na mayaṃ vanakīḷādīnaṃ atthāya āgatā, atha kho kāyādīhi susaññatānaṃ sīlasampannānaṃ isīnaṃ dassanatthāya idhāgatā. **Pucchitāyemha pañhe**ti sarabhaṅgasatthāraṃ pañhe pucchituṃ emha, āgatāmhāti attho. Ya-kāro byañjanasandhikaroti veditabbo.

Atha ne tāpaso ‘‘sādhu mahārājā, āgantabbaṭṭhānaññeva āgatāttha, tena hi nhatvā vissamitvā assamapadaṃ pavisitvā isigaṇaṃ vanditvā sarabhaṅgasatthārameva pañhaṃ pucchathā’’ti tehi saddhiṃ paṭisanthāraṃ katvā pānīyaghaṭaṃ ukkhipitvā udakatheve puñchanto ākāsaṃ olokento sakkaṃ devarājānaṃ devagaṇaparivutaṃ erāvaṇakkhandhavaragataṃ otarantaṃ disvā tena saddhiṃ sallapanto tatiyaṃ gāthamāha –

52. ‘‘Vehāyasaṃ tiṭṭhasi antalikkhe, pathaddhuno pannaraseva cando;
Pucchāmi taṃ yakkha mahānubhāva, kataṃ taṃ jānanti manussaloke’’ti.

Tattha **vehāyasa**nti abbhuggantvā antalikkhe ākāse tiṭṭhasi. **Pathaddhuno**ti pathaddhagato, addhapathe gaganamajjhe ṭhitoti attho.

Taṃ sutvā sakko catutthaṃ gāthamāha –

53. ‘‘Yamāhu devesu ‘sujampatī’ti, ‘maghavā’ti taṃ āhu manussaloke;
Sa devarājā idamajja patto, susaññatānaṃ isīnaṃ dassanāyā’’ti.

Tattha **sa devarājā**ti so ahaṃ sakko devarājā. **Idamajja patto**ti idaṃ ṭhānaṃ ajja āgato. **Dassanāyā**ti dassanatthāya vandanatthāya sarabhaṅgasatthārañca pañhaṃ pucchanatthāyāti āha.

Atha naṃ anusisso ‘‘sādhu, mahārāja, tumhe pacchā āgacchathā’’ti vatvā pānīyaghaṭaṃ ādāya assamapadaṃ pavisitvā pānīyaghaṭaṃ paṭisāmetvā tiṇṇaṃ rājūnaṃ devarājassa ca pañhapucchanatthāya āgatabhāvaṃ mahāsattassa ārocesi. So isigaṇaparivuto mahāvisālamāḷake nisīdi. Tayo rājāno āgantvā isigaṇaṃ vanditvā ekamantaṃ nisīdiṃsu. Sakkopi otaritvā isigaṇaṃ upasaṅkamitvā añjaliṃ paggayha ṭhito isigaṇaṃ vaṇṇetvā vandamāno pañcamaṃ gāthamāha –

54. ‘‘Dūre sutā no isayo samāgatā, mahiddhikā iddhiguṇūpapannā;
Vandāmi te ayire pasannacitto, ye jīvalokettha manussaseṭṭhā’’ti.

Tattha **dūre sutā no**ti, bhante, amhehi tumhe dūre devaloke ṭhitehiyeva sutāti mamāyanto evamāha. Idaṃ vuttaṃ hoti – ime idha samāgatā amhākaṃ isayo dūre sutā yāva brahmalokā vissutā pākaṭāti. **Mahiddhikā**ti mahānubhāvā. **Iddhiguṇūpapannā**ti pañcavidhena iddhiguṇena samannāgatā. **Ayire**ti, ayye. **Ye**ti ye tumhe imasmiṃ jīvaloke manussesu seṭṭhāti.

Evaṃ isigaṇaṃ vaṇṇetvā sakko cha nisajjadose pariharanto ekamantaṃ nisīdi. Atha naṃ isīnaṃ adhovāte nisinnaṃ disvā anusisso chaṭṭhaṃ gāthamāha –

55. ‘‘Gandho isīnaṃ ciradikkhitānaṃ, kāyā cuto gacchati mālutena;
Ito paṭikkamma sahassanetta, gandho isīnaṃ asuci devarājā’’ti.

Tattha **ciradikkhitāna**nti cirapabbajitānaṃ. **Paṭikkammā**ti paṭikkama apehi. **Sahassanettā**ti ālapanametaṃ. Sakko hi amaccasahassehi cintitaṃ atthaṃ ekakova passati, tasmā ‘‘sahassanetto’’ti vuccati. Atha vā sahassanettānaṃ pana devānaṃ dassanūpacārātikkamanasamatthoti sahassanettā. **Asucī**ti sedamalādīhi paribhāvitattā duggandho, tumhe ca sucikāmā, tena vo esa gandho bādhatīti.

Taṃ sutvā sakko itaraṃ gāthamāha –

56. ‘‘Gandho isīnaṃ ciradikkhitānaṃ, kāyā cuto gacchatu mālutena;
Vicittapupphaṃ surabhiṃva mālaṃ, gandhañca etaṃ pāṭikaṅkhāma bhante;
Na hettha devā paṭikkūlasaññino’’ti.

Tattha **gacchatū**ti yathāsukhaṃ pavattatu, nāsapuṭaṃ no paharatūti attho. **Pāṭikaṅkhāmā**ti icchāma patthema. **Etthā**ti etasmiṃ gandhe devā jigucchasaññino na honti. Dussīleyeva hi devā jigucchanti, na sīlavanteti.

Evañca pana vatvā ‘‘bhante, anusissa ahaṃ mahantena ussāhena pañhaṃ pucchituṃ āgato, okāsaṃ me karohī’’ti āha. So tassa vacanaṃ sutvā uṭṭhāyāsanā isigaṇaṃ okāsaṃ karonto gāthādvayamāha –

57. ‘‘Purindado bhūtapatī yasassī, devānamindo sakko maghavā sujampati;
Sa devarājā asuragaṇappamaddano, okāsamākaṅkhati pañha pucchituṃ.

58. ‘‘Ko nevimesaṃ idha paṇḍitānaṃ, pañhe puṭṭho nipuṇe byākarissati;
Tiṇañca raññaṃ manujādhipānaṃ, devānamindassa ca vāsavassā’’ti.

Tattha ‘‘purindado’’tiādīni sakkasseva guṇanāmāni. So hi pure dānaṃ dinnattā **purindado,** bhūtesu jeṭṭhakattā **bhūtapati,** parivārasampadāya **yasassī,** paramissaratāya **devānamindo,** sattannaṃ vattapadānaṃ suṭṭhu katattā **sakko,** purimajātivasena **maghavā,** sujāya asurakaññāya patibhāvena **sujampati,** devānaṃ rañjanatāya **devarājā. Ko nevā**ti ko nu eva. **Nipuṇe**ti saṇhasukhume pañhe. **Raññā**nti rājūnaṃ. Imesaṃ catunnaṃ rājūnaṃ manaṃ gahetvā ko imesaṃ paṇḍitānaṃ isīnaṃ pañhe kathessati, pañhaṃ nesaṃ kathetuṃ samatthaṃ jānāthāti vadati.

Taṃ sutvā isigaṇo, ‘‘mārisa, anusissa tvaṃ pathaviyaṃ ṭhatvā pathaviṃ apassanto viya kathesi, ṭhapetvā sarabhaṅgasatthāraṃ ko añño etesaṃ pañhaṃ kathetuṃ samattho’’ti vatvā gāthamāha –

59. ‘‘Ayaṃ isi sarabhaṅgo tapassī, yato jāto virato methunasmā;
Āceraputto suvinītarūpo, so nesaṃ pañhāni viyākarissatī’’ti.

Tattha **sarabhaṅgo**ti sare khipitvā ākāse sarapāsādādīni katvā puna ekena sarena te sare pātento bhaṅgavibhaṅge akāsīti sarabhaṅgo. **Methunasmā**ti methunadhammato. So kira methunaṃ asevitvā pabbajito. **Āceraputto**ti rañño ācariyassa purohitassa putto.

Evañca pana vatvā isigaṇo anusissaṃ āha – ‘‘mārisa, tvameva satthāraṃ vanditvā isigaṇassa vacanena sakkena pucchitapañhakathanāya okāsaṃ kārehī’’ti. So ‘‘sādhū’’ti sampaṭicchitvā satthāraṃ vanditvā okāsaṃ kārento anantaraṃ gāthamāha –

60. ‘‘Koṇḍañña pañhāni viyākarohi, yācanti taṃ isayo sādhurūpā;
Koṇḍañña eso manujesu dhammo, yaṃ vuddhamāgacchati esa bhāro’’ti.

Tattha **koṇḍaññā**ti taṃ gottenālapati. **Dhammo**ti sabhāvo. **Yaṃ vuddha**nti yaṃ paññāya vuddhaṃ purisaṃ esa pañhānaṃ vissajjanabhāro nāma āgacchati, eso manujesu sabhāvo, tasmā candimasūriyasahassaṃ uṭṭhāpento viya pākaṭaṃ katvā devarañño pañhe kathehīti.

Tato mahāpuriso okāsaṃ karonto anantaraṃ gāthamāha –

61. ‘‘Katāvakāsā pucchantu bhonto, yaṃ kiñci pañhaṃ manasābhipatthitaṃ;

Ahañhi taṃ taṃ vo viyākarissaṃ, ñatvā sayaṃ lokamimaṃ parañcā''ti.

Tattha **yaṃ kiñcī**ti na kevalaṃ tumhākaṃyeva, atha kho sadevakassapi lokassa yaṃ manasābhipatthitaṃ, taṃ maṃ bhavanto pucchantu. Ahañhi vo idhalokanissitaṃ vā paralokanissitaṃ vā sabbaṃ pañhaṃ imañca parañca lokaṃ sayaṃ paññāya sacchikatvā kathessāmīti sabbaññupavāraṇaṃ sampavāresi.

Evaṃ tena okāse kate sakko attanā abhisaṅkhataṃ pañhaṃ pucchi. Tamatthaṃ pakāsento satthā āha –

62. ''Tato ca maghavā sakko, atthadassī purindado;
Apucchi paṭhamaṃ pañhaṃ, yañcāsi abhipatthitaṃ.

63. ''Kiṃ sū vadhitvā na kadāci socati, kissappahānaṃ isayo vaṇṇayanti;
Kassīdha vuttaṃ pharusaṃ khametha, akkhāhi me koṇḍañña etamattha''nti.

Tattha **yañcāsī**ti yaṃ tassa manasā abhipatthitaṃ āsi, taṃ pucchīti attho. **Eta**nti etaṃ mayā pucchitamatthaṃ akkhāhi meti ekagāthāya tayo pañhe pucchi.

Tato paraṃ byākaronto āha –

64. ''Kodhaṃ vadhitvā na kadāci socati, makkhappahānaṃ isayo vaṇṇayanti;
Sabbesaṃ vuttaṃ pharusaṃ khametha, etaṃ khantiṃ uttamamāhu santo''ti.

Tattha **kodhaṃ vadhitvā**ti kodhaṃ māretvā chaḍḍetvā. Socanto hi paṭighacitteneva socati, kodhābhāvā kuto soko. Tena vuttaṃ **''na kadāci socatī''**ti. **Makkhappahāna**nti parehi attano kataguṇamakkhanalakkhaṇassa akataññubhāvasaṅkhātassa makkhassa pahānaṃ isayo vaṇṇayanti. **Sabbesa**nti hīnamajjhimukkaṭṭhānaṃ sabbesampi pharusaṃ vacanaṃ khametha. **Santo**ti porāṇakā paṇḍitā evaṃ kathenti.

Sakko āha –

65. ''Sakkā ubhinnaṃ vacanaṃ titikkhituṃ, sadisassa vā seṭṭhatarassa vāpi;
Kathaṃ nu hīnassa vaco khametha, akkhāhi me koṇḍañña etamattha''nti.

Sarabhaṅgo āha –

66. ''Bhayā hi seṭṭhassa vaco khametha, sārambhahetū pana sādisassa;
Yo cīdha hīnassa vaco khametha, etaṃ khantiṃ uttamamāhu santo''ti. –

Evamādīnaṃ gāthānaṃ vacanappaṭivacanavasena sambandho veditabbo.

Tattha **akkhāhi me**ti, bhante koṇḍañña, tumhehi dve pañhā sukathitā, eko me cittaṃ na gaṇhāti, kathaṃ sakkā attano hīnatarassa vacanaṃ adhivāsetuṃ, taṃ mama akkhāhīti pucchanto evamāha. **Etaṃ khanti**nti yadetaṃ jātigottādihīnassa vacanaṃ khamanaṃ, etaṃ khantiṃ uttamanti porāṇakapaṇḍitā vadanti. Yaṃ panetaṃ jātiādīhi seṭṭhassa bhayena, sadisassa karaṇuttariyalakkhaṇe sārambhe ādīnavadassanena khamanaṃ, nesā adhivāsanakhanti nāmāti attho.

Evaṃ vutte sakko mahāsattaṃ āha – ''bhante, paṭhamaṃ tumhe 'sabbesaṃ vuttaṃ pharusaṃ khametha, etaṃ khantiṃ uttamamāhu santo'ti vatvā idāni 'yo cīdha hīnassa vaco khametha, etaṃ khantiṃ uttamamāhu santo'ti vadatha, na vo purimena pacchimaṃ sametī''ti. Atha naṃ mahāsatto, ''sakka, pacchimaṃ mayā 'ayaṃ hīno'ti ñatvā pharusavacanaṃ adhivāsentassa vasena vuttaṃ, yasmā pana na sakkā rūpadassanamattena sattānaṃ seṭṭhādibhāvo ñātuṃ, tasmā purimaṃ vutta''nti vatvā sattānaṃ aññatra saṃvāsā rūpadassanamattena seṭṭhādibhāvassa duviññeyyataṃ pakāsento gāthamāha –

67. ''Kathaṃ vijaññā catupattharūpaṃ, seṭṭhaṃ sarikkhaṃ athavāpi hīnaṃ;
Virūparūpena caranti santo, tasmā hi sabbesaṃ vaco khamethā''ti.

Tattha **catupattharūpa**nti catūhi iriyāpathehi paṭicchannasabhāvaṃ. **Virūparūpenā**ti virūpānaṃ lāmakapuggalānaṃ rūpena uttamaguṇā santopi vicaranti. Imasmiṃ panatthe majjhantikattherassa vatthu kathetabbaṃ.

Taṃ sutvā sakko nikkaṅkho hutvā, ‘‘bhante, etāya no khantiyā ānisaṃsaṃ kathehī’’ti yāci. Athassa mahāsatto gāthamāha –

68. ‘‘Na hetamatthaṃ mahatīpi senā, sarājikā yujjhamānā labhetha;
Yaṃ khantimā sappuriso labhetha, khantībalassūpasamanti verā’’ti.

Tattha **etamattha**nti etaṃ veravūpasamanippaṭighasabhāvasaṅkhātaṃ atthaṃ.

Evaṃ mahāsattena khantiguṇe kathite te rājāno cintayiṃsu – ‘‘sakko attanova pañhe pucchati, amhākaṃ pucchanokāsaṃ na dassatī’’ti. Atha nesaṃ ajjhāsayaṃ viditvā sakko attanā abhisaṅkhate cattāro pañhe ṭhapetvāva tesaṃ kaṅkhaṃ pucchanto gāthamāha –

69. ‘‘Subhāsitaṃ te anumodiyāna, aññaṃ taṃ pucchāmi tadiṅgha brūhi;
Yathā ahuṃ daṇḍakī nāḷikero, athajjuno kalābu cāpi rājā;
Tesaṃ gatiṃ brūhi supāpakamminaṃ, katthūpapannā isīnaṃ viheṭhakā’’ti.

Tattha **anumodiyānā**ti idaṃ mayā puṭṭhānaṃ tiṇṇaṃ pañhānaṃ vissajjanasaṅkhātaṃ tava subhāsitaṃ anumoditvā. **Yathā ahu**nti yathā cattāro janā ahesuṃ. **Kalābu cā**ti kalāburājā ca. **Athajjuno**ti atha ajjunarājā.

Athassa vissajjento mahāsatto pañca gāthāyo abhāsi –

70. ‘‘Kisañhi vacchaṃ avakiriya daṇḍakī, ucchinnamūlo sajano saraṭṭho;
Kukkuḷanāme nirayamhi paccati, tassa phuliṅgāni patanti kāye.

71. ‘‘Yo saññate pabbajite aheṭhayi, dhammaṃ bhaṇante samaṇe adūsake;
Taṃ nāḷikeraṃ sunakhā parattha, saṅgamma khādanti viphandamānaṃ.

72. ‘‘Athajjuno niraye sattisūle, avaṃsiro patito uddhaṃpādo;
Aṅgīrasaṃ gotamaṃ heṭhayitvā, khantiṃ tapassiṃ cirabrahmacāriṃ.

73. ‘‘Yo khaṇḍaso pabbajitaṃ achedayi, khantiṃ vadantaṃ samaṇaṃ adūsakaṃ;
Kalābuvīciṃ upapajja paccati, mahāpatāpaṃ kaṭukaṃ bhayānakaṃ.

74. ‘‘Etāni sutvā nirayāni paṇḍito, aññāni pāpiṭṭhatarāni cettha;
Dhammaṃ care samaṇabrāhmaṇesu, evaṃkaro saggamupeti ṭhāna’’nti.

Tattha **kisa**nti appamaṃsalohitattā kisasarīraṃ. **Avakiriyā**ti avakiritvā niṭṭhubhanadantakaṭṭhapātanena tassa sarīre kaliṃ pavāhetvā. **Ucchinnamūlo**ti ucchinnamūlo hutvā. **Sajano**ti sapariso. **Kukkuḷanāme nirayamhī**ti yojanasatappamāṇe kappasaṇṭhite uṇhachārikaniraye. **Phuliṅgānī**ti vītaccitaṅgārā. Tassa kira tattha uṇhakukkuḷe nimuggassa navahi vaṇamukhehi uṇhā chārikā pavisanti, sīse mahantamahantā aṅgārā patanti. Tesaṃ pana patanakāle sakalasarīraṃ dīparukkho viya jalati, balavavedanā vattanti. So adhivāsetuṃ asakkonto mahāviravaṃ ravati. Sarabhaṅgasatthā pathaviṃ bhinditvā taṃ tattha tathāpaccamānaṃ dassesi, mahājano bhayasantāsamāpajji. Tassa ativiya bhītabhāvaṃ ñatvā mahāsatto taṃ nirayaṃ antaradhāpesi.

Dhammaṃ bhaṇanteti dasakusalakammapathadhammaṃ bhāsante. **Samaṇe**ti samitapāpe. **Adūsake**ti niraparādhe. **Nāḷikera**nti evaṃnāmakaṃ rājānaṃ. **Parattha**ti paraloke niraye nibbattaṃ. **Saṅgammā**ti ito cito ca samāgantvā chinditvā mahantamahantā sunakhā khādanti. Tasmiṃ kira kaliṅgaraṭṭhe dantapuranagare nāḷikere nāma rañño rajjaṃ kārayamāne eko mahātāpaso pañcasatatāpasaparivuto himavantā āgamma rājuyyāne vāsaṃ kappetvā mahājanassa dhammaṃ desesi. ‘‘Dhammikatāpaso uyyāne vasatī’’ti raññopi ārocayiṃsu. Rājā pana adhammiko adhammena rajjaṃ kāresi. So amaccesu tāpasaṃ pasaṃsantesu ‘‘ahampi dhammaṃ suṇissāmī’’ti uyyānaṃ gantvā tāpasaṃ vanditvā nisīdi. Tāpaso raññā saddhiṃ paṭisanthāraṃ karonto ‘‘kiṃ, mahārāja, dhammena rajjaṃ kāresi, janaṃ na pīḷesī’’ti āha. So tassa kujjhitvā ‘‘ayaṃ kūṭajaṭilo ettakaṃ kālaṃ nāgarānaṃ santike mamaññeva aguṇaṃ kathesi maññe, hotu jānissāmī’’ti cintetvā ‘‘sve amhākaṃ gharadvāraṃ āgaccheyyāthā’’ti nimantetvā punadivase purāṇagūthassa cāṭiyo paripūrāpetvā tāpasesu āgatesu tesaṃ bhikkhābhājanāni gūthassa pūrāpetvā dvāraṃ pidahāpetvā musalāni ca lohadaṇḍe ca gāhāpetvā isīnaṃ sīsāni bhindāpetvā jaṭāsu gāhāpetvā kaḍḍhāpetvā sunakhehi khādāpetvā tattheva bhinnaṃ pathaviṃ pavisitvā sunakhamahāniraye nibbattati, tatrassa tigāvutappamāṇasarīraṃ ahosi. Atha naṃ mahantamahantā mahāhatthippamāṇā pañcavaṇṇā sunakhā anubandhitvā ḍaṃsitvā navayojanāya jalitaayapathaviyā pātetvā mukhapūraṃ luñcantā vipphandamānaṃ khādiṃsu. Mahāsatto pathaviṃ dvidhā bhinditvā taṃ nirayaṃ dassetvā mahājanassa bhītabhāvaṃ ñatvā antaradhāpesi.

Athajjunoti sahassabāhurājā. **Aṅgīrasa**nti aṅgehi raṃsīnaṃ niccharaṇato evaṃladdhanāmaṃ. **Heṭhayitvā**ti viheṭhetvā visapītakaṇḍena vijjhitvā jīvitakkhayaṃ pāpetvā. So kira ajjuno nāma rājā mahisakaraṭṭhe ketakarājadhāniyaṃ rajjaṃ kārento migavaṃ gantvā mige vadhitvā aṅgārapakkamaṃsaṃ khādanto vicari. Athekadivasaṃ migānaṃ āgamanaṭṭhāne koṭṭhakaṃ katvā mige olokayamāno aṭṭhāsi. Tadā so tāpaso tassa rañño avidūre ekaṃ kārarukkhaṃ abhiruhitvā phalāni ocinanto ocinitaphalasākhaṃ muñci. Tassā vissaṭṭhāya saddena taṃṭhānaṃ pattā migā palāyiṃsu. Rājā kujjhitvā tāpasaṃ visamissitena sallena vijjhi. So parigalitvā patanto matthakena khadirakhāṇukaṃ āsādetvā sūlaggeyeva kālamakāsi. Rājā taṅkhaṇeyeva dvidhā bhinnaṃ pathaviṃ pavisitvā sattisūlaniraye nibbatti, tigāvutappamāṇaṃ sarīraṃ ahosi. Tatra taṃ nirayapālā jalitehi āvudhehi koṭṭetvā jalitaṃ ayapabbataṃ āropenti. Pabbatamatthake ṭhitakāle vāto paharati, so vātappahārena parigalitvā patati. Tasmiṃ khaṇe heṭṭhā navayojanāya jalitaayapathaviyā mahātālakkhandhappamāṇaṃ jalitaṃ ayasūlaṃ uṭṭhahati. So sūlaggamatthakeyeva āsādetvā sūlāvuto tiṭṭhati. Tasmiṃ khaṇe pathavī jalati, sūlaṃ jalati, tassa sarīraṃ jalati. So tattha mahāravaṃ ravanto paccati. Mahāsatto pathaviṃ dvidhā katvā taṃ nirayaṃ dassetvā mahājanassa bhītabhāvaṃ ñatvā antaradhāpesi.

Khaṇḍasoti cattāro hatthapāde kaṇṇanāsañca khaṇḍākhaṇḍaṃ katvā. **Adūsaka**nti niraparādhaṃ. Tathā chedāpetvā dvīhi kasāhi pahārasahassehi tāḷāpetvā jaṭāsu gahetvā ākaḍḍhāpetvā paṭikujjaṃ nipajjāpetvā piṭṭhiyaṃ paṇhiyā paharitvā mahādukkhasamappitaṃ akāsi. **Kalābuvīci**nti kalābu avīciṃ. **Kaṭuka**nti tikhiṇavedanaṃ, evarūpaṃ nirayaṃ upapajjitvā channaṃ jālānaṃ antare paccati. Vitthārato pana kalāburañño vatthu **khantivādijātake** (jā. 1.4.49-52) kathitameva. **Aññāni pāpiṭṭhatarāni cetthā**ti etehi nirayehi pāpiṭṭhatarāni ca aññāni nirayāni sutvā. **Dhammaṃ care**ti, sakka devarāja, paṇḍito kulaputto na kevalaṃ eteyeva cattāro nirayā, eteyeva ca rājāno nerayikā, atha kho aññepi nirayā, aññepi ca rājāno nirayesu uppannāti viditvā catupaccayadānadhammikārakkhāvaraṇasaṃvidhānasaṅkhātaṃ samaṇabrāhmaṇesu dhammaṃ careyyāti.

Evaṃ mahāsattena catunnaṃ rājūnaṃ nibbattaṭṭhāne dassite tayo rājāno nikkaṅkhā ahesuṃ. Tato sakko avasese cattāro pañhe pucchanto gāthamāha –

75. ‘‘Subhāsitaṃ te anumodiyāna, aññaṃ taṃ pucchāmi tadiṅgha brūhi;
Kathaṃvidhaṃ sīlavantaṃ vadanti, kathaṃvidhaṃ paññavantaṃ vadanti;
Kathaṃvidhaṃ sappurisaṃ vadanti, kathaṃvidhaṃ no siri no jahātī’’ti.

Tattha **kathaṃvidhaṃ no siri no jahātī**ti kathaṃvidhaṃ nu purisaṃ paṭiladdhasirī na jahātīti.

Athassa vissajjento mahāsatto catasso gāthāyo abhāsi –

76. ‘‘Kāyena vācāya ca yodha saññato, manasā ca kiñci na karoti pāpaṃ;
Na attahetū alikaṃ bhaṇeti, tathāvidhaṃ sīlavantaṃ vadanti.

77. ‘‘Gambhīrapañhaṃ manasābhicintayaṃ, nāccāhitaṃ kamma karoti luddaṃ;
Kālāgataṃ atthapadaṃ na riñcati, tathāvidhaṃ paññavantaṃ vadanti.

78. ‘‘Yo ve kataññū katavedi dhīro, kalyāṇamitto daḷhabhatti ca hoti;
Dukhitassa sakkacca karoti kiccaṃ, tathāvidhaṃ sappurisaṃ vadanti.

79. ‘‘Etehi sabbehi guṇehupeto, saddho mudū saṃvibhāgī vadaññū;
Saṅgāhakaṃ sakhilaṃ saṇhavācaṃ, tathāvidhaṃ no siri no jahātī’’ti.

Tattha **‘‘kāyenā’’**tiādīni padāni tividhasucaritadvāravasena vuttāni. **Na attahetū**ti desanāsīsamevetaṃ, attahetu vā parahetu vā yasahetu vā dhanahetu vā lābhahetu vā āmisakiñcikkhahetu vā alikaṃ na kathetīti attho. Kāmañcesa attho ‘‘vācāya saññato’’ti imināva siddho, musāvādino pana akattabbaṃ pāpaṃ nāma natthīti garubhāvadīpanatthaṃ puna evamāhāti veditabbo. Taṃ puggalaṃ sīlavantaṃ vadanti.

Gambhīrapañhanti atthato ca pāḷito ca gambhīraṃ guḷhaṃ paṭicchannaṃ **sattubhastajātaka-** (jā. 1.7.46 ādayo) **sambhavajātaka-** (jā. 1.16.138 ādayo) **mahāumaṅgajātakesu** (jā. 2.22.590 ādayo) āgatasadisaṃ pañhaṃ. **Manasābhicintaya**nti manasā abhicintento atthaṃ paṭivijjhitvā candasahassaṃ sūriyasahassaṃ uṭṭhāpento viya pākaṭaṃ katvā yo kathetuṃ sakkotīti attho. **Nāccāhita**nti na atiahitaṃ, hitātikkantaṃ luddaṃ pharusaṃ sāhasikakammañca yo na karotīti attho. Imassa panatthassa āvibhāvatthaṃ –

‘‘Na paṇḍitā attasukhassa hetu, pāpāni kammāni samācaranti;
Dukkhena phuṭṭhā piḷitāpi santā, chandā dosā ca na jahanti dhamma’’nti. –

Bhūripañho kathetabbo.

Kālāgatanti ettha dānaṃ dātabbakāle, sīlaṃ rakkhaṇakāle, uposathaṃ upavāsakāle, saraṇesu patiṭṭhānakāle, pabbajitakāle, samaṇadhammakaraṇakāle, vipassanācārasmiṃ yuñjanakāle cāti imāni dānādīni sampādento kālāgataṃ atthapadaṃ na riñcati na hāpeti na gaḷāpeti nāma. **Tathāvidha**nti sakka sabbaññubuddhā ca paccekabuddhā ca bodhisattā ca paññavantaṃ kathentā evarūpaṃ puggalaṃ kathenti.

‘‘Yo ve’’ti gāthāya parena attano kataguṇaṃ jānātīti **kataññū**. Evaṃ ñatvā pana yenassa guṇo kato, tassa guṇaṃ paṭikaronto **katavedī** nāma. **Dukhitassā**ti attano sahāyassa dukkhappattassa dukkhaṃ attani āropetvā yo tassa uppannakiccaṃ sahatthena sakkaccaṃ karoti, buddhādayo evarūpaṃ sappurisaṃ nāma kathenti. Apica sappurisā nāma kataññū katavedino hontīti **satapattajātaka-** (jā. 1.3.85-87) **cūḷahaṃsajātaka-** (jā. 1.15.133 ādayo) **mahāhaṃsajātakādīni** (jā. 2.21.89 ādayo) kathetabbāni. **Etehi sabbehī**ti sakka yo etehi heṭṭhā vuttehi sīlādīhi sabbehipi guṇehi upeto. **Saddho**ti okappanasaddhāya samannāgato. **Mudū**ti piyabhāṇī. **Saṃvibhāgī**ti sīlasaṃvibhāgadānasaṃvibhāgābhiratattā saṃvibhāgī. Yācakānaṃ vacanaṃ ñatvā dānavasena **vadaññū**. Catūhi saṅgahavatthūhi tesaṃ tesaṃ saṅgaṇhanato **saṅgāhakaṃ,** madhuravacanatāya **sakhilaṃ,** maṭṭhavacanatāya **saṇhavācaṃ** tathāvidhaṃ nu puggalaṃ adhigatayasasobhaggasaṅkhātā sirī no jahāti, nāssa sirī vinassatīti.

Evaṃ mahāsatto gaganatale puṇṇacandaṃ uṭṭhāpento viya cattāro pañhe vissajjesi. Tato paraṃ sesapañhānaṃ pucchā ca vissajjanañca hoti –

80. ‘‘Subhāsitaṃ te anumodiyāna, aññaṃ taṃ pucchāmi tadiṅgha brūhi;
Sīlaṃ siriñcāpi satañca dhammaṃ, paññañca kaṃ seṭṭhataraṃ vadanti.

81. ‘‘Paññā hi seṭṭhā kusalā vadanti, nakkhattarājāriva tārakānaṃ;
Sīlaṃ sirī cāpi satañca dhammo, anvāyikā paññavato bhavanti.

82. ‘‘Subhāsitaṃ te anumodiyāna, aññaṃ taṃ pucchāmi tadiṅgha brūhi;
Kathaṃkaro kintikaro kimācaraṃ, kiṃ sevamāno labhatīdha paññaṃ;
Paññāya dānippaṭipadaṃ vadehi, kathaṃkaro paññavā hoti macco.

83. ‘‘Sevetha vuddhe nipuṇe bahussute, uggāhako ca paripucchako siyā;
Suṇeyya sakkacca subhāsitāni, evaṃkaro paññavā hoti macco.

84. ‘‘Sa paññavā kāmaguṇe avekkhati, aniccato dukkhato rogato ca;
Evaṃ vipassī pajahāti chandaṃ, dukkhesu kāmesu mahabbhayesu.

85. ‘‘Sa vītarāgo pavineyya dosaṃ, mettaṃ cittaṃ bhāvaye appamāṇaṃ;
Sabbesu bhūtesu nidhāya daṇḍaṃ, anindito brahmamupeti ṭhāna’’nti.

Tattha **sīla**nti ācārasīlaṃ. **Siri**nti issariyasiriṃ. **Satañca dhamma**nti sappurisadhammaṃ. **Pañña**nti supaññaṃ. Evaṃ imesaṃ catunnaṃ dhammānaṃ kataraṃ dhammaṃ seṭṭhataraṃ vadantīti pucchati. **Paññā hī**ti, sakka, etesu catūsu dhammesu yā esā paññā nāma, sāva seṭṭhā, iti buddhādayo kusalā vadanti. Yathā hi tārakagaṇā candaṃ parivārenti, candova tesaṃ uttamo. Evaṃ sīlañca sirī cāpi satañca dhammoti ete tayopi anvāyikā **paññavato bhavanti** paññavantameva anugacchanti, paññāya eva parivārā hontīti attho.

‘‘Kathaṃkaro’’tiādīni aññamaññavevacanāneva. **Kathaṃkaro**ti kiṃ nāma kammaṃ karonto kiṃ ācaranto kiṃ sevamāno bhajamāno payirupāsamāno idhaloke paññaṃ labhati, paññāyameva paṭipadaṃ vadehi, jānitukāmomhi, kathaṃkaro macco paññavā nāma hotīti pucchati. **Vuddhe**ti paññāvuddhippatte paṇḍite. **Nipuṇe**ti sukhumakāraṇajānanasamatthe. **Evaṃkaro**ti yo puggalo evaṃ vuttappakāre puggale sevati bhajati payirupāsati, pāḷiṃ uggaṇhāti, punappunaṃ atthaṃ pucchati, pāsāṇe lekhaṃ khaṇanto viya kañcananāḷiyā sīhavasaṃ sampaṭicchanto viya ohitasoto sakkaccaṃ subhāsitāni suṇāti, ayaṃ evaṃkaro macco paññavā hotīti.

Evaṃ mahāsatto pācīnalokadhātuto sūriyaṃ uṭṭhāpento viya paññāya paṭipadaṃ kathetvā idāni tassā paññāya guṇaṃ kathento **‘‘sa paññavā’’**tiādimāha. Tattha **kāmaguṇe**ti kāmakoṭṭhāse hutvā abhāvaṭṭhena **aniccato,** diṭṭhadhammikasamparāyikānaṃ dukkhānaṃ vatthubhāvena **dukkhato,** aṭṭhanavutiyā rogamukhānaṃ kāme nissāya uppattisambhavena **rogato ca avekkhati** oloketi, so **evaṃ vipassī** etehi kāraṇehi kāmānaṃ aniccāditaṃ passanto ‘‘kāme nissāya uppajjanakadukkhānaṃ anto natthi, kāmānaṃ pahānameva sukha’’nti viditvā dukkhesu kāmesu mahabbhayesu chandaṃ pajahāti. **Sa vītarāgo**ti, ‘‘sakka, so puggalo evaṃ vītarāgo navāghātavatthuvasena uppajjanakasabhāvadosaṃ vinetvā mettacittaṃ bhāveyya, appamāṇasattārammaṇattā appamāṇaṃ taṃ bhāvetvā aparihīnajjhāno agarahito brahmaloke uppajjatī’’ti.

Evaṃ mahāsatte kāmānaṃ dosaṃ kathenteyeva tesaṃ tiṇṇampi rājūnaṃ sabalakāyānaṃ tadaṅgappahānena pañcakāmaguṇarāgo pahīno. Taṃ ñatvā mahāsatto tesaṃ pahaṃsanavasena gāthamāha –

86. ‘‘Mahatthiyaṃ āgamanaṃ ahosi, tavamaṭṭhakā bhīmarathassa cāpi;
Kāliṅgarājassa ca uggatassa, sabbesa vo kāmarāgo pahīno’’ti.

Tattha **mahatthiya**nti mahatthaṃ mahāvipphāraṃ mahājutikaṃ. **Tavamaṭṭhakā**ti tava aṭṭhakā. **Pahīno**ti tadaṅgappahānena pahīno.

Taṃ sutvā rājāno mahāsattassa thutiṃ karontā gāthamāhaṃsu –

87. ‘‘Evametaṃ paracittavedi, sabbesa no kāmarāgo pahīno;
Karohi okāsamanuggahāya, yathā gatiṃ te abhisambhavemā’’ti.

Tattha **anuggahāyā**ti pabbajjatthāya okāsaṃ no karohi. Yathā mayaṃ pabbajitvā tava gatiṃ nipphattiṃ abhisambhavema pāpuṇeyyāma, tayā paṭividdhaguṇaṃ paṭivijjheyyāmāti vadiṃsu.

Atha nesaṃ okāsaṃ karonto mahāsatto itaraṃ gāthamāha –

88. ‘‘Karomi okāsamanuggahāya, tathā hi vo kāmarāgo pahīno;
Pharātha kāyaṃ vipulāya pītiyā, yathā gatiṃ me abhisambhavethā’’ti.

Tattha **pharātha kāya**nti jhānapītiyā vipulāya kāyaṃ pharathāti.

Taṃ sutvā te sampaṭicchantā gāthamāhaṃsu –

89. ‘‘Sabbaṃ karissāma tavānusāsaniṃ, yaṃ yaṃ tuvaṃ vakkhasi bhūripañña;
Pharāma kāyaṃ vipulāya pītiyā, yathā gatiṃ te abhisambhavemā’’ti.

Atha nesaṃ sabalakāyānaṃ mahāsatto pabbajjaṃ dāpetvā isigaṇaṃ uyyojento gāthamāha –

90. ‘‘Katāya vacchassa kisassa pūjā, gacchantu bhonto isayo sādhurūpā;
Jhāne ratā hotha sadā samāhitā, esā ratī pabbajitassa seṭṭhā’’ti.

Tattha **gacchantū**ti attano attano vasanaṭṭhānāni gacchantu.

Isayo tassa sarabhaṅgasatthuno vacanaṃ sirasā sampaṭicchitvā vanditvā ākāsaṃ uppatitvā sakāni vasanaṭṭhānāni gamiṃsu. Sakkopi uṭṭhāyāsanā mahāsattassa thutiṃ katvā añjaliṃ paggayha sūriyaṃ namassanto viya mahāsattaṃ namassamāno sapariso pakkāmi. Etamatthaṃ viditvā satthā imā gāthāyo abhāsi –

91. ‘‘Sutvāna gāthā paramatthasaṃhitā, subhāsitā isinā paṇḍitena;
Te vedajātā anumodamānā, pakkāmu devā devapuraṃ yasassino.

92. ‘‘Gāthā imā atthavatī subyañjanā, subhāsitā isinā paṇḍitena;
Yo kocimā aṭṭhikatvā suṇeyya, labhetha pubbāpariyaṃ visesaṃ;
Laddhāna pubbāpariyaṃ visesaṃ, adassanaṃ maccurājassa gacche’’ti.

Tattha **paramatthasaṃhitā**ti aniccādidīpanena nibbānanissitā. **Gāthā imā**ti idaṃ satthā sarabhaṅgasatthuno nibbānadāyakaṃ subhāsitaṃ vaṇṇento āha. Tattha **atthavatī**ti nibbānadāyakaṭṭhena paramatthanissitā. **Subyañjanā**ti parisuddhabyañjanā. **Subhāsitā**ti sukathitā. **Aṭṭhikatvā**ti attano atthikabhāvaṃ katvā atthiko hutvā sakkaccaṃ suṇeyya. **Pubbāpariya**nti paṭhamajjhānaṃ pubbaviseso, dutiyajjhānaṃ aparaviseso. Dutiyajjhānaṃ pubbaviseso, tatiyajjhānaṃ aparavisesoti evaṃ aṭṭhasamāpatticatumaggavasena pubbāparabhāvena ṭhitaṃ visesaṃ. **Adassana**nti pariyosāne aparavisesaṃ arahattaṃ labhitvā nibbānaṃ pāpuṇeyya. Nibbānappatto hi puggalo maccurājassa adassanaṃ gato nāma hotīti.

Evaṃ satthā arahattena desanāya kūṭaṃ gaṇhitvā ‘‘na, bhikkhave, idāneva, pubbepi moggallānassa āḷāhane pupphavassaṃ vassī’’ti vatvā saccāni pakāsetvā jātakaṃ samodhānento āha –

93. ‘‘Sālissaro sāriputto, meṇḍissaro ca kassapo;
Pabbato anuruddho ca, kaccāyano ca devalo;

94. ‘‘Anusisso ca ānando, kisavaccho ca kolito;
Nārado udāyitthero, parisā buddhaparisā;
Sarabhaṅgo lokanātho, evaṃ dhāretha jātaka’’nti.

Sarabhaṅgajātakavaṇṇanā dutiyā.

## [523] 3. Alambusājātakavaṇṇanā

Athabravīti idaṃ satthā jetavane viharanto purāṇadutiyikāpalobhanaṃ ārabbha kathesi. Vatthu **indriyajātake** (jā. 1.8.60 ādayo) vitthāritameva. Satthā pana taṃ bhikkhuṃ ‘‘saccaṃ kira tvaṃ, bhikkhu, ukkaṇṭhitosī’’ti pucchitvā ‘‘saccaṃ, bhante’’ti vutte ‘‘kena ukkaṇṭhāpitosī’’ti vatvā ‘‘purāṇadutiyikāyā’’ti vutte ‘‘bhikkhu esā itthī tuyhaṃ anatthakārikā, tvaṃ etaṃ nissāya jhānaṃ nāsetvā tīṇi saṃvaccharāni mūḷho visaññī nipajjitvā uppannāya saññāya mahāparidevaṃ paridevī’’ti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto kāsiraṭṭhe brāhmaṇakule nibbattitvā vayappatto sabbasippesu nipphattiṃ patvā isipabbajjaṃ pabbajitvā araññāyatane vanamūlaphalāhāro yāpesi. Athekā migī tassa passāvaṭṭhāne sambhavamissakaṃ tiṇaṃ khāditvā udakaṃ pivi. Ettakeneva ca tasmiṃ paṭibaddhacittā gabbhaṃ paṭilabhitvā tato paṭṭhāya katthaci agantvā tattheva tiṇaṃ khāditvā assamassa sāmanteyeva vicarati. Mahāsatto pariggaṇhanto taṃ kāraṇaṃ aññāsi. Sā aparabhāge manussadārakaṃ vijāyi. Mahāsatto taṃ puttasinehena paṭijaggi, ‘‘isisiṅgo’’tissa nāmaṃ akāsi. Atha naṃ mahāsatto viññutappattaṃ pabbājetvā attano mahallakakāle taṃ ādāya nārivanaṃ nāma gantvā, ‘‘tāta, imasmiṃ himavante imehi pupphehi sadisā itthiyo nāma honti, tā attano vasaṃ gate mahāvināsaṃ pāpenti, na tāsaṃ vasaṃ nāma gantuṃ vaṭṭatī’’ti ovaditvā aparabhāge brahmalokaparāyaṇo ahosi.

Isisiṅgopi jhānakīḷaṃ kīḷanto himavantappadese vāsaṃ kappesi. Ghoratapo paramadhitindriyo ahosi. Athassa sīlatejena sakkassa bhavanaṃ kampi, sakko āvajjento taṃ kāraṇaṃ ñatvā ‘‘ayaṃ maṃ sakkattā cāveyya, ekaṃ accharaṃ pesetvā sīlamassa bhindāpessāmī’’ti sakaladevalokaṃ upaparikkhanto attano aḍḍhateyyakoṭisaṅkhānaṃ paricārikānaṃ majjhe ekaṃ alambusaṃ nāma accharaṃ ṭhapetvā aññaṃ tassa sīlaṃ bhindituṃ samatthaṃ adisvā taṃ pakkosāpetvā tassa sīlabhedaṃ kātuṃ āṇāpesi. Tamatthaṃ āvikaronto satthā paṭhamaṃ gāthamāha –

95. ‘‘Athabravi brahā indo, vatrabhū jayataṃ pitā;
Devakaññaṃ parābhetvā, sudhammāyaṃ alambusa’’nti.

Tattha **brahā**ti mahā. **Vatrabhū**ti vatrassa nāma asurassa abhibhavitā. **Jayataṃ pitā**ti jayantānaṃ jayappattānaṃ sesānaṃ tettiṃsāya devaputtānaṃ pitukiccasādhanena pitā. **Parābhetvā**ti hadayaṃ bhinditvā olokento viya taṃ ‘‘paṭibalā aya’’nti ñatvāti attho. **Sudhammāya**nti sudhammāyaṃ devasabhāyaṃ.

Paṇḍukambalasilāsane nisinno taṃ alambusaṃ pakkosāpetvā idamāha –

96. ‘‘Misse devā taṃ yācanti, tāvatiṃsā saindakā;
Isippalobhane gaccha, isisiṅgaṃ alambuse’’ti.

Tattha **misse**ti taṃ ālapati, idañca tassā nāmaṃ, sabbā panitthiyo purise kilesamissanena missanato ‘‘missā’’ti vuccanti, tena sādhāraṇena guṇanāmenālapanto evamāha. **Isippalobhane**ti isīnaṃ palobhanasamatthe. **Isisiṅga**nti tassa kira matthake migasiṅgākārena dve cūḷā uṭṭhahiṃsu, tasmā evaṃ vuccati.

Iti sakko ‘‘gaccha isisiṅgaṃ upasaṅkamitvā attano vasaṃ ānetvā sīlamassa bhindā’’ti alambusaṃ āṇāpesi.

97. ‘‘Purāyaṃ amhe acceti, vattavā brahmacariyavā;
Nibbānābhirato vuddho, tassa maggāni āvarā’’ti. – vacanaṃ āha;

Tattha **purāya**nti ayaṃ tāpaso vattasampanno ca brahmacariyavā ca, so panesa dīghāyukatāya nibbānasaṅkhāte magge abhirato guṇavuddhiyā ca vuddho. Tasmā yāva esa amhe nātikkamati, na abhibhavitvā imamhā ṭhānā cāveti, tāvadeva tvaṃ gantvā tassa devalokagamanāni maggāni āvara, yathā idha nāgacchati, evaṃ karohīti attho.

Taṃ sutvā alambusā gāthādvayamāha –

98. ‘‘Devarāja kimeva tvaṃ, mameva tuvaṃ sikkhasi;
Isippalobhane gaccha, santi aññāpi accharā.

99. ‘‘Mādisiyo pavarā ceva, asoke nandane vane;
Tāsampi hotu pariyāyo, tāpi yantu palobhanā’’ti.

Tattha **kimeva tva**nti kiṃ nāmetaṃ tvaṃ karosīti dīpeti. **Mameva tuvaṃ sikkhasī**ti imasmiṃ sakaladevaloke mameva tuvaṃ ikkhasi, aññaṃ na passasīti adhippāyena vadati. **Sa**-kāro panettha byañjanasandhikaro. **Isippalobhane gacchā**ti kiṃkāraṇā maññeva evaṃ vadesīti adhippāyo. **Pavarā cevā**ti mayā uttaritarā ceva. **Asoke**ti sokarahite. **Nandane**ti nandijanake. **Pariyāyo**ti gamanavāro.

Tato sakko tisso gāthāyo abhāsi –

100. ‘‘Addhā hi saccaṃ bhaṇasi, santi aññāpi accharā;
Tādisiyo pavarā ceva, asoke nandane vane.

101. ‘‘Na tā evaṃ pajānanti, pāricariyaṃ pumaṃ gatā;
Yādisaṃ tvaṃ pajānāsi, nāri sabbaṅgasobhane.

102. ‘‘Tvameva gaccha kalyāṇi, itthīnaṃ pavarā casi;
Taveva vaṇṇarūpena, savasamānayissasī’’ti.

Tattha **pumaṃ gatā**ti purisaṃ upasaṅkamantā samānā purisapalobhinipāricariyaṃ na jānanti. **Vaṇṇarūpenā**ti sarīravaṇṇena ceva rūpasampattiyā ca. **Savasamānayissasī**ti taṃ tāpasaṃ attano vasaṃ ānessasīti.

Taṃ sutvā alambusā dve gāthā abhāsi –

103. ‘‘Na vāhaṃ na gamissāmi, devarājena pesitā;
Vibhemi cetaṃ āsāduṃ, uggatejo hi brāhmaṇo.

104. ‘‘Aneke nirayaṃ pattā, isimāsādiyā janā;
Āpannā mohasaṃsāraṃ, tasmā lomāni haṃsaye’’ti.

Tattha **na vāha**nti na ve ahaṃ. **Vibhemī**ti bhāyāmi. **Āsādu**nti āsādituṃ. Idaṃ vuttaṃ hoti – nāhaṃ, deva, tayā pesitā na gamissāmi, apicāhaṃ taṃ isiṃ sīlabhedanatthāya allīyituṃ bhāyāmi, uggatejo hi soti. **Āsādiyā**ti āsādetvā. **Mohasaṃsāra**nti mohena saṃsāraṃ, mohena isiṃ palobhetvā saṃsāraṃ āpannā vaṭṭadukkhe patiṭṭhitā sattā gaṇanapathaṃ atikkantā. **Tasmā**ti tena kāraṇena. **Lomāni haṃsaye**ti ahaṃ lomāni uṭṭhapemi, ‘‘tassa kirāhaṃ sīlaṃ bhindissāmī’’ti cintayamānāya me lomāni pahaṃsantīti vadati.

105. ‘‘Idaṃ vatvāna pakkāmi, accharā kāmavaṇṇinī;
Missā missitumicchantī, isisiṅgaṃ alambusā.

106. ‘‘Sā ca taṃ vanamogayha, isisiṅgena rakkhitaṃ;
Bimbijālakasañchannaṃ, samantā addhayojanaṃ.

107. ‘‘Pātova pātarāsamhi, udaṇhasamayaṃ pati;
Aggiṭṭhaṃ parimajjantaṃ, isisiṅgaṃ upāgamī’’ti. – imā abhisambuddhagāthā;

Tattha **pakkāmī**ti tena hi, devarāja, āvajjeyyāsi manti attano sayanagabbhaṃ pavisitvā alaṅkaritvā isisiṅgaṃ kilesena missituṃ icchantī pakkāmi, bhikkhave, sā accharā tassa assamaṃ gatāti. **Bimbijālakasañchanna**nti rattaṅkuravanena sañchannaṃ. **Pātova pātarāsamhī**ti, bhikkhave, pātarāsavelāya pātova pageyeva atipageva. **Udaṇhasamayaṃ patī**ti sūriyuggamanavelāyameva. **Aggiṭṭha**nti aggisālaṃ. Rattiṃ padhānamanuyuñjitvā pātova nhatvā udakakiccaṃ katvā paṇṇasālāyaṃ thokaṃ jhānasukhena vītināmetvā nikkhamitvā aggisālaṃ sammajjantaṃ taṃ isisiṅgaṃ sā upāgami, itthivilāsaṃ dassentī tassa purato aṭṭhāsi.

Atha naṃ tāpaso pucchanto āha –

108. ‘‘Kā nu vijjurivābhāsi, osadhī viya tārakā;
Vicittahatthābharaṇā, āmuttamaṇikuṇḍalā.

109. ‘‘Ādiccavaṇṇasaṅkāsā, hemacandanagandhinī;
Saññatūrū mahāmāyā, kumārī cārudassanā.

110. ‘‘Vilaggā mudukā suddhā, pādā te suppatiṭṭhitā;
Gamanā kāmanīyā te, harantiyeva me mano.

111. ‘‘Anupubbā ca te ūrū, nāganāsasamūpamā;
Vimaṭṭhā tuyhaṃ sussoṇī, akkhassa phalakaṃ yathā.

112. ‘‘Uppalasseva kiñjakkhā, nābhi te sādhusaṇṭhitā;
Purā kaṇhañjanasseva, dūrato patidissati.

113. ‘‘Duvidhā jātā urajā, avaṇṭā sādhupaccudā;
Payodharā apatitā, aḍḍhalābusamā thanā.

114. ‘‘Dīghā kambutalābhāsā, gīvā eṇeyyakā yathā;
Paṇḍarāvaraṇā vaggu, catutthamanasannibhā.

115. ‘‘Uddhaggā ca adhaggā ca, dumaggaparimajjitā;
Duvijā nelasambhūtā, dantā tava sudassanā.

116. ‘‘Apaṇḍarā lohitantā, jiñjūkaphalasannibhā;
Āyatā ca visālā ca, nettā tava sudassanā.

117. ‘‘Nātidīghā susammaṭṭhā, kanakabyāsamocitā;
Uttamaṅgaruhā tuyhaṃ, kesā candanagandhikā.

118. ‘‘Yāvatā kasigorakkhā, vāṇijānañca yā gati;
Isīnañca parakkantaṃ, saññatānaṃ tapassinaṃ.

119. ‘‘Na te samasamaṃ passe, asmiṃ pathavimaṇḍale;
Ko vā tvaṃ kassa vā putto, kathaṃ jānemu taṃ maya’’nti.

Tattha **vicittahatthābharaṇā**ti vicittehi hatthābharaṇehi samannāgatā. **Hemacandanagandhinī**ti suvaṇṇavaṇṇacandanagandhavilepanā. **Saññatūrū**ti suvaṭṭitaghanaūru sampannaūrulakkhaṇā. **Vilaggā**ti saṃkhittamajjhā. **Mudukā**ti mudu sukhumālā. **Suddhā**ti nimmalā. **Suppatiṭṭhitā**ti samaṃ pathaviṃ phusantā suṭṭhu patiṭṭhitā. **Gamanā**ti gacchamānā. **Kāmanīyā**ti kantā kāmitabbayuttakā. **Harantiyeva me mano**ti ete evarūpena paramena itthivilāsena caṅkamantiyā tava pādā mama cittaṃ harantiyeva. **Vimaṭṭhā**ti visālā. **Sussoṇī**ti sundarasoṇī. **Akkhassā**ti sundaravaṇṇassa akkhassa suvaṇṇaphalakaṃ viya visālā te soṇīti vadati. **Uppalasseva kiñjakkhā**ti nīluppalakaṇṇikā viya. **Kaṇhañjanassevā**ti sukhumakaṇhalomacittattā evamāha.

‘‘Duvidhā’’tigāthaṃ thane vaṇṇayanto āha. Te hi dve hutvā ure jātā vaṇṭassa abhāvā **avaṇṭā,** ure laggā eva hutvā suṭṭhu nikkhantattā **sādhupaccudā,** payassa dhāraṇato **payodharā, apatitā**ti na patitā, amilātatāya vā alambanatāya vā na anto paviṭṭhāti apatitā, suvaṇṇaphalake ṭhapitasuvaṇṇamayavaṭṭaalābuno aḍḍhena sadisatāya **aḍḍhalābusamā thanā. Eṇeyyakā yathā**ti eṇīmigassa hi dīghā ca vaṭṭā ca gīvā sobhati yathā, evaṃ tava gīvā thokaṃ dīghā. **Kambutalābhāsā**ti suvaṇṇāliṅgatalasannibhā gīvāti attho. **Paṇḍarāvaraṇā**ti dantāvaraṇā. **Catutthamanasannibhā**ti catutthamano vuccati catutthamanavatthubhūtā jivhā. Abhirattabhāvena jivhāsadisaṃ te oṭṭhapariyosānanti vadati. **Uddhaggā**ti heṭṭhimadantā. **Adhaggā**ti uparimadantā. **Dumaggaparimajjitā**ti dantakaṭṭhaparimajjitā parisuddhā. **Duvijā**ti dvijā. **Nelasambhūtā**ti niddosesu hanumaṃsapariyosānesu sambhūtā.

Apaṇḍarāti kaṇhā. **Lohitantā**ti rattapariyantā. **Jiñjūkaphalasannibhā**ti rattaṭṭhāne jiñjukaphalasadisā. **Sudassanā**ti passantānaṃ atittikarā pañcapasādasamannāgatā. **Nātidīghā**ti pamāṇayuttā. **Susammaṭṭhā**ti suṭṭhu sammaṭṭhā. **Kanakabyāsamocitā**ti kanakabyā vuccati suvaṇṇaphaṇikā, tāya gandhatelaṃ ādāya paharitā suracitā. **Kasigorakkhā**ti iminā kasiñca gorakkhañca nissāya jīvanakasatte dasseti. **Yā gatī**ti yattakā nipphatti. **Parakkanta**nti yattakaṃ isīnaṃ parakkantaṃ, vitthārīkatā imasmiṃ himavante yattakā isayo vasantīti attho. **Na te samasama**nti tesu sabbesu ekampi rūpalīḷāvilāsādisamatāya tayā samānaṃ na passāmi. **Ko vā tva**nti idaṃ tassā itthibhāvaṃ jānanto purisavohāravasena pucchati.

Evaṃ pādato paṭṭhāya yāva kesā attano vaṇṇaṃ bhāsante tāpase alambusā tuṇhī hutvā tassā kathāya yathānusandhiṃ gatāya tassa sammūḷhabhāvaṃ ñatvā gāthamāha –

120. ‘‘Na pañhakālo bhaddante, kassapevaṃ gate sati;
Ehi samma ramissāma, ubho asmākamassame;
Ehi taṃ upagūhissaṃ, ratīnaṃ kusalo bhavā’’ti.

Tattha **kassapevaṃ gate satī**ti kassapagotta evaṃ tava citte pavatte sati pañhakālo na hoti. **Sammā**ti vayassa, piyavacanālapanametaṃ. **Ratīna**nti pañcakāmaguṇaratīnaṃ.

Evaṃ vatvā alambusā cintesi – ‘‘nāyaṃ mayi ṭhitāya hatthapāsaṃ āgamissati, gacchantī viya bhavissāmī’’ti. Sā itthimāyākusalatāya tāpasaṃ anupasaṅkamitvā āgatamaggābhimukhī pāyāsi. Tamatthaṃ pakāsento satthā āha –

121. ‘‘Idaṃ vatvāna pakkāmi, accharā kāmavaṇṇinī;
Missā missitumicchantī, isisiṅgaṃ alambusā’’ti.

Atha naṃ tāpaso gacchantiṃ disvā ‘‘ayaṃ gacchatī’’ti attano dandhaparakkamaṃ mandagamanaṃ chinditvā vegena dhāvitvā kesesu hatthena parāmasi. Tamatthaṃ pakāsento satthā āha –

122. ‘‘So ca vegena nikkhamma, chetvā dandhaparakkamaṃ;
Tamuttamāsu veṇīsu, ajjhappatto parāmasi.

123. ‘‘Tamudāvatta kalyāṇī, palissaji susobhanā;
Cavitamhi brahmacariyā, yathā taṃ atha tositā.

124. ‘‘Manasā agamā indaṃ, vasantaṃ nandane vane;
Tassā saṅkappamaññāya, maghavā devakuñjaro.

125. ‘‘Pallaṅkaṃ pahiṇī khippaṃ, sovaṇṇaṃ sopavāhanaṃ;
Sauttaracchadapaññāsaṃ, sahassapaṭiyatthataṃ.

126. ‘‘Tamenaṃ tattha dhāresi, ure katvāna sobhanā;
Yathā ekamuhuttaṃva, tīṇi vassāni dhārayi.

127. ‘‘Vimado tīhi vassehi, pabujjhitvāna brāhmaṇo;
Addasāsi haritarukkhe, samantā aggiyāyanaṃ.

128. ‘‘Navapattavanaṃ phullaṃ, kokilaggaṇaghositaṃ;
Samantā paviloketvā, rudaṃ assūni vattayi.

129. ‘‘Na juhe na jape mante, aggihuttaṃ pahāpitaṃ;
Ko nu me pāricariyāya, pubbe cittaṃ palobhayi.

130. ‘‘Araññe me viharato, yo me tejā ha sambhutaṃ;
Nānāratanaparipūraṃ, nāvaṃva gaṇhi aṇṇave’’ti.

Tattha **ajjhappatto**ti sampatto. **Tamudāvatta kalyāṇī**ti taṃ kese parāmasitvā ṭhitaṃ isiṃ udāvattitvā nivattitvā kalyāṇadassanā sā suṭṭhu sobhanā. **Palissajī**ti āliṅgi. **Cavitamhi brahmacariyā, yathā taṃ atha tositā**ti, bhikkhave, tassa isino tāvadeva jhānaṃ antaradhāyi. Tasmiṃ tamhā jhānā brahmacariyā cavite yathā taṃ sakkena patthitaṃ, tatheva ahosi. Atha sakkassa patthanāya samiddhabhāvaṃ viditvā sā devakaññā tositā, tassa tena brahmacariyavināsena sañjanitapītipāmojjāti attho.

Manasā agamāti sā taṃ āliṅgitvā ṭhitā ‘‘aho vata sakko pallaṅkaṃ me peseyyā’’ti evaṃ pavattena manasā indaṃ agamā. **Nandane vane**ti nandijananasamatthatāya nandanavanasaṅkhāte tāvatiṃsabhavane vasantaṃ. **Devakuñjaro**ti devaseṭṭho. **Pahiṇī**ti pesesi. ‘‘Pāhiṇī’’tipi pāṭho. **Sopavāhana**nti saparivāraṃ. **Sauttaracchadapaññāsa**nti paññāsāya uttaracchadehi paṭicchāditaṃ. **Sahassapaṭiyatthata**nti sahassadibbakojavatthataṃ. **Tamenaṃ tatthā**ti taṃ isisiṅgaṃ tattha dibbapallaṅke nisinnā sā ure katvā dhāresi. **Tīṇi vassānī**ti ekamuhuttaṃ viya manussagaṇanāya tīṇi vassāni taṃ ure nipajjāpetvā tattha nisinnā dhāresi.

Vimadoti nimmado vigatasaññabhāvo. So hi tīṇi saṃvaccharāni visañño sayitvā pacchā paṭiladdhasañño pabujjhi. Tasmiṃ pabujjhamāne hatthādiphandanaṃ disvāva alambusā tassa pabujjhanabhāvaṃ ñatvā pallaṅkaṃ antaradhāpetvā sayampi antarahitā aṭṭhāsi. **Addasāsī**ti so assamapadaṃ olokento ‘‘kena nu khomhi sīlavināsaṃ pāpito’’ti cintetvā mahantena saddena paridevamāno addasāsi. **Haritarukkhe**ti aggiyāyanasaṅkhātaṃ aggisālaṃ samantā parivāretvā ṭhite haritapattarukkhe. **Navapattavana**nti taruṇehi navapattehi sañchannaṃ vanaṃ. **Ruda**nti paridevanto.

Na juhe na jape manteti ayamassa paridevanagāthā. **Pahāpita**nti hāpitaṃ, **pa**-kāro upasaggamattaṃ. **Pāricariyāyā**ti ko nu kilesapāricariyāya ito pubbe mama cittaṃ palobhayīti paridevati. **Yo me tejā ha sambhuta**nti **ha**-kāro nipātamattaṃ. Yo mama samaṇatejena sambhūtaṃ jhānaguṇaṃ nānāratanaparipuṇṇaṃ mahantaṃ mahaṇṇave nāvaṃ viya gaṇhi, vināsaṃ pāpesi, ko nāmesoti paridevatīti.

Taṃ sutvā alambusā cintesi – ‘‘sacāhaṃ na kathessāmi, ayaṃ me abhisapissati, handassa kathessāmī’’ti. Sā dissamānena kāyena ṭhatvā gāthamāha –

131. ‘‘Ahaṃ te pāricariyāya, devarājena pesitā;
Avadhiṃ cittaṃ cittena, pamādo tvaṃ na bujjhasī’’ti.

So tassā kathaṃ sutvā pitarā dinnaovādaṃ saritvā ‘‘pitu vacanaṃ akatvā mahāvināsaṃ pattomhī’’ti paridevanto catasso gāthāyo abhāsi –

132. ‘‘Imāni kira maṃ tāto, kassapo anusāsati;
Kamalāsadisitthiyo, tāyo bujjhesi māṇava.

133. ‘‘Uregaṇḍāyo bujjhesi, tāyo bujjhesi māṇava;
Iccānusāsi maṃ tāto, yathā maṃ anukampako.

134. ‘‘Tassāhaṃ vacanaṃ nākaṃ, pitu vuddhassa sāsanaṃ;
Araññe nimmanussamhi, svajja jhāyāmi ekako.

135. ‘‘Sohaṃ tathā karissāmi, dhiratthu jīvitena me;
Puna vā tādiso hessaṃ, maraṇaṃ me bhavissatī’’ti.

Tattha **imānī**ti imāni vacanāni. **Kamalāsadisitthiyo**ti kamalā vuccati nāripupphalatā, tāsaṃ pupphasadisā itthiyo. **Tāyo bujjhesi māṇavā**ti māṇava tvaṃ tāyo jāneyyāsi, ñatvā dassanapathaṃ agantvā palāpeyyāsīti yāni evarūpāni vacanāni tadā maṃ tāto anusāsati, imāni kira tānīti. **Uregaṇḍāyo**ti uramhi dvīhi gaṇḍehi samannāgatā. **Tāyo bujjhesi, māṇavā**ti, māṇava, tāyo attano vasaṃ gate vināsaṃ pāpentīti tvaṃ jāneyyāsi. **Nāka**nti nākariṃ. **Jhāyāmī**ti pajjhāyāmi paridevāmi. **Dhiratthu jīvitena me**ti dhiratthu garahitaṃ mama jīvitaṃ, jīvitena me ko attho. **Puna vā**ti tathā karissāmi, yathā puna vā tādiso bhavissāmi, naṭṭhaṃ jhānaṃ uppādetvā vītarāgo bhavissāmi, maraṇaṃ vā me bhavissatīti.

So kāmarāgaṃ pahāya puna jhānaṃ uppādesi. Athassa samaṇatejaṃ disvā jhānassa ca uppāditabhāvaṃ ñatvā alambusā bhītā khamāpesi. Tamatthaṃ pakāsento satthā dve gāthāyo abhāsi –

136. ‘‘Tassa tejaṃ vīriyañca, dhitiṃ ñatvā avaṭṭhitaṃ;
Sirasā aggahī pāde, isisiṅgaṃ alambusā.

137. ‘‘Mā me kujjha mahāvīra, mā me kujjha mahāise;
Mahā attho mayā ciṇṇo, tidasānaṃ yasassinaṃ;

Tayā pakampitaṃ āsi, sabbaṃ devapuraṃ tadā''ti.

Atha naṃ so ''khamāmi te, bhadde, yathāsukhaṃ gacchā''ti vissajjento gāthamāha –

138. ''Tāvatiṃsā ca ye devā, tidasānañca vāsavo;
Tvañca bhadde sukhī hohi, gaccha kaññe yathāsukha''nti.

Sā taṃ vanditvā teneva suvaṇṇapallaṅkena devapuraṃ gatā. Tamatthaṃ pakāsento satthā tisso gāthāyo abhāsi –

139. ''Tassa pāde gahetvāna, katvā ca naṃ padakkhiṇaṃ;
Añjaliṃ paggahetvāna, tamhā ṭhānā apakkami.

140. ''Yo ca tassāsi pallaṅko, sovaṇṇo sopavāhano;
Sauttaracchadapaññāso, sahassapaṭiyatthato;
Tameva pallaṅkamāruyha, agā devāna santike.

141. ''Tamokkamiva āyantiṃ, jalantiṃ vijjutaṃ yathā;
Patīto sumano vitto, devindo adadā vara''nti.

Tattha **okkamivā**ti dīpakaṃ viya. ''Patīto''tiādīhi tuṭṭhākārova dassito **adadā vara**nti āgantvā vanditvā ṭhitāya tuṭṭho varaṃ adāsi.

Sā tassa santike varaṃ gaṇhantī osānagāthamāha –

142. ''Varañce me ado sakka, sabbabhūtānamissara;
Nisippalobhikā gacche, etaṃ sakka varaṃ vare''ti.

Tassattho – ''sakka devarāja, sace me tvaṃ varaṃ ado, puna isipalobhikāya na gaccheyyaṃ, mā maṃ etadatthāya pahiṇeyyāsi, etaṃ varaṃ vare yācāmī''ti.

Satthā tassa bhikkhuno imaṃ dhammadesanaṃ āharitvā saccāni pakāsetvā jātakaṃ samodhānesi, saccapariyosāne so bhikkhu sotāpattiphale patiṭṭhahi. Tadā alambusā purāṇadutiyikā ahosi, isisiṅgo ukkaṇṭhitabhikkhu, pitā mahāisi pana ahameva ahosinti.

Alambusājātakavaṇṇanā tatiyā.

## [524] 4. Saṅkhapālajātakavaṇṇanā

Ariyāvakāsosīti idaṃ satthā jetavane viharanto uposathakammaṃ ārabbha kathesi. Tadā hi satthā uposathike upāsake sampahaṃsetvā ''porāṇakapaṇḍitā mahatiṃ nāgasampattiṃ pahāya uposathavāsaṃ upavasiṃsuyevā''ti vatvā tehi yācito atītaṃ āhari.

Atīte rājagahe magadharājā nāma rajjaṃ kāresi. Tadā bodhisatto tassa rañño aggamahesiyā kucchimhi nibbatti, ''duyyodhano''tissa nāmaṃ kariṃsu. So vayappatto takkasilāyaṃ sabbasippāni uggaṇhitvā āgantvā pitu sippaṃ dassesi. Atha naṃ pitā rajje abhisiñcitvā isipabbajjaṃ pabbajitvā uyyāne vasi. Bodhisatto divasassa tikkhattuṃ pitu santikaṃ agamāsi. Tassa mahālābhasakkāro udapādi. So teneva palibodhena kasiṇaparikammamattampi kātuṃ asakkonto cintesi – ''mahā me lābhasakkāro, na sakkā mayā idha vasantena imaṃ jaṭaṃ chindituṃ, puttassa me anārocetvāva aññattha gamissāmī''ti. So kañci ajānāpetvā uyyānā nikkhamitvā magadharaṭṭhaṃ atikkamitvā mahisakaraṭṭhe saṅkhapāladahato nāma nikkhantāya kaṇṇaveṇṇāya nadiyā nivattane candakapabbataṃ upanissāya paṇṇasālaṃ katvā tattha vasanto kasiṇaparikammaṃ katvā jhānābhiññā nibbattetvā uñchācariyāya yāpesi. Tamenaṃ saṅkhapālo nāma nāgarājā mahantena parivārena kaṇṇaveṇṇanadito nikkhamitvā antarantarā upasaṅkamati. So tassa dhammaṃ desesi. Athassa putto pitaraṃ daṭṭhukāmo gataṭṭhānaṃ ajānanto anuvicārāpetvā ''asukaṭṭhāne nāma vasatī''ti ñatvā tassa dassanatthāya mahantena parivārena tattha gantvā ekamante khandhavāraṃ nivāsetvā katipayehi amaccehi saddhiṃ assamapadābhimukho pāyāsi.

Tasmiṃ khaṇe saṅkhapālo mahantena parivārena dhammaṃ suṇanto nisīdi. So taṃ rājānaṃ āgacchantaṃ disvā isiṃ vanditvā uṭṭhāyāsanā pakkāmi. Rājā pitaraṃ vanditvā paṭisanthāraṃ katvā nisīditvā pucchi – ''bhante, katararājā nāmesa tumhākaṃ santikaṃ āgato''ti. Tāta, saṅkhapālanāgarājā nāmesoti. So tassa sampattiṃ nissāya nāgabhavane lobhaṃ katvā katipāhaṃ vasitvā pitu bhikkhāhāraṃ nibaddhaṃ dāpetvā attano nagarameva gantvā catūsu dvāresu dānasālāyo kāretvā sakalajambudīpaṃ saṅkhobhento dānaṃ datvā sīlaṃ rakkhitvā uposathakammaṃ katvā nāgabhavanaṃ patthetvā āyupariyosāne nāgabhavane nibbattitvā saṅkhapālanāgarājā ahosi. So gacchante kāle tāya sampattiyā vippaṭisārī hutvā tato paṭṭhāya manussayoniṃ patthento uposathavāsaṃ vasi. Athassa nāgabhavane vasantassa uposathavāso na sampajjati, sīlavināsaṃ pāpuṇāti. So tato paṭṭhāya nāgabhavanā nikkhamitvā kaṇṇaveṇṇāya nadiyā avidūre mahāmaggassa ca ekapadikamaggassa ca antare ekaṃ vammikaṃ parikkhipitvā uposathaṃ adhiṭṭhāya samādinnasīlo ‘‘mama cammamaṃsādīhi atthikā cammamaṃsādīni harantū’’ti attānaṃ dānamukhe vissajjetvā vammikamatthake nipanno samaṇadhammaṃ karonto cātuddase pannarase vasitvā pāṭipade nāgabhavanaṃ gacchati.

Tasmiṃ ekadivasaṃ evaṃ sīlaṃ samādiyitvā nipanne paccantagāmavāsino soḷasa janā ‘‘maṃsaṃ āharissāmā’’ti āvudhahatthā araññe vicarantā kiñci alabhitvā nikkhantā taṃ vammikamatthake nipannaṃ disvā ‘‘mayaṃ ajja godhāpotakampi na labhimhā, imaṃ nāgarājānaṃ vadhitvā khādissāmā’’ti cintetvā ‘‘mahā kho panesa gayhamāno palāyeyya, yathānipannameva taṃ bhogesu sūlehi vijjhitvā dubbalaṃ katvā gaṇhissāmā’’ti sūlāni ādāya upasaṅkamiṃsu. Bodhisattassa sarīraṃ mahantaṃ ekadoṇikanāvappamāṇaṃ vaṭṭetvā ṭhapitasumanapupphadāmaṃ viya jiñjukaphalasannibhehi akkhīhi jayasumanapupphasadisena ca sīsena samannāgataṃ ativiya sobhati. So tesaṃ soḷasannaṃ janānaṃ padasaddena bhogantarato sīsaṃ nīharitvā rattakkhīni ummīletvā te sūlahatthe āgacchante disvā cintesi – ‘‘ajja mayhaṃ manoratho matthakaṃ pāpuṇissati, ahaṃ attānaṃ dānamukhe niyyādetvā vīriyaṃ adhiṭṭhahitvā nipanno, ime mama sarīraṃ sattīhi koṭṭetvā chiddāvachiddaṃ karonte kodhavasena akkhīni ummīletvā na olokessāmī’’ti attano sīlabhedabhayena daḷhaṃ adhiṭṭhāya sīsaṃ bhogantareyeva pavesetvā nipajji. Atha naṃ te upagantvā naṅguṭṭhe gahetvā kaḍḍhantā bhūmiyaṃ pothetvā tikhiṇasūlehi aṭṭhasu ṭhānesu vijjhitvā sakaṇṭakakāḷavettayaṭṭhiyo pahāramukhehi pavesetvā aṭṭhasu ṭhānesu kājenādāya mahāmaggaṃ paṭipajjiṃsu, mahāsatto sūlehi vijjhanato paṭṭhāya ekaṭṭhānepi kodhavasena akkhīni ummīletvā te na olokesi. Tassa aṭṭhahi kājehi ādāya nīyamānassa sīsaṃ olambetvā bhūmiyaṃ pahari. Atha naṃ ‘‘sīsamassa olambatī’’ti mahāmagge nipajjāpetvā taruṇasūlena nāsāpuṭaṃ vijjhitvā rajjukaṃ pavesetvā sīsaṃ ukkhipitvā kājakoṭiyaṃ laggitvā punapi ukkhipitvā maggaṃ paṭipajjiṃsu.

Tasmiṃ khaṇe videharaṭṭhe mithilanagaravāsī āḷāro nāma kuṭumbiko pañca sakaṭasatāni ādāya sukhayānake nisīditvā gacchanto te bhojaputte bodhisattaṃ tathā gaṇhitvā gacchante disvā tesaṃ soḷasannampi soḷasahi vāhagoṇehi saddhiṃ pasataṃ pasataṃ suvaṇṇamāsake sabbesaṃ nivāsanapārupanāni bhariyānampi nesaṃ vatthābharaṇāni datvā vissajjāpesi. Atha so nāgabhavanaṃ gantvā tattha papañcaṃ akatvā mahantena parivārena nikkhamitvā āḷāraṃ upasaṅkamitvā nāgabhavanassa vaṇṇaṃ kathetvā taṃ ādāya nāgabhavanaṃ gantvā tīhi nāgakaññāsatehi saddhiṃ mahantamassa yasaṃ datvā dibbehi kāmehi santappesi. Āḷāro nāgabhavane ekavassaṃ vasitvā dibbakāme paribhuñjitvā ‘‘icchāmahaṃ, samma, pabbajitu’’nti nāgarājassa kathetvā pabbajitaparikkhāre gahetvā nāgabhavanato himavantappadesaṃ gantvā pabbajitvā tattha ciraṃ vasitvā aparabhāge cārikaṃ caranto bārāṇasiṃ patvā rājuyyāne vasitvā punadivase bhikkhāya nagaraṃ pavisitvā rājadvāraṃ agamāsi. Atha naṃ bārāṇasirājā disvā iriyāpathe pasīditvā pakkosāpetvā paññattāsane nisīdāpetvā nānaggarasabhojanaṃ bhojetvā aññatarasmiṃ nīce āsane nisinno vanditvā tena saddhiṃ sallapanto paṭhamaṃ gāthamāha –

143. ‘‘Ariyāvakāsosi pasannanetto, maññe bhavaṃ pabbajito kulamhā;
Kathaṃ nu vittāni pahāya bhoge, pabbaji nikkhamma gharā sapaññā’’ti.

Tattha **ariyāvakāsosī**ti niddosasundarasarīrāvakāsosi, abhirūposīti attho. **Pasannanetto**ti pañcahi pasādehi yuttanetto. **Kulamhā**ti khattiyakulā vā brāhmaṇakulā vā seṭṭhikulā vā pabbajitosīti maññāmi. **Kathaṃ nū**ti kena kāraṇena kiṃ ārammaṇaṃ katvā dhanañca upabhoge ca pahāya gharā nikkhamitvā pabbajitosi sapañña paṇḍitapurisāti pucchati.

Tato paraṃ tāpasassa ca rañño ca vacanappaṭivacanavasena gāthānaṃ sambandho veditabbo –

144. ‘‘Sayaṃ vimānaṃ naradeva disvā, mahānubhāvassa mahoragassa;
Disvāna puññāna mahāvipākaṃ, saddhāyahaṃ pabbajitomhi rāja.

145. ‘‘Na kāmakāmā na bhayā na dosā, vācaṃ musā pabbajitā bhaṇanti;
Akkhāhi me pucchito etamatthaṃ, sutvāna me jāyihitippasādo.

146. ‘‘Vāṇijja raṭṭhādhipa gacchamāno, pathe addasāsimhi bhojaputte;
Pavaḍḍhakāyaṃ uragaṃ mahantaṃ, ādāya gacchante pamodamāne.

147. ‘‘Sohaṃ samāgamma janinda tehi, pahaṭṭhalomo avacamhi bhīto;
Kuhiṃ ayaṃ nīyati bhīmakāyo, nāgena kiṃ kāhatha bhojaputtā.

148. ‘‘Nāgo ayaṃ nīyati bhojanatthā, pavaḍḍhakāyo urago mahanto;
Sāduñca thūlañca muduñca maṃsaṃ, na tvaṃ rasaññāsi videhaputta.

149. ‘‘Ito mayaṃ gantvā sakaṃ niketaṃ, ādāya satthāni vikopayitvā;
Maṃsāni bhokkhāma pamodamānā, mayañhi ve sattavo pannagānaṃ.

150. ‘‘Sace ayaṃ nīyati bhojanatthā, pavaḍḍhakāyo urago mahanto;
Dadāmi vo balibaddāni soḷasa, nāgaṃ imaṃ muñcatha bandhanasmā.

151. ‘‘Addhā hi no bhakkho ayaṃ manāpo, bahū ca no uragā bhuttapubbā;
Karoma te taṃ vacanaṃ aḷāra, mittañca no hohi videhaputta.

152. ‘‘Tadāssu te bandhanā mocayiṃsu, yaṃ natthuto paṭimokkassa pāse;
Mutto ca so bandhanā nāgarājā, pakkāmi pācīnamukho muhuttaṃ.

153. ‘‘Gantvāna pācīnamukho muhuttaṃ, puṇṇehi nettehi palokayī maṃ;
Tadāssahaṃ piṭṭhito anvagacchiṃ, dasaṅguliṃ añjaliṃ paggahetvā.

154. ‘‘Gaccheva kho tvaṃ taramānarūpo, mā taṃ amittā punaraggahesuṃ;
Dukkho hi luddehi punā samāgamo, adassanaṃ bhojaputtāna gaccha.

155. ‘‘Agamāsi so rahadaṃ vippasannaṃ, nīlobhāsaṃ ramaṇīyaṃ sutitthaṃ;
Samotataṃ jambuhi vetasāhi, pāvekkhi nittiṇṇabhayo patīto.

156. ‘‘So taṃ pavissa nacirassa nāgo, dibbena me pāturahū janinda;
Upaṭṭhahī maṃ pitaraṃva putto, hadayaṅgamaṃ kaṇṇasukhaṃ bhaṇanto.

157. ‘‘Tvaṃ mesi mātā ca pitā aḷāra, abbhantaro pāṇadado sahāyo;
Sakañca iddhiṃ paṭilābhakosmi, aḷāra passa me nivesanāni;
Pahūtabhakkhaṃ bahuannapānaṃ, masakkasāraṃ viya vāsavassā’’ti.

Tattha **vimāna**nti saṅkhapālanāgarañño anekasatanāṭakasampattisampannaṃ kañcanamaṇivimānaṃ. **Puññāna**nti tena katapuññānaṃ mahantaṃ vipākaṃ disvā kammañca phalañca paralokañca saddahitvā pavattāya saddhāya ahaṃ pabbajito. **Na kāmakāmā**ti na vatthukāmenapi bhayenapi dosenapi musā bhaṇanti. **Jāyihitī**ti, bhante, tumhākaṃ vacanaṃ sutvā mayhampi pasādo somanassaṃ jāyissati. **Vāṇijja**nti vāṇijjakammaṃ karissāmīti gacchanto. **Pathe addasāsimhī**ti pañcannaṃ sakaṭasatānaṃ purato sukhayānake nisīditvā gacchanto mahāmagge janapadamanusse addasaṃ. **Pavaḍḍhakāya**nti vaḍḍhitakāyaṃ. **Ādāyā**ti aṭṭhahi kājehi gahetvā. **Avacamhī**ti abhāsiṃ. **Bhīmakāyo**ti bhayajanakakāyo. **Bhojaputtā**ti luddaputtake piyasamudācārenālapati. **Videhaputtā**ti videharaṭṭhavāsitāya āḷāraṃ ālapiṃsu. **Vikopayitvā**ti chinditvā. **Mayañhi vo sattavo**ti mayaṃ pana nāgānaṃ verino nāma. **Bhojanatthā**ti bhojanatthāya. **Mittañca no hohī**ti tvaṃ amhākaṃ mitto hohi, kataguṇaṃ jāna.

Tadāssu teti, mahārāja, tehi bhojaputtehi evaṃ vutte ahaṃ tesaṃ soḷasa vāhagoṇe nivāsanapārupanāni pasataṃ pasataṃ suvaṇṇamāsake bhariyānañca nesaṃ vatthālaṅkāraṃ adāsiṃ, atha te saṅkhapālanāgarājānaṃ bhūmiyaṃ nipajjāpetvā attano kakkhaḷatāya sakaṇṭakakāḷavettalatāya koṭiyaṃ gahetvā ākaḍḍhituṃ ārabhiṃsu. Athāhaṃ nāgarājānaṃ kilamantaṃ disvā akilamentova asinā tā latā chinditvā dārakānaṃ kaṇṇavedhato vaṭṭinīharaṇaniyāmena adukkhāpento saṇikaṃ nīhariṃ, tasmiṃ kāle te bhojaputtā yaṃ bandhanaṃ assa natthuto pavesetvā pāse paṭimokkaṃ, tasmā bandhanā taṃ uragaṃ mocayiṃsu. Tassa nāsato saha pāsena taṃ rajjukaṃ nīhariṃsūti dīpeti. Iti te uragaṃ vissajjetvā thokaṃ gantvā ‘‘ayaṃ urago dubbalo, matakāle naṃ gahetvā gamissāmā’’ti nilīyiṃsu.

Puṇṇehīti sopi muhuttaṃ pācīnābhimukho gantvā assupuṇṇehi nettehi maṃ palokayi. **Tadāssaha**nti tadā assa ahaṃ. **Gacchevā**ti evaṃ taṃ avacanti vadati. **Rahada**nti kaṇṇaveṇṇadahaṃ. **Samotata**nti ubhayatīresu jamburukkhavetasarukkhehi otataṃ vitataṃ. **Nittiṇṇabhayo patīto**ti so kira taṃ dahaṃ pavisanto āḷārassa nipaccakāraṃ dassetvā yāva naṅguṭṭhā otari, udake paviṭṭhaṭṭhānamevassa nibbhayaṃ ahosi, tasmā nittiṇṇabhayo patīto haṭṭhatuṭṭho pāvekkhīti. **Pavissā**ti pavisitvā. **Dibbena me**ti nāgabhavane pamādaṃ anāpajjitvā mayi kaṇṇaveṇṇatīraṃ anatikkanteyeva dibbena parivārena mama purato pāturahosi. **Upaṭṭhahī**ti upāgami. **Abbhantaro**ti hadayamaṃsasadiso. Tvaṃ mama bahupakāro, sakkāraṃ te karissāmi. **Passa me nivesanānī**ti mama nāgabhavanaṃ passa. **Masakkasāraṃ viyā**ti masakkasāro vuccati osakkanaparisakkanābhāvena ghanasāratāya ca sinerupabbatarājā. Ayaṃ tattha māpitaṃ tāvatiṃsabhavanaṃ sandhāyevamāha.

Mahārāja! Evaṃ vatvā so nāgarājā uttari attano nāgabhavanaṃ vaṇṇento gāthādvayamāha –

158. ‘‘Taṃ bhūmibhāgehi upetarūpaṃ, asakkharā ceva mudū subhā ca;
Nīcattiṇā apparajā ca bhūmi, pāsādikā yattha jahanti sokaṃ.

159. ‘‘Anāvakulā veḷuriyūpanīlā, catuddisaṃ ambavanaṃ surammaṃ;
Pakkā ca pesī ca phalā suphullā, niccotukā dhārayantī phalānī’’ti.

Tattha **asakkharā**ti yā tattha bhūmi pāsāṇasakkhararahitā mudu subhā kañcanarajatamaṇimayā sattaratanavālukākiṇṇā. **Nīcattiṇā**ti indagopakapiṭṭhisadisavaṇṇehi nīcatiṇehi samannāgatā. **Apparajā**ti paṃsurahitā. **Yattha jahanti soka**nti yattha paviṭṭhamattāva nissokā honti. **Anāvakulā**ti na avakulā akhāṇumā upari ukkulavikulabhāvarahitā vā samasaṇṭhitā. **Veḷuriyūpanīlā**ti veḷuriyena upanīlā, tasmiṃ nāgabhavane veḷuriyamayā pasannasalilā nīlobhāsā anekavaṇṇakamaluppalasañchannā pokkharaṇīti attho. **Catuddisa**nti tassā pokkharaṇiyā catūsu disāsu. **Pakkā cā**ti tasmiṃ ambavane ambarukkhā pakkaphalā ca aḍḍhapakkaphalā ca taruṇaphalā ca phullitāyevāti attho. **Niccotukā**ti channampi utūnaṃ anurūpehi pupphaphalehi samannāgatāti.

160. Tesaṃ vanānaṃ naradeva majjhe, nivesanaṃ bhassarasannikāsaṃ;
Rajataggaḷaṃ sovaṇṇamayaṃ uḷāraṃ, obhāsatī vijjurivantalikkhe.

161. ‘‘Maṇīmayā soṇṇamayā uḷārā, anekacittā satataṃ sunimmitā;
Paripūrā kaññāhi alaṅkatāhi, suvaṇṇakāyūradharāhi rāja.

162. ‘‘So saṅkhapālo taramānarūpo, pāsādamāruyha anomavaṇṇo;
Sahassathambhaṃ atulānubhāvaṃ, yatthassa bhariyā mahesī ahosi.

163. ‘‘Ekā ca nārī taramānarūpā, ādāya veḷuriyamayaṃ mahagghaṃ;
Subhaṃ maṇiṃ jātimantūpapannaṃ, acoditā āsanamabbhihāsi.

164. ‘‘Tato maṃ urago hatthe gahetvā, nisīdayī pāmukhaāsanasmiṃ;
Idamāsanaṃ atra bhavaṃ nisīdatu, bhavañhi me aññataro garūnaṃ.

165. ‘‘Aññā ca nārī taramānarūpā, ādāya vāriṃ upasaṅkamitvā;
Pādāni pakkhālayī me janinda, bhariyāva bhattū patino piyassa.

166. ‘‘Aparā ca nārī taramānarūpā, paggayha sovaṇṇamayāya pātiyā;
Anekasūpaṃ vividhaṃ viyañjanaṃ, upanāmayī bhatta manuññarūpaṃ.

167. ‘‘Turiyehi maṃ bhārata bhuttavantaṃ, upaṭṭhahuṃ bhattu mano viditvā;
Tatuttariṃ maṃ nipatī mahantaṃ, dibbehi kāmehi anappakehī’’ti.

Tattha **nivesana**nti pāsādo. **Bhassarasannikāsa**nti pabhassaradassanaṃ. **Rajataggaḷa**nti rajatadvārakavāṭaṃ. **Maṇīmayā**ti evarūpā tattha kūṭāgārā ca gabbhā ca. **Paripūrā**ti sampuṇṇā. **So saṅkhapālo**ti, mahārāja, ahaṃ evaṃ tasmiṃ nāgabhavanaṃ vaṇṇente taṃ daṭṭhukāmo ahosiṃ, atha maṃ tattha netvā so saṅkhapālo hatthe gahetvā taramāno veḷuriyathambhehi sahassathambhaṃ pāsādaṃ āruyha yasmiṃ ṭhāne assa mahesī ahosi, taṃ ṭhānaṃ netīti dīpeti. **Ekā cā**ti mayi pāsādaṃ abhiruḷhe ekā itthī aññehi maṇīhi jātimahantehi upetaṃ subhaṃ veḷuriyāsanaṃ tena nāgarājena avuttāva. **Abbhihāsī**ti abhihari, attharīti vuttaṃ hoti.

Pāmukhaāsanasminti pamukhāsanasmiṃ, uttamāsane nisīdāpesīti attho. **Garūna**nti mātāpitūnaṃ me tvaṃ aññataroti evaṃ vatvā nisīdāpesi. **Vividhaṃ viyañjana**nti vividhaṃ byañjanaṃ. **Bhatta manuññarūpa**nti bhattaṃ manuññarūpaṃ. **Bhāratā**ti rājānaṃ ālapati. **Bhuttavanta**nti bhuttāviṃ katabhattakiccaṃ. **Upaṭṭhahu**nti anekasatehi turiyehi gandhabbaṃ kurumānā upaṭṭhahiṃsu. **Bhattu mano viditvā**ti attano patino cittaṃ jānitvā. **Tatuttari**nti tato gandhabbakaraṇato uttariṃ. **Maṃ nipatī**ti so nāgarājā maṃ upasaṅkami. **Mahantaṃ dibbehī**ti mahantehi uḷārehi dibbehi kāmehi tehi ca anappakehi.

Evaṃ upasaṅkamitvā ca pana gāthamāha –

168. ‘‘Bhariyā mametā tisatā aḷāra, sabbattamajjhā padumuttarābhā;
Aḷāra etāssu te kāmakārā, dadāmi te tā paricārayassū’’ti.

Tattha **sabbattamajjhā**ti sabbā attamajjhā, pāṇinā gahitappamāṇamajjhāti attho. Aṭṭhakathāyaṃ pana ‘‘sumajjhā’’ti pāṭho. **Padumuttarābhā**ti padumavaṇṇauttarābhā, padumavaṇṇauttaracchaviyoti attho. **Paricārayassū**ti tā attano pādaparicārikā karohīti vatvā tīhi itthisatehi saddhiṃ mahāsampattiṃ mayhaṃ adāsi.

So āha –

169. ‘‘Saṃvaccharaṃ dibbarasānubhutvā, tadāssuhaṃ uttarimajjhabhāsiṃ;
Nāgassidaṃ kinti kathañca laddhaṃ, kathajjhagamāsi vimānaseṭṭhaṃ.

170. ‘‘Adhiccaladdhaṃ pariṇāmajaṃ te, sayaṃkataṃ udāhu devehi dinnaṃ;
Pucchāmi taṃ nāgarājetamatthaṃ, kathajjhagamāsi vimānaseṭṭha’’nti.

Tattha **dibbarasānubhutvā**ti dibbe kāmaguṇarase anubhavitvā. **Tadāssuha**nti tadā assu ahaṃ. **Nāgassida**nti bhadramukhassa saṅkhapālanāgarājassa idaṃ sampattijātaṃ **kinti** kiṃ nāma kammaṃ katvā kathañca katvā laddhaṃ, kathametaṃ vimānaseṭṭhaṃ tvaṃ ajjhagamāsi, iti naṃ ahaṃ pucchiṃ. **Adhiccaladdha**nti ahetunā laddhaṃ. **Pariṇāmajaṃ te**ti kenaci tava atthāya pariṇāmitattā pariṇāmato jātaṃ. **Sayaṃkata**nti kārake pakkosāpetvā ratanāni datvā kāritanti.

Tato parā dvinnampi vacanappaṭivacanagāthāva –

171. ‘‘Nādhiccaladdhaṃ na pariṇāmajaṃ me, na sayaṃkataṃ nāpi devehi dinnaṃ;
Sakehi kammehi apāpakehi, puññehi me laddhamidaṃ vimānaṃ.

172. ‘‘Kiṃ te vataṃ kiṃ pana brahmacariyaṃ, kissa suciṇṇassa ayaṃ vipāko;
Akkhāhi me nāgarājetamatthaṃ, kathaṃ nu te laddhamidaṃ vimānaṃ.

173. ‘‘Rājā ahosiṃ magadhānamissaro, duyyodhano nāma mahānubhāvo;
So ittaraṃ jīvitaṃ saṃviditvā, asassataṃ vipariṇāmadhammaṃ.

174. ‘‘Annañca pānañca pasannacitto, sakkacca dānaṃ vipulaṃ adāsiṃ;
Opānabhūtaṃ me gharaṃ tadāsi, santappitā samaṇabrāhmaṇā ca.

175. ‘‘Mālañca gandhañca vilepanañca, padīpiyaṃ yānamupassayañca;
Acchādanaṃ sayanamathannapānaṃ, sakkacca dānāni adamha tattha.

176. ‘‘Taṃ me vataṃ taṃ pana brahmacariyaṃ, tassa suciṇṇassa ayaṃ vipāko;
Teneva me laddhamidaṃ vimānaṃ, pahūtabhakkhaṃ bahuannapānaṃ;
Naccehi gītehi cupetarūpaṃ, ciraṭṭhitikaṃ na ca sassatāyaṃ.

177. ‘‘Appānubhāvā taṃ mahānubhāvaṃ, tejassinaṃ hanti atejavanto;
Kimeva dāṭhāvudha kiṃ paṭicca, hatthattamāgacchi vanibbakānaṃ.

178. ‘‘Bhayaṃ nu te anvagataṃ mahantaṃ, tejo nu te nānvagaṃ dantamūlaṃ;
Kimeva dāṭhāvudha kiṃ paṭicca, kilesamāpajji vanibbakānaṃ.

179. ‘‘Na me bhayaṃ anvagataṃ mahantaṃ, tejo na sakkā mama tehi hantuṃ;
Satañca dhammāni sukittitāni, samuddavelāva duraccayāni.

180. ‘‘Cātuddasiṃ pañcadasiṃ aḷāra, uposathaṃ niccamupāvasāmi;
Athāgamuṃ soḷasa bhojaputtā, rajjuṃ gahetvāna daḷhañca pāsaṃ.

181. ‘‘Bhetvāna nāsaṃ atikassa rajjuṃ, nayiṃsu maṃ samparigayha luddā;
Etādisaṃ dukkhamahaṃ titikkhaṃ, uposathaṃ appaṭikopayanto.

182. ‘‘Ekāyane taṃ pathe addasaṃsu, balena vaṇṇena cupetarūpaṃ;
Siriyā paññāya ca bhāvitosi, kiṃ patthayaṃ nāga tapo karosi.

183. ‘‘Na puttahetū na dhanassa hetū, na āyuno cāpi aḷāra hetu;

Manussayoniṃ abhipatthayāno, tasmā parakkama tapo karomi.

184. ‘‘Tvaṃ lohitakkho vihatantaraṃso, alaṅkato kappitakesamassu;
Surosito lohitacandanena, gandhabbarājāva disā pabhāsasi.

185. ‘‘Deviddhipattosi mahānubhāvo, sabbehi kāmehi samaṅgibhūto;
Pucchāmi taṃ nāgarājetamatthaṃ, seyyo ito kena manussaloko.

186. ‘‘Aḷāra nāññatra manussalokā, suddhīva saṃvijjati saṃyamo vā;
Ahañca laddhāna manussayoniṃ, kāhāmi jātimaraṇassa antaṃ.

187. ‘‘Saṃvaccharo me vasato tavantike, annena pānena upaṭṭhitosmi;
Āmantayitvāna palemi nāga, cirappavuṭṭhosmi ahaṃ janinda.

188. ‘‘Puttā ca dārā anujīvino ca, niccānusiṭṭhā upatiṭṭhathetaṃ;
Kaccinnu taṃ nābhisapittha koci, piyañhi me dassanaṃ tuyhaṃ aḷāra.

189. ‘‘Yathāpi mātū ca pitū agāre, putto piyo paṭivihito vaseyya;
Tatopi mayhaṃ idhameva seyyo, cittañhi te nāga mayī pasannaṃ.

190. ‘‘Maṇī mamaṃ vijjati lohitaṅko, dhanāharo maṇiratanaṃ uḷāraṃ;
Ādāya tvaṃ gaccha sakaṃ niketaṃ, laddhā dhanaṃ taṃ maṇimossajassū’’ti.

Tattha **kiṃ te vata**nti kiṃ tava vatasamādānaṃ. **Brahmacariya**nti seṭṭhacariyaṃ. **Opānabhūta**nti catumahāpathe khatapokkharaṇī viya dhammikasamaṇabrāhmaṇānaṃ yathāsukhaṃ paribhuñjitabbavibhavaṃ. **Na ca sassatāya**nti ciraṭṭhitikaṃ samānampi ce taṃ mayhaṃ sassataṃ na hotīti me katheti.

Appānubhāvāti bhojaputte sandhāyāha. **Hantī**ti aṭṭhasu ṭhānesu sūlehi vijjhantā kiṃkāraṇā haniṃsu. **Kiṃ paṭiccā**ti kiṃ sandhāya tvaṃ tadā tesaṃ hatthattaṃ āgacchi vasaṃ upagato. **Vanibbakāna**nti bhojaputtā idha ‘‘vanibbakā’’ti vuttā. **Tejo nu te nānvagaṃ dantamūla**nti kiṃ nu tava tejo bhojaputte disvā tadā bhayaṃ mahantaṃ anvagataṃ, udāhu visaṃ dantamūlaṃ na anvagataṃ. **Kilesa**nti dukkhaṃ. **Vanibbakāna**nti bhojaputtānaṃ santike, bhojaputte nissāyāti attho.

Tejo na sakkā mama tehi hantunti mama visatejo aññassa tejena abhihantumpi na sakkā. **Sata**nti buddhādīnaṃ. **Dhammānī**ti sīlasamādhipaññākhantianuddayamettābhāvanāsaṅkhātāni dhammāni. **Sukittitānī**ti suvaṇṇitāni sukathitāni. Kinti katvā? **Samuddavelāva duraccayānī**ti tehi samuddavelā viya sappurisehi jīvitatthampi duraccayānīti vaṇṇitāni, tasmā ahaṃ sīlabhedabhayena khantimettādisamannāgato hutvā mama kopassa sīlavelantaṃ atikkamituṃ na adāsinti āha.

> ‘‘Imissā pana saṅkhapāladhammadesanāya dasapi pāramiyo labbhanti. Tadā hi mahāsattena sarīrassa pariccattabhāvo dānapāramī nāma hoti, tathārūpenāpi visatejena sīlassa abhinnatā sīlapāramī, nāgabhavanato nikkhamitvā samaṇadhammakaraṇaṃ nekkhammapāramī, ‘idañcidañca kātuṃ vaṭṭatī’ti saṃvidahanaṃ paññāpāramī, adhivāsanavīriyaṃ vīriyapāramī, adhivāsanakhanti khantipāramī, saccasamādānaṃ saccapāramī, ‘mama sīlaṃ na bhindissāmī’ti adhiṭṭhānaṃ adhiṭṭhānapāramī, anuddayabhāvo mettāpāramī, vedanāya majjhattabhāvo upekkhāpāramī’’ti.

Athāgamunti athekadivasaṃ vammikamatthake nipannaṃ disvā soḷasa bhojaputtā khararajjuñca daḷhapāsañca sūlāni ca gahetvā mama santikaṃ āgatā. **Bhetvānā**ti mama sarīraṃ aṭṭhasu ṭhānesu bhinditvā sakaṇṭakakāḷavettalatā pavesetvā. **Nāsaṃ atikassa rajju**nti thokaṃ gantvā sīsaṃ me olambantaṃ disvā mahāmagge nipajjāpetvā puna nāsampi me bhinditvā vaṭṭarajjuṃ atikassa āvunitvā kājakoṭiyaṃ laggetvā samantato pariggahetvā maṃ nayiṃsu.

Addasaṃsūti, samma saṅkhapāla, te bhojaputtā ekāyane ekagamane jaṅghapadikamagge taṃ balena ca vaṇṇena ca upetarūpaṃ passiṃsu, tvaṃ pana issariyasobhaggasiriyā ca paññāya ca bhāvito vaḍḍhito, so tvaṃ evarūpo samānopi kimatthaṃ tapaṃ karosi, kimicchanto uposathavāsaṃ vasasi, sīlaṃ rakkhasi. ‘‘Addasāsi’’ntipi pāṭho, ahaṃ ekāyane mahāmagge taṃ addasinti attho. **Abhipatthayāno**ti patthento. **Tasmā**ti yasmā manussayoniṃ patthemi, tasmā vīriyena parakkamitvā tapokammaṃ karomi.

Surositoti suṭṭhu manulitto. **Ito**ti imamhā nāgabhavanā manussaloko kena uttaritaro. **Suddhī**ti maggaphalanibbānasaṅkhātā visuddhi. **Saṃyamo**ti sīlaṃ. Idaṃ so manussalokeyeva buddhapaccekabuddhānaṃ uppattiṃ sandhāyāha. **Kāhāmī**ti attano appaṭisandhikabhāvaṃ karonto jātijarāmaraṇassantaṃ karissāmīti. Evaṃ, mahārāja, so saṅkhapālo manussalokaṃ vaṇṇesi. **Saṃvaccharo me**ti evaṃ, mahārāja, tasmiṃ manussalokaṃ vaṇṇente ahaṃ pabbajjāya sinehaṃ katvā etadavocaṃ. Tattha **upaṭṭhitosmī**ti annapānena ceva dibbehi ca kāmaguṇehi pariciṇṇo mānito asmi. **Palemī**ti paremi gacchāmi. **Cirappavuṭṭhosmī**ti ahaṃ manussalokato cirappavuṭṭho asmi.

Nābhisapitthāti kacci nu kho mama puttādīsu koci taṃ na akkosi na paribhāsīti pucchati. ‘‘Nābhisajjethā’’tipi pāṭho, na kopesīti attho. **Paṭivihito**ti paṭijaggito. **Maṇī mama**nti sace, samma āḷāra, gacchasiyeva, evaṃ sante mama lohitaṅko dhanahārako sabbakāmadado maṇi saṃvijjati, taṃ uḷāraṃ maṇiratanaṃ ādāya tava gehaṃ gaccha, tattha imassānubhāvena yāvadicchakaṃ dhanaṃ laddhā puna imaṃ maṇiṃ ossajassu, ossajanto ca aññattha anossajitvā attano udakacāṭiyaṃ ossajeyyāsīti vatvā mayhaṃ maṇiratanaṃ upanesīti vadati.

Evaṃ vatvā āḷāro ‘‘athāhaṃ, mahārāja, nāgarājānaṃ etadavocaṃ – ‘samma, nāhaṃ dhanenatthiko, pabbajituṃ pana icchāmī’ti pabbajitaparikkhāraṃ yācitvā teneva saddhiṃ nāgabhavanā nikkhamitvā taṃ nivattetvā himavantaṃ pavisitvā pabbajitomhī’’ti vatvā rañño dhammakathaṃ kathento gāthādvayamāha –

191. ‘‘Diṭṭhā mayā mānusakāpi kāmā, asassatā vipariṇāmadhammā;
Ādīnavaṃ kāmaguṇesu disvā, saddhāyahaṃ pabbajitomhi rāja.

192. ‘‘Dumapphalānīva patanti māṇavā, daharā ca vuddhā ca sarīrabhedā;
Etampi disvā pabbajitomhi rāja, apaṇṇakaṃ sāmaññameva seyyo’’ti.

Tattha **saddhāyā**ti kammañca phalañca nibbānañca saddahitvā. **Dumapphalānīva patantī**ti yathā rukkhaphalāni pakkānipi apakkānipi patanti, tathā māṇavā daharā ca vuddhā ca patanti. **Apaṇṇaka**nti aviraddhaṃ niyyānikaṃ. **Sāmaññameva seyyo**ti pabbajjāva uttamāti pabbajjāya guṇaṃ disvā pabbajitomhi, mahārājāti.

Taṃ sutvā rājā anantaraṃ gāthamāha –

193. ‘‘Addhā have sevitabbā sapaññā, bahussutā ye bahuṭhānacintino;
Nāgañca sutvāna tavañcaḷāra, kāhāmi puññāni anappakānī’’ti.

Tattha **ye bahuṭhānacintino**ti ye bahūni kāraṇāni jānanti. **Nāgañcā**ti tathā appamādavihārinaṃ nāgarājānañca tava ca vacanaṃ sutvā.

Athassa ussāhaṃ janento tāpaso osānagāthamāha –

194. ‘‘Addhā have sevitabbā sapaññā, bahussutā ye bahuṭhānacintino;
Nāgañca sutvāna mamañca rāja, karohi puññāni anappakānī’’ti.

Evaṃ so rañño dhammaṃ desetvā tattheva cattāro vassānamāse vasitvā puna himavantaṃ gantvā yāvajīvaṃ cattāro brahmavihāre bhāvetvā brahmalokūpago ahosi. Saṅkhapālopi yāvajīvaṃ uposathavāsaṃ vasitvā rājā ca dānādīni puññāni karitvā yathākammaṃ gatā.

Satthā imaṃ dhammadesanaṃ āharitvā jātakaṃ samodhānesi – ‘‘tadā pitā tāpaso kassapo ahosi, bārāṇasirājā ānando, āḷāro sāriputto, saṅkhapālanāgarājā pana ahameva ahosi’’nti.

Saṅkhapālajātakavaṇṇanā catutthā.

## [525] 5. Cūḷasutasomajātakavaṇṇanā

Āmantayāmi nigamanti idaṃ satthā jetavane viharanto nekkhammapāramiṃ ārabbha kathesi. Paccuppannavatthu **mahānāradakassapajātaka**sadisameva (jā. 2.22.1153 ādayo). Atīte pana bārāṇasī sudassanaṃ nāma nagaraṃ ahosi, tattha brahmadatto nāma rājā ajjhāvasi. Bodhisatto tassa aggamahesiyā kucchimhi nibbatti, dasamāsaccayena mātukucchito nikkhami. Tassa pana puṇṇacandasassirikaṃ mukhaṃ ahosi, tenassa ‘‘somakumāro’’ti nāmaṃ kariṃsu. So viññutaṃ patto sutavittako savanasīlo ahosi, tena naṃ ‘‘sutasomo’’ti sañjāniṃsu. So vayappatto takkasilāyaṃ sabbasippāni uggahetvā āgato pitu santakaṃ setacchattaṃ labhitvā dhammena rajjaṃ kāresi, mahantaṃ issariyaṃ ahosi. Tassa candādevippamukhāni soḷasa itthisahassāni ahesuṃ. So aparabhāge puttadhītāhi vaḍḍhanto gharāvāse anabhirato araññaṃ pavisitvā pabbajitukāmo ahosi.

So ekadivasaṃ kappakaṃ āmantetvā ‘‘yadā me, samma, sirasmiṃ palitaṃ passeyyāsi, tadā me āroceyyāsī’’ti āha. Kappako tassa vacanaṃ sampaṭicchitvā aparabhāge palitaṃ disvā ārocetvā ‘‘tena hi naṃ, samma kappaka, uddharitvā mama hatthe patiṭṭhapehī’’ti vutte suvaṇṇasaṇḍāsena uddharitvā rañño hatthe ṭhapesi. Taṃ disvā mahāsatto ‘‘jarāya me sarīraṃ abhibhūta’’nti bhīto taṃ palitaṃ gahetvāva pāsādā otaritvā mahājanassa dassanaṭṭhāne paññatte rājapallaṅke nisīditvā senāpatippamukhāni asītiamaccasahassāni purohitappamukhāni saṭṭhibrāhmaṇasahassāni aññe ca raṭṭhikajānapadanegamādayo bahū jane pakkosāpetvā ‘‘sirasmiṃ me palitaṃ jātaṃ, ahaṃ mahallakosmi, mama pabbajitabhāvaṃ jānāthā’’ti vatvā paṭhamaṃ gāthamāha –

195. ‘‘Āmantayāmi nigamaṃ, mittāmacce parissaje;
Sirasmiṃ palitaṃ jātaṃ, pabbajjaṃ dāni rocaha’’nti.

Tattha **āmantayāmī**ti jānāpemi. **Rocaha**nti ‘‘rocemi ahaṃ, tassa me, bhonto! Pabbajitabhāvaṃ jānāthā’’ti.

Taṃ sutvā tesu eko visāradappatto hutvā gāthamāha –

196. ‘‘Abhuṃ me kathaṃ nu bhaṇasi, sallaṃ me deva urasi kappesi;
Sattasatā te bhariyā, kathaṃ nu te tā bhavissantī’’ti.

Tattha **abhu**nti avaḍḍhiṃ. **Urasi kappesī**ti urasmiṃ sunisitadhotasattiṃ cāresi. **Sattasatā**ti samajātikā khattiyakaññā sandhāyetaṃ vuttaṃ. **Kathaṃ nu te tā bhavissantī**ti tā tava bhariyā tayi pabbajite anāthā nippaccayā kathaṃ bhavissanti, etā anāthā katvā tumhākaṃ pabbajjā nāma na yuttāti.

Tato mahāsatto tatiyaṃ gāthamāha –

197. ‘‘Paññāyihinti etā, daharā aññampi tā gamissanti;
Saggañca patthayāno, tena ahaṃ pabbajissāmī’’ti.

Tattha **paññāyihintī**ti attano kammena paññāyissanti. Ahaṃ etāsaṃ kiṃ homi, sabbāpetā daharā, yo añño rājā bhavissati, taṃ etā gamissantīti.

Amaccādayo bodhisattassa paṭivacanaṃ dātuṃ asakkontā tassa mātu santikaṃ gantvā tamatthaṃ ārocesuṃ. Sā turitaturitā āgantvā ‘‘saccaṃ kira tvaṃ, tāta, pabbajitukāmosī’’ti vatvā dve gāthāyo abhāsi –

198. ‘‘Dulladdhaṃ me āsi sutasoma, yassa te homahaṃ mātā;
Yaṃ me vilapantiyā, anapekkho pabbajasi deva.

199. ‘‘Dulladdhaṃ me āsi sutasoma, yaṃ taṃ ahaṃ vijāyissaṃ;
Yaṃ me vilapantiyā, anapekkho pabbajasi devā’’ti.

Tattha **dulladdha**nti yaṃ etaṃ mayā labhantiyā puttaṃ jammaṃ laddhaṃ dulladdhaṃ. **Yaṃ me**ti yena kāraṇena mayi nānappakārakaṃ vipalantiyā tvaṃ pabbajituṃ icchasi, tena kāraṇena tādisassa puttassa labhanaṃ mama dulladdhaṃ nāmāti.

Bodhisatto evaṃ paridevamānāyapi mātarā saddhiṃ kiñci na kathesi. Sā roditvā kanditvā sayameva ekamantaṃ aṭṭhāsi. Athassa pitu ārocesuṃ. So āgantvā ekaṃ tāva gāthamāha –

200. ‘‘Ko nāmeso dhammo, sutasoma kā ca nāma pabbajjā;
Yaṃ no amhe jiṇṇe, anapekkho pabbajasi devā’’ti.

Tattha **yaṃ no amhe**ti yaṃ tvaṃ amhākaṃ putto samāno amhe jiṇṇe paṭijaggitabbakāle appaṭijaggitvā papāte silaṃ pavaṭṭento viya chaḍḍetvā anapekkho pabbajasi, tena taṃ vadāmi ko nāmeso tava dhammoti adhippāyo.

Taṃ sutvā mahāsatto tuṇhī ahosi. Atha naṃ pitā, ‘‘tāta sutasoma, sacepi te mātāpitūsu sineho natthi, puttadhītaro te bahū taruṇā, tayā vinā vattituṃ na sakkhissanti, tesaṃ vuḍḍhippattakāle pabbajissasī’’ti vatvā sattamaṃ gāthamāha –

201. ‘‘Puttāpi tuyhaṃ bahavo, daharā appattayobbanā;
Mañjū tepitaṃ apassantā, maññe dukkhaṃ nigacchantī’’ti.

Tattha **mañjū**ti madhuravacanā. **Nigacchantī**ti nigacchissanti kāyikacetasikadukkhaṃ paṭilabhissantīti maññāmi.

Taṃ sutvā mahāsatto gāthamāha –

202. ‘‘Puttehi ca me etehi, daharehi appattayobbanehi;
Mañjūhi sabbehipi tumhehi, cirampi ṭhatvā vināsabhāvo’’ti.

Tattha **sabbehipi tumhehī**ti, tāta, na kevalaṃ putteheva, atha kho tumhehipi aññehipi sabbasaṅkhārehi ciraṃ ṭhatvāpi dīghamaddhānaṃ ṭhatvāpi vināsabhāvova niyato. Sakalasmimpi hi lokasannivāse ekasaṅkhāropi nicco nāma natthīti.

Evaṃ mahāsatto pitu dhammakathaṃ kathesi. So tassa dhammakathaṃ sutvā tuṇhī ahosi. Athassa sattasatānaṃ bhariyānaṃ ārocayiṃsu. Tā ca pāsādā oruyha tassa santikaṃ gantvā gopphakesu gahetvā paridevamānā gāthamāhaṃsu –

203. ‘‘Chinnaṃ nu tuyhaṃ hadayaṃ, adu te karuṇā ca natthi amhesu;
Yaṃ no vikandantiyo, anapekkho pabbajasi devā’’ti.

Tassattho – sāmi sutasoma, amhe vidhavā katvā gacchantassa appamattakassapi sinehassa abhāvena tava hadayaṃ amhesu chinnaṃ nu, udāhu karuṇāya abhāvena kāruññaṃ vā natthi, yaṃ no evaṃ vikandantiyo pahāya pabbajasīti.

Mahāsatto tāsaṃ pādamūle parivattitvā paridevamānānaṃ paridevanasaddaṃ sutvā anantaraṃ gāthamāha –

204. ‘‘Na ca mayhaṃ chinnaṃ hadayaṃ, atthi karuṇāpi mayhaṃ tumhesu;
Saggañca patthayāno, tena ahaṃ pabbajissāmī’’ti.

Tattha **saggañcā**ti ahaṃ saggañca patthayanto yasmā ayaṃ pabbajjā nāma buddhādīhi vaṇṇitā, tasmā pabbajissāmi, tumhe mā cintayitthāti tā assāsesi.

Athassa aggamahesiyā ārocesuṃ. Sā garubhārā paripuṇṇagabbhāpi samānā āgantvā mahāsattaṃ vanditvā ekamantaṃ ṭhitā tisso gāthāyo abhāsi –

205. ‘‘Dulladdhaṃ me āsi sutasoma, yassa te ahaṃ bhariyā;
Yaṃ me vilapantiyā, anapekkho pabbajasi deva.

206. ‘‘Dulladdhaṃ me āsi sutasoma, yassa te ahaṃ bhariyā;
Yaṃ me kucchipaṭisandhiṃ, anapekkho pabbajasi deva.

207. ‘‘Paripakko me gabbho, kucchigato yāva naṃ vijāyāmi;
Māhaṃ ekā vidhavā, pacchā dukkhāni addakkhi’’nti.

Tattha **yaṃ me**ti yasmā mama vilapantiyā tvaṃ anapekkho pabbajasi, tasmā yaṃ mayā tava santikā aggamahesiṭṭhānaṃ laddhaṃ, taṃ dulladdhameva āsi. Dutiyagāthāya yasmā maṃ tvaṃ kucchipaṭisandhiṃ pahāya anapekkho pabbajasi, tasmā yaṃ mayā tava bhariyattaṃ laddhaṃ, taṃ dulladdhaṃ meti attho. **Yāva na**nti yāvāhaṃ taṃ gabbhaṃ vijāyāmi, tāva adhivāsehīti.

Tato mahāsatto gāthamāha –

208. ‘‘Paripakko te gabbho, kucchigato iṅgha tvaṃ vijāyassu;
Puttaṃ anomavaṇṇaṃ, taṃ hitvā pabbajissāmī’’ti.

Tattha **putta**nti, bhadde, tava gabbho paripakkoti jānāmi, tvaṃ pana vijāyamānā puttaṃ vijāyissasi, na dhītaraṃ, sā tvaṃ sotthinā vijāyassu puttaṃ, ahaṃ pana saddhiṃ tayā taṃ puttaṃ hitvā pabbajissāmiyevāti.

Sā tassa vacanaṃ sutvā sokaṃ sandhāretuṃ asakkontī ‘‘ito dāni paṭṭhāya, deva, amhākaṃ sirī nāma natthī’’ti ubhohi hatthehi hadayaṃ dhārayamānā assūni muñcantī mahāsaddena paridevi. Atha naṃ samassāsento mahāsatto gāthamāha –

209. ‘‘Mā tvaṃ cande rudi, mā soci vanatimiramattakkhi;
Āroha varapāsādaṃ, anapekkho ahaṃ gamissāmī’’ti.

Tattha **mā tvaṃ cande rudī**ti, bhadde candādevi, tvaṃ mā rodi mā soci. **Vanatimiramattakkhī**ti girikaṇṇikapupphasamānanette. Pāḷiyaṃ pana ‘‘koviḷāratambakkhī’’ti likhitaṃ, tassā koviḷārapupphaṃ viya tambanetteti attho.

Sā tassa vacanaṃ sutvā ṭhātuṃ asakkontī pāsādaṃ āruyha rodamānā nisīdi. Atha naṃ bodhisattassa jeṭṭhaputto disvā ‘‘kiṃ nu kho me mātā rodantī nisinnā’’ti taṃ pucchanto gāthamāha –

210. ‘‘Ko taṃ amma kopesi, kiṃ rodasi pekkhasi ca maṃ bāḷhaṃ;
Kaṃ avajjhaṃ ghātemi, ñātīnaṃ udikkhamānāna’’nti.

Tattha **kopesī**ti, amma! Ko nāma taṃ kopesi, ko te appiyaṃ akāsi. **Pekkhasi cā**ti maṃ bāḷhaṃ pekkhantī kiṃkāraṇā rodasīti adhippāyo. **Kaṃ avajjhaṃ ghātemī**ti aghātetabbampi kaṃ ghātemi attano ñātīnaṃ udikkhamānānaññeva, akkhāhi meti pucchati.

Tato devī gāthamāha –

211. ‘‘Na hi so sakkā hantuṃ, vijitāvī yo maṃ tāta kopesi;
Pitā te maṃ tāta avaca, anapekkho ahaṃ gamissāmī’’ti.

Tattha **vijitāvī**ti, tāta, yo maṃ imissā pathaviyā vijitāvī kopesi, appiyasamudācārena me hadaye kopañca sokañca pavesesi, so tayā hantuṃ na sakkā, mañhi, tāta, tava pitā ‘‘ahaṃ rajjasiriñca tañca pahāya araññaṃ pavisitvā pabbajissāmī’’ti avaca, idaṃ me rodanakāraṇanti.

So tassā vacanaṃ sutvā ‘‘amma! Kiṃ nāma tvaṃ kathesi, nanu evaṃ sante mayaṃ anāthā nāma bhavissāmā’’ti paridevanto gāthamāha –

212. ‘‘Yohaṃ pubbe niyyāmi, uyyānaṃ mattakuñjare ca yodhemi;
Sutasome pabbajite, kathaṃ nu dāni karissāmī’’ti.

Tassattho – yo ahaṃ pubbe catuājaññayuttaṃ sabbālaṅkārapaṭimaṇḍitaṃ rathaṃ abhiruyha uyyānaṃ gacchāmi, mattakuñjare ca yodhemi, aññehi ca assakīḷādīhi kīḷāmi, svāhaṃ idāni sutasome pabbajite kathaṃ karissāmīti?

Athassa kaniṭṭhabhātā sattavassiko te ubhopi rodante disvā mātaraṃ upasaṅkamitvā, ‘‘amma! Kiṃkāraṇā tumhe rodathā’’ti pucchitvā tamatthaṃ sutvā ‘‘tena hi mā rodatha, ahaṃ tātassa pabbajituṃ na dassāmī’’ti ubhopi te assāsetvā dhātiyā saddhiṃ pāsādā oruyha pitu santikaṃ gantvā, ‘‘tāta, tvaṃ kira amhe akāmake pahāya ‘pabbajāmī’ti vadasi, ahaṃ te pabbajituṃ na dassāmī’’ti pitaraṃ gīvāya daḷhaṃ gahetvā gāthamāha –

213. ‘‘Mātucca me rudantyā, jeṭṭhassa ca bhātuno akāmassa;
Hatthepi te gahessaṃ, na hi gacchasi no akāmāna’’nti.

Mahāsatto cintesi – ‘‘ayaṃ me paripanthaṃ karoti, kena nu kho naṃ upāyena paṭikkamāpeyya’’nti. Tato dhātiṃ oloketvā, ‘‘amma! Dhāti handimaṃ maṇikkhandhapiḷandhanaṃ, taveso hotu hatthe, puttaṃ apanehi, mā me antarāyaṃ karī’’ti sayaṃ puttaṃ hatthe gahetvā apanetuṃ asakkonto tassā lañjaṃ paṭijānetvā gāthamāha –

214. ‘‘Uṭṭhehi tvaṃ dhāti, imaṃ kumāraṃ ramehi aññattha;
Mā me paripanthamakāsi, saggaṃ mama patthayānassā’’ti.

Tattha **imaṃ kumāra**nti, amma! Dhāti tvaṃ uṭṭhehi, imaṃ kumāraṃ apanetvā āgantvā imaṃ maṇiṃ gahetvā aññattha naṃ abhiramehīti.

Sā lañjaṃ labhitvā kumāraṃ saññāpetvā ādāya aññattha gantvā paridevamānā gāthamāha –

215. ‘‘Yaṃ nūnimaṃ dadeyyaṃ pabhaṅkaraṃ, ko nu me imināttho;
Sutasome pabbajite, kiṃ nu menaṃ karissāmī’’ti.

Tassattho – yaṃ nūna ahaṃ imaṃ lañjatthāya gahitaṃ pabhaṅkaraṃ suppabhāsaṃ maṇiṃ dadeyyaṃ, ko nu mayhaṃ sutasomanarinde pabbajite iminā attho, **kiṃ nu menaṃ karissāmi,** ahaṃ tasmiṃ pabbajite imaṃ labhissāmi, labhantīpi ca kiṃ nu kho etaṃ karissāmi, passatha me kammanti.

Tato mahāsenagutto cintesi – ‘‘ayaṃ rājā ‘‘gehe me dhanaṃ manda’nti saññaṃ karoti maññe, bahubhāvamassa kathessāmī’’ti. So uṭṭhāya vanditvā gāthamāha –

216. ‘‘Koso ca tuyhaṃ vipulo, koṭṭhāgārañca tuyhaṃ paripūraṃ;
Pathavī ca tuyhaṃ vijitā, ramassu mā pabbaji devā’’ti.

Taṃ sutvā mahāsatto gāthamāha –

217. ‘‘Koso ca mayhaṃ vipulo, koṭṭhāgārañca mayhaṃ paripūraṃ;
Pathavī ca mayhaṃ vijitā, taṃ hitvā pabbajissāmī’’ti.

Taṃ sutvā tasmiṃ apagate kulavaḍḍhanaseṭṭhi nāma uṭṭhāya vanditvā gāthamāha –

218. ‘‘Mayhampi dhanaṃ pahūtaṃ, saṅkhyātuṃ nopi deva sakkomi;
Taṃ te dadāmi sabbampi, ramassu mā pabbaji devā’’ti.

Taṃ sutvā mahāsatto gāthamāha –

219. ‘‘Jānāmi dhanaṃ pahūtaṃ, kulavaḍḍhana pūjito tayā casmi;
Saggañca patthayāno, tena ahaṃ pabbajissāmī’’ti.

Taṃ sutvā kulavaḍḍhane apagate mahāsatto somadattaṃ kaniṭṭhabhātaraṃ āmantetvā, ‘‘tāta, ahaṃ pañjarapakkhitto vanakukkuṭo viya ukkaṇṭhito, maṃ gharāvāse anabhirati abhibhavati, ajjeva pabbajissāmi, tvaṃ imaṃ rajjaṃ paṭipajjā’’ti rajjaṃ niyyādento gāthamāha –

220. ‘‘Ukkaṇṭhitosmi bāḷhaṃ, arati maṃ somadatta āvisati;
Bahukāpi me antarāyā, ajjevāhaṃ pabbajissāmī’’ti.

Taṃ sutvā sopi pabbajitukāmo taṃ dīpento itaraṃ gāthamāha –

221. ‘‘Idañca tuyhaṃ rucitaṃ, sutasoma ajjeva dāni tvaṃ pabbaja;
Ahampi pabbajissāmi, na ussahe tayā vinā ahaṃ ṭhātu’’nti.

Atha naṃ so paṭikkhipitvā upaḍḍhaṃ gāthamāha –

222. ‘‘Na hi sakkā pabbajituṃ, nagare na hi paccati janapade cā’’ti.

Tattha **na hi paccatī**ti idāneva tāva mama pabbajjādhippāyaṃ sutvāva imasmiṃ dvādasayojanike sudassananagare ca sakalajanapade ca na paccati, koci uddhane aggiṃ na jāleti, amhesu pana dvīsu pabbajitesu anāthāva raṭṭhavāsino bhavissanti, tasmā na hi sakkā tayā pabbajituṃ, ahameva pabbajissāmīti.

Taṃ sutvā mahājano mahāsattassa pādamūle parivattitvā paridevanto upaḍḍhagāthamāha –

‘‘Sutasome pabbajite, kathaṃ nu dāni karissāmā’’ti.

Tato mahāsatto ‘‘alaṃ mā socayittha, ahaṃ cirampi ṭhatvā tumhehi vinā bhavissāmi, uppannasaṅkhāro hi nicco nāma natthī’’ti mahājanassa dhammaṃ kathento āha –

223. ‘‘Upanīyatidaṃ maññe, parittaṃ udakaṃva caṅkavāramhi;
Evaṃ suparittake jīvite, na ca pamajjituṃ kālo.

224. ‘‘Upanīyatidaṃ maññe, parittaṃ udakaṃva caṅkavāramhi;
Evaṃ suparittake jīvite, andhabālā pamajjanti.

225. ‘‘Te vaḍḍhayanti nirayaṃ, tiracchānayoniñca pettivisayañca;
Taṇhāya bandhanabaddhā, vaḍḍhenti asurakāya’’nti.

Tattha **upanīyatidaṃ maññe**ti, tāta, ‘‘idaṃ jīvitaṃ upanīyatī’’ti ahaṃ maññāmi. Aññesu suttesu upasaṃharaṇattho upaniyyanattho, idha pana pariyādānattho. Tasmā yathā parittaṃ udakaṃ rajakānaṃ khāracaṅkavāre pakkhittaṃ sīghaṃ pariyādiyati, tathā jīvitampi. Evaṃ suparittake jīvite taṃ parittakaṃ āyusaṅkhāraṃ gahetvā vicarantānaṃ sattānaṃ na puññakiriyāya pamajjituṃ kālo, appamādova kātuṃ vaṭṭatīti ayamettha attho. **Andhabālā pamajjantī**ti ajarāmarā viya hutvā gūthakalale sūkarā viya hutvā kāmapaṅke nimujjantā pamajjanti. **Asurakāya**nti kāḷakañjikaasurayoniñca vaḍḍhentīti attho.

Evaṃ mahāsatto mahājanassa dhammaṃ desetvā pubbakaṃ nāma pāsādaṃ āruyha sattamāya bhūmiyā ṭhito khaggena cūḷaṃ chinditvā ‘‘ahaṃ tumhākaṃ kiñci na homi, attano rājānaṃ gaṇhathā’’ti saveṭhanaṃ cūḷaṃ mahājanassa antare khipi. Taṃ gahetvā mahājano bhūmiyaṃ parivaṭṭento parivaṭṭento paridevi. Tasmiṃ ṭhāne mahantaṃ rajaggaṃ uṭṭhahi. Paṭikkamitvā ṭhitajano taṃ oloketvā ‘‘raññā cūḷaṃ chinditvā saveṭhanā cūḷā mahājanassa antare khittā bhavissati, tenāyaṃ pāsādassa avidūre rajavaṭṭi uggatā’’ti paridevanto gāthamāha –

226. ‘‘Ūhaññate rajaggaṃ avidūre, pubbakamhi ca pāsāde;
Maññe no kesā chinnā, yasassino dhammarājassā’’ti.

Tattha **ūhaññate**ti uṭṭhahati. **Rajagga**nti rajakkhandho. **Avidūre**ti ito amhākaṃ ṭhitaṭṭhānato avidūre. **Pubbakamhī**ti pubbakapāsādassa samīpe. **Maññe no**ti amhākaṃ dhammarājassa kesā chinnā bhavissantīti maññāma.

Mahāsatto paricārikaṃ pesetvā pabbajitaparikkhāre āharāpetvā kappakena kesamassuṃ ohārāpetvā alaṅkāraṃ sayanapiṭṭhe pātetvā rattapaṭānaṃ dasāni chinditvā tāni kāsāyāni nivāsetvā mattikāpattaṃ vāmaaṃsakūṭe laggetvā kattaradaṇḍaṃ ādāya mahātale aparāparaṃ caṅkamitvā pāsādā otaritvā antaravīthiṃ paṭipajji. Gacchantaṃ pana naṃ na koci sañjāni. Athassa sattasatā khattiyakaññā pāsādaṃ abhiruhitvā taṃ adisvā ābharaṇabhaṇḍameva disvā otaritvā avasesānaṃ soḷasasahassānaṃ itthīnaṃ santikaṃ gantvā ‘‘amhākaṃ piyasāmiko sutasomamahissaro pabbajito’’ti mahāsaddena paridevamānāva bahi nikkhamiṃsu. Tasmiṃ khaṇe mahājano tassa pabbajitabhāvaṃ aññāsi, sakalanagaraṃ saṅkhubhitvā ‘‘rājā kira no pabbajito’’ti rājadvāre sannipati, mahājano ‘‘idha rājā bhavissati, ettha bhavissatī’’ti pāsādādīni rañño paribhogaṭṭhānāni gantvā rājānaṃ adisvā –

227. ‘‘Ayamassa pāsādo, sovaṇṇapupphamālyavītikiṇṇo;
Yahimanuvicari rājā, parikiṇṇo itthāgārehi.

228. ‘‘Ayamassa pāsādo, sovaṇṇapupphamālyavītikiṇṇo;
Yahimanuvicari rājā, parikiṇṇo ñātisaṅghena.

229. ‘‘Idamassa kūṭāgāraṃ, sovaṇṇapupphamālyavītikiṇṇaṃ;
Yahimanuvicari rājā, parikiṇṇo itthāgārehi.

230. ‘‘Idamassa kūṭāgāraṃ, sovaṇṇapupphamālyavītikiṇṇaṃ;
Yahimanuvicari rājā, parikiṇṇo ñātisaṅghena.

231. ‘‘Ayamassa asokavanikā, supupphitā sabbakālikā rammā;
Yahimanuvicari rājā, parikiṇṇo itthāgārehi.

232. ‘‘Ayamassa asokavanikā, supupphitā sabbakālikā rammā;
Yahimanuvicari rājā, parikiṇṇo ñātisaṅghena.

233. ‘‘Idamassa uyyānaṃ, supupphitaṃ sabbakālikaṃ rammaṃ;
Yahimanuvicari rājā, parikiṇṇo itthāgārehi.

234. ‘‘Idamassa uyyānaṃ, supupphitaṃ sabbakālikaṃ rammaṃ;
Yahimanuvicari rājā, parikiṇṇo ñātisaṅghena.

235. ‘‘Idamassa kaṇikāravanaṃ, supupphitaṃ sabbakālikaṃ rammaṃ;
Yahimanuvicari rājā, parikiṇṇo itthāgārehi.

236. ‘‘Idamassa kaṇikāravanaṃ, supupphitaṃ sabbakālikaṃ rammaṃ;
Yahimanuvicari rājā, parikiṇṇo ñātisaṅghena.

237. ‘‘Idamassa pāṭalivanaṃ, supupphitaṃ sabbakālikaṃ rammaṃ;
Yahimanuvicari rājā, parikiṇṇo itthāgārehi.

238. ‘‘Idamassa pāṭalivanaṃ, supupphitaṃ sabbakālikaṃ rammaṃ;
Yahimanuvicari rājā, parikiṇṇo ñātisaṅghena.

239. ‘‘Idamassa ambavanaṃ, supupphitaṃ sabbakālikaṃ rammaṃ;
Yahimanuvicari rājā, parikiṇṇo itthāgārehi.

240. ‘‘Idamassa ambavanaṃ, supupphitaṃ sabbakālikaṃ rammaṃ;
Yahimanuvicari rājā, parikiṇṇo ñātisaṅghena.

241. ‘‘Ayamassa pokkharaṇī, sañchannā aṇḍajehi vītikiṇṇā;
Yahimanuvicari rājā, parikiṇṇo itthāgārehi.

242. ‘‘Ayamassa pokkharaṇī, sañchannā aṇḍajehi vītikiṇṇā;
Yahimanuvicari rājā, parikiṇṇo ñātisaṅghenā’’ti. –

Imāhi gāthāhi paridevanto vicari.

Tattha **vītikiṇṇo**ti sovaṇṇapupphehi ca nānāmālyehi ca samokiṇṇo. **Parikiṇṇo**ti parivārito. **Itthāgārehī**ti dāsiyo upādāya itthiyo itthāgārā nāma. **Ñātisaṅghenā**ti amaccāpi idha ñātayo eva. **Kūṭāgāra**nti sattaratanavicitto sayanakūṭāgāragabbho. **Asokavanikā**ti asokavanabhūmi. **Sabbakālikā**ti sabbakālaparibhogakkhamā niccapupphitā vā. **Uyyāna**nti nandanavanacittalatāvanasadisaṃ uyyānaṃ. **Sabbakālika**nti chasupi utūsu uppajjanakapupphaphalasañchannaṃ. Kaṇikāravanādīsu **sabbakālika**nti sabbakāle supupphitaphalitameva. **Sañchannā**ti nānāvidhehi jalajathalajakusumehi suṭṭhu sañchannā. **Aṇḍajehi vītikiṇṇā**ti sakuṇasaṅghehi okiṇṇā.

Evaṃ tesu tesu ṭhānesu paridevitvā mahājano puna rājaṅgaṇaṃ āgantvā –

243. ‘‘Rājā vo kho pabbajito, sutasomo rajjaṃ imaṃ pahatvāna;
Kāsāyavatthavasano, nāgova ekako caratī’’ti. –

Gāthaṃ vatvā attano ghare vibhavaṃ pahāya puttadhītaro hatthesu gahetvā nikkhamitvā bodhisattasseva santikaṃ agamāsi, tathā mātāpitaro puttadārā soḷasasahassā ca nāṭakitthiyo. Sakalanagaraṃ tucchaṃ viya ahosi, janapadavāsinopi tesaṃ pacchato pacchato gamiṃsu. Bodhisatto dvādasayojanikaṃ parisaṃ gahetvā himavantābhimukho pāyāsi. Athassa abhinikkhamanaṃ ñatvā sakko vissakammaṃ āmantetvā, ‘‘tāta vissakamma, sutasomamahārājā abhinikkhamanaṃ nikkhanto, vasanaṭṭhānaṃ laddhuṃ vaṭṭati, samāgamo ca mahā bhavissati, gaccha himavantapadese gaṅgātīre tiṃsayojanāyāmaṃ pañcadasayojanavitthataṃ assamapadaṃ māpehī’’ti pesesi. So tathā katvā tasmiṃ assamapade pabbajitaparikkhāre paṭiyādetvā ekapadikamaggaṃ māpetvā devalokameva gato.

Mahāsatto tena maggena gantvā taṃ assamapadaṃ pavisitvā paṭhamaṃ sayaṃ pabbajitvā pacchā sese pabbājesi, aparabhāge bahū pabbajiṃsu. Tiṃsayojanikaṃ ṭhānaṃ paripūri. Vissakammena pana assamamāpitaniyāmo ca bahūnaṃ pabbajitaniyāmo ca bodhisattassa assamapadasaṃvidahitaniyāmo ca **hatthipālajātake** (jā. 1.15.337 ādayo) āgatanayeneva veditabbo. Tattha mahāsatto yassa yasseva kāmavitakkādi micchāvitakko uppajjati, taṃ taṃ ākāsena upasaṅkamitvā ākāse pallaṅkena nisīditvā ovadanto gāthādvayamāha –

244. ‘‘Māssu pubbe ratikīḷitāni, hasitāni ca anussarittha;
Mā vo kāmā haniṃsu, rammañhi sudassanaṃ nagaraṃ.

245. ‘‘Mettacittañca bhāvetha, appamāṇaṃ divā ca ratto ca;
Agacchittha devapuraṃ, āvāsaṃ puññakammina’’nti.

Tattha **ratikīḷitānī**ti kāmaratiyo ca kāyavācākhiḍḍāvasena pavattakīḷitāni ca. **Mā vo kāmā haniṃsū**ti mā tumhe vatthukāmakilesakāmā haniṃsu. **Rammaṃ hī**ti sudassananagaraṃ nāma ramaṇīyaṃ, taṃ mā anussarittha. **Mettacitta**nti idaṃ desanāmattameva, so pana cattāropi brahmavihāre ācikkhi. **Appamāṇa**nti appamāṇasattārammaṇaṃ. **Agacchitthā**ti gamissatha. **Devapura**nti brahmalokaṃ.

Sopi isigaṇo tassovāde ṭhatvā brahmalokaparāyaṇo ahosīti sabbaṃ **hatthipālajātake** āgatanayeneva kathetabbaṃ.

Satthā imaṃ dhammadesanaṃ āharitvā ‘‘na, bhikkhave, idāneva, pubbepi tathāgato mahābhinikkhamanaṃ nikkhantoyevā’’ti vatvā jātakaṃ samodhānesi ‘‘tadā mātāpitaro mahārājakulāni ahesuṃ, candādevī rāhulamātā, jeṭṭhaputto sāriputto, kaniṭṭhaputto rāhulo, dhāti khujjuttarā, kulavaḍḍhanaseṭṭhi kassapo, mahāsenagutto moggallāno, somadattakumāro ānando, sesaparisā buddhaparisā, sutasomarājā pana ahameva ahosi’’nti.

Cūḷasutasomajātakavaṇṇanā pañcamā.

Jātakuddānaṃ –

Suvapaṇḍitajambukakuṇḍalino, varakaññamalambusajātakañca;
Pavaruttamasaṅkhasirīvhayako, sutasomaarindamarājavaro.

Cattālīsanipātavaṇṇanā niṭṭhitā.

18. Paṇṇāsanipāto

[526] 1. Niḷinikājātakavaṇṇanā

Uddayhate janapadoti idaṃ satthā jetavane viharanto purāṇadutiyikāpalobhanaṃ ārabba kathesi. Kathento ca taṃ bhikkhuṃ ‘‘kena ukkaṇṭhāpitosī’’ti pucchitvā ‘‘purāṇadutiyikāyā’’ti vutte ‘‘na esā kho, bhikkhu, idāneva tava anatthakārikā, pubbepi tvaṃ etaṃ nissāya jhānā parihāyitvā mahāvināsaṃ patto’’ti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto udiccabrāhmaṇamahāsālakule nibbattitvā vayappatto uggahitasippo isipabbajjaṃ pabbijitvā jhānābhiññā nibbattetvā himavantapadese vāsaṃ kappesi. Alambusājātake vuttanayeneva taṃ paṭicca ekā migī gabbhaṃ paṭilabhitvā puttaṃ vijāyi, ‘‘isisiṅgo’’tvevassa nāmaṃ ahosi. Atha naṃ pitā vayappattaṃ pabbājetvā kasiṇaparikammaṃ uggaṇhāpesi. So nacirasseva jhānābhiññā uppādetvā jhānasukhena kīḷi, ghoratapo paramadhitindriyo ahosi. Tassa sīlatejena sakkassa bhavanaṃ kampi. Sakko āvajjento taṃ kāraṇaṃ ñatvā ‘‘upāyenassa sīlaṃ bhindissāmī’’ti tīṇi saṃvaccharāni sakalakāsiraṭṭhe vuṭṭhiṃ nivāresi, raṭṭhaṃ aggidaḍḍhaṃ viya ahosi. Sasse asampajjamāne dubbhikkhapīḷitā manussā sannipatitvā rājaṅgaṇe upakkosiṃsu. Atha ne rājā vātapāne ṭhito ‘‘kiṃ eta’’nti pucchi. ‘‘Mahārāja, tīṇi saṃvaccharāni devassa avassantattā sakalaraṭṭhaṃ uddayhati, manussā dukkhitā, devaṃ vassāpehi, devā’’ti. Rājā sīlaṃ samādiyitvā uposathaṃ upavasantopi vassaṃ vassāpetuṃ nāsakkhi.

Tasmiṃ kāle sakko aḍḍharattasamaye tassa sirigabbhaṃ pavisitvā ekobhāsaṃ katvā vehāse aṭṭhāsi. Rājā taṃ disvā ‘‘kosi tva’’nti pucchi. ‘‘Sakkohamasmī’’ti. ‘‘Kenatthenāgatosī’’ti? ‘‘Vassati te, mahārāja, raṭṭhe devo’’ti? ‘‘Na vassatī’’ti. ‘‘Jānāsi panassa avassanakāraṇa’’nti? ‘‘Na jānāmi, sakkā’’ti. ‘‘Mahārāja, himavantapadese isisiṅgo nāma tāpaso paṭivasati ghoratapo paramadhitindriyo. So nibaddhaṃ deve vassante kujjhitvā ākāsaṃ olokesi, tasmā devo na vassatī’’ti. ‘‘Idāni panettha kiṃ kātabba’’nti? ‘‘Tassa tape bhinne devo vassissatī’’ti. ‘‘Ko panassa tapaṃ bhindituṃ samattho’’ti? ‘‘Dhītā te, mahārāja, niḷinikā samatthā, taṃ pakkosāpetvā ‘asukaṭṭhānaṃ nāma gantvā tāpasassa tapaṃ bhindāhī’ti pesehī’’ti. Evaṃ so rājānaṃ anusāsitvā sakaṭṭhānameva agamāsi. Rājā punadivase amaccehi saddhiṃ mantetvā dhītaraṃ pakkosāpetvā paṭhamaṃ gāthamāha –

1. ‘‘Uddayhate janapado, raṭṭhañcāpi vinassati;
Ehi niḷinike gaccha, taṃ me brāhmaṇamānayā’’ti.

Tattha **taṃ me**ti taṃ mama anatthakāriṃ brāhmaṇaṃ attano vasaṃ ānehi, kilesarativasenassa sīlaṃ bhindāhīti.

Taṃ sutvā sā dutiyaṃ gāthamāha –

2. ‘‘Nāhaṃ dukkhakkhamā rāja, nāhaṃ addhānakovidā;
Kathaṃ ahaṃ gamissāmi, vanaṃ kuñjarasevita’’nti.

Tattha **dukkhakkhamā**ti ahaṃ, mahārāja, dukkhassa khamā na homi, addhānampi na jānāmi, sāhaṃ kathaṃ gamissāmīti.

Tato rājā dve gāthāyo abhāsi –

3. ‘‘Phītaṃ janapadaṃ gantvā, hatthinā ca rathena ca;

Dārusaṅghāṭayānena, evaṃ gaccha niḷinike.

4. ‘‘Hatthiassarathe pattī, gacchevādāya khattiye;
Taveva vaṇṇarūpena, vasaṃ tamānayissasī’’ti.

Tattha **dārusaṅghāṭayānenā**ti, amma, niḷinike na tvaṃ padasā gamissasi, phītaṃ pana subhikkhaṃ khemaṃ attano janapadaṃ hatthivāhanehi ca rathavāhanehi ca gantvā tato parampi ajjhokāse paṭicchannena vayhādinā udakaṭṭhāne nāvāsaṅkhātena dārusaṅghāṭayānena gaccha. **Vaṇṇarūpenā**ti evaṃ akilamamānā gantvā tava vaṇṇena ceva rūpasampadāya ca taṃ brāhmaṇaṃ attano vasaṃ ānayissasīti.

Evaṃ so dhītarā saddhiṃ akathetabbampi raṭṭhaparipālanaṃ nissāya kathesi. Sāpi ‘‘sādhū’’ti sampaṭicchi. Athassā sabbaṃ dātabbayuttakaṃ datvā amaccehi saddhiṃ uyyojesi. Amaccā taṃ ādāya paccantaṃ patvā tattha khandhāvāraṃ nivāsāpetvā rājadhītaraṃ ukkhipāpetvā vanacarakena desitena maggena himavantaṃ pavisitvā pubbaṇhasamaye tassa assamapadassa samīpaṃ pāpuṇiṃsu. Tasmiṃ khaṇe bodhisatto puttaṃ assamapade nivāsāpetvā sayaṃ phalāphalatthāya araññaṃ paviṭṭho hoti. Vanacarako sayaṃ assamaṃ agantvā tassa pana dassanaṭṭhāne ṭhatvā niḷinikāya taṃ dassento dve gāthā abhāsi –

5. ‘‘Kadalīdhajapaññāṇo, ābhujīparivārito;
Eso padissati rammo, isisiṅgassa assamo.

6. ‘‘Eso aggissa saṅkhāto, eso dhūmo padissati;
Maññe no aggiṃ hāpeti, isisiṅgo mahiddhiko’’ti.

Tattha kadalīsaṅkhātā dhajā paññāṇaṃ assāti **kadalīdhajapaññāṇo. Ābhujīparivārito**ti bhujapattavanaparikkhitto. **Saṅkhāto**ti eso aggi assa isisiṅgassa jhānena saṅkhāto paccakkhagato jalati. **Maññe no aggi**nti aggiṃ no hāpeti juhati paricaratīti maññāmi.

Amaccāpi bodhisattassa araññaṃ paviṭṭhavelāya assamaṃ parivāretvā ārakkhaṃ ṭhapetvā rājadhītaraṃ isivesaṃ gāhāpetvā suvaṇṇacīrakena nivāsanapārupanaṃ katvā sabbālaṅkārehi alaṅkaritvā tantubaddhaṃ cittageṇḍukaṃ gāhāpetvā assamapadaṃ pesetvā sayaṃ bahi rakkhantā aṭṭhaṃsu. Sā tena geṇḍukena kīḷantī caṅkamakoṭiyaṃ otari. Tasmiṃ khaṇe isisiṅgo paṇṇasāladvāre pāsāṇaphalake nisinno hoti. So taṃ āgacchantiṃ disvā bhītatasito uṭṭhāya paṇṇasālaṃ pavisitvā aṭṭhāsi. Sāpissa paṇṇasāladvāraṃ gantvā kīḷiyeva. Satthā tañca tato uttari ca atthaṃ pakāsento tisso gāthā abhāsi –

7. ‘‘Tañca disvāna āyantiṃ, āmuttamaṇikuṇḍalaṃ;
Isisiṅgo pāvisi bhīto, assamaṃ paṇṇachādanaṃ.

8. ‘‘Assamassa ca sā dvāre, geṇḍukenassa kīḷati;
Vidaṃsayantī aṅgāni, guyhaṃ pakāsitāni ca.

9. ‘‘Tañca disvāna kīḷantiṃ, paṇṇasālagato jaṭī;
Assamā nikkhamitvāna, idaṃ vacanamabravī’’ti.

Tattha **geṇḍukenassā**ti assa isisiṅgassa assamadvāre geṇḍukena kīḷati. **Vidaṃsayantī**ti dassentī. **Guyhaṃ pakāsitāni cā**ti guyhañca rahassaṅgaṃ pakāsitāni ca pākaṭāni mukhahatthādīni. **Abravī**ti so kira paṇṇasālāya ṭhatvā cintesi – ‘‘sacāyaṃ yakkho bhaveyya, paṇṇasālaṃ pavisitvā maṃ murumurāpetvā khādeyya, nāyaṃ yakkho, tāpaso bhavissatī’’ti assamā nikkhamitvā pucchanto gāthamāha –

10. ‘‘Ambho ko nāma so rukkho, yassa tevaṃgataṃ phalaṃ;
Dūrepi khittaṃ pacceti, na taṃ ohāya gacchatī’’ti.

Tattha **yassa tevaṃgataṃ phala**nti yassa tava rukkhassa evaṃgatikaṃ manoramaṃ phalaṃ. **Ko nāma so rukkho**ti citrageṇḍukassa adiṭṭhapubbattā ‘‘rukkhaphalena tena bhavitabba’’nti maññamāno evaṃ pucchati.

Athassa sā rukkhaṃ ācikkhantī gāthamāha –

11. ‘‘Assamassa mama brahme, samīpe gandhamādane;
Bahavo tādisā rukkhā, yassa tevaṃgataṃ phalaṃ;

Dūrepi khittaṃ pacceti, na maṃ ohāya gacchatī''ti.

Tattha **samīpe gandhamādane**ti gandhamādanapabbate mama assamassa samīpe. **Yassa tevaṃgata**nti yassa evaṃgataṃ, **ta**-kāro byañjanasandhikaroti.

Iti sā musāvādaṃ abhāsi. Itaropi saddahitvā ''tāpaso eso''ti saññāya paṭisanthāraṃ karonto gāthamāha –

12. ''Etū bhavaṃ assamimaṃ adetu, pajjañca bhakkhañca paṭiccha dammi;
Idamāsanaṃ atra bhavaṃ nisīdatu, ito bhavaṃ mūlaphalāni bhuñjatū''ti.

Tattha **assamima**nti assamaṃ imaṃ bhavaṃ pavisatu. **Adetū**ti yathāsannihitaṃ āhāraṃ paribhuñjatu. **Pajja**nti pādabbhañjanaṃ. **Bhakkha**nti madhuraphalāphalaṃ. **Paṭicchā**ti paṭiggaṇha. **Idamāsana**nti paviṭṭhakāle evamāha.

Tassā paṇṇasālaṃ pavisitvā kaṭṭhattharaṇe nisīdantiyā suvaṇṇacīrake dvidhā gate sarīraṃ appaṭicchannaṃ ahosi. Tāpaso mātugāmasarīrassa adiṭṭhapubbattā taṃ disvā ''vaṇṇo eso''ti saññāya evamāha –

13. ''Kiṃ te idaṃ ūrūnamantarasmiṃ, supicchitaṃ kaṇharivappakāsati;
Akkhāhi me pucchito etamatthaṃ, kose nu te uttamaṅgaṃ paviṭṭha''nti.

Tattha **supicchita**nti dvinnaṃ ūrūnaṃ samāgamakāle suphusitaṃ sippipuṭamukhasaṇṭhānaṃ. Subhalakkhaṇena hi asamannāgatāya taṃ ṭhānaṃ āvāṭadhātukaṃ hoti, samannāgatāya abbhunnataṃ sippipuṭamukhasaṇṭhānaṃ. **Kaṇharivappakāsatī**ti ubhosu passesu kāḷakaṃ viya khāyati. **Kose nu te uttamaṅgaṃ paviṭṭha**nti tava uttamaṅgaṃ liṅgasaṇṭhānaṃ na paññāyati, kiṃ nu taṃ tava sarīrasaṅkhāte kose paviṭṭhanti pucchati.

Atha naṃ sā vañcayantī gāthādvayamāha –

14. ''Ahaṃ vane mūlaphalesanaṃ caraṃ, āsādayiṃ acchaṃ sughorarūpaṃ;
So maṃ patitvā sahasājjhapatto, panujja maṃ abbahi uttamaṅgaṃ.

15. ''Svāyaṃ vaṇo khajjati kaṇḍuvāyati, sabbañca kālaṃ na labhāmi sātaṃ;
Paho bhavaṃ kaṇḍumimaṃ vinetuṃ, kurutaṃ bhavaṃ yācito brāhmaṇattha''nti.

Tattha **āsādayi**nti ghaṭṭesiṃ, āgacchantaṃ disvā leḍḍunā paharinti attho. **Patitvā**ti upadhāvitvā. **Sahasājjhappatto**ti mamaṃ sahasā ajjhappatto sampatto. **Panujjā**ti atha maṃ potetvā. **Abbahī**ti mukhena mama uttamaṅgaṃ luñcitvā pakkāmi, tato paṭṭhāya imasmiṃ ṭhāne vaṇo jāto. **Svāya**nti so ayaṃ tato paṭṭhāya mayhaṃ vaṇo khajjati ceva kaṇḍuvañca karoti, tappaccayā sāhaṃ sabbakālaṃ kāyikacetasikasukhaṃ na labhāmi. **Paho**ti pahu samattho. **Brāhmaṇattha**nti bhavaṃ mayā yācito imaṃ brāhmaṇassa atthaṃ karotu, idaṃ me dukkhaṃ harāhīti vadati.

So tassā musāvādaṃ ''sabhāvo''ti saddahitvā ''sace te evaṃ sukhaṃ hoti, karissāmī''ti taṃ padesaṃ oloketvā anantaraṃ gāthamāha –

16. ''Gambhīrarūpo te vaṇo salohito, apūtiko vaṇagandho mahā ca;
Karomi te kiñci kasāyayogaṃ, yathā bhavaṃ paramasukhī bhaveyyā''ti.

Tattha **salohito**ti rattobhāso. **Apūtiko**ti pūtimaṃsarahito. **Vaṇagandho**ti thokaṃ duggandho. **Kasāyayoga**nti ahaṃ keci rukkhakasāye gahetvā tava ekaṃ kasāyayogaṃ karomīti.

Tato niḷinikā gāthamāha

17. ''Na mantayogā na kasāyayogā, na osadhā brahmacāri kamanti;
Yaṃ te mudu tena vinehi kaṇḍuṃ, yathā ahaṃ paramasukhī bhaveyya''nti.

Tattha **kamantī**ti, bho brahmacāri, imasmiṃ mama vaṇe neva mantayogā, na kasāyayogā, na pupphaphalādīni osadhāni kamanti, anekavāraṃ katehipi tehi etassa phāsukabhāvo na bhūtapubbo. Yaṃ pana te etaṃ mudu aṅgajātaṃ, tena ghaṭṭiyamānasseva tassa kaṇḍu na hoti, tasmā tena vinehi kaṇḍunti.

So ''saccaṃ eso bhaṇatī''ti sallakkhetvā ''methunasaṃsaggena sīlaṃ bhijjati, jhānaṃ antaradhāyatī''ti ajānanto mātugāmassa adiṭṭhapubbattā methunadhammassa ca ajānanabhāvena ‘‘bhesajja’’nti vadantiyā tāya methunaṃ paṭisevi. Tāvadevassa sīlaṃ bhijji, jhānaṃ parihāyi. So dve tayo vāre saṃsaggaṃ katvā kilanto hutvā nikkhamitvā saraṃ oruyha nhatvā paṭippassaddhadaratho āgantvā paṇṇasālāyaṃ nisīditvā punapi taṃ ‘‘tāpaso’’ti maññamāno vasanaṭṭhānaṃ pucchanto gāthamāha –

18. ‘‘Ito nu bhoto katamena assamo, kacci bhavaṃ abhiramasi araññe;
Kacci nu te mūlaphalaṃ pahūtaṃ, kacci bhavantaṃ na vihiṃsanti vāḷā’’ti.

Tattha **katamenā**ti ito katamena disābhāgena bhoto assamo. **Bhava**nti ālapanametaṃ.

Tato niḷinikā catasso gāthāyo abhāsi –

19. ‘‘Ito ujuṃ uttarāyaṃ disāyaṃ, khemā nadī himavatā pabhāvī;
Tassā tīre assamo mayha rammo, aho bhavaṃ assamaṃ mayhaṃ passe.

20. ‘‘Ambā ca sālā tilakā ca jambuyo, uddālakā pāṭaliyo ca phullā;
Samantato kimpurisābhigītaṃ, aho bhavaṃ assamaṃ mayhaṃ passe.

21. ‘‘Tālā ca mūlā ca phalā ca mettha, vaṇṇena gandhena upetarūpaṃ;
Taṃ bhūmibhāgehi upetarūpaṃ, aho bhavaṃ assamaṃ mayhaṃ passe.

22. ‘‘Phalā ca mūlā ca pahūtamettha, vaṇṇena gandhena rasenupetā;
Āyanti ca luddakā taṃ padesaṃ, mā me tato mūlaphalaṃ ahāsu’’nti.

Tattha **uttarāya**nti uttarāya. **Khemā**ti evaṃnāmikā nadī. **Himavatā pabhāvī**ti himavantato pavattati. **Aho**ti patthanatthe nipāto. **Uddālakā**ti vātaghātakā. **Kimpurisābhigīta**nti samantato parivāretvā madhurasaddena gāyantehi kimpurisehi abhigītaṃ. **Tālā ca mūlā ca phalā ca metthā**ti ettha mama assame pāsādikā tālarukkhā ca tesaññeva vaṇṇagandhādisampannā kandasaṅkhātā mūlā ca phalā ca. **Pahūtametthā**ti nānārukkhaphalā ca rukkhavallimūlā ca pahūtā ettha. **Mā me tato**ti taṃ mama assamapadaṃ sambahulā luddakā āgacchanti, mayā cettha āharitvā ṭhapitaṃ bahu madhurasamūlaphalāphalaṃ atthi, te mayi cirāyante mūlaphalāphalaṃ hareyyuṃ. Te tato mama mūlaphalāphalaṃ mā hariṃsu, tasmā sacepi mayā saddhiṃ āgantukāmo, ehi, no ce, ahaṃ gamissāmīti āha.

Taṃ sutvā tāpaso yāva pitu āgamanā adhivāsāpetuṃ gāthamāha –

23. ‘‘Pitā mamaṃ mūlaphalesanaṃ gato, idāni āgacchati sāyakāle;
Ubhova gacchāmase assamaṃ taṃ, yāva pitā mūlaphalato etū’’ti.

Tattha **ubhova gacchāmase**ti mama pitu ārocetvā ubhova gamissāma.

Tato sā cintesi – ‘‘ayaṃ tāva araññeva vaḍḍhitabhāvena mama itthibhāvaṃ na jānāti, pitā panassa maṃ disvāva jānitvā ‘tvaṃ idha kiṃ karosī’ti kājakoṭiyā paharitvā sīsampi me bhindeyya, tasmiṃ anāgateyeva mayā gantuṃ vaṭṭati, āgamanakammampi me niṭṭhita’’nti. Sā tassa āgamanūpāyaṃ ācikkhantī itaraṃ gāthamāha –

24. ‘‘Aññe bahū isayo sādhurūpā, rājīsayo anumagge vasanti;
Teyeva pucchesi mamassamaṃ taṃ, te taṃ nayissanti mamaṃ sakāse’’ti.

Tattha **rājīsayo**ti, samma, mayā na sakkā cirāyituṃ, aññe pana sādhusabhāvā rājisayo ca brāhmaṇisayo ca anumagge mama assamamaggapasse vasanti, ahaṃ tesaṃ ācikkhitvā gamissāmi, tvaṃ te puccheyyāsi, te taṃ mama santikaṃ nayissantīti.

Evaṃ sā attano palāyanūpāyaṃ katvā paṇṇasālato nikkhamitvā taṃ olokentameva ‘‘tvaṃ nivattā’’ti vatvā āgamanamaggeneva amaccānaṃ santikaṃ agamāsi. Te taṃ gahetvā khandhāvāraṃ gantvā anupubbena bārāṇasiṃ pāpuṇiṃsu. Sakkopi taṃ divasameva tussitvā sakalaraṭṭhe devaṃ vassāpesi, tato subhikkhaṃ janapadaṃ ahosi. Isisiṅgatāpasassapi tāya pakkantamattāya eva kāye ḍāho uppajji. So kampanto paṇṇasālaṃ pavisitvā vākacīraṃ pārupitvā socanto nipajji. Bodhisatto sāyaṃ āgantvā puttaṃ apassanto ‘‘kahaṃ nu kho gato’’ti kājaṃ otāretvā paṇṇasālaṃ pavisitvā taṃ nipannakaṃ disvā ‘‘tāta, kiṃ karosī’’ti piṭṭhiṃ parimajjanto tisso gāthā abhāsi –

25. ‘‘Na te kaṭṭhāni bhinnāni, na te udakamābhataṃ;

Aggīpi te na hāpito, kiṃ nu mandova jhāyasi.

26. ‘‘Bhinnāni kaṭṭhāni huto ca aggi, tapanīpi te samitā brahmacārī;
Pīṭhañca mayhaṃ udakañca hoti, ramasi tuvaṃ brahmabhūto puratthā.

27. ‘‘Abhinnakaṭṭhosi anābhatodako, ahāpitaggīsi asiddhabhojano;
Na me tuvaṃ ālapasī mamajja, naṭṭhaṃ nu kiṃ cetasikañca dukkha’’nti.

Tattha **bhinnānī**ti araññato uddhaṭāni. **Na hāpito**ti na jalito. **Bhinnānī**ti pubbe tayā mamāgamanavelāya kaṭṭhāni uddhaṭāneva honti. **Huto ca aggī**ti aggi ca huto hoti. **Tapanī**ti visibbanaaggisaṅkhātā tapanīpi te samitāva sayameva saṃvidahitāva hoti. **Pīṭha**nti mama āsanatthāya pīṭhañca paññattameva hoti. **Udakañcā**ti pādadhovanaudakampi upaṭṭhāpitameva hoti. **Brahmabhūto**ti tuvampi ito puratthā seṭṭhabhūto imasmiṃ assame abhiramasi. **Abhinnakaṭṭhosī**ti so dāni ajja anuddhaṭakaṭṭhosi. **Asiddhabhojano**ti na te kiñci amhākaṃ kandamūlaṃ vā paṇṇaṃ vā seditaṃ. **Mamajjā**ti, mama putta, ajja na me tvaṃ ālapasi. **Naṭṭhaṃ nu ki**nti kiṃ nu te naṭṭhaṃ vā, kiṃ cetasikaṃ vā dukkhaṃ, akkhāhi me nipannakāraṇanti pucchati.

So pitu vacanaṃ sutvā taṃ kāraṇaṃ kathento āha –

28. ‘‘Idhāgamā jaṭilo brahmacārī, sudassaneyyo sutanū vineti;
Nevātidīgho na panātirasso, sukaṇhakaṇhacchadanehi bhoto.

29. ‘‘Amassujāto apurāṇavaṇṇī, ādhārarūpañca panassa kaṇṭhe;
Dve yamā gaṇḍā ure sujātā, suvaṇṇatindukanibhā pabhassarā.

30. ‘‘Mukhañca tassa bhusadassaneyyaṃ, kaṇṇesu lambanti ca kuñcitaggā;
Te jotare carato māṇavassa, suttañca yaṃ saṃyamanaṃ jaṭānaṃ.

31. ‘‘Aññā ca tassa saṃyamāni catasso, nīlā pītā lohitikā ca setā;
Tā piṃsare carato māṇavassa, tiriṭisaṅghāriva pāvusamhi.

32. ‘‘Na mikhalaṃ muñjamayaṃ dhāreti, na santhare no pana pabbajassa;
Tā jotare jaghanantare vilaggā, sateratā vijjurivantalikkhe.

33. ‘‘Akhīlakāni ca avaṇṭakāni, heṭṭhā nabhyā kaṭisamohitāni;
Aghaṭṭitā niccakīḷaṃ karonti, haṃ tāta kiṃrukkhaphalāni tāni.

34. ‘‘Jaṭā ca tassa bhusadassaneyyā, parosataṃ vellitaggā sugandhā;
Dvedhā siro sādhu vibhattarūpo, aho nu kho mayha tathā jaṭāssu.

35. ‘‘Yadā ca so pakirati tā jaṭāyo, vaṇṇena gandhena upetarūpā;
Nīluppalaṃ vātasameritaṃva, tatheva saṃvāti panassamo ayaṃ.

36. ‘‘Paṅko ca tassa bhusadassaneyyo, netādiso yādiso mayhaṃ kāye;
So vāyati erito mālutena, vanaṃ yathā aggagimhe suphullaṃ.

37. ‘‘Nihanti so rukkhaphalaṃ pathabyā, sucittarūpaṃ ruciraṃ dassaneyyaṃ;
Khittañca tassa punarehi hatthaṃ, haṃ tāta kiṃrukkhaphalaṃ nu kho taṃ.

38. ‘‘Dantā ca tassa bhusadassaneyyā, suddhā samā saṅkhavarūpapannā;
Mano pasādenti vivariyamānā, na hi nūna so sākamakhādi tehi.

39. ‘‘Akakkasaṃ aggaḷitaṃ muhuṃ muduṃ, ujuṃ anuddhataṃ acapalamassa bhāsitaṃ;
Rudaṃ manuññaṃ karavīkasussaraṃ, hadayaṅgamaṃ rañjayateva me mano.

40. ‘‘Bindussaro nātivisaṭṭhavākyo, na nūna sajjhāyamatippayutto;
Icchāmi bho taṃ punadeva daṭṭhuṃ, mitto hi me māṇavohu puratthā.

41. ‘‘Susandhi sabbattha vimaṭṭhimaṃ vaṇaṃ, puthū sujātaṃ kharapattasannibhaṃ;
Teneva maṃ uttariyāna māṇavo, vivaritaṃ ūruṃ jaghanena piḷayi.

42. ‘‘Tapanti ābhanti virocare ca, sateratā vijjurivantalikkhe;
Bāhā mudū añjanalomasādisā, vicitravaṭṭaṅgulikāssa sobhare.

43. ‘‘Akakkasaṅgo na ca dīghalomo, nakhāssa dīghā api lohitaggā;
Mudūhi bāhāhi palissajanto, kalyāṇarūpo ramayaṃ upaṭṭhahi.

44. ‘‘Dumassa tūlūpanibhā pabhassarā, suvaṇṇakambutalavaṭṭasucchavi;
Hatthā mudū tehi maṃ samphusitvā, ito gato tena maṃ dahanti tāta.

45. ‘‘Na nūna so khārividhaṃ ahāsi, na nūna so kaṭṭhāni sayaṃ abhañji;
Na nūna so hanti dume kuṭhāriyā, na hissa hatthesu khilāni atthi.

46. ‘‘Accho ca kho tassa vaṇaṃ akāsi, so maṃbravi ‘sukhitaṃ maṃ karohi’;
Tāhaṃ kariṃ tena mamāsi sokhyaṃ, so cabravi ‘sukhitosmī’ti brahme.

47. ‘‘Ayañca te māluvapaṇṇasanthatā, vikiṇṇarūpāva mayā ca tena ca;
Kilantarūpā udake ramitvā, punappunaṃ paṇṇakuṭiṃ vajāma.

48. ‘‘Na majja mantā paṭibhanti tāta, na aggihuttaṃ napi yaññatantaṃ;
Na cāpi te mūlaphalāni bhuñje, yāva na passāmi taṃ brahmacāriṃ.

49. ‘‘Addhā pajānāsi tuvampi tāta, yassaṃ disaṃ vasate brahmacārī;
Taṃ maṃ disaṃ pāpaya tāta khippaṃ, mā te ahaṃ amarimassamamhi.

50. ‘‘Vicitraphullañhi vanaṃ sutaṃ mayā, dijābhighuṭṭhaṃ dijasaṅghasevitaṃ;
Taṃ maṃ vanaṃ pāpaya tāta khippaṃ, purā te pāṇaṃ vijahāmi assame’’ti.

Tattha **idhāgamā**ti, tāta, imaṃ assamapadaṃ āgato. **Sudassaneyyo**ti suṭṭhu dassaneyyo. **Sutanū**ti suṭṭhu tanuko nātikiso nātithūlo. **Vinetī**ti attano sarīrappabhāya assamapadaṃ ekobhāsaṃ viya vineti pūreti. **Sukaṇhakaṇhacchadanehi bhoto**ti, tāta, tassa bhoto sukaṇhehi kaṇhacchadanehi bhamaravaṇṇehi kesehi sukaṇhasīsaṃ sumajjitamaṇimayaṃ viya khāyati. **Amassujāto**ti na tāvassa massu jāyati, taruṇoyeva. **Apurāṇavaṇṇī**ti acirapabbajito. **Ādhārarūpañca panassa kaṇṭhe**ti kaṇṭhe ca panassa amhākaṃ bhikkhābhājanaṭṭhapanaṃ pattādhārasadisaṃ piḷandhanaṃ atthīti muttāhāraṃ sandhāya vadati. **Gaṇḍā**ti thane sandhāyāha. **Ure sujātā**ti uramhi sujātā. ‘‘Urato’’tipi pāṭho. **Pabhassarā**ti pabhāsampannā. ‘‘Pabhāsare’’tipi pāṭho, obhāsantīti attho.

Bhusadassaneyyanti ativiya dassanīyaṃ. **Kuñcitaggā**ti sīhakuṇḍalaṃ sandhāya vadati. **Suttañcā**ti yaṃ tassa jaṭābandhanasuttaṃ, tampi jotati pabhaṃ muñcati. **‘‘Saṃyamāni catasso’’**ti iminā maṇisuvaṇṇapavāḷarajatamayāni cattāri piḷandhanāni dasseti. **Tā piṃsare**ti tāni piḷandhanāni pāvusamhi pavuṭṭhe deve tiriṭisaṅghā viya viravanti. **Mikhala**nti mekhalaṃ, ayameva vā pāṭho. Idaṃ nivatthakañcanacīrakaṃ sandhāyāha. **Na santhare**ti na vāke. Idaṃ vuttaṃ hoti – tāta, yathā mayaṃ tiṇamayaṃ vā vākamayaṃ vā cīrakaṃ dhārema, na tathā so, so pana suvaṇṇacīrakaṃ dhāretīti. **Akhīlakānī**ti atacāni nippaṇṇāni. **Kaṭisamohitānī**ti kaṭiyaṃ baddhāni. **Niccakīḷaṃ karontī**ti aghaṭṭitānipi niccakālaṃ kīḷāyanti. **Haṃ, tātā**ti hambho, tāta. **Kiṃ rukkhaphalāni tānī**ti tāni tassa māṇavassa suttāruḷhāni kaṭiyaṃ baddhāni katararukkhaphalāni nāmāti maṇisaṅghāṭiṃ sandhāyāha.

Jaṭāti jaṭāmaṇḍalākārena baddharatanamissakakesavaṭṭiyo sandhāyāha. **Vellitaggā**ti kuñcitaggā. **Dvedhāsiro**ti tassa sīsaṃ dvedhā katvā baddhānaṃ jaṭānaṃ vasena suṭṭhu vibhattarūpaṃ. **Tathā**ti yathā tassa māṇavassa jaṭā, tathā tumhehi mama na baddhā, aho vata mamapi tathā assūti patthento āha. **Upetarūpā**ti upetasabhāvā. **Vātasameritaṃvā**ti yathā nāma nīluppalaṃ vātena samīritaṃ, tatheva ayaṃ imasmiṃ vanasaṇḍe assamo saṃvāti. **Netādiso**ti, tāta, yādiso mama kāye paṅko, netādiso tassa sarīre. So hi dassanīyo ceva sugandho ca. **Aggagimhe**ti vasantasamaye.

Nihantīti paharati. **Kiṃ rukkhaphalaṃ nu kho ta**nti katararukkhassa nu kho taṃ phalaṃ. **Saṅkhavarūpapannā**ti sudhotasaṅkhapaṭibhāgā. **Na hi nūna so sākamakhādi tehī**ti na nūna so māṇavo mayaṃ viya tehi dantehi rukkhapaṇṇāni ceva mūlaphalāphalāni ca khādi. Amhākañhi tāni khādantānaṃ sabalā paṇṇavaṇṇā dantāti dīpeti.

Akakkasanti, tāta, tassa bhāsitaṃ apharusaṃ agaḷitaṃ, punappunaṃ vadantassāpi madhuratāya **muhuṃ muduṃ,** apamussatāya **ujuṃ,** avikkhittatāya **anuddhataṃ,** patiṭṭhitatāya **acapalaṃ. Ruda**nti bhāsamānassa sarasaṅkhātaṃ rudampi manoharaṃ karavīkassa viya sussaraṃ sumadhuraṃ. **Rañjayatevā**ti mama mano rañjatiyeva. **Bindussaro**ti piṇḍitassaro. **Māṇavohū**ti so hi māṇavo puratthā mama mitto ahu.

Susandhi sabbattha vimaṭṭhimaṃ vaṇanti tāta tassa māṇavassa ūrūnaṃ antare ekaṃ vaṇaṃ atthi, taṃ susandhi suphusitaṃ sippipuṭamukhasadisaṃ, sabbattha vimaṭṭhaṃ samantato maṭṭhaṃ. **Puthū**ti mahantaṃ. **Sujāta**nti susaṇṭhitaṃ. **Kharapattasannibha**nti supupphitapadumamakuḷasannibhaṃ. **Uttariyānā**ti uttaritvā avattharitvā. **Piḷayī**ti pīḷesi. **Tapantī**ti tassa māṇavassa sarīrato niccharantā suvaṇṇavaṇṇaraṃsiyo jalanti obhāsanti virocanti ca. **Bāhā**ti bāhāpissa mudū. **Añjanalomasādisā**ti añjanasadisehi lomehi samannāgatā. **Vicitravaṭṭaṅgulikāssa sobhare**ti hatthāpissa varalakkhaṇavicitrāhi pavālaṅkurasadisāhi vaṭṭaṅgulīhi samannāgatā sobhanti.

Akakkasaṅgoti kacchupīḷakādirahitaaṅgapaccaṅgo. **Ramayaṃ upaṭṭhahī**ti maṃ ramayanto upaṭṭhahi paricari. **Tūlūpanibhā**ti mudubhāvassa upamā. **Suvaṇṇakambutalavaṭṭasucchavī**ti suvaṇṇamayaṃ ādāsatalaṃ viya vaṭṭā ca succhavi ca, parimaṇḍalatalā ceva sundaracchavi cāti attho. **Samphusitvā**ti suṭṭhu phusitvā attano hatthasamphassaṃ mama sarīre pharāpetvā. **Ito gato**ti mama olokentasseva ito gato. **Tena maṃ dahantī**ti tena tassa hatthasamphassena idāni maṃ dahanti. Tathā hi tassa gatakālato paṭṭhāya mama sarīre ḍāho uṭṭhito, tenamhi domanassappatto nipannoti.

Na nūna so khārividhanti, tāta, nūna so māṇavo na khāribhāraṃ ukkhipitvā vicari. **Khilānī**ti kilāni, ‘‘ayameva vā pāṭho. **Sokhya**nti sukhaṃ. **Māluvapaṇṇasanthatā vikiṇṇarūpāvā**ti, tāta, ayaṃ tava māluvapaṇṇasanthatā ajja mayā ca tena ca aññamaññaṃ parāmasanāliṅganavasena parivattantehi vikiṇṇā viya ākulabyākulā jātā. **Punappunaṃ paṇṇakuṭiṃ vajāmā**ti, tāta, ahañca so ca abhiramitvā kilantarūpā paṇṇasālato nikkhamitvā udakaṃ pavisitvā ramitvā vigatadarathā punappunaṃ imameva kuṭiṃ pavisāmāti vadati.

Na majja mantāti ajja mama tassa gatakālato paṭṭhāya neva mantā paṭibhanti na upaṭṭhahanti na ruccanti. **Na aggihuttaṃ napi yaññatanta**nti mahābrahmuno ārādhanatthāya kattabbahomavidhūpanādiyaññakiriyāpi me na paṭibhāti na upaṭṭhāti na ruccati. **Na cāpi te**ti tayā ābhatamūlaphalāphalānipi na bhuñjāmi. **Yassaṃ disa**nti yassaṃ disāyaṃ. **Vana**nti tassa māṇavassa assamaṃ parivāretvā ṭhitavananti.

Tassevaṃ vilapantassa taṃ vilāpaṃ sutvā mahāsatto ‘‘ekāya itthiyā imassa sīlaṃ bhinnaṃ bhavissatī’’ti ñatvā taṃ ovadanto cha gāthāyo abhāsi –

51. ‘‘Imasmāhaṃ jotirase vanamhi, gandhabbadevaccharasaṅghasevite;
Isīnamāvāse sanantanamhi, netādisaṃ aratiṃ pāpuṇetha.

52. ‘‘Bhavanti mittāni atho na honti, ñātīsu mittesu karonti pemaṃ;
Ayañca jammo kissa vā niviṭṭho, yo neva jānāti ‘kutomhi āgato’.

53. ‘‘Saṃvāsena hi mittāni, sandhīyanti punappunaṃ;
Sveva mitto asaṃgantu, asaṃvāsena jīrati.

54. ‘‘Sace tuvaṃ dakkhasi brahmacāriṃ, sace tuvaṃ sallape brahmacārinā;
Sampannasassaṃva mahodakena, tapoguṇaṃ khippamimaṃ pahissasi.

55. ‘‘Punapi ce dakkhasi brahmacāriṃ, punapi ce sallape brahmacārinā;
Sampannasassaṃva mahodakena, usmāgataṃ khippamimaṃ pahissasi.

56. ‘‘Bhūtāni hetāni caranti tāta, virūparūpena manussaloke;
Na tāni sevetha naro sapañño, āsajja naṃ nassati brahmacārī’’ti.

Tattha **imasmā**ti imasmiṃ. **Ha**nti nipātamattaṃ. **Jotirase**ti hūyamānassa jotino raṃsiobhāsite. **Sanantanamhī**ti porāṇake. **Pāpuṇethā**ti pāpuṇeyya. Idaṃ vuttaṃ hoti – tāta, evarūpe vane vasanto yaṃ aratiṃ tvaṃ patto, etādisaṃ na pāpuṇeyya paṇḍito kulaputto, pattuṃ nārahatīti attho.

‘‘Bhavantī’’ti imaṃ gāthaṃ mahāsatto antogatameva bhāsati. Ayamettha adhippāyo – loke sattānaṃ mittāni nāma hontipi na hontipi tattha yesaṃ honti, te attano ñātīsu ca mittesu ca pemaṃ karonti. **Ayañca jammo**ti migasiṅgo lāmako. **Kissa vā niviṭṭho**ti kena nāma kāraṇena tasmiṃ mātugāme mittasaññāya niviṭṭho, so migiyā kucchismiṃ nibbattitvā araññe vaḍḍhitattā ‘‘kutomhi āgato’’ti attano āgataṭṭhānamattampi na jānāti, pageva ñātimitteti.

Punappunanti, tāta, mittāni nāma punappunaṃ saṃvāsena saṃsevanena sandhīyanti ghaṭīyanti. **Sveva mitto**ti so eva mitto **asaṃgantu** asamāgacchantassa purisassa tena asamāgamasaṅkhātena asaṃvāsena **jīrati** vinassati. **Sace**ti tasmā, tāta, sace tvaṃ punapi taṃ dakkhasi, tena vā sallapissasi, atha yathā nāma nipphannasassaṃ mahoghena harīyati, evaṃ imaṃ attano tapoguṇaṃ pahissasi hāressasīti attho. **Usmāgata**nti samaṇatejaṃ.

Virūparūpenāti vividharūpena. Idaṃ vuttaṃ hoti – tāta, manussalokasmiñhi etāni yakkhinisaṅkhātāni bhūtāni vividharūpapaṭicchannena attano rūpena attano vasaṃ gate khāditum caranti, tāni sapañño naro na sevetha. Tādisañhi bhūtaṃ āsajja naṃ patvā nassati brahmacārī, diṭṭhosi tāya yakkhiniyā na khāditoti puttaṃ ovadi.

So pitu kathaṃ sutvā ‘‘yakkhinī kira sā’’ti bhīto cittaṃ nivattetvā ‘‘tāta, etto na gamissāmi, khamatha me’’ti khamāpesi. Sopi naṃ samassāsetvā ‘‘ehi tvaṃ, māṇava, mettaṃ bhāvehi, karuṇaṃ, muditaṃ, upekkha’’nti brahmavihārabhāvanaṃ ācikkhi. So tathā paṭipajjitvā puna jhānābhiññā nibbattesi.

Satthā imaṃ dhammadesanaṃ āharitvā saccāni pakāsetvā jātakaṃ samodhānesi, saccapariyosāne ukkaṇṭhitabhikkhu sotāpattiphale patiṭṭhahi. Tadā niḷinikā purāṇadutiyikā ahosi, isisiṅgo ukkaṇṭhitabhikkhu, pitā pana ahameva ahosinti.

Niḷinikājātakavaṇṇanā paṭhamā.

## [527] 2. Ummādantījātakavaṇṇanā

Nivesanaṃ kassanudaṃ sunandāti idaṃ satthā jetavane viharanto ukkaṇṭhitabhikkhuṃ ārabbha kathesi. So kirekadivasaṃ sāvatthiyaṃ piṇḍāya caranto ekaṃ alaṅkatapaṭiyattaṃ uttamarūpadharaṃ itthiṃ oloketvā paṭibaddhacitto hutvā cittaṃ nivattetuṃ asakkonto vihārameva āgantvā tato paṭṭhāya sallaviddho viya rāgāturo bhantamigapaṭibhāgo kiso dhamanīsanthatagatto uppaṇḍuppaṇḍukajāto anabhirato ekiriyāpathepi cittassādaṃ alabhanto ācariyavattādīni pahāya uddesaparipucchākammaṭṭhānānuyogarahito vihāsi. So sahāyabhikkhūhi ‘‘pubbe tvaṃ, āvuso, santindriyo vippasannamukhavaṇṇo, idāni no tathā, kiṃ nu kho kāraṇa’’nti puṭṭho, ‘‘āvuso, anabhiratomhī’’ti āha. Atha naṃ te ‘‘abhiramāvuso, sāsane, buddhuppādo nāma dullabho, tathā saddhammassavanaṃ manussapaṭilābho ca, so tvaṃ manussapaṭilābhaṃ paṭilabhitvā dukkhassantakiriyaṃ patthayamāno assumukhaṃ ñātijanaṃ pahāya saddhāya pabbajitvā kiṃkāraṇā kilesavasaṃ yāsi, kilesā nāmete gaṇḍuppādakapāṇakaṃ upādāya sabbabālajanasādhāraṇā, ye tesaṃ vatthubhūtā, tepi appassādā kāmā bahudukkhā bahupāyāsā, ādīnavo ettha bhiyyo. Aṭṭhikaṅkalūpamā kāmā, maṃsapesūpamā kāmā, tiṇukkūpamā kāmā, aṅgārakāsūpamā kāmā, supinakūpamā kāmā, yācitakūpamā kāmā, rukkhaphalūpamā kāmā, asisūnūpamā kāmā, sattisūlūpamā kāmā, sappasirūpamā kāmā, aggikkhandhūpamā kāmā, tvaṃ nāma evarūpe buddhasāsane pabbajitvā evaṃ anatthakārakānaṃ kilesānaṃ vasaṃ gatosī’’ti ovaditvā attano kathaṃ gāhāpetuṃ asakkontā satthu santikaṃ dhammasabhaṃ netvā ‘‘kiṃ, bhikkhave, anicchamānakaṃ bhikkhuṃ ānayitthā’’ti vutte, ‘‘bhante, ayaṃ kira bhikkhu ukkaṇṭhito’’ti āhaṃsu. Satthā ‘‘saccaṃ kirā’’ti pucchitvā ‘‘saccaṃ, bhante’’ti vutte ‘‘bhikkhu porāṇakapaṇḍitā rajjaṃ anusāsantāpi kilese uppanne tassa vasaṃ agantvā cittaṃ nivāretvā na ayuttakaṃ kariṃsū’’ti vatvā atītaṃ āhari.

Atīte siviraṭṭhe ariṭṭhapuranagare sivi nāma rājā rajjaṃ kāresi. Bodhisatto tassa aggamahesiyā kucchismiṃ nibbatti, ‘‘sivikumāro’’tvevassa nāmaṃ kariṃsu. Senāpatissapi putto jāyi, ‘‘abhipārako’’tissa nāmaṃ kariṃsu. Te ubhopi sahāyā hutvā abhivaḍḍhantā soḷasavassikā hutvā takkasilaṃ gantvā sippaṃ uggaṇhitvā āgamiṃsu. Rājā puttassa rajjaṃ adāsi. Sopi abhipārakaṃ senāpatiṭṭhāne ṭhapetvā dhammena rajjaṃ kāresi. Tasmiṃyeva nagare tiriṭivacchassa nāma asītikoṭivibhavassa seṭṭhino dhītā nibbatti uttamarūpadharā sobhaggappattā subhalakkhaṇena samannāgatā, tassā nāmaggahaṇadivase ‘‘ummādantī’’ti nāmaṃ kariṃsu. Sā soḷasavassikakāle atikkantamānusavaṇṇā devaccharā viya abhirūpā dassanīyā pāsādikā paramāya vaṇṇapokkharatāya samannāgatā ahosi. Ye ye puthujjanā taṃ passanti, te te sakabhāvena saṇṭhātuṃ asakkontā surāpānamadamattā viya kilesamadena mattā hutvā satiṃ paccupaṭṭhāpetuṃ samatthā nāma nāhesuṃ.

Athassā pitā tiriṭivaccho rājānaṃ upasaṅkamitvā ‘‘deva, mama gehe itthiratanaṃ uppannaṃ, raññova anucchavikaṃ, lakkhaṇapāṭhake brāhmaṇe pesetvā taṃ vīmaṃsāpetvā yathāruci karohī’’ti āha. Rājā ‘‘sādhū’’ti vatvā brāhmaṇe pesesi. Te seṭṭhigehaṃ gantvā katasakkārasammānā pāyāsaṃ paribhuñjiṃsu. Tasmiṃ khaṇe ummādantī sabbālaṅkārapaṭimaṇḍitā tesaṃ santikaṃ agamāsi. Te taṃ disvā satiṃ paccupaṭṭhāpetuṃ asakkontā kilesamadamattā hutvā attano vippakatabhojanabhāvaṃ na jāniṃsu. Ekacce ālopaṃ gahetvā ‘‘bhuñjissāmā’’ti saññāya sīse ṭhapesuṃ, ekacce upakacchantare khipiṃsu, ekacce bhittiṃ pahariṃsu, sabbeva ummattakā ahesuṃ. Sā te disvā ‘‘ime kira mama lakkhaṇaṃ vīmaṃsissanti, gīvāyaṃ ne gahetvā nīharathā’’ti nīharāpesi. Te maṅkubhūtā rājanivesanaṃ gantvā ummādantiyā kuddhā ‘‘deva, sā itthī kāḷakaṇṇī, na tumhākaṃ anucchavikā’’ti vadiṃsu. Rājā ‘‘kāḷakaṇṇī kirā’’ti na taṃ āṇāpesi. Sā taṃ pavattiṃ sutvā ‘‘ahaṃ kira kāḷakaṇṇīti raññā na gahitā, kāḷakaṇṇiyo nāma na evarūpā hontī’’ti vatvā ‘‘hotu, sace pana taṃ rājānaṃ passissāmi, jānissāmī’’ti tasmiṃ āghātaṃ bandhi. Atha naṃ pitā abhipārakassa adāsi, sā tassa piyā ahosi manāpā.

Kassa pana kammassa nissandena sā evaṃ abhirūpā ahosīti? Rattavatthadānassa nissandenāti. Sā kira atīte bārāṇasiyaṃ daliddakule nibbattitvā ussavadivase puññasampannā itthiyo kusumbharattavatthaṃ nivāsetvā alaṅkatā kīḷantiyo disvā tādisaṃ vatthaṃ nivāsetvā kīḷitukāmā hutvā mātāpitūnaṃ ārocetvā tehi, ‘‘amma, mayaṃ daliddā, kuto no evarūpaṃ vattha’’nti vutte ‘‘tena hi maṃ ekasmiṃ aḍḍhakule bhatiṃ kātuṃ anujānātha, te mama guṇaṃ ñatvā dassantī’’ti vatvā tehi anuññātā ekaṃ kulaṃ upasaṅkamitvā ‘‘kusumbharattavatthena bhatiṃ karomī’’ti āha. Atha naṃ te ‘‘tīṇi saṃvaccharāni kamme kate tava guṇaṃ ñatvā dassāmā’’ti vadiṃsu. Sā ‘‘sādhū’’ti paṭissuṇitvā kammaṃ paṭipajji. Te tassā guṇaṃ ñatvā aparipuṇṇesuyeva tīsu saṃvaccharesu tassā ghanakusumbharattavatthena saddhiṃ aññampi vatthaṃ datvā ‘‘tava sahāyikāhi saddhiṃ gantvā nhatvā nivāsehī’’ti taṃ pesayiṃsu. Sā sahāyikā ādāya gantvā rattavatthaṃ nadītīre ṭhapetvā nhāyi.

Tasmiṃ khaṇe eko kassapadasabalassa sāvako acchinnacīvaro sākhābhaṅgaṃ nivāsetvā ca pārupitvā ca taṃ padesaṃ pāpuṇi. Sā taṃ disvā ‘‘ayaṃ bhadanto acchinnacīvaro bhavissati, pubbepi adinnabhāvena me nivāsanaṃ dullabhaṃ jāta’’nti taṃ vatthaṃ dvidhā phāletvā ‘‘ekaṃ koṭṭhāsaṃ ayyassa dassāmī’’ti cintetvā uttaritvā attano nivāsanaṃ nivāsetvā ‘‘tiṭṭhatha, bhante’’ti vatvā theraṃ vanditvā rattavatthaṃ majjhe phāletvā tassekaṃ koṭṭhāsaṃ adāsi. So ekamante paṭicchanne ṭhatvā sākhābhaṅgaṃ chaḍḍetvā tassekaṃ kaṇṇaṃ nivāsetvā ekaṃ pārupitvā nikkhami. Athassa vatthobhāsena sakalasarīraṃ taruṇasūriyo viya ekobhāsaṃ ahosi. Sā taṃ disvā ‘‘mayhaṃ ayyo paṭhamaṃ na sobhati, idāni taruṇasūriyo viya virocati, idampi etasseva dassāmī’’ti dutiyampi koṭṭhāsaṃ datvā ‘‘bhante, ahaṃ bhave bhave vicarantī uttamarūpadharā bhaveyyaṃ, maṃ disvā koci puriso sakabhāvena saṇṭhātuṃ mā asakkhi, mayā abhirūpatarā nāma aññā mā hotū’’ti patthanaṃ paṭṭhapesi. Theropi anumodanaṃ katvā pakkāmi.

Sā devaloke saṃsarantī tasmiṃ kāle ariṭṭhapure nibbattitvā tathā abhirūpā ahosi. Atha tasmiṃ nagare kattikachaṇaṃ ghosayiṃsu, kattikapuṇṇamāyaṃ nagaraṃ sajjayiṃsu. Abhipārako attano ārakkhaṭṭhānaṃ gacchanto taṃ āmantetvā ‘‘bhadde, ummādanti ajja kattikarattivāro chaṇo, rājā nagaraṃ padakkhiṇaṃ karonto paṭhamaṃ imaṃ gehadvāraṃ āgamissati, mā kho tassa attānaṃ dassesi, sopi taṃ disvā satiṃ upaṭṭhāpetuṃ na sakkhissatī’’ti āha. Sā ‘‘gaccha tvaṃ, sāmi, ahaṃ jānissāmī’’ti sampaṭicchitvā tasmiṃ gate dāsiṃ āṇāpesi ‘‘rañño imaṃ gehadvāraṃ āgatakāle mayhaṃ āroceyyāsī’’ti. Atha sūriye atthaṅgate uggahe puṇṇacande devanagare viya nagare alaṅkate sabbadisāsu dīpesu jalitesu rājā sabbālaṅkārapaṭimaṇḍito ājaññarathavaragato amaccagaṇaparivuto mahantena yasena nagaraṃ padakkhiṇaṃ karonto paṭhamameva abhipārakassa gehadvāraṃ agamāsi. Taṃ pana gehaṃ manosilāvaṇṇapākāraparikkhittaṃ alaṅkatadvāraṭṭālakaṃ sobhaggappattaṃ pāsādikaṃ. Tasmiṃ khaṇe dāsī ummādantiyā ārocesi. Sā pupphasamuggaṃ gāhāpetvā kinnarilīḷāya vātapānaṃ nissāya ṭhitā rañño pupphāni khipi. So taṃ ulloketvā kilesamadamatto satiṃ upaṭṭhāpetuṃ asakkonto ‘‘abhipārakassetaṃ geha’’nti sañjānitumpi nāsakkhi, atha sārathiṃ āmantetvā pucchanto dve gāthā abhāsi –

57. ‘‘Nivesanaṃ kassa nudaṃ sunanda, pākārena paṇḍumayena guttaṃ;
Kā dissati aggisikhāva dūre, vehāyasaṃ pabbataggeva acci.

58. ‘‘Dhītā nvayaṃ kassa sunanda hoti, suṇisā nvayaṃ kassa athopi bhariyā;
Akkhāhi me khippamidheva puṭṭho, avāvaṭā yadi vā atthi bhattā’’ti.

Tattha **kassa nuda**nti kassa nu idaṃ. **Paṇḍumayenā**ti rattiṭṭhakamayena. **Dissatī**ti vātapāne ṭhitā paññāyati. **Accī**ti analajālakkhandho. **Dhītā nvaya**nti dhītā nu ayaṃ. **Avāvaṭā**ti apetāvaraṇā apariggahā. **Bhattā**ti yadi vā assā sāmiko atthi, etaṃ me akkhāhīti.

Athassa so ācikkhanto dve gāthā abhāsi –

59. ‘‘Ahañhi jānāmi janinda etaṃ, matyā ca petyā ca athopi assā;
Taveva so puriso bhūmipāla, rattindivaṃ appamatto tavatthe.

60. ‘‘Iddho ca phīto ca suvaḍḍhito ca, amacco ca te aññataro janinda;
Tassesā bhariyābhipārakassa, ummādantī nāmadheyyena rājā’’ti.

Tattha **matyā ca petyā cā**ti mātito ca pitito cetaṃ jānāmi. **Athopi assā**ti atha sāmikampi assā jānāmīti vadati. **Iddho**ti samiddho. **Phīto**ti vatthālaṅkārehi supupphito. **Suvaḍḍhito**ti suṭṭhu vuddho. **Nāmadheyyenā**ti nāmena. Ayañhi yo naṃ passati, taṃ ummādeti, satimassa paccupaṭṭhāpetuṃ na deti, tasmā ummādantīti vuccati.

Taṃ sutvā rājā nāmamassā thomento anantaraṃ gāthamāha –

61. ‘‘Ambho ambho nāmamidaṃ imissā, matyā ca petyā ca kataṃ susādhu;

Tadā hi mayhaṃ avalokayantī, ummattakaṃ ummadantī akāsī''ti.

Tattha **matyā ca petyā cā**ti mātarā ca pitarā ca. **Mayha**nti upayogatthe sampadānavacanaṃ. **Avalokayantī**ti mayā avalokitā sayampi maṃ avalokayantī maṃ ummattakaṃ akāsīti attho.

Sā tassa kampitabhāvaṃ ñatvā vātapānaṃ thaketvā sirigabbhameva agamāsi. Raññopi tassā diṭṭhakālato paṭṭhāya nagaraṃ padakkhiṇakaraṇe cittameva nāhosi. So sārathiṃ āmantetvā, ''samma sunanda, rathaṃ nivattehi, ayaṃ chaṇo amhākaṃ nānucchaviko, abhipārakassa senāpatissevānucchaviko, rajjampi tassevānucchavika''nti rathaṃ nivattāpetvā pāsādaṃ abhiruyha sirisayane nipajjitvā vippalapanto āha –

62. ''Yā puṇṇamāse migamandalocanā, upāvisi puṇḍarīkattacaṅgī;
Dve puṇṇamāyo tadahū amaññahaṃ, disvāna pārāvatarattavāsiniṃ.

63. ''Aḷārapamhehi subhehi vaggubhi, palobhayantī maṃ yadā udikkhati;
Vijambhamānā harateva me mano, jātā vane kimpurisīva pabbate.

64. ''Tadā hi brahatī sāmā, āmuttamaṇikuṇḍalā;
Ekaccavasanā nārī, migī bhantāvudikkhati.

65. ''Kadāssu maṃ tambanakhā sulomā, bāhā mudū candanasāralittā;
Vaṭṭaṅgulī sannatadhīrakuttiyā, nārī upaññissati sīsato subhā.

66. ''Kadāssu maṃ kañcanajāluracchadā, dhītā tirīṭissa vilaggamajjhā;
Mudūhi bāhāhi palissajissati, brahāvane jātadumaṃva māluvā.

67. ''Kadāssu lākhārasarattasucchavī, bindutthanī puṇḍarīkattacaṅgī;
Mukhaṃ mukhena upanāmayissati, soṇḍova soṇḍassa surāya thālaṃ.

68. ''Yadāddasaṃ taṃ tiṭṭhantiṃ, sabbabhaddaṃ manoramaṃ;
Tato sakassa cittassa, nāvabodhāmi kañcinaṃ.

69. ''Ummādantimahaṃ daṭṭhā, āmuttamaṇikuṇḍalaṃ;
Na supāmi divārattiṃ, sahassaṃva parājito.

70. ''Sakko ce me varaṃ dajjā, so ca labbhetha me varo;
Ekarattaṃ dirattaṃ vā, bhaveyyaṃ abhipārako;
Ummādantyā ramitvāna, sivirājā tato siya''nti.

Tattha **puṇṇamāse**ti puṇṇacandāya rattiyā. **Migamandalocanā**ti kaṇḍasantāsena palāyitvā vanantare ṭhatvā luddaṃ olokentiyā migiyā viya mandāni locanāni assāti migamandalocanā. **Upāvisī**ti padumavaṇṇena karatalena pupphāni khipitvā maṃ olokentī vātapāne nisīdi. **Puṇḍarīkattacaṅgī**ti rattapadumavaṇṇasarīrā. **Dve puṇṇamāyo**ti ahaṃ tadahu tasmiṃ chaṇadivase taṃ pārāvatapādasamānavaṇṇarattavatthanivatthaṃ disvā tassā mukhasobhaṃ olokento ekassa pācīnalokadhātuto ekassa abhipārakassa senāpatino nivesaneti dvinnaṃ puṇṇacandānaṃ uggatattā dve puṇṇamāyo amaññiṃ. **Aḷārapamhehī**ti visālapakhumehi. **Subhehī**ti parisuddhehi. **Vaggubhī**ti madhurākārehi. **Udikkhatī**ti evarūpehi nettehi yasmiṃ khaṇe oloketi. **Pabbate**ti yathā himavantapabbate supupphitavane vīṇaṃ ādāya tantissarena attano saraṃ saṃsandantī kimpurisī kimpurisassa manaṃ harati, evaṃ harateva me manoti vippalapati.

Brahatīti uḷārā. **Sāmā**ti suvaṇṇavaṇṇasāmā. **Ekaccavasanā**ti ekaccikavasanā, ekavatthanivatthāti attho. **Bhantāvudikkhatī**ti saṇhakesā puthunalāṭā āyatabhamū visālakkhī tuṅganāsā rattoṭṭhā setadantā tikhiṇadāṭhā suvaṭṭitagīvā sutanubāhu susaṇṭhitapayodharā karamitamajjhā visālasoṇī suvaṇṇakadalisamānoru sā uttamitthī tasmiṃ khaṇe maṃ udikkhantī bhayena vanaṃ pavisitvā puna nivattitvā luddaṃ udikkhantī bhantā migīva maṃ udikkhatīti vadati. **Bāhāmudū**ti mudubāhā. **Sannatadhīrakuttiyā**ti suphusitachekakaraṇā. **Upaññissati ma**nti sā subhā nārī kadā nu maṃ tehi tambanakhehi sīsato paṭṭhāya sannatena dhīrena karaṇena paritosessatīti patthento vilapati.

Kañcanajāluracchadāti kañcanamayauracchadālaṅkārā. **Vilaggamajjhā**ti vilaggasarīrā tanumajjhimā. **Brahāvane**ti mahāvane. **Lākhārasarattasucchavī**ti hatthapādatalaagganakhaoṭṭhamaṃsesu lākhārasarattamaṇipavālavaṇṇā. **Bindutthanī**ti udakapupphuḷaparimaṇḍalatthanī. **Tato**ti yadā taṃ tiṭṭhantiṃ addasaṃ, tato paṭṭhāya. **Sakassa cittassā**ti attano cittassa anissaro jātomhīti adhippāyo. **Kañcina**nti kañci ''ayaṃ asuko nāmā''ti na jānāmi, ummattako jātomhīti vadati. **Daṭṭhā**ti disvā. **Na supāmī**ti neva rattiṃ, na divā niddaṃ labhāmi. **So ca labbhethā**ti yaṃ me sakko varaṃ dadeyya, so ca me varo labbhetha, labheyyāhaṃ taṃ varanti attho.

Atha te amaccā abhipārakassapi ārocayiṃsu – ‘‘sāmi rājā, nagaraṃ padakkhiṇaṃ karonto tumhākaṃ gharadvāraṃ patvā nivattitvā pāsādaṃ abhiruhī’’ti. So attano gehaṃ gantvā ummādantiṃ āmantetvā ‘‘bhadde, kacci rañño attānaṃ dassesī’’ti pucchi. ‘‘Sāmi, eko mahodaro mahādāṭhiko rathe ṭhatvā āgato puriso atthi, ahaṃ taṃ rājā vā arājā vāti na jānāmi, eko issaroti pana vutte vātapāne ṭhatvā pupphāni khipiṃ, so tāvadeva nivattitvā gato’’ti. So taṃ sutvā ‘‘nāsitomhi tayā’’ti punadivase pātova rājanivesanaṃ āruyha sirigabbhadvāre ṭhatvā rañño ummādantiṃ nissāya vippalāpaṃ sutvā ‘‘ayaṃ ummādantiyā paṭibaddhacitto jāto, taṃ alabhanto marissati, rañño ca mama ca aguṇaṃ mocetvā imassa mayā jīvitaṃ dātuṃ vaṭṭatī’’ti attano nivesanaṃ gantvā ekaṃ daḷhamantaṃ upaṭṭhākaṃ pakkosāpetvā, ‘‘tāta, asukaṭṭhāne susiracetiyarukkho atthi, tvaṃ kañci ajānāpetvā atthaṅgate sūriye tattha gantvā antorukkhe nisīda, ahaṃ tattha balikammaṃ karonto taṃ ṭhānaṃ patvā devatā namassanto, ‘sāmi devarāja, amhākaṃ rājā nagaramhi chaṇe vattamāne akīḷitvā sirigabbhaṃ pavisitvā vippalapantova nipanno, mayaṃ tattha kāraṇaṃ na jānāma, rājā devatānaṃ bahūpakāro, anusaṃvaccharaṃ sahassaṃ vissajjetvā balikammaṃ karoti, idaṃ nāma nissāya rājā vippalapatīti ācikkhatha, rañño no jīvitadānaṃ dethā’ti yācissāmi, tvaṃ tasmiṃ khaṇe saddaṃ parivattitvā, ‘senāpati, tumhākaṃ rañño byādhi nāma natthi, so pana tava bhariyāya ummādantiyā paṭibaddhacitto. Sace naṃ labhissati, jīvissati, no ce, marissati. Sace tassa jīvitaṃ icchasi, ummādantimassa dehī’ti vadeyyāsī’’ti evaṃ taṃ uggaṇhāpetvā uyyojesi.

So gantvā tasmiṃ rukkhe nisīditvā punadivase senāpatinā amaccagaṇaparivutena taṃ ṭhānaṃ gantvā yācito tathā abhāsi. Senāpati ‘‘sādhū’’ti vatvā devataṃ vanditvā amacce jānāpetvā nagaraṃ pavisitvā rājanivesanaṃ āruyha sirigabbhadvāraṃ ākoṭesi. Rājā satiṃ upaṭṭhapetvā ‘‘ko eso’’ti pucchi. Ahaṃ, deva, abhipārakoti. Athassa rājā dvāraṃ vivari. So pavisitvā rājānaṃ vanditvā gāthamāha –

71. ‘‘Bhūtāni me bhūtapatī namassato, āgamma yakkho idametadabravi;
Rañño mano ummadantyā niviṭṭho, dadāmi te taṃ paricārayassū’’ti.

Tattha **namassato**ti tumhākaṃ vippalāpakāraṇajānanatthaṃ balikammaṃ katvā namassantassa. **Ta**nti ahaṃ taṃ ummādantiṃ tumhākaṃ paricārikaṃ katvā dadāmīti.

Atha naṃ rājā, ‘‘samma abhipāraka, mama ummādantiyā paṭibaddhacittatāya vippalapitabhāvaṃ yakkhāpi jānantī’’ti pucchi. Āma, devāti. So ‘‘sabbalokena kira me lāmakabhāvo ñāto’’ti lajjidhamme patiṭṭhāya anantaraṃ gāthamāha –

72. ‘‘Puññā ca dhaṃse amaro na camhi, jano ca me pāpamidañca jaññā;
Bhuso ca tyassa manaso vighāto, datvā piyaṃ ummadantiṃ adaṭṭhā’’ti.

Tattha **dhaṃse**ti, samma abhipāraka, ahaṃ tāya saddhiṃ kilesavasena paricārento puññato ca dhaṃseyyaṃ, tāya saddhiṃ paricāritamattena amaro ca na homi, mahājano ca me imaṃ lāmakabhāvaṃ jāneyya, tato ‘‘ayuttaṃ raññā kata’’nti garaheyya, tañca mama datvā pacchā piyabhariyaṃ adaṭṭhā tava manaso vighāto cassāti attho.

Sesā ubhinnampi vacanapaṭivacanagāthā honti –

73. ‘‘Janinda nāññatra tayā mayā vā, sabbāpi kammassa katassa jaññā;
Yaṃ te mayā ummadantī padinnā, bhusehi rājā vanathaṃ sajāhi.

74. ‘‘Yo pāpakaṃ kammakaraṃ manusso, so maññati māyida maññiṃsu aññe;
Passanti bhūtāni karontametaṃ, yuttā ca ye honti narā pathabyā.

75. ‘‘Añño nu te koci naro pathabyā, saddheyya lokasmi na me piyāti;
Bhuso ca tyassa manuso vighāto, datvā piyaṃ ummadantiṃ adaṭṭhā.

76. ‘‘Addhā piyā mayha janinda esā, na sā mamaṃ appiyā bhūmipāla;
Gaccheva tvaṃ ummadantiṃ bhadante, sīhova selassa guhaṃ upeti.

77. ‘‘Na pīḷitā attadukhena dhīrā, sukhapphalaṃ kamma pariccajanti;
Sammohitā vāpi sukhena mattā, na pāpakammañca samācaranti.

78. ‘‘Tuvañhi mātā ca pitā ca mayhaṃ, bhattā patī posako devatā ca;
Dāso ahaṃ tuyha saputtadāro, yathāsukhaṃ sāmi karohi kāmaṃ.

79. ‘‘Yo ‘issaromhī’ti karoti pāpaṃ, katvā ca so nuttasate paresaṃ;
Na tena so jīvati dīghamāyu, devāpi pāpena samekkhare naṃ.

80. ‘‘Aññātakaṃ sāmikehī padinnaṃ, dhamme ṭhitā ye paṭicchanti dānaṃ;
Paṭicchakā dāyakā cāpi tattha, sukhapphalaññeva karonti kammaṃ.

81. ‘‘Añño nu te koci naro pathabyā, saddheyya lokasmi na me piyāti;
Bhuso ca tyassa manaso vighāto, datvā piyaṃ ummadantiṃ adaṭṭhā.

82. ‘‘Addhā piyā mayha janinda esā, na sā mamaṃ appiyā bhūmipāla;
Yaṃ te mayā ummadantī padinnā, bhusehi rājā vanathaṃ sajāhi.

83. ‘‘Yo attadukkhena parassa dukkhaṃ, sukhena vā attasukhaṃ dahāti;
Yathevidaṃ mayha tathā paresaṃ, yo evaṃ jānāti sa vedi dhammaṃ.

84. ‘‘Añño nu te koci naro pathabyā, saddheyya lokasmi na me piyāti;
Bhuso ca tyassa manaso vighāto, datvā piyaṃ ummadantiṃ adaṭṭhā.

85. ‘‘Janinda jānāsi piyā mamesā, na sā mamaṃ appiyā bhūmipāla;
Piyena te dammi piyaṃ janinda, piyadāyino deva piyaṃ labhanti.

86. ‘‘So nūnāhaṃ vadhissāmi, attānaṃ kāmahetukaṃ;
Na hi dhammaṃ adhammena, ahaṃ vadhitumussahe.

87. ‘‘Sace tuvaṃ mayha satiṃ janinda, na kāmayāsi naravīra seṭṭha;
Cajāmi naṃ sabbajanassa sibyā, mayā pamuttaṃ tato avhayesi naṃ.

88. ‘‘Adūsiyaṃ ce abhipāraka tvaṃ, cajāsi katte ahitāya tyassa;
Mahā ca te upavādopi assa, na cāpi tyassa nagaramhi pakkho.

89. ‘‘Ahaṃ sahissaṃ upavādametaṃ, nindaṃ pasaṃsaṃ garahañca sabbaṃ;
Mametamāgacchatu bhūmipāla, yathāsukhaṃ sivi karohi kāmaṃ.

90. ‘‘Yo neva nindaṃ na panappasaṃsaṃ, ādiyati garahaṃ nopi pūjaṃ;
Sirī ca lakkhī ca apeti tamhā, āpo suvuṭṭhīva yathā thalamhā.

91. ‘‘Yaṃ kiñci dukkhañca sukhañca etto, dhammātisārañca manovighātaṃ;
Urasā ahaṃ paccuttarissāmi sabbaṃ, pathavī yathā thāvarānaṃ tasānaṃ.

92. ‘‘Dhammātisārañca manovighātaṃ, dukkhañca nicchāmi ahaṃ paresaṃ;
Ekovimaṃ hārayissāmi bhāraṃ, dhamme ṭhito kiñci ahāpayanto.

93. ‘‘Saggūpagaṃ puññakammaṃ janinda, mā me tuvaṃ antarāyaṃ akāsi;
Dadāmi te ummadantiṃ pasanno, rājāva yaññe dhanaṃ brāhmaṇānaṃ.

94. ‘‘Addhā tuvaṃ katte hitesi mayhaṃ, sakhā mamaṃ ummadantī tuvañca;
Nindeyyu devā pitaro ca sabbe, pāpañca passaṃ abhisamparāyaṃ.

95. ‘‘Na hetadhammaṃ sivirāja vajjuṃ, sanegamā jānapadā ca sabbe;
Yaṃ te mayā ummadantī padinnā, bhusehi rājā vanathaṃ sajāhi.

96. ‘‘Addhā tuvaṃ katte hitesi mayhaṃ, sakhā mamaṃ ummadantī tuvañca;
Satañca dhammāni sukittitāni, samuddavelāva duraccayāni.

97. ‘‘Āhuneyyo mesi hitānukampī, dhātā vidhātā casi kāmapālo;
Tayī hutā rāja mahapphalā hi, kāmena me ummadantiṃ paṭiccha.

98. ‘‘Addhā hi sabbaṃ abhipāraka tvaṃ, dhammaṃ acārī mama kattuputta;
Añño nu te ko idha sotthikattā, dvipado naro aruṇe jīvaloke.

99. ‘‘Tuvaṃ nu seṭṭho tvamanuttarosi, tvaṃ dhammagutto dhammavidū sumedho;
So dhammagutto cirameva jīva, dhammañca me desaya dhammapāla.

100. ‘‘Tadiṅgha abhipāraka, suṇohi vacanaṃ mama;
Dhammaṃ te desayissāmi, sataṃ āsevitaṃ ahaṃ.

101. ‘‘Sādhu dhammarucī rājā, sādhu paññāṇavā naro;
Sādhu mittānamaddubbho, pāpassākaraṇaṃ sukhaṃ.

102. ‘‘Akkodhanassa vijite, ṭhitadhammassa rājino;
Sukhaṃ manussā āsetha, sītacchāyāya saṅghare.

103. ‘‘Na cāhametaṃ abhirocayāmi, kammaṃ asamekkhakataṃ asādhu;
Ye vāpi ñatvāna sayaṃ karonti, upamā imā mayhaṃ tuvaṃ suṇohi.

104. ‘‘Gavaṃ ce taramānānaṃ, jimhaṃ gacchati puṅgavo;
Sabbā tā jimhaṃ gacchanti, nette jimhaṃ gate sati.

105. ‘‘Evameva manussesu, yo hoti seṭṭhasammato;
So ce adhammaṃ carati, pageva itarā pajā;
Sabbaṃ raṭṭhaṃ dukhaṃ seti, rājā ce hoti adhammiko.

106. ‘‘Gavaṃ ce taramānānaṃ, ujuṃ gacchati puṅgavo;
Sabbā gāvī ujuṃ yanti, nette ujuṃ gate sati.

107. ‘‘Evameva manussesu, yo hoti seṭṭhasammato;
So sace dhammaṃ carati, pageva itarā pajā;
Sabbaṃ raṭṭhaṃ sukhaṃ seti, rājā ce hoti dhammiko.

108. ‘‘Na cāpāhaṃ adhammena, amarattamabhipatthaye;
Imaṃ vā pathaviṃ sabbaṃ, vijetuṃ abhipāraka.

109. ‘‘Yañhi kiñci manussesu, ratanaṃ idha vijjati;
Gāvo dāso hiraññañca, vatthiyaṃ haricandanaṃ.

110. ‘‘Assitthiyo ratanaṃ maṇikañca, yañcāpi me candimasūriyā abhipālayanti;
Na tassa hetu visamaṃ careyyaṃ, majjhe sivīnaṃ usabhomhi jāto.

111. ‘‘Netā hitā uggato raṭṭhapālo, dhammaṃ sivīnaṃ apacāyamāno;
So dhammamevānuvicintayanto, tasmā sake cittavase na vatto.

112. ‘‘Addhā tuvaṃ mahārāja, niccaṃ abyasanaṃ sivaṃ;
Karissasi ciraṃ rajjaṃ, paññā hi tava tādisī.

113. ‘‘Etaṃ te anumodāma, yaṃ dhammaṃ nappamajjasi;
Dhammaṃ pamajja khattiyo, raṭṭhā cavati issaro.

114. ‘‘Dhammaṃ cara mahārāja, mātāpitūsu khattiya;
Idha dhammaṃ caritvāna, rāja saggaṃ gamissasi.

115. ‘‘Dhammaṃ cara mahārāja, puttadāresu khattiya;
Idha dhammaṃ caritvāna, rāja saggaṃ gamissasi.

116. ‘‘Dhammaṃ cara mahārāja, mittāmaccesu khattiya;
Idha dhammaṃ caritvāna, rāja saggaṃ gamissasi.

117. ‘‘Dhammaṃ cara mahārāja, vāhanesu balesu ca;
Idha dhammaṃ caritvāna, rāja saggaṃ gamissasi.

118. ‘‘Dhammaṃ cara mahārāja, gāmesu nigamesu ca;
Idha dhammaṃ caritvāna, rāja saggaṃ gamissasi.

119. ‘‘Dhammaṃ cara mahārāja, raṭṭhesu janapadesu ca;
Idha dhammaṃ caritvāna, rāja saggaṃ gamissasi.

120. ‘‘Dhammaṃ cara mahārāja, samaṇabrāhmaṇesu ca;
Idha dhammaṃ caritvāna, rāja saggaṃ gamissasi.

121. ‘‘Dhammaṃ cara mahārāja, migapakkhīsu khattiya;
Idha dhammaṃ caritvāna, rāja saggaṃ gamissasi.

122. ‘‘Dhammaṃ cara mahārāja, dhammo ciṇṇo sukhāvaho;
Idha dhammaṃ caritvāna, rāja saggaṃ gamissasi.

123. ‘‘Dhammaṃ cara mahārāja, saindā devā sabrahmakā;
Suciṇṇena divaṃ pattā, mā dhammaṃ rāja pāmado’’ti.

Tattha **sabbāpī**ti, janinda, ahametaṃ ekakova paṭicchādetvā ānessāmi, tasmā ṭhapetvā mamañca tuvañca aññā sabbāpi pajā imassa katassa ākāramattampi na jaññā na jānissanti. **Bhusehī**ti tāya saddhiṃ abhiramanto attano taṇhāvanathaṃ bhusaṃ karohi vaḍḍhehi manorathaṃ pūrehi. **Sajāhī**ti manorathaṃ pana pūretvā sace te na ruccati, atha naṃ sajāhi mayhameva paṭidehi. **Kammakara**nti, samma abhipāraka, yo manusso pāpakaṃ kammaṃ karonto, so pacchā mā idha aññe idaṃ pāpakammaṃ maññiṃsu mā jānantūti maññati cinteti, ducintitametaṃ tassa. Kiṃkāraṇā? **Passanti bhūtāni karontameta**nti ye ca buddhā paccekabuddhā buddhaputtā iddhiyā yuttā, te ca naṃ passantiyeva. **Na me piyā**ti, samma abhipāraka, añño nu te koci ‘‘idha lokasmiṃ sakalāyapi pathaviyā na me ummādantī piyā’’ti evaṃ saddaheyya.

Sīhova selassa guhanti, mahārāja, sace tvaṃ taṃ idha na ānesi, atha yathā sīho kilesapariḷāhe uppanne sīhapotikāya vasanaṭṭhānaṃ maṇiguhaṃ upeti, evaṃ tassā vasanaṭṭhānaṃ gaccha, tattha attano patthanaṃ pūrehīti. **Sukhapphala**nti, samma abhipāraka, paṇḍitā attano dukkhena phuṭṭhā samānā na sukhavipākadāyakakammaṃ pariccajanti, sammohitā vāpi hutvā mohena mūḷhā sukhena mattā pāpakammaṃ nāma na samācaranti. **Yathāsukhaṃ, sāmi, karohi kāma**nti, sāmi sivirāja, attano dāsiṃ paricārentassa garahā nāma natthi, tvaṃ yathāsukhaṃ yathājjhāsayaṃ kāmaṃ karohi, attano icchaṃ pūrehīti. **Na tena so jīvatī**ti, samma abhipāraka, yo ‘‘issaromhī’’ti pāpaṃ karoti, katvā ca kiṃ maṃ devamanussā vakkhantīti na uttasati na ottappati, so tena kammena na ca dīghakālaṃ jīvati, khippameva marati, devatāpi pana ‘‘kiṃ imassa pāparañño rajjena, varamassa vāḷukaghaṭaṃ gale bandhitvā maraṇa’’nti lāmakena cakkhunā olokenti.

Aññātakanti, mahārāja, aññesaṃ santakaṃ tehi sāmikehi padinnaṃ dānaṃ ye attano dhamme ṭhitā paṭicchanti, te tattha paṭicchakā ca dāyakā ca sabbepi sukhapphalameva kammaṃ karonti. Paṭiggāhake hi paṭiggaṇhante taṃ dānaṃ dāyakassa mahantaṃ vipākaṃ detīti. **Yo attadukkhenā**ti, samma abhipāraka, yo attano dukkhena pīḷito taṃ parassa dahati, attano sarīrato apanetvā parassa sarīre khipati, parassa vā sukhena attano sukhaṃ dahati, parassa sukhaṃ gahetvā attani pakkhipati, ‘‘attano dukkhaṃ harissāmī’’ti paraṃ dukkhitaṃ karoti, ‘‘attānaṃ sukhessāmī’’ti paraṃ dukkhitaṃ karoti, ‘‘attānaṃ sukhessāmī’’ti parassa sukhaṃ nāseti, na so dhammaṃ jānāti. Yo pana evaṃ jānāti ‘‘yathevidaṃ mayhaṃ sukhadukkhaṃ, tathā paresa’’nti, sa vedi dhammaṃ jānāti nāmāti ayametissā gāthāya attho.

Piyena te dammīti piyena kāraṇabhūtena piyaṃ phalaṃ patthento dammīti attho. **Piyaṃ labhantī**ti saṃsāre saṃsarantā piyameva labhanti. **Kāmahetuka**nti, samma abhipāraka, kāmahetukaṃ ayuttaṃ katvā ‘‘attānaṃ vadhissāmī’’ti me parivitakko uppajjati. **Mayha sati**nti mama santakaṃ. ‘‘Mayha satī’’tipi pāṭho, mama santakāti evaṃ maññamāno sace tvaṃ taṃ na kāmesīti attho. **Sabbajanassā**ti sabbā seniyo sannipātāpetvā tassa sabbajanassa ayaṃ mayhaṃ ahitāti pariccajissāmi. **Tato avhayesī**ti tato taṃ apariggahitattā āneyyāsi. **Adūsiya**nti anaparādhaṃ. **Katte**ti tameva aparena nāmena ālapati. So hi rañño hitaṃ karoti, tasmā ‘‘kattā’’ti vuccati. **Na cāpi tyassā**ti evaṃ akiccakārīti nagare tava koci pakkhopi na bhaveyya.

Nindanti na kevalaṃ upavādameva, sacepi maṃ koci sammukhā nindissati vā pasaṃsissati vā, dosaṃ vā pana āropento garahissati, tampāhaṃ nindaṃ pasaṃsaṃ garahañca sabbaṃ sahissāmi, sabbametaṃ mama āgacchatūti vadati. **Tamhā**ti yo ete nindādayo na gaṇhāti, tamhā purisā issariyasaṅkhātā sirī ca paññāsaṅkhātā lakkhī ca thalaṭṭhānato suvuṭṭhisaṅkhāto āpo viya apeti na patiṭṭhātīti. **Etto**ti ito mama tassā pariccattakāraṇā. **Dhammātisārañcā**ti dhammaṃ atikkamitvā pavattaṃ akusalaṃ vā yaṃ kiñci hoti. **Paccuttarissāmī**ti sampaṭicchissāmi dhārayissāmi. **Thāvarānaṃ tasāna**nti yathā mahāpathavī khīṇāsavānañca puthujjanānañca kiñci sampaṭicchati sabbaṃ adhivāseti, tathevāhampi sabbametaṃ sampaṭicchissāmi adhivāsessāmīti dīpeti. **Ekovima**nti ahaṃ ekova imampi attano dukkhabhāraṃ hārayissāmi dhārayissāmi vahissāmi. **Dhamme ṭhito**ti vinicchayadhamme paveṇidhamme tividhasucaritadhamme ca ṭhito hutvā.

Saggūpaganti, deva, puññakammaṃ nāmetaṃ saggūpagaṃ hoti. **Yaññe dhana**nti yaññadhanaṃ, ayameva vā pāṭho. **Sakhā**ti ummādantīpi mama sahāyikā, tvampi sahāyako. **Pitaro**ti brahmāno. **Sabbe**ti na kevalaṃ devabrahmānova, sabbe raṭṭhavāsinopi maṃ passatha, ‘‘bho, sahāyakassa bhariyā sahāyikā iminā gehe katā’’ti nindeyyuṃ. **Na hetadhamma**nti na hi etaṃ adhammikaṃ. **Yaṃ te mayā**ti yasmā mayā sā tuyhaṃ dinnā, tasmā etaṃ adhammoti na vadissanti. **Sata**nti santānaṃ buddhādīnaṃ khantimettābhāvanāsīlācārasaṅkhātāni dhammāni suvaṇṇitāni samuddavelāva duraccayāni, tasmā yathā samuddo velaṃ nātikkamati, evamahampi sīlavelaṃ nātikkamissāmīti vadati.

Āhuneyyo mesīti, mahārāja, tvaṃ mama āhunapāhunasakkārassānucchaviko. **Dhātā vidhātā casi kāmapālo**ti tvaṃ mama, deva, dhāraṇato dhātā issariyasukhassa vidahanato vidhātā icchitapatthitānaṃ kāmānaṃ pālanato kāmapālo. **Tayī hutā**ti tuyhaṃ dinnā. **Kāmena me**ti mama kāmena mama patthanāya ummādantiṃ paṭicchāti evaṃ abhipārako rañño deti. Rājā ‘‘na mayhaṃ attho’’ti paṭikkhipati. Bhūmiyaṃ patitaṃ sākuṇikapacchiṃ piṭṭhipādena paharitvā aṭaviyaṃ khipantā viya ubhopi naṃ jahanteva. Idāni rājā puna akathanatthāya taṃ santajjento **‘‘addhā hī’’**ti gāthamāha. Tattha **kattuputtā**ti pitāpissa kattāva, tena naṃ evaṃ ālapati. Idaṃ vuttaṃ hoti – addhā tvaṃ ito pubbe mayhaṃ sabbadhammaṃ acari, hitameva vuḍḍhimeva akāsi, idāni pana paṭipakkho hutvā bahuṃ kathesi, ‘‘mā evaṃ vippalapasi, añño nu te dvipado naro, ko idha jīvaloke aruṇeyeva sotthikattā, sace hi ahaṃ viya añño rājā tava bhariyāya paṭibaddhacitto abhavissa, antoaruṇeyeva tava sīsaṃ chindāpetvā taṃ attano ghare kareyya, ahaṃ pana akusalabhayeneva na karomi, tuṇhī hohi, na me etāya attho’’ti taṃ santajjesi.

So taṃ sutvā puna kiñci vattuṃ asakkonto rañño thutivasena **‘‘tuvaṃ nū’’**ti gāthamāha. Tassattho – mahārāja, tvaññeva sakalajambudīpe sabbesaṃ narindānaṃ **seṭṭho,** tvaṃ **anuttaro,** tvaṃ vinicchayadhammapaveṇidhammasucaritadhammānaṃ gopāyanena **dhammagutto,** tesaṃ viditattā **dhammavidū** tvaṃ **sumedho,** so tvaṃ yaṃ dhammaṃ gopesi, teneva gutto cīraṃ jīva, dhammañca me desehi dhammapālaka, dhammagopaka, rājavarāti.

Atha rājā dhammaṃ desento **‘‘tadiṅghā’’**tiādimāha. Tattha **iṅghā**ti codanatthe nipāto, yasmā maṃ tvaṃ codesi, tasmāti attho. **Sata**nti buddhādīhi sappurisehi āsevitaṃ. **Sādhū**ti sundaro pasattho. Vinicchayapaveṇisucaritadhamme rocetīti **dhammaruci**. Tādiso hi jīvitaṃ jahantopi akiccaṃ na karoti, tasmā sādhu. **Paññāṇavā**ti ñāṇasampanno. **Mittānamaddubbho**ti mittassa adussanabhāvo. **Ṭhitadhammassā**ti patiṭṭhitatividhadhammassa. **Āsethā**ti āseyyuṃ nisīdeyyuṃ. Desanāsīsameva cetaṃ, cattāropi iriyāpathe sukhaṃ kappeyyunti ayaṃ panettha attho. **Sītacchāyāyā**ti puttadārañātimittānaṃ sītalāya chāyāya. **Saṅghare**ti sakaghare, attano geheti attho. Adhammabalidaṇḍādīhi anupaddutā sukhaṃ vaseyyunti dasseti. **Na cāhameta**nti, samma abhipāraka, yametaṃ asamekkhitvā kataṃ asādhukammaṃ, etaṃ ahaṃ na rocayāmi. **Ye vāpi ñatvānā**ti ye vā pana rājāno ñatvā tuletvā tīretvā sayaṃ karonti, tesāhaṃ kammaṃ rocemīti adhippāyo. **Upamā imā**ti imasmiṃ panatthe tvaṃ mayhaṃ imā dve upamā suṇohi.

Jimhanti vaṅkaṃ. **Nette**ti yo gāviyo neti, tasmiṃ jeṭṭhakausabhe. **Pagevā**ti tasmiṃ adhammaṃ carante itarā pajā pageva carati, ativiya karotīti attho. **Dhammiko**ti cattāri agatigamanāni pahāya dhammena rajjaṃ kārento. **Amaratta**nti devattaṃ. **Ratana**nti saviññāṇakāviññāṇakaratanaṃ. **Vatthiya**nti kāsikavatthameva. **Assitthiyo**ti vātasamagatiassepi uttamarūpadharā itthiyopi. **Ratanaṃ maṇikañcā**ti sattavidharatanañca mahagghabhaṇḍakañca. **Abhipālayantī**ti ālokaṃ karontā rakkhanti. **Na tassā**ti tassa cakkavattirajjassapi hetu na visamaṃ careyyaṃ. **Usabhomhī**ti yasmā ahaṃ sivīnaṃ majjhe jeṭṭhakarājā hutvā jāto, tasmā cakkavattirajjakāraṇampi na visamaṃ carāmīti attho. **Netā**ti mahājanaṃ kusale patiṭṭhāpetvā devanagaraṃ netā, hitakaraṇena tassa **hitā,** ‘‘sivirājā kira dhammacārī’’ti sakalajambudīpe ñātattā **uggato,** samena raṭṭhapālanato **raṭṭhapālo. Apacāyamāno**ti sivīnaṃ porāṇakarājūnaṃ paveṇidhammaṃ apacāyamāno. **So**ti so ahaṃ tameva dhammaṃ anuvicintayanto tasmā tena kāraṇena attano cittassa vase na vattāmi.

Evaṃ mahāsattassa dhammakathaṃ sutvā abhipārako thutiṃ karonto **‘‘addhā’’**tiādimāha. **Nappamajjasī**ti attanā kathitadhammaṃ nappamajjasi tattheva vattesi. **Dhammaṃ pamajjā**ti dhammaṃ pamussitvā agativasena gantvā. Evaṃ so tassa thutiṃ katvā **‘‘dhammaṃ carā’’**ti dhammacariyāya niyyojento uttaripi dasa ovādagāthā abhāsi. Tāsamattho heṭṭhā **tesakuṇajātake** (jā. 2.17.1 ādayo) vaṇṇitova.

Evaṃ abhipārakasenāpatinā rañño dhamme desite rājā ummādantiyā paṭibaddhacittaṃ vinodesi.

Satthā imaṃ dhammadesanaṃ āharitvā saccāni pakāsetvā jātakaṃ samodhānesi, saccapariyosāne so bhikkhu sotāpattiphale patiṭṭhāsi. Tadā sunandasārathi ānando ahosi, abhipārako sāriputto, ummādantī uppalavaṇṇā, sesaparisā buddhaparisā, sivirājā ahameva ahosinti.

Ummādantījātakavaṇṇanā dutiyā.

## [528] 3. Mahābodhijātakavaṇṇanā

Kiṃ nu daṇḍaṃ kimajinanti idaṃ satthā jetavane viharanto paññāpāramiṃ ārabbha kathesi. Vatthu **mahāumaṅgajātake** (jā. 2.22.590 ādayo) āvi bhavissati. Tadā pana satthā ‘‘na, bhikkhave, idāneva, pubbepi tathāgato paññavā parappavādappamaddanoyevā’’ti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente bodhisatto kāsiraṭṭhe asītikoṭivibhavassa udiccabrāhmaṇamahāsālassa kule nibbatti, ‘‘bodhikumāro’’tissa nāmaṃ kariṃsu. So vayappatto takkasilāyaṃ uggahitasippo paccāgantvā agāramajjhe vasanto aparabhāge kāme pahāya himavantapadesaṃ pavisitvā paribbājakapabbajjaṃ pabbajitvā tattheva vanamūlaphalāhāro ciraṃ vasitvā vassārattasamaye himavantā oruyha cārikaṃ caranto anupubbena bārāṇasiṃ patvā rājuyyāne vasitvā punadivase paribbājakasāruppena nagare bhikkhāya caranto rājadvāraṃ pāpuṇi tamenaṃ sīhapañjare ṭhito rājā disvā tassa upasame pasīditvā taṃ attano bhavanaṃ pavesetvā rājapallaṅke nisīdāpetvā katapaṭisanthāro thokaṃ dhammakathaṃ sutvā nānaggarasabhojanaṃ dāpesi. Mahāsatto bhattaṃ gahetvā cintesi – ‘‘idaṃ rājakulaṃ nāma bahudosaṃ bahupaccāmittaṃ hoti, ko nu kho mama uppannaṃ bhayaṃ nittharissatī’’ti. So avidūre ṭhitaṃ rājavallabhaṃ ekaṃ piṅgalasunakhaṃ disvā mahantaṃ bhattapiṇḍaṃ gahetvā tassa dātukāmatākāraṃ dassesi. Rājā ñatvā sunakhassa bhājanaṃ āharāpetvā bhattaṃ gāhāpetvā dāpesi. Mahāsattopi tassa datvā bhattakiccaṃ niṭṭhapesi. Rājāpissa paṭiññaṃ gahetvā antonagare rājuyyāne paṇṇasālaṃ kāretvā pabbajitaparikkhāre datvā taṃ tattha vāsāpesi, devasikañcassa dve tayo vāre upaṭṭhānaṃ agamāsi. Bhojanakāle pana mahāsatto niccaṃ rājapallaṅkeyeva nisīditvā rājabhojanameva bhuñjati. Evaṃ dvādasa saṃvaccharāni atītāni.

Tassa pana rañño pañca amaccā atthañca dhammañca anusāsanti. Tesu eko ahetukavādī, eko issarakatavādī, eko pubbekatavādī, eko ucchedavādī, eko khattavijjavādī. Tesu ahetukavādī ‘‘ime sattā saṃsārasuddhikā’’ti mahājanaṃ uggaṇhāpesi. Issarakatavādī ‘‘ayaṃ loko issaranimmito’’ti mahājanaṃ uggaṇhāpesi. Pubbekatavādī ‘‘imesaṃ sattānaṃ sukhaṃ vā dukkhaṃ vā uppajjamānaṃ pubbekateneva uppajjatī’’ti mahājanaṃ uggaṇhāpesi. Ucchedavādī ‘‘ito paralokaṃ gato nāma natthi, ayaṃ loko ucchijjatī’’ti mahājanaṃ uggaṇhāpesi. Khattavijjavādī ‘‘mātāpitaropi māretvā attanova attho kātabbo’’ti mahājanaṃ uggaṇhāpesi. Te rañño vinicchaye niyuttā lañjakhādakā hutvā assāmikaṃ sāmikaṃ, sāmikaṃ assāmikaṃ karonti.

Athekadivasaṃ eko puriso kūṭaṭṭaparājito mahāsattaṃ bhikkhāya carantaṃ rājagehaṃ pavisantaṃ disvā vanditvā, ‘‘bhante, tumhe rājagehe bhuñjamānā vinicchayāmacce lañjaṃ gahetvā lokaṃ vināsente kasmā ajjhupekkhatha, idāni pañcahi amaccehi kūṭaṭṭakārakassa hatthato lañjaṃ gahetvā sāmikova samāno assāmiko kato’’ti paridevi. So tasmiṃ kāruññavasena vinicchayaṃ gantvā dhammena vinicchinitvā sāmikaññeva sāmikaṃ akāsi. Mahājano ekappahāreneva mahāsaddena sādhukāraṃ adāsi. Rājā taṃ saddaṃ sutvā ‘‘kiṃsaddo nāmāya’’nti pucchitvā tamatthaṃ sutvā katabhattakiccaṃ mahāsattaṃ upanisīditvā pucchi – ‘‘bhante, ajja kira vo aṭṭo vinicchito’’ti. ‘‘Āma, mahārājā’’ti. ‘‘Bhante, tumhesu vinicchinantesu mahājanassa vuḍḍhi bhavissati, ito paṭṭhāya tumheva vinicchinathā’’ti. ‘‘Mahārāja, mayaṃ pabbajitā nāma, netaṃ kammaṃ amhākaṃ kamma’’nti. ‘‘Bhante, mahājane kāruññena kātuṃ vaṭṭati, tumhe sakaladivasaṃ mā vinicchinatha, uyyānato pana idhāgacchantā vinicchayaṭṭhānaṃ gantvā pātova cattāro aṭṭe vinicchinatha, bhutvā uyyānaṃ gacchantā cattāro, evaṃ mahājanassa vuḍḍhi bhavissatī’’ti. So tena punappunaṃ yāciyamāno ‘‘sādhū’’ti sampaṭicchitvā tato paṭṭhāya tathā akāsi.

Kūṭaṭṭakārakā okāsaṃ na labhiṃsu. Tepi amaccā lañjaṃ alabhantā duggatā hutvā cintayiṃsu – ‘‘bodhiparibbājakassa vinicchinanakālato paṭṭhāya mayaṃ kiñci na labhāma, handa naṃ ‘rājaveriko’ti vatvā rañño antare paribhinditvā mārāpessāmā’’ti. Te rājānaṃ upasaṅkamitvā, ‘‘mahārāja, bodhiparibbājako tumhākaṃ anatthakāmo’’ti vatvā asaddahantena raññā ‘‘sīlavā esa ñāṇasampanno, na evaṃ karissatī’’ti vutte, ‘‘mahārāja, tena sakalanagaravāsino attano hatthe katvā kevalaṃ amheyeva pañca jane kātuṃ na sakkā, sace amhākaṃ vacanaṃ na saddahatha, tassa idhāgamanakāle parisaṃ olokethā’’ti āhaṃsu. Rājā ‘‘sādhū’’ti sīhapañjare ṭhito taṃ āgacchantaṃ olokento parivāraṃ disvā attano aññāṇena aṭṭakārakamanusse ‘‘tassa parivārā’’ti maññamāno bhijjitvā te amacce pakkosāpetvā ‘‘kinti karomā’’ti pucchi. ‘‘Gaṇhāpetha naṃ, devā’’ti. ‘‘Oḷārikaṃ aparādhaṃ apassantā kathaṃ gaṇhāmā’’ti. ‘‘Tena hi, mahārāja, pakatiparihāramassa hāpetha, taṃ parihāyantaṃ disvā paṇḍito paribbājako kassaci anārocetvā sayameva palāyissatī’’ti.

Rājā ‘‘sādhū’’ti vatvā anupubbena tassa parihāraṃ parihāpesi. Paṭhamadivasaṃ tāva naṃ tucchapallaṅkeyeva nisīdāpesuṃ. So tucchapallaṅkaṃ disvāva rañño paribhinnabhāvaṃ ñatvā sayameva uyyānaṃ gantvā taṃ divasameva pakkamitukāmo hutvāpi ‘‘ekantena ñatvā pakkamissāmī’’ti na pakkāmi. Athassa punadivase tucchapallaṅke nisinnassa raññopakatibhattañca aññañca gahetvā missakabhattaṃ adaṃsu. Tatiyadivase mahātalaṃ pavisituṃ adatvā sopānasīseyeva ṭhapetvā missakabhattaṃ adaṃsu. So tampi ādāya uyyānaṃ gantvā bhattakiccaṃ akāsi. Catutthadivase heṭṭhāpāsāde ṭhapetvā kaṇājakabhattaṃ adaṃsu. So tampi gahetvā uyyānaṃ gantvā bhattakiccaṃ akāsi. Rājā amacce pucchi – ‘‘bodhiparibbājako sakkāre parihāpitepi na pakkamati, kinti naṃ karomā’’ti? ‘‘Deva, na so bhattatthāya carati, chattatthāya pana carati. Sace bhattatthāya careyya, paṭhamadivasaṃyeva palāyeyyā’’ti. ‘‘Idāni kiṃ karomā’’ti? ‘‘Sve ghātāpetha naṃ, mahārājā’’ti. So ‘‘sādhū’’ti tesaññeva hatthe khagge ṭhapetvā ‘‘sve antaradvāre ṭhatvā pavisantassevassa sīsaṃ chinditvā khaṇḍākhaṇḍikaṃ katvā kañci ajānāpetvā vaccakuṭiyaṃ pakkhipitvā nhatvā āgaccheyyāthā’’ti āha. Te ‘‘sādhū’’ti sampaṭicchitvā ‘‘sve āgantvā evaṃ karissāmā’’ti aññamaññaṃ vicāretvā evaṃ attano nivesanaṃ agamaṃsu.

Rājāpi sāyaṃ bhuttabhojano sirisayane nipajjitvā mahāsattassa guṇe anussari. Athassa tāvadeva soko uppajji, sarīrato sedā mucciṃsu, sayane assāsaṃ alabhanto aparāparaṃ parivatti. Athassa aggamahesī upanipajji, so tāya saddhiṃ sallāpamattampi na kari. Atha naṃ sā ‘‘kiṃ nu kho, mahārāja, sallāpamattampi na karotha, api nu kho me koci aparādho atthī’’ti pucchi. ‘‘Natthi devi, apica kho bodhiparibbājako kira amhākaṃ paccatthiko jātoti tassa sve ghātanatthāya pañca amacce āṇāpesiṃ, te pana naṃ māretvā khaṇḍākhaṇḍikaṃ katvā vaccakūpe pakkhipissanti, so pana amhākaṃ dvādasa saṃvaccharāni bahuṃ dhammaṃ desesi, ekāparādhopissa mayā paccakkhato na diṭṭhapubbo, parapattiyena hutvā tassa mayā vadho āṇatto, tena kāraṇena socāmī’’ti. Atha naṃ sā ‘‘sace te deva so paccatthiko jāto, taṃ ghātento kiṃ socasi, paccatthikaṃ nāma puttampi ghātetvā attano sotthibhāvo kātabbova, mā socitthā’’ti assāsesi. So tassā vacanena paṭiladdhassāso niddaṃ okkami.

Tasmiṃ khaṇe koleyyako piṅgalasunakho taṃ kathaṃ sutvā ‘‘sve mayā attano balenassa jīvitaṃ dātuṃ vaṭṭatī’’ti cintetvā punadivase pātova pāsādā oruyha mahādvāraṃ āgantvā ummāre sīsaṃ katvā mahāsattassa āgamanamaggaṃ olokentova nipajji. Tepi amaccā pātova khaggahatthā āgantvā dvārantare aṭṭhaṃsu. Bodhisattopi velaṃ sallakkhetvā uyyānā nikkhamma rājadvāraṃ āgañchi. Atha naṃ sunakho disvā mukhaṃ vivaritvā catasso dāṭhā dassetvā ‘‘kiṃ tvaṃ, bhante, jambudīpatale aññattha bhikkhaṃ na labhasi, amhākaṃ rājā tava māraṇatthāya pañca amacce khaggahatthe dvārantare ṭhapesi, mā tvaṃ nalāṭena maccuṃ gahetvā āgami, sīghaṃ pakkamā’’ti mahāsaddena viravi. So sabbarutaññutāya tamatthaṃ ñatvā tatova nivattitvā uyyānaṃ gantvā pakkamanatthāya parikkhāre ādiyi. Rājā sīhapañjare ṭhito taṃ āgacchantaṃ gacchantañca disvā ‘‘sace ayaṃ mama paccatthiko bhaveyya, uyyānaṃ gantvā balaṃ sannipātāpetvā kammasajjo bhavissati. No ce, attano parikkhāre gahetvā gamanasajjo bhavissati, jānissāmi tāvassa kiriya’’nti uyyānaṃ gantvā mahāsattaṃ attano parikkhāre ādāya ‘‘gamissāmī’’ti paṇṇasālato nikkhantaṃ caṅkamanakoṭiyaṃ disvāva vanditvā ekamantaṃ ṭhito paṭhamaṃ gāthamāha –

124. ‘‘Kiṃ nu daṇḍaṃ kimajinaṃ, kiṃ chattaṃ kimupāhanaṃ;
Kimaṅkusañca pattañca, saṅghāṭiñcāpi brāhmaṇa;
Taramānarūpohāsi, kiṃ nu patthayase disa’’nti.

Tassattho – bhante, pubbe tvaṃ amhākaṃ gharaṃ āgacchanto daṇḍādīni na gaṇhāsi, ajja pana kena kāraṇena daṇḍañca ajinañca chattūpāhanañca mattikapasibbakolambanaaṅkusañca mattikapattañca saṅghāṭiñcāti sabbepime parikkhāre taramānarūpo gaṇhāsi, kataraṃ nu disaṃ patthesi, kattha gantukāmosīti pucchi.

Taṃ sutvā mahāsatto ‘‘ayaṃ attanā katakammaṃ na jānātīti maññati, jānāpessāmi na’’nti dve gāthā abhāsi –

125. ‘‘Dvādasetāni vassāni, vusitāni tavantike;
Nābhijānāmi soṇena, piṅgalenābhikūjitaṃ.

126. ‘‘Svāyaṃ dittova nadati, sukkadāṭhaṃ vidaṃsayaṃ;
Tava sutvā sabhariyassa, vītasaddhassa maṃ patī’’ti.

Tattha **abhikūjita**nti etena tava sunakhena evaṃ mahāviravena viravitaṃ na jānāmi. **Ditto vā**ti dappito viya. **Sabhariyassā**ti tava sabhariyassa mama māraṇatthāya pañcannaṃ amaccānaṃ āṇattabhāvaṃ kathentassa sutvā ‘‘kiṃ tvaṃ aññattha bhikkhaṃ na labhasi, raññā te vadho āṇatto, idha māgacchī’’ti dittova nadati. **Vītasaddhassa maṃ patī**ti mamantare vigatasaddhassa tava vacanaṃ sutvā eva nadatīti āha.

Tato rājā attano dosaṃ sampaṭicchitvā taṃ khamāpento catutthaṃ gāthamāha –

127. ‘‘Ahu esa kato doso, yathā bhāsasi brāhmaṇa;
Esa bhiyyo pasīdāmi, vasa brāhmaṇa māgamā’’ti.

Tattha **bhiyyo**ti saccaṃ mayā evaṃ āṇattaṃ, ayaṃ me doso, esa panāhaṃ idāni adhikataraṃ tayi pasīdāmi, idheva vasa, mā aññattha gamīti.

Taṃ sutvā mahāsatto, ‘‘mahārāja, paṇḍitā nāma tādisena parapattiyena apaccakkhakārinā saddhiṃ na vasantī’’ti vatvā tassa anācāraṃ pakāsento āha –

128. ‘‘Sabbaseto pure āsi, tatopi sabalo ahu;
Sabbalohitako dāni, kālo pakkamituṃ mama.

129. ‘‘Abbhantaraṃ pure āsi, tato majjhe tato bahi;
Purā niddhamanā hoti, sayameva vajāmahaṃ.

130. ‘‘Vītasaddhaṃ na seveyya, upadānaṃvanodakaṃ;
Sacepi naṃ anukhaṇe, vāri kaddamagandhikaṃ.

131. ‘‘Pasannameva seveyya, appasannaṃ vivajjaye;
Pasannaṃ payirupāseyya, rahadaṃvudakatthiko.

132. ‘‘Bhaje bhajantaṃ purisaṃ, abhajantaṃ na bhajjaye;
Asappurisadhammo so, yo bhajantaṃ na bhajjati.

133. ‘‘Yo bhajantaṃ na bhajati, sevamānaṃ na sevati;
Sa ve manussapāpiṭṭho, migo sākhassito yathā.

134. ‘‘Accābhikkhaṇasaṃsaggā, asamosaraṇena ca;
Etena mittā jīranti, akāle yācanāya ca.

135. ‘‘Tasmā nābhikkhaṇaṃ gacche, na ca gacche cirāciraṃ;
Kālena yācaṃ yāceyya, evaṃ mittā na jīyare.

136. ‘‘Aticiraṃ nivāsena, piyo bhavati appiyo;
Āmanta kho taṃ gacchāma, purā te homa appiyā’’ti.

Tattha **sabbaseto**ti, mahārāja, paṭhamameva tava nivesane mama odano sabbaseto ahosi, yaṃ tvaṃ bhuñjasi, tameva dāpesīti attho. **Tato**ti tato pacchā paribhedakānaṃ vacanaṃ gahetvā tava mayi virattakāle **sabalo** missakodano jāto. **Dānī**ti idāni sabbalohitako jāto. **Kālo**ti aguṇaññussa tava santikā idāni mama pakkamituṃ kālo. **Abbhantara**nti paṭhamaṃ mama abbhantaraṃ āsanaṃ āsi, alaṅkatamahātalamhi ussitasetacchatte rājapallaṅkeyeva maṃ nisīdāpesuṃ. **Majjhe**ti sopānamatthake. **Purā niddhamanā hotī**ti yāva gīvāyaṃ gahetvā nikkaḍḍhanā na hoti.

Anukhaṇeti sacepi anudakaṃ udapānaṃ patto puriso udakaṃ apassanto kalalaṃ viyūhitvā anukhaṇeyya, tathāpi taṃ vāri kaddamagandhikaṃ bhaveyya, amanuññatāya na piveyya, tatheva vītasaddhaṃ payirupāsantena laddhapaccayāpi parittā ceva lūkhā ca, amanuññā aparibhogārahāti attho. **Pasanna**nti patiṭṭhitasaddhaṃ. **Rahada**nti gambhīraṃ mahārahadaṃ. **Bhajanta**nti attānaṃ bhajantameva bhajeyya. **Abhajanta**nti paccatthikaṃ. **Na bhajjaye**ti na bhajeyya. **Na bhajjatī**ti yo puriso attānaṃ bhajantaṃ hitacittaṃ puggalaṃ na bhajati, so asappurisadhammo nāmāti. **Manussapāpiṭṭho**ti manussalāmako patikuṭṭho sabbapacchimako. **Sākhassito**ti makkaṭo.

Accābhikkhaṇasaṃsaggāti ativiya abhiṇhasaṃsaggena. **Akāle**ti ayuttappattakāle parassa piyabhaṇḍaṃ yācanāya mittā jīranti nāma, tvampi aticiraṃ nivāsena mayi mittiṃ bhindi. **Tasmā**ti yasmā accābhikkhaṇasaṃsaggena asamosaraṇena ca mittā jīranti, tasmā. **Cirācira**nti cirakālaṃ vītināmetvā ciraṃ na gacche na upasaṅkameyya. **Yāca**nti yācitabbaṃ bhaṇḍakaṃ yuttakāle yāceyya. **Na jīyare**ti evaṃ mittā na jīranti. **Purā te homa appiyā**ti yāva tava appiyā na homa, tāva āmantetvāva taṃ gacchāmāti.

Rājā āha –

137. ‘‘Evaṃ ce yācamānānaṃ, añjaliṃ nāvabujjhasi;

Paricārakānaṃ sataṃ, vacanaṃ na karosi no;
Evaṃ taṃ abhiyācāma, puna kayirāsi pariyāya''nti.

Tattha **nāvabujjhasī**ti sace, bhante, evaṃ yācantena mayā kataṃ añjaliṃ na jānāsi, na paṭiggaṇhasīti attho. **Pariyāya**nti puna idhāgamanāya ekavāraṃ kareyyāsīti yācati.

Bodhisatto āha –

138. ''Evaṃ ce no viharataṃ, antarāyo na hessati;
Tuyhaṃ vāpi mahārāja, mayhaṃ vā raṭṭhavaddhana;
Appeva nāma passema, ahorattānamaccaye''ti.

Tattha **evaṃ ce no**ti sace, mahārāja, evaṃ nānā hutvā viharantānaṃ amhākaṃ antarāyo na hessati, tuyhaṃ vā mayhaṃ vā jīvitaṃ pavattissatīti dīpeti. **Passemā**ti api nāma passeyyāma.

Evaṃ vatvā mahāsatto rañño dhammaṃ desetvā ''appamatto hohi, mahārājā''ti vatvā uyyānā nikkhamitvā ekasmiṃ sabhāgaṭṭhāne bhikkhāya caritvā bārāṇasito nikkhamma anupubbena himavantokāsameva gantvā kiñci kālaṃ vasitvā puna otaritvā ekaṃ paccantagāmaṃ nissāya araññe vasi. Tassa pana gatakālato paṭṭhāya te amaccā puna vinicchaye nisīditvā vilopaṃ karontā cintayiṃsu – ''sace mahābodhiparibbājako punāgamissati, jīvitaṃ no natthi, kiṃ nu khvassa anāgamanakāraṇaṃ kareyyāmā''ti. Atha nesaṃ etadahosi – ''ime sattā paṭibaddhaṭṭhānaṃ nāma jahituṃ na sakkonti, kiṃ nu khvassa idha paṭibaddhaṭṭhāna''nti. Tato ''rañño aggamahesī''ti ñatvā ''ṭhānaṃ kho panetaṃ vijjati, yaṃ so imaṃ nissāya āgaccheyya, paṭikacceva naṃ mārāpessāmā''ti te rājānaṃ etadavocuṃ – ''deva, imasmiṃ divase nagare ekā kathā sūyatī''ti. ''Kiṃ kathā nāmā''ti? ''Mahābodhiparibbājako ca kira devī ca aññamaññaṃ sāsanapaṭisāsanaṃ pesentī''ti. ''Kinti katvā''ti? Tena kira deviyā pesitaṃ ''sakkā nu kho attano balena rājānaṃ mārāpetvā mama setacchattaṃ dātu''nti. Tāyapissa pesitaṃ ''rañño māraṇaṃ nāma mama bhāro, mahābodhiparibbājako khippaṃ āgacchatū''ti rājā tesaṃ punappunaṃ kathentānaṃ saddahitvā ''idāni kiṃ kattabba''nti pucchitvā ''deviṃ māretuṃ vaṭṭatī''ti vutte anupaparikkhitvāva ''tena hi naṃ tumheva māretvā khaṇḍākhaṇḍikaṃ chinditvā vaccakūpe khipathā''ti āha. Te tathā kariṃsu. Tassā māritabhāvo sakalanagare pākaṭo ahosi.

Athassā cattāro puttā ''iminā no niraparādhā mātā māritā''ti rañño paccatthikā ahesuṃ. Rājā mahābhayappatto ahosi. Mahāsatto paramparāya taṃ pavattiṃ sutvā cintesi – ''ṭhapetvā maṃ añño te kumāre saññāpetvā pitaraṃ khamāpetuṃ samattho nāma natthi, rañño ca jīvitaṃ dassāmi, kumāre ca pāpato mocessāmī''ti. So punadivase paccantagāmaṃ pavisitvā manussehi dinnaṃ makkaṭamaṃsaṃ khāditvā tassa cammaṃ yācitvā gahetvā assamapade sukkhāpetvā niggandhaṃ katvā nivāsesipi pārupesipi aṃsepi ṭhapesi. Kiṃkāraṇā? ''Bahūpakāro me''ti vacanatthāya. So taṃ cammaṃ ādāya anupubbena bārāṇasiṃ gantvā kumāre upasaṅkamitvā ''pitughātakakammaṃ nāma dāruṇaṃ, taṃ vo na kātabbaṃ, ajarāmaro satto nāma natthi, ahaṃ tumhe aññamaññaṃ samagge karissāmicceva āgato, tumhe mayā pahite sāsane āgaccheyyāthā''ti kumāre ovaditvā antonagare uyyānaṃ pavisitvā makkaṭacammaṃ attharitvā silāpaṭṭe nisīdi.

Atha naṃ uyyānapālako disvā vegena gantvā rañño ārocesi. Rājā sutvāva sañjātasomanasso hutvā te amacce ādāya tattha gantvā mahāsattaṃ vanditvā ekamantaṃ nisīditvā paṭisanthāraṃ kātuṃ ārabhi. Mahāsatto tena saddhiṃ asammoditvā makkaṭacammameva parimajji. Atha naṃ evamāha – ''bhante, tumhe maṃ akathetvā makkaṭacammameva parimajjatha, kiṃ vo idaṃ mayā bahūpakāratara''nti? ''Āma mahārāja, bahūpakāro me esa vānaro, ahamassa piṭṭhe nisīditvā vicariṃ, ayaṃ me pānīyaghaṭaṃ āhari, vasanaṭṭhānaṃ sammajji, ābhisamācārikavattapaṭivattaṃ mama akāsi, ahaṃ pana attano dubbalacittatāya assa maṃsaṃ khāditvā cammaṃ sukkhāpetvā attharitvā nisīdāmi ceva nipajjāmi ca, evaṃ bahūpakāro esa mayha''nti. Iti so tesaṃ vāde bhindanatthāya vānaracamme vānaravohāraṃ āropetvā taṃ taṃ pariyāyaṃ sandhāya imaṃ kathaṃ kathesi. So hi tassa nivutthapubbattā ''piṭṭhe nisīditvā vicari''nti āha; taṃ aṃse katvā pānīyaghaṭassa āhaṭapubbattā ''pānīyaghaṭaṃ āharī''ti āha; tena cammena bhūmiyaṃ sammaṭṭhapubbattā ''vasanaṭṭhānaṃ sammajjī''ti āha; nipannakāle tena cammena piṭṭhiyā, akkantakāle pādānaṃ phuṭṭhapubbattā ''vattapaṭivattaṃ me akāsī''ti āha. Chātakāle pana tassa maṃsaṃ labhitvā khāditattā ''ahaṃ pana attano dubbalacittatāya tassa maṃsaṃ khādi''nti āha.

Taṃ sutvā te amaccā ''pāṇātipāto tena kato''ti saññāya ''passatha, bho, pabbajitassa kammaṃ, makkaṭaṃ kira māretvā maṃsaṃ khāditvā cammaṃ gahetvā vicaratī''ti pāṇiṃ paharitvā parihāsamakaṃsu. Mahāsatto te tathā karonte disvā ''ime attano vādabhedanatthāya mama cammaṃ ādāya āgatabhāvaṃ na jānanti, jānāpessāmi ne''ti ahetukavādiṃ tāva āmantetvā pucchi – ''āvuso, tvaṃ kasmā maṃ parihasasī''ti? ''Mittadubbhikammassa ceva pāṇātipātassa ca katattā''ti. Tato mahāsatto ''yo pana gatiyā ceva diṭṭhiyā ca te saddahitvā evaṃ kareyya, tena kiṃ dukkaṭa''nti tassa vādaṃ bhindanto āha –

139. ‘‘Udīraṇā ce saṃgatyā, bhāvāyamanuvattati;
Akāmā akaraṇīyaṃ vā, karaṇīyaṃ vāpi kubbati;
Akāmakaraṇīyamhi, kvidha pāpena lippati.

140. ‘‘So ce attho ca dhammo ca, kalyāṇo na ca pāpako;
Bhoto ce vacanaṃ saccaṃ, suhato vānaro mayā.

141. ‘‘Attano ce hi vādassa, aparādhaṃ vijāniyā;
Na maṃ tvaṃ garaheyyāsi, bhoto vādo hi tādiso’’ti.

Tattha **udīraṇā**ti kathā. **Saṃgatyā**ti saṃgatiyā channaṃ abhijātīnaṃ taṃ taṃ abhijātiṃ upagamanena. **Bhāvāyamanuvattatī**ti bhāvena anuvattati, karaṇatthe sampadānaṃ. **Akāmā**ti akāmena anicchāya. **Akaraṇīyaṃ vā karaṇīyaṃ vāpī**ti akattabbaṃ pāpaṃ vā kattabbaṃ kusalaṃ vā. **Kubbatī**ti karoti. **Kvidhā**ti ko idha. Idaṃ vuttaṃ hoti – tvaṃ ahetukavādī ‘‘natthi hetu natthi paccayo sattānaṃ saṃkilesāyā’’tiādidiṭṭhiko, ayaṃ loko saṃgatiyā ceva sabhāvena ca anuvattati pariṇamati, tattha tattha sukhadukkhaṃ paṭisaṃvedeti. Akāmakova pāpaṃ vā puññaṃ vā karotīti vadasi, ayaṃ tava udīraṇā sace tathā, evaṃ sante akāmakaraṇīyasmiṃ attano dhammatāya pavattamāne pāpe ko idha satto pāpena lippati, sace hi attanā akatena pāpena lippati, na koci na lippeyyāti.

So ceti so ahetukavādasaṅkhāto tava bhāsitattho ca atthajotako dhammo ca kalyāṇo na ca pāpako. ‘‘Ahetū appaccayā sattā saṃkilissanti, sukhadukkhaṃ paṭisaṃvediyantī’’ti idaṃ bhoto vacanaṃ saccaṃ ce, suhato vānaro mayā, ko ettha mama dosoti attho. **Vijāniyā**ti, samma, sace hi tvaṃ attano vādassa aparādhaṃ jāneyyāsi, na maṃ garaheyyāsi. Kiṃkāraṇā? **Bhoto vādo hi tādiso,** tasmā ayaṃ mama vādaṃ karotīti maṃ pasaṃseyyāsi, attano pana vādaṃ ajānanto maṃ garahasīti.

Evaṃ mahāsatto taṃ niggaṇhitvā appaṭibhāṇaṃ akāsi. Sopi rājaparisati maṅkubhūto pattakkhandho nisīdi. Mahāsattopi tassa vādaṃ bhinditvā issarakatavādiṃ āmantetvā ‘‘tvaṃ, āvuso, maṃ kasmā parihasasi, yadi issaranimmitavādaṃ sārato paccesī’’ti vatvā āha –

142. ‘‘Issaro sabbalokassa, sace kappeti jīvitaṃ;
Iddhiṃ byasanabhāvañca, kammaṃ kalyāṇapāpakaṃ;
Niddesakārī puriso, issaro tena lippati.

143. ‘‘So ce attho ca dhammo ca, kalyāṇo na ca pāpako;
Bhoto ce vacanaṃ saccaṃ, suhato vānaro mayā.

144. ‘‘Attano ce hi vādassa, aparādhaṃ vijāniyā;
Na maṃ tvaṃ garaheyyāsi, bhoto vādo hi tādiso’’ti.

Tattha **kappeti jīvita**nti sace brahmā vā añño vā koci issaro ‘‘tvaṃ kasiyā jīva, tvaṃ gorakkhenā’’ti evaṃ sabbalokassa jīvitaṃ saṃvidahati vicāreti. **Iddhiṃ byasanabhāvañcā**ti issariyādibhedā iddhiyo ca ñātivināsādikaṃ byasanabhāvañca sesañca kalyāṇapāpakaṃ kammaṃ sabbaṃ yadi issarova kappeti karoti. **Niddesakārī**ti yadi tassa niddesaṃ āṇattimeva seso yo koci puriso karoti, evaṃ sante yo koci puriso pāpaṃ karoti, tassa issarena katattā issarova tena pāpena lippati. Sesaṃ purimanayeneva veditabbaṃ. Yathā ca idha, evaṃ sabbattha.

Iti so ambatova muggaraṃ gahetvā ambaṃ pātento viya issarakaraṇeneva issarakatavādaṃ bhinditvā pubbekatavādiṃ āmantetvā ‘‘tvaṃ, āvuso, maṃ kiṃ parihasasi, yadi pubbekatavādaṃ saccaṃ maññasī’’ti vatvā āha –

145. ‘‘Sace pubbekatahetu, sukhadukkhaṃ nigacchati;
Porāṇakaṃ kataṃ pāpaṃ, tameso muccate iṇaṃ;
Porāṇaka iṇamokkho, kvidha pāpena lippati.

146. ‘‘So ce attho ca dhammo ca, kalyāṇo na ca pāpako;
Bhoto ce vacanaṃ saccaṃ, suhato vānaro mayā.

147. ‘‘Attano ce hi vādassa, aparādhaṃ vijāniyā;
Na maṃ tvaṃ garaheyyāsi, bhoto vādo hi tādiso’’ti.

Tattha **pubbekatahetū**ti pubbakatahetu purimabhave katakammakāraṇeneva. **Tameso muccate iṇa**nti yo vadhabandhādīhi dukkhaṃ pāpuṇāti, yadi so yaṃ tena porāṇakaṃ kataṃ pāpaṃ, taṃ idāni iṇaṃ muccati, evaṃ sante mamapi esa porāṇakaiṇato mokkho, anena hi makkaṭena pubbe paribbājakena hutvā ahaṃ makkaṭo samāno māretvā khādito bhavissāmi, svāyaṃ idha makkaṭattaṃ patto mayā paribbājakattaṃ pattena māretvā khādito bhavissati, ko idha pāpena lippatīti.

Iti so tassapi vādaṃ bhinditvā ucchedavādiṃ abhimukhaṃ katvā ‘‘tvaṃ, āvuso, ‘itthi dinna’ntiādīni vatvā ‘idheva sattā ucchijjanti, paralokaṃ gatā nāma natthī’ti maññamāno kasmā maṃ parihasasī’’ti santajjetvā āha –

148. ‘‘Catunnaṃyevupādāya, rūpaṃ sambhoti pāṇinaṃ;
Yato ca rūpaṃ sambhoti, tatthevānupagacchati;
Idheva jīvati jīvo, pecca pecca vinassati.

149. ‘‘Ucchijjati ayaṃ loko, ye bālā ye ca paṇḍitā;
Ucchijjamāne lokamhi, kvidha pāpena lippati.

150. ‘‘So ce attho ca dhammo ca, kalyāṇo na ca pāpako;
Bhoto ce vacanaṃ saccaṃ, suhato vānaro mayā.

151. ‘‘Attano ce hi vādassa, aparādhaṃ vijāniyā;
Na maṃ tvaṃ garaheyyāsi, bhoto vādo hi tādiso’’ti.

Tattha **catunna**nti pathavīādīnaṃ bhūtānaṃ. **Rūpa**nti rūpakkhandho. **Tatthevā**ti yato taṃ rūpaṃ sambhoti, nirujjhanakālepi tattheva anupagacchati. Iminā tassa ‘‘cātumahābhūtiko ayaṃ puriso yadā kālaṃ karoti, tadā pathavī pathavīkāyaṃ anupeti anupagacchati, āpo… tejo… vāyo vāyokāyaṃ anupeti anupagacchati, ākāsaṃ indriyāni saṅkamanti, āsandhipañcamā purisā mataṃ ādāya gacchanti, yāva āḷāhanā padāni paññāyanti, kāpotakāni aṭṭhīni bhavanti, bhasmantā āhutiyo, dattupaññattaṃ yadidaṃ dānaṃ, tesaṃ tucchā musā vilāpo, ye keci atthikavādaṃ vadanti, bāle ca paṇḍite ca kāyassa bhedā ucchijjanti vinassanti, na honti paraṃ maraṇā’’ti imaṃ diṭṭhiṃ patiṭṭhāpesi. **Idhevā**ti imasmiṃyeva loke jīvo jīvati. **Pecca pecca vinassatī**ti paraloke nibbatto satto gativasena idha anāgantvā tattheva paraloke vinassati ucchijjati. Evaṃ ucchijjamāne lokasmiṃ ko idha pāpena lippatīti.

Iti so tassapi vādaṃ bhinditvā khattavijjavādiṃ āmantetvā ‘‘tvaṃ, āvuso, ‘mātāpitaropi māretvā attano attho kātabbo’ti imaṃ laddhiṃ ukkhipitvā vicaranto kasmā maṃ parihasasī’’ti vatvā āha –

152. ‘‘Āhu khattavidā loke, bālā paṇḍitamānino;
Mātaraṃ pitaraṃ haññe, atho jeṭṭhampi bhātaraṃ;
Haneyya puttadāre ca, attho ce tādiso siyā’’ti.

Tattha **khattavidā**ti khattavijjā, ayameva vā pāṭho. Khattavijjācariyānaṃ etaṃ nāmaṃ. **Bālā paṇḍitamānino**ti bālā samānāpi ‘‘paṇḍitā mayaṃ attano paṇḍitabhāvaṃ pakāsemā’’ti maññamānā paṇḍitamānino hutvā evamāhu. **Attho ce**ti sace attano yathārūpo koci attho siyā, na kiñci parivajjeyya, sabbaṃ haneyyevāti vadanti, tvampi nesaṃ aññataroti.

Evaṃ tassa laddhiṃ patiṭṭhapetvā attano laddhiṃ pakāsento āha –

153. ‘‘Yassa rukkhassa chāyāya, nisīdeyya sayeyya vā;
Na tassa sākhaṃ bhañjeyya, mittadubbho hi pāpako.

154. ‘‘Atha atthe samuppanne, samūlamapi abbahe;
Attho me sambalenāpi, suhato vānaro mayā.

155. ‘‘So ce attho ca dhammo ca, kalyāṇo na ca pāpako;
Bhoto ce vacanaṃ saccaṃ, suhato vānaro mayā.

156. ‘‘Attano ce hi vādassa, aparādhaṃ vijāniyā;
Na maṃ tvaṃ garaheyyāsi, bhoto vādo hi tādiso’’ti.

Tattha ambho khattavida amhākaṃ pana ācariyā evaṃ vaṇṇayanti. Attanā paribhuttacchāyassa rukkhassapi sākhaṃ vā paṇṇaṃ vā na bhañjeyya. Kiṃkāraṇā? Mittadubbho hi pāpako. Tvaṃ pana evaṃ vadesi – ‘‘atha atthe samuppanne samūlamapi abbahe’’ti, mama ca pātheyyena attho ahosi, tasmā sacepesa mayā hato, tathāpi attho me sambalenāpi, suhato vānaro mayā.

Evaṃ so tassapi vādaṃ bhinditvā pañcasu tesu apaṭibhānesu nisinnesu rājānaṃ āmantetvā, ‘‘mahārāja, tvaṃ ime pañca raṭṭhavilopake mahācore gahetvā vicarasi, aho bālo, evarūpānañhi saṃsaggena puriso diṭṭhadhammikampi samparāyikampi mahādukkhaṃ pāpuṇeyyā’’ti vatvā rañño dhammaṃ desento āha –

157. ‘‘Ahetuvādo puriso, yo ca issarakuttiko;
Pubbekatī ca ucchedī, yo ca khattavido naro.

158. ‘‘Ete asappurisā loke, bālā paṇḍitamānino;
Kareyya tādiso pāpaṃ, atho aññampi kāraye;
Asappurisasaṃsaggo, dukkhanto kaṭukudrayo’’ti.

Tattha **tādiso**ti, mahārāja, yādisā ete pañca diṭṭhigatikā, tādiso puriso sayampi pāpaṃ kareyya. Yvāssa vacanaṃ suṇāti, taṃ aññampi kāraye. **Dukkhanto**ti evarūpehi asappurisehi saddhiṃ saṃsaggo idhalokepi paralokepi dukkhanto kaṭukudrayova hoti. Imassa panatthassa pakāsanatthaṃ ‘‘yāni kānici, bhikkhave, bhayāni uppajjanti, sabbāni tāni bālato’’ti suttaṃ (a. ni. 3.1) āharitabbaṃ. **Godhajātaka-** (jā. 1.1.138) **sañjīvajātaka-** (jā. 1.1.150) **akittijātakā**dīhi (jā. 1.13.83 ādayo) cāyamattho dīpetabbo.

Idānī opammadassanavasena dhammadesanaṃ vaḍḍhento āha –

159. ‘‘Urabbharūpena vakassu pubbe, asaṃkito ajayūthaṃ upeti;
Hantvā uraṇiṃ ajikaṃ ajañca, utrāsayitvā yenakāmaṃ paleti.

160. ‘‘Tathāvidheke samaṇabrāhmaṇāse, chadanaṃ katvā vañcayanti manusse;
Anāsakā thaṇḍilaseyyakā ca, rajojallaṃ ukkuṭikappadhānaṃ;
Pariyāyabhattañca apānakattā, pāpācārā arahanto vadānā.

161. ‘‘Ete asappurisā loke, bālā paṇḍitamānino;
Kareyya tādiso pāpaṃ, atho aññampi kāraye;
Asappurisasaṃsaggo, dukkhanto kaṭukudrayo.

162. ‘‘Yamāhu natthi vīriyanti, ahetuñca pavadanti ye;
Parakāraṃ attakārañca, ye tucchaṃ samavaṇṇayuṃ.

163. ‘‘Ete asappurisā loke, bālā paṇḍitamānino;
Kareyya tādiso pāpaṃ, atho aññampi kāraye;
Asappurisasaṃsaggo, dukkhanto kaṭukudrayo.

164. ‘‘Sace hi vīriyaṃ nāssa, kammaṃ kalyāṇapāpakaṃ;
Na bhare vaḍḍhakiṃ rājā, napi yantāni kāraye.

165. ‘‘Yasmā ca vīriyaṃ atthi, kammaṃ kalyāṇapāpakaṃ;
Tasmā yantāni kāreti, rājā bharati vaḍḍhakiṃ.

166. ‘‘Yadi vassasataṃ devo, na vasse na himaṃ pate;
Ucchijjeyya ayaṃ loko, vinasseyya ayaṃ pajā.

167. ‘‘Yasmā ca vassatī devo, himañcānuphusāyati;
Tasmā sassāni paccanti, raṭṭhañca pālite ciraṃ.

168. ‘‘Gavaṃ ce taramānānaṃ, jimhaṃ gacchati puṅgavo;
Sabbā tā jimhaṃ gacchanti, nette jimhaṃ gate sati.

169. ‘‘Evameva manussesu, yo hoti seṭṭhasammato;
So ce adhammaṃ carati, pageva itarā pajā;
Sabbaṃ raṭṭhaṃ dukhaṃ seti, rājā ce hoti adhammiko.

170. ‘‘Gavaṃ ce taramānānaṃ, ujuṃ gacchati puṅgavo;
Sabbā gāvī ujuṃ yanti, nette ujuṃ gate sati.

171. ‘‘Evameva manussesu, yo hoti seṭṭhasammato;
So sace dhammaṃ carati, pageva itarā pajā;
Sabbaṃ raṭṭhaṃ sukhaṃ seti, rājā ce hoti dhammiko.

172. ‘‘Mahārukkhassa phalino, āmaṃ chindati yo phalaṃ;
Rasañcassa na jānāti, bījañcassa vinassati.

173. ‘‘Mahārukkhūpamaṃ raṭṭhaṃ, adhammena pasāsati;
Rasañcassa na jānāti, raṭṭhañcassa vinassati.

174. ‘‘Mahārukkhassa phalino, pakkaṃ chindati yo phalaṃ;
Rasañcassa vijānāti, bījañcassa na nassati.

175. ‘‘Mahārukkhūpamaṃ raṭṭhaṃ, dhammena yo pasāsati;
Rasañcassa vijānāti, raṭṭhañjassa na nassati.

176. ‘‘Yo ca rājā janapadaṃ, adhammena pasāsati;
Sabbosadhīhi so rājā, viruddho hoti khattiyo.

177. ‘‘Tatheva negame hiṃsaṃ, ye yuttā kayavikkaye;
Ojadānabalīkāre, sa kosena virujjhati.

178. ‘‘Pahāravarakhettaññū, saṅgāme katanissame;
Ussite hiṃsayaṃ rājā, sa balena virujjhati.

179. ‘‘Tatheva isayo hiṃsaṃ, saññate brahmacārino;
Adhammacārī khattiyo, so saggena virujjhati.

180. ‘‘Yo ca rājā adhammaṭṭho, bhariyaṃ hanti adūsikaṃ;
Luddhaṃ pasavate ṭhānaṃ, puttehi ca virujjhati.

181. ‘‘Dhammaṃ care jānapade, negamesu balesu ca;
Isayo ca na hiṃseyya, puttadāre samaṃ care.

182. ‘‘Sa tādiso bhūmipati, raṭṭhapālo akodhano;
Sapatte sampakampeti, indova asurādhipo’’ti.

Tattha **vakassū**ti vako assu, **assū**ti nipātamattaṃ. Idaṃ vuttaṃ hoti – mahārāja, pubbe eko urabbharūpo vako ahosi, tassa naṅguṭṭhamattameva dīghaṃ, taṃ pana so antarasattimhi pakkhipitvā urabbharūpena asaṃkito ajayūthaṃ upeti. Tattha uraṇikañca ajikañca ajañca hantvā yenakāmaṃ paleti. **Tathāvidheke**ti tathāvidhā eke samaṇabrāhmaṇā pabbajjāliṅgena chadanaṃ katvā attānaṃ chādetvā madhuravacanādīhi hitakāmā viya hutvā lokaṃ vañcenti. **‘‘Anāsakā’’**tiādi tesaṃ chadanassa dassanatthaṃ vuttaṃ. Ekacce hi ‘‘mayaṃ anāsakā na kiñci āhāremā’’ti manusse vañcenti, apare ‘‘mayaṃ thaṇḍilaseyyakā’’ti. Aññesaṃ pana rajojallaṃ chadanaṃ, aññesaṃ ukkuṭikappadhānaṃ, te gacchantāpi uppatitvā ukkuṭikāva gacchanti. Aññesaṃ sattāhadasāhādivārabhojanasaṅkhātaṃ pariyāyabhattachadanaṃ, apare apānakattā honti, ‘‘mayaṃ pānīyaṃ na pivāmā’’ti vadanti. **Arahanto vadānā**ti pāpācārā hutvāpi ‘‘mayaṃ arahanto’’ti vadantā vicaranti. **Ete**ti, mahārāja, ime vā pañca janā hontu aññe vā, yāvanto diṭṭhigatikā nāma, sabbepi ete asappurisā. **Yamāhū**ti ye āhu, ye vadanti.

Sace hi vīriyaṃ nāssāti, mahārāja, sace ñāṇasampayuttaṃ kāyikacetasikavīriyaṃ na bhaveyya. **Kamma**nti kalyāṇapāpakaṃ kammampi yadi na bhaveyya. **Na bhare**ti evaṃ sante vaḍḍhakiṃ vā aññe vā kārake rājā na poseyya, **napi yantānī**ti napi tehi sattabhūmikapāsādādīni yantāni kāreyya. Kiṃkāraṇā? Vīriyassa ceva kammassa ca abhāvā. **Ucchijjeyyā**ti, mahārāja, yadi ettakaṃ kālaṃ neva devo vasseyya, na himaṃ pateyya, atha kappuṭṭhānakālo viya ayaṃ loko ucchijjeyya. Ucchedavādinā kathitaniyāmena pana ucchedo nāma natthi. **Pālite**ti pālayati.

‘‘Gavaṃ ce’’ti catasso gāthā rañño dhammadesanāyameva vuttā, tathā ‘‘mahārukkhassā’’tiādikā. Tattha

mahārukkhassāti madhuraambarukkhassa. **Adhammenā**ti agatigamanena. **Rasañcassa na jānātī**ti adhammiko rājā raṭṭhassa rasaṃ ojaṃ na jānāti, āyasampattiṃ na labhati. **Vinassatī**ti suññaṃ hoti, manussā gāmanigame chaḍḍetvā paccantaṃ pabbatavisamaṃ bhajanti, sabbāni āyamukhāni pacchijjanti. **Sabbosadhīhī**ti sabbehi mūlatacapattapupphaphalādīhi ceva sappinavanītādīhi ca osadhehi virujjhati, tāni na sampajjanti. Adhammikarañño hi pathavī nirojā hoti, tassā nirojatāya osadhānaṃ ojā na hoti, tāni rogañca vūpasametuṃ na sakkonti. Iti so tehi viruddho nāma hoti.

Negameti nigamavāsikuṭumbike. **Hiṃsa**nti hiṃsanto pīḷento. **Ye yuttā**ti ye kayavikkaye yuttā āyānaṃ mukhā thalajalapathavāṇijā, te ca hiṃsanto. **Ojadānabalīkāre**ti tato tato bhaṇḍāharaṇasuṅkadānavasena ojadānañceva chabhāgadasabhāgādibhedaṃ baliñca karonte. **Sa kosenā**ti so ete hiṃsanto adhammikarājā dhanadhaññehi parihāyanto kosena virujjhati nāma. **Pahāravarakhettaññū**ti ‘‘imasmiṃ ṭhāne vijjhituṃ vaṭṭatī’’ti evaṃ pahāravarānaṃ khettaṃ jānante dhanuggahe. **Saṅgāme katanissame**ti yuddhe sukatakamme mahāyodhe. **Ussite**ti uggate paññāte mahāmatte. **Hi saya**nti evarūpe sayaṃ vā hiṃsanto parehi vā hiṃsāpento. **Balenā**ti balakāyena. Tathāvidhañhi rājānaṃ ‘‘ayaṃ bahukāre attano rajjadāyakepi hiṃsati, kimaṅgaṃ pana amhe’’ti avasesāpi yodhā vijahantiyeva. Iti so balena viruddho nāma hoti.

Tatheva isayo hiṃsanti yathā ca negamādayo, tatheva esitaguṇe pabbajite akkosanapaharaṇādīhi hiṃsanto adhammacārī rājā kāyassa bhedā apāyameva upeti, sagge nibbattituṃ na sakkotīti saggena viruddho nāma hoti. **Bhariyaṃ hanti adūsika**nti attano bāhucchāyāya vaḍḍhitaṃ puttadhītāhi saṃvaḍḍhaṃ sīlavatiṃ bhariyaṃ mittapatirūpakānaṃ corānaṃ vacanaṃ gahetvā māreti. **Luddhaṃ pasavate ṭhāna**nti so attano nirayūpapattiṃ pasavati nipphādeti. **Puttehi cā**ti imasmiññeva attabhāve attano puttehi saddhiṃ virujjhatīti.

Evamassa so tesaṃ pañcannaṃ janānaṃ kathaṃ gahetvā deviyā māritabhāvañca puttānaṃ viruddhabhāvañca sandhimukhe coraṃ cūḷāyaṃ gaṇhanto viya kathesi. Mahāsatto hi tesaṃ amaccānaṃ niggaṇhanañca dhammadesanañca deviyā tehi māritabhāvassa āvikaraṇatthañca tattha anupubbena kathaṃ āharitvā okāsaṃ katvā etamatthaṃ kathesi. Rājā tassa vacanaṃ sutvā attano aparādhaṃ jāni. Atha naṃ mahāsatto ‘‘ito paṭṭhāya, mahārāja, evarūpānaṃ pāpānaṃ kathaṃ gahetvā mā puna evamakāsī’’ti vatvā ovadanto **‘‘dhammaṃ care’’**tiādimāha.

Tattha **dhammaṃ care**ti, mahārāja, rājā nāma janapadaṃ adhammikena balinā apīḷento janapade dhammaṃ careyya, sāmike asāmike akaronto negamesu dhammaṃ careyya, aṭṭhāne akilamento balesu dhammaṃ careyya. Vadhabandhaakkosaparibhāse pariharanto paccaye ca nesaṃ dadanto isayo na vihiṃseyya, dhītaro yuttaṭṭhāne patiṭṭhāpento putte ca sippāni sikkhāpetvā sammā pariharanto bhariyaṃ issariyavossaggaalaṅkāradānasammānanādīhi anuggaṇhanto puttadāre samaṃ careyya. **Sa tādiso**ti so tādiso rājā paveṇiṃ abhinditvā dhammena samena rajjaṃ kārento rājāṇāya rājatejena sapatte sampakampeti tāseti cāleti. **‘‘Indovā’’**ti idaṃ upamatthaṃ vuttaṃ. Yathā asure jetvā abhibhavitvā ṭhitakālato paṭṭhāya asurādhipoti saṅkhyaṃ gato indo attano sapattabhūte asure kampesi, tathā kampetīti.

Evaṃ mahāsatto rañño dhammaṃ desetvā cattāropi kumāre pakkosāpetvā ovaditvā rañño katakammaṃ pakāsetvā rājānaṃ khamāpetvā ‘‘mahārāja, ito paṭṭhāya atuletvā paribhedakānaṃ kathaṃ gahetvā mā evarūpaṃ sāhasikakammaṃ akāsi, tumhepi kumārā mā rañño dubbhitthā’’ti sabbesaṃ ovādaṃ adāsi. Atha naṃ rājā āha – ‘‘ahaṃ, bhante, tumhesu ca deviyā ca aparajjhanto ime nissāya etesaṃ kathaṃ gahetvā etaṃ pāpakammaṃ kariṃ, ime pañcapi māremī’’ti. Na labbhā, mahārāja, evaṃ kātunti. Tena hi tesaṃ hatthapāde chedāpemīti. Idampi na labbhā kātunti. Rājā ‘‘sādhu, bhante’’ti sampaṭicchitvā te sabbasaṃharaṇe katvā pañcacūḷākaraṇagaddūlabandhanagomayāsiñcanehi avamānetvā raṭṭhā pabbājesi. Bodhisatto tattha katipāhaṃ vasitvā ‘‘appamatto hohī’’ti rājānaṃ ovaditvā himavantaṃyeva gantvā jhānābhiññā nibbattetvā yāvajīvaṃ brahmavihāre bhāvetvā brahmalokūpago ahosi.

Satthā imaṃ desanaṃ āharitvā ‘‘na, bhikkhave, idāneva, pubbepi tathāgato paññavāyeva parappavādappamaddanoyevā’’ti vatvā jātakaṃ samodhānesi ‘‘tadā pañca diṭṭhigatikā pūraṇakassapamakkhaligosālapakudhakaccānaajitakesakambalanigaṇṭhanāṭaputtā ahesuṃ, piṅgalasunakho ānando, mahābodhiparibbājako pana ahameva ahosi’’nti.

Mahābodhijātakavaṇṇanā tatiyā.

Jātakuddānaṃ –

Saniḷīnikamavhayano paṭhamo, dutiyo pana saummadantivaro;
Tatiyo pana bodhisirīvhayano, kathitā pana tīṇi jinena subhāti.

Paṇṇāsanipātavaṇṇanā niṭṭhitā.

19. Saṭṭhinipāto

## [529] 1. Soṇakajātakavaṇṇanā

Kassa sutvā sataṃ dammīti idaṃ satthā jetavane viharanto nekkhammapāramiṃ ārabbha kathesi. Tadā hi bhagavā dhammasabhāyaṃ nekkhammapāramiṃ vaṇṇayantānaṃ bhikkhūnaṃ majjhe nisīditvā ‘‘na, bhikkhave, idāneva, pubbepi tathāgato mahābhinikkhamanaṃ nikkhantoyevā’’ti vatvā atītaṃ āhari.

Atīte rājagahe magadharājā nāma rajjaṃ kāresi. Bodhisatto tassa aggamahesiyā kucchismiṃ nibbatti, nāmaggahaṇadivase cassa ‘‘arindamakumāro’’ti nāmaṃ kariṃsu. Tassa jātadivaseyeva purohitassapi putto jāyi, ‘‘soṇakakumāro’’tissa nāmaṃ kariṃsu. Te ubhopi ekatova vaḍḍhitvā vayappattā uttamarūpadharā rūpena nibbisesā hutvā takkasilaṃ gantvā uggahitasippā tato nikkhamitvā ‘‘sabbasamayasippañca desacārittañca jānissāmā’’ti anupubbena cārikaṃ carantā bārāṇasiṃ patvā rājuyyāne vasitvā punadivase nagaraṃ pavisiṃsu. Taṃ divasañca ekacce manussā ‘‘brāhmaṇavācanakaṃ karissāmā’’ti pāyāsaṃ paṭiyādetvā āsanāni paññāpetvā āgacchante te kumāre disvā gharaṃ pavesetvā paññattāsane nisīdāpesuṃ. Tattha bodhisattassa paññattāsane suddhavatthaṃ atthataṃ ahosi, soṇakassa rattakambalaṃ. So taṃ nimittaṃ disvāva ‘‘ajja me piyasahāyo arindamakumāro bārāṇasirājā bhavissati, mayhaṃ pana senāpatiṭṭhānaṃ dassatī’’ti aññāsi. Te ubhopi katabhattakiccā uyyānameva agamaṃsu.

Tadā bārāṇasirañño kālakatassa sattamo divaso hoti, aputtakaṃ rājakulaṃ. Amaccādayo pātova sasīsaṃ nhātā sannipatitvā ‘‘rajjārahassa santikaṃ gamissatī’’ti phussarathaṃ yojetvā vissajjesuṃ. So nagarā nikkhamitvā anupubbena rājuyyānaṃ gantvā uyyānadvāre nivattitvā ārohaṇasajjo hutvā aṭṭhāsi. Bodhisatto maṅgalasilāpaṭṭesasīsaṃ pārupitvā nipajji, soṇakakumāro tassa santike nisīdi. So tūriyasaddaṃ sutvā ‘‘arindamassa phussaratho āgacchati, ajjesa rājā hutvā mama senāpatiṭṭhānaṃ dassati, na kho pana mayhaṃ issariyenattho, etasmiṃ gate nikkhamitvā pabbajissāmī’’ti cintetvā ekamante paṭicchanne aṭṭhāsi. Purohito uyyānaṃ pavisitvā mahāsattaṃ nipannakaṃ disvā tūriyāni paggaṇhāpesi. Mahāsatto pabujjhitvā parivattitvā thokaṃ nipajjitvā uṭṭhāya silāpaṭṭe pallaṅkena nisīdi. Atha naṃ purohito añjaliṃ paggaṇhitvā āha – ‘‘rajjaṃ te, deva, pāpuṇātī’’ti. ‘‘Kiṃ aputtakaṃ rājakula’’nti? ‘‘Evaṃ, devā’’ti. ‘‘Tena hi sādhū’’ti. Atha naṃ te tattheva abhisiñcitvā rathaṃ āropetvā mahantena parivārena nagaraṃ pavesesuṃ. So nagaraṃ padakkhiṇaṃ katvā pāsādaṃ abhirūhi. So yasamahantatāya soṇakakumāraṃ na sari.

Sopi tasmiṃ nagaraṃ paviṭṭhe pacchā āgantvā silāpaṭṭe nisīdi. Athassa purato bandhanā pavuttaṃ sālarukkhato paṇḍupalāsaṃ pati. So taṃ disvāva ‘‘yathevetaṃ, tathā mamapi sarīraṃ jaraṃ patvā patissatī’’ti aniccādivasena vipassanaṃ paṭṭhapetvā paccekabodhiṃ pāpuṇi. Taṃkhaṇaññevassa gihiliṅgaṃ antaradhāyi, pabbajitaliṅgaṃ pāturahosi. So ‘‘natthi dāni punabbhavo’’ti udānaṃ udānento nandamūlakapabbhāraṃ agamāsi. Mahāsattopi cattālīsamattānaṃ saṃvaccharānaṃ accayena saritvā ‘‘kahaṃ nu kho me sahāyo soṇako’’ti soṇakaṃ punappunaṃ sarantopi ‘‘mayā suto vā diṭṭho vā’’ti vattāraṃ alabhitvā alaṅkatamahātale rājapallaṅke nisinno gandhabbanāṭakanaccagītādīhi parivuto sampattimanubhavanto ‘‘yo me kassaci santike sutvā ‘asukaṭṭhāne nāma soṇako vasatī’ti ācikkhissati, tassa sataṃ dassāmi, yo me sāmaṃ disvā ārocessati, tassa sahassa’’nti ekaṃ udānaṃ abhisaṅkharitvā gītavasena udānento paṭhamaṃ gāthamāha –

> ‘‘Kassa sutvā sataṃ dammi, sahassaṃ diṭṭha soṇakaṃ;
> Ko me soṇakamakkhāti, sahāyaṃ paṃsukīḷita’’nti.

Athassa mukhato luñcantī viya gahetvā ekā nāṭakitthī taṃ gāyi. Athaññā athaññāti ‘‘amhākaṃ rañño piyagīta’’nti sabbā orodhā gāyiṃsu. Anukkamena nagaravāsinopi jānapadāpi tameva gītaṃ gāyiṃsu. Rājāpi punappunaṃ tameva gītaṃ gāyati. Paṇṇāsamattānaṃ saṃvaccharānaṃ accayena panassa bahū puttadhītaro ahesuṃ, jeṭṭhaputto dīghāvukumāro nāma ahosi. Tadā soṇakapaccekabuddho ‘‘arindamarājā maṃ daṭṭhukāmo, ahaṃ tattha gantvā kāmesu ādīnavaṃ nekkhamme cānisaṃsaṃ kathetvā pabbajjanākāraṃ karomī’’ti cintetvā iddhiyā ākāsenāgantvā uyyāne nisīdi. Tadā eko sattavassiko pañcacūḷakakumārako mātarā pahito gantvā uyyānavane dārūni uddharanto punappunaṃ tameva gītaṃ gāyi. Atha naṃ so pakkositvā ‘‘kumāraka, tvaṃ aññaṃ agāyitvā ekameva gītaṃ gāyasi, kiṃ aññaṃ na jānāsī’’ti pucchi. ‘‘Jānāmi, bhante, amhākaṃ pana rañño idameva piyaṃ, tena naṃ punnappunaṃ gāyāmī’’ti. ‘‘Etassa pana te gītassa paṭigītaṃ gāyanto koci diṭṭhapubbo’’ti. ‘‘Na diṭṭhapubbo, bhante’’ti. ‘‘Ahaṃ taṃ sikkhāpessāmi, sakkhissasi rañño santikaṃ gantvā paṭigītaṃ gāyitu’’nti. ‘‘Āma, bhante’’ti. Athassa so paṭigītaṃ ācikkhanto **‘‘mayhaṃ sutvā’’**tiādimāha. Uggaṇhāpetvā ca pana taṃ uyyojesi – ‘‘gaccha, kumāraka, imaṃ paṭigītaṃ raññā saddhiṃ gāyāhi, rājā te mahantaṃ issariyaṃ dassati, kiṃ te dārūhi, vegena yāhī’’ti.

So ‘‘sādhū’’ti taṃ paṭigītaṃ uggaṇhitvā vanditvā, ‘‘bhante, yāvāhaṃ rājānaṃ ānemi, tāva idheva hothā’’ti vatvā vegena mātu santikaṃ gantvā, ‘‘amma, khippaṃ maṃ nhāpetvā alaṅkarotha, ajja taṃ daliddabhāvato mocessāmī’’ti vatvā nhātamaṇḍito rājadvāraṃ gantvā ‘‘ayya dovārika, ‘eko dārako tumhehi saddhiṃ paṭigītaṃ gāyissāmīti āgantvā dvāre ṭhito’ti rañño arocehī’’ti āha. So vegena gantvā rañño ārocesi. Rājā ‘‘āgacchatū’’ti pakkosāpetvā, ‘‘tāta, tvaṃ mayā saddhiṃ paṭigītaṃ gāyissasī’’ti āha. ‘‘Āma, devā’’ti. ‘‘Tena hi gāyassū’’ti. ‘‘Deva, imasmiṃ ṭhāne na gāyāmi, nagare pana bheriṃ carāpetvā mahājanaṃ sannipātāpetha, mahājanamajjhe gāyissāmī’’ti. Rājā tathā kāretvā alaṅkatamaṇḍape pallaṅkamajjhe nisīditvā tassānurūpaṃ āsanaṃ dāpetvā ‘‘idāni tava gītaṃ gāyassū’’ti āha. ‘‘Deva, tumhe tāva gāyatha, athāhaṃ paṭigītaṃ gāyissāmī’’ti. Tato rājā paṭhamaṃ gāyanto gāthamāha –

1. ‘‘Kassa sutvā sataṃ dammi, sahassaṃ diṭṭha soṇakaṃ;
So me soṇakamakkhāti, sahāyaṃ paṃsukīḷita’’nti.

Tattha **sutvā**ti ‘‘asukaṭṭhāne nāma te piyasahāyo soṇako vasatī’’ti tassa vasanaṭṭhānaṃ sutvā ārocentassa kassa sataṃ dammi. **Diṭṭhā**ti ‘‘asukaṭṭhāne nāma mayā diṭṭho’’ti disvā ārocentassa kassa sahassaṃ dammīti.

Evaṃ raññā paṭhamaṃ udānagāthāya gītāya pañcacūḷakadārakena paṭigītabhāvaṃ pakāsento satthā abhisambuddho hutvā dīyaḍḍhagāthā abhāsi –

2. ‘‘Athabravī māṇavako, daharo pañcacūḷako;
Mayhaṃ sutvā sataṃ dehi, sahassaṃ diṭṭha soṇakaṃ;
Ahaṃ te soṇakakkhissaṃ, sahāyaṃ paṃsukīḷita’’nti.

Tena vuttagāthāya pana ayamattho – mahārāja, yaṃ tvaṃ ‘‘sutvā ārocentassa sataṃ dammī’’ti vadasi, tampi mameva dehi, yaṃ ‘‘disvā ārocentassa sahassaṃ dammī’’ti vadasi, tampi mayhameva dehi, ahaṃ te piyasahāyaṃ idāneva paccakkhatova ‘‘ayaṃ soṇako’’ti ācikkhissanti.

Ito paraṃ suviññeyyā sambuddhagāthā pāḷinayeneva veditabbā –

3. ‘‘Katamasmiṃ so janapade, raṭṭhesu nigamesu ca;
Kattha soṇakamaddakkhi, taṃ me akkhāhi pucchito.

4. ‘‘Taveva deva vijite, tavevuyyānabhūmiyaṃ;
Ujuvaṃsā mahāsālā, nīlobhāsā manoramā.

5. ‘‘Tiṭṭhanti meghasamānā, rammā aññoññanissitā;
Tesaṃ mūlamhi soṇako, jhāyatī anupādano;
Upādānesu lokesu, ḍayhamānesu nibbuto.

6. ‘‘Tato ca rājā pāyāsi, senāya caturaṅgiyā;
Kārāpetvā samaṃ maggaṃ, agamā yena soṇako.

7. ‘‘Uyyānabhūmiṃ gantvāna, vicaranto brahāvane;
Āsīnaṃ soṇakaṃ dakkhi, ḍayhamānesu nibbuta’’nti.

Tattha **ujuvaṃsā**ti ujukkhandhā. **Mahāsālā**ti mahārukkhā. **Meghasamānā**ti nīlameghasadisā. **Rammā**ti ramaṇīyā. **Aññoññanissitā**ti sākhāhi sākhaṃ, mūlena mūlaṃ saṃsibbitvā ṭhitā. **Tesa**nti tesaṃ evarūpānaṃ tava uyyānavane sālānaṃ heṭṭhā. **Jhāyatī**ti lakkhaṇūpanijjhānaārammaṇūpanijjhānasaṅkhātehi jhānehi jhāyati. **Anupādano**ti kāmupādānādivirahito. **Ḍayhamānesū**ti ekādasahi aggīhi ḍayhamānesu sattesu. **Nibbuto**ti te aggī nibbāpetvā sītalena hadayena jhāyamāno tava uyyāne maṅgalasālarukkhamūle silāpaṭṭe nisinno esa te sahāyo kañcanapaṭimā viya sobhamāno paṭimānetīti. **Tato cā**ti, bhikkhave, tato so arindamo rājā tassa vacanaṃ sutvāva ‘‘soṇakapaccekabuddhaṃ passissāmī’’ti caturaṅginiyā senāya pāyāsi nikkhami. **Vicaranto**ti ujukameva agantvā tasmiṃ mahante vanasaṇḍe vicaranto tassa santikaṃ gantvā taṃ āsīnaṃ addakkhi.

So taṃ avanditvā ekamantaṃ nisīditvā attano kilesābhiratattā taṃ ‘‘kapaṇo’’ti maññamāno imaṃ gāthamāha –

8. ‘‘Kapaṇo vatayaṃ bhikkhu, muṇḍo saṅghāṭipāruto;
Amātiko apitiko, rukkhamūlasmi jhāyatī’’ti.

Tattha **jhāyatī**ti nimmātiko nippitiko kāruññappatto jhāyati.

9. ‘‘Imaṃ vākyaṃ nisāmetvā, soṇako etadabravi;
Na rāja kapaṇo hoti, dhammaṃ kāyena phassayaṃ.

10. ‘‘Yo ca dhammaṃ niraṃkatvā, adhammamanuvattati;
Sa rāja kapaṇo hoti, pāpo pāpaparāyaṇo’’ti.

Tattha **ima**nti tassa kilesābhiratassa pabbajjaṃ arocentassa imaṃ pabbajjāgarahavacanaṃ sutvā. **Etadabravī**ti pabbajjāya guṇaṃ pakāsento etaṃ abravi. **Phassaya**nti phassayanto yena ariyamaggadhammo nāmakāyena phassito, so kapaṇo nāma na hotīti dassento evamāha. **Niraṃkatvā**ti attabhāvato nīharitvā. **Pāpo pāpaparāyaṇo**ti sayaṃ pāpānaṃ karaṇena pāpo, aññesampi karontānaṃ patiṭṭhābhāvena pāpaparāyaṇoti.

Evaṃ so bodhisattaṃ garahi. So attano garahitabhāvaṃ ajānanto viya hutvā nāmagottaṃ kathetvā tena saddhiṃ paṭisanthāraṃ karonto gāthamāha –

11. ‘‘Arindamoti me nāmaṃ, kāsirājāti maṃ vidū;
Kacci bhoto sukhasseyyā, idha pattassa soṇakā’’ti.

Tattha **kaccī**ti amhākaṃ tāva na kiñci aphāsukaṃ, bhoto pana kacci idha pattassa imasmiṃ uyyāne vasato sukhavihāroti pucchati.

Atha naṃ paccekabuddho, ‘‘mahārāja, na kevalaṃ idha, aññatrāpi vasantassa me asukhaṃ nāma natthī’’ti vatvā tassa samaṇabhadragāthāyo nāma ārabhi –

12. ‘‘Sadāpi bhadramadhanassa, anāgārassa bhikkhuno;
Na tesaṃ koṭṭhe openti, na kumbhiṃ na kaḷopiyaṃ;
Paraniṭṭhitamesānā, tena yāpenti subbatā.

13. ‘‘Dutiyampi bhadramadhanassa, anāgārassa bhikkhuno;
Anavajjapiṇḍo bhottabbo, na ca kocūparodhati.

14. ‘‘Tatiyampi bhadramadhanassa, anāgārassa bhikkhuno;
Nibbuto piṇḍo bhottabbo, na ca kocūparodhati.

15. ‘‘Catutthampi bhadramadhanassa, anāgārassa bhikkhuno;
Muttassa raṭṭhe carato, saṅgo yassa na vijjati.

16. ‘‘Pañcamampi bhadramadhanassa, anāgārassa bhikkhuno;
Nagaramhi ḍayhamānamhi, nāssa kiñci aḍayhatha.

17. ‘‘Chaṭṭhampi bhadramadhanassa, anāgārassa bhikkhuno;
Raṭṭhe vilumpamānamhi, nāssa kiñci ahīratha.

18. ‘‘Sattamampi bhadramadhanassa, anāgārassa bhikkhuno;
Corehi rakkhitaṃ maggaṃ, ye caññe paripanthikā;
Pattacīvaramādāya, sotthiṃ gacchati subbato.

19. ‘‘Aṭṭhamampi bhadramadhanassa, anāgārassa bhikkhuno;
Yaṃ yaṃ disaṃ pakkamati, anapekkhova gacchatī’’ti.

Tattha **anāgārassā**ti, mahārāja, gharāvāsaṃ pahāya anāgāriyabhāvaṃ pattassa adhanassa akiñcanassa bhikkhuno sabbakālaṃ bhadrameva. **Na tesa**nti, mahārāja, tesaṃ adhanānaṃ bhikkhūnaṃ na koṭṭhāgāre dhanadhaññāni openti, na kumbhiyaṃ, na pacchiyaṃ, te pana subbatā **paraniṭṭhitaṃ** paresaṃ ghare pakkaṃ āhāraṃ saṅghāṭiṃ pārupitvā kapālamādāya gharapaṭipāṭiyā **esānā** pariyesantā tena tato laddhena piṇḍena taṃ āhāraṃ navannaṃ pāṭikulyānaṃ vasena paccavekkhitvā paribhuñjitvā jīvitavuttiṃ yāpenti.

Anavajjapiṇḍo bhottabboti vejjakammādikāya anesanāya vā kuhanā lapanā nemittikatā nippesikatā lābhena lābhaṃ nijigīsanatāti evarūpena micchājīvena vā uppāditā cattāro paccayā, dhammena uppāditāpi apaccavekkhitvā paribhuttā sāvajjapiṇḍo nāma. Anesanaṃ pana pahāya micchājīvaṃ vajjetvā dhammena samena uppāditā ‘‘paṭisaṅkhā yoniso cīvaraṃ paṭisevāmī''ti vuttanayeneva paccavekkhitvā paribhuttā anavajjapiṇḍo nāma. Yena evarūpo anavajjapiṇḍo bhottabbo paribhuñjitabbo, yañca evarūpaṃ anavajjaṃ piṇḍaṃ bhuñjamānānaṃ paccaye nissāya **koci** appamattakopi kileso **na uparodhati** na pīḷeti, tassa dutiyampi bhadraṃ adhanassa anāgārassa bhikkhuno.

Nibbutoti puthujjanabhikkhuno dhammena uppannapiṇḍopi paccavekkhitvā paribhuñjiyamāno nibbutapiṇḍo nāma, ekantato pana khīṇāsavassa piṇḍova nibbutapiṇḍo nāma. Kiṃkāraṇā? So hi theyyaparibhogo, iṇaparibhogo, dāyajjaparibhogo, sāmiparibhogoti imesu catūsu paribhogesu sāmiparibhogavasena taṃ bhuñjati, taṇhādāsabyaṃ atīto sāmī hutvā paribhuñjati, na taṃ tappaccayā koci appamattakopi kileso uparodhati.

Muttassa raṭṭhe caratoti upaṭṭhākakulādīsu alaggamānasassa chinnavalāhakassa viya rāhumukhā pamuttassa vimalacandamaṇḍalassa viya ca yassa gāmanigamādīsu carantassa rāgasaṅgādīsu ekopi saṅgo natthi. Ekacco hi kulehi saṃsaṭṭho viharati sahasokī sahanandī, ekacco mātāpitūsupi alaggamānaso vicarati korunagaragāmavāsī daharo viya, evarūpassa puthujjanassapi bhadrameva.

Nāssa kiñcīti yo hi bahuparikkhāro hoti, so ''mā me corā parikkhāre hariṃsū''ti atirekāni ca cīvarādīni antonagare upaṭṭhākakule nikkhipati, atha nagaramhi ḍayhamāne ''asukakule nāma aggi uṭṭhito''ti sutvā socati kilamati, evarūpassa bhadraṃ nāma natthi. Yo pana, mahārāja, sakuṇavattaṃ pūreti, kāyapaṭibaddhaparikkhārova hoti, tassa tādisassa na kiñci aḍayhatha, tenassa pañcamampi bhadrameva.

Vilumpamānamhīti viluppamānamhi, ayameva vā pāṭho. **Ahīrathā**ti yathā pabbatagahanādīhi nikkhamitvā raṭṭhaṃ vilumpamānesu coresu bahuparikkhārassa antogāme ṭhapitaṃ vilumpati harati, tathā yassa adhanassa kāyapaṭibaddhaparikkhārassa na kiñci ahīratha tassa chaṭṭhampi bhadrameva.

Ye caññe paripanthikāti ye ca aññepi tesu tesu ṭhānesu suṅkagahaṇatthāya ṭhapitā paripanthikā, tehi ca rakkhitaṃ. **Pattacīvara**nti corānaṃ anupakāraṃ suṅkikānaṃ asuṅkārahaṃ mattikāpattañceva katadaḷhīkammaparibhaṇḍaṃ paṃsukūlacīvarañca appagghāni kāyabandhanaparissāvanasūcivāsipattatthavikāni cāti sabbepi aṭṭha parikkhāre kāyapaṭibaddhe katvā maggappaṭipanno kenaci aviheṭhiyamāno sotthiṃ gacchati. **Subbato**ti lobhanīyāni hi cīvarādīni disvā corā haranti, suṅkikāpi ''kiṃ nu kho etassa hatthe''ti pattatthavikādīni sodhenti, subbato pana sallahukavutti tesaṃ passantānaññeva sotthiṃ gacchati, tenassa sattamampi bhadrameva.

Anapekkhova gacchatīti kāyapaṭibaddhato atirekassa vihāre paṭisāmitassa kassaci parikkhārassa abhāvā vasanaṭṭhānaṃ nivattitvāpi na oloketi. Yaṃ yaṃ disaṃ gantukāmo hoti, taṃ taṃ gacchantto anapekkhova gacchati anurādhapurā nikkhamitvā thūpārāme pabbajitānaṃ dvinnaṃ kulaputtānaṃ vuḍḍhataro viya.

Iti soṇakapaccekabuddho aṭṭha samaṇabhadrakāni kathesi. Tato uttariṃ pana satampi sahassampi aparimāṇāni samaṇabhadrakāni esa kathetuṃ samatthoyeva. Rājā pana kāmābhiratattā tassa kathaṃ pacchinditvā ''mayhaṃ samaṇabhadrakehi attho natthī''ti attano kāmādhimuttataṃ pakāsento āha –

20. ''Bahūni samaṇabhadrāni, ye tvaṃ bhikkhu pasaṃsasi;
Ahañca giddho kāmesu, kathaṃ kāhāmi soṇaka.

21. ''Piyā me mānusā kāmā, atho dibyāpi me piyā;
Atha kena nu vaṇṇena, ubho loke labhāmase''ti.

Tattha **vaṇṇenā**ti kāraṇena.

Atha naṃ paccekabuddho āha –

22. ''Kāme giddhā kāmaratā, kāmesu adhimuccitā;
Narā pāpāni katvāna, upapajjanti duggatiṃ.

23. ''Ye ca kāme pahantvāna, nikkhantā akutobhayā;
Ekodibhāvādhigatā, na te gacchanti duggatiṃ.

24. ''Upamaṃ te karissāmi, taṃ suṇohi arindama;
Upamāya midhekacce, atthaṃ jānanti paṇḍitā.

25. ''Gaṅgāya kuṇapaṃ disvā, vuyhamānaṃ mahaṇṇave;

Vāyaso samacintesi, appapañño acetaso.

26. ‘‘Yānañca vatidaṃ laddhaṃ, bhakkho cāyaṃ anappako;
Tattha rattiṃ tattha divā, tattheva nirato mano.

27. ‘‘Khādaṃ nāgassa maṃsāni, pivaṃ bhāgīrathodakaṃ;
Sampassaṃ vanacetyāni, na palettha vihaṅgamo.

28. ‘‘Tañca otaraṇī gaṅgā, pamattaṃ kuṇape rataṃ;
Samuddaṃ ajjhagāhāsi, agatī yattha pakkhinaṃ.

29. ‘‘So ca bhakkhaparikkhīṇo, udapatvā vihaṅgamo;
Na pacchato na purato, nuttaraṃ nopi dakkhiṇaṃ.

30. ‘‘Dīpaṃ so najjhagāgañchi, agatī yattha pakkhinaṃ;
So ca tattheva pāpattha, yathā dubbalako tathā.

31. ‘‘Tañca sāmuddikā macchā, kumbhīlā makarā susū;
Pasayhakārā khādiṃsu, phandamānaṃ vipakkhakaṃ.

32. ‘‘Evameva tuvaṃ rāja, ye caññe kāmabhogino;
Giddhā ce na vamissanti, kākapaññāva te vidū.

33. ‘‘Esā te upamā rāja, atthasandassanī katā;
Tvañca paññāyase tena, yadi kāhasi vā na vā’’ti.

Tattha **pāpānī**ti, mahārāja, tvaṃ kāmagiddho, narā ca kāme nissāya kāyaduccaritādīni pāpāni katvā yattha supinantepi dibbā ca mānusikā ca kāmā na labbhanti, taṃ duggatiṃ upapajjantīti attho. **Pahantvānā**ti kheḷapiṇḍaṃ viya pahāya. **Akutobhayā**ti rāgādīsu kutoci anāgatabhayā. **Ekodibhāvādhigatā**ti ekodibhāvaṃ ekavihārikataṃ adhigatā. **Na te**ti te evarūpā pabbajitā duggatiṃ na gacchanti.

Upamaṃ teti, mahārāja, dibbamānusake kāme patthentassa hatthikuṇape paṭibaddhakākasadisassa tava ekaṃ upamaṃ karissāmi, taṃ suṇohīti attho. **Kuṇapa**nti hatthikaḷevaraṃ. **Mahaṇṇave**ti gambhīraputhule udake. Eko kira mahāvāraṇo gaṅgātīre caranto gaṅgāyaṃ patitvā uttarituṃ asakkento tattheva mato gaṅgāya vuyhi, taṃ sandhāyetaṃ vuttaṃ. **Vāyaso**ti ākāsena gacchanto eko kāko. **Yānañca vatida**nti so evaṃ cintetvā tattha nilīyitvā ‘‘idaṃ mayā hatthiyānaṃ laddhaṃ, ettha nilīno sukhaṃ carissāmi, ayameva ca me anappako bhakkho bhavissati, idāni mayā aññattha gantuṃ na vaṭṭatī’’ti sanniṭṭhānamakāsi. **Tattha ratti**nti tattha rattiñca divā ca tattheva mano abhirato ahosi. **Na palettha**ti na uppatitvā pakkāmi.

Otaraṇīti samuddābhimukhī otaramānā. ‘‘Ohāriṇī’’tipi pāṭho, sā samuddābhimukhī avahāriṇīti attho. **Agatī yattha**ti samuddamajjhaṃ sandhāyāha. **Bhakkhaparikkhīṇo**ti parikkhīṇabhakkho. **Udapatvā**ti khīṇe camme ca maṃse ca aṭṭhisaṅghāto ūmivegena bhinno udake nimujji. Atha so kāko udake patiṭṭhātuṃ asakkonto uppati, evaṃ uppatitvāti attho. **Agatī yattha pakkhina**nti yasmiṃ samuddamajjhe pakkhīnaṃ agati, tattha so evaṃ uppatito pacchimaṃ disaṃ gantvā tattha patiṭṭhaṃ alabhitvā puratthimaṃ, tato uttaraṃ, tato dakkhiṇanti catassopi disā gantvā attano patiṭṭhānaṃ na ajjhagā nāgañchīti attho. Atha vā vāyaso evaṃ uppatitvā pacchimādīsu ekekaṃ disaṃ āgañchi, dīpaṃ pana najjhāgamāti evamettha attho daṭṭhabbo. **Pāpattha**ti papatito. **Yathā dubbalako**ti yathā dubbalako pateyya, tatheva patito. **Susū**ti susunāmakā caṇḍamacchā. **Pasayhakārā**ti anicchamānakaṃyeva balakkārena. **Vipakkhaka**nti viddhastapakkhakaṃ.

Giddhā ce na vamissantīti yadi giddhā hutvā kāme na vamissanti, na chaḍḍessanti. **Kākapaññāva te**ti kākassa samānapaññā iti te buddhādayo paṇḍitā **vidū** vidanti, jānantīti attho. **Atthasandassanī**ti atthappakāsikā. **Tvañca paññāyase**ti tvañca paññāyissasi. Idaṃ vuttaṃ hoti – mahārāja, mayā hitakāmena tava ovādo dinno, taṃ pana tvaṃ yadi kāhasi, devaloke nibbattissasi, yadi na kāhasi, kāmapaṅke nimuggo jīvitapariyosāne niraye nibbattissasīti evaṃ tvameva tena kāraṇena vā akāraṇena vā sagge vā niraye vā paññāyissasi. Ahaṃ pana sabbabhavehi mutto appaṭisandhikoti.

Imaṃ pana ovādaṃ dentena paccekabuddhena nadī dassitā, tāya vuyhamānaṃ hatthikuṇapaṃ dassitaṃ, kuṇapakhādako kāko dassito, tassa kuṇapaṃ khāditvā pānīyapivanakālo dassito, ramaṇīyavanasaṇḍadassanakālo dassito, kuṇapassa nadiyā vuyhamānassa samuddapaveso dassito, samuddamajjhe kākassa hatthikuṇape patiṭṭhaṃ alabhitvā vināsaṃ pattakālo dassito. Tattha nadī viya anamataggo saṃsāro daṭṭhabbo, nadiyā vuyhamānaṃ hatthikuṇapaṃ viya saṃsāre pañca kāmaguṇā, kāko viya bālaputhujjano, kākassa kuṇapaṃ khāditvā pānīyapivanakālo viya puthujjanassa kāmaguṇe paribhuñjitvā somanassikakālo, kākassa kuṇape laggasseva ramaṇīyavanasaṇḍadassanaṃ viya puthujjanassa kāmaguṇesu laggasseva savanavasena aṭṭhatiṃsārammaṇadassanaṃ, kuṇape samuddaṃ paviṭṭhe kākassa patiṭṭhaṃ labhituṃ asakkontassa vināsaṃ pattakālo viya bālaputhujjanassa kāmaguṇagiddhassa pāpaparāyaṇassa kusaladhamme patiṭṭhaṃ labhituṃ asakkontassa mahāniraye mahāvināsapatti daṭṭhabbāti.

Evamassa so imāya upamāya ovādaṃ datvā idāni tameva ovādaṃ thiraṃ katvā patiṭṭhapetuṃ gāthamāha –

34. ‘‘Ekavācampi dvivācaṃ, bhaṇeyya anukampako;
Tatuttariṃ na bhāseyya, dāsovayyassa santike’’ti.

Tattha **na bhāseyyā**ti vacanaṃ agganhantassa hi tato uttariṃ bhāsamāno sāmikassa santike dāso viya hoti. Dāso hi sāmike kathaṃ gaṇhantepi aggaṇhantepi kathetiyeva. Tena vuttaṃ **‘‘tatuttariṃ na bhāseyyā’’**ti.

35. ‘‘Idaṃ vatvāna pakkāmi, soṇako amitabuddhimā;
Vehāse antalikkhasmiṃ, anusāsitvāna khattiya’’nti. –

Ayaṃ abhisambuddhagāthā.

Tattha **idaṃ vatvānā**ti, bhikkhave, so paccekabuddho amitāya lokuttarabuddhiyā amitabuddhimā idaṃ vatvā iddhiyā uppatitvā ‘‘sace pabbajissasi, taveva, no ce pabbajissasi, taveva, dinno te mayā ovādo, appamatto hohī’’ti evaṃ anusāsitvāna khattiyaṃ pakkāmi.

Bodhisattopi taṃ ākāsena gacchantaṃ yāva dassanapathā olokento ṭhatvā tasmiṃ cakkhupathe atikkante saṃvegaṃ paṭilabhitvā cintesi – ‘‘ayaṃ brāhmaṇo hīnajacco samāno asambhinne khattiyavaṃse jātassa mama matthake attano pādarajaṃ okiranto ākāsaṃ uppatitvā gato, mayāpi ajjeva nikkhamitvā pabbajituṃ vaṭṭatī’’ti. So rajjaṃ niyyādetvā pabbajitukāmo gāthādvayamāha –

36. ‘‘Ko nume rājakattāro, suddā veyyattamāgatā;
Rajjaṃ niyyādayissāmi, nāhaṃ rajjena matthiko.

37. ‘‘Ajjeva pabbajissāmi, ko jaññā maraṇaṃ suve;
Māhaṃ kākova dummedho, kāmānaṃ vasamanvaga’’nti.

Tattha **ko nume**ti kuhiṃ nu ime. **Rājakattāro**ti ye rājārahaṃ abhisiñcitvā rājānaṃ karonti. **Suddā veyyattamāgatā**ti suddā ca ye ca aññe byattabhāvaṃ āgatā mukhamaṅgalikā. **Rajjena matthiko**ti rajjena atthiko. **Ko jaññā maraṇaṃ suve**ti maraṇaṃ ajja vā suve vāti idaṃ ko jānituṃ samattho.

Evaṃ rajjaṃ niyyādentassa sutvā amaccā āhaṃsu –

38. ‘‘Atthi te daharo putto, dīghāvu raṭṭhavaḍḍhano;
Taṃ rajje abhisiñcassu, so no rājā bhavissatī’’ti.

Tato paraṃ raññā vuttagāthamādiṃ katvā udānasambandhagāthā pāḷinayeneva veditabbā –

39. ‘‘Khippaṃ kumāramānetha, dīghāvuṃ raṭṭhavaḍḍhanaṃ;
Taṃ rajje abhisiñcissaṃ, so vo rājā bhavissati.

40. ‘‘Tato kumāramānesuṃ, dīghāvuṃ raṭṭhavaḍḍhanaṃ;
Taṃ disvā ālapī rājā, ekaputtaṃ manoramaṃ.

41. ‘‘Saṭṭhi gāmasahassāni, paripuṇṇāni sabbaso;
Te putta paṭipajjasu, rajjaṃ niyyādayāmi te.

42. ‘‘Ajjeva pabbajissāmi, ko jaññā maraṇaṃ suve;
Māhaṃ kāko va dummedho, kāmānaṃ vasamanvagaṃ.

43. ‘‘Saṭṭhi nāgasahassāni, sabbālaṅkārabhūsitā;
Suvaṇṇakacchā mātaṅgā, hemakappanavāsasā.

44. ‘‘Ārūḷhā gāmaṇīyebhi, tomaraṅkusapāṇibhi;
Te putta paṭipajjassu, rajjaṃ niyyādayāmi te.

45. ‘‘Ajjeva pabbajissāmi, ko jaññā maraṇaṃ suve;
Māhaṃ kākova dummedho, kāmānaṃ vasamanvagaṃ.

46. ‘‘Saṭṭhi assasahassāni, sabbālaṅkārabhūsitā;
Ājānīyāva jātiyā, sindhavā sīghavāhino.

47. ‘‘Ārūḷhā gāmaṇīyebhi, illiyācāpadhāribhi;
Te putta paṭipajjassu, rajjaṃ niyyādayāmi te.

48. ‘‘Ajjeva pabbajissāmi, ko jaññā maraṇaṃ suve;
Māhaṃ kākova dummedho, kāmānaṃ vasamanvagaṃ.

49. ‘‘Saṭṭhi rathasahassāni, sannaddhā ussitaddhajā;
Dīpā athopi veyyagghā, sabbālaṅkārabhūsitā.

50. ‘‘Ārūḷhā gāmaṇīyebhi, cāpahatthehi vammibhi;
Te putta paṭipajjassu, rajjaṃ niyyādayāmi te.

51. ‘‘Ajjeva pabbajissāmi, ko jaññā maraṇaṃ suve;
Māhaṃ kākova dummedho, kāmānaṃ vasamanvagaṃ.

52. ‘‘Saṭṭhi dhenusahassāni, rohaññā puṅgavūsabhā;
Tā putta paṭipajjassu, rajjaṃ niyyādayāmi te.

53. ‘‘Ajjeva pabbajissāmi, ko jaññā maraṇaṃ suve;
Māhaṃ kākova dummedho, kāmānaṃ vasamanvagaṃ.

54. ‘‘Soḷasitthisahassāni, sabbālaṅkārabhūsitā;
Vicitravatthābharaṇā, āmuttamaṇikuṇḍalā;
Tā putta paṭipajjassu, rajjaṃ niyyādayāmi te.

55. ‘‘Ajjeva pabbajissāmi, ko jaññā maraṇaṃ suve;
Māhaṃ kākova dummedho, kāmānaṃ vasamanvagaṃ.

56. ‘‘Daharasseva me tāta, mātā matāti me sutaṃ;
Tayā vinā ahaṃ tāta, jīvitumpi na ussahe.

57. ‘‘Yathā āraññakaṃ nāgaṃ, poto anveti pacchato;
Jessantaṃ giriduggesu, samesu visamesu ca.

58. ‘‘Evaṃ taṃ anugacchāmi, pattamādāya pacchato;
Subharo te bhavissāmi, na te hessāmi dubbharo.

59. ‘‘Yathā sāmuddikaṃ nāvaṃ, vāṇijānaṃ dhanesinaṃ;
Vohāro tattha gaṇheyya, vāṇijā byasanī siyā.

60. ‘‘Evamevāyaṃ puttakali, antarāyakaro mama;
Imaṃ kumāraṃ pāpetha, pāsādaṃ rativaḍḍhanaṃ.

61. ‘‘Tattha kambusahatthāyo, yathā sakkaṃva accharā;
Tā naṃ tattha ramessanti, tāhi ceso ramissati.

62. ‘‘Tato kumāraṃ pāpesuṃ, pāsādaṃ rativaḍḍhanaṃ;

Taṃ disvā avacuṃ kaññā, dīghāvuṃ raṭṭhavaḍḍhanaṃ.

63. ‘‘Devatānusi gandhabbo, adu sakko purindado;
Ko vā tvaṃ kassa vā putto, kathaṃ jānemu taṃ mayaṃ.

64. ‘‘Namhi devo na gandhabbo, nāpi sakko purindado;
Kāsirañño ahaṃ putto, dīghāvu raṭṭhavaḍḍhano;
Mamaṃ bharatha bhaddaṃ vo, ahaṃ bhattā bhavāmi vo.

65. ‘‘Taṃ tattha avacuṃ kaññā, dīghāvuṃ raṭṭhavaḍḍhanaṃ;
Kuhiṃ rājā anuppatto, ito rājā kuhiṃ gato.

66. ‘‘Paṅkaṃ rājā atikkanto, thale rājā patiṭṭhito;
Akaṇḍakaṃ agahanaṃ, paṭipanno mahāpathaṃ.

67. ‘‘Ahañca paṭipannosmi, maggaṃ duggatigāminaṃ;
Sakaṇṭakaṃ sagahanaṃ, yena gacchanti duggatiṃ.

68. ‘‘Tassa te svāgataṃ rāja, sīhasseva giribbajaṃ;
Anusāsa mahārāja, tvaṃ no sabbāsamissaro’’ti.

Tattha **khippa**nti tena hi naṃ sīghaṃ ānetha. **Ālapī**ti ‘‘saṭṭhi gāmasahassānī’’tiādīni vadanto ālapi. **Sabbālaṅkārabhūsitā**ti te nāgā sabbehi sīsūpagādīhi alaṅkārehi bhūsitā. **Hemakappanavāsasā**ti suvaṇṇakhacitena kappanena paṭicchannasarīrā. **Gāmaṇīyebhī**ti hatthācariyehi. **Ājānīyāvā**ti kāraṇākāraṇavijānanakā va. **Jātiyā**ti sindhavajātiyā sindhuraṭṭhe sindhunadītīre jātā. **Gāmaṇīyebhī**ti assācariyehi. **Illiyā cāpadhāribhī**ti illiyāvudhañca cāpāvudhañca dhārentehi. **Dīpā athopi veyyagghā**ti dīpicammabyagghacammaparivārā. **Gāmaṇīyebhī**ti rathikehi. **Vammibhī**ti sannaddhavammehi. **Rohaññā**ti rattavaṇṇā. **Puṅgavūsabhā**ti usabhasaṅkhātena jeṭṭhakapuṅgavena samannāgatā.

Daharasseva me, tātāti atha naṃ kumāro, tāta, mama daharasseva sato mātā matā iti mayā sutaṃ, sohaṃ tayā vinā jīvituṃ na sakkhissāmīti āha. **Poto**ti taruṇapotako. **Jessanta**nti vicarantaṃ. **Sāmuddika**nti samudde vicarantaṃ. **Dhanesina**nti dhanaṃ pariyesantānaṃ. **Vohāro**ti vicitravohāro heṭṭhākaḍḍhanako vāḷamaccho vā udakarakkhaso vā āvaṭṭo vā. **Tatthā**ti tasmiṃ samudde. **Vāṇijā byasanī siyā**ti atha te vāṇijā byasanappattā bhaveyyuṃ. ‘‘Siyyunti’’pi pāṭho. **Puttakalī**ti puttalāmako puttakāḷakaṇṇī. Kumāro puna kiñci vattuṃ na visahi. Atha rājā amacce āṇāpento **‘‘ima’’**ntiādimāha. **Tattha kambusahatthāyo**ti kambusaṃ vuccati suvaṇṇaṃ, suvaṇṇābharaṇabhūsitahatthāyoti attho. **Yathā**ti yathā icchanti, tathā karonti.

Evaṃ vatvā mahāsatto tattheva taṃ abhisiñcāpetvā nagaraṃ pāhesi. Sayaṃ pana ekakova uyyānā nikkhamitvā himavantaṃ pavisitvā ramaṇīye bhūmibhāge paṇṇasālaṃ māpetvā isipabbajjaṃ pabbajitvā vanamūlaphalāhāro yāpesi. Mahājanopi kumāraṃ bārāṇasiṃ pavesesi. So nagaraṃ padakkhiṇaṃ katvā pāsādaṃ abhiruhi. Tamatthaṃ pakāsento satthā **‘‘tato’’**tiādimāha. **Taṃ disvā avacuṃ kaññā**ti taṃ mahantena parivārena sirisobhaggena āgataṃ disvā ‘‘asuko nāmeso’’ti ajānantiyova tā nāṭakitthiyo gantvā avocuṃ. **Mamaṃ bharathā**ti mamaṃ icchatha. **Paṅka**nti rāgādikilesapaṅkaṃ. **Thale**ti pabbajjāya. **Akaṇṭaka**nti rāgakaṇṭakādivirahitaṃ. Teheva gahanehi **agahanaṃ. Mahāpatha**nti saggamokkhagāminaṃ mahāmaggaṃ paṭipanno. **Yenā**ti yena micchāmaggena duggatiṃ gacchanti, taṃ ahaṃ paṭipannoti vadati. Tato tā cintesuṃ – ‘‘rājā tāva amhe pahāya pabbajito, ayampi kāmesu virattacittarūpo, sace naṃ nābhiramessāma, nikkhamitvā pabbajeyya, abhiramanākāramassa karissāmā’’ti. Atha naṃ abhinandantiyo osānagāthamāhaṃsu. Tattha **giribbaja**nti sīhapotakānaṃ vasanaṭṭhānaṃ kañcanaguhaṃ kesarasīhassa āgataṃ viya tassa tava āgataṃ suāgataṃ. **Tvaṃ no**ti tvaṃ sabbāsampi amhākaṃ issaro, sāmīti.

Evañca pana vatvā sabbā tūriyāni paggaṇhiṃsu, nānappakārāni naccagītāni pavattiṃsu. Yaso mahā ahosi, so yasamadamatto pitaraṃ na sari, dhammena rajjaṃ kāretvā yathākammaṃ gato. Bodhisattopi jhānābhiññā nibbattetvā āyupariyosāne brahmalokūpago ahosi.

Satthā imaṃ dhammadesanaṃ āharitvā ‘‘na, bhikkhave, idāneva, pubbepi tathāgato mahābhinikkhamanaṃ nikkhantoyevā’’ti vatvā jātakaṃ samodhānesi – ‘‘tadā paccekabuddho parinibbāyi, putto rāhulakumāro ahosi, sesaparisā buddhaparisā, arindamarājā pana ahameva ahosi’’nti.

Soṇakajātakavaṇṇanā paṭhamā.

## [530] 2. Saṃkiccajātakavaṇṇanā

Disvā nisinnaṃ rājānanti idaṃ satthā jīvakambavane viharanto ajātasattussa pitughātakammaṃ ārabbha kathesi. So hi devadattaṃ nissāya tassa vacanena pitaraṃ ghātāpetvā devadattassa saṅghabhedāvasāne bhinnaparisassa roge uppanne ‘‘tathāgataṃ khamāpessāmī’’ti mañcasivikāya sāvatthiṃ gacchantassa jetavanadvāre pathaviṃ paviṭṭhabhāvaṃ sutvā ‘‘devadatto sammāsambuddhassa paṭipakkho hutvā pathaviṃ pavisitvā avīciparāyaṇo jāto, mayāpi taṃ nissāya pitā dhammiko dhammarājā ghātito, ahampi nu kho pathaviṃ pavisissāmī’’ti bhīto rajjasiriyā cittassādaṃ na labhi, ‘‘thokaṃ niddāyissāmī’’ti niddaṃ upagatamattova navayojanabahalāyaṃ ayamahāpathaviyaṃ pātetvā ayasūlehi koṭṭiyamāno viya sunakhehi luñjitvā khajjamāno viya bheravaravena viravanto uṭṭhāti.

Athekadivasaṃ komudiyā cātumāsiniyā amaccagaṇaparivuto attano yasaṃ oloketvā ‘‘mama pitu yaso ito mahantataro, tathārūpaṃ nāma ahaṃ dhammarājānaṃ devadattaṃ nissāya ghātesi’’nti cintesi. Tassevaṃ cintentasseva kāye ḍāho uppajji, sakalasarīraṃ sedatintaṃ ahosi. Tato ‘‘ko nu kho me imaṃ bhayaṃ vinodetuṃ sakkhissatī’’ti cintetvā ‘‘ṭhapetvā dasabalaṃ añño natthī’’ti ñatvā ‘‘ahaṃ tathāgatassa mahāparādho, ko nu kho maṃ netvā dassessatī’’ti cintento ‘‘na añño koci aññatra jīvakā’’ti sallakkhetvā tassa gahetvā gamanūpāyaṃ karonto ‘‘ramaṇīyā vata, bho, dosinā rattī’’ti udānaṃ udānetvā ‘‘kaṃ nu khvajja samaṇaṃ vā brāhmaṇaṃ vā payirupāseyyāmī’’ti vatvā pūraṇasāvakādīhi pūraṇādīnaṃ guṇe kathite tesaṃ vacanaṃ anādiyitvā jīvakaṃ paṭipucchitvā tena tathāgatassa guṇaṃ kathetvā ‘‘taṃ devo bhagavantaṃ payirupāsatū’’ti vutto hatthiyānāni kappāpetvā jīvakambavanaṃ gantvā tathāgataṃ upasaṅkamitvā vanditvā tathāgatena katapaṭisanthāro sandiṭṭhikaṃ sāmaññaphalaṃ pucchitvā tathāgatassa madhuraṃ **sāmaññaphaladhammadesanaṃ** (dī. ni. 1.150 ādayo) sutvā suttapariyosāne upāsakattaṃ paṭivedetvā tathāgataṃ khamāpetvā pakkāmi. So tato paṭṭhāya dānaṃ dento sīlaṃ rakkhanto tathāgatena saddhiṃ saṃsaggaṃ katvā madhuradhammakathaṃ suṇanto kalyāṇamittasaṃsaggena pahīnabhayo vigatalomahaṃso hutvā cittassādaṃ paṭilabhitvā sukhena cattāro iriyāpathe kappesi.

Athekadivasaṃ dhammasabhāyaṃ kathaṃ samuṭṭhāpesuṃ – ‘‘āvuso, ajātasattu pitughātakammaṃ katvā bhayappatto ahosi, rajjasiriṃ nissāya cittassādaṃ alabhanto sabbairiyāpathesu dukkhaṃ anubhoti, so dāni tathāgataṃ āgamma kalyāṇamittasaṃsaggena vigatabhayo issariyasukhaṃ anubhotī’’ti. Satthā āgantvā ‘‘kāya nuttha, bhikkhave, etarahi kathāya sannisinnā’’ti pucchitvā ‘‘imāya nāmā’’ti vutte ‘‘na, bhikkhave, idāneva, pubbepesa pitughātakammaṃ katvā maṃ nissāya sukhaṃ sayī’’ti vatvā atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatto rajjaṃ kārento brahmadattakumāraṃ nāma puttaṃ paṭilabhi. Tadā bodhisatto purohitassa gehe paṭisandhiṃ gaṇhi, jātassevassa ‘‘saṃkiccakumāro’’ti nāmaṃ kariṃsu. Te ubhopi rājanivesane ekatova vaḍḍhiṃsu. Aññamaññaṃ sahāyakā hutvā vayappattā takkasilaṃ gantvā sabbasippāni uggaṇhitvā paccāgamiṃsu. Atha rājā puttassa uparajjaṃ adāsi. Bodhisattopi uparājasseva santike ahosi. Athekadivasaṃ uparājā pitu uyyānakīḷaṃ gacchantassa mahantaṃ yasaṃ disvā tasmiṃ lobhaṃ uppādetvā ‘‘mayhaṃ pitā mama bhātikasadiso, sace etassa maraṇaṃ olokessāmi, mahallakakāle rajjaṃ labhissāmi, tadā laddhenapi rajjena ko attho, pitaraṃ māretvā rajjaṃ gaṇhissāmī’’ti cintetvā bodhisattassa tamatthaṃ ārocesi. Bodhisatto, ‘‘samma, pitughātakammaṃ nāma bhāriyaṃ, nirayamaggo, na sakkā etaṃ kātuṃ, mā karī’’ti paṭibāhi. So punappunampi kathetvā yāvatatiyaṃ tena paṭibāhito pādamūlikehi saddhiṃ mantesi. Tepi sampaṭicchitvā rañño māraṇūpāyaṃ vīmaṃsiṃsu. Bodhisatto taṃ pavattiṃ ñatvā ‘‘nāhaṃ etehi saddhiṃ ekato bhavissāmī’’ti mātāpitaro anāpucchitvāva aggadvārena nikkhamitvā himavantaṃ pavisitvā isipabbajjaṃ pabbajitvā jhānābhiññā nibbattetvā vanamūlaphalāhāro vihāsi.

Rājakumāropi tasmiṃ gate pitaraṃ mārāpetvā mahantaṃ yasaṃ anubhavi. ‘‘Saṃkiccakumāro kira isipabbajjaṃ pabbajito’’ti sutvā bahū kulaputtā nikkhamitvā tassa santike pabbajiṃsu. So mahatā isigaṇena parivuto tattha vasi. Sabbepi samāpattilābhinoyeva. Rājāpi pitaraṃ māretvā appamattakaṃyeva kālaṃ rajjasukhaṃ anubhavitvā tato paṭṭhāya bhīto cittassādaṃ alabhanto niraye kammakaraṇappatto viya ahosi. So bodhisattaṃ anussaritvā ‘‘sahāyo me ‘pitughātakammaṃ bhāriyaṃ, mā karī’ti paṭisedhetvā maṃ attano kathaṃ gāhāpetuṃ asakkonto attānaṃ niddosaṃ katvā palāyi. Sace so idha abhavissa, na me pitughātakammaṃ kātuṃ adassa, idampi me bhayaṃ hareyya, kahaṃ nu kho so etarahi viharati. Sace tassa vasanaṭṭhānaṃ jāneyyaṃ, pakkosāpeyyaṃ, ko nu kho me tassa vasanaṭṭhānaṃ āroceyyā’’ti cintesi. So tato paṭṭhāya antepure ca rājasabhāyañca bodhisattasseva vaṇṇaṃ bhāsati.

Evaṃ addhāne gate bodhisatto ‘‘rājā maṃ sarati, mayā tattha gantvā tassa dhammaṃ desetvā taṃ nibbhayaṃ katvā āgantuṃ vaṭṭatī’’ti paṇṇāsa vassāni himavante vasitvā pañcasatatāpasaparivuto ākāsenāgantvā dāyapasse nāma uyyāne otaritvā isigaṇaparivuto silāpaṭṭe nisīdi. Uyyānapālo taṃ disvā ‘‘bhante, gaṇasatthā konāmo’’ti pucchitvā ‘‘saṃkiccapaṇḍito nāmā’’ti ca sutvā sayampi sañjānitvā ‘‘bhante, yāvāhaṃ rājānaṃ ānemi, tāva idheva hotha, amhākaṃ rājā tumhe daṭṭhukāmo’’ti vatvā vegena rājakulaṃ gantvā tassa āgatabhāvaṃ rañño ārocesi. Rājā tassa santikaṃ gantvā kattabbayuttakaṃ upahāraṃ katvā pañhaṃ pucchi. Tamatthaṃ pakāsento satthā āha –

69. ‘‘Disvā nisinnaṃ rājānaṃ, brahmadattaṃ rathesabhaṃ;
Athassa paṭivedesi, yassāsi anukampako.

70. ‘‘Saṃkiccāyaṃ anuppatto, isīnaṃ sādhusammato;
Taramānarūpo niyyāhi, khippaṃ passa mahesinaṃ.

71. ‘‘Tato ca rājā taramāno, yuttamāruyha sandanaṃ;
Mittāmaccaparibyūḷho, agamāsi rathesabho.

72. ‘‘Nikkhippa pañca kakudhāni, kāsīnaṃ raṭṭhavaḍḍhano;
Vālabījanimuṇhīsaṃ, khaggaṃ chattañcupāhanaṃ.

73. ‘‘Oruyha rājā yānamhā, ṭhapayitvā paṭicchadaṃ;
Āsīnaṃ dāyapassasmiṃ, saṃkiccamupasaṅkami.

74. ‘‘Upasaṅkamitvā so rājā, sammodi isinā saha;
Taṃ kathaṃ vītisāretvā, ekamantaṃ upāvisi.

75. ‘‘Ekamantaṃ nisinnova, atha kālaṃ amaññatha;
Tato pāpāni kammāni, pucchituṃ paṭipajjatha.

76. ‘‘Isiṃ pucchāma saṃkiccaṃ, isīnaṃ sādhusammataṃ;
Āsīnaṃ dāyapassasmiṃ, isisaṅghapurakkhataṃ.

77. ‘‘Kaṃ gatiṃ pecca gacchanti, narā dhammāticārino;
Aticiṇṇo mayā dhammo, taṃ me akkhāhi pucchito’’ti.

Tattha **disvā**ti, bhikkhave, so uyyānapālo rājānaṃ rājasabhāyaṃ nisinnaṃ disvā athassa paṭivedesi, ‘‘yassāsī’’ti vadanto ārocesīti attho. **Yassāsī**ti, mahārāja, yassa tvaṃ anukampako muducitto ahosi, yassa abhiṇhaṃ vaṇṇaṃ payirudāhāsi, so ayaṃ saṃkicco isīnaṃ antare sādhu laddhakoti sammato anuppatto tava uyyāne silāpaṭṭe isigaṇaparivuto kañcanapaṭimā viya nisinno. **Taramānarūpo**ti, mahārāja, pabbajitā nāma kule vā gaṇe vā alaggā tumhākaṃ gacchantānaññeva pakkameyyuṃ, tasmā taramānarūpo khippaṃ niyyāhi, mahantānaṃ sīlādiguṇānaṃ esitattā passa **mahesinaṃ**.

Tatoti, bhikkhave, so rājā tassa vacanaṃ sutvā tato tassa vacanato anantarameva. **Nikkhippā**ti nikkhipitvā tassa kira uyyānadvāraṃ patvāva etadahosi – ‘‘pabbajitā nāma garuṭṭhāniyā, saṃkiccatāpasassa santikaṃ uddhatavesena gantuṃ ayutta’’nti. So maṇicittasuvaṇṇadaṇḍaṃ vālabījaniṃ, kañcanamayaṃ uṇhīsapaṭṭaṃ, suparikkhittaṃ maṅgalakhaggaṃ, setacchattaṃ, sovaṇṇapādukāti imāni pañca rājakakudhabhaṇḍāni apanesi. Tena vuttaṃ ‘‘nikkhippā’’ti. **Paṭicchada**nti tameva rājakakudhabhaṇḍaṃ ṭhapayitvā bhaṇḍāgārikassa hatthe datvā. **Dāyapassasmi**nti evaṃnāmake uyyāne. **Atha kālaṃ amaññathā**ti atha so idāni me pañhaṃ pucchituṃ kāloti jāni. Pāḷiyaṃ pana ‘‘yathākāla’’nti āgataṃ, tassa kālānurūpena pañhapucchanaṃ amaññathāti attho. **Paṭipajjathā**ti paṭipajji. **Peccā**ti paṭigantvā, paralokassa vā nāmetaṃ, tasmā paraloketi attho. **Mayā**ti, bhante, mayā sucaritadhammo aticiṇṇo pitughātakammaṃ kataṃ, taṃ me akkhāhi, kaṃ gatiṃ pitughātakā gacchanti, katarasmiṃ niraye paccantīti pucchati.

Taṃ sutvā bodhisatto ‘‘tena hi, mahārāja, suṇohī’’ti vatvā ovādaṃ tāva adāsi. Satthā tamatthaṃ pakāsento āha –

78. ‘‘Isī avaca saṃkicco, kāsīnaṃ raṭṭhavaḍḍhanaṃ;
Āsīnaṃ dāyapassasmiṃ, mahārāja suṇohi me.

79. ‘‘Uppathena vajantassa, yo maggamanusāsati;
Tassa ce vacanaṃ kayirā, nāssa maggeyya kaṇṭako.

80. ‘‘Adhammaṃ paṭipannassa, yo dhammamanusāsati;
Tassa ce vacanaṃ kayirā, na so gaccheyya duggati’’nti.

Tattha **uppathenā**ti corehi pariyuṭṭhitamaggena. **Maggamanusāsatī**ti khemamaggaṃ akkhāti. **Nāssa maggeyya kaṇṭako**ti tassa ovādakarassa purisassa mukhaṃ corakaṇṭako na passeyya. **Yo dhamma**nti yo sucaritadhammaṃ. **Na**

soti so puriso nirayādibhedaṃ duggatiṃ na gaccheyya. Uppathasadiso hi, mahārāja, adhammo, khemamaggasadiso sucaritadhammo, tvaṃ pana pubbe ‘‘pitaraṃ ghātetvā rājā homī’’ti mayhaṃ kathetvā mayā paṭibāhito mama vacanaṃ akatvā pitaraṃ ghātetvā idāni socasi, paṇḍitānaṃ ovādaṃ akaronto nāma coramaggapaṭipanno viya mahābyasanaṃ pāpuṇātīti.

Evamassa ovādaṃ datvā upari dhammaṃ desento āha –

81. ‘‘Dhammo patho mahārāja, adhammo pana uppatho;
Adhammo nirayaṃ neti, dhammo pāpeti suggatiṃ.

82. ‘‘Adhammacārino rāja, narā visamajīvino;
Yaṃ gatiṃ pecca gacchanti, niraye te suṇohi me.

83. ‘‘Sañjīvo kāḷasutto ca, saṅghāto dve ca roruvā;
Athāparo mahāvīci, tāpano ca patāpano.

84. ‘‘Iccete aṭṭha nirayā, akkhātā duratikkamā;
Ākiṇṇā luddakammehi, paccekā soḷasussadā.

85. ‘‘Kadariyatāpanā ghorā, accimanto mahabbhayā;
Lomahaṃsanarūpā ca, bhesmā paṭibhayā dukhā.

86. ‘‘Catukkaṇṇā catudvārā, vibhattā bhāgaso mitā;
Ayopākārapariyantā, ayasā paṭikujjitā.

87. ‘‘Tesaṃ ayomayā bhūmi, jalitā tejasā yutā;
Samantā yojanasataṃ, phuṭā tiṭṭhanti sabbadā.

88. ‘‘Ete patanti niraye, uddhaṃpādā avaṃsirā;
Isīnaṃ ativattāro, saññatānaṃ tapassinaṃ.

89. ‘‘Te bhūnahuno paccanti, macchā bilakatā yathā;
Saṃvacchare asaṅkheyye, narā kibbisakārino.

90. ‘‘Ḍayhamānena gattena, niccaṃ santarabāhiraṃ;
Nirayā nādhigacchanti, dvāraṃ nikkhamanesino.

91. ‘‘Puratthimena dhāvanti, tato dhāvanti pacchato;
Uttarenapi dhāvanti, tato dhāvanti dakkhiṇaṃ;
Yaṃ yañhi dvāraṃ gacchanti, taṃ tadeva pidhīyare.

92. ‘‘Bahūni vassasahassāni, janā nirayagāmino;
Bāhā paggayha kandanti, patvā dukkhaṃ anappakaṃ.

93. ‘‘Āsīvisaṃva kupitaṃ, tejassiṃ duratikkamaṃ;
Na sādhurūpe āsīde, saññatānaṃ tapassinaṃ.

94. ‘‘Atikāyo mahissāso, ajjuno kekakādhipo;
Sahassabāhu ucchinno, isimāsajja gotamaṃ.

95. ‘‘Arajaṃ rajasā vacchaṃ, kisaṃ avakiriya daṇḍakī;
Tālova mūlato chinno, sa rājā vibhavaṅgato.

96. ‘‘Upahacca manaṃ majjho, mātaṅgasmiṃ yasassine;
Sapārisajjo ucchinno, majjhāraññaṃ tadā ahu.

97. ‘‘Kaṇhadīpāyanāsajja, isiṃ andhakaveṇḍayo;
Aññoññaṃ musalā hantvā, sampattā yamasādhanaṃ.

98. ‘‘Athāyaṃ isinā satto, antalikkhacaro pure;
Pāvekkhi pathaviṃ cecco, hīnatto pattapariyāyaṃ.

99. ‘‘Tasmā hi chandāgamanaṃ, nappasaṃsanti paṇḍitā;
Aduṭṭhacitto bhāseyya, giraṃ saccūpasaṃhitaṃ.

100. ‘‘Manasā ce paduṭṭhena, yo naro pekkhate muniṃ;
Vijjācaraṇasampannaṃ, gantā so nirayaṃ adho.

101. ‘‘Ye vuḍḍhe paribhāsanti, pharusūpakkamā janā;
Anapaccā adāyādā, tālavatthu bhavanti te.

102. ‘‘Yo ca pabbajitaṃ hanti, katakiccaṃ mahesinaṃ;
Sa kāḷasutte niraye, cirarattāya paccati.

103. ‘‘Yo ca rājā adhammaṭṭho, raṭṭhaviddhaṃsano mago;
Tāpayitvā janapadaṃ, tāpane pecca paccati.

104. ‘‘So ca vassasahassāni, sataṃ dibbāni paccati;
Accisaṅghapareto so, dukkhaṃ vedeti vedanaṃ.

105. ‘‘Tassa aggisikhā kāyā, niccharanti pabhassarā;
Tejobhakkhassa gattāni, lomehi ca nakhehi ca.

106. ‘‘Ḍayhamānena gattena, niccaṃ santarabāhiraṃ;
Dukkhābhitunno nadati, nāgo tuttaṭṭito yathā.

107. ‘‘Yo lobhā pitaraṃ hanti, dosā vā purisādhamo;
Sa kāḷasutte niraye, cirarattāya paccati.

108. ‘‘Sa tādiso paccati lohakumbhiyaṃ, pakkañca sattīhi hananti nittacaṃ;
Andhaṃ karitvā muttakarīsabhakkhaṃ, khāre nimujjanti tathāvidhaṃ naraṃ.

109. ‘‘Tattaṃ pakkuthitamayoguḷañca, dīghe ca phāle cirarattatāpite;
Vikkhambhamādāya vibandharajjubhi, vivaṭe mukhe sampavisanti rakkhasā.

110. ‘‘Sāmā ca soṇā sabalā ca gijjhā, kākolasaṅghā ca dijā ayomukhā;
Saṅgamma khādanti vipphandamānaṃ, jivhaṃ vibhajja vighāsaṃ salohitaṃ.

111. ‘‘Taṃ daḍḍhatālaṃ paribhinnagattaṃ, nippothayantā anuvicaranti rakkhasā;
Ratī hi tesaṃ dukhino panītare, etādisasmiṃ niraye vasanti;
Ye keci loke idha pettighātino.

112. ‘‘Putto ca mātaraṃ hantvā, ito gantvā yamakkhayaṃ;
Bhusamāpajjate dukkhaṃ, attakammaphalūpago.

113. ‘‘Amanussā atibalā, hantāraṃ janayantiyā;
Ayomayehi vālehi, pīḷayanti punappunaṃ.

114. ‘‘Tamassavaṃ sakā gattā, rudhiraṃ attasambhavaṃ;
Tambalohavilīnaṃva, tattaṃ pāyenti mattighaṃ.

115. ‘‘Jigucchaṃ kuṇapaṃ pūtiṃ, duggandhaṃ gūthakaddamaṃ;
Pubbalohitasaṅkāsaṃ, rahadamogayha tiṭṭhati.

116. ‘‘Tamenaṃ kimayo tattha, atikāyā ayomukhā;
Chaviṃ bhetvāna khādanti, saṃgiddhā maṃsalohite.

117. ‘‘So ca taṃ nirayaṃ patto, nimuggo sataporisaṃ;

Pūtikaṃ kuṇapaṃ vāti, samantā satayojanaṃ.

118. ‘‘Cakkhumāpi hi cakkhūhi, tena gandhena jīyati;
Etādisaṃ brahmadatta, mātugho labhate dukhaṃ.

119. ‘‘Khuradhāramanukkamma, tikkhaṃ durabhisambhavaṃ;
Patanti gabbhapātiyo, duggaṃ vetaraṇiṃ nadiṃ.

120. ‘‘Ayomayā simbaliyo, soḷasaṅgulakaṇṭakā;
Ubhato abhilambanti, duggaṃ vetaraṇiṃ nadiṃ.

121. ‘‘Te accimanto tiṭṭhanti, aggikkhandhāva ārakā;
Ādittā jātavedena, uddhaṃ yojanamuggatā.

122. ‘‘Ete vajanti niraye, tatte tikhiṇakaṇṭake;
Nāriyo ca aticārā, narā ca paradāragū.

123. ‘‘Te patanti adhokkhandhā, vivattā vihatā puthū;
Sayanti vinividdhaṅgā, dīghaṃ jagganti sabbadā.

124. ‘‘Tato ratyā vivasāne, mahatiṃ pabbatūpamaṃ;
Lohakumbhiṃ pavajjanti, tattaṃ aggisamūdakaṃ.

125. ‘‘Evaṃ divā ca ratto ca, dussīlā mohapārutā;
Anubhonti sakaṃ kammaṃ, pubbe dukkaṭamattano.

126. ‘‘Yā ca bhariyā dhanakkītā, sāmikaṃ atimaññati;
Sassuṃ vā sasuraṃ vāpi, jeṭṭhaṃ vāpi nanandaraṃ.

127. ‘‘Tassā vaṅkena jivhaggaṃ, nibbahanti sabandhanaṃ;
Sa byāmamattaṃ kiminaṃ, jivhaṃ passati attani;
Viññāpetuṃ na sakkoti, tāpane pecca paccati.

128. ‘‘Orabbhikā sūkarikā, macchikā migabandhakā;
Corā goghātakā luddā, avaṇṇe vaṇṇakārakā.

129. ‘‘Sattīhi lohakūṭehi, nettiṃsehi usūhi ca;
Haññamānā khāranadiṃ, papatanti avaṃsirā.

130. ‘‘Sāyaṃ pāto kūṭakārī, ayokūṭehi haññati;
Tato vantaṃ durattānaṃ, paresaṃ bhuñjare sadā.

131. ‘‘Dhaṅkā bheraṇḍakā gijjhā, kākolā ca ayomukhā;
Vipphandamānaṃ khādanti, naraṃ kibbisakārakaṃ.

132. ‘‘Ye migena migaṃ hanti, pakkhiṃ vā pana pakkhinā;
Asanto rajasā channā, gantā te nirayussada’’nti.

Tattha **dhammo patho**ti dasakusalakammapathadhammo khemo appaṭibhayo sugatimaggo. **Visamajīvino**ti adhammena kappitajīvikā. **Niraye te**ti te etesaṃ nibbattaniraye kathemi. **Suṇohi me**ti mahāsatto raññā pitughātakānaṃ nibbattanirayaṃ pucchitopi pathamaṃ taṃ adassetvā aṭṭha mahāniraye soḷasa ca ussadaniraye dassetuṃ evamāha. Kiṃkāraṇā? Paṭhamañhi tasmiṃ dassiyamāne rājā phalitena hadayena tattheva mareyya, imesu pana nirayesu paccamānasatte disvā diṭṭhānugatiko hutvā ‘‘ahaṃ viya aññepi bahū pāpakammino atthi, ahaṃ etesaṃ antare paccissāmī’’ti sañjātupatthambho arogo bhavissatīti te pana niraye dassento mahāsatto paṭhamaṃ iddhibalena pathaviṃ dvidhā katvā pacchā dassesi.

Tesaṃ vacanattho – nirayapālehi pajjalitāni nānāvudhāni gahetvā khaṇḍākhaṇḍikaṃ chinnā hīraṃ hīraṃ katā nerayikasattā punappunaṃ sañjīvanti etthāti **sañjīvo**. Nirayapālā punappunaṃ nadantā vaggantā pajjalitāni nānāvudhāni gahetvā jalitāya lohapathaviyaṃ nerayike satte aparāparaṃ anubandhitvā paharitvā jalitapathaviyaṃ patite jalitakāḷasuttaṃ pātetvā jalitapharasuṃ gahetvā sayaṃ unnadantā mahantena aṭṭassarena viravante aṭṭhaṃse soḷasaṃse karontā ettha tacchantīti **kāḷasutto**. Mahantā jalitaayapabbatā ghātenti etthāti **saṅghāto**. Tattha kira satte navayojanāya jalitāya ayapathaviyā yāva kaṭito pavesetvā niccale karonti. Atha puratthimato jalito ayapabbato samuṭṭhāya asani viya viravanto āgantvā te satte saṇhakaraṇiyaṃ tile pisanto viya gantvā pacchimadisāya tiṭṭhati, pacchimadisato samuṭṭhitopi tatheva gantvā puratthimadisāya tiṭṭhati. Dve pana ekato samāgantvā ucchuyante ucchukhaṇḍāni viya pīḷenti. Evaṃ tattha bahūni vassasatasahassāni dukkhaṃ anubhonti.

Dve ca roruvāti jālaroruvo, dhūmaroruvo cāti dve. Tattha jālaroruvo kappena saṇṭhitāhi rattalohajālāhi puṇṇo, dhūmaroruvo khāradhūmena puṇṇo. Tesu jālaroruve paccantānaṃ navahi vaṇṇamukhehi jālā pavisitvā sarīraṃ dahanti, dhūmaroruve paccantānaṃ navahi vaṇamukhehi khāradhūmo pavisitvā piṭṭhaṃ viya sarīraṃ sedeti. Ubhayatthapi paccantā sattā mahāviravaṃ viravantīti dvepi ‘‘roruvā’’ti vuttā. Jālānaṃ vā paccanasattānaṃ vā tesaṃ dukkhassa vā vīci antaraṃ natthi etthāti avīci, mahanto avīci **mahāvīci**. Tattha hi puratthimādīhi bhittīhi jālā uṭṭhahitvā pacchimādīsu paṭihaññati, tā ca bhittiyo vinivijjhitvā purato yojanasataṃ gaṇhāti. Heṭṭhā uṭṭhitā jālā upari paṭihaññati, upari uṭṭhitā heṭṭhā paṭihaññati. Evaṃ tāvettha jālānaṃ vīci nāma natthi. Tassa pana anto yojanasataṃ ṭhānaṃ khīravallipiṭṭhassa pūritanāḷi viya sattehi nirantaraṃ pūritaṃ catūhi iriyāpathehi paccantānaṃ sattānaṃ pamāṇaṃ natthi, na ca aññamaññaṃ byābādhenti, sakaṭṭhāneyeva paccanti. Evamettha sattānaṃ vīci nāma natthi. Yathā pana jivhagge cha madhubindūni sattamassa tambalohabinduno anudahanabalavatāya abbohārikāni honti, tathā tattha anudahanabalavatāya sesā cha akusalavipākupekkhā abbohārikā honti, dukkhameva nirantaraṃ paññāyati. Evamettha dukkhassa vīci nāma natthi. Svāyaṃ saha bhittīhi vikkhambhato aṭṭhārasādhikatiyojanasato, āvaṭṭato pana catupaṇṇāsādhikanavayojanasato, saha ussadehi dasa yojanasahassāni. Evamassa mahantatā veditabbā.

Niccale satte tapatīti **tāpano**. Ativiya tāpetīti **patāpano**. Tattha tāpanasmiṃ tāva satte tālakkhandhappamāṇe jalitaayasūle nisīdāpenti. Tato heṭṭhā pathavī jalati, sūlāni jalanti, sattā jalanti. Evaṃ so nirayo niccale satte tapati. Itarasmiṃ pana nibbattasatte jalantehi āvudhehi paharitvā jalitaṃ ayapabbataṃ āropenti. Tesaṃ pabbatamatthake ṭhitakāle kammapaccayo vāto paharati. Te tattha saṇṭhātuṃ asakkontā uddhaṃpādā adhosirā patanti. Atha heṭṭhā ayapathavito jalitāni ayasūlāni uṭṭhahanti. Te tāni matthakeneva paharitvā tesu vinividdhasarīrā jalantā paccanti. Evamesa ativiya tāpetīti.

Bodhisatto pana ete niraye dassento paṭhamaṃ sañjīvaṃ dassetvā tattha paccante nerayikasatte disvā mahājanassa mahābhaye uppanne taṃ antaradhāpetvā puna pathaviṃ dvidhā katvā kāḷasuttaṃ dassesi, tatthapi paccamāne satte disvā mahājanassa mahābhaye uppanne tampi antaradhāpesīti evaṃ paṭipāṭiyā dassesi. Tato rājānaṃ āmantetvā, ‘‘mahārāja, tayā imesu aṭṭhasu mahānirayesu paccamāne satte disvā appamādaṃ kātuṃ vaṭṭatī’’ti vatvā puna tesaññeva mahānirayānaṃ kiccaṃ kathetuṃ **‘‘iccete’’**tiādimāha. Tattha **akkhātā**ti mayā ca tuyhaṃ kathitā, porāṇakehi ca kathitāyeva. **Ākiṇṇā**ti paripuṇṇā. **Paccekā soḷasussadā**ti etesaṃ nirayānaṃ ekekassa catūsu dvāresu ekekasmiṃ cattāro cattāro katvā soḷasa soḷasa ussadanirayāti sabbepi sataṃ aṭṭhavīsati ca ussadanirayā aṭṭha ca mahānirayāti chattiṃsanirayasataṃ. **Kadariyatāpanā**ti sabbete kadariyānaṃ tāpanā. Balavadukkhatāya **ghorā**. Kammanibbattānaṃ accīnaṃ atthitāya **accimanto**. Bhayassa mahantatāya **mahabbhayā**. Diṭṭhamattā vā sutamattā vā lomāni haṃsantīti **lomahaṃsanarūpā ca**. Bhīsanatāya **bhesmā**. Bhayajananatāya **paṭibhayā**. Sukhābhāvena **dukhā. Catukkaṇṇā**ti sabbepi caturassamañjūsasadisā. **Vibhattā**ti catudvāravasena vibhattā. **Bhāgaso mitā**ti dvāravīthīnaṃ vasena koṭṭhāse ṭhapetvā mitā. **Ayasā paṭikujjitā**ti sabbepi navayojanikena ayakapālena paṭicchannā. **Phuṭā tiṭṭhantī**ti sabbepi ettakaṃ ṭhānaṃ anupharitvā tiṭṭhanti.

Uddhaṃpādā avaṃsirāti evaṃ tesu tesu nirayesu samparivattitvā punappunaṃ patamāne sandhāyāha. **Ativattāro**ti pharusavācāhi atikkamitvā vattāro. Mahānirayesu kira yebhuyyena dhammikasamaṇabrāhmaṇesu katāparādhāva paccanti, tasmā evamāha. **Te bhūnahuno**ti te isīnaṃ ativattāro attano vuḍḍhiyā hatattā bhūnahuno koṭṭhāsakatā macchā viya paccanti. **Asaṅkheyye**ti gaṇetuṃ asakkuṇeyye. **Kibbisakārino**ti dāruṇakammakārino. **Nikkhamanesino**ti nirayā nikkhamanaṃ esantāpi gavesantāpi nikkhamanadvāraṃ nādhigacchanti. **Puratthimenā**ti yadā taṃ dvāraṃ apārutaṃ hoti, atha tadabhimukhā dhāvanti, tesaṃ tattha chaviādīni jhāyanti. Dvārasamīpaṃ pattānañca tesaṃ taṃ pidhīyati, pacchimadvāraṃ apārutaṃ viya khāyati. Esa nayo sabbattha. **Na sādhurūpe**ti vuttappakāraṃ sappaṃ viya sādhurūpe isayo **na āsīde,** na pharusavacanena kāyakammena vā ghaṭṭento upagaccheyya. Kiṃkāraṇā? Saññatānaṃ tapassīnaṃ āsāditattā aṭṭhasu mahānirayesu mahādukkhassa anubhavitabbattā.

Idāni ye rājāno tathārūpe āsādetvā taṃ dukkhaṃ pattā, te dassetuṃ **‘‘atikāyo’’**tiādimāha. Tattha **atikāyo**ti balasampanno mahākāyo. **Mahissāso**ti mahādhanuggaho. **Kekakādhipo**ti kekakaraṭṭhādhipati. **Sahassabāhū**ti pañcahi dhanuggahasatehi bāhusahassena āropetabbaṃ dhanuṃ āropanasamatthatāya sahassabāhu. **Vibhavaṅgato**ti vināsaṃ patto. Vatthūni pana **sarabhaṅgajātake** (jā. 2.17.50 ādayo) vitthāritāni. **Upahacca mana**nti attano cittaṃ padūsetvā. **Mātaṅgasmi**nti mātaṅgapaṇḍite. Vatthu **mātaṅgajātake** (jā. 1.15.1 ādayo) vaṇṇitaṃ. **Kaṇhadīpāyanāsajjā**ti kaṇhadīpāyanaṃ āsajja. **Yamasādhana**nti nirayapālakaraññio āṇāpavattaṭṭhānaṃ. Vatthu

ghaṭapaṇḍitajātake (jā. 1.10.165 ādayo) vitthāritaṃ. **Isinā**ti kapilatāpasena. **Pāvekkhī**ti paviṭṭho. **Cecco**ti cetiyarājā. **Hīnatto**ti parihīnattabhāvo antarahitaiddhi. **Pattapariyāya**nti pariyāyaṃ maraṇakālaṃ patvā. Vatthu **cetiyajātake** (jā. 1.8.45 ādayo) kathitaṃ.

Tasmā hīti yasmā cittavasiko hutvā isīsu aparajjhitvā aṭṭhasu mahānirayesu paccati, tasmā hi. **Chandāgamana**nti chandādicatubbidhampi agatigamanaṃ. **Paduṭṭhenā**ti kuddhena. **Gantā so nirayaṃ adho**ti so tena adhogamaniyena kammena adhonirayameva gacchati. Pāḷiyaṃ pana ‘‘nirayussada’’nti likhitaṃ, tassa ussadanirayaṃ gacchatīti attho. **Vuḍḍhe**ti vayovuḍḍhe ca guṇavuḍḍhe ca. **Anapaccā**ti bhavantarepi apaccaṃ vā dāyādaṃ vā na labhantīti attho. **Tālavatthū**ti diṭṭhadhammepi chinnamūlatālo viya mahāvināsaṃ patvā niraye nibbattanti. **Yo ca pabbajitaṃ hantī**ti yo bālajano samaṇaṃ hanati. **Cirarattāyā**ti ciraṃ kālaṃ.

Evaṃ mahāsatto isiviheṭhakānaṃ paccananiraye dassetvā upari adhammikarājūnaṃ paccananiraye dassento **‘‘yo cā’’**tiādimāha. Tattha **raṭṭhaviddhaṃsano**ti chandādivasena gantvā raṭṭhassa viddhaṃsano. **Accisaṅghapareto**ti accisamūhaparikkhitto. **Tejobhakkhassā**ti aggimeva khādantassa. **Gattānī**ti tigāvute sarīre sabbaṅgapaccaṅgāni. **Lomehi ca nakhehi cā**ti etehi saddhiṃ sabbāni ekajālāni honti. **Tuttaṭṭito**ti āneñjakāraṇaṃ kāriyamāno tuttehi viddho nāgo yathā nadati.

Evaṃ mahāsatto adhammikarājūnaṃ paccananiraye dassetvā idāni pitughātakādīnaṃ paccananiraye dassetuṃ **‘‘yo lobhā’’**tiādimāha. Tattha **lobhā**ti yasadhanalobhena. **Dosā vā**ti duṭṭhacittatāya vā. **Nittaca**nti lohakumbhiyaṃ bahūni vasasahassāni pakkaṃ nīharitvā tigāvutamassa sarīraṃ nittacaṃ katvā jalitāya lohapathaviyaṃ pātetvā tiṇhehi ayasūlehi koṭṭetvā cuṇavicuṇṇaṃ karonti. **Andhaṃ karitvā**ti, mahārāja, taṃ pitughātakaṃ nirayapālā jalitalohapathaviyaṃ uttānaṃ pātetvā jalitehi ayasūlehi akkhīni bhinditvā andhaṃ karitvā mukhe uṇhaṃ muttakarīsaṃ pakkhipitvā palālapīṭhaṃ viya naṃ parivattetvā kappena saṇṭhite khāre lohaudake nimujjāpenti. **Tattaṃ pakkuthitamayoguḷañcā**ti puna pakkuthitaṃ gūthakalalañceva jalitaayoguḷañca khādāpenti. So pana taṃ āhariyamānaṃ disvā mukhaṃ pidheti. Athassa dīghe ciratāpite jalamāne phāle ādāya mukhaṃ vikkhambhetvā vivaritvā rajjubaddhaṃ ayabalisaṃ khipitvā jivhaṃ nīharitvā tasmiṃ vivaṭe mukhe taṃ ayoguḷaṃ sampavisanti pakkhipanti. **Rakkhasā**ti nirayapālā.

Sāmā cāti, mahārāja, tassa pitughātakassa jivhaṃ balisena nikkaḍḍhitvā ayasaṅkūhi pathaviyaṃ nīhataṃ jivhaṃ sāmā soṇā sabalavaṇṇā sunakhā ca lohatuṇḍā gijjhā ca kākolasaṅghā ca aññe ca nānappakārā sakuṇā samāgantvā āvudhehi chindantā viya vibhajja kākapadākārena koṭṭhāse katvā vipphandamānaṃ salohitaṃ vighāsaṃ khādantā viya satte bhakkhayantīti attho. **Taṃ daḍḍhatāla**nti taṃ pitughātakaṃ jhāyamānatālaṃ viya jalitasarīraṃ. **Paribhinnagatta**nti tattha tattha paribhinnagattaṃ. **Nippothayantā**ti jalitehi ayamuggarehi paharantā. **Ratī hi tesa**nti tesaṃ nirayapālānaṃ sā rati kīḷā hoti. **Dukhino panītare**ti itare pana nerayikasattā dukkhitā honti. **Pettighātino**ti pitughātakā. Iti imaṃ pitughātakānaṃ paccananirayaṃ disvā rājā bhītatasito ahosi.

Atha naṃ mahāsatto samassāsetvā mātughātakānaṃ paccananirayaṃ dassesi. **Yamakkhaya**nti yamanivesanaṃ, nirayanti attho. **Attakammaphalūpago**ti attano kammaphalena upagato. **Amanussā**ti nirayapālā. **Hantāraṃ janayantiyā**ti mātughātakaṃ. **Vālehī**ti ayamakacivālehi veṭhetvā ayayantena pīḷayanti. **Ta**nti taṃ mātughātakaṃ. **Pāyentī**ti tassa pīḷiyamānassa ruhiraṃ gaḷitvā ayakapallaṃ pūreti. Atha naṃ yantato nīharanti, tāvadevassa sarīraṃ pākatikaṃ hoti. Taṃ pathaviyaṃ uttānaṃ nipajjāpetvā vilīnaṃ tambalohaṃ viya pakkuthitaṃ lohitaṃ pāyenti. **Ogayha tiṭṭhatī**ti taṃ bahūni vassasahassāni ayayantehi pīḷetvā jegucche duggandhe paṭikūle mahante gūthakalalaāvāṭe khipanti, so taṃ rahadaṃ ogayha ogāhitvā tiṭṭhati. **Atikāyā**ti ekadoṇikanāvappamāṇasarīrā. **Ayomukhā**ti ayasūcimukhā. **Chaviṃ bhetvānā**ti chavimādiṃ katvā yāva aṭṭhimpi bhetvā aṭṭhimiñjampi khādanti. **Saṃgiddhā**ti gadhitā mucchitā. Na kevalañca khādanteva, adhomaggādīhi pana pavisitvā mukhādīhi nikkhamanti, vāmapassādīhi pavisitvā dakkhiṇapassādīhi nikkhamanti, sakalampi sarīraṃ chiddāvachiddaṃ karonti, so tattha atidukkhapareto viravanto paccati. **So cā**ti so mātughātako ca taṃ sataporisaṃ nirayaṃ patto sasīsako nimuggova hoti, tañca kuṇapaṃ samantā yojanasataṃ pūtikaṃ hutvā vāyati. **Mātugho**ti mātughātako.

Evaṃ mahāsatto mātughātakānaṃ paccananirayaṃ dassetvā puna gabbhapātakānaṃ paccananirayaṃ dassento gāthamāha. **Khuradhāramanukkammā**ti khuradhāranirayaṃ atikkamitvā. Tattha kira nirayapālā mahantamahante khure upari dhāre katvā santharanti, tato yāhi gabbhapātanakharabhesajjāni pivitvā gabbhā pātitā, tā gabbhapātiniyo itthiyo jalitehi āvudhehi pothentā anubandhanti, tā tikhiṇakhuradhārāsu khaṇḍākhaṇḍikā hutvā punappunaṃ uṭṭhāya taṃ durabhisambhavaṃ khuradhāranirayaṃ akkamantiyo atikkamitvā nirayapālehi anubaddhā duggaṃ duratikkamaṃ visamaṃ vetaraṇiṃ nadiṃ patanti. Tattha kammakāraṇaṃ **nimijātake** (jā. 2.22.421 ādayo) āvi bhavissati.

Evaṃ gabbhapātinīnaṃ nirayaṃ dassetvā mahāsatto yattha paradārikā ca aticāriniyo ca patantā paccanti, taṃ kaṇṭakasimbalinirayaṃ dassento **‘‘ayomayā’’**tiādimāha. Tattha **ubhato abhilambantī**ti vetaraṇiyā ubhosu tīresu tāsaṃ simbalīnaṃ sākhā olambanti. **Te accimanto**ti te pajjalitasarīrā sattā accimanto hutvā tiṭṭhanti. **Yojana**nti tigāvutaṃ tesaṃ sarīraṃ, tato uṭṭhitajālāya pana saddhiṃ yojanaubbedhā honti. **Ete vajantī**ti te paradārikā sattā nānāvidhehi āvudhehi koṭṭiyamānā ete simbaliniraye abhiruhanti. **Te patantī**ti te bahūni vassasahassāni rukkhaviṭapesu laggā jhāyitvā puna nirayapālehi āvudhehi vihatā vivattā hutvā parivattitvā adhosīsakā patanti. **Puthū**ti bahū. **Vinividdhaṅgā**ti tesaṃ tato patanakāle heṭṭhā ayapathavito sūlāni uṭṭhahitvā tesaṃ matthakaṃ paṭicchanti, tāni tesaṃ adhomaggena nikkhamanti, te evaṃ sūlesu viddhasarīrā cirarattā sayanti. **Dīgha**nti supinepi niddaṃ alabhantā dīgharattaṃ jaggantīti attho. **Ratyā vivasāne**ti rattīnaṃ accayena, cirakālātikkamenāti attho. **Pavajjantī**ti saṭṭhiyojanikaṃ jalitaṃ lohakumbhiṃ kappena saṇṭhitaṃ jalitatambaloharasapuṇṇaṃ lohakumbhiṃ nirayapālehi khittā paccanti. **Dussīlā**ti paradārikā.

Evaṃ mahāsatto paradārikaaticārikānaṃ paccanasimbalinirayaṃ dassetvā ito paraṃ sāmikavattasassusasuravattādīni apūrentīnaṃ paccanaṭṭhānaṃ pakāsento **''yā cā''**tiādimāha. Tattha **atimaññatī**ti **bhisajātake** (jā. 1.14.78 ādayo) vuttaṃ sāmikavattaṃ akarontī atikkamitvā maññati. **Jeṭṭhaṃ vā**ti sāmikassa jeṭṭhabhātaraṃ. **Nanandara**nti sāmikassa bhaginiṃ. Etesampi hi aññatarassa hatthapādapiṭṭhiparikammanhāpanabhojanādibhedaṃ vattaṃ apūrentī tesu hirottappaṃ anupaṭṭhapentī te atimaññati nāma, sāpi niraye nibbatti. **Vaṅkenā**ti tassā sāmikavattādīnaṃ aparipūrikāya sāmikādayo akkositvā paribhāsitvā niraye nibbattāya lohapathaviyaṃ nipajjāpetvā ayasaṅkunā mukhaṃ vivaritvā balisena jivhaggaṃ nibbahanti, rajjubandhanena sabandhanaṃ kaḍḍhanti. **Kimina**nti kimibharitaṃ. Idaṃ vuttaṃ hoti – mahārāja, so nerayikasatto evaṃ nikkaḍḍhitaṃ attano byāmena byāmamattaṃ jivhaṃ āvudhehi koṭṭitakoṭṭitaṭṭhāne sañjātehi mahādoṇippamāṇehi kimīhi bharitaṃ passati. **Viññāpetuṃ na sakkotī**ti nirayapāle yācitukāmopi kiñci vattuṃ na sakkoti. **Tāpane**ti evaṃ sā tattha bahūni vassasahassāni paccitvā puna tāpanamahāniraye paccati.

Evaṃ mahāsatto sāmikavattasassusasuravattādīni apūrentīnaṃ paccananirayaṃ dassetvā idāni sūkarikādīnaṃ paccananiraye dassento **''orabbhikā''**tiādimāha. Tattha **avaṇṇe vaṇṇakārakā**ti pesuññakārakā. **Khāranadi**nti ete orabbhikādayo etehi sattiādīhi haññamānā vetaraṇiṃ nadiṃ patantīti attho. Sesāni orabbhikādīnaṃ paccanaṭṭhānāni nimijātake āvi bhavissanti. **Kuṭakārī**ti kūṭavinicchayassa ceva tulākūṭādīnañca kārake sandhāyetaṃ vuttaṃ. Tattha kūṭavinicchayakūṭaṭṭakārakakūṭaagghāpanikānaṃ paccananirayā nimijātake āvi bhavissanti. **Vanta**nti vamitakaṃ. **Durattāna**nti duggatattabhāvānaṃ. Idaṃ vuttaṃ hoti – mahārāja, te durattabhāvā sattā ayakūṭehi matthake bhijjamāne vamanti, tato taṃ vantaṃ jalitaayakapallehi tesu ekaccānaṃ mukhe khipanti, iti te paresaṃ vantaṃ bhuñjanti nāma. **Bheraṇḍakā**ti siṅgālā. **Vipphandamāna**nti adhomukhaṃ nipajjāpitaṃ nikkaḍḍhitajivhaṃ ito cito ca vipphandamānaṃ. **Migenā**ti okacārakamigena. **Pakkhinā**ti tathārūpeneva. **Gantā te**ti gantāro te. **Nirayussada**nti ussadanirayaṃ. Pāḷiyaṃ pana ''nirayaṃ adho''ti likhitaṃ. Ayaṃ pana nirayo nimijātake āvi bhavissatīti.

Iti mahāsatto ettake niraye dassetvā idāni devalokavivaraṇaṃ katvā rañño devaloke dassento āha –

133. ''Santo ca uddhaṃ gacchanti, suciṇṇenidha kammunā;
Suciṇṇassa phalaṃ passa, saindā devā sabrahmakā.

134. ''Taṃ taṃ brūmi mahārāja, dhammaṃ raṭṭhapatī cara;
Tathā rāja carāhi dhammaṃ, yathā taṃ suciṇṇaṃ nānutappeyya pacchā''ti.

Tattha **santo**ti kāyādīhi upasantā. **Uddha**nti devalokaṃ. **Saindā**ti tattha tattha indehi saddhiṃ. Mahāsatto hissa cātumahārājādike deve dassento, ''mahārāja, cātumahārājike deve passa, cattāro mahārājāno passa, tāvatiṃse passa, sakkaṃ passā''ti evaṃ sabbepi saindake sabrahmake ca deve dassento ''idampi suciṇṇassa phalaṃ idampi phala''nti dassesi. **Taṃ taṃ brūmī**ti tasmā taṃ bhaṇāmi. **Dhamma**nti ito paṭṭhāya pāṇātipātādīni pañca verāni pahāya dānādīni puññāni karohīti. **Yathā taṃ suciṇṇaṃ nānutappeyyā**ti yathā taṃ dānādipuññakammaṃ suciṇṇaṃ pitughātakammapaccayaṃ vippaṭisāraṃ paṭicchādetuṃ samatthatāya taṃ nānutappeyya, tathā taṃ suciṇṇaṃ cara, bahuṃ puññaṃ karohīti attho.

So mahāsattassa dhammakathaṃ sutvā tato paṭṭhāya assāsaṃ paṭilabhi. Bodhisatto pana kiñci kālaṃ tattha vasitvā attano vasanaṭṭhānaññeva gato.

Satthā imaṃ dhammadesanaṃ āharitvā ''na, bhikkhave, idāneva, pubbepesa mayā assāsitoyevā''ti vatvā jātakaṃ samodhānesi ''tadā rājā ajātasattu ahosi, isigaṇo buddhaparisā, saṃkiccapaṇḍito pana ahameva ahosi''nti.

Saṃkiccajātakavaṇṇanā dutiyā.

Jātakuddānaṃ –

Atha saṭṭhinipātamhi, suṇātha mama bhāsitaṃ;
Jātakasavhayano pavaro, soṇakaarindamasavhayano;
Tathā vuttarathesabhakiccavaroti.

Saṭṭhinipātavaṇṇanā niṭṭhitā.

20. Sattatinipāto

[531] 1. Kusajātakavaṇṇanā

Idaṃ te raṭṭhanti idaṃ satthā jetavane viharanto ukkaṇṭhitabhikkhuṃ ārabbha kathesi. Eko kira sāvatthivāsī kulaputto sāsane uraṃ datvā pabbajito ekadivasaṃ sāvatthiyaṃ piṇḍāya caranto ekaṃ alaṅkataitthiṃ disvā subhanimittaggāhavasena oloketvā kilesābhibhūto anabhirato vihāsi dīghakesanakho kiliṭṭhacīvaro uppaṇḍuppaṇḍukajāto dhamanīsanthatagatto. Yathā hi devalokā cavanadhammānaṃ devaputtānaṃ pañca pubbanimittāni paññāyanti, mālā milāyanti, vatthāni kilissanti, sarīre dubbaṇṇiyaṃ okkamati, ubhohi kacchehi sedā muccanti, devo devāsane nābhiramati, evameva sāsanā cavanadhammānaṃ ukkaṇṭhitabhikkhūnaṃ pañca pubbanimittāni paññāyanti, saddhāpupphāni milāyanti, sīlavatthāni kilissanti, sarīre maṅkutāya ceva ayasavasena ca dubbaṇṇiyaṃ okkamati, kilesasedā muccanti, araññarukkhamūlasuññāgāresu nābhiramanti. Tassapi tāni paññāyiṃsu. Atha naṃ bhikkhū satthu santikaṃ netvā ‘‘ayaṃ, bhante, ukkaṇṭhito’’ti dassesuṃ. Satthā ‘‘saccaṃ kira tvaṃ, bhikkhu, ukkaṇṭhitosī’’ti taṃ pucchitvā ‘‘saccaṃ, bhante’’ti vutte ‘‘mā, bhikkhu, kilesavasiko hohi, mātugāmo nāmesa pāpo, tasmiṃ paṭibaddhacittataṃ vinodehi, sāsane abhirama, mātugāme paṭibaddhacittatāya hi tejavantopi porāṇakapaṇḍitā nittejā hutvā anayabyasanaṃ pāpuṇiṃsū’’ti vatvā atītaṃ āhari.

Atīte mallaraṭṭhe kusāvatīrājadhāniyaṃ okkāko nāma rājā dhammena samena rajjaṃ kāresi. Tassa soḷasannaṃ itthisahassānaṃ jeṭṭhikā sīlavatī nāma aggamahesī ahosi, sā neva puttaṃ, na dhītaraṃ labhi. Athassa nāgarā ceva raṭṭhavāsino ca rājanivesanadvāre sannipatitvā ‘‘raṭṭhaṃ nassissati, raṭṭhaṃ nassissatī’’ti upakkosiṃsu. Rājā sīhapañjaraṃ ugghāṭetvā ‘‘mayi rajjaṃ kārente adhammakāro nāma natthi, kasmā upakkosathā’’ti pucchi. ‘‘Saccaṃ, deva, adhammakāro nāma natthi, apica vaṃsānurakkhako pana vo putto natthi, añño rajjaṃ gahetvā raṭṭhaṃ nāsessati, tasmā dhammena rajjaṃ kāretuṃ samatthaṃ puttaṃ patthethā’’ti. ‘‘Puttaṃ patthento kiṃ karomī’’ti? ‘‘Paṭhamaṃ tāva ekaṃ sattāhaṃ cullanāṭakaṃ dhammanāṭakaṃ katvā vissajjetha, sace sā puttaṃ labhissati, sādhu, no ce, atha majjhimanāṭakaṃ vissajjetha, tato jeṭṭhanāṭakaṃ, avassaṃ ettakāsu itthīsu ekā puññavatī puttaṃ labhissatī’’ti. Rājā tesaṃ vacanena tathā katvā satta divase yathāsukhaṃ abhiramitvā āgatāgataṃ pucchi – ‘‘kacci vo putto laddho’’ti? Sabbā ‘‘na labhāma, devā’’ti āhaṃsu. Rājā ‘‘na me putto uppajjissatī’’ti anattamano ahosi. Nāgarā puna tatheva upakkosiṃsu. Rājā ‘‘kiṃ upakkosatha, mayā tumhākaṃ vacanena nāṭakāni vissaṭṭhāni, ekāpi puttaṃ na labhati, idāni kiṃ karomā’’ti āha. ‘‘Deva, etā dussīlā bhavissanti nippuññā, natthi etāsaṃ puttalābhāya puññaṃ, tumhe etāsu puttaṃ alabhantīsupi mā appossukkataṃ āpajjatha, aggamahesī vo sīlavatī devī sīlasampannā, taṃ vissajjetha, tassā putto uppajjissatī’’ti.

So ‘‘sādhū’’ti sampaṭicchitvā ‘‘ito kira sattame divase rājā sīlavatiṃ deviṃ dhammanāṭakaṃ katvā vissajjessati, purisā sannipatantū’’ti bheriṃ carāpetvā sattame divase deviṃ alaṅkārāpetvā rājanivesanā otāretvā vissajjesi. Tassā sīlatejena sakkassa bhavanaṃ uṇhākāraṃ dassesi. Sakko ‘‘kiṃ nu kho’’ti āvajjento deviyā puttapatthanabhāvaṃ ñatvā ‘‘etissā mayā puttaṃ dātuṃ vaṭṭati, atthi nu kho devaloke etissā anucchaviko putto’’ti upadhārento bodhisattaṃ addasa. So kira tadā tāvatiṃsabhavane āyuṃ khepetvā uparidevaloke nibbattitukāmo ahosi. Sakko tassa vimānadvāraṃ gantvā taṃ pakkositvā, ‘‘mārisa, tayā manussalokaṃ gantvā okkākarañño aggamahesiyā kucchimhi paṭisandhiṃ gaṇhituṃ vaṭṭatī’’ti sampaṭicchāpetvā aparampi devaputtaṃ ‘‘tvampi etissā eva putto bhavissasī’’ti vatvā ‘‘mā kho panassā koci sīlaṃ bhindatū’’ti mahallakabrāhmaṇavesena rañño nivesanadvāraṃ agamāsi.

Mahājanopi nhāto alaṅkato ‘‘ahaṃ deviṃ gaṇhissāmi, ahaṃ deviṃ gaṇhissāmī’’ti rājadvāre sannipatitvā sakkañca disvā ‘‘tvaṃ kasmā āgatosī’’ti parihāsamakāsi. Sakko ‘‘kiṃ maṃ tumhe garahatha, sacepi me sarīraṃ jiṇṇaṃ, rāgo pana na jīrati, sace sīlavatiṃ labhissāmi, ādāya naṃ gamissāmīti āgatomhī’’ti vatvā attano ānubhāvena sabbesaṃ puratova aṭṭhāsi. Añño koci tassa tejena purato bhavituṃ nāsakkhi. So taṃ sabbālaṅkārapaṭimaṇḍitaṃ nivesanā nikkhamantiññeva hatthe gahetvā pakkāmi. Atha naṃ tattha tattha ṭhitā garahiṃsu ‘‘passatha, bho, mahallakabrāhmaṇo evaṃ uttamarūpadharaṃ deviṃ ādāya gacchati, attano yuttaṃ na jānātī’’ti. Devīpi ‘‘mahallako maṃ gahetvā gacchatī’’ti na aṭṭīyati na harāyati. Rājāpi vātapāne ṭhatvā ‘‘ko nu kho deviṃ gahetvā gacchatī’’ti olokento taṃ disvā anattamano ahosi.

Sakko taṃ ādāya nagaradvārato nikkhamitvā dvārasamīpe ekaṃ gharaṃ māpesi vivaṭadvāraṃ paññattakaṭṭhattharikaṃ. Atha naṃ sā ‘‘idaṃ te nivesana’’nti pucchi. So ‘‘āma, bhadde, pubbe panāhaṃ eko, idānimhā mayaṃ dve janā, ahaṃ bhikkhāya caritvā taṇḍulādīni āharissāmi, tvaṃ imissā kaṭṭhattharikāya nipajjāhī’’ti vatvā taṃ mudunā hatthena parāmasanto dibbasamphassaṃ pharāpetvā tattha nipajjāpesi. Sā dibbasamphassapharaṇena saññaṃ vissajjesi. Atha naṃ attano ānubhāvena tāvatiṃsabhavanaṃ netvā alaṅkatavimāne dibbasayane nipajjāpesi. Sā sattame divase pabujjhitvā taṃ sampattiṃ disvā ‘‘na so brāhmaṇo manusso, sakko bhavissatī’’ti aññāsi. Sakkopi tasmiṃ samaye pāricchattakamūle dibbanāṭakaparivuto nisinno ahosi. Sā sayanā uṭṭhāya tassa santikaṃ gantvā vanditvā ekamantaṃ aṭṭhāsi. Atha naṃ sakko ‘‘varaṃ te, devi, dadāmi, gaṇhāhī’’ti āha. ‘‘Tena hi, deva, ekaṃ puttaṃ me dehī’’ti. ‘‘Devi, tiṭṭhatu eko putto, ahaṃ te dve putte dassāmi. Tesu pana eko paññavā bhavissati virūpavā, eko rūpavā na paññavā. Tesu kataraṃ paṭhamaṃ icchasī’’ti? ‘‘Paññavantaṃ, devā’’ti. So ‘‘sādhū’’ti vatvā tassā kusatiṇaṃ dibbavatthaṃ dibbacandanaṃ pāricchattakapupphaṃ kokanudañca nāma vīṇaṃ datvā taṃ ādāya rañño sayanagharaṃ pavisitvā raññā saddhiṃ ekasayane nipajjāpetvā aṅguṭṭhakena tassā nābhiṃ parāmasi. Tasmiṃ khaṇe bodhisatto tassā kucchimhi paṭisandhiṃ gaṇhi. Sakkopi sakaṭṭhānameva gato. Paṇḍitā devī gabbhassa patiṭṭhitabhāvaṃ jāni.

Atha naṃ pabuddho rājā disvā, ‘‘devi, kena nītāsī’’ti pucchi. ‘‘Sakkena, devā’’ti. ‘‘Ahaṃ paccakkhato ekaṃ mahallakabrāhmaṇaṃ taṃ ādāya gacchantaṃ addasaṃ, kasmā maṃ vañcesī’’ti? ‘‘Saddahatha, deva, sakko maṃ gahetvā devalokaṃ nesī’’ti. ‘‘Na saddahāmi, devī’’ti. Athassa sā sakkadattiyaṃ kusatiṇaṃ dassetvā ‘‘saddahathā’’ti āha. Rājā ‘‘kusatiṇaṃ nāma yato kutoci labbhatī’’ti na saddahi. Athassa sā dibbavatthādīni dassesi. Rājā tāni disvā saddahitvā, ‘‘bhadde, sakko tāva taṃ netu, putto pana te laddho’’ti pucchi. ‘‘Laddho mahārāja, gabbho me patiṭṭhito’’ti. So tuṭṭho tassā gabbhaparihāraṃ adāsi. Sā dasamāsaccayena puttaṃ vijāyi, tassa aññaṃ nāmaṃ akatvā kusatiṇanāmameva akaṃsu. Kusakumārassa padasā gamanakāle itaro devaputto tassā kucchiyaṃ paṭisandhiṃ gaṇhi. Sā dasamāse paripuṇṇe puttaṃ vijāyi, tassa ‘‘jayampatī’’ti nāmaṃ kariṃsu. Te mahantena yasena vaḍḍhiṃsu. Bodhisatto paññavā ācariyassa santike kiñci sippaṃ anuggahetvā attanova paññāya sabbasippesu nipphattiṃ pāpuṇi.

Athassa soḷasavassakāle rājā rajjaṃ dātukāmo deviṃ āmantetvā ‘‘bhadde, puttassa te rajjaṃ datvā nāṭakāni upaṭṭhapessāma, mayaṃ jīvantāyeva naṃ rajje patiṭṭhitaṃ passissāma, sakalajambudīpe kho pana yassa rañño dhītaraṃ icchati, tamassa ānetvā aggamahesiṃ karissāma, cittamassa jānāhi, kataraṃ rājadhītaraṃ rocesī’’ti āha. Sā ‘‘sādhū’’ti sampaṭicchitvā ‘‘kumārassa imaṃ pavattiṃ ārocetvā cittaṃ jānāhī’’ti ekaṃ paricārikaṃ pesesi. Sā gantvā tassa taṃ pavattiṃ ārocesi. Taṃ sutvā mahāsatto cintesi – ‘‘ahaṃ na rūpavā, rūpasampannā rājadhītā ānītāpi maṃ disvā ‘kiṃ me iminā virūpenā’ti palāyissati iti no lajjitabbakaṃ bhavissati, kiṃ me gharāvāsena, dharamāne mātāpitaro upaṭṭhahitvā tesaṃ accayena nikkhamitvā pabbajissāmī’’ti. So ‘‘mayhaṃ neva rajjenattho, na nāṭakehi, ahaṃ mātāpitūnaṃ accayena pabbajissāmī’’ti āha. Sā gantvā tassa kathaṃ deviyā ārocesi, devīpi rañño ārocesi. Rājā anattamano hutvā puna katipāhaccayena sāsanaṃ pesesi. Sopi paṭibāhatiyeva. Evaṃ yāvatatiyaṃ paṭibāhitvā catutthavāre cintesi – ‘‘mātāpitūhi saddhiṃ ekantena paṭipakkhabhāvo nāma na yutto, ekaṃ upāyaṃ karissāmī’’ti.

So kammārajeṭṭhakaṃ pakkosāpetvā bahuṃ suvaṇṇaṃ datvā ‘‘ekaṃ itthirūpakaṃ karohī’’ti uyyojetvā tasmiṃ pakkante aññaṃ suvaṇṇaṃ gahetvā sayampi itthirūpakaṃ akāsi. Bodhisattānañhi adhippāyo nāma samijjhati. Taṃ suvaṇṇarūpakaṃ jivhāya avaṇṇanīyasobhaṃ ahosi. Atha naṃ mahāsatto khomaṃ nivāsāpetvā sirigabbhe ṭhapāpesi. So kammārajeṭṭhakena ābhatarūpakaṃ disvā taṃ garahitvā ‘‘gaccha amhākaṃ sirigabbhe ṭhapitarūpakaṃ āharā’’ti āha. So sirigabbhaṃ paviṭṭho taṃ disvā ‘‘kumārena saddhiṃ abhiramituṃ ekā devaccharā, āgatā bhavissatī’’ti hatthaṃ pasāretuṃ avisahanto nikkhamitvā ‘‘deva, sirigabbhe ayyā ekikāva ṭhitā, upagantuṃ na sakkomī’’ti āha. ‘‘Tāta, gaccha, suvaṇṇarūpakaṃ etaṃ, āharā’’ti puna pesito āhari. Kumāro kammārena kataṃ rūpakaṃ suvaṇṇagabbhe nikkhipāpetvā attanā kataṃ alaṅkārāpetvā rathe ṭhapāpetvā ‘‘evarūpaṃ labhanto gaṇhāmī’’ti mātu santikaṃ pahiṇi.

Sā amacce pakkosāpetvā, ‘‘tātā, mayhaṃ putto mahāpuñño sakkadattiyo anucchavikaṃ kumārikaṃ labhissati, tumhe evarūpaṃ labhantā gaṇhissatha, imaṃ rūpakaṃ paṭicchannayāne ṭhapetvā sakalajambudīpaṃ carantā yassa rañño evarūpaṃ dhītaraṃ passatha, tassetaṃ datvā ‘okkākarājā tumhehi saddhiṃ āvāhaṃ karissatī’ti divasaṃ vavatthapetvā āgacchathā’’ti āha. Te ‘‘sādhū’’ti taṃ ādāya mahantena parivārena nikkhamitvā vicarantā yaṃ rājadhāniṃ pāpuṇanti, tattha sāyanhasamaye mahājanassa samosaraṇaṭṭhāne taṃ rūpakaṃ vatthapupphālaṅkārehi alaṅkaritvā suvaṇṇasivikaṃ āropetvā titthamagge ṭhapetvā amaccā sayaṃ paṭikkamitvā āgatāgatānaṃ kathāsavanatthaṃ ekamante tiṭṭhanti. Mahājano taṃ oloketvā ‘‘suvaṇṇarūpaka’’nti saññaṃ akatvā ‘‘ayaṃ manussitthī samānāpi devaccharapaṭibhāgā ativiya sobhati, kiṃ nu kho ettha ṭhitā, kuto vā āgatā, amhākaṃ nagare evarūpā natthī’’ti vaṇṇento pakkamati. Taṃ sutvā amaccā ‘‘sace idha evarūpā dārikā bhaveyya, ‘asukā rājadhītā viya asukā amaccadhītā viyā’ti vadeyyuṃ, addhā idha evarūpā natthī’’ti taṃ ādāya aññaṃ nagaraṃ gacchanti.

Te evaṃ vicarantā anupubbena maddaraṭṭhe sāgalanagaraṃ sampāpuṇiṃsu. Tattha maddarañño aṭṭha dhītaro uttamarūpadharā devaccharapaṭibhāgā, tāsaṃ sabbajeṭṭhikā pabhāvatī nāma. Tassā sarīrato bālasūriyassa pabhā viya pabhā niccharanti, andhakārepi catuhatthe antogabbhe padīpakiccaṃ natthi, sabbo gabbho ekobhāsova hoti. Dhātī panassā khujjā, sā pabhāvatiṃ bhojetvā tassā sīsanhāpanatthaṃ aṭṭhahi vaṇṇadāsīhi aṭṭha ghaṭe gāhāpetvā sāyanhasamaye udakatthāya gacchantī titthamagge ṭhitaṃ taṃ rūpakaṃ disvā ‘‘pabhāvatī’’ti saññāya ‘‘ayaṃ dubbinītā ‘sīsaṃ nhāyissāmī’ti amhe udakatthāya pesetvā paṭhamataraṃ āgantvā titthamagge ṭhitā’’ti kujjhitvā ‘‘are kulalajjāpanike amhehi purimataraṃ āgantvā kasmā idha ṭhitāsi, sace rājā jānissati, nāsessati no’’ti vatvā hatthena gaṇḍapasse pahari, hatthatalaṃ bhijjamānaṃ viya jātaṃ. Tato ‘‘suvaṇṇarūpaka’’nti ñatvā hasamānā tāsaṃ vaṇṇadāsīnaṃ santikaṃ gacchantī ‘‘passathetaṃ me kammaṃ, mama dhītātisaññāya pahāraṃ adāsiṃ, ayaṃ mama dhītu santike kimagghati, kevalaṃ me hattho dukkhāpito’’ti āha.

Atha naṃ rājadūtā gahetvā ‘‘tvaṃ ‘mama dhītā ito abhirūpatarā’ti vadantī kaṃ nāma kathesī’’ti āhaṃsu. ‘‘Maddarañño dhītaraṃ pabhāvatiṃ, idaṃ rūpakaṃ tassā soḷasimpi kalaṃ na agghatī’’ti. Te tuṭṭhamānasā rājadvāraṃ gantvā ‘‘okkākarañño dūtā dvāre ṭhitā’’ti paṭihāresuṃ. Rājā āsanā vuṭṭhāya ṭhitakova ‘‘pakkosathā’’ti āha. Te pavisitvā rājānaṃ vanditvā ‘‘mahārāja, amhākaṃ rājā tumhākaṃ ārogyaṃ pucchatī’’ti vatvā katasakkārasammānā ‘‘kimatthaṃ āgatatthā’’ti puṭṭhā ‘‘amhākaṃ rañño sīhassaro putto kusakumāro nāma, rājā tassa rajjaṃ dātukāmo amhe tumhākaṃ santikaṃ pahiṇi, tumhākaṃ kira dhītā pabhāvatī, taṃ tassa detha, imañca suvaṇṇarūpakaṃ deyyadhammaṃ gaṇhathā’’ti taṃ rūpakaṃ tassa adaṃsu. Sopi ‘‘evarūpena mahārājena saddhiṃ vivāhamaṅgalaṃ bhavissatī’’ti tuṭṭhacitto sampaṭicchi. Atha naṃ dūtā āhaṃsu – ‘‘mahārāja, amhehi na sakkā papañcaṃ kātuṃ, kumārikāya laddhabhāvaṃ rañño ārocessāma, atha naṃ so āgantvā ādāya gamissatī’’ti. So ‘‘sādhū’’ti vatvā tesaṃ sakkāraṃ katvā vissajjesi. Te gantvā rañño ca deviyā ca ārocesuṃ. Rājā mahantena parivārena kusāvatito nikkhamitvā anupubbena sāgalanagaraṃ pāpuṇi. Maddarājā paccuggantvā taṃ nagaraṃ pavesetvā mahantaṃ sakkāramakāsi.

Sīlavatī devī paṇḍitattā ‘‘ko jānāti, kiṃ bhavissatī’’ti ekāhadvīhaccayena maddarājānaṃ āha – ‘‘mahārāja, suṇisaṃ daṭṭhukāmāmhī’’ti. So ‘‘sādhū’’ti sampaṭicchitvā taṃ pakkosāpesi. Pabhāvatī sabbālaṅkārapaṭimaṇḍitā dhātigaṇaparivutā āgantvā sassuṃ vandi. Sā taṃ disvā cintesi – ‘‘ayaṃ kumārikā abhirūpā, mayhaṃ putto virūpo. Sace esā taṃ passissati, ekāhampi avasitvā palāyissati, upāyaṃ karissāmī’’ti. Sā maddarājānaṃ āmantetvā, ‘‘mahārāja, suṇisā me puttassa anucchavikā, apica kho pana amhākaṃ kulapaveṇiyā āgataṃ cārittaṃ atthi, sace ayaṃ tasmiṃ cāritte vattissati, nessāmi na’’nti āha. ‘‘Kiṃ pana vo cāritta’’nti. ‘‘Amhākaṃ vaṃse yāva ekassa gabbhassa patiṭṭhānaṃ hoti, tāva divā sāmikaṃ passituṃ na labhati. Sace esā tathā karissati, nessāmi na’’nti. Rājā ‘‘kiṃ, amma, sakkhissasi evaṃ vattitu’’nti dhītaraṃ pucchi. Sā ‘‘āma tātā’’ti āha. Tato okkākarājā maddarañño bahuṃ dhanaṃ datvā taṃ ādāya pakkāmi. Maddarājāpi mahantena parivārena dhītaraṃ uyyojesi.

Okkāko kusāvatiṃ gantvā nagaraṃ alaṅkārāpetvā sabbabandhanāni mocetvā puttassa abhisekaṃ katvā rajjaṃ datvā pabhāvatiṃ aggamahesiṃ kāretvā nagare ‘‘kusarājassa āṇā’’ti bheriṃ carāpesi. Sakalajambudīpatale rājāno yesaṃ dhītaro atthi, te kusarañño dhītaro pahiṇiṃsu. Yesaṃ puttā atthi, te tena saddhiṃ mittabhāvaṃ ākaṅkhantā putte upaṭṭhāke katvā pahiṇiṃsu. Bodhisattassa nāṭakaparivāro mahā ahosi, mahantena yasena rajjaṃ kāresi. So pabhāvatiṃ divā passituṃ na labhati, sāpi taṃ divā passituṃ na labhati, ubhinnaṃ rattidassanameva hoti. Tattha pabhāvatiyā sarīrappabhāpi abbohārikā ahosi. Bodhisatto sirigabbhato rattiṃyeva nikkhamati.

So katipāhaccayena pabhāvatiṃ divā daṭṭhukāmo mātuyā ārocesi. Sā ‘‘mā te tāta, rucci, yāva ekaṃ puttaṃ labhasi, tāva āgamehī’’ti, paṭikkhipi. So punappunaṃ yāciyeva. Atha naṃ sā āha – ‘‘tena hi hatthisālaṃ gantvā hatthimeṇḍavesena tiṭṭha, ahaṃ taṃ tattha ānessāmi, atha naṃ akkhīni pūretvā olokeyyāsi, mā ca attānaṃ jānāpehī’’ti. So ‘‘sādhū’’ti sampaṭicchitvā hatthisālaṃ agamāsi. Athassa mātā hatthisālaṃ alaṅkārāpetvā pabhāvatiṃ ‘‘ehi sāmikassa hatthino passāmā’’ti tattha netvā ‘‘ayaṃ hatthī asuko nāma, ayaṃ hatthī asuko nāmā’’ti tassā dassesi. Tattha taṃ rājā mātu pacchato gacchantiṃ disvā hatthigopakavesena hatthichakaṇapiṇḍena piṭṭhiyaṃ pahari. Sā kuddhā ‘‘rañño kathetvā te hatthaṃ chindāpessāmī’’ti vatvā deviṃ ujjhāpesi. Rājamātā ‘‘mā amma kujjhī’’ti suṇisaṃ saññāpetvā piṭṭhiṃ parimajji. Punapi rājā taṃ daṭṭhukāmo hutvā assasālāya assagopakavesena taṃ disvā tatheva assachakaṇapiṇḍena pahari. Tadāpi taṃ kuddhaṃ sassu saññāpesi.

Punekadivase pabhāvatī mahāsattaṃ passitukāmā hutvā sassuyā ārocetvā ‘‘alaṃ mā te ruccī’’ti paṭikkhittāpi punappunaṃ yāci. Atha naṃ sā āha – ‘‘tena hi sve mama putto nagaraṃ padakkhiṇaṃ karissati, tvaṃ sīhapañjaraṃ vivaritvā taṃ passeyyāsī’’ti. Evañca pana vatvā punadivase nagaraṃ alaṅkārāpetvā jayampatikumāraṃ rājavesaṃ gāhāpetvā hatthipiṭṭhe nisīdāpetvā bodhisattaṃ pacchimāsane nisīdāpetvā nagaraṃ padakkhiṇaṃ kārāpesi. Sā pabhāvatiṃ ādāya sīhapañjare ṭhatvā ‘‘passa tava sāmikassa sirisobhagga’’nti āha. Sā ‘‘anucchaviko me sāmiko laddho’’ti attamanā ahosi. Taṃ divasaṃ pana mahāsatto hatthimeṇḍavesena jayampatissa pacchimāsane nisīditvā yathādhippāyena pabhāvatiṃ olokento hatthavikārādivasena cittaruciyā keḷiṃ dassesi. Hatthimhi atikkante rājamātā pabhāvatiṃ pucchi – ‘‘diṭṭho te, amma, sāmiko’’ti. ‘‘Āma ayye, pacchimāsane panassa nisinno hatthimeṇḍo ativiya dubbinīto, mayhaṃ hatthavikārādīni dassesi, kasmā evarūpaṃ alakkhikaṃ rañño pacchimāsane nisīdāpesuṃ, nīharāpehi na’’nti? ‘‘Amma, rañño pacchimāsane rakkhā nāma icchitabbā’’ti.

Sā cintesi – ‘‘ayaṃ hatthimeṇḍo ativiya nibbhayo, rājānaṃ ‘rājā’tipi na maññati, kiṃ nu kho esova kusarājā, addhā hi eso ativiya virūpo eva bhavissati, teneva maṃ na dassentī’’ti. Sā khujjaṃ kaṇṇamūle āha – ‘‘amma, gaccha tāva jānāhi, kiṃ purimāsane nisinnako rājā, udāhu pacchimāsane’’ti? ‘‘Kathaṃ panāhaṃ jānissāmī’’ti. ‘‘Sace hi so rājā bhavissati, paṭhamataraṃ hatthipiṭṭhito otarissati, imāya saññāya jānāhī''ti. Sā gantvā ekamante ṭhitā paṭhamaṃ mahāsattaṃ otarantaṃ addasa, pacchā jayampatikumāraṃ. Mahāsattopi ito cito ca olokento khujjaṃ disvā ''iminā nāma kāraṇena esā āgatā bhavissatī''ti ñatvā taṃ pakkosāpetvā ''imaṃ antaraṃ pabhāvatiyā mā kathehī''ti daḷhaṃ vatvā uyyojesi. Sā gantvā ''purimāsane nisinno paṭhamaṃ otarī''ti āha. Pabhāvatī tassā vacanaṃ saddahi.

Mahāsattopi puna daṭṭhukāmo hutvā mātaraṃ yāci. Sā paṭikkhipituṃ asakkontī ''tena hi aññātakavesena uyyānaṃ gacchāhī''ti āha. So uyyānaṃ gantvā pokkharaṇiyaṃ galappamāṇaṃ udakaṃ pavisitvā paduminipattena sīsaṃ chādetvā pupphitapadumena mukhaṃ āvaritvā aṭṭhāsi. Mātāpissa pabhāvatiṃ uyyānaṃ netvā sāyanhasamaye ''ime rukkhe passa, sakuṇe passa, mige passā''ti palobhayamānā pokkharaṇītīraṃ pāyāsi. Sā pañcavidhapadumasañchannaṃ pokkharaṇiṃ disvā nhāyitukāmā paricārikāhi saddhiṃ pokkharaṇiṃ otaritvā kīḷantī taṃ padumaṃ disvā vicinitukāmā hatthaṃ pasāresi. Atha naṃ rājā paduminipattaṃ apanetvā ''ahaṃ kusarājā''ti vatvā hatthe gaṇhi. Sā tassa mukhaṃ disvā ''yakkho maṃ gaṇhī''ti viravitvā tattheva visaññitaṃ pattā. Athassā rājā hatthaṃ muñci. Sā saññaṃ paṭilabhitvā ''kusarājā kira maṃ hatthe gaṇhi, imināvāhaṃ hatthisālāya hatthichakaṇapiṇḍena, assasālāya assachakaṇapiṇḍena pahaṭā, ayameva maṃ hatthissa pacchimāsane nisīditvā uppaṇḍesi, kiṃ me evarūpena dummukhena patinā, imaṃ jahitvā ahaṃ jīvantī aññaṃ patiṃ labhissāmī''ti cintetvā attanā saddhiṃ āgate amacce pakkosāpetvā ''mama yānavāhanaṃ sajjaṃ karotha, ajjeva gamissāmī''ti āhaṃ. Te rañño ārocesuṃ. Rājā cintesi – ''sace gantuṃ na labhissati, hadayamassā phalissati, gacchatu puna taṃ attano balena ānessāmī''ti cintetvā athassā gamanaṃ anujāni. Sā pitunagarameva agamāsi.

Mahāsattopi uyyānato nagaraṃ pavisitvā alaṅkatapāsādaṃ abhiruhi. Bodhisattañhi sā pubbapatthanāvasena na icchi, sopi pubbakammavaseneva virūpo ahosi. Atīte kira bārāṇasiyaṃ dvāragāme uparimavīthiyā ca heṭṭhimavīthiyā ca dve kulāni vasiṃsu. Ekassa kulassa dve puttā ahesuṃ. Ekassa ekāva dhītā ahosi. Dvīsu puttesu bodhisatto kaniṭṭho. Taṃ kumārikaṃ jeṭṭhakassa adaṃsu. Kaniṭṭho adārabharaṇo bhātu santikeyeva vasi. Athekadivasaṃ tasmiṃ ghare atirasakapūve paciṃsu. Bodhisatto araññaṃ gato hoti. Tassa pūvaṃ ṭhapetvā avasese bhājetvā khādiṃsu. Tasmiṃ khaṇe paccekabuddho bhikkhāya gharadvāraṃ agamāsi. Bodhisattassa bhātujāyā ''cūḷapatino aññaṃ pūvaṃ pacissāmī''ti taṃ gahetvā paccekabuddhassa adāsi. Sopi taṃ khaṇaññeva araññato āgacchi. Atha naṃ sā āha – ''sāmi, cittaṃ pasādehi, tava koṭṭhāso paccekabuddhassa dinno''ti. So ''tava koṭṭhāsaṃ khāditvā mama koṭṭhāsaṃ desi, ahaṃ kiṃ khādissāmī''ti kuddho paccekabuddhaṃ anugantvā pattato pūvaṃ gaṇhi. Sā mātu gharaṃ gantvā navavilīnaṃ campakapupphavaṇṇaṃ sappiṃ āharitvā paccekabuddhassa pattaṃ pūresi, taṃ obhāsaṃ muñci. Sā taṃ disvā patthanaṃ paṭṭhapesi – ''bhante, iminā dānabalena nibbattanibbattaṭṭhāne me sarīraṃ obhāsajātaṃ hotu, uttamarūpadharā ca bhaveyyaṃ, iminā ca me asappurisena saddhiṃ ekaṭṭhāne vāso mā ahosī''ti. Iti sā imissā pubbapatthanāya vasena taṃ na icchi. Bodhisattopi taṃ pūva tasmiṃ sappipatte osīdāpetvā patthanaṃ paṭṭhapesi – ''bhante, imaṃ yojanasate vasantimpi ānetvā mama pādaparicārikaṃ kātuṃ samattho bhaveyya''nti. Tattha yaṃ so kuddho gantvā pūvaṃ gaṇhi, tassa pubbakammassa vasena virūpo ahosi, pubbapatthanāya sā ca taṃ na icchīti.

So pabhāvatiyā gatāya sokappatto ahosi, nānākārehi paricārayamānāpi naṃ sesitthiyo olokāpetumpi nāsakkhiṃsu,, pabhāvatirahitamassa sakalampi nivesanaṃ tucchaṃ viya khāyi. So ''idāni sāgalanagaraṃ pattā bhavissatī''ti paccūsasamaye mātu santikaṃ gantvā, ''amma, ahaṃ pabhāvatiṃ ānessāmi, tumhe rajjaṃ anusāsathā''ti vadanto paṭhamaṃ gāthamāha –

1. ''Idaṃ te raṭṭhaṃ sadhanaṃ sayoggaṃ, sakāyuraṃ sabbakāmūpapannaṃ;
Idaṃ te rajjaṃ anusāsa amma, gacchāmahaṃ yattha piyā pabhāvatī''ti.

Tattha **sayogga**nti hatthiyoggādisahitaṃ. **Sakāyura**nti sapañcarājakakudhabhaṇḍaṃ. **Anusāsa, ammā**ti so kira purisassa rajjaṃ datvā puna gaṇhanaṃ nāma na yuttanti pitu vā bhātu vā aniyyādetvā mātu niyyādento evamāha.

Sā tassa kathaṃ sutvā ''tena hi, tāta, appamatto bhaveyyāsi, mātugāmo nāma aparisuddhahadayo''ti vatvā nānaggarasabhojanassa suvaṇṇakaroṭiṃ pūretvā ''idaṃ antarāmagge bhuñjeyyāsī''ti vatvā uyyojesi. So taṃ ādāya mātaraṃ vanditvā tikkhattuṃ padakkhiṇaṃ katvā ''jīvanto puna tumhe passissāmī''ti vatvā sirigabbhaṃ pavisitvā pañcāvudhaṃ sannayhitvā bhattakaroṭiyā saddhiṃ kahāpaṇasahassaṃ pasibbake katvā kokanudañca vīṇaṃ ādāya nagarā nikkhamitvā maggaṃ paṭipajjitvā mahabbalo mahāthāmo yāva majjhanhikā paṇṇāsa yojanāni gantvā bhattaṃ bhuñjitvā sesadivasabhāgena puna paṇṇāsa yojanāni gantvā ekāheneva yojanasatikaṃ maggaṃ khepetvā sāyanhasamaye nhatvā sāgalanagaraṃ pāvisi. Tasmiṃ paviṭṭhamatteyeva tassa tejena pabhāvatī sayanapiṭṭhe saṇṭhātuṃ asakkontī otaritvā bhūmiyaṃ nipajji. Bodhisattaṃ kilantindriyaṃ vīthiyā gacchantaṃ aññatarā itthī disvā pakkosāpetvā nisīdāpetvā pāde dhovāpetvā sayanaṃ dāpesi. So kilantakāyo nipajjitvā niddaṃ okkami.

Atha sā tasmiṃ niddamupagate bhattaṃ sampādetvā taṃ pabodhetvā bhattaṃ bhojesi. So tuṭṭho tassā saddhiṃ bhattakaroṭiyā kahāpaṇasahassaṃ adāsi. So pañcāvudhaṃ tattheva ṭhapetvā ''gantabbaṭṭhānaṃ me atthī''ti vatvā vīṇaṃ ādāya hatthisālaṃ gantvā ‘‘ajja me idha vasituṃ detha, gandhabbaṃ vo karissāmī’’ti vatvā hatthigopakehi anuññāto ekamante nipajjitvā thokaṃ niddāyitvā paṭippassaddhadaratho uṭṭhāya vīṇaṃ muñcitvā ‘‘sāgalanagaravāsino imaṃ saddaṃ suṇantū’’ti vīṇaṃ vādento gāyi. Pabhāvatī bhūmiyaṃ nipannā taṃ saddaṃ sutvāva ‘‘ayaṃ na aññassa vīṇāsaddo, nissaṃsayaṃ kusarājā mamatthāya āgato’’ti aññāsi. Maddarājāpi taṃ saddaṃ sutvā ‘‘ativiya madhuraṃ vādeti, sve etaṃ pakkosāpetvā mama gandhabbaṃ kāressāmī’’ti cintesi.

Bodhisatto ‘‘na sakkā idha vasamānena pabhāvatī daṭṭhuṃ, aṭṭhānameta’’nti pātova nikkhamitvā sāyaṃ bhuttageheyeva pātarāsaṃ bhuñjitvā vīṇaṃ ṭhapetvā rājakumbhakārassa santikaṃ gantvā tassa antevāsikabhāvaṃ upagantvā ekadivaseneva gharaṃ mattikāya pūretvā ‘‘bhājanāni karomi ācariyā’’ti vatvā, ‘‘āma, kārohī’’ti vutte ekaṃ mattikāpiṇḍaṃ cakke ṭhapetvā cakkaṃ āviñchi, sakiṃ āviddhameva yāva majjhanhikātikkamā bhamiyeva. So nānāvaṇṇāni khuddakamahantāni bhājanāni katvā pabhāvatiyā atthāya bhājanaṃ karonto nānārūpāni samuṭṭhāpesi. Bodhisattānañhi adhippāyo nāma samijjhati, ‘‘tāni rūpāni pabhāvatīyeva passatū’’ti adhiṭṭhāsi. So sabbabhājanāni sukkhāpetvā pacitvā gehaṃ pūresi. Kumbhakāro nānābhājanāni gahetvā rājakulaṃ agamāsi. Rājā disvā ‘‘kenimāni katānī’’ti pucchi. ‘‘Mayā, devā’’ti. ‘‘Ahaṃ tayā katāni jānāmi, kathehi, kena katānī’’ti? ‘‘Antevāsikena me devā’’ti. ‘‘Na te so antevāsī, ācariyo te so, tvaṃ tassa santike sippaṃ sikkha, ito paṭṭhāya ca so mama dhītānaṃ bhājanāni karotu, imañcassa sahassaṃ dehī’’ti sahassaṃ dāpetvā ‘‘nānāvaṇṇāni imāni khuddakabhājanāni mama dhītānaṃ dehī’’ti āha.

So tāni tāsaṃ santikaṃ netvā ‘‘imāni vo kīḷanatthāya khuddakabhājanānī’’ti āha. Tā sabbā āgamiṃsu. Kumbhakāro mahāsattena pabhāvatiyā atthāya katabhājanameva tassā adāsi. Sā ca bhājanaṃ gahetvā tattha attano ca mahāsattassa ca khujjāya ca rūpaṃ passitvā ‘‘idaṃ na aññena kataṃ, kusarājeneva kata’’nti ñatvā kujjhitvā bhūmiyaṃ khipitvā ‘‘iminā mayhaṃ attho natthi, icchantānaṃ dehī’’ti āha. Athassā bhaginiyo kuddhabhāvaṃ ñatvā ‘‘khuddakabhājanaṃ kusaraññā katanti maññasi, idaṃ tena na kataṃ, kumbhakāreneva kataṃ, gaṇhāhi na’’nti avahasiṃsu. Sā tena katabhāvaṃ tassa ca āgatabhāvaṃ tāsaṃ na kathesi. Kumbhakāro sahassaṃ bodhisattassa datvā ‘‘tāta, rājā te tuṭṭho, ito kira paṭṭhāya rājadhītānaṃ bhājanāni kareyyāsi, ahaṃ tāsaṃ harissāmī’’ti āha.

So ‘‘idhāpi vasantena na sakkā pabhāvatī daṭṭhu’’nti taṃ sahassaṃ tasseva datvā rājupaṭṭhākassa naḷakārassa santikaṃ gantvā tassa antevāsiko hutvā pabhāvatiyā atthāya tālavaṇṭaṃ katvā tattheva setacchattañca āpānabhūmiñca vatthaṃ gahetvā ṭhitaṃ pabhāvatiñcāti nānārūpāni dassesi. Naḷakāro tañca aññañca tena katabhaṇḍakaṃ ādāya rājakulaṃ agamāsi. Rājā disvā ‘‘kenimāni katānī’’ti pucchitvā purimanayeneva sahassaṃ datvā ‘‘imāni naḷakārabhaṇḍāni mama dhītānaṃ dehī’’ti āha. Sopi bodhisattena pabhāvatiyā atthāya kataṃ tālavaṇṭaṃ tassāyeva adāsi. Tatrapi rūpāni añño jano na passati, pabhāvatī pana disvā kusaraññā katabhāvaṃ ñatvā ‘‘gaṇhitukāmā gaṇhantū’’ti kuddhā bhūmiyaṃ khipi. Atha naṃ sesā avahasiṃsu. Naḷakāro sahassaṃ āharitvā bodhisattassa datvā taṃ pavattiṃ ārocesi.

So ‘‘idampi mayhaṃ avasanaṭṭhāna’’nti sahassaṃ tasseva datvā rājamālākārassa santikaṃ gantvā antevāsikabhāvaṃ upagantvā nānāvidhaṃ mālāvikatiṃ ganthitvā pabhāvatiyā atthāya nānārūpavicitraṃ ekaṃ cumbaṭakaṃ akāsi. Mālākāro taṃ sabbaṃ ādāya rājakulaṃ agamāsi. Rājā disvā ‘‘kenimāni ganthitānī’’ti pucchi. ‘‘Mayā, devā’’ti. ‘‘Ahaṃ tayā ganthitāni jānāmi, kathehi, kena ganthitānī’’ti? ‘‘Antevāsikena me, devā’’ti. ‘‘Na so antevāsī, ācariyo te so, tvaṃ tassa santike sippaṃ sikkha, ito paṭṭhāya ca so mama dhītānaṃ pupphāni ganthatu, imañcassa sahassaṃ dehī’’ti sahassaṃ datvā ‘‘imāni pupphāni mama dhītānaṃ dehī’’ti āha. Sopi bodhisattena pabhāvatiyā atthāya kataṃ cumbaṭakaṃ tassāyeva adāsi. Sā tattha attano ca rañño ca rūpehi saddhiṃ nānārūpāni disvā tena katabhāvaṃ ñatvā kujjhitvā bhūmiyaṃ khipi. Sesā bhaginiyo taṃ tatheva avahasiṃsu. Mālākāropi sahassaṃ āharitvā bodhisattassa datvā taṃ pavattiṃ ārocesi.

So ‘‘idampi mayhaṃ avasanaṭṭhāna’’nti sahassaṃ tasseva datvā rañño sūdassa santikaṃ gantvā antevāsikabhāvaṃ upagacchi. Athekadivasaṃ sūdo rañño bhojanavikatiṃ haranto attano atthāya pacituṃ bodhisattassa aṭṭhimaṃsaṃ adāsi. So taṃ tathā sampādesi, yathāssa gandho sakalanagaraṃ avatthari. Rājā taṃ ghāyitvā ‘‘kiṃ te mahānase aññampi maṃsaṃ pacasī’’ti pucchi. ‘‘Natthi, deva, apica kho pana me antevāsikassa aṭṭhimaṃsaṃ pacanatthāya dinnaṃ, tasseva so gandho bhavissatī’’ti. Rājā āharāpetvā tato thokaṃ jivhagge ṭhapesi, tāvadeva satta rasaharaṇisahassāni khobhentaṃ phari. Rājā rasataṇhāya bajjhitvā sahassaṃ datvā ‘‘ito paṭṭhāya tava antevāsinā mama ca dhītānañca me bhattaṃ pacāpetvā tvaṃ mayhaṃ āhara, so me dhītānaṃ haratū’’ti āha. Sūdo gantvā tassa ārocesi. So taṃ sutvā ‘‘idāni me manoratho matthakaṃ patto, idāni panāhaṃ pabhāvatiṃ daṭṭhuṃ labhissāmī’’ti tuṭṭho taṃ sahassaṃ tasseva datvā punadivase bhattaṃ sampādetvā rañño bhattabhājanāni pesetvā rājadhītānaṃ bhattakājaṃ sayaṃ gahetvā pabhāvatiyā vasanapāsādaṃ abhiruhi. Sā taṃ bhattakājaṃ ādāya pāsādaṃ abhiruhantaṃ disvā cintesi – ‘‘ayaṃ attano ananucchavikaṃ dāsakammakarehi kattabbaṃ karoti. Sace panāhaṃ katipāhaṃ tuṇhī bhavissāmi, ‘idāni maṃ esā rocatī’ti saññī hutvā katthaci agantvā maṃ olokento idheva vasissati, idāneva taṃ akkositvā paribhāsitvā muhuttampi idha vasituṃ adatvā palāpessāmī’’ti. Sā dvāraṃ aḍḍhavivaṭaṃ katvā ekaṃ hatthaṃ kavāṭe laggetvā ekena hatthena aggaḷaṃ uppīḷetvā dutiyaṃ gāthamāha –

2. ‘‘Anujjubhūtena haraṃ mahantaṃ, divā ca ratto ca nisīthakāle;
Paṭigaccha tvaṃ khippaṃ kusāvatiṃ kusa, nicchāmi dubbaṇṇamahaṃ vasanta’’nti.

Tassattho – mahārāja, tvaṃ bhattakārako hutvā ujukena cittena yopi te sīsaṃ bhindeyya, tassapetaṃ kammaṃ na karosi, anujubhūtena pana cittena mamatthāya etaṃ mahantaṃ kājaṃ haranto divā ca ratto ca nisīthakāle ca mahantaṃ dukkhaṃ anubhavissasi, kiṃ te tena anubhūtena dukkhena, tvaṃ attano nagaraṃ kusāvatimeva paṭigaccha, aññaṃ attanā sadisiṃ atirasakapūvasaṇṭhānamukhiṃ yakkhiniṃ aggamahesiṃ katvā rajjaṃ kārehīti. **Nicchāmi dubbaṇṇamahaṃ vasanta**nti ahaṃ pana taṃ dubbaṇṇaṃ dussaṇṭhitaṃ idha vasantaṃ na icchāmīti.

So ‘‘pabhāvatiyā me santikā kathā laddhā’’ti tuṭṭhacitto tisso gāthā abhāsi –

3. ‘‘Nāhaṃ gamissāmi ito kusāvatiṃ, pabhāvatī vaṇṇapalobhito tava;
Ramāmi maddassa niketaramme, hitvāna raṭṭhaṃ tava dassane rato.

4. ‘‘Pabhāvatī vaṇṇapalobhito tava, sammūḷharūpo vicarāmi mediniṃ;
Disaṃ na jānāmi kutomhi āgato, tayamhi matto migamandalocane.

5. ‘‘Suvaṇṇacīravasane, jātarūpasumekhale;
Sussoṇi tava kāmā hi, nāhaṃ rajjena matthiko’’ti.

Tattha **ramāmī**ti abhiramāmi na ukkaṇṭhāmi. **Sammūḷharūpo**ti kilesasammūḷho hutvā. **Tayamhi matto**ti tayi mattomhi, tayā vā mattomhi. **Suvaṇṇacīravasane**ti suvaṇṇakhacitavatthavasane. **Nāhaṃ rajjena matthiko**ti na ahaṃ rajjena atthiko.

Evaṃ vutte sā cintesi – ‘‘ahaṃ etaṃ ‘vippaṭisārī bhavissatī’ti paribhāsāmi, ayaṃ pana rajjitvāva katheti, sace kho pana maṃ ‘ahaṃ kusarājā’ti vatvā hatthe gaṇheyya, ko taṃ nivāreyya, koci no imaṃ kathaṃ suṇeyyā’’ti dvāraṃ thaketvā sūciṃ datvā anto aṭṭhāsi. Sopi bhattakājaṃ āharitvā bhattaṃ vaḍḍhetvā rājadhītaro bhojesi. Pabhāvatī ‘‘gaccha kusarājena pakkabhattaṃ āharā’’ti khujjaṃ pesesi. Sā āharitvā ‘‘bhuñjāhī’’ti āha. Nāhaṃ tena pakkabhattaṃ bhuñjāmi, tvaṃ bhuñjitvā attano laddhanivāpaṃ gahetvā bhattaṃ pacitvā āhara, kusaraññо āgatabhāvañca mā kassaci ārocesīti. Khujjā tato paṭṭhāya tassā koṭṭhāsaṃ āharitvā sayaṃ bhuñjati, attano koṭṭhāsaṃ tassā upaneti. Kusarājāpi tato paṭṭhāya taṃ passituṃ alabhanto cintesi – ‘‘atthi nu kho pabhāvatiyā mayi sineho, udāhu natthi, vīmaṃsissāmi na’’nti. So pana rājadhītaro bhojetvā bhattakājaṃ ādāya nikkhanto tassā gabbhadvāre pāsādatalaṃ pādena paharitvā bhājanāni ghaṭṭetvā nitthunitvā visaññī hutvā viya avakujjo pati. Sā tassa nitthunitasaddena dvāraṃ vivaritvā taṃ bhattakājena otthataṃ disvā cintesi – ‘‘ayaṃ sakalajambudīpe aggarājā maṃ nissāya rattindivaṃ dukkhaṃ anubhoti, sukhumālatāya bhattakājena avatthato patati, jīvati nu kho, no vā’’ti. Sā gabbhato nikkhamitvā tassa nāsavātaṃ upadhāretuṃ gīvaṃ pasāretvā mukhaṃ olokesi. So mukhapūraṃ kheḷaṃ gahetvā tassā sarīre pātesi. Sā taṃ paribhāsitvā gabbhaṃ pavisitvā dvāraṃ aḍḍhavivaṭaṃ thaketvā ṭhitā gāthamāha –

6. ‘‘Abbhūti tassa bho hoti, yo anicchantamicchati;
Akāmaṃ rāja kāmesi, akantaṃ kantumicchasī’’ti.

Tattha **abbhūtī**ti abhūti, avuḍḍhīti attho.

So pana paṭibaddhacittatāya akkosiyamānopi paribhāsiyamānopi vippaṭisāraṃ anuppādetvāva anantaraṃ gāthamāha –

7. ‘‘Akāmaṃ vā sakāmaṃ vā, yo naro labhate piyaṃ;
Lābhamettha pasaṃsāma, alābho tattha pāpako’’ti.

Sāpi tasmiṃ evaṃ kathentepi anosakkitvā thaddhataravacanaṃ vatvā palāpetukāmā itaraṃ gāthamāha –

8. ‘‘Pāsāṇasāraṃ khaṇasi, kaṇikārassa dārunā;
Vātaṃ jālena bādhesi, yo anicchantamicchasī’’ti.

Tattha **kaṇikārassa dārunā**ti kaṇikārakaṭṭhena. **Bādhesī**ti bandhasīti.

Taṃ sutvā rājā tisso gāthāyo abhāsi –

9. ‘‘Pāsāṇo nūna te hadaye, ohito mudulakkhaṇe;
Yo te sātaṃ na vindāmi, tirojanapadāgato.

10. ‘‘Yadā maṃ bhakuṭiṃ katvā, rājaputtī udikkhati;
Āḷāriko tadā homi, rañño maddassantepure.

11. ‘‘Yadā umhayamānā maṃ, rājaputtī udikkhati;
Nāḷāriko tadā homi, rājā homi tadā kuso’’ti.

Tattha **mudulakkhaṇe**ti mudunā itthilakkhaṇena samannāgate. **Yo**ti yo ahaṃ tiroraṭṭhā āgato tava santike vasanto paṭisanthāramattampi sātaṃ na labhāmi, so evaṃ maññāmi, mayi sinehuppattinivāraṇāya nūna tava hadaye pāsāṇo ṭhapito. **Bhakuṭiṃ katvā**ti kodhavasena valivisamaṃ nalāṭaṃ katvā. **Āḷāriko**ti bhattakārako. Tasmiṃ khaṇe ahaṃ maddarañño antepure bhattakārakadāso viya homīti vadati. **Umhayamānā**ti pahaṭṭhākāraṃ dassetvā hasamānā. **Rājā homī**ti tasmiṃ khaṇe ahaṃ kusāvatīnagare rajjaṃ kārento rājā viya homi, kasmāsi evaṃ pharusā, ito paṭṭhāya mā evarūpaṃ kari, bhaddeti.

Sā tassa vacanaṃ sutvā cintesi – ‘‘ayaṃ ativiya allīyitvā katheti, musāvādaṃ katvā upāyena naṃ ito palāpessāmī’’ti gāthamāha –

12. ‘‘Sace hi vacanaṃ saccaṃ, nemittānaṃ bhavissati;
Neva me tvaṃ patī assa, kāmaṃ chindantu sattadhā’’ti.

Tassattho – mahārāja, mayā ‘‘ayaṃ kusarājā mayhaṃ pati bhavissati, na bhavissatī’’ti bahū nimittapāṭhakā pucchitā, te ‘‘kāmaṃ kira maṃ sattadhā chindantu, neva me tvaṃ pati bhavissasī’’ti vadiṃsūti.

Taṃ sutvā rājā taṃ paṭibāhanto ‘‘bhadde, mayāpi attano raṭṭhe nemittakā pucchitā, te ‘aññatra sīhassarakusarājato tava pati nāma añño natthī’ti byākariṃsu, ahampi attano ñāṇabalanimittena evameva kathesi’’nti vatvā anantaraṃ gāthamāha –

13. ‘‘Sace hi vacanaṃ saccaṃ, aññesaṃ yadi vā mama;
Neva tuyhaṃ patī atthi, añño sīhassarā kusā’’ti.

Tassattho – yadi hi aññesaṃ nemittānaṃ vacanaṃ saccaṃ, yadi vā mama vacanaṃ saccaṃ, tava añño pati nāma natthīti.

Sā tassa vacanaṃ sutvā ‘‘na sakkā imaṃ lajjāpetuṃ vā palāpetuṃ vā, kiṃ me iminā’’ti dvāraṃ pidhāya attānaṃ na dassesi. Sopi kājaṃ gahetvā otari, tato paṭṭhāya taṃ daṭṭhuṃ na labhati, bhattakārakakammaṃ karonto ativiya kilamati, bhuttapātarāso dārūni phāleti, bhājanāni dhovati, kājena udakaṃ āharati, sayanto ambaṇapiṭṭhe sayati, pāto vuṭṭhāya yāguādīni pacati harati bhojeti, nandirāgaṃ nissāya atidukkhaṃ anubhoti. So ekadivasaṃ bhattagehadvārena gacchantiṃ khujjaṃ disvā pakkosi. Sā pabhāvatiyā bhayena tassa santikaṃ gantuṃ avisahantī turitaturitā viya gacchati. Atha naṃ vegena upagantvā ‘‘khujje’’ti āha.

Sā nivattitvā ṭhitā ‘‘ko eso’’ti vatvā ‘‘tumhākaṃ saddaṃ na suṇāmī’’ti āha. Atha naṃ ‘‘khujje tvampi sāminīpi te ubhopi ativiya thaddhā, ettakaṃ kālaṃ tumhākaṃ santike vasanto ārogyasāsanamattampi na labhāmi, deyyadhammaṃ pana kiṃ dassatha, tiṭṭhatu tāvetaṃ, api me pabhāvatiṃ mudukaṃ katvā dassetuṃ sakkhissasī’’ti āha. Sā ‘‘sādhū’’ti sampaṭicchi. Atha naṃ ‘‘sace me taṃ dassetuṃ sakkhissasi, khujjabhāvaṃ te ujukaṃ katvā gīveyyakaṃ dassāmī’’ti palobhento pañca gāthāyo abhāsi –

14. ‘‘Nekkhaṃ gīvaṃ te kāressaṃ, patvā khujje kusāvatiṃ;
Sace maṃ nāganāsūrū, olokeyya pabhāvatī.

15. ‘‘Nekkhaṃ gīvaṃ te kāressaṃ, patvā khujje kusāvatiṃ;
Sace maṃ nāganāsūrū, ālapeyya pabhāvatī.

16. ‘‘Nekkhaṃ gīvaṃ te kāressaṃ, patvā khujje kusāvatiṃ;
Sace maṃ nāganāsūrū, umhāyeyya pabhāvatī.

17. ‘‘Nekkhaṃ gīvaṃ te kāressaṃ, patvā khujje kusāvatiṃ;
Sace maṃ nāganāsūrū, pamhāyeyya pabhāvatī.

18. ‘‘Nekkhaṃ gīvaṃ te kāressaṃ, patvā khujje kusāvatiṃ;
Sace maṃ nāganāsūrū, pāṇīhi upasamphuse’’ti.

Tattha **nekkhaṃ gīvaṃ te**ti tava gīveyyaṃ sabbasuvaṇṇamayameva kāressāmīti attho. ‘‘Nekkhaṃ gīvaṃ te karissāmī’’tipi pāṭho, tava gīvāya nekkhamayaṃ piḷandhanaṃ piḷandhessāmīti attho. **Olokeyyā**ti sace tava vacanena maṃ pabhāvatī olokeyya, sace maṃ tāya olokāpetuṃ sakkhissasīti attho. **‘‘Ālapeyyā’’**tiādīsupi eseva nayo. Ettha pana **umhāyeyyā**ti mandahasitavasena parihāseyya. **Pamhāyeyyā**ti mahāhasitavasena parihāseyya.

Sā tassa vacanaṃ sutvā ‘‘gacchatha tumhe, deva, katipāhaccayena naṃ tumhākaṃ vase karissāmi, passatha me parakkama’’nti vatvā taṃ karaṇīyaṃ tīretvā pabhāvatiyā santikaṃ gantvā tassā vasanagabbhaṃ sodhentī viya paharaṇayoggaṃ leḍḍukhaṇḍampi asesetvā antamaso pādukāpi nīharitvā sakalagabbhaṃ sammajjitvā gabbhadvāre ummāraṃ antaraṃ katvā uccāsanaṃ paññapetvā pabhāvatiyā ekaṃ nīcapīṭhakaṃ attharitvā ‘‘ehi, amma, sīse te ūkā vicinissāmī’’ti taṃ tattha pīṭhake nisīdāpetvā attano ūruantare tassā sīsaṃ ṭhapetvā thokaṃ kaṇḍuyitvā ‘‘aho imissā sīse bahū ūkā’’ti sakasīsato ūkā gahetvā tassā hatthe ṭhapetvā ‘‘passa kittakā te sīse ūkā’’ti piyakathaṃ kathetvā mahāsattassa guṇaṃ kathentī gāthamāha –

19. ‘‘Na hi nūnāyaṃ rājaputtī, kuse sātampi vindati;
Āḷārike bhate pose, vetanena anatthike’’ti.

Tassattho – ekaṃsena ayaṃ rājaputtī pubbe kusāvatīnagare kusanarindassa santike mālāgandhavilepanavatthālaṅkāravasena appamattakampi sātaṃ na vindati na labhati, tambūlamattampi etena etissā dinnapubbaṃ na bhavissati. Kiṃkāraṇā? Itthiyo nāma ekadivasampi aṅkaṃ avattharitvā nipannasāmikamhi hadayaṃ bhinditum na sakkonti, ayaṃ pana āḷārike bhate pose āḷārikattañca bhatakattañca upagate etasmiṃ purise mūlenapi anatthike kevalaṃ taṃyeva nissāya rajjaṃ pahāya āgantvā evaṃ dukkhaṃ anubhavante paṭisanthāramattampi na karoti, sacepi te, amma, tasmiṃ sineho natthi, sakalajambudīpe aggarājā maṃ nissāya kilamatīti tassa kiñcideva dātuṃ arahasīti.

Sā taṃ sutvā khujjāya kujjhi. Atha naṃ khujjā gīvāyaṃ gahetvā antogabbhe khipitvā sayaṃ bahi hutvā dvāraṃ pidhāya āviñchanarajjumhi olambantī aṭṭhāsi. Pabhāvatī taṃ gahetuṃ asakkontī dvāramūle ṭhatvā akkosantī itaraṃ gāthamāha –

20. ‘‘Na hi nūnāyaṃ sā khujjā, labhati jivhāya chedanaṃ;
Sunisitena satthena, evaṃ dubbhāsitaṃ bhaṇa’’nti.

Tattha **sunisitenā**ti suṭṭhu nisitena tikhiṇasatthena. **Evaṃ dubbhāsita**nti evaṃ asotabbayuttakaṃ dubbhāsitaṃ bhaṇantī.

Atha khujjā āviñcanarajjuṃ gahetvā ṭhitāva ‘‘nippaññe dubbinīte tava rūpaṃ kiṃ karissati, kiṃ mayaṃ tava rūpaṃ khāditvā yāpessāmā’’ti vatvā terasahi gāthāhi bodhisattassa guṇaṃ pakāsentī khujjāgajjitaṃ nāma gajji –

21. ‘‘Mā naṃ rūpena pāmesi, ārohena pabhāvati;
Mahāyasoti katvāna, karassu rucire piyaṃ.

22. ‘‘Mā naṃ rūpena pāmesi, ārohena pabhāvati;
Mahaddhanoti katvāna, karassu rucire piyaṃ.

23. ‘‘Mā naṃ rūpena pāmesi, ārohena pabhāvati;
Mahabbaloti katvāna, karassu rucire piyaṃ.

24. ‘‘Mā naṃ rūpena pāmesi, ārohena pabhāvati;
Mahāraṭṭhoti katvāna, karassu rucire piyaṃ.

25. ‘‘Mā naṃ rūpena pāmesi, ārohena pabhāvati;
Mahārājāti katvāna, karassu rucire piyaṃ.

26. ‘‘Mā naṃ rūpena pāmesi, ārohena pabhāvati;
Sīhassaroti katvāna, karassu rucire piyaṃ.

27. ‘‘Mā naṃ rūpena pāmesi, ārohena pabhāvati;
Vaggussaroti katvāna, karassu rucire piyaṃ.

28. ‘‘Mā naṃ rūpena pāmesi, ārohena pabhāvati;
Bindussaroti katvāna, karassu rucire piyaṃ.

29. ‘‘Mā naṃ rūpena pāmesi, ārohena pabhāvati;
Mañjussaroti katvāna, karassu rucire piyaṃ.

30. ‘‘Mā naṃ rūpena pāmesi, ārohena pabhāvati;
Madhussaroti katvāna, karassu rucire piyaṃ.

31. ‘‘Mā naṃ rūpena pāmesi, ārohena pabhāvati;
Satasippoti katvāna, karassu rucire piyaṃ.

32. ‘‘Mā naṃ rūpena pāmesi, ārohena pabhāvati;
Khattiyotipi katvāna, karassu rucire piyaṃ.

33. ‘‘Mā naṃ rūpena pāmesi, ārohena pabhāvati;
Kusarājāti katvāna, karassu rucire piya’’nti.

Tattha **mā naṃ rūpena pāmesi, ārohena, pabhāvatī**ti are pabhāvati, mā tvaṃ etaṃ kusanarindaṃ attano rūpena ārohapariṇāhena pamini, evaṃ pamāṇaṃ gaṇhi. **Mahāyaso**ti mahānubhāvo soti evaṃ hadaye katvāna **rucire** piyadassane karassu tassa piyaṃ. Ānubhāvoyeva hissa rūpanti vadati. Esa nayo sabbattha. Api ca **mahāyaso**ti mahāparivāro. **Mahaddhano**ti mahābhogo. **Mahabbalo**ti mahāthāmo. **Mahāraṭṭho**ti vipularaṭṭho. **Mahārājā**ti sakalajambudīpe aggarājā. **Sīhassaro**ti sīhasaddasamānasaddo. **Vaggussaro**ti līlāyuttassaro. **Bindussaro**ti sampiṇḍitaghanassaro. **Mañjussaro**ti sundarassaro. **Madhussaro**ti madhurayuttassaro. **Satasippo**ti paresaṃ santike asikkhitvā attano baleneva nipphannaanekasatasippo. **Khattiyo**ti okkākapaveṇiyaṃ jāto asambhinnakhattiyo. **Kusarājā**ti sakkadattiyakusatiṇasamānanāmo rājā. Evarūpo hi añño rājā nāma natthīti jānitvā etassa piyaṃ karohīti khujjā ettakāhi gāthāhi tassa guṇaṃ kathesi.

Pabhāvatī tassā vacanaṃ sutvā ‘‘khujje ativiya gajjasi, hatthena pāpuṇantī sasāmikabhāvaṃ te jānāpessāmī’’ti khujjaṃ tajjesi. Sāpi taṃ ‘‘ahaṃ taṃ rakkhamānā pituno te kusarājassa āgatabhāvaṃ nārocesiṃ, hotu, ajja rañño ārocessāmī’’ti mahantena saddena bhāyāpesi. Sāpi ‘‘kocideva suṇeyyā’’ti khujjaṃ saññāpesi. Bodhisattopi taṃ passituṃ alabhanto satta māse dubbhojanena dukkhaseyyāya kilamanto cintesi – ‘‘ko me etāya attho, satta māse vasanto etaṃ passitumpi na labhāmi, ativiya kakkhaḷā sāhasikā, gantvā mātāpitaro passissāmī’’ti. Tasmiṃ khaṇe sakko āvajjento tassa ukkaṇṭhitabhāvaṃ ñatvā ‘‘rājā satta māse pabhāvatiṃ daṭṭhumpi na labhi, labhanākāramassa karissāmī’’ti maddarañño dūte katvā sattannaṃ rājūnaṃ dūtaṃ pāhento ‘‘pabhāvatī, kusarājaṃ chaḍḍetvā āgatā, āgacchantu pabhāvatiṃ gaṇhantū’’ti ekekassa visuṃ visuṃ sāsanaṃ pahiṇi. Te mahāparivārena gantvā nagaraṃ patvā aññamaññassa āgatakāraṇaṃ na jānanti. Te ‘‘tvaṃ kasmā āgato, tvaṃ kasmā āgatosī’’ti pucchitvā tamatthaṃ ñatvā kujjhitvā ‘‘ekaṃ kira dhītaraṃ sattannaṃ dassati, passathassa anācāraṃ, uppaṇḍeti no, gaṇhatha na’’nti ‘‘sabbesampi amhākaṃ pabhāvatiṃ detu yuddhaṃ vā’’ti sāsanāni pahiṇitvā nagaraṃ parivārayiṃsu. Maddarājā sāsanaṃ sutvā bhītatasito amacce āmantetvā ‘‘kiṃ karomā’’ti pucchi. Atha naṃ amaccā ‘‘deva, sattapi rājāno pabhāvatiṃ nissāya āgatā, ‘sace na dassati, pākāraṃ bhinditvā nagaraṃ pavisitvā jīvitakkhayaṃ pāpetvā taṃ gaṇhissāmā’ti vadanti, pākāre abhinneyeva tesaṃ pabhāvatiṃ pesessāmā’’ti vatvā gāthamāhaṃsu –

34. ‘‘Ete nāgā upatthaddhā, sabbe tiṭṭhanti vammitā;
Purā maddanti pākāraṃ, ānentetaṃ pabhāvati’’nti.

Tattha **upatthaddhā**ti atithaddhā dappitā. **Ānentetaṃ pabhāvati**nti ānentu etaṃ pabhāvatinti sāsanāni pahiṇiṃsu. Tasmā yāva ete nāgā pākāraṃ na maddanti, tāva nesaṃ pabhāvatiṃ pesehi, mahārājāti.

Taṃ sutvā rājā ‘‘sacāhaṃ ekassa pabhāvatiṃ pesessāmi, sesā yuddhaṃ karissanti, na sakkā ekassa dātuṃ, sakalajambudīpe aggarājānaṃ ‘virūpo’ti chaḍḍetvā āgatā āgamanassa phalaṃ labhatu, vadhitvāna naṃ satta khaṇḍāni katvā sattannaṃ khattiyānaṃ pesessāmī’’ti vadanto anantaraṃ gāthamāha –

35. ‘‘Satta bile karitvāna, ahametaṃ pabhāvatiṃ;
Khattiyānaṃ padassāmi, ye maṃ hantuṃ idhāgatā’’ti.

Tassa sā kathā sakalanivesane pākaṭā ahosi. Paricārikā gantvā ‘‘rājā kira taṃ satta khaṇḍāni katvā sattannaṃ rājūnaṃ pesessatī’’ti pabhāvatiyā ārocesuṃ. Sā maraṇabhayabhītā āsanā vuṭṭhāya bhaginīhi parivutā mātu sirigabbhaṃ agamāsi. Tamatthaṃ pakāsento satthā āha –

36. ‘‘Avuṭṭhahi rājaputtī, sāmā koseyyavāsinī;
Assupuṇṇehi nettehi, dāsīgaṇapurakkhatā’’ti.

Tattha **sāmā**ti suvaṇṇavaṇṇā. **Koseyyavāsinī**ti suvaṇṇakhacitakoseyyanivasanā.

Sā mātu santikaṃ gantvā mātaraṃ vanditvā paridevamānā āha –

37. ‘‘Taṃ nūna kakkūpanisevitaṃ mukhaṃ, ādāsadantātharupaccavekkhitaṃ;
Subhaṃ sunettaṃ virajaṃ anaṅgaṇaṃ, chuddhaṃ vane ṭhassati khattiyehi.

38. ‘‘Te nūna me asite vellitagge, kese mudū candanasāralitte;
Samākule sīvathikāya majjhe, pādehi gijjhā parikaḍḍhissanti.

39. ‘‘Tā nūna me tambanakhā sulomā, bāhā mudū candanasāralittā;
Chinnā vane ujjhitā khattiyehi, gayha dhaṅko gacchati yenakāmaṃ.

40. ‘‘Te nūna tālūpanibhe alambe, nisevite kāsikacandanena;
Thanesu me lambissati siṅgālo, mātūva putto taruṇo tanūjo.

41. ‘‘Taṃ nūna soṇiṃ puthulaṃ sukoṭṭitaṃ, nisevitaṃ kañcanamekhalāhi;
Chinnaṃ vane khattiyehī avatthaṃ, siṅgālasaṅghā parikaḍḍhissanti.

42. ‘‘Soṇā dhaṅkā siṅgālā ca, ye caññe santi dāṭhino;
Ajarā nūna hessanti, bhakkhayitvā pabhāvatiṃ.

43. ‘‘Sace maṃsāni hariṃsu, khattiyā dūragāmino;
Aṭṭhīni amma yācitvā, anupathe dahātha naṃ.

44. ‘‘Khettāni amma kāretvā, kaṇikārettha ropaya;
Yadā te pupphitā assu, hemantānaṃ himaccaye;
Sareyyātha mamaṃ amma, evaṃvaṇṇā pabhāvatī’’ti.

Tattha kakkūpanisevitantila **kakkūpanisevita**nti sāsapakakkaloṇakakkamattikakakkatilakakkahaliddikakkamukhacuṇṇakehi imehi pañcahi kakkehi upanisevitaṃ. **Ādāsadantātharupaccavekkhita**nti dantamayatharumhi ādāse paccavekkhitaṃ tattha oloketvā maṇḍitaṃ. **Subha**nti subhamukhaṃ. **Viraja**nti vigatarajaṃ nimmalaṃ. **Anaṅgaṇa**nti gaṇḍapiḷakādidosarahitaṃ. **Chuddha**nti amma evarūpaṃ mama mukhaṃ addhā idāni khattiyehi chaḍḍitaṃ **vane** araññe ṭhassatīti paridevati. **Asite**ti kāḷake. **Vellitagge**ti unnatagge. **Sīvathikāyā**ti susānamhi. **Parikaḍḍhissantī**ti evarūpe mama kese manussamaṃsakhādakā gijjhā pādehi paharitvā nūna parikaḍḍhissanti. **Gayha dhaṅko gacchati yenakāma**nti amma mama evarūpaṃ bāhaṃ nūna dhaṅko gahetvā luñjitvā khādanto yenakāmaṃ gacchissati.

Tālūpanibheti suvaṇṇatālaphalasadise. **Kāsikacandanenā**ti sukhumacandanena nisevite. **Thanesu me**ti amma mama susāne patitāya evarūpe thane disvā mukhena ḍaṃsitvā tesu me thanesu attano tanujo mātu taruṇaputto viya nūna siṅgālo lambissati. **Soṇi**nti kaṭiṃ. **Sukoṭṭita**nti gohanukena paharitvā suvaḍḍhitaṃ. **Avattha**nti chaḍḍitaṃ. **Bhakkhayitvā**ti amma ete ettakā nūna mama maṃsaṃ khāditvā ajarā bhavissanti.

Sace maṃsāni hariṃsūti amma sace te khattiyā mayiṃ paṭibaddhacittā mama maṃsāni hareyyuṃ, atha tumhe aṭṭhīni yācitvā **anupathe dahāthanaṃ,** jaṅghamaggamahāmaggānaṃ antare daheyyāthāti vadati. **Khettānī**ti amma mama jhāpitaṭṭhāne mālādivatthūni kāretvā ettha etesu khettesu kaṇikārarukkhe ropaya. **Himaccaye**ti himapātātikkame phagguṇamāse. **Sareyyāthā**ti tesaṃ pupphānaṃ suvaṇṇacaṅkoṭakaṃ pūretvā ūrūsu ṭhapetvā mama dhītā pabhāvatī evaṃvaṇṇāti sareyyātha.

Iti sā maraṇabhayatajjitā mātu santike vilapi. Maddarājāpi ‘‘pharasuñca gaṇḍikañca gahetvā coraghātako idheva āgacchatū’’ti āṇāpesi. Tassa āgamanaṃ sakalarājagehe pākaṭaṃ ahosi. Athassa āgatabhāvaṃ sutvā pabhāvatiyā mātā uṭṭhāyāsanā sokasamappitā rañño santikaṃ agamāsi. Tamatthaṃ pakāsento satthā āha –

45. ‘‘Tassā mātā udaṭṭhāsi, khattiyā devavaṇṇinī;
Disvā asiñca sūnañca, rañño maddassantepure’’ti.

Tattha **udaṭṭhāsī**ti āsanā uṭṭhāya rañño santikaṃ gantvā aṭṭhāsi. **Disvā asiñca sūnañcā**ti antepuramhi alaṅkatamahātale rañño purato nikkhittaṃ pharasuñca gaṇḍikañca disvā vilapantī gāthamāha –

46. ‘‘Iminā nūna asinā, susaññaṃ tanumajjhimaṃ;
Dhītaraṃ madda hantvāna, khattiyānaṃ padassasī’’ti.

Tattha **asinā**ti pharasuṃ sandhāyāha. So hi imasmiṃ ṭhāne asi nāma jāto. **Susaññaṃ tanumajjhima**nti suṭṭhu saññātaṃ tanumajjhimaṃ.

Atha naṃ rājā saññāpento āha – ‘‘devi, kiṃ kathesi, tava dhītā sakalajambudīpe aggarājānaṃ ‘virūpo’ti chaḍḍetvā gatamagge padavalañje avinaṭṭheyeva maccuṃ nalāṭenādāya āgatā, idāni attano rūpaṃ nissāya īdisaṃ phalaṃ labhatū’’ti. Sā tassa vacanaṃ sutvā dhītu santikaṃ gantvā vilapantī āha –

47. ‘‘Na me akāsi vacanaṃ, atthakāmāya puttike;
Sājja lohitasañchannā, gacchasi yamasādhanaṃ.

48. ‘‘Evamāpajjatī poso, pāpiyañca nigacchati;
Yo ve hitānaṃ vacanaṃ, na karoti atthadassinaṃ.

49. ‘‘Sace ca ajja dhāresi, kumāraṃ cārudassanaṃ;
Kusena jātaṃ khattiyaṃ, suvaṇṇamaṇimekhalaṃ;
Pūjitaṃ ñātisaṅghehi, na gacchasi yamakkhayaṃ.

50. ‘‘Yatthassu bherī nadati, kuñjaro ca nikūjati;
Khattiyānaṃ kule bhadde, kinnu sukhataraṃ tato.

51. ‘‘Asso ca sisati dvāre, kumāro uparodati;
Khattiyānaṃ kule bhadde, kinnu sukhataraṃ tato.

52. ‘‘Mayūrakoñcābhirude, kokilābhinikūjite;
Khattiyānaṃ kule bhadde, kinnu sukhataraṃ tato’’ti.

Tattha **puttike**ti taṃ ālapati. Idaṃ vuttaṃ hoti – amma, idha kiṃ karissasi, sāmikassa santikaṃ gaccha, mā rūpamadena majjīti evaṃ yācantiyāpi me vacanaṃ na akāsi, sā tvaṃ ajja lohitasañchannā gacchasi yamasādhanaṃ, maccurājassa bhavanaṃ gamissasīti. **Pāpiyañcā**ti ito pāpatarañca nigacchati. **Sace ca ajja dhāresī**ti, amma, sace tvaṃ cittassa vasaṃ agantvā kusanarindaṃ paṭicca laddhaṃ attano rūpena sadisaṃ cārudassanaṃ kumāraṃ ajja dhārayissasi. **Yamakkhaya**nti evaṃ sante yamanivesanaṃ na gaccheyyāsi. **Tato** yamhi khattiyakule ayaṃ vibhūti, tamhā nānābherisaddena ceva mattavāraṇakoñcanādena ca ninnāditā kusāvatīrājakulā kiṃ nu sukhataraṃ disvā idhāgatāsīti attho. **Sisatī**ti hasati. **Kumāro**ti susikkhito gandhabbakumāro. **Uparodatī**ti nānātūriyāni gahetvā upahāraṃ karoti. **Kokilābhinikūjite**ti kusarājakule sāyaṃ pāto pavattanaccagītavāditūpahāraṃ paṭippharantī viya kokilehi abhinikūjite.

Iti sāpi ettakāhi gāthāhi tāya saddhiṃ sallapitvā ‘‘sace ajja kusanarindo idha assa, ime satta rājāno palāpetvā mama dhītaraṃ dukkhā pamocetvā ādāya gaccheyyā’’ti cintetvā gāthamāha –

53. ‘‘Kahaṃ nu kho sattumaddano, pararaṭṭhappamaddano;
Kuso soḷārapaññāṇo, yo no dukkhā pamocaye’’ti.

Tattha **soḷārapaññāṇo**ti uḷārapañño.

Tato pabhāvatī ‘‘mama mātu kusassa vaṇṇaṃ bhaṇantiyā mukhaṃ nappahoti, ācikkhissāmi tāvassā tassa idheva āḷārikakammaṃ katvā vasanabhāva’’nti cintetvā gāthamāha –

54. ‘‘Idheva so sattumaddano, pararaṭṭhappamaddano;
Kuso soḷārapaññāṇo, yo te sabbe vadhissatī’’ti.

Athassā mātā ‘‘ayaṃ maraṇabhayabhītā vippalapatī’’ti cintetvā gāthamāha –

55. ‘‘Ummattikā nu bhaṇasi, andhabālā pabhāsasi;
Kuso ce āgato assa, kiṃ na jānemu taṃ maya’’nti.

Tattha **andhabālā**ti sammūḷhā aññāṇā hutvā. **Kiṃ na jānemū**ti kena kāraṇena taṃ na jāneyyāma. So hi antarāmagge ṭhitova amhākaṃ sāsanaṃ peseyya, samussitaddhajā caturaṅginīsenā paññāyetha, tvaṃ pana maraṇabhayena kathesīti.

Sā evaṃ vutte ‘‘na me mātā saddahati, tassa idhāgantvā satta māse vasanabhāvaṃ na jānāti, dassessāmi na’’nti cintetvā mātaraṃ hatthe gahetvā sīhapañjaraṃ vivaritvā hatthaṃ pasāretvā dassentī gāthamāha –

56. ‘‘Eso āḷāriko poso, kumārīpuramantare;
Daḷhaṃ katvāna saṃvelliṃ, kumbhiṃ dhovati oṇato’’ti.

Tattha **kumārīpuramantare**ti vātapāne ṭhitā tava dhītānaṃ kumārīnaṃ vasanaṭṭhānantare naṃ olokehi. **Saṃvelli**nti kacchaṃ bandhitvā kumbhiṃ dhovati.

So kira tadā ‘‘ajja me manoratho matthakaṃ pāpuṇissati, addhā maraṇabhayatajjitā, pabhāvatī, mama āgatabhāvaṃ kathessati, bhājanāni dhovitvā paṭisāmessāmī’’ti udakaṃ āharitvā bhājanāni dhovituṃ ārabhi. Atha naṃ mātā paribhāsantī gāthamāha –

57. ‘‘Veṇī tvamasi caṇḍālī, adūsi kulagandhinī;
Kathaṃ maddakule jātā, dāsaṃ kayirāsi kāmuka’’nti.

Tattha **veṇī**ti tacchikā. **Adūsi kulagandhinī**ti udāhu tvaṃ kuladūsikā. **Kāmuka**nti kathaṃ nāma tvaṃ evarūpe kule jātā attano sāmikaṃ dāsaṃ kareyyāsīti.

Tato pabhāvatī ‘‘mama mātā imassa maṃ nissāya evaṃ vasanabhāvaṃ na jānāti maññe’’ti cintetvā itaraṃ gāthamāha –

58. ‘‘Namhi veṇī na caṇḍālī, na camhi kulagandhinī;
Okkākaputto bhaddante, tvaṃ nu dāsoti maññasī’’ti.

Tattha **okkākaputto**ti, amma, esa okkākaputto, tvaṃ pana ‘‘dāso’’ti maññasi, kasmā naṃ ahaṃ ‘‘dāso’’ti kathessāmīti.

Idānissa yasaṃ vaṇṇentī āha –

59. ‘‘Yo brāhmaṇasahassāni, sadā bhojeti vīsatiṃ;
Okkākaputto bhaddante, tvaṃ nu dāsoti maññasi.

60. Yassa nāgasahassāni, sadā yojenti vīsatiṃ;
Okkākaputto bhaddante, tvaṃ nu dāsoti maññasi.

61. ‘‘Yassa assasahassāni, sadā yojenti vīsatiṃ;
Okkākaputto bhaddante, tvaṃ nu dāsoti maññasi.

62. ‘‘Yassa rathasahassāni, sadā yojenti vīsatiṃ;
Okkākaputto bhaddante, tvaṃ nu dāsoti maññasi;
Yassa usabhasahassāni, sadā yojenti vīsatiṃ;
Okkākaputto bhaddante, tvaṃ nu dāsoti maññasi.

63. ‘‘Yassa dhenusahassāni, sadā duhanti vīsatiṃ;
Okkākaputto bhaddante, tvaṃ nu dāsoti maññasī’’ti.

Evaṃ tāya pañcahi gāthāhi mahāsattassa yaso vaṇṇito. Athassā mātā ‘‘ayaṃ asambhitā kathaṃ katheti, addhā evameta’’nti saddahitvā rañño santikaṃ gantvā tamatthaṃ ārocesi. So vegena pabhāvatiyā santikaṃ gantvā ‘‘saccaṃ kira, amma, kusarājā idhāgato’’ti. ‘‘Āma tāta, ajjassa satta māsā atikkantā tava dhītānaṃ āḷārikattaṃ karontassā’’ti. So tassā asaddahanto khujjaṃ pucchitvā yathābhūtaṃ sutvā dhītaraṃ garahanto gāthamāha –

64. ‘‘Taggha te dukkaṭaṃ bāle, yaṃ khattiyaṃ mahabbalaṃ;
Nāgaṃ maṇḍūkavaṇṇena, na taṃ akkhāsidhāgata’’nti.

Tattha **tagghā**ti ekaṃseneva.

So dhītaraṃ garahitvā vegena tassa santikaṃ gantvā katapaṭisanthāro añjaliṃ paggayha attano accayaṃ dassento gāthamāha –

65. ‘‘Aparādhaṃ mahārāja, tvaṃ no khama rathesabha;
Yaṃ taṃ aññātavesena, nāññāsimhā idhāgata’’nti.

Taṃ sutvā mahāsatto ‘‘sacāhaṃ pharusaṃ vakkhāmi, idhevassa hadayaṃ phalissati, assāsessāmi na’’nti cintetvā bhājanantare ṭhitova itaraṃ gāthamāha –

66. ‘‘Mādisassa na taṃ channaṃ, yohaṃ āḷāriko bhave;
Tvaññeva me pasīdassu, natthi te deva dukkaṭa’’nti.

Rājā tassa santikā paṭisanthāraṃ labhitvā pāsādaṃ abhiruhitvā pabhāvatiṃ pakkosāpetvā khamāpanatthāya pesetuṃ gāthamāha –

67. ‘‘Gaccha bāle khamāpehi, kusarājaṃ mahabbalaṃ;
Khamāpito kuso rājā, so te dassati jīvita’’nti.

Sā pitu vacanaṃ sutvā bhaginīhi ceva paricārikāhi ca parivutā tassa santikaṃ agamāsi. Sopi kammakāravesena ṭhitova tassā attano santikaṃ āgamanaṃ ñatvā ‘‘ajja pabhāvatiyā mānaṃ bhinditvā pādamūle naṃ kalale nipajjāpessāmī’’ti sabbaṃ attanā ābhataṃ udakaṃ chaḍḍetvā khalamaṇḍalamattaṃ ṭhānaṃ madditvā ekakalalaṃ akāsi. Sā tassa santikaṃ gantvā tassa pādesu nipatitvā kalalapiṭṭhe nipannā taṃ khamāpesi. Tamatthaṃ pakāsento satthā āha –

68. ‘‘Pitussa vacanaṃ sutvā, devavaṇṇī pabhāvatī;
Sirasā aggahī pāde, kusarājaṃ mahabbala’’nti.

Tattha **sirasā**ti sirasā nipatitvā kusarājānaṃ pāde aggahesīti.

Gahetvā ca pana naṃ khamāpentī tisso gāthāyo abhāsi –

69. ‘‘Yāmā ratyo atikkantā, tāmā deva tayā vinā;
Vande te sirasā pāde, mā me kujjha rathesabha.

70. ‘‘Sabbaṃ te paṭijānāmi, mahārāja suṇohi me;
Na cāpi appiyaṃ tuyhaṃ, kareyyāmi ahaṃ puna.

71. ‘‘Evaṃ ce yācamānāya, vacanaṃ me na kāhasi;
Idāni maṃ tāto hantvā, khattiyānaṃ padassatī’’ti.

Tattha **ratyo**ti rattiyo. **Tāmā**ti tā imā sabbāpi tayā vinā atikkantā. **Sabbaṃ te paṭijānāmī**ti, mahārāja, ettakaṃ kālaṃ mayā tava appiyameva kataṃ, idaṃ te ahaṃ sabbaṃ paṭijānāmi, aparampi suṇohi me, ito paṭṭhāyāhaṃ puna tuyhaṃ appiyaṃ na karissāmi. **Evaṃ ce**ti sace evaṃ yācamānāya mama tvaṃ vacanaṃ na karissasīti.

Taṃ sutvā rājā ‘‘sacāhaṃ ‘imaṃ tvañceva jānissasī’ti vakkhāmi, hadayamassā phalissati, assāsessāmi na’’nti cintetvā āha –

72. ‘‘Evaṃ te yācamānāya, kiṃ na kāhāmi te vaco;
Vikuddho tyasmi kalyāṇi, mā tvaṃ bhāyi pabhāvati.

73. ‘‘Sabbaṃ te paṭijānāmi, rājaputti suṇohi me;
Na cāpi appiyaṃ tuyhaṃ, kareyyāmi ahaṃ puna.

74. ‘‘Tava kāmā hi sussoṇi, pahu dukkhaṃ titikkhisaṃ;
Bahuṃ maddakulaṃ hantvā, nayituṃ taṃ pabhāvatī’’ti.

Tattha **kiṃ na kāhāmī**ti kiṃkāraṇā tava vacanaṃ na karissāmi. **Vikuddho tyasmī**ti vikuddho nikkopo te asmiṃ. **Sabbaṃ te**ti vikuddhabhāvañca idāni appiyakaraṇañca ubhayaṃ te idaṃ sabbameva paṭijānāmi. **Tava kāmā**ti tava kāmena taṃ icchamāno. **Titikkhisa**nti adhivāsemi. **Bahuṃ maddakulaṃ hantvā nayituṃ ta**nti bahumaddarājakulaṃ hanitvā balakkārena taṃ netuṃ samatthoti.

Atha so sakkassa devarañño paricārikaṃ viya taṃ attano paricārikaṃ disvā khattiyamānaṃ uppādetvā ‘‘mayi kira dharamāneyeva mama bhariyaṃ aññe gahetvā gamissantī’’ti sīho viya rājaṅgaṇe vijambhamāno ‘‘sakalanagaravāsino me āgatabhāvaṃ jānantū’’ti vagganto nadanto seḷento apphoṭento ‘‘idāni te jīvaggāhaṃ gahessāmi, rathādayo me yojentū’’ti anantaraṃ gāthamāha –

75. ‘‘Yojayantu rathe asse, nānācitte samāhite;
Atha dakkhatha me vegaṃ, vidhamantassa sattavo’’ti.

Tattha **nānācitte**ti nānālaṅkāravicitte. **Samāhite**ti asse sandhāya vuttaṃ, susikkhite nibbisevaneti attho. **Atha dakkhatha me vega**nti atha me parakkamaṃ passissathāti.

Sattūnaṃ gaṇhanaṃ nāma mayhaṃ bhāro, gaccha tvaṃ nhatvā alaṅkaritvā pāsādaṃ āruhāti taṃ uyyojesi. Maddarājāpissa parihārakaraṇatthaṃ amacce pahiṇi. Te tassa mahānasadvāreyeva sāṇiṃ parikkhipitvā kappake upaṭṭhapesuṃ. So katamassukammo sīsaṃnhāto sabbālaṅkārapaṭimaṇḍito amaccādīhi parivuto ‘‘pāsādaṃ abhiruhissāmī’’ti disā viloketvā apphoṭesi. Olokitaolokitaṭṭhānaṃ vikampi. So ‘‘idāni me parakkamaṃ passissathā’’ti āha. Tamatthaṃ pakāsento satthā anantaraṃ gāthamāha –

76. ‘‘Tañca tattha udikkhiṃsu, rañño maddassantepure;
Vijambhamānaṃ sīhaṃva, phoṭentaṃ diguṇaṃ bhuja’’nti.

Tassattho – tañca tattha vijambhantaṃ apphoṭentaṃ rañño antepure vātapānāni vivaritvā itthiyo udikkhiṃsūti.

Athassa maddarājā kataāneñjakāraṇaṃ alaṅkatavaravāraṇaṃ pesesi. So samussitasetacchattaṃ hatthikkhandhaṃ āruyha ‘‘pabhāvatiṃ ānethā’’ti tampi pacchato nisīdāpetvā caturaṅginiyā senāya parivuto pācīnadvārena nikkhamitvā parasenaṃ oloketvā ‘‘ahaṃ kusarājā, jīvitatthikā urena nipajjantū’’ti tikkhattuṃ sīhanādaṃ naditvā sattumaddanaṃ akāsi. Tamatthaṃ pakāsento satthā āha –

77. ‘‘Hatthikkhandhañca āruyha, āropetvā pabhāvatiṃ;
Saṅgāmaṃ otaritvāna, sīhanādaṃ nadī kuso.

78. ‘‘Tassa taṃ nadato sutvā, sīhassevitare migā;
Khattiyā vipalāyiṃsu, kusasaddabhayaṭṭitā.

79. ‘‘Hatthārohā anīkaṭṭhā, rathikā pattikārakā;
Aññamaññassa chindanti, kusasaddabhayaṭṭitā.

80. ‘‘Tasmiṃ saṅgāmasīsasmiṃ, passitvā haṭṭhamānaso;
Kusassa rañño devindo, adā verocanaṃ maṇiṃ.

81. ‘‘So taṃ vijjhitvā saṅgāmaṃ, laddhā verocanaṃ maṇiṃ;
Hatthikkhandhagato rājā, pāvekkhi nagaraṃ puraṃ.

82. ‘‘Jīvaggāhaṃ gahetvāna, bandhitvā satta khattiye;
Sasurassūpanāmesi, ime te deva sattavo.

83. ‘‘Sabbeva te vasaṃ gatā, amittā vihatā tava;
Kāmaṃ karohi te tayā, muñca vā te hanassu vā’’ti.

Tattha **vipalāyiṃsū**ti satiṃ paccupaṭṭhāpetuṃ asakkontā vipallatthacittā bhijjiṃsu. **Kusasaddabhayaṭṭitā**ti kusarañño saddaṃ nissāya jātena bhayena upaddutā mūḷhacittā. **Aññamaññassa chindantī**ti aññamaññaṃ chindanti maddanti. ‘‘Bhindiṃsū’’tipi pāṭho. **Tasmi**nti evaṃ bodhisattassa saddasavaneneva saṅgāme bhinne tasmiṃ saṅgāmasīse taṃ mahāsattassa parakkamaṃ passitvā tuṭṭhahadayo sakko verocanaṃ nāma maṇikkhandhaṃ tassa adāsi. **Nagaraṃ pura**nti nagarasaṅkhātaṃ puraṃ. **Bandhitvā**ti tesaññeva uttari sāṭakena pacchābāhaṃ bandhitvā. **Kāmaṃ karohi te tayā**ti tvaṃ attano kāmaṃ icchaṃ ruciṃ karohi, ete hi tayā dāsā katāyevāti.

Rājā āha –

84. ‘‘Tuyheva sattavo ete, na hi te mayha sattavo;
Tvaññeva no mahārāja, muñca vā te hanassu vā’’ti.

Tattha **tvaññeva no**ti, mahārāja, tvaṃyeva amhākaṃ issaroti.

Evaṃ vutte mahāsatto ‘‘kiṃ imehi māritehi, mā tesaṃ āgamanaṃ niratthakaṃ hotu, pabhāvatiyā kaniṭṭhā satta maddarājadhītaro atthi, tā nesaṃ dāpessāmī’’ti cintetvā gāthamāha –

85. ‘‘Imā te dhītaro satta, devakaññūpamā subhā;
Dadāhi nesaṃ ekekaṃ, hontu jāmātaro tavā’’ti.

Atha naṃ rājā āha –

86. ‘‘Amhākañceva tāsañca, tvaṃ no sabbesamissaro;
Tvaññeva no mahārāja, dehi nesaṃ yadicchasī’’ti.

Tattha **tvaṃ no sabbesa**nti, mahārāja kusanarinda, kiṃ vadesi, tvaññeva etesañca sattannaṃ rājūnaṃ mamañca imāsañca sabbesaṃ no issaro. **Yadicchasī**ti yadi icchasi, yassa vā yaṃ dātuṃ icchasi, tassa taṃ dehīti.

Evaṃ vutte so tā sabbāpi alaṅkārāpetvā ekekassa rañño ekekaṃ adāsi. Tamatthaṃ pakāsento satthā pañca gāthāyo abhāsi –

87. ‘‘Ekamekassa ekekaṃ, adā sīhassaro kuso;
Khattiyānaṃ tadā tesaṃ, rañño maddassa dhītaro.

88. ‘‘Pīṇitā tena lābhena, tuṭṭhā sīhassare kuse;
Sakaraṭṭhāni pāyiṃsu, khattiyā satta tāvade.

89. ‘‘Pabhāvatiñca ādāya, maṇiṃ verocanaṃ subhaṃ;
Kusāvatiṃ kuso rājā, agamāsi mahabbalo.

90. ‘‘Tyassu ekarathe yantā, pavisantā kusāvatiṃ;
Samānā vaṇṇarūpena, nāññamaññātirocisuṃ.

91. ‘‘Mātā puttena saṃgacchi, ubhayo ca jayampatī;
Samaggā te tadā āsuṃ, phītaṃ dharaṇimāvasu’’nti.

Tattha **pīṇitā**ti santappitā. **Pāyiṃsū**ti idāni appamattā bhaveyyāthāti kusanarindena ovaditā agamaṃsu. **Agamāsī**ti katipāhaṃ vasitvā ‘‘amhākaṃ raṭṭhaṃ gamissāmā’’ti sasuraṃ āpucchitvā gato. **Ekarathe yantā**ti dvepi ekarathaṃ abhiruyha gacchantā. **Samānā vaṇṇarūpenā**ti vaṇṇena ca rūpena ca samānā hutvā. **Nāññamaññātirocisu**nti eko ekaṃ nātikkami. Maṇiratanānubhāvena kira mahāsatto abhirūpo ahosi suvaṇṇavaṇṇo sobhaggappatto, so kira pubbe paccekabuddhassa piṇḍapātanissandena buddhapaṭimākaraṇanissandena ca evaṃ tejavanto ahosi. **Saṃgacchī**ti athassa mātā mahāsattassa āgamanaṃ sutvā nagare bheriṃ carāpetvā mahāsattassa bahuṃ paṇṇākāraṃ ādāya paccuggamanaṃ katvā samāgacchi. Sopi mātarā saddhiṃyeva nagaraṃ padakkhiṇaṃ katvā sattāhaṃ chaṇakīḷaṃ kīḷitvā alaṅkatapāsādatalaṃ abhiruhi. Tepi ubho jayampatikā samaggā ahesuṃ, tato paṭṭhāya yāvajīvaṃ samaggā sammodamānā phītaṃ dharaṇiṃ ajjhāvasiṃsūti.

Satthā imaṃ dhammadesanaṃ āharitvā saccāni pakāsetvā jātakaṃ samodhānesi, saccapariyosāne ukkaṇṭhitabhikkhu sotāpattiphale patiṭṭhahi. Tadā mātāpitaro mahārājakulāni ahesuṃ, kaniṭṭho ānando, khujjā khujjuttarā, pabhāvatī rāhulamātā, parisā buddhaparisā, kusarājā pana ahameva ahosinti.

Kusajātakavaṇṇanā paṭhamā.

## [532] 2. Soṇanandajātakavaṇṇanā

Devatā nusi gandhabboti idaṃ satthā jetavane viharanto mātuposakabhikkhuṃ ārabbha kathesi. Vatthu **sāmajātake** (jā. 2.22.296 ādayo) vatthusadisaṃ. Tadā pana satthā ‘‘mā, bhikkhave, imaṃ bhikkhuṃ ujjhāyittha, porāṇakapaṇḍitā sakalajambudīpe rajjaṃ labhamānāpi taṃ aggahetvā mātāpitaro posiṃsuyevā’’ti vatvā atītaṃ āhari.

Atīte bārāṇasī brahmavaḍḍhanaṃ nāma nagaraṃ ahosi. Tattha manojo nāma rājā rajjaṃ kāresi. Tattha aññataro asītikoṭivibhavo brāhmaṇamahāsālo aputtako ahosi. Tassa brāhmaṇī teneva ‘‘bhoti puttaṃ patthehī’’ti vuttā patthesi. Atha bodhisatto brahmalokā cavitvā tassā kucchismiṃ paṭisandhiṃ gaṇhi, jātassa cassa ‘‘soṇakumāro’’ti nāmaṃ kariṃsu. Tassa padasā gamanakāle aññopi satto brahmalokā cavitvā tassāyeva kucchimhi paṭisandhiṃ gaṇhi, tassa jātassa ‘‘nandakumāro’’ti nāmaṃ kariṃsu. Tesaṃ uggahitavedānaṃ sabbasippesu nipphattiṃ pattānaṃ vayappattānaṃ rūpasampadaṃ disvā brāhmaṇo brāhmaṇiṃ āmantetvā ‘‘bhoti puttaṃ soṇakumāraṃ gharabandhanena bandhissāmā’’ti āha. Sā ‘‘sādhū’’ti sampaṭicchitvā puttassa tamatthaṃ ācikkhi. So ‘‘alaṃ, amma, mayhaṃ gharāvāsena, ahaṃ yāvajīvaṃ tumhe paṭijaggitvā tumhākaṃ accayena himavantaṃ pavisitvā pabbajissāmī’’ti āha. Sā brāhmaṇassa etamatthaṃ ārocesi.

Te punappunaṃ kathentāpi tassa cittaṃ alabhitvā nandakumāraṃ āmantetvā ‘‘tāta, tena hi tvaṃ kuṭumbaṃ paṭipajjāhī’’ti vatvā ‘‘nāhaṃ bhātarā chaḍḍitakheḷaṃ sīsena ukkhipāmi, ahampi tumhākaṃ accayena bhātarāva saddhiṃ pabbajissāmī’’ti vutte tesaṃ vacanaṃ sutvā ‘‘ime dve evaṃ taruṇāva kāme pajahanti, kimaṅgaṃ pana mayaṃ, sabbeyeva pabbajissāmā’’ti cintetvā, ‘‘tātā, kiṃ vo amhākaṃ accayena pabbajjāya, idāneva sabbe mayaṃ pabbajissāmā’’ti rañño ārocetvā sabbaṃ dhanaṃ dānamukhe vissajjetvā dāsajanaṃ bhujissaṃ katvā ñātīnaṃ dātabbayuttakaṃ datvā cattāropi janā brahmavaḍḍhananagarā nikkhamitvā himavantapadese pañcapadumasañchannaṃ saraṃ nissāya ramaṇīye vanasaṇḍe assamaṃ māpetvā pabbajitvā tattha vasiṃsu. Ubhopi bhātaro mātāpitaro paṭijaggiṃsu, tesaṃ pātova dantakaṭṭhañca mukhadhovanañca datvā paṇṇasālañca pariveṇañca sammajjitvā pānīyaṃ paribhojanīyaṃ upaṭṭhapetvā araññato madhuraphalāphalāni āharitvā mātāpitaro khādāpenti, uṇhena vā sītena vā vārinā nhāpenti, jaṭā sodhenti, pādaparikammādīni tesaṃ karonti.

Evaṃ addhāne gate nandapaṇḍito ‘‘mayā ābhataphalāphalāneva paṭhamaṃ mātāpitaro khādāpessāmī’’ti purato gantvā hiyyo ca parahiyyo ca gahitaṭṭhānato yāni vā tāni vā pātova āharitvā mātāpitaro khādāpesi. Te tāni khāditvā mukhaṃ vikkhāletvā uposathikā bhavanti. Soṇapaṇḍito pana dūraṃ gantvā madhuramadhurāni supakkasupakkāni āharitvā upanāmesi. Atha naṃ, ‘‘tāta, kaniṭṭhena te ābhatāni mayaṃ pātova khāditvā uposathikā jātā, na idāni no attho’’ti vadanti. Iti tassa phalāphalāni paribhogaṃ na labhanti vinassanti, punadivasesupi tathevāti. Evaṃ so pañcābhiññatāya dūraṃ gantvāpi āharati, te pana na khādanti.

Atha mahāsatto cintesi – ‘‘mātāpitaro me sukhumālā, nando ca yāni vā tāni vā apakkaduppakkāni phalāphalāni āharitvā khādāpeti, evaṃ sante ime na cīraṃ pavattissanti, vāressāmi na’’nti. Atha naṃ so āmantetvā ‘‘nanda, ito paṭṭhāya phalāphalaṃ āharitvā mamāgamanaṃ paṭimānehi, ubhopi ekatova khādāpessāmā’’ti āha. So evaṃ vuttepi attano puññaṃ paccāsīsanto na tassa vacanamakāsi. Mahāsatto ‘‘nando mama vacanaṃ akaronto ayuttaṃ karoti, palāpessāmi naṃ, tato ekakova mātāpitaro paṭijaggissāmī’’ti cintetvā ‘‘nanda, tvaṃ anovādako paṇḍitānaṃ vacanaṃ na karosi, ahaṃ jeṭṭho, mātāpitaro mameva bhāro, ahameva nesaṃ paṭijaggissāmi, tvaṃ idha vasituṃ na lacchasi, aññattha yāhī’’ti tassa accharaṃ pahari.

So tena palāpito tassa santike ṭhātuṃ asakkonto taṃ vanditvā mātāpitaro upasaṅkamitvā tamatthaṃ ārocetvā attano paṇṇasālaṃ pavisitvā kasiṇaṃ oloketvā taṃ divasameva pañca abhiññāyo aṭṭha samāpattiyo nibbattetvā cintesi – ‘‘ahaṃ sīnerupādato ratanavālukā āharitvā mama bhātu paṇṇasālāya pariveṇe okiritvā bhātaraṃ khamāpetuṃ pahomi, evampi na sobhissati, anotattato udakaṃ āharitvā mama bhātu paṇṇasālāya pariveṇe osiñcitvā bhātaraṃ khamāpetuṃ pahomi, evampi na sobhissati, sace me bhātaraṃ devatānaṃ vasena khamāpeyyaṃ, cattāro ca mahārājāno sakkañca ānetvā bhātaraṃ khamāpetuṃ pahomi, evampi na sobhissati, sakalajambudīpe manojaṃ aggarājānaṃ ādiṃ katvā rājāno ānetvā khamāpessāmi, evaṃ sante mama bhātu guṇo sakalajambudīpe avattharitvā gamissati, candimasūriyo viya paññāyissatī’’ti. So tāvadeva iddhiyā gantvā brahmavaḍḍhananagare tassa rañño nivesanadvāre otaritvā ṭhito ‘‘eko kira vo tāpaso daṭṭhukāmo’’ti rañño ārocāpesi. Rājā ‘‘kiṃ pabbajitassa mayā diṭṭhena, āhāratthāya āgato bhavissatī’’ti bhattaṃ pahiṇi, so bhattaṃ na icchi. Taṇḍulaṃ pahiṇi, taṇḍulaṃ na icchi. Vatthāni pahiṇi, vatthāni na icchi. Tambūlaṃ pahiṇi, tambūlaṃ na icchi. Athassa santike dūtaṃ pesesi, ‘‘kimatthaṃ āgatosī’’ti. So dūtena puṭṭho ‘‘rājānaṃ upaṭṭhahituṃ āgatomhī’’ti āha. Rājā taṃ sutvā ‘‘bahū mama upaṭṭhākā, attanova tāpasadhammaṃ karotū’’ti pesesi. So taṃ sutvā ‘‘ahaṃ tumhākaṃ attano balena sakalajambudīpe rajjaṃ gahetvā dassāmī’’ti āha.

Taṃ sutvā rājā cintesi – ‘‘pabbajitā nāma paṇḍitā, kiñci upāyaṃ jānissantī’’ti taṃ pakkosāpetvā āsane nisīdāpetvā vanditvā ‘‘bhante, tumhe kira mayhaṃ sakalajambudīparajjaṃ gahetvā dassathā’’ti pucchi. ‘‘Āma mahārājā’’ti. ‘‘Kathaṃ gaṇhissathā’’ti? ‘‘Mahārāja, antamaso khuddakamakkhikāya pivanamattampi lohitaṃ kassaci anuppādetvā tava dhanacchedaṃ akatvā attano iddhiyāva gahetvā dassāmi, apica kevalaṃ papañcaṃ akatvā ajjeva nikkhamituṃ vaṭṭatī’’ti. So tassa vacanaṃ saddahitvā senaṅgaparivuto nagarā nikkhami. Sace senāya uṇhaṃ hoti, nandapaṇḍito attano iddhiyā chāyaṃ katvā sītaṃ karoti, deve vassante senāya upari vassituṃ na deti, sītaṃ vā uṇhaṃ vā vāreti, magge khāṇukaṇṭakādayo sabbaparissaye antaradhāpeti, maggaṃ kasiṇamaṇḍalaṃ viya samaṃ katvā sayaṃ ākāse cammakhaṇḍaṃ pattharitvā pallaṅkena nisinno senāya parivuto gacchati.

Evaṃ senaṃ ādāya paṭhamaṃ kosalaraṭṭhaṃ gantvā nagarassāvidūre khandhāvāraṃ nivāsāpetvā ‘‘yuddhaṃ vā no detu setacchattaṃ vā’’ti kosalarañño dūtaṃ pāhesi. So kujjhitvā ‘‘kiṃ ahaṃ na rājā’’ti ‘‘yuddhaṃ dammī’’ti senāya purakkhato nikkhami. Dve senā yujjhituṃ ārabhiṃsu. Nandapaṇḍito dvinnampi antare attano nisīdanaṃ ajinacammaṃ mahantaṃ katvā pasāretvā dvīhipi senāhi khittasare cammeneva sampaṭicchi. Ekasenāyapi koci kaṇḍena viddho nāma natthi, hatthagatānaṃ pana kaṇḍānaṃ khayena dvepi senā nirussāhā aṭṭhaṃsu. Nandapaṇḍito manojarājassa santikaṃ gantvā ‘‘mā bhāyi, mahārājā’’ti assāsetvā kosalassa santikaṃ gantvā ‘‘mahārāja, mā bhāyi, natthi te paripantho, tava rajjaṃ taveva bhavissati, kevalaṃ manojarañño vasavattī hohī’’ti āha. So tassa saddahitvā ‘‘sādhū’’ti sampaṭicchi. Atha naṃ manojassa santikaṃ netvā ‘‘mahārāja, kosalarājā te vase vattati, imassa rajjaṃ imasseva hotū’’ti āha. So ‘‘sādhū’’ti sampaṭicchitvā taṃ attano vase vattetvā dve senā ādāya aṅgaraṭṭhaṃ gantvā aṅgaṃ gahetvā tato magadharaṭṭhanti etenupāyena sakalajambudīpe rājāno attano vase vattetvā tato tehi parivuto brahmavaḍḍhananagarameva gato. Rajjaṃ gaṇhanto panesa sattannaṃ saṃvaccharānaṃ upari sattadivasādhikehi sattamāsehi gaṇhi. So ekekarājadhānito nānappakāraṃ khajjabhojanaṃ āharāpetvā ekasatarājāno gahetvā tehi saddhiṃ sattāhaṃ mahāpānaṃ pivi.

Nandapaṇḍito ‘‘yāva rājā sattāhaṃ issariyasukhaṃ anubhoti, tāvassa attānaṃ na dassessāmī’’ti uttarakurumhi piṇḍāya caritvā himavante kañcanaguhādvāre sattāhaṃ vasi. Manojopi sattame divase attano mahantaṃ sirivibhavaṃ oloketvā ‘‘ayaṃ yaso na mayhaṃ mātāpitūhi, na aññehi dinno, nandatāpasaṃ nissāya uppanno, taṃ kho pana me apassantassa ajja sattamo divaso, kahaṃ nu kho me yasadāyako’’ti nandapaṇḍitaṃ sari. So tassa anussaraṇabhāvaṃ ñatvā āgantvā purato ākāse aṭṭhāsi. Rājā taṃ disvā cintesi – ‘‘ahaṃ imassa tāpasassa devatābhāvaṃ vā manussabhāvaṃ vā na jānāmi, sace esa manusso bhaveyya, sakalajambudīparajjaṃ etasseva dassāmi. Atha devo, sakkāramassa karissāmī’’ti. So taṃ vīmaṃsanto paṭhamaṃ gāthamāha –

92. ‘‘Devatā nuti gandhabbo, adu sakko purindado;
Manussabhūto iddhimā, kathaṃ jānemu taṃ maya’’nti.

So tassa vacanaṃ sutvā sabhāvameva kathento dutiyaṃ gāthamāha –

93. ‘‘Nāpi devo na gandhabbo, nāpi sakko purindado;
Manussabhūto iddhimā, evaṃ jānāhi bhāradhā’’ti.

Tattha **bhāradhā**ti raṭṭhabhāradhāritāya naṃ evaṃ ālapati.

Taṃ sutvā rājā ‘‘manussabhūto kirāyaṃ mayhaṃ evaṃ bahupakāro, mahantena yasena naṃ santappessāmī’’ti cintetvā āha –

94. ‘‘Katarūpamidaṃ bhoto, veyyāvaccaṃ anappakaṃ;
Devamhi vassamānamhi, anovassaṃ bhavaṃ akā.

95. ‘‘Tato vātātape ghore, sītacchāyaṃ bhavaṃ akā;
Tato amittamajjhesu, saratāṇaṃ bhavaṃ akā.

96. ‘‘Tato phītāni raṭṭhāni, vasino te bhavaṃ akā;
Tato ekasataṃ khatye, anuyante bhavaṃ akā.

97. ‘‘Patītāssu mayaṃ bhoto, vada taṃ bhañjamicchasi;
Hatthiyānaṃ assarathaṃ, nāriyo ca alaṅkatā;
Nivesanāni rammāni, mayaṃ bhoto dadāmase.

98. ‘‘Atha vaṅge vā magadhe, mayaṃ bhoto dadāmase;
Atha vā assakāvantī, sumanā damma te mayaṃ.

99. ‘‘Upaḍḍhaṃ vāpi rajjassa, mayaṃ bhoto dadāmase;
Sace te attho rajjena, anusāsa yadicchasī’’ti.

Tattha **katarūpamida**nti katasabhāvaṃ. **Veyyāvacca**nti kāyaveyyāvatikakammaṃ. **Anovassa**nti avassaṃ, yathā devo na vassati, tathā katanti attho. **Sītacchāya**nti sītalaṃ chāyaṃ. **Vasino te**ti te raṭṭhavāsino amhākaṃ vasavattino. **Khatye**ti khattiye, aṭṭhakathāyaṃ pana ayameva pāṭho. **Patītāssu maya**nti tuṭṭhā mayaṃ. **Vada taṃ bhañjamicchasī**ti **bhañja**nti ratanassetaṃ nāmaṃ, varaṃ te dadāmi, yaṃ ratanaṃ icchasi, taṃ vadehīti attho. **‘‘Hatthiyāna’’ntiādīhi sarūpato taṃ taṃ ratanaṃ dasseti . Assakāvantī**assakaraṭṭhaṃ vā avantiraṭṭhaṃ vā. Ra**jjenā**ti sacepi te sakalajambudīparajjena attho, tampi te datvā ahaṃ phalakāvudhahattho tumhākaṃ rathassa purato gamissāmīti dīpeti. **Yadicchasī**ti etesu mayā vuttappakāresu yaṃ icchasi, taṃ anusāsa āṇāpehīti.

Taṃ sutvā nandapaṇḍito attano adhippāyaṃ āvikaronto āha –

100. ‘‘Na me atthopi rajjena, nagarena dhanena vā;
Athopi janapadena, attho mayhaṃ na vijjatī’’ti.

‘‘Sace te mayi sineho atthi, ekaṃ me vacanaṃ karohī’’ti vatvā gāthādvayamāha –

101. ‘‘Bhotova raṭṭhe vijite, araññe atthi assamo;
Pitā mayhaṃ janettī ca, ubho sammanti assame.

102. ‘‘Tesāhaṃ pubbācariyesu, puññaṃ na labhāmi kātave;
Bhavantaṃ ajjhāvaraṃ katvā, soṇaṃ yācemu saṃvara’’nti.

Tattha **raṭṭhe**ti rajje. **Vijite**ti āṇāpavattiṭṭhāne. **Assamo**ti himavantāraññe eko assamo atthi. **Sammantī**ti tasmiṃ assame vasanti. **Tesāha**nti tesu ahaṃ. **Kātave**ti vattapaṭivattaphalāphalāharaṇasaṅkhātaṃ puññaṃ kātuṃ na labhāmi, bhātā me soṇapaṇḍito nāma mamekasmiṃ aparādhe mā idha vasīti maṃ palāpesi. **Ajjhāvara**nti adhiāvaraṃ te mayaṃ bhavantaṃ saparivāraṃ katvā soṇapaṇḍitaṃ saṃvaraṃ yācemu, āyatiṃ saṃvaraṃ yācāmāti attho. ‘‘Yācemimaṃ vara’’ntipi pāṭho, mayaṃ tayā saddhiṃ soṇaṃ yāceyyāma khamāpeyyāma, imaṃ varaṃ tava santikā gaṇhāmīti attho.

Atha naṃ rājā āha –

103. ‘‘Karomi te taṃ vacanaṃ, yaṃ maṃ bhaṇasi brāhmaṇa;
Etañca kho no akkhāhi, kīvanto hontu yācakā’’ti.

Tattha **karomī**ti ahaṃ sakalajambudīparajjaṃ dadamāno ettakaṃ kiṃ na karissāmi, karomīti vadati. **Kīvanto**ti kittakā.

Nandapaṇḍito āha –

104. ‘‘Parosataṃ jānapadā, mahāsālā ca brāhmaṇā;
Ime ca khattiyā sabbe, abhijātā yasassino;
Bhavañca rājā manojo, alaṃ hessanti yācakā’’ti.

Tattha **jānapadā**ti gahapatī. **Mahāsālā ca brāhmaṇā**ti sārappattā brāhmaṇā ca parosatāyeva. **Alaṃ hessantī**ti pariyattā bhavissanti. **Yācakā**ti mamatthāya soṇapaṇḍitassa khamāpakā.

Atha naṃ rājā āha –

105. ‘‘Hatthī asse ca yojentu, rathaṃ sannayha sārathi;
Ābandhanāni gaṇhātha, pādāsussārayaddhaje;
Assamaṃ taṃ gamissāmi, yattha sammati kosiyo’’ti.

Tattha **yojentū**ti hatthārohā hatthī, assārohā ca asse kappentu. **Rathaṃ sannayha sārathī**ti sammasārathi tvampi rathaṃ sannayha. **Ābandhanānī**ti hatthiassarathesu ābandhitabbāni bhaṇḍāni ca gaṇhatha. **Pādāsussārayaddhaje**ti rathe ṭhapitadhajapādāsu dhaje ussārayantu ussāpentu. **Kosiyo**ti yasmiṃ assame kosiyagotto vasatīti.

106. ‘‘Tato ca rājā pāyāsi, senāya caturaṅginī;
Agamā assamaṃ rammaṃ, yattha sammati kosiyo’’ti. – ayaṃ abhisambuddhagāthā;

Tattha **tato cā**ti, bhikkhave, evaṃ vatvā tato so rājā ekasatakhattiye gahetvā mahatiyā senāya parivuto nandapaṇḍitaṃ purato katvā nagarā nikkhami. **Caturaṅgīnī**ti caturaṅginiyā senāya agamāsi, antaramagge vattamānopi avassaṃ gāmitāya evaṃ vutto. Catuvīsatiakkhobhaṇisaṅkhātena balakāyena saddhiṃ maggaṃ paṭipannassa tassa nandapaṇḍito iddhānubhāvena aṭṭhusabhavitthataṃ maggaṃ samaṃ māpetvā ākāse cammakhaṇḍaṃ pattharitvā tattha pallaṅkena nisīditvā senāya parivuto alaṅkatahatthikkhandhe nisīditvā gacchantena raññā saddhiṃ dhammayuttakathaṃ kathento sītauṇhādiparissaye vārento agamāsi.

Athassa assamaṃ pāpuṇanadivase soṇapaṇḍito ‘‘mama kaniṭṭhassa atirekasattamāsasattadivasādhikāni satta vassāni nikkhantassā’’ti āvajjetvā ‘‘kahaṃ nu kho so etarahī’’ti dibbena cakkhunā olokento ‘‘catuvīsatiakkhobhaṇiparivārena saddhiṃ ekasatarājāno gahetvā mamaññeva khamāpetuṃ āgacchatī’’ti disvā cintesi – ‘‘imehi rājūhi ceva parisāhi ca mama kaniṭṭhassa bahūni pāṭihāriyāni diṭṭhāni, mamānubhāvaṃ ajānitvā ‘ayaṃ kūṭajaṭilo attano pamāṇaṃ na jānāti, amhākaṃ ayyena saddhiṃ payojesī’ti maṃ vambhentā kathentā avīciparāyaṇā bhaveyyuṃ, iddhipāṭihāriyaṃ nesaṃ dassessāmī’’ti. So caturaṅgulamattena aṃsaṃ aphusantaṃ ākāse kājaṃ ṭhapetvā anotattato udakaṃ āharituṃ rañño avidūre ākāsena pāyāsi. Nandapaṇḍito taṃ āgacchantaṃ disvā attānaṃ dassetuṃ avisahanto nisinnaṭṭhāneyeva antaradhāyitvā palāyitvā himavantaṃ pāvisi. Manojarājā pana taṃ ramaṇīyena isivesena tathā āgacchantaṃ disvā gāthamāha –

107. ‘‘Kassa kādambayo kājo, vehāsaṃ caturaṅgulaṃ;
Aṃsaṃ asamphusaṃ eti, udahārāya gacchato’’ti.

Tattha **kādambayo**ti kadambarukkhamayo. **Aṃsaṃ asamphusaṃ etī**ti aṃsaṃ asamphusanto sayameva āgacchati. **Udahārāyā**ti udakaṃ āharituṃ gacchantassa kassa esa kājo evaṃ eti, ko nāma tvaṃ, kuto vā āgacchasīti.

Evaṃ vutte mahāsatto gāthādvayamāha –

108. ‘‘Ahaṃ soṇo mahārāja, tāpaso sahitabbato;
Bharāmi mātāpitaro, rattindivamatandito.

109. ‘‘Vane phalañca mūlañca, āharitvā disampati;
Posemi mātāpitaro, pubbe katamanussara’’nti.

Tattha **sahitabbato**ti sahitavato sīlācārasampanno eko tāpaso ahanti vadati. **Bharāmī**ti posemi. **Atandito**ti analaso hutvā. **Pubbe katamanussara**nti tehi pubbe kataṃ mayhaṃ guṇaṃ anussarantoti.

Taṃ sutvā rājā tena saddhiṃ vissāsaṃ kattukāmo anantaraṃ gāthamāha –

110. ‘‘Icchāma assamaṃ gantuṃ, yattha sammati kosiyo;
Maggaṃ no soṇa akkhāhi, yena gacchemu assama’’nti.

Tattha **assama**nti tumhākaṃ assamapadaṃ.

Atha mahāsatto attano ānubhāvena assamapadagāmimaggaṃ māpetvā gāthamāha –

111. ‘‘Ayaṃ ekapadī rāja, yenetaṃ meghasannibhaṃ;
Koviḷārehi sañchannaṃ, ettha sammati kosiyo’’ti.

Tassattho – mahārāja, ayaṃ ekapadiko jaṅghamaggo, iminā gacchatha, yena disābhāgena etaṃ meghavaṇṇaṃ supupphitakoviḷārasañchannaṃ vanaṃ dissati, ettha mama pitā kosiyagotto vasati, etassa so assamoti.

112. ‘‘Idaṃ vatvāna pakkāmi, taramāno mahāisi;
Vehāse antalikkhasmiṃ, anusāsitvāna khattiye.

113. ‘‘Assamaṃ parimajjitvā, paññāpetvāna āsanaṃ;
Paṇṇasālaṃ pavisitvā, pitaraṃ patibodhayi.

114. ‘‘Ime āyanti rājāno, abhijātā yasassino;
Assamā nikkhamitvāna, nisīda tvaṃ mahāise.

115. ‘‘Tassa taṃ vacanaṃ sutvā, taramāno mahāisi;
Assamā nikkhamitvāna, sadvāramhi upāvisī’’ti. – imā abhisambuddhagāthā;

Tattha **pakkāmī**ti anotattaṃ agamāsi. **Assamaṃ parimajjitvā**ti, bhikkhave, so isi vegena anotattaṃ gantvā pānīyaṃ ādāya tesu rājūsu assamaṃ asampattesuyeva āgantvā pānīyaghaṭe pānīyamāḷake ṭhapetvā ‘‘mahājano pivissatī’’ti vanakusumehi vāsetvā sammajjaniṃ ādāya assamaṃ sammajjitvā paṇṇasāladvāre pitu āsanaṃ paññāpetvā pavisitvā pitaraṃ jānāpesīti attho. **Upāvisī**ti uccāsane nisīdi.

Bodhisattassa mātā pana tassa pacchato nīcaṭṭhāne ekamantaṃ nisīdi. Mahāsatto nīcāsane nisīdi. Nandapaṇḍitopi bodhisattassa anotattato pānīyaṃ ādāya assamaṃ āgatakāle rañño santikaṃ āgantvā assamassa avidūre khandhāvāraṃ nivāsesi. Atha rājā nhatvā sabbālaṅkārapaṭimaṇḍito ekasatarājaparivuto nandapaṇḍitaṃ gahetvā mahantena sirisobhaggena bodhisattaṃ khamāpetuṃ assamaṃ pāvisi. Atha naṃ tathā āgacchantaṃ bodhisattassa pitā disvā bodhisattaṃ pucchi, sopissa ācikkhi. Tamatthaṃ pakāsento satthā āha –

116. ‘‘Tañca disvāna āyantaṃ, jalantaṃriva tejasā;
Khatyasaṅghaparibyūḷhaṃ, kosiyo etadabravi.

117. ‘‘Kassa bherī mudiṅgā ca, saṅkhā paṇavadindimā;
Purato paṭipannāni, hāsayantā rathesabhaṃ.

118. ‘‘Kassa kañcanapaṭṭena, puthunā vijjuvaṇṇinā;
Yuvā kalāpasannaddho, ko eti siriyā jalaṃ.

119. ‘‘Ukkāmukhapahaṭṭhaṃva, khadiraṅgārasannibhaṃ;
Mukhañca rucirā bhāti, ko eti siriyā jalaṃ.

120. ‘‘Kassa paggahitaṃ chattaṃ, sasalākaṃ manoramaṃ;
Ādiccaraṃsāvaraṇaṃ, ko eti siriyā jalaṃ.

121. ‘‘Kassa aṅgaṃ pariggayha, vālabījanimuttamaṃ;
Caranti varapuññassa, hatthikkhandhena āyato.

122. ‘‘Kassa setāni chattāni, ājānīyā ca vammitā;
Samantā parikīrenti, ko eti siriyā jalaṃ.

123. ‘‘Kassa ekasataṃ khatyā, anuyantā yasassino;
Samantānupariyanti, ko eti siriyā jalaṃ.

124. ‘‘Hatthiassarathapatti, senā ca caturaṅginī;
Samantānupariyanti, ko eti siriyā jalaṃ.

125. ‘‘Kassesā mahatī senā, piṭṭhito anuvattati;
Akkhobhaṇī apariyantā, sāgarasseva ūmiyo.

126. ‘‘Rājābhirājā manojo, indova jayataṃ pati;
Nandassajjhāvaraṃ eti, assamaṃ brahmacārinaṃ.

127. ‘‘Tassesā mahatī senā, piṭṭhito anuvattati;

Akkhobhaṇī apariyantā, sāgarasseva ūmiyo''ti.

Tattha **jalantaṃrivā**ti jalantaṃ viya. **Paṭipannānī**ti etāni tūriyāni kassa purato āgacchantīti attho. **Hāsayantā**ti tosentā. **Kañcanapaṭṭenā**ti, tāta, kassa kañcanamayena vijjuvaṇṇena uṇhīsapaṭṭena nalāṭanto parikkhittoti pucchati. **Yuvā**ti taruṇo. **Kalāpasannaddho**ti sannaddhasaratūṇīro. **Ukkāmukhapahaṭṭhaṃ vā**ti kammārānaṃ uddhane pahaṭṭhaṃ suvaṇṇaṃ viya. **Khadiraṅgārasannibha**nti vītaccitakhadiraṅgāravaṇṇaṃ. **Ādiccaraṃsāvaraṇa**ntiādiccaraṃsīnaṃ āvaraṇaṃ. **Aṅgaṃ pariggayhā**ti aṅgaṃ pariggahetvā, sarīraṃ parikkhipitvāti attho. **Vālabījanimuttama**nti vālabījaniṃ uttamaṃ. **Carantī**ti sañcaranti. **Chattānī**ti ājānīyapiṭṭhe nisinnānaṃ dhāritachattāni. **Parikīrentī**ti tassa samantā sabbadisābhāgesu parikīrayanti. **Caturaṅginī**ti etehi hatthiādīhi catūhi aṅgehi samannāgatā. **Akkhobhaṇī**ti khobhetuṃ na sakkā. **Sāgarassevā**ti sāgarassa ūmiyo viya apariyantā. **Rājābhirājā**ti ekasatarājūnaṃ pūjito, tesaṃ vā adhiko rājāti rājābhirājā. **Jayataṃ patī**ti jayappattānaṃ tāvatiṃsānaṃ jeṭṭhako. **Ajjhāvara**nti mamaṃ khamāpanatthāya nandassa parisabhāvaṃ upagantvā eti.

Satthā āha –

128. ''Anulittā candanena, kāsikuttamadhārino;
Sabbe pañjalikā hutvā, isīnaṃ ajjhupāgamu''nti.

Tattha **isīnaṃ ajjhupāgamu**nti, bhikkhave, sabbepi te rājāno surabhicandanena anulittā uttamakāsikavatthadhārino sirasi patiṭṭhāpitaañjalī hutvā isīnaṃ santikaṃ upagatā.

Tato manojo rājā taṃ vanditvā ekamantaṃ nisinno paṭisanthāraṃ karonto gāthādvayamāha –

129. ''Kacci nu bhoto kusalaṃ, kacci bhoto anāmayaṃ;
Kacci uñchena yāpetha, kacci mūlaphalā bahū.

130. ''Kacci ḍaṃsā makasā ca, appameva sarīsapā;
Vane vāḷamigākiṇṇe, kacci hiṃsā na vijjatī''ti.

Tato paraṃ ubhinnaṃ tesaṃ vacanapaṭivacanavasena kathitagāthā honti –

131. ''Kusalañceva no rāja, atho rāja anāmayaṃ;
Atho uñchena yāpema, atho mūlaphalā bahū.

132. ''Atho ḍaṃsā makasā ca, appameva sarīsapā;
Vane vāḷamigākiṇṇe, hiṃsā mayhaṃ na vijjati.

133. ''Bahūni vassapūgāni, assame sammataṃ idha;
Nābhijānāmi uppannaṃ, ābādhaṃ amanoramaṃ.

134. ''Svāgataṃ te mahārāja, atho te adurāgataṃ;
Issarosi anuppatto, yaṃ idhatthi pavedaya.

135. ''Tindukāni piyālāni, madhuke kāsumāriyo;
Phalāni khuddakappāni, bhuñja rāja varaṃ varaṃ.

136. ''Idampi pānīyaṃ sītaṃ, ābhataṃ girigabbharā;
Tato piva mahārāja, sace tvaṃ abhikaṅkhasi.

137. ''Paṭiggahitaṃ yaṃ dinnaṃ, sabbassa agghiyaṃ kataṃ;
Nandassāpi nisāmetha, vacanaṃ so pavakkhati.

138. ''Ajjhāvaramhā nandassa, bhoto santikamāgatā;
Suṇātu bhavaṃ vacanaṃ, nandassa parisāya cā''ti.

Imā yebhuyyena pākaṭasambandhāyeva, yaṃ panettha apākaṭaṃ, tadeva vakkhāma. **Pavedayā**ti yaṃ imasmiṃ ṭhāne tava abhirucitaṃ atthi, taṃ no kathehīti vadati. **Khuddakappānī**ti etāni nānārukkhaphalāni khuddakamadhupaṭibhāgāni madhurāni. **Varaṃ vara**nti ito uttamuttamaṃ gahetvā bhuñja. **Girigabbharā**ti anotattato.

Sabbassa agghiyanti yena mayaṃ āpucchitā, taṃ amhehi paṭiggahitaṃ nāma tumhehi ca dinnameva nāma, ettāvatā imassa janassa sabbassa agghiyaṃ tumhehi kataṃ. **Nandassāpī**ti amhākaṃ tāva sabbaṃ kataṃ, idāni pana nandapaṇḍito kiñci vattukāmo, tassapi tāva vacanaṃ suṇātha. **Ajjhāvaramhā**ti mayañhi na aññena kammena āgatā, nandassa pana parisā hutvā tumhākaṃ khamāpanatthāya āgatāti vadati. **Bhava**nti bhavaṃ soṇapaṇḍito suṇātu.

Evaṃ vutte nandapaṇḍito uṭṭhāyāsanā mātāpitaro ca bhātarañca vanditvā sakaparisāya saddhiṃ sallapanto āha –

139. ‘‘Parosataṃ jānapadā, mahāsālā ca brāhmaṇā;
Ime ca khattiyā sabbe, abhijātā yasassino;
Bhavañca rājā manojo, anumaññantu me vaco.

140. ‘‘Ye ca santi samītāro, yakkhāni idha massame;
Araññe bhūtabhabyāni, suṇantu vacanaṃ mama.

141. ‘‘Namo katvāna bhūtānaṃ, isiṃ vakkhāmi subbataṃ;
So tyāhaṃ dakkhiṇā bāhu, tava kosiya sammato.

142. ‘‘Pitaraṃ me janettiñca, bhattukāmassa me sato;
Vīra puññamidaṃ ṭhānaṃ, mā maṃ kosiya vāraya.

143. ‘‘Sabbhi hetaṃ upaññātaṃ, mametaṃ upanissaja;
Uṭṭhānapāricariyāya, dīgharattaṃ tayā kataṃ;
Dhātāpitūsu puññāni, mama lokadado bhava.

144. ‘‘Tatheva santi manujā, dhamme dhammapadaṃ vidū;
Maggo saggassa lokassa, yathā jānāsi tvaṃ ise.

145. ‘‘Uṭṭhānapāricariyāya, mātāpitusukhāvahaṃ;
Taṃ maṃ puññā nivāreti, ariyamaggāvaro naro’’ti.

Tattha **anumaññantū**ti anubujjhantu, sādhukaṃ sutvā paccakkhaṃ karontūti attho. **Samītāro**ti samāgatā. **Araññe bhūtabhabyānī**ti asmiṃ himavantāraññe yāni bhūtāni ceva vuḍḍhimariyādappattāni bhabyāni ca taruṇadevatāni, tānipi sabbāni mama vacanaṃ suṇantūti attho. **‘‘Namo katvānā’’**ti idaṃ so parisāya saññaṃ datvā tasmiṃ vanasaṇḍe nibbattadevatānaṃ namakkāraṃ katvā āha. Tassattho – ajja bahūhi devatāhi mama bhātikassa dhammakathāsavanatthaṃ āgatāhi bhavitabbaṃ, ahaṃ vo namakkāro, tumhepi mayhaṃ sahāyā hothāti. So devatānaṃ añjaliṃ paggahetvā parisaṃ jānāpetvā **‘‘isiṃ vakkhāmī’’**tiādimāha. Tattha **isi**nti soṇapaṇḍitaṃ sandhāya vadati. **Sammato**ti bhātaro nāma aṅgasamā honti, tasmā so te ahaṃ dakkhiṇā bāhūti sammato. Tena me khamituṃ arahathāti dīpeti.

Vīrāti vīriyavanta mahāparakkama. **Puññamidaṃ ṭhāna**nti idaṃ mātāpituupaṭṭhānaṃ nāma puññaṃ saggasaṃvattanikakāraṇaṃ, taṃ karontaṃ maṃ mā vārayāti vadati. **Sabbhi heta**nti etañhi mātāpituupaṭṭhānaṃ nāma paṇḍitehi **upaññātaṃ** upagantvā ñātañceva vaṇṇitañca. **Mametaṃ upanissajā**ti idaṃ tvaṃ mayhaṃ nissaja vissajjehi dehi. **Uṭṭhānapāricariyāyā**ti uṭṭhānena ca pāricariyāya ca. **Kata**nti dīgharattaṃ tayā kusalaṃ kataṃ. **Puññānī**ti idāni ahaṃ mātāpitūsu puññāni kattukāmo. **Mama lokadado**ti tassa mama tvaṃ saggalokadado hoti, ahañhi tesaṃ vattaṃ upaṭṭhānaṃ katvā devaloke aparimāṇaṃ yasaṃ labhissāmi, tassa me tvaṃ dāyako hohīti vadati.

Tathevāti yathā tvaṃ jānāsi, tatheva aññepi manujā imissaṃ parisāyaṃ santi, te nānappakāre dhamme idaṃ jeṭṭhāpacāyikabhāvasaṅkhātaṃ dhammakoṭṭhāsaṃ vadanti. Kinti? **Maggo saggassa lokassā**ti. **Sukhāvaha**nti uṭṭhānena ca pāricariyāya ca mātāpitūnaṃ sukhāvahaṃ. **Taṃ ma**nti taṃ maṃ evaṃ sammāpaṭipannampi bhātā soṇapaṇḍito tamhā puññā abhivāreti. **Ariyamaggāvaro**ti so evaṃ vārento ayaṃ naro mama piyadassanatāya ariyasaṅkhātassa vedalokassa maggāvaraṇo nāma hotīti.

Evaṃ nandapaṇḍitena vutte mahāsatto ‘‘imassa tāva tumhehi vacanaṃ sutaṃ, idāni mamapi suṇāthā’’ti sāvento āha –

146. ‘‘Suṇantu bhonto vacanaṃ, bhāturajjhāvarā mama;
Kulavaṃsaṃ mahārāja, porāṇaṃ parihāpayaṃ;
Adhammacārī jeṭṭhesu, nirayaṃ sopapajjati.

147. ‘‘Ye ca dhammassa kusalā, porāṇassa disampati;
Cārittena ca sampannā, na te gacchanti duggatiṃ.

148. ‘‘Mātā pitā ca bhātā ca, bhaginī ñāti bandhavā;
Sabbe jeṭṭhassa te bhārā, evaṃ jānāhi bhāradha.

149. ‘‘Ādiyitvā garuṃ bhāraṃ, nāviko viya ussahe;
Dhammañca nappamajjāmi, jeṭṭho casmi rathesabhā’’ti.

Tattha **bhāturajjhāvarā**ti mama bhātu parisā hutvā āgatā bhonto sabbepi rājāno mamapi tāva vacanaṃ suṇantu. **Parihāpaya**nti parihāpento. **Dhammassā**ti jeṭṭhāpacāyanadhammassa paveṇīdhammassa. **Kusalā**ti chekā. **Cārittena cā**ti ācārasīlena sampannā. **Bhārā**ti sabbe ete jeṭṭhena vahitabbā paṭijaggitabbāti tassa bhārā nāma. **Nāviko viyā**ti yathā nāvāya garuṃ bhāraṃ ādiyitvā samuddamajjhe nāvaṃ sotthinā netuṃ nāviko ussaheti vāyamati, saha nāvāya sabbabhaṇḍañca jano ca tasseva bhāro hoti, tathā mameva sabbe ñātakā bhāroti, ahañca te ussahāmi paṭijaggituṃ sakkomi, tañca jeṭṭhāpacāyanadhammaṃ nappamajjāmi, na kevalañca etesaññeva, sakalassapi lokassa jeṭṭho ca asmi, tasmā ahameva saddhiṃ nandena paṭijaggituṃ yuttoti.

Taṃ sutvā sabbepi te rājāno attamanā hutvā ‘‘jeṭṭhabhātikassa kira avasesā bhārāti ajja amhehi ñāta’’nti nandapaṇḍitaṃ pahāya mahāsattaṃ sannissitā hutvā tassa thutiṃ karontā dve gāthā abhāsiṃsu –

150. ‘‘Adhigamā tame ñāṇaṃ, jālaṃva jātavedato;
Evameva no bhavaṃ dhammaṃ, kosiyo pavidaṃsayi.

151. ‘‘Yathā udayamādicco, vāsudevo pabhaṅkaro;
Pāṇīnaṃ pavidaṃseti, rūpaṃ kalyāṇapāpakaṃ;
Evameva no bhavaṃ dhammaṃ, kosiyo pavidaṃsayī’’ti.

Tattha **adhigamā**ti mayaṃ ito pubbe jeṭṭhāpacāyanadhammapaṭicchādake tame vattamānā na jānāma, ajja jātavedato jālaṃva ñāṇaṃ adhigatā. **Evameva no**ti yathā mahandhakāre pabbatamatthake jalito jātavedo samantā ālokaṃ pharanto rūpāni dasseti, tathā no bhavaṃ kosiyagotto dhammaṃ pavidaṃsayīti attho. **Vāsudevo**ti vasudevo vasujotano, dhanapakāsanoti attho.

Iti mahāsatto ettakaṃ kālaṃ nandapaṇḍitassa pāṭihāriyāni disvā tasmiṃ pasannacitte te rājāno ñāṇabalena tasmiṃ pasādaṃ bhinditvā attano kathaṃ gāhāpetvā sabbeva attano mukhaṃ ullokite akāsi. Atha nandapaṇḍito ‘‘bhātā me paṇḍito byatto dhammakathiko sabbepime rājāno bhinditvā attano pakkhe kari, ṭhapetvā imaṃ añño mayhaṃ paṭisaraṇaṃ natthi, imameva yācissāmī’’ti cintetvā gāthamāha –

152. ‘‘Evaṃ me yācamānassa, añjaliṃ nāvabujjhatha;
Tava baddhacaro hessaṃ, vuṭṭhito paricārako’’ti.

Tassatthā – sace tumhe mama evaṃ yācamānassa khamāpanatthāya paggahitaṃ añjaliṃ nāvabujjhatha na paṭiggaṇhatha, tumheva mātāpitaro upaṭṭhahatha, ahaṃ pana tumhākaṃ baddhacaro veyyāvaccakaro hessaṃ, rattindivaṃ analasabhāvena vuṭṭhito paricārako ahaṃ tumhe paṭijaggissāmīti.

Mahāsattassa pakatiyāpi nandapaṇḍite doso vā veraṃ vā natthi, atithaddhaṃ vacanaṃ kathentassa panassa mānahāpanatthaṃ niggahavasena tathā katvā idānissa vacanaṃ sutvā tuṭṭhacitto tasmiṃ pasādaṃ uppādetvā ‘‘idāni te khamāmi, mātāpitaro ca paṭijaggituṃ labhissasī’’ti tassa guṇaṃ pakāsento āha –

153. ‘‘Addhā nanda vijānāsi, saddhammaṃ sabbhi desitaṃ;
Ariyo ariyasamācāro, bāḷhaṃ tvaṃ mama ruccasi.

154. ‘‘Bhavantaṃ vadāmi bhotiñca, suṇātha vacanaṃ mama;
Nāyaṃ bhāro bhāramato, ahu mayhaṃ kudācanaṃ.

155. ‘‘Taṃ maṃ upaṭṭhitaṃ santaṃ, mātāpitu sukhāvahaṃ;
Nando ajjhāvaraṃ katvā, upaṭṭhānāya yācati.

156. ‘‘Yo ve icchati kāmena, santānaṃ brahmacārinaṃ;

Nandaṃ vo varatha eko, kaṃ nando upatiṭṭhatū''ti.

Tattha **ariyo**ti sundaro. **Ariyasamācāro**ti sundarasamācāropi jāto. **Bāḷha**nti idāni tvaṃ mama ativiya ruccasi. **Suṇāthā**ti amma tātā tumhe mama vacanaṃ suṇātha. **Nāyaṃ bhāro**ti ayaṃ tumhākaṃ paṭijagganabhāro na kadāci mama bhāramato ahu. **Taṃ ma**nti taṃ bhāroti amaññitvāva maṃ tumhe upaṭṭhitaṃ samānaṃ. **Upaṭṭhānāya yācatī**ti tumhe upaṭṭhātuṃ maṃ yācati. **Yo ve icchatī**ti mayhañhi tvaṃ me mātaraṃ vā pitaraṃ vā upaṭṭhahāti vattuṃ na yuttaṃ, tumhākaṃ pana santānaṃ brahmacārīnaṃ yo eko icchati, taṃ vadāmi kāmena **nandaṃ vo varatha,** taṃ mama kaniṭṭhaṃ nandaṃ rocetha, tumhesu kaṃ esa upaṭṭhātu, ubhopi hi mayaṃ tumhākaṃ puttāyevāti.

Athassa mātā āsanā vuṭṭhāya, ''tāta soṇapaṇḍita, cirappavuttho te kaniṭṭho, evaṃ cirāgatampi taṃ yācituṃ na visahāmi, mayañhi taṃ nissitā, idāni pana tayā anuññātā ahaṃ etaṃ brahmacārinaṃ bāhāhi upagūhitvā sīse upasiṅghāyituṃ labheyya''nti imamatthaṃ pakāsentī gāthamāha –

157. ''Tayā tāta anuññātā, soṇa taṃ nissitā mayaṃ;
Upaghātuṃ labhe nandaṃ, muddhani brahmacārina''nti.

Atha mahāsatto ''tena hi, amma, anujānāmi, tvaṃ gaccha, puttaṃ nandaṃ āliṅgitvā sīse ghāyitvā cumbitvā tava hadaye sokaṃ nibbāpehī''ti āha. Sā tassa santikaṃ gantvā nandapaṇḍitaṃ parisamajjheyeva āliṅgitvā sīsaṃ ghāyitvā cumbitvā hadaye sokaṃ nibbāpetvā mahāsattena saddhiṃ sallapantī āha –

158. ''Assatthasseva taruṇaṃ, pavāḷaṃ māluteritaṃ;
Cirassaṃ nandaṃ disvāna, hadayaṃ me pavedhati.

159. ''Yadā suttāpi supine, nandaṃ passāmi āgataṃ;
Udaggā sumanā homi, nando no āgato ayaṃ.

160. ''Yadā ca paṭibujjhitvā, nandaṃ passāmi nāgataṃ;
Bhiyyo āvisatī soko, domanassañcanappakaṃ.

161. ''Sāhaṃ ajja cirassampi, nandaṃ passāmi āgataṃ;
Bhattucca mayhañca piyo, nando no pāvisī gharaṃ.

162. ''Pitupi nando suppiyo, yaṃ nando nappavase gharā;
Labhatū tāta nando taṃ, maṃ nando upatiṭṭhatū''ti.

Tattha **māluterita**nti yathā vātāhataṃ assatthassa pallavaṃ kampati, evaṃ cirassaṃ nandaṃ disvā ajja mama hadayaṃ kampatīti vadati. **Suttā**ti, tāta soṇa, yadāhaṃ suttāpi supine nandaṃ āgataṃ passāmi, tadāpi udaggā homi. **Bhattuccā**ti sāmikassa ca me mayhañca piyo. **Nando no pāvisī ghara**nti, tāta, putto no nando paṇṇasālaṃ pavisatu. **Ya**nti yasmā pitupi suṭṭhu piyo, tasmā puna imamhā gharā na vippavaseyya. **Nando ta**nti, tāta, nando yaṃ icchati, taṃ labhatu. **Maṃ nando**ti, tāta soṇa, tava pitaraṃ tvaṃ upaṭṭhaha, maṃ nando upaṭṭhātu.

Mahāsatto ''evaṃ hotū''ti mātu vacanaṃ sampaṭicchitvā ''nanda, tayā jeṭṭhakakoṭṭhāso laddho, mātā nāma atiguṇakārikā, appamatto hutvā paṭijaggeyyāsī''ti ovaditvā mātu guṇaṃ pakāsento dve gāthā abhāsi –

163. ''Anukampikā patiṭṭhā ca, pubbe rasadadī ca no;
Maggo saggassa lokassa, mātā taṃ varate ise.

164. ''Pubbe rasadadī gottī, mātā puññūpasaṃhitā;
Maggo saggassa lokassa, mātā taṃ varate ise''ti.

Tattha **anukampikā**ti muduhadayā. **Pubbe rasadadī**ti paṭhamameva attano khīrasaṅkhātassa rasassa dāyikā. **Mātā ta**nti mama mātā maṃ na icchati, taṃ varati icchati. **Gottī**ti gopāyikā. **Puññūpasaṃhitā**ti puññūpanissitā puññadāyikā.

Evaṃ mahāsatto dvīhi gāthāhi mātu guṇaṃ kathetvā punāgantvā tassā āsane nisinnakāle ''nanda, tvaṃ dukkarakārikaṃ mātaraṃ labhasi, ubhopi mayaṃ mātarā dukkhena saṃvaḍḍhitā, taṃ idāni tvaṃ appamatto paṭijaggāhi, amadhurāni phalāphalāni mā khādāpehī''ti vatvā parisamajjheyeva mātu dukkarakārikataṃ pakāsento āha –

165. ‘‘Ākaṅkhamānā puttaphalaṃ, devatāya namassati;
Nakkhattāni ca pucchati, utusaṃvaccharāni ca.

166. ‘‘Tassā utumhi nhātāya, hoti gabbhassa vokkamo;
Tena dohaḷinī hoti, suhadā tena vuccati.

167. ‘‘Saṃvaccharaṃ vā ūnaṃ vā, pariharitvā vijāyati;
Tena sā janayantīti, janetti tena vuccati.

168. ‘‘Thanakhīrena gītena, aṅgapāvuraṇena ca;
Rodantaṃ puttaṃ toseti, tosentī tena vuccati.

169. ‘‘Tato vātātape ghore, mamaṃ katvā udikkhati;
Dārakaṃ appajānantaṃ, posentī tena vuccati.

170. ‘‘Yañca mātudhanaṃ hoti, yañca hoti pituddhanaṃ;
Ubhayampetassa gopeti, api puttassa no siyā.

171. ‘‘Evaṃ putta aduṃ putta, iti mātā vihaññati;
Pamattaṃ paradāresu, nisīthe pattayobbane;
Sāyaṃ puttaṃ anāyantaṃ, iti mātā vihaññati.

172. ‘‘Evaṃ kicchā bhato poso, mātu aparicārako;
Mātari micchā caritvāna, nirayaṃ sopapajjati.

173. ‘‘Evaṃ kicchā bhato poso, pitu aparicārako;
Pitari micchā caritvāna, nirayaṃ sopapajjati.

174. ‘‘Dhanāpi dhanakāmānaṃ, nassati iti me sutaṃ;
Mātaraṃ aparicaritvāna, kicchaṃ vā so nigacchati.

175. ‘‘Dhanāpi dhanakāmānaṃ, nassati iti me sutaṃ;
Pitaraṃ aparicaritvāna, kicchaṃ vā so nigacchati.

176. ‘‘Ānando ca pamodo ca, sadā hasitakīḷitaṃ;
Mātaraṃ paricaritvāna, labbhametaṃ vijānato.

177. ‘‘Ānando ca pamodo ca, sadā hasitakīḷitaṃ;
Pitaraṃ paricaritvāna, labbhametaṃ vijānato.

178. ‘‘Dānañca piyavācā ca, atthacariyā ca yā idha;
Samānattatā ca dhammesu, tattha tattha yathārahaṃ;
Ete kho saṅgahā loke, rathassāṇīva yāyato.

179. ‘‘Ete ca saṅgahā nāssu, na mātā puttakāraṇā;
Labhetha mānaṃ pūjaṃ vā, pitā vā puttakāraṇā.

180. ‘‘Yasmā ca saṅgahā ete, sammapekkhanti paṇḍitā;
Tasmā mahattaṃ papponti, pāsaṃsā ca bhavanti te.

181. ‘‘Brahmāti mātāpitaro, pubbācariyāti vuccare;
Āhuneyyā ca puttānaṃ, pajāya anukampakā.

182. ‘‘Tasmā hi ne namasseyya, sakkareyya ca paṇḍito;
Annena atho pānena, vatthena sayanena ca;
Ucchādanena nhāpanena, pādānaṃ dhovanena ca.

183. ‘‘Tāya naṃ pāricariyāya, mātāpitūsu paṇḍitā;
Idheva naṃ pasaṃsanti, pecca sagge pamodatī’’ti.

Tattha **puttaphala**nti puttasaṅkhātaṃ phalaṃ. **Devatāya namassatī**ti ‘‘putto me uppajjatū’’ti devatāya namakkāraṃ karoti āyācati. **Pucchatī**ti ‘‘katarena nakkhattena jāto putto dīghāyuko hoti, katarena appāyuko’’ti evaṃ nakkhattāni ca pucchati. **Utusaṃvaccharāni cā**ti ‘‘channaṃ utūnaṃ katarasmiṃ utumhi jāto dīghāyuko hoti, katarasmiṃ utumhi appāyuko, kativassāya vā mātuyā jāto putto dīghāyuko hoti, kativassāya appāyuko’’ti evaṃ utusaṃvaccharāni ca pucchati. **Utumhi nhātāyā**ti pupphe uppanne utumhi nhātāya. **Vokkamo**ti tiṇṇaṃ sannipātā gabbhāvakkanti hoti, kucchiyaṃ gabbho patiṭṭhāti. **Tenā**ti tena gabbhena sā dohaḷinī hoti. **Tenā**ti tadā tassā kucchimhi nibbattapajāya sineho uppajjati, tena kāraṇena ‘‘suhadā’’ti vuccati. **Tenā**ti tena kāraṇena sā ‘‘janayantī’’ti ca ‘‘janettī’’ti ca vuccati.

Aṅgapāvuraṇena cāti thanantare nipajjāpetvā sarīrasamphassaṃ pharāpentī aṅgasaṅkhāteneva pāvuraṇena. **Tosentī**ti saññāpentī hāsentī. **Mamaṃ katvā udikkhatī**ti ‘‘puttassa me upari vāto paharati, ātapo pharatī’’ti evaṃ mamaṃkāraṃ katvā siniddhena hadayena udikkhati. **Ubhayampetassā**ti ubhayampi etaṃ dhanaṃ etassa puttassa atthāya aññesaṃ adassetvā sāragabbhādīsu mātā gopeti. **Evaṃ putta, aduṃ puttā**ti ‘‘andhabāla putta, evaṃ rājakulādīsu appamatto hohi, aduñca kammaṃ mā karohī’’ti sikkhāpentī iti mātā vihaññati kilamati. **Pattayobbane**ti putte pattayobbane taṃ puttaṃ nisīthe paradāresu pamattaṃ sāyaṃ anāgacchantaṃ ñatvā assupuṇṇehi nettehi maggaṃ olokentī vihaññati kilamati.

Kicchā bhatoti kicchena bhato paṭijaggito. **Micchā caritvānā**ti mātaraṃ apaṭijaggitvā. **Dhanāpī**ti dhanampi, ayameva vā pāṭho. Idaṃ vuttaṃ hoti – dhanakāmānaṃ uppannaṃ dhanampi mātaraṃ apaṭijaggantānaṃ nassatīti me sutanti. **Kicchaṃ vā so**ti iti dhanaṃ vā tassa nassati, dukkhaṃ vāso puriso nigacchati. **Labbhameta**nti etaṃ idhaloke ca paraloke ca ānandādisukhaṃ mātaraṃ paricaritvā vijānato paṇḍitassa labbhaṃ, sakkā laddhuṃ tādisenāti attho.

Dānañcāti mātāpitūnaṃ dānaṃ dātabbaṃ, piyavacanaṃ bhaṇitabbaṃ, uppannakiccasādhanavasena attho caritabbo. **Dhammesū**ti jeṭṭhāpacāyanadhammesu tattha tattha parisamajjhe vā rahogatānaṃ vā abhivādanādivasena samānattatā kātabbā, na raho abhivādanādīni katvā parisati na kātabbāni, sabbattha samāneneva bhavitabbaṃ. **Ete ca saṅgahā nāssū**ti sace ete cattāro saṅgahā na bhaveyyuṃ. **Sammapekkhantī**ti sammā nayena kāraṇena pekkhanti. **Mahatta**nti seṭṭhattaṃ. **Brahmā**ti puttānaṃ brahmasamā uttamā seṭṭhā. **Pubbācariyā**ti paṭhamācariyā. **Āhuneyyā**ti āhunapaṭiggāhakā yassa kassaci sakkārassa anucchavikā. **Annena atho**ti annena ceva attho pānena ca. **Peccā**ti kālakiriyāya pariyosāne ito gantvā sagge pamodatīti.

Evaṃ mahasatto sineruṃ pavaṭṭento viya dhammadesanaṃ niṭṭhāpesi. Taṃ sutvā sabbepi te rājāno balakāyā ca pasīdiṃsu. Atha ne pañcasu sīlesu patiṭṭhāpetvā ‘‘dānādīsu appamattā hothā’’ti ovaditvā uyyojesi. Sabbepi dhammena rajjaṃ kāretvā āyupariyosāne devanagaraṃ pūrayiṃsu. Soṇapaṇḍitanandapaṇḍitāpi yāvatāyukaṃ mātāpitaro paricaritvā brahmalokaparāyaṇā ahesuṃ.

Satthā imaṃ dhammadesanaṃ āharitvā saccāni pakāsetvā jātakaṃ samodhānesi, saccapariyosāne mātuposakabhikkhu sotāpattiphale patiṭṭhahi. Tadā mātāpitaro māhārājakulāni ahesuṃ, nandapaṇḍito ānando, manojarājā sāriputto, ekasatarājāno asītimahātherā ceva aññataratherā ca, catuvīsati akkhobhaṇiyo buddhaparisā, soṇapaṇḍito pana ahameva ahosinti.

Soṇanandajātakavaṇṇanā dutiyā.

Jātakuddānaṃ –

Atha sattatimamhi nipātavare, sabhāvantu kusāvatirājavaro;
Atha soṇasunandavaro ca puna, abhivāsitasattatimamhi suteti.

Sattatinipātavaṇṇanā niṭṭhitā.

21. Asītinipāto

[533] 1. Cūḷahaṃsajātakavaṇṇanā

Sumukhāti idaṃ satthā veḷuvane viharanto āyasmato ānandassa jīvitapariccāgaṃ ārabbha kathesi. Devadattena hi tathāgataṃ jīvitā voropetuṃ payojitesu dhanuggahesu sabbapaṭhamaṃ pesitena āgantvā ‘‘nāhaṃ, bhante, sakkomi taṃ bhagavantaṃ jīvitā voropetuṃ, mahiddhiko so bhagavā mahānubhāvo’’ti vutte devadatto ‘‘alaṃ, āvuso, mā tvaṃ samaṇaṃ gotamaṃ jīvitā voropehi, ahameva samaṇaṃ gotamaṃ jīvitā voropessāmī’’ti vatvā tathāgate gijjhakūṭapabbatassa pacchimachāyāya caṅkamante sayaṃ gijjhakūṭaṃ pabbataṃ abhiruhitvā yantavegena mahatiṃ silaṃ pavijjhi, ‘‘imāya silāya samaṇaṃ gotamaṃ jīvitā voropessāmī’’ti. Tadā dve pabbatakūṭā samāgantvā taṃ silaṃ sampaṭicchiṃsu. Tato papaṭikā uppatitvā bhagavato pādaṃ paharitvā ruhiraṃ uppādesi, balavavedanā pavattiṃsu. Jīvako tathāgatassa pādaṃ satthakena phāletvā duṭṭhalohitaṃ vametvā pūtimaṃsaṃ apanetvā dhovitvā bhesajjaṃ ālimpitvā nirogamakāsi. Satthā purimasadisameva bhikkhusaṅghaparivuto mahatiyā buddhalīlāya vicari.

Atha naṃ disvā devadatto cintesi – ‘‘samaṇassa gotamassa rūpasobhaggappattaṃ sarīraṃ disvā koci manussabhūto upasaṅkamituṃ na sakkoti, rañño kho pana nāḷāgiri nāma hatthī caṇḍo pharuso manussaghātako buddhadhammasaṅghaguṇe na jānāti, so taṃ jīvitakkhayaṃ pāpessatī’’ti. So gantvā rañño tamatthaṃ ārocesi. Rājā ‘‘sādhū’’ti sampaṭicchitvā hatthācariyaṃ pakkosāpetvā ‘‘samma, sve nāḷāgiriṃ mattaṃ katvā pātova samaṇena gotamena paṭipannavīthiyaṃ vissajjehī’’ti āha. Devadattopi naṃ ‘‘aññesu divasesu hatthī kittakaṃ suraṃ pivatī’’ti pucchitvā ‘‘aṭṭha ghaṭe, bhante’’ti vutte ‘‘tena hi sve tvaṃ taṃ soḷasa ghaṭe pāyetvā samaṇena gotamena paṭipannavīthiyaṃ abhimukhaṃ kareyyāsī’’ti āha. So ‘‘sādhū’’ti sampaṭicchi. Rājā nagare bheriṃ carāpesi – ‘‘sve nāḷāgiriṃ mattaṃ katvā nagare vissajjessati, nāgarā pātova sabbakiccāni katvā antaravīthiṃ mā paṭipajjiṃsū’’ti. Devadattopi rājanivesanā oruyha hatthisālaṃ gantvā hatthigopake āmantetvā ‘‘mayaṃ bhaṇe uccaṭṭhāniyaṃ nīcaṭṭhāne, nīcaṭṭhāniyaṃ vā uccaṭṭhāne kātuṃ samatthā, sace vo yasena attho, sve pātova nāḷāgiriṃ tikhiṇasurāya soḷasa ghaṭe pāyetvā samaṇassa gotamassa āgamanavelāya tuttatomarehi vijjhitvā kujjhāpetvā hatthisālaṃ bhindāpetvā samaṇena gotamena paṭipannavīthiyaṃ abhimukhaṃ katvā samaṇaṃ gotamaṃ jīvitakkhayaṃ pāpethā’’ti āha. Te ‘‘sādhū’’ti sampaṭicchiṃsu.

Sā pavatti sakalanagare vitthārikā ahosi. Buddhadhammasaṅghamāmakā upāsakā taṃ sutvā satthāraṃ upasaṅkamitvā ‘‘bhante, devadatto raññā saddhiṃ ekato hutvā sve tumhehi paṭipannavīthiyaṃ nāḷāgiriṃ vissajjāpessati, sve piṇḍāya apavisitvā idheva hotha, mayaṃ vihāreyeva buddhappamukhassa bhikkhusaṅghassa bhikkhaṃ dassāmā’’ti vadiṃsu. Satthāpi ‘‘sve piṇḍāya na pavisissāmī’’ti avatvāva ‘‘ahaṃ sve nāḷāgiriṃ dametvā pāṭihāriyaṃ katvā titthiye madditvā rājagahe piṇḍāya acaritvāva bhikkhusaṅghaparivuto nagarā nikkhamitvā veḷuvanameva āgamissāmi, rājagahavāsinopi bahūni bhattabhājanāni gahetvā veḷuvanameva āgamissanti, sve vihāreyeva bhattaggaṃ bhavissatī’’ti iminā kāraṇena tesaṃ adhivāsesi. Te tathāgatassa adhivāsanaṃ viditvā bhattabhājanāni āharitvā ‘‘vihāreyeva dānaṃ dassāmā’’ti pakkamiṃsu.

Satthāpi paṭhamayāme dhammaṃ desetvā majjhimayāme devatānaṃ pañhaṃ vissajjetvā pacchimayāmassa paṭhamakoṭṭhāse sīhaseyyaṃ kappetvā dutiyakoṭṭhāse phalasamāpattiyā vītināmetvā tatiyakoṭṭhāse mahākaruṇāsamāpattiṃ samāpajjitvā vuṭṭhāya bodhaneyyabandhave olokento nāḷāgiridamane caturāsītiyā pāṇasahassānaṃ dhammābhisamayaṃ disvā vibhātāya rattiyā katasarīrapaṭijaggano hutvā āyasmantaṃ ānandaṃ āmantetvā, ‘‘ānanda, ajja rājagahaparivattakesu aṭṭhārasasu mahāvihāresu sabbesampi bhikkhūnaṃ mayāsaddhiṃ rājagahaṃ pavisituṃ ārocehī’’ti āha. Thero tathā akāsi. Sabbepi bhikkhū veḷuvane sannipatiṃsu. Satthā mahābhikkhusaṅghaparivuto rājagahaṃ pāvisi. Atha hatthimeṇḍā yathānusiṭṭhaṃ paṭipajjiṃsu, mahanto samāgamo ahosi. Saddhāsampannā manussā ‘‘ajja kira buddhanāgassa tiracchānanāgena saṅgāmo bhavissati, anūpamāya buddhalīlāya nāḷāgiridamanaṃ passissāmā’’ti pāsādahammiyagehacchadanādīni abhiruhitvā aṭṭhaṃsu. Asaddhā pana micchādiṭṭhikā ‘‘ayaṃ nāḷāgiri caṇḍo pharuso manussaghātako buddhādīnaṃ guṇaṃ na jānāti, so ajja samaṇassa gotamassa suvaṇṇavaṇṇaṃ sarīraṃ viddhaṃsetvā jīvitakkhayaṃ pāpessati, ajja paccāmittassa piṭṭhiṃ passissāmā’’ti pāsādādīsu aṭṭhaṃsu.

Hatthīpi bhagavantaṃ āgacchantaṃ disvā manusse tāsento gehāni viddhaṃsento sakaṭāni saṃcuṇṇento soṇḍaṃ ussāpetvā pahaṭṭhakaṇṇavālo pabbato viya ajjhottharanto yena bhagavā tenābhidhāvi. Taṃ āgacchantaṃ disvā bhikkhū bhagavantaṃ etadavocuṃ – ‘‘ayaṃ, bhante, nāḷāgiri caṇḍo pharuso manussaghātako imaṃ racchaṃ paṭipanno, na kho panāyaṃ buddhādiguṇaṃ jānāti, paṭikkamatu, bhante, bhagavā, paṭikkamatu sugato’’ti. Mā, bhikkhave, bhāyittha, paṭibalo ahaṃ nāḷāgiriṃ dametunti. Athāyasmā sāriputto satthāraṃ yāci – ‘‘bhante, pitu uppannakiccaṃ nāma jeṭṭhaputtassa bhāro, ahameva taṃ damemī’’ti. Atha naṃ satthā, ‘‘sāriputta, buddhabalaṃ nāma aññaṃ, sāvakabalaṃ aññaṃ, tiṭṭha tva’’nti paṭibāhi. Evaṃ yebhuyyena asīti mahātherā yāciṃsu. Satthā sabbepi paṭibāhi. Atha āyasmā ānando satthari balavasinehena adhivāsetuṃ asakkonto ‘‘ayaṃ hatthī paṭhamaṃ maṃ māretū’’ti tathāgatassatthāya jīvitaṃ pariccajitvā gantvā satthu purato aṭṭhāsi. Atha naṃ satthā ‘‘apehi, ānanda, mā me purato aṭṭhāsī’’ti āha. ‘‘Bhante, ayaṃ hatthī caṇḍo pharuso manussaghātako kappuṭṭhānaggisadiso paṭhamaṃ maṃ māretvā pacchā tumhākaṃ santikaṃ āgacchatū’’ti thero avaca. Yāvatatiyaṃ vuccamānopi tatheva aṭṭhāsi na paṭikkami. Atha naṃ bhagavā iddhibalena paṭikkamāpetvā bhikkhūnaṃ antare ṭhapesi.

Tasmiṃ khaṇe ekā itthī nāḷāgiriṃ disvā maraṇabhayabhītā palāyamānā aṅkena gahitaṃ dārakaṃ hatthino ca tathāgatassa ca antare chaḍḍetvā palāyi. Hatthī taṃ anubandhitvā nivattitvā dārakassa santikaṃ agamāsi. Tadā dārako mahāravaṃ ravi. Satthā nāḷāgiriṃ odissakamettāya pharitvā sumadhuraṃ brahmassaraṃ nicchāretvā ‘‘ambho nāḷāgiri taṃ soḷasa surāghaṭe pāyetvā mattaṃ karontā na ‘aññaṃ gaṇhissatī’ti kariṃsu, ‘maṃ gaṇhissatī’ti pana kariṃsu, mā akāraṇena jaṅghāyo kilamento vicari, ito ehī''ti pakkosi. So satthu vacanaṃ sutvā akkhīni ummīletvā bhagavato rūpasiriṃ oloketvā paṭiladdhasaṃvego buddhatejena pacchinnasurāmado soṇḍaṃ olambento kaṇṇe cālento āgantvā tathāgatassa pādesu pati. Atha naṃ satthā, ''nāḷāgiri, tvaṃ tiracchānahatthī, ahaṃ buddhavāraṇo, ito paṭṭhāya mā caṇḍo pharuso manussaghātako bhava, sabbasattesu mettacittaṃ paṭilabhā''ti vatvā dakkhiṇahatthaṃ pasāretvā kumbhe parāmasitvā –

> ''Mā kuñjara nāgamāsado, dukkho hi kuñjara nāgamāsado;
> Na hi nāgahatassa kuñjara, sugati hoti ito paraṃ yato.
>
> ''Mā ca mado mā ca pamādo, na hi pamattā sugatiṃ vajanti te;
> Tvaññeva tathā karissasi, yena tvaṃ sugatiṃ gamissasī''ti. (cūḷava. 342) –

Dhammaṃ desesi.

Tassa sakalasarīraṃ pītiyā nirantaraṃ phuṭaṃ ahosi. Sace kira tiracchānagato nābhavissā, sotāpattiphalaṃ adhigamissā. Manussā taṃ pāṭihāriyaṃ disvā unnadiṃsu apphoṭiṃsu, sañjātasomanassā nānābharaṇāni khipiṃsu, tāni hatthissa sarīraṃ paṭicchādayiṃsu. Tato paṭṭhāya nāḷāgiri dhanapālako nāma jāto. Tasmiṃ kho pana dhanapālakasamāgame caturāsīti pāṇasahassāni amataṃ piviṃsu. Satthā dhanapālakaṃ pañcasu sīlesu patiṭṭhāpesi. So soṇḍāya bhagavato pāde paṃsūni gahetvā upari muddhani ākiritvā paṭikuṭitova paṭikkamitvā dassanūpacāre ṭhito dasabalaṃ vanditvā nivattitvā hatthisālaṃ pāvisi. Tato paṭṭhāya dantasudanto hutvā na kañci viheṭheti. Satthā nipphannamanoratho ''yehi yaṃ dhanaṃ khittaṃ, tesaññeva taṃ hotū''ti adhiṭṭhāya ''ajja mayā mahantaṃ pāṭihāriyaṃ kataṃ, imasmiṃ nagare piṇḍāya caraṇaṃ appaṭirūpa''nti titthiye madditvā bhikkhusaṅghaparivuto jayappatto viya khattiyo nagarā nikkhamitvā veḷuvanameva gato. Nagaravāsino bahuṃ annapānakhādanīyaṃ ādāya vihāraṃ gantvā mahādānaṃ pavattayiṃsu.

Taṃ divasaṃ sāyanhasamaye dhammasabhaṃ pūretvā sannisinnā bhikkhū kathaṃ samuṭṭhāpesuṃ – ''āvuso, āyasmatā ānandena tathāgatassatthāya attano jīvitaṃ pariccajantena dukkaraṃ kataṃ, nāḷāgiriṃ disvā satthārā tikkhattuṃ paṭibāhiyamānopi nāpagato, aho dukkarakārako, āvuso, āyasmā ānando''ti. Satthā ''ānandassa guṇakathā pavattati, gantabbaṃ mayā etthā''ti gandhakuṭito nikkhamitvā āgantvā ''kāya nuttha, bhikkhave, etarahi kathāya sannisinnā''ti pucchitvā ''imāya nāmā''ti vutte ''na, bhikkhave, idāneva, pubbepi ānando tiracchānayoniyaṃ nibbattopi mamatthāya jīvitaṃ pariccajiyevā''ti vatvā tehi yācito atītaṃ āhari.

Atīte mahiṃsakaraṭṭhe sāgalanagare sāgalo nāma rājā dhammena rajjaṃ kāresi. Tadā nagarato avidūre ekasmiṃ nesādagāmake aññataro nesādo pāsehi sakuṇe bandhitvā nagare vikkiṇanto jīvikaṃ kappesi. Nagarato ca avidūre āvaṭṭato dvādasayojano mānusiyo nāma padumasaro ahosi pañcavaṇṇapadumasañchanno. Tattha nānappakāro sakuṇasaṅgho otari. So nesādo tattha aniyāmena pāse oḍḍesi. Tasmiṃ kāle dhataraṭṭho haṃsarājā channavutihaṃsasahassaparivāro cittakūṭapabbate suvaṇṇaguhāyaṃ vasati, sumukho nāmassa senāpati ahosi. Athekadivasaṃ tato haṃsayūthā katipayā suvaṇṇahaṃsā mānusiyaṃ saraṃ gantvā pahūtagocare tasmiṃ yathāsukhaṃ vicaritvā suhitā cittakūṭaṃ āgantvā dhataraṭṭhassa ārocesuṃ – ''mahārāja, manussapathe mānusiyo nāma padumasaro sampannagocaro, tattha gocaraṃ gaṇhituṃ gacchāmā''ti. So ''manussapatho nāma sāsaṅko sappaṭibhayo, mā vo rucciṭṭhā''ti paṭikkhipitvāpi tehi punappunaṃ vuccamāno ''sace tumhākaṃ ruccati, gacchāmā''ti saparivāro taṃ saraṃ agamāsi. So ākāsā otaranto pādaṃ pāse pavesentoyeva otari. Athassa pāso pādaṃ ayapaṭṭakena kaḍḍhanto viya ābandhitvā gaṇhi. Athassa ''chindissāmi na''nti ākaḍḍhantassa paṭhamavāre cammaṃ chijji, dutiyavāre maṃsaṃ chijji, tatiyavāre nhāru chijji, pāso aṭṭhiṃ āhacca aṭṭhāsi, lohitaṃ pagghari, balavavedanā pavattiṃsu.

So cintesi – ''sacāhaṃ baddharavaṃ ravissāmi, ñātakā me utrastā hutvā gocaraṃ aggaṇhitvā chātajjhattāva palāyantā dubbalatāya mahāsamudde patissantī''ti. So vedanaṃ adhivāsetvā ñātīnaṃ yāvadatthaṃ caritvā haṃsānaṃ kīḷanakāle mahantena saddena baddharavaṃ ravi. Taṃ sutvā te haṃsā maraṇabhayatajjitā vaggavaggā hutvā cittakūṭābhimukhā pakkamiṃsu. Tesu pakkantesu sumukho haṃsasenāpati ''kacci nu kho idaṃ bhayaṃ mahārājassa uppannaṃ, jānissāmi na''nti vegena pakkhanditvā purato gacchantassa haṃsagaṇassa antare mahāsattaṃ adisvā majjhimahaṃsagaṇaṃ vicini, tatthapi adisvā pacchimahaṃsagaṇaṃ vicini, tatthapi adisvā ''nissaṃsayaṃ tassevedaṃ bhayaṃ uppanna''nti nivattitvā āgacchanto mahāsattaṃ pāse baddhaṃ lohitamakkhitaṃ dukkhāturaṃ paṅkapiṭṭhe nipannaṃ disvā ''mā bhāyi, mahārāja, ahaṃ mama jīvitaṃ pariccajitvā tumhe pāsato mocessāmī''ti vadanto otaritvā mahāsattaṃ assāsentova paṅkapiṭṭhe nisīdi. Atha naṃ vīmaṃsanto mahāsatto paṭhamaṃ gāthamāha –

> 1. ''Sumukha anupacinantā, pakkamanti vihaṅgamā;
> Gaccha tuvampi mā kaṅkhi, natthi baddhe sahāyatā''ti.

Tattha **anupacinantā**ti sinehena ālayavasena anolokentā. **Pakkamantī**ti ete channavuti haṃsasahassā ñātivihaṅgamā maṃ chaḍḍetvā gacchanti, tvampi gaccha, mā idha vāsaṃ ākaṅkhi, evañhi pāsena baddhe mayi sahāyatā nāma natthi, na hi te ahaṃ idāni kiñci sahāyakiccaṃ kātuṃ sakkhissāmi, kiṃ te mayā nirūpakārena, papañcaṃ akatvā gacchevāti vadati.

Ito paraṃ –

2. ‘‘Gacche vāhaṃ na vā gacche, na tena amaro siyaṃ;
Sukhitaṃ taṃ upāsitvā, dukkhitaṃ taṃ kathaṃ jahe.

3. ‘‘Maraṇaṃ vā tayā saddhiṃ, jīvitaṃ vā tayā vinā;
Tadeva maraṇaṃ seyyo, yañce jīve tayā vinā.

4. ‘‘Nesa dhammo mahārāja, yaṃ taṃ evaṃ gataṃ jahe;
Yā gati tuyhaṃ sā mayhaṃ, ruccate vihagādhipa.

5. ‘‘Kā nu pāsena baddhassa, gati aññā mahānasā;
Sā kathaṃ cetayānassa, muttassa tava ruccati.

6. ‘‘Kaṃ vā tvaṃ passase atthaṃ, mama tuyhañca pakkhima;
Ñātīnaṃ vāvasiṭṭhānaṃ, ubhinnaṃ jīvitakkhaye.

7. ‘‘Yaṃ na kañcanadepiñcha, andhena tamasā gataṃ;
Tādise sañcajaṃ pāṇaṃ, kamatthamabhijotaye.

8. ‘‘Kathaṃ nu patataṃ seṭṭha, dhamme atthaṃ na bujjhasi;
Dhammo apacito santo, atthaṃ dasseti pāṇinaṃ.

9. ‘‘Sohaṃ dhammaṃ apekkhāno, dhammā catthaṃ samuṭṭhitaṃ;
Bhattiñca tayi sampassaṃ, nāvakaṅkhāmi jīvitaṃ.

10. ‘‘Addhā eso sataṃ dhammo, yo mitto mittamāpade.

Na caje jīvitassāpi, hetudhammamanussaraṃ.

11. ‘‘Svāyaṃ dhammo ca te ciṇṇo, bhatti ca viditā mayi;
Kāmaṃ karassu mayhetaṃ, gacchevānumato mayā.

12. ‘‘Api tvevaṃ gate kāle, yaṃ khaṇḍaṃ ñātinaṃ mayā;
Tayā taṃ buddhisampannaṃ, assa paramasaṃvutaṃ.

13. ‘‘Iccevaṃ mantayantānaṃ, ariyānaṃ ariyavuttinaṃ;
Paccadissatha nesādo, āturānamivantako.

14. ‘‘Te sattumabhisañcikkha, dīgharattaṃ hitā dijā;
Tuṇhīmāsittha ubhayo, na sañcalesumāsanā.

15. ‘‘Dhataraṭṭhe ca disvāna, samuḍḍente tato tato;
Abhikkhamatha vegena, dijasattu dijādhipe.

16. ‘‘So ca vegenabhikkamma, āsajja parame dije;
Paccakamittha nesādo, baddhā iti vicintayaṃ.

17. ‘‘Ekaṃva baddhamāsīnaṃ, abaddhañca punāparaṃ;
Āsajja baddhamāsīnaṃ, pekkhamānamadīnavaṃ.

18. ‘‘Tato so vimatoyeva, paṇḍare ajjhabhāsatha;
Pavaḍḍhakāye āsīne, dijasaṅghagaṇādhipe.

19. ‘‘Yaṃ nu pāsena mahatā, baddho na kurute disaṃ;
Atha kasmā abaddho tvaṃ, balī pakkhi na gacchasi.

20. ‘‘Kiṃ nu tyāyaṃ dijo hoti, mutto baddhaṃ upāsasi;
Ohāya sakuṇā yanti, kiṃ eko avahīyasi.

21. ‘‘Rājā me so dijāmitta, sakhā pāṇasamo ca me;
Neva naṃ vijahissāmi, yāva kālassa pariyāyaṃ.

22. ‘‘Kathaṃ panāyaṃ vihaṅgo, nāddasa pāsamoḍḍitaṃ;
Padañhetaṃ mahantānaṃ, boddhumarahanti āpadaṃ.

23. ‘‘Yadā parābhavo hoti, poso jīvitasaṅkhaye;
Atha jālañca pāsañca, āsajjāpi na bujjhati.

24. ‘‘Api tveva mahāpañña, pāsā bahuvidhā tatā;
Guyhamāsajja bajjhanti, athevaṃ jīvitakkhaye’’ti. –

Imāsaṃ gāthānaṃ sambandho pāḷinayeneva veditabbo.

Tattha **gacche vā**ti, mahārāja, ahaṃ ito gaccheyyaṃ vā na vā, nāhaṃ tena gamanena vā agamanena vā amaro siyaṃ, ahañhi ito gatopi agatopi maraṇato amuttova, ito pubbe pana sukhitaṃ taṃ upāsitvā idāni dukkhitaṃ taṃ kathaṃ jaheyyanti vadati. **Maraṇaṃ vā**ti mama agacchantassa vā tayā saddhiṃ maraṇaṃ bhaveyya, gacchantassa vā tayā vinā jīvitaṃ. Tesu dvīsu yaṃ tayā saddhiṃ maraṇaṃ, tadeva me varaṃ, yaṃ tayā vinā jīveyyaṃ, na me taṃ varanti attho. **Ruccate**ti yā tava gati nipphatti, sāva mayhaṃ ruccati. **Sā katha**nti samma sumukha mama tāva daḷhena vālapāsena baddhassa parahatthaṃ gatassa sā gati ruccatu, tava pana **cetayānassa** sacetanassa paññavato muttassa kathaṃ ruccati.

Pakkhimāti pakkhasampanna. **Ubhinna**nti amhākaṃ dvinnaṃ jīvitakkhaye sati tvaṃ mama vā tava vā avasiṭṭhañātīnaṃ vā kaṃ atthaṃ passasi. **Yaṃ nā**ti ettha **na**-kāro upamāne. **Kañcanadepiñchā**ti kañcanadvepiñcha, ayameva vā pāṭho, kañcanasadisaubhayapakkhāti attho. **Tamasā**ti tamasi. **Gata**nti kataṃ, ayameva vā pāṭho. Purimassa **na**-kārassa iminā sambandho, ‘‘na kata’’nti kataṃ viyāti attho. Idaṃ vuttaṃ hoti – tayi pāṇaṃ cajantepi acajantepi mama jīvitassa abhāvā yaṃ tava pāṇasañcajanaṃ, taṃ andhena tamasi kataṃ viya kiñcideva rūpakammaṃ apaccakkhaguṇaṃ, tādise tava apaccakkhaguṇe pāṇasañcajane tvaṃ pāṇaṃ sañcajanto kamatthaṃ joteyyāsīti.

Dhammo apacito santoti dhammo pūjito mānito samāno. **Atthaṃ dassetī**ti vuddhiṃ dasseti. **Apekkhāno**ti apekkhanto. **Dhammā cattha**nti dhammato ca atthaṃ samuṭṭhitaṃ passanto. **Bhatti**nti sinehaṃ. Sataṃ **dhammo**ti paṇḍitānaṃ sabhāvo. **Yo mitto**ti yo mitto āpadāsu mittaṃ na caje, tassa acajantassa mittassa esa sabhāvo nāma addhā sataṃ dhammo. **Viditā**ti pākaṭā jātā. **Kāmaṃ karassū**ti etaṃ mama kāmaṃ mayā icchitaṃ mama vacanaṃ karassu. **Api tvevaṃ gate kāle**ti api tu evaṃ gate kāle mayi imasmiṃ ṭhāne pāsena baddhe. **Paramasaṃvuta**nti paramaparipuṇṇaṃ.

Iccevaṃ mantayantānanti ‘‘gaccha, na gacchāmī’’ti evaṃ kathentānaṃ **ariyāna**nti ācāraariyānaṃ. **Paccadissathā**ti kāsāyāni nivāsetvā rattamālaṃ piḷandhitvā muggaraṃ ādāya āgacchanto adissatha. **Āturāna**nti gilānānaṃ maccu viya. **Abhisañcikkhā**ti, bhikkhave, te ubhopi sattuṃ āyantaṃ passitvā. **Hitā**ti dīgharattaṃ aññamaññassa hitā muducittā. **Na sañcalesumāsanā**ti āsanato na caliṃsu, yathānisinnāva ahesuṃ. Sumukho pana ‘‘ayaṃ nesādo āgantvā paharanto maṃ paṭhamaṃ paharatū’’ti cintetvā mahāsattaṃ pacchato katvā nisīdi.

Dhataraṭṭheti haṃse. **Samuḍḍente**ti maraṇabhayena ito cito ca uppatante disvā. **Āsajjā**ti itare dve jane upagantvā. **Paccakamitthā**ti ‘‘baddhā, na baddhā’’ti cintento upadhārento akamittha, vegaṃ hāpetvā saṇikaṃ agamāsi. **Āsajja baddhamāsīna**nti baddhaṃ mahāsattaṃ upagantvā nisinnaṃ sumukhaṃ. **Adīnava**ntiādīnavameva hutvā mahāsattaṃ olokentaṃ disvā. **Vimato**ti kiṃ nu kho abaddho baddhassa santike nisinno, kāraṇaṃ pucchissāmīti vimatijāto hutvāti attho. **Paṇḍare**ti haṃse, atha vā parisuddhe nimmale, sampahaṭṭhakañcanavaṇṇeti attho. **Pavaḍḍhakāye**ti vaḍḍhitakāye mahāsarīre. **Yaṃ nū**ti yaṃ tāva eso mahāpāsena baddho. **Na kurute disa**nti palāyanatthāya ekaṃ disaṃ na bhajati, taṃ yuttanti adhippāyo. **Balī**ti balasampanno hutvāpi. **Pakkhī**ti taṃ ālapati. **Ohāyā**ti chaḍḍetvā. **Yantī**ti sesasakuṇā gacchanti. **Avahīyasī**ti ohīyasi.

Dijāmittāti dijānaṃ amitta. **Yāva kālassa pariyāya**nti yāva maraṇassa vāro āgacchati. **Kathaṃ panāya**nti tvaṃ rājā me soti vadasi, rājāno ca nāma paṇḍitā honti, itipi paṇḍito samāno kena kāraṇena oḍḍitaṃ pāsaṃ na addasa. **Padaṃ heta**nti yasamahattaṃ vā ñāṇamahattaṃ vā pattānaṃ attano āpadabujjhanaṃ nāma padaṃ kāraṇaṃ, tasmā te āpadaṃ boddhumarahanti. **Parābhavo**ti avaḍḍhi. **Āsajjāpī**ti upagantvāpi na bujjhati. **Tatā**ti vitatā oḍḍitā. **Guyhamāsajjā**ti tesu pāsesu yo guḷho paṭicchanno pāso, taṃ āsajja bajjhanti. **Atheva**nti atha evaṃ jīvitakkhaye bajjhantevāti attho.

Iti naṃ so kathāsallāpena muduhadayaṃ katvā mahāsattassa jīvitaṃ yācanto gāthamāha –

25. ‘‘Api nāyaṃ tayā saddhiṃ, saṃvāsassa sukhudrayo;
Api no anumaññāsi, api no jīvitaṃ dade’’ti.

Tattha **api nāya**nti api nu ayaṃ. **Sukhudrayo**ti sukhaphalo. **Api no anumaññāsī**ti cittakūṭaṃ gantvā ñātake passituṃ tvaṃ api no anujāneyyāsi. **Api no jīvitaṃ dade**ti api no imāya kathāya uppannavissāso na māreyyāsīti.

So tassa madhurakathāya bajjhitvā gāthamāha –

26. ‘‘Na ceva me tvaṃ baddhosi, napi icchāmi te vadhaṃ;
Kāmaṃ khippamito gantvā, jīva tvaṃ anigho cira’’nti.

Tato sumukho catasso gāthā abhāsi –

27. ‘‘Nevāhametamicchāmi, aññatretassa jīvitā;
Sace ekena tuṭṭhosi, muñcetaṃ mañca bhakkhaya.

28. ‘‘Ārohapariṇāhena, tulyāsmā vayasā ubho;
Na te lābhena jīvatthi, etena niminā tuvaṃ.

29. ‘‘Tadiṅgha samapekkhassu, hotu giddhi tavamhasu;
Maṃ pubbe bandha pāsena, pacchā muñca dijādhipaṃ.

30. ‘‘Tāvadeva ca te lābho, katāssa yācanāya ca;
Mitti ca dhataraṭṭhehi, yāvajīvāya te siyā’’ti.

Tattha **eta**nti yaṃ aññatra etassa jīvitā mama jīvitaṃ, etaṃ ahaṃ neva icchāmi. **Tulyāsmā**ti samānā homa. **Niminā tuva**nti parivattehi tvaṃ. **Tavamhasū**ti tava amhesu giddhi hotu, kiṃ te etena, mayi lobhaṃ uppādehīti vadati. **Tāvadevā**ti tattakoyeva. **Yācanāya cā**ti yā mama yācanā, sāva katā assāti attho.

Iti so tāya dhammadesanāya tele pakkhittakappāsapicu viya mudugatahadayo mahāsattaṃ tassa dāyaṃ katvā dadanto āha –

31. ‘‘Passantu no mahāsaṅghā, tayā muttaṃ ito gataṃ;
Mittāmaccā ca bhaccā ca, puttadārā ca bandhavā.

32. ‘‘Na ca te tādisā mittā, bahūnaṃ idha vijjati;
Yathā tvaṃ dhataraṭṭhassa, pāṇasādhāraṇo sakhā.

33. ‘‘So te sahāyaṃ muñcāmi, hotu rājā tavānugo;
Kāmaṃ khippamito gantvā, ñātimajjhe virocathā’’ti.

Tattha **no**ti nipātamattaṃ. **Tayā mutta**nti imañhi tvaññeva muñcasi nāma, tasmā imaṃ tayā muttaṃ ito cittakūṭapabbataṃ gataṃ mahantā ñātisaṅghā ete ca mittādayo passantu. Ettha ca **bandhavā**ti ekalohitasambandhā. **Vijjatī**ti vijjanti. **Pāṇasādhāraṇo**ti sādhāraṇapāṇo avibhattajīviko, yathā tvaṃ etassa sakhā, etādisā aññesaṃ bahūnaṃ mittā nāma na vijjanti. **Tavānugo**ti etaṃ dukkhitaṃ ādāya purato gacchantassa tava ayaṃ anugo hotūti.

Evaṃ vatvā pana nesādaputto mettacittena mahāsattaṃ upasaṅkamitvā bandhanaṃ chinditvā āliṅgitvā sarato nikkhāmetvā saratīre taruṇadabbatiṇapiṭṭhe nisīdāpetvā pāde bandhanapāsaṃ muducittena saṇikaṃ mocetvā dūre khipitvā mahāsatte balavasinehaṃ paccupaṭṭhāpetvā mettacittena udakaṃ ādāya lohitaṃ dhovitvā punappunaṃ parimajji. Tassa mettacittānubhāvena bodhisattassa pāde sirā sirāhi, maṃsaṃ maṃsena, cammaṃ cammena ghaṭitaṃ, tāvadeva pādo saṃruḷho sañjātachavisañjātalomo ahosi abaddhapādena nibbiseso. Bodhisatto sukhito pakatibhāveneva nisīdi. Atha sumukho attānaṃ nissāya mahāsattassa sukhitabhāvaṃ disvā sañjātasomanasso nesādassa thutimakāsi. Tamatthaṃ pakāsento satthā āha –

34. ''So patīto pamuttena, bhattunā bhattugāravo;
Ajjhabhāsatha vakkaṅgo, vācaṃ kaṇṇasukhaṃ bhaṇaṃ.

35. ''Evaṃ luddaka nandassu, saha sabbehi ñātibhi;
Yathāhamajja nandāmi, muttaṃ disvā dijādhipa''nti.

Tattha **vakkaṅgo**ti vaṅkagīvo.

Evaṃ luddassa thutiṃ katvā sumukho bodhisattaṃ āha – ''mahārāja, iminā amhākaṃ mahāupakāro kato, ayañhi amhākaṃ vacanaṃ akatvā kīḷāhaṃse no katvā issarānaṃ dento bahuṃ dhanaṃ labheyya, māretvā maṃsaṃ vikkiṇanto mūlampi labhetha, attano pana jīvitaṃ anoloketvā amhākaṃ vacanaṃ akari, imaṃ rañño santikaṃ netvā sukhajīvitaṃ karomā''ti. Mahāsatto sampaṭicchi. Sumukho attano bhāsāya mahāsattena saddhiṃ kathetvā puna manussabhāsāya luddaputtaṃ āmantetvā ''samma, tvaṃ kimatthaṃ pāse oḍḍesī''ti pucchitvā ''dhanattha''nti vutte ''evaṃ sante amhe ādāya nagaraṃ pavisitvā rañño dassehi, bahuṃ te dhanaṃ dāpessāmī''ti vatvā āha –

36. ''Ehi taṃ anusikkhāmi, yathā tvamapi lacchase;
Lābhaṃ tavāyaṃ dhataraṭṭho, pāpaṃ kiñci na dakkhati.

37. ''Khippamantepuraṃ netvā, rañño dassehi no ubho;
Abaddhe pakatibhūte, kāje ubhayato ṭhite.

38. ''Dhataraṭṭhā mahārāja, haṃsādhipatino ime;
Ayañhi rājā haṃsānaṃ, ayaṃ senāpatītaro.

39. ''Asaṃsayaṃ imaṃ disvā, haṃsarājaṃ narādhipo.

Patīto sumano vitto, bahuṃ dassati te dhana''nti.

Tattha **anusikkhāmī**ti anusāsāmi. **Pāpa**nti lāmakaṃ. **Rañño dassehi no ubho**ti amhe ubhopi rañño dassehi. Ayaṃ bodhisattassa paññāpabhāvadassanatthaṃ, attano mittadhammassa āvibhāvanatthaṃ, luddassa dhanalābhatthaṃ, rañño sīlesu patiṭṭhāpanatthañcāti catūhi kāraṇehi evamāha. **Dhataraṭṭhā**ti netvā ca pana rañño evaṃ ācikkheyyāsi, ''mahārāja, ime dhataraṭṭhakule jātā dve haṃsādhipatino, etesu ayaṃ rājā, itaro senāpatī''ti. Iti naṃ sikkhāpesi. **''Patīto''**tiādīni tīṇipi tuṭṭhākāravevacanāneva.

Evaṃ vutte luddo, ''sāmi, mā vo rājadassanaṃ rucci, rājāno nāma calacittā, kīḷāhaṃse vā vo kareyyuṃ mārāpeyyuṃ vā''ti vatvā, ''samma, mā bhāyi, ahaṃ tādisaṃ kakkhaḷaṃ luddaṃ lohitapāṇiṃ dhammakathāya mudukaṃ katvā mama pādesu pātesiṃ, rājāno nāma puññavanto paññavanto ca subhāsitadubbhāsitaññū ca, khippaṃ amhe rañño dassehī''ti vutte ''tena hi mā mayhaṃ kujjhittha, ahaṃ avassaṃ tumhākaṃ ruciyā nemī''ti vatvā ubhopi kājaṃ āropetvā rājakulaṃ gantvā rañño dassetvā raññā puṭṭho yathābhūtaṃ ārocesi. Tamatthaṃ pakāsento satthā āha –

40. ''Tassa taṃ vacanaṃ sutvā, kammunā upapādayi;
Khippamantepuraṃ gantvā, rañño haṃse adassayi;
Abaddhe pakatibhūte, kāje ubhayato ṭhite.

41. ''Dhataraṭṭhā mahārāja, haṃsādhipatino ime;
Ayañhi rājā haṃsānaṃ, ayaṃ senāpatītaro;

42. ''Kathaṃ panime vihaṅgā, tava hatthattamāgatā;
Kathaṃ luddo mahantānaṃ, issare idha ajjhagā.

43. ''Vihitā santime pāsā, pallalesu janādhipa;
Yaṃ yadāyatanaṃ maññe, dijānaṃ pāṇarodhanaṃ.

44. ''Tādisaṃ pāsamāsajja, haṃsarājā abajjhatha;
Taṃ abaddho upāsino, mamāyaṃ ajjhabhāsatha.

45. ‘‘Sudukkaraṃ anariyebhi, dahate bhāvamuttamaṃ;
Bhatturatthe parakkanto, dhammayutto vihaṅgamo.

46. ‘‘Attanāyaṃ cajitvāna, jīvitaṃ jīvitāraho;
Anutthunanto āsīno, bhattu yācittha jīvitaṃ.

47. ‘‘Tassa taṃ vacanaṃ sutvā, pasādamahamajjhagā;
Tato naṃ pāmuciṃ pāsā, anuññāsiṃ sukhena ca.

48. ‘‘So patīto pamuttena, bhattunā bhattugāravo;
Ajjhabhāsatha vakkaṅgo, vācaṃ kaṇṇasukhaṃ bhaṇaṃ.

49. ‘‘Evaṃ luddaka nandassu, saha sabbehi ñātibhi;
Yathāhamajja nandāmi, muttaṃ disvā dijādhipaṃ.

50. ‘‘Ehi taṃ anusikkhāmi, yathā tvamapi lacchase;
Lābhaṃ tavāyaṃ dhataraṭṭho, pāpaṃ kiñci na dakkhati.

51. ‘‘Khippamantepuraṃ netvā, rañño dassehi no ubho;
Abaddhe pakatibhūte, kāje ubhayato ṭhite.

52. ‘‘Dhataraṭṭhā mahārāja, haṃsādhipatino ime;
Ayañhi rājā haṃsānaṃ, ayaṃ senāpatītaro.

53. ‘‘Asaṃsayaṃ imaṃ disvā, haṃsarājaṃ narādhipo;
Patīto sumano vitto, bahuṃ dassati te dhanaṃ.

54. ‘‘Evametassa vacanā, ānītāme ubho mayā;
Ettheva hi ime āsuṃ, ubho anumatā mayā.

55. ‘‘Soyaṃ evaṃ gato pakkhī, dijo paramadhammiko;
Mādisassa hi luddassa, janayeyyātha maddavaṃ.

56. ‘‘Upāyanañca te deva, nāññaṃ passāmi edisaṃ;
Sabbasākuṇikāgāme, taṃ passa manujādhipā’’ti.

Tattha **kammunā upapādayī**ti yaṃ so avaca, taṃ karonto kāyakammena sampādesi. **Gantvā**ti haṃsarājena nisinnakājakoṭiṃ uccataraṃ, senāpatinā nisinnakājakoṭiṃ thokaṃ nīcaṃ katvā ubhopi te ukkhipitvā ‘‘haṃsarājā ca senāpati ca rājānaṃ passituṃ gacchanti, ussaratha ussarathā’’ti janaṃ ussārento ‘‘evarūpā nāma sobhaggappattā suvaṇṇavaṇṇā haṃsarājāno na diṭṭhapubbā’’ti muduhadayesu manussesu pasaṃsantesu khippamantepuraṃ gantvā. **Adassayī**ti ‘‘haṃsarājāno tumhe daṭṭhuṃ āgatā’’ti rañño ārocāpetvā tena tuṭṭhacittena ‘‘āgacchantū’’ti pakkosāpito abhiharitvā dassesi. **Hatthatta**nti hatthesu āgataṃ, pattanti vuttaṃ hoti. **Mahantāna**nti yasamahantappattānaṃ suvaṇṇavaṇṇānaṃ dhataraṭṭhahaṃsānaṃ issare sāmino kathaṃ tvaṃ luddo hutvā adhigatoti pucchati. ‘‘Issaramidhamajjhagā’’tipi pāṭho, etesaṃ issariyaṃ tvaṃ kathaṃ ajjhagāti attho.

Vihitāti yojitā. **Yaṃ yadāyatanaṃ maññe**ti, mahārāja, yaṃ yaṃ samosaraṇaṭṭhānaṃ dijānaṃ pāṇarodhanaṃ jīvitakkhayakaraṃ maññāmi, tattha tattha mayā pallalesu pāsā vihitā. **Tādisa**nti mānusiyasare tathāvidhaṃ pāṇarodhanaṃ mayā vihitaṃ pāsaṃ. **Ta**nti taṃ etaṃ tattha baddhaṃ. **Upāsino**ti attano jīvitaṃ agaṇetvā upagantvā nisinno. **Mamāya**nti maṃ ayaṃ senāpati **ajjhabhāsatha,** mayā saddhiṃ kathesi. **Sudukkara**nti tasmiṃ khaṇe esa amhādisehi anariyehi sudukkaraṃ akāsi. Kiṃ tanti? **Dahate bhāvamuttamaṃ,** attano uttamaṃ ajjhāsayaṃ dahati vidahati pakāseti. **Attanāya**nti attano ayaṃ. **Anutthunanto**ti bhattuguṇe vaṇṇento tassa jīvitaṃ muñcāti maṃ yāci.

Tassāti tassa tathā yācantassa. **Sukhena cā**ti yathāsukhena cittakūṭaṃ gantvā ñātisaṅghaṃ passathāti ca anujāniṃ. **Ettheva hī**ti mayā pana ime dve ettha mānusiyasareyeva cittakūṭagamanāya anumatā ahesuṃ. **Evaṃ gato**ti evaṃ sattu hatthagato. **Janayeyyātha maddava**nti attani mettacittaṃ janesi. **Upāyana**nti paṇṇākāraṃ. **Sabbasākuṇikāgāme**ti sabbasmimpi sākuṇikagāme nāhaṃ aññaṃ tava evarūpaṃ kenaci sākuṇikena ābhatapubbaṃ upāyanaṃ passāmi. **Taṃ passā**ti taṃ mayā ābhataṃ upāyanaṃ passa manujādhipāti.

Evaṃ so ṭhitakova sumukhassa guṇaṃ kathesi. Tato rājā haṃsaraññno mahārahaṃ āsanaṃ, sumukhassa ca suvaṇṇabhaddapīṭhakaṃ dāpetvā tesaṃ tattha nisinnānaṃ suvaṇṇabhājanehi lājamadhuphāṇitādīni dāpetvā niṭṭhite pānabhojanakicce añjaliṃ paggayha mahāsattaṃ dhammakathaṃ yācitvā suvaṇṇapīṭhake nisīdi. So tena yācito paṭisanthāraṃ tāva akāsi. Tamatthaṃ pakāsento satthā āha –

57. ‘‘Disvā nisinnaṃ rājānaṃ, pīṭhe sovaṇṇaye subhe;
Ajjhabhāsatha vakkaṅgo, vācaṃ kaṇṇasukhaṃ bhaṇaṃ.

58. ‘‘Kacci nu bhoto kusalaṃ, kacci bhoto anāmayaṃ;
Kacci raṭṭhamidaṃ phītaṃ, dhammena manusāsasi.

59. ‘‘Kusalañceva me haṃsa, atho haṃsa anāmayaṃ;
Atho raṭṭhamidaṃ phītaṃ, dhammena manusāsahaṃ.

60. ‘‘Kacci bhoto amaccesu, doso koci na vijjati;
Kacci ca te tavatthesu, nāvakaṅkhanti jīvitaṃ.

61. ‘‘Athopi me amaccesu, doso koci na vijjati;
Athopi te mamatthesu, nāvakaṅkhanti jīvitaṃ.

62. ‘‘Kacci te sādisī bhariyā, assavā piyabhāṇinī;
Puttarūpayasūpetā, tava chandavasānugā.

63. ‘‘Atho me sādisī bhariyā, assavā piyabhāṇinī;
Puttarūpayasūpetā, mama chandavasānugā’’ti.

Tattha **rājāna**nti sāgalarājānaṃ. **Vakkaṅgo**ti haṃsarājā. **Dhammena manusāsasī**ti dhammena anusāsasi. **Doso**ti aparādho. **Tavatthesū**ti uppannesu tava yuddhādīsu atthesu. **Nāvakaṅkhantī**ti uraṃ datvā pariccajantā kicci attano jīvitaṃ na patthenti, jīvitañca cajitvā tavevatthaṃ karonti. **Sādisī**ti samānajātikā. **Assavā**ti vacanasampaṭicchikā. **Puttarūpayasūpetā**ti puttehi ca rūpena ca yasena ca upetā. **Tava chandavasānugā**ti kacci tava ajjhāsayaṃ tava vasaṃ anuvattati, na attano cittavasena vattatīti pucchati.

Evaṃ bodhisattena paṭisanthāre kate puna rājā tena saddhiṃ kathento āha –

64. ‘‘Bhavantaṃ kacci nu mahā-sattuhatthattataṃ gato;
Dukkhamāpajji vipulaṃ, tasmiṃ paṭhamamāpade.

65. ‘‘Kacci yantāpatitvāna, daṇḍena samapothayi;
Evametesaṃ jammānaṃ, pātikaṃ bhavati tāvade.

66. ‘‘Khemamāsi mahārāja, evamāpadiyā sati;
Na cāyaṃ kiñci rasmāsu, sattūva samapajjatha.

67. ‘‘Paccagamittha nesādo, pubbeva ajjhabhāsatha;
Tadāyaṃ sumukhoyeva, paṇḍito paccabhāsatha.

68. ‘‘Tassa taṃ vacanaṃ sutvā, pasādamayamajjhagā;
Tato maṃ pāmucī pāsā, anuññāsi sukhena ca.

69. ‘‘Idañca sumukheneva, etadatthāya cintitaṃ;
Bhoto sakāsegamanaṃ, etassa dhanamicchatā.

70. ‘‘Svāgatañcevidaṃ bhavataṃ, patīto casmi dassanā;
Eso cāpi bahuṃ vittaṃ, labhataṃ yāvadicchatī’’ti.

Tattha **mahāsattuhatthattataṃ gato**ti mahantassa sattuno hatthattaṃ gato. **Āpatitvānā**ti upadhāvitvā. **Pātika**nti pākatikaṃ, ayameva vā pāṭho. Idaṃ vuttaṃ hoti – etesañhi jammānaṃ tāvadeva evaṃ pākatikaṃ hoti, sakuṇe daṇḍena pothetvā jīvitakkhayaṃ pāpento dhanavetanaṃ labhatīti. **Kiñci rasmāsū**ti kiñci amhesu. **Sattūvā**ti sattu viya.

Paccagamitthāti, mahārāja, esa amhe disvā baddhāti saññāya thokaṃ osakkittha. **Pubbevā**ti ayameva paṭhamaṃ ajjhabhāsi. **Tadā**ti tasmiṃ kāle. **Etadatthāyā**ti etassa nesādaputtassa atthāya cintitaṃ. **Dhanamicchatā**ti etassa dhanaṃ icchantena tava santikaṃ amhākaṃ āgamanaṃ cintitaṃ. **Svāgatañcevida**nti mā bhonto cintayantu, bhavataṃ idaṃ idhāgamanaṃ svāgatameva. **Labhata**nti labhatu.

Evañca pana vatvā rājā aññataraṃ amaccaṃ oloketvā ‘‘kiṃ karomi devā’’ti vutte ‘‘imaṃ nesādaṃ kappitakesamassuṃ nhātānulittaṃ sabbālaṅkārapaṭimaṇḍitaṃ kāretvā ānehī’’ti vatvā tena tathā katvā ānītassa tassa saṃvacchare saṃvacchare satasahassuṭṭhānakaṃ gāmaṃ, dve vīthiyo gahetvā ṭhitaṃ mahantaṃ gehaṃ, rathavarañca, aññañca bahuṃ hiraññasuvaṇṇaṃ adāsi. Tamatthaṃ āvikaronto satthā āha –

71. ‘‘Santappayitvā nesādaṃ, bhogehi manujādhipo;
Ajjhabhāsatha vakkaṅgaṃ, vācaṃ kaṇṇasukhaṃ bhaṇa’’nti.

Atha mahāsatto rañño dhammaṃ desesi. So tassa dhammakathaṃ sutvā tuṭṭhahadayo ‘‘dhammakathikassa sakkāraṃ karissāmī’’ti setacchattaṃ datvā rajjaṃ paṭicchāpento āha –

72. ‘‘Yaṃ khalu dhammamādhīnaṃ, vaso vattati kiñcanaṃ;
Sabbatthissariyaṃ bhavataṃ, pasāsatha yadicchatha.

73. ‘‘Dānatthaṃ upabhottuṃ vā, yaṃ caññaṃ upakappati;
Etaṃ dadāmi vo vittaṃ, issariyaṃ vissajāmi vo’’ti.

Tattha **vaso vattatī**ti yattha mama vaso vattati. **Kiñcana**nti taṃ appamattakampi. **Sabbatthissariya**nti sabbaṃ bhavataṃyeva issariyaṃ atthu. **Yaṃ caññaṃ upakappatī**ti puññakāmatāya dānatthaṃ vā chattaṃ ussāpetvā rajjameva upabhottuṃ vā yaṃ vā aññaṃ tumhākaṃ ruccati, taṃ karotha, etaṃ dadāmi vo vittaṃ, saddhiṃyeva setacchattena mama santakaṃ issariyaṃ vissajjāmi voti.

Atha mahāsatto raññā dinnaṃ setacchattaṃ puna tasseva adāsi. Rājāpi cintesi – ‘‘haṃsarañño tāva me dhammakathā sutā, luddaputtena pana ‘ayaṃ sumukho mudhurakatho’ti ativiya vaṇṇito, imassapi dhammakathaṃ sossāmī’’ti. So tena saddhiṃ sallapanto anantaraṃ gāthamāha –

74. ‘‘Yathā ca myāyaṃ sumukho, ajjhabhāseyya paṇḍito;
Kāmasā buddhisampanno, taṃ myāssa paramappiya’’nti.

Tattha **yathā**ti yadi. Idaṃ vuttaṃ hoti – yadi ca me ayaṃ sumukho paṇḍito buddhisampanno kāmasā attano ruciyā ajjhabhāseyya, taṃ me paramappiyaṃ assāti.

Tato sumukho āha –

75. ‘‘Ahaṃ khalu mahārāja, nāgarājārivantaraṃ;
Paṭivattuṃ na sakkomi, na me so vinayo siyā.

76. ‘‘Amhākañceva so seṭṭho, tvañca uttamasattavo;
Bhūmipālo manussindo, pūjā bahūhi hetubhi.

77. ‘‘Tesaṃ ubhinnaṃ bhaṇataṃ, vattamāne vinicchaye;
Nantaraṃ pativattabbaṃ, pessena manujādhipā’’ti.

Tattha **nāgarājārivantara**nti peḷāya abbhantaraṃ paviṭṭho nāgarājā viya. **Paṭivattu**nti tumhākaṃ dvinnaṃ antare vattuṃ na sakkomi. **Na me so**ti sace vadeyyaṃ, na me so vinayo bhaveyya. **Amhākañcevā**ti channavutiyā haṃsasahassānaṃ. **Uttamasattavo**ti uttamasatto. **Pūjā**ti ubho tumhe mayhaṃ bahūhi kāraṇehi pūjārahā ceva pasaṃsārahā ca. **Pessenā**ti veyyāvaccakarena sevakena.

Rājā tassa vacanaṃ sutvā tuṭṭhahadayo ‘‘nesādaputto taṃ vaṇṇeti, na aññena tumhādisena madhuradhammakathikena nāma bhavitabba’’nti vatvā āha –

78. ‘‘Dhammena kira nesādo, paṇḍito aṇḍajo iti;
Naheva akatattassa, nayo etādiso siyā.

79. ‘‘Evaṃ aggapakatimā, evaṃ uttamasattavo;
Yāvatatthi mayā diṭṭhā, nāññaṃ passāmi edisaṃ.

80. ‘‘Tuṭṭhosmi vo pakatiyā, vākyena madhurena ca;
Eso cāpi mamacchando, ciraṃ passeyya vo ubho’’ti.

Tattha **dhammenā**ti sabhāvena kāraṇena. **Akatattassā**ti asampāditaattabhāvassa mittadubbhissa. **Nayo**ti paññā. **Aggapakatimā**ti aggasabhāvo. **Uttamasattavo**ti uttamasatto. **Yāvatatthī**ti yāvatā mayā diṭṭhā nāma atthi. **Nāñña**nti tasmiṃ mayā diṭṭhaṭṭhāne aññaṃ evarūpaṃ na passāmi. **Tuṭṭhosmi vo pakatiyā**ti samma haṃsarāja ahaṃ pakatiyā paṭhamameva tumhākaṃ dassanena tuṭṭho. **Vākyenā**ti idāni pana vo madhuravacanena tuṭṭhosmi. **Ciraṃ passeyya vo**ti idheva vasāpetvā muhuttampi avippavāsanto ciraṃ tumhe passeyyanti esa me chandoti vadati.

Tato mahāsatto rājānaṃ pasaṃsanto āha –

81. ‘‘Yaṃ kiccaṃ parame mitte, katamasmāsu taṃ tayā;
Pattā nissaṃsayaṃ tyāmhā, bhattirasmāsu yā tava.

82. ‘‘Aduñca nūna sumahā, ñātisaṅghassa mantaraṃ;
Adassanena asmākaṃ, dukkhaṃ bahūsu pakkhisu.

83. ‘‘Tesaṃ sokavighātāya, tayā anumatā mayaṃ;
Taṃ padakkhiṇato katvā, ñātiṃ passemurindama.

84. ‘‘Addhāhaṃ vipulaṃ pītiṃ, bhavataṃ vindāmi dassanā;
Eso cāpi mahā attho, ñātivissāsanā siyā’’ti.

Tattha **katamasmāsū**ti kataṃ amhesu. **Pattā nissaṃsayaṃ tyāmhā**ti mayaṃ nissaṃsayena tayā pattāyeva. **Bhattirasmāsu yā tavā**ti yā tava amhesu bhatti, tāya bhattiyā mayaṃ tayā asaṃsayena pattāyeva, na ca vippayuttā, vippavuṭṭhāpi sahavāsinoyeva nāma mayanti dīpeti. **Aduñca nūna sumahā**ti etañca ekaṃseneva sumahantaṃ. **Ñātisaṅghassa mantara**nti amhehi dvīhi janehi virahitassa mama ñātisaṅghassa antaraṃ chiddaṃ. **Asmāka**nti amhākaṃ dvinnaṃ adassanena bahūsu pakkhīsu dukkhaṃ uppannaṃ. **Passemurindamā**ti passeyyāma arindama. **Bhavata**nti bhoto dassanena. **Eso cāpi mahā attho**ti yā esā ñātisaṅghasaṅkhātā ñātivissāsanā siyā, eso cāpi mahanto atthopi.

Evaṃ vutte rājā tesaṃ gamanaṃ anujāni. Mahāsattopi rañño pañcavidhe dussīlye ādīnavaṃ, sīle ca ānisaṃsaṃ kathetvā ‘‘imaṃ sīlaṃ rakkha, dhammena rajjaṃ kārehi, catūhi saṅgahavatthūhi janaṃ saṅgaṇhāhī’’ti ovaditvā cittakūṭaṃ agamāsi. Tamatthaṃ pakāsento satthā āha –

85. ‘‘Idaṃ vatvā dhataraṭṭho, haṃsarājā narādhipaṃ;
Uttamaṃ javamanvāya, ñātisaṅghaṃ upāgamuṃ.

86. ‘‘Te aroge anuppatte, disvāna parame dije;
Kekāti makaruṃ haṃsā, puthusaddo ajāyatha.

87. ‘‘Te patītā pamuttena, bhattunā bhattugāravā;
Samantā parikiriṃsu, aṇḍajā laddhapaccayā’’ti.

Tattha **upāgamu**nti aruṇuggamanavelāyameva lājamadhuphāṇitādīni paribhuñjitvā raññā ca deviyā ca dvīhi suvaṇṇatālavaṇṭehi ukkhipitvā gandhamālādīhi katasakkārā tālavaṇṭehi otaritvā rājānaṃ padakkhiṇaṃ katvā vehāsaṃ uppatitvā raññā añjaliṃ paggayha ‘‘gacchatha sāmino’’ti vutte sīhapañjarena nikkhantā uttamena javena gantvā ñātigaṇaṃ upāgamiṃsu. **Parame**ti uttame. **Kekā**ti attano sabhāvena ‘‘kekā’’ti saddamakaṃsu. **Bhattugāravā**ti bhattari sagāravā. **Parikiriṃsū**ti bhattuno muttabhāvena tuṭṭhā taṃ bhattāraṃ samantā parivārayiṃsu. **Laddhapaccayā**ti laddhapatiṭṭhā.

Evaṃ parivāretvā pana te haṃsā ‘‘kathaṃ muttosi, mahārājā’’ti pucchiṃsu. Mahāsatto sumukhaṃ nissāya muttabhāvaṃ, sāgalarājaluddaputtehi katakammañca kathesi. Taṃ sutvā tuṭṭho haṃsagaṇo ‘‘sumukhasenāpati ca rājā ca luddaputto ca sukhitā niddukkhā ciraṃ jīvantū’’ti thutimakāsi. Tamatthaṃ pakāsento satthā osānagāthamāha –

88. ‘‘Evaṃ mittavataṃ atthā, sabbe honti padakkhiṇā;
Haṃsā yathā dhataraṭṭhā, ñātisaṅghaṃ upāgamu’’nti.

Tattha **mittavata**nti kalyāṇamittasampannānaṃ. **Padakkhiṇā**ti sukhanipphattino vuḍḍhiyuttā. **Dhataraṭṭhā**ti haṃsarājā sumukho raññā ceva luddaputtena cāti dvīhi evaṃ ubhopi te dhataraṭṭhā kalyāṇamittasampannā yathā ñātisaṅghaṃ upāgamuṃ, ñātisaṅghaupagamanasaṅkhāto nesaṃ attho padakkhiṇo jāto, evaṃ aññesampi mittavataṃ atthā padakkhiṇā hontīti.

Satthā imaṃ dhammadesanaṃ āharitvā ‘‘na bhikkhave idāneva, pubbepānando mamatthāya jīvitaṃ pariccajī’’ti vatvā jātakaṃ samodhānesi ‘‘tadā nesādo channo ahosi, rājā sāriputto, sumukho ānando, channavuti haṃsasahassā buddhaparisā, haṃsarājā pana ahameva ahosi’’nti.

Cūḷahaṃsajātakavaṇṇanā paṭhamā.

## [534] 2. Mahāhaṃsajātakavaṇṇanā

Ete haṃsā pakkamantīti idaṃ satthā veḷuvane viharanto ānandatherassa jīvitapariccāgameva ārabbha kathesi. Vatthu heṭṭhā vuttasadisameva, idha pana satthā atītaṃ āharanto idamāhari.

Atīte bārāṇasiyaṃ saṃyamassa nāma bārāṇasirañño khemā nāma aggamahesī ahosi. Tadā bodhisatto navutihaṃsasahassaparivuto cittakūṭe vihāsi. Athekadivasaṃ khemā devī paccūsasamaye supinaṃ addasa. Suvaṇṇavaṇṇā haṃsā āgantvā rājapallaṅke nisīditvā madhurassarena dhammakathaṃ kathesuṃ. Deviyā sādhukāraṃ datvā dhammaṃ suṇantiyā dhammassavanena atittāya eva ratti vibhāyi. Haṃsā dhammaṃ kathetvā sīhapañjarena nikkhamitvā agamaṃsu. Sā vegenuṭṭhāya ‘‘palāyamāne haṃse gaṇhatha gaṇhathā’’ti vatvā hatthaṃ pasārentīyeva pabujjhi. Tassā kathaṃ sutvā paricārikāyo ‘‘kuhiṃ haṃsā’’ti thokaṃ avahasiṃsu. Sā tasmiṃ khaṇe supinabhāvaṃ ñatvā cintesi – ‘‘ahaṃ abhūtaṃ na passāmi, addhā imasmiṃ loke suvaṇṇavaṇṇā haṃsā bhavissanti, sace kho pana ‘suvaṇṇahaṃsānaṃ dhammaṃ sotukāmāmhī’ti rājānaṃ vakkhāmi, ‘amhehi suvaṇṇahaṃsā nāma na diṭṭhapubbā, haṃsānañca kathā nāma abhūtāyevā’ti vatvā nirussukko bhavissati, ‘dohaḷo’ti vutte pana yena kenaci upāyena pariyesissati, evaṃ me manoratho samijjhissatī’’ti. Sā gilānālayaṃ dassetvā paricārikānaṃ saññaṃ datvā nipajji.

Rājā rājāsane nisinno tassā dassanavelāya taṃ adisvā ‘‘kahaṃ, khemā devī’’ti pucchitvā ‘‘gilānā’’ti sutvā tassā santikaṃ gantvā sayanekadese nisīditvā piṭṭhiṃ parimajjanto ‘‘kiṃ te aphāsuka’’nti pucchi. ‘‘Deva aññaṃ aphāsukaṃ natthi, dohaḷo pana me uppanno’’ti. Tena hi ‘‘bhaṇa, devi, yaṃ icchasi, taṃ sīghaṃ te upanāmessāmī’’ti. ‘‘Mahārāja, ahamekassa suvaṇṇahaṃsassa samussitasetacchatte rājapallaṅke nisinnassa gandhamālādīhi pūjaṃ katvā sādhukāraṃ dadamānā dhammakathaṃ sotumicchāmi, sace labhāmi, iccetaṃ kusalaṃ, no ce, jīvitaṃ me natthī’’ti. Atha naṃ rājā ‘‘sace manussaloke atthi, labhissasi, mā cintayī’’ti assāsetvā sirigabbhato nikkhamma amaccehi saddhiṃ mantesi – ‘‘ambho, khemā devī, ‘suvaṇṇahaṃsassa dhammakathaṃ sotuṃ labhantī jīvissāmi, alabhantiyā me jīvitaṃ natthī’ti vadati, atthi nu kho suvaṇṇavaṇṇā haṃsā’’ti. ‘‘Deva amhehi neva diṭṭhapubbā na sutapubbā’’ti. ‘‘Ke pana jāneyyu’’nti? ‘‘Brāhmaṇā, devā’’ti. Rājā brāhmaṇe pakkosāpetvā sakkāraṃ katvā pucchi – ‘‘honti nu kho ācariyā suvaṇṇavaṇṇā haṃsā’’ti? ‘‘Āma, mahārāja amhākaṃ mantesumacchā, kakkaṭakā, kacchapā, migā, morā, haṃsāti cha ete tiracchānagatā suvaṇṇavaṇṇā hontīti āgatā, tattha dhataraṭṭhakulahaṃsā nāma paṇḍitā ñāṇasampannā, iti manussehi saddhiṃ satta suvaṇṇavaṇṇā hontī’’ti.

Taṃ sutvā rājā attamano hutvā ‘‘kahaṃ nu kho ācariyā dhataraṭṭhahaṃsā vasantī’’ti pucchitvā ‘‘na jānāma, mahārājā’’ti vutte ‘‘atha ke pana jānissantī’’ti vatvā ‘‘luddaputtā’’ti vutte sabbe attano vijite luddake sannipātāpetvā pucchi – ‘‘tātā, suvaṇṇavaṇṇā dhataraṭṭhakulahaṃsā nāma kahaṃ vasantī’’ti? Atheko luddo ‘‘himavante kira, deva, cittakūṭapabbateti no kulaparamparāya kathentī’’ti āha. ‘‘Jānāsi pana nesaṃ gahaṇūpāya’’nti? ‘‘Na jānāmi, devā’’ti. ‘‘Ke pana jānissantī’’ti? Brāhmaṇāti. So brāhmaṇapaṇḍite pakkosāpetvā cittakūṭapabbate suvaṇṇavaṇṇānaṃ haṃsānaṃ atthibhāvaṃ ārocetvā ‘‘jānātha nu kho tesaṃ gahaṇūpāya’’nti pucchi. ‘‘Mahārāja, kiṃ tehi gantvā gahitehi, upāyena te nagarasamīpaṃ ānetvā gahessāmā’’ti. ‘‘Ko pana upāyo’’ti? ‘‘Mahārāja, nagarato avidūre uttarena tigāvutamatte tigāvutappamāṇaṃ khemaṃ nāma saraṃ kārāpetvā udakassa pūretvā nānādhaññāni ropetvā pañcavaṇṇapadumasañchannaṃ kārāpetvā ekaṃ paṇḍitaṃ nesādaṃ paṭicchāpetvā manussānaṃ upagantuṃ adatvā catūsu kaṇṇesu ṭhitehi abhayaṃ ghosāpetha, taṃ sutvā nānāsakuṇā dasa disā otarissanti, tepi haṃsā paramparāya tassa sarassa khemabhāvaṃ sutvā āgacchissanti, atha ne vālapāsehi bandhāpetvā gaṇhāpeyyāthā’’ti.

Taṃ sutvā rājā tehi vuttapadese vuttappakāraṃ saraṃ kārāpetvā chekaṃ nesādaṃ pakkosāpetvā tassa sahassaṃ dāpetvā ‘‘tvaṃ ito paṭṭhāya attano kammaṃ mā kari, puttadāraṃ te ahaṃ posessāmi, tvaṃ appamatto khemaṃ saraṃ rakkhanto manusse paṭikkamāpetvā catūsu kaṇṇesu abhayaṃ ghosāpetvā āgatāgate sakuṇe mama ācikkheyyāsi, suvaṇṇahaṃsesu āgatesu mahantaṃ sakkāraṃ labhissasī’’ti tamassāsetvā khemaṃ saraṃ paṭicchāpesi. So tato paṭṭhāya raññā vuttanayeneva tattha paṭipajji, ‘‘khemaṃ saraṃ rakkhatī’’ti cassa ‘‘khemanesādo’’tveva nāmaṃ udapādi. Tato paṭṭhāya ca nānappakārā sakuṇā otariṃsu, ‘‘khemaṃ nibbhayaṃ sara’’nti paramparāghosena nānāhaṃsā āgamiṃsu. Paṭhamaṃ tāva tiṇahaṃsā āgamiṃsu, tesaṃ ghosena paṇḍuhaṃsā, tesaṃ ghosena manosilāvaṇṇā haṃsā, tesaṃ ghosena setahaṃsā, tesaṃ ghosena pākahaṃsā āgamiṃsu. Tesu āgatesu khemako rañño ārocesi – ‘‘deva, pañcavaṇṇā haṃsā āgantvā sare gocaraṃ gaṇhanti, pākahaṃsānaṃ āgatattā idāni katipāheneva suvaṇṇahaṃsā āgamissanti, mā cintayittha, devā’’ti.

Taṃ sutvā rājā ‘‘aññena tattha na gantabbaṃ, yo gacchissati, hatthapādachedanañca gharavilopañca pāpuṇissatī’’ti nagara bheriṃ carāpesi. Tato paṭṭhāya tattha koci na gacchati. Cittakūṭassa panāvidūre kañcanaguhāyaṃpākahaṃsā vasanti, tepi mahabbalā. Dhataraṭṭhakulena saddhiṃ tesaṃ sarīravaṇṇova viseso. Pākahaṃsarañño pana dhītā suvaṇṇavaṇṇā ahosi. So taṃ dhataraṭṭhamahissarassa anurūpāti tassa pādaparicārikaṃ katvā pesesi. Sā tassa piyā ahosi manāpā, teneva ca kāraṇena tāni dve haṃsakulāni aññamaññaṃ vissāsikāni jātāni.

Athekadivasaṃ bodhisattassa parivārahaṃsā pākahaṃse pucchiṃsu – ‘‘tumhe imesu divasesu kahaṃ gocaraṃ gaṇhathā’’ti? ‘‘Mayaṃ bārāṇasito avidūre khemasare gocaraṃ gaṇhāma, tumhe pana kuhiṃ āhiṇḍathā’’ti. ‘‘Asukaṃ nāmā’’ti vutte ‘‘kasmā khemasaraṃ na gacchatha, so hi saro ramaṇīyo nānāsakuṇasamākiṇṇo pañcavaṇṇapadumasañchanno nānādhaññaphalasampanno nānappakārabhamaragaṇanikūjito catūsu kaṇṇesu niccaṃ pavattaabhayaghosano, koci naṃ upasaṅkamituṃ samattho nāma natthi, pageva aññaṃ upaddavaṃ kātuṃ, evarūpo so saro’’ti khemasaraṃ vaṇṇayiṃsu. Te tesaṃ vacanaṃ sutvā ‘‘bārāṇasiyā samīpe kira evarūpo khemo nāma saro atthi, pākahaṃsā tattha gantvā gocaraṃ gaṇhanti, tumhepi dhataraṭṭhamahissarassa ārocetha, sace anujānāti, mayampi tattha gantvā gocaraṃ gaṇheyyāmā’’ti sumukhassa kathesuṃ. Sumukho rañño ārocesi. So cintesi – ‘‘manussā nāma bahumāyā kharamantā upāyakusalā, bhavitabbamettha kāraṇena, ettakaṃ kālaṃ eso saro natthi, idāni amhākaṃ gahaṇatthāya kato bhavissatī’’ti. So sumukhaṃ āha – ‘‘mā vo tattha gamanaṃ ruccatha, na so saro tehi sudhammatāya kato, amhākaṃ gahaṇatthāyeva kato, manussā nāma bahumāyā kharamantā upāyakusalā, tumhe sakeyeva gocare carathā’’ti.

Suvaṇṇahaṃsā ‘‘khemaṃ saraṃ gantukāmamhā’’ti dutiyampi tatiyampi sumukhassa ārocesuṃ. So tesaṃ tattha gantukāmataṃ mahāsattassa ārocesi. Atha mahāsatto ‘‘mama ñātakā maṃ nissāya mā kilamantu, tena hi gacchāmā’’ti navutihaṃsasahassaparivuto tattha gantvā gocaraṃ gahetvā haṃsakīḷaṃ kīḷitvā cittakūṭameva paccāgami. Khemako tesaṃ gocaraṃ caritvā gatakāle gantvā tesaṃ āgatabhāvaṃ rañño ārocesi. Rājā tuṭṭhacitto hutvā, ‘‘samma khemaka, ekaṃ vā dve vā haṃse gaṇhituṃ vāyama, mahantaṃ te yasaṃ dassāmī’’ti vatvā paribbayaṃ datvā taṃ uyyojesi. So tattha gantvā cāṭipañjare nisīditvā haṃsānaṃ caraṇaṭṭhānaṃ vīmaṃsi. Bodhisattā nāma nilloluppacārino honti, tasmā mahāsatto otiṇṇaṭṭhānato paṭṭhāya sapadānaṃ sāliṃ khādanto agamāsi. Sesā ito cito ca khādantā vicariṃsu.

Atha luddaputto ‘‘ayaṃ haṃso nilloluppacārī, imaṃ bandhituṃ vaṭṭatī’’ti cintetvā punadivase haṃsesu saraṃ anotiṇṇesuyeva cāṭipañjare nisinno taṃ ṭhānaṃ gantvā avidūre pañjare attānaṃ paṭicchādetvā chiddena olokento acchi. Tasmiṃ khaṇe mahāsatto navutihaṃsasahassapurakkhato hiyyo otiṇṇaṭṭhāneyeva otaritvā odhiyaṃ nisīditvā sāliṃ khādanto pāyāsi. Nesādo pañjarachiddena olokento tassa rūpasobhaggappattaṃ attabhāvaṃ disvā ‘‘ayaṃ haṃso sakaṭanābhippamāṇasarīro suvaṇṇavaṇṇo, tīhi rattarājīhi gīvāyaṃ parikkhitto, tisso rājiyo galena otaritvā urantarena gatā, tisso pacchābhāgena nibbijjhitvā gatā, rattakambalasuttasikkāya ṭhapitakañcanakkhandho viya atirocati, iminā etesaṃ raññā bhavitabbaṃ, imameva gaṇhissāmī’’ti cintesi. Haṃsarājāpi bahuṃ gocaraṃ caritvā jalakīḷaṃ kīḷitvā haṃsagaṇaparivuto cittakūṭameva agamāsi. Iminā niyāmeneva pañca divase gocaraṃ gaṇhi. Chaṭṭhe divase khemako kāḷaassavālamayaṃ daḷhaṃ mahārajjuṃ vaṭṭitvā yaṭṭhiyā pāsaṃ katvā ‘‘sve haṃsarājā imasmiṃ okāse otarissatī’’ti tathato ñatvā antoudake yaṭṭhipāsaṃ oḍḍi.

Punadivase haṃsarājā otaranto pādaṃ pāse pavesantoyeva otari. Athassa pāso pādaṃ ayapaṭṭakena kaḍḍhanto viya ābandhitvā gaṇhi. So ‘‘chindissāmi na’’nti vegaṃ janetvā kaḍḍhitvā pātesi. Paṭhamavāre suvaṇṇavaṇṇaṃ cammaṃ chijji, dutiyavāre kambalavaṇṇaṃ maṃsaṃ chijji, tatiyavāre nhāru chijji, catutthavāre pana ‘‘pādā chijjeyyuṃ, rañño pana hīnaṅgatā nāma ananucchavikā’’ti na vāyāmaṃ akāsi, balavavedanā ca pavattiṃsu. So cintesi – ‘‘sacāhaṃ baddharavaṃ ravissāmi, ñātakā me ñatrastā hutvā gocaraṃ aggahetvā chātajjhattāva palāyantā dubbalattā samudde patissantī’’ti. So vedanaṃ adhivāsetvā pāsavase vattetvā sāliṃ khādanto viya hutvā tesaṃ yāvadatthaṃ caritvā haṃsakīḷaṃ kīḷanakāle mahantena saddena baddharavaṃ ravi. Taṃ sutvā haṃsā maraṇabhayatajjitā vaggavaggā cittakūṭābhimukhā purimanayeneva pakkamiṃsu.

Sumukhopi heṭṭhā vuttanayeneva cintetvā vicinitvā tīsupi koṭṭhāsesu mahāsattaṃ adisvā ‘‘addhā tassevedaṃ bhayaṃ uppanna’’nti nivattitvā āgato mahāsattaṃ pāsena baddhaṃ lohitamakkhitaṃ dukkhāturaṃ paṅkapiṭṭhe nipannaṃ disvā ‘‘mā bhāyi, mahārāja, ahaṃ mama jīvitaṃ pariccajitvā tumhe mocessāmī’’ti vadanto otaritvā mahāsattaṃ assāsento paṅkapiṭṭhe nisīdi. Mahāsatto ‘‘navutihaṃsasahassesu maṃ chaḍḍetvā palāyantesu ayaṃ sumukho ekakova āgato, kiṃ nu kho luddaputtassa āgatakāle maṃ chaḍḍetvā palāyissati, udāhu no''ti vīmaṃsanavasena lohitamakkhito pāsayaṭṭhiyaṃ olambantoyeva tisso gāthā abhāsi –

89. ''Ete haṃsā pakkamanti, vakkaṅgā bhayameritā;
Harittaca hemavaṇṇa, kāmaṃ sumukha pakkama.

90. ''Ohāya maṃ ñātigaṇā, ekaṃ pāsavasaṃ gataṃ;
Anapekkhamānā gacchanti, kiṃ eko avahīyasi.

91. ''Pateva patataṃ seṭṭha, natthi baddhe sahāyatā;
Mā anīghāya hāpesi, kāmaṃ sumukha pakkamā''ti.

Tattha **bhayameritā**ti bhayena eritā bhayaṭṭitā bhayacalitā. Tatiyapade ''harī''tipi ''hema''ntipi suvaṇṇasseva nāmaṃ. So ca harittacatāya hemavaṇṇo, tena taṃ evaṃ ālapati. **Sumukhā**ti sundaramukha. **Anapekkhamānā**ti tava ñātakā maṃ anolokentā nirālayā hutvā. **Patevā**ti uppatāhiyeva. **Mā anīghāyā**ti ito gantvā pattabbāya nidukkhabhāvāya vīriyaṃ mā hāpesi.

Taṃ sutvā sumukho ''ayaṃ haṃsarājā mama piyamittabhāvaṃ na jānāti, anuppiyabhāṇī mittoti maṃ sallakkheti, sinehabhāvamassa dassessāmī''ti cintetvā catasso gāthā abhāsi –

92. ''Nāhaṃ dukkhaparetopi, dhataraṭṭha tuvaṃ jahe;
Jīvitaṃ maraṇaṃ vā me, tayā saddhiṃ bhavissati.

93. ''Nāhaṃ dukkhaparetopi, dhataraṭṭha tuvaṃ jahe;
Na maṃ anariyasaṃyutte, kamme yojetumarahasi.

94. ''Sakumāro sakhātyasmi, sacitte casmi te ṭhito;
Ñāto senāpatī tyāhaṃ, haṃsānaṃ pavaruttama.

95. ''Kathaṃ ahaṃ vikattissaṃ, ñātimajjhe ito gato;
Taṃ hitvā patataṃ seṭṭha, kiṃ te vakkhāmito gato;
Idha pāṇaṃ cajissāmi, nānariyaṃ kattumussahe''ti.

Tattha **nāha**nti ahaṃ, mahārāja, kāyikacetasikena dukkhena phuṭṭhopi taṃ na jahāmi. **Anariyasaṃyutte**ti mittadubbhīhi ahirikehi kattabbatāya anariyabhāvena saṃyutte. **Kamme**ti taṃ jahitvā pakkamanakamme. **Sakumāro**ti samānakumāro, ekadivaseneva paṭisandhiṃ gahetvā ekadivase aṇḍakosaṃ padāletvā ekato vaḍḍhitakumāroti attho. **Sakhātyasmī**ti ahaṃ te dakkhiṇakkhisamo piyasahāyo. **Sacitte**ti tava sake citte ahaṃ ṭhito tava vase vattāmi, tayi jīvante jīvāmi, na jīvante na jīvāmīti attho. ''Saṃcitte''tipi pāṭho, tava citte ahaṃ saṇṭhito suṭṭhu ṭhitoti attho. **Ñāto**ti sabbahaṃsānaṃ antare paññāto. **Vikattissa**nti ''kuhiṃ haṃsarājā''ti pucchito ahaṃ kinti kathessāmi. **Kiṃ te vakkhāmī**ti te tava pavattiṃ pucchante haṃsagaṇe kiṃ vakkhāmi.

Evaṃ sumukhena catūhi gāthāhi sīhanāde nadite tassa guṇaṃ pakāsento mahāsatto āha –

96. ''Eso hi dhammo sumukha, yaṃ tvaṃ ariyapathe ṭhito;
Yo bhattāraṃ sakhāraṃ maṃ, na pariccattumussahe.

97. ''Tañhi me pekkhamānassa, bhayaṃ na tveva jāyati;
Adhigacchasi tvaṃ mayhaṃ, evaṃbhūtassa jīvita''nti.

Tattha **eso dhammo**ti esa porāṇakapaṇḍitānaṃ sabhāvo. **Bhattāraṃ sakhāraṃ ma**nti sāmikañca sahāyañca maṃ. **Bhaya**nti cittutrāso mayhaṃ na jāyati, cittakūṭapabbate haṃsagaṇamajjhe ṭhito viya homi. **Mayha**nti mama jīvitaṃ tvaṃ labhāpessasi.

Evaṃ tesaṃ kathentānaññeva luddaputto sarapariyante ṭhito haṃse tīhi khandhehi palāyante disvā ''kiṃ nu kho''ti pāsaṭṭhānaṃ olokento bodhisattaṃ pāsayaṭṭhiyaṃ olambantaṃ disvā sañjātasomanasso kacchaṃ daḷhaṃ bandhitvā muggaraṃ gahetvā kapputṭhānaggi viya avattharamāno paṇhiyā akkantakalale uparisīsena gantvā purato patante vegena upasaṅkami. Tamatthaṃ pakāsento satthā āha –

98. ‘‘Iccevaṃ mantayantānaṃ, ariyānaṃ ariyavuttinaṃ;
Daṇḍamādāya nesādo, āpatī turito bhusaṃ.

99. ‘‘Tamāpatantaṃ disvāna, sumukho atibrūhayi;
Aṭṭhāsi purato rañño, haṃso vissāsayaṃ byathaṃ.

100. ‘‘Mā bhāyi patataṃ seṭṭha, na hi bhāyanti tādisā;
Ahaṃ yogaṃ payuñjissaṃ, yuttaṃ dhammūpasañhitaṃ;
Tena pariyāpadānena, khippaṃ pāsā pamokkhasī’’ti.

Tattha **ariyavuttina**nti ariyācāre vattamānānaṃ. **Bhusa**nti daḷhaṃ balavaṃ. **Atibrūhayī**ti anantaragāthāya āgataṃ ‘‘mā bhāyī’’ti vacanaṃ vadanto atibrūhesi mahāsaddaṃ nicchāresi. **Aṭṭhāsī**ti sace nesādo rājānaṃ paharissati, ahaṃ pahāraṃ sampaṭicchissāmīti jīvitaṃ pariccajitvā purato aṭṭhāsi. **Vissāsaya**nti vissāsento assāsento. **Byatha**nti byathitaṃ bhītaṃ rājānaṃ ‘‘mā bhāyī’’ti iminā vacanena vissāsento. **Tādisā**ti tumhādisā ñāṇavīriyasampannā. **Yoga**nti ñāṇavīriyayogaṃ. **Yutta**nti anucchavikaṃ. **Dhammūpasañhita**nti kāraṇanissitaṃ. **Tena pariyāpadānenā**ti tena mayā payuttena yogena parisuddhena. **Pamokkhasī**ti muccissasi.

Evaṃ sumukho mahāsattaṃ assāsetvā luddaputtassa santikaṃ gantvā madhuraṃ mānusiṃ vācaṃ nicchārento, ‘‘samma, tvaṃ konāmosī’’ti pucchitvā ‘‘suvaṇṇavaṇṇahaṃsarāja, ahaṃ khemako nāmā’’ti vutte, ‘‘samma khemaka, ‘tayā oḍḍitavālapāse yo vā so vā haṃso baddho’ti saññaṃ mā kari, navutiyā haṃsasahassānaṃ pavaro dhataraṭṭhahaṃsarājā te pāse baddho, ñāṇasīlācārasampanno saṅgāhakapakkhe ṭhito, na taṃ māretuṃ yutto, ahaṃ tava iminā kattabbakiccaṃ karissāmi, ayampi suvaṇṇavaṇṇo, ahampi tatheva, ahaṃ etassatthāya attano jīvitaṃ pariccajissāmi, sace tvaṃ etassa pattāni gaṇhitukāmosi, mama pattāni gaṇha, athopi cammamaṃsanhāruaṭṭhīnamaññataraṃ gaṇhitukāmosi, mameva sarīrato gaṇha, atha naṃ kīḷāhaṃsaṃ kātukāmosi, maññeva kara, jīvantameva vikkiṇitvā sace dhanaṃ uppādetukāmosi, maṃ jīvantameva vikkiṇitvā dhanaṃ uppādehi, mā etaṃ ñāṇādiguṇasaṃyuttaṃ haṃsarājānaṃ avadhi, sace hi naṃ vadhissasi, nirayādīhi na muccissasī’’ti taṃ nirayādibhayena santajjetvā attano madhurakathaṃ gaṇhāpetvā puna bodhisattassa santikaṃ gantvā taṃ assāsento aṭṭhāsi. Nesādo tassa kathaṃ sutvā ‘‘ayaṃ tiracchānagato samāno manussehipi kātuṃ asakkuṇeyyaṃ evarūpaṃ mittadhammaṃ karoti, manussāpi evaṃ mittadhamme ṭhātuṃ na sakkonti, aho esa ñāṇasampanno madhurakatho dhammiko’’ti sakalasarīraṃ pītisomanassaparipuṇṇaṃ katvā pahaṭṭhalomo daṇḍaṃ chaḍḍetvā sirasi añjaliṃ patiṭṭhapetvā sūriyaṃ namassanto viya sumukhassa guṇaṃ kittento aṭṭhāsi. Tamatthaṃ pakāsento satthā āha –

101. ‘‘Tassa taṃ vacanaṃ sutvā, sumukhassa subhāsitaṃ;
Pahaṭṭhalomo nesādo, añjalissa paṇāmayi.

102. ‘‘Na me sutaṃ vā diṭṭhaṃ vā, bhāsanto mānusiṃ dijo;
Ariyaṃ bruvāno vakkaṅgo, cajanto mānusiṃ giraṃ.

103. ‘‘Kiṃ nu tāyaṃ dijo hoti, mutto baddhaṃ upāsasi;
Ohāya sakuṇā yanti, kiṃ eko avahīyasī’’ti.

Tattha **añjalissa paṇāmayī**ti añjaliṃ assa upanāmayi, ‘‘na me’’ti gāthāyassa thutiṃ karoti. Tattha **mānusi**nti manussavācaṃ. **Ariya**nti sundaraṃ niddosaṃ. **Cajanto**ti vissajjento. Idaṃ vuttaṃ hoti – samma, tvaṃ dijo samāno ajja mayā saddhiṃ mānusiṃ vācaṃ bhāsanto niddosaṃ bruvāno mānusiṃ giraṃ cajanto paccakkhato diṭṭho, ito pubbe pana idaṃ acchariyaṃ mayā neva sutaṃ na diṭṭhanti. **Kiṃ nu tāya**nti yaṃ etaṃ tvaṃ upāsasi, kiṃ nu te ayaṃ hoti.

Evaṃ tuṭṭhacittena nesādena puṭṭho sumukho ‘‘ayaṃ muduko jāto, idānissa bhiyyosomattāya mudubhāvatthaṃ mama guṇaṃ dassesāmī’’ti cintetvā āha –

104. ‘‘Rājā me so dijāmitta, senāpaccassa kārayiṃ;
Tamāpade pariccatuṃ, nussahe vihagādhipaṃ.

105. ‘‘Mahāgaṇāya bhattā me, mā eko byasanaṃ agā;
Tathā taṃ samma nesāda, bhattāyaṃ abhito rame’’ti.

Tattha **nussahe**ti na samatthomhi. **Mahāgaṇāyā**ti mahato haṃsagaṇassa. **Mā eko**ti mādise sevake vijjamāne mā ekako byasanaṃ agā. **Tathā ta**nti yathā ahaṃ vadāmi, tatheva taṃ. **Sammā**ti vayassa. **Bhattāyaṃ abhito rame**ti bhattā ayaṃ mama, ahamassa abhito rame santike ramāmi na ukkaṇṭhāmīti.

Nesādo taṃ tassa dhammanissitaṃ madhurakathaṃ sutvā somanassappatto pahaṭṭhalomo ‘‘sacāhaṃ etaṃ sīlādiguṇasaṃyuttaṃ haṃsarājānaṃ vadhissāmi, catūhi apāyehi na muccissāmi, rājā maṃ yadicchati, taṃ karotu, ahametaṃ sumukhassa dāyaṃ katvā vissajjessāmī’’ti cintetvā gāthamāha –

106. ‘‘Ariyavattasi vakkaṅga, yo piṇḍamapacāyasi;
Cajāmi te taṃ bhattāraṃ, gacchathūbho yathāsukha’’nti.

Tattha **ariyavattasī**ti mittadhammarakkhaṇasaṅkhātena ācāraariyānaṃ vattena samannāgatosi. **Piṇḍamapacāyasī**ti bhattu santikā laddhaṃ piṇḍaṃ senāpatiṭṭhānaṃ pūjesi. **Gacchathūbho**ti dvepi janā assumukhe ñātisaṅghe hāsayamānā yathāsukhaṃ gacchathāti.

Evaṃ vatvā nesādo muducittena mahāsattaṃ upasaṅkamitvā yaṭṭhiṃ onāmetvā paṅkapiṭṭhe nisīdāpetvā pāsayaṭṭhiyā mocetvā taṃ ukkhipitvā sarato nīharitvā taruṇadabbatiṇapiṭṭhe nisīdāpetvā pāde baddhapāsaṃ saṇikaṃ mocetvā mahāsatte balavasinehaṃ paccupaṭṭhāpetvā mettacittena udakaṃ ādāya lohitaṃ dhovitvā punappunaṃ parimajji, athassa mettānubhāvena sirāya sirā, maṃsena maṃsaṃ, cammena cammaṃ ghaṭitaṃ, pādo pākatiko ahosi, itarena nibbiseso. Bodhisatto sukhappatto hutvā pakatibhāvena nisīdi. Sumukho attānaṃ nissāya rañño sukhitabhāvaṃ disvā sañjātasomanasso cintesi – ‘‘iminā amhākaṃ mahāupakāro kato, amhehi etassa kato upakāro nāma natthi, sace esa rājarājamahāmattānaṃ atthāya amhe gaṇhi, tesaṃ santikaṃ netvā bahuṃ dhanaṃ labhissati, sace attano atthāya gaṇhi, amhe vikkiṇitvā dhanaṃ labhissateva, pucchissāmi tāva na’’nti. Atha naṃ upakāraṃ kātukāmatāya pucchanto āha –

107. ‘‘Sace attappayogena, ohito haṃsapakkhinaṃ;
Paṭiggaṇhāma te samma, etaṃ abhayadakkhiṇaṃ.

108. ‘‘No ce attappayogena, ohito haṃsapakkhinaṃ;
Anissaro muñcamamhe, theyyaṃ kayirāsi luddakā’’ti.

Tattha **sace**ti, samma nesāda, sace tayā attano payogena attano atthāya haṃsānañceva sesapakkhīnañca pāso ohito. **Anissaro**ti anissaro hutvā amhe muñcanto yenāsi āṇatto, tassasantakaṃ gaṇhanto theyyaṃ kayirāsi.

Taṃ sutvā nesādo ‘‘nāhaṃ tumhe attano atthāya gaṇhiṃ, bārāṇasiraññā pana saṃyamena gaṇhāpitomhī’’ti vatvā deviyā diṭṭhasupinakālato paṭṭhāya yāva raññā tesaṃ āgatabhāvaṃ sutvā, ‘‘samma khemaka, ekaṃ vā dve vā haṃse gaṇhituṃ vāyama, mahantaṃ te yasaṃ dassāmī’’ti vatvā paribbayaṃ datvā uyyojitabhāvo, tāva sabbaṃ pavattiṃ ārocesi. Taṃ sutvā sumukho ‘‘iminā nesādena attano jīvitaṃ agaṇetvā amhe vissajjentena dukkaraṃ kataṃ, sace mayaṃ ito cittakūṭaṃ gamissāma, neva dhataraṭṭharañño paññānubhāvo, na mayhaṃ mittadhammo pākaṭo bhavissati, na luddaputto mahantaṃ yasaṃ lacchati, na rājā pañcasu sīlesu patiṭṭhahissati, na deviyā manoratho matthakaṃ pāpuṇissatī’’ti cintetvā, ‘‘samma, evaṃ sante amhe vissajjetuṃ na labhasi, rañño no dassehi, so amhe yathāruciṃ karissatī’’ti imamatthaṃ pakāsento gāthamāha –

109. ‘‘Yassa tvaṃ bhatako rañño, kāmaṃ tasseva pāpaya;
Tattha saṃyamano rājā, yathābhiññaṃ karissatī’’ti.

Tattha **tassevā**ti tasseva santikaṃ nehi. **Tatthā**ti tasmiṃ rājanivesane. **Yathābhiñña**nti yathādhippāyaṃ yathāruciṃ.

Taṃ sutvā nesādo ‘‘mā vo bhaddante rājadassanaṃ ruccittha, rājāno nāma sappaṭibhayā, kīḷāhaṃse vā vo kareyyuṃ māreyyuṃ vā’’ti āha. Atha naṃ sumukho, ‘‘samma luddaka mā amhākaṃ cintayi, ahaṃ tādisassa kakkhaḷassa dhammakathāya maddavaṃ janesiṃ, rañño kiṃ na janessāmi, rājāno hi paṇḍitā subhāsitadubbhāsitaññu, khippaṃ no rañño santikaṃ nehi, nayanto ca mā bandhanena nayi, pupphapañjare pana nisīdāpetvā nehi, pupphapañjaraṃ karonto dhataraṭṭhassa mahantaṃ setapadumasañchannaṃ, mama khuddakaṃ rattapadumasañchannaṃ katvā dhataraṭṭhaṃ purato, mamaṃ pacchato nīcataraṃ katvā ādāya khippaṃ netvā rañño dassehī’’ti āha. So tassa vacanaṃ sutvā ‘‘sumukho rājānaṃ disvā mama mahantaṃ yasaṃ dātukāmo bhavissatī’’ti sañjātasomanasso mudūhi latāhi pañjare katvā padumehi chādetvā vuttanayeneva te gahetvā agamāsi. Tamatthaṃ pakāsento satthā āha –

110. ‘‘Iccevaṃ vutto nesādo, hemavaṇṇe harittace;
Ubho hatthehi saṅgayha, pañjare ajjhavodahi.

111. ‘‘Te pañjaragate pakkhī, ubho bhassaravaṇṇine;
Sumukhaṃ dhataraṭṭhañca, luddo ādāya pakkamī’’ti.

Tattha **ajjhavodahī**ti odahi ṭhapesi. **Bhassaravaṇṇine**ti pabhāsampannavaṇṇe.

Evaṃ luddassa te ādāya pakkamanakāle dhataraṭṭho pākahaṃsarājadhītaraṃ attano bhariyaṃ saritvā sumukhaṃ āmantetvā kilesavasena vilapi. Tamatthaṃ pakāsento satthā āha –

112. ‘‘Harīyamāno dhataraṭṭho, sumukhaṃ etadabravi;
Bāḷhaṃ bhāyāmi sumukha, sāmāya lakkhaṇūruyā;
Asmākaṃ vadhamaññāya, athattānaṃ vadhissati.

113. ‘‘Pākahaṃsā ca sumukha, suhemā hemasuttacā;
Koñcī samuddatīreva, kapaṇā nūna rucchatī’’ti.

Tattha **bhāyāmī**ti maraṇato bhāyāmi. **Sāmāyā**ti suvaṇṇavaṇṇāya. **Lakkhaṇūruyā**ti lakkhaṇasampannaūruyā. **Vacamaññāyā**ti vadhaṃ jānitvā ‘‘mama piyasāmiko mārito’’ti saññī hutvā. **Vadhissatī**ti kiṃ me piyasāmike mate jīvitenāti marissati. **Pākahaṃsā**ti pākahaṃsarājadhītā. **Suhemā**ti evaṃnāmikā. **Hemasuttacā**ti hemasadisasundaratacā. **Rucchatī**ti yathā loṇisaṅkhātaṃ samuddaṃ otaritvā mate patimhi koñcī sakuṇikā kapaṇā rodati, evaṃ nūna sā rodissatīti.

Taṃ sutvā sumukho ‘‘ayaṃ haṃsarājā aññe ovadituṃ yutto mātugāmaṃ nissāya kilesavasena vilapati, udakassa ādittakālo viya vatiyā uṭṭhāya kedārakhādanakālo viya ca jāto, yaṃnūnāhaṃ attano balena mātugāmassa dosaṃ pakāsetvā etaṃ saññāpeyya’’nti cintetvā gāthamāha –

114. ‘‘Evaṃ mahanto lokassa, appameyyo mahāgaṇī;
Ekitthimanusoceyya, nayidaṃ paññavatāmiva.

115. ‘‘Vātova gandhamādeti, ubhayaṃ chekapāpakaṃ;
Bālo āmakapakkaṃva, lolo andhova āmisaṃ.

116. ‘‘Avinicchayaññu atthesu, mandova paṭibhāsi maṃ;
Kiccākiccaṃ na jānāsi, sampatto kālapariyāyaṃ.

117. ‘‘Aḍḍhummatto udīresi, yo seyyā maññasitthiyo;
Bahusādhāraṇā hetā, soṇḍānaṃva surāgharaṃ.

118. ‘‘Māyā cetā marīcī ca, sokā rogā cupaddavā;
Kharā ca bandhanā cetā, maccupāsā guhāsayā;
Tāsu yo vissase poso, so naresu narādhamo’’ti.

Tattha **mahanto**ti mahanto samāno. **Lokassā**ti haṃsalokassa. **Appameyyo**ti guṇehi pametuṃ asakkuṇeyyo. **Mahāgaṇī**ti mahantena gaṇena samannāgato gaṇasatthā. **Ekitthi**nti yaṃ evarūpo bhavaṃ ekaṃ itthiṃ anusoceyya, idaṃ anusocanaṃ na paññavataṃ iva, tenāhaṃ ajja taṃ bāloti maññāmīti adhippāyenevamāha.

Ādetīti gaṇhāti. **Chekapāpaka**nti sundarāsundaraṃ. **Āmakapakka**ti āmakañca pakkañca. **Lolo**ti rasalolo. Idaṃ vuttaṃ hoti – mahārāja, yathā nāma vāto padumasarādīni paharitvā sugandhampi saṅkāraṭṭhānādīni paharitvā duggandhampīti ubhayaṃ chekapāpakaṃ gandhaṃ ādiyati, yathā ca bālo kumārako ambajambūnaṃ heṭṭhā nisinno hatthaṃ pasāretvā patitapatitaṃ āmakampi pakkampi phalaṃ gahetvā khādati, yathā ca rasalolo andho bhatte upanīte yaṃkiñci samakkhikampi nimmakkhikampi āmisaṃ ādiyati, evaṃ itthiyo nāma kilesavasena aḍḍhampi duggatampi kulīnampi akulīnampi abhirūpampi virūpampi gaṇhanti bhajanti, tādisānaṃ pāpadhammānaṃ itthīnaṃ kiṃkāraṇā vippalapasi, mahārājāti.

Atthesūti kāraṇākāraṇesu. **Mando**ti andhabālo. **Paṭibhāsi ma**nti mama upaṭṭhāsi. **Kālapariyāya**nti evarūpaṃ maraṇakālaṃ patto ‘‘imasmiṃ kāle idaṃ kattabbaṃ, idaṃ nakattabbaṃ, idaṃ vattabbaṃ, idaṃ na vattabba’’nti na jānāsi devāti. **Aḍḍhummatto**ti aḍḍhummattako maññe hutvā. **Udīresī**ti yathā suraṃ pivitvā nātimatto puriso yaṃ vā taṃ vā palapati, evaṃ palapasīti attho. **Seyyā**ti varā uttamā.

‘‘Māyā cā’’tiādīsu, deva, itthiyo nāmetā vañcanaṭṭhena **māyā,** agayhupagaṭṭhena **marīcī,** sokādīnaṃ paccayattā

sokā, rogā, anekappakārā **upaddavā,** kodhādīhi thaddhabhāveneva **kharā**. Tā hi nissāya andubandhanādīhi bandhanato **bandhanā cetā,** itthiyo nāma sarīraguhāsayavaseneva maccu nāma etā, devāti. ‘‘Kāmahetu, kāmanidānaṃ, kāmādhikaraṇaṃ, kāmānameva hetu rājāno coraṃ gahetvā’’ti (ma. ni. 1.168-169) suttenapesa attho dīpetabbo.

Tato dhataraṭṭho mātugāme paṭibaddhacittatāya ‘‘tvaṃ mātugāmassa guṇaṃ na jānāsi, paṇḍitā eva etaṃ jānanti, na hetā garahitabbā’’ti dīpento āha –

119. ‘‘Yaṃ vuddhehi upaññātaṃ, ko taṃ ninditumarahati;
Mahābhūtitthiyo nāma, lokasmiṃ udapajjisuṃ.

120. ‘‘Khiḍḍā paṇihitā tyāsu, rati tyāsu patiṭṭhitā;
Bījāni tyāsu rūhanti, yadidaṃ sattā pajāyare;
Tāsu ko nibbide poso, pāṇamāsajja pāṇibhi.

121. ‘‘Tvameva nañño sumukha, thīnaṃ atthesu yuñjasi;
Tassa tyajja bhaye jāte, bhīte na jāyate mati.

122. ‘‘Sabbo hi saṃsayaṃ patto, bhayaṃ bhīrū titikkhati;
Paṇḍitā ca mahantāno, atthe yuñjanti duyyuje.

123. ‘‘Etadatthāya rājāno, sūramicchanti mantinaṃ;
Paṭibāhati yaṃ sūro, āpadaṃ attapariyāyaṃ.

124. ‘‘Mā no ajja vikantiṃsu, rañño sūdā mahānase;
Tathā hi vaṇṇo pattānaṃ, phalaṃ veḷuṃva taṃ vadhi.

125. ‘‘Muttopi na icchi uḍḍetuṃ, sayaṃ bandhaṃ upāgami;
Sopajja saṃsayaṃ patto, atthaṃ gaṇhāhi mā mukha’’nti.

Tattha **ya**nti yaṃ mātugāmasaṅkhātaṃ vatthu paññāvuddhehi ñātaṃ, tesameva pākaṭaṃ, na bālānaṃ. **Mahābhūtā**ti mahāguṇā mahānisaṃsā. **Udapajjisu**nti paṭhamakappikakāle itthiliṅgasseva paṭhamaṃ pātubhūtattā paṭhamaṃ nibbattāti attho. **Tyāsū**ti sumukha tāsu itthīsu kāyavacīkhiḍḍā ca **paṇihitā** ohitā ṭhapitā, kāmaguṇarati ca patiṭṭhitā. **Bījānī**ti buddhapaccekabuddhaariyasāvakacakkavattiādibījāni tāsu ruhanti. **Yadida**nti ye ete sabbepi sattā. **Pajāyare**ti sabbe tāsaññeva kucchimhi saṃvaddhāti dīpeti. **Nibbide**ti nibbindeyya. **Pāṇamāsajja pāṇibhī**ti attano pāṇehipi tāsaṃ pāṇaṃ āsādetvā attano jīvitaṃ cajantopi tā labhitvā ko nibbindeyyāti attho.

Naññoti na añño, sumukha, mayā cittakūṭatale haṃsagaṇamajjhe nisinnena taṃ adisvā ‘‘kahaṃ nu sumukho’’ti vutte ‘‘esa mātugāmaṃ gahetvā kañcanaguhāyaṃ uttamaratiṃ anubhotī’’ti vadanti, evaṃ tvameva thīnaṃ atthesu **yuñjasi** yuttapayutto hosi, na aññoti attho. **Tassa tyajjā**ti tassa te ajja maraṇabhaye jāte iminā bhītena maraṇabhayena bhīto maññe, ayaṃ mātugāmassa dosadassane nipuṇā mati jāyateti adhippāyenevamāha.

Sabbo hīti yo hi koci. **Saṃsayaṃ patto**ti jīvitasaṃsayappatto. **Bhīrū**ti bhīrū hutvāpi bhayaṃ adhivāseti. **Mahantāno**ti ye pana paṇḍitā ca honti mahante ca ṭhāne ṭhitā mahantāno, te duyyuje atthe yuñjanti ghaṭenti vāyamanti, tasmā ‘‘mā bhāyi, dhīro hohī’’ti taṃ ussāhento evamāha. **Āpada**nti sāmino āgataṃ āpadaṃ esa sūro paṭibāhati, etadatthāya sūraṃ mantinaṃ icchanti. **Attapariyāya**nti attano parittāṇampi ca kātuṃ sakkotīti adhippāyo.

Vikantiṃsūti chindiṃsu. Idaṃ vuttaṃ hoti – samma sumukha, tvaṃ mayā attano anantare ṭhāne ṭhapito, tasmā yathā ajja rañño sūdā amhe maṃsatthāya na vikantiṃsu, tathā karohi, tādiso hi amhākaṃ pattavaṇṇo. **Taṃ vadhī**ti svāyaṃ vaṇṇo yathā nāma veḷuṃ nissāya jātaṃ phalaṃ veḷumeva vadhati, tathā mā taṃ vadhi, tañca mañca mā vadhīti adhippāyenevamāha.

Muttopīti yathāsukhaṃ cittakūṭapabbataṃ gacchāti evaṃ luddaputtena mayā saddhiṃ mutto vissajjito samānopi uḍḍituṃ na icchi. **Saya**nti rājānaṃ daṭṭhukāmo hutvā sayameva bandhaṃ upagatoti evamidaṃ amhākaṃ bhayaṃ taṃ nissāya āgataṃ. **Sopajjā**ti sopi ajja jīvitasaṃsayaṃ patto. **Atthaṃ gaṇhāhi mā mukha**nti idāni amhākaṃ muñcanakāraṇaṃ gaṇha, yathā muccāma, tathā vāyama, ‘‘vātova gandhamādetī’’tiādīni vadanto itthigarahatthāya mukhaṃ mā pasārayi.

Evaṃ mahāsatto mātugāmaṃ vaṇṇetvā sumukhaṃ appaṭibhāṇaṃ katvā tassa anattamanabhāvaṃ viditvā idāni naṃ paggaṇhanto gāthamāha –

126. ‘‘So taṃ yogaṃ payuñjassu, yuttaṃ dhammūpasaṃhitaṃ;
Tava pariyāpadānena, mama pāṇesanaṃ carā’’ti.

Tattha **so**ti, samma sumukha, so tvaṃ. **Taṃ yoga**nti yaṃ pubbe ‘‘ahaṃ yogaṃ payuñjissaṃ, yuttaṃ dhammūpasaṃhita’’nti avacāsi, taṃ idāni payuñjassu. **Tava pariyāpadānenā**ti tava tena yogena parisuddhena. ‘‘Pariyodātenā’’tipi pāṭho, parittāṇenāti attho, tayā katattā tava santakena parittāṇena mama jīvitapariyesanaṃ carāti adhippāyo.

Atha sumukho ‘‘ayaṃ ativiya maraṇabhayabhīto mama ñāṇabalaṃ na jānāti, rājānaṃ disvā thokaṃ kathaṃ labhitvā jānissāmi, assāsessāmi tāva na’’nti cintetvā gāthamāha –

127. ‘‘Mā bhāyi patataṃ seṭṭha, na hi bhāyanti tādisā;
Ahaṃ yogaṃ payuñjissaṃ, yuttaṃ dhammūpasaṃhitaṃ;
Mama pariyāpadānena, khippaṃ pāsā pamokkhasī’’ti.

Tattha **pāsā**ti dukkhapāsato.

Iti tesaṃ sakuṇabhāsāya kathentānaṃ luddaputto na kiñci aññāsi, kevalaṃ pana te kājenādāya bārāṇasiṃ pāvisi. Acchariyabbhutajātena añjalinā mahājanena anuggacchamāno so rājadvāraṃ patvā attano āgatabhāvaṃ rañño ārocāpesi. Tamatthaṃ pakāsento satthā āha –

128. ‘‘So luddo haṃsakājena, rājadvāraṃ upāgami;
Paṭivedetha maṃ rañño, dhataraṭṭhāyamāgato’’ti.

Tattha **paṭivedetha ma**nti khemako āgatoti evaṃ maṃ rañño nivedetha. **Dhataraṭṭhāya**nti ayaṃ dhataraṭṭho āgatoti paṭivedetha.

Dovāriko gantvā paṭivedesi. Rājā sañjātasomanasso ‘‘khippaṃ āgacchatū’’ti vatvā amaccagaṇaparivuto samussitasetacchatte rājapallaṅke nisinno khemakaṃ haṃsakājaṃ ādāya mahātalaṃ abhiruḷhaṃ disvā suvaṇṇavaṇṇe haṃse oloketvā ‘‘sampuṇṇo me manoratho’’ti tassa kattabbakiccaṃ amacce āṇāpesi. Tamatthaṃ pakāsento satthā āha –

129. ‘‘Te disvā puññasaṅkāse, ubho lakkhaṇasammate;
Khalu saṃyamano rājā, amacce ajjhabhāsatha.

130. ‘‘Detha luddassa vatthāni, annaṃ pānañca bhojanaṃ;
Kāmaṃkaro hiraññassa, yāvanto esa icchatī’’ti.

Tattha **puññasaṅkāse**ti attano puññasadise. **Lakkhaṇasammate**ti seṭṭhasammate abhiññāte. **Khalū**ti nipāto, tassa ‘‘te khalu disvā’’ti purimapadena sambandho. **‘‘Dethā’’**tiādīni rājā pasannākāraṃ karonto āha. Tattha **kāmaṃkaro hiraññassā**ti hiraññaṃ assa kāmakiriyā atthu. **Yāvanto**ti yattakaṃ esa icchati, tattakaṃ hiraññamassa dethāti attho.

Evaṃ pasannākāraṃ kāretvā pītisomanassāsamussahito ‘‘gacchatha naṃ alaṅkaritvā ānethā’’ti āha. Atha naṃ amaccā rājanivesanā otāretvā kappitakesamassuṃ nhātānulittaṃ sabbālaṅkārapaṭimaṇḍitaṃ katvā rañño dassesuṃ. Athassa rājā saṃvacchare satasahassuṭṭhānake dvādasa gāme ājaññayuttaṃ rathaṃ alaṅkatamahāgehañcāti mahantaṃ yasaṃ dāpesi. So mahantaṃ yasaṃ labhitvā attano kammaṃ pakāsetuṃ ‘‘na te, deva, mayā yo vā so vā haṃso ānīto, ayaṃ pana navutiyā haṃsasahassānaṃ rājā dhataraṭṭho nāma, ayaṃ senāpati sumukho nāmā’’ti āha. Atha naṃ rājā ‘‘kathaṃ te, samma, ete gahitā’’ti pucchi. Tamatthaṃ pakāsento satthā āha –

131. ‘‘Disvā luddaṃ pasannattaṃ, kāsirājā tadabravi;
Yadyāyaṃ samma khemaka, puṇṇā haṃsehi tiṭṭhati.

132. ‘‘Kathaṃ rucimajjhagataṃ, pāsahattho upāgami;
Okiṇṇaṃ ñātisaṅghehi, nimmajjhimaṃ kathaṃ gahī’’ti.

Tattha **pasannatta**nti pasannabhāvaṃ somanassappattaṃ. **Yadyāya**nti, samma khemaka, yadi ayaṃ amhākaṃ pokkharaṇī navutihaṃsasahassehi puṇṇā tiṭṭhati. **Kathaṃ rucimajjhagata**nti evaṃ sante tvaṃ tesaṃ rucīnaṃ piyadassanānaṃ haṃsānaṃ majjhagataṃ etaṃ ñātisaṅghehi okiṇṇaṃ. **Nimmajjhima**nti neva majjhimaṃ neva kaniṭṭhaṃ uttamaṃ haṃsarājānaṃ kathaṃ pāsahattho upāgami kathaṃ gaṇhīti.

So tassa kathento āha –

133. ‘‘Ajja me sattamā ratti, adanāni upāsato;
Padametassa anvesaṃ, appamatto ghaṭassito.

134. ‘‘Athassa padamaddakkhiṃ, carato adanesanaṃ;
Tatthāhaṃ odahiṃ pāsaṃ, evaṃ taṃ dijamaggahi’’nti.

Tattha **adanānī**ti ādānāni, gocaraggahaṇaṭṭhānānīti attho, ayameva vā pāṭho. **Upāsato**ti upagacchantassa. **Pada**nti gocarabhūmiyaṃ akkantapadaṃ. **Ghaṭassito**ti cāṭipañjare nissito hutvā. **Athassā**ti atha chaṭṭhe divase etassa adanesanaṃ carantassa padaṃ addakkhiṃ. **Evaṃ ta**nti evaṃ taṃ dijaṃ aggahinti sabbaṃ gahitopāyaṃ ācikkhi.

Taṃ sutvā rājā ‘‘ayaṃ dvāre ṭhatvā paṭivedentopi dhataraṭṭhassevāgamanaṃ paṭivedesi, idānipi etaṃ ekameva gaṇhinti vadati, kiṃ nu kho ettha kāraṇa’’nti cintetvā gāthamāha –

135. ‘‘Ludda dve ime sakuṇā, atha ekoti bhāsasi;
Cittaṃ nu te vipariyattaṃ, adu kiṃ nu jigīsasī’’ti.

Tattha **vipariyatta**nti vipallatthaṃ. **Adu kiṃ nu jigīsasī**ti udāhu kiṃ nu cintesi, kiṃ itaraṃ gahetvā aññassa dātukāmo hutvā cintesīti pucchati.

Tato luddo ‘‘na me, deva, cittaṃ vipallatthaṃ, nāpi ahaṃ itaraṃ aññassa dātukāmo, apica kho pana mayā ohite pāse ekova baddho’’ti āvi karonto āha –

136. ‘‘Yassa lohitakā tālā, tapanīyanibhā subhā;
Uraṃ saṃhacca tiṭṭhanti, so me bandhaṃ upāgami.

137. ‘‘Athāyaṃ bhassaro pakkhī, abaddho baddhamāturaṃ;
Ariyaṃ bruvāno aṭṭhāsi, cajanto mānusiṃ gira’’nti.

Tattha **lohitakā**ti rattavaṇṇā. **Lātā**ti rājiyo. **Uraṃ saṃhaccā**ti uraṃ āhacca. Idaṃ vuttaṃ hoti – mahārāja, yassetā rattasuvaṇṇasappaṭibhāgā tisso lohitakā rājiyo gīvaṃ parikkhipitvā uraṃ āhacca tiṭṭhanti, so ekova mama pāse bandhaṃ upāgatoti. **Bhassaro**ti parisuddho pabhāsampanno. **Ātura**nti gilānaṃ dukkhitaṃ aṭṭhāsīti.

Atha dhataraṭṭhassa baddhabhāvaṃ ñatvā nivattitvā etaṃ samassāsetvā mamāgamanakāle ca paccuggamanaṃ katvā ākāseyeva mayā saddhiṃ madhurapaṭisanthāraṃ katvā manussabhāsāya dhataraṭṭhassa guṇaṃ kathento aṭṭhāsi, mama hadayaṃ mudukaṃ katvā puna etasseva purato aṭṭhāsi. Athāhaṃ, deva, sumukhassa subhāsitaṃ sutvā pasannacitto dhataraṭṭhaṃ vissajjesiṃ, iti dhataraṭṭhassa pāsato mokkho, ime haṃse ādāya mama idhāgamanañca sumukheneva katanti. Evaṃ so sumukhassa guṇakathaṃ kathesi. Taṃ sutvā rājā sumukhassa dhammakathaṃ sotukāmo ahosi. Luddaputtassa sakkāraṃ karontasseva sūriyo atthaṅgato, dīpā pajjalitā, bahū khattiyādayo sannipatitā, khemā devīpi vividhanāṭakaparivārā rañño dakkhiṇapasse nisīdi. Tasmiṃ khaṇe rājā sumukhaṃ kathāpetukāmo gāthamāha –

138. ‘‘Atha kiṃ dāni sumukha, hanuṃ saṃhacca tiṭṭhasi;
Adu me parisaṃ patto, bhayā bhīto na bhāsasī’’ti.

Tattha **hanuṃ saṃhaccā**ti madhurakatho kira tvaṃ, atha kasmā idāni mukhaṃ pidhāya tiṭṭhasi. **Adū**ti kacci. **Bhayā bhīto**ti parisasārajjabhayena bhīto hutvā.

Taṃ sutvā sumukho abhītabhāvaṃ dassento gāthamāha –

139. ‘‘Nāhaṃ kāsipati bhīto, ogayha parisaṃ tava;
Nāhaṃ bhayā na bhāsissaṃ, vākyaṃ atthasmiṃ tādise’’ti.

Tattha **tādise**ti apica kho pana tathārūpe atthe uppanne vākyaṃ bhāsissāmīti vacanokāsaṃ olokento nisinnomhīti attho.

Taṃ sutvā rājā tassa kathaṃ vaḍḍhetukāmatāya parihāsaṃ karonto āha –

140. ‘‘Na te abhisaraṃ passe, na rathe napi pattike;
Nāssa cammaṃva kīṭaṃ vā, vammite ca dhanuggahe.

141. ‘‘Na hiraññaṃ suvaṇṇaṃ vā, nagaraṃ vā sumāpitaṃ;
Okiṇṇaparikhaṃ duggaṃ, daḷhamaṭṭālakoṭṭhakaṃ;
Yattha paviṭṭho sumukha, bhāyitabbaṃ na bhāyasī’’ti.

Tattha **abhisara**nti rakkhaṇatthāya parivāretvā ṭhitaṃ āvudhahatthaṃ parisaṃ te na passāmi. **Nāssā**ti ettha **assā**ti nipātamattaṃ. **Camma**nti saraparittāṇacammaṃ. **Kīṭa**nti kīṭaṃ cāṭikapālādi vuccati. Cāṭikapālahatthāpi te santike natthīti dīpeti. **Vammite**ti cammasannaddhe. **Na hirañña**nti yaṃ nissāya na bhāyasi, taṃ hiraññampi te na passāmi.

Evaṃ raññā ‘‘kiṃ te abhāyanakāraṇa’’nti vutte taṃ kathento āha –

142. ‘‘Na me abhisarenattho, nagarena dhanena vā;
Apathena pathaṃ yāma, antalikkhecarā mayaṃ.

143. ‘‘Sutā ca paṇḍitā tyamhā, nipuṇā catthacintakā;
Bhāsematthavatiṃ vācaṃ, sacce cassa patiṭṭhito.

144. ‘‘Kiñca tuyhaṃ asaccassa, anariyassa karissati;
Musāvādissa luddassa, bhaṇitampi subhāsita’’nti.

Tattha **abhisarenā**ti ārakkhaparivārena. **Attho**ti etena mama kiccaṃ natthi. Kasmā? Yasmā **apathena** tumhādisānaṃ amaggena pathaṃ māpetvā yāma, ākāsacārino mayanti. **Paṇḍitā tyamhā**ti paṇḍitāti tayā sutāmhā, teneva kāraṇena amhākaṃ santikā dhammaṃ sotukāmo kira no gāhāpesi. **Sacce cassā**ti sace pana tvaṃ sacce patiṭṭhito assa, atthavatiṃ kāraṇanissitaṃ vācaṃ bhāseyyāma. **Asaccassā**ti vacīsaccarahitassa tava subhāsitaṃ muṇḍassa dantasūci viya kiṃ karissati.

Taṃ sutvā rājā ‘‘kasmā maṃ musāvādī anariyoti vadasi, kiṃ mayā kata’’nti āha. Atha naṃ sumukho ‘‘tena hi, mahārāja, suṇāhī’’ti vatvā āha –

145. ‘‘Taṃ brāhmaṇānaṃ vacanā, imaṃ khemamakārayi;
Abhayañca tayā ghuṭṭhaṃ, imāyo dasadhā disā.

146. ‘‘Ogayha te pokkharaṇiṃ, vippasannodakaṃ suciṃ;
Pahūtaṃ cādanaṃ tattha, ahiṃsā cettha pakkhinaṃ.

147. ‘‘Idaṃ sutvāna nigghosaṃ, āgatamha tavantike;
Te te baddhasma pāsena, etaṃ te bhāsitaṃ musā.

148. ‘‘Musāvādaṃ purakkhatvā, icchālobhañca pāpakaṃ;
Ubhosandhimatikkamma, asātaṃ upapajjatī’’ti.

Tattha **ta**nti tvaṃ. **Khema**nti evaṃnāmikaṃ pokkharaṇiṃ. **Ghuṭṭha**nti catūsu kaṇṇesu ṭhatvā ghosāpitaṃ. **Dasadhā**ti imāsu dasadhā ṭhitāsu disāsu tayā abhayaṃ ghuṭṭhaṃ. **Ogayhā**ti ogāhetvā āgatānaṃ santikā. **Pahūtaṃ cādana**nti pahūtañca padumapupphasāliādikaṃ adanaṃ. **Idaṃ sutvānā**ti tesaṃ taṃ pokkharaṇiṃ ogāhetvā āgatānaṃ santikā idaṃ abhayaṃ sutvā **tavantike** tava samīpe tayā kāritapokkharaṇiṃ āgatāmhāti attho. **Te te**ti te mayaṃ tava pāsena baddhā. **Purakkhatvā**ti purato katvā. **Icchālobha**nti icchāsaṅkhātaṃ pāpakaṃ lobhaṃ. **Ubhosandhi**nti ubhayaṃ devaloke ca manussaloke ca paṭisandhiṃ ime pāpadhamme purato katvā caranto puggalo sugatipaṭisandhiṃ atikkamitvā asātaṃ nirayaṃ upapajjatīti.

Evaṃ parisamajjheyeva rājānaṃ lajjāpesi. Atha naṃ rājā ‘‘nāhaṃ, sumukha, tumhe māretvā maṃsaṃ khāditukāmo gaṇhāpesiṃ, paṇḍitabhāvaṃ pana vo sutvā subhāsitaṃ sotukāmo gaṇhāpesi’’nti pakāsento āha –

149. ‘‘Nāparajjhāma sumukha, napi lobhāva maggahiṃ;
Sutā ca paṇḍitātyattha, nipuṇā atthacintakā.

150. ‘‘Appevatthavatiṃ vācaṃ, byāhareyyuṃ idhāgatā;
Tathā taṃ samma nesādo, vutto sumukha maggahī’’ti.

Tattha **nāparajjhāmā**ti mārento aparajjhati nāma, mayaṃ na mārema. **Lobhāva maggahi**nti maṃsaṃ khāditukāmo hutvā lobhāva tumhe nāhaṃ aggahiṃ. **Paṇḍitātyatthā**ti paṇḍitāti sutā attha. **Atthacintakā**ti paṭicchannānaṃ atthānaṃ cintakā. **Atthavati**nti kāraṇanissitaṃ. **Tathā**ti tena kāraṇena. **Vutto**ti mayā vutto hutvā. **Sumukha, maggahī**ti, sumukhāti ālapati, **ma**-kāro padasandhikaro. **Aggahī**ti dhammaṃ desetuṃ tumhe gaṇhi.

Taṃ sutvā sumukho ‘‘subhāsitaṃ sotukāmena ayuttaṃ te kataṃ, mahārājā’’ti vatvā āha –

151. ‘‘Neva bhītā kāsipati, upanītasmiṃ jīvite;
Bhāsematthavatiṃ vācaṃ, sampattā kālapariyāyaṃ.

152. ‘‘Yo migena migaṃ hanti, pakkhiṃ vā pana pakkhinā;
Sutena vā sutaṃ kiṇyā, kiṃ anariyataraṃ tato.

153. ‘‘Yo cāriyarudaṃ bhāse, anariyadhammavassito;
Ubho so dhaṃsate lokā, idha ceva parattha ca.

154. ‘‘Na majjetha yasaṃ patto, na byādhe pattasaṃsayaṃ;
Vāyametheva kiccesu, saṃvare vivarāni ca.

155. ‘‘Ye vuddhā abbhatikkantā, sampattā kālapariyāyaṃ;
Idha dhammaṃ caritvāna, evaṃte tidivaṃ gatā.

156. ‘‘Idaṃ sutvā kāsipati, dhammamattani pālaya;
Dhataraṭṭhañca muñcāhi, haṃsānaṃ pavaruttama’’nti.

Tattha **upanītasmi**nti maraṇasantikaṃ upanīte. **Kālapariyāya**nti maraṇakālavāraṃ sampattā samānā na bhāsissāma. Na hi dhammakathikaṃ bandhitvā maraṇabhayena tajjetvā dhammaṃ suṇanti, ayuttaṃ te katanti. **Migenā**ti suṭṭhu sikkhāpitena dīpakamigena. **Hantī**ti hanati. **Pakkhinā**ti dīpakapakkhinā. **Sutenā**ti khemaṃ nibbhayanti vissutena dīpakamigapakkhisadisena padumasarena. **Suta**nti ‘‘paṇḍito citrakathī’’ti evaṃ sutaṃ dhammakathikaṃ. **Kiṇyā**ti ‘‘dhammaṃ sossāmī’’ti pāsabandhanena yo kiṇeyya hiṃseyya bādheyya. **Tato**ti tesaṃ kiriyato uttari aññaṃ anariyataraṃ nāma kimatthi.

Ariyarudanti mukhena ariyavacanaṃ sundaravacanaṃ bhāsati. **Anariyadhammavassito**ti kammena anariyadhammaṃ avassito. **Ubho**ti devalokā ca manussalokā cāti ubhayamhā. **Idha cevā**ti idha uppannopi parattha uppannopi evarūpo dvīhi sugatilokehi dhaṃsitvā nirayameva upapajjati. **Pattasaṃsaya**nti jīvitasaṃsayamāpannampi dukkhaṃ patvā na kilameyya. **Saṃvare vivarāni cā**ti attano chiddāni dvārāni saṃvareyya pidaheyya. **Vuddhā**ti guṇavuddhā paṇḍitā. **Abbhatikkantā**ti imaṃ manussalokaṃ atikkantā. **Kālapariyāya**nti maraṇakālapariyāyaṃ pattā hutvā. **Evaṃte**ti evaṃ ete. **Ida**nti idaṃ mayā vuttaṃ atthanissitaṃ vacanaṃ. **Dhamma**nti paveṇiyadhammampi sucaritadhammampi.

Taṃ sutvā rājā āha –

157. ‘‘Āharantudakaṃ pajjaṃ, āsanañca mahārahaṃ;
Pañjarato pamokkhāmi, dhataraṭṭhaṃ yasassinaṃ.

158. ‘‘Tañca senāpatiṃ dhīraṃ, nipuṇaṃ atthacintakaṃ;
Yo sukhe sukhito rañño, dukkhite hoti dukkhito.

159. ‘‘Ediso kho arahati, piṇḍamasnātu bhattuno;
Yathāyaṃ sumukho rañño, pāṇasādhāraṇo sakhā’’ti.

Tattha **udaka**nti pādadhovanaṃ. **Pajja**nti pādabbhañjanaṃ. **Sukhe**ti sukhamhi sati.

Rañño vacanaṃ sutvā tesaṃ āsanāni āharitvā tattha nisinnānaṃ gandhodakena pāde dhovitvā satapākena telena abbhañjiṃsu. Tamatthaṃ pakāsento satthā āha –

160. ‘‘Pīṭhañca sabbasovaṇṇaṃ, aṭṭhapādaṃ manoramaṃ;
Maṭṭhaṃ kāsikamatthannaṃ, dhataraṭṭho upāvisi.

161. ‘‘Kocchañca sabbasovaṇṇaṃ, veyyagghaparisibbitaṃ;
Sumukho ajjhupāvekkhi, dhataraṭṭhassanantarā.

162. ‘‘Tesaṃ kañcanapattahi, puthū ādāya kāsiyo;
Haṃsānaṃ abhihāresu, aggarañño pavāsita’’nti.

Tattha **maṭṭha**nti karaṇapariniṭṭhitaṃ. **Kāsikamatthanna**nti kāsikavatthena atthataṃ. **Koccha**nti majjhe saṃkhittaṃ. **Veyyagghaparisibbita**nti byagghacammaparisibbitaṃ maṅgaladivase aggamahesiyā nisinnapīṭhaṃ. **Kañcanapattehī**ti suvaṇṇabhājanehi. **Puthū**ti bahū janā. **Kāsiyo**ti kāsiraṭṭhavāsino. **Abhihāresu**nti upanāmesuṃ. **Aggarañño pavāsita**nti aṭṭhasatapalasuvaṇṇapātiparikkhittaṃ haṃsarañño paṇṇākāratthāya kāsiraññā pesitaṃ nānaggarasabhojanaṃ.

Evaṃ upanīte pana tasmiṃ kāsirājā tesaṃ sampaggahatthaṃ sayaṃ suvaṇṇapātiṃ gahetvā upanāmesi. Te tato madhulāje khāditvā madhurodakañca piviṃsu. Atha mahāsatto rañño abhihārañca pasādañca disvā paṭisanthāramakāsi. Tamatthaṃ pakāsento satthā āha –

163. ‘‘Disvā abhihaṭaṃ aggaṃ, kāsirājena pesitaṃ;
Kusalo khattadhammānaṃ, tato pucchi anantarā.

164. ‘‘Kaccinnu bhoto kusalaṃ, kacci bhoto anāmayaṃ;
Kacci raṭṭhamidaṃ phītaṃ, dhammena manusāsasi.

165. ‘‘Kusalañceva me haṃsa, atho haṃsa anāmayaṃ;
Atho raṭṭhamidaṃ phītaṃ, dhammena manusāsahaṃ.

166. ‘‘Kacci bhoto amaccesu, doso koci na vijjati;
Kacci ca te tavatthesu, nāvakaṅkhanti jīvitaṃ.

167. ‘‘Athopi me amaccesu, doso koci na vijjati;
Athopi te mamatthesu, nāvakaṅkhanti jīvitaṃ.

168. ‘‘Kacci te sādisī bhariyā, assavā piyabhāṇinī;
Puttarūpayasūpetā, tava chandavasānugā.

169. ‘‘Atho me sādisī bhariyā, assavā piyabhāṇinī;
Puttarūpayasūpetā, mama chandavasānugā.

170. ‘‘Kacci raṭṭhaṃ anuppīḷaṃ, akutociupaddavaṃ;
Asāhasena dhammena, samena manusāsasi.

171. ‘‘Atho raṭṭhaṃ anuppīḷaṃ, akutociupaddavaṃ;
Asāhasena dhammena, samena manusāsahaṃ.

172. ‘‘Kacci santo apacitā, asanto parivajjitā;
No ce dhammaṃ niraṃkatvā, adhammamanuvattasi.

173. ‘‘Santo ca me apacitā, asanto parivajjitā;
Dhammamevānuvattāmi, adhammo me niraṃkato.

174. ‘‘Kacci nānāgataṃ dīghaṃ, samavekkhasi khattiya;
Kaccimatto madanīye, paralokaṃ na santasi.

175. ‘‘Nāhaṃ anāgataṃ dīghaṃ, samavekkhāmi pakkhima;

Ṭhito dasasu dhammesu, paralokaṃ na santase.

176. ‘‘Dānaṃ sīlaṃ pariccāgaṃ, ajjavaṃ maddavaṃ tapaṃ;
Akkodhaṃ avihiṃsañca, khantiñca avirodhanaṃ.

177. ‘‘Iccete kusale dhamme, ṭhite passāmi attani;
Tato me jāyate pīti, sāmanassañcanappakaṃ.

178. ‘‘Sumukho ca acintetvā, visajji pharusaṃ giraṃ;
Bhāvadosamanaññāya, asmākāyaṃ vihaṅgamo.

179. ‘‘So kuddho pharusaṃ vācaṃ, nicchāresi ayoniso;
Yānasmesu na vijjanti, nayidaṃ paññavatāmivā’’ti.

Tattha **disvā**ti taṃ bahuṃ aggapānabhojanaṃ disvā. **Pesita**nti āharāpetvā upanītaṃ. **Khattadhammāna**nti paṭhamakāraṇesu paṭisanthāradhammānaṃ. **Tato pucchi anantarā**ti tasmiṃ kāle ‘‘kacci nu, bhoto’’ti anupaṭipāṭiyā pucchi. Tā panetā cha gāthā heṭṭhā vuttatthāyeva. **Anuppīḷa**nti kacci raṭṭhavāsino yante ucchuṃ viya na pīḷesīti pucchati. **Akutociupaddava**nti kutoci anupaddavaṃ. **Dhammena samena manusāsasī**ti kacci tava raṭṭhaṃ dhammena samena anusāsasi. **Santo**ti sīlādiguṇasaṃyuttā sappurisā. **Niraṃkatvā**ti chaḍḍetvā. **Nānāgataṃ dīgha**nti anāgataṃ attano jīvitapavattiṃ ‘‘kacci dīgha’’nti na samavekkhasi, āyusaṅkhārānaṃ parittabhāvaṃ jānāsīti pucchati. **Madanīye**ti madārahe rūpādiārammaṇe. **Na santasī**ti na bhāyasi. Idaṃ vuttaṃ hoti – kacci rūpādīsu kāmaguṇesu amatto appamatto hutvā dānādīnaṃ kusalānaṃ katattā paralokaṃ na bhāyasīti.

Dasasūti dasasu rājadhammesu. Dānādīsu dasavatthukā cetanā **dānaṃ,** pañcasīladasasīlāni **sīlaṃ**, deyyadhammacāgo **pariccāgo,** ujubhāvo **ajjavaṃ,** mudubhāvo **maddavaṃ,** uposathakammaṃ **tapo,** mettāpubbabhāgo **akkodho,** karuṇāpubbabhāgo **avihiṃsā,** adhivāsanā **khanti,** avirodho **avirodhanaṃ. Acintetvā**ti mama imaṃ guṇasampattiṃ acintetvā. **Bhāvadosa**nti cittadosaṃ. **Anaññāyā**ti ajānitvā. Asmākañhi cittadoso nāma natthi, yamesa jāneyya, taṃ ajānitvāva pharusaṃ kakkhaḷaṃ giraṃ vissajjesi. **Ayoniso**ti anupāyena. **Yānasmesū**ti yāni vajjāni amhesu na vijjanti, tāni vadati. **Nayida**nti tasmāssa idaṃ vacanaṃ paññavataṃ iva na hoti, tenesa mama na paṇḍito viya upaṭṭhāti.

Taṃ sutvā sumukho ‘‘mayā guṇasampannova rājā apasādito, so me kuddho, khamāpessāmi na’’nti cintetvā āha –

180. ‘‘Atthi me taṃ atisāraṃ, vegena manujādhipa;
Dhataraṭṭhe ca baddhasmiṃ, dukkhaṃ me vipulaṃ ahu.

181. ‘‘Tvaṃ no pitāva puttānaṃ, bhūtānaṃ dharaṇīriva;
Asmākaṃ adhipannānaṃ, khamassu rājakuñjarā’’ti.

Tattha **atisāra**nti pakkhalitaṃ. **Vegenā**ti ahaṃ etaṃ kathaṃ kathento vegena sahasā kathesiṃ. **Dukkha**nti cetasikaṃ dukkhaṃ mama vipulaṃ ahosi, tasmā kodhavasena yaṃ mayā vuttaṃ, taṃ me khamatha, mahārājāti. **Puttāna**nti tvaṃ amhākaṃ puttānaṃ pitā viya. **Dharaṇīrivā**ti pāṇabhūtānaṃ patiṭṭhā pathavī viya tvaṃ amhākaṃ avassayo. **Adhipannāna**nti dosena aparādhena ajjhotthaṭānaṃ khamassūti idaṃ so āsanā oruyha pakkhehi añjaliṃ katvā āha.

Atha naṃ rājā āliṅgitvā ādāya suvaṇṇapīṭhe nisīdāpetvā accayadesanaṃ paṭiggaṇhanto āha –

182. ‘‘Etaṃ te anumodāma, yaṃ bhāvaṃ na nigūhasi;
Khilaṃ pabhindasi pakkhi, ujukosi vihaṅgamā’’ti.

Tattha **anumodāmā**ti etaṃ te dosaṃ khamāma. **Ya**nti yasmā tvaṃ attano cittapaṭicchannabhāvaṃ na nigūhasi. **Khila**nti cittakhilaṃ cittakhāṇukaṃ.

Idañca pana vatvā rājā mahāsattassa dhammakathāya sumukhassa ca ujubhāve pasīditvā ‘‘pasannena nāma pasannākāro kātabbo’’ti ubhinnampi tesaṃ attano rajjasiriṃ niyyādento āha –

183. ‘‘Yaṃ kiñci ratanaṃ atthi, kāsirājanivesane;
Rajataṃ jātarūpañca, muttā veḷuriyā bahū.

184. ‘‘Maṇayo saṅkhamuttā ca, vatthakaṃ haricandanaṃ;
Ajinaṃ dantabhaṇḍañca, lohaṃ kāḷāyasaṃ bahuṃ;
Etaṃ dadāmi vo vittaṃ, issaraṃ vissajāmi vo’’ti.

Tattha **muttā**ti viddhāviddhamuttā. **Maṇayo**ti maṇibhaṇḍakāni. **Saṅkhamuttā cā**ti dakkhiṇāvaṭṭasaṅkharatanañca āmalakavaṭṭamuttaratanañca. **Vatthaka**nti sukhumakāsikavatthāni. **Ajina**nti ajinamigacammaṃ. **Lohaṃ kāḷāyasa**nti tambalohañca kāḷalohañca. **Issara**nti kañcanamālena setacchattena saddhiṃ dvādasayojanike bārāṇasinagare rajjaṃ.

Evañca pana vatvā ubhopi te setacchattena pūjetvā rajjaṃ paṭicchāpesi. Atha mahāsatto raññā saddhiṃ sallapanto āha –

185. ‘‘Addhā apacitā tyamhā, sakkatā ca rathesabha;
Dhammesu vattamānānaṃ, tvaṃ no ācariyo bhava.

186. ‘‘Ācariya manuññātā, tayā anumatā mayaṃ;
Taṃ padakkhiṇato katvā, ñātiṃ passemurindamā’’ti.

Tattha **dhammesū**ti kusalakammapathadhammesu. **Ācariyo**ti tvaṃ amhehi byattataro, tasmā no ācariyo hoti, apica dasannaṃ rājadhammānaṃ kathitattā sumukhassa dosaṃ dassetvā accayapaṭiggahaṇassa katattāpi tvaṃ amhākaṃ ācariyova, tasmā idānipi no ācārasikkhāpanena ācariyo bhavāti āha. **Passemurindamā**ti passemu arindama.

So tesaṃ gamanaṃ anujāni, bodhisattassapi dhammaṃ kathentasseva aruṇaṃ uṭṭhahi. Tamatthaṃ pakāsento satthā āha –

187. ‘‘Sabbarattiṃ cintayitvā, mantayitvā yathākathaṃ;
Kāsirājā anuññāsi, haṃsānaṃ pavaruttama’’nti.

Tattha **yathākatha**nti yaṃkiñci atthaṃ tehi saddhiṃ cintetabbaṃ mantetabbañca, sabbaṃ taṃ cintetvā ca mantetvā cāti attho. **Anuññāsī**ti gacchathāti anuññāsi.

Evaṃ tena anuññāto bodhisatto rājānaṃ ‘‘appamatto dhammena rajjaṃ kārehī’’ti ovaditvā pañcasu sīlesu patiṭṭhāpesi. Rājā tesaṃ kañcanabhājanehi madhulājañca madhurodakañca upanāmetvā niṭṭhitāhārakicce gandhamālādīhi pūjetvā bodhisattaṃ suvaṇṇacaṅkoṭakena sayaṃ ukkhipi, khemā devī sumukhaṃ ukkhipi. Atha ne sīhapañjaraṃ ugghāṭetvā sūriyuggamanavelāya ‘‘gacchatha sāmino’’ti vissajjesuṃ. Tamatthaṃ pakāsento satthā āha –

188. ‘‘Tato ratyā vivasāne, sūriyuggamanaṃ pati;
Pekkhato kāsirājassa, bhavanā te vigāhisu’’nti.

Tattha **vigāhisu**nti ākāsaṃ pakkhandiṃsu.

Tesu mahāsatto suvaṇṇacaṅkoṭakato uppatitvā ākāse ṭhatvā ‘‘mā cindayi, mahārāja, appamatto amhākaṃ ovāde vatteyyāsī’’ti rājānaṃ samassāsetvā sumukhaṃ ādāya cittakūṭameva gato. Tānipi kho navuti haṃsasahassāni kañcanaguhato nikkhamitvā pabbatatale nisinnāni te āgacchante disvā paccuggantvā parivāresuṃ. Te ñātigaṇaparivutā cittakūṭatalaṃ pavisiṃsu. Tamatthaṃ pakāsento satthā āha –

189. ‘‘Te aroge anuppatte, disvāna parame dije;
Kekāti makaruṃ haṃsā, puthusaddo ajāyatha.

190. ‘‘Te patītā pamuttena, bhattunā bhattugāravā;
Samantā parikiriṃsu, aṇḍajā laddhapaccayā’’ti.

Evaṃ parivāretvā ca pana te haṃsā ‘‘kathaṃ muttosi, mahārājā’’ti pucchiṃsu. Mahāsatto sumukhaṃ nissāya muttabhāvaṃ saṃyamarājaluddaputtehi katakammañca kathesi. Taṃ sutvā tuṭṭhā haṃsagaṇā ‘‘sumukho senāpati ca rājā ca luddaputto ca sukhitā niddukkhā ciraṃ jīvantū’’ti āhaṃsu. Tamatthaṃ pakāsento satthā āha –

191. ‘‘Evaṃ mittavataṃ atthā, sabbe honti padakkhiṇā;
Haṃsā yathā dhataraṭṭhā, ñātisaṅghamupāgamu’’nti.

Taṃ cūḷahaṃsajātake vuttatthameva.

Satthā imaṃ dhammadesanaṃ āharitvā ‘‘na, bhikkhave, idāneva, pubbepi ānando mamatthāya attano jīvitaṃ pariccajī’’ti vatvā jātakaṃ samodhānesi ‘‘tadā luddaputto channo ahosi, khemā devī, khemā bhikkhunī, rājā sāriputto, sumukho ānando, sesaparisā buddhaparisā, dhataraṭṭhahaṃsarājā pana ahameva ahosi’’nti.

Mahāhaṃsajātakavaṇṇanā dutiyā.

## [535] 3. Sudhābhojanajātakavaṇṇanā

Neva kiṇāmi napi vikkiṇāmīti idaṃ satthā jetavane viharanto ekaṃ dānajjhāsayaṃ bhikkhuṃ ārabbha kathesi. So kira sāvatthiyaṃ eko kulaputto hutvā satthu dhammakathaṃ sutvā pasannacitto pabbajitvā sīlesu paripūrakārī dhutaṅgaguṇasamannāgato sabrahmacārīsu pavattamettacitto divasassa tikkhattuṃ buddhadhammasaṅghupaṭṭhāne appamatto ācārasampanno dānajjhāsayo ahosi. Sāraṇīyadhammapūrako attanā laddhaṃ paṭiggāhakesu vijjamānesu chinnabhatto hutvāpi detiyeva, tasmā tassa dānajjhāsayadānābhiratabhāvo bhikkhusaṅghe pākaṭo ahosi. Athekadivasaṃ bhikkhū dhammasabhāyaṃ kathaṃ samuṭṭhāpesuṃ, ‘‘āvuso, asuko nāma bhikkhu dānajjhāsayo dānābhirato attanā laddhaṃ pasatamattapānīyampi lobhaṃ chinditvā sabrahmacārīnaṃ deti, bodhisattassevassa ajjhāsayo’’ti. Satthā taṃ kathaṃ dibbāya sotadhātuyā sutvā gandhakuṭito nikkhamitvā āgantvā ‘‘kāya nuttha, bhikkhave, etarahi kathāya sannisinnā’’ti pucchitvā ‘‘imāya nāmā’’ti vutte ‘‘ayaṃ, bhikkhave, bhikkhu pubbe adānasīlo maccharī tiṇaggena telabindumpi adātā ahosi, atha naṃ ahaṃ dametvā nibbisevanaṃ katvā dānaphalaṃ vaṇṇetvā dāne patiṭṭhāpesiṃ, so ‘pasatamattaṃ udakampi labhitvā adatvā na pivissāmī’ti mama santike varaṃ aggahesi, tassa phalena dānajjhāsayo dānābhirato jāto’’ti vatvā tehi yācito atītaṃ āhari.

Atīte bārāṇasiyaṃ brahmadatte rajjaṃ kārente eko gahapati aḍḍho ahosi asītikoṭivibhavo. Athassa rājā seṭṭhiṭṭhānaṃ adāsi. So rājapūjito nāgarajānapadapūjito hutvā ekadivasaṃ attano sampattiṃ oloketvā cintesi – ‘‘ayaṃ yaso mayā atītabhave neva niddāyantena, na kāyaduccaritādīni karontena laddho, sucaritāni pana pūretvā laddho, anāgatepi mayā mama patiṭṭhaṃ kātuṃ vaṭṭatī’’ti. So rañño santikaṃ gantvā ‘‘deva, mama ghare asītikoṭidhanaṃ atthi, taṃ gaṇhāhī’’ti vatvā ‘‘na mayhaṃ tava dhanenattho, bahuṃ me dhanaṃ, itopi yadicchasi, taṃ gaṇhāhī’’ti vutte ‘‘kiṃ nu, deva, mama dhanaṃ dātuṃ labhāmī’’ti āha. Atha raññā ‘‘yathāruci karohī’’ti vutte catūsu nagaradvāresu nagaramajjhe nivesanadvāre cāti cha dānasālāyo kāretvā devasikaṃ chasatasahassapariccāgaṃ karonto mahādānaṃ pavattesi. So yāvajīvaṃ dānaṃ datvā ‘‘imaṃ mama dānavaṃsaṃ mā upacchindathā’’ti putte anusāsitvā jīvitapariyosāne sakko hutvā nibbatti. Puttopissa tatheva dānaṃ datvā cando hutvā nibbatti, tassa putto sūriyo hutvā nibbatti, tassa putto mātali hutvā nibbatti, tassa putto pañcasikho hutvā nibbatti, tassa pana putto chaṭṭho seṭṭhiṭṭhānaṃ laddhā macchariyakosiyo nāma ahosi asītikoṭivibhavoyeva. So ‘‘mama pitupitāmahā bālā ahesuṃ, dukkhena sambhataṃ dhanaṃ chaḍḍesuṃ, ahaṃ pana dhanaṃ rakkhissāmi, kassaci kiñci na dassāmī’’ti cintetvā dānasālā viddhaṃsetvā agginā jhāpetvā thaddhamaccharī ahosi.

Athassa gehadvāre yācakā sannipatitvā bāhā paggayha, ‘‘mahāseṭṭhi, mā attano pitupitāmahānaṃ dānavaṃsaṃ nāsayi, dānaṃ dehī’’ti mahāsaddena paridevimsu. Taṃ sutvā mahājano ‘‘macchariyakosiyena attano dānavaṃso upacchinno’’ti taṃ garahi. So lajjito nivesanadvāre yācakānaṃ āgatāgataṭṭhānaṃ nivāretuṃ ārakkhaṃ ṭhapesi. Te nippaccayā hutvā puna tassa gehadvāraṃ na olokesuṃ. So tato paṭṭhāya dhanameva saṃharati, neva attanā paribhuñjati, na puttadārādīnaṃ deti, kañjikabilaṅgadutiyaṃ sakuṇḍakabhattaṃ bhuñjati, mūlaphalamattatantāni thūlavatthāni nivāseti, paṇṇachattaṃ matthake dhāretvā jaraggoṇayuttena jajjararathakena yāti. Iti tassa asappurisassa tattakaṃ dhanaṃ sunakhena laddhaṃ nāḷikeraṃ viya ahosi.

So ekadivasaṃ rājūpaṭṭhānaṃ gacchanto ‘‘anuseṭṭhiṃ ādāya gamissāmī’’ti tassa gehaṃ agamāsi. Tasmiṃ khaṇe anuseṭṭhi puttadhītādīhi parivuto navasappipakkamadhusakkharacuṇṇehi saṅkhataṃ pāyāsaṃ bhuñjamāno nisinno hoti. So macchariyakosiyaṃ disvā āsanā vuṭṭhāya ‘‘ehi, mahāseṭṭhi, imasmiṃ pallaṅke nisīda, pāyāsaṃ bhuñjissāmā’’ti āha. Tassa pāyāsaṃ disvāva mukhe kheḷā uppajji, bhuñjitukāmo ahosi, evaṃ pana cintesi – ‘‘sacāhaṃ bhuñjissāmi, anuseṭṭhino mama gehaṃ āgatakāle paṭisakkāro kātabbo bhavissati, evaṃ me dhanaṃ nassissati, na bhuñjissāmī’’ti. Atha punappunaṃ yāciyamānopi ‘‘idāni me bhuttaṃ, suhitosmī’’ti na icchi. Anuseṭṭhimhi bhuñjante pana olokento mukhe sañjāyamānena kheḷena nisīditvā tassa bhattakiccāvasāne tena saddhiṃ rājanivesanaṃ gantvā rājānaṃ passitvā rājanivesanato otaritvā attano gehaṃ anuppatto pāyāsataṇhāya pīḷiyamāno cintesi – ‘‘sacāhaṃ ‘pāyāsaṃ bhuñjitukāmomhī’ti vakkhāmi, mahājano bhuñjitukāmo bhavissati, bahū taṇḍulādayo nassissanti, na kassaci kathessāmī’’ti. So rattindivaṃ pāyāsameva cintento vītināmetvāpi dhananāsanabhayena kassaci akathetvāva pipāsaṃ adhivāsesi, anukkamena adhivāsetuṃ asakkonto uppaṇḍuppaṇḍukajāto ahosi. Evaṃ santepi dhananāsanabhayena akathento aparabhāge dubbalo hutvā sayanaṃ upagūhitvā nipajji.

Atha naṃ bhariyā upagantvā hatthena piṭṭhiṃ parimajjamānā ‘‘kiṃ te, sāmi, aphāsuka’’nti pucchi. ‘‘Taveva sarīre aphāsukaṃ karohi, mama aphāsukaṃ natthī''ti. ''Sāmi, uppaṇḍuppaṇḍukajātosi, kiṃ nu te kāci cintā atthi, udāhu rājā te kupito, adu puttehi avamāno kato, atha vā pana kāci taṇhā uppannā''ti? ''Āma, taṇhā me uppannā''ti. ''Kathehi, sāmī''ti? ''Kathessāmi, sakkhissasi naṃ rakkhitu''nti. ''Rakkhitabbayuttakā ce, rakkhissāmī''ti. Evampi dhananāsanabhayena kathetuṃ na ussahi. Tāya punappunaṃ pīḷiyamāno kathesi – ''bhadde, ahaṃ ekadivasaṃ anuseṭṭhiṃ navasappimadhusakkharacuṇṇehi saṅkhataṃ pāyāsaṃ bhuñjantaṃ disvā tato paṭṭhāya tādisaṃ pāyāsaṃ bhuñjitukāmo jāto''ti. ''Asappurisa, kiṃ tvaṃ duggato, sakalamārāṇasivāsīnaṃ pahonakaṃ pāyāsaṃ pacissāmī''ti. Athassa sīse daṇḍena paharaṇakālo viya ahosi. So tassā kujjhitvā ''jānāmahaṃ tava mahaddhanabhāvaṃ, sace te kulagharā ābhataṃ atthi, pāyāsaṃ pacitvā nāgarānaṃ dehī''ti āha. ''Tena hi ekavīthivāsīnaṃ pahonakaṃ katvā pacāmī''ti. ''Kiṃ te etehi, attano pana santakaṃ khādantū''ti? ''Tena hi ito cito ca sattasattagharavāsīnaṃ pahonakaṃ katvā pacāmī''ti. ''Kiṃ te etehī''ti. ''Tena hi imasmiṃ gehe parijanassā''ti. ''Kiṃ te etenā''ti? ''Tena hi bandhujanasseva pahonakaṃ katvā pacāmī''ti. ''Kiṃ te etenā''ti? ''Tena hi tuyhañca mayhañca pacāmi sāmī''ti. ''Kāsi tvaṃ, na tuyhaṃ vaṭṭatī''ti? ''Tena hi ekasseva te pahonakaṃ katvā pacāmī''ti. ''Mayhañca tvaṃ mā paci, gehe pana pacante bahū paccāsīsanti, mayhaṃ pana patthaṃ taṇḍulānaṃ catubhāgaṃ khīrassa accharaṃ sakkharāya karaṇḍakaṃ sappissa karaṇḍakaṃ madhussa ekañca pacanabhājanaṃ dehi, ahaṃ araññaṃ pavisitvā tattha pacitvā bhuñjāmī''ti. Sā tathā akāsi. So taṃ sabbaṃ ceṭakena gāhāpetvā ''gaccha asukaṭṭhāne tiṭṭhāhī''ti taṃ purato pesetvā ekakova oguṇṭhikaṃ katvā aññātakavesena tattha gantvā nadītīre ekasmiṃ gacchamūle uddhanaṃ kāretvā dārudakaṃ āharāpetvā ''tvaṃ gantvā ekasmiṃ magge ṭhatvā kañcideva disvā mama saññaṃ dadeyyāsi, mayā pakkositakāleva āgaccheyyāsī''ti taṃ pesetvā aggiṃ katvā pāyāsaṃ paci.

Tasmiṃ khaṇe sakko devarājā dasasahassayojanaṃ alaṅkatadevanagaraṃ, saṭṭhiyojanaṃ suvaṇṇavīthiṃ, yojanasahassubbedhaṃ vejayantaṃ, pañcayojanasatikaṃ sudhammasabhaṃ, saṭṭhiyojanaṃ paṇḍukambalasilāsanaṃ, pañcayojanāvaṭṭaṃ kañcanamālasetacchattaṃ, aḍḍhateyyakoṭisaṅkhā devaccharā, alaṅkatapaṭiyattaṃ attabhāvanti imaṃ attano siriṃ oloketvā ''kiṃ nu kho katvā mayā ayaṃ yaso laddho''ti cintetvā bārāṇasiyaṃ seṭṭhibhūtena pavattitaṃ dānaṃ addasa. Tato ''mama puttādayo kuhiṃ nibbattā''ti olokento ''putto me cando devaputto hutvā nibbatti, tassa putto sūriyo, tassa putto, mātali, tassa putto, pañcasikho''ti sabbesaṃ nibbattiṃ disvā ''pañcasikhassa putto kīdiso''ti olokento attano vaṃsassa upacchinnabhāvaṃ passi. Athassa etadahosi – ''ayaṃ asappuriso maccharī hutvā neva attanā paribhuñjati, na paresaṃ deti, mama vaṃso tena upacchinno, kālaṃ katvā niraye nibbattissati, ovādamassa datvā mama vaṃsaṃ patiṭṭhāpetvā etassa imasmiṃ devanagare nibbattanākāraṃ karissāmī''ti. So candādayo pakkosāpetvā ''etha manussapathaṃ gamissāma, macchariyakosiyena amhākaṃ vaṃso upacchinno, dānasālā jhāpitā, neva attanā paribhuñjati, na paresaṃ deti, idāni pana pāyāsaṃ bhuñjitukāmo hutvā 'ghare paccante aññassapi pāyāso dātabbo bhavissatī'ti araññaṃ pavisitvā ekakova pacati, etaṃ dametvā dānaphalaṃ jānāpetvā āgamissāma, apica kho pana amhehi sabbehi ekato yāciyamāno tattheva mareyya. Mama paṭhamaṃ gantvā pāyāsaṃ yācitvā nisinnakāle tumhe brāhmaṇavaṇṇena paṭipāṭiyā āgantvā yāceyyāthā''ti vatvā sayaṃ tāva brāhmaṇavaṇṇena taṃ upasaṅkamitvā ''bho, kataro bārāṇasigamanamaggo''ti pucchi. Atha naṃ macchariyakosiyo ''kiṃ ummattakosi, bārāṇasimaggampi na jānāsi, kiṃ ito esi, etto yāhī''ti āha.

Sakko tassa vacanaṃ sutvā asuṇanto viya ''kiṃ kathesī''ti taṃ upagacchateva. Sopi, ''are, badhira brāhmaṇa, kiṃ ito esi, purato yāhī''ti viravi. Atha naṃ sakko, ''bho, kasmā viravasi, dhūmo paññāyati, aggi paññāyati, pāyāso paccati, brāhmaṇānaṃ nimantanaṭṭhānena bhavitabbaṃ, ahampi brāhmaṇānaṃ bhojanakāle thokaṃ labhissāmi, kiṃ maṃ nicchubhasī''ti vatvā ''natthettha brāhmaṇānaṃ nimantanaṃ, purato yāhī''ti vutte ''tena hi kasmā kujjhasi, tava bhojanakāle thokaṃ labhissāmī''ti āha. Atha naṃ so ''ahaṃ te ekasitthampi na dassāmi, thokaṃ idaṃ mama yāpanamattameva, mayāpi cetaṃ yācitvāva laddhaṃ, tvaṃ aññato āhāraṃ pariyesāhī''ti vatvā bhariyaṃ yācitvā laddhabhāvaṃ sandhāyeva vatvā gāthamāha –

192. ''Neva kiṇāmi napi vikkiṇāmi, na cāpi me sannicayo ca atthi;
Sukiccharūpaṃ vatidaṃ parittaṃ, patthodano nālamayaṃ duvinna''nti.

Taṃ sutvā sakko ''ahampi te madhurasaddena ekaṃ silokaṃ kathessāmi, taṃ suṇāhī''ti vatvā ''na me tava silokena attho''ti tassa vārentasseva gāthādvayamāha –

193. ''Appamhā appakaṃ dajjā, anumajjhato majjhakaṃ;
Bahumhā bahukaṃ dajjā, adānaṃ nūpapajjati.

194. ''Taṃ taṃ vadāmi kosiya, dehi dānāni bhuñja ca;
Ariyamaggaṃ samāruha, nekāsī labhate sukha''nti.

Tattha **anumajjhato majjhakan**ti appamattakampi majjhe chetvā dve koṭṭhāse karitvā ekaṃ koṭṭhāsaṃ datvā tato avasesato anumajjhatopi puna majjhe chetvā eko koṭṭhāso dātabboyeva. **Adānaṃ nūpapajjatī**ti appaṃ vā bahuṃ vā dinnaṃ hotu, adānaṃ nāma na hoti, tampi dānameva mahapphalameva.

So tassa vacanaṃ sutvā ‘‘manāpaṃ te, brāhmaṇa, kathitaṃ, pāyāse pakke thokaṃ labhissasi, nisīdāhī’’ti āha. Sakko ekamante nisīdi. Tasmiṃ nisinne cando teneva niyāmena upasaṅkamitvā tatheva kathaṃ pavattetvā tassa vārentasseva gāthādvayamāha –

195. ‘‘Moghañcassa hutaṃ hoti, moghañcāpi samīhitaṃ;
Atithismiṃ yo nisinnasmiṃ, eko bhuñjati bhojanaṃ.

196. Taṃ taṃ vadāmi kosiya, dehi dānāni bhuñja ca;
Ariyamaggaṃ samāruha, nekāsī labhate sukha’’nti.

Tattha **samīhita**nti dhanuppādanavīriyaṃ.

So tassa vacanaṃ sutvā kicchena kasirena ‘‘tena hi nisīda, thokaṃ labhissasī’’ti āha. So gantvā sakkassa santike nisīdi. Tato sūriyo teneva nayena upasaṅkamitvā tatheva kathaṃ pavattetvā tassa vārentasseva gāthādvayamāha –

197. ‘‘Saccañcassa hutaṃ hoti, saccañcāpi samīhitaṃ;
Atithismiṃ yo nisinnasmiṃ, neko bhuñjati bhojanaṃ.

198. ‘‘Taṃ taṃ vadāmi kosiya, dehi dānāni bhuñja ca;
Ariyamaggaṃ samāruha, nekāsī labhate sukha’’nti.

Tassapi vacanaṃ sutvā kicchena kasirena ‘‘tena hi nisīda, thokaṃ labhissasī’’ti āha. So gantvā candassa santike nisīdi. Atha naṃ mātali teneva nayena upasaṅkamitvā tatheva kathaṃ pavattetvā tassa vārentasseva imā gāthā abhāsi –

199. ‘‘Sarañca juhati poso, bahukāya gayāya ca;
Doṇe timbarutitthasmiṃ, sīghasote mahāvahe.

200. ‘‘Atra cassa hutaṃ hoti, atra cassa samīhitaṃ;
Atithismiṃ yo nisinnasmiṃ, neko bhuñjati bhojanaṃ.

201. ‘‘Taṃ taṃ vadāmi kosiya, dehi dānāni bhuñja ca;
Ariyamaggaṃ samāruha, nekāsī labhate sukha’’nti.

Tāsaṃ attho – yo puriso ‘‘nāgayakkhādīnaṃ balikammaṃ karomī’’ti samuddasoṇḍipokkharaṇīādīsu yaṃ kiñci sarañca upagantvā juhati, tattha balikammaṃ karoti, tathā bahukāya nadiyā gayāya pokkharaṇiyā doṇanāmake ca timbarunāmake ca titthe sīghasote mahante vārivahe. **Atra cassā**ti yadi atrāpi etesu sarādīsu assa purisassa hutañceva samīhitañca hoti, saphalaṃ sukhudrayaṃ sampajjati. Atithismiṃ yo nisinnasmiṃ neko bhuñjati bhojanaṃ, ettha vattabbameva natthi, tena taṃ vadāmi – kosiya, dānāni ca dehi, sayañca bhuñja, ariyānaṃ dānābhiratānaṃ buddhādīnaṃ maggaṃ abhiruha. Na hi ekāsī ekova bhuñjamāno sukhaṃ nāma labhatīti.

So tassapi vacanaṃ sutvā pabbatakūṭena otthaṭo viya kicchena kasirena ‘‘tena hi nisīda, thokaṃ labhissasī’’ti āha. Mātali gantvā sūriyassa santike nisīdi. Tato pañcasikho teneva nayena upasaṅkamitvā tatheva kathaṃ pavattetvā tassa vārentasseva gāthādvayamāha –

202. ‘‘Baḷisañhi so nigilati, dīghasuttaṃ sabandhanaṃ;
Atithismiṃ yo nisinnasmiṃ, eko bhuñjati bhojanaṃ.

203. ‘‘Taṃ taṃ vadāmi kosiya, dehi dānāni bhuñja ca;
Ariyamaggaṃ samāruha, nekāsī labhate sukha’’nti.

Macchariyakosiyo taṃ sutvā dukkhavedano nitthunanto ‘‘tena hi nisīda, thokaṃ labhissasī’’ti āha. Pañcasikho gantvā mātalissa santike nisīdi. Iti tesu pañcasu brāhmaṇesu nisinnamattesveva pāyāso pacci. Atha naṃ kosiyo uddhanā otāretvā ‘‘tumhākaṃ pattāni āharathā’’ti āha. Te anuṭṭhāya yathānisinnāva hatthe pasāretvā himavantato māluvapattāni āhariṃsu. Kosiyo tāni disvā ‘‘tumhākaṃ etesu pattesu dātabbapāyāso natthi, khadirādīnaṃ pattāni āharathā’’ti āha. Te tānipi āhariṃsu. Ekekaṃ pattaṃ yodhaphalakappamāṇaṃ ahosi. So sabbesaṃ dabbiyā pāyāsaṃ adāsi, sabbantimassa dānakālepi ukkhaliyā ūnaṃ na paññāyi, pañcannampi datvā sayaṃ ukkhaliṃ gahetvā nisīdi.

Tasmiṃ khaṇe pañcasikho uṭṭhāya attabhāvaṃ vijahitvā sunakho hutvā tesaṃ purato passāvaṃ karonto agamāsi. Brāhmaṇā attano pāyāsaṃ pattena pidahiṃsu. Kosiyassa hatthapiṭṭhe passāvabindu pati. Brāhmaṇā kuṇḍikāhi udakaṃ gahetvā pāyāsaṃ abbhukiritvā bhuñjamānā viya ahesuṃ. Kosiyo ''mayhampi udakaṃ detha, hatthaṃ dhovitvā bhuñjissāmī''ti āha. ''Tava udakaṃ āharitvā hatthaṃ dhovā''ti. ''Mayā tumhākaṃ pāyāso dinno, mayhaṃ thokaṃ udakaṃ dethā''ti. ''Mayaṃ piṇḍapaṭipiṇḍakammaṃ nāma na karomā''ti. ''Tena hi imaṃ ukkhaliṃ oloketha, hatthaṃ dhovitvā āgamissāmī''ti nadiṃ otari. Tasmiṃ khaṇe sunakho ukkhaliṃ passāvassa pūresi. So taṃ passāvaṃ karontaṃ disvā mahantaṃ daṇḍamādāya taṃ tajjento āgacchi. So assājānīyamatto hutvā taṃ anubandhanto nānāvaṇṇo ahosi, kāḷopi hoti setopi suvaṇṇavaṇṇopi kabaropi uccopi nīcopi, evaṃ nānāvaṇṇo hutvā macchariyakosiyaṃ anubandhi. So maraṇabhayabhīto brāhmaṇe upasaṅkami. Tepi uppatitvā ākāse ṭhitā. So tesaṃ taṃ iddhiṃ disvā gāthamāha –

204. ''Uḷāravaṇṇā vata brāhmaṇā ime, ayañca vo sunakho kissa hetu;
Uccāvacaṃ vaṇṇanibhaṃ vikubbati, akkhātha no brāhmaṇā ke nu tumhe''ti.

Taṃ sutvā sakko devarājā –

205. ''Cando ca sūriyo ca ubho idhāgatā, ayaṃ pana mātali devasārathi;
Sakkohamasmi tidasānamindo; Eso ca kho pañcasikhoti vuccatī''ti.

Gāthaṃ vatvā tassa yasaṃ vaṇṇento gāthamāha –

206. ''Pāṇissarā mudiṅgā ca, murajālambarāni ca;
Suttamenaṃ pabodhenti, paṭibuddho ca nandatī''ti.

So tassa vacanaṃ sutvā ''sakka, evarūpaṃ dibbasampattiṃ kinti katvā labhasī''ti pucchi. Sakko ''adānasīlā tāva pāpadhammā maccharino devalokaṃ na gacchanti, niraye nibbattantī''ti dassento –

207. ''Ye kecime maccharino kadariyā, paribhāsakā samaṇabrāhmaṇānaṃ;
Idheva nikkhippa sarīradehaṃ, kāyassa bhedā nirayaṃ vajantī''ti. –

Imaṃ gāthaṃ vatvā dhamme ṭhitānaṃ devalokapaṭilābhaṃ dassetuṃ gāthamāha –

208. ''Ye kecime suggatimāsamānā, dhamme ṭhitā saṃyame saṃvibhāge;
Idheva nikkhippa sarīradehaṃ, kāyassa bhedā sugatiṃ vajantī''ti.

Tattha **āsamānā**ti āsīsantā. Ye keci sugatiṃ āsīsanti, sabbe te saṃyamasaṅkhāte dasasīladhamme saṃvibhāgasaṅkhāte dānadhamme ca ṭhitā hutvā idha sarīrasaṅkhātaṃ dehaṃ nikkhipitvā tassa kāyassa bhedā sugatiṃ vajantīti attho.

Evaṃ vatvā ca pana, ''kosiya, na mayaṃ tava santike pāyāsatthāya āgatā, kāruññena pana taṃ anukampamānā āgatāmhā''ti tassa pakāsetuṃ āha –

209. ''Tvaṃ nosi ñāti purimāsu jātisu, so maccharī rosako pāpadhammo;
Taveva atthāya idhāgatamhā, mā pāpadhammo nirayaṃ gamitthā''ti.

Tattha **so**ti so tvaṃ. **Mā pāpadhammo**ti ayaṃ amhākaṃ ñāti pāpadhammo mā nirayaṃ agamāti etadatthaṃ āgatamhāti attho.

Taṃ sutvā kosiyo ''atthakāmā kira me, ete maṃ nirayā uddharitvā sagge patiṭṭhāpetukāmā''ti tuṭṭhacitto āha –

210. ''Addhā maṃ vo hitakāmā, yaṃ maṃ samanusāsatha;
Sohaṃ tathā karissāmi, sabbaṃ vuttaṃ hitesibhi.

211. ''Esāhamajjeva uparamāmi, na cāhaṃ kiñci kareyya pāpaṃ;
Na cāpi me kiñci adeyyamatthi, na cāpidatvā udakaṃ pivāmi.

212. ''Evañca me dadato sabbakālaṃ, bhogā ime vāsava khīyissanti;
Tato ahaṃ pabbajissāmi sakka, hitvāna kāmāni yathodhikānī''ti.

Tattha **ma**nti mama. **Vo**ti tumhe. **Yaṃ ma**nti yena maṃ samanusāsatha, tena me tumhe hitakāmā. **Tathā**ti yathā vadatha, tatheva karissāmi. **Uparamāmī**ti maccharibhāvato uparamāmi. **Adeyyamatthī**ti ito paṭṭhāya ca mama ālopato upaḍḍhampi adeyyaṃ nāma natthi, **na cāpidatvā**ti udakapasatampi cāhaṃ labhitvā adatvā na pivissāmi. **Khīyissantī**ti vikkhīyissanti. **Yathodhikānī**ti vatthukāmakilesakāmavasena yathāṭhitakoṭṭhāsāniyeva.

Sakko macchariyakosiyaṃ dametvā nibbisevanaṃ katvā dānaphalaṃ jānāpetvā dhammadesanāya pañcasu sīlesu patiṭṭhāpetvā saddhiṃ tehi devanagarameva gato. Macchariyakosiyopi nagaraṃ pavisitvā rājānaṃ anujānāpetvā ‘‘gahitagahitabhājanāni pūretvā gaṇhantū’’ti yācakānaṃ dhanaṃ datvā tasmiṃ khīṇe nikkhamma himavantato dakkhiṇapasse gaṅgāya ceva ekassa ca jātassarassa antare paṇṇasālaṃ katvā pabbajitvā vanamūlaphalāhāro tattha ciraṃ vihāsi, jaraṃ pāpuṇi. Tadā sakkassa āsā saddhā sirī hirīti catasso dhītaro honti. Tā bahuṃ dibbagandhamālaṃ ādāya udakakīḷanatthāya anotattadahaṃ gantvā tattha kīḷitvā manosilātale nisīdiṃsu. Tasmiṃ khaṇe nārado nāma brāhmaṇatāpaso tāvatiṃsabhavanaṃ divāvihāratthāya gantvā nandanavanacittalatāvanesu divāvihāraṃ katvā pāricchattakapupphaṃ chattaṃ viya chāyatthāya dhārayamāno manosilātalamatthakena attano vasanaṭṭhānaṃ kañcanaguhaṃ gacchati. Atha tā tassa hatthe taṃ pupphaṃ disvā yāciṃsu. Tamatthaṃ pakāsento satthā āha –

213. ‘‘Naguttame girivare gandhamādane, modanti tā devavarābhipālitā;
Athāgamā isivaro sabbalokagū, supupphitaṃ dumavarasākhamādiya.

214. ‘‘Suciṃ sugandhaṃ tidasehi sakkataṃ, pupphuttamaṃ amaravarehi sevitaṃ;
Aladdha maccehiva dānavehi vā, aññatra devehi tadārahaṃ hidaṃ.

215. ‘‘Tato catasso kanakattacūpamā, uṭṭhāya nāriyo pamadādhipā muniṃ;
Āsā ca saddhā ca sirī tato hirī, iccabravuṃ nāradadeva brāhmaṇaṃ.

216. ‘‘Sace anuddiṭṭhaṃ tayā mahāmuni, pupphaṃ imaṃ pārichattassa bramhe;
Dadāhi no sabbā gati te ijjhatu, tuvampi no hohi yatheva vāsavo.

217. ‘‘Taṃ yācamānābhisamekkha nārado, iccabravī saṃkalahaṃ udīrayi;
Na mayhamatthatthi imehi koci naṃ, yāyeva vo seyyasi sā piḷandhathā’’ti.

Tattha **girivare**ti purimassa vevacanaṃ. **Devavarābhipālitā**ti sakkena rakkhitā. **Sabbalokagū**ti devaloke ca manussaloke ca sabbattha gamanasamattho. **Dumavarasākhamādiyā**ti sākhāya jātattā dumavarasākhanti laddhanāmaṃ pupphaṃ gahetvā. **Sakkata**nti katasakkāraṃ. **Amaravarehī**ti sakkaṃ sandhāya vuttaṃ. **Aññatra devehī**ti ṭhapetvā deve ca iddhimante ca aññehi manussehi vā yakkhādīhi vā aladdhaṃ. **Tadārahaṃ hida**nti tesaṃyeva hi taṃ arahaṃ anucchavikaṃ. **Kanakattacūpamā**ti kanakūpamā tacā. **Uṭṭhāyā**ti ayyo mālāgandhavilepanādipaṭivirato pupphaṃ na piḷandhissati, ekasmiṃ padese chaḍḍessati, etha taṃ yācitvā pupphaṃ piḷandhissāmāti hatthe pasāretvā yācamānā ekappahāreneva uṭṭhahitvā. **Pamadādhipā**ti pamadānaṃ uttamā. **Muni**nti isiṃ.

Anuddiṭṭhanti ‘‘asukassa nāma dassāmī’’ti na uddiṭṭhaṃ. **Sabbā gati te ijjhatū**ti sabbā te cittagati ijjhatu, patthitapatthitassa lābhī hohīti tassa thulimaṅgalaṃ vadanti. **Yatheva vāsavo**ti yathā amhākaṃ pitā vāsavo icchiticchitaṃ deti, tatheva no tvampi hohīti. **Ta**nti taṃ pupphaṃ. **Abhisamekkhā**ti disvā. **Saṃkalaha**nti nānāgāhaṃ kalahavaḍḍhanaṃ kathaṃ udīrayi. **Imehī**ti imehi pupphehi nāma mayhaṃ attho natthi, paṭivirato ahaṃ mālādhāraṇatoti dīpeti. **Yāyeva vo seyyasī**ti yā tumhākaṃ antare jeṭṭhikā. **Sā piḷandhathā**ti sā etaṃ piḷandhatūti attho.

Tā catassopi tassa vacanaṃ sutvā gāthamāhaṃsu –

218. ‘‘Tvaṃ nottamevābhisamekkha nārada, yassicchasi tassā anuppavecchasu;
Yassā hi no nārada tvaṃ padassasi, sāyeva no hehiti seṭṭhasammatā’’ti.

Tattha **tvaṃ nottamevā**ti uttamamahāmuni tvameva no upadhārehi. Tāsaṃ vacanaṃ sutvā nārado tā ālapanto gāthamāha –

219. ‘‘Akallametaṃ vacanaṃ sugatte, ko brāhmaṇo saṃkalahaṃ udīraye;
Gantvāna bhūtādhipameva pucchatha, sace na jānātha idhuttamādhame’’nti.

Tassattho – bhadde sugatte, idaṃ tumhehi vuttaṃ vacanaṃ mama ayuttaṃ, evañhi sati mayā tumhesu ekaṃ seṭṭhaṃ, sesā hīnā karontena kalaho vaḍḍhito bhavissati, ko bāhitapāpo brāhmaṇo kalahaṃ udīraye vaḍḍheyya.

Evarūpassa hi kalahavaḍḍhanaṃ nāma ayuttaṃ, tasmā ito gatvā attano pitaraṃ bhūtādhipaṃ sakkameva pucchatha, sace attano uttamaṃ adhamañca na jānāthāti.

Tato satthā gāthamāha –

220. ‘‘Tā nāradena paramappakopitā, udīritā vaṇṇamadena mattā;
Sakāse gantvāna sahassacakkhuno, pucchiṃsu bhūtādhipaṃ kā nu seyyasī’’ti.

Tattha **paramappakopitā**ti pupphaṃ adadantena ativiya kopitā tassa kupitā hutvā. **Udīritā**ti ‘‘bhūtādhipameva pucchathā’’ti vuttā. **Sahassacakkhuno**ti sakkassa santikaṃ gantvā. **Kā nū**ti amhākaṃ antare katamā uttamāti pucchiṃsu.

Evaṃ pucchitvā ṭhitā –

221. ‘‘Tā disvā āyattamanā purindado, iccabravī devavaro katañjalī;
Sabbāva vo hotha sugatte sādisī, koneva bhadde kalahaṃ udīrayī’’ti.

Tattha **tā disvā**ti, bhikkhave, catassopi attano santikaṃ āgatā disvā. **Āyattamanā**ti ussukkamanā byāvaṭacittā. **Katañjalī**ti namassamānāhi devatāhi paggahitañjalī. **Sādisī**ti sabbāva tumhe sādisiyo. **Ko nevā**ti ko nu evaṃ. **Kalahaṃ udīrayī**ti idaṃ nānāgāhaṃ viggahaṃ kathesi vaḍḍhesi.

Athassa tā kathayamānā gāthamāhaṃsu –

222. ‘‘Yo sabbalokaccarito mahāmuni, dhamme ṭhito nārado saccanikkamo;
So nobravi girivare gandhamādane, gantvāna bhūtādhipameva pucchatha;
Sace na jānātha idhuttamādhama’’nti.

Tattha **saccanikkamo**ti tathaparakkamo.

Taṃ sutvā sakko ‘‘imā catassopi mayhaṃ dhītarova, sacāhaṃ ‘etāsu ekā guṇasampannā uttamā’ti vakkhāmi, sesā kujjhissanti, na sakkā ayaṃ aḍḍo vinicchinituṃ, imā himavante kosiyatāpasassa santikaṃ pesesāmi, so etāsaṃ aḍḍaṃ vinicchinissatī’’ti cintetvā ‘‘ahaṃ tumhākaṃ aḍḍaṃ na vinicchinissāmi, himavante kosiyo nāma tāpaso atthi, tassāhaṃ attano sudhābhojanaṃ pesessāmi, so parassa adatvā na bhuñjati, dadanto ca vicinitvā guṇavantānaṃ deti, yā tumhesu tassa hatthato bhattaṃ labhissati, sā uttamā bhavissatī’’ti ācikkhanto gāthamāha –

223. ‘‘Asu brahāraññacaro mahāmuni, nādatvā bhattaṃ varagatte bhuñjati;
Viceyya dānāni dadāti kosiyo,
Yassā hi so dassati sāva seyyasī’’ti.

Tattha **brahāraññadharo**ti mahāaraññavāsī.

Iti so tāpasassa santikaṃ pesetvā mātaliṃ pakkosāpetvā tassa santikaṃ pesento anantaraṃ gāthamāha –

224. ‘‘Asū hi yo sammati dakkhiṇaṃ disaṃ, gaṅgāya tīre himavantapassani;
Sa kosiyo dullabhapānabhojano, tassa sudhaṃ pāpaya devasārathī’’ti.

Tattha **sammatī**ti vasati. **Dakkhiṇa**nti himavantassa dakkhiṇāya disāya. **Passanī**ti passe.

Tato satthā āha –

225. ‘‘Sa mātalī devavarena pesito, sahassayuttaṃ abhiruyha sandanaṃ;
Sukhippameva upagamma assamaṃ, adissamāno munino sudhaṃ adā’’ti.

Tattha **adissamāno**ti, bhikkhave, so mātali devarājassa vacanaṃ sampaṭicchitvā taṃ assamaṃ gantvā adissamānakāyo hutvā tassa sudhaṃ adāsi, dadamāno ca rattiṃ padhānamanuyuñjitvā paccūsasamaye aggiṃ paricaritvā vibhātāya rattiyā udentaṃ sūriyaṃ namassamānassa ṭhitassa tassa hatthe sudhābhojanapātiṃ ṭhapesi.

Kosiyo taṃ gahetvā ṭhitakova gāthādvayamāha –

226. ‘‘Udaggihuttaṃ upatiṭṭhato hi me, pabhaṅkaraṃ lokatamonuduttamaṃ;
Sabbāni bhūtāni adhicca vāsavo;
Ko neva me pāṇisu kiṃ sudhodahi.

227. ‘‘Saṅkhūpamaṃ setamatulyadassanaṃ, suciṃ sugandhaṃ piyarūpamabbhutaṃ;
Adiṭṭhapubbaṃ mama jātu cakkhubhi, kā devatā pāṇisu kiṃ sudhodahī’’ti.

Tattha **udaggihutta**nti udakaaggihuttaṃ paricaritvā aggisālato nikkhamma paṇṇasāladvāre ṭhatvā pabhaṅkaraṃ lokatamonudaṃ uttamaṃ ādiccaṃ upatiṭṭhato mama sabbāni bhūtāni adhicca atikkamitvā vattamāno vāsavo nu kho evaṃ mama pāṇīsu kiṃ sudhaṃ kiṃ nāmetaṃ odahi. ‘‘Saṅkhūpama’’ntiādīhi ṭhitakova sudhaṃ vaṇṇeti.

Tato mātali āha –

228. ‘‘Ahaṃ mahindena mahesi pesito, sudhābhihāsiṃ turito mahāmuni;
Jānāsi maṃ mātali devasārathi, bhuñjassu bhattuttama mābhivārayi.

229. ‘‘Bhuttā ca sā dvādasa hanti pāpake, khudaṃ pipāsaṃ aratiṃ daraklamaṃ;
Kodhūpanāhañca vivādapesuṇaṃ, sītuṇha tandiñca rasuttamaṃ ida’’nti.

Tattha **sudhābhihāsi**nti imaṃ sudhābhojanaṃ tuyhaṃ abhihariṃ. **Jānāsī**ti jānāhi maṃ tvaṃ, ahaṃ mātali nāma devasārathīti attho. **Mābhivārayī**ti na bhuñjāmīti appaṭikkhipitvā bhuñja mā papañca kari. **Pāpake**ti ayañhi sudhā bhuttā dvādasa pāpadhamme hanati. **Khuda**nti paṭhamaṃ tāva chātabhāvaṃ hanati, dutiyaṃ pānīyapipāsaṃ, tatiyaṃ ukkaṇṭhitaṃ, catutthaṃ kāyadarathaṃ, pañcamaṃ kilantabhāvaṃ, chaṭṭhaṃ kodhaṃ, sattamaṃ upanāhaṃ, aṭṭhamaṃ vivādaṃ, navamaṃ pesuṇaṃ, dasamaṃ sītaṃ, ekādasamaṃ uṇhaṃ, dvādasamaṃ tandiṃ ālasiyabhāvaṃ, idaṃ rasuttamaṃ uttamarasaṃ sudhābhojanaṃ ime dvādasa pāpadhamme hanati.

Taṃ sutvā kosiyo attano vatasamādānaṃ āvikaronto –

230. ‘‘Na kappatī mātali mayha bhuñjituṃ, pubbe adatvā iti me vatuttamaṃ;
Na cāpi ekāsnamariyapūjitaṃ, asaṃvibhāgī ca sukhaṃ na vindatī’’ti. –

Gāthaṃ vatvā, ‘‘bhante, tumhehi parassa adatvā bhojane kaṃ dosaṃ disvā idaṃ vataṃ samādinna’’nti mātalinā puṭṭho āha –

231. ‘‘Thīghātakā ye cime pāradārikā, mittadduno ye ca sapanti subbate;
Sabbe ca te maccharipañcamādhamā, tasmā adatvā udakampi nāsniye.

232. ‘‘Sohitthiyā vā purisassa vā pana, dassāmi dānaṃ vidusampavaṇṇitaṃ;
Saddhā vadaññū idha vītamaccharā, bhavanti hete sucisaccasammatā’’ti.

Tattha **pubbe**ti paṭhamaṃ adatvā, atha vā iti me pubbe vatuttamaṃ idaṃ pubbeva mayā vataṃ samādinnanti dasseti. **Na cāpi ekāsnamariyapūjita**nti ekakassa asanaṃ na ariyehi buddhādīhi pūjitaṃ. **Sukha**nti dibbamānusikaṃ sukhaṃ na labhati. **Thīghātakā**ti itthighātakā. **Ye cime**ti ye ca ime. **Sapantī**ti akkosanti. **Subbate**ti dhammikasamaṇabrāhmaṇe. **Maccharipañcamā**ti maccharī pañcamo etesanti maccharipañcamā. **Adhamā**ti ime pañca adhamā nāma. **Tasmā**ti yasmā ahaṃ pañcamaadhamabhāvabhayena adatvā udakampi **nāsniye** na paribhuñjissāmīti imaṃ vataṃ samādiyiṃ. **Sohitthiyā vā**ti so ahaṃ itthiyā vā. **Vidusampavaṇṇita**nti vidūhi paṇḍitehi buddhādīhi vaṇṇitaṃ. **Sucisaccasammatā**ti ete okappaniyasaddhāya samannāgatā vadaññū vītamaccharā purisā sucī ceva uttamasammatā ca hontīti attho.

Taṃ sutvā mātali dissamānakāyena aṭṭhāsi. Tasmiṃ khaṇe tā catasso devakaññāyo catuddisaṃ aṭṭhaṃsu, sirī pācīnadisāya aṭṭhāsi, āsā dakkhiṇadisāya, saddhā pacchimadisāya, hirī uttaradisāya. Tamatthaṃ pakāsento satthā āha –

233. ‘‘Ato matā devavarena pesitā, kaññā catasso kanakattacūpamā;
Āsā ca saddhā ca sirī tato hirī, taṃ assamaṃ āgamu yattha kosiyo.

234. ‘‘Tā disvā sabbo paramappamodito, subhena vaṇṇena sikhārivaggino;
Kaññā catasso caturo catuddisā, iccabravī mātalino ca sammukhā.

235. ‘‘Purimaṃ disaṃ kā tvaṃ pabhāsi devate, alaṅkatā tāravarāva osadhī;
Pucchāmi taṃ kañcanavelliviggahe, ācikkha me tvaṃ katamāsi devatā.

236. ‘‘Sirāha devī manujehi pūjitā, apāpasattūpanisevinī sadā;
Sudhāvivādena tavantimāgatā, taṃ maṃ sudhāya varapañña bhājaya.

237. ‘‘Yassāhamicchāmi sudhaṃ mahāmuni, so sabbakāmehi naro pamodati;
Sirīti maṃ jānahi jūhatuttama, taṃ maṃ sudhāya varapañña bhājayā’’ti.

Tattha **ato**ti tato. **Matā**ti anumatā, atha devavarena anumatā ceva pesitā cāti attho. **Sabbo paramappamodito**ti anavaseso hutvā atipamodito. ‘‘Sāma’’ntipi pāṭho, tā devatā sāmaṃ disvāti attho. **Caturo**ti caturā. Ayameva vā pāṭho, cāturiyena samannāgatāti attho. **Tāravarā**ti tārakānaṃ varā. **Kañcanavelliviggahe**ti kañcanarūpasadisasarīre. **Sirāhā**ti sirī ahaṃ. **Tavantimāgatā**ti tava santikaṃ āgatā. **Bhājayā**ti yathā maṃ sudhā bhajati, tathā karohi, sudhaṃ me dehīti attho. **Jānahī**ti jāna. **Jūhatuttamā**ti aggiṃ juhantānaṃ uttama.

Taṃ sutvā kosiyo āha –

238. ‘‘Sippena vijjācaraṇena buddhiyā, narā upetā paguṇā sakammunā;
Tayā vihīnā na labhanti kiñcanaṃ, tayidaṃ na sādhu yadidaṃ tayā kataṃ.

239. ‘‘Passāmi posaṃ alasaṃ mahagghasaṃ, sudukkulīnampi arūpimaṃ naraṃ;
Tayānugutto siri jātimāmapi, peseti dāsaṃ viya bhogavā sukhī.

240. ‘‘Taṃ taṃ asaccaṃ avibhajjasevinim, jānāmi mūḷhaṃ vidurānupātiniṃ;
Na tādisī arahati āsanūdakaṃ, kuto sudhā gaccha na mayha ruccasī’’ti.

Tattha **sippenā**ti hatthiassarathadhanusippādinā. **Vijjācaraṇenā**ti vedattayasaṅkhātāya vijjāya ceva sīlena ca. **Paguṇā sakammunā**ti attano purisakārena padhānaguṇasamannāgatā. **Kiñcana**nti kiñci appamattakampi yasaṃ vā sukhaṃ vā na labhanti. **Yadida**nti yaṃ etaṃ issariyatthāya sippāni uggaṇhitvā carantānaṃ tayā vekallaṃ kataṃ, taṃ te na sādhu. **Arūpima**nti virūpaṃ. **Tayānugutto**ti tayā anurakkhito. **Jātimāmapī**ti jātisampannampi sippavijjācaraṇabuddhikammehi sampannampi. **Pesetī**ti pesanakārakaṃ karoti. **Taṃ ta**nti tasmā taṃ. **Asacca**nti sabhāvasaṅkhāte sacce avattanatāya asaccaṃ uttamabhāvarahitaṃ. **Avibhajjasevini**nti avibhajitvā yuttāyuttaṃ ajānitvā sippādisampannepi itarepi sevamānaṃ. **Vidurānupātini**nti paṇḍitānupātiniṃ paṇḍite pātetvā pothetvā viheṭhetvā caramānaṃ. **Kuto sudhā**ti tādisāya nigguṇāya kuto sudhābhojanaṃ, na me ruccasi, gaccha mā idha tiṭṭhāti.

Sā tena paṭikkhittā tatthevantaradhāyi. Tato so āsāya saddhiṃ sallapanto āha –

241. ‘‘Kā sukkadāṭhā paṭimukkakuṇḍalā, cittaṅgadā kambuvimaṭṭhadhārinī;
Osittavaṇṇaṃ paridayha sobhasi, kusaggirattaṃ apiḷayha mañjariṃ.

242. ‘‘Migīva bhantā saracāpadhārinā, virādhitā mandamiva udikkhasi;
Ko te dutīyo ida mandalocane, na bhāyasi ekikā kānane vane’’ti.

Tattha **cittaṅgadā**ti citrehi aṅgadehi samannāgatā. **Kambuvimaṭṭhadhārinī**ti karaṇaparinițțhitena vimaṭṭhasuvaṇṇālaṅkāradhārinī. **Osittavaṇṇa**nti avasittaudakadhāravaṇṇaṃ dibbadukūlaṃ. **Paridayhā**ti nivāsetvā ceva pārupitvā ca. **Kusaggiratta**nti kusatiṇaggisikhāvaṇṇaṃ. **Apiḷayha mañjari**nti sapallavaṃ asokakaṇṇikaṃ kaṇṇe piḷandhitvāti vuttaṃ hoti. **Saracāpadhārinā**ti luddena. **Virādhitā**ti viraddhapahārā. **Mandamivā**ti yathā sā migī bhītā vanantare ṭhatvā taṃ mandaṃ mandaṃ oloketi, evaṃ olokesi.

Tato āsā āha –

243. ‘‘Na me dutīyo idha matthi kosiya, masakkasārappabhavamhi devatā;
Āsā sudhāsāya tavantimāgatā, taṃ maṃ sudhāya varapañña bhājayā’’ti.

Tattha **masakkasārappabhavā**ti tāvatiṃsabhavane sambhavā.

Taṃ sutvā kosiyo ‘‘tvaṃ kira yo te ruccati, tassa āsāphalanipphādanena āsaṃ desi, yo te na ruccati, tassa na desi, natthi tayā samā patthitatthavināsikā’’ti dīpento āha –

244. ‘‘Āsāya yanti vāṇijā dhanesino, nāvaṃ samāruyha parenti aṇṇave;
Te tattha sīdanti athopi ekadā, jīnādhanā enti vinaṭṭhapābhatā.

245. ‘‘Āsāya khettāni kasanti kassakā, vapanti bījāni karontupāyaso;
Ītīnipātena avuṭṭhitāya vā, na kiñci vindanti tato phalāgamaṃ.

246. ‘‘Athattakārāni karonti bhattusu, āsaṃ purakkhatvā narā sukhesino;
Te bhatturatthā atigāḷhitā puna, disā panassanti aladdha kiñcanaṃ.

247. ‘‘Hitvāna dhaññañca dhanañca ñātake, āsāya saggādhimanā sukhesino;
Tapanti lūkhampi tapaṃ cirantaraṃ, kumaggamāruyha parenti duggatiṃ.

248. ‘‘Āsā visaṃvādikasammatā ime, āse sudhāsaṃ vinayassu attani;
Na tādisī arahati āsanūdakaṃ, kuto sudhā gaccha na mayha ruccasī’’ti.

Tattha **parentī**ti pakkhandanti. **Jīnādhanā**ti jīnadhanā. Iti tava vasena eke sampajjanti eke vipajjanti, natthi tayā sadisā pāpadhammāti vadati. **Karontupāyaso**ti taṃ taṃ kiccaṃ upāyena karonti. **Ītīnipātenā**ti visamavātamūsikasalabhasukapāṇakasetaṭṭhikarogādīnaṃ sassupaddavānaṃ aññataranipātena vā. **Tato**ti tato sassato te kiñci phalaṃ na vindanti, tesampi āsacchedanakammaṃ tvameva karosīti vadati. **Athattakārānī**ti yuddhabhūmīsu purisakāre. **Āsaṃ purakkhatvā**ti issariyāsaṃ purato katvā. **Bhatturatthā**ti sāmino atthāya. **Atigāḷitā**ti paccatthikehi atipīḷitā viluttasāpateyyā ddhastasenavāhanā hutvā. **Panassantī**ti palāyanti. **Aladdha kiñcana**nti kiñci issariyaṃ alabhitvā. Iti etesampi issariyālābhaṃ tvameva karosīti vadati. **Saggādhimanā**ti saggaṃ adhigantumanā. **Lūkha**nti nirojaṃ pañcatapādikaṃ kāyakilamathaṃ. **Cirantara**nti cirakālaṃ. **Āsā visaṃvādikasammatā ime**ti evaṃ ime sattā saggāsāya duggatiṃ gacchanti, tasmā tvaṃ āsā nāma visaṃvādikasammatā visaṃvādikāti saṅkhaṃ gatā. **Āse**ti taṃ ālapati.

Sāpi tena paṭikkhittā antaradhāyi. Tato saddhāya saddhiṃ sallapanto gāthamāha –

249. ‘‘Daddallamānā yasasā yasassinī, jighaññanāmavhayanaṃ disaṃ pati;
Pucchāmi taṃ kañcanavelliviggahe, ācikkha me tvaṃ katamāsi devate’’ti.

Tattha **daddallamānā**ti jalamānā. **Jighaññanāmavhayana**nti aparāti ca pacchimāti ca evaṃ jighaññena lāmakena nāmena vuccamānaṃ disaṃ pati daddallamānā tiṭṭhasi.

Tato sā gāthamāha –

250. ‘‘Saddhāha devī manujehi pūjitā, apāpasattūpanisevinī sadā;
Sudhāvivādena tavanti māgatā, taṃ maṃ sudhāya varapañña bhājayā’’ti.

Tattha **saddhā**ti yassa kassaci vacanapattiyāyanā sāvajjāpi hoti anavajjāpi. **Pūjitā**ti anavajjakoṭṭhāsavasena pūjitā. **Apāpasattūpanisevinī**ti anavajjasaddhāya ca ekantapattiyāyanusabhāvāra paresupi pattiyāyanavidahanasamatthāya devatāyetaṃ nāmaṃ.

Athaṃ naṃ kosiyo ‘‘ime sattā yassa kassaci vacanaṃ saddahitvā taṃ taṃ karontā kattabbato akattabbameva bahutaraṃ karonti, taṃ sabbaṃ tayā kāritaṃ nāma hotī’’ti vatvā evamāha –

251. ‘‘Dānaṃ damaṃ cāgamathopi saṃyamaṃ, ādāya saddhāya karonti hekadā;
Theyyaṃ musā kūṭamathopi pesuṇaṃ, karonti heke puna viccutā tayā.

252. ‘‘Bhariyāsu poso sadisīsu pekkhavā, sīlūpapannāsu patibbatāsupi;
Vinetvāna chandaṃ kulitthirāsupi, karoti saddhaṃ puna kumbhadāsiyā.

253. ‘‘Tvameva saddhe paradārasevinī, pāpaṃ karosi kusalampi riñcasi;
Na tādisī arahati āsanūdakaṃ, kuto sudhā gaccha na mayha ruccasī’’ti.

Tattha **dāna**nti dasavatthukaṃ puññacetanaṃ. **Dama**nti indriyadamanaṃ. **Cāga**nti deyyadhammapariccāgaṃ. **Saṃyama**nti sīlaṃ. **Ādāya saddhāyā**ti ‘‘etāni dānādīni mahānisaṃsāni kattabbānī’’ti vadataṃ vacanaṃ saddhāya ādiyitvāpi karonti ekadā. **Kūṭa**nti tulākūṭādikaṃ vā gāmakūṭādikaṃ kammaṃ vā. **Karonti heke**ti eke manussā evarūpesu nāma kālesu imesañca atthāya theyyādīni kattabbānīti kesañci vacanaṃ saddahitvā etānipi karonti. **Puna viccutā tayā**ti puna tayā visuttā sāvajjadukkhavipākānetāni na kattabbānīti vadataṃ vacanaṃ apattiyāyitvāpi karonti. Iti tava vasena sāvajjampi anavajjampi kareyyāsi vadati.

Sadisīsūti jātigottasīlādīhi sadisīsu. **Pekkhavā**ti pekkhā vuccati taṇhā, sataṇhoti attho. **Chanda**nti chandarāgaṃ. **Karoti saddha**nti kumbhadāsiyāpi vacane saddhaṃ karoti, tassā ‘‘ahaṃ tumhākaṃ idaṃ nāma upakāraṃ karissāmī’’ti vadantiyā pattiyāyitvā kulitthiyopi chaḍḍetvā tameva paṭisevati, asukā nāma tumhesu paṭibaddhacittāti kumbhadāsiyāpi vacane saddhaṃ katvāva paradāraṃ sevati. **Tvameva saddhe paradārasevinī**ti yasmā taṃ taṃ pattiyāyitvā tava vasena paradāraṃ sevanti pāpaṃ karonti kusalaṃ jahanti, tasmā tvameva paradārasevinī tvaṃ pāpāni karosi, kusalampi riñcasi, natthi tayā samā lokavināsikā pāpadhammā, gaccha na me ruccasīti.

Sā tattheva antaradhāyi. Kosiyopi uttarato ṭhitāya hiriyā saddhiṃ sallapanto gāthādvayamāha –

254. ‘‘Jighaññarattiṃ aruṇasmimūhate, yā dissati uttamarūpavaṇṇinī;
Tathūpamā maṃ paṭibhāsi devate, ācikkha me tvaṃ katamāsi accharā.

255. ‘‘Kāḷā nidāgheriva aggijāriva, anileritā lohitapattamālinī;
Kā tiṭṭhasi mandamigāvalokayaṃ, bhāsesamānāva giraṃ na muñcasī’’ti.

Tattha **jighaññaratti**nti pacchimarattiṃ, rattipariyosāneti attho. **Ūhate**ti aruṇe uggate. **Yā**ti yā puratthimā disā rattasuvaṇṇatāya uppamarūpadharā hutvā dissati. **Kāḷā nidāgherivā**ti nidāghasamaye kāḷavalli viya. **Aggijārivā**ti aggijālā iva, sāpi nijjhāmakhettesu taruṇauṭṭhitakāḷavalli viyāti attho. **Lohitapattamālinī**ti lohitavaṇṇehi pattehi parivutā. **Kā tiṭṭhasī**ti yathā sā taruṇakāḷavalli vāteritā vilāsamānā sobhamānā tiṭṭhati, evaṃ kā nāma tvaṃ tiṭṭhasi. **Bhāsesamānāvā**ti mayā saddhiṃ bhāsitukāmā viya hosi, na ca giraṃ muñcasi.

Tato sā gāthamāha –

256. ‘‘Hirāha devī manujehi pūjitā, apāpasattūpanisevinī sadā;
Sudhāvivādena tavantimāgatā, sāhaṃ na sakkomi sudhampi yācituṃ;
Kopīnarūpā viya yācanitthiyā’’ti.

Tattha **hirāha**nti hirī ahaṃ. **Sudhampī**ti sā ahaṃ sudhābhojanaṃ taṃ yācitumpi na sakkomi. Kiṃkāraṇā? **Kopīnarūpā viya yācanitthiyā,** yasmā itthiyā yācanā nāma kopīnarūpā viya rahassaṅgavivaraṇasadisā hoti, nillajjā viya hotīti attho.

Taṃ sutvā tāpaso dve gāthā abhāsi –

257. ‘‘Dhammena ñāyena sugatte lacchasi, eso hi dhammo na hi yācanā sudhā.

Taṃ taṃ ayācantimahaṃ nimantaye, sudhāya yañcicchasi tampi dammi te.

258. ‘‘Sā tvaṃ mayā ajja sakamhi assame, nimantitā kañcanavelliviggahe;
Tuvañhi me sabbarasehi pūjiyā, taṃ pūjayitvāna sudhampi asniye’’ti.

Tattha **dhammenā**ti sabhāvena. **Ñāyenā**ti kāraṇena. **Na hi yācanā sudhā**ti na hi yācanāya sudhā labbhati, teneva kāraṇena itarā tisso nalabhiṃsu. **Taṃ ta**nti tasmā taṃ. **Yañcicchasī**ti na kevalaṃ nimantemiyeva, yañca sudhaṃ icchasi, tampi dammi te. **Kañcanavelliviggahe**ti kañcanarāsisassirikasarīre. **Pūjiyā**ti na kevalaṃ sudhāya, aññehipi sabbarasehi tvaṃ mayā pūjetabbayuttakāva. **Asniye**ti taṃ pūjetvā sace sudhāya avasesaṃ bhavissati, ahampi bhuñjissāmi.

Tato aparā abhisambuddhagāthā –

259. ‘‘Sā kosiyenānumatā jutīmatā, addhā hiri rammaṃ pāvisi yassamaṃ;
Udakavantaṃ phalamariyapūjitaṃ, apāpasattūpanisevitaṃ sadā.

260. ‘‘Rukkhaggahānā bahukettha pupphitā, ambā piyālā panasā ca kiṃsukā;
Sobhañjanā loddamathopi paddhakā, kekā ca bhaṅgā tilakā supupphitā.

261. ‘‘Sālā karerī bahukettha jambuyo, assatthanigrodhamadhukavetasā;
Uddālakā pāṭali sinduvārakā, manuññagandhā mucalindaketakā.

262. ‘‘Hareṇukā veḷukā keṇu tindukā, sāmākanīvāramathopi cīnakā;
Mocā kadalī bahukettha sāliyo, pavīhayo ābhūjino ca taṇḍulā.

263. ‘‘Tassevuttarapassena, jātā pokkharaṇī sivā;
Akakkasā apabbhārā, sādhu appaṭigandhikā.

264. ‘‘Tattha macchā sanniratā, khemino bahubhojanā;
Siṅgū savaṅkā saṃkulā, satavaṅkā ca rohitā;
Āḷigaggarakākiṇṇā, pāṭhīnā kākamacchakā.

265. ‘‘Tattha pakkhī sanniratā, khemino bahubhojanā;
Haṃsā koñcā mayūrā ca, cakkavākā ca kukkuhā;
Kuṇālakā bahū citrā, sikhaṇḍī jīvajīvakā.

266. ‘‘Tattha pānāya māyanti, nānā migagaṇā bahū;
Sīhā byagghā varāhā ca, acchakokataracchayo.

267. ‘‘Palāsādā gavajā ca, mahiṃsā rohitā rurū;
Eṇeyyā ca varāhā ca, gaṇino nīkasūkarā;
Kadalimigā bahukettha, biḷārā sasakaṇṇikā.

268. ‘‘Chamāgirī pupphavicitrasanthatā, dijābhighuṭṭhā dijasaṅghasevitā’’ti.

Tattha **jutīmatā**ti ānubhāvasampannena. **Pāvisi yassama**nti pāvisi assamaṃ, **ya**-kāro byañjanasandhikaro. **Udakavanta**nti tesu tesu ṭhānesu udakasampannaṃ. **Phala**nti anekaphalasampannaṃ. **Ariyapūjita**nti nīvaraṇadosarahitehi jhānalābhīhi ariyehi pūjitaṃ pasatthaṃ. **Rukkhaggahānā**ti pupphūpagaphalūpagarukkhagahanā. **Sobhañjanā**ti siggurukkhā. **Loddamathopi paddhakā**ti loddarukkhā ca padumarukkhā ca. **Kekā ca bhaṅgā**ti evaṃnāmakā rukkhā eva. **Karerī**ti karerirukkhā. **Uddālakā**ti vātaghātakā. **Mucalindaketakā**ti mucalindā ca pañcavidhaketakā ca. **Hareṇukā**ti aparaṇṇajāti. **Veḷukā**ti vaṃsabhedakā. **Keṇū**ti araññamāsā. **Tindukā**ti timbarurukkhā. **Cīnakā**ti khuddakarājamāsā. **Mocā**ti aṭṭhikakadaliyo. **Sāliyo**ti nānappakārā jātassaraṃ upanissāya jātā sāliyo. **Pavīhayo**ti nānappakārā vīhayo. **Ābhūjino**ti bhujapattā. **Taṇḍulā**ti nikkuṇḍakathusāni sayaṃjātataṇḍulasīsāni.

Tassevāti, bhikkhave, tasseva assamassa uttaradisābhāge. **Pokkharaṇī**ti pañcavidhapadumasañchannā jātassarapokkharaṇī. **Akakkasā**ti macchasippikasevālādikakkasarahitā. **Apabbhārā**ti acchinnataṭā samatitthā. **Appaṭigandhikā**ti apaṭikkūlagandhena udakena samannāgatā. **Tatthā**ti tassā pokkharaṇiyā. **Khemino**ti abhayā. **‘‘Siṅgū’’**tiādīni tesaṃ macchānaṃ nāmāni. **Kuṇālakā**ti kokilā. **Citrā**ti citrapattā. **Sikhaṇḍī**ti uṭṭhitasikhā morā, aññepi vā matthake jātasikhā pakkhino. **Pānāya māyantī**ti pānāya āyanti. **Palāsādā**ti khaggā. **Gavajā**ti gavayā. **Gaṇino**ti gokaṇṇā. **Kaṇṇikā**ti kaṇṇikamigā. **Chamāgirī**ti bhūmisamapatthaṭā piṭṭhipāsāṇā. **Pupphavicitrasanthatā**ti vicitrapupphasanthatā. **Dijābhighuṭṭhā**ti madhurassarehi dijehi abhighuṭṭhā. Evarūpā tattha bhūmipabbatāti evaṃ bhagavā kosiyassa assamaṃ vaṇṇeti.

Idāni hirideviyā tattha pavisanādīni dassetuṃ āha –

269. ‘‘Sā suttacā nīladumābhilambitā, vijjū mahāmegharivānupajjatha;
Tassā susambandhasiraṃ kusāmayaṃ, suciṃ sugandhaṃ ajinūpasevitaṃ;
Atricca kocchaṃ hirimetadabravi, nisīda kalyāṇi sukhayidamāsanaṃ.

270. ‘‘Tassā tadā kocchagatāya kosiyo, yadicchamānāya jaṭājinandharo;
Navehi pattehi sayaṃ sahūdakaṃ, sudhābhihāsī turito mahāmuni.

271. ‘‘Sā taṃ paṭiggayha ubhohi pāṇibhi, iccabravi attamanā jaṭādharaṃ;
Handāhaṃ etarahi pūjitā tayā, gaccheyyaṃ brahme tidivaṃ jitāvinī.

272. ‘‘Sā kosiyenānumatā jutīmatā, udīritā vaṇṇamadena mattā;
Sakāse gantvāna sahassacakkhuno, ayaṃ sudhā vāsava dehi me jayaṃ.

273. ‘‘Tamena sakkopi tadā apūjayi, sahindadevā surakaññamuttamaṃ;
Sā pañjalī devamanussapūjitā, navamhi kocchamhi yadā upāvisī’’ti.

Tattha **suttacā**ti succhavī. **Nīladumābhilambitā**ti nīlesu dumesu abhilambitā hutvā, taṃ taṃ nīladumasākhaṃ parāmasantīti attho. **Mahāmegharivā**ti tena nimantitā mahāmeghavijju viya tassa taṃ assamaṃ pāvisi. **Tassā**ti tassā hiriyā. **Susambandhasira**nti suṭṭhu sambandhasīsaṃ. **Kusāmaya**nti usīrādimissakakusatiṇamayaṃ. **Sugandha**nti usīrena ceva aññena sugandhatiṇena ca missakattā sugandhaṃ. **Ajinūpasevita**nti upariatthatena ajinacammena upasevitaṃ. **Atricca koccha**nti evarūpaṃ kocchāsanaṃ paṇṇasāladvāre attharitvā. **Sukhayidamāsana**nti sukhaṃ nisīda idamāsanaṃ.

Yanti yāvadatthaṃ. **Icchamānāyā**ti sudhaṃ icchantiyā. **Navehi pattehī**ti taṅkhaṇaññeva pokkharaṇito ābhatehi allapaduminipattehi. **Saya**nti sahatthena. **Sahūdaka**nti dakkhiṇodakasahitaṃ. **Sudhābhihāsī**ti sudhaṃ abhihari. **Turito**ti somanassavegena turito. **Handā**ti vavassaggatthe nipāto. **Jitāvinī**ti vijayappattā hutvā.

Anumatāti idāni yathārucimṃ gacchāti anuññātā. **Udīritā**ti tidasapuraṃ gantvā sakkassa santike ayaṃ sudhāti udīrayi. **Surakañña**nti devadhītaraṃ. **Uttama**nti pavaraṃ. **Sā pañjalī devamanussapūjitā**ti pañjalī devehi ca manussehi ca pūjitā. **Yadā**ti yadā nisīdanatthāya sakkena dāpite nave kañcanapīṭhasaṅkhāte kocche sā upāvisi, tadā naṃ tattha nisinnaṃ sakko ca sesadevatā ca pāricchattakapupphādīhi pūjayiṃsu.

Evaṃ sakko taṃ pūjetvā cintesi – ‘‘kena nu kho kāraṇena kosiyo sesānaṃ adatvā imissāva sudhaṃ adāsī’’ti. So tassa kāraṇassa jānanatthāya puna mātaliṃ pesesi. Tamatthaṃ āvi karonto satthā āha –

274. ‘‘Tameva saṃsī punadeva mātaliṃ, sahassanetto tidasānamindo;
Gantvāna vākyaṃ mama brūhi kosiyaṃ, āsāya saddhā siriyā ca kosiya;
Hirī sudhaṃ kena malattha hetunā’’ti.

Tattha **saṃsī**ti abhāsi. **Vākyaṃ mamā**ti mama vākyaṃ kosiyaṃ brūhi. **Āsāya saddhā siriyā cā**ti āsāto ca saddhāto ca sirito ca hirīyeva kena hetunā sudhamalatthāti.

So tassa vacanaṃ sampaṭicchitvā vejayantarathamāruyha agamāsi. Tamatthaṃ pakāsento satthā āha –

275. ‘‘Taṃ suplavatthaṃ udatārayī rathaṃ, daddallamānaṃ upakāriyasādisaṃ;
Jambonadīsaṃ tapaneyyasannibhaṃ, alaṅkataṃ kañcanacittasannibhaṃ.

276. ‘‘Suvaṇṇacandettha bahū nipātitā, hatthī gavāssā kikibyagghadīpiyo;
Eṇeyyakā laṅghamayettha pakkhino, migettha veḷuriyamayā yudhā yutā.

277. ‘‘Tatthassarājaharayo ayojayuṃ, dasasatāni susunāgasādise;
Alaṅkate kañcanajāluracchade, āveḷine saddagame asaṅgite.

278. ‘‘Taṃ yānaseṭṭhaṃ abhiruyha mātali, disā imāyo abhinādayittha;
Nabhañca selañca vanappatiniñca, sasāgaraṃ pabyathayittha mediniṃ.

279. ‘‘Sa khippameva upagamma assamaṃ, pāvāramekaṃsakato katañjalī;
Bahussutaṃ vuddhaṃ vinītavantaṃ, iccabravi mātali devabrāhmaṇaṃ.

280. ‘‘Indassa vākyaṃ nisāmehi kosiya, dūto ahaṃ pucchati taṃ purindado;
Āsāya saddhā siriyā ca kosiya, hirī sudhaṃ kena malattha hetunā’’ti.

Tattha **taṃ suplavattha**nti taṃ vejayantarathaṃ sukhena plavanatthaṃ. **Udatārayī**ti uttāresi ukkhipitvā gamanasajjamakāsi. **Upakāriyasādisa**nti upakaraṇabhaṇḍehi sadisaṃ, yathā tassa aggisikhāya samānavaṇṇāni upakaraṇāni jalanti, tatheva jalitanti attho. **Jambonadīsa**nti jambunadasaṅkhātaṃ rattasuvaṇṇamayaṃ īsaṃ. **Kañcanacittasannibha**nti, kañcanamayena sattaratanavicittena aṭṭhamaṅgalena samannāgataṃ. **Suvaṇṇacandetthā**ti suvaṇṇamayā candakā ettha rathe. **Hatthī**ti suvaṇṇarajatamaṇimayā hatthī. **Gavādī**supi eseva nayo. **Laṅghamayettha pakkhino**ti ettha rathe laṅghamayā nānāratanamayā pakkhigaṇāpi paṭipāṭiyā ṭhitā. **Yudhā yutā**ti attano attano yudhena saddhiṃ yuttā hutvā dassitā.

Assarājaharayoti harivaṇṇamanomayaassarājāno. **Susunāgasādise**ti balasampattiyā taruṇanāgasadise.

Kañcanajāluracchadeti kañcanajālamayena uracchadālaṅkārena samannāgate. **Āveḷine**ti āveḷasaṅkhātehi kaṇṇālaṅkārehi yutte. **Saddagame**ti patodappahāraṃ vinā saddamatteneva gamanasīle. **Asaṅgīte**ti nissaṅge sīghajave evarūpe assarāje tattha yojesunti attho.

Abhinādayitthāti yānasaddena ekaninnādaṃ akāsi. **Vanappatiniñcā**ti vanappatinī ca vanasaṇḍe cāti attho. **Pabyathayitthā**ti kampayittha. Tattha ākāsaṭṭhakavimānakampanena nabhakampanaṃ veditabbaṃ. **Pāvāramekaṃsakato**ti ekaṃsakatapāvāradibbavattho. **Vuddha**nti guṇavuddhaṃ. **Vinītavanta**nti vinītena ācāravattena samannāgataṃ. **Iccabravī**ti rathaṃ ākāse ṭhapetvā otaritvā evaṃ abravi. **Devabrāhmaṇa**nti devasamaṃ brāhmaṇaṃ.

So tassa vacanaṃ sutvā gāthamāha –

281. ‘‘Andhā sirī maṃ paṭibhāti mātali, saddhā aniccā pana devasārathi.
Āsā visaṃvādikasammatā hi me, hirī ca ariyamhi guṇe patiṭṭhitā’’ti.

Tattha **andhā**ti sippādisampannepi asampannepi bhajanato ‘‘andhā’’ti maṃ paṭibhāti. **Aniccā**ti saddhā pana taṃ taṃ vatthuṃ pahāya aññasmiṃ aññasmiṃ uppajjanato hutvā abhāvākārena ‘‘aniccā’’ti maṃ paṭibhāti. **Visaṃvādikasammatā**ti āsā pana yasmā dhanatthikā nāvāya samuddaṃ pakkhanditvā vinaṭṭhapābhatā enti, tasmā ‘‘visaṃvādikā’’ti maṃ paṭibhāti. **Ariyamhi guṇe**ti hirī pana hirottappasabhāvasaṅkhāte parisuddhe ariyaguṇe patiṭṭhitāti.

Idāni tassā guṇaṃ vaṇṇento āha –

282. ‘‘Kumāriyo yācimā gottarakkhitā, jiṇṇā ca yā yā ca sabhattuitthiyo;
Tā chandarāgaṃ purisesu uggataṃ, hiriyā nivārenti sacittamattano.

283. ‘‘Saṅgāmasīse sarasattisaṃyute, parājitānaṃ patataṃ palāyinaṃ;
Hiriyā nivattanti jahitva jīvitaṃ, te sampaṭicchanti punā hirīmanā.

284. ‘‘Velā yathā sāgaravegavārinī, hirāya hi pāpajanaṃ nivārinī;
Taṃ sabbaloke hirimariyapūjitaṃ, indassa taṃ vedaya devasārathī’’ti.

Tattha **jiṇṇā**ti vidhavā. **Sabhattū**ti sasāmikā taruṇitthiyo. **Attano**ti tā sabbāpi parapurisesu attano chandarāgaṃ uggataṃ viditvā ‘‘ayuttametaṃ amhāka’’nti hiriyā sacittaṃ nivārenti, pāpakammaṃ na karonti. **Patataṃ palāyina**nti patantānañca palāyantānañca antare. **Jahitva jīvita**nti ye hirimanto honti, te attano jīvitaṃ cajitvā hiriyā nivattanti, evaṃ nivattā ca pana te hirīmanā puna attano sāmikaṃ sampaṭicchanti, amittahatthato mocetvā gaṇhanti. **Pāpajanaṃ nivārinī**ti pāpato janaṃ nivārinī, ayameva vā pāṭho. **Ta**nti taṃ hiriṃ. **Ariyapūjita**nti ariyehi buddhādīhi pūjitaṃ. **Indassa taṃ vedayā**ti yasmā evaṃ mahāguṇā ariyapūjitāvesā, tasmā taṃ evaṃ uttamā nāmesāti indassa kathehīti.

Taṃ sutvā mātali gāthamāha –

285. ‘‘Ko te imaṃ kosiya diṭṭhimodahi, brahmā mahindo atha vā pajāpati;
Hirāya devesu hi seṭṭhasammatā, dhītā mahindassa mahesi jāyathā’’ti.

Tattha **diṭṭhi**nti ‘‘hirī nāma mahāguṇā ariyapūjitā’’ti laddhiṃ. **Odahī**ti hadaye pavesesi. **Seṭṭhasammatā**ti tava santike sudhāya laddhakālato paṭṭhāya indassa santike kañcanāsanaṃ labhitvā sabbadevatāhi pūjiyamānā uttamasammatā jāyatha.

Evaṃ tasmiṃ kathenteyeva kosiyassa taṅkhaṇaññeva cavanadhammo jāto. Atha naṃ, mātali, ‘‘kosiya āyusaṅkhāro te ossaṭṭho, cavanadhammopi te sampatto, kiṃ te manussalokena, devalokaṃ gacchāmā’’ti tattha netukāmo hutvā gāthamāha –

286. ‘‘Handehi dāni tidivaṃ apakkama, rathaṃ samāruyha mamāyitaṃ imaṃ;
Indo ca taṃ indasagotta kaṅkhati, ajjeva tvaṃ indasahabyataṃ vajā’’ti.

Tattha **mamāyita**nti piyaṃ manāpaṃ. **Indasagottā**ti purimabhave indena samānagotta. **Kaṅkhatī**ti tavāgamanaṃ icchanto kaṅkhati.

Iti tasmiṃ kosiyena saddhiṃ kathenteyeva kosiyo cavitvā opapātiko devaputto hutvā āruyha dibbarathe aṭṭhāsi. Atha naṃ, mātali, sakkassa santikaṃ nesi. Sakko taṃ disvāva tuṭṭhamānaso attano dhītaraṃ hirideviṃ tassa aggamahesiṃ katvā adāsi, aparimāṇamassa issariyaṃ ahosi. Tamatthaṃ viditvā ‘‘anomasattānaṃ kammaṃ nāma evaṃ visujjhatī’’ti satthā osānagāthamāha –

287. ‘‘Evaṃ visujjhanti apāpakammino, atho suciṇṇassa phalaṃ na nassati;
Ye keci maddakkhu sudhāya bhojanaṃ, sabbeva te indasahabyataṃ gatā’’ti.

Tattha **apāpakammino**ti apāpakammā sattā evaṃ visujjhanti **ye keci maddakkhū**ti ye keci sattā tasmiṃ himavantapadese tadā kosiyena hiriyā dīyamānaṃ sudhābhojanaṃ addasaṃsu. **Sabbeva te**ti te sabbepi taṃ dānaṃ anumoditvā cittaṃ pasādetvā indasahabyataṃ gatāti.

Satthā imaṃ dhammadesanaṃ āharitvā ‘‘na, bhikkhave, idāneva, pubbepetaṃ adānābhirataṃ thaddhamacchariyaṃ samānaṃ ahaṃ damesiṃyevā’’ti vatvā jātakaṃ samodhānesi ‘‘tadā hirī devatā uppalavaṇṇā ahosi, kosiyo dānapati bhikkhu, pañcasikho anuruddho, mātali ānando, sūriyo kassapo, cando moggallāno, nārado sāriputto, sakko ahameva ahosi’’nti.

Sudhābhojanajātakavaṇṇanā tatiyā.

## [536] 4. Kuṇālajātakavaṇṇanā

Evamakkhāyatīti idaṃ satthā kuṇāladahe viharanto anabhiratipīḷite pañcasate bhikkhū ārabbha kathesi. Tatrāyaṃ anupubbikathā – sākiyakoliyā kira kapilavatthunagarassa ca koliyanagarassa ca antare rohiṇiṃ nāma nadiṃ ekenevāvaraṇena bandhāpetvā sassāni kārenti. Atha jeṭṭhamūlamāse sassesu milāyantesu ubhayanagaravāsīnampi kammakārā sannipatiṃsu. Tattha koliyanagaravāsino vadiṃsu – ‘‘idaṃ udakaṃ ubhayato nīhariyamānaṃ neva tumhākaṃ, na amhākaṃ pahossati, amhākaṃ pana sassaṃ ekaudakeneva nipphajjissati, idaṃ udakaṃ amhākaṃ dethā’’ti. Kapilavatthuvāsino vadiṃsu – ‘‘tumhesu koṭṭhe pūretvā ṭhitesu mayaṃ rattasuvaṇṇanīlamaṇikāḷakahāpaṇe gahetvā na sakkhissāma pacchipasibbakādihatthā tumhākaṃ gharadvāre vicarituṃ, amhākampi sassaṃ ekeneva udakena nipphajjissati, idaṃ udakaṃ amhākaṃ dethā’’ti. ‘‘Na mayaṃ dassāmā’’ti? ‘‘Mayampi na dassāmā’’ti. Evaṃ kalahaṃ vaḍḍhetvā eko uṭṭhāya ekassa pahāraṃ adāsi, sopi aññassāti evaṃ aññamaññaṃ paharitvā rājakulānaṃ jātiṃ ghaṭṭetvā kalahaṃ pavattesuṃ.

Koliyakammakārā vadanti – ‘‘tumhe kapilavatthuvāsike sākiyadārake gahetvā gajjatha, ye soṇasiṅgālādayo viya attano bhaginīhi saddhiṃ vasiṃsu, etesaṃ hatthiassādayo vā phalakāvudhāni vā amhākaṃ kiṃ karissantī’’ti? Sākiyakammakārā vadanti – ‘‘tumhe dāni kuṭṭhino dārake gahetvā gajjatha, ye anāthā niggatikā tiracchānā viya kolarukkhe vasiṃsu, etesaṃ hatthiassādayo vā phalakāvudhāni vā amhākaṃ kiṃ karissantī’’ti? Te gantvā tasmiṃ kamme niyuttaamaccānaṃ kathesuṃ, amaccā rājakulānaṃ kathesuṃ. Tato sākiyā ‘‘bhaginīhi saddhiṃ saṃvāsikānaṃ thāmañca balañca dassessāmā’’ti yuddhasajjā nikkhamiṃsu. Koliyāpi ‘‘kolarukkhavāsīnaṃ thāmañca balañca dassessāmā’’ti yuddhasajjā nikkhamiṃsu. Apare panācariyā ‘‘sākiyakoliyānaṃ dāsīsu udakatthāya nadiṃ gantvā cumbaṭāni bhūmiyaṃ nikkhipitvā sukhakathāya sannisinnāsu ekissā cumbaṭaṃ ekā sakasaññāya gaṇhi, taṃ nissāya ‘mama cumbaṭaṃ, tava cumbaṭa’nti kalahe pavatte kamena ubhayanagaravāsino dāsakammakārā ceva sevakagāmabhojakāmaccauparājāno cāti sabbe yuddhasajjā nikkhamiṃsū’’ti vadanti. Imamhā pana nayā purimanayova bahūsu aṭṭhakathāsu āgato, yuttarūpo cāti sveva gahetabbo.

Te pana sāyanhasamaye yuddhasajjā nikkhamissantīti tasmiṃ samaye bhagavā sāvatthiyaṃ viharanto paccūsasamaye lokaṃ volokento ime evaṃ yuddhasajje nikkhante addasa, disvā ca ‘‘mayi gate esa kalaho vūpasamissati nu kho, no’’ti upadhārento ‘‘ahamettha gantvā kalahavūpasamatthaṃ tīṇi jātakāni kathessāmi, tato kalaho vūpasamissati, atha sāmaggidīpanatthāya dve jātakāni kathetvā **attadaṇḍasuttaṃ** (su. ni. 941 ādayo) desessāmi, desanaṃ sutvā ubhayanagaravāsino aḍḍhateyyāni aḍḍhateyyāni kumārasatāni dassanti, ahaṃ te pabbājessāmi, mahanto samāgamo bhavissatī’’ti sanniṭṭhānaṃ katvā pātova sarīrapaṭijagganaṃ katvā sāvatthiyaṃ piṇḍāya caritvā piṇḍapātapaṭikkanto sāyanhasamaye gandhakuṭito nikkhamitvā kassaci anārocetvā sayameva pattacīvaramādāya dvinnaṃ senānaṃ antare ākāse pallaṅkaṃ ābhujitvā tesaṃ saṃvegajananatthaṃ divā andhakāraṃ kātuṃ kesaraṃsiyo vissajjento nisīdi. Atha nesaṃ saṃviggamānasānaṃ attānaṃ dassento chabbaṇṇā buddharaṃsiyo vissajjesi. Kapilavatthuvāsinopi bhagavantaṃ disvā ‘‘amhākaṃ ñātiseṭṭho satthā āgato, diṭṭho nu kho tena amhākaṃ kalahakaraṇabhāvo’’ti cintetvā ‘‘na kho pana sakkā satthari āgate amhehi parassa sarīre satthaṃ pātetuṃ, koliyanagaravāsino amhe hanantu vā bajjhantu vā’’ti āvudhāni chaḍḍesuṃ. Koliyanagaravāsinopi tatheva akaṃsu.

Atha bhagavā otaritvā ramaṇīye padese vālukapuline paññattavarabuddhāsane nisīdi anopamāya buddhasiriyā virocamāno. Tepi rājāno bhagavantaṃ vanditvā nisīdiṃsu. Atha ne satthā jānantova ‘‘kasmā āgatattha, mahārājā’’ti pucchi. ‘‘Neva, bhante, nadidassanatthāya, na kīḷanatthāya, apica kho pana imasmiṃ ṭhāne saṅgāmaṃ paccupaṭṭhāpetvā āgatamhā’’ti. ‘‘Kiṃ nissāya vo kalaho, mahārājā’’ti? ‘‘Udakaṃ nissāya bhante’’ti. ‘‘Udakaṃ kiṃ agghati mahārājā’’ti? ‘‘Appagghaṃ, bhante’’ti. ‘‘Pathavī nāma kiṃ agghati, mahārājā’’ti? ‘‘Anagghā, bhante’’ti. ‘‘Khattiyā kiṃ agghanti, mahārājā’’ti? ‘‘Khattiyā nāma anagghā, bhante’’ti. ‘‘Appagghaṃ udakaṃ nissāya kasmā anagghe khattiye nāsetha, mahārāja, kalahasmiñhi assādo nāma natthi, kalahavasena hi mahārājā ekāya rukkhadevatāya kāḷasīhena saddhiṃ baddhāghāto sakalampi imaṃ kappaṃ anuppattoyevā’’ti vatvā **phandanajātakaṃ** (jā. 1.13.14 ādayo) kathesi. Tato ‘‘parapattiyena nāma mahārājā na bhavitabbaṃ, parapattiyā hi hutvā ekassa sasassa kathāya tiyojanasahassavitthate himavante catuppadagaṇā mahāsamuddaṃ pakkhandino ahesuṃ, tasmā parapattiyena na bhavitabba’’nti vatvā **daddarajātakaṃ** (jā. 1.243-44; 1.4.13-16; 1.9.105 ādayo) kathesi. Tato ‘‘kadāci mahārājā dubbalopi mahabbalassa randhaṃ passati, kadāci mahabbalopi dubbalassa randhaṃ passati, laṭukikāpi hi sakuṇikā hatthināgaṃ ghātesī’’ti vatvā **laṭukikajātakaṃ** (jā. 1.5.39 ādayo) kathesi. Evaṃ kalahavūpasamanatthāya tīṇi jātakāni kathetvā sāmaggiparidīpanatthāya dve jātakāni kathesi. ‘‘Samaggānañhi mahārājā koci otāraṃ nāma passituṃ na sakkotī’’ti vatvā **rukkhadhammajātakaṃ** (jā. 1.1.74) kathesi. Tato ‘‘samaggānaṃ mahārājā koci vivaraṃ passituṃ nāsakkhi, yadā pana aññamaññaṃ vivādamakaṃsu, atha ne eko nesādaputto jīvitakkhayaṃ pāpetvā ādāya gato, vivāde assādo nāma natthī’’ti vatvā **vaṭṭakajātakaṃ** (jā. 1.1.35, 118; 1.6.128-133) kathesi. Evaṃ imāni pañca jātakāni kathetvā avasāne **attadaṇḍasuttaṃ** (su. ni. 941 ādayo) kathesi.

Atha rājāno pasannā ‘‘sace satthā nāgamissa, mayaṃ aññamaññaṃ vadhitvā lohitanadiṃ pavattayissāma, satthāraṃ nissāya no jīvitaṃ laddhaṃ. Sace pana satthā agāraṃ ajjhāvasissa, dvisahassadīpaparivāraṃ catumahādīparajjaṃ hatthagataṃ abhavissa, atirekasahassaṃ kho panassa puttā abhavissaṃsu, tato khattiyaparivārova avicarissa, taṃ kho panesa sampattiṃ pahāya nikkhamitvā sambodhiṃ patto, idānipi khattiyaparivārova vicaratū’’ti ubhayanagaravāsino aḍḍhateyyāni aḍḍhateyyāni kumārasatāni adaṃsu. Bhagavā te pabbājetvā mahāvanaṃ agamāsi. Punadivasato paṭṭhāya tehi parivuto ekadā kapilavatthunagare ekadā koliyanagareti dvīsu nagaresu piṇḍāya carati. Ubhayanagaravāsino mahāsakkāraṃ kariṃsu. Tesaṃ garugāravena na attano ruciyā pabbajitānaṃ anabhirati uppajji. Purāṇadutiyikāyopi nesaṃ anabhiratijananatthāya taṃ taṃ vatvā sāsanaṃ pesesuṃ. Te atirekataraṃ ukkaṇṭhiṃsu. Bhagavā āvajjento tesaṃ anabhiratabhāvaṃ ñatvā ‘‘ime bhikkhū mādisena buddhena saddhiṃ ekato vasantā ukkaṇṭhanti, kathaṃ rūpā nu kho tesaṃ dhammakathā sappāyā’’ti upadhārento kuṇāladhammadesanaṃ passi. Athassa etadahosi – ‘‘ahaṃ ime bhikkhū himavantaṃ netvā kuṇālakathāya nesaṃ mātugāmadosaṃ pakāsetvā anabhiratiṃ haritvā sotāpattimaggaṃ dassāmī’’ti.

So pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya kapilavatthuṃ piṇḍāya caritvā pacchābhattaṃ piṇḍapātapaṭikkanto bhattakiccavelāyameva te pañcasate bhikkhū āmantetvā ‘‘diṭṭhapubbo vo, bhikkhave, ramaṇīyo himavantapadeso’’ti pucchi. ‘‘Nohetaṃ, bhante’’ti. ‘‘Gacchissatha pana himavantacārika’’nti? ‘‘Bhante, aniddhimanto mayaṃ kathaṃ gamissāmā’’ti. ‘‘Sace pana vo koci gahetvā gaccheyya, gaccheyyāthā’’ti? ‘‘Āma, bhante’’ti. Satthā sabbepi te attano iddhiyā gahetvā ākāse uppatitvā himavantaṃ gantvā gaganatale ṭhitova ramaṇīye himavantapadese kañcanapabbataṃ rajatapabbataṃ maṇipabbataṃ hiṅgulikapabbataṃ añjanapabbataṃ sānupabbataṃ phalikapabbatanti nānāvidhe pabbate, pañca mahānadiyo, kaṇṇamuṇḍakaṃ rathakāraṃ sīhapapātaṃ chaddantaṃ tiyaggaḷaṃ anotattaṃ kuṇāladahanti satta dahe dassesi. Himavanto ca nāma mahā pañcayojanasatubbedho tiyojanasahassavitthato, tassa imaṃ ramaṇīyaṃ ekadesaṃ attano ānubhāvena dassesi. Tattha katanivāsāni sīhabyagghahatthikulādīni catuppadānipi ekadesato dassesi. Tattha ārāmarāmaṇeyyakādīni pupphūpagaphalūpage rukkhe nānāvidhe sakuṇasaṅghe jalajathalajapupphāni himavantassa puratthimapasse suvaṇṇatalaṃ, pucchimapasse hiṅgulatalaṃ dassesi. Imesaṃ rāmaṇeyyakānaṃ diṭṭhakālato paṭṭhāya tesaṃ bhikkhūnaṃ purāṇadutiyikāsu chandarāgo pahīno.

Atha satthā te bhikkhū gahetvā ākāsato otaritvā himavantapacchimapasse saṭṭhiyojanike manosilātale sattayojanikassa kappaṭṭhikasālarukkhassa heṭṭhā tiyojanikāya manosilātalāya tehi bhikkhūhi parivuto chabbaṇṇarasmiyo vissajjento aṇṇavakucchiṃ khobhetvā jalamāno sūriyo viya nisīditvā madhurassaraṃ nicchārento te bhikkhū āmantesi – ‘‘bhikkhave, imasmiṃ himavante tumhehi adiṭṭhapubbaṃ pucchathā’’ti. Tasmiṃ khaṇe dve citrakokilā ubhosu koṭīsu daṇḍakaṃ mukhena ḍaṃsitvā majjhe attano sāmikaṃ nisīdāpetvā aṭṭha citrakokilā purato, aṭṭha pacchato, aṭṭha vāmato, aṭṭha dakkhiṇato, aṭṭha heṭṭhā, aṭṭha upari chāyaṃ katvā evaṃ citrakokilaṃ parivāretvā ākāsenāgacchanti. Atha te bhikkhū taṃ sakuṇasaṅghaṃ disvā satthāraṃ pucchiṃsu – ‘‘ke nāmete, bhante sakuṇā’’ti? ‘‘Bhikkhave, esa mama porāṇako vaṃso, mayā ṭhapitā paveṇī, maṃ tāva pubbe evaṃ paricariṃsu, tadā panesa sakuṇagaṇo mahā ahosi, aḍḍhuḍḍhāni dijakaññāsahassāni maṃ paricariṃsu. Anupubbena parihāyitvā idāni ettako jāto’’ti. ‘‘Kathaṃ evarūpe pana, bhante, vanasaṇḍe etā dijakaññāyo tumhe paricariṃsū’’ti? Atha nesaṃ satthā ‘‘tena hi, bhikkhave, suṇāthā’’ti satiṃ upaṭṭhāpetvā atītaṃ āharitvā dassento āha –

‘‘Evamakkhāyati evamanusūyati, sabbosadhadharaṇidhare nekapupphamālyavitate gajagavajamahiṃsarurucamarapasadakhaggagokaṇṇasīhabyagghadīpiacchakokataracchauddārakadalimigabiḷārasasakaṇṇikānucarite ākiṇṇanelamaṇḍalamahāvarāhanāgakulakareṇusaṅghādhivuṭṭhe issamigasākhamigasarabhamigaeṇīmigavātamigapasadamigapurisālukimpurisayakkharakkha- sanisevite amajjavamañjarīdharapahaṭṭhapupphaphusitaggānekapādapagaṇavitake kuraracakoravāraṇamayūraparabhatajīvañjīvakacelāvakabhiṅkārakaravīkamattavihaṅgagaṇasatatasampaghuṭṭhe añjanamanosilāharitālahiṅgulakahemarajatakanakānekadhātu- satavinaddhapaṭimaṇḍitapadese evarūpe khalu, bho, ramme vanasaṇḍe kuṇālo nāma sakuṇo paṭivasati ativiya citto ativiya cittapattacchadano’’.

‘‘Tasseva khalu, bho, kuṇālassa sakuṇassa aḍḍhuḍḍhāni itthisahassāni paricārikā dijakaññāyo, atha khalu, bho, dve dijakaññāyo kaṭṭhaṃ mukhena ḍaṃsitvā taṃ kuṇālaṃ sakuṇaṃ majjhe nisīdāpetvā uḍḍentimā naṃ kuṇālaṃ sakuṇaṃ addhānapariyāyapathe kilamatho ubbāhetthā’’ti.

‘‘Pañcasatā dijakaññāyo heṭṭhato heṭṭhato uḍḍenti ‘sacāyaṃ kuṇālo sakuṇo āsanā paripatissati, mayaṃ taṃ pakkhehi paṭiggahessāmā’ti.

‘‘Pañcasatā dijakaññāyo uparūpari uḍḍenti ‘mā naṃ kuṇālaṃ sakuṇaṃ ātapo paritāpesī’ti.

‘‘Pañcasatā dijakaññāyo ubhatopassena uḍḍenti ‘mā naṃ kuṇālaṃ sakuṇaṃ sītaṃ vā uṇhaṃ vā tiṇaṃ vā rajo vā vāto vā ussāvo vā upapphusī’ti.

‘‘Pañcasatā dijakaññāyo purato purato uḍḍenti ‘mā naṃ kuṇālaṃ sakuṇaṃ gopālakā vā pasupālakā vā tiṇahārakā vā kaṭṭhahārakā vā vanakammikā vā kaṭṭhena vā kaṭhalena vā pāṇinā vā leḍḍunā vā daṇḍena vā satthena vā sakkharāhi vā pahāraṃ adaṃsu, māyaṃ kuṇālo sakuṇo gacchehi vā latāhi vā rukkhehi vā sākhāhi vā thambhehi vā pāsāṇehi vā balavantehi vā pakkhīhi saṅgamesī’ti.

‘‘Pañcasatā dijakaññāyo pacchato pacchato uḍḍenti saṇhāhi sakhilāhi mañjūhi madhurāhi vācāhi samudācarantiyo ‘māyaṃ kuṇālo sakuṇo āsane pariyukkaṇṭhī’ti.

‘‘Pañcasatā dijakaññāyo disodisaṃ uḍḍenti anekarukkhavividhavikatiphalamāharantiyo ‘māyaṃ kuṇālo sakuṇo khudāya parikilamitthā’ti.

‘‘Atha khalu, bho, tā dijakaññāyo taṃ kuṇālaṃ sakuṇaṃ ārāmeneva ārāmaṃ, uyyāneneva uyyānaṃ, nadītittheneva nadītitthaṃ, pabbatasikhareneva pabbatasikharaṃ, ambavaneneva ambavanaṃ, jambuvaneneva jambuvanaṃ, labujavaneneva labujavanaṃ, nāḷikerasañcāriyeneva nāḷikerasañcāriyaṃ khippameva abhisambhonti ratitthāya.

‘‘Atha khalu, bho, kuṇālo sakuṇo tāhi dijakaññāhi divasaṃ paribyūḷho evaṃ apasādeti ‘nassatha tumhe vasaliyo, vinassatha tumhe vasiliyo coriyo dhuttiyo asatiyo lahucittāyo katassa appaṭikārikāyo anilo viya yenakāmaṃgamāyo’’’ ti.

Tatrāyaṃ atthavaṇṇanā – bhikkhave, so vanasaṇḍo evaṃ akkhāyati evañca anusūyati. Kinti? Sabbosadhadharaṇidhareti vitthāro. Tattha **sabbosadhadharaṇidhare**ti mūlatacapattapupphādisabbosadhadharāya dharaṇiyā samannāgateti attho, sabbosadhayutto vā dharaṇidharo. So hi padeso sabbosadhadharaṇidharoti evamakkhāyati evañca anusūyati, tasmiṃ vanasaṇḍeti vuttaṃ hoti. Sesapadayojanāyapi eseva nayo. **Nekapupphamālyavitate**ti anekehi phalatthāya uppannapupphehi ceva piḷandhanamālyehi ca vitate. **Rurū**ti suvaṇṇavaṇṇā migā. **Uddārā**ti uddā. **Biḷārā**ti mahābiḷārā. **Nelamaṇḍalaṃ** vuccati taruṇabhiṅkacchāpamaṇḍalaṃ. **Mahāvarāhā**ti mahāhatthino, ākiṇṇanelamaṇḍalamahāvarāhena gocariyādibhedena dasavidhena nāgakulena ceva kareṇusaṅghena ca adhivuṭṭheti attho. **Issamigā**ti kāḷasīhā. **Vātamigā**ti mahāvātamigā. **Pasadamigā**ti citramigā. **Purisālū**ti vaḷavāmukhayakkhiniyo. **Kimpurisā**ti devakinnaracandakinnaradumakinnaradaṇḍamāṇavakakontisakuṇakaṇṇapāvuraṇādibhedā kinnarā. **Amajjavamañjarīdharapahaṭṭhapupphaphusitaggānekapādapagaṇavitate**ti makuladharehi ceva mañjarīdharehi ca supupphitehi ca aggamattapupphitehi ca anekehi pādapagaṇehi vitate. **Vāraṇā** nāma hatthiliṅgasakuṇā. **Celāvakā**tipi ete sakuṇāyeva. **Hemañca kanakañcā**ti dve suvaṇṇajātiyo. Etehi añjanādīhi anekadhātusatehi anekehi vaṇṇadhāturāsīhi vinaddhapaṭimaṇḍitapadese. **Bho**ti dhammālapanamattametaṃ. **Citto**ti mukhatuṇḍakepi heṭṭhāudarabhāgepi citrova.

Aḍḍhuḍḍhānīti aḍḍhacatutthāni, tīṇi sahassāni pañceva satānīti attho. **Addhānapariyāyapathe**ti addhānasaṅkhāte gamanamagge. **Ubbāhetthā**ti bādhayittha. **Upapphusī**ti upagantvā phusi. **Pahāraṃ adaṃsū**ti ettha ‘‘mā na’’nti padassa sāmivasena attho veditabbo. **Saṅgamesī**ti samāgacchi. **Saṇhāhī**ti maṭṭhāhi. **Sakhilāhī**ti piyāhi. **Mañjūhī**ti sakhilāhi. **Madhurāhī**ti madhurassarāhi. **Samudācarantiyo**ti gandhabbakaraṇavasena paricarantiyo.

Anekarukkhavividhavikatiphalanti anekehi rukkhehi vividhavikatiphalaṃ. **Ārāmeneva ārāma**nti pupphārāmādīsu aññatarena ārāmeneva aññataraṃ ārāmaṃ nentīti attho. **Uyyānā**dīsupi eseva nayo. **Nāḷikerasañcāriyenevā**ti nāḷikeravaneneva aññaṃ nāḷikeravanaṃ. **Atisambhontī**ti evaṃ netvā tattha naṃ khippaññeva ratitthāya pāpuṇanti.

Divasaṃ paribyūḷhoti sakaladivasaṃ paribyūḷho. **Apasādetī**ti tā kira taṃ evaṃ divasaṃ paricaritvā nivāsarukkhe otāretvā parivāretvā rukkhasākhāsu nisīditvā ‘‘appeva nāma madhuravacanaṃ labheyyāmā’’ti patthayantiyo iminā uyyojitakāle attano vasanaṭṭhānaṃ gamissāmāti vasanti. Kuṇālarājā pana tā uyyojento ‘‘nassathā’’tiādivacanehi apasādeti. Tattha **nassathā**ti gacchatha. **Vinassathā**ti sabbatobhāgena nassatha. Gehe dhanadhaññādīnaṃ nāsanena **coriyo,** bahumāyatāya **dhuttiyo,** naṭṭhassatitāya **asatiyo,** anavaṭṭhitacittatāya **lahucittāyo,** katavināsanena mittadubbhitāya **katassa appaṭikārikāyo**ti.

Evañca pana vatvā ‘‘iti kho, bhikkhave, ahaṃ tiracchānagatopi itthīnaṃ akataññutaṃ bahumāyataṃ anācārataṃ dussīlatañca jānāmi, tadāpāhaṃ tāsaṃ vase avattitvā tā eva attano vase vattemī’’ti imāya kathāya tesaṃ bhikkhūnaṃ anabhiratiṃ haritvā satthā tuṇhī ahosi. Tasmiṃ khaṇe dve kāḷakokilā sāmikaṃ daṇḍakena ukkhipitvā heṭṭhābhāgādīsu catasso catasso hutvā taṃ padesaṃ āgamiṃsu. Te bhikkhū tāpi disvā satthāraṃ pucchiṃsu. Satthā ‘‘pubbe, bhikkhave, mama sahāyo puṇṇamukho nāma phussakokilo ahosi, tassāyaṃ vaṃso’’ti vatvā purimanayeneva tehi bhikkhūhi pucchito āha –

> ‘‘Tasseva khalu, bho, himavato pabbatarājassa puratthimadisābhāge susukhumasunipuṇagirippabhavaharitupayantiyo’’ti.

Tattha suṭṭhu sukhumasaṇhasalilatāya susukhumasunipuṇā, giri etāsaṃ pabhavoti girippabhavā, himavantato sandamānaharitatiṇamissaoghatāya haritā, kuṇāladahaṃ upagamanena upayantiyoti **susukhumasunipuṇagirippabhavaharitupayantiyo,** evarūpā nadiyo yasmiṃ sandantīti attho.

Idāni yaṃ kuṇāladahaṃ tā upayanti, tattha pupphāni vaṇṇento āha –

> ‘‘Uppalapadumakumudanalinasatapattasogandhikamandālakasampativiruḷhasuciganṭhamanuññamāvakappadese’’ti.

Tattha **uppala**nti nīluppalaṃ. **Nalina**nti setapadumaṃ. **Satapatta**nti paripuṇṇasatapattapadumaṃ. **Sampatī**ti etehi sampativiruḷhehi abhinavajātehi sucigandhena ceva manuññena ca hadayabandhanasamatthatāya māvakena ca padesena samannāgateti attho.

Idāni tasmiṃ dahe rukkhādayo vaṇṇento āha –

> ‘‘Kuravakamucalindaketakavedisavañjulapunnāgabakulatilakapiyakahasanasālasaḷalacampakaasokanāgarukkhatirīṭibhujapattaloddacandanoghavane kāḷāgarupadmakapiyaṅgudevadārukacocagahane kakudhakuṭajaaṅkolakaccikārakaṇikārakaṇṇikārakanaverakoraṇḍakakoviḷārakiṃsukayodhikavanamallikamanaṅgaṇamanavajjabhaṇḍisurucirabhaginimālāmalyadhare jātisumanamadhugandhikadhanutakkāritālīsatagaramusīrakoṭṭhakacchavitate atimuttakasaṃkusumitalatāvitatapaṭimaṇḍitappadese haṃsapilavakādambakāraṇḍavābhinadite vijjādharasiddhasamaṇatāpasagaṇādhivuṭṭhe varadevayakkharakkhasadānavagandhabbakinnaramahoragānuciṇṇappadese – evarūpe khalu, bho, ramme vanasaṇḍe puṇṇamukho nāma phussakokilo pativasati ativiya madhuragiro vilāsitanayano mattakkho.
>
> ‘‘Tasseva khalu, bho, puṇṇamukhassa phussakokilassa aḍḍhuḍḍhāni itthisatāni paricārikā dijakaññāyo. Atha khalu, bho, dve dijakaññāyo kaṭṭhaṃ mukhena ḍaṃsitvā taṃ puṇṇamukhaṃ phussakokilaṃ majjhe nisīdāpetvā uḍḍenti ‘mā naṃ puṇṇamukhaṃ phussakokilaṃ addhānapariyāyapathe kilamatho ubbāhetthā’ti.
>
> ‘‘Paññāsa dijakaññāyo heṭṭhato heṭṭhato uḍḍenti ‘sacāyaṃ puṇṇamukho phussakokilo sakuṇo āsanā paripatissati, mayaṃ taṃ pakkhehi paṭiggahessāmā’ti.
>
> ‘‘Paññāsa dijakaññāyo uparūpari uḍḍenti ‘mā naṃ puṇṇamukhaṃ phussakokilaṃ ātapo paritāpesī’ti.
>
> ‘‘Paññāsa paññāsa dijakaññāyo ubhatopassena uḍḍenti ‘mānaṃ puṇṇamukhaṃ phussakokilaṃ sītaṃ vā uṇhaṃ vā tiṇaṃ vā rajo vā vāto vā ussāvo vā upapphusī’ti.

‘‘Paññāsa dijakaññāyo purato purato uḍḍenti ‘mā naṃ puṇṇamukhaṃ phussakokilaṃ gopālakā vā pasupālakā vā tiṇahārakā vā kaṭṭhahārakā vā vanakammikā vā kaṭṭhena vā kaṭhalāya vā pāṇinā vā leḍḍunā vā daṇḍena vā satthena vā sakkharāhi vā pahāramadaṃsu, māyaṃ puṇṇamukho phussakokilo gacchehi vā latāhi vā rukkhehi vā sākhāhi vā thambhehi vā pāsāṇehi vā balavantehi vā pakkhīhi saṅgamesī’ti.

‘‘Paññāsa dijakaññāyo pacchato pacchato uḍḍenti saṇhāhi sakhilāhi mañjūhi madhurāhi vācāhi samudācarantiyo ‘māyaṃ puṇṇamukho phussakokilo āsane pariyukkaṇṭhī’ti.

‘‘Paññāsa dijakaññāyo disodisaṃ uḍḍenti anekarukkhavividhavikatiphalamāharantiyo ‘māyaṃ puṇṇamukho phussakokilo khudāya parikilamitthā’ti.

‘‘Atha khalu, bho, tā dijakaññāyo taṃ puṇṇamukhaṃ phussakokilaṃ ārāmeneva ārāmaṃ, uyyāneneva uyyānaṃ, nadītittheneva nadītitthaṃ, pabbatasikhareneva pabbatasikharaṃ, ambavaneneva ambavanaṃ, jambuvaneneva jambuvanaṃ, labujavaneneva labujavanaṃ, nāḷikerasañcāriyeneva nāḷikerasañcāriyaṃ khippameva abhisambhonti ratitthāya.

‘‘Atha khalu, bho, puṇṇamukho phussakokilo tāhi dijakaññāhi divasaṃ paribyūḷho evaṃ pasaṃsati ‘sādhu sādhu, bhaginiyo, etaṃ kho bhaginiyo tumhākaṃ patirūpaṃ kuladhītānaṃ, yaṃ tumhe bhattāraṃ paricareyyāthā’ti.

‘‘Atha khalu, bho, puṇṇamukho phussakokilo yena kuṇālo sakuṇo tenupasaṅkami. Addasaṃsu kho kuṇālassa sakuṇassa paricārikā dijakaññāyo taṃ puṇṇamukhaṃ phussakokilaṃ dūratova āgacchantaṃ, disvāna yena puṇṇamukho phussakokilo tenupasaṅkamiṃsu, upasaṅkamitvā taṃ puṇṇamukhaṃ phussakokilaṃ etadavocuṃ – ‘ayaṃ, samma puṇṇamukha, kuṇālo sakuṇo ativiya pharuso ativiya pharusavāco, appeva nāma tavampi āgamma piyavācaṃ labheyyāmā’ti. ‘Appeva nāma bhaginiyo’ti vatvā yena kuṇālo sakuṇo tenupasaṅkami, upasaṅkamitvā kuṇālena sakuṇena saddhiṃ paṭisammoditvā ekamantaṃ nisīdi, ekamantaṃ nisinno kho puṇṇamukho phussakokilo taṃ kuṇālaṃ sakuṇaṃ etadavoca – ‘kissa tvaṃ, samma kuṇāla, itthīnaṃ sujātānaṃ kuladhītānaṃ sammāpaṭipannānaṃ micchāpaṭipannosi, amanāpabhāṇīnampi kira, samma kuṇāla, itthīnaṃ manāpabhāṇinā bhavitabbaṃ, kimaṅgaṃ pana manāpabhāṇīna’nti.

‘‘Evaṃ vutte kuṇālo sakuṇo taṃ puṇṇamukhaṃ phussakokilaṃ evaṃ apasādesi – ‘nassa tvaṃ, samma jamma vasala, vinassa tvaṃ, samma jamma vasala, ko nu tayā viyatto jāyājinenā’ti. Evaṃ apasādito ca pana puṇṇamukho phussakokilo tatoyeva paṭinivatti.

‘‘Atha khalu, bho, puṇṇamukhassa phussakokilassa aparena samayena nacirasseva kharo ābādho uppajji, lohitapakkhandikā bāḷhā vedanā vattanti māraṇantikā. Atha khalu, bho, puṇṇamukhassa phussakokilassa paricārikānaṃ dijakaññānaṃ etadahosi – ‘ābādhiko kho ayaṃ puṇṇamukho phussakokilo, appeva nāma imamhā ābādhā vuṭṭhaheyyā’ti ekaṃ adutiyaṃ ohāya yena kuṇālo sakuṇo tenupasaṅkamiṃsu. Addasā kho kuṇālo sakuṇo tā dijakaññāyo dūratova āgacchantiyo, disvāna tā dijakaññāyo etadavoca – ‘kahaṃ pana tumhaṃ vasaliyo bhattā’ti. ‘Ābādhiko kho, samma kuṇāla, puṇṇamukho phussakokilo appeva nāma tamhā ābādhā vuṭṭhaheyyā’ti. Evaṃ vutte kuṇālo sakuṇo tā dijakaññāyo evaṃ apasādesi – ‘nassatha tumhe vasaliyo, vinassatha tumhe vasaliyo coriyo dhuttiyo asatiyo lahucittāyo katassa appaṭikārikāyo anilo viya yenakāmaṃgamāyo’ti vatvā yena puṇṇamukho phussakokilo tenupasaṅkami, upasaṅkamitvā taṃ puṇṇamukhaṃ phussakokilaṃ etadavoca – ‘haṃ, samma, puṇṇamukhā’ti. ‘Haṃ, samma, kuṇālā’ti.

‘‘Atha khalu, bho, kuṇālo sakuṇo taṃ puṇṇamukhaṃ phussakokilaṃ pakkhehi ca mukhatuṇḍakena ca pariggahetvā vuṭṭhāpetvā nānābhesajjāni pāyāpesi. Atha khalu, bho, puṇṇamukhassa phussakokilassa so ābādho paṭippassambhī’’ti.

Tattha **piyakā**ti setapupphā. **Hasanā**ti **ha**-kāro sandhikaro, asanāyeva. **Tirīṭī**ti ekā rukkhajāti. **Candanā**ti rattasurabhicandanā. **Oghavane**ti etesaṃ oghena ghaṭāya samannāgatavane. **Devadārukacocagahane**ti devadārurukkhehi ceva kadalīhi ca gahane. **Kaccikārā**ti ekā rukkhajāti. **Kaṇikārā**ti mahāpupphā. **Kaṇṇikārā**ti khuddakapupphā. **Kiṃsukā**ti vātaghātakā. **Yodhikā**ti yūthikā. **Vanamallikamanaṅgaṇamanavajjabhaṇḍisurucirabhaginimālāmalyadhare**ti mallikānañca anaṅgaṇānaṃ anavajjānañca bhaṇḍīnaṃ surucirānañca bhaginīnaṃ pupphehi mālyadhārayamāne. **Dhanutakkārī**ti dhanupāṭali. **Tālīsā**ti tālīsapattarukkhā. **Kacchavitate**ti etehi jātisumanādīhi vitate nadikacchapabbatakacche. **Saṃkusumitalatā**ti tesu tesu ṭhānesu suṭṭhu kusumitaatimuttakehi ceva nānāvidhalatāhi ca vitatapaṭimaṇḍitapadese. **Gaṇādhivuṭṭhe**ti etesaṃ vijjādharādīnaṃ gaṇehi adhivuṭṭhe. **Puṇṇamukho**ti mukhaparipuṇṇatāya puṇṇamukho. Parehi phuṭṭhatāya

phussakokilo. Vilāsitanayanoti vilāsitanetto. **Mattakkho**ti yathā mattānaṃ akkhīni rattāni honti, evaṃ rattakkho, pamāṇayuttanetto vā.

Bhaginiyoti ariyavohārena ālapanaṃ. **Paricareyyāthā**ti sakaladivasaṃ gahetvā vicareyyātha. Iti so piyakathaṃ kathetvā uyyojeti. Kadāci pana kuṇālo saparivāro puṇṇamukhaṃ dassanāya gacchati, kadāci puṇṇamukho kuṇālassa santikaṃ āgacchati. Tenāha **''atha khalu, bho''**ti. **Sammā**ti vayassa. **Āgammā**ti paṭicca upanissāya. **Labheyyāmā**ti kuṇālassa santikā piyavacanaṃ labheyyāma. **Appeva nāmā**ti api nāma labheyyātha, vakkhāmi nanti. **Sujātāna**nti samajātikānaṃ.

Nassāti palāya. **Jammā**ti lāmaka. **Viyatto**ti ko nu tayā sadiso añño byatto nāma atthi. **Jāyājinenā**ti jāyājitena, ayameva vā pāṭho. Evaṃ itthiparājitena tayā sadiso ko nāma byatto atthīti taṃ puna evarūpassa vacanassa abhaṇanatthāya apasādeti. **Tatoyevā**ti ''kuddho me kuṇālo''ti cintetvā tatoyeva paṭinivatti, so nivattitvā saparivāro attano nivāsaṭṭhānameva agamāsi.

Appeva nāmāti saṃsayaparivitakko, imamhā ābādhā vuṭṭhaheyya vā no vāti evaṃ cintetvā taṃ ohāya pakkamiṃsu. **Tumha**nti tumhākaṃ. **Appeva nāmā**ti tamhā ābādhā vuṭṭhaheyya vā no vā, amhākaṃ āgatakāle mato bhavissati. Mayañhi idāneva so marissatīti ñatvā tumhākaṃ pādaparicārikā bhavituṃ āgatā. **Tenupasaṅkamī**ti imā itthiyo sāmikassa matakāle āgatā paṭikkūlā bhavissāmāti taṃ pahāya āgatā, ahaṃ gantvā mama sahāyakaṃ pupphaphalādīni nānābhesajjāni saṃharitvā arogaṃ karissāmīti cintetvā nāgabalo mahāsatto ākāse uppatitvā yena so tenupasaṅkami. **Ha**nti nipāto, ''jīvasi, sammā''ti pucchanto evamāha. Itaropissa ''jīvāmī''ti vadanto **''haṃ sammā''**ti āha. **Pāyāpesī**ti pāyesi. **Paṭippassambhī**ti vūpasamīti.

Tāpi dijakaññāyo asmiṃ aroge jāte āgatā. Kuṇālopi puṇṇamukhaṃ katipāhaṃ phalāphalāni khādāpetvā tassa balappattakāle, ''samma, idāni tvaṃ arogo, attano paricārikāhi saddhiṃ vasa, ahampi attano vasanaṭṭhānaṃ gamissāmī''ti āha. Atha naṃ so ''imā, samma, maṃ bāḷhagilānaṃ pahāya palāyanti, na me etāhi dhuttīhi attho''ti āha. Taṃ sutvā mahāsatto ''tena hi te, samma, itthīnaṃ pāpabhāvaṃ ācikkhissāmī''ti puṇṇamukhaṃ gahetvā himavantapasse manosilātalaṃ netvā sattayojanikasālarukkhamūle manosilāsane nisīdi. Ekasmiṃ passe puṇṇamukho saparivāro nisīdi. Sakalahimavante devaghosanā cari – ''ajja kuṇālo sakuṇarājā himavante manosilāsane nisīditvā buddhalīlāya dhammaṃ desessati, taṃ suṇāthā''ti. Paramparaghosena cha kāmāvacaradevā sutvā yebhuyyena tattha sannipatiṃsu. Bahunāgasupaṇṇakinnaravijjādharādīnampi devatā tamatthaṃ ugghosesuṃ. Tadā ānando nāma gijjharājā dasasahassagijjhaparivāro gijjhapabbate paṭivasati. Sopi taṃ kolāhalaṃ sutvā ''dhammaṃ suṇissāmī''ti saparivāro āgantvā ekamantaṃ nisīdi. Nāradopi pañcābhiñño tāpaso dasasahassatāpasaparivuto himavantapadese viharanto taṃ devaghosanaṃ sutvā ''sahāyo kira me kuṇālo itthīnaṃ aguṇaṃ kathessati, mahāsamāgamo bhavissati, mayāpi taṃ desanaṃ sotuṃ vaṭṭatī''ti tāpasadasasahassena saddhiṃ iddhiyā tattha gantvā ekamantaṃ nisīdi. Buddhānaṃ desanāsannipātasadiso mahāsamāgamo ahosi. Atha mahāsatto jātissarañāṇena itthidosapaṭisaṃyuttaṃ atītabhave diṭṭhakāraṇaṃ puṇṇamukhaṃ kāyasakkhiṃ katvā kathesi. Tamatthaṃ pakāsento satthā āha –

> ''Atha khalu, bho, kuṇālo sakuṇo taṃ puṇṇamukhaṃ phussakokilaṃ gilānavuṭṭhitaṃ aciravuṭṭhitaṃ gelaññā etadavoca –
>
> '''Diṭṭhā mayā, samma puṇṇamukha, kaṇhā dvepitikā pañcapatikāya chaṭṭhe purise cittaṃ paṭibandhantiyā, yadidaṃ kabandhe pīṭhasappimhī'''ti. Bhavati ca panuttarettha vākyaṃ –

290. ''Athajjuno nakulo bhīmaseno, yudhiṭṭhilo sahadevo ca rājā;
Ete patī pañca maticca nārī, akāsi khujjavāmanakena pāpa'nti.

> ''Diṭṭhā mayā, samma puṇṇamukha, saccatapāpī nāma samaṇī susānamajjhe vasantī catutthabhattaṃ pariṇāmayamānā surādhuttakena pāpamakāsi.
>
> ''Diṭṭhā mayā, samma puṇṇamukha, kākavatī nāma devī samuddamajjhe vasantī bhariyā venateyyassa naṭakuverena pāpamakāsi.
>
> ''Diṭṭhā mayā, samma puṇṇamukha, kuruṅgadevī nāma lomasuddarī eḷikakumāraṃ kāmayamānā chaḷaṅgakumāradhanantevāsinā pāpamakāsi.

''Evañhetaṃ mayā ñātaṃ, brahmadattassa mātaraṃ;
Ohāya kosalarājaṃ, pañcālacaṇḍena pāpamakāsi.

291. ‘‘Etā ca aññā ca akaṃsu pāpaṃ, tasmāhamitthīnaṃ na vissase nappasaṃse;
Mahī yathā jagati samānarattā, vasundharā itarītarāpatiṭṭhā;
Sabbasahā aphandanā akuppā, tathitthiyo tāyo na vissase naro.

292. ‘‘Sīho yathā lohitamaṃsabhojano, vāḷamigo pañcāvudho suruddho;
Pasayhakhādī parahiṃsane rato, tathitthiyo tāyo na vissase naro.

‘‘Na khalu, samma puṇṇamukha, vesiyo nāriyo gamaniyo, na hetā bandhakiyo nāma, vadhikāyo nāma etāyo, yadidaṃ vesiyo nāriyo gamaniyo’’ti.

‘‘Coro viya veṇikatā madirāva diddhā vāṇijo viya vācāsanthutiyo issasiṅgamiva viparivattāyo uragamiva dujivhāyo. Sobbhamiva paṭicchannā pātālamiva duppūrā rakkhasī viya duttosā yamovekantahāriyo. Sikhīriva sabbabhakkhā nadīriva sabbavāhī anilo viya yenakāmaṃcarā neru viya avisesakarā visarukkho viya niccaphalitāyoti. Bhavati ca panuttarettha vākyaṃ –

293. ‘‘‘Yathā coro yathā diddho, vāṇijova vikatthanī;
Issasiṅgamiva parivattā, dujivhā urago viya.

294. ‘‘‘Sobbhamiva paṭicchannā, pātālamiva duppurā;
Rakkhasī viya duttosā, yamovekantahāriyo.

295. ‘‘Yathā sikhī nadī vāto, nerunāva samāgatā;
Visarukkho viya niccaphalā, nāsayanti ghare bhogaṃ;
Ratanantakaritthiyo’’’ti.

Tattha **gilānavuṭṭhita**nti paṭhamaṃ gilānaṃ pacchā vuṭṭhitaṃ. **Diṭṭhā mayā**ti atīte kira brahmadatto kāsirājā sampannabalavāhanatāya kosalarajjaṃ gahetvā kosalarājānaṃ māretvā tassa aggamahesiṃ sagabbhaṃ gahetvā bārāṇasiṃ gantvā taṃ attano aggamahesiṃ akāsi. Sā aparabhāge dhītaraṃ vijāyi. Rañño pana pakatiyā dhītā vā putto vā natthi, so tussitvā, ‘‘bhadde, varaṃ gaṇhāhī’’ti āha. Sā gahitakaṃ katvā ṭhapesi. Tassā pana kumārikāya ‘‘kaṇhā’’ti nāmaṃ kariṃsu. Athassā vayappattāya mātā taṃ āha – ‘‘amma, pitarā tava varo dinno, tamahaṃ gahetvā ṭhapesiṃ, tava ruccanakaṃ varaṃ gaṇhā’’ti. Sā ‘‘amma, mayhaṃ aññaṃ avijjamānaṃ natthi, patiggahaṇatthāya me sayaṃ varaṃ kārehī’’ti kilesabahulatāya hirottappaṃ bhinditvā mātaraṃ āha. Sā rañño ārocesi. Rājā ‘‘yathārucitaṃ patiṃ gaṇhatū’’ti vatvā sayaṃ varaṃ ghosāpesi. Rājaṅgaṇe sabbālaṅkārapaṭimaṇḍitā bahū purisā sannipatiṃsu. Kaṇhā pupphasamuggaṃ ādāya uttarasīhapañjare ṭhitā olokentī ekampi na rocesi.

Tadā paṇḍurājagottato ajjuno nakulo bhīmaseno yudhiṭṭhilo sahadevoti ime pañca paṇḍurājaputtā takkasilāyaṃ disāpāmokkhassa ācariyassa santike sippaṃ uggahetvā ‘‘desacārittaṃ jānissāmā’’ti vicarantā bārāṇasiṃ patvā antonagare kolāhalaṃ sutvā pucchitvā tamatthaṃ ñatvā ‘‘mayampi gamissāmā’’ti kañcanarūpasamānarūpā tattha gantvā paṭipāṭiyā aṭṭhaṃsu. Kaṇhā te disvā pañcasupi tesu paṭibaddhacittā hutvā pañcannampi sīsesu mālācumbaṭakāni khipitvā, ‘‘amma, ime pañca jane varemī’’ti āha. Sāpi rañño ārocesi. Rājā varassa dinnattā ‘‘na labhissatī’’ti avatvā anattamanova ‘‘kiṃjātikā kassa puttā’’ti pucchitvā paṇḍurājaputtabhāvaṃ ñatvā tesaṃ sakkāraṃ katvā taṃ pādaparicārikaṃ adāsi.

Sā sattabhūmikapāsāde te kilesavasena saṅgaṇhi. Eko panassā paricārako khujjo pīṭhasappī atthi. Sā pañca rājaputte kilesavasena saṅgaṇhitvā tesaṃ bahi nikkhantakāle okāsaṃ labhitvā kilesena anuḍayhamānā khujjena saddhiṃ pāpaṃ karoti, tena ca saddhiṃ kathentī – ‘‘mayhaṃ tayā sadiso piyo natthi, rājaputte mārāpetvā tesaṃ galalohitena tava pāde makkhāpessāmī’’ti vadati. Itaresupi jeṭṭhabhātikena missībhūtakāle – ‘‘imehi catūhi tvameva mayhaṃ piyataro, mayā jīvitampi tavatthāya pariccattaṃ, mama pitu accayena tuyhaññeva rajjaṃ dāpessāmī’’ti vadati. Itarehi saddhiṃ missībhūtakālepi eseva nayo. Te ‘‘ayaṃ amhe piyāyati, issariyañca no etaṃ nissāya jāta’’nti tassā ativiya tussanti.

Sā ekadivasaṃ ābādhikā ahosi. Atha naṃ te parivāretvā eko sīsaṃ sambāhanto nisīdi, sesā ekekaṃ hatthañca pādañca. Khujjo pana pādamūle nisīdi. Sā sīsaṃ sambāhamānassa jeṭṭhabhātikassa ajjunakumārassa – ‘‘mayhaṃ tayā piyataro natthi, jīvamānā tuyhaṃ jīvissāmi, pitu accayena tuyhaṃ rajjaṃ dāpessāmī’’ti sīsena saññaṃ dadamānā taṃ saṅgaṇhi, itaresampi hatthapādehi tatheva saññaṃ adāsi. Khujjassa pana – ‘‘tvaññeva mama piyo, tavatthāya ahaṃ jīvissāmī’’ti jivhāya saññaṃ adāsi. Te sabbepi pubbe kathitabhāvena tāya saññāya tamatthaṃ jāniṃsu. Tesu sesā attano dinnasaññāyeva jāniṃsu. Ajjunakumāro pana tassā hatthapādajivhāvikāre disvā – ‘‘yathā mayhaṃ, evaṃ sesānampi imāya saññā dinnā bhavissati, khujjena cāpi saddhiṃ etissāya santhavena bhavitabba’’nti cintetvā bhātaro gahetvā bahi nikkhamitvā pucchi – ‘‘diṭṭhā vo pañcapatikā mama sīsavikāraṃ dassentī’’ti? ‘‘Āma, diṭṭhā’’ti. ‘‘Kiṃkāraṇaṃ jānāthā’’ti? ‘‘Na jānāmā’’ti. ‘‘Idaṃ nāmettha kāraṇaṃ, tumhākaṃ pana hatthapādehi dinnasaññāya kāraṇaṃ jānāthā’’ti? ‘‘Āma, jānāmā’’ti. ‘‘Amhākampi teneva kāraṇena adāsi, khujjassa jivhāvikārena saññādānassa kāraṇaṃ jānāthā’’ti? ‘‘Na jānāmā’’ti. Atha nesaṃ ācikkhitvā ‘‘imināpi saddhiṃ etāya pāpakammaṃ kata’’nti vatvā tesu asaddahantesu khujjaṃ pakkositvā pucchi. So sabbaṃ pavattiṃ kathesi.

Te tassa vacanaṃ sutvā tassā vigatacchandarāgā hutvā – ‘‘aho mātugāmo nāma pāpo dussīlo, mādise nāma jātisampanne sobhaggappatte pahāya evarūpena jegucchapaṭikūlena khujjena saddhiṃ pāpakammaṃ karoti, ko nāma paṇḍitajātiko evaṃ nillajjāhi pāpadhammāhi itthīhi saddhiṃ ramissatī’’ti anekapariyāyena mātugāmaṃ garahitvā ‘‘alaṃ no gharāvāsenā’’ti pañca janā himavantaṃ pavisitvā pabbajitvā kasiṇaparikammaṃ katvā āyupariyosāne yathākammaṃ gatā. Kuṇālo pana sakuṇarājā tadā ajjunakumāro ahosi. Tasmā attanā diṭṭhakāraṇaṃ dassento **‘‘diṭṭhā mayā’’**tiādimāha.

Tattha **dvepitikā**ti kosalarañño ca kāsirañño ca vasenetaṃ vuttaṃ. **Pañcapatikāyā**ti pañcapatikā, **ya**-kāro nipātamatto. **Paṭibandhantiyā**ti paṭibandhamānā. **Kabandhe**ti tassa kira gīvā onamitvā uraṃ allīnā, tasmā chinnasīso viya khāyati. **Pañca maticcā**ti ete pañca atikkamitvā. **Khujjavāmanakenā**ti khujjena vāmanakena.

Idaṃ vatvā aparānipi diṭṭhapubbāni dassento puna **‘‘diṭṭhā’’**tiādimāha. Tattha dutiyavatthusmiṃ tāva ayaṃ vibhāvanā – atīte kira bārāṇasiṃ nissāya saccatapāpī nāma setasamaṇī susāne paṇṇasālaṃ kāretvā tattha vasamānā cattāri bhattāni atikkamitvā bhuñjati, sakalanagare cando viya sūriyo viya ca pākaṭā ahosi. Bārāṇasivāsino khipitvāpi khalitvāpi ‘‘namo saccatapāpiyā’’ti vadanti. Athekasmiṃ chaṇakāle paṭhamadivase tāva suvaṇṇakārā gaṇabandhena ekasmiṃ padese maṇḍapaṃ katvā macchamaṃsasurāgandhamālādīni āharitvā surāpānaṃ ārabhiṃsu. Atheko suvaṇṇakāro surāpiṭṭhakaṃ chaḍḍento – ‘‘namo saccatapāpiyā’’ti vatvā ekena paṇḍitena – ‘‘ambho andhabāla, calacittāya itthiyā namo karosi, aho bālo’’ti vutte – ‘‘samma, mā evaṃ avaca, mā nirayasaṃvattanikaṃ kammaṃ karī’’ti āha. Atha naṃ so ‘‘dubbuddhi tuṇhī hohi, sahassena abbhutaṃ karohi, ahaṃ te saccatapāpiṃ ito sattame divase alaṅkatapaṭiyattaṃ imasmiṃyeva ṭhāne nisinno surāpiṭṭhakaṃ gāhāpetvā suraṃ pivissāmi, mātugāmo dhuvasīlo nāma natthī’’ti āha. So ‘‘na sakkhissasī’’ti vatvā tena saddhiṃ sahassena abbhutamakāsi. So taṃ aññesaṃ suvaṇṇakārānaṃ ārocetvā punadivase pātova tāpasavesena susānaṃ pavisitvā tassā vasanaṭṭhānassa avidūre sūriyaṃ namassanto aṭṭhāsi.

Sā bhikkhāya gacchamānā naṃ disvā – ‘‘mahiddhiko tāpaso bhavissati, ahaṃ tāva susānapasse vasāmi, ayaṃ majjhe susānassa vasati, bhavitabbamassabbhantare santadhammena, vandissāmi na’’nti upasaṅkamitvā vandi. So neva olokesi na ālapi. Dutiyadivasepi tatheva akāsi. Tatiyadivase pana vanditakāle adhomukhova ‘‘gacchāhī’’ti āha. Catutthadivase ‘‘kacci bhikkhāya na kilamasī’’ti paṭisanthāramakāsi. Sā ‘‘paṭisanthāro me laddho’’ti tuṭṭhā pakkāmi. Pañcamadivase bahutaraṃ paṭisanthāraṃ labhitvā thokaṃ nisīditvā gatā. Chaṭṭhe divase pana taṃ āgantvā vanditvā nisinnaṃ – ‘‘bhagini, kiṃ nu kho ajja bārāṇasiyaṃ mahāgītavāditasaddo’’ti vatvā – ‘‘ayya, tumhe na jānātha, nagare chaṇo ghuṭṭho, tattha kīḷantānaṃ esa saddo’’ti vutte – ‘‘ettha nāmeso saddo’’ti ajānanto viya hutvā – ‘‘bhagini, kati bhattāni atikkamesī’’ti pucchi. ‘‘Cattāri, ayya, tumhe pana kati atikkamethā’’ti? ‘‘Satta bhaginī’’ti. Idaṃ so musā abhāsi. Devasikaṃ hesa rattiṃ bhuñjati. So taṃ ‘‘kati te bhagini vassāni pabbajitāyā’’ti pucchitvā tāya ‘‘dvādasa vassānī’’ti vatvā ‘‘tumhākaṃ kati vassānī’’ti vutto ‘‘idaṃ me chaṭṭhaṃ vassa’’nti āha. Atha naṃ ‘‘atthi pana te bhagini santadhammādhigamo’’ti pucchitvā ‘‘natthi, ayya, tumhākaṃ pana atthī’’ti vutte ‘‘mayhampi natthī’’ti vatvā – ‘‘bhagini, mayaṃ neva kāmasukhaṃ labhāma, na nekkhammasukhaṃ, kiṃ amhākaṃyeva uṇho nirayo, mahājanassa kiriyaṃ karoma, ahaṃ gihī bhavissāmi, atthi me mātu santakaṃ dhanaṃ, na sakkomi dukkhaṃ anubhavitu’’nti āha. Sā tassa vacanaṃ sutvā attano calacittatāya tasmiṃ paṭibaddhacittā hutvā – ‘‘ayya, ahampi ukkaṇṭhitā, sace pana maṃ na chaḍḍessatha, ahampi gihinī bhavissāmī’’ti āha. Atha naṃ so ‘‘ehi taṃ na chaḍḍessāmi, bhariyā me bhavissasī’’ti taṃ nagaraṃ pavesetvā saṃvasitvā surāpānamaṇḍapaṃ gantvā tāya surāpiṭṭhakaṃ gāhāpetvā suraṃ pivi. Itaro sahassaṃ jito. Sā taṃ paṭicca puttadhītāhi vaḍḍhi. Tadā kuṇālo surādhuttako ahosi. Tasmā attanā diṭṭhaṃ pakāsento **‘‘diṭṭhā mayā’’**tiādimāha.

Tatiyavatthusmiṃ atītakathā catukkanipāte **kākavatījātakavaṇṇanāyaṃ** (jā. aṭṭha. 3.4.kākavatījātakavaṇṇanā) vitthāritā. Tadā pana kuṇālo garuḷo ahosi. Tasmā attanā diṭṭhaṃ pakāsento **‘‘diṭṭhā mayā’’**tiādimāha.

Catutthavatthusmiṃ atīte brahmadatto kosalarājānaṃ vadhitvā rajjaṃ gahetvā tassa aggamahesiṃ gabbhiniṃ ādāya bārāṇasiṃ paccāgantvā tassā gabbhinibhāvaṃ jānantopi taṃ aggamahesiṃ akāsi. Sā paripakkagabbhā suvaṇṇarūpakasadisaṃ puttaṃ vijāyitvā – ‘‘vuddhippattampi naṃ bārāṇasirājā ‘esa me paccāmittassa putto, kiṃ iminā’ti mārāpessati, mā me putto parahatthe maratū’’ti cintetvā dhātiṃ āha – ‘‘amma, imaṃ dārakaṃ pilotikaṃ attharitvā āmakasusāne nipajjāpetvā ehī’’ti. Dhātī tathā katvā nhatvā paccāgami. Kosalarājāpi maritvā puttassa ārakkhadevatā hutvā nibbatti. Tassānubhāvena ekassa eḷakapālakassa tasmiṃ padese eḷake cārentassa ekā eḷikā taṃ kumāraṃ disvā sinehaṃ uppādetvā khīraṃ pāyetvā thokaṃ caritvā puna gantvā dve tayo cattāro vāre pāyesi.

Eḷakapālako tassā kiriyaṃ disvā taṃ ṭhānaṃ gantvā taṃ dārakaṃ disvā puttasinehaṃ paccupaṭṭhapetvā netvā attano bhariyāya adāsi. Sā pana aputtikā, tenassā thaññaṃ natthi, atha naṃ eḷikakhīrameva pāyesi. Tato paṭṭhāya pana devasikaṃ dve tisso eḷikā maranti. Eḷakapālo – ''imasmiṃ paṭijaggiyamāne sabbā eḷikā marissanti, kiṃ no iminā''ti taṃ ekasmiṃ mattikābhājane nipajjāpetvā aparena pidahitvā māsacuṇṇena mukhaṃ nibbivaraṃ vilimpitvā nadiyaṃ vissajjesi. Tamenaṃ vuyhamānaṃ heṭṭhātitthe rājanivesane jiṇṇapaṭisaṅkhārako eko caṇḍālo sapajāpatiko makaciṃ dhovanto disvāva vegena gantvā āharitvā tīre ṭhapetvā ''kimetthā''ti vivaritvā olokento dārakaṃ passi. Bhariyāpissa aputtikā, tassā tasmiṃ puttasineho nibbatti, atha naṃ gehaṃ netvā paṭijaggi. Taṃ sattaṭṭhavassakālato paṭṭhāya mātāpitaro rājakulaṃ gacchantā ādāya gacchanti. Soḷasavassakālato pana paṭṭhāya sveva bahulaṃ gantvā jiṇṇapaṭisaṅkharaṇaṃ karoti.

Rañño ca aggamahesiyā kuruṅgadevī nāma dhītā ahosi uttamarūpadharā. Sā tassa diṭṭhakālato paṭṭhāya tasmiṃ paṭibaddhacittā hutvā aññattha anabhiratā tassa kammakaraṇaṭṭhānameva āgacchati. Tesaṃ abhiṇhadassanena aññamaññaṃ paṭibaddhacittānaṃ antorājakuleyeva paṭicchannokāse ajjhācāro pavatti. Gacchante kāle paricārikāyo ñatvā rañño ārocesuṃ. Rājā kujjhitvā amacce sannipātetvā – ''iminā caṇḍālaputtena idaṃ nāma kataṃ, imassa kattabbaṃ jānāthā''ti āha. Amaccā ''mahāparādho esa, nānāvidhakammakāraṇā kāretvā pacchā māretuṃ vaṭṭatī''ti vadiṃsu. Tasmiṃ khaṇe kumārassa pitā ārakkhadevatā tasseva kumārassa mātu sarīre adhimucci. Sā devatānubhāvena rājānaṃ upasaṅkamitvā āha – ''mahārāja, nāyaṃ kumāro caṇḍālo, esa kumāro mama kucchimhi nibbatto kosalarañño putto, ahaṃ 'putto me mato'ti tumhākaṃ musā avacaṃ, ahametaṃ 'tumhākaṃ paccāmittassa putto'ti dhātiyā datvā āmakasusāne chaḍḍāpesiṃ, atha naṃ eko eḷakapālako paṭijaggi, so attano eḷikāsu marantīsu nadiyā pavāhesi, atha naṃ vuyhamānaṃ tumhākaṃ gehe jiṇṇapaṭisaṅkhārako caṇḍālo disvā posesi, sace na saddahatha, te sabbe pakkosāpetvā pucchathā''ti.

Rājā dhātiṃ ādiṃ katvā sabbe pakkosāpetvā pucchitvā tatheva taṃ pavattiṃ sutvā ''jātisampannoyaṃ kumāro''ti tuṭṭho taṃ nhāpetvā alaṅkārāpetvā tasseva dhītaraṃ adāsi. Tassa pana eḷikānaṃ māritattā ''eḷikakumāro''ti nāmaṃ akaṃsu. Athassa rājā sasenavāhanaṃ datvā – ''gaccha attano pitu santakaṃ rajjaṃ gaṇhā''ti taṃ uyyojesi. Sopi kuruṅgadeviṃ ādāya gantvā rajje patiṭṭhāsi. Athassa bārāṇasirājā ''anuggahitasippo aya''nti sippasikkhāpanatthaṃ chaḷaṅgakumāraṃ nāma ācariyaṃ pesesi. So tassa ''ācariyo me''ti senāpatiṭṭhānaṃ adāsi. Aparabhāge kuruṅgadevī tena saddhiṃ anācāramakāsi. Senāpatinopi paricārako dhanantevāsī nāma atthi. So tassa hatthe kuruṅgadeviyā vatthālaṅkārādīni pesesi. Sā tenapi saddhiṃ pāpamakāsi. Kuṇālo taṃ kāraṇaṃ āharitvā dassento **''diṭṭhā mayā''**tiādimāha.

Tattha **lomasuddarī**ti lomarājiyā maṇḍitaudarā. **Chaḷaṅgakumāradhanantevāsinā**ti eḷikakumārakaṃ patthayamānāpi chaḷaṅgakumārasenāpatinā ca tasseva paricārakena dhanantevāsinā ca saddhiṃ pāpamakāsi. Evaṃ anācārā itthiyo dussīlā pāpadhammā, tenāhaṃ tā nappasaṃsāmīti idaṃ mahāsatto atītaṃ āharitvā dassesi. So hi tadā chaḷaṅgakumāro ahosi, tasmā attanā diṭṭhakāraṇaṃ āhari.

Pañcamavatthusmimpi atīte kosalarājā bārāṇasirajjaṃ gahetvā bārāṇasirañño aggamahesiṃ gabbhinimpi aggamahesiṃ katvā sakanagarameva gato. Sā aparabhāge puttaṃ vijāyi. Rājā aputtakattā taṃ puttasinehena posetvā sabbasippāni sikkhāpetvā vayappattaṃ ''attano pitu santakaṃ rajjaṃ gaṇhā''ti pesesi. So tattha gantvā rajjaṃ kāresi. Athassa mātā ''puttaṃ passitukāmāmhī''ti kosalarājānaṃ āpucchitvā mahāparivārā bārāṇasiṃ gacchantī dvinnaṃ raṭṭhānaṃ antare ekasmiṃ nigame nivāsaṃ gaṇhi. Tattheveko pañcālacaṇḍo nāma brāhmaṇakumāro atthi abhirūpo. So tassā paṇṇākāraṃ upanāmesi. Sā taṃ disvā paṭibaddhacittā tena saddhiṃ pāpakammaṃ katvā katipāhaṃ tattheva vītināmetvā bārāṇasiṃ gantvā puttaṃ disvā khippaṃ nivattitvā puna tasmiṃyeva nigame nivāsaṃ gahetvā katipāhaṃ tena saddhiṃ anācāraṃ caritvā kosalanagaraṃ gatā. Sā tato paṭṭhāya nacirasseva taṃ taṃ kāraṇaṃ vatvā ''puttassa santikaṃ gacchāmī''ti rājānaṃ āpucchitvā gacchantī ca āgacchantī ca tasmiṃ nigame aḍḍhamāsamattaṃ tena saddhiṃ anācāraṃ cari. Samma puṇṇamukha, itthiyo nāmetā dussīlā musāvādiniyoti idampi atītaṃ dassento mahāsatto **''evañheta''**ntiādimāha.

Tattha **brahmadattassa mātara**nti bārāṇasirajjaṃ kārentassa brahmadattakumārassa mātaraṃ. Tadā kira kuṇālo pañcālacaṇḍo ahosi, tasmā taṃ attanā ñātakāraṇaṃ dassento evamāha.

Etā cāti, samma puṇṇamukha, etāva pañca itthiyo pāpamakaṃsu, na aññāti saññaṃ mā kari, atha kho etā ca aññā ca bahū pāpakammakārikāti. Imasmiṃ ṭhāne ṭhatvā loke aticārinīnaṃ vatthūni kathetabbāni. **Jagatī**ti yathā jagatisaṅkhātā mahī **samānarattā** paṭighābhāvena sabbesu samānarattā hutvā sā vasundharā **itarītarāpatiṭṭhā** uttamānañca adhamānañca patiṭṭhā hoti, tathā itthiyopi kilesavasena sabbesampi uttamādhamānaṃ patiṭṭhā honti. Itthiyo hi okāsaṃ labhamānā kenaci saddhiṃ pāpakaṃ karonti nāma. **Sabbasahā**ti yathā ca sā sabbameva sahati na phandati na kuppati na calati, tathā itthiyo sabbepi purise lokassādavasena sahanti. Sace tāsaṃ koci puriso citte patiṭṭhito hoti, tassa rakkhaṇatthaṃ na phandanti na calanti na kolāhalaṃ karonti. Yathā ca sā na kuppati na calati, evaṃ itthiyopi methunadhammena na kuppanti na calanti, na sakkā tena pūretuṃ.

Vāḷamigoti duṭṭhamigo. **Pañcāvudho**ti mukhassa ceva catunnañca caraṇānaṃ vasenetaṃ vuttaṃ. **Suruddho**ti suluddho supharuso. **Tathitthiyo**ti yathā hi sīhassa mukhañceva cattāro ca hatthapādāti pañcāvudhāni, tathā itthīnampi rūpasaddagandharasaphoṭṭhabbāni pañcāvudhāni. Yathā so attano bhakkhaṃ gaṇhanto tehipi pañcahi gaṇhāti, tathā tāpi kilesabhakkhaṃ gaṇhamānā rūpādīhi āvudhehi paharitvā gaṇhanti. Yathā so kakkhaḷo pasayha khādati, evaṃ etāpi kakkhaḷā pasayha khādikā. Tathā hetā thirasīlepi purise attano balena pasayhakāraṃ katvā sīlavināsaṃ pāpenti. Yathā so parahiṃsane rato, evametāpi kilesavasena parahiṃsane ratā. **Tāyo**ti tā evaṃ aguṇasammannāgatā na vissase naro.

Gamaniyoti gaṇikāyo. Idaṃ vuttaṃ hoti – samma puṇṇamukha, yānetāni itthīnaṃ ‘‘vesiyo’’tiādīni nāmāni, na etāni tāsaṃ sabhāvanāmāni. Na hetā vesiyo nāma gamaniyo nāma bandhakiyo nāma, sabhāvanāmato pana vadhikāyo nāma etāyo, yā etā vesiyo nāriyo gamaniyoti vuccanti. **Vadhikāyo**ti sāmikaghātikāyo. Svāyamattho **mahāhaṃsajātakena** dīpetabbo. Vuttañhetaṃ –

‘‘Māyā cetā marīcī ca, sokā rogā cupaddavā;
Kharā ca bandhanā cetā, maccupāsā guhāsayā;
Tāsu yo vissase poso, so naresu narādhamo’’ti. (jā. 2.21.118);

Veṇikatāti kataveṇiyo. Yathā hi moḷiṃ bandhitvā aṭaviyaṃ ṭhitacoro dhanaṃ vilumpati, evametāpi kilesavasaṃ netvā dhanaṃ vilumpanti. **Madirāva diddhā**ti visamissakā surā viya. Yathā sā vikāraṃ dasseti, evametāpi aññesu purisesu sārattā kiccākiccaṃ ajānantiyo aññasmiṃ kattabbe aññameva karontiyo vikāraṃ dassenti. **Vācāsanthutiyo**ti yathā vāṇijo attano bhaṇḍassa vaṇṇameva bhaṇati, evametāpi attano aguṇaṃ paṭicchādetvā guṇameva pakāsenti. **Viparivattāyo**ti yathā issamigassa siṅgaṃ parivattitvā ṭhitaṃ, evaṃ lahucittatāya viparivattāyova honti. **Uragamivā**ti urago viya musāvāditāya dujivhā nāma. **Sobbhamivā**ti yathā padarapaṭicchanno gūthakūpo, evaṃ vatthālaṅkārapaṭicchannā hutvā vicaranti. Yathā ca kacavarehi paṭicchanno āvāṭo akkanto pādadukkhaṃ janeti, evametāpi vissāsena upaseviyamānā. **Pātālamivā**ti yathā mahāsamudde pātālaṃ duppūraṃ, evametāpi methunena vijāyanena alaṅkārenāti tīhi duppūrā. Tenevāha – ‘‘tiṇṇaṃ, bhikkhave, dhammānaṃ atitto mātugāmo’’tiādi.

Rakkhasī viyāti yathā rakkhasī nāma maṃsagiddhatāya dhanena na sakkā tosetuṃ, bahumpi dhanaṃ paṭikkhipitvā maṃsameva pattheti, evametāpi methunagiddhatāya bahunāpi dhanena na tussanti, dhanaṃ agaṇetvā methunameva patthenti. **Yamovā**ti yathā yamo ekantaharo na kiñci pariharati, evametāpi jātisampannādīsu na kañci pariharanti, sabbaṃ kilesavasena sīlādivināsaṃ pāpetvā dutiyacittavāre nirayaṃ upanenti. **Sikhīrivā**ti yathā sikhī sucimpi asucimpi sabbaṃ bhakkhayati, tathetāpi hīnuttame sabbe sevanti. Nadīupamāyampi eseva nayo. **Yenakā maṃcarā**ti bhummatthe karaṇavacanaṃ, yattha etāsaṃ kāmo hoti, tattheva dhāvanti. **Nerū**ti himavati eko suvaṇṇapabbato, taṃ upagatā kākāpi suvaṇṇavaṇṇāva honti. Yathā so, evaṃ etāpi nibbisesakarā attānaṃ upagataṃ ekasadisaṃ katvā passanti.

Visarukkhoti ambasadiso kiṃpakkarukkho. So niccameva phalati, vaṇṇādisampanno ca hoti, tena naṃ nirāsaṅkā paribhuñjitvā maranti, evameva tāpi rūpādivasena niccaphalitā ramaṇīyā viya khāyanti. Seviyamānā pana pamādaṃ uppādetvā apāyesu pātenti. Tena vuttaṃ –

‘‘Āyatiṃ dosaṃ naññāya, yo kāme paṭisevati;
Vipākante hananti naṃ, kiṃpakkamiva bhakkhita’’nti. (jā. 1.1.85);

Yathā vā visarukkho niccaphalito sadā anatthāvaho hoti, evametāpi sīlādivināsanavasena. Yathā visarukkhassa mūlampi tacopi pattampi pupphampi phalampi visamevāti niccaphalo, tatheva tāsaṃ rūpampi…pe… phoṭṭhabbampi visamevāti visarukkho viya niccaphalitāyoti.

‘‘Panuttaretthā’’ti gāthābandhena tamatthaṃ pākaṭaṃ kātuṃ evamāha. Tattha **ratanantakaritthiyo**ti sāmikehi dukkhasambhatānaṃ ratanānaṃ antarāyakarā itthiyo etāni paresaṃ datvā anācāraṃ caranti.

Ito paraṃ nānappakārena attano dhammakathāvilāsaṃ dassento āha –

> ‘‘Cattārimāni, samma puṇṇamukha, yāni vatthūni kicce jāte anatthacarāni bhavanti, tāni parakule na vāsetabbāni, goṇaṃ dhenuṃ yānaṃ bhariyā. Cattāri etāni paṇḍito dhanāni gharā na vippavāsaye. Bhavati ca panuttarettha vākyaṃ –

296. ‘Goṇaṃ dhenuñca yānañca, bhariyaṃ ñātikule na vāsaye;

Bhañjanti rathaṃ ayānakā, ativāhena hananti puṅgavaṃ;
Dohena hananti vacchakaṃ, bhariyā ñātikule padussatī''ti.

''Cha imāni, samma puṇṇamukha, yāni vatthūni kicce jāte anatthacarāni bhavanti –

297. 'Aguṇaṃ dhanu ñātikule ca bhariyā, pāraṃ nāvā akkhabhaggañca yānaṃ;
Dūre mitto pāpasahāyako ca, kicce jāte anatthacarāni bhavantī''ti.

''Aṭṭhahi khalu, samma puṇṇamukha ṭhānehi itthī sāmikaṃ avajānāti – daliddatā, āturatā, jiṇṇatā, surāsoṇḍatā, muddhatā, pamattatā, sabbakiccesu anuvattanatā, sabbadhanaanuppadānena. Imehi khalu, samma puṇṇamukha, aṭṭhahi ṭhānehi itthī sāmikaṃ avajānāti. Bhavati ca panuttarettha vākyaṃ –

298. '''Daliddaṃ āturañcāpi, jiṇṇakaṃ surasoṇḍakaṃ;
Pamattaṃ muddhapattañca, sabbakiccesu hāpanaṃ;
Sabbakāmappadānena, avajānāti sāmika''nti.

''Navahi khalu, samma puṇṇamukha ṭhānehi itthī padosamāharati – ārāmagamanasīlā ca hoti, uyyānagamanasīlā ca hoti, nadītitthagamanasīlā ca hoti, ñātikulagamanasīlā ca hoti, parakulagamanasīlā ca hoti, ādāsadussamaṇḍanānuyogamanuyuttasīlā ca hoti, majjapāyinī ca hoti, nillokanasīlā ca hoti, sadvāraṭṭhāyinī ca hoti. Imehi khalu, samma puṇṇamukha, navahi ṭhānehi itthī padosamāharati. Bhavati ca panuttarettha vākyaṃ –

299. 'Ārāmasīlā ca uyyānaṃ, nadī ñāti parakulaṃ;
Ādāsadussamaṇḍanamanuyuttā, yā citthī majjapāyinī.

300. '''Yā ca nillokanasīlā, yā ca sadvāraṭhāyinī;
Navahetehi ṭhānehi, padosamāharanti itthiyo''ti.

''Cattālīsāya khalu, samma puṇṇamukha, ṭhānehi itthī purisaṃ accācarati – vijambhati, vinamati, vilasati, vilajjati, nakhena nakhaṃ ghaṭṭeti, pādena pādaṃ akkamati, kaṭṭhena pathaviṃ vilikhati, dārakaṃ ullaṅghati ullaṅghāpeti, kīḷati kīḷāpeti, cumbati cumbāpeti, bhuñjati bhuñjāpeti, dadāti, yācati, katamanukaroti, uccaṃ bhāsati, nīcaṃ bhāsati, aviccaṃ bhāsati, viviccaṃ bhāsati, naccena gītena vāditena rodanena vilasitena vibhūsitena jagghati, pekkhati, kaṭiṃ cāleti, guyhabhaṇḍakaṃ sañcāleti, ūruṃ vivarati, ūruṃ pidahati, thanaṃ dasseti, kacchaṃ dasseti, nābhiṃ dasseti, akkhiṃ nikhanati, bhamukaṃ ukkhipati, oṭṭhaṃ upalikhati, jivhaṃ nillāleti, dussaṃ muñcati, dussaṃ paṭibandhati, sirasaṃ muñcati, sirasaṃ bandhati. Imehi khalu, samma puṇṇamukha, cattālīsāya ṭhānehi itthī purisaṃ accācarati.

''Pañcavīsāya khalu, samma puṇṇamukha, ṭhānehi itthī paduṭṭhā veditabbā bhavati – sāmikassa pavāsaṃ vaṇṇeti, pavuṭṭhaṃ na sarati, āgataṃ nābhinandati, avaṇṇaṃ tassa bhaṇati, vaṇṇaṃ tassa na bhaṇati, anatthaṃ tassa carati, atthaṃ tassa na carati, akiccaṃ tassa karoti, kiccaṃ tassa na karoti, paridahitvā sayati, parammukhī nipajjati, parivattakajātā kho pana hoti kuṅkumiyajātā, dīghaṃ assasati, dukkhaṃ vedayati, uccārapassāvaṃ abhiṇhaṃ gacchati, vilomamācarati, parapurisasaddaṃ sutvā kaṇṇasotaṃ vivaramodahati, nihatabhogā kho pana hoti, paṭivissakehi santhavaṃ karoti, nikkhantapādā kho pana hoti visikhānucārinī, aticārinī kho pana hoti niccaṃ sāmike agāravā paduṭṭhamanasaṅkappā, abhiṇhaṃ dvāre tiṭṭhati, kacchāni aṅgāni thanāni dasseti, disodisaṃ gantvā pekkhati. Imehi khalu samma puṇṇamukha, pañcavīsāya ṭhānehi itthī paduṭṭhā veditabbā bhavati. Bhavati ca panuttarettha vākyaṃ –

301. 'Pavāsaṃ tassa vaṇṇeti, gataṃ tassa na socati;
Disvāna patimāgataṃ nābhinandati, bhattāravaṇṇaṃ na kadāci bhāsati;
Ete paduṭṭhāya bhavanti lakkhaṇā.

302. 'Anatthaṃ tassa carati asaññatā, atthañca hāpeti akiccakārinī;
Paridahitvā sayati parammukhī, ete paduṭṭhāya bhavanti lakkhaṇā.

303. 'Parivattajātā ca bhavati kuṅkumī, dīghañca assasati dukkhavedinī;
Uccārapassāvamabhiṇhaṃ gacchati, ete paduṭṭhāya bhavanti lakkhaṇā.

304. 'Vilomamācarati akiccakārinī, saddaṃ nisāmeti parassa bhāsato;
Nihatabhogā ca karoti santhavaṃ, ete paduṭṭhāya bhavanti lakkhaṇā.

305. ‘Kicchena laddhaṃ kasirābhataṃ dhanaṃ, vittaṃ vināseti dukkhena sambhataṃ;
Paṭivissakehi ca karoti santhavaṃ, ete paduṭṭhāya bhavanti lakkhaṇā.

306. ‘Nikkhantapādā visikhānucārinī, niccañca sāmimhi paduṭṭhamānasā;
Aticārinī hoti apetagāravā, ete paduṭṭhāya bhavanti lakkhaṇā.

307. ‘Abhikkhaṇaṃ tiṭṭhati dvāramūle, thanāni kacchāni ca dassayantī;
Disodisaṃ pekkhati bhantacittā, ete paduṭṭhāya bhavanti lakkhaṇā.

308. ‘Sabbā nadī vaṅkagatī, sabbe kaṭṭhamayā vanā;
Sabbitthiyo kare pāpaṃ, labhamāne nivātake.

309. ‘Sace labhetha khaṇaṃ vā raho vā, nivātakaṃ vāpi labhetha tādisaṃ;
Sabbāva itthī kayiruṃ nu pāpaṃ, aññaṃ alattha pīṭhasappināpi saddhiṃ.

310. ‘Narānamārāmakarāsu nārisu, anekacittāsu aniggahāsu ca;
Sabbattha nāpītikarāpi ce siyā, na vissase titthasamā hi nāriyo’’ti.

Tattha **goṇaṃ dhenu**nti liṅgavipallāsena vuttaṃ. **Ñātikule padussatī**ti tattha sā nibbhayā hutvā taruṇakālato paṭṭhāya vissāsakehi dāsādīhipi saddhiṃ anācāraṃ carati, ñātakā ñatvāpi niggahaṃ na karonti, attano akittiṃ pariharamānā ajānantā viya honti. **Anatthacarānī**ti acaritabbāni atthāni, akiccakārānīti attho. **Aguṇa**nti jiyārahitaṃ. **Pāpasahāyako**ti dummitto.

Daliddatāti daliddatāya. Sesapadesupi eseva nayo. Tattha daliddo alaṅkārādīnaṃ abhāvato kilesena saṅgaṇhituṃ na sakkotīti taṃ avajānāti. Gilāno vatthukāmakilesakāmehi saṅgaṇhituṃ na sakkoti. Jarājiṇṇo kāyikavācasikakhiḍḍāratisamattho na hoti. Surāsoṇḍo tassā hatthapiḷandhanādīnipi surāgharaññeva paveseti. Muddho andhabālo ratikusalo na hoti. Pamatto dāsisoṇḍo hutvā gharadāsīhi saddhiṃ saṃvasati, bhariyaṃ pana akkosati paribhāsati, tena naṃ avajānāti. Sabbakiccesu anuvattantaṃ ‘‘ayaṃ nittejo, mameva anuvattatī’’ti taṃ akkosati paribhāsati. Yo pana sabbaṃ dhanaṃ anuppadeti kuṭumbaṃ paṭicchāpeti, tassa bhariyā sabbaṃ dhanasāraṃ hatthe katvā taṃ dāsaṃ viya avajānāti, icchamānā ‘‘ko tayā attho’’ti gharatopi naṃ nikkaḍḍhati. **Muddhapatta**nti muddhabhāvappattaṃ.

Padosamāharatīti sāmike padosaṃ āharati dussati, pāpakammaṃ karotīti attho. **Ārāmagamanasīlā**ti sāmikaṃ āpucchā vā anāpucchā vā abhiṇhaṃ pupphārāmādīsu aññataraṃ gantvā tattha anācāraṃ caritvā ‘‘ajja mayā ārāme rukkhadevatāya balikammaṃ kata’’ntiādīni vatvā bālasāmikaṃ saññāpeti. Paṇḍito pana ‘‘addhā esā tattha anācāraṃ caratī’’ti puna tassā gantuṃ na deti. Evaṃ sabbapadesupi attho veditabbo. **Parakula**nti sandiṭṭhasambhattādīnaṃ gehaṃ. Taṃ sā ‘‘asukakule me vaḍḍhi payojitā atthi, tāvakālikaṃ dinnakaṃ atthi, taṃ sādhemī’’tiādīni vatvā gacchati. **Nillokanasīlā**ti vātapānantarādīhi olokanasīlā. **Sadvāraṭṭhāyinī**ti attano aṅgapaccaṅgāni dassentī sadvāre tiṭṭhati.

Accācaratīti atikkamma carati, sāmikassa santike ṭhitāva aññassa nimittaṃ dassetīti attho. **Vijambhatī**ti ‘‘ahaṃ taṃ disvā vijambhissāmi, tāya saññāya okāsassa atthibhāvaṃ vā natthibhāvaṃ vā jāneyyāsī’’ti paṭhamameva katasaṅketā vā hutvā akatasaṅketā vāpi ‘‘evaṃ esa mayi bajjhissatī’’ti sāmikassa passe ṭhitāva vijambhati vijambhanaṃ dasseti. **Vinamatī**ti kiñcideva bhūmiyaṃ pātetvā taṃ ukkhipantī viya onamitvā piṭṭhiṃ dasseti. **Vilasatī**ti gamanādīhi vā iriyāpathehi alaṅkārena vā vilāsaṃ dasseti. **Vilajjatī**ti lajjantī viya vatthena sarīraṃ chādeti, kavāṭaṃ vā bhittiṃ vā allīyati. **Nakhenā**ti pādanakhena pādanakhaṃ, hatthanakhena hatthanakhaṃ ghaṭṭeti. **Kaṭṭhenā**ti daṇḍakena. **Dāraka**nti attano vā puttaṃ aññassa vā puttaṃ gahetvā ukkhipati vā ukkhipāpeti vā. **Kīḷatī**ti sayaṃ vā kīḷati, dārakaṃ vā kīḷāpeti. **Cumbanā**dīsupi eseva nayo. **Dadātī**ti tassa kiñcideva phalaṃ vā pupphaṃ vā deti. **Yācatī**ti tameva paṭiyācati. **Anukarotī**ti dārakena kataṃ kataṃ anukaroti. **Ucca**nti mahāsaddavasena vā thomanavasena vā uccaṃ. **Nīca**nti mandasaddavasena vā amanāpavacanena vā paribhavavacanena vā nīcaṃ. **Avicca**nti bahujanamajjhe appaṭicchannaṃ. **Vivicca**nti raho paṭicchannaṃ. **Naccenā**ti etehi naccādīhi nimittaṃ karoti. Tattha roditena nimittakaraṇena rattiṃ deve vassante vātapānena hatthiṃ āropetvā seṭṭhiputtena nītāya purohitabrāhmaṇiyā vatthu kathetabbaṃ. **Jagghatī**ti mahāhasitaṃ hasati, evampi nimittaṃ karoti. **Kaccha**nti upakacchakaṃ. **Upalikhatī**ti dantehi upalikhati. **Sirasa**nti kesavaṭṭiṃ. Evaṃ kesānaṃ mocanabandhanehipi parapurisānaṃ nimittaṃ karoti, niyāmetvā vā aniyāmetvā vā kocideva sārajjissatītipi karotiyeva.

Paduṭṭhā veditabbā bhavatīti ayaṃ mayi paduṭṭhā kuddhā, kujjhitvā ca pana micchācāraṃ caratīti paṇḍitena veditabbā bhavati. **Pavāsa**nti ‘‘asukagāme payuttaṃ dhanaṃ nassati, gaccha taṃ sādhehi, vohāraṃ karohī’’tiādīni vatvā tasmiṃ gate anācāraṃ caritukāmā pavāsaṃ vaṇṇeti. **Anattha**nti avaḍḍhiṃ. **Akicca**nti akattabbayuttakaṃ.

Paridahitvāti gāḷhaṃ nivāsetvā. **Parivattakajātā**ti ito cito ca parivattamānā. **Kuṅkumiyajātā**ti kolāhalajātā pādamūle nipannā paricārikā uṭṭhāpeti, dīpaṃ jālāpeti, nānappakāraṃ kolāhalaṃ karoti, tassa kilesaratiṃ nāseti. **Dukkhaṃ vedayatī**ti sīsaṃ me rujjatītiādīni vadati. **Vilomamācaratī**ti āhāraṃ sītalaṃ icchantassa uṇhaṃ detītiādīnaṃ vasena paccanīkavutti hoti. **Nihatabhogā**ti sāmikena dukkhasambhatānaṃ bhogānaṃ surālolatādīhi vināsikā. **Santhava**nti kilesavasena santhavaṃ karoti. **Nikkhantapādā**ti jārassa upadhāraṇatthāya nikkhantapādā. **Sāmike**ti patimhi agāravena ca paduṭṭhamānasāya ca aticārinī hoti.

Sabbitthiyoti ṭhapetvā vipassanāya tanukatakilesā sesā sabbā itthiyo pāpaṃ kareyyuṃ. **Labhamāne**ti labbhamāne, saṃvijjamāneti attho. **Nivātake**ti rahomantanake paribhedake. **Khaṇaṃ vā raho vā**ti pāpakaraṇatthāya okāsaṃ vā paṭicchannaṭṭhānaṃ vā. **Kayiruṃ nū**ti ettha **nū**-ti nipātamattaṃ. **Alatthā**ti aladdhā. Ayameva vā pāṭho, aññaṃ sampannapurisaṃ alabhitvā pīṭhasappināpi tato paṭikkūlatarenāpi pāpaṃ kareyyuṃ. **Ārāmakarāsū**ti abhiratikārikāsu. **Aniggahāsū**ti niggahena vinetuṃ asakkuṇeyyāsu. **Titthasamā**ti yathā titthaṃ uttamādhamesu na kañci nhāyantaṃ vāreti, tathā etāpi raho vā khaṇe vā nivātake vā sati na kañci paṭikkhipanti.

Tathā hi atīte bārāṇasiyaṃ kaṇḍarī nāma rājā ahosi uttamarūpadharo. Tassa devasikaṃ amaccā gandhakaraṇḍakasahassaṃ āharanti. Tenassa nivesane paribhaṇḍaṃ katvā gandhakaraṇḍake phāletvā gandhadārūni katvā āhāraṃ pacanti. Bhariyāpissa abhirūpā ahosi nāmena kinnarā nāma. Purohitopissa samavayo pañcālacaṇḍo nāma buddhisampanno ahosi. Rañño pana pāsādaṃ nissāya antopākāre jamburukkho nibbatti, tassa sākhā pākāramatthake olambati. Tassa chāyāya jeguccho dussaṇṭhāno pīṭhasappī vasati. Athekadivasaṃ kinnarā devī vātapānena olokentī taṃ ditvā paṭibaddhacittā hutvā rattiṃ rājānaṃ ratiyā saṅgaṇhitvā tasmiṃ niddaṃ okkante saṇikaṃ uṭṭhāyāsanā nānaggarasabhojanaṃ suvaṇṇasarake pakkhipitvā ucchaṅge katvā sāṭakarajjuyā vātapānena otaritvā jambuṃ āruyha sākhāya oruyha pīṭhasappiṃ bhojetvā pāpaṃ katvā āgatamaggeneva pāsādaṃ āruyha gandhehi sarīraṃ ubbaṭṭetvā raññā saddhiṃ nipajji. Etenupāyena nibaddhaṃ tena saddhiṃ pāpaṃ karoti. Rājā pana na jānāti.

So ekadivasaṃ nagaraṃ padakkhiṇaṃ katvā nivesanaṃ pavesanto jambuchāyāya sayitaṃ paramakāruññappattaṃ pīṭhasappiṃ disvā purohitaṃ āha – ‘‘passetaṃ manussapeta’’nti. ‘‘Āma, passāmi devā’’ti. ‘‘Api nu kho, samma, evarūpaṃ paṭikkūlaṃ kāci itthī chandarāgavasena upagaccheyyā’’ti. Taṃ kathaṃ sutvā pīṭhasappī mānaṃ janetvā ‘‘ayaṃ rājā kiṃ katheti, attano deviyā mama santikaṃ āgamanaṃ na jānāti maññe’’ti jamburukkhassa añjaliṃ paggahetvā ‘‘suṇa sāmi, jamburukkhe nibbattadevate, ṭhapetvā taṃ añño etaṃ kāraṇaṃ na jānātī’’ti āha. Purohito tassa kiriyaṃ disvā cintesi – ‘‘addhā rañño aggamahesī jamburukkhena gantvā iminā saddhiṃ pāpaṃ karotī’’ti. So rājānaṃ pucchi – ‘‘mahārāja, deviyā te rattibhāge sarīrasamphasso kīdiso hotī’’ti? ‘‘Samma, aññaṃ na passāmi, majjhimayāme panassā sarīraṃ sītalaṃ hotī’’ti. ‘‘Tena hi, deva, tiṭṭhatu aññā itthī, aggamahesī te kinnarādevī iminā saddhiṃ pāpaṃ karotī’’ti. ‘‘Samma, kiṃ vadesi, evarūpā paramavilāsasampannā kiṃ iminā paramajegucchena saddhiṃ abhiramissatī’’ti? ‘‘Tena hi naṃ, deva, pariggaṇhāhī’’ti.

So ‘‘sādhū’’ti rattiṃ bhuttasāyamāso tāya saddhiṃ nippajjitvā ‘‘pariggaṇhissāmi na’’nti pakatiyā niddupagamanavelāya niddupagato viya ahosi. Sāpi uṭṭhāya tatheva akāsi. Rājā tassā anupadaññeva gantvā jambuchāyaṃ nissāya aṭṭhāsi. Pīṭhasappī deviyā kujjhitvā ‘‘tvaṃ ajja aticirāyitvā āgatā’’ti hatthena kaṇṇasaṅkhalikaṃ pahari. Atha naṃ ‘‘mā maṃ kujjhi, sāmi, rañño niddupagamanaṃ olokesi’’nti vatvā tassa gehe pādaparicārikā viya ahosi. Tena panassā pahārena sīhamukhakuṇḍalaṃ kaṇṇato gaḷitvā rañño pādamūle pati. Rājā ‘‘vaṭṭissati ettaka’’nti taṃ gahetvā gato. Sāpi tena saddhiṃ aticaritvā purimaniyāmeneva gantvā raññā saddhiṃ nipajjituṃ ārabhi. Rājā paṭikkhipitvā punadivase ‘‘kinnarādevī mayā dinnaṃ sabbālaṅkāraṃ alaṅkaritvā etū’’ti āṇāpesi. Sā ‘‘sīhamukhakuṇḍalaṃ me suvaṇṇakārassa santike’’ti vatvā nāgami, puna pesite ca pana ekakuṇḍalāva āgamāsi. Rājā pucchi – ‘‘kahaṃ te kuṇḍala’’nti? ‘‘Suvaṇṇakārassa santike’’ti. Suvaṇṇakāraṃ pakkosāpetvā ‘‘kiṃkāraṇā imissā kuṇḍalaṃ na desī’’ti āha. ‘‘Nāhaṃ gaṇhāmi devā’’ti. Rājā tassā kujjhitvā ‘‘pāpe caṇḍāli mādisena te suvaṇṇakārena bhavitabba’’nti vatvā taṃ kuṇḍalaṃ tassā purato khipitvā purohitaṃ āha – ‘‘samma, saccaṃ tayā vuttaṃ, gaccha sīsamassā chedāpehī’’ti. So taṃ rājageheyeva ekasmiṃ padese ṭhapetvā rājānaṃ upasaṅkamitvā – ‘‘deva, mā kinnarādeviyā kujjhittha, sabbā itthiyo evarūpāyeva. Sacepi itthīnaṃ dussīlabhāvaṃ ñātukāmosi, dassessāmi te etāsaṃ pāpakañceva bahumāyābhāvañca, ehi aññātakavesena janapadaṃ carāmā’’ti āha.

Rājā ‘‘sādhū’’ti mātaraṃ rajjaṃ paṭicchāpetvā tena saddhiṃ cārikaṃ pakkāmi. Tesaṃ yojanaṃ maggaṃ gantvā mahāmagge nisinnānaṃyeva eko kuṭumbiko puttassatthāya maṅgalaṃ katvā ekaṃ kumārikaṃ paṭicchannayāne nisīdāpetvā mahantena parivārena gacchati. Taṃ disvā purohito rājānaṃ āha – ‘‘sace icchasi, imaṃ kumārikaṃ tayā saddhiṃ pāpaṃ kāretuṃ sakkā devā’’ti. ‘‘Kiṃ kathesi, mahāparivārā esā, na sakkā sammā’’ti? Purohito ‘‘tena hi passa, devā’’ti purato gantvā maggato avidūre sāṇiyā parikkhipitvā rājānaṃ antosāṇiyaṃ katvā sayaṃ maggapasse rodanto nisīdi. Atha naṃ so kuṭumbiko disvā ‘‘tāta, kasmā rodasī’’ti pucchi. ‘‘Bhariyā me garubhārā, taṃ kulagharaṃ netuṃ maggapaṭipannosmi, tassā antarāmaggeyeva gabbho cali, esā antosāṇiyaṃ kilamati, kācissā itthī santike natthi, mayāpi tattha gantuṃ na sakkā, na jānāmi ‘kiṃ bhavissatī’ti, ekaṃ itthiṃ laddhuṃ vaṭṭatī’’ti? ‘‘Mā rodi, bahū me itthiyo, ekā gamissatī''ti. ''Tena hi ayameva kumārikā gacchatu, etissāpi maṅgalaṃ bhavissatī''ti. So cintesi – ''saccaṃ vadati, suṇisāyapi me maṅgalameva, iminā hi nimittena sā puttadhītāhi vaḍḍhissatī''ti tameva pesesi. Sā tattha pavisitvā rājānaṃ disvāva paṭibaddhacittā hutvā pāpamakāsi. Rājāpissā aṅgulimuddikaṃ adāsi. Atha naṃ katakiccaṃ nikkhamitvā āgataṃ pucchiṃsu – ''kiṃ vijātā''ti? ''Suvaṇṇavaṇṇaṃ putta''nti. Kuṭumbiko taṃ ādāya pāyāsi. Purohitopi rañño santikaṃ gantvā ''diṭṭhā te, deva, kumārikāpi evaṃ pāpā, kimaṅgaṃ pana aññā, api pana te kiñci dinna''nti pucchi. ''Āma, aṅgulimuddikā dinnā''ti. ''Nāssā taṃ dassāmī''ti vegena gantvā yānakaṃ gaṇhitvā ''kimeta''nti vutte ''ayaṃ me brāhmaṇiyā ussīsake ṭhapitaṃ muddikaṃ gahetvā āgatā, dehi, amma, muddika''nti āha. Sā taṃ dadamānā brāhmaṇaṃ hatthe nakhena vijjhitvā ''gaṇha corā''ti adāsi.

Evaṃ brāhmaṇo nānāvidhehi upāyehi aññāpi bahū aticāriniyo rañño dassetvā ''idha tāva ettakaṃ hotu, aññattha gamissāma, devā''ti āha. Rājā ''sakalajambudīpe caritepi sabbā itthiyo evarūpāva bhavissanti, kiṃ no etāhi, nivattāmā''ti bārāṇasimeva paccāgantvā – ''mahārāja, itthiyo nāma evaṃ pāpadhammā, pakati esā etāsaṃ, khamatha, deva, kinnarādeviyā''ti purohitena yācito khamitvā rājanivesanato naṃ nikkaḍḍhāpesi, ṭhānato pana taṃ apanetvā aññaṃ aggamahesiṃ akāsi. Tañca pīṭhasappiṃ nikkaḍḍhāpetvā jambusākhaṃ chedāpesi. Tadā kuṇālo pañcālacaṇḍo ahosi. Iti attanā diṭṭhakāraṇameva āharitvā dassento gāthamāha –

311. ''Yaṃ ve disvā kaṇḍarīkinnarānaṃ, sabbitthiyo na ramanti agāre;
Taṃ tādisaṃ maccaṃ cajitvā bhariyā, aññaṃ disvā purisaṃ pīṭhasappi''nti.

Tassattho – yaṃ ve kaṇḍarissa rañño kinnarāya deviyā cāti imesaṃ kaṇḍarikinnarānaṃ virāgakāraṇaṃ ahosi, taṃ disvā jānitabbaṃ – sabbitthiyo attano sāmikānaṃ na ramanti agāre. Tathā hi aññaṃ pīṭhasappiṃ purisaṃ disvā taṃ rājānaṃ tādisaṃ ratikusalaṃ maccaṃ cajitvā bhariyā tena manussapetena saddhiṃ pāpamakāsīti.

Aparopi atīte bārāṇasiyaṃ bako nāma rājā dhammena rajjaṃ kāresi. Tadā bārāṇasiyā pācīnadvāravāsino ekassa daliddassa pañcapāpī nāma dhītā ahosi. Sā kira pubbepi ekā daliddadhītā mattikaṃ madditvā gehe bhittiṃ vilimpati. Atheko paccekabuddho attano pabbhāraparibhaṇḍakaraṇatthaṃ ''kahaṃ mattikaṃ labhissāmī''ti cintetvā ''bārāṇasiyaṃ laddhuṃ sakkā''ti cīvaraṃ pārupitvā pattahattho nagaraṃ pavisitvā tassā avidūre aṭṭhāsi. Sā kujjhitvā ullokentī paduṭṭhena manasā ''mattikampi bhikkhatī''ti avoca. Paccekabuddho niccalova ahosi. Atha sā paccekabuddhaṃ niccalitaṃ disvā puna cittaṃ pasādetvā, ''samaṇa, mattikampi na labhasī''ti vatvā mahantaṃ mattikāpiṇḍaṃ āharitvā patte ṭhapesi. So tāya mattikāya pabbhāre paribhaṇḍamakāsi. Sā nacirasseva tato cavitvā tasmiṃyeva nagare bahidvāragāme duggatitthiyā kucchimhi paṭisandhiṃ gaṇhi. Sā dasamāsaccayena mātu kucchito nikkhami. Tassā mattikāpiṇḍaphalena sarīraṃ phassasampannaṃ ahosi, kujjhitvā ullokitattā pana hatthapādamukhaakkhināsāni pāpāni virūpāni ahesuṃ. Tena taṃ ''pañcapāpī''tveva sañjāniṃsu.

Athekadivasaṃ bārāṇasirājā rattiṃ aññātakavesena nagaraṃ pariggaṇhanto taṃ padesaṃ gato. Sāpi gāmadārikāhi saddhiṃ kīḷantī ajānitvāva rājānaṃ hatthe gaṇhi. So tassā hatthasamphassena sakabhāvena saṇṭhātuṃ nāsakkhi, dibbasamphassena phuṭṭho viya ahosi. So phassarāgaratto tathāvirūpampi taṃ hatthe gahetvā ''kassa dhītāsī''ti pucchitvā ''dvāravāsino''ti vutte assāmikabhāvaṃ pucchitvā ''ahaṃ te sāmiko bhavissāmi, gaccha mātāpitaro anujānāpehī''ti āha. Sā mātāpitaro upagantvā ''eko, amma, puriso maṃ icchatī''ti vatvā ''sopi duggato bhavissati, sace tādisampi icchati, sādhū''ti vutte gantvā mātāpitūhi anuññātabhāvaṃ ārocesi. So tasmiṃyeva gehe tāya saddhiṃ vasitvā pātova rājanivesanaṃ pāvisi. Tato paṭṭhāyeva aññātakavesena nibaddhaṃ tattha gacchati, aññaṃ itthiṃ oloketumpi na icchati.

Athekadivasaṃ tassā pitu lohitapakkhandikā uppajji. Asambhinnakhīrasappimadhusakkharayuttapāyāsova etassa bhesajjaṃ, taṃ te daliddatāya uppādetuṃ na sakkonti. Tato pañcapāpimātā dhītaraṃ āha – ''kiṃ, amma, tava sāmiko pāyāsaṃ uppādetuṃ sakkhissatī''ti? ''Amma, mama sāmikena amhehipi duggatatarena bhavitabbaṃ, evaṃ santepi pucchissāmi naṃ, mā cintayī''ti vatvā tassāgamanavelāyaṃ dummanā hutvā nisīdi. Atha naṃ rājā āgantvā ''kiṃ dummanāsī''ti pucchi. Sā tamatthaṃ ārocesi. Taṃ sutvā rājā ''bhadde idaṃ atirasabhesajjaṃ, kuto labhissāmī''ti vatvā cintesi – ''na sakkā mayā niccakālaṃ evaṃ carituṃ, antarāmagge parissayopi daṭṭhabbo, sace kho pana etaṃ antepuraṃ nessāmi, etissā phassasampadaṃ ajānantā 'amhākaṃ rājā yakkhiniṃ gahetvā āgato'ti keḷiṃ karissanti, sakalanagaravāsino etissā samphassaṃ jānāpetvā garahaṃ mocessāmī''ti. Atha naṃ rājā – ''bhadde, mā cintayi, āharissāmi te pitu pāyāsa''nti vatvā tāya saddhiṃ abhiramitvā rājanivesanaṃ gantvā punadivase tādisaṃ pāyāsaṃ pacāpetvā paṇṇāni āharāpetvā dve puṭe katvā ekasmiṃ pāyāsaṃ pakkhipitvā ekasmiṃ cūḷāmaṇiṃ ṭhapetvā bandhitvā rattibhāge gantvā, ''bhadde, mayaṃ daliddā, kicchena sampāditaṃ, tava pitaraṃ 'ajja imamhā puṭā pāyāsaṃ bhuñja, sve imamhā'ti vadeyyāsī''ti āha. Sā tathā akāsi. Athassā pitā ojasampannattā pāyāsassa thokameva bhuñjitvā suhito jāto. Sesaṃ mātu datvā sayampi bhuñji. Tayopi suhitā ahesuṃ. Cūḷāmaṇipuṭaṃ pana punadivasatthāya ṭhapesuṃ.

Rājā nivesanaṃ gantvā mukhaṃ dhovitvāva ''cūḷāmaṇiṃ me āharathā''ti vatvā ''na passāma, devā''ti vutte ‘‘sakalanagaraṃ vicinathā’’ti āha. Te vicinitvāpi na passiṃsu. Tena hi bahinagare daliddagehesu bhattapaṇṇapuṭe upādāya vicinathāti. Vicinantā tasmiṃ ghaṭe cūḷāmaṇiṃ disvā tassā mātāpitaro ‘‘corā’’ti bandhitvā nayiṃsu. Athassā pitā, ‘‘sāmi, na mayaṃ corā, aññenāyaṃ maṇi ābhato’’ti vatvā ‘‘kenā’’ti vutte ‘‘jāmātarā me’’ti ācikkhitvā ‘‘kahaṃ so’’ti pucchito ‘‘dhītā me jānātī’’ti āha. Tato dhītāya saddhiṃ kathesi – ‘‘amma, sāmikaṃ te jānāsī’’ti? ‘‘Na jānāmī’’ti. ‘‘Evaṃ sante amhākaṃ jīvitaṃ natthī’’ti. ‘‘Tāta, so andhakāre āgantvā andhakāre eva yāti, tenassa rūpaṃ na jānāmi, hatthasamphassena pana naṃ jānituṃ sakkomī’’ti. So rājapurisānaṃ ārocesi. Tepi rañño ārocesuṃ. Rājā ajānanto viya hutvā ‘‘tena hi taṃ itthiṃ rājaṅgaṇe antosāṇiyaṃ ṭhapetvā sāṇiyā hatthappamāṇaṃ chiddaṃ katvā nagaravāsino sannipātetvā hatthasamphassena coraṃ gaṇhathā’’ti āha. Rājapurisā tathā kātuṃ tassā santikaṃ gantvā rūpaṃ disvāva vippaṭisārino hutvā – ‘‘dhī, dhī pisācī’’ti jigucchitvā phusituṃ na ussahiṃsu, ānetvā pana naṃ rājaṅgaṇe antosāṇiyaṃ ṭhapetvā sakalanagaravāsino sannipātesuṃ. Sā āgatāgatassa chiddena pasāritahatthaṃ gahetvāva ‘‘no eso’’ti vadati. Purisā tassā dibbaphassasadise phasse bajjhitvā apagantuṃ na sakkhiṃsu, ‘‘sacāyaṃ daṇḍārahā, daṇḍaṃ datvāpi dāsakammakārabhāvaṃ upagantvāpi etaṃ ghare karissāmā’’ti cintayiṃsu. Atha ne rājapurisā daṇḍehi koṭṭetvā palāpesuṃ. Uparājānaṃ ādiṃ katvā sabbe ummattakā viya ahesuṃ.

Atha rājā – ‘‘kacci ahaṃ bhaveyya’’nti hatthaṃ pasāresi. Taṃ hatthe gahetvāva ‘‘coro me gahito’’ti mahāsaddaṃ kari. Rājā tepi pucchi – ‘‘tumhe etāya hatthe gahitā kiṃ cintayitthā’’ti. Te yathābhūtaṃ ārocesuṃ. Atha ne rājā āha – ‘‘ahaṃ etaṃ attano gehaṃ ānetuṃ evaṃ kāresiṃ ‘etissā phassaṃ ajānantā maṃ paribhaveyyu’nti cintetvā, tasmā mayā sabbe tumhe jānāpitā, vadatha, bho dāni, sā kassa gehe bhavituṃ yuttā’’ti? ‘‘Tumhākaṃ, devā’’ti. Atha naṃ abhisiñcitvā aggamahesiṃ akāsi. Mātāpitūnampissā issariyaṃ dāpesi. Tato paṭṭhāya ca pana tāya sammatto neva vinicchayaṃ paṭṭhapesi, na aññaṃ itthiṃ olokesi. Tā tassā antaraṃ pariyesiṃsu. Sā ekadivasaṃ dvinnaṃ rājūnaṃ aggamahesibhāvassa supine nimittaṃ disvā rañño ārocesi. Rājā supinapāṭhake pakkosāpetvā ‘‘evarūpe supine diṭṭhe kiṃ hotī’’ti pucchi. Te itarāsaṃ itthīnaṃ santikā lañjaṃ gahetvā – ‘‘mahārāja, deviyā sabbasetassa hatthino khandhe nisinnabhāvo tumhākaṃ maraṇassa pubbanimittaṃ, hatthikhandhagatāya pana candaparāmasanaṃ tumhākaṃ paccāmittarājānayanassa pubbanimitta’’nti vatvā ‘‘idāni kiṃ kātabba’’nti vutte ‘‘deva imaṃ māretuṃ na sakkā, nāvāya pana naṃ ṭhapetvā nadiyaṃ vissajjetuṃ vaṭṭatī’’ti vadiṃsu. Rājā āhāravatthālaṅkārehi saddhiṃ rattibhāge naṃ nāvāya ṭhapetvā nadiyaṃ vissajjesi.

Sā nadiyā vuyhamānā heṭṭhānadiyā nāvāya udakaṃ kīḷantassa bāvarikarañño abhimukhaṭṭhānaṃ pattā. Tassa senāpati nāvaṃ disvā ‘‘ayaṃ nāvā mayha’’nti āha. Rājā ‘‘nāvāya bhaṇḍaṃ mayha’’nti vatvā āgatāya nāvāya taṃ disvā ‘‘kā nāma tvaṃ pisācīsadisā’’ti pucchi. Sā sitaṃ katvā bakassa rañño aggamahesibhāvaṃ kathetvā sabbaṃ taṃ pavattiṃ tassa kathesi. Sā pana pañcapāpīti sakalajambudīpe pākaṭā. Atha naṃ rājā hatthe gahetvā ukkhipi, saha gahaṇeneva phassarāgaratto aññāsu itthīsu itthisaññaṃ akatvā taṃ aggamahesiṭṭhāne ṭhapesi. Sā tassa pāṇasamā ahosi. Bako taṃ pavattiṃ sutvā ‘‘nāhaṃ tassa aggamahesiṃ kātuṃ dassāmī’’ti senaṃ saṅkaḍḍhitvā tassa paṭititthe nivesanaṃ katvā paṇṇaṃ pesesi – ‘‘bhariyaṃ vā me detu yuddhaṃ vā’’ti. So ‘‘yuddhaṃ dassāmi, na bhariya’’nti vatvā yuddhasajjo ahosi. Ubhinnaṃ amaccā ‘‘mātugāmaṃ nissāya maraṇakiccaṃ natthi, purimasāmikattā esā bakassa pāpuṇāti, nāvāya laddhattā bāvarikassa, tasmā ekekassa gehe satta satta divasāni hotū’’ti mantetvā dvepi rājāno saññāpesuṃ. Te ubhopi attamanā hutvā titthapaṭititthe nagarāni māpetvā vasiṃsu. Sā dvinnampi tesaṃ aggamahesittaṃ kāresi. Dvepi tassā sammattā ahesuṃ. Sā pana ekassa ghare sattāhaṃ vasitvā nāvāya itarassa gharaṃ gacchantī nāvaṃ pājetvā nentena ekena mahallakakhujjakevaṭṭena saddhiṃ nadīmajjhe pāpaṃ karoti. Tadā kuṇālo sakuṇarājā bako ahosi, tasmā idaṃ attanā diṭṭhakāraṇaṃ āharitvā dassento gāthamāha –

312. ‘‘Bakassa ca bāvarikassa ca rañño, accantakāmānugatassa bhariyā;
Avācarī paṭṭhavasānugassa, kaṃ vāpi itthī nāticare tadañña’’nti.

Tattha **accantakāmānugatassā**ti accantaṃ kāmaṃ anugatassa. **Avācarī**ti anācāraṃ cari. **Paṭṭhavasānugassā**ti paṭṭhassa attano vasānugatassa, attano pesanakārassa santiketi attho. Karaṇatthe vā sāmivacanaṃ, tena saddhiṃ pāpamakāsīti vuttaṃ hoti. **Tadañña**nti kataraṃ taṃ aññaṃ purisaṃ nāticareyyāti attho.

Aparāpi atīte brahmadattassa bhariyā piṅgiyānī nāma aggamahesī sīhapañjaraṃ vivaritvā olokentī maṅgalaassagopakaṃ disvā rañño niddupagamanakāle vātapānena oruyha tena saddhiṃ aticaritvā puna pāsādaṃ āruyha gandhehi sarīraṃ ubbaṭṭetvā raññā saddhiṃ nipajji. Athekadivasaṃ rājā ‘‘kiṃ nu kho deviyā aḍḍharattasamaye niccaṃ sarīraṃ sītaṃ hoti, pariggaṇhissāmi na’’nti ekadivasaṃ niddupagato viya hutvā taṃ uṭṭhāya gacchantiṃ anugantvā assabandhena saddhiṃ aticarantiṃ disvā nivattitvā sayanaṃ abhiruhi. Sāpi aticaritvā āgantvā cūḷasayanake nipajji. Punadivase rājā amaccagaṇamajjheyeva taṃ pakkosāpetvā taṃ kiccaṃ āvikatvā ‘‘sabbāva itthiyo pāpadhammā’’ti tassā vadhabandhachejjabhejjārahaṃ dosaṃ khamitvā ṭhānā cāvetvā aññaṃ aggamahesiṃ akāsi. Tadā kuṇālo rājā brahmadatto ahosi, tena taṃ attanā diṭṭhaṃ āharitvā dassento gāthamāha –

313. ‘‘Piṅgiyānī sabbalokissarassa, rañño piyā brahmadattassa bhariyā;

Avācarī paṭṭhavasānugassa, taṃ vāpi sā nājjhagā kāmakāminī''ti.

Tattha **taṃ vā**ti sā evaṃ aticarantī taṃ vā assabandhaṃ taṃ vā aggamahesiṭṭhānanti ubhayampi nājjhagā, ubhato bhaṭṭhā ahosi. **Kāmakāminī**ti kāme patthayamānā.

Evaṃ pāpadhammā itthiyoti atītavatthūhi itthīnaṃ dosaṃ kathetvā aparenapi pariyāyena tāsaṃ dosameva kathento āha –

314. ''Luddhānaṃ lahucittānaṃ, akataññūna dubbhinaṃ;
Nādevasatto puriso, thīnaṃ saddhātumarahati.

315. ''Na tā pajānanti kataṃ na kiccaṃ, na mātaraṃ pitaraṃ bhātaraṃ vā;
Anariyā samatikkantadhammā, sasseva cittassa vasaṃ vajanti.

316. ''Cirānuvuṭṭhampi piyaṃ manāpaṃ, anukampakaṃ pāṇasamampi bhattuṃ;
Āvāsu kiccesu ca naṃ jahanti, tasmāhamitthīnaṃ na vissasāmi.

317. ''Thīnañhi cittaṃ yathā vānarassa, kannappakannaṃ yathā rukkhachāyā;
Calācalaṃ hadayamitthiyānaṃ, cakkassa nemi viya parivattati.

318. ''Yadā tā passanti samekkhamānā, ādeyyarūpaṃ purisassa vittaṃ;
Saṇhāhi vācāhi nayanti menaṃ, kambojakā jalajeneva assaṃ.

319. ''Yadā na passanti samekkhamānā, ādeyyarūpaṃ purisassa vittaṃ;
Samantato naṃ parivajjayanti, tiṇṇo nadīpāragatova kullaṃ.

320. ''Silesūpamā sikhiriva sabbabhakkhā, tikkhamāyā nadīriva sīghasotā;
Sevanti hetā piyamappiyañca, nāvā yathā orakulaṃ parañca.

321. ''Na tā ekassa na dvinnaṃ, āpaṇova pasārito;
Yo tā mayhanti maññeyya, vātaṃ jālena bādhaye.

322. ''Yathā nadī ca pantho ca, pānāgāraṃ sabhā papā;
Evaṃ lokitthiyo nāma, velā tāsaṃ na vijjati.

323. ''Ghatāsanasamā etā, kaṇhasappasirūpamā;
Gāvo bahi tiṇasseva, omasanti varaṃ varaṃ.

324. ''Ghatāsanaṃ kuñjaraṃ kaṇhasappaṃ, muddhābhisittaṃ pamadā ca sabbā;
Ete naro niccayato bhajetha, tesaṃ have dubbidu sabbabhāvo.

325. ''Naccantavaṇṇā na bahūna kantā, na dakkhiṇā pamadā sevitabbā;
Na parassa bhariyā na dhanassa hetu, etitthiyo pañca na sevitabbā''ti.

Tattha **luddhāna**nti lubbhānaṃ. **Kaṇaverajātake** (jā. 1.4.69-72) viya baddhacorepi sārajjanaṃ sandhāyetaṃ vuttaṃ. **Lahucittāna**nti muhuttameva parivattanacittānaṃ. **Cūḷadhanuggahajātakena** (jā. 1.5.128 ādayo) etaṃ dīpetabbaṃ. Akataññutā pana etāsaṃ ekakanipāte **takkāriyajātakena** (jā. 1.13.104 ādayo) dīpetabbā. **Nādevasatto**ti na adevasatto devena anāsatto ayakkhagahitako abhūtaviṭṭho puriso thīnaṃ sīlavantataṃ saddhātuṃ nārahati, bhūtaviṭṭho pana saddaheyya. **Kata**nti attano kataṃ upakāraṃ. **Kicca**nti attanā kattabbaṃ kiccaṃ. **Na mātara**nti sabbepi ñātake chaḍḍetvā yasmiṃ paṭibaddhacittā honti, taññeva anubandhanato ete mātādayo na jānanti nāma mahāpanthakamātā viya. **Anariyā**ti nillajjā. **Sassevā**ti sakassa. **Āvāsū**ti āpadāsu. **Kiccesū**ti tesu tesu karaṇīyesu.

Kannappakannanti otiṇṇotiṇṇaṃ. Yathā hi visame padese rukkhachāyā ninnampiorohati, thalampi abhiruhati, tathā etāsampi cittaṃ na kañci uttamādhamaṃ vajjeti. **Calācala**nti ekasmiṃyeva apatiṭṭhitaṃ. **Nemi viyā**ti sakaṭassa gacchato cakkanemi viya. **Ādeyyarūpa**nti gahetabbajātikaṃ. **Vitta**nti dhanaṃ. **Nayantī**ti attano vasaṃ nenti. **Jalajenā**ti jalajātasevālena. Kambojaraṭṭhavāsino kira yadā aṭavito asse gaṇhitukāmā honti, tadā ekasmiṃ ṭhāne vatiṃ parikkhipitvā dvāraṃ yojetvā assānaṃ udakapānatitthe sevālaṃ madhunā makkhetvā sevālasambandhāni tīre tiṇāni ādiṃ katvā yāva parikkhepadvārā makkhenti, assā pānīyaṃ pivitvā rasagiddhena madhunā makkhitāni tāni tiṇāni khādantā anukkamena taṃ ṭhānaṃ pavisanti. Iti yathā te jalajena palobhetvā asse vasaṃ nenti, tathā etāpi dhanaṃ disvā tassa gahaṇatthāya saṇhāhi vācāhipi purisaṃ vasaṃ nentīti attho. **Kulla**nti taraṇatthāya gahitaṃ yaṃ kiñci.

Silesūpamāti purisānaṃ cittabandhanena silesasadisā. **Tikkhamāyā**ti tikhiṇamāyā sīghamāyā. **Nadīrivā**ti yathā pabbateyyā nadī sīghasotā, evaṃ sīghamāyāti attho. **Āpaṇovā**ti yathā ca pasāritāpaṇo yesaṃ mūlaṃ atthi, tesaññeva upakāro, tatheva tāpi. **Yo tā**ti yo puriso tā itthiyo. **Bādhaye**ti so vātaṃ jālena bādheyya. **Velā tāsaṃ na vijjatī**ti yathā etesaṃ nadīādīnaṃ ‘‘asukavelāyameva ettha gantabba’’nti velā natthi, rattimpi divāpi icchiticchitakkhaṇe upagantabbāneva, asukenevātipi mariyādā natthi, atthikena upagantabbāneva, tathā tāsampīti attho.

Ghatāsanasamā etāti yathā aggi indhanena na tappati, evametāpi kilesaratiyā. **Kaṇhasappasirūpamā**ti kodhanatāya upanāhitāya ghoravisatāya dujivhatāya mittadubbhitāyāti pañcahi kāraṇehi kaṇhasappasirasadisā. Tattha bahularāgatāya ghoravisatā, pisuṇatāya dujivhatā, aticāritāya mittadubbhitā veditabbā. **Gāvo bahi tiṇassevā**ti yathā gāvo khāditaṭṭhānaṃ chaḍḍetvā bahi manāpamanāpassa tiṇassa varaṃ varaṃ omasanti khādanti, evametāpi niddhanaṃ chaḍḍetvā aññaṃ sadhanameva bhajantīti attho. **Muddhābhisitta**nti rājānaṃ. **Pamadā ca sabbā**ti sabbā ca itthiyo. **Ete**ti ete pañca jane. **Niccayato**ti niccasaññato, upaṭṭhitassati appamattova hutvāti attho. **Dubbidū**ti dujjāno. **Sabbabhāvo**ti ajjhāsayo. Ciraparicinnopi hi aggi dahati, ciravissāsikopi kuñjaro ghāteti, ciraparicitopi sappo ḍaṃsati, ciravissāsikopi rājā anatthakaro hoti, evaṃ cirāciṇṇāpi itthiyo vikāraṃ dassentīti.

Naccantavaṇṇāti abhirūpavatī. **Na bahūna kantā**ti aḍḍhakāsigaṇikā viya bahūnaṃ piyā manāpā. **Na dakkhiṇā**ti naccagītakusalā. Tathārūpā hi bahupatthitā bahumittā honti, tasmā na sevitabbā. **Na dhanassa hetū**ti yā dhanahetuyeva bhajati, sā apariggahāpi na sevitabbā. Sā hi dhanaṃ alabhamānā kujjhatīti.

Evaṃ vutte mahājano mahāsattassa ‘‘aho sukathita’’nti sādhukāramadāsi. Sopi ettakehi kāraṇehi itthīnaṃ aguṇaṃ kathetvā tuṇhī ahosi. Taṃ sutvā ānando gijjharājā, ‘‘samma kuṇāla, ahampi attano ñāṇabalena itthīnaṃ aguṇaṃ kathessāmī’’ti vatvā aguṇakathaṃ ārabhi. Taṃ dassento satthā āha –

> ‘‘Atha khalu, bho, ānando gijjharājā kuṇālassa ādimajjhakathāpariyosānaṃ viditvā tāyaṃ velāyaṃ imā gāthā abhāsi –

326. ‘‘Puṇṇampi cemaṃ pathaviṃ dhanena, dajjitthiyā puriso sammatāya;
Laddhā khaṇaṃ atimaññeyya tampi, tāsaṃ vasaṃ asatīnaṃ na gacche.

327. ‘‘Uṭṭhāhakaṃ cepi alīnavuttiṃ, komārabhattāraṃ piyaṃ manāpaṃ;
Āvāsu kiccesu ca naṃ jahanti, tasmāhamitthīnaṃ na vissasāmi.

328. ‘‘Na vissase ‘icchati ma’nti poso, na vissase ‘rodati me sakāse’;
Sevanti hetā piyamappiyañca, nāvā yathā orakūlaṃ parañca.

329. ‘‘Na vissase sākhapurāṇasanthataṃ, na vissase mittapurāṇacoraṃ;
Na vissase rājānaṃ ‘sakhā mama’nti, na vissase itthi dasanna mātaraṃ.

330. ‘‘Na vissase rāmakarāsu nārisu, accantasīlāsu asaññatāsu;
Accantapemānugatassa bhariyā, na vissase titthasamā hi nāriyo.

331. ‘‘Haneyyuṃ chindeyyuṃ chedāpeyyumpi, kaṇṭhepi chetvā rudhiraṃ piveyyuṃ;
Mā dīnakāmāsu asaññatāsu, bhāvaṃ kare gaṅgatitthūpamāsu.

332. ‘‘Musā tāsaṃ yathā saccaṃ, saccaṃ tāsaṃ yathā musā;
Gāvo bahi tiṇasseva, omasanti varaṃ varaṃ.

333. ‘‘Gatenetā palobhenti, pekkhitena mhitena ca;
Athopi dunnivatthena, mañjunā bhaṇitena ca.

334. ‘‘Coriyo kathinā hetā, vāḷā ca lapasakkharā;
Na tā kiñci na jānanti, yaṃ manussesu vañcanaṃ.

335. ‘‘Asā lokitthiyo nāma, velā tāsaṃ na vijjati;
Sārattā ca pagabbhā ca, sikhī sabbaghaso yathā.

336. ‘‘Natthitthīnaṃ piyo nāma, appiyopi na vijjati;
Sevanti hetā piyamappiyañca, nāvā yathā orakūlaṃ parañca.

337. ‘‘Natthitthīnaṃ piyo nāma, appiyopi na vijjati;
Dhanattā paṭivallanti, latāva dumanissitā.

338. ‘‘Hatthibandhaṃ assabandhaṃ, gopurisañca maṇḍalaṃ;
Chavaḍāhakaṃ pupphachaḍḍakaṃ, sadhanamanupatanti nāriyo.

339. ‘‘Kulaputtampi jahanti akiñcanaṃ, chavakasamasadisampi;
Anugacchanti anupatanti, dhanahetu hi nāriyo’’ti.

Tattha **ādimajjhakathāpariyosāna**nti kathāya ādimajjhapariyosānaṃ. **Laddhā khaṇa**nti okāsaṃ labhitvā. **Icchati ma**nti maṃ esā icchatīti puriso itthiṃ na vissaseyya. **Sākhapurāṇasanthata**nti hiyyo vā pare vā santhataṃ purāṇasākhāsanthataṃ na vissase, apapphoṭetvā apaccavekkhitvā na paribhuñjeyya. Tatra hi dīghajātiko vā pavisitvā tiṭṭheyye, paccāmitto vā satthaṃ nikkhipeyya. **Mittapurāṇacora**nti panthadūhanaṭṭhāne ṭhitaṃ coraṃ ‘‘purāṇamitto me’’ti na vissaseyya. Corā hi ye sañjānanti teyeva mārenti. **Sakhā mama**nti so hi khippameva kujjhati, tasmā rājānaṃ ‘‘sakhā me’’ti na vissase. **Dasannamātara**nti ‘‘ayaṃ mahallikā idāni maṃ na aticarissati, attānaṃ rakkhissatī’’ti na vissasetabbā. **Rāmakarāsū**ti bālānaṃ ratikarāsu. **Accantasīlāsū**ti atikkantasīlāsu. **Accantapemānugatassā**ti sacepi accantaṃ anugatapemā assa, tathāpi taṃ na vissase. Kiṃkāraṇā? Titthasamā hi nāriyoti sambandho, titthaṃ viya sabbasādhāraṇāti attho.

Haneyyunti kuddhā vā aññapurisasārattā vā hutvā sabbametaṃ hananādiṃ kareyyuṃ. **Mā dīnakāmāsū**ti hīnajjhāsayāsu saṃkiliṭṭhaāsayāsu. **Bhāva**nti evarūpāsu sinehaṃ mā kare. **Gaṅgatitthūpamāsū**ti sabbasādhāraṇaṭṭhena gaṅgātitthasadisāsu. **Musā**ti musāvādo tāsaṃ saccasadisova. **Gatenā**tiādīsu pekkhitena palobhane **ummādantījātakaṃ,** (jā. 2.18.57 ādayo) dunnivatthena **niḷinikājātakaṃ,** (jā. 2.18.1 ādayo) mañjunā bhaṇitena ‘‘tuvaṭaṃ kho, ayyaputta, āgaccheyyāsī’’ti nandattherassa vatthu (udā. 22) kathetabbaṃ. **Coriyo**ti sambhatassa dhanassa vināsanena coriyo. **Kathinā**ti thaddhahadayā. **Vāḷā**ti duṭṭhā appakeneva kujjhanasīlā. **Lapasakkharā**ti niratthakalapanena sakkharā viya madhurā. **Asā**ti asatiyo lāmakā. **Sārattā**ti sabbadā sārattā. **Pagabbhā**ti kāyapāgabbhiyādīhi pagabbhā. **Yathā**ti yathā sikhī sabbaghaso, evametāpi sabbaghasā. **Paṭivallantī**ti parissajanti upagūhanti veṭhenti. **Latāvā**ti yathā latā rukkhanissitā rukkhaṃ veṭhenti, evametā purisaṃ parissajanti nāma.

Hatthibandhantiādīsu gopuriso vuccati gopālako. **Chavaḍāhaka**nti chavānaṃ ḍāhakaṃ, susānapālanti vuttaṃ hoti. **Pupphachaḍḍaka**nti vaccaṭṭhānasodhakaṃ. **Sadhana**nti etesupi sadhanaṃ anugacchantiyeva. **Akiñcana**nti adhanaṃ. **Chavakasamasadisa**nti sunakhamaṃsakhādacaṇḍālena samaṃ sadisaṃ, tena nibbisesampi purisaṃ gacchanti bhajanti. Kasmā? Yasmā **anupatanti dhanahetu nāriyo**ti.

Evaṃ attano ñāṇe ṭhatvā ānando gijjharājā itthīnaṃ aguṇaṃ kathetvā tuṇhī ahosi. Tassa vacanaṃ sutvā nāradopi attano ñāṇe ṭhatvā tāsaṃ aguṇaṃ kathesi. Taṃ dassento satthā āha –

> ‘‘Atha khalu, bho, nārado devabrāhmaṇo ānandassa gijjharājassa ādimajjhakathāpariyosānaṃ viditvā tāyaṃ velāyaṃ imā gāthā abhāsi –

340. ‘‘‘Cattārome na pūrenti, te me suṇātha bhāsato;
Samuddo brāhmaṇo rājā, itthī cāpi dijampati.

341. ‘‘Saritā sāgaraṃ yanti, yā kāci pathavissitā;
Tā samuddaṃ na pūrenti, ūnattā hi na pūrati.

342. ‘‘Brāhmaṇo ca adhīyāna, vedamakkhānapañcamaṃ;
Bhiyyopi sutamiccheyya, ūnattā hi na pūrati.

343. ‘‘Rājā ca pathaviṃ sabbaṃ, sasamuddaṃ sapabbataṃ;
Ajjhāvasaṃ vijinitvā, anantaratanocitaṃ;
Pāraṃ samuddaṃ pattheti ūnattā hi na pūrati.

344. ‘‘Ekamekāya itthiyā, aṭṭhaṭṭha patino siyā;

Sūrā ca balavanto ca, sabbakāmarasāharā;
Kareyya navame chandaṃ, ūnattā hi na pūrati.

345. ‘‘Sabbitthiyo sikhīriva sabbabhakkhā, sabbitthiyo nadīriva sabbavāhī;
Sabbitthiyo kaṇṭakānaṃva sākhā, sabbitthiyo dhanahetu vajanti.

346. ‘‘Vātañca jālena naro parāmase, osiñcaye sāgaramekapāṇinā;
Sakena hatthena kareyya ghosaṃ, yo sabbabhāvaṃ pamadāsu ossaje.

347. ‘‘Corīnaṃ bahubuddhīnaṃ, yāsu saccaṃ sudullabhaṃ;
Thīnaṃ bhāvo durājāno, macchassevodake gataṃ.

348. ‘‘Analā mudusambhāsā, duppūrā tā nadīsamā;
Sīdanti naṃ viditvāna, ārakā parivajjaye.

349. ‘‘Āvaṭṭanī mahāmāyā, brahmacariyavikopanā;
Sīdanti naṃ viditvāna, ārakā parivajjaye.

350. ‘‘Yaṃ etā upasevanti, chandasā vā dhanena vā;
Jātavedova saṃṭhānaṃ, khippaṃ anudahanti na’’’nti.

Tattha **dijampatī**ti dijajeṭṭhakaṃ kuṇālaṃ ālapati. **‘‘Saritā’’**tiādi ṭhapitamātikāya bhājanatthaṃ vuttaṃ. **Ūnattā**ti udakapatiṭṭhānassa mahantatāya ūnā eva. **Adhīyānā**ti sajjhāyitvā. **Vedamakkhānapañcama**nti itihāsapañcamaṃ vedacatukkaṃ. **Ūnattā**ti so hi ajjhāsayamahantatāya sikkhitabbassa na pūrati. **Anantaratanocita**nti nānāratanehi ocitaṃ paripuṇṇaṃ. **Ūnattā**ti so hi taṇhāmahantatāya na pūrati. **Siyā**ti siyuṃ, ayameva vā pāṭho. **Sabbakāmarasāharā**ti sabbesaṃ kāmarasānaṃ āharakā. **‘‘Navame’’**ti aṭṭhahi atittabhāvadassanatthaṃ vuttaṃ. Sā pana dasamepi vīsatimepi tato uttaritarepi chandaṃ karoteva. **Ūnattā**ti sā hi kāmataṇhāya mahantatāya na pūrati. **Kaṇḍakānaṃva sākhā**ti sambādhamagge kaṇṭakasākhasadisā. Yathā hi sākhā laggitvā ākaḍḍhati, evaṃ etāpi rūpādīhi kaḍḍhanti. Yathā sākhā hatthādīsu vijjhitvā dukkhaṃ uppādeti, evaṃ etāpi phuṭṭhamattā sarīrasamphassena vijjhitvā mahāvināsaṃ pāpenti. **Vajantī**ti parapurisaṃ vajanti.

Parāmaseti gaṇheyya. **Osiñcaye**ti nhāyituṃ otiṇṇo ekena pāṇinā sakalasamuddaudakaṃ osiñceyya gahetvā chaḍḍeyya. **Sakenā**ti ekena attano hatthena tameva hatthaṃ haritvā ghosaṃ uppādeyya. **Sabbabhāva**nti ‘‘tvameva iṭṭho kanto piyo manāpo’’ti vuccamāno yo puriso ‘‘evameta’’nti saddahanto sabbaṃ attano ajjhāsayaṃ pamadāsu ossajeyya, so jālādīhi vātaggahaṇādīni kareyyāti attho. **Gata**nti gamanaṃ. **Analā**ti tīhi dhammehi alanti vacanavirahitā. **Duppurā tā**ti yathā mahānadī udakena, evaṃ kilesaratiyā tā duppūrā. **Sīdanti naṃ viditvānā**ti ettha **na**nti nipātamattaṃ, itthiyo allīnā catūsu apāyesu sīdantīti viditvā. **Āvaṭṭanī**ti yathā āvaṭṭanī mahājanassa hadayaṃ mohetvā attano vase vatteti, evametāpīti attho. **Vikopanā**ti nāsanatthena ca garahatthena ca brahmacariyassa kopikā. **Chandasā vā**ti piyasaṃvāsena vā. **Dhanena vā**ti dhanahetu vā. **Saṃṭhāna**nti yathā jātavedo attano ṭhānaṃ yaṃ yaṃ padesaṃ allīyati, taṃ taṃ dahati, tathā etāpi yaṃ yaṃ purisaṃ kilesavasena allīyanti, taṃ taṃ anudahanti mahāvināsaṃ pāpenti.

Evaṃ nāradena itthīnaṃ aguṇe pakāsite puna mahāsatto visesetvā tāsaṃ aguṇaṃ pakāseti. Taṃ dassetuṃ satthā āha –

> ‘‘Atha khalu, bho, kuṇālo sakuṇo nāradassa devabrāhmaṇassa ādimajjhakathāpariyosānaṃ viditvā tāyaṃ velāyaṃ imā gāthāyo ajjhabhāsi –

351. ‘‘‘Sallape nisitakhaggapāṇinā, paṇḍito api pisācadosinā;
Uggatejamuragampi āside, eko ekāya pamadāya nālape.

352. ‘‘Lokacittamathanā hi nāriyo, naccagītabhaṇitamhitāvudhā;
Bādhayanti anupaṭṭhitassatiṃ, dīpe rakkhasigaṇova vāṇije.

353. ‘‘Natthi tāsaṃ vinayo na saṃvaro, majjamaṃsaniratā asaññatā;
Tā gilanti purisassa pābhataṃ, sāgareva makaraṃ timiṅgalo.

354. ‘‘Pañcakāmaguṇasātagocarā, uddhatā aniyatā asaññatā;

Osaranti pamadā pamādinaṃ, loṇatoyavatiyaṃva āpakā.

355. ‘‘Yaṃ naraṃ upalapenti nāriyo, chandasā vā ratiyā dhanena vā;
Jātavedasadisampi tādisaṃ, rāgadosavadhiyo dahanti naṃ.

356. ‘‘Aḍḍhaṃ ñatvā purisaṃ mahaddhanaṃ, osaranti sadhanaṃ sahattanā;
Rattacittamativeṭhayanti naṃ, sāla māluvalatāva kānane.

357. ‘‘Tā upenti vividhena chandasā, citrabimbamukhiyo alaṅkatā;
Uhasanti pahasanti nāriyo, sambarova satamāyakovidā.

358. ‘‘Jātarūpamaṇimuttabhūsitā, sakkatā patikulesu nāriyo;
Rakkhitā aticaranti sāmikaṃ, dānavaṃva hadayantarassitā.

359. ‘‘Tejavāpi hi naro vicakkhaṇo, sakkato bahujanassa pūjito;
Nārinaṃ vasagato na bhāsati, rāhunā upahatova candimā.

360. ‘‘Yaṃ kareyya kupito diso disaṃ, duṭṭhacitto vasamāgataṃ ariṃ;
Tena bhiyyo byasanaṃ nigacchati, nārinaṃ vasagato apekkhavā.

361. ‘‘Kesalūnanakhachinnatajjitā, pādapāṇikasadaṇḍatāḷitā;
Hīnamevupagatā hi nāriyo, tā ramanti kuṇapeva makkhikā.

362. ‘‘Tā kulesu visikhantaresu vā, rājadhāninigamesu vā puna;
Oḍḍitaṃ namucipāsavākaraṃ, cakkhumā parivajje sukhatthiko.

363. ‘‘Ossajitva kusalaṃ tapoguṇaṃ, yo anariyacaritāni mācari;
Devatāhi nirayaṃ nimissati, chedagāmimaṇiyaṃva vāṇijo.

364. ‘‘So idha garahito parattha ca, dummatī upahato sakammunā;
Gacchatī aniyato gaḷāgaḷaṃ, duṭṭhagadrabharathova uppathe.

365. ‘‘So upeti nirayaṃ patāpanaṃ, sattisimbalivanañca āyasaṃ;
Āvasitvā tiracchānayoniyaṃ, petarājavisayaṃ na muñcati.

366. ‘‘Dibyakhiḍḍaratiyo ca nandane, cakkavatticaritañca mānuse;
Nāsayanti pamadā pamādinaṃ, duggatiñca paṭipādayanti naṃ.

367. ‘‘Dibyakhiḍḍaratiyo na dullabhā, cakkavatticaritañca mānuse;
Soṇṇabyamhanilayā ca accharā, ye caranti pamadāhanatthikā.

368. ‘‘Kāmadhātusamatikkamā gati, rūpadhātuyā bhāvo na dullabho;
Vītarāgavisayūpapatti yā, ye caranti pamadāhanatthikā.

369. ‘‘Sabbadukkhasamattikkamaṃ sivaṃ, accantamacalitaṃ asaṅkhataṃ;
Nibbutehi sucihī na dullabhaṃ, ye caranti pamadāhanatthikā’’ti.

Tattha **sallape**ti ‘‘sace mayā saddhiṃ sallapessasi, sīsaṃ te pātessāmī’’ti vatvā khaggaṃ ādāya ṭhitenāpi, ‘‘sallapitamatteyeva taṃ khāditvā jīvitavināsaṃ pāpessāmī’’ti dosinā hutvā ṭhitenāpi pisācena saddhiṃ sallape. ‘‘Upagataṃ ḍaṃsitvā nāsessāmī’’ti ṭhitaṃ uggatejaṃ uragampi āside. Eko pana hutvā raho ekāya pamadāya na hi ālape. **Lokacittamathanā**ti lokassa cittaghātikā. **Dīpe rakkhasigaṇo**ti yathā dīpe rakkhasigaṇo manussavesena vāṇije upalāpetvā attano vase gate katvā khādati, evaṃ imāpi pañcahi kāmaguṇehi attano vase katvā satte mahāvināsaṃ pāpentīti attho. **Vinayo**ti ācāro. **Saṃvaro**ti mariyādo. **Purisassa pābhata**nti dukkhasambhataṃ dhanaṃ **gilanti** nāsenti.

Aniyatāti aniyatacittā. **Loṇatoyavatiya**nti loṇatoyavantaṃ samuddanti attho. **Āpakā**ti āpagā, ayameva vā pāṭho. Yathā samuddaṃ nadiyo osaranti, evaṃ pamādinaṃ pamadāti attho. **Chandasā**ti pemena. **Ratiyā**ti pañcakāmaguṇaratiyā. **Dhanena vā**ti dhanahetu vā. **Jātavedasadisa**nti guṇasampattiyā aggimiva jalitampi. **Rāgadosavadhiyo**ti kāmarāgadosehi vadhikā. Rāgadosagatiyotipi pāṭho. **Osarantī**ti dhanagahaṇatthāya madhuravacanena taṃ bandhantiyo upagacchanti. **Sadhana**nti sadhanā. Ayameva vā pāṭho, vatthālaṅkāratthāya kiñci attano dhanaṃ datvāpi osarantīti attho. **Sahattanā**ti attabhāvena saddhiṃ attabhāvampi tasseva pariccajantiyo viya honti. **Ativeṭhayantī**ti dhanagahaṇatthāya ativiya veṭhenti pīḷenti.

Vividhena chandasāti nānāvidhena ākārena. **Citrabimbamukhiyo**ti alaṅkāravasena citrasarīrā citramukhiyo hutvā. **Uhasantī**ti mahāhasitaṃ hasanti. **Pahasantī**ti mandahasitaṃ hasanti. **Sambarovā**ti māyākārapuriso viya asurindo viya ca. **Dānavaṃva hadayantarassitā**ti yathā ‘‘kuto nu āgacchatha, bho, tayo janā’’ti **karaṇḍakajātake** (jā. 1.9.87 ādayo) hadayantaranissitā antoudaragatāpi dānavaṃ aticari, evaṃ aticaranti. Arakkhitā hetāti dīpeti. **Na bhāsatī**ti na virocati haritacalomasakassapakusarājāno viya. **Tenā**ti tamhā amittena katā byasanā atirekataraṃ byasananti attho. **Apekkhavā**ti sataṇho.

Kesalūnanakhachinnatajjitāti ākaḍḍhitvā lūnakesā nakhehi chinnagattā tajjitā pādādīhi ca tāḷitāva hutvā. Yo kilesavasena etepi vippakāre karoti, tādisaṃ hīnameva upagatā nāriyo ramanti, na ete vippakāre pariharanti, madhurasamācāre kiṃkāraṇā tā na ramanti. **Kuṇapeva makkhikā**ti yasmā jegucchahatthikuṇapādimhi makkhikā viya tā hīneyeva ramantīti attho. **Oḍḍita**nti na etā itthiyo nāma, atha kho imesu ṭhānesu namucino kilesamārassa migapakkhigahaṇatthaṃ luddakehi oḍḍitaṃ pāsañca vākarañcāti maññamāno paññācakkhumā puriso dibbamānusikena sukhena atthiko parivajjeyya.

Ossajitvāti devamanussesu mahāsampattidāyakaṃ tapoguṇaṃ chaḍḍetvā. **Yo**ti yo puriso anariyesu aparisuddhesu kāmaguṇesu kāmaraticaritāni ācarati. **Devatāhi nirayaṃ nimissatī**ti so devalokena parivattitvā nirayaṃ gaṇhissati. **Chedagāmimaṇiyaṃva vāṇijo**ti yathā bālavāṇijo satasahassagghabhaṇḍaṃ datvā chedagāmimaṇikaṃ gaṇhāti, tathārūpo ayaṃ hotīti attho. **So**ti so itthīnaṃ vasaṃ gato. **Aniyato**ti ettakaṃ nāma kālaṃ apāyesu paccissatīti aniyato. **Gaḷāgaḷa**nti devalokā vā manussalokā vā gaḷitvā apāyameva gacchatīti attho. Yathā kiṃ? **Duṭṭhagadrabharathova uppathe**ti, yathā kūṭagadrabhayuttaratho maggā okkamitvā uppatheyeva gacchati, tathā. **Sattisimbalivana**nti sattisadisehi kaṇṭakehi yuttaṃ āyasaṃ simbalivanaṃ. **Petarājavisaya**nti petavisayañca kālakañcikaasuravisayañca.

Pamādinanti pamattānaṃ. Te hi pamadāsu pamattā tāsaṃ sampattīnaṃ mūlabhūtaṃ kusalaṃ na karonti, iti tesaṃ pamadā sabbā tā nāsenti nāma. **Paṭipādayantī**ti tathāvidhaṃ purisaṃ tā pamādavaseneva akusalaṃ kāretvā duggatiṃ paṭipādenti nāma. **Soṇṇabyamhanilayā**ti suvaṇṇamayavimānavāsiniyo. **Pamadāhanatthikā**ti ye purisā pamadāhi anatthikā hutvā brahmacariyaṃ caranti. **Kāmadhātusamatikkamā**ti kāmadhātusamatikkamā yā gati. **Rūpadhātuyā bhāvo**ti yo kāmadhātusamatikkamagatisaṅkhāto rūpadhātuyā bhāvo, so tesaṃ na dullabho. **Vītarāgavisayūpapatti yā**ti yā vītarāgavisaye suddhāvāsaloke upapatti, sāpi tesaṃ na dullabhāti attho. **Accanta**nti antātītaṃ avināsadhammaṃ. **Acalita**nti kilesehi akampitaṃ. **Nibbutehī**ti nibbutakilesehi. **Sucihī**ti sucīhi parisuddhehi evarūpaṃ nibbānaṃ na dullabhanti.

Evaṃ mahāsatto amatamahānibbānaṃ pāpetvā desanaṃ niṭṭhāpesi. Himavante kinnaramahoragādayo ākāse ṭhitā devatā ca ‘‘aho buddhalīlāya kathitā’’ti sādhukāraṃ adaṃsu. Ānando gijjharājā nārado devabrāhmaṇo puṇṇamukho ca phussakokilo attano attano parisaṃ ādāya yathāṭhānameva gamiṃsu. Mahāsattopi sakaṭṭhānameva gato. Itare pana antarantarā gantvā mahāsattassa santike ovādaṃ gahetvā tasmiṃ ovāde ṭhatvā saggaparāyaṇā ahesuṃ.

Satthā imaṃ dhammadesanaṃ āharitvā jātakaṃ samodhānento osānagāthā abhāsi –

370. ‘‘Kuṇālohaṃ tadā āsiṃ, udāyī phussakokilo;
Ānando gijjharājāsi, sāriputto ca nārado;
Parisā buddhaparisā, evaṃ dhāretha jātaka’’nti.

Te pana bhikkhū gamanakāle satthānubhāvena gantvā āgamanakāle attano attanova ānubhāvena āgatā. Tesaṃ satthā mahāvaneyeva kammaṭṭhānaṃ kathesi. Sabbepi te taṃ divasameva arahattaṃ pāpuṇiṃsu. Mahādevatāsamāgamo ahosi. Athassa bhagavā **mahāsamayasuttaṃ** (dī. ni. 2.331 ādayo) kathesi.

Kuṇālajātakavaṇṇanā catutthā.

## [537] 5. Mahāsutasomajātakavaṇṇanā

Kasmā tuvaṃ rasaka edisānīti idaṃ satthā jetavane viharanto aṅgulimālattheradamanaṃ ārabbha kathesi. Tassa uppatti ca pabbajjā ca upasampadā ca **aṅgulimālasuttavaṇṇanāyaṃ** (ma. ni. aṭṭha. 2.34 ādayo) vuttanayena vitthārato veditabbā. So pana saccakiriyāya mūḷhagabbhāya itthiyā sotthibhāvaṃ katvā tato paṭṭhāya sulabhapiṇḍo hutvā vivekamanubrūhanto aparabhāge arahattaṃ patvā abhiññātova asītiyā mahātherānaṃ abbhantaro ahosi. Tasmiṃ kāle dhammasabhāyaṃ kathaṃ samuṭṭhāpesuṃ – ‘‘āvuso, aho vata bhagavatā tathārūpaṃ luddaṃ lohitapāṇiṃ mahācoraṃ aṅgulimālaṃ adaṇḍena asatthena dametvā nibbisevanaṃ karontena dukkaraṃ kataṃ, aho buddhā nāma dukkarakārino’’ti. Satthā gandhakuṭiyaṃ ṭhitova dibbasotena taṃ kathaṃ sutvā ‘‘ajja mama gamanaṃ bahupakāraṃ bhavissati, mahādhammadesanā pavattissatī’’ti ñatvā anopamāya buddhalīlāya dhammasabhaṃ gantvā varapaññattāsane nisīditvā ‘‘kāya nuttha, bhikkhave, etarahi kathāya sannisinnā’’ti pucchitvā ‘‘imāya nāmā’’ti vutte ‘‘anacchariyaṃ, bhikkhave, idāneva paramābhisambodhiṃ pattena mayā etassa damanaṃ, svāhaṃ pubbacariyaṃ caranto padesañāṇe ṭhitopi etaṃ damesi’’nti vatvā tehi yācito atītaṃ āhari.

Atīte kururaṭṭhe indapatthanagare korabyo nāma rājā dhammena rajjaṃ kāresi. Tadā bodhisatto tassa aggamahesiyā kucchimhi nibbatti. Dasamāse atikkante suvaṇṇavaṇṇaṃ puttaṃ vijāyi, sutavittatāya pana naṃ ‘‘sutasomo’’ti sañjāniṃsu. Tamenaṃ rājā vayappattaṃ nikkhasahassaṃ datvā disāpāmokkhassa ācariyassa santike sippuggahaṇatthāya takkasilaṃ pesesi. So ācariyabhāgaṃ ādāya nagarā nikkhamitvā maggaṃ paṭipajji. Tadā bārāṇasiyaṃ kāsirañño putto brahmadattakumāropi tatheva vatvā pitarā pesito nagarā nikkhamitvā tameva maggaṃ paṭipajji. Atha sutasomo maggaṃ gantvā nagaradvāre sālāya phalake vissamatthāya nisīdi. Brahmadattakumāropi gantvā tena saddhiṃ ekaphalake nisīdi. Atha naṃ sutasomo paṭisanthāraṃ karonto ‘‘samma, maggakilantosi, kuto āgacchasī’’ti pucchitvā ‘‘bārāṇasito’’ti vutte ‘‘kassa puttosī’’ti vatvā ‘‘kāsirañño puttomhī’’ti vutte ‘‘ko nāmosī’’ti vatvā ‘‘ahaṃ brahmadattakumāro nāmā’’ti vutte ‘‘kena kāraṇena idhāgatosī’’ti pucchi. So ‘‘sippuggahaṇatthāyā’’ti vatvā ‘‘tvampi maggakilantosi, kuto āgacchasī’’ti teneva nayena itaraṃ pucchi. Sopi tassa sabbaṃ ācikkhi. Te ubhopi ‘‘mayaṃ khattiyā, ekācariyasseva santike sippuggahaṇatthāya gacchāmā’’ti aññamaññaṃ mittabhāvaṃ katvā nagaraṃ pavisitvā ācariyakulaṃ gantvā ācariyaṃ vanditvā attano jātiādiṃ kathetvā sippuggahaṇatthāya āgatabhāvaṃ kathesuṃ. So ‘‘sādhū’’ti sampaṭicchi. Te ācariyabhāgaṃ datvā sippaṃ paṭṭhapesuṃ.

Na kevalañca te dveva, aññepi tadā jambudīpe ekasatamattā rājaputtā tassa santike sippaṃ uggaṇhanti. Sutasomo tesaṃ jeṭṭhantevāsiko hutvā sippaṃ upadisanto nacirasseva nipphattiṃ pāpuṇi. So aññassa santikaṃ agantvā ‘‘sahāyo me’’ti brahmadattassa kumārasseva santikaṃ gantvā tassa piṭṭhiācariyo hutvā sippaṃ sikkhāpesi. Itaresampi anukkamena sippaṃ niṭṭhitaṃ. Te anuyogaṃ datvā ācariyaṃ vanditvā sutasomaṃ parivāretvā nikkhamiṃsu. Atha ne sutasomo maggantare ṭhatvā uyyojento ‘‘tumhe attano attano pitūnaṃ sippaṃ dassetvā rajjesu patiṭṭhahissatha, patiṭṭhitā ca pana mamovādaṃ kareyyāthā’’ti āha. ‘‘Kiṃ, ācariyā’’ti? ‘‘Pakkhadivasesu uposathikā hutvā mā ghātaṃ kareyyāthā’’ti. Te ‘‘sādhū’’ti sampaṭicchiṃsu. Bodhisattopi aṅgavijjāpāṭhakattā ‘‘anāgate bārāṇasiyaṃ brahmadattakumāraṃ nissāya mahābhayaṃ uppajjissatī’’ti ñatvā te evaṃ ovaditvā uyyojesi. Te sabbepi attano attano janapadaṃ gantvā pitūnaṃ sippaṃ dassetvā rajjesu patiṭṭhāya patiṭṭhitabhāvañceva ovāde vattanabhāvañca jānāpetuṃ paṇṇākārena saddhiṃ paṇṇāni pahiṇiṃsu. Mahāsatto taṃ pavattiṃ sutvā ‘‘appamattāva hothā’’ti paṇṇāni paṭipesesi.

Tesu bārāṇasirājā vinā maṃsena bhattaṃ na bhuñjati. Uposathadivasatthāyapissa maṃsaṃ gahetvā ṭhapesi. Athekadivasaṃ evaṃ ṭhapitamaṃsaṃ bhattakārakassa pamādena rājagehe koleyyakasunakhā khādiṃsu. Bhattakārako taṃ maṃsaṃ aditvā kahāpaṇamuṭṭhiṃ ādāya carantopi maṃsaṃ uppādetuṃ asakkonto ‘‘sace amaṃsakabhattaṃ upanāmessāmi, jīvitaṃ me natthi, kiṃ nu kho karissāmī’’ti cintetvā ‘‘attheso upāyo’’ti vikāle āmakasusānaṃ gantvā muhuttamatassa purisassa ūrumaṃsaṃ āharitvā supakkaṃ pacitvā bhattaṃ upanāmesi. Rañño maṃsakhaṇḍaṃ jivhagge ṭhapitamattameva satta rasaharaṇisahassāni phari, sakalasarīraṃ khobhetvā aṭṭhāsi. Kiṃkāraṇā? Pubbe cassa sevanatāya. So kira atītānantare attabhāve yakkho hutvā bahuṃ manussamaṃsaṃ khāditapubbo, tenassa taṃ piyaṃ ahosi. So ‘‘sacāhaṃ tuṇhīyeva bhuñjissāmi, na me ayaṃ imaṃ maṃsaṃ kathessatī’’ti cintetvā saha kheḷena bhūmiyaṃ pātesi. ‘‘Niddosaṃ, deva, khādāhī’’ti vutte manusse paṭikkamāpetvā ‘‘ahametassa niddosabhāvaṃ jānāmi, kiṃ nāmetaṃ maṃsa’’nti pucchi. ‘‘Purimadivasesu paribhogamaṃsameva, devā’’ti. ‘‘Nanu aññasmiṃ kāle ayaṃ raso natthī’’ti? ‘‘Ajja supakkaṃ, devā’’ti. ‘‘Nanu pubbepi evameva pacasī’’ti. Atha naṃ tuṇhībhūtaṃ ñatvā ‘‘sabhāvaṃ kathehi, no ce kathesi, jīvitaṃ te natthī’’ti āha. So abhayaṃ yācitvā yathābhūtaṃ kathesi. Rājā ‘‘mā saddamakāsi, pakatiyā pacanakamaṃsaṃ tvaṃ khāditvā mayhaṃ manussamaṃsameva pacāhī’’ti āha. ‘‘Nanu dukkaraṃ, devā’’ti? ‘‘Mā bhāyi, na dukkara’’nti. ‘‘Nibaddhaṃ kuto labhissāmi, devā’’ti? ‘‘Nanu bandhanāgāre bahū manussā’’ti. So tato paṭṭhāya tathā akāsi.

Aparabhāge bandhanāgāre manussesu khīṇesu ‘‘idāni kiṃ karissāmi, devā’’ti āha. ‘‘Antarāmagge sahassabhaṇḍikaṃ khipitvā yo taṃ gaṇhāti, taṃ ‘coro’ti gahetvā mārehī’’ti āha. So tathā akāsi. Aparabhāge rājabhayena sahassabhaṇḍikaṃ olokentampi adisvā ‘‘idāni kiṃ karissāmī’’ti āha. ‘‘Yadā bherivelāya nagaraṃ ākulaṃ hoti, tadā tvaṃ pana ekasmiṃ gharasandhimhi vā vīthiyaṃ vā catukke vā ṭhatvā manusse māretvā maṃsaṃ gaṇhāhī’’ti. So tato paṭṭhāya tathā katvā thūlamaṃsaṃ ādāya gacchati. Tesu tesu ṭhānesu kaḷevarāni dissanti. Mama mātā na paññāyati, mama pitā na paññāyati, mama bhātā bhaginī ca na paññāyati, manussānaṃ paridevanasaddo sūyati. Nāgarā bhītatasitā ‘‘ime manusse sīho nu kho khādati, byaggho nu kho khādati, yakkho nu kho khādatī’’ti olokentā pahāramukhaṃ disvā ‘‘eko manussakhādako coro ime khādatī’’ti maññanti. Mahājanā rājaṅgaṇe sannipatitvā upakkosiṃsu. Rājā ‘‘kiṃ, tātā’’ti pucchi. ‘‘Deva imasmiṃ nagare manussakhādako coro atthi, taṃ gaṇhāpethā’’ti āhaṃsu. ‘‘Ahaṃ kathaṃ taṃ jānissāmi, kiṃ ahaṃ nagaraṃ rakkhantopi carāmī’’ti.

Mahājanā ‘‘rājā nagarena anatthiko, kāḷahatthisenāpatissa ācikkhissāmā’’ti gantvā tassa taṃ kathetvā ‘‘coraṃ pariyesituṃ vaṭṭatī’’ti vadiṃsu. So ‘‘sādhu sattāhaṃ āgametha, pariyesitvā coraṃ dassāmī’’ti mahājane uyyojetvā purise āṇāpesi, ‘‘tātā, nagare kira manussakhādako coro atthi, tumhe tesu tesu ṭhānesu nilīyitvā taṃ gaṇhathā’’ti. Te ‘‘sādhū’’ti sampaṭicchitvā tato paṭṭhāya nagaraṃ parigganhanti. Bhattakārakopi ekasmiṃ gharasandhimhi sampaṭicchanno hutvā ekaṃ itthiṃ māretvā ghanaghanamaṃsaṃ ādāya pacchiyaṃ pūretuṃ ārabhi. Atha naṃ te purisā gahetvā pothetvā pacchābāhaṃ bandhitvā ‘‘gahito manussakhādako coro’’ti mahāsaddaṃ kariṃsu. Mahājano taṃ parivāresi. Atha naṃ suṭṭhu bandhitvā maṃsapacchiṃ gīvāya bandhitvā ādāya senāpatissa dassesuṃ. Senāpati taṃ disvā ‘‘kiṃ nu kho esa imaṃ maṃsaṃ khādati, udāhu aññena maṃsena missetvā vikkiṇāti, udāhu aññassa vacanena māretī’’ti cintetvā tamatthaṃ pucchanto paṭhamaṃ gāthamāha –

371. ‘‘Kasmā tuvaṃ rasaka edisāni, karosi kammāni sudāruṇāni;
Hanāsi itthī purise ca mūḷho, maṃsassa hetu adu dhanassa kāraṇā’’ti.

Tattha **rasakā**ti bhattakāraṇaṃ ālapati.

Ito paraṃ uttānasambandhāni vacanapaṭivacanāni pāḷivaseneva veditabbāni –

372. ‘‘Na attahetū na dhanassa kāraṇā, na puttadārassa sahāyañātinaṃ;
Bhattā ca me bhagavā bhūmipālo, so khādati maṃsaṃ bhadantedisaṃ.

373. ‘‘Sace tuvaṃ bhatturatthe payutto, karosi kammāni sudāruṇāni;
Pātova antepuraṃ pāpuṇitvā, lapeyyāsi me rājino sammukhe taṃ.

374. ‘‘Tathā karissāmi ahaṃ bhadante, yathā tuvaṃ bhāsasi kāḷahatthi;
Pātova antepuraṃ pāpuṇitvā, vakkhāmi te rājino sammukhe ta’’nti.

Tattha **bhagavā**ti gāravādhivacanaṃ. **Sace tuva**nti ‘‘saccaṃ nu kho bhaṇati, udāhu maraṇabhayena musā bhaṇatī’’ti vīmaṃsanto evamāha. Tattha **sudāruṇānī**ti manussaghātakammāni. **Sammukhe ta**nti sammukhe ṭhatvā evaṃ vadeyyāsīti. So sampaṭicchanto gāthamāha.

Atha naṃ senāpati gāḷhabandhanameva sayāpetvā vibhātāya rattiyā amaccehi ca nāgarehi ca saddhiṃ mantetvā sabbesu ekacchandesu jātesu sabbaṭṭhānesu ārakkhaṃ ṭhapetvā nagaraṃ hatthagataṃ katvā rasakassa gīvāyaṃ maṃsapacchiṃ bandhitvā ādāya rājanivesanaṃ pāyāsi. Sakalanagaraṃ viravi. Rājā hiyyo bhuttapātarāso sāyamāsampi alabhitvā ‘‘rasako idāni āgacchissati, idāni āgacchassatī’’ti nisinnova taṃ rattiṃ vītināmetvā ‘‘ajjapi rasako nāgacchati, nāgarānañca mahāsaddo sūyati, kiṃ nū kho eta’’nti vātapānena olokento taṃ tathā ānīyamānaṃ disvā ‘‘pākaṭaṃ idaṃ kāraṇaṃ jāta’’nti cintetvā satiṃ upaṭṭhapetvā pallaṅkeyeva nisīdi. Kāḷahatthipi naṃ upasaṅkamitvā anuyuñji, sopissa kathesi. Tamatthaṃ pakāsento satthā āha –

375. ‘‘Tato ratyā vivasāne, sūriyuggamanaṃ pati;
Kāḷo rasakamādāya, rājānaṃ upasaṅkami;
Upasaṅkamma rājānaṃ, idaṃ vacanamabravi.

376. ‘‘Saccaṃ kira mahārāja, rasako pesito tayā.

Hanati itthipurise, tuvaṃ maṃsāni khādasi.

377. ‘‘Evameva tathā kāḷa, rasako pesito mayā;
Mama atthaṃ karontassa, kimetaṃ paribhāsasī’’ti.

Tattha **kāḷā**ti kāḷahatthi. **Evamevā**ti tena senāpatinā tejavantena anuyutto rājā musā vattuṃ asakkonto evamāha. Tattha **tathā**ti idaṃ purimassa vevacanaṃ. **Mama attha**nti mama vuḍḍhiṃ. **Karontassā**ti karontaṃ. **Kimeta**nti kasmā etaṃ. **Paribhāsasī**ti aho dukkaraṃ karosi, kāḷahatthi tvaṃ nāma aññaṃ coraṃ aggahetvā mama pesanakārakaṃ gaṇhāsīti tassa bhayaṃ janento kathesi.

Taṃ sutvā senāpati ‘‘ayaṃ sakeneva mukhena paṭijānāti, aho sāhasiko, ettakaṃ nāma kālaṃ ime manussā etena khāditā, vāressāmi na’’nti cintetvā āha – ‘‘mahārāja, mā evaṃ kari, mā manussamaṃsaṃ khādasī’’ti. ‘‘Kāḷahatthi kiṃ kathesi, nāhaṃ viramituṃ sakkomī''ti. ''Mahārāja, sace na viramissasi, attānañca raṭṭhañca nāsessasī''ti. ''Evaṃ nassantepi ahaṃ neva tato viramituṃ sakkomī''ti. Tato senāpati tassa saññāpanatthāya vatthuṃ āharitvā dasseti – atītasmiñhi kāle mahāsamudde cha mahāmacchā ahesuṃ. Tesu ānando timinando ajjhārohoti ime tayo macchā pañcayojanasatikā, timiṅgalo timirapiṅgalo mahātimirapiṅgaloti ime tayo macchā sahassayojanikā honti. Te sabbepi pāsāṇasevālabhakkhā ahesuṃ. Tesu ānando mahāsamuddassa ekapasse vasati. Taṃ bahū macchā dassanāya upasaṅkamanti, ekadivasaṃ ''sabbesaṃ dvipadacatuppadānaṃ sattānaṃ rājā paññāyati, amhākaṃ rājā natthi, mayampetaṃ rājānaṃ karissāmā''ti cintetvā sabbe ekacchandā hutvā ānandaṃ rājānaṃ kariṃsu. Te macchā tato paṭṭhāya tassa sāyaṃ pātova upaṭṭhānaṃ gacchanti.

Athekadivasaṃ ānando ekasmiṃ pabbate pāsāṇasevālaṃ khādanto ajānitvā ''sevālo''ti saññāya ekaṃ macchaṃ khādi. Tassa taṃ maṃsaṃ khādantassa sakalasarīraṃ saṅkhobhesi. So ''kiṃ nu kho idaṃ ativiya madhura''nti nīharitvā olokento macchamaṃsakhaṇḍaṃ disvā ''ettakaṃ kālaṃ ajānitvā na khādāmī''ti cintetvā ''sāyaṃ pātopi macchānaṃ āgantvā gamanakāle ekaṃ dve macche khādissāmi, pākaṭaṃ katvā khādiyamāne ekopi maṃ na upasaṅkamissati, sabbe palāyissanti, paṭicchanno hutvā pacchā osakkitosakkitaṃ paharitvā khādissāmī''ti tathā katvā khādi. Macchā parikkhayaṃ gacchantā cintayiṃsu. ''Kuto nu kho ñātīnaṃ bhayaṃ uppajjissatī''ti. Atheko paṇḍito maccho ''mayhaṃ ānandassa kiriyā na ruccati, pariggaṇhissāmi na''nti macchesu upaṭṭhānaṃ gatesu ānandassa kaṇṇapatte paṭicchanno aṭṭhāsi. Ānando macche uyyojetvā sabbapacchato gacchantaṃ macchaṃ khādi. So paṇḍitamaccho tassa kiriyaṃ disvā itaresaṃ ārocesi. Te sabbepi bhītatasitā palāyiṃsu.

Ānando tato paṭṭhāya macchamaṃsagiddhena aññaṃ gocaraṃ na gaṇhi. So jighacchāya pīḷito kilanto ''kahaṃ nu kho ime gatā''ti te macche pariyesanto ekaṃ pabbataṃ disvā ''mama bhayena imaṃ pabbataṃ nissāya vasanti maññe, pabbataṃ parikkhipitvā upadhāressāmī''ti naṅguṭṭhena ca sīsena ca ubho passe parikkhipitvā gaṇhi. Tato ''sace idha vasanti, palāyissantī''ti pabbataṃ parikkhipantaṃ attano naṅguṭṭhaṃ disvā ''ayaṃ maccho maṃ vañcetvā pabbataṃ nissāya vasatī''ti kuddho paṇṇāsayojanamattaṃ sakanaṅguṭṭhakhaṇḍaṃ aññamacchasaññāya daḷhaṃ gahetvā murumurāyanto khādi, dukkhavedanā uppajji. Lohitagandhena macchā sannipatitvā luñjitvā khādantā yāva sīsā āgamaṃsu. Mahāsarīratāya parivattetuṃ asakkonto tattheva jīvitakkhayaṃ pāpuṇi, pabbatarāsi viya aṭṭhirāsi ahosi. Ākāsacārino tāpasaparibbājakā manussānaṃ kathayiṃsu. Sakalajambudīpe manussā jāniṃsu. Taṃ vatthuṃ āharitvā dassento kāḷahatthi āha –

378. ''Ānando sabbamacchānaṃ, khāditvā rasagiddhimā;
Parikkhīṇāya parisāya, attānaṃ khādiyā mato.

379. ''Evaṃ pamatto rasagārave ratto, bālo yadī āyati nāvabujjhati;
Vidhamma putte caji ñātake ca, parivattiya attānaññeva khādati.

380. ''Idaṃ te sutvāna vigetu chando, mā bhakkhayī rāja manussamaṃsaṃ;
Mā tvaṃ imaṃ kevalaṃ vārijova, dvipadādhipa suññamakāsi raṭṭha''nti.

Tattha **ānando**ti, mahārāja, atītasmiṃ kāle mahāsamudde pañcasatayojaniko ānando nāma mahāmaccho sabbesaṃ macchānaṃ rājā mahāsamuddassa ekapasse ṭhito. **Khāditvā**ti sakajātikānaṃ macchānaṃ rasagiddhimā macche khāditvā. **Parikkhīṇāyā**ti macchaparisāya khayappattāya. **Attāna**nti aññaṃ gocaraṃ aggahetvā pabbataṃ parikkhipanto paṇṇāsayojanamattaṃ attano naṅguṭṭhakhaṇḍaṃ aññamacchasaññāya khāditvā mato maraṇappatto hutvā idāni mahāsamudde pabbatamatto aṭṭhirāsi ahosi. **Evaṃ pamatto**ti yathā mahāmaccho ānando, evampi tathā tvaṃ taṇhārasagiddhiko hutvā pamatto pamādabhāvappatto.

Rasagārave rattoti manussamaṃsassa rasagārave ratto atirattacitto hoti. **Bālo**ti yadi bālo duppañño āyatiṃ anāgate kāle uppajjanakadukkhaṃ **nāvabujjhati** na jānāti. **Vidhammā**ti vidhametvā vināsetvā. **Putte**ti puttadhītaro ca. **Ñātake cā**ti sesañātake ca sahāye ca, vidhamma putte ca cajitvā ñātake cāti attho. **Parivattiyā**ti aññaṃ āhāraṃ alabhitvā jighacchāya pīḷito sakalanagaraṃ parivattiya vicaritvā manussamaṃsaṃ alabhitvā attānaṃ khādanto ānando maccho viya attānaññeva khādati.

Idaṃ te sutvānāti, mahārāja, te tuyhaṃ mayā ānītaṃ idaṃ udāharaṇaṃ sutvā **chando** manussamaṃsakhādanacchando **vigetu** vigacchatu viramatu. **Mā bhakkhayī**ti rāja manussamaṃsaṃ mā bhakkhayi mā khādi. **Mā tvaṃ imaṃ kevala**nti mahāsamuddaṃ suññaṃ karonto vārijo ānando maccho iva, bho **dvipadādhipa,** dvipadānaṃ manussānaṃ, issara mahārāja, tvaṃ kevalaṃ saccato imaṃ tava kāsiraṭṭhaṃ nagaraṃ suññaṃ mā akāsīti attho.

Taṃ sutvā rājā, ''bho kāḷahatthi, na tvameva upamaṃ jānāsi, ahampi jānāmī''ti manussamaṃsagiddhatāya porāṇakavatthuṃ āharitvā dassento āha –

381. ‘‘Sujāto nāma nāmena, oraso tassa atrajo;
Jambupesimaladdhāna, mato so tassa saṅkhaye.

382. ‘‘Evameva ahaṃ kāḷa, bhutvā bhakkhaṃ rasuttamaṃ;
Aladdhā mānusaṃ maṃsaṃ, maññe hissāmi jīvita’’nti.

Tattha **sujāto nāmā**ti kāḷahatthi kuṭumbiko nāmena sujāto nāma, tassa atrajo putto oraso jambupesiṃ **aladdhāna** alabhitvāna. **Mato**ti yathā tassā jambupesiyā saṅkhaye so kuṭumbikaputto mato, evameva ahaṃ **rasuttamaṃ** aññarasānaṃ uttamaṃ manussānaṃ maṃsaṃ **bhutvā** bhuñjitvā aladdhā manussamaṃsaṃ jīvitaṃ hissāmīti **maññe** maññāmi.

Atīte kira bārāṇasiyaṃ sujāto nāma kuṭumbiko loṇambilasevanatthāya himavantato āgatāni pañca isisatāni attano uyyāne vasāpetvā upaṭṭhāsi. Ghare cassa nibaddhaṃ pañcasatamattā bhikkhā ahosi. Te pana tāpasā kadāci janapadepi bhikkhāya caranti, kadāci mahājambupesiṃ āharitvā khādanti. Tesaṃ jambupesiṃ āharitvā khādanakāle sujāto cintesi – ‘‘ajja bhaddantānaṃ tayo cattāro divasā anāgacchantānaṃ, kahaṃ nu kho gatā’’ti. So attano puttakaṃ aṅguliyaṃ gāhāpetvā tesaṃ bhattakiccakāle tattha agamāsi. Tasmiṃ samaye mahallakānaṃ mukhavikkhālanakāle udakaṃ datvā sabbanavako jambupesiṃ khādati. Sujāto tāpase vanditvā nisinno – ‘‘kiṃ, bhante, khādathā’’ti pucchi. ‘‘Mahājambupesiṃ, āvuso’’ti. Taṃ sutvā kumāro pipāsaṃ uppādesi. Athassa gaṇajeṭṭhako tāpaso thokaṃ dāpesi. So taṃ khāditvā madhurarase bajjhitvā – ‘‘jambupesiṃ me dethā’’ti punappunaṃ yāci. Kuṭumbiko dhammaṃ suṇanto, ‘‘puttaka, mā viravi, gehaṃ gantvā khādissasī’’ti taṃ vañcetvā ‘‘imaṃ nissāya bhadantā ukkaṇṭheyyu’’nti taṃ samassāsento isigaṇaṃ anāpucchitvā gehaṃ gato. Gatakālato paṭṭhāya cassa putto ‘‘jambupesiṃ me dethā’’ti paridevi. Sujāto ‘‘isayopi ācikkhissāmī’’ti uyyānaṃ gato. Te isayopi ‘‘idha ciraṃ vasimhā’’ti himavantameva gatā. Ārāme isayo apassanto tassa jambuambapanasamocādīnaṃ pesiyo madhusakkharacuṇṇasaṃyuttā adāsi. Tā tassa jivhagge ṭhapitamattā halāhalavisasadisā honti. So sattāhaṃ nirāhāro hutvā jīvitakkhayaṃ pāpuṇi. Rājā idaṃ kāraṇaṃ āharitvā dassento evamāha.

Tato kāḷahatthi ‘‘ayaṃ rājā ativiya rasagiddho, aparānipissa udāharaṇāni āharissāmī’’ti cintetvā, ‘‘mahārāja, viramāhī’’ti āha. ‘‘Ahaṃ viramituṃ na sakkomī’’ti. Deva, sace na viramissasi, tuvaṃ ñātimaṇḍalato ceva rajjasirito ca parihāyissasi. Atītasmiñhi, mahārāja, idheva bārāṇasiyaṃ pañcasīlarakkhakaṃ sotthiyakulaṃ ahosi. Tassa kulassa ekaputtako ahosi. So mātāpitūnaṃ piyo manāpo ahosi paṇḍito byatto tiṇṇaṃ vedānaṃ pāragū. So samavayehi taruṇehi saddhiṃ gaṇabandhanena vicari. Sesā gaṇabandhā macchamaṃsādīni khādantā suraṃ pivanti. Māṇavo maṃsādīni na khādati, suraṃ na pivati. Te mantayiṃsu – ‘‘ayaṃ surāya apivanato amhākaṃ mūlaṃ na deti, upāyena naṃ suraṃ pāyessāmā’’ti. Te sannipatitvā, ‘‘samma, chaṇakīḷaṃ kīḷissāmā’’ti āhaṃsu. ‘‘Samma, tumhe suraṃ pivatha, ahaṃ suraṃ na pivāmi, tumheva gacchathā’’ti. ‘‘Samma, tava pivanatthāya khīraṃ gaṇhāpessāmā’’ti. So ‘‘sādhū’’ti sampaṭicchi. Dhuttā uyyānaṃ gantvā paduminipattesu tikhiṇasuraṃ bandhāpetvā ṭhapayiṃsu. Atha nesaṃ pānakāle māṇavassa khīraṃ upanayiṃsu. Atha eko dhutto ‘‘pokkharamadhuṃ, bho, āharā’’ti āharāpetvā paduminipattapuṭaṃ heṭṭhā chiddaṃ katvā aṅgulīhi mukhe ṭhapetvā ākaḍḍhi. Evaṃ itarepi āharāpetvā piviṃsu. Māṇavo ‘‘kiṃ nāmeta’’nti pucchi. ‘‘Pokkharamadhunāmā’’ti. ‘‘Ahampi thokaṃ labhissāmi, detha bhonto’’ti. Tassapi dāpayiṃsu. So pokkharamadhusaññāya suraṃ pivi. Athassa aṅgārapakkamaṃsaṃ adaṃsu, tampi khādi.

Evamassa punappunaṃ pivantassa mattakāle ‘‘na etaṃ pokkharamadhu, surā esā’’ti vadiṃsu. So ‘‘ettakaṃ kālaṃ evaṃ madhurarasaṃ na jāniṃ, āharatha, bho, sura’’nti āha. Te āharitvā punapi adaṃsu. Pipāsā mahatī ahosi. Athassa punapi yācantassa ‘‘khīṇā’’ti vadiṃsu. So ‘‘handa taṃ, bho, āharāpethā’’ti aṅgulimuddikaṃ adāsi, so sakaladivasaṃ tehi saddhiṃ pivitvā matto rattakkho kampanto vilapanto gehaṃ gantvā nipajji. Athassa pitā surāya pivitabhāvaṃ ñatvā vigate matte, ‘‘tāta, ayuttaṃ te kataṃ sottiyakule jātena suraṃ pivantena, mā puna evaṃ akāsī’’ti āha. ‘‘Tāta, ko mayhaṃ doso’’ti. ‘‘Surāya pivitabhāvo’’ti. ‘‘Tāta, kiṃ kathesi, mayā evarūpaṃ madhurarasaṃ ettakaṃ kālaṃ aladdhapubba’’nti. Brāhmaṇo punappunaṃ yāci. Sopi ‘‘na sakkomi viramitu’’nti āha. Atha brāhmaṇo ‘‘evaṃ sante amhākaṃ kulavaṃso ca ucchijjissati, dhanañca vinassissatī’’ti cintetvā gāthamāha –

383. ‘‘Māṇava abhirūposi, kule jātosi sotthiye;
Na tvaṃ arahasi tāta, abhakkhaṃ bhakkhayetave’’ti.

Tattha, **māṇavā**ti, māṇava, tvaṃ abhirūpo asi, sotthiye kule jātopi asi. **Abhakkhaṃ bhakkhayetave**ti, tāta, tvaṃ abhakkhitabbayuttakaṃ bhakkhayituṃ na arahasi.

Evañca pana vatvā, ‘‘tāta, virama, sace na viramasi, ahaṃ taṃ ito gehā nikkhāmessāmi, tava raṭṭhā pabbājanīyakammaṃ karissāmī''ti āha. Māṇavo ''evaṃ santepi ahaṃ suraṃ jahituṃ na sakkomī''ti vatvā gāthādvayamāha –

384. ''Rasānaṃ aññataraṃ etaṃ, kasmā maṃ tvaṃ nivāraye;
Sohaṃ tattha gamissāmi, yattha lacchāmi edisaṃ.

385. ''Sovāhaṃ nippatissāmi, nate vacchāmi santike;
Yassa me dassanena tvaṃ, nābhinandasi brāhmaṇā''ti.

Tattha **rasāna**nti loṇambilatittakakaṭukakhārikamadhurakasāvasaṅkhātānaṃ sattannaṃ rasānaṃ aññataraṃ uttamarasametaṃ majjaṃ nāma. **Sovāha**nti so ahaṃ eva. **Nippatissāmī**ti nikkhamissāmi.

Evañca pana vatvā ''nāhaṃ surāpānā viramissāmi, yaṃ te ruccati, taṃ karohī''ti āha. Atha brāhmaṇo ''tayi amhe pariccajante mayampi taṃ pariccajissāmā''ti vatvā gāthamāha –

386. ''Addhā aññepi dāyāde, putte lacchāma māṇava;
Tvañca jamma vinassasu, yattha pattaṃ na taṃ suṇe''ti.

Tattha **yattha patta**nti yattha gataṃ taṃ ''asukaṭṭhāne nāma vasatī''ti na suṇoma, tattha gacchāhīti attho.

Atha naṃ vinicchayaṃ netvā aputtabhāvaṃ katvā nīharāpesi. So aparabhāge nippaccayo kapaṇo jiṇṇapilotikaṃ nivāsetvā kapālahattho piṇḍāya caranto aññataraṃ kuṭṭaṃ nissāya kālamakāsi. Idaṃ kāraṇaṃ āharitvā kāḷahatthi rañño dassetvā, ''mahārāja, sace tvaṃ amhākaṃ vacanaṃ na karissasi, pabbājanīyakammaṃ te karissantī''ti vatvā gāthamāha –

387. ''Evameva tuvaṃ rāja, dvipadinda suṇohi me;
Pabbājessanti taṃ raṭṭhā, soṇḍaṃ māṇavakaṃ yathā''ti.

Tattha **dvipadindā**ti dvipadānaṃ inda, bho mahārāja, **me** mama vacanaṃ suṇohi tuvaṃ, evameva soṇḍaṃ māṇavakaṃ yathā taṃ bhavantaṃ raṭṭhato pabbājessanti.

Evaṃ kāḷahatthinā upamāya āhaṭāyapi rājā tato viramituṃ asakkonto aparampi udāharaṇaṃ dassetuṃ āha –

388. ''Sujāto nāma nāmena, bhāvitattāna sāvako;
Accharaṃ kāmayantova, na so bhuñji na so pivi.

389. ''Kusaggenudakamādāya, samudde udakaṃ mine;
Evaṃ mānusakā kāmā, dibbakāmāna santike.

390. ''Evameva ahaṃ kāḷa, bhutvā bhakkhaṃ rasuttamaṃ;
Aladdhā mānusaṃ maṃsaṃ, maññe hissāmi jīvita''nti.

Vatthu heṭṭhā vuttasadisameva.

Tattha **bhāvitattānā**ti bhāvitacittānaṃ tesaṃ pañcannaṃ isisatānaṃ. **Accharaṃ kāmayantovā**ti so kira tesaṃ isīnaṃ mahājambupesiyā khādanakāle anāgamanaṃ viditvā ''kiṃ nu kho kāraṇā na āgacchanti, sace katthaci gatā, jānissāmi, no ce, atha nesaṃ santike dhammaṃ suṇissāmī''ti uyyānaṃ gantvā isigaṇe vanditvā gaṇajeṭṭhakassa santike dhammaṃ suṇanto nisinnova sūriye atthaṅgate uyyojiyamānopi ''ajja idheva vasissāmī''ti vatvā isigaṇaṃ vanditvā paṇṇasālaṃ pavisitvā nipajji. Rattibhāge sakko devarājā devaccharāsaṅghaparivuto saddhiṃ attano paricārikāhi isigaṇaṃ vandituṃ āgato, sakalārāmo ekobhāso ahosi. Sujāto ''kiṃ nu kho eta''nti uṭṭhāya paṇṇasālachiddena olokento sakkaṃ isigaṇaṃ vandituṃ āgataṃ devaccharāparivutaṃ disvā accharānaṃ saha dassanena rāgaratto ahosi. Sakko nisīditvā dhammakathaṃ sutvā sakaṭṭhānameva gato. Kuṭumbikopi punadivase isigaṇaṃ vanditvā pucchi – ''bhante, ko nāmesa rattibhāge tumhākaṃ vandanatthāya āgato''ti? ''Sakko, āvuso''ti. ''Taṃ parivāretvā nisinnā kā nāmetā''ti? ''Devaccharā nāmetā''ti. So isigaṇaṃ vanditvā gehaṃ gantvā gatakālato paṭṭhāya ''accharaṃ me detha, accharaṃ me dethā''ti vilapi. Ñātakā parivāretvā ''bhūtāviṭṭho nu kho''ti accharaṃ pahariṃsu. So ''nāhaṃ etaṃ accharaṃ kathemi, devaccharaṃ kathemī''ti vatvā ''ayaṃ accharā''ti alaṅkaritvā ānītaṃ bhariyampi gaṇikampi olokento ''nāyaṃ accharā, yakkhinī esā, devaccharaṃ me dethā''ti vilapanto nirāhāro hutvā tattheva jīvitakkhayaṃ pāpuṇi. Tena vuttaṃ –

‘‘Accharaṃ kāmayantova, na so bhuñji na so pivī’’ti.

Kusaggenudakamādāya, samudde udakaṃ mineti, samma kāḷahatthi, yo kusaggeneva udakaṃ gahetvā ‘‘ettakaṃ siyā mahāsamudde udaka’’nti tena saddhiṃ upamāya mineyya, so kevalaṃ mineyyeva, kusagge pana udakaṃ atiparittakameva. Yathā taṃ, evaṃ mānusakā kāmā dibbakāmānaṃ santike, tasmā so sujāto aññaṃ itthiṃ na olokesi, accharameva patthento mato. **Evamevā**ti yathā so dibbakāmaṃ alabhanto jīvitaṃ jahi, evaṃ ahampi uttamarasaṃ manussamaṃsaṃ alabhanto jīvitaṃ jahissāmīti vadati.

Taṃ sutvā kāḷahatthi ‘‘ayaṃ rājā ativiya rasagiddho, saññāpessāmi na’’nti sakajātikānaṃ maṃsaṃ khāditvā ākāsacarā suvaṇṇahaṃsāpi tāva vinaṭṭhāti dassetuṃ gāthādvayamāha –

391. ‘‘Yathāpi te dhataraṭṭhā, haṃsā vehāyasaṅgamā;
Abhuttaparibhogena, sabbe abbhatthataṃ gatā.

392. ‘‘Evameva tuvaṃ rāja, dvipadinda suṇohi me;
Abhakkhaṃ rāja bhakkhesi, tasmā pabbājayanti ta’’nti.

Tattha **abhuttaparibhogenā**ti attano samānajātikānaṃ paribhogena. **Abbhatthataṃ gatā**ti sabbe maraṇameva pattā. Atīte kira cittakūṭe suvaṇṇaguhāyaṃ navuti haṃsasahassāni vasanti. Te vassike cattāro māse na nikkhamanti, sace nikkhameyyuṃ, udakapuṇṇehi pattehi uppatituṃ asakkontā mahāsamuddeyeva pateyyuṃ, tasmā na ca nikkhamanti. Upakaṭṭhe pana vassakāle jātassarato sayaṃjātasāliyo āharitvā guhaṃ pūretvā sāliṃ khādantā vasanti. Tesaṃ pana guhaṃ paviṭṭhakāle guhadvāre eko rathacakkappamāṇo uṇṇanābhi nāma makkaṭako ekekasmiṃ māse ekekaṃ jālaṃ vinandhati. Tassa ekekaṃ suttaṃ gorajjuppamāṇaṃ hoti. Haṃsā ‘‘taṃ jālaṃ bhindissatī’’ti ekassa taruṇahaṃsassa dve koṭṭhāse denti. So vigate deve purato gantvā taṃ jālaṃ bhindati. Tena maggena sesā gacchanti. Athekasmiṃ kāle pañca māse vasso vuṭṭho ahosi. Haṃsā khīṇagocarā ‘‘kiṃ nu kho kattabba’’nti mantetvā ‘‘mayaṃ jīvantā aṇḍāni labhissāmā’’ti paṭhamaṃ aṇḍāni khādiṃsu, tato potake, tato jiṇṇahaṃse. Pañcamāsaccayena vassaṃ apagataṃ. Makkaṭako pañca jālāni vinandhi. Haṃsā sakajātikānaṃ maṃsaṃ khāditvā appathāmā jātā. Dviguṇakoṭṭhāsalābhī haṃsataruṇo jāle paharitvā cattāri bhindi, pañcamaṃ chindituṃ nāsakkhi, tattheva laggi. Athassa sīsaṃ vijjhitvā makkaṭako lohitaṃ pivi. Aññopi āgantvā jālaṃ pahari, sopi tattheva laggīti evaṃ sabbesaṃ makkaṭako lohitaṃ pivi. Tadā dhataraṭṭhakulaṃ ucchinnanti vadanti. Tena vuttaṃ ‘‘sabbe abbhatthataṃgatā’’ti.

Evameva tuvanti yathā ete haṃsā abhakkhaṃ sakajātikamaṃsaṃ khādiṃsu, tathā tvampi khādasi, sakalanagaraṃ bhayappattaṃ, virama, mahārājāti. **Tasmā pabbājayanti ta**nti yasmā abhakkhaṃ sakajātikamaṃsaṃ bhakkhesi, tasmā ime nagaravāsino taṃ raṭṭhā pabbājayanti.

Rājā aññampi upamaṃ vattukāmo ahosi. Nāgarā pana uṭṭhāya, ‘‘sāmi senāpati, kiṃ karosi, kiṃ manussamaṃsakhādakaṃ coraṃ gahetvā vicarasi, sace na viramissati, raṭṭhato naṃ pabbājehī’’ti vatvā nāssa kathetuṃ adaṃsu. Rājā bahūnaṃ kathaṃ sutvā bhīto puna vattuṃ nāsakkhi. Punapi naṃ senāpati ‘‘kiṃ mahārāja viramituṃ sakkhissasi, udāhu na sakkhissasī’’ti vatvā ‘‘na sakkomī’’ti vutte sabbaṃ orodhagaṇañca puttadhītaro ca sabbālaṅkārapaṭimaṇḍite passe ṭhapetvā, ‘‘mahārāja, ime ñātimaṇḍale ceva amaccagaṇañca rajjasiriñca olokehi, mā vinassi, virama manussamaṃsato’’ti āha. Rājā ‘‘na mayhaṃ ete manussamaṃsato piyatarā’’ti vatvā ‘‘tena hi, mahārāja, imamhā nagarā ca raṭṭhā ca nikkhamathā’’ti vutte, ‘‘kāḷahatthi, na me rajjenattho, nagarā nikkhamāmi, ekaṃ pana me khaggañca rasakañca bhājanañca dehī’’ti āha. Athassa khaggañca maṃsapacanabhājanañca pacchiñca ukkhipāpetvā rasakañca datvā raṭṭhā pabbājanīyakammaṃ kariṃsu.

So khaggañca rasakañca ādāya nagarā nikkhamitvā araññaṃ pavisitvā ekasmiṃ nigrodhamūle vasanaṭṭhānaṃ katvā tattha vasanto aṭavimagge ṭhatvā manusse māretvā āharitvā rasakassa deti. Sopissa maṃsaṃ pacitvā upanāmeti. Evaṃ ubhopi jīvanti. Manussagahaṇakāle ‘‘ahaṃ are manussacoro porisādo’’ti vatvā tasmiṃ pakkhante koci sakabhāvena saṇṭhātuṃ na sakkoti, sabbe bhūmiyaṃ patanti. Tesu yaṃ icchati, taṃ uddhaṃpādaṃ adhosīsaṃ katvā āharitvā rasakassa deti. So ekadivasaṃ araññe kañci manussaṃ alabhitvā āgato rasakena ‘‘kiṃ devā’’ti vutte ‘‘uddhane ukkhaliṃ āropehī’’ti āha. ‘‘Maṃsaṃ kahaṃ, devā’’ti? ‘‘Labhissāmahaṃ maṃsa’’nti. So ‘‘natthi me dāni jīvita’’nti kampamāno uddhane aggiṃ katvā ukkhaliṃ āropesi. Atha naṃ porisādo asinā māretvā maṃsaṃ pacitvā khādi. Tato paṭṭhāya ekakova jāto sayameva pacitvā khādati. ‘‘Porisādo magge maggapaṭipanne hanatī’’ti sakalajambudīpe pākaṭo ahosi.

Tadā eko sampannavibhavo brāhmaṇo pañcahi sakaṭasatehi vohāraṃ karonto pubbantato aparantaṃ sañcarati. So cintesi – ‘‘porisādo nāma kira coro antarāmagge manusse māresi, dhanaṃ datvā taṃ aṭaviṃ atikkamissāmī’’ti. So aṭavimukhavāsīnaṃ manussānaṃ ‘‘tumhe maṃ aṭavito atikkāmethā’’ti sahassaṃ datvā tehi saddhiṃ maggaṃ paṭipajji.

Gacchanto ca brāhmaṇo sabbasatthaṃ purato katvā sayaṃ nhātānulitto sabbālaṅkārapaṭimaṇḍito setagoṇayutte sukhayānake nisinno tehi aṭavivāsikapurisehi parivuto sabbapacchato agamāsi. Tasmiṃ khaṇe porisādo rukkhaṃ āruyha purise upadhārento sesamanussesu ‘‘kiṃ imesu mayā khāditabbaṃ atthī’’ti vigatacchando hutvā brāhmaṇaṃ diṭṭhakālato paṭṭhāya taṃ khāditukāmatāya paggharitakheḷo ahosi. So tasmiṃ attano santikaṃ āgate rukkhato oruyha ‘‘ahaṃ are porisādo’’ti nāmaṃ tikkhattuṃ sāvetvā khaggaṃ parivattento vālukāya tesaṃ akkhīni pūrento viya pakkhandi. Ekopi ṭhātuṃ samattho nāma natthi, sabbe bhūmiyaṃ urena nipajjiṃsu. So sukhayānake nisinnaṃ brāhmaṇaṃ pāde gahetvā piṭṭhiyaṃ adhosīsakaṃ olambetvā sīsaṃ gopphakehi paharanto ukkhipitvā pāyāsi.

Tadā te purisā uṭṭhāya, ‘‘bho, purisā mayaṃ brāhmaṇassa hatthato kahāpaṇasahassaṃ gaṇhimhā, ko nāma amhākaṃ purisakāro, sakkontā vā asakkontā vā thokaṃ anubandhāmā’’ti vatvā anubandhiṃsu. Porisādopi nivattitvā olokento kañci aditvā saṇikaṃ pāyāsi. Tasmiṃ khaṇe thāmasampanno eko sūrapuriso vegena taṃ pāpuṇi. So taṃ disvā ekaṃ vatiṃ laṅghanto khadirakhāṇukaṃ akkami, khāṇuko piṭṭhipādena nikkhami. Lohitena paggharantena laṅghamāno yāti. Atha naṃ so disvā, ‘‘bho, mayā esa viddho, kevalaṃ tumhe pacchato etha, gaṇhissāmi na’’nti āha. Te dubbalabhāvaṃ ñatvā taṃ anubandhiṃsu. So tehi anubaddhabhāvaṃ ñatvā brāhmaṇaṃ vissajjetvā attānaṃ sotthimakāsi. Atha aṭavivāsikapurisā brāhmaṇassa laddhakālato paṭṭhāya ‘‘kiṃ amhākaṃ corenā’’ti tato nivattiṃsu.

Porisādopi attano nigrodhamūlaṃ gantvā pārohantaraṃ pavisitvā nipanno, ‘‘ayye rukkhadevate, sace me sattāhabbhantareyeva vaṇaṃ phāsukaṃ kātuṃ sakkhissasi, sakalajambudīpe ekasatakhattiyānaṃ galalohitena tava khandhaṃ dhovitvā antehi parikkhipitvā pañcamadhuramaṃsena balikammaṃ karissāmī’’ti āyācanaṃ kari. Tassa annapānamaṃsaṃ alabhantassa sarīraṃ sussitvā antosattāheyeva vaṇo phāsuko ahosi. So devatānubhāvena tassa phāsukabhāvaṃ sallakkhesi. So katipāhaṃ manussamaṃsaṃ khāditvā balaṃ gahetvā cintesi – ‘‘bahupakārā me devatā, āyācanā assā muccissāmī’’ti. So khaggaṃ ādāya rukkhamūlato nikkhamitvā ‘‘rājāno ānessāmī’’ti pāyāsi. Atha naṃ purimabhave yakkhakāle ekato manussamaṃsakhādako sahāyakayakkho anuvicarantaṃ disvā ‘‘ayaṃ mama atītabhave sahāyo’’ti ñatvā, ‘‘samma, maṃ sañjānāsī’’ti pucchi. ‘‘Na sañjānāmī’’ti. Athassa purimabhave katakāraṇaṃ kathesi. So taṃ sañjānitvā paṭisanthāramakāsi. ‘‘Kahaṃ nibbattosī’’ti puṭṭho nibbattaṭṭhānañca raṭṭhā pabbājitakāraṇañca idāni vasanaṭṭhānañca khāṇunā viddhakāraṇañca devatāya āyācanāmocanatthaṃ gamanakāraṇañca sabbaṃ ārocetvā ‘‘tayāpi mametaṃ kiccaṃ nittharitabbaṃ, ubhopi gacchāma, sammā’’ti āha. ‘‘Samma na gaccheyyāhaṃ, ekaṃ pana me kammaṃ atthi, ahaṃ kho pana anagghaṃ padalakkhaṇaṃ nāma ekaṃ mantaṃ jānāmi, so balañca javañca saddañca karoti, taṃ mantaṃ gaṇhāhī’’ti. So ‘‘sādhū’’ti sampaṭicchi. Yakkhopissa taṃ datvā pakkāmi.

Porisādo mantaṃ uggahetvā tato paṭṭhāya vātajavo atisūro ahosi. So sattāhabbhantareyeva ekasatarājāno uyyānādīni gacchante disvā vātavegena pakkhanditvā ‘‘ahaṃ are manussacoro porisādo’’ti nāmaṃ sāvetvā vagganto nadanto bhayappatte katvā pāde gahetvā adhosīsake katvā paṇhiyā sīsaṃ paharanto vātavegena netvā hatthatalesu chiddāni katvā rajjuyā āvunitvā nigrodharukkhe olambesi aggapādaṅgulīhi bhūmiyaṃ phusamānāhi. Te sabbe rājāno vāte paharante milātakuraṇḍakadāmāni viya parivattantā olambiṃsu. ‘‘Sutasomo pana me piṭṭhiācariyo hoti, sace gaṇhissāmi, sakalajambudīpo tuccho bhavissatī’’ti taṃ na nesi. So ‘‘balikammaṃ karissāmī’’ti aggiṃ katvā sūle tacchanto nisīdi. Rukkhadevatā taṃ kiriyaṃ disvā ‘‘mayhaṃ kiresa balikammaṃ karoti, vaṇampissa mayā kiñci phāsukaṃ kataṃ natthi, idāni imesaṃ mahāvināsaṃ karissati, kiṃ nu kho kattabba’’nti cintetvā ‘‘ahaṃ etaṃ vāretuṃ na sakkhissāmī’’ti cātumahārājikānaṃ santikaṃ gantvā tamatthaṃ kathetvā ‘‘nivāretha na’’nti āha. Tehipi ‘‘na mayaṃ porisādassa kammaṃ nivāretuṃ sakkhissāmā’’ti vutte ‘‘ko sakkhissatī’’ti pucchitvā ‘‘sakko, devarājā’’ti sutvā sakkaṃ upasaṅkamitvā tamatthaṃ kathetvā ‘‘nivāretha na’’nti āha. Sopi ‘‘nāhaṃ sakkomi nivāretuṃ, samatthaṃ pana ācikkhissāmī’’ti vatvā ‘‘konāmo’’ti vutte ‘‘sadevake loke añño natthi, kururaṭṭhe pana indapatthanagare korabyarājaputto sutasomo nāma taṃ nibbisevanaṃ katvā damessati, rājūnañca jīvitaṃ dassati, tañca manussamaṃsā oramāpessati, sakalajambudīpe amataṃ viya dhammaṃ abhisiñcissati, sacepi rājūnaṃ jīvitaṃ dātukāmo, ‘sutasomaṃ ānetvā balikammaṃ kātuṃ vaṭṭatī’ti vadehī’’ti āha.

Sā ‘‘sādhū’’ti sampaṭicchitvā khippaṃ āgantvā pabbajitavesena tassa avidūre pāyāsi. So padasaddena ‘‘rājā nu kho koci palāto bhavissatī’’ti olokento taṃ disvā ‘‘pabbajitā nāma khattiyāva, imaṃ gahetvā ekasataṃ pūretvā balikammaṃ karissāmī’’ti uṭṭhāya asihattho anubandhi, tiyojanaṃ anubandhitvāpi taṃ pāpuṇituṃ nāsakkhi, gattehi sedā mucciṃsu. So cintesi – ‘‘ahaṃ pubbe hatthimpi assampi rathampi dhāvantaṃ anubandhitvā gaṇhāmi, ajja imaṃ pabbajitaṃ sakāya gatiyā gacchantaṃ sabbathāmena dhāvantopi gaṇhituṃ na sakkomi, kiṃ nu kho kāraṇa’’nti. Tato so ‘‘pabbajitā nāma vacanakarā honti, ‘tiṭṭhā’ti naṃ vatvā ṭhitaṃ gahessāmī’’ti cintetvā ‘‘tiṭṭha, samaṇā’’ti āha. ‘‘Ahaṃ tāva ṭhito, tvaṃ pana dhāvituṃ vāyāmamakāsī’’ti. Atha naṃ, ‘‘bho, pabbajitā nāma jīvitahetupi alikaṃ na bhaṇanti, tvaṃ pana musāvādaṃ kathesī’’ti vatvā gāthamāha –

393. ‘‘Tiṭṭhāhīti mayā vutto, so tvaṃ gacchasi pammukho;
Aṭṭhito tvaṃ ṭhitomhīti, lapasi brahmacārini;

Idaṃ te samaṇāyuttaṃ, asiñca me maññasi kaṅkapatta''nti.

Tassattho – samaṇa, tiṭṭhāhi iti vacanaṃ mayā vutto so tvaṃ pammukho parammukho hutvā gacchasi, brahmacārini aṭṭhito samāno tvaṃ ṭhito amhi iti lapasi, asiñca me kaṅkapattaṃ maññasīti.

Tato devatā gāthādvayamāha –

394. ''Ṭhitohamasmī sadhammesu rāja, na nāmagottaṃ parivattayāmi;
Corañca loke aṭhitaṃ vadanti;
Āpāyikaṃ nerayikaṃ ito cutaṃ.

395. ''Sace tvaṃ saddahasi rāja, sutaṃ gaṇhāhi khattiya;
Tena yaññaṃ yajitvāna, evaṃ saggaṃ gamissasī''ti.

Tattha **sadhammesū**ti, mahārāja, ahaṃ sakesu dasasu kusalakammapathadhammesu ṭhito **asmi** bhavāmi. **Na nāmagotta**nti tvaṃ pubbe daharakāle brahmadatto hutvā pitari kālakate bārāṇasiṃ rajjaṃ labhitvā bārāṇasirājā jāto, taṃ nāmaṃ jahitvā porisādo hutvā idāni kammāsapādo jāto, khattiyakule jātopi abhakkhaṃ manussamaṃsaṃ yasmā bhakkhesi, tasmā attano nāmagottaṃ yathā parivattesi, tathā ahaṃ attano nāmagottaṃ na parivattayāmi. **Corañcā**ti loke corañca dasakusalakammapathesu aṭhitaṃ nāma vadanti. **Ito cuta**nti ito cutaṃ hutvā apāye niraye patiṭṭhitaṃ. Khattiya, bhūmipāla mahārāja, tvaṃ mama vacanaṃ sace saddahasi, sutasomaṃ gaṇhāhi, tena sutasomena yaññaṃ yajitvāna evaṃ saggaṃ gamissasi. Bho, porisāda musāvādi tayā mayhaṃ ''sakalajambudīpe rājāno ānetvā bahikammaṃ karissāmī''ti paṭissutaṃ, idāni ye vā te vā dubbalarājāno ānesi, jambudīpatale jeṭṭhakaṃ sutasomarājānaṃ sace tvaṃ na ānessasi, vacanaṃ te musā nāma hoti, tasmā sutasomaṃ gaṇhāhīti.

Evañca pana vatvā devatā pabbajitavesaṃ antaradhāpetvā sakena vaṇṇena ākāse taruṇasūriyo viya jalamānā aṭṭhāsi. So tassā kathaṃ sutvā rūpañca oloketvā ''kāsi tva''nti āha. Imasmiṃ ''rukkhe nibbattadevatā''ti. So ''diṭṭhā me attano, devatā''ti tussitvā, ''sāmi devarāja, mā sutasomassa kāraṇā cintayi, attano rukkhaṃ pavisā''ti āha. Devatā tassa passantasseva rukkhaṃ pāvisi. Tasmiṃ khaṇe sūriyo atthaṅgato, cando uggato. Porisādo vedaṅgakusalo nakkhattacāraṃ jānāti. So nabhaṃ oloketvā ''sve phussanakkhattaṃ bhavissati, sutasomo nhāyituṃ uyyānaṃ gamissati, tattha gaṇhissāmi, ārakkho panassa mahā bhavissati, samantā tiyojanaṃ sakalanagaravāsino rakkhantā carissanti, asaṃvihite ārakkhe paṭhamayāmeyeva migājinaṃ uyyānaṃ gantvā maṅgalapokkharaṇiṃ otaritvā ṭhassāmī''ti cintetvā tattha gantvā pokkharaṇiṃ oruyha padumapattena sīsaṃ paṭicchādetvā aṭṭhāsi. Tassa tejena macchakacchapādayo osakkitvā udakapariyante vaggavaggā hutvā vicariṃsu.

Kuto pana laddhoyaṃ tejoti? Pubbayogavasena. So hi kasapadasabalassa kāle khīrasalākabhattaṃ paṭṭhapesi, tena mahāthāmo ahosi. Aggisālañca kāretvā bhikkhusaṅghassa sītavinodanatthaṃ aggiñca dārūni ca dārucchedanavāsiñca pharasuñca adāsi, tena tejavā ahosi.

Evaṃ tasmiṃ antouyyānaṃ gateyeva balavapaccūsasamaye samantā tiyojanaṃ ārakkhaṃ gaṇhiṃsu. Rājāpi pātova bhuttapātarāso alaṅkatahatthikkhandhavaragato caturaṅginiyā senāya parivuto nagarato nikkhami. Tadā takkasilato nando nāma brāhmaṇo catasso satārahā gāthāyo ādāya vīsatiyonajasataṃ maggaṃ atikkamitvā taṃ nagaraṃ patvā dvāragāme vasitvā sūriye uggate nagaraṃ pavisanto rājānaṃ pācīnadvārena nikkhantaṃ disvā hatthaṃ pasāretvā jayāpesi. Rājā disācakkhuko hutvā gacchanto unnatappadese ṭhitassa brāhmaṇassa pasāritahatthaṃ disvā hatthinā taṃ upasaṅkamitvā pucchi –

396. ''Kismiṃ nu raṭṭhe tava jātibhūmi, atha kena atthena idhānupatto;
Akkhāhi me brāhmaṇa etamatthaṃ, kimicchasī demi tayajja patthita''nti.

Tassattho – bho brāhmaṇa, tava jātibhūmi kismiṃ raṭṭhe atthi nu, kena atthena payojanena hetubhūtena ida imasmiṃ nagare anuppatto, bho brāhmaṇa, mayā pucchito so tvaṃ etamatthaṃ etaṃ payojanaṃ me mayhaṃ akkhāhi kathehi, tayā patthitavatthuṃ te tuyhaṃ ajja idāni dadāmi, kiṃ vatthuṃ icchasīti.

Atha naṃ so gāthamāha –

397. ''Gāthā catasso dharaṇīmahissara, sugambhīratthā varasāgarūpamā;
Taveva atthāya idhāgatosmi, suṇohi gāthā paramatthasaṃhitā''ti.

Tattha **dharaṇīmahissarā**ti bhūmipāla catasso gāthā kiṃ bhūtā?. Sugambhīratthā varasāgarūpamā, **taveva** tava eva atthāya idha ṭhānaṃ anuppatto **asmi** bhavāmi. **Suṇohī**ti kassapadasabalena desitā paramatthasaṃhitā imā satārahā gāthāyo suṇohīti attho.

Iti vatvā, ‘‘mahārāja, imā kassapadasabalena desitā catasso satārahā gāthāyo ‘‘tumhe sutavittakā’ti sutvā tumhākaṃ desetuṃ āgatomhī’’ti āha. Rājā tuṭṭhamānaso hutvā, ‘‘ācariya, suṭṭhu te āgataṃ, mayā pana nivattituṃ na sakkā, ajja phussanakkhattayogena sīsaṃ nhāyituṃ āgatomhi, ahaṃ punadivase āgantvā sossāmi, tvaṃ mā ukkaṇṭhī’’ti vatvā ‘‘gacchatha brāhmaṇassa asukagehe sayanaṃ paññāpetvā ghāsacchādanaṃ saṃvidahathā’’ti amacce āṇāpetvā uyyānaṃ pāvisi. Taṃ aṭṭhārasahatthena pākārena parikkhittaṃ ahosi. Taṃ aññamaññaṃ saṅghaṭṭentā samantā hatthino parikkhipiṃsu, tato assā, tato rathā, tato dhanuggahā, tato pattīti, saṅkhubhitamahāsamuddo viya unnādento balakāyo ahosi. Atha rājā oḷārikāni ābharaṇāni omuñcitvā massukammaṃ kāretvā ubbaṭṭitasarīro pokkharaṇiyā anto rājavibhavena nhatvā paccuttaritvā udakaggahaṇasāṭakena nivāsetvā aṭṭhāsi. Athassa dussagandhamālālaṅkāre upanayiṃsu. Porisādo cintesi – ‘‘rājā alaṅkatakāle bhāriko bhavissati, sallahukakāleyeva naṃ gaṇhissāmī’’ti. So nadanto vagganto udake macchaṃ āluḷento vijjulatā viya matthake khaggaṃ paribbhamento ‘‘ahaṃ are manussacoro porisādo’’ti nāmaṃ sāvetvā aṅguliṃ nalāṭe ṭhapetvā udakā uttari. Tassa saddaṃ sutvāva hatthārohā hatthīhi, assārohā assehi, rathārohā rathehi bhassiṃsu. Balakāyo gahitagahitāni āvudhāni chaḍḍetvā urena bhūmiyaṃ nipajji.

Porisādo sutasomaṃ ukkhipitvā gaṇhi, sesarājāno pāde gahetvā adhosīsake katvā paṇhiyā sīsaṃ paharanto gacchati. Bodhisattaṃ pana upagantvā onato ukkhipitvā khandhe nisīdāpesi. So ‘‘dvārena gamanaṃ papañco bhavissatī’’ti sammukhaṭṭhāneyeva aṭṭhārasahatthaṃ pākāraṃ laṅghitvā purato galitamadamattavāraṇakumbhe akkamitvā pabbatakūṭāni pātento viya vātajavānaṃ assatarānaṃ piṭṭhe akkamanto pātetvā rathadhurarathasīsesu akkamitvā bhamikaṃ bhamanto viya nīlaphalakāni nigrodhapattāni maddanto viya ekavegeneva tiyojanamattaṃ maggaṃ gantvā ‘‘atthi nu kho koci sutasomassatthāya pacchato āgacchanto’’ti oloketvā kañci aditvā saṇikaṃ gacchanto sutasomassa kesehi udakabindūni attano ure patitāni disvā ‘‘maraṇassa abhāyanto nāma natthi, sutasomopi maraṇabhayena rodati maññe’’ti cintetvā āha –

398. ‘‘Na ve rudanti matimanto sapaññā, bahussutā ye bahuṭhānacintino;
Dīpañhi etaṃ paramaṃ narānaṃ, yaṃ paṇḍitā sokanudā bhavanti.

399. ‘‘Attānaṃ ñātī udāhu puttadāraṃ, dhaññaṃ dhanaṃ rajataṃ jātarūpaṃ;
Kimeva tvaṃ sutasomānutappe, korabyaseṭṭha vacanaṃ suṇoma teta’’nti.

Tattha, bho sutasoma mahārāja, ye paṇḍitā kiṃ bhūtā? **Matimanto** atthānatthaṃ kāraṇākāraṇaṃ jānanapaññāya samannāgatā, **sappaññā** vicaraṇapaññāya samannāgatā, **bahussutā** bahussutadharā **bahuṭṭhānacintino** bahukāraṇacintanasīlā, te paṇḍitā maraṇabhaye uppanne sati bhītā hutvā **ve** ekantena **na rudanti** na paridevanti. **Dīpaṃ hī**ti, bho sutasoma mahārāja hi kasmā pana vadāmi, mahāsamudde bhinnanāvānaṃ vāṇijakānaṃ janānaṃ patiṭṭhābhūtaṃ mahādīpaṃ iva, evampi tathā etaṃ paṇḍitaṃ appaṭisaraṇānaṃ narānaṃ paramaṃ. **Yaṃ** yena kāraṇena ye paṇḍitā sokīnaṃ janānaṃ sokanudā bhavanti, bho sutasoma mahārāja, tvaṃ maraṇabhayena paridevīti maññe maññāmi. **Attāna**nti, bho sutasoma mahārāja, attahetu udāhu ñātihetu puttadārahetu udāhu dhaññadhanarajatajātarūpahetu **kimeva tvaṃ** kimeva dhammajātaṃ tvaṃ **anutappe** anutappeyyāsi. **Korabyaseṭṭha** kururaṭṭhavāsīnaṃ seṭṭha uttama, bho mahārāja, etaṃ tava vacanaṃ suṇomāti.

Sutasomo āha –

400. ‘‘Nevāhamattānamanutthunāmi, na puttadāraṃ na dhanaṃ na raṭṭhaṃ;
Satañca dhammo carito purāṇo, taṃ saṅgaraṃ brāhmaṇassānutappe.

401. ‘‘Kato mayā saṅgaro brāhmaṇena, raṭṭhe sake issariye ṭhitena;
Taṃ saṅgaraṃ brāhmaṇasappadāya, saccānurakkhī punarāvajissa’’nti.

Tattha **nevāhamattānamanutthunāmī**ti ahaṃ tāva attatthāya neva rodāmi na socāmi, imesampi puttādīnaṃ atthāya na rodāmi na socāmi, apica kho pana **sataṃ** paṇḍitānaṃ carito purāṇadhammo atthi, yaṃ saṅgaraṃ katvā pacchā anutappanaṃ nāma, taṃ saṅgaraṃ brāhmaṇassa ahaṃ anusocāmīti attho. **Saccānurakkhī**ti saccaṃ anurakkhanto. So hi brāhmaṇo takkasilato kassapadasabalena desitā catasso satārahā gāthāyo ādāya āgato, tassāhaṃ āgantukavattaṃ kāretvā ‘‘nhatvā āgato suṇissāmi, yāva mamāgamanā āgamehī’’ti saṅgaraṃ katvā āgato, tvaṃ tā gāthāyo sotuṃ adatvāva maṃ gaṇhi. Sace maṃ vissajjesi, taṃ dhammaṃ sutvā saccānurakkhī punarāvajissāmīti vadati.

Atha naṃ porisādo āha –

401. ‘‘Nevāhametaṃ abhisaddahāmi, sukhī naro maccumukhā pamutto;
Amittahatthaṃ punarāvajeyya, korabyaseṭṭha na hi maṃ upesi.

403. ‘‘Mutto tuvaṃ porisādassa hatthā, gantvā sakaṃ mandiraṃ kāmakāmī;
Madhuraṃ piyaṃ jīvitaṃ laddha rāja, kuto tuvaṃ ehisi me sakāsa’’nti.

Tattha **sukhī**ti sukhappatto hutvā. **Maccumukhā pamutto**ti mādisassa corassa hatthato muttatāya maraṇamukhā mutto nāma hutvā **amittahatthaṃ punarāvajeyya** āgaccheyya, ahaṃ etaṃ vacanaṃ neva abhisaddahāmi, korabyaseṭṭha tvaṃ mama santikaṃ na hi upesi. **Mutto**ti sutasoma tuvaṃ porisādassa hatthato mutto. **Sakaṃ mandira**nti rājadhānigehaṃ gantvā. **Kāmakāmī**ti kāmaṃ kāmayamāno. **Laddhā**ti ativiya piyaṃ jīvitaṃ labhitvā tuvaṃ **me** mama santike **kuto** kena nāma kāraṇena ehisi.

Taṃ sutvā mahāsatto sīho viya asambhito āha –

404. ‘‘Mataṃ vareyya parisuddhasīlo, na jīvitaṃ garahito pāpadhammo;
Na hi taṃ naraṃ tāyati duggatīhi, yassāpi hetu alikaṃ bhaṇeyya.

405. ‘‘Sacepi vāto girimāvaheyya, cando ca sūriyo ca chamā pateyyuṃ;
Sabbā ca najjo paṭisotaṃ vajeyyuṃ, na tvevahaṃ rāja musā bhaṇeyyaṃ.

406. ‘‘Nabhaṃ phaleyya udadhīpi susse, saṃvattaye bhūtadharā vasundharā;
Siluccayo meru samūlamuppate, na tvevahaṃ rāja musā bhaṇeyya’’nti.

Tattha **mataṃ vareyyā**ti porisāda yo naro parisuddhasīlo jīvitahetu aṇumattampi pāpaṃ na karoti, sīlasampanno hutvā vareyya taṃ maraṇaṃ iccheyya, garahito pāpadhammo taṃ jīvitaṃ na seyyo, dussīlo puggalo yassāpi hetu attādinopi hetu alikaṃ vacanaṃ bhaṇeyya, taṃ naraṃ evarūpaṃ duggatīhi taṃ alikaṃ na tāyate. **Sacepi vāto girimāvaheyyā**ti, samma porisāda, tayā saddhiṃ ekācariyakule sikkhito evarūpo sahāyako hutvā ahaṃ jīvitahetu musā na kathemi, kiṃ na saddahasi. Sace puratthimādibhedo vāto uṭṭhāya mahantaṃ giriṃ tūlapicuṃ viya ākāse āvaheyya, cando ca sūriyo ca attano attano vimānena saddhiṃ **chamā** pathaviyaṃ pateyyuṃ, sabbāpi najjo patisotaṃ vajeyyuṃ, bho porisāda, evarūpaṃ vacanaṃ sace bhaṇeyya, taṃ saddahitabbaṃ, ahaṃ musā bhaṇeyyaṃ iti vacanaṃ tuyhaṃ janehi vuttaṃ, na tveva taṃ saddahitabbaṃ.

Evaṃ vuttepi so na saddahiyeva. Atha bodhisatto ‘‘ayaṃ mayhaṃ na saddahati, sapathenapi naṃ saddahāpessāmī’’ti cintetvā, ‘‘samma porisāda, khandhato tāva maṃ otārehi, sapathaṃ katvā taṃ saddahāpessāmī’’ti vutte tena otāretvā bhūmiyaṃ ṭhapito sapathaṃ karonto āha –

407. ‘‘Asiñca sattiñca parāmasāmi, sapathampi te samma ahaṃ karomi;
Tayā pamutto anaṇo bhavitvā, saccānurakkhī punarāvajissa’’nti.

Tassattho – samma porisāda, sace icchasi, evarūpehi āvudhehi saṃvihitārakkhe khattiyakule me nibbatti nāma mā hotūti asiñca sattiñca parāmasāmi. Sace aññehi rājūhi akattabbaṃ aññaṃ vā yaṃ icchasi, taṃ sapathampi te, samma, ahaṃ karomi. Yathāhaṃ tayā pamutto gantvā brāhmaṇassa anaṇo hutvā saccamanurakkhanto punarāgamissāmīti.

Tato porisādo ‘‘ayaṃ sutasomo khattiyehi akattabbaṃ sapathaṃ karoti, kiṃ me iminā, esa etu vā mā vā, ahampi khattiyarājā, mameva bāhulohitaṃ gahetvā devatāya balikammaṃ karissāmi, ayaṃ ativiya kilamatī’’ti cintetvā –

408. ‘‘Yo te kato saṅgaro brāhmaṇena, raṭṭhe sake issariye ṭhitena;
Taṃ saṅgaraṃ brāhmaṇasappadāya, saccānurakkhī punarāvajassū’’ti.

Tattha **punarāvajassū**ti puna āgaccheyyāsi.

Atha naṃ mahāsatto, ‘‘samma, mā cintayi, catasso satārahā gāthā sutvā dhammakathikassa pūjaṃ katvā pātovāgamissāmī’’ti vatvā gāthamāha –

409. ‘‘Yo me kato saṅgaro brāhmaṇena, raṭṭhe sake issariye ṭhitena;
Taṃ saṅgaraṃ brāhmaṇasappadāya, saccānurakkhī punarāvajissa’’nti.

Atha naṃ porisādo, ‘‘mahārāja, tumhe khattiyehi akattabbaṃ sapathaṃ karittha, taṃ anussareyyāthā’’ti vatvā, ‘‘samma porisāda, tvaṃ maṃ daharakālato paṭṭhāya jānāsi, hāsenapi me musā na kathitapubbā, sohaṃ idāni rajje patiṭṭhito dhammādhammaṃ jānanto kiṃ musā kathessāmi, saddahasi mayhaṃ, ahaṃ te sve balikammaṃ pāpuṇissāmī’’ti saddahāpito ‘‘tena hi gaccha, mahārāja, tumhesu anāgatesu balikammaṃ na bhavissati, devatāpi tumhehi vinā na sampaṭicchati, mā me balikammassa antarāyaṃ karitthā’’ti mahāsattaṃ uyyojesi. So rāhumukhā muttacando viya nāgabalo thāmasampanno khippameva nagaraṃ sampāpuṇi. Senāpissa ‘‘sutasomo rājā paṇḍito madhuradhammakathiko ekaṃ dve kathā kathetuṃ labhanto porisādaṃ dametvā sīhamukhā muttamattavāraṇo viya āgamissati, ‘ime rājānaṃ porisādassa datvā āgatā’ti mahājano garahissatī’’ti cintetvā bahinagareyeva khandhāvāraṃ katvā ṭhitā taṃ dūratova āgacchantaṃ disvā paccuggantvā vanditvā ‘‘kacci, mahārāja, porisādena kilamito’’ti paṭisanthāraṃ katvā ‘‘porisādena mayhaṃ mātāpitūhipi dukkaraṃ kataṃ, tathārūpo nāma caṇḍo sāhasiko porisādo mama dhammakathaṃ sutvā maṃ vissajjesī’’ti vutte rājānaṃ alaṅkaritvā hatthikkhandhaṃ āropetvā parivāretvā nagaraṃ pāvisi. Taṃ disvā sabbe nāgarā tussiṃsu.

Sopi dhammagarutāya dhammasoṇḍatāya mātāpitaro adisvāva ‘‘pacchāpi ne passissāmī’’ti rājanivesanaṃ pavisitvā rājāsane nisīditvā brāhmaṇaṃ pakkosāpetvā massukammādīnissa āṇāpetvā taṃ kappitakesamassuṃ nhātānulittaṃ vatthālaṅkārapaṭimaṇḍitaṃ katvā ānetvā dassitakāle sayaṃ pacchā nhatvā tassa attano bhojanaṃ dāpetvā tasmiṃ bhutte sayaṃ bhuñjitvā taṃ mahārahe pallaṅke nisīdāpetvā dhammagarukatāya assa gandhamālādīhi pūjaṃ katvā sayaṃ nīce āsane nisīditvā ‘‘tumhehi mayhaṃ ābhatā satārahā gāthā suṇoma ācariyā’’ti yāci. Tamatthaṃ dīpento satthā gāthamāha –

410. ‘‘Mutto ca so porisādassa hatthā, gantvāna taṃ brāhmaṇaṃ etadavoca;
Suṇomi gāthāyo satārahāyo, yā me sutā assu hitāya brahme’’ti.

Tattha **etadavocā**ti etaṃ avoca.

Atha brāhmaṇo bodhisattena yācitakāle gandhehi hatthe ubbaṭṭetvā pasibbakā manoramaṃ potthakaṃ nīharitvā ubhohi hatthehi gahetvā ‘‘tena hi, mahārāja, kassapadasabalena desitā rāgamadādinimmadanā amatamahānibbānasampāpikā catasso satārahā gāthāyo suṇohī’’ti vatvā potthakaṃ olokento āha –

411. ‘‘Sakideva sutasoma, sabbhi hoti samāgamo;
Sā naṃ saṅgati pāleti, nāsabbhi bahu saṅgamo.

412. ‘‘Sabbhireva samāsetha, sabbhi kubbetha santhavaṃ;
Sataṃ saddhammamaññāya, seyyo hoti na pāpiyo.

413. ‘‘Jīranti ve rājarathā sucittā, atho sarīrampi jaraṃ upeti;
Satañca dhammo na jaraṃ upeti, santo have sabbhi pavedayanti.

414. ‘‘Nabhañca dūre pathavī ca dūre, pāraṃ samuddassa tadāhu dūre;
Tato have dūrataraṃ vadanti, satañca dhammo asatañca rājā’’ti.

Tattha **sakidevā**ti ekavārameva. **Sabbhī**ti sappurisehi. **Sā na**nti sā sabbhi sappurisehi **saṅgati** samāgamo ekavāraṃ pavattopi taṃ puggalaṃ **pāleti** rakkhati. **Nāsabbhī**ti asappurisehi pana **bahu** sucirampi kato **saṅgamo** ekaṭṭhāne nivāso na pāleti, na thāvaro hotīti attho. **Samāsethā**ti saddhiṃ nisīdeyya, sabbepi iriyāpathe paṇḍiteheva saddhiṃ pavatteyyāti attho. **Santhava**nti mittasanthavaṃ. **Sataṃ saddhamma**nti paṇḍitānaṃ buddhādīnaṃ sattatiṃsabodhipakkhiyadhammasaṅkhātaṃ saddhammaṃ. **Seyyo**ti etaṃ dhammaṃ ñatvā vaḍḍhiyeva hoti, hāni nāma natthīti attho. **Rājarathā**ti rājūnaṃ ārohanīyarathā. **Sucittā**ti suparikammakatā. **Sabbhi pavedayantī**ti buddhādayo santo ‘‘sabbhī’’ti saṅkhaṃ gataṃ sobhanaṃ uttamaṃ nibbānaṃ pavedenti thomenti, so nibbānasaṅkhāto sataṃ dhammo jaraṃ na upeti na jīrati. **Nabha**nti ākāso. **Dūre**ti pathavī hi sappatiṭṭhā sagahaṇā, ākāso nirālambo appatiṭṭho, iti ubho ete ekābaddhāpi visaṃyogaṭṭhena anupalittaṭṭhena ca dūre nāma honti. **Pāra**nti orimatīrato paratīraṃ. **Tadāhū**ti taṃ āhu.

Iti brāhmaṇo catasso satārahā gāthā kassapadasabalena desitaniyāmena desetvā tuṇhī ahosi. Taṃ sutvā mahāsatto ‘‘sapphalaṃ vata me āgamana’’nti tuṭṭhacitto hutvā ‘‘imā gāthā neva sāvakabhāsitā, na isibhāsitā, na kenaci bhāsitā, sabbaññunāva bhāsitā, kiṃ nu kho agghantī’’ti cintetvā ‘‘imāsaṃ sakalampi cakkavāḷaṃ yāva brahmalokā sattaratanapuṇṇaṃ katvā dadamānopi neva anucchavikaṃ kātuṃ sakkoti, ahaṃ kho panassa tiyojanasate kururaṭṭhe sattayojanike indapatthanagare rajjaṃ dātuṃ pahomi, atthi nu khvassa rajjaṃ kāretuṃ bhāgya’’nti aṅgavijjānubhāvena olokento nāddasa. Tato senāpatiṭṭhānādīni olokento ekagāmabhojakamattassapi bhāgyaṃ adisvā dhanalābhassa olokento koṭidhanato paṭṭhāya oloketvā catunnaṃyeva kahāpaṇasahassānaṃ bhāgyaṃ disvā ‘‘ettakena naṃ pūjessāmī’’ti catasso sahassatthavikā dāpetvā, ‘‘ācariya, tumhe aññesaṃ khattiyānaṃ imā gāthā desetvā kittakaṃ dhanaṃ labhathā’’ti pucchati. ‘‘Ekekāya gāthāya sataṃ sataṃ, mahārāja, teneva tā satārahā nāma jātā’’ti. Atha naṃ mahāsatto, ‘‘ācariya, tvaṃ attanā gahetvā vikkeyyabhaṇḍassa agghampi na jānāsi, ito paṭṭhāya ekekā gāthā sahassārahā nāma hontū’’ti vatvā gāthamāha –

415. ‘‘Sahassiyā imā gāthā, nahimā gāthā satārahā;
Cattāri tvaṃ sahassāni, khippaṃ gaṇhāhi brāhmaṇā’’ti.

Tassattho – brāhmaṇa, imā gāthā sahassiyā sahassārahā, imā gāthā satārahā na hi hontu, brāhmaṇa, tvaṃ cattāri sahassāni khippaṃ gaṇhāti.

Athassa ekaṃ sukhayānakaṃ datvā ‘‘brāhmaṇaṃ sotthinā gehaṃ sampāpethā’’ti purise āṇāpetvā taṃ uyyojesi. Tasmiṃ khaṇe ‘‘sutasomaraññā satārahā gāthā sahassārahā katvā pūjitā sādhu sādhū’’ti mahāsādhukārasaddo ahosi. Tassa mātāpitaro taṃ saddaṃ sutvā ‘‘kiṃ saddo nāmesā’’ti pucchitvā yathābhūtaṃ sutvā attano dhanalobhatāya mahāsattassa kujjhiṃsu. Sopi brāhmaṇaṃ uyyojetvā tesaṃ santikaṃ gantvā vanditvā aṭṭhāsi. Athassa pitā ‘‘kathaṃ, tāta, evarūpassa sāhasikassa corassa hatthato muttosī’’ti paṭisanthāramattampi akatvā attano dhanalobhatāya ‘‘saccaṃ kira, tāta, tayā catasso gāthā sutvā cattāri sahassāni dinnānī’’ti pucchitvā ‘‘sacca’’nti vutte gāthamāha –

416. ‘‘Āsītiyā nāvutiyā ca gāthā, satārahā cāpi bhaveyya gāthā;
Paccattameva sutasoma jānahi, sahassiyā nāma kā atthi gāthā’’ti.

Tassattho – gāthā nāma, tāta, āsītiyā ca nāvutiyā ca satārahā cāpi bhaveyya, paccattameva attanāva jānāhi, sahassārahā nāma gāthā kā kassa santike atthīti.

Atha naṃ mahāsatto ‘‘nāhaṃ, tāta, dhanena vuddhiṃ icchāmi, sutena pana icchāmī’’ti saññāpento āha –

417. ‘‘Icchāmi vohaṃ sutavuddhimattano, santoti maṃ sappurisā bhajeyyuṃ;
Ahaṃ savantīhi mahodadhīva, na hi tāta tappāmi subhāsitena.

418. ‘‘Aggi yathā tiṇakaṭṭhaṃ dahanto, na kappatī sāgarova nadībhi;
Evampi te paṇḍitā rājaseṭṭha, sutvā na tappanti subhāsitena.

419. ‘‘Sakassa dāsassa yadā suṇomi, gāthaṃ ahaṃ atthavatiṃ janinda;
Tameva sakkacca nisāmayāmi, na hi tāta dhammesu mamatthi tittī’’ti.

Tattha **vo**ti nipātamattaṃ. ‘‘Santo’’ti ete ca maṃ bhajeyyuṃ iti icchāmi. **Savantīhī**ti nadīhi. **Sakassā**ti tiṭṭhatu, nanda, brāhmaṇo, yadā ahaṃ attano dāsassapi santike suṇomi, tāta, dhammesu mama titti na hi atthīti.

Evañca pana vatvā ‘‘mā maṃ, tāta, dhanahetu paribhāsasi, ahaṃ dhammaṃ sutvā āgamissāmī’’ti sapathaṃ katvā āgato, idānāhaṃ porisādassa santikaṃ gamissāmi, idaṃ te rajjaṃ gaṇhathā’’ti rajjaṃ niyyādento gāthamāha –

420. ‘‘Idaṃ te raṭṭhaṃ sadhanaṃ sayoggaṃ, sakāyuraṃ sabbakāmūpapannaṃ;
Kiṃ kāmahetu paribhāsasi maṃ, gacchāmahaṃ porisādassa ñatte’’ti.

Tattha **ñatte**ti santike.

Tasmiṃ samaye pituraññ>o hadayaṃ uṇhaṃ ahosi. So, ‘‘tāta sutasoma, kiṃ nāmetaṃ kathesi, mayaṃ caturaṅginiyā senāya coraṃ gahessāmā’’ti vatvā gāthamāha –

421. ‘‘Attānurakkhāya bhavanti hete, hatthārohā rathikā pattikā ca;
Assārohā ye ca dhanuggahāse, senaṃ payuñjāma hanāma sattu’’nti.

Tattha **hanāmā**ti sace evaṃ payojitā senā taṃ gahetuṃ na sakkonti, atha naṃ sakalaraṭṭhavāsino gahetvā gantvā hanāma sattuṃ, mārema taṃ amhākaṃ paccāmittanti attho.

Atha naṃ mātāpitaro assupuṇṇamukhā rodamānā vilapantā, ‘‘tāta, mā gaccha, gantuṃ na labbhā’’ti yāciṃsu. Soḷasasahassā nāṭakitthiyopi sesaparijanopi ‘‘amhe anāthe katvā kuhiṃ gacchasi, devā’’ti paridevimsu. Sakalanagare koci sakabhāvena saṇṭhātuṃ asakkonto ‘‘sutasomo porisādassa kira paṭiññaṃ datvā āgato, idāni catasso satārahā gāthā sutvā dhammakathikassa sakkāraṃ katvā mātāpitaro vanditvā punapi kira corassa santikaṃ gamissatī''ti sakalanagaraṃ ekakolāhalaṃ ahosi. Sopi mātāpitūnaṃ vacanaṃ sutvā gāthamāha –

422. ''Sudukkaraṃ porisādo akāsi, jīvaṃ gahetvāna avassajī maṃ;
Taṃ tādisaṃ pubbakiccaṃ saranto, dubbhe ahaṃ tassa kathaṃ janindā''ti.

Tattha **jīvaṃ gahetvānā**ti jīvaggāhaṃ gahetvā. **Taṃ tādisa**nti taṃ tena kataṃ tathārūpaṃ. **Pubbakicca**nti purimaṃ upakāraṃ. **Janindā**ti pitaraṃ ālapati.

So mātāpitaro assāsetvā, ''amma tātā, tumhe mayhaṃ mā cintayittha, katakalyāṇo ahaṃ, mama chakāmassaggissariyaṃ na dullabha''nti mātāpitaro vanditvā āpucchitvā sesajanaṃ anusāsitvā pakkāmi. Tamatthaṃ pakāsento satthā āha –

423. ''Vanditvā so pitaraṃ mātarañca, anusāsitvā negamañca balañca;
Saccavādī saccānurakkhamāno, agamāsi so yattha porisādo''ti.

Tattha **saccānurakkhamāno**ti saccaṃ anurakkhamāno. **Agamāsī**ti taṃ rattiṃ nivesaneyeva vasitvā punadivase aruṇuggamanavelāya mātāpitaro vanditvā āpucchitvā sesajanaṃ anusāsitvā assumukhena nānappakāraṃ paridevantena itthāgārādinā mahājanena anugato nagarā nikkhamma taṃ janaṃ nivattetuṃ asakkonto mahāmagge daṇḍakena tiriyaṃ lekhaṃ kaḍḍhitvā ''sace mayi sineho atthi, imaṃ mā atikkamiṃsū''ti āha. Mahājano sīlavato tejavantassa āṇaṃ atikkamituṃ asakkonto mahāsaddena paridevamāno taṃ sīhavijambhitena gacchantaṃ oloketvā tasmiṃ dassanūpacāraṃ atikkante ekaravaṃ ravanto nagaraṃ pāvisi. Sopi āgatamaggeneva tassa santikaṃ gato. Tena vuttaṃ **''agamāsi so yattha porisādo''**ti.

Tato porisādo cintesi – ''sace mama sahāyo sutasomo āgantukāmo, āgacchatu, anāgantukāmo, anāgacchatu, rukkhadevatā yaṃ mayhaṃ icchati, taṃ karotu, ime rājāno māretvā pañcamadhuramaṃsena balikammaṃ karissāmī''ti citakaṃ katvā aggiṃ jāletvā ''aṅgārarāsi tāva hotū''ti tassa sūle tacchantassa nisinnakāle sutasomo āgato. Atha naṃ porisādo disvā tuṭṭhacitto, ''samma, gantvā kattabbakiccaṃ te kata''nti pucchi. Mahāsatto, ''āma mahārāja, kassapadasabalena desitā gāthā me sutā, dhammakathikassa ca sakkāro kato, tasmā gantvā kattabbakiccaṃ kataṃ nāma hotī''ti dassetuṃ gāthamāha –

424. ''Kato mayā saṅgaro brāhmaṇena, raṭṭhe sake issariye ṭhitena;
Taṃ saṅgaraṃ brāhmaṇasappadāya, saccānurakkhī punarāgatosmi;
Yajassu yaññaṃ khāda maṃ porisādā''ti.

Tattha **yajassū**ti maṃ māretvā devatāya vā yaññaṃ yajassu, maṃsaṃ vā me khādāhīti attho.

Taṃ sutvā porisādo ''ayaṃ rājā na bhāyati, vigatamaraṇabhayo hutvā katheti, kissa nu kho esa ānubhāvo''ti cintetvā ''aññaṃ natthi, ayaṃ 'kassapadasabalena desitā gāthā me sutā'ti vadati, tāsaṃ etena āsubhāvena bhavitabbaṃ, ahampi taṃ kathāpetvā tā gāthāyo sossāmi, evaṃ ahampi nibbhayo bhavissāmī''ti sanniṭṭhānaṃ katvā gāthamāha –

425. ''Na hāyate khāditaṃ mayhaṃ pacchā, citakā ayaṃ tāva sadhūmikāva;
Niddhūmake pacitaṃ sādhupakkaṃ, suṇomi gāthāyo satārahāyo''ti.

Tattha **khādita**nti khādanaṃ. Taṃ khādanaṃ mayhaṃ pacchā vā pure vā na parihāyati, pacchāpi hi tvaṃ mayā khāditabbova. **Niddhūmake pacita**nti niddhūme nijjhāle aggimhi pakkamaṃsaṃ sādhupakkaṃ nāma hoti.

Taṃ sutvā mahāsatto ''ayaṃ porisādo pāpadhammo, imaṃ thokaṃ niggahetvā lajjāpetvā kathessāmī''ti cintetvā āha –

426. ''Adhammiko tvaṃ porisādakāsi, raṭṭhā ca bhaṭṭho udarassa hetu;
Dhammañcimā abhivadanti gāthā, dhammo ca adhammo ca kuhiṃ sameti.

427. ''Adhammikassa luddassa, niccaṃ lohitapāṇino;
Natthi saccaṃ kuto dhammo, kiṃ sutena karissasī''ti.

Tattha **dhammañcimā**ti imā ca gāthā navalokuttaradhammaṃ abhivadanti. **Kuhiṃ sametī**ti kattha samāgacchati. Dhammo hi sugatiṃ pāpeti nibbānaṃ vā, adhammo duggatiṃ. **Kuto dhammo**ti vacīsaccamattampi natthi, kuto dhammo. **Kiṃ sutenā**ti tvaṃ etena sutena kiṃ karissasi, mattikābhājanaṃ viya hi sīhavasāya abhājanaṃ tvaṃ dhammassa.

So evaṃ kathitepi neva kujjhi. Kasmā? Mahāsattassa mettābhāvanāya mahattena. Atha naṃ ‘‘kiṃ pana samma sutasoma ahameva adhammiko’’ti vatvā gāthamāha –

428. ‘‘Yo maṃsahetu migavaṃ careyya, yo vā hane purisamattahetu;
Ubhopi te pecca samā bhavanti, kasmā no adhammikaṃ brūsi maṃ tva’’nti.

Tattha **kasmā no**ti ye jambudīpatale rājāno alaṅkatapaṭiyattā mahābalaparivārā rathavaragatā migavaṃ carantā tikhiṇehi sarehi mige vijjhitvā mārenti, te avatvā kasmā tvaṃ maññeva adhammikanti vadati. Yadi te niddosā, ahampi niddoso evāti dīpeti.

Taṃ sutvā mahāsatto tassa laddhiṃ bhindanto gāthamāha –

429. ‘‘Pañca pañca na khā bhakkhā, khattiyena pajānatā;
Abhakkhaṃ rāja bhakkhesi, tasmā adhammiko tuva’’nti.

Tassattho – samma porisāda, khattiyena nāma khattiyadhammaṃ jānantena pañca pañca hatthiādayo daseva sattā maṃsavasena na khā bhakkhā na kho khāditabbayuttakā. ‘‘Na kho’’tveva vā pāṭho. Aparo nayo khattiyena khattiyadhammaṃ jānantena pañcanakhesu sattesu sasako, sallako, godhā, kapi kummoti ime pañceva sattā bhakkhitabbayuttakā, na aññe, tvaṃ pana abhakkhaṃ manussamaṃsaṃ bhakkhesi, tena adhammikoti.

Iti so niggahaṃ patvā aññaṃ nissaraṇaṃ adisvā attano pāpaṃ paṭicchādento gāthamāha –

430. ‘‘Mutto tuvaṃ porisādassa hatthā, gantvā sakaṃ mandiraṃ kāmakāmī;
Amittahatthaṃ punarāgatosi, na khattadhamme kusalosi rājā’’ti.

Tattha **na khattadhamme**ti tvaṃ khattiyadhammasaṅkhāte nītisatthe na kusalosi, attano atthānatthaṃ na jānāsi, akāraṇeneva te loke paṇḍitoti kitti patthaṭā, ahaṃ pana te paṇḍitabhāvaṃ na passāmi na jānāmi, atibālosīhi vadati.

Atha naṃ mahāsatto, ‘‘samma, khattiyadhamme kusalena nāma mādiseneva bhavitabbaṃ. Ahañhi taṃ jānāmi, na pana tadatthāya paṭipajjāmī’’ti vatvā gāthamāha –

431. ‘‘Ye khattadhamme kusalā bhavanti, pāyena te nerayikā bhavanti;
Tasmā ahaṃ khattadhammaṃ pahāya, saccānurakkhī punarāgatosmi;
Yajassu yaññaṃ khāda maṃ porisādā’’ti.

Tattha **kusalā**ti tadatthāya paṭipajjanakusalā. **Pāyenā**ti yebhuyyena nerayikā. Ye pana tattha na nibbattanti, te sesāpāyesu nibbattanti.

Porisādo āha –

432. ‘‘Pāsādavāsā pathavīgavāssā, kāmitthiyo kāsikacandanañca;
Sabbaṃ tahiṃ labhasi sāmitāya, saccena kiṃ passasi ānisaṃsa’’nti.

Tattha **pāsādavāsā**ti, samma sutasoma, tava tiṇṇaṃ utūnaṃ anucchavikā dibbavimānakappā tayo nivāsapāsādā. **Pathavīgavāssā**ti pathavī ca gāvo ca assā ca bahū. **Kāmitthiyo**ti kāmavatthubhūtā itthiyo. **Kāsikacandanañcā**ti kāsikavatthañca lohitacandanañca. **Sabbaṃ tahi**nti etañca aññañca upabhogaparibhogaṃ sabbaṃ tvaṃ tahiṃ attano nagare **sāmitāya labhasi,** sāmī hutvā yathā icchasi, tathā paribhuñjituṃ labhati, so tvaṃ sabbametaṃ pahāya saccānurakkhī idhāgacchanto saccena kiṃ ānisaṃsaṃ passasīti.

Bodhisatto āha –

433. ‘‘Ye kecime atthi rasā pathabyā, saccaṃ tesaṃ sādutaraṃ rasānaṃ;
Sacce ṭhitā samaṇabrāhmaṇā ca, taranti jātimaraṇassa pāra’’nti.

Tattha **sādutara**nti yasmā sabbepi rasā sattānaṃ saccakāleyeva paṇītā madhurā honti, tasmā saccaṃ tesaṃ sādutaraṃ rasānaṃ, yasmā vā viratisaccavacīsacce ṭhitā jātimaraṇasaṅkhātassa tebhūmakavaṭṭassa pāraṃ amatamahānibbānaṃ taranti pāpuṇanti, tasmāpi taṃ sādutaranti.

Evamassa mahāsatto sacce ānisaṃsaṃ kathesi. Tato porisādo vikasitapadumapuṇṇacandasassirikamevassa mukhaṃ oloketvā ''ayaṃ sutasomo aṅgāracitakaṃ mañca sūlaṃ tacchantaṃ passati, cittutrāsamattampissa natthi, kiṃ nu kho esa satārahagāthānaṃ ānubhāvo, udāhu saccassa, aññasseva vā kassacī''ti cintetvā ''pucchissāmi tāva na''nti pucchanto gāthamāha –

434. ''Mutto tuvaṃ porisādassa hatthā, gantvā sakaṃ mandiraṃ kāmakāmī;
Amittahatthaṃ punarāgatosi, na hi nūna te maraṇabhayaṃ janinda;
Alīnacitto asi saccavādī''ti.

Mahāsattopissa ācikkhanto āha –

435. ''Katā me kalyāṇā anekarūpā, yaññā yiṭṭhā ye vipulā pasatthā;
Visodhito paralokassa maggo, dhamme ṭhito ko maraṇassa bhāye.

436. ''Katā me kalyāṇā anekarūpā, yaññā yiṭṭhā ye vipulā pasatthā;
Anānutappaṃ paralokaṃ gamissaṃ, yajassu yaññaṃ ada maṃ porisāda.

437. ''Pitā ca mātā ca upaṭṭhitā me, dhammena me issariyaṃ pasatthaṃ;
Visodhito paralokassa maggo, dhamme ṭhito ko maraṇassa bhāye.

438. ''Pitā ca mātā ca upaṭṭhitā me, dhammena me issariyaṃ pasatthaṃ;
Anānutappaṃ paralokaṃ gamissaṃ, yajassu yaññaṃ ada maṃ porisāda.

439. ''Ñātīsu mittesu katā me kārā, dhammena me issariyaṃ pasatthaṃ;
Visodhito paralokassa maggo, dhamme ṭhito ko maraṇassa bhāye.

440. ''Ñātīsu mittesu katā me kārā, dhammena me issariyaṃ pasatthaṃ;
Anānutappaṃ paralokaṃ gamissaṃ, yajassu yaññaṃ ada maṃ porisāda.

441. ''Dinnaṃ me dānaṃ bahudhā bahūnaṃ, santappitā samaṇabrāhmaṇā ca;
Visodhito paralokassa maggo, dhamme ṭhito ko maraṇassa bhāye.

442. ''Dinnaṃ me dānaṃ bahudhā bahūnaṃ, santappitā samaṇabrāhmaṇā ca;
Anānutappaṃ paralokaṃ gamissaṃ, yajassu yaññaṃ ada maṃ porisādā''ti.

Tattha **kalyāṇā**ti kalyāṇakammā. **Anekarūpā**ti dānādivasena anekavidhā. **Yaññā**ti dasavidhadānavatthupariccāgavasena ativipulā paṇḍitehi pasatthā yaññāpi yiṭṭhā pavattitā. **Dhamme ṭhito**ti evaṃ dhamme patiṭṭhito mādiso ko nāma maraṇassa bhāyeyya. **Anānutappa**nti anānutappamāno. **Dhammena me issariyaṃ pasattha**nti dasavidhaṃ rājadhammaṃ akopetvā dhammeneva mayā rajjaṃ pasāsitaṃ. **Kārā**ti ñātīsu ñātikiccāni, mittesu ca mittakiccāni. **Dāna**nti savatthukacetanā. **Bahudhā**ti bahūhi ākārehi. **Bahūna**nti na pañcannaṃ, na dasannaṃ, satassapi sahassassapi satasahassassapi dinnameva. **Santappitā**ti gahitagahitabhājanāni pūretvā suṭṭhu tappitā.

Taṃ sutvā porisādo ''ayaṃ sutasomamahārājā sappuriso ñāṇasampanno madhuradhammakathiko, sacāhaṃ etaṃ khādeyyaṃ, muddhā me sattadhā phaleyya, pathavī vā pana me vivaraṃ dadeyyā''ti bhītatasito hutvā, ''samma, na tvaṃ mayā khāditabbarūpo''ti vatvā gāthamāha –

443. ''Visaṃ pajānaṃ puriso adeyya, āsīvisaṃ jalitamuggatejaṃ;
Muddhāpi tassa viphaleyya sattadhā, yo tādisaṃ saccavādiṃ adeyyā''ti.

Tattha **visa**nti tattheva māraṇasamatthaṃ halāhalavisaṃ. **Jalita**nti attano visatejena jalitaṃ teneva uggatejaṃ aggikkhandhaṃ viya carantaṃ āsīvisaṃ vā pana so gīvāya gaṇheyya.

Iti so mahāsattaṃ ''halāhalavisasadiso tvaṃ, ko taṃ khādissatī''ti vatvā gāthā sotukāmo taṃ yācitvā tena dhammagāravajananatthaṃ ''evarūpānaṃ anavajjagāthānaṃ tvaṃ abhājana''nti paṭikkhittopi ''sakalajambudīpe iminā sadiso paṇḍito natthi, ayaṃ mama hatthā muccitvā gantvā tā gāthā sutvā dhammakathikassa sakkāraṃ katvā nalāṭena maccuṃ ādāya punāgato, ativiya sādhurūpā gāthā bhavissantī''ti suṭṭhutaraṃ sañjātadhammassavanādaro hutvā taṃ yācanto gāthamāha –

444. ''Sutvā dhammaṃ vijānanti, narā kalyāṇapāpakaṃ;
Api gāthā suṇitvāna, dhamme me ramate mano''ti.

Tassattho – ''samma sutasoma, narā nāma dhammaṃ sutvā kalyāṇampi pāpakampi jānanti, appeva nāma tā gāthā sutvā mamapi kusalakammapathadhamme mano rameyyā''ti.

Atha mahāsatto ''sotukāmo dāni porisādo, kathessāmī''ti cintetvā ''tena hi, samma, sādhukaṃ suṇāhī''ti taṃ ohitasotaṃ katvā nandabrāhmaṇena kathitaniyāmeneva gāthānaṃ thutiṃ katvā chasu kāmāvacaradevesu ekakolāhalaṃ katvā devatāsu sādhukāraṃ dadamānāsu porisādassa dhammaṃ kathesi –

445. ''Sakideva mahārāja, sabbhi hoti samāgamo;
Sā naṃ saṅgati pāleti, nāsabbhi bahu saṅgamo.

446. ''Sabbhireva samāsetha, sabbhi kubbetha santhavaṃ;
Sataṃ sandhammamaññāya, seyyo hoti na pāpiyo.

447. ''Jīranti ve rājarathā sucittā, atho sarīrampi jaraṃ upeti;
Satañca dhammo na jaraṃ upeti, santo have sabbhi pavedayanti.

448. ''Nabhañca dūre pathavī ca dūre, pāraṃ samuddassa tadāhu dūre;
Tato have dūrataraṃ vadanti, satañca dhammo asatañca rājā''ti.

Tassa tena sukathitattā ceva attano paṇḍitabhāvena ca tā gāthā sabbaññubuddhakathitā viyāti cintentassa sakalasarīraṃ pañcavaṇṇāya pītiyā paripūri, bodhisatte muducittaṃ ahosi, setacchattadāyakaṃ pitaraṃ viya naṃ amaññi. So ''ahaṃ sutasomassa dātabbaṃ kiñci hiraññasuvaṇṇaṃ na passāmi, ekekāya panassa gāthāya ekekaṃ varaṃ dassāmī''ti cintetvā gāthamāha –

449. ''Gāthā imā atthavatī subyañjanā, subhāsitā tuyha janinda sutvā;
Ānandi vitto sumano patīto, cattāri te samma vare dadāmī''ti.

Tattha **ānandī**ti ānandajāto. Sesāni tasseva vevacanāni. Cattāropi hete tuṭṭhākārā eva.

Atha naṃ mahāsatto ''kiṃ nāma tvaṃ varaṃ dassasī''ti apasādento gāthamāha –

450. ''Yo nattano maraṇaṃ bujjhasi tuvaṃ, hitāhitaṃ vinipātañca saggaṃ;
Giddho rase duccarite niviṭṭho, kiṃ tvaṃ varaṃ dassasi pāpadhamma.

451. ''Ahañca taṃ 'dehi vara'nti vajjaṃ, tvaṃ cāpi datvā na avākareyya;
Sandiṭṭhikaṃ kalahamimaṃ vivādaṃ, ko paṇḍito jānamupabbajeyyā''ti.

Tattha **yo**ti yo tvaṃ ''maraṇadhammohamasmī''ti attanopi maraṇaṃ na bujjhasi na jānāsi, pāpakammameva karosi. **Hitāhita**nti ''idaṃ me kammaṃ hitaṃ, idaṃ ahitaṃ, idaṃ vinipātaṃ nessati, idaṃ sagga''nti na jānāsi. **Rase**ti manussamaṃsarase. **Vajja**nti vadeyyaṃ. **Na avākareyyā**ti vācāya datvā ''dehi me vara''nti vuccamāno na avākareyyāsi na dadeyyāsi. **Upabbajeyyā**ti ko imaṃ kalahaṃ paṇḍito upagaccheyya.

Tato porisādo ''nāyaṃ mayhaṃ saddahati, saddahāpessāmi na''nti gāthamāha –

452. ''Na taṃ varaṃ arahati jantu dātuṃ, yaṃ vāpi datvā na avākareyya;
Varassu samma avikampamāno, pāṇaṃ cajitvānapi dassamevā''ti.

Tattha **avikampamāno**ti anolīyamāno.

Atha mahāsatto ''ayaṃ ativiya sūro hutvā katheti, karissati me vacanaṃ, varaṃ gaṇhissāmi, sace pana ''manussamaṃsaṃ na khāditabba'nti paṭhamameva varaṃ vārayissaṃ, ativiya kilamissati, paṭhamaṃ aññe tayo vare gahetvā pacchā etaṃ gaṇhissāmī''ti cintetvā āha –

453. ''Ariyassa ariyena sameti sakhyaṃ, paññassa paññāṇavatā sameti;
Passeyya taṃ vassasataṃ arogaṃ, etaṃ varānaṃ paṭhamaṃ varāmī''ti.

Tattha **ariyassā**ti ācāraariyassa. **Sakhya**nti sakhidhammo mittadhammo. **Paññāṇavatā**ti ñāṇasampannena. **Sametī**ti gaṅgodakaṃ viya yamunodakena saṃsandati. Dhātuso hi sattā saṃsandanti. **Passeyya ta**nti sutasomo porisādassa ciraṃ jīvitaṃ icchanto viya paṭhamaṃ attano jīvitavaraṃ yācati. Paṇḍitassa hi ''mama jīvitaṃ dehī''ti vattuṃ ayuttaṃ, apica so 'mayhameva esa ārogyaṃ icchatī'ti cintetvā tussissatīti evamāha.

Sopi taṃ sutvāva ''ayaṃ issariyā dhaṃsetvā idāni maṃsaṃ khāditukāmassa evaṃ mahāanatthakarassa mahācorassa mayhameva jīvitaṃ icchati, aho mama hitakāmo''ti tuṭṭhamānaso vañcetvā varassa gahitabhāvaṃ ajānitvā taṃ varaṃ dadamāno gāthamāha –

454. ''Ariyassa ariyena sameti sakhyaṃ, paññassa paññāṇavatā sameti;
Passāsi maṃ vassasataṃ arogaṃ, etaṃ varānaṃ paṭhamaṃ dadāmī''ti.

Tattha **varāna**nti catunnaṃ varānaṃ paṭhamaṃ.

Tato bodhisatto āha –

455. ''Ye khattiyāse idha bhūmipālā, muddhābhisittā katanāmadheyyā;
Na tādise bhūmipatī adesi, etaṃ varānaṃ dutiyaṃ varāmī''ti.

Tattha **katanāmadheyyā**ti muddhani abhisittattāva ''muddhābhisittā''ti katanāmadheyyā. **Na tādise**ti tādise khattiye na adesi mā khādi.

Iti so dutiyaṃ varaṃ gaṇhanto parosatānaṃ khattiyānaṃ jīvitavaraṃ gaṇhi. Porisādopissa dadamāno āha –

456. ''Ye khattiyāse idha bhūmipālā, muddhābhisittā katanāmadheyyā;
Na tādise bhūmipatī ademi, etaṃ varānaṃ dutiyaṃ dadāmī''ti.

Kiṃ pana te tesaṃ saddaṃ suṇanti, na suṇantīti? Na sabbaṃ suṇanti. Porisādena hi rukkhassa dhūmajālaupaddavabhayena paṭikkamitvā aggi kato, aggino ca rukkhassa ca antare nisīditvā mahāsatto tena saddhiṃ kathesi, tasmā sabbaṃ asutvā upaḍḍhupaḍḍhaṃ suṇiṃsu. Te ''idāni sutasomo porisādaṃ damessati, mā bhāyathā''ti aññamaññaṃ samassāsesuṃ. Tasmiṃ khaṇe mahāsatto imaṃ gāthamāha –

457. ''Parosataṃ khattiyā te gahītā, talāvutā assumukhā rudantā;
Sake te raṭṭhe paṭipādayāhi, etaṃ varānaṃ tatiyaṃ varāmī''ti.

Tattha **parosata**nti atirekasataṃ. **Te gahītā**ti tayā gahitā. **Talāvutā**ti hatthatalesu āvutā.

Iti mahāsatto tatiyaṃ varaṃ gaṇhanto tesaṃ khattiyānaṃ sakaraṭṭhaniyyātanavaraṃ gaṇhi. Kiṃkāraṇā? So akhādantopi verabhayena sabbe te dāse katvā araññeyeva vāseyya, māretvā vā chaḍḍeyya, paccantaṃ netvā vā vikkiṇeyya, tasmā tesaṃ sakaraṭṭhaniyyātanavaraṃ gaṇhi. Itaropissa dadamāno imaṃ gāthamāha –

458. ''Parosataṃ khattiyā me gahītā, talāvutā assumukhā rudantā;
Sake te raṭṭhe paṭipādayāmi, etaṃ varānaṃ tatiyaṃ dadāmī''ti.

Catutthaṃ pana varaṃ gaṇhanto bodhisatto imaṃ gāthamāha –

459. ''Chiddaṃ te raṭṭhaṃ byathitā bhayā hi, puthū narā leṇamanuppaviṭṭhā;
Manussamaṃsaṃ viramehi rāja, etaṃ varānaṃ catutthaṃ varāmī''ti.

Tattha **chidda**nti na ghanavāsaṃ tattha tattha gāmādīnaṃ uṭṭhitattā savivaraṃ. **Byathitā bhayāhī**ti ''porisādo idāni āgamissatī''ti tava bhayena kampitā. **Leṇamanuppaviṭṭhā**ti dārake hatthesu gahetvā tiṇagahanādinilīyanaṭṭhānaṃ paviṭṭhā. **Manussamaṃsa**nti duggandhaṃ jegucchaṃ paṭikkūlaṃ manussamaṃsaṃ pajaha. Nissakkatthe vā upayogaṃ, manussamaṃsato viramāhīti attho.

Evaṃ vutte porisādo pāṇiṃ paharitvā hasanto ‘‘samma sutasoma kiṃ nāmetaṃ kathesi, kathāhaṃ tumhākaṃ etaṃ varaṃ dassāmi, sace gaṇhitukāmo, aññaṃ gaṇhāhī’’ti vatvā gāthamāha –

460. ‘‘Addhā hi so bhakkho mama manāpo, etassa hetumhi vanaṃ paviṭṭho;
Sohaṃ kathaṃ etto upārameyyaṃ, aññaṃ varānaṃ catutthaṃ varassū’’ti.

Tattha **vana**nti rajjaṃ pahāya imaṃ vanaṃ paviṭṭho.

Atha naṃ mahāsatto ‘‘tvaṃ ‘manussamaṃsassa piyatarattā tato viramituṃ na sakkomī’’ti vadasi. Yo hi piyaṃ nissāya pāpaṃ karoti, ayaṃ bālo’’ti vatvā gāthamāha –

461. ‘‘Na ve ‘piyaṃ me’ti janinda tādiso, attaṃ niraṃkacca piyāni sevati;
Attāva seyyo paramā ca seyyo, labbhā piyā ocitatthena pacchā’’ti.

Tattha **tādiso**ti janinda tādiso yuvā abhirūpo mahāyaso ‘‘idaṃ nāma me piya’’nti piyavatthulobhena tattha attānaṃ niraṃkatvā sabbasugatīhi ceva sukhavisesehi ca cavitvā niraye pātetvā na ve piyāni sevati. **Paramā ca seyyo**ti purisassa hi paramā piyavatthumhā attāva varataro. Kiṃkāraṇā? **Labbhā piyā**ti, piyā nāma visayavasena ceva puññena ca ocitatthena vaḍḍhitatthena diṭṭhadhamme ceva parattha ca devamanussasampattiṃ patvā sakkā laddhuṃ.

Evaṃ vutte porisādo bhayappatto hutvā ‘‘ahaṃ sutasomena gahitaṃ varaṃ vissajjāpetumpi manussamaṃsato viramitumpi na sakkomi, kiṃ nu kho karissāmī’’ti assupuṇṇehi nettehi gāthamāha –

462. ‘‘Piyaṃ me mānusaṃ maṃsaṃ, sutasoma vijānahi;
Namhi sakkā nivāretuṃ, aññaṃ varaṃ samma varassū’’ti.

Tattha **vijānahī**ti tvampi jānāhi.

Tato bodhisatto āha –

463. ‘‘Yo ve ‘piyaṃ me’ti piyānurakkhī, attaṃ niraṃkacca piyāni sevati;
Soṇḍova pitvā visamissapānaṃ, teneva so hoti dukkhī parattha.

464. ‘‘Yo cīdha saṅkhāya piyāni hitvā, kicchenapi sevati ariyadhamme;
Dukkhitova pitvāna yathosadhāni, teneva so hoti sukhī paratthā’’ti.

Tattha **yo ve**ti, samma porisāda, yo puriso ‘‘idaṃ me piya’’nti pāpakiriyāya attānaṃ niraṃkatvā piyāni vatthūni sevati, so surāpemena visamissaṃ suraṃ pitvā soṇḍo viya tena pāpakammena parattha nirayādīsu dukkhī hoti. **Saṅkhāyā**ti jānitvā tuletvā. **Piyāni hitvā**ti adhammapaṭisaṃyuttāni piyāni chaḍḍetvā.

Evaṃ vutte porisādo kalūnaṃ paridevanto gāthamāha –

465. ‘‘Ohāyahaṃ pitaraṃ mātarañca, manāpiye kāmaguṇe ca pañca;
Etassa hetumhi vanaṃ paviṭṭho, taṃ te varaṃ kinti mahaṃ dadāmī’’ti.

Tattha **etassā**ti manussamaṃsassa. **Kinti maha**nti kinti katvā ahaṃ taṃ varaṃ demi.

Tato mahāsatto imaṃ gāthamāha –

466. ‘‘Na paṇḍitā diguṇamāhu vākyaṃ, saccappaṭiññāva bhavanti santo;
‘Varassu samma’ iti maṃ avoca, iccabravī tvaṃ na hi te sametī’’ti.

Tattha **diguṇa**nti, samma porisāda, paṇḍitā nāma ekaṃ vatvā puna taṃ visaṃvādentā dutiyaṃ vacanaṃ na kathenti. **Iti maṃ avocā**ti, ‘‘samma sutasoma varassu vara’’nti evaṃ maṃ abhāsasi. **Iccabravī**ti tasmā yaṃ tvaṃ iti abravi, taṃ te idāni na sameti.

So puna rodanto eva gāthamāha –

467. ‘‘Apuññalābhaṃ ayasaṃ akittiṃ, pāpaṃ bahuṃ duccaritaṃ kilesaṃ;

Manussamaṃsassa kate upāgā, taṃ te varaṃ kinti mahaṃ dadeyya''nti.

Tattha **pāpa**nti kammapathaṃ appattaṃ. **Duccarita**nti kammapathappattaṃ. **Kilesa**nti dukkhaṃ. **Manussamaṃsassa kate**ti manussamaṃsassa hetu. **Upāgā**ti upagatomhi. **Taṃ te**ti taṃ tuyhaṃ kathāhaṃ varaṃ demi, mā maṃ vārayi, anukampaṃ kāruññaṃ mayi karohi, aññaṃ varaṃ gaṇhāhīti āha.

Atha mahāsatto āha –

468. ''Na taṃ varaṃ arahati jantu dātuṃ, yaṃ vāpi datvā na avākareyya;
Varassu samma avikampamāno, pāṇaṃ cajitvānapi dassamevā''ti.

Evaṃ tena paṭhamaṃ vuttagāthaṃ āharitvā dassetvā varadāne ussāhento gāthā āha –

469. ''Pāṇaṃ cajanti santo nāpi dhammaṃ, saccappaṭiññāva bhavanti santo;
Datvā varaṃ khippamavākarohi, etena sampajja surājaseṭṭha.

470. ''Caje dhanaṃ aṅgavarassa hetu, aṅgaṃ caje jīvitaṃ rakkhamāno;
Aṅgaṃ dhanaṃ jīvitañcāpi sabbaṃ, caje naro dhammamanussaranto''ti.

Tattha **pāṇa**nti jīvitaṃ. Santo nāma api jīvitaṃ cajanti, na dhammaṃ. **Khippamavākarohī**ti idha khippaṃ mayhaṃ dehīti attho. **Etenā**ti etena dhammena ceva saccena ca sampajja sampanno upapanno hohi. **Surājaseṭṭhā**ti taṃ paggaṇhanto ālapati. **Caje dhana**nti, samma porisāda, paṇḍito puriso hatthapādādimhi aṅge chijjamāne tassa rakkhaṇatthāya bahumpi dhanaṃ cajeyya. **Dhammamanussaranto**ti aṅgadhanajīvitāni pariccajantopi ''sataṃ dhammaṃ na vītikkamissāmī''ti evaṃ dhammaṃ anussaranto.

Evaṃ mahāsatto imehi kāraṇehi taṃ sacce patiṭṭhāpetvā idāni attano gurubhāvaṃ dassetuṃ gāthamāha –

471. ''Yasmā hi dhammaṃ puriso vijaññā, ye cassa kaṅkhaṃ vinayanti santo;
Taṃ hissa dīpañca parāyaṇañca, na tena mittiṃ jirayetha pañño''ti.

Tattha **yasmā**ti yamhā purisā. **Dhamma**nti kusalākusalajotakaṃ kāraṇaṃ. **Vijaññā**ti vijāneyya. **Taṃ hissā**ti taṃ ācariyakulaṃ etassa puggalassa patiṭṭhānaṭṭhena **dīpaṃ,** uppanne bhaye gantabbaṭṭhānaṭṭhena **parāyaṇañca. Na tena mitti**nti tena ācariyapuggalena saha so paṇḍito kenacipi kāraṇena mittiṃ na jīrayetha na vināseyya.

Evañca pana vatvā, ''samma porisāda, guṇavantassa ācariyassa vacanaṃ nāma bhindituṃ na vaṭṭati, ahañca taruṇakālepi tava piṭṭhiācariyo hutvā bahuṃ sikkhaṃ sikkhāpesiṃ, idānipi buddhalīlāya satārahā gāthā te kathesiṃ, tena me vacanaṃ kātuṃ arahasī''ti āha. Taṃ sutvā porisādo ''ayaṃ sutasomo mayhaṃ ācariyo ceva paṇḍito ca, varo cassa mayā dinno, kiṃ sakkā kātuṃ, ekasmiṃ attabhāve maraṇaṃ nāma dhuvaṃ, manussamaṃsaṃ na khādissāmi, dassāmissa vara''nti assudhārāhi pavattamānāhi uṭṭhāya sutasomanarindassa pādesu patitvā varaṃ dadamāno imaṃ gāthamāha –

472. ''Addhā hi so bhakkho mama manāpo, etassa hetumhi vanaṃ paviṭṭho;
Sace ca maṃ yācasi etamatthaṃ, etampi te samma varaṃ dadāmī''ti.

Atha naṃ mahāsatto evamāha – ''samma, sīle ṭhitassa maraṇampi varaṃ, gaṇhāmi, mahārāja, tayā dinnaṃ varaṃ, ajja paṭṭhāya ariyapathe patiṭṭhitosi, evaṃ santepi taṃ yācāmi, sace te mayi sineho atthi, pañca sīlāni gaṇha, mahārājā''ti. ''Sādhu, samma, dehi me sīlānī''ti. ''Gaṇha mahārājā''ti. So mahāsattaṃ pañcapatiṭṭhitena vanditvā ekamantaṃ nisīdi. Mahāsattopi naṃ pañcasīlesu patiṭṭhāpesi. Tasmiṃ khaṇe tattha sannipatitā bhummā devā mahāsatte pītiṃ janetvā ''avīcito yāva bhavaggā añño porisādaṃ manussamaṃsato nivāretuṃ samattho nāma natthi, aho sutasomena dukkaratataraṃ kata''nti mahantena saddena vanaṃ unnādentā sādhukāraṃ adaṃsu. Tesaṃ saddaṃ sutvā cātumahārājikāti evaṃ yāva brahmalokā ekakolāhalaṃ ahosi. Rukkhe laggitarājānopi taṃ devatānaṃ sādhukārasaddaṃ suṇiṃsu. Rukkhadevatāpi sakavimāne ṭhitāva sādhukāramadāsi. Iti devatānaṃ saddova sūyati, rūpaṃ na dissati. Devatānaṃ sādhukārasaddaṃ sutvā rājāno cintayiṃsu – ''sutasomaṃ nissāya no jīvitaṃ laddhaṃ, dukkaraṃ kataṃ sutasomena porisādaṃ damentenā''ti bodhisattassa thutiṃ kariṃsu. Porisādo mahāsattassa pāde vanditvā ekamantaṃ aṭṭhāsi. Atha naṃ bodhisatto – ''samma, khattiye mocehī''ti āha. So cintesi ''ahaṃ etesaṃ paccāmitto, ete mayā mocitā 'gaṇhatha no paccāmitta'nti maṃ hiṃseyyuṃ, mayā jīvitaṃ cajantenapi na sakkā sutasomassa santikā gahitaṃ sīlaṃ bhindituṃ, iminā saddhiyeva gantvā mocessāmi, evaṃ me bhayaṃ na bhavissatī''ti. Atha bodhisattaṃ vanditvā, ''sutasoma, ubhopi gantvā khattiye mocessāmā''ti vatvā gāthamāha –

473. ‘‘Satthā ca me hosi sakhā ca mesi, vacanampi te samma ahaṃ akāsiṃ;
Tuvampi me samma karohi vākyaṃ, ubhopi gantvāna pamocayāmā’’ti.

Tattha **satthā**ti saggamaggassa desitattā satthā ca, taruṇakālato paṭṭhāya sakhā ca.

Atha naṃ bodhisatto āha –

474. ‘‘Satthā ca te homi sakhā ca tyamhi, vacanampi me samma tuvaṃ akāsi;
Ahampi te samma karomi vākyaṃ, ubhopi gantvāna pamocayāmā’’ti.

Evaṃ vatvā te upasaṅkamitvā āha –

475. ‘‘Kammāsapādena viheṭhitattha, talāvutā assumukhā rudantā;
Na jātu dubbhetha imassa rañño, saccappaṭiññaṃ me paṭissuṇāthā’’ti.

Tattha kammāsapādenāti idaṃ mahāsatto ‘‘ubhopi gantvāna pamocayāmā’’ti sampaṭicchitvā ‘‘khattiyā nāma mānathaddhā honti, muttamattāva ‘iminā mayaṃ viheṭhitamhā’ti porisādaṃ potheyyumpi haneyyumpi, na kho panesa tesu dubbhissati, ahaṃ ekakova gantvā paṭiññaṃ tāva nesaṃ gaṇhissāmī’’ti cintetvā tattha gantvā te hatthatale āvunitvā aggapādaṅgulīhi bhūmiṃ phusamānāhi rukkhasākhāsu olaggite vātappaharaṇakāle nāgadantesu olaggitakuraṇḍakadāmāni viya samparivattante addasa. Tepi taṃ disvā ‘‘idānimhā mayaṃ arogā’’ti ekappahāreneva mahāviravaṃ raviṃsu. Atha ne mahāsatto ‘‘mā bhāyitthā’’ti assāsetvā ‘‘mayā porisādo damito, tumhākaṃ abhayaṃ gahitaṃ, tumhe pana me vacanaṃ karothā’’ti vatvā evamāha. Tattha **na jātū**ti ekaṃseneva na dubbhetha.

Te āhaṃsu –

476. ‘‘Kammāsapādena viheṭhitamhā, talāvutā assumukhā rudantā;
Na jātu dubbhema imassa rañño, saccappaṭiññaṃ te paṭissuṇāmā’’ti.

Tattha **paṭissuṇāmā**ti ‘‘evaṃ paṭiññaṃ adhivāsema sampaṭicchāma, apica kho pana mayaṃ kilantā kathetuṃ na sakkoma, tumhe sabbasattānaṃ saraṇaṃ, tumheva kathetha, mayaṃ vo vacanaṃ sutvā paṭiññaṃ dassāmā’’ti.

Atha ne bodhisatto ‘‘tena hi paṭiññaṃ dethā’’ti vatvā gāthamāha –

477. ‘‘Yathā pitā vā atha vāpi mātā, anukampakā atthakāmā pajānaṃ,.

Evameva vo hotu ayañca rājā, tumhe ca vo hotha yatheva puttā’’ti.

Atha naṃ tepi sampaṭicchamānā imaṃ gāthamāhaṃsu –

478. ‘‘Yathā pitā vā atha vāpi mātā, anukampakā atthakāmā pajānaṃ;
Evameva no hotu ayañca rājā, mayampi hessāma yatheva puttā’’ti.

Tattha **tumhe ca vo**ti **vo**-kāro nipātamattaṃ.

Iti mahāsatto tesaṃ paṭiññaṃ gahetvā porisādaṃ pakkositvā ‘‘ehi, samma, khattiye mocehī’’ti āha. So khaggaṃ gahetvā ekassa rañño bandhanaṃ chindi. Rājā sattāhaṃ nirāhāro vedanappatto saha bandhanachedā mucchito bhūmiyaṃ pati. Taṃ disvā mahāsatto kāruññaṃ katvā, ‘‘samma porisāda, mā evaṃ chindī’’ti ekaṃ rājānaṃ ubhohi hatthehi daḷhaṃ gahetvā ure katvā ‘‘idāni bandhanaṃ chindāhī’’ti āha. Porisādo khaggena chindi. Mahāsatto thāmasampannatāya naṃ ure nipajjāpetvā orasaputtaṃ viya muducittena otāretvā bhūmiyaṃ nipajjāpesi. Evaṃ sabbepi te bhūmiyaṃ nipajjāpetvā vaṇe dhovitvā dārakānaṃ kaṇṇato suttakaṃ viya saṇikaṃ rajjuyo nikkaḍḍhitvā pubbalohitaṃ dhovitvā vaṇe niddose katvā, ‘‘samma porisāda, ekaṃ rukkhatacaṃ pāsāṇe ghaṃsitvā āharā’’ti āharāpetvā saccakiriyaṃ katvā tesaṃ hatthatalāni makkhesi. Taṅkhaṇaññeva vaṇo phāsukaṃ ahosi. Porisādo taṇḍulaṃ gahetvā taralaṃ paci, ubho janā parosataṃ khattiye pāyesuṃ. Iti te sabbeva santappitā, sūriyo atthaṅgato. Punadivase pāto ca majjhanhike ca sāyañca taralameva pāyetvā tatiyadivase sasitthakayāguṃ pāyesuṃ, tāvatā te arogā ahesuṃ.

Atha ne mahāsatto ‘‘gantuṃ sakkhissathā’’ti pucchitvā ‘‘gacchāmā’’ti vutte ‘‘ehi, samma porisāda, sakaṃ raṭṭhaṃ gacchāmā’’ti āha. So rodamāno tassa pādesu patitvā ‘‘tvaṃ, samma, rājāno gahetvā gaccha, ahaṃ idheva vanamūlaphalāni khādanto vasissāmī’’ti āha. ‘‘Samma, idha kiṃ karissasi, ramaṇīyaṃ te raṭṭhaṃ, bārāṇasiyaṃ rajjaṃ kārehī’’ti. ‘‘Samma kiṃ kathesi, na sakkā mayā tattha gantuṃ, sakalanagaravāsino hi me verino, te ‘iminā mayhaṃ mātā khāditā, mayhaṃ pitā, mayhaṃ bhātā’ti maṃ paribhāsissanti, ‘gaṇhatha imaṃ cora’nti ekekadaṇḍena vā ekekaleḍḍunā vā maṃ jīvitā voropessanti, ahañca tumhākaṃ santike sīlesu patiṭṭhito, jīvitahetupi na sakkā mayā paraṃ māretuṃ, tasmā nāhaṃ gacchāmi, ahaṃ manussamaṃsato viratattā kittakaṃ jīvissāmi, idāni mama tumhākaṃ dassanaṃ natthī’’ti roditvā ‘‘gacchatha tumhe’’ti āha. Atha mahāsatto tassa piṭṭhiṃ parimajjitvā, ‘‘samma porisāda, mā cintayi, sutasomo nāmāhaṃ, mayā tādiso kakkhaḷo pharuso vinīto, bārāṇasivāsikesu kiṃ vattabbaṃ atthi, ahaṃ taṃ tattha patiṭṭhāpessāmi, asakkonto attano rajjaṃ dvidhā bhinditvā dassāmī’’ti vatvā ‘‘tumhākampi nagare mama verino atthiyevā’’ti vutte ‘‘iminā mama vacanaṃ karontena dukkaraṃ kataṃ, yena kenaci upāyena porāṇakayase patiṭṭhapetabbo esa mayā’’ti cintetvā tassa palobhanatthāya nagarasampattiṃ vaṇṇento āha –

479. ‘‘Catuppadaṃ sakuṇañcāpi maṃsaṃ, sūdehi randhaṃ sukataṃ suniṭṭhitaṃ;
Sudhaṃva indo paribhuñjiyāna, hitvā katheko ramasī arañña.

480. ‘‘Tā khattiyā vellivilākamajjhā, alaṅkatā samparivārayitvā;
Indaṃva devesu pamodayiṃsu, hitvā katheko ramasī araññe.

481. ‘‘Tambūpadhāne bahugoṇakamhi, subhamhi sabbassayanamhi saṅge;
Seyyassa majjhamhi sukhaṃ sayitvā
Hitvā katheko ramasī araññe.

482. ‘‘Pāṇissaraṃ kumbhathūṇaṃ nisīthe, athopi ve nippurisampi tūriyaṃ;
Bahuṃ sugītañca suvāditañca, hitvā katheko ramasī araññe.

483. ‘‘Uyyānasampannaṃ pahūtamālyaṃ, migājinūpetaṃ puraṃ surammaṃ;
Hayehi nāgehi rathehupetaṃ, hitvā katheko ramasī araññe’’ti.

Tattha **sukata**nti nānappakārehi suṭṭhu kataṃ. **Suniṭṭhita**nti nānāsambhārayojanena suṭṭhu niṭṭhitaṃ. **Katheko**ti kathaṃ eko. **Ramasī**ti mūlaphalādīni khādanto kathaṃ ramissasi, ‘‘ehi, mahārāja, gamissāmā’’ti. **Vellivilākamajjhā**ti ettha **vellī**ti rāsi, **vilākamajjhā**ti vilaggamajjhā. Uttattaghanasuvaṇṇarāsipabhā ceva tanudīghamajjhā cāti dasseti. **Devesū**ti devalokesu accharā indaṃ viya ramaṇīye bārāṇasinagare pubbe taṃ pamodayiṃsu, tā hitvā idha kiṃ karissasi, ‘‘ehi, samma, gacchāmā’’ti. **Tambūpadhāne**ti rattūpadhāne. **Sabbassayanamhī**ti sabbattharaṇatthate sayane. **Saṅge**ti anekabhūmike dassetvā addharattaaṅgayutte tattha tvaṃ pubbe sayīti attho. **Sukha**nti tādisassa sayanassa majjhamhi sukhaṃ sayitvāna idāni kathaṃ araññe ramissasi, ‘‘ehi gacchāma, sammā’’ti. **Nisīthe**ti rattibhāge. **Hitvā**ti evarūpaṃ sampattiṃ chaḍḍetvā. **Uyyānasampannaṃ pahūtamālya**nti, mahārāja, tava uyyānasampannaṃ nānāvidhapupphaṃ. **Migājinūpetaṃ puraṃ suramma**nti taṃ uyyānaṃ migājinaṃ nāma nāmena, tena upetaṃ purampi te suṭṭhu rammaṃ. **Hitvā**ti evarūpaṃ manoramaṃ nagaraṃ chaḍḍetvā.

Iti mahāsatto ‘‘appeva nāmesa pubbe upabhuttaparibhogarasaṃ saritvā gantukāmo bhaveyyā’’ti paṭhamaṃ bhojanena palobhesi, dutiyaṃ kilesena, tatiyaṃ sayanena, catutthaṃ naccagītavāditena, pañcamaṃ uyyānena ceva nagarena cāti imehi ettakehi palobhetvā ‘‘ehi, mahārāja, ahaṃ taṃ ādāya gantvā bārāṇasiyaṃ patiṭṭhāpetvā pacchā sakaraṭṭhaṃ gamissāmi, sace bārāṇasirajjaṃ na labhissasi, upaḍḍharajjaṃ te dassāmi, kiṃ te araññavāsena, mama vacanaṃ karohī’’ti āha. So tassa vacanaṃ sutvā gantukāmo hutvā ‘‘sutasomo mayhaṃ atthakāmo anukampako, paṭhamaṃ maṃ kalyāṇe patiṭṭhāpetvā ‘idāni porāṇakayaseva patiṭṭhāpessāmī’ti vadati, sakkhissati cesa patiṭṭhāpetuṃ, iminā saddhiṃyeva gantuṃ vaṭṭati, kiṃ me araññavāsenā’’ti cintetvā tuṭṭhacitto tassa guṇaṃ nissāya vaṇṇaṃ kathetukāmo ‘‘samma, sutasoma, kalyāṇamittasaṃsaggato sādhutaraṃ, pāpamittasaṃsaggato vā pāpataraṃ nāma natthī’’ti vatvā āha –

484. ‘‘Kāḷapakkhe yathā cando, hāyateva suve suve;
Kāḷapakkhūpamo rāja, asataṃ hoti samāgamo.

485. ‘‘Yathāhaṃ rasakamāgamma, sūdaṃ kāpurisādhamaṃ;
Akāsiṃ pāpakaṃ kammaṃ, yena gacchāmi duggatiṃ.

486. ‘‘Sukkapakkhe yathā cando, vaḍḍhateva suve suve;
Sukkapakkhūpamo rāja, sataṃ hoti samāgamo.

487. ‘‘Yathāhaṃ tuvamāgamma, sutasoma vijānahi;
Kāhāmi kusalaṃ kammaṃ, yena gacchāmi suggatiṃ.

488. ‘‘Thale yathā vāri janinda vuṭṭhaṃ, anaddhaneyyaṃ na ciraṭṭhitīkaṃ;
Evampi hoti asataṃ samāgamo, anaddhaneyyo udakaṃ thaleva.

489. ‘‘Sare yathā vāri janinda vuṭṭhaṃ, ciraṭṭhitīkaṃ naravīraseṭṭha;
Evampi ve hoti sataṃ samāgamo, ciraṭṭhitīko udakaṃ sareva.

490. ‘‘Abyāyiko hoti sataṃ samāgamo, yāvampi tiṭṭheyya tatheva hoti;
Khippañhi veti asataṃ samāgamo, tasmā sataṃ dhammo asabbhi ārakā’’ti.

Tattha **suve suve**ti divase divase. **Anaddhaneyya**nti na addhānakkhamaṃ. **Sare**ti samudde. **Naravīraseṭṭhā**ti naresu vīriyena seṭṭha. **Udakaṃ sarevā**ti samudde vuṭṭhaudakaṃ viya. **Abyāyiko**ti avigacchanako. **Yāvampi tiṭṭheyyā**ti yattakaṃ kālaṃ jīvitaṃ tiṭṭheyya, tattakaṃ kālaṃ tatheva hoti, na jīrati sappurisehi mittabhāvoti.

Iti porisādo sattahi gāthāhi mahāsattasseva vaṇṇaṃ kathesi. Mahāsattopi porisādañca te ca rājāno gahetvā attano paccantagāmaṃ agamāsi. Paccantagāmavāsino mahāsattaṃ disvā nagaraṃ gantvā amaccānaṃ ācikkhiṃsu. Amaccā balakāyaṃ ādāya gantvā parivārayiṃsu. Mahāsatto tena parivārena bārāṇasirajjaṃ agamāsi. Antarāmagge janapadavāsino bodhisattassa paṇṇākāraṃ datvā anugacchiṃsu, mahanto parivāro ahosi, tena saddhiṃ bārāṇasiṃ pāpuṇi. Tadā porisādassa putto rājā hoti, senāpati kāḷahatthiyeva. Nāgarā rañño ārocayiṃsu – ‘‘mahārāja, sutasomo kira porisādaṃ dametvā ādāya idhāgacchati, nagaramassa pavisituṃ na dassāmā’’ti sīghaṃ nagaradvārāni pidahitvā āvudhahatthā aṭṭhaṃsu. Mahāsatto dvārānaṃ pihitabhāvaṃ ñatvā porisādañca parosatañca rājāno ohāya katipayehi amaccehi saddhiṃ āgantvā ‘‘ahaṃ sutasomarājā, dvāraṃ vivarathā’’ti āha. Purisā gantvā rañño ārocesuṃ. So ‘‘khippaṃ vivarathā’’ti vivarāpesi. Mahāsatto nagaraṃ pāvisi. Rājā ca kāḷahatthi cassa paccuggamanaṃ katvā ādāya pāsādaṃ āropayiṃsu.

So rājapallaṅke nisīditvā porisādassa aggamahesiṃ sesāmacce ca pakkosāpetvā kāḷahatthiṃ āha – ‘‘kāḷahatthi, kasmā rañño nagaraṃ pavisituṃ na dethā’’ti? ‘‘So rajjaṃ kārento imasmiṃ nagare bahū manusse khādi, khattiyehi akattabbaṃ kari, sakalajambudīpaṃ chiddamakāsi, evarūpo pāpadhammo, tena kāraṇenā’’ti. ‘‘Idāni ‘so evarūpaṃ karissatī’ti mā cintayittha, ahaṃ taṃ dametvā sīlesu patiṭṭhāpesiṃ, jīvitahetupi kañci na viheṭhessati, natthi vo tato bhayaṃ, evaṃ mā karittha, puttehi nāma mātāpitaro paṭijaggitabbā, mātāpituposakā hi saggaṃ gacchanti, itare niraya’’nti evaṃ so nicāsane nisinnassa puttarājassa ovādaṃ datvā, ‘‘kāḷahatthi, tvaṃ rañño sahāyo ceva sevako ca, raññāpi mahante issariye patiṭṭhāpito, tayāpi rañño atthaṃ carituṃ vaṭṭatī’’ti senāpatimpi anusāsitvā, ‘‘devi, tvampi kulagehā āgantvā tassa santike aggamahesiṭṭhānaṃ patvā puttadhītāhi vaḍḍhippattā, tayāpi tassa atthaṃ carituṃ vaṭṭatī’’ti deviyāpi ovādaṃ datvā tamevatthaṃ matthakaṃ pāpetuṃ dhammaṃ desento gāthā āha –

491. ‘‘Na so rājā yo ajeyyaṃ jināti, na so sakhā yo sakhāraṃ jināti;
Na sā bhariyā yā patino na vibheti, na te puttā ye na bharanti jiṇṇaṃ.

492. ‘‘Na sā sabhā yattha na santi santo, na te santo ye na bhaṇanti dhammaṃ;
Rāgañca dosañca pahāya mohaṃ, dhammaṃ bhaṇantāva bhavanti santo.

493. ‘‘Nābhāsamānaṃ jānanti, missaṃ bālehi paṇḍitaṃ;
Bhāsamānañca jānanti, desentaṃ amataṃ padaṃ.

494. ‘‘Bhāsaye jotaye dhammaṃ, paggaṇhe isinaṃ dhajaṃ;
Subhāsitaddhajā isayo, dhammo hi isinaṃ dhajo’’ti.

Tattha **ajeyya**nti ajeyyā nāma mātāpitaro, te jinanto rājā nāma na hoti. Sace tvampi pitu santakaṃ rajjaṃ labhitvā tassa paṭisattu hosi, akiccakārī nāma bhavissasi. **Sakhāraṃ jinātī**ti kūṭaḍḍena jināti. Sace tvaṃ, kāḷahatthi, raññā saddhiṃ mittadhammaṃ na pūresi, adhammaṭṭho hutvā niraye nibbattissasi. **Na vibhetī**ti na bhāyati. Sace tvaṃ rañño na bhāyasi, bhariyādhamme ṭhitā nāma na hosi, akiccakārī nāma bhavissasi. **Jiṇṇa**nti mahallakaṃ. Tasmiñhi kāle abharantā puttā puttā nāma na honti.

Santoti paṇḍitā. **Ye na bhaṇanti dhamma**nti ye pucchitā saccasabhāvaṃ na vadanti, na te paṇḍitā nāma. **Dhammaṃ bhaṇantāvā**ti ete rāgādayo pahāya parassa hitānukampakā hutvā sabhāvaṃ bhaṇantāva paṇḍitā nāma honti. **Nābhāsamāna**nti na abhāsamānaṃ. **Amataṃ pada**nti amatamahānibbānaṃ desentaṃ ‘‘paṇḍito’’ti jānanti, teneva porisādo maṃ ñatvā pasannacitto cattāro vare datvā pañcasu sīlesu patiṭṭhito. **Bhāsaye**ti paṇḍito puriso dhammaṃ bhāseyya joteyya, buddhādayo isayo yasmā dhammo etesaṃ dhajo, tasmā subhāsitaddhajā nāma subhāsitaṃ paggaṇhanti, bālā pana subhāsitaṃ paggaṇhantā nāma natthīti.

Imassa dhammakathaṃ sutvā rājā ca senāpati ca devī ca tuṭṭhā ‘‘gacchāma, mahārāja, ānemā’’ti vatvā nagare bheriṃ carāpetvā nāgare sannipātetvā ‘‘tumhe mā bhāyittha, rājā kira dhamme patiṭṭhito, etha naṃ ānemā’’ti mahājanaṃ ādāya mahāsattaṃ purato katvā rañño santikaṃ gantvā vanditvā kappake upaṭṭhāpetvā kappitakesamassuṃ nhātānulittapasādhitaṃ rājānaṃ ratanarāsimhi ṭhapetvā abhisiñcitvā nagaraṃ pavesesuṃ. Porisādo rājā hutvā parosatānaṃ khattiyānaṃ mahāsattassa ca mahāsakkāraṃ kāresi. ‘‘Sutasomanarindena kira porisādaṃ dametvā rajje patiṭṭhāpito’’ti sakalajambudīpe mahākolāhalaṃ udapādi. Indapatthanagaravāsinopi ‘‘rājā no āgacchatū’’ti dūtaṃ pahiṇiṃsu. So tattha māsamattaṃ vasitvā, ‘‘samma, gacchāmahaṃ, tvaṃ appamatto hohi, nagaradvāresu ca majjhe cāti pañca dānasālāyo kārehi, dasa rājadhamme akopetvā agatigamanaṃ pariharā’’ti porisādaṃ ovadi. Parosatāhi rājadhānīhi balakāyo yebhuyyena sannipati. So tena balakāyena parivuto bārāṇasito nikkhami. Porisādopi nikkhamitvā upaḍḍhapathā nivatti. Mahāsatto avāhanānaṃ rājūnaṃ vāhanāni datvā uyyojesi. Tepi rājāno tena saddhiṃ sammoditvā mahāsattaṃ vandanādīni katvā attano attano janapadaṃ agamiṃsu.

Mahāsattopi nagaraṃ patvā indapatthanagaravāsīhi devanagaraṃ viya alaṅkatanagaraṃ pavisitvā mātāpitaro vanditvā madhurapaṭisanthāraṃ katvā mahātalaṃ abhiruhi. So dhammena rajjaṃ kārento cintesi – ‘‘rukkhadevatā mayhaṃ bahūpakārā, balikammalābhamassā karissāmī’’ti. So tassa nigrodhassa avidūre mahantaṃ taḷākaṃ kāretvā bahūni kulāni pesetvā gāmaṃ nivesesi. Gāmo mahā ahosi asītimattaāpaṇasahassapaṭimaṇḍito. Tampi rukkhamūlaṃ sākhantato paṭṭhāya samatalaṃ kāretvā parikkhittavedikatoraṇadvārayuttaṃ akāsi, devatā abhippasīdi. Kammāsapādassa damitaṭṭhāne nivuṭṭhattā pana so gāmo kammāsadammanigamo nāma jāto. Tepi sabbe rājāno mahāsattassa ovāde ṭhatvā dānādīni puññāni katvā āyupariyosāne saggaṃ pūrayiṃsu.

Satthā imaṃ dhammadesanaṃ āharitvā saccāni pakāsetvā ‘‘na, bhikkhave, idānevāhaṃ aṅgulimālaṃ damemi, pubbepesa mayā damitoyevā’’ti vatvā jātakaṃ samodhānesi ‘‘tadā porisādo rājā aṅgulimālo ahosi, kāḷahatthi sāriputto, nandabrāhmaṇo ānando, rukkhadevatā kassapo, sakko anuruddho, sesarājāno buddhaparisā, mātāpitaro mahārājakulāni, sutasomarājā pana ahameva ahosi’’nti.

Mahāsutasomajātakavaṇṇanā pañcamā.

Jātakuddānaṃ –

Sumukho pana haṃsavaro ca mahā, sudhabhojaniko ca paro pavaro;
Sakuṇāladijādhipativhayano, sutasomavaruttamasavhayanoti.

Asītinipātavaṇṇanā niṭṭhitā.

Pañcamo bhāgo niṭṭhito.

Namo tassa bhagavato arahato sammāsambuddhassa

Aṅguttaranikāyo

Catukkanipātapāḷi

1. Paṭhamapaṇṇāsakaṃ

1. Bhaṇḍagāmavaggo

1. Anubuddhasuttaṃ

1. Evaṃ me sutaṃ – ekaṃ samayaṃ bhagavā vajjīsu viharati bhaṇḍagāme. Tatra kho bhagavā bhikkhū āmantesi – ‘‘bhikkhavo’’ti. ‘‘Bhadante’’ti te bhikkhū bhagavato paccassosuṃ. Bhagavā etadavoca –

‘‘Catunnaṃ, bhikkhave, dhammānaṃ ananubodhā appaṭivedhā evamidaṃ dīghamaddhānaṃ sandhāvitaṃ saṃsaritaṃ mamañceva tumhākañca. Katamesaṃ catunnaṃ? Ariyassa, bhikkhave, sīlassa ananubodhā appaṭivedhā evamidaṃ dīghamaddhānaṃ sandhāvitaṃ saṃsaritaṃ mamañceva tumhākañca. Ariyassa, bhikkhave, samādhissa ananubodhā appaṭivedhā evamidaṃ dīghamaddhānaṃ sandhāvitaṃ saṃsaritaṃ mamañceva tumhākañca. Ariyāya, bhikkhave, paññāya ananubodhā appaṭivedhā evamidaṃ dīghamaddhānaṃ sandhāvitaṃ saṃsaritaṃ mamañceva tumhākañca. Ariyāya, bhikkhave, vimuttiyā ananubodhā appaṭivedhā evamidaṃ dīghamaddhānaṃ sandhāvitaṃ saṃsaritaṃ mamañceva tumhākañca. Tayidaṃ, bhikkhave, ariyaṃ sīlaṃ anubuddhaṃ paṭividdhaṃ, ariyo samādhi anubuddho paṭividdho, ariyā paññā anubuddhā paṭividdhā, ariyā vimutti anubuddhā paṭividdhā, ucchinnā bhavataṇhā, khīṇā bhavanetti, natthi dāni punabbhavo’’ti.

Idamavoca bhagavā. Idaṃ vatvāna sugato athāparaṃ etadavoca satthā –

‘‘Sīlaṃ samādhi paññā ca, vimutti ca anuttarā;
Anubuddhā ime dhammā, gotamena yasassinā.

‘‘Iti buddho abhiññāya, dhammamakkhāsi bhikkhunaṃ;
Dukkhassantakaro satthā, cakkhumā parinibbuto’’ti. paṭhamaṃ;

2. Papatitasuttaṃ

2. ‘‘Catūhi, bhikkhave, dhammehi asamannāgato ‘imasmā dhammavinayā papatito’ti vuccati. Katamehi catūhi? Ariyena, bhikkhave, sīlena asamannāgato ‘imasmā dhammavinayā papatito’ti vuccati. Ariyena, bhikkhave, samādhinā asamannāgato ‘imasmā dhammavinayā papatito’ti vuccati. Ariyāya, bhikkhave, paññāya asamannāgato ‘imasmā dhammavinayā papatito’ti vuccati. Ariyāya, bhikkhave, vimuttiyā asamannāgato ‘imasmā dhammavinayā papatito’ti vuccati. Imehi kho, bhikkhave, catūhi dhammehi asamannāgato ‘imasmā dhammavinayā papatito’ti vuccati.

‘‘Catūhi, bhikkhave, dhammehi samannāgato ‘imasmā dhammavinayā apapatito’ti [appapatitoti (ka.)] vuccati. Katamehi catūhi? Ariyena, bhikkhave, sīlena samannāgato ‘imasmā dhammavinayā apapatito’ti vuccati. Ariyena, bhikkhave, samādhinā samannāgato ‘imasmā dhammavinayā apapatito’ti vuccati. Ariyāya, bhikkhave, paññāya samannāgato ‘imasmā dhammavinayā apapatito’ti vuccati.

Ariyāya, bhikkhave, vimuttiyā samannāgato ‘imasmā dhammavinayā apapatito’ti vuccati. Imehi kho, bhikkhave, catūhi dhammehi samannāgato ‘imasmā dhammavinayā apapatito’ti vuccatī’’ti.

‘‘Cutā patanti patitā, giddhā ca punarāgatā;
Kataṃ kiccaṃ rataṃ rammaṃ, sukhenānvāgataṃ sukha’’ntnti. dutiyaṃ;

3. Paṭhamakhatasuttaṃ

3. ‘‘Catūhi, bhikkhave, dhammehi samannāgato bālo abyatto [avyatto (sī. pī.)] asappuriso khataṃ upahataṃ attānaṃ pariharati, sāvajjo ca hoti sānuvajjo ca viññūnaṃ, bahuñca apuññaṃ pasavati. Katamehi catūhi? Ananuvicca apariyogāhetvā avaṇṇārahassa vaṇṇaṃ bhāsati, ananuvicca apariyogāhetvā vaṇṇārahassa avaṇṇaṃ bhāsati, ananuvicca apariyogāhetvā appasādanīye ṭhāne pasādaṃ upadaṃseti, ananuvicca apariyogāhetvā pasādanīye ṭhāne appasādaṃ upadaṃseti – imehi kho, bhikkhave, catūhi dhammehi samannāgato bālo abyatto asappuriso khataṃ upahataṃ attānaṃ pariharati, sāvajjo ca hoti sānuvajjo ca viññūnaṃ, bahuñca apuññaṃ pasavati.

‘‘Catūhi, bhikkhave, dhammehi samannāgato paṇḍito viyatto [vyatto (sī. pī.), byatto (syā. kaṃ.)] sappuriso akkhataṃ anupahataṃ attānaṃ pariharati, anavajjo ca hoti ananuvajjo ca viññūnaṃ, bahuñca puññaṃ pasavati. Katamehi catūhi? Anuvicca pariyogāhetvā avaṇṇārahassa avaṇṇaṃ bhāsati, anuvicca pariyogāhetvā vaṇṇārahassa vaṇṇaṃ bhāsati, anuvicca pariyogāhetvā appasādanīye ṭhāne appasādaṃ upadaṃseti, anuvicca pariyogāhetvā pasādanīye ṭhāne pasādaṃ upadaṃseti – imehi kho, bhikkhave, catūhi dhammehi samannāgato paṇḍito viyatto sappuriso akkhataṃ anupahataṃ attānaṃ pariharati, anavajjo ca hoti ananuvajjo ca viññūnaṃ, bahuñca puññaṃ pasavatī’’ti.

[su. ni. 663; saṃ. ni. 1.180] ‘‘Yo nindiyaṃ pasaṃsati,
Taṃ vā nindati yo pasaṃsiyo;
Vicināti mukhena so kaliṃ,
Kalinā tena sukhaṃ na vindati.

[su. ni. 663; saṃ. ni. 1.180] ‘‘Appamatto ayaṃ kali,
Yo akkhesu dhanaparājayo;
Sabbassāpi sahāpi attanā,
Ayameva mahantataro kali;
Yo sugatesu manaṃ padosaye.

‘‘Sataṃ sahassānaṃ nirabbudānaṃ,
Chattiṃsatī pañca ca abbudāni;
Yamariyagarahī [yamariyaṃ garahīya (syā. kaṃ.)] nirayaṃ upeti,
Vācaṃ manañca paṇidhāya pāpaka’’nti. tatiyaṃ;

4. Dutiyakhatasuttaṃ

4. ‘‘Catūsu, bhikkhave, micchā paṭipajjamāno bālo abyatto asappuriso khataṃ upahataṃ attānaṃ pariharati sāvajjo ca hoti sānuvajjo ca viññūnaṃ, bahuñca apuññaṃ pasavati. Katamesu catūsu? Mātari, bhikkhave, micchā paṭipajjamāno bālo abyatto asappuriso khataṃ upahataṃ attānaṃ pariharati, sāvajjo ca hoti sānuvajjo ca viññūnaṃ, bahuñca apuññaṃ pasavati. Pitari, bhikkhave, micchā paṭipajjamāno…pe… tathāgate, bhikkhave, micchā paṭipajjamāno…pe… tathāgatasāvake, bhikkhave, micchā paṭipajjamāno bālo abyatto asappuriso khataṃ upahataṃ attānaṃ pariharati, sāvajjo ca hoti sānuvajjo ca viññūnaṃ, bahuñca apuññaṃ pasavati. Imesu kho, bhikkhave, catūsu micchā paṭipajjamāno bālo abyatto asappuriso khataṃ upahataṃ attānaṃ pariharati, sāvajjo ca hoti sānuvajjo ca viññūnaṃ, bahuñca apuññaṃ pasavati.

‘‘Catūsu, bhikkhave, sammā paṭipajjamāno paṇḍito viyatto sappuriso akkhataṃ anupahataṃ attānaṃ pariharati, anavajjo ca hoti ananuvajjo ca viññūnaṃ, bahuñca puññaṃ pasavati. Katamesu catūsu? Mātari, bhikkhave, sammā paṭipajjamāno paṇḍito viyatto sappuriso akkhataṃ anupahataṃ attānaṃ pariharati, anavajjo ca hoti ananuvajjo ca viññūnaṃ, bahuñca puññaṃ pasavati. Pitari, bhikkhave, sammā paṭipajjamāno…pe… tathāgate, bhikkhave, sammā paṭipajjamāno…pe… tathāgatasāvake, bhikkhave, sammā paṭipajjamāno paṇḍito viyatto sappuriso akkhataṃ anupahataṃ attānaṃ pariharati, anavajjo ca hoti ananuvajjo ca viññūnaṃ, bahuñca puññaṃ pasavati. Imesu kho, bhikkhave, catūsu sammā paṭipajjamāno paṇḍito viyatto sappuriso akkhataṃ anupahataṃ attānaṃ pariharati, anavajjo ca hoti ananuvajjo ca viññūnaṃ, bahuñca puññaṃ pasavatī’’ti.

‘‘Mātari pitari cāpi, yo sammā paṭipajjati;
Tathāgate vā sambuddhe, atha vā tassa sāvake;
Bahuñca so pasavati, apuññaṃ tādiso naro.

‘‘Tāya naṃ adhammacariyāya [tāya adhammacariyāya (sī. syā. kaṃ. pī.)], mātāpitūsu paṇḍitā;
Idheva naṃ garahanti, peccāpāyañca gacchati.

‘‘Mātari pitari cāpi, yo sammā paṭipajjati;
Tathāgate vā sambuddhe, atha vā tassa sāvake;
Bahuñca so pasavati, puññaṃ etādiso [puññampi tādiso (sī. syā. kaṃ.)] naro.

‘‘Tāya naṃ dhammacariyāya, mātāpitūsu paṇḍitā;
Idheva [idha ceva (sī.)] naṃ pasaṃsanti, pecca sagge pamodatī’’ti [sagge ca modatīti (sī.)]. catutthaṃ;

5. Anusotasuttaṃ

5. ‘‘Cattārome, bhikkhave, puggalā santo saṃvijjamānā lokasmiṃ. Katame cattāro? Anusotagāmī puggalo, paṭisotagāmī puggalo, ṭhitatto puggalo, tiṇṇo pāraṅgato [pāragato (sī. syā. kaṃ.)] thale tiṭṭhati brāhmaṇo. Katamo ca, bhikkhave, anusotagāmī puggalo? Idha, bhikkhave, ekacco puggalo kāme ca paṭisevati, pāpañca kammaṃ karoti. Ayaṃ vuccati, bhikkhave, anusotagāmī puggalo.

‘‘Katamo ca, bhikkhave, paṭisotagāmī puggalo? Idha, bhikkhave, ekacco puggalo kāme ca nappaṭisevati, pāpañca kammaṃ na karoti, sahāpi dukkhena sahāpi domanassena assumukhopi rudamāno paripuṇṇaṃ parisuddhaṃ brahmacariyaṃ carati. Ayaṃ vuccati, bhikkhave, paṭisotagāmī puggalo.

‘‘Katamo ca, bhikkhave, ṭhitatto puggalo? Idha, bhikkhave, ekacco puggalo pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā opapātiko hoti, tattha parinibbāyī, anāvattidhammo tasmā lokā. Ayaṃ vuccati, bhikkhave, ṭhitatto puggalo.

‘‘Katamo ca, bhikkhave, puggalo tiṇṇo pāraṅgato thale tiṭṭhati brāhmaṇo? Idha, bhikkhave, ekacco puggalo āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharati. Ayaṃ vuccati, bhikkhave, puggalo tiṇṇo pāraṅgato thale tiṭṭhati brāhmaṇo. Ime kho, bhikkhave, cattāro puggalā santo saṃvijjamānā lokasmi’’nti.

‘‘Ye keci kāmesu asaññatā janā,
Avītarāgā idha kāmabhogino;
Punappunaṃ jātijarūpagāmi te [jātijarūpagāhino (sī.), jātijarūpagā hi te (syā. kaṃ.)],
Taṇhādhipannā anusotagāmino.

‘‘Tasmā hi dhīro idhupaṭṭhitassatī,
Kāme ca pāpe ca asevamāno;
Sahāpi dukkhena jaheyya kāme,
Paṭisotagāmīti tamāhu puggalaṃ.

‘‘Yo ve kilesāni pahāya pañca,
Paripuṇṇasekho aparihānadhammo;
Cetovasippatto samāhitindriyo,
Sa ve ṭhitattoti naro pavuccati.

‘‘Paroparā yassa samecca dhammā,
Vidhūpitā atthagatā na santi;
Sa ve muni [sa vedagū (sī. syā. kaṃ. pī.)] vusitabrahmacariyo,
Lokantagū pāragatoti vuccatī’’ti. pañcamaṃ;

6. Appassutasuttaṃ

6. ‘‘Cattārome, bhikkhave, puggalā santo saṃvijjamānā lokasmiṃ. Katame cattāro? Appassuto sutena anupapanno, appassuto sutena upapanno, bahussuto sutena anupapanno, bahussuto sutena upapanno. Kathañca, bhikkhave, puggalo appassuto hoti sutena anupapanno? Idha, bhikkhave, ekaccassa puggalassa appakaṃ sutaṃ hoti – suttaṃ geyyaṃ veyyākaraṇaṃ gāthā udānaṃ itivuttakaṃ jātakaṃ abbhutadhammaṃ vedallaṃ. So tassa appakassa sutassa na atthamaññāya dhammamaññāya [na dhammamaññāya (pī. ka.)] dhammānudhammappaṭipanno hoti. Evaṃ kho, bhikkhave, puggalo appassuto hoti sutena anupapanno.

‘‘Kathañca, bhikkhave, puggalo appassuto hoti sutena upapanno? Idha, bhikkhave, ekaccassa puggalassa appakaṃ sutaṃ hoti – suttaṃ geyyaṃ veyyākaraṇaṃ gāthā udānaṃ itivuttakaṃ jātakaṃ abbhutadhammaṃ vedallaṃ. So tassa appakassa sutassa atthamaññāya dhammamaññāya dhammānudhammappaṭipanno hoti. Evaṃ kho, bhikkhave, puggalo appassuto hoti sutena upapanno.

‘‘Kathañca, bhikkhave, puggalo bahussuto hoti sutena anupapanno? Idha, bhikkhave, ekaccassa puggalassa bahukaṃ sutaṃ hoti – suttaṃ geyyaṃ veyyākaraṇaṃ gāthā udānaṃ itivuttakaṃ jātakaṃ abbhutadhammaṃ vedallaṃ. So tassa bahukassa sutassa na atthamaññāya dhammamaññāya [na dhammamaññāya (pī.)] dhammānudhammappaṭipanno hoti. Evaṃ kho, bhikkhave, puggalo bahussuto hoti sutena anupapanno.

‘‘Kathañca, bhikkhave, puggalo bahussuto hoti sutena upapanno? Idha, bhikkhave, ekaccassa puggalassa bahukaṃ sutaṃ hoti – suttaṃ geyyaṃ veyyākaraṇaṃ gāthā udānaṃ itivuttakaṃ jātakaṃ abbhutadhammaṃ vedallaṃ. So tassa bahukassa sutassa atthamaññāya dhammamaññāya dhammānudhammappaṭipanno hoti. Evaṃ kho, bhikkhave, puggalo bahussuto hoti sutena upapanno. Ime kho, bhikkhave, cattāro puggalā santo saṃvijjamānā lokasmi’’nti.

‘‘Appassutopi ce hoti, sīlesu asamāhito;
Ubhayena naṃ garahanti, sīlato ca sutena ca.

‘‘Appassutopi ce hoti, sīlesu susamāhito;
Sīlato naṃ pasaṃsanti, tassa sampajjate sutaṃ.

‘‘Bahussutopi ce hoti, sīlesu asamāhito;
Sīlato naṃ garahanti, nāssa sampajjate sutaṃ.

‘‘Bahussutopi ce hoti, sīlesu susamāhito;
Ubhayena naṃ pasaṃsanti, sīlato ca sutena ca.

‘‘Bahussutaṃ dhammadharaṃ, sappaññaṃ buddhasāvakaṃ;
Nekkhaṃ jambonadasseva, ko taṃ ninditumarahati;
Devāpi naṃ pasaṃsanti, brahmunāpi pasaṃsito’’ti. chaṭṭhaṃ;

7. Sobhanasuttaṃ

7. ‘‘Cattārome, bhikkhave, viyattā vinītā visāradā bahussutā dhammadharā dhammānudhammappaṭipannā saṅghaṃ sobhenti. Katame cattāro? Bhikkhu, bhikkhave, viyatto vinīto visārado bahussuto dhammadharo dhammānudhammappaṭipanno saṅghaṃ sobheti. Bhikkhunī, bhikkhave, viyattā vinītā visāradā bahussutā dhammadharā dhammānudhammappaṭipannā saṅghaṃ sobheti. Upāsako, bhikkhave, viyatto vinīto visārado bahussuto dhammadharo dhammānudhammappaṭipanno saṅghaṃ sobheti. Upāsikā, bhikkhave, viyattā vinītā visāradā bahussutā dhammadharā dhammānudhammappaṭipannā saṅghaṃ sobheti. Ime kho, bhikkhave, cattāro viyattā vinītā visāradā bahussutā dhammadharā dhammānudhammappaṭipannā saṅghaṃ sobhentī’’ti.

‘‘Yo hoti viyatto [vyatto (sī. pī.), byatto (syā. kaṃ.)] ca visārado ca,
Bahussuto dhammadharo ca hoti;
Dhammassa hoti anudhammacārī,
Sa tādiso vuccati saṅghasobhano [saṃghasobhaṇo (ka.)].

‘‘Bhikkhu ca sīlasampanno, bhikkhunī ca bahussutā;
Upāsako ca yo saddho, yā ca saddhā upāsikā;
Ete kho saṅghaṃ sobhenti, ete hi saṅghasobhanā’’ti. sattamaṃ;

8. Vesārajjasuttaṃ

8. ‘‘Cattārimāni, bhikkhave, tathāgatassa vesārajjāni, yehi vesārajjehi samannāgato tathāgato āsabhaṃ ṭhānaṃ paṭijānāti, parisāsu sīhanādaṃ nadati, brahmacakkaṃ pavatteti. Katamāni cattāri? ‘Sammāsambuddhassa te paṭijānato ime dhammā anabhisambuddhā’ti tatra vata maṃ samaṇo vā brāhmaṇo vā devo vā māro vā brahmā vā koci vā lokasmiṃ sahadhammena paṭicodessatīti nimittametaṃ, bhikkhave, na samanupassāmi. Etamahaṃ [etampahaṃ (sī. syā. kaṃ. pī.)], bhikkhave, nimittaṃ asamanupassanto khemappatto abhayappatto vesārajjappatto viharāmi.

‘‘‘Khīṇāsavassa te paṭijānato ime āsavā aparikkhīṇā’ti tatra vata maṃ samaṇo vā brāhmaṇo vā devo vā māro vā brahmā vā koci vā lokasmiṃ sahadhammena paṭicodessatīti nimittametaṃ, bhikkhave, na samanupassāmi. Etamahaṃ, bhikkhave, nimittaṃ asamanupassanto khemappatto abhayappatto vesārajjappatto viharāmi.

‘‘‘Ye kho pana te antarāyikā dhammā vuttā te paṭisevato nālaṃ antarāyāyā’ti tatra vata maṃ samaṇo vā brāhmaṇo vā devo vā māro vā brahmā vā koci vā lokasmiṃ sahadhammena paṭicodessatīti nimittametaṃ, bhikkhave, na samanupassāmi. Etamahaṃ, bhikkhave, nimittaṃ asamanupassanto khemappatto abhayappatto vesārajjappatto viharāmi.

‘‘‘Yassa kho pana te atthāya dhammo desito so na niyyāti takkarassa sammā dukkhakkhayāyā’ti tatra vata maṃ samaṇo vā brāhmaṇo vā devo vā māro vā brahmā vā koci vā lokasmiṃ sahadhammena paṭicodessatīti nimittametaṃ, bhikkhave, na samanupassāmi. Etamahaṃ, bhikkhave, nimittaṃ asamanupassanto khemappatto abhayappatto vesārajjappatto viharāmi. Imāni kho, bhikkhave, cattāri tathāgatassa vesārajjāni, yehi vesārajjehi samannāgato tathāgato āsabhaṃ ṭhānaṃ paṭijānāti, parisāsu sīhanādaṃ nadati, brahmacakkaṃ pavattetī’’ti.

‘‘Ye kecime vādapathā puthussitā,
Yaṃ nissitā samaṇabrāhmaṇā ca;
Tathāgataṃ patvā na te bhavanti,
Visāradaṃ vādapathātivattaṃ [vādapathābhivattinaṃ (sī.), vādapathāti vuttaṃ (pī. ka.)].

‘‘Yo dhammacakkaṃ abhibhuyya kevalī [kevalaṃ (syā.), kevalo (ka.)],
Pavattayī sabbabhūtānukampī;
Taṃ tādisaṃ devamanussaseṭṭhaṃ,
Sattā namassanti bhavassa pāragu’’nti. aṭṭhamaṃ;

9. Taṇhuppādasuttaṃ

9. ‘‘Cattārome, bhikkhave, taṇhuppādā yattha bhikkhuno taṇhā uppajjamānā uppajjati. Katame cattāro? Cīvarahetu vā, bhikkhave, bhikkhuno taṇhā uppajjamānā uppajjati; piṇḍapātahetu vā, bhikkhave, bhikkhuno taṇhā uppajjamānā uppajjati; senāsanahetu vā, bhikkhave, bhikkhuno taṇhā uppajjamānā uppajjati; itibhavābhavahetu vā, bhikkhave, bhikkhuno taṇhā uppajjamānā uppajjati. Ime kho, bhikkhave, cattāro taṇhuppādā yattha bhikkhuno taṇhā uppajjamānā uppajjatī’’ti.

‘‘Taṇhā dutiyo puriso, dīghamaddhāna saṃsaraṃ;
Itthabhāvaññathābhāvaṃ, saṃsāraṃ nātivattati.

‘‘Evamādīnavaṃ ñatvā, taṇhaṃ dukkhassa sambhavaṃ;
Vītataṇho anādāno, sato bhikkhu paribbaje’’ti [itivu. 15, 105]. navamaṃ;

10. Yogasuttaṃ

10. ‘‘Cattārome, bhikkhave, yogā. Katame cattāro? Kāmayogo, bhavayogo, diṭṭhiyogo, avijjāyogo. Katamo ca, bhikkhave, kāmayogo? Idha, bhikkhave, ekacco kāmānaṃ samudayañca atthaṅgamañca [atthagamañca (sī. pī.)] assādañca ādīnavañca nissaraṇañca yathābhūtaṃ nappajānāti. Tassa kāmānaṃ samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇañca yathābhūtaṃ appajānato [nappajānato (syā. kaṃ. ka.)] yo kāmesu kāmarāgo kāmanandī [kāmanandi (sī. syā. kaṃ.)] kāmasneho kāmamucchā kāmapipāsā kāmapariḷāho kāmajjhosānaṃ kāmataṇhā sānuseti. Ayaṃ vuccati, bhikkhave, kāmayogo. Iti kāmayogo.

‘‘Bhavayogo ca kathaṃ hoti? Idha, bhikkhave, ekacco bhavānaṃ samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇañca yathābhūtaṃ nappajānāti. Tassa bhavānaṃ samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇañca yathābhūtaṃ appajānato yo bhavesu bhavarāgo bhavanandī bhavasneho bhavamucchā bhavapipāsā bhavapariḷāho bhavajjhosānaṃ bhavataṇhā sānuseti. Ayaṃ vuccati, bhikkhave, bhavayogo. Iti kāmayogo bhavayogo.

‘‘Diṭṭhiyogo ca kathaṃ hoti? Idha, bhikkhave, ekacco diṭṭhīnaṃ samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇañca yathābhūtaṃ nappajānāti. Tassa diṭṭhīnaṃ samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇañca yathābhūtaṃ appajānato yo diṭṭhīsu diṭṭhirāgo diṭṭhinandī diṭṭhisneho diṭṭhimucchā diṭṭhipipāsā diṭṭhipariḷāho diṭṭhijjhosānaṃ [diṭṭhiajjhosānaṃ (sī. pī.)] diṭṭhitaṇhā sānuseti. Ayaṃ vuccati, bhikkhave, diṭṭhiyogo. Iti kāmayogo bhavayogo diṭṭhiyogo.

‘‘Avijjāyogo ca kathaṃ hoti? Idha, bhikkhave, ekacco channaṃ phassāyatanānaṃ samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇañca yathābhūtaṃ nappajānāti. Tassa channaṃ phassāyatanānaṃ samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇañca yathābhūtaṃ appajānato yā chasu phassāyatanesu avijjā aññāṇaṃ sānuseti. Ayaṃ vuccati, bhikkhave, avijjāyogo. Iti kāmayogo bhavayogo diṭṭhiyogo avijjāyogo, saṃyutto pāpakehi akusalehi dhammehi saṃkilesikehi ponobhavikehi [pono bbhavikehi (syā. ka.)] sadarehi dukkhavipākehi āyatiṃ jātijarāmaraṇikehi. Tasmā ayogakkhemīti vuccati. Ime kho, bhikkhave, cattāro yogā.

‘‘Cattārome, bhikkhave, visaṃyogā. Katame cattāro? Kāmayogavisaṃyogo, bhavayogavisaṃyogo, diṭṭhiyogavisaṃyogo, avijjāyogavisaṃyogo. Katamo ca, bhikkhave, kāmayogavisaṃyogo? Idha, bhikkhave, ekacco kāmānaṃ samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇañca yathābhūtaṃ pajānāti. Tassa kāmānaṃ samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇañca yathābhūtaṃ pajānato yo kāmesu kāmarāgo kāmanandī kāmasneho kāmamucchā kāmapipāsā kāmapariḷāho kāmajjhosānaṃ kāmataṇhā sā nānuseti. Ayaṃ vuccati, bhikkhave, kāmayogavisaṃyogo. Iti kāmayogavisaṃyogo.

‘‘Bhavayogavisaṃyogo ca kathaṃ hoti? Idha, bhikkhave, ekacco bhavānaṃ samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇañca yathābhūtaṃ pajānāti. Tassa bhavānaṃ samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇañca yathābhūtaṃ pajānato yo bhavesu bhavarāgo bhavanandī bhavasneho bhavamucchā bhavapipāsā bhavapariḷāho bhavajjhosānaṃ bhavataṇhā sā nānuseti. Ayaṃ vuccati, bhikkhave, bhavayogavisaṃyogo. Iti kāmayogavisaṃyogo bhavayogavisaṃyogo.

‘‘Diṭṭhiyogavisaṃyogo ca kathaṃ hoti? Idha, bhikkhave, ekacco diṭṭhīnaṃ samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇañca yathābhūtaṃ pajānāti. Tassa diṭṭhīnaṃ samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇañca yathābhūtaṃ pajānato yo diṭṭhīsu diṭṭhirāgo diṭṭhinandī diṭṭhisneho diṭṭhimucchā diṭṭhipipāsā diṭṭhipariḷāho diṭṭhijjhosānaṃ diṭṭhitaṇhā sā nānuseti. Ayaṃ vuccati, bhikkhave, diṭṭhiyogavisaṃyogo. Iti kāmayogavisaṃyogo bhavayogavisaṃyogo diṭṭhiyogavisaṃyogo.

‘‘Avijjāyogavisaṃyogo ca kathaṃ hoti? Idha, bhikkhave, ekacco channaṃ phassāyatanānaṃ samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇañca yathābhūtaṃ pajānāti. Tassa channaṃ phassāyatanānaṃ samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇañca yathābhūtaṃ pajānato yā chasu phassāyatanesu avijjā aññāṇaṃ sā nānuseti. Ayaṃ vuccati, bhikkhave, avijjāyogavisaṃyogo. Iti kāmayogavisaṃyogo bhavayogavisaṃyogo diṭṭhiyogavisaṃyogo avijjāyogavisaṃyogo, visaṃyutto pāpakehi akusalehi dhammehi saṃkilesikehi ponobhavikehi sadarehi dukkhavipākehi āyatiṃ jātijarāmaraṇikehi. Tasmā yogakkhemīti vuccati. Ime kho, bhikkhave, cattāro visaṃyogā’’ti.

‘‘Kāmayogena saṃyuttā, bhavayogena cūbhayaṃ;
Diṭṭhiyogena saṃyuttā, avijjāya purakkhatā.

‘‘Sattā gacchanti saṃsāraṃ, jātimaraṇagāmino;
Ye ca kāme pariññāya, bhavayogañca sabbaso.

‘‘Diṭṭhiyogaṃ samūhacca, avijjañca virājayaṃ;
Sabbayogavisaṃyuttā, te ve yogātigā munī’’ti. dasamaṃ;

Bhaṇḍagāmavaggo paṭhamo.

Tassuddānaṃ –

Anubuddhaṃ papatitaṃ dve, khatā anusotapañcamaṃ;
Appassuto ca sobhanaṃ, vesārajjaṃ taṇhāyogena te dasāti.

2. Caravaggo

1. Carasuttaṃ

11. [itivu. 110] ‘‘Carato cepi, bhikkhave, bhikkhuno uppajjati kāmavitakko vā byāpādavitakko vā vihiṃsāvitakko vā. Taṃ ce bhikkhu adhivāseti, nappajahati na vinodeti na byantīkaroti [byantikaroti (pī.), byantiṃ karoti (ka.)] na anabhāvaṃ gameti, carampi, bhikkhave, bhikkhu evaṃbhūto ‘anātāpī anottāpī satataṃ samitaṃ kusīto hīnavīriyo’ti vuccati.

‘‘Ṭhitassa cepi, bhikkhave, bhikkhuno uppajjati kāmavitakko vā byāpādavitakko vā vihiṃsāvitakko vā. Taṃ ce bhikkhu adhivāseti, nappajahati na vinodeti na byantīkaroti na anabhāvaṃ gameti, ṭhitopi, bhikkhave, bhikkhu evaṃbhūto ‘anātāpī anottāpī satataṃ samitaṃ kusīto hīnavīriyo’ti vuccati.

‘‘Nisinnassa cepi, bhikkhave, bhikkhuno uppajjati kāmavitakko vā byāpādavitakko vā vihiṃsāvitakko vā. Taṃ ce bhikkhu adhivāseti, nappajahati na vinodeti na byantīkaroti na anabhāvaṃ gameti, nisinnopi, bhikkhave, bhikkhu evaṃbhūto ‘anātāpī anottāpī satataṃ samitaṃ kusīto hīnavīriyo’ti vuccati.

‘‘Sayānassa cepi, bhikkhave, bhikkhuno jāgarassa uppajjati kāmavitakko vā byāpādavitakko vā vihiṃsāvitakko vā. Taṃ ce bhikkhu adhivāseti, nappajahati na vinodeti na byantīkaroti na anabhāvaṃ gameti, sayānopi, bhikkhave, bhikkhu jāgaro evaṃbhūto ‘anātāpī anottāpī satataṃ samitaṃ kusīto hīnavīriyo’ti vuccati.

‘‘Carato cepi, bhikkhave, bhikkhuno uppajjati kāmavitakko vā byāpādavitakko vā vihiṃsāvitakko vā. Taṃ ce bhikkhu nādhivāseti, pajahati vinodeti byantīkaroti anabhāvaṃ gameti, carampi, bhikkhave, bhikkhu evaṃbhūto ‘ātāpī ottāpī satataṃ samitaṃ āraddhavīriyo pahitatto’ti vuccati.

‘‘Ṭhitassa cepi, bhikkhave, bhikkhuno uppajjati kāmavitakko vā byāpādavitakko vā vihiṃsāvitakko vā. Taṃ ce bhikkhu nādhivāseti, pajahati vinodeti byantīkaroti anabhāvaṃ gameti, ṭhitopi, bhikkhave, bhikkhu evaṃbhūto ‘ātāpī ottāpī satataṃ samitaṃ āraddhavīriyo pahitatto’ti vuccati.

‘‘Nisinnassa cepi, bhikkhave, bhikkhuno uppajjati kāmavitakko vā byāpādavitakko vā vihiṃsāvitakko vā. Taṃ ce bhikkhu nādhivāseti, pajahati vinodeti byantīkaroti anabhāvaṃ gameti, nisinnopi, bhikkhave, bhikkhu evaṃbhūto ‘ātāpī ottāpī satataṃ samitaṃ āraddhavīriyo pahitatto’ti vuccati.

‘‘Sayānassa cepi, bhikkhave, bhikkhuno jāgarassa uppajjati kāmavitakko vā byāpādavitakko vā vihiṃsāvitakko vā. Taṃ ce bhikkhu nādhivāseti, pajahati vinodeti byantīkaroti anabhāvaṃ gameti, sayānopi, bhikkhave, bhikkhu jāgaro evaṃbhūto ‘ātāpī ottāpī satataṃ samitaṃ āraddhavīriyo pahitatto’ti vuccatī’’ti.

‘‘Caraṃ vā yadi vā tiṭṭhaṃ, nisinno uda vā sayaṃ;
Yo vitakkaṃ vitakketi, pāpakaṃ gehanissitaṃ.

‘‘Kummaggappaṭipanno so, mohaneyyesu mucchito;
Abhabbo tādiso bhikkhu, phuṭṭhuṃ sambodhimuttamaṃ.

‘‘Yo ca caraṃ vā tiṭṭhaṃ vā, nisinno uda vā sayaṃ;
Vitakkaṃ samayitvāna, vitakkūpasame rato;
Bhabbo so tādiso bhikkhu, phuṭṭhuṃ sambodhimuttama’’nti. paṭhamaṃ;

2. Sīlasuttaṃ

12. ‘‘Sampannasīlā, bhikkhave, viharatha sampannapātimokkhā, pātimokkhasaṃvarasaṃvutā viharatha ācāragocarasampannā aṇumattesu vajjesu bhayadassāvino. Samādāya sikkhatha sikkhāpadesu. Sampannasīlānaṃ vo, bhikkhave, viharataṃ sampannapātimokkhānaṃ pātimokkhasaṃvarasaṃvutānaṃ viharataṃ ācāragocarasampannānaṃ aṇumattesu vajjesu bhayadassāvīnaṃ samādāya sikkhataṃ sikkhāpadesu kimassa uttari karaṇīyaṃ?

‘‘Carato cepi, bhikkhave, bhikkhuno abhijjhābyāpādo vigato hoti, thinamiddhaṃ… uddhaccakukkuccaṃ… vicikicchā pahīnā hoti, āraddhaṃ hoti vīriyaṃ asallīnaṃ, upaṭṭhitā sati asammuṭṭhā, passaddho kāyo asāraddho, samāhitaṃ cittaṃ ekaggaṃ, carampi, bhikkhave, bhikkhu evaṃbhūto ‘ātāpī ottāpī satataṃ samitaṃ āraddhavīriyo pahitatto’ti vuccati.

‘‘Ṭhitassa cepi, bhikkhave, bhikkhuno abhijjhābyāpādo vigato hoti, thinamiddhaṃ… uddhaccakukkuccaṃ… vicikicchā pahīnā hoti, āraddhaṃ hoti vīriyaṃ asallīnaṃ, upaṭṭhitā sati asammuṭṭhā, passaddho kāyo asāraddho, samāhitaṃ cittaṃ ekaggaṃ, ṭhitopi, bhikkhave, bhikkhu evaṃbhūto ‘ātāpī ottāpī satataṃ samitaṃ āraddhavīriyo pahitatto’ti vuccati.

‘‘Nisinnassa cepi, bhikkhave, bhikkhuno abhijjhābyāpādo vigato hoti, thinamiddhaṃ… uddhaccakukkuccaṃ… vicikicchā pahīnā hoti, āraddhaṃ hoti vīriyaṃ asallīnaṃ, upaṭṭhitā sati asammuṭṭhā, passaddho kāyo asāraddho, samāhitaṃ cittaṃ ekaggaṃ, nisinnopi, bhikkhave, bhikkhu evaṃbhūto ‘ātāpī ottāpī satataṃ samitaṃ āraddhavīriyo pahitatto’ti vuccati.

‘‘Sayānassa cepi, bhikkhave, bhikkhuno jāgarassa abhijjhābyāpādo vigato hoti, thinamiddhaṃ… uddhaccakukkuccaṃ… vicikicchā pahīnā hoti, āraddhaṃ hoti vīriyaṃ asallīnaṃ, upaṭṭhitā sati asammuṭṭhā, passaddho kāyo asāraddho, samāhitaṃ cittaṃ ekaggaṃ, sayānopi, bhikkhave, bhikkhu jāgaro evaṃbhūto ‘ātāpī ottāpī satataṃ samitaṃ āraddhavīriyo pahitatto’ti vuccatī’’ti.

> ‘‘Yataṃ [yathā (ka.) itivu. 111] care yataṃ [yathā (ka.) itivu. 111] tiṭṭhe, yataṃ [yathā (ka.) itivu. 111] acche yataṃ [yathā (ka.) itivu. 111] saye;
> Yataṃ [yathā (ka.) itivu. 111] samiñjaye [sammiñjaye (sī. syā. kaṃ. pī.)] bhikkhu, yatamenaṃ [yatameva naṃ (sī.), yatametaṃ (syā. kaṃ.), yatameva (?)] pasāraye.
>
> ‘‘Uddhaṃ tiriyaṃ apācīnaṃ, yāvatā jagato gati;
> Samavekkhitā ca dhammānaṃ, khandhānaṃ udayabbayaṃ.
>
> ‘‘Cetosamathasāmīciṃ, sikkhamānaṃ sadā sataṃ;
> Satataṃ pahitattoti, āhu bhikkhuṃ tathāvidha’’nti. dutiyaṃ;

3. Padhānasuttaṃ

13. ‘‘Cattārimāni, bhikkhave, sammappadhānāni. Katamāni cattāri? Idha, bhikkhave, bhikkhu anuppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ anuppādāya chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati; uppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati; anuppannānaṃ kusalānaṃ dhammānaṃ uppādāya chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati; uppannānaṃ kusalānaṃ dhammānaṃ ṭhitiyā asammosāya bhiyyobhāvāya vepullāya bhāvanāya pāripūriyā chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati. Imāni kho, bhikkhave, cattāri sammappadhānānī’’ti.

> ‘‘Sammappadhānā māradheyyābhibhūtā,

Te asitā jātimaraṇabhayassa pāragū;
Te tusitā jetvā māraṃ savāhiniṃ [savāhanaṃ (syā. kaṃ. pī. ka.)] te anejā,
Sabbaṃ namucibalaṃ upātivattā te sukhitā''ti. tatiyaṃ;

4. Saṃvarasuttaṃ

14. ''Cattārimāni, bhikkhave, padhānāni. Katamāni cattāri? Saṃvarappadhānaṃ, pahānappadhānaṃ, bhāvanāppadhānaṃ, anurakkhaṇāppadhānaṃ. Katamañca, bhikkhave, saṃvarappadhānaṃ? Idha, bhikkhave, bhikkhu cakkhunā rūpaṃ disvā na nimittaggāhī hoti nānubyañjanaggāhī. Yatvādhikaraṇamenaṃ cakkhundriyaṃ asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ, tassa saṃvarāya paṭipajjati, rakkhati cakkhundriyaṃ, cakkhundriye saṃvaraṃ āpajjati. Sotena saddaṃ sutvā… ghānena gandhaṃ ghāyitvā… jivhāya rasaṃ sāyitvā… kāyena phoṭṭhabbaṃ phusitvā… manasā dhammaṃ viññāya na nimittaggāhī hoti nānubyañjanaggāhī, yatvādhikaraṇamenaṃ manindriyaṃ asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ, tassa saṃvarāya paṭipajjati, rakkhati manindriyaṃ, manindriye saṃvaraṃ āpajjati. Idaṃ vuccati, bhikkhave, saṃvarappadhānaṃ.

''Katamañca, bhikkhave, pahānappadhānaṃ? Idha, bhikkhave, bhikkhu uppannaṃ kāmavitakkaṃ nādhivāseti pajahati vinodeti byantīkaroti anabhāvaṃ gameti; uppannaṃ byāpādavitakkaṃ…pe… uppannaṃ vihiṃsāvitakkaṃ…pe… uppannuppanne pāpake akusale dhamme nādhivāseti pajahati vinodeti byantīkaroti anabhāvaṃ gameti. Idaṃ vuccati, bhikkhave, pahānappadhānaṃ.

''Katamañca, bhikkhave, bhāvanāppadhānaṃ? Idha, bhikkhave, bhikkhu satisambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ, dhammavicayasambojjhaṅgaṃ bhāveti… vīriyasambojjhaṅgaṃ bhāveti… pītisambojjhaṅgaṃ bhāveti… passaddhisambojjhaṅgaṃ bhāveti… samādhisambojjhaṅgaṃ bhāveti… upekkhāsambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ. Idaṃ vuccati, bhikkhave, bhāvanāppadhānaṃ.

''Katamañca, bhikkhave, anurakkhaṇāppadhānaṃ? Idha, bhikkhave, bhikkhu uppannaṃ bhaddakaṃ samādhinimittaṃ anurakkhati aṭṭhikasaññaṃ puḷavakasaññaṃ vinīlakasaññaṃ vicchiddakasaññaṃ uddhumātakasaññaṃ. Idaṃ vuccati, bhikkhave, anurakkhaṇāppadhānaṃ. Imāni kho, bhikkhave, cattāri padhānānī''ti.

''Saṃvaro ca pahānañca, bhāvanā anurakkhaṇā;
Ete padhānā cattāro, desitādiccabandhunā;
Yehi bhikkhu idhātāpī, khayaṃ dukkhassa pāpuṇe''ti. catutthaṃ;

5. Paññattisuttaṃ

15. ''Catasso imā, bhikkhave, aggapaññattiyo. Katamā catasso? Etadaggaṃ, bhikkhave, attabhāvīnaṃ yadidaṃ – rāhu asurindo. Etadaggaṃ, bhikkhave, kāmabhogīnaṃ yadidaṃ – rājā mandhātā. Etadaggaṃ, bhikkhave, ādhipateyyānaṃ yadidaṃ – māro pāpimā. Sadevake, bhikkhave, loke samārake sabrahmake sassamaṇabrāhmaṇiyā pajāya sadevamanussāya tathāgato aggamakkhāyati arahaṃ sammāsambuddho. Imā kho, bhikkhave, catasso aggapaññattiyo''ti.

''Rāhuggaṃ attabhāvīnaṃ, mandhātā kāmabhoginaṃ;
Māro ādhipateyyānaṃ, iddhiyā yasasā jalaṃ.

''Uddhaṃ tiriyaṃ apācīnaṃ, yāvatā jagato gati;
Sadevakassa lokassa, buddho aggo pavuccatī''ti. pañcamaṃ;

6. Sokhummasuttaṃ

16. ‘‘Cattārimāni, bhikkhave, sokhummāni. Katamāni cattāri? Idha, bhikkhave, bhikkhu rūpasokhummena samannāgato hoti paramena; tena ca rūpasokhummena aññaṃ rūpasokhummaṃ uttaritaraṃ vā paṇītataraṃ vā na samanupassati; tena ca rūpasokhummena aññaṃ rūpasokhummaṃ uttaritaraṃ vā paṇītataraṃ vā na pattheti. Vedanāsokhummena samannāgato hoti paramena; tena ca vedanāsokhummena aññaṃ vedanāsokhummaṃ uttaritaraṃ vā paṇītataraṃ vā na samanupassati; tena ca vedanāsokhummena aññaṃ vedanāsokhummaṃ uttaritaraṃ vā paṇītataraṃ vā na pattheti. Saññāsokhummena samannāgato hoti paramena; tena ca saññāsokhummena aññaṃ saññāsokhummaṃ uttaritaraṃ vā paṇītataraṃ vā na samanupassati; tena ca saññāsokhummena aññaṃ saññāsokhummaṃ uttaritaraṃ vā paṇītataraṃ vā na pattheti. Saṅkhārasokhummena samannāgato hoti paramena; tena ca saṅkhārasokhummena aññaṃ saṅkhārasokhummaṃ uttaritaraṃ vā paṇītataraṃ vā na samanupassati; tena ca saṅkhārasokhummena aññaṃ saṅkhārasokhummaṃ uttaritaraṃ vā paṇītataraṃ vā na pattheti. Imāni kho, bhikkhave, cattāri sokhummānī’’ti.

‘‘Rūpasokhummataṃ ñatvā, vedanānañca sambhavaṃ;
Saññā yato samudeti, atthaṃ gacchati yattha ca;
Saṅkhāre parato ñatvā, dukkhato no ca attato.

‘‘Sa ve sammaddaso bhikkhu, santo santipade rato;
Dhāreti antimaṃ dehaṃ, jetvā māraṃ savāhini’’nti. chaṭṭhaṃ;

7. Paṭhamaagatisuttaṃ

17. ‘‘Cattārimāni, bhikkhave, agatigamanāni. Katamāni cattāri? Chandāgatiṃ gacchati, dosāgatiṃ gacchati, mohāgatiṃ gacchati, bhayāgatiṃ gacchati – imāni kho, bhikkhave, cattāri agatigamanānī’’ti.

‘‘Chandā dosā bhayā mohā, yo dhammaṃ ativattati;
Nihīyati tassa yaso, kāḷapakkheva candimā’’ti. sattamaṃ;

8. Dutiyaagatisuttaṃ

18. ‘‘Cattārimāni, bhikkhave, nāgatigamanāni. Katamāni cattāri? Na chandāgatiṃ gacchati, na dosāgatiṃ gacchati, na mohāgatiṃ gacchati, na bhayāgatiṃ gacchati – imāni kho, bhikkhave, cattāri nāgatigamanānī’’ti.

‘‘Chandā dosā bhayā mohā, yo dhammaṃ nātivattati;
Āpūrati tassa yaso, sukkapakkheva candimā’’ti. aṭṭhamaṃ;

9. Tatiyaagatisuttaṃ

19. ‘‘Cattārimāni, bhikkhave, agatigamanāni. Katamāni cattāri? Chandāgatiṃ gacchati, dosāgatiṃ gacchati, mohāgatiṃ gacchati, bhayāgatiṃ gacchati – imāni kho, bhikkhave, cattāri agatigamanāni.

‘‘Cattārimāni, bhikkhave, nāgatigamanāni. Katamāni cattāri? Na chandāgatiṃ gacchati, na dosāgatiṃ gacchati, na mohāgatiṃ gacchati, na bhayāgatiṃ gacchati – imāni kho, bhikkhave, cattāri nāgatigamanānī’’ti.

‘‘Chandā dosā bhayā mohā, yo dhammaṃ ativattati;
Nihīyati tassa yaso, kāḷapakkheva candimā.

‘‘Chandā dosā bhayā mohā, yo dhammaṃ nātivattati;
Āpūrati tassa yaso, sukkapakkheva candimā’’ti. navamaṃ;

10. Bhattuddesakasuttaṃ

20. ‘‘Catūhi, bhikkhave, dhammehi samannāgato bhattuddesako yathābhataṃ nikkhitto evaṃ niraye. Katamehi catūhi? Chandāgatiṃ gacchati, dosāgatiṃ gacchati, mohāgatiṃ gacchati, bhayāgatiṃ gacchati – imehi kho, bhikkhave, catūhi dhammehi samannāgato bhattuddesako yathābhataṃ nikkhitto evaṃ niraye.

‘‘Catūhi, bhikkhave, dhammehi samannāgato bhattuddesako yathābhataṃ nikkhitto evaṃ sagge. Katamehi catūhi? Na chandāgatiṃ gacchati, na dosāgatiṃ gacchati, na mohāgatiṃ gacchati, na bhayāgatiṃ gacchati – imehi kho, bhikkhave, catūhi dhammehi samannāgato bhattuddesako yathābhataṃ nikkhitto evaṃ sagge’’ti.

‘‘Ye keci kāmesu asaññatā janā,
Adhammikā honti adhammagāravā;
Chandā dosā mohā ca bhayā gāmino [chandā ca dosā ca bhayā ca gāmino (sī. syā. kaṃ. pī)],
Parisākasaṭo [parisakkasāvo (sī. syā. kaṃ. pī.)] ca panesa vuccati.

‘‘Evañhi vuttaṃ samaṇena jānatā,
Tasmā hi te sappurisā pasaṃsiyā;
Dhamme ṭhitā ye na karonti pāpakaṃ,
Na chandā na dosā na mohā na bhayā ca gāmino [na chandadosā na bhayā ca gāmino (sī. syā. kaṃ. pī.)];
‘‘Parisāya maṇḍo ca panesa vuccati,
Evañhi vuttaṃ samaṇena jānatā’’ti. dasamaṃ;

Caravaggo dutiyo.

Tassuddānaṃ –

Caraṃ sīlaṃ padhānāni, saṃvaraṃ paññatti pañcamaṃ;
Sokhummaṃ tayo agatī, bhattuddesena te dasāti.

3. Uruvelavaggo

1. Paṭhamauruvelasuttaṃ

21. Evaṃ me sutaṃ [saṃ. ni. 1.173 āgataṃ] – ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Tatra kho bhagavā bhikkhū āmantesi – ‘‘bhikkhavo’’ti. ‘‘Bhadante’’ti te bhikkhū bhagavato paccassosuṃ. Bhagavā etadavoca –

‘‘Ekamidāhaṃ, bhikkhave, samayaṃ uruvelāyaṃ viharāmi najjā nerañjarāya tīre ajapālanigrodhe paṭhamābhisambuddho. Tassa mayhaṃ, bhikkhave, rahogatassa paṭisallīnassa evaṃ cetaso parivitakko udapādi – ‘dukkhaṃ kho agāravo viharati appatisso. Kiṃ nu kho ahaṃ samaṇaṃ vā brāhmaṇaṃ vā sakkatvā garuṃ katvā [garukatvā (sī. pī.)] upanissāya vihareyya’’’nti?

‘‘Tassa mayhaṃ, bhikkhave, etadahosi – aparipūrassa kho ahaṃ sīlakkhandhassa pāripūriyā aññaṃ samaṇaṃ vā brāhmaṇaṃ vā sakkatvā garuṃ katvā upanissāya vihareyyaṃ. Na kho panāhaṃ passāmi sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiyā pajāya sadevamanussāya aññaṃ samaṇaṃ vā brāhmaṇaṃ vā attanā sīlasampannataraṃ, yamahaṃ sakkatvā garuṃ katvā upanissāya vihareyyaṃ.

‘‘Aparipūrassa kho ahaṃ samādhikkhandhassa pāripūriyā aññaṃ samaṇaṃ vā brāhmaṇaṃ vā sakkatvā garuṃ katvā upanissāya vihareyyaṃ. Na kho panāhaṃ passāmi sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiyā pajāya sadevamanussāya aññaṃ samaṇaṃ vā brāhmaṇaṃ vā attanā samādhisampannataraṃ, yamahaṃ sakkatvā garuṃ katvā upanissāya vihareyyaṃ.

‘‘Aparipūrassa kho ahaṃ paññākkhandhassa pāripūriyā aññaṃ samaṇaṃ vā brāhmaṇaṃ vā sakkatvā garuṃ katvā upanissāya vihareyyaṃ. Na kho panāhaṃ passāmi sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiyā pajāya sadevamanussāya aññaṃ samaṇaṃ vā brāhmaṇaṃ vā attanā paññāsampannataraṃ, yamahaṃ sakkatvā garuṃ katvā upanissāya vihareyyaṃ.

‘‘Aparipūrassa kho ahaṃ vimuttikkhandhassa pāripūriyā aññaṃ samaṇaṃ vā brāhmaṇaṃ vā sakkatvā garuṃ katvā upanissāya vihareyyaṃ. Na kho panāhaṃ passāmi sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiyā pajāya sadevamanussāya aññaṃ samaṇaṃ vā brāhmaṇaṃ vā attanā vimuttisampannataraṃ, yamahaṃ sakkatvā garuṃ katvā upanissāya vihareyya’’nti.

‘‘Tassa mayhaṃ, bhikkhave, etadahosi – ‘yaṃnūnāhaṃ yvāyaṃ [yopāyaṃ (sī. syā. kaṃ. pī.)] dhammo mayā abhisambuddho tameva dhammaṃ sakkatvā garuṃ katvā upanissāya vihareyya’’’nti.

‘‘Atha kho, bhikkhave, brahmā sahampati mama cetasā cetoparivitakkamaññāya – seyyathāpi nāma balavā puriso samiñjitaṃ [sammiñjitaṃ (sī. syā. kaṃ. pī.)] vā bāhaṃ pasāreyya, pasāritaṃ vā bāhaṃ samiñjeyya, evamevaṃ – brahmaloke antarahito mama purato pāturahosi. Atha kho, bhikkhave, brahmā sahampati ekaṃsaṃ uttarāsaṅgaṃ karitvā dakkhiṇaṃ jāṇumaṇḍalaṃ pathaviyaṃ nihantvā yenāhaṃ tenañjaliṃ paṇāmetvā maṃ etadavoca – ‘evametaṃ bhagavā, evametaṃ sugata! Yepi te, bhante, ahesuṃ atītamaddhānaṃ arahanto sammāsambuddhā tepi bhagavanto dhammaṃyeva sakkatvā garuṃ katvā upanissāya vihariṃsu; yepi te, bhante, bhavissanti anāgatamaddhānaṃ arahanto sammāsambuddhā tepi bhagavanto dhammaṃyeva sakkatvā garuṃ katvā upanissāya viharissanti; bhagavāpi, bhante, etarahi arahaṃ sammāsambuddho dhammaṃyeva sakkatvā garuṃ katvā upanissāya viharatū’’’ti. Idamavoca brahmā sahampati. Idaṃ vatvā athāparaṃ etadavoca –

> ‘‘Ye ca atītā [ye cabbhatītā (sī. pī. ka.)] sambuddhā, ye ca buddhā anāgatā;
> Yo cetarahi sambuddho, bahūnaṃ [bahunnaṃ (sī. syā. kaṃ. pī.) saṃ. ni. 1.173] sokanāsano.
>
> ‘‘Sabbe saddhammagaruno, vihaṃsu [vihariṃsu (syā. kaṃ.)] viharanti ca;
> Athopi viharissanti, esā buddhāna dhammatā.
>
> ‘‘Tasmā hi attakāmena [atthakāmena (sī. ka.)], mahattamabhikaṅkhatā;
> Saddhammo garukātabbo, saraṃ buddhāna sāsana’’nti.

‘‘Idamavoca, bhikkhave, brahmā sahampati. Idaṃ vatvā maṃ abhivādetvā padakkhiṇaṃ katvā tatthevantaradhāyi. Atha khvāhaṃ, bhikkhave, brahmuno ca ajjhesanaṃ viditvā attano ca patirūpaṃ yvāyaṃ [yopāyaṃ (sabbattha)] dhammo mayā abhisambuddho tameva dhammaṃ sakkatvā garuṃ katvā upanissāya vihāsiṃ. Yato ca kho, bhikkhave, saṅghopi mahattena samannāgato, atha me saṅghepi gāravo’’ti. Paṭhamaṃ.

2. Dutiyauruvelasuttaṃ

22. ‘‘Ekamidāhaṃ, bhikkhave, samayaṃ uruvelāyaṃ viharāmi najjā nerañjarāya tīre ajapālanigrodhe paṭhamābhisambuddho. Atha kho, bhikkhave, sambahulā brāhmaṇā jiṇṇā vuddhā mahallakā addhagatā vayoanuppattā yenāhaṃ tenupasaṅkamiṃsu; upasaṅkamitvā mayā saddhiṃ sammodiṃsu. Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdiṃsu. Ekamantaṃ nisinnā kho, bhikkhave, te brāhmaṇā maṃ etadavocuṃ – 'sutaṃ netaṃ [metaṃ (sī. syā. kaṃ. ka.)], bho gotama – na samaṇo gotamo brāhmaṇe jiṇṇe vuddhe mahallake addhagate vayoanuppatte abhivādeti vā paccuṭṭheti vā āsanena vā nimantetīti. Tayidaṃ, bho gotama, tatheva. Na hi bhavaṃ gotamo brāhmaṇe jiṇṇe vuddhe mahallake addhagate vayoanuppatte abhivādeti vā paccuṭṭheti vā āsanena vā nimanteti. Tayidaṃ, bho gotama, na sampannamevā'''ti.

''Tassa mayhaṃ, bhikkhave, etadahosi – 'nayime [na vata me (sī. pī.), na cayime (syā. kaṃ.), na vatime (?)] āyasmanto jānanti theraṃ vā therakaraṇe vā dhamme'ti. Vuddho cepi, bhikkhave, hoti āsītiko vā nāvutiko vā vassasatiko vā jātiyā. So ca hoti akālavādī abhūtavādī anatthavādī adhammavādī avinayavādī, anidhānavatiṃ vācaṃ bhāsitā akālena anapadesaṃ apariyantavatiṃ anatthasaṃhitaṃ. Atha kho so 'bālo thero'tveva [teva (sī. pī.)] saṅkhaṃ gacchati.

''Daharo cepi, bhikkhave, hoti yuvā susukāḷakeso bhadrena yobbanena samannāgato paṭhamena vayasā. So ca hoti kālavādī bhūtavādī atthavādī dhammavādī vinayavādī nidhānavatiṃ vācaṃ bhāsitā kālena sāpadesaṃ pariyantavatiṃ atthasaṃhitaṃ. Atha kho so 'paṇḍito thero'tveva saṅkhaṃ gacchati.

''Cattārome, bhikkhave, therakaraṇā dhammā. Katame cattāro? Idha, bhikkhave, bhikkhu sīlavā hoti, pātimokkhasaṃvarasaṃvuto viharati ācāragocarasampanno aṇumattesu vajjesu bhayadassāvī, samādāya sikkhati sikkhāpadesu, bahussuto hoti sutadharo sutasannicayo, ye te dhammā ādikalyāṇā majjhekalyāṇā pariyosānakalyāṇā sātthaṃ sabyañjanaṃ [sātthā sabyañjanā (sī. pī.)] kevalaparipuṇṇaṃ [kevalaparipuṇṇā (sī.)] parisuddhaṃ brahmacariyaṃ abhivadanti, tathārūpāssa dhammā bahussutā honti dhātā [dhatā (sī. syā. kaṃ. pī.)] vacasā paricitā manasānupekkhitā, diṭṭhiyā suppaṭividdhā, catunnaṃ jhānānaṃ ābhicetasikānaṃ diṭṭhadhammasukhavihārānaṃ nikāmalābhī hoti akicchalābhī akasiralābhī, āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharati. Ime kho, bhikkhave, cattāro therakaraṇā dhammā''ti.

''Yo uddhatena cittena, samphañca bahu bhāsati;
Asamāhitasaṅkappo, asaddhammarato mago;
Ārā so thāvareyyamhā, pāpadiṭṭhi anādaro.

''Yo ca sīlena sampanno, sutavā paṭibhānavā;
Saññato dhīro dhammesu [saññato dhīradhammesu (sī.), saṃyutto thiradhammesu (syā. kaṃ.)], paññāyatthaṃ vipassati.

''Pāragū sabbadhammānaṃ, akhilo paṭibhānavā;
Pahīnajātimaraṇo, brahmacariyassa kevalī.

''Tamahaṃ vadāmi theroti, yassa no santi āsavā;
Āsavānaṃ khayā bhikkhu, so theroti pavuccatī''ti. dutiyaṃ;

3. Lokasuttaṃ

23. ''Loko, bhikkhave, tathāgatena abhisambuddho. Lokasmā tathāgato visaṃyutto. Lokasamudayo, bhikkhave, tathāgatena abhisambuddho. Lokasamudayo tathāgatassa pahīno. Lokanirodho, bhikkhave, tathāgatena abhisambuddho. Lokanirodho tathāgatassa sacchikato. Lokanirodhagāminī paṭipadā, bhikkhave, tathāgatena abhisambuddhā. Lokanirodhagāminī paṭipadā tathāgatassa bhāvitā.

‘‘Yaṃ, bhikkhave, sadevakassa lokassa samārakassa sabrahmakassa sassamaṇabrāhmaṇiyā pajāya sadevamanussāya diṭṭhaṃ sutaṃ mutaṃ viññātaṃ pattaṃ pariyesitaṃ anuvicaritaṃ manasā, sabbaṃ taṃ tathāgatena abhisambuddhaṃ. Tasmā ‘tathāgato’ti vuccati.

‘‘Yañca, bhikkhave, rattiṃ tathāgato anuttaraṃ sammāsambodhiṃ abhisambujjhati yañca rattiṃ anupādisesāya nibbānadhātuyā parinibbāyati, yaṃ etasmiṃ antare bhāsati lapati niddisati sabbaṃ taṃ tatheva hoti, no aññathā. Tasmā ‘tathāgato’ti vuccati.

‘‘Yathāvādī, bhikkhave, tathāgato tathākārī, yathākārī tathāvādī. Iti yathāvādī tathākārī, yathākārī tathāvādī. Tasmā ‘tathāgato’ti vuccati.

‘‘Sadevake, bhikkhave, loke samārake sabrahmake sassamaṇabrāhmaṇiyā pajāya sadevamanussāya tathāgato abhibhū anabhibhūto aññadatthu daso vasavattī. Tasmā ‘tathāgato’ti vuccati’’.

‘‘Sabbaṃ lokaṃ abhiññāya, sabbaṃ loke yathātathaṃ;
Sabbaṃ lokaṃ [sabbaloka (sī. syā. kaṃ. pī.)] visaṃyutto, sabbaloke anūpayo.

‘‘Sa ve sabbābhibhū dhīro, sabbaganthappamocano;
Phuṭṭha’ssa paramā santi, nibbānaṃ akutobhayaṃ.

‘‘Esa khīṇāsavo buddho, anīgho chinnasaṃsayo;
Sabbakammakkhayaṃ patto, vimutto upadhisaṅkhaye.

‘‘Esa so bhagavā buddho, esa sīho anuttaro;
Sadevakassa lokassa, brahmacakkaṃ pavattayī.

‘‘Iti devā manussā ca, ye buddhaṃ saraṇaṃ gatā;
Saṅgamma taṃ namassanti, mahantaṃ vītasāradaṃ.

‘‘Danto damayataṃ seṭṭho, santo samayataṃ isi;
Mutto mocayataṃ aggo, tiṇṇo tārayataṃ varo.

‘‘Iti hetaṃ namassanti, mahantaṃ vītasāradaṃ;
Sadevakasmiṃ lokasmiṃ, natthi te [natthi te (sī. syā. kaṃ. pī.)] paṭipuggalo’’ti. tatiyaṃ;

4. Kāḷakārāmasuttaṃ

24. Ekaṃ samayaṃ bhagavā sākete viharati kāḷakārāme [koḷikārāme (ka.)]. Tatra kho bhagavā bhikkhū āmantesi – ‘‘bhikkhavo’’ti. ‘‘Bhadante’’ti te bhikkhū bhagavato paccassosuṃ. Bhagavā etadavoca –

‘‘Yaṃ, bhikkhave, sadevakassa lokassa samārakassa sabrahmakassa sassamaṇabrāhmaṇiyā pajāya sadevamanussāya diṭṭhaṃ sutaṃ mutaṃ viññātaṃ pattaṃ pariyesitaṃ anuvicaritaṃ manasā, tamahaṃ jānāmi.

‘‘Yaṃ, bhikkhave, sadevakassa lokassa samārakassa sabrahmakassa sassamaṇabrāhmaṇiyā pajāya sadevamanussāya diṭṭhaṃ sutaṃ mutaṃ viññātaṃ pattaṃ pariyesitaṃ anuvicaritaṃ manasā, tamahaṃ abbhaññāsiṃ. Taṃ tathāgatassa viditaṃ, taṃ tathāgato na upaṭṭhāsi.

‘‘Yaṃ, bhikkhave, sadevakassa lokassa samārakassa sabrahmakassa sassamaṇabrāhmaṇiyā pajāya sadevamanussāya diṭṭhaṃ sutaṃ mutaṃ viññātaṃ pattaṃ pariyesitaṃ anuvicaritaṃ manasā, tamahaṃ na jānāmīti vadeyyaṃ, taṃ mamassa musā.

‘‘Yaṃ, bhikkhave…pe… tamahaṃ jānāmi ca na ca jānāmīti vadeyyaṃ, taṃpassa [taṃ pissa (syā. kaṃ.), taṃ mamassa (ka.)] tādisameva.

‘‘Yaṃ, bhikkhave…pe… tamahaṃ neva jānāmi na na jānāmīti vadeyyaṃ, taṃ mamassa kali.

‘‘Iti kho, bhikkhave, tathāgato daṭṭhā daṭṭhabbaṃ, diṭṭhaṃ na maññati, adiṭṭhaṃ na maññati, daṭṭhabbaṃ na maññati, daṭṭhāraṃ na maññati; sutvā sotabbaṃ, sutaṃ na maññati, asutaṃ na maññati, sotabbaṃ na maññati, sotāraṃ na maññati; mutvā motabbaṃ, mutaṃ na maññati, amutaṃ na maññati, motabbaṃ na maññati, motāraṃ na maññati; viññatvā viññātabbaṃ, viññātaṃ na maññati, aviññātaṃ na maññati, viññātabbaṃ na maññati, viññātāraṃ na maññati. Iti kho, bhikkhave, tathāgato diṭṭhasutamutaviññātabbesu dhammesu tādīyeva tādī [tādisova tādī (syā. kaṃ.), tādise yeva tādī (pī.), tādīyeva tādīyevekā (ka.)]. Tamhā ca pana tādimhā [tāditamhā (sī. pī.)] añño tādī uttaritaro vā paṇītataro vā natthīti vadāmī’’ti.

‘‘Yaṃ kiñci diṭṭhaṃva sutaṃ mutaṃ vā,
Ajjhositaṃ saccamutaṃ paresaṃ;
Na tesu tādī sayasaṃvutesu,
Saccaṃ musā vāpi paraṃ daheyya.

‘‘Etañca sallaṃ paṭikacca [paṭigacca (sī. pī.)] disvā,
Ajjhositā yattha pajā visattā;
Jānāmi passāmi tatheva etaṃ,
Ajjhositaṃ natthi tathāgatāna’’ntnti. catutthaṃ;

5. Brahmacariyasuttaṃ

25. ‘‘Nayidaṃ, bhikkhave, brahmacariyaṃ vussati janakuhanatthaṃ, na janalapanatthaṃ, na lābhasakkārasilokānisaṃsatthaṃ, na itivādappamokkhānisaṃsatthaṃ, na ‘iti maṃ jano jānātū’ti. Atha kho idaṃ, bhikkhave, brahmacariyaṃ vussati saṃvaratthaṃ pahānatthaṃ virāgatthaṃ nirodhattha’’nti.

‘‘Saṃvaratthaṃ pahānatthaṃ, brahmacariyaṃ anītihaṃ;
Adesayi so bhagavā, nibbānogadhagāminaṃ;
Esa maggo mahantehi [mahattebhi (ka.) itivu. 35], anuyāto mahesibhi.

‘‘Ye ca taṃ paṭipajjanti, yathā buddhena desitaṃ;
Dukkhassantaṃ karissanti, satthusāsanakārino’’ti. pañcamaṃ;

6. Kuhasuttaṃ

26. [itivu. 108 itivuttakepi] ‘‘Ye te, bhikkhave, bhikkhū kuhā thaddhā lapā siṅgī unnaḷā asamāhitā, na me te, bhikkhave, bhikkhū māmakā. Apagatā ca te, bhikkhave, bhikkhū imasmā dhammavinayā, na ca te imasmiṃ dhammavinaye vuddhiṃ viruḷhiṃ vepullaṃ āpajjanti. Ye ca kho te, bhikkhave, bhikkhū nikkuhā nillapā dhīrā atthaddhā susamāhitā, te kho me, bhikkhave, bhikkhū māmakā. Anapagatā ca te, bhikkhave, bhikkhū imasmā dhammavinayā. Te ca imasmiṃ dhammavinaye vuddhiṃ viruḷhiṃ vepullaṃ āpajjantī’’ti.

[itivu. 108 itivuttakepi] ‘‘Kuhā thaddhā lapā siṅgī, unnaḷā asamāhitā;
Na te dhamme virūhanti, sammāsambuddhadesite.

‘‘Nikkuhā nillapā dhīrā, atthaddhā susamāhitā;
Te ve dhamme virūhanti, sammāsambuddhadesite’’ti. chaṭṭhaṃ;

7. Santuṭṭhisuttaṃ

27. ‘‘Cattārimāni, bhikkhave, appāni ca [ceva (ka.)] sulabhāni ca, tāni ca anavajjāni. Katamāni cattāri? Paṃsukūlaṃ, bhikkhave, cīvarānaṃ appañca sulabhañca, tañca anavajjaṃ. Piṇḍiyālopo, bhikkhave, bhojanānaṃ appañca sulabhañca, tañca anavajjaṃ. Rukkhamūlaṃ, bhikkhave, senāsanānaṃ appañca sulabhañca, tañca anavajjaṃ. Pūtimuttaṃ, bhikkhave, bhesajjānaṃ appañca sulabhañca, tañca anavajjaṃ. Imāni kho, bhikkhave, cattāri appāni ca sulabhāni ca, tāni ca anavajjāni. Yato kho, bhikkhave, bhikkhu appena ca tuṭṭho hoti sulabhena ca, idamassāhaṃ aññataraṃ sāmaññaṅganti [sāmaññanti (ka.)] vadāmī’’ti.

‘‘Anavajjena tuṭṭhassa, appena sulabhena ca;
Na senāsanamārabbha, cīvaraṃ pānabhojanaṃ;
Vighāto hoti cittassa, disā nappaṭihaññati.

‘‘Ye cassa dhammā akkhātā, sāmaññassānulomikā;
Adhiggahitā tuṭṭhassa, appamattassa sikkhato’’ti. sattamaṃ;

8. Ariyavaṃsasuttaṃ

28. ‘‘Cattārome, bhikkhave, ariyavaṃsā aggaññā rattaññā vaṃsaññā porāṇā asaṃkiṇṇā asaṃkiṇṇapubbā, na saṃkīyanti na saṃkīyissanti, appaṭikuṭṭhā samaṇehi brāhmaṇehi viññūhi. Katame cattāro? Idha, bhikkhave, bhikkhu santuṭṭho hoti itarītarena cīvarena, itarītaracīvarasantuṭṭhiyā ca vaṇṇavādī, na ca cīvarahetu anesanaṃ appatirūpaṃ āpajjati, aladdhā ca cīvaraṃ na paritassati, laddhā ca cīvaraṃ agadhito [agathito (sī. pī.)] amucchito anajjhosanno ādīnavadassāvī nissaraṇapañño paribhuñjati; tāya ca pana itarītaracīvarasantuṭṭhiyā nevattānukkaṃseti, no [na (dī. ni. 3.309)] paraṃ vambheti. Yo hi tattha dakkho analaso sampajāno patissato, ayaṃ vuccati, bhikkhave, bhikkhu porāṇe aggaññe ariyavaṃse ṭhito.

‘‘Puna caparaṃ, bhikkhave, bhikkhu santuṭṭho hoti itarītarena piṇḍapātena, itarītarapiṇḍapātasantuṭṭhiyā ca vaṇṇavādī, na ca piṇḍapātahetu anesanaṃ appatirūpaṃ āpajjati, aladdhā ca piṇḍapātaṃ na paritassati, laddhā ca piṇḍapātaṃ agadhito amucchito anajjhosanno ādīnavadassāvī nissaraṇapañño paribhuñjati; tāya ca pana itarītarapiṇḍapātasantuṭṭhiyā nevattānukkaṃseti, no paraṃ vambheti. Yo hi tattha dakkho analaso sampajāno patissato, ayaṃ vuccati, bhikkhave, bhikkhu porāṇe aggaññe ariyavaṃse ṭhito.

‘‘Puna caparaṃ, bhikkhave, bhikkhu santuṭṭho hoti itarītarena senāsanena, itarītarasenāsanasantuṭṭhiyā ca vaṇṇavādī, na ca senāsanahetu anesanaṃ appatirūpaṃ āpajjati, aladdhā ca senāsanaṃ na paritassati, laddhā ca senāsanaṃ agadhito amucchito anajjhosanno ādīnavadassāvī nissaraṇapañño paribhuñjati; tāya ca pana itarītarasenāsanasantuṭṭhiyā nevattānukkaṃseti, no paraṃ vambheti. Yo hi tattha dakkho analaso sampajāno patissato, ayaṃ vuccati, bhikkhave, bhikkhu porāṇe aggaññe ariyavaṃse ṭhito.

‘‘Puna caparaṃ, bhikkhave, bhikkhu bhāvanārāmo hoti bhāvanārato, pahānārāmo hoti pahānarato; tāya ca pana bhāvanārāmatāya bhāvanāratiyā pahānārāmatāya pahānaratiyā nevattānukkaṃseti, no paraṃ vambheti. Yo hi tattha dakkho analaso sampajāno patissato, ayaṃ vuccati, bhikkhave, bhikkhu porāṇe aggaññe ariyavaṃse ṭhito. Ime kho, bhikkhave, cattāro ariyavaṃsā aggaññā rattaññā vaṃsaññā porāṇā asaṃkiṇṇā asaṃkiṇṇapubbā, na saṃkīyanti na saṃkīyissanti, appaṭikuṭṭhā samaṇehi brāhmaṇehi viññūhi.

‘‘Imehi ca pana, bhikkhave, catūhi ariyavaṃsehi samannāgato bhikkhu puratthimāya cepi disāya viharati sveva aratiṃ sahati, na taṃ arati sahati; pacchimāya cepi disāya viharati sveva aratiṃ sahati, na taṃ arati sahati; uttarāya cepi disāya viharati sveva aratiṃ sahati, na taṃ arati sahati; dakkhiṇāya cepi disāya viharati sveva aratiṃ sahati, na taṃ arati sahati. Taṃ kissa hetu? Aratiratisaho hi, bhikkhave, dhīro’’ti.

‘‘Nārati sahati dhīraṃ [vīraṃ (sī.)], nārati dhīraṃ sahati;
Dhīrova aratiṃ sahati, dhīro hi aratissaho.

‘‘Sabbakammavihāyīnaṃ, panuṇṇaṃ [paṇunnaṃ (?)] ko nivāraye;
Nekkhaṃ jambonadasseva, ko taṃ ninditumarahati;
Devāpi naṃ pasaṃsanti, brahmunāpi pasaṃsito’’ti. aṭṭhamaṃ;

9. Dhammapadasuttaṃ

29. ‘‘Cattārimāni, bhikkhave, dhammapadāni aggaññāni rattaññāni vaṃsaññāni porāṇāni asaṃkiṇṇāni asaṃkiṇṇapubbāni, na saṃkīyanti na saṃkīyissanti, appaṭikuṭṭhāni samaṇehi brāhmaṇehi viññūhi. Katamāni cattāri? Anabhijjhā, bhikkhave, dhammapadaṃ aggaññaṃ rattaññaṃ vaṃsaññaṃ porāṇaṃ asaṃkiṇṇaṃ asaṃkiṇṇapubbaṃ, na saṃkīyati na saṃkīyissati, appaṭikuṭṭhaṃ samaṇehi brāhmaṇehi viññūhi.

‘‘Abyāpādo, bhikkhave, dhammapadaṃ aggaññaṃ rattaññaṃ vaṃsaññaṃ porāṇaṃ asaṃkiṇṇaṃ asaṃkiṇṇapubbaṃ, na saṃkīyati na saṃkīyissati, appaṭikuṭṭhaṃ samaṇehi brāhmaṇehi viññūhi.

‘‘Sammāsati, bhikkhave, dhammapadaṃ aggaññaṃ rattaññaṃ vaṃsaññaṃ porāṇaṃ asaṃkiṇṇaṃ asaṃkiṇṇapubbaṃ, na saṃkīyati na saṃkīyissati, appaṭikuṭṭhaṃ samaṇehi brāhmaṇehi viññūhi.

‘‘Sammāsamādhi, bhikkhave, dhammapadaṃ aggaññaṃ rattaññaṃ vaṃsaññaṃ porāṇaṃ asaṃkiṇṇaṃ asaṃkiṇṇapubbaṃ, na saṃkīyati na saṃkīyissati, appaṭikuṭṭhaṃ samaṇehi brāhmaṇehi viññūhi. Imāni kho, bhikkhave, cattāri dhammapadāni aggaññāni rattaññāni vaṃsaññāni porāṇāni asaṃkiṇṇāni asaṃkiṇṇapubbāni, na saṃkīyanti na saṃkīyissanti, appaṭikuṭṭhāni samaṇehi brāhmaṇehi viññūhī’’ti.

‘‘Anabhijjhālu vihareyya, abyāpannena cetasā;
Sato ekaggacittassa [ekaggacittāyaṃ (ka.)], ajjhattaṃ susamāhito’’ti. navamaṃ;

10. Paribbājakasuttaṃ

30. Ekaṃ samayaṃ bhagavā rājagahe viharati gijjhakūṭe pabbate. Tena kho pana samayena sambahulā abhiññātā abhiññātā paribbājakā sippinikātīre [sappiniyā tīre (sī. pī.), sippiniyā tīre (syā. kaṃ.), sippiniyā nadiyā tīre (ka.)] paribbājakārāme paṭivasanti, seyyathidaṃ annabhāro varadharo sakuludāyī ca paribbājako aññe ca abhiññātā abhiññātā paribbājakā. Atha kho bhagavā sāyanhasamayaṃ paṭisallānā vuṭṭhito yena sippinikātīraṃ paribbājakārāmo tenupasaṅkami; upasaṅkamitvā paññatte āsane nisīdi. Nisajja kho bhagavā te paribbājake etadavoca –

‘‘Cattārimāni, paribbājakā, dhammapadāni aggaññāni rattaññāni vaṃsaññāni porāṇāni asaṃkiṇṇāni asaṃkiṇṇapubbāni, na saṃkīyanti na saṃkīyissanti, appaṭikuṭṭhāni samaṇehi brāhmaṇehi viññūhi. Katamāni cattāri? Anabhijjhā, paribbājakā, dhammapadaṃ aggaññaṃ rattaññaṃ vaṃsaññaṃ porāṇaṃ asaṃkiṇṇaṃ asaṃkiṇṇapubbaṃ, na saṃkīyati na saṃkīyissati, appaṭikuṭṭhaṃ samaṇehi brāhmaṇehi viññūhi. Abyāpādo, paribbājakā, dhammapadaṃ…pe… sammāsati, paribbājakā, dhammapadaṃ…pe… sammāsamādhi, paribbājakā, dhammapadaṃ aggaññaṃ rattaññaṃ vaṃsaññaṃ porāṇaṃ asaṃkiṇṇaṃ asaṃkiṇṇapubbaṃ, na saṃkīyati na saṃkīyissati, appaṭikuṭṭhaṃ samaṇehi brāhmaṇehi viññūhi. Imāni kho, paribbājakā, cattāri dhammapadāni aggaññāni rattaññāni vaṃsaññāni porāṇāni asaṃkiṇṇāni asaṃkiṇṇapubbāni, na saṃkīyanti na saṃkīyissanti, appaṭikuṭṭhāni samaṇehi brāhmaṇehi viññūhi.

‘‘Yo kho, paribbājakā, evaṃ vadeyya – ‘ahametaṃ anabhijjhaṃ dhammapadaṃ paccakkhāya abhijjhāluṃ kāmesu tibbasārāgaṃ samaṇaṃ vā brāhmaṇaṃ vā paññāpessāmī’ti, tamahaṃ tattha evaṃ vadeyyaṃ – ‘etu vadatu byāharatu passāmissānubhāva’nti. So vata, paribbājakā, anabhijjhaṃ dhammapadaṃ paccakkhāya abhijjhāluṃ kāmesu tibbasārāgaṃ samaṇaṃ vā brāhmaṇaṃ vā paññāpessatīti netaṃ ṭhānaṃ vijjati.

‘‘Yo kho, paribbājakā, evaṃ vadeyya – ‘ahametaṃ abyāpādaṃ dhammapadaṃ paccakkhāya byāpannacittaṃ paduṭṭhamanasaṅkappaṃ samaṇaṃ vā brāhmaṇaṃ vā paññāpessāmī’ti, tamahaṃ tattha evaṃ vadeyyaṃ – ‘etu vadatu byāharatu passāmissānubhāva’nti. So vata, paribbājakā, abyāpādaṃ dhammapadaṃ paccakkhāya byāpannacittaṃ paduṭṭhamanasaṅkappaṃ samaṇaṃ vā brāhmaṇaṃ vā paññāpessatīti netaṃ ṭhānaṃ vijjati.

‘‘Yo kho, paribbājakā, evaṃ vadeyya – ‘ahametaṃ sammāsatiṃ dhammapadaṃ paccakkhāya muṭṭhassatiṃ asampajānaṃ samaṇaṃ vā brāhmaṇaṃ vā paññāpessāmī’ti, tamahaṃ tattha evaṃ vadeyyaṃ – ‘etu vadatu byāharatu passāmissānubhāva’nti. So vata, paribbājakā, sammāsatiṃ dhammapadaṃ paccakkhāya muṭṭhassatiṃ asampajānaṃ samaṇaṃ vā brāhmaṇaṃ vā paññāpessatīti netaṃ ṭhānaṃ vijjati.

‘‘Yo kho, paribbājakā, evaṃ vadeyya – ‘ahametaṃ sammāsamādhiṃ dhammapadaṃ paccakkhāya asamāhitaṃ vibbhantacittaṃ samaṇaṃ vā brāhmaṇaṃ vā paññāpessāmī’ti, tamahaṃ tattha evaṃ vadeyyaṃ – ‘etu vadatu byāharatu passāmissānubhāva’nti. So vata, paribbājakā, sammāsamādhiṃ dhammapadaṃ paccakkhāya asamāhitaṃ vibbhantacittaṃ samaṇaṃ vā brāhmaṇaṃ vā paññāpessatīti netaṃ ṭhānaṃ vijjati.

‘‘Yo kho, paribbājakā, imāni cattāri dhammapadāni garahitabbaṃ paṭikkositabbaṃ maññeyya, tassa diṭṭheva dhamme cattāro sahadhammikā vādānupātā gārayhā ṭhānā [vādānuvādā gārayhaṃ ṭhānaṃ (ma. ni. 3.8)] āgacchanti. Katame cattāro? Anabhijjhaṃ ce bhavaṃ dhammapadaṃ garahati paṭikkosati, ye ca hi [ye ca (ma. ni. 3.142-143)] abhijjhālū kāmesu tibbasārāgā samaṇabrāhmaṇā te bhoto pujjā te bhoto pāsaṃsā. Abyāpādaṃ ce bhavaṃ dhammapadaṃ garahati paṭikkosati, ye ca hi byāpannacittā paduṭṭhamanasaṅkappā samaṇabrāhmaṇā te bhoto pujjā te bhoto pāsaṃsā. Sammāsatiṃ ce bhavaṃ dhammapadaṃ garahati paṭikkosati, ye ca hi muṭṭhassatī asampajānā samaṇabrāhmaṇā te bhoto pujjā te bhoto pāsaṃsā. Sammāsamādhiṃ ce bhavaṃ dhammapadaṃ garahati paṭikkosati, ye ca hi asamāhitā vibbhantacittā samaṇabrāhmaṇā te bhoto pujjā te bhoto pāsaṃsā.

‘‘Yo kho, paribbājakā, imāni cattāri dhammapadāni garahitabbaṃ paṭikkositabbaṃ maññeyya, tassa diṭṭheva dhamme ime cattāro sahadhammikā vādānupātā gārayhā ṭhānā āgacchanti. Yepi te paribbājakā ahesuṃ ukkalā vassabhaññā [vassabhiññā (ka.) saṃ. ni. 3.62 passitabbaṃ] ahetukavādā akiriyavādā natthikavādā, tepi imāni cattāri dhammapadāni na garahitabbaṃ na paṭikkositabbaṃ amaññiṃsu. Taṃ kissa hetu? Nindābyārosanaupārambhabhayā’’ti [upavādabhayāti (ka.) ma. ni. 3.150; saṃ. ni. 3.62 passitabbaṃ].

‘‘Abyāpanno sadā sato, ajjhattaṃ susamāhito;
Abhijjhāvinaye sikkhaṃ, appamattoti vuccatī’’ti. dasamaṃ;

Uruvelavaggo tatiyo.

Tassuddānaṃ –

Dve uruvelā loko kāḷako [koḷiko (ka.)], brahmacariyena pañcamaṃ;
Kuhaṃ santuṭṭhi vaṃso ca, dhammapadaṃ paribbājakena cāti.

4. Cakkavaggo

1. Cakkasuttaṃ

31. ‘‘Cattārimāni, bhikkhave, cakkāni, yehi samannāgatānaṃ devamanussānaṃ catucakkaṃ vattati, yehi samannāgatā devamanussā nacirasseva mahantattaṃ vepullattaṃ pāpuṇanti bhogesu. Katamāni cattāri? Patirūpadesavāso, sappurisāvassayo [sappurisūpassayo (sī. syā. kaṃ. pī.)], attasammāpaṇidhi, pubbe ca katapuññatā – imāni kho, bhikkhave, cattāri cakkāni, yehi samannāgatānaṃ devamanussānaṃ catucakkaṃ vattati, yehi samannāgatā devamanussā nacirasseva mahantattaṃ vepullattaṃ pāpuṇanti bhogesū’’ti.

‘‘Patirūpe vase dese, ariyamittakaro siyā;
Sammāpaṇidhisampanno, pubbe puññakato naro;
Dhaññaṃ dhanaṃ yaso kitti, sukhañcetaṃdhivattatī’’ti. paṭhamaṃ;

2. Saṅgahasuttaṃ

32. ‘‘Cattārimāni, bhikkhave, saṅgahavatthūni. Katamāni cattāri? Dānaṃ, peyyavajjaṃ, atthacariyā, samānattatā – imāni kho, bhikkhave, cattāri saṅgahavatthūnī’’ti.

‘‘Dānañca peyyavajjañca [saṅgahe (aṭṭhakathāyaṃ pāṭhantaraṃ) dī. ni. 3.273 passitabbaṃ], atthacariyā ca yā idha;
Samānattatā ca dhammesu, tattha tattha yathārahaṃ;
Ete kho saṅgahā loke, rathassāṇīva yāyato.

‘‘Ete ca saṅgahā nāssu, na mātā puttakāraṇā;
Labhetha mānaṃ pūjaṃ vā, pitā vā puttakāraṇā.

‘‘Yasmā ca saṅgahā [saṅgahe (aṭṭhakathāyaṃ pāṭhantaraṃ) dī. ni. 3.273 passitabbaṃ] ete, samavekkhanti paṇḍitā;
Tasmā mahattaṃ papponti, pāsaṃsā ca bhavanti te’’ti. dutiyaṃ;

3. Sīhasuttaṃ

33. ‘‘Sīho, bhikkhave, migarājā sāyanhasamayaṃ āsayā nikkhamati. Āsayā nikkhamitvā vijambhati. Vijambhitvā samantā catuddisā anuviloketi. Samantā catuddisā anuviloketvā tikkhattuṃ sīhanādaṃ nadati. Tikkhattuṃ sīhanādaṃ naditvā gocarāya pakkamati. Ye kho pana te, bhikkhave, tiracchānagatā pāṇā sīhassa migarañño nadato saddaṃ suṇanti, te yebhuyyena bhayaṃ saṃvegaṃ santāsaṃ āpajjanti. Bilaṃ bilāsayā pavisanti, dakaṃ dakāsayā [udakaṃ udakāsayā (ka.) saṃ. ni. 3.78; paṭi. ma. aṭṭha. 1.1.37 passitabbaṃ] pavisanti, vanaṃ vanāsayā pavisanti, ākāsaṃ pakkhino bhajanti. Yepi te, bhikkhave, rañño nāgā gāmanigamarājadhānīsu daḷhehi varattehi bandhanehi baddhā, tepi tāni bandhanāni sañchinditvā sampadāletvā bhītā muttakarīsaṃ cajamānā yena vā tena vā palāyanti. Evaṃ mahiddhiko kho, bhikkhave, sīho migarājā tiracchānagatānaṃ pāṇānaṃ, evaṃ mahesakkho evaṃ mahānubhāvo.

‘‘Evamevaṃ kho, bhikkhave, yadā tathāgato loke uppajjati arahaṃ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṃ buddho bhagavā, so dhammaṃ deseti – ‘iti sakkāyo, iti sakkāyasamudayo, iti sakkāyanirodho [sakkāyassa atthaṅgamo (aṭṭha., saṃ. ni. 3.78) ‘‘sakkāyanirodhagāminī’’ti pacchimapadaṃ pana passitabbaṃ], iti sakkāyanirodhagāminī paṭipadā’ti. Yepi te, bhikkhave, devā dīghāyukā vaṇṇavanto sukhabahulā uccesu vimānesu ciraṭṭhitikā, tepi tathāgatassa dhammadesanaṃ sutvā yebhuyyena bhayaṃ saṃvegaṃ santāsaṃ āpajjanti – ‘aniccā vata kira, bho, mayaṃ samānā niccamhāti amaññimha; addhuvā vata kira, bho, mayaṃ samānā dhuvamhāti amaññimha; asassatā vata kira, bho, mayaṃ samānā sassatamhāti amaññimha. Mayaṃ kira, bho, aniccā addhuvā asassatā sakkāyapariyāpannā’ti. Evaṃ mahiddhiko kho, bhikkhave, tathāgato sadevakassa lokassa, evaṃ mahesakkho evaṃ mahānubhāvo’’ti.

‘‘Yadā buddho abhiññāya, dhammacakkaṃ pavattayī;
Sadevakassa lokassa, satthā appaṭipuggalo.

‘‘Sakkāyañca nirodhañca, sakkāyassa ca sambhavaṃ;
Ariyañcaṭṭhaṅgikaṃ maggaṃ, dukkhūpasamagāminaṃ.

‘‘Yepi dīghāyukā devā, vaṇṇavanto yasassino;
Bhītā santāsamāpāduṃ, sīhassevi’taremigā.

‘‘Avītivattā sakkāyaṃ, aniccā kira bho mayaṃ;
Sutvā arahato vākyaṃ, vippamuttassa tādino’’ti [saṃ. ni. 3.78]. tatiyaṃ;

4. Aggappasādasuttaṃ

34. ‘‘Cattārome, bhikkhave, aggappasādā. Katame cattāro? Yāvatā, bhikkhave, sattā apadā vā dvipadā [dipadā (sī. pī.) a. ni. 5.32; itivu. 90] vā catuppadā vā bahuppadā vā rūpino vā arūpino vā saññino vā asaññino vā nevasaññināsaññino vā, tathāgato tesaṃ aggamakkhāyati arahaṃ sammāsambuddho. Ye, bhikkhave, buddhe pasannā, agge te pasannā. Agge kho pana pasannānaṃ aggo vipāko hoti.

‘‘Yāvatā, bhikkhave, dhammā saṅkhatā, ariyo aṭṭhaṅgiko maggo tesaṃ aggamakkhāyati. Ye, bhikkhave, ariye aṭṭhaṅgike magge pasannā, agge te pasannā. Agge kho pana pasannānaṃ aggo vipāko hoti.

‘‘Yāvatā, bhikkhave, dhammā saṅkhatā vā asaṅkhatā vā, virāgo tesaṃ aggamakkhāyati, yadidaṃ madanimmadano pipāsavinayo ālayasamugghāto vaṭṭupacchedo taṇhākkhayo virāgo nirodho nibbānaṃ. Ye, bhikkhave, virāge dhamme pasannā, agge te pasannā. Agge kho pana pasannānaṃ aggo vipāko hoti.

‘‘Yāvatā, bhikkhave, saṅghā vā gaṇā vā, tathāgatasāvakasaṅgho tesaṃ aggamakkhāyati, yadidaṃ cattāri purisayugāni aṭṭha purisapuggalā esa bhagavato sāvakasaṅgho āhuneyyo pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaraṃ puññakkhettaṃ lokassa. Ye, bhikkhave, saṅghe pasannā, agge te pasannā. Agge kho pana pasannānaṃ aggo vipāko hoti. Ime kho, bhikkhave, cattāro aggappasādā’’ti.

‘‘Aggato ve pasannānaṃ, aggaṃ dhammaṃ vijānataṃ;
Agge buddhe pasannānaṃ, dakkhiṇeyye anuttare.

‘‘Agge dhamme pasannānaṃ, virāgūpasame sukhe;
Agge saṅghe pasannānaṃ, puññakkhette anuttare.

‘‘Aggasmiṃ dānaṃ dadataṃ, aggaṃ puññaṃ pavaḍḍhati;
Aggaṃ āyu ca vaṇṇo ca, yaso kitti sukhaṃ balaṃ.

‘‘Aggassa dātā medhāvī, aggadhammasamāhito;
Devabhūto manusso vā, aggappatto pamodatī’’ti [itivu. 90]. catutthaṃ;

5. Vassakārasuttaṃ

35. Ekaṃ samayaṃ bhagavā rājagahe viharati veḷuvane kalandakanivāpe. Atha kho vassakāro brāhmaṇo magadhamahāmatto yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṃ sammodi. Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho vassakāro brāhmaṇo magadhamahāmatto bhagavantaṃ etadavoca –

‘‘Catūhi kho mayaṃ, bho gotama, dhammehi samannāgataṃ mahāpaññaṃ mahāpurisaṃ paññāpema. Katamehi catūhi? Idha, bho gotama, bahussuto hoti tassa tasseva sutajātassa tassa tasseva kho pana bhāsitassa atthaṃ jānāti – ‘ayaṃ imassa bhāsitassa attho, ayaṃ imassa bhāsitassa attho’ti. Satimā kho pana hoti cirakatampi cirabhāsitampi saritā anussaritā yāni kho pana tāni gahaṭṭhakāni kiṃkaraṇīyāni, tattha dakkho hoti analaso, tatrupāyāya vīmaṃsāya samannāgato alaṃ kātuṃ alaṃ saṃvidhātuṃ. Imehi kho mayaṃ, bho gotama, catūhi dhammehi samannāgataṃ mahāpaññaṃ mahāpurisaṃ paññāpema. Sace me [sace pana me (sī. ka.), sace me pana (pī.)], bho gotama, anumoditabbaṃ anumodatu me bhavaṃ gotamo; sace pana me, bho gotama, paṭikkositabbaṃ paṭikkosatu me bhavaṃ gotamo’’ti.

‘‘Neva kho tyāhaṃ, brāhmaṇa, anumodāmi na paṭikkosāmi. Catūhi kho ahaṃ, brāhmaṇa, dhammehi samannāgataṃ mahāpaññaṃ mahāpurisaṃ paññāpemi. Katamehi catūhi? Idha, brāhmaṇa, bahujanahitāya paṭipanno hoti bahujanasukhāya; bahussa janatā ariye ñāye patiṭṭhāpitā, yadidaṃ kalyāṇadhammatā kusaladhammatā. So yaṃ vitakkaṃ ākaṅkhati vitakketuṃ taṃ vitakkaṃ vitakketi, yaṃ vitakkaṃ nākaṅkhati vitakketuṃ na taṃ vitakkaṃ vitakketi; yaṃ saṅkappaṃ ākaṅkhati saṅkappetuṃ taṃ saṅkappaṃ saṅkappeti, yaṃ saṅkappaṃ nākaṅkhati saṅkappetuṃ na taṃ saṅkappaṃ saṅkappeti. Iti cetovasippatto hoti vitakkapathe. Catunnaṃ jhānānaṃ ābhicetasikānaṃ diṭṭhadhammasukhavihārānaṃ nikāmalābhī hoti akicchalābhī akasiralābhī. Āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharati. Neva kho tyāhaṃ, brāhmaṇa, anumodāmi na pana paṭikkosāmi. Imehi kho ahaṃ, brāhmaṇa, catūhi dhammehi samannāgataṃ mahāpaññaṃ mahāpurisaṃ paññāpemī’’ti.

‘‘Acchariyaṃ, bho gotama, abbhutaṃ, bho gotama! Yāva subhāsitaṃ cidaṃ bhotā gotamena. Imehi ca mayaṃ, bho gotama, catūhi dhammehi samannāgataṃ bhavantaṃ gotamaṃ dhārema; bhavañhi gotamo bahujanahitāya paṭipanno bahujanasukhāya; bahu te [bahussa (syā. kaṃ. ka.)] janatā ariye ñāye patiṭṭhāpitā, yadidaṃ kalyāṇadhammatā kusaladhammatā. Bhavañhi gotamo yaṃ vitakkaṃ ākaṅkhati vitakketuṃ taṃ vitakkaṃ vitakketi, yaṃ vitakkaṃ nākaṅkhati vitakketuṃ na taṃ vitakkaṃ vitakketi, yaṃ saṅkappaṃ ākaṅkhati saṅkappetuṃ taṃ saṅkappaṃ saṅkappeti, yaṃ saṅkappaṃ nākaṅkhati saṅkappetuṃ na taṃ saṅkappaṃ saṅkappeti. Bhavañhi gotamo cetovasippatto vitakkapathe. Bhavañhi gotamo catunnaṃ jhānānaṃ ābhicetasikānaṃ diṭṭhadhammasukhavihārānaṃ nikāmalābhī akicchalābhī akasiralābhī. Bhavañhi gotamo āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharatī’’ti.

‘‘Addhā kho tyāhaṃ, brāhmaṇa, āsajja upanīya vācā bhāsitā. Api ca, tyāhaṃ byākarissāmi – ‘ahañhi, brāhmaṇa, bahujanahitāya paṭipanno bahujanasukhāya; bahu me [bahussa (syā. kaṃ. ka.)] janatā ariye ñāye patiṭṭhāpitā, yadidaṃ kalyāṇadhammatā kusaladhammatā. Ahañhi, brāhmaṇa, yaṃ vitakkaṃ ākaṅkhāmi vitakketuṃ taṃ vitakkaṃ vitakkemi, yaṃ vitakkaṃ nākaṅkhāmi vitakketuṃ na taṃ vitakkaṃ vitakkemi, yaṃ saṅkappaṃ ākaṅkhāmi saṅkappetuṃ taṃ saṅkappaṃ saṅkappemi, yaṃ saṅkappaṃ nākaṅkhāmi saṅkappetuṃ na taṃ saṅkappaṃ saṅkappemi. Ahañhi, brāhmaṇa, cetovasippatto vitakkapathe. Ahañhi, brāhmaṇa, catunnaṃ jhānānaṃ ābhicetasikānaṃ diṭṭhadhammasukhavihārānaṃ nikāmalābhī akicchalābhī akasiralābhī. Ahañhi, brāhmaṇa, āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharāmī’’ti.

‘‘Yo vedi sabbasattānaṃ, maccupāsappamocanaṃ;
Hitaṃ devamanussānaṃ, ñāyaṃ dhammaṃ pakāsayi;
Yaṃ ve disvā ca sutvā ca, pasīdanti bahū janā [pasīdati bahujjano (sī. syā. kaṃ. pī.)].

‘‘Maggāmaggassa kusalo, katakicco anāsavo;
Buddho antimasārīro [antimadhārito (ka.)], ‘‘(mahāpañño) [( ) syā. potthake natthi]
mahāpurisoti vuccatī’’ti. pañcamaṃ;

6. Doṇasuttaṃ

36. Ekaṃ samayaṃ bhagavā antarā ca ukkaṭṭhaṃ antarā ca setabyaṃ addhānamaggappaṭipanno hoti. Doṇopi sudaṃ brāhmaṇo antarā ca ukkaṭṭhaṃ antarā ca setabyaṃ addhānamaggappaṭipanno hoti. Addasā kho doṇo brāhmaṇo bhagavato pādesu cakkāni sahassārāni sanemikāni sanābhikāni sabbākāraparipūrāni; disvānassa etadahosi – ‘‘acchariyaṃ vata, bho, abbhutaṃ vata, bho! Na vatimāni manussabhūtassa padāni bhavissantī’’ti!! Atha kho bhagavā maggā okkamma aññatarasmiṃ rukkhamūle nisīdi pallaṅkaṃ ābhujitvā ujuṃ kāyaṃ paṇidhāya parimukhaṃ satiṃ upaṭṭhapetvā. Atha kho doṇo brāhmaṇo bhagavato padāni anugacchanto addasa bhagavantaṃ aññatarasmiṃ rukkhamūle nisinnaṃ pāsādikaṃ pasādanīyaṃ santindriyaṃ santamānasaṃ uttamadamathasamathamanuppattaṃ dantaṃ guttaṃ saṃyatindriyaṃ [yatindriyaṃ (mahāva. 257)] nāgaṃ. Disvāna yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ etadavoca –

‘‘Devo no bhavaṃ bhavissatī’’ti? ‘‘Na kho ahaṃ, brāhmaṇa, devo bhavissāmī’’ti. ‘‘Gandhabbo no bhavaṃ bhavissatī’’ti? ‘‘Na kho ahaṃ, brāhmaṇa, gandhabbo bhavissāmī’’ti. ‘‘Yakkho no bhavaṃ bhavissatī’’ti? ‘‘Na kho ahaṃ, brāhmaṇa, yakkho bhavissāmī’’ti. ‘‘Manusso no bhavaṃ bhavissatī’’ti? ‘‘Na kho ahaṃ, brāhmaṇa, manusso bhavissāmī’’ti.

‘‘‘Devo no bhavaṃ bhavissatī’ti, iti puṭṭho samāno – ‘na kho ahaṃ, brāhmaṇa, devo bhavissāmī’ti vadesi. ‘Gandhabbo no bhavaṃ bhavissatī’ti, iti puṭṭho samāno – ‘na kho ahaṃ, brāhmaṇa, gandhabbo bhavissāmī’ti vadesi. ‘Yakkho no bhavaṃ bhavissatī’ti, iti puṭṭho samāno – ‘na kho ahaṃ, brāhmaṇa, yakkho bhavissāmī’ti vadesi. ‘Manusso no bhavaṃ bhavissatī’ti, iti puṭṭho samāno – ‘na kho ahaṃ, brāhmaṇa, manusso bhavissāmī’ti vadesi. Atha ko carahi bhavaṃ bhavissatī’’ti?

‘‘Yesaṃ kho ahaṃ, brāhmaṇa, āsavānaṃ appahīnattā devo bhaveyyaṃ, te me āsavā pahīnā ucchinnamūlā tālāvatthukatā anabhāvaṃkatā āyatiṃ anuppādadhammā. Yesaṃ kho ahaṃ, brāhmaṇa, āsavānaṃ appahīnattā gandhabbo bhaveyyaṃ… yakkho bhaveyyaṃ… manusso bhaveyyaṃ, te me āsavā pahīnā ucchinnamūlā tālāvatthukatā anabhāvaṃkatā āyatiṃ anuppādadhammā. Seyyathāpi, brāhmaṇa, uppalaṃ vā padumaṃ vā puṇḍarīkaṃ vā udake jātaṃ udake saṃvaḍḍhaṃ udakā accuggamma tiṭṭhati anupalittaṃ udakena; evamevaṃ kho ahaṃ, brāhmaṇa, loke jāto loke saṃvaḍḍho lokaṃ abhibhuyya viharāmi anupalitto lokena. Buddhoti maṃ, brāhmaṇa, dhārehī’’ti.

‘‘Yena devūpapatyassa, gandhabbo vā vihaṅgamo;
Yakkhattaṃ yena gaccheyyaṃ, manussattañca abbaje;
Te mayhaṃ, āsavā khīṇā, viddhastā vinaḷīkatā.

‘‘Puṇḍarīkaṃ yathā vaggu, toyena nupalippati [nupalimpati (ka.)];
Nupalippāmi [nupalimpāmi (ka.)] lokena, tasmā buddhosmi brāhmaṇā’’ti. chaṭṭhaṃ;

7. Aparihāniyasuttaṃ

37. ‘‘Catūhi, bhikkhave, dhammehi samannāgato bhikkhu abhabbo parihānāya nibbānasseva santike. Katamehi catūhi? Idha, bhikkhave, bhikkhu sīlasampanno hoti, indriyesu guttadvāro hoti, bhojane mattaññū hoti, jāgariyaṃ anuyutto hoti.

‘‘Kathañca, bhikkhave, bhikkhu sīlasampanno hoti? Idha, bhikkhave, bhikkhu sīlavā hoti pātimokkhasaṃvarasaṃvuto viharati ācāragocarasampanno aṇumattesu vajjesu bhayadassāvī, samādāya sikkhati sikkhāpadesu. Evaṃ kho, bhikkhave, bhikkhu sīlasampanno hoti.

‘‘Kathañca, bhikkhave, bhikkhu indriyesu guttadvāro hoti? Idha, bhikkhave, bhikkhu cakkhunā rūpaṃ disvā na nimittaggāhī hoti nānubyañjanaggāhī. Yatvādhikaraṇamenaṃ cakkhundriyaṃ asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ, tassa saṃvarāya paṭipajjati; rakkhati cakkhundriyaṃ; cakkhundriye saṃvaraṃ āpajjati. Sotena saddaṃ sutvā… ghānena gandhaṃ ghāyitvā… jivhāya rasaṃ sāyitvā… kāyena phoṭṭhabbaṃ phusitvā… manasā dhammaṃ viññāya na nimittaggāhī hoti nānubyañjanaggāhī. Yatvādhikaraṇamenaṃ manindriyaṃ asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ, tassa saṃvarāya paṭipajjati; rakkhati manindriyaṃ; manindriye saṃvaraṃ āpajjati. Evaṃ kho, bhikkhave, bhikkhu indriyesu guttadvāro hoti.

‘‘Kathañca, bhikkhave, bhikkhu bhojane mattaññū hoti? Idha, bhikkhave, bhikkhu paṭisaṅkhā yoniso āhāraṃ āhāreti – ‘neva davāya na madāya na maṇḍanāya na vibhūsanāya; yāvadeva imassa kāyassa ṭhitiyā yāpanāya vihiṃsūparatiyā brahmacariyānuggahāya. Iti purāṇañca vedanaṃ paṭihaṅkhāmi, navañca vedanaṃ na uppādessāmi, yātrā ca me bhavissati, anavajjatā ca phāsuvihāro cā’ti. Evaṃ kho, bhikkhave, bhikkhu bhojane mattaññū hoti.

‘‘Kathañca, bhikkhave, bhikkhu jāgariyaṃ anuyutto hoti? Idha, bhikkhave, bhikkhu divasaṃ caṅkamena nisajjāya āvaraṇīyehi dhammehi cittaṃ parisodheti; rattiyā paṭhamaṃ yāmaṃ caṅkamena nisajjāya āvaraṇīyehi dhammehi cittaṃ parisodheti; rattiyā majjhimaṃ yāmaṃ dakkhiṇena passena sīhaseyyaṃ kappeti, pāde pādaṃ accādhāya, sato sampajāno uṭṭhānasaññaṃ manasi karitvā; rattiyā pacchimaṃ yāmaṃ paccuṭṭhāya caṅkamena nisajjāya āvaraṇīyehi dhammehi cittaṃ parisodheti. Evaṃ kho, bhikkhave, bhikkhu jāgariyaṃ anuyutto hoti. Imehi kho, bhikkhave, catūhi dhammehi samannāgato bhikkhu abhabbo parihānāya, nibbānasseva santiketi.

‘‘Sīle patiṭṭhito bhikkhu, indriyesu ca saṃvuto;
Bhojanamhi ca mattaññū, jāgariyaṃ anuyuñjati.

‘‘Evaṃ vihārī ātāpī, ahorattamatandito;
Bhāvayaṃ kusalaṃ dhammaṃ, yogakkhemassa pattiyā.

‘‘Appamādarato bhikkhu, pamāde bhayadassi vā [bhayadassāvī (ka.) dha. pa. 32 dhammapadepi];
Abhabbo parihānāya, nibbānasseva santike’’ti. sattamaṃ;

8. Patilīnasuttaṃ

38. ‘‘Panuṇṇapaccekasacco [paṇunnapaccekasacco (?)], bhikkhave, bhikkhu ‘samavayasaṭṭhesano passaddhakāyasaṅkhāro patilīno’ti vuccati. Kathañca, bhikkhave, bhikkhu panuṇṇapaccekasacco hoti? Idha, bhikkhave, bhikkhuno yāni tāni puthusamaṇabrāhmaṇānaṃ puthupaccekasaccāni, seyyathidaṃ – sassato lokoti vā, asassato lokoti vā, antavā lokoti vā, anantavā lokoti vā, taṃ jīvaṃ taṃ sarīranti vā, aññaṃ jīvaṃ aññaṃ sarīranti vā, hoti tathāgato paraṃ maraṇāti vā, na hoti tathāgato paraṃ maraṇāti vā, hoti ca na ca hoti tathāgato paraṃ maraṇāti vā, neva hoti na na hoti tathāgato paraṃ maraṇāti vā; sabbāni tāni nuṇṇāni honti panuṇṇāni cattāni vantāni muttāni pahīnāni paṭinissaṭṭhāni. Evaṃ kho, bhikkhave, bhikkhu panuṇṇapaccekasacco hoti.

‘‘Kathañca, bhikkhave, bhikkhu samavayasaṭṭhesano hoti? Idha, bhikkhave, bhikkhuno kāmesanā pahīnā hoti, bhavesanā pahīnā hoti, brahmacariyesanā paṭippassaddhā. Evaṃ kho, bhikkhave, bhikkhu samavayasaṭṭhesano hoti.

‘‘Kathañca, bhikkhave, bhikkhu passaddhakāyasaṅkhāro hoti? Idha, bhikkhave, bhikkhu sukhassa ca pahānā dukkhassa ca pahānā pubbeva somanassadomanassānaṃ atthaṅgamā adukkhamasukhaṃ upekkhāsatipārisuddhiṃ catutthaṃ jhānaṃ upasampajja viharati. Evaṃ kho, bhikkhave, bhikkhu passaddhakāyasaṅkhāro hoti.

‘‘Kathañca, bhikkhave, bhikkhu patilīno hoti? Idha, bhikkhave, bhikkhuno asmimāno pahīno hoti ucchinnamūlo tālāvatthukato anabhāvaṃkato āyatiṃ anuppādadhammo. Evaṃ kho, bhikkhave, bhikkhu patilīno hoti. Panuṇṇapaccekasacco, bhikkhave, bhikkhu ‘samavayasaṭṭhesano passaddhakāyasaṅkhāro patilīno’ti vuccatī’’ti.

[itivu. 55 itivuttakepi] ‘‘Kāmesanā bhavesanā, brahmacariyesanā saha;
Iti saccaparāmāso, diṭṭhiṭṭhānā samussayā.

[itivu. 55 itivuttakepi] ‘‘Sabbarāgavirattassa, taṇhakkhayavimuttino;
Esanā paṭinissaṭṭhā, diṭṭhiṭṭhānā samūhatā.

‘‘Sa ve santo sato bhikkhu, passaddho aparājito;
Mānābhisamayā buddho, patilīnoti vuccatī’’ti. aṭṭhamaṃ;

9. Ujjayasuttaṃ

39. Atha kho ujjayo brāhmaṇo yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṃ sammodi. Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho ujjayo brāhmaṇo bhagavantaṃ etadavoca – ‘‘bhavampi no gotamo yaññaṃ vaṇṇetī’’ti? ‘‘Na kho ahaṃ, brāhmaṇa, sabbaṃ yaññaṃ vaṇṇemi; na panāhaṃ, brāhmaṇa, sabbaṃ yaññaṃ na vaṇṇemi. Yathārūpe kho, brāhmaṇa, yaññe gāvo haññanti, ajeḷakā haññanti, kukkuṭasūkarā haññanti, vividhā pāṇā saṅghātaṃ āpajjanti; evarūpaṃ kho ahaṃ, brāhmaṇa, sārambhaṃ yaññaṃ na vaṇṇemi. Taṃ kissa hetu? Evarūpañhi, brāhmaṇa, sārambhaṃ yaññaṃ na upasaṅkamanti arahanto vā arahattamaggaṃ vā samāpannā.

‘‘Yathārūpe ca kho, brāhmaṇa, yaññe neva gāvo haññanti, na ajeḷakā haññanti, na kukkuṭasūkarā haññanti, na vividhā pāṇā saṅghātaṃ āpajjanti; evarūpaṃ kho ahaṃ, brāhmaṇa, nirārambhaṃ yaññaṃ vaṇṇemi, yadidaṃ niccadānaṃ anukulayaññaṃ. Taṃ kissa hetu? Evarūpañhi, brāhmaṇa, nirārambhaṃ yaññaṃ upasaṅkamanti arahanto vā arahattamaggaṃ vā samāpannā’’ti.

‘‘Assamedhaṃ purisamedhaṃ, sammāpāsaṃ vājapeyyaṃ niraggaḷaṃ;
Mahāyaññā mahārambhā [sammāpāsaṃ vājapeyyaṃ; niraggaḷaṃ mahārambhā (pī.) saṃ. ni. 1.120], na te honti mahapphalā.

‘‘Ajeḷakā ca gāvo ca, vividhā yattha haññare;
Na taṃ sammaggatā yaññaṃ, upayanti mahesino.

‘‘Ye ca yaññā nirārambhā, yajanti anukulaṃ sadā;
Ajeḷakā ca gāvo ca, vividhā nettha haññare [nājeḷakā ca gāvo ca, vividhā yattha haññare (syā. kaṃ.)];

Tañca sammaggatā yaññaṃ, upayanti mahesino.

‘‘Etaṃ [evaṃ (syā. kaṃ.)] yajetha medhāvī, eso yañño mahapphalo;
Etaṃ [evaṃ (syā. kaṃ. ka.)] hi yajamānassa, seyyo hoti na pāpiyo;
Yañño ca vipulo hoti, pasīdanti ca devatā’’ti. navamaṃ;

10. Udāyīsuttaṃ

40. Atha kho udāyī [udāyi (sabbattha)] brāhmaṇo yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā …pe… ekamantaṃ nisinno kho udāyī brāhmaṇo bhagavantaṃ etadavoca – ‘‘bhavampi no gotamo yaññaṃ vaṇṇetī’’ti? ‘‘Na kho ahaṃ, brāhmaṇa, sabbaṃ yaññaṃ vaṇṇemi; na panāhaṃ, brāhmaṇa, sabbaṃ yaññaṃ na vaṇṇemi. Yathārūpe kho, brāhmaṇa, yaññe gāvo haññanti, ajeḷakā haññanti, kukkuṭasūkarā haññanti, vividhā pāṇā saṅghātaṃ āpajjanti; evarūpaṃ kho ahaṃ, brāhmaṇa, sārambhaṃ yaññaṃ na vaṇṇemi. Taṃ kissa hetu? Evarūpañhi, brāhmaṇa, sārambhaṃ yaññaṃ na upasaṅkamanti arahanto vā arahattamaggaṃ vā samāpannā.

‘‘Yathārūpe ca kho, brāhmaṇa, yaññe neva gāvo haññanti, na ajeḷakā haññanti, na kukkuṭasūkarā haññanti, na vividhā pāṇā saṅghātaṃ āpajjanti; evarūpaṃ kho ahaṃ, brāhmaṇa, nirārambhaṃ yaññaṃ vaṇṇemi, yadidaṃ niccadānaṃ anukulayaññaṃ. Taṃ kissa hetu? Evarūpañhi, brāhmaṇa, nirārambhaṃ yaññaṃ upasaṅkamanti arahanto vā arahattamaggaṃ vā samāpannā’’ti.

‘‘Abhisaṅkhataṃ nirārambhaṃ, yaññaṃ kālena kappiyaṃ;
Tādisaṃ upasaṃyanti, saññatā brahmacārayo.

‘‘Vivaṭacchadā [vivattacchadā (sī. pī.), vivaṭṭacchadā (ka.)] ye loke, vītivattā kulaṃ gatiṃ;
Yaññametaṃ pasaṃsanti, buddhā yaññassa [puññassa (syā. kaṃ. pī.)] kovidā.

‘‘Yaññe vā yadi vā saddhe, habyaṃ [havyaṃ (sī. pī.), huññaṃ (syā. kaṃ.)] katvā yathārahaṃ;
Pasannacitto yajati [pasannacittā yajanti (ka.)], sukhette brahmacārisu.

‘‘Suhutaṃ suyiṭṭhaṃ suppattaṃ [sampattaṃ (syā. kaṃ. ka.)], dakkhiṇeyyesu yaṃ kataṃ;
Yañño ca vipulo hoti, pasīdanti ca devatā.

‘‘Evaṃ [etaṃ (ka.) a. ni. 6.37] yajitvā medhāvī, saddho muttena cetasā;
Abyābajjhaṃ sukhaṃ lokaṃ, paṇḍito upapajjatī’’ti. dasamaṃ;

Cakkavaggo catuttho.

Tassuddānaṃ –

Cakko saṅgaho sīho, pasādo vassakārena pañcamaṃ;
Doṇo aparihāniyo patilīno, ujjayo udāyinā te dasāti.

5. Rohitassavaggo

1. Samādhibhāvanāsuttaṃ

41. ‘‘Catasso imā, bhikkhave, samādhibhāvanā. Katamā catasso? Atthi, bhikkhave, samādhibhāvanā bhāvitā bahulīkatā diṭṭhadhammasukhavihārāya saṃvattati; atthi, bhikkhave, samādhibhāvanā bhāvitā bahulīkatā ñāṇadassanappaṭilābhāya saṃvattati; atthi, bhikkhave, samādhibhāvanā bhāvitā bahulīkatā satisampajaññāya saṃvattati; atthi, bhikkhave, samādhibhāvanā bhāvitā bahulīkatā āsavānaṃ khayāya saṃvattati.

‘‘Katamā ca, bhikkhave, samādhibhāvanā bhāvitā bahulīkatā diṭṭhadhammasukhavihārāya saṃvattati? Idha, bhikkhave, bhikkhu vivicceva kāmehi… catutthaṃ jhānaṃ upasampajja viharati. Ayaṃ, bhikkhave, samādhibhāvanā bhāvitā bahulīkatā diṭṭhadhammasukhavihārāya saṃvattati.

‘‘Katamā ca, bhikkhave, samādhibhāvanā bhāvitā bahulīkatā ñāṇadassanappaṭilābhāya saṃvattati? Idha, bhikkhave, bhikkhu ālokasaññaṃ manasi karoti, divāsaññaṃ adhiṭṭhāti – yathā divā tathā rattiṃ, yathā rattiṃ tathā divā. Iti vivaṭena cetasā apariyonaddhena sappabhāsaṃ cittaṃ bhāveti. Ayaṃ, bhikkhave, samādhibhāvanā bhāvitā bahulīkatā ñāṇadassanappaṭilābhāya saṃvattati.

‘‘Katamā ca, bhikkhave, samādhibhāvanā bhāvitā bahulīkatā satisampajaññāya saṃvattati? Idha, bhikkhave, bhikkhuno viditā vedanā uppajjanti, viditā upaṭṭhahanti, viditā abbhatthaṃ gacchanti; viditā saññā…pe… viditā vitakkā uppajjanti, viditā upaṭṭhahanti, viditā abbhatthaṃ gacchanti. Ayaṃ, bhikkhave, samādhibhāvanā bhāvitā bahulīkatā satisampajaññāya saṃvattati.

‘‘Katamā ca, bhikkhave, samādhibhāvanā bhāvitā bahulīkatā āsavānaṃ khayāya saṃvattati? Idha, bhikkhave, bhikkhu pañcasu upādānakkhandhesu udayabbayānupassī viharati – ‘iti rūpaṃ, iti rūpassa samudayo, iti rūpassa atthaṅgamo [atthagamo (sī. pī.)]; iti vedanā, iti vedanāya samudayo, iti vedanāya atthaṅgamo; iti saññā, iti saññāya samudayo, iti saññāya atthaṅgamo; iti saṅkhārā, iti saṅkhārānaṃ samudayo, iti saṅkhārānaṃ atthaṅgamo; iti viññāṇaṃ, iti viññāṇassa samudayo, iti viññāṇassa atthaṅgamo’ti. Ayaṃ, bhikkhave, samādhibhāvanā bhāvitā bahulīkatā āsavānaṃ khayāya saṃvattati. Imā kho, bhikkhave, catasso samādhibhāvanā. Idañca pana metaṃ, bhikkhave, sandhāya bhāsitaṃ pārāyane puṇṇakapañhe –

‘‘Saṅkhāya lokasmiṃ paroparāni,
Yassiñjitaṃ natthi kuhiñci loke;
Santo vidhūmo anīgho nirāso,
Atāri so jātijaranti brūmī’’ti [su. ni. 1054; cūḷani. puṇṇakamāṇavapucchā 73]. paṭhamaṃ;

2. Pañhabyākaraṇasuttaṃ

42. ‘‘Cattārimāni, bhikkhave, pañhabyākaraṇāni [pañhābyākaraṇāni (ka.)]. Katamāni cattāri? Atthi, bhikkhave, pañho ekaṃsabyākaraṇīyo; atthi, bhikkhave, pañho vibhajjabyākaraṇīyo; atthi, bhikkhave, pañho paṭipucchābyākaraṇīyo; atthi, bhikkhave, pañho ṭhapanīyo. Imāni kho, bhikkhave, cattāri pañhabyākaraṇānī’’ti.

‘‘Ekaṃsavacanaṃ ekaṃ, vibhajjavacanāparaṃ;
Tatiyaṃ paṭipuccheyya, catutthaṃ pana ṭhāpaye.

‘‘Yo ca tesaṃ [nesaṃ (sī. syā. kaṃ.)] tattha tattha, jānāti anudhammataṃ;
Catupañhassa kusalo, āhu bhikkhuṃ tathāvidhaṃ.

‘‘Durāsado duppasaho, gambhīro duppadhaṃsiyo;
Atho atthe anatthe ca, ubhayassa hoti kovido [ubhayatthassa kovido (syā. kaṃ.)].

‘‘Anatthaṃ parivajjeti, atthaṃ gaṇhāti paṇḍito;
Atthābhisamayā dhīro, paṇḍitoti pavuccatī’’ti. dutiyaṃ;

3. Paṭhamakodhagarusuttaṃ

43. ‘‘Cattārome, bhikkhave, puggalā santo saṃvijjamānā lokasmiṃ. Katame cattāro? Kodhagaru na saddhammagaru, makkhagaru na saddhammagaru, lābhagaru na saddhammagaru, sakkāragaru na saddhammagaru. Ime kho, bhikkhave, cattāro puggalā santo saṃvijjamānā lokasmiṃ.

‘‘Cattārome, bhikkhave, puggalā santo saṃvijjamānā lokasmiṃ. Katame cattāro? Saddhammagaru na kodhagaru, saddhammagaru na makkhagaru, saddhammagaru na lābhagaru, saddhammagaru na sakkāragaru. Ime kho, bhikkhave, cattāro puggalā santo saṃvijjamānā lokasmi’’nti.

‘‘Kodhamakkhagarū bhikkhū, lābhasakkāragāravā;
Na te dhamme virūhanti, sammāsambuddhadesite.

‘‘Ye ca saddhammagaruno, vihaṃsu viharanti ca;
Te ve dhamme virūhanti, sammāsambuddhadesite’’ti. tatiyaṃ;

4. Dutiyakodhagarusuttaṃ

44. ‘‘Cattārome, bhikkhave, asaddhammā. Katame cattāro? Kodhagarutā na saddhammagarutā, makkhagarutā na saddhammagarutā, lābhagarutā na saddhammagarutā, sakkāragarutā na saddhammagarutā. Ime kho, bhikkhave, cattāro asaddhammā.

‘‘Cattārome, bhikkhave, saddhammā. Katame cattāro? Saddhammagarutā na kodhagarutā, saddhammagarutā na makkhagarutā, saddhammagarutā na lābhagarutā, saddhammagarutā na sakkāragarutā. Ime kho, bhikkhave, cattāro saddhammā’’ti.

‘‘Kodhamakkhagaru bhikkhu, lābhasakkāragāravo;
Sukhette pūtibījaṃva, saddhamme na virūhati.

‘‘Ye ca saddhammagaruno, vihaṃsu viharanti ca;
Te ve dhamme virūhanti, snehānvayamivosadhā’’ti [snehamanvāyamivosadhāti (sī. syā. kaṃ. pī.)]. catutthaṃ;

5. Rohitassasuttaṃ

45. Ekaṃ samayaṃ bhagavā [saṃ. ni. 1.107] sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Atha kho rohitasso devaputto abhikkantāya rattiyā abhikkantavaṇṇo kevalakappaṃ jetavanaṃ obhāsetvā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ aṭṭhāsi. Ekamantaṃ ṭhito kho rohitasso devaputto bhagavantaṃ etadavoca –

‘‘Yattha nu kho, bhante, na jāyati na jīyati na mīyati na cavati na upapajjati, sakkā nu kho so, bhante, gamanena lokassa anto ñātuṃ vā daṭṭhuṃ vā pāpuṇituṃ vā’’ti? ‘‘Yattha kho, āvuso, na jāyati na jīyati na mīyati na cavati na upapajjati, nāhaṃ taṃ gamanena lokassa antaṃ ñāteyyaṃ daṭṭheyyaṃ patteyyanti vadāmī’’ti.

‘‘Acchariyaṃ, bhante, abbhutaṃ, bhante! Yāva subhāsitamidaṃ, bhante, bhagavatā – ‘yattha kho, āvuso, na jāyati na jīyati na mīyati na cavati na upapajjati, nāhaṃ taṃ gamanena lokassa antaṃ ñāteyyaṃ daṭṭheyyaṃ patteyyanti vadāmī’’’ti.

‘‘Bhūtapubbāhaṃ, bhante, rohitasso nāma isi ahosiṃ bhojaputto iddhimā vehāsaṅgamo. Tassa mayhaṃ, bhante, evarūpo javo ahosi, seyyathāpi nāma daḷhadhammā [daḷhadhammo, a. ni. 9.38; ma. ni. 1.161 (sabbattha) ṭīkā ca moggallānabyākaraṇaṃ ca oloketabbaṃ] dhanuggaho sikkhito katahattho katūpāsano lahukena asanena appakasirena tiriyaṃ tālacchāyaṃ atipāteyya. Tassa mayhaṃ, bhante, evarūpo padavītihāro ahosi, seyyathāpi nāma puratthimā samuddā pacchimo samuddo. Tassa mayhaṃ, bhante, evarūpena javena samannāgatassa evarūpena ca padavītihārena evarūpaṃ icchāgataṃ uppajji – ‘ahaṃ gamanena lokassa antaṃ pāpuṇissāmī’ti. So kho ahaṃ, bhante, aññatreva asitapītakhāyitasāyitā aññatra uccārapassāvakammā aññatra niddākilamathapaṭivinodanā vassasatāyuko vassasatajīvī vassasataṃ gantvā appatvāva lokassa antaṃ antarāyeva kālaṅkato.

‘‘Acchariyaṃ, bhante, abbhutaṃ, bhante! Yāva subhāsitamidaṃ, bhante, bhagavatā – ‘yattha kho, āvuso, na jāyati na jīyati na mīyati na cavati na upapajjati, nāhaṃ taṃ gamanena lokassa antaṃ ñāteyyaṃ daṭṭheyyaṃ patteyyanti vadāmī’’’ti.

‘‘‘Yattha kho, āvuso, na jāyati na jīyati na mīyati na cavati na upapajjati, nāhaṃ taṃ gamanena lokassa antaṃ ñāteyyaṃ daṭṭheyyaṃ patteyya’nti vadāmi. Na cāhaṃ, āvuso, appatvāva lokassa antaṃ dukkhassa antakiriyaṃ vadāmi. Api cāhaṃ, āvuso, imasmiṃyeva byāmamatte kaḷevare [kaḷebare (sī. pī.)] sasaññimhi samanake lokañca paññāpemi lokasamudayañca lokanirodhañca lokanirodhagāminiñca paṭipada’’nti.

‘‘Gamanena na pattabbo, lokassanto kudācanaṃ;
Na ca appatvā lokantaṃ, dukkhā atthi pamocanaṃ.

‘‘Tasmā have lokavidū sumedho,
Lokantagū vusitabrahmacariyo;
Lokassa antaṃ samitāvi ñatvā,
Nāsīsatī [nāsiṃsatī (sī.)] lokamimaṃ parañcā’’ti. pañcamaṃ;

6. Dutiyarohitassasuttaṃ

46. Atha kho bhagavā tassā rattiyā accayena bhikkhū āmantesi – ‘‘imaṃ, bhikkhave, rattiṃ rohitasso devaputto abhikkantāya rattiyā abhikkantavaṇṇo kevalakappaṃ jetavanaṃ obhāsetvā yenāhaṃ tenupasaṅkami; upasaṅkamitvā maṃ abhivādetvā ekamantaṃ aṭṭhāsi. Ekamantaṃ ṭhito kho, bhikkhave, rohitasso devaputto maṃ etadavoca – ‘yattha nu kho, bhante [saṃ. ni. 1.107], na jāyati na jīyati na mīyati na cavati na upapajjati, sakkā nu kho so, bhante, gamanena lokassa anto ñātuṃ vā daṭṭhuṃ vā pāpuṇituṃ vā’ti? Evaṃ vutte ahaṃ, bhikkhave, rohitassaṃ devaputtaṃ etadavocaṃ – ‘yattha kho, āvuso, na jāyati na jīyati na mīyati na cavati na upapajjati, nāhaṃ taṃ gamanena lokassa antaṃ ñāteyyaṃ daṭṭheyyaṃ patteyyanti vadāmī’ti. Evaṃ vutte, bhikkhave, rohitasso devaputto maṃ etadavoca – ‘acchariyaṃ, bhante, abbhutaṃ, bhante! Yāva subhāsitamidaṃ, bhante, bhagavatā – yattha kho, āvuso, na jāyati na jīyati na mīyati na cavati na upapajjati, nāhaṃ taṃ gamanena lokassa antaṃ ñāteyyaṃ daṭṭheyyaṃ patteyyanti vadāmi’’’.

‘‘Bhūtapubbāhaṃ, bhante, rohitasso nāma isi ahosiṃ bhojaputto iddhimā vehāsaṅgamo. Tassa mayhaṃ, bhante, evarūpo javo ahosi, seyyathāpi nāma daḷhadhammā dhanuggaho sikkhito katahattho katūpāsano lahukena asanena appakasirena tiriyaṃ tālacchāyaṃ atipāteyya. Tassa mayhaṃ, bhante, evarūpo padavītihāro ahosi, seyyathāpi nāma puratthimā samuddā pacchimo samuddo. Tassa mayhaṃ, bhante, evarūpena javena samannāgatassa evarūpena ca padavītihārena evarūpaṃ icchāgataṃ uppajji – ahaṃ gamanena lokassa antaṃ pāpuṇissāmī’’ti. So kho ahaṃ, bhante, aññatreva asitapītakhāyitasāyitā aññatra uccārapassāvakammā aññatra niddākilamathapaṭivinodanā vassasatāyuko vassasatajīvī vassasataṃ gantvā appatvāva lokassa antaṃ antarāyeva kālaṅkato.

‘‘Acchariyaṃ, bhante, abbhutaṃ, bhante! Yāva subhāsitamidaṃ, bhante, bhagavatā – ‘yattha kho, āvuso, na jāyati na jīyati na mīyati na cavati na upapajjati, nāhaṃ taṃ gamanena lokassa antaṃ ñāteyyaṃ daṭṭheyyaṃ patteyyanti vadāmī’’’ti. Evaṃ vutte ahaṃ, bhikkhave, rohitassaṃ devaputtaṃ etadavocaṃ –

‘‘‘Yattha kho, āvuso, na jāyati na jīyati na mīyati na cavati na upapajjati, nāhaṃ, taṃ gamanena lokassa antaṃ ñāteyyaṃ daṭṭheyyaṃ patteyyanti vadāmī’ti. Na cāhaṃ, āvuso, appatvāva lokassa antaṃ dukkhassantakiriyaṃ vadāmi. Api cāhaṃ, āvuso, imasmiṃyeva byāmamatte kaḷevare sasaññimhi samanake lokañca paññāpemi lokasamudayañca lokanirodhañca lokanirodhagāminiñca paṭipada’’nti.

‘‘Gamanena na pattabbo, lokassanto kudācanaṃ;
Na ca appatvā lokantaṃ, dukkhā atthi pamocanaṃ.

‘‘Tasmā have lokavidū sumedho,
Lokantagū vusitabrahmacariyo;
Lokassa antaṃ samitāvi ñatvā,
Nāsīsatī lokamimaṃ parañcā’’ti. chaṭṭhaṃ;

7. Suvidūrasuttaṃ

47. ‘‘Cattārimāni, bhikkhave, suvidūravidūrāni. Katamāni cattāri? Nabhañca, bhikkhave, pathavī ca; idaṃ paṭhamaṃ suvidūravidūre. Orimañca, bhikkhave, tīraṃ samuddassa pārimañca; idaṃ dutiyaṃ suvidūravidūre. Yato ca, bhikkhave, verocano abbhudeti yattha ca atthameti [atthaṅgameti (syā.), veti (ka.)]; idaṃ tatiyaṃ suvidūravidūre. Satañca, bhikkhave, dhammo asatañca dhammo; idaṃ catutthaṃ suvidūravidūre. Imāni kho, bhikkhave, cattāri suvidūravidūrānī’’ti.

[jā. 2.21.414, 448] ‘‘Nabhañca dūre pathavī ca dūre,
Pāraṃ samuddassa tadāhu dūre;
Yato ca verocano abbhudeti,
Pabhaṅkaro yattha ca atthameti;
Tato have dūrataraṃ vadanti,
Satañca dhammaṃ asatañca dhammaṃ.

‘‘Abyāyiko hoti sataṃ samāgamo,
Yāvāpi [yāvampi (sī. syā. kaṃ. pī.)] tiṭṭheyya tatheva hoti;
Khippañhi veti asataṃ samāgamo,
Tasmā sataṃ dhammo asabbhi ārakā’’ti. sattamaṃ;

8. Visākhasuttaṃ

48. Ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Tena kho pana samayena āyasmā visākho pañcālaputto [pañcāliputto (sī. syā. kaṃ. pī.)] upaṭṭhānasālāyaṃ bhikkhū dhammiyā kathāya sandasseti samādapeti samuttejeti sampahaṃseti, poriyā vācāya vissaṭṭhāya anelagalāya atthassa viññāpaniyā pariyāpannāya anissitāya. Atha kho bhagavā sāyanhasamayaṃ paṭisallānā vuṭṭhito yena upaṭṭhānasālā tenupasaṅkami; upasaṅkamitvā paññatte āsane nisīdi. Nisajja kho bhagavā bhikkhū āmantesi –

‘‘Ko nu kho, bhikkhave, upaṭṭhānasālāyaṃ bhikkhū dhammiyā kathāya sandasseti samādapeti samuttejeti sampahaṃseti poriyā vācāya vissaṭṭhāya anelagalāya atthassa viññāpaniyā pariyāpannāya anissitāyā’’ti? ‘‘Āyasmā, bhante, visākho pañcālaputto upaṭṭhānasālāyaṃ bhikkhū dhammiyā kathāya sandasseti samādapeti samuttejeti sampahaṃseti poriyā vācāya vissaṭṭhāya anelagalāya atthassa viññāpaniyā pariyāpannāya anissitāyā’’ti.

Atha kho bhagavā āyasmantaṃ visākhaṃ pañcālaputtaṃ etadavoca – ‘‘sādhu sādhu, visākha! Sādhu kho tvaṃ, visākha, bhikkhū dhammiyā kathāya sandassesi samādapesi samuttejesi sampahaṃsesi poriyā vācāya vissaṭṭhāya anelagalāya atthassa viññāpaniyā pariyāpannāya anissitāyāti.

‘‘Nābhāsamānaṃ jānanti, missaṃ bālehi paṇḍitaṃ;
Bhāsamānañca jānanti, desentaṃ amataṃ padaṃ.

‘‘Bhāsaye jotaye dhammaṃ, paggaṇhe isinaṃ dhajaṃ;
Subhāsitadhajā isayo, dhammo hi isinaṃ dhajo’’ti. aṭṭhamaṃ;

9. Vipallāsasuttaṃ

49. ‘‘Cattārome, bhikkhave, saññāvipallāsā cittavipallāsā diṭṭhivipallāsā. Katame cattāro? Anicce, bhikkhave, niccanti saññāvipallāso cittavipallāso diṭṭhivipallāso; dukkhe, bhikkhave, sukhanti saññāvipallāso cittavipallāso diṭṭhivipallāso; anattani, bhikkhave, attāti saññāvipallāso cittavipallāso diṭṭhivipallāso; asubhe, bhikkhave, subhanti saññāvipallāso cittavipallāso diṭṭhivipallāso. Ime kho, bhikkhave, cattāro saññāvipallāsā cittavipallāsā diṭṭhivipallāsā.

‘‘Cattārome, bhikkhave, nasaññāvipallāsā nacittavipallāsā nadiṭṭhivipallāsā. Katame cattāro? Anicce, bhikkhave, aniccanti nasaññāvipallāso nacittavipallāso nadiṭṭhivipallāso; dukkhe, bhikkhave, dukkhanti nasaññāvipallāso nacittavipallāso nadiṭṭhivipallāso; anattani, bhikkhave, anattāti nasaññāvipallāso nacittavipallāso nadiṭṭhivipallāso; asubhe, bhikkhave, asubhanti nasaññāvipallāso nacittavipallāso nadiṭṭhivipallāso. Ime kho, bhikkhave, cattāro nasaññāvipallāsā nacittavipallāsā nadiṭṭhivipallāsā’’ti.

‘‘Anicce niccasaññino, dukkhe ca sukhasaññino;
Anattani ca attāti, asubhe subhasaññino;
Micchādiṭṭhihatā sattā, khittacittā visaññino.

‘‘Te yogayuttā mārassa, ayogakkhemino janā;
Sattā gacchanti saṃsāraṃ, jātimaraṇagāmino.

‘‘Yadā ca buddhā lokasmiṃ, uppajjanti pabhaṅkarā;
Te imaṃ dhammaṃ [temaṃ dhammaṃ (sī. syā. kaṃ.)] pakāsenti, dukkhūpasamagāminaṃ.

‘‘Tesaṃ sutvāna sappaññā, sacittaṃ paccaladdhā te;
Aniccaṃ aniccato dakkhuṃ, dukkhamaddakkhu dukkhato.

‘‘Anattani anattāti, asubhaṃ asubhataddasuṃ;
Sammādiṭṭhisamādānā, sabbaṃ dukkhaṃ upaccagu’’nti [paṭi. ma. 1.236]. navamaṃ;

10. Upakkilesasuttaṃ

50. ‘‘Cattārome, bhikkhave [cūḷava. 447], candimasūriyānaṃ upakkilesā, yehi upakkilesehi upakkiliṭṭhā candimasūriyā na tapanti na bhāsanti na virocanti. Katame cattāro? Abbhā, bhikkhave, candimasūriyānaṃ upakkilesā, yena upakkilesena upakkiliṭṭhā candimasūriyā na tapanti na bhāsanti na virocanti.

‘‘Mahikā, bhikkhave, candimasūriyānaṃ upakkilesā, yena upakkilesena upakkiliṭṭhā candimasūriyā na tapanti na bhāsanti na virocanti.

‘‘Dhūmo rajo, bhikkhave, candimasūriyānaṃ upakkileso, yena upakkilesena upakkiliṭṭhā candimasūriyā na tapanti na bhāsanti na virocanti.

‘‘Rāhu, bhikkhave, asurindo candimasūriyānaṃ upakkileso, yena upakkilesena upakkiliṭṭhā candimasūriyā na tapanti na bhāsanti na virocanti. Ime kho, bhikkhave, cattāro candimasūriyānaṃ upakkilesā, yehi upakkilesehi upakkiliṭṭhā candimasūriyā na tapanti na bhāsanti na virocanti.

‘‘Evamevaṃ kho, bhikkhave, cattārome samaṇabrāhmaṇānaṃ upakkilesā, yehi upakkilesehi upakkiliṭṭhā eke samaṇabrāhmaṇā na tapanti na bhāsanti na virocanti. Katame cattāro? Santi, bhikkhave, eke samaṇabrāhmaṇā suraṃ pivanti merayaṃ, surāmerayapānā appaṭiviratā. Ayaṃ, bhikkhave, paṭhamo samaṇabrāhmaṇānaṃ upakkileso, yena upakkilesena upakkiliṭṭhā eke samaṇabrāhmaṇā na tapanti na bhāsanti na virocanti.

‘‘Santi, bhikkhave, eke samaṇabrāhmaṇā methunaṃ dhammaṃ paṭisevanti, methunasmā dhammā appaṭiviratā. Ayaṃ, bhikkhave, dutiyo samaṇabrāhmaṇānaṃ upakkileso, yena upakkilesena upakkiliṭṭhā eke samaṇabrāhmaṇā na tapanti na bhāsanti na virocanti.

‘‘Santi, bhikkhave, eke samaṇabrāhmaṇā jātarūparajataṃ sādiyanti, jātarūparajatapaṭiggahaṇā appaṭiviratā. Ayaṃ, bhikkhave, tatiyo samaṇabrāhmaṇānaṃ upakkileso, yena upakkilesena upakkiliṭṭhā eke samaṇabrāhmaṇā na tapanti na bhāsanti na virocanti.

‘‘Santi, bhikkhave, eke samaṇabrāhmaṇā micchājīvena jīvanti, micchājīvā appaṭiviratā. Ayaṃ, bhikkhave, catuttho samaṇabrāhmaṇānaṃ upakkileso, yena upakkilesena upakkiliṭṭhā eke samaṇabrāhmaṇā na tapanti na bhāsanti na virocanti. Ime kho, bhikkhave, cattāro samaṇabrāhmaṇānaṃ upakkilesā, yehi upakkilesehi upakkiliṭṭhā eke samaṇabrāhmaṇā na tapanti na bhāsanti na virocantī’’ti.

‘‘Rāgadosaparikkiṭṭhā, eke samaṇabrāhmaṇā;
Avijjānivutā posā, piyarūpābhinandino.

‘‘Suraṃ pivanti merayaṃ, paṭisevanti methunaṃ;
Rajataṃ jātarūpañca, sādiyanti aviddasū;
Micchājīvena jīvanti, eke samaṇabrāhmaṇā.

‘‘Ete upakkilesā vuttā, buddhenādiccabandhunā;
Yehi upakkilesehi [upakkiliṭṭhā (sī. pī.)], eke samaṇabrāhmaṇā;
Na tapanti na bhāsanti, asuddhā sarajā magā.

‘‘Andhakārena onaddhā, taṇhādāsā sanettikā;
Vaḍḍhenti kaṭasiṃ ghoraṃ, ādiyanti punabbhava’’nti. dasamaṃ;

Rohitassavaggo pañcamo.

Tassuddānaṃ –

Samādhipañhā dve kodhā, rohitassāpare duve;
Suvidūravisākhavipallāsā, upakkilesena te dasāti.

Paṭhamapaṇṇāsakaṃ samattaṃ.

2. Dutiyapaṇṇāsakaṃ

(6) 1. Puññābhisandavaggo

1. Paṭhamapuññābhisandasuttaṃ

51. Sāvatthinidānaṃ. Cattārome, bhikkhave, puññābhisandā kusalābhisandā sukhassāhārā sovaggikā sukhavipākā saggasaṃvattanikā iṭṭhāya kantāya manāpāya hitāya sukhāya saṃvattanti. Katame cattāro? Yassa, bhikkhave, bhikkhu cīvaraṃ paribhuñjamāno appamāṇaṃ cetosamādhiṃ upasampajja viharati, appamāṇo tassa puññābhisando kusalābhisando sukhassāhāro sovaggiko sukhavipāko saggasaṃvattaniko iṭṭhāya kantāya manāpāya hitāya sukhāya saṃvattati.

‘‘Yassa, bhikkhave, bhikkhu piṇḍapātaṃ paribhuñjamāno appamāṇaṃ cetosamādhiṃ upasampajja viharati, appamāṇo tassa puññābhisando kusalābhisando sukhassāhāro sovaggiko sukhavipāko saggasaṃvattaniko iṭṭhāya kantāya manāpāya hitāya sukhāya saṃvattati.

‘‘Yassa, bhikkhave, bhikkhu senāsanaṃ paribhuñjamāno appamāṇaṃ cetosamādhiṃ upasampajja viharati, appamāṇo tassa puññābhisando kusalābhisando sukhassāhāro sovaggiko sukhavipāko saggasaṃvattaniko iṭṭhāya kantāya manāpāya hitāya sukhāya saṃvattati.

‘‘Yassa, bhikkhave, bhikkhu gilānappaccayabhesajjaparikkhāraṃ paribhuñjamāno appamāṇaṃ cetosamādhiṃ upasampajja viharati, appamāṇo tassa puññābhisando kusalābhisando sukhassāhāro sovaggiko sukhavipāko saggasaṃvattaniko iṭṭhāya kantāya manāpāya hitāya sukhāya saṃvattati. Ime kho, bhikkhave, cattāro puññābhisandā kusalābhisandā sukhassāhārā sovaggikā sukhavipākā saggasaṃvattanikā iṭṭhāya kantāya manāpāya hitāya sukhāya saṃvattanti.

‘‘Imehi ca pana, bhikkhave, catūhi puññābhisandehi kusalābhisandehi samannāgatassa ariyasāvakassa na sukaraṃ puññassa pamāṇaṃ gahetuṃ [gaṇetuṃ (ka.)] – ‘ettako puññābhisando kusalābhisando sukhassāhāro sovaggiko sukhavipāko saggasaṃvattaniko iṭṭhāya kantāya manāpāya hitāya sukhāya saṃvattatī’ti. Atha kho asaṅkhyeyyo [asaṅkheyyo (sī. syā. kaṃ. pī.)] appameyyo mahāpuññakkhandhotveva saṅkhyaṃ [saṅkhaṃ (sī. syā. kaṃ. pī.)] gacchati.

‘‘Seyyathāpi, bhikkhave, mahāsamudde na sukaraṃ udakassa pamāṇaṃ gahetuṃ – ‘ettakāni udakāḷhakānīti vā, ettakāni udakāḷhakasatānīti vā, ettakāni udakāḷhakasahassānīti vā, ettakāni udakāḷhakasatasahassānīti vā’, atha kho asaṅkhyeyyo appameyyo mahāudakakkhandhotveva saṅkhyaṃ gacchati; evamevaṃ kho, bhikkhave, imehi catūhi puññābhisandehi kusalābhisandehi samannāgatassa ariyasāvakassa na sukaraṃ puññassa pamāṇaṃ gahetuṃ – ‘ettako puññābhisando kusalābhisando sukhassāhāro sovaggiko sukhavipāko saggasaṃvattaniko iṭṭhāya kantāya manāpāya hitāya sukhāya saṃvattatī’ti. Atha kho asaṅkhyeyyo appameyyo mahāpuññakkhandhotveva saṅkhyaṃ gacchatī’’ti.

‘‘Mahodadhiṃ aparimitaṃ mahāsaraṃ,
Bahubheravaṃ ratanavarānamālayaṃ [ratanagaṇānamālayaṃ (sī. syā. kaṃ. pī.)];
Najjo yathā naragaṇasaṅghasevitā [macchagaṇasaṃghasevitā (syā. kaṃ.)],
Puthū savantī upayanti sāgaraṃ.

‘‘Evaṃ naraṃ annadapānavatthadaṃ [annapānavatthaṃ (ka.)],
Seyyānisajjattharaṇassa dāyakaṃ;
Puññassa dhārā upayanti paṇḍitaṃ,
Najjo yathā vārivahāva sāgara’’nti. paṭhamaṃ;

2. Dutiyapuññābhisandasuttaṃ

52. ‘‘Cattārome, bhikkhave, puññābhisandā kusalābhisandā sukhassāhārā sovaggikā sukhavipākā saggasaṃvattanikā iṭṭhāya kantāya manāpāya hitāya sukhāya saṃvattanti. Katame cattāro? Idha, bhikkhave, ariyasāvako buddhe aveccappasādena samannāgato hoti – ‘itipi so bhagavā arahaṃ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṃ buddho bhagavā’ti. Ayaṃ, bhikkhave, paṭhamo puññābhisando kusalābhisando sukhassāhāro sovaggiko sukhavipāko saggasaṃvattaniko iṭṭhāya kantāya manāpāya hitāya sukhāya saṃvattati.

‘‘Puna caparaṃ, bhikkhave, ariyasāvako dhamme aveccappasādena samannāgato hoti – ‘svākkhāto bhagavatā dhammo sandiṭṭhiko akāliko ehipassiko opaneyyiko paccattaṃ veditabbo viññūhī’ti. Ayaṃ, bhikkhave, dutiyo puññābhisando kusalābhisando sukhassāhāro sovaggiko sukhavipāko saggasaṃvattaniko iṭṭhāya kantāya manāpāya hitāya sukhāya saṃvattati.

‘‘Puna caparaṃ, bhikkhave, ariyasāvako saṅghe aveccappasādena samannāgato hoti – ‘suppaṭipanno bhagavato sāvakasaṅgho, ujuppaṭipanno bhagavato sāvakasaṅgho, ñāyappaṭipanno bhagavato sāvakasaṅgho, sāmīcippaṭipanno bhagavato sāvakasaṅgho, yadidaṃ cattāri purisayugāni aṭṭha purisapuggalā, esa bhagavato sāvakasaṅgho āhuneyyo pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaraṃ puññakkhettaṃ lokassā’ti. Ayaṃ, bhikkhave, tatiyo puññābhisando kusalābhisando sukhassāhāro sovaggiko sukhavipāko saggasaṃvattaniko iṭṭhāya kantāya manāpāya hitāya sukhāya saṃvattati.

‘‘Puna caparaṃ, bhikkhave, ariyasāvako ariyakantehi sīlehi samannāgato hoti akhaṇḍehi acchiddehi asabalehi akammāsehi bhujissehi viññuppasatthehi aparāmaṭṭhehi samādhisaṃvattanikehi. Ayaṃ, bhikkhave, catuttho puññābhisando kusalābhisando sukhassāhāro sovaggiko sukhavipāko saggasaṃvattaniko iṭṭhāya kantāya manāpāya hitāya sukhāya saṃvattati. Ime kho, bhikkhave, cattāro puññābhisandā kusalābhisandā sukhassāhārā sovaggikā sukhavipākā saggasaṃvattanikā iṭṭhāya kantāya manāpāya hitāya sukhāya saṃvattantī’’ti.

[a. ni. 5.47] ‘‘Yassa saddhā tathāgate, acalā suppatiṭṭhitā;
Sīlañca yassa kalyāṇaṃ, ariyakantaṃ pasaṃsitaṃ.

‘‘Saṅghe pasādo yassatthi, ujubhūtañca dassanaṃ;
Adaliddoti taṃ āhu, amoghaṃ tassa jīvitaṃ.

‘‘Tasmā saddhañca sīlañca, pasādaṃ dhammadassanaṃ;
Anuyuñjetha medhāvī, saraṃ buddhāna sāsana’’nti. dutiyaṃ;

3. Paṭhamasaṃvāsasuttaṃ

53. Ekaṃ samayaṃ bhagavā antarā ca madhuraṃ antarā ca verañjaṃ addhānamaggappaṭipanno hoti. Sambahulāpi kho gahapatī ca gahapatāniyo ca antarā ca madhuraṃ antarā ca verañjaṃ addhānamaggappaṭipannā honti. Atha kho bhagavā maggā okkamma aññatarasmiṃ rukkhamūle ( ) [(paññatte āsane) (pī. ka.)] nisīdi. Addasaṃsu kho gahapatī ca gahapatāniyo ca bhagavantaṃ aññatarasmiṃ rukkhamūle nisinnaṃ. Disvā yena bhagavā tenupasaṅkamiṃsu; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdiṃsu. Ekamantaṃ nisinne kho te gahapatī ca gahapatāniyo ca bhagavā etadavoca –

‘‘Cattārome, gahapatayo, saṃvāsā. Katame cattāro? Chavo chavāya saddhiṃ saṃvasati, chavo deviyā saddhiṃ saṃvasati, devo chavāya saddhiṃ saṃvasati, devo deviyā saddhiṃ saṃvasati.

‘‘Kathañca, gahapatayo, chavo chavāya saddhiṃ saṃvasati? Idha, gahapatayo, sāmiko hoti pāṇātipātī adinnādāyī kāmesumicchācārī musāvādī surāmerayamajjapamādaṭṭhāyī dussīlo pāpadhammo maccheramalapariyuṭṭhitena cetasā agāraṃ ajjhāvasati akkosakaparibhāsako samaṇabrāhmaṇānaṃ; bhariyāpissa hoti pāṇātipātinī adinnādāyinī kāmesumicchācārinī musāvādinī surāmerayamajjapamādaṭṭhāyinī dussīlā pāpadhammā maccheramalapariyuṭṭhitena cetasā agāraṃ ajjhāvasati akkosikaparibhāsikā samaṇabrāhmaṇānaṃ. Evaṃ kho, gahapatayo, chavo chavāya saddhiṃ saṃvasati.

‘‘Kathañca, gahapatayo, chavo deviyā saddhiṃ saṃvasati? Idha, gahapatayo, sāmiko hoti pāṇātipātī adinnādāyī kāmesumicchācārī musāvādī surāmerayamajjapamādaṭṭhāyī dussīlo pāpadhammo maccheramalapariyuṭṭhitena cetasā agāraṃ ajjhāvasati akkosakaparibhāsako samaṇabrāhmaṇānaṃ; bhariyā khvassa hoti pāṇātipātā paṭiviratā adinnādānā paṭiviratā kāmesumicchācārā paṭiviratā musāvādā paṭiviratā surāmerayamajjapamādaṭṭhānā paṭiviratā sīlavatī kalyāṇadhammā vigatamalamaccherena cetasā agāraṃ ajjhāvasati anakkosikaparibhāsikā samaṇabrāhmaṇānaṃ. Evaṃ kho, gahapatayo, chavo deviyā saddhiṃ saṃvasati.

‘‘Kathañca, gahapatayo, devo chavāya saddhiṃ saṃvasati? Idha, gahapatayo, sāmiko hoti pāṇātipātā paṭivirato adinnādānā paṭivirato kāmesumicchācārā paṭivirato musāvādā paṭivirato surāmerayamajjapamādaṭṭhānā paṭivirato sīlavā kalyāṇadhammo vigatamalamaccherena cetasā agāraṃ ajjhāvasati anakkosakaparibhāsako samaṇabrāhmaṇānaṃ; bhariyā khvassa hoti pāṇātipātinī…pe… surāmerayamajjapamādaṭṭhāyinī dussīlā pāpadhammā maccheramalapariyuṭṭhitena cetasā agāraṃ ajjhāvasati akkosikaparibhāsikā samaṇabrāhmaṇānaṃ. Evaṃ kho, gahapatayo, devo chavāya saddhiṃ saṃvasati.

‘‘Kathañca, gahapatayo, devo deviyā saddhiṃ saṃvasati? Idha, gahapatayo, sāmiko hoti pāṇātipātā paṭivirato…pe… sīlavā kalyāṇadhammo vigatamalamaccherena cetasā agāraṃ ajjhāvasati anakkosakaparibhāsako samaṇabrāhmaṇānaṃ; bhariyāpissa hoti pāṇātipātā paṭiviratā…pe… surāmerayamajjapamādaṭṭhānā paṭiviratā sīlavatī kalyāṇadhammā vigatamalamaccherena cetasā agāraṃ ajjhāvasati anakkosikaparibhāsikā samaṇabrāhmaṇānaṃ. Evaṃ kho, gahapatayo, devo deviyā saddhiṃ saṃvasati. Ime kho, gahapatayo, cattāro saṃvāsā’’ti.

‘‘Ubho ca honti dussīlā, kadariyā paribhāsakā;
Te honti jānipatayo, chavā saṃvāsamāgatā.

‘‘Sāmiko hoti dussīlo, kadariyo paribhāsako;
Bhariyā sīlavatī hoti, vadaññū vītamaccharā;
Sāpi devī saṃvasati, chavena patinā saha.

‘‘Sāmiko sīlavā hoti, vadaññū vītamaccharo;
Bhariyā hoti dussīlā, kadariyā paribhāsikā;
Sāpi chavā saṃvasati, devena patinā saha.

‘‘Ubho saddhā vadaññū ca, saññatā dhammajīvino;
Te honti jānipatayo, aññamaññaṃ piyaṃvadā.

‘‘Atthāsaṃ pacurā honti, phāsukaṃ [phāsattaṃ (sī.), vāsatthaṃ (pī.)] upajāyati;
Amittā dummanā honti, ubhinnaṃ samasīlinaṃ.

‘‘Idha dhammaṃ caritvāna, samasīlabbatā ubho;
Nandino devalokasmiṃ, modanti kāmakāmino’’ti. tatiyaṃ;

4. Dutiyasaṃvāsasuttaṃ

54. ‘‘Cattārome, bhikkhave, saṃvāsā. Katame cattāro? Chavo chavāya saddhiṃ saṃvasati, chavo deviyā saddhiṃ saṃvasati, devo chavāya saddhiṃ saṃvasati, devo deviyā saddhiṃ saṃvasati.

‘‘Kathañca, bhikkhave, chavo chavāya saddhiṃ saṃvasati. Idha, bhikkhave, sāmiko hoti pāṇātipātī adinnādāyī kāmesumicchācārī musāvādī pisuṇavāco pharusavāco samphappalāpī abhijjhālu byāpannacitto micchādiṭṭhiko dussīlo pāpadhammo maccheramalapariyuṭṭhitena cetasā agāraṃ ajjhāvasati akkosakaparibhāsako samaṇabrāhmaṇānaṃ; bhariyāpissa hoti pāṇātipātinī adinnādāyinī kāmesumicchācārinī musāvādinī pisuṇavācā pharusavācā samphappalāpinī abhijjhālunī byāpannacittā micchādiṭṭhikā dussīlā pāpadhammā maccheramalapariyuṭṭhitena cetasā agāraṃ ajjhāvasati akkosikaparibhāsikā samaṇabrāhmaṇānaṃ. Evaṃ kho, bhikkhave, chavo chavāya saddhiṃ saṃvasati.

‘‘Kathañca, bhikkhave, chavo deviyā saddhiṃ saṃvasati? Idha, bhikkhave, sāmiko hoti pāṇātipātī…pe… micchādiṭṭhiko dussīlo pāpadhammo maccheramalapariyuṭṭhitena cetasā agāraṃ ajjhāvasati akkosakaparibhāsako samaṇabrāhmaṇānaṃ; bhariyā khvassa hoti pāṇātipātā paṭiviratā adinnādānā paṭiviratā kāmesumicchācārā paṭiviratā musāvādā paṭiviratā pisuṇāya vācāya paṭiviratā pharusāya vācāya paṭiviratā samphappalāpā paṭiviratā anabhijjhālunī abyāpannacittā sammādiṭṭhikā sīlavatī kalyāṇadhammā vigatamalamaccherena cetasā agāraṃ ajjhāvasati anakkosikaparibhāsikā samaṇabrāhmaṇānaṃ. Evaṃ kho, bhikkhave, chavo deviyā saddhiṃ saṃvasati.

‘‘Kathañca, bhikkhave, devo chavāya saddhiṃ saṃvasati? Idha, bhikkhave, sāmiko hoti pāṇātipātā paṭivirato adinnādānā paṭivirato kāmesumicchācārā paṭivirato musāvādā paṭivirato pisuṇāya vācāya paṭivirato pharusāya vācāya paṭivirato samphappalāpā paṭivirato anabhijjhālu abyāpannacitto sammādiṭṭhiko sīlavā kalyāṇadhammo vigatamalamaccherena cetasā agāraṃ ajjhāvasati anakkosakaparibhāsako samaṇabrāhmaṇānaṃ; bhariyā khvassa hoti pāṇātipātinī…pe… micchādiṭṭhikā dussīlā pāpadhammā maccheramalapariyuṭṭhitena cetasā agāraṃ ajjhāvasati akkosikaparibhāsikā samaṇabrāhmaṇānaṃ. Evaṃ kho, bhikkhave, devo chavāya saddhiṃ saṃvasati.

‘‘Kathañca, bhikkhave, devo deviyā saddhiṃ saṃvasati? Idha, bhikkhave, sāmiko hoti pāṇātipātā paṭivirato…pe… sammādiṭṭhiko sīlavā kalyāṇadhammo vigatamalamaccherena cetasā agāraṃ ajjhāvasati anakkosakaparibhāsako samaṇabrāhmaṇānaṃ; bhariyāpissa hoti pāṇātipātā paṭiviratā…pe… sammādiṭṭhikā sīlavatī kalyāṇadhammā vigatamalamaccherena cetasā agāraṃ ajjhāvasati anakkosikaparibhāsikā samaṇabrāhmaṇānaṃ. Evaṃ kho, bhikkhave, devo deviyā saddhiṃ saṃvasati. Ime kho, bhikkhave, cattāro saṃvāsā’’ti.

‘‘Ubho ca honti dussīlā, kadariyā paribhāsakā;
Te honti jānipatayo, chavā saṃvāsamāgatā.

‘‘Sāmiko hoti dussīlo, kadariyo paribhāsako;
Bhariyā sīlavatī hoti, vadaññū vītamaccharā;
Sāpi devī saṃvasati, chavena patinā saha.

‘‘Sāmiko sīlavā hoti, vadaññū vītamaccharo;
Bhariyā hoti dussīlā, kadariyā paribhāsikā;
Sāpi chavā saṃvasati, devena patinā saha.

‘‘Ubho saddhā vadaññū ca, saññatā dhammajīvino;
Te honti jānipatayo, aññamaññaṃ piyaṃvadā.

‘‘Atthāsaṃ pacurā honti, phāsukaṃ upajāyati;
Amittā dummanā honti, ubhinnaṃ samasīlinaṃ.

‘‘Idha dhammaṃ caritvāna, samasīlabbatā ubho;
Nandino devalokasmiṃ, modanti kāmakāmino’’ti. catutthaṃ;

5. Paṭhamasamajīvīsuttaṃ

55. Evaṃ me sutaṃ – ekaṃ samayaṃ bhagavā bhaggesu viharati susumāragire [suṃsumāragire (sī. syā. kaṃ. pī.)] bhesakaḷāvane [bhesakalāvane (sī. pī. ka.)] migadāye. Atha kho bhagavā pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya yena nakulapituno gahapatissa nivesanaṃ tenupasaṅkami; upasaṅkamitvā paññatte āsane nisīdi. Atha kho nakulapitā ca gahapati nakulamātā ca gahapatānī yena bhagavā tenupasaṅkamiṃsu; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdiṃsu. Ekamantaṃ nisinno kho nakulapitā gahapati bhagavantaṃ etadavoca –

‘‘Yato me, bhante, nakulamātā gahapatānī daharasseva daharā ānītā, nābhijānāmi nakulamātaraṃ gahapatāniṃ manasāpi aticaritā, kuto pana kāyena! Iccheyyāma mayaṃ, bhante, diṭṭhe ceva dhamme aññamaññaṃ passituṃ abhisamparāyañca aññamaññaṃ passitu’’nti. Nakulamātāpi kho gahapatānī bhagavantaṃ etadavoca – ‘‘yatohaṃ, bhante, nakulapituno gahapatissa daharasseva daharā ānītā, nābhijānāmi nakulapitaraṃ gahapatiṃ manasāpi aticaritā, kuto pana kāyena! Iccheyyāma mayaṃ, bhante, diṭṭhe ceva dhamme aññamaññaṃ passituṃ abhisamparāyañca aññamaññaṃ passitu’’nti.

‘‘Ākaṅkheyyuṃ ce, gahapatayo, ubho jānipatayo diṭṭhe ceva dhamme aññamaññaṃ passituṃ abhisamparāyañca aññamaññaṃ passituṃ ubhova [ubho ca (sī. pī.)] assu samasaddhā samasīlā samacāgā samapaññā, te diṭṭhe ceva dhamme aññamaññaṃ passanti abhisamparāyañca aññamaññaṃ passantī’’ti [passissantīti (ka.)].

‘‘Ubho saddhā vadaññū ca, saññatā dhammajīvino;
Te honti jānipatayo, aññamaññaṃ piyaṃvadā.

‘‘Atthāsaṃ pacurā honti, phāsukaṃ upajāyati;
Amittā dummanā honti, ubhinnaṃ samasīlinaṃ.

‘‘Idha dhammaṃ caritvāna, samasīlabbatā ubho;
Nandino devalokasmiṃ, modanti kāmakāmino’’ti. pañcamaṃ;

6. Dutiyasamajīvīsuttaṃ

56. ‘‘Ākaṅkheyyuṃ ce, bhikkhave, ubho jānipatayo diṭṭhe ceva dhamme aññamaññaṃ passituṃ abhisamparāyañca aññamaññaṃ passituṃ ubhova assu samasaddhā samasīlā samacāgā samapaññā, te diṭṭhe ceva dhamme aññamaññaṃ passanti abhisamparāyañca aññamaññaṃ passantī’’ti.

‘‘Ubho saddhā vadaññū ca, saññatā dhammajīvino;
Te honti jānipatayo, aññamaññaṃ piyaṃvadā.

‘‘Atthāsaṃ pacurā honti, phāsukaṃ upajāyati;
Amittā dummanā honti, ubhinnaṃ samasīlinaṃ.

‘‘Idha dhammaṃ caritvāna, samasīlabbatā ubho;
Nandino devalokasmiṃ, modanti kāmakāmino’’ti. chaṭṭhaṃ;

7. Suppavāsāsuttaṃ

57. Ekaṃ samayaṃ bhagavā koliyesu viharati pajjanikaṃ [sajjanelaṃ (sī. pī.), pajjanelaṃ (syā. kaṃ.)] nāma koliyānaṃ nigamo. Atha kho bhagavā pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya yena suppavāsāya koliyadhītuyā nivesanaṃ tenupasaṅkami; upasaṅkamitvā paññatte āsane nisīdi. Atha kho suppavāsā koliyadhītā bhagavantaṃ paṇītena khādanīyena bhojanīyena sahatthā santappesi sampavāresi. Atha kho suppavāsā koliyadhītā bhagavantaṃ bhuttāviṃ onītapattapāṇiṃ ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho suppavāsaṃ koliyadhītaraṃ bhagavā etadavoca –

‘‘Bhojanaṃ, suppavāse, dentī ariyasāvikā paṭiggāhakānaṃ cattāri ṭhānāni deti. Katamāni cattāri? Āyuṃ deti, vaṇṇaṃ deti, sukhaṃ deti, balaṃ deti. Āyuṃ kho pana datvā āyussa bhāginī hoti dibbassa vā mānusassa vā. Vaṇṇaṃ datvā vaṇṇassa bhāginī hoti dibbassa vā mānusassa vā. Sukhaṃ datvā sukhassa bhāginī hoti dibbassa vā mānusassa vā. Balaṃ datvā balassa bhāginī hoti dibbassa vā mānusassa vā. Bhojanaṃ, suppavāse, dentī ariyasāvikā paṭiggāhakānaṃ imāni cattāri ṭhānāni detī’’ti.

‘‘Susaṅkhataṃ bhojanaṃ yā dadāti,
Suciṃ paṇītaṃ [supaṇītaṃ (ka.)] rasasā upetaṃ;
Sā dakkhiṇā ujjugatesu dinnā,
Caraṇūpapannesu mahaggatesu;
Puññena puññaṃ saṃsandamānā,
Mahapphalā lokavidūna vaṇṇitā.

‘‘Etādisaṃ yaññamanussarantā,
Ye vedajātā vicaranti loke;
Vineyya maccheramalaṃ samūlaṃ,
Aninditā saggamupenti ṭhāna’’nti. sattamaṃ;

8. Sudattasuttaṃ

58. Atha kho anāthapiṇḍiko gahapati yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho anāthapiṇḍikaṃ gahapatiṃ bhagavā etadavoca –

‘‘Bhojanaṃ, gahapati, dadamāno ariyasāvako paṭiggāhakānaṃ cattāri ṭhānāni deti. Katamāni cattāri? Āyuṃ deti, vaṇṇaṃ deti, sukhaṃ deti, balaṃ deti. Āyuṃ kho pana datvā āyussa bhāgī hoti dibbassa vā mānusassa vā. Vaṇṇaṃ datvā… sukhaṃ datvā… balaṃ datvā balassa bhāgī hoti dibbassa vā mānusassa vā. Bhojanaṃ, gahapati, dadamāno ariyasāvako paṭiggāhakānaṃ imāni cattāri ṭhānāni detī’’ti.

[mahāva. 282] ‘‘Yo saññatānaṃ paradattabhojinaṃ,
Kālena sakkacca dadāti bhojanaṃ;
Cattāri ṭhānāni anuppavecchati,
Āyuñca vaṇṇañca sukhaṃ balañca.

‘‘So āyudāyī vaṇṇadāyī [so āyudāyī baladāyī (sī. pī.), āyudāyī baladāyī (syā. kaṃ.)], sukhaṃ balaṃ dado [sukhaṃ vaṇṇaṃ dado (sī. syā. kaṃ. pī.), sukhabaladado (ka.)] naro;
Dīghāyu yasavā hoti, yattha yatthūpapajjatī’’ti. aṭṭhamaṃ;

9. Bhojanasuttaṃ

59. ‘‘Bhojanaṃ, bhikkhave, dadamāno dāyako paṭiggāhakānaṃ cattāri ṭhānāni deti. Katamāni cattāri? Āyuṃ deti, vaṇṇaṃ deti, sukhaṃ deti, balaṃ deti. Āyuṃ kho pana datvā āyussa bhāgī hoti dibbassa vā mānusassa vā. Vaṇṇaṃ datvā… sukhaṃ datvā… balaṃ datvā balassa bhāgī hoti dibbassa vā mānusassa vā. Bhojanaṃ, bhikkhave, dadamāno dāyako paṭiggāhakānaṃ imāni cattāri ṭhānāni detī’’ti.

[mahāva. 282] ‘‘Yo saññatānaṃ paradattabhojinaṃ,
Kālena sakkacca dadāti bhojanaṃ;

Cattāri ṭhānāni anuppavecchati,
Āyuñca vaṇṇañca sukhaṃ balañca.

‘‘So āyudāyī vaṇṇadāyī, sukhaṃ balaṃ dado naro;
Dīghāyu yasavā hoti, yattha yatthūpapajjatī’’ti. navamaṃ;

10. Gihisāmīcisuttaṃ

60. Atha kho anāthapiṇḍiko gahapati yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho anāthapiṇḍikaṃ gahapatiṃ bhagavā etadavoca –

‘‘Catūhi kho, gahapati, dhammehi samannāgato ariyasāvako gihisāmīcipaṭipadaṃ paṭipanno hoti yasopaṭilābhiniṃ saggasaṃvattanikaṃ. Katamehi catūhi? Idha, gahapati, ariyasāvako bhikkhusaṅghaṃ paccupaṭṭhito hoti cīvarena, bhikkhusaṅghaṃ paccupaṭṭhito hoti piṇḍapātena, bhikkhusaṅghaṃ paccupaṭṭhito hoti senāsanena, bhikkhusaṅghaṃ paccupaṭṭhito hoti gilānappaccayabhesajjaparikkhārena. Imehi kho, gahapati, catūhi dhammehi samannāgato ariyasāvako gihisāmīcipaṭipadaṃ paṭipanno hoti yasopaṭilābhiniṃ saggasaṃvattanika’’nti.

‘‘Gihisāmīcipaṭipadaṃ, paṭipajjanti paṇḍitā;
Sammaggate sīlavante, cīvarena upaṭṭhitā.

Piṇḍapātasayanena, gilānappaccayena ca;
Tesaṃ divā ca ratto ca, sadā puññaṃ pavaḍḍhati;
Saggañca kamatiṭṭhānaṃ [saggañca sappatiṭṭhānaṃ (ka.)], kammaṃ katvāna bhaddaka’’nti.
dasamaṃ;

Puññābhisandavaggo paṭhamo.

Tassuddānaṃ –

Dve puññābhisandā dve ca, saṃvāsā samajīvino;
Suppavāsā sudatto ca, bhojanaṃ gihisāmicīti.

(7) 2. Pattakammavaggo

1. Pattakammasuttaṃ

61. Atha kho anāthapiṇḍiko gahapati yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho anāthapiṇḍikaṃ gahapatiṃ bhagavā etadavoca –

‘‘Cattārome, gahapati, dhammā iṭṭhā kantā manāpā dullabhā lokasmiṃ. Katame cattāro? Bhogā me uppajjantu sahadhammenāti, ayaṃ paṭhamo dhammo iṭṭho kanto manāpo dullabho lokasmiṃ.

‘‘Bhoge laddhā sahadhammena yaso me āgacchatu saha ñātīhi saha upajjhāyehīti, ayaṃ dutiyo dhammo iṭṭho kanto manāpo dullabho lokasmiṃ.

‘‘Bhoge laddhā sahadhammena yasaṃ laddhā saha ñātīhi saha upajjhāyehi ciraṃ jīvāmi dīghamāyuṃ pālemīti, ayaṃ tatiyo dhammo iṭṭho kanto manāpo dullabho lokasmiṃ.

‘‘Bhoge laddhā sahadhammena yasaṃ laddhā saha ñātīhi saha upajjhāyehi ciraṃ jīvitvā dīghamāyuṃ pāletvā kāyassa bhedā paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjāmīti, ayaṃ catuttho dhammo iṭṭho kanto manāpo dullabho lokasmiṃ. Ime kho, gahapati, cattāro dhammā iṭṭhā kantā manāpā dullabhā lokasmiṃ.

‘‘Imesaṃ kho, gahapati, catunnaṃ dhammānaṃ iṭṭhānaṃ kantānaṃ manāpānaṃ dullabhānaṃ lokasmiṃ cattāro dhammā paṭilābhāya saṃvattanti. Katame cattāro? Saddhāsampadā, sīlasampadā, cāgasampadā, paññāsampadā.

‘‘Katamā ca, gahapati, saddhāsampadā? Idha, gahapati, ariyasāvako saddho hoti, saddahati tathāgatassa bodhiṃ – ‘itipi so bhagavā arahaṃ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi, satthā devamanussānaṃ buddho bhagavā’ti. Ayaṃ vuccati, gahapati, saddhāsampadā.

‘‘Katamā ca, gahapati, sīlasampadā? Idha, gahapati, ariyasāvako pāṇātipātā paṭivirato hoti…pe… surāmerayamajjapamādaṭṭhānā paṭivirato hoti. Ayaṃ vuccati, gahapati, sīlasampadā.

‘‘Katamā ca, gahapati, cāgasampadā? Idha, gahapati, ariyasāvako vigatamalamaccherena cetasā agāraṃ ajjhāvasati muttacāgo payatapāṇi vosaggarato yācayogo dānasaṃvibhāgarato. Ayaṃ vuccati, gahapati, cāgasampadā.

‘‘Katamā ca, gahapati, paññāsampadā? Abhijjhāvisamalobhābhibhūtena, gahapati, cetasā viharanto akiccaṃ karoti, kiccaṃ aparādheti. Akiccaṃ karonto kiccaṃ aparādhento yasā ca sukhā ca dhaṃsati. Byāpādābhibhūtena, gahapati, cetasā viharanto akiccaṃ karoti, kiccaṃ aparādheti. Akiccaṃ karonto kiccaṃ aparādhento yasā ca sukhā ca dhaṃsati. Thinamiddhābhibhūtena, gahapati, cetasā viharanto akiccaṃ karoti kiccaṃ aparādheti. Akiccaṃ karonto kiccaṃ aparādhento yasā ca sukhā ca dhaṃsati. Uddhaccakukkuccābhibhūtena, gahapati, cetasā viharanto akiccaṃ karoti, kiccaṃ aparādheti. Akiccaṃ karonto kiccaṃ aparādhento yasā ca sukhā ca dhaṃsati. Vicikicchābhibhūtena, gahapati, cetasā viharanto akiccaṃ karoti, kiccaṃ aparādheti. Akiccaṃ karonto kiccaṃ aparādhento yasā ca sukhā ca dhaṃsati.

‘‘Sa kho so, gahapati, ariyasāvako abhijjhāvisamalobho cittassa upakkilesoti, iti viditvā abhijjhāvisamalobhaṃ cittassa upakkilesaṃ pajahati. Byāpādo cittassa upakkilesoti, iti viditvā byāpādaṃ cittassa upakkilesaṃ pajahati. Thinamiddhaṃ cittassa upakkilesoti, iti viditvā thinamiddhaṃ cittassa upakkilesaṃ pajahati. Uddhaccakukkuccaṃ cittassa upakkilesoti, iti viditvā uddhaccakukkuccaṃ cittassa upakkilesaṃ pajahati. Vicikicchā cittassa upakkilesoti, iti viditvā vicikicchaṃ cittassa upakkilesaṃ pajahati.

‘‘Yato ca kho, gahapati, ariyasāvakassa abhijjhāvisamalobho cittassa upakkilesoti, iti viditvā abhijjhāvisamalobho cittassa upakkileso pahīno hoti. Byāpādo cittassa upakkilesoti, iti viditvā byāpādo cittassa upakkileso pahīno hoti. Thinamiddhaṃ cittassa upakkilesoti, iti viditvā thinamiddhaṃ cittassa upakkileso pahīno hoti. Uddhaccakukkuccaṃ cittassa upakkilesoti, iti viditvā uddhaccakukkuccaṃ cittassa upakkileso pahīno hoti. Vicikicchā cittassa upakkilesoti, iti viditvā vicikicchā cittassa upakkileso pahīno hoti. Ayaṃ vuccati, gahapati, ariyasāvako mahāpañño puthupañño āpātadaso [āpāthadaso (sī. syā. kaṃ. pī.)] paññāsampanno [hāsapañño (ka.)]. Ayaṃ vuccati, gahapati, paññāsampadā. Imesaṃ kho, gahapati, catunnaṃ dhammānaṃ iṭṭhānaṃ kantānaṃ manāpānaṃ dullabhānaṃ lokasmiṃ ime cattāro dhammā paṭilābhāya saṃvattanti.

‘‘Sa kho so, gahapati, ariyasāvako uṭṭhānavīriyādhigatehi bhogehi bāhābalaparicitehi sedāvakkhittehi dhammikehi dhammaladdhehi cattāri pattakammāni kattā hoti. Katamāni cattāri? Idha gahapati, ariyasāvako uṭṭhānavīriyādhigatehi bhogehi bāhābalaparicitehi sedāvakkhittehi dhammikehi dhammaladdhehi attānaṃ sukheti pīṇeti sammā sukhaṃ pariharati. Mātāpitaro sukheti pīṇeti sammā sukhaṃ pariharati. Puttadāradāsakammakaraporise sukheti pīṇeti sammā sukhaṃ pariharati. Mittāmacce sukheti pīṇeti sammā sukhaṃ pariharati. Idamassa paṭhamaṃ ṭhānagataṃ hoti pattagataṃ āyatanaso paribhuttaṃ.

‘‘Puna caparaṃ, gahapati, ariyasāvako uṭṭhānavīriyādhigatehi bhogehi bāhābalaparicitehi sedāvakkhittehi dhammikehi dhammaladdhehi yā tā honti āpadā aggito vā udakato vā rājato vā corato vā appiyato vā dāyādato [a. ni. 5.41], tathārūpāsu āpadāsu pariyodhāya saṃvattati. Sotthiṃ attānaṃ karoti. Idamassa dutiyaṃ ṭhānagataṃ hoti pattagataṃ āyatanaso paribhuttaṃ.

‘‘Puna caparaṃ, gahapati, ariyasāvako uṭṭhānavīriyādhigatehi bhogehi bāhābalaparicitehi sedāvakkhittehi dhammikehi dhammaladdhehi pañcabaliṃ kattā hoti – ñātibaliṃ, atithibaliṃ, pubbapetabaliṃ, rājabaliṃ, devatābaliṃ. Idamassa tatiyaṃ ṭhānagataṃ hoti pattagataṃ āyatanaso paribhuttaṃ.

‘‘Puna caparaṃ, gahapati, ariyasāvako uṭṭhānavīriyādhigatehi bhogehi bāhābalaparicitehi sedāvakkhittehi dhammikehi dhammaladdhehi ye te samaṇabrāhmaṇā madappamādā paṭiviratā khantisoracce niviṭṭhā ekamattānaṃ damenti, ekamattānaṃ samenti, ekamattānaṃ parinibbāpenti, tathārūpesu samaṇabrāhmaṇesu uddhaggikaṃ dakkhiṇaṃ patiṭṭhāpeti sovaggikaṃ sukhavipākaṃ saggasaṃvattanikaṃ. Idamassa catutthaṃ ṭhānagataṃ hoti pattagataṃ āyatanaso paribhuttaṃ.

‘‘Sa kho so, gahapati, ariyasāvako uṭṭhānavīriyādhigatehi bhogehi bāhābalaparicitehi sedāvakkhittehi dhammikehi dhammaladdhehi imāni cattāri pattakammāni kattā hoti. Yassa kassaci, gahapati, aññatra imehi catūhi pattakammehi bhogā parikkhayaṃ gacchanti, ime vuccanti, gahapati, bhogā aṭṭhānagatā apattagatā anāyatanaso paribhuttā. Yassa kassaci, gahapati, imehi catūhi pattakammehi bhogā parikkhayaṃ gacchanti, ime vuccanti, gahapati, bhogā ṭhānagatā pattagatā āyatanaso paribhuttā’’ti.

‘‘Bhuttā bhogā bhatā bhaccā [gatā bhūtā (ka.) bhaṭā bhaccā (syā. kaṃ.)], vitiṇṇā āpadāsu me;
Uddhaggā dakkhiṇā dinnā, atho pañcabalī katā;
Upaṭṭhitā sīlavanto, saññatā brahmacārayo.

‘‘Yadatthaṃ bhogaṃ iccheyya, paṇḍito gharamāvasaṃ;
So me attho anuppatto, kataṃ ananutāpiyaṃ.

‘‘Etaṃ [evaṃ (ka.)] anussaraṃ macco, ariyadhamme ṭhito naro;
Idheva naṃ pasaṃsanti, pecca sagge pamodatī’’ti. paṭhamaṃ;

2. Ānaṇyasuttaṃ

62. Atha kho anāthapiṇḍiko gahapati yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho anāthapiṇḍikaṃ gahapatiṃ bhagavā etadavoca –

‘‘Cattārimāni, gahapati, sukhāni adhigamanīyāni gihinā kāmabhoginā kālena kālaṃ samayena samayaṃ upādāya. Katamāni cattāri? Atthisukhaṃ, bhogasukhaṃ, ānaṇyasukhaṃ [aṇaṇasukhaṃ (sī. syā. kaṃ. pī.)], anavajjasukhaṃ.

‘‘Katamañca, gahapati, atthisukhaṃ? Idha, gahapati, kulaputtassa bhogā honti uṭṭhānavīriyādhigatā bāhābalaparicitā sedāvakkhittā dhammikā dhammaladdhā. So ‘bhogā me atthi uṭṭhānavīriyādhigatā bāhābalaparicitā sedāvakkhittā dhammikā dhammaladdhā’ti adhigacchati sukhaṃ, adhigacchati somanassaṃ. Idaṃ vuccati, gahapati, atthisukhaṃ.

‘‘Katamañca, gahapati, bhogasukhaṃ? Idha, gahapati, kulaputto uṭṭhānavīriyādhigatehi bhogehi bāhābalaparicitehi sedāvakkhittehi dhammikehi dhammaladdhehi paribhuñjati puññāni ca karoti. So ‘uṭṭhānavīriyādhigatehi bhogehi bāhābalaparicitehi sedāvakkhittehi dhammikehi dhammaladdhehi paribhuñjāmi puññāni ca karomī’ti adhigacchati sukhaṃ, adhigacchati somanassaṃ. Idaṃ vuccati, gahapati, bhogasukhaṃ.

‘‘Katamañca, gahapati, ānaṇyasukhaṃ? Idha, gahapati, kulaputto na kassaci kiñci dhāreti appaṃ vā bahuṃ vā. So ‘na kassaci kiñci dhāremi [kiñci vā deti (ka.)] appaṃ vā bahuṃ vā’ti adhigacchati sukhaṃ, adhigacchati somanassaṃ. Idaṃ vuccati, gahapati, ānaṇyasukhaṃ.

‘‘Katamañca, gahapati, anavajjasukhaṃ? Idha, gahapati, ariyasāvako anavajjena kāyakammena samannāgato hoti, anavajjena vacīkammena samannāgato hoti, anavajjena manokammena samannāgato hoti. So ‘anavajjenamhi kāyakammena samannāgato, anavajjena vacīkammena samannāgato, anavajjena manokammena samannāgato’ti adhigacchati sukhaṃ, adhigacchati somanassaṃ. Idaṃ vuccati, gahapati, anavajjasukhaṃ. Imāni kho, gahapati, cattāri sukhāni adhigamanīyāni gihinā kāmabhoginā kālena kālaṃ samayena samayaṃ upādāyā’’ti.

‘‘Ānaṇyasukhaṃ ñatvāna, atho atthisukhaṃ paraṃ;
Bhuñjaṃ bhogasukhaṃ macco, tato paññā vipassati.

‘‘Vipassamāno jānāti, ubho bhoge sumedhaso;
Anavajjasukhassetaṃ, kalaṃ nāgghati soḷasi’’nti. dutiyaṃ;

3. Brahmasuttaṃ

63. ‘‘Sabrahmakāni, bhikkhave [itivu. 106], tāni kulāni yesaṃ puttānaṃ mātāpitaro ajjhāgāre pūjitā honti. Sapubbācariyakāni, bhikkhave, tāni kulāni, yesaṃ puttānaṃ mātāpitaro ajjhāgāre pūjitā honti. Sapubbadevatāni [sapubbadevāni (syā. kaṃ.)], bhikkhave, tāni kulāni yesaṃ puttānaṃ mātāpitaro ajjhāgāre pūjitā honti. Sāhuneyyakāni, bhikkhave, tāni kulāni yesaṃ puttānaṃ mātāpitaro ajjhāgāre pūjitā honti.

‘‘Brahmāti, bhikkhave, mātāpitūnaṃ [mātāpitunnaṃ (sī. pī.)] etaṃ adhivacanaṃ. Pubbācariyāti, bhikkhave, mātāpitūnaṃ etaṃ adhivacanaṃ. Pubbadevatāti [pubbadevāti (sī. syā. kaṃ.)], bhikkhave, mātāpitūnaṃ etaṃ adhivacanaṃ. Āhuneyyāti, bhikkhave, mātāpitūnaṃ etaṃ adhivacanaṃ. Taṃ kissa hetu? Bahukārā, bhikkhave, mātāpitaro, puttānaṃ āpādakā posakā imassa lokassa dassetāro’’ti.

‘‘Brahmāti mātāpitaro, pubbācariyāti vuccare;
Āhuneyyā ca puttānaṃ, pajāya anukampakā.

‘‘Tasmā hi ne namasseyya, sakkareyya ca paṇḍito;
Annena atha pānena, vatthena sayanena ca;
Ucchādanena nhāpanena, pādānaṃ dhovanena ca.

‘‘Tāya naṃ pāricariyāya, mātāpitūsu paṇḍitā;
Idheva naṃ pasaṃsanti, pecca sagge pamodatī’’ti. tatiyaṃ;

4. Nirayasuttaṃ

64. ‘‘Catūhi, bhikkhave, dhammehi samannāgato yathābhataṃ nikkhitto evaṃ niraye. Katamehi catūhi? Pāṇātipātī hoti, adinnādāyī hoti, kāmesumicchācārī hoti, musāvādī hoti – imehi kho, bhikkhave, catūhi dhammehi samannāgato yathābhataṃ nikkhitto evaṃ niraye''ti.

''Pāṇātipāto adinnādānaṃ, musāvādo ca vuccati;
Paradāragamanañcāpi, nappasaṃsanti paṇḍitā''ti. catutthaṃ;

5. Rūpasuttaṃ

65. ''Cattārome, bhikkhave, puggalā santo saṃvijjamānā lokasmiṃ. Katame cattāro? Rūpappamāṇo rūpappasanno, ghosappamāṇo ghosappasanno, lūkhappamāṇo lūkhappasanno, dhammappamāṇo dhammappasanno – ime kho, bhikkhave, cattāro puggalā santo saṃvijjamānā lokasmi''nti.

''Ye ca rūpe pamāṇiṃsu [ye ca rūpena pāmiṃsu (sī. syā. kaṃ. pī.)], ye ca ghosena anvagū;
Chandarāgavasūpetā, nābhijānanti te janā [na te jānanti taṃ janā (sī. syā. kaṃ. pī.)].

''Ajjhattañca na jānāti, bahiddhā ca na passati;
Samantāvaraṇo bālo, sa ve ghosena vuyhati.

''Ajjhattañca na jānāti, bahiddhā ca vipassati;
Bahiddhā phaladassāvī, sopi ghosena vuyhati.

''Ajjhattañca pajānāti, bahiddhā ca vipassati;
Vinīvaraṇadassāvī, na so ghosena vuyhatī''ti. pañcamaṃ;

6. Sarāgasuttaṃ

66. ''Cattārome, bhikkhave, puggalā santo saṃvijjamānā lokasmiṃ. Katame cattāro? Sarāgo, sadoso, samoho, samāno – ime kho, bhikkhave, cattāro puggalā santo saṃvijjamānā lokasmi''nti.

''Sārattā rajanīyesu, piyarūpābhinandino;
Mohena āvutā [adhamā (sī. syā. kaṃ. pī.)] sattā, baddhā [bandhā (ka.)] vaḍḍhenti bandhanaṃ.

''Rāgajaṃ dosajañcāpi, mohajaṃ cāpaviddasū;
Karontākusalaṃ kammaṃ [dhammaṃ (ka.)], savighātaṃ dukhudrayaṃ.

''Avijjānivutā posā, andhabhūtā acakkhukā;
Yathā dhammā tathā santā, na tassevanti [nassevanti (sī.)] maññare''ti. chaṭṭhaṃ;

7. Ahirājasuttaṃ

67. Ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Tena kho pana samayena sāvatthiyaṃ aññataro bhikkhu ahinā daṭṭho kālaṅkato hoti. Atha kho sambahulā bhikkhū yena bhagavā tenupasaṅkamiṃsu; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdiṃsu. Ekamantaṃ nisinnā kho te bhikkhū bhagavantaṃ etadavocuṃ – ''idha, bhante, sāvatthiyaṃ aññataro bhikkhu ahinā daṭṭho kālaṅkato''ti.

''Na hi nūna [na ha nūna (sī. syā. kaṃ. pī.)] so, bhikkhave, bhikkhu cattāri ahirājakulāni mettena cittena phari. Sace hi so, bhikkhave, bhikkhu cattāri ahirājakulāni mettena cittena phareyya, na hi so, bhikkhave, bhikkhu ahinā daṭṭho kālaṅkareyya.

‘‘Katamāni cattāri? Virūpakkhaṃ ahirājakulaṃ, erāpathaṃ ahirājakulaṃ, chabyāputtaṃ ahirājakulaṃ, kaṇhāgotamakaṃ ahirājakulaṃ. Na hi nūna so, bhikkhave, bhikkhu imāni cattāri ahirājakulāni mettena cittena phari. Sace hi so, bhikkhave, bhikkhu imāni cattāri ahirājakulāni mettena cittena phareyya, na hi so, bhikkhave, bhikkhu ahinā daṭṭho kālaṅkareyya.

‘‘Anujānāmi, bhikkhave, imāni cattāri ahirājakulāni mettena cittena pharituṃ attaguttiyā attarakkhāya attaparittāyā’’ti.

[cūḷava. 251; jā. 1.2.105 passitabbaṃ] ‘‘Virūpakkhehi me mettaṃ, mettaṃ erāpathehi me;
Chabyāputtehi me mettaṃ, mettaṃ kaṇhāgotamakehi ca.

‘‘Apādakehi me mettaṃ, mettaṃ dvipādakehi [dipādakehi (sī. syā. kaṃ. pī.)] me;
Catuppadehi me mettaṃ, mettaṃ bahuppadehi me.

‘‘Mā maṃ apādako hiṃsi, mā maṃ hiṃsi dvipādako [dipādako (sī. syā. kaṃ. pī.)];
Mā maṃ catuppado hiṃsi, mā maṃ hiṃsi bahuppado.

‘‘Sabbe sattā sabbe pāṇā, sabbe bhūtā ca kevalā;
Sabbe bhadrāni passantu, mā kañci [kiñci (syā. kaṃ. ka.)] pāpamāgamā.

‘‘Appamāṇo buddho, appamāṇo dhammo;
Appamāṇo saṅgho, pamāṇavantāni sarīsapāni [siriṃsapāni (sī. syā. kaṃ. pī.)].

‘‘Ahivicchikā satapadī, uṇṇanābhī sarabū mūsikā;
Katā me rakkhā katā me parittā [kataṃ me parittaṃ (?)], paṭikkamantu bhūtāni;
Sohaṃ namo bhagavato, namo sattannaṃ sammāsambuddhāna’’nti. sattamaṃ;

8. Devadattasuttaṃ

68. Ekaṃ samayaṃ bhagavā rājagahe viharati gijjhakūṭe pabbate acirapakkante devadatte. Tatra kho bhagavā devadattaṃ ārabbha bhikkhū āmantesi – ‘‘attavadhāya, bhikkhave [cūḷava. 252; saṃ. ni. 2.184], devadattassa lābhasakkārasiloko udapādi. Parābhavāya, bhikkhave, devadattassa lābhasakkārasiloko udapādi.

‘‘Seyyathāpi, bhikkhave, kadalī attavadhāya phalaṃ deti, parābhavāya phalaṃ deti; evamevaṃ kho, bhikkhave, attavadhāya devadattassa lābhasakkārasiloko udapādi, parābhavāya devadattassa lābhasakkārasiloko udapādi.

‘‘Seyyathāpi, bhikkhave, veḷu attavadhāya phalaṃ deti, parābhavāya phalaṃ deti; evamevaṃ kho, bhikkhave, attavadhāya devadattassa lābhasakkārasiloko udapādi, parābhavāya devadattassa lābhasakkārasiloko udapādi.

‘‘Seyyathāpi, bhikkhave, naḷo attavadhāya phalaṃ deti, parābhavāya phalaṃ deti; evamevaṃ kho, bhikkhave, attavadhāya devadattassa lābhasakkārasiloko udapādi, parābhavāya devadattassa lābhasakkārasiloko udapādi.

‘‘Seyyathāpi, bhikkhave, assatarī attavadhāya gabbhaṃ gaṇhāti, parābhavāya gabbhaṃ gaṇhāti; evamevaṃ kho, bhikkhave, attavadhāya devadattassa lābhasakkārasiloko udapādi, parābhavāya devadattassa lābhasakkārasiloko udapādī’’ti.

‘‘Phalaṃ ve kadaliṃ hanti, phalaṃ veḷuṃ phalaṃ naḷaṃ;
Sakkāro kāpurisaṃ hanti, gabbho assatariṃ yathā’’ti [cūḷava. 335; saṃ. ni. 1.183; 2.184; netti. 90]. aṭṭhamaṃ;

9. Padhānasuttaṃ

69. ‘‘Cattārimāni, bhikkhave, padhānāni. Katamāni cattāri? Saṃvarappadhānaṃ, pahānappadhānaṃ, bhāvanāppadhānaṃ, anurakkhaṇāppadhānaṃ. Katamañca, bhikkhave, saṃvarappadhānaṃ? Idha, bhikkhave, bhikkhu anuppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ anuppādāya chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati. Idaṃ vuccati, bhikkhave, saṃvarappadhānaṃ.

‘‘Katamañca, bhikkhave, pahānappadhānaṃ? Idha, bhikkhave, bhikkhu uppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati. Idaṃ vuccati, bhikkhave, pahānappadhānaṃ.

‘‘Katamañca, bhikkhave, bhāvanāppadhānaṃ? Idha, bhikkhave, bhikkhu anuppannānaṃ kusalānaṃ dhammānaṃ uppādāya chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati. Idaṃ vuccati, bhikkhave, bhāvanāppadhānaṃ.

‘‘Katamañca, bhikkhave, anurakkhaṇāppadhānaṃ? Idha, bhikkhave, bhikkhu uppannānaṃ kusalānaṃ dhammānaṃ ṭhitiyā asammosāya bhiyyobhāvāya vepullāya bhāvanāya pāripūriyā chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati. Idaṃ vuccati, bhikkhave, anurakkhaṇāppadhānaṃ. Imāni kho, bhikkhave, cattāri padhānānī’’ti.

‘‘Saṃvaro ca pahānañca, bhāvanā anurakkhaṇā;
Ete padhānā cattāro, desitādiccabandhunā;
Yo hi [yehi (?)] bhikkhu idhātāpī, khayaṃ dukkhassa pāpuṇe’’ti. navamaṃ;

10. Adhammikasuttaṃ

70. ‘‘Yasmiṃ, bhikkhave, samaye rājāno adhammikā honti, rājāyuttāpi tasmiṃ samaye adhammikā honti. Rājāyuttesu adhammikesu brāhmaṇagahapatikāpi tasmiṃ samaye adhammikā honti. Brāhmaṇagahapatikesu adhammikesu negamajānapadāpi tasmiṃ samaye adhammikā honti. Negamajānapadesu adhammikesu visamaṃ candimasūriyā parivattanti. Visamaṃ candimasūriyesu parivattantesu visamaṃ nakkhattāni tārakarūpāni parivattanti. Visamaṃ nakkhattesu tārakarūpesu parivattantesu visamaṃ rattindivā [rattidivā (ka.)] parivattanti. Visamaṃ rattindivesu parivattantesu visamaṃ māsaddhamāsā parivattanti. Visamaṃ māsaddhamāsesu parivattantesu visamaṃ utusaṃvaccharā parivattanti. Visamaṃ utusaṃvaccharesu parivattantesu visamaṃ vātā vāyanti visamā apañjasā. Visamaṃ vātesu vāyantesu visamesu apañjasesu devatā parikupitā bhavanti. Devatāsu parikupitāsu devo na sammā dhāraṃ anuppavecchati. Deve na sammā dhāraṃ anuppavecchante visamapākāni [visamapākīni (sī. syā. kaṃ.), visamaṃ pākāni (ka.)] sassāni bhavanti. Visamapākāni, bhikkhave, sassāni manussā paribhuñjantā appāyukā honti dubbaṇṇā ca bavhābādhā [bahvābādhā (ka.)] ca.

‘‘Yasmiṃ, bhikkhave, samaye rājāno dhammikā honti, rājāyuttāpi tasmiṃ samaye dhammikā honti. Rājāyuttesu dhammikesu brāhmaṇagahapatikāpi tasmiṃ samaye dhammikā honti. Brāhmaṇagahapatikesu dhammikesu negamajānapadāpi tasmiṃ samaye dhammikā honti. Negamajānapadesu dhammikesu samaṃ candimasūriyā parivattanti. Samaṃ candimasūriyesu parivattantesu samaṃ nakkhattāni tārakarūpāni parivattanti. Samaṃ nakkhattesu tārakarūpesu parivattantesu samaṃ rattindivā parivattanti. Samaṃ rattindivesu parivattantesu samaṃ māsaddhamāsā parivattanti. Samaṃ māsaddhamāsesu parivattantesu samaṃ utusaṃvaccharā parivattanti. Samaṃ utusaṃvaccharesu parivattantesu samaṃ vātā vāyanti samā pañjasā. Samaṃ vātesu vāyantesu samesu pañjasesu devatā aparikupitā bhavanti. Devatāsu aparikupitāsu devo sammā dhāraṃ anuppavecchati. Deve sammā dhāraṃ anuppavecchante samapākāni sassāni bhavanti. Samapākāni, bhikkhave, sassāni manussā paribhuñjantā dīghāyukā ca honti vaṇṇavanto ca balavanto ca appābādhā cā''ti.

''Gunnaṃ ce taramānānaṃ, jimhaṃ gacchati puṅgavo;
Sabbā tā jimhaṃ gacchanti, nette jimhaṃ gate sati.

''Evamevaṃ manussesu, yo hoti seṭṭhasammato;
So ce adhammaṃ carati, pageva itarā pajā;
Sabbaṃ raṭṭhaṃ dukkhaṃ seti, rājā ce hoti adhammiko.

''Gunnaṃ ce taramānānaṃ, ujuṃ gacchati puṅgavo;
Sabbā tā ujuṃ gacchanti, nette ujuṃ gate sati.

''Evamevaṃ manussesu, yo hoti seṭṭhasammato;
So sace [so ceva (sī. pī.), so ce (syā.)] dhammaṃ carati, pageva itarā pajā;
Sabbaṃ raṭṭhaṃ sukhaṃ seti, rājā ce hoti dhammiko''ti. dasamaṃ;

Pattakammavaggo dutiyo.

Tassuddānaṃ –

Pattakammaṃ ānaṇyako [anaṇako (sī. pī.), anaṇyako (ka.)], sabrahmanirayā rūpena pañcamaṃ;
Sarāgaahirājā devadatto, padhānaṃ adhammikena cāti.

(8) 3. Apaṇṇakavaggo

1. Padhānasuttaṃ

71. ''Catūhi, bhikkhave, dhammehi samannāgato bhikkhu apaṇṇakappaṭipadaṃ paṭipanno hoti, yoni cassa āraddhā hoti āsavānaṃ khayāya. Katamehi catūhi? Idha, bhikkhave, bhikkhu sīlavā hoti, bahussuto hoti, āraddhavīriyo hoti, paññavā hoti. Imehi kho, bhikkhave, catūhi dhammehi samannāgato bhikkhu apaṇṇakappaṭipadaṃ paṭipanno hoti, yoni cassa āraddhā hoti āsavānaṃ khayāyā''ti. Paṭhamaṃ.

2. Sammādiṭṭhisuttaṃ

72. ''Catūhi, bhikkhave, dhammehi samannāgato bhikkhu apaṇṇakappaṭipadaṃ paṭipanno hoti, yoni cassa āraddhā hoti āsavānaṃ khayāya. Katamehi catūhi? Nekkhammavitakkena, abyāpādavitakkena, avihiṃsāvitakkena, sammādiṭṭhiyā – imehi kho, bhikkhave, catūhi dhammehi samannāgato bhikkhu apaṇṇakappaṭipadaṃ paṭipanno hoti, yoni cassa āraddhā hoti āsavānaṃ khayāyā''ti. Dutiyaṃ.

3. Sappurisasuttaṃ

73. ''Catūhi, bhikkhave, dhammehi samannāgato asappuriso veditabbo. Katamehi catūhi? Idha, bhikkhave, asappuriso yo hoti parassa avaṇṇo taṃ apuṭṭhopi pātu karoti, ko pana vādo puṭṭhassa! Puṭṭho kho pana pañhābhinīto ahāpetvā alambitvā paripūraṃ vitthārena parassa avaṇṇaṃ bhāsitā hoti.

Veditabbametaṃ, bhikkhave, asappuriso ayaṃ bhavanti.

‘‘Puna caparaṃ, bhikkhave, asappuriso yo hoti parassa vaṇṇo taṃ puṭṭhopi na pātu karoti, ko pana vādo apuṭṭhassa! Puṭṭho kho pana pañhābhinīto hāpetvā lambitvā aparipūraṃ avitthārena parassa vaṇṇaṃ bhāsitā hoti. Veditabbametaṃ, bhikkhave, asappuriso ayaṃ bhavanti.

‘‘Puna caparaṃ, bhikkhave, asappuriso yo hoti attano avaṇṇo taṃ puṭṭhopi na pātu karoti, ko pana vādo apuṭṭhassa! Puṭṭho kho pana pañhābhinīto hāpetvā lambitvā aparipūraṃ avitthārena attano avaṇṇaṃ bhāsitā hoti. Veditabbametaṃ, bhikkhave, asappuriso ayaṃ bhavanti.

‘‘Puna caparaṃ, bhikkhave, asappuriso yo hoti attano vaṇṇo taṃ apuṭṭhopi pātu karoti, ko pana vādo puṭṭhassa! Puṭṭho kho pana pañhābhinīto ahāpetvā alambitvā paripūraṃ vitthārena attano vaṇṇaṃ bhāsitā hoti. Veditabbametaṃ, bhikkhave, asappuriso ayaṃ bhavanti. Imehi kho, bhikkhave, catūhi dhammehi samannāgato asappuriso veditabbo.

‘‘Catūhi, bhikkhave, dhammehi samannāgato sappuriso veditabbo. Katamehi catūhi? Idha, bhikkhave, sappuriso yo hoti parassa avaṇṇo taṃ puṭṭhopi na pātu karoti, ko pana vādo apuṭṭhassa! Puṭṭho kho pana pañhābhinīto hāpetvā lambitvā aparipūraṃ avitthārena parassa avaṇṇaṃ bhāsitā hoti. Veditabbametaṃ, bhikkhave, sappuriso ayaṃ bhavanti.

‘‘Puna caparaṃ, bhikkhave, sappuriso yo hoti parassa vaṇṇo taṃ apuṭṭhopi pātu karoti, ko pana vādo puṭṭhassa! Puṭṭho kho pana pañhābhinīto ahāpetvā alambitvā paripūraṃ vitthārena parassa vaṇṇaṃ bhāsitā hoti. Veditabbametaṃ, bhikkhave, sappuriso ayaṃ bhavanti.

‘‘Puna caparaṃ, bhikkhave, sappuriso yo hoti attano avaṇṇo taṃ apuṭṭhopi pātu karoti, ko pana vādo puṭṭhassa! Puṭṭho kho pana pañhābhinīto ahāpetvā alambitvā paripūraṃ vitthārena attano avaṇṇaṃ bhāsitā hoti. Veditabbametaṃ, bhikkhave, sappuriso ayaṃ bhavanti.

‘‘Puna caparaṃ, bhikkhave, sappuriso yo hoti attano vaṇṇo taṃ puṭṭhopi na pātu karoti, ko pana vādo apuṭṭhassa! Puṭṭho kho pana pañhābhinīto hāpetvā lambitvā aparipūraṃ avitthārena attano vaṇṇaṃ bhāsitā hoti. Veditabbametaṃ, bhikkhave, sappuriso ayaṃ bhavanti. Imehi kho, bhikkhave, catūhi dhammehi samannāgato sappuriso veditabbo.

‘‘Seyyathāpi, bhikkhave, vadhukā yaññadeva rattiṃ vā divaṃ vā ānītā hoti, tāvadevassā tibbaṃ hirottappaṃ paccupaṭṭhitaṃ hoti sassuyāpi sasurepi sāmikepi antamaso dāsakammakaraporisesu. Sā aparena samayena saṃvāsamanvāya vissāsamanvāya sassumpi sasurampi sāmikampi evamāha – ‘apetha, kiṃ pana tumhe jānāthā’ti! Evamevaṃ kho, bhikkhave, idhekacco bhikkhu yaññadeva rattiṃ vā divaṃ vā agārasmā anagāriyaṃ pabbajito hoti, tāvadevassa tibbaṃ hirottappaṃ paccupaṭṭhitaṃ hoti bhikkhūsu bhikkhunīsu upāsakesu upāsikāsu antamaso ārāmikasamaṇuddesesu. So aparena samayena saṃvāsamanvāya vissāsamanvāya ācariyampi upajjhāyampi evamāha – ‘apetha, kiṃ pana tumhe jānāthā’ti! Tasmātiha, bhikkhave, evaṃ sikkhitabbaṃ – ‘adhunāgatavadhukāsamena cetasā viharissāmā’ti. Evañhi vo, bhikkhave, sikkhitabba’’nti. Tatiyaṃ.

4. Paṭhamaaggasuttaṃ

74. ‘‘Cattārimāni, bhikkhave, aggāni. Katamāni cattāri? Sīlaggaṃ, samādhiggaṃ [samādhaggaṃ (sī. syā. kaṃ)], paññāggaṃ, vimuttaggaṃ – imāni kho, bhikkhave, cattāri aggānī’’ti. Catutthaṃ.

5. Dutiyaaggasuttaṃ

75. ‘‘Cattārimāni, bhikkhave, aggāni. Katamāni cattāri? Rūpaggaṃ, vedanāggaṃ, saññāggaṃ, bhavaggaṃ – imāni kho, bhikkhave, cattāri aggānī’’ti. Pañcamaṃ.

6. Kusinārasuttaṃ

76. Ekaṃ samayaṃ bhagavā kusinārāyaṃ viharati upavattane mallānaṃ sālavane antarena yamakasālānaṃ parinibbānasamaye. Tatra kho bhagavā bhikkhū āmantesi – ‘‘bhikkhavo’’ti. ‘‘Bhadante’’ti te bhikkhū bhagavato paccassosuṃ. Bhagavā etadavoca –

‘‘Siyā kho pana, bhikkhave [dī. ni. 2.217], ekabhikkhussapi kaṅkhā vā vimati vā buddhe vā dhamme vā saṅghe vā magge vā paṭipadāya vā, pucchatha, bhikkhave, mā pacchā vippaṭisārino ahuvattha – ‘sammukhībhūto no satthā ahosi, nāsakkhimha bhagavantaṃ sammukhā paṭipucchitu’’’nti. Evaṃ vutte te bhikkhū tuṇhī ahesuṃ. Dutiyampi kho bhagavā bhikkhū āmantesi – ‘‘siyā kho pana, bhikkhave, ekabhikkhussapi kaṅkhā vā vimati vā buddhe vā dhamme vā saṅghe vā magge vā paṭipadāya vā, pucchatha, bhikkhave, mā pacchā vippaṭisārino ahuvattha – ‘sammukhībhūto no satthā ahosi, nāsakkhimha bhagavantaṃ sammukhā paṭipucchitu’’’nti. Dutiyampi kho te bhikkhū tuṇhī ahesuṃ. Tatiyampi kho bhagavā bhikkhū āmantesi – ‘‘siyā kho pana, bhikkhave, ekabhikkhussapi kaṅkhā vā vimati vā buddhe vā dhamme vā saṅghe vā magge vā paṭipadāya vā, pucchatha, bhikkhave, mā pacchā vippaṭisārino ahuvattha – ‘sammukhībhūto no satthā ahosi, nāsakkhimha bhagavantaṃ sammukhā paṭipucchitu’’’nti. Tatiyampi kho te bhikkhū tuṇhī ahesuṃ.

Atha kho bhagavā bhikkhū āmantesi – ‘‘siyā kho pana, bhikkhave, satthugāravenapi na puccheyyātha, sahāyakopi, bhikkhave, sahāyakassa ārocetū’’ti. Evaṃ vutte te bhikkhū tuṇhī ahesuṃ. Atha kho āyasmā ānando bhagavantaṃ etadavoca – ‘‘acchariyaṃ, bhante, abbhutaṃ, bhante! Evaṃ pasanno ahaṃ, bhante! Natthi imasmiṃ bhikkhusaṅghe ekabhikkhussapi kaṅkhā vā vimati vā buddhe vā dhamme vā saṅghe vā magge vā paṭipadāya vā’’ti.

‘‘Pasādā kho tvaṃ, ānanda, vadesi. Ñāṇameva hettha, ānanda, tathāgatassa – ‘natthi imasmiṃ bhikkhusaṅghe ekabhikkhussapi kaṅkhā vā vimati vā buddhe vā dhamme vā saṅghe vā magge vā paṭipadāya vā’. Imesañhi, ānanda, pañcannaṃ bhikkhusatānaṃ yo pacchimako bhikkhu so sotāpanno avinipātadhammo niyato sambodhiparāyaṇo’’ti. Chaṭṭhaṃ.

7. Acinteyyasuttaṃ

77. ‘‘Cattārimāni, bhikkhave, acinteyyāni, na cintetabbāni; yāni cintento ummādassa vighātassa bhāgī assa. Katamāni cattāri? Buddhānaṃ, bhikkhave, buddhavisayo acinteyyo, na cintetabbo; yaṃ cintento ummādassa vighātassa bhāgī assa. Jhāyissa, bhikkhave, jhānavisayo acinteyyo, na cintetabbo; yaṃ cintento ummādassa vighātassa bhāgī assa. Kammavipāko, bhikkhave, acinteyyo, na cintetabbo; yaṃ cintento ummādassa vighātassa bhāgī assa. Lokacintā, bhikkhave, acinteyyā, na cintetabbā; yaṃ cintento ummādassa vighātassa bhāgī assa. Imāni kho, bhikkhave, cattāri acinteyyāni, na cintetabbāni; yāni cintento ummādassa vighātassa bhāgī assā’’ti. Sattamaṃ.

8. Dakkhiṇasuttaṃ

78. ‘‘Catasso imā, bhikkhave, dakkhiṇā visuddhiyo. Katamā catasso? Atthi, bhikkhave, dakkhiṇā dāyakato visujjhati, no paṭiggāhakato; atthi, bhikkhave, dakkhiṇā paṭiggāhakato visujjhati, no dāyakato; atthi, bhikkhave, dakkhiṇā neva dāyakato visujjhati, no paṭiggāhakato; atthi, bhikkhave, dakkhiṇā dāyakato ceva visujjhati paṭiggāhakato ca.

‘‘Kathañca, bhikkhave, dakkhiṇā dāyakato visujjhati, no paṭiggāhakato? Idha, bhikkhave, dāyako hoti sīlavā kalyāṇadhammo; paṭiggāhakā honti dussīlā pāpadhammā [paṭiggāhako hoti dussīlo pāpadhammo (syā. kaṃ. ka.) ma. ni. 3.381 oloketabbaṃ]. Evaṃ kho, bhikkhave, dakkhiṇā dāyakato visujjhati, no paṭiggāhakato.

‘‘Kathañca, bhikkhave, dakkhiṇā paṭiggāhakato visujjhati, no dāyakato? Idha, bhikkhave, dāyako hoti dussīlo pāpadhammo; paṭiggāhakā honti sīlavanto kalyāṇadhammā. Evaṃ kho, bhikkhave, dakkhiṇā paṭiggāhakato visujjhati, no dāyakato.

‘‘Kathañca, bhikkhave, dakkhiṇā neva dāyakato visujjhati, no paṭiggāhakato? Idha, bhikkhave, dāyako hoti dussīlo pāpadhammo; paṭiggāhakāpi honti dussīlā pāpadhammā. Evaṃ kho, bhikkhave, dakkhiṇā neva dāyakato visujjhati, no paṭiggāhakato.

‘‘Kathañca, bhikkhave, dakkhiṇā dāyakato ceva visujjhati paṭiggāhakato ca? Idha, bhikkhave, dāyako hoti sīlavā kalyāṇadhammo; paṭiggāhakāpi honti sīlavanto kalyāṇadhammā. Evaṃ kho, bhikkhave, dakkhiṇā dāyakato ceva visujjhati paṭiggāhakato ca. Imā kho, bhikkhave, catasso dakkhiṇā visuddhiyo’’ti. Aṭṭhamaṃ.

9. Vaṇijjasuttaṃ

79. Atha kho āyasmā sāriputto yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā sāriputto bhagavantaṃ etadavoca – ‘‘ko nu kho, bhante, hetu ko paccayo, yena midhekaccassa tādisāva vaṇijjā payuttā chedagāminī hoti? Ko pana, bhante, hetu ko paccayo, yena midhekaccassa tādisāva vaṇijjā payuttā na yathādhippāyā [yathādhippāyaṃ (sī.)] hoti? Ko nu kho, bhante hetu ko paccayo, yena midhekaccassa tādisāva vaṇijjā payuttā yathādhippāyā [yathādhippāyaṃ (sī.)] hoti? Ko pana, bhante, hetu ko paccayo, yena midhekaccassa tādisāva vaṇijjā payuttā parādhippāyā hotī’’ti?

‘‘Idha, sāriputta, ekacco samaṇaṃ vā brāhmaṇaṃ vā upasaṅkamitvā pavāreti – ‘vadatu, bhante, paccayenā’ti. So yena pavāreti taṃ na deti. So ce tato cuto itthattaṃ āgacchati, so yaññadeva vaṇijjaṃ payojeti, sāssa hoti chedagāminī.

‘‘Idha pana, sāriputta, ekacco samaṇaṃ vā brāhmaṇaṃ vā upasaṅkamitvā pavāreti – ‘vadatu, bhante, paccayenā’ti. So yena pavāreti taṃ na yathādhippāyaṃ deti. So ce tato cuto itthattaṃ āgacchati, so yaññadeva vaṇijjaṃ payojeti, sāssa na hoti yathādhippāyā [yathādhippāyaṃ (sī. ka.)].

‘‘Idha pana, sāriputta, ekacco samaṇaṃ vā brāhmaṇaṃ vā upasaṅkamitvā pavāreti – ‘vadatu, bhante, paccayenā’ti. So yena pavāreti taṃ yathādhippāyaṃ deti. So ce tato cuto itthattaṃ āgacchati, so yaññadeva vaṇijjaṃ payojeti, sāssa hoti yathādhippāyā [yathādhippāyaṃ (sī. ka.)].

‘‘Idha, sāriputta, ekacco samaṇaṃ vā brāhmaṇaṃ vā upasaṅkamitvā pavāreti – ‘vadatu, bhante, paccayenā’ti. So yena pavāreti taṃ parādhippāyaṃ deti. So ce tato cuto itthattaṃ āgacchati, so yaññadeva vaṇijjaṃ payojeti, sāssa hoti parādhippāyā [parādhippāyaṃ (ka.)].

‘‘Ayaṃ kho, sāriputta, hetu ayaṃ paccayo, yena midhekaccassa tādisāva vaṇijjā payuttā chedagāminī hoti. Ayaṃ pana, sāriputta, hetu ayaṃ paccayo, yena midhekaccassa tādisāva vaṇijjā payuttā na yathādhippāyā hoti. Ayaṃ kho pana, sāriputta, hetu ayaṃ paccayo, yena midhekaccassa tādisāva vaṇijjā payuttā yathādhippāyā hoti. Ayaṃ pana, sāriputta, hetu ayaṃ paccayo, yena midhekaccassa tādisāva vaṇijjā payuttā parādhippāyā hotī’’ti. Navamaṃ.

10. Kambojasuttaṃ

80. Ekaṃ samayaṃ bhagavā kosambiyaṃ viharati ghositārāme. Atha kho āyasmā ānando yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā ānando bhagavantaṃ etadavoca –

‘‘Ko nu kho, bhante, hetu ko paccayo, yena mātugāmo neva sabhāyaṃ nisīdati, na kammantaṃ payojeti, na kambojaṃ gacchatī’’ti? ‘‘Kodhano, ānanda, mātugāmo; issukī, ānanda, mātugāmo; maccharī, ānanda, mātugāmo; duppañño, ānanda, mātugāmo – ayaṃ kho, ānanda, hetu ayaṃ paccayo, yena mātugāmo neva sabhāyaṃ nisīdati, na kammantaṃ payojeti, na kambojaṃ gacchatī’’ti. Dasamaṃ.

Apaṇṇakavaggo tatiyo.

Tassuddānaṃ –

Padhānaṃ diṭṭhisappurisa, vadhukā dve ca honti aggāni;
Kusināraacinteyyā, dakkhiṇā ca vaṇijjā kambojanti.

(9) 4. Macalavaggo

1. Pāṇātipātasuttaṃ

81. ‘‘Catūhi, bhikkhave, dhammehi samannāgato yathābhataṃ nikkhitto evaṃ niraye. Katamehi catūhi? Pāṇātipātī hoti, adinnādāyī hoti, kāmesumicchācārī hoti, musāvādī hoti – imehi kho, bhikkhave, catūhi dhammehi samannāgato yathābhataṃ nikkhitto evaṃ niraye.

‘‘Catūhi, bhikkhave, dhammehi samannāgato yathābhataṃ nikkhitto evaṃ sagge. Katamehi catūhi? Pāṇātipātā paṭivirato hoti, adinnādānā paṭivirato hoti, kāmesumicchācārā paṭivirato hoti, musāvādā paṭivirato hoti – imehi kho, bhikkhave, catūhi dhammehi samannāgato yathābhataṃ nikkhitto evaṃ sagge’’ti. Paṭhamaṃ.

2. Musāvādasuttaṃ

82. ‘‘Catūhi, bhikkhave, dhammehi samannāgato yathābhataṃ nikkhitto evaṃ niraye. Katamehi catūhi? Musāvādī hoti, pisuṇavāco hoti, pharusavāco hoti, samphappalāpī hoti – imehi kho, bhikkhave, catūhi dhammehi samannāgato yathābhataṃ nikkhitto evaṃ niraye.

‘‘Catūhi, bhikkhave, dhammehi samannāgato yathābhataṃ nikkhitto evaṃ sagge. Katamehi catūhi? Musāvādā paṭivirato hoti, pisuṇāya vācāya paṭivirato hoti, pharusāya vācāya paṭivirato hoti, samphappalāpā paṭivirato hoti – imehi kho, bhikkhave, catūhi dhammehi samannāgato yathābhataṃ nikkhitto evaṃ sagge’’ti. Dutiyaṃ.

3. Avaṇṇārahasuttaṃ

83. ‘‘Catūhi, bhikkhave, dhammehi samannāgato yathābhataṃ nikkhitto evaṃ niraye. Katamehi catūhi? Ananuvicca apariyogāhetvā avaṇṇārahassa vaṇṇaṃ bhāsati, ananuvicca apariyogāhetvā vaṇṇārahassa avaṇṇaṃ bhāsati, ananuvicca apariyogāhetvā appasādanīye ṭhāne pasādaṃ upadaṃseti, ananuvicca apariyogāhetvā pasādanīye ṭhāne appasādaṃ upadaṃseti – imehi kho, bhikkhave, catūhi dhammehi samannāgato yathābhataṃ nikkhitto evaṃ niraye.

‘‘Catūhi, bhikkhave, dhammehi samannāgato yathābhataṃ nikkhitto evaṃ sagge. Katamehi catūhi? Anuvicca pariyogāhetvā avaṇṇārahassa avaṇṇaṃ bhāsati, anuvicca pariyogāhetvā vaṇṇārahassa vaṇṇaṃ bhāsati, anuvicca pariyogāhetvā appasādanīye ṭhāne appasādaṃ upadaṃseti anuvicca pariyogāhetvā pasādanīye ṭhāne pasādaṃ upadaṃseti – imehi kho, bhikkhave, catūhi dhammehi samannāgato yathābhataṃ nikkhitto evaṃ sagge’’ti. Tatiyaṃ.

4. Kodhagarusuttaṃ

84. ‘‘Catūhi, bhikkhave, dhammehi samannāgato yathābhataṃ nikkhitto evaṃ niraye. Katamehi catūhi? Kodhagaru hoti na saddhammagaru, makkhagaru hoti na saddhammagaru, lābhagaru hoti na saddhammagaru, sakkāragaru hoti na saddhammagaru – imehi kho, bhikkhave, catūhi dhammehi samannāgato yathābhataṃ nikkhitto evaṃ niraye.

‘‘Catūhi, bhikkhave, dhammehi samannāgato yathābhataṃ nikkhitto evaṃ sagge. Katamehi catūhi? Saddhammagaru hoti na kodhagaru, saddhammagaru hoti na makkhagaru, saddhammagaru hoti na lābhagaru, saddhammagaru hoti na sakkāragaru – imehi kho, bhikkhave, catūhi dhammehi samannāgato yathābhataṃ nikkhitto evaṃ sagge’’ti. Catutthaṃ.

5. Tamotamasuttaṃ

85. ‘‘Cattārome, bhikkhave, puggalā santo saṃvijjamānā lokasmiṃ. Katame cattāro? Tamo tamaparāyaṇo [… parāyano (syā. kaṃ. pī.) pu. pa. 168; saṃ. ni. 1.132], tamo jotiparāyaṇo, joti tamaparāyaṇo, joti jotiparāyaṇo.

‘‘Kathañca, bhikkhave, puggalo tamo hoti tamaparāyaṇo? Idha, bhikkhave, ekacco puggalo nīce kule paccājāto hoti – caṇḍālakule vā venakule vā nesādakule vā rathakārakule vā pukkusakule vā dalidde appannapānabhojane kasiravuttike, yattha kasirena ghāsacchādo labbhati. So ca hoti dubbaṇṇo duddasiko okoṭimako bavhābādho kāṇo vā kuṇī vā khañjo vā pakkhahato vā, na lābhī annassa pānassa vatthassa yānassa mālāgandhavilepanassa seyyāvasathapadīpeyyassa. So kāyena duccaritaṃ carati, vācāya duccaritaṃ carati, manasā duccaritaṃ carati. So kāyena duccaritaṃ caritvā, vācāya duccaritaṃ caritvā, manasā duccaritaṃ caritvā kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati. Evaṃ kho, bhikkhave, puggalo tamo hoti tamaparāyaṇo.

‘‘Kathañca, bhikkhave, puggalo tamo hoti jotiparāyaṇo? Idha, bhikkhave, ekacco puggalo nīce kule paccājāto hoti – caṇḍālakule vā venakule vā nesādakule vā rathakārakule vā pukkusakule vā dalidde appannapānabhojane kasiravuttike, yattha kasirena ghāsacchādo labbhati; so ca hoti dubbaṇṇo duddasiko okoṭimako bavhābādho kāṇo vā kuṇī vā khañjo vā pakkhahato vā na lābhī annassa pānassa vatthassa yānassa mālāgandhavilepanassa seyyāvasathapadīpeyyassa. So kāyena sucaritaṃ carati, vācāya sucaritaṃ carati, manasā sucaritaṃ carati. So kāyena sucaritaṃ caritvā, vācāya sucaritaṃ caritvā, manasā sucaritaṃ caritvā kāyassa bhedā paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjati. Evaṃ kho, bhikkhave, puggalo tamo hoti jotiparāyaṇo.

‘‘Kathañca, bhikkhave, puggalo joti hoti tamaparāyaṇo? Idha, bhikkhave, ekacco puggalo ucce kule paccājāto hoti – khattiyamahāsālakule vā brāhmaṇamahāsālakule vā gahapatimahāsālakule vā aḍḍhe mahaddhane mahābhoge pahūtajātarūparajate pahūtavittūpakaraṇe pahūtadhanadhaññe; so ca hoti abhirūpo dassanīyo pāsādiko paramāya vaṇṇapokkharatāya samannāgato, lābhī annassa pānassa vatthassa yānassa mālāgandhavilepanassa seyyāvasathapadīpeyyassa. So kāyena duccaritaṃ carati, vācāya duccaritaṃ carati, manasā duccaritaṃ carati. So kāyena duccaritaṃ caritvā, vācāya duccaritaṃ caritvā, manasā duccaritaṃ caritvā kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati. Evaṃ kho, bhikkhave, puggalo joti hoti tamaparāyaṇo.

‘‘Kathañca, bhikkhave, puggalo joti hoti jotiparāyaṇo? Idha, bhikkhave, ekacco puggalo ucce kule paccājāto hoti – khattiyamahāsālakule vā brāhmaṇamahāsālakule vā gahapatimahāsālakule vā aḍḍhe mahaddhane mahābhoge pahūtajātarūparajate pahūtavittūpakaraṇe pahūtadhanadhaññe; so ca hoti abhirūpo dassanīyo pāsādiko paramāya vaṇṇapokkharatāya samannāgato, lābhī annassa pānassa vatthassa yānassa mālāgandhavilepanassa seyyāvasathapadīpeyyassa. So kāyena sucaritaṃ carati, vācāya sucaritaṃ carati, manasā sucaritaṃ carati. So kāyena sucaritaṃ caritvā, vācāya sucaritaṃ caritvā, manasā sucaritaṃ caritvā kāyassa bhedā paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjati. Evaṃ kho, bhikkhave, puggalo joti hoti jotiparāyaṇo. Ime kho, bhikkhave, cattāro puggalā santo saṃvijjamānā lokasmi''nti. Pañcamaṃ.

6. Oṇatoṇatasuttaṃ

86. ''Cattārome, bhikkhave, puggalā santo saṃvijjamānā lokasmiṃ. Katame cattāro? Oṇatoṇato, oṇatuṇṇato, uṇṇatoṇato, uṇṇatuṇṇato. Ime kho, bhikkhave, cattāro puggalā santo saṃvijjamānā lokasmi''nti [pu. pa. 169]. Chaṭṭhaṃ.

7. Puttasuttaṃ

87. ''Cattārome, bhikkhave, puggalā santo saṃvijjamānā lokasmiṃ. Katame cattāro? Samaṇamacalo, samaṇapuṇḍarīko, samaṇapadumo, samaṇesu samaṇasukhumālo.

''Kathañca, bhikkhave, puggalo samaṇamacalo hoti? Idha, bhikkhave, bhikkhu sekho hoti pāṭipado [paṭipado (syā. kaṃ. pī.) ma. ni. 2 sekhasuttavaṇṇanā oloketabbā]; anuttaraṃ yogakkhemaṃ patthayamāno viharati. Seyyathāpi, bhikkhave, rañño khattiyassa muddhāvasittassa jeṭṭho putto ābhiseko anabhisitto macalappatto; evamevaṃ kho, bhikkhave, bhikkhu sekho hoti pāṭipado, anuttaraṃ yogakkhemaṃ patthayamāno viharati. Evaṃ kho, bhikkhave, puggalo samaṇamacalo hoti.

''Kathañca, bhikkhave, puggalo samaṇapuṇḍarīko hoti? Idha, bhikkhave, bhikkhu āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharati, no ca kho aṭṭha vimokkhe kāyena phusitvā viharati [phassitvā (sī. pī.)]. Evaṃ kho, bhikkhave, puggalo samaṇapuṇḍarīko hoti.

''Kathañca, bhikkhave, puggalo samaṇapadumo hoti? Idha, bhikkhave, bhikkhu āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharati, aṭṭha ca vimokkhe kāyena phusitvā viharati. Evaṃ kho, bhikkhave, puggalo samaṇapadumo hoti.

''Kathañca, bhikkhave, puggalo samaṇesu samaṇasukhumālo hoti? Idha, bhikkhave, bhikkhu yācitova bahulaṃ cīvaraṃ paribhuñjati, appaṃ ayācito; yācitova bahulaṃ piṇḍapātaṃ paribhuñjati, appaṃ ayācito; yācitova bahulaṃ senāsanaṃ paribhuñjati, appaṃ ayācito; yācitova bahulaṃ gilānappaccayabhesajjaparikkhāraṃ paribhuñjati, appaṃ ayācito. Yehi kho pana sabrahmacārīhi saddhiṃ viharati, tyassa [tyāssa (sī.) a. ni. 5.104] manāpeneva bahulaṃ kāyakammena samudācaranti, appaṃ amanāpena; manāpeneva bahulaṃ vacīkammena samudācaranti, appaṃ amanāpena; manāpeneva bahulaṃ manokammena samudācaranti, appaṃ amanāpena; manāpaṃyeva bahulaṃ upahāraṃ upaharanti, appaṃ amanāpaṃ. Yāni kho pana tāni vedayitāni pittasamuṭṭhānāni vā semhasamuṭṭhānāni vā vātasamuṭṭhānāni vā sannipātikāni vā utupariṇāmajāni vā visamaparihārajāni vā opakkamikāni vā kammavipākajāni vā, tāni panassa na bahudeva uppajjanti. Appābādho hoti. Catunnaṃ jhānānaṃ ābhicetasikānaṃ diṭṭhadhammasukhavihārānaṃ nikāmalābhī hoti akicchalābhī akasiralābhī, āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharati. Evaṃ kho, bhikkhave, puggalo samaṇesu samaṇasukhumālo hoti.

''Yañhi taṃ, bhikkhave, sammā vadamāno vadeyya samaṇesu samaṇasukhumāloti, mameva taṃ, bhikkhave, sammā vadamāno vadeyya samaṇesu samaṇasukhumāloti. Ahañhi, bhikkhave, yācitova bahulaṃ cīvaraṃ paribhuñjāmi, appaṃ ayācito; yācitova bahulaṃ piṇḍapātaṃ paribhuñjāmi, appaṃ ayācito; yācitova bahulaṃ senāsanaṃ paribhuñjāmi, appaṃ ayācito; yācitova bahulaṃ gilānappaccayabhesajjaparikkhāraṃ paribhuñjāmi, appaṃ ayācito. Yehi kho pana bhikkhūhi saddhiṃ viharāmi te me manāpeneva bahulaṃ kāyakammena samudācaranti, appaṃ amanāpena; manāpeneva bahulaṃ vacīkammena samudācaranti, appaṃ amanāpena; manāpeneva bahulaṃ manokammena samudācaranti, appaṃ amanāpena; manāpaṃyeva bahulaṃ upahāraṃ upaharanti, appaṃ amanāpaṃ. Yāni kho pana tāni vedayitāni pittasamuṭṭhānāni vā semhasamuṭṭhānāni vā vātasamuṭṭhānāni vā sannipātikāni vā utupariṇāmajāni vā visamaparihārajāni vā opakkamikāni vā kammavipākajāni vā, tāni me na bahudeva uppajjanti. Appābādhohamasmi. Catunnaṃ kho panasmi jhānānaṃ ābhicetasikānaṃ diṭṭhadhammasukhavihārānaṃ nikāmalābhī akicchalābhī akasiralābhī, āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharāmi.

‘‘Yañhi taṃ, bhikkhave, sammā vadamāno vadeyya samaṇesu samaṇasukhumāloti, mameva taṃ, bhikkhave, sammā vadamāno vadeyya samaṇesu samaṇasukhumāloti. Ime kho, bhikkhave, cattāro puggalā santo saṃvijjamānā lokasmi’’nti. Sattamaṃ.

8. Saṃyojanasuttaṃ

88. ‘‘Cattārome, bhikkhave, puggalā santo saṃvijjamānā lokasmiṃ. Katame cattāro? Samaṇamacalo, samaṇapuṇḍarīko, samaṇapadumo, samaṇesu samaṇasukhumālo.

‘‘Kathañca, bhikkhave, puggalo [pu. pa. 190 (thokaṃ visadisaṃ)] samaṇamacalo hoti? Idha, bhikkhave, bhikkhu tiṇṇaṃ saṃyojanānaṃ parikkhayā sotāpanno hoti avinipātadhammo niyato sambodhiparāyaṇo. Evaṃ kho, bhikkhave, puggalo samaṇamacalo hoti.

‘‘Kathañca, bhikkhave, puggalo samaṇapuṇḍarīko hoti? Idha bhikkhave, bhikkhu tiṇṇaṃ saṃyojanānaṃ parikkhayā, rāgadosamohānaṃ tanuttā sakadāgāmī hoti, sakideva imaṃ lokaṃ āgantvā dukkhassantaṃ karoti. Evaṃ kho, bhikkhave, puggalo samaṇapuṇḍarīko hoti.

‘‘Kathañca, bhikkhave, puggalo samaṇapadumo hoti? Idha, bhikkhave, bhikkhu pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā opapātiko hoti tattha parinibbāyī anāvattidhammo tasmā lokā. Evaṃ kho, bhikkhave, puggalo samaṇapadumo hoti.

‘‘Kathañca, bhikkhave, puggalo samaṇesu samaṇasukhumālo hoti? Idha, bhikkhave, bhikkhu āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharati. Evaṃ kho, bhikkhave, puggalo samaṇesu samaṇasukhumālo hoti. Ime kho, bhikkhave, cattāro puggalā santo saṃvijjamānā lokasmi’’nti. Aṭṭhamaṃ.

9. Sammādiṭṭhisuttaṃ

89. ‘‘Cattārome, bhikkhave, puggalā santo saṃvijjamānā lokasmiṃ. Katame cattāro? Samaṇamacalo, samaṇapuṇḍarīko, samaṇapadumo, samaṇesu samaṇasukhumālo.

‘‘Kathañca, bhikkhave, puggalo samaṇamacalo hoti? Idha, bhikkhave, bhikkhu sammādiṭṭhiko hoti, sammāsaṅkappo hoti, sammāvāco hoti, sammākammanto hoti, sammāājīvo hoti, sammāvāyāmo hoti, sammāsati [sammāsatī (sī. ka.)] hoti, sammāsamādhi [sammāsamādhī (sī. ka.)] hoti. Evaṃ kho, bhikkhave, puggalo samaṇamacalo hoti.

‘‘Kathañca, bhikkhave, puggalo samaṇapuṇḍarīko hoti? Idha, bhikkhave, bhikkhu sammādiṭṭhiko hoti, sammāsaṅkappo hoti, sammāvāco hoti, sammākammanto hoti, sammāājīvo hoti, sammāvāyāmo hoti, sammāsati hoti, sammāsamādhi hoti, sammāñāṇī hoti, sammāvimutti [sammāvimuttī (sī. ka.)] hoti, no ca kho aṭṭha vimokkhe kāyena phusitvā viharati. Evaṃ kho, bhikkhave, puggalo samaṇapuṇḍarīko

hoti.

‘‘Kathañca, bhikkhave, puggalo samaṇapadumo hoti? Idha, bhikkhave, bhikkhu sammādiṭṭhiko hoti…pe… sammāvimutti hoti, aṭṭha ca vimokkhe kāyena phusitvā viharati. Evaṃ kho, bhikkhave, puggalo samaṇapadumo hoti.

‘‘Kathañca, bhikkhave, puggalo samaṇesu samaṇasukhumālo hoti? Idha, bhikkhave, bhikkhu yācitova bahulaṃ cīvaraṃ paribhuñjati, appaṃ ayācito…pe… yañhi taṃ, bhikkhave, sammā vadamāno vadeyya samaṇesu samaṇasukhumāloti, mameva taṃ, bhikkhave, sammā vadamāno vadeyya samaṇesu samaṇasukhumāloti. Ime kho, bhikkhave, cattāro puggalā santo saṃvijjamānā lokasmi’’nti. Navamaṃ.

10. Khandhasuttaṃ

90. ‘‘Cattārome, bhikkhave, puggalā santo saṃvijjamānā lokasmiṃ. Katame cattāro? Samaṇamacalo, samaṇapuṇḍarīko, samaṇapadumo, samaṇesu samaṇasukhumālo.

‘‘Kathañca, bhikkhave, puggalo samaṇamacalo hoti? Idha, bhikkhave, bhikkhu sekho hoti appattamānaso, anuttaraṃ yogakkhemaṃ patthayamāno viharati. Evaṃ kho, bhikkhave, puggalo samaṇamacalo hoti.

‘‘Kathañca, bhikkhave, puggalo samaṇapuṇḍarīko hoti? Idha, bhikkhave, bhikkhu pañcasu upādānakkhandhesu udayabbayānupassī viharati – ‘iti rūpaṃ, iti rūpassa samudayo, iti rūpassa atthaṅgamo; iti vedanā…pe… iti saññā…pe… iti saṅkhārā…pe… iti viññāṇaṃ, iti viññāṇassa samudayo, iti viññāṇassa atthaṅgamo’ti; no ca kho aṭṭha vimokkhe kāyena phusitvā viharati. Evaṃ kho, bhikkhave, puggalo samaṇapuṇḍarīko hoti.

‘‘Kathañca, bhikkhave, puggalo samaṇapadumo hoti? Idha, bhikkhave, bhikkhu pañcasu upādānakkhandhesu udayabbayānupassī viharati – ‘iti rūpaṃ, iti rūpassa samudayo, iti rūpassa atthaṅgamo; iti vedanā…pe… iti saññā…pe… iti saṅkhārā…pe… iti viññāṇaṃ, iti viññāṇassa samudayo, iti viññāṇassa atthaṅgamo’ti; aṭṭha ca vimokkhe kāyena phusitvā viharati. Evaṃ kho, bhikkhave, puggalo samaṇapadumo hoti.

‘‘Kathañca, bhikkhave, puggalo samaṇesu samaṇasukhumālo hoti? Idha, bhikkhave, bhikkhu yācitova bahulaṃ cīvaraṃ paribhuñjati, appaṃ ayācito…pe… mameva taṃ, bhikkhave, sammā vadamāno vadeyya samaṇesu samaṇasukhumāloti. Ime kho, bhikkhave, cattāro puggalā santo saṃvijjamānā lokasmi’’nti. Dasamaṃ.

Macalavaggo catuttho.

Tassuddānaṃ –

Pāṇātipāto ca musā, avaṇṇakodhatamoṇatā;
Putto saṃyojanañceva, diṭṭhi khandhena te dasāti.

(10) 5. Asuravaggo

1. Asurasuttaṃ

91. ‘‘Cattārome, bhikkhave, puggalā santo saṃvijjamānā lokasmiṃ. Katame cattāro? Asuro asuraparivāro, asuro devaparivāro, devo asuraparivāro, devo devaparivāro.

‘‘Kathañca, bhikkhave, puggalo asuro hoti asuraparivāro? Idha, bhikkhave, ekacco puggalo dussīlo hoti pāpadhammo, parisāpissa hoti dussīlā pāpadhammā. Evaṃ kho, bhikkhave, puggalo asuro hoti asuraparivāro.

‘‘Kathañca, bhikkhave, puggalo asuro hoti devaparivāro? Idha, bhikkhave, ekacco puggalo dussīlo hoti pāpadhammo, parisā ca khvassa hoti sīlavatī kalyāṇadhammā. Evaṃ kho, bhikkhave, puggalo asuro hoti devaparivāro.

‘‘Kathañca, bhikkhave, puggalo devo hoti asuraparivāro? Idha, bhikkhave, ekacco puggalo sīlavā hoti kalyāṇadhammo, parisā ca khvassa hoti dussīlā pāpadhammā. Evaṃ kho, bhikkhave, puggalo devo hoti asuraparivāro.

‘‘Kathañca, bhikkhave, puggalo devo hoti devaparivāro? Idha, bhikkhave, ekacco puggalo sīlavā hoti kalyāṇadhammo, parisāpissa hoti sīlavatī kalyāṇadhammā. Evaṃ kho, bhikkhave, puggalo devo hoti, devaparivāro. Ime kho, bhikkhave, cattāro puggalā santo saṃvijjamānā lokasmi’’nti. Paṭhamaṃ.

2. Paṭhamasamādhisuttaṃ

92. ‘‘Cattārome, bhikkhave, puggalā santo saṃvijjamānā lokasmiṃ. Katame cattāro? Idha, bhikkhave, ekacco puggalo lābhī hoti ajjhattaṃ cetosamathassa, na lābhī adhipaññādhammavipassanāya. Idha pana, bhikkhave, ekacco puggalo lābhī hoti adhipaññādhammavipassanāya, na lābhī ajjhattaṃ cetosamathassa. Idha pana, bhikkhave, ekacco puggalo na ceva lābhī hoti ajjhattaṃ cetosamathassa na ca lābhī adhipaññādhammavipassanāya. Idha pana, bhikkhave, ekacco puggalo lābhī ceva hoti ajjhattaṃ cetosamathassa lābhī ca adhipaññādhammavipassanāya. Ime kho, bhikkhave, cattāro puggalā santo saṃvijjamānā lokasmi’’nti. Dutiyaṃ.

3. Dutiyasamādhisuttaṃ

93. ‘‘Cattārome, bhikkhave, puggalā santo saṃvijjamānā lokasmiṃ. Katame cattāro? Idha, bhikkhave, ekacco puggalo lābhī hoti ajjhattaṃ cetosamathassa, na lābhī adhipaññādhammavipassanāya. Idha pana, bhikkhave, ekacco puggalo lābhī hoti adhipaññādhammavipassanāya, na lābhī ajjhattaṃ cetosamathassa. Idha pana, bhikkhave, ekacco puggalo na ceva lābhī hoti ajjhattaṃ cetosamathassa na ca lābhī adhipaññādhammavipassanāya. Idha pana, bhikkhave, ekacco puggalo lābhī ceva hoti ajjhattaṃ cetosamathassa lābhī ca adhipaññādhammavipassanāya.

‘‘Tatra, bhikkhave, yvāyaṃ puggalo lābhī hoti ajjhattaṃ cetosamathassa na lābhī adhipaññādhammavipassanāya, tena, bhikkhave, puggalena ajjhattaṃ cetosamathe patiṭṭhāya adhipaññādhammavipassanāya yogo karaṇīyo. So aparena samayena lābhī ceva hoti ajjhattaṃ cetosamathassa lābhī ca adhipaññādhammavipassanāya.

‘‘Tatra, bhikkhave, yvāyaṃ puggalo lābhī adhipaññādhammavipassanāya na lābhī ajjhattaṃ cetosamathassa, tena, bhikkhave, puggalena adhipaññādhammavipassanāya patiṭṭhāya ajjhattaṃ cetosamathe yogo karaṇīyo. So aparena samayena lābhī ceva hoti adhipaññādhammavipassanāya lābhī ca ajjhattaṃ cetosamathassa.

‘‘Tatra, bhikkhave, yvāyaṃ puggalo na ceva lābhī ajjhattaṃ cetosamathassa na ca lābhī adhipaññādhammavipassanāya, tena, bhikkhave, puggalena tesaṃyeva kusalānaṃ dhammānaṃ paṭilābhāya adhimatto chando ca vāyāmo ca ussāho ca ussoḷhī ca appaṭivānī ca sati ca sampajaññañca karaṇīyaṃ. Seyyathāpi, bhikkhave, ādittacelo vā ādittasīso vā tasseva [tassa tasseva (sī. syā. kaṃ.)] celassa vā sīsassa vā nibbāpanāya adhimattaṃ chandañca vāyāmañca ussāhañca ussoḷhiñca appaṭivāniñca satiñca sampajaññañca kareyya; evamevaṃ kho, bhikkhave, tena puggalena tesaṃyeva kusalānaṃ dhammānaṃ paṭilābhāya adhimatto chando ca vāyāmo ca ussāho ca ussoḷhī ca appaṭivānī ca sati ca sampajaññañca karaṇīyaṃ. So aparena samayena lābhī ceva hoti ajjhattaṃ cetosamathassa lābhī ca adhipaññādhammavipassanāya.

‘‘Tatra, bhikkhave, yvāyaṃ puggalo lābhī ceva hoti ajjhattaṃ cetosamathassa lābhī ca adhipaññādhammavipassanāya, tena, bhikkhave, puggalena tesuyeva kusalesu dhammesu patiṭṭhāya uttari [uttariṃ (sī. syā. kaṃ. pī.)] āsavānaṃ khayāya yogo karaṇīyo. Ime kho, bhikkhave, cattāro puggalā santo saṃvijjamānā lokasmi’’nti. Tatiyaṃ.

4. Tatiyasamādhisuttaṃ

94. ‘‘Cattārome, bhikkhave, puggalā santo saṃvijjamānā lokasmiṃ. Katame cattāro? Idha, bhikkhave, ekacco puggalo lābhī hoti ajjhattaṃ cetosamathassa, na lābhī adhipaññādhammavipassanāya. Idha pana, bhikkhave, ekacco puggalo lābhī hoti adhipaññādhammavipassanāya, na lābhī ajjhattaṃ cetosamathassa. Idha pana, bhikkhave, ekacco puggalo na ceva lābhī hoti ajjhattaṃ cetosamathassa na ca lābhī adhipaññādhammavipassanāya. Idha pana, bhikkhave, ekacco puggalo lābhī ceva hoti ajjhattaṃ cetosamathassa lābhī ca adhipaññādhammavipassanāya.

‘‘Tatra, bhikkhave, yvāyaṃ puggalo lābhī ajjhattaṃ cetosamathassa na lābhī adhipaññādhammavipassanāya, tena, bhikkhave, puggalena yvāyaṃ puggalo lābhī adhipaññādhammavipassanāya so upasaṅkamitvā evamassa vacanīyo – ‘kathaṃ nu kho, āvuso, saṅkhārā daṭṭhabbā? Kathaṃ saṅkhārā sammasitabbā? Kathaṃ saṅkhārā vipassitabbā’ [passitabbā (ka.)] ti? Tassa so yathādiṭṭhaṃ yathāviditaṃ byākaroti – ‘evaṃ kho, āvuso, saṅkhārā daṭṭhabbā, evaṃ saṅkhārā sammasitabbā, evaṃ saṅkhārā vipassitabbā’ti. So aparena samayena lābhī ceva hoti ajjhattaṃ cetosamathassa lābhī ca adhipaññādhammavipassanāya.

‘‘Tatra, bhikkhave, yvāyaṃ puggalo lābhī adhipaññādhammavipassanāya na lābhī ajjhattaṃ cetosamathassa, tena, bhikkhave, puggalena yvāyaṃ puggalo lābhī ajjhattaṃ cetosamathassa so upasaṅkamitvā evamassa vacanīyo – ‘kathaṃ nu kho, āvuso, cittaṃ saṇṭhapetabbaṃ? Kathaṃ cittaṃ sannisādetabbaṃ? Kathaṃ cittaṃ ekodi kātabbaṃ? Kathaṃ cittaṃ samādahātabba’nti? Tassa so yathādiṭṭhaṃ yathāviditaṃ byākaroti – ‘evaṃ kho, āvuso, cittaṃ saṇṭhapetabbaṃ, evaṃ cittaṃ sannisādetabbaṃ, evaṃ cittaṃ ekodi kātabbaṃ [ekodi kattabbaṃ (pī.)], evaṃ cittaṃ samādahātabba’nti. So aparena samaye lābhī ceva hoti adhipaññādhammavipassanāya lābhī ca ajjhattaṃ cetosamathassa.

‘‘Tatra, bhikkhave, yvāyaṃ puggalo na ceva lābhī ajjhattaṃ cetosamathassa na ca lābhī adhipaññādhammavipassanāya, tena, bhikkhave, puggalena yvāyaṃ puggalo lābhī ceva ajjhattaṃ cetosamathassa lābhī ca adhipaññādhammavipassanāya so upasaṅkamitvā evamassa vacanīyo – ‘kathaṃ nu kho, āvuso, cittaṃ saṇṭhapetabbaṃ? Kathaṃ cittaṃ sannisādetabbaṃ? Kathaṃ cittaṃ ekodi kātabbaṃ? Kathaṃ cittaṃ samādahātabbaṃ? Kathaṃ saṅkhārā daṭṭhabbā? Kathaṃ saṅkhārā sammasitabbā? Kathaṃ saṅkhārā vipassitabbā’ti? Tassa so yathādiṭṭhaṃ yathāviditaṃ byākaroti – ‘evaṃ kho, āvuso, cittaṃ saṇṭhapetabbaṃ, evaṃ cittaṃ sannisādetabbaṃ, evaṃ cittaṃ ekodi kātabbaṃ, evaṃ cittaṃ samādahātabbaṃ, evaṃ saṅkhārā daṭṭhabbā, evaṃ saṅkhārā sammasitabbā, evaṃ saṅkhārā vipassitabbā’ti. So aparena samayena lābhī ceva hoti ajjhattaṃ cetosamathassa lābhī ca adhipaññādhammavipassanāya.

‘‘Tatra, bhikkhave, yvāyaṃ puggalo lābhī ceva hoti ajjhattaṃ cetosamathassa lābhī adhipaññādhammavipassanāya, tena, bhikkhave, puggalena tesu ceva kusalesu dhammesu patiṭṭhāya uttari āsavānaṃ khayāya yogo karaṇīyo. Ime kho, bhikkhave, cattāro puggalā santo saṃvijjamānā lokasmi’’nti. Catutthaṃ.

5. Chavālātasuttaṃ

95. ‘‘Cattārome, bhikkhave, puggalā santo saṃvijjamānā lokasmiṃ. Katame cattāro? Nevattahitāya paṭipanno no parahitāya, parahitāya paṭipanno no attahitāya, attahitāya paṭipanno no parahitāya, attahitāya ceva [attahitāya ca (sī. syā. kaṃ. pī.)] paṭipanno parahitāya ca.

‘‘Seyyathāpi, bhikkhave, chavālātaṃ ubhato padittaṃ [ādittaṃ (ka.)], majjhe gūthagataṃ, neva gāme kaṭṭhatthaṃ pharati na araññe ( ) [(kaṭṭhatthaṃ pharati) katthaci]; tathūpamāhaṃ, bhikkhave, imaṃ puggalaṃ vadāmi yvāyaṃ puggalo nevattahitāya paṭipanno no parahitāya.

‘‘Tatra, bhikkhave, yvāyaṃ puggalo parahitāya paṭipanno no attahitāya, ayaṃ imesaṃ dvinnaṃ puggalānaṃ abhikkantataro ca paṇītataro ca. Tatra, bhikkhave, yvāyaṃ puggalo attahitāya paṭipanno no parahitāya, ayaṃ imesaṃ tiṇṇaṃ puggalānaṃ abhikkantataro ca paṇītataro ca. Tatra, bhikkhave, yvāyaṃ puggalo attahitāya ceva paṭipanno parahitāya ca, ayaṃ imesaṃ catunnaṃ puggalānaṃ aggo ca seṭṭho ca pāmokkho [mokkho (pī.) saṃ. ni. 3.662-663; a. ni. 5.181] ca uttamo ca pavaro ca.

‘‘Seyyathāpi, bhikkhave, gavā khīraṃ, khīramhā dadhi, dadhimhā navanītaṃ, navanītamhā sappi, sappimhā sappimaṇḍo, sappimaṇḍo [sappimhā sappimaṇḍo (ka.)] tattha [tatra (saṃ. ni. 3.662-662)] aggamakkhāyati; evamevaṃ kho, bhikkhave, yvāyaṃ puggalo attahitāya ceva paṭipanno parahitāya ca, ayaṃ imesaṃ catunnaṃ puggalānaṃ aggo ca seṭṭho ca pāmokkho ca uttamo ca pavaro ca. Ime kho, bhikkhave, cattāro puggalā santo saṃvijjamānā lokasmi’’nti. Pañcamaṃ.

6. Rāgavinayasuttaṃ

96. ‘‘Cattārome, bhikkhave, puggalā santo saṃvijjamānā lokasmiṃ. Katame cattāro? Attahitāya paṭipanno no parahitāya, parahitāya paṭipanno no attahitāya, nevattahitāya paṭipanno no parahitāya, attahitāya ceva paṭipanno parahitāya ca.

‘‘Kathañca, bhikkhave, puggalo attahitāya paṭipanno hoti no parahitāya? Idha, bhikkhave, ekacco puggalo attanā rāgavinayāya paṭipanno hoti, no paraṃ rāgavinayāya samādapeti; attanā dosavinayāya paṭipanno hoti, no paraṃ dosavinayāya samādapeti; attanā mohavinayāya paṭipanno hoti, no paraṃ mohavinayāya samādapeti. Evaṃ kho, bhikkhave, puggalo attahitāya paṭipanno hoti, no parahitāya.

‘‘Kathañca, bhikkhave, puggalo parahitāya paṭipanno hoti, no attahitāya? Idha, bhikkhave, ekacco puggalo attanā na rāgavinayāya paṭipanno hoti, paraṃ rāgavinayāya samādapeti; attanā na dosavinayāya paṭipanno hoti, paraṃ dosavinayāya samādapeti; attanā na mohavinayāya paṭipanno hoti, paraṃ mohavinayāya samādapeti. Evaṃ kho, bhikkhave, puggalo parahitāya paṭipanno hoti, no attahitāya.

‘‘Kathañca, bhikkhave, puggalo nevattahitāya paṭipanno hoti, no parahitāya? Idha, bhikkhave, ekacco puggalo attanā na rāgavinayāya paṭipanno hoti, no paraṃ rāgavinayāya samādapeti; attanā na dosavinayāya paṭipanno hoti, no paraṃ dosavinayāya samādapeti; attanā na mohavinayāya paṭipanno hoti, no paraṃ mohavinayāya samādapeti. Evaṃ kho, bhikkhave, puggalo nevattahitāya paṭipanno hoti, no parahitāya.

‘‘Kathañca, bhikkhave, puggalo attahitāya ceva paṭipanno hoti parahitāya ca? Idha, bhikkhave, ekacco puggalo attanā ca rāgavinayāya paṭipanno hoti, parañca rāgavinayāya samādapeti; attanā ca dosavinayāya paṭipanno hoti, parañca dosavinayāya samādapeti; attanā ca mohavinayāya paṭipanno hoti, parañca mohavinayāya samādapeti. Evaṃ kho, bhikkhave, puggalo attahitāya ceva paṭipanno hoti parahitāya ca. Ime kho, bhikkhave, cattāro puggalā santo saṃvijjamānā lokasmi’’nti. Chaṭṭhaṃ.

7. Khippanisantisuttaṃ

97. ‘‘Cattārome, bhikkhave, puggalā santo saṃvijjamānā lokasmiṃ. Katame cattāro? Attahitāya paṭipanno no parahitāya, parahitāya paṭipanno no attahitāya, nevattahitāya paṭipanno no parahitāya, attahitāya ceva paṭipanno parahitāya ca.

‘‘Kathañca, bhikkhave, puggalo attahitāya paṭipanno hoti, no parahitāya? Idha, bhikkhave, ekacco puggalo khippanisantī ca hoti kusalesu dhammesu, sutānañca dhammānaṃ dhārakajātiko [dhāraṇajātiko (ka.)] hoti, dhātānañca [dhatānañca (sī. syā. kaṃ. pī.)] dhammānaṃ atthūpaparikkhī hoti atthamaññāya dhammamaññāya, dhammānudhammappaṭipanno hoti; no ca kalyāṇavāco hoti kalyāṇavākkaraṇo poriyā vācāya samannāgato vissaṭṭhāya anelagalāya atthassa viññāpaniyā, no ca sandassako hoti samādapako [samādāpako (?)] samuttejako sampahaṃsako sabrahmacārīnaṃ. Evaṃ kho, bhikkhave, puggalo attahitāya paṭipanno hoti, no parahitāya.

‘‘Kathañca, bhikkhave, puggalo parahitāya paṭipanno hoti, no attahitāya? Idha, bhikkhave, ekacco puggalo na heva kho khippanisantī hoti kusalesu dhammesu, no ca sutānaṃ dhammānaṃ dhārakajātiko hoti, no ca dhātānaṃ dhammānaṃ atthūpaparikkhī hoti, no ca atthamaññāya dhammamaññāya dhammānudhammappaṭipanno hoti; kalyāṇavāco ca hoti kalyāṇavākkaraṇo poriyā vācāya samannāgato vissaṭṭhāya anelagalāya atthassa viññāpaniyā, sandassako ca hoti samādapako samuttejako sampahaṃsako sabrahmacārīnaṃ. Evaṃ kho, bhikkhave, puggalo parahitāya paṭipanno hoti, no attahitāya.

‘‘Kathañca, bhikkhave, puggalo nevattahitāya paṭipanno hoti, no parahitāya? Idha, bhikkhave, ekacco puggalo na heva kho khippanisantī hoti kusalesu dhammesu, no ca sutānaṃ dhammānaṃ dhārakajātiko hoti, no ca dhātānaṃ dhammānaṃ atthūpaparikkhī hoti, no ca atthamaññāya dhammamaññāya dhammānudhammappaṭipanno hoti; no ca kalyāṇavāco hoti kalyāṇavākkaraṇo poriyā vācāya samannāgato vissaṭṭhāya anelagalāya atthassa viññāpaniyā, no ca sandassako hoti samādapako samuttejako sampahaṃsako sabrahmacārīnaṃ. Evaṃ kho, bhikkhave, puggalo nevattahitāya paṭipanno hoti, no parahitāya.

‘‘Kathañca, bhikkhave, puggalo attahitāya ceva paṭipanno hoti parahitāya ca? Idha, bhikkhave, ekacco puggalo khippanisantī ca hoti kusalesu dhammesu, sutānañca dhammānaṃ dhārakajātiko hoti, dhātānañca dhammānaṃ atthūpaparikkhī hoti atthamaññāya dhammamaññāya, dhammānudhammappaṭipanno hoti; kalyāṇavāco ca hoti kalyāṇavākkaraṇo poriyā vācāya samannāgato vissaṭṭhāya anelagalāya atthassa viññāpaniyā, sandassako ca hoti samādapako samuttejako sampahaṃsako sabrahmacārīnaṃ. Evaṃ kho, bhikkhave, puggalo attahitāya ceva paṭipanno hoti parahitāya ca. Ime kho, bhikkhave, cattāro puggalā santo saṃvijjamānā lokasmi’’nti. Sattamaṃ.

8. Attahitasuttaṃ

98. ‘‘Cattārome, bhikkhave, puggalā santo saṃvijjamānā lokasmiṃ. Katame cattāro? Attahitāya paṭipanno no parahitāya, parahitāya paṭipanno no attahitāya, nevattahitāya paṭipanno no parahitāya, attahitāya ceva paṭipanno parahitāya ca. Ime kho, bhikkhave, cattāro puggalā santo saṃvijjamānā lokasmi’’nti. Aṭṭhamaṃ.

9. Sikkhāpadasuttaṃ

99. ‘‘Cattārome, bhikkhave, puggalā santo saṃvijjamānā lokasmiṃ. Katame cattāro? Attahitāya paṭipanno no parahitāya, parahitāya paṭipanno no attahitāya, nevattahitāya paṭipanno no parahitāya, attahitāya ceva paṭipanno parahitāya ca.

‘‘Kathañca, bhikkhave, puggalo attahitāya paṭipanno hoti, no parahitāya? Idha, bhikkhave, ekacco puggalo attanā pāṇātipātā paṭivirato hoti, no paraṃ pāṇātipātā veramaṇiyā samādapeti; attanā adinnādānā paṭivirato hoti, no paraṃ adinnādānā veramaṇiyā samādapeti; attanā kāmesumicchācārā paṭivirato hoti, no paraṃ kāmesumicchācārā veramaṇiyā samādapeti; attanā musāvādā paṭivirato hoti, no paraṃ musāvādā veramaṇiyā samādapeti; attanā surāmerayamajjapamādaṭṭhānā paṭivirato hoti, no paraṃ surāmerayamajjapamādaṭṭhānā veramaṇiyā samādapeti. Evaṃ kho, bhikkhave, puggalo attahitāya paṭipanno hoti, no parahitāya.

‘‘Kathañca, bhikkhave, puggalo parahitāya paṭipanno hoti, no attahitāya? Idha, bhikkhave, ekacco puggalo attanā pāṇātipātā appaṭivirato hoti, paraṃ pāṇātipātā veramaṇiyā samādapeti; attanā adinnādānā appaṭivirato hoti, paraṃ adinnādānā veramaṇiyā samādapeti; attanā kāmesumicchācārā appaṭivirato hoti, paraṃ kāmesumicchācārā veramaṇiyā samādapeti; attanā musāvādā appaṭivirato hoti, paraṃ musāvādā veramaṇiyā samādapeti; attanā surāmerayamajjapamādaṭṭhānā appaṭivirato hoti, paraṃ surāmerayamajjapamādaṭṭhānā veramaṇiyā samādapeti. Evaṃ kho, bhikkhave, puggalo parahitāya paṭipanno hoti, no attahitāya.

‘‘Kathañca, bhikkhave, puggalo nevattahitāya paṭipanno hoti no parahitāya? Idha, bhikkhave, ekacco puggalo attanā pāṇātipātā appaṭivirato hoti, no paraṃ pāṇātipātā veramaṇiyā samādapeti…pe… attanā surāmerayamajjapamādaṭṭhānā appaṭivirato hoti, no paraṃ surāmerayamajjapamādaṭṭhānā veramaṇiyā samādapeti. Evaṃ kho, bhikkhave, puggalo nevattahitāya paṭipanno hoti, no parahitāya.

‘‘Kathañca, bhikkhave, puggalo attahitāya ceva paṭipanno hoti parahitāya ca? Idha, bhikkhave, ekacco puggalo attanā ca pāṇātipātā paṭivirato hoti, parañca pāṇātipātā veramaṇiyā samādapeti…pe… attanā ca surāmerayamajjapamādaṭṭhānā paṭivirato hoti, parañca surāmerayamajjapamādaṭṭhānā veramaṇiyā samādapeti. Evaṃ kho, bhikkhave, puggalo attahitāya ceva paṭipanno hoti parahitāya ca. Ime kho, bhikkhave, cattāro puggalā santo saṃvijjamānā lokasmi’’nti. Navamaṃ.

10. Potaliyasuttaṃ

100. Atha kho potaliyo paribbājako yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṃ sammodi. Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho potaliyaṃ paribbājakaṃ bhagavā etadavoca –

‘‘Cattārome, potaliya, puggalā santo saṃvijjamānā lokasmiṃ. Katame cattāro? Idha, potaliya, ekacco puggalo [pu. pa. 165] avaṇṇārahassa avaṇṇaṃ bhāsitā hoti bhūtaṃ tacchaṃ kālena, no ca kho vaṇṇārahassa vaṇṇaṃ bhāsitā hoti bhūtaṃ tacchaṃ kālena. Idha pana, potaliya, ekacco puggalo vaṇṇārahassa vaṇṇaṃ bhāsitā hoti bhūtaṃ tacchaṃ kālena, no ca kho avaṇṇārahassa avaṇṇaṃ bhāsitā hoti bhūtaṃ tacchaṃ kālena. Idha pana, potaliya, ekacco puggalo neva avaṇṇārahassa avaṇṇaṃ bhāsitā hoti bhūtaṃ tacchaṃ kālena, no ca vaṇṇārahassa vaṇṇaṃ bhāsitā hoti bhūtaṃ tacchaṃ kālena. Idha pana, potaliya, ekacco puggalo avaṇṇārahassa ca avaṇṇaṃ bhāsitā hoti bhūtaṃ tacchaṃ kālena, vaṇṇārahassa ca vaṇṇaṃ bhāsitā hoti bhūtaṃ tacchaṃ kālena. Ime kho, potaliya, cattāro puggalā santo saṃvijjamānā lokasmiṃ. Imesaṃ kho, potaliya, catunnaṃ puggalānaṃ katamo te puggalo khamati abhikkantataro ca paṇītataro cā’’ti?

‘‘Cattārome, bho gotama, puggalā santo saṃvijjamānā lokasmiṃ. Katame cattāro? Idha, bho gotama, ekacco puggalo avaṇṇārahassa avaṇṇaṃ bhāsitā hoti bhūtaṃ tacchaṃ kālena, no ca kho vaṇṇārahassa vaṇṇaṃ bhāsitā hoti bhūtaṃ tacchaṃ kālena. Idha pana, bho gotama, ekacco puggalo vaṇṇārahassa vaṇṇaṃ bhāsitā hoti bhūtaṃ tacchaṃ kālena, no ca kho avaṇṇārahassa avaṇṇaṃ bhāsitā hoti bhūtaṃ tacchaṃ kālena. Idha pana, bho gotama, ekacco puggalo neva avaṇṇārahassa avaṇṇaṃ bhāsitā hoti bhūtaṃ tacchaṃ kālena, no ca vaṇṇārahassa vaṇṇaṃ bhāsitā hoti bhūtaṃ tacchaṃ kālena. Idha pana, bho gotama, ekacco puggalo avaṇṇārahassa ca avaṇṇaṃ bhāsitā hoti bhūtaṃ tacchaṃ kālena, vaṇṇārahassa ca vaṇṇaṃ bhāsitā hoti bhūtaṃ tacchaṃ kālena. Ime kho, bho gotama, cattāro puggalā santo saṃvijjamānā lokasmiṃ. Imesaṃ, bho gotama, catunnaṃ puggalānaṃ yvāyaṃ puggalo neva avaṇṇārahassa avaṇṇaṃ bhāsitā hoti bhūtaṃ tacchaṃ kālena, no ca vaṇṇārahassa vaṇṇaṃ bhāsitā hoti bhūtaṃ tacchaṃ kālena; ayaṃ me puggalo khamati imesaṃ catunnaṃ puggalānaṃ abhikkantataro ca paṇītataro ca. Taṃ kissa hetu? Abhikkantā [abhikkantatarā (ka.)] hesā, bho gotama, yadidaṃ upekkhā''ti.

''Cattārome, potaliya, puggalā santo saṃvijjamānā lokasmiṃ. Katame cattāro…pe… ime kho, potaliya, cattāro puggalā santo saṃvijjamānā lokasmiṃ. Imesaṃ kho, potaliya, catunnaṃ puggalānaṃ yvāyaṃ puggalo avaṇṇārahassa ca avaṇṇaṃ bhāsitā hoti bhūtaṃ tacchaṃ kālena, vaṇṇārahassa ca vaṇṇaṃ bhāsitā hoti bhūtaṃ tacchaṃ kālena; ayaṃ imesaṃ catunnaṃ puggalānaṃ abhikkantataro ca paṇītataro ca. Taṃ kissa hetu? Abhikkantā hesā, potaliya, yadidaṃ tattha tattha kālaññutā''ti.

''Cattārome, bho gotama, puggalā santo saṃvijjamānā lokasmiṃ. Katame cattāro…pe… ime kho, bho gotama, cattāro puggalā santo saṃvijjamānā lokasmiṃ. Imesaṃ, bho gotama, catunnaṃ puggalānaṃ yvāyaṃ puggalo avaṇṇārahassa ca avaṇṇaṃ bhāsitā bhūtaṃ tacchaṃ kālena, vaṇṇārahassa ca vaṇṇaṃ bhāsitā bhūtaṃ tacchaṃ kālena; ayaṃ me puggalo khamati imesaṃ catunnaṃ puggalānaṃ abhikkantataro ca paṇītataro ca. Taṃ kissa hetu? Abhikkantā hesā, bho gotama, yadidaṃ tattha tattha kālaññutā.

''Abhikkantaṃ, bho gotama, abhikkantaṃ, bho gotama! Seyyathāpi, bho gotama, nikkujjitaṃ vā ukkujjeyya, paṭicchannaṃ vā vivareyya, mūḷhassa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya – cakkhumanto rūpāni dakkhantīti, evamevaṃ bhotā gotamena anekapariyāyena dhammo pakāsito. Esāhaṃ bhavantaṃ gotamaṃ saraṇaṃ gacchāmi dhammañca bhikkhusaṅghañca. Upāsakaṃ maṃ bhavaṃ gotamo dhāretu ajjatagge pāṇupetaṃ saraṇaṃ gata''nti. Dasamaṃ.

Asuravaggo pañcamo.

Tassuddānaṃ –

Asuro tayo samādhī, chavālātena pañcamaṃ;
Rāgo nisanti attahitaṃ, sikkhā potaliyena cāti.

Dutiyapaṇṇāsakaṃ samattaṃ.

3. Tatiyapaṇṇāsakaṃ

(11) 1. Valāhakavaggo

1. Paṭhamavalāhakasuttaṃ

101. Evaṃ me sutaṃ – ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Tatra kho bhagavā bhikkhū āmantesi – ''bhikkhavo''ti. ''Bhadante''ti te bhikkhū bhagavato paccassosuṃ. Bhagavā etadavoca –

''Cattārome, bhikkhave, valāhakā. Katame cattāro? Gajjitā no vassitā, vassitā no gajjitā, neva gajjitā no vassitā, gajjitā ca vassitā ca. Ime kho, bhikkhave, cattāro valāhakā. Evamevaṃ kho, bhikkhave, cattāro valāhakūpamā [pu. pa. 157] puggalā santo saṃvijjamānā lokasmiṃ. Katame cattāro? Gajjitā no vassitā, vassitā no gajjitā, neva gajjitā no vassitā, gajjitā ca vassitā ca.

''Kathañca, bhikkhave, puggalo gajjitā hoti no vassitā? Idha, bhikkhave, ekacco puggalo bhāsitā hoti, no kattā. Evaṃ kho, bhikkhave, puggalo gajjitā hoti, no vassitā. Seyyathāpi so, bhikkhave, valāhako gajjitā, no vassitā; tathūpamāhaṃ, bhikkhave, imaṃ puggalaṃ vadāmi.

‘‘Kathañca, bhikkhave, puggalo vassitā hoti, no gajjitā? Idha, bhikkhave, ekacco puggalo kattā hoti, no bhāsitā. Evaṃ kho, bhikkhave, puggalo vassitā hoti, no gajjitā. Seyyathāpi so, bhikkhave, valāhako vassitā, no gajjitā; tathūpamāhaṃ, bhikkhave, imaṃ puggalaṃ vadāmi.

‘‘Kathañca, bhikkhave, puggalo neva gajjitā hoti, no vassitā? Idha, bhikkhave, ekacco puggalo neva bhāsitā hoti, no kattā. Evaṃ kho, bhikkhave, puggalo neva gajjitā hoti, no vassitā. Seyyathāpi so, bhikkhave, valāhako neva gajjitā [neva gajjitā hoti (ka.)], no vassitā; tathūpamāhaṃ, bhikkhave, imaṃ puggalaṃ vadāmi.

‘‘Kathañca, bhikkhave, puggalo gajjitā ca hoti vassitā ca? Idha, bhikkhave, ekacco puggalo bhāsitā ca hoti kattā ca. Evaṃ kho, bhikkhave, puggalo gajjitā ca hoti vassitā ca. Seyyathāpi so, bhikkhave, valāhako gajjitā ca [gajjitā ca hoti (ka.)] vassitā ca; tathūpamāhaṃ, bhikkhave, imaṃ puggalaṃ vadāmi. Ime kho, bhikkhave, cattāro valāhakūpamā puggalā santo saṃvijjamānā lokasmi’’nti. Paṭhamaṃ.

2. Dutiyavalāhakasuttaṃ

102. ‘‘Cattārome, bhikkhave, valāhakā. Katame cattāro? Gajjitā no vassitā, vassitā no gajjitā, neva gajjitā no vassitā gajjitā ca vassitā ca. Ime kho, bhikkhave, cattāro valāhakā. Evamevaṃ kho, bhikkhave, cattāro valāhakūpamā puggalā santo saṃvijjamānā lokasmiṃ. Katame cattāro? Gajjitā no vassitā, vassitā no gajjitā, neva gajjitā no vassitā, gajjitā ca vassitā ca.

‘‘Kathañca, bhikkhave, puggalo gajjitā hoti, no vassitā? Idha, bhikkhave, ekacco puggalo dhammaṃ pariyāpuṇāti – suttaṃ, geyyaṃ, veyyākaraṇaṃ, gāthaṃ, udānaṃ, itivuttakaṃ, jātakaṃ, abbhutadhammaṃ, vedallaṃ. So ‘idaṃ dukkha’nti yathābhūtaṃ nappajānāti, ‘ayaṃ dukkhasamudayo’ti yathābhūtaṃ nappajānāti, ‘ayaṃ dukkhanirodho’ti yathābhūtaṃ nappajānāti, ‘ayaṃ dukkhanirodhagāminī paṭipadā’ti yathābhūtaṃ nappajānāti. Evaṃ kho, bhikkhave, puggalo gajjitā hoti, no vassitā. Seyyathāpi so, bhikkhave, valāhako gajjitā, no vassitā; tathūpamāhaṃ, bhikkhave, imaṃ puggalaṃ vadāmi.

‘‘Kathañca, bhikkhave, puggalo vassitā hoti, no gajjitā? Idha, bhikkhave, ekacco puggalo dhammaṃ na pariyāpuṇāti – suttaṃ, geyyaṃ, veyyākaraṇaṃ, gāthaṃ, udānaṃ, itivuttakaṃ, jātakaṃ, abbhutadhammaṃ, vedallaṃ. So ‘idaṃ dukkha’nti yathābhūtaṃ pajānāti…pe… ‘ayaṃ dukkhanirodhagāminī paṭipadā’ti yathābhūtaṃ pajānāti. Evaṃ kho, bhikkhave, puggalo vassitā hoti, no gajjitā. Seyyathāpi so, bhikkhave, valāhako vassitā, no gajjitā; tathūpamāhaṃ, bhikkhave, imaṃ puggalaṃ vadāmi.

‘‘Kathañca, bhikkhave, puggalo neva gajjitā hoti, no vassitā? Idha, bhikkhave, ekacco puggalo neva dhammaṃ pariyāpuṇāti – suttaṃ, geyyaṃ, veyyākaraṇaṃ, gāthaṃ, udānaṃ, itivuttakaṃ, jātakaṃ, abbhutadhammaṃ, vedallaṃ. So ‘idaṃ dukkha’nti yathābhūtaṃ nappajānāti…pe… ‘ayaṃ dukkhanirodhagāminī paṭipadā’ti yathābhūtaṃ nappajānāti. Evaṃ kho, bhikkhave, puggalo neva gajjitā hoti, no vassitā. Seyyathāpi so, bhikkhave, valāhako neva gajjitā, no vassitā; tathūpamāhaṃ, bhikkhave, imaṃ puggalaṃ vadāmi.

‘‘Kathañca, bhikkhave, puggalo gajjitā ca hoti vassitā ca? Idha, bhikkhave, ekacco puggalo dhammaṃ pariyāpuṇāti – suttaṃ, geyyaṃ, veyyākaraṇaṃ, gāthaṃ, udānaṃ, itivuttakaṃ, jātakaṃ, abbhutadhammaṃ, vedallaṃ. So ‘idaṃ dukkha’nti yathābhūtaṃ pajānāti…pe… ‘ayaṃ dukkhanirodhagāminī paṭipadā’ti yathābhūtaṃ pajānāti. Evaṃ kho, bhikkhave, puggalo gajjitā ca hoti vassitā ca. Seyyathāpi so, bhikkhave, valāhako gajjitā ca vassitā ca; tathūpamāhaṃ, bhikkhave, imaṃ puggalaṃ vadāmi. Ime kho, bhikkhave, cattāro valāhakūpamā puggalā santo saṃvijjamānā lokasmi’’nti. Dutiyaṃ.

3. Kumbhasuttaṃ

103. ‘‘Cattārome, bhikkhave, kumbhā. Katame cattāro? Tuccho pihito, pūro vivaṭo, tuccho vivaṭo, pūro pihito – ime kho, bhikkhave, cattāro kumbhā. Evamevaṃ kho, bhikkhave, cattāro kumbhūpamā [pu. pa. 160] puggalā santo saṃvijjamānā lokasmiṃ. Katame cattāro? Tuccho pihito, pūro vivaṭo, tuccho vivaṭo, pūro pihito.

‘‘Kathañca, bhikkhave, puggalo tuccho hoti pihito? Idha, bhikkhave, ekaccassa puggalassa pāsādikaṃ hoti abhikkantaṃ paṭikkantaṃ ālokitaṃ vilokitaṃ samiñjitaṃ pasāritaṃ saṅghāṭipattacīvaradhāraṇaṃ. So ‘idaṃ dukkha’nti yathābhūtaṃ nappajānāti…pe… ‘ayaṃ dukkhanirodhagāminī paṭipadā’ti yathābhūtaṃ nappajānāti. Evaṃ kho, bhikkhave, puggalo tuccho hoti pihito. Seyyathāpi so, bhikkhave, kumbho tuccho pihito; tathūpamāhaṃ, bhikkhave, imaṃ puggalaṃ vadāmi.

‘‘Kathañca, bhikkhave, puggalo pūro hoti vivaṭo? Idha, bhikkhave, ekaccassa puggalassa na pāsādikaṃ hoti abhikkantaṃ paṭikkantaṃ ālokitaṃ vilokitaṃ samiñjitaṃ pasāritaṃ saṅghāṭipattacīvaradhāraṇaṃ. So ‘idaṃ dukkha’nti yathābhūtaṃ pajānāti…pe… ‘ayaṃ dukkhanirodhagāminī paṭipadā’ti yathābhūtaṃ pajānāti. Evaṃ kho, bhikkhave, puggalo pūro hoti vivaṭo. Seyyathāpi so, bhikkhave, kumbho pūro vivaṭo; tathūpamāhaṃ, bhikkhave, imaṃ puggalaṃ vadāmi.

‘‘Kathañca, bhikkhave, puggalo tuccho hoti vivaṭo? Idha, bhikkhave, ekaccassa puggalassa na pāsādikaṃ hoti abhikkantaṃ paṭikkantaṃ ālokitaṃ vilokitaṃ samiñjitaṃ pasāritaṃ saṅghāṭipattacīvaradhāraṇaṃ. So ‘idaṃ dukkha’nti yathābhūtaṃ nappajānāti…pe… ‘ayaṃ dukkhanirodhagāminī paṭipadā’ti yathābhūtaṃ nappajānāti. Evaṃ kho, bhikkhave, puggalo tuccho hoti vivaṭo. Seyyathāpi so, bhikkhave, kumbho tuccho vivaṭo; tathūpamāhaṃ, bhikkhave, imaṃ puggalaṃ vadāmi.

‘‘Kathañca, bhikkhave, puggalo pūro hoti pihito? Idha, bhikkhave, ekaccassa puggalassa pāsādikaṃ hoti abhikkantaṃ paṭikkantaṃ ālokitaṃ vilokitaṃ samiñjitaṃ pasāritaṃ saṅghāṭipattacīvaradhāraṇaṃ. So ‘idaṃ dukkha’ntntti yathābhūtaṃ pajānāti…pe… ‘ayaṃ dukkhanirodhagāminī paṭipadā’ti yathābhūtaṃ pajānāti. Evaṃ kho, bhikkhave, puggalo pūro hoti pihito. Seyyathāpi so, bhikkhave, kumbho pūro pihito; tathūpamāhaṃ, bhikkhave, imaṃ puggalaṃ vadāmi. Ime kho, bhikkhave, cattāro kumbhūpamā puggalā santo saṃvijjamānā lokasmi’’nti. Tatiyaṃ.

4. Udakarahadasuttaṃ

104. ‘‘Cattārome, bhikkhave, udakarahadā. Katame cattāro? Uttāno gambhīrobhāso, gambhīro uttānobhāso, uttāno uttānobhāso, gambhīro gambhīrobhāso – ime kho, bhikkhave, cattāro udakarahadā. Evamevaṃ kho, bhikkhave, cattāro udakarahadūpamā [pu. pa. 161] puggalā santo saṃvijjamānā lokasmiṃ. Katame cattāro? Uttāno gambhīrobhāso, gambhīro uttānobhāso, uttāno uttānobhāso, gambhīro gambhīrobhāso.

‘‘Kathañca, bhikkhave, puggalo uttāno hoti gambhīrobhāso? Idha, bhikkhave, ekaccassa puggalassa pāsādikaṃ hoti abhikkantaṃ paṭikkantaṃ ālokitaṃ vilokitaṃ samiñjitaṃ pasāritaṃ saṅghāṭipattacīvaradhāraṇaṃ. So ‘idaṃ dukkha’nti yathābhūtaṃ nappajānāti…pe… ‘ayaṃ dukkhanirodhagāminī paṭipadā’ti yathābhūtaṃ nappajānāti. Evaṃ kho, bhikkhave, puggalo uttāno hoti gambhīrobhāso. Seyyathāpi so, bhikkhave, udakarahado uttāno gambhīrobhāso; tathūpamāhaṃ, bhikkhave, imaṃ puggalaṃ vadāmi.

‘‘Kathañca, bhikkhave, puggalo gambhīro hoti uttānobhāso? Idha, bhikkhave, ekaccassa puggalassa na pāsādikaṃ hoti abhikkantaṃ paṭikkantaṃ ālokitaṃ vilokitaṃ samiñjitaṃ pasāritaṃ saṅghāṭipattacīvaradhāraṇaṃ. So ‘idaṃ dukkha’nti yathābhūtaṃ pajānāti…pe… ‘ayaṃ dukkhanirodhagāminī paṭipadā’ti yathābhūtaṃ pajānāti. Evaṃ kho, bhikkhave, puggalo gambhīro hoti uttānobhāso. Seyyathāpi so, bhikkhave, udakarahado gambhīro uttānobhāso; tathūpamāhaṃ, bhikkhave, imaṃ puggalaṃ vadāmi.

‘‘Kathañca, bhikkhave, puggalo uttāno hoti uttānobhāso? Idha, bhikkhave, ekaccassa puggalassa na pāsādikaṃ hoti abhikkantaṃ paṭikkantaṃ ālokitaṃ vilokitaṃ samiñjitaṃ pasāritaṃ saṅghāṭipattacīvaradhāraṇaṃ. So ‘idaṃ dukkha’nti yathābhūtaṃ nappajānāti…pe… ‘ayaṃ dukkhanirodhagāminī paṭipadā’ti yathābhūtaṃ nappajānāti. Evaṃ kho, bhikkhave, puggalo uttāno hoti uttānobhāso. Seyyathāpi so, bhikkhave, udakarahado uttāno uttānobhāso; tathūpamāhaṃ, bhikkhave, imaṃ puggalaṃ vadāmi.

‘‘Kathañca, bhikkhave, puggalo gambhīro hoti gambhīrobhāso? Idha, bhikkhave, ekaccassa puggalassa pāsādikaṃ hoti abhikkantaṃ paṭikkantaṃ ālokitaṃ vilokitaṃ samiñjitaṃ pasāritaṃ saṅghāṭipattacīvaradhāraṇaṃ. So ‘idaṃ dukkha’nti yathābhūtaṃ pajānāti…pe… ‘ayaṃ dukkhanirodhagāminī paṭipadā’ti yathābhūtaṃ pajānāti. Evaṃ kho, bhikkhave, puggalo gambhīro hoti gambhīrobhāso. Seyyathāpi so, bhikkhave, udakarahado gambhīro gambhīrobhāso; tathūpamāhaṃ, bhikkhave, imaṃ puggalaṃ vadāmi. Ime kho, bhikkhave, cattāro udakarahadūpamā puggalā santo saṃvijjamānā lokasmi’’nti. Catutthaṃ.

5. Ambasuttaṃ

105. ‘‘Cattārimāni, bhikkhave, ambāni. Katamāni cattāri? Āmaṃ pakkavaṇṇi [pakkavaṇṇī (pu. pa. 159)], pakkaṃ āmavaṇṇi [āmavaṇṇī (sī. syā. kaṃ. pī.)], āmaṃ āmavaṇṇi, pakkaṃ pakkavaṇṇi – imāni kho, bhikkhave, cattāri ambāni. Evamevaṃ kho, bhikkhave, cattāro ambūpamā [pakkavaṇṇī (pu. pa. 159)] puggalā santo saṃvijjamānā lokasmiṃ. Katame cattāro? Āmo pakkavaṇṇī, pakko āmavaṇṇī, āmo āmavaṇṇī, pakko pakkavaṇṇī.

‘‘Kathañca, bhikkhave, puggalo āmo hoti pakkavaṇṇī? Idha, bhikkhave, ekaccassa puggalassa pāsādikaṃ hoti abhikkantaṃ paṭikkantaṃ ālokitaṃ vilokitaṃ samiñjitaṃ pasāritaṃ saṅghāṭipattacīvaradhāraṇaṃ. So ‘idaṃ dukkha’nti yathābhūtaṃ nappajānāti…pe… ‘ayaṃ dukkhanirodhagāminī paṭipadā’ti yathābhūtaṃ nappajānāti. Evaṃ kho, bhikkhave, puggalo āmo hoti pakkavaṇṇī. Seyyathāpi taṃ, bhikkhave, ambaṃ āmaṃ pakkavaṇṇi; tathūpamāhaṃ, bhikkhave, imaṃ puggalaṃ vadāmi.

‘‘Kathañca, bhikkhave, puggalo pakko hoti āmavaṇṇī? Idha, bhikkhave, ekaccassa puggalassa na pāsādikaṃ hoti abhikkantaṃ paṭikkantaṃ ālokitaṃ vilokitaṃ samiñjitaṃ pasāritaṃ saṅghāṭipattacīvaradhāraṇaṃ. So ‘idaṃ dukkha’nti yathābhūtaṃ pajānāti…pe… ‘ayaṃ dukkhanirodhagāminī paṭipadā’ti yathābhūtaṃ pajānāti. Evaṃ kho, bhikkhave, puggalo pakko hoti āmavaṇṇī. Seyyathāpi taṃ, bhikkhave, ambaṃ pakkaṃ āmavaṇṇi; tathūpamāhaṃ, bhikkhave, imaṃ puggalaṃ vadāmi.

‘‘Kathañca, bhikkhave, puggalo āmo hoti āmavaṇṇī? Idha, bhikkhave, ekaccassa puggalassa na pāsādikaṃ hoti abhikkantaṃ paṭikkantaṃ ālokitaṃ vilokitaṃ samiñjitaṃ pasāritaṃ saṅghāṭipattacīvaradhāraṇaṃ. So ‘idaṃ dukkha’nti yathābhūtaṃ nappajānāti…pe… ‘ayaṃ dukkhanirodhagāminī paṭipadā’ti yathābhūtaṃ nappajānāti. Evaṃ kho, bhikkhave, puggalo āmo hoti āmavaṇṇī. Seyyathāpi taṃ, bhikkhave, ambaṃ āmaṃ āmavaṇṇi; tathūpamāhaṃ, bhikkhave, imaṃ puggalaṃ vadāmi.

‘‘Kathañca, bhikkhave, puggalo pakko hoti pakkavaṇṇī? Idha, bhikkhave, ekaccassa puggalassa pāsādikaṃ hoti abhikkantaṃ paṭikkantaṃ ālokitaṃ vilokitaṃ samiñjitaṃ pasāritaṃ saṅghāṭipattacīvaradhāraṇaṃ. So ‘idaṃ dukkha’nti yathābhūtaṃ pajānāti…pe… ‘ayaṃ dukkhanirodhagāminī paṭipadā’ti yathābhūtaṃ pajānāti. Evaṃ kho, bhikkhave, puggalo pakko hoti pakkavaṇṇī. Seyyathāpi taṃ, bhikkhave, ambaṃ pakkaṃ pakkavaṇṇi; tathūpamāhaṃ, bhikkhave, imaṃ puggalaṃ vadāmi. Ime kho, bhikkhave, cattāro ambūpamā puggalā santo saṃvijjamānā lokasmi’’nti. Pañcamaṃ.

6. Dutiyaambasuttaṃ

(Chaṭṭhaṃ uttānatthamevāti aṭṭhakathāyaṃ dassitaṃ, pāḷipotthakesu pana katthacipi na dissati.) [( ) ‘‘chaṭṭhaṃ ukkānatthamevā’’ti aṭṭhakathāyaṃ dassitaṃ, pāḷipotthakesu pana katthacipi na dissati. ‘‘… āmaṃ pakkobhāsaṃ, pakkaṃ āmobhāsa’’ntiādinā pāṭho bhaveyya]

7. Mūsikasuttaṃ

107. ‘‘Catasso imā, bhikkhave, mūsikā. Katamā catasso? Gādhaṃ kattā no vasitā, vasitā no gādhaṃ kattā, neva gādhaṃ kattā no vasitā, gādhaṃ kattā ca vasitā ca – imā kho, bhikkhave, catasso mūsikā. Evamevaṃ kho, bhikkhave, cattāro mūsikūpamā puggalā santo saṃvijjamānā lokasmiṃ. Katame cattāro? Gādhaṃ kattā no vasitā, vasitā no gādhaṃ kattā, neva gādhaṃ kattā no vasitā, gādhaṃ kattā ca vasitā ca.

‘‘Kathañca, bhikkhave, puggalo gādhaṃ kattā hoti no vasitā? Idha, bhikkhave, ekacco puggalo dhammaṃ pariyāpuṇāti – suttaṃ, geyyaṃ, veyyākaraṇaṃ, gāthaṃ, udānaṃ, itivuttakaṃ, jātakaṃ, abbhutadhammaṃ, vedallaṃ. So ‘idaṃ dukkha’nti yathābhūtaṃ nappajānāti…pe… ‘ayaṃ dukkhanirodhagāminī paṭipadā’ti yathābhūtaṃ nappajānāti. Evaṃ kho, bhikkhave, puggalo gādhaṃ kattā hoti, no vasitā. Seyyathāpi sā, bhikkhave, mūsikā gādhaṃ kattā, no vasitā; tathūpamāhaṃ, bhikkhave, imaṃ puggalaṃ vadāmi.

‘‘Kathañca, bhikkhave, puggalo vasitā hoti, no gādhaṃ kattā? Idha, bhikkhave, ekacco puggalo dhammaṃ na pariyāpuṇāti – suttaṃ, geyyaṃ, veyyākaraṇaṃ, gāthaṃ, udānaṃ, itivuttakaṃ, jātakaṃ, abbhutadhammaṃ, vedallaṃ. So ‘idaṃ dukkha’nti yathābhūtaṃ pajānāti…pe… ‘ayaṃ dukkhanirodhagāminī paṭipadā’ti yathābhūtaṃ pajānāti. Evaṃ kho, bhikkhave, puggalo vasitā hoti, no gādhaṃ kattā. Seyyathāpi sā, bhikkhave, mūsikā vasitā hoti, no gādhaṃ kattā; tathūpamāhaṃ, bhikkhave, imaṃ, puggalaṃ vadāmi.

‘‘Kathañca, bhikkhave, puggalo neva gādhaṃ kattā hoti no vasitā? Idha, bhikkhave, ekacco puggalo dhammaṃ na pariyāpuṇāti – suttaṃ, geyyaṃ, veyyākaraṇaṃ, gāthaṃ, udānaṃ, itivuttakaṃ, jātakaṃ, abbhutadhammaṃ, vedallaṃ. So ‘idaṃ dukkha’nti yathābhūtaṃ nappajānāti…pe… ‘ayaṃ dukkhanirodhagāminī paṭipadā’ti yathābhūtaṃ nappajānāti. Evaṃ kho, bhikkhave, puggalo neva gādhaṃ kattā hoti, no vasitā. Seyyathāpi sā, bhikkhave, mūsikā neva gādhaṃ kattā hoti, no vasitā; tathūpamāhaṃ, bhikkhave, imaṃ puggalaṃ vadāmi.

‘‘Kathañca, bhikkhave, puggalo gādhaṃ kattā ca hoti vasitā ca? Idha, bhikkhave, ekacco puggalo dhammaṃ pariyāpuṇāti – suttaṃ, geyyaṃ, veyyākaraṇaṃ, gāthaṃ, udānaṃ, itivuttakaṃ, jātakaṃ, abbhutadhammaṃ, vedallaṃ. So ‘idaṃ dukkha’nti yathābhūtaṃ pajānāti…pe… ‘ayaṃ dukkhanirodhagāminī paṭipadā’ti yathābhūtaṃ pajānāti. Evaṃ kho, bhikkhave, puggalo gādhaṃ kattā ca hoti vasitā ca. Seyyathāpi sā, bhikkhave, mūsikā gādhaṃ kattā ca hoti vasitā ca; tathūpamāhaṃ, bhikkhave, imaṃ puggalaṃ vadāmi. Ime kho, bhikkhave, cattāro mūsikūpamā puggalā santo saṃvijjamānā lokasmi’’nti. Sattamaṃ.

8. Balībaddasuttaṃ

108. ‘‘Cattārome, bhikkhave, balībaddā [balivaddā (sī. syā. kaṃ. pī.), balibaddhā (ka.) pu. pa. 162]. Katame cattāro? Sagavacaṇḍo no paragavacaṇḍo, paragavacaṇḍo no sagavacaṇḍo, sagavacaṇḍo ca paragavacaṇḍo ca, neva sagavacaṇḍo no paragavacaṇḍo – ime kho, bhikkhave, cattāro balībaddā. Evamevaṃ kho, bhikkhave, cattāro balībaddūpamā puggalā santo saṃvijjamānā lokasmiṃ. Katame cattāro? Sagavacaṇḍo no paragavacaṇḍo, paragavacaṇḍo no sagavacaṇḍo, sagavacaṇḍo ca paragavacaṇḍo ca, neva sagavacaṇḍo no paragavacaṇḍo.

‘‘Kathañca, bhikkhave, puggalo sagavacaṇḍo hoti, no paragavacaṇḍo? Idha, bhikkhave, ekacco puggalo sakaparisaṃ ubbejetā hoti, no paraparisaṃ. Evaṃ kho, bhikkhave, puggalo sagavacaṇḍo hoti, no paragavacaṇḍo. Seyyathāpi so, bhikkhave, balībaddo sagavacaṇḍo, no paragavacaṇḍo; tathūpamāhaṃ, bhikkhave, imaṃ puggalaṃ vadāmi.

‘‘Kathañca, bhikkhave, puggalo paragavacaṇḍo hoti, no sagavacaṇḍo? Idha, bhikkhave, ekacco puggalo paraparisaṃ ubbejetā hoti, no sakaparisaṃ. Evaṃ kho, bhikkhave, puggalo paragavacaṇḍo hoti, no sagavacaṇḍo. Seyyathāpi so, bhikkhave, balībaddo paragavacaṇḍo, no sagavacaṇḍo; tathūpamāhaṃ, bhikkhave, imaṃ puggalaṃ vadāmi.

‘‘Kathañca, bhikkhave, puggalo sagavacaṇḍo ca hoti paragavacaṇḍo ca? Idha, bhikkhave, ekacco puggalo sakaparisaṃ ubbejetā hoti paraparisañca. Evaṃ kho, bhikkhave, puggalo sagavacaṇḍo ca hoti paragavacaṇḍo ca. Seyyathāpi so, bhikkhave, balībaddo sagavacaṇḍo ca paragavacaṇḍo ca; tathūpamāhaṃ, bhikkhave, imaṃ puggalaṃ vadāmi.

‘‘Kathañca, bhikkhave, puggalo neva sagavacaṇḍo hoti no paragavacaṇḍo? Idha, bhikkhave, ekacco puggalo neva sakaparisaṃ ubbejetā hoti, no paraparisañca. Evaṃ kho, bhikkhave, puggalo neva sagavacaṇḍo hoti, no paragavacaṇḍo. Seyyathāpi so, bhikkhave, balībaddo neva sagavacaṇḍo, no paragavacaṇḍo; tathūpamāhaṃ, bhikkhave, imaṃ puggalaṃ vadāmi. Ime kho, bhikkhave, cattāro balībaddūpamā puggalā santo saṃvijjamānā lokasmi’’nti. Aṭṭhamaṃ.

9. Rukkhasuttaṃ

109. ‘‘Cattārome, bhikkhave, rukkhā. Katame cattāro? Pheggu phegguparivāro, pheggu sāraparivāro, sāro phegguparivāro, sāro sāraparivāro – ime kho, bhikkhave, cattāro rukkhā. Evamevaṃ kho, bhikkhave, cattāro rukkhūpamā puggalā santo saṃvijjamānā lokasmiṃ. Katame cattāro? Pheggu phegguparivāro, pheggu sāraparivāro, sāro phegguparivāro, sāro sāraparivāro.

‘‘Kathañca, bhikkhave, puggalo pheggu hoti phegguparivāro? Idha, bhikkhave, ekacco puggalo dussīlo hoti pāpadhammo; parisāpissa hoti dussīlā pāpadhammā. Evaṃ kho, bhikkhave, puggalo pheggu hoti phegguparivāro. Seyyathāpi so, bhikkhave, rukkho pheggu phegguparivāro; tathūpamāhaṃ, bhikkhave, imaṃ puggalaṃ vadāmi.

‘‘Kathañca, bhikkhave, puggalo pheggu hoti sāraparivāro? Idha, bhikkhave, ekacco puggalo dussīlo hoti pāpadhammo; parisā ca khvassa hoti sīlavatī kalyāṇadhammā. Evaṃ kho, bhikkhave, puggalo pheggu hoti sāraparivāro. Seyyathāpi so, bhikkhave, rukkho pheggu sāraparivāro; tathūpamāhaṃ, bhikkhave, imaṃ puggalaṃ vadāmi.

‘‘Kathañca, bhikkhave, puggalo sāro hoti phegguparivāro? Idha, bhikkhave, ekacco puggalo sīlavā hoti kalyāṇadhammo; parisā ca khvassa hoti dussīlā pāpadhammā. Evaṃ kho, bhikkhave, puggalo sāro hoti phegguparivāro. Seyyathāpi so, bhikkhave, rukkho sāro phegguparivāro; tathūpamāhaṃ, bhikkhave, imaṃ puggalaṃ vadāmi.

‘‘Kathañca, bhikkhave, puggalo sāro hoti sāraparivāro? Idha bhikkhave, ekacco puggalo sīlavā hoti kalyāṇadhammo; parisāpissa hoti sīlavatī kalyāṇadhammā. Evaṃ kho, bhikkhave, puggalo sāro hoti sāraparivāro. Seyyathāpi so, bhikkhave, rukkho sāro sāraparivāro; tathūpamāhaṃ, bhikkhave, imaṃ puggalaṃ vadāmi. Ime kho, bhikkhave, cattāro rukkhūpamā puggalā santo saṃvijjamānā lokasmi''nti [pu. pa. 170]. Navamaṃ.

10. Āsīvisasuttaṃ

110. ''Cattārome, bhikkhave, āsīvisā [āsivisā (ka.) pu. pa. 163]. Katame cattāro? Āgataviso na ghoraviso, ghoraviso na āgataviso, āgataviso ca ghoraviso ca, nevāgataviso na ghoraviso – ime kho, bhikkhave, cattāro āsīvisā. Evamevaṃ kho, bhikkhave, cattāro āsīvisūpamā puggalā santo saṃvijjamānā lokasmiṃ. Katame cattāro? Āgataviso na ghoraviso, ghoraviso na āgataviso, āgataviso ca ghoraviso ca, nevāgataviso na ghoraviso.

''Kathañca, bhikkhave, puggalo āgataviso hoti, na ghoraviso? Idha, bhikkhave, ekacco puggalo abhiṇhaṃ kujjhati. So ca khvassa kodho [kopo (ka.) pu. pa. 163] na dīgharattaṃ anuseti. Evaṃ kho, bhikkhave, puggalo āgataviso hoti, na ghoraviso. Seyyathāpi so, bhikkhave, āsīviso āgataviso, na ghoraviso; tathūpamāhaṃ, bhikkhave, imaṃ puggalaṃ vadāmi.

''Kathañca, bhikkhave, puggalo ghoraviso hoti, na āgataviso? Idha, bhikkhave, ekacco puggalo na heva kho abhiṇhaṃ kujjhati. So ca khvassa kodho dīgharattaṃ anuseti. Evaṃ kho, bhikkhave, puggalo ghoraviso hoti, na āgataviso. Seyyathāpi so, bhikkhave, āsīviso ghoraviso, na āgataviso; tathūpamāhaṃ, bhikkhave, imaṃ puggalaṃ vadāmi.

''Kathañca, bhikkhave, puggalo āgataviso ca hoti ghoraviso ca? Idha, bhikkhave, ekacco puggalo abhiṇhaṃ kujjhati. So ca khvassa kodho dīgharattaṃ anuseti. Evaṃ kho, bhikkhave, puggalo āgataviso ca hoti ghoraviso ca. Seyyathāpi so, bhikkhave, āsīviso āgataviso ca ghoraviso ca; tathūpamāhaṃ, bhikkhave, imaṃ puggalaṃ vadāmi.

''Kathañca, bhikkhave, puggalo nevāgataviso hoti na ghoraviso? Idha, bhikkhave, ekacco puggalo na heva kho abhiṇhaṃ kujjhati. So ca khvassa kodho na dīgharattaṃ anuseti. Evaṃ kho, bhikkhave, puggalo nevāgataviso hoti, na ghoraviso. Seyyathāpi so, bhikkhave, āsīviso nevāgataviso na ghoraviso; tathūpamāhaṃ, bhikkhave, imaṃ puggalaṃ vadāmi. Ime kho, bhikkhave, cattāro āsīvisūpamā puggalā santo saṃvijjamānā lokasmi''nti. Dasamaṃ.

Valāhakavaggo paṭhamo.

Tassuddānaṃ –

Dve valāhā kumbha-udaka, rahadā dve honti ambāni;
Mūsikā balībaddā rukkhā, āsīvisena te dasāti.

(12) 2. Kesivaggo

1. Kesisuttaṃ

111. Atha kho kesi assadammasārathi yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho kesiṃ assadammasārathiṃ bhagavā etadavoca – ''tvaṃ khosi, kesi, paññāto assadammasārathīti [saññāto assadammasārathi (sī. syā. kaṃ. pī.)]. Kathaṃ pana tvaṃ, kesi, assadammaṃ vinesī''ti? ''Ahaṃ kho, bhante, assadammaṃ saṇhenapi vinemi, pharusenapi vinemi, saṇhapharusenapi vinemī''ti. ''Sace te, kesi, assadammo saṇhena vinayaṃ na upeti, pharusena vinayaṃ na upeti, saṇhapharusena vinayaṃ na upeti, kinti naṃ karosī’’ti? ‘‘Sace me, bhante, assadammo saṇhena vinayaṃ na upeti, pharusena vinayaṃ na upeti, saṇhapharusena vinayaṃ na upeti; hanāmi naṃ, bhante. Taṃ kissa hetu? Mā me ācariyakulassa avaṇṇo ahosī’’ti.

‘‘Bhagavā pana, bhante, anuttaro purisadammasārathi. Kathaṃ pana, bhante, bhagavā purisadammaṃ vinetī’’ti? ‘‘Ahaṃ kho, kesi, purisadammaṃ saṇhenapi vinemi, pharusenapi vinemi, saṇhapharusenapi vinemi. Tatridaṃ, kesi, saṇhasmiṃ – iti kāyasucaritaṃ iti kāyasucaritassa vipāko, iti vacīsucaritaṃ iti vacīsucaritassa vipāko, iti manosucaritaṃ iti manosucaritassa vipāko, iti devā, iti manussāti. Tatridaṃ, kesi, pharusasmiṃ – iti kāyaduccaritaṃ iti kāyaduccaritassa vipāko, iti vacīduccaritaṃ iti vacīduccaritassa vipāko, iti manoduccaritaṃ iti manoduccaritassa vipāko, iti nirayo, iti tiracchānayoni, iti pettivisayo’’ti.

‘‘Tatridaṃ, kesi, saṇhapharusasmiṃ – iti kāyasucaritaṃ iti kāyasucaritassa vipāko, iti kāyaduccaritaṃ iti kāyaduccaritassa vipāko, iti vacīsucaritaṃ iti vacīsucaritassa vipāko, iti vacīduccaritaṃ iti vacīduccaritassa vipāko, iti manosucaritaṃ iti manosucaritassa vipāko, iti manoduccaritaṃ iti manoduccaritassa vipāko, iti devā, iti manussā, iti nirayo, iti tiracchānayoni, iti pettivisayo’’ti.

‘‘Sace te, bhante, purisadammo saṇhena vinayaṃ na upeti, pharusena vinayaṃ na upeti, saṇhapharusena vinayaṃ na upeti, kinti naṃ bhagavā karotī’’ti? ‘‘Sace me, kesi, purisadammo saṇhena vinayaṃ na upeti, pharusena vinayaṃ na upeti, saṇhapharusena vinayaṃ na upeti, hanāmi naṃ, kesī’’ti. ‘‘Na kho, bhante, bhagavato pāṇātipāto kappati. Atha ca pana bhagavā evamāha – ‘hanāmi, naṃ kesī’’’ti! ‘‘Saccaṃ, kesi! Na tathāgatassa pāṇātipāto kappati. Api ca yo purisadammo saṇhena vinayaṃ na upeti, pharusena vinayaṃ na upeti, saṇhapharusena vinayaṃ na upeti, na taṃ tathāgato vattabbaṃ anusāsitabbaṃ maññati, nāpi viññū sabrahmacārī vattabbaṃ anusāsitabbaṃ maññanti. Vadho heso, kesi, ariyassa vinaye – yaṃ na tathāgato vattabbaṃ anusāsitabbaṃ maññati, nāpi viññū sabrahmacārī vattabbaṃ anusāsitabbaṃ maññantī’’ti.

‘‘So hi nūna, bhante, suhato hoti – yaṃ na tathāgato vattabbaṃ anusāsitabbaṃ maññati, nāpi viññū sabrahmacārī vattabbaṃ anusāsitabbaṃ maññantīti. Abhikkantaṃ, bhante, abhikkantaṃ, bhante…pe… upāsakaṃ maṃ, bhante, bhagavā dhāretu ajjatagge pāṇupetaṃ saraṇaṃ gata’’nti. Paṭhamaṃ.

2. Javasuttaṃ

112. ‘‘Catūhi, bhikkhave, aṅgehi samannāgato rañño bhadro assājānīyo rājāraho hoti rājabhoggo, rañño aṅganteva saṅkhaṃ gacchati. Katamehi catūhi? Ajjavena, javena, khantiyā, soraccena – imehi kho, bhikkhave, catūhi aṅgehi samannāgato rañño bhadro assājānīyo rājāraho hoti, rājabhoggo, rañño aṅganteva saṅkhaṃ gacchati.

‘‘Evamevaṃ kho, bhikkhave, catūhi dhammehi samannāgato bhikkhu āhuneyyo hoti…pe… anuttaraṃ puññakkhettaṃ lokassa. Katamehi catūhi? Ajjavena, javena, khantiyā, soraccena – imehi kho, bhikkhave, catūhi dhammehi samannāgato bhikkhu āhuneyyo hoti…pe… anuttaraṃ puññakkhettaṃ lokassā’’ti. Dutiyaṃ.

3. Patodasuttaṃ

113. ‘‘Cattārome, bhikkhave, bhadrā assājānīyā santo saṃvijjamānā lokasmiṃ. Katame cattāro? Idha, bhikkhave, ekacco bhadro assājānīyo patodacchāyaṃ disvā saṃvijjati saṃvegaṃ āpajjati – ‘kiṃ nu kho maṃ ajja assadammasārathi kāraṇaṃ kāressati, kimassāhaṃ [kathamassāhaṃ (ka.)] paṭikaromī’ti! Evarūpopi, bhikkhave, idhekacco bhadro assājānīyo hoti. Ayaṃ, bhikkhave, paṭhamo bhadro assājānīyo santo saṃvijjamāno lokasmiṃ.

‘‘Puna caparaṃ, bhikkhave, idhekacco bhadro assājānīyo na heva kho patodacchāyaṃ disvā saṃvijjati saṃvegaṃ āpajjati, api ca kho lomavedhaviddho saṃvijjati saṃvegaṃ āpajjati – ‘kiṃ nu kho maṃ ajja assadammasārathi kāraṇaṃ kāressati, kimassāhaṃ paṭikaromī’ti! Evarūpopi, bhikkhave, idhekacco bhadro assājānīyo hoti. Ayaṃ, bhikkhave, dutiyo bhadro assājānīyo santo saṃvijjamāno lokasmiṃ.

‘‘Puna caparaṃ, bhikkhave, idhekacco bhadro assājānīyo na heva kho patodacchāyaṃ disvā saṃvijjati saṃvegaṃ āpajjati nāpi lomavedhaviddho saṃvijjati saṃvegaṃ āpajjati, api ca kho cammavedhaviddho saṃvijjati saṃvegaṃ āpajjati – ‘kiṃ nu kho maṃ ajja assadammasārathi kāraṇaṃ kāressati, kimassāhaṃ paṭikaromī’ti! Evarūpopi, bhikkhave, idhekacco bhadro assājānīyo hoti. Ayaṃ, bhikkhave, tatiyo bhadro assājānīyo santo saṃvijjamāno lokasmiṃ.

‘‘Puna caparaṃ, bhikkhave, idhekacco bhadro assājānīyo na heva kho patodacchāyaṃ disvā saṃvijjati saṃvegaṃ āpajjati nāpi lomavedhaviddho saṃvijjati saṃvegaṃ āpajjati nāpi cammavedhaviddho saṃvijjati saṃvegaṃ āpajjati, api ca kho aṭṭhivedhaviddho saṃvijjati saṃvegaṃ āpajjati – ‘kiṃ nu kho maṃ ajja assadammasārathi kāraṇaṃ kāressati, kimassāhaṃ paṭikaromī’ti! Evarūpopi, bhikkhave, idhekacco bhadro assājānīyo hoti. Ayaṃ, bhikkhave, catuttho bhadro assājānīyo santo saṃvijjamāno lokasmiṃ. Ime kho, bhikkhave, cattāro bhadrā assājānīyā santo saṃvijjamānā lokasmiṃ.

‘‘Evamevaṃ kho, bhikkhave, cattārome bhadrā purisājānīyā santo saṃvijjamānā lokasmiṃ. Katame cattāro? Idha, bhikkhave, ekacco bhadro purisājānīyo suṇāti – ‘amukasmiṃ nāma gāme vā nigame vā itthī vā puriso vā dukkhito vā kālaṅkato [kālakato (sī. syā. kaṃ. pī.)] vā’ti. So tena saṃvijjati, saṃvegaṃ āpajjati. Saṃviggo yoniso padahati. Pahitatto kāyena ceva paramasaccaṃ [paramatthasaccaṃ (ka.) ma. ni. 2.183 passitabbaṃ] sacchikaroti, paññāya ca ativijjha passati. Seyyathāpi so, bhikkhave, bhadro assājānīyo patodacchāyaṃ disvā saṃvijjati saṃvegaṃ āpajjati; tathūpamāhaṃ, bhikkhave, imaṃ bhadraṃ purisājānīyaṃ vadāmi. Evarūpopi, bhikkhave, idhekacco bhadro purisājānīyo hoti. Ayaṃ, bhikkhave, paṭhamo bhadro purisājānīyo santo saṃvijjamāno lokasmiṃ.

‘‘Puna caparaṃ, bhikkhave, idhekacco bhadro purisājānīyo na heva kho suṇāti – ‘amukasmiṃ nāma gāme vā nigame vā itthī vā puriso vā dukkhito vā kālaṅkato vā’ti, api ca kho sāmaṃ passati itthiṃ vā purisaṃ vā dukkhitaṃ vā kālaṅkataṃ vā. So tena saṃvijjati, saṃvegaṃ āpajjati. Saṃviggo yoniso padahati. Pahitatto kāyena ceva paramasaccaṃ sacchikaroti, paññāya ca ativijjha passati. Seyyathāpi so, bhikkhave, bhadro assājānīyo lomavedhaviddho saṃvijjati saṃvegaṃ āpajjati; tathūpamāhaṃ, bhikkhave, imaṃ bhadraṃ purisājānīyaṃ vadāmi. Evarūpopi, bhikkhave, idhekacco bhadro purisājānīyo hoti. Ayaṃ, bhikkhave, dutiyo bhadro purisājānīyo santo saṃvijjamāno lokasmiṃ.

‘‘Puna caparaṃ, bhikkhave, idhekacco bhadro purisājānīyo na heva kho suṇāti – ‘amukasmiṃ nāma gāme vā nigame vā itthī vā puriso vā dukkhito vā kālaṅkato vā’ti, nāpi sāmaṃ passati itthiṃ vā purisaṃ vā dukkhitaṃ vā kālaṅkataṃ vā, api ca khvassa ñāti vā sālohito vā dukkhito vā hoti kālaṅkato vā. So tena saṃvijjati, saṃvegaṃ āpajjati. Saṃviggo yoniso padahati. Pahitatto kāyena ceva paramasaccaṃ sacchikaroti, paññāya ca ativijjha passati. Seyyathāpi so, bhikkhave, bhadro assājānīyo cammavedhaviddho saṃvijjati saṃvegaṃ āpajjati; tathūpamāhaṃ, bhikkhave, imaṃ bhadraṃ purisājānīyaṃ vadāmi. Evarūpopi, bhikkhave, idhekacco bhadro purisājānīyo hoti. Ayaṃ, bhikkhave, tatiyo bhadro purisājānīyo santo saṃvijjamāno lokasmiṃ.

‘‘Puna caparaṃ, bhikkhave, idhekacco bhadro purisājānīyo na heva kho suṇāti – ‘amukasmiṃ nāma gāme vā nigame vā itthī vā puriso vā dukkhito vā kālaṅkato vā’ti, nāpi sāmaṃ passati itthiṃ vā purisaṃ vā dukkhitaṃ vā kālaṅkataṃ vā, nāpissa ñāti vā sālohito vā dukkhito vā hoti kālaṅkato vā, api ca kho sāmaññeva phuṭṭho hoti sārīrikāhi vedanāhi dukkhāhi tibbāhi [tippāhi (sī. pī.)] kharāhi kaṭukāhi asātāhi amanāpāhi pāṇaharāhi. So tena saṃvijjati, saṃvegaṃ āpajjati. Saṃviggo yoniso padahati.

Pahitatto kāyena ceva paramasaccaṃ sacchikaroti, paññāya ca ativijjha passati. Seyyathāpi so, bhikkhave, bhadro assājānīyo aṭṭhivedhaviddho saṃvijjati saṃvegaṃ āpajjati; tathūpamāhaṃ, bhikkhave, imaṃ bhadraṃ purisājānīyaṃ vadāmi. Evarūpopi, bhikkhave, idhekacco bhadro purisājānīyo hoti. Ayaṃ, bhikkhave, catuttho bhadro purisājānīyo santo saṃvijjamāno lokasmiṃ. Ime kho, bhikkhave, cattāro bhadrā purisājānīyā santo saṃvijjamānā lokasmi''nti. Tatiyaṃ.

4. Nāgasuttaṃ

114. ''Catūhi, bhikkhave, aṅgehi samannāgato rañño nāgo rājāraho hoti rājabhoggo, rañño aṅganteva saṅkhaṃ gacchati. Katamehi catūhi? Idha, bhikkhave, rañño nāgo sotā ca hoti, hantā ca, khantā ca, gantā ca.

''Kathañca, bhikkhave, rañño nāgo sotā hoti? Idha, bhikkhave, rañño nāgo yamenaṃ hatthidammasārathi kāraṇaṃ kāreti – yadi vā katapubbaṃ yadi vā akatapubbaṃ – taṃ aṭṭhiṃ katvā [aṭṭhikatvā (sī. syā. kaṃ. pī.) a. ni. 5.140] manasi katvā sabbacetasā [sabbaṃ cetaso (sabbattha)] samannāharitvā ohitasoto suṇāti. Evaṃ kho, bhikkhave, rañño nāgo sotā hoti.

''Kathañca, bhikkhave, rañño nāgo hantā hoti? Idha, bhikkhave, rañño nāgo saṅgāmagato hatthimpi hanati, hatthāruhampi hanati, assampi hanati, assāruhampi hanati, rathampi hanati, rathikampi hanati, pattikampi hanati. Evaṃ kho, bhikkhave, rañño nāgo hantā hoti.

''Kathañca, bhikkhave, rañño nāgo khantā hoti? Idha bhikkhave, rañño nāgo saṅgāmagato khamo hoti sattippahārānaṃ asippahārānaṃ usuppahārānaṃ pharasuppahārānaṃ [''pharasuppahārāna''nti idaṃ padaṃ syāmapotthake natthi. ma. ni. 3.217 passitabbaṃ] bheripaṇavasaṅkhatiṇavaninnādasaddānaṃ. Evaṃ kho, bhikkhave, rañño nāgo khantā hoti.

''Kathañca, bhikkhave, rañño nāgo gantā hoti? Idha, bhikkhave, rañño nāgo yamenaṃ hatthidammasārathi disaṃ peseti – yadi vā gatapubbaṃ yadi vā agatapubbaṃ – taṃ khippameva gantā hoti. Evaṃ kho, bhikkhave, rañño nāgo gantā hoti. Imehi kho, bhikkhave, catūhi aṅgehi samannāgato rañño nāgo rājāraho hoti rājabhoggo, rañño aṅganteva saṅkhaṃ gacchati.

''Evamevaṃ kho, bhikkhave, catūhi dhammehi samannāgato bhikkhu āhuneyyo hoti …pe… anuttaraṃ puññakkhettaṃ lokassa. Katamehi catūhi? Idha, bhikkhave, bhikkhu sotā ca hoti, hantā ca, khantā ca, gantā ca.

''Kathañca, bhikkhave, bhikkhu sotā hoti? Idha, bhikkhave, bhikkhu tathāgatappavedite dhammavinaye desiyamāne aṭṭhiṃ katvā manasi katvā sabbacetasā samannāharitvā ohitasoto dhammaṃ suṇāti. Evaṃ kho, bhikkhave, bhikkhu sotā hoti.

''Kathañca, bhikkhave, bhikkhu hantā hoti? Idha, bhikkhave, bhikkhu uppannaṃ kāmavitakkaṃ nādhivāseti pajahati vinodeti (hanati) [( ) natthi sī. syā. pī. potthakesu. a. ni. 4.164 paṭipadāvagge catutthasutte pana ''sametī''ti padaṃ sabbatthapi dissati] byantīkaroti anabhāvaṃ gameti, uppannaṃ byāpādavitakkaṃ…pe… uppannaṃ vihiṃsāvitakkaṃ…pe… uppannuppanne pāpake akusale dhamme nādhivāseti pajahati vinodeti hanati byantīkaroti anabhāvaṃ gameti. Evaṃ kho, bhikkhave, bhikkhu hantā hoti.

''Kathañca, bhikkhave, bhikkhu khantā hoti? Idha, bhikkhave, bhikkhu khamo hoti sītassa uṇhassa jighacchāya pipāsāya, ḍaṃsamakasavātātapasarīsapasamphassānaṃ duruttānaṃ durāgatānaṃ vacanapathānaṃ uppannānaṃ sārīrikānaṃ vedanānaṃ dukkhānaṃ tibbānaṃ kharānaṃ kaṭukānaṃ asātānaṃ amanāpānaṃ pāṇaharānaṃ adhivāsakajātiko hoti. Evaṃ kho, bhikkhave, bhikkhu khantā hoti.

‘‘Kathañca, bhikkhave, bhikkhu gantā hoti? Idha, bhikkhave, bhikkhu yāyaṃ disā agatapubbā iminā dīghena addhunā yadidaṃ sabbasaṅkhārasamatho sabbūpadhipaṭinissaggo taṇhākkhayo virāgo nirodho nibbānaṃ, taṃ khippaññeva gantā hoti. Evaṃ kho, bhikkhave, bhikkhu gantā hoti. Imehi kho, bhikkhave, catūhi dhammehi samannāgato bhikkhu āhuneyyo hoti…pe… anuttaraṃ puññakkhettaṃ lokassā’’ti. Catutthaṃ.

5. Ṭhānasuttaṃ

115. ‘‘Cattārimāni, bhikkhave, ṭhānāni. Katamāni cattāri? Atthi, bhikkhave, ṭhānaṃ amanāpaṃ kātuṃ; tañca kayiramānaṃ anatthāya saṃvattati. Atthi, bhikkhave, ṭhānaṃ amanāpaṃ kātuṃ; tañca kayiramānaṃ atthāya saṃvattati. Atthi, bhikkhave, ṭhānaṃ manāpaṃ kātuṃ; tañca kayiramānaṃ anatthāya saṃvattati. Atthi, bhikkhave, ṭhānaṃ manāpaṃ kātuṃ; tañca kayiramānaṃ atthāya saṃvattati.

‘‘Tatra, bhikkhave, yamidaṃ [yadidaṃ (syā. kaṃ. ka.)] ṭhānaṃ amanāpaṃ kātuṃ; tañca kayiramānaṃ anatthāya saṃvattati – idaṃ, bhikkhave, ṭhānaṃ ubhayeneva na kattabbaṃ maññati [paññāyati (?)]. Yampidaṃ [yadidaṃ (ka.)] ṭhānaṃ amanāpaṃ kātuṃ; imināpi naṃ [taṃ (sī. pī.) syāmapotthake natthi] na kattabbaṃ maññati. Yampidaṃ ṭhānaṃ kayiramānaṃ anatthāya saṃvattati; imināpi naṃ [taṃ (pī.) sī. syā. potthakesu natthi] na kattabbaṃ maññati. Idaṃ, bhikkhave, ṭhānaṃ ubhayeneva na kattabbaṃ maññati.

‘‘Tatra, bhikkhave, yamidaṃ ṭhānaṃ amanāpaṃ kātuṃ; tañca kayiramānaṃ atthāya saṃvattati – imasmiṃ, bhikkhave, ṭhāne bālo ca paṇḍito ca veditabbo purisathāme purisavīriye purisaparakkame. Na, bhikkhave, bālo iti paṭisañcikkhati – ‘kiñcāpi kho idaṃ ṭhānaṃ amanāpaṃ kātuṃ; atha carahidaṃ ṭhānaṃ kayiramānaṃ atthāya saṃvattatī’ti. So taṃ ṭhānaṃ na karoti. Tassa taṃ ṭhānaṃ akayiramānaṃ anatthāya saṃvattati. Paṇḍito ca kho, bhikkhave, iti paṭisañcikkhati – ‘kiñcāpi kho idaṃ ṭhānaṃ amanāpaṃ kātuṃ; atha carahidaṃ ṭhānaṃ kayiramānaṃ atthāya saṃvattatī’ti. So taṃ ṭhānaṃ karoti. Tassa taṃ ṭhānaṃ kayiramānaṃ atthāya saṃvattati.

‘‘Tatra, bhikkhave, yamidaṃ [yadidaṃ (syā. kaṃ.)] ṭhānaṃ manāpaṃ kātuṃ; tañca kayiramānaṃ anatthāya saṃvattati – imasmimpi, bhikkhave, ṭhāne bālo ca paṇḍito ca veditabbo purisathāme purisavīriye purisaparakkame. Na, bhikkhave, bālo iti paṭisañcikkhati – ‘kiñcāpi kho idaṃ ṭhānaṃ manāpaṃ kātuṃ; atha carahidaṃ ṭhānaṃ kayiramānaṃ anatthāya saṃvattatī’ti. So taṃ ṭhānaṃ karoti. Tassa taṃ ṭhānaṃ kayiramānaṃ anatthāya saṃvattati. Paṇḍito ca kho, bhikkhave, iti paṭisañcikkhati – ‘kiñcāpi kho idaṃ ṭhānaṃ manāpaṃ kātuṃ; atha carahidaṃ ṭhānaṃ kayiramānaṃ anatthāya saṃvattatī’ti. So taṃ ṭhānaṃ na karoti. Tassa taṃ ṭhānaṃ akayiramānaṃ atthāya saṃvattati.

‘‘Tatra, bhikkhave, yamidaṃ ṭhānaṃ manāpaṃ kātuṃ, tañca kayiramānaṃ atthāya saṃvattati – idaṃ, bhikkhave, ṭhānaṃ ubhayeneva kattabbaṃ maññati. Yampidaṃ ṭhānaṃ manāpaṃ kātuṃ, imināpi naṃ kattabbaṃ maññati; yampidaṃ ṭhānaṃ kayiramānaṃ atthāya saṃvattati, imināpi naṃ kattabbaṃ maññati. Idaṃ, bhikkhave, ṭhānaṃ ubhayeneva kattabbaṃ maññati. Imāni kho, bhikkhave, cattāri ṭhānānī’’ti. Pañcamaṃ.

6. Appamādasuttaṃ

116. ‘‘Catūhi, bhikkhave, ṭhānehi appamādo karaṇīyo. Katamehi catūhi? Kāyaduccaritaṃ, bhikkhave, pajahatha, kāyasucaritaṃ bhāvetha; tattha ca mā pamādattha. Vacīduccaritaṃ, bhikkhave, pajahatha, vacīsucaritaṃ bhāvetha; tattha ca mā pamādattha. Manoduccaritaṃ, bhikkhave, pajahatha, manosucaritaṃ bhāvetha; tattha ca mā pamādattha. Micchādiṭṭhiṃ, bhikkhave, pajahatha, sammādiṭṭhiṃ bhāvetha; tattha ca mā pamādattha.

‘‘Yato kho, bhikkhave, bhikkhuno kāyaduccaritaṃ pahīnaṃ hoti kāyasucaritaṃ bhāvitaṃ, vacīduccaritaṃ pahīnaṃ hoti vacīsucaritaṃ bhāvitaṃ, manoduccaritaṃ pahīnaṃ hoti manosucaritaṃ bhāvitaṃ, micchādiṭṭhi pahīnā hoti sammādiṭṭhi bhāvitā, so na bhāyati samparāyikassa maraṇassā''ti. Chaṭṭhaṃ.

7. Ārakkhasuttaṃ

117. ''Catūsu, bhikkhave, ṭhānesu attarūpena appamādo sati cetaso ārakkho karaṇīyo. Katamesu catūsu? 'Mā me rajanīyesu dhammesu cittaṃ rajjī'ti attarūpena appamādo sati cetaso ārakkho karaṇīyo; 'mā me dosanīyesu dhammesu cittaṃ dussī'ti attarūpena appamādo sati cetaso ārakkho karaṇīyo; 'mā me mohanīyesu dhammesu cittaṃ muyhī'ti attarūpena appamādo sati cetaso ārakkho karaṇīyo; 'mā me madanīyesu dhammesu cittaṃ majjī'ti attarūpena appamādo sati cetaso ārakkho karaṇīyo.

''Yato kho, bhikkhave, bhikkhuno rajanīyesu dhammesu cittaṃ na rajjati vītarāgattā, dosanīyesu dhammesu cittaṃ na dussati vītadosattā, mohanīyesu dhammesu cittaṃ na muyhati vītamohattā, madanīyesu dhammesu cittaṃ na majjati vītamadattā, so na chambhati na kampati na vedhati na santāsaṃ āpajjati, na ca pana samaṇavacanahetupi gacchatī''ti. Sattamaṃ.

8. Saṃvejanīyasuttaṃ

118. ''Cattārimāni, bhikkhave, saddhassa kulaputtassa dassanīyāni saṃvejanīyāni ṭhānāni. Katamāni cattāri? 'Idha tathāgato jāto'ti, bhikkhave, saddhassa kulaputtassa dassanīyaṃ saṃvejanīyaṃ ṭhānaṃ. 'Idha tathāgato anuttaraṃ sammāsambodhiṃ abhisambuddho'ti, bhikkhave, saddhassa kulaputtassa dassanīyaṃ saṃvejanīyaṃ ṭhānaṃ. 'Idha tathāgato anuttaraṃ dhammacakkaṃ pavattesī'ti, bhikkhave, saddhassa kulaputtassa dassanīyaṃ saṃvejanīyaṃ ṭhānaṃ. 'Idha tathāgato anupādisesāya nibbānadhātuyā parinibbuto'ti, bhikkhave, saddhassa kulaputtassa dassanīyaṃ saṃvejanīyaṃ ṭhānaṃ. Imāni kho, bhikkhave, cattāri saddhassa kulaputtassa dassanīyāni saṃvejanīyāni ṭhānānī''ti. Aṭṭhamaṃ.

9. Paṭhamabhayasuttaṃ

119. ''Cattārimāni, bhikkhave, bhayāni. Katamāni cattāri? Jātibhayaṃ, jarābhayaṃ, byādhibhayaṃ, maraṇabhayaṃ – imāni kho, bhikkhave, cattāri bhayānī''ti. Navamaṃ.

10. Dutiyabhayasuttaṃ

120. ''Cattārimāni, bhikkhave, bhayāni. Katamāni cattāri? Aggibhayaṃ, udakabhayaṃ, rājabhayaṃ, corabhayaṃ – imāni kho, bhikkhave, cattāri bhayānī''ti. Dasamaṃ.

Kesivaggo dutiyo.

Tassuddānaṃ –

Kesi javo patodo ca, nāgo ṭhānena pañcamaṃ;
Appamādo ca ārakkho, saṃvejanīyañca dve bhayāti.

(13) 3. Bhayavaggo

1. Attānuvādasuttaṃ

121. ''Cattārimāni, bhikkhave, bhayāni. Katamāni cattāri? Attānuvādabhayaṃ, parānuvādabhayaṃ, daṇḍabhayaṃ, duggatibhayaṃ.

‘‘Katamañca, bhikkhave, attānuvādabhayaṃ? Idha, bhikkhave, ekacco iti paṭisañcikkhati – ‘ahañceva [ahañce (?)] kho pana kāyena duccaritaṃ careyyaṃ, vācāya duccaritaṃ careyyaṃ, manasā duccaritaṃ careyyaṃ, kiñca taṃ yaṃ maṃ [kiñca taṃ mamaṃ (sī.), kiñca mamaṃ (syā. kaṃ.), kiñca taṃ kammaṃ (pī. ka.)] attā sīlato na upavadeyyā’ti! So attānuvādabhayassa bhīto kāyaduccaritaṃ pahāya kāyasucaritaṃ bhāveti, vacīduccaritaṃ pahāya vacīsucaritaṃ bhāveti, manoduccaritaṃ pahāya manosucaritaṃ bhāveti, suddhaṃ attānaṃ pariharati. Idaṃ vuccati, bhikkhave, attānuvādabhayaṃ.

‘‘Katamañca, bhikkhave, parānuvādabhayaṃ? Idha, bhikkhave, ekacco iti paṭisañcikkhati – ‘ahañceva kho pana kāyena duccaritaṃ careyyaṃ, vācāya duccaritaṃ careyyaṃ, manasā duccaritaṃ careyyaṃ, kiñca taṃ yaṃ maṃ pare sīlato na upavadeyyu’nti! So parānuvādabhayassa bhīto kāyaduccaritaṃ pahāya kāyasucaritaṃ bhāveti, vacīduccaritaṃ pahāya vacīsucaritaṃ bhāveti, manoduccaritaṃ pahāya manosucaritaṃ bhāveti, suddhaṃ attānaṃ pariharati. Idaṃ vuccati, bhikkhave, parānuvādabhayaṃ.

‘‘Katamañca, bhikkhave, daṇḍabhayaṃ? Idha, bhikkhave, ekacco passati coraṃ āgucāriṃ, rājāno gahetvā vividhā kammakāraṇā kārente, kasāhipi tāḷente, vettehipi tāḷente, addhadaṇḍakehipi tāḷente, hatthampi chindante, pādampi chindante, hatthapādampi chindante, kaṇṇampi chindante, nāsampi chindante, kaṇṇanāsampi chindante, bilaṅgathālikampi karonte, saṅkhamuṇḍikampi karonte, rāhumukhampi karonte, jotimālikampi karonte, hatthapajjotikampi karonte, erakavattikampi karonte, cīrakavāsikampi karonte, eṇeyyakampi karonte, balisamaṃsikampi karonte, kahāpaṇakampi karonte, khārāpatacchikampi karonte, palighaparivattikampi karonte, palālapīṭhakampi karonte, tattenapi telena osiñcante, sunakhehipi khādāpente, jīvantampi sūle uttāsente, asināpi sīsaṃ chindante.

‘‘Tassa evaṃ hoti – ‘yathārūpānaṃ kho pāpakānaṃ kammānaṃ hetu coraṃ āgucāriṃ rājāno gahetvā vividhā kammakāraṇā kārenti, kasāhipi tāḷenti…pe… asināpi sīsaṃ chindanti, ahañceva kho pana evarūpaṃ pāpakammaṃ kareyyaṃ, mampi rājāno gahetvā evarūpā vividhā kammakāraṇā kāreyyuṃ, kasāhipi tāḷeyyuṃ, vettehipi tāḷeyyuṃ, addhadaṇḍakehipi tāḷeyyuṃ, hatthampi chindeyyuṃ, pādampi chindeyyuṃ, hatthapādampi chindeyyuṃ, kaṇṇampi chindeyyuṃ, nāsampi chindeyyuṃ, kaṇṇanāsampi chindeyyuṃ, bilaṅgathālikampi kareyyuṃ, saṅkhamuṇḍikampi kareyyuṃ; rāhumukhampi kareyyuṃ, jotimālikampi kareyyuṃ, hatthapajjotikampi kareyyuṃ, erakavattikampi kareyyuṃ, cīrakavāsikampi kareyyuṃ, eṇeyyakampi kareyyuṃ, balisamaṃsikampi kareyyuṃ, kahāpaṇakampi kareyyuṃ, khārāpatacchikampi kareyyuṃ, palighaparivattikampi kareyyuṃ, palālapīṭhakampi kareyyuṃ, tattenapi telena osiñceyyuṃ, sunakhehipi khādāpeyyuṃ, jīvantampi sūle uttāseyyuṃ, asināpi sīsaṃ chindeyyu’nti. So daṇḍabhayassa bhīto na paresaṃ pābhataṃ vilumpanto carati. Kāyaduccaritaṃ pahāya…pe… suddhaṃ attānaṃ pariharati. Idaṃ vuccati, bhikkhave, daṇḍabhayaṃ.

‘‘Katamañca, bhikkhave, duggatibhayaṃ? Idha, bhikkhave, ekacco iti paṭisañcikkhati – ‘kāyaduccaritassa kho pāpako vipāko abhisamparāyaṃ, vacīduccaritassa pāpako vipāko abhisamparāyaṃ, manoduccaritassa pāpako vipāko abhisamparāyaṃ. Ahañceva kho pana kāyena duccaritaṃ careyyaṃ, vācāya duccaritaṃ careyyaṃ, manasā duccaritaṃ careyyaṃ, kiñca taṃ yāhaṃ na kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjeyya’nti! So duggatibhayassa bhīto kāyaduccaritaṃ pahāya kāyasucaritaṃ bhāveti, vacīduccaritaṃ pahāya vacīsucaritaṃ bhāveti, manoduccaritaṃ pahāya manosucaritaṃ bhāveti, suddhaṃ attānaṃ pariharati. Idaṃ vuccati, bhikkhave, duggatibhayaṃ. Imāni kho, bhikkhave, cattāri bhayānī’’ti. Paṭhamaṃ.

2. Ūmibhayasuttaṃ

122. ‘‘Cattārimāni, bhikkhave, bhayāni udakorohantassa [udakorohante (ma. ni. 2.161)] pāṭikaṅkhitabbāni. Katamāni cattāri? Ūmibhayaṃ, kumbhīlabhayaṃ, āvaṭṭabhayaṃ, susukābhayaṃ – imāni kho, bhikkhave, cattāri bhayāni udakorohantassa pāṭikaṅkhitabbāni. Evamevaṃ kho, bhikkhave, cattāri bhayāni idhekaccassa kulaputtassa imasmiṃ dhammavinaye agārasmā [saddhā agārasmā (sī. syā. kaṃ.)] anagāriyaṃ pabbajitassa [pabbajato (sī.)] pāṭikaṅkhitabbāni. Katamāni cattāri? Ūmibhayaṃ, kumbhīlabhayaṃ, āvaṭṭabhayaṃ, susukābhayaṃ.

‘‘Katamañca, bhikkhave, ūmibhayaṃ? Idha, bhikkhave, ekacco kulaputto saddhā agārasmā anagāriyaṃ pabbajito hoti – ‘otiṇṇomhi jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi, dukkhotiṇṇo dukkhapareto; appeva nāma imassa kevalassa dukkhakkhandhassa antakiriyā paññāyethā’ti! Tamenaṃ tathā pabbajitaṃ samānaṃ sabrahmacārino ovadanti anusāsanti – ‘evaṃ te abhikkamitabbaṃ, evaṃ te paṭikkamitabbaṃ, evaṃ te āloketabbaṃ, evaṃ te viloketabbaṃ, evaṃ te samiñjitabbaṃ, evaṃ te pasāritabbaṃ, evaṃ te saṅghāṭipattacīvaraṃ dhāretabba’nti. Tassa evaṃ hoti – ‘mayaṃ kho pubbe agāriyabhūtā samānā aññe ovadāmapi anusāsāmapi. Ime panamhākaṃ puttamattā maññe nattamattā maññe ovaditabbaṃ anusāsitabbaṃ maññantī’ti. So kupito anattamano sikkhaṃ paccakkhāya hīnāyāvattati. Ayaṃ vuccati, bhikkhave, bhikkhu ūmibhayassa bhīto sikkhaṃ paccakkhāya hīnāyāvatto. Ūmibhayanti kho, bhikkhave, kodhūpāyāsassetaṃ adhivacanaṃ. Idaṃ vuccati, bhikkhave, ūmibhayaṃ.

‘‘Katamañca, bhikkhave, kumbhīlabhayaṃ? Idha, bhikkhave, ekacco kulaputto saddhā agārasmā anagāriyaṃ pabbajito hoti – ‘otiṇṇomhi jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi, dukkhotiṇṇo dukkhapareto; appeva nāma imassa kevalassa dukkhakkhandhassa antakiriyā paññāyethā’ti! Tamenaṃ tathā pabbajitaṃ samānaṃ sabrahmacārino ovadanti anusāsanti – ‘idaṃ te khāditabbaṃ, idaṃ te na khāditabbaṃ, idaṃ te bhuñjitabbaṃ, idaṃ te na bhuñjitabbaṃ, idaṃ te sāyitabbaṃ, idaṃ te na sāyitabbaṃ, idaṃ te pātabbaṃ, idaṃ te na pātabbaṃ, kappiyaṃ te khāditabbaṃ, akappiyaṃ te na khāditabbaṃ, kappiyaṃ te bhuñjitabbaṃ, akappiyaṃ te na bhuñjitabbaṃ, kappiyaṃ te sāyitabbaṃ, akappiyaṃ te na sāyitabbaṃ, kappiyaṃ te pātabbaṃ, akappiyaṃ te na pātabbaṃ, kāle te khāditabbaṃ, vikāle te na khāditabbaṃ, kāle te bhuñjitabbaṃ, vikāle te na bhuñjitabbaṃ, kāle te sāyitabbaṃ, vikāle te na sāyitabbaṃ, kāle te pātabbaṃ, vikāle te na pātabba’nti. Tassa evaṃ hoti – ‘mayaṃ kho pubbe agāriyabhūtā samānā yaṃ icchāma taṃ khādāma, yaṃ na icchāma na taṃ khādāma; yaṃ icchāma taṃ bhuñjāma, yaṃ na icchāma na taṃ bhuñjāma; yaṃ icchāma taṃ sāyāma, yaṃ na icchāma na taṃ sāyāma; yaṃ icchāma taṃ pivāma, yaṃ na icchāma na taṃ pivāma; kappiyampi khādāma akappiyampi khādāma kappiyampi bhuñjāma akappiyampi bhuñjāma kappiyampi sāyāma akappiyampi sāyāma kappiyampi pivāma akappiyampi pivāma, kālepi khādāma vikālepi khādāma kālepi bhuñjāma vikālepi bhuñjāma kālepi sāyāma vikālepi sāyāma kālepi pivāma vikālepi pivāma; yampi no saddhā gahapatikā divā vikāle paṇītaṃ khādanīyaṃ vā bhojanīyaṃ vā denti, tatrapime [tatthapime (ma. ni. 2.163)] mukhāvaraṇaṃ maññe karontī’ti. So kupito anattamano sikkhaṃ paccakkhāya hīnāyāvattati. Ayaṃ vuccati, bhikkhave, bhikkhu kumbhīlabhayassa bhīto sikkhaṃ paccakkhāya hīnāyāvatto. Kumbhīlabhayanti kho, bhikkhave, odarikattassetaṃ adhivacanaṃ. Idaṃ vuccati, bhikkhave, kumbhīlabhayaṃ.

‘‘Katamañca, bhikkhave, āvaṭṭabhayaṃ? Idha, bhikkhave, ekacco kulaputto saddhā agārasmā anagāriyaṃ pabbajito hoti – ‘otiṇṇomhi jātiyā jarāya maraṇena sokehi paridevehi, dukkhehi domanassehi upāyāsehi dukkhotiṇṇo dukkhapareto; appeva nāma imassa kevalassa dukkhakkhandhassa antakiriyā paññāyethā’ti! So evaṃ pabbajito samāno pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya gāmaṃ vā nigamaṃ vā piṇḍāya pavisati arakkhiteneva kāyena arakkhitāya vācāya arakkhitena cittena anupaṭṭhitāya satiyā asaṃvutehi indriyehi. So tattha passati gahapatiṃ vā gahapatiputtaṃ vā pañcahi kāmaguṇehi samappitaṃ samaṅgībhūtaṃ paricārayamānaṃ. Tassa evaṃ hoti – ‘mayaṃ kho pubbe agāriyabhūtā samānā pañcahi kāmaguṇehi samappitā samaṅgībhūtā paricārimhā; saṃvijjanti kho pana me kule bhogā. Sakkā bhoge ca bhuñjituṃ puññāni ca kātuṃ. Yaṃnūnāhaṃ sikkhaṃ paccakkhāya hīnāyāvattitvā bhoge ca bhuñjeyyaṃ puññāni ca kareyya’nti! So sikkhaṃ paccakkhāya hīnāyāvattati. Ayaṃ vuccati, bhikkhave, bhikkhu āvaṭṭabhayassa bhīto sikkhaṃ paccakkhāya hīnāyāvatto. Āvaṭṭabhayanti kho, bhikkhave, pañcannetaṃ kāmaguṇānaṃ adhivacanaṃ. Idaṃ vuccati, bhikkhave, āvaṭṭabhayaṃ.

‘‘Katamañca, bhikkhave, susukābhayaṃ? Idha, bhikkhave, ekacco kulaputto saddhā agārasmā anagāriyaṃ pabbajito hoti – ‘otiṇṇomhi jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi, dukkhotiṇṇo dukkhapareto; appeva nāma imassa kevalassa dukkhakkhandhassa antakiriyā paññāyethā’ti! So evaṃ pabbajito samāno pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya gāmaṃ vā nigamaṃ vā piṇḍāya pavisati arakkhiteneva kāyena arakkhitāya vācāya arakkhitena cittena anupaṭṭhitāya satiyā asaṃvutehi indriyehi. So tattha passati mātugāmaṃ dunnivatthaṃ vā duppārutaṃ vā. Tassa mātugāmaṃ disvā dunnivatthaṃ vā duppārutaṃ vā rāgo cittaṃ anuddhaṃseti. So rāgānuddhaṃsitena cittena sikkhaṃ paccakkhāya hīnāyāvattati. Ayaṃ vuccati, bhikkhave, bhikkhu susukābhayassa bhīto sikkhaṃ paccakkhāya hīnāyāvatto. Susukābhayanti kho, bhikkhave, mātugāmassetaṃ adhivacanaṃ. Idaṃ vuccati, bhikkhave, susukābhayaṃ. Imāni kho, bhikkhave, cattāri bhayāni idhekaccassa kulaputtassa imasmiṃ dhammavinaye agārasmā anagāriyaṃ pabbajitassa pāṭikaṅkhitabbānī’’ti. Dutiyaṃ.

3. Paṭhamanānākaraṇasuttaṃ

123. ‘‘Cattārome, bhikkhave, puggalā santo saṃvijjamānā lokasmiṃ. Katame cattāro? [kathā. 671 ādayo] Idha, bhikkhave, ekacco puggalo vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamaṃ jhānaṃ upasampajja viharati. So tadassādeti, taṃ nikāmeti, tena ca vittiṃ āpajjati. Tattha ṭhito tadadhimutto tabbahulavihārī aparihīno kālaṃ kurumāno brahmakāyikānaṃ devānaṃ sahabyataṃ upapajjati. Brahmakāyikānaṃ, bhikkhave, devānaṃ kappo āyuppamāṇaṃ. Tattha puthujjano yāvatāyukaṃ ṭhatvā yāvatakaṃ tesaṃ devānaṃ āyuppamāṇaṃ taṃ sabbaṃ khepetvā nirayampi gacchati tiracchānayonimpi gacchati pettivisayampi gacchati. Bhagavato pana sāvako tattha yāvatāyukaṃ ṭhatvā yāvatakaṃ tesaṃ devānaṃ āyuppamāṇaṃ taṃ sabbaṃ khepetvā tasmiṃyeva bhave parinibbāyati. Ayaṃ kho, bhikkhave, viseso ayaṃ adhippayāso idaṃ nānākaraṇaṃ sutavato ariyasāvakassa assutavatā puthujjanena, yadidaṃ gatiyā upapattiyā sati [yadidaṃ cutiyā upapattiyā cāti (ka.) a. ni. 3.117 passitabbaṃ].

‘‘Puna caparaṃ, bhikkhave, idhekacco puggalo vitakkavicārānaṃ vūpasamā ajjhattaṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ upasampajja viharati. So tadassādeti, taṃ nikāmeti, tena ca vittiṃ āpajjati. Tattha ṭhito tadadhimutto tabbahulavihārī aparihīno kālaṃ kurumāno ābhassarānaṃ devānaṃ sahabyataṃ upapajjati. Ābhassarānaṃ, bhikkhave, devānaṃ dve kappā āyuppamāṇaṃ. Tattha puthujjano yāvatāyukaṃ ṭhatvā yāvatakaṃ tesaṃ devānaṃ āyuppamāṇaṃ taṃ sabbaṃ khepetvā nirayampi gacchati tiracchānayonimpi gacchati pettivisayampi gacchati. Bhagavato pana sāvako tattha yāvatāyukaṃ ṭhatvā yāvatakaṃ tesaṃ devānaṃ āyuppamāṇaṃ taṃ sabbaṃ khepetvā tasmiṃyeva bhave parinibbāyati. Ayaṃ kho, bhikkhave, viseso ayaṃ adhippayāso idaṃ nānākaraṇaṃ sutavato ariyasāvakassa assutavatā puthujjanena, yadidaṃ gatiyā upapattiyā sati.

‘‘Puna caparaṃ, bhikkhave, idhekacco puggalo pītiyā ca virāgā upekkhako ca viharati sato ca sampajāno sukhañca kāyena paṭisaṃvedeti yaṃ taṃ ariyā ācikkhanti – ‘upekkhako satimā sukhavihārī’ti tatiyaṃ jhānaṃ upasampajja viharati. So tadassādeti, taṃ nikāmeti, tena ca vittiṃ āpajjati. Tattha ṭhito tadadhimutto tabbahulavihārī aparihīno, kālaṃ kurumāno subhakiṇhānaṃ devānaṃ sahabyataṃ upapajjati. Subhakiṇhānaṃ, bhikkhave, devānaṃ cattāro kappā āyuppamāṇaṃ. Tattha puthujjano yāvatāyukaṃ ṭhatvā yāvatakaṃ tesaṃ devānaṃ āyuppamāṇaṃ taṃ sabbaṃ khepetvā nirayampi gacchati tiracchānayonimpi gacchati pettivisayampi gacchati. Bhagavato pana sāvako tattha yāvatāyukaṃ ṭhatvā yāvatakaṃ tesaṃ devānaṃ āyuppamāṇaṃ taṃ sabbaṃ khepetvā tasmiṃyeva bhave parinibbāyati. Ayaṃ kho, bhikkhave, viseso ayaṃ adhippayāso idaṃ nānākaraṇaṃ sutavato ariyasāvakassa assutavatā puthujjanena, yadidaṃ gatiyā upapattiyā sati.

‘‘Puna caparaṃ, bhikkhave, idhekacco puggalo sukhassa ca pahānā dukkhassa ca pahānā pubbeva somanassadomanassānaṃ atthaṅgamā adukkhamasukhaṃ upekkhāsatipārisuddhiṃ catutthaṃ jhānaṃ upasampajja viharati. So tadassādeti, taṃ nikāmeti, tena ca vittiṃ āpajjati. Tattha ṭhito tadadhimutto tabbahulavihārī aparihīno kālaṃ kurumāno vehapphalānaṃ devānaṃ sahabyataṃ upapajjati. Vehapphalānaṃ, bhikkhave, devānaṃ pañca kappasatāni āyuppamāṇaṃ. Tattha puthujjano yāvatāyukaṃ ṭhatvā yāvatakaṃ tesaṃ devānaṃ āyuppamāṇaṃ taṃ sabbaṃ khepetvā nirayampi gacchati tiracchānayonimpi gacchati pettivisayampi gacchati. Bhagavato pana sāvako tattha yāvatāyukaṃ ṭhatvā yāvatakaṃ tesaṃ devānaṃ āyuppamāṇaṃ taṃ sabbaṃ khepetvā tasmiṃyeva bhave parinibbāyati. Ayaṃ kho, bhikkhave, viseso ayaṃ adhippayāso idaṃ nānākaraṇaṃ sutavato ariyasāvakassa assutavatā puthujjanena, yadidaṃ gatiyā upapattiyā sati. Ime kho, bhikkhave, cattāro puggalā santo saṃvijjamānā lokasmi''nti. Tatiyaṃ.

4. Dutiyanānākaraṇasuttaṃ

124. ''Cattārome, bhikkhave, puggalā santo saṃvijjamānā lokasmiṃ. Katame cattāro? Idha, bhikkhave, ekacco puggalo vivicceva kāmehi…pe… paṭhamaṃ jhānaṃ upasampajja viharati. So yadeva tattha hoti rūpagataṃ vedanāgataṃ saññāgataṃ saṅkhāragataṃ viññāṇagataṃ, te dhamme aniccato dukkhato rogato gaṇḍato sallato aghato ābādhato parato palokato suññato anattato samanupassati. So kāyassa bhedā paraṃ maraṇā suddhāvāsānaṃ devānaṃ sahabyataṃ upapajjati. Ayaṃ, bhikkhave, upapatti asādhāraṇā puthujjanehi.

''Puna caparaṃ, bhikkhave, idhekacco puggalo vitakkavicārānaṃ vūpasamā…pe… dutiyaṃ jhānaṃ…pe… tatiyaṃ jhānaṃ…pe… catutthaṃ jhānaṃ upasampajja viharati. So yadeva tattha hoti rūpagataṃ vedanāgataṃ saññāgataṃ saṅkhāragataṃ viññāṇagataṃ, te dhamme aniccato dukkhato rogato gaṇḍato sallato aghato ābādhato parato palokato suññato anattato samanupassati. So kāyassa bhedā paraṃ maraṇā suddhāvāsānaṃ devānaṃ sahabyataṃ upapajjati. Ayaṃ, bhikkhave, upapatti asādhāraṇā puthujjanehi. Ime kho, bhikkhave, cattāro puggalā santo saṃvijjamānā lokasmi''nti. Catutthaṃ.

5. Paṭhamamettāsuttaṃ

125. ''Cattārome, bhikkhave, puggalā santo saṃvijjamānā lokasmiṃ. Katame cattāro? Idha, bhikkhave, ekacco puggalo mettāsahagatena cetasā ekaṃ disaṃ pharitvā viharati, tathā dutiyaṃ tathā tatiyaṃ tathā catutthaṃ. Iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantaṃ lokaṃ mettāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyāpajjena pharitvā viharati. So tadassādeti, taṃ nikāmeti, tena ca vittiṃ āpajjati. Tattha ṭhito tadadhimutto tabbahulavihārī aparihīno kālaṃ kurumāno brahmakāyikānaṃ devānaṃ sahabyataṃ upapajjati. Brahmakāyikānaṃ, bhikkhave, devānaṃ kappo āyuppamāṇaṃ. Tattha puthujjano yāvatāyukaṃ ṭhatvā yāvatakaṃ tesaṃ devānaṃ āyuppamāṇaṃ taṃ sabbaṃ khepetvā nirayampi gacchati tiracchānayonimpi gacchati pettivisayampi gacchati. Bhagavato pana sāvako tattha yāvatāyukaṃ ṭhatvā yāvatakaṃ tesaṃ devānaṃ āyuppamāṇaṃ taṃ sabbaṃ khepetvā tasmiṃyeva bhave parinibbāyati. Ayaṃ kho, bhikkhave, viseso ayaṃ adhippayāso idaṃ nānākaraṇaṃ sutavato ariyasāvakassa assutavatā puthujjanena, yadidaṃ gatiyā upapattiyā sati.

''Puna caparaṃ, bhikkhave, idhekacco puggalo karuṇāsahagatena cetasā…pe… muditāsahagatena cetasā…pe… upekkhāsahagatena cetasā ekaṃ disaṃ pharitvā viharati, tathā dutiyaṃ tathā tatiyaṃ tathā catutthaṃ. Iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantaṃ lokaṃ upekkhāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyāpajjena pharitvā viharati. So tadassādeti, taṃ nikāmeti, tena ca vittiṃ āpajjati. Tattha ṭhito tadadhimutto tabbahulavihārī aparihīno kālaṃ kurumāno ābhassarānaṃ [syāmapotthake pana karuṇādayo tayo vihārā ābhassarādīhi tīhi visuṃ visuṃ yojetvā paripuṇṇameva dassitaṃ] devānaṃ sahabyataṃ upapajjati. Ābhassarānaṃ, bhikkhave, devānaṃ dve kappā āyuppamāṇaṃ…pe… subhakiṇhānaṃ [syāmapotthake pana karuṇādayo tayo vihārā ābhassarādīhi tīhi visuṃ visuṃ yojetvā paripuṇṇameva dassitaṃ] devānaṃ sahabyataṃ upapajjati. Subhakiṇhānaṃ, bhikkhave, devānaṃ cattāro kappā āyuppamāṇaṃ…pe… vehapphalānaṃ devānaṃ sahabyataṃ upapajjati. Vehapphalānaṃ, bhikkhave, devānaṃ pañca kappasatāni āyuppamāṇaṃ. Tattha puthujjano yāvatāyukaṃ ṭhatvā yāvatakaṃ tesaṃ devānaṃ āyuppamāṇaṃ taṃ sabbaṃ khepetvā nirayampi gacchati tiracchānayonimpi gacchati pettivisayampi gacchati. Bhagavato pana sāvako tattha yāvatāyukaṃ ṭhatvā yāvatakaṃ tesaṃ devānaṃ āyuppamāṇaṃ taṃ sabbaṃ khepetvā tasmiṃyeva bhave parinibbāyati. Ayaṃ kho, bhikkhave, viseso ayaṃ adhippayāso idaṃ nānākaraṇaṃ sutavato ariyasāvakassa assutavatā puthujjanena, yadidaṃ gatiyā upapattiyā sati. Ime kho, bhikkhave, cattāro puggalā santo saṃvijjamānā lokasmi''nti. Pañcamaṃ.

6. Dutiyamettāsuttaṃ

126. ''Cattārome, bhikkhave, puggalā santo saṃvijjamānā lokasmiṃ. Katame cattāro? Idha, bhikkhave, ekacco puggalo mettāsahagatena cetasā ekaṃ disaṃ pharitvā viharati, tathā dutiyaṃ tathā tatiyaṃ tathā catutthaṃ. Iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantaṃ lokaṃ mettāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyāpajjena pharitvā viharati. So yadeva tattha hoti rūpagataṃ vedanāgataṃ saññāgataṃ saṅkhāragataṃ viññāṇagataṃ te dhamme aniccato dukkhato rogato gaṇḍato sallato aghato ābādhato parato palokato suññato anattato samanupassati. So kāyassa bhedā paraṃ maraṇā suddhāvāsānaṃ devānaṃ sahabyataṃ upapajjati. Ayaṃ, bhikkhave, upapatti asādhāraṇā puthujjanehi.

''Puna caparaṃ, bhikkhave, idhekacco puggalo karuṇā…pe… muditā…pe… upekkhāsahagatena cetasā ekaṃ disaṃ pharitvā viharati, tathā dutiyaṃ tathā tatiyaṃ tathā catutthaṃ. Iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantaṃ lokaṃ upekkhāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyāpajjena pharitvā viharati. So yadeva tattha hoti rūpagataṃ vedanāgataṃ saññāgataṃ saṅkhāragataṃ viññāṇagataṃ te dhamme aniccato dukkhato rogato gaṇḍato sallato aghato ābādhato parato palokato suññato anattato samanupassati. So kāyassa bhedā paraṃ maraṇā suddhāvāsānaṃ devānaṃ sahabyataṃ upapajjati. Ayaṃ, bhikkhave, upapatti asādhāraṇā puthujjanehi. Ime kho, bhikkhave, cattāro puggalā santo saṃvijjamānā lokasmi''nti. Chaṭṭhaṃ.

7. Paṭhamatathāgataacchariyasuttaṃ

127. ''Tathāgatassa, bhikkhave, arahato sammāsambuddhassa pātubhāvā cattāro acchariyā abbhutā dhammā [abbhutadhammā (syā. kaṃ. ka.)] pātubhavanti. Katame cattāro? Yadā, bhikkhave, bodhisatto tusitā kāyā cavitvā sato sampajāno mātukucchiṃ okkamati, atha sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiyā pajāya sadevamanussāya appamāṇo uḷāro obhāso pātubhavati atikkammeva devānaṃ devānubhāvaṃ. Yāpi tā lokantarikā aghā asaṃvutā andhakārā andhakāratimisā yatthapimesaṃ [yatthimesaṃ (sī. syā. kaṃ.)] candimasūriyānaṃ evaṃmahiddhikānaṃ evaṃmahānubhāvānaṃ ābhā nānubhonti, tatthapi appamāṇo uḷāro obhāso pātubhavati atikkammeva devānaṃ devānubhāvaṃ. Yepi tattha sattā upapannā tepi tenobhāsena aññamaññaṃ sañjānanti – 'aññepi kira, bho, santi sattā idhūpapannā'ti. Tathāgatassa, bhikkhave, arahato sammāsambuddhassa pātubhāvā ayaṃ paṭhamo acchariyo abbhuto dhammo [abbhutadhammo (syā. kaṃ. ka.)] pātubhavati.

''Puna caparaṃ, bhikkhave, yadā bodhisatto sato sampajāno mātukucchimhā nikkhamati, atha sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiyā pajāya sadevamanussāya appamāṇo uḷāro obhāso pātubhavati atikkammeva devānaṃ devānubhāvaṃ. Yāpi tā lokantarikā aghā asaṃvutā andhakārā andhakāratimisā yatthapimesaṃ candimasūriyānaṃ evaṃmahiddhikānaṃ evaṃmahānubhāvānaṃ ābhā nānubhonti, tatthapi appamāṇo uḷāro obhāso pātubhavati atikkammeva devānaṃ devānubhāvaṃ. Yepi tattha sattā upapannā tepi tenobhāsena aññamaññaṃ sañjānanti – 'aññepi kira, bho, santi sattā idhūpapannā'ti. Tathāgatassa, bhikkhave, arahato sammāsambuddhassa pātubhāvā ayaṃ dutiyo acchariyo abbhuto dhammo pātubhavati.

''Puna caparaṃ, bhikkhave, yadā tathāgato anuttaraṃ sammāsambodhiṃ abhisambujjhati, atha sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiyā pajāya sadevamanussāya appamāṇo uḷāro obhāso pātubhavati atikkammeva devānaṃ devānubhāvaṃ. Yāpi tā lokantarikā aghā asaṃvutā andhakārā andhakāratimisā yatthapimesaṃ candimasūriyānaṃ evaṃmahiddhikānaṃ evaṃmahānubhāvānaṃ ābhā nānubhonti, tatthapi appamāṇo uḷāro obhāso pātubhavati atikkammeva devānaṃ devānubhāvaṃ. Yepi tattha sattā upapannā tepi tenobhāsena aññamaññaṃ sañjānanti – 'aññepi kira, bho, santi sattā idhūpapannā'ti. Tathāgatassa, bhikkhave, arahato sammāsambuddhassa pātubhāvā ayaṃ tatiyo acchariyo abbhuto dhammo pātubhavati.

''Puna caparaṃ, bhikkhave, yadā tathāgato anuttaraṃ dhammacakkaṃ pavatteti, atha sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiyā pajāya sadevamanussāya appamāṇo uḷāro obhāso pātubhavati atikkammeva devānaṃ devānubhāvaṃ. Yāpi tā lokantarikā aghā asaṃvutā andhakārā andhakāratimisā yatthapimesaṃ candimasūriyānaṃ evaṃmahiddhikānaṃ evaṃmahānubhāvānaṃ ābhā nānubhonti, tatthapi appamāṇo uḷāro obhāso pātubhavati atikkammeva devānaṃ devānubhāvaṃ. Yepi tattha sattā upapannā tepi tenobhāsena aññamaññaṃ sañjānanti – 'aññepi kira, bho, santi sattā idhūpapannā'ti. Tathāgatassa, bhikkhave, arahato sammāsambuddhassa pātubhāvā ayaṃ catuttho acchariyo abbhuto dhammo pātubhavati. Tathāgatassa, bhikkhave, arahato sammāsambuddhassa pātubhāvā ime cattāro acchariyā abbhutā dhammā pātubhavantī''ti. Sattamaṃ.

8. Dutiyatathāgataacchariyasuttaṃ

128. ''Tathāgatassa, bhikkhave, arahato sammāsambuddhassa pātubhāvā cattāro acchariyā abbhutā dhammā pātubhavanti. Katame cattāro? Ālayārāmā [ālayarāmā (aññasuttesu)], bhikkhave, pajā ālayaratā ālayasammuditā; sā tathāgatena anālaye dhamme desiyamāne sussūsati sotaṃ odahati aññā cittaṃ upaṭṭhapeti. Tathāgatassa, bhikkhave, arahato sammāsambuddhassa pātubhāvā ayaṃ paṭhamo acchariyo abbhuto dhammo pātubhavati.

''Mānārāmā, bhikkhave, pajā mānaratā mānasammuditā. Sā tathāgatena mānavinaye dhamme desiyamāne sussūsati sotaṃ odahati aññā cittaṃ upaṭṭhapeti. Tathāgatassa, bhikkhave, arahato sammāsambuddhassa pātubhāvā ayaṃ dutiyo acchariyo abbhuto dhammo pātubhavati.

''Anupasamārāmā, bhikkhave, pajā anupasamaratā anupasamasammuditā. Sā tathāgatena opasamike dhamme desiyamāne sussūsati sotaṃ odahati aññā cittaṃ upaṭṭhapeti. Tathāgatassa, bhikkhave, arahato sammāsambuddhassa pātubhāvā ayaṃ tatiyo acchariyo abbhuto dhammo pātubhavati.

''Avijjāgatā, bhikkhave, pajā aṇḍabhūtā pariyonaddhā. Sā tathāgatena avijjāvinaye dhamme desiyamāne sussūsati sotaṃ odahati aññā cittaṃ upaṭṭhapeti. Tathāgatassa, bhikkhave, arahato sammāsambuddhassa pātubhāvā ayaṃ catuttho acchariyo abbhuto dhammo pātubhavati. Tathāgatassa, bhikkhave, arahato sammāsambuddhassa pātubhāvā ime cattāro acchariyā abbhutā dhammā pātubhavantī''ti. Aṭṭhamaṃ.

9. Ānandaacchariyasuttaṃ

129. ''Cattārome, bhikkhave, acchariyā abbhutā dhammā ānande. Katame cattāro? Sace, bhikkhave, bhikkhuparisā ānandaṃ dassanāya upasaṅkamati, dassanenapi sā attamanā hoti. Tatra ce ānando dhammaṃ bhāsati, bhāsitenapi sā attamanā hoti. Atittāva, bhikkhave, bhikkhuparisā hoti, atha ānando tuṇhī bhavati.

''Sace, bhikkhave, bhikkhuniparisā ānandaṃ dassanāya upasaṅkamati, dassanenapi sā attamanā hoti. Tattha ce ānando dhammaṃ bhāsati, bhāsitenapi sā attamanā hoti. Atittāva, bhikkhave, bhikkhuniparisā hoti, atha ānando tuṇhī bhavati.

‘‘Sace, bhikkhave, upāsakaparisā ānandaṃ dassanāya upasaṅkamati, dassanenapi sā attamanā hoti. Tatra ce ānando dhammaṃ bhāsati, bhāsitenapi sā attamanā hoti. Atittāva, bhikkhave, upāsakaparisā hoti, atha ānando tuṇhī bhavati.

‘‘Sace, bhikkhave, upāsikāparisā ānandaṃ dassanāya upasaṅkamati, dassanenapi sā attamanā hoti. Tatra ce ānando dhammaṃ bhāsati, bhāsitenapi sā attamanā hoti. Atittāva, bhikkhave, upāsikāparisā hoti, atha ānando tuṇhī bhavati. Ime kho, bhikkhave, cattāro acchariyā abbhutā dhammā ānande’’ti. Navamaṃ.

10. Cakkavattiacchariyasuttaṃ

130. ‘‘Cattārome, bhikkhave, acchariyā abbhutā dhammā raññe cakkavattimhi. Katame cattāro? Sace, bhikkhave, khattiyaparisā rājānaṃ cakkavattiṃ dassanāya upasaṅkamati, dassanenapi sā attamanā hoti. Tatra ce rājā cakkavattī bhāsati, bhāsitenapi sā attamanā hoti. Atittāva, bhikkhave, khattiyaparisā hoti, atha rājā cakkavattī tuṇhī bhavati.

‘‘Sace, bhikkhave, brāhmaṇaparisā rājānaṃ cakkavattiṃ dassanāya upasaṅkamati, dassanenapi sā attamanā hoti. Tatra ce rājā cakkavattī bhāsati, bhāsitenapi sā attamanā hoti. Atittāva, bhikkhave, brāhmaṇaparisā hoti, atha rājā cakkavattī tuṇhī bhavati.

‘‘Sace, bhikkhave, gahapatiparisā rājānaṃ cakkavattiṃ dassanāya upasaṅkamati, dassanenapi sā attamanā hoti. Tatra ce rājā cakkavattī bhāsati, bhāsitenapi sā attamanā hoti. Atittāva, bhikkhave, gahapatiparisā hoti, atha rājā cakkavattī tuṇhī bhavati.

‘‘Sace, bhikkhave, samaṇaparisā rājānaṃ cakkavattiṃ dassanāya upasaṅkamati, dassanenapi sā attamanā hoti. Tatra ce rājā cakkavattī bhāsati, bhāsitenapi sā attamanā hoti. Atittāva, bhikkhave, samaṇaparisā hoti, atha rājā cakkavattī tuṇhī bhavati. Ime kho, bhikkhave, cattāro acchariyā abbhutā dhammā raññe cakkavattimhi.

‘‘Evamevaṃ kho, bhikkhave, cattāro [cattārome (ka.)] acchariyā abbhutā dhammā ānande. Katame cattāro? Sace, bhikkhave, bhikkhuparisā ānandaṃ dassanāya upasaṅkamati, dassanenapi sā attamanā hoti. Tatra ce ānando dhammaṃ bhāsati, bhāsitenapi sā attamanā hoti. Atittāva, bhikkhave, bhikkhuparisā hoti, atha ānando tuṇhī bhavati.

‘‘Sace, bhikkhave, bhikkhuniparisā…pe… sace, bhikkhave, upāsakaparisā…pe… sace, bhikkhave, upāsikāparisā ānandaṃ dassanāya upasaṅkamati, dassanenapi sā attamanā hoti. Tatra ce ānando dhammaṃ bhāsati, bhāsitenapi sā attamanā hoti. Atittāva, bhikkhave, upāsikāparisā hoti, atha ānando tuṇhī bhavati. Ime kho, bhikkhave, cattāro acchariyā abbhutā dhammā ānande’’ti. Dasamaṃ.

Bhayavaggo tatiyo.

Tassuddānaṃ –

Attānuvādaūmi ca, dve ca nānā dve ca honti;
Mettā dve ca acchariyā, aparā ca tathā duveti.

(14) 4. Puggalavaggo

1. Saṃyojanasuttaṃ

131. ‘‘Cattārome, bhikkhave, puggalā santo saṃvijjamānā lokasmiṃ. Katame cattāro? Idha, bhikkhave, ekaccassa puggalassa orambhāgiyāni saṃyojanāni appahīnāni honti, upapattipaṭilābhiyāni saṃyojanāni appahīnāni honti, bhavapaṭilābhiyāni saṃyojanāni appahīnāni honti.

‘‘Idha pana, bhikkhave, ekaccassa puggalassa orambhāgiyāni saṃyojanāni pahīnāni honti, upapattipaṭilābhiyāni saṃyojanāni appahīnāni honti, bhavapaṭilābhiyāni saṃyojanāni appahīnāni honti.

‘‘Idha pana, bhikkhave, ekaccassa puggalassa orambhāgiyāni saṃyojanāni pahīnāni honti, upapattipaṭilābhiyāni saṃyojanāni pahīnāni honti, bhavapaṭilābhiyāni saṃyojanāni appahīnāni honti.

‘‘Idha pana, bhikkhave, ekaccassa puggalassa orambhāgiyāni saṃyojanāni pahīnāni honti, upapattipaṭilābhiyāni saṃyojanāni pahīnāni honti, bhavapaṭilābhiyāni saṃyojanāni pahīnāni honti.

‘‘Katamassa, bhikkhave, puggalassa orambhāgiyāni saṃyojanāni appahīnāni, upapattipaṭilābhiyāni saṃyojanāni appahīnāni, bhavapaṭilābhiyāni saṃyojanāni appahīnāni? Sakadāgāmissa. Imassa kho, bhikkhave, puggalassa orambhāgiyāni saṃyojanāni appahīnāni, upapattipaṭilābhiyāni saṃyojanāni appahīnāni, bhavapaṭilābhiyāni saṃyojanāni appahīnāni.

‘‘Katamassa, bhikkhave, puggalassa orambhāgiyāni saṃyojanāni pahīnāni, upapattipaṭilābhiyāni saṃyojanāni appahīnāni, bhavapaṭilābhiyāni saṃyojanāni appahīnāni? Uddhaṃsotassa akaniṭṭhagāmino. Imassa kho, bhikkhave, puggalassa orambhāgiyāni saṃyojanāni pahīnāni, upapattipaṭilābhiyāni saṃyojanāni appahīnāni, bhavapaṭilābhiyāni saṃyojanāni appahīnāni.

‘‘Katamassa, bhikkhave, puggalassa orambhāgiyāni saṃyojanāni pahīnāni, upapattipaṭilābhiyāni saṃyojanāni pahīnāni, bhavapaṭilābhiyāni saṃyojanāni appahīnāni? Antarāparinibbāyissa. Imassa kho, bhikkhave, puggalassa orambhāgiyāni saṃyojanāni pahīnāni, upapattipaṭilābhiyāni saṃyojanāni pahīnāni, bhavapaṭilābhiyāni saṃyojanāni appahīnāni.

‘‘Katamassa, bhikkhave, puggalassa orambhāgiyāni saṃyojanāni pahīnāni, upapattipaṭilābhiyāni saṃyojanāni pahīnāni, bhavapaṭilābhiyāni saṃyojanāni pahīnāni? Arahato. Imassa kho, bhikkhave, puggalassa orambhāgiyāni saṃyojanāni pahīnāni, upapattipaṭilābhiyāni saṃyojanāni pahīnāni, bhavapaṭilābhiyāni saṃyojanāni pahīnāni. Ime kho, bhikkhave, cattāro puggalā santo saṃvijjamānā lokasmi’’nti. Paṭhamaṃ.

2. Paṭibhānasuttaṃ

132. ‘‘Cattārome, bhikkhave, puggalā santo saṃvijjamānā lokasmiṃ. Katame cattāro? Yuttappaṭibhāno, no muttappaṭibhāno; muttappaṭibhāno, no yuttappaṭibhāno; yuttappaṭibhāno ca muttappaṭibhāno ca; neva yuttappaṭibhāno na muttappaṭibhāno – ime kho, bhikkhave, cattāro puggalā santo saṃvijjamānā lokasmi’’nti [pu. pa. 152 ādayo]. Dutiyaṃ.

3. Ugghaṭitaññūsuttaṃ

133. ‘‘Cattārome, bhikkhave, puggalā santo saṃvijjamānā lokasmiṃ. Katame cattāro? Ugghaṭitaññū, vipañcitaññū, neyyo, padaparamo – ime kho, bhikkhave, cattāro puggalā santo saṃvijjamānā lokasmi’’nti [pu. pa. 152 ādayo]. Tatiyaṃ.

4. Uṭṭhānaphalasuttaṃ

134. ‘‘Cattārome, bhikkhave, puggalā santo saṃvijjamānā lokasmiṃ. Katame cattāro? Uṭṭhānaphalūpajīvī na kammaphalūpajīvī, kammaphalūpajīvī na uṭṭhānaphalūpajīvī, uṭṭhānaphalūpajīvī ceva kammaphalūpajīvī ca, neva uṭṭhānaphalūpajīvī na kammaphalūpajīvī – ime kho, bhikkhave, cattāro puggalā santo saṃvijjamānā lokasmi’’nti [pu. pa. 167]. Catutthaṃ.

5. Sāvajjasuttaṃ

135. ‘‘Cattārome, bhikkhave, puggalā [pu. pa. 144 ādayo] santo saṃvijjamānā lokasmiṃ. Katame cattāro? Sāvajjo, vajjabahulo, appavajjo, anavajjo.

‘‘Kathañca, bhikkhave, puggalo sāvajjo hoti? Idha, bhikkhave, ekacco puggalo sāvajjena kāyakammena samannāgato hoti, sāvajjena vacīkammena samannāgato hoti, sāvajjena manokammena samannāgato hoti. Evaṃ kho, bhikkhave, puggalo sāvajjo hoti.

‘‘Kathañca, bhikkhave, puggalo vajjabahulo hoti? Idha, bhikkhave, ekacco puggalo sāvajjena bahulaṃ kāyakammena samannāgato hoti, appaṃ anavajjena; sāvajjena bahulaṃ vacīkammena samannāgato hoti, appaṃ anavajjena; sāvajjena bahulaṃ manokammena samannāgato hoti, appaṃ anavajjena. Evaṃ kho, bhikkhave, puggalo vajjabahulo hoti.

‘‘Kathañca, bhikkhave, puggalo appavajjo hoti? Idha, bhikkhave, ekacco puggalo anavajjena bahulaṃ kāyakammena samannāgato hoti, appaṃ sāvajjena; anavajjena bahulaṃ vacīkammena samannāgato hoti, appaṃ sāvajjena; anavajjena bahulaṃ manokammena samannāgato hoti, appaṃ sāvajjena. Evaṃ kho, bhikkhave, puggalo appavajjo hoti.

‘‘Kathañca, bhikkhave, puggalo anavajjo hoti? Idha, bhikkhave, ekacco puggalo anavajjena kāyakammena samannāgato hoti, anavajjena vacīkammena samannāgato hoti, anavajjena manokammena samannāgato hoti. Evaṃ kho, bhikkhave, puggalo anavajjo hoti. Ime kho, bhikkhave, cattāro puggalā santo saṃvijjamānā lokasmi’’nti. Pañcamaṃ.

6. Paṭhamasīlasuttaṃ

136. ‘‘Cattārome, bhikkhave, puggalā santo saṃvijjamānā lokasmiṃ. Katame cattāro? Idha, bhikkhave, ekacco puggalo sīlesu na paripūrakārī hoti, samādhismiṃ na paripūrakārī, paññāya na paripūrakārī.

‘‘Idha pana, bhikkhave, ekacco puggalo sīlesu paripūrakārī hoti, samādhismiṃ na paripūrakārī, paññāya na paripūrakārī.

‘‘Idha pana, bhikkhave, ekacco puggalo sīlesu paripūrakārī hoti, samādhismiṃ paripūrakārī, paññāya na paripūrakārī.

‘‘Idha pana, bhikkhave, ekacco puggalo sīlesu paripūrakārī hoti, samādhismiṃ paripūrakārī, paññāya paripūrakārī. Ime kho, bhikkhave, cattāro puggalā santo saṃvijjamānā lokasmi’’nti. Chaṭṭhaṃ.

7. Dutiyasīlasuttaṃ

137. ‘‘Cattārome, bhikkhave, puggalā santo saṃvijjamānā lokasmiṃ. Katame cattāro? Idha, bhikkhave, ekacco puggalo na sīlagaru hoti na sīlādhipateyyo, na samādhigaru hoti na samādhādhipateyyo, na paññāgaru hoti na paññādhipateyyo.

‘‘Idha pana, bhikkhave, ekacco puggalo sīlagaru hoti sīlādhipateyyo, na samādhigaru hoti na samādhādhipateyyo, na paññāgaru hoti na paññādhipateyyo.

‘‘Idha pana, bhikkhave, ekacco puggalo sīlagaru hoti sīlādhipateyyo, samādhigaru hoti samādhādhipateyyo, na paññāgaru hoti na paññādhipateyyo.

‘‘Idha pana, bhikkhave, ekacco puggalo sīlagaru hoti sīlādhipateyyo, samādhigaru hoti samādhādhipateyyo, paññāgaru hoti paññādhipateyyo. Ime kho, bhikkhave, cattāro puggalā santo saṃvijjamānā lokasmi’’nti. Sattamaṃ.

8. Nikaṭṭhasuttaṃ

138. ‘‘Cattārome, bhikkhave, puggalā santo saṃvijjamānā lokasmiṃ. Katame cattāro? Nikaṭṭhakāyo anikaṭṭhacitto, anikaṭṭhakāyo nikaṭṭhacitto, anikaṭṭhakāyo ca anikaṭṭhacitto ca, nikaṭṭhakāyo ca nikaṭṭhacitto ca.

‘‘Kathañca, bhikkhave, puggalo nikaṭṭhakāyo hoti anikaṭṭhacitto? Idha, bhikkhave, ekacco puggalo araññavanapatthāni [araññe vanapatthāni (sī. pī.)] pantāni senāsanāni paṭisevati. So tattha kāmavitakkampi vitakketi byāpādavitakkampi vitakketi vihiṃsāvitakkampi vitakketi. Evaṃ kho, bhikkhave, puggalo nikaṭṭhakāyo hoti anikaṭṭhacitto.

‘‘Kathañca, bhikkhave, puggalo anikaṭṭhakāyo hoti nikaṭṭhacitto? Idha, bhikkhave, ekacco puggalo naheva kho araññavanapatthāni pantāni senāsanāni paṭisevati. So tattha nekkhammavitakkampi vitakketi abyāpādavitakkampi vitakketi avihiṃsāvitakkampi vitakketi. Evaṃ kho, bhikkhave, puggalo anikaṭṭhakāyo hoti nikaṭṭhacitto.

‘‘Kathañca, bhikkhave, puggalo anikaṭṭhakāyo ca hoti anikaṭṭhacitto ca? Idha, bhikkhave, ekacco puggalo naheva kho araññavanapatthāni pantāni senāsanāni paṭisevati. So tattha kāmavitakkampi vitakketi byāpādavitakkampi vitakketi vihiṃsāvitakkampi vitakketi. Evaṃ kho, bhikkhave, puggalo anikaṭṭhakāyo ca hoti anikaṭṭhacitto ca.

‘‘Kathañca, bhikkhave, puggalo nikaṭṭhakāyo ca hoti nikaṭṭhacitto ca? Idha, bhikkhave, ekacco puggalo araññavanapatthāni pantāni senāsanāni paṭisevati. So tattha nekkhammavitakkampi vitakketi abyāpādavitakkampi vitakketi avihiṃsāvitakkampi vitakketi. Evaṃ kho, bhikkhave, puggalo nikaṭṭhakāyo ca hoti nikaṭṭhacitto ca. Ime kho, bhikkhave, cattāro puggalā santo saṃvijjamānā lokasmi’’nti. Aṭṭhamaṃ.

9. Dhammakathikasuttaṃ

139. ‘‘Cattārome, bhikkhave, dhammakathikā. Katame cattāro? Idha, bhikkhave, ekacco dhammakathiko appañca bhāsati asahitañca; parisā cassa [parisā ca (sī. syā. kaṃ. pī.) pu. pa. 156] na kusalā hoti sahitāsahitassa. Evarūpo, bhikkhave, dhammakathiko evarūpāya parisāya dhammakathikotveva saṅkhaṃ gacchati.

‘‘Idha pana, bhikkhave, ekacco dhammakathiko appañca bhāsati sahitañca; parisā cassa kusalā hoti sahitāsahitassa. Evarūpo, bhikkhave, dhammakathiko evarūpāya parisāya dhammakathikotveva saṅkhaṃ gacchati.

‘‘Idha pana, bhikkhave, ekacco dhammakathiko bahuñca bhāsati asahitañca; parisā cassa na kusalā hoti sahitāsahitassa. Evarūpo, bhikkhave, dhammakathiko evarūpāya parisāya dhammakathikotveva saṅkhaṃ gacchati.

‘‘Idha pana, bhikkhave, ekacco dhammakathiko bahuñca bhāsati sahitañca; parisā cassa kusalā hoti sahitāsahitassa. Evarūpo, bhikkhave, dhammakathiko evarūpāya parisāya dhammakathikotveva saṅkhaṃ gacchati. Ime kho, bhikkhave, cattāro dhammakathikā’’ti. Navamaṃ.

10. Vādīsuttaṃ

140. ‘‘Cattārome, bhikkhave, vādī. Katame cattāro? Atthi, bhikkhave, vādī atthato pariyādānaṃ gacchati, no byañjanato; atthi, bhikkhave, vādī byañjanato pariyādānaṃ gacchati, no atthato; atthi, bhikkhave, vādī atthato ca byañjanato ca pariyādānaṃ gacchati; atthi, bhikkhave, vādī nevatthato no byañjanato pariyādānaṃ gacchati. Ime kho, bhikkhave, cattāro vādī. Aṭṭhānametaṃ, bhikkhave, anavakāso yaṃ catūhi paṭisambhidāhi samannāgato [samannāgato bhikkhu (sī. syā. kaṃ.)] atthato vā byañjanato vā pariyādānaṃ gaccheyyā’’ti. Dasamaṃ.

Puggalavaggo catuttho.

Tassuddānaṃ –

Saṃyojanaṃ paṭibhāno, ugghaṭitaññu uṭṭhānaṃ;
Sāvajjo dve ca sīlāni, nikaṭṭha dhamma vādī cāti.

(15) 5. Ābhāvaggo

1. Ābhāsuttaṃ

141. ‘‘Catasso imā, bhikkhave, ābhā. Katamā catasso? Candābhā, sūriyābhā, aggābhā, paññābhā – imā kho, bhikkhave, catasso ābhā. Etadaggaṃ, bhikkhave, imāsaṃ catunnaṃ [catassannaṃ (syā. kaṃ.) saddanītipadamālā passitabbā] ābhānaṃ yadidaṃ paññābhā’’ti. Paṭhamaṃ.

2. Pabhāsuttaṃ

142. ‘‘Catasso imā, bhikkhave, pabhā. Katamā catasso? Candappabhā, sūriyappabhā, aggippabhā, paññāpabhā – imā kho, bhikkhave, catasso pabhā. Etadaggaṃ, bhikkhave, imāsaṃ catunnaṃ pabhānaṃ yadidaṃ paññāpabhā’’ti. Dutiyaṃ.

3. Ālokasuttaṃ

143. ‘‘Cattārome, bhikkhave, ālokā. Katame cattāro? Candāloko, sūriyāloko, aggāloko, paññāloko – ime kho, bhikkhave, cattāro ālokā. Etadaggaṃ, bhikkhave, imesaṃ catunnaṃ ālokānaṃ yadidaṃ paññāloko’’ti. Tatiyaṃ.

4. Obhāsasuttaṃ

144. ‘‘Cattārome, bhikkhave, obhāsā. Katame cattāro? Candobhāso, sūriyobhāso, aggobhāso, paññobhāso – ime kho, bhikkhave, cattāro obhāsā. Etadaggaṃ, bhikkhave, imesaṃ catunnaṃ obhāsānaṃ yadidaṃ paññobhāso’’ti. Catutthaṃ.

5. Pajjotasuttaṃ

145. ‘‘Cattārome, bhikkhave, pajjotā. Katame cattāro? Candapajjoto, sūriyapajjoto, aggipajjoto, paññāpajjoto – ime kho, bhikkhave, cattāro pajjotā. Etadaggaṃ, bhikkhave, imesaṃ catunnaṃ pajjotānaṃ yadidaṃ paññāpajjoto’’ti. Pañcamaṃ.

6. Paṭhamakālasuttaṃ

146. ‘‘Cattārome, bhikkhave, kālā. Katame cattāro? Kālena dhammassavanaṃ, kālena dhammasākacchā, kālena sammasanā [kālena samatho (sī. syā. kaṃ. pī.)], kālena vipassanā – ime kho, bhikkhave, cattāro kālā’’ti. Chaṭṭhaṃ.

7. Dutiyakālasuttaṃ

147. ‘‘Cattārome, bhikkhave, kālā sammā bhāviyamānā sammā anuparivattiyamānā anupubbena āsavānaṃ khayaṃ pāpenti. Katame cattāro? Kālena dhammassavanaṃ, kālena dhammasākacchā, kālena sammasanā, kālena vipassanā – ime kho, bhikkhave, cattāro kālā sammā bhāviyamānā sammā anuparivattiyamānā anupubbena āsavānaṃ khayaṃ pāpenti.

‘‘Seyyathāpi, bhikkhave, uparipabbate thullaphusitake deve vassante taṃ udakaṃ yathāninnaṃ pavattamānaṃ pabbatakandarapadarasākhā paripūreti; pabbatakandarapadarasākhā paripūrā kusobbhe paripūrenti; kusobbhā paripūrā mahāsobbhe paripūrenti; mahāsobbhā paripūrā kunnadiyo paripūrenti; kunnadiyo paripūrā mahānadiyo paripūrenti; mahānadiyo paripūrā samuddaṃ [samuddaṃ sāgaraṃ (sī. pī. ka.), samuddasāgaraṃ (syā. kaṃ.)] paripūrenti. Evamevaṃ kho, bhikkhave, ime cattāro kālā sammā bhāviyamānā sammā anuparivattiyamānā anupubbena āsavānaṃ khayaṃ pāpentī’’ti. Sattamaṃ.

8. Duccaritasuttaṃ

148. ‘‘Cattārimāni, bhikkhave, vacīduccaritāni. Katamāni cattāri? Musāvādo, pisuṇā vācā, pharusā vācā, samphappalāpo – imāni kho, bhikkhave, cattāri vacīduccaritānī’’ti. Aṭṭhamaṃ.

9. Sucaritasuttaṃ

149. ‘‘Cattārimāni, bhikkhave, vacīsucaritāni. Katamāni cattāri? Saccavācā, apisuṇā vācā, saṇhā vācā, mantabhāsā – imāni kho, bhikkhave, cattāri vacīsucaritānī’’ti. Navamaṃ.

10. Sārasuttaṃ

150. ‘‘Cattārome, bhikkhave, sārā. Katame cattāro? Sīlasāro, samādhisāro, paññāsāro, vimuttisāro – ime kho, bhikkhave, cattāro sārā’’ti. Dasamaṃ.

Ābhāvaggo pañcamo.

Tassuddānaṃ –

Ābhā pabhā ca ālokā, obhāsā ceva pajjotā;
Dve kālā caritā dve ca, honti sārena te dasāti.

Tatiyapaṇṇāsakaṃ samattaṃ.

4. Catutthapaṇṇāsakaṃ

(16) 1. Indriyavaggo

1. Indriyasuttaṃ

151. ‘‘Cattārimāni, bhikkhave, indriyāni. Katamāni cattāri? Saddhindriyaṃ, vīriyindriyaṃ, satindriyaṃ, samādhindriyaṃ – imāni kho, bhikkhave, cattāri indriyānī’’ti. Paṭhamaṃ.

2. Saddhābalasuttaṃ

152. ‘‘Cattārimāni, bhikkhave, balāni. Katamāni cattāri? Saddhābalaṃ, vīriyabalaṃ, satibalaṃ, samādhibalaṃ – imāni kho, bhikkhave, cattāri balānī’’ti. Dutiyaṃ.

3. Paññābalasuttaṃ

153. ‘‘Cattārimāni, bhikkhave, balāni. Katamāni cattāri? Paññābalaṃ, vīriyabalaṃ, anavajjabalaṃ, saṅgahabalaṃ [saṅgāhabalaṃ (sī. syā. kaṃ. pī.)] – imāni kho, bhikkhave, cattāri balānī’’ti. Tatiyaṃ.

4. Satibalasuttaṃ

154. ‘‘Cattārimāni, bhikkhave, balāni. Katamāni cattāri? Satibalaṃ, samādhibalaṃ, anavajjabalaṃ, saṅgahabalaṃ – imāni kho, bhikkhave, cattāri balānī’’ti. Catutthaṃ.

5. Paṭisaṅkhānabalasuttaṃ

155. ‘‘Cattārimāni, bhikkhave, balāni. Katamāni cattāri? Paṭisaṅkhānabalaṃ, bhāvanābalaṃ, anavajjabalaṃ, saṅgahabalaṃ – imāni kho, bhikkhave, cattāri balānī’’ti. Pañcamaṃ.

6. Kappasuttaṃ

156. ‘‘Cattārimāni, bhikkhave, kappassa asaṅkhyeyyāni. Katamāni cattāri? Yadā, bhikkhave, kappo saṃvaṭṭati, taṃ na sukaraṃ saṅkhātuṃ – ettakāni vassānīti vā, ettakāni vassasatānīti vā, ettakāni vassasahassānīti vā, ettakāni vassasatasahassānīti vā.

‘‘Yadā, bhikkhave, kappo saṃvaṭṭo tiṭṭhati, taṃ na sukaraṃ saṅkhātuṃ – ettakāni vassānīti vā, ettakāni vassasatānīti vā, ettakāni vassasahassānīti vā, ettakāni vassasatasahassānīti vā.

‘‘Yadā, bhikkhave, kappo vivaṭṭati, taṃ na sukaraṃ saṅkhātuṃ – ettakāni vassānīti vā, ettakāni vassasatānīti vā, ettakāni vassasahassānīti vā, ettakāni vassasatasahassānīti vā.

‘‘Yadā, bhikkhave, kappo vivaṭṭo tiṭṭhati, taṃ na sukaraṃ saṅkhātuṃ – ettakāni vassānīti vā, ettakāni vassasatānīti vā, ettakāni vassasahassānīti vā, ettakāni vassasatasahassānīti vā. Imāni kho, bhikkhave, cattāri kappassa asaṅkhyeyyānī’’ti. Chaṭṭhaṃ.

7. Rogasuttaṃ

157. ‘‘Dveme, bhikkhave, rogā. Katame dve? Kāyiko ca rogo cetasiko ca rogo. Dissanti, bhikkhave, sattā kāyikena rogena ekampi vassaṃ ārogyaṃ paṭijānamānā, dvepi vassāni ārogyaṃ paṭijānamānā, tīṇipi vassāni ārogyaṃ paṭijānamānā, cattāripi vassāni ārogyaṃ paṭijānamānā, pañcapi vassāni ārogyaṃ paṭijānamānā, dasapi vassāni ārogyaṃ paṭijānamānā, vīsatipi vassāni ārogyaṃ paṭijānamānā, tiṃsampi vassāni ārogyaṃ paṭijānamānā, cattārīsampi vassāni ārogyaṃ paṭijānamānā, paññāsampi vassāni ārogyaṃ paṭijānamānā, vassasatampi, bhiyyopi ārogyaṃ paṭijānamānā. Te, bhikkhave, sattā sudullabhā [dullabhā (sī. syā. kaṃ. pī.)] lokasmiṃ ye cetasikena rogena muhuttampi ārogyaṃ paṭijānanti, aññatra khīṇāsavehi.

‘‘Cattārome, bhikkhave, pabbajitassa rogā. Katame cattāro? Idha, bhikkhave, bhikkhu mahiccho hoti vighātavā asantuṭṭho itarītaracīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārena. So mahiccho samāno vighātavā asantuṭṭho itarītaracīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārena pāpikaṃ icchaṃ paṇidahati anavaññappaṭilābhāya lābhasakkārasilokappaṭilābhāya. So uṭṭhahati ghaṭati vāyamati anavaññappaṭilābhāya lābhasakkārasilokappaṭilābhāya. So saṅkhāya kulāni upasaṅkamati, saṅkhāya nisīdati, saṅkhāya dhammaṃ bhāsati, saṅkhāya uccārapassāvaṃ sandhāreti. Ime kho, bhikkhave, cattāro pabbajitassa rogā.

‘‘Tasmātiha, bhikkhave, evaṃ sikkhitabbaṃ – ‘na mahicchā bhavissāma vighātavanto asantuṭṭhā itarītaracīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārena, na pāpikaṃ icchaṃ paṇidahissāma anavaññappaṭilābhāya lābhasakkārasilokappaṭilābhāya, na uṭṭhahissāma na ghaṭessāma na vāyamissāma anavaññappaṭilābhāya lābhasakkārasilokappaṭilābhāya, khamā bhavissāma sītassa uṇhassa jighacchāya pipāsāya ḍaṃsamakasavātātapasarīsapasamphassānaṃ duruttānaṃ durāgatānaṃ vacanapathānaṃ, uppannānaṃ sārīrikānaṃ vedanānaṃ dukkhānaṃ tibbānaṃ kharānaṃ kaṭukānaṃ asātānaṃ amanāpānaṃ pāṇaharānaṃ adhivāsakajātikā bhavissāmā’ti. Evañhi vo, bhikkhave, sikkhitabba’’nti. Sattamaṃ.

8. Parihānisuttaṃ

158. Tatra kho āyasmā sāriputto bhikkhū āmantesi – ‘‘āvuso bhikkhave’’ti. ‘‘Āvuso’’ti kho te bhikkhū āyasmato sāriputtassa paccassosuṃ. Āyasmā sāriputto etadavoca –

‘‘Yo hi koci, āvuso, bhikkhu vā bhikkhunī vā cattāro dhamme attani samanupassati, niṭṭhamettha gantabbaṃ – ‘parihāyāmi kusalehi dhammehi’. Parihānametaṃ vuttaṃ bhagavatā. Katame cattāro? Rāgavepullattaṃ [rāgavepullataṃ (sī. syā. kaṃ. pī.)], dosavepullattaṃ, mohavepullattaṃ, gambhīresu kho panassa ṭhānāṭhānesu paññācakkhu na kamati. Yo hi koci, āvuso, bhikkhu vā bhikkhunī vā ime cattāro dhamme attani samanupassati, niṭṭhamettha gantabbaṃ – ‘parihāyāmi kusalehi dhammehi’. Parihānametaṃ vuttaṃ bhagavatā.

‘‘Yo hi koci, āvuso, bhikkhu vā bhikkhunī vā cattāro dhamme attani samanupassati, niṭṭhamettha gantabbaṃ – ‘na parihāyāmi kusalehi dhammehi’. Aparihānametaṃ vuttaṃ bhagavatā. Katame cattāro? Rāgatanuttaṃ [rāgatanuttanaṃ (ka.)], dosatanuttaṃ, mohatanuttaṃ, gambhīresu kho panassa ṭhānāṭhānesu paññācakkhu kamati. Yo hi koci, āvuso, bhikkhu vā bhikkhunī vā ime cattāro dhamme attani samanupassati, niṭṭhamettha gantabbaṃ – ‘na parihāyāmi kusalehi dhammehi’. Aparihānametaṃ vuttaṃ bhagavatā’’ti. Aṭṭhamaṃ.

9. Bhikkhunīsuttaṃ

159. Evaṃ me sutaṃ – ekaṃ samayaṃ āyasmā ānando kosambiyaṃ viharati ghositārāme. Atha kho aññatarā bhikkhunī aññataraṃ purisaṃ āmantesi – ‘‘ehi tvaṃ, ambho purisa, yenayyo ānando tenupasaṅkama; upasaṅkamitvā mama vacanena ayyassa ānandassa pāde sirasā vanda – ‘itthannāmā, bhante, bhikkhunī ābādhikinī dukkhitā bāḷhagilānā. Sā ayyassa ānandassa pāde sirasā vandatī’ti. Evañca vadehi – ‘sādhu kira, bhante, ayyo ānando yena bhikkhunupassayo yena sā bhikkhunī tenupasaṅkamatu anukampaṃ upādāyā’’’ti. ‘‘Evaṃ, ayye’’ti kho so puriso tassā bhikkhuniyā paṭissutvā yenāyasmā ānando tenupasaṅkami; upasaṅkamitvā āyasmantaṃ ānandaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho so puriso āyasmantaṃ ānandaṃ etadavoca –

‘‘Itthannāmā, bhante, bhikkhunī ābādhikinī dukkhitā bāḷhagilānā. Sā āyasmato ānandassa pāde sirasā vandati, evañca vadeti – ‘sādhu kira, bhante, āyasmā ānando yena bhikkhunupassayo yena sā bhikkhunī tenupasaṅkamatu anukampaṃ upādāyā’’’ti. Adhivāsesi kho āyasmā ānando tuṇhībhāvena.

Atha kho āyasmā ānando nivāsetvā pattacīvaramādāya yena bhikkhunupassayo yena sā bhikkhunī tenupasaṅkami. Addasā kho sā bhikkhunī āyasmantaṃ ānandaṃ dūratova āgacchantaṃ. Disvā sasīsaṃ pārupitvā mañcake nipajji. Atha kho āyasmā ānando yena sā bhikkhunī tenupasaṅkami; upasaṅkamitvā paññatte āsane nisīdi. Nisajja kho āyasmā ānando taṃ bhikkhuniṃ etadavoca –

''Āhārasambhūto ayaṃ, bhagini, kāyo āhāraṃ nissāya. Āhāro pahātabbo. Taṇhāsambhūto ayaṃ, bhagini, kāyo taṇhaṃ nissāya. Taṇhā pahātabbā. Mānasambhūto ayaṃ, bhagini, kāyo mānaṃ nissāya. Māno pahātabbo. Methunasambhūto ayaṃ, bhagini, kāyo. Methune ca setughāto vutto bhagavatā.

'''Āhārasambhūto ayaṃ, bhagini, kāyo āhāraṃ nissāya. Āhāro pahātabbo'ti, iti kho panetaṃ vuttaṃ. Kiñcetaṃ paṭicca vuttaṃ? Idha, bhagini, bhikkhu paṭisaṅkhā yoniso āhāraṃ āhāreti – 'neva davāya na madāya na maṇḍanāya na vibhūsanāya, yāvadeva imassa kāyassa ṭhitiyā yāpanāya vihiṃsūparatiyā brahmacariyānuggahāya. Iti purāṇañca vedanaṃ paṭihaṅkhāmi, navañca vedanaṃ na uppādessāmi. Yātrā ca me bhavissati anavajjatā ca phāsuvihāro cā'ti. So aparena samayena āhāraṃ nissāya āhāraṃ pajahati. 'Āhārasambhūto ayaṃ, bhagini, kāyo āhāraṃ nissāya. Āhāro pahātabbo'ti, iti yaṃ taṃ vuttaṃ idametaṃ paṭicca vuttaṃ.

'''Taṇhāsambhūto ayaṃ, bhagini, kāyo taṇhaṃ nissāya. Taṇhā pahātabbā'ti, iti kho panetaṃ vuttaṃ. Kiñcetaṃ paṭicca vuttaṃ? Idha, bhagini, bhikkhu suṇāti – 'itthannāmo kira bhikkhu āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharatī'ti. Tassa evaṃ hoti – 'kudāssu nāma ahampi āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharissāmī'ti! So aparena samayena taṇhaṃ nissāya taṇhaṃ pajahati. 'Taṇhāsambhūto ayaṃ, bhagini, kāyo taṇhaṃ nissāya. Taṇhā pahātabbā'ti, iti yaṃ taṃ vuttaṃ idametaṃ paṭicca vuttaṃ.

'''Mānasambhūto ayaṃ, bhagini, kāyo mānaṃ nissāya. Māno pahātabbo'ti, iti kho panetaṃ vuttaṃ. Kiñcetaṃ paṭicca vuttaṃ? Idha, bhagini, bhikkhu suṇāti – 'itthannāmo kira bhikkhu āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharatī'ti. Tassa evaṃ hoti – 'so hi nāma āyasmā āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharissati; kimaṅgaṃ [kimaṅga (sī. pī.) a. ni. 5.180; cūḷava. 331; saṃ. ni. 5.1020] panāha'nti! So aparena samayena mānaṃ nissāya mānaṃ pajahati. 'Mānasambhūto ayaṃ, bhagini, kāyo mānaṃ nissāya. Māno pahātabbo'ti, iti yaṃ taṃ vuttaṃ idametaṃ paṭicca vuttaṃ.

''Methunasambhūto ayaṃ, bhagini, kāyo. Methune ca setughāto vutto bhagavatā''ti.

Atha kho sā bhikkhunī mañcakā vuṭṭhahitvā ekaṃsaṃ uttarāsaṅgaṃ karitvā āyasmato ānandassa pādesu sirasā nipatitvā āyasmantaṃ ānandaṃ etadavoca – ''accayo maṃ, bhante, accagamā, yathābālaṃ yathāmūḷhaṃ yathāakusalaṃ, yāhaṃ evamakāsiṃ. Tassā me, bhante, ayyo ānando accayaṃ accayato paṭiggaṇhātu, āyatiṃ saṃvarāyā''ti. ''Taggha taṃ [taggha tvaṃ (sī. pī. ka.)], bhagini, accayo accagamā, yathābālaṃ yathāmūḷhaṃ yathāakusalaṃ, yā tvaṃ evamakāsi. Yato ca kho tvaṃ, bhagini, accayaṃ accayato disvā yathādhammaṃ paṭikarosi, taṃ te mayaṃ paṭiggaṇhāma. Vuddhi hesā, bhagini, ariyassa vinaye yo accayaṃ accayato disvā yathādhammaṃ paṭikaroti āyatiṃ saṃvaraṃ āpajjatī''ti. Navamaṃ.

10. Sugatavinayasuttaṃ

160. ''Sugato vā, bhikkhave, loke tiṭṭhamāno sugatavinayo vā tadassa bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānaṃ.

''Katamo ca, bhikkhave, sugato? Idha, bhikkhave, tathāgato loke uppajjati arahaṃ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṃ buddho bhagavā. Ayaṃ, bhikkhave, sugato.

‘‘Katamo ca, bhikkhave, sugatavinayo? So dhammaṃ deseti ādikalyāṇaṃ majjhekalyāṇaṃ pariyosānakalyāṇaṃ sātthaṃ sabyañjanaṃ, kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ pakāseti. Ayaṃ, bhikkhave, sugatavinayo. Evaṃ sugato vā, bhikkhave, loke tiṭṭhamāno sugatavinayo vā tadassa bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānanti.

‘‘Cattārome, bhikkhave, dhammā saddhammassa sammosāya antaradhānāya saṃvattanti. Katame cattāro? Idha, bhikkhave, bhikkhū duggahitaṃ suttantaṃ pariyāpuṇanti dunnikkhittehi padabyañjanehi. Dunnikkhittassa, bhikkhave, padabyañjanassa atthopi dunnayo hoti. Ayaṃ, bhikkhave, paṭhamo dhammo saddhammassa sammosāya antaradhānāya saṃvattati.

‘‘Puna caparaṃ, bhikkhave, bhikkhū dubbacā honti dovacassakaraṇehi dhammehi samannāgatā akkhamā appadakkhiṇaggāhino anusāsaniṃ. Ayaṃ, bhikkhave, dutiyo dhammo saddhammassa sammosāya antaradhānāya saṃvattati.

‘‘Puna caparaṃ, bhikkhave, ye te bhikkhū bahussutā āgatāgamā dhammadharā vinayadharā mātikādharā, te na sakkaccaṃ suttantaṃ paraṃ vācenti. Tesaṃ accayena chinnamūlako suttanto hoti appaṭisaraṇo. Ayaṃ, bhikkhave, tatiyo dhammo saddhammassa sammosāya antaradhānāya saṃvattati.

‘‘Puna caparaṃ, bhikkhave, therā bhikkhū bāhulikā honti sāthalikā, okkamane pubbaṅgamā, paviveke nikkhittadhurā, na vīriyaṃ ārabhanti appattassa pattiyā anadhigatassa adhigamāya asacchikatassa sacchikiriyāya. Tesaṃ pacchimā janatā diṭṭhānugatiṃ āpajjati. Sāpi hoti bāhulikā sāthalikā, okkamane pubbaṅgamā, paviveke nikkhittadhurā, na vīriyaṃ ārabhati appattassa pattiyā anadhigatassa adhigamāya asacchikatassa sacchikiriyāya. Ayaṃ, bhikkhave, catuttho dhammo saddhammassa sammosāya antaradhānāya saṃvattati. Ime kho, bhikkhave, cattāro dhammā saddhammassa sammosāya antaradhānāya saṃvattantī’’ti.

‘‘Cattārome, bhikkhave, dhammā saddhammassa ṭhitiyā asammosāya anantaradhānāya saṃvattanti. Katame cattāro? Idha, bhikkhave, bhikkhū suggahitaṃ suttantaṃ pariyāpuṇanti sunikkhittehi padabyañjanehi. Sunikkhittassa, bhikkhave, padabyañjanassa atthopi sunayo hoti. Ayaṃ, bhikkhave, paṭhamo dhammo saddhammassa ṭhitiyā asammosāya anantaradhānāya saṃvattati.

‘‘Puna caparaṃ, bhikkhave, bhikkhū suvacā honti sovacassakaraṇehi dhammehi samannāgatā khamā padakkhiṇaggāhino anusāsaniṃ. Ayaṃ, bhikkhave, dutiyo dhammo saddhammassa ṭhitiyā asammosāya anantaradhānāya saṃvattati.

‘‘Puna caparaṃ, bhikkhave, ye te bhikkhū bahussutā āgatāgamā dhammadharā vinayadharā mātikādharā, te sakkaccaṃ suttantaṃ paraṃ vācenti. Tesaṃ accayena nacchinnamūlako [acchinnamūlako (syā. kaṃ.) a. ni. 5.156] suttanto hoti sappaṭisaraṇo. Ayaṃ, bhikkhave, tatiyo dhammo saddhammassa ṭhitiyā asammosāya anantaradhānāya saṃvattati.

‘‘Puna caparaṃ, bhikkhave, therā bhikkhū na bāhulikā honti na sāthalikā, okkamane nikkhittadhurā, paviveke pubbaṅgamā, vīriyaṃ ārabhanti appattassa pattiyā anadhigatassa adhigamāya asacchikatassa sacchikiriyāya. Tesaṃ pacchimā janatā diṭṭhānugatiṃ āpajjati. Sāpi hoti na bāhulikā na sāthalikā, okkamane nikkhittadhurā, paviveke pubbaṅgamā, vīriyaṃ ārabhati appattassa pattiyā anadhigatassa adhigamāya asacchikatassa sacchikiriyāya. Ayaṃ, bhikkhave, catuttho dhammo saddhammassa ṭhitiyā asammosāya anantaradhānāya saṃvattati. Ime kho, bhikkhave, cattāro dhammā saddhammassa ṭhitiyā asammosāya anantaradhānāya saṃvattantī’’ti. Dasamaṃ.

Indriyavaggo paṭhamo.

Tassuddānaṃ –

Indriyāni saddhā paññā, sati saṅkhānapañcamaṃ;
Kappo rogo parihāni, bhikkhunī sugatena cāti.

(17) 2. Paṭipadāvaggo

1. Saṃkhittasuttaṃ

161. ‘‘Catasso imā, bhikkhave, paṭipadā. Katamā catasso? Dukkhā paṭipadā dandhābhiññā, dukkhā paṭipadā khippābhiññā, sukhā paṭipadā dandhābhiññā, sukhā paṭipadā khippābhiññā – imā kho, bhikkhave, catasso paṭipadā’’ti. Paṭhamaṃ.

2. Vitthārasuttaṃ

162. ‘‘Catasso imā, bhikkhave, paṭipadā. Katamā catasso? Dukkhā paṭipadā dandhābhiññā, dukkhā paṭipadā khippābhiññā, sukhā paṭipadā dandhābhiññā, sukhā paṭipadā khippābhiññā.

‘‘Katamā ca, bhikkhave, dukkhā paṭipadā dandhābhiññā? Idha, bhikkhave, ekacco pakatiyāpi tibbarāgajātiko hoti, abhikkhaṇaṃ rāgajaṃ dukkhaṃ domanassaṃ paṭisaṃvedeti. Pakatiyāpi tibbadosajātiko hoti, abhikkhaṇaṃ dosajaṃ dukkhaṃ domanassaṃ paṭisaṃvedeti. Pakatiyāpi tibbamohajātiko hoti, abhikkhaṇaṃ mohajaṃ dukkhaṃ domanassaṃ paṭisaṃvedeti. Tassimāni pañcindriyāni mudūni pātubhavanti – saddhindriyaṃ, vīriyindriyaṃ, satindriyaṃ, samādhindriyaṃ, paññindriyaṃ. So imesaṃ pañcannaṃ indriyānaṃ muduttā dandhaṃ ānantariyaṃ pāpuṇāti āsavānaṃ khayāya. Ayaṃ vuccati, bhikkhave, dukkhā paṭipadā dandhābhiññā.

‘‘Katamā ca, bhikkhave, dukkhā paṭipadā khippābhiññā? Idha, bhikkhave, ekacco pakatiyāpi tibbarāgajātiko hoti, abhikkhaṇaṃ rāgajaṃ dukkhaṃ domanassaṃ paṭisaṃvedeti. Pakatiyāpi tibbadosajātiko hoti, abhikkhaṇaṃ dosajaṃ dukkhaṃ domanassaṃ paṭisaṃvedeti. Pakatiyāpi tibbamohajātiko hoti, abhikkhaṇaṃ mohajaṃ dukkhaṃ domanassaṃ paṭisaṃvedeti. Tassimāni pañcindriyāni adhimattāni pātubhavanti – saddhindriyaṃ, vīriyindriyaṃ, satindriyaṃ, samādhindriyaṃ, paññindriyaṃ. So imesaṃ pañcannaṃ indriyānaṃ adhimattattā khippaṃ ānantariyaṃ pāpuṇāti āsavānaṃ khayāya. Ayaṃ vuccati, bhikkhave, dukkhā paṭipadā khippābhiññā.

‘‘Katamā ca, bhikkhave, sukhā paṭipadā dandhābhiññā? Idha, bhikkhave, ekacco pakatiyāpi na tibbarāgajātiko hoti, nābhikkhaṇaṃ rāgajaṃ dukkhaṃ domanassaṃ paṭisaṃvedeti. Pakatiyāpi na tibbadosajātiko hoti, nābhikkhaṇaṃ dosajaṃ dukkhaṃ domanassaṃ paṭisaṃvedeti. Pakatiyāpi na tibbamohajātiko hoti, nābhikkhaṇaṃ mohajaṃ dukkhaṃ domanassaṃ paṭisaṃvedeti. Tassimāni pañcindriyāni mudūni pātubhavanti – saddhindriyaṃ…pe… paññindriyaṃ. So imesaṃ pañcannaṃ indriyānaṃ muduttā dandhaṃ ānantariyaṃ pāpuṇāti āsavānaṃ khayāya. Ayaṃ vuccati, bhikkhave, sukhā paṭipadā dandhābhiññā.

‘‘Katamā ca, bhikkhave, sukhā paṭipadā khippābhiññā? Idha, bhikkhave, ekacco pakatiyāpi na tibbarāgajātiko hoti, nābhikkhaṇaṃ rāgajaṃ dukkhaṃ domanassaṃ paṭisaṃvedeti. Pakatiyāpi na tibbadosajātiko hoti, nābhikkhaṇaṃ dosajaṃ dukkhaṃ domanassaṃ paṭisaṃvedeti. Pakatiyāpi na tibbamohajātiko hoti, nābhikkhaṇaṃ mohajaṃ dukkhaṃ domanassaṃ paṭisaṃvedeti. Tassimāni pañcindriyāni adhimattāni pātubhavanti – saddhindriyaṃ, vīriyindriyaṃ, satindriyaṃ, samādhindriyaṃ, paññindriyaṃ. So imesaṃ pañcannaṃ indriyānaṃ adhimattattā khippaṃ ānantariyaṃ pāpuṇāti āsavānaṃ khayāya. Ayaṃ vuccati, bhikkhave, sukhā paṭipadā khippābhiññā. Imā kho, bhikkhave, catasso paṭipadā’’ti. Dutiyaṃ.

3. Asubhasuttaṃ

163. ‘‘Catasso imā, bhikkhave, paṭipadā. Katamā catasso? Dukkhā paṭipadā dandhābhiññā, dukkhā paṭipadā khippābhiññā, sukhā paṭipadā dandhābhiññā, sukhā paṭipadā khippābhiññā.

‘‘Katamā ca, bhikkhave, dukkhā paṭipadā dandhābhiññā? Idha, bhikkhave, bhikkhu asubhānupassī kāye viharati, āhāre paṭikūlasaññī [paṭikkūlasaññī (sī. syā. kaṃ. pī.)], sabbaloke anabhiratisaññī [anabhiratasaññī (sī. syā. kaṃ. pī.)], sabbasaṅkhāresu aniccānupassī; maraṇasaññā kho panassa ajjhattaṃ sūpaṭṭhitā hoti. So imāni pañca sekhabalāni [sekkhabalāni (syā. kaṃ.)] upanissāya viharati – saddhābalaṃ, hiribalaṃ, ottappabalaṃ, vīriyabalaṃ, paññābalaṃ. Tassimāni pañcindriyāni mudūni pātubhavanti – saddhindriyaṃ, vīriyindriyaṃ, satindriyaṃ, samādhindriyaṃ, paññindriyaṃ. So imesaṃ pañcannaṃ indriyānaṃ muduttā dandhaṃ ānantariyaṃ pāpuṇāti āsavānaṃ khayāya. Ayaṃ vuccati, bhikkhave, dukkhā paṭipadā dandhābhiññā.

‘‘Katamā ca, bhikkhave, dukkhā paṭipadā khippābhiññā? Idha, bhikkhave, bhikkhu asubhānupassī kāye viharati, āhāre paṭikūlasaññī, sabbaloke anabhiratisaññī, sabbasaṅkhāresu aniccānupassī; maraṇasaññā kho panassa ajjhattaṃ sūpaṭṭhitā hoti. So imāni pañca sekhabalāni upanissāya viharati – saddhābalaṃ…pe… paññābalaṃ. Tassimāni pañcindriyāni adhimattāni pātubhavanti – saddhindriyaṃ…pe… paññindriyaṃ. So imesaṃ pañcannaṃ indriyānaṃ adhimattattā khippaṃ ānantariyaṃ pāpuṇāti āsavānaṃ khayāya. Ayaṃ vuccati, bhikkhave, dukkhā paṭipadā khippābhiññā.

‘‘Katamā ca, bhikkhave, sukhā paṭipadā dandhābhiññā? Idha bhikkhave, bhikkhu vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamaṃ jhānaṃ upasampajja viharati; vitakkavicārānaṃ vūpasamā ajjhattaṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ upasampajja viharati; pītiyā ca virāgā upekkhako ca viharati sato ca sampajāno sukhañca kāyena paṭisaṃvedeti yaṃ taṃ ariyā ācikkhanti – ‘upekkhako satimā sukhavihārī’ti tatiyaṃ jhānaṃ upasampajja viharati; sukhassa ca pahānā dukkhassa ca pahānā pubbeva somanassadomanassānaṃ atthaṅgamā adukkhamasukhaṃ upekkhāsatipārisuddhiṃ catutthaṃ jhānaṃ upasampajja viharati. So imāni pañca sekhabalāni upanissāya viharati – saddhābalaṃ…pe… paññābalaṃ. Tassimāni pañcindriyāni mudūni pātubhavanti – saddhindriyaṃ…pe… paññindriyaṃ. So imesaṃ pañcannaṃ indriyānaṃ muduttā dandhaṃ ānantariyaṃ pāpuṇāti āsavānaṃ khayāya. Ayaṃ vuccati, bhikkhave, sukhā paṭipadā dandhābhiññā.

‘‘Katamā ca, bhikkhave, sukhā paṭipadā khippābhiññā? [kathā. 815 ādayo] Idha, bhikkhave, bhikkhu vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamaṃ jhānaṃ upasampajja viharati…pe… dutiyaṃ jhānaṃ…pe… tatiyaṃ jhānaṃ…pe… catutthaṃ jhānaṃ upasampajja viharati. So imāni pañca sekhabalāni upanissāya viharati – saddhābalaṃ, hiribalaṃ, ottappabalaṃ, vīriyabalaṃ, paññābalaṃ. Tassimāni pañcindriyāni adhimattāni pātubhavanti – saddhindriyaṃ, vīriyindriyaṃ, satindriyaṃ, samādhindriyaṃ, paññindriyaṃ. So imesaṃ pañcannaṃ indriyānaṃ adhimattattā khippaṃ ānantariyaṃ pāpuṇāti āsavānaṃ khayāya. Ayaṃ vuccati, bhikkhave, sukhā paṭipadā khippābhiññā. Imā kho, bhikkhave, catasso paṭipadā’’ti. Tatiyaṃ.

4. Paṭhamakhamasuttaṃ

164. ‘‘Catasso imā, bhikkhave, paṭipadā. Katamā catasso? Akkhamā paṭipadā, khamā paṭipadā, damā paṭipadā, samā paṭipadā. Katamā ca, bhikkhave, akkhamā paṭipadā? Idha, bhikkhave, ekacco [ekacco puggalo (sī. syā. kaṃ.)] akkosantaṃ paccakkosati, rosantaṃ paṭirosati, bhaṇḍantaṃ paṭibhaṇḍati. Ayaṃ vuccati, bhikkhave, akkhamā paṭipadā.

‘‘Katamā ca, bhikkhave, khamā paṭipadā? Idha, bhikkhave, ekacco akkosantaṃ na paccakkosati, rosantaṃ na paṭirosati, bhaṇḍantaṃ na paṭibhaṇḍati. Ayaṃ vuccati, bhikkhave, khamā paṭipadā.

‘‘Katamā ca, bhikkhave, damā paṭipadā? Idha, bhikkhave, bhikkhu cakkhunā rūpaṃ disvā na nimittaggāhī hoti nānubyañjanaggāhī; yatvādhikaraṇamenaṃ cakkhundriyaṃ asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ, tassa saṃvarāya paṭipajjati; rakkhati cakkhundriyaṃ; cakkhundriye saṃvaraṃ āpajjati. Sotena saddaṃ sutvā… ghānena gandhaṃ ghāyitvā… jivhāya rasaṃ sāyitvā… kāyena phoṭṭhabbaṃ phusitvā… manasā dhammaṃ viññāya na nimittaggāhī hoti nānubyañjanaggāhī; yatvādhikaraṇamenaṃ manindriyaṃ asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ, tassa saṃvarāya paṭipajjati; rakkhati manindriyaṃ; manindriye saṃvaraṃ āpajjati. Ayaṃ vuccati, bhikkhave, damā paṭipadā.

‘‘Katamā ca, bhikkhave, samā paṭipadā? Idha, bhikkhave, bhikkhu uppannaṃ kāmavitakkaṃ nādhivāseti pajahati vinodeti sameti byantīkaroti anabhāvaṃ gameti; uppannaṃ byāpādavitakkaṃ… pe… uppannaṃ vihiṃsāvitakkaṃ… uppannuppanne pāpake akusale dhamme nādhivāseti pajahati vinodeti sameti byantīkaroti anabhāvaṃ gameti. Ayaṃ vuccati, bhikkhave, samā paṭipadā. Imā kho, bhikkhave, catasso paṭipadā’’ti. Catutthaṃ.

5. Dutiyakhamasuttaṃ

165. ‘‘Catasso imā, bhikkhave, paṭipadā. Katamā catasso? Akkhamā paṭipadā, khamā paṭipadā, damā paṭipadā, samā paṭipadā.

‘‘Katamā ca, bhikkhave, akkhamā paṭipadā? Idha, bhikkhave, ekacco akkhamo hoti sītassa uṇhassa jighacchāya pipāsāya, ḍaṃsamakasavātātapasarīsapasamphassānaṃ duruttānaṃ durāgatānaṃ vacanapathānaṃ uppannānaṃ sārīrikānaṃ vedanānaṃ dukkhānaṃ tibbānaṃ kharānaṃ kaṭukānaṃ asātānaṃ amanāpānaṃ pāṇaharānaṃ anadhivāsakajātiko hoti. Ayaṃ vuccati, bhikkhave, akkhamā paṭipadā.

‘‘Katamā ca, bhikkhave, khamā paṭipadā? Idha, bhikkhave, ekacco khamo hoti sītassa uṇhassa jighacchāya pipāsāya, ḍaṃsamakasavātātapasarīsapasamphassānaṃ duruttānaṃ durāgatānaṃ vacanapathānaṃ uppannānaṃ sārīrikānaṃ vedanānaṃ dukkhānaṃ tibbānaṃ kharānaṃ kaṭukānaṃ asātānaṃ amanāpānaṃ pāṇaharānaṃ adhivāsakajātiko hoti. Ayaṃ vuccati, bhikkhave, khamā paṭipadā.

‘‘Katamā ca, bhikkhave, damā paṭipadā? Idha, bhikkhave, bhikkhu cakkhunā rūpaṃ disvā na nimittaggāhī hoti…pe… sotena saddaṃ sutvā… ghānena gandhaṃ ghāyitvā… jivhāya rasaṃ sāyitvā… kāyena phoṭṭhabbaṃ phusitvā… manasā dhammaṃ viññāya na nimittaggāhī hoti nānubyañjanaggāhī; yatvādhikaraṇamenaṃ manindriyaṃ asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ, tassa saṃvarāya paṭipajjati; rakkhati manindriyaṃ; manindriye saṃvaraṃ āpajjati. Ayaṃ vuccati, bhikkhave, damā paṭipadā.

‘‘Katamā ca, bhikkhave, samā paṭipadā? Idha, bhikkhave, bhikkhu uppannaṃ kāmavitakkaṃ nādhivāseti pajahati vinodeti sameti byantīkaroti anabhāvaṃ gameti, uppannaṃ byāpādavitakkaṃ… pe… uppannaṃ vihiṃsāvitakkaṃ… uppannuppanne pāpake akusale dhamme nādhivāseti pajahati vinodeti sameti byantīkaroti anabhāvaṃ gameti. Ayaṃ vuccati, bhikkhave, samā paṭipadā. Imā kho, bhikkhave, catasso paṭipadā’’ti. Pañcamaṃ.

6. Ubhayasuttaṃ

166. ‘‘Catasso imā, bhikkhave, paṭipadā. Katamā catasso? Dukkhā paṭipadā dandhābhiññā, dukkhā paṭipadā khippābhiññā, sukhā paṭipadā dandhābhiññā, sukhā paṭipadā khippābhiññā.

‘‘Tatra, bhikkhave, yāyaṃ paṭipadā dukkhā dandhābhiññā, ayaṃ, bhikkhave, paṭipadā ubhayeneva hīnā akkhāyati. Yampāyaṃ paṭipadā dukkhā, iminānāpāyaṃ hīnā akkhāyati; yampāyaṃ paṭipadā dandhā, imināpāyaṃ hīnā akkhāyati. Ayaṃ, bhikkhave, paṭipadā ubhayeneva hīnā akkhāyati.

‘‘Tatra, bhikkhave, yāyaṃ paṭipadā dukkhā khippābhiññā, ayaṃ, bhikkhave, paṭipadā dukkhattā hīnā akkhāyati.

‘‘Tatra, bhikkhave, yāyaṃ paṭipadā sukhā dandhābhiññā, ayaṃ, bhikkhave, paṭipadā dandhattā hīnā akkhāyati.

‘‘Tatra, bhikkhave, yāyaṃ paṭipadā sukhā khippābhiññā, ayaṃ, bhikkhave, paṭipadā ubhayeneva paṇītā akkhāyati. Yampāyaṃ paṭipadā sukhā, imināpāyaṃ paṇītā akkhāyati; yampāyaṃ paṭipadā khippā, imināpāyaṃ paṇītā akkhāyati. Ayaṃ, bhikkhave, paṭipadā ubhayeneva paṇītā akkhāyati. Imā kho, bhikkhave, catasso paṭipadā’’ti. Chaṭṭhaṃ.

7. Mahāmoggallānasuttaṃ

167. Atha kho āyasmā sāriputto yenāyasmā mahāmoggallāno tenupasaṅkami; upasaṅkamitvā āyasmatā mahāmoggallānena saddhiṃ sammodi. Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā sāriputto āyasmantaṃ mahāmoggallānaṃ etadavoca –

‘‘Catasso imā, āvuso moggallāna, paṭipadā. Katamā catasso? Dukkhā paṭipadā dandhābhiññā, dukkhā paṭipadā khippābhiññā, sukhā paṭipadā dandhābhiññā, sukhā paṭipadā khippābhiññā. Imā kho, āvuso, catasso paṭipadā. Imāsaṃ, āvuso, catunnaṃ paṭipadānaṃ [catassannaṃ paṭipadānaṃ (sī. syā. kaṃ.)] katamaṃ te paṭipadaṃ āgamma anupādāya āsavehi cittaṃ vimutta’’nti?

‘‘Catasso imā, āvuso sāriputta, paṭipadā. Katamā catasso? Dukkhā paṭipadā dandhābhiññā, dukkhā paṭipadā khippābhiññā, sukhā paṭipadā dandhābhiññā, sukhā paṭipadā khippābhiññā. Imā kho, āvuso, catasso paṭipadā. Imāsaṃ, āvuso, catunnaṃ paṭipadānaṃ yāyaṃ paṭipadā dukkhā khippābhiññā, imaṃ me paṭipadaṃ āgamma anupādāya āsavehi cittaṃ vimutta’’nti. Sattamaṃ.

8. Sāriputtasuttaṃ

168. Atha kho āyasmā mahāmoggallāno yenāyasmā sāriputto tenupasaṅkami; upasaṅkamitvā āyasmatā sāriputtena saddhiṃ sammodi. Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā mahāmoggallāno āyasmantaṃ sāriputtaṃ etadavoca –

‘‘Catasso imā, āvuso sāriputta, paṭipadā. Katamā catasso? Dukkhā paṭipadā dandhābhiññā, dukkhā paṭipadā khippābhiññā, sukhā paṭipadā dandhābhiññā, sukhā paṭipadā khippābhiññā. Imā kho, āvuso, catasso paṭipadā. Imāsaṃ, āvuso, catunnaṃ paṭipadānaṃ katamaṃ te paṭipadaṃ āgamma anupādāya āsavehi cittaṃ vimutta’’nti?

‘‘Catasso imā, āvuso moggallāna, paṭipadā. Katamā catasso? Dukkhā paṭipadā dandhābhiññā, dukkhā paṭipadā khippābhiññā, sukhā paṭipadā dandhābhiññā, sukhā paṭipadā khippābhiññā. Imā kho, āvuso, catasso paṭipadā. Imāsaṃ, āvuso, catunnaṃ paṭipadānaṃ yāyaṃ paṭipadā sukhā khippābhiññā, imaṃ me paṭipadaṃ āgamma anupādāya āsavehi cittaṃ vimutta’’nti. Aṭṭhamaṃ.

9. Sasaṅkhārasuttaṃ

169. ‘‘Cattārome, bhikkhave, puggalā santo saṃvijjamānā lokasmiṃ. Katame cattāro? Idha, bhikkhave, ekacco puggalo diṭṭheva dhamme sasaṅkhāraparinibbāyī hoti. Idha pana, bhikkhave, ekacco puggalo kāyassa bhedā sasaṅkhāraparinibbāyī hoti. Idha pana, bhikkhave, ekacco puggalo diṭṭheva dhamme asaṅkhāraparinibbāyī hoti. Idha pana, bhikkhave, ekacco puggalo kāyassa bhedā asaṅkhāraparinibbāyī hoti.

‘‘Kathañca, bhikkhave, puggalo diṭṭheva dhamme sasaṅkhāraparinibbāyī hoti? Idha, bhikkhave, bhikkhu asubhānupassī kāye viharati, āhāre paṭikūlasaññī, sabbaloke anabhiratisaññī, sabbasaṅkhāresu aniccānupassī. Maraṇasaññā kho panassa ajjhattaṃ sūpaṭṭhitā hoti. So imāni pañca sekhabalāni upanissāya viharati – saddhābalaṃ, hiribalaṃ, ottappabalaṃ, vīriyabalaṃ, paññābalaṃ. Tassimāni pañcindriyāni adhimattāni pātubhavanti – saddhindriyaṃ, vīriyindriyaṃ, satindriyaṃ, samādhindriyaṃ, paññindriyaṃ. So imesaṃ pañcannaṃ indriyānaṃ adhimattattā diṭṭheva dhamme sasaṅkhāraparinibbāyī hoti. Evaṃ kho, bhikkhave, puggalo diṭṭheva dhamme sasaṅkhāraparinibbāyī hoti.

‘‘Kathañca, bhikkhave, puggalo kāyassa bhedā sasaṅkhāraparinibbāyī hoti? Idha, bhikkhave, bhikkhu asubhānupassī kāye viharati, āhāre paṭikūlasaññī, sabbaloke anabhiratisaññī, sabbasaṅkhāresu aniccānupassī. Maraṇasaññā kho panassa ajjhattaṃ sūpaṭṭhitā hoti. So imāni pañca sekhabalāni upanissāya viharati – saddhābalaṃ, hiribalaṃ, ottappabalaṃ, vīriyabalaṃ, paññābalaṃ. Tassimāni pañcindriyāni mudūni pātubhavanti – saddhindriyaṃ, vīriyindriyaṃ, satindriyaṃ, samādhindriyaṃ, paññindriyaṃ. So imesaṃ pañcannaṃ indriyānaṃ muduttā kāyassa bhedā sasaṅkhāraparinibbāyī hoti. Evaṃ kho, bhikkhave, puggalo kāyassa bhedā sasaṅkhāraparinibbāyī hoti.

‘‘Kathañca, bhikkhave, puggalo diṭṭheva dhamme asaṅkhāraparinibbāyī hoti? Idha, bhikkhave, bhikkhu vivicceva kāmehi…pe… paṭhamaṃ jhānaṃ…pe… dutiyaṃ jhānaṃ…pe… tatiyaṃ jhānaṃ…pe… catutthaṃ jhānaṃ upasampajja viharati. So imāni pañca sekhabalāni upanissāya viharati – saddhābalaṃ…pe… paññābalaṃ. Tassimāni pañcindriyāni adhimattāni pātubhavanti – saddhindriyaṃ…pe… paññindriyaṃ. So imesaṃ pañcannaṃ indriyānaṃ adhimattattā diṭṭheva dhamme asaṅkhāraparinibbāyī hoti. Evaṃ kho, bhikkhave, puggalo diṭṭheva dhamme asaṅkhāraparinibbāyī hoti.

‘‘Kathañca, bhikkhave, puggalo kāyassa bhedā asaṅkhāraparinibbāyī hoti? Idha, bhikkhave, bhikkhu vivicceva kāmehi…pe… paṭhamaṃ jhānaṃ…pe… dutiyaṃ jhānaṃ…pe… tatiyaṃ jhānaṃ…pe… catutthaṃ jhānaṃ upasampajja viharati. So imāni pañca sekhabalāni upanissāya viharati – saddhābalaṃ, hiribalaṃ, ottappabalaṃ, vīriyabalaṃ, paññābalaṃ. Tassimāni pañcindriyāni…pe… paññindriyaṃ. So imesaṃ pañcannaṃ indriyānaṃ muduttā kāyassa bhedā asaṅkhāraparinibbāyī hoti. Evaṃ kho, bhikkhave, puggalo kāyassa bhedā asaṅkhāraparinibbāyī hoti. Ime kho, bhikkhave, cattāro puggalā santo saṃvijjamānā lokasmi’’nti. Navamaṃ.

10. Yuganaddhasuttaṃ

170. Evaṃ me sutaṃ – ekaṃ samayaṃ āyasmā ānando kosambiyaṃ viharati ghositārāme. Tatra kho āyasmā ānando bhikkhū āmantesi – ‘‘āvuso bhikkhave’’ti. ‘‘Āvuso’’ti kho te bhikkhū āyasmato ānandassa paccassosuṃ. Āyasmā ānando etadavoca –

‘‘Yo hi koci, āvuso, bhikkhu vā bhikkhunī vā mama santike arahattappattiṃ [arahattappattaṃ (ka.) paṭi. ma. 2.1 paṭisambhidāmaggepi] byākaroti, sabbo so catūhi maggehi, etesaṃ vā aññatarena.

‘‘Katamehi catūhi? Idha, āvuso, bhikkhu samathapubbaṅgamaṃ vipassanaṃ bhāveti. Tassa samathapubbaṅgamaṃ vipassanaṃ bhāvayato maggo sañjāyati. So taṃ maggaṃ āsevati bhāveti bahulīkaroti. Tassa taṃ maggaṃ āsevato bhāvayato bahulīkaroto saṃyojanāni pahīyanti, anusayā byantīhonti.

‘‘Puna caparaṃ, āvuso, bhikkhu vipassanāpubbaṅgamaṃ samathaṃ bhāveti. Tassa vipassanāpubbaṅgamaṃ samathaṃ bhāvayato maggo sañjāyati. So taṃ maggaṃ āsevati bhāveti bahulīkaroti. Tassa taṃ maggaṃ āsevato bhāvayato bahulīkaroto saṃyojanāni pahīyanti, anusayā byantīhonti.

‘‘Puna caparaṃ, āvuso, bhikkhu samathavipassanaṃ yuganaddhaṃ bhāveti. Tassa samathavipassanaṃ yuganaddhaṃ bhāvayato maggo sañjāyati. So taṃ maggaṃ āsevati bhāveti bahulīkaroti. Tassa taṃ maggaṃ āsevato bhāvayato bahulīkaroto saṃyojanāni pahīyanti, anusayā byantīhonti.

‘‘Puna caparaṃ, āvuso, bhikkhuno dhammuddhaccaviggahitaṃ mānasaṃ hoti. Hoti so, āvuso, samayo yaṃ taṃ cittaṃ ajjhattameva santiṭṭhati sannisīdati ekodi hoti samādhiyati. Tassa maggo sañjāyati. So taṃ maggaṃ āsevati bhāveti bahulīkaroti. Tassa taṃ maggaṃ āsevato bhāvayato bahulīkaroto saṃyojanāni pahīyanti, anusayā byantīhonti.

‘‘Yo hi koci, āvuso, bhikkhu vā bhikkhunī vā mama santike arahattappattiṃ byākaroti, sabbo so imehi catūhi maggehi, etesaṃ vā aññatarenā’’ti. Dasamaṃ.

Paṭipadāvaggo dutiyo.

Tassuddānaṃ –

Saṃkhittaṃ vitthārāsubhaṃ, dve khamā ubhayena ca;
Moggallāno sāriputto, sasaṅkhāraṃ yuganaddhena cāti.

(18) 3. Sañcetaniyavaggo

1. Cetanāsuttaṃ

171. [kathā. 539] ‘‘Kāye vā, bhikkhave, sati kāyasañcetanāhetu uppajjati ajjhattaṃ sukhadukkhaṃ. Vācāya vā, bhikkhave, sati vacīsañcetanāhetu uppajjati ajjhattaṃ sukhadukkhaṃ. Mane vā, bhikkhave, sati manosañcetanāhetu uppajjati ajjhattaṃ sukhadukkhaṃ avijjāpaccayāva.

‘‘Sāmaṃ vā taṃ, bhikkhave, kāyasaṅkhāraṃ abhisaṅkharoti, yaṃpaccayāssa taṃ uppajjati ajjhattaṃ sukhadukkhaṃ. Pare vāssa [pare vā tassa (ka.)] taṃ, bhikkhave, kāyasaṅkhāraṃ abhisaṅkharonti, yaṃpaccayāssa taṃ uppajjati ajjhattaṃ sukhadukkhaṃ. Sampajāno vā taṃ, bhikkhave, kāyasaṅkhāraṃ abhisaṅkharoti, yaṃpaccayāssa taṃ uppajjati ajjhattaṃ sukhadukkhaṃ. Asampajāno vā taṃ, bhikkhave, kāyasaṅkhāraṃ abhisaṅkharoti, yaṃpaccayāssa taṃ uppajjati ajjhattaṃ sukhadukkhaṃ.

‘‘Sāmaṃ vā taṃ, bhikkhave, vacīsaṅkhāraṃ abhisaṅkharoti, yaṃpaccayāssa taṃ uppajjati ajjhattaṃ sukhadukkhaṃ; pare vāssa taṃ, bhikkhave, vacīsaṅkhāraṃ abhisaṅkharonti; yaṃpaccayāssa taṃ uppajjati ajjhattaṃ sukhadukkhaṃ; sampajāno vā taṃ, bhikkhave, vacīsaṅkhāraṃ abhisaṅkharoti, yaṃpaccayāssa taṃ uppajjati ajjhattaṃ sukhadukkhaṃ; asampajāno vā taṃ, bhikkhave, vacīsaṅkhāraṃ abhisaṅkharoti, yaṃpaccayāssa taṃ uppajjati ajjhattaṃ sukhadukkhaṃ.

‘‘Sāmaṃ vā taṃ, bhikkhave, manosaṅkhāraṃ abhisaṅkharoti, yaṃpaccayāssa taṃ uppajjati ajjhattaṃ sukhadukkhaṃ; pare vāssa taṃ, bhikkhave, manosaṅkhāraṃ abhisaṅkharonti, yaṃpaccayāssa taṃ uppajjati ajjhattaṃ sukhadukkhaṃ; sampajāno vā taṃ, bhikkhave, manosaṅkhāraṃ abhisaṅkharoti, yaṃpaccayāssa taṃ uppajjati ajjhattaṃ sukhadukkhaṃ; asampajāno vā taṃ, bhikkhave, manosaṅkhāraṃ abhisaṅkharoti, yaṃpaccayāssa taṃ uppajjati ajjhattaṃ sukhadukkhaṃ.

‘‘Imesu, bhikkhave, dhammesu avijjā anupatitā, avijjāyatveva asesavirāganirodhā so kāyo na hoti yaṃpaccayāssa taṃ uppajjati ajjhattaṃ sukhadukkhaṃ, sā vācā na hoti yaṃpaccayāssa taṃ uppajjati ajjhattaṃ sukhadukkhaṃ, so mano na hoti yaṃpaccayāssa taṃ uppajjati ajjhattaṃ sukhadukkhaṃ, khettaṃ taṃ [vatthuṃ taṃ (sabbattha)] na hoti…pe… vatthuṃ taṃ na hoti…pe… āyatanaṃ taṃ na hoti…pe… adhikaraṇaṃ taṃ na hoti yaṃpaccayāssa taṃ uppajjati ajjhattaṃ sukhadukkha''nti.

''Cattārome, bhikkhave, attabhāvapaṭilābhā. Katame cattāro? Atthi, bhikkhave, attabhāvapaṭilābho, yasmiṃ attabhāvapaṭilābhe attasañcetanā kamati, no parasañcetanā. Atthi, bhikkhave, attabhāvapaṭilābho, yasmiṃ attabhāvapaṭilābhe parasañcetanā kamati, no attasañcetanā. Atthi, bhikkhave, attabhāvapaṭilābho, yasmiṃ attabhāvapaṭilābhe attasañcetanā ca kamati parasañcetanā ca. Atthi, bhikkhave, attabhāvapaṭilābho, yasmiṃ attabhāvapaṭilābhe nevattasañcetanā kamati, no parasañcetanā. Ime kho, bhikkhave, cattāro attabhāvapaṭilābhā''ti.

Evaṃ vutte āyasmā sāriputto bhagavantaṃ etadavoca – ''imassa kho ahaṃ, bhante, bhagavatā saṃkhittena bhāsitassa evaṃ vitthārena atthaṃ ājānāmi – 'tatra, bhante, yāyaṃ attabhāvapaṭilābho yasmiṃ attabhāvapaṭilābhe attasañcetanā kamati no parasañcetanā, attasañcetanāhetu tesaṃ sattānaṃ tamhā kāyā cuti hoti. Tatra, bhante, yāyaṃ attabhāvapaṭilābho yasmiṃ attabhāvapaṭilābhe parasañcetanā kamati no attasañcetanā, parasañcetanāhetu tesaṃ sattānaṃ tamhā kāyā cuti hoti. Tatra, bhante, yāyaṃ attabhāvapaṭilābho yasmiṃ attabhāvapaṭilābhe attasañcetanā ca kamati parasañcetanā ca, attasañcetanā ca parasañcetanā ca hetu tesaṃ sattānaṃ tamhā kāyā cuti hoti. Tatra, bhante, yāyaṃ attabhāvapaṭilābho yasmiṃ attabhāvapaṭilābhe neva attasañcetanā kamati no parasañcetanā, katame tena devā daṭṭhabbā'''ti? ''Nevasaññānāsaññāyatanūpagā, sāriputta, devā tena daṭṭhabbā''ti.

''Ko nu kho, bhante, hetu ko paccayo, yena midhekacce sattā tamhā kāyā cutā āgāmino honti āgantāro itthattaṃ? Ko pana, bhante, hetu ko paccayo, yena midhekacce sattā tamhā kāyā cutā anāgāmino honti anāgantāro itthatta''nti? ''Idha, sāriputta, ekaccassa puggalassa orambhāgiyāni saṃyojanāni appahīnāni honti, so diṭṭheva dhamme nevasaññānāsaññāyatanaṃ upasampajja viharati. So tadassādeti, taṃ nikāmeti, tena ca vittiṃ āpajjati; tattha ṭhito tadadhimutto tabbahulavihārī aparihīno kālaṃ kurumāno nevasaññānāsaññāyatanūpagānaṃ devānaṃ sahabyataṃ upapajjati. So tato cuto āgāmī hoti āgantā itthattaṃ.

''Idha pana, sāriputta, ekaccassa puggalassa orambhāgiyāni saṃyojanāni pahīnāni honti, so diṭṭheva dhamme nevasaññānāsaññāyatanaṃ upasampajja viharati. So tadassādeti, taṃ nikāmeti, tena ca vittiṃ āpajjati; tattha ṭhito tadadhimutto tabbahulavihārī aparihīno kālaṃ kurumāno nevasaññānāsaññāyatanūpagānaṃ devānaṃ sahabyataṃ upapajjati. So tato cuto anāgāmī hoti anāgantā itthattaṃ.

''Ayaṃ kho, sāriputta, hetu ayaṃ paccayo, yena midhekacce sattā tamhā kāyā cutā āgāmino honti āgantāro itthattaṃ. Ayaṃ pana, sāriputta, hetu ayaṃ paccayo, yena midhekacce sattā tamhā kāyā cutā anāgāmino honti anāgantāro itthatta''nti. Paṭhamaṃ.

2. Vibhattisuttaṃ

172. Tatra kho āyasmā sāriputto bhikkhū āmantesi – ''āvuso bhikkhave''ti. ''Āvuso''ti kho te bhikkhū āyasmato sāriputtassa paccassosuṃ. Āyasmā sāriputto etadavoca –

''Addhamāsūpasampannena me, āvuso, atthapaṭisambhidā sacchikatā odhiso byañjanaso. Tamahaṃ anekapariyāyena ācikkhāmi desemi paññāpemi paṭṭhapemi vivarāmi vibhajāmi uttānīkaromi. Yassa kho panassa kaṅkhā vā vimati vā, so maṃ pañhena. Ahaṃ veyyākaraṇena sammukhībhūto no satthā yo no dhammānaṃ sukusalo.

''Addhamāsūpasampannena me, āvuso, dhammapaṭisambhidā sacchikatā odhiso byañjanaso. Tamahaṃ anekapariyāyena ācikkhāmi desemi paññāpemi paṭṭhapemi vivarāmi vibhajāmi uttānīkaromi.

Yassa kho panassa kaṅkhā vā vimati vā, so maṃ pañhena. Ahaṃ veyyākaraṇena sammukhībhūto no satthā yo no dhammānaṃ sukusalo.

‘‘Addhamāsūpasampannena me, āvuso, niruttipaṭisambhidā sacchikatā odhiso byañjanaso. Tamahaṃ anekapariyāyena ācikkhāmi desemi paññāpemi paṭṭhapemi vivarāmi vibhajāmi uttānīkaromi. Yassa kho panassa kaṅkhā vā vimati vā, so maṃ pañhena. Ahaṃ veyyākaraṇena sammukhībhūto no satthā yo no dhammānaṃ sukusalo.

‘‘Addhamāsūpasampannena me, āvuso, paṭibhānapaṭisambhidā sacchikatā odhiso byañjanaso. Tamahaṃ anekapariyāyena ācikkhāmi desemi paññāpemi paṭṭhapemi vivarāmi vibhajāmi uttānīkaromi. Yassa kho panassa kaṅkhā vā vimati vā, so maṃ pañhena. Ahaṃ veyyākaraṇena sammukhībhūto no satthā yo no dhammānaṃ sukusalo’’ti. Dutiyaṃ.

3. Mahākoṭṭhikasuttaṃ

173. Atha kho āyasmā mahākoṭṭhiko yenāyasmā sāriputto tenupasaṅkami; upasaṅkamitvā āyasmatā sāriputtena saddhiṃ sammodi. Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā mahākoṭṭhiko āyasmantaṃ sāriputtaṃ etadavoca –

‘‘Channaṃ, āvuso, phassāyatanānaṃ asesavirāganirodhā atthaññaṃ kiñcī’’ti?

‘‘Mā hevaṃ, āvuso’’.

‘‘Channaṃ, āvuso, phassāyatanānaṃ asesavirāganirodhā natthaññaṃ kiñcī’’ti?

‘‘Mā hevaṃ, āvuso’’.

‘‘Channaṃ, āvuso, phassāyatanānaṃ asesavirāganirodhā atthi ca natthi ca aññaṃ kiñcī’’ti?

‘‘Mā hevaṃ, āvuso’’.

‘‘Channaṃ, āvuso, phassāyatanānaṃ asesavirāganirodhā nevatthi no natthaññaṃ kiñcī’’ti?

‘‘Mā hevaṃ, āvuso’’.

‘‘‘Channaṃ, āvuso, phassāyatanānaṃ asesavirāganirodhā atthaññaṃ kiñcī’ti, iti puṭṭho samāno ‘mā hevaṃ, āvuso’ti vadesi. ‘Channaṃ, āvuso, phassāyatanānaṃ asesavirāganirodhā natthaññaṃ kiñcī’ti, iti puṭṭho samāno – ‘mā hevaṃ, āvuso’ti vadesi. ‘Channaṃ, āvuso, phassāyatanānaṃ asesavirāganirodhā atthi ca natthi ca aññaṃ kiñcī’ti, iti puṭṭho samāno – ‘mā hevaṃ, āvuso’ti vadesi. ‘Channaṃ, āvuso, phassāyatanānaṃ asesavirāganirodhā nevatthi no natthaññaṃ kiñcī’ti, iti puṭṭho samāno – ‘mā hevaṃ, āvuso’ti vadesi. Yathā kathaṃ pana, āvuso, imassa bhāsitassa attho daṭṭhabbo’’ti?

‘‘‘Channaṃ, āvuso, phassāyatanānaṃ asesavirāganirodhā atthaññaṃ kiñcī’ti, iti vadaṃ appapañcaṃ papañceti. ‘Channaṃ, āvuso, phassāyatanānaṃ asesavirāganirodhā natthaññaṃ kiñcī’ti, iti vadaṃ appapañcaṃ papañceti. ‘Channaṃ, āvuso, phassāyatanānaṃ asesavirāganirodhā atthi ca natthi ca aññaṃ kiñcī’ti, iti vadaṃ appapañcaṃ papañceti. ‘Channaṃ, āvuso, phassāyatanānaṃ asesavirāganirodhā nevatthi no natthaññaṃ kiñcī’ti, iti vadaṃ appapañcaṃ papañceti. Yāvatā, āvuso, channaṃ phassāyatanānaṃ gati tāvatā papañcassa gati; yāvatā papañcassa gati tāvatā channaṃ phassāyatanānaṃ gati. Channaṃ, āvuso, phassāyatanānaṃ asesavirāganirodhā papañcanirodho papañcavūpasamo’’ti. Tatiyaṃ.

4. Ānandasuttaṃ

174. Atha kho āyasmā ānando yenāyasmā mahākoṭṭhiko tenupasaṅkami; upasaṅkamitvā āyasmatā mahākoṭṭhikena saddhiṃ sammodi. Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā ānando āyasmantaṃ mahākoṭṭhikaṃ etadavoca –

‘‘Channaṃ, āvuso, phassāyatanānaṃ asesavirāganirodhā atthaññaṃ kiñcī’’ti?

‘‘Mā hevaṃ, āvuso’’.

‘‘Channaṃ, āvuso, phassāyatanānaṃ asesavirāganirodhā natthaññaṃ kiñcī’’ti?

‘‘Mā hevaṃ, āvuso’’.

‘‘Channaṃ, āvuso, phassāyatanānaṃ asesavirāganirodhā atthi ca natthi ca aññaṃ kiñcī’’ti?

‘‘Mā hevaṃ, āvuso’’.

‘‘Channaṃ, āvuso, phassāyatanānaṃ asesavirāganirodhā nevatthi no natthaññaṃ kiñcī’’ti?

‘‘Mā hevaṃ, āvuso’’.

‘‘‘Channaṃ, āvuso, phassāyatanānaṃ asesavirāganirodhā atthaññaṃ kiñcī’ti, iti puṭṭho samāno – ‘mā hevaṃ, āvuso’ti vadesi. ‘Channaṃ, āvuso, phassāyatanānaṃ asesavirāganirodhā natthaññaṃ kiñcī’ti, iti puṭṭho samāno – ‘mā hevaṃ, āvuso’ti vadesi. ‘Channaṃ, āvuso, phassāyatanānaṃ asesavirāganirodhā atthi ca natthi ca aññaṃ kiñcī’ti, iti puṭṭho samāno – ‘mā hevaṃ, āvuso’ti vadesi. ‘Channaṃ, āvuso, phassāyatanānaṃ asesavirāganirodhā nevatthi no natthaññaṃ kiñcī’ti, iti puṭṭho samāno – ‘mā hevaṃ, āvuso’ti vadesi. Yathā kathaṃ panāvuso, imassa bhāsitassa attho daṭṭhabbo’’ti?

‘‘‘Channaṃ, āvuso, phassāyatanānaṃ asesavirāganirodhā atthaññaṃ kiñcī’ti, iti vadaṃ appapañcaṃ papañceti. ‘Channaṃ, āvuso, phassāyatanānaṃ asesavirāganirodhā natthaññaṃ kiñcī’ti, iti vadaṃ appapañcaṃ papañceti. ‘Channaṃ, āvuso, phassāyatanānaṃ asesavirāganirodhā atthi ca natthi ca aññaṃ kiñcī’ti, iti vadaṃ appapañcaṃ papañceti. ‘Channaṃ, āvuso, phassāyatanānaṃ asesavirāganirodhā nevatthi no natthaññaṃ kiñcī’ti, iti vadaṃ appapañcaṃ papañceti. Yāvatā, āvuso, channaṃ phassāyatanānaṃ gati tāvatā papañcassa gati. Yāvatā papañcassa gati tāvatā channaṃ phassāyatanānaṃ gati. Channaṃ, āvuso, phassāyatanānaṃ asesavirāganirodhā papañcanirodho papañcavūpasamo’’ti. Catutthaṃ.

5. Upavāṇasuttaṃ

175. Atha kho āyasmā upavāṇo yenāyasmā sāriputto tenupasaṅkami; upasaṅkamitvā āyasmatā sāriputtena saddhiṃ sammodi. Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā upavāṇo āyasmantaṃ sāriputtaṃ etadavoca –

‘‘Kiṃ nu kho, āvuso sāriputta, vijjāyantakaro hotī’’ti?

‘‘No hidaṃ, āvuso’’.

‘‘Kiṃ panāvuso sāriputta, caraṇenantakaro hotī’’ti?

‘‘No hidaṃ, āvuso’’.

‘‘Kiṃ panāvuso sāriputta, vijjācaraṇenantakaro hotī’’ti?

‘‘No hidaṃ, āvuso’’.

‘‘Kiṃ panāvuso sāriputta, aññatra vijjācaraṇenantakaro hotī’’ti?

‘‘No hidaṃ, āvuso’’.

‘‘‘Kiṃ nu kho, āvuso sāriputta, vijjāyantakaro hotī’ti, iti puṭṭho samāno – ‘no hidaṃ, āvuso’ti vadesi. ‘Kiṃ panāvuso sāriputta, caraṇenantakaro hotī’ti, iti puṭṭho samāno – ‘no hidaṃ, āvuso’ti vadesi. ‘Kiṃ panāvuso sāriputta, vijjācaraṇenantakaro hotī’ti, iti puṭṭho samāno – ‘no hidaṃ, āvuso’ti vadesi. ‘Kiṃ panāvuso sāriputta, aññatra vijjācaraṇenantakaro hotī’ti, iti puṭṭho samāno – ‘no hidaṃ, āvuso’ti vadesi. Yathā kathaṃ panāvuso, antakaro hotī’’ti?

‘‘Vijjāya ce, āvuso, antakaro abhavissa, saupādānova samāno antakaro abhavissa. Caraṇena ce, āvuso, antakaro abhavissa, saupādānova samāno antakaro abhavissa. Vijjācaraṇena ce, āvuso, antakaro abhavissa, saupādānova samāno antakaro abhavissa. Aññatra vijjācaraṇena ce, āvuso, antakaro abhavissa, puthujjano antakaro abhavissa. Puthujjano hi, āvuso, aññatra vijjācaraṇena. Caraṇavipanno kho, āvuso, yathābhūtaṃ na jānāti na passati. Caraṇasampanno yathābhūtaṃ jānāti passati. Yathābhūtaṃ jānaṃ passaṃ antakaro hotī’’ti. Pañcamaṃ.

6. Āyācanasuttaṃ

176. ‘‘Saddho, bhikkhave, bhikkhu evaṃ sammā āyācamāno āyāceyya – ‘tādiso homi yādisā sāriputtamoggallānā’ti [a. ni. 2.131 idaṃ suttaṃ āgataṃ]. Esā, bhikkhave, tulā etaṃ pamāṇaṃ mama sāvakānaṃ bhikkhūnaṃ, yadidaṃ sāriputtamoggallānā.

‘‘Saddhā, bhikkhave, bhikkhunī evaṃ sammā āyācamānā āyāceyya – ‘tādisā homi yādisā khemā ca bhikkhunī uppalavaṇṇā cā’ti. Esā, bhikkhave, tulā etaṃ pamāṇaṃ mama sāvikānaṃ bhikkhunīnaṃ, yadidaṃ khemā ca bhikkhunī uppalavaṇṇā ca.

‘‘Saddho, bhikkhave, upāsako evaṃ sammā āyācamāno āyāceyya – ‘tādiso homi yādiso citto ca gahapati hatthako ca āḷavako’ti. Esā, bhikkhave, tulā etaṃ pamāṇaṃ mama sāvakānaṃ upāsakānaṃ, yadidaṃ citto ca gahapati hatthako ca āḷavako.

‘‘Saddhā, bhikkhave, upāsikā evaṃ sammā āyācamānā āyāceyya – ‘tādisā homi yādisā khujjuttarā ca upāsikā veḷukaṇḍakiyā ca nandamātā’ti. Esā, bhikkhave, tulā etaṃ pamāṇaṃ mama sāvikānaṃ upāsikānaṃ, yadidaṃ khujjuttarā ca upāsikā veḷukaṇḍakiyā ca nandamātā’’ti. Chaṭṭhaṃ.

7. Rāhulasuttaṃ

177. Atha kho āyasmā rāhulo yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho āyasmantaṃ rāhulaṃ bhagavā etadavoca –

‘‘Yā ca, rāhula, ajjhattikā pathavīdhātu yā ca bāhirā pathavīdhātu, pathavīdhāturevesā. ‘Taṃ netaṃ mama, nesohamasmi, na meso attā’ti, evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ. Evametaṃ yathābhūtaṃ sammappaññāya disvā pathavīdhātuyā nibbindati, pathavīdhātuyā cittaṃ virājeti.

‘‘Yā ca, rāhula, ajjhattikā āpodhātu yā ca bāhirā āpodhātu, āpodhāturevesā. ‘Taṃ netaṃ mama, nesohamasmi, na meso attā’ti, evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ. Evametaṃ yathābhūtaṃ sammappaññāya disvā āpodhātuyā nibbindati, āpodhātuyā cittaṃ virājeti.

‘‘Yā ca, rāhula, ajjhattikā tejodhātu yā ca bāhirā tejodhātu, tejodhāturevesā. ‘Taṃ netaṃ mama, nesohamasmi, na meso attā’ti, evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ. Evametaṃ yathābhūtaṃ sammappaññāya disvā tejodhātuyā nibbindati, tejodhātuyā cittaṃ virājeti.

‘‘Yā ca, rāhula, ajjhattikā vāyodhātu yā ca bāhirā vāyodhātu, vāyodhāturevesā. ‘Taṃ netaṃ mama, nesohamasmi, na meso attā’ti, evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ. Evametaṃ yathābhūtaṃ sammappaññāya disvā vāyodhātuyā nibbindati, vāyodhātuyā cittaṃ virājeti.

‘‘Yato kho, rāhula, bhikkhu imāsu catūsu dhātūsu nevattānaṃ na attaniyaṃ samanupassati, ayaṃ vuccati, rāhula, bhikkhu acchecchi taṇhaṃ, vivattayi saṃyojanaṃ, sammā mānābhisamayā antamakāsi dukkhassā’’ti. Sattamaṃ.

8. Jambālīsuttaṃ

178. ‘‘Cattārome, bhikkhave, puggalā santo saṃvijjamānā lokasmiṃ. Katame cattāro? Idha, bhikkhave, bhikkhu aññataraṃ santaṃ cetovimuttiṃ upasampajja viharati. So sakkāyanirodhaṃ manasi karoti. Tassa sakkāyanirodhaṃ manasi karoto sakkāyanirodhe cittaṃ na pakkhandati nappasīdati na santiṭṭhati nādhimuccati. Tassa kho evaṃ [tassa ko etaṃ (sī. syā. kaṃ. pī.), evaṃ kho tassa (?) ‘‘evaṃ hi tassā bhikkhave jambāliyā’’ti pāṭho viya], bhikkhave, bhikkhuno na sakkāyanirodho pāṭikaṅkho. Seyyathāpi, bhikkhave, puriso lepagatena [lasagatena (sī. pī.)] hatthena sākhaṃ gaṇheyya, tassa so hattho sajjeyyapi gaṇheyyapi [gayheyyapi (?)] bajjheyyapi [khajjeyyapi (sī.)]; evamevaṃ kho, bhikkhave, bhikkhu aññataraṃ santaṃ cetovimuttiṃ upasampajja viharati. So sakkāyanirodhaṃ manasi karoti. Tassa sakkāyanirodhaṃ manasi karoto sakkāyanirodhe cittaṃ na pakkhandati nappasīdati na santiṭṭhati nādhimuccati. Tassa kho evaṃ, bhikkhave, bhikkhuno na sakkāyanirodho pāṭikaṅkho.

‘‘Idha pana, bhikkhave, bhikkhu aññataraṃ santaṃ cetovimuttiṃ upasampajja viharati. So sakkāyanirodhaṃ manasi karoti. Tassa sakkāyanirodhaṃ manasi karoto sakkāyanirodhe cittaṃ pakkhandati pasīdati santiṭṭhati adhimuccati. Tassa kho evaṃ, bhikkhave, bhikkhuno sakkāyanirodho pāṭikaṅkho. Seyyathāpi, bhikkhave, puriso suddhena hatthena sākhaṃ gaṇheyya, tassa so hattho neva sajjeyya na gaṇheyya na bajjheyya; evamevaṃ kho, bhikkhave, bhikkhu aññataraṃ santaṃ cetovimuttiṃ upasampajja viharati. So sakkāyanirodhaṃ manasi karoti. Tassa sakkāyanirodhaṃ manasi karoto sakkāyanirodhe cittaṃ pakkhandati pasīdati santiṭṭhati adhimuccati. Tassa kho evaṃ, bhikkhave, bhikkhuno sakkāyanirodho pāṭikaṅkho.

‘‘Idha pana, bhikkhave, bhikkhu aññataraṃ santaṃ cetovimuttiṃ upasampajja viharati. So avijjāppabhedaṃ manasi karoti. Tassa avijjāppabhedaṃ manasi karoto avijjāppabhede cittaṃ na pakkhandati nappasīdati na santiṭṭhati nādhimuccati. Tassa kho evaṃ, bhikkhave, bhikkhuno na avijjāppabhedo pāṭikaṅkho. Seyyathāpi, bhikkhave, jambālī anekavassagaṇikā. Tassā puriso yāni ceva āyamukhāni tāni pidaheyya, yāni ca apāyamukhāni tāni vivareyya, devo ca na sammā dhāraṃ anuppaveccheyya. Evañhi tassā, bhikkhave, jambāliyā na āḷippabhedo pāṭikaṅkho. Evamevaṃ kho, bhikkhave, bhikkhu aññataraṃ santaṃ cetovimuttiṃ upasampajja viharati. So avijjāppabhedaṃ manasi karoti. Tassa avijjāppabhedaṃ manasi karoto avijjāppabhede cittaṃ na pakkhandati nappasīdati na santiṭṭhati nādhimuccati. Tassa kho evaṃ, bhikkhave, bhikkhuno na avijjāppabhedo pāṭikaṅkho.

‘‘Idha pana, bhikkhave, bhikkhu aññataraṃ santaṃ cetovimuttiṃ upasampajja viharati. So avijjāppabhedaṃ manasi karoti. Tassa avijjāppabhedaṃ manasi karoto avijjāppabhede cittaṃ pakkhandati pasīdati santiṭṭhati adhimuccati. Tassa kho evaṃ, bhikkhave, bhikkhuno avijjāppabhedo pāṭikaṅkho. Seyyathāpi, bhikkhave, jambālī anekavassagaṇikā. Tassā puriso yāni ceva āyamukhāni tāni vivareyya, yāni ca apāyamukhāni tāni pidaheyya, devo ca sammā dhāraṃ anuppavecceyya. Evañhi tassā, bhikkhave, jambāliyā āḷippabhedo pāṭikaṅkho. Evamevaṃ kho, bhikkhave, bhikkhu aññataraṃ santaṃ cetovimuttiṃ upasampajja viharati. So avijjāppabhedaṃ manasi karoti. Tassa avijjāppabhedaṃ manasi karoto avijjāppabhede cittaṃ pakkhandati pasīdati santiṭṭhati adhimuccati. Tassa kho evaṃ, bhikkhave, bhikkhuno avijjāppabhedo pāṭikaṅkho. Ime kho, bhikkhave, cattāro puggalā santo saṃvijjamānā lokasmi''nti. Aṭṭhamaṃ.

9. Nibbānasuttaṃ

179. Atha kho āyasmā ānando yenāyasmā sāriputto tenupasaṅkami; upasaṅkamitvā āyasmatā sāriputtena saddhiṃ sammodi. Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā ānando āyasmantaṃ sāriputtaṃ etadavoca – ''ko nu kho, āvuso sāriputta, hetu ko paccayo, yena midhekacce sattā diṭṭheva dhamme na parinibbāyantī''ti?

''Idhāvuso ānanda, sattā imā hānabhāgiyā saññāti yathābhūtaṃ nappajānanti, imā ṭhitibhāgiyā saññāti yathābhūtaṃ nappajānanti, imā visesabhāgiyā saññāti yathābhūtaṃ nappajānanti, imā nibbedhabhāgiyā saññāti yathābhūtaṃ nappajānanti. Ayaṃ kho, āvuso ānanda, hetu ayaṃ paccayo, yena midhekacce sattā diṭṭheva dhamme na parinibbāyantī''ti.

''Ko panāvuso sāriputta, hetu ko paccayo, yena midhekacce sattā diṭṭheva dhamme parinibbāyantī''ti? ''Idhāvuso ānanda, sattā imā hānabhāgiyā saññāti yathābhūtaṃ pajānanti, imā ṭhitibhāgiyā saññāti yathābhūtaṃ pajānanti, imā visesabhāgiyā saññāti yathābhūtaṃ pajānanti, imā nibbedhabhāgiyā saññāti yathābhūtaṃ pajānanti. Ayaṃ kho, āvuso ānanda, hetu ayaṃ paccayo, yena midhekacce sattā diṭṭheva dhamme parinibbāyantī''ti. Navamaṃ.

10. Mahāpadesasuttaṃ

180. Ekaṃ samayaṃ bhagavā bhoganagare viharati ānandacetiye [ānande cetiye (dī. ni. 2.186) mahāva. 303 pana aññathā āgataṃ]. Tatra kho bhagavā bhikkhū āmantesi – ''bhikkhavo''ti. ''Bhadante''ti te bhikkhū bhagavato paccassosuṃ. Bhagavā etadavoca – ''cattārome, bhikkhave, mahāpadese desessāmi, taṃ suṇātha, sādhukaṃ manasi karotha; bhāsissāmī''ti. ''Evaṃ, bhante''ti kho te bhikkhū bhagavato paccassosuṃ. Bhagavā etadavoca –

''Katame, bhikkhave, cattāro mahāpadesā? Idha, bhikkhave, bhikkhu evaṃ vadeyya – 'sammukhā metaṃ, āvuso, bhagavato sutaṃ sammukhā paṭiggahitaṃ – ayaṃ dhammo, ayaṃ vinayo, idaṃ satthusāsana'nti. Tassa, bhikkhave, bhikkhuno bhāsitaṃ neva abhinanditabbaṃ nappaṭikkositabbaṃ. Anabhinanditvā appaṭikkositvā tāni padabyañjanāni sādhukaṃ uggahetvā sutte otāretabbāni [osāretabbāni], vinaye sandassetabbāni. Tāni ce sutte otāriyamānāni [osāriyamānāni] vinaye sandassiyamānāni na ceva sutte otaranti [osaranti (dī. ni. 2.188)] na vinaye sandissanti, niṭṭhamettha gantabbaṃ – 'addhā, idaṃ na ceva tassa bhagavato vacanaṃ arahato sammāsambuddhassa; imassa ca bhikkhuno duggahita'nti. Iti hetaṃ [iti hidaṃ (sī. syā. kaṃ. ka.)], bhikkhave, chaḍḍeyyātha.

[ettako pāṭho dīghanikāye na dissati, peyyālamukhena dassito bhaveyya] ''Idha pana, bhikkhave, bhikkhu evaṃ vadeyya – 'sammukhā metaṃ, āvuso, bhagavato sutaṃ sammukhā paṭiggahitaṃ – ayaṃ dhammo, ayaṃ vinayo, idaṃ satthusāsana'nti. Tassa, bhikkhave, bhikkhuno bhāsitaṃ neva abhinanditabbaṃ nappaṭikkositabbaṃ. Anabhinanditvā appaṭikkositvā tāni padabyañjanāni sādhukaṃ uggahetvā sutte otāretabbāni, vinaye sandassetabbāni [ettako pāṭho dīghanikāye na dissati, peyyālamukhena dassito bhaveyya]. Tāni ce sutte otāriyamānāni vinaye sandassiyamānāni sutte ceva otaranti vinaye ca sandissanti, niṭṭhamettha gantabbaṃ – 'addhā, idaṃ tassa bhagavato vacanaṃ arahato sammāsambuddhassa; imassa ca bhikkhuno suggahita'nti. Idaṃ, bhikkhave, paṭhamaṃ mahāpadesaṃ dhāreyyātha.

‘‘Idha pana, bhikkhave, bhikkhu evaṃ vadeyya – ‘asukasmiṃ nāma āvāse saṅgho viharati sathero sapāmokkho. Tassa me saṅghassa sammukhā sutaṃ sammukhā paṭiggahitaṃ – ayaṃ dhammo, ayaṃ vinayo, idaṃ satthusāsana’nti. Tassa, bhikkhave, bhikkhuno bhāsitaṃ neva abhinanditabbaṃ nappaṭikkositabbaṃ. Anabhinanditvā appaṭikkositvā tāni padabyañjanāni sādhukaṃ uggahetvā sutte otāretabbāni, vinaye sandassetabbāni. Tāni ce sutte otāriyamānāni vinaye sandassiyamānāni na ceva sutte otaranti na vinaye sandissanti, niṭṭhamettha gantabbaṃ – ‘addhā, idaṃ na ceva tassa bhagavato vacanaṃ arahato sammāsambuddhassa; tassa ca saṅghassa duggahita’nti. Iti hetaṃ, bhikkhave, chaḍḍeyyātha.

‘‘Idha pana, bhikkhave, bhikkhu evaṃ vadeyya – ‘asukasmiṃ nāma āvāse saṅgho viharati sathero sapāmokkho. Tassa me saṅghassa sammukhā sutaṃ sammukhā paṭiggahitaṃ – ayaṃ dhammo, ayaṃ vinayo, idaṃ satthusāsana’nti. Tassa, bhikkhave, bhikkhuno bhāsitaṃ neva abhinanditabbaṃ nappaṭikkositabbaṃ. Anabhinanditvā appaṭikkositvā tāni padabyañjanāni sādhukaṃ uggahetvā sutte otāretabbāni, vinaye sandassetabbāni. Tāni ce sutte otāriyamānāni, vinaye sandassiyamānāni sutte ceva otaranti vinaye ca sandissanti, niṭṭhamettha gantabbaṃ – ‘addhā, idaṃ tassa bhagavato vacanaṃ arahato sammāsambuddhassa; tassa ca saṅghassa suggahita’nti. Idaṃ, bhikkhave, dutiyaṃ mahāpadesaṃ dhāreyyātha.

‘‘Idha pana, bhikkhave, bhikkhu evaṃ vadeyya – ‘asukasmiṃ nāma āvāse sambahulā therā bhikkhū viharanti bahussutā āgatāgamā dhammadharā vinayadharā mātikādharā. Tesaṃ me therānaṃ sammukhā sutaṃ sammukhā paṭiggahitaṃ – ayaṃ dhammo, ayaṃ vinayo, idaṃ satthusāsana’nti. Tassa, bhikkhave, bhikkhuno bhāsitaṃ neva abhinanditabbaṃ nappaṭikkositabbaṃ. Anabhinanditvā appaṭikkositvā tāni padabyañjanāni sādhukaṃ uggahetvā sutte otāretabbāni, vinaye sandassetabbāni. Tāni ce sutte otāriyamānāni vinaye sandassiyamānāni na ceva sutte otaranti na vinaye sandissanti, niṭṭhamettha gantabbaṃ – ‘addhā, idaṃ na ceva tassa bhagavato vacanaṃ arahato sammāsambuddhassa; tesañca therānaṃ duggahita’nti. Iti hetaṃ, bhikkhave, chaḍḍeyyātha.

‘‘Idha pana, bhikkhave, bhikkhu evaṃ vadeyya – ‘asukasmiṃ nāma āvāse sambahulā therā bhikkhū viharanti bahussutā āgatāgamā dhammadharā vinayadharā mātikādharā. Tesaṃ me therānaṃ sammukhā sutaṃ sammukhā paṭiggahitaṃ – ayaṃ dhammo, ayaṃ vinayo, idaṃ satthusāsana’nti. Tassa, bhikkhave, bhikkhuno bhāsitaṃ neva abhinanditabbaṃ nappaṭikkositabbaṃ. Anabhinanditvā appaṭikkositvā tāni padabyañjanāni sādhukaṃ uggahetvā sutte otāretabbāni, vinaye sandassetabbāni. Tāni ce sutte otāriyamānāni vinaye sandassiyamānāni sutte ceva otaranti vinaye ca sandissanti, niṭṭhamettha gantabbaṃ – ‘addhā, idaṃ tassa bhagavato vacanaṃ arahato sammāsambuddhassa; tesañca therānaṃ suggahita’nti. Idaṃ, bhikkhave, tatiyaṃ mahāpadesaṃ dhāreyyātha.

‘‘Idha pana, bhikkhave, bhikkhu evaṃ vadeyya – ‘asukasmiṃ nāma āvāse eko thero bhikkhu viharati bahussuto āgatāgamo dhammadharo vinayadharo mātikādharo. Tassa me therassa sammukhā sutaṃ sammukhā paṭiggahitaṃ – ayaṃ dhammo, ayaṃ vinayo, idaṃ satthusāsana’nti. Tassa, bhikkhave, bhikkhuno bhāsitaṃ neva abhinanditabbaṃ nappaṭikkositabbaṃ. Anabhinanditvā appaṭikkositvā tāni padabyañjanāni sādhukaṃ uggahetvā sutte otāretabbāni, vinaye sandassetabbāni. Tāni ce sutte otāriyamānāni vinaye sandassiyamānāni na ceva sutte otaranti na vinaye sandissanti, niṭṭhamettha gantabbaṃ – ‘addhā, idaṃ na ceva tassa bhagavato vacanaṃ arahato sammāsambuddhassa; tassa ca therassa duggahita’nti. Iti hetaṃ, bhikkhave, chaḍḍeyyātha.

‘‘Idha pana, bhikkhave, bhikkhu evaṃ vadeyya – ‘asukasmiṃ nāma āvāse eko thero bhikkhu viharati bahussuto āgatāgamo dhammadharo vinayadharo mātikādharo. Tassa me therassa sammukhā sutaṃ sammukhā paṭiggahitaṃ – ayaṃ dhammo, ayaṃ vinayo, idaṃ satthusāsana’nti. Tassa, bhikkhave, bhikkhuno bhāsitaṃ neva abhinanditabbaṃ nappaṭikkositabbaṃ. Anabhinanditvā appaṭikkositvā tāni padabyañjanāni sādhukaṃ uggahetvā sutte otāretabbāni, vinaye sandassetabbāni. Tāni ce sutte otāriyamānāni vinaye sandassiyamānāni sutte ceva otaranti vinaye ca sandissanti, niṭṭhamettha gantabbaṃ – ‘addhā, idaṃ tassa bhagavato vacanaṃ arahato sammāsambuddhassa; tassa ca therassa suggahita’nti. Idaṃ, bhikkhave, catutthaṃ mahāpadesaṃ dhāreyyātha. Ime kho, bhikkhave, cattāro mahāpadesā’’ti. Dasamaṃ.

Sañcetaniyavaggo tatiyo.

Tassuddānaṃ –

Cetanā vibhatti koṭṭhiko, ānando upavāṇapañcamaṃ;
Āyācana-rāhula-jambālī, nibbānaṃ mahāpadesenāti.

(19) 4. Brāhmaṇavaggo

1. Yodhājīvasuttaṃ

181. ‘‘Catūhi, bhikkhave, aṅgehi samannāgato yodhājīvo rājāraho hoti rājabhoggo, rañño aṅganteva saṅkhaṃ gacchati. Katamehi catūhi? Idha, bhikkhave, yodhājīvo ṭhānakusalo ca hoti, dūrepātī ca, akkhaṇavedhī ca, mahato ca kāyassa padāletā. Imehi kho, bhikkhave, catūhi aṅgehi samannāgato yodhājīvo rājāraho hoti rājabhoggo, rañño aṅganteva saṅkhaṃ gacchati. Evamevaṃ kho, bhikkhave, catūhi dhammehi samannāgato bhikkhu āhuneyyo hoti pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaraṃ puññakkhettaṃ lokassa. Katamehi catūhi? Idha, bhikkhave, bhikkhu ṭhānakusalo ca hoti, dūrepātī ca, akkhaṇavedhī ca, mahato ca kāyassa padāletā.

‘‘Kathañca, bhikkhave, bhikkhu ṭhānakusalo hoti? Idha, bhikkhave, bhikkhu sīlavā hoti…pe… samādāya sikkhati sikkhāpadesu. Evaṃ kho, bhikkhave, bhikkhu ṭhānakusalo hoti.

‘‘Kathañca, bhikkhave, bhikkhu dūrepātī hoti? Idha, bhikkhave, bhikkhu yaṃ kiñci rūpaṃ atītānāgatapaccuppannaṃ ajjhattaṃ vā bahiddhā vā oḷārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā, sabbaṃ rūpaṃ ‘netaṃ mama, nesohamasmi, na meso attā’ti evametaṃ yathābhūtaṃ sammappaññāya passati. Yā kāci vedanā…pe… yā kāci saññā… ye keci saṅkhārā… yaṃ kiñci viññāṇaṃ atītānāgatapaccuppannaṃ ajjhattaṃ vā bahiddhā vā oḷārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā, sabbaṃ viññāṇaṃ ‘netaṃ mama, nesohamasmi, na meso attā’ti evametaṃ yathābhūtaṃ sammappaññāya passati. Evaṃ kho, bhikkhave, bhikkhu dūrepātī hoti.

‘‘Kathañca, bhikkhave, bhikkhu akkhaṇavedhī hoti? Idha, bhikkhave, bhikkhu ‘idaṃ dukkha’nti yathābhūtaṃ pajānāti…pe… ‘ayaṃ dukkhanirodhagāminī paṭipadā’ti yathābhūtaṃ pajānāti. Evaṃ kho, bhikkhave, bhikkhu akkhaṇavedhī hoti.

‘‘Kathañca, bhikkhave, bhikkhu mahato kāyassa padāletā hoti? Idha, bhikkhave, bhikkhu mahantaṃ avijjākkhandhaṃ padāletā. Evaṃ kho, bhikkhave, bhikkhu mahato kāyassa padāletā hoti. Imehi kho, bhikkhave, catūhi dhammehi samannāgato bhikkhu āhuneyyo hoti…pe… anuttaraṃ puññakkhettaṃ lokassā’’ti. Paṭhamaṃ.

2. Pāṭibhogasuttaṃ

182. [kathā. 624] ‘‘Catunnaṃ, bhikkhave, dhammānaṃ natthi koci pāṭibhogo – samaṇo vā brāhmaṇo vā devo vā māro vā brahmā vā koci vā lokasmiṃ.

‘‘Katamesaṃ catunnaṃ? ‘Jarādhammaṃ mā jīrī’ti natthi koci pāṭibhogo – samaṇo vā brāhmaṇo vā devo vā māro vā brahmā vā koci vā lokasmiṃ; ‘byādhidhammaṃ mā byādhiyī’ti natthi koci pāṭibhogo – samaṇo vā brāhmaṇo vā devo vā māro vā brahmā vā koci vā lokasmiṃ; ‘maraṇadhammaṃ mā mīyī’ti natthi koci pāṭibhogo – samaṇo vā brāhmaṇo vā devo vā māro vā brahmā vā koci vā lokasmiṃ; ‘yāni kho pana tāni pubbe attanā katāni pāpakāni kammāni saṃkilesikāni ponobhavikāni sadarāni dukkhavipākāni āyatiṃ jātijarāmaraṇikāni, tesaṃ vipāko mā nibbattī’ti natthi koci pāṭibhogo – samaṇo vā brāhmaṇo vā devo vā māro vā brahmā vā koci vā lokasmiṃ.

‘‘Imesaṃ kho, bhikkhave, catunnaṃ dhammānaṃ natthi koci pāṭibhogo – samaṇo vā brāhmaṇo vā devo vā māro vā brahmā vā koci vā lokasmi’’nti. Dutiyaṃ.

3. Sutasuttaṃ

183. Ekaṃ samayaṃ bhagavā rājagahe viharati veḷuvane kalandakanivāpe. Atha kho vassakāro brāhmaṇo magadhamahāmatto yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṃ sammodi. Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho vassakāro brāhmaṇo magadhamahāmatto bhagavantaṃ etadavoca –

‘‘Ahañhi, bho gotama, evaṃvādī evaṃdiṭṭhi [evaṃdiṭṭhī (sabbattha)] – ‘yo koci diṭṭhaṃ bhāsati – evaṃ me diṭṭhanti, natthi tato doso; yo koci sutaṃ bhāsati – evaṃ me sutanti, natthi tato doso; yo koci mutaṃ bhāsati – evaṃ me mutanti, natthi tato doso; yo koci viññātaṃ bhāsati – evaṃ me viññātanti, natthi tato doso’’’ti.

‘‘Nāhaṃ, brāhmaṇa, sabbaṃ diṭṭhaṃ bhāsitabbanti vadāmi; na panāhaṃ, brāhmaṇa, sabbaṃ diṭṭhaṃ na bhāsitabbanti vadāmi; nāhaṃ, brāhmaṇa, sabbaṃ sutaṃ bhāsitabbanti vadāmi; na panāhaṃ, brāhmaṇa, sabbaṃ sutaṃ na bhāsitabbanti vadāmi; nāhaṃ, brāhmaṇa, sabbaṃ mutaṃ bhāsitabbanti vadāmi; na panāhaṃ, brāhmaṇa, sabbaṃ mutaṃ na bhāsitabbanti vadāmi; nāhaṃ, brāhmaṇa, sabbaṃ viññātaṃ bhāsitabbanti vadāmi; na panāhaṃ, brāhmaṇa, sabbaṃ viññātaṃ na bhāsitabbanti vadāmi.

‘‘Yañhi, brāhmaṇa, diṭṭhaṃ bhāsato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti, evarūpaṃ diṭṭhaṃ na bhāsitabbanti vadāmi. Yañca khvassa, brāhmaṇa, diṭṭhaṃ abhāsato kusalā dhammā parihāyanti, akusalā dhammā abhivaḍḍhanti, evarūpaṃ diṭṭhaṃ bhāsitabbanti vadāmi.

‘‘Yañhi, brāhmaṇa, sutaṃ bhāsato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti, evarūpaṃ sutaṃ na bhāsitabbanti vadāmi. Yañca khvassa, brāhmaṇa, sutaṃ abhāsato kusalā dhammā parihāyanti, akusalā dhammā abhivaḍḍhanti, evarūpaṃ sutaṃ bhāsitabbanti vadāmi.

‘‘Yañhi, brāhmaṇa, mutaṃ bhāsato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti, evarūpaṃ mutaṃ na bhāsitabbanti vadāmi. Yañca khvassa, brāhmaṇa, mutaṃ abhāsato kusalā dhammā parihāyanti, akusalā dhammā abhivaḍḍhanti, evarūpaṃ mutaṃ bhāsitabbanti vadāmi.

‘‘Yañhi, brāhmaṇa, viññātaṃ bhāsato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti, evarūpaṃ viññātaṃ na bhāsitabbanti vadāmi. Yañca khvassa, brāhmaṇa, viññātaṃ abhāsato kusalā dhammā parihāyanti, akusalā dhammā abhivaḍḍhanti, evarūpaṃ viññātaṃ bhāsitabbanti vadāmī’’ti.

Atha kho vassakāro brāhmaṇo magadhamahāmatto bhagavato bhāsitaṃ abhinanditvā anumoditvā uṭṭhāyāsanā pakkāmīti. Tatiyaṃ.

4. Abhayasuttaṃ

184. Atha kho jāṇussoṇi brāhmaṇo yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṃ sammodi. Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho jāṇussoṇi brāhmaṇo bhagavantaṃ etadavoca –

‘‘Ahañhi, bho gotama, evaṃvādī evaṃdiṭṭhi – ‘natthi yo maraṇadhammo samāno na bhāyati, na santāsaṃ āpajjati maraṇassā’’ti. ‘‘Atthi, brāhmaṇa, maraṇadhammo samāno bhāyati, santāsaṃ āpajjati maraṇassa; atthi pana, brāhmaṇa, maraṇadhammo samāno na bhāyati, na santāsaṃ āpajjati maraṇassa.

‘‘Katamo ca, brāhmaṇa, maraṇadhammo samāno bhāyati, santāsaṃ āpajjati maraṇassa? Idha, brāhmaṇa, ekacco kāmesu avītarāgo hoti avigatacchando avigatapemo avigatapipāso avigatapariḷāho avigatataṇho. Tamenaṃ aññataro gāḷho rogātaṅko phusati. Tassa aññatarena gāḷhena rogātaṅkena phuṭṭhassa evaṃ hoti – ‘piyā vata maṃ kāmā jahissanti, piye cāhaṃ kāme jahissāmī’ti. So socati kilamati paridevati, urattāḷiṃ kandati, sammohaṃ āpajjati. Ayaṃ kho, brāhmaṇa, maraṇadhammo samāno bhāyati, santāsaṃ āpajjati maraṇassa.

‘‘Puna caparaṃ, brāhmaṇa, idhekacco kāye avītarāgo hoti avigatacchando avigatapemo avigatapipāso avigatapariḷāho avigatataṇho. Tamenaṃ aññataro gāḷho rogātaṅko phusati. Tassa aññatarena gāḷhena rogātaṅkena phuṭṭhassa evaṃ hoti – ‘piyo vata maṃ kāyo jahissati, piyañcāhaṃ kāyaṃ jahissāmī’ti. So socati kilamati paridevati, urattāḷiṃ kandati, sammohaṃ āpajjati. Ayampi kho, brāhmaṇa, maraṇadhammo samāno bhāyati, santāsaṃ āpajjati maraṇassa.

‘‘Puna caparaṃ, brāhmaṇa, idhekacco akatakalyāṇo hoti akatakusalo akatabhīruttāṇo katapāpo kataluddo katakibbiso. Tamenaṃ aññataro gāḷho rogātaṅko phusati. Tassa aññatarena gāḷhena rogātaṅkena phuṭṭhassa evaṃ hoti – ‘akataṃ vata me kalyāṇaṃ, akataṃ kusalaṃ, akataṃ bhīruttāṇaṃ; kataṃ pāpaṃ, kataṃ luddaṃ, kataṃ kibbisaṃ. Yāvatā, bho, akatakalyāṇānaṃ akatakusalānaṃ akatabhīruttāṇānaṃ katapāpānaṃ kataluddānaṃ katakibbisānaṃ gati taṃ gatiṃ pecca gacchāmī’ti. So socati kilamati paridevati, urattāḷiṃ kandati, sammohaṃ āpajjati. Ayampi kho, brāhmaṇa, maraṇadhammo samāno bhāyati, santāsaṃ āpajjati maraṇassa.

‘‘Puna caparaṃ, brāhmaṇa, idhekacco kaṅkhī hoti vicikicchī aniṭṭhaṅgato saddhamme. Tamenaṃ aññataro gāḷho rogātaṅko phusati. Tassa aññatarena gāḷhena rogātaṅkena phuṭṭhassa evaṃ hoti – ‘kaṅkhī vatamhi vicikicchī aniṭṭhaṅgato saddhamme’ti. So socati kilamati paridevati, urattāḷiṃ kandati, sammohaṃ āpajjati. Ayampi kho, brāhmaṇa, maraṇadhammo samāno bhāyati, santāsaṃ āpajjati maraṇassa. Ime kho, brāhmaṇa, cattāro maraṇadhammā samānā bhāyanti, santāsaṃ āpajjanti maraṇassa.

‘‘Katamo ca, brāhmaṇa, maraṇadhammo samāno na bhāyati, na santāsaṃ āpajjati maraṇassa? Idha, brāhmaṇa, ekacco kāmesu vītarāgo hoti vigatacchando vigatapemo vigatapipāso vigatapariḷāho vigatataṇho. Tamenaṃ aññataro gāḷho rogātaṅko phusati. Tassa aññatarena gāḷhena rogātaṅkena phuṭṭhassa na evaṃ hoti – ‘piyā vata maṃ kāmā jahissanti, piye cāhaṃ kāme jahissāmī’ti. So na socati na kilamati na paridevati, na urattāḷiṃ kandati, na sammohaṃ āpajjati. Ayaṃ kho, brāhmaṇa, maraṇadhammo samāno na bhāyati, na santāsaṃ āpajjati maraṇassa.

‘‘Puna caparaṃ, brāhmaṇa, idhekacco kāye vītarāgo hoti vigatacchando vigatapemo vigatapipāso vigatapariḷāho vigatataṇho. Tamenaṃ aññataro gāḷho rogātaṅko phusati. Tassa aññatarena gāḷhena rogātaṅkena phuṭṭhassa na evaṃ hoti – ‘piyo vata maṃ kāyo jahissati, piyañcāhaṃ kāyaṃ jahissāmī’ti. So na socati na kilamati na paridevati, na urattāḷiṃ kandati, na sammohaṃ āpajjati. Ayampi kho, brāhmaṇa, maraṇadhammo samāno na bhāyati, na santāsaṃ āpajjati maraṇassa.

‘‘Puna caparaṃ, brāhmaṇa, idhekacco akatapāpo hoti akataluddo akatakibbiso katakalyāṇo katakusalo katabhīruttāṇo. Tamenaṃ aññataro gāḷho rogātaṅko phusati. Tassa aññatarena gāḷhena rogātaṅkena phuṭṭhassa evaṃ hoti – ‘akataṃ vata me pāpaṃ, akataṃ luddaṃ, akataṃ kibbisaṃ; kataṃ kalyāṇaṃ, kataṃ kusalaṃ, kataṃ bhīruttāṇaṃ. Yāvatā, bho, akatapāpānaṃ akataluddānaṃ akatakibbisānaṃ katakalyāṇānaṃ katakusalānaṃ katabhīruttāṇānaṃ gati taṃ gatiṃ pecca gacchāmī’ti. So na socati na kilamati na paridevati, na urattāḷiṃ kandati, na sammohaṃ āpajjati. Ayampi kho, brāhmaṇa, maraṇadhammo samāno na bhāyati, na santāsaṃ āpajjati maraṇassa.

‘‘Puna caparaṃ, brāhmaṇa, idhekacco akaṅkhī hoti avicikicchī niṭṭhaṅgato saddhamme. Tamenaṃ aññataro gāḷho rogātaṅko phusati. Tassa aññatarena gāḷhena rogātaṅkena phuṭṭhassa evaṃ hoti – ‘akaṅkhī vatamhi avicikicchī niṭṭhaṅgato saddhamme’ti. So na socati na kilamati na paridevati, na urattāḷiṃ kandati, na sammohaṃ āpajjati. Ayampi kho, brāhmaṇa, maraṇadhammo samāno na bhāyati, na santāsaṃ āpajjati maraṇassa. Ime kho, brāhmaṇa, cattāro maraṇadhammā samānā na bhāyanti, na santāsaṃ āpajjanti maraṇassā’’ti.

‘‘Abhikkantaṃ, bho gotama, abhikkantaṃ, bho gotama…pe… upāsakaṃ maṃ bhavaṃ gotamo dhāretu ajjatagge pāṇupetaṃ saraṇaṃ gata’’nti. Catutthaṃ.

5. Brāhmaṇasaccasuttaṃ

185. Ekaṃ samayaṃ bhagavā rājagahe viharati gijjhakūṭe pabbate. Tena kho pana samayena sambahulā abhiññātā abhiññātā paribbājakā sippinikātīre paribbājakārāme paṭivasanti, seyyathidaṃ annabhāro varadharo sakuludāyī ca paribbājako aññe ca abhiññātā abhiññātā paribbājakā. Atha kho bhagavā sāyanhasamayaṃ paṭisallānā vuṭṭhito yena sippinikātīre paribbājakārāmo tenupasaṅkami.

Tena kho pana samayena tesaṃ aññatitthiyānaṃ paribbājakānaṃ sannisinnānaṃ sannipatitānaṃ ayamantarā kathā udapādi – ‘‘itipi brāhmaṇasaccāni, itipi brāhmaṇasaccānī’’ti. Atha kho bhagavā yena te paribbājakā tenupasaṅkami; upasaṅkamitvā paññatte āsane nisīdi. Nisajja kho bhagavā te paribbājake etadavoca –

‘‘Kāya nuttha, paribbājakā, etarahi kathāya sannisinnā, kā ca pana vo antarākathā vippakatā’’ti? ‘‘Idha, bho gotama, amhākaṃ sannisinnānaṃ sannipatitānaṃ ayamantarākathā udapādi – ‘itipi brāhmaṇasaccāni, itipi brāhmaṇasaccānī’’’ti.

‘‘Cattārimāni, paribbājakā, brāhmaṇasaccāni mayā sayaṃ abhiññā sacchikatvā paveditāni. Katamāni cattāri? Idha, paribbājakā, brāhmaṇo evamāha – ‘sabbe pāṇā avajjhā’ti. Iti vadaṃ brāhmaṇo saccaṃ āha, no musā. So tena na samaṇoti maññati, na brāhmaṇoti maññati, na seyyohamasmīti maññati, na sadisohamasmīti maññati, na hīnohamasmīti maññati. Api ca yadeva tattha saccaṃ tadabhiññāya pāṇānaṃyeva anuddayāya [tadabhiññāya anudayāya (ka.)] anukampāya paṭipanno hoti.

‘‘Puna caparaṃ, paribbājakā, brāhmaṇo evamāha – ‘sabbe kāmā aniccā dukkhā vipariṇāmadhammā’ti. Iti vadaṃ brāhmaṇo saccamāha, no musā. So tena na samaṇoti maññati, na brāhmaṇoti maññati, na seyyohamasmīti maññati, na sadisohamasmīti maññati, na hīnohamasmīti maññati. Api ca yadeva tattha saccaṃ tadabhiññāya kāmānaṃyeva nibbidāya virāgāya nirodhāya paṭipanno hoti.

‘‘Puna caparaṃ, paribbājakā, brāhmaṇo evamāha – ‘sabbe bhavā aniccā…pe… bhavānaṃyeva nibbidāya virāgāya nirodhāya paṭipanno hoti.

‘‘Puna caparaṃ, paribbājakā, brāhmaṇo evamāha – ‘nāhaṃ kvacani [kvacana (sī. syā.)] kassaci kiñcanatasmiṃ na ca mama kvacani katthaci kiñcanatatthī’ti. Iti vadaṃ brāhmaṇo saccaṃ āha, no musā. So tena na samaṇoti maññati, na brāhmaṇoti maññati, na seyyohamasmīti maññati, na sadisohamasmīti maññati, na hīnohamasmīti maññati. Api ca yadeva tattha saccaṃ tadabhiññāya ākiñcaññaṃyeva paṭipadaṃ paṭipanno hoti. Imāni kho, paribbājakā, cattāri brāhmaṇasaccāni mayā sayaṃ abhiññā sacchikatvā paveditānī’’ti. Pañcamaṃ.

6. Ummaggasuttaṃ

186. Atha kho aññataro bhikkhu yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho so bhikkhu bhagavantaṃ etadavoca – ‘‘kena nu kho, bhante, loko nīyati, kena loko parikassati, kassa ca uppannassa vasaṃ gacchatī’’ti?

‘‘Sādhu sādhu, bhikkhu! Bhaddako kho te, bhikkhu, ummaggo [ummaṅgo (syā. ka.)], bhaddakaṃ paṭibhānaṃ, kalyāṇī [kalyāṇā (ka.)] paripucchā. Evañhi tvaṃ, bhikkhu, pucchasi – ‘kena nu kho, bhante, loko nīyati, kena loko parikassati, kassa ca uppannassa vasaṃ gacchatī’’’ti? ‘‘Evaṃ, bhante’’. ‘‘Cittena kho, bhikkhu, loko nīyati, cittena parikassati, cittassa uppannassa vasaṃ gacchatī’’ti.

‘‘Sādhu, bhante’’ti kho so bhikkhu bhagavato bhāsitaṃ abhinanditvā anumoditvā bhagavantaṃ uttari pañhaṃ apucchi – ‘‘‘bahussuto dhammadharo, bahussuto dhammadharo’ti, bhante, vuccati. Kittāvatā nu kho, bhante, bahussuto dhammadharo hotī’’ti?

‘‘Sādhu sādhu, bhikkhu! Bhaddako kho te, bhikkhu ummaggo, bhaddakaṃ paṭibhānaṃ, kalyāṇī paripucchā. Evañhi tvaṃ, bhikkhu, pucchasi – ‘bahussuto dhammadharo, bahussuto dhammadharoti, bhante, vuccati. Kittāvatā nu kho, bhante, bahussuto dhammadharo hotī’’’ti? ‘‘Evaṃ, bhante’’. ‘‘Bahū kho, bhikkhu, mayā dhammā desitā [bahu kho bhikkhu mayā dhammo desito (ka.)] – suttaṃ, geyyaṃ, veyyākaraṇaṃ, gāthā, udānaṃ, itivuttakaṃ, jātakaṃ, abbhutadhammaṃ, vedallaṃ. Catuppadāya cepi, bhikkhu, gāthāya atthamaññāya dhammamaññāya dhammānudhammappaṭipanno hoti bahussuto dhammadharoti alaṃ vacanāyā’’ti.

‘‘Sādhu, bhante’’ti kho so bhikkhu bhagavato bhāsitaṃ abhinanditvā anumoditvā bhagavantaṃ uttari pañhaṃ apucchi – ‘‘‘sutavā nibbedhikapañño, sutavā nibbedhikapañño’ti, bhante, vuccati. Kittāvatā nu kho, bhante, sutavā nibbedhikapañño hotī’’ti?

‘‘Sādhu sādhu, bhikkhu! Bhaddako kho te, bhikkhu, ummaggo, bhaddakaṃ paṭibhānaṃ, kalyāṇī paripucchā. Evañhi tvaṃ, bhikkhu, pucchasi – ‘sutavā nibbedhikapañño, sutavā nibbedhikapaññoti, bhante, vuccati. Kittāvatā nu kho, bhante, sutavā nibbedhikapañño hotī’’’ti? ‘‘Evaṃ, bhante’’. ‘‘Idha, bhikkhu, bhikkhuno ‘idaṃ dukkha’nti sutaṃ hoti, paññāya cassa atthaṃ ativijjha passati; ‘ayaṃ dukkhasamudayo’ti sutaṃ hoti, paññāya cassa atthaṃ ativijjha passati; ‘ayaṃ dukkhanirodho’ti sutaṃ hoti, paññāya cassa atthaṃ ativijjha passati; ‘ayaṃ dukkhanirodhagāminī paṭipadā’ti sutaṃ hoti, paññāya cassa atthaṃ ativijjha passati. Evaṃ kho, bhikkhu, sutavā nibbedhikapañño hotī’’ti.

‘‘Sādhu, bhante’’ti kho so bhikkhu bhagavato bhāsitaṃ abhinanditvā anumoditvā bhagavantaṃ uttari pañhaṃ apucchi – ‘‘‘paṇḍito mahāpañño, paṇḍito mahāpañño’ti, bhante, vuccati. Kittāvatā nu kho, bhante, paṇḍito mahāpañño hotī’’ti?

‘‘Sādhu sādhu bhikkhu! Bhaddako kho te, bhikkhu, ummaggo, bhaddakaṃ paṭibhānaṃ, kalyāṇī paripucchā. Evañhi tvaṃ bhikkhu pucchasi – ‘paṇḍito mahāpañño, paṇḍito mahāpaññoti, bhante, vuccati. Kittāvatā nu kho, bhante, paṇḍito mahāpañño hotī’’’ti? ‘‘Evaṃ, bhante’’. ‘‘Idha, bhikkhu, paṇḍito mahāpañño nevattabyābādhāya ceteti na parabyābādhāya ceteti na ubhayabyābādhāya ceteti attahitaparahitaubhayahitasabbalokahitameva cintayamāno cinteti. Evaṃ kho, bhikkhu, paṇḍito mahāpañño hotī’’ti. Chaṭṭhaṃ.

7. Vassakārasuttaṃ

187. Ekaṃ samayaṃ bhagavā rājagahe viharati veḷuvane kalandakanivāpe. Atha kho vassakāro brāhmaṇo magadhamahāmatto yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṃ sammodi. Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho vassakāro brāhmaṇo magadhamahāmatto bhagavantaṃ etadavoca –

‘‘Jāneyya nu kho, bho gotama, asappuriso asappurisaṃ – ‘asappuriso ayaṃ bhava’’’nti? ‘‘Aṭṭhānaṃ kho etaṃ, brāhmaṇa, anavakāso yaṃ asappuriso asappurisaṃ jāneyya – ‘asappuriso ayaṃ bhava’’’nti. ‘‘Jāneyya pana, bho gotama, asappuriso sappurisaṃ – ‘sappuriso ayaṃ bhava’’’nti? ‘‘Etampi kho, brāhmaṇa, aṭṭhānaṃ anavakāso yaṃ asappuriso sappurisaṃ jāneyya – ‘sappuriso ayaṃ bhava’’’nti. ‘‘Jāneyya nu kho, bho gotama, sappuriso sappurisaṃ – ‘sappuriso ayaṃ bhava’’’nti? ‘‘Ṭhānaṃ kho etaṃ, brāhmaṇa, vijjati yaṃ sappuriso sappurisaṃ jāneyya – ‘sappuriso ayaṃ bhava’’’nti. ‘‘Jāneyya pana, bho gotama, sappuriso asappurisaṃ – ‘asappuriso ayaṃ bhava’’’nti? ‘‘Etampi kho, brāhmaṇa, ṭhānaṃ vijjati yaṃ sappuriso asappurisaṃ jāneyya – ‘asappuriso ayaṃ bhava’’’nti.

‘‘Acchariyaṃ, bho gotama, abbhutaṃ, bho gotama! Yāva subhāsitaṃ cidaṃ, bhotā gotamena – ‘aṭṭhānaṃ kho etaṃ, brāhmaṇa, anavakāso yaṃ asappuriso asappurisaṃ jāneyya – asappuriso ayaṃ bhavanti. Etampi kho, brāhmaṇa, aṭṭhānaṃ anavakāso yaṃ asappuriso sappurisaṃ jāneyya – sappuriso ayaṃ bhavanti. Ṭhānaṃ kho etaṃ, brāhmaṇa, vijjati yaṃ sappuriso sappurisaṃ jāneyya – sappuriso ayaṃ bhavanti. Etampi kho, brāhmaṇa, ṭhānaṃ vijjati yaṃ sappuriso asappurisaṃ jāneyya – asappuriso ayaṃ bhava’’’nti.

‘‘Ekamidaṃ, bho gotama, samayaṃ todeyyassa brāhmaṇassa parisati parūpārambhaṃ vattenti – ‘bālo ayaṃ rājā eḷeyyo samaṇe rāmaputte abhippasanno, samaṇe ca pana rāmaputte evarūpaṃ paramanipaccakāraṃ karoti, yadidaṃ abhivādanaṃ paccuṭṭhānaṃ añjalikammaṃ sāmīcikamma’nti. Imepi rañño eḷeyyassa parihārakā bālā – yamako moggallo [puggalo (ka.)] uggo nāvindakī gandhabbo aggivesso, ye samaṇe rāmaputte abhippasannā, samaṇe ca pana rāmaputte evarūpaṃ paramanipaccakāraṃ karonti, yadidaṃ abhivādanaṃ paccuṭṭhānaṃ añjalikammaṃ sāmīcikammanti. Tyāssudaṃ todeyyo brāhmaṇo iminā nayena neti. Taṃ kiṃ maññanti, bhonto, paṇḍito rājā eḷeyyo karaṇīyādhikaraṇīyesu vacanīyādhivacanīyesu alamatthadasatarehi alamatthadasataro’ti? ‘Evaṃ, bho, paṇḍito rājā eḷeyyo karaṇīyādhikaraṇīyesu vacanīyādhivacanīyesu alamatthadasatarehi alamatthadasataro’’’ti.

‘‘Yasmā ca kho, bho, samaṇo rāmaputto raññā eḷeyyena paṇḍitena paṇḍitataro karaṇīyādhikaraṇīyesu vacanīyādhivacanīyesu alamatthadasatarena alamatthadasataro, tasmā rājā eḷeyyo samaṇe rāmaputte abhippasanno, samaṇe ca pana rāmaputte evarūpaṃ paramanipaccakāraṃ karoti, yadidaṃ abhivādanaṃ paccuṭṭhānaṃ añjalikammaṃ sāmīcikammaṃ’’.

‘‘Taṃ kiṃ maññanti, bhonto, paṇḍitā rañño eḷeyyassa parihārakā – yamako moggallo uggo nāvindakī gandhabbo aggivesso, karaṇīyādhikaraṇīyesu vacanīyādhivacanīyesu alamatthadasatarehi alamatthadasatarāti? ‘Evaṃ, bho, paṇḍitā rañño eḷeyyassa parihārakā – yamako moggallo uggo nāvindakī gandhabbo aggivesso, karaṇīyādhikaraṇīyesu vacanīyādhivacanīyesu alamatthadasatarehi alamatthadasatarā’’’ti.

‘‘Yasmā ca kho, bho, samaṇo rāmaputto rañño eḷeyyassa parihārakehi paṇḍitehi paṇḍitataro karaṇīyādhikaraṇīyesu vacanīyādhivacanīyesu alamatthadasatarehi alamatthadasataro, tasmā rañño eḷeyyassa parihārakā samaṇe rāmaputte abhippasannā; samaṇe ca pana rāmaputte evarūpaṃ paramanipaccakāraṃ karonti, yadidaṃ abhivādanaṃ paccuṭṭhānaṃ añjalikammaṃ sāmīcikamma’’nti.

‘‘Acchariyaṃ, bho, gotama, abbhutaṃ, bho gotama! Yāva subhāsitaṃ cidaṃ bhotā gotamena – ‘aṭṭhānaṃ kho etaṃ, brāhmaṇa, anavakāso yaṃ asappuriso asappurisaṃ jāneyya – asappuriso ayaṃ bhavanti. Etampi kho, brāhmaṇa, aṭṭhānaṃ anavakāso yaṃ asappuriso sappurisaṃ jāneyya – sappuriso ayaṃ bhavanti. Ṭhānaṃ kho etaṃ, brāhmaṇa, vijjati yaṃ sappuriso sappurisaṃ jāneyya – sappuriso ayaṃ bhavanti. Etampi kho, brāhmaṇa, ṭhānaṃ vijjati yaṃ sappuriso asappurisaṃ jāneyya – asappuriso ayaṃ bhava’nti. Handa ca dāni mayaṃ, bho gotama, gacchāma. Bahukiccā mayaṃ bahukaraṇīyā’’ti.

‘‘Yassadāni tvaṃ, brāhmaṇa, kālaṃ maññasī’’ti. Atha kho vassakāro brāhmaṇo magadhamahāmatto bhagavato bhāsitaṃ abhinanditvā anumoditvā uṭṭhāyāsanā pakkāmīti. Sattamaṃ.

8. Upakasuttaṃ

188. Ekaṃ samayaṃ bhagavā rājagahe viharati gijjhakūṭe pabbate. Atha kho upako maṇḍikāputto yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho upako maṇḍikāputto bhagavantaṃ etadavoca –

‘‘Ahañhi, bhante, evaṃvādī evaṃdiṭṭhi – ‘yo koci parūpārambhaṃ vatteti, parūpārambhaṃ vattento sabbo so [sabbaso (sī. pī.)] na upapādeti. Anupapādento gārayho hoti upavajjo’’’ti. ‘‘Parūpārambhaṃ ce, upaka, vatteti parūpārambhaṃ vattento na upapādeti, anupapādento gārayho hoti upavajjo. Tvaṃ kho, upaka, parūpārambhaṃ vattesi, parūpārambhaṃ vattento na upapādesi, anupapādento gārayho hosi upavajjo’’ti. ‘‘Seyyathāpi, bhante, ummujjamānakaṃyeva mahatā pāsena bandheyya; evamevaṃ kho ahaṃ, bhante, ummujjamānakoyeva bhagavatā mahatā vādapāsena [mahatā pāsena (ka.)] baddho’’ti.

‘‘Idaṃ akusalanti kho, upaka, mayā paññattaṃ. Tattha aparimāṇā padā aparimāṇā byañjanā aparimāṇā tathāgatassa dhammadesanā – itipidaṃ akusalanti. Taṃ kho panidaṃ akusalaṃ pahātabbanti kho, upaka, mayā paññattaṃ. Tattha aparimāṇā padā aparimāṇā byañjanā aparimāṇā tathāgatassa dhammadesanā – itipidaṃ akusalaṃ pahātabbanti.

‘‘Idaṃ kusalanti kho, upaka, mayā paññattaṃ. Tattha aparimāṇā padā aparimāṇā byañjanā aparimāṇā tathāgatassa dhammadesanā – itipidaṃ kusalanti. Taṃ kho panidaṃ kusalaṃ bhāvetabbanti kho, upaka, mayā paññattaṃ. Tattha aparimāṇā padā aparimāṇā byañjanā aparimāṇā tathāgatassa dhammadesanā – itipidaṃ kusalaṃ bhāvetabba’’nti.

Atha kho upako maṇḍikāputto bhagavato bhāsitaṃ abhinanditvā anumoditvā uṭṭhāyāsanā bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā yena rājā māgadho ajātasattu vedehiputto tenupasaṅkami; upasaṅkamitvā yāvatako ahosi bhagavatā saddhiṃ kathāsallāpo taṃ sabbaṃ rañño māgadhassa ajātasattussa vedehiputtassa ārocesi.

Evaṃ vutte rājā māgadho ajātasattu vedehiputto kupito anattamano upakaṃ maṇḍikāputtaṃ etadavoca – ‘‘yāva dhaṃsī vatāyaṃ loṇakāradārako yāva mukharo yāva pagabbo yatra hi nāma taṃ bhagavantaṃ arahantaṃ sammāsambuddhaṃ āsādetabbaṃ maññissati; apehi tvaṃ, upaka, vinassa, mā taṃ addasa’’nti. Aṭṭhamaṃ.

9. Sacchikaraṇīyasuttaṃ

189. ‘‘Cattārome, bhikkhave, sacchikaraṇīyā dhammā. Katame cattāro? Atthi, bhikkhave, dhammā kāyena sacchikaraṇīyā; atthi, bhikkhave, dhammā satiyā sacchikaraṇīyā; atthi, bhikkhave, dhammā cakkhunā sacchikaraṇīyā; atthi, bhikkhave, dhammā paññāya sacchikaraṇīyā. Katame ca, bhikkhave, dhammā kāyena sacchikaraṇīyā? Aṭṭha vimokkhā, bhikkhave, kāyena sacchikaraṇīyā.

‘‘Katame ca, bhikkhave, dhammā satiyā sacchikaraṇīyā? Pubbenivāso, bhikkhave, satiyā sacchikaraṇīyo.

‘‘Katame ca, bhikkhave, dhammā cakkhunā sacchikaraṇīyā? Sattānaṃ cutūpapāto, bhikkhave, cakkhunā sacchikaraṇīyo.

‘‘Katame ca, bhikkhave, dhammā paññāya sacchikaraṇīyā? Āsavānaṃ khayo, bhikkhave, paññāya sacchikaraṇīyo. Ime kho, bhikkhave, cattāro sacchikaraṇīyā dhammā’’ti. Navamaṃ.

10. Uposathasuttaṃ

190. Ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati pubbārāme migāramātupāsāde. Tena kho pana samayena bhagavā tadahuposathe bhikkhusaṅghaparivuto nisinno hoti. Atha kho bhagavā tuṇhībhūtaṃ tuṇhībhūtaṃ bhikkhusaṅghaṃ anuviloketvā bhikkhū āmantesi –

‘‘Apalāpāyaṃ, bhikkhave, parisā nippalāpāyaṃ, bhikkhave, parisā suddhā sāre patiṭṭhitā. Tathārūpo ayaṃ, bhikkhave, bhikkhusaṅgho, tathārūpāyaṃ, bhikkhave, parisā. Yathārūpā parisā dullabhā dassanāyapi lokasmiṃ, tathārūpo ayaṃ, bhikkhave, bhikkhusaṅgho, tathārūpāyaṃ, bhikkhave, parisā. Yathārūpā parisā āhuneyyā pāhuneyyā dakkhiṇeyyā añjalikaraṇīyā anuttaraṃ puññakkhettaṃ lokassa, tathārūpo ayaṃ, bhikkhave, bhikkhusaṅgho, tathārūpāyaṃ, bhikkhave, parisā. Yathārūpāya parisāya appaṃ dinnaṃ bahu hoti bahu dinnaṃ bahutaraṃ, tathārūpo ayaṃ, bhikkhave, bhikkhusaṅgho, tathārūpāyaṃ, bhikkhave, parisā. Yathārūpaṃ parisaṃ alaṃ yojanagaṇanānipi dassanāya gantuṃ api puṭosenāpi, tathārūpo ayaṃ, bhikkhave, bhikkhusaṅgho, (tathārūpāyaṃ, bhikkhave, parisā) [( ) sī. syā. kaṃ. pī. potthakesu natthi].

‘‘Santi, bhikkhave, bhikkhū imasmiṃ bhikkhusaṅghe devappattā viharanti; santi, bhikkhave, bhikkhū imasmiṃ bhikkhusaṅghe brahmappattā viharanti; santi, bhikkhave, bhikkhū imasmiṃ bhikkhusaṅghe āneñjappattā viharanti; santi, bhikkhave, bhikkhū imasmiṃ bhikkhusaṅghe ariyappattā viharanti.

‘‘Kathañca, bhikkhave, bhikkhu devappatto hoti? Idha, bhikkhave, bhikkhu vivicceva kāmehi…pe… paṭhamaṃ jhānaṃ upasampajja viharati; vitakkavicārānaṃ vūpasamā…pe… dutiyaṃ jhānaṃ…pe… tatiyaṃ jhānaṃ…pe… catutthaṃ jhānaṃ upasampajja viharati. Evaṃ kho, bhikkhave, bhikkhu devappatto hoti.

‘‘Kathañca, bhikkhave, bhikkhu brahmappatto hoti? Idha, bhikkhave, bhikkhu mettāsahagatena cetasā ekaṃ disaṃ pharitvā viharati, tathā dutiyaṃ tathā tatiyaṃ tathā catutthaṃ. Iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantaṃ lokaṃ mettāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyāpajjena pharitvā viharati. Karuṇā… muditā… upekkhāsahagatena cetasā ekaṃ disaṃ pharitvā viharati, tathā dutiyaṃ tathā tatiyaṃ tathā catutthaṃ. Iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantaṃ lokaṃ upekkhāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyāpajjena pharitvā viharati. Evaṃ kho, bhikkhave, bhikkhu brahmappatto hoti.

‘‘Kathañca, bhikkhave, bhikkhu āneñjappatto hoti? Idha, bhikkhave, bhikkhu sabbaso rūpasaññānaṃ samatikkamā paṭighasaññānaṃ atthaṅgamā nānattasaññānaṃ amanasikārā ‘ananto ākāso’ti ākāsānañcāyatanaṃ upasampajja viharati. Sabbaso ākāsānañcāyatanaṃ samatikkamma ‘anantaṃ viññāṇa’nti viññāṇañcāyatanaṃ upasampajja viharati. Sabbaso viññāṇañcāyatanaṃ samatikkamma ‘natthi kiñcī’ti ākiñcaññāyatanaṃ upasampajja viharati. Sabbaso ākiñcaññāyatanaṃ samatikkamma nevasaññānāsaññāyatanaṃ upasampajja viharati. Evaṃ kho, bhikkhave, bhikkhu āneñjappatto hoti.

‘‘Kathañca, bhikkhave, bhikkhu ariyappatto hoti? Idha, bhikkhave, bhikkhu ‘idaṃ dukkha’nti yathābhūtaṃ pajānāti…pe… ‘ayaṃ dukkhanirodhagāminī paṭipadā’ti yathābhūtaṃ pajānāti. Evaṃ kho, bhikkhave, bhikkhu ariyappatto hotī’’ti. Dasamaṃ.

Brāhmaṇavaggo [yodhājīvavaggo (sī. syā. kaṃ. pī.)] catuttho.

Tassuddānaṃ –

Yodhā pāṭibhogasutaṃ, abhayaṃ brāhmaṇasaccena pañcamaṃ;

Ummaggavassakāro, upako sacchikiriyā ca uposathoti.

(20) 5. Mahāvaggo

1. Sotānugatasuttaṃ

191. ‘‘Sotānugatānaṃ, bhikkhave, dhammānaṃ, vacasā paricitānaṃ, manasānupekkhitānaṃ, diṭṭhiyā suppaṭividdhānaṃ cattāro ānisaṃsā pāṭikaṅkhā. Katame cattāro? Idha, bhikkhave, bhikkhu dhammaṃ pariyāpuṇāti – suttaṃ, geyyaṃ, veyyākaraṇaṃ, gāthaṃ, udānaṃ, itivuttakaṃ, jātakaṃ, abbhutadhammaṃ, vedallaṃ. Tassa te dhammā sotānugatā honti, vacasā paricitā, manasānupekkhitā, diṭṭhiyā suppaṭividdhā. So muṭṭhassati [muṭṭhassatī (sī.)] kālaṃ kurumāno aññataraṃ devanikāyaṃ upapajjati. Tassa tattha sukhino dhammapadā plavanti [pilapanti (sī. syā. kaṃ. pī.)]. Dandho, bhikkhave, satuppādo; atha so satto khippaṃyeva visesagāmī hoti. Sotānugatānaṃ, bhikkhave, dhammānaṃ, vacasā paricitānaṃ, manasānupekkhitānaṃ, diṭṭhiyā suppaṭividdhānaṃ ayaṃ paṭhamo ānisaṃso pāṭikaṅkho.

‘‘Puna caparaṃ, bhikkhave, bhikkhu dhammaṃ pariyāpuṇāti – suttaṃ, geyyaṃ, veyyākaraṇaṃ, gāthaṃ, udānaṃ, itivuttakaṃ, jātakaṃ, abbhutadhammaṃ, vedallaṃ. Tassa te dhammā sotānugatā honti, vacasā paricitā, manasānupekkhitā, diṭṭhiyā suppaṭividdhā. So muṭṭhassati kālaṃ kurumāno aññataraṃ devanikāyaṃ upapajjati. Tassa tattha na heva kho sukhino dhammapadā plavanti; api ca kho bhikkhu iddhimā cetovasippatto devaparisāyaṃ dhammaṃ deseti. Tassa evaṃ hoti – ‘ayaṃ vā so dhammavinayo, yatthāhaṃ pubbe brahmacariyaṃ acari’nti. Dandho, bhikkhave, satuppādo; atha so satto khippameva visesagāmī hoti. Seyyathāpi, bhikkhave, puriso kusalo bherisaddassa. So addhānamaggappaṭipanno bherisaddaṃ suṇeyya. Tassa na heva kho assa kaṅkhā vā vimati vā – ‘bherisaddo nu kho, na nu kho bherisaddo’ti! Atha kho bherisaddotveva niṭṭhaṃ gaccheyya. Evamevaṃ kho, bhikkhave, bhikkhu dhammaṃ pariyāpuṇāti – suttaṃ, geyyaṃ, veyyākaraṇaṃ, gāthaṃ, udānaṃ, itivuttakaṃ, jātakaṃ, abbhutadhammaṃ, vedallaṃ. Tassa te dhammā sotānugatā honti, vacasā paricitā, manasānupekkhitā, diṭṭhiyā suppaṭividdhā. So muṭṭhassati kālaṃ kurumāno aññataraṃ devanikāyaṃ upapajjati. Tassa tattha na heva kho sukhino dhammapadā plavanti; api ca kho bhikkhu iddhimā cetovasippatto devaparisāyaṃ dhammaṃ deseti. Tassa evaṃ hoti – ‘ayaṃ vā so dhammavinayo, yatthāhaṃ pubbe brahmacariyaṃ acari’nti. Dandho, bhikkhave, satuppādo; atha so satto khippaṃyeva visesagāmī hoti. Sotānugatānaṃ, bhikkhave, dhammānaṃ, vacasā paricitānaṃ, manasānupekkhitānaṃ, diṭṭhiyā suppaṭividdhānaṃ ayaṃ dutiyo ānisaṃso pāṭikaṅkho.

‘‘Puna caparaṃ, bhikkhave, bhikkhu dhammaṃ pariyāpuṇāti – suttaṃ, geyyaṃ, veyyākaraṇaṃ, gāthaṃ, udānaṃ, itivuttakaṃ, jātakaṃ, abbhutadhammaṃ, vedallaṃ. Tassa te dhammā sotānugatā honti, vacasā paricitā, manasānupekkhitā, diṭṭhiyā suppaṭividdhā. So muṭṭhassati kālaṃ kurumāno aññataraṃ devanikāyaṃ upapajjati. Tassa tattha na heva kho sukhino dhammapadā plavanti, napi bhikkhu iddhimā cetovasippatto devaparisāyaṃ dhammaṃ deseti; api ca kho devaputto devaparisāyaṃ dhammaṃ deseti. Tassa evaṃ hoti – ‘ayaṃ vā so dhammavinayo, yatthāhaṃ pubbe brahmacariyaṃ acari’nti. Dandho, bhikkhave, satuppādo; atha so satto khippaṃyeva visesagāmī hoti. Seyyathāpi, bhikkhave, puriso kusalo saṅkhasaddassa. So addhānamaggappaṭipanno saṅkhasaddaṃ suṇeyya. Tassa na heva kho assa kaṅkhā vā vimati vā – ‘saṅkhasaddo nu kho, na nu kho saṅkhasaddo’ti! Atha kho saṅkhasaddotveva niṭṭhaṃ gaccheyya. Evamevaṃ kho, bhikkhave, bhikkhu dhammaṃ pariyāpuṇāti – suttaṃ, geyyaṃ, veyyākaraṇaṃ, gāthaṃ, udānaṃ, itivuttakaṃ, jātakaṃ, abbhutadhammaṃ, vedallaṃ. Tassa te dhammā sotānugatā honti, vacasā paricitā, manasānupekkhitā, diṭṭhiyā suppaṭividdhā. So muṭṭhassati kālaṃ kurumāno aññataraṃ devanikāyaṃ upapajjati. Tassa tattha na heva kho sukhino dhammapadā plavanti, napi bhikkhu iddhimā cetovasippatto devaparisāyaṃ dhammaṃ deseti; api ca kho devaputto devaparisāyaṃ dhammaṃ deseti. Tassa evaṃ hoti – ‘ayaṃ vā so dhammavinayo, yatthāhaṃ pubbe brahmacariyaṃ acari’nti. Dandho, bhikkhave, satuppādo; atha so satto khippaṃyeva visesagāmī hoti. Sotānugatānaṃ, bhikkhave, dhammānaṃ, vacasā paricitānaṃ, manasānupekkhitānaṃ, diṭṭhiyā suppaṭividdhānaṃ ayaṃ tatiyo ānisaṃso pāṭikaṅkho.

‘‘Puna caparaṃ, bhikkhave, bhikkhu dhammaṃ pariyāpuṇāti – suttaṃ, geyyaṃ, veyyākaraṇaṃ, gāthaṃ, udānaṃ, itivuttakaṃ, jātakaṃ, abbhutadhammaṃ, vedallaṃ. Tassa te dhammā sotānugatā honti, vacasā paricitā, manasānupekkhitā, diṭṭhiyā suppaṭividdhā. So muṭṭhassati kālaṃ kurumāno aññataraṃ devanikāyaṃ upapajjati. Tassa tattha na heva kho sukhino dhammapadā plavanti, napi bhikkhu iddhimā cetovasippatto devaparisāyaṃ dhammaṃ deseti, napi devaputto devaparisāyaṃ dhammaṃ deseti; api ca kho opapātiko opapātikaṃ sāreti – ‘sarasi tvaṃ, mārisa, sarasi tvaṃ, mārisa, yattha mayaṃ pubbe brahmacariyaṃ acarimhā’ti. So evamāha – ‘sarāmi, mārisa, sarāmi, mārisā’ti. Dandho, bhikkhave, satuppādo; atha so satto khippaṃyeva visesagāmī hoti. Seyyathāpi, bhikkhave, dve sahāyakā sahapaṃsukīḷikā [sahapaṃsukīḷakā (syā. kaṃ.)]. Te kadāci karahaci aññamaññaṃ samāgaccheyyuṃ. Añño pana [samāgaccheyyuṃ, tamenaṃ (sī. syā. kaṃ. pī.)] sahāyako sahāyakaṃ evaṃ vadeyya – ‘idampi, samma, sarasi, idampi, samma, sarasī’ti. So evaṃ vadeyya – ‘sarāmi, samma, sarāmi, sammā’ti. Evamevaṃ kho, bhikkhave, bhikkhu dhammaṃ pariyāpuṇāti – suttaṃ, geyyaṃ, veyyākaraṇaṃ, gāthaṃ, udānaṃ, itivuttakaṃ, jātakaṃ, abbhutadhammaṃ, vedallaṃ. Tassa te dhammā sotānugatā honti, vacasā paricitā, manasānupekkhitā, diṭṭhiyā suppaṭividdhā. So muṭṭhassati kālaṃ kurumāno aññataraṃ devanikāyaṃ upapajjati. Tassa tattha na heva kho sukhino dhammapadā plavanti, napi bhikkhu iddhimā cetovasippatto devaparisāyaṃ dhammaṃ deseti, napi devaputto devaparisāyaṃ dhammaṃ deseti; api ca kho opapātiko opapātikaṃ sāreti – ‘sarasi tvaṃ, mārisa, sarasi tvaṃ, mārisa, yattha mayaṃ pubbe brahmacariyaṃ acarimhā’ti. So evamāha – ‘sarāmi, mārisa, sarāmi, mārisā’ti. Dandho, bhikkhave, satuppādo; atha kho so satto khippaṃyeva visesagāmī hoti. Sotānugatānaṃ, bhikkhave, dhammānaṃ, vacasā paricitānaṃ, manasānupekkhitānaṃ, diṭṭhiyā suppaṭividdhānaṃ ayaṃ catuttho ānisaṃso pāṭikaṅkho. Sotānugatānaṃ, bhikkhave, dhammānaṃ, vacasā paricitānaṃ, manasānupekkhitānaṃ diṭṭhiyā suppaṭividdhānaṃ ime cattāro ānisaṃsā pāṭikaṅkhā’’ti. Paṭhamaṃ.

2. Ṭhānasuttaṃ

192. ‘‘Cattārimāni, bhikkhave, ṭhānāni catūhi ṭhānehi veditabbāni. Katamāni cattāri? Saṃvāsena, bhikkhave, sīlaṃ veditabbaṃ, tañca kho dīghena addhunā, na ittaraṃ; manasikarotā, no amanasikarotā; paññavatā, no duppaññena. Saṃvohārena, bhikkhave, soceyyaṃ veditabbaṃ, tañca kho dīghena addhunā, na ittaraṃ; manasikarotā, no amanasikarotā; paññavatā, no duppaññena. Āpadāsu, bhikkhave, thāmo veditabbo, so ca kho dīghena addhunā, na ittaraṃ; manasikarotā, no amanasikarotā; paññavatā, no duppaññena. Sākacchāya, bhikkhave, paññā veditabbā, sā ca kho dīghena addhunā, na ittaraṃ; manasikarotā, no amanasikarotā; paññavatā, no duppaññenāti.

[saṃ. ni. 1.122] ‘‘‘Saṃvāsena, bhikkhave, sīlaṃ veditabbaṃ, tañca kho dīghena addhunā, na ittaraṃ; manasikarotā, no amanasikarotā; paññavatā, no duppaññenā’ti, iti kho panetaṃ vuttaṃ. Kiñcetaṃ paṭicca vuttaṃ? Idha, bhikkhave, puggalo puggalena saddhiṃ saṃvasamāno evaṃ jānāti – ‘dīgharattaṃ kho ayamāyasmā khaṇḍakārī chiddakārī sabalakārī kammāsakārī, na santatakārī na santatavutti [satatavutti (syā. kaṃ.)]; sīlesu dussīlo ayamāyasmā, nāyamāyasmā sīlavā’’’ti.

‘‘‘Idha pana, bhikkhave, puggalo puggalena saddhiṃ saṃvasamāno evaṃ jānāti – ‘dīgharattaṃ kho ayamāyasmā akhaṇḍakārī acchiddakārī asabalakārī akammāsakārī santatakārī santatavutti; sīlesu sīlavā ayamāyasmā, nāyamāyasmā dussīlo’ti. ‘Saṃvāsena, bhikkhave, sīlaṃ veditabbaṃ, tañca kho dīghena addhunā, na ittaraṃ; manasikarotā, no amanasikarotā; paññavatā, no duppaññenā’ti, iti yaṃ taṃ vuttaṃ idametaṃ paṭicca vuttaṃ.

‘‘‘Saṃvohārena, bhikkhave, soceyyaṃ veditabbaṃ, tañca kho dīghena addhunā, na ittaraṃ; manasikarotā, no amanasikarotā; paññavatā, no duppaññenā’ti, iti kho panetaṃ vuttaṃ. Kiñcetaṃ paṭicca vuttaṃ? Idha, bhikkhave, puggalo puggalena saddhiṃ saṃvoharamāno evaṃ jānāti – ‘aññathā kho ayamāyasmā ekena eko voharati, aññathā dvīhi, aññathā tīhi, aññathā sambahulehi; vokkamati ayamāyasmā purimavohārā pacchimavohāraṃ; aparisuddhavohāro ayamāyasmā, nāyamāyasmā parisuddhavohāro’’’ti.

‘‘Idha pana, bhikkhave, puggalo puggalena saddhiṃ saṃvoharamāno evaṃ jānāti – ‘yatheva kho ayamāyasmā ekena eko voharati, tathā dvīhi, tathā tīhi, tathā sambahulehi. Nāyamāyasmā vokkamati purimavohārā pacchimavohāraṃ; parisuddhavohāro ayamāyasmā, nāyamāyasmā aparisuddhavohāro’ti. ‘Saṃvohārena, bhikkhave, soceyyaṃ veditabbaṃ, tañca kho dīghena addhunā, na ittaraṃ; manasikarotā, no amanasikarotā; paññavatā, no duppaññenā’ti, iti yaṃ taṃ vuttaṃ idametaṃ paṭicca vuttaṃ.

‘‘‘Āpadāsu, bhikkhave, thāmo veditabbo, so ca kho dīghena addhunā, na ittaraṃ; manasikarotā, no amanasikarotā; paññavatā, no duppaññenā’ti, iti kho panetaṃ vuttaṃ. Kiñcetaṃ paṭicca vuttaṃ? Idha, bhikkhave, ekacco ñātibyasanena vā phuṭṭho samāno, bhogabyasanena vā phuṭṭho samāno, rogabyasanena vā phuṭṭho samāno na iti paṭisañcikkhati – ‘tathābhūto kho ayaṃ lokasannivāso tathābhūto ayaṃ attabhāvapaṭilābho yathābhūte lokasannivāse yathābhūte attabhāvapaṭilābhe aṭṭha lokadhammā lokaṃ anuparivattanti loko ca aṭṭha lokadhamme anuparivattati – lābho ca, alābho ca, yaso ca, ayaso ca, nindā ca, pasaṃsā ca, sukhañca, dukkhañcā’ti. So ñātibyasanena vā phuṭṭho samāno bhogabyasanena vā phuṭṭho samāno rogabyasanena vā phuṭṭho samāno socati kilamati paridevati, urattāḷiṃ kandati, sammohaṃ āpajjati.

‘‘Idha pana, bhikkhave, ekacco ñātibyasanena vā phuṭṭho samāno bhogabyasanena vā phuṭṭho samāno rogabyasanena vā phuṭṭho samāno iti paṭisañcikkhati – ‘tathābhūto kho ayaṃ lokasannivāso tathābhūto ayaṃ attabhāvapaṭilābho yathābhūte lokasannivāse yathābhūte attabhāvapaṭilābhe aṭṭha lokadhammā lokaṃ anuparivattanti loko ca aṭṭha lokadhamme anuparivattati – lābho ca, alābho ca, yaso ca, ayaso ca, nindā ca, pasaṃsā ca, sukhañca, dukkhañcā’ti. So ñātibyasanena vā phuṭṭho samāno bhogabyasanena vā phuṭṭho samāno rogabyasanena vā phuṭṭho samāno na socati na kilamati na paridevati, na urattāḷiṃ kandati, na sammohaṃ āpajjati. ‘Āpadāsu, bhikkhave, thāmo veditabbo, so ca kho dīghena addhunā, na ittaraṃ; manasikarotā, no amanasikarotā; paññavatā, no duppaññenā’ti, iti yaṃ taṃ vuttaṃ idametaṃ paṭicca vuttaṃ.

‘‘‘Sākacchāya, bhikkhave, paññā veditabbā, sā ca kho dīghena addhunā, na ittaraṃ; manasikarotā, no amanasikarotā; paññavatā, no duppaññenā’ti, iti kho panetaṃ vuttaṃ. Kiñcetaṃ paṭicca vuttaṃ? Idha, bhikkhave, puggalo puggalena saddhiṃ sākacchāyamāno evaṃ jānāti – ‘yathā kho imassa āyasmato ummaggo yathā ca abhinīhāro yathā ca pañhāsamudāhāro, duppañño ayamāyasmā, nāyamāyasmā paññavā. Taṃ kissa hetu? Tathā hi ayamāyasmā na ceva gambhīraṃ atthapadaṃ udāharati santaṃ paṇītaṃ atakkāvacaraṃ nipuṇaṃ paṇḍitavedanīyaṃ. Yañca ayamāyasmā dhammaṃ bhāsati tassa ca nappaṭibalo saṃkhittena vā vitthārena vā atthaṃ ācikkhituṃ desetuṃ paññāpetuṃ paṭṭhapetuṃ vivarituṃ vibhajituṃ uttānīkātuṃ. Duppañño ayamāyasmā, nāyamāyasmā paññavā’’’ti.

‘‘Seyyathāpi, bhikkhave, cakkhumā puriso udakarahadassa tīre ṭhito passeyya parittaṃ macchaṃ ummujjamānaṃ. Tassa evamassa – ‘yathā kho imassa macchassa ummaggo yathā ca ūmighāto yathā ca vegāyitattaṃ, paritto ayaṃ maccho, nāyaṃ maccho mahanto’ti. Evamevaṃ kho, bhikkhave, puggalo puggalena saddhiṃ sākacchāyamāno evaṃ jānāti – ‘yathā kho imassa āyasmato ummaggo yathā ca abhinīhāro yathā ca pañhāsamudāhāro, duppañño ayamāyasmā, nāyamāyasmā paññavā. Taṃ kissa hetu? Tathā hi ayamāyasmā na ceva gambhīraṃ atthapadaṃ udāharati santaṃ paṇītaṃ atakkāvacaraṃ nipuṇaṃ paṇḍitavedanīyaṃ. Yañca ayamāyasmā dhammaṃ bhāsati, tassa ca na paṭibalo saṃkhittena vā vitthārena vā atthaṃ ācikkhituṃ desetuṃ paññāpetuṃ paṭṭhapetuṃ vivarituṃ vibhajituṃ uttānīkātuṃ. Duppañño ayamāyasmā, nāyamāyasmā paññavā’’’ti.

‘‘Idha pana, bhikkhave, puggalo puggalena saddhiṃ sākacchāyamāno evaṃ jānāti – ‘yathā kho imassa āyasmato ummaggo yathā ca abhinīhāro yathā ca pañhāsamudāhāro, paññavā ayamāyasmā, nāyamāyasmā duppañño. Taṃ kissa hetu? Tathā hi ayamāyasmā gambhīrañceva atthapadaṃ udāharati santaṃ paṇītaṃ atakkāvacaraṃ nipuṇaṃ paṇḍitavedanīyaṃ. Yañca ayamāyasmā dhammaṃ bhāsati, tassa ca paṭibalo saṃkhittena vā vitthārena vā atthaṃ ācikkhituṃ desetuṃ paññāpetuṃ paṭṭhapetuṃ vivarituṃ vibhajituṃ uttānīkātuṃ. Paññavā ayamāyasmā, nāyamāyasmā duppañño’’’ti.

‘‘Seyyathāpi, bhikkhave, cakkhumā puriso udakarahadassa tīre ṭhito passeyya mahantaṃ macchaṃ ummujjamānaṃ. Tassa evamassa – ‘yathā kho imassa macchassa ummaggo yathā ca ūmighāto yathā ca vegāyitattaṃ, mahanto ayaṃ maccho, nāyaṃ maccho paritto’ti. Evamevaṃ kho, bhikkhave, puggalo puggalena saddhiṃ sākacchāyamāno evaṃ jānāti – ‘yathā kho imassa āyasmato ummaggo yathā ca abhinīhāro yathā ca pañhāsamudāhāro, paññavā ayamāyasmā, nāyamāyasmā duppañño. Taṃ kissa hetu? Tathā hi ayamāyasmā gambhīrañceva atthapadaṃ udāharati santaṃ paṇītaṃ atakkāvacaraṃ nipuṇaṃ paṇḍitavedanīyaṃ. Yañca ayamāyasmā dhammaṃ bhāsati, tassa ca paṭibalo saṃkhittena vā vitthārena vā atthaṃ ācikkhituṃ desetuṃ paññāpetuṃ paṭṭhapetuṃ vivarituṃ vibhajituṃ uttānīkātuṃ. Paññavā ayamāyasmā, nāyamāyasmā duppañño’ti.

‘‘‘Sākacchāya, bhikkhave, paññā veditabbā, sā ca kho dīghena addhunā, na ittaraṃ; manasikarotā, no amanasikarotā; paññavatā, no duppaññenā’ti, iti yaṃ taṃ vuttaṃ idametaṃ paṭicca vuttaṃ. Imāni kho, bhikkhave, cattāri ṭhānāni imehi catūhi ṭhānehi veditabbānī’’ti. Dutiyaṃ.

3. Bhaddiyasuttaṃ

193. Ekaṃ samayaṃ bhagavā vesāliyaṃ viharati mahāvane kūṭāgārasālāyaṃ. Atha kho bhaddiyo licchavi yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho bhaddiyo licchavi bhagavantaṃ etadavoca –

‘‘Sutaṃ metaṃ, bhante – ‘māyāvī samaṇo gotamo āvaṭṭaniṃ māyaṃ [āvaṭṭanīmāyaṃ (sī.), āvaṭṭanimāyaṃ (syā. kaṃ. ka.) ma. ni. 2.60 passitabbaṃ] jānāti yāya aññatitthiyānaṃ sāvake āvaṭṭetī’ti. Ye te, bhante, evamāhaṃsu – ‘māyāvī samaṇo gotamo āvaṭṭaniṃ māyaṃ jānāti yāya aññatitthiyānaṃ sāvake āvaṭṭetī’ti, kacci te, bhante, bhagavato vuttavādino, na ca bhagavantaṃ abhūtena abbhācikkhanti, dhammassa ca anudhammaṃ byākaronti, na ca koci sahadhammiko vādānupāto gārayhaṃ ṭhānaṃ āgacchati, anabbhakkhātukāmā hi mayaṃ, bhante, bhagavanta’’nti?

‘‘Etha tumhe, bhaddiya, mā anussavena, mā paramparāya, mā itikirāya, mā piṭakasampadānena, mā takkahetu, mā nayahetu, mā ākāraparivitakkena, mā diṭṭhinijjhānakkhantiyā, mā bhabbarūpatāya, mā ‘samaṇo no garū’ti. Yadā tumhe, bhaddiya, attanāva jāneyyātha – ‘ime dhammā akusalā, ime dhammā sāvajjā, ime dhammā viññugarahitā, ime dhammā samattā samādinnā ahitāya dukkhāya saṃvattantī’ti, atha tumhe, bhaddiya, pajaheyyātha.

‘‘Taṃ kiṃ maññatha, bhaddiya, lobho purisassa ajjhattaṃ uppajjamāno uppajjati hitāya vā ahitāya vā’’ti? ‘‘Ahitāya, bhante’’. ‘‘Luddho panāyaṃ, bhaddiya, purisapuggalo lobhena abhibhūto pariyādinnacitto pāṇampi hanati, adinnampi ādiyati, paradārampi gacchati, musāpi bhaṇati, parampi tathattāya [tadatthāya (ka.) a. ni. 3.66] samādapeti yaṃsa hoti dīgharattaṃ ahitāya dukkhāyā’’ti. ‘‘Evaṃ, bhante’’.

‘‘Taṃ kiṃ maññatha, bhaddiya, doso purisassa…pe… moho purisassa…pe… sārambho purisassa ajjhattaṃ uppajjamāno uppajjati hitāya vā ahitāya vā’’ti? ‘‘Ahitāya, bhante’’. ‘‘Sāraddho panāyaṃ, bhaddiya, purisapuggalo sārambhena abhibhūto pariyādinnacitto pāṇampi hanati, adinnampi ādiyati, paradārampi gacchati, musāpi bhaṇati, parampi tathattāya samādapeti yaṃsa hoti dīgharattaṃ ahitāya dukkhāyā’’ti. ‘‘Evaṃ, bhante’’.

‘‘Taṃ kiṃ maññatha, bhaddiya, ime dhammā kusalā vā akusalā vā’’ti? ‘‘Akusalā, bhante’’. ‘‘Sāvajjā vā anavajjā vā’’ti? ‘‘Sāvajjā, bhante’’. ‘‘Viññugarahitā vā viññuppasatthā vā’’ti? ‘‘Viññugarahitā, bhante’’. ‘‘Samattā samādinnā ahitāya dukkhāya saṃvattanti, no vā? Kathaṃ vā ettha hotī’’ti? ‘‘Samattā, bhante, samādinnā ahitāya dukkhāya saṃvattanti. Evaṃ no ettha hotī’’ti.

‘‘Iti kho, bhaddiya, yaṃ taṃ te avocumhā – etha tumhe, bhaddiya, mā anussavena, mā paramparāya, mā itikirāya, mā piṭakasampadānena, mā takkahetu, mā nayahetu, mā ākāraparivitakkena, mā diṭṭhinijjhānakkhantiyā, mā bhabbarūpatāya, mā 'samaṇo no garū'ti. Yadā tumhe, bhaddiya, attanāva jāneyyātha – 'ime dhammā akusalā, ime dhammā sāvajjā, ime dhammā viññugarahitā, ime dhammā samattā samādinnā ahitāya dukkhāya saṃvattantīti, atha tumhe, bhaddiya, pajaheyyāthā'ti, iti yaṃ taṃ vuttaṃ idametaṃ paṭicca vuttaṃ.

''Etha tumhe, bhaddiya, mā anussavena, mā paramparāya, mā itikirāya, mā piṭakasampadānena, mā takkahetu, mā nayahetu, mā ākāraparivitakkena, mā diṭṭhinijjhānakkhantiyā, mā bhabbarūpatāya, mā 'samaṇo no garū'ti. Yadā tumhe, bhaddiya, attanāva jāneyyātha – 'ime dhammā kusalā, ime dhammā anavajjā, ime dhammā viññuppasatthā, ime dhammā samattā samādinnā hitāya sukhāya saṃvattantī'ti, atha tumhe, bhaddiya, upasampajja vihareyyāthā''ti.

''Taṃ kiṃ maññatha, bhaddiya, alobho purisassa ajjhattaṃ uppajjamāno uppajjati hitāya vā ahitāya vā''ti? ''Hitāya, bhante''. ''Aluddho panāyaṃ, bhaddiya, purisapuggalo lobhena anabhibhūto apariyādinnacitto neva pāṇaṃ hanati, na adinnaṃ ādiyati, na paradāraṃ gacchati, na musā bhaṇati, parampi tathattāya na samādapeti yaṃ'sa hoti dīgharattaṃ hitāya sukhāyā''ti. ''Evaṃ, bhante''.

''Taṃ kiṃ maññatha, bhaddiya, adoso purisassa…pe… amoho purisassa…pe… asārambho purisassa ajjhattaṃ uppajjamāno uppajjati hitāya vā ahitāya vā''ti? ''Hitāya, bhante''. ''Asāraddho panāyaṃ, bhaddiya, purisapuggalo sārambhena anabhibhūto apariyādinnacitto neva pāṇaṃ hanati, na adinnaṃ ādiyati, na paradāraṃ gacchati, na musā bhaṇati, parampi tathattāya na samādapeti yaṃ'sa hoti dīgharattaṃ hitāya sukhāyā''ti. ''Evaṃ, bhante''.

''Taṃ kiṃ maññatha, bhaddiya, ime dhammā kusalā vā akusalā vā''ti? ''Kusalā, bhante''. ''Sāvajjā vā anavajjā vā''ti? ''Anavajjā, bhante''. ''Viññugarahitā vā viññuppasatthā vā''ti? ''Viññuppasatthā, bhante''. ''Samattā samādinnā hitāya sukhāya saṃvattanti no vā? Kathaṃ vā ettha hotī''ti? ''Samattā, bhante, samādinnā hitāya sukhāya saṃvattanti. Evaṃ no ettha hotī''ti.

''Iti kho, bhaddiya, yaṃ taṃ te avocumhā – etha tumhe, bhaddiya, mā anussavena, mā paramparāya, mā itikirāya, mā piṭakasampadānena, mā takkahetu, mā nayahetu, mā ākāraparivitakkena, mā diṭṭhinijjhānakkhantiyā, mā bhabbarūpatāya, mā 'samaṇo no garū'ti. Yadā tumhe, bhaddiya, attanāva jāneyyātha – 'ime dhammā kusalā, ime dhammā anavajjā, ime dhammā viññuppasatthā, ime dhammā samattā samādinnā hitāya sukhāya saṃvattantīti, atha tumhe, bhaddiya, upasampajja vihareyyāthā'ti, iti yaṃ taṃ vuttaṃ idametaṃ paṭicca vuttaṃ.

''Ye kho te, bhaddiya, loke santo sappurisā te sāvakaṃ evaṃ samādapenti – 'ehi tvaṃ, ambho purisa, lobhaṃ vineyya [vineyya vineyya (sī. syā. kaṃ.)] vihărāhi. Lobhaṃ vineyya viharanto na lobhajaṃ kammaṃ karissasi kāyena vācāya manasā. Dosaṃ vineyya viharāhi. Dosaṃ vineyya viharanto na dosajaṃ kammaṃ karissasi kāyena vācāya manasā. Mohaṃ vineyya viharāhi. Mohaṃ vineyya viharanto na mohajaṃ kammaṃ karissasi kāyena vācāya manasā. Sārambhaṃ vineyya viharāhi. Sārambhaṃ vineyya viharanto na sārambhajaṃ kammaṃ karissasi kāyena vācāya manasā'''ti.

Evaṃ vutte bhaddiyo licchavi bhagavantaṃ etadavoca – ''abhikkantaṃ, bhante…pe… upāsakaṃ maṃ, bhante, bhagavā dhāretu ajjatagge pāṇupetaṃ saraṇaṃ gata''nti.

''Api nu tāhaṃ, bhaddiya, evaṃ avacaṃ – 'ehi me tvaṃ, bhaddiya, sāvako hohi; ahaṃ satthā bhavissāmī'''ti? ''No hetaṃ, bhante''. ''Evaṃvādiṃ kho maṃ, bhaddiya, evamakkhāyiṃ eke samaṇabrāhmaṇā asatā tucchā musā abhūtena abbhācikkhanti – 'māyāvī samaṇo gotamo āvaṭṭaniṃ māyaṃ jānāti yāya aññatitthiyānaṃ sāvake āvaṭṭetī'''ti. ''Bhaddikā, bhante, āvaṭṭanī māyā. Kalyāṇī, bhante, āvaṭṭanī māyā. Piyā me, bhante, ñātisālohitā imāya āvaṭṭaniyā āvaṭṭeyyuṃ, piyānampi me assa ñātisālohitānaṃ dīgharattaṃ hitāya sukhāya. Sabbe cepi, bhante, khattiyā imāya āvaṭṭaniyā āvaṭṭeyyuṃ, sabbesampissa khattiyānaṃ dīgharattaṃ hitāya sukhāya. Sabbe cepi, bhante, brāhmaṇā… vessā … suddā imāya āvaṭṭaniyā āvaṭṭeyyuṃ, sabbesampissa suddānaṃ dīgharattaṃ hitāya sukhāyā’’ti.

‘‘Evametaṃ, bhaddiya, evametaṃ, bhaddiya! Sabbe cepi, bhaddiya, khattiyā imāya āvaṭṭaniyā āvaṭṭeyyuṃ akusaladhammappahānāya kusaladhammūpasampadāya, sabbesampissa khattiyānaṃ dīgharattaṃ hitāya sukhāya. Sabbe cepi, bhaddiya, brāhmaṇā… vessā… suddā āvaṭṭeyyuṃ akusaladhammappahānāya kusaladhammūpasampadāya, sabbesampissa suddānaṃ dīgharattaṃ hitāya sukhāya. Sadevako cepi, bhaddiya, loko samārako sabrahmako sassamaṇabrāhmaṇī pajā sadevamanussā imāya āvaṭṭaniyā āvaṭṭeyyuṃ [āvaṭṭeyya (?)] akusaladhammappahānāya kusaladhammūpasampadāya, sadevakassapissa lokassa samārakassa sabrahmakassa sassamaṇabrāhmaṇiyā pajāya sadevamanussāya dīgharattaṃ hitāya sukhāya. Ime cepi, bhaddiya, mahāsālā imāya āvaṭṭaniyā āvaṭṭeyyuṃ akusaladhammappahānāya kusaladhammūpasampadāya, imesampissa mahāsālānaṃ dīgharattaṃ hitāya sukhāya ( ) [(sace ceteyyuṃ) (sī. syā. kaṃ. pī.), (āvaṭṭeyyuṃ) (ka.) a. ni. 8.44]. Ko pana vādo manussabhūtassā’’ti! Tatiyaṃ.

4. Sāmugiyasuttaṃ

194. Ekaṃ samayaṃ āyasmā ānando koliyesu viharati sāmugaṃ nāma [sāpūgaṃ nāma (sī. syā. kaṃ. pī.)] koliyānaṃ nigamo. Atha kho sambahulā sāmugiyā koliyaputtā yenāyasmā ānando tenupasaṅkamiṃsu; upasaṅkamitvā āyasmantaṃ ānandaṃ abhivādetvā ekamantaṃ nisīdiṃsu. Ekamantaṃ nisinne kho te sāmugiye koliyaputte āyasmā ānando etadavoca –

‘‘Cattārimāni, byagghapajjā, pārisuddhipadhāniyaṅgāni tena bhagavatā jānatā passatā arahatā sammāsambuddhena sammadakkhātāni sattānaṃ visuddhiyā sokaparidevānaṃ [sokapariddavānaṃ (sī.)] samatikkamāya dukkhadomanassānaṃ atthaṅgamāya ñāyassa adhigamāya nibbānassa sacchikiriyāya. Katamāni cattāri? Sīlapārisuddhipadhāniyaṅgaṃ, cittapārisuddhipadhāniyaṅgaṃ, diṭṭhipārisuddhipadhāniyaṅgaṃ, vimuttipārisuddhipadhāniyaṅgaṃ.

‘‘Katamañca, byagghapajjā, sīlapārisuddhipadhāniyaṅgaṃ? Idha, byagghapajjā, bhikkhu sīlavā hoti…pe… samādāya sikkhati sikkhāpadesu. Ayaṃ vuccati, byagghapajjā, sīlapārisuddhi. Iti evarūpiṃ sīlapārisuddhiṃ aparipūraṃ vā paripūressāmi paripūraṃ vā tattha tattha paññāya anuggahessāmīti, yo tattha chando ca vāyāmo ca ussāho ca ussoḷhī ca appaṭivānī ca sati ca sampajaññañca, idaṃ vuccati, byagghapajjā, sīlapārisuddhipadhāniyaṅgaṃ.

‘‘Katamañca, byagghapajjā, cittapārisuddhipadhāniyaṅgaṃ? Idha, byagghapajjā, bhikkhu vivicceva kāmehi…pe… catutthaṃ jhānaṃ upasampajja viharati. Ayaṃ vuccati, byagghapajjā, cittapārisuddhi. Iti evarūpiṃ cittapārisuddhiṃ aparipūraṃ vā paripūressāmi paripūraṃ vā tattha tattha paññāya anuggahessāmīti, yo tattha chando ca vāyāmo ca ussāho ca ussoḷhī ca appaṭivānī ca sati ca sampajaññañca, idaṃ vuccati, byagghapajjā, cittapārisuddhipadhāniyaṅgaṃ.

‘‘Katamañca, byagghapajjā, diṭṭhipārisuddhipadhāniyaṅgaṃ? Idha, byagghapajjā, bhikkhu ‘idaṃ dukkha’nti yathābhūtaṃ pajānāti…pe… ‘ayaṃ dukkhanirodhagāminī paṭipadā’ti yathābhūtaṃ pajānāti. Ayaṃ vuccati, byagghapajjā, diṭṭhipārisuddhi. Iti evarūpiṃ diṭṭhipārisuddhiṃ aparipūraṃ vā…pe… tattha tattha paññāya anuggahessāmīti, yo tattha chando ca vāyāmo ca ussāho ca ussoḷhī ca appaṭivānī ca sati ca sampajaññañca, idaṃ vuccati, byagghapajjā, diṭṭhipārisuddhipadhāniyaṅgaṃ.

‘‘Katamañca, byagghapajjā, vimuttipārisuddhipadhāniyaṅgaṃ? Sa kho so, byagghapajjā, ariyasāvako iminā ca sīlapārisuddhipadhāniyaṅgena samannāgato iminā ca cittapārisuddhipadhāniyaṅgena samannāgato iminā ca diṭṭhipārisuddhipadhāniyaṅgena samannāgato rajanīyesu dhammesu cittaṃ virājeti, vimocanīyesu dhammesu cittaṃ vimoceti. So rajanīyesu dhammesu cittaṃ virājetvā, vimocanīyesu dhammesu cittaṃ vimocetvā sammāvimuttiṃ phusati. Ayaṃ vuccati, byagghapajjā, vimuttipārisuddhi. Iti evarūpiṃ vimuttipārisuddhiṃ aparipūraṃ vā paripūressāmi paripūraṃ vā tattha tattha paññāya anuggahessāmīti, yo tattha chando ca vāyāmo ca ussāho ca ussoḷhī ca appaṭivānī ca sati ca sampajaññañca, idaṃ vuccati, byagghapajjā, vimuttipārisuddhipadhāniyaṅgaṃ.

‘‘Imāni kho, byagghapajjā, cattāri pārisuddhipadhāniyaṅgāni tena bhagavatā jānatā passatā arahatā sammāsambuddhena sammadakkhātāni sattānaṃ visuddhiyā sokaparidevānaṃ samatikkamāya dukkhadomanassānaṃ atthaṅgamāya ñāyassa adhigamāya nibbānassa sacchikiriyāyā’’ti. Catutthaṃ.

5. Vappasuttaṃ

195. Ekaṃ samayaṃ bhagavā sakkesu viharati kapilavatthusmiṃ nigrodhārāme. Atha kho vappo sakko nigaṇṭhasāvako yenāyasmā mahāmoggallāno tenupasaṅkami; upasaṅkamitvā āyasmantaṃ mahāmoggallānaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho vappaṃ sakkaṃ nigaṇṭhasāvakaṃ āyasmā mahāmoggallāno etadavoca –

‘‘Idhassa, vappa, kāyena saṃvuto vācāya saṃvuto manasā saṃvuto avijjāvirāgā vijjuppādā. Passasi no tvaṃ, vappa, taṃ ṭhānaṃ yatonidānaṃ purisaṃ dukkhavedaniyā āsavā assaveyyuṃ [anvāssaveyyuṃ (ka.)] abhisamparāya’’nti? ‘‘Passāmahaṃ, bhante, taṃ ṭhānaṃ. Idhassa, bhante, pubbe pāpakammaṃ kataṃ avipakkavipākaṃ. Tatonidānaṃ purisaṃ dukkhavedaniyā āsavā assaveyyuṃ abhisamparāya’’nti. Ayañceva kho pana āyasmato mahāmoggallānassa vappena sakkena nigaṇṭhasāvakena saddhiṃ antarākathā vippakatā hoti.

Atha kho bhagavā sāyanhasamayaṃ paṭisallānā vuṭṭhito yena upaṭṭhānasālā tenupasaṅkami; upasaṅkamitvā paññatte āsane nisīdi. Nisajja kho bhagavā āyasmantaṃ mahāmoggallānaṃ etadavoca –

‘‘Kāya nuttha, moggallāna, etarahi kathāya sannisinnā; kā ca pana vo antarākathā vippakatā’’ti? ‘‘Idhāhaṃ, bhante, vappaṃ sakkaṃ nigaṇṭhasāvakaṃ etadavocaṃ – ‘idhassa, vappa, kāyena saṃvuto vācāya saṃvuto manasā saṃvuto avijjāvirāgā vijjuppādā. Passasi no tvaṃ, vappa, taṃ ṭhānaṃ yatonidānaṃ purisaṃ dukkhavedaniyā āsavā assaveyyuṃ abhisamparāya’nti? Evaṃ vutte, bhante, vappo sakko nigaṇṭhasāvako maṃ etadavoca – ‘passāmahaṃ, bhante, taṃ ṭhānaṃ. Idhassa, bhante, pubbe pāpakammaṃ kataṃ avipakkavipākaṃ. Tatonidānaṃ purisaṃ dukkhavedaniyā āsavā assaveyyuṃ abhisamparāya’nti. Ayaṃ kho no, bhante, vappena sakkena nigaṇṭhasāvakena saddhiṃ antarākathā vippakatā; atha bhagavā anuppatto’’ti.

Atha kho bhagavā vappaṃ sakkaṃ nigaṇṭhasāvakaṃ etadavoca – ‘‘sace me tvaṃ, vappa, anuññeyyañceva anujāneyyāsi, paṭikkositabbañca paṭikkoseyyāsi, yassa ca me bhāsitassa atthaṃ na jāneyyāsi mamevettha uttari paṭipuccheyyāsi – ‘idaṃ, bhante, kathaṃ, imassa ko attho’ti, siyā no ettha kathāsallāpo’’ti. ‘‘Anuññeyyañcevāhaṃ, bhante, bhagavato anujānissāmi, paṭikkositabbañca paṭikkosissāmi, yassa cāhaṃ bhagavato bhāsitassa atthaṃ na jānissāmi bhagavantaṃyevettha uttari paṭipucchissāmi – ‘idaṃ bhante, kathaṃ, imassa ko attho’ti? Hotu no ettha kathāsallāpo’’ti.

‘‘Taṃ kiṃ maññasi, vappa, ye kāyasamārambhapaccayā uppajjanti āsavā vighātapariḷāhā, kāyasamārambhā paṭiviratassa evaṃsa te āsavā vighātapariḷāhā na honti. So navañca kammaṃ na karoti, purāṇañca kammaṃ phussa phussa byantīkaroti, sandiṭṭhikā nijjarā akālikā ehipassikā opaneyyikā paccattaṃ veditabbā viññūhi [viññūhīti (sī. pī. ka.) saṃ. ni. 4.364 passitabbaṃ]. Passasi no tvaṃ, vappa, taṃ ṭhānaṃ yatonidānaṃ purisaṃ dukkhavedaniyā āsavā assaveyyuṃ abhisamparāya’’nti? ‘‘No hetaṃ, bhante’’.

‘‘Taṃ kiṃ maññasi, vappa, ye vacīsamārambhapaccayā uppajjanti āsavā vighātapariḷāhā, vacīsamārambhā paṭiviratassa evaṃsa te āsavā vighātapariḷāhā na honti. So navañca kammaṃ na karoti, purāṇañca kammaṃ phussa phussa byantīkaroti. Sandiṭṭhikā nijjarā akālikā ehipassikā opaneyyikā paccattaṃ veditabbā viññūhi. Passasi no tvaṃ, vappa, taṃ ṭhānaṃ yatonidānaṃ purisaṃ dukkhavedaniyā āsavā assaveyyuṃ abhisamparāya''nti? ''No hetaṃ, bhante''.

''Taṃ kiṃ maññasi, vappa, ye manosamārambhapaccayā uppajjanti āsavā vighātapariḷāhā, manosamārambhā paṭiviratassa evaṃsa te āsavā vighātapariḷāhā na honti. So navañca kammaṃ na karoti, purāṇañca kammaṃ phussa phussa byantīkaroti. Sandiṭṭhikā nijjarā akālikā ehipassikā opaneyyikā paccattaṃ veditabbā viññūhi. Passasi no tvaṃ, vappa, taṃ ṭhānaṃ yatonidānaṃ purisaṃ dukkhavedaniyā āsavā assaveyyuṃ abhisamparāya''nti? ''No hetaṃ, bhante''.

''Taṃ kiṃ maññasi, vappa, ye avijjāpaccayā uppajjanti āsavā vighātapariḷāhā, avijjāvirāgā vijjuppādā evaṃsa te āsavā vighātapariḷāhā na honti. So navañca kammaṃ na karoti, purāṇañca kammaṃ phussa phussa byantīkaroti. Sandiṭṭhikā nijjarā akālikā ehipassikā opaneyyikā paccattaṃ veditabbā viññūhi. Passasi no tvaṃ, vappa, taṃ ṭhānaṃ yatonidānaṃ purisaṃ dukkhavedaniyā āsavā assaveyyuṃ abhisamparāya''nti? ''No hetaṃ, bhante''.

''Evaṃ sammā vimuttacittassa kho, vappa, bhikkhuno cha satatavihārā adhigatā honti. So cakkhunā rūpaṃ disvā neva sumano hoti na dummano; upekkhako viharati sato sampajāno. Sotena saddaṃ sutvā…pe… ghānena gandhaṃ ghāyitvā…pe... jivhāya rasaṃ sāyitvā…pe… kāyena phoṭṭhabbaṃ phusitvā…pe… manasā dhammaṃ viññā neva sumano hoti na dummano; upekkhako viharati sato sampajāno. So kāyapariyantikaṃ vedanaṃ vediyamāno 'kāyapariyantikaṃ vedanaṃ vediyāmī'ti pajānāti; jīvitapariyantikaṃ vedanaṃ vediyamāno 'jīvitapariyantikaṃ vedanaṃ vediyāmī'ti pajānāti; 'kāyassa bhedā uddhaṃ jīvitapariyādānā idheva sabbavedayitāni anabhinanditāni sītī bhavissantī'ti pajānāti''.

''Seyyathāpi, vappa, thūṇaṃ paṭicca chāyā paññāyati. Atha puriso āgaccheyya kuddālapiṭakaṃ ādāya. So taṃ thūṇaṃ mūle chindeyya; mūle chinditvā palikhaṇeyya; palikhaṇitvā mūlāni uddhareyya, antamaso usīranāḷimattānipi [usīranāḷamattānipi (sī.)]. So taṃ thūṇaṃ khaṇḍākhaṇḍikaṃ chindeyya. Khaṇḍākhaṇḍikaṃ chetvā phāleyya. Phāletvā sakalikaṃ sakalikaṃ kareyya. Sakalikaṃ sakalikaṃ katvā vātātape visoseyya. Vātātape visosetvā agginā ḍaheyya. Agginā ḍahetvā masiṃ kareyya. Masiṃ karitvā mahāvāte vā ophuṇeyya nadiyā vā sīghasotāya pavāheyya. Evaṃ hissa, vappa, yā thūṇaṃ paṭicca chāyā sā ucchinnamūlā tālāvatthukatā anabhāvaṃkatā āyatiṃ anuppādadhammā.

''Evamevaṃ kho, vappa, evaṃ sammā vimuttacittassa bhikkhuno cha satatavihārā adhigatā honti. So cakkhunā rūpaṃ disvā neva sumano hoti na dummano; upekkhako viharati sato sampajāno. Sotena saddaṃ sutvā…pe… ghānena gandhaṃ ghāyitvā…pe… jivhāya rasaṃ sāyitvā…pe… kāyena phoṭṭhabbaṃ phusitvā…pe… manasā dhammaṃ viññāya neva sumano hoti na dummano; upekkhako viharati sato sampajāno. So kāyapariyantikaṃ vedanaṃ vediyamāno 'kāyapariyantikaṃ vedanaṃ vediyāmī'ti pajānāti; jīvitapariyantikaṃ vedanaṃ vediyamāno 'jīvitapariyantikaṃ vedanaṃ vediyāmī'ti pajānāti; 'kāyassa bhedā uddhaṃ jīvitapariyādānā idheva sabbavedayitāni anabhinanditāni sītī bhavissantī'ti pajānāti''.

Evaṃ vutte vappo sakko nigaṇṭhasāvako bhagavantaṃ etadavoca – ''seyyathāpi, bhante, puriso udayatthiko assapaṇiyaṃ poseyya. So udayañceva nādhigaccheyya, uttariñca kilamathassa vighātassa bhāgī assa. Evamevaṃ kho ahaṃ, bhante, udayatthiko bāle nigaṇṭhe payirupāsiṃ. Svāhaṃ udayañceva nādhigacchiṃ, uttariñca kilamathassa vighātassa bhāgī ahosiṃ. Esāhaṃ, bhante, ajjatagge yo me bālesu nigaṇṭhesu pasādo taṃ mahāvāte vā ophuṇāmi nadiyā vā sīghasotāya pavāhemi. Abhikkantaṃ, bhante… pe… upāsakaṃ maṃ, bhante, bhagavā dhāretu ajjatagge pāṇupetaṃ saraṇaṃ gata''nti. Pañcamaṃ.

6. Sāḷhasuttaṃ

196. Ekaṃ samayaṃ bhagavā vesāliyaṃ viharati mahāvane kūṭāgārasālāyaṃ. Atha kho sāḷho ca licchavi abhayo ca licchavi yena bhagavā tenupasaṅkamiṃsu; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdiṃsu. Ekamantaṃ nisinno kho sāḷho licchavi bhagavantaṃ etadavoca –

‘‘Santi, bhante, eke samaṇabrāhmaṇā dvayena oghassa nittharaṇaṃ paññapenti – sīlavisuddhihetu ca tapojigucchāhetu ca. Idha, bhante, bhagavā kimāhā’’ti?

‘‘Sīlavisuddhiṃ kho ahaṃ, sāḷha, aññataraṃ sāmaññaṅganti vadāmi. Ye te, sāḷha, samaṇabrāhmaṇā tapojigucchāvādā tapojigucchāsārā tapojigucchāallīnā viharanti, abhabbā te oghassa nittharaṇāya. Yepi te, sāḷha, samaṇabrāhmaṇā aparisuddhakāyasamācārā aparisuddhavacīsamācārā aparisuddhamanosamācārā aparisuddhājīvā, abhabbā te ñāṇadassanāya anuttarāya sambodhāya.

‘‘Seyyathāpi, sāḷha, puriso nadiṃ taritukāmo tiṇhaṃ kuṭhāriṃ [kudhāriṃ (ka.)] ādāya vanaṃ paviseyya. So tattha passeyya mahatiṃ sālalaṭṭhiṃ ujuṃ navaṃ akukkuccakajātaṃ. Tamenaṃ mūle chindeyya; mūle chetvā agge chindeyya; agge chetvā sākhāpalāsaṃ suvisodhitaṃ visodheyya; sākhāpalāsaṃ suvisodhitaṃ visodhetvā kuṭhārīhi taccheyya; kuṭhārīhi tacchetvā vāsīhi taccheyya; vāsīhi tacchetvā lekhaṇiyā likheyya; lekhaṇiyā likhitvā pāsāṇaguḷena dhoveyya [dhopeyya (sī. syā. kaṃ. pī.)]; pāsāṇaguḷena dhovetvā nadiṃ patāreyya.

‘‘Taṃ kiṃ maññasi, sāḷha, bhabbo nu kho so puriso nadiṃ taritu’’nti? ‘‘No hetaṃ, bhante’’. ‘‘Taṃ kissa hetu’’? ‘‘Asu hi, bhante, sālalaṭṭhi bahiddhā suparikammakatā anto avisuddhā. Tassetaṃ pāṭikaṅkhaṃ – sālalaṭṭhi saṃsīdissati, puriso anayabyasanaṃ āpajjissatī’’ti.

‘‘Evamevaṃ kho, sāḷha, ye te samaṇabrāhmaṇā tapojigucchāvādā tapojigucchāsārā tapojigucchāallīnā viharanti, abhabbā te oghassa nittharaṇāya. Yepi te, sāḷha, samaṇabrāhmaṇā aparisuddhakāyasamācārā aparisuddhavacīsamācārā aparisuddhamanosamācārā aparisuddhājīvā, abhabbā te ñāṇadassanāya anuttarāya sambodhāya.

‘‘Ye ca kho te, sāḷha, samaṇabrāhmaṇā na tapojigucchāvādā na tapojigucchāsārā na tapojigucchāallīnā viharanti, bhabbā te oghassa nittharaṇāya. Yepi te, sāḷha, samaṇabrāhmaṇā parisuddhakāyasamācārā parisuddhavacīsamācārā parisuddhamanosamācārā parisuddhājīvā, bhabbā te ñāṇadassanāya anuttarāya sambodhāya.

‘‘Seyyathāpi, sāḷha, puriso nadiṃ taritukāmo tiṇhaṃ kuṭhāriṃ ādāya vanaṃ paviseyya. So tattha passeyya mahatiṃ sālalaṭṭhiṃ ujuṃ navaṃ akukkuccakajātaṃ. Tamenaṃ mūle chindeyya; mūle chinditvā agge chindeyya; agge chinditvā sākhāpalāsaṃ suvisodhitaṃ visodheyya; sākhāpalāsaṃ suvisodhitaṃ visodhetvā kuṭhārīhi taccheyya; kuṭhārīhi tacchetvā vāsīhi taccheyya; vāsīhi tacchetvā nikhādanaṃ ādāya anto suvisodhitaṃ visodheyya; anto suvisodhitaṃ visodhetvā lekhaṇiyā likheyya; lekhaṇiyā likhitvā pāsāṇaguḷena dhoveyya; pāsāṇaguḷena dhovetvā nāvaṃ kareyya; nāvaṃ katvā phiyārittaṃ [piyārittaṃ (sī. pī.)] bandheyya; phiyārittaṃ bandhitvā nadiṃ patāreyya.

‘‘Taṃ kiṃ maññasi, sāḷha, bhabbo nu kho so puriso nadiṃ taritu’’nti? ‘‘Evaṃ, bhante’’. ‘‘Taṃ kissa hetu’’? ‘‘Asu hi, bhante, sālalaṭṭhi bahiddhā suparikammakatā, anto suvisuddhā nāvākatā [suvisuddhakatā (ka.)] phiyārittabaddhā. Tassetaṃ pāṭikaṅkhaṃ – ‘nāvā na saṃsīdissati, puriso sotthinā pāraṃ gamissatī’’’ti.

‘‘Evamevaṃ kho, sāḷha, ye te samaṇabrāhmaṇā na tapojigucchāvādā na tapojigucchāsārā na tapojigucchāallīnā viharanti, bhabbā te oghassa nittharaṇāya. Yepi te, sāḷha, samaṇabrāhmaṇā parisuddhakāyasamācārā parisuddhavacīsamācārā parisuddhamanosamācārā parisuddhājīvā, bhabbā te ñāṇadassanāya anuttarāya sambodhāya. Seyyathāpi, sāḷha, yodhājīvo bahūni cepi kaṇḍacitrakāni jānāti; atha kho so tīhi ṭhānehi rājāraho hoti rājabhoggo, rañño aṅganteva saṅkhaṃ gacchati. Katamehi tīhi?

Dūrepātī ca, akkhaṇavedhī ca, mahato ca kāyassa padāletā.

‘‘Seyyathāpi, sāḷha, yodhājīvo dūrepātī; evamevaṃ kho, sāḷha, ariyasāvako sammāsamādhi hoti. Sammāsamādhi, sāḷha, ariyasāvako yaṃ kiñci rūpaṃ atītānāgatapaccuppannaṃ ajjhattaṃ vā bahiddhā vā oḷārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā sabbaṃ rūpaṃ ‘netaṃ mama, nesohamasmi, na meso attā’ti evametaṃ yathābhūtaṃ sammappaññāya passati. Yā kāci vedanā…pe… yā kāci saññā… ye keci saṅkhārā… yaṃ kiñci viññāṇaṃ atītānāgatapaccuppannaṃ ajjhattaṃ vā bahiddhā vā oḷārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā, sabbaṃ viññāṇaṃ ‘netaṃ mama, nesohamasmi, na meso attā’ti evametaṃ yathābhūtaṃ sammappaññāya passati.

‘‘Seyyathāpi, sāḷha, yodhājīvo akkhaṇavedhī; evamevaṃ kho, sāḷha, ariyasāvako sammādiṭṭhi hoti. Sammādiṭṭhi, sāḷha, ariyasāvako ‘idaṃ dukkha’nti yathābhūtaṃ pajānāti…pe… ‘ayaṃ dukkhanirodhagāminī paṭipadā’ti yathābhūtaṃ pajānāti.

‘‘Seyyathāpi, sāḷha, yodhājīvo mahato kāyassa padāletā; evamevaṃ kho, sāḷha, ariyasāvako sammāvimutti hoti. Sammāvimutti, sāḷha, ariyasāvako mahantaṃ avijjākkhandhaṃ padāletī’’ti. Chaṭṭhaṃ.

7. Mallikādevīsuttaṃ

197. Ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Atha kho mallikā devī yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnā kho mallikā devī bhagavantaṃ etadavoca –

‘‘Ko nu kho, bhante, hetu ko paccayo, yena midhekacco mātugāmo dubbaṇṇā ca hoti durūpā supāpikā [syā. pī. potthakesu ‘‘dubbaṇo ca hoti durūpo supāpako’’ti evamādinā pulliṅgikavasena dissati] dassanāya; daliddā ca hoti appassakā appabhogā appesakkhā ca?

‘‘Ko pana, bhante, hetu ko paccayo, yena midhekacco mātugāmo dubbaṇṇā ca hoti durūpā supāpikā dassanāya; aḍḍhā ca hoti mahaddhanā mahābhogā mahesakkhā ca?

‘‘Ko nu kho, bhante, hetu ko paccayo, yena midhekacco mātugāmo abhirūpā ca hoti dassanīyā pāsādikā paramāya vaṇṇapokkharatāya samannāgatā; daliddā ca hoti appassakā appabhogā appesakkhā ca?

‘‘Ko pana, bhante, hetu ko paccayo, yena midhekacco mātugāmo abhirūpā ca hoti dassanīyā pāsādikā paramāya vaṇṇapokkharatāya samannāgatā, aḍḍhā ca hoti mahaddhanā mahābhogā mahesakkhā cā’’ti?

‘‘Idha, mallike, ekacco mātugāmo kodhanā hoti upāyāsabahulā. Appampi vuttā samānā abhisajjati kuppati byāpajjati patitthīyati, kopañca dosañca appaccayañca pātukaroti. Sā [so (syā.)] na dātā hoti samaṇassa vā brāhmaṇassa vā annaṃ pānaṃ vatthaṃ yānaṃ mālāgandhavilepanaṃ seyyāvasathapadīpeyyaṃ. Issāmanikā [issāmanako (syā.)] kho pana hoti; paralābhasakkāragarukāramānanavandanapūjanāsu issati upadussati issaṃ bandhati. Sā ce tato cutā itthattaṃ āgacchati, sā [so (syā.)] yattha yattha paccājāyati dubbaṇṇā ca hoti durūpā supāpikā dassanāya; daliddā ca hoti appassakā appabhogā appesakkhā ca.

‘‘Idha pana, mallike, ekacco mātugāmo kodhanā hoti upāyāsabahulā. Appampi vuttā samānā abhisajjati kuppati byāpajjati patitthīyati, kopañca dosañca appaccayañca pātukaroti. Sā dātā hoti samaṇassa vā brāhmaṇassa vā annaṃ pānaṃ vatthaṃ yānaṃ mālāgandhavilepanaṃ seyyāvasathapadīpeyyaṃ. Anissāmanikā kho pana hoti;

paralābhasakkāragarukāramānanavandanapūjanāsu na issati na upadussati na issaṃ bandhati. Sā ce tato cutā itthattaṃ āgacchati, sā yattha yattha paccājāyati dubbaṇṇā ca hoti durūpā supāpikā dassanāya; aḍḍhā ca hoti mahaddhanā mahābhogā mahesakkhā ca.

‘‘Idha pana, mallike, ekacco mātugāmo akkodhanā hoti anupāyāsabahulā. Bahumpi vuttā samānā nābhisajjati na kuppati na byāpajjati na patitthīyati, na kopañca dosañca appaccayañca pātukaroti. Sā na dātā hoti samaṇassa vā brāhmaṇassa vā annaṃ pānaṃ vatthaṃ yānaṃ mālāgandhavilepanaṃ seyyāvasathapadīpeyyaṃ. Issāmanikā kho pana hoti; paralābhasakkāragarukāramānanavandanapūjanāsu issati upadussati issaṃ bandhati. Sā ce tato cutā itthattaṃ āgacchati, sā yattha yattha paccājāyati abhirūpā ca hoti dassanīyā pāsādikā paramāya vaṇṇapokkharatāya samannāgatā; daliddā ca hoti appassakā appabhogā appesakkhā ca.

‘‘Idha pana, mallike, ekacco mātugāmo akkodhanā hoti anupāyāsabahulā. Bahumpi vuttā samānā nābhisajjati na kuppati na byāpajjati na patitthīyati, na kopañca dosañca appaccayañca pātukaroti. Sā dātā hoti samaṇassa vā brāhmaṇassa vā annaṃ pānaṃ vatthaṃ yānaṃ mālāgandhavilepanaṃ seyyāvasathapadīpeyyaṃ. Anissāmanikā kho pana hoti; paralābhasakkāragarukāramānanavandanapūjanāsu na issati na upadussati na issaṃ bandhati. Sā ce tato cutā itthattaṃ āgacchati, sā yattha yattha paccājāyati abhirūpā ca hoti dassanīyā pāsādikā paramāya vaṇṇapokkharatāya samannāgatā; aḍḍhā ca hoti mahaddhanā mahābhogā mahesakkhā ca.

‘‘Ayaṃ kho, mallike, hetu ayaṃ paccayo, yena midhekacco mātugāmo dubbaṇṇā ca hoti durūpā supāpikā dassanāya; daliddā ca hoti appassakā appabhogā appesakkhā ca. Ayaṃ pana, mallike, hetu ayaṃ paccayo, yena midhekacco mātugāmo dubbaṇṇā ca hoti durūpā supāpikā dassanāya; aḍḍhā ca hoti mahaddhanā mahābhogā mahesakkhā ca. Ayaṃ kho, mallike, hetu ayaṃ paccayo, yena midhekacco mātugāmo abhirūpā ca hoti dassanīyā pāsādikā paramāya vaṇṇapokkharatāya samannāgatā; daliddā ca hoti appassakā appabhogā appesakkhā ca. Ayaṃ pana, mallike, hetu ayaṃ paccayo, yena midhekacco mātugāmo abhirūpā ca hoti dassanīyā pāsādikā paramāya vaṇṇapokkharatāya samannāgatā; aḍḍhā ca hoti mahaddhanā mahābhogā mahesakkhā ca’’ti.

Evaṃ vutte mallikā devī bhagavantaṃ etadavoca – ‘‘yā nūnāhaṃ [sā nūnāhaṃ (syā.), yaṃ nūnāhaṃ (ka.)] bhante, aññaṃ jātiṃ [aññāya jātiyā (syā.)] kodhanā ahosiṃ upāyāsabahulā, appampi vuttā samānā abhisajjiṃ kuppiṃ byāpajjiṃ patitthīyiṃ kopañca dosañca appaccayañca pātvākāsiṃ, sāhaṃ, bhante, etarahi dubbaṇṇā durūpā supāpikā dassanāya.

‘‘Yā nūnāhaṃ, bhante, aññaṃ jātiṃ dātā ahosiṃ samaṇassa vā brāhmaṇassa vā annaṃ pānaṃ vatthaṃ yānaṃ mālāgandhavilepanaṃ seyyāvasathapadīpeyyaṃ, sāhaṃ, bhante, etarahi aḍḍhā [aḍḍhā ca (sī. pī. ka.)] mahaddhanā mahābhogā.

‘‘Yā nūnāhaṃ, bhante, aññaṃ jātiṃ anissāmanikā ahosiṃ, paralābhasakkāragarukāramānanavandanapūjanāsu na issiṃ na upadussiṃ na issaṃ bandhiṃ, sāhaṃ, bhante, etarahi mahesakkhā. Santi kho pana, bhante, imasmiṃ rājakule khattiyakaññāpi brāhmaṇakaññāpi gahapatikaññāpi, tāsāhaṃ issarādhipaccaṃ kāremi. Esāhaṃ, bhante, ajjatagge akkodhanā bhavissāmi anupāyāsabahulā, bahumpi vuttā samānā nābhisajjissāmi na kuppissāmi na byāpajjissāmi na patitthīyissāmi, kopañca dosañca appaccayañca na pātukarissāmi; dassāmi samaṇassa vā brāhmaṇassa vā annaṃ pānaṃ vatthaṃ yānaṃ mālāgandhavilepanaṃ seyyāvasathapadīpeyyaṃ. Anissāmanikā bhavissāmi, paralābhasakkāragarukāramānanavandanapūjanāsu na ississāmi na upadussissāmi na issaṃ bandhissāmi. Abhikkantaṃ, bhante…pe… upāsikaṃ maṃ, bhante, bhagavā dhāretu ajjatagge pāṇupetaṃ saraṇaṃ gata’’nti. Sattamaṃ.

8. Attantapasuttaṃ

198. ‘‘Cattārome, bhikkhave, puggalā santo saṃvijjamānā lokasmiṃ. Katame cattāro? Idha, bhikkhave, ekacco [pu. pa. 174; ma. ni. 2.7; dī. ni. 3.314; a. ni. 3.157-163] puggalo attantapo hoti attaparitāpanānuyogamanuyutto. Idha pana, bhikkhave, ekacco puggalo parantapo hoti paraparitāpanānuyogamanuyutto. Idha pana, bhikkhave, ekacco puggalo attantapo ca hoti attaparitāpanānuyogamanuyutto, parantapo ca paraparitāpanānuyogamanuyutto. Idha pana, bhikkhave, ekacco puggalo nevattantapo hoti nāttaparitāpanānuyogamanuyutto na parantapo na paraparitāpanānuyogamanuyutto. So neva attantapo na parantapo diṭṭheva dhamme nicchāto nibbuto sītībhūto sukhappaṭisaṃvedī brahmabhūtena attanā viharati.

‘‘Kathañca, bhikkhave, puggalo attantapo hoti attaparitāpanānuyogamanuyutto? Idha, bhikkhave, ekacco acelako hoti muttācāro hatthāpalekhano naehibhaddantiko natiṭṭhabhaddantiko nābhihaṭaṃ na uddissakataṃ na nimantanaṃ sādiyati. So na kumbhimukhā paṭiggaṇhāti, na kaḷopimukhā paṭiggaṇhāti, na eḷakamantaraṃ na daṇḍamantaraṃ na musalamantaraṃ na dvinnaṃ bhuñjamānānaṃ na gabbhiniyā na pāyamānāya na purisantaragatāya na saṅkittīsu na yattha sā upaṭṭhito hoti na yattha makkhikā saṇḍasaṇḍacārinī na macchaṃ na maṃsaṃ na suraṃ na merayaṃ na thusodakaṃ pivati. So ekāgāriko vā hoti ekālopiko dvāgāriko vā hoti dvālopiko…pe… sattāgāriko vā hoti sattālopiko; ekissāpi dattiyā yāpeti dvīhipi dattīhi yāpeti…pe… sattahipi dattīhi yāpeti; ekāhikampi āhāraṃ āhāreti dvāhikampi āhāraṃ āhāreti…pe… sattāhikampi āhāraṃ āhāreti. Iti evarūpaṃ aḍḍhamāsikampi pariyāyabhattabhojanānuyogamanuyutto viharati.

‘‘So sākabhakkhopi hoti sāmākabhakkhopi hoti nīvārabhakkhopi hoti daddulabhakkhopi hoti haṭabhakkhopi hoti kaṇabhakkhopi hoti ācāmabhakkhopi hoti piññākabhakkhopi hoti tiṇabhakkhopi hoti gomayabhakkhopi hoti; vanamūlaphalāhāropi yāpeti pavattaphalabhojī.

‘‘So sāṇānipi dhāreti masāṇānipi dhāreti chavadussānipi dhāreti paṃsukūlānipi dhāreti tirīṭānipi dhāreti ajinampi dhāreti ajinakkhipampi dhāreti kusacīrampi dhāreti vākacīrampi dhāreti phalakacīrampi dhāreti kesakambalampi dhāreti vāḷakambalampi dhāreti ulūkapakkhampi dhāreti; kesamassulocakopi hoti kesamassulocanānuyogamanuyutto; ubbhaṭṭhakopi hoti āsanappaṭikkhitto; ukkuṭikopi hoti ukkuṭikappadhānamanuyutto; kaṇṭakāpassayikopi hoti kaṇṭakāpassaye seyyaṃ kappeti; sāyatatiyakampi udakorohanānuyogamanuyutto viharati. Iti evarūpaṃ anekavihitaṃ kāyassa ātāpanaparitāpanānuyogamanuyutto viharati. Evaṃ kho, bhikkhave, puggalo attantapo hoti attaparitāpanānuyogamanuyutto.

‘‘Kathañca, bhikkhave, puggalo parantapo hoti paraparitāpanānuyogamanuyutto? Idha, bhikkhave, ekacco puggalo orabbhiko hoti sūkariko sākuṇiko māgaviko luddo macchaghātako coro coraghātako goghātako bandhanāgāriko, ye vā panaññepi keci kurūrakammantā. Evaṃ kho, bhikkhave, puggalo parantapo hoti paraparitāpanānuyogamanuyutto.

‘‘Kathañca, bhikkhave, puggalo attantapo ca hoti attaparitāpanānuyogamanuyutto parantapo ca paraparitāpanānuyogamanuyutto? Idha, bhikkhave, ekacco puggalo rājā vā hoti khattiyo muddhāvasitto, brāhmaṇo vā hoti mahāsālo. So puratthimena nagarassa navaṃ santhāgāraṃ kārāpetvā kesamassuṃ ohāretvā kharājinaṃ nivāsetvā sappitelena kāyaṃ abbhañjitvā magavisāṇena piṭṭhiṃ kaṇḍuvamāno navaṃ santhāgāraṃ pavisati, saddhiṃ mahesiyā brāhmaṇena ca purohitena. So tattha anantarahitāya bhūmiyā haritupalittāya seyyaṃ kappeti. Ekissāya gāviyā sarūpavacchāya yaṃ ekasmiṃ thane khīraṃ hoti tena rājā yāpeti; yaṃ dutiyasmiṃ thane khīraṃ hoti tena mahesī yāpeti; yaṃ tatiyasmiṃ thane khīraṃ hoti tena brāhmaṇo purohito yāpeti; yaṃ catutthasmiṃ thane khīraṃ hoti tena aggiṃ juhati [juhanti (sī. pī.)]; avasesena vacchako yāpeti. So evamāha – ‘ettakā usabhā haññantu yaññatthāya, ettakā vacchatarā haññantu yaññatthāya, ettakā vacchatariyo haññantu yaññatthāya, ettakā ajā haññantu yaññatthāya, ettakā urabbhā haññantu yaññatthāya, (ettakā assā haññantu yaññatthāya,) [( ) natthi sī. syā. kaṃ. pī. potthakesu] ettakā rukkhā chijjantu yūpatthāya, ettakā dabbhā lūyantu barihisatthāyā’ti [parikammatthāyāti (ka.)]. Yepissa te honti dāsāti vā pessāti vā kammakarāti vā tepi daṇḍatajjitā bhayatajjitā assumukhā rudamānā parikammāni karonti. Evaṃ kho, bhikkhave, puggalo attantapo ca hoti attaparitāpanānuyogamanuyutto parantapo ca paraparitāpanānuyogamanuyutto.

‘‘Kathañca, bhikkhave, puggalo nevattantapo hoti nāttaparitāpanānuyogamanuyutto na parantapo na paraparitāpanānuyogamanuyutto? So anattantapo aparantapo diṭṭheva dhamme nicchāto nibbuto sītībhūto sukhappaṭisaṃvedī brahmabhūtena attanā viharati. Idha, bhikkhave, tathāgato loke uppajjati arahaṃ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṃ buddho bhagavā. So imaṃ lokaṃ sadevakaṃ samārakaṃ sabrahmakaṃ sassamaṇabrāhmaṇiṃ pajaṃ sadevamanussaṃ sayaṃ abhiññā sacchikatvā pavedeti. So dhammaṃ deseti ādikalyāṇaṃ majjhekalyāṇaṃ pariyosānakalyāṇaṃ sātthaṃ sabyañjanaṃ, kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ pakāseti. Taṃ dhammaṃ suṇāti gahapati vā gahapatiputto vā aññatarasmiṃ vā kule paccājāto. So taṃ dhammaṃ sutvā tathāgate saddhaṃ paṭilabhati. So tena saddhāpaṭilābhena samannāgato iti paṭisañcikkhati – ‘sambādho gharāvāso rajāpatho, abbhokāso pabbajjā; nayidaṃ sukaraṃ agāraṃ ajjhāvasatā ekantaparipuṇṇaṃ ekantaparisuddhaṃ saṅkhalikhitaṃ brahmacariyaṃ carituṃ; yaṃnūnāhaṃ kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajeyya’nti. So aparena samayena appaṃ vā bhogakkhandhaṃ pahāya, mahantaṃ vā bhogakkhandhaṃ pahāya, appaṃ vā ñātiparivaṭṭaṃ pahāya, mahantaṃ vā ñātiparivaṭṭaṃ pahāya, kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajati.

‘‘So evaṃ pabbajito samāno bhikkhūnaṃ sikkhāsājīvasamāpanno pāṇātipātaṃ pahāya pāṇātipātā paṭivirato hoti nihitadaṇḍo nihitasattho lajjī dayāpanno, sabbapāṇabhūtahitānukampī viharati. Adinnādānaṃ pahāya adinnādānā paṭivirato hoti dinnādāyī dinnapāṭikaṅkhī, athenena sucibhūtena attanā viharati. Abrahmacariyaṃ pahāya brahmacārī hoti ārācārī virato asaddhammā gāmadhammā. Musāvādaṃ pahāya musāvādā paṭivirato hoti saccavādī saccasandho theto paccayiko avisaṃvādako lokassa. Pisuṇaṃ vācaṃ pahāya pisuṇāya vācāya paṭivirato hoti, na ito sutvā amutra akkhātā imesaṃ bhedāya, na amutra vā sutvā imesaṃ akkhātā amūsaṃ bhedāya; iti bhinnānaṃ vā sandhātā, sahitānaṃ vā anuppadātā, samaggārāmo samaggarato samagganandī samaggakaraṇiṃ vācaṃ bhāsitā hoti. Pharusaṃ vācaṃ pahāya pharusāya vācāya paṭivirato hoti; yā sā vācā nelā kaṇṇasukhā pemanīyā hadayaṅgamā porī bahujanakantā bahujanamanāpā tathārūpiṃ vācaṃ bhāsitā hoti. Samphappalāpaṃ pahāya samphappalāpā paṭivirato hoti kālavādī bhūtavādī attavādī dhammavādī vinayavādī; nidhānavatiṃ vācaṃ bhāsitā hoti kālena sāpadesaṃ pariyantavatiṃ atthasaṃhitaṃ.

‘‘So bījagāmabhūtagāmasamārambhā paṭivirato hoti. Ekabhattiko hoti rattūparato virato vikālabhojanā. Naccagītavāditavisūkadassanā paṭivirato hoti. Mālāgandhavilepanadhāraṇamaṇḍanavibhūsanaṭṭhānā paṭivirato hoti. Uccāsayanamahāsayanā paṭivirato hoti. Jātarūparajatapaṭiggahaṇā paṭivirato hoti. Āmakadhaññapaṭiggahaṇā paṭivirato hoti. Āmakamaṃsapaṭiggahaṇā paṭivirato hoti. Itthikumārikapaṭiggahaṇā paṭivirato hoti. Dāsidāsapaṭiggahaṇā paṭivirato hoti. Ajeḷakapaṭiggahaṇā paṭivirato hoti. Kukkuṭasūkarapaṭiggahaṇā paṭivirato hoti. Hatthigavāssavaḷavapaṭiggahaṇā paṭivirato hoti. Khettavatthupaṭiggahaṇā paṭivirato hoti. Dūteyyapahiṇagamanānuyogā paṭivirato hoti. Kayavikkayā paṭivirato hoti. Tulākūṭakaṃsakūṭamānakūṭā paṭivirato hoti. Ukkoṭanavañcananikatisāciyogā paṭivirato hoti. Chedanavadhabandhanaviparāmosaālopasahasākārā paṭivirato hoti.

‘‘So santuṭṭho hoti kāyaparihārikena cīvarena kucchiparihārikena piṇḍapātena. So yena yeneva pakkamati samādāyeva pakkamati. Seyyathāpi nāma pakkhī sakuṇo yena yeneva ḍeti, sapattabhārova ḍeti; evamevaṃ bhikkhu santuṭṭho hoti kāyaparihārikena cīvarena kucchiparihārikena piṇḍapātena. So yena yeneva pakkamati, samādāyeva pakkamati. So iminā ariyena sīlakkhandhena samannāgato ajjhattaṃ anavajjasukhaṃ paṭisaṃvedeti.

‘‘So cakkhunā rūpaṃ disvā na nimittaggāhī hoti nānubyañjanaggāhī. Yatvādhikaraṇamenaṃ cakkhundriyaṃ asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ, tassa saṃvarāya paṭipajjati; rakkhati cakkhundriyaṃ; cakkhundriye saṃvaraṃ āpajjati. Sotena saddaṃ sutvā… ghānena gandhaṃ ghāyitvā… jivhāya rasaṃ sāyitvā… kāyena phoṭṭhabbaṃ phusitvā… manasā dhammaṃ viññāya na nimittaggāhī hoti nānubyañjanaggāhī. Yatvādhikaraṇamenaṃ manindriyaṃ asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ, tassa saṃvarāya paṭipajjati; rakkhati manindriyaṃ; manindriye saṃvaraṃ āpajjati. So iminā ariyena indriyasaṃvarena samannāgato ajjhattaṃ abyāsekasukhaṃ paṭisaṃvedeti.

‘‘So abhikkante paṭikkante sampajānakārī hoti, ālokite vilokite sampajānakārī hoti, samiñjite pasārite sampajānakārī hoti, saṅghāṭipattacīvaradhāraṇe sampajānakārī hoti, asite pīte khāyite sāyite sampajānakārī hoti, uccārapassāvakamme sampajānakārī hoti, gate ṭhite nisinne sutte jāgarite bhāsite tuṇhībhāve sampajānakārī hoti.

‘‘So iminā ca ariyena sīlakkhandhena samannāgato, (imāya ca ariyāya santuṭṭhiyā samannāgato,) [( ) natthi sī. syā. potthakesu. ma. ni. 1.296; ma. ni. 2.13 passitabbaṃ] iminā ca ariyena indriyasaṃvarena samannāgato, iminā ca ariyena satisampajaññena samannāgato [samannāgato. so (ka.)] vivittaṃ senāsanaṃ bhajati araññaṃ rukkhamūlaṃ pabbataṃ kandaraṃ giriguhaṃ susānaṃ vanappatthaṃ abbhokāsaṃ palālapuñjaṃ. So pacchābhattaṃ piṇḍapātapaṭikkanto nisīdati pallaṅkaṃ ābhujitvā ujuṃ kāyaṃ paṇidhāya parimukhaṃ satiṃ upaṭṭhapetvā. So abhijjhaṃ loke pahāya vigatābhijjhena cetasā viharati, abhijjhāya cittaṃ parisodheti. Byāpādapadosaṃ pahāya abyāpannacitto viharati sabbapāṇabhūtahitānukampī, byāpādapadosā cittaṃ parisodheti. Thinamiddhaṃ pahāya vigatathinamiddho viharati ālokasaññī sato sampajāno, thinamiddhā cittaṃ parisodheti. Uddhaccakukkuccaṃ pahāya anuddhato viharati ajjhattaṃ vūpasantacitto, uddhaccakukkuccā cittaṃ parisodheti. Vicikicchaṃ pahāya tiṇṇavicikiccho viharati akathaṃkathī kusalesu dhammesu, vicikicchāya cittaṃ parisodheti. So ime pañca nīvaraṇe pahāya cetaso upakkilese paññāya dubbalīkaraṇe vivicceva kāmehi…pe… catutthaṃ jhānaṃ upasampajja viharati.

‘‘So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte pubbenivāsānussatiñāṇāya…pe… sattānaṃ cutūpapātañāṇāya…pe… (so evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte) āsavānaṃ khayañāṇāya cittaṃ abhininnāmeti. So ‘idaṃ dukkha’nti yathābhūtaṃ pajānāti, ‘ayaṃ dukkhasamudayo’ti yathābhūtaṃ pajānāti, ‘ayaṃ dukkhanirodho’ti yathābhūtaṃ pajānāti, ‘ayaṃ dukkhanirodhagāminī paṭipadā’ti yathābhūtaṃ pajānāti. ‘Ime āsavā’ti yathābhūtaṃ pajānāti, ‘ayaṃ āsavasamudayo’ti yathābhūtaṃ pajānāti, ‘ayaṃ āsavanirodho’ti yathābhūtaṃ pajānāti, ‘ayaṃ āsavanirodhagāminī paṭipadā’ti yathābhūtaṃ pajānāti.

‘‘Tassa evaṃ jānato evaṃ passato kāmāsavāpi cittaṃ vimuccati, bhavāsavāpi cittaṃ vimuccati, avijjāsavāpi cittaṃ vimuccati; vimuttasmiṃ vimuttamiti ñāṇaṃ hoti. ‘Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā’ti pajānāti. Evaṃ kho, bhikkhave, puggalo nevattantapo hoti nāttaparitāpanānuyogamanuyutto na parantapo na paraparitāpanānuyogamanuyutto. So na attantapo na parantapo diṭṭheva dhamme nicchāto nibbuto sītībhūto sukhappaṭisaṃvedī brahmabhūtena attanā viharati. Ime kho, bhikkhave, cattāro puggalā santo saṃvijjamānā lokasmi’’nti. Aṭṭhamaṃ.

9. Taṇhāsuttaṃ

199. Bhagavā etadavoca – ‘‘taṇhaṃ vo, bhikkhave, desessāmi jāliniṃ saritaṃ visaṭaṃ visattikaṃ, yāya ayaṃ loko uddhasto pariyonaddho tantākulakajāto gulāguṇṭhikajāto [kulāguṇṭhikajāto (sī. syā. kaṃ. pī.) a. ni. aṭṭha. 2.4.199] muñjapabbajabhūto apāyaṃ duggatiṃ vinipātaṃ saṃsāraṃ nātivattati. Taṃ suṇātha, sādhukaṃ manasi karotha; bhāsissāmī’’ti. ‘‘Evaṃ, bhante’’ti kho te bhikkhū bhagavato paccassosuṃ. Bhagavā etadavoca –

‘‘Katamā ca sā, bhikkhave, taṇhā jālinī saritā visaṭā visattikā, yāya ayaṃ loko uddhasto pariyonaddho tantākulakajāto gulāguṇṭhikajāto muñjapabbajabhūto apāyaṃ duggatiṃ vinipātaṃ saṃsāraṃ nātivattati? Aṭṭhārasa kho panimāni, bhikkhave, taṇhāvicaritāni ajjhattikassa upādāya, aṭṭhārasa taṇhāvicaritāni bāhirassa upādāya.

‘‘Katamāni aṭṭhārasa taṇhāvicaritāni ajjhattikassa upādāya? Asmīti, bhikkhave, sati itthasmīti hoti, evaṃsmīti [evamasmi (sī.), evasmi (syā. kaṃ. pī.) vibha. 973 passitabbaṃ] hoti, aññathāsmīti hoti, asasmīti hoti, satasmīti hoti, santi hoti, itthaṃ santi hoti, evaṃ santi hoti, aññathā santi hoti, apihaṃ [apiha (sī. pī.), api (syā. kaṃ.)] santi hoti, apihaṃ [api (sī. syā. kaṃ. pī.)] itthaṃ santi hoti, apihaṃ [api (sī. syā. kaṃ. pī.)] evaṃ santi hoti, apihaṃ [api (sī. syā. kaṃ. pī.)] aññathā santi hoti, bhavissanti hoti, itthaṃ bhavissanti hoti, evaṃ bhavissanti hoti, aññathā bhavissanti hoti. Imāni aṭṭhārasa taṇhāvicaritāni ajjhattikassa upādāya.

‘‘Katamāni aṭṭhārasa taṇhāvicaritāni bāhirassa upādāya? Imināsmīti, bhikkhave, sati iminā itthasmīti hoti, iminā evaṃsmīti hoti, iminā aññathāsmīti hoti, iminā asasmīti hoti, iminā satasmīti hoti, iminā santi hoti, iminā itthaṃ santi hoti, iminā evaṃ santi hoti, iminā aññathā santi hoti, iminā apihaṃ santi hoti, iminā apihaṃ itthaṃ santi hoti, iminā apihaṃ evaṃ santi hoti, iminā apihaṃ aññathā santi hoti, iminā bhavissanti hoti, iminā itthaṃ bhavissanti hoti, iminā evaṃ bhavissanti hoti, iminā aññathā bhavissanti hoti. Imāni aṭṭhārasa taṇhāvicaritāni bāhirassa upādāya.

‘‘Iti aṭṭhārasa taṇhāvicaritāni ajjhattikassa upādāya, aṭṭhārasa taṇhāvicaritāni bāhirassa upādāya. Imāni vuccanti, bhikkhave, chattiṃsa taṇhāvicaritāni. Iti evarūpāni atītāni chattiṃsa taṇhāvicaritāni, anāgatāni chattiṃsa taṇhāvicaritāni, paccuppannāni chattiṃsa taṇhāvicaritāni. Evaṃ aṭṭhasataṃ taṇhāvicaritaṃ honti.

‘‘Ayaṃ kho sā, bhikkhave, taṇhā jālinī saritā visaṭā visattikā, yāya ayaṃ loko uddhasto pariyonaddho tantākulakajāto gulāguṇṭhikajāto muñjapabbajabhūto apāyaṃ duggatiṃ vinipātaṃ saṃsāraṃ nātivattatī’’ti. Navamaṃ.

10. Pemasuttaṃ

200. ‘‘Cattārimāni, bhikkhave, (pemāni) [( ) natthi sī. syā. kaṃ. pī. potthakesu] jāyanti. Katamāni cattāri? Pemā pemaṃ jāyati, pemā doso jāyati, dosā pemaṃ jāyati, dosā doso jāyati.

‘‘Kathañca, bhikkhave, pemā pemaṃ jāyati? Idha, bhikkhave, puggalo puggalassa iṭṭho hoti kanto manāpo. Taṃ pare iṭṭhena kantena manāpena samudācaranti. Tassa evaṃ hoti – ‘yo kho myāyaṃ puggalo iṭṭho kanto manāpo, taṃ pare iṭṭhena kantena manāpena samudācarantī’ti. So tesu pemaṃ janeti. Evaṃ kho, bhikkhave, pemā pemaṃ jāyati.

‘‘Kathañca, bhikkhave, pemā doso jāyati? Idha, bhikkhave, puggalo puggalassa iṭṭho hoti kanto manāpo. Taṃ pare aniṭṭhena akantena amanāpena samudācaranti. Tassa evaṃ hoti – ‘yo kho myāyaṃ puggalo iṭṭho kanto manāpo, taṃ pare aniṭṭhena akantena amanāpena samudācarantī’ti. So tesu dosaṃ janeti. Evaṃ kho, bhikkhave, pemā doso jāyati.

‘‘Kathañca, bhikkhave, dosā pemaṃ jāyati? Idha, bhikkhave, puggalo puggalassa aniṭṭho hoti akanto amanāpo. Taṃ pare aniṭṭhena akantena amanāpena samudācaranti. Tassa evaṃ hoti – ‘yo kho myāyaṃ puggalo aniṭṭho akanto amanāpo, taṃ pare aniṭṭhena akantena amanāpena samudācarantī’ti. So tesu pemaṃ janeti. Evaṃ kho, bhikkhave, dosā pemaṃ jāyati.

‘‘Kathañca, bhikkhave, dosā doso jāyati? Idha, bhikkhave, puggalo puggalassa aniṭṭho hoti akanto amanāpo. Taṃ pare iṭṭhena kantena manāpena samudācaranti. Tassa evaṃ hoti – ‘yo kho myāyaṃ puggalo aniṭṭho akanto amanāpo, taṃ pare iṭṭhena kantena manāpena samudācarantī’ti. So tesu dosaṃ janeti. Evaṃ kho, bhikkhave, dosā doso jāyati. Imāni kho, bhikkhave, cattāri pemāni jāyanti.

‘‘Yasmiṃ, bhikkhave, samaye bhikkhu vivicceva kāmehi…pe… paṭhamaṃ jhānaṃ upasampajja viharati, yampissa pemā pemaṃ jāyati tampissa tasmiṃ samaye na hoti, yopissa pemā doso jāyati sopissa tasmiṃ samaye na hoti, yampissa dosā pemaṃ jāyati tampissa tasmiṃ samaye na hoti, yopissa dosā doso jāyati sopissa tasmiṃ samaye na hoti.

‘‘Yasmiṃ, bhikkhave, samaye bhikkhu vitakkavicārānaṃ vūpasamā…pe… dutiyaṃ jhānaṃ…pe… tatiyaṃ jhānaṃ…pe… catutthaṃ jhānaṃ upasampajja viharati, yampissa pemā pemaṃ jāyati tampissa tasmiṃ samaye na hoti, yopissa pemā doso jāyati sopissa tasmiṃ samaye na hoti, yampissa dosā pemaṃ jāyati tampissa tasmiṃ samaye na hoti, yopissa dosā doso jāyati sopissa tasmiṃ samaye na hoti.

‘‘Yasmiṃ, bhikkhave, samaye bhikkhu āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharati, yampissa pemā pemaṃ jāyati tampissa pahīnaṃ hoti ucchinnamūlaṃ tālāvatthukataṃ anabhāvaṃkataṃ āyatiṃ anuppādadhammaṃ, yopissa pemā doso jāyati sopissa pahīno hoti ucchinnamūlo tālāvatthukato anabhāvaṃkato āyatiṃ anuppādadhammo, yampissa dosā pemaṃ jāyati tampissa pahīnaṃ hoti ucchinnamūlaṃ tālāvatthukataṃ anabhāvaṃkataṃ āyatiṃ anuppādadhammaṃ, yopissa dosā doso jāyati sopissa pahīno hoti ucchinnamūlo tālāvatthukato anabhāvaṃkato āyatiṃ anuppādadhammo. Ayaṃ vuccati, bhikkhave, bhikkhu neva usseneti na paṭiseneti [na paṭisseneti (sī. pī.)] na dhūpāyati na pajjalati na sampajjhāyati [na apajjhāyati (sī.), na pajjhāyati (syā. kaṃ. pī.)].

‘‘Kathañca, bhikkhave, bhikkhu usseneti? Idha, bhikkhave, bhikkhu rūpaṃ attato samanupassati, rūpavantaṃ vā attānaṃ, attani vā rūpaṃ, rūpasmiṃ vā attānaṃ; vedanaṃ attato samanupassati, vedanāvantaṃ vā attānaṃ, attani vā vedanaṃ, vedanāya vā attānaṃ; saññaṃ attato samanupassati, saññāvantaṃ vā attānaṃ, attani vā saññaṃ, saññāya vā attānaṃ; saṅkhāre attato samanupassati, saṅkhāravantaṃ vā attānaṃ, attani vā saṅkhāre, saṅkhāresu vā attānaṃ; viññāṇaṃ attato samanupassati, viññāṇavantaṃ vā attānaṃ, attani vā viññāṇaṃ, viññāṇasmiṃ vā attānaṃ. Evaṃ kho, bhikkhave, bhikkhu usseneti.

‘‘Kathañca, bhikkhave, bhikkhu na usseneti? Idha, bhikkhave, bhikkhu na rūpaṃ attato samanupassati, na rūpavantaṃ vā attānaṃ, na attani vā rūpaṃ, na rūpasmiṃ vā attānaṃ; na vedanaṃ attato samanupassati, na vedanāvantaṃ vā attānaṃ, na attani vā vedanaṃ, na vedanāya vā attānaṃ; na saññaṃ attato samanupassati, na saññāvantaṃ vā attānaṃ, na attani vā saññaṃ, na saññāya vā attānaṃ; na saṅkhāre attato samanupassati, na saṅkhāravantaṃ vā attānaṃ, na attani vā saṅkhāre, na saṅkhāresu vā attānaṃ; na viññāṇaṃ attato samanupassati, na viññāṇavantaṃ vā attānaṃ, na attani vā viññāṇaṃ, na viññāṇasmiṃ vā attānaṃ. Evaṃ kho, bhikkhave, bhikkhu na usseneti.

‘‘Kathañca, bhikkhave, bhikkhu paṭiseneti? Idha, bhikkhave, bhikkhu akkosantaṃ paccakkosati, rosantaṃ paṭirosati, bhaṇḍantaṃ paṭibhaṇḍati. Evaṃ kho, bhikkhave, bhikkhu paṭiseneti.

‘‘Kathañca, bhikkhave, bhikkhu na paṭiseneti? Idha, bhikkhave, bhikkhu akkosantaṃ na paccakkosati, rosantaṃ na paṭirosati, bhaṇḍantaṃ na paṭibhaṇḍati. Evaṃ kho, bhikkhave, bhikkhu na paṭiseneti.

‘‘Kathañca, bhikkhave, bhikkhu dhūpāyati? Asmīti, bhikkhave, sati itthasmīti hoti, evaṃsmīti hoti, aññathāsmīti hoti, asasmīti hoti, satasmīti hoti, santi hoti, itthaṃ santi hoti, evaṃ santi hoti, aññathā santi hoti, apihaṃ santi hoti, apihaṃ itthaṃ santi hoti, apihaṃ evaṃ santi hoti, apihaṃ aññathā santi hoti, bhavissanti hoti, itthaṃ bhavissanti hoti, evaṃ bhavissanti hoti, aññathā bhavissanti hoti. Evaṃ kho, bhikkhave, bhikkhu dhūpāyati.

‘‘Kathañca, bhikkhave, bhikkhu na dhūpāyati? Asmīti, bhikkhave, asati itthasmīti na hoti, evaṃsmīti na hoti, aññathāsmīti na hoti, asasmīti na hoti, satasmīti na hoti, santi na hoti, itthaṃ santi na hoti, evaṃ santi na hoti, aññathā santi na hoti, apihaṃ santi na hoti, apihaṃ itthaṃ santi na hoti, apihaṃ evaṃ santi na hoti, apihaṃ aññathā santi na hoti, bhavissanti na hoti, itthaṃ bhavissanti na hoti, evaṃ bhavissanti na hoti, aññathā bhavissanti na hoti. Evaṃ kho, bhikkhave, bhikkhu na dhūpāyati.

‘‘Kathañca, bhikkhave, bhikkhu pajjalati? Iminā asmīti, bhikkhave, sati iminā itthasmīti hoti, iminā evaṃsmīti hoti, iminā aññathāsmīti hoti, iminā asasmīti hoti, iminā satasmīti hoti, iminā santi hoti, iminā itthaṃ santi hoti, iminā evaṃ santi hoti, iminā aññathā santi hoti, iminā apihaṃ santi hoti, iminā apihaṃ itthaṃ santi hoti, iminā apihaṃ evaṃ santi hoti, iminā apihaṃ aññathā santi hoti, iminā bhavissanti hoti, iminā itthaṃ bhavissanti hoti, iminā evaṃ bhavissanti hoti, iminā aññathā bhavissanti hoti. Evaṃ kho, bhikkhave, bhikkhu pajjalati.

‘‘Kathañca, bhikkhave, bhikkhu na pajjalati? Iminā asmīti, bhikkhave, asati iminā itthasmīti na hoti, iminā evaṃsmīti na hoti, iminā aññathāsmīti na hoti, iminā asasmīti na hoti, iminā satasmīti na hoti, iminā santi na hoti, iminā itthaṃ santi na hoti, iminā evaṃ santi na hoti, iminā aññathā santi na hoti, iminā apihaṃ santi na hoti, iminā apihaṃ itthaṃ santi na hoti, iminā apihaṃ evaṃ santi na hoti, iminā apihaṃ aññathā santi na hoti, iminā bhavissanti na hoti, iminā itthaṃ bhavissanti na hoti, iminā evaṃ bhavissanti na hoti, iminā aññathā bhavissanti na hoti. Evaṃ kho, bhikkhave, bhikkhu na pajjalati.

‘‘Kathañca, bhikkhave, bhikkhu sampajjhāyati? Idha, bhikkhave, bhikkhuno asmimāno pahīno na hoti ucchinnamūlo tālāvatthukato anabhāvaṃkato āyatiṃ anuppādadhammo. Evaṃ kho, bhikkhave, bhikkhu sampajjhāyati.

‘‘Kathañca, bhikkhave, bhikkhu na sampajjhāyati? Idha, bhikkhave, bhikkhuno asmimāno pahīno hoti ucchinnamūlo tālāvatthukato anabhāvaṃkato āyatiṃ anuppādadhammo. Evaṃ kho, bhikkhave, bhikkhu na sampajjhāyatī’’ti. Dasamaṃ.

Mahāvaggo pañcamo.

Tassuddānaṃ –

Sotānugataṃ ṭhānaṃ, bhaddiya sāmugiya vappa sāḷhā ca;
Mallika attantāpo, taṇhā pemena ca dasā teti.

Catutthamahāpaṇṇāsakaṃ samattaṃ.

5. Pañcamapaṇṇāsakaṃ

(21) 1. Sappurisavaggo

1. Sikkhāpadasuttaṃ

201. ‘‘Asappurisañca vo, bhikkhave, desessāmi, asappurisena asappurisatarañca; sappurisañca, sappurisena sappurisatarañca. Taṃ suṇātha, sādhukaṃ manasi karotha; bhāsissāmī’’ti. ‘‘Evaṃ, bhante’’ti kho te bhikkhū bhagavato paccassosuṃ. Bhagavā etadavoca –

‘‘Katamo ca, bhikkhave, asappuriso? Idha, bhikkhave, ekacco pāṇātipātī hoti, adinnādāyī hoti, kāmesumicchācārī hoti, musāvādī hoti, surāmerayamajjapamādaṭṭhāyī hoti. Ayaṃ vuccati, bhikkhave, asappuriso.

‘‘Katamo ca, bhikkhave, asappurisena asappurisataro? Idha, bhikkhave, ekacco attanā ca pāṇātipātī hoti, parañca pāṇātipāte samādapeti; attanā ca adinnādāyī hoti, parañca adinnādāne samādapeti; attanā ca kāmesumicchācārī hoti, parañca kāmesumicchācāre samādapeti; attanā ca musāvādī hoti, parañca musāvāde samādapeti; attanā ca surāmerayamajjapamādaṭṭhāyī hoti, parañca surāmerayamajjapamādaṭṭhāne samādapeti. Ayaṃ vuccati, bhikkhave, asappurisena asappurisataro.

‘‘Katamo ca, bhikkhave, sappuriso? Idha, bhikkhave, ekacco pāṇātipātā paṭivirato hoti, adinnādānā paṭivirato hoti, kāmesumicchācārā paṭivirato hoti, musāvādā paṭivirato hoti, surāmerayamajjapamādaṭṭhānā paṭivirato hoti. Ayaṃ vuccati, bhikkhave, sappuriso.

‘‘Katamo ca, bhikkhave, sappurisena sappurisataro? Idha, bhikkhave, ekacco attanā ca pāṇātipātā paṭivirato hoti, parañca pāṇātipātā veramaṇiyā samādapeti; attanā ca adinnādānā paṭivirato hoti, parañca adinnādānā veramaṇiyā samādapeti; attanā ca kāmesumicchācārā paṭivirato hoti, parañca kāmesumicchācārā veramaṇiyā samādapeti; attanā ca musāvādā paṭivirato hoti, parañca musāvādā veramaṇiyā samādapeti; attanā ca surāmerayamajjapamādaṭṭhānā paṭivirato hoti, parañca surāmerayamajjapamādaṭṭhānā veramaṇiyā samādapeti. Ayaṃ vuccati, bhikkhave, sappurisena sappurisataro’’ti [pu. pa. 135]. Paṭhamaṃ.

2. Assaddhasuttaṃ

202. ‘‘Asappurisañca vo, bhikkhave, desessāmi, asappurisena asappurisatarañca; sappurisañca, sappurisena sappurisatarañca. Taṃ suṇātha…pe….

‘‘Katamo ca, bhikkhave, asappuriso? Idha, bhikkhave, ekacco assaddho hoti, ahiriko hoti, anottappī hoti, appassuto hoti, kusīto hoti, muṭṭhassati hoti, duppañño hoti. Ayaṃ vuccati, bhikkhave, asappuriso.

‘‘Katamo ca, bhikkhave, asappurisena asappurisataro? Idha, bhikkhave, ekacco attanā ca assaddho hoti, parañca assaddhiye [asaddhāya (ka.)] samādapeti; attanā ca ahiriko hoti, parañca ahirikatāya samādapeti; attanā ca anottappī hoti, parañca anottappe samādapeti; attanā ca appassuto hoti, parañca appassute samādapeti; attanā ca kusīto hoti, parañca kosajje samādapeti; attanā ca muṭṭhassati hoti, parañca muṭṭhassacce [muṭṭhasacce (sī. syā. kaṃ. pī.)] samādapeti; attanā ca duppañño hoti, parañca duppaññatāya samādapeti. Ayaṃ vuccati, bhikkhave, asappurisena asappurisataro.

‘‘Katamo ca, bhikkhave, sappuriso? Idha, bhikkhave, ekacco saddho hoti, hirimā hoti, ottappī hoti, bahussuto hoti, āraddhavīriyo hoti, satimā hoti, paññavā hoti. Ayaṃ vuccati, bhikkhave, sappuriso.

‘‘Katamo ca, bhikkhave, sappurisena sappurisataro? Idha, bhikkhave, ekacco attanā ca saddhāsampanno hoti, parañca saddhāsampadāya samādapeti; attanā ca hirimā hoti, parañca hirimatāya [hirisampadāya (ka.)] samādapeti; attanā ca ottappī hoti, parañca ottappe samādapeti; attanā ca bahussuto hoti, parañca bāhusacce samādapeti; attanā ca āraddhavīriyo hoti, parañca vīriyārambhe samādapeti; attanā ca upaṭṭhitassati hoti, parañca satiupaṭṭhāne [satipaṭṭhāne (sī. syā. kaṃ. pī.)] samādapeti; attanā ca paññāsampanno hoti, parañca paññāsampadāya samādapeti. Ayaṃ vuccati, bhikkhave, sappurisena sappurisataro’’ti. Dutiyaṃ.

3. Sattakammasuttaṃ

203. ‘‘Asappurisañca vo, bhikkhave, desessāmi, asappurisena asappurisatarañca; sappurisañca, sappurisena sappurisatarañca. Taṃ suṇātha…pe….

‘‘Katamo ca, bhikkhave, asappuriso? Idha, bhikkhave, ekacco pāṇātipātī hoti, adinnādāyī hoti, kāmesumicchācārī hoti, musāvādī hoti, pisuṇavāco hoti, pharusavāco hoti, samphappalāpī hoti. Ayaṃ vuccati, bhikkhave, asappuriso.

‘‘Katamo ca, bhikkhave, asappurisena asappurisataro? Idha, bhikkhave, ekacco attanā ca pāṇātipātī hoti, parañca pāṇātipāte samādapeti; attanā ca adinnādāyī hoti, parañca adinnādāne samādapeti; attanā ca kāmesumicchācārī hoti, parañca kāmesumicchācāre samādapeti; attanā ca musāvādī hoti, parañca musāvāde samādapeti; attanā ca pisuṇavāco hoti, parañca pisuṇāya vācāya samādapeti; attanā ca pharusavāco hoti, parañca pharusāya vācāya samādapeti; attanā ca samphappalāpī hoti, parañca samphappalāpe samādapeti. Ayaṃ vuccati, bhikkhave, asappurisena asappurisataro.

‘‘Katamo ca, bhikkhave, sappuriso? Idha, bhikkhave, ekacco pāṇātipātā paṭivirato hoti, adinnādānā paṭivirato hoti, kāmesumicchācārā paṭivirato hoti, musāvādā paṭivirato hoti, pisuṇāya vācāya paṭivirato hoti, pharusāya vācāya paṭivirato, hoti, samphappalāpā paṭivirato hoti. Ayaṃ vuccati, bhikkhave, sappuriso.

‘‘Katamo ca, bhikkhave, sappurisena sappurisataro? Idha bhikkhave, ekacco attanā ca pāṇātipātā paṭivirato hoti, parañca pāṇātipātā veramaṇiyā samādapeti; attanā ca adinnādānā paṭivirato hoti, parañca adinnādānā veramaṇiyā samādapeti; attanā ca kāmesumicchācārā paṭivirato hoti, parañca kāmesumicchācārā veramaṇiyā samādapeti; attanā ca musāvādā paṭivirato hoti, parañca musāvādā veramaṇiyā samādapeti; attanā ca pisuṇāya vācāya paṭivirato hoti, parañca pisuṇāya vācāya veramaṇiyā samādapeti; attanā ca pharusāya vācāya paṭivirato hoti, parañca pharusāya vācāya veramaṇiyā samādapeti; attanā ca samphappalāpā paṭivirato hoti, parañca samphappalāpā veramaṇiyā samādapeti. Ayaṃ vuccati, bhikkhave, sappurisena sappurisataro’’ti. Tatiyaṃ.

4. Dasakammasuttaṃ

204. ‘‘Asappurisañca vo, bhikkhave, desessāmi, asappurisena asappurisatarañca; sappurisañca, sappurisena sappurisatarañca. Taṃ suṇātha…pe….

‘‘Katamo ca, bhikkhave, asappuriso? Idha, bhikkhave, ekacco pāṇātipātī hoti, adinnādāyī hoti, kāmesumicchācārī hoti, musāvādī hoti, pisuṇavāco hoti, pharusavāco hoti, samphappalāpī hoti, abhijjhālu hoti, byāpannacitto hoti, micchādiṭṭhiko hoti. Ayaṃ vuccati, bhikkhave, asappuriso.

‘‘Katamo ca, bhikkhave, asappurisena asappurisataro? Idha, bhikkhave, ekacco attanā ca pāṇātipātī hoti, parañca pāṇātipāte samādapeti…pe… attanā ca abhijjhālu hoti, parañca abhijjhāya samādapeti; attanā ca byāpannacitto hoti, parañca byāpāde samādapeti, attanā ca micchādiṭṭhiko hoti, parañca micchādiṭṭhiyā samādapeti. Ayaṃ vuccati, bhikkhave, asappurisena asappurisataro.

‘‘Katamo ca, bhikkhave, sappuriso? Idha, bhikkhave, ekacco pāṇātipātā paṭivirato hoti…pe… anabhijjhālu hoti, abyāpannacitto hoti, sammādiṭṭhiko hoti. Ayaṃ vuccati, bhikkhave, sappuriso.

‘‘Katamo ca, bhikkhave, sappurisena sappurisataro? Idha, bhikkhave, ekacco attanā ca pāṇātipātā paṭivirato hoti, parañca pāṇātipātā veramaṇiyā samādapeti…pe… attanā ca anabhijjhālu hoti, parañca anabhijjhāya samādapeti; attanā ca abyāpannacitto hoti, parañca abyāpāde samādapeti; attanā ca sammādiṭṭhiko hoti, parañca sammādiṭṭhiyā samādapeti. Ayaṃ vuccati, bhikkhave, sappurisena sappurisataro’’ti. Catutthaṃ.

5. Aṭṭhaṅgikasuttaṃ

205. ‘‘Asappurisañca vo, bhikkhave, desessāmi, asappurisena asappurisatarañca; sappurisañca, sappurisena sappurisatarañca. Taṃ suṇātha…pe….

‘‘Katamo ca, bhikkhave, asappuriso? Idha, bhikkhave, ekacco micchādiṭṭhiko hoti, micchāsaṅkappo hoti, micchāvāco hoti, micchākammanto hoti, micchāājīvo hoti, micchāvāyāmo hoti, micchāsati hoti, micchāsamādhi hoti. Ayaṃ vuccati, bhikkhave, asappuriso.

‘‘Katamo ca, bhikkhave, asappurisena asappurisataro? Idha bhikkhave, ekacco attanā ca micchādiṭṭhiko hoti, parañca micchādiṭṭhiyā samādapeti; attanā ca micchāsaṅkappo hoti, parañca micchāsaṅkappe samādapeti; attanā ca micchāvāco hoti, parañca micchāvācāya samādapeti; attanā ca micchākammanto hoti, parañca micchākammante samādapeti; attanā ca micchāājīvo hoti, parañca micchāājīve samādapeti; attanā ca micchāvāyāmo hoti, parañca micchāvāyāme samādapeti; attanā ca micchāsati hoti, parañca micchāsatiyā samādapeti; attanā ca micchāsamādhi hoti, parañca micchāsamādhimhi samādapeti. Ayaṃ vuccati, bhikkhave, asappurisena asappurisataro.

‘‘Katamo ca, bhikkhave, sappuriso? Idha, bhikkhave, ekacco sammādiṭṭhiko hoti, sammāsaṅkappo hoti, sammāvāco hoti, sammākammanto hoti, sammāājīvo hoti, sammāvāyāmo hoti, sammāsati hoti, sammāsamādhi hoti. Ayaṃ vuccati, bhikkhave, sappuriso.

‘‘Katamo ca, bhikkhave, sappurisena sappurisataro? Idha, bhikkhave, ekacco attanā ca sammādiṭṭhiko hoti, parañca sammādiṭṭhiyā samādapeti; attanā ca sammāsaṅkappo hoti, parañca sammāsaṅkappe samādapeti; attanā ca sammāvāco hoti, parañca sammāvācāya samādapeti; attanā ca sammākammanto hoti, parañca sammākammante samādapeti; attanā ca sammāājīvo hoti, parañca sammāājīve samādapeti; attanā ca sammāvāyāmo hoti, parañca sammāvāyāme samādapeti; attanā ca sammāsati hoti, parañca sammāsatiyā samādapeti; attanā ca sammāsamādhi hoti, parañca sammāsamādhimhi samādapeti. Ayaṃ vuccati, bhikkhave, sappurisena sappurisataro’’ti. Pañcamaṃ.

6. Dasamaggasuttaṃ

206. ‘‘Asappurisañca vo, bhikkhave, desessāmi, asappurisena asappurisatarañca; sappurisañca, sappurisena sappurisatarañca. Taṃ suṇātha…pe….

‘‘Katamo ca, bhikkhave, asappuriso? Idha, bhikkhave, ekacco micchādiṭṭhiko hoti …pe… micchāñāṇī hoti, micchāvimutti hoti. Ayaṃ vuccati, bhikkhave, asappuriso.

‘‘Katamo ca, bhikkhave, asappurisena asappurisataro? Idha, bhikkhave, ekacco attanā ca micchādiṭṭhiko hoti, parañca micchādiṭṭhiyā samādapeti…pe… attanā ca micchāñāṇī hoti, parañca micchāñāṇe samādapeti; attanā ca micchāvimutti hoti, parañca micchāvimuttiyā samādapeti. Ayaṃ vuccati, bhikkhave, asappurisena asappurisataro.

‘‘Katamo ca, bhikkhave, sappuriso? Idha, bhikkhave, ekacco sammādiṭṭhiko hoti…pe… sammāñāṇī hoti, sammāvimutti hoti. Ayaṃ vuccati, bhikkhave, sappuriso.

‘‘Katamo ca, bhikkhave, sappurisena sappurisataro? Idha, bhikkhave, ekacco attanā ca sammādiṭṭhiko hoti, parañca sammādiṭṭhiyā samādapeti…pe… attanā ca sammāñāṇī hoti, parañca sammāñāṇe samādapeti; attanā ca sammāvimutti hoti, parañca sammāvimuttiyā samādapeti. Ayaṃ vuccati, bhikkhave, sappurisena sappurisataro’’ti. Chaṭṭhaṃ.

7. Paṭhamapāpadhammasuttaṃ

207. ‘‘Pāpañca vo, bhikkhave, desessāmi, pāpena pāpatarañca; kalyāṇañca, kalyāṇena kalyāṇatarañca. Taṃ suṇātha…pe….

‘‘Katamo ca, bhikkhave, pāpo? Idha, bhikkhave, ekacco pāṇātipātī hoti…pe… micchādiṭṭhiko hoti.

Ayaṃ vuccati, bhikkhave, pāpo.

‘‘Katamo ca, bhikkhave, pāpena pāpataro? Idha, bhikkhave, ekacco attanā ca pāṇātipātī hoti, parañca pāṇātipāte samādapeti…pe… attanā ca micchādiṭṭhiko hoti, parañca micchādiṭṭhiyā samādapeti. Ayaṃ vuccati, bhikkhave, pāpena pāpataro.

‘‘Katamo ca, bhikkhave, kalyāṇo? Idha, bhikkhave, ekacco pāṇātipātā paṭivirato hoti…pe… sammādiṭṭhiko hoti. Ayaṃ vuccati, bhikkhave, kalyāṇo.

‘‘Katamo ca, bhikkhave, kalyāṇena kalyāṇataro? Idha, bhikkhave, ekacco attanā ca pāṇātipātā paṭivirato hoti, parañca pāṇātipātā veramaṇiyā samādapeti…pe… attanā ca sammādiṭṭhiko hoti, parañca sammādiṭṭhiyā samādapeti. Ayaṃ vuccati, bhikkhave, kalyāṇena kalyāṇataro’’ti. Sattamaṃ.

8. Dutiyapāpadhammasuttaṃ

208. ‘‘Pāpañca vo, bhikkhave, desessāmi, pāpena pāpatarañca; kalyāṇañca, kalyāṇena kalyāṇatarañca. Taṃ suṇātha, sādhukaṃ manasikarotha; bhāsissāmī’’ti. Evaṃ…pe… etadavoca –

‘‘Katamo ca, bhikkhave, pāpo? Idha, bhikkhave, ekacco micchādiṭṭhiko hoti…pe… micchāñāṇī hoti, micchāvimutti hoti. Ayaṃ vuccati, bhikkhave, pāpo.

‘‘Katamo ca, bhikkhave, pāpena pāpataro? Idha, bhikkhave, ekacco attanā ca micchādiṭṭhiko hoti, parañca micchādiṭṭhiyā samādapeti…pe… attanā ca micchāñāṇī hoti, parañca micchāñāṇe samādapeti; attanā ca micchāvimutti hoti, parañca micchāvimuttiyā samādapeti. Ayaṃ vuccati, bhikkhave, pāpena pāpataro.

‘‘Katamo ca, bhikkhave, kalyāṇo? Idha, bhikkhave, ekacco sammādiṭṭhiko hoti …pe… sammāñāṇī hoti, sammāvimutti hoti. Ayaṃ vuccati, bhikkhave, kalyāṇo.

‘‘Katamo ca, bhikkhave, kalyāṇena kalyāṇataro? Idha, bhikkhave, ekacco attanā ca sammādiṭṭhiko hoti, parañca sammādiṭṭhiyā samādapeti…pe… attanā ca sammāñāṇī hoti, parañca sammāñāṇe samādapeti; attanā ca sammāvimutti hoti, parañca sammāvimuttiyā samādapeti. Ayaṃ vuccati, bhikkhave, kalyāṇena kalyāṇataro’’ti. Aṭṭhamaṃ.

9. Tatiyapāpadhammasuttaṃ

209. ‘‘Pāpadhammañca vo, bhikkhave, desessāmi, pāpadhammena pāpadhammatarañca; kalyāṇadhammañca, kalyāṇadhammena kalyāṇadhammatarañca. Taṃ suṇātha…pe….

‘‘Katamo ca, bhikkhave, pāpadhammo? Idha, bhikkhave, ekacco pāṇātipātī hoti…pe… micchādiṭṭhiko hoti. Ayaṃ vuccati, bhikkhave, pāpadhammo.

‘‘Katamo ca, bhikkhave, pāpadhammena pāpadhammataro? Idha bhikkhave, ekacco attanā ca pāṇātipātī hoti, parañca pāṇātipāte samādapeti…pe… attanā ca micchādiṭṭhiko hoti, parañca micchādiṭṭhiyā samādapeti. Ayaṃ vuccati, bhikkhave, pāpadhammena pāpadhammataro.

‘‘Katamo ca, bhikkhave, kalyāṇadhammo? Idha, bhikkhave, ekacco pāṇātipātā paṭivirato hoti…pe… sammādiṭṭhiko hoti. Ayaṃ vuccati, bhikkhave, kalyāṇadhammo.

‘‘Katamo ca, bhikkhave, kalyāṇadhammena kalyāṇadhammataro? Idha, bhikkhave, ekacco attanā ca pāṇātipātā paṭivirato hoti, parañca pāṇātipātā veramaṇiyā samādapeti…pe… attanā ca sammādiṭṭhiko hoti, parañca sammādiṭṭhiyā samādapeti. Ayaṃ vuccati, bhikkhave, kalyāṇadhammena kalyāṇadhammataro''ti. Navamaṃ.

10. Catutthapāpadhammasuttaṃ

210. ''Pāpadhammañca vo, bhikkhave, desessāmi, pāpadhammena pāpadhammatarañca; kalyāṇadhammañca, kalyāṇadhammena kalyāṇadhammatarañca. Taṃ suṇātha…pe….

''Katamo ca, bhikkhave, pāpadhammo? Idha, bhikkhave, ekacco micchādiṭṭhiko hoti…pe… micchāñāṇī hoti, micchāvimutti hoti. Ayaṃ vuccati, bhikkhave, pāpadhammo.

''Katamo ca, bhikkhave, pāpadhammena pāpadhammataro? Idha, bhikkhave, ekacco attanā ca micchādiṭṭhiko hoti, parañca micchādiṭṭhiyā samādapeti…pe… attanā ca micchāñāṇī hoti, parañca micchāñāṇe samādapeti; attanā ca micchāvimutti hoti, parañca micchāvimuttiyā samādapeti. Ayaṃ vuccati, bhikkhave, pāpadhammena pāpadhammataro.

''Katamo ca, bhikkhave, kalyāṇadhammo? Idha, bhikkhave, ekacco sammādiṭṭhiko hoti…pe… sammāñāṇī hoti, sammāvimutti hoti. Ayaṃ vuccati, bhikkhave, kalyāṇadhammo.

''Katamo ca, bhikkhave, kalyāṇadhammena kalyāṇadhammataro? Idha, bhikkhave, ekacco attanā ca sammādiṭṭhiko hoti, parañca sammādiṭṭhiyā samādapeti…pe… attanā ca sammāñāṇī hoti, parañca sammāñāṇe samādapeti; attanā ca sammāvimutti hoti, parañca sammāvimuttiyā samādapeti. Ayaṃ vuccati, bhikkhave, kalyāṇadhammena kalyāṇadhammataro''ti. Dasamaṃ.

Sappurisavaggo paṭhamo.

Tassuddānaṃ –

Sikkhāpadañca assaddhaṃ, sattakammaṃ atho ca dasakammaṃ;
Aṭṭhaṅgikañca dasamaggaṃ, dve pāpadhammā apare dveti.

(22) 2. Parisāvaggo

1. Parisāsuttaṃ

211. ''Cattārome, bhikkhave, parisadūsanā. Katame cattāro? Bhikkhu, bhikkhave [idha bhikkhave bhikkhu (pī. ka.)], dussīlo pāpadhammo parisadūsano; bhikkhunī, bhikkhave, dussīlā pāpadhammā parisadūsanā; upāsako, bhikkhave, dussīlo pāpadhammo parisadūsano; upāsikā, bhikkhave, dussīlā pāpadhammā parisadūsanā. Ime kho, bhikkhave, cattāro parisadūsanā.

''Cattārome, bhikkhave, parisasobhanā. Katame cattāro? Bhikkhu, bhikkhave, sīlavā kalyāṇadhammo parisasobhano; bhikkhunī, bhikkhave, sīlavatī kalyāṇadhammā parisasobhanā; upāsako, bhikkhave, sīlavā kalyāṇadhammo parisasobhano; upāsikā, bhikkhave, sīlavatī kalyāṇadhammā parisasobhanā. Ime kho, bhikkhave, cattāro parisasobhanā''ti. Paṭhamaṃ.

2. Diṭṭhisuttaṃ

212. ''Catūhi, bhikkhave, dhammehi samannāgato yathābhataṃ nikkhitto evaṃ niraye. Katamehi catūhi? Kāyaduccaritena, vacīduccaritena, manoduccaritena, micchādiṭṭhiyā – imehi kho, bhikkhave, catūhi dhammehi samannāgato yathābhataṃ nikkhitto evaṃ niraye.

‘‘Catūhi, bhikkhave, dhammehi samannāgato yathābhataṃ nikkhitto evaṃ sagge. Katamehi catūhi? Kāyasucaritena, vacīsucaritena, manosucaritena, sammādiṭṭhiyā – imehi kho, bhikkhave, catūhi dhammehi samannāgato yathābhataṃ nikkhitto evaṃ sagge’’ti. Dutiyaṃ.

3. Akataññutāsuttaṃ

213. ‘‘Catūhi, bhikkhave, dhammehi samannāgato yathābhataṃ nikkhitto evaṃ niraye. Katamehi catūhi? Kāyaduccaritena, vacīduccaritena, manoduccaritena, akataññutā akataveditā [akataññutāakatavेditāya (sī.)] – imehi kho, bhikkhave, catūhi dhammehi samannāgato yathābhataṃ nikkhitto evaṃ niraye.

‘‘Catūhi, bhikkhave, dhammehi samannāgato yathābhataṃ nikkhitto evaṃ sagge. Katamehi catūhi? Kāyasucaritena, vacīsucaritena, manosucaritena, kataññutākatavedita [kataññutākataveditāya (sī.)] – imehi kho, bhikkhave, catūhi dhammehi samannāgato yathābhataṃ nikkhitto evaṃ sagge’’ti. Tatiyaṃ.

4. Pāṇātipātīsuttaṃ

214. …Pe… pāṇātipātī hoti, adinnādāyī hoti, kāmesumicchācārī hoti, musāvādī hoti…pe… pāṇātipātā paṭivirato hoti, adinnādānā paṭivirato hoti, kāmesumicchācārā paṭivirato hoti, musāvādā paṭivirato hoti. Catutthaṃ.

5. Paṭhamamaggasuttaṃ

215. …Pe… micchādiṭṭhiko hoti, micchāsaṅkappo hoti, micchāvāco hoti, micchākammanto hoti…pe… sammādiṭṭhiko hoti, sammāsaṅkappo hoti, sammāvāco hoti, sammākammanto hoti. Pañcamaṃ.

6. Dutiyamaggasuttaṃ

216. …Pe… micchāājīvo hoti, micchāvāyāmo hoti, micchāsati hoti, micchāsamādhi hoti…pe… sammāājīvo hoti, sammāvāyāmo hoti, sammāsati hoti, sammāsamādhi hoti. Chaṭṭhaṃ.

7. Paṭhamavohārapathasuttaṃ

217. …Pe… adiṭṭhe diṭṭhavādī hoti, asute sutavādī hoti, amute mutavādī hoti, aviññāte viññātavādī hoti…pe… adiṭṭhe adiṭṭhavādī hoti, asute asutavādī hoti, amute amutavādī hoti, aviññāte aviññātavādī hoti. Sattamaṃ.

8. Dutiyavohārapathasuttaṃ

218. …Pe… diṭṭhe adiṭṭhavādī hoti, sute asutavādī hoti, mute amutavādī hoti, viññāte aviññātavādī hoti…pe… diṭṭhe diṭṭhavādī hoti, sute sutavādī hoti, mute mutavādī hoti, viññāte viññātavādī hoti. Aṭṭhamaṃ.

9. Ahirikasuttaṃ

219. …Pe… assaddho hoti, dussīlo hoti, ahiriko hoti, anottappī hoti…pe… saddho hoti, sīlavā hoti, hirimā hoti, ottappī hoti. Navamaṃ.

10. Dussīlasuttaṃ

220. ‘‘Catūhi, bhikkhave, dhammehi samannāgato yathābhataṃ nikkhitto evaṃ niraye. Katamehi catūhi? Assaddho hoti, dussīlo hoti, kusīto hoti, duppañño hoti – imehi kho, bhikkhave, catūhi dhammehi samannāgato yathābhataṃ nikkhitto evaṃ niraye.

‘‘Catūhi, bhikkhave, dhammehi samannāgato yathābhataṃ nikkhitto evaṃ sagge. Katamehi catūhi? Saddho hoti, sīlavā hoti, āraddhavīriyo hoti, paññavā hoti – imehi kho, bhikkhave, catūhi dhammehi samannāgato yathābhataṃ nikkhitto evaṃ sagge’’ti. Dasamaṃ.

Parisāvaggo [sobhanavaggo (sī. syā. kaṃ. pī.)] dutiyo.

Tassuddānaṃ –

Parisā diṭṭhi akataññutā, pāṇātipātāpi dve maggā;
Dve vohārapathā vuttā, ahirikaṃ duppaññena cāti.

(23) 3. Duccaritavaggo

1. Duccaritasuttaṃ

221. ‘‘Cattārimāni, bhikkhave, vacīduccaritāni. Katamāni cattāri? Musāvādo, pisuṇā vācā, pharusā vācā, samphappalāpo – imāni kho, bhikkhave, cattāri vacīduccaritāni. Cattārimāni, bhikkhave, vacīsucaritāni. Katamāni cattāri? Saccavācā, apisuṇā vācā, saṇhā vācā, mantavācā [mantā vācā (sī. syā. kaṃ. pī.)] – imāni kho, bhikkhave, cattāri vacīsucaritānī’’ti. Paṭhamaṃ.

2. Diṭṭhisuttaṃ

222. ‘‘Catūhi, bhikkhave, dhammehi samannāgato bālo abyatto asappuriso khataṃ upahataṃ attānaṃ pariharati, sāvajjo ca hoti sānuvajjo ca viññūnaṃ; bahuñca apuññaṃ pasavati. Katamehi catūhi? Kāyaduccaritena, vacīduccaritena, manoduccaritena, micchādiṭṭhiyā – imehi kho, bhikkhave, catūhi dhammehi samannāgato bālo abyatto asappuriso khataṃ upahataṃ attānaṃ pariharati, sāvajjo ca hoti sānuvajjo ca viññūnaṃ, bahuñca apuññaṃ pasavati.

‘‘Catūhi, bhikkhave, dhammehi samannāgato paṇḍito viyatto sappuriso akkhataṃ anupahataṃ attānaṃ pariharati, anavajjo ca hoti ananuvajjo viññūnaṃ, bahuñca puññaṃ pasavati. Katamehi catūhi? Kāyasucaritena, vacīsucaritena, manosucaritena, sammādiṭṭhiyā – imehi kho, bhikkhave, catūhi dhammehi samannāgato paṇḍito viyatto sappuriso akkhataṃ anupahataṃ attānaṃ pariharati, anavajjo ca hoti ananuvajjo viññūnaṃ; bahuñca puññaṃ pasavatī’’ti. Dutiyaṃ.

3. Akataññutāsuttaṃ

223. ‘‘Catūhi, bhikkhave, dhammehi samannāgato bālo abyatto asappuriso khataṃ upahataṃ attānaṃ pariharati, sāvajjo ca hoti sānuvajjo viññūnaṃ, bahuñca apuññaṃ pasavati. Katamehi catūhi? Kāyaduccaritena, vacīduccaritena, manoduccaritena, akataññutā akataveditā – imehi…pe… paṇḍito… kāyasucaritena, vacīsucaritena, manosucaritena kataññutākataveditā…pe…. Tatiyaṃ.

4. Pāṇātipātīsuttaṃ

224. … Pāṇātipātī hoti, adinnādāyī hoti, kāmesumicchācārī hoti, musāvādī hoti…pe… pāṇātipātā paṭivirato hoti, adinnādānā paṭivirato hoti, kāmesumicchācārā paṭivirato hoti, musāvādā paṭivirato hoti…pe…. Catutthaṃ.

5. Paṭhamamaggasuttaṃ

225. … Micchādiṭṭhiko hoti, micchāsaṅkappo hoti, micchāvāco hoti, micchākammanto hoti…pe… sammādiṭṭhiko hoti, sammāsaṅkappo hoti, sammāvāco hoti, sammākammanto hoti…pe…. Pañcamaṃ.

6. Dutiyamaggasuttaṃ

226. … Micchāājīvo hoti, micchāvāyāmo hoti, micchāsati hoti, micchāsamādhi hoti…pe… sammāājīvo hoti, sammāvāyāmo hoti, sammāsati hoti, sammāsamādhi hoti…pe…. Chaṭṭhaṃ.

7. Paṭhamavohārapathasuttaṃ

227. … Adiṭṭhe diṭṭhavādī hoti, asute sutavādī hoti, amute mutavādī hoti, aviññāte viññātavādī hoti…pe… adiṭṭhe adiṭṭhavādī hoti, asute asutavādī hoti, amute amutavādī hoti, aviññāte aviññātavādī hoti…pe…. Sattamaṃ.

8. Dutiyavohārapathasuttaṃ

228. … Diṭṭhe adiṭṭhavādī hoti, sute asutavādī hoti, mute amutavādī hoti, viññāte aviññātavādī hoti…pe… diṭṭhe diṭṭhavādī hoti, sute sutavādī hoti, mute mutavādī hoti, viññāte viññātavādī hoti…pe…. Aṭṭhamaṃ.

9. Ahirikasuttaṃ

229. … Assaddho hoti, dussīlo hoti, ahiriko hoti, anottappī hoti…pe… saddho hoti, sīlavā hoti, hirimā hoti, ottappī hoti…pe…. Navamaṃ.

10. Duppaññasuttaṃ

230. … Assaddho hoti, dussīlo hoti, kusīto hoti, duppañño hoti…pe… saddho hoti, sīlavā hoti, āraddhavīriyo hoti, paññavā hoti – imehi kho, bhikkhave, catūhi dhammehi samannāgato paṇḍito viyatto sappuriso akkhataṃ anupahataṃ attānaṃ pariharati, anavajjo ca hoti ananuvajjo viññūnaṃ, bahuñca puññaṃ pasavatī''ti. Dasamaṃ.

11. Kavisuttaṃ

231. ''Cattārome, bhikkhave, kavī. Katame cattāro? Cintākavi, sutakavi, atthakavi, paṭibhānakavi – ime kho, bhikkhave, cattāro kavī''ti. Ekādasamaṃ.

Duccaritavaggo tatiyo.

Tassuddānaṃ –

Duccaritaṃ diṭṭhi akataññū ca, pāṇātipātāpi dve maggā;
Dve vohārapathā vuttā, ahirikaṃ duppaññakavinā cāti.

(24) 4. Kammavaggo

1. Saṃkhittasuttaṃ

232. ‘‘Cattārimāni, bhikkhave, kammāni mayā sayaṃ abhiññā sacchikatvā paveditāni. Katamāni cattāri? Atthi, bhikkhave, kammaṃ kaṇhaṃ kaṇhavipākaṃ; atthi, bhikkhave, kammaṃ sukkaṃ sukkavipākaṃ; atthi, bhikkhave, kammaṃ kaṇhasukkaṃ kaṇhasukkavipākaṃ; atthi, bhikkhave, kammaṃ akaṇhaasukkaṃ [akaṇhaṃ asukkaṃ (sī. syā. pī.) (dī. ni. 3.312; ma. ni. 2.81)] akaṇhaasukkavipākaṃ kammakkhayāya saṃvattati. Imāni kho, bhikkhave, cattāri kammāni mayā sayaṃ abhiññā sacchikatvā paveditānī’’ti. Paṭhamaṃ.

2. Vitthārasuttaṃ

233. ‘‘Cattārimāni, bhikkhave, kammāni mayā sayaṃ abhiññā sacchikatvā paveditāni. Katamāni cattāri? Atthi, bhikkhave, kammaṃ kaṇhaṃ kaṇhavipākaṃ; atthi, bhikkhave, kammaṃ sukkaṃ sukkavipākaṃ; atthi, bhikkhave, kammaṃ kaṇhasukkaṃ kaṇhasukkavipākaṃ; atthi, bhikkhave, kammaṃ akaṇhaasukkaṃ akaṇhaasukkavipākaṃ kammakkhayāya saṃvattati.

‘‘Katamañca, bhikkhave, kammaṃ kaṇhaṃ kaṇhavipākaṃ? Idha, bhikkhave, ekacco sabyābajjhaṃ [sabyāpajjhaṃ (sabbattha)] kāyasaṅkhāraṃ abhisaṅkharoti, sabyābajjhaṃ vacīsaṅkhāraṃ abhisaṅkharoti, sabyābajjhaṃ manosaṅkhāraṃ abhisaṅkharoti. So sabyābajjhaṃ kāyasaṅkhāraṃ abhisaṅkharitvā, sabyābajjhaṃ vacīsaṅkhāraṃ abhisaṅkharitvā, sabyābajjhaṃ manosaṅkhāraṃ abhisaṅkharitvā sabyābajjhaṃ lokaṃ upapajjati. Tamenaṃ sabyābajjhaṃ lokaṃ upapannaṃ samānaṃ sabyābajjhā phassā phusanti. So sabyābajjhehi phassehi phuṭṭho samāno sabyābajjhaṃ vedanaṃ vediyati [vedayati (ka.) a. ni. 6.63] ekantadukkhaṃ, seyyathāpi sattā nerayikā. Idaṃ vuccati, bhikkhave, kammaṃ kaṇhaṃ kaṇhavipākaṃ.

‘‘Katamañca, bhikkhave, kammaṃ sukkaṃ sukkavipākaṃ? Idha, bhikkhave, ekacco abyābajjhaṃ kāyasaṅkhāraṃ abhisaṅkharoti, abyābajjhaṃ vacīsaṅkhāraṃ abhisaṅkharoti, abyābajjhaṃ manosaṅkhāraṃ abhisaṅkharoti. So abyābajjhaṃ kāyasaṅkhāraṃ abhisaṅkharitvā, abyābajjhaṃ vacīsaṅkhāraṃ abhisaṅkharitvā, abyābajjhaṃ manosaṅkhāraṃ abhisaṅkharitvā abyābajjhaṃ lokaṃ upapajjati. Tamenaṃ abyābajjhaṃ lokaṃ upapannaṃ samānaṃ abyābajjhā phassā phusanti. So abyābajjhehi phassehi phuṭṭho samāno abyābajjhaṃ vedanaṃ vediyati ekantasukhaṃ, seyyathāpi devā subhakiṇhā. Idaṃ vuccati, bhikkhave, kammaṃ sukkaṃ sukkavipākaṃ.

‘‘Katamañca, bhikkhave, kammaṃ kaṇhasukkaṃ kaṇhasukkavipākaṃ? Idha, bhikkhave, ekacco sabyābajjhampi abyābajjhampi kāyasaṅkhāraṃ abhisaṅkharoti, sabyābajjhampi abyābajjhampi vacīsaṅkhāraṃ abhisaṅkharoti, sabyābajjhampi abyābajjhampi manosaṅkhāraṃ abhisaṅkharoti. So sabyābajjhampi abyābajjhampi kāyasaṅkhāraṃ abhisaṅkharitvā, sabyābajjhampi abyābajjhampi vacīsaṅkhāraṃ abhisaṅkharitvā, sabyābajjhampi abyābajjhampi manosaṅkhāraṃ abhisaṅkharitvā sabyābajjhampi abyābajjhampi lokaṃ upapajjati. Tamenaṃ sabyābajjhampi abyābajjhampi lokaṃ upapannaṃ samānaṃ sabyābajjhāpi abyābajjhāpi phassā phusanti. So sabyābajjhehipi abyābajjhehipi phassehi phuṭṭho samāno sabyābajjhampi abyābajjhampi vedanaṃ vediyati vokiṇṇasukhadukkhaṃ, seyyathāpi manussā ekacce ca devā ekacce ca vinipātikā. Idaṃ vuccati, bhikkhave, kammaṃ kaṇhasukkaṃ kaṇhasukkavipākaṃ.

‘‘Katamañca, bhikkhave, kammaṃ akaṇhaasukkaṃ akaṇhaasukkavipākaṃ kammakkhayāya saṃvattati? Tatra, bhikkhave, yamidaṃ kammaṃ kaṇhaṃ kaṇhavipākaṃ tassa pahānāya yā cetanā, yamidaṃ [yampidaṃ (sī. syā. kaṃ. pī.)] kammaṃ sukkaṃ sukkavipākaṃ tassa pahānāya yā cetanā, yamidaṃ [yampidaṃ (sī. syā. kaṃ. pī.)] kammaṃ kaṇhasukkaṃ kaṇhasukkavipākaṃ tassa pahānāya yā cetanā – idaṃ vuccati, bhikkhave, kammaṃ akaṇhaasukkaṃ akaṇhaasukkavipākaṃ kammakkhayāya saṃvattati. Imāni kho, bhikkhave, cattāri kammāni mayā sayaṃ abhiññā sacchikatvā paveditānī’’ti. Dutiyaṃ.

3. Soṇakāyanasuttaṃ

234. Atha kho sikhāmoggallāno brāhmaṇo yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṃ sammodi. Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho sikhāmoggallāno brāhmaṇo bhagavantaṃ etadavoca –

‘‘Purimāni, bho gotama, divasāni purimatarāni soṇakāyano māṇavo yenāhaṃ tenupasaṅkami; upasaṅkamitvā maṃ etadavoca – ‘samaṇo gotamo sabbakammānaṃ akiriyaṃ paññapeti, sabbakammānaṃ kho pana akiriyaṃ paññapento ucchedaṃ āha lokassa – kammasaccāyaṃ [kammasaccāyī (ka.)], bho, loko kammasamārambhaṭṭhāyī’’’ti.

‘‘Dassanampi kho ahaṃ, brāhmaṇa, soṇakāyanassa māṇavassa nābhijānāmi; kuto panevarūpo kathāsallāpo! Cattārimāni, brāhmaṇa, kammāni mayā sayaṃ abhiññā sacchikatvā paveditāni. Katamāni cattāri? Atthi, brāhmaṇa, kammaṃ kaṇhaṃ kaṇhavipākaṃ; atthi, brāhmaṇa, kammaṃ sukkaṃ sukkavipākaṃ; atthi, brāhmaṇa, kammaṃ kaṇhasukkaṃ kaṇhasukkavipākaṃ; atthi, brāhmaṇa, kammaṃ akaṇhaasukkaṃ akaṇhaasukkavipākaṃ kammakkhayāya saṃvattati.

‘‘Katamañca, brāhmaṇa, kammaṃ kaṇhaṃ kaṇhavipākaṃ? Idha, brāhmaṇa, ekacco sabyābajjhaṃ kāyasaṅkhāraṃ abhisaṅkharoti, sabyābajjhaṃ vacīsaṅkhāraṃ abhisaṅkharoti, sabyābajjhaṃ manosaṅkhāraṃ abhisaṅkharoti. So sabyābajjhaṃ kāyasaṅkhāraṃ abhisaṅkharitvā, sabyābajjhaṃ vacīsaṅkhāraṃ abhisaṅkharitvā, sabyābajjhaṃ manosaṅkhāraṃ abhisaṅkharitvā sabyābajjhaṃ lokaṃ upapajjati. Tamenaṃ sabyābajjhaṃ lokaṃ upapannaṃ samānaṃ sabyābajjhā phassā phusanti. So sabyābajjhehi phassehi phuṭṭho samāno sabyābajjhaṃ vedanaṃ vediyati ekantadukkhaṃ, seyyathāpi sattā nerayikā. Idaṃ vuccati, brāhmaṇa, kammaṃ kaṇhaṃ kaṇhavipākaṃ.

‘‘Katamañca, brāhmaṇa, kammaṃ sukkaṃ sukkavipākaṃ? Idha, brāhmaṇa, ekacco abyābajjhaṃ kāyasaṅkhāraṃ abhisaṅkharoti, abyābajjhaṃ vacīsaṅkhāraṃ abhisaṅkharoti, abyābajjhaṃ manosaṅkhāraṃ abhisaṅkharoti. So abyābajjhaṃ kāyasaṅkhāraṃ abhisaṅkharitvā, abyābajjhaṃ vacīsaṅkhāraṃ abhisaṅkharitvā, abyābajjhaṃ manosaṅkhāraṃ abhisaṅkharitvā abyābajjhaṃ lokaṃ upapajjati. Tamenaṃ abyābajjhaṃ lokaṃ upapannaṃ samānaṃ abyābajjhā phassā phusanti. So abyābajjhehi phassehi phuṭṭho samāno abyābajjhaṃ vedanaṃ vediyati ekantasukhaṃ, seyyathāpi devā subhakiṇhā. Idaṃ vuccati, brāhmaṇa, kammaṃ sukkaṃ sukkavipākaṃ.

‘‘Katamañca, brāhmaṇa, kammaṃ kaṇhasukkaṃ kaṇhasukkavipākaṃ? Idha, brāhmaṇa, ekacco sabyābajjhampi abyābajjhampi kāyasaṅkhāraṃ abhisaṅkharoti, sabyābajjhampi abyābajjhampi vacīsaṅkhāraṃ abhisaṅkharoti, sabyābajjhampi abyābajjhampi manosaṅkhāraṃ abhisaṅkharoti. So sabyābajjhampi abyābajjhampi kāyasaṅkhāraṃ abhisaṅkharitvā, sabyābajjhampi abyābajjhampi vacīsaṅkhāraṃ abhisaṅkharitvā, sabyābajjhampi abyābajjhampi manosaṅkhāraṃ abhisaṅkharitvā sabyābajjhampi abyābajjhampi lokaṃ upapajjati. Tamenaṃ sabyābajjhampi abyābajjhampi lokaṃ upapannaṃ samānaṃ sabyābajjhāpi abyābajjhāpi phassā phusanti. So sabyābajjhehipi abyābajjhehipi phassehi phuṭṭho samāno sabyābajjhampi abyābajjhampi vedanaṃ vediyati vokiṇṇasukhadukkhaṃ, seyyathāpi manussā ekacce ca devā ekacce ca vinipātikā. Idaṃ vuccati, brāhmaṇa, kammaṃ kaṇhasukkaṃ kaṇhasukkavipākaṃ.

‘‘Katamañca, brāhmaṇa, kammaṃ akaṇhaasukkaṃ akaṇhaasukkavipākaṃ kammakkhayāya saṃvattati? Tatra, brāhmaṇa, yamidaṃ kammaṃ kaṇhaṃ kaṇhavipākaṃ tassa pahānāya yā cetanā, yamidaṃ kammaṃ sukkaṃ sukkavipākaṃ tassa pahānāya yā cetanā, yamidaṃ kammaṃ kaṇhasukkaṃ kaṇhasukkavipākaṃ tassa pahānāya yā cetanā – idaṃ vuccati, brāhmaṇa, kammaṃ akaṇhaasukkaṃ akaṇhaasukkavipākaṃ kammakkhayāya saṃvattati. Imāni kho, brāhmaṇa, cattāri kammāni mayā sayaṃ abhiññā sacchikatvā paveditānī’’ti. Tatiyaṃ.

4. Paṭhamasikkhāpadasuttaṃ

235. ‘‘Cattārimāni, bhikkhave, kammāni mayā sayaṃ abhiññā sacchikatvā paveditāni. Katamāni cattāri? Atthi, bhikkhave, kammaṃ kaṇhaṃ kaṇhavipākaṃ; atthi, bhikkhave, kammaṃ sukkaṃ sukkavipākaṃ; atthi, bhikkhave, kammaṃ kaṇhasukkaṃ kaṇhasukkavipākaṃ; atthi, bhikkhave, kammaṃ akaṇhaasukkaṃ akaṇhaasukkavipākaṃ kammakkhayāya saṃvattati. Katamañca, bhikkhave, kammaṃ kaṇhaṃ kaṇhavipākaṃ? Idha, bhikkhave, ekacco pāṇātipātī hoti, adinnādāyī hoti, kāmesumicchācārī hoti, musāvādī hoti, surāmerayamajjapamādaṭṭhāyī hoti. Idaṃ vuccati, bhikkhave, kammaṃ kaṇhaṃ kaṇhavipākaṃ.

‘‘Katamañca, bhikkhave, kammaṃ sukkaṃ sukkavipākaṃ? Idha, bhikkhave, ekacco pāṇātipātā paṭivirato hoti, adinnādānā paṭivirato hoti, kāmesumicchācārā paṭivirato hoti, musāvādā paṭivirato hoti, surāmerayamajjapamādaṭṭhānā paṭivirato hoti. Idaṃ vuccati, bhikkhave, kammaṃ sukkaṃ sukkavipākaṃ.

‘‘Katamañca, bhikkhave, kammaṃ kaṇhasukkaṃ kaṇhasukkavipākaṃ? Idha, bhikkhave, ekacco sabyābajjhampi abyābajjhampi kāyasaṅkhāraṃ abhisaṅkharoti…pe… idaṃ vuccati, bhikkhave, kammaṃ kaṇhasukkaṃ kaṇhasukkavipākaṃ.

‘‘Katamañca, bhikkhave, kammaṃ akaṇhaasukkaṃ akaṇhaasukkavipākaṃ kammakkhayāya saṃvattati? Tatra, bhikkhave, yamidaṃ kammaṃ kaṇhaṃ kaṇhavipākaṃ…pe… idaṃ vuccati, bhikkhave, kammaṃ akaṇhaasukkaṃ akaṇhaasukkavipākaṃ kammakkhayāya saṃvattati. Imāni kho, bhikkhave, cattāri kammāni mayā sayaṃ abhiññā sacchikatvā paveditānī’’ti. Catutthaṃ.

5. Dutiyasikkhāpadasuttaṃ

236. ‘‘Cattārimāni, bhikkhave, kammāni mayā sayaṃ abhiññā sacchikatvā paveditāni. Katamāni cattāri? Atthi, bhikkhave, kammaṃ kaṇhaṃ kaṇhavipākaṃ; atthi, bhikkhave, kammaṃ sukkaṃ sukkavipākaṃ; atthi, bhikkhave, kammaṃ kaṇhasukkaṃ kaṇhasukkavipākaṃ; atthi, bhikkhave, kammaṃ akaṇhaasukkaṃ akaṇhaasukkavipākaṃ kammakkhayāya saṃvattati.

‘‘Katamañca, bhikkhave, kammaṃ kaṇhaṃ kaṇhavipākaṃ? Idha, bhikkhave, ekaccena mātā [ekacco mātaraṃ (ka.)] jīvitā voropitā hoti, pitā [pitaraṃ (ka.)] jīvitā voropito [voropitā (ka.)] hoti, arahaṃ [arahantaṃ (ka.)] jīvitā voropito [voropitā (ka.)] hoti, tathāgatassa duṭṭhena cittena lohitaṃ uppāditaṃ [uppāditā (ka.)] hoti, saṅgho bhinno hoti. Idaṃ vuccati, bhikkhave, kammaṃ kaṇhaṃ kaṇhavipākaṃ.

‘‘Katamañca, bhikkhave, kammaṃ sukkaṃ sukkavipākaṃ? Idha, bhikkhave, ekacco pāṇātipātā paṭivirato hoti, adinnādānā paṭivirato hoti, kāmesumicchācārā paṭivirato hoti, musāvādā paṭivirato hoti, pisuṇāya vācāya paṭivirato hoti, pharusāya vācāya paṭivirato hoti, samphappalāpā paṭivirato hoti, anabhijjhālu hoti, abyāpannacitto hoti, sammādiṭṭhi [sammādiṭṭhiko (sī. syā. kaṃ.)] hoti. Idaṃ vuccati, bhikkhave, kammaṃ sukkaṃ sukkavipākaṃ.

‘‘Katamañca, bhikkhave, kammaṃ kaṇhasukkaṃ kaṇhasukkavipākaṃ? Idha, bhikkhave, ekacco sabyābajjhampi abyābajjhampi kāyasaṅkhāraṃ abhisaṅkharoti…pe… idaṃ vuccati, bhikkhave, kammaṃ kaṇhasukkaṃ kaṇhasukkavipākaṃ.

‘‘Katamañca, bhikkhave, kammaṃ akaṇhaasukkaṃ akaṇhaasukkavipākaṃ kammakkhayāya saṃvattati? Tatra, bhikkhave, yamidaṃ kammaṃ kaṇhaṃ kaṇhavipākaṃ…pe… idaṃ vuccati, bhikkhave, kammaṃ akaṇhaasukkaṃ akaṇhaasukkavipākaṃ kammakkhayāya saṃvattati. Imāni kho, bhikkhave, cattāri kammāni mayā sayaṃ abhiññā sacchikatvā paveditānī’’ti. Pañcamaṃ.

6. Ariyamaggasuttaṃ

237. ‘‘Cattārimāni, bhikkhave, kammāni mayā sayaṃ abhiññā sacchikatvā paveditāni. Katamāni cattāri? Atthi, bhikkhave, kammaṃ kaṇhaṃ kaṇhavipākaṃ; atthi, bhikkhave, kammaṃ sukkaṃ sukkavipākaṃ; atthi, bhikkhave, kammaṃ kaṇhasukkaṃ kaṇhasukkavipākaṃ; atthi, bhikkhave, kammaṃ akaṇhaasukkaṃ akaṇhaasukkavipākaṃ kammakkhayāya saṃvattati.

‘‘Katamañca, bhikkhave, kammaṃ kaṇhaṃ kaṇhavipākaṃ? Idha, bhikkhave, ekacco sabyābajjhaṃ kāyasaṅkhāraṃ abhisaṅkharoti…pe… idaṃ vuccati, bhikkhave, kammaṃ kaṇhaṃ kaṇhavipākaṃ.

‘‘Katamañca, bhikkhave, kammaṃ sukkaṃ sukkavipākaṃ? Idha, bhikkhave, ekacco abyābajjhaṃ kāyasaṅkhāraṃ abhisaṅkharoti…pe… idaṃ vuccati, bhikkhave, kammaṃ sukkaṃ sukkavipākaṃ.

‘‘Katamañca, bhikkhave, kammaṃ kaṇhasukkaṃ kaṇhasukkavipākaṃ? Idha, bhikkhave, ekacco sabyābajjhampi abyābajjhampi kāyasaṅkhāraṃ abhisaṅkharoti…pe… idaṃ vuccati, bhikkhave, kammaṃ kaṇhasukkaṃ kaṇhasukkavipākaṃ.

‘‘Katamañca, bhikkhave, kammaṃ akaṇhaasukkaṃ akaṇhaasukkavipākaṃ kammakkhayāya saṃvattati? Sammādiṭṭhi…pe… sammāsamādhi. Idaṃ vuccati, bhikkhave, kammaṃ akaṇhaasukkaṃ akaṇhaasukkavipākaṃ kammakkhayāya saṃvattati. Imāni kho, bhikkhave, cattāri kammāni mayā sayaṃ abhiññā sacchikatvā paveditānī’’ti. Chaṭṭhaṃ.

7. Bojjhaṅgasuttaṃ

238. ‘‘Cattārimāni, bhikkhave, kammāni…pe… kaṇhaṃ kaṇhavipākaṃ…pe… idha, bhikkhave, ekacco sabyābajjhaṃ kāyasaṅkhāraṃ abhisaṅkharoti…pe… idaṃ vuccati, bhikkhave, kammaṃ kaṇhaṃ kaṇhavipākaṃ.

‘‘Katamañca, bhikkhave, kammaṃ sukkaṃ sukkavipākaṃ? Idha, bhikkhave, ekacco abyābajjhaṃ kāyasaṅkhāraṃ abhisaṅkharoti…pe… idaṃ vuccati, bhikkhave, kammaṃ sukkaṃ sukkavipākaṃ.

‘‘Katamañca, bhikkhave, kammaṃ kaṇhasukkaṃ kaṇhasukkavipākaṃ? Idha, bhikkhave, ekacco sabyābajjhampi abyābajjhampi kāyasaṅkhāraṃ abhisaṅkharoti…pe… idaṃ vuccati, bhikkhave, kammaṃ kaṇhasukkaṃ kaṇhasukkavipākaṃ.

‘‘Katamañca, bhikkhave, kammaṃ akaṇhaasukkaṃ akaṇhaasukkavipākaṃ kammakkhayāya saṃvattati? Satisambojjhaṅgo, dhammavicayasambojjhaṅgo, vīriyasambojjhaṅgo, pītisambojjhaṅgo, passaddhisambojjhaṅgo, samādhisambojjhaṅgo, upekkhāsambojjhaṅgo – idaṃ vuccati, bhikkhave, kammaṃ akaṇhaasukkaṃ akaṇhaasukkavipākaṃ kammakkhayāya saṃvattati. Imāni kho, bhikkhave, cattāri kammāni mayā sayaṃ abhiññā sacchikatvā paveditānī’’ti. Sattamaṃ.

8. Sāvajjasuttaṃ

239. ‘‘Catūhi, bhikkhave, dhammehi samannāgato yathābhataṃ nikkhitto evaṃ niraye. Katamehi catūhi? Sāvajjena kāyakammena, sāvajjena vacīkammena, sāvajjena manokammena, sāvajjāya diṭṭhiyā – imehi kho, bhikkhave, catūhi dhammehi samannāgato yathābhataṃ nikkhitto evaṃ niraye.

‘‘Catūhi, bhikkhave, dhammehi samannāgato yathābhataṃ nikkhitto evaṃ sagge. Katamehi catūhi? Anavajjena kāyakammena, anavajjena vacīkammena, anavajjena manokammena, anavajjāya diṭṭhiyā – imehi kho, bhikkhave, catūhi dhammehi samannāgato yathābhataṃ nikkhitto evaṃ sagge’’ti. Aṭṭhamaṃ.

9. Abyābajjhasuttaṃ

240. ‘‘Catūhi, bhikkhave, dhammehi samannāgato yathābhataṃ nikkhitto evaṃ niraye. Katamehi catūhi? Sabyābajjhena kāyakammena, sabyābajjhena vacīkammena, sabyābajjhena manokammena, sabyābajjhāya diṭṭhiyā – imehi kho, bhikkhave, catūhi dhammehi samannāgato yathābhataṃ nikkhitto evaṃ niraye.

‘‘Catūhi, bhikkhave, dhammehi samannāgato yathābhataṃ nikkhitto evaṃ sagge. Katamehi catūhi? Abyābajjhena kāyakammena, abyābajjhena vacīkammena, abyābajjhena manokammena, abyābajjhāya diṭṭhiyā – imehi kho, bhikkhave, catūhi dhammehi samannāgato yathābhataṃ nikkhitto evaṃ sagge’’ti. Navamaṃ.

10. Samaṇasuttaṃ

241. ‘‘‘Idheva, bhikkhave, (paṭhamo) samaṇo, idha dutiyo samaṇo, idha tatiyo samaṇo, idha catuttho samaṇo; suññā parappavādā samaṇehi aññehī’ti [samaṇehi aññeti (sī. pī. ka.) ettha aññehīti sakāya paṭiññāya saccābhiññehīti attho veditabbo. dī. ni. 2.214; ma. ni. 1.140] – evametaṃ, bhikkhave, sammā sīhanādaṃ nadatha.

‘‘Katamo ca, bhikkhave, paṭhamo samaṇo? Idha, bhikkhave, bhikkhu tiṇṇaṃ saṃyojanānaṃ parikkhayā sotāpanno hoti avinipātadhammo niyato sambodhiparāyaṇo. Ayaṃ, bhikkhave, paṭhamo samaṇo.

‘‘Katamo ca, bhikkhave, dutiyo samaṇo? Idha, bhikkhave, bhikkhu tiṇṇaṃ saṃyojanānaṃ parikkhayā rāgadosamohānaṃ tanuttā sakadāgāmī hoti, sakideva imaṃ lokaṃ āgantvā dukkhassantaṃ karoti. Ayaṃ, bhikkhave, dutiyo samaṇo.

‘‘Katamo ca, bhikkhave, tatiyo samaṇo? Idha, bhikkhave, bhikkhu pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā opapātiko hoti tattha parinibbāyī anāvattidhammo tasmā lokā. Ayaṃ, bhikkhave, tatiyo samaṇo.

‘‘Katamo ca, bhikkhave, catuttho samaṇo? Idha, bhikkhave, bhikkhu āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharati. Ayaṃ, bhikkhave, catuttho samaṇo.

‘‘‘Idheva, bhikkhave, paṭhamo samaṇo, idha dutiyo samaṇo, idha tatiyo samaṇo, idha catuttho samaṇo; suññā parappavādā samaṇebhi aññehī’ti – evametaṃ, bhikkhave, sammā sīhanādaṃ nadathā’’ti. Dasamaṃ.

11. Sappurisānisaṃsasuttaṃ

242. ‘‘Sappurisaṃ, bhikkhave, nissāya cattāro ānisaṃsā pāṭikaṅkhā. Katame cattāro? Ariyena sīlena vaḍḍhati, ariyena samādhinā vaḍḍhati, ariyāya paññāya vaḍḍhati, ariyāya vimuttiyā vaḍḍhati – sappurisaṃ, bhikkhave, nissāya ime cattāro ānisaṃsā pāṭikaṅkhā’’ti. Ekādasamaṃ.

Kammavaggo catuttho.

Tassuddānaṃ –

Saṃkhitta vitthāra soṇakāyana,

Sikkhāpadaṃ ariyamaggo bojjhaṅgaṃ;
Sāvajjañceva abyābajjhaṃ,
Samaṇo ca sappurisānisaṃsoti.

(25) 5. Āpattibhayavaggo

1. Saṅghabhedakasuttaṃ

243. Ekaṃ samayaṃ bhagavā kosambiyaṃ viharati ghositārāme. Atha kho āyasmā ānando yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho āyasmantaṃ ānandaṃ bhagavā etadavoca – ‘‘api nu taṃ, ānanda, adhikaraṇaṃ vūpasanta’’nti? ‘‘Kuto taṃ, bhante, adhikaraṇaṃ vūpasamissati [vūpasammissati (?)]! Āyasmato, bhante, anuruddhassa bāhiyo nāma saddhivihāriko kevalakappaṃ saṅghabhedāya ṭhito. Tatrāyasmā anuruddho na ekavācikampi bhaṇitabbaṃ maññatī’’ti.

‘‘Kadā panānanda, anuruddho saṅghamajjhe adhikaraṇesu [adhikaraṇesu tesu (ka.)] voyuñjati! Nanu, ānanda, yāni kānici adhikaraṇāni uppajjanti, sabbāni tāni tumhe ceva vūpasametha sāriputtamoggallānā ca.

‘‘Cattārome, ānanda, atthavase sampassamāno pāpabhikkhu saṅghabhedena nandati. Katame cattāro? Idhānanda, pāpabhikkhu dussīlo hoti pāpadhammo asuci saṅkassarasamācāro paṭicchannakammanto assamaṇo samaṇapaṭiñño abrahmacārī brahmacāripaṭiñño antopūti avassuto kasambujāto. Tassa evaṃ hoti – ‘sace kho maṃ bhikkhū jānissanti – dussīlo pāpadhammo asuci saṅkassarasamācāro paṭicchannakammanto assamaṇo samaṇapaṭiñño abrahmacārī brahmacāripaṭiñño antopūti avassuto kasambujātoti, samaggā maṃ santā nāsessanti; vaggā pana maṃ na nāsessantī’ti. Idaṃ, ānanda, paṭhamaṃ atthavasaṃ sampassamāno pāpabhikkhu saṅghabhedena nandati.

‘‘Puna caparaṃ, ānanda, pāpabhikkhu micchādiṭṭhiko hoti, antaggāhikāya diṭṭhiyā samannāgato. Tassa evaṃ hoti – ‘sace kho maṃ bhikkhū jānissanti – micchādiṭṭhiko antaggāhikāya diṭṭhiyā samannāgatoti, samaggā maṃ santā nāsessanti; vaggā pana maṃ na nāsessantī’ti. Idaṃ, ānanda, dutiyaṃ atthavasaṃ sampassamāno pāpabhikkhu saṅghabhedena nandati.

‘‘Puna caparaṃ, ānanda, pāpabhikkhu micchāājīvo hoti, micchāājīvena jīvikaṃ [jīvitaṃ (syā. kaṃ. pī. ka.)] kappeti. Tassa evaṃ hoti – ‘sace kho maṃ bhikkhū jānissanti – micchāājīvo micchāājīvena jīvikaṃ kappetīti, samaggā maṃ santā nāsessanti; vaggā pana maṃ na nāsessantī’ti. Idaṃ, ānanda, tatiyaṃ atthavasaṃ sampassamāno pāpabhikkhu saṅghabhedena nandati.

‘‘Puna caparaṃ, ānanda, pāpabhikkhu lābhakāmo hoti sakkārakāmo anavaññattikāmo. Tassa evaṃ hoti – ‘sace kho maṃ bhikkhū jānissanti – lābhakāmo sakkārakāmo anavaññattikāmoti, samaggā maṃ santā na sakkarissanti na garuṃ karissanti na mānessanti na pūjessanti; vaggā pana maṃ sakkarissanti garuṃ karissanti mānessanti pūjessantī’ti. Idaṃ, ānanda, catutthaṃ atthavasaṃ sampassamāno pāpabhikkhu saṅghabhedena nandati. Ime kho, ānanda, cattāro atthavase sampassamāno pāpabhikkhu saṅghabhedena nandatī’’ti. Paṭhamaṃ.

2. Āpattibhayasuttaṃ

244. ‘‘Cattārimāni, bhikkhave, āpattibhayāni. Katamāni cattāri? Seyyathāpi, bhikkhave, coraṃ āgucāriṃ gahetvā rañño dasseyyuṃ – ‘ayaṃ te, deva, coro āgucārī. Imassa devo daṇḍaṃ paṇetū’ti. Tamenaṃ rājā evaṃ vadeyya – ‘gacchatha, bho, imaṃ purisaṃ daḷhāya rajjuyā pacchābāhaṃ gāḷhabandhanaṃ bandhitvā khuramuṇḍaṃ karitvā kharassarena paṇavena rathikāya rathikaṃ siṅghāṭakena siṅghāṭakaṃ parinetvā dakkhiṇena dvārena nikkhāmetvā dakkhiṇato nagarassa sīsaṃ chindathā'ti. Tamenaṃ rañño purisā daḷhāya rajjuyā pacchābāhaṃ gāḷhabandhanaṃ bandhitvā khuramuṇḍaṃ karitvā kharassarena paṇavena rathikāya rathikaṃ siṅghāṭakena siṅghāṭakaṃ parinetvā dakkhiṇena dvārena nikkhāmetvā dakkhiṇato nagarassa sīsaṃ chindeyyuṃ. Tatraññatarassa thalaṭṭhassa purisassa evamassa – 'pāpakaṃ vata, bho, ayaṃ puriso kammaṃ akāsi gārayhaṃ sīsacchejjaṃ. Yatra hi nāma rañño purisā daḷhāya rajjuyā pacchābāhaṃ gāḷhabandhanaṃ bandhitvā khuramuṇḍaṃ karitvā kharassarena paṇavena rathikāya rathikaṃ siṅghāṭakena siṅghāṭakaṃ parinetvā dakkhiṇena dvārena nikkhāmetvā dakkhiṇato nagarassa sīsaṃ chindissanti! So vatassāhaṃ [so vatassāyaṃ (sī.)] evarūpaṃ pāpakammaṃ [pāpaṃ kammaṃ (sī. pī.)] na kareyyaṃ [na kareyya (sī.) dī. ni. 1.183 pāḷiyā tadaṭṭhakathāya ca saṃsandetabbaṃ] gārayhaṃ sīsacchejja'nti. Evamevaṃ kho, bhikkhave, yassa kassaci bhikkhussa vā bhikkhuniyā vā evaṃ tibbā bhayasaññā paccupaṭṭhitā hoti pārājikesu dhammesu. Tassetaṃ pāṭikaṅkhaṃ – anāpanno vā pārājikaṃ dhammaṃ na āpajjissati, āpanno vā pārājikaṃ dhammaṃ yathādhammaṃ paṭikarissati.

''Seyyathāpi, bhikkhave, puriso kāḷavatthaṃ [kāḷakaṃ vatthaṃ (sī. syā. kaṃ. pī.)] paridhāya kese pakiritvā musalaṃ khandhe āropetvā mahājanakāyaṃ upasaṅkamitvā evaṃ vadeyya – 'ahaṃ, bhante, pāpakammaṃ akāsiṃ gārayhaṃ mosallaṃ, yena me āyasmanto attamanā honti taṃ karomī'ti. Tatraññatarassa thalaṭṭhassa purisassa evamassa – 'pāpakaṃ vata, bho, ayaṃ puriso kammaṃ akāsi gārayhaṃ mosallaṃ. Yatra hi nāma kāḷavatthaṃ paridhāya kese pakiritvā musalaṃ khandhe āropetvā mahājanakāyaṃ upasaṅkamitvā evaṃ vakkhati – 'ahaṃ, bhante, pāpakammaṃ akāsiṃ gārayhaṃ mosallaṃ, yena me āyasmanto attamanā honti taṃ karomīti. So vatassāhaṃ evarūpaṃ pāpakammaṃ na kareyyaṃ gārayhaṃ mosalla'nti. Evamevaṃ kho, bhikkhave, yassa kassaci bhikkhussa vā bhikkhuniyā vā evaṃ tibbā bhayasaññā paccupaṭṭhitā hoti saṅghādisesesu dhammesu, tassetaṃ pāṭikaṅkhaṃ – anāpanno vā saṅghādisesaṃ dhammaṃ na āpajjissati, āpanno vā saṅghādisesaṃ dhammaṃ yathādhammaṃ paṭikarissati.

''Seyyathāpi, bhikkhave, puriso kāḷavatthaṃ paridhāya kese pakiritvā bhasmapuṭaṃ [assapuṭaṃ (sī. syā. kaṃ. pī.)] khandhe āropetvā mahājanakāyaṃ upasaṅkamitvā evaṃ vadeyya – 'ahaṃ, bhante, pāpakammaṃ akāsiṃ gārayhaṃ bhasmapuṭaṃ. Yena me āyasmanto attamanā honti taṃ karomī'ti. Tatraññatarassa thalaṭṭhassa purisassa evamassa – 'pāpakaṃ vata, bho, ayaṃ puriso kammaṃ akāsi gārayhaṃ bhasmapuṭaṃ. Yatra hi nāma kāḷavatthaṃ paridhāya kese pakiritvā bhasmapuṭaṃ khandhe āropetvā mahājanakāyaṃ upasaṅkamitvā evaṃ vakkhati – ahaṃ, bhante, pāpakammaṃ akāsiṃ gārayhaṃ bhasmapuṭaṃ; yena me āyasmanto attamanā honti taṃ karomīti. So vatassāhaṃ evarūpaṃ pāpakammaṃ na kareyyaṃ gārayhaṃ bhasmapuṭa'nti. Evamevaṃ kho, bhikkhave, yassa kassaci bhikkhussa vā bhikkhuniyā vā evaṃ tibbā bhayasaññā paccupaṭṭhitā hoti pācittiyesu dhammesu, tassetaṃ pāṭikaṅkhaṃ – anāpanno vā pācittiyaṃ dhammaṃ na āpajjissati, āpanno vā pācittiyaṃ dhammaṃ yathādhammaṃ paṭikarissati.

''Seyyathāpi, bhikkhave, puriso kāḷavatthaṃ paridhāya kese pakiritvā mahājanakāyaṃ upasaṅkamitvā evaṃ vadeyya – 'ahaṃ, bhante, pāpakammaṃ akāsiṃ gārayhaṃ upavajjaṃ. Yena me āyasmanto attamanā honti taṃ karomī'ti. Tatraññatarassa thalaṭṭhassa purisassa evamassa – 'pāpakaṃ vata, bho, ayaṃ puriso kammaṃ akāsi gārayhaṃ upavajjaṃ. Yatra hi nāma kāḷavatthaṃ paridhāya kese pakiritvā mahājanakāyaṃ upasaṅkamitvā evaṃ vakkhati – ahaṃ, bhante, pāpakammaṃ akāsiṃ gārayhaṃ upavajjaṃ; yena me āyasmanto attamanā honti taṃ karomīti. So vatassāhaṃ evarūpaṃ pāpakammaṃ na kareyyaṃ gārayhaṃ upavajja'nti. Evamevaṃ kho, bhikkhave, yassa kassaci bhikkhussa vā bhikkhuniyā vā evaṃ tibbā bhayasaññā paccupaṭṭhitā hoti pāṭidesanīyesu dhammesu, tassetaṃ pāṭikaṅkhaṃ – anāpanno vā pāṭidesanīyaṃ dhammaṃ na āpajjissati, āpanno vā pāṭidesanīyaṃ dhammaṃ yathādhammaṃ paṭikarissati. Imāni kho, bhikkhave, cattāri āpattibhayānī''ti. Dutiyaṃ.

3. Sikkhānisaṃsasuttaṃ

245. ‘‘Sikkhānisaṃsamidaṃ, bhikkhave, brahmacariyaṃ vussati paññuttaraṃ vimuttisāraṃ satādhipateyyaṃ. Kathañca, bhikkhave, sikkhānisaṃsaṃ hoti? Idha, bhikkhave, mayā sāvakānaṃ ābhisamācārikā sikkhā paññattā appasannānaṃ pasādāya pasannānaṃ bhiyyobhāvāya. Yathā yathā, bhikkhave, mayā sāvakānaṃ ābhisamācārikā sikkhā paññattā appasannānaṃ pasādāya pasannānaṃ bhiyyobhāvāya tathā tathā so tassā sikkhāya akhaṇḍakārī hoti acchiddakārī asabalakārī akammāsakārī, samādāya sikkhati sikkhāpadesu.

‘‘Puna caparaṃ, bhikkhave, mayā sāvakānaṃ ādibrahmacariyikā sikkhā paññattā sabbaso sammā dukkhakkhayāya. Yathā yathā, bhikkhave, mayā sāvakānaṃ ādibrahmacariyikā sikkhā paññattā sabbaso sammā dukkhakkhayāya tathā tathā so tassā sikkhāya akhaṇḍakārī hoti acchiddakārī asabalakārī akammāsakārī, samādāya sikkhati sikkhāpadesu. Evaṃ kho, bhikkhave, sikkhānisaṃsaṃ hoti.

‘‘Kathañca, bhikkhave, paññuttaraṃ hoti? Idha, bhikkhave, mayā sāvakānaṃ dhammā desitā sabbaso sammā dukkhakkhayāya. Yathā yathā, bhikkhave, mayā sāvakānaṃ dhammā desitā sabbaso sammā dukkhakkhayāya tathā tathāssa te dhammā paññāya samavekkhitā honti. Evaṃ kho, bhikkhave, paññuttaraṃ hoti.

‘‘Kathañca, bhikkhave, vimuttisāraṃ hoti? Idha, bhikkhave, mayā sāvakānaṃ dhammā desitā sabbaso sammā dukkhakkhayāya. Yathā yathā, bhikkhave, mayā sāvakānaṃ dhammā desitā sabbaso sammā dukkhakkhayāya tathā tathāssa te dhammā vimuttiyā phusitā honti. Evaṃ kho, bhikkhave, vimuttisāraṃ hoti.

‘‘Kathañca, bhikkhave, satādhipateyyaṃ hoti? ‘Iti aparipūraṃ vā ābhisamācārikaṃ sikkhaṃ paripūressāmi, paripūraṃ vā ābhisamācārikaṃ sikkhaṃ tattha tattha paññāya anuggahessāmī’ti – ajjhattaṃyeva sati sūpaṭṭhitā hoti. ‘Iti aparipūraṃ vā ādibrahmacariyikaṃ sikkhaṃ paripūressāmi, paripūraṃ vā ādibrahmacariyikaṃ sikkhaṃ tattha tattha paññāya anuggahessāmī’ti – ajjhattaṃyeva sati sūpaṭṭhitā hoti. ‘Iti asamavekkhitaṃ vā dhammaṃ paññāya samavekkhissāmi, samavekkhitaṃ vā dhammaṃ tattha tattha paññāya anuggahessāmī’ti – ajjhattaṃyeva sati sūpaṭṭhitā hoti. ‘Iti aphusitaṃ vā dhammaṃ vimuttiyā phusissāmi, phusitaṃ vā dhammaṃ tattha tattha paññāya anuggahessāmī’ti – ajjhattaṃyeva sati sūpaṭṭhitā hoti. Evaṃ kho, bhikkhave, satādhipateyyaṃ hoti. ‘Sikkhānisaṃsamidaṃ, bhikkhave, brahmacariyaṃ vussati paññuttaraṃ vimuttisāraṃ satādhipateyya’nti, iti yaṃ taṃ vuttaṃ idametaṃ paṭicca vutta’’nti. Tatiyaṃ.

4. Seyyāsuttaṃ

246. ‘‘Catasso imā, bhikkhave, seyyā. Katamā catasso? Petaseyyā, kāmabhogiseyyā, sīhaseyyā, tathāgataseyyā. Katamā ca, bhikkhave, petaseyyā? Yebhuyyena, bhikkhave, petā uttānā senti; ayaṃ vuccati, bhikkhave, petaseyyā.

‘‘Katamā ca, bhikkhave, kāmabhogiseyyā? Yebhuyyena, bhikkhave, kāmabhogī vāmena passena senti; ayaṃ vuccati, bhikkhave, kāmabhogiseyyā.

‘‘Katamā ca, bhikkhave, sīhaseyyā? Sīho, bhikkhave, migarājā dakkhiṇena passena seyyaṃ kappeti, pāde pādaṃ accādhāya, antarasatthimhi naṅguṭṭhaṃ anupakkhipitvā. So paṭibujjhitvā purimaṃ kāyaṃ abbhunnāmetvā pacchimaṃ kāyaṃ anuviloketi. Sace, bhikkhave, sīho migarājā kiñci passati kāyassa vikkhittaṃ vā visaṭaṃ vā, tena, bhikkhave, sīho migarājā anattamano hoti. Sace pana, bhikkhave, sīho migarājā na kiñci passati kāyassa vikkhittaṃ vā visaṭaṃ vā, tena, bhikkhave, sīho migarājā attamano hoti. Ayaṃ vuccati, bhikkhave, sīhaseyyā.

‘‘Katamā ca, bhikkhave, tathāgataseyyā? Idha, bhikkhave, tathāgato vivicceva kāmehi…pe… catutthaṃ jhānaṃ upasampajja viharati. Ayaṃ vuccati, bhikkhave, tathāgataseyyā. Imā kho, bhikkhave, catasso seyyā’’ti. Catutthaṃ.

5. Thūpārahasuttaṃ

247. ‘‘Cattārome, bhikkhave, thūpārahā. Katame cattāro? Tathāgato arahaṃ sammāsambuddho thūpāraho, paccekabuddho thūpāraho, tathāgatasāvako thūpāraho, rājā cakkavattī thūpāraho – ime kho, bhikkhave, cattāro thūpārahā’’ti. Pañcamaṃ.

6. Paññāvuddhisuttaṃ

248. ‘‘Cattārome, bhikkhave, dhammā paññāvuddhiyā saṃvattanti. Katame cattāro? Sappurisasaṃsevo, saddhammasavanaṃ, yonisomanasikāro, dhammānudhammappaṭipatti – ime kho, bhikkhave, cattāro dhammā paññāvuddhiyā saṃvattantī’’ti. Chaṭṭhaṃ.

7. Bahukārasuttaṃ

249. ‘‘Cattārome, bhikkhave, dhammā manussabhūtassa bahukārā honti. Katame cattāro? Sappurisasaṃsevo, saddhammasavanaṃ, yonisomanasikāro, dhammānudhammappaṭipatti – ime kho, bhikkhave, cattāro dhammā manussabhūtassa bahukārā hontī’’ti. Sattamaṃ.

8. Paṭhamavohārasuttaṃ

250. ‘‘Cattārome, bhikkhave, anariyavohārā. Katame cattāro? Adiṭṭhe diṭṭhavāditā, asute sutavāditā, amute mutavāditā, aviññāte viññātavāditā – ime kho, bhikkhave, cattāro anariyavohārā’’ti. Aṭṭhamaṃ.

9. Dutiyavohārasuttaṃ

251. ‘‘Cattārome, bhikkhave, ariyavohārā. Katame cattāro? Adiṭṭhe adiṭṭhavāditā, asute asutavāditā, amute amutavāditā, aviññāte aviññātavāditā – ime kho, bhikkhave, cattāro ariyavohārā’’ti. Navamaṃ.

10. Tatiyavohārasuttaṃ

252. ‘‘Cattārome, bhikkhave, anariyavohārā. Katame cattāro? Diṭṭhe adiṭṭhavāditā, sute asutavāditā, mute amutavāditā, viññāte aviññātavāditā – ime kho, bhikkhave, cattāro anariyavohārā’’ti. Dasamaṃ.

11. Catutthavohārasuttaṃ

253. ‘‘Cattārome, bhikkhave, ariyavohārā. Katame cattāro? Diṭṭhe diṭṭhavāditā, sute sutavāditā, mute mutavāditā, viññāte viññātavāditā – ime kho, bhikkhave, cattāro ariyavohārā’’ti. Ekādasamaṃ.

Āpattibhayavaggo pañcamo.

Tassuddānaṃ –

Bhedaāpatti sikkhā ca, seyyā thūpārahena ca;
Paññāvuddhi bahukārā, vohārā caturo ṭhitāti.

Pañcamapaṇṇāsakaṃ samattaṃ.

(26) 6. Abhiññāvaggo

1. Abhiññāsuttaṃ

254. ‘‘Cattārome, bhikkhave, dhammā. Katame cattāro? Atthi, bhikkhave, dhammā abhiññā pariññeyyā; atthi, bhikkhave, dhammā abhiññā pahātabbā; atthi, bhikkhave, dhammā abhiññā bhāvetabbā; atthi, bhikkhave, dhammā abhiññā sacchikātabbā.

‘‘Katame ca, bhikkhave, dhammā abhiññā pariññeyyā? Pañcupādānakkhandhā [pañcupādānakkhandhātissa vacanīyaṃ (ka.)] – ime vuccanti, bhikkhave, dhammā abhiññā pariññeyyā.

‘‘Katame ca, bhikkhave, dhammā abhiññā pahātabbā? Avijjā ca bhavataṇhā ca – ime vuccanti, bhikkhave, dhammā abhiññā pahātabbā.

‘‘Katame ca, bhikkhave, dhammā abhiññā bhāvetabbā? Samatho ca vipassanā ca – ime vuccanti, bhikkhave, dhammā abhiññā bhāvetabbā.

‘‘Katame ca, bhikkhave, dhammā abhiññā sacchikātabbā? Vijjā ca vimutti ca – ime vuccanti, bhikkhave, dhammā abhiññā sacchikātabbā. Ime kho, bhikkhave, cattāro dhammā’’ti. Paṭhamaṃ.

2. Pariyesanāsuttaṃ

255. ‘‘Catasso imā, bhikkhave, anariyapariyesanā. Katamā catasso? Idha, bhikkhave, ekacco attanā jarādhammo samāno jarādhammaṃyeva pariyesati; attanā byādhidhammo samāno byādhidhammaṃyeva pariyesati; attanā maraṇadhammo samāno maraṇadhammaṃyeva pariyesati; attanā saṃkilesadhammo samāno saṃkilesadhammaṃyeva pariyesati. Imā kho, bhikkhave, catasso anariyapariyesanā.

‘‘Catasso imā, bhikkhave, ariyapariyesanā. Katamā catasso? Idha, bhikkhave, ekacco attanā jarādhammo samāno jarādhamme ādīnavaṃ viditvā ajaraṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyesati; attanā byādhidhammo samāno byādhidhamme ādīnavaṃ viditvā abyādhiṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyesati; attanā maraṇadhammo samāno maraṇadhamme ādīnavaṃ viditvā amataṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyesati; attanā saṃkilesadhammo samāno saṃkilesadhamme ādīnavaṃ viditvā asaṃkiliṭṭhaṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyesati. Imā kho, bhikkhave, catasso ariyapariyesanā’’ti. Dutiyaṃ.

3. Saṅgahavatthusuttaṃ

256. ‘‘Cattārimāni, bhikkhave, saṅgahavatthūni. Katamāni cattāri? Dānaṃ, peyyavajjaṃ [piyavācā (ka.) a. ni. 4.32 passitabbaṃ], atthacariyā, samānattatā – imāni kho, bhikkhave, cattāri saṅgahavatthūnī’’ti.

4. Mālukyaputtasuttaṃ

257. Atha kho āyasmā mālukyaputto [māluṅkyaputto (sī. syā. kaṃ. pī.)] yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā mālukyaputto bhagavantaṃ etadavoca –

‘‘Sādhu me, bhante, bhagavā saṃkhittena dhammaṃ desetu, yamahaṃ bhagavato dhammaṃ sutvā eko vūpakaṭṭho appamatto ātāpī pahitatto vihareyya’’nti. ‘‘Ettha idāni, mālukyaputta, kiṃ dahare bhikkhū vakkhāma; yatra hi nāma tvaṃ jiṇṇo vuddho mahallako tathāgatassa saṃkhittena ovādaṃ yācasī''ti! ''Desetu me, bhante, bhagavā saṃkhittena dhammaṃ; desetu sugato saṃkhittena dhammaṃ. Appeva nāmāhaṃ bhagavato bhāsitassa atthaṃ ājāneyyaṃ; appeva nāmāhaṃ bhagavato bhāsitassa dāyādo [bhagavato sāvako (ka.)] assa''nti.

''Cattārome, mālukyaputta, taṇhuppādā yattha bhikkhuno taṇhā uppajjamānā uppajjati. Katame cattāro? Cīvarahetu vā, mālukyaputta, bhikkhuno taṇhā uppajjamānā uppajjati. Piṇḍapātahetu vā, mālukyaputta, bhikkhuno taṇhā uppajjamānā uppajjati. Senāsanahetu vā, mālukyaputta, bhikkhuno taṇhā uppajjamānā uppajjati. Itibhavābhavahetu vā, mālukyaputta, bhikkhuno taṇhā uppajjamānā uppajjati. Ime kho, mālukyaputta, cattāro taṇhuppādā yattha bhikkhuno taṇhā uppajjamānā uppajjati. Yato kho, mālukyaputta, bhikkhuno taṇhā pahīnā hoti ucchinnamūlā tālāvatthukatā anabhāvaṃkatā āyatiṃ anuppādadhammā, ayaṃ vuccati, mālukyaputta, 'bhikkhu acchecchi taṇhaṃ, vivattayi saṃyojanaṃ, sammā mānābhisamayā antamakāsi dukkhassā'''ti.

Atha kho āyasmā mālukyaputto bhagavatā iminā ovādena ovadito uṭṭhāyāsanā bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā pakkāmi. Atha kho āyasmā mālukyaputto eko vūpakaṭṭho appamatto ātāpī pahitatto viharanto nacirasseva – yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti, tadanuttaraṃ – brahmacariyapariyosānaṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja vihāsi. ''Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā''ti abbhaññāsi. Aññataro ca panāyasmā mālukyaputto arahataṃ ahosīti. Catutthaṃ.

5. Kulasuttaṃ

258. ''Yāni kānici, bhikkhave, kulāni bhogesu mahattaṃ pattāni na ciraṭṭhitikāni bhavanti, sabbāni tāni catūhi ṭhānehi, etesaṃ vā aññatarena. Katamehi catūhi? Naṭṭhaṃ na gavesanti, jiṇṇaṃ na paṭisaṅkharonti, aparimitapānabhojanā honti, dussīlaṃ itthiṃ vā purisaṃ vā ādhipacce ṭhapenti. Yāni kānici, bhikkhave, kulāni bhogesu mahattaṃ pattāni na ciraṭṭhitikāni bhavanti, sabbāni tāni imehi catūhi ṭhānehi, etesaṃ vā aññatarena.

''Yāni kānici, bhikkhave, kulāni bhogesu mahattaṃ pattāni ciraṭṭhitikāni bhavanti, sabbāni tāni catūhi ṭhānehi, etesaṃ vā aññatarena. Katamehi catūhi? Naṭṭhaṃ gavesanti, jiṇṇaṃ paṭisaṅkharonti, parimitapānabhojanā honti, sīlavantaṃ itthiṃ vā purisaṃ vā ādhipacce ṭhapenti. Yāni kānici, bhikkhave, kulāni bhogesu mahattaṃ pattāni ciraṭṭhitikāni bhavanti, sabbāni tāni imehi catūhi ṭhānehi, etesaṃ vā aññatarenā''ti. Pañcamaṃ.

6. Paṭhamaājānīyasuttaṃ

259. ''Catūhi, bhikkhave, aṅgehi samannāgato rañño bhadro assājānīyo rājāraho hoti rājabhoggo, rañño aṅganteva saṅkhaṃ gacchati. Katamehi catūhi? Idha, bhikkhave, rañño bhadro assājānīyo vaṇṇasampanno ca hoti balasampanno ca javasampanno ca ārohapariṇāhasampanno ca. Imehi kho, bhikkhave, catūhi aṅgehi samannāgato rañño bhadro assājānīyo rājāraho hoti rājabhoggo, rañño aṅganteva saṅkhaṃ gacchati.

''Evamevaṃ kho, bhikkhave, catūhi dhammehi samannāgato bhikkhu āhuneyyo hoti…pe… anuttaraṃ puññakkhettaṃ lokassa. Katamehi catūhi? Idha, bhikkhave, bhikkhu vaṇṇasampanno ca hoti balasampanno ca javasampanno ca ārohapariṇāhasampanno ca.

''Kathañca, bhikkhave, bhikkhu vaṇṇasampanno hoti? Idha, bhikkhave, bhikkhu sīlavā hoti…pe… samādāya sikkhati sikkhāpadesu. Evaṃ kho, bhikkhave, bhikkhu vaṇṇasampanno hoti.

''Kathañca, bhikkhave, bhikkhu balasampanno hoti? Idha, bhikkhave, bhikkhu āraddhavīriyo viharati akusalānaṃ dhammānaṃ pahānāya, kusalānaṃ dhammānaṃ upasampadāya, thāmavā daḷhaparakkamo anikkhittadhuro kusalesu dhammesu. Evaṃ kho, bhikkhave, bhikkhu balasampanno hoti.

‘‘Kathañca, bhikkhave, bhikkhu javasampanno hoti? Idha, bhikkhave, bhikkhu ‘idaṃ dukkha’nti yathābhūtaṃ pajānāti…pe… ‘ayaṃ dukkhanirodhagāminī paṭipadā’ti yathābhūtaṃ pajānāti. Evaṃ kho, bhikkhave, bhikkhu javasampanno hoti.

‘‘Kathañca, bhikkhave, bhikkhu ārohapariṇāhasampanno hoti? Idha, bhikkhave, bhikkhu lābhī hoti cīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhārānaṃ. Evaṃ kho, bhikkhave, bhikkhu ārohapariṇāhasampanno hoti.

‘‘Imehi kho, bhikkhave, catūhi dhammehi samannāgato bhikkhu āhuneyyo hoti…pe… anuttaraṃ puññakkhettaṃ lokassā’’ti. Chaṭṭhaṃ.

7. Dutiyaājānīyasuttaṃ

260. ‘‘Catūhi, bhikkhave, aṅgehi samannāgato rañño bhadro assājānīyo rājāraho hoti rājabhoggo, rañño aṅganteva saṅkhaṃ gacchati. Katamehi catūhi? Idha, bhikkhave, rañño bhadro assājānīyo vaṇṇasampanno ca hoti, balasampanno ca, javasampanno ca, ārohapariṇāhasampanno ca. Imehi kho, bhikkhave, catūhi aṅgehi samannāgato rañño bhadro assājānīyo rājāraho hoti rājabhoggo, rañño aṅganteva saṅkhaṃ gacchati.

‘‘Evamevaṃ kho, bhikkhave, catūhi dhammehi samannāgato bhikkhu āhuneyyo hoti…pe… anuttaraṃ puññakkhettaṃ lokassa. Katamehi catūhi? Idha, bhikkhave, bhikkhu vaṇṇasampanno ca hoti, balasampanno ca, javasampanno ca, ārohapariṇāhasampanno ca.

‘‘Kathañca, bhikkhave, bhikkhu vaṇṇasampanno hoti? Idha, bhikkhave, bhikkhu sīlavā hoti…pe… samādāya sikkhati sikkhāpadesu. Evaṃ kho, bhikkhave, bhikkhu vaṇṇasampanno hoti.

‘‘Kathañca, bhikkhave, bhikkhu balasampanno hoti? Idha, bhikkhave, bhikkhu āraddhavīriyo viharati akusalānaṃ dhammānaṃ pahānāya, kusalānaṃ dhammānaṃ upasampadāya, thāmavā daḷhaparakkamo anikkhittadhuro kusalesu dhammesu. Evaṃ kho, bhikkhave, bhikkhu balasampanno hoti.

‘‘Kathañca, bhikkhave, bhikkhu javasampanno hoti? Idha, bhikkhave, bhikkhu āsavānaṃ khayā… pe… sacchikatvā upasampajja viharati. Evaṃ kho, bhikkhave, bhikkhu javasampanno hoti.

‘‘Kathañca, bhikkhave, bhikkhu ārohapariṇāhasampanno hoti? Idha, bhikkhave, bhikkhu lābhī hoti cīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhārānaṃ. Evaṃ kho, bhikkhave, bhikkhu ārohapariṇāhasampanno hoti.

‘‘Imehi kho, bhikkhave, catūhi dhammehi samannāgato bhikkhu āhuneyyo hoti…pe… anuttaraṃ puññakkhettaṃ lokassā’’ti. Sattamaṃ.

8. Balasuttaṃ

261. ‘‘Cattārimāni, bhikkhave, balāni. Katamāni cattāri? Vīriyabalaṃ, satibalaṃ, samādhibalaṃ, paññābalaṃ – imāni kho, bhikkhave, cattāri balānī’’ti. Aṭṭhamaṃ.

9. Araññasuttaṃ

262. ‘‘Catūhi, bhikkhave, dhammehi samannāgato bhikkhu nālaṃ araññavanappatthāni pantāni senāsanāni paṭisevituṃ. Katamehi catūhi? Kāmavitakkena, byāpādavitakkena, vihiṃsāvitakkena, duppañño hoti jaḷo elamūgo – imehi kho, bhikkhave, catūhi dhammehi samannāgato bhikkhu nālaṃ araññavanappatthāni pantāni senāsanāni paṭisevituṃ.

‘‘Catūhi, bhikkhave, dhammehi samannāgato bhikkhu alaṃ araññavanappatthāni pantāni senāsanāni paṭisevituṃ. Katamehi catūhi? Nekkhammavitakkena, abyāpādavitakkena, avihiṃsāvitakkena, paññavā hoti ajaḷo anelamūgo – imehi kho, bhikkhave, catūhi dhammehi samannāgato bhikkhu alaṃ araññavanappatthāni pantāni senāsanāni paṭisevitu’’nti. Navamaṃ.

10. Kammasuttaṃ

263. ‘‘Catūhi, bhikkhave, dhammehi samannāgato bālo abyatto asappuriso khataṃ upahataṃ attānaṃ pariharati, sāvajjo ca hoti sānuvajjo viññūnaṃ, bahuñca apuññaṃ pasavati. Katamehi catūhi? Sāvajjena kāyakammena, sāvajjena vacīkammena, sāvajjena manokammena, sāvajjāya diṭṭhiyā – imehi kho, bhikkhave, catūhi dhammehi samannāgato bālo abyatto asappuriso khataṃ upahataṃ attānaṃ pariharati, sāvajjo ca hoti sānuvajjo viññūnaṃ, bahuñca apuññaṃ pasavati.

‘‘Catūhi, bhikkhave, dhammehi samannāgato paṇḍito viyatto sappuriso akkhataṃ anupahataṃ attānaṃ pariharati, anavajjo ca hoti ananuvajjo viññūnaṃ, bahuñca puññaṃ pasavati. Katamehi catūhi? Anavajjena kāyakammena, anavajjena vacīkammena, anavajjena manokammena, anavajjāya diṭṭhiyā – imehi kho, bhikkhave, catūhi dhammehi samannāgato paṇḍito viyatto sappuriso akkhataṃ anupahataṃ attānaṃ pariharati, anavajjo ca hoti ananuvajjo viññūnaṃ, bahuñca puññaṃ pasavatī’’ti. Dasamaṃ.

Abhiññāvaggo chaṭṭho.

Tassuddānaṃ –

Abhiññā pariyesanā, saṅgahaṃ mālukyaputto;
Kulaṃ dve ca ājānīyā, balaṃ araññakammunāti.

(27) 7. Kammapathavaggo

1. Pāṇātipātīsuttaṃ

264. ‘‘Catūhi, bhikkhave, dhammehi samannāgato yathābhataṃ nikkhitto evaṃ niraye. Katamehi catūhi? Attanā ca pāṇātipātī hoti, parañca pāṇātipāte samādapeti, pāṇātipāte ca samanuñño hoti, pāṇātipātassa ca vaṇṇaṃ bhāsati – imehi kho, bhikkhave, catūhi dhammehi samannāgato yathābhataṃ nikkhitto evaṃ niraye.

‘‘Catūhi, bhikkhave, dhammehi samannāgato yathābhataṃ nikkhitto evaṃ sagge. Katamehi catūhi? Attanā ca pāṇātipātā paṭivirato hoti, parañca pāṇātipātā veramaṇiyā samādapeti, pāṇātipātā veramaṇiyā ca samanuñño hoti, pāṇātipātā veramaṇiyā ca vaṇṇaṃ bhāsati – imehi kho, bhikkhave, catūhi dhammehi samannāgato yathābhataṃ nikkhitto evaṃ sagge’’ti. Paṭhamaṃ.

2. Adinnādāyīsuttaṃ

265. ‘‘Catūhi, bhikkhave, dhammehi samannāgato yathābhataṃ nikkhitto evaṃ niraye. Katamehi catūhi? Attanā ca adinnādāyī hoti, parañca adinnādāne samādapeti, adinnādāne ca samanuñño hoti, adinnādānassa ca vaṇṇaṃ bhāsati – imehi kho…pe….

‘‘Attanā ca adinnādānā paṭivirato hoti, parañca adinnādānā veramaṇiyā samādapeti, adinnādānā veramaṇiyā ca samanuñño hoti, adinnādānā veramaṇiyā ca vaṇṇaṃ bhāsati – imehi kho, bhikkhave…pe…. Dutiyaṃ.

3. Micchācārīsuttaṃ

266. … Attanā ca kāmesumicchācārī hoti, parañca kāmesumicchācāre samādapeti, kāmesumicchācāre ca samanuñño hoti, kāmesumicchācārassa ca vaṇṇaṃ bhāsati – imehi kho…pe….

Attanā ca kāmesumicchācārā paṭivirato hoti, parañca kāmesumicchācārā veramaṇiyā samādapeti, kāmesumicchācārā veramaṇiyā ca samanuñño hoti, kāmesumicchācārā veramaṇiyā ca vaṇṇaṃ bhāsati – imehi kho…pe…. Tatiyaṃ.

4. Musāvādīsuttaṃ

267. … Attanā ca musāvādī hoti, parañca musāvāde samādapeti, musāvāde ca samanuñño hoti, musāvādassa ca vaṇṇaṃ bhāsati – imehi kho…pe….

Attanā ca musāvādā paṭivirato hoti, parañca musāvādā veramaṇiyā samādapeti, musāvādā veramaṇiyā ca samanuñño hoti, musāvādā veramaṇiyā ca vaṇṇaṃ bhāsati – imehi…pe…. Catutthaṃ.

5. Pisuṇavācāsuttaṃ

268. … Attanā ca pisuṇavāco hoti, parañca pisuṇāya vācāya samādapeti, pisuṇāya vācāya ca samanuñño hoti, pisuṇāya vācāya ca vaṇṇaṃ bhāsati – imehi…pe….

Attanā ca pisuṇāya vācāya paṭivirato hoti, parañca pisuṇāya vācāya veramaṇiyā samādapeti, pisuṇāya vācāya veramaṇiyā ca samanuñño hoti, pisuṇāya vācāya veramaṇiyā ca vaṇṇaṃ bhāsati – imehi…pe…. Pañcamaṃ.

6. Pharusavācāsuttaṃ

269. … Attanā ca pharusavāco hoti, parañca pharusāya vācāya samādapeti, pharusāya vācāya ca samanuñño hoti, pharusāya vācāya ca vaṇṇaṃ bhāsati…pe….

Attanā ca pharusāya vācāya paṭivirato hoti, parañca pharusāya vācāya veramaṇiyā samādapeti, pharusāya vācāya veramaṇiyā ca samanuñño hoti, pharusāya vācāya veramaṇiyā ca vaṇṇaṃ bhāsati – imehi kho…pe…. Chaṭṭhaṃ.

7. Samphappalāpasuttaṃ

270. … Attanā ca samphappalāpī hoti, parañca samphappalāpe samādapeti, samphappalāpe ca samanuñño hoti, samphappalāpassa ca vaṇṇaṃ bhāsati – imehi…pe….

Attanā ca samphappalāpā paṭivirato hoti, parañca samphappalāpā veramaṇiyā samādapeti, samphappalāpā veramaṇiyā ca samanuñño hoti, samphappalāpā veramaṇiyā ca vaṇṇaṃ bhāsati – imehi kho, bhikkhave…pe…. Sattamaṃ.

8. Abhijjhālusuttaṃ

271. … Attanā ca abhijjhālu hoti, parañca abhijjhāya samādapeti, abhijjhāya ca samanuñño hoti, abhijjhāya ca vaṇṇaṃ bhāsati…pe….

‘‘Attanā ca anabhijjhālu hoti, parañca anabhijjhāya samādapeti, anabhijjhāya ca samanuñño hoti, anabhijjhāya ca vaṇṇaṃ bhāsati – imehi kho…pe…. Aṭṭhamaṃ.

9. Byāpannacittasuttaṃ

272. … Attanā ca byāpannacitto hoti, parañca byāpāde samādapeti, byāpāde ca samanuñño hoti, byāpādassa ca vaṇṇaṃ bhāsati – imehi…pe….

Attanā ca abyāpannacitto hoti, parañca abyāpāde samādapeti, abyāpāde ca samanuñño hoti, abyāpādassa ca vaṇṇaṃ bhāsati – imehi kho…pe…. Navamaṃ.

10. Micchādiṭṭhisuttaṃ

273. … Attanā ca micchādiṭṭhiko hoti, parañca micchādiṭṭhiyā samādapeti, micchādiṭṭhiyā ca samanuñño hoti, micchādiṭṭhiyā ca vaṇṇaṃ bhāsati – imehi…pe….

Attanā ca sammādiṭṭhiko hoti, parañca sammādiṭṭhiyā samādapeti, sammādiṭṭhiyā ca samanuñño hoti, sammādiṭṭhiyā ca vaṇṇaṃ bhāsati – imehi kho, bhikkhave, catūhi dhammehi samannāgato yathābhataṃ nikkhitto evaṃ saggeti. Dasamaṃ.

Kammapathavaggo sattamo.

(28) 8. Rāgapeyyālaṃ

1. Satipaṭṭhānasuttaṃ

274. ‘‘Rāgassa, bhikkhave, abhiññāya cattāro dhammā bhāvetabbā. Katame cattāro? Idha, bhikkhave, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ; vedanāsu…pe… citte…pe… dhammesu dhammānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ. Rāgassa, bhikkhave, abhiññāya ime cattāro dhammā bhāvetabbā’’ti. Paṭhamaṃ.

2. Sammappadhānasuttaṃ

275. ‘‘Rāgassa, bhikkhave, abhiññāya cattāro dhammā bhāvetabbā. Katame cattāro? Idha, bhikkhave, bhikkhu anuppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ anuppādāya chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati; uppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya…pe… anuppannānaṃ kusalānaṃ dhammānaṃ uppādāya…pe… uppannānaṃ kusalānaṃ dhammānaṃ ṭhitiyā asammosāya bhiyyobhāvāya vepullāya bhāvanāya pāripūriyā chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati. Rāgassa, bhikkhave, abhiññāya ime cattāro dhammā bhāvetabbā’’ti. Dutiyaṃ.

3. Iddhipādasuttaṃ

276. ‘‘Rāgassa, bhikkhave, abhiññāya cattāro dhammā bhāvetabbā. Katame cattāro? Idha, bhikkhave, bhikkhu chandasamādhipadhānasaṅkhārasamannāgataṃ iddhipādaṃ bhāveti; vīriyasamādhi…pe… cittasamādhi…pe… vīmaṃsāsamādhipadhānasaṅkhārasamannāgataṃ iddhipādaṃ bhāveti. Rāgassa, bhikkhave, abhiññāya ime cattāro dhammā bhāvetabbā''ti. Tatiyaṃ.

4-30. Pariññādisuttāni

277-303. ''Rāgassa, bhikkhave, pariññāya…pe… parikkhayāya… pahānāya… khayāya … vayāya… virāgāya… nirodhāya… cāgāya… paṭinissaggāya cattāro dhammā bhāvetabbā…pe…. Tiṃsatimaṃ.

31-510. Dosaabhiññādisuttāni

304-783. ''Dosassa…pe… mohassa… kodhassa… upanāhassa… makkhassa… paḷāsassa… issāya… macchariyassa… māyāya… sāṭheyyassa… thambhassa… sārambhassa… mānassa… atimānassa… madassa… pamādassa abhiññāya… pariññāya… parikkhayāya… pahānāya… khayāya… vayāya… virāgāya… nirodhāya… cāgāya… paṭinissaggāya ime cattāro dhammā bhāvetabbā''ti. Dasuttarapañcasatimaṃ.

Rāgapeyyālaṃ niṭṭhitaṃ.

Catukkanipātapāḷi niṭṭhitā.

Namo tassa bhagavato arahato sammāsambuddhassa

Caturārakkhadīpanī

Kāyapaccavekkhaṇā

1. Dussīlakathā,

2. Sīlānisaṃsakathā,

3. Anūsāsanakathā,

4. Āvāsikācārakathā,

5. Paccayanissaggakathā,

6. Pātimokkhakathā,

7. Dāyakovādakathā,

Paṇāmapaṭiñā

1. Cakkavāḷa nahutā ga, devāli gaṇa cumbito;
Buddha pādambujo ṭhātu, sīse dayā tigandhajo.

2. Nanta cakkavāḷa bbhugga, guṇa sanniccitaṃ jinaṃ;
Vande tappūjitaṃ dhammaṃ, tajjaṃ saṅghañca nimmalaṃ.

3. Vakkhāmi caturārakkhaṃ, sambuddha vacana nvayaṃ;
Appamādāvahaṃ etaṃ, sottabbaṃ bhavabhīruhi.

4. Buddhānussati maraṇā, bhubhā mettāca bhāvanā;
Appamādāya ārakkhā, catasso mānitā sataṃ.

1. Buddhānūssati bhāvanā,

2. Maraṇassati bhāvanā,

3. Asubha bhāvanā,

4. Mettā bhāvanā,

5. Buddhovādaṃ saritvāva, maccubbiggā sukhesino;
Sītā sītataraṃ yanti, subhamettambusi-ṭṭhitā.

6. Maraṇaggi vāraṇambu, sambuddhavacanaṃ yidaṃ;
Bahū tadaggi santattā, sītāvāsuṃ tadambunā.

7. Saddhaṃ buddhena tejetvā, mānaṃ maraṇacintayā;
Asubhāya hane rāgaṃ, dosaṃ mettāya paññavā.

1. Buddhānussati niddesa

1. Arahaṃ sammāsambuddho, vijjakkhi caraṇappado;
Sugato sugado satthā, sabbaññū bhagavādamo.

2. Ārakattārihantattā, pāpākārakatoraho;
Hata cakkārato pūjā, rahattā cārahaṃ name.

3. Samutte jiya gihīnaṃ, anupubbikatho jino;
Adāsi paramaṃ tuṭṭhiṃ, saccāni dassayaṃ divā.

4. Bhikkhūnaṃ paṭhame yāme, pāyesi amatāgadaṃ;
Jātikhettāga devānaṃ, kaṅkhacchedo sa majjhime;

5. Ādo phalasukhaṃ vedi, majjhe seyya makā jino;
Veneyyo lokanaṃ ante, pacchimepi tidhā kate.

6. Khedaṃ agaṇayaṃ nātho, pañca buddhakataṃ vahaṃ;
Satthasiddho paratthaṃva, byāvaṭo sumahādayo.

7. Caṅkamitvā nisīditvā, rattiṃdivañca jhāyituṃ;
Supituṃ majjhayāmeva, buddho bhikkhūna movadi.

8. Nāla mālasituṃ tassa, mahāvīrassa sāsane;
Pamādāya munindassa, kataññū sādhu sammato.

9. Anaññātassa ñātāya, apattassaca pattiyā;
Ārabhetuṃva no yutto, appamatto rahogato.

10. Ārabbhatha nikkamatha, yuñjatha buddhasāsane;
Dhunātha maccuno senaṃ, naḷāgāraṃva kuñjaro.

11. Yo imasmiṃ dhammavinaye, appamatto vihissati;
Pahāya jāti saṃsāraṃ, dukkhassantaṃ karissati;

12. Iti uyyojanaṃ mhākaṃ, muttassa muttiyā saraṃ;
Nayuttova pamādāya, mahādayassa satthuno.

13. Suttena dubbitakkena, akicca karaṇenavā;
Mogha kālakkhayo mando, dukkhassantaṃ kathaṃkare.

14. Ākāsaṃ cakkavāḷañca, sattā buddhaguṇā pica;
Anantānāma cattāro, paricchedo navijjati.

15. Yathāpi nabha mākāsaṃ, aṅgularajjuyaṭṭhibhi;
Minetuṃ neva sakkoti, evaṃ kenaci tagguṇaṃ.

2. Maraṇassatiniddesa

1. Maraṇassati micchanto, tāva buddhavaco suṇa;
Avikkhittena cittena, sambuddha vacanaṃ hidaṃ.

2. Animitta manaññātaṃ, maccānaṃ idha jīvitaṃ;
Kasirañca parittañca, tañca dukkhena saṃyutaṃ.

3. Na hi so pakkamo atthi, yena jātā namiyyare;
Jarampi patvā maraṇaṃ, evaṃdhammā hi pāṇino.

4. Phalāna miva pakkānaṃ, pāto patanato bhayaṃ;
Evaṃ jātāna maccānaṃ, niccaṃ maraṇa to bhayaṃ.

5. Yathāpi kumbhakārassa, katā mattikabhājanā;
Sabbe bhedapariyantā, evaṃ maccāna jīvitaṃ.

6. Daharāca mahantāca, yebālā yeca paṇḍitā;
Sabbe maccuvasaṃ yanti, sabbe maccuparāyanā.

7. Tesaṃ maccuparetānaṃ, gacchataṃ paralokato;
Napitā tāyate puttaṃ, ñātivāpana ñātake;

8. Pekkhataññeva ñātīnaṃ, passa lālappataṃ puthu;
Ekamekova maccānaṃ, go vajjhoviya niyyati.

9. Eva mabbhāhato loko, maccunāca jarāyaca;
Tasmā dhīrā nasocanti, viditvā loka pariyāyaṃ.

10. Aññepi passa gamane, yathā kammupage nare;
Maccuno vasamāgamma, phandantevidha pāṇino.

11. Yena yenahi maññanti,
Tatotassa hi aññathā;
Etādiso vinābhāvo,
Passa lokassa pariyāyanti.

[Sulla sutte vuttaṃ.]

12. Yathāpi selā vipulā,
Nabhaṃ āhacca paccatā;
Samantā anupari yeyyuṃ,
Nippothentā catuddisā.

13. Evaṃ jarāca maccuca,
Adhivattanti pāṇine;
Khattiyebrāhmaṇe vesse,
Sudde caṇḍāla pakkuse;
Nakiñci parivajjeti,
Sabbamevā bhimaddati.

14. Na tattha hatthi naṃ bhummi, na rathānaṃ napattiyā;
Na cāpi mantayuddhena, sakkā jetuṃ dhanenavā.

15. Tasmāhi paṇḍito poso,
Sampassaṃ attha mattano;
Buddhe dhamme ca saṅgheca,
Dhīro saddaṃ nivesaye.

16. Yo dhammacārī kāyena, vācāya uda cetasā;
Idhevanaṃ pasaṃsanti, paccasagge pamodatīti.

[Pabbatū mama sutte vuttaṃ.]

17. Yathā vārivaho pūro, vahe rukkhe pakūlaje;
Evaṃ jarāmaraṇena, vuyhante sabba pāṇino.

18. Daharāpi hi miyyanti,
Narāca athanāriyo;
Tattha ko visāseposo,
Daharo mhītijīvite.

19. Sāya meke nidissanti, pāto diṭṭhā bahujjanā;
Pāto eke nadissanti, sāyaṃ diṭṭhā bahujjanā.

20. Ajjeva kiccaṃ ātappaṃ, ko jaññā maraṇaṃ suve;
Nahi no saṅkaraṃ tena, mahāsenana maccunāti.

[Jātakesuvuttaṃ.]

21. Natthetthañño nusāsanto, sayaṃvattāna movada;
Jineritā nusārena, bhikkhu saṃsāra bhīruko.

22. Ahivāpi maṃ ḍaṃseyya, aññepi visadhārino;
Apiyāpica ghāteyyuṃ, uppajjeyyuṃ rujāpime.

23. Maccusenā vudhāsaṅkhyā, bāhirajjhattu paddavā;
Tehāyu pīḷitaṃchejjaṃ, marissa majjavā suve.

24. Aḷakkā hi gavādīhi, corādīhi arīhipi;
Abhiṇha sannipātehi, rujā chanavutīhipi.

25. Bahūna mupakārehi, annodakādikehipi;
Marissaṃ pīḷito niccaṃ, nirujjheyyāyu ajjavā.

26. Bahvāvudhe visajjeti, nilleṇaṃ maccuniddayo;
Vasantaṃ bhavasaṅgāme, namutto koci āvudhā;

27. Mahabbalā mahāpaññā, mahiddhikā mahaddhanā;
Namuttā sammāsambuddho, sabbalokādhipo api;

28. Mayā samā navā vuddhā, tadāvudhehi te matā;
Tathā hampi marissāmi, leṇaṃ puññaṃva me kataṃ.

29. Pathabyāpādayo dhātthū,
Āhārā bhojanādayo;
Sītuṇha mutunāmetaṃ,
Dosā pittasemhānilā.

30. Dhātvāhāru tudosānaṃ, samatte vāyu tiṭṭhati;
Visame taṅkhaṇaññeva, chejja mappaṃ parādhinaṃ.

31. Dhātvā hārutu dosānaṃ, visamā svepyakallako;
Ussāhe kallakāleva, kiṃkareyyaakallako;

32. Uppajjeyyuṃ rujā svepi, asāto dukkhamā kharā;
Puretaraṃva ārabbhe, māpacchā anutāpanaṃ.

33. Sattānaṃ nīcakammānaṃ, saraṇopi bhayaṅkaro;
Nīcānīcaṃ najānāmi, maraṇāsannatampica.

34. Kamma pīḷita sattānaṃ, taṅkhaṇampi bhayubbhavo;
Mareyya majjavā svevā, nayuttova pamajjituṃ.

35. Puññakkhīṇā pajā khippaṃ, ahetunāpi nassaye;
Suddhacitto marissāmi, na kiliṭṭhena cetasā.

36. Upacchedāpi me santi, bhavābhavacitā bahū;
Chejjaṃ tehāyu ajjāpi, sādhvāsumārabhe mataṃ;

37. Kammā parādha sattānaṃ, vināse paccupaṭṭhite;
Anayo nayarūpena, buddhimākamya tiṭṭhati.

38. Maraṇāsanna taññeva, cinteyya paññavā sato;
Evaṃ cintayanto santo, napāpaṃ kattu mussahe.

39. Maraṇāsanna taññeva, cinteyya buddhasāvako;
Evaṃ cintayanto santo, kadācipi anuṇṇato.

40. Addhāga maraṇaṃ pañño, puretaraṃva cintaye;
Kare kātabba kammañca, evaṃ so nānusocati.

41. Maraṇāsanna saññī so, appamatto vicakkhaṇo;
Pattepi maraṇe kāle, na sammuḷho nasokavā.

42. Maraṇā sannasaññī so, sodheti attano malaṃ;
Nimmalena cuto bhikkhu, natvevā pāya gāmiko.

43. Sati āsanna maraṇe,
Dūrasaññī pamāda vā;
Yo karoti akātabbaṃ,
Tadā so atisocati.

44. Sati āsannamaraṇe, dūrasaññī pamādavā;
Ākiṇṇo pāpadhammehi, pajjhāyi dummano tadā.

45. Sati āsanna maraṇe, duṭṭho dosoti thaddhavā;
Abhinandati sādeti, tadāso atidukkhito.

46. Sati āsannamaraṇe, tuvaṭaṃ na cikicchati;
Sañciccāpatti māpanno, tadā so paridevati.

47. Sati āsanna maraṇe, gihīhi navakehica;
Saṃsaṭṭho na nulomehi, svativassu mukho tadā.

48. Sati āsanna maraṇe, kuhako kuladūsako;
Micchājīva samāpanno, dunnimittova so cuto.

49. Sasokī sahanandīca, dukkhe dukkho sukhe sukho;
Gihikammesu ussukko, passaṃ gijjhakūṭaṃ cuto.

50. Marissanti anāvajja, kilesātura pīḷito;
Kimikhajjavaṇo sāva, bhanto kiṃ sugatiṃ vaje.

51. Marissanti anāvajja, dhuradvayaṃ na pūrati;
Ganthaṃ vipassanaṃ tandī, kāruññoyeva so cuto.

52. Marissanti anāvajja, kilesānaṃ vasānugo;
Sambuddhā-ṇaṃ vītikkanto, kāruñño natthi tassamo.

53. Marissanti anāvajjaṃ, dhanamesī adhammato;
Puññe cintāpi nuppajji, nirayaṃ so manaṃ gato.

54. Mareyyanti anāvajjaṃ, dhanaṃ cini adhammato;
Citaṃ citaṃ ihevetaṃ, tasmiṃgiddho sa pettiko.

55. Atthā gehe nivattante, susāne mittabandhavā;
Sukataṃ dukkataṃ kammaṃ, gacchanta manugacchati.

56. Mareyyanti anāvajjaṃ, ihatthaṃ vā nuyuñjati;
Samparāya manapekkho, sujuṃ vā pāyagāmiko.

57. Mareyyanti samāvajja, dhammato dhana mesati;
Puññakārī suladdhena, maraṇepi sa modati.

58. Pañcasīla sadārakkho, yathābalañca dāyako;
Kāle uposathāvāso, so niccaṃ sugatiṃ vajje.

59. Dhovāpattimalaṃ khippaṃ, maccu addhā gamissati;
Micchāvitakka mucchijja, kara kātabbabhāvanaṃ.

60. Atikkantā bahū ratyo, khepetvā mama jīvitaṃ;
Mandāyunā pamādena, yutto viharituṃ kathaṃ.

61. Hāsantaṃ nandi mattānaṃ, maccusandhīhi tacchaye;
Kucchi meyyacuto ajja, ko hāsananditabbako.

62. Maccusenāvudhā saṅkhyā, maraṇābhimukho ahaṃ;
Accāyitabba kālo yaṃ, ikkhitabba mudikkhatu.

63. Puremarāmi daṭṭhabbaṃ,
Dakkheyyaṃ maccu essati;
Accāyitabba kālo yaṃ,
Nokāso hāsatuṭṭhiyā.

64. Ākiṇṇamaccusenānaṃ, ajja svevā vināsinaṃ;
Addhā pahāya gāmīnaṃ, kiṃ pamāda vihārinā.

65. Khaṇamattova paccakkho, ajja svevā atissati;
Samparāyo atidīgho, paramparo anantiko.

66. Khaṇamattova paccakkho, maccunā taṃ jahissati;
Pahāya gamanīye-smiṃ, mahussāho niratthako.

67. Samparāyo atidīgho, apātheyye suduttaro;
Mahussāhena kātabbo, tadattho dīghadassinā.

68. Saddhā bandhatu pātheyyaṃ, tadesanaṃ iheva hi;
Bhavantare nalabbheyya, apātheyya tidukkhito.

69. Saṃsāra taraṇatthāya, maholumpāni bandhatha;
Bhāvanā dāna sīlehi, tivittiṇṇo bhavaṇṇavo.

70. Bhuñjaṃ bhuñjaṃ janaṃ kāme,
Kālākālā-budhontako;
Kantekanteti maṃsāso,

Pivaṃpivaṃva kaṃ migaṃ.

71. Kāme kāmesanāyeyya,
Kālokālo mateṭṭhiyā;
Pūre pūretabbaṃ dhammaṃ,
Addhā addhāna saṃsaraṃ.

72. Mareyyanti anubbiggo, pāpakaṃ kattumussahe;
Kareyya hāsanandiñca, cāpallañca pamāda vā.

73. Mareyyamiti saṃviggo, leṇameva gavesati;
Na hāsi nevanandīca, na cāpallo kadācipi.

74. Accuṭṭhita rujaggīhi, accāyāse bhayānake;
Nosadhe maraṇāsanne, katapuññaṃva sāta-daṃ.

75. Ñātisaṅghā viyojentā, maraṇanta bhusāturā;
Sabbaṃ pahāya gantāpi, nanditabbāni puññino.

76. Passantā sunimittāni, pākaṭāni sakammunā;
Sukhanti maraṇe kāle, numodantā katānica.

77. Sāta-dātāni puññāni, evaṃ mahabbhaye api;
Sugatiṃ lahunetāni, kātabbāni puretaraṃ.

78. Devadūte pakāsetvā, yamapuṭṭho sayaṃkataṃ;
Puññaṃ sarati ce satto, tadeva sugatiṃ vaje.

79. Pāpa kaḍḍhampi niraye, manaṃ dukkhagataṃ pajaṃ;
Dukkhā moceti yaṃpuññaṃ, sadā kātabbameva taṃ.

80. Pahāyakaṃva puññañhi, pahātabbaṃva pāpakaṃ;
Taṃ padīpandhakāraṃva, dvayaṃ otvā khukaṃ viya.

81. Ñātisaṅghā viyojentā, maraṇanta bhusāturā;
Sabbaṃ pahāya gantāro, bhayānakāni pāpino.

82. Passantā dunnimittāni, pākaṭāni sakammunā;
Maraṇe atidukkhanti, nutāpentā katānica.

83. Paṭipīḷāni pāpāni, evaṃ mahabbhaye sati;
Duggatiṃ lahunetāni, yuttova parivajjituṃ.

84. Devadūte pakāsetvā, yamarājena pucchito;
Pamādassanti cikkhanto, mahaggimhi turaṃ pati.

85. Puññaṃ akarivā māvā, yamarājinda pucchito;
Pamādassanti cikkhanto, mahādukkhaṃ turaṃ gami.

86. Pāpaṃ akarivā māvā, pucchito yamasāminā;
Pamādassanti cikkhanto, tattaṃ guḷaṃ turaṃ gili.

87. Jātamattā tijiṇṇāca, āturāca matā vudhā;
Devadūte ime pañca, disvā saṃviggataṃ vaje.

88. Coditā devadūtehi, ye pamajjanti mānavā;
Te dīgharattaṃ socanti, hina kāyū pagānarā.

89. Dhuradvaya manārabbha, gihikammādike rato;
Kathaṃ gijjhakūṭaṃ sesaṃ, petāvāsaṃ atissati.

90. Pariyatti masikkhanto,
Nāraddho paṭipattiyaṃ;
Alaso dubbitakko so,
Kiṃ taṃselaṃ atissati.

92. Mocanatthāya pabbajja, saṃkiliṭṭhā pamādino;
Sugatyāpica te bhaṭṭhā, atidūrāva muttito.

93. Sīdanteva jale khittā, silā mahāva khuddakā;
Patanti khuddakenāpi, apāyaṃ pāpa kammunā.

94. Patantā khuddakeneva, bahūhi puna pīḷitā;
Mokkhokāsaṃ navindanti, pāpaṃ khuddampi nācare.

95. Jegucchitthūdarāgamma, punāpi tattha niccagū;
Dukkhāti dukkha saṃkiṇṇo, haṭṭhuṃ tuṭṭhuṃ nasakkuṇe.

96. Atibyāpiguṇo puñño,
Mahāyaso sirindharo;
Kucchiyaṃ retasi vāso,
Atīva lajjitabbako.

97. Maccudukkhaṃ khaṇaṃyeva, atidukkhaṃ taduttari;
Mātugāmudare sandhi, patiṭṭhānaṃ bhayānakaṃ.

98. Maccudukkhaṃ khaṇaṃyeva, atidukkhaṃ cirattanaṃ;
Āma pakkantare sandhi, patiṭṭhānaṃ bhayānakaṃ.

99. Duggatyaṃṭhātu taṃdukkhaṃ, suṇa uccakuleapi;
Kucchiyaṃ atisambādhe, jalābumhi jigucchite.

100. Miḷha semhādi saṃkiṇṇe, ati duggandha vāsite;
Gūthakūpe kimīviya, tamejā mūlakammato.

101. Paramāṇukāyo ṭhāti, dukkhī nerayiko viya;
Dhuvāturo sukhāmisso, āma pakkāsayantare;

102. Vedanaṭṭova saṃvaḍḍho, acittoviya niccalo;
Dasamāsantare kacce, bahū maranti pāṇino.

103. Paripakko pamuñcho so,
Atisambādha yonito;
Malākiṇṇena gattena,
Accāyāso vijāyati.

104. Evaṃ maccuñca sandhiñca, vijāyanañca bheravaṃ;
Passaṃ nibbindanto santo, virajjeyya bhavanduke.

105. Evaṃ maccuñca sandiñca, anussara mabhiṇhaso;
Rājaseṭṭhi bhavādimpi, naiccheyya tadanvitaṃ.

106. Bhave dukkha macintetvā, bhavāsāya pavattitaṃ;
Puññaṃ punappunaṃ deti, sandhiṃ na nibbutiṃ varaṃ.

107. Bhave dukkhaṃ vibhāyitvā, nibbindena pavattitaṃ;
Puññaṃ bhava matikkamma, nibbānaṃ deti nibbutiṃ.

108. Bhave dukkhaṃ saritvāna, maccusandhi sayādikaṃ;
Tibhavesu virajjeyyā, ditta geheva sāmiko.

109. Santo puññāni karonto, sandhidukkha manussaraṃ;
Nibbinda yutta cittena, vajjeyya bhavasāta to.

110. Puñña nibbatta ṭhānepi, jegucche sandhisambhavo;
Bhava sāta vasā tasmā, dhīro taṃ lagganaṃ caje.

3. Asubhabhāvanā niddesa

1. Sirimaṃ gaṇikaṃ disvā, dametuṃ rattacetasaṃ;
Dassetvā matasārīraṃ, tassā jino idaṃ bravi.

2. Caraṃvā yadivā tiṭṭhaṃ, nisinno udavā sayaṃ;
Samañcheti pasāreti, esā kāyassa iñjanā.

3. Aṭṭhi nhārūhi saṃyutto, taca maṃsāva lepano;
Chaviyā kāyo paṭicchanno, yathābhūtaṃ nadissati.

4. Antapūro darapūro, yakana peḷassa vatthino;
Hadayassa papphāsassa, vakkassa pihakassaca.

5. Siṅghānikāya kheḷassa, sedassaca medassaca;
Lohitassa lasikāya, pittassaca vasāyaca.

6. Athassa navahi sotehi, asuci savati sabbadā;
Akkhimhā akkhigūthako, kaṇṇamhā kaṇṇagūthako.

7. Siṅghānikāca nāsato, mukhato vamati ekadā;
Pittaṃ semhañca vamati, kāyamhā sedajallikā.

8. Athassa susiraṃ sīsaṃ,
Matthaluṅgassa pūritaṃ;
Subhato naṃ maññati bālo,
Avijjāya purakkhato.

9. Yadāca so mato seti,
Uddhumāto vinīlako;
Apaviddho susānasmiṃ,
Anapekkhā honti ñātayo.

10. Khādanti naṃ suvānāca, siṅgālakāca kimiyo;
Kākā gijjhāca khādanti, yecaññe santi pāṇakā.

11. Sutvāna buddhavacanaṃ, bhikkhu paññāṇavā idha;
Sokho naṃ parijānāti, yathābhūtañhi passati.

12. Yathāidaṃ tathāetaṃ, yathāetaṃ tathāidaṃ;

Ajjhattañca bahiddhāca, kāye chandaṃ virājaye.

13. Chanda rāga viratto so, bhikkhu paññāṇavā idha;
Ajjhagā amataṃ santiṃ, nibbānaṃ pada maccutaṃ.

14. Dvipādako yaṃ asuci, duggandho parihārati;
Nānākuṇapa paripūro, vissavanto tatotato.

15. Etādisena kāyena, yo maññe unnametave;
Paraṃvā avajāneyya, kimaññatra adassanāti;
Kāya vicchandanīyasuttaṃ, vijayasuttantipi vattabbaṃ.

16. Ra-akkharo siyāggimhi, rova aggiva āgato;
Tasmā rāgoti vattabbo, taṇhāva niccatāpikā.

17. Abhiṇhameva rāgaggi, dayhate subhasaññinaṃ;
Kimikhajjavaṇo sāva, dukkhī rāgī sa sabbadā.

18. Dukkhī piya maladdhāna, laddhāpya paripuṇṇato;
Natthi rāgaggikhandhassa, piyindhena hi puṇṇatā.

19. Natthi rāgasamo aggi,
Iti vuttaṃ mahesinā;
Tena rāgagginā daḍḍho,
Sabbo loko tidukkhito.

20. Ekassa pivitaṃ khīraṃ, catū dadhi jalā bahu;
Rāgahetu bhave sandhi, ṭṭhānaṃ anamataggikaṃ.

21. Catūdami jalā bhiyyo, sīsacchedana lohitaṃ;
Rāgahetu bhave macca, bhayaṃ anamataggikaṃ.

22. Ekassa rudato assu, catū dadhi jalā bahu;
Dukkhaṃ anamataggaṃva, taṃhetu paridevanaṃ.

23. Tattāyo guḷa gilita, vadhaggi dayhanā dikaṃ;
Asaṅkhyeyyaṃ mahādukkhaṃ, taṃhetu niraye labhi.

24. Eka dvitti catu pañca, buddhuppādepya mocitaṃ;
Khuppipāsita nijjhāmaṃ, labhi taṃhetu pettikaṃ.

25. Tiracchāne asūreca, dukkhaṃ nānāvidhaṃ labhi;
Namataggika saṃsāre, sabbantaṃ rāgahetukaṃ.

26. Ekassekena kappena, puggalassaṭṭhi sañcayo;
Sace saṃhārito assa, vepulla pabbatādhiko.

27. Eka kappe idaṃ dukkhaṃ, nādikappesu kākathā;
Rāgo nanu mahāverī, bālo jano ta micchati.

28. Rāgasuddhi asokoca, niddukkho ñāyapattica;
Nibbānaṃ pañca paccakkhā, asubhāya phalā matā.

29. Asubhaggahaṇaṃ jhāyī, mitā sindriya saṃvaro;
Somitya mukkaṭṭhāvācā, chaḷime rāga suddhiyā.

30. Niccuggarāga rogīnaṃ, asubhā vātulosadhā;
Rāgayakkhābhi gayhānaṃ, asubhā manta muttaraṃ.

31. Sajīvakāca nijjīvā, asubhā duvidhā matā;
Sajīvā kesalomādi, dasevime ajīvakā.

32. Uddhumātaka vīnīlaṃ, vipubbakaṃ vichiddakaṃ;
Vikkhāyitaka vikkhittaṃ, hativikkhitta lohitaṃ.

33. Puḷuva ṭṭhika miccesu, laddhā aññataraṃ sato;
Ratana vānapasseyya, yathā cetasi pākaṭaṃ.

34. Mataṃ khajjaṃ sa maṃsañca, nilohitaṃ nimaṃsakaṃ;
Vikkhittaṃ seta puñjaṭṭhiṃ, navadhā putimikkhaye.

35. Maccuto parimuccāmi, paṭivatti yimā yiti;
Payojana samāvajja, moditabbaṃ jigucchake.

36. Sajīvake jigucchatthaṃ, nijjīvā subha mīritaṃ;
Tathūpamo ayaṃkāyo, evameva bhavissati.

37. Evaṃdhammo ayaṃkāyo, evaṃbhāvī natikkamo;
Iccupa saṃhare disvā, ekadviha matādikaṃ.

38. Yathā idaṃ tathāetaṃ, yathāetaṃ tathā idaṃ;
Jegucchaṃ paṭikūlyañca, kāye iccupa saṃhare.

39. Uddhumāta vinīlādi,
Paṭikūlyo jigucchito;
Tathevāyampi me kāyo,
Viseso nāyu-sāyuva.

40. Uddhumāta vinīlādo, sobhaṇaṃ natthi kiñcipi;
Imasmiṃpi me kāye, gavesantopi sabbaso.

41. Paṭikūlavasā dhātu, vasāca dvippakārato;
Paccavekkheyyimaṃ kāyaṃ, icchaṃ virāga mattani.

42. Vaṇṇa saṇṭhāna gandhehi, āsayo kāsatopica;
Jeguccha paṭikūlyāca, kesā na tuṭṭhamānitā.

43. Iti kesesu ikkheyya,
Lomā dīsupyayaṃ nayo;
Dvattiṃsevañhi koṭṭhāse,
Paccavekkhe visuṃvisuṃ.

44. Kāyato bahinikkhantaṃ, paṭikūlyaṃ jigucchitaṃ;
Anikkhantampi jegucchaṃ, paṭikūlyaṃva tassamaṃ.

45. Saṅkhatampi yathā vaccaṃ, manuññataṃ na pāpuṇe;
Upakkama sahassehi, evaṃ kesādikampica.

46. Sabhāva paṭikūlyaṃva, ekampi vacca puñjakaṃ;
Nanu jegucchitā bhiyyo, dvattiṃsa vaccapuñjakā.

47. Paccekampi paṭikūlyaṃ, kesādikaṃ sabhāvato;
Kesādidvattiṃsa puñjo, bhiyyo jegucchito nanu.

48. Puñjitesveva kantesu, kantohoti sa puñjako;
Puñjitesu akantesa, akantova sa puñjako.

49. Paccekaṃ vinibhuttesa, kesa loma nakhādisu;
Natthi taññā kumārīvā, mukhahatthādikānivā.

50. Sampiṇḍi tesu tesveva,
Kuto tā tāni āgatā;
Paññatti matta mevesā,
Jigucchaññā na kācipi.

51. Santaṃ cinteyya nāsantaṃ, santa cintayato sukhaṃ;
Asantaṃ parikappento, nānādukkhehi tappati.

52. Nāvajja santajegucchaṃ, saññaṃ asati kātuna;
Subhā itthīti gāraggi, uppajji subhasaññino.

53. Asantaṃva abhūtaṃva, passe rāgaggijotiyā;
Tāya santañca bhūtañca, na passati kadācipi.

54. Ekassa pivitaṃ khīraṃ, sīsacchedana lohitaṃ;
Rudato assu taṃhetu, catūdadhi jalā bahu.

55. Āyatimpi atīteva, saṃsarantassa hessati;
Rāgaṃ hantu manīhoce, khīraṃ assuca lohitaṃ.

56. Subhasaññāya so vaḍḍho,
Tadabhāve sa nassati;
Thiraṃ hantuṃ na taṃsaññaṃ,
Sakkā sithila vīriyo.

57. Ussoḷhi vīriyo hutvā, brūheyyāsubha bhāvanaṃ;
Subhasaññāppa hānāya, pariccajjāpi jīvitaṃ.

58. Aññakicca mupekkhāya, brūheyyāsubha bhāvanaṃ;
Mandi hutveha rāgaggi, nibbāyissati āyatiṃ.

59. Kiccaṃ me idameveti, brūheyyāsubha bhāvanaṃ;
Dāni mandaggi hutvāna, pāmojjaṃ ve labhissati.

60. Kāye daṭṭhabba jegucchaṃ, apassanto pamādavā;
Aladdhā kiñci pāmojjaṃ, pabbajjampi na modati.

61. Pure marāmi kāye smiṃ, passā mi passitabbakaṃ;
Iccā raddho vītiṃladdhā, pabbajjaṃ atimodati.

62. Kāye daṭṭhabba jegucchaṃ, apassanto pamāda vā;
Moghaṃva dullabhātīto, mahājānīyataṃ gato.

63. Santaṃ bhūtañca jegucchaṃ, rāgagginā apassiyaṃ;
Paññāpadīpajotena, samikkheyya abhiṇhaso.

64. Santaṃ bhūtañca kāye smiṃ, daṭṭhukāmo sadāsato;
Paññāpadīpakeneva, dakkhe na rāgīsīkhinā.

65. Jegucchitena kāyena, nikkhantena jigucchato;
Ajja svevā vinaṭṭhena, nāla munnamituṃ sato.

66. Kīdisaṃ maṃ tuvaṃ maññi, ahaṃ sabba jegucchako;
Jegucchatoca nikkhanto, icceva vattu marahati.

67. Kāye jegucchasaññaṃva, kare sabbiriyā pathe;
Tasmiṃ tuṭṭhabbakaṃ natthi, piyāyitaṃ mamāyitaṃ.

68. Subhāya nava mattānaṃ, asubhā paripācaye;
Santo pakkassa saṃsāro, nanto navassa rāgino.

69. Kāye asubha saññāya, paripakka sabhāvino;
Ālambesu acāpallā, thirā sambuddha sāsane.

70. Anto gocarikā pakkā, bahi gocarikā navā;
Pakkā nāsāya uccā te, nīcāyeva navā sino.

71. Navānavā subhābhogī, nīcānīcā bhigāmino;
Pakkā pakkāva dhījhāyī, santāsantā virāgino.

72. Sakkā sakkā na dassetuṃ, subhaṃsubhaṃ sataṃsataṃ;
Dhīrādhīrāga mujjhanti, kāye kāye kriyekriye.

73. Sakkā sakkāpi taṃ kātuṃ, subhaṃsubhaṃ na dhīmayaṃ;
Santosantojigucchaññū, na vānavā subhesako.

74. Dukāyaṃ suti cintetvā, mamāyantā mahātapā;
Tapaṃ nibbāyituṃ icchaṃ, dukāyaṃ duti cintaye.

75. Yvāsubhaṃ subhato maññi, konubālotaduttari;
Andho ummattakovā so, nattānaṃ maññate tathā.

76. Saritabbaka mevetaṃ, kāye jeguccha puñjataṃ;
Mandarāgo manosītaṃ, labheyya tamanussanaṃ.

77. Gihibhāve apāyeca, rāgayakkhandha ninnitā;
Maṃpi nessati soyakkho, sādemice tadāgataṃ.

78. Abhiṇha gāhinaṃ rāga, yakkhaṃ ananta dukkha daṃ;
Asubhā tula mantena, vārehi taṃ sa bhāyati.

79. Rāgayakkho bahumāyo, saddhāmettā divesavā;
Rāgampi kusalaṃ maññi, jano teneva vañcito.

80. Āturaṃ asuciṃ putiṃ, passa nande samussayaṃ;
Uggharantaṃ paggharantaṃ, bālānaṃ abhipatthitaṃ.

81. Subhato naṃ maññati bālo, avijjāya purakkhato;
Iccāha bhagavā nindi, bāloti subhasaññinaṃ.

82. Nhāruṭṭhi taca maṃsāni, saraṃ sataṃ na nindito;
Buddhanindāya mocetuṃ, tānārabbha anussare.

83. Maññitvā attano bālyaṃ, asubhe subhadassino;
Vāyāmeyya abālāya, kāyaṃ asubhato saraṃ.

84. Attānaṃ garahitvāna, bālaṃ viparidassinaṃ;
Subhasaññaṃ pahinneyya, kareyyāsubha saññitaṃ.

85. Visa bhesajjarukkhaṭṭho, ahi ḍaṃseyyasosato;
Yathā tasseva paṇṇādiṃ, khādetvā visa mujjahe.

86. Evaṃ rāgo samuppajje, kāye gandhādi vāsite;
Anto tasseva jegucchaṃ, cintetvā rāga mujjahe.

87. Jigucchitena kāyena, apassanto jigucchataṃ;
Unnameti avaññāti, avijjāya purakkhato.

88. Āyatiṃ maggalābhāya, bījaṃ kareyya bhāvanaṃ;
Bījā bhāve kuto maggo, maggabījā hi bhāvanā.

89. Maggabījo apāyepi, nimmuggo samaye gate;
Ummujjitvāva buddhānaṃ, maggaṃ labheyya santike.

90. Ajījassa tu saṃsāro, dīghoyeva anantiko;
Tasmāhi bhāvanābījaṃ, kareyya mocanatthiko.

91. Abhiṇha pīḷitaṃ rāgaṃ, asubhāya nivāraye;
Mandīhutvā pahīyeyya, rāgo asubha bhīruko.

92. Mājegucchaṃ mamāyetha, sāva jegucchamāmako;
Ananta dukkha māpādi, jegucchita mamāyanā.

93. Maṃsalaggo tacacchanno,
Nhārubandho ṭṭhipuñjako;
Moheti chaviyā lokaṃ,
Mahādukkho sa mohito.

94. Nhāruṭṭhi taca maṃsehi, rāgavaḍḍhaki saṅkhate;
Gehe rogā putī pāpā, vasanti kucchitā sadā.

95. Luṅgantā vīsa bhūdhātū, pittādī dvādasambuva;
Tāpaṃ jiraṃ dahaṃ pakkaṃ, caturaggi chavāyukā.

96. Adhoddhaṃ kucchi koṭṭhāsā,
Aṅgacārīca pāṇakā;
Dhātuyoyeva kāyesmiṃ,
Dvitālīsa anaññakā.

97. Yathā bahi tathā ajjhattaṃ, dhātū bhvāpā nalānilā;
Name nāhaṃ naattāti, saṃmaseyya punappunanti.

4. Mettābhāvanāniddesa

1. Mettā bhāvana micchampi, suṇa buddhavaco yidaṃ;
Dosa niggahaṇatthāya, doso mettāyaverihi.

2. Akkocchimaṃ avadhimaṃ, ajinimaṃ ahāsime;

Yeca taṃ upanayhanti, veraṃ tesaṃ nasammati.

3. Akkocchimaṃ avadhimaṃ, ajinimaṃ ahāsime;
Yecataṃ nupanayhanti, veraṃ tesaṃ upasammati.

4. Nahiverena verāni, sammantidha kudācana;
Averenaca sammanti, esadhammo sanantano.

5. Pareca navijānanti, maya mettha yamāmase;
Yeca tattha vijānanti, tato sammanti medhagā.

6. Kuddho atthaṃ najānāti, kuddho dhammaṃ napassati;
Sadā andhatamaṃ hoti, yaṃkodho sahatenaraṃ.

7. Ubhinna matthaṃ carati, attanoca parassaca;
Paraṃ saṃkuppitaṃ ñatvā, yo sato upasammati.

8. Tasseva tena pāpiyyo, yo kuddhaṃ paṭikujjhati;
Kuddhaṃ apaṭikujjhanto, saṅgāmaṃ jeti dujjayaṃ.

9. Khantī paramaṃ tapo titikkhā,
Nibbānaṃ paramaṃ vadanti buddhā;
Nahi pabbajito parūpaghātī,
Nasamaṇo hoti paraṃ viheṭhayanto.

10. Akodhena jine kodhaṃ, asādhuṃ sādhunā jine;
Jine kadariyaṃ dānena, saccenā likavādinaṃ.

11. Yo ve uppatitaṃ kodhaṃ, rathaṃ bhantaṃva vāraye;
Ta mahaṃ sārathī brūmi, rasmiggāho itarojano.

12. Purisassa hi jātassa, kudhārī jāyate mukhe;
Yāya chindati attānaṃ, bālo dubbhāsitaṃbhaṇaṃ.

13. Selo yathā ekagghano, vātena nasamīrati;
Evaṃ nindā pasaṃsāsu, nasamiñjanti paṇḍitā.

14. Samānabhāgaṃ krubbetha, gāme akkuṭṭha vanditaṃ;
Manopadosaṃ rakkheyya, santo anuṇṇato siyā.

15. Naparo paraṃ nikuppetha, nātimaññetha katthaci nakiñci;
Byārosanā paṭighasaññā, naññamaññassa dukkha miccheyya.

16. Mātā yathā niyaṃ putta,
Māyusā ekaputta manurakkhe;
Evampi sabba bhūtesu,
Mānasaṃ bhāvaye aparimāṇaṃ.

17. Sutvāna dusito bahuṃ vācaṃ,
Samaṇānaṃvā puthujanānaṃ;
Pharusena hi na paṭivajjā,
Na hi santo paṭiseniṃ karonti.

18. Saccaṃ bhaṇe nakujjheyya, dajjā appampi yācito;
Etehi tīhi ṭhānehi, gacche devāna santike.

19. Na paresaṃ vilomāni, na paresaṃ katākataṃ;
Attanova avekkheyya, katāni akatānica.

20. Su dasaṃ vajjamaññesaṃ, attano pana duddasaṃ;
Paresañhi so vajjāni, ophunāti yathā bhusaṃ;
Attano pana chādeti, kaliṃva kitavā saṭṭho.

21. Nidhīnaṃva pavattānaṃ, yaṃ passe vajjadassinaṃ;
Niggayhavādiṃ medhāviṃ, tādisaṃ paṇḍitaṃ bhaje.

22. Tādisaṃ bhajamānassa,
Seyyohoti napāpiyo;
Iti vuttaṃ munindena,
Tilokaggena satthunā.

23. Mettā gandhena vāsento,
Dosaṃ dūrekare budho;
Dūrāsannesu sabbesu,
Attano verikesupi.

24. Hane dosū panāhāni, anattha kārakāni hi;
Tesva santesu sabbesu, mettāhoti sunimmalā.

25. Sataṃ dujjana vākyehi, namano yāti vikriyaṃ;
Nahitāpayituṃ sakkā, gaṅgānadiṃ tiṇukkayā.

26. Nahi nindā pasaṃsāhi, sataṃ manovikāratā;
Na kadācipi kampeyya, vātehi selapabbato.

27. Nadiyaṃ khuddakā nāvā, vicīhi unnatonatā;
Mahānāvā nakampanti, mahantīhi vicīhipi.

28. Loke pasaṃsa nindāhi, dujjanovunnatonato;
Santopañño nacalati, mahānindā thutīhipi.

29. Seloselo nileheva,
Vaṇṇāvaṇṇā asassatā;
Lābhālābhā sukhādukkhā,
Yasāyasā nakampati.

30. Khamādhagga karetassa, dujjano kiṃ karissati;
Atiṇe patito aggi, sayameva pasambhati.

31. Sayameva sakattānaṃ, maccubbhayena tacchatu;
Māññe tacchatu dosena, kimatthaṃ aññatacchanaṃ.

32. Māññe taccha tudosena, naseyyo aññatacchanaṃ;
Māñño taṃ ahibyaggheva, domanassena bhāyatu.

33. Nissāya garukātabbaṃ, bahūnaṃ pāpamocanaṃ;
Acāpallena santena, garukātabbataṃ vaje.

34. Nissāya garukātabbaṃ, bahūnaṃ puññavaḍḍhanaṃ;
Garukātabbataṃ gacche, dhītiyā sīla guttiyā.

35. Santaṃ hi sīlavaṃ dhītiṃ, hirottappena bhāyati;
Dujjanaṃ domanassena, ahibyaggheva bhāyati.

36. Napharusāya vācāya, aññe dameyya paṇḍito;
Attānaṃva dametvāna, aññe saṇhena ovade.

37. Citte saṇhe asaṇhāpi, navācāpharusā bhave;
Tasmā ovā danādīsu, rakkheyya thaddhacittato.

38. Attāna movadatthāya, sikkheyya buddhabhāsitaṃ;
Parampi anukampāya, icchanto anusāsaye.

39. Aññaṃ naniggahe kiñci, sutena paṭipattiyā;
Attaniggahaṇaṃ seyyo, nunnameyya jinoraso.

40. Nāvīkareyya dosaṃvā, lobhaṃ mānaṃ sakaṃmalaṃ;
Māññe maññantu taṃ disvā, cirappabba jito nuti.

41. Kakacena ttachedente, verikepinadosaye;
Iccovādaṃ munindassa, sampaṭiccha jinoraso.

42. Verī accupanāhīpi, rūpeva dukkhakārako;
Na tva tabbisaye nāme, dukkhaṃ mākari cetasi.

43. Verī tibandha veropi, iheva dukkhakārako;
Bhavantaraṃ naanveti, sakammunā gato hiso.

44. Dosotu iha pīḷetvā,
Dukkhāvaho bhavebhave;
Mahānattha karaṃ dosaṃ,
Kasmā vaḍḍheti cetasi.

45. Mettāsītambusekena, jinovāda manussaraṃ;
Mahā nattha karaṃ dosaṃ, nibbāyatu sa cetasi.

46. Chaddanto luddakaṃ pāpaṃ, bhūridattohi tuṇḍikaṃ;
Dhammapālo khami tātaṃ, kapindo kandaro pataṃ.

47. Asaṅkhyeyya ttabhāvesu, paravajjaṃ titikkhato;
Nāthassa pāramiṃ khantiṃ, saraṃ dhīro titikkhatu.

48. Sāsane ciravāsena, evaṃ niddosakā iti;
Tuvaṃ paṭicca maññantu, sāsane sappayojanaṃ.

49. Sāsane cira vāsāpi, mādisāva ime iti;
Tamāgamma namaññantu, sāsane nippayojanaṃ.

50. Dve usetīti doso so, saparaṃ dayhate dvayaṃ;
Pahātabbo sa sabbesu, parattha sattha micchatā.

51. Paradinnehi noāyu, tiṭṭhate nāttano vasā;
Paravajjaṃ khametabbaṃ, nasādhu aññavirodhito.

52. Jeguccha kkosa nindāni, bālo gaṇhāti akkhamo;
Khamantotu nagaṇhāti, jānaṃ jegucchitāniti.

53. Paradinnāni vaccāni, pābhatanti nakocipi;
Gaṇheyyevaṃ duruttāni, agaṇhanto khame sato.

54. Nadi kallola viciyo, tīraṃ patvā samantidha;
Sabbe uppatitā dosā, khantipatvā samanti te.

55. Dosummattaka vācāya, nummatto kiṃkarissati;
Bhave yyummattako sova, tādisaṃ vacanaṃ bhaṇaṃ.

56. Kodhano akkhamo añña, duṭṭhasaññī bhayāluko;
Gāmamajjhe aḷakkova, tathā māhohi taṃ jaha.

57. Mettāluko khamāsīlo,
Sabbaṭṭhānesunibbhayo;
Parattha sattha micchanto,
Khanti mettañca bhāvaye.

58. Parakkosāni nindāni, taṃva paccenti nāññagū;
Khittaṃpaṃsuva vātuddhaṃ, garukaṃ kiṃ khamāyate.

59. Akkosantoca nindīca, pīḷito saka kammunā;
Idha peccaca nīceyyo, naṃnayaṃ gaṇhi akkhamo.

60. Akkoso maṃ naāgacchi,
Tassevā natthakārako;
Iti ñatvāva sappañño,
Akkosaṃ na garuṃ kare.

61. Vikārāpatti micchanto, verī bahu mupakkami;
Māmittavasa manvehi, nibbikāro tuvaṃbhava.

62. Mettambunā saddosoca, paradosoca sammati;
Mettāsekena sabbesu, sabbatoggiṃ nipāraye.

63. Sadosa paradosaggiṃ, sabbato disato ṭṭhitaṃ;
Mettā toyena vāreyya, siyā nibbuti sabbadhi.

64. Nagame attano aggiṃ, paraggiṃvāpi nāgame;
Mettambunāva nibbātu, saparaggi dvayaṃ bhusaṃ.

65. Guṇī guṇī nandindāya, pasaṃsāya guṇī guṇī;
Nindaṃnindaṃ nakuppeyya, nasādiye thutiṃ thutiṃ.

66. Guṇaṃ nindāya nāsetuṃ, nasakkā koci kussako;
Vaḍḍhetuṃvā pasaṃsāya, garuṃkare na taṃdvayaṃ.

67. Dosabbhā mala sañchanno, mettācando na rocati;
Taṃmuttassa tu etassa, atissaya pabhāvato.

68. Su sutta buddha supinā, dvepiyā gutti nākkamo;
Samādhi sumukhā muḷhā, brahmā tyekā dasa gguṇā.

69. Sītaṃ karotu mettāya, cakkhuṃ lābhetu paññāya;
Mākāsinippabhe caññe, cando hohi gategate.

70. Dūrāsannesu sabbesu, mettaṃ pesetu pābhataṃ;
Dhammaṃ desetu pattānaṃ, cando hohi gategate.

71. Sampattānaṃ malaṃ dhova, sītaṃkare sadādayo;
Uccanīce navisese, jalassamo gategate.

72. Asaassatesu phuṭṭhesu, lokadhammesu aṭṭhasu;
Patiṭṭho nibbikāro tvaṃ, pathavīsadiso bhava.

73. Nākāsi kalahaṃ silā, sadā kenaci niccalā;
Mettāyanto khamāyanto, mahāsilaṃ guruṃkare.

74. Silāva sīlavā hotu, duruttāni titikkhatu;
Paccutte dosasaṃvaḍḍho, anuttova pasambhati.

75. Sabbe ahaṃva icchanti, sattā sukhanti ñātuna;
Bhāveyya kamato mettaṃ, piya majjhatta verike.

76. Sabbe tasanti daṇḍassa, sabbe bhāyanti maccuno;
Attānaṃ upamaṃ katvā, nahaneyya naghātaye.

77. Sukha kāmāni bhūtāni,
Yodaṇḍena vihiṃsati;
Attano sukha mesāno,
Pecca so nalabhesukhaṃ.

78. Averā byāpajjā nīgho, sukhī cassaṃ ahaṃva me;
Hitakāmā tathā assu, majjhattā verinopica.

79. Mātaro bhātaro ñātī, dāyako pāsakāpica;
Sukhīhontūti bhāveyya, caje tesuca lagganaṃ.

80. Doso mettāya dūrāri, taṇhā āsanna verikā;
Taṇhaṃ piyesu vāreyya, dosaṃ verīsu mettiko.

81. Ekuddese kakammāca, sissā ācariyā sukhī;
Hontu sabrahmacārīca, teca ññoñña hitāvahā.

82. Rājānoca amaccāca, gāme issariyā sukhī;
Bhavantu devatāyoca, tehi surakkhito sukho.

83. Mayaṃ yena suguttāva,
Sukhitā raṭṭhavāsino;
Sukhī kalla tthu sorājā,
Tejavanto cirāyuko.

84. Raṭṭha piṇḍena jīvāma, raṭṭhavāsī sukhantuti;
Bhāveyyevaṃ amoghaṃva, raṭṭhapiṇḍaṃ subhuñjati.

85. Āpāyikā bahū santi, mātāpitādi pubbakā;
Tecaññeca sukhīnīghā, ssva byāpajjā averino.

86. Sattā bhūtāca pāṇāca, puggalā attabhāvikā;
Thī pū riyā nariyāca, devānarā nipātikā.

87. Averā hontu byāpajjā, anīghāca sukhī ime;
Attānaṃ parihārantu, catudhā iti bhāvaye.

88. Puratthimāya disāya, sabbesattā averino;
Abyāpajjā sukhīnīghā, hontūti tāva bhāvaye.

89. Puratthimāya disāya, sabbepāṇātiādinā;
Dvādasakkhattuṃ bhāveyya, sesāsupi ayaṃnayo.

90. Catuddisā nudisā dho, uddhaṃ sattāca pāṇino;
Bhūtāca puggalā atta, bhāvī sabbe thi pūrisā.

91. Ariyā ariyā devā, narāca vinipātikā;
Averā byāpajjā nīghā, sukhattāca bhavantu te.

92. Catuddisā nudisā dho, uddhanti dasakedisi;
Dvādase te paricchijja, bhāveyya puggale budho.

93. Mettā vassena temetu, pajjuntoviya sabbadhi;
Mākiñci parivajjehi, evaṃ mettā subhāvitā.

94. Pañcā nodhi sattodhisā, siyuṃ dvādasapuggalā;
Ntu catūhesu bhāvetvā, aṭṭhatālīsakā siyuṃ.

95. Dasakedisi tāmettā, catussata asītiyo;
Aṭṭhatālīsāhi pañca, satā ṭṭhavīsa sādhikā.

96. Dukkhite karuṇaṃ brūhe, muditaṃ sukhite jane;
Mettāceva upekkhāca, ubho ubhosu bhāvitā.

97. Brahmavāsīti vattabbo, tesvaññatara vāsito;
Gandhabhūtesu so loke, brahmāviya virocati.

Appamādāvaha pakiṇṇakaniddesa

1. Saṃvijjanti dha lokasmiṃ,
Bahū jīvitakappanā;
Gahetvā patta muñcho yo,
Jīvikānaṃ sa lāmako.

2. Sukulāca tadupagā, kāmabhogā napekkhino;
Na bhayaṭṭā na iṇaṭṭā, neva ājīva kāraṇā.

3. Nālaṃva gihinā brahma, cariyāya akhaṇḍitaṃ;
Gharāvāso tisambādho, pabbajjāva nirālayā.

4. Bhavapaṅkā pamuccāma, tivittiṇṇā bhayānakā;
Paṭipatti yimāyāti, katvā tadupagā ime.

5. Uttiṭṭhe nappamajjeyya, dhammaṃ caritaṃ sucare;
Dhammacārī sukhaṃseti, asmiṃloke paramhica.

6. Svāgatā vata tebhikkhū, pattā sambuddhaputta taṃ;
Gihi bandhana pucchijja, sukhitā sāsane ratā.

7. Katapuñña visesāva, ete suladdha dullabhā;
Chaṭṭetvāpi mahārajjaṃ, nedisaṃ laddha maññadā.

8. Svāgatā sugatī hontu, māduggatī pamādino;
Dussīlā ce gamissanti, apāyaṃ tibhayānakaṃ.

9. Gihibhogā parīhinno, sāmaññattañca dūbhato;
Paridhaṃsamāno pakireti, chavālātaṃva nassati.

10. Kuso yathā duggahito, hatthamevā nukantati;
Sāmaññaṃ dupparāmaṭṭhaṃ, nirayā yupa kaḍḍhati.

11. Yaṃkiñci sithilaṃ kammaṃ, saṃkiliṭṭhañca yaṃkataṃ;
Saṅkassaraṃ brahmacariyaṃ, nataṃhoti mahapphalaṃ.

12. Kariyāce kariyā venaṃ, daḷhamenaṃ parakkame;
Sithilohi paribbajo, bhiyyo ākirate rajaṃ.

13. Iti vuttaṃ munindena, nussaraṃ ani vattito;
Sadā alina cittena, careyya buddhasāvako.

14. Rāgaṃ asubhacintāya, dosaṃ mettāya vāraye;
Maraṇena dhajaṃmānaṃ, sambuddhe tikkha saddhiko.

15. Asubhā kāmavitakkaṃ, mettā byāpāda takkitaṃ;
Vihiṃsaṃ karuṇāyeva, nivāreyya sadāsato.

16. Buddhāṇatti sadātīto, micchāvitakka pīḷito;
Pāpadhammehi saṃkiṇṇo, soniccāpāya gāmiko.

17. Dhovitvā pattimalāni, punātikkama saṃvuto;
Micchāvitakka sañchedī, dūro apāya gāmito.

18. Khīṇāsavatta buddhattaṃ, niyyānika ntarā yikaṃ;
Sīhanādaṃ catuṭṭhāne, vesārajjo jino nadi.

19. Sīlaṃ niyyānikaṃ nāma, āpatti antarāyikaṃ;
Antarāya manāpajja, niyyāneva patiṭṭhatu.

20. Niyyānikāca asubhā, subhasaññā ntarāyikā;
Antarāya manāpajja, niyyāneva patiṭṭhatu.

21. Nānāpatti pakiṇṇopi, pārājikā vasesako;
So mityatta paṇīdhīhi, lajjīyeva visodhako.

22. Alajjīkamma kiṇṇopi,
Saṃvejetvā sumittiko;
Lajjīyeva visodhento,
Matakova asodhako.

23. Yo pubbeva pamajjitvā, pacchāso nappamajjati;
Somaṃ lokaṃ pabhāseti, abbhāmuttovacandimā.

24. Dhuraṃkatvā dhipatayo, yo puññesu parakkame;
Tassa niyyānikaṃ kammaṃ, kiṃnāmakaṃ nasijjhate.

25. Paccate munino bhattaṃ, thokaṃthokaṃ ghareghare;
Piṇḍikāyeva jīvantu, māpajjantu anesanaṃ.

26. Dhoveyyā pattimagāni, vuṭṭhāna desanambuhi;
Saṃvarissanti cittena, sīlaṃ dhotassa nimmalaṃ.

27. Buddhāṇātikkamāpatti, niggahe rāgadosake;
Natthi sañcicca āpatti, lajīva so pavuccati.

28. Vāṇijja kasikādīhi, nāhāreṭṭhi dhasāsane;
Dhura dvayaṃva kiccaṃ taṃ, nāññakiccehi hāpaye.

29. Nigganheyya sakaṃcittaṃ, kiṭṭhādiṃ viya duppasuṃ;
Satimā sampajānoca, care sabbiriyāpathe.

30. Yathā thambhe nibandheyya, vacchaṃ damaṃ naro idha;
Bandheyyevaṃ sakaṃcittaṃ, satiyā rammaṇe daḷhaṃ.

31. Adhisīlādhicittānaṃ, adhipaññāya sikkhanaṃ;
Bhikkhu kiccattayaṃ etaṃ, karontova subhikkhuko.

32. Pañcāṭṭha dasa sīlāni, nādhisīlaṃ taduttari;
Pātimokkhaṃ adhisīlaṃ, pabbatā dhika meruva.

33. Pātimokkhaṃ visodhento, appeva jīvitaṃ jahe;
Paññattaṃ lokanāthena, nabhinde sīlasaṃvaraṃ.

34. Sīlenā tikkamaṃ thullaṃ, pariyuṭṭhaṃ samādhinā;
Paññāyā nusayaṃ saṇhaṃ, kilesaṃ bhikkhu bhindati.

35. Sāsanassādi sīlaṃva, majjhe tassa samādhiva;
Paññāva pariyosānaṃ, kalyāṇāva imetayo.

36. Mahāpuññe ṭhitaṃ sīlaṃ, samādhi appanā gataṃ;
Catumagga yutā paññā, etaṃ sikkhattayaṃ mataṃ.

37. Sīlanalakkhaṇaṃ sīlaṃ, dussīlya dhaṃsanaṃ rasaṃ;
Hirottappa padaṭṭhānaṃ, suci paccupaṭṭhānakaṃ.

38. Sasīlagutti nāthoca, dunnigaho visārado;
Dhammaṭṭhītīti pañcete, guṇā venayike matā.

39. Ādi kalrāṇa saṃvedī, sīlamattaṭṭha bhikkhavo;
Uddhaṃ kalyāṇa lābhāya, alino anivattiko.

40. Dhovitvā pattimalāni, vuṭṭhāna desana mbuhi;
Suddhasīle ṭhitoyeva, evaṃ cinteyya paññavā.

41. Sampuddhorasa puttāva, buddhurojā nussāvanā;
Sambhūtā pitu dāyādā, puttānāma sabhāvato.

42. Khīraṃ pitvāva jīvanti, jātāpi idha puttakā;
Pariyatti jinakkhīraṃ, pitvāva jinaputtakā.

43. Dāyoca nāma buddhassa, dhammāmisa vasādvidhā;
Maggañāṇā dayo dhammo, cattāro paccayāmisā.

44. Cira māmisa dāyādā, rājapūjādi gāhino;
Dāyā missaggahaṃ nicchi, saddhamma garuko jino.

45. Lakkha kappa catussaṅkhya, kālaṃ vicita niccitaṃ;
Dhammadāyaṃ navindamhā, buddhaputtāpi yemayaṃ.

46. Buddhavārita dāyādā, saddhammadāya bāhirā;
Puttāpi satthudāsābhā, bhuttamattā hi dāsakā.

47. Bhaddanta rāhulasseva, dāyaṃ nopi adā jino;
Nādiyimhā pamādāya, taṃ dāyaṃ kusalantakaṃ.

48. Dhammadāyādā mebhikkhave tumhebhavatha,
Māāmisa dāyādā;
Iti vuttaṃ munindena,
Sāvakesu dayāvatā.

49. Imāya buddhavācāya, buddhasantaka taṃ sare;
Dvinnaṃ āmisaa dāyāda, bhāvassaca nivāraṇaṃ.

50. Rajje caṇḍālaputtāva, saddhammacakka vattino;
Puttā hontāpi dāyesmiṃ, nirāsā tiva ninditā.

51. Micchājīva samāpannā, accāsā paccayāmise;
Mahājānīya sampattā, moghakatvā tidullabhaṃ.

52. Gihikāme pahāyāgo, paravantosu laggito;
Gaṅgātiṇṇo taḷākamhi, nimuggovā tinindito.

53. Cīvare piṇḍapāteca, paccaye sayanāsane;
Etesu taṇha mākāsi, mālokaṃ punarāgami.

54. Itivuttā nusārena, paccavekkhaṇa suddhiyā;
Āmisesu hane āsaṃ, puttamaṃsu pamaṃ saraṃ.

55. Seyyo ayoguḷo bhutto,
Tatto aggisikhūpamo;
Yañce bhuñjeyya dussīlo,
Raṭṭhapiṇḍaṃ asaññato.

56. Itivuttaṃ nucintento, vajje dussīla bhāvato;
Sīle ṭhitova bhuñjeyya, māditta guḷakaṃ gili.

57. Annāna matho pānānaṃ,
Khādanīyāna mathopi vatthānaṃ;
Laddhāna sannidhiṃ kariyā,
Naca parittase tāni alabhamāno.

58. Aññāhi lābhupanisā, aññā nibbāna gāminī;
Sakkāraṃ nābhinandeyya, viveka manubrūhaye.

59. Akatvā āmise āsaṃ,
Saddhammeyeva āsiko;
Appamatto samāraddho,
Dhammadāyaṃ labhissati.

60. Pariyattiṃ vinā seyyaṃ, nalabhanti budhāapi;
Seyyatthikova sikkheyya, neva pūjādi kāraṇā.

61. Bhavanissaraṇatthaṃva, sikkhe nā laggadūpamo;
Tathūpamāya sikkhanto, apāyesu patissati.

62. Sikkhitena amānatthaṃ, nasādhu mānathaddhiko;
Mudubhāvāya sikkhitvā, damento muduko bhave.

63. Rāgaṃ dosaṃ dhajaṃmānaṃ, sikkhantopi vivajjaye;
Daharāpi hi miyyanti, natthi vassaggato mataṃ.

64. Saddhaṃtikkheyya buddhena, rāgaṃ asubha cintayā;
Maraṇena dhajaṃmānaṃ, dosaṃ mettāya vāraye.

65. Etehi caturakkhehi, ganthaṃ sikkheyya saṃ vuto;
Sikkhantassehi rakkhehi, nakoci saṃkilesiko.

66. Buddhavācampi sajjhāya, etepi manasīkara;
Vutto dhammavihārīti, ediso sāsane varo.

67. Garūna mupadesena,
Caturakkho susīlavā;
Appassutopi pāsaṃso,
Bhiyyoyeva bahussuto.

68. Sātaṃ sevakkhaṇevappaṃ, taṃhetvā nantādukkhanti;
Dhīro āsaṃ hane kāme, khuradhāramadhūpame.

69. Yodha kāme sukhaṃmaññi,
Na so dukkhā vimuccati;
Mātāhi byaggha manvento,
Vacho mutto kathaṃbhayā.

70. Tiracchā peta laddhabbe, nāsaṃ kāmasukhe kare;
Bhāyitabba sukhaṃ taññhi, tasmiṃ laggā mahātapā.

71. Laddhā kāmasukhaṃ bālā, pamodanti napaṇḍitā;
Pasupakkhībhi laddhabbaṃ, anantadukkha kāraṇaṃ.

72. Laddhā dhammaratiṃviññū, modanti na apaṇḍitā;
Anoma satta paribhogaṃ, bhaganissaraṇāvahaṃ.

73. Hīnakammaṃ paṭicchannaṃ, kāmassādaṃ napatthaye;
Dhamme pītiñca pāmojjaṃ, pattheyya sādhusampato.

74. Pariggaṇhanti yekāme, hiṃ santite tadatthikā;
Pariccattaṃ na hiṃ santi, muttaṃ vaṇṇenti sādhavo.

75. Niccupakkamma puṭṭhopi, kāyo verīvasā nugo;
Aciraṃyeva bhūsāyī, yuttova ta mupekkhituṃ.

76. Rakkhitopi aguttova, kāyo bhayamukhe ṭhito;
Tasmā kāya mupekkhitvā, caredhamma machambhito.

77. Puṭṭho puṭṭhopi yaṃkāyo, bhuvi rogāsayīsayī;
Kataṃkataṃ mudhāto na, tadatthaṃ duccare care.

78. Pāpaṃ karoti yobālo,
Puṭṭhuṃ kāyaṃ tidubbharaṃ;
Bhūmyaṃ kāyaṃ ṭhapetvāna,
Anātho so apāyiko.

79. Verīvasā nugaṃ kāyaṃ,
Bālo poseti duccaro;
Posento niraye pakko,
Kāyo bhūmyaṃ vikāragū.

80. Pāpaṃ mākara kāyatthaṃ, kāyo verī vasānugo;
Bhūmyaṃ sessati vekārī, pāpiko nirayaṃ gato.

81. Amayhaṃ mayhasaññāya,
Kāyaṃ rogavasānugaṃ;
Posaṃ patto mahājāniṃ,
Nokāso dhamma mikkhituṃ.

82. Kāyāpekkhāya nokāso,
Dhammaṃ daṭṭhuṃ rahogato;
Upekkhāyeva okāso,
Dukkhitā mha apekkhayā.

83. Citta saṃsodhakā pakkā, kāyasaṃsodhakā navā;
Sodhe cittaṃva pakkatthaṃ, nakāyaṃ bhavabhīruko.

84. Cittasaṅkharaṇaṃ sādhu, taṃ saṅkhataṃ pabhassaraṃ;
Nasādhu kāyasaṅkhāro, saṅkhatopyasubhova so.

85. Sabhāva malinaṃ kāyaṃ, nimmalāya kathaṃ kare;
Āgantumalinaṃ cittaṃ, sakkā kātuṃ sunimmalaṃ.

86. Ādhibyādhi parotāya, ajjasvevā vināsinā;
Kohināma sarīrāya, dhammāpetaṃ samācare.

87. Sabhāvajegucchaṃ kāyaṃ, sobhetuṃnevasakkuṇe;
Cittaṃ vā laṅkataṃ sobhaṃ, sīlādi gandhavāsitaṃ.

88. Sace bhāyatha dukkhassa, sace vo dukkha mappiyaṃ;
Mākattha pāpakaṃ kammaṃ, āvivā yadivā raho.

89. Kilesā gantumalaṃcittaṃ, pabhassara sabhāvikaṃ;
Tadāgantumalaṃ dhova, cittaṃ dhote pabhassaraṃ.

90. Kilesā gantumalaṃcittaṃ, upakkamena sodhaye;
Suvisuddha manāyeva, uttariṃsu bhavaṇṇavā.

91. Kāye malamupekkhāya, citte malaṃva dhovatu;
Citte hi nimmalesanto, pūtikāyopi pūjito.

92. Kāyarogaṃ titikkhāya, cittarogaṃ cikicchatu;
Sukhito kāyarogīpi, citte nirāmaye sati.

93. Kāyaroge bahū vejjā, buddhuttiva manogade;
Idhāpi kāyiko santo, anantāva manorujā.

94. Sīsadaḍḍha mupekkhāya, nibbātu rāgapāvakaṃ;
Khippaṃ asubha saññāya, niccadaḍḍhaṃ bhavebhave.

95. Subhāya uṭṭhitaṃ rāgaṃ, asubhāya nivāraye;
Sorāgo sāditaṃ jantuṃ, catvāpāyaṃ nayissati.

96. Paṇḍitānaṃ malaṃ māno, sottukkaṃsena pākaṭo;
Mākho attāna mukkaṃse, māvibhāve sakaṃmalaṃ.

97. Guṇaṃ paṭicca guṇīnaṃ, ahaṃmāno samuṭṭhahe;
Maraṇaṃ anucintāya, dhajaṃmānaṃ nipātaya.

98. Eko kāyavivekesī, katvā kilesaniggahaṃ;
Vase cittavivekesī, ubho padhi vivekādā.

99. Adiṭṭhe asute ṭhāne, vaseyya mocanatthiko;
Assādaṃhi nivāretuṃ, diṭṭhe sute tidukkaraṃ.

100. Adiṭṭhe asute raññe, vaseyyi ndriyagopako;
Vāretuṃ visayākiṇṇe, cakkhusotaṃ tidukkaraṃ.

101. Rāgaṃ asati uppannaṃ, santābhujena vāraye;
Bāhire rāga muppannaṃ, anto asubhacintayā.

102. Rāgaṃ chindāti buddhāṇaṃ, saraṃ bhikkhu rahogato;
Passaṃ kāyedha jegucchaṃ, labheyyā siṭṭhamocanaṃ.

103. Kāyaṃ asubhatopassa, kallakāleva dassanaṃ;
Moghaṃ kālaṃ nakhīyeyya, bhaveyyuṃsvepiāturā.

104. Kāyaṃ jegucchatopassa, bālyanto paccavekkhiya;
Ādo kiñci jigucchāya, jiguccheyyāyatiṃ bhusaṃ.

105. Kāyādinava mikkheyya, dāni kiñcipi dassanaṃ;
Āyatiṃ maggalābhāya, bhaveyya upanissa yo.

106. Itthīna maṅgamaṅgāni, napasseyya nacintaye;
Tadāsā ubhato bhaṭṭhā, sugatyā sāsanāpica.

107. Itthirūpa sarākaḍḍhā, bhaṭṭhā bahūva sāsanā;
Ihāpi dukkhitā hutvā, te pecca atidukkhino.

108. Puṃmano pariyādāya, itthirūpasarā ṭhitā;
Tassama añña mekampi, navijjateva sabbadhi.

109. Sallape asihatthena, pisācenāpi sallape;
Āsade āsivisepi, aggikkhandhepi āsade;
Natveva mātugāmena, ekekāya supesalo.

110. Kāmaṃ asubhacintāya, byāpādaṃ snehacetasā;
Vihiṃsaṃ karuṇāyehi, vitakkaggī tayosame.

111. Asameta vitakkaggī, thusarāsimhi khāṇuva;
Athirā sāsane tāpī, tepacchāatitāpino.

112. Asubhā pagame lokā, taṃ mettāyupasaṅkame;
Subhāvitāhi etāhi, jaheloke piyāpiyaṃ.

113. Gataṭṭhitādo uppanne, vitakkaggī tayo same;
Ātāpī pahitattoti, evaṃbhūto pavuccati.

114. Vivādappatto dutīyo, keneko vivadissati;
Tassate saggakāmassa, ekatta muparocitaṃ.

115. Sinihappatto dutīyo, kamekā sinihissati;
Tassate mokkhakāmassa, ekatta muparocitaṃ.

116. Purato pacchatovāpi, aparo ce navijjati;
Tasseva phāsu bhavati, ekassa vasato vane.

117. Sukhañca kāma mayikaṃ, dukkhañca pavivekikaṃ;
Pavivekaṃ dukkhaṃ seyyo, yañce kāmamayaṃ sukhaṃ.

118. Yoca vassasataṃ jīve, apassaṃ udayabbayaṃ;
Ekāhaṃ jīvitaṃ seyyo, passato udayabbayaṃ.

119. Suññāgāraṃ paviṭṭhassa, santacittassa bhikkhuno;
Amānussī rati hoti, sammādhammaṃ vipassato.

120. Yatoyato sammasati, khandhānaṃ udayabbayaṃ;
Labhati pītipāmojjaṃ, amataṃ taṃ vijānataṃ.

121. Iccuttaṃ dhammapāmojjaṃ, vivekajaṃ rasādhikaṃ;
Icchanto sīlavā bhikkhu, anivattita vīriyo.

122. Vanā vāse vasitvāna, appicchādiguṇāvaho;
Pali bodhe samucchijja, bhāveyyevaṃrahogato.

123. Kāye jegucchapuñjāni, rūpaṃ ruppanabhāvato;
Tassitā vedanā saññā, saṅkhārāca tatopare.

124. Viññāṇañca imepañca, khandhā rāsatthato matā;
Tecānicca dukkhā nattā, upādā vayadhammino.

125. Pheṇapiṇḍū pamaṃ rūpaṃ, vedanā pupphuḷūpamā;
Marīcikūpamā saññā, saṅkhārā kadalūpamā.

126. Māyūpamanti viññāṇaṃ, dassite sabba dassinā;
Upamāhi samasse yya, pañcakkhandhe asārake.

127. Yāva byāti nimmissati,
Koṭilakkhātahiṃkhaṇe;
Khandhā bhijjanti hutvāna,
Aniccānāma te tato.

128. Bhaya pīḷitato dukkhā, anattā avidheyyato;
Khandhāva honti bhijjanti, añño koci nalabbhati.

129. Khandhā niccā khayaṭṭhena, bhayaṭṭhena dukhācate;
Anattā sārakaṭṭhena, iti passe punappunaṃ.

130. Bhāṇūdaye kayaṃ enti, hemante patitussavā;
Rāgā mānāca sabbevaṃ, satyā niccānupassane.

131. Sīhanādaṃ vanesutvā, saṃvejenti sasotakā;
Vehapphalāpi lokevaṃ, jinerita tilakkhaṇaṃ.

132. Vedanādīni nāmāni, nāmarūpadvayaṃva te;
Taṇhāvijjāca kammādi, nāmarūpassa paccayā.

133. Nāmarūpaṃ pariggayha, tato tassaca paccayaṃ;
Hutvā abhāvato niccā, udayabbaya pīḷanā.

134. Dukkhā avasavattittā, anattātitilakkhaṇaṃ;
Āropetvāva saṅkhāre, sammasanto punappunaṃ.

135. Pāpuṇeyyā nupubbena,
Sabbasaṃyojana kkhayaṃ;
Tampatto arahā bhikkhu,
Bhavatiṇṇo sunibbuto.

136. Natumhaṃ bhikkhave rūpaṃ, taṃ jahethāti vuttato;
Memetanti upādānaṃ, pañcakkhandhe vināsaye.

137. Puttā matthi dhanā matthi, iti bālo vihaññati;
Attāpi attano natthi, kutoputtokutodhanaṃ.

138. Iccutta manucintāya, attāti atthimetivā;
Saññaṃ nāseyya khandhāva, atthīti ābhuje budho.

139. Khandhanāsa manābhujja, mato me puttako iti;
Socanti paridevanti puttonatthi nasomato.

140. Bhijjamānesu khandhesu, attasaññī anattesu;
Nādikāla viparitā, mahājānīyataṃ gatā.

141. Bhijjamānesu khandhesu, laggā rattā mamāyitā;
Nārīpumādi saññāya, viparetā anādike.

142. Nādikāla viparito, attasaññī anattani;
Bhijjamānesu khandhesu, jaha ttāti mamāyanaṃ.

143. Abhiṇhuppattiyāyeva, bhijjamāno naññayati;
Aniccalakkhaṇaṃ channaṃ, taṃ cinteyya supaññavā.

144. Asanteyeva laggantā, namuccanti bhavattayā;
Natthi santesu laggantā, rūpakkhandhā dike svidha.

145. Taṇhā gijjhati metanti, māno ahanti maññati;
Diṭṭhi gaṇhāti attāti, ete papañcakā tayo.

146. Mame ta maha mattāti, papañcānaṃ vasānugo;
Gaṇhanto bhava paṅkamhi, nimmuggova bhayānake.

147. Name nāhaṃ naattāti, etehi vivadaṃ kare;
Vivadantāva muccanti, bhavapaṅkā bhayānakā.

148. Name nāhaṃ naattāti, daṭṭhabbanti jineritaṃ;
Tatheva sabbadā maññe, mā papañca vasānugo.

149. Loko vivadi buddhena, nalokena kadāciso;
Anattāti jinuddiṭṭhaṃ, loko attāti maññati.

150. Mo lokena samo hotu,
Tassamo kiṃtaduttare;
Andhibhūto ayaṃloko,
Sambuddhassa virodhiko.

151. Sambuddhassa vasaṃ nvetu, sanjhādi bhayatajjito;
Tabbasaṃyeva anvento, bhavatiṇṇo bhavissati.

152. Anattāti girā saccā, attāti vacanaṃ musā;
Musāya vivade loko, buddhena sacca vādinā.

153. Turaṅgavajagāmamhā, purime camakya kānane;
Vasatā aggadhammena, therena racito ayaṃ.

154. Arimatteyya buddhassa,
Dhamma ssutakkhaṇe bhave;
Khīṇāsavo mahāpañño,
Puññena tena sāvakoti.

Kāyapaccavekkhaṇā

1. Nādikāla viparita, jana bhūtattha dassino;
Dātume kantikassādaṃ, satthu pādo timānito.

2. Sīse pilandiyā modī, sambuddha caraṇa mbujaṃ;
Sādhu tuṭṭhikaraṃ brūmi, sukāya paccavekkhaṇaṃ.

3. Yoniso manasīkatvā, nādā viruddha maññitaṃ;
Sādhavo ta mudikkhantu, mayāpi mandabuddhino.

4. Icchitabbāna māyattā, tesañca cayabhāvato;
Tadākārena vattitā, kāyo jeguccha puñjako.

5. Punappunaṃva okkama, ñāṇa manto pavesiya;
Bāhiraṃva anālamba, ikkhaṇā paccavekkhaṇā.

6. Maṃsacchanna ṭṭhirūpeva, manoja vāyu cālite;
Nārī gatāti yācintā, neva sāpaccavekkhaṇā.

7. Saññādiṭṭhica cittañca, vipallāsā imetayo;
Ta dākārena vattanti, avijjo ttharitā bhusaṃ.

8. Āsā viparite yesaṃ,
Vipallāsāti tematā;
Āsā āsisanā vuttā,
Taṇhāyeva sabhāvato.

9. Asubheva subhamiti, anicceeva niccato;
Dukkheyeva sukhaṃvāti, anattaniva attato.

10. Saññāṇaṃ dassanaṃ cintā,
Dvādasā kārato tayo;
Diṭṭhisā cādi maggena,
Sesā sesehi vajjhitā.

11. Taṇhā tassi mametanti, māno maññi ahantica;
Yassi diṭṭhica attāti, papañcā nāmime tayo.

12. Papañcanti saṃsāraṃ, tasmā papañcanāmakā;
Bhavayante payojentā, mokkhaṃ nādaṃsu te ciraṃ.

13. Bhavapaṅke ni mujjantā, papañcānaṃ vasānugā;
Cirassaṃ dukkhitā honti, ārā nibbānato tiva.

14. Name nāhaṃ naattāti, etehi vivadaṃ kare;
Bhaṇḍantā vivadantā te, nibbānato adūrino.

15. Vipallāse papañceca, dvepiete pahātave;
Sopaccavekkhitabbe vaṃ, kāyo jegucchapuñjako.

16. Kesā lomā nakhādantā,
Taṇhāyāpica gocarā;
Tasmā te daṭṭhukāmena,
Taṇhā nivāritā sadā.

17. Laggikā chaviyaṃyeva, taṇhā bāhiragocarā;
Tasmā ettha tacovāha, sambuddho na bahicchaviṃ.

18. Esā tacapariyanta, padenāpi nivāritā;
Ato chavi manālamba, tacasīva manekare.

19. Jigucchitāni chādeti, aṭṭhi maṃsa tacādini;
Ñāṇena chindi tabbāca, tasmā chavīti vuccati.

20. Chaviṃ chetvā tacaṃ passe,
Taṃ chetvā maṃsakādayo;
Gabbhevatthūni dīpena,
Yathā paññāpadīpiko.

21. Jeguccho chaviyā kāyo,
Asubhova subhāyate;
Nicchavā tacamattena,
Kathaṃ subhāyate ayaṃ.

22. Nhārubandho ṭṭhisaṅghāto, maṃsalohi ta limpito;
Chaviyāva vimoheti, tacacchanno imaṃ pajaṃ.

23. Vaṇṇa saṇṭhāna toceva,
Gandho kāsā sayehica;
Jegucchā paṭikulyāca,
Kesānāma na mepiyā.

24. Ekekaṃ manasīkatvā, naye nicceva mādinā;
Bhāvetabbā samārambha, yathāpaññāyate tathā.

25. Pūritaṃ matthaluṅgassa, sīsaṭṭhipi jigucchitaṃ;
Mukha nāsakkhi kaṇṇādi, chiddā vachidda duddasaṃ.

26. Pūti vāyu vicarita, kucchiṭṭhantāni lohitaṃ;
Pittaṃ semhañca papphāsaṃ, hadayaṃ yakanampi dhī.

27. Anna pānaṃ manuññampi, kheḷa tinta madhopari;
Dantehi pisitaṃ svāna, vamathūva jigucchitaṃ.

28. Yāvatāyu adhotevā, māsaye gilitaṃ ṭhitaṃ;
Kimikūla samākiṇṇe, tahimevā sitāsitaṃ.

29. Etaṃ udariyaṃ nāma, tamhā pakkāsayaṃ gataṃ;
Dinaccaye karīsantaṃ, sā sayaṃ taṃdvayampi dhī.

30. Pakāsetvā paveseti, annapānaṃ mahārahaṃ;
Paṭicchanno niharati, tameva nto ṭhitaṃ jano.

31. Pavese taṃ parivato,
Nihareko raho lino;
Manuññaṃva pavīsante,
Nikkhamante jigucchitaṃ.

32. Jeguccha paṭikulyāni, maṃsanhāru tacaṭṭhini;
Napiyāni na tuṭṭhāni, nevaitthī napūpiso.

33. Hattha pāda mukhādīni,
Natthaññāni jigucchitā;
Tatthā kumārikā kaññā,
Mohena atthisaññitā.

34. Paccekaṃ vinibhuttesa, kesa loma nakhādisu;
Natthikaññā kumārīvā, sampiṇḍitesu sā kuto.

35. Ākāsoyeva kāyāṅkhyo,
Tacādi parivārito;
Tathāsīsaṃ mukhaṃhattho,
Pādoru kaṭiādayo.

36. Thambhādīsviva gehoti,
Piṇḍite svesu sammuti;
Kāyoti itthiposoti,
Saṃmuḷho tāyarajjati.

37. Santaṃ cinteyya nāsantaṃ, santaṃ cintayato sukhaṃ;
Asantaṃ anucintento, nānādukkhehi tappati.

38. Javatyā vijjamāneva, nāvijjā vijjamānake;
Tasmātaṃnāmako moho, taṇhāpica tadanvitā.

39. Puṃkāyovāthīkāyovā, malāsucijigucchito;
Tassamaṃ natthigārayhaṃ, yvāmalampi malaṃkare.

40. Natthi kāyasamoverī,
Mahānatthakaro cīraṃ;
Natthi kāyasamo vañco,
Asubhova subhāyate.

41. Thīpuṃ saparakāyoti, passatipi napassati;
Jeguccha paṭikulyoti, sammā passati passati.

42. Subhosubhoti maññantā,
Dhīti dhīti jinerite;
Lokālokā nadhīyesaṃ,
Bhavā bhavā vacārino.

43. Bhiyyobhiyyova rāgaggi,
Subhosubhotipassato;
Mandomandova soaggi,
Dhīvadhīvavipassato.

44. Bahussutopi bālova, asubhe subhamaññako;
Asubhoti vipassanto, appassutopipaṇḍito.

45. Yoca sippāni jāneyya, satāni sahassānipi;
Kāyekajānanaṃ seyyo, yañce añña vijānaṃnaṃ.

46. Kāyamekampi naññāmi, buddhāladdhanayo api;
Sutāca paṇḍitātyamhā, yuttoyevā tilajjituṃ.

47. Subhatoyeva maññāmi, evaṃ jigucchitampinaṃ;
Mañca ñe paṇḍito tyāhu, alamevātilajjituṃ.

48. Kāye asubhasaññaṃyo, nalabhāmi kadācipi;
Suladdha sugato vādo, svārahovātilajjituṃ.

49. Kāyena saṃsarantopi, tadākāraṃ yathātathaṃ;
Bhavebhave ajānanto, mamāyitvāva taṃ cajiṃ.

50. Kāyena saṃsarantopi, naññā kāya jiguccataṃ;
Niccupādā mamāyanto, piyāyitvāva taṃ cajiṃ.

51. Kubhāraṃ sārasaññāya, piyāyitvāva hiṃsakaṃ;
Anantadukkha māpādiṃ, vipallāso bhavebhave.

52. Mahājānīya pattoti, saṃvejetvā sakaṃmanaṃ;
Dirokata jinovādo, anivattita vīriyo.

53. Adiṭṭhapubba metassa, tathākāraṃva passatu;
Kicca mañña mupekkhāya, saṃsāra bhaya bhīruko.

54. Yañhikiccaṃ apaviṭṭhaṃ, akiccaṃ pana kayirā;
Unnaḷānaṃ pamattānaṃ, tesaṃ vaḍḍhanti āsavā.

55. Yesañca susamāraddhā, niccaṃ kāyagatā sati;
Akiccaṃ te nasevanti, kicce sātata kārino;
Satānaṃ sampajānānaṃ, atthaṃ gacchanti āsavāti.

56. Thomentā soṇṇaṃ kāyora,
Mukhakkhi tyādinā imaṃ;
Ratte muṭṭhe karontete,
Aññejane sayaṃviya.

57. Kāyasobhya pakāsetā,
Vācā ve māradesanā;
Tadasobhya pakāsetā,
Vācā sammuddha desanā.

58. Asubhoti jinuddiṭṭhaṃ, kāyaṃ subhoti gāhino;
Saṃmuḷhāte na muccanti, bhavā buddha virodhino.

59. Asubhoti jinuddiṭṭhaṃ, kāyaṃ tatheva gāhino;
Paṇḍitā teva muccanti, bhavā buddhamatānugā.

60. Sodhentelaṅkaronteva, malāsavantikāyato;
Alaṃ kāyavisodhena, bālova taṃ garuṃ karo.

61. Gopenteva arogāya,
Kāyo rogenasaṃvase;
Gāyaguttaṃ mudhāyeva,
Cittaguttaṃva sātthakaṃ.

62. Candanādi vilittopi,
Muttomaṇi vibhūsito;
Taṃsabhāvova sokāyo,
Vissavanto tatotato.

63. Patiteca apatite,
Viseso natthi kiñcipi;
Kāyo cemanuñño tamhā,
Patitopi tathāsiyā.

64. Kāyo manussajātīnaṃ, tiracchāna ttabhāvato;
Jegucchita tarohoti, dubbisodhoca dubbharo.

65. Yathājātena kāyena, sakkā viharituṃ naca;
Paccahaṃ sodhanīyoca, dhovana majjanādibhi.

66. Rattaṃ pātuṃ chaviṃ chetvā, sakkā ḍaṃsādayopinaṃ;
Chetvā maṃsa ṭṭhikādīni, dhīro nālambituṃ kathaṃ.

67. Lagganti chavimatte ye, makkhikā sedapā yathā;
Thīpuṃ mukhādi saññāya, te pamuḷhā mahātapā.

68. Cārī agocare kāme, laggālepe kapīriva;
Bahūhi pīḷitā rīhi, maranti atidukkhino.

69. Rāgāriṃ dujjayaṃ jeyyuṃ, jayabhummāsubhe carā;
Sītānissita laṭukī, senakaṃva mahabbalaṃ.

70. Kāyadhi ggocaro veso,
Jayabhūbuddha duttiyā;
Ettheva gocarā hontu,
Mābho kāme jayatthikā.

71. Kāyā subhaṃ vipassantu, dibba kkhināpya passiyaṃ;
Āyatiṃ maggalābhāya, taṃ dassanaṃ bhavissati.

72. Dhīcakkhunāva dhikkāyaṃ, passe na maṃsacakkhunā;
Ummilitvāva dhīcakkhuṃ, vivekaṭṭho udikkhatu.

73. Pañcaṅgāni yathā kummo, cakkhādīni nigūhaye;
Verī labhatu mokāsaṃ, pañcadvārā arakkhitā.

74. Cakkhurūpena saṃvāsā, rāgaputtaṃ vijāyati;
Mahānatthakaro soca, saṃvāsaṃ tena vāraye.

75. Rūpādīsusañjantīti, sattā itthyādi saññāya;
Natveva khandhasaññāya, taṃsaññihi virāgino.

76. Sakāyeparakāyeca,
Āsaṃ chindeyya paṇḍito;
Āsaṃ chetvā sukhaṃseti,
Āsāya dukkhitā pajā.

77. Dassane savane kāya,
Saṃsagge methunepica;
Nirāso sukhito hoti,
Anirāsotidukkhito.

78. Bahīva sodhitaṃ yassa, na vanto jeguccha puñjakaṃ;
Taṃkāyaṃ asutaṃjāna, tanurāgo siyāttani.

79. Kāyevirāga micchanto, nupasseyya tadantaraṃ;
Antodassī atappanto, labhe saṃsāramocanaṃ.

80. Sattā sattā bahiṭṭhevā, sāraṃsāraṃ mamāyino;
Santosanto vipassanto, navānavāyatiṃbhave.

81. Alaṃ alaṃ katvā kāyaṃ, malāmalāsavantito;
Sobhaṃ sobhaṃ naye ṭhānaṃ, manaṃ manaṃ pyalaṃ kataṃ.

82. Saṃsaggajātassa bhavanti snehā,
Snehānvayaṃ dukkha midaṃ pahoti;
Ādinavaṃ snehajaṃpekkha māno,
Eko carekhagga visāṇa kappo.

83. Khiṭṭā rati hoti sahāya majjhe,
Puttesuca vipulaṃ hoti pemaṃ;
Piyavippayogaṃ vijigucchamāno,
Eko care khaggavisāṇa kappo.

84. Vaṃso visāloyathā visatto,
Puttesu dāresuca yāapekkhā;
Vaṃsakaḷirova asajjamāno,
Eko care khaggavisāṇa kappo.

85. Kāmaṃ kāmaya mānassa, tassacetaṃ samijjhati;
Addhā pītimano hoti, macco laddhā yadicchati.

86. Tassace kāmayānassa, chandajātassa jantuno;
Tekāmā parihāyanti, sallaviddhova ruppati.

87. Yokāme parivajjeti, sappasseva padā siro;
Somaṃ visattikaṃ loke, sato samativattati.

88. Khettaṃ vatthuṃ taḷākaṃvā, gavassaṃ dāsaporisaṃ;
Thiyo bandhū puthukāme, yonaro anugijjhati.

89. Abalā naṃ balīyanti, maddantenaṃ parissayā;
Tatonaṃ dukkhamanveti, nāvaṃ bhinna mivodakaṃ.

90. Tasmājantu sadāsato, kāmāni parivajjaye;
Te pahāya tare oghaṃ, nāvaṃ sitvāva pāragū.

91. Kāmato jāyate soko,
Kāmato jāyate bhayaṃ;
Kāmato vippamuttassa,
Natthi soko kuto bhayaṃ.

92. Subhānupassiṃ viharantaṃ, indriyesu asaṃvutaṃ;
Bhojanamhi amattaññuṃ, kusitaṃ hīna vīriyaṃ;
Taṃve pasahati māro, vāto rukkhaṃva dubbalaṃ.

93. Asubhānupassiṃ viharantaṃ, indriyesu susaṃvutaṃ;
Bhojanamhica mattaññuṃ, saddhaṃ āraddha vīriyaṃ;
Taṃve nappasahati māro, vāto selaṃva pabbataṃ.

94. Yathā agāraṃ ducchannaṃ, vuṭṭhi samati vijjhati;
Evaṃ abhāvitaṃ cittaṃ, rāgo samativijjhati.

95. Tadevaṃ paccavekkhanti, ye te rāgaggidubbalā;
Patiṭṭhaṃ sāsane laddhā, nukkaṇṭhā nalasā ratā.

96. Buddhāvādaṃ labhitvāpi, nāhaṃsakkā navomhiti;
Dosaṃ taṇhaṃ anāsento, paripakko kadābhave;
Puññakammaṃ akaronto, paravajjaṃ akhamanto.

97. Kāya saṅkhārikā taṇhā, nīcānīcakarāca sā;
Cittasaṅkhārikā saddhā, uccā uccakarāca sā.

98. Dassanīye ratā taṇhā, saddhāsvācārabhattikā;
Vikiṇṇacārikā taṇhā, saddhā visadacārinī.

99. Manokilesikā taṇhā, sānugānanta dukkhadā;
Cittappasādikā saddhā, attānuga sukhāvahā.

100. Taṇhā saddhāna miccevaṃ, visesaṃ jāna tatvato;
Ñatvā taṇhaṃ vināseyya, saddhaṃbhāveyya cetasi.

101. Ucchukaṃ yantapattampi, sañcuṇṇitampi candanaṃ;
Madhuraṃva sugandhaṃva, mettiva hiṃsitopi saṃ.

102. Attacchedampi vāseti, sugandheniva candanaṃ;
Santo mettāsugandhena, attahiṃsampi vāsaye.

103. Kadācipi na duggandhi, sukkhaṃ cuṇṇampi candanaṃ;
Tatheva dukkhapattopi, na santo pāpakārako.

104. Khame vajjaṃ kareyyatthaṃ, buddhakhanti manussaraṃ;
Mettātintena verīpi, nupanāho siyattani.

105. Nagacchati ta makkoso, mamevā natthakārako;
Iti ñatvāva sappañño, neva kkoseyya kiñcanaṃ.

106. Akkoso maṃ naāgacche,
Tassevā natthakārako;
Iti ñatvā titikkheyya,
Na paccakkosanaṃ kare.

107. Akkosaka nayaṃ gaṇhi,
Paccakkoso na so varo;
Budho taṃ nānugāheyya,
Mā sova pāpiyo bhave.

108. Taṇhāvijjāca mūlādve, saṃsāravisapādape;
Sabbhatti saddhammassutaṃ, dveyeva madhurā phalā.

109. Sodhe citta mupakkamma, suddhaṃ upakkamena taṃ;
Vahe sukhaṃ asaṅkheyyaṃ, dukkhaṃ asodhitaṃ mali.

110. Sodhitaṃ sugatiṃneti, duggatiṃva asodhitaṃ;
Cittaṃ sodhetu mālimpe, rāgadosa malehi taṃ.

111. Dosejā nāsitā yena,
Sāsanevatthi sonayo;
Natthaññattha tamādāya,
Budho nāsetu taṃdvayaṃ.

112. Ranakunavāsi katāvāse, daguṃcetī puratthime;
Vasatā aggadhammena, therena racito ayanti.

Namo tassa bhagavato arahato sammāsambuddhassa

Aṅguttaranikāyo

Chakkanipātapāḷi

1. Paṭhamapaṇṇāsakaṃ

1. Āhuneyyavaggo

1. Paṭhamaāhuneyyasuttaṃ

1. Evaṃ me sutaṃ – ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Tatra kho bhagavā bhikkhū āmantesi – ‘‘bhikkhavo’’ti. ‘‘Bhadante’’ti te bhikkhū bhagavato paccassosuṃ. Bhagavā etadavoca –

‘‘Chahi, bhikkhave, dhammehi samannāgato bhikkhu āhuneyyo hoti pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaraṃ puññakkhettaṃ lokassa. Katamehi chahi [dī. ni. 3.328; paṭi. ma. 3.17]? Idha, bhikkhave, bhikkhu cakkhunā rūpaṃ disvā neva sumano hoti na dummano, upekkhako viharati sato sampajāno. Sotena saddaṃ sutvā neva sumano hoti na dummano, upekkhako viharati sato sampajāno. Ghānena gandhaṃ ghāyitvā neva sumano hoti na dummano, upekkhako viharati sato sampajāno. Jivhāya raṃ sāyitvā neva sumano hoti na dummano, upekkhako viharati sato sampajāno. Kāyena phoṭṭhabbaṃ phusitvā neva sumano hoti na dummano, upekkhako viharati sato sampajāno. Manasā dhammaṃ viññā neva sumano hoti na dummano, upekkhako viharati sato sampajāno. Imehi kho, bhikkhave, chahi dhammehi samannāgato bhikkhu āhuneyyo hoti pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaraṃ puññakkhettaṃ lokassā’’ti.

Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti. Paṭhamaṃ.

2. Dutiyaāhuneyyasuttaṃ

2. ‘‘Chahi, bhikkhave, dhammehi samannāgato bhikkhu āhuneyyo hoti…pe… anuttaraṃ puññakkhettaṃ lokassa. Katamehi chahi [dī. ni. 3.356]? Idha, bhikkhave, bhikkhu anekavihitaṃ iddhividhaṃ paccanubhoti – ekopi hutvā bahudhā hoti, bahudhāpi hutvā eko hoti; āvibhāvaṃ tirobhāvaṃ; tirokuṭṭaṃ tiropākāraṃ tiropabbataṃ asajjamāno gacchati, seyyathāpi ākāse; pathaviyāpi ummujjanimujjaṃ karoti, seyyathāpi udake; udakepi abhijjamāne gacchati, seyyathāpi pathaviyaṃ; ākāsepi pallaṅkena kamati, seyyathāpi pakkhī sakuṇo; imepi candimasūriye evaṃmahiddhike evaṃmahānubhāve pāṇinā parimasati [parāmasati (ka.)] parimajjati; yāva brahmalokāpi kāyena vasaṃ vatteti.

‘‘Dibbāya, sotadhātuyā visuddhāya atikkantamānusikāya ubho sadde suṇāti – dibbe ca mānuse ca, ye dūre santike ca.

‘‘Parasattānaṃ parapuggalānaṃ cetasā ceto paricca pajānāti. Sarāgaṃ vā cittaṃ sarāgaṃ cittanti pajānāti, vītarāgaṃ vā cittaṃ…pe… sadosaṃ vā cittaṃ… vītadosaṃ vā cittaṃ… samohaṃ vā cittaṃ… vītamohaṃ vā cittaṃ… saṃkhittaṃ vā cittaṃ… vikkhittaṃ vā cittaṃ… mahaggataṃ vā cittaṃ… amahaggataṃ vā cittaṃ… sauttaraṃ vā cittaṃ… anuttaraṃ vā cittaṃ… samāhitaṃ vā cittaṃ… asamāhitaṃ vā cittaṃ… vimuttaṃ vā cittaṃ… avimuttaṃ vā cittaṃ avimuttaṃ cittanti pajānāti.

‘‘Anekavihitaṃ pubbenivāsaṃ anussarati, seyyathidaṃ – ekampi jātiṃ dvepi jātiyo…pe…. Iti sākāraṃ sauddesaṃ anekavihitaṃ pubbenivāsaṃ anussarati.

‘‘Dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe, sugate duggate yathākammūpage satte pajānāti – ‘ime vata bhonto sattā kāyaduccaritena samannāgatā vacīduccaritena samannāgatā manoduccaritena samannāgatā ariyānaṃ upavādakā micchādiṭṭhikā micchādiṭṭhikammasamādānā, te kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapannā. Ime vā pana bhonto sattā kāyasucaritena samannāgatā vacīsucaritena samannāgatā manosucaritena samannāgatā ariyānaṃ anupavādakā sammādiṭṭhikā sammādiṭṭhikammasamādānā, te kāyassa bhedā paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapannā’ti. Iti dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe, sugate duggate yathākammūpage satte pajānāti.

‘‘Āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharati.

‘‘Imehi kho, bhikkhave, chahi dhammehi samannāgato bhikkhu āhuneyyo hoti…pe… anuttaraṃ puññakkhettaṃ lokassā’’ti. Dutiyaṃ.

3. Indriyasuttaṃ

3. ‘‘Chahi, bhikkhave, dhammehi samannāgato bhikkhu āhuneyyo hoti…pe… anuttaraṃ puññakkhettaṃ lokassa. Katamehi chahi? Saddhindriyena, vīriyindriyena, satindriyena, samādhindriyena, paññindriyena, āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharati. Imehi kho, bhikkhave, chahi dhammehi samannāgato bhikkhu āhuneyyo hoti pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaraṃ puññakkhettaṃ lokassā’’ti. Tatiyaṃ.

4. Balasuttaṃ

4. ‘‘Chahi, bhikkhave, dhammehi samannāgato bhikkhu āhuneyyo hoti…pe… anuttaraṃ puññakkhettaṃ lokassa. Katamehi chahi? Saddhābalena, vīriyabalena, satibalena, samādhibalena, paññābalena, āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharati. Imehi kho, bhikkhave, chahi dhammehi samannāgato bhikkhu āhuneyyo hoti…pe… anuttaraṃ puññakkhettaṃ lokassā’’ti. Catutthaṃ.

5. Paṭhamaājānīyasuttaṃ

5. ‘‘Chahi, bhikkhave, aṅgehi samannāgato rañño bhadro assājānīyo rājāraho hoti rājabhoggo, rañño aṅgantveva saṅkhaṃ gacchati.

‘‘Katamehi chahi? Idha, bhikkhave, rañño bhadro assājānīyo khamo hoti rūpānaṃ, khamo saddānaṃ, khamo gandhānaṃ, khamo rasānaṃ, khamo phoṭṭhabbānaṃ, vaṇṇasampanno ca hoti. Imehi kho, bhikkhave, chahi aṅgehi samannāgato rañño bhadro assājānīyo rājāraho hoti rājabhoggo, rañño aṅgantveva saṅkhaṃ gacchati.

‘‘Evamevaṃ kho, bhikkhave, chahi dhammehi samannāgato bhikkhu āhuneyyo hoti…pe… anuttaraṃ puññakkhettaṃ lokassa. Katamehi chahi? Idha, bhikkhave, bhikkhu khamo hoti rūpānaṃ, khamo saddānaṃ, khamo gandhānaṃ, khamo rasānaṃ, khamo phoṭṭhabbānaṃ, khamo dhammānaṃ. Imehi kho, bhikkhave, chahi dhammehi samannāgato bhikkhu āhuneyyo hoti…pe… anuttaraṃ puññakkhettaṃ lokassā’’ti. Pañcamaṃ.

6. Dutiyaājānīyasuttaṃ

6. ‘‘Chahi, bhikkhave, aṅgehi samannāgato rañño bhadro assājānīyo rājāraho hoti rājabhoggo, rañño aṅgantveva saṅkhaṃ gacchati. Katamehi chahi? Idha, bhikkhave, rañño bhadro assājānīyo khamo hoti rūpānaṃ, khamo saddānaṃ, khamo gandhānaṃ, khamo rasānaṃ, khamo phoṭṭhabbānaṃ, balasampanno ca hoti. Imehi kho, bhikkhave, chahi aṅgehi samannāgato rañño bhadro assājānīyo rājāraho hoti rājabhoggo, rañño aṅgantveva saṅkhaṃ gacchati.

‘‘Evamevaṃ kho, bhikkhave, chahi dhammehi samannāgato bhikkhu āhuneyyo…pe… anuttaraṃ puññakkhettaṃ lokassa. Katamehi chahi? Idha, bhikkhave, bhikkhu khamo hoti rūpānaṃ …pe… khamo dhammānaṃ. Imehi kho, bhikkhave, chahi dhammehi samannāgato bhikkhu āhuneyyo hoti…pe… anuttaraṃ puññakkhettaṃ lokassā’’ti. Chaṭṭhaṃ.

7. Tatiyaājānīyasuttaṃ

7. ‘‘Chahi, bhikkhave, aṅgehi samannāgato rañño bhadro assājānīyo rājāraho hoti rājabhoggo, rañño aṅgantveva saṅkhaṃ gacchati. Katamehi chahi? Idha, bhikkhave, rañño bhadro assājānīyo khamo hoti rūpānaṃ, khamo saddānaṃ, khamo gandhānaṃ, khamo rasānaṃ, khamo phoṭṭhabbānaṃ, javasampanno ca hoti. Imehi kho, bhikkhave, chahi aṅgehi samannāgato rañño bhadro assājānīyo rājāraho hoti rājabhoggo, rañño aṅgantveva saṅkhaṃ gacchati.

‘‘Evamevaṃ kho, bhikkhave, chahi dhammehi samannāgato bhikkhu āhuneyyo hoti…pe… anuttaraṃ puññakkhettaṃ lokassa. Katamehi chahi? Idha, bhikkhave, bhikkhu khamo hoti rūpānaṃ…pe… khamo dhammānaṃ. Imehi kho, bhikkhave, chahi dhammehi samannāgato bhikkhu āhuneyyo hoti…pe… anuttaraṃ puññakkhettaṃ lokassā’’ti. Sattamaṃ.

8. Anuttariyasuttaṃ

8. [dī. ni. 3.327] ‘‘Chayimāni, bhikkhave, anuttariyāni. Katamāni cha? Dassanānuttariyaṃ, savanānuttariyaṃ, lābhānuttariyaṃ, sikkhānuttariyaṃ, pāricariyānuttariyaṃ, anussatānuttariyaṃ – imāni kho, bhikkhave, cha anuttariyānī’’ti. Aṭṭhamaṃ.

9. Anussatiṭṭhānasuttaṃ

9. [dī. ni. 3.327] ‘‘Chayimāni, bhikkhave, anussatiṭṭhānāni. Katamāni cha? Buddhānussati, dhammānussati, saṅghānussati, sīlānussati, cāgānussati, devatānussati – imāni kho, bhikkhave, cha anussatiṭṭhānānī’’ti. Navamaṃ.

10. Mahānāmasuttaṃ

10. Ekaṃ samayaṃ bhagavā sakkesu viharati kapilavatthusmiṃ nigrodhārāme. Atha kho mahānāmo sakko yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno, kho mahānāmo sakko bhagavantaṃ etadavoca – ‘‘yo so, bhante, ariyasāvako āgataphalo viññātasāsano, so katamena vihārena bahulaṃ viharatī’’ti?

‘‘Yo so, mahānāma, ariyasāvako āgataphalo viññātasāsano, so iminā vihārena bahulaṃ viharati. [a. ni. 11.11] Idha, mahānāma, ariyasāvako tathāgataṃ anussarati – ‘itipi so bhagavā arahaṃ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṃ buddho bhagavā’ti. Yasmiṃ, mahānāma, samaye ariyasāvako tathāgataṃ anussarati nevassa tasmiṃ samaye rāgapariyuṭṭhitaṃ cittaṃ hoti, na dosapariyuṭṭhitaṃ cittaṃ hoti, na mohapariyuṭṭhitaṃ cittaṃ hoti; ujugatamevassa tasmiṃ samaye cittaṃ hoti tathāgataṃ ārabbha.

Ujugatacitto kho pana, mahānāma, ariyasāvako labhati atthavedaṃ, labhati dhammavedaṃ, labhati dhammūpasaṃhitaṃ pāmojjaṃ. Pamuditassa pīti jāyati, pītimanassa kāyo passambhati, passaddhakāyo sukhaṃ vediyati, sukhino cittaṃ samādhiyati. Ayaṃ vuccati, mahānāma – 'ariyasāvako visamagatāya pajāya samappatto viharati, sabyāpajjāya pajāya abyāpajjo viharati, dhammasotaṃ samāpanno buddhānussatiṃ bhāveti'''.

''Puna caparaṃ, mahānāma, ariyasāvako dhammaṃ anussarati – 'svākkhāto bhagavatā dhammo sandiṭṭhiko akāliko ehipassiko opaneyyiko paccattaṃ veditabbo viññūhī'ti. Yasmiṃ, mahānāma, samaye ariyasāvako dhammaṃ anussarati nevassa tasmiṃ samaye rāgapariyuṭṭhitaṃ cittaṃ hoti, na dosapariyuṭṭhitaṃ cittaṃ hoti, na mohapariyuṭṭhitaṃ cittaṃ hoti; ujugatamevassa tasmiṃ samaye cittaṃ hoti dhammaṃ ārabbha. Ujugatacitto kho pana, mahānāma, ariyasāvako labhati atthavedaṃ, labhati dhammavedaṃ, labhati dhammūpasaṃhita pāmojjaṃ. Pamuditassa pīti jāyati, pītimanassa kāyo passambhati, passaddhakāyo sukhaṃ vediyati, sukhino cittaṃ samādhiyati. Ayaṃ vuccati, mahānāma – 'ariyasāvako visamagatāya pajāya samappatto viharati, sabyāpajjāya pajāya abyāpajjo viharati, dhammasotaṃ samāpanno dhammānussatiṃ bhāveti'''.

''Puna caparaṃ, mahānāma, ariyasāvako saṅghaṃ anussarati – 'suppaṭipanno bhagavato sāvakasaṅgho, ujuppaṭipanno bhagavato sāvakasaṅgho, ñāyappaṭipanno bhagavato sāvakasaṅgho, sāmīcippaṭipanno bhagavato sāvakasaṅgho, yadidaṃ cattāri purisayugāni aṭṭha purisapuggalā esa bhagavato sāvakasaṅgho āhuneyyo pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaraṃ puññakkhettaṃ lokassā'ti. Yasmiṃ, mahānāma, samaye ariyasāvako saṅghaṃ anussarati nevassa tasmiṃ samaye rāgapariyuṭṭhitaṃ cittaṃ hoti, na dosapariyuṭṭhitaṃ cittaṃ hoti, na mohapariyuṭṭhitaṃ cittaṃ hoti; ujugatamevassa tasmiṃ samaye cittaṃ hoti saṅghaṃ ārabbha. Ujugatacitto kho pana, mahānāma, ariyasāvako labhati atthavedaṃ, labhati dhammavedaṃ, labhati dhammūpasaṃhitaṃ pāmojjaṃ. Pamuditassa pīti jāyati, pītimanassa kāyo passambhati, passaddhakāyo sukhaṃ vediyati, sukhino cittaṃ samādhiyati. Ayaṃ vuccati, mahānāma – 'ariyasāvako visamagatāya pajāya samappatto viharati, sabyāpajjāya pajāya abyāpajjo viharati, dhammasotaṃ samāpanno saṅghānussatiṃ bhāveti'''.

''Puna caparaṃ, mahānāma, ariyasāvako attano sīlāni anussarati akhaṇḍāni acchiddāni asabalāni akammāsāni bhujissāni viññuppasatthāni aparāmaṭṭhāni samādhisaṃvattanikāni. Yasmiṃ, mahānāma, samaye ariyasāvako sīlaṃ anussarati nevassa tasmiṃ samaye rāgapariyuṭṭhitaṃ cittaṃ hoti, na dosapariyuṭṭhitaṃ cittaṃ hoti, na mohapariyuṭṭhitaṃ cittaṃ hoti; ujugatamevassa tasmiṃ samaye cittaṃ hoti sīlaṃ ārabbha. Ujugatacitto kho pana, mahānāma, ariyasāvako labhati atthavedaṃ, labhati dhammavedaṃ, labhati dhammūpasaṃhitaṃ pāmojjaṃ. Pamuditassa pīti jāyati, pītimanassa kāyo passambhati, passaddhakāyo sukhaṃ vediyati, sukhino cittaṃ samādhiyati. Ayaṃ vuccati, mahānāma – 'ariyasāvako visamagatāya pajāya samappatto viharati, sabyāpajjāya pajāya abyāpajjo viharati, dhammasotaṃ samāpanno sīlānussatiṃ bhāveti'''.

''Puna caparaṃ, mahānāma, ariyasāvako attano cāgaṃ anussarati – 'lābhā vata me, suladdhaṃ vata me! Yohaṃ maccheramalapariyuṭṭhitāya pajāya vigatamalamaccherena cetasā agāraṃ ajjhāvasāmi muttacāgo payatapāṇi vossaggarato yācayogo dānasaṃvibhāgarato'ti. Yasmiṃ, mahānāma, samaye ariyasāvako cāgaṃ anussarati nevassa tasmiṃ samaye rāgapariyuṭṭhitaṃ cittaṃ hoti, na dosapariyuṭṭhitaṃ cittaṃ hoti, na mohapariyuṭṭhitaṃ cittaṃ hoti; ujugatamevassa tasmiṃ samaye cittaṃ hoti cāgaṃ ārabbha. Ujugatacitto kho pana, mahānāma, ariyasāvako labhati atthavedaṃ, labhati dhammavedaṃ, labhati dhammūpasaṃhitaṃ pāmojjaṃ. Pamuditassa pīti jāyati, pītimanassa kāyo passambhati, passaddhakāyo sukhaṃ vediyati, sukhino cittaṃ samādhiyati. Ayaṃ vuccati, mahānāma – 'ariyasāvako visamagatāya pajāya samappatto viharati, sabyāpajjāya pajāya abyāpajjo viharati, dhammasotaṃ samāpanno cāgānussatiṃ bhāveti'''.

''Puna caparaṃ, mahānāma, ariyasāvako devatānussatiṃ bhāveti – 'santi devā cātumahārājikā [cātummahārājikā (sī. syā. kaṃ. pī.)], santi devā tāvatiṃsā, santi devā yāmā, santi devā tusitā, santi devā nimmānaratino, santi devā paranimmitavasavattino, santi devā brahmakāyikā, santi devā tatuttari [tatuttariṃ (sī. syā. kaṃ. pī.), taduttari (ka.) a. ni. 6.25; visuddhi. 1.162 passitabbaṃ]. Yathārūpāya saddhāya samannāgatā tā devatā ito cutā tattha upapannā [tattha uppannā (sī.), tatthūpapannā (syā. kaṃ.), tatthupapannā (a. ni. 3.71)], mayhampi tathārūpā saddhā saṃvijjati. Yathārūpena sīlena samannāgatā tā devatā ito cutā tattha upapannā, mayhampi tathārūpaṃ sīlaṃ saṃvijjati. Yathārūpena sutena samannāgatā tā devatā ito cutā tattha upapannā, mayhampi tathārūpaṃ sutaṃ saṃvijjati. Yathārūpena cāgena samannāgatā tā devatā ito cutā tattha upapannā, mayhampi tathārūpo cāgo saṃvijjati. Yathārūpāya paññāya samannāgatā tā devatā ito cutā tattha upapannā, mayhampi tathārūpā paññā saṃvijjatī'ti. Yasmiṃ, mahānāma, samaye ariyasāvako attano ca tāsañca devatānaṃ saddhañca sīlañca sutañca cāgañca paññañca anussarati nevassa tasmiṃ samaye rāgapariyuṭṭhitaṃ cittaṃ hoti, na dosapariyuṭṭhitaṃ cittaṃ hoti, na mohapariyuṭṭhitaṃ cittaṃ hoti; ujugatamevassa tasmiṃ samaye cittaṃ hoti tā devatā ārabbha. Ujugatacitto kho pana, mahānāma, ariyasāvako labhati atthavedaṃ, labhati dhammavedaṃ, labhati dhammūpasaṃhitaṃ pāmojjaṃ. Pamuditassa pīti jāyati, pītimanassa kāyo passambhati, passaddhakāyo sukhaṃ vediyati, sukhino cittaṃ samādhiyati. Ayaṃ vuccati, mahānāma – 'ariyasāvako visamagatāya pajāya samappatto viharati, sabyāpajjāya [sabyāpajjhāya… abyāpajjho (ka.)] pajāya abyāpajjo [sabyāpajjhāya… abyāpajjho (ka.)] viharati, dhammasotaṃ samāpanno devatānussatiṃ bhāveti''.

''Yo so, mahānāma, ariyasāvako āgataphalo viññātasāsano, so iminā vihārena bahulaṃ viharatī''ti. Dasamaṃ.

Āhuneyyavaggo paṭhamo.

Tassuddānaṃ –

Dve āhuneyyā indriya, balāni tayo ājānīyā;
Anuttariya anussatī, mahānāmena te dasāti.

2. Sāraṇīyavaggo

1. Paṭhamasāraṇīyasuttaṃ

11. ''Chayime, bhikkhave, dhammā sāraṇīyā [sārāṇīyā (sī. syā. kaṃ. pī.)]. Katame cha? Idha, bhikkhave, bhikkhuno mettaṃ kāyakammaṃ paccupaṭṭhitaṃ hoti sabrahmacārīsu āvi ceva raho ca, ayampi dhammo sāraṇīyo.

''Puna caparaṃ, bhikkhave, bhikkhuno mettaṃ vacīkammaṃ paccupaṭṭhitaṃ hoti sabrahmacārīsu āvi ceva raho ca, ayampi dhammo sāraṇīyo.

''Puna caparaṃ, bhikkhave, bhikkhuno mettaṃ manokammaṃ paccupaṭṭhitaṃ hoti sabrahmacārīsu āvi ceva raho ca, ayampi dhammo sāraṇīyo.

''Puna caparaṃ, bhikkhave, bhikkhu ye te lābhā dhammikā dhammaladdhā antamaso pattapariyāpannamattampi tathārūpehi lābhehi appaṭivibhattabhogī hoti sīlavantehi sabrahmacārīhi sādhāraṇabhogī, ayampi dhammo sāraṇīyo.

''Puna caparaṃ, bhikkhave, bhikkhu yāni tāni sīlāni akhaṇḍāni acchiddāni asabalāni akammāsāni bhujissāni viññuppasatthāni aparāmaṭṭhāni samādhisaṃvattanikāni tathārūpehi sīlehi sīlasāmaññagato viharati sabrahmacārīhi āvi ceva raho ca, ayampi dhammo sāraṇīyo.

‘‘Puna caparaṃ, bhikkhave, bhikkhu yāyaṃ diṭṭhi ariyā niyyānikā niyyāti takkarassa sammā dukkhakkhayāya tathārūpāya diṭṭhiyā diṭṭhisāmaññagato viharati sabrahmacārīhi āvi ceva raho ca, ayampi dhammo sāraṇīyo. Ime kho, bhikkhave, cha dhammā sāraṇīyā’’ti. Paṭhamaṃ.

2. Dutiyasāraṇīyasuttaṃ

12. ‘‘Chayime, bhikkhave, dhammā sāraṇīyā piyakaraṇā garukaraṇā saṅgahāya avivādāya sāmaggiyā ekībhāvāya saṃvattanti. Katame cha? Idha, bhikkhave, bhikkhuno mettaṃ kāyakammaṃ paccupaṭṭhitaṃ hoti sabrahmacārīsu āvi ceva raho ca, ayampi dhammo sāraṇīyo piyakaraṇo garukaraṇo saṅgahāya avivādāya sāmaggiyā ekībhāvāya saṃvattati.

‘‘Puna caparaṃ, bhikkhave, bhikkhuno mettaṃ vacīkammaṃ paccupaṭṭhitaṃ hoti…pe… mettaṃ manokammaṃ paccupaṭṭhitaṃ hoti sabrahmacārīsu āvi ceva raho ca, ayampi dhammo sāraṇīyo piyakaraṇo garukaraṇo saṅgahāya avivādāya sāmaggiyā ekībhāvāya saṃvattati.

‘‘Puna caparaṃ, bhikkhave, bhikkhu ye te lābhā dhammikā dhammaladdhā antamaso pattapariyāpannamattampi tathārūpehi lābhehi appaṭivibhattabhogī hoti sīlavantehi sabrahmacārīhi sādhāraṇabhogī, ayampi dhammo sāraṇīyo piyakaraṇo garukaraṇo saṅgahāya avivādāya sāmaggiyā ekībhāvāya saṃvattati.

‘‘Puna caparaṃ, bhikkhave, bhikkhu yāni tāni sīlāni akhaṇḍāni acchiddāni asabalāni akammāsāni bhujissāni viññuppasatthāni aparāmaṭṭhāni samādhisaṃvattanikāni tathārūpehi sīlehi sīlasāmaññagato viharati sabrahmacārīhi āvi ceva raho ca, ayampi dhammo sāraṇīyo piyakaraṇo garukaraṇo saṅgahāya avivādāya sāmaggiyā ekībhāvāya saṃvattati.

‘‘Puna caparaṃ, bhikkhave, bhikkhu yāyaṃ diṭṭhi ariyā niyyānikā niyyāti takkarassa sammā dukkhakkhayāya tathārūpāya diṭṭhiyā diṭṭhisāmaññagato viharati sabrahmacārīhi āvi ceva raho ca, ayampi dhammo sāraṇīyo piyakaraṇo garukaraṇo saṅgahāya avivādāya sāmaggiyā ekībhāvāya saṃvattati. Ime kho, bhikkhave, cha dhammā sāraṇīyā piyakaraṇā garukaraṇā saṅgahāya avivādāya sāmaggiyā ekībhāvāya saṃvattantī’’ti. Dutiyaṃ.

3. Nissāraṇīyasuttaṃ

13. ‘‘Chayimā, bhikkhave, nissāraṇīyā dhātuyo. Katamā cha? Idha, bhikkhave, bhikkhu evaṃ vadeyya – ‘mettā hi kho me cetovimutti bhāvitā bahulīkatā yānīkatā vatthukatā anuṭṭhitā paricitā susamāraddhā; atha ca pana me byāpādo cittaṃ pariyādāya tiṭṭhatī’ti. So ‘mā heva’ntissa vacanīyo – ‘māyasmā, evaṃ avaca; mā bhagavantaṃ abbhācikkhi, na hi sādhu bhagavato abbhakkhānaṃ, na hi bhagavā evaṃ vadeyya. Aṭṭhānametaṃ, āvuso, anavakāso yaṃ mettāya cetovimuttiyā bhāvitāya bahulīkatāya yānīkatāya vatthukatāya anuṭṭhitāya paricitāya susamāraddhāya; atha ca panassa byāpādo cittaṃ pariyādāya ṭhassati [ṭhassatīti (sabbattha) dī. ni. 3.326 passitabbaṃ], netaṃ ṭhānaṃ vijjati. Nissaraṇañhetaṃ, āvuso, byāpādassa yadidaṃ mettācetovimuttī’’’ti [mettācetovimutti (sabbattha)].

‘‘Idha pana, bhikkhave, bhikkhu evaṃ vadeyya – ‘karuṇā hi kho me cetovimutti bhāvitā bahulīkatā yānīkatā vatthukatā anuṭṭhitā paricitā susamāraddhā; atha ca pana me vihesā cittaṃ pariyādāya tiṭṭhatī’ti. So ‘mā heva’ntissa vacanīyo – ‘māyasmā, evaṃ avaca; mā bhagavantaṃ abbhācikkhi, na hi sādhu bhagavato abbhakkhānaṃ, na hi bhagavā evaṃ vadeyya. Aṭṭhānametaṃ, āvuso, anavakāso yaṃ karuṇāya cetovimuttiyā bhāvitāya bahulīkatāya yānīkatāya vatthukatāya anuṭṭhitāya paricitāya susamāraddhāya; atha ca panassa vihesā cittaṃ pariyādāya ṭhassati, netaṃ ṭhānaṃ vijjati. Nissaraṇañhetaṃ, āvuso, vihesāya yadidaṃ karuṇācetovimuttī’’’ti.

‘‘Idha pana, bhikkhave, bhikkhu evaṃ vadeyya – ‘muditā hi kho me cetovimutti bhāvitā bahulīkatā yānīkatā vatthukatā anuṭṭhitā paricitā susamāraddhā; atha ca pana me arati cittaṃ pariyādāya tiṭṭhatī’ti. So ‘mā heva’ntissa vacanīyo – ‘māyasmā, evaṃ avaca; mā bhagavantaṃ abbhācikkhi, na hi sādhu bhagavato abbhakkhānaṃ, na hi bhagavā evaṃ vadeyya. Aṭṭhānametaṃ, āvuso, anavakāso yaṃ muditāya cetovimuttiyā bhāvitāya bahulīkatāya yānīkatāya vatthukatāya anuṭṭhitāya paricitāya susamāraddhāya; atha ca panassa arati cittaṃ pariyādāya ṭhassati, netaṃ ṭhānaṃ vijjati. Nissaraṇañhetaṃ, āvuso, aratiyā yadidaṃ muditācetovimuttī’’’ti.

‘‘Idha pana, bhikkhave, bhikkhu evaṃ vadeyya – ‘upekkhā hi kho me cetovimutti bhāvitā bahulīkatā yānīkatā vatthukatā anuṭṭhitā paricitā susamāraddhā; atha ca pana me rāgo cittaṃ pariyādāya tiṭṭhatī’ti. So ‘mā heva’ntissa vacanīyo – ‘māyasmā, evaṃ avaca; mā bhagavantaṃ abbhācikkhi, na hi sādhu bhagavato abbhakkhānaṃ, na hi bhagavā evaṃ vadeyya. Aṭṭhānametaṃ, āvuso, anavakāso yaṃ upekkhāya cetovimuttiyā bhāvitāya bahulīkatāya yānīkatāya vatthukatāya anuṭṭhitāya paricitāya susamāraddhāya; atha ca panassa rāgo cittaṃ pariyādāya ṭhassati, netaṃ ṭhānaṃ vijjati. Nissaraṇañhetaṃ, āvuso, rāgassa yadidaṃ upekkhācetovimuttī’’’ti.

‘‘Idha pana, bhikkhave, bhikkhu evaṃ vadeyya – ‘animittā hi kho me cetovimutti bhāvitā bahulīkatā yānīkatā vatthukatā anuṭṭhitā paricitā susamāraddhā; atha ca pana me nimittānusāri viññāṇaṃ hotī’ti. So ‘mā heva’ntissa vacanīyo – ‘māyasmā, evaṃ avaca; mā bhagavantaṃ abbhācikkhi, na hi sādhu bhagavato abbhakkhānaṃ, na hi bhagavā evaṃ vadeyya. Aṭṭhānametaṃ, āvuso, anavakāso yaṃ animittāya cetovimuttiyā bhāvitāya bahulīkatāya yānīkatāya vatthukatāya anuṭṭhitāya paricitāya susamāraddhāya; atha ca panassa nimittānusāri viññāṇaṃ bhavissati, netaṃ ṭhānaṃ vijjati. Nissaraṇañhetaṃ, āvuso, sabbanimittānaṃ yadidaṃ animittācetovimuttī’’’ti.

‘‘Idha pana bhikkhave, bhikkhu evaṃ vadeyya – ‘asmīti kho me vigataṃ [vigate (syā.)], ayamahamasmīti ca [ayaṃ cakāro dī. ni. 3.326 natthi] na samanupassāmi; atha ca pana me vicikicchākathaṃkathāsallaṃ cittaṃ pariyādāya tiṭṭhatī’ti. So ‘mā heva’ntissa vacanīyo – ‘māyasmā, evaṃ avaca; mā bhagavantaṃ abbhācikkhi, na hi sādhu bhagavato abbhakkhānaṃ, na hi bhagavā evaṃ vadeyya. Aṭṭhānametaṃ, āvuso, anavakāso yaṃ asmīti vigate ayamahamasmīti ca na samanupassato; atha ca panassa vicikicchākathaṃkathāsallaṃ cittaṃ pariyādāya ṭhassati, netaṃ ṭhānaṃ vijjati. Nissaraṇañhetaṃ, āvuso, vicikicchākathaṃkathāsallassa yadidaṃ asmīti mānasamugghāto’ti. Imā kho, bhikkhave, cha nissāraṇīyā dhātuyo’’ti. Tatiyaṃ.

4. Bhaddakasuttaṃ

14. Tatra kho āyasmā sāriputto bhikkhū āmantesi – ‘‘āvuso, bhikkhavo’’ti. ‘‘Āvuso’’ti kho te bhikkhū āyasmato sāriputtassa paccassosuṃ. Āyasmā sāriputto etadavoca –

‘‘Tathā tathā, āvuso, bhikkhu vihāraṃ kappeti yathā yathāssa vihāraṃ kappayato na bhaddakaṃ maraṇaṃ hoti, na bhaddikā kālakiriyā [kālaṃkiriyā (ka.) a. ni. 3.110]. Kathañcāvuso, bhikkhu tathā tathā vihāraṃ kappeti yathā yathāssa vihāraṃ kappayato na bhaddakaṃ maraṇaṃ hoti, na bhaddikā kālakiriyā?

‘‘Idhāvuso, bhikkhu kammārāmo hoti kammarato kammārāmataṃ anuyutto, bhassārāmo hoti bhassarato bhassārāmataṃ anuyutto, niddārāmo hoti niddārato niddārāmataṃ anuyutto, saṅgaṇikārāmo hoti saṅgaṇikarato saṅgaṇikārāmataṃ anuyutto, saṃsaggārāmo hoti saṃsaggarato saṃsaggārāmataṃ anuyutto, papañcārāmo hoti papañcarato papañcārāmataṃ anuyutto. Evaṃ kho, āvuso, bhikkhu tathā tathā vihāraṃ kappeti yathā yathāssa vihāraṃ kappayato na bhaddakaṃ maraṇaṃ hoti, na bhaddikā kālakiriyā. Ayaṃ vuccatāvuso – ‘bhikkhu sakkāyābhirato nappajahāsi [na pahāsi (sī. syā. kaṃ. pī.)] sakkāyaṃ sammā dukkhassa antakiriyāya’’’.

‘‘Tathā tathāvuso, bhikkhu vihāraṃ kappeti yathā yathāssa vihāraṃ kappayato bhaddakaṃ maraṇaṃ hoti, bhaddikā kālakiriyā. Kathañcāvuso, bhikkhu tathā tathā vihāraṃ kappeti yathā yathāssa vihāraṃ kappayato bhaddakaṃ maraṇaṃ hoti, bhaddikā kālakiriyā?

‘‘Idhāvuso, bhikkhu na kammārāmo hoti na kammarato na kammārāmataṃ anuyutto, na bhassārāmo hoti na bhassarato na bhassārāmataṃ anuyutto, na niddārāmo hoti na niddārato niddārāmataṃ anuyutto, na saṅgaṇikārāmo hoti na saṅgaṇikarato na saṅgaṇikārāmataṃ anuyutto, na saṃsaggārāmo hoti na saṃsaggarato na saṃsaggārāmataṃ anuyutto, na papañcārāmo hoti na papañcarato na papañcārāmataṃ anuyutto. Evaṃ kho, āvuso, bhikkhu tathā tathā vihāraṃ kappeti yathā yathāssa vihāraṃ kappayato bhaddakaṃ maraṇaṃ hoti, bhaddikā kālakiriyā. Ayaṃ vuccatāvuso – ‘bhikkhu nibbānābhirato pajahāsi sakkāyaṃ sammā dukkhassa antakiriyāyā’’’ti.

‘‘Yo papañcamanuyutto, papañcābhirato mago;
Virādhayī so nibbānaṃ, yogakkhemaṃ anuttaraṃ.

‘‘Yo ca papañcaṃ hitvāna, nippapañcapade rato;
Ārādhayī so nibbānaṃ, yogakkhemaṃ anuttara’’nti. catutthaṃ;

5. Anutappiyasuttaṃ

15. Tatra kho āyasmā sāriputto bhikkhū āmantesi – ‘‘tathā tathāvuso, bhikkhu vihāraṃ kappeti yathā yathāssa vihāraṃ kappayato kālakiriyā anutappā hoti. Kathañcāvuso, bhikkhu tathā tathā vihāraṃ kappeti yathā yathāssa vihāraṃ kappayato kālakiriyā anutappā hoti?

‘‘Idhāvuso, bhikkhu kammārāmo hoti kammarato kammārāmataṃ anuyutto, bhassārāmo hoti… pe… niddārāmo hoti… saṅgaṇikārāmo hoti… saṃsaggārāmo hoti… papañcārāmo hoti papañcarato papañcārāmataṃ anuyutto. Evaṃ kho, āvuso, bhikkhu tathā tathā vihāraṃ kappeti yathā yathāssa vihāraṃ kappayato kālakiriyā anutappā hoti. Ayaṃ vuccatāvuso – ‘bhikkhu sakkāyābhirato nappajahāsi sakkāyaṃ sammā dukkhassa antakiriyāya’’’.

‘‘Tathā tathāvuso, bhikkhu vihāraṃ kappeti yathā yathāssa vihāraṃ kappayato kālakiriyā ananutappā hoti. Kathañcāvuso, bhikkhu tathā tathā vihāraṃ kappeti yathā yathāssa vihāraṃ kappayato kālakiriyā ananutappā hoti?

‘‘Idhāvuso, bhikkhu na kammārāmo hoti na kammarato na kammārāmataṃ anuyutto, na bhassārāmo hoti…pe… na niddārāmo hoti… na saṅgaṇikārāmo hoti… na saṃsaggārāmo hoti… na papañcārāmo hoti na papañcarato na papañcārāmataṃ anuyutto. Evaṃ kho, āvuso, bhikkhu tathā tathā vihāraṃ kappeti yathā yathāssa vihāraṃ kappayato kālakiriyā ananutappā hoti. Ayaṃ vuccatāvuso – ‘bhikkhu nibbānābhirato pajahāsi sakkāyaṃ sammā dukkhassa antakiriyāyā’’’ti.

‘‘Yo papañcamanuyutto, papañcābhirato mago;
Virādhayī so nibbānaṃ, yogakkhemaṃ anuttaraṃ.

‘‘Yo ca papañcaṃ hitvāna, nippapañcapade rato;
Ārādhayī so nibbānaṃ, yogakkhemaṃ anuttara’’nti. pañcamaṃ;

6. Nakulapitusuttaṃ

16. Ekaṃ samayaṃ bhagavā bhaggesu viharati susumāragire [suṃsumāragire (sī. pī.), saṃsumāragire (katthaci)] bhesakaḷāvane migadāye. Tena kho pana samayena nakulapitā gahapati ābādhiko hoti dukkhito bāḷhagilāno. Atha kho nakulamātā gahapatānī nakulapitaraṃ gahapatiṃ etadavoca –

‘‘Mā kho tvaṃ, gahapati, sāpekkho [sāpekho (pī. ka.)] kālamakāsi. Dukkhā, gahapati, sāpekkhassa kālakiriyā; garahitā ca bhagavatā sāpekkhassa kālakiriyā. Siyā kho pana te, gahapati, evamassa – ‘na nakulamātā gahapatānī mamaccayena sakkhissati [na sakkhissati (sī. syā. kaṃ.), sakkoti (pī. ka.)] dārake posetuṃ, gharāvāsaṃ sandharitu’nti [sandharitunti (ka.), saṇṭharituṃ (syā.)]. Na kho panetaṃ, gahapati, evaṃ daṭṭhabbaṃ. Kusalāhaṃ, gahapati, kappāsaṃ kantituṃ veṇiṃ olikhituṃ. Sakkomahaṃ, gahapati, tavaccayena dārake posetuṃ, gharāvāsaṃ sandharituṃ. Tasmātiha tvaṃ, gahapati, mā sāpekkho kālamakāsi. Dukkhā, gahapati, sāpekkhassa kālakiriyā; garahitā ca bhagavatā sāpekkhassa kālakiriyā.

‘‘Siyā kho pana te, gahapati, evamassa – ‘nakulamātā gahapatānī mamaccayena aññaṃ gharaṃ [bhattāraṃ (syā. kaṃ.), vīraṃ (sī.)] gamissatī’ti. Na kho panetaṃ, gahapati, evaṃ daṭṭhabbaṃ. Tvañceva kho, gahapati, jānāsi ahañca, yaṃ no [yadā te (sī.), yathā (syā.), yathā no (pī.)] soḷasavassāni gahaṭṭhakaṃ brahmacariyaṃ samāciṇṇaṃ [samādinnaṃ (sī.)]. Tasmātiha tvaṃ, gahapati, mā sāpekkho kālamakāsi. Dukkhā, gahapati, sāpekkhassa kālakiriyā; garahitā ca bhagavatā sāpekkhassa kālakiriyā.

‘‘Siyā kho pana te, gahapati, evamassa – ‘nakulamātā gahapatānī mamaccayena na dassanakāmā bhavissati bhagavato na dassanakāmā bhikkhusaṅghassā’ti. Na kho panetaṃ, gahapati, evaṃ daṭṭhabbaṃ. Ahañhi, gahapati, tavaccayena dassanakāmatarā ceva bhavissāmi bhagavato, dassanakāmatarā ca bhikkhusaṅghassa. Tasmātiha tvaṃ, gahapati, mā sāpekkho kālamakāsi. Dukkhā, gahapati, sāpekkhassa kālakiriyā; garahitā ca bhagavatā sāpekkhassa kālakiriyā.

‘‘Siyā kho pana te, gahapati, evamassa – ‘na nakulamātā gahapatānī mamaccayena sīlesu [nakulamātā… na sīlesu (sī. pī.)] paripūrakārinī’ti. Na kho panetaṃ, gahapati, evaṃ daṭṭhabbaṃ. Yāvatā kho, gahapati, tassa bhagavato sāvikā gihī odātavasanā sīlesu paripūrakāriniyo, ahaṃ tāsaṃ aññatarā. Yassa kho panassa kaṅkhā vā vimati vā – ayaṃ so bhagavā arahaṃ sammāsambuddho bhaggesu viharati susumāragire bhesakaḷāvane migadāye – taṃ bhagavantaṃ upasaṅkamitvā pucchatu. Tasmātiha tvaṃ, gahapati, mā sāpekkho kālamakāsi. Dukkhā, gahapati, sāpekkhassa kālakiriyā; garahitā ca bhagavatā sāpekkhassa kālakiriyā.

‘‘Siyā kho pana te, gahapati, evamassa – ‘na nakulamātā gahapatānī lābhinī [nakulamātā gahapatānī na lābhinī (pī.)] ajjhattaṃ cetosamathassā’ti. Na kho panetaṃ, gahapati, evaṃ daṭṭhabbaṃ. Yāvatā kho, gahapati, tassa bhagavato sāvikā gihī odātavasanā lābhiniyo ajjhattaṃ cetosamathassa, ahaṃ tāsaṃ aññatarā. Yassa kho panassa kaṅkhā vā vimati vā – ayaṃ so bhagavā arahaṃ sammāsambuddho bhaggesu viharati susumāragire bhesakaḷāvane migadāye – taṃ bhagavantaṃ upasaṅkamitvā pucchatu. Tasmātiha tvaṃ, gahapati, mā sāpekkho kālamakāsi. Dukkhā, gahapati, sāpekkhassa kālakiriyā; garahitā ca bhagavatā sāpekkhassa kālakiriyā.

‘‘Siyā kho pana te, gahapati, evamassa – ‘na nakulamātā gahapatānī imasmiṃ dhammavinaye ogādhappattā patigādhappattā assāsappattā tiṇṇavicikicchā vigatakathaṃkathā vesārajjappattā aparappaccayā satthusāsane viharatī’ti. Na kho panetaṃ, gahapati, evaṃ daṭṭhabbaṃ. Yāvatā kho, gahapati, tassa bhagavato sāvikā gihī odātavasanā imasmiṃ dhammavinaye ogādhappattā patigādhappattā assāsappattā tiṇṇavicikicchā vigatakathaṃkathā vesārajjappattā aparappaccayā satthusāsane viharanti, ahaṃ tāsaṃ aññatarā. Yassa kho panassa kaṅkhā vā vimati vā – ayaṃ so bhagavā arahaṃ sammāsambuddho bhaggesu viharati susumāragire bhesakaḷāvane migadāye – taṃ bhagavantaṃ upasaṅkamitvā pucchatu. Tasmātiha tvaṃ, gahapati, mā sāpekkho kālamakāsi. Dukkhā gahapati sāpekkhassa kālakiriyā; garahitā ca bhagavatā sāpekkhassa kālakiriyā’’ti.

Atha kho nakulapituno gahapatissa nakulamātarā [nakulamātāya (sī. syā.), nakulamātuyā (ka.)] gahapatāniyā iminā ovādena ovadiyamānassa so ābādho ṭhānaso paṭippassambhi. Vuṭṭhahi [vuṭṭhāti (ka.)] ca nakulapitā gahapati tamhā ābādhā; tathā pahīno ca pana nakulapituno gahapatissa so ābādho ahosi. Atha kho nakulapitā gahapati gilānā vuṭṭhito [‘‘gilānabhāvato vuṭṭhāya ṭhito, bhāvappadhāno hi ayaṃ niddeso’’ti ṭīkāsaṃvaṇṇanā] aciravuṭṭhito gelaññā daṇḍamolubbha yena bhagavā tenupasaṅkami;

upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho nakulapitaraṃ gahapatiṃ bhagavā etadavoca –

‘‘Lābhā te, gahapati, suladdhaṃ te, gahapati! Yassa te nakulamātā gahapatānī anukampikā atthakāmā ovādikā anusāsikā. Yāvatā kho, gahapati, mama sāvikā gihī odātavasanā sīlesu paripūrakāriniyo, nakulamātā gahapatānī tāsaṃ aññatarā. Yāvatā kho, gahapati, mama sāvikā gihī odātavasanā lābhiniyo ajjhattaṃ cetosamathassa, nakulamātā gahapatānī tāsaṃ aññatarā. Yāvatā kho, gahapati, mama sāvikā gihī odātavasanā imasmiṃ dhammavinaye ogādhappattā patigādhappattā assāsappattā tiṇṇavicikicchā vigatakathaṃkathā vesārajjappattā aparappaccayā satthusāsane viharanti, nakulamātā gahapatānī tāsaṃ aññatarā. Lābhā te, gahapati, suladdhaṃ te, gahapati! Yassa te nakulamātā gahapatānī anukampikā atthakāmā ovādikā anusāsikā’’ti. Chaṭṭhaṃ.

7. Soppasuttaṃ

17. Ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Atha kho bhagavā sāyanhasamayaṃ paṭisallānā vuṭṭhito yenupaṭṭhānasālā tenupasaṅkami; upasaṅkamitvā paññatte āsane nisīdi. Āyasmāpi kho sāriputto sāyanhasamayaṃ paṭisallānā vuṭṭhito yenupaṭṭhānasālā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Āyasmāpi kho mahāmoggallāno…pe… āyasmāpi kho mahākassapo… āyasmāpi kho mahākaccāyano… āyasmāpi kho mahākoṭṭhiko [mahākoṭṭhito (sī. pī.)] … āyasmāpi kho mahācundo… āyasmāpi kho mahākappino… āyasmāpi kho anuruddho… āyasmāpi kho revato… āyasmāpi kho ānando sāyanhasamayaṃ paṭisallānā vuṭṭhito yenupaṭṭhānasālā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Atha kho bhagavā bahudeva rattiṃ nisajjāya vītināmetvā uṭṭhāyāsanā vihāraṃ pāvisi. Tepi kho āyasmanto acirapakkantassa bhagavato uṭṭhāyāsanā yathāvihāraṃ agamaṃsu. Ye pana tattha bhikkhū navā acirapabbajitā adhunāgatā imaṃ dhammavinayaṃ te yāva sūriyuggamanā kākacchamānā supiṃsu. Addasā kho bhagavā dibbena cakkhunā visuddhena atikkantamānusakena te bhikkhū yāva sūriyuggamanā kākacchamāne supante. Disvā yenupaṭṭhānasālā tenupasaṅkami; upasaṅkamitvā paññatte āsane nisīdi. Nisajja kho bhagavā bhikkhū āmantesi –

‘‘Kahaṃ nu kho, bhikkhave, sāriputto? Kahaṃ mahāmoggallāno? Kahaṃ mahākassapo? Kahaṃ mahākaccāyano? Kahaṃ mahākoṭṭhiko? Kahaṃ mahācundo? Kahaṃ mahākappino? Kahaṃ anuruddho? Kahaṃ revato? Kahaṃ ānando? Kahaṃ nu kho te, bhikkhave, therā sāvakā gatā’’ti? ‘‘Tepi kho, bhante, āyasmanto acirapakkantassa bhagavato uṭṭhāyāsanā yathāvihāraṃ agamaṃsū’’ti. ‘‘Kena no [kena no (ka.), ke nu (katthaci)] tumhe, bhikkhave, therā bhikkhū nāgatāti [bhikkhū navā (sī. syā. kaṃ. pī.), bhikkhū gatāti (?)] yāva sūriyuggamanā kākacchamānā supatha? Taṃ kiṃ maññatha, bhikkhave, api nu tumhehi diṭṭhaṃ vā sutaṃ vā – ‘rājā khattiyo muddhābhisitto [muddhābhisitto (ka.)] yāvadatthaṃ seyyasukhaṃ passasukhaṃ middhasukhaṃ anuyutto viharanto yāvajīvaṃ rajjaṃ kārento janapadassa vā piyo manāpo’’’ti? ‘‘No hetaṃ, bhante’’. ‘‘Sādhu, bhikkhave! Mayāpi kho etaṃ, bhikkhave, neva diṭṭhaṃ na sutaṃ – ‘rājā khattiyo muddhābhisitto yāvadatthaṃ seyyasukhaṃ passasukhaṃ middhasukhaṃ anuyutto viharanto yāvajīvaṃ rajjaṃ kārento janapadassa vā piyo manāpo’’’ti.

‘‘Taṃ kiṃ maññatha, bhikkhave, api nu tumhehi diṭṭhaṃ vā sutaṃ vā – ‘raṭṭhiko…pe… pettaṇiko… senāpatiko… gāmagāmaṇiko [gāmagāmiko (sī. pī.)] … pūgagāmaṇiko yāvadatthaṃ seyyasukhaṃ passasukhaṃ middhasukhaṃ anuyutto viharanto yāvajīvaṃ pūgagāmaṇikattaṃ kārento pūgassa vā piyo manāpo’’’ti? ‘‘No hetaṃ, bhante’’. ‘‘Sādhu, bhikkhave! Mayāpi kho etaṃ, bhikkhave, neva diṭṭhaṃ na sutaṃ – ‘pūgagāmaṇiko yāvadatthaṃ seyyasukhaṃ passasukhaṃ middhasukhaṃ anuyutto viharanto yāvajīvaṃ pūgagāmaṇikattaṃ vā kārento pūgassa vā piyo manāpo’’’ti.

‘‘Taṃ kiṃ maññatha, bhikkhave, api nu tumhehi diṭṭhaṃ vā sutaṃ vā – ‘samaṇo vā brāhmaṇo vā yāvadatthaṃ seyyasukhaṃ passasukhaṃ middhasukhaṃ anuyutto indriyesu aguttadvāro bhojane amattaññū jāgariyaṃ ananuyutto avipassako kusalānaṃ dhammānaṃ pubbarattāpararattaṃ bodhipakkhiyānaṃ [bodhapakkhiyānaṃ (sī.), bodhapakkhikānaṃ (pī.)] dhammānaṃ bhāvanānuyogaṃ ananuyutto āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharanto’’’ti? ‘‘No hetaṃ, bhante’’. ‘‘Sādhu, bhikkhave! Mayāpi kho etaṃ, bhikkhave, neva diṭṭhaṃ na sutaṃ – ‘samaṇo vā brāhmaṇo vā yāvadatthaṃ seyyasukhaṃ passasukhaṃ middhasukhaṃ anuyutto indriyesu aguttadvāro bhojane amattaññū jāgariyaṃ ananuyutto avipassako kusalānaṃ dhammānaṃ pubbarattāpararattaṃ bodhipakkhiyānaṃ dhammānaṃ bhāvanānuyogaṃ ananuyutto āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharanto’’’ti.

‘‘Tasmātiha, bhikkhave, evaṃ sikkhitabbaṃ – ‘indriyesu guttadvārā bhavissāma, bhojane mattaññuno, jāgariyaṃ anuyuttā, vipassakā kusalānaṃ dhammānaṃ, pubbarattāpararattaṃ bodhipakkhiyānaṃ dhammānaṃ, bhāvanānuyogamanuyuttā viharissāmā’ti. Evañhi vo, bhikkhave, sikkhitabba’’nti. Sattamaṃ.

8. Macchabandhasuttaṃ

18. Ekaṃ samayaṃ bhagavā kosalesu cārikaṃ carati mahatā bhikkhusaṅghena saddhiṃ. Addasā kho bhagavā addhānamaggappaṭipanno aññatarasmiṃ padese macchikaṃ macchabandhaṃ macche vadhitvā vadhitvā vikkiṇamānaṃ. Disvā maggā okkamma aññatarasmiṃ rukkhamūle paññatte āsane nisīdi. Nisajja kho bhagavā bhikkhū āmantesi – ‘‘passatha no tumhe, bhikkhave, amuṃ macchikaṃ macchabandhaṃ macche vadhitvā vadhitvā vikkiṇamāna’’nti? ‘‘Evaṃ, bhante’’.

‘‘Taṃ kiṃ maññatha, bhikkhave, api nu tumhehi diṭṭhaṃ vā sutaṃ vā – ‘macchiko macchabandho macche vadhitvā vadhitvā vikkiṇamāno tena kammena tena ājīvena hatthiyāyī vā assayāyī vā rathayāyī vā yānayāyī vā bhogabhogī vā mahantaṃ vā bhogakkhandhaṃ ajjhāvasanto’’’ti? ‘‘No hetaṃ, bhante’’. ‘‘Sādhu, bhikkhave! Mayāpi kho etaṃ, bhikkhave, neva diṭṭhaṃ na sutaṃ – ‘macchiko macchabandho macche vadhitvā vadhitvā vikkiṇamāno tena kammena tena ājīvena hatthiyāyī vā assayāyī vā rathayāyī vā yānayāyī vā bhogabhogī vā mahantaṃ vā bhogakkhandhaṃ ajjhāvasanto’ti. Taṃ kissa hetu? Te hi so, bhikkhave, macche vajjhe vadhāyupanīte [vadhāyānīte (syā. kaṃ.), vadhāya nīte (ka.)] pāpakena manasānupekkhati, tasmā so neva hatthiyāyī hoti na assayāyī na rathayāyī na yānayāyī na bhogabhogī, na mahantaṃ bhogakkhandhaṃ ajjhāvasati.

‘‘Taṃ kiṃ maññatha, bhikkhave, api nu tumhehi diṭṭhaṃ vā sutaṃ vā – ‘goghātako gāvo vadhitvā vadhitvā vikkiṇamāno tena kammena tena ājīvena hatthiyāyī vā assayāyī vā rathayāyī vā yānayāyī vā bhogabhogī vā mahantaṃ vā bhogakkhandhaṃ ajjhāvasanto’’’ti? ‘‘No hetaṃ, bhante’’. ‘‘Sādhu, bhikkhave! Mayāpi kho etaṃ, bhikkhave, neva diṭṭhaṃ na sutaṃ – ‘goghātako gāvo vadhitvā vadhitvā vikkiṇamāno tena kammena tena ājīvena hatthiyāyī vā assayāyī vā rathayāyī vā yānayāyī vā bhogabhogī vā mahantaṃ vā bhogakkhandhaṃ ajjhāvasanto’ti. Taṃ kissa hetu? Te hi so, bhikkhave, gāvo vajjhe vadhāyupanīte pāpakena manasānupekkhati, tasmā so neva hatthiyāyī hoti na assayāyī na rathayāyī na yānayāyī na bhogabhogī, na mahantaṃ bhogakkhandhaṃ ajjhāvasati’’.

‘‘Taṃ kiṃ maññatha, bhikkhave, api nu tumhehi diṭṭhaṃ vā sutaṃ vā – ‘orabbhiko…pe… sūkariko [sokariko (syā.)] …pe… sākuṇiko…pe… māgaviko mage [mige (syā. kaṃ.)] vadhitvā vadhitvā vikkiṇamāno tena kammena tena ājīvena hatthiyāyī vā assayāyī vā rathayāyī vā yānayāyī vā bhogabhogī vā mahantaṃ vā bhogakkhandhaṃ ajjhāvasanto’’’ti? ‘‘No hetaṃ, bhante’’. ‘‘Sādhu, bhikkhave! Mayāpi kho etaṃ, bhikkhave, neva diṭṭhaṃ na sutaṃ – ‘māgaviko mage vadhitvā vadhitvā vikkiṇamāno tena kammena tena ājīvena hatthiyāyī vā assayāyī vā rathayāyī vā yānayāyī vā bhogabhogī vā mahantaṃ vā bhogakkhandhaṃ ajjhāvasanto’ti. Taṃ kissa hetu? Te hi so, bhikkhave, mage vajjhe vadhāyupanīte pāpakena manasānupekkhati, tasmā so neva hatthiyāyī hoti na assayāyī na rathayāyī na yānayāyī na bhogabhogī, na mahantaṃ bhogakkhandhaṃ ajjhāvasati. Te hi (nāma) [( ) bahūsu natthi] so, bhikkhave, tiracchānagate pāṇe vajjhe vadhāyupanīte pāpakena manasānupekkhamāno [manasānupekkhati, tasmā so (syā. ka.)] neva hatthiyāyī bhavissati [hoti (syā. ka.)] na assayāyī na rathayāyī na yānayāyī na bhogabhogī, na mahantaṃ bhogakkhandhaṃ ajjhāvasissati [ajjhāvasati (syā. ka.)]. Ko pana vādo yaṃ manussabhūtaṃ vajjhaṃ vadhāyupanītaṃ pāpakena manasānupekkhati! Tañhi tassa [taṃ hissa (pī. ka.)], bhikkhave, hoti dīgharattaṃ ahitāya dukkhāya. Kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjatī''ti. Aṭṭhamaṃ.

9. Paṭhamamaraṇassatisuttaṃ

19. Ekaṃ samayaṃ bhagavā nātike [nādike (sī. syā. kaṃ. pī.) a. ni. 8.73] viharati giñjakāvasathe. Tatra kho bhagavā bhikkhū āmantesi – ''bhikkhavo''ti. ''Bhadante''ti te bhikkhū bhagavato paccassosuṃ. Bhagavā etadavoca – ''maraṇassati, bhikkhave, bhāvitā bahulīkatā mahapphalā hoti mahānisaṃsā amatogadhā amatapariyosānā. Bhāvetha no tumhe, bhikkhave, maraṇassati''nti?

Evaṃ vutte aññataro bhikkhu bhagavantaṃ etadavoca – ''ahaṃ kho, bhante, bhāvemi maraṇassati''nti. ''Yathā kathaṃ pana tvaṃ, bhikkhu, bhāvesi maraṇassati''nti? ''Idha mayhaṃ, bhante, evaṃ hoti – 'aho vatāhaṃ rattindivaṃ jīveyyaṃ, bhagavato sāsanaṃ manasi kareyyaṃ, bahu vata me kataṃ assā'ti. Evaṃ kho ahaṃ, bhante, bhāvemi maraṇassati''nti.

Aññataropi kho bhikkhu bhagavantaṃ etadavoca – ''ahampi kho, bhante, bhāvemi maraṇassati''nti. ''Yathā kathaṃ pana tvaṃ, bhikkhu, bhāvesi maraṇassati''nti? ''Idha mayhaṃ, bhante, evaṃ hoti – 'aho vatāhaṃ divasaṃ jīveyyaṃ, bhagavato sāsanaṃ manasi kareyyaṃ, bahu vata me kataṃ assā'ti. Evaṃ kho ahaṃ, bhante, bhāvemi maraṇassati''nti.

Aññataropi kho bhikkhu bhagavantaṃ etadavoca – ''ahampi kho, bhante, bhāvemi maraṇassati''nti. ''Yathā kathaṃ pana tvaṃ, bhikkhu, bhāvesi maraṇassati''nti? ''Idha mayhaṃ, bhante, evaṃ hoti – 'aho vatāhaṃ tadantaraṃ jīveyyaṃ yadantaraṃ ekapiṇḍapātaṃ bhuñjāmi, bhagavato sāsanaṃ manasi kareyyaṃ, bahu vata me kataṃ assā'ti. Evaṃ kho ahaṃ, bhante, bhāvemi maraṇassati''nti.

Aññataropi kho bhikkhu bhagavantaṃ etadavoca – ''ahampi kho, bhante, bhāvemi maraṇassati''nti. ''Yathā kathaṃ pana tvaṃ, bhikkhu, bhāvesi maraṇassati''nti? ''Idha mayhaṃ, bhante, evaṃ hoti – 'aho vatāhaṃ tadantaraṃ jīveyyaṃ yadantaraṃ cattāro pañca ālope saṅkhāditvā [saṅkharitvā (ka.)] ajjhoharāmi, bhagavato sāsanaṃ manasi kareyyaṃ, bahu vata me kataṃ assā'ti. Evaṃ kho ahaṃ, bhante, bhāvemi maraṇassati''nti.

Aññataropi kho bhikkhu bhagavantaṃ etadavoca – ''ahampi kho, bhante, bhāvemi maraṇassati''nti. ''Yathā kathaṃ pana tvaṃ, bhikkhu, bhāvesi maraṇassati''nti? ''Idha mayhaṃ, bhante, evaṃ hoti – 'aho vatāhaṃ tadantaraṃ jīveyyaṃ yadantaraṃ ekaṃ ālopaṃ saṅkhāditvā [saṃharitvā (ka.)] ajjhoharāmi, bhagavato sāsanaṃ manasi kareyyaṃ, bahu vata me kataṃ assā'ti. Evaṃ kho ahaṃ, bhante, bhāvemi maraṇassati''nti.

Aññataropi kho bhikkhu bhagavantaṃ etadavoca – ''ahampi kho, bhante, bhāvemi maraṇassati''nti. ''Yathā kathaṃ pana tvaṃ, bhikkhu, bhāvesi maraṇassati''nti? ''Idha mayhaṃ, bhante, evaṃ hoti – 'aho vatāhaṃ tadantaraṃ jīveyyaṃ yadantaraṃ assasitvā vā passasāmi passasitvā vā assasāmi, bhagavato sāsanaṃ manasi kareyyaṃ, bahu vata me kataṃ assā'ti. Evaṃ kho ahaṃ, bhante, bhāvemi maraṇassati''nti.

Evaṃ vutte bhagavā te bhikkhū etadavoca – ''yo cāyaṃ [yvāyaṃ (pī. ka.)], bhikkhave, bhikkhu evaṃ maraṇassatiṃ bhāveti – 'aho vatāhaṃ rattindivaṃ jīveyyaṃ, bhagavato sāsanaṃ manasi kareyyaṃ, bahu vata me kataṃ assā'''ti.

‘‘Yo cāyaṃ [yopāyaṃ (ka.)], bhikkhave, bhikkhu evaṃ maraṇassatiṃ bhāveti – ‘aho vatāhaṃ divasaṃ jīveyyaṃ, bhagavato sāsanaṃ manasi kareyyaṃ, bahu vata me kataṃ assā’’’ti.

‘‘Yo cāyaṃ, bhikkhave, bhikkhu evaṃ maraṇassatiṃ bhāveti – ‘aho vatāhaṃ tadantaraṃ jīveyyaṃ yadantaraṃ ekapiṇḍapātaṃ bhuñjāmi, bhagavato sāsanaṃ manasi kareyyaṃ, bahu vata me kataṃ assā’’’ti.

‘‘Yo cāyaṃ, bhikkhave, bhikkhu evaṃ maraṇassatiṃ bhāveti – ‘aho vatāhaṃ tadantaraṃ jīveyyaṃ yadantaraṃ cattāro pañca ālope saṅkhāditvā ajjhoharāmi, bhagavato sāsanaṃ manasi kareyyaṃ, bahu vata me kataṃ assā’ti. Ime vuccanti, bhikkhave, bhikkhū pamattā viharanti dandhaṃ maraṇassatiṃ bhāventi āsavānaṃ khayāya.

‘‘Yo ca khvāyaṃ [yopāyaṃ (ka.)], bhikkhave, bhikkhu evaṃ maraṇassatiṃ bhāveti – ‘aho vatāhaṃ tadantaraṃ jīveyyaṃ yadantaraṃ ekaṃ ālopaṃ saṅkhāditvā ajjhoharāmi, bhagavato sāsanaṃ manasi kareyyaṃ, bahu vata me kataṃ assā’’’ti.

‘‘Yo cāyaṃ, bhikkhave, bhikkhu evaṃ maraṇassatiṃ bhāveti – ‘aho vatāhaṃ tadantaraṃ jīveyyaṃ yadantaraṃ assasitvā vā passasāmi passasitvā vā assasāmi, bhagavato sāsanaṃ manasi kareyyaṃ, bahu vata me kataṃ assā’ti. Ime vuccanti, bhikkhave, bhikkhū appamattā viharanti tikkhaṃ maraṇassatiṃ bhāventi āsavānaṃ khayāya.

‘‘Tasmātiha, bhikkhave, evaṃ sikkhitabbaṃ – ‘appamattā viharissāma, tikkhaṃ maraṇassatiṃ bhāvessāma āsavānaṃ khayāyā’ti. Evañhi vo, bhikkhave, sikkhitabba’’nti. Navamaṃ.

10. Dutiyamaraṇassatisuttaṃ

20. Ekaṃ samayaṃ bhagavā nātike viharati giñjakāvasathe. Tatra kho bhagavā bhikkhū āmantesi – ‘‘maraṇassati, bhikkhave, bhāvitā bahulīkatā mahapphalā hoti mahānisaṃsā amatogadhā amatapariyosānā. Kathaṃ bhāvitā ca, bhikkhave, maraṇassati kathaṃ bahulīkatā mahapphalā hoti mahānisaṃsā amatogadhā amatapariyosānā?

‘‘Idha, bhikkhave, bhikkhu divase nikkhante rattiyā patihitāya [paṭigatāya (ka.) a. ni. 8.74] iti paṭisañcikkhati – ‘bahukā kho me paccayā maraṇassa – ahi vā maṃ ḍaṃseyya, vicchiko vā maṃ ḍaṃseyya, satapadī vā maṃ ḍaṃseyya; tena me assa kālakiriyā, so mamassa antarāyo. Upakkhalitvā vā papateyyaṃ, bhattaṃ vā me bhuttaṃ byāpajjeyya, pittaṃ vā me kuppeyya, semhaṃ vā me kuppeyya, satthakā vā me vātā kuppeyyuṃ; tena me assa kālakiriyā, so mamassa antarāyo’ti. Tena, bhikkhave, bhikkhunā iti paṭisañcikkhitabbaṃ – ‘atthi nu kho me pāpakā akusalā dhammā appahīnā, ye me assu rattiṃ kālaṃ karontassa antarāyāyā’’’ti.

‘‘Sace, bhikkhave, bhikkhu paccavekkhamāno evaṃ jānāti – ‘atthi me pāpakā akusalā dhammā appahīnā, ye me assu rattiṃ kālaṃ karontassa antarāyāyā’ti, tena, bhikkhave, bhikkhunā tesaṃyeva pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya adhimatto chando ca vāyāmo ca ussāho ca ussoḷhī ca appaṭivānī ca sati ca sampajaññañca karaṇīyaṃ. Seyyathāpi, bhikkhave, ādittacelo vā ādittasīso vā tasseva celassa vā sīsassa vā nibbāpanāya adhimattaṃ chandañca vāyāmañca ussāhañca ussoḷhiñca appaṭivāniñca satiñca sampajaññañca kareyya; evamevaṃ kho, bhikkhave, tena bhikkhunā tesaṃyeva pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya adhimatto chando ca vāyāmo ca ussāho ca ussoḷhī ca appaṭivānī ca sati ca sampajaññañca karaṇīyaṃ.

‘‘Sace pana, bhikkhave, bhikkhu paccavekkhamāno evaṃ jānāti – ‘natthi me pāpakā akusalā dhammā appahīnā, ye me assu rattiṃ kālaṃ karontassa antarāyāyā’ti, tena, bhikkhave, bhikkhunā teneva pītipāmojjena vihātabbaṃ ahorattānusikkhinā kusalesu dhammesu.

‘‘Idha pana, bhikkhave, bhikkhu rattiyā nikkhantāya divase patihite iti paṭisañcikkhati – ‘bahukā kho me paccayā maraṇassa – ahi vā maṃ ḍaṃseyya, vicchiko vā maṃ ḍaṃseyya, satapadī vā maṃ ḍaṃseyya; tena me assa kālakiriyā so mamassa antarāyo. Upakkhalitvā vā papateyyaṃ, bhattaṃ vā me bhuttaṃ byāpajjeyya, pittaṃ vā me kuppeyya, semhaṃ vā me kuppeyya, satthakā vā me vātā kuppeyyuṃ; tena me assa kālakiriyā so mamassa antarāyo’ti. Tena, bhikkhave, bhikkhunā iti paṭisañcikkhitabbaṃ – ‘atthi nu kho me pāpakā akusalā dhammā appahīnā, ye me assu divā kālaṃ karontassa antarāyāyā’’’ti.

‘‘Sace, bhikkhave, bhikkhu paccavekkhamāno evaṃ jānāti – ‘atthi me pāpakā akusalā dhammā appahīnā, ye me assu divā kālaṃ karontassa antarāyāyā’ti, tena, bhikkhave, bhikkhunā tesaṃyeva pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya adhimatto chando ca vāyāmo ca ussāho ca ussoḷhī ca appaṭivānī ca sati ca sampajaññañca karaṇīyaṃ. Seyyathāpi, bhikkhave, ādittacelo vā ādittasīso vā tasseva celassa vā sīsassa vā nibbāpanāya adhimattaṃ chandañca vāyāmañca ussāhañca ussoḷhiñca appaṭivāniñca satiñca sampajaññañca kareyya; evamevaṃ kho, bhikkhave, tena bhikkhunā tesaṃyeva pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya adhimatto chando ca vāyāmo ca ussāho ca ussoḷhī ca appaṭivānī ca sati ca sampajaññañca karaṇīyaṃ.

‘‘Sace pana, bhikkhave, bhikkhu paccavekkhamāno evaṃ jānāti – ‘natthi me pāpakā akusalā dhammā appahīnā, ye me assu divā kālaṃ karontassa antarāyāyā’ti, tena, bhikkhave, bhikkhunā teneva pītipāmojjena vihātabbaṃ ahorattānusikkhinā kusalesu dhammesu. Evaṃ bhāvitā kho, bhikkhave, maraṇassati evaṃ bahulīkatā mahapphalā hoti mahānisaṃsā amatogadhā amatapariyosānā’’ti. Dasamaṃ.

Sāraṇīyavaggo dutiyo.

Tassuddānaṃ –

Dve sāraṇī nisāraṇīyaṃ, bhaddakaṃ anutappiyaṃ;
Nakulaṃ soppamacchā ca, dve honti maraṇassatīti.

3. Anuttariyavaggo

1. Sāmakasuttaṃ

21. Ekaṃ samayaṃ bhagavā sakkesu viharati sāmagāmake pokkharaṇiyāyaṃ. Atha kho aññatarā devatā abhikkantāya rattiyā abhikkantavaṇṇā kevalakappaṃ pokkharaṇiyaṃ obhāsetvā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ aṭṭhāsi. Ekamantaṃ ṭhitā kho sā devatā bhagavantaṃ etadavoca –

‘‘Tayome, bhante, dhammā bhikkhuno parihānāya saṃvattanti. Katame tayo? Kammārāmatā, bhassārāmatā, niddārāmatā – ime kho, bhante, tayo dhammā bhikkhuno parihānāya saṃvattantī’’ti. Idamavoca sā devatā. Samanuñño satthā ahosi. Atha kho sā devatā ‘‘samanuñño me satthā’’ti bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā tatthevantaradhāyi.

Atha kho bhagavā tassā rattiyā accayena bhikkhū āmantesi – ‘‘imaṃ, bhikkhave, rattiṃ aññatarā devatā abhikkantāya rattiyā abhikkantavaṇṇā kevalakappaṃ pokkharaṇiyaṃ obhāsetvā yenāhaṃ tenupasaṅkami; upasaṅkamitvā maṃ abhivādetvā ekamantaṃ aṭṭhāsi. Ekamantaṃ ṭhitā kho, bhikkhave, sā devatā maṃ etadavoca – ‘tayome, bhante, dhammā bhikkhuno parihānāya saṃvattanti. Katame tayo? Kammārāmatā, bhassārāmatā, niddārāmatā – ime kho, bhante, tayo dhammā bhikkhuno parihānāya saṃvattantī’ti. Idamavoca, bhikkhave, sā devatā. Idaṃ vatvā maṃ abhivādetvā padakkhiṇaṃ katvā tatthevantaradhāyi. Tesaṃ vo [kho (ka.)], bhikkhave, alābhā tesaṃ dulladdhaṃ, ye vo devatāpi jānanti kusalehi dhammehi parihāyamāne''.

''Aparepi, bhikkhave, tayo parihāniye dhamme desessāmi. Taṃ suṇātha, sādhukaṃ manasi karotha; bhāsissāmī''ti. ''Evaṃ, bhante''ti kho te bhikkhū bhagavato paccassosuṃ. Bhagavā etadavoca – ''katame ca, bhikkhave, tayo parihāniyā dhammā? Saṅgaṇikārāmatā, dovacassatā, pāpamittatā – ime kho, bhikkhave, tayo parihāniyā dhammā''.

''Ye hi keci, bhikkhave, atītamaddhānaṃ parihāyiṃsu kusalehi dhammehi, sabbete imeheva chahi dhammehi parihāyiṃsu kusalehi dhammehi. Yepi hi keci, bhikkhave, anāgatamaddhānaṃ parihāyissanti kusalehi dhammehi, sabbete imeheva chahi dhammehi parihāyissanti kusalehi dhammehi. Yepi hi keci, bhikkhave, etarahi parihāyanti kusalehi dhammehi, sabbete imeheva chahi dhammehi parihāyanti kusalehi dhammehī''ti. Paṭhamaṃ.

2. Aparihāniyasuttaṃ

22. ''Chayime, bhikkhave, aparihāniye dhamme desessāmi, taṃ suṇātha…pe… katame ca, bhikkhave, cha aparihāniyā dhammā? Na kammārāmatā, na bhassārāmatā, na niddārāmatā, na saṅgaṇikārāmatā, sovacassatā, kalyāṇamittatā – ime kho, bhikkhave, cha aparihāniyā dhammā.

''Ye hi keci, bhikkhave, atītamaddhānaṃ na parihāyiṃsu kusalehi dhammehi, sabbete imeheva chahi dhammehi na parihāyiṃsu kusalehi dhammehi. Yepi hi keci, bhikkhave, anāgatamaddhānaṃ na parihāyissanti kusalehi dhammehi, sabbete imeheva chahi dhammehi na parihāyissanti kusalehi dhammehi. Yepi hi keci, bhikkhave, etarahi na parihāyanti kusalehi dhammehi, sabbete imeheva chahi dhammehi na parihāyanti kusalehi dhammehī''ti. Dutiyaṃ.

3. Bhayasuttaṃ

23. '''Bhaya'nti, bhikkhave, kāmānametaṃ adhivacanaṃ; 'dukkha'nti, bhikkhave, kāmānametaṃ adhivacanaṃ; 'rogo'ti, bhikkhave, kāmānametaṃ adhivacanaṃ; 'gaṇḍo'ti, bhikkhave, kāmānametaṃ adhivacanaṃ; 'saṅgo'ti, bhikkhave, kāmānametaṃ adhivacanaṃ; 'paṅko'ti, bhikkhave, kāmānametaṃ adhivacanaṃ.

''Kasmā ca, bhikkhave, 'bhaya'nti kāmānametaṃ adhivacanaṃ? Kāmarāgarattāyaṃ, bhikkhave, chandarāgavinibaddho diṭṭhadhammikāpi bhayā na parimuccati, samparāyikāpi bhayā na parimuccati, tasmā 'bhaya'nti kāmānametaṃ adhivacanaṃ. Kasmā ca, bhikkhave, dukkhanti…pe… rogoti… gaṇḍoti… saṅgoti… paṅkoti kāmānametaṃ adhivacanaṃ? Kāmarāgarattāyaṃ, bhikkhave, chandarāgavinibaddho diṭṭhadhammikāpi paṅkā na parimuccati, samparāyikāpi paṅkā na parimuccati, tasmā 'paṅko'ti kāmānametaṃ adhivacana''nti.

''Bhayaṃ dukkhaṃ rogo gaṇḍo, saṅgo paṅko ca ubhayaṃ;
Ete kāmā pavuccanti, yattha satto puthujjano.

''Upādāne bhayaṃ disvā, jātimaraṇasambhave;
Anupādā vimuccanti, jātimaraṇasaṅkhaye.

''Te khemappattā sukhino, diṭṭhadhammābhinibbutā;
Sabbaverabhayātītā [sabbe verabhayātītā (syā.)], sabbadukkhaṃ upaccagu''nti. tatiyaṃ;

4. Himavantasuttaṃ

24. ‘‘Chahi, bhikkhave, dhammehi samannāgato bhikkhu himavantaṃ pabbatarājaṃ padāleyya, ko pana vādo chavāya avijjāya! Katamehi chahi? Idha, bhikkhave, bhikkhu samādhissa samāpattikusalo hoti, samādhissa ṭhitikusalo hoti, samādhissa vuṭṭhānakusalo hoti, samādhissa kallitakusalo [kallatākusalo (syā. kaṃ. ka.) saṃ. ni. 3.665 passitabbaṃ] hoti, samādhissa gocarakusalo hoti, samādhissa abhinīhārakusalo hoti. Imehi kho, bhikkhave, chahi dhammehi samannāgato bhikkhu himavantaṃ pabbatarājaṃ padāleyya, ko pana vādo chavāya avijjāyā’’ti! Catutthaṃ.

5. Anussatiṭṭhānasuttaṃ

25. ‘‘Chayimāni, bhikkhave, anussatiṭṭhānāni. Katamāni cha? Idha, bhikkhave, ariyasāvako tathāgataṃ anussarati – ‘itipi so bhagavā…pe… satthā devamanussānaṃ buddho bhagavā’ti. Yasmiṃ, bhikkhave, samaye ariyasāvako tathāgataṃ anussarati, nevassa tasmiṃ samaye rāgapariyuṭṭhitaṃ cittaṃ hoti, na dosapariyuṭṭhitaṃ cittaṃ hoti, na mohapariyuṭṭhitaṃ cittaṃ hoti; ujugatamevassa tasmiṃ samaye cittaṃ hoti, nikkhantaṃ muttaṃ vuṭṭhitaṃ gedhamhā. ‘Gedho’ti kho, bhikkhave, pañcannetaṃ kāmaguṇānaṃ adhivacanaṃ. Idampi kho, bhikkhave, ārammaṇaṃ karitvā evamidhekacce sattā visujjhanti.

‘‘Puna caparaṃ, bhikkhave, ariyasāvako dhammaṃ anussarati – ‘svākkhāto bhagavatā dhammo…pe… paccattaṃ veditabbo viññūhī’ti. Yasmiṃ, bhikkhave, samaye ariyasāvako dhammaṃ anussarati, nevassa tasmiṃ samaye rāgapariyuṭṭhitaṃ cittaṃ hoti, na dosapariyuṭṭhitaṃ cittaṃ hoti, na mohapariyuṭṭhitaṃ cittaṃ hoti; ujugatamevassa tasmiṃ samaye cittaṃ hoti, nikkhantaṃ muttaṃ vuṭṭhitaṃ gedhamhā. ‘Gedho’ti kho, bhikkhave, pañcannetaṃ kāmaguṇānaṃ adhivacanaṃ. Idampi kho, bhikkhave, ārammaṇaṃ karitvā evamidhekacce sattā visujjhanti.

‘‘Puna caparaṃ, bhikkhave, ariyasāvako saṅghaṃ anussarati – ‘suppaṭipanno bhagavato sāvakasaṅgho…pe… anuttaraṃ puññakkhettaṃ lokassā’ti. Yasmiṃ, bhikkhave, samaye ariyasāvako saṅghaṃ anussarati, nevassa tasmiṃ samaye rāgapariyuṭṭhitaṃ cittaṃ hoti, na dosapariyuṭṭhitaṃ cittaṃ hoti, na mohapariyuṭṭhitaṃ cittaṃ hoti; ujugatamevassa tasmiṃ samaye cittaṃ hoti, nikkhantaṃ muttaṃ vuṭṭhitaṃ gedhamhā. ‘Gedho’ti kho, bhikkhave, pañcannetaṃ kāmaguṇānaṃ adhivacanaṃ. Idampi kho, bhikkhave, ārammaṇaṃ karitvā evamidhekacce sattā visujjhanti.

‘‘Puna caparaṃ, bhikkhave, ariyasāvako attano sīlāni anussarati akhaṇḍāni…pe… samādhisaṃvattanikāni. Yasmiṃ, bhikkhave, samaye ariyasāvako sīlaṃ anussarati, nevassa tasmiṃ samaye rāgapariyuṭṭhitaṃ cittaṃ hoti, na dosapariyuṭṭhitaṃ cittaṃ hoti, na mohapariyuṭṭhitaṃ cittaṃ hoti; ujugatamevassa tasmiṃ samaye cittaṃ hoti, nikkhantaṃ muttaṃ vuṭṭhitaṃ gedhamhā. ‘Gedho’ti kho, bhikkhave, pañcannetaṃ kāmaguṇānaṃ adhivacanaṃ. Idampi kho, bhikkhave, ārammaṇaṃ karitvā evamidhekacce sattā visujjhanti.

‘‘Puna caparaṃ, bhikkhave, ariyasāvako attano cāgaṃ anussarati – ‘lābhā vata me! Suladdhaṃ vata me…pe… yācayogo dānasaṃvibhāgarato’ti. Yasmiṃ…pe… evamidhekacce sattā visujjhanti.

‘‘Puna caparaṃ, bhikkhave, ariyasāvako devatā anussarati – ‘santi devā cātumahārājikā, santi devā tāvatiṃsā, santi devā yāmā, santi devā tusitā, santi devā nimmānaratino, santi devā paranimmitavasavattino, santi devā brahmakāyikā, santi devā tatuttari. Yathārūpāya saddhāya samannāgatā tā devatā ito cutā tattha upapannā; mayhampi tathārūpā saddhā saṃvijjati. Yathārūpena sīlena… sutena… cāgena… paññāya samannāgatā tā devatā ito cutā tattha upapannā; mayhampi tathārūpā paññā saṃvijjatī’’’ ti.

‘‘Yasmiṃ, bhikkhave, samaye ariyasāvako attano ca tāsañca devatānaṃ saddhañca sīlañca sutañca cāgañca paññañca anussarati nevassa tasmiṃ samaye rāgapariyuṭṭhitaṃ cittaṃ hoti, na dosapariyuṭṭhitaṃ cittaṃ hoti, na mohapariyuṭṭhitaṃ cittaṃ hoti; ujugatamevassa tasmiṃ samaye cittaṃ hoti, nikkhantaṃ muttaṃ vuṭṭhitaṃ gedhamhā. ‘Gedho’ti kho, bhikkhave, pañcannetaṃ kāmaguṇānaṃ adhivacanaṃ. Idampi kho, bhikkhave, ārammaṇaṃ karitvā evamidhekacce sattā visujjhanti. Imāni kho, bhikkhave, cha anussatiṭṭhānānī’’ti. Pañcamaṃ.

6. Mahākaccānasuttaṃ

26. Tatra kho āyasmā mahākaccāno bhikkhū āmantesi – ‘‘āvuso bhikkhave’’ti. ‘‘Āvuso’’ti kho te bhikkhū āyasmato mahākaccānassa paccassosuṃ. Āyasmā mahākaccāno etadavoca – ‘‘acchariyaṃ, āvuso; abbhutaṃ, āvuso! Yāvañcidaṃ tena bhagavatā jānatā passatā arahatā sammāsambuddhena sambādhe okāsādhigamo anubuddho sattānaṃ visuddhiyā sokaparidevānaṃ samatikkamāya dukkhadomanassānaṃ atthaṅgamāya ñāyassa adhigamāya nibbānassa sacchikiriyāya, yadidaṃ cha anussatiṭṭhānāni.

‘‘Katamāni cha? Idhāvuso, ariyasāvako tathāgataṃ anussarati – ‘itipi so bhagavā …pe… satthā devamanussānaṃ buddho bhagavā’ti. Yasmiṃ, āvuso, samaye ariyasāvako tathāgataṃ anussarati nevassa tasmiṃ samaye rāgapariyuṭṭhitaṃ cittaṃ hoti, na dosapariyuṭṭhitaṃ cittaṃ hoti, na mohapariyuṭṭhitaṃ cittaṃ hoti; ujugatamevassa tasmiṃ samaye cittaṃ hoti, nikkhantaṃ muttaṃ vuṭṭhitaṃ gedhamhā. ‘Gedho’ti kho, āvuso, pañcannetaṃ kāmaguṇānaṃ adhivacanaṃ. Sa kho so, āvuso, ariyasāvako sabbaso ākāsasamena cetasā viharati vipulena mahaggatena appamāṇena averena abyāpajjena. Idampi kho, āvuso, ārammaṇaṃ karitvā evamidhekacce sattā visuddhidhammā bhavanti.

‘‘Puna caparaṃ, āvuso, ariyasāvako dhammaṃ anussarati – ‘svākkhāto bhagavatā dhammo…pe… paccattaṃ veditabbo viññūhī’ti. Yasmiṃ, āvuso, samaye ariyasāvako dhammaṃ anussarati nevassa tasmiṃ samaye rāgapariyuṭṭhitaṃ cittaṃ hoti, na dosapariyuṭṭhitaṃ cittaṃ hoti, na mohapariyuṭṭhitaṃ cittaṃ hoti; ujugatamevassa tasmiṃ samaye cittaṃ hoti, nikkhantaṃ muttaṃ vuṭṭhitaṃ gedhamhā. ‘Gedho’ti kho, āvuso, pañcannetaṃ kāmaguṇānaṃ adhivacanaṃ. Sa kho so, āvuso, ariyasāvako sabbaso ākāsasamena cetasā viharati vipulena mahaggatena appamāṇena averena abyāpajjena. Idampi kho, āvuso, ārammaṇaṃ karitvā evamidhekacce sattā visuddhidhammā bhavanti.

‘‘Puna caparaṃ, āvuso, ariyasāvako saṅghaṃ anussarati – ‘suppaṭipanno bhagavato sāvakasaṅgho…pe… anuttaraṃ puññakkhettaṃ lokassā’ti. Yasmiṃ, āvuso, samaye ariyasāvako saṅghaṃ anussarati nevassa tasmiṃ samaye rāgapariyuṭṭhitaṃ cittaṃ hoti, na dosapariyuṭṭhitaṃ cittaṃ hoti, na mohapariyuṭṭhitaṃ cittaṃ hoti; ujugatamevassa tasmiṃ samaye cittaṃ hoti, nikkhantaṃ muttaṃ vuṭṭhitaṃ gedhamhā. ‘Gedho’ti kho, āvuso, pañcannetaṃ kāmaguṇānaṃ adhivacanaṃ. Sa kho so, āvuso, ariyasāvako sabbaso ākāsasamena cetasā viharati vipulena mahaggatena appamāṇena averena abyāpajjena. Idampi kho, āvuso, ārammaṇaṃ karitvā evamidhekacce sattā visuddhidhammā bhavanti.

‘‘Puna caparaṃ, āvuso, ariyasāvako attano sīlāni anussarati akhaṇḍāni…pe… samādhisaṃvattanikāni. Yasmiṃ, āvuso, samaye ariyasāvako attano sīlaṃ anussarati nevassa tasmiṃ samaye rāgapariyuṭṭhitaṃ cittaṃ hoti, na dosapariyuṭṭhitaṃ cittaṃ hoti, na mohapariyuṭṭhitaṃ cittaṃ hoti; ujugatamevassa tasmiṃ samaye cittaṃ hoti, nikkhantaṃ muttaṃ vuṭṭhitaṃ gedhamhā. ‘Gedho’ti kho, āvuso, pañcannetaṃ kāmaguṇānaṃ adhivacanaṃ. Sa kho so, āvuso, ariyasāvako sabbaso ākāsasamena cetasā viharati vipulena mahaggatena appamāṇena averena abyāpajjena. Idampi kho, āvuso, ārammaṇaṃ karitvā evamidhekacce sattā visuddhidhammā bhavanti.

‘‘Puna caparaṃ, āvuso, ariyasāvako attano cāgaṃ anussarati – ‘lābhā vata me, suladdhaṃ vata me…pe… yācayogo dānasaṃvibhāgarato’ti. Yasmiṃ, āvuso, samaye ariyasāvako attano cāgaṃ anussarati nevassa tasmiṃ samaye rāgapariyuṭṭhitaṃ cittaṃ hoti, na dosapariyuṭṭhitaṃ cittaṃ hoti, na mohapariyuṭṭhitaṃ cittaṃ hoti; ujugatamevassa tasmiṃ samaye cittaṃ hoti, nikkhantaṃ muttaṃ vuṭṭhitaṃ gedhamhā. ‘Gedho’ti kho, āvuso, pañcannetaṃ kāmaguṇānaṃ adhivacanaṃ. Sa kho so, āvuso, ariyasāvako sabbaso ākāsasamena cetasā viharati vipulena mahaggatena appamāṇena averena abyāpajjena. Idampi kho, āvuso, ārammaṇaṃ karitvā evamidhekacce sattā visuddhidhammā bhavanti.

‘‘Puna caparaṃ, āvuso, ariyasāvako devatā anussarati – ‘santi devā cātumahārājikā, santi devā… pe… tatuttari. Yathārūpāya saddhāya samannāgatā tā devatā ito cutā tattha upapannā; mayhampi tathārūpā saddhā saṃvijjati. Yathārūpena sīlena…pe… sutena… cāgena… paññāya samannāgatā tā devatā ito cutā tattha upapannā; mayhampi tathārūpā paññā saṃvijjatī’ti. Yasmiṃ, āvuso, samaye ariyasāvako attano ca tāsañca devatānaṃ saddhañca sīlañca sutañca cāgañca paññañca anussarati nevassa tasmiṃ samaye rāgapariyuṭṭhitaṃ cittaṃ hoti, na dosapariyuṭṭhitaṃ cittaṃ hoti, na mohapariyuṭṭhitaṃ cittaṃ hoti; ujugatamevassa tasmiṃ samaye cittaṃ hoti, nikkhantaṃ muttaṃ vuṭṭhitaṃ gedhamhā. ‘Gedho’ti kho, āvuso, pañcannetaṃ kāmaguṇānaṃ adhivacanaṃ. Sa kho so, āvuso, ariyasāvako sabbaso ākāsasamena cetasā viharati vipulena mahaggatena appamāṇena averena abyāpajjena. Idampi kho, āvuso, ārammaṇaṃ karitvā evamidhekacce sattā visuddhidhammā bhavanti.

‘‘Acchariyaṃ, āvuso; abbhutaṃ, āvuso! Yāvañcidaṃ tena bhagavatā jānatā passatā arahatā sammāsambuddhena sambādhe okāsādhigamo anubuddho sattānaṃ visuddhiyā sokaparidevānaṃ samatikkamāya dukkhadomanassānaṃ atthaṅgamāya ñāyassa adhigamāya nibbānassa sacchikiriyāya, yadidaṃ cha anussatiṭṭhānānī’’ti. Chaṭṭhaṃ.

7. Paṭhamasamayasuttaṃ

27. Atha kho aññataro bhikkhu yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho so bhikkhu bhagavantaṃ etadavoca – ‘‘kati nu kho, bhante, samayā manobhāvanīyassa bhikkhuno dassanāya upasaṅkamitu’’nti? ‘‘Chayime, bhikkhu, samayā manobhāvanīyassa bhikkhuno dassanāya upasaṅkamituṃ’’.

‘‘Katame cha? Idha, bhikkhu, yasmiṃ samaye bhikkhu kāmarāgapariyuṭṭhitena cetasā viharati kāmarāgaparetena, uppannassa ca kāmarāgassa nissaraṇaṃ yathābhūtaṃ nappajānāti tasmiṃ samaye manobhāvanīyo bhikkhu upasaṅkamitvā evamassa vacanīyo – ‘ahaṃ kho, āvuso, kāmarāgapariyuṭṭhitena cetasā viharāmi kāmarāgaparetena, uppannassa ca kāmarāgassa nissaraṇaṃ yathābhūtaṃ nappajānāmi. Sādhu vata me, āyasmā, kāmarāgassa pahānāya dhammaṃ desetū’ti. Tassa manobhāvanīyo bhikkhu kāmarāgassa pahānāya dhammaṃ deseti. Ayaṃ, bhikkhu, paṭhamo samayo manobhāvanīyassa bhikkhuno dassanāya upasaṅkamituṃ.

‘‘Puna caparaṃ, bhikkhu, yasmiṃ samaye bhikkhu byāpādapariyuṭṭhitena cetasā viharati byāpādaparetena, uppannassa ca byāpādassa nissaraṇaṃ yathābhūtaṃ nappajānāti tasmiṃ samaye manobhāvanīyo bhikkhu upasaṅkamitvā evamassa vacanīyo – ‘ahaṃ kho, āvuso, byāpādapariyuṭṭhitena cetasā viharāmi byāpādaparetena, uppannassa ca byāpādassa nissaraṇaṃ yathābhūtaṃ nappajānāmi. Sādhu vata me, āyasmā, byāpādassa pahānāya dhammaṃ desetū’ti. Tassa manobhāvanīyo bhikkhu byāpādassa pahānāya dhammaṃ deseti. Ayaṃ, bhikkhu, dutiyo samayo manobhāvanīyassa bhikkhuno dassanāya upasaṅkamituṃ.

‘‘Puna caparaṃ, bhikkhu, yasmiṃ samaye bhikkhu thinamiddhapariyuṭṭhitena cetasā viharati thinamiddhaparetena, uppannassa ca thinamiddhassa nissaraṇaṃ yathābhūtaṃ nappajānāti tasmiṃ samaye manobhāvanīyo bhikkhu upasaṅkamitvā evamassa vacanīyo – ‘ahaṃ kho, āvuso, thinamiddhapariyuṭṭhitena cetasā viharāmi thinamiddhaparetena, uppannassa ca thinamiddhassa nissaraṇaṃ yathābhūtaṃ nappajānāmi. Sādhu vata me, āyasmā, thinamiddhassa pahānāya dhammaṃ desetū’ti. Tassa manobhāvanīyo bhikkhu thinamiddhassa pahānāya dhammaṃ deseti. Ayaṃ, bhikkhu, tatiyo samayo manobhāvanīyassa bhikkhuno dassanāya upasaṅkamituṃ.

‘‘Puna caparaṃ, bhikkhu, yasmiṃ samaye bhikkhu uddhaccakukkuccapariyuṭṭhitena cetasā viharati uddhaccakukkuccaparetena, uppannassa ca uddhaccakukkuccassa nissaraṇaṃ yathābhūtaṃ nappajānāti tasmiṃ samaye manobhāvanīyo bhikkhu upasaṅkamitvā evamassa vacanīyo – ‘ahaṃ kho, āvuso, uddhaccakukkuccapariyuṭṭhitena cetasā viharāmi uddhaccakukkuccaparetena, uppannassa ca uddhaccakukkuccassa nissaraṇaṃ yathābhūtaṃ nappajānāmi. Sādhu vata me, āyasmā, uddhaccakukkuccassa pahānāya dhammaṃ desetū’ti. Tassa manobhāvanīyo bhikkhu uddhaccakukkuccassa pahānāya dhammaṃ deseti. Ayaṃ, bhikkhu, catuttho samayo manobhāvanīyassa bhikkhuno dassanāya upasaṅkamituṃ.

‘‘Puna caparaṃ, bhikkhu, yasmiṃ samaye bhikkhu vicikicchāpariyuṭṭhitena cetasā viharati vicikicchāparetena, uppannāya ca vicikicchāya nissaraṇaṃ yathābhūtaṃ nappajānāti tasmiṃ samaye manobhāvanīyo bhikkhu upasaṅkamitvā evamassa vacanīyo – ‘ahaṃ, āvuso, vicikicchāpariyuṭṭhitena cetasā viharāmi vicikicchāparetena, uppannāya ca vicikicchāya nissaraṇaṃ yathābhūtaṃ nappajānāmi. Sādhu vata me, āyasmā, vicikicchāya pahānāya dhammaṃ desetū’ti. Tassa manobhāvanīyo bhikkhu vicikicchāya pahānāya dhammaṃ deseti. Ayaṃ, bhikkhu, pañcamo samayo manobhāvanīyassa bhikkhuno dassanāya upasaṅkamituṃ.

‘‘Puna caparaṃ, bhikkhu, yasmiṃ samaye bhikkhu yaṃ nimittaṃ āgamma yaṃ nimittaṃ manasikaroto anantarā āsavānaṃ khayo hoti taṃ nimittaṃ nappajānāti tasmiṃ samaye manobhāvanīyo bhikkhu upasaṅkamitvā evamassa vacanīyo – ‘ahaṃ kho, āvuso, yaṃ nimittaṃ āgamma yaṃ nimittaṃ manasikaroto anantarā āsavānaṃ khayo hoti, taṃ nimittaṃ nappajānāmi. Sādhu vata me, āyasmā, āsavānaṃ khayāya dhammaṃ desetū’ti. Tassa manobhāvanīyo bhikkhu āsavānaṃ khayāya dhammaṃ deseti. Ayaṃ, bhikkhu, chaṭṭho samayo manobhāvanīyassa bhikkhuno dassanāya upasaṅkamituṃ. Ime kho, bhikkhu, cha samayā manobhāvanīyassa bhikkhuno dassanāya upasaṅkamitu’’nti. Sattamaṃ.

8. Dutiyasamayasuttaṃ

28. Ekaṃ samayaṃ sambahulā therā bhikkhū bārāṇasiyaṃ viharanti isipatane migadāye. Atha kho tesaṃ therānaṃ bhikkhūnaṃ pacchābhattaṃ piṇḍapātapaṭikkantānaṃ maṇḍalamāḷe sannisinnānaṃ sannipatitānaṃ ayamantarākathā udapādi – ‘‘ko nu kho, āvuso, samayo manobhāvanīyassa bhikkhuno dassanāya upasaṅkamitu’’nti?

Evaṃ vutte aññataro bhikkhu there bhikkhū etadavoca – ‘‘yasmiṃ, āvuso, samaye manobhāvanīyo bhikkhu pacchābhattaṃ piṇḍapātapaṭikkanto pāde pakkhāletvā nisinno hoti pallaṅkaṃ ābhujitvā ujuṃ kāyaṃ paṇidhāya parimukhaṃ satiṃ upaṭṭhapetvā, so samayo manobhāvanīyassa bhikkhuno dassanāya upasaṅkamitu’’nti.

Evaṃ vutte aññataro bhikkhu taṃ bhikkhuṃ etadavoca – ‘‘na kho, āvuso, so samayo manobhāvanīyassa bhikkhuno dassanāya upasaṅkamituṃ. Yasmiṃ, āvuso, samaye manobhāvanīyo bhikkhu pacchābhattaṃ piṇḍapātapaṭikkanto pāde pakkhāletvā nisinno hoti pallaṅkaṃ ābhujitvā ujuṃ kāyaṃ paṇidhāya parimukhaṃ satiṃ upaṭṭhapetvā, cārittakilamathopissa tasmiṃ samaye appaṭippassaddho hoti, bhattakilamathopissa tasmiṃ samaye appaṭippassaddho hoti. Tasmā so asamayo manobhāvanīyassa bhikkhuno dassanāya upasaṅkamituṃ. Yasmiṃ, āvuso, samaye manobhāvanīyo bhikkhu sāyanhasamayaṃ paṭisallānā vuṭṭhito vihārapacchāyāyaṃ nisinno hoti pallaṅkaṃ ābhujitvā ujuṃ kāyaṃ paṇidhāya parimukhaṃ satiṃ upaṭṭhapetvā, so samayo manobhāvanīyassa bhikkhuno dassanāya upasaṅkamitu’’nti.

Evaṃ vutte aññataro bhikkhu taṃ bhikkhuṃ etadavoca – ‘‘na kho, āvuso, so samayo manobhāvanīyassa bhikkhuno dassanāya upasaṅkamituṃ. Yasmiṃ, āvuso, samaye manobhāvanīyo bhikkhu sāyanhasamayaṃ paṭisallānā vuṭṭhito vihārapacchāyāyaṃ nisinno hoti pallaṅkaṃ ābhujitvā ujuṃ kāyaṃ paṇidhāya parimukhaṃ satiṃ upaṭṭhapetvā, yadevassa divā samādhinimittaṃ manasikataṃ hoti tadevassa tasmiṃ samaye samudācarati. Tasmā so asamayo manobhāvanīyassa bhikkhuno dassanāya upasaṅkamituṃ. Yasmiṃ, āvuso, samaye manobhāvanīyo bhikkhu rattiyā paccūsasamayaṃ paccuṭṭhāya nisinno hoti pallaṅkaṃ ābhujitvā ujuṃ kāyaṃ paṇidhāya parimukhaṃ satiṃ upaṭṭhapetvā, so samayo manobhāvanīyassa bhikkhuno dassanāya upasaṅkamitu''nti.

Evaṃ vutte aññataro bhikkhu taṃ bhikkhuṃ etadavoca – ''na kho, āvuso, so samayo manobhāvanīyassa bhikkhuno dassanāya upasaṅkamituṃ. Yasmiṃ, āvuso, samaye manobhāvanīyo bhikkhu rattiyā paccūsasamayaṃ paccuṭṭhāya nisinno hoti pallaṅkaṃ ābhujitvā ujuṃ kāyaṃ paṇidhāya parimukhaṃ satiṃ upaṭṭhapetvā, ojaṭṭhāyissa tasmiṃ samaye kāyo hoti phāsussa hoti buddhānaṃ sāsanaṃ manasi kātuṃ. Tasmā so asamayo manobhāvanīyassa bhikkhuno dassanāya upasaṅkamitu''nti.

Evaṃ vutte āyasmā mahākaccāno there bhikkhū etadavoca – ''sammukhā metaṃ, āvuso, bhagavato sutaṃ sammukhā paṭiggahitaṃ – 'chayime, bhikkhu, samayā manobhāvanīyassa bhikkhuno dassanāya upasaṅkamituṃ'''.

''Katame cha? Idha, bhikkhu, yasmiṃ samaye bhikkhu kāmarāgapariyuṭṭhitena cetasā viharati kāmarāgaparetena, uppannassa ca kāmarāgassa nissaraṇaṃ yathābhūtaṃ nappajānāti, tasmiṃ samaye manobhāvanīyo bhikkhu upasaṅkamitvā evamassa vacanīyo – 'ahaṃ kho, āvuso, kāmarāgapariyuṭṭhitena cetasā viharāmi kāmarāgaparetena, uppannassa ca kāmarāgassa nissaraṇaṃ yathābhūtaṃ nappajānāmi. Sādhu vata me āyasmā kāmarāgassa pahānāya dhammaṃ desetū'ti. Tassa manobhāvanīyo bhikkhu kāmarāgassa pahānāya dhammaṃ deseti. Ayaṃ, bhikkhu, paṭhamo samayo manobhāvanīyassa bhikkhuno dassanāya upasaṅkamituṃ.

''Puna caparaṃ, bhikkhu, yasmiṃ samaye bhikkhu byāpādapariyuṭṭhitena cetasā viharati…pe… thinamiddhapariyuṭṭhitena cetasā viharati… uddhaccakukkuccapariyuṭṭhitena cetasā viharati… vicikicchāpariyuṭṭhitena cetasā viharati… yaṃ nimittaṃ āgamma yaṃ nimittaṃ manasikaroto anantarā āsavānaṃ khayo hoti, taṃ nimittaṃ na jānāti na passati, tasmiṃ samaye manobhāvanīyo bhikkhu upasaṅkamitvā evamassa vacanīyo – 'ahaṃ kho, āvuso, yaṃ nimittaṃ āgamma yaṃ nimittaṃ manasikaroto anantarā āsavānaṃ khayo hoti taṃ nimittaṃ na jānāmi na passāmi. Sādhu vata me āyasmā āsavānaṃ khayāya dhammaṃ desetū'ti. Tassa manobhāvanīyo bhikkhu āsavānaṃ khayāya dhammaṃ deseti. Ayaṃ, bhikkhu, chaṭṭho samayo manobhāvanīyassa bhikkhuno dassanāya upasaṅkamituṃ.

''Sammukhā metaṃ, āvuso, bhagavato sutaṃ sammukhā paṭiggahitaṃ – 'ime kho, bhikkhu, cha samayā manobhāvanīyassa bhikkhuno dassanāya upasaṅkamitu'''nti. Aṭṭhamaṃ.

9. Udāyīsuttaṃ

29. Atha kho bhagavā āyasmantaṃ udāyiṃ āmantesi – ''kati nu kho, udāyi, anussatiṭṭhānānī''ti? Evaṃ vutte āyasmā udāyī tuṇhī ahosi. Dutiyampi kho bhagavā āyasmantaṃ udāyiṃ āmantesi – ''kati nu kho, udāyi, anussatiṭṭhānānī''ti? Dutiyampi kho āyasmā udāyī tuṇhī ahosi. Tatiyampi kho bhagavā āyasmantaṃ udāyiṃ āmantesi – ''kati nu kho, udāyi, anussatiṭṭhānānī''ti? Tatiyampi kho āyasmā udāyī tuṇhī ahosi.

Atha kho āyasmā ānando āyasmantaṃ udāyiṃ etadavoca – ''satthā taṃ, āvuso udāyi, āmantesī''ti. ''Suṇomahaṃ, āvuso ānanda, bhagavato. Idha, bhante, bhikkhu anekavihitaṃ pubbenivāsaṃ anussarati – seyyathidaṃ ekampi jātiṃ dvepi jātiyo…pe…. Iti sākāraṃ sauddesaṃ anekavihitaṃ pubbenivāsaṃ anussarati. Idaṃ, bhante, anussatiṭṭhāna''nti.

Atha kho bhagavā āyasmantaṃ ānandaṃ āmantesi – ''aññāsiṃ kho ahaṃ, ānanda – 'nevāyaṃ udāyī moghapuriso adhicittaṃ anuyutto viharatī'ti. Kati nu kho, ānanda, anussatiṭṭhānānī''ti?

''Pañca, bhante, anussatiṭṭhānāni. Katamāni pañca? Idha, bhante, bhikkhu vivicceva kāmehi…pe…

tatiyaṃ jhānaṃ upasampajja viharati. Idaṃ, bhante, anussatiṭṭhānaṃ evaṃ bhāvitaṃ evaṃ bahulīkataṃ diṭṭhadhammasukhavihārāya saṃvattati.

‘‘Puna caparaṃ, bhante, bhikkhu ālokasaññaṃ manasi karoti, divā saññaṃ adhiṭṭhāti, yathā divā tathā rattiṃ, yathā rattiṃ tathā divā; iti vivaṭena cetasā apariyonaddhena sappabhāsaṃ cittaṃ bhāveti. Idaṃ, bhante, anussatiṭṭhānaṃ evaṃ bhāvitaṃ evaṃ bahulīkataṃ ñāṇadassanappaṭilābhāya saṃvattati.

‘‘Puna caparaṃ, bhante, bhikkhu imameva kāyaṃ uddhaṃ pādatalā adho kesamatthakā tacapariyantaṃ pūraṃ nānappakārassa asucino paccavekkhati – ‘atthi imasmiṃ kāye kesā lomā nakhā dantā taco maṃsaṃ nhāru [nahāru (sī. pī.) dī. ni. 2.377; ma. ni. 1.110] aṭṭhi aṭṭhimiñjaṃ vakkaṃ hadayaṃ yakanaṃ kilomakaṃ pihakaṃ papphāsaṃ antaṃ antaguṇaṃ udariyaṃ karīsaṃ pittaṃ semhaṃ pubbo lohitaṃ sedo medo assu vasā kheḷo siṅghāṇikā lasikā mutta’nti. Idaṃ, bhante, anussatiṭṭhānaṃ evaṃ bhāvitaṃ evaṃ bahulīkataṃ kāmarāgappahānāya saṃvattati.

‘‘Puna caparaṃ, bhante, bhikkhu seyyathāpi passeyya sarīraṃ sīvathikāya chaḍḍitaṃ [chaḍḍitaṃ (sī. syā. pī.)] ekāhamataṃ vā dvīhamataṃ vā tīhamataṃ vā uddhumātakaṃ vinīlakaṃ vipubbakajātaṃ. So imameva kāyaṃ evaṃ [evanti idaṃ satipaṭṭhānasuttādīsu natthi] upasaṃharati – ‘ayampi kho kāyo evaṃdhammo evaṃbhāvī evaṃanatīto’’’ti [etaṃ anatītoti (sī.)].

‘‘Seyyathāpi vā pana [seyyathā vā pana (syā.)] passeyya sarīraṃ sīvathikāya chaḍḍitaṃ kākehi vā khajjamānaṃ kulalehi vā khajjamānaṃ gijjhehi vā khajjamānaṃ sunakhehi vā khajjamānaṃ siṅgālehi [sigālehi (sī.)] vā khajjamānaṃ vividhehi vā pāṇakajātehi khajjamānaṃ. So imameva kāyaṃ evaṃ upasaṃharati – ‘ayampi kho kāyo evaṃdhammo evaṃbhāvī evaṃanatīto’’’ti.

‘‘Seyyathāpi vā pana passeyya sarīraṃ sīvathikāya chaḍḍitaṃ aṭṭhikasaṅkhalikaṃ samaṃsalohitaṃ nhārusambandhaṃ…pe… aṭṭhikasaṅkhalikaṃ nimmaṃsalohitamakkhitaṃ nhārusambandhaṃ… aṭṭhikasaṅkhalikaṃ apagatamaṃsalohitaṃ nhārusambandhaṃ. Aṭṭhikāni apagatasambandhāni disāvidisāvikkhittāni [disāvidisāsu vikkhittāni (sī.)], aññena hatthaṭṭhikaṃ aññena pādaṭṭhikaṃ aññena jaṅghaṭṭhikaṃ aññena ūruṭṭhikaṃ aññena kaṭiṭṭhikaṃ [kaṭaṭṭhikaṃ (sī.)] aññena [piṭṭhikaṇḍakaṃ aññena sīsakaṭāhaṃ (sī. pī.), piṭṭhikaṇḍakaṭṭhikaṃ aññena sīsakaṭāhaṃ (syā. kaṃ.)] phāsukaṭṭhikaṃ aññena piṭṭhikaṇṭakaṭṭhikaṃ aññena khandhaṭṭhikaṃ aññena gīvaṭṭhikaṃ aññena hanukaṭṭhikaṃ aññena dantakaṭṭhikaṃ aññena sīsakaṭāhaṃ [piṭṭhikaṇḍakaṃ aññena sīsakaṭāhaṃ (sī. pī.), piṭṭhikaṇḍakaṭṭhikaṃ aññena sīsakaṭāhaṃ (syā. kaṃ.)], aṭṭhikāni setāni saṅkhavaṇṇappaṭibhāgāni [saṅkhavaṇṇūpanibhāni (sī. syā. pī.)] aṭṭhikāni puñjakitāni [puñjakatāni (pī.)] terovassikāni aṭṭhikāni pūtīni cuṇṇakajātāni. So imameva kāyaṃ evaṃ upasaṃharati – ‘ayampi kho kāyo evaṃdhammo evaṃbhāvī evaṃanatīto’ti. Idaṃ, bhante, anussatiṭṭhānaṃ evaṃ bhāvitaṃ evaṃ bahulīkataṃ asmimānasamugghātāya saṃvattati.

‘‘Puna caparaṃ, bhante, bhikkhu sukhassa ca pahānā…pe… catutthaṃ jhānaṃ upasampajja viharati. Idaṃ, bhante, anussatiṭṭhānaṃ evaṃ bhāvitaṃ evaṃ bahulīkataṃ anekadhātupaṭivedhāya saṃvattati. Imāni kho, bhante, pañca anussatiṭṭhānānī’’ti.

‘‘Sādhu, sādhu, ānanda! Tena hi tvaṃ, ānanda, idampi chaṭṭhaṃ anussatiṭṭhānaṃ dhārehi. Idhānanda, bhikkhu satova abhikkamati satova paṭikkamati satova tiṭṭhati satova nisīdati satova seyyaṃ kappeti satova kammaṃ adhiṭṭhāti. Idaṃ, ānanda, anussatiṭṭhānaṃ evaṃ bhāvitaṃ evaṃ bahulīkataṃ satisampajaññāya saṃvattatī’’ti. Navamaṃ.

10. Anuttariyasuttaṃ

30. ‘‘Chayimāni, bhikkhave, anuttariyāni. Katamāni cha? Dassanānuttariyaṃ, savanānuttariyaṃ, lābhānuttariyaṃ, sikkhānuttariyaṃ, pāricariyānuttariyaṃ, anussatānuttariyanti.

‘‘Katamañca, bhikkhave, dassanānuttariyaṃ? Idha, bhikkhave, ekacco hatthiratanampi dassanāya gacchati, assaratanampi dassanāya gacchati, maṇiratanampi dassanāya gacchati, uccāvacaṃ vā pana dassanāya gacchati, samaṇaṃ vā brāhmaṇaṃ vā micchādiṭṭhikaṃ micchāpaṭipannaṃ dassanāya gacchati. Atthetaṃ, bhikkhave, dassanaṃ; netaṃ natthīti vadāmi. Tañca kho etaṃ, bhikkhave, dassanaṃ hīnaṃ gammaṃ pothujjanikaṃ anariyaṃ anatthasaṃhitaṃ, na nibbidāya na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na nibbānāya saṃvattati. Yo ca kho, bhikkhave, tathāgataṃ vā tathāgatasāvakaṃ vā dassanāya gacchati niviṭṭhasaddho niviṭṭhapemo ekantagato abhippasanno, etadānuttariyaṃ, bhikkhave, dassanānaṃ sattānaṃ visuddhiyā sokaparidevānaṃ [sokapariddavānaṃ (sī.)] samatikkamāya dukkhadomanassānaṃ atthaṅgamāya [atthagamāya (sī.)] ñāyassa adhigamāya nibbānassa sacchikiriyāya, yadidaṃ tathāgataṃ vā tathāgatasāvakaṃ vā dassanāya gacchati niviṭṭhasaddho niviṭṭhapemo ekantagato abhippasanno. Idaṃ vuccati, bhikkhave, dassanānuttariyaṃ. Iti dassanānuttariyaṃ.

‘‘Savanānuttariyañca kathaṃ hoti? Idha, bhikkhave, ekacco bherisaddampi [bherisaddassapi (ka.) evaṃ vīṇāsaddampiiccādīsupi] savanāya gacchati, vīṇāsaddampi savanāya gacchati, gītasaddampi savanāya gacchati, uccāvacaṃ vā pana savanāya gacchati, samaṇassa vā brāhmaṇassa vā micchādiṭṭhikassa micchāpaṭipannassa dhammassavanāya gacchati. Atthetaṃ, bhikkhave, savanaṃ; netaṃ natthīti vadāmi. Tañca kho etaṃ, bhikkhave, savanaṃ hīnaṃ gammaṃ pothujjanikaṃ anariyaṃ anatthasaṃhitaṃ, na nibbidāya na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na nibbānāya saṃvattati. Yo ca kho, bhikkhave, tathāgatassa vā tathāgatasāvakassa vā dhammassavanāya gacchati niviṭṭhasaddho niviṭṭhapemo ekantagato abhippasanno, etadānuttariyaṃ, bhikkhave, savanānaṃ sattānaṃ visuddhiyā sokaparidevānaṃ samatikkamāya dukkhadomanassānaṃ atthaṅgamāya ñāyassa adhigamāya nibbānassa sacchikiriyāya, yadidaṃ tathāgatassa vā tathāgatasāvakassa vā dhammassavanāya gacchati niviṭṭhasaddho niviṭṭhapemo ekantagato abhippasanno. Idaṃ vuccati, bhikkhave, savanānuttariyaṃ. Iti dassanānuttariyaṃ, savanānuttariyaṃ.

‘‘Lābhānuttariyañca kathaṃ hoti? Idha, bhikkhave, ekacco puttalābhampi labhati, dāralābhampi labhati, dhanalābhampi labhati, uccāvacaṃ vā pana lābhaṃ labhati, samaṇe vā brāhmaṇe vā micchādiṭṭhike micchāpaṭipanne saddhaṃ paṭilabhati. Attheso, bhikkhave, lābho; neso natthīti vadāmi. So ca kho eso, bhikkhave, lābho hīno gammo pothujjaniko anariyo anatthasaṃhito, na nibbidāya na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na nibbānāya saṃvattati. Yo ca kho, bhikkhave, tathāgate vā tathāgatasāvake vā saddhaṃ paṭilabhati niviṭṭhasaddho niviṭṭhapemo ekantagato abhippasanno, etadānuttariyaṃ, bhikkhave, lābhānaṃ sattānaṃ visuddhiyā sokaparidevānaṃ samatikkamāya dukkhadomanassānaṃ atthaṅgamāya ñāyassa adhigamāya nibbānassa sacchikiriyāya, yadidaṃ tathāgate vā tathāgatasāvake vā saddhaṃ paṭilabhati niviṭṭhasaddho niviṭṭhapemo ekantagato abhippasanno. Idaṃ vuccati, bhikkhave, lābhānuttariyaṃ. Iti dassanānuttariyaṃ, savanānuttariyaṃ, lābhānuttariyaṃ.

‘‘Sikkhānuttariyañca kathaṃ hoti? Idha, bhikkhave, ekacco hatthismimpi sikkhati, assasmimpi sikkhati, rathasmimpi sikkhati, dhanusmimpi sikkhati, tharusmimpi sikkhati, uccāvacaṃ vā pana sikkhati, samaṇassa vā brāhmaṇassa vā micchādiṭṭhikassa micchāpaṭipannassa [micchāpaṭipattiṃ (ka.)] sikkhati. Atthesā, bhikkhave, sikkhā; nesā natthīti vadāmi. Sā ca kho esā, bhikkhave, sikkhā hīnā gammā pothujjanikā anariyā anatthasaṃhitā, na nibbidāya na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na nibbānāya saṃvattati. Yo ca kho, bhikkhave, tathāgatappavedite dhammavinaye adhisīlampi sikkhati, adhicittampi sikkhati, adhipaññampi sikkhati niviṭṭhasaddho niviṭṭhapemo ekantagato abhippasanno, etadānuttariyaṃ, bhikkhave, sikkhānaṃ sattānaṃ visuddhiyā sokaparidevānaṃ samatikkamāya dukkhadomanassānaṃ atthaṅgamāya ñāyassa adhigamāya nibbānassa sacchikiriyāya, yadidaṃ tathāgatappavedite dhammavinaye adhisīlampi sikkhati, adhicittampi sikkhati, adhipaññampi sikkhati, niviṭṭhasaddho niviṭṭhapemo ekantagato abhippasanno. Idaṃ vuccati, bhikkhave, sikkhānuttariyaṃ. Iti dassanānuttariyaṃ, savanānuttariyaṃ, lābhānuttariyaṃ, sikkhānuttariyaṃ.

‘‘Pāricariyānuttariyañca kathaṃ hoti? Idha, bhikkhave, ekacco khattiyampi paricarati, brāhmaṇampi paricarati, gahapatimpi paricarati, uccāvacaṃ vā pana paricarati, samaṇaṃ vā brāhmaṇaṃ vā micchādiṭṭhikaṃ micchāpaṭipannaṃ paricarati. Atthesā, bhikkhave, pāricariyā; nesā natthīti vadāmi. Sā ca kho esā, bhikkhave, pāricariyā hīnā gammā pothujjanikā anariyā anatthasaṃhitā, na nibbidāya… pe… na nibbānāya saṃvattati. Yo ca kho, bhikkhave, tathāgataṃ vā tathāgatasāvakaṃ vā paricarati niviṭṭhasaddho niviṭṭhapemo ekantagato abhippasanno, etadānuttariyaṃ, bhikkhave, pāricariyānaṃ sattānaṃ visuddhiyā sokaparidevānaṃ samatikkamāya dukkhadomanassānaṃ atthaṅgamāya ñāyassa adhigamāya nibbānassa sacchikiriyāya, yadidaṃ tathāgataṃ vā tathāgatasāvakaṃ vā paricarati niviṭṭhasaddho niviṭṭhapemo ekantagato abhippasanno. Idaṃ vuccati, bhikkhave, pāricariyānuttariyaṃ. Iti dassanānuttariyaṃ, savanānuttariyaṃ, lābhānuttariyaṃ, sikkhānuttariyaṃ, pāricariyānuttariyaṃ.

‘‘Anussatānuttariyañca kathaṃ hoti? Idha, bhikkhave, ekacco puttalābhampi anussarati, dāralābhampi anussarati, dhanalābhampi anussarati, uccāvacaṃ vā pana lābhaṃ anussarati, samaṇaṃ vā brāhmaṇaṃ vā micchādiṭṭhikaṃ micchāpaṭipannaṃ anussarati. Atthesā, bhikkhave, anussati; nesā natthīti vadāmi. Sā ca kho esā, bhikkhave, anussati hīnā gammā pothujjanikā anariyā anatthasaṃhitā, na nibbidāya na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na nibbānāya saṃvattati. Yo ca kho, bhikkhave, tathāgataṃ vā tathāgatasāvakaṃ vā anussarati niviṭṭhasaddho niviṭṭhapemo ekantagato abhippasanno, etadānuttariyaṃ, bhikkhave, anussatīnaṃ sattānaṃ visuddhiyā sokaparidevānaṃ samatikkamāya dukkhadomanassānaṃ atthaṅgamāya ñāyassa adhigamāya nibbānassa sacchikiriyāya, yadidaṃ tathāgataṃ vā tathāgatasāvakaṃ vā anussarati niviṭṭhasaddho niviṭṭhapemo ekantagato abhippasanno. Idaṃ vuccati, bhikkhave, anussatānuttariyaṃ. Imāni kho, bhikkhave, cha anuttariyānī’’ti.

‘‘Ye dassanānuttaraṃ laddhā [ye dassanavaraṃ laddhā (sī. pī.), dassanānuttariyaṃ laddhā (syā. kaṃ.)], savanañca anuttaraṃ;
Lābhānuttariyaṃ laddhā, sikkhānuttariye ratā [anuttariyaṃ tathā (ka.)].

‘‘Upaṭṭhitā pāricariyā, bhāvayanti anussatiṃ;
Vivekappaṭisaṃyuttaṃ, khemaṃ amatagāminiṃ.

‘‘Appamāde pamuditā, nipakā sīlasaṃvutā;
Te ve kālena paccenti [paccanti (syā. ka.)], yattha dukkhaṃ nirujjhatī’’ti. dasamaṃ;

Anuttariyavaggo [sāmakavaggo (ka.)] tatiyo.

Tassuddānaṃ –

Sāmako aparihāniyo, bhayaṃ himavānussati;
Kaccāno dve ca samayā, udāyī anuttariyenāti.

4. Devatāvaggo

1. Sekhasuttaṃ

31. ‘‘Chayime, bhikkhave, dhammā sekhassa bhikkhuno parihānāya saṃvattanti. Katame cha? Kammārāmatā, bhassārāmatā, niddārāmatā, saṅgaṇikārāmatā, indriyesu aguttadvāratā, bhojane amattaññutā – ime kho, bhikkhave, cha dhammā sekhassa bhikkhuno parihānāya saṃvattanti.

‘‘Chayime, bhikkhave, dhammā sekhassa bhikkhuno aparihānāya saṃvattanti. Katame cha? Na kammārāmatā, na bhassārāmatā, na niddārāmatā, na saṅgaṇikārāmatā, indriyesu guttadvāratā, bhojane mattaññutā – ime kho, bhikkhave, cha dhammā sekhassa bhikkhuno aparihānāya saṃvattantī''ti. Paṭhamaṃ.

2. Paṭhamaaparihānasuttaṃ

32. Atha kho aññatarā devatā abhikkantāya rattiyā abhikkantavaṇṇā kevalakappaṃ jetavanaṃ obhāsetvā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ aṭṭhāsi. Ekamantaṃ ṭhitā kho sā devatā bhagavantaṃ etadavoca –

''Chayime, bhante, dhammā bhikkhuno aparihānāya saṃvattanti. Katame cha? Satthugāravatā, dhammagāravatā, saṅghagāravatā, sikkhāgāravatā, appamādagāravatā, paṭisanthāragāravatā [paṭisandhāragāravatā (ka.)] – ime kho, bhante, cha dhammā bhikkhuno aparihānāya saṃvattantī''ti. Idamavoca sā devatā. Samanuñño satthā ahosi. Atha kho sā devatā ''samanuñño me satthā''ti bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā tatthevantaradhāyi.

Atha kho bhagavā tassā rattiyā accayena bhikkhū āmantesi – ''imaṃ, bhikkhave, rattiṃ aññatarā devatā abhikkantāya rattiyā abhikkantavaṇṇā kevalakappaṃ jetavanaṃ obhāsetvā yenāhaṃ tenupasaṅkami; upasaṅkamitvā maṃ abhivādetvā ekamantaṃ aṭṭhāsi. Ekamantaṃ ṭhitā kho, bhikkhave, sā devatā maṃ etadavoca – 'chayime, bhante, dhammā bhikkhuno aparihānāya saṃvattanti. Katame cha? Satthugāravatā, dhammagāravatā, saṅghagāravatā, sikkhāgāravatā, appamādagāravatā, paṭisanthāragāravatā – ime kho, bhante, cha dhammā bhikkhuno aparihānāya saṃvattantī'ti. Idamavoca, bhikkhave, sā devatā. Idaṃ vatvā maṃ abhivādetvā padakkhiṇaṃ katvā tatthevantaradhāyī''ti.

''Satthugaru dhammagaru, saṅghe ca tibbagāravo;
Appamādagaru bhikkhu, paṭisanthāragāravo;
Abhabbo parihānāya, nibbānasseva santike''ti. dutiyaṃ;

3. Dutiyaaparihānasuttaṃ

33. ''Imaṃ, bhikkhave, rattiṃ aññatarā devatā abhikkantāya rattiyā abhikkantavaṇṇā kevalakappaṃ jetavanaṃ obhāsetvā yenāhaṃ tenupasaṅkami; upasaṅkamitvā maṃ abhivādetvā ekamantaṃ aṭṭhāsi. Ekamantaṃ ṭhitā kho, bhikkhave, sā devatā maṃ etadavoca – 'chayime, bhante, dhammā bhikkhuno aparihānāya saṃvattanti. Katame cha? Satthugāravatā, dhammagāravatā, saṅghagāravatā, sikkhāgāravatā, hirigāravatā, ottappagāravatā – ime kho, bhante, cha dhammā bhikkhuno aparihānāya saṃvattantī'ti. Idamavoca, bhikkhave, sā devatā. Idaṃ vatvā maṃ abhivādetvā padakkhiṇaṃ katvā tatthevantaradhāyī''ti.

''Satthugaru dhammagaru, saṅghe ca tibbagāravo;
Hiriottappasampanno, sappatisso sagāravo;
Abhabbo parihānāya, nibbānasseva santike''ti. tatiyaṃ;

4. Mahāmoggallānasuttaṃ

34. Ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Atha kho āyasmato mahāmoggallānassa rahogatassa paṭisallīnassa evaṃ cetaso parivitakko udapādi – ''katamesānaṃ devānaṃ evaṃ ñāṇaṃ hoti – 'sotāpannā nāma [sotāpannāmhā (sī.), sotāpannāmha (syā. kaṃ. pī.)] avinipātadhammā niyatā sambodhiparāyaṇā'''ti? Tena kho pana samayena tisso nāma bhikkhu adhunākālaṅkato aññataraṃ brahmalokaṃ upapanno hoti. Tatrapi naṃ evaṃ jānanti – ''tisso brahmā mahiddhiko mahānubhāvo''ti.

Atha kho āyasmā mahāmoggallāno – seyyathāpi nāma balavā puriso samiñjitaṃ [sammiñjitaṃ (sī.

syā. kaṃ. pī.)] vā bāhaṃ pasāreyya pasāritaṃ vā bāhaṃ samiñjeyya, evamevaṃ – jetavane antarahito tasmiṃ brahmaloke pāturahosi. Addasā kho tisso brahmā āyasmantaṃ mahāmoggallānaṃ dūratova āgacchantaṃ. Disvāna āyasmantaṃ mahāmoggallānaṃ etadavoca – ‘‘ehi kho, mārisa moggallāna; svāgataṃ [sāgataṃ (sī.)], mārisa moggallāna; cirassaṃ kho, mārisa moggallāna; imaṃ pariyāyamakāsi, yadidaṃ idhāgamanāya. Nisīda, mārisa moggallāna, idamāsanaṃ paññatta’’nti. Nisīdi kho āyasmā mahāmoggallāno paññatte āsane. Tissopi kho brahmā āyasmantaṃ mahāmoggallānaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho tissaṃ brahmānaṃ āyasmā mahāmoggallāno etadavoca –

‘‘Katamesānaṃ kho, tissa, devānaṃ evaṃ ñāṇaṃ hoti – ‘sotāpannā nāma avinipātadhammā niyatā sambodhiparāyaṇā’’’ti? ‘‘Cātumahārājikānaṃ kho, mārisa moggallāna, devānaṃ evaṃ ñāṇaṃ hoti – ‘sotāpannā nāma avinipātadhammā niyatā sambodhiparāyaṇā’’’ti.

‘‘Sabbesaññeva nu kho, tissa, cātumahārājikānaṃ devānaṃ evaṃ ñāṇaṃ hoti – ‘sotāpannā nāma avinipātadhammā niyatā sambodhiparāyaṇā’’’ti? ‘‘Na kho, mārisa moggallāna, sabbesaṃ cātumahārājikānaṃ devānaṃ evaṃ ñāṇaṃ hoti – ‘sotāpannā nāma avinipātadhammā niyatā sambodhiparāyaṇā’ti. Ye kho te, mārisa moggallāna, cātumahārājikā devā buddhe aveccappasādena asamannāgatā dhamme aveccappasādena asamannāgatā saṅghe aveccappasādena asamannāgatā ariyakantehi sīlehi asamannāgatā na tesaṃ devānaṃ evaṃ ñāṇaṃ hoti – ‘sotāpannā nāma avinipātadhammā niyatā sambodhiparāyaṇā’ti. Ye ca kho te, mārisa moggallāna, cātumahārājikā devā buddhe aveccappasādena samannāgatā, dhamme aveccappasādena samannāgatā, saṅghe aveccappasādena samannāgatā ariyakantehi sīlehi samannāgatā, tesaṃ evaṃ ñāṇaṃ hoti – ‘sotāpannā nāma avinipātadhammā niyatā sambodhiparāyaṇā’’’ti.

‘‘Cātumahārājikānaññeva nu kho, tissa, devānaṃ evaṃ ñāṇaṃ hoti – ‘sotāpannā nāma avinipātadhammā niyatā sambodhiparāyaṇā’ti udāhu tāvatiṃsānampi devānaṃ…pe… yāmānampi devānaṃ… tusitānampi devānaṃ… nimmānaratīnampi devānaṃ… paranimmitavasavattīnampi devānaṃ evaṃ ñāṇaṃ hoti – ‘sotāpannā nāma avinipātadhammā niyatā sambodhiparāyaṇā’’’ti? ‘‘Paranimmitavasavattīnampi kho, mārisa moggallāna, devānaṃ evaṃ ñāṇaṃ hoti – ‘sotāpannā nāma avinipātadhammā niyatā sambodhiparāyaṇā’’’ti.

‘‘Sabbesaññeva nu kho, tissa, paranimmitavasavattīnaṃ devānaṃ evaṃ ñāṇaṃ hoti – ‘sotāpannā nāma avinipātadhammā niyatā sambodhiparāyaṇā’’’ti? ‘‘Na kho, mārisa moggallāna, sabbesaṃ paranimmitavasavattīnaṃ devānaṃ evaṃ ñāṇaṃ hoti – ‘sotāpannā nāma avinipātadhammā niyatā sambodhiparāyaṇā’ti. Ye kho te, mārisa moggallāna, paranimmitavasavattī devā buddhe aveccappasādena asamannāgatā, dhamme aveccappasādena asamannāgatā, saṅghe aveccappasādena asamannāgatā, ariyakantehi sīlehi asamannāgatā, na tesaṃ devānaṃ evaṃ ñāṇaṃ hoti – ‘sotāpannā nāma avinipātadhammā niyatā sambodhiparāyaṇā’ti. Ye ca kho te, mārisa moggallāna, paranimmitavasavattī devā buddhe aveccappasādena samannāgatā, dhamme aveccappasādena samannāgatā, saṅghe aveccappasādena samannāgatā, ariyakantehi sīlehi samannāgatā tesaṃ evaṃ ñāṇaṃ hoti – ‘sotāpannā nāma avinipātadhammā niyatā sambodhiparāyaṇā’’’ti.

Atha kho āyasmā mahāmoggallāno tissassa brahmuno bhāsitaṃ abhinanditvā anumoditvā – ‘‘seyyathāpi nāma balavā puriso samiñjitaṃ vā bāhaṃ pasāreyya, pasāritaṃ vā bāhaṃ samiñjeyya, evamevaṃ – ‘brahmaloke antarahito jetavane pāturahosī’’’ti. Catutthaṃ.

5. Vijjābhāgiyasuttaṃ

35. ‘‘Chayime, bhikkhave, dhammā vijjābhāgiyā. Katame cha? Aniccasaññā, anicce dukkhasaññā, dukkhe anattasaññā, pahānasaññā, virāgasaññā, nirodhasaññā – ime kho, bhikkhave, cha dhammā vijjābhāgiyā’’ti. Pañcamaṃ.

6. Vivādamūlasuttaṃ

36. [dī. ni. 3.325; ma. ni. 3.44; cūḷava. 216] ‘‘Chayimāni, bhikkhave, vivādamūlāni. Katamāni cha? Idha, bhikkhave, bhikkhu kodhano hoti upanāhī. Yo so, bhikkhave, bhikkhu kodhano hoti upanāhī so sattharipi agāravo viharati appatisso, dhammepi agāravo viharati appatisso, saṅghepi agāravo viharati appatisso, sikkhāyapi na paripūrakārī hoti. Yo so, bhikkhave, bhikkhu satthari agāravo viharati appatisso, dhamme agāravo viharati appatisso, saṅghe agāravo viharati appatisso, sikkhāya na paripūrakārī so saṅghe vivādaṃ janeti, yo hoti vivādo bahujanāhitāya bahujanāsukhāya bahuno janassa anatthāya ahitāya dukkhāya devamanussānaṃ. Evarūpaṃ ce tumhe, bhikkhave, vivādamūlaṃ ajjhattaṃ vā bahiddhā vā samanupasseyyātha. Tatra tumhe, bhikkhave, tasseva pāpakassa vivādamūlassa pahānāya vāyameyyātha. Evarūpaṃ ce tumhe, bhikkhave, vivādamūlaṃ ajjhattaṃ vā bahiddhā vā na samanupasseyyātha, tatra tumhe, bhikkhave, tasseva pāpakassa vivādamūlassa āyatiṃ anavassavāya paṭipajjeyyātha. Evametassa pāpakassa vivādamūlassa pahānaṃ hoti. Evametassa pāpakassa vivādamūlassa āyatiṃ anavassavo hoti.

‘‘Puna caparaṃ, bhikkhave, bhikkhu makkhī hoti paḷāsī…pe… issukī hoti maccharī… saṭho hoti māyāvī… pāpiccho hoti micchādiṭṭhi… sandiṭṭhiparāmāsī hoti ādhānaggāhī duppaṭinissaggī. Yo so, bhikkhave, bhikkhu sandiṭṭhiparāmāsī hoti ādhānaggāhī duppaṭinissaggī, so sattharipi agāravo viharati appatisso, dhammepi agāravo viharati appatisso, saṅghepi agāravo viharati appatisso, sikkhāyapi na paripūrakārī hoti. Yo so, bhikkhave, bhikkhu satthari agāravo viharati appatisso, dhamme…pe… saṅghe agāravo viharati appatisso, sikkhāya na paripūrakārī, so saṅghe vivādaṃ janeti, yo hoti vivādo bahujanāhitāya bahujanāsukhāya bahuno janassa anatthāya ahitāya dukkhāya devamanussānaṃ. Evarūpaṃ ce tumhe, bhikkhave, vivādamūlaṃ ajjhattaṃ vā bahiddhā vā samanupasseyyātha. Tatra tumhe, bhikkhave, tasseva pāpakassa vivādamūlassa pahānāya vāyameyyātha. Evarūpaṃ ce tumhe, bhikkhave, vivādamūlaṃ ajjhattaṃ vā bahiddhā vā na samanupasseyyātha. Tatra tumhe, bhikkhave, tasseva pāpakassa vivādamūlassa āyatiṃ anavassavāya paṭipajjeyyātha. Evametassa pāpakassa vivādamūlassa pahānaṃ hoti. Evametassa pāpakassa vivādamūlassa āyatiṃ anavassavo hoti. Imāni kho, bhikkhave, cha vivādamūlānī’’ti. Chaṭṭhaṃ.

7. Chaḷaṅgadānasuttaṃ

37. Ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Tena kho pana samayena veḷukaṇḍakī [veḷukaṇḍakiyā (a. ni. 7.53; 2.134; saṃ. ni. 2.173)] nandamātā upāsikā sāriputtamoggallānappamukhe bhikkhusaṅghe chaḷaṅgasamannāgataṃ dakkhiṇaṃ patiṭṭhāpeti. Addasā kho bhagavā dibbena cakkhunā visuddhena atikkantamānusakena veḷukaṇḍakiṃ nandamātaraṃ upāsikaṃ sāriputtamoggallānappamukhe bhikkhusaṅghe chaḷaṅgasamannāgataṃ dakkhiṇaṃ patiṭṭhāpentiṃ. Disvā bhikkhū āmantesi – ‘‘esā, bhikkhave, veḷukaṇḍakī nandamātā upāsikā sāriputtamoggallānappamukhe bhikkhusaṅghe chaḷaṅgasamannāgataṃ dakkhiṇaṃ patiṭṭhāpeti’’.

‘‘Kathañca, bhikkhave, chaḷaṅgasamannāgatā dakkhiṇā hoti? Idha, bhikkhave, dāyakassa tīṇaṅgāni honti, paṭiggāhakānaṃ tīṇaṅgāni. Katamāni dāyakassa tīṇaṅgāni? Idha, bhikkhave, dāyako pubbeva dānā sumano hoti, dadaṃ cittaṃ pasādeti, datvā attamano hoti. Imāni dāyakassa tīṇaṅgāni.

‘‘Katamāni paṭiggāhakānaṃ tīṇaṅgāni? Idha, bhikkhave, paṭiggāhakā vītarāgā vā honti rāgavinayāya vā paṭipannā, vītadosā vā honti dosavinayāya vā paṭipannā, vītamohā vā honti mohavinayāya vā paṭipannā. Imāni paṭiggāhakānaṃ tīṇaṅgāni. Iti dāyakassa tīṇaṅgāni, paṭiggāhakānaṃ tīṇaṅgāni. Evaṃ kho, bhikkhave, chaḷaṅgasamannāgatā dakkhiṇā hoti.

‘‘Evaṃ chaḷaṅgasamannāgatāya, bhikkhave, dakkhiṇāya na sukaraṃ puññassa pamāṇaṃ gahetuṃ – ‘ettako puññābhisando kusalābhisando sukhassāhāro sovaggiko sukhavipāko saggasaṃvattaniko iṭṭhāya kantāya manāpāya hitāya sukhāya saṃvattatī’ti. Atha kho asaṅkhyeyyo [asaṅkheyyo (sī. syā.

kaṃ. pī.)] appameyyo mahāpuññakkhandhotveva saṅkhaṃ gacchati.

‘‘Seyyathāpi, bhikkhave, mahāsamudde na sukaraṃ udakassa pamāṇaṃ gahetuṃ – ‘ettakāni udakāḷhakānīti vā ettakāni udakāḷhakasatānīti vā ettakāni udakāḷhakasahassānīti vā ettakāni udakāḷhakasatasahassānī’ti vā. Atha kho asaṅkhyeyyo appameyyo mahāudakakkhandhotveva saṅkhaṃ gacchati. Evamevaṃ kho, bhikkhave, evaṃ chaḷaṅgasamannāgatāya dakkhiṇāya na sukaraṃ puññassa pamāṇaṃ gahetuṃ – ‘ettako puññābhisando kusalābhisando sukhassāhāro sovaggiko sukhavipāko saggasaṃvattaniko iṭṭhāya kantāya manāpāya hitāya sukhāya saṃvattatī’ti. Atha kho asaṅkhyeyyo appameyyo mahāpuññakkhandhotveva saṅkhaṃ gacchatī’’ti.

[pe. va. 305 petavatthumhipi] ‘‘Pubbeva dānā sumano, dadaṃ cittaṃ pasādaye;
Datvā attamano hoti, esā yaññassa [puññassa (ka.)] sampadā.

‘‘Vītarāgā [vītarāgo (syā. kaṃ. ka.) evaṃ anantarapadattayepi] vītadosā, vītamohā anāsavā;
Khettaṃ yaññassa sampannaṃ, saññatā brahmacārayo [brahmacārino (syā. kaṃ.)].

‘‘Sayaṃ ācamayitvāna, datvā sakehi pāṇibhi;
Attano parato ceso, yañño hoti mahapphalo.

[a. ni. 4.40] ‘‘Evaṃ yajitvā medhāvī, saddho muttena cetasā;
Abyāpajjaṃ sukhaṃ lokaṃ, paṇḍito upapajjatī’’ti. sattamaṃ;

8. Attakārīsuttaṃ

38. Atha kho aññataro brāhmaṇo yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṃ sammodi. Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho so brāhmaṇo bhagavantaṃ etadavoca – ‘‘ahañhi, bho gotama, evaṃvādī evaṃdiṭṭhi – ‘natthi attakāro, natthi parakāro’’’ti. ‘‘Māhaṃ, brāhmaṇa, evaṃvādiṃ evaṃdiṭṭhiṃ addasaṃ vā assosiṃ vā. Kathañhi nāma sayaṃ abhikkamanto, sayaṃ paṭikkamanto evaṃ vakkhati – ‘natthi attakāro, natthi parakāro’’’ti!

‘‘Taṃ kiṃ maññasi, brāhmaṇa, atthi ārabbhadhātū’’ti? ‘‘Evaṃ, bho’’. ‘‘Ārabbhadhātuyā sati ārabbhavanto sattā paññāyantī’’ti? ‘‘Evaṃ, bho’’. ‘‘Yaṃ kho, brāhmaṇa, ārabbhadhātuyā sati ārabbhavanto sattā paññāyanti, ayaṃ sattānaṃ attakāro ayaṃ parakāro’’.

‘‘Taṃ kiṃ maññasi, brāhmaṇa, atthi nikkamadhātu…pe… atthi parakkamadhātu… atthi thāmadhātu… atthi ṭhitidhātu… atthi upakkamadhātū’’ti? ‘‘Evaṃ, bho’’. ‘‘Upakkamadhātuyā sati upakkamavanto sattā paññāyantī’’ti? ‘‘Evaṃ, bho’’. ‘‘Yaṃ kho, brāhmaṇa, upakkamadhātuyā sati upakkamavanto sattā paññāyanti, ayaṃ sattānaṃ attakāro ayaṃ parakāro’’.

‘‘Māhaṃ, brāhmaṇa [taṃ kiṃ maññasi brāhmaṇa māhaṃ (ka.)], evaṃvādiṃ evaṃdiṭṭhiṃ addasaṃ vā assosiṃ vā. Kathañhi nāma sayaṃ abhikkamanto sayaṃ paṭikkamanto evaṃ vakkhati – ‘natthi attakāro natthi parakāro’’’ti.

‘‘Abhikkantaṃ, bho gotama…pe… ajjatagge pāṇupetaṃ saraṇaṃ gata’’nti! Aṭṭhamaṃ.

9. Nidānasuttaṃ

39. ‘‘Tīṇimāni, bhikkhave, nidānāni kammānaṃ samudayāya. Katamāni tīṇi? Lobho nidānaṃ kammānaṃ samudayāya, doso nidānaṃ kammānaṃ samudayāya, moho nidānaṃ kammānaṃ samudayāya. Na, bhikkhave, lobhā alobho samudeti; atha kho, bhikkhave, lobhā lobhova samudeti. Na, bhikkhave, dosā adoso samudeti; atha kho, bhikkhave, dosā dosova samudeti. Na, bhikkhave, mohā amoho samudeti; atha kho, bhikkhave, mohā mohova samudeti. Na, bhikkhave, lobhajena kammena dosajena kammena mohajena kammena devā paññāyanti, manussā paññāyanti, yā vā panaññāpi kāci sugatiyo. Atha kho, bhikkhave, lobhajena kammena dosajena kammena mohajena kammena nirayo paññāyati tiracchānayoni paññāyati pettivisayo paññāyati, yā vā panaññāpi kāci duggatiyo. Imāni kho, bhikkhave, tīṇi nidānāni kammānaṃ samudayāya.

‘‘Tīṇimāni, bhikkhave, nidānāni kammānaṃ samudayāya. Katamāni tīṇi? Alobho nidānaṃ kammānaṃ samudayāya, adoso nidānaṃ kammānaṃ samudayāya, amoho nidānaṃ kammānaṃ samudayāya. Na, bhikkhave, alobhā lobho samudeti; atha kho, bhikkhave, alobhā alobhova samudeti. Na, bhikkhave, adosā doso samudeti; atha kho, bhikkhave, adosā adosova samudeti. Na, bhikkhave, amohā moho samudeti; atha kho, bhikkhave, amohā amohova samudeti. Na, bhikkhave, alobhajena kammena adosajena kammena amohajena kammena nirayo paññāyati tiracchānayoni paññāyati pettivisayo paññāyati, yā vā panaññāpi kāci duggatiyo. Atha kho, bhikkhave, alobhajena kammena adosajena kammena amohajena kammena devā paññāyanti, manussā paññāyanti, yā vā panaññāpi kāci sugatiyo. Imāni kho, bhikkhave, tīṇi nidānāni kammānaṃ samudayāyā’’ti. Navamaṃ.

10. Kimilasuttaṃ

40. Evaṃ me sutaṃ – ekaṃ samayaṃ bhagavā kimilāyaṃ viharati niculavane. Atha kho āyasmā kimilo yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā kimilo bhagavantaṃ etadavoca – ‘‘ko nu kho, bhante, hetu ko paccayo yena tathāgate parinibbute saddhammo na ciraṭṭhitiko hotī’’ti? ‘‘Idha, kimila, tathāgate parinibbute bhikkhū bhikkhuniyo upāsakā upāsikāyo satthari agāravā viharanti appatissā, dhamme agāravā viharanti appatissā, saṅghe agāravā viharanti appatissā, sikkhāya agāravā viharanti appatissā, appamāde agāravā viharanti appatissā, paṭisanthāre [paṭisandhāre (ka.) a. ni. 5.201; 7.59] agāravā viharanti appatissā. Ayaṃ kho, kimila, hetu ayaṃ paccayo yena tathāgate parinibbute saddhammo na ciraṭṭhitiko hoti’’.

‘‘Ko pana, bhante, hetu ko paccayo yena tathāgate parinibbute saddhammo ciraṭṭhitiko hotī’’ti? ‘‘Idha, kimila, tathāgate parinibbute bhikkhū bhikkhuniyo upāsakā upāsikāyo satthari sagāravā viharanti sappatissā, dhamme sagāravā viharanti sappatissā, saṅghe sagāravā viharanti sappatissā, sikkhāya sagāravā viharanti sappatissā, appamāde sagāravā viharanti sappatissā, paṭisanthāre sagāravā viharanti sappatissā. Ayaṃ kho, kimila, hetu ayaṃ paccayo yena tathāgate parinibbute saddhammo ciraṭṭhitiko hotī’’ti. Dasamaṃ.

11. Dārukkhandhasuttaṃ

41. Evaṃ me sutaṃ – ekaṃ samayaṃ āyasmā sāriputto rājagahe viharati gijjhakūṭe pabbate. Atha kho āyasmā sāriputto pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya sambahulehi bhikkhūhi saddhiṃ gijjhakūṭā pabbatā orohanto addasa aññatarasmiṃ padese mahantaṃ dārukkhandhaṃ. Disvā bhikkhū āmantesi – ‘‘passatha no, āvuso, tumhe amuṃ mahantaṃ dārukkhandha’’nti? ‘‘Evamāvuso’’ti.

‘‘Ākaṅkhamāno, āvuso, bhikkhu iddhimā cetovasippatto amuṃ dārukkhandhaṃ pathavītveva adhimucceyya. Taṃ kissa hetu? Atthi, āvuso, amumhi dārukkhandhe pathavīdhātu, yaṃ nissāya bhikkhu iddhimā cetovasippatto amuṃ dārukkhandhaṃ pathavītveva adhimucceyya. Ākaṅkhamāno, āvuso, bhikkhu iddhimā cetovasippatto amuṃ dārukkhandhaṃ āpotveva adhimucceyya …pe… tejotveva adhimucceyya… vāyotveva adhimucceyya… subhantveva adhimucceyya… asubhantveva adhimucceyya. Taṃ kissa hetu? Atthi, āvuso, amumhi dārukkhandhe asubhadhātu, yaṃ nissāya bhikkhu iddhimā cetovasippatto amuṃ dārukkhandhaṃ asubhantveva adhimucceyyā’’ti. Ekādasamaṃ.

12. Nāgitasuttaṃ

42. Evaṃ me sutaṃ – ekaṃ samayaṃ bhagavā kosalesu cārikaṃ caramāno mahatā bhikkhusaṅghena saddhiṃ yena icchānaṅgalaṃ nāma kosalānaṃ brāhmaṇagāmo tadavasari. Tatra sudaṃ bhagavā icchānaṅgale viharati icchānaṅgalavanasaṇḍe. Assosuṃ kho icchānaṅgalakā brāhmaṇagahapatikā – ‘‘samaṇo khalu, bho, gotamo sakyaputto sakyakulā pabbajito icchānaṅgalaṃ anuppatto icchānaṅgale viharati icchānaṅgalavanasaṇḍe. Taṃ kho pana bhavantaṃ gotamaṃ evaṃ kalyāṇo kittisaddo abbhuggato – ‘itipi so bhagavā arahaṃ sammāsambuddho vijjācaraṇasampanno… pe… buddho bhagavā’ti. So imaṃ lokaṃ sadevakaṃ…pe… arahataṃ dassanaṃ hotī’’ti. Atha kho icchānaṅgalakā brāhmaṇagahapatikā tassā rattiyā accayena pahūtaṃ khādanīyaṃ bhojanīyaṃ ādāya yena icchānaṅgalavanasaṇḍo tenupasaṅkamiṃsu; upasaṅkamitvā bahidvārakoṭṭhake aṭṭhaṃsu uccāsaddā mahāsaddā.

Tena kho pana samayena āyasmā nāgito bhagavato upaṭṭhāko hoti. Atha kho bhagavā āyasmantaṃ nāgitaṃ āmantesi – ‘‘ke pana te, nāgita, uccāsaddā mahāsaddā kevaṭṭā maññe macchavilope’’ti? ‘‘Ete, bhante, icchānaṅgalakā brāhmaṇagahapatikā pahūtaṃ khādanīyaṃ bhojanīyaṃ ādāya bahidvārakoṭṭhake ṭhitā bhagavantaṃyeva uddissa bhikkhusaṅghañcā’’ti. ‘‘Māhaṃ, nāgita, yasena samāgamaṃ, mā ca mayā yaso. Yo kho, nāgita, nayimassa nekkhammasukhassa pavivekasukhassa upasamasukhassa sambodhasukhassa nikāmalābhī assa akicchalābhī akasiralābhī, yassāhaṃ nekkhammasukhassa pavivekasukhassa upasamasukhassa sambodhasukhassa nikāmalābhī akicchalābhī akasiralābhī, so taṃ mīḷhasukhaṃ middhasukhaṃ lābhasakkārasilokasukhaṃ sādiyeyyā’’ti.

‘‘Adhivāsetu dāni, bhante, bhagavā; adhivāsetu, sugato; adhivāsanakālo dāni, bhante, bhagavato. Yena yeneva dāni, bhante, bhagavā gamissati, tanninnāva bhavissanti brāhmaṇagahapatikā negamā ceva jānapadā ca. Seyyathāpi, bhante, thullaphusitake deve vassante yathāninnaṃ udakāni pavattanti; evamevaṃ kho, bhante, yena yeneva dāni bhagavā gamissati, tanninnāva bhavissanti brāhmaṇagahapatikā negamā ceva jānapadā ca. Taṃ kissa hetu? Tathā hi, bhante, bhagavato sīlapaññāṇa’’nti.

‘‘Māhaṃ, nāgita, yasena samāgamaṃ, mā ca mayā yaso. Yo kho, nāgita, nayimassa nekkhammasukhassa pavivekasukhassa upasamasukhassa sambodhasukhassa nikāmalābhī assa akicchalābhī akasiralābhī, yassāhaṃ nekkhammasukhassa pavivekasukhassa upasamasukhassa sambodhasukhassa nikāmalābhī akicchalābhī akasiralābhī, so taṃ mīḷhasukhaṃ middhasukhaṃ lābhasakkārasilokasukhaṃ sādiyeyya.

‘‘Idhāhaṃ, nāgita, bhikkhuṃ passāmi gāmantavihāriṃ samāhitaṃ nisinnaṃ. Tassa mayhaṃ, nāgita, evaṃ hoti – ‘idānimaṃ āyasmantaṃ [ārāmiko vā ghaṭṭessati samaṇuddeso vā, taṃ tamhā (ka. sī. pī.) ārāmiko vā ghaṭṭessati samaṇuddeso vā, so taṃ tamhā (ka. sī.) a. ni. 8.86 passitabbaṃ] ārāmiko vā upaṭṭhahissati samaṇuddeso vā taṃ tamhā [ārāmiko vā ghaṭṭessati samaṇuddeso vā, taṃ tamhā (ka. sī. pī.) ārāmiko vā ghaṭṭessati samaṇuddeso vā, so taṃ tamhā (ka. sī.) a. ni. 8.86 passitabbaṃ] samādhimhā cāvessatī’ti. Tenāhaṃ, nāgita, tassa bhikkhuno na attamano homi gāmantavihārena. Idha panāhaṃ, nāgita, bhikkhuṃ passāmi āraññikaṃ araññe pacalāyamānaṃ nisinnaṃ. Tassa mayhaṃ, nāgita, evaṃ hoti – ‘idāni ayamāyasmā imaṃ niddākilamathaṃ paṭivinodetvā araññasaññaṃyeva manasi karissati ekatta’nti. Tenāhaṃ, nāgita, tassa bhikkhuno attamano homi araññavihārena.

‘‘Idha panāhaṃ, nāgita, bhikkhuṃ passāmi āraññikaṃ araññe asamāhitaṃ nisinnaṃ. Tassa mayhaṃ, nāgita, evaṃ hoti – ‘idāni ayamāyasmā asamāhitaṃ vā cittaṃ samādahissati, samāhitaṃ vā cittaṃ anurakkhissatī’ti. Tenāhaṃ, nāgita, tassa bhikkhuno attamano homi araññavihārena.

‘‘Idha panāhaṃ, nāgita, bhikkhuṃ passāmi āraññikaṃ araññe samāhitaṃ nisinnaṃ. Tassa mayhaṃ, nāgita, evaṃ hoti – ‘idāni ayamāyasmā avimuttaṃ vā cittaṃ vimocessati, vimuttaṃ vā cittaṃ anurakkhissatī’ti. Tenāhaṃ, nāgita, tassa bhikkhuno attamano homi araññavihārena.

‘‘Idha panāhaṃ, nāgita, bhikkhuṃ passāmi gāmantavihāriṃ lābhiṃ cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārānaṃ. So taṃ lābhasakkārasilokaṃ nikāmayamāno riñcati paṭisallānaṃ riñcati araññavanapatthāni pantāni senāsanāni; gāmanigamarājadhāniṃ osaritvā vāsaṃ kappeti. Tenāhaṃ, nāgita, tassa bhikkhuno na attamano homi gāmantavihārena.

‘‘Idha panāhaṃ, nāgita, bhikkhuṃ passāmi āraññikaṃ lābhiṃ cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārānaṃ. So taṃ lābhasakkārasilokaṃ paṭipaṇāmetvā na riñcati paṭisallānaṃ na riñcati araññavanapatthāni pantāni senāsanāni. Tenāhaṃ, nāgita, tassa bhikkhuno attamano homi araññavihārena. Yasmāhaṃ, nāgita, samaye addhānamaggappaṭipanno na kañci [na kiñci (sī. pī. ka.)] passāmi purato vā pacchato vā, phāsu me, nāgita, tasmiṃ samaye hoti antamaso uccārapassāvakammāyā’’ti. Dvādasamaṃ.

Devatāvaggo [sekkhaparihāniyavaggo (syā.)] catuttho.

Tassuddānaṃ –

Sekhā dve aparihāni, moggallāna vijjābhāgiyā;
Vivādadānattakārī nidānaṃ, kimiladārukkhandhena nāgitoti.

5. Dhammikavaggo

1. Nāgasuttaṃ

43. Ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Atha kho bhagavā pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya sāvatthiyaṃ piṇḍāya pāvisi. Sāvatthiyaṃ piṇḍāya caritvā pacchābhattaṃ piṇḍapātapaṭikkanto āyasmantaṃ ānandaṃ āmantesi – ‘‘āyāmānanda, yena pubbārāmo migāramātupāsādo tenupasaṅkamissāma divāvihārāyā’’ti. ‘‘Evaṃ, bhante’’ti kho āyasmā ānando bhagavato paccassosi.

Atha kho bhagavā āyasmatā ānandena saddhiṃ yena pubbārāmo migāramātupāsādo tenupasaṅkami. Atha kho bhagavā sāyanhasamayaṃ paṭisallānā vuṭṭhito āyasmantaṃ ānandaṃ āmantesi – ‘‘āyāmānanda, yena pubbakoṭṭhako tenupasaṅkamissāma gattāni parisiñcitu’’nti. ‘‘Evaṃ, bhante’’ti kho āyasmā ānando bhagavato paccassosi. Atha kho bhagavā āyasmatā ānandena saddhiṃ yena pubbakoṭṭhako tenupasaṅkami gattāni parisiñcituṃ. Pubbakoṭṭhake gattāni parisiñcitvā paccuttaritvā ekacīvaro aṭṭhāsi gattāni pubbāpayamāno.

Tena kho pana samayena rañño pasenadissa kosalassa seto nāma nāgo mahātūriya [mahāturiya (sī. syā. kaṃ. pī.)] tāḷitavāditena pubbakoṭṭhakā paccuttarati. Apissu taṃ jano disvā evamāha – ‘‘abhirūpo vata, bho, rañño nāgo; dassanīyo vata, bho, rañño nāgo; pāsādiko vata, bho, rañño nāgo; kāyupapanno vata, bho, rañño nāgo’’ti! Evaṃ vutte āyasmā udāyī bhagavantaṃ etadavoca – ‘‘hatthimeva nu kho, bhante, mahantaṃ brahantaṃ [mahantaṃ bruhantaṃ (sī.), mahattaṃ brahmattaṃ (ka.)] kāyupapannaṃ jano disvā evamāha – ‘nāgo vata, bho, nāgo’ti, udāhu aññampi kañci [kiñci (ka.)] mahantaṃ brahantaṃ kāyupapannaṃ jano disvā evamāha – ‘nāgo vata, bho, nāgo’’’ti? ‘‘Hatthimpi kho, udāyi, mahantaṃ brahantaṃ kāyupapannaṃ jano disvā evamāha – ‘nāgo vata, bho, nāgo’ti! Assampi kho, udāyi, mahantaṃ brahantaṃ…pe… goṇampi kho, udāyi, mahantaṃ brahantaṃ…pe… uragampi [nāgampi (ka.)] kho, udāyi, mahantaṃ brahantaṃ…pe… rukkhampi kho, udāyi, mahantaṃ brahantaṃ…pe… manussampi kho, udāyi, mahantaṃ brahantaṃ kāyupapannaṃ jano disvā evamāha – ‘nāgo vata, bho, nāgo’ti! Api ca, udāyi, yo sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiyā pajāya sadevamanussāya āguṃ na karoti kāyena vācāya manasā, tamahaṃ ‘nāgo’ti brūmī’’ti.

‘‘Acchariyaṃ, bhante, abbhutaṃ, bhante! Yāva subhāsitaṃ cidaṃ, bhante, bhagavatā – api ca, udāyi, yo sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiyā pajāya sadevamanussāya āguṃ na karoti kāyena vācāya manasā, tamahaṃ ‘nāgo’ti brūmī’’ti. Idañca panāhaṃ, bhante, bhagavatā subhāsitaṃ imāhi gāthāhi anumodāmi –

‘‘Manussabhūtaṃ sambuddhaṃ, attadantaṃ samāhitaṃ;
Iriyamānaṃ brahmapathe, cittassūpasame rataṃ.

‘‘Yaṃ manussā namassanti, sabbadhammāna pāraguṃ;
Devāpi taṃ [naṃ (sī. pī.)] namassanti, iti me arahato sutaṃ.

‘‘Sabbasaṃyojanātītaṃ, vanā nibbana [nibbāna (sī. syā. kaṃ. pī.)] māgataṃ;
Kāmehi nekkhammarataṃ [nekkhamme rataṃ (ka. sī.)], muttaṃ selāva kañcanaṃ.

‘‘Sabbe accarucī nāgo, himavāññe siluccaye;
Sabbesaṃ nāganāmānaṃ, saccanāmo anuttaro.

‘‘Nāgaṃ vo [te (ka.)] kittayissāmi, na hi āguṃ karoti so;
Soraccaṃ avihiṃsā ca, pādā nāgassa te duve.

‘‘Tapo ca brahmacariyaṃ, caraṇā nāgassa tyāpare;
Saddhāhattho mahānāgo, upekkhāsetadantavā.

‘‘Sati gīvā siro paññā, vīmaṃsā dhammacintanā;
Dhammakucchisamātāpo, viveko tassa vāladhi.

‘‘So jhāyī assāsarato, ajjhattaṃ susamāhito [ajjhattupasamāhito (syā. ka.)];
Gacchaṃ samāhito nāgo, ṭhito nāgo samāhito.

‘‘Seyyaṃ samāhito nāgo, nisinnopi samāhito;
Sabbattha saṃvuto nāgo, esā nāgassa sampadā.

‘‘Bhuñjati anavajjāni, sāvajjāni na bhuñjati;
Ghāsamacchādanaṃ laddhā, sannidhiṃ parivajjayaṃ.

‘‘Saṃyojanaṃ aṇuṃ thūlaṃ, sabbaṃ chetvāna bandhanaṃ;
Yena yeneva gacchati, anapekkhova gacchati.

‘‘Yathāpi udake jātaṃ, puṇḍarīkaṃ pavaḍḍhati;
Nupalippati [na upalippati (sī. syā. kaṃ. pī.), nupalimpati (ka.)] toyena, sucigandhaṃ manoramaṃ.

‘‘Tatheva loke sujāto, buddho loke viharati;
Nupalippati lokena, toyena padumaṃ yathā.

‘‘Mahāginīva jalito [mahāggini pajjalito (sī. syā. kaṃ.)], anāhārūpasammati;
Saṅkhāresūpasantesu [aṅgāresu ca santesu (ka.)], nibbutoti pavuccati.

‘‘Atthassāyaṃ viññāpanī, upamā viññūhi desitā;
Viññassanti [viññissanti (ka.)] mahānāgā, nāgaṃ nāgena desitaṃ.

‘‘Vītarāgo vītadoso, vītamoho anāsavo;
Sarīraṃ vijahaṃ nāgo, parinibbissati [parinibbāti (pī. ka.)] anāsavo’’ti. paṭhamaṃ;

2. Migasālāsuttaṃ

44. Atha kho āyasmā ānando pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya yena migasālāya upāsikāya nivesanaṃ tenupasaṅkami; upasaṅkamitvā paññatte āsane nisīdi. Atha kho migasālā [migasāṇā (ka.) a. ni. 10.75] upāsikā yenāyasmā ānando tenupasaṅkami; upasaṅkamitvā āyasmantaṃ ānandaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnā kho migasālā upāsikā āyasmantaṃ ānandaṃ etadavoca –

‘‘Kathaṃ kathaṃ nāmāyaṃ, bhante ānanda, bhagavatā dhammo desito aññeyyo, yatra hi nāma brahmacārī ca abrahmacārī ca ubho samasamagatikā bhavissanti abhisamparāyaṃ? Pitā me, bhante, purāṇo brahmacārī ahosi ārācārī virato methunā gāmadhammā. So kālaṅkato bhagavatā byākato sakadāgāmisatto [sakadāgāmipatto (ka. syā. pī.)] tusitaṃ kāyaṃ upapannoti. Petteyyopi [pettayyo piyo (sī. pī. ka.), pitu piyo (syā. kaṃ.)] me, bhante, isidatto abrahmacārī ahosi sadārasantuṭṭho. Sopi kālaṅkato bhagavatā byākato sakadāgāmipatto tusitaṃ kāyaṃ upapannoti. Kathaṃ kathaṃ nāmāyaṃ, bhante ānanda, bhagavatā dhammo desito aññeyyo, yatra hi nāma brahmacārī ca abrahmacārī ca ubho samasamagatikā bhavissanti abhisamparāya’’nti? ‘‘Evaṃ kho panetaṃ, bhagini, bhagavatā byākata’’nti.

Atha kho āyasmā ānando migasālāya upāsikāya nivesane piṇḍapātaṃ gahetvā uṭṭhāyāsanā pakkāmi. Atha kho āyasmā ānando pacchābhattaṃ piṇḍapātapaṭikkanto yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā ānando bhagavantaṃ etadavoca –

‘‘Idhāhaṃ, bhante, pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya yena migasālāya upāsikāya nivesanaṃ tenupasaṅkamiṃ; upasaṅkamitvā paññatte āsane nisīdiṃ. Atha kho, bhante, migasālā upāsikā yenāhaṃ tenupasaṅkami; upasaṅkamitvā maṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnā kho, bhante, migasālā upāsikā maṃ etadavoca – ‘kathaṃ kathaṃ nāmāyaṃ, bhante ānanda, bhagavatā dhammo desito aññeyyo, yatra hi nāma brahmacārī ca abrahmacārī ca ubho samasamagatikā bhavissanti abhisamparāyaṃ. Pitā me, bhante, purāṇo brahmacārī ahosi ārācārī virato methunā gāmadhammā. So kālaṅkato bhagavatā byākato sakadāgāmipatto tusitaṃ kāyaṃ upapannoti. Petteyyopi me, bhante, isidatto abrahmacārī ahosi sadārasantuṭṭho. Sopi kālaṅkato bhagavatā byākato sakadāgāmipatto tusitaṃ kāyaṃ upapannoti. Kathaṃ kathaṃ nāmāyaṃ, bhante ānanda, bhagavatā dhammo desito aññeyyo, yatra hi nāma brahmacārī ca abrahmacārī ca ubho samasamagatikā bhavissanti abhisamparāya’nti? Evaṃ vutte ahaṃ, bhante, migasālaṃ upāsikaṃ etadavocaṃ – ‘evaṃ kho panetaṃ, bhagini, bhagavatā byākata’’’nti.

‘‘Kā cānanda, migasālā upāsikā bālā abyattā ammakā ammakasaññā [ambakā ambakapaññā (sī. pī.), ambakā ambakasaññā (syā. kaṃ.) a. ni. 10.75 passitabbaṃ], ke ca purisapuggalaparopariyañāṇe? Chayime, ānanda, puggalā santo saṃvijjamānā lokasmiṃ.

‘‘Katame cha? Idhānanda, ekacco puggalo sorato hoti sukhasaṃvāso, abhinandanti sabrahmacārī ekattavāsena. Tassa savanenapi akataṃ hoti, bāhusaccenapi akataṃ hoti, diṭṭhiyāpi appaṭividdhaṃ hoti, sāmāyikampi vimuttiṃ na labhati. So kāyassa bhedā paraṃ maraṇā hānāya pareti no visesāya, hānagāmīyeva hoti no visesagāmī.

‘‘Idha panānanda, ekacco puggalo sorato hoti sukhasaṃvāso, abhinandanti sabrahmacārī ekattavāsena. Tassa savanenapi kataṃ hoti, bāhusaccenapi kataṃ hoti, diṭṭhiyāpi paṭividdhaṃ hoti, sāmāyikampi vimuttiṃ labhati. So kāyassa bhedā paraṃ maraṇā visesāya pareti no hānāya, visesagāmīyeva hoti no hānagāmī.

‘‘Tatrānanda, pamāṇikā pamiṇanti – ‘imassapi teva dhammā aparassapi teva dhammā, kasmā tesaṃ eko hīno eko paṇīto’ti! Tañhi tesaṃ, ānanda, hoti dīgharattaṃ ahitāya dukkhāya.

‘‘Tatrānanda, yvāyaṃ puggalo sorato hoti sukhasaṃvāso, abhinandanti sabrahmacārī ekattavāsena, tassa savanenapi kataṃ hoti, bāhusaccenapi kataṃ hoti, diṭṭhiyāpi paṭividdhaṃ hoti, sāmāyikampi vimuttiṃ labhati. Ayaṃ, ānanda, puggalo amunā purimena puggalena abhikkantataro ca paṇītataro ca. Taṃ kissa hetu? Imaṃ hānanda, puggalaṃ dhammasoto nibbahati, tadantaraṃ ko jāneyya aññatra tathāgatena! Tasmātihānanda, mā puggalesu pamāṇikā ahuvattha; mā puggalesu pamāṇaṃ gaṇhittha. Khaññati hānanda, puggalesu pamāṇaṃ gaṇhanto. Ahaṃ vā, ānanda, puggalesu pamāṇaṃ gaṇheyyaṃ, yo vā panassa mādiso.

‘‘Idha panānanda, ekaccassa puggalassa kodhamāno adhigato [avigato (ka.)] hoti, samayena samayañcassa lobhadhammā uppajjanti. Tassa savanenapi akataṃ hoti, bāhusaccenapi akataṃ hoti, diṭṭhiyāpi appaṭividdhaṃ hoti, sāmāyikampi vimuttiṃ na labhati. So kāyassa bhedā paraṃ maraṇā hānāya pareti no visesāya, hānagāmīyeva hoti no visesagāmī.

‘‘Idha panānanda, ekaccassa puggalassa kodhamāno adhigato hoti, samayena samayañcassa lobhadhammā uppajjanti. Tassa savanenapi kataṃ hoti…pe… no hānagāmī.

‘‘Tatrānanda, pamāṇikā pamiṇanti…pe… yo vā panassa mādiso.

‘‘Idha, panānanda, ekaccassa puggalassa kodhamāno adhigato hoti, samayena samayañcassa vacīsaṅkhārā uppajjanti. Tassa savanenapi akataṃ hoti…pe… sāmāyikampi vimuttiṃ na labhati. So kāyassa bhedā paraṃ maraṇā hānāya pareti no visesāya, hānagāmīyeva hoti no visesagāmī.

‘‘Idha panānanda, ekaccassa puggalassa kodhamāno adhigato hoti, samayena samayañcassa vacīsaṅkhārā uppajjanti. Tassa savanenapi kataṃ hoti, bāhusaccenapi kataṃ hoti, diṭṭhiyāpi paṭividdhaṃ hoti, sāmāyikampi vimuttiṃ labhati. So kāyassa bhedā paraṃ maraṇā visesāya pareti no hānāya, visesagāmīyeva hoti no hānagāmī.

‘‘Tatrānanda, pamāṇikā pamiṇanti – ‘imassapi teva dhammā, aparassapi teva dhammā. Kasmā tesaṃ eko hīno, eko paṇīto’ti? Tañhi tesaṃ, ānanda, hoti dīgharattaṃ ahitāya dukkhāya.

‘‘Tatrānanda, yassa puggalassa kodhamāno adhigato hoti, samayena samayañcassa vacīsaṅkhārā uppajjanti, tassa savanenapi kataṃ hoti, bāhusaccenapi kataṃ hoti, diṭṭhiyāpi paṭividdhaṃ hoti, sāmāyikampi vimuttiṃ labhati. Ayaṃ, ānanda, puggalo amunā purimena puggalena abhikkantataro ca paṇītataro ca. Taṃ kissa hetu? Imaṃ hānanda, puggalaṃ dhammasoto nibbahati. Tadantaraṃ ko jāneyya aññatra tathāgatena! Tasmātihānanda, mā puggalesu pamāṇikā ahuvattha; mā puggalesu pamāṇaṃ gaṇhittha. Khaññati hānanda, puggalesu pamāṇaṃ gaṇhanto. Ahaṃ vā, ānanda, puggalesu pamāṇaṃ gaṇheyyaṃ, yo vā panassa mādiso.

‘‘Kā cānanda, migasālā upāsikā bālā abyattā ammakā ammakasaññā, ke ca purisapuggalaparopariyañāṇe! Ime kho, ānanda, cha puggalā santo saṃvijjamānā lokasmiṃ.

‘‘Yathārūpena, ānanda, sīlena purāṇo samannāgato ahosi, tathārūpena sīlena isidatto samannāgato abhavissa. Nayidha purāṇo isidattassa gatimpi aññassa. Yathārūpāya ca, ānanda, paññāya isidatto samannāgato ahosi, tathārūpāya paññāya purāṇo samannāgato abhavissa. Nayidha isidatto purāṇassa gatimpi aññassa. Iti kho, ānanda, ime puggalā ubho ekaṅgahīnā’’ti. Dutiyaṃ.

3. Iṇasuttaṃ

45. ‘‘Dāliddiyaṃ [dāḷiddiyaṃ (sī.)], bhikkhave, dukkhaṃ lokasmiṃ kāmabhogino’’ti? ‘‘Evaṃ, bhante’’. ‘‘Yampi, bhikkhave, daliddo [daḷiddo (sī.)] assako anāḷhiko [anaddhiko (syā. kaṃ.)] iṇaṃ ādiyati, iṇādānampi, bhikkhave, dukkhaṃ lokasmiṃ kāmabhogino’’ti? ‘‘Evaṃ, bhante’’. ‘‘Yampi, bhikkhave, daliddo assako anāḷhiko iṇaṃ ādiyitvā vaḍḍhiṃ paṭissuṇāti, vaḍḍhipi, bhikkhave, dukkhā lokasmiṃ kāmabhogino’’ti? ‘‘Evaṃ, bhante’’. ‘‘Yampi, bhikkhave, daliddo assako anāḷhiko vaḍḍhiṃ paṭissuṇitvā kālābhataṃ [kālagataṃ (ka.)] vaḍḍhiṃ na deti, codentipi naṃ; codanāpi, bhikkhave, dukkhā lokasmiṃ kāmabhogino’’ti? ‘‘Evaṃ, bhante’’. ‘‘Yampi, bhikkhave, daliddo assako anāḷhiko codiyamāno na deti, anucarantipi naṃ; anucariyāpi, bhikkhave, dukkhā lokasmiṃ kāmabhogino’’ti? ‘‘Evaṃ, bhante’’. ‘‘Yampi, bhikkhave, daliddo assako anāḷhiko anucariyamāno na deti, bandhantipi naṃ; bandhanampi, bhikkhave, dukkhaṃ lokasmiṃ kāmabhogino’’ti? ‘‘Evaṃ, bhante’’.

‘‘Iti kho, bhikkhave, dāliddiyampi dukkhaṃ lokasmiṃ kāmabhogino, iṇādānampi dukkhaṃ lokasmiṃ kāmabhogino, vaḍḍhipi dukkhā lokasmiṃ kāmabhogino, codanāpi dukkhā lokasmiṃ kāmabhogino, anucariyāpi dukkhā lokasmiṃ kāmabhogino, bandhanampi dukkhaṃ lokasmiṃ kāmabhogino; evamevaṃ kho, bhikkhave, yassa kassaci saddhā natthi kusalesu dhammesu, hirī natthi kusalesu dhammesu, ottappaṃ natthi kusalesu dhammesu, vīriyaṃ natthi kusalesu dhammesu, paññā natthi kusalesu dhammesu – ayaṃ vuccati, bhikkhave, ariyassa vinaye daliddo assako anāḷhiko.

‘‘Sa kho so, bhikkhave, daliddo assako anāḷhiko saddhāya asati kusalesu dhammesu, hiriyā asati kusalesu dhammesu, ottappe asati kusalesu dhammesu, vīriye asati kusalesu dhammesu, paññāya asati kusalesu dhammesu, kāyena duccaritaṃ carati, vācāya duccaritaṃ carati, manasā duccaritaṃ carati. Idamassa iṇādānasmiṃ vadāmi.

‘‘So tassa kāyaduccaritassa paṭicchādanahetu pāpikaṃ icchaṃ paṇidahati [padahati (ka.)]. ‘Mā maṃ jaññū’ti icchati, ‘mā maṃ jaññū’ti saṅkappati, ‘mā maṃ jaññū’ti vācaṃ bhāsati, ‘mā maṃ jaññū’ti kāyena parakkamati. So tassa vacīduccaritassa paṭicchādanahetu…pe… so tassa manoduccaritassa paṭicchādanahetu…pe… ‘mā maṃ jaññū’ti kāyena parakkamati. Idamassa vaḍḍhiyā vadāmi.

‘‘Tamenaṃ pesalā sabrahmacārī evamāhaṃsu – ‘ayañca so āyasmā evaṃkārī evaṃsamācāro’ti. Idamassa codanāya vadāmi.

‘‘Tamenaṃ araññagataṃ vā rukkhamūlagataṃ vā suññāgāragataṃ vā vippaṭisārasahagatā pāpakā akusalavitakkā samudācaranti. Idamassa anucariyāya vadāmi.

‘‘Sa kho so, bhikkhave, daliddo assako anāḷhiko kāyena duccaritaṃ caritvā vācāya duccaritaṃ caritvā manasā duccaritaṃ caritvā kāyassa bhedā paraṃ maraṇā nirayabandhane vā bajjhati tiracchānayonibandhane vā. Nāhaṃ, bhikkhave, aññaṃ ekabandhanampi samanupassāmi evaṃdāruṇaṃ evaṃkaṭukaṃ [evaṃdukkhaṃ (syā. kaṃ. ka.)] evaṃantarāyakaraṃ anuttarassa yogakkhemassa adhigamāya, yathayidaṃ, bhikkhave, nirayabandhanaṃ vā tiracchānayonibandhanaṃ vā’’ti.

‘‘Dāliddiyaṃ dukkhaṃ loke, iṇādānañca vuccati;
Daliddo iṇamādāya, bhuñjamāno vihaññati.

‘‘Tato anucaranti naṃ, bandhanampi nigacchati;
Etañhi bandhanaṃ dukkhaṃ, kāmalābhābhijappinaṃ.

‘‘Tatheva ariyavinaye, saddhā yassa na vijjati;
Ahirīko anottappī, pāpakammavinibbayo.

‘‘Kāyaduccaritaṃ katvā, vacīduccaritāni ca;
Manoduccaritaṃ katvā, ‘mā maṃ jaññū’ti icchati.

‘‘So saṃsappati [saṅkappati (ka.)] kāyena, vācāya uda cetasā;
Pāpakammaṃ pavaḍḍhento, tattha tattha punappunaṃ.

‘‘So pāpakammo dummedho, jānaṃ dukkaṭamattano;
Daliddo iṇamādāya, bhuñjamāno vihaññati.

‘‘Tato anucaranti naṃ, saṅkappā mānasā dukhā;
Gāme vā yadi vāraññe, yassa vippaṭisārajā.

‘‘So pāpakammo dummedho, jānaṃ dukkaṭamattano;
Yonimaññataraṃ gantvā, niraye vāpi bajjhati.

‘‘Etañhi bandhanaṃ dukkhaṃ, yamhā dhīro pamuccati;
Dhammaladdhehi bhogehi, dadaṃ cittaṃ pasādayaṃ.

‘‘Ubhayattha kaṭaggāho, saddhassa gharamesino;
Diṭṭhadhammahitatthāya, samparāyasukhāya ca;
Evametaṃ gahaṭṭhānaṃ, cāgo puññaṃ pavaḍḍhati.

‘‘Tatheva ariyavinaye, saddhā yassa patiṭṭhitā;
Hirīmano ca ottappī, paññavā sīlasaṃvuto.

‘‘Eso kho ariyavinaye, ‘sukhajīvī’ti vuccati;
Nirāmisaṃ sukhaṃ laddhā, upekkhaṃ adhitiṭṭhati.

‘‘Pañca nīvaraṇe hitvā, niccaṃ āraddhavīriyo;
Jhānāni upasampajja, ekodi nipako sato.

‘‘Evaṃ ñatvā yathābhūtaṃ, sabbasaṃyojanakkhaye;
Sabbaso anupādāya, sammā cittaṃ vimuccati.

‘‘Tassa sammā vimuttassa, ñāṇaṃ ce hoti tādino;
‘Akuppā me vimuttī’ti, bhavasaṃyojanakkhaye.

‘‘Etaṃ kho paramaṃ ñāṇaṃ, etaṃ sukhamanuttaraṃ;
Asokaṃ virajaṃ khemaṃ, etaṃ ānaṇyamuttama’’nti. tatiyaṃ;

4. Mahācundasuttaṃ

46. Evaṃ me sutaṃ – ekaṃ samayaṃ āyasmā mahācundo cetīsu viharati sayaṃjātiyaṃ [sahajātiyaṃ (sī. pī.), sañjātiyaṃ (syā. kaṃ.)]. Tatra kho āyasmā mahācundo bhikkhū āmantesi – ‘‘āvuso bhikkhave’’ti. ‘‘Āvuso’’ti kho te bhikkhū āyasmato mahācundassa paccassosuṃ. Āyasmā mahācundo etadavoca –

‘‘Idhāvuso, dhammayogā bhikkhū jhāyī bhikkhū apasādenti – ‘ime pana jhāyinomhā, jhāyinomhāti jhāyanti pajjhāyanti nijjhāyanti avajjhāyanti [apajjhāyanti (ma. ni. 1.508)]. Kimime [kiṃ hime (sī. syā. kaṃ. pī.)] jhāyanti, kintime jhāyanti, kathaṃ ime jhāyantī’ti? Tattha dhammayogā ca bhikkhū nappasīdanti, jhāyī ca bhikkhū nappasīdanti, na ca bahujanahitāya paṭipannā honti bahujanasukhāya bahuno janassa atthāya hitāya sukhāya devamanussānaṃ.

‘‘Idha panāvuso, jhāyī bhikkhū dhammayoge bhikkhū apasādenti – ‘ime pana dhammayogamhā, dhammayogamhāti uddhatā unnaḷā capalā mukharā vikiṇṇavācā muṭṭhassatī asampajānā asamāhitā vibbhantacittā pākatindriyā. Kimime dhammayogā, kintime dhammayogā, kathaṃ ime dhammayogā’ti? Tattha jhāyī ca bhikkhū nappasīdanti, dhammayogā ca bhikkhū nappasīdanti, na ca bahujanahitāya paṭipannā honti bahujanasukhāya bahuno janassa atthāya hitāya sukhāya devamanussānaṃ.

‘‘Idha panāvuso, dhammayogā bhikkhū dhammayogānaññeva bhikkhūnaṃ vaṇṇaṃ bhāsanti, no jhāyīnaṃ bhikkhūnaṃ vaṇṇaṃ bhāsanti. Tattha dhammayogā ca bhikkhū nappasīdanti, jhāyī ca bhikkhū nappasīdanti, na ca bahujanahitāya paṭipannā honti bahujanasukhāya bahuno janassa atthāya hitāya sukhāya devamanussānaṃ.

‘‘Idha panāvuso, jhāyī bhikkhū jhāyīnaññeva bhikkhūnaṃ vaṇṇaṃ bhāsanti, no dhammayogānaṃ bhikkhūnaṃ vaṇṇaṃ bhāsanti. Tattha jhāyī ca bhikkhū nappasīdanti, dhammayogā ca bhikkhū nappasīdanti, na ca bahujanahitāya paṭipannā honti bahujanasukhāya bahuno janassa atthāya hitāya sukhāya devamanussānaṃ.

‘‘Tasmātihāvuso, evaṃ sikkhitabbaṃ – ‘dhammayogā samānā jhāyīnaṃ bhikkhūnaṃ vaṇṇaṃ bhāsissāmā’ti. Evañhi vo, āvuso, sikkhitabbaṃ. Taṃ kissa hetu? Acchariyā hete, āvuso, puggalā dullabhā lokasmiṃ, ye amataṃ dhātuṃ kāyena phusitvā viharanti. Tasmātihāvuso, evaṃ sikkhitabbaṃ – ‘jhāyī samānā dhammayogānaṃ bhikkhūnaṃ vaṇṇaṃ bhāsissāmā’ti. Evañhi vo, āvuso, sikkhitabbaṃ. Taṃ kissa hetu? Acchariyā hete, āvuso, puggalā dullabhā lokasmiṃ ye gambhīraṃ atthapadaṃ paññāya ativijjha passantī’’ti. Catutthaṃ.

5. Paṭhamasandiṭṭhikasuttaṃ

47. Atha kho moḷiyasīvako [moliyasīvako (sī. pī.), moḷisīvako (ka.)] paribbājako yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṃ sammodi. Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho moḷiyasīvako paribbājako bhagavantaṃ etadavoca – ‘‘‘sandiṭṭhiko dhammo, sandiṭṭhiko dhammo’ti, bhante, vuccati. Kittāvatā nu kho, bhante, sandiṭṭhiko dhammo hoti akāliko ehipassiko opaneyyiko paccattaṃ veditabbo viññūhī’’ti?

‘‘Tena hi, sīvaka, taññevettha paṭipucchāmi. Yathā te khameyya tathā naṃ byākareyyāsi. Taṃ kiṃ maññasi, sīvaka, santaṃ vā ajjhattaṃ lobhaṃ ‘atthi me ajjhattaṃ lobho’ti pajānāsi, asantaṃ vā ajjhattaṃ lobhaṃ ‘natthi me ajjhattaṃ lobho’ti pajānāsī’’ti? ‘‘Evaṃ, bhante’’. ‘‘Yaṃ kho tvaṃ, sīvaka, santaṃ vā ajjhattaṃ lobhaṃ ‘atthi me ajjhattaṃ lobho’ti pajānāsi, asantaṃ vā ajjhattaṃ lobhaṃ ‘natthi me ajjhattaṃ lobho’ti pajānāsi – evampi kho, sīvaka, sandiṭṭhiko dhammo hoti…pe….

‘‘Taṃ kiṃ maññasi, sīvaka, santaṃ vā ajjhattaṃ dosaṃ…pe… santaṃ vā ajjhattaṃ mohaṃ…pe… santaṃ vā ajjhattaṃ lobhadhammaṃ…pe… santaṃ vā ajjhattaṃ dosadhammaṃ…pe… santaṃ vā ajjhattaṃ mohadhammaṃ ‘atthi me ajjhattaṃ mohadhammo’ti pajānāsi, asantaṃ vā ajjhattaṃ mohadhammaṃ ‘natthi me ajjhattaṃ mohadhammo’ti pajānāsī’’ti? ‘‘Evaṃ, bhante’’. ‘‘Yaṃ kho tvaṃ, sīvaka, santaṃ vā ajjhattaṃ mohadhammaṃ ‘atthi me ajjhattaṃ mohadhammo’ti pajānāsi, asantaṃ vā ajjhattaṃ mohadhammaṃ ‘natthi me ajjhattaṃ mohadhammo’ti pajānāsi – evaṃ kho, sīvaka, sandiṭṭhiko dhammo hoti akāliko ehipassiko opaneyyiko paccattaṃ veditabbo viññūhī’’ti.

‘‘Abhikkantaṃ, bhante, abhikkantaṃ, bhante…pe… upāsakaṃ maṃ, bhante, bhagavā dhāretu ajjatagge pāṇupetaṃ saraṇaṃ gata’’nti. Pañcamaṃ.

6. Dutiyasandiṭṭhikasuttaṃ

48. Atha kho aññataro brāhmaṇo yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṃ sammodi. Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho so brāhmaṇo bhagavantaṃ etadavoca – '''sandiṭṭhiko dhammo, sandiṭṭhiko dhammo'ti, bho gotama, vuccati. Kittāvatā nu kho, bho gotama, sandiṭṭhiko dhammo hoti akāliko ehipassiko opaneyyiko paccattaṃ veditabbo viññūhī''ti?

''Tena hi, brāhmaṇa, taññevettha paṭipucchissāmi. Yathā te khameyya tathā naṃ byākareyyāsi. Taṃ kiṃ maññasi, brāhmaṇa, santaṃ vā ajjhattaṃ rāgaṃ 'atthi me ajjhattaṃ rāgo'ti pajānāsi, asantaṃ vā ajjhattaṃ rāgaṃ 'natthi me ajjhattaṃ rāgo'ti pajānāsī''ti? ''Evaṃ, bho''. ''Yaṃ kho tvaṃ, brāhmaṇa, santaṃ vā ajjhattaṃ rāgaṃ 'atthi me ajjhattaṃ rāgo'ti pajānāsi, asantaṃ vā ajjhattaṃ rāgaṃ 'natthi me ajjhattaṃ rāgo'ti pajānāsi – evampi kho, brāhmaṇa, sandiṭṭhiko dhammo hoti…pe….

''Taṃ kiṃ maññasi, brāhmaṇa, santaṃ vā ajjhattaṃ dosaṃ…pe… santaṃ vā ajjhattaṃ mohaṃ…pe… santaṃ vā ajjhattaṃ kāyasandosaṃ…pe… santaṃ vā ajjhattaṃ vacīsandosaṃ…pe… santaṃ vā ajjhattaṃ manosandosaṃ 'atthi me ajjhattaṃ manosandoso'ti pajānāsi, asantaṃ vā ajjhattaṃ manosandosaṃ 'natthi me ajjhattaṃ manosandoso'ti pajānāsī''ti? ''Evaṃ, bho''. ''Yaṃ kho tvaṃ, brāhmaṇa, santaṃ vā ajjhattaṃ manosandosaṃ 'atthi me ajjhattaṃ manosandoso'ti pajānāsi, asantaṃ vā ajjhattaṃ manosandosaṃ 'natthi me ajjhattaṃ manosandoso'ti pajānāsi – evaṃ kho, brāhmaṇa, sandiṭṭhiko dhammo hoti akāliko ehipassiko opaneyyiko paccattaṃ veditabbo viññūhī''ti.

''Abhikkantaṃ, bho gotama, abhikkantaṃ, bho gotama…pe… upāsakaṃ maṃ bhavaṃ gotamo dhāretu ajjatagge pāṇupetaṃ saraṇaṃ gata''nti. Chaṭṭhaṃ.

7. Khemasuttaṃ

49. Ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Tena kho pana samayena āyasmā ca khemo āyasmā ca sumano sāvatthiyaṃ viharanti andhavanasmiṃ. Atha kho āyasmā ca khemo āyasmā ca sumano yena bhagavā tenupasaṅkamiṃsu; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdiṃsu. Ekamantaṃ nisinno kho āyasmā khemo bhagavantaṃ etadavoca –

''Yo so, bhante, bhikkhu arahaṃ khīṇāsavo vusitavā katakaraṇīyo ohitabhāro anuppattasadattho parikkhīṇabhavasaṃyojano sammadaññā vimutto tassa na evaṃ hoti – 'atthi me seyyoti vā atthi me sadisoti vā atthi me hīnoti vā'''ti. Idamavocāyasmā khemo. Samanuñño satthā ahosi. Atha kho āyasmā khemo ''samanuñño me satthā''ti uṭṭhāyāsanā bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā pakkāmi.

Atha kho āyasmā sumano acirapakkante āyasmante kheme bhagavantaṃ etadavoca – ''yo so, bhante, bhikkhu arahaṃ khīṇāsavo vusitavā katakaraṇīyo ohitabhāro anuppattasadattho parikkhīṇabhavasaṃyojano sammadaññā vimutto tassa na evaṃ hoti – 'natthi me seyyoti vā natthi me sadisoti vā natthi me hīnoti vā'''ti. Idamavocāyasmā sumano. Samanuñño satthā ahosi. Atha kho āyasmā sumano ''samanuñño me satthā''ti uṭṭhāyāsanā bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā pakkāmi.

Atha kho bhagavā acirapakkantesu āyasmante ca kheme āyasmante ca sumane bhikkhū āmantesi – ''evaṃ kho, bhikkhave, kulaputtā aññaṃ byākaronti. Attho ca vutto attā ca anupanīto. Atha ca pana idhekacce moghapurisā hasamānakā [hasamānakaṃ (ka.) mahāva. 245] maññe aññaṃ byākaronti. Te pacchā vighātaṃ āpajjantī''ti.

''Na ussesu na omesu, samatte nopanīyare [nopaniyyare (syā. pī. ka.)];
Khīṇā jāti vusitaṃ brahmacariyaṃ, caranti saṃyojanavippamuttā''ti. sattamaṃ;

8. Indriyasaṃvarasuttaṃ

50. [a. ni. 5.24, 168; 2.7.65] ''Indriyasaṃvare, bhikkhave, asati indriyasaṃvaravipannassa hatūpanisaṃ hoti sīlaṃ; sīle asati sīlavipannassa hatūpaniso hoti sammāsamādhi; sammāsamādhimhi asati sammāsamādhivipannassa hatūpanisaṃ hoti yathābhūtañāṇadassanaṃ; yathābhūtañāṇadassane asati yathābhūtañāṇadassanavipannassa hatūpaniso hoti nibbidāvirāgo; nibbidāvirāge asati nibbidāvirāgavipannassa hatūpanisaṃ hoti vimuttiñāṇadassanaṃ. Seyyathāpi, bhikkhave, rukkho sākhāpalāsavipanno. Tassa papaṭikāpi na pāripūriṃ gacchati, tacopi na pāripūriṃ gacchati, pheggupi na pāripūriṃ gacchati, sāropi na pāripūriṃ gacchati. Evamevaṃ kho, bhikkhave, indriyasaṃvare asati indriyasaṃvaravipannassa hatūpanisaṃ hoti sīlaṃ…pe… vimuttiñāṇadassanaṃ.

‘‘Indriyasaṃvare, bhikkhave, sati indriyasaṃvarasampannassa upanisasampannaṃ hoti sīlaṃ; sīle sati sīlasampannassa upanisasampanno hoti sammāsamādhi; sammāsamādhimhi sati sammāsamādhisampannassa upanisasampannaṃ hoti yathābhūtañāṇadassanaṃ; yathābhūtañāṇadassane sati yathābhūtañāṇadassanasampannassa upanisasampanno hoti nibbidāvirāgo; nibbidāvirāge sati nibbidāvirāgasampannassa upanisasampannaṃ hoti vimuttiñāṇadassanaṃ. Seyyathāpi, bhikkhave, rukkho sākhāpalāsasampanno. Tassa papaṭikāpi pāripūriṃ gacchati, tacopi pāripūriṃ gacchati, pheggupi pāripūriṃ gacchati, sāropi pāripūriṃ gacchati. Evamevaṃ kho, bhikkhave, indriyasaṃvare sati indriyasaṃvarasampannassa upanisasampannaṃ hoti sīlaṃ…pe… vimuttiñāṇadassana’’nti. Aṭṭhamaṃ.

9. Ānandasuttaṃ

51. Atha kho āyasmā ānando yenāyasmā sāriputto tenupasaṅkami; upasaṅkamitvā āyasmatā sāriputtena saddhiṃ sammodi. Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā ānando āyasmantaṃ sāriputtaṃ etadavoca –

‘‘Kittāvatā nu kho, āvuso sāriputta, bhikkhu assutañceva dhammaṃ suṇāti, sutā cassa dhammā na sammosaṃ gacchanti, ye cassa dhammā pubbe cetasā samphuṭṭhapubbā te ca samudācaranti, aviññātañca vijānātī’’ti? ‘‘Āyasmā kho ānando bahussuto. Paṭibhātu āyasmantaṃyeva ānanda’’nti. ‘‘Tenahāvuso sāriputta, suṇāhi, sādhukaṃ manasi karohi; bhāsissāmī’’ti. ‘‘Evamāvuso’’ti kho āyasmā sāriputto āyasmato ānandassa paccassosi. Āyasmā ānando etadavoca –

‘‘Idhāvuso sāriputta, bhikkhu dhammaṃ pariyāpuṇāti – suttaṃ geyyaṃ veyyākaraṇaṃ gāthaṃ udānaṃ itivuttakaṃ jātakaṃ abbhutadhammaṃ vedallaṃ. So yathāsutaṃ yathāpariyattaṃ dhammaṃ vitthārena paresaṃ deseti, yathāsutaṃ yathāpariyattaṃ dhammaṃ vitthārena paresaṃ vāceti, yathāsutaṃ yathāpariyattaṃ dhammaṃ vitthārena sajjhāyaṃ karoti, yathāsutaṃ yathāpariyattaṃ dhammaṃ cetasā anuvitakketi anuvicāreti manasānupekkhati. Yasmiṃ āvāse therā bhikkhū viharanti bahussutā āgatāgamā dhammadharā vinayadharā mātikādharā tasmiṃ āvāse vassaṃ upeti. Te kālena kālaṃ upasaṅkamitvā paripucchati paripañhati – ‘idaṃ, bhante, kathaṃ; imassa kvattho’ti? Te tassa āyasmato avivaṭañceva vivaranti, anuttānīkatañca uttānīkaronti, anekavihitesu ca kaṅkhāṭhāniyesu dhammesu kaṅkhaṃ paṭivinodenti. Ettāvatā kho, āvuso sāriputta, bhikkhu assutañceva dhammaṃ suṇāti, sutā cassa dhammā na sammosaṃ gacchanti, ye cassa dhammā pubbe cetasā samphuṭṭhapubbā te ca samudācaranti, aviññātañca vijānātī’’ti.

‘‘Acchariyaṃ, āvuso, abbhutaṃ, āvuso, yāva subhāsitaṃ cidaṃ āyasmatā ānandena. Imehi ca mayaṃ chahi dhammehi samannāgataṃ āyasmantaṃ ānandaṃ dhārema. Āyasmā hi ānando dhammaṃ pariyāpuṇāti – suttaṃ geyyaṃ veyyākaraṇaṃ gāthaṃ udānaṃ itivuttakaṃ jātakaṃ abbhutadhammaṃ vedallaṃ. Āyasmā ānando yathāsutaṃ yathāpariyattaṃ dhammaṃ vitthārena paresaṃ deseti, āyasmā ānando yathāsutaṃ yathāpariyattaṃ dhammaṃ vitthārena paresaṃ vāceti, āyasmā ānando yathāsutaṃ yathāpariyattaṃ dhammaṃ vitthārena sajjhāyaṃ karoti, āyasmā ānando yathāsutaṃ yathāpariyattaṃ dhammaṃ cetasā anuvitakketi anuvicāreti manasānupekkhati. Āyasmā ānando yasmiṃ āvāse therā bhikkhū viharanti bahussutā āgatāgamā dhammadharā vinayadharā mātikādharā tasmiṃ āvāse vassaṃ upeti. Te āyasmā ānando kālena kālaṃ upasaṅkamitvā paripucchati paripañhati – ‘idaṃ, bhante, kathaṃ; imassa kvattho’ti? Te āyasmato ānandassa avivaṭañceva vivaranti, anuttānīkatañca uttānīkaronti, anekavihitesu ca kaṅkhāṭhāniyesu dhammesu kaṅkhaṃ paṭivinodentī''ti. Navamaṃ.

10. Khattiyasuttaṃ

52. Atha kho jāṇussoṇi [jāṇusoṇi (ka.)] brāhmaṇo yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṃ sammodi. Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho jāṇussoṇi brāhmaṇo bhagavantaṃ etadavoca –

''Khattiyā, bho gotama, kiṃadhippāyā, kiṃupavicārā, kiṃadhiṭṭhānā, kiṃabhinivesā, kiṃpariyosānā''ti? ''Khattiyā kho, brāhmaṇa, bhogādhippāyā paññūpavicārā balādhiṭṭhānā pathavībhinivesā issariyapariyosānā''ti.

''Brāhmaṇā pana, bho gotama, kiṃadhippāyā, kiṃupavicārā, kiṃadhiṭṭhānā, kiṃabhinivesā, kiṃpariyosānā''ti? ''Brāhmaṇā kho, brāhmaṇa, bhogādhippāyā paññūpavicārā mantādhiṭṭhānā yaññābhinivesā brahmalokapariyosānā''ti.

''Gahapatikā pana, bho gotama, kiṃadhippāyā, kiṃupavicārā, kiṃadhiṭṭhānā, kiṃabhinivesā, kiṃpariyosānā''ti? ''Gahapatikā kho, brāhmaṇa, bhogādhippāyā paññūpavicārā sippādhiṭṭhānā kammantābhinivesā niṭṭhitakammantapariyosānā''ti.

''Itthī pana, bho gotama, kiṃadhippāyā, kiṃupavicārā, kiṃadhiṭṭhānā, kiṃabhinivesā, kiṃpariyosānā''ti? ''Itthī kho, brāhmaṇa, purisādhippāyā alaṅkārūpavicārā puttādhiṭṭhānā asapatībhinivesā issariyapariyosānā''ti.

''Corā pana, bho gotama, kiṃadhippāyā, kiṃupavicārā, kiṃadhiṭṭhānā, kiṃabhinivesā, kiṃpariyosānā''ti? ''Corā kho, brāhmaṇa, ādānādhippāyā gahanūpavicārā satthādhiṭṭhānā andhakārābhinivesā adassanapariyosānā''ti.

''Samaṇā pana, bho gotama, kiṃadhippāyā, kiṃupavicārā, kiṃadhiṭṭhānā, kiṃabhinivesā, kiṃpariyosānā''ti? ''Samaṇā kho, brāhmaṇa, khantisoraccādhippāyā paññūpavicārā sīlādhiṭṭhānā ākiñcaññābhinivesā [akiñcanābhinivesā (syā. ka.)] nibbānapariyosānā''ti.

''Acchariyaṃ, bho gotama, abbhutaṃ, bho gotama! Khattiyānampi bhavaṃ gotamo jānāti adhippāyañca upavicārañca adhiṭṭhānañca abhinivesañca pariyosānañca. Brāhmaṇānampi bhavaṃ gotamo jānāti…pe… gahapatīnampi bhavaṃ gotamo jānāti… itthīnampi bhavaṃ gotamo jānāti… corānampi bhavaṃ gotamo jānāti … samaṇānampi bhavaṃ gotamo jānāti adhippāyañca upavicārañca adhiṭṭhānañca abhinivesañca pariyosānañca. Abhikkantaṃ, bho gotama…pe… upāsakaṃ maṃ bhavaṃ gotamo dhāretu ajjatagge pāṇupetaṃ saraṇaṃ gata''nti. Dasamaṃ.

11. Appamādasuttaṃ

53. Atha kho aññataro brāhmaṇo yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṃ sammodi. Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho so brāhmaṇo bhagavantaṃ etadavoca –

''Atthi nu kho, bho gotama, eko dhammo bhāvito bahulīkato yo ubho atthe samadhiggayha tiṭṭhati – diṭṭhadhammikañceva atthaṃ, yo ca attho samparāyiko''ti? ''Atthi kho, brāhmaṇa, eko dhammo bhāvito bahulīkato yo ubho atthe samadhiggayha tiṭṭhati – diṭṭhadhammikañceva atthaṃ, yo ca attho samparāyiko''ti.

''Katamo pana, bho gotama, eko dhammo bhāvito bahulīkato yo ubho atthe samadhiggayha tiṭṭhati

– diṭṭhadhammikañceva atthaṃ, yo ca attho samparāyiko''ti? ''Appamādo kho, brāhmaṇa, eko dhammo bhāvito bahulīkato ubho atthe samadhiggayha tiṭṭhati – diṭṭhadhammikañceva atthaṃ, yo ca attho samparāyiko''.

''Seyyathāpi, brāhmaṇa, yāni kānici jaṅgalānaṃ [jaṅgamānaṃ (sī. pī.) a. ni. 10.15; ma. ni. 1.300] pāṇānaṃ padajātāni, sabbāni tāni hatthipade samodhānaṃ gacchanti; hatthipadaṃ tesaṃ aggamakkhāyati, yadidaṃ mahantattena. Evamevaṃ kho, brāhmaṇa, appamādo eko dhammo bhāvito bahulīkato ubho atthe samadhiggayha tiṭṭhati – diṭṭhadhammikañceva atthaṃ, yo ca attho samparāyiko.

''Seyyathāpi, brāhmaṇa, kūṭāgārassa yā kāci gopānasiyo sabbā tā kūṭaṅgamā kūṭaninnā kūṭasamosaraṇā, kūṭaṃ tāsaṃ aggamakkhāyati; evamevaṃ kho, brāhmaṇa …pe….

''Seyyathāpi, brāhmaṇa, pabbajalāyako pabbajaṃ [babbajalāyako babbajaṃ (sī. pī.)] lāyitvā agge gahetvā odhunāti nidhunāti nicchādeti; evamevaṃ kho, brāhmaṇa…pe….

''Seyyathāpi, brāhmaṇa, ambapiṇḍiyā vaṇṭacchinnāya yāni kānici ambāni vaṇṭūpanibandhanāni sabbāni tāni tadanvayāni bhavanti; evamevaṃ kho, brāhmaṇa…pe….

''Seyyathāpi, brāhmaṇa, ye keci khuddarājāno [kuḍḍarājāno (sī. syā. aṭṭha.), kuddarājāno (pī.) a. ni. 10.15] sabbete rañño cakkavattissa anuyantā [anuyuttā (sī. syā. kaṃ. pī.)] bhavanti, rājā tesaṃ cakkavattī aggamakkhāyati; evamevaṃ kho, brāhmaṇa…pe….

''Seyyathāpi, brāhmaṇa, yā kāci tārakarūpānaṃ pabhā sabbā tā candassa pabhāya kalaṃ nāgghanti soḷasiṃ, candappabhā tāsaṃ aggamakkhāyati. Evamevaṃ kho, brāhmaṇa, appamādo eko dhammo bhāvito bahulīkato ubho atthe samadhiggayha tiṭṭhati – diṭṭhadhammikañceva atthaṃ yo ca attho samparāyiko.

''Ayaṃ kho, brāhmaṇa, eko dhammo bhāvito bahulīkato ubho atthe samadhiggayha tiṭṭhati – diṭṭhadhammikañceva atthaṃ, yo ca attho samparāyiko''ti.

''Abhikkantaṃ, bho gotama, abhikkantaṃ, bho gotama…pe… upāsakaṃ maṃ bhavaṃ gotamo dhāretu ajjatagge pāṇupetaṃ saraṇaṃ gata''nti. Ekādasamaṃ.

12. Dhammikasuttaṃ

54. Ekaṃ samayaṃ bhagavā rājagahe viharati gijjhakūṭe pabbate. Tena kho pana samayena āyasmā dhammiko jātibhūmiyaṃ āvāsiko hoti sabbaso jātibhūmiyaṃ sattasu āvāsesu. Tatra sudaṃ āyasmā dhammiko āgantuke bhikkhū akkosati paribhāsati vihiṃsati vitudati roseti vācāya. Te ca āgantukā bhikkhū āyasmatā dhammikena akkosiyamānā paribhāsiyamānā vihesiyamānā vitudiyamānā rosiyamānā vācāya pakkamanti, na saṇṭhanti [na saṇṭhahanti (sī.)], riñcanti āvāsaṃ.

Atha kho jātibhūmakānaṃ [jātibhūmikānaṃ (syā. pī. ka.)] upāsakānaṃ etadahosi – ''mayaṃ kho bhikkhusaṅghaṃ paccupaṭṭhitā cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārena. Atha ca pana āgantukā bhikkhū pakkamanti, na saṇṭhanti, riñcanti āvāsaṃ. Ko nu kho hetu ko paccayo yena āgantukā bhikkhū pakkamanti, na saṇṭhanti, riñcanti āvāsa''nti? Atha kho jātibhūmakānaṃ upāsakānaṃ etadahosi – ''ayaṃ kho āyasmā dhammiko āgantuke bhikkhū akkosati paribhāsati vihiṃsati vitudati roseti vācāya. Te ca āgantukā bhikkhū āyasmatā dhammikena akkosiyamānā paribhāsiyamānā vihesiyamānā vitudiyamānā rosiyamānā vācāya pakkamanti, na saṇṭhanti, riñcanti āvāsaṃ. Yaṃnūna mayaṃ āyasmantaṃ dhammikaṃ pabbājeyyāmā''ti.

Atha kho jātibhūmakā upāsakā yena āyasmā dhammiko tenupasaṅkamiṃsu; upasaṅkamitvā āyasmantaṃ dhammikaṃ etadavocuṃ – ‘‘pakkamatu, bhante, āyasmā dhammiko imamhā āvāsā; alaṃ te idha vāsenā’’ti. Atha kho āyasmā dhammiko tamhā āvāsā aññaṃ āvāsaṃ agamāsi. Tatrapi sudaṃ āyasmā dhammiko āgantuke bhikkhū akkosati paribhāsati vihiṃsati vitudati roseti vācāya. Te ca āgantukā bhikkhū āyasmatā dhammikena akkosiyamānā paribhāsiyamānā vihesiyamānā vitudiyamānā rosiyamānā vācāya pakkamanti, na saṇṭhanti, riñcanti āvāsaṃ.

Atha kho jātibhūmakānaṃ upāsakānaṃ etadahosi – ‘‘mayaṃ kho bhikkhusaṅghaṃ paccupaṭṭhitā cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārena. Atha ca pana āgantukā bhikkhū pakkamanti, na saṇṭhanti, riñcanti āvāsaṃ. Ko nu kho hetu ko paccayo yena āgantukā bhikkhū pakkamanti, na saṇṭhanti, riñcanti āvāsa’’nti? Atha kho jātibhūmakānaṃ upāsakānaṃ etadahosi – ‘‘ayaṃ kho āyasmā dhammiko āgantuke bhikkhū akkosati paribhāsati vihiṃsati vitudati roseti vācāya. Te ca āgantukā bhikkhū āyasmatā dhammikena akkosiyamānā paribhāsiyamānā vihesiyamānā vitudiyamānā rosiyamānā vācāya pakkamanti, na saṇṭhanti, riñcanti āvāsaṃ. Yaṃnūna mayaṃ āyasmantaṃ dhammikaṃ pabbājeyyāmā’’ti.

Atha kho jātibhūmakā upāsakā yenāyasmā dhammiko tenupasaṅkamiṃsu; upasaṅkamitvā āyasmantaṃ dhammikaṃ etadavocuṃ – ‘‘pakkamatu, bhante, āyasmā dhammiko imamhāpi āvāsā; alaṃ te idha vāsenā’’ti. Atha kho āyasmā dhammiko tamhāpi āvāsā aññaṃ āvāsaṃ agamāsi. Tatrapi sudaṃ āyasmā dhammiko āgantuke bhikkhū akkosati paribhāsati vihiṃsati vitudati roseti vācāya. Te ca āgantukā bhikkhū āyasmatā dhammikena akkosiyamānā paribhāsiyamānā vihesiyamānā vitudiyamānā rosiyamānā vācāya pakkamanti, na saṇṭhanti, riñcanti āvāsaṃ.

Atha kho jātibhūmakānaṃ upāsakānaṃ etadahosi – ‘‘mayaṃ kho bhikkhusaṅghaṃ paccupaṭṭhitā cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārena. Atha ca pana āgantukā bhikkhū pakkamanti, na saṇṭhanti, riñcanti āvāsaṃ. Ko nu kho hetu ko paccayo yena āgantukā bhikkhū pakkamanti, na saṇṭhanti, riñcanti āvāsa’’nti? Atha kho jātibhūmakānaṃ upāsakānaṃ etadahosi – ‘‘ayaṃ kho āyasmā dhammiko āgantuke bhikkhū akkosati…pe…. Yaṃnūna mayaṃ āyasmantaṃ dhammikaṃ pabbājeyyāma sabbaso jātibhūmiyaṃ sattahi āvāsehī’’ti. Atha kho jātibhūmakā upāsakā yenāyasmā dhammiko tenupasaṅkamiṃsu; upasaṅkamitvā āyasmantaṃ dhammikaṃ etadavocuṃ – ‘‘pakkamatu, bhante, āyasmā dhammiko sabbaso jātibhūmiyaṃ sattahi āvāsehī’’ti. Atha kho āyasmato dhammikassa etadahosi – ‘‘pabbājito khomhi jātibhūmakehi upāsakehi sabbaso jātibhūmiyaṃ sattahi āvāsehi. Kahaṃ nu kho dāni gacchāmī’’ti? Atha kho āyasmato dhammikassa etadahosi – ‘‘yaṃnūnāhaṃ yena bhagavā tenupasaṅkameyya’’nti.

Atha kho āyasmā dhammiko pattacīvaramādāya yena rājagahaṃ tena pakkāmi. Anupubbena yena rājagahaṃ gijjhakūṭo pabbato yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho āyasmantaṃ dhammikaṃ bhagavā etadavoca – ‘‘handa kuto nu tvaṃ, brāhmaṇa dhammika, āgacchasī’’ti? ‘‘Pabbājito ahaṃ, bhante, jātibhūmakehi upāsakehi sabbaso jātibhūmiyaṃ sattahi āvāsehī’’ti. ‘‘Alaṃ, brāhmaṇa dhammika, kiṃ te iminā, yaṃ taṃ tato tato pabbājenti, so tvaṃ tato tato pabbājito mameva santike āgacchasi’’.

‘‘Bhūtapubbaṃ, brāhmaṇa dhammika, sāmuddikā vāṇijā tīradassiṃ sakuṇaṃ gahetvā nāvāya samuddaṃ ajjhogāhanti. Te atīradakkhiṇiyā [atīradassaniyā (syā.), atīradassiyā (ka.)] nāvāya tīradassiṃ sakuṇaṃ muñcanti. So gacchateva puratthimaṃ disaṃ, gacchati pacchimaṃ disaṃ, gacchati uttaraṃ disaṃ, gacchati dakkhiṇaṃ disaṃ, gacchati uddhaṃ, gacchati anudisaṃ. Sace so samantā tīraṃ passati, tathāgatakova [tathāgato (ka.) dī. ni. 1.497 passitabbaṃ] hoti. Sace pana so samantā tīraṃ na passati tameva nāvaṃ paccāgacchati. Evamevaṃ kho, brāhmaṇa dhammika, yaṃ taṃ tato tato pabbājenti so tvaṃ tato tato pabbājito mameva santike āgacchasi.

‘‘Bhūtapubbaṃ, brāhmaṇa dhammika, rañño korabyassa suppatiṭṭho nāma nigrodharājā ahosi pañcasākho sītacchāyo manoramo. Suppatiṭṭhassa kho pana, brāhmaṇa dhammika, nigrodharājassa dvādasayojanāni abhiniveso ahosi, pañca yojanāni mūlasantānakānaṃ. Suppatiṭṭhassa kho pana, brāhmaṇa dhammika, nigrodharājassa tāva mahantāni phalāni ahesuṃ; seyyathāpi nāma āḷhakathālikā. Evamassa sādūni phalāni ahesuṃ; seyyathāpi nāma khuddaṃ madhuṃ anelakaṃ. Suppatiṭṭhassa kho pana, brāhmaṇa dhammika, nigrodharājassa ekaṃ khandhaṃ rājā paribhuñjati saddhiṃ itthāgārena, ekaṃ khandhaṃ balakāyo paribhuñjati, ekaṃ khandhaṃ negamajānapadā paribhuñjanti, ekaṃ khandhaṃ samaṇabrāhmaṇā paribhuñjanti, ekaṃ khandhaṃ migā [migapakkhino (sī. syā. pī.)] paribhuñjanti. Suppatiṭṭhassa kho pana, brāhmaṇa dhammika, nigrodharājassa na koci phalāni rakkhati, na ca sudaṃ [na ca puna (ka.)] aññamaññassa phalāni hiṃsanti.

‘‘Atha kho, brāhmaṇa dhammika, aññataro puriso suppatiṭṭhassa nigrodharājassa yāvadatthaṃ phalāni bhakkhitvā sākhaṃ bhañjitvā pakkāmi. Atha kho, brāhmaṇa dhammika, suppatiṭṭhe nigrodharāje adhivatthāya devatāya etadahosi – ‘acchariyaṃ vata, bho, abbhutaṃ vata, bho! Yāva pāpo manusso [yāva pāpamanusso (syā.), yāvatā pāpamanusso (ka.)], yatra hi nāma suppatiṭṭhassa nigrodharājassa yāvadatthaṃ phalāni bhakkhitvā sākhaṃ bhañjitvā pakkamissati, yaṃnūna suppatiṭṭho nigrodharājā āyatiṃ phalaṃ na dadeyyā’ti. Atha kho, brāhmaṇa dhammika, suppatiṭṭho nigrodharājā āyatiṃ phalaṃ na adāsi.

‘‘Atha kho, brāhmaṇa dhammika, rājā korabyo yena sakko devānamindo tenupasaṅkami; upasaṅkamitvā sakkaṃ devānamindaṃ etadavoca – ‘yagghe, mārisa, jāneyyāsi suppatiṭṭho nigrodharājā phalaṃ na detī’ti? Atha kho, brāhmaṇa dhammika, sakko devānamindo tathārūpaṃ iddhābhisaṅkhāraṃ abhisaṅkhāsi [abhisaṅkhāresi (syā. ka.)], yathā bhusā vātavuṭṭhi āgantvā suppatiṭṭhaṃ nigrodharājaṃ pavattesi [pātesi (sī. pī.)] ummūlamakāsi. Atha kho, brāhmaṇa dhammika, suppatiṭṭhe nigrodharāje adhivatthā devatā dukkhī dummanā assumukhī rudamānā ekamantaṃ aṭṭhāsi.

‘‘Atha kho, brāhmaṇa dhammika, sakko devānamindo yena suppatiṭṭhe nigrodharāje adhivatthā devatā tenupasaṅkami; upasaṅkamitvā suppatiṭṭhe nigrodharāje adhivatthaṃ devataṃ etadavoca – ‘kiṃ nu tvaṃ, devate, dukkhī dummanā assumukhī rudamānā ekamantaṃ ṭhitā’ti? ‘Tathā hi pana me, mārisa, bhusā vātavuṭṭhi āgantvā bhavanaṃ pavattesi ummūlamakāsī’ti. ‘Api nu tvaṃ, devate, rukkhadhamme ṭhitāya bhusā vātavuṭṭhi āgantvā bhavanaṃ pavattesi ummūlamakāsī’ti? ‘Kathaṃ pana, mārisa, rukkho rukkhadhamme ṭhito hotī’ti? ‘Idha, devate, rukkhassa mūlaṃ mūlatthikā haranti, tacaṃ tacatthikā haranti, pattaṃ pattatthikā haranti, pupphaṃ pupphatthikā haranti, phalaṃ phalatthikā haranti. Na ca tena devatāya anattamanatā vā anabhinandi [anabhiraddhi (sī.)] vā karaṇīyā. Evaṃ kho, devate, rukkho rukkhadhamme ṭhito hotī’ti. ‘Aṭṭhitāyeva kho me, mārisa, rukkhadhamme bhusā vātavuṭṭhi āgantvā bhavanaṃ pavattesi ummūlamakāsī’ti. ‘Sace kho tvaṃ, devate, rukkhadhamme tiṭṭheyyāsi, siyā [siyāpi (sī. pī.)] te bhavanaṃ yathāpure’ti? ‘Ṭhassāmahaṃ, [tiṭṭheyyāmahaṃ (syā.)] mārisa, rukkhadhamme, hotu me bhavanaṃ yathāpure’’’ti.

‘‘Atha kho, brāhmaṇa dhammika, sakko devānamindo tathārūpaṃ iddhābhisaṅkhāraṃ abhisaṅkhāsi [abhisaṅkhāri (syā. ka.)], yathā bhusā vātavuṭṭhi āgantvā suppatiṭṭhaṃ nigrodharājaṃ ussāpesi, sacchavīni mūlāni ahesuṃ. Evamevaṃ kho, brāhmaṇa dhammika, api nu taṃ samaṇadhamme ṭhitaṃ jātibhūmakā upāsakā pabbājesuṃ sabbaso jātibhūmiyaṃ sattahi āvāsehī’’ti? ‘‘Kathaṃ pana, bhante, samaṇo samaṇadhamme ṭhito hotī’’ti? ‘‘Idha, brāhmaṇa dhammika, samaṇo akkosantaṃ na paccakkosati, rosantaṃ na paṭirosati, bhaṇḍantaṃ na paṭibhaṇḍati. Evaṃ kho, brāhmaṇa dhammika, samaṇo samaṇadhamme ṭhito hotī’’ti. ‘‘Aṭṭhitaṃyeva maṃ, bhante, samaṇadhamme jātibhūmakā upāsakā pabbājesuṃ sabbaso jātibhūmiyaṃ sattahi āvāsehī’’ti.

[a. ni. 7.66; 7.73] ‘‘Bhūtapubbaṃ, brāhmaṇa dhammika, sunetto nāma satthā ahosi titthakaro kāmesu vītarāgo. Sunettassa kho pana, brāhmaṇa dhammika, satthuno anekāni sāvakasatāni ahesuṃ. Sunetto satthā sāvakānaṃ brahmalokasahabyatāya dhammaṃ desesi. Ye kho pana, brāhmaṇa dhammika, sunettassa satthuno brahmalokasahabyatāya dhammaṃ desentassa cittāni na pasādesuṃ te kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjiṃsu. Ye kho pana, brāhmaṇa dhammika, sunettassa satthuno brahmalokasahabyatāya dhammaṃ desentassa cittāni pasādesuṃ te kāyassa bhedā paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjiṃsu.

‘‘Bhūtapubbaṃ, brāhmaṇa dhammika, mūgapakkho nāma satthā ahosi…pe… aranemi nāma satthā ahosi… kuddālako nāma satthā ahosi… hatthipālo nāma satthā ahosi… jotipālo nāma satthā ahosi titthakaro kāmesu vītarāgo. Jotipālassa kho pana, brāhmaṇa dhammika, satthuno anekāni sāvakasatāni ahesuṃ. Jotipālo satthā sāvakānaṃ brahmalokasahabyatāya dhammaṃ desesi. Ye kho pana, brāhmaṇa dhammika, jotipālassa satthuno brahmalokasahabyatāya dhammaṃ desentassa cittāni na pasādesuṃ te kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjiṃsu. Ye kho pana, brāhmaṇa dhammika, jotipālassa satthuno brahmalokasahabyatāya dhammaṃ desentassa cittāni pasādesuṃ te kāyassa bhedā paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjiṃsu.

‘‘Taṃ kiṃ maññasi, brāhmaṇa dhammika, yo ime cha satthāre titthakare kāmesu vītarāge, anekasataparivāre sasāvakasaṅghe paduṭṭhacitto akkoseyya paribhāseyya, bahuṃ so apuññaṃ pasaveyyā’’ti? ‘‘Evaṃ, bhante’’. ‘‘Yo kho, brāhmaṇa dhammika, ime cha satthāre titthakare kāmesu vītarāge anekasataparivāre sasāvakasaṅghe paduṭṭhacitto akkoseyya paribhāseyya, bahuṃ so apuññaṃ pasaveyya. Yo ekaṃ diṭṭhisampannaṃ puggalaṃ paduṭṭhacitto akkosati paribhāsati, ayaṃ tato bahutaraṃ apuññaṃ pasavati. Taṃ kissa hetu? Nāhaṃ, brāhmaṇa dhammika, ito bahiddhā evarūpiṃ khantiṃ [evarūpaṃ khantaṃ (syā.)] vadāmi, yathāmaṃ sabrahmacārīsu. Tasmātiha, brāhmaṇa dhammika, evaṃ sikkhitabbaṃ – ‘na no samasabrahmacārīsu [na no āmasabrahmacārīsu (syā.), na no sabrahmacārīsu (sī. pī.)] cittāni paduṭṭhāni bhavissantī’’’ti. Evañhi te, brāhmaṇa dhammika, sikkhitabbanti.

‘‘Sunetto mūgapakkho ca, aranemi ca brāhmaṇo;
Kuddālako ahu satthā, hatthipālo ca māṇavo.

‘‘Jotipālo ca govindo, ahu sattapurohito;
Ahiṃsakā [abhisekā (syā.)] atītaṃse, cha satthāro yasassino.

‘‘Nirāmagandhā karuṇedhimuttā [vimuttā (sī. syā. pī.)], kāmasaṃyojanātigā [kāmasaṃyojanātitā (syā.)];
Kāmarāgaṃ virājetvā, brahmalokūpagā ahuṃ [ahu (bahūsu), ahū (ka. sī.)].

‘‘Ahesuṃ sāvakā tesaṃ, anekāni satānipi;
Nirāmagandhā karuṇedhimuttā, kāmasaṃyojanātigā;
Kāmarāgaṃ virājetvā, brahmalokūpagā ahuṃ [ahu (bahūsu), ahū (ka. sī.)].

‘‘Yete isī bāhirake, vītarāge samāhite;
Paduṭṭhamanasaṅkappo, yo naro paribhāsati;
Bahuñca so pasavati, apuññaṃ tādiso naro.

‘‘Yo cekaṃ diṭṭhisampannaṃ, bhikkhuṃ buddhassa sāvakaṃ;
Paduṭṭhamanasaṅkappo, yo naro paribhāsati;
Ayaṃ tato bahutaraṃ, apuññaṃ pasave naro.

‘‘Na sādhurūpaṃ āsīde, diṭṭhiṭṭhānappahāyinaṃ;
Sattamo puggalo eso, ariyasaṅghassa vuccati.

‘‘Avītarāgo kāmesu, yassa pañcindriyā mudū;
Saddhā sati ca vīriyaṃ, samatho ca vipassanā.

‘‘Tādisaṃ bhikkhumāsajja, pubbeva upahaññati;
Attānaṃ upahantvāna, pacchā aññaṃ vihiṃsati.

‘‘Yo ca rakkhati attānaṃ, rakkhito tassa bāhiro;
Tasmā rakkheyya attānaṃ, akkhato paṇḍito sadā’’ti. dvādasamaṃ;

Dhammikavaggo pañcamo.

Tassuddānaṃ –

Nāgamigasālā iṇaṃ, cundaṃ dve sandiṭṭhikā duve;
Khemaindriya ānanda, khattiyā appamādena dhammikoti.

Paṭhamapaṇṇāsakaṃ samattaṃ.

2. Dutiyapaṇṇāsakaṃ

6. Mahāvaggo

1. Soṇasuttaṃ

55. [mahāva. 243 āgataṃ] Evaṃ, me sutaṃ – ekaṃ samayaṃ bhagavā rājagahe viharati gijjhakūṭe pabbate. Tena kho pana samayena āyasmā soṇo rājagahe viharati sītavanasmiṃ. Atha kho āyasmato soṇassa rahogatassa paṭisallīnassa evaṃ cetaso parivitakko udapādi – ‘‘ye kho keci bhagavato sāvakā āraddhavīriyā viharanti, ahaṃ tesaṃ aññataro. Atha ca pana me na anupādāya āsavehi cittaṃ vimuccati, saṃvijjanti kho pana me kule bhogā, sakkā bhogā ca bhuñjituṃ puññāni ca kātuṃ. Yaṃnūnāhaṃ sikkhaṃ paccakkhāya hīnāyāvattitvā bhoge ca bhuñjeyyaṃ puññāni ca kareyya’’nti.

Atha kho bhagavā āyasmato soṇassa cetasā cetoparivitakkamaññāya – seyyathāpi nāma balavā puriso sammiñjitaṃ vā bāhaṃ pasāreyya, pasāritaṃ vā bāhaṃ sammiñjeyya, evamevaṃ kho – gijjhakūṭe pabbate antarahito sītavane āyasmato soṇassa sammukhe pāturahosi. Nisīdi bhagavā paññatte āsane. Āyasmāpi kho soṇo bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho āyasmantaṃ soṇaṃ bhagavā etadavoca –

‘‘Nanu te, soṇa, rahogatassa paṭisallīnassa evaṃ cetaso parivitakko udapādi – ‘ye kho keci bhagavato sāvakā āraddhavīriyā viharanti, ahaṃ tesaṃ aññataro. Atha ca pana me na anupādāya āsavehi cittaṃ vimuccati, saṃvijjanti kho pana me kule bhogā, sakkā bhogā [bhoge (mahāva. 243)] ca bhuñjituṃ puññāni ca kātuṃ. Yaṃnūnāhaṃ sikkhaṃ paccakkhāya hīnāyāvattitvā bhoge ca bhuñjeyyaṃ puññāni ca kareyya’’’nti? ‘‘Evaṃ, bhante’’.

‘‘Taṃ kiṃ maññasi, soṇa, kusalo tvaṃ pubbe agāriyabhūto [āgārikabhūto (syā.), agārikabhūto (mahāva. 243)] vīṇāya tantissare’’ti? ‘‘Evaṃ, bhante’’. ‘‘Taṃ kiṃ maññasi, soṇa, yadā te vīṇāya tantiyo accāyatā honti, api nu te vīṇā tasmiṃ samaye saravatī vā hoti kammaññā vā’’ti? ‘‘No hetaṃ, bhante’’.

‘‘Taṃ kiṃ maññasi, soṇa, yadā te vīṇāya tantiyo atisithilā honti, api nu te vīṇā tasmiṃ samaye saravatī vā hoti kammaññā vā’’ti? ‘‘No hetaṃ, bhante’’.

‘‘Yadā pana te, soṇa, vīṇāya tantiyo na accāyatā honti nātisithilā same guṇe patiṭṭhitā, api nu te vīṇā tasmiṃ samaye saravatī vā hoti kammaññā vā’’ti? ‘‘Evaṃ, bhante’’.

‘‘Evamevaṃ kho, soṇa, accāraddhavīriyaṃ uddhaccāya saṃvattati, atisithilavīriyaṃ kosajjāya saṃvattati. Tasmātiha tvaṃ, soṇa, vīriyasamathaṃ adhiṭṭhahaṃ, indriyānañca samataṃ paṭivijjha, tattha ca nimittaṃ gaṇhāhī’’ti. ‘‘Evaṃ, bhante’’ti kho āyasmā soṇo bhagavato paccassosi. Atha kho bhagavā āyasmantaṃ soṇaṃ iminā ovādena ovaditvā – seyyathāpi nāma balavā puriso samiñjitaṃ vā bāhaṃ pasāreyya, pasāritaṃ vā bāhaṃ samiñjeyya, evamevaṃ kho – sītavane antarahito gijjhakūṭe pabbate pāturahosi.

Atha kho āyasmā soṇo aparena samayena vīriyasamathaṃ adhiṭṭhāsi, indriyānañca samataṃ paṭivijjhi, tattha ca nimittaṃ aggahesi. Atha kho āyasmā soṇo eko vūpakaṭṭho appamatto ātāpī pahitatto viharanto nacirasseva – yassatthāya kulaputtā sammadeva agārasmā anāgāriyaṃ pabbajanti tadanuttaraṃ – brahmacariyapariyosānaṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja vihāsi. ‘‘Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā’’ti abbhaññāsi. Aññataro ca panāyasmā soṇo arahataṃ ahosi.

Atha kho āyasmato soṇassa arahattappattassa etadahosi – ‘‘yaṃnūnāhaṃ yena bhagavā tenupasaṅkameyyaṃ; upasaṅkamitvā bhagavato santike aññaṃ byākareyya’’nti. Atha kho āyasmā soṇo yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā soṇo bhagavantaṃ etadavoca –

‘‘Yo so, bhante, bhikkhu arahaṃ khīṇāsavo vusitavā katakaraṇīyo ohitabhāro anuppattasadattho parikkhīṇabhavasaṃyojano sammadaññāvimutto, so cha ṭhānāni adhimutto hoti – nekkhammādhimutto hoti, pavivekādhimutto hoti, abyāpajjādhimutto [abyāpajjhādhimutto (ka.) mahāva. 244 passitabbaṃ] hoti, taṇhākkhayādhimutto hoti, upādānakkhayādhimutto hoti, asammohādhimutto hoti.

‘‘Siyā kho pana, bhante, idhekaccassa āyasmato evamassa – ‘kevalaṃsaddhāmattakaṃ nūna ayamāyasmā nissāya nekkhammādhimutto’ti. Na kho panetaṃ, bhante, evaṃ daṭṭhabbaṃ. Khīṇāsavo, bhante, bhikkhu vusitavā katakaraṇīyo karaṇīyaṃ attano asamanupassanto katassa vā paṭicayaṃ khayā rāgassa vītarāgattā nekkhammādhimutto hoti, khayā dosassa vītadosattā nekkhammādhimutto hoti, khayā mohassa vītamohattā nekkhammādhimutto hoti.

‘‘Siyā kho pana, bhante, idhekaccassa āyasmato evamassa – ‘lābhasakkārasilokaṃ nūna ayamāyasmā nikāmayamāno pavivekādhimutto’ti. Na kho panetaṃ, bhante, evaṃ daṭṭhabbaṃ. Khīṇāsavo, bhante, bhikkhu vusitavā katakaraṇīyo karaṇīyaṃ attano asamanupassanto katassa vā paṭicayaṃ khayā rāgassa vītarāgattā pavivekādhimutto hoti, khayā dosassa vītadosattā pavivekādhimutto hoti, khayā mohassa vītamohattā pavivekādhimutto hoti.

‘‘Siyā kho pana, bhante, idhekaccassa āyasmato evamassa – ‘sīlabbataparāmāsaṃ nūna ayamāyasmā sārato paccāgacchanto abyāpajjādhimutto’ti. Na kho panetaṃ, bhante, evaṃ daṭṭhabbaṃ. Khīṇāsavo, bhante, bhikkhu vusitavā katakaraṇīyo karaṇīyaṃ attano asamanupassanto katassa vā paṭicayaṃ khayā rāgassa vītarāgattā abyāpajjādhimutto hoti, khayā dosassa vītadosattā abyāpajjādhimutto hoti, khayā mohassa vītamohattā abyāpajjādhimutto hoti.

‘‘Khayā rāgassa vītarāgattā taṇhākkhayādhimutto hoti, khayā dosassa vītadosattā taṇhākkhayādhimutto hoti, khayā mohassa vītamohattā taṇhākkhayādhimutto hoti.

‘‘Khayā rāgassa vītarāgattā upādānakkhayādhimutto hoti, khayā dosassa vītadosattā upādānakkhayādhimutto hoti, khayā mohassa vītamohattā upādānakkhayādhimutto hoti.

‘‘Khayā rāgassa vītarāgattā asammohādhimutto hoti, khayā dosassa vītadosattā asammohādhimutto hoti, khayā mohassa vītamohattā asammohādhimutto hoti.

‘‘Evaṃ sammā vimuttacittassa, bhante, bhikkhuno bhusā cepi cakkhuviññeyyā rūpā cakkhussa āpāthaṃ [āpātaṃ (ka.)] āgacchanti, nevassa cittaṃ pariyādiyanti. Amissīkatamevassa cittaṃ hoti ṭhitaṃ āneñjappattaṃ vayañcassānupassati. Bhusā cepi sotaviññeyyā saddā…pe… ghānaviññeyyā gandhā… jivhāviññeyyā rasā… kāyaviññeyyā phoṭṭhabbā… manoviññeyyā dhammā manassa āpāthaṃ āgacchanti, nevassa cittaṃ pariyādiyanti. Amissīkatamevassa cittaṃ hoti ṭhitaṃ āneñjappattaṃ vayañcassānupassati. Seyyathāpi, bhante, selo pabbato acchiddo asusiro ekagghano. Atha puratthimāya cepi disāya āgaccheyya bhusā vātavuṭṭhi neva naṃ saṅkampeyya na sampakampeyya na sampavedheyya, atha pacchimāya cepi disāya āgaccheyya bhusā vātavuṭṭhi…pe… atha uttarāya cepi disāya āgaccheyya bhusā vātavuṭṭhi… atha dakkhiṇāya cepi disāya āgaccheyya bhusā vātavuṭṭhi neva naṃ saṅkampeyya na sampakampeyya na sampavedheyya; evamevaṃ kho, bhante, evaṃ sammāvimuttacittassa bhikkhuno bhusā cepi cakkhuviññeyyā rūpā cakkhussa āpāthaṃ āgacchanti, nevassa cittaṃ pariyādiyanti. Amissīkatamevassa cittaṃ hoti ṭhitaṃ āneñjappattaṃ vayañcassānupassati. Bhusā cepi sotaviññeyyā saddā…pe… ghānaviññeyyā gandhā… jivhāviññeyyā rasā… kāyaviññeyyā phoṭṭhabbā… manoviññeyyā dhammā manassa āpāthaṃ āgacchanti, nevassa cittaṃ pariyādiyanti. Amissīkatamevassa cittaṃ hoti ṭhitaṃ āneñjappattaṃ vayañcassānupassatī’’ti.

‘‘Nekkhammaṃ adhimuttassa, pavivekañca cetaso;
Abyāpajjādhimuttassa, upādānakkhayassa ca.

‘‘Taṇhākkhayādhimuttassa, asammohañca cetaso;
Disvā āyatanuppādaṃ, sammā cittaṃ vimuccati.

‘‘Tassa sammā vimuttassa, santacittassa bhikkhuno;
Katassa paṭicayo natthi, karaṇīyaṃ na vijjati.

‘‘Selo yathā ekagghano, vātena na samīrati;
Evaṃ rūpā rasā saddā, gandhā phassā ca kevalā.

‘‘Iṭṭhā dhammā aniṭṭhā ca, nappavedhenti tādino;
Ṭhitaṃ cittaṃ vippamuttaṃ [vimutañca (ka.) mahāva. 244; kathā. 266],
vayañcassānupassatī’’ti. paṭhamaṃ;

2. Phaggunasuttaṃ

56. Tena kho pana samayena āyasmā phagguno [phegguno (ka.), phagguṇo (sī. syā.)] ābādhiko hoti dukkhito bāḷhagilāno. Atha kho āyasmā ānando yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā ānando bhagavantaṃ etadavoca – ‘‘āyasmā, bhante, phagguno ābādhiko dukkhito bāḷhagilāno. Sādhu, bhante, bhagavā yenāyasmā phagguno tenupasaṅkamatu anukampaṃ upādāyā’’ti. Adhivāsesi bhagavā tuṇhībhāvena. Atha kho bhagavā sāyanhasamayaṃ paṭisallānā vuṭṭhito yenāyasmā phagguno tenupasaṅkami. Addasā kho āyasmā phagguno bhagavantaṃ dūratova āgacchantaṃ. Disvāna mañcake samadhosi [samañcopi (sī. syā. pī.), saṃ + dhū + ī = samadhosi]. Atha kho bhagavā āyasmantaṃ phaggunaṃ etadavoca – ‘‘alaṃ, phagguna, mā tvaṃ mañcake samadhosi. Santimāni āsanāni parehi paññattāni, tatthāhaṃ nisīdissāmī’’ti. Nisīdi bhagavā paññatte āsane. Nisajja kho bhagavā āyasmantaṃ phaggunaṃ etadavoca –

‘‘Kacci te, phagguna, khamanīyaṃ kacci yāpanīyaṃ? Kacci te dukkhā vedanā paṭikkamanti, no abhikkamanti; paṭikkamosānaṃ paññāyati, no abhikkamo’’ti? ‘‘Na me, bhante, khamanīyaṃ na yāpanīyaṃ. Bāḷhā me dukkhā vedanā abhikkamanti, no paṭikkamanti; abhikkamosānaṃ paññāyati, no paṭikkamo.

‘‘Seyyathāpi, bhante, balavā puriso tiṇhena sikharena muddhani [muddhānaṃ (sī. pī.)] abhimattheyya [abhimaṭṭheyya (syā.)]; evamevaṃ kho me, bhante, adhimattā vātā muddhani [hananti (sī. pī.), ohananti (syā.)] ūhananti. Na me, bhante, khamanīyaṃ na yāpanīyaṃ. Bāḷhā me dukkhā vedanā abhikkamanti, no paṭikkamanti; abhikkamosānaṃ paññāyati, no paṭikkamo.

‘‘Seyyathāpi, bhante, balavā puriso daḷhena varattakkhaṇḍena sīsaveṭhanaṃ dadeyya; evamevaṃ kho me, bhante, adhimattā sīse sīsavedanā. Na me, bhante, khamanīyaṃ na yāpanīyaṃ. Bāḷhā me dukkhā vedanā abhikkamanti, no paṭikkamanti; abhikkamosānaṃ paññāyati, no paṭikkamo.

‘‘Seyyathāpi, bhante, dakkho goghātako vā goghātakantevāsī vā tiṇhena govikantanena kucchiṃ parikanteyya; evamevaṃ kho me, bhante, adhimattā vātā kucchiṃ parikantanti. Na me, bhante, khamanīyaṃ na yāpanīyaṃ. Bāḷhā me dukkhā vedanā abhikkamanti, no paṭikkamanti; abhikkamosānaṃ paññāyati, no paṭikkamo.

‘‘Seyyathāpi, bhante, dve balavanto purisā dubbalataraṃ purisaṃ nānābāhāsu gahetvā aṅgārakāsuyā santāpeyyuṃ samparitāpeyyuṃ; evamevaṃ kho me, bhante, adhimatto kāyasmiṃ ḍāho. Na me, bhante, khamanīyaṃ na yāpanīyaṃ. Bāḷhā me dukkhā vedanā abhikkamanti, no paṭikkamanti; abhikkamosānaṃ paññāyati, no paṭikkamo’’ti. Atha kho bhagavā āyasmantaṃ phaggunaṃ dhammiyā kathāya sandassetvā samādapetvā samuttejetvā sampahaṃsetvā uṭṭhāyāsanā pakkāmi.

Atha kho āyasmā phagguno acirapakkantassa bhagavato kālamakāsi. Tamhi cassa samaye maraṇakāle indriyāni vippasīdiṃsu. Atha kho āyasmā ānando yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā ānando bhagavantaṃ etadavoca – ‘‘āyasmā, bhante, phagguno acirapakkantassa bhagavato kālamakāsi. Tamhi cassa samaye maraṇakāle indriyāni vippasīdiṃsū’’ti.

‘‘Kiṃ hānanda, phaggunassa [pheggunassa ānanda (ka.)] bhikkhuno indriyāni na vippasīdissanti! Phaggunassa, ānanda, bhikkhuno pañcahi orambhāgiyehi saṃyojanehi cittaṃ avimuttaṃ ahosi. Tassa taṃ dhammadesanaṃ sutvā pañcahi orambhāgiyehi saṃyojanehi cittaṃ vimuttaṃ.

‘‘Chayime, ānanda, ānisaṃsā kālena dhammassavane [dhammasavaṇe (sī.)] kālena atthupaparikkhāya. Katame cha? Idhānanda, bhikkhuno pañcahi orambhāgiyehi saṃyojanehi cittaṃ avimuttaṃ hoti. So tamhi samaye maraṇakāle labhati tathāgataṃ dassanāya. Tassa tathāgato dhammaṃ deseti ādikalyāṇaṃ majjhekalyāṇaṃ pariyosānakalyāṇaṃ sātthaṃ sabyañjanaṃ, kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ pakāseti. Tassa taṃ dhammadesanaṃ sutvā pañcahi orambhāgiyehi saṃyojanehi cittaṃ vimuccati. Ayaṃ, ānanda, paṭhamo ānisaṃso kālena dhammassavane.

‘‘Puna caparaṃ, ānanda, bhikkhuno pañcahi orambhāgiyehi saṃyojanehi cittaṃ avimuttaṃ hoti. So tamhi samaye maraṇakāle na heva kho [no ca kho (ka.)] labhati tathāgataṃ dassanāya, api ca kho tathāgatasāvakaṃ labhati dassanāya. Tassa tathāgatasāvako dhammaṃ deseti ādikalyāṇaṃ majjhekalyāṇaṃ pariyosānakalyāṇaṃ sātthaṃ sabyañjanaṃ, kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ pakāseti. Tassa taṃ dhammadesanaṃ sutvā pañcahi orambhāgiyehi saṃyojanehi cittaṃ vimuccati. Ayaṃ, ānanda, dutiyo ānisaṃso kālena dhammassavane.

‘‘Puna caparaṃ, ānanda, bhikkhuno pañcahi orambhāgiyehi saṃyojanehi cittaṃ avimuttaṃ hoti. So tamhi samaye maraṇakāle na heva kho labhati tathāgataṃ dassanāya, napi tathāgatasāvakaṃ labhati dassanāya; api ca kho yathāsutaṃ yathāpariyattaṃ dhammaṃ cetasā anuvitakketi anuvicāreti manasānupekkhati. Tassa yathāsutaṃ yathāpariyattaṃ dhammaṃ cetasā anuvitakkayato anuvicārayato manasānupekkhato pañcahi orambhāgiyehi saṃyojanehi cittaṃ vimuccati. Ayaṃ, ānanda, tatiyo ānisaṃso kālena atthupaparikkhāya.

‘‘Idhānanda, bhikkhuno pañcahi orambhāgiyehi saṃyojanehi cittaṃ vimuttaṃ hoti, anuttare ca kho upadhisaṅkhaye cittaṃ avimuttaṃ hoti. So tamhi samaye maraṇakāle labhati tathāgataṃ dassanāya. Tassa tathāgato dhammaṃ deseti ādikalyāṇaṃ majjhekalyāṇaṃ…pe… brahmacariyaṃ pakāseti. Tassa taṃ dhammadesanaṃ sutvā anuttare upadhisaṅkhaye cittaṃ vimuccati. Ayaṃ, ānanda, catuttho ānisaṃso kālena dhammassavane.

‘‘Puna caparaṃ, ānanda, bhikkhuno pañcahi orambhāgiyehi saṃyojanehi cittaṃ vimuttaṃ hoti, anuttare ca kho upadhisaṅkhaye cittaṃ avimuttaṃ hoti. So tamhi samaye maraṇakāle na heva kho labhati tathāgataṃ dassanāya, api ca kho tathāgatasāvakaṃ labhati dassanāya. Tassa tathāgatasāvako dhammaṃ deseti ādikalyāṇaṃ…pe… parisuddhaṃ brahmacariyaṃ pakāseti. Tassa taṃ dhammadesanaṃ sutvā anuttare upadhisaṅkhaye cittaṃ vimuccati. Ayaṃ, ānanda, pañcamo ānisaṃso kālena dhammassavane.

‘‘Puna caparaṃ, ānanda, bhikkhuno pañcahi orambhāgiyehi saṃyojanehi cittaṃ vimuttaṃ hoti, anuttare ca kho upadhisaṅkhaye cittaṃ avimuttaṃ hoti. So tamhi samaye maraṇakāle na heva kho labhati tathāgataṃ dassanāya, napi tathāgatasāvakaṃ labhati dassanāya; api ca kho yathāsutaṃ yathāpariyattaṃ dhammaṃ cetasā anuvitakketi anuvicāreti manasānupekkhati. Tassa yathāsutaṃ yathāpariyattaṃ dhammaṃ cetasā anuvitakkayato anuvicārayato manasānupekkhato anuttare upadhisaṅkhaye cittaṃ vimuccati. Ayaṃ, ānanda, chaṭṭho ānisaṃso kālena atthupaparikkhāya. Ime kho, ānanda, cha ānisaṃsā kālena dhammassavane kālena atthupaparikkhāyā’’ti. Dutiyaṃ.

3. Chaḷabhijātisuttaṃ

57. Ekaṃ samayaṃ bhagavā rājagahe viharati gijjhakūṭe pabbate. Atha kho āyasmā ānando yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā ānando bhagavantaṃ etadavoca – ‘‘pūraṇena, bhante, kassapena chaḷabhijātiyo paññattā – kaṇhābhijāti paññattā, nīlābhijāti paññattā, lohitābhijāti paññattā, haliddābhijāti paññattā, sukkābhijāti paññattā, paramasukkābhijāti paññattā.

‘‘Tatridaṃ, bhante, pūraṇena kassapena kaṇhābhijāti paññattā, orabbhikā sūkarikā sākuṇikā māgavikā luddā macchaghātakā corā coraghātakā bandhanāgārikā ye vā panaññepi keci kurūrakammantā.

‘‘Tatridaṃ, bhante, pūraṇena kassapena nīlābhijāti paññattā, bhikkhū kaṇṭakavuttikā ye vā panaññepi keci kammavādā kriyavādā.

‘‘Tatridaṃ, bhante, pūraṇena kassapena lohitābhijāti paññattā, nigaṇṭhā ekasāṭakā.

‘‘Tatridaṃ, bhante, pūraṇena kassapena haliddābhijāti paññattā, gihī odātavasanā acelakasāvakā.

‘‘Tatridaṃ, bhante, pūraṇena kassapena sukkābhijāti paññattā, ājīvakā ājīvakiniyo.

‘‘Tatridaṃ, bhante, pūraṇena kassapena paramasukkābhijāti paññattā, nando vaccho kiso saṃkicco makkhali gosālo. Pūraṇena, bhante, kassapena imā chaḷabhijātiyo paññattā’’ti.

‘‘Kiṃ panānanda, pūraṇassa kassapassa sabbo loko etadabbhanujānāti imā chaḷabhijātiyo paññāpetu’’nti? ‘‘No hetaṃ, bhante’’. ‘‘Seyyathāpi, ānanda, puriso daliddo assako anāḷhiko, tassa akāmakassa bilaṃ olaggeyyuṃ – ‘idaṃ te, ambho purisa, maṃsañca khāditabbaṃ, mūlañca anuppadātabba’nti. Evamevaṃ kho, ānanda, pūraṇena kassapena appaṭiññāya etesaṃ samaṇabrāhmaṇānaṃ imā chaḷabhijātiyo paññattā, yathā taṃ bālena abyattena akhettaññunā akusalena.

‘‘Ahaṃ kho panānanda, chaḷabhijātiyo paññāpemi. Taṃ suṇāhi, sādhukaṃ manasi karohi; bhāsissāmī’’ti. ‘‘Evaṃ, bhante’’ti kho āyasmā ānando bhagavato paccassosi. Bhagavā etadavoca – ‘‘katamā cānanda, chaḷabhijātiyo? Idhānanda, ekacco kaṇhābhijātiyo samāno kaṇhaṃ dhammaṃ abhijāyati. Idha panānanda, ekacco kaṇhābhijātiyo samāno sukkaṃ dhammaṃ abhijāyati. Idha panānanda, ekacco kaṇhābhijātiyo samāno akaṇhaṃ asukkaṃ nibbānaṃ abhijāyati. Idha panānanda, ekacco sukkābhijātiyo samāno kaṇhaṃ dhammaṃ abhijāyati. Idha panānanda, ekacco sukkābhijātiyo samāno sukkaṃ dhammaṃ abhijāyati. Idha panānanda, ekacco sukkābhijātiyo samāno akaṇhaṃ asukkaṃ nibbānaṃ abhijāyati.

‘‘Kathañcānanda, kaṇhābhijātiyo samāno kaṇhaṃ dhammaṃ abhijāyati? Idhānanda, ekacco nīce kule paccājāto hoti – caṇḍālakule vā nesādakule vā venakule [veṇakule (sabbattha)] vā rathakārakule vā pukkusakule vā, dalidde appannapānabhojane kasiravuttike, yattha kasirena ghāsacchādo labbhati. So ca hoti dubbaṇṇo duddasiko okoṭimako bavhābādho kāṇo vā kuṇī vā khañjo vā pakkhahato vā, na lābhī annassa pānassa vatthassa yānassa mālāgandhavilepanassa seyyāvasathapadīpeyyassa. So kāyena duccaritaṃ carati, vācāya duccaritaṃ carati, manasā duccaritaṃ carati. So kāyena duccaritaṃ caritvā, vācāya duccaritaṃ caritvā, manasā duccaritaṃ caritvā kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati. Evaṃ kho, ānanda, kaṇhābhijātiyo samāno kaṇhaṃ dhammaṃ abhijāyati.

‘‘Kathañcānanda, kaṇhābhijātiyo samāno sukkaṃ dhammaṃ abhijāyati? Idhānanda, ekacco nīce kule paccājāto hoti – caṇḍālakule vā…pe… seyyāvasathapadīpeyyassa. So kāyena sucaritaṃ carati, vācāya sucaritaṃ carati, manasā sucaritaṃ carati. So kāyena sucaritaṃ caritvā, vācāya sucaritaṃ caritvā, manasā sucaritaṃ caritvā kāyassa bhedā paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjati. Evaṃ kho, ānanda, kaṇhābhijātiyo samāno sukkaṃ dhammaṃ abhijāyati.

‘‘Kathañcānanda, kaṇhābhijātiyo samāno akaṇhaṃ asukkaṃ nibbānaṃ abhijāyati? Idhānanda, ekacco nīce kule paccājāto hoti – caṇḍālakule vā…pe… so ca hoti dubbaṇṇo duddasiko okoṭimako. So kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajati. So evaṃ pabbajito samāno pañca nīvaraṇe pahāya cetaso upakkilese paññāya dubbalīkaraṇe, catūsu satipaṭṭhānesu suppatiṭṭhitacitto, saā bojjhaṅge yathābhūtaṃ bhāvetvā akaṇhaṃ asukkaṃ nibbānaṃ abhijāyati. Evaṃ kho, ānanda, kaṇhābhijātiyo samāno akaṇhaṃ asukkaṃ nibbānaṃ abhijāyati.

‘‘Kathañcānanda, sukkābhijātiyo samāno kaṇhaṃ dhammaṃ abhijāyati? Idhānanda, ekacco ucce kule paccājāto hoti – khattiyamahāsālakule vā brāhmaṇamahāsālakule vā gahapatimahāsālakule vā, aḍḍhe mahaddhane mahābhoge pahūtajātarūparajate pahūtavittūpakaraṇe pahūtadhanadhaññe. So ca hoti abhirūpo dassanīyo pāsādiko paramāya vaṇṇapokkharatāya samannāgato, lābhī annassa pānassa vatthassa yānassa mālāgandhavilepanassa seyyāvasathapadīpeyyassa. So kāyena duccaritaṃ carati, vācāya duccaritaṃ carati, manasā duccaritaṃ carati. So kāyena duccaritaṃ caritvā, vācāya duccaritaṃ caritvā, manasā duccaritaṃ caritvā kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati. Evaṃ kho, ānanda, sukkābhijātiyo samāno kaṇhaṃ dhammaṃ abhijāyati.

‘‘Kathañcānanda, sukkābhijātiyo samāno sukkaṃ dhammaṃ abhijāyati? Idhānanda, ekacco ucce kule paccājāto hoti – khattiyamahāsālakule vā…pe… seyyāvasathapadīpeyyassa. So kāyena sucaritaṃ carati, vācāya sucaritaṃ carati, manasā sucaritaṃ carati. So kāyena sucaritaṃ caritvā, vācāya sucaritaṃ caritvā, manasā sucaritaṃ caritvā kāyassa bhedā paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjati. Evaṃ kho, ānanda, sukkābhijātiyo samāno sukkaṃ dhammaṃ abhijāyati.

‘‘Kathañcānanda, sukkābhijātiyo samāno akaṇhaṃ asukkaṃ nibbānaṃ abhijāyati? Idhānanda, ekacco ucce kule paccājāto hoti – khattiyamahāsālakule vā brāhmaṇamahāsālakule vā gahapatimahāsālakule vā, aḍḍhe mahaddhane mahābhoge pahūtajātarūparajate pahūtavittūpakaraṇe pahūtadhanadhaññe. So ca hoti abhirūpo dassanīyo pāsādiko paramāya vaṇṇapokkharatāya samannāgato, lābhī annassa pānassa vatthassa yānassa mālāgandhavilepanassa seyyāvasathapadīpeyyassa. So kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajati. So evaṃ pabbajito samāno pañca nīvaraṇe pahāya cetaso upakkilese paññāya dubbalīkaraṇe, catūsu satipaṭṭhānesu suppatiṭṭhitacitto, satta bojjhaṅge yathābhūtaṃ bhāvetvā akaṇhaṃ asukkaṃ nibbānaṃ abhijāyati. Evaṃ kho, ānanda, sukkābhijātiyo samāno akaṇhaṃ asukkaṃ nibbānaṃ abhijāyati. Imā kho, ānanda, chaḷabhijātiyo''ti. Tatiyaṃ.

4. Āsavasuttaṃ

58. ''Chahi, bhikkhave, dhammehi samannāgato bhikkhu āhuneyyo hoti pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaraṃ puññakkhettaṃ lokassa.

Katamehi chahi? Idha, bhikkhave, bhikkhuno ye āsavā saṃvarā pahātabbā te saṃvarena pahīnā honti, ye āsavā paṭisevanā pahātabbā te paṭisevanāya pahīnā honti, ye āsavā adhivāsanā pahātabbā te adhivāsanāya pahīnā honti, ye āsavā parivajjanā pahātabbā te parivajjanāya pahīnā honti, ye āsavā vinodanā pahātabbā te vinodanāya pahīnā honti, ye āsavā bhāvanā pahātabbā te bhāvanāya pahīnā honti.

''Katame ca, bhikkhave, āsavā saṃvarā pahātabbā ye saṃvarena pahīnā honti? Idha, bhikkhave, bhikkhu paṭisaṅkhā yoniso cakkhundriyasaṃvarasaṃvuto viharati. Yaṃ hissa, bhikkhave, cakkhundriyasaṃvaraṃ asaṃvutassa viharato uppajjeyyuṃ āsavā vighātapariḷāhā, cakkhundriyasaṃvaraṃ saṃvutassa viharato evaṃsa te āsavā vighātapariḷāhā na honti. Paṭisaṅkhā yoniso sotindriya…pe… ghānindriya… jivhindriya… kāyindriya… manindriyasaṃvarasaṃvuto viharati. Yaṃ hissa, bhikkhave, manindriyasaṃvaraṃ asaṃvutassa viharato uppajjeyyuṃ āsavā vighātapariḷāhā, manindriyasaṃvaraṃ saṃvutassa viharato evaṃsa te āsavā vighātapariḷāhā na honti. Ime vuccanti, bhikkhave, āsavā saṃvarā pahātabbā ye saṃvarena pahīnā honti.

''Katame ca, bhikkhave, āsavā paṭisevanā pahātabbā ye paṭisevanāya pahīnā honti? Idha, bhikkhave, bhikkhu paṭisaṅkhā yoniso cīvaraṃ paṭisevati – 'yāvadeva sītassa paṭighātāya, uṇhassa paṭighātāya, ḍaṃsamakasavātātapasarīsapasamphassānaṃ [ḍaṃsa… siriṃsapasamphassānaṃ (sī. syā. kaṃ. pī) ma. ni. 1.23] paṭighātāya, yāvadeva hirikopīnapaṭicchādanatthaṃ'. Paṭisaṅkhā yoniso piṇḍapātaṃ paṭisevati – 'neva davāya na madāya na maṇḍanāya na vibhūsanāya, yāvadeva imassa kāyassa ṭhitiyā yāpanāya, vihiṃsūparatiyā brahmacariyānuggahāya, iti purāṇañca vedanaṃ paṭihaṅkhāmi, navañca vedanaṃ na uppādessāmi, yātrā ca me bhavissati anavajjatā ca phāsuvihāro ca' [phāsuvihāro cāti (sī. syā. kaṃ. pī.)]. Paṭisaṅkhā yoniso senāsanaṃ paṭisevati – 'yāvadeva sītassa paṭighātāya, uṇhassa paṭighātāya, ḍaṃsamakasavātātapasarīsapasamphassānaṃ paṭighātāya, yāvadeva utuparissayavinodanapaṭisallānārāmatthaṃ'. Paṭisaṅkhā yoniso gilānappaccayabhesajjaparikkhāraṃ paṭisevati – 'yāvadeva uppannānaṃ veyyābādhikānaṃ vedanānaṃ paṭighātāya, abyābajjhaparamatāyā'ti. Yaṃ hissa, bhikkhave, appaṭisevato uppajjeyyuṃ āsavā vighātapariḷāhā, paṭisevato evaṃsa te āsavā vighātapariḷāhā na honti. Ime vuccanti, bhikkhave, āsavā paṭisevanā pahātabbā ye paṭisevanāya pahīnā honti.

''Katame ca, bhikkhave, āsavā adhivāsanā pahātabbā ye adhivāsanāya pahīnā honti? Idha, bhikkhave, bhikkhu paṭisaṅkhā yoniso khamo hoti sītassa uṇhassa, jighacchāya, pipāsāya, ḍaṃsamakasavātātapasarīsapasamphassānaṃ, duruttānaṃ durāgatānaṃ vacanapathānaṃ, uppannānaṃ sārīrikānaṃ vedanānaṃ dukkhānaṃ tibbānaṃ kharānaṃ kaṭukānaṃ asātānaṃ amanāpānaṃ pāṇaharānaṃ adhivāsakajātiko hoti. Yaṃ hissa, bhikkhave, anadhivāsato uppajjeyyuṃ āsavā vighātapariḷāhā, adhivāsato evaṃsa te āsavā vighātapariḷāhā na honti. Ime vuccanti, bhikkhave, āsavā adhivāsanā pahātabbā ye adhivāsanāya pahīnā honti.

''Katame ca, bhikkhave, āsavā parivajjanā pahātabbā ye parivajjanāya pahīnā honti? Idha, bhikkhave, bhikkhu paṭisaṅkhā yoniso caṇḍaṃ hatthiṃ parivajjeti, caṇḍaṃ assaṃ parivajjeti, caṇḍaṃ goṇaṃ parivajjeti, caṇḍaṃ kukkuraṃ parivajjeti, ahiṃ khāṇuṃ kaṇṭakaṭṭhānaṃ sobbhaṃ papātaṃ candanikaṃ oḷigallaṃ, yathārūpe anāsane nisinnaṃ, yathārūpe agocare carantaṃ, yathārūpe pāpake mitte bhajantaṃ viññū sabrahmacārī pāpakesu ṭhānesu okappeyyuṃ, so tañca anāsanaṃ tañca agocaraṃ te ca pāpake mitte paṭisaṅkhā yoniso parivajjeti. Yaṃ hissa, bhikkhave, aparivajjayato uppajjeyyuṃ āsavā vighātapariḷāhā, parivajjayato evaṃsa te āsavā vighātapariḷāhā na honti. Ime vuccanti, bhikkhave, āsavā parivajjanā pahātabbā ye parivajjanāya pahīnā honti.

‘‘Katame ca, bhikkhave, āsavā vinodanā pahātabbā ye vinodanāya pahīnā honti? Idha, bhikkhave, bhikkhu paṭisaṅkhā yoniso uppannaṃ kāmavitakkaṃ nādhivāseti pajahati vinodeti byantīkaroti anabhāvaṃ gameti, paṭisaṅkhā yoniso uppannaṃ byāpādavitakkaṃ…pe… uppannaṃ vihiṃsāvitakkaṃ… uppannuppanne pāpake akusale dhamme nādhivāseti pajahati vinodeti byantīkaroti anabhāvaṃ gameti. Yaṃ hissa, bhikkhave, avinodayato uppajjeyyuṃ āsavā vighātapariḷāhā, vinodayato evaṃsa te āsavā vighātapariḷāhā na honti. Ime vuccanti, bhikkhave, āsavā vinodanā pahātabbā ye vinodanāya pahīnā honti.

‘‘Katame ca, bhikkhave, āsavā bhāvanā pahātabbā ye bhāvanāya pahīnā honti? Idha, bhikkhave, bhikkhu paṭisaṅkhā yoniso satisambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ, paṭisaṅkhā yoniso dhammavicayasambojjhaṅgaṃ bhāveti…pe… vīriyasambojjhaṅgaṃ bhāveti… pītisambojjhaṅgaṃ bhāveti… passaddhisambojjhaṅgaṃ bhāveti… samādhisambojjhaṅgaṃ bhāveti… upekkhāsambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ. Yaṃ hissa, bhikkhave, abhāvayato uppajjeyyuṃ āsavā vighātapariḷāhā, bhāvayato evaṃsa te āsavā vighātapariḷāhā na honti. Ime vuccanti, bhikkhave, āsavā bhāvanā pahātabbā ye bhāvanāya pahīnā honti.

‘‘Imehi kho, bhikkhave, chahi dhammehi samannāgato bhikkhu āhuneyyo hoti pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaraṃ puññakkhettaṃ lokassā’’ti. Catutthaṃ.

5. Dārukammikasuttaṃ

59. Evaṃ me sutaṃ – ekaṃ samayaṃ bhagavā nātike viharati giñjakāvasathe. Atha kho dārukammiko gahapati yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho dārukammikaṃ gahapatiṃ bhagavā etadavoca – ‘‘api nu te, gahapati, kule dānaṃ dīyatī’’ti? ‘‘Dīyati me, bhante, kule dānaṃ. Tañca kho ye te bhikkhū āraññikā piṇḍapātikā paṃsukūlikā arahanto vā arahattamaggaṃ vā samāpannā, tathārūpesu me, bhante, bhikkhūsu dānaṃ dīyatī’’ti.

‘‘Dujjānaṃ kho etaṃ, gahapati, tayā gihinā kāmabhoginā puttasambādhasayanaṃ ajjhāvasantena, kāsikacandanaṃ paccanubhontena, mālāgandhavilepanaṃ dhārayantena, jātarūparajataṃ sādiyantena ime vā arahanto ime vā arahattamaggaṃ samāpannāti.

‘‘Āraññiko cepi, gahapati, bhikkhu hoti uddhato unnaḷo capalo mukharo vikiṇṇavāco muṭṭhassati asampajāno asamāhito vibbhantacitto pākatindriyo. Evaṃ so tenaṅgena gārayho. Āraññiko cepi, gahapati, bhikkhu hoti anuddhato anunnaḷo acapalo amukharo avikiṇṇavāco upaṭṭhitassati sampajāno samāhito ekaggacitto saṃvutindriyo. Evaṃ so tenaṅgena pāsaṃso.

‘‘Gāmantavihārī cepi, gahapati, bhikkhu hoti uddhato…pe… evaṃ so tenaṅgena gārayho. Gāmantavihārī cepi, gahapati, bhikkhu hoti anuddhato…pe… evaṃ so tenaṅgena pāsaṃso.

‘‘Piṇḍapātiko cepi, gahapati, bhikkhu hoti uddhato…pe… evaṃ so tenaṅgena gārayho. Piṇḍapātiko cepi, gahapati, bhikkhu hoti anuddhato…pe… evaṃ so tenaṅgena pāsaṃso.

‘‘Nemantaniko cepi, gahapati, bhikkhu hoti uddhato…pe… evaṃ so tenaṅgena gārayho.

Nemantaniko cepi, gahapati, bhikkhu hoti anuddhato…pe… evaṃ so tenaṅgena pāsaṃso.

‘‘Paṃsukūliko cepi, gahapati, bhikkhu hoti uddhato…pe… evaṃ so tenaṅgena gārayho. Paṃsukūliko cepi, gahapati, bhikkhu hoti anuddhato…pe… evaṃ so tenaṅgena pāsaṃso.

‘‘Gahapaticīvaradharo cepi, gahapati, bhikkhu hoti uddhato unnaḷo capalo mukharo vikiṇṇavāco muṭṭhassati asampajāno asamāhito vibbhantacitto pākatindriyo. Evaṃ so tenaṅgena gārayho. Gahapaticīvaradharo cepi, gahapati, bhikkhu hoti anuddhato anunnaḷo acapalo amukharo avikiṇṇavāco upaṭṭhitassati sampajāno samāhito ekaggacitto saṃvutindriyo. Evaṃ so tenaṅgena pāsaṃso.

‘‘Iṅgha tvaṃ, gahapati, saṅghe dānaṃ [dānāni (ka.)] dehi. Saṅghe te dānaṃ dadato cittaṃ pasīdissati. So tvaṃ pasannacitto kāyassa bhedā paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjissasī’’ti. ‘‘Esāhaṃ, bhante, ajjatagge saṅghe dānaṃ dassāmī’’ti. Pañcamaṃ.

6. Hatthisāriputtasuttaṃ

60. Evaṃ me sutaṃ – ekaṃ samayaṃ bhagavā bārāṇasiyaṃ viharati isipatane migadāye. Tena kho pana samayena sambahulā therā bhikkhū pacchābhattaṃ piṇḍapātapaṭikkantā maṇḍalamāḷe sannisinnā sannipatitā abhidhammakathaṃ kathenti. Tatra sudaṃ āyasmā citto hatthisāriputto therānaṃ bhikkhūnaṃ abhidhammakathaṃ kathentānaṃ antarantarā kathaṃ opāteti. Atha kho āyasmā mahākoṭṭhiko āyasmantaṃ cittaṃ hatthisāriputtaṃ etadavoca – ‘‘māyasmā citto hatthisāriputto therānaṃ bhikkhūnaṃ abhidhammakathaṃ kathentānaṃ antarantarā kathaṃ opātesi, yāva kathāpariyosānaṃ āyasmā citto āgametū’’ti. Evaṃ vutte āyasmato cittassa hatthisāriputtassa sahāyakā bhikkhū āyasmantaṃ mahākoṭṭhikaṃ etadavocuṃ – ‘‘māyasmā mahākoṭṭhiko āyasmantaṃ cittaṃ hatthisāriputtaṃ apasādesi, paṇḍito āyasmā citto hatthisāriputto. Pahoti cāyasmā citto hatthisāriputto therānaṃ bhikkhūnaṃ abhidhammakathaṃ kathetu’’nti.

‘‘Dujjānaṃ kho etaṃ, āvuso, parassa cetopariyāyaṃ ajānantehi. Idhāvuso, ekacco puggalo tāvadeva soratasorato hoti, nivātanivāto hoti, upasantupasanto hoti, yāva satthāraṃ upanissāya viharati aññataraṃ vā garuṭṭhāniyaṃ sabrahmacāriṃ. Yato ca kho so vapakassateva satthārā, vapakassati garuṭṭhāniyehi sabrahmacārīhi, so saṃsaṭṭho viharati bhikkhūhi bhikkhunīhi upāsakehi upāsikāhi raññā rājamahāmattehi titthiyehi titthiyasāvakehi. Tassa saṃsaṭṭhassa vissatthassa pākatassa bhassamanuyuttassa viharato rāgo cittaṃ anuddhaṃseti. So rāgānuddhaṃsitena cittena sikkhaṃ paccakkhāya hīnāyāvattati.

‘‘Seyyathāpi, āvuso, goṇo kiṭṭhādo dāmena vā baddho [ārāme vā bandho (ka.)] vaje vā oruddho. Yo nu kho, āvuso, evaṃ vadeyya – ‘na dānāyaṃ goṇo kiṭṭhādo punadeva kiṭṭhaṃ otarissatī’ti, sammā nu kho so, āvuso, vadamāno vadeyyā’’ti? ‘‘No hidaṃ, āvuso’’. ‘‘Ṭhānañhetaṃ, āvuso, vijjati, yaṃ so goṇo kiṭṭhādo dāmaṃ vā chetvā vajaṃ vā bhinditvā, atha punadeva kiṭṭhaṃ otareyyāti. Evamevaṃ kho, āvuso, idhekacco puggalo tāvadeva soratasorato hoti, nivātanivāto hoti, upasantupasanto hoti yāva satthāraṃ upanissāya viharati aññataraṃ vā garuṭṭhāniyaṃ sabrahmacāriṃ. Yato ca kho so vapakassateva satthārā, vapakassati garuṭṭhāniyehi sabrahmacārīhi, so saṃsaṭṭho viharati bhikkhūhi bhikkhunīhi upāsakehi upāsikāhi raññā rājamahāmattehi titthiyehi titthiyasāvakehi. Tassa saṃsaṭṭhassa vissatthassa pākatassa bhassamanuyuttassa viharato rāgo cittaṃ anuddhaṃseti. So rāgānuddhaṃsitena cittena sikkhaṃ paccakkhāya hīnāyāvattati.

‘‘Idha panāvuso, ekacco puggalo vivicceva kāmehi…pe… paṭhamaṃ jhānaṃ upasampajja viharati. So ‘lābhimhi paṭhamassa jhānassā’ti saṃsaṭṭho viharati bhikkhūhi…pe… sikkhaṃ paccakkhāya hīnāyāvattati. Seyyathāpi, āvuso, cātumahāpathe thullaphusitako devo vassanto [thullaphusitake deve vassante (ka.)] rajaṃ antaradhāpeyya, cikkhallaṃ pātukareyya. Yo nu kho, āvuso, evaṃ vadeyya – ‘na dāni amusmiṃ [amukasmiṃ (ka.)] cātumahāpathe punadeva rajo pātubhavissatī’ti, sammā nu kho so, āvuso, vadamāno vadeyyā''ti? ''No hidaṃ, āvuso''. ''Ṭhānañhetaṃ, āvuso, vijjati, yaṃ amusmiṃ cātumahāpathe manussā vā atikkameyyuṃ, gopasū vā atikkameyyuṃ, vātātapo vā snehagataṃ pariyādiyeyya, atha punadeva rajo pātubhaveyyāti. Evamevaṃ kho, āvuso, idhekacco puggalo vivicceva kāmehi…pe… paṭhamaṃ jhānaṃ upasampajja viharati. So 'lābhimhi paṭhamassa jhānassā'ti saṃsaṭṭho viharati bhikkhūhi…pe… sikkhaṃ paccakkhāya hīnāyāvattati.

''Idha panāvuso, ekacco puggalo vitakkavicārānaṃ vūpasamā…pe… dutiyaṃ jhānaṃ upasampajja viharati. So 'lābhimhi dutiyassa jhānassā'ti saṃsaṭṭho viharati bhikkhūhi…pe… sikkhaṃ paccakkhāya hīnāyāvattati. Seyyathāpi, āvuso, gāmassa vā nigamassa vā avidūre mahantaṃ taḷākaṃ. Tattha thullaphusitako devo vuṭṭho sippisambukampi sakkharakaṭhalampi antaradhāpeyya. Yo nu kho, āvuso, evaṃ vadeyya – 'na dāni amusmiṃ taḷāke punadeva sippisambukā vā sakkharakaṭhalā vā pātubhavissantī'ti, sammā nu kho so, āvuso, vadamāno vadeyyā''ti? ''No hidaṃ, āvuso''. ''Ṭhānañhetaṃ, āvuso, vijjati, yaṃ amusmiṃ taḷāke manussā vā piveyyuṃ, gopasū vā piveyyuṃ, vātātapo vā snehagataṃ pariyādiyeyya, atha punadeva sippisambukāpi sakkharakaṭhalāpi pātubhaveyyunti. Evamevaṃ kho, āvuso, idhekacco puggalo vitakkavicārānaṃ vūpasamā…pe… dutiyaṃ jhānaṃ upasampajja viharati. So 'lābhimhi dutiyassa jhānassā'ti saṃsaṭṭho viharati bhikkhūhi…pe… sikkhaṃ paccakkhāya hīnāyāvattati.

''Idha panāvuso, ekacco puggalo pītiyā ca virāgā…pe… tatiyaṃ jhānaṃ upasampajja viharati. So 'lābhimhi tatiyassa jhānassā'ti saṃsaṭṭho viharati bhikkhūhi…pe… sikkhaṃ paccakkhāya hīnāyāvattati. Seyyathāpi, āvuso, purisaṃ paṇītabhojanaṃ bhuttāviṃ ābhidosikaṃ bhojanaṃ nacchādeyya. Yo nu kho, āvuso, evaṃ vadeyya – 'na dāni amuṃ purisaṃ punadeva bhojanaṃ chādessatī'ti, sammā nu kho so, āvuso, vadamāno vadeyyā''ti? ''No hidaṃ, āvuso''. ''Ṭhānañhetaṃ, āvuso, vijjati, amuṃ purisaṃ paṇītabhojanaṃ bhuttāviṃ yāvassa sā ojā kāye ṭhassati tāva na aññaṃ bhojanaṃ chādessati. Yato ca khvassa sā ojā antaradhāyissati, atha punadeva taṃ bhojanaṃ chādeyyāti. Evamevaṃ kho, āvuso, idhekacco puggalo pītiyā ca virāgā…pe… tatiyaṃ jhānaṃ upasampajja viharati. So 'lābhimhi tatiyassa jhānassā'ti saṃsaṭṭho viharati bhikkhūhi…pe… sikkhaṃ paccakkhāya hīnāyāvattati.

''Idha, panāvuso, ekacco puggalo sukhassa ca pahānā dukkhassa ca pahānā…pe… catutthaṃ jhānaṃ upasampajja viharati. So 'lābhimhi catutthassa jhānassā'ti saṃsaṭṭho viharati bhikkhūhi…pe… sikkhaṃ paccakkhāya hīnāyāvattati. Seyyathāpi, āvuso, pabbatasaṅkhepe udakarahado nivāto vigataūmiko. Yo nu kho, āvuso, evaṃ vadeyya – 'na dāni amusmiṃ udakarahade punadeva ūmi pātubhavissatī'ti, sammā nu kho so, āvuso, vadamāno vadeyyā''ti? ''No hidaṃ, āvuso''. ''Ṭhānañhetaṃ, āvuso, vijjati, yā puratthimāya disāya āgaccheyya bhusā vātavuṭṭhi. Sā tasmiṃ udakarahade ūmiṃ janeyya. Yā pacchimāya disāya āgaccheyya…pe… yā uttarāya disāya āgaccheyya… yā dakkhiṇāya disāya āgaccheyya bhusā vātavuṭṭhi. Sā tasmiṃ udakarahade ūmiṃ janeyyāti. Evamevaṃ kho, āvuso, idhekacco puggalo sukhassa ca pahānā dukkhassa ca pahānā…pe… catutthaṃ jhānaṃ upasampajja viharati. So 'lābhimhi catutthassa jhānassā'ti saṃsaṭṭho viharati bhikkhūhi…pe… sikkhaṃ paccakkhāya hīnāyāvattati.

''Idha, panāvuso, ekacco puggalo sabbanimittānaṃ amanasikārā animittaṃ cetosamādhiṃ upasampajja viharati. So 'lābhimhi animittassa cetosamādhissā'ti saṃsaṭṭho viharati bhikkhūhi bhikkhunīhi upāsakehi upāsikāhi raññā rājamahāmattehi titthiyehi titthiyasāvakehi. Tassa saṃsaṭṭhassa vissatthassa pākatassa bhassamanuyuttassa viharato rāgo cittaṃ anuddhaṃseti. So rāgānuddhaṃsitena cittena sikkhaṃ paccakkhāya hīnāyāvattati. Seyyathāpi, āvuso, rājā vā rājamahāmatto vā caturaṅginiyā senāya addhānamaggappaṭipanno aññatarasmiṃ vanasaṇḍe ekarattiṃ vāsaṃ upagaccheyya. Tatra [tattha (sī. pī.)] hatthisaddena assasaddena rathasaddena pattisaddena bheripaṇavasaṅkhatiṇavaninnādasaddena cīrikasaddo [ciriḷikāsaddo (sī. syā. kaṃ. pī.)] antaradhāyeyya [antaradhāpeyya (syā. pī. ka.)]. Yo nu kho, āvuso, evaṃ vadeyya – 'na dāni amusmiṃ vanasaṇḍe punadeva cīrikasaddo pātubhavissatī'ti, sammā nu kho so, āvuso, vadamāno vadeyyā''ti? ''No hidaṃ, āvuso''. ''Ṭhānañhetaṃ, āvuso, vijjati, yaṃ so rājā vā rājamahāmatto vā tamhā vanasaṇḍā pakkameyya, atha punadeva cīrikasaddo pātubhaveyyāti.

Evamevaṃ kho, āvuso, idhekacco puggalo sabbanimittānaṃ amanasikārā animittaṃ cetosamādhiṃ upasampajja viharati. So 'lābhimhi animittassa cetosamādhissā'ti saṃsaṭṭho viharati bhikkhūhi bhikkhunīhi upāsakehi upāsikāhi raññā rājamahāmattehi titthiyehi titthiyasāvakehi. Tassa saṃsaṭṭhassa vissatthassa pākatassa bhassamanuyuttassa viharato rāgo cittaṃ anuddhaṃseti. So rāgānuddhaṃsitena cittena sikkhaṃ paccakkhāya hīnāyāvattatī''ti.

Atha kho āyasmā citto hatthisāriputto aparena samayena sikkhaṃ paccakkhāya hīnāyāvattati. Atha kho cittassa hatthisāriputtassa sahāyakā bhikkhū yenāyasmā mahākoṭṭhiko tenupasaṅkamiṃsu; upasaṅkamitvā āyasmantaṃ mahākoṭṭhikaṃ etadavocuṃ – ''kiṃ nu kho āyasmatā mahākoṭṭhikena citto hatthisāriputto cetasā ceto paricca vidito – 'imāsañca imāsañca vihārasamāpattīnaṃ citto hatthisāriputto lābhī, atha ca pana sikkhaṃ paccakkhāya hīnāyāvattissatī'ti; udāhu devatā etamatthaṃ ārocesuṃ – 'citto, bhante, hatthisāriputto imāsañca imāsañca vihārasamāpattīnaṃ lābhī, atha ca pana sikkhaṃ paccakkhāya hīnāyāvattissatī'''ti? ''Cetasā ceto paricca vidito me, āvuso – 'citto hatthisāriputto imāsañca imāsañca vihārasamāpattīnaṃ lābhī, atha ca pana sikkhaṃ paccakkhāya hīnāyāvattissatī'ti. Devatāpi me etamatthaṃ ārocesuṃ – 'citto, bhante, hatthisāriputto imāsañca imāsañca vihārasamāpattīnaṃ lābhī, atha ca pana sikkhaṃ paccakkhāya hīnāyāvattissatī''ti.

Atha kho cittassa hatthisāriputtassa sahāyakā bhikkhū yena bhagavā tenupasaṅkamiṃsu; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdiṃsu. Ekamantaṃ nisinnā kho te bhikkhū bhagavantaṃ etadavocuṃ – ''citto, bhante, hatthisāriputto imāsañca imāsañca vihārasamāpattīnaṃ lābhī, atha ca pana sikkhaṃ paccakkhāya hīnāyāvattatī''ti. ''Na, bhikkhave, citto ciraṃ sarissati [padissati (ka.)] nekkhammassā''ti.

Atha kho citto hatthisāriputto nacirasseva kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbaji. Atha kho āyasmā citto hatthisāriputto eko vūpakaṭṭho appamatto ātāpī pahitatto viharanto nacirasseva – yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti tadanuttaraṃ – brahmacariyapariyosānaṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja vihāsi. ''Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā''ti abbhaññāsi. Aññataro ca panāyasmā citto hatthisāriputto arahataṃ ahosīti. Chaṭṭhaṃ.

7. Majjhesuttaṃ

61. Evaṃ me sutaṃ – ekaṃ samayaṃ bhagavā bārāṇasiyaṃ viharati isipatane migadāye. Tena kho pana samayena sambahulānaṃ therānaṃ bhikkhūnaṃ pacchābhattaṃ piṇḍapātapaṭikkantānaṃ maṇḍalamāḷe sannisinnānaṃ sannipatitānaṃ ayamantarākathā udapādi – ''vuttamidaṃ, āvuso, bhagavatā pārāyane metteyyapañhe –

[cūḷani. tissamitteyyamāṇavapucchā 67] ''Yo ubhonte viditvāna, majjhe mantā na lippati [na limpati (ka.)];
Taṃ brūmi mahāpurisoti, sodha sibbini [sibbani (sī. syā. kaṃ. pī.)] maccagā''ti.

''Katamo nu kho, āvuso, eko anto, katamo dutiyo anto, kiṃ majjhe, kā sibbinī''ti? Evaṃ vutte aññataro bhikkhu there bhikkhū etadavoca – ''phasso kho, āvuso, eko anto, phassasamudayo dutiyo anto, phassanirodho majjhe, taṇhā sibbinī; taṇhā hi naṃ sibbati tassa tasseva bhavassa abhinibbattiyā. Ettāvatā kho, āvuso, bhikkhu abhiññeyyaṃ abhijānāti, pariññeyyaṃ parijānāti, abhiññeyyaṃ abhijānanto [abhijānitvā (ka.)] pariññeyyaṃ parijānanto [parijānitvā (ka.)] diṭṭheva dhamme dukkhassantakaro hotī''ti.

Evaṃ vutte aññataro bhikkhu there bhikkhū etadavoca – ''atītaṃ kho, āvuso, eko anto, anāgataṃ dutiyo anto, paccuppannaṃ majjhe, taṇhā sibbinī; taṇhā hi naṃ sibbati tassa tasseva bhavassa abhinibbattiyā. Ettāvatā kho, āvuso, bhikkhu abhiññeyyaṃ abhijānāti, pariññeyyaṃ parijānāti, abhiññeyyaṃ abhijānanto, pariññeyyaṃ parijānanto diṭṭheva dhamme dukkhassantakaro hotī''ti.

Evaṃ vutte aññataro bhikkhu there bhikkhū etadavoca – ''sukhā, āvuso, vedanā eko anto, dukkhā vedanā dutiyo anto, adukkhamasukhā vedanā majjhe, taṇhā sibbinī; taṇhā hi naṃ sibbati tassa tasseva bhavassa abhinibbattiyā. Ettāvatā kho, āvuso, bhikkhu abhiññeyyaṃ abhijānāti, pariññeyyaṃ parijānāti, abhiññeyyaṃ abhijānanto, pariññeyyaṃ parijānanto diṭṭheva dhamme dukkhassantakaro hotī''ti.

Evaṃ vutte aññataro bhikkhu there bhikkhū etadavoca – ''nāmaṃ kho, āvuso, eko anto, rūpaṃ dutiyo anto, viññāṇaṃ majjhe, taṇhā sibbinī; taṇhā hi naṃ sibbati tassa tasseva bhavassa abhinibbattiyā. Ettāvatā kho, āvuso, bhikkhu abhiññeyyaṃ abhijānāti, pariññeyyaṃ parijānāti, abhiññeyyaṃ abhijānanto pariññeyyaṃ parijānanto diṭṭheva dhamme dukkhassantakaro hotī''ti.

Evaṃ vutte aññataro bhikkhu there bhikkhū etadavoca – ''cha kho, āvuso, ajjhattikāni āyatanāni eko anto, cha bāhirāni āyatanāni dutiyo anto, viññāṇaṃ majjhe, taṇhā sibbinī; taṇhā hi naṃ sibbati tassa tasseva bhavassa abhinibbattiyā. Ettāvatā kho āvuso, bhikkhu abhiññeyyaṃ abhijānāti, pariññeyyaṃ parijānāti, abhiññeyyaṃ abhijānanto pariññeyyaṃ parijānanto diṭṭheva dhamme dukkhassantakaro hotī''ti.

Evaṃ vutte aññataro bhikkhu there bhikkhū etadavoca – ''sakkāyo kho, āvuso, eko anto, sakkāyasamudayo dutiyo anto, sakkāyanirodho majjhe, taṇhā sibbinī; taṇhā hi naṃ sibbati tassa tasseva bhavassa abhinibbattiyā. Ettāvatā kho, āvuso, bhikkhu abhiññeyyaṃ abhijānāti, pariññeyyaṃ parijānāti, abhiññeyyaṃ abhijānanto pariññeyyaṃ parijānanto [sabbatthapi evameva dissati] diṭṭheva dhamme dukkhassantakaro hotī''ti.

Evaṃ vutte aññataro bhikkhu there bhikkhū etadavoca – ''byākataṃ kho, āvuso, amhehi sabbeheva yathāsakaṃ paṭibhānaṃ. Āyāmāvuso, yena bhagavā tenupasaṅkamissāma; upasaṅkamitvā bhagavato etamatthaṃ ārocessāma. Yathā no bhagavā byākarissati tathā naṃ dhāressāmā''ti. ''Evamāvuso''ti kho therā bhikkhū tassa bhikkhuno paccassosuṃ. Atha kho therā bhikkhū yena bhagavā tenupasaṅkamiṃsu; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdiṃsu. Ekamantaṃ nisinnā kho therā bhikkhū yāvatako ahosi sabbeheva saddhiṃ kathāsallāpo, taṃ sabbaṃ bhagavato ārocesuṃ. ''Kassa nu kho, bhante, subhāsita''nti? ''Sabbesaṃ vo, bhikkhave, subhāsitaṃ pariyāyena, api ca yaṃ mayā sandhāya bhāsitaṃ pārāyane metteyyapañhe –

''Yo ubhonte viditvāna, majjhe mantā na lippati;
Taṃ brūmi mahāpurisoti, sodha sibbinimaccagā''ti.

''Taṃ suṇātha, sādhukaṃ manasi karotha; bhāsissāmī''ti. ''Evaṃ, bhante''ti kho therā bhikkhū bhagavato paccassosuṃ. Bhagavā etadavoca – ''phasso kho, bhikkhave, eko anto, phassasamudayo dutiyo anto, phassanirodho majjhe, taṇhā sibbinī; taṇhā hi naṃ sibbati tassa tasseva bhavassa abhinibbattiyā. Ettāvatā kho, bhikkhave, bhikkhu abhiññeyyaṃ abhijānāti, pariññeyyaṃ parijānāti, abhiññeyyaṃ abhijānanto pariññeyyaṃ parijānanto diṭṭheva dhamme dukkhassantakaro hotī''ti. Sattamaṃ.

8. Purisindriyañāṇasuttaṃ

62. Evaṃ me sutaṃ – ekaṃ samayaṃ bhagavā kosalesu cārikaṃ caramāno mahatā bhikkhusaṅghena saddhiṃ yena daṇḍakappakaṃ nāma kosalānaṃ nigamo tadavasari. Atha kho bhagavā maggā okkamma aññatarasmiṃ rukkhamūle paññatte āsane nisīdi. Te ca bhikkhū daṇḍakappakaṃ pavisiṃsu āvasathaṃ pariyesituṃ.

Atha kho āyasmā ānando sambahulehi bhikkhūhi saddhiṃ yena aciravatī nadī tenupasaṅkami gattāni parisiñcituṃ. Aciravatiyā nadiyā gattāni parisiñcitvā paccuttaritvā ekacīvaro aṭṭhāsi gattāni pubbāpayamāno. Atha kho aññataro bhikkhu yenāyasmā ānando tenupasaṅkami; upasaṅkamitvā āyasmantaṃ ānandaṃ etadavoca – ‘‘kiṃ nu kho, āvuso ānanda, sabbaṃ cetaso samannāharitvā nu kho devadatto bhagavatā byākato – ‘āpāyiko devadatto nerayiko kappaṭṭho atekiccho’ti [cūḷava. 348; a. ni. 8.7 passitabbaṃ], udāhu kenacideva pariyāyenā’ti? ‘‘Evaṃ kho panetaṃ, āvuso, bhagavatā byākata’’nti.

Atha kho āyasmā ānando yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā ānando bhagavantaṃ etadavoca – ‘‘idhāhaṃ, bhante, sambahulehi bhikkhūhi saddhiṃ yena aciravatī nadī tenupasaṅkamiṃ gattāni parisiñcituṃ. Aciravatiyā nadiyā gattāni parisiñcitvā paccuttaritvā ekacīvaro aṭṭhāsiṃ gattāni pubbāpayamāno. Atha kho, bhante, aññataro bhikkhu yenāhaṃ tenupasaṅkami; upasaṅkamitvā maṃ etadavoca – ‘kiṃ nu kho, āvuso, ānanda sabbaṃ cetaso samannāharitvā nu kho devadatto bhagavatā byākato – āpāyiko devadatto nerayiko kappaṭṭho atekicchoti, udāhu kenacideva pariyāyenā’ti? Evaṃ vutte ahaṃ, bhante, taṃ bhikkhuṃ etadavocaṃ – ‘evaṃ kho panetaṃ, āvuso, bhagavatā byākata’’nti.

‘‘So vā [so ca (syā.)] kho, ānanda, bhikkhu navo bhavissati acirapabbajito, thero vā pana bālo abyatto. Kathañhi nāma yaṃ mayā ekaṃsena byākataṃ tattha dvejjhaṃ āpajjissati! Nāhaṃ, ānanda, aññaṃ ekapuggalampi samanupassāmi, yo evaṃ mayā sabbaṃ cetaso samannāharitvā byākato, yathayidaṃ devadatto. Yāvakīvañcāhaṃ, ānanda, devadattassa vālaggakoṭinittudanamattampi sukkadhammaṃ addasaṃ; neva tāvāhaṃ devadattaṃ byākāsiṃ – ‘āpāyiko devadatto nerayiko kappaṭṭho atekiccho’ti. Yato ca kho ahaṃ, ānanda, devadattassa vālaggakoṭinittudanamattampi sukkadhammaṃ na addasaṃ; athāhaṃ devadattaṃ byākāsiṃ – ‘āpāyiko devadatto nerayiko kappaṭṭho atekiccho’ti.

‘‘Seyyathāpi, ānanda, gūthakūpo sādhikaporiso pūro gūthassa samatittiko. Tatra puriso sasīsako nimuggo assa. Tassa kocideva puriso uppajjeyya atthakāmo hitakāmo yogakkhemakāmo tamhā gūthakūpā uddharitukāmo. So taṃ gūthakūpaṃ samantānuparigacchanto neva passeyya tassa purisassa vālaggakoṭinittudanamattampi gūthena amakkhitaṃ, yattha taṃ gahetvā uddhareyya. Evamevaṃ kho ahaṃ, ānanda, yato devadattassa vālaggakoṭinittudanamattampi sukkadhammaṃ na addasaṃ; athāhaṃ devadattaṃ byākāsiṃ – ‘āpāyiko devadatto nerayiko kappaṭṭho atekiccho’ti. Sace tumhe, ānanda, suṇeyyātha tathāgatassa purisindriyañāṇāni vibhajissāmī’’ti [vibhajantassāti (sī. syā. pī.)]?

‘‘Etassa, bhagavā, kālo; etassa, sugata, kālo yaṃ bhagavā purisindriyañāṇāni vibhajeyya. Bhagavato sutvā bhikkhū dhāressantī’’ti. ‘‘Tenahānanda, suṇāhi, sādhukaṃ manasi karohi; bhāsissāmī’’ti. ‘‘Evaṃ, bhante’’ti kho āyasmā ānando bhagavato paccassosi. Bhagavā etadavoca –

‘‘Idhāhaṃ, ānanda, ekaccaṃ puggalaṃ evaṃ cetasā ceto paricca pajānāmi – ‘imassa kho puggalassa vijjamānā kusalāpi dhammā akusalāpi dhammā’ti. Tamenaṃ aparena samayena evaṃ cetasā ceto paricca pajānāmi – ‘imassa kho puggalassa kusalā dhammā antarahitā, akusalā dhammā sammukhībhūtā. Atthi ca khvassa kusalamūlaṃ asamucchinnaṃ, tamhā tassa kusalā kusalaṃ pātubhavissati. Evamayaṃ puggalo āyatiṃ aparihānadhammo bhavissatī’ti. Seyyathāpi, ānanda, bījāni akhaṇḍāni apūtīni avātātapahatāni sāradāni sukhasayitāni sukhette suparikammakatāya bhūmiyā nikkhittāni. Jāneyyāsi tvaṃ, ānanda, imāni bījāni vuddhiṃ virūḷhiṃ vepullaṃ āpajjissantī’’ti? ‘‘Evaṃ, bhante’’. ‘‘Evamevaṃ kho ahaṃ, ānanda, idhekaccaṃ puggalaṃ evaṃ cetasā ceto paricca pajānāmi – ‘imassa kho puggalassa vijjamānā kusalāpi dhammā akusalāpi dhammā’ti. Tamenaṃ aparena samayena evaṃ cetasā ceto paricca pajānāmi – ‘imassa kho puggalassa kusalā dhammā antarahitā, akusalā dhammā sammukhībhūtā. Atthi ca khvassa kusalamūlaṃ asamucchinnaṃ, tamhā tassa kusalā kusalaṃ pātubhavissati. Evamayaṃ puggalo āyatiṃ aparihānadhammo bhavissatī’ti. Evampi kho, ānanda, tathāgatassa purisapuggalo cetasā ceto paricca vidito hoti. Evampi kho, ānanda, tathāgatassa purisindriyañāṇaṃ cetasā ceto paricca viditaṃ hoti. Evampi kho, ānanda, tathāgatassa āyatiṃ dhammasamuppādo cetasā ceto paricca vidito hoti.

‘‘Idha panāhaṃ, ānanda, ekaccaṃ puggalaṃ evaṃ cetasā ceto paricca pajānāmi – ‘imassa kho puggalassa vijjamānā kusalāpi dhammā akusalāpi dhammā’ti. Tamenaṃ aparena samayena evaṃ cetasā ceto paricca pajānāmi – ‘imassa kho puggalassa akusalā dhammā antarahitā, kusalā dhammā sammukhībhūtā. Atthi ca khvassa akusalamūlaṃ asamucchinnaṃ, tamhā tassa akusalā akusalaṃ pātubhavissati. Evamayaṃ puggalo āyatiṃ parihānadhammo bhavissatī’ti. Seyyathāpi, ānanda, bījāni akhaṇḍāni apūtīni avātātapahatāni sāradāni sukhasayitāni puthusilāya nikkhittāni. Jāneyyāsi tvaṃ, ānanda, nayimāni bījāni vuddhiṃ virūḷhiṃ vepullaṃ āpajjissantī’’ti? ‘‘Evaṃ, bhante’’. ‘‘Evamevaṃ kho ahaṃ, ānanda, idhekaccaṃ puggalaṃ evaṃ cetasā ceto paricca pajānāmi – ‘imassa kho puggalassa vijjamānā kusalāpi dhammā akusalāpi dhammā’ti. Tamenaṃ aparena samayena evaṃ cetasā ceto paricca pajānāmi – ‘imassa kho puggalassa akusalā dhammā antarahitā, kusalā dhammā sammukhībhūtā. Atthi ca khvassa akusalamūlaṃ asamucchinnaṃ, tamhā tassa akusalā akusalaṃ pātubhavissati. Evamayaṃ puggalo āyatiṃ parihānadhammo bhavissatī’ti. Evampi kho, ānanda, tathāgatassa purisapuggalo cetasā ceto paricca vidito hoti. Evampi kho, ānanda, tathāgatassa purisindriyañāṇaṃ cetasā ceto paricca viditaṃ hoti. Evampi kho, ānanda, tathāgatassa āyatiṃ dhammasamuppādo cetasā ceto paricca vidito hoti.

‘‘Idha panāhaṃ, ānanda, ekaccaṃ puggalaṃ evaṃ cetasā ceto paricca pajānāmi – ‘imassa kho puggalassa vijjamānā kusalāpi dhammā akusalāpi dhammā’ti. Tamenaṃ aparena samayena evaṃ cetasā ceto paricca pajānāmi – ‘natthi imassa puggalassa vālaggakoṭinittudanamattopi sukko dhammo, samannāgatoyaṃ puggalo ekantakāḷakehi akusalehi dhammehi, kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjissatī’ti. Seyyathāpi, ānanda, bījāni khaṇḍāni pūtīni vātātapahatāni sukhette suparikammakatāya bhūmiyā nikkhittāni. Jāneyyāsi tvaṃ, ānanda, nayimāni bījāni vuddhiṃ virūḷhiṃ vepullaṃ āpajjissantī’’ti? ‘‘Evaṃ, bhante’’. ‘‘Evamevaṃ kho ahaṃ, ānanda, idhekaccaṃ puggalaṃ evaṃ cetasā ceto paricca pajānāmi – ‘imassa kho puggalassa vijjamānā kusalāpi dhammā akusalāpi dhammā’ti. Tamenaṃ aparena samayena evaṃ cetasā ceto paricca pajānāmi – ‘natthi imassa puggalassa vālaggakoṭinittudanamattopi sukko dhammo, samannāgatoyaṃ puggalo ekantakāḷakehi akusalehi dhammehi, kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjissatī’ti. Evampi kho, ānanda, tathāgatassa purisapuggalo cetasā ceto paricca vidito hoti. Evampi kho, ānanda, tathāgatassa purisindriyañāṇaṃ cetasā ceto paricca viditaṃ hoti. Evampi kho, ānanda, tathāgatassa āyatiṃ dhammasamuppādo cetasā ceto paricca vidito hotī’’ti.

Evaṃ vutte āyasmā ānando bhagavantaṃ etadavoca – ‘‘sakkā nu kho, bhante, imesaṃ tiṇṇaṃ puggalānaṃ aparepi tayo puggalā sappaṭibhāgā paññāpetu’’nti? ‘‘Sakkā, ānandā’’ti bhagavā avoca – ‘‘idhāhaṃ, ānanda, ekaccaṃ puggalaṃ evaṃ cetasā ceto paricca pajānāmi – ‘imassa kho puggalassa vijjamānā kusalāpi dhammā akusalāpi dhammā’ti. Tamenaṃ aparena samayena evaṃ cetasā ceto paricca pajānāmi – ‘imassa kho puggalassa kusalā dhammā antarahitā, akusalā dhammā sammukhībhūtā. Atthi ca khvassa kusalamūlaṃ asamucchinnaṃ, tampi sabbena sabbaṃ samugghātaṃ gacchati. Evamayaṃ puggalo āyatiṃ parihānadhammo bhavissatī’ti. Seyyathāpi, ānanda, aṅgārāni ādittāni sampajjalitāni sajotibhūtāni puthusilāya nikkhittāni. Jāneyyāsi tvaṃ, ānanda, nayimāni aṅgārāni vuddhiṃ virūḷhiṃ vepullaṃ āpajjissantī’’ti? ‘‘Evaṃ, bhante’’. ‘‘Seyyathāpi vā pana, ānanda, sāyanhasamayaṃ [sāyanhasamaye (syā. ka.)] sūriye ogacchante, jāneyyāsi tvaṃ, ānanda, āloko antaradhāyissati andhakāro pātubhavissatī’’ti? ‘‘Evaṃ, bhante’’. ‘‘Seyyathāpi vā, panānanda, abhido addharattaṃ bhattakālasamaye, jāneyyāsi tvaṃ, ānanda, āloko antarahito andhakāro pātubhūto’’ti? ‘‘Evaṃ, bhante’’. ‘‘Evamevaṃ kho ahaṃ, ānanda, idhekaccaṃ puggalaṃ evaṃ cetasā ceto paricca pajānāmi – ‘imassa kho puggalassa vijjamānā kusalāpi dhammā akusalāpi dhammā’ti. Tamenaṃ aparena samayena evaṃ cetasā ceto paricca pajānāmi – ‘imassa kho puggalassa kusalā dhammā antarahitā, akusalā dhammā sammukhībhūtā. Atthi ca khvassa kusalamūlaṃ asamucchinnaṃ, tampi sabbena sabbaṃ samugghātaṃ gacchati. Evamayaṃ puggalo āyatiṃ parihānadhammo bhavissatī’ti. Evampi kho, ānanda, tathāgatassa purisapuggalo cetasā ceto paricca vidito hoti. Evampi kho, ānanda, tathāgatassa purisindriyañāṇaṃ cetasā ceto paricca viditaṃ hoti. Evampi kho, ānanda, tathāgatassa āyatiṃ dhammasamuppādo cetasā ceto paricca vidito hoti.

‘‘Idha panāhaṃ, ānanda, ekaccaṃ puggalaṃ evaṃ cetasā ceto paricca pajānāmi – ‘imassa kho puggalassa vijjamānā kusalāpi dhammā akusalāpi dhammā’ti. Tamenaṃ aparena samayena evaṃ cetasā ceto paricca pajānāmi – ‘imassa kho puggalassa akusalā dhammā antarahitā, kusalā dhammā sammukhībhūtā. Atthi ca khvassa akusalamūlaṃ asamucchinnaṃ, tampi sabbena sabbaṃ samugghātaṃ gacchati. Evamayaṃ puggalo āyatiṃ aparihānadhammo bhavissatī’ti. Seyyathāpi, ānanda, aṅgārāni ādittāni sampajjalitāni sajotibhūtāni sukkhe tiṇapuñje vā kaṭṭhapuñje vā nikkhittāni. Jāneyyāsi tvaṃ, ānanda, imāni aṅgārāni vuḍḍhiṃ virūḷhiṃ vepullaṃ āpajjissantī’’ti? ‘‘Evaṃ, bhante’’. ‘‘Seyyathāpi vā panānanda, rattiyā paccūsasamayaṃ [rattipaccūsasamaye (ka.)] sūriye uggacchante, jāneyyāsi tvaṃ, ānanda, andhakāro antaradhāyissati, āloko pātubhavissatī’’ti? ‘‘Evaṃ, bhante’’. ‘‘Seyyathāpi vā panānanda, abhido majjhanhike bhattakālasamaye, jāneyyāsi tvaṃ, ānanda, andhakāro antarahito āloko pātubhūto’’ti? ‘‘Evaṃ, bhante’’. ‘‘Evamevaṃ kho ahaṃ, ānanda, idhekaccaṃ puggalaṃ evaṃ cetasā ceto paricca pajānāmi – ‘imassa kho puggalassa vijjamānā kusalāpi dhammā akusalāpi dhammā’ti. Tamenaṃ aparena samayena evaṃ cetasā ceto paricca pajānāmi – ‘imassa kho puggalassa akusalā dhammā antarahitā, kusalā dhammā sammukhībhūtā. Atthi ca khvassa akusalamūlaṃ asamucchinnaṃ, tampi sabbena sabbaṃ samugghātaṃ gacchati. Evamayaṃ puggalo āyatiṃ aparihānadhammo bhavissatī’ti. Evampi kho, ānanda, tathāgatassa purisapuggalo cetasā ceto paricca vidito hoti. Evampi kho, ānanda, tathāgatassa purisindriyañāṇaṃ cetasā ceto paricca viditaṃ hoti. Evampi kho, ānanda, tathāgatassa āyatiṃ dhammasamuppādo cetasā ceto paricca vidito hoti.

‘‘Idha panāhaṃ, ānanda, ekaccaṃ puggalaṃ cetasā ceto paricca pajānāmi – ‘imassa kho puggalassa vijjamānā kusalāpi dhammā akusalāpi dhammā’ti. Tamenaṃ aparena samayena evaṃ cetasā ceto paricca pajānāmi – ‘natthi imassa puggalassa vālaggakoṭinittudanamattopi akusalo dhammo, samannāgatoyaṃ puggalo ekantasukkehi anavajjehi dhammehi, diṭṭheva dhamme parinibbāyissatī’ti. Seyyathāpi, ānanda, aṅgārāni sītāni nibbutāni sukkhe tiṇapuñje vā kaṭṭhapuñje vā nikkhittāni. Jāneyyāsi tvaṃ, ānanda, nayimāni aṅgārāni vuḍḍhiṃ virūḷhiṃ vepullaṃ āpajjissantī’’ti? ‘‘Evaṃ, bhante’’. ‘‘Evamevaṃ kho ahaṃ, ānanda, idhekaccaṃ puggalaṃ evaṃ cetasā ceto paricca pajānāmi – ‘imassa kho puggalassa vijjamānā kusalāpi dhammā akusalāpi dhammā’ti. Tamenaṃ aparena samayena evaṃ cetasā ceto paricca pajānāmi – ‘natthi imassa puggalassa vālaggakoṭinittudanamattopi akusalo dhammo, samannāgatoyaṃ puggalo ekantasukkehi anavajjehi dhammehi, diṭṭheva dhamme parinibbāyissatī’ti. Evampi kho, ānanda, tathāgatassa purisapuggalo cetasā ceto paricca vidito hoti. Evampi kho, ānanda, tathāgatassa purisindriyañāṇaṃ cetasā ceto paricca viditaṃ hoti. Evampi kho, ānanda, tathāgatassa āyatiṃ dhammasamuppādo cetasā ceto paricca vidito hoti.

‘‘Tatrānanda, ye te purimā tayo puggalā tesaṃ tiṇṇaṃ puggalānaṃ eko aparihānadhammo, eko parihānadhammo, eko āpāyiko nerayiko. Tatrānanda, yeme pacchimā tayo puggalā imesaṃ tiṇṇaṃ puggalānaṃ eko parihānadhammo, eko aparihānadhammo, eko parinibbānadhammo’’ti. Aṭṭhamaṃ.

9. Nibbedhikasuttaṃ

63. ‘‘Nibbedhikapariyāyaṃ vo, bhikkhave, dhammapariyāyaṃ desessāmi. Taṃ suṇātha, sādhukaṃ manasi karotha; bhāsissāmī’’ti. ‘‘Evaṃ, bhante’’ti kho te bhikkhū bhagavato paccassosuṃ. Bhagavā etadavoca –

‘‘Katamo ca so, bhikkhave, nibbedhikapariyāyo dhammapariyāyo? Kāmā, bhikkhave, veditabbā, kāmānaṃ nidānasambhavo veditabbo, kāmānaṃ vemattatā veditabbā, kāmānaṃ vipāko veditabbo, kāmanirodho [kāmānaṃ nirodho (ka.) evaṃ vedanānirodho-iccādīsupi] veditabbo, kāmanirodhagāminī [kāmānaṃ nirodhagāminī (ka.) evaṃ vedanānirodhagāminī-iccādīsupi] paṭipadā veditabbā.

‘‘Vedanā, bhikkhave, veditabbā, vedanānaṃ nidānasambhavo veditabbo, vedanānaṃ vemattatā veditabbā, vedanānaṃ vipāko veditabbo, vedanānirodho veditabbo, vedanānirodhagāminī paṭipadā veditabbā.

‘‘Saññā, bhikkhave, veditabbā, saññānaṃ nidānasambhavo veditabbo, saññānaṃ vemattatā veditabbā, saññānaṃ vipāko veditabbo, saññānirodho veditabbo, saññānirodhagāminī paṭipadā veditabbā.

‘‘Āsavā, bhikkhave, veditabbā, āsavānaṃ nidānasambhavo veditabbo, āsavānaṃ vemattatā veditabbā, āsavānaṃ vipāko veditabbo, āsavanirodho veditabbo, āsavanirodhagāminī paṭipadā veditabbā.

‘‘Kammaṃ, bhikkhave, veditabbaṃ, kammānaṃ nidānasambhavo veditabbo, kammānaṃ vemattatā veditabbā, kammānaṃ vipāko veditabbo, kammanirodho veditabbo, kammanirodhagāminī paṭipadā veditabbā.

‘‘Dukkhaṃ, bhikkhave, veditabbaṃ, dukkhassa nidānasambhavo veditabbo, dukkhassa vemattatā veditabbā, dukkhassa vipāko veditabbo, dukkhanirodho veditabbo, dukkhanirodhagāminī paṭipadā veditabbā.

‘‘‘Kāmā, bhikkhave, veditabbā, kāmānaṃ nidānasambhavo veditabbo, kāmānaṃ vemattatā veditabbā, kāmānaṃ vipāko veditabbo, kāmanirodho veditabbo, kāmanirodhagāminī paṭipadā veditabbā’ti, iti kho panetaṃ vuttaṃ. Kiñcetaṃ paṭicca vuttaṃ [ma. ni. 1.166; saṃ. ni. 4.268]? Pañcime, bhikkhave, kāmaguṇā – cakkhuviññeyyā rūpā iṭṭhā kantā manāpā piyarūpā kāmūpasaṃhitā rajanīyā, sotaviññeyyā saddā… ghānaviññeyyā gandhā… jivhāviññeyyā rasā… kāyaviññeyyā phoṭṭhabbā iṭṭhā kantā manāpā piyarūpā kāmūpasaṃhitā rajanīyā. Api ca kho, bhikkhave, nete kāmā kāmaguṇā nāmete [te kāmaguṇā nāma nete kāmā (ka.)] ariyassa vinaye vuccanti –

[kathā. 514] ‘‘Saṅkapparāgo purisassa kāmo,
Nete [na te (syā.)] kāmā yāni citrāni loke;
Saṅkapparāgo purisassa kāmo,
Tiṭṭhanti citrāni tatheva loke;
Athettha dhīrā vinayanti chanda’’nti.

‘‘Katamo ca, bhikkhave, kāmānaṃ nidānasambhavo? Phasso, bhikkhave, kāmānaṃ nidānasambhavo.

‘‘Katamā ca, bhikkhave, kāmānaṃ vemattatā? Añño, bhikkhave, kāmo rūpesu, añño kāmo saddesu, añño kāmo gandhesu, añño kāmo rasesu, añño kāmo phoṭṭhabbesu. Ayaṃ vuccati, bhikkhave, kāmānaṃ vemattatā.

‘‘Katamo ca, bhikkhave, kāmānaṃ vipāko? Yaṃ kho, bhikkhave, kāmayamāno tajjaṃ tajjaṃ attabhāvaṃ abhinibbatteti puññabhāgiyaṃ vā apuññabhāgiyaṃ vā, ayaṃ vuccati, bhikkhave, kāmānaṃ vipāko.

‘‘Katamo ca, bhikkhave, kāmanirodho? Phassanirodho [phassanirodhā (syā.)], bhikkhave, kāmanirodho. Ayameva ariyo aṭṭhaṅgiko maggo kāmanirodhagāminī paṭipadā, seyyathidaṃ – sammādiṭṭhi, sammāsaṅkappo, sammāvācā, sammākammanto, sammāājīvo, sammāvāyāmo, sammāsati, sammāsamādhi.

‘‘Yato kho [yato ca kho (bahūsu)], bhikkhave, ariyasāvako evaṃ kāme pajānāti, evaṃ kāmānaṃ nidānasambhavaṃ pajānāti, evaṃ kāmānaṃ vemattataṃ pajānāti, evaṃ kāmānaṃ vipākaṃ pajānāti, evaṃ kāmanirodhaṃ pajānāti, evaṃ kāmanirodhagāminiṃ paṭipadaṃ pajānāti, so imaṃ nibbedhikaṃ brahmacariyaṃ pajānāti kāmanirodhaṃ. Kāmā, bhikkhave, veditabbā…pe… kāmanirodhagāminī [sabbatthapi evameva dissati] paṭipadā veditabbāti, iti yaṃ taṃ vuttaṃ idametaṃ paṭicca vuttaṃ.

‘‘Vedanā, bhikkhave, veditabbā…pe… vedanānirodhagāminī paṭipadā veditabbāti, iti kho panetaṃ vuttaṃ. Kiñcetaṃ paṭicca vuttaṃ? Tisso imā, bhikkhave, vedanā – sukhā vedanā, dukkhā vedanā, adukkhamasukhā vedanā.

‘‘Katamo ca, bhikkhave, vedanānaṃ nidānasambhavo? Phasso, bhikkhave, vedanānaṃ nidānasambhavo.

‘‘Katamā ca, bhikkhave, vedanānaṃ vemattatā? Atthi, bhikkhave, sāmisā sukhā vedanā, atthi nirāmisā sukhā vedanā, atthi sāmisā dukkhā vedanā, atthi nirāmisā dukkhā vedanā, atthi sāmisā adukkhamasukhā vedanā, atthi nirāmisā adukkhamasukhā vedanā. Ayaṃ vuccati, bhikkhave, vedanānaṃ vemattatā.

‘‘Katamo ca, bhikkhave, vedanānaṃ vipāko? Yaṃ kho, bhikkhave, vediyamāno [vedayamāno (syā. kaṃ.) a. ni. 4.233] tajjaṃ tajjaṃ attabhāvaṃ abhinibbatteti puññabhāgiyaṃ vā apuññabhāgiyaṃ vā, ayaṃ vuccati, bhikkhave, vedanānaṃ vipāko.

‘‘Katamo ca, bhikkhave, vedanānirodho? Phassanirodho [phassanirodhā (syā. kaṃ. ka.)], bhikkhave, vedanānirodho. Ayameva ariyo aṭṭhaṅgiko maggo vedanānirodhagāminī paṭipadā, seyyathidaṃ – sammādiṭṭhi…pe… sammāsamādhi.

‘‘Yato kho, bhikkhave, ariyasāvako evaṃ vedanaṃ pajānāti, evaṃ vedanānaṃ nidānasambhavaṃ pajānāti, evaṃ vedanānaṃ vemattataṃ pajānāti, evaṃ vedanānaṃ vipākaṃ pajānāti, evaṃ vedanānirodhaṃ pajānāti, evaṃ vedanānirodhagāminiṃ paṭipadaṃ pajānāti. So imaṃ nibbedhikaṃ brahmacariyaṃ pajānāti vedanānirodhaṃ. Vedanā, bhikkhave, veditabbā…pe… vedanānirodhagāminī paṭipadā veditabbāti, iti yaṃ taṃ vuttaṃ idametaṃ paṭicca vuttaṃ.

‘‘Saññā, bhikkhave, veditabbā…pe… saññānirodhagāminī paṭipadā veditabbāti, iti kho panetaṃ vuttaṃ. Kiñcetaṃ paṭicca vuttaṃ? Chayimā, bhikkhave, saññā – rūpasaññā, saddasaññā, gandhasaññā, rasasaññā, phoṭṭhabbasaññā, dhammasaññā.

‘‘Katamo ca, bhikkhave, saññānaṃ nidānasambhavo? Phasso, bhikkhave, saññānaṃ nidānasambhavo.

‘‘Katamā ca, bhikkhave, saññānaṃ vemattatā? Aññā, bhikkhave, saññā rūpesu, aññā saññā saddesu [aññā bhikkhave rūpesu saññā aññā saddesu saññā (ka.) evaṃ sesesupi], aññā saññā gandhesu, aññā saññā rasesu, aññā saññā phoṭṭhabbesu, aññā saññā dhammesu. Ayaṃ vuccati, bhikkhave, saññānaṃ vemattatā.

‘‘Katamo ca, bhikkhave, saññānaṃ vipāko? Vohāravepakkaṃ [vohāravepakkāhaṃ (syā. pī.), vohārapakkāhaṃ (sī.)], bhikkhave, saññaṃ [saññā (syā. pī.)] vadāmi. Yathā yathā naṃ sañjānāti tathā tathā voharati, evaṃ saññī ahosinti [ahosīti (ka.)]. Ayaṃ vuccati, bhikkhave, saññānaṃ vipāko.

‘‘Katamo ca, bhikkhave, saññānirodho? Phassanirodho, [phassanirodhā (syā. ka.)] bhikkhave, saññānirodho. Ayameva ariyo aṭṭhaṅgiko maggo saññānirodhagāminī paṭipadā, seyyathidaṃ – sammādiṭṭhi…pe… sammāsamādhi.

‘‘Yato kho, bhikkhave, ariyasāvako evaṃ saññaṃ pajānāti, evaṃ saññānaṃ nidānasambhavaṃ pajānāti, evaṃ saññānaṃ vemattataṃ pajānāti, evaṃ saññānaṃ vipākaṃ pajānāti, evaṃ saññānirodhaṃ pajānāti, evaṃ saññānirodhagāminiṃ paṭipadaṃ pajānāti, so imaṃ nibbedhikaṃ brahmacariyaṃ pajānāti saññānirodhaṃ. Saññā, bhikkhave, veditabbā…pe… saññānirodhagāminī paṭipadā veditabbāti. Iti yaṃ taṃ vuttaṃ idametaṃ paṭicca vuttaṃ.

‘‘Āsavā, bhikkhave, veditabbā…pe… āsavanirodhagāminī [sabbatthapi evameva dissati] paṭipadā veditabbāti, iti kho panetaṃ vuttaṃ. Kiñcetaṃ paṭicca vuttaṃ? Tayome, bhikkhave, āsavā – kāmāsavo, bhavāsavo, avijjāsavo.

‘‘Katamo ca, bhikkhave, āsavānaṃ nidānasambhavo? Avijjā, bhikkhave, āsavānaṃ nidānasambhavo.

‘‘Katamā ca, bhikkhave, āsavānaṃ vemattatā? Atthi, bhikkhave, āsavā nirayagamanīyā [nirayagāminiyā (sī. ka.)], atthi āsavā tiracchānayonigamanīyā, atthi āsavā pettivisayagamanīyā, atthi āsavā manussalokagamanīyā, atthi āsavā devalokagamanīyā. Ayaṃ vuccati, bhikkhave, āsavānaṃ vemattatā.

‘‘Katamo ca, bhikkhave, āsavānaṃ vipāko? Yaṃ kho, bhikkhave, avijjāgato tajjaṃ tajjaṃ attabhāvaṃ abhinibbatteti puññabhāgiyaṃ vā apuññabhāgiyaṃ vā, ayaṃ vuccati, bhikkhave, āsavānaṃ vipāko.

‘‘Katamo ca, bhikkhave, āsavanirodho? Avijjānirodho, bhikkhave, āsavanirodho. Ayameva ariyo aṭṭhaṅgiko maggo āsavanirodhagāminī [sabbatthapi evameva dissati] paṭipadā, seyyathidaṃ – sammādiṭṭhi…pe… sammāsamādhi.

‘‘Yato kho, bhikkhave, ariyasāvako evaṃ āsave pajānāti, evaṃ āsavānaṃ nidānasambhavaṃ pajānāti, evaṃ āsavānaṃ vemattataṃ pajānāti, evaṃ āsavānaṃ vipākaṃ pajānāti, evaṃ āsavānaṃ nirodhaṃ pajānāti, evaṃ āsavānaṃ nirodhagāminiṃ paṭipadaṃ pajānāti, so imaṃ nibbedhikaṃ brahmacariyaṃ pajānāti āsavanirodhaṃ. Āsavā, bhikkhave, veditabbā…pe… āsavanirodhagāminī [sabbatthapi evameva dissati] paṭipadā veditabbāti. Iti yaṃ taṃ vuttaṃ idametaṃ paṭicca vuttaṃ.

‘‘Kammaṃ, bhikkhave, veditabbaṃ…pe… kammanirodhagāminī [sabbatthapi evameva dissati] paṭipadā veditabbāti, iti kho panetaṃ vuttaṃ. Kiñcetaṃ paṭicca vuttaṃ? [kathā. 539] Cetanāhaṃ, bhikkhave, kammaṃ vadāmi. Cetayitvā kammaṃ karoti – kāyena vācāya manasā.

‘‘Katamo ca, bhikkhave, kammānaṃ nidānasambhavo? Phasso, bhikkhave, kammānaṃ nidānasambhavo.

‘‘Katamā ca, bhikkhave, kammānaṃ vemattatā? Atthi, bhikkhave, kammaṃ nirayavedanīyaṃ, atthi kammaṃ tiracchānayonivedanīyaṃ, atthi kammaṃ pettivisayavedanīyaṃ, atthi kammaṃ manussalokavedanīyaṃ, atthi kammaṃ devalokavedanīyaṃ. Ayaṃ vuccati, bhikkhave, kammānaṃ vemattatā.

‘‘Katamo ca, bhikkhave, kammānaṃ vipāko? Tividhāhaṃ [imāhaṃ (ka.)], bhikkhave, kammānaṃ vipākaṃ vadāmi – diṭṭheva [diṭṭhe vā (sī.)] dhamme, upapajje vā [upapajjaṃ vā (ka. sī., a. ni. 10.217), upapajja vā (?), ma. ni. 3.303 pāḷiyā tadatthavaṇṇanāya ca saṃsaddetabbaṃ], apare vā pariyāye. Ayaṃ vuccati, bhikkhave, kammānaṃ vipāko.

‘‘Katamo ca, bhikkhave, kammanirodho? Phassanirodho, [phassanirodhā (ka. sī. syā. ka.)] bhikkhave, kammanirodho. Ayameva ariyo aṭṭhaṅgiko maggo kammanirodhagāminī [sabbatthapi evameva dissati] paṭipadā, seyyathidaṃ – sammādiṭṭhi…pe… sammāsamādhi.

‘‘Yato kho, bhikkhave, ariyasāvako evaṃ kammaṃ pajānāti, evaṃ kammānaṃ nidānasambhavaṃ pajānāti, evaṃ kammānaṃ vemattataṃ pajānāti, evaṃ kammānaṃ vipākaṃ pajānāti, evaṃ kammanirodhaṃ pajānāti, evaṃ kammanirodhagāminiṃ paṭipadaṃ pajānāti, so imaṃ nibbedhikaṃ brahmacariyaṃ pajānāti kammanirodhaṃ. Kammaṃ, bhikkhave, veditabbaṃ…pe…

kammanirodhagāminī paṭipadā veditabbāti, iti yaṃ taṃ vuttaṃ idametaṃ paṭicca vuttaṃ.

‘‘Dukkhaṃ, bhikkhave, veditabbaṃ, dukkhassa nidānasambhavo veditabbo, dukkhassa vemattatā veditabbā, dukkhassa vipāko veditabbo, dukkhanirodho veditabbo, dukkhanirodhagāminī paṭipadā veditabbāti. Iti kho panetaṃ vuttaṃ, kiñcetaṃ paṭicca vuttaṃ? Jātipi dukkhā, jarāpi dukkhā, byādhipi dukkho [byādhipi dukkhā (syā. pī. ka.)], maraṇampi dukkhaṃ, sokaparidevadukkhadomanassupāyāsāpi dukkhā, yampicchaṃ na labhati tampi dukkhaṃ, saṃkhittena pañcupādānakkhandhā [pañcupādānakkhandhāpi (ka.)] dukkhā.

‘‘Katamo ca, bhikkhave, dukkhassa nidānasambhavo? Taṇhā, bhikkhave, dukkhassa nidānasambhavo.

‘‘Katamā ca, bhikkhave, dukkhassa vemattatā? Atthi, bhikkhave, dukkhaṃ adhimattaṃ, atthi parittaṃ, atthi dandhavirāgi, atthi khippavirāgi. Ayaṃ vuccati, bhikkhave, dukkhassa vemattatā.

‘‘Katamo ca, bhikkhave, dukkhassa vipāko? Idha, bhikkhave, ekacco yena dukkhena abhibhūto pariyādinnacitto [pariyādiṇṇacitto (ka.)] socati kilamati paridevati, urattāḷiṃ kandati, sammohaṃ āpajjati, yena vā pana dukkhena abhibhūto pariyādinnacitto bahiddhā pariyeṭṭhiṃ āpajjati – ‘ko [so na (ka.)] ekapadaṃ dvipadaṃ jānāti [pajānāti (ka.)] imassa dukkhassa nirodhāyā’ti? Sammohavepakkaṃ vāhaṃ, bhikkhave, dukkhaṃ vadāmi pariyeṭṭhivepakkaṃ vā. Ayaṃ vuccati, bhikkhave, dukkhassa vipāko.

‘‘Katamo ca, bhikkhave, dukkhanirodho? Taṇhānirodho, [taṇhānirodhā (ka. sī. syā. ka.)] bhikkhave, dukkhanirodho. Ayameva ariyo aṭṭhaṅgiko maggo dukkhassa nirodhagāminī paṭipadā, seyyathidaṃ – sammādiṭṭhi…pe… sammāsamādhi.

‘‘Yato kho, bhikkhave, ariyasāvako evaṃ dukkhaṃ pajānāti, evaṃ dukkhassa nidānasambhavaṃ pajānāti, evaṃ dukkhassa vemattataṃ pajānāti, evaṃ dukkhassa vipākaṃ pajānāti, evaṃ dukkhanirodhaṃ pajānāti, evaṃ dukkhanirodhagāminiṃ paṭipadaṃ pajānāti, so imaṃ nibbedhikaṃ brahmacariyaṃ pajānāti dukkhanirodhaṃ. Dukkhaṃ, bhikkhave, veditabbaṃ, dukkhassa nidānasambhavo veditabbo, dukkhassa vemattatā veditabbā, dukkhassa vipāko veditabbo, dukkhanirodho veditabbo, dukkhanirodhagāminī paṭipadā veditabbāti. Iti yaṃ taṃ vuttaṃ idametaṃ paṭicca vuttaṃ.

‘‘Ayaṃ kho so, bhikkhave, nibbedhikapariyāyo dhammapariyāyo’’ti. Navamaṃ.

10. Sīhanādasuttaṃ

64. [ma. ni. 1.148; vibha. 760; a. ni. 10.21; paṭi. ma. 2.44] ‘‘Chayimāni, bhikkhave, tathāgatassa tathāgatabalāni, yehi balehi samannāgato tathāgato āsabhaṃ ṭhānaṃ paṭijānāti, parisāsu sīhanādaṃ nadati, brahmacakkaṃ pavatteti. Katamāni cha? Idha, bhikkhave, tathāgato ṭhānañca ṭhānato aṭṭhānañca aṭṭhānato yathābhūtaṃ pajānāti. Yampi, bhikkhave, tathāgato ṭhānañca ṭhānato aṭṭhānañca aṭṭhānato yathābhūtaṃ pajānāti, idampi, bhikkhave, tathāgatassa tathāgatabalaṃ hoti, yaṃ balaṃ āgamma tathāgato āsabhaṃ ṭhānaṃ paṭijānāti, parisāsu sīhanādaṃ nadati, brahmacakkaṃ pavatteti.

‘‘Puna caparaṃ, bhikkhave, tathāgato atītānāgatapaccuppannānaṃ kammasamādānānaṃ ṭhānaso hetuso vipākaṃ yathābhūtaṃ pajānāti. Yampi, bhikkhave, tathāgato atītānāgatapaccuppannānaṃ kammasamādānānaṃ ṭhānaso hetuso vipākaṃ yathābhūtaṃ pajānāti, idampi, bhikkhave, tathāgatassa tathāgatabalaṃ hoti, yaṃ balaṃ āgamma tathāgato āsabhaṃ ṭhānaṃ paṭijānāti, parisāsu sīhanādaṃ nadati, brahmacakkaṃ pavatteti.

‘‘Puna caparaṃ, bhikkhave, tathāgato jhānavimokkhasamādhisamāpattīnaṃ saṃkilesaṃ vodānaṃ vuṭṭhānaṃ yathābhūtaṃ pajānāti. Yampi, bhikkhave, tathāgato…pe… idampi, bhikkhave, tathāgatassa tathāgatabalaṃ hoti, yaṃ balaṃ āgamma tathāgato āsabhaṃ ṭhānaṃ paṭijānāti, parisāsu sīhanādaṃ nadati, brahmacakkaṃ pavatteti.

‘‘Puna caparaṃ, bhikkhave, tathāgato anekavihitaṃ pubbenivāsaṃ anussarati, seyyathidaṃ – ekampi jātiṃ, dvepi jātiyo…pe… iti sākāraṃ sauddesaṃ anekavihitaṃ pubbenivāsaṃ anussarati. Yampi, bhikkhave, tathāgato anekavihitaṃ pubbenivāsaṃ anussarati, seyyathidaṃ – ekampi jātiṃ, dvepi jātiyo…pe… iti sākāraṃ sauddesaṃ anekavihitaṃ pubbenivāsaṃ anussarati. Idampi, bhikkhave, tathāgatassa tathāgatabalaṃ hoti, yaṃ balaṃ āgamma tathāgato āsabhaṃ ṭhānaṃ paṭijānāti, parisāsu sīhanādaṃ nadati, brahmacakkaṃ pavatteti.

‘‘Puna caparaṃ, bhikkhave, tathāgato dibbena cakkhunā visuddhena atikkantamānusakena…pe… yathākammūpage satte pajānāti. Yampi, bhikkhave, tathāgato dibbena cakkhunā visuddhena atikkantamānusakena…pe… yathākammūpage satte pajānāti, idampi, bhikkhave, tathāgatassa tathāgatabalaṃ hoti, yaṃ balaṃ āgamma tathāgato āsabhaṃ ṭhānaṃ paṭijānāti, parisāsu sīhanādaṃ nadati, brahmacakkaṃ pavatteti.

‘‘Puna caparaṃ, bhikkhave, tathāgato āsavānaṃ khayā…pe… sacchikatvā upasampajja viharati. Yampi, bhikkhave, tathāgato āsavānaṃ khayā…pe… sacchikatvā upasampajja viharati, idampi, bhikkhave, tathāgatassa tathāgatabalaṃ hoti, yaṃ balaṃ āgamma tathāgato āsabhaṃ ṭhānaṃ paṭijānāti, parisāsu sīhanādaṃ nadati, brahmacakkaṃ pavatteti. Imāni kho, bhikkhave, cha tathāgatassa tathāgatabalāni, yehi balehi samannāgato tathāgato āsabhaṃ ṭhānaṃ paṭijānāti, parisāsu sīhanādaṃ nadati, brahmacakkaṃ pavatteti.

‘‘Tatra ce, bhikkhave, pare tathāgataṃ ṭhānañca ṭhānato aṭṭhānañca aṭṭhānato yathābhūtaṃ ñāṇena upasaṅkamitvā pañhaṃ pucchanti. Yathā yathā, bhikkhave, tathāgatassa ṭhānañca ṭhānato aṭṭhānañca aṭṭhānato yathābhūtaṃ ñāṇaṃ viditaṃ tathā tathā tesaṃ tathāgato ṭhānañca ṭhānato aṭṭhānañca aṭṭhānato yathābhūtaṃ ñāṇena pañhaṃ puṭṭho byākaroti.

‘‘Tatra ce, bhikkhave, pare tathāgataṃ atītānāgatapaccuppannānaṃ kammasamādānānaṃ ṭhānaso hetuso vipākaṃ yathābhūtaṃ ñāṇena upasaṅkamitvā pañhaṃ pucchanti. Yathā yathā, bhikkhave, tathāgatassa atītānāgatapaccuppannānaṃ kammasamādānānaṃ ṭhānaso hetuso vipākaṃ yathābhūtaṃ ñāṇaṃ viditaṃ tathā tathā tesaṃ tathāgato atītānāgatapaccuppannānaṃ kammasamādānānaṃ ṭhānaso hetuso vipākaṃ yathābhūtaṃ ñāṇena pañhaṃ puṭṭho byākaroti.

‘‘Tatra ce, bhikkhave, pare tathāgataṃ jhānavimokkhasamādhisamāpattīnaṃ saṃkilesaṃ vodānaṃ vuṭṭhānaṃ yathābhūtaṃ ñāṇena upasaṅkamitvā pañhaṃ pucchanti. Yathā yathā, bhikkhave, tathāgatassa jhānavimokkhasamādhisamāpattīnaṃ saṃkilesaṃ vodānaṃ vuṭṭhānaṃ yathābhūtaṃ ñāṇaṃ viditaṃ, tathā tathā tesaṃ tathāgato jhānavimokkhasamādhisamāpattīnaṃ saṃkilesaṃ vodānaṃ vuṭṭhānaṃ yathābhūtaṃ ñāṇena pañhaṃ puṭṭho byākaroti.

‘‘Tatra ce, bhikkhave, pare tathāgataṃ pubbenivāsānussatiṃ yathābhūtaṃ ñāṇena upasaṅkamitvā pañhaṃ pucchanti. Yathā yathā, bhikkhave, tathāgatassa pubbenivāsānussatiṃ yathābhūtaṃ ñāṇaṃ viditaṃ, tathā tathā tesaṃ tathāgato pubbenivāsānussatiṃ yathābhūtaṃ ñāṇena pañhaṃ puṭṭho byākaroti.

‘‘Tatra ce, bhikkhave, pare tathāgataṃ sattānaṃ cutūpapātaṃ yathābhūtaṃ ñāṇena upasaṅkamitvā pañhaṃ pucchanti. Yathā yathā, bhikkhave, tathāgatassa sattānaṃ cutūpapātaṃ yathābhūtaṃ ñāṇaṃ viditaṃ, tathā tathā tesaṃ tathāgato sattānaṃ cutūpapātaṃ yathābhūtaṃ ñāṇena pañhaṃ puṭṭho byākaroti.

‘‘Tatra ce, bhikkhave, pare tathāgataṃ āsavānaṃ khayā…pe… yathābhūtaṃ ñāṇena upasaṅkamitvā pañhaṃ pucchanti. Yathā yathā, bhikkhave, tathāgatassa āsavānaṃ khayā…pe… yathābhūtaṃ ñāṇaṃ viditaṃ, tathā tathā tesaṃ tathāgato āsavānaṃ khayā…pe… yathābhūtaṃ ñāṇena pañhaṃ puṭṭho byākaroti.

‘‘Tatra, bhikkhave, yampidaṃ [yamidaṃ (sī. pī.), yadidaṃ (ka.)] ṭhānañca ṭhānato aṭṭhānañca aṭṭhānato yathābhūtaṃ ñāṇaṃ tampi samāhitassa vadāmi no asamāhitassa. Yampidaṃ [yadidaṃ (ka.)] atītānāgatapaccuppannānaṃ kammasamādānānaṃ ṭhānaso hetuso vipākaṃ yathābhūtaṃ ñāṇaṃ tampi samāhitassa vadāmi no asamāhitassa. Yampidaṃ [yadidaṃ (ka.)] jhānavimokkhasamādhisamāpattīnaṃ saṃkilesaṃ vodānaṃ vuṭṭhānaṃ yathābhūtaṃ ñāṇaṃ tampi samāhitassa vadāmi no asamāhitassa. Yampidaṃ [yadidaṃ (ka.)] pubbenivāsānussatiṃ yathābhūtaṃ ñāṇaṃ tampi samāhitassa vadāmi no asamāhitassa. Yampidaṃ [yadidaṃ (ka.)] sattānaṃ cutūpapātaṃ yathābhūtaṃ ñāṇaṃ tampi samāhitassa vadāmi no asamāhitassa. Yampidaṃ [yadidaṃ (ka.)] āsavānaṃ khayā…pe… yathābhūtaṃ ñāṇaṃ tampi samāhitassa vadāmi no asamāhitassa. Iti kho, bhikkhave, samādhi maggo, asamādhi kummaggo’’ti. Dasamaṃ.

Mahāvaggo chaṭṭho. [paṭhamo (syā. ka.)]

Tassuddānaṃ –

Soṇo phagguno bhijāti, āsavā dāruhatthi ca;
Majjhe ñāṇaṃ nibbedhikaṃ, sīhanādoti te dasāti.

7. Devatāvaggo

1. Anāgāmiphalasuttaṃ

65. ‘‘Cha, bhikkhave, dhamme appahāya abhabbo anāgāmiphalaṃ sacchikātuṃ. Katame cha? Assaddhiyaṃ, ahirikaṃ, anottappaṃ, kosajjaṃ, muṭṭhassaccaṃ, duppaññataṃ – ime kho, bhikkhave, cha dhamme appahāya abhabbo anāgāmiphalaṃ sacchikātuṃ.

‘‘Cha, bhikkhave, dhamme pahāya bhabbo anāgāmiphalaṃ sacchikātuṃ. Katame cha? Assaddhiyaṃ, ahirikaṃ, anottappaṃ, kosajjaṃ, muṭṭhassaccaṃ, duppaññataṃ – ime kho, bhikkhave, cha dhamme pahāya bhabbo anāgāmiphalaṃ sacchikātu’’nti. Paṭhamaṃ.

2. Arahattasuttaṃ

66. ‘‘Cha, bhikkhave, dhamme appahāya abhabbo arahattaṃ sacchikātuṃ. Katame cha? Thinaṃ [thīnaṃ (sī. syā. kaṃ. pī.)], middhaṃ, uddhaccaṃ, kukkuccaṃ, assaddhiyaṃ, pamādaṃ – ime kho, bhikkhave, cha dhamme appahāya abhabbo arahattaṃ sacchikātuṃ.

‘‘Cha, bhikkhave, dhamme pahāya bhabbo arahattaṃ sacchikātuṃ. Katame cha? Thinaṃ, middhaṃ, uddhaccaṃ, kukkuccaṃ, assaddhiyaṃ, pamādaṃ – ime kho, bhikkhave, cha dhamme pahāya bhabbo arahattaṃ sacchikātu’’nti. Dutiyaṃ.

3. Mittasuttaṃ

67. ‘‘‘So vata, bhikkhave, bhikkhu pāpamitto pāpasahāyo pāpasampavaṅko, pāpamitte [pāpake mitte (ka.)] sevamāno bhajamāno payirupāsamāno, tesañca diṭṭhānugatiṃ āpajjamāno ābhisamācārikaṃ dhammaṃ paripūressatī’ti netaṃ ṭhānaṃ vijjati. ‘Ābhisamācārikaṃ dhammaṃ aparipūretvā sekhaṃ dhammaṃ paripūressatī’ti netaṃ ṭhānaṃ vijjati. ‘Sekhaṃ dhammaṃ aparipūretvā sīlāni paripūressatī’ti netaṃ ṭhānaṃ vijjati. ‘Sīlāni aparipūretvā kāmarāgaṃ vā rūparāgaṃ vā arūparāgaṃ vā pajahissatī’ti netaṃ ṭhānaṃ vijjati.

‘‘‘So vata, bhikkhave, bhikkhu kalyāṇamitto kalyāṇasahāyo kalyāṇasampavaṅko, kalyāṇamitte sevamāno bhajamāno payirupāsamāno, tesañca diṭṭhānugatiṃ āpajjamāno ābhisamācārikaṃ dhammaṃ paripūressatī’ti ṭhānametaṃ vijjati. ‘Ābhisamācārikaṃ dhammaṃ paripūretvā sekhaṃ dhammaṃ paripūressatī’ti ṭhānametaṃ vijjati. ‘Sekhaṃ dhammaṃ paripūretvā sīlāni paripūressatī’ti ṭhānametaṃ vijjati. ‘Sīlāni paripūretvā kāmarāgaṃ vā rūparāgaṃ vā arūparāgaṃ vā pajahissatī’ti ṭhānametaṃ vijjatī’’ti. Tatiyaṃ.

4. Saṅgaṇikārāmasuttaṃ

68. ‘‘‘So vata, bhikkhave, bhikkhu saṅgaṇikārāmo saṅgaṇikarato saṅgaṇikārāmataṃ anuyutto, gaṇārāmo gaṇarato gaṇārāmataṃ anuyutto, eko paviveke abhiramissatī’ti netaṃ ṭhānaṃ vijjati. ‘Eko paviveke anabhiramanto cittassa nimittaṃ gahessatī’ti netaṃ ṭhānaṃ vijjati. ‘Cittassa nimittaṃ agaṇhanto sammādiṭṭhiṃ paripūressatī’ti netaṃ ṭhānaṃ vijjati. ‘Sammādiṭṭhiṃ aparipūretvā sammāsamādhiṃ paripūressatī’ti netaṃ ṭhānaṃ vijjati. ‘Sammāsamādhiṃ aparipūretvā saṃyojanāni pajahissatī’ti netaṃ ṭhānaṃ vijjati. ‘Saṃyojanāni appahāya nibbānaṃ sacchikarissatī’ti netaṃ ṭhānaṃ vijjati.

‘‘‘So vata, bhikkhave, bhikkhu na saṅgaṇikārāmo na saṅgaṇikarato na saṅgaṇikārāmataṃ anuyutto, na gaṇārāmo na gaṇarato na gaṇārāmataṃ anuyutto, eko paviveke abhiramissatī’ti ṭhānametaṃ vijjati. ‘Eko paviveke abhiramanto cittassa nimittaṃ gahessatī’ti ṭhānametaṃ vijjati. ‘Cittassa nimittaṃ gaṇhanto sammādiṭṭhiṃ paripūressatī’ti ṭhānametaṃ vijjati. ‘Sammādiṭṭhiṃ paripūretvā sammāsamādhiṃ paripūressatī’ti ṭhānametaṃ vijjati. ‘Sammāsamādhiṃ paripūretvā saṃyojanāni pajahissatī’ti ṭhānametaṃ vijjati. ‘Saṃyojanāni pahāya nibbānaṃ sacchikarissatī’ti ṭhānametaṃ vijjatī’’ti. Catutthaṃ.

5. Devatāsuttaṃ

69. Atha kho aññatarā devatā abhikkantāya rattiyā abhikkantavaṇṇā kevalakappaṃ jetavanaṃ obhāsetvā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ aṭṭhāsi. Ekamantaṃ ṭhitā kho sā devatā bhagavantaṃ etadavoca – ‘‘chayime, bhante, dhammā bhikkhuno aparihānāya saṃvattanti. Katame cha? Satthugāravatā, dhammagāravatā, saṅghagāravatā, sikkhāgāravatā, sovacassatā, kalyāṇamittatā – ime kho, bhante, cha dhammā bhikkhuno aparihānāya saṃvattantī’’ti. Idamavoca sā devatā. Samanuñño satthā ahosi. Atha kho sā devatā ‘‘samanuñño me satthā’’ti bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā tatthevantaradhāyi.

Atha kho bhagavā tassā rattiyā accayena bhikkhū āmantesi – ‘‘imaṃ, bhikkhave, rattiṃ aññatarā devatā abhikkantāya rattiyā abhikkantavaṇṇā kevalakappaṃ jetavanaṃ obhāsetvā yenāhaṃ tenupasaṅkami; upasaṅkamitvā maṃ abhivādetvā ekamantaṃ aṭṭhāsi. Ekamantaṃ ṭhitā kho, bhikkhave, sā devatā maṃ etadavoca – ‘chayime, bhante, dhammā bhikkhuno aparihānāya saṃvattanti. Katame cha? Satthugāravatā, dhammagāravatā, saṅghagāravatā, sikkhāgāravatā, sovacassatā, kalyāṇamittatā – ime kho, bhante, cha dhammā bhikkhuno aparihānāya saṃvattantī’ti. Idamavoca, bhikkhave, sā devatā. Idaṃ vatvā maṃ abhivādetvā padakkhiṇaṃ katvā tatthevantaradhāyī’’ti.

Evaṃ vutte āyasmā sāriputto bhagavantaṃ abhivādetvā etadavoca – ‘‘imassa kho ahaṃ, bhante, bhagavatā saṃkhittena bhāsitassa evaṃ vitthārena atthaṃ ājānāmi. Idha, bhante, bhikkhu attanā ca satthugāravo hoti satthugāravatāya ca vaṇṇavādī. Ye caññe bhikkhū na satthugāravā te ca satthugāravatāya samādapeti. Ye caññe bhikkhū satthugāravā tesañca vaṇṇaṃ bhaṇati bhūtaṃ tacchaṃ kālena. Attanā ca dhammagāravo hoti…pe… saṅghagāravo hoti… sikkhāgāravo hoti … suvaco hoti… kalyāṇamitto hoti kalyāṇamittatāya ca vaṇṇavādī. Ye caññe bhikkhū na kalyāṇamittā te ca kalyāṇamittatāya samādapeti. Ye caññe bhikkhū kalyāṇamittā tesañca vaṇṇaṃ bhaṇati bhūtaṃ tacchaṃ kālena. Imassa kho ahaṃ, bhante, bhagavatā saṃkhittena bhāsitassa evaṃ vitthārena atthaṃ ājānāmī''ti.

''Sādhu sādhu, sāriputta! Sādhu kho tvaṃ, sāriputta, imassa mayā saṃkhittena bhāsitassa evaṃ vitthārena atthaṃ ājānāsi. Idha, sāriputta, bhikkhu attanā ca satthugāravo hoti satthugāravatāya ca vaṇṇavādī. Ye caññe bhikkhū na satthugāravā te ca satthugāravatāya samādapeti. Ye caññe bhikkhū satthugāravā tesañca vaṇṇaṃ bhaṇati bhūtaṃ tacchaṃ kālena. Attanā ca dhammagāravo hoti…pe… saṅghagāravo hoti… sikkhāgāravo hoti… suvaco hoti… kalyāṇamitto hoti kalyāṇamittatāya ca vaṇṇavādī. Ye caññe bhikkhū na kalyāṇamittā te ca kalyāṇamittatāya samādapeti. Ye caññe bhikkhū kalyāṇamittā tesañca vaṇṇaṃ bhaṇati bhūtaṃ tacchaṃ kālena. Imassa kho, sāriputta, mayā saṃkhittena bhāsitassa evaṃ vitthārena attho daṭṭhabbo''ti. Pañcamaṃ.

6. Samādhisuttaṃ

70. '''So vata, bhikkhave, bhikkhu na santena samādhinā na paṇītena na paṭippassaddhiladdhena [na paṭippassaddhaladdhena (sī.)] na ekodibhāvādhigatena anekavihitaṃ iddhividhaṃ paccanubhavissati – ekopi hutvā bahudhā bhavissati, bahudhāpi hutvā eko bhavissati…pe… yāva brahmalokāpi kāyena vasaṃ vattessatī'ti netaṃ ṭhānaṃ vijjati. 'Dibbāya sotadhātuyā visuddhāya atikkantamānusikāya ubho sadde suṇissati – dibbe ca mānuse ca ye dūre santike cā'ti netaṃ ṭhānaṃ vijjati. 'Parasattānaṃ parapuggalānaṃ cetasā ceto paricca pajānissati – sarāgaṃ vā cittaṃ sarāgaṃ cittanti pajānissati …pe… vimuttaṃ vā cittaṃ vimuttaṃ cittanti pajānissatī'ti netaṃ ṭhānaṃ vijjati. 'Anekavihitaṃ pubbenivāsaṃ anussarissati, seyyathidaṃ – ekampi jātiṃ, dvepi jātiyo…pe… iti sākāraṃ sauddesaṃ anekavihitaṃ pubbenivāsaṃ anussarissatī'ti netaṃ ṭhānaṃ vijjati. 'Dibbena cakkhunā visuddhena atikkantamānusakena satte passissati…pe… yathākammūpage satte pajānissatī'ti netaṃ ṭhānaṃ vijjati. 'Āsavānaṃ khayā…pe… sacchikatvā upasampajja viharissatī'ti netaṃ ṭhānaṃ vijjati.

'''So vata, bhikkhave, bhikkhu santena samādhinā paṇītena paṭippassaddhiladdhena ekodibhāvādhigatena anekavihitaṃ iddhividhaṃ paccanubhavissati…pe… yāva brahmalokāpi kāyena vasaṃ vattessatī'ti ṭhānametaṃ vijjati. 'Dibbāya sotadhātuyā visuddhāya atikkantamānusikāya ubho sadde suṇissati – dibbe ca mānuse ca ye dūre santike cā'ti ṭhānametaṃ vijjati. 'Parasattānaṃ parapuggalānaṃ cetasā ceto paricca pajānissati – sarāgaṃ vā cittaṃ sarāgaṃ cittanti pajānissati…pe… vimuttaṃ vā cittaṃ vimuttaṃ cittanti pajānissatī'ti ṭhānametaṃ vijjati. 'Anekavihitaṃ pubbenivāsaṃ anussarissati, seyyathidaṃ – ekampi jātiṃ, dvepi jātiyo…pe… iti sākāraṃ sauddesaṃ anekavihitaṃ pubbenivāsaṃ anussarissatī'ti ṭhānametaṃ vijjati. 'Dibbena cakkhunā visuddhena atikkantamānusakena satte passissati cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe, sugate duggate yathākammūpage satte pajānissatī'ti ṭhānametaṃ vijjati. 'Āsavānaṃ khayā anāsavaṃ cetovimuttiṃ… pe… sacchikatvā upasampajja viharissatī'ti ṭhānametaṃ vijjatī''ti. Chaṭṭhaṃ.

7. Sakkhibhabbasuttaṃ

71. ''Chahi, bhikkhave, dhammehi samannāgato bhikkhu abhabbo tatra tatreva sakkhibhabbataṃ pāpuṇituṃ sati sati āyatane. Katamehi chahi? Idha, bhikkhave, bhikkhu 'ime hānabhāgiyā dhammā'ti yathābhūtaṃ nappajānāti, 'ime ṭhitibhāgiyā dhammā'ti yathābhūtaṃ nappajānāti, 'ime visesabhāgiyā dhammā'ti yathābhūtaṃ nappajānāti, 'ime nibbedhabhāgiyā dhammā'ti yathābhūtaṃ nappajānāti, asakkaccakārī ca hoti, asappāyakārī ca. Imehi kho, bhikkhave, chahi dhammehi samannāgato bhikkhu abhabbo tatra tatreva sakkhibhabbataṃ pāpuṇituṃ sati sati āyatane.

''Chahi, bhikkhave, dhammehi samannāgato bhikkhu bhabbo tatra tatreva sakkhibhabbataṃ pāpuṇituṃ sati sati āyatane. Katamehi chahi? Idha, bhikkhave, bhikkhu 'ime hānabhāgiyā dhammā'ti yathābhūtaṃ pajānāti, ‘ime ṭhitibhāgiyā dhammā’ti yathābhūtaṃ pajānāti, ‘ime visesabhāgiyā dhammā’ti yathābhūtaṃ pajānāti, ‘ime nibbedhabhāgiyā dhammā’ti yathābhūtaṃ pajānāti, sakkaccakārī ca hoti, sappāyakārī ca. Imehi kho, bhikkhave, chahi dhammehi samannāgato bhikkhu bhabbo tatra tatreva sakkhibhabbataṃ pāpuṇituṃ sati sati āyatane’’ti. Sattamaṃ.

8. Balasuttaṃ

72. ‘‘Chahi, bhikkhave, dhammehi samannāgato bhikkhu abhabbo samādhismiṃ [samādhimhi (ka.)] balataṃ pāpuṇituṃ. Katamehi chahi? Idha, bhikkhave, bhikkhu na samādhissa samāpattikusalo hoti, na samādhissa ṭhitikusalo hoti, na samādhissa [na samādhimhā (ka.) uparisattakanipāte devatāvagge pana sabbatthapi ‘‘samādhissa’’itveva dissati] vuṭṭhānakusalo hoti, asakkaccakārī ca hoti, asātaccakārī ca, asappāyakārī ca. Imehi kho, bhikkhave, chahi dhammehi samannāgato bhikkhu abhabbo samādhismiṃ balataṃ pāpuṇituṃ.

‘‘Chahi, bhikkhave, dhammehi samannāgato bhikkhu bhabbo samādhismiṃ balataṃ pāpuṇituṃ. Katamehi chahi? Idha, bhikkhave, bhikkhu samādhissa samāpattikusalo hoti, samādhissa ṭhitikusalo hoti, samādhissa vuṭṭhānakusalo hoti, sakkaccakārī ca hoti, sātaccakārī ca, sappāyakārī ca. Imehi kho, bhikkhave, chahi dhammehi samannāgato bhikkhu bhabbo samādhismiṃ balataṃ pāpuṇitu’’nti. Aṭṭhamaṃ.

9. Paṭhamatajjhānasuttaṃ

73. ‘‘Cha, bhikkhave, dhamme appahāya abhabbo paṭhamaṃ jhānaṃ upasampajja viharituṃ. Katame cha? Kāmacchandaṃ, byāpādaṃ, thinamiddhaṃ, uddhaccakukkuccaṃ, vicikicchaṃ. Kāmesu kho panassa ādīnavo na yathābhūtaṃ sammappaññāya sudiṭṭho hoti. Ime kho, bhikkhave, cha dhamme appahāya abhabbo paṭhamaṃ jhānaṃ upasampajja viharituṃ.

‘‘Cha, bhikkhave, dhamme pahāya bhabbo paṭhamaṃ jhānaṃ upasampajja viharituṃ. Katame cha? Kāmacchandaṃ, byāpādaṃ, thinamiddhaṃ, uddhaccakukkuccaṃ, vicikicchaṃ, kāmesu kho panassa ādīnavo na yathābhūtaṃ sammappaññāya sudiṭṭho hoti. Ime kho, bhikkhave, cha dhamme pahāya bhabbo paṭhamaṃ jhānaṃ upasampajja viharitu’’nti. Navamaṃ.

10. Dutiyatajjhānasuttaṃ

74. ‘‘Cha, bhikkhave, dhamme appahāya abhabbo paṭhamaṃ jhānaṃ upasampajja viharituṃ. Katame cha? Kāmavitakkaṃ, byāpādavitakkaṃ, vihiṃsāvitakkaṃ, kāmasaññaṃ, byāpādasaññaṃ, vihiṃsāsaññaṃ – ime kho, bhikkhave, cha dhamme appahāya abhabbo paṭhamaṃ jhānaṃ upasampajja viharituṃ.

‘‘Cha, bhikkhave, dhamme pahāya bhabbo paṭhamaṃ jhānaṃ upasampajja viharituṃ. Katame cha? Kāmavitakkaṃ, byāpādavitakkaṃ, vihiṃsāvitakkaṃ, kāmasaññaṃ, byāpādasaññaṃ, vihiṃsāsaññaṃ – ime kho, bhikkhave, cha dhamme pahāya bhabbo paṭhamaṃ jhānaṃ upasampajja viharitu’’nti. Dasamaṃ.

Devatāvaggo sattamo. [dutiyo (syā. ka.)]

Tassuddānaṃ –

Anāgāmi arahaṃ mittā, saṅgaṇikārāmadevatā;
Samādhi sakkhibhabbaṃ balaṃ, tajjhānā apare duveti.

8. Arahattavaggo

1. Dukkhasuttaṃ

75. ‘‘Chahi, bhikkhave, dhammehi samannāgato bhikkhu diṭṭheva dhamme dukkhaṃ viharati savighātaṃ saupāyāsaṃ sapariḷāhaṃ, kāyassa bhedā paraṃ maraṇā duggati pāṭikaṅkhā. Katamehi chahi? Kāmavitakkena, byāpādavitakkena, vihiṃsāvitakkena, kāmasaññāya, byāpādasaññāya, vihiṃsāsaññāya – imehi, kho, bhikkhave, chahi dhammehi samannāgato bhikkhu diṭṭheva dhamme dukkhaṃ viharati savighātaṃ saupāyāsaṃ sapariḷāhaṃ, kāyassa bhedā paraṃ maraṇā duggati pāṭikaṅkhā.

‘‘Chahi, bhikkhave, dhammehi samannāgato bhikkhu diṭṭheva dhamme sukhaṃ viharati avighātaṃ anupāyāsaṃ apariḷāhaṃ, kāyassa bhedā paraṃ maraṇā sugati pāṭikaṅkhā. Katamehi chahi? Nekkhammavitakkena, abyāpādavitakkena, avihiṃsāvitakkena, nekkhammasaññāya, abyāpādasaññāya, avihiṃsāsaññāya – imehi, kho, bhikkhave, chahi dhammehi samannāgato bhikkhu diṭṭheva dhamme sukhaṃ viharati avighātaṃ anupāyāsaṃ apariḷāhaṃ, kāyassa bhedā paraṃ maraṇā sugati pāṭikaṅkhā’’ti. Paṭhamaṃ.

2. Arahattasuttaṃ

76. ‘‘Cha, bhikkhave, dhamme appahāya abhabbo arahattaṃ sacchikātuṃ. Katame cha? Mānaṃ, omānaṃ, atimānaṃ, adhimānaṃ, thambhaṃ, atinipātaṃ. Ime kho, bhikkhave, cha dhamme appahāya abhabbo arahattaṃ sacchikātuṃ.

‘‘Cha, bhikkhave, dhamme pahāya bhabbo arahattaṃ sacchikātuṃ. Katame cha? Mānaṃ, omānaṃ, atimānaṃ, adhimānaṃ, thambhaṃ, atinipātaṃ. Ime kho, bhikkhave, cha dhamme pahāya bhabbo arahattaṃ sacchikātu’’nti. Dutiyaṃ.

3. Uttarimanussadhammasuttaṃ

77. ‘‘Cha, bhikkhave, dhamme appahāya abhabbo uttarimanussadhammaṃ alamariyañāṇadassanavisesaṃ sacchikātuṃ. Katame cha? Muṭṭhassaccaṃ, asampajaññaṃ, indriyesu aguttadvārataṃ, bhojane amattaññutaṃ, kuhanaṃ, lapanaṃ. Ime kho, bhikkhave, cha dhamme appahāya abhabbo uttarimanussadhammaṃ alamariyañāṇadassanavisesaṃ sacchikātuṃ.

‘‘Cha, bhikkhave, dhamme pahāya bhabbo uttarimanussadhammaṃ alamariyañāṇadassanavisesaṃ sacchikātuṃ. Katame cha? Muṭṭhassaccaṃ, asampajaññaṃ, indriyesu aguttadvārataṃ, bhojane amattaññutaṃ, kuhanaṃ, lapanaṃ. Ime kho, bhikkhave, cha dhamme pahāya bhabbo uttarimanussadhammaṃ alamariyañāṇadassanavisesaṃ sacchikātu’’nti. Tatiyaṃ.

4. Sukhasomanassasuttaṃ

78. ‘‘Chahi, bhikkhave, dhammehi samannāgato bhikkhu diṭṭheva dhamme sukhasomanassabahulo viharati, yoni cassa āraddhā hoti āsavānaṃ khayāya. Katamehi chahi? Idha, bhikkhave, bhikkhu dhammārāmo hoti, bhāvanārāmo hoti, pahānārāmo hoti, pavivekārāmo hoti, abyāpajjhārāmo hoti, nippapañcārāmo hoti. Imehi kho, bhikkhave, chahi dhammehi samannāgato bhikkhu diṭṭheva dhamme sukhasomanassabahulo viharati, yoni cassa āraddhā hoti āsavānaṃ khayāyā’’ti. Catutthaṃ.

5. Adhigamasuttaṃ

79. ‘‘Chahi, bhikkhave, dhammehi samannāgato bhikkhu abhabbo anadhigataṃ vā kusalaṃ dhammaṃ adhigantuṃ, adhigataṃ vā kusalaṃ dhammaṃ phātiṃ kātuṃ [phātikattuṃ (sī.), phātikātuṃ (syā. kaṃ. pī.)]. Katamehi chahi? Idha, bhikkhave, bhikkhu na āyakusalo ca hoti, na apāyakusalo ca hoti, na upāyakusalo ca hoti, anadhigatānaṃ kusalānaṃ dhammānaṃ adhigamāya na chandaṃ janeti, adhigate kusale dhamme na ārakkhati [sārakkhati (sī. syā. kaṃ. pī)], sātaccakiriyāya na sampādeti. Imehi kho, bhikkhave, chahi dhammehi samannāgato bhikkhu abhabbo anadhigataṃ vā kusalaṃ dhammaṃ adhigantuṃ, adhigataṃ vā kusalaṃ dhammaṃ phātiṃ kātuṃ.

‘‘Chahi, bhikkhave, dhammehi samannāgato bhikkhu bhabbo anadhigataṃ vā kusalaṃ dhammaṃ adhigantuṃ, adhigataṃ vā kusalaṃ dhammaṃ phātiṃ kātuṃ. Katamehi chahi? Idha, bhikkhave, bhikkhu āyakusalo ca hoti, apāyakusalo ca hoti, upāyakusalo ca hoti, anadhigatānaṃ kusalānaṃ dhammānaṃ adhigamāya chandaṃ janeti, adhigate kusale dhamme ārakkhati, sātaccakiriyāya sampādeti. Imehi kho, bhikkhave, chahi dhammehi samannāgato bhikkhu bhabbo anadhigataṃ vā kusalaṃ dhammaṃ adhigantuṃ, adhigataṃ vā kusalaṃ dhammaṃ phātiṃ kātu’’nti. Pañcamaṃ.

6. Mahantattasuttaṃ

80. ‘‘Chahi, bhikkhave, dhammehi samannāgato bhikkhu nacirasseva mahantattaṃ [mahattaṃ (syā. kaṃ.)] vepullattaṃ pāpuṇāti dhammesu. Katamehi chahi? Idha, bhikkhave, bhikkhu ālokabahulo ca hoti yogabahulo ca vedabahulo ca asantuṭṭhibahulo ca anikkhittadhuro ca kusalesu dhammesu uttari ca patāreti [pakaroti (ka.)]. Imehi kho, bhikkhave, chahi dhammehi samannāgato bhikkhu nacirasseva mahantattaṃ vepullattaṃ pāpuṇāti dhammesū’’ti. Chaṭṭhaṃ.

7. Paṭhamanirayasuttaṃ

81. ‘‘Chahi, bhikkhave, dhammehi samannāgato yathābhataṃ nikkhitto evaṃ niraye. Katamehi chahi? Pāṇātipātī hoti, adinnādāyī hoti, kāmesumicchācārī hoti, musāvādī hoti, pāpiccho ca, micchādiṭṭhi ca. Imehi kho, bhikkhave, chahi dhammehi samannāgato yathābhataṃ nikkhitto evaṃ niraye.

‘‘Chahi, bhikkhave, dhammehi samannāgato yathābhataṃ nikkhitto evaṃ sagge. Katamehi chahi? Pāṇātipātā paṭivirato hoti, adinnādānā paṭivirato hoti, kāmesumicchācārā paṭivirato hoti, musāvādā paṭivirato hoti, appiccho ca, sammādiṭṭhi ca. Imehi kho, bhikkhave, chahi dhammehi samannāgato yathābhataṃ nikkhitto evaṃ sagge’’ti. Sattamaṃ.

8. Dutiyanirayasuttaṃ

82. ‘‘Chahi, bhikkhave, dhammehi samannāgato yathābhataṃ nikkhitto evaṃ niraye. Katamehi chahi [musāvādī hoti, pisuṇavācā hoti, pharusavāco hoti, samphappalāpī hoti, (sī. syā. pī.) evaṃ sukkapakkhepi]? Pāṇātipātī hoti, adinnādāyī hoti, kāmesumicchācārī hoti, musāvādī hoti [musāvādī hoti, pisuṇavācā hoti, pharusavāco hoti, samphappalāpī hoti, (sī. syā. pī.) evaṃ sukkapakkhepi], luddho ca, pagabbho ca. Imehi kho, bhikkhave, chahi dhammehi samannāgato yathābhataṃ nikkhitto evaṃ niraye.

‘‘Chahi, bhikkhave, dhammehi samannāgato yathābhataṃ nikkhitto evaṃ sagge. Katamehi chahi? Pāṇātipātā paṭivirato hoti, adinnādānā paṭivirato hoti, kāmesumicchācārā paṭivirato hoti, musāvādā paṭivirato hoti, aluddho ca, appagabbho ca. Imehi kho bhikkhave chahi dhammehi samannāgato yathābhataṃ nikkhitto evaṃ sagge’’ti. Aṭṭhamaṃ.

9. Aggadhammasuttaṃ

83. ‘‘Chahi, bhikkhave, dhammehi samannāgato bhikkhu abhabbo aggaṃ dhammaṃ arahattaṃ sacchikātuṃ. Katamehi chahi? Idha, bhikkhave, bhikkhu assaddho hoti, ahiriko hoti, anottappī hoti, kusīto hoti, duppañño hoti, kāye ca jīvite ca sāpekkho hoti. Imehi kho, bhikkhave, chahi dhammehi samannāgato bhikkhu abhabbo aggaṃ dhammaṃ arahattaṃ sacchikātuṃ.

‘‘Chahi, bhikkhave, dhammehi samannāgato bhikkhu bhabbo aggaṃ dhammaṃ arahattaṃ sacchikātuṃ. Katamehi chahi? Idha, bhikkhave, bhikkhu saddho hoti, hirimā hoti, ottappī hoti, āraddhavīriyo hoti, paññavā hoti, kāye ca jīvite ca anapekkho hoti. Imehi kho, bhikkhave, chahi dhammehi samannāgato bhikkhu bhabbo aggaṃ dhammaṃ arahattaṃ sacchikātu’’nti. Navamaṃ.

10. Rattidivasasuttaṃ

84. ‘‘Chahi, bhikkhave, dhammehi samannāgatassa bhikkhuno yā ratti vā divaso vā āgacchati hāniyeva pāṭikaṅkhā kusalesu dhammesu, no vuddhi. Katamehi chahi? Idha, bhikkhave, bhikkhu mahiccho hoti, vighātavā, asantuṭṭho, itarītaracīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārena, assaddho hoti, dussīlo hoti, kusīto hoti, muṭṭhassati hoti, duppañño hoti. Imehi kho, bhikkhave, chahi dhammehi samannāgatassa bhikkhuno yā ratti vā divaso vā āgacchati hāniyeva pāṭikaṅkhā kusalesu dhammesu, no vuddhi.

‘‘Chahi, bhikkhave, dhammehi samannāgatassa bhikkhuno yā ratti vā divaso vā āgacchati vuddhiyeva pāṭikaṅkhā kusalesu dhammesu, no parihāni. Katamehi chahi? Idha, bhikkhave, bhikkhu na mahiccho hoti, avighātavā, santuṭṭho, itarītaracīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārena, saddho hoti, sīlavā hoti, āraddhavīriyo hoti, satimā hoti, paññavā hoti. Imehi kho, bhikkhave, chahi dhammehi samannāgatassa bhikkhuno yā ratti vā divaso vā āgacchati vuddhiyeva pāṭikaṅkhā, kusalesu dhammesu no parihānī’’ti. Dasamaṃ.

Arahattavaggo aṭṭhamo. [tatiyo (syā. ka.)]

Tassuddānaṃ –

Dukkhaṃ arahattaṃ uttari ca, sukhaṃ adhigamena ca;
Mahantattaṃ dvayaṃ niraye [mahattadvayaniraye (syā.)], aggadhammañca rattiyoti.

9. Sītivaggo

1. Sītibhāvasuttaṃ

85. ‘‘Chahi, bhikkhave, dhammehi samannāgato bhikkhu abhabbo anuttaraṃ sītibhāvaṃ sacchikātuṃ. Katamehi chahi [visuddhi. 1.64 ādayo vitthāro]? Idha, bhikkhave, bhikkhu yasmiṃ samaye cittaṃ niggahetabbaṃ tasmiṃ samaye cittaṃ na niggaṇhāti, yasmiṃ samaye cittaṃ paggahetabbaṃ tasmiṃ samaye cittaṃ na paggaṇhāti, yasmiṃ samaye cittaṃ sampahaṃsitabbaṃ tasmiṃ samaye cittaṃ na sampahaṃseti, yasmiṃ samaye cittaṃ ajjhupekkhitabbaṃ tasmiṃ samaye cittaṃ na ajjhupekkhati, hīnādhimuttiko ca hoti, sakkāyābhirato ca. Imehi kho, bhikkhave, chahi dhammehi samannāgato bhikkhu abhabbo anuttaraṃ sītibhāvaṃ sacchikātuṃ.

‘‘Chahi, bhikkhave, dhammehi samannāgato bhikkhu bhabbo anuttaraṃ sītibhāvaṃ sacchikātuṃ. Katamehi chahi? Idha, bhikkhave, bhikkhu yasmiṃ samaye cittaṃ niggahetabbaṃ tasmiṃ samaye cittaṃ niggaṇhāti, yasmiṃ samaye cittaṃ paggahetabbaṃ tasmiṃ samaye cittaṃ paggaṇhāti, yasmiṃ samaye cittaṃ sampahaṃsitabbaṃ tasmiṃ samaye cittaṃ sampahaṃseti, yasmiṃ samaye cittaṃ ajjhupekkhitabbaṃ tasmiṃ samaye cittaṃ ajjhupekkhati, paṇītādhimuttiko ca hoti, nibbānābhirato ca. Imehi kho, bhikkhave, chahi dhammehi samannāgato bhikkhu bhabbo anuttaraṃ sītibhāvaṃ sacchikātu’’nti. Paṭhamaṃ.

2. Āvaraṇasuttaṃ

86. ‘‘Chahi, bhikkhave, dhammehi samannāgato suṇantopi saddhammaṃ abhabbo niyāmaṃ okkamituṃ kusalesu dhammesu sammattaṃ. Katamehi chahi? Kammāvaraṇatāya samannāgato hoti, kilesāvaraṇatāya samannāgato hoti, vipākāvaraṇatāya samannāgato hoti, assaddho ca hoti, acchandiko ca, duppañño ca. Imehi kho, bhikkhave, chahi dhammehi samannāgato suṇantopi saddhammaṃ abhabbo niyāmaṃ okkamituṃ kusalesu dhammesu sammattaṃ.

‘‘Chahi, bhikkhave, dhammehi samannāgato suṇanto saddhammaṃ bhabbo niyāmaṃ okkamituṃ kusalesu dhammesu sammattaṃ. Katamehi chahi? Na kammāvaraṇatāya samannāgato hoti, na kilesāvaraṇatāya samannāgato hoti, na vipākāvaraṇatāya samannāgato hoti, saddho ca hoti, chandiko ca, paññavā ca. Imehi kho, bhikkhave, chahi dhammehi samannāgato suṇanto saddhammaṃ bhabbo niyāmaṃ okkamituṃ kusalesu dhammesu sammatta’’nti. Dutiyaṃ.

3. Voropitasuttaṃ

87. ‘‘Chahi, bhikkhave, dhammehi samannāgato suṇantopi saddhammaṃ abhabbo niyāmaṃ okkamituṃ kusalesu dhammesu sammattaṃ. Katamehi chahi? Mātā jīvitā voropitā hoti, pitā jīvitā voropito hoti, arahaṃ [arahā (syā. kaṃ.), arahanto (ka.)] jīvitā voropito hoti, tathāgatassa duṭṭhena cittena lohitaṃ uppāditaṃ hoti, saṅgho bhinno hoti, duppañño hoti jaḷo eḷamūgo. Imehi kho, bhikkhave, chahi dhammehi samannāgato suṇantopi saddhammaṃ abhabbo niyāmaṃ okkamituṃ kusalesu dhammesu sammattaṃ.

‘‘Chahi, bhikkhave, dhammehi samannāgato suṇanto saddhammaṃ bhabbo niyāmaṃ okkamituṃ kusalesu dhammesu sammattaṃ. Katamehi chahi? Na mātā jīvitā voropitā hoti, na pitā jīvitā voropito hoti, na arahaṃ jīvitā voropito hoti, na tathāgatassa duṭṭhena cittena lohitaṃ uppāditaṃ hoti, na saṅgho bhinno hoti, paññavā hoti ajaḷo aneḷamūgo. Imehi kho, bhikkhave, chahi dhammehi samannāgato suṇanto saddhammaṃ bhabbo niyāmaṃ okkamituṃ kusalesu dhammesu sammatta’’nti. Tatiyaṃ.

4. Sussūsatisuttaṃ

88. ‘‘Chahi, bhikkhave, dhammehi samannāgato suṇantopi saddhammaṃ abhabbo niyāmaṃ okkamituṃ kusalesu dhammesu sammattaṃ. Katamehi chahi? Tathāgatappavedite dhammavinaye desiyamāne na sussūsati, na sotaṃ odahati, na aññā cittaṃ upaṭṭhāpeti [upaṭṭhapeti (sī. syā. kaṃ. pī.)], anatthaṃ gaṇhāti, atthaṃ riñcati, ananulomikāya khantiyā samannāgato hoti. Imehi kho, bhikkhave, chahi dhammehi samannāgato suṇantopi saddhammaṃ abhabbo niyāmaṃ okkamituṃ kusalesu dhammesu sammattaṃ.

‘‘Chahi, bhikkhave, dhammehi samannāgato suṇanto saddhammaṃ bhabbo niyāmaṃ okkamituṃ kusalesu dhammesu sammattaṃ. Katamehi chahi? Tathāgatappavedite dhammavinaye desiyamāne sussūsati, sotaṃ odahati, aññā cittaṃ upaṭṭhāpeti, atthaṃ gaṇhāti, anatthaṃ riñcati, anulomikāya khantiyā samannāgato hoti. Imehi kho, bhikkhave, chahi dhammehi samannāgato suṇanto saddhammaṃ bhabbo niyāmaṃ okkamituṃ kusalesu dhammesu sammatta’’nti. Catutthaṃ.

5. Appahāyasuttaṃ

89. ‘‘Cha, bhikkhave, dhamme appahāya abhabbo diṭṭhisampadaṃ sacchikātuṃ. Katame cha? Sakkāyadiṭṭhiṃ, vicikicchaṃ, sīlabbataparāmāsaṃ, apāyagamanīyaṃ rāgaṃ, apāyagamanīyaṃ dosaṃ, apāyagamanīyaṃ mohaṃ. Ime kho, bhikkhave, cha dhamme appahāya abhabbo diṭṭhisampadaṃ sacchikātuṃ.

‘‘Cha, bhikkhave, dhamme pahāya bhabbo diṭṭhisampadaṃ sacchikātuṃ. Katame cha? Sakkāyadiṭṭhiṃ, vicikicchaṃ, sīlabbataparāmāsaṃ, apāyagamanīyaṃ rāgaṃ, apāyagamanīyaṃ dosaṃ, apāyagamanīyaṃ mohaṃ. Ime kho, bhikkhave, cha dhamme pahāya bhabbo diṭṭhisampadaṃ sacchikātu’’nti. Pañcamaṃ.

6. Pahīnasuttaṃ

90. ‘‘Chayime, bhikkhave, dhammā diṭṭhisampannassa puggalassa pahīnā. Katame cha? Sakkāyadiṭṭhi, vicikicchā, sīlabbataparāmāso, apāyagamanīyo rāgo, apāyagamanīyo doso, apāyagamanīyo moho. Ime kho, bhikkhave, cha dhammā diṭṭhisampannassa puggalassa pahīnā’’ti. Chaṭṭhaṃ.

7. Abhabbasuttaṃ

91. ‘‘Cha, bhikkhave, dhamme abhabbo diṭṭhisampanno puggalo uppādetuṃ. Katame cha? Sakkāyadiṭṭhiṃ, vicikicchaṃ, sīlabbataparāmāsaṃ, apāyagamanīyaṃ rāgaṃ, apāyagamanīyaṃ dosaṃ, apāyagamanīyaṃ mohaṃ. Ime kho, bhikkhave, cha dhamme abhabbo diṭṭhisampanno puggalo uppādetu’’nti. Sattamaṃ.

8. Paṭhamaabhabbaṭṭhānasuttaṃ

92. ‘‘Chayimāni, bhikkhave, abhabbaṭṭhānāni. Katamāni cha? Abhabbo diṭṭhisampanno puggalo satthari agāravo viharituṃ appatisso, abhabbo diṭṭhisampanno puggalo dhamme agāravo viharituṃ appatisso, abhabbo diṭṭhisampanno puggalo saṅghe agāravo viharituṃ appatisso, abhabbo diṭṭhisampanno puggalo sikkhāya agāravo viharituṃ appatisso, abhabbo diṭṭhisampanno puggalo anāgamanīyaṃ vatthuṃ paccāgantuṃ, abhabbo diṭṭhisampanno puggalo aṭṭhamaṃ bhavaṃ nibbattetuṃ. Imāni kho, bhikkhave, cha abhabbaṭṭhānānī’’ti. Aṭṭhamaṃ.

9. Dutiyaabhabbaṭṭhānasuttaṃ

93. ‘‘Chayimāni, bhikkhave, abhabbaṭṭhānāni. Katamāni cha? Abhabbo diṭṭhisampanno puggalo kañci [kiñci (ka.) vibha. 809; ma. ni. 3.127] saṅkhāraṃ niccato upagantuṃ, abhabbo diṭṭhisampanno puggalo kañci saṅkhāraṃ sukhato upagantuṃ, abhabbo diṭṭhisampanno puggalo kañci dhammaṃ attato upagantuṃ, abhabbo diṭṭhisampanno puggalo ānantariyaṃ kammaṃ [ānantariyakammaṃ (sī.), anantariyakammaṃ (syā. pī.) a. ni. 4.162 passitabbaṃ] kātuṃ, abhabbo diṭṭhisampanno puggalo kotūhalamaṅgalena suddhiṃ paccāgantuṃ, abhabbo diṭṭhisampanno puggalo ito bahiddhā dakkhiṇeyyaṃ gavesituṃ. Imāni kho, bhikkhave, cha abhabbaṭṭhānānī’’ti. Navamaṃ.

10. Tatiyaabhabbaṭṭhānasuttaṃ

94. ‘‘Chayimāni, bhikkhave, abhabbaṭṭhānāni. Katamāni cha? Abhabbo diṭṭhisampanno puggalo mātaraṃ jīvitā voropetuṃ, abhabbo diṭṭhisampanno puggalo pitaraṃ jīvitā voropetuṃ, abhabbo diṭṭhisampanno puggalo arahantaṃ jīvitā voropetuṃ, abhabbo diṭṭhisampanno puggalo tathāgatassa duṭṭhena cittena lohitaṃ uppādetuṃ, abhabbo diṭṭhisampanno puggalo saṅghaṃ bhindituṃ, abhabbo diṭṭhisampanno puggalo aññaṃ satthāraṃ uddisituṃ. Imāni kho, bhikkhave, cha abhabbaṭṭhānānī’’ti. Dasamaṃ.

11. Catutthaabhabbaṭṭhānasuttaṃ

95. ‘‘Chayimāni, bhikkhave, abhabbaṭṭhānāni. Katamāni cha? Abhabbo diṭṭhisampanno puggalo sayaṃkataṃ sukhadukkhaṃ paccāgantuṃ, abhabbo diṭṭhisampanno puggalo paraṃkataṃ [parakataṃ (sī. syā.)] sukhadukkhaṃ paccāgantuṃ, abhabbo diṭṭhisampanno puggalo sayaṃkatañca paraṃkatañca sukhadukkhaṃ paccāgantuṃ, abhabbo diṭṭhisampanno puggalo asayaṃkāraṃ adhiccasamuppannaṃ sukhadukkhaṃ paccāgantuṃ, abhabbo diṭṭhisampanno puggalo aparaṃkāraṃ adhiccasamuppannaṃ sukhadukkhaṃ paccāgantuṃ, abhabbo diṭṭhisampanno puggalo asayaṃkārañca aparaṃkārañca adhiccasamuppannaṃ sukhadukkhaṃ paccāgantuṃ. Taṃ kissa hetu? Tathā hissa, bhikkhave, diṭṭhisampannassa puggalassa hetu ca sudiṭṭho hetusamuppannā ca dhammā. Imāni kho, bhikkhave, cha abhabbaṭṭhānānī’’ti. Ekādasamaṃ.

Sītivaggo navamo. [catuttho (syā. ka.)]

Tassuddānaṃ –

Sītibhāvaṃ āvaraṇaṃ, voropitā sussūsati;
Appahāya pahīnābhabbo, taṭṭhānā caturopi cāti.

10. Ānisaṃsavaggo

1. Pātubhāvasuttaṃ

96. ‘‘Channaṃ, bhikkhave, pātubhāvo dullabho lokasmiṃ. Katamesaṃ channaṃ? Tathāgatassa arahato sammāsambuddhassa pātubhāvo dullabho lokasmiṃ, tathāgatappaveditassa dhammavinayassa desetā puggalo dullabho lokasmiṃ, ariyāyatane paccājāti dullabhā [paccājāto dullabho (syā.)] lokasmiṃ, indriyānaṃ avekallatā dullabhā lokasmiṃ, ajaḷatā aneḷamūgatā dullabhā lokasmiṃ, kusale dhamme chando [kusaladhammacchando (sī. syā. pī.)] dullabho lokasmiṃ. Imesaṃ kho, bhikkhave, channaṃ pātubhāvo dullabho lokasmi’’nti. Paṭhamaṃ.

2. Ānisaṃsasuttaṃ

97. ‘‘Chayime, bhikkhave, ānisaṃsā sotāpattiphalasacchikiriyāya. Katame cha? Saddhammaniyato hoti, aparihānadhammo hoti, pariyantakatassa dukkhaṃ hoti [dukkhaṃ na hoti (syā. pī. ka.)], asādhāraṇena ñāṇena samannāgato hoti, hetu cassa sudiṭṭho, hetusamuppannā ca dhammā. Ime kho, bhikkhave, cha ānisaṃsā sotāpattiphalasacchikiriyāyā’’ti. Dutiyaṃ.

3. Aniccasuttaṃ

98. ‘‘‘So vata, bhikkhave, bhikkhu kañci saṅkhāraṃ niccato samanupassanto anulomikāya khantiyā samannāgato bhavissatī’ti netaṃ ṭhānaṃ vijjati. ‘Anulomikāya khantiyā asamannāgato sammattaniyāmaṃ okkamissatī’ti netaṃ ṭhānaṃ vijjati. ‘Sammattaniyāmaṃ anokkamamāno sotāpattiphalaṃ vā sakadāgāmiphalaṃ vā anāgāmiphalaṃ vā arahattaṃ [arahattaphalaṃ (ka.) paṭi. ma. 3.36] vā sacchikarissatī’ti netaṃ ṭhānaṃ vijjati.

‘‘‘So vata, bhikkhave, bhikkhu sabbasaṅkhāre [sabbasaṅkhāraṃ (sī. pī.)] aniccato samanupassanto anulomikāya khantiyā samannāgato bhavissatī’ti ṭhānametaṃ vijjati. ‘Anulomikāya khantiyā samannāgato sammattaniyāmaṃ okkamissatī’ti ṭhānametaṃ vijjati. ‘Sammattaniyāmaṃ okkamamāno sotāpattiphalaṃ vā sakadāgāmiphalaṃ vā anāgāmiphalaṃ vā arahattaṃ vā sacchikarissatī’ti ṭhānametaṃ vijjatī’’ti. Tatiyaṃ.

4. Dukkhasuttaṃ

99. ‘‘So vata, bhikkhave, bhikkhu kañci saṅkhāraṃ sukhato samanupassanto…pe… sabbasaṅkhāre dukkhato samanupassanto…pe… ṭhānametaṃ vijjati’’. Catutthaṃ.

5. Anattasuttaṃ

100. ‘‘So vata, bhikkhave, bhikkhu kañci dhammaṃ attato samanupassanto…pe… sabbadhamme [sabbadhammaṃ (sī. pī.), kiñcidhammaṃ (ka.) paṭi. ma. 3.36] anattato samanupassanto…pe… ṭhānametaṃ vijjati’’. Pañcamaṃ.

6. Nibbānasuttaṃ

101. ‘‘‘So vata, bhikkhave, bhikkhu nibbānaṃ dukkhato samanupassanto anulomikāya khantiyā samannāgato bhavissatī’ti netaṃ ṭhānaṃ vijjati. ‘Anulomikāya khantiyā asamannāgato sammattaniyāmaṃ okkamissatī’ti netaṃ ṭhānaṃ vijjati. ‘Sammattaniyāmaṃ anokkamamāno sotāpattiphalaṃ vā sakadāgāmiphalaṃ vā anāgāmiphalaṃ vā arahattaṃ vā sacchikarissatī’ti netaṃ ṭhānaṃ vijjati.

‘‘‘So vata, bhikkhave, bhikkhu nibbānaṃ sukhato samanupassanto anulomikāya khantiyā samannāgato bhavissatī’ti ṭhānametaṃ vijjati. ‘Anulomikāya khantiyā samannāgato sammattaniyāmaṃ okkamissatī’ti ṭhānametaṃ vijjati. ‘Sammattaniyāmaṃ okkamamāno sotāpattiphalaṃ vā sakadāgāmiphalaṃ vā anāgāmiphalaṃ vā arahattaṃ vā sacchikarissatī’ti ṭhānametaṃ vijjatī’’ti. Chaṭṭhaṃ.

7. Anavatthitasuttaṃ

102. ‘‘Cha, bhikkhave, ānisaṃse sampassamānena alameva bhikkhunā sabbasaṅkhāresu anodhiṃ karitvā aniccasaññaṃ upaṭṭhāpetuṃ. Katame cha? ‘Sabbasaṅkhārā ca me anavatthitā [anavaṭṭhitato (sī. syā. pī.)] khāyissanti, sabbaloke ca me mano nābhiramissati [na ramissati (ka.)], sabbalokā ca me mano vuṭṭhahissati, nibbānapoṇañca me mānasaṃ bhavissati, saṃyojanā ca me pahānaṃ gacchissanti [gacchanti (syā. pī. ka.)], paramena ca sāmaññena samannāgato bhavissāmī’ti. Ime kho, bhikkhave, cha ānisaṃse sampassamānena alameva bhikkhunā sabbasaṅkhāresu anodhiṃ karitvā aniccasaññaṃ upaṭṭhāpetu’’nti. Sattamaṃ.

8. Ukkhittāsikasuttaṃ

103. ‘‘Cha, bhikkhave, ānisaṃse sampassamānena alameva bhikkhunā sabbasaṅkhāresu anodhiṃ karitvā dukkhasaññaṃ upaṭṭhāpetuṃ. Katame cha? ‘Sabbasaṅkhāresu ca me nibbidasaññā paccupaṭṭhitā bhavissati, seyyathāpi ukkhittāsike vadhake. Sabbalokā ca me mano vuṭṭhahissati, nibbāne ca santadassāvī bhavissāmi, anusayā ca me samugghātaṃ gacchissanti [gacchanti (pī. ka.)], kiccakārī ca bhavissāmi, satthā ca me pariciṇṇo bhavissati mettāvatāyā’ti. Ime kho, bhikkhave, cha ānisaṃse sampassamānena alameva bhikkhunā sabbasaṅkhāresu anodhiṃ karitvā dukkhasaññaṃ upaṭṭhāpetu’’nti. Aṭṭhamaṃ.

9. Atammayasuttaṃ

104. ‘‘Cha, bhikkhave, ānisaṃse sampassamānena alameva bhikkhunā sabbadhammesu anodhiṃ karitvā anattasaññaṃ upaṭṭhāpetuṃ. Katame cha? Sabbaloke ca atammayo bhavissāmi, ahaṅkārā ca me uparujjhissanti, mamaṅkārā ca me uparujjhissanti, asādhāraṇena ca ñāṇena samannāgato bhavissāmi, hetu ca me sudiṭṭho bhavissati, hetusamuppannā ca dhammā. Ime kho, bhikkhave, cha ānisaṃse sampassamānena alameva bhikkhunā sabbadhammesu anodhiṃ karitvā anattasaññaṃ upaṭṭhāpetu’’nti. Navamaṃ.

10. Bhavasuttaṃ

105. ‘‘Tayome, bhikkhave, bhavā pahātabbā, tīsu sikkhāsu sikkhitabbaṃ. Katame tayo bhavā pahātabbā? Kāmabhavo, rūpabhavo, arūpabhavo – ime tayo bhavā pahātabbā. Katamāsu tīsu sikkhāsu sikkhitabbaṃ? Adhisīlasikkhāya, adhicittasikkhāya, adhipaññāsikkhāya – imāsu tīsu sikkhāsu sikkhitabbaṃ. Yato kho, bhikkhave, bhikkhuno ime tayo bhavā pahīnā honti, imāsu ca tīsu sikkhāsu sikkhitasikkho hoti – ayaṃ vuccati, bhikkhave, bhikkhu acchecchi taṇhaṃ, vivattayi saṃyojanaṃ, sammā mānābhisamayā antamakāsi dukkhassā’’ti. Dasamaṃ.

11. Taṇhāsuttaṃ

106. ‘‘Tisso imā, bhikkhave, taṇhā pahātabbā, tayo ca mānā. Katamā tisso taṇhā pahātabbā? Kāmataṇhā, bhavataṇhā, vibhavataṇhā – imā tisso taṇhā pahātabbā. Katame tayo mānā pahātabbā? Māno, omāno, atimāno – ime tayo mānā pahātabbā. Yato kho, bhikkhave, bhikkhuno imā tisso taṇhā pahīnā honti, ime ca tayo mānā; ayaṃ vuccati, bhikkhave, bhikkhu acchecchi taṇhaṃ, vivattayi saṃyojanaṃ, sammā mānābhisamayā antamakāsi dukkhassā’’ti. Ekādasamaṃ.

Ānisaṃsavaggo dasamo. [pañcamo (syā. ka.)]

Tassuddānaṃ –

Pātubhāvo ānisaṃso, aniccadukkhaanattato;
Nibbānaṃ anavatthi, ukkhittāsi atammayo;
Bhavā taṇhāyekā dasāti.

Dutiyapaṇṇāsakaṃ samattaṃ.

11. Tikavaggo

1. Rāgasuttaṃ

107. ‘‘Tayome, bhikkhave, dhammā. Katame tayo? Rāgo, doso, moho. Ime kho, bhikkhave, tayo dhammā. Imesaṃ kho, bhikkhave, tiṇṇaṃ dhammānaṃ pahānāya tayo dhammā bhāvetabbā. Katame tayo? Rāgassa pahānāya asubhā bhāvetabbā, dosassa pahānāya mettā bhāvetabbā, mohassa pahānāya paññā bhāvetabbā. Imesaṃ kho, bhikkhave, tiṇṇaṃ dhammānaṃ pahānāya ime tayo dhammā bhāvetabbā’’ti. Paṭhamaṃ.

2. Duccaritasuttaṃ

108. ‘‘Tayome, bhikkhave, dhammā. Katame tayo? Kāyaduccaritaṃ, vacīduccaritaṃ, manoduccaritaṃ. Ime kho, bhikkhave, tayo dhammā. Imesaṃ kho, bhikkhave, tiṇṇaṃ dhammānaṃ pahānāya tayo dhammā bhāvetabbā. Katame tayo? Kāyaduccaritassa pahānāya kāyasucaritaṃ bhāvetabbaṃ, vacīduccaritassa pahānāya vacīsucaritaṃ bhāvetabbaṃ, manoduccaritassa pahānāya manosucaritaṃ bhāvetabbaṃ. Imesaṃ kho, bhikkhave, tiṇṇaṃ dhammānaṃ pahānāya ime tayo dhammā bhāvetabbā’’ti. Dutiyaṃ.

3. Vitakkasuttaṃ

109. ‘‘Tayome, bhikkhave, dhammā. Katame tayo? Kāmavitakko, byāpādavitakko, vihiṃsāvitakko. Ime kho, bhikkhave, tayo dhammā. Imesaṃ kho, bhikkhave, tiṇṇaṃ dhammānaṃ pahānāya tayo dhammā bhāvetabbā. Katame tayo? Kāmavitakkassa pahānāya nekkhammavitakko bhāvetabbo, byāpādavitakkassa pahānāya abyāpādavitakko bhāvetabbo, vihiṃsāvitakkassa pahānāya avihiṃsāvitakko bhāvetabbo. Imesaṃ kho, bhikkhave, tiṇṇaṃ dhammānaṃ pahānāya ime tayo dhammā bhāvetabbā''ti. Tatiyaṃ.

4. Saññāsuttaṃ

110. ''Tayome, bhikkhave, dhammā. Katame tayo? Kāmasaññā, byāpādasaññā, vihiṃsāsaññā. Ime kho, bhikkhave, tayo dhammā. Imesaṃ kho, bhikkhave, tiṇṇaṃ dhammānaṃ pahānāya tayo dhammā bhāvetabbā. Katame tayo? Kāmasaññāya pahānāya nekkhammasaññā bhāvetabbā, byāpādasaññāya pahānāya abyāpādasaññā bhāvetabbā, vihiṃsāsaññāya pahānāya avihiṃsāsaññā bhāvetabbā. Imesaṃ kho, bhikkhave, tiṇṇaṃ dhammānaṃ pahānāya ime tayo dhammā bhāvetabbā''ti. Catutthaṃ.

5. Dhātusuttaṃ

111. ''Tayome, bhikkhave, dhammā. Katame tayo? Kāmadhātu, byāpādadhātu, vihiṃsādhātu. Ime kho, bhikkhave, tayo dhammā. Imesaṃ kho, bhikkhave, tiṇṇaṃ dhammānaṃ pahānāya tayo dhammā bhāvetabbā. Katame tayo? Kāmadhātuyā pahānāya nekkhammadhātu bhāvetabbā, byāpādadhātuyā pahānāya abyāpādadhātu bhāvetabbā, vihiṃsādhātuyā pahānāya avihiṃsādhātu bhāvetabbā. Imesaṃ kho, bhikkhave, tiṇṇaṃ dhammānaṃ pahānāya ime tayo dhammā bhāvetabbā''ti. Pañcamaṃ.

6. Assādasuttaṃ

112. ''Tayome, bhikkhave, dhammā. Katame tayo? Assādadiṭṭhi, attānudiṭṭhi, micchādiṭṭhi. Ime kho, bhikkhave, tayo dhammā. Imesaṃ kho, bhikkhave, tiṇṇaṃ dhammānaṃ pahānāya tayo dhammā bhāvetabbā. Katame tayo? Assādadiṭṭhiyā pahānāya aniccasaññā bhāvetabbā, attānudiṭṭhiyā pahānāya anattasaññā bhāvetabbā, micchādiṭṭhiyā pahānāya sammādiṭṭhi bhāvetabbā. Imesaṃ kho, bhikkhave, tiṇṇaṃ dhammānaṃ pahānāya ime tayo dhammā bhāvetabbā''ti. Chaṭṭhaṃ.

7. Aratisuttaṃ

113. ''Tayome, bhikkhave, dhammā. Katame tayo? Arati, vihiṃsā [vihesā (ka.)], adhammacariyā. Ime kho, bhikkhave, tayo dhammā. Imesaṃ kho, bhikkhave, tiṇṇaṃ dhammānaṃ pahānāya tayo dhammā bhāvetabbā. Katame tayo? Aratiyā pahānāya muditā bhāvetabbā, vihiṃsāya pahānāya avihiṃsā bhāvetabbā, adhammacariyāya pahānāya dhammacariyā bhāvetabbā. Imesaṃ kho, bhikkhave, tiṇṇaṃ dhammānaṃ pahānāya ime tayo dhammā bhāvetabbā''ti. Sattamaṃ.

8. Santuṭṭhitāsuttaṃ

114. ''Tayome, bhikkhave, dhammā. Katame tayo? Asantuṭṭhitā, asampajaññaṃ, mahicchatā. Ime kho, bhikkhave, tayo dhammā. Imesaṃ kho, bhikkhave, tiṇṇaṃ dhammānaṃ pahānāya tayo dhammā bhāvetabbā. Katame tayo? Asantuṭṭhitāya pahānāya santuṭṭhitā bhāvetabbā, asampajaññassa pahānāya sampajaññaṃ bhāvetabbaṃ, mahicchatāya pahānāya appicchatā bhāvetabbā. Imesaṃ kho, bhikkhave, tiṇṇaṃ dhammānaṃ pahānāya ime tayo dhammā bhāvetabbā''ti. Aṭṭhamaṃ.

9. Dovacassatāsuttaṃ

115. ''Tayome, bhikkhave, dhammā. Katame tayo? Dovacassatā, pāpamittatā, cetaso vikkhepo. Ime kho, bhikkhave, tayo dhammā. Imesaṃ kho, bhikkhave, tiṇṇaṃ dhammānaṃ pahānāya tayo dhammā bhāvetabbā. Katame tayo? Dovacassatāya pahānāya sovacassatā bhāvetabbā, pāpamittatāya pahānāya kalyāṇamittatā bhāvetabbā, cetaso vikkhepassa pahānāya ānāpānassati bhāvetabbā. Imesaṃ kho, bhikkhave, tiṇṇaṃ dhammānaṃ pahānāya ime tayo dhammā bhāvetabbā''ti. Navamaṃ.

10. Uddhaccasuttaṃ

116. ''Tayome, bhikkhave, dhammā. Katame tayo? Uddhaccaṃ, asaṃvaro, pamādo. Ime kho, bhikkhave, tayo dhammā. Imesaṃ kho, bhikkhave, tiṇṇaṃ dhammānaṃ pahānāya tayo dhammā bhāvetabbā. Katame tayo? Uddhaccassa pahānāya samatho bhāvetabbo, asaṃvarassa pahānāya saṃvaro bhāvetabbo, pamādassa pahānāya appamādo bhāvetabbo. Imesaṃ kho, bhikkhave, tiṇṇaṃ dhammānaṃ pahānāya ime tayo dhammā bhāvetabbā''ti. Dasamaṃ.

Tikavaggo ekādasamo. [paṭhamo (syā.)]

Tassuddānaṃ –

Rāgaduccaritavitakka, saññā dhātūti vuccati;
Assādaaratituṭṭhi, duve ca uddhaccena vaggoti.

12. Sāmaññavaggo

1. Kāyānupassīsuttaṃ

117. ''Cha, bhikkhave, dhamme appahāya abhabbo kāye kāyānupassī viharituṃ. Katame cha? Kammārāmataṃ, bhassārāmataṃ, niddārāmataṃ, saṅgaṇikārāmataṃ, indriyesu aguttadvārataṃ, bhojane amattaññutaṃ. Ime kho, bhikkhave, cha dhamme appahāya abhabbo kāye kāyānupassī viharituṃ.

''Cha, bhikkhave, dhamme pahāya bhabbo kāye kāyānupassī viharituṃ. Katame cha? Kammārāmataṃ, bhassārāmataṃ, niddārāmataṃ, saṅgaṇikārāmataṃ, indriyesu aguttadvārataṃ, bhojane amattaññutaṃ – ime kho, bhikkhave, cha dhamme pahāya bhabbo kāye kāyānupassī viharitu''nti. Paṭhamaṃ.

2. Dhammānupassīsuttaṃ

118. ''Cha, bhikkhave, dhamme appahāya abhabbo ajjhattaṃ kāye…pe… bahiddhā kāye…pe… ajjhattabahiddhā kāye…pe… ajjhattaṃ vedanāsu…pe… bahiddhā vedanāsu…pe… ajjhattabahiddhā vedanāsu…pe… ajjhattaṃ citte…pe… bahiddhā citte…pe… ajjhattabahiddhā citte…pe… ajjhattaṃ dhammesu…pe… bahiddhā dhammesu…pe… ajjhattabahiddhā dhammesu dhammānupassī viharituṃ. Katame cha? Kammārāmataṃ, bhassārāmataṃ, niddārāmataṃ, saṅgaṇikārāmataṃ, indriyesu aguttadvārataṃ, bhojane amattaññutaṃ. Ime kho, bhikkhave, cha dhamme pahāya bhabbo ajjhattabahiddhā dhammesu dhammānupassī viharitu''nti. Dutiyaṃ.

3. Tapussasuttaṃ

119. ''Chahi, bhikkhave, dhammehi samannāgato tapusso [tapasso (pī.) a. ni. 1.248] gahapati tathāgate niṭṭhaṅgato amataddaso amataṃ sacchikatvā iriyati. Katamehi chahi? Buddhe aveccappasādena, dhamme aveccappasādena, saṅghe aveccappasādena, ariyena sīlena, ariyena ñāṇena, ariyāya vimuttiyā. Imehi kho, bhikkhave, chahi dhammehi samannāgato tapusso gahapati tathāgate niṭṭhaṅgato amataddaso amataṃ sacchikatvā iriyatī''ti. Tatiyaṃ.

4-23. Bhallikādisuttāni

120-139. ‘‘Chahi, bhikkhave, dhammehi samannāgato bhalliko gahapati…pe… sudatto gahapati anāthapiṇḍiko… citto gahapati macchikāsaṇḍiko… hatthako āḷavako… mahānāmo sakko… uggo gahapati vesāliko… uggato gahapati… sūrambaṭṭho [sūro ambaṭṭho (ka.)] … jīvako komārabhacco… nakulapitā gahapati… tavakaṇṇiko gahapati… pūraṇo gahapati… isidatto gahapati… sandhāno [santāno (ka.)] gahapati… vicayo [vijayo (sī. syā. pī.)] gahapati… vijayamāhiko [vajjiyamahito (sī. syā. pī.)] gahapati… meṇḍako gahapati … vāseṭṭho upāsako… ariṭṭho upāsako… sāraggo [sādatto (syā.)] upāsako tathāgate niṭṭhaṅgato amataddaso amataṃ sacchikatvā iriyati. Katamehi chahi? Buddhe aveccappasādena, dhamme aveccappasādena, saṅghe aveccappasādena, ariyena sīlena, ariyena ñāṇena, ariyāya vimuttiyā. Imehi kho, bhikkhave, chahi dhammehi samannāgato sāraggo upāsako tathāgate niṭṭhaṅgato amataddaso amataṃ sacchikatvā iriyatī’’ti. Tevīsatimaṃ.

Sāmaññavaggo dvādasamo.

13. Rāgapeyyālaṃ

140. ‘‘Rāgassa, bhikkhave, abhiññāya cha dhammā bhāvetabbā. Katame cha? Dassanānuttariyaṃ, savanānuttariyaṃ, lābhānuttariyaṃ, sikkhānuttariyaṃ, pāricariyānuttariyaṃ, anussatānuttariyaṃ. Rāgassa, bhikkhave, abhiññāya ime cha dhammā bhāvetabbā’’ti.

141. ‘‘Rāgassa, bhikkhave, abhiññāya cha dhammā bhāvetabbā. Katame cha? Buddhānussati, dhammānussati, saṅghānussati, sīlānussati, cāgānussati, devatānussati. Rāgassa, bhikkhave, abhiññāya ime cha dhammā bhāvetabbā’’ti.

142. ‘‘Rāgassa, bhikkhave, abhiññāya cha dhammā bhāvetabbā. Katame cha? Aniccasaññā, anicce dukkhasaññā, dukkhe anattasaññā, pahānasaññā, virāgasaññā, nirodhasaññā. Rāgassa, bhikkhave, abhiññāya ime cha dhammā bhāvetabbā’’ti.

143-169. ‘‘Rāgassa, bhikkhave, pariññāya…pe… parikkhayāya… pahānāya… khayāya… vayāya… virāgāya… nirodhāya… cāgāya… paṭinissaggāya cha dhammā bhāvetabbā’’.

170-649. ‘‘Dosassa…pe… mohassa… kodhassa… upanāhassa… makkhassa… paḷāsassa… issāya… macchariyassa… māyāya… sāṭheyyassa… thambhassa… sārambhassa… mānassa… atimānassa… madassa… pamādassa abhiññāya…pe… pariññāya… parikkhayāya… pahanāya… khayāya… vayāya… virāgāya… nirodhāya… cāgāya… paṭinissaggāya ime cha dhammā bhāvetabbā’’ti. Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.

Rāgapeyyālaṃ niṭṭhitaṃ.

Chakkanipātapāḷi niṭṭhitā.

(the Avataṃsaka Sutra, has not been fully translated without paying and ATM i dont have the money to do that so i copied the sites and got the most i could get online)
0
A Complete Translation of the Avataṃsaka Sutra !!!

Translations of Buddhist Classics from the Indian and Chinese Traditions

Home | Title List | About | Contact | What's New? | FAQ | Dharma Jewels (Free Ebooks!) | Donate?

Kalavinka Buddhist Classics

Click On Any Book Title To Jump Down To Its Location Below:

Book 1 - The Flower Adornment Sutra (The Avataṃsaka Sūtra)
Book 2 - Nāgārjuna's Treatise on the Ten Bodhisattva Grounds (The Daśabhūmika Vibhāṣā)
Book 3 - The Ten Grounds Sutra (The Daśabhūmika Sūtra)
Book 4 - The Ten Bodhisattva Grounds (The Avataṃsaka Sūtra, Ch. 26)
Book 5 - Nāgārjuna on Mindfulness of the Buddha
Book 6 - The Essentials of Buddhist Meditation (by Tiantai Master Zhiyi)
Book 7 - The Six Dharma Gates to the Sublime (by Tiantai Master Zhiyi)
Book 8 - Nāgārjuna's Guide to the Bodhisattva Path (The Bodhisaṃbhāra Śāstra)
Book 9 - The Bodhisaṃbhāra Treatise Commentary (By Bhikshu Vaśitva, c. 400ce)
Book 10 - Nāgārjuna on the Six Perfections
Book 11 - A Strand of Dharma Jewels (Nāgārjuna's Ratnāvalī)
Book 12 - Letter from a Friend (Nāgārjuna's Suhṛllekha)
Book 13 - Marvelous Stories from the Perfection of Wisdom
Book 14 - On Generating the Resolve to Become a Buddha
Book 15 - Vasubandhu's Treatise on the Bodhisattva Vow
Book 16 - The Bodhisattva's Practice of Moral Virtue (The Brahmā's Net Sutra Bodhisattva Precepts)

See Directly Below for:

A Complete Translation of the Avataṃsaka Sutra !!!

(10/01/2022)

The Flower Adornment Sutra

An Annotated Translation of the Avataṃsaka Sutra

With a Commentarial Synopsis of the Flower Adornment Sutra

(In Three Volumes, 2,500 pages.)

"The Flower Adornment Sutra" is the first and so far only complete English translation of any edition of the Avataṃsaka Sutra, the very long collection of bodhisattva path teachings considered to be so complete that it was otherwise traditionally referred to as "the Bodhisattva Canon." Bhikshu Dharmamitra has translated it from Tripitaka Master Sikṣānanda's 80-fascicle circa 699 ce Chinese rendering of the Sanskrit Mahāvaipulya Buddha Avataṃsaka Sūtra (T0279: 大方廣佛華嚴經). This most complete Tang Dynasty edition of the sutra consists of 39 chapters to which Dharmamitra has added the traditionally appended conclusion to Chapter 39, "The Conduct and Vows of Samantabhadra" that was only finally translated into Chinese a century later (798 ce) by Tripitaka Master Prajñā.

The scenarious that unfold across the course of these 39 chapters introduce an interpenetrating, infinitely expansive, and majestically grand multiverse of countless buddha worlds extending throughout all three periods of time and all dimensions of space, revealing as it does so a cosmos in which all phenomena are visible in any given phenomenon and any given phenomenon is visible in all phenomena, more or less analogous to the vision of the cosmos inferred by the revelations of modern physics in its descriptions of quantum entanglement and quantum non-locality. Meanwhile, the text proceeds to reveal and explain in great detail and with countless cases the cultivation of the bodhisattva path to buddhahood, most notably the ten highest levels of bodhisattva practice known as "the ten bodhisattva grounds."

To aid deeper understanding of the sutra and to clarify the rationale for emendations based on variant readings in different Chinese editions, Bhikshu Dharmamitra has included 1200 endnotes while also appending his "A Commentarial Synopsis of the Flower Adornment Sutra" which serves to assist the student in easily reviewing the content and meaning of each of the forty chapters, some of which run in length to hundreds of pages or even, as in the case of the final chapter, seven hundred pages. Other important and useful sections include a relatively brief introduction, a list of abbreviations, and a glossary of the standard Buddhist technical terminology used throughout all three volumes.

Huayan Volume One
(10/01/2022)

The Flower Adornment Sutra - Volume One

An Annotated Translation of the Avataṃsaka Sutra

With a Commentarial Synopsis of the Flower Adornment Sutra

Volume One consists of Chapters 1 - 25.

(Click here to see the Volume One Book Page & Table of Contents.)

Purchase Volume One from Barnes and Noble.com: $26.94

(Click here to go to the Volume One page on Barnes and Noble.com)

Purchase Volume One from Amazon.com:

(Click here to go to the Volume One page on Amazon.com)

Huayan Volume Two
(10/01/2022)

The Flower Adornment Sutra - Volume Two

An Annotated Translation of the Avataṃsaka Sutra

With a Commentarial Synopsis of the Flower Adornment Sutra

Volume Two consists of Chapters 26 - 38.

(Click here to see the Volume Two Book Page & Table of Contents.)

Purchase Volume Two from Barnes and Noble.com: $24.07

(Click here to go to the Volume Two page on Barnes and Noble.com)

Purchase Volume Two from Amazon.com:

(Click here to go to the Volume Two page on Amazon.com)

Huayan Volume Three
(10/01/2022)

The Flower Adornment Sutra - Volume Three

An Annotated Translation of the Avataṃsaka Sutra

With a Commentarial Synopsis of the Flower Adornment Sutra

Volume Three consists of the 53-part Ch. 39, "Entering the Dharma Realm" (the Gaṇḍavyūha) together with the traditionally appended "Conduct and Vows of Samantabhadra."

(Click here to see the Volume Three Book Page & Table of Contents.)

Purchase Volume Three from Barnes and Noble.com: $27.00

(Click here to go to the Volume Three page on Barnes and Noble.com)

Purchase Volume Three from Amazon.com:

(Click here to go to the Volume Three page on Amazon.com)

Other Recently Published Bodhisattva Path Texts:
(01/01/2020)

Nāgārjuna's Treatise on the Ten Bodhisattva Grounds - Bilingual

(Bilingual Chinese-English Edition)

By Arya Nāgārjuna (ca 2nd c.)

Nāgārjuna's Daśabhūmika Vibhāṣā

"Nāgārjuna’s Treatise on the Ten Bodhisattva Grounds" is Bhikshu Dharmamitra’s translation of

Nāgārjuna’s Daśabhūmika Vibhāṣā, a commentary on the Ten Grounds Sutra. It consists of 35 chapters that explain the cultivation of the ten highest levels of bodhisattva practice leading to buddhahood, focusing almost exclusively on the first two of the ten bodhisattva grounds.

This special bilingual edition (English / Chinese) includes facing-page simplified and traditional Chinese scripts.

(01/01/2020)

Nāgārjuna's Treatise on the Ten Bodhisattva Grounds

(English Edition)

By Arya Nāgārjuna (ca 2nd c.)

Nāgārjuna's Daśabhūmika Vibhāṣā

"Nāgārjuna’s Treatise on the Ten Bodhisattva Grounds" is Bhikshu Dharmamitra’s translation of Nāgārjuna’s Daśabhūmika Vibhāṣā, a commentary on the Ten Grounds Sutra. It consists of 35 chapters that explain the cultivation of the ten highest levels of bodhisattva practice leading to buddhahood, focusing especially on the first two of the ten bodhisattva grounds.

(01/01/2020)

The Ten Grounds Sutra - Trilingual

(Trilingual Chinese-English-Sanskrit Edition)

The Daśabhūmika Sūtra

"The Ten Grounds Sutra (Trilingual)" is an annotated English Translation by Bhikshu Dharmamitra of Tripitaka Master Kumārajīva's circa 410 ce Sanskrit-to-Chinese translation of the Daśabhūmika Sūtra. This sutra describes in great detail the ten highest levels of bodhisattva practice on the path to buddhahood.

This special trilingual edition (English / Chinese / Sanskrit) includes the facing-page simplified and traditional Chinese scripts along with the entire appended P. L. Vaidya Sanskrit text.

(01/01/2020)

The Ten Grounds Sutra

(English Edition)

The Daśabhūmika Sūtra

"The Ten Grounds Sutra" is an annotated English Translation by Bhikshu Dharmamitra of Tripitaka Master Kumārajīva's circa 410 ce Sanskrit-to-Chinese translation of the Daśabhūmika Sūtra. This sutra describes in great detail the ten highest levels of bodhisattva practice on the path to buddhahood.

This otherwise "English-only" edition includes as an appendix the entire P. L. Vaidya Sanskrit text.

(01/01/2020)

The Ten Bodhisattva Grounds - Trilingual

(Trilingual Chinese-English-Sanskrit Edition)

The Avataṃsaka Sūtra, Chapter 26

"The Ten Bodhisattva Grounds" is an annotated English Translation by Bhikshu Dharmamitra of Tripitaka Master Śikṣānanda’s circa 699 ce Sanskrit-to-Chinese translation of the Avataṃsaka Sūtra, Chapter 26, "The Ten Grounds Chapter." This text describes in great detail the ten highest levels of bodhisattva practice on the path to buddhahood as taught in that sutra.

This special trilingual edition (English / Chinese / Sanskrit) includes facing-page simplified and traditional Chinese scripts along with the entire appended P. L. Vaidya Sanskrit text.

(01/01/2020)

The Ten Bodhisattva Grounds

(English Edition)

The Avataṃsaka Sūtra, Chapter 26

”The Ten Bodhisattva Grounds” is an annotated English Translation by Bhikshu Dharmamitra of Tripitaka Master Śikṣānanda’s circa 699 ce Sanskrit-to-Chinese translation of the Avataṃsaka Sūtra, Chapter 26, "The Ten Grounds Chapter." This text describes in great detail the ten highest levels of bodhisattva practice on the path to buddhahood as taught in that sutra.

This otherwise "English-only" edition of the translation includes as an appendix the entire P. L. Vaidya Sanskrit text.

(01/01/2020)

Nāgārjuna on Mindfulness of the Buddha - Bilingual

(Bilingual Chinese-English Edition)

By Arya Nāgārjuna (ca 2nd c.)

“Nāgārjuna on Mindfulness of the Buddha” consists of Bhikshu Dharmamitra's translations of Ārya Nāgārjuna’s explanations of three closely related but rather different "mindfulness-of-the-Buddha" practices that are sometimes conflated with each other: “Mindfulness of the Buddha” as pure land practice; “Mindfulness of the Buddhas” as cultivation of the “seeing-the-Buddhas” (pratyutpanna) samādhi; and “Recollection of the Buddha” as a protective practice. The first two explanations are drawn from Nāgārjuna’s Daśabhūmika Vibhāṣā and the third explanation is drawn from Nāgārjuna’s Mahāprājnāpāramitā Upadeśa.

This special bilingual edition (English / Chinese) includes facing-page simplified and traditional Chinese scripts.

(01/01/2020)

Nāgārjuna on Mindfulness of the Buddha

(English Edition)

By Arya Nāgārjuna (ca 2nd c.)

“Nāgārjuna on Mindfulness of the Buddha” consists of Bhikshu Dharmamitra's translations of Ārya Nāgārjuna’s explanations of three closely related but rather different "mindfulness-of-the-Buddha" practices that are sometimes conflated with each other: “Mindfulness of the Buddha” as pure land practice;

“Mindfulness of the Buddhas” as cultivation of the “seeing-the-Buddhas” (pratyutpanna) samādhi; and “Recollection of the Buddha” as a protective practice. The first two explanations are drawn from Nāgārjuna’s Daśabhūmika Vibhāṣā and the third explanation is drawn from Nāgārjuna’s Mahāprājnāpāramitā Upadeśa.

Meditation Instruction Texts:

* The Essentials of Buddhist Meditation *

By Śramaṇa Zhiyi (Chih-i) - (538-597 ce)

Master Zhiyi is the famous Tiantai Mountain meditation master, exegete, and teachings-school founder. His "Essentials of Buddhist Meditation" or "Essentials for Practicing Calming-and-Insight and Dhyana Meditation" is a calming-and-insight (śamatha-vipaśyanā) meditation manual deeply rooted in the early Indian Buddhist meditation tradition. It offers perhaps the most reliable, comprehensive, and practically-useful Buddhist meditation instruction currently available in English.

Translation by Bhikshu Dharmamitra. Includes facing-page source text.

* The Six Dharma Gates to the Sublime *

By Śramaṇa Zhiyi (Chih-i) - (538-597 ce)

This classic, also by Master Zhiyi, serves as an ideal companion volume to The Essentials of Buddhist Meditation. "The Six Dharma Gates to the Sublime" explains the six practices crucial to success in traditional Indian Buddhist breath (ānāpāna) and calming-and-insight (śamatha-vipaśyanā) meditation. Correctly implemented, these six "gates" lead the practitioner to realize the third of the four truths (cessation), of which the "sublimity" referenced in the title is one of the four canonically-described practice aspects.

Translation by Bhikshu Dharmamitra. Includes facing-page source text.

Previously Published Bodhisattva Path Texts:

* Nāgārjuna's Guide to the Bodhisattva Path *

By Ārya Nāgārjuna (ca 2nd c.)

Nāgārjuna's Bodhisaṃbhāra Śāstra with Abridged Bhikshu Vasitva Commentary.

"Nāgārjuna's Guide to the Bodhisattva Path" is Nāgārjuna's Bodhisaṃbhāra Śāstra ("Treatise on the Provisions for Path to Enlightenment"). It describes the essential prerequisites for the complete enlightenment of a buddha. It is accompanied here by an abridged version of its only commentary, originally written by the early Indian Bhikshu Vaśitva.

Translation, abridgement, and notes by Bhikshu Dharmamitra. Includes facing-page source text.

* The Bodhisaṃbhāra Treatise Commentary *

By the early Indian monk, Bhikshu Vaśitva (ca 300-500 ce)

"The Bodhisaṃbhāra Treatise Commentary" is a very detailed commentary on the meaning of each stanza comprising Ārya Nāgārjuna's Treatise on the Provisions for the Path to Enlightenment. It is the only extant traditional commentary on this important work by Nāgārjuna.

Translation and clarifying notes by Bhikshu Dharmamitra. Includes facing-page source text.

* Nāgārjuna on the Six Perfections *

By Ārya Nāgārjuna

"Nāgārjuna on the Six Perfections" is is a translation of chapters 17-30 of Ārya Nāgārjuna's Exegesis on the Great Perfection of Wisdom Sutra, a free-standing section exclusively devoted to analyzing and explaining the bodhisattva's six perfections. Nāgārjuna sets forth stories, analogies, and analyses as he discourses on the six primary practices forming the core of the Bodhisattva Path.

Translation by Bhikshu Dharmamitra. Includes facing-page source text.

* A Strand of Dharma Jewels *
By Ārya Nāgārjuna

"A Strand of Dharma Jewels" is Tripitaka Master Paramartha's earliest (ca 550 ce) complete edition of Nāgārjuna's Ratnāvalī, a 500-stanza treatise on the Bodhisattva Path presented in the form of a spiritual advisor's letter to an Indian King. In it, Nāgārjuna presents both abstruse teachings and practical advice to lay and monastic practitioners.

Translation by Bhikshu Dharmamitra. Includes facing-page source text.

* Letter from a Friend *
"Letter from a Friend" consists of the Three Earliest Editions of Nāgārjuna's Suhṛllekha, Nāgārjuna's spiritual counsel to an Indian monarch.

By Ārya Nāgārjuna

As translated by Tripitaka Master Guṇavarman (ca 425)
As translated by Tripitaka Master Saṅghavarman (ca 450)
As translated by Tripitaka Master Yijing (ca 675)

English translations with notes by Bhikshu Dharmamitra. Includes facing-page source text.

* Marvelous Stories from the Perfection of Wisdom *

As told by Ārya Nāgārjuna

"Marvelous Stories from the Perfection of Wisdom" consists of 130 stories and short Dharma anecdotes selected from Nāgārjuna's immense commentary on the Great Perfection of Wisdom Sutra. Each story is "framed" by the inclusion of Nāgārjuna's introductory and summarizing Dharma discussions.

Translation by Bhikshu Dharmamitra. Includes facing-page source text.

Resolve-for-Enlightenment / Bodhicitta Texts:

* On Generating the Resolve to Become a Buddha *
"On Generating the Resolve to Become a Buddha," three works on bodhicitta:

By Ārya Nāgārjuna, Patriarch Sheng'an Shixian, and the Tang-Dynasty literatus, Peixiu.

--On Generating the Resolve to Become a Buddha. By Ārya Nāgārjuna. (Ch. 6 of The Ten Grounds Vibhāṣā)

--Exhortation to Resolve on Buddhahood. By Dhyana Master Sheng'an Shixian. (1686-1734)

--Exhortation to Resolve on Buddhahood. By the Tang Dynasty literatus, Peixiu. (797-870)

Translations by Bhikshu Dharmamitra. Includes facing-page source text.

* Vasubandhu's Treatise on the Bodhisattva Vow *

By Vasubandhu Bodhisattva (ca 300)

"Vasubandhu's Treatise on the Bodhisattva Vow" is Vasubandhu's treatise on the The Sutra on Generating the Resolve to Become a Buddha in which Vasubandhu discourses on the causality behind the origination of the bodhisattva vow (bodhicitta) and on the six perfections through which it reaches fruition.

Translation by Bhikshu Dharmamitra. Includes facing-page source text.

Bodhisattva Moral Virtue (Śīla) Texts:

* The Bodhisattva's Practice of Moral Virtue * New !!!   (07/01/2024)
"The Bodhisattva's Practice of Moral Virtue" consists of the Bodhisattva's Moral Code, It's Recitation Ceremony, and Nāgārjuna's Synopsis of the Nature and Practice of the Bodhisattva's Perfection of Moral Virtue.

--The Brahma's Net Sutra Bodhisattva Precepts

--The Semimonthly Bodhisattva Precepts Recitation Ceremony

--Nāgārjuna on the Perfection of Moral Virtue

Translations by Bhikshu Dharmamitra. Includes facing-page source text.

Home | Title List | About | Contact | What's New? | FAQ | Dharma Jewels (Free Ebooks!) | Donate?

Translations of Buddhist Classics from the Indian and Chinese Traditions

Home | Title List | About | Contact | What's New? | FAQ | Dharma Jewels (Free Ebooks!) | Donate?

Kalavinka Buddhist Classics

Click On Any Book Title To Jump Down To Its Location Below:

Book 1 - The Flower Adornment Sutra (The Avataṃsaka Sūtra)
Book 2 - Nāgārjuna's Treatise on the Ten Bodhisattva Grounds (The Daśabhūmika Vibhāṣā)
Book 3 - The Ten Grounds Sutra (The Daśabhūmika Sūtra)
Book 4 - The Ten Bodhisattva Grounds (The Avataṃsaka Sūtra, Ch. 26)
Book 5 - Nāgārjuna on Mindfulness of the Buddha
Book 6 - The Essentials of Buddhist Meditation (by Tiantai Master Zhiyi)
Book 7 - The Six Dharma Gates to the Sublime (by Tiantai Master Zhiyi)
Book 8 - Nāgārjuna's Guide to the Bodhisattva Path (The Bodhisaṃbhāra Śāstra)
Book 9 - The Bodhisaṃbhāra Treatise Commentary (By Bhikshu Vaśitva, c. 400ce)
Book 10 - Nāgārjuna on the Six Perfections
Book 11 - A Strand of Dharma Jewels (Nāgārjuna's Ratnāvalī)
Book 12 - Letter from a Friend (Nāgārjuna's Suhṛllekha)
Book 13 - Marvelous Stories from the Perfection of Wisdom
Book 14 - On Generating the Resolve to Become a Buddha
Book 15 - Vasubandhu's Treatise on the Bodhisattva Vow
Book 16 - The Bodhisattva's Practice of Moral Virtue (The Brahmā's Net Sutra Bodhisattva Precepts)

See Directly Below for:

A Complete Translation of the Avataṃsaka Sutra !!!

(10/01/2022)

The Flower Adornment Sutra

An Annotated Translation of the Avataṃsaka Sutra

With a Commentarial Synopsis of the Flower Adornment Sutra

(In Three Volumes, 2,500 pages.)

"The Flower Adornment Sutra" is the first and so far only complete English translation of any edition of the Avataṃsaka Sutra, the very long collection of bodhisattva path teachings considered to be so complete that it was otherwise traditionally referred to as "the Bodhisattva Canon." Bhikshu Dharmamitra has translated it from Tripitaka Master Sikṣānanda's 80-fascicle circa 699 ce Chinese rendering of the Sanskrit Mahāvaipulya Buddha Avataṃsaka Sūtra (T0279: 大方廣佛華嚴經). This most complete Tang Dynasty edition of the sutra consists of 39 chapters to which Dharmamitra has added the traditionally appended conclusion to Chapter 39, "The Conduct and Vows of Samantabhadra" that was only finally translated into Chinese a century later (798 ce) by Tripitaka Master Prajñā.

The scenarious that unfold across the course of these 39 chapters introduce an interpenetrating, infinitely expansive, and majestically grand multiverse of countless buddha worlds extending throughout all three periods of time and all dimensions of space, revealing as it does so a cosmos in which all phenomena are visible in any given phenomenon and any given phenomenon is visible in all phenomena, more or less analogous to the vision of the cosmos inferred by the revelations of modern physics in its descriptions of quantum entanglement and quantum non-locality. Meanwhile, the text proceeds to reveal and explain in great detail and with countless cases the cultivation of the bodhisattva path to buddhahood, most notably the ten highest levels of bodhisattva practice known as "the ten bodhisattva grounds."

To aid deeper understanding of the sutra and to clarify the rationale for emendations based on variant readings in different Chinese editions, Bhikshu Dharmamitra has included 1200 endnotes while also appending his "A Commentarial Synopsis of the Flower Adornment Sutra" which serves to assist the student in easily reviewing the content and meaning of each of the forty chapters, some of which run in length to hundreds of pages or even, as in the case of the final chapter, seven hundred pages. Other important and useful sections include a relatively brief introduction, a list of abbreviations, and a glossary of the standard Buddhist technical terminology used throughout all three volumes.

Huayan Volume One
(10/01/2022)

The Flower Adornment Sutra - Volume One

An Annotated Translation of the Avatam▯saka Sutra

With a Commentarial Synopsis of the Flower Adornment Sutra

Volume One consists of Chapters 1 - 25.

(Click here to see the Volume One Book Page & Table of Contents.)

Purchase Volume One from Barnes and Noble.com: $26.94

(Click here to go to the Volume One page on Barnes and Noble.com)

Purchase Volume One from Amazon.com:

(Click here to go to the Volume One page on Amazon.com)

Huayan Volume Two
(10/01/2022)

The Flower Adornment Sutra - Volume Two

An Annotated Translation of the Avataṃsaka Sutra

With a Commentarial Synopsis of the Flower Adornment Sutra

Volume Two consists of Chapters 26 - 38.

(Click here to see the Volume Two Book Page & Table of Contents.)

Purchase Volume Two from Barnes and Noble.com: $24.07

(Click here to go to the Volume Two page on Barnes and Noble.com)

Purchase Volume Two from Amazon.com:

(Click here to go to the Volume Two page on Amazon.com)

Huayan Volume Three
(10/01/2022)

The Flower Adornment Sutra - Volume Three

An Annotated Translation of the Avataṃsaka Sutra

With a Commentarial Synopsis of the Flower Adornment Sutra

Volume Three consists of the 53-part Ch. 39, "Entering the Dharma Realm" (the Gaṇḍavyūha) together with the traditionally appended "Conduct and Vows of Samantabhadra."

(Click here to see the Volume Three Book Page & Table of Contents.)

Purchase Volume Three from Barnes and Noble.com: $27.00

(Click here to go to the Volume Three page on Barnes and Noble.com)

Purchase Volume Three from Amazon.com:

(Click here to go to the Volume Three page on Amazon.com)

Other Recently Published Bodhisattva Path Texts:
(01/01/2020)

Nāgārjuna's Treatise on the Ten Bodhisattva Grounds - Bilingual

(Bilingual Chinese-English Edition)

By Arya Nāgārjuna (ca 2nd c.)

Nāgārjuna's Daśabhūmika Vibhāṣā

"Nāgārjuna's Treatise on the Ten Bodhisattva Grounds" is Bhikshu Dharmamitra's translation of Nāgārjuna's Daśabhūmika Vibhāṣā, a commentary on the Ten Grounds Sutra. It consists of 35 chapters that explain the cultivation of the ten highest levels of bodhisattva practice leading to buddhahood, focusing almost exclusively on the first two of the ten bodhisattva grounds.

This special bilingual edition (English / Chinese) includes facing-page simplified and traditional Chinese scripts.

(01/01/2020)

Nāgārjuna's Treatise on the Ten Bodhisattva Grounds

(English Edition)

By Arya Nāgārjuna (ca 2nd c.)

Nāgārjuna's Daśabhūmika Vibhāṣā

"Nāgārjuna's Treatise on the Ten Bodhisattva Grounds" is Bhikshu Dharmamitra's translation of Nāgārjuna's Daśabhūmika Vibhāṣā, a commentary on the Ten Grounds Sutra. It consists of 35 chapters that explain the cultivation of the ten highest levels of bodhisattva practice leading to buddhahood, focusing especially on the first two of the ten bodhisattva grounds.

(01/01/2020)

The Ten Grounds Sutra - Trilingual

(Trilingual Chinese-English-Sanskrit Edition)

The Daśabhūmika Sūtra

"The Ten Grounds Sutra (Trilingual)" is an annotated English Translation by Bhikshu Dharmamitra of Tripitaka Master Kumārajīva's circa 410 ce Sanskrit-to-Chinese translation of the Daśabhūmika Sūtra. This sutra describes in great detail the ten highest levels of bodhisattva practice on the path to buddhahood.

This special trilingual edition (English / Chinese / Sanskrit) includes the facing-page simplified and traditional Chinese scripts along with the entire appended P. L. Vaidya Sanskrit text.

(01/01/2020)

The Ten Grounds Sutra

(English Edition)

The Daśabhūmika Sūtra

"The Ten Grounds Sutra" is an annotated English Translation by Bhikshu Dharmamitra of Tripitaka Master Kumārajīva's circa 410 ce Sanskrit-to-Chinese translation of the Daśabhūmika Sūtra. This sutra describes in great detail the ten highest levels of bodhisattva practice on the path to buddhahood.

This otherwise "English-only" edition includes as an appendix the entire P. L. Vaidya Sanskrit text.

(01/01/2020)

The Ten Bodhisattva Grounds - Trilingual

(Trilingual Chinese-English-Sanskrit Edition)

The Avataṃsaka Sūtra, Chapter 26

"The Ten Bodhisattva Grounds" is an annotated English Translation by Bhikshu Dharmamitra of Tripitaka Master Śikṣānanda's circa 699 ce Sanskrit-to-Chinese translation of the Avataṃsaka Sūtra, Chapter 26, "The Ten Grounds Chapter." This text describes in great detail the ten highest levels of bodhisattva practice on the path to buddhahood as taught in that sutra.

This special trilingual edition (English / Chinese / Sanskrit) includes facing-page simplified and traditional

Chinese scripts along with the entire appended P. L. Vaidya Sanskrit text.

(01/01/2020)

The Ten Bodhisattva Grounds

(English Edition)

The Avataṃsaka Sūtra, Chapter 26

”The Ten Bodhisattva Grounds” is an annotated English Translation by Bhikshu Dharmamitra of Tripitaka Master Śikṣānanda’s circa 699 ce Sanskrit-to-Chinese translation of the Avataṃsaka Sūtra, Chapter 26, "The Ten Grounds Chapter." This text describes in great detail the ten highest levels of bodhisattva practice on the path to buddhahood as taught in that sutra.

This otherwise "English-only" edition of the translation includes as an appendix the entire P. L. Vaidya Sanskrit text.

(01/01/2020)

Nāgārjuna on Mindfulness of the Buddha - Bilingual

(Bilingual Chinese-English Edition)

By Arya Nāgārjuna (ca 2nd c.)

“Nāgārjuna on Mindfulness of the Buddha” consists of Bhikshu Dharmamitra's translations of Ārya Nāgārjuna’s explanations of three closely related but rather different "mindfulness-of-the-Buddha" practices that are sometimes conflated with each other: “Mindfulness of the Buddha” as pure land practice; “Mindfulness of the Buddhas” as cultivation of the “seeing-the-Buddhas” (pratyutpanna) samādhi; and “Recollection of the Buddha” as a protective practice. The first two explanations are drawn from Nāgārjuna’s Daśabhūmika Vibhāṣā and the third explanation is drawn from Nāgārjuna’s Mahāprājnāpāramitā Upadeśa.

This special bilingual edition (English / Chinese) includes facing-page simplified and traditional Chinese scripts.

(01/01/2020)

Nāgārjuna on Mindfulness of the Buddha

(English Edition)

By Arya Nāgārjuna (ca 2nd c.)

“Nāgārjuna on Mindfulness of the Buddha” consists of Bhikshu Dharmamitra's translations of Ārya Nāgārjuna’s explanations of three closely related but rather different "mindfulness-of-the-Buddha" practices that are sometimes conflated with each other: “Mindfulness of the Buddha” as pure land practice; “Mindfulness of the Buddhas” as cultivation of the “seeing-the-Buddhas” (pratyutpanna) samādhi; and “Recollection of the Buddha” as a protective practice. The first two explanations are drawn from Nāgārjuna’s Daśabhūmika Vibhāṣā and the third explanation is drawn from Nāgārjuna’s Mahāprājnāpāramitā Upadeśa.

Meditation Instruction Texts:

* The Essentials of Buddhist Meditation *

By Śramaṇa Zhiyi (Chih-i) - (538-597 ce)

Master Zhiyi is the famous Tiantai Mountain meditation master, exegete, and teachings-school founder. His "Essentials of Buddhist Meditation" or "Essentials for Practicing Calming-and-Insight and Dhyana Meditation" is a calming-and-insight (śamatha-vipaśyanā) meditation manual deeply rooted in the early Indian Buddhist meditation tradition. It offers perhaps the most reliable, comprehensive, and practically-useful Buddhist meditation instruction currently available in English.

Translation by Bhikshu Dharmamitra. Includes facing-page source text.

* The Six Dharma Gates to the Sublime *

By Śramaṇa Zhiyi (Chih-i) - (538-597 ce)

This classic, also by Master Zhiyi, serves as an ideal companion volume to The Essentials of Buddhist Meditation. "The Six Dharma Gates to the Sublime" explains the six practices crucial to success in traditional Indian Buddhist breath (ānāpāna) and calming-and-insight (śamatha-vipaśyanā) meditation. Correctly implemented, these six "gates" lead the practitioner to realize the third of the four truths (cessation), of which the "sublimity" referenced in the title is one of the four canonically-described practice aspects.

Translation by Bhikshu Dharmamitra. Includes facing-page source text.

Previously Published Bodhisattva Path Texts:

* Nāgārjuna's Guide to the Bodhisattva Path *

By Ārya Nāgārjuna (ca 2nd c.)

Nāgārjuna's Bodhisaṃbhāra Śāstra with Abridged Bhikshu Vasitva Commentary.

"Nāgārjuna's Guide to the Bodhisattva Path" is Nāgārjuna's Bodhisaṃbhāra Śāstra ("Treatise on the Provisions for Path to Enlightenment"). It describes the essential prerequisites for the complete enlightenment of a buddha. It is accompanied here by an abridged version of its only commentary, originally written by the early Indian Bhikshu Vaśitva.

Translation, abridgement, and notes by Bhikshu Dharmamitra. Includes facing-page source text.

* The Bodhisaṃbhāra Treatise Commentary *

By the early Indian monk, Bhikshu Vaśitva (ca 300-500 ce)

"The Bodhisaṃbhāra Treatise Commentary" is a very detailed commentary on the meaning of each stanza comprising Ārya Nāgārjuna's Treatise on the Provisions for the Path to Enlightenment. It is the only extant traditional commentary on this important work by Nāgārjuna.

Translation and clarifying notes by Bhikshu Dharmamitra. Includes facing-page source text.

* Nāgārjuna on the Six Perfections *

By Ārya Nāgārjuna

"Nāgārjuna on the Six Perfections" is is a translation of chapters 17-30 of Ārya Nāgārjuna's Exegesis on the Great Perfection of Wisdom Sutra, a free-standing section exclusively devoted to analyzing and explaining the bodhisattva's six perfections. Nāgārjuna sets forth stories, analogies, and analyses as he discourses on the six primary practices forming the core of the Bodhisattva Path.

Translation by Bhikshu Dharmamitra. Includes facing-page source text.

* A Strand of Dharma Jewels *
By Ārya Nāgārjuna

"A Strand of Dharma Jewels" is Tripitaka Master Paramartha's earliest (ca 550 ce) complete edition of Nāgārjuna's Ratnāvalī, a 500-stanza treatise on the Bodhisattva Path presented in the form of a spiritual advisor's letter to an Indian King. In it, Nāgārjuna presents both abstruse teachings and practical advice to lay and monastic practitioners.

Translation by Bhikshu Dharmamitra. Includes facing-page source text.

* Letter from a Friend *
"Letter from a Friend" consists of the Three Earliest Editions of Nāgārjuna's Suhṛllekha, Nāgārjuna's spiritual counsel to an Indian monarch.

By Ārya Nāgārjuna

As translated by Tripitaka Master Guṇavarman (ca 425)
As translated by Tripitaka Master Saṅghavarman (ca 450)
As translated by Tripitaka Master Yijing (ca 675)

English translations with notes by Bhikshu Dharmamitra. Includes facing-page source text.

* Marvelous Stories from the Perfection of Wisdom *

As told by Ārya Nāgārjuna

"Marvelous Stories from the Perfection of Wisdom" consists of 130 stories and short Dharma anecdotes selected from Nāgārjuna's immense commentary on the Great Perfection of Wisdom Sutra. Each story is "framed" by the inclusion of Nāgārjuna's introductory and summarizing Dharma discussions.

Translation by Bhikshu Dharmamitra. Includes facing-page source text.

Resolve-for-Enlightenment / Bodhicitta Texts:

* On Generating the Resolve to Become a Buddha *

"On Generating the Resolve to Become a Buddha," three works on bodhicitta:

By Ārya Nāgārjuna, Patriarch Sheng'an Shixian, and the Tang-Dynasty literatus, Peixiu.

--On Generating the Resolve to Become a Buddha. By Ārya Nāgārjuna. (Ch. 6 of The Ten Grounds Vibhāṣā)

--Exhortation to Resolve on Buddhahood. By Dhyana Master Sheng'an Shixian. (1686-1734)

--Exhortation to Resolve on Buddhahood. By the Tang Dynasty literatus, Peixiu. (797-870)

Translations by Bhikshu Dharmamitra. Includes facing-page source text.

* Vasubandhu's Treatise on the Bodhisattva Vow *

By Vasubandhu Bodhisattva (ca 300)

"Vasubandhu's Treatise on the Bodhisattva Vow" is Vasubandhu's treatise on the The Sutra on Generating the Resolve to Become a Buddha in which Vasubandhu discourses on the causality behind the origination of the bodhisattva vow (bodhicitta) and on the six perfections through which it reaches fruition.

Translation by Bhikshu Dharmamitra. Includes facing-page source text.

Bodhisattva Moral Virtue (Śīla) Texts:

* The Bodhisattva's Practice of Moral Virtue * New !!! (07/01/2024)

"The Bodhisattva's Practice of Moral Virtue" consists of the Bodhisattva's Moral Code, It's Recitation Ceremony, and Nāgārjuna's Synopsis of the Nature and Practice of the Bodhisattva's Perfection of Moral Virtue.

--The Brahma's Net Sutra Bodhisattva Precepts

--The Semimonthly Bodhisattva Precepts Recitation Ceremony

--Nāgārjuna on the Perfection of Moral Virtue

Translations by Bhikshu Dharmamitra. Includes facing-page source text.

Home | Title List | About | Contact | What's New? | FAQ | Dharma Jewels (Free Ebooks!) | Donate?

Avatamsaka Sutra

Jump to navigationJump to search

Avatamsaka Sutra (Skt. Avataṃsakasūtra; Tib. ▯▯▯▯▯▯▯▯▯▯▯▯, do palpo ché, Wyl. mdo phal po che) or Buddhavatamsaka Sutra (Skt. Buddhāvataṃsaka-sūtra), 'The Sutra of the Ornament of the Buddhas' — one of the most important (and largest) of all Mahayana sutras. It includes the Sutra of the Ten Bhumis and the Gandavyuha Sutra, which in turn includes Samantabhadra's Aspiration to Good Actions.

Contents

1 Tibetan Text
2 English Translation
3 Quotation
4 Internal Links
5 External Links

Tibetan Text

The Tibetan version in 45 chapters forms a whole section (named Ornaments of the Buddhas section) of the Sutra section of the Kangyur and spans four volumes.

The text was translated in Tibetan in the 9th century by Surendra and Vairocana Rakṣita.

Ornaments of the Buddhas section, Toh 44, □□,
Derge Kangyur, Volumes 35, 36, 37 & 38
English Translation
The Flower Ornament Scripture, translated (from Chinese) by Thomas Cleary (Boston & London: Shambhala, 1987, 1993)
Quotation
□□□□□□□□□□□□□□□□□□□□□□□ □
□□□□□□□□□□□□□□□□□□□□□□□□□□□□□ □
□□□□□□□□□□□□□□□□□□□□□□□□□□ □

□□□□□□□□□□□□□□□□□□□□□□□ □
In the last five hundred year period,
I will appear in the form of scriptures.
Consider them as identical to me,
And treat them with due respect.

Buddha Shakyamuni, Avatamsaka Sutra

Internal Links
Sutra of Completely Pure Conduct
External Links
The Sūtra of the Ornament of the Buddhas
Ten Bhumis is the thirty-first of the forty-five chapters in The Ornaments of the Buddhas {{{2}}}
The Scale of Life is the thirty-seventh of the forty-five chapters in The Ornaments of the Buddhas {{{2}}}
The Dwellings of Bodhisattvas is the thirty-eighth of the forty-five chapters in The Ornaments of the Buddhas
The Stem Array is the last of the forty-five chapters in The Ornaments of the Buddhas
Teaching on the Avatamsaka Sutra by Dzongsar Khyentse Rinpoche, Taipei, 2013
Categories: TextsSutrasMahayana SutrasOrnaments of the Buddhas Section

Navigation menu

Log in

PageDiscussion

ReadView sourceView history

Search Rigpa Wiki

Main Page

Categories

Key Terms

Enumerations

Recent Changes

Tib-Eng Dictionary

About

About Us

Support Us

Policy for Editors

Acknowledgements

Help

Other Sites

Rigpa

Rigpa Shedra

84000

Himalayan Art

Lotsawa House

Rangjung Yeshe Wiki

BDRC

Treasury of Lives

Prajna

The Longchen Nyingtik Project

Tools

What links here

Related changes

Special pages

Printable version

Permanent link

Page information

This page was last edited on 11 September 2023, at 10:19.

Privacy policyAbout Rigpa WikiDisclaimers
Powered by MediaWiki

Avatamsaka Sutra

Jump to navigationJump to search

Avatamsaka Sutra (Skt. Avata□sakasūtra; Tib. □□□□□□□□□□□□□, do palpo ché, Wyl. mdo phal po che) or Buddhavatamsaka Sutra (Skt. Buddhāvata□saka-sūtra), 'The Sutra of the Ornament of the Buddhas' — one of the most important (and largest) of all Mahayana sutras. It includes the Sutra of the Ten Bhumis and the Gandavyuha Sutra, which in turn includes Samantabhadra's Aspiration to Good Actions.

Contents

1 Tibetan Text
2 English Translation
3 Quotation
4 Internal Links
5 External Links

Tibetan Text

The Tibetan version in 45 chapters forms a whole section (named Ornaments of the Buddhas section) of the Sutra section of the Kangyur and spans four volumes.

The text was translated in Tibetan in the 9th century by Surendra and Vairocana Rakṣita.

Ornaments of the Buddhas section, Toh 44, □□, Derge Kangyur, Volumes 35, 36, 37 & 38

English Translation

The Flower Ornament Scripture, translated (from Chinese) by Thomas Cleary (Boston & London: Shambhala, 1987, 1993)

Quotation

□□□□□□□□□□□□□□□□□□□□□□□□□ □
□□□□□□□□□□□□□□□□□□□□□□□□□□□□□□ □
□□□□□□□□□□□□□□□□□□□□□□□□□□□ □

[illegible]

In the last five hundred year period,
I will appear in the form of scriptures.
Consider them as identical to me,
And treat them with due respect.

Buddha Shakyamuni, Avatamsaka Sutra

Internal Links

Sutra of Completely Pure Conduct

External Links

The Sūtra of the Ornament of the Buddhas

Ten Bhumis is the thirty-first of the forty-five chapters in The Ornaments of the Buddhas {{{2}}}

The Scale of Life is the thirty-seventh of the forty-five chapters in The Ornaments of the Buddhas {{{2}}}

The Dwellings of Bodhisattvas is the thirty-eighth of the forty-five chapters in The Ornaments of the Buddhas

The Stem Array is the last of the forty-five chapters in The Ornaments of the Buddhas

Teaching on the Avatamsaka Sutra by Dzongsar Khyentse Rinpoche, Taipei, 2013

Categories: TextsSutrasMahayana SutrasOrnaments of the Buddhas Section

Support Us

Policy for Editors

Acknowledgements

Help

Other Sites

Rigpa

Rigpa Shedra

84000

Himalayan Art

Lotsawa House

Rangjung Yeshe Wiki

BDRC

Treasury of Lives

Prajna

The Longchen Nyingtik Project

Tools

What links here

Related changes

Special pages

Printable version

Permanent link

Page information

This page was last edited on 11 September 2023, at 10:19.

Privacy policyAbout Rigpa WikiDisclaimers

Powered by MediaWiki

Wikipédia

Pesquisar na Wikipédia

Procurar

Doar

Criar conta

Iniciar sessão

Banner logo

Novembro é o mês asiático da Wikipédia.

Participe dos concursos WAM e ganhe cartões postais da Ásia

[Ajuda-nos com as traduções!]Esconder

Conteúdos ocultar
Início
Título
História
Visão geral
Visão geral dos capítulos

No Bodhima▯aa (Livros 1-5)
O Salão da Luz Universal (Livros 6-12)
Palácio de Indra (Livros 13-18)
Palácio de Yama (Livros 19-22)
Céu Tusita (Livros 23-25)
Céu Paranirmitavasavartin (Livro 26)
O Salão da Luz Universal parte 2 (livros 27-38)
Pavilhão de Jetavana (Livro 39)
Sutras individuais

Sutras dos Dez Estágios
O Sutra do Arranjo de Flores
Tradução
Ver também
Notas
Referências
Leitura adicional
Ligações externas

Avatamsaka Sutra

Artigo
Discussão
Ler

Editar
Ver histórico

Ferramentas
Aparência ocultar
Texto

Pequeno

Padrão

Grande
Largura

Padrão

Largo
Cor (beta)

Automático

Claro

Escuro

Capas de um capítulo de sutra em pigmento dourado coreano. Papel tingido com índigo, com fileiras de flores douradas e um cartucho de título, c. 1400.

O Avataṃsaka Sūtra (IAST, em sânscrito: अवतंसक सूत्र); ou o Mahāvaipulya Buddhāvataṃsaka Sūtra (em sânscrito: महावैपुल्य बुद्धावतंसक सूत्र), é um dos sutras maaianas mais influentes do budismo do Leste

Asiático. O título é traduzido como Sutra da Guirlanda de Flores, Sutra do Ornamento Floral ou Escritura do Esplendor da Flor.[1] Foi chamado pelo tradutor Thomas Cleary de "a mais grandiosa, a mais abrangente e a mais bela das escrituras budistas".[2]

O Avata□saka Sūtra descreve um cosmos de reinos sobre reinos infinitos, mutuamente contendo um ao outro. Este sutra foi especialmente influente no budismo do Leste Asiático.[3] A visão expressa neste trabalho foi a base para a criação da escola Huayan do budismo chinês, que se caracterizou por uma filosofia de interpenetração. A escola Huayan é conhecida como Hwaeom na Coreia e Kegon no Japão . O sutra também é influente no budismo Chan.[3]

Título

Sânscrito: Mahāvaipulya Buddhāvata□saka Sūtra "O Grande Sutra Vaipulya da Guirlanda de Flores do Buda." Vaipulya ("extenso") refere-se a sūtras chaves grandes e inclusivos.[4] "Guirlanda de flores/grinalda/adorno" refere-se a uma manifestação da beleza das virtudes de Buda[5] ou sua glória inspiradora.[nota 1]
Chinês: Dàfānggugung Fóhuāyán Jīng Chinese: □□□□□□□, comumente conhecido como o Huāyán Jīng (□□□), que significa "Sutra (Esplêndido e Solene) Adornado com Flores." Vaipulya aqui é traduzido como "corretivo e expansivo", fānggungng (□□).[8] Huā (□) significa de uma vez "flor"(arcaico, ou seja, □) e "magnificência". Yán (□), abreviação de zhuàngyán (□□), significa "decorar (para que seja solene, digno)."
Japonês: Daihōkō Butsu-kegon Kyō (□□□□□□□), geralmente conhecido como Kegon Kyō (□□□). Este título é idêntico ao chinês acima, apenas em caracteres Shinjitai.
em coreano: □□□□□□□ Daebanggwang Bulhwaeom Gyeong ou Hwaeom Gyeong (□□□), a pronúncia sino-coreana pronúncia do nome chinês.
em vietnamita: Đ□i ph□□ng qu□ng Ph□t hoa nghiêm kinh, encurtado a Hoa nghiêm kinh, a pronúncia sino-vietnamita do nome chinês.
em tibetano: □□□□□□□□□□□□□□□; Wylie: mdo phal po che
De acordo com um Manuscrito de Dunhuang, este texto também era conhecido como o Bodhisattvapiṭaka Buddhāvata□saka Sūtra.[7]

História

O Avata□saka Sūtra foi escrito em etapas, começando a partir de pelo menos 500 anos após a morte do Buda. Uma fonte afirma que é "um texto muito longo composto por uma série de escrituras originalmente independentes de proveniência diversa, todas combinadas, provavelmente na Ásia Central, no final do terceiro ou quarto século EC."[9] Estudiosos japoneses como Akira Hirakawa e Otake Susumu, entretanto, argumentam que o original em sânscrito foi compilado na Índia a partir de sutras já em circulação que também tinham o nome de "Buddhavatamsaka".[10]

Duas traduções completas em chinês do Avataṃsaka Sūtra foram feitas. A tradução fragmentária provavelmente começou no século II, e o famoso Sutra dos Dez Estágios, muitas vezes tratado como uma escritura individual, foi traduzido pela primeira vez no século III. A primeira versão completa em chinês foi traduzida por Buddhabhadra por volta do ano 420 em 60 pergaminhos com 34 capítulos,[11] e o segundo por Śikṣānanda cerca de 699 em 80 pergaminhos com 40 capítulos.[12][13] Há também uma tradução da seção Ga□avavyūha por Prajñā por volta de 798. A segunda tradução inclui mais sutras do que a primeira, e a tradução tibetana, que ainda é posterior, inclui muitas diferenças com a versão de 80 pergaminhos. Os estudiosos concluem que os sutras foram sendo adicionados à coleção. A única versão tibetana existente foi traduzida do sânscrito original por Jinamitra et al. no final do século IX.[14]

Segundo Paramārtha, um monge do século VI de Ujjain na Índia central, o Avatassaka Sūtra também é chamado de "Bodhisattva Piṭaka." Em sua tradução do Mahāyānasagragrahabhāṣya, há uma referência ao Bodhisattva Piṭaka, que Paramārtha observa é o mesmo que o Avatassaka Sūtra em 100.000 linhas. A identificação do Avatassaka Sūtra como um "Bodhisattva Piṭaka" também foi registrada no cólofon de um manuscrito chinês nas Grutas de Mogao: "Explicação dos Dez Estágios, intitulada Criador da Sabedoria de um Ser Onisciente em Graus, um capítulo do sūtra mahāyāna Bodhisattvapiṭaka Buddhāvataṃsaka, terminou."[7]

Visão geral

Ilustração do Avatamsaka Sutra no Songgwangsa em Suncheon, Coreia. Dinastia Joseon, 1644.
O sutra, entre os sutras budistas mais longos, é uma compilação de textos díspares sobre vários tópicos, como o caminho bodisatva, a interpenetração de fenômenos (darmas), a onipresença da Budeidade, os poderes milagrosos dos Budas e bodisattvas, os poderes visionários da meditação e a igualdade das coisas em vacuidade.[15][16]

Segundar Paul Demiéville, a coleção Avatamsaka é "caracterizada por imagens visionárias transbordantes, que multiplicam tudo ao infinito, por um tipo de monadologia que ensina a interpenetração do um todo e dos muitos particularizados, do Espírito e da matéria" e pela "noção de um progresso gradual em direção à libertação através de estágios sucessivos e uma preferência obsessiva por imagens de luz e brilho".[17] Da mesma forma, Alan Fox descreveu a visão de mundo do sutra como "fractal", "holográfica" e "psicodélica".[18]

A visão leste asiática do texto é que ele expressa o universo visto por um Buda (o Dharmadhatu), que vê todos os fenômenos como vazios e, portanto, infinitamente interpenetrantes, do ponto de vista de iluminação.[17] Esta interpenetração é descrita no Avatamsaka como a percepção "de que os campos cheios de assembleias, os seres e éons que são tantos quanto todas as partículas de poeira, estão todos presentes em cada partícula de poeira."[19] Assim, a visão da realidade de um Buda também é considerada "inconcebível; nenhum ser senciente pode compreendê-la".[19]

Paul Williams observa que o sutra fala de ambas doutrinas Iogachara e Madhyamaka, afirmando que todas as coisas estão vazias de existência inerente e também de uma "pura senciência ou consciência imaculada (amala-citta) como base de todos os fenômenos".[20] O Avatamsaka sutra também destaca o poder visionário e místico de alcançar a sabedoria espiritual que vê a natureza do mundo:[20]

"Ação sem fim surge da mente; da ação surge o mundo multifacetado. Tendo entendido que a verdadeira natureza do mundo é a mente, você exibe corpos próprios seus em harmonia com o mundo. Tendo percebido que este mundo é como um sonho, e que todos os Budas são como meras reflexões, que todos os princípios [dharma] são como um eco, você se move desimpedido no mundo (Tradução in Gomez, 1967: lxxxi)"

Como resultado de seu poder meditativo, os Budas têm a capacidade mágica de criar e manifestar formas infinitas, e fazem isso de muitas maneiras hábeis, a partir da grande compaixão por todos os seres.[21]

"Em todos os átomos de todas as terras
Buda entra, todo e cada um,
Produzindo exibições milagrosas para seres sencientes:
Esse é o caminho do Vairocana....
As técnicas dos Budas são inconcebíveis,
Todos aparecem de acordo com a mente dos seres....
Em cada átomo os Budas de todos os tempos

Aparecem, de acordo com inclinações;
Enquanto sua natureza essencial não vem nem vai,
Por seu poder de voto, eles permeiam os mundos."[22]

Estátua de Vairocana (□□,, Dàrì Rúlái) da Dinastia Jin (1115-1234), Templo Shanhua, Datong, Shanxi, China.

O objetivo desses ensinamentos é levar todos os seres através dos dez níveis de bodisatva ao objetivo de Budeidade (o que é feito pelo bem de todos os outros seres). Esses estágios de realização espiritual também são amplamente discutidos em várias partes do sutra (livro 15, livro 26).[17]

O sutra também inclui numerosos Budas e suas Terras de Buda que são considerados infinitos, representando uma vasta visão cósmica da realidade, embora se concentre em uma figura mais importante, o Buda Vairocana (grande radiância). Vairocana é um ser cósmico que é a fonte de luz e iluminação do 'universo Lótus', que é dito conter todos os sistemas do mundo.[17] De acordo com Paul Williams, O Buda "é dito ou implícito em vários lugares neste vasto e heterogêneo sutra como sendo o próprio universo, sendo o mesmo que 'ausência de existência intrínseca' ou vacuidade, e sendo a consciência onisciente onipresente do Buda."[21] O próprio corpo de Vairocana também é visto como um reflexo de todo o universo:[23]

"O corpo de Buda é inconcebível. Em seu corpo estão todos os tipos de terras de seres sencientes. Mesmo em um único poro existem inúmeros oceanos vastos."

Além disso, para o Avatamsaka, o Buda histórico Sakyamuni é simplesmente uma emanação mágica do Buda cósmico Vairocana.[21]

Visão geral dos capítulos

Buda Shakyamuni com a presença de Manjushri (esquerda) e Samantabhadra (direita), Japão, período Kamakura.

Um bronze do Buda Universal Vairocana, com um corpo composto por numerosas emanações de bodisatva.

Uma pintura do bodisatva Samantabhadra

Luis Gomez observa que há uma ordem subjacente à coleção. Os discursos na versão sutra com 39 capítulos ou livros são entregues a oito públicos diferentes ou "assembleias" em sete locais, como Bodh Gaya e o Céu Tusita.[24] Cada "assembleia" inclui vários locais, tópicos doutrinários e personagens. As principais "assembleias" em que a coleção é tradicionalmente dividida são:[24][25]

No Bodhima□aa (Livros 1-5)

Nesta assembleia no Bodhima□aa (a sede do despertar sob a árvore bodhi), o bodisatva Samantabhadra e o Buda discutem a natureza da realidade e como Vairocana Buda é onipresente em todo o dharmadhātu.

O Salão da Luz Universal (Livros 6-12)

O bodisatva Mañjuśrī pergunta ao Buda sobre as várias maneiras pelas quais as Quatro Nobres Verdades (que são a base de toda a prática bodisatva) são ensinadas. O bodisatva Bhadramukha também ensina O Caminho do Bodisatva.

Palácio de Indra (Livros 13-18)

O Buda ensina no Céu Trayastrimsa no Palácio de Indra. Dharmamati ensina como o caminho do bodhisattva progride em dez moradas ou viharas.

Palácio de Yama (Livros 19-22)

O Buda ensina como o mundo é uma criação mental e fornece o famoso símile do mundo sendo como uma pintura e a mente sendo o pintor. O bodisatva Gunavana ensina as dez práticas (carya) de bodisatvas e os dez tesouros inesgotáveis.

"Naquela época, o Mundialmente Honrado, sem deixar o pé das árvores da iluminação e os picos das montanhas polares, dirigiu-se ao salão adornado de joias do palácio do céu Suyama. O rei do céu Suyama, vendo de longe o Buda chegando, produziu por poderes mágicos um trono de leão em pedestal de lótus de joias em seu palácio, com um milhão de camadas de decorações, envolto em um milhão de redes douradas, coberto com um milhão de cortinas de flores, um milhão de cortinas de guirlandas, um milhão de cortinas de perfumes e um milhão de cortinas de joias, cercadas por um milhão de copas cada de flores, guirlandas, perfumes e joias; um milhão de luzes o iluminavam. Um milhão de reis celestiais do céu Suyama se curvaram em respeito, um milhão de reis Brahma dançaram de alegria, um milhão de seres iluminados cantaram louvores. Um milhão de sinfonias celestiais cada uma tocou um milhão de tons de verdade, continuando interminavelmente; um milhão de nuvens de várias flores, um milhão de nuvens de várias guirlandas, um milhão de nuvens de vários ornamentos e um milhão de nuvens de vários mantos cobriam ao todo redor; um milhão de nuvens de várias joias que satisfaziam desejos brilhavam com luz. O trono nasceu de um milhão de tipos de raízes de bondade, protegido por um milhão de Budas, aumentado por um milhão de tipos de virtudes, dignificado e purificado por um milhão de tipos de fé e um milhão de tipos de votos, produzidos por um milhão de tipos de ação, estabelecido por um milhão de tipos de verdades, conjurado por um milhão de tipos de poderes espirituais, sempre produzindo um milhão de tipos de sons revelando todas as verdades."[26]

Céu Tusita (Livros 23-25)
Vajradhvaja ensina as maneiras que os bodisatvas dedicam e transferem seu mérito.

"com a mente desapegada, ilimitada e liberada, cultivar a prática do Bem Universal e alcançar todos os poderes espirituais dos seres iluminados—poderes espirituais de força ilimitadamente grande, poderes espirituais de conhecimento independente imensurável, poder espiritual para aparecer em todas as terras búdicas sem se mover fisicamente, poder espiritual de liberdade irrestrita e ininterrupta, poder espiritual para concentrar todas as terras búdicas em um só lugar, poder espiritual para permear todos as terras búdicas com um corpo, poder espiritual de perambulação desimpedida e liberta, poder espiritual de liberdade instantânea sem fazer nada, poder espiritual permanecendo na ausência de essência e não-dependência, e poder espiritual para estabelecer progressivamente mundos incontáveis em um único poro, viajando para todos os locais de iluminação dos Budas em todo o cosmos para ensinar os seres sencientes e fazer com que todos eles entrem pela porta do grande conhecimento; com a mente desapegada, ilimitada e liberada, entrar na porta do Bem Universal, produzir as práticas dos seres iluminados, e com conhecimento independente entrar em inúmeras terras búdicas em um único instante, conter imensuráveis terras búdicas em um corpo, obter o conhecimento de como purificar as terras búdicas e sempre observar as terras búdicas ilimitadas com conhecimento e sabedoria, nunca desenvolvendo a mentalidade da salvação individual; com a mente desapegada, ilimitada e liberada, cultivar as práticas dos meios convenientes do Bem Universal, entrar no reino da sabedoria, nascer na casa dos iluminados, permanecer no caminho dos seres iluminados, cumprir infinitas aspirações supremas, cumprir infinitos votos sem cessar, e conhecer todos os reinos da realidade em todos os tempos; com a mente desapegada, ilimitada, liberada, realizar o puro ensinamento do Bem Universal, capaz de conter os inumeráveis mundos do cosmos em todo o espaço num ponto tão grande quanto a ponta de um cabelo, causando com que tudo seja visto claramente, com o mesmo aplicando-se a todos os pontos do espaço do cosmos; com a mente desapegada, ilimitada e liberada, realizar as técnicas mentais profundas do Bem Universal, capaz em um único momento mental de manifestar os estados mentais de um ser senciente por incontáveis éons, e da mesma forma manifestar os estados mentais de todos os seres sencientes por incontáveis éons"[26]

Céu Paranirmitavasavartin (Livro 26)
Este é o Sutra dos Dez Estágios (Daśabhūmika sutra), que se concentra nos dez bhūmis (níveis ou estágios) do caminho do bodhisattva.

O Salão da Luz Universal parte 2 (livros 27-38)
O Buda retorna ao salão da luz universal e Samantabhadra ensina os dez samadhis, poderes supernormais e dez tipos de paciência (kshanti). Vários outros ensinamentos sobre o caminho do bodhisattva são dados, que recapitulam os temas abordados nos livros anteriores. A incomensurabilidade do Estado de Buda é discutida e diz-se que Samantabhadra incorpora todas as atividades da Budeidade onipresente.

"Então, pelo poder espiritual do Buda, bem como pela lei natural, em cada uma das dez direções, tantos mundos quanto átomos em dez números indescritíveis de dezenas de quintilhões de terras búdicas, todos tremeram de seis maneiras e choveram chuvas de nuvens de todas as flores que superam as dos céus, assim como nuvens de perfumes, incensos, mantos, dosséis, estandartes, flâmulas, joias e todos os tipos de enfeites; choveu nuvens de música, nuvens de seres iluminados, nuvens de formas físicas de budas incontáveis, nuvens de louvores infinitos aos budas, nuvens de vozes de budas preenchendo todos os universos, nuvens incontáveis de mundos magicamente organizados, nuvens incontáveis desenvolvendo a iluminação, nuvens incontáveis de luz brilhando, e nuvens incontáveis de manifestações místicas expondo o Ensinamento. Como neste mundo, no local da iluminação, sob a árvore da iluminação, no palácio do ser iluminado, o Buda, o Completamente Iluminado, foi visto expondo este ensinamento, assim foi em todos os mundos nas dez direções. Então, devido ao poder espiritual do Buda, bem como pela lei natural, vieram a esta terra tantos grandes seres iluminados quanto átomos em dez terras búdicas de cada uma das dez direções, de além tantos mundos quanto átomos em dez infinidades de terras búdicas. Preenchendo as dez direções, eles falaram estas palavras ao Bem Universal [Samantabhadra]; 'É muito bom, Filho de Buda, que você possa explicar este profundo ensinamento da entrega da profecia da iluminação, a maior promessa dos budas. Todos nós somos chamados de Bem Universal, assim como você, e cada um veio a esta terra de um mundo chamado Excelência Universal, da companhia de budas chamada Representante da Liberdade da Universalidade. Todos, pelo poder espiritual de Buda, expõem este ensinamento, com tais assembleias e tais declarações, todos iguais, sem aumento nem diminuição. Todos nós viemos a este local de iluminação pelo poder espiritual do Buda para sermos suas testemunhas. Como nós, inúmeros seres iluminados, servimos como testemunhas neste local de iluminação, o mesmo acontece em todos os mundos nas dez direções."[26]

Pavilhão de Jetavana (Livro 39)

Ilustrações em tinta dourada do último livro do Avatamsaka Sutra, feitas durante a Dinastia Goryeo, século XIV
Este é o Ga□avavyūha Sūtra, que contém a história da carreira espiritual do bodisatva Sudhana, seu estudo sob numerosos professores e sua libertação inconcebível.

Sutras individuais

Sudhana aprendendo com um dos cinquenta e dois professores ao longo de sua jornada em direção à iluminação. Manuscrito sânscrito, século XI-XII.
Pelo menos duas partes da coletânea Avatamsaka também circulou como sutras individuais: o Sutra dos Dez Estágios e o Sutra do Arranjo de Flores. Esses dois sutras também sobreviveram individualmente no original sânscrito (enquanto o restante do Avatamsaka apenas sobrevive na tradução).[15]

Sutras dos Dez Estágios

O sutra também é conhecido por sua descrição detalhada do curso da prática do bodisatva através de dez estágios em que o Sutra dos Dez Estágios, ou Daśabhūmika Sūtra (□□□, em tibetano: Wylie: 'phags pa sa bcu pa'i mdo), é o nome dado a este capítulo do Avata□saka Sūtra. Este sutra dá detalhes sobre os dez estágios (bhūmis) de desenvolvimento um bodisatva deve passar para alcançar a iluminação suprema. Os dez estágios também são representados no Lakkāvatāra Sūtra e no Śūraggama Sūtra. O sutra também aborda o tema do desenvolvimento da "aspiração à Iluminação" (bodicita) para atingir a budeidade suprema.[15]

O Sutra do Arranjo de Flores

O último capítulo do Avatamsaka circula como um texto separado e importante conhecido como o Ga□avavyūha Sutra (arranjo de flores, ou "buquê";[27] □□□□ "Entrando no Reino do Dharma"[28]).

Considerado o "clímax" do texto maior,[29] esta seção detalha a peregrinação do leigo Sudhana a várias terras (mundanas e supra-mundanas) a mando do bodhisattva Mañjuśrī encontrar um amigo espiritual que o instrua nos caminhos de um bodisatva. Segundo Luis Gomez, esse sutra também pode ser "considerado emblemático de toda a coleção."[24]

Apesar do primeiro estar no final do Avata□saka, o Ga□avavyūha e os Dez Estágios são geralmente acreditados como sendo os capítulos escritos mais antigos do sutra.[30]

À esquerda, pintura da Dinastia Goryeo de Avalokiteshvara da Lua-d'Água,[31] segurando um ramo de salgueiro.[32] Na China, sob o nome de Guan Yin, ele foi femininizado.[32] O símbolo do véu de luar e reflexo nas águas como emanação da Compaixão, atributo de Avalokiteshvara, aparece em versos do Avatamsaka Sutra:[31] "Com uma grande rede de luz, removo o sofrimento dos seres sencientes causado pela febre das miríades de paixões." "Assim como a lua no céu Supera as estrelas e parece crescer e minguar, Mostra seu reflexo em todas as águas, E aparece face a face com aqueles que a contemplam, Assim também a lua clara de Buda Ofusca outros veículos, mostrando extensão e brevidade, Aparecendo na clara mente-água de humanos e deuses E parecendo estar presente a todos" "O bodisatva é como o sol e a lua brilhantes. Um espelho branco brilhante aparece suspenso no céu. A sombra da lua reflete em inúmeros rios, Mas a entidade nos céus não se mistura com a água. Assim são os ensinamentos puros do bodisatva. Ele aparece na água das mentes de todos os seres, Mas não se mistura com o mundo"

À esquerda, pintura da Dinastia Goryeo de Avalokiteshvara da Lua-d'Água,[31] segurando um ramo de salgueiro.[32] Na China, sob o nome de Guan Yin, ele foi femininizado.[32] O símbolo do véu de luar e reflexo nas águas como emanação da Compaixão, atributo de Avalokiteshvara, aparece em versos do Avatamsaka Sutra:[31]

"Com uma grande rede de luz, removo o sofrimento dos seres sencientes causado pela febre das miríades de paixões."

"Assim como a lua no céu
Supera as estrelas e parece crescer e minguar,
Mostra seu reflexo em todas as águas,
E aparece face a face com aqueles que a contemplam,
Assim também a lua clara de Buda
Ofusca outros veículos, mostrando extensão e brevidade,

Aparecendo na clara mente-água de humanos e deuses
E parecendo estar presente a todos"

"O bodisatva é como o sol e a lua brilhantes.
Um espelho branco brilhante aparece suspenso no céu.
A sombra da lua reflete em inúmeros rios,
Mas a entidade nos céus não se mistura com a água.
Assim são os ensinamentos puros do bodisatva.
Ele aparece na água das mentes de todos os seres,
Mas não se mistura com o mundo"

À direita, versão em que a deusa segura uma haste de lótus,[32] em uma ilustração em ouro do Avatamsaka Sutra feita em 1337 durante a Dinastia Goryeo. Sudhana, no capítulo final do sutra (Entrada no Reino da Realidade), encontra progressivamente deusas compassivas, com iluminação e domínios cada vez maiores: [26] "houve um éon chamado Não Realização, no qual servi oitenta e quatro mil duodecilhões de budas; houve um éon chamado Bela Luz, no qual servi tantos budas quanto átomos neste continente;" "Ela usava uma crista sagrada adornada com o orbe da lua, e seu corpo mostrava reflexos de todas as estrelas e constelações. Ele também viu em seus poros todos os seres sencientes que haviam sido libertados por ela das calamidades de circunstâncias desfavoráveis, males e condições miseráveis. Ele também viu em seus poros todos os seres sencientes que ela havia estabelecido no céu, e todos os que ela havia aperfeiçoado na iluminação dos ouvintes e iluminados individuais, e na onisciência. Ele também viu em seus poros todos os vários meios, incorporações e aparências que ela assumiu para aperfeiçoá-los. Ele também ouviu vindo de seus poros os vários enunciados que ela usava para ensiná-los e desenvolvê-los. Ele também percebia em seus poros a sincronização, a adaptação às inclinações e interesses dos seres sencientes, as práticas iluminadoras, meios contundentes, formas de transformação mística através da concentração, poderes, estados, observações, contemplações, projeções místicas, poderosas expansões da grande pessoa e maestrias livres da libertação pelos quais foram aperfeiçoados." "Ele viu a deusa da noite sentada em um grande assento de lótus cheio de diamantes iluminando as moradas em todas as cidades, acompanhada por um número incontável de deusas da noite, com um corpo aparecendo para os seres em todos os reinos, com um corpo igual em forma a todos os seres, com um corpo que aparece a todos os seres, com um corpo imaculado por todos os mundos, com um corpo igual a todos os seres em número de manifestações, com um corpo que transcende todos os mundos, com um corpo adaptado para desenvolver e guiar todos os seres, com um corpo proclamando a verdade em todos os reinos, com um corpo alcançando todos os lugares, com um corpo finalmente livre de obstruções, com um corpo da essência daqueles que chegam à Talidade, com um corpo guiando todos os seres para a perfeição final."

À direita, versão em que a deusa segura uma haste de lótus,[32] em uma ilustração em ouro do Avatamsaka Sutra feita em 1337 durante a Dinastia Goryeo. Sudhana, no capítulo final do sutra (Entrada no Reino da Realidade), encontra progressivamente deusas compassivas, com iluminação e domínios cada vez maiores:[26]

"houve um éon chamado Não Realização, no qual servi oitenta e quatro mil duodecilhões de budas; houve um éon chamado Bela Luz, no qual servi tantos budas quanto átomos neste continente;"

"Ela usava uma crista sagrada adornada com o orbe da lua, e seu corpo mostrava reflexos de todas as estrelas e constelações. Ele também viu em seus poros todos os seres sencientes que haviam sido libertados por ela das calamidades de circunstâncias desfavoráveis, males e condições miseráveis. Ele também viu em seus poros todos os seres sencientes que ela havia estabelecido no céu, e todos os que ela havia aperfeiçoado na iluminação dos ouvintes e iluminados individuais, e na onisciência. Ele também viu em seus poros todos os vários meios, incorporações e aparências que ela assumiu para aperfeiçoá-los. Ele também ouviu vindo de seus poros os vários enunciados que ela usava para ensiná-los e desenvolvê-los. Ele também percebia em seus poros a sincronização, a adaptação às inclinações e interesses dos seres sencientes, as práticas iluminadoras, meios contundentes, formas de transformação mística através da concentração, poderes, estados, observações, contemplações, projeções místicas, poderosas expansões da grande pessoa e maestrias livres da libertação pelos quais foram aperfeiçoados."

"Ele viu a deusa da noite sentada em um grande assento de lótus cheio de diamantes iluminando as moradas em todas as cidades, acompanhada por um número incontável de deusas da noite, com um corpo aparecendo para os seres em todos os reinos, com um corpo igual em forma a todos os seres, com um corpo que aparece a todos os seres, com um corpo imaculado por todos os mundos, com um corpo igual a todos os seres em número de manifestações, com um corpo que transcende todos os mundos, com um corpo adaptado para desenvolver e guiar todos os seres, com um corpo proclamando a verdade em todos os reinos, com um corpo alcançando todos os lugares, com um corpo finalmente livre de obstruções, com um corpo da essência daqueles que chegam à Talidade, com um corpo guiando todos os seres para a perfeição final."

Ao final, Sudhana é apresentado a apresentações mágicas do cosmos por Maitreya e culmina com a visão da suprema budeidade Samantabhadra, o "Universalmente Bom":[26]

"Ele também viu conjuntos imensuráveis de reflexos nos espelhos, reflexos de assembleias de budas, círculos de seres iluminados, congregações de discípulos, grupos de auto-iluminados, terras contaminadas, terras puras, terras contaminadas e puras, reflexos de todos os budas em um mundo, mundos com budas, mundos pequenos, mundos grandes, mundos sutis, mundos grosseiros, mundos na rede cósmica de Indra, mundos invertidos, mundos nivelados, mundos de infernos, animais e fantasmas, mundos cheios de celestiais e humanos. Ele também viu inúmeros seres iluminados nos passeios ou sentados em seus assentos, engajados em várias atividades. Alguns estavam andando, alguns estavam fazendo exercícios espirituais, alguns praticavam observação, alguns projetavam compaixão universal, alguns trabalhavam em várias ciências relacionadas ao bem-estar do mundo, alguns instruíam, alguns recitavam, alguns estavam escrevendo, alguns estavam fazendo perguntas, alguns estavam engajados no amadurecimento da conduta, concentração e conhecimento, alguns estavam fazendo votos."

"Ele viu nuvens de raios de luz tão numerosos quanto átomos em todas as terras búdicas emanarem de cada um dos poros do Universalmente Bom e iluminar todos os mundos em todo o espaço do cosmos, aliviando a dor de todos os seres. Ele viu tantas auras de luz quanto átomos em todas as terras búdicas emanarem do corpo do Universalmente Bom, aumentando o êxtase de todos os seres iluminados. Ele viu nuvens de chamas perfumadas de várias cores emanarem da cabeça e dos poros do Universalmente Bom, permeando as audiências de todos os budas e chovendo sobre eles. Ele viu tantas nuvens de todos os tipos de flores quanto átomos em todas as terras búdicas emanarem de cada um dos poros do Universalmente Bom, enchendo as audiências de todos os Budas e chovendo sobre eles. (...) Ele viu tantas multidões de seres iluminados quanto átomos em todas as terras búdicas emanarem de cada poro, em toda e cada terra búdica ilustrando os oceanos de votos de todos os seres iluminados para a perfeição da prática de seres iluminadores universalmente bons. Ele viu tantas nuvens de práticas do ser iluminador Universalmente Bom quanto átomos em todas as terras búdicas emanarem de cada poro, chovendo chuvas de realização dos desejos de todos os seres, aumentando a enchente de alegria da obtenção da onisciência. Ele também viu tantas nuvens de perfeita iluminação quanto átomos em todas as terras búdicas emanarem de todos os poros, mostrando a iluminação perfeita em todas as terras búdicas, aumentando a grande energia espiritual da obtenção da onisciência. (...) [Disse Universalmente Bom] 'Olhe para este corpo que alcancei, produzido ao longo de infinitos éons, difícil de aparecer mesmo em decilhões de éons, difícil de ver. Seres que não plantaram raízes de bondade não podem nem ouvir falar de mim, muito menos me ver.'"

Tradução

O Avataṃsaka Sūtra foi traduzido em sua totalidade da edição Śikṣānanda por Thomas Cleary, e foi dividido originalmente em três volumes. A última edição, de 1993, está contida em um grande volume único, abrangendo 1656 páginas.[33]

A Escritura Do Ornamento Da Flor: Uma tradução do Avatamsaka Sūtra (1993) de Thomas Cleary, ISBN 0-87773-940-4

Além da tradução de Thomas Cleary, City of Ten Thousand Buddhas está traduzindo o Avataṃsaka Sūtra junto com um longo comentário do Venerável Hsuan Hua.[34] Atualmente, mais de vinte volumes estão disponíveis, e estima-se que possa haver 75-100 volumes na edição completa.[35]

Ver também

- Teia de Indra
- Hipótese da simulação

Notas

O Divyavadana também chama um milagre em Śrāvastī de Buddhāvataṃsaka, ou seja, ele criou inúmeras emanações de si mesmo sentado em flores de lótus.[6][7]

Referências

Tanahashi, Kazuaki (2021). «Agindo em rede pela transformação do mundo». Revista Bodisatva (1)

Cleary, Entry into the Inconceivable: An Introduction to Hua-Yen Buddhism, http://www.shambhala.com/an-introduction-to-the-flower-ornament-sutra/

Cleary, Thomas (1993). The Flower Ornament Scripture: A Translation of the Avatamsaka Sutra. p. 2.

Keown, Damien (2003). A Dictionary of Buddhism. [S.l.]: Oxford University Press. ISBN 978-0-19-860560-7

Hirakawa, Akira; Groner, Paul (1990). A history of Indian Buddhism: from Śākyamuni to early Mahāyāna. [S.l.]: University of Hawaii Press. ISBN 978-0-8248-1203-4. The term "avatamsaka" means "a garland of flowers," indicating that all the virtues that the Buddha has accumulated by the time he attains enlightenment are like a beautiful garland of flowers that adorns him.

Akira Sadakata (15 de abril de 1997). Buddhist Cosmology: Philosophy and Origins. [S.l.]: Kōsei Pub. Co. p. 144. ISBN 978-4-333-01682-2. ...adornment, or glorious manifestation, of the Buddha[...]It means that countless buddhas manifest themselves in this realm, thereby adorning it.

Susumu, Ōtake (2007). "On the Origin and Early Development of the Buddhāvataṃsaka-Sūtra". In: Hamar, Imre. Reflecting Mirrors: Perspectives on Huayan Buddhism. Otto Harrassowitz Verlag, pp. 89–93, ISBN 978-3-447-05509-3

Soothill, W.E.; Hodous, Lewis (1937). A Dictionary of Chinese Buddhist Terms. [S.l.]: London: Trübner. Cópia arquivada em 2 de março de 2009

Gimello, Robert M. (2005) [1987]. «Huayan». In: Jones, Lindsay. Encyclopedia of Religion. 6 2ª ed. Detroit: Macmillan. pp. 4145–4149. ISBN 978-0-02-865733-2

Hamar, Imre (ed.) (2007). Reflecting Mirrors: Perspectives on Huayan Buddhism. (Asiatsche Forschungen).

Wiesbaden: Harrassowitz. p. 92

«Taisho Tripitaka No. 278». Consultado em 2 de junho de 2012. Arquivado do original em 18 de junho de 2012

«Taisho Tripitaka No. 279». Consultado em 2 de junho de 2012. Arquivado do original em 23 de maio de 2012

Hamar, Imre (2007), The History of the Buddhāvataṃsaka Sūtra. In: Hamar, Imre (editor), Reflecting Mirrors: Perspectives on Huayan Buddhism (Asiatische Forschungen Vol. 151), Wiesbaden: Harrassowitz, ISBN 344705509X, pp.159-161

Hamar, Imre (Editor). Reflecting Mirrors: Perspectives on Huayan Buddhism (ASIATISCHE FORSCHUNGEN), 2007, page 87

Yoshinori, Takeuchi (ed.) (1995). Buddhist Spirituality: Indian, Southeast Asian, Tibetan, and Early Chinese. p. 160

Cleary, Thomas (1993). The Flower Ornament Scripture : A Translation of the Avatamsaka Sūtra, pp. 31-46. ISBN 0-87773-940-4

Yoshinori, Takeuchi (ed.) (1995). Buddhist Spirituality: Indian, Southeast Asian, Tibetan, and Early Chinese. p. 161

Fox, Alan (abril de 2015). The Practice of Huayan Buddhism. In:□ □□□□□□□□□□□□□□□ □□□□□. □□□□□□□□□□. Arquivado em 2017-09-10 no Wayback Machine

Williams, Paul; Tribe, Anthony; Wynne, Alexander (2012). Buddhist Thought: A Complete Introduction to the Indian Tradition. p. 168.

Williams, Paul. Mahāyāna Buddhism: The Doctrinal Foundations. p. 121.

Williams, Paul. Mahāyāna Buddhism: The Doctrinal Foundations. p. 122.

Cleary, Thomas (1984-7). The Flower Ornament Scripture: A Translation of the Avatamsaka Sūtra I. Livro 4

Abé, Ryûichi (1999). The Weaving of Mantra: Kûkai and the Construction of Esoteric Buddhist Discourse. Nova Iorque: Columbia University Press. p. 285

Yoshinori, Takeuchi (ed.) (1995). Buddhist Spirituality: Indian, Southeast Asian, Tibetan, and Early Chinese, p. 164. Motilal Banarsidass.

Cleary, Thomas (1993). The Flower Ornament Scripture : A Translation of the Avatamsaka Sūtra, pp. 31-46. ISBN 0-87773-940-4

Cleary, Thomas (12 de outubro de 1993). The Flower Ornament Scripture: A Translation of the Avatamsaka Sutra (em inglês). Boston: Shambhala Publications

Warder, A. K. Warder (2000). Indian Buddhism. [S.l.]: Motilal Banarsidass. ISBN 978-81-208-1741-8. The title Gaṇḍavyūha is obscure, being generally interpreted as 'array of flowers', 'bouquet'. it is just possible that the rhetorical called gaṇḍa, a speech having a double meaning (understood differently by two hearers), should be thought of here.

Hsüan-hua; International Institute for the Translation of Buddhist Texts (Dharma Realm Buddhist University) (1 de janeiro de 1980). Flower Adornment Sutra: Chapter 39, Entering the Dharma Realm. [S.l.]: Dharma Realm Buddhist Association. ISBN 978-0-917512-68-1

Doniger, Wendy (janeiro de 1999). Merriam-Webster's Encyclopedia of World Religions. [S.l.]: Merriam-Webster. ISBN 978-0-87779-044-0

Fontein, Jan (1967). The pilgrimage of Sudhana: a study of Gandavyuha illustrations. [S.l.]: Walter de Gruyter. ISBN 978-3-11-156269-8

Soyon, Kang (2016). «The Moon Reflected in the Water: The Miraculous Response of Avalokiteśvara in "Water-moon Avalokiteśvara Paintings" of the Goryeo Dynasty». The Eastern Buddhist. 47 (1): 29–56. ISSN 0012-8708. Consultado em 4 de março de 2022

Chün-fang, Yü (1997). «Ambiguity of Avalokiteśvara and the Scriptural Sources for the Cult of Kuan-yin in China» (PDF). Chung-Hwa Buddhist Journal (10): 409-464. ISSN 1017-7132

Cleary, Thomas (1993). The flower ornament scripture : a translation of the Avatamsaka Sutra. Boston: Shambhala. ISBN 9780877739401. Cópia arquivada em 19 de abril de 2014

«The Great Means Expansive Buddha Flower Adornment Sutra». The Sagely City of Ten Thousand Buddhas. Buddhist Text Translation Society

«Flower Adornment (Avatamsaka) Sutra - Chapter 1, Part 1». Buddhist Text Translation Society (em inglês). Consultado em 4 de março de 2022

Leitura adicional

Prince, Tony (2020). Universal Enlightenment - An introduction to the Teachings and Practices of Huayen Buddhism.

Ligações externas

O Wikiquote tem citações relacionadas a Avatamsaka Sutra.

O Commons possui imagens e outros ficheiros sobre Avatamsaka Sutra

O Sutra Avatamsaka com explicação

Introducing the Avatamsaka Sutra - um esboço do sutra por um discípulo do Mestre Hsuan Hua

Artigos de Imre Hamar

□□□□□□ Avata□sakasūtra - Texto chinês com vocabulário Inglês correspondente na Biblioteca Digital NTI Reader

Busca Wikisource

O Wikisource em chinês tem texto original relacionado com este artigo:

□□□

Portal do budismo

[Expandir]vde

Budismo maaiana

Controle de autoridade

Wd: Q790258EBID: ID

Categoria: Sutras maaianas

Esta página foi editada pela última vez em 28 de novembro de 2023, às 14h18min.
Este texto é disponibilizado nos termos da licença Atribuição-CompartilhaIgual 4.0 Internacional (CC BY-SA 4.0) da Creative Commons; pode estar sujeito a condições adicionais. Para mais detalhes, consulte as condições de utilização.
Política de privacidadeSobre a WikipédiaAvisos geraisCódigo de CondutaProgramadoresEstatísticasDeclaração sobre cookiesVersão móvel
Wikimedia Foundation
Powered by MediaWiki

Buddhāvataṃsaka Sūtra

This is a copy of a Wikipedia article. See latest Wikipedia version here.

Covers of a Korean golden pigment sutra chapter. Indigo dyed paper, with rows of golden flower blossoms, and a title cartouche, c. 1400.

Chinese canon

Mainstream texts

AgamasVinayaAbhidharmaJataka

Mahayana sutras

PrajnaparamitaLotus SutraBuddhāvataṃsakaRatnakutaMahaparinirvanaMahasamnipataGeneral sutras

Tantras

VairocanābhisaṃbodhiVajrasekharaGuhyasamājaHevajraSusuddhikara sūtra

Contents (traditional order)

Tibetan canon

KangyurTengyur(Nyingma Gyubum)

Mainstream texts

Early sutrasVinayaAbhidharmaJataka

Mahayana sutras

PrajnaparamitaBuddhāvataṃsakaRatnakutaGeneral Sutra Section(Lotus SutraMahaparinirvana Sutra)

Tantras

Four classesChakrasamvaraHevajraKalachakraGuhyasamajaInner (Nyingma)

The Buddhāvataṃsaka-nāma-mahāvaipulya-sūtra (The Mahāvaipulya Sūtra named “Buddhāvataṃsaka”) is one of the most influential Mahāyāna sutras of East Asian Buddhism.[1] It is also often referred to as the Avataṃsaka Sūtra.[1] In Classical Sanskrit, avataṃsaka means garland, wreath, or any circular ornament, such as an earring.[2] Thus, the title may be rendered in English as A Garland of Buddhas, Buddha Ornaments, or Buddha’s Garland.[2] In Buddhist Hybrid Sanskrit, the term avataṃsaka means “a great number,” “a multitude,” or “a collection.” This is matched by the Tibetan title of the sutra, which is A Multitude of Buddhas ("sangs rgyas phal po che").[2]

Modern scholars consider the Buddhāvataṃsaka to be a compilation of numerous smaller sutras, many of which originally circulated independently and then were later brought together into the larger mature Buddhāvataṃsaka. Many of these independent Buddhāvataṃsaka sutras survive in Chinese translation.[1]

The text has been described by the translator Thomas Cleary "the most grandiose, the most comprehensive, and the most beautifully arrayed of the Buddhist scriptures."[3] The Buddhāvataṃsaka describes a cosmos of infinite realms upon realms filled with an immeasurable number of Buddhas. This sutra was especially influential in East Asian Buddhism.[4] The vision expressed in this work was the foundation for the creation of the Huayan school of Chinese Buddhism, which was characterized by a philosophy of interpenetration. The Huayan school is known as Hwaeom in Korea and Kegon in Japan. The sutra is also influential in Chan Buddhism.[4]

Contents

1 Title
2 History
3 Overview
4 Chapter overview
4.1 At the Bodhimaṇḍa (Books 1–5)
4.2 The Hall of Universal Light (Books 6–12)
4.3 Indra's Palace (Books 13–18)

4.4 Yama's Palace (Books 19–22)
4.5 Tusita Heaven (Books 23–25)
4.6 Paranirmitavasavartin Heaven (Book 26)
4.7 The Hall of Universal Light part 2 (Books 27–38)
4.8 Jetavana Pavillion (Book 39)
5 Individual sutras
5.1 Ten Stages Sutra
5.2 The Flower Array Sutra
5.3 The Manifestation of the Tathagatha sutra
6 English translations
7 References
8 Further reading
9 External links

Title

This work has been used in a variety of countries. Some major traditional titles include the following:

Sanskrit: Buddhāvata□saka-nāma-mahāvaipulya-sūtra, The Mahāvaipulya Sūtra named “Buddhāvata□saka”. Vaipulya ("extensive") refers to key Mahayana sutras.[5] "Garland/wreath/adornment" refers to a manifestation of the beauty of Buddha's virtues[6] or his inspiring glory.[N.B. 1] The term avata□saka also means “a great number,” “a multitude,” or “a collection.” This matches the content of the sutra, in which numerous Buddhas are depicted as manifestations of the cosmic Buddha Vairocana.[2]

Chinese: Dàfāngguǎng Fóhuāyán Jīng □□□□□□□, commonly known as the Huāyán Jīng (□□□), meaning "Flower-adorned (Splendid & Solemn) Sūtra." Vaipulya here is translated as "corrective and expansive", fāngguǎng (□□).[9] Huā (□) means at once "flower" (archaic; namely □) and "magnificence." Yán (□), short for zhuàngyán (□□), means "to decorate (so that it is solemn, dignified)."

Japanese: Daihōkō Butsu-kegon Kyō (□□□□□□□), usually known as the Kegon Kyō (□□□). This title is identical to Chinese above, just in Shinjitai characters.

Korean: □□□□□□□ Daebanggwang Bulhwaeom Gyeong or Hwaeom Gyeong (□□□), the Sino-Korean pronunciation of the Chinese name.

Vietnamese: Đ□i ph□□ng qu□ng Ph□t hoa nghiêm kinh, shortened to the Hoa nghiêm kinh, the Sino-Vietnamese pronunciation of the Chinese name.

Tibetan: □□□□□□□□□□□□□□, Wylie: mdo phal po che, pronounced Do phalpoché

Tangut (romanized): Tha cha wa tha fa sho ldwi rye

According to a Dunhuang manuscript, this text was also known as the Bodhisattvapiṭaka Buddhāvata□saka Sūtra.[8]

History

The Buddhāvataṃsakasūtra was written in stages, beginning from at least 500 years after the death of the Buddha. One source claims that it is "a very long text composed of a number of originally independent scriptures of diverse provenance, all of which were combined, probably in Central Asia, in the late third or the fourth century CE."[10] Japanese scholars such as Akira Hirakawa and Otake Susumu meanwhile argue that the Sanskrit original was compiled in India from sutras already in circulation which also bore the name "Buddhavatamsaka".[11]

Two full Chinese translations of the Buddhāvataṃsakasūtra were made. Fragmentary translation probably began in the 2nd century CE, and the famous Ten Stages Sutra, often treated as an individual scripture, was first translated in the 3rd century. The first complete Chinese version was translated by Buddhabhadra around 420 in 60 scrolls with 34 chapters,[12] and the second by Śikṣānanda around 699 in 80 scrolls with 40 chapters.[13][14] There is also a translation of the Gaṇḍavyūha section by Prajñā around 798. The second translation includes more sutras than the first, and the Tibetan translation, which is still later, includes many differences with the 80 scrolls version. Scholars conclude that sutras were being added to the collection.

The single extant Tibetan version was translated from the original Sanskrit by Jinamitra et al. at the end of ninth century.[15]

According to Paramārtha, a 6th-century monk from Ujjain in central India, the Buddhāvataṃsakasūtra is also called the "Bodhisattva Piṭaka."[8] In his translation of the Mahāyānasaṃgrahabhāṣya, there is a reference to the Bodhisattva Piṭaka, which Paramārtha notes is the same as the Avataṃsaka Sūtra in 100,000 lines.[8] Identification of the Buddhāvataṃsakasūtra as a "Bodhisattva Piṭaka" was also recorded in the colophon of a Chinese manuscript at the Mogao Caves: "Explication of the Ten Stages, entitled Creator of the Wisdom of an Omniscient Being by Degrees, a chapter of the Mahāyāna sūtra Bodhisattvapiṭaka Buddhāvataṃsaka, has ended."[8]

Overview

Illustration of the Avatamsaka Sutra at Songgwangsa in Suncheon, Korea. Joseon dynasty, 1644.

The sutra, among the longest Buddhist sutras, is a compilation of disparate texts on various topics such as the Bodhisattva path, the interpenetration of phenomena (dharmas), the omnipresence of Buddhahood, the miraculous powers of the Buddhas and bodhisattvas, the visionary powers of meditation, and the equality of things in emptiness.[16][17]

According to Paul Demiéville, the Buddhāvataṃsaka collection is "characterized by overflowing visionary images, which multiply everything to infinity, by a type of monadology that teaches the interpenetration of the one whole and the particularized many, of spirit and matter" and by "the notion of a gradual progress towards liberation through successive stages and an obsessive preference for images of light and radiance."[18] Likewise, Alan Fox has described the sutra's worldview as "fractal", "holographic", and "psychedelic".[19]

The East Asian view of the text is that it expresses the universe as seen by a Buddha (the Dharmadhatu), who sees all phenomena as empty and thus infinitely interpenetrating, from the point of view of enlightenment.[18] This interpenetration is described in the Buddhāvataṃsakasūtra as the perception "that the fields full of assemblies, the beings and aeons which are as many as all the dust particles, are all present in every particle of dust."[20] Thus, a Buddha's view of reality is also said to be "inconceivable; no sentient being can fathom it".[20]

Paul Williams notes that the sutra speaks of both Yogacara and Madhyamaka doctrines, stating that all things are empty of inherent existence and also of a "pure untainted awareness or consciousness (amala-citta) as the ground of all phenomena".[21] The Buddhāvataṃsakasūtra also highlights the visionary and mystical power of attaining the spiritual wisdom which sees the nature of the world:

Endless action arises from the mind; from action arises the multifarious world. Having understood that the world's true nature is mind, you display bodies of your own in harmony with the world. Having realized that this world is like a dream, and that all Buddhas are like mere reflections, that all principles [dharma] are like an echo, you move unimpeded in the world (Trans in Gomez, 1967: lxxxi)[21]

As a result of their meditative power, Buddhas have the magical ability to create and manifest infinite forms, and they do this in many skillful ways out of great compassion for all beings.[22]

In all atoms of all lands
Buddha enters, each and every one,
Producing miracle displays for sentient beings:
Such is the way of Vairocana....
The techniques of the Buddhas are inconceivable,
All appearing in accord with beings’ minds....
In each atom the Buddhas of all times
Appear, according to inclinations;
While their essential nature neither comes nor goes,
By their vow power they pervade the worlds.(Cleary 1984–7: I, Bk 4)

Jin Dynasty (1115–1234) statue of Vairocana (Chinese: □□□□; pinyin: Dàrì Rúlái), Shanhua Temple, Datong, Shanxi, China.
The point of these teachings is to lead all beings through the ten bodhisattva levels to the goal of Buddhahood (which is done for sake of all other beings). These stages of spiritual attainment are also widely discussed in various parts of the sutra (book 15, book 26).[18]

The sutra also includes numerous Buddhas and their Buddhalands which are said to be infinite, representing a vast cosmic view of reality, though it centers on a most important figure, the Buddha Mahavairocana ("Great Radiance" or "The Great Illuminator"). Vairocana is a cosmic being who is the source of light and enlightenment of the 'Lotus universe', and who is said to contain all world systems within his cosmic body.[18] According to Paul Williams, the Buddha "is said or implied at various places in this vast and heterogeneous sutra to be the universe itself, to be the same as ‘absence of intrinsic existence’ or emptiness, and to be the Buddha's all-pervading omniscient awareness."[22] The very body of Vairocana is also seen as a reflection of the whole universe:

The body of [Vairocana] Buddha is inconceivable. In his body are all sorts of lands of sentient beings. Even in a single pore are countless vast oceans.[23]

Also, for the Buddhāvata□sakasūtra, the historical Buddha Sakyamuni is simply a magical emanation of the cosmic Buddha Vairocana.[22]

Chapter overview

Shakyamuni Buddha attended by Manjushri (left) and Samantabhadra (right), Japan, Kamakura period.

A bronze depiction of the universal Buddha Vairocana, with a body made up of numerous bodhisattva emanations.

A painting of the bodhisattva Samantabhadra

Luis Gomez notes that there is an underlying order to the collection. The discourses in the sutra version with 39 chapters or books are delivered to eight different audiences or "assemblies" in seven locations such as Bodh Gaya and the Tusita Heaven.[24] Each "assembly" includes various locales, doctrinal topics and characters. The main "assemblies" which the collection is traditionally divided into are:[24][25]

At the Bodhimaṇḍa (Books 1–5)

In this assembly at the Bodhimaṇḍa (the seat of awakening under the bodhi tree), the bodhisattva Samantabhadra and the Buddha discuss the nature of reality and how Vairocana Buddha is omnipresent throughout the dharmadhātu.

The Hall of Universal Light (Books 6–12)

The bodhisattva Mañjuśrī asks the Buddha about the various ways that the four noble truths (which are the basis of all bodhisattva practice) are taught. The bodhisattva Bhadramukha also teaches the Bodhisattva Path.

Indra's Palace (Books 13–18)

The Buddha teaches in Trāyastriṃśa Heaven at the Palace of Indra. Dharmamati teaches on how the bodhisattva path progresses in ten abodes or viharas.

Yama's Palace (Books 19–22)

The Buddha teaches on how the world is a mental creation and provides the famous simile of the world being like a painting and the mind being the painter. The bodhisattva Gunavana teaches the ten practices (carya) of bodhisattvas and the ten inexhaustible treasuries.

Tusita Heaven (Books 23–25)

Vajradhvaja teaches the ways that bodhisattvas dedicate and transfer their merit.

Paranirmitavasavartin Heaven (Book 26)

This is the Ten Stages Sutra (Daśabhūmika sutra), which focuses on the ten bhūmis (levels or stages) of the bodhisattva path.

The Hall of Universal Light part 2 (Books 27–38)

The Buddha returns to the hall of universal light and Samantabhadra teaches the ten samadhis, supernormal powers, and ten types of patience (kshanti). Various other teachings on the bodhisattva path are given, which recapitulate the themes covered in the previous books. The immeasurability of Buddhahood is discussed and Samantabhadra is said to embody all the activities of the omnipresent Buddhahood.

Jetavana Pavillion (Book 39)

This is the Gaṇḍavyūha Sūtra, which contains the story of the bodhisattva Sudhana's spiritual career, study under numerous teachers and his inconceivable liberation.

Individual sutras

Various "chapters" of the Buddhāvataṃsaka collection also circulated as individual sutras. These include the Ten Stages Sutra, the Flower Array Sutra and the Manifestation of the Tathagatha sutra.[1] The first two of these sutras have also survived individually in the original Sanskrit (while the rest of the Avatamsaka only survives in translation).[26]

Ten Stages Sutra

Main article: Ten Stages Sutra

The sutra is also well known for its detailed description of the course of the bodhisattva's practice through ten stages where the Ten Stages Sutra, or Daśabhūmika Sūtra (▯▯▯, Wylie: 'phags pa sa bcu pa'i mdo), is the name given to this chapter of the Avataṃsaka Sūtra. This sutra gives details on the ten stages (bhūmis) of development a bodhisattva must undergo to attain supreme enlightenment. The ten stages are also depicted in the Laṅkāvatāra Sūtra and the Śūraṅgama Sūtra. The sutra also touches on the subject of the development of the "aspiration for Enlightenment" (bodhicitta) to attain supreme buddhahood.

The Flower Array Sutra

Main article: Gandavyuha

Sudhana learning from one of the fifty-two teachers along his journey toward enlightenment. Sanskrit manuscript, 11-12th century.

The last chapter of the Avatamsaka circulates as a separate and important text known as the Gaṇḍavyūha Sutra (" flower-array", or "bouquet";[27] □□□□ ‘Entering the Dharma Realm’[28]). Considered the "climax" of the larger text,[29] this section details the pilgrimage of the layman Sudhana to various lands (worldly and supra-mundane) at the behest of the bodhisattva Mañjuśrī to find a spiritual friend who will instruct him in the ways of a bodhisattva. According to Luis Gomez, this sutra can also be "regarded as emblematic of the whole collection."[24]

Despite the former being at the end of the Avataṃsaka, the Gaṇḍavyūha and the Ten Stages are generally believed to be the oldest written chapters of the sutra.[30]

The Manifestation of the Tathagatha sutra

The Tathāgatotpattisaṃbhavasūtra (The Manifestation of the Tathagatha sutra), which corresponds to chapter 32 of the full Buddhāvataṃsaka translation of Buddhabhadra (Taisho Tripitaka no. 278), focuses on the nature of the Buddha (Tathāgata) and his activities. According to Imre Hamar, this sutra "is a precursor to the tathāgatagarbha theory, the idea of universal access to buddhahood, as it stresses that all living beings have the wisdom of the Buddha, but due to their defilements, they are not able to see it. The Buddha’s mission is to reveal this fact to living beings."[1]

A version of this text was also translated into Chinese by Dharmarakṣa in 292 CE as an independent sutra, the Fo shuo rulai xingxian jing (□□□□□□□; The Appearance of Tathāgata as Related by the Buddha; *Tathāgatotapattisaṃbhavanirdeśa).[1]

English translations

The first relatively complete English translation of the contents of the Buddhāvataṃsakasūtra was authored by the late Thomas Cleary and published by Shambhala Publications in 1984 as The Flower Ornament Scripture: A Translation of the Avatamsaka Sūtra.[31] Cleary's translation was actually only partially translated from Śikṣānanda's most complete and now standard Tang Dynasty edition. Cleary chose instead to translate fully a third of this scripture (the very long and detailed Chapter 26 and the immense 53-part Chapter 39) from the much later P.L. Vaidya Sanskrit editions, even though he claimed on page two of his introduction to have made his translation from the Śikṣānanda edition.[32] This is clearly not true, for Cleary's translations of Chapters 26 and 39 do not follow Śikṣānanda's Chinese at all, whereas they do follow the often very different P.L. Vaidya Sanskrit edition fairly closely from beginning to end.[32]

Bhiksu Dharmamitra has recently produced from Tripitaka Master Śikṣānanda's 699 ce Sanskrit-to-Chinese edition (T0279) the first and so far only complete English translation of any edition of the Buddhāvataṃsakasūtra. It is published by Kalavinka Press in three volumes (totaling 2,500 pages) as The Flower Adornment Sutra: An Annotated Translation of the Avataṃsaka Sutra with A Commentarial Synopsis of the Flower Adornment Sutra (October 1st, 2022 / ISBNS: Volume One - 9781935413356; Volume Two - 9781935413363; Volume Three - 9781935413370). (His complete translation of Chapter 39 which corresponds precisely to the Gaṇḍavyūha is contained in Volume Three of this work. It includes the traditionally appended conclusion to Chapter 39, "The Conduct and Vows of Samantabhadra" which was originally translated into Chinese in 798 ce by Tripitaka Master Prajñā).[32]

Kalavinka Press also published the Daśabhūmika Sūtra (corresponding to Chapter 26 of the Avataṃsaka Sūtra) as an independent text as: The Ten Grounds Sutra: The Daśabhūmika Sūtra: the Ten Highest Levels of Practice on the Bodhisattva's Path to Buddhahood (2019). This was translated by Bhikshu Dharmamitra from Tripitaka Master Kumārajīva’s circa 410 ce Sanskrit-to-Chinese translation of the Daśabhūmika Sūtra (T0286).

The publisher Bukkyo Dendo Kyokai (BDK) has finished editing and is currently (as of July, 2022) in the process of preparing for publication an unannotated multi-volume edition of Bhikshu Dharmamitra's Flower Adornment Sutra which also includes Bhikshu Dharmamitra's translation of the traditionally appended conclusion to Chapter 39, "The Conduct and Vows of Samantabhadra" originally translated by Tripitaka Master Prajñā.

Both the Gaṇḍavyūha and the Daśabhūmika (which together constitute approximately one third of the Avataṃsaka Sūtra) have been independently translated from the Tibetan version by Peter Alan Roberts along with 84000.co as:

The Ten Bhūmis Chapter from the Mahāvaipulya Sūtra “A Multitude of Buddhas” [33]
“The Stem Array” Chapter from the Mahāvaipulya Sūtra “A Multitude of Buddhas” [34]
These translations are freely available on the 84000 website.

The City of Ten Thousand Buddhas is also producing a translation of the Avataṃsaka Sūtra (which they title The Great Means Expansive Buddha Flower Adornment Sutra) along with a lengthy commentary by Venerable Hsuan Hua.[35] Currently over twenty volumes are available, and it is estimated that there may be 75-100 volumes in the complete edition.

References

The Divyavadana also calls a Śrāvastī miracle Buddhāvataṃsaka, namely, he created countless emanations of himself seated on lotus blossoms.[7][8]
Hamar, Imre. Buddhāvataṃsakasūtra, 2015, in Brill's Encyclopedia of Buddhism (Volume One), Handbook of Oriental Studies. Section 2 South Asia, Volume: 29-1. Editor-in-Chief: Jonathan Silk.
"The Stem Array | 84000 Reading Room". 84000 Translating The Words of The Budda. Translated by Peter Alan Roberts. Retrieved 2022-06-06.
Thomas Cleary. Entry into the Inconceivable: An Introduction to Hua-Yen Buddhism. Shambhala.
Thomas Cleary (1993). The Flower Ornament Scripture: A Translation of the Avatamsaka Sutra. p. 2.
Keown, Damien (2003). A Dictionary of Buddhism. Oxford University Press. ISBN 978-0-19-860560-7.
Akira Hirakawa; Paul Groner (1990). A history of Indian Buddhism: from Śākyamuni to early Mahāyāna. University of Hawaii Press. ISBN 978-0-8248-1203-4. Retrieved 12 June 2011. The term "avatamsaka" means "a garland of flowers," indicating that all the virtues that the Buddha has accumulated by the time he attains enlightenment are like a beautiful garland of flowers that adorns him.
Akira Sadakata (15 April 1997). Buddhist Cosmology: Philosophy and Origins. Kōsei Pub. Co. p. 144. ISBN 978-4-333-01682-2. Retrieved 12 June 2011. ...adornment, or glorious manifestation, of the Buddha[...]It means that countless buddhas manifest themselves in this realm, thereby adorning it.
Ōtake Susumu (2007), "On the Origin and Early Development of the Buddhāvataṃsaka-Sūtra", in Hamar, Imre, Reflecting Mirrors: Perspectives on Huayan Buddhism, Otto Harrassowitz Verlag, pp. 89–93, ISBN 978-3-447-05509-3, retrieved 12 June 2011
Soothill, W.E.; Hodous, Lewis (1937). A Dictionary of Chinese Buddhist Terms. London: Trübner. Archived from the original on 2009-03-02. Unknown parameter |url-status= ignored (help)
Gimello, Robert M. (2005) [1987]. "Huayan". In Jones, Lindsay. Encyclopedia of Religion. 6 (2nd ed.). Detroit: Macmillan. pp. 4145–4149. ISBN 978-0-02-865733-2. Unknown parameter |entry-url-access=

ignored (help); Unknown parameter |entry-url= ignored (help)

Hamar, Imre (Editor). Reflecting Mirrors: Perspectives on Huayan Buddhism (ASIATISCHE FORSCHUNGEN), 2007, page 92

"Taisho Tripitaka No. 278". Archived from the original on 2012-06-18. Retrieved 2012-06-02. Unknown parameter |url-status= ignored (help)

"Taisho Tripitaka No. 279". Archived from the original on 2012-05-23. Retrieved 2012-06-02. Unknown parameter |url-status= ignored (help)

Hamar, Imre (2007), The History of the Buddhāvataṃsaka Sūtra. In: Hamar, Imre (editor), Reflecting Mirrors: Perspectives on Huayan Buddhism (Asiatische Forschungen Vol. 151), Wiesbaden: Harrassowitz, ISBN 344705509X, pp.159-161

Imre Hamar, ed. (2007). Reflecting Mirrors: Perspectives on Huayan Buddhism. Asiatische Forschungen. p. 87.

Takeuchi Yoshinori (editor). Buddhist Spirituality: Indian, Southeast Asian, Tibetan, and Early Chinese, page 160

Thomas Cleary (1993). The Flower Ornament Scripture: A Translation of the Avatamsaka Sūtra. pp. 31–46. ISBN 0877739404.

Takeuchi Yoshinori (editor). Buddhist Spirituality: Indian, Southeast Asian, Tibetan, and Early Chinese, page 161

Fox, Alan. The Practice of Huayan Buddhism, 2015.04, http://www.fgu.edu.tw/~cbs/pdf/2013%E8%AB%96%E6%96%87%E9%9B%86/q16.pdf Archived 2017-09-10 at the Wayback Machine.

Paul Williams; Anthony Tribe; Alexander Wynne. Buddhist Thought: A Complete Introduction to the Indian Tradition. p. 168.

Paul Williams; Anthony Tribe; Alexander Wynne. Buddhist Thought: A Complete Introduction to the Indian Tradition. p. 121.

Paul Williams. Mahāyāna Buddhism: The Doctrinal Foundations. p. 122.

Ryûichi Abé. The Weaving of Mantra: Kûkai and the Construction of Esoteric Buddhist Discourse. p. 285.

Takeuchi Yoshinori (editor) (1995). Buddhist Spirituality: Indian, Southeast Asian, Tibetan, and Early Chinese, p. 164. Motilal Banarsidass.

Cleary, Thomas (1993). The Flower Ornament Scripture : A Translation of the Avatamsaka Sūtra, pp. 31-46. ISBN 0-87773-940-4

Takeuchi Yoshinori (editor) (1995). Buddhist Spirituality: Indian, Southeast Asian, Tibetan, and Early Chinese, p. 160. Motilal Banarsidass.

Warder, A. K. (2000). Indian Buddhism. Motilal Banarsidass. p. 402. ISBN 978-81-208-1741-8. The title Gaṇḍavyūha is obscure, being generally interpreted as 'array of flowers', 'bouquet'. it is just possible that the rhetorical called gaṇḍa, a speech having a double meaning (understood differently by two hearers), should be thought of here.

Hsüan-hua; International Institute for the Translation of Buddhist Texts (Dharma Realm Buddhist University) (1 January 1980). Flower Adornment Sutra: Chapter 39, Entering the Dharma Realm. Dharma Realm Buddhist Association. p. xxi. ISBN 978-0-917512-68-1.

Doniger, Wendy (January 1999). Merriam-Webster's Encyclopedia of World ReligionsFree registration required. Merriam-Webster. p. 365. ISBN 978-0-87779-044-0.

Fontein, Jan (1967). The Pilgrimage of Sudhana: A Study of Gandavyuha Illustrations. Walter de Gruyter. ISBN 9783111562698.

Cleary, Thomas (1993). The Flower Ornament Scripture: A Translation of the Avatamsaka Sutra. Boston, U.S.: Shambhala. ISBN 9780877739401. Archived from the original on 19 April 2014. Retrieved 28 September 2014. Unknown parameter |url-status= ignored (help)

Bhikshu Dharmamitra (2022). The Flower Adornment Sutra - Volume One: An Annotated Translation of the Avataṃsaka Sutra with A Commentarial Synopsis of the Flower Adornment Sutra, Introduction. Kalavinka Buddhist Classics.

"The Ten Bhūmis | 84000 Reading Room". 84000 Translating The Words of The Budda. Retrieved 2022-10-12.

"The Stem Array | 84000 Reading Room". 84000 Translating The Words of The Budda. Retrieved 2022-06-05.

"The Great Means Expansive Buddha Flower Adornment Sutra". THE SAGELY CITY OF TEN THOUSAND BUDDHAS. Buddhist Text Translation Society. Retrieved 28 September 2014.

Further reading

Prince, Tony (2020), Universal Enlightenment - An introduction to the Teachings and Practices of Huayen Buddhism (2nd ed.) Amazon Kindle Book, ASIN: B08C37PG7G

External links

The Avatamsaka Sutra (the Flower Adornment Sutra) with explanation

Introducing the Avatamsaka Sutra - an outline of the sutra by a disciple of Master Hsuan Hua

Articles by Imre Hamar

□□□□□□ Avataṃsakasūtra Chinese text with matching English vocabulary at NTI Reader digital library

This article includes content from Buddhāvataṃsaka Sūtra on Wikipedia (view authors). License under CC BY-SA 3.0. Wikipedia logo

Categories: ClonesMahayana sutrasTathagatagarbha sutrasYogacara textsTextsVaipulya sutras

Navigation menu

Log in

PageDiscussion

ReadView sourceView history

Search

Search Encyclopedia of Buddhism

Main page

Recent changes

Random page

Categories

About

Help

Tools

What links here

Related changes

Special pages

Printable version

Permanent link

Page information

This page was last edited on 18 September 2025, at 01:50.

Content is available under Creative Commons Attribution-NonCommercial-ShareAlike (CC BY-NC-SA 4.0) unless otherwise noted.

Privacy policyAbout Encyclopedia of BuddhismDisclaimersMobile view

Creative Commons Attribution-NonCommercial-ShareAlike (CC BY-NC-SA 4.0)Powered by MediaWiki

WikipediaThe Free Encyclopedia

Donate

Create account

Log in

Buddhāvataṃsaka Sūtra

From Wikipedia, the free encyclopedia

Covers of a Korean golden pigment sutra chapter. Indigo dyed paper, with rows of golden flower blossoms, and a title cartouche, c. 1400.

Part of a series on
Mahāyāna Buddhism
A Lotus, one of the eight auspicious symbols in Mahāyāna
Teachings
Buddhas and Bodhisattvas
Mahayana sutras
Main traditions
Key figures
Regional traditions
vte
Chinese Buddhist Canon

Sections
Sections
vte
Tibetan Buddhist canon

1. Kangyur
Kangyur
2. Tengyur
Tengyur
vte

The Buddhāvata□saka-nāma-mahāvaipulya-sūtra (The Mahāvaipulya Sūtra named "Buddhāvata□saka") is one of the most influential Mahāyāna sutras of East Asian Buddhism.[1] It is often referred to in short as the Avata□saka Sūtra.[1] In Classical Sanskrit, avata□sa, vata□sa and utta□sa (from stem ta□s, meaning "to decorate")[2] all mean garland, wreath, or any circular ornament, such as an earring;[3] suffix -ka often functions either as a diminutive or plural. Thus, the title may be rendered in English as A Garland of Buddhas, Buddha Ornaments, or Buddha's Fine Garland.[3] In Buddhist Hybrid Sanskrit, the term avata□saka means "a great number," "a multitude," or "a collection." This is matched by the Tibetan title of the sutra, which is A Multitude of Buddhas (Tibetan: sangs rgyas phal po che).[3]

Modern scholars consider the Buddhāvata□saka to be a compilation of numerous smaller sutras, many of which originally circulated independently and then were later brought together into the larger mature Buddhāvata□saka. Many of these independent Buddhāvata□saka sutras survive in Chinese translation.[1]

The text has been described by the translator Thomas Cleary "the most grandiose, the most comprehensive, and the most beautifully arrayed of the Buddhist scriptures."[4] The Buddhāvata□saka describes a cosmos of infinite realms upon realms filled with an immeasurable number of Buddhas. This sutra was especially influential in East Asian Buddhism.[5] The vision expressed in this work was the foundation for the creation of the Huayan school of Chinese Buddhism, which was characterized by a philosophy of interpenetration. The Huayan school is known as Hwaeom in Korea, Kegon in Japan and Hoa Nghiêm in Vietnam. The sutra is also influential in Chan Buddhism.[5]

Title

This work has been used in a variety of countries. Some major traditional titles include the following:

Sanskrit: Buddhāvata□saka-nāma-mahāvaipulya-sūtra, The Mahāvaipulya Sūtra named "Buddhāvata□saka". Vaipulya ("extensive") refers to key Mahayana sutras.[6] "Garland/wreath/adornment" refers to a manifestation of the beauty of Buddha's virtues[7] or his inspiring glory.[N.B. 1] The term avata□saka also means "a great number," "a multitude," or "a collection." This matches the content of the sutra, in which numerous Buddhas are depicted as manifestations of the cosmic Buddha Vairocana.[3]
Chinese: Dàfāngguǎng Fóhuāyán Jīng □□□□□□□, commonly known as the Huāyán Jīng (□□□), meaning "Flower-adorned (Splendid & Solemn) Sūtra." Vaipulya here is translated as "corrective and expansive", fāngguǎng (□□).[10] Huā (□) means at once "flower" (archaic; namely □) and "magnificence." Yán (□), short for zhuàngyán (□□), means "to decorate (so that it is solemn, dignified)."

Japanese: Daihōkō Butsu-kegon Kyō (□□□□□□□), usually known as the Kegon Kyō (□□□). This title is identical to Chinese above, just in Shinjitai characters.
Korean: □□□□□□□ Daebanggwang Bulhwaeom Gyeong or Hwaeom Gyeong (□□□), the Sino-Korean pronunciation of the Chinese name.
Vietnamese: Đ□i ph□□ng qu□ng Ph□t hoa nghiêm kinh, shortened to the Hoa nghiêm kinh, the Sino-Vietnamese pronunciation of the Chinese name.
Tibetan: □□□□□□□□□□□□□, Wylie: mdo phal po che, Standard Tibetan Do phelpoche
Tangut (romanized): Tha cha wa tha fa sho ldwi rye
According to a Dunhuang manuscript, this text was also known as the Bodhisattvapiṭaka Buddhāvata□saka Sūtra.[9]

History
The Buddhāvata□sakasūtra was written in stages, beginning from at least 500 years after the death of the Buddha. One source claims that it is "a very long text composed of a number of originally independent scriptures of diverse provenance, all of which were combined, probably in Central Asia, in the late third or the fourth century CE."[11] Japanese scholars such as Akira Hirakawa and Otake Susumu meanwhile argue that the Sanskrit original was compiled in India from sutras already in circulation which also bore the name "Buddhavatamsaka".[12]

The Ten Stages sutra (Daśabhūmika) and the Flower Array sutra (Ga□ḍavyūha) have both survived in Sanskrit. There are two other parts of the Avatamsaka which have survived in Sanskrit, the Bhadracaryāpra□idhāna (The Aspiration Prayer for Good Conduct), and the Anantabuddhakṣetragu□odbhāvana-nāma-mahāyāna-sūtra (Cultivating the Qualities of Infinite Buddhafields).[13] Apart from these four texts and some fragments, the rest of the sutra only survives in Chinese and Tibetan translations.[14]

Two full Chinese translations of the Buddhāvata□sakasūtra were made. Fragmentary translation probably began in the 2nd century CE, and the famous Ten Stages Sutra, often treated as an individual scripture, was first translated in the 3rd century. The first complete Chinese version was translated by Buddhabhadra around 420 in 60 scrolls with 34 chapters,[15] and the second by Śikṣānanda, assisted by Bodhiruci[16] around 699 in 80 scrolls with 40 chapters.[17][18] There is also a translation of the Ga□ḍavyūha section by Prajñā around 798. The second translation includes more sutras than the first, and the Tibetan translation, which is still later, includes many differences with the 80 scrolls version. Scholars conclude that sutras were being added to the collection.

The single extant Tibetan version was translated from the original Sanskrit by Jinamitra et al. at the end of ninth century.[19]

According to Paramārtha, a 6th-century monk from Ujjain in central India, the Buddhāvataṃsakasūtra is also called the "Bodhisattva Piṭaka."[9] In his translation of the Mahāyānasaṃgrahabhāṣya, there is a reference to the Bodhisattva Piṭaka, which Paramārtha notes is the same as the Avataṃsaka Sūtra in 100,000 lines.[9] Identification of the Buddhāvataṃsakasūtra as a "Bodhisattva Piṭaka" was also recorded in the colophon of a Chinese manuscript at the Mogao Caves: "Explication of the Ten Stages, entitled Creator of the Wisdom of an Omniscient Being by Degrees, a chapter of the Mahāyāna sūtra Bodhisattvapiṭaka Buddhāvataṃsaka, has ended."[9]

Overview

Illustration of the Avatamsaka Sutra at Songgwangsa in Suncheon, Korea. Joseon dynasty, 1644.
The sutra, among the longest Buddhist sutras, is a compilation of disparate texts on various topics such as the Bodhisattva path, the interpenetration of phenomena (dharmas), the omnipresence of Buddhahood, the miraculous powers of the Buddhas and bodhisattvas, the visionary powers of meditation, and the equality of things in emptiness.[20][21]

According to Paul Demiéville, the Buddhāvataṃsaka collection is "characterized by overflowing visionary images, which multiply everything to infinity, by a type of monadology that teaches the interpenetration of the one whole and the particularized many, of spirit and matter" and by "the notion of a gradual progress towards liberation through successive stages and an obsessive preference for images of light and radiance."[22] Likewise, Alan Fox has described the sutra's worldview as "fractal", "holographic", and "psychedelic".[23]

Holistic cosmos

The East Asian Buddhist view of the text is that it expresses the infinite universe as seen by a Buddha (the Dharmadhatu), who sees all phenomena as empty and thus infinitely interpenetrating, from the point of view of enlightenment.[22] This interpenetration is described in the Buddhāvataṃsakasūtra as the perception "that the fields full of assemblies, the beings and aeons which are as many as all the dust particles, are all present in every particle of dust."[24] Thus, a Buddha's view of reality is also said to be "inconceivable; no sentient being can fathom it".[24]

The following passage from the Buddhāvataṃsaka describes this holistic idea of universal interpenetration or interfusion which sees the total sum of all things as being contained in each individual phenomena:

Children of the Buddha, just as if there was a great sūtra, as extensive as the great universe, in which are written down all phenomena in the great universe. That is to say, in it is written about the phenomena in the great enclosing iron mountains, as extensively as the great enclosing iron mountains; it is written about the phenomena on earth, as extensively as the earth; it is written about the phenomena in the medium universe, as extensively as the medium universe; it is written about the phenomena in the small universe, as extensively as the small universe. In the same vein, all phenomena – be they of the four continents, or the great oceans, Sumeru mountains, the palaces of the gods in the heavens of the realm of desire, the palaces in the realm of form, and the palaces of the formless realm – are written down to an equal length. Even though this sūtra is as extensive as the great universe, it can be fully comprised within a single particle of dust. As it is with one particle, so it is with all particles of dust.[25]

This idea would later become central in East Asian Buddhist traditions like the Huayan school and Zen.

Mind-only and emptiness

Paul Williams notes that the sutra contains both the "mind-only" (cittamatra, Yogacara) teachings and the emptiness teachings (associated with Prajñaparamita and Madhyamaka). The sutra thus teaches that all things are empty of inherent existence and also speaks of "pure untainted awareness or consciousness (amala-citta) as the ground of all phenomena".[26]

Teachings about emptiness and mind-only can be found throughout the sutra, especially in chapters 10, 16, and 22 of the 60 fascicle version (T 278).[27] The sutra contains various statements affirming the mind-only teaching. For example, it states: "The triple world is only mind", and "Everything is created by the mind alone." It also affirms emptiness when it states: "The triple world is completely empty. That is the vision of the Buddhas;" and "all dharmas lack intrinsic nature; to understand the nature of dharmas like this is to see Vairocana."[27]

The power of the Buddhas

The Buddhāvataṃsakasūtra also highlights the visionary and mystical power of attaining the spiritual wisdom which sees the nature of the world:

> Endless action arises from the mind; from action arises the multifarious world. Having understood that the world's true nature is mind, you display bodies of your own in harmony with the world. Having realized that this world is like a dream, and that all Buddhas are like mere reflections, that all principles [dharma] are like an echo, you move unimpeded in the world (Trans in Gomez, 1967: lxxxi)[26]

As a result of their infinite power and omnipotence, Buddhas have the magical ability to create and manifest infinite number of forms all over the universe, and they do this effortlessly and without any calculation, through an infinite number of skillful means (upaya), out of great compassion for all beings.[28] As the sutra states:

In all atoms of all lands, Buddha enters, each and every one,
Producing miracle displays for sentient beings:
Such is the way of Vairocana....
The techniques of the Buddhas are inconceivable,
All appearing in accord with beings' minds....
In each atom the Buddhas of all times
Appear, according to inclinations;
While their essential nature neither comes nor goes,
By their vow power they pervade the worlds. (Cleary 1984–7: I, Bk 4)

Jin Dynasty (1115–1234) statue of Vairocana (Chinese: ▯▯▯▯; pinyin: Dàrì Rúlái), Shanhua Temple, Datong, Shanxi, China.

Vairocana Buddha

The sutra also discusses how there are an immeasurable number of Buddhas and their buddha-fields which are said to be infinite, representing a vast cosmic view of reality. One key Buddha in this sutra is the Buddha Vairocana ("Radiance" or "The Illuminator"). Vairocana is a supreme cosmic Buddha who is the source of light and enlightenment of the 'Lotus universe', and who is said to contain all world systems within his entire cosmic body.[22]

The Avatamsaka sutra also states that the wisdom of the Buddha (the Tathagata) is present everywhere in the universe, indeed, it is present within every living being. Thus, the sutra states (in chapter 32, Manifestation of the Tathagata):

Son of Buddha, the wisdom of Tathagata is present everywhere. Why? Son of Buddha, in the class of living beings there is no place where the wisdom of Tathagata is not present. Why is it that? The wisdom of Tathagata is not established due to grasping the discrimination/consciousness, because the omniscient wisdom, the self-existent wisdom and the non-obstructed wisdom perfectly appear in total disconnection with discrimination.[29]

According to Paul Williams, the Buddha "is said or implied at various places in this vast and heterogeneous sutra to be the universe itself, to be the same as 'absence of intrinsic existence' or emptiness, and to be the Buddha's all-pervading omniscient awareness."[28] The very body of Vairocana is also seen as a reflection of the whole universe:

The body of [Vairocana] Buddha is inconceivable. In his body are all sorts of lands of sentient beings. Even in a single pore are countless, immeasurable vast oceans.[30]

Also, for the Buddhāvataṃsakasūtra, the historical Buddha Sakyamuni is simply a magical emanation of the cosmic Buddha Vairocana.[28]

Bodhisattva stages

The point of all the skillful teachings of the Buddha is to lead all living beings through the bodhisattva stages (Bhūmis) and to final Buddhahood. These stages of spiritual attainment are also widely discussed in various parts of the sutra (book 15, book 26).[22] Indeed, according to a detailed study of the sutra by Itō Zuiei, some of the most important teachings in the sutra are related to the bodhisattva path, its primary cause (bodhicitta) and bodhisattva activity (bodhisattva-caryā).[25] The Daśabhūmika Sūtra chapter describes ten bhūmis in detail.

Sutra overview

A Korean wooden depiction of the "three holy ones" (Vairocana Buddha, Samantabhadra and Manjushri), a triad associated with the Avatamsaka sutra, Songgwangsa temple in Suncheon.
Luis O. Gómez notes that there is an underlying order to the Avatamsaka collection. The discourses in the sutra version with thirty nine books (or chapters) are delivered to eight different audiences or "assemblies" in seven locations such as Bodh Gaya and Tusita Heaven.[31] Each "assembly" includes various locales, doctrinal topics and characters.

The following list of assemblies is based on the exegesis of the Chinese Huayan school. In Huayan commentaries, the main "assemblies" which the collection is traditionally divided into are:[31][32][33]

1. The Bodhimaṇḍa (Books 1–6)

This assembly of bodhisattvas and other beings is gathered at the Bodhimaṇḍa (the seat of awakening under the bodhi tree in Bodh Gaya, Magadha), where the Buddha is seated. It is depicted as both the historical place as well as a transcendent palace filled with multicolored jewels and lights.[34] In these chapters, various bodhisattvas, including Samantabhadra, and the Buddha, discuss the nature of reality, the infinity of the universe, how Buddhahood is omnipresent throughout the universe (which is really one vast Buddhafield) and how bodhisattvas fill the countless worlds in the universe.[35] Chapter six discusses the Buddha Vairocana, his vow to reach Buddhahood long ago, and his path of practice.[36]

2. The Hall of Universal Light (Books 7–12)

Indian statue of bodhisattva Mañjuśrī, holding the sword of wisdom (which symbolizes prajñaparamita).
This assembly is located in the "Hall of Universal Light", a grand palace which is coextensive with the Bodhimaṇḍa.[37] In this set of books, the bodhisattva Mañjuśrī arrives, and empowered by the Buddha's power, gives various teachings on the path.[37] Mañjuśrī teaches on the four noble truths and the Buddha sends a light from his feet that illuminates the ten directions (symbolizing the all-pervading quality of the Buddha's wisdom).[38] Mañjuśrī then gives further teachings on bodhisattvas, and on pure conduct.[39] The 11th chapter is a popular text, widely known as the "pure practices chapter".

In chapter 12, the bodhisattva Bhadraśrī also teaches the Bodhisattva Path, discussing bodhicitta, faith, and merit, and recites a set of verses which were seen as a dharani in India, the Dharani of the Jewelled Comet (Ratnolkadhāraṇī).[40]

3. Indra's Palace (Books 13–18)

Without leaving his seat at the bodhi tree, the Buddha ascends to Indra's (Sakra) palace in Trāyastriṃśa Heaven at the summit of Mount Sumeru and he is praised by Sakra in verse. Many bodhisattvas arrive from other realms and recite verses on the nature of reality, praising the Buddha and bodhisattvas.[41]

In book 15, a bodhisattva named Dharmamati teaches on how the bodhisattva path progresses through ten abodes (viharas): (1) Awakening the Aspiration to Enlightenment; (2) Preparing the Ground; (3) Cultivating the Practices; (4) Noble Birth (i.e. into the family of the buddhas); (5) Perfection of Skilful Means; (6) Rectification of the Mind; (7) Nonregression; (8) Childlike Simplicity; (9) Crown Prince of the Dharma; and (10) Consecration.[42] Dharmamati then teaches on spiritual conduct and the importance of analytical inquiry for beginners on the path (book 16).[43] In book 17, Dharmamati teaches about the arousing of the mind of awakening (bodhicittotpāda) and how its merit is greater than any kind of act of worship, no matter how vast.[44] In book 18, Dharmamati discusses the main practices of bodhisattvas: heedfulness (apramāda), the perfections (pāramitās), the ten "inexhaustible treasuries" and others.[45]

4. Yama's Palace (Books 19–22)

The Buddha ascends to Yama's palace (Yama is the god of death), is welcomed with verses of praise. Ten more bodhisattvas arrive and sing verses on the nature of reality, emptiness and the mind.[46] These verses also discuss how the world is a mental creation, it includes the famous simile which compares the mind to a painter and the world to a painting.[47]

In book 21, one of the bodhisattvas, Guṇavana, teaches the ten practices (carya) of bodhisattvas (which also roughly correspond to the 10 paramitas): (1) Giving Delight (corresponding to dāna); (2) Bestowing Benefits (śīla); (3) Nonresentment (kṣānti); (4) Inexhaustible Practice (vīrya); (5) Transcending Ignorance and Confusion (dhyāna); (6) Skilful Manifestation (upāya); (7) Nonattachment; (8) Veneration; (9) Cultivation of Good Qualities; (10) Cultivation of Truth (jñāna).[48]

In book 22, Guṇavana teaches the "Ten Inexhaustible Treasuries" (which summarize the bodhisattva path in from a different point of view). They are: (1) Faith; (2) Ethical conduct; (3) Repentance; (4) Shame (with regard to past wrongdoing); (5) Acquiring Knowledge (of the Dharma); (6) Generosity; (7) Wisdom; (8) Mindfulness; (9) Retention (of what has been learnt); and (10) Eloquence (in teaching the Dharma).[49]

5. Tushita Heaven (Books 23–25)

Shakyamuni Buddha attended by Manjushri (left) and Samantabhadra (right), Japan, Kamakura period.
Paralleling the last two books, the Buddha arrives as Tushita heaven without leaving from his past abodes as well. He radiates light in the ten directions and ten more bodhisattvas arrive, singing verses to the Buddha.[50] In book 25, the bodhisattva Vajradhvaja enters samadhi and is blessed by 100,000 Buddhas. Then Vajradhvaja teaches the ten aspects of the bodhisattvas' transfer (pariṇāmana) of merit.[51]

This is the second longest book in the Avatamsaka and it was known as the Vajradhvaja Sūtra or Vajradhvaja Dhāraṇī to the Indian scholar Shantideva.[51]

6. Paranirmitavaśavartin Heaven (Book 26)

This is the Ten Stages Sutra (Daśabhūmika sutra), which focuses on explaining the ten bhūmis (levels or stages) of the bodhisattva path. It was well known in India as the main source for the bodhisattva stages and was widely cited by Shantideva. Vasubandhu wrote an influential commentary on this sutra, the Dasabhūmikabhāsya.[52] Another commentary survives in Chinese translation, the Daśabhūmikavibhāṣā (□□□□□□, Shi zhu piposha lun, Taisho # 1521). It is attributed to Nagarjuna and was translated by Kumārajīva's translation team.[53]

7. The Hall of Universal Light (Books 27–38)

A Chinese style statue of the bodhisattva Samantabhadra, mounted on an elephant (which symbolizes his steadfast vows).
The Buddha returns to the hall of universal light and Samantabhadra re-appears, becoming the main teacher of this assembly. In book 27, Samantabhadra teaches on ten types of meditative absorption

(samadhi) and the various powers that they bestow on those who master them (such as being able to travel freely to all realms in the universe).[54] In book 28, Samantabhadra similarly discusses ten supernormal powers (abhijñā) mastered by bodhisattvas (such as telepathy etc.), and in book 29, he discusses ten types of patience (kṣānti), which mainly refers to an acceptance of the illusory and unarisen nature of reality (i.e. anutpattikadharmakṣānti).[55]

Book 30 is taught by the Buddha himself, and it discusses the incalculable (asaṃkhyeya) and infinite nature of the universe and the number of beings contained in it.[56] Books 31 and 32 are taught by the bodhisattva Cittaraja and discuss time and space respectively. Cittaraja states that time is relative, and that in some worlds, an entire aeon (kalpa) is but a day in other worlds.[56] Books 33 discusses the various qualities of the Buddhas and in book 34, Samantabhadra teaches the attributes of the ten bodies of the Buddha.[57]

Book 35 discusses the manifestation of the Buddha in the world. Shakyamuni discusses his birth in Tushita, where he was a bodhisattva named Vairocana ('Shakyamuni' and 'Vairocana' are often used interchangeably in the Avatamsaka).[58] In book 36, Samantabhadra discusses the bodhisattva path in brief, including fifty qualities that must be cultivated.[59]

Book 37 is an influential text titled The Manifestation of the Tathagata (Tathāgatotpattisaṃbhava) which also once circulated as an independent sutra. This book discusses the nature of Buddhahood and its manifestation in the world. Samantabhadra describes ten aspects of Buddhahood in detail and affirms that Buddhahood is present in every particle in the physical universe, as well as in the body and mind of every living being.[60]

In book 38 (the third longest book in the sutra), titled Disengagement from the World, Samantabhadra teaches on the Buddhist path to awakening. He is asked two hundred questions on the bodhisattva's career and provides ten answers to each one, providing a comprehensive set of guidelines and practices for bodhisattvas. These answers include: "ten types of spiritual teachers, ten kinds of effort, ten sources of contentment, ten ways of bringing sentient beings to maturity, ten kinds of moral discipline and so on."[61]

8. Jetavana Pavilion (Book 39)

Sudhana worships Maitreya, from Borobudur
Book thirty nine, entitled Entering the Dharmarealm (入法界品) in the Chinese, is also known as the Gaṇḍavyūha Sūtra (Stem Array, or Supreme Array Sutra). It is the longest book in the Avatamsaka.[62] It contains the story of the bodhisattva Sudhana's spiritual career. Sudhana is a young man who hears Manjushri teaching and is inspired to seek awakening. Manjushri sends him to his first teacher, and this begins Sudhana's quest, which leads him to study under a series of teachers of all types (monastic, and lay, male and female, from all social and economic classes), including great bodhisattvas like Avalokiteshvara.[62]

Each teacher imparts to Sudhana their own special bodhisattva practice which helps Sudhana deepen his wisdom. The book's climax comes when Sudhana meets the bodhisattva Maitreya, who guides him to enter a great tower called "Matrix Adorned with the Splendours of Vairocana" (vairocana-vyūhālaṃkāra-garbha). Within the tower, Sudhana has a grand vision of infinite worlds, each of which contains forms of Maitreya guiding beings to awakening. He also sees countless assemblies of beings with Buddhas teaching them and with Sudhana present in each one.[63]

Eighteen armed Samantabhadra statue from Malaysia
Sudhana then meets Manjushri and Samantabhadra which confirm his attainment with further visions, including his final merging into the body of Samantabhadra (which contains the entire universe).[64][65]

Following Sudhana's mystic union with Samantabhadra, Samantabhadra recites a popular series of verses which describe the bodhisattva path, the aspiration for enlightenment and various bodhisattva vows.[64] The core of these aspirations are the ten great vows of Samantabhadra, which are: "(1) to pay homage to all the buddhas; (2) to glorify the qualities of all the tathāgatas; (3) to make ample offerings to all the buddhas; (4) to confess and repent of all one's sins; (5) to rejoice in the merits of others; (6) always to request the preaching of the dharma; (7) to entreat enlightened beings to remain in the world; (8) always to study the teachings of the buddha; (9) always to respond to sentient beings according to their various needs; and (10) to dedicate all merits to sentient beings that they may achieve buddhahood."[66][67]

These verses are known as the Bhadracaripraṇidhāna (Vows of Good Conduct) or Ārya-samantabhadra-caryā-praṇidhāna-rāja (The Royal Vow to follow the Noble Course of Conduct of Samantabhadra).[65] This text which concludes the entire Avatamsaka was very popular in India, East Asia and in Himalayan

Buddhism, and it is cited in numerous sources. It was considered to be a dhāra□ī and recited individually as a meritorious text.[65]

The text was known to Indian authors like Bhavya, Śantideva, and Kamalaśīla. The Tibetan canon also contains five commentaries on the individual verses, attributed to figures like Nāgārjuna, Di□nāga, Śākyamitra, Bhadrāpa□a, and Vasubandhu.[65]

Individual sutras

Various "chapters" of the Buddhāvata□saka collection also circulated as individual sutras. These include the Ten Stages (Daśabhūmika), the Flower Array (Ga□ḍavyūha), the Manifestation of the Tathagatha, the Bhadracaryāpra□idhāna, and the Anantabuddhakṣetragu□odbhāvana-nāma-mahāyāna-sūtra.[1][13][14][68]

Ten Stages Sutra

Main article: Ten Stages Sutra

The sutra is also well known for its detailed description of the course of the bodhisattva's practice through ten stages where the Ten Stages Sutra, or Daśabhūmika Sūtra (□□□, Wylie: 'phags pa sa bcu pa'i mdo), is the name given to this chapter of the Avata□saka Sūtra. This sutra gives details on the ten stages (bhūmis) of development a bodhisattva must undergo to attain supreme enlightenment. The ten stages are also depicted in the La□kāvatāra Sūtra and the Śūra□gama Sūtra. The sutra also touches on the subject of the development of the "aspiration for Enlightenment" (bodhicitta) to attain supreme buddhahood.

The Flower Array Sutra

Main article: Gandavyuha

Sudhana learning from one of the fifty-two teachers along his journey toward enlightenment. Sanskrit manuscript, 11-12th century.

The last chapter of the Avatamsaka circulates as a separate and important text known as the Ga□ḍavyūha Sutra ("flower-array", or "bouquet";[69] □□□□ 'Entering the Dharma Realm'[70]). Considered the "climax" of the larger text,[71] this section details the pilgrimage of the layman Sudhana to various lands (worldly and supra-mundane) at the behest of the bodhisattva Mañjuśrī to find a spiritual friend who will instruct him in the ways of a bodhisattva. According to Luis Gomez, this sutra can also be "regarded as emblematic of the whole collection."[31]

Despite the former being at the end of the Avataṃsaka, the Gaṇḍavyūha and the Ten Stages are generally believed to be the oldest written chapters of the sutra.[72]

The Aspiration Prayer for Good Conduct

Japanese sculpture of Samantabhadra (Fugen), Heian period (794–1185).

The Bhadracaryā-praṇidhāna (or Samantabhadra-caryā-praṇidhāna) was often added to the end of the Avataṃsaka-sūtra, at the very end of the Gaṇḍavyūha. The prayer contains the ten vows of Samantabhadra which encapsulate the core essence of the commitments and actions of all past and future buddhas. However, not all translations of the Gaṇḍavyūha contain this prayer (Śikṣānanda's Chinese Gaṇḍavyūha does not include it, for example), and some translators translated the prayer independently, like Buddhabhadra.[68]

The Bhadracaryā was influential in India, and has been influential on Nepalese Newar Buddhism, Tibetan Buddhism and Chinese Buddhism.[68] It is cited in numerous sources as well as in numerous Buddhist inscriptions. It was also considered a dharani with magical powers.[68]

Furthermore, there is an Indian commentary to the Bhadracaryā-praṇidhāna, which was translated into Tibetan in various editions attributed to various authors, including Nagarjuna - which is unlikely, since the commentary knows of Aryadeva's and Mātṛceṭa's work. According to Dr. Maria Vasylieva, the most likely author is a certain *Bhadrapana.[73] A Sanskrit manuscript of one edition of this commentary is held by a collection in China.[73]

The Manifestation of the Tathagatha sutra

The Tathāgatotpattisaṃbhava sūtra (The Manifestation of the Tathagatha sutra), which corresponds to chapter 32 of the full Buddhāvataṃsaka translation of Buddhabhadra (Taisho Tripitaka no. 278), focuses on the nature of the Buddha (Tathāgata) and his activities. According to Imre Hamar, this sutra "is a precursor to the tathāgatagarbha theory, the idea of universal access to buddhahood, as it stresses that all living beings have the wisdom of the Buddha, but due to their defilements, they are not able to see it. The Buddha's mission is to reveal this fact to living beings."[1]

A version of this text was also translated into Chinese by Dharmarakṣa in 292 CE as an independent sutra, the Fo shuo rulai xingxian jing (佛說如來興顯經; The Appearance of Tathāgata as Related by the Buddha; *Tathāgatotapattisaṃbhavanirdeśa).[1] The Tathāgatotpattisaṃbhava is quoted in numerous Indian Mahayana sources, including by the Sūtrasamuccaya, the Ratnagotravibhāgavyākhyā, Vasubandhu's Vyākhyāyukti.[74]

The Vajradhvaja sūtra and the Ratnolkādhāraṇī

Both the Vajra-flag sutra (Vajradhvaja sūtra, also known as the Vajradhvaja-pariṇāmanā) and the Ratnolkādhāraṇī (The Dhāraṇī of the Jewel Torch) seem to have been important sutras in India. The Vajradhvaja sūtra is cited five times by Shantideva in his Śikṣāsamuccaya and it is one of the few texts explicitly recommended in his Bodhisatvacaryāvatāra (chapter 7, verse 46).[74] It is Chapter 30 in the Tibetan Avatamsaka.[75] Two manuscripts of an independent Vajradhvaja are preserved in the Dunhuang texts.[74]

Meanwhile, the Ratnolkādhāraṇī is also widely cited by Shantideva (four times in the Śikṣāsamuccaya). The relationship between the Ratnolkādhāraṇī and the Buddhāvataṃsaka is complex. Parts of the Ratnolkādhāraṇī can be found in different chapters of the Buddhāvataṃsaka (in the Tibetan Avatamsaka's chapter 17 and in chapter 20). The Ratnolkādhāraṇī also exists as independent Tibetan and Chinese sutras.[74][76]

English translations

Korean illustrated Avatamsaka, Goryeo Dynasty

The first relatively complete English translation of the contents of the Buddhāvataṃsakasūtra was authored by the late Thomas Cleary and published by Shambhala Publications in 1984 as The Flower Ornament Scripture: A Translation of the Avatamsaka Sūtra.[77] Cleary's translation was actually only partially translated from Śikṣānanda's most complete and now standard Tang Dynasty edition. Cleary chose instead to translate fully a third of this scripture (the very long and detailed Chapter 26 and the immense 53-part Chapter 39) from the much later P.L. Vaidya Sanskrit editions, even though he claimed on page two of his introduction to have made his translation from the Śikṣānanda edition.[78] This is clearly not true, for Cleary's translations of Chapters 26 and 39 do not follow Śikṣānanda's Chinese at all, whereas they do follow the often very different P.L. Vaidya Sanskrit edition fairly closely from beginning to end.[78]

Bhiksu Dharmamitra has recently produced from Tripitaka Master Śikṣānanda's 699 ce Sanskrit-to-Chinese edition (T0279) the first and so far only complete English translation of any edition of the Buddhāvataṃsakasūtra. It is published by Kalavinka Press in three volumes (totaling 2,500 pages) as The Flower Adornment Sutra: An Annotated Translation of the Avataṃsaka Sutra with A Commentarial Synopsis of the Flower Adornment Sutra (October 1, 2022 / ISBNS: Volume One - 9781935413356; Volume Two - 9781935413363; Volume Three - 9781935413370). (His complete translation of Chapter 39 which corresponds precisely to the Gaṇḍavyūha is contained in Volume Three of this work. It includes the traditionally appended conclusion to Chapter 39, "The Conduct and Vows of Samantabhadra" which was originally translated into Chinese in 798 ce by Tripitaka Master Prajñā).[78]

Kalavinka Press also published the Daśabhūmika Sūtra (corresponding to Chapter 26 of the Avataṃsaka Sūtra) as an independent text as: The Ten Grounds Sutra: The Daśabhūmika Sūtra: the Ten Highest Levels of Practice on the Bodhisattva's Path to Buddhahood (2019). This was translated by Bhikshu Dharmamitra from Tripitaka Master Kumārajīva's circa 410 ce Sanskrit-to-Chinese translation of the Daśabhūmika Sūtra (T0286).

The publisher Bukkyo Dendo Kyokai (BDK) has finished editing and is currently (as of July, 2022) in the process of preparing for publication an unannotated multi-volume edition of Bhikshu Dharmamitra's Flower Adornment Sutra which also includes Bhikshu Dharmamitra's translation of the traditionally appended conclusion to Chapter 39, "The Conduct and Vows of Samantabhadra" originally translated by Tripitaka Master Prajñā.

Both the Gaṇḍavyūha and the Daśabhūmika (which together constitute approximately one third of the Avataṃsaka Sūtra) have been independently translated from the Tibetan version by Peter Alan Roberts along with 84000.co as:

The Ten Bhūmis Chapter from the Mahāvaipulya Sūtra "A Multitude of Buddhas" [79]
"The Stem Array" Chapter from the Mahāvaipulya Sūtra "A Multitude of Buddhas" [80]
These translations are freely available on the 84000 website.

The City of Ten Thousand Buddhas is also producing a translation of the Avataṃsaka Sūtra (which they title The Great Means Expansive Buddha Flower Adornment Sutra) along with a lengthy commentary by

Venerable Hsuan Hua.[81] Currently over twenty volumes are available, and it is estimated that there may be 75-100 volumes in the complete edition.

See also

- Indra's net
- List of sutras
- Mahayana sutras
- Shin'yaku Kegonkyō Ongi Shiki, an early Japanese annotation
- Huayan school, Chinese Buddhist tradition named after this sutra
- Kegon school, Japanese Huayan
- Multiverse

References

The Divyavadana also calls a Śrāvastī miracle Buddhāvataṃsaka, namely, he created countless emanations of himself seated on lotus blossoms.[8][9]

Hamar, Imre. Buddhāvataṃsakasūtra, 2015, in Brill's Encyclopedia of Buddhism (Volume One), Handbook of Oriental Studies. Section 2 South Asia, Volume: 29-1. Editor-in-Chief: Jonathan Silk.

https://sanskrit-lexicon.uni-koeln.de/scans/csl-santam/php/index.html

"The Stem Array | 84000 Reading Room". 84000 Translating The Words of The Buddha. Translated by Peter Alan Roberts. Retrieved 2022-06-06.

Thomas Cleary (4 June 2017). Entry into the Inconceivable: An Introduction to Hua-Yen Buddhism. Shambhala.

Thomas Cleary (1993). The Flower Ornament Scripture: A Translation of the Avatamsaka Sutra. p. 2.

Keown, Damien (2003). A Dictionary of Buddhism. Oxford University Press. ISBN 978-0-19-860560-7.

Akira Hirakawa; Paul Groner (1990). A history of Indian Buddhism: from Śākyamuni to early Mahāyāna. University of Hawaii Press. ISBN 978-0-8248-1203-4. Retrieved 12 June 2011. The term "avatamsaka" means "a garland of flowers," indicating that all the virtues that the Buddha has accumulated by the time he attains enlightenment are like a beautiful garland of flowers that adorns him.

Akira Sadakata (15 April 1997). Buddhist Cosmology: Philosophy and Origins. Kōsei Pub. Co. p. 144. ISBN 978-4-333-01682-2. Retrieved 12 June 2011. ...adornment, or glorious manifestation, of the Buddha[...]It means that countless buddhas manifest themselves in this realm, thereby adorning it.

Ōtake Susumu (2007), "On the Origin and Early Development of the Buddhāvataṃsaka-Sūtra", in Hamar, Imre (ed.), Reflecting Mirrors: Perspectives on Huayan Buddhism, Otto Harrassowitz Verlag, pp. 89–93, ISBN 978-3-447-05509-3, retrieved 12 June 2011

Soothill, W.E.; Hodous, Lewis (1937). A Dictionary of Chinese Buddhist Terms. London: Trübner. Archived from the original on 2009-03-02.

Gimello, Robert M. (2005) [1987]. "Huayan". In Jones, Lindsay (ed.). Encyclopedia of Religion. Vol. 6 (2nd ed.). Detroit: Macmillan. pp. 4145–4149. ISBN 978-0-02-865733-2.

Hamar, Imre (Editor). Reflecting Mirrors: Perspectives on Huayan Buddhism (ASIATISCHE FORSCHUNGEN), 2007, page 92

Norwegian Institute of Philology. "The Avataṃsaka and Buddhism in Asia". philology.no. Retrieved 2023-08-27.

Takeuchi Yoshinori (editor) (1995). Buddhist Spirituality: Indian, Southeast Asian, Tibetan, and Early Chinese, p. 160. Motilal Banarsidass.

"Taisho Tripitaka No. 278". Archived from the original on 2012-06-18. Retrieved 2012-06-02.

Robert Buswell Jr. The Princeton Dictionary of Buddhism , 2013, pp. 134. Retrieved 7 January 2025.

"Taisho Tripitaka No. 279". Archived from the original on 2012-05-23. Retrieved 2012-06-02.

Hamar, Imre (2007), The History of the Buddhāvataṃsaka Sūtra. In: Hamar, Imre (editor), Reflecting Mirrors: Perspectives on Huayan Buddhism (Asiatische Forschungen Vol. 151), Wiesbaden: Harrassowitz, ISBN 344705509X, pp.159-161

Imre Hamar, ed. (2007). Reflecting Mirrors: Perspectives on Huayan Buddhism. Asiatische Forschungen. p. 87.

Takeuchi Yoshinori (editor). Buddhist Spirituality: Indian, Southeast Asian, Tibetan, and Early Chinese, page 160

Thomas Cleary (1993). The Flower Ornament Scripture: A Translation of the Avatamsaka Sūtra. Shambhala. pp. 31–46. ISBN 0877739404.

Takeuchi Yoshinori (editor). Buddhist Spirituality: Indian, Southeast Asian, Tibetan, and Early Chinese, page 161

Fox, Alan. The Practice of Huayan Buddhism, 2015.04, http://www.fgu.edu.tw/~cbs/pdf/2013%E8%AB%96%E6%96%87%E9%9B%86/q16.pdf Archived 2017-09-10 at the Wayback Machine

Paul Williams; Anthony Tribe; Alexander Wynne. Buddhist Thought: A Complete Introduction to the Indian Tradition. p. 168.

Hamar, I. Faith, Practice and Enlightenment in the Avataṃsaka-sūtra and the Huayan School, in Imre Hamar and Takami Inoue (eds.) Faith in Buddhism. Budapest Monographs in East Asian Studies 6. Budapest: Institute of East Asian Studies, Eötvös Loránd University 2016.

Paul Williams; Anthony Tribe; Alexander Wynne. Buddhist Thought: A Complete Introduction to the Indian Tradition. p. 121.

Kim-May Hyung-Hi. The Relation between Emptiness and Mind-only According to the Life of the Bodhisattva as Described in the Avataṃsaka-sūtra. In Gimello, Robert; Girard, Frédéric; Hamar, Imre (2012). Avataṃsaka Buddhism in East Asia: Huayan, Kegon, Flower Ornament Buddhism; origins and adaptation of a visual culture, p. 74. Asiatische Forschungen: Monographienreihe zur Geschichte, Kultur und Sprache der Völker Ost- u. Zentralasiens, Wiesbaden: Harrassowitz.

Paul Williams. Mahāyāna Buddhism: The Doctrinal Foundations. p. 122.

Hamar, Imre (2007). "The Manifestation of the Absolute in the Phenomenal World: Nature Origination in Huayan Exegesis". Bulletin de l'École Française d'Extrême-Orient. 94: 229–250. doi:10.3406/befeo.2007.6070.

Ryûichi Abé. The Weaving of Mantra: Kûkai and the Construction of Esoteric Buddhist Discourse. p. 285.

Takeuchi Yoshinori (editor) (1995). Buddhist Spirituality: Indian, Southeast Asian, Tibetan, and Early Chinese, p. 164. Motilal Banarsidass.

Cleary, Thomas (1993). The Flower Ornament Scripture : A Translation of the Avatamsaka Sūtra, pp. 31-46. ISBN 0-87773-940-4

Prince, Tony (2014). Universal Enlightenment, An introduction to the teachings and practices of Huayen Buddhism, pp. 221-258. Kongting Publishing Company Ltd. Taiwan.

Prince (2014), p. 221.

Prince (2014), pp. 222-223.

Prince (2014), pp. 224-225.

Prince (2014), p. 225.

Prince (2014), p. 226.

Prince (2014), p. 227.

Prince (2014), p. 228.

Prince (2014), pp. 229-230.

Prince (2014), p. 230.

Prince (2014), p. 231.

Prince (2014), pp. 231-232.

Prince (2014), p. 232.

Prince (2014), p. 233.

Prince (2014), p. 234.

Prince (2014), pp. 234-235.

Prince (2014), p. 235.

Prince (2014), p. 237.

Prince (2014), p. 238.

Prince (2014), p. 240.

Zacchetti, Stefano. The Da zhidu lun □□□□ (*Mahāprajñāpāramitopadeśa) and the History of the Larger Prajñāpāramitā, p. 116. Edited for publication by Michael Radich and Jonathan Silk. Bochum/Freiburg: projektverlag, 2021.

Prince (2014), pp. 244-245.

Prince (2014), p. 246.

Prince (2014), p. 247.

Prince (2014), p. 249.

Prince (2014), pp. 249-250.

Prince (2014), p. 250.

Prince (2014), p. 251.

Prince (2014), p. 253.

Prince (2014), p. 254.

Prince (2014), p. 255.

Prince (2014), p. 256.

Osto, Douglas. A New Translation of the Sanskrit "Bhadracarī" with Introduction and Notes. New Zealand Journal of Asian Studies 12, 2 (December 2010).

Taigen Dan Leighton (2012). Faces of Compassion: Classic Bodhisattva Archetypes and Their Modern Expression — An Introduction to Mahayana Buddhism, p. 140. Simon and Schuster.

Gimello, Robert M. Ch'eng-kuan on the Hua-yen Trinity □□□□□□ 9 □ (pp.341-411): (□□ 85□), □□: □□□□□□□, http://www.chibs.edu.tw Chung-Hwa Buddhist Journal, No. 9, (1996) Taipei: Chung-Hwa Institute of Buddhist Studies ISSN: 1017□7132.

Osto, Douglas. "A New Translation of the Sanskrit Bhadracarī with Introduction and Notes." New Zealand Journal of Asian Studies 12, 2 (December 2010): 1-21

Warder, A. K. (2000). Indian Buddhism. Motilal Banarsidass. p. 402. ISBN 978-81-208-1741-8. The title Ga□ḍavyūha is obscure, being generally interpreted as 'array of flowers', 'bouquet'. it is just possible that the rhetorical called ga□ḍa, a speech having a double meaning (understood differently by two hearers), should be thought of here.

Hsüan-hua; International Institute for the Translation of Buddhist Texts (Dharma Realm Buddhist University) (1 January 1980). Flower Adornment Sutra: Chapter 39, Entering the Dharma Realm. Dharma Realm Buddhist Association. p. xxi. ISBN 978-0-917512-68-1.

Doniger, Wendy (January 1999). Merriam-Webster's Encyclopedia of World Religions. Merriam-Webster. p. 365. ISBN 978-0-87779-044-0.

Fontein, Jan (1967). The Pilgrimage of Sudhana: A Study of Gandavyuha Illustrations. Walter de Gruyter. ISBN 9783111562698.

Vasylieva, Maria (2024-10-30). "Bhadracaryāpra□idhāna - The Mystery of its Commentaries" - Rangjung Yeshe Institute Lecture. Retrieved 2024-10-31 – via YouTube.

Peter Skilling and Saerji, "The Circulation of the Buddhāvata□saka in India," Annual Report of the International Research Institute for Advanced Buddhology at Soka University for the Academic Year 2012 (Tokyo 2013), Vol. 16 pp. 193–216.

"The Sūtra of the Ornaments of the Buddhas | 84000 Reading Room". 84000 Translating The Words of The Buddha. Retrieved 2023-08-27.

"The Dhāra□ī of the Jewel Torch / 84000 Reading Room". 84000 Translating The Words of The Buddha.

Retrieved 2023-08-27.
Cleary, Thomas (1993). The Flower Ornament Scripture: A Translation of the Avatamsaka Sutra. Boston, U.S.: Shambhala. ISBN 9780877739401. Archived from the original on 19 April 2014. Retrieved 28 September 2014.
Bhikshu Dharmamitra (2022). The Flower Adornment Sutra - Volume One: An Annotated Translation of the Avata□saka Sutra with A Commentarial Synopsis of the Flower Adornment Sutra, Introduction. Kalavinka Buddhist Classics.
"The Ten Bhūmis | 84000 Reading Room". 84000 Translating The Words of The Buddha. Retrieved 2022-10-12.
"The Stem Array | 84000 Reading Room". 84000 Translating The Words of The Buddha. Retrieved 2022-06-05.
"The Great Means Expansive Buddha Flower Adornment Sutra". THE SAGELY CITY OF TEN THOUSAND BUDDHAS. Buddhist Text Translation Society. Retrieved 28 September 2014.

Further reading

Prince, Tony (2014). Universal Enlightenment, An introduction to the teachings and practices of Huayen Buddhism. Kongting Publishing Company Ltd. Taiwan.

External links

Chinese Wikisource has original text related to this article:
□□□

Wikiquote has quotations related to Buddhāvata□saka Sūtra.
The Avatamsaka Sutra (the Flower Adornment Sutra) with explanation
Introducing the Avatamsaka Sutra - an outline of the sutra by a disciple of Master Hsuan Hua
Articles by Imre Hamar
□□□□□□ Avata□sakasūtra Chinese text with matching English vocabulary at NTI Reader digital library
vte
Topics in Buddhism
Categories: HuayanMahayana sutrasVaipulya sutrasYogacara

This page was last edited on 15 October 2025, at 02:47 (UTC).
Text is available under the Creative Commons Attribution-ShareAlike 4.0 License; additional terms may apply. By using this site, you agree to the Terms of Use and Privacy Policy. Wikipedia® is a registered trademark of the Wikimedia Foundation, Inc., a non-profit organization.

statementMobile view
Wikimedia Foundation
Powered by MediaWiki

Buddhāvataṃsaka Sūtra

This is a copy of a Wikipedia article. See latest Wikipedia version here.

Covers of a Korean golden pigment sutra chapter. Indigo dyed paper, with rows of golden flower blossoms, and a title cartouche, c. 1400.

Chinese canon
Mainstream texts
AgamasVinayaAbhidharmaJataka
Mahayana sutras
PrajnaparamitaLotus SutraBuddhāvataṃsakaRatnakutaMahaparinirvanaMahasamnipataGeneral sutras
Tantras
VairocanābhisaṃbodhiVajrasekharaGuhyasamājaHevajraSusuddhikara sūtra
Contents (traditional order)
Tibetan canon
KangyurTengyur(Nyingma Gyubum)
Mainstream texts
Early sutrasVinayaAbhidharmaJataka
Mahayana sutras
PrajnaparamitaBuddhāvataṃsakaRatnakutaGeneral Sutra Section(Lotus SutraMahaparinirvana Sutra)
Tantras
Four classesChakrasamvaraHevajraKalachakraGuhyasamajaInner (Nyingma)

The Buddhāvataṃsaka-nāma-mahāvaipulya-sūtra (The Mahāvaipulya Sūtra named “Buddhāvataṃsaka”) is one of the most influential Mahāyāna sutras of East Asian Buddhism.[1] It is also often referred to as the Avataṃsaka Sūtra.[1] In Classical Sanskrit, avataṃsaka means garland, wreath, or any circular ornament, such as an earring.[2] Thus, the title may be rendered in English as A Garland of Buddhas, Buddha Ornaments, or Buddha’s Garland.[2] In Buddhist Hybrid Sanskrit, the term avataṃsaka means “a great number,” “a multitude,” or “a collection.” This is matched by the Tibetan title of the sutra, which is A Multitude of Buddhas ("sangs rgyas phal po che").[2]

Modern scholars consider the Buddhāvataṃsaka to be a compilation of numerous smaller sutras, many of which originally circulated independently and then were later brought together into the larger mature Buddhāvataṃsaka. Many of these independent Buddhāvataṃsaka sutras survive in Chinese translation.[1]

The text has been described by the translator Thomas Cleary "the most grandiose, the most comprehensive, and the most beautifully arrayed of the Buddhist scriptures."[3] The Buddhāvataṃsaka describes a cosmos of infinite realms upon realms filled with an immeasurable number of Buddhas. This sutra was especially influential in East Asian Buddhism.[4] The vision expressed in this work was the foundation for the creation of the Huayan school of Chinese Buddhism, which was characterized by a philosophy of interpenetration. The Huayan school is known as Hwaeom in Korea and Kegon in Japan. The sutra is also influential in Chan Buddhism.[4]

Contents

1 Title
2 History
3 Overview
4 Chapter overview
  4.1 At the Bodhimaṇḍa (Books 1–5)
  4.2 The Hall of Universal Light (Books 6–12)
  4.3 Indra's Palace (Books 13–18)
  4.4 Yama's Palace (Books 19–22)
  4.5 Tusita Heaven (Books 23–25)
  4.6 Paranirmitavasavartin Heaven (Book 26)
  4.7 The Hall of Universal Light part 2 (Books 27–38)
  4.8 Jetavana Pavillion (Book 39)
5 Individual sutras
  5.1 Ten Stages Sutra
  5.2 The Flower Array Sutra
  5.3 The Manifestation of the Tathagatha sutra
6 English translations
7 References
8 Further reading
9 External links

Title

This work has been used in a variety of countries. Some major traditional titles include the following:

Sanskrit: Buddhāvata□saka-nāma-mahāvaipulya-sūtra, The Mahāvaipulya Sūtra named "Buddhāvata□saka". Vaipulya ("extensive") refers to key Mahayana sutras.[5] "Garland/wreath/adornment" refers to a manifestation of the beauty of Buddha's virtues[6] or his inspiring glory.[N.B. 1] The term avata□saka also means "a great number," "a multitude," or "a collection." This matches the content of the sutra, in which numerous Buddhas are depicted as manifestations of the cosmic Buddha Vairocana.[2]

Chinese: Dàfānggu□ng Fóhuāyán Jīng □□□□□□□, commonly known as the Huāyán Jīng (□□□), meaning "Flower-adorned (Splendid & Solemn) Sūtra." Vaipulya here is translated as "corrective and expansive", fānggu□ng (□□).[9] Huā (□) means at once "flower" (archaic; namely □) and "magnificence." Yán (□), short for zhuàngyán (□□), means "to decorate (so that it is solemn, dignified)."

Japanese: Daihōkō Butsu-kegon Kyō (□□□□□□□), usually known as the Kegon Kyō (□□□). This title is identical to Chinese above, just in Shinjitai characters.

Korean: □□□□□□□ Daebanggwang Bulhwaeom Gyeong or Hwaeom Gyeong (□□□), the Sino-Korean pronunciation of the Chinese name.

Vietnamese: Đ□i ph□□ng qu□ng Ph□t hoa nghiêm kinh, shortened to the Hoa nghiêm kinh, the Sino-Vietnamese pronunciation of the Chinese name.

Tibetan: □□□□□□□□□□□□, Wylie: mdo phal po che, pronounced Do phalpoché

Tangut (romanized): Tha cha wa tha fa sho ldwi rye

According to a Dunhuang manuscript, this text was also known as the Bodhisattvapiṭaka Buddhāvata□saka Sūtra.[8]

History

The Buddhāvata□sakasūtra was written in stages, beginning from at least 500 years after the death of the Buddha. One source claims that it is "a very long text composed of a number of originally independent scriptures of diverse provenance, all of which were combined, probably in Central Asia, in the late third or the fourth century CE."[10] Japanese scholars such as Akira Hirakawa and Otake Susumu meanwhile argue that the Sanskrit original was compiled in India from sutras already in circulation which also bore the name "Buddhavatamsaka".[11]

Two full Chinese translations of the Buddhāvata□sakasūtra were made. Fragmentary translation probably began in the 2nd century CE, and the famous Ten Stages Sutra, often treated as an individual scripture, was first translated in the 3rd century. The first complete Chinese version was translated by Buddhabhadra around 420 in 60 scrolls with 34 chapters,[12] and the second by Śikṣānanda around 699 in 80 scrolls with 40 chapters.[13][14] There is also a translation of the Gaṇḍavyūha section by Prajñā around 798. The second translation includes more sutras than the first, and the Tibetan translation, which is still later, includes many differences with the 80 scrolls version. Scholars conclude that sutras were being added to the collection.

The single extant Tibetan version was translated from the original Sanskrit by Jinamitra et al. at the end of ninth century.[15]

According to Paramārtha, a 6th-century monk from Ujjain in central India, the Buddhāvataṃsakasūtra is also called the "Bodhisattva Piṭaka."[8] In his translation of the Mahāyānasaṃgrahabhāṣya, there is a reference to the Bodhisattva Piṭaka, which Paramārtha notes is the same as the Avataṃsaka Sūtra in 100,000 lines.[8] Identification of the Buddhāvataṃsakasūtra as a "Bodhisattva Piṭaka" was also recorded in the colophon of a Chinese manuscript at the Mogao Caves: "Explication of the Ten Stages, entitled Creator of the Wisdom of an Omniscient Being by Degrees, a chapter of the Mahāyāna sūtra Bodhisattvapiṭaka Buddhāvataṃsaka, has ended."[8]

Overview

Illustration of the Avatamsaka Sutra at Songgwangsa in Suncheon, Korea. Joseon dynasty, 1644.
The sutra, among the longest Buddhist sutras, is a compilation of disparate texts on various topics such as the Bodhisattva path, the interpenetration of phenomena (dharmas), the omnipresence of Buddhahood, the miraculous powers of the Buddhas and bodhisattvas, the visionary powers of meditation, and the equality of things in emptiness.[16][17]

According to Paul Demiéville, the Buddhāvataṃsaka collection is "characterized by overflowing visionary images, which multiply everything to infinity, by a type of monadology that teaches the interpenetration of the one whole and the particularized many, of spirit and matter" and by "the notion of a gradual progress towards liberation through successive stages and an obsessive preference for images of light and radiance."[18] Likewise, Alan Fox has described the sutra's worldview as "fractal", "holographic", and "psychedelic".[19]

The East Asian view of the text is that it expresses the universe as seen by a Buddha (the Dharmadhatu), who sees all phenomena as empty and thus infinitely interpenetrating, from the point of view of enlightenment.[18] This interpenetration is described in the Buddhāvataṃsakasūtra as the perception "that the fields full of assemblies, the beings and aeons which are as many as all the dust particles, are all present in every particle of dust."[20] Thus, a Buddha's view of reality is also said to be "inconceivable; no sentient being can fathom it".[20]

Paul Williams notes that the sutra speaks of both Yogacara and Madhyamaka doctrines, stating that all things are empty of inherent existence and also of a "pure untainted awareness or consciousness (amala-citta) as the ground of all phenomena".[21] The Buddhāvataṃsakasūtra also highlights the visionary and mystical power of attaining the spiritual wisdom which sees the nature of the world:

Endless action arises from the mind; from action arises the multifarious world. Having understood that the world's true nature is mind, you display bodies of your own in harmony with the world. Having realized that this world is like a dream, and that all Buddhas are like mere reflections, that all principles [dharma] are like an echo, you move unimpeded in the world (Trans in Gomez, 1967: lxxxi)[21]

As a result of their meditative power, Buddhas have the magical ability to create and manifest infinite forms, and they do this in many skillful ways out of great compassion for all beings.[22]

In all atoms of all lands
Buddha enters, each and every one,
Producing miracle displays for sentient beings:
Such is the way of Vairocana....
The techniques of the Buddhas are inconceivable,
All appearing in accord with beings’ minds....
In each atom the Buddhas of all times
Appear, according to inclinations;
While their essential nature neither comes nor goes,
By their vow power they pervade the worlds.(Cleary 1984–7: I, Bk 4)

Jin Dynasty (1115–1234) statue of Vairocana (Chinese: □□□□; pinyin: Dàrì Rúlái), Shanhua Temple, Datong, Shanxi, China.
The point of these teachings is to lead all beings through the ten bodhisattva levels to the goal of Buddhahood (which is done for sake of all other beings). These stages of spiritual attainment are also widely discussed in various parts of the sutra (book 15, book 26).[18]

The sutra also includes numerous Buddhas and their Buddhalands which are said to be infinite, representing a vast cosmic view of reality, though it centers on a most important figure, the Buddha Mahavairocana ("Great Radiance" or "The Great Illuminator"). Vairocana is a cosmic being who is the source of light and enlightenment of the 'Lotus universe', and who is said to contain all world systems within his cosmic body.[18] According to Paul Williams, the Buddha "is said or implied at various places in this vast and heterogeneous sutra to be the universe itself, to be the same as ‘absence of intrinsic existence’ or emptiness, and to be the Buddha's all-pervading omniscient awareness."[22] The very body of Vairocana is also seen as a reflection of the whole universe:

The body of [Vairocana] Buddha is inconceivable. In his body are all sorts of lands of sentient beings. Even in a single pore are countless vast oceans.[23]

Also, for the Buddhāvataṃsakasūtra, the historical Buddha Sakyamuni is simply a magical emanation of the cosmic Buddha Vairocana.[22]

Chapter overview

Shakyamuni Buddha attended by Manjushri (left) and Samantabhadra (right), Japan, Kamakura period.

A bronze depiction of the universal Buddha Vairocana, with a body made up of numerous bodhisattva emanations.

A painting of the bodhisattva Samantabhadra
Luis Gomez notes that there is an underlying order to the collection. The discourses in the sutra version with 39 chapters or books are delivered to eight different audiences or "assemblies" in seven locations such

as Bodh Gaya and the Tusita Heaven.[24] Each "assembly" includes various locales, doctrinal topics and characters. The main "assemblies" which the collection is traditionally divided into are:[24][25]

At the Bodhimaṇḍa (Books 1–5)

In this assembly at the Bodhimaṇḍa (the seat of awakening under the bodhi tree), the bodhisattva Samantabhadra and the Buddha discuss the nature of reality and how Vairocana Buddha is omnipresent throughout the dharmadhātu.

The Hall of Universal Light (Books 6–12)

The bodhisattva Mañjuśrī asks the Buddha about the various ways that the four noble truths (which are the basis of all bodhisattva practice) are taught. The bodhisattva Bhadramukha also teaches the Bodhisattva Path.

Indra's Palace (Books 13–18)

The Buddha teaches in Trāyastriṃśa Heaven at the Palace of Indra. Dharmamati teaches on how the bodhisattva path progresses in ten abodes or viharas.

Yama's Palace (Books 19–22)

The Buddha teaches on how the world is a mental creation and provides the famous simile of the world being like a painting and the mind being the painter. The bodhisattva Gunavana teaches the ten practices (carya) of bodhisattvas and the ten inexhaustible treasuries.

Tusita Heaven (Books 23–25)

Vajradhvaja teaches the ways that bodhisattvas dedicate and transfer their merit.

Paranirmitavasavartin Heaven (Book 26)

This is the Ten Stages Sutra (Daśabhūmika sutra), which focuses on the ten bhūmis (levels or stages) of the bodhisattva path.

The Hall of Universal Light part 2 (Books 27–38)

The Buddha returns to the hall of universal light and Samantabhadra teaches the ten samadhis, supernormal powers, and ten types of patience (kshanti). Various other teachings on the bodhisattva path are given, which recapitulate the themes covered in the previous books. The immeasurability of Buddhahood is discussed and Samantabhadra is said to embody all the activities of the omnipresent Buddhahood.

Jetavana Pavillion (Book 39)

This is the Gaṇḍavyūha Sūtra, which contains the story of the bodhisattva Sudhana's spiritual career, study under numerous teachers and his inconceivable liberation.

Individual sutras

Various "chapters" of the Buddhāvataṃsaka collection also circulated as individual sutras. These include the Ten Stages Sutra, the Flower Array Sutra and the Manifestation of the Tathagatha sutra.[1] The first two of these sutras have also survived individually in the original Sanskrit (while the rest of the Avatamsaka only survives in translation).[26]

Ten Stages Sutra

Main article: Ten Stages Sutra

The sutra is also well known for its detailed description of the course of the bodhisattva's practice through ten stages where the Ten Stages Sutra, or Daśabhūmika Sūtra (十地經, Wylie: 'phags pa sa bcu pa'i mdo), is the name given to this chapter of the Avataṃsaka Sūtra. This sutra gives details on the ten stages (bhūmis) of development a bodhisattva must undergo to attain supreme enlightenment. The ten stages are also depicted in the Laṅkāvatāra Sūtra and the Śūraṅgama Sūtra. The sutra also touches on the subject of the development of the "aspiration for Enlightenment" (bodhicitta) to attain supreme buddhahood.

The Flower Array Sutra

Main article: Gandavyuha

Sudhana learning from one of the fifty-two teachers along his journey toward enlightenment. Sanskrit manuscript, 11-12th century.

The last chapter of the Avatamsaka circulates as a separate and important text known as the Gaṇḍavyūha Sutra (" flower-array", or "bouquet";[27] 入法界品 'Entering the Dharma Realm'[28]). Considered the "climax" of the larger text,[29] this section details the pilgrimage of the layman Sudhana to various lands (worldly and supra-mundane) at the behest of the bodhisattva Mañjuśrī to find a spiritual friend who will instruct him in the ways of a bodhisattva. According to Luis Gomez, this sutra can also be "regarded as emblematic of the whole collection."[24]

Despite the former being at the end of the Avataṃsaka, the Gaṇḍavyūha and the Ten Stages are generally believed to be the oldest written chapters of the sutra.[30]

The Manifestation of the Tathagatha sutra

The Tathāgatotpattisaṃbhavasūtra (The Manifestation of the Tathagatha sutra), which corresponds to chapter 32 of the full Buddhāvataṃsaka translation of Buddhabhadra (Taisho Tripitaka no. 278), focuses on the nature of the Buddha (Tathāgata) and his activities. According to Imre Hamar, this sutra "is a precursor to the tathāgatagarbha theory, the idea of universal access to buddhahood, as it stresses that all living beings have the wisdom of the Buddha, but due to their defilements, they are not able to see it. The Buddha's mission is to reveal this fact to living beings."[1]

A version of this text was also translated into Chinese by Dharmarakṣa in 292 CE as an independent sutra, the Fo shuo rulai xingxian jing (□□□□□□□; The Appearance of Tathāgata as Related by the Buddha; *Tathāgatotapattisaṃbhavanirdeśa).[1]

English translations

The first relatively complete English translation of the contents of the Buddhāvataṃsakasūtra was authored by the late Thomas Cleary and published by Shambhala Publications in 1984 as The Flower Ornament Scripture: A Translation of the Avatamsaka Sūtra.[31] Cleary's translation was actually only partially translated from Śikṣānanda's most complete and now standard Tang Dynasty edition. Cleary chose instead to translate fully a third of this scripture (the very long and detailed Chapter 26 and the immense 53-part Chapter 39) from the much later P.L. Vaidya Sanskrit editions, even though he claimed on page two of his introduction to have made his translation from the Śikṣānanda edition.[32] This is clearly not true, for Cleary's translations of Chapters 26 and 39 do not follow Śikṣānanda's Chinese at all, whereas they do follow the often very different P.L. Vaidya Sanskrit edition fairly closely from beginning to end.[32]

Bhiksu Dharmamitra has recently produced from Tripitaka Master Śikṣānanda's 699 ce Sanskrit-to-Chinese edition (T0279) the first and so far only complete English translation of any edition of the Buddhāvataṃsakasūtra. It is published by Kalavinka Press in three volumes (totaling 2,500 pages) as The

Flower Adornment Sutra: An Annotated Translation of the Avataṃsaka Sutra with A Commentarial Synopsis of the Flower Adornment Sutra (October 1st, 2022 / ISBNS: Volume One - 9781935413356; Volume Two - 9781935413363; Volume Three - 9781935413370). (His complete translation of Chapter 39 which corresponds precisely to the Gaṇḍavyūha is contained in Volume Three of this work. It includes the traditionally appended conclusion to Chapter 39, "The Conduct and Vows of Samantabhadra" which was originally translated into Chinese in 798 ce by Tripitaka Master Prajñā).[32]

Kalavinka Press also published the Daśabhūmika Sūtra (corresponding to Chapter 26 of the Avataṃsaka Sūtra) as an independent text as: The Ten Grounds Sutra: The Daśabhūmika Sūtra: the Ten Highest Levels of Practice on the Bodhisattva's Path to Buddhahood (2019). This was translated by Bhikshu Dharmamitra from Tripitaka Master Kumārajīva's circa 410 ce Sanskrit-to-Chinese translation of the Daśabhūmika Sūtra (T0286).

The publisher Bukkyo Dendo Kyokai (BDK) has finished editing and is currently (as of July, 2022) in the process of preparing for publication an unannotated multi-volume edition of Bhikshu Dharmamitra's Flower Adornment Sutra which also includes Bhikshu Dharmamitra's translation of the traditionally appended conclusion to Chapter 39, "The Conduct and Vows of Samantabhadra" originally translated by Tripitaka Master Prajñā.

Both the Gaṇḍavyūha and the Daśabhūmika (which together constitute approximately one third of the Avataṃsaka Sūtra) have been independently translated from the Tibetan version by Peter Alan Roberts along with 84000.co as:

The Ten Bhūmis Chapter from the Mahāvaipulya Sūtra "A Multitude of Buddhas" [33]
"The Stem Array" Chapter from the Mahāvaipulya Sūtra "A Multitude of Buddhas" [34]
These translations are freely available on the 84000 website.

The City of Ten Thousand Buddhas is also producing a translation of the Avataṃsaka Sūtra (which they title The Great Means Expansive Buddha Flower Adornment Sutra) along with a lengthy commentary by Venerable Hsuan Hua.[35] Currently over twenty volumes are available, and it is estimated that there may be 75-100 volumes in the complete edition.

References

The Divyavadana also calls a Śrāvastī miracle Buddhāvataṃsaka, namely, he created countless emanations of himself seated on lotus blossoms.[7][8]

Hamar, Imre. Buddhāvataṃsakasūtra, 2015, in Brill's Encyclopedia of Buddhism (Volume One), Handbook of Oriental Studies. Section 2 South Asia, Volume: 29-1. Editor-in-Chief: Jonathan Silk.

"The Stem Array | 84000 Reading Room". 84000 Translating The Words of The Budda. Translated by Peter Alan Roberts. Retrieved 2022-06-06.

Thomas Cleary. Entry into the Inconceivable: An Introduction to Hua-Yen Buddhism. Shambhala.

Thomas Cleary (1993). The Flower Ornament Scripture: A Translation of the Avatamsaka Sutra. p. 2.

Keown, Damien (2003). A Dictionary of Buddhism. Oxford University Press. ISBN 978-0-19-860560-7.

Akira Hirakawa; Paul Groner (1990). A history of Indian Buddhism: from Śākyamuni to early Mahāyāna. University of Hawaii Press. ISBN 978-0-8248-1203-4. Retrieved 12 June 2011. The term "avatamsaka" means "a garland of flowers," indicating that all the virtues that the Buddha has accumulated by the time he attains enlightenment are like a beautiful garland of flowers that adorns him.

Akira Sadakata (15 April 1997). Buddhist Cosmology: Philosophy and Origins. Kōsei Pub. Co. p. 144. ISBN 978-4-333-01682-2. Retrieved 12 June 2011. ...adornment, or glorious manifestation, of the Buddha[...]It means that countless buddhas manifest themselves in this realm, thereby adorning it.

Ōtake Susumu (2007), "On the Origin and Early Development of the Buddhāvataṃsaka-Sūtra", in Hamar, Imre, Reflecting Mirrors: Perspectives on Huayan Buddhism, Otto Harrassowitz Verlag, pp. 89–93, ISBN 978-3-447-05509-3, retrieved 12 June 2011

Soothill, W.E.; Hodous, Lewis (1937). A Dictionary of Chinese Buddhist Terms. London: Trübner. Archived from the original on 2009-03-02. Unknown parameter |url-status= ignored (help)

Gimello, Robert M. (2005) [1987]. "Huayan". In Jones, Lindsay. Encyclopedia of Religion. 6 (2nd ed.). Detroit: Macmillan. pp. 4145–4149. ISBN 978-0-02-865733-2. Unknown parameter |entry-url-access= ignored (help); Unknown parameter |entry-url= ignored (help)

Hamar, Imre (Editor). Reflecting Mirrors: Perspectives on Huayan Buddhism (ASIATISCHE FORSCHUNGEN), 2007, page 92

"Taisho Tripitaka No. 278". Archived from the original on 2012-06-18. Retrieved 2012-06-02. Unknown parameter |url-status= ignored (help)

"Taisho Tripitaka No. 279". Archived from the original on 2012-05-23. Retrieved 2012-06-02. Unknown parameter |url-status= ignored (help)

Hamar, Imre (2007), The History of the Buddhāvataṃsaka Sūtra. In: Hamar, Imre (editor), Reflecting Mirrors: Perspectives on Huayan Buddhism (Asiatische Forschungen Vol. 151), Wiesbaden: Harrassowitz, ISBN 344705509X, pp.159-161

Imre Hamar, ed. (2007). Reflecting Mirrors: Perspectives on Huayan Buddhism. Asiatische Forschungen. p. 87.

Takeuchi Yoshinori (editor). Buddhist Spirituality: Indian, Southeast Asian, Tibetan, and Early Chinese, page 160

Thomas Cleary (1993). The Flower Ornament Scripture: A Translation of the Avatamsaka Sūtra. pp. 31–46. ISBN 0877739404.

Takeuchi Yoshinori (editor). Buddhist Spirituality: Indian, Southeast Asian, Tibetan, and Early Chinese, page 161

Fox, Alan. The Practice of Huayan Buddhism, 2015.04, http://www.fgu.edu.tw/~cbs/pdf/2013%E8%AB%96%E6%96%87%E9%9B%86/q16.pdf Archived 2017-09-10 at the Wayback Machine.

Paul Williams; Anthony Tribe; Alexander Wynne. Buddhist Thought: A Complete Introduction to the Indian Tradition. p. 168.

Paul Williams; Anthony Tribe; Alexander Wynne. Buddhist Thought: A Complete Introduction to the Indian Tradition. p. 121.

Paul Williams. Mahāyāna Buddhism: The Doctrinal Foundations. p. 122.

Ryûichi Abé. The Weaving of Mantra: Kûkai and the Construction of Esoteric Buddhist Discourse. p. 285.

Takeuchi Yoshinori (editor) (1995). Buddhist Spirituality: Indian, Southeast Asian, Tibetan, and Early Chinese, p. 164. Motilal Banarsidass.

Cleary, Thomas (1993). The Flower Ornament Scripture : A Translation of the Avatamsaka Sūtra, pp. 31-46. ISBN 0-87773-940-4

Takeuchi Yoshinori (editor) (1995). Buddhist Spirituality: Indian, Southeast Asian, Tibetan, and Early Chinese, p. 160. Motilal Banarsidass.

Warder, A. K. (2000). Indian Buddhism. Motilal Banarsidass. p. 402. ISBN 978-81-208-1741-8. The title Gaṇḍavyūha is obscure, being generally interpreted as 'array of flowers', 'bouquet'. it is just possible that the rhetorical called gaṇḍa, a speech having a double meaning (understood differently by two hearers), should be thought of here.

Hsüan-hua; International Institute for the Translation of Buddhist Texts (Dharma Realm Buddhist University) (1 January 1980). Flower Adornment Sutra: Chapter 39, Entering the Dharma Realm. Dharma Realm Buddhist Association. p. xxi. ISBN 978-0-917512-68-1.

Doniger, Wendy (January 1999). Merriam-Webster's Encyclopedia of World ReligionsFree registration required. Merriam-Webster. p. 365. ISBN 978-0-87779-044-0.

Fontein, Jan (1967). The Pilgrimage of Sudhana: A Study of Gandavyuha Illustrations. Walter de Gruyter. ISBN 9783111562698.

Cleary, Thomas (1993). The Flower Ornament Scripture: A Translation of the Avatamsaka Sutra. Boston, U.S.: Shambhala. ISBN 9780877739401. Archived from the original on 19 April 2014. Retrieved 28 September 2014. Unknown parameter |url-status= ignored (help)

Bhikshu Dharmamitra (2022). The Flower Adornment Sutra - Volume One: An Annotated Translation of the Avataṃsaka Sutra with A Commentarial Synopsis of the Flower Adornment Sutra, Introduction.

Kalavinka Buddhist Classics.
"The Ten Bhūmis | 84000 Reading Room". 84000 Translating The Words of The Budda. Retrieved 2022-10-12.
"The Stem Array | 84000 Reading Room". 84000 Translating The Words of The Budda. Retrieved 2022-06-05.
"The Great Means Expansive Buddha Flower Adornment Sutra". THE SAGELY CITY OF TEN THOUSAND BUDDHAS. Buddhist Text Translation Society. Retrieved 28 September 2014.

Further reading

Prince, Tony (2020), Universal Enlightenment - An introduction to the Teachings and Practices of Huayen Buddhism (2nd ed.) Amazon Kindle Book, ASIN: B08C37PG7G

External links

The Avatamsaka Sutra (the Flower Adornment Sutra) with explanation
Introducing the Avatamsaka Sutra - an outline of the sutra by a disciple of Master Hsuan Hua
Articles by Imre Hamar
□□□□□□□ Avata□sakasūtra Chinese text with matching English vocabulary at NTI Reader digital library

This article includes content from Buddhāvata□saka Sūtra on Wikipedia (view authors). License under CC BY-SA 3.0. Wikipedia logo

Categories: ClonesMahayana sutrasTathagatagarbha sutrasYogacara textsTextsVaipulya sutras

What links here
Related changes
Special pages
Printable version
Permanent link
Page information
This page was last edited on 18 September 2025, at 01:50.
Content is available under Creative Commons Attribution-NonCommercial-ShareAlike (CC BY-NC-SA 4.0) unless otherwise noted.
Privacy policyAbout Encyclopedia of BuddhismDisclaimersMobile view
Creative Commons Attribution-NonCommercial-ShareAlike (CC BY-NC-SA 4.0)Powered by MediaWiki

Buddhāvataṃsaka Sūtra

This is a copy of a Wikipedia article. See latest Wikipedia version here.

Covers of a Korean golden pigment sutra chapter. Indigo dyed paper, with rows of golden flower blossoms, and a title cartouche, c. 1400.

Chinese canon
Mainstream texts
AgamasVinayaAbhidharmaJataka
Mahayana sutras
PrajnaparamitaLotus SutraBuddhāvataṃsakaRatnakutaMahaparinirvanaMahasamnipataGeneral sutras
Tantras
VairocanābhisaṃbodhiVajrasekharaGuhyasamājaHevajraSusuddhikara sūtra
Contents (traditional order)
Tibetan canon
KangyurTengyur(Nyingma Gyubum)
Mainstream texts
Early sutrasVinayaAbhidharmaJataka
Mahayana sutras
PrajnaparamitaBuddhāvataṃsakaRatnakutaGeneral Sutra Section(Lotus SutraMahaparinirvana Sutra)
Tantras
Four classesChakrasamvaraHevajraKalachakraGuhyasamajaInner (Nyingma)

The Buddhāvataṃsaka-nāma-mahāvaipulya-sūtra (The Mahāvaipulya Sūtra named “Buddhāvataṃsaka”) is one of the most influential Mahāyāna sutras of East Asian Buddhism.[1] It is also often referred to as the

Avataṃsaka Sūtra.[1] In Classical Sanskrit, avataṃsaka means garland, wreath, or any circular ornament, such as an earring.[2] Thus, the title may be rendered in English as A Garland of Buddhas, Buddha Ornaments, or Buddha’s Garland.[2] In Buddhist Hybrid Sanskrit, the term avataṃsaka means “a great number,” “a multitude,” or “a collection.” This is matched by the Tibetan title of the sutra, which is A Multitude of Buddhas ("sangs rgyas phal po che").[2]

Modern scholars consider the Buddhāvataṃsaka to be a compilation of numerous smaller sutras, many of which originally circulated independently and then were later brought together into the larger mature Buddhāvataṃsaka. Many of these independent Buddhāvataṃsaka sutras survive in Chinese translation.[1]

The text has been described by the translator Thomas Cleary "the most grandiose, the most comprehensive, and the most beautifully arrayed of the Buddhist scriptures."[3] The Buddhāvataṃsaka describes a cosmos of infinite realms upon realms filled with an immeasurable number of Buddhas. This sutra was especially influential in East Asian Buddhism.[4] The vision expressed in this work was the foundation for the creation of the Huayan school of Chinese Buddhism, which was characterized by a philosophy of interpenetration. The Huayan school is known as Hwaeom in Korea and Kegon in Japan. The sutra is also influential in Chan Buddhism.[4]

Contents

1 Title
2 History
3 Overview
4 Chapter overview
4.1 At the Bodhimaṇḍa (Books 1–5)
4.2 The Hall of Universal Light (Books 6–12)
4.3 Indra's Palace (Books 13–18)
4.4 Yama's Palace (Books 19–22)
4.5 Tusita Heaven (Books 23–25)
4.6 Paranirmitavasavartin Heaven (Book 26)
4.7 The Hall of Universal Light part 2 (Books 27–38)
4.8 Jetavana Pavillion (Book 39)
5 Individual sutras

5.1 Ten Stages Sutra
5.2 The Flower Array Sutra
5.3 The Manifestation of the Tathagatha sutra
6 English translations
7 References
8 Further reading
9 External links

Title

This work has been used in a variety of countries. Some major traditional titles include the following:

Sanskrit: Buddhāvata□saka-nāma-mahāvaipulya-sūtra, The Mahāvaipulya Sūtra named “Buddhāvata□saka”. Vaipulya ("extensive") refers to key Mahayana sutras.[5] "Garland/wreath/adornment" refers to a manifestation of the beauty of Buddha's virtues[6] or his inspiring glory.[N.B. 1] The term avata□saka also means “a great number,” “a multitude,” or “a collection.” This matches the content of the sutra, in which numerous Buddhas are depicted as manifestations of the cosmic Buddha Vairocana.[2]

Chinese: Dàfānggu□ng Fóhuāyán Jīng □□□□□□□, commonly known as the Huāyán Jīng (□□□), meaning "Flower-adorned (Splendid & Solemn) Sūtra." Vaipulya here is translated as "corrective and expansive", fānggu□ng (□□).[9] Huā (□) means at once "flower" (archaic; namely □) and "magnificence." Yán (□), short for zhuàngyán (□□), means "to decorate (so that it is solemn, dignified)."

Japanese: Daihōkō Butsu-kegon Kyō (□□□□□□□), usually known as the Kegon Kyō (□□□). This title is identical to Chinese above, just in Shinjitai characters.

Korean: □□□□□□□ Daebanggwang Bulhwaeom Gyeong or Hwaeom Gyeong (□□□), the Sino-Korean pronunciation of the Chinese name.

Vietnamese: Đ□i ph□□ng qu□ng Ph□t hoa nghiêm kinh, shortened to the Hoa nghiêm kinh, the Sino-Vietnamese pronunciation of the Chinese name.

Tibetan: □□□□□□□□□□□□□, Wylie: mdo phal po che, pronounced Do phalpoché

Tangut (romanized): Tha cha wa tha fa sho ldwi rye

According to a Dunhuang manuscript, this text was also known as the Bodhisattvapiṭaka Buddhāvata□saka Sūtra.[8]

History

The Buddhāvata□sakasūtra was written in stages, beginning from at least 500 years after the death of the Buddha. One source claims that it is "a very long text composed of a number of originally independent scriptures of diverse provenance, all of which were combined, probably in Central Asia, in the late third or the fourth century CE."[10] Japanese scholars such as Akira Hirakawa and Otake Susumu meanwhile argue that the Sanskrit original was compiled in India from sutras already in circulation which also bore the name "Buddhavatamsaka".[11]

Two full Chinese translations of the Buddhāvataṃsakasūtra were made. Fragmentary translation probably began in the 2nd century CE, and the famous Ten Stages Sutra, often treated as an individual scripture, was first translated in the 3rd century. The first complete Chinese version was translated by Buddhabhadra around 420 in 60 scrolls with 34 chapters,[12] and the second by Śikṣānanda around 699 in 80 scrolls with 40 chapters.[13][14] There is also a translation of the Gaṇḍavyūha section by Prajñā around 798. The second translation includes more sutras than the first, and the Tibetan translation, which is still later, includes many differences with the 80 scrolls version. Scholars conclude that sutras were being added to the collection.

The single extant Tibetan version was translated from the original Sanskrit by Jinamitra et al. at the end of ninth century.[15]

According to Paramārtha, a 6th-century monk from Ujjain in central India, the Buddhāvataṃsakasūtra is also called the "Bodhisattva Piṭaka."[8] In his translation of the Mahāyānasaṃgrahabhāṣya, there is a reference to the Bodhisattva Piṭaka, which Paramārtha notes is the same as the Avataṃsaka Sūtra in 100,000 lines.[8] Identification of the Buddhāvataṃsakasūtra as a "Bodhisattva Piṭaka" was also recorded in the colophon of a Chinese manuscript at the Mogao Caves: "Explication of the Ten Stages, entitled Creator of the Wisdom of an Omniscient Being by Degrees, a chapter of the Mahāyāna sūtra Bodhisattvapiṭaka Buddhāvataṃsaka, has ended."[8]

Overview

Illustration of the Avatamsaka Sutra at Songgwangsa in Suncheon, Korea. Joseon dynasty, 1644.

The sutra, among the longest Buddhist sutras, is a compilation of disparate texts on various topics such as the Bodhisattva path, the interpenetration of phenomena (dharmas), the omnipresence of Buddhahood, the miraculous powers of the Buddhas and bodhisattvas, the visionary powers of meditation, and the equality of things in emptiness.[16][17]

According to Paul Demiéville, the Buddhāvataṃsaka collection is "characterized by overflowing visionary images, which multiply everything to infinity, by a type of monadology that teaches the interpenetration of the one whole and the particularized many, of spirit and matter" and by "the notion of a gradual progress towards liberation through successive stages and an obsessive preference for images of light and radiance."[18] Likewise, Alan Fox has described the sutra's worldview as "fractal", "holographic", and "psychedelic".[19]

The East Asian view of the text is that it expresses the universe as seen by a Buddha (the Dharmadhatu), who sees all phenomena as empty and thus infinitely interpenetrating, from the point of view of enlightenment.[18] This interpenetration is described in the Buddhāvataṃsakasūtra as the perception "that the fields full of assemblies, the beings and aeons which are as many as all the dust particles, are all present in every particle of dust."[20] Thus, a Buddha's view of reality is also said to be "inconceivable; no sentient being can fathom it".[20]

Paul Williams notes that the sutra speaks of both Yogacara and Madhyamaka doctrines, stating that all things are empty of inherent existence and also of a "pure untainted awareness or consciousness (amala-citta) as the ground of all phenomena".[21] The Buddhāvataṃsakasūtra also highlights the visionary and mystical power of attaining the spiritual wisdom which sees the nature of the world:

Endless action arises from the mind; from action arises the multifarious world. Having understood that the world's true nature is mind, you display bodies of your own in harmony with the world. Having realized that this world is like a dream, and that all Buddhas are like mere reflections, that all principles [dharma] are like an echo, you move unimpeded in the world (Trans in Gomez, 1967: lxxxi)[21]

As a result of their meditative power, Buddhas have the magical ability to create and manifest infinite forms, and they do this in many skillful ways out of great compassion for all beings.[22]

In all atoms of all lands
Buddha enters, each and every one,
Producing miracle displays for sentient beings:
Such is the way of Vairocana....
The techniques of the Buddhas are inconceivable,

All appearing in accord with beings' minds....
In each atom the Buddhas of all times
Appear, according to inclinations;
While their essential nature neither comes nor goes,
By their vow power they pervade the worlds.(Cleary 1984–7: I, Bk 4)

Jin Dynasty (1115–1234) statue of Vairocana (Chinese: □□□□; pinyin: Dàrì Rúlái), Shanhua Temple, Datong, Shanxi, China.

The point of these teachings is to lead all beings through the ten bodhisattva levels to the goal of Buddhahood (which is done for sake of all other beings). These stages of spiritual attainment are also widely discussed in various parts of the sutra (book 15, book 26).[18]

The sutra also includes numerous Buddhas and their Buddhalands which are said to be infinite, representing a vast cosmic view of reality, though it centers on a most important figure, the Buddha Mahavairocana ("Great Radiance" or "The Great Illuminator"). Vairocana is a cosmic being who is the source of light and enlightenment of the 'Lotus universe', and who is said to contain all world systems within his cosmic body.[18] According to Paul Williams, the Buddha "is said or implied at various places in this vast and heterogeneous sutra to be the universe itself, to be the same as 'absence of intrinsic existence' or emptiness, and to be the Buddha's all-pervading omniscient awareness."[22] The very body of Vairocana is also seen as a reflection of the whole universe:

The body of [Vairocana] Buddha is inconceivable. In his body are all sorts of lands of sentient beings. Even in a single pore are countless vast oceans.[23]

Also, for the Buddhāvataṃsakasūtra, the historical Buddha Sakyamuni is simply a magical emanation of the cosmic Buddha Vairocana.[22]

Chapter overview

Shakyamuni Buddha attended by Manjushri (left) and Samantabhadra (right), Japan, Kamakura period.

A bronze depiction of the universal Buddha Vairocana, with a body made up of numerous bodhisattva emanations.

A painting of the bodhisattva Samantabhadra

Luis Gomez notes that there is an underlying order to the collection. The discourses in the sutra version with 39 chapters or books are delivered to eight different audiences or "assemblies" in seven locations such as Bodh Gaya and the Tusita Heaven.[24] Each "assembly" includes various locales, doctrinal topics and characters. The main "assemblies" which the collection is traditionally divided into are:[24][25]

At the Bodhimaṇḍa (Books 1–5)

In this assembly at the Bodhimaṇḍa (the seat of awakening under the bodhi tree), the bodhisattva Samantabhadra and the Buddha discuss the nature of reality and how Vairocana Buddha is omnipresent throughout the dharmadhātu.

The Hall of Universal Light (Books 6–12)

The bodhisattva Mañjuśrī asks the Buddha about the various ways that the four noble truths (which are the basis of all bodhisattva practice) are taught. The bodhisattva Bhadramukha also teaches the Bodhisattva Path.

Indra's Palace (Books 13–18)

The Buddha teaches in Trāyastriṃśa Heaven at the Palace of Indra. Dharmamati teaches on how the bodhisattva path progresses in ten abodes or viharas.

Yama's Palace (Books 19–22)

The Buddha teaches on how the world is a mental creation and provides the famous simile of the world being like a painting and the mind being the painter. The bodhisattva Gunavana teaches the ten practices (carya) of bodhisattvas and the ten inexhaustible treasuries.

Tusita Heaven (Books 23–25)

Vajradhvaja teaches the ways that bodhisattvas dedicate and transfer their merit.

Paranirmitavasavartin Heaven (Book 26)

This is the Ten Stages Sutra (Daśabhūmika sutra), which focuses on the ten bhūmis (levels or stages) of the bodhisattva path.

The Hall of Universal Light part 2 (Books 27–38)

The Buddha returns to the hall of universal light and Samantabhadra teaches the ten samadhis, supernormal powers, and ten types of patience (kshanti). Various other teachings on the bodhisattva path are given, which recapitulate the themes covered in the previous books. The immeasurability of Buddhahood is discussed and Samantabhadra is said to embody all the activities of the omnipresent Buddhahood.

Jetavana Pavillion (Book 39)

This is the Gaṇḍavyūha Sūtra, which contains the story of the bodhisattva Sudhana's spiritual career, study under numerous teachers and his inconceivable liberation.

Individual sutras

Various "chapters" of the Buddhāvataṃsaka collection also circulated as individual sutras. These include the Ten Stages Sutra, the Flower Array Sutra and the Manifestation of the Tathagatha sutra.[1] The first two of these sutras have also survived individually in the original Sanskrit (while the rest of the Avatamsaka only survives in translation).[26]

Ten Stages Sutra

Main article: Ten Stages Sutra

The sutra is also well known for its detailed description of the course of the bodhisattva's practice through ten stages where the Ten Stages Sutra, or Daśabhūmika Sūtra (□□□, Wylie: 'phags pa sa bcu pa'i mdo), is the name given to this chapter of the Avataṃsaka Sūtra. This sutra gives details on the ten stages (bhūmis) of development a bodhisattva must undergo to attain supreme enlightenment. The ten stages are also depicted in the Laṅkāvatāra Sūtra and the Śūraṅgama Sūtra. The sutra also touches on the subject of the development of the "aspiration for Enlightenment" (bodhicitta) to attain supreme buddhahood.

The Flower Array Sutra

Main article: Gandavyuha

Sudhana learning from one of the fifty-two teachers along his journey toward enlightenment. Sanskrit manuscript, 11-12th century.
The last chapter of the Avatamsaka circulates as a separate and important text known as the Gaṇḍavyūha Sutra (" flower-array", or "bouquet";[27] 入法界品 'Entering the Dharma Realm'[28]). Considered the "climax" of the larger text,[29] this section details the pilgrimage of the layman Sudhana to various lands (worldly and supra-mundane) at the behest of the bodhisattva Mañjuśrī to find a spiritual friend who will instruct him in the ways of a bodhisattva. According to Luis Gomez, this sutra can also be "regarded as emblematic of the whole collection."[24]

Despite the former being at the end of the Avataṃsaka, the Gaṇḍavyūha and the Ten Stages are generally believed to be the oldest written chapters of the sutra.[30]

The Manifestation of the Tathagatha sutra

The Tathāgatotpattisaṃbhavasūtra (The Manifestation of the Tathagatha sutra), which corresponds to chapter 32 of the full Buddhāvataṃsaka translation of Buddhabhadra (Taisho Tripitaka no. 278), focuses on the nature of the Buddha (Tathāgata) and his activities. According to Imre Hamar, this sutra "is a precursor to the tathāgatagarbha theory, the idea of universal access to buddhahood, as it stresses that all living beings have the wisdom of the Buddha, but due to their defilements, they are not able to see it. The Buddha's mission is to reveal this fact to living beings."[1]

A version of this text was also translated into Chinese by Dharmarakṣa in 292 CE as an independent sutra, the Fo shuo rulai xingxian jing (佛說如來興顯經; The Appearance of Tathāgata as Related by the Buddha; *Tathāgatotapattisaṃbhavanirdeśa).[1]

English translations

The first relatively complete English translation of the contents of the Buddhāvataṃsakasūtra was authored by the late Thomas Cleary and published by Shambhala Publications in 1984 as The Flower Ornament Scripture: A Translation of the Avatamsaka Sūtra.[31] Cleary's translation was actually only partially translated from Śikṣānanda's most complete and now standard Tang Dynasty edition. Cleary chose instead to translate fully a third of this scripture (the very long and detailed Chapter 26 and the immense 53-part Chapter 39) from the much later P.L. Vaidya Sanskrit editions, even though he claimed on page two of his introduction to have made his translation from the Śikṣānanda edition.[32] This is clearly not true, for Cleary's translations of Chapters 26 and 39 do not follow Śikṣānanda's Chinese at all, whereas they do follow the often very different P.L. Vaidya Sanskrit edition fairly closely from beginning to end.[32]

Bhiksu Dharmamitra has recently produced from Tripitaka Master Śikṣānanda's 699 ce Sanskrit-to-Chinese edition (T0279) the first and so far only complete English translation of any edition of the Buddhāvataṃsakasūtra. It is published by Kalavinka Press in three volumes (totaling 2,500 pages) as The Flower Adornment Sutra: An Annotated Translation of the Avataṃsaka Sutra with A Commentarial Synopsis of the Flower Adornment Sutra (October 1st, 2022 / ISBNS: Volume One - 9781935413356; Volume Two - 9781935413363; Volume Three - 9781935413370). (His complete translation of Chapter 39 which corresponds precisely to the Gaṇḍavyūha is contained in Volume Three of this work. It includes the traditionally appended conclusion to Chapter 39, "The Conduct and Vows of Samantabhadra" which was originally translated into Chinese in 798 ce by Tripitaka Master Prajñā).[32]

Kalavinka Press also published the Daśabhūmika Sūtra (corresponding to Chapter 26 of the Avataṃsaka Sūtra) as an independent text as: The Ten Grounds Sutra: The Daśabhūmika Sūtra: the Ten Highest Levels of Practice on the Bodhisattva's Path to Buddhahood (2019). This was translated by Bhikshu Dharmamitra from Tripitaka Master Kumārajīva’s circa 410 ce Sanskrit-to-Chinese translation of the Daśabhūmika Sūtra (T0286).

The publisher Bukkyo Dendo Kyokai (BDK) has finished editing and is currently (as of July, 2022) in the process of preparing for publication an unannotated multi-volume edition of Bhikshu Dharmamitra's Flower Adornment Sutra which also includes Bhikshu Dharmamitra's translation of the traditionally appended conclusion to Chapter 39, "The Conduct and Vows of Samantabhadra" originally translated by Tripitaka Master Prajñā.

Both the Gaṇḍavyūha and the Daśabhūmika (which together constitute approximately one third of the Avataṃsaka Sūtra) have been independently translated from the Tibetan version by Peter Alan Roberts along with 84000.co as:

The Ten Bhūmis Chapter from the Mahāvaipulya Sūtra “A Multitude of Buddhas” [33]
“The Stem Array” Chapter from the Mahāvaipulya Sūtra “A Multitude of Buddhas” [34]
These translations are freely available on the 84000 website.

The City of Ten Thousand Buddhas is also producing a translation of the Avataṃsaka Sūtra (which they title The Great Means Expansive Buddha Flower Adornment Sutra) along with a lengthy commentary by Venerable Hsuan Hua.[35] Currently over twenty volumes are available, and it is estimated that there may be 75-100 volumes in the complete edition.

References

The Divyavadana also calls a Śrāvastī miracle Buddhāvataṃsaka, namely, he created countless emanations of himself seated on lotus blossoms.[7][8]

Hamar, Imre. Buddhāvataṃsakasūtra, 2015, in Brill's Encyclopedia of Buddhism (Volume One), Handbook of Oriental Studies. Section 2 South Asia, Volume: 29-1. Editor-in-Chief: Jonathan Silk.

"The Stem Array | 84000 Reading Room". 84000 Translating The Words of The Budda. Translated by Peter Alan Roberts. Retrieved 2022-06-06.

Thomas Cleary. Entry into the Inconceivable: An Introduction to Hua-Yen Buddhism. Shambhala.

Thomas Cleary (1993). The Flower Ornament Scripture: A Translation of the Avatamsaka Sutra. p. 2.

Keown, Damien (2003). A Dictionary of Buddhism. Oxford University Press. ISBN 978-0-19-860560-7.

Akira Hirakawa; Paul Groner (1990). A history of Indian Buddhism: from Śākyamuni to early Mahāyāna. University of Hawaii Press. ISBN 978-0-8248-1203-4. Retrieved 12 June 2011. The term "avatamsaka" means "a garland of flowers," indicating that all the virtues that the Buddha has accumulated by the time he attains enlightenment are like a beautiful garland of flowers that adorns him.

Akira Sadakata (15 April 1997). Buddhist Cosmology: Philosophy and Origins. Kōsei Pub. Co. p. 144. ISBN 978-4-333-01682-2. Retrieved 12 June 2011. ...adornment, or glorious manifestation, of the Buddha[...]It means that countless buddhas manifest themselves in this realm, thereby adorning it.

Ōtake Susumu (2007), "On the Origin and Early Development of the Buddhāvataṃsaka-Sūtra", in Hamar, Imre, Reflecting Mirrors: Perspectives on Huayan Buddhism, Otto Harrassowitz Verlag, pp. 89–93, ISBN 978-3-447-05509-3, retrieved 12 June 2011

Soothill, W.E.; Hodous, Lewis (1937). A Dictionary of Chinese Buddhist Terms. London: Trübner. Archived from the original on 2009-03-02. Unknown parameter |url-status= ignored (help)

Gimello, Robert M. (2005) [1987]. "Huayan". In Jones, Lindsay. Encyclopedia of Religion. 6 (2nd ed.). Detroit: Macmillan. pp. 4145–4149. ISBN 978-0-02-865733-2. Unknown parameter |entry-url-access= ignored (help); Unknown parameter |entry-url= ignored (help)

Hamar, Imre (Editor). Reflecting Mirrors: Perspectives on Huayan Buddhism (ASIATISCHE FORSCHUNGEN), 2007, page 92

"Taisho Tripitaka No. 278". Archived from the original on 2012-06-18. Retrieved 2012-06-02. Unknown parameter |url-status= ignored (help)

"Taisho Tripitaka No. 279". Archived from the original on 2012-05-23. Retrieved 2012-06-02. Unknown parameter |url-status= ignored (help)

Hamar, Imre (2007), The History of the Buddhāvataṃsaka Sūtra. In: Hamar, Imre (editor), Reflecting Mirrors: Perspectives on Huayan Buddhism (Asiatische Forschungen Vol. 151), Wiesbaden: Harrassowitz, ISBN 344705509X, pp.159-161

Imre Hamar, ed. (2007). Reflecting Mirrors: Perspectives on Huayan Buddhism. Asiatische Forschungen. p. 87.

Takeuchi Yoshinori (editor). Buddhist Spirituality: Indian, Southeast Asian, Tibetan, and Early Chinese, page 160

Thomas Cleary (1993). The Flower Ornament Scripture: A Translation of the Avatamsaka Sūtra. pp. 31–46. ISBN 0877739404.

Takeuchi Yoshinori (editor). Buddhist Spirituality: Indian, Southeast Asian, Tibetan, and Early Chinese, page 161

Fox, Alan. The Practice of Huayan Buddhism, 2015.04, http://www.fgu.edu.tw/~cbs/pdf/2013%E8%AB%96%E6%96%87%E9%9B%86/q16.pdf Archived 2017-09-10 at the Wayback Machine.

Paul Williams; Anthony Tribe; Alexander Wynne. Buddhist Thought: A Complete Introduction to the Indian Tradition. p. 168.

Paul Williams; Anthony Tribe; Alexander Wynne. Buddhist Thought: A Complete Introduction to the Indian Tradition. p. 121.

Paul Williams. Mahāyāna Buddhism: The Doctrinal Foundations. p. 122.

Ryûichi Abé. The Weaving of Mantra: Kûkai and the Construction of Esoteric Buddhist Discourse. p. 285.

Takeuchi Yoshinori (editor) (1995). Buddhist Spirituality: Indian, Southeast Asian, Tibetan, and Early Chinese, p. 164. Motilal Banarsidass.

Cleary, Thomas (1993). The Flower Ornament Scripture : A Translation of the Avatamsaka Sūtra, pp. 31-46. ISBN 0-87773-940-4

Takeuchi Yoshinori (editor) (1995). Buddhist Spirituality: Indian, Southeast Asian, Tibetan, and Early Chinese, p. 160. Motilal Banarsidass.

Warder, A. K. (2000). Indian Buddhism. Motilal Banarsidass. p. 402. ISBN 978-81-208-1741-8. The title Gaṇḍavyūha is obscure, being generally interpreted as 'array of flowers', 'bouquet'. it is just possible that the rhetorical called gaṇḍa, a speech having a double meaning (understood differently by two hearers), should be thought of here.

Hsüan-hua; International Institute for the Translation of Buddhist Texts (Dharma Realm Buddhist University) (1 January 1980). Flower Adornment Sutra: Chapter 39, Entering the Dharma Realm. Dharma Realm Buddhist Association. p. xxi. ISBN 978-0-917512-68-1.

Doniger, Wendy (January 1999). Merriam-Webster's Encyclopedia of World ReligionsFree registration required. Merriam-Webster. p. 365. ISBN 978-0-87779-044-0.

Fontein, Jan (1967). The Pilgrimage of Sudhana: A Study of Gandavyuha Illustrations. Walter de Gruyter.

ISBN 9783111562698.
Cleary, Thomas (1993). The Flower Ornament Scripture: A Translation of the Avatamsaka Sutra. Boston, U.S.: Shambhala. ISBN 9780877739401. Archived from the original on 19 April 2014. Retrieved 28 September 2014. Unknown parameter |url-status= ignored (help)
Bhikshu Dharmamitra (2022). The Flower Adornment Sutra - Volume One: An Annotated Translation of the Avata□saka Sutra with A Commentarial Synopsis of the Flower Adornment Sutra, Introduction. Kalavinka Buddhist Classics.
"The Ten Bhūmis | 84000 Reading Room". 84000 Translating The Words of The Budda. Retrieved 2022-10-12.
"The Stem Array | 84000 Reading Room". 84000 Translating The Words of The Budda. Retrieved 2022-06-05.
"The Great Means Expansive Buddha Flower Adornment Sutra". THE SAGELY CITY OF TEN THOUSAND BUDDHAS. Buddhist Text Translation Society. Retrieved 28 September 2014.

Further reading

Prince, Tony (2020), Universal Enlightenment - An introduction to the Teachings and Practices of Huayen Buddhism (2nd ed.) Amazon Kindle Book, ASIN: B08C37PG7G

External links

The Avatamsaka Sutra (the Flower Adornment Sutra) with explanation
Introducing the Avatamsaka Sutra - an outline of the sutra by a disciple of Master Hsuan Hua
Articles by Imre Hamar
□□□□□□□ Avata□sakasūtra Chinese text with matching English vocabulary at NTI Reader digital library

This article includes content from Buddhāvata□saka Sūtra on Wikipedia (view authors). License under CC BY-SA 3.0. Wikipedia logo

Categories: ClonesMahayana sutrasTathagatagarbha sutrasYogacara textsTextsVaipulya sutras

Navigation menu
Log in
PageDiscussion
ReadView sourceView history
Search
Search Encyclopedia of Buddhism
Main page

Recent changes
Random page
Categories
About
Help
Tools
What links here
Related changes
Special pages
Printable version
Permanent link
Page information

This page was last edited on 18 September 2025, at 01:50.
Content is available under Creative Commons Attribution-NonCommercial-ShareAlike (CC BY-NC-SA 4.0) unless otherwise noted.
Privacy policyAbout Encyclopedia of BuddhismDisclaimersMobile view
Creative Commons Attribution-NonCommercial-ShareAlike (CC BY-NC-SA 4.0)Powered by MediaWiki

Buddhāvataṃsaka Sūtra

This is a copy of a Wikipedia article. See latest Wikipedia version here.

Covers of a Korean golden pigment sutra chapter. Indigo dyed paper, with rows of golden flower blossoms, and a title cartouche, c. 1400.

Chinese canon

Mainstream texts

AgamasVinayaAbhidharmaJataka

Mahayana sutras

PrajnaparamitaLotus SutraBuddhāvataṃsakaRatnakutaMahaparinirvanaMahasamnipataGeneral sutras

Tantras

VairocanābhisaṃbodhiVajrasekharaGuhyasamājaHevajraSusuddhikara sūtra

Contents (traditional order)

Tibetan canon

KangyurTengyur(Nyingma Gyubum)

Mainstream texts

Early sutrasVinayaAbhidharmaJataka

Mahayana sutras

PrajnaparamitaBuddhāvataṃsakaRatnakutaGeneral Sutra Section(Lotus SutraMahaparinirvana Sutra)

Tantras

Four classesChakrasamvaraHevajraKalachakraGuhyasamajaInner (Nyingma)

The Buddhāvataṃsaka-nāma-mahāvaipulya-sūtra (The Mahāvaipulya Sūtra named “Buddhāvataṃsaka”) is one of the most influential Mahāyāna sutras of East Asian Buddhism.[1] It is also often referred to as the Avataṃsaka Sūtra.[1] In Classical Sanskrit, avataṃsaka means garland, wreath, or any circular ornament, such as an earring.[2] Thus, the title may be rendered in English as A Garland of Buddhas, Buddha Ornaments, or Buddha’s Garland.[2] In Buddhist Hybrid Sanskrit, the term avataṃsaka means “a great number,” “a multitude,” or “a collection.” This is matched by the Tibetan title of the sutra, which is A Multitude of Buddhas ("sangs rgyas phal po che").[2]

Modern scholars consider the Buddhāvataṃsaka to be a compilation of numerous smaller sutras, many of which originally circulated independently and then were later brought together into the larger mature Buddhāvataṃsaka. Many of these independent Buddhāvataṃsaka sutras survive in Chinese translation.[1]

The text has been described by the translator Thomas Cleary "the most grandiose, the most comprehensive, and the most beautifully arrayed of the Buddhist scriptures."[3] The Buddhāvataṃsaka describes a cosmos of infinite realms upon realms filled with an immeasurable number of Buddhas. This sutra was especially influential in East Asian Buddhism.[4] The vision expressed in this work was the foundation for the creation of the Huayan school of Chinese Buddhism, which was characterized by a philosophy of interpenetration. The Huayan school is known as Hwaeom in Korea and Kegon in Japan. The sutra is also influential in Chan Buddhism.[4]

Contents

1 Title
2 History
3 Overview
4 Chapter overview
4.1 At the Bodhimaṇḍa (Books 1–5)
4.2 The Hall of Universal Light (Books 6–12)
4.3 Indra's Palace (Books 13–18)

4.4 Yama's Palace (Books 19–22)
4.5 Tusita Heaven (Books 23–25)
4.6 Paranirmitavasavartin Heaven (Book 26)
4.7 The Hall of Universal Light part 2 (Books 27–38)
4.8 Jetavana Pavillion (Book 39)
5 Individual sutras
5.1 Ten Stages Sutra
5.2 The Flower Array Sutra
5.3 The Manifestation of the Tathagatha sutra
6 English translations
7 References
8 Further reading
9 External links

Title

This work has been used in a variety of countries. Some major traditional titles include the following:

Sanskrit: Buddhāvata▯saka-nāma-mahāvaipulya-sūtra, The Mahāvaipulya Sūtra named “Buddhāvata▯saka”. Vaipulya ("extensive") refers to key Mahayana sutras.[5] "Garland/wreath/adornment" refers to a manifestation of the beauty of Buddha's virtues[6] or his inspiring glory.[N.B. 1] The term avata▯saka also means “a great number,” “a multitude,” or “a collection.” This matches the content of the sutra, in which numerous Buddhas are depicted as manifestations of the cosmic Buddha Vairocana.[2]

Chinese: Dàfānggu▯ng Fóhuāyán Jīng ▯▯▯▯▯▯▯, commonly known as the Huāyán Jīng (▯▯▯), meaning "Flower-adorned (Splendid & Solemn) Sūtra." Vaipulya here is translated as "corrective and expansive", fānggu▯ng (▯▯).[9] Huā (▯) means at once "flower" (archaic; namely ▯) and "magnificence." Yán (▯), short for zhuàngyán (▯▯), means "to decorate (so that it is solemn, dignified)."

Japanese: Daihōkō Butsu-kegon Kyō (▯▯▯▯▯▯▯), usually known as the Kegon Kyō (▯▯▯). This title is identical to Chinese above, just in Shinjitai characters.

Korean: ▯▯▯▯▯▯▯ Daebanggwang Bulhwaeom Gyeong or Hwaeom Gyeong (▯▯▯), the Sino-Korean pronunciation of the Chinese name.

Vietnamese: Đ▯i ph▯▯ng qu▯ng Ph▯t hoa nghiêm kinh, shortened to the Hoa nghiêm kinh, the Sino-Vietnamese pronunciation of the Chinese name.

Tibetan: ▯▯▯▯▯▯▯▯▯▯▯▯▯, Wylie: mdo phal po che, pronounced Do phalpoché

Tangut (romanized): Tha cha wa tha fa sho ldwi rye

According to a Dunhuang manuscript, this text was also known as the Bodhisattvapiṭaka Buddhāvata▯saka Sūtra.[8]

History

The Buddhāvataṃsakasūtra was written in stages, beginning from at least 500 years after the death of the Buddha. One source claims that it is "a very long text composed of a number of originally independent scriptures of diverse provenance, all of which were combined, probably in Central Asia, in the late third or the fourth century CE."[10] Japanese scholars such as Akira Hirakawa and Otake Susumu meanwhile argue that the Sanskrit original was compiled in India from sutras already in circulation which also bore the name "Buddhavatamsaka".[11]

Two full Chinese translations of the Buddhāvataṃsakasūtra were made. Fragmentary translation probably began in the 2nd century CE, and the famous Ten Stages Sutra, often treated as an individual scripture, was first translated in the 3rd century. The first complete Chinese version was translated by Buddhabhadra around 420 in 60 scrolls with 34 chapters,[12] and the second by Śikṣānanda around 699 in 80 scrolls with 40 chapters.[13][14] There is also a translation of the Gaṇḍavyūha section by Prajñā around 798. The second translation includes more sutras than the first, and the Tibetan translation, which is still later, includes many differences with the 80 scrolls version. Scholars conclude that sutras were being added to the collection.

The single extant Tibetan version was translated from the original Sanskrit by Jinamitra et al. at the end of ninth century.[15]

According to Paramārtha, a 6th-century monk from Ujjain in central India, the Buddhāvataṃsakasūtra is also called the "Bodhisattva Piṭaka."[8] In his translation of the Mahāyānasaṃgrahabhāṣya, there is a reference to the Bodhisattva Piṭaka, which Paramārtha notes is the same as the Avataṃsaka Sūtra in 100,000 lines.[8] Identification of the Buddhāvataṃsakasūtra as a "Bodhisattva Piṭaka" was also recorded in the colophon of a Chinese manuscript at the Mogao Caves: "Explication of the Ten Stages, entitled Creator of the Wisdom of an Omniscient Being by Degrees, a chapter of the Mahāyāna sūtra Bodhisattvapiṭaka Buddhāvataṃsaka, has ended."[8]

Overview

Illustration of the Avatamsaka Sutra at Songgwangsa in Suncheon, Korea. Joseon dynasty, 1644.

The sutra, among the longest Buddhist sutras, is a compilation of disparate texts on various topics such as the Bodhisattva path, the interpenetration of phenomena (dharmas), the omnipresence of Buddhahood, the miraculous powers of the Buddhas and bodhisattvas, the visionary powers of meditation, and the equality of things in emptiness.[16][17]

According to Paul Demiéville, the Buddhāvataṃsaka collection is "characterized by overflowing visionary images, which multiply everything to infinity, by a type of monadology that teaches the interpenetration of the one whole and the particularized many, of spirit and matter" and by "the notion of a gradual progress towards liberation through successive stages and an obsessive preference for images of light and radiance."[18] Likewise, Alan Fox has described the sutra's worldview as "fractal", "holographic", and "psychedelic".[19]

The East Asian view of the text is that it expresses the universe as seen by a Buddha (the Dharmadhatu), who sees all phenomena as empty and thus infinitely interpenetrating, from the point of view of enlightenment.[18] This interpenetration is described in the Buddhāvataṃsakasūtra as the perception "that the fields full of assemblies, the beings and aeons which are as many as all the dust particles, are all present in every particle of dust."[20] Thus, a Buddha's view of reality is also said to be "inconceivable; no sentient being can fathom it".[20]

Paul Williams notes that the sutra speaks of both Yogacara and Madhyamaka doctrines, stating that all things are empty of inherent existence and also of a "pure untainted awareness or consciousness (amala-citta) as the ground of all phenomena".[21] The Buddhāvataṃsakasūtra also highlights the visionary and mystical power of attaining the spiritual wisdom which sees the nature of the world:

Endless action arises from the mind; from action arises the multifarious world. Having understood that the world's true nature is mind, you display bodies of your own in harmony with the world. Having realized that this world is like a dream, and that all Buddhas are like mere reflections, that all principles [dharma] are like an echo, you move unimpeded in the world (Trans in Gomez, 1967: lxxxi)[21]

As a result of their meditative power, Buddhas have the magical ability to create and manifest infinite forms, and they do this in many skillful ways out of great compassion for all beings.[22]

In all atoms of all lands
Buddha enters, each and every one,
Producing miracle displays for sentient beings:
Such is the way of Vairocana....
The techniques of the Buddhas are inconceivable,
All appearing in accord with beings’ minds....
In each atom the Buddhas of all times
Appear, according to inclinations;
While their essential nature neither comes nor goes,
By their vow power they pervade the worlds.(Cleary 1984–7: I, Bk 4)

Jin Dynasty (1115–1234) statue of Vairocana (Chinese: □□□□; pinyin: Dàrì Rúlái), Shanhua Temple, Datong, Shanxi, China.

The point of these teachings is to lead all beings through the ten bodhisattva levels to the goal of Buddhahood (which is done for sake of all other beings). These stages of spiritual attainment are also widely discussed in various parts of the sutra (book 15, book 26).[18]

The sutra also includes numerous Buddhas and their Buddhalands which are said to be infinite, representing a vast cosmic view of reality, though it centers on a most important figure, the Buddha Mahavairocana ("Great Radiance" or "The Great Illuminator"). Vairocana is a cosmic being who is the source of light and enlightenment of the 'Lotus universe', and who is said to contain all world systems within his cosmic body.[18] According to Paul Williams, the Buddha "is said or implied at various places in this vast and heterogeneous sutra to be the universe itself, to be the same as ‘absence of intrinsic existence’ or emptiness, and to be the Buddha's all-pervading omniscient awareness."[22] The very body of Vairocana is also seen as a reflection of the whole universe:

The body of [Vairocana] Buddha is inconceivable. In his body are all sorts of lands of sentient beings. Even in a single pore are countless vast oceans.[23]

Also, for the Buddhāvataṃsakasūtra, the historical Buddha Sakyamuni is simply a magical emanation of the cosmic Buddha Vairocana.[22]

Chapter overview

Shakyamuni Buddha attended by Manjushri (left) and Samantabhadra (right), Japan, Kamakura period.

A bronze depiction of the universal Buddha Vairocana, with a body made up of numerous bodhisattva emanations.

A painting of the bodhisattva Samantabhadra

Luis Gomez notes that there is an underlying order to the collection. The discourses in the sutra version with 39 chapters or books are delivered to eight different audiences or "assemblies" in seven locations such as Bodh Gaya and the Tusita Heaven.[24] Each "assembly" includes various locales, doctrinal topics and characters. The main "assemblies" which the collection is traditionally divided into are:[24][25]

At the Bodhimaṇḍa (Books 1–5)

In this assembly at the Bodhimaṇḍa (the seat of awakening under the bodhi tree), the bodhisattva Samantabhadra and the Buddha discuss the nature of reality and how Vairocana Buddha is omnipresent throughout the dharmadhātu.

The Hall of Universal Light (Books 6–12)

The bodhisattva Mañjuśrī asks the Buddha about the various ways that the four noble truths (which are the basis of all bodhisattva practice) are taught. The bodhisattva Bhadramukha also teaches the Bodhisattva Path.

Indra's Palace (Books 13–18)

The Buddha teaches in Trāyastriṃśa Heaven at the Palace of Indra. Dharmamati teaches on how the bodhisattva path progresses in ten abodes or viharas.

Yama's Palace (Books 19–22)

The Buddha teaches on how the world is a mental creation and provides the famous simile of the world being like a painting and the mind being the painter. The bodhisattva Gunavana teaches the ten practices (carya) of bodhisattvas and the ten inexhaustible treasuries.

Tusita Heaven (Books 23–25)

Vajradhvaja teaches the ways that bodhisattvas dedicate and transfer their merit.

Paranirmitavasavartin Heaven (Book 26)

This is the Ten Stages Sutra (Daśabhūmika sutra), which focuses on the ten bhūmis (levels or stages) of the bodhisattva path.

The Hall of Universal Light part 2 (Books 27–38)

The Buddha returns to the hall of universal light and Samantabhadra teaches the ten samadhis, supernormal powers, and ten types of patience (kshanti). Various other teachings on the bodhisattva path are given, which recapitulate the themes covered in the previous books. The immeasurability of Buddhahood is discussed and Samantabhadra is said to embody all the activities of the omnipresent Buddhahood.

Jetavana Pavillion (Book 39)

This is the Gaṇḍavyūha Sūtra, which contains the story of the bodhisattva Sudhana's spiritual career, study under numerous teachers and his inconceivable liberation.

Individual sutras

Various "chapters" of the Buddhāvataṃsaka collection also circulated as individual sutras. These include the Ten Stages Sutra, the Flower Array Sutra and the Manifestation of the Tathagatha sutra.[1] The first two of these sutras have also survived individually in the original Sanskrit (while the rest of the Avatamsaka only survives in translation).[26]

Ten Stages Sutra

Main article: Ten Stages Sutra

The sutra is also well known for its detailed description of the course of the bodhisattva's practice through ten stages where the Ten Stages Sutra, or Daśabhūmika Sūtra (□□□, Wylie: 'phags pa sa bcu pa'i mdo), is the name given to this chapter of the Avataṃsaka Sūtra. This sutra gives details on the ten stages (bhūmis) of development a bodhisattva must undergo to attain supreme enlightenment. The ten stages are also depicted in the Laṅkāvatāra Sūtra and the Śūraṅgama Sūtra. The sutra also touches on the subject of the development of the "aspiration for Enlightenment" (bodhicitta) to attain supreme buddhahood.

The Flower Array Sutra

Main article: Gandavyuha

Sudhana learning from one of the fifty-two teachers along his journey toward enlightenment. Sanskrit manuscript, 11-12th century.

The last chapter of the Avatamsaka circulates as a separate and important text known as the Gaṇḍavyūha Sutra (" flower-array", or "bouquet";[27] □□□□ 'Entering the Dharma Realm'[28]). Considered the "climax" of the larger text,[29] this section details the pilgrimage of the layman Sudhana to various lands (worldly and supra-mundane) at the behest of the bodhisattva Mañjuśrī to find a spiritual friend who will instruct him in the ways of a bodhisattva. According to Luis Gomez, this sutra can also be "regarded as emblematic of the whole collection."[24]

Despite the former being at the end of the Avataṃsaka, the Gaṇḍavyūha and the Ten Stages are generally believed to be the oldest written chapters of the sutra.[30]

The Manifestation of the Tathagatha sutra

The Tathāgatotpattisaṃbhavasūtra (The Manifestation of the Tathagatha sutra), which corresponds to chapter 32 of the full Buddhāvataṃsaka translation of Buddhabhadra (Taisho Tripitaka no. 278), focuses on the nature of the Buddha (Tathāgata) and his activities. According to Imre Hamar, this sutra "is a precursor to the tathāgatagarbha theory, the idea of universal access to buddhahood, as it stresses that all living beings have the wisdom of the Buddha, but due to their defilements, they are not able to see it. The Buddha's mission is to reveal this fact to living beings."[1]

A version of this text was also translated into Chinese by Dharmarakṣa in 292 CE as an independent sutra, the Fo shuo rulai xingxian jing (□□□□□□□; The Appearance of Tathāgata as Related by the Buddha; *Tathāgatotapattisaṃbhavanirdeśa).[1]

English translations

The first relatively complete English translation of the contents of the Buddhāvataṃsakasūtra was authored by the late Thomas Cleary and published by Shambhala Publications in 1984 as The Flower Ornament Scripture: A Translation of the Avatamsaka Sūtra.[31] Cleary's translation was actually only partially translated from Śikṣānanda's most complete and now standard Tang Dynasty edition. Cleary chose instead to translate fully a third of this scripture (the very long and detailed Chapter 26 and the immense 53-part Chapter 39) from the much later P.L. Vaidya Sanskrit editions, even though he claimed on page two of his introduction to have made his translation from the Śikṣānanda edition.[32] This is clearly not true, for Cleary's translations of Chapters 26 and 39 do not follow Śikṣānanda's Chinese at all, whereas they do follow the often very different P.L. Vaidya Sanskrit edition fairly closely from beginning to end.[32]

Bhiksu Dharmamitra has recently produced from Tripitaka Master Śikṣānanda's 699 ce Sanskrit-to-Chinese edition (T0279) the first and so far only complete English translation of any edition of the Buddhāvataṃsakasūtra. It is published by Kalavinka Press in three volumes (totaling 2,500 pages) as The Flower Adornment Sutra: An Annotated Translation of the Avataṃsaka Sutra with A Commentarial Synopsis of the Flower Adornment Sutra (October 1st, 2022 / ISBNS: Volume One - 9781935413356; Volume Two - 9781935413363; Volume Three - 9781935413370). (His complete translation of Chapter 39 which corresponds precisely to the Gaṇḍavyūha is contained in Volume Three of this work. It includes the traditionally appended conclusion to Chapter 39, "The Conduct and Vows of Samantabhadra" which was originally translated into Chinese in 798 ce by Tripitaka Master Prajñā).[32]

Kalavinka Press also published the Daśabhūmika Sūtra (corresponding to Chapter 26 of the Avataṃsaka Sūtra) as an independent text as: The Ten Grounds Sutra: The Daśabhūmika Sūtra: the Ten Highest Levels of Practice on the Bodhisattva's Path to Buddhahood (2019). This was translated by Bhikshu Dharmamitra from Tripitaka Master Kumārajīva's circa 410 ce Sanskrit-to-Chinese translation of the Daśabhūmika Sūtra (T0286).

The publisher Bukkyo Dendo Kyokai (BDK) has finished editing and is currently (as of July, 2022) in the process of preparing for publication an unannotated multi-volume edition of Bhikshu Dharmamitra's Flower Adornment Sutra which also includes Bhikshu Dharmamitra's translation of the traditionally appended conclusion to Chapter 39, "The Conduct and Vows of Samantabhadra" originally translated by Tripitaka Master Prajñā.

Both the Gaṇḍavyūha and the Daśabhūmika (which together constitute approximately one third of the Avataṃsaka Sūtra) have been independently translated from the Tibetan version by Peter Alan Roberts along with 84000.co as:

The Ten Bhūmis Chapter from the Mahāvaipulya Sūtra “A Multitude of Buddhas” [33]
“The Stem Array” Chapter from the Mahāvaipulya Sūtra “A Multitude of Buddhas” [34]
These translations are freely available on the 84000 website.

The City of Ten Thousand Buddhas is also producing a translation of the Avataṃsaka Sūtra (which they title The Great Means Expansive Buddha Flower Adornment Sutra) along with a lengthy commentary by Venerable Hsuan Hua.[35] Currently over twenty volumes are available, and it is estimated that there may be 75-100 volumes in the complete edition.

References

The Divyavadana also calls a Śrāvastī miracle Buddhāvataṃsaka, namely, he created countless emanations of himself seated on lotus blossoms.[7][8]
Hamar, Imre. Buddhāvataṃsakasūtra, 2015, in Brill's Encyclopedia of Buddhism (Volume One), Handbook of Oriental Studies. Section 2 South Asia, Volume: 29-1. Editor-in-Chief: Jonathan Silk.
"The Stem Array | 84000 Reading Room". 84000 Translating The Words of The Budda. Translated by Peter Alan Roberts. Retrieved 2022-06-06.
Thomas Cleary. Entry into the Inconceivable: An Introduction to Hua-Yen Buddhism. Shambhala.
Thomas Cleary (1993). The Flower Ornament Scripture: A Translation of the Avatamsaka Sutra. p. 2.
Keown, Damien (2003). A Dictionary of Buddhism. Oxford University Press. ISBN 978-0-19-860560-7.
Akira Hirakawa; Paul Groner (1990). A history of Indian Buddhism: from Śākyamuni to early Mahāyāna. University of Hawaii Press. ISBN 978-0-8248-1203-4. Retrieved 12 June 2011. The term "avatamsaka" means "a garland of flowers," indicating that all the virtues that the Buddha has accumulated by the time he attains enlightenment are like a beautiful garland of flowers that adorns him.
Akira Sadakata (15 April 1997). Buddhist Cosmology: Philosophy and Origins. Kōsei Pub. Co. p. 144. ISBN 978-4-333-01682-2. Retrieved 12 June 2011. ...adornment, or glorious manifestation, of the Buddha[...]It means that countless buddhas manifest themselves in this realm, thereby adorning it.
Ōtake Susumu (2007), "On the Origin and Early Development of the Buddhāvataṃsaka-Sūtra", in Hamar, Imre, Reflecting Mirrors: Perspectives on Huayan Buddhism, Otto Harrassowitz Verlag, pp. 89–93, ISBN 978-3-447-05509-3, retrieved 12 June 2011
Soothill, W.E.; Hodous, Lewis (1937). A Dictionary of Chinese Buddhist Terms. London: Trübner. Archived from the original on 2009-03-02. Unknown parameter |url-status= ignored (help)
Gimello, Robert M. (2005) [1987]. "Huayan". In Jones, Lindsay. Encyclopedia of Religion. 6 (2nd ed.). Detroit: Macmillan. pp. 4145–4149. ISBN 978-0-02-865733-2. Unknown parameter |entry-url-access=

ignored (help); Unknown parameter |entry-url= ignored (help)

Hamar, Imre (Editor). Reflecting Mirrors: Perspectives on Huayan Buddhism (ASIATISCHE FORSCHUNGEN), 2007, page 92

"Taisho Tripitaka No. 278". Archived from the original on 2012-06-18. Retrieved 2012-06-02. Unknown parameter |url-status= ignored (help)

"Taisho Tripitaka No. 279". Archived from the original on 2012-05-23. Retrieved 2012-06-02. Unknown parameter |url-status= ignored (help)

Hamar, Imre (2007), The History of the Buddhāvataṃsaka Sūtra. In: Hamar, Imre (editor), Reflecting Mirrors: Perspectives on Huayan Buddhism (Asiatische Forschungen Vol. 151), Wiesbaden: Harrassowitz, ISBN 344705509X, pp.159-161

Imre Hamar, ed. (2007). Reflecting Mirrors: Perspectives on Huayan Buddhism. Asiatische Forschungen. p. 87.

Takeuchi Yoshinori (editor). Buddhist Spirituality: Indian, Southeast Asian, Tibetan, and Early Chinese, page 160

Thomas Cleary (1993). The Flower Ornament Scripture: A Translation of the Avatamsaka Sūtra. pp. 31–46. ISBN 0877739404.

Takeuchi Yoshinori (editor). Buddhist Spirituality: Indian, Southeast Asian, Tibetan, and Early Chinese, page 161

Fox, Alan. The Practice of Huayan Buddhism, 2015.04, http://www.fgu.edu.tw/~cbs/pdf/2013%E8%AB%96%E6%96%87%E9%9B%86/q16.pdf Archived 2017-09-10 at the Wayback Machine.

Paul Williams; Anthony Tribe; Alexander Wynne. Buddhist Thought: A Complete Introduction to the Indian Tradition. p. 168.

Paul Williams; Anthony Tribe; Alexander Wynne. Buddhist Thought: A Complete Introduction to the Indian Tradition. p. 121.

Paul Williams. Mahāyāna Buddhism: The Doctrinal Foundations. p. 122.

Ryûichi Abé. The Weaving of Mantra: Kûkai and the Construction of Esoteric Buddhist Discourse. p. 285.

Takeuchi Yoshinori (editor) (1995). Buddhist Spirituality: Indian, Southeast Asian, Tibetan, and Early Chinese, p. 164. Motilal Banarsidass.

Cleary, Thomas (1993). The Flower Ornament Scripture : A Translation of the Avatamsaka Sūtra, pp. 31-46. ISBN 0-87773-940-4

Takeuchi Yoshinori (editor) (1995). Buddhist Spirituality: Indian, Southeast Asian, Tibetan, and Early Chinese, p. 160. Motilal Banarsidass.

Warder, A. K. (2000). Indian Buddhism. Motilal Banarsidass. p. 402. ISBN 978-81-208-1741-8. The title Gaṇḍavyūha is obscure, being generally interpreted as 'array of flowers', 'bouquet'. it is just possible that the rhetorical called gaṇḍa, a speech having a double meaning (understood differently by two hearers), should be thought of here.

Hsüan-hua; International Institute for the Translation of Buddhist Texts (Dharma Realm Buddhist University) (1 January 1980). Flower Adornment Sutra: Chapter 39, Entering the Dharma Realm. Dharma Realm Buddhist Association. p. xxi. ISBN 978-0-917512-68-1.
Doniger, Wendy (January 1999). Merriam-Webster's Encyclopedia of World ReligionsFree registration required. Merriam-Webster. p. 365. ISBN 978-0-87779-044-0.
Fontein, Jan (1967). The Pilgrimage of Sudhana: A Study of Gandavyuha Illustrations. Walter de Gruyter. ISBN 9783111562698.
Cleary, Thomas (1993). The Flower Ornament Scripture: A Translation of the Avatamsaka Sutra. Boston, U.S.: Shambhala. ISBN 9780877739401. Archived from the original on 19 April 2014. Retrieved 28 September 2014. Unknown parameter |url-status= ignored (help)
Bhikshu Dharmamitra (2022). The Flower Adornment Sutra - Volume One: An Annotated Translation of the Avataṃsaka Sutra with A Commentarial Synopsis of the Flower Adornment Sutra, Introduction. Kalavinka Buddhist Classics.
"The Ten Bhūmis | 84000 Reading Room". 84000 Translating The Words of The Budda. Retrieved 2022-10-12.
"The Stem Array | 84000 Reading Room". 84000 Translating The Words of The Budda. Retrieved 2022-06-05.
"The Great Means Expansive Buddha Flower Adornment Sutra". THE SAGELY CITY OF TEN THOUSAND BUDDHAS. Buddhist Text Translation Society. Retrieved 28 September 2014.

Further reading

Prince, Tony (2020), Universal Enlightenment - An introduction to the Teachings and Practices of Huayen Buddhism (2nd ed.) Amazon Kindle Book, ASIN: B08C37PG7G

External links

The Avatamsaka Sutra (the Flower Adornment Sutra) with explanation
Introducing the Avatamsaka Sutra - an outline of the sutra by a disciple of Master Hsuan Hua
Articles by Imre Hamar
□□□□□□□ Avataṃsakasūtra Chinese text with matching English vocabulary at NTI Reader digital library

This article includes content from Buddhāvataṃsaka Sūtra on Wikipedia (view authors). License under CC BY-SA 3.0. Wikipedia logo

Categories: ClonesMahayana sutrasTathagatagarbha sutrasYogacara textsTextsVaipulya sutras
Navigation menu

Content is available under Creative Commons Attribution-NonCommercial-ShareAlike (CC BY-NC-SA 4.0) unless otherwise noted.

Creative Commons Attribution-NonCommercial-ShareAlike (CC BY-NC-SA 4.0)Powered by MediaWiki

Namo tassa bhagavato arahato sammāsambuddhassa

Cūḷaganthavaṃsapāḷi

1. Piṭakattayaparicchedo

Namassetvāna sambuddhaṃ, aggavaṃsavaraṃvaraṃ;
Natvāna dhammaṃ buddhajaṃ, saṅghañcāpiniraṅgaṇaṃ.

Ganthavaṃsampi nissāya, ganthavaṃsaṃ pakathissaṃ;
Tipeṭakasamāhāraṃ, sādhunaṃ jaṅghadāsakaṃ.

Vimatinodanamārambhaṃ, taṃ me suṇātha sādhavo;
Sabbampi buddhavacanaṃ, vimutti ca sahetukaṃ.

Hoti ekavidhaṃyeva, tividhaṃ piṭakena ca;
Tañca sabbampi kevalaṃ, pañcavidhaṃ nikāyato.

Aṅgato ca navavidhaṃ, dhammakkhandhagaṇanato;
Caturāsīti sahassa, dhammakkhandhapabhedananti.

Kathaṃ piṭakato piṭakañhi tividhaṃ hoti?

Vinayapiṭakaṃ, abhidhammapiṭakaṃ suttantapiṭakanti. Tattha katamaṃ vinaya piṭakaṃ? Pārājikakaṇḍaṃ, pācittiyakaṇḍaṃ, mahāvaggakaṇḍaṃ, cullavaggakaṇḍaṃ, parivārakaṇḍanti. Imāni kaṇḍāni vinayapiṭakaṃ nāma.

Katamaṃ abhidhammapiṭakaṃ? Dhammasaṅgaṇī-pakaraṇaṃ, vibhaṅga-pakaraṇaṃ, dhātukathā-pakaraṇaṃ, puggalapaññatti-pakaraṇaṃ, kathāvatthu-pakaraṇaṃ, yamaka-pakaraṇaṃ, paṭṭhāna-pakaraṇanti. Imāni satta pakaraṇāni abhidhammapiṭakaṃ nāma. Katamaṃ suttantapiṭakaṃ? Sīlakkhandhavaggādikaṃ, avasesaṃ buddhavacanaṃ suttantapiṭakaṃ nāma.

Kathaṃ nikāyato? Nikāyā pañca vidhā honti. Dīghanikāyo, majjhimanikāyo, saṃyuttanikāyo, aṅguttaranikāyo, khuddakanikāyoti.

Tattha katamo dīgha-nikāyo? Sīlakkhandhavaggo, mahāvaggo, pāthikavaggoti, ime tayo vaggā dīghanikāyo nāma. Imesu tīsu vaggesu, catutiṃsa vaggāni ca honti. [Catutiṃseva suttantā, sīlakkhandhavaggādikā, yassa bhavanti so yeva dīghanikāya nāma hoti.]

Katamo majjhimanikāyo? Mūlapaṇṇāso, majjhimapaṇṇāso, uparipaṇṇāsoti, ime tayo paṇṇāsā majjhimanikāyo nāma. Imesu tīsu paṇṇāsesu dvepaññāsādhika-sutta-satāni honti [diyaḍḍhasatasuttantā, dvi suttaṃ yassa santiso, majjhimanikāyo nāmo mūlapaṇṇāsamādi hoti.]

Katamo saṃyuttanikāyo? Sagāthāvaggo, nidānavaggo, khandhakavaggo, saḷāyatanavaggo, mahāvaggoti, ime pañca vaggā saṃyuttanikāyo nāma. Imesu pañcasu vaggesu dvāsaṭṭhisuttasattasatādhikasatta-suttasahassāni honti. [Dvāsaṭṭhi-satta-satāni, sattasahassakāni ca.] Suttāni yassa honti so, sagāthādikavaggako, saṃyuttanikāyo nāmo veditabbo ca viññūnāti.

Katamo aṅguttaranikāyo? Ekkanipāto, dukkanipāto, tikkanipāto, catukkanipāto, pañcakanipāto, chakkanipāto, sattakanipāto, aṭṭhakanipāto, navakanipāto, dasakanipāto, ekādasanipātoti, ime ekādasa nipātā aṅguttaranikāyo nāma. Imesu ekādasa nipātesu satta-paññāsa-pañca-satādhikanava-sutta-sahassāni honti. [Navasuttasahassāni, pañcasatamattāni ca, sattapaññāsādhikāni, suttāni yassa honti so, aṅguttaranikāyoti, ekkanipātakādikoti.]

Katamo khuddakanikāyo? Khuddakapāṭho, dhammapadaṃ, udānaṃ, itivuttakaṃ, suttanipāto, vimānavatthu, petavatthu, therakathā, therīkathā, jātakaṃ, mahāniddeso, paṭisambhidāmaggo, apadānaṃ, buddhavaṃso, cariyāpiṭakaṃ, vinayapiṭakaṃ, abhidhammapiṭakanti. Imesu sattarasasu ganthesu anekāni sutta-sahassāni honti. [Anekāni sutta-sahassāni, niddiṭṭhāni mahesinā, nikāye pañcame ime, khuddake iti visuteti.]

Kathaṃ aṅgato aṅgahi nava vidhaṃ hoti? Suttaṃ, geyyaṃ, veyyākaraṇaṃ, gāthā, udānaṃ, itivuttakaṃ, jātakaṃ, abbhutadhammaṃ, vedallanti, navappabhedaṃ hoti. Tattha ubhato vibhaṅganiddesakhandhakaparivārā, suttanipāte, maṅgalasutta, ratanasutta, tuvaṭṭakasuttāni. Aññampi suttanāmakaṃ tathāgatavacanaṃ, suttanti veditabbaṃ. Sabbaṃ sagāthakaṃ geyyanti veditabbaṃ. Visesanasaṃyuttake sakalopi sagāthakavaggo, sakalaṃ abhidhammapiṭakaṃ nigāthakañca suttayañca aññampi aṭṭhahi aṅgehi asaṅgahitaṃ buddhavacanaṃ taṃ veyyākaraṇanti veditabbaṃ. Dhammapadaṃ, therakathā, therīkathā, suttanipāte, no suttanāmikā suddhikagāthā, gāthāti veditabbā. Somanassa ñāṇamayikagāthā paṭika-saṃyuttā dve asītisuttantā udānanti veditabbā. Vuttañhetaṃ bhagavatātiādinayappavattā dasuttarasatasuttantā, itivuttakanti veditabbā. Apaṇṇakajātakādīni paññāsādikāni. Pañcajātakasatāni, jātakanti veditabbaṃ. Cattāro me bhikkhave acchariyā abhūtadhammā, ānandetiādinayappavattā sabbepi acchariya abhūtadhammapaṭisaṃyuttā suttantā abhūtadhammanti veditabbā. Cullavedalla, mahāvedalla, sammādiṭṭhi, sakkapañha, saṅkhārabhājaniya, mahāpuṇṇamasuttantādayo sabbepi vedañca tuṭṭhiñca laddhā [puccha] laddhā pucchitasuttantā, vedallanti veditabbā. Katamāni caturāsīti dhammakkhandhasahassāni dujānāni, caturāsīti dhammakkhandhasahassāni sace vitthārena kathissaṃ atipapañco bhavissati. Tasmā naya vasena kathissāmi. Ekaṃ vatthu, eko dhammakkhandho, ekaṃ nidānaṃ eko dhammakkhandho, ekaṃ pañhā pucchantaṃ eko dhammakkhandho, ekaṃ pañhā visajjanaṃ eko dhammakkhandho, caturāsīti dhammakkhandhasahassāni kena bhāsitāni, kattha bhāsitāni, kadā bhāsitāni, kamārabbha bhāsitāni, kimatthaṃ bhāsitāni, kena dhāritāni, kenābhatāni, kimatthaṃ pariyāpuṇitabbāni. Tatrāyaṃ visajjanā, kena bhāsitānīti? Buddhānu buddhehi bhāsitāni. Kattha bhāsitānīti? Devesu ca mānussesu ca, bhāsitāni. Kadā bhāsitānīti? Bhagavato dharamānakāle ceva pacchimakāle ca bhāsitāni. Katamārabbha bhāsitānīti? Pañcavaggiyādike veneyya bandhave ārabbha bhāsitānīti. Kimatthaṃ bhāsitānīti? Tivajjañca avajjañca ñatvā vajjaṃ pahāya avajje paṭipattitvā nibbānapariyante. Diṭṭhadhammikasamparāyikatthe sampāpuṇituṃ.

Kena dhāritānīti? Anubuddhehi ceva sissānusissehi ca dhāritāni. Kenā bhatānīti? Ācariya paraṃparehi ābhatāni. Kimatthaṃ pariyāpuṇitabbānīti? Vajjañca avajjañca ñatvā vajjaṃ pahāya avajje paṭipattitvā nibbānapariyante diṭṭhadhammikasamparāyikatthe, saṃpāpuṇituṃ, yadevaṃ tāya nibbānapariyante diṭṭhadhammikasamparāyikatthe sādhikāni honti. Teva tattha kehi appamattena pariyāpuṇitabbāni dhāretabbāni dhāretabbāni vācetabbāni sajjhāyaṃ kātabbānīti [iti cullaganthavaṃse piṭakattaya dīpako nāma paṭhamo paricchedo.]

2. Ganthakārakācariya-paricchedo

Ācariyo pana atthi. Porāṇācariyā atthi, aṭṭhakathācariyā atthi, ganthakārakācariyā atthi, tividhanāmikācariyā. Katame porāṇācariyā? Paṭhamasaṅgāyanāyaṃ pañcasatā khīṇāsavā pañcannaṃ nikāyānaṃ nāmañca atthañca adhippāyañca yadañca byañjana sodhanañca avasesaṃ kiccaṃ kariṃsu. Dutiyasaṅgāyanāyaṃ sattasatā khīṇāsavā tesaṃyeva saddatthādikaṃ kiccaṃ puna kariṃsu. Tatiyasaṅgāyanāyaṃ sahassamattā khīṇāsavā tesaṃyeva saddatthādikaṃ kiccaṃ puna kariṃsu. Iccevaṃ dvesatādhikā dvesahassa khīṇāsavā mahākaccāyanaṃ ṭhapetvā avasesā porāṇācariyā nāma. Ye porāṇācariyā teyeva aṭṭhakathācariyā nāma. Katame ganthakārakācariyā? Mahāaṭṭhakathikāpebhadaanekācariyā ganthakārakācariyā nāma. Katame tividha nāmācariyā mahākaccāyano tividhanāmaṃ. Katame ganthā mahākaccāyanena katā? Kaccāyanagantho, mahāniruttigantho, cullaniruttigantho, yamakagantho, nettigantho, peṭakopadesaganthoti, ime cha ganthā mahākaccāyanena katā. Katame anekācariyena katā ganthā? Mahāpaccarikācariyo mahāpaccariyaṃ nāma ganthaṃ akāsi. Mahākurundikācariyo kurundi nāma ganthaṃ akāsi. Aññataro ācariyo mahāpaccariya ganthassa aṭṭhakathaṃ akāsi. Aññataro ācariyo kurundi ganthassa aṭṭhakathaṃ akāsi, mahābuddhaghosā nāmacariyo visuddhimaggo dīghanikāyassa sumaṅgalavilāsani nāma aṭṭhakathā, majjhimanikāyassa papañcasūdanī nāma aṭṭhakathā, saṃyuttanikāyassa sāratthappakāsinī nāma aṭṭhakathā, aṅguttaranikāyassa manorathapūraṇī nāma aṭṭhakathā, pañcavinaya ganthānaṃ samantapāsādikā nāma aṭṭhakathā, sattannaṃ abhidhammaganthānaṃ paramatthakathā nāma aṭṭhakathā, pātimokkha saṃkhātāya mātikāya kaṅkhāvitaraṇīti visuddhi nāma aṭṭhakathā, dhammapadassa aṭṭhakathā, jātakassa aṭṭhakathā, khuddakapāṭhassa aṭṭhakathā, suttanipātassa aṭṭhakathā, apadānassa aṭṭhakathāti, ime terasa ganthe akāsi. Buddhadattonāmācariyo vinaya vinicchayo, uttaravinicchayo, abhidhammāvatāro, buddhavaṃsassa madhuratthavilāsinī nāma aṭṭhakathāti, ime cattāro ganthe akāsi. Ānandonāmācariyā sattābhidhammaganthaṭṭhakathāya mūṭīkaṃ nāma ṭīkaṃ akāsi. Dhammapālācariyo nettippakaraṇaṭṭhakathā, itivuttakaṭṭhakathā, udānaṭṭhakathā, cariyāpiṭakaṭṭhakathā, therakathaṭṭhakathā, therīkathaṭṭhakathā, vimānavatthussa vimalavilāsini nāma aṭṭhakathā, petavatthussa vimalavilāsini nāma aṭṭhakathā, visuddhimaggassa paramatthamañjūsā nāma ṭīkā, dīghanikāyassa aṭṭhakathādīnaṃ catunnaṃ aṭṭhakathānaṃ līnatthappakāsani nāma ṭīkā, jātakaṭṭhakathāya līnatthappakāsani nāma ṭīkā, nettipakaraṇaṭṭhakathāya ṭīkā, buddhavaṃsaṭṭhakathāya paramatthadīpanī nāma ṭīkā, abhidhammaṭṭhakathāyaṭīkā līnatthavaṇṇanā nāma anuṭīkāti ime cuddasa matte ganthe akāsi.

Dve pubbācariyānāmā cariyānirutti mañjūsaṃ nāma cullanirutti ṭīkañca mahānirutti saṅkhepañca akaṃsu. Mahāvajirabuddhināmācariyo vinayagaṇṭhināma pakaraṇaṃ akāsi. Dīpaṅkarasaṅkhāto vimalabuddhi nāmācariyo mukhamattadīpanī nāmakaṃ nyāsappakaraṇaṃ akāsi. Cullavajirabuddhi nāmācariyo atthabyākhyānaṃ nāma pakaraṇaṃ akāsi.

Dīpaṅkaro nāmācariyo rūpasiddhi pakaraṇaṃ, rūpasiddhi ṭīkaṃ, sampapañca suttañceti tividhaṃ pakaraṇaṃ akāsi. Ānandācariyassa jeṭṭhasisso dhammapālo nāmācariyo saccasaṅkhepaṃ nāma pakaraṇaṃ akāsi. Kassapo nāmācariyo mohavicchedanī, vimaticchedanī, dasabuddhavaṃso, anāgatavaṃsoti, catuvidhaṃ pakaraṇaṃ akāsi.

Mahānāmo nāmācariyo, saddhammapakāsanī nāma paṭisambhidāmaggassa aṭṭhakathaṃ akāsi. Dīpavaṃso, thūpavaṃso, bodhivaṃso, cūlavaṃso, mahāvaṃso, paṭisambhidāmaggaṭṭhakathā gaṇṭhi ceti ime cha ganthā mahānāmācari visuṃ visuṃ katā.

Navo mahānāmo nāmācariyo navaṃ mahāvaṃsa nāma pakaraṇaṃ akāsi. Upaseno nāmācariyo saddhammapajjotikaṃ nāma mahāniddesassa aṭṭhakathaṃ akāsi. Moggalāno nāmācariyo moggalānabyākaraṇaṃ nāma pakaraṇaṃ akāsi. Saṅgharakkhito nāmācariyo, subodhālaṅkāraṃ nāma pakaraṇaṃ akāsi. Vuttodayakāro nāmācariyo vuttodayaṃ nāma pakaraṇaṃ akāsi. Dhammasiri nāmācariyo khuddakasikkhaṃ nāma pakaraṇaṃ akāsi. Purāṇakhuddasikkhāya ṭīkā, mūlasikkhā ceti, ime dve ganthā dvehācariyehi visuṃ visuṃ katā.

Anuruddho nāmācariyo paramatthavinicchayaṃ, nāmarūpaparicchedaṃ, abhidhammatthasaṅgahaṃ ceti tividhaṃ pakaraṇaṃ akāsi. Khemo nāmācariyo khemaṃ nāma pakaraṇaṃ akāsi. Sāriputto nāmācariyo vinayaṭṭhakathāya sāratthadīpanī nāma ṭīkaṃ; vinayasaṅgahapakaraṇaṃ, vinayasaṅgahassaṭīkaṃ; aṅguttaraṭṭhakathāya sāratthamañjūsaṃ nāma navaṃ ṭīkaṃ; pañcikā ṭīkañceti, ime pañca ganthe akāsi. Buddhanāgo nāmācariyo vinayatthamañjūsaṃ nāma kaṅkhāvitaraṇīyā ṭīkaṃ akāsi. Navo moggalāno nāmācariyo abhidhānappadīpikaṃ nāma pakaraṇaṃ akāsi. Vācissaro nāmācariyo mahāsāmi nāma subodhālaṅkārassa ṭīkā, vuttodaya vivaraṇaṃ, sumaṅgalappasādani nāma khuddasikkhāya ṭīkā; sambandhacintā, sambandhacintāya ṭīkā; bālāvatāro, moggalānabyākaraṇassa pañcikāya ṭīkā; yogavinicchayo, vinayavinicchayassa ṭīkā, uttaravinicchayassa ṭīkā, nāmarūpa-paricchedassa vibhāgo, saddatthassa padarūpavibhāvanaṃ; khemassa pakaraṇassa ṭīkā, sīmālaṅkāro, mūlasikkhāya ṭīkā, rūpavibhāgo, paccayasaṅgaho, saccasaṅkhepassa ṭīkā ceti, ime aṭṭhārasa ganthe akāsi.

Sumaṅgalo nāmācariyo abhidhammāvatārassaṭīkaṃ, abhidhammatthasaṅgahassaṭīkañca duvidhaṃ pakaraṇaṃ akāsi. Buddhapiyo nāmācariyo sāratthasaṅgahaṃ nāma pakaraṇaṃ akāsi. Dhammakitti nāmācariyo dantadhātu pakaraṇaṃ akāsi. Medhaṅkaro nāmācariyo jinacaritaṃ nāma pakaraṇaṃ akāsi. Buddharakkhito nāmācariyo jinalaṅkāraṃ, jinalaṅkārassa ṭīkañcāti duvidhaṃ pakaraṇaṃ akāsi. Upatisso nāmācariyo anāgatavaṃsassa aṭṭhakathaṃ akāsi.

Kaṅkhāvitaraṇīyā līnatthappakāsini, nisandeho, dhammānusāraṇī, ñeyyāsantati, ñeyyāsantatiyā ṭīkā, sumatādāvatāro, lokapaññatti pakaraṇaṃ, tathāgatuppatti pakaraṇaṃ, nalāṭadhātu vaṇṇanā, sīhaḷavatthu, dhammadīpako, paṭipattisaṅgaho, visuddhimaggaṇṭhi, abhidhammagaṇṭhi, nettipakaraṇagaṇṭhi, visuddhimaggacullanavaṭīkā, sotabbamālinī, pasādajananī, okāsaloko, subodhālaṅkārassa nava ṭīkā ceti, ime vīsati ganthā vīsatācariyehi visuṃ visuṃ katā.

Saddhammasiri nāmācariyo saddatthabhedacintā nāma pakaraṇaṃ akāsi. Devo nāmācariyo sumana kūṭavaṇṇanaṃ nāma pakaraṇaṃ akāsi. Cullabuddhaghoso nāmācariyo sotatthakinidānaṃ nāma pakaraṇaṃ akāsi. Raṭṭhapālo nāmācariyo madhurasaṅgāhaṇīkitti nāma pakaraṇaṃ akāsi. Subhūtacando nāmācariyo liṅgatthavivaraṇa-pakaraṇaṃ akāsi. Aggavaṃso nāmācariyo saddanīti pakaraṇaṃ nāma akāsi. Vajirabuddhi nāmācariyo mahāṭīkaṃ nāma nyāsapakaraṇaṭīkaṃ akāsi. Guṇasāgaro nāmācariyo mukhamattasāraṃ, mukhamattasārassa ṭīkañca duvidhaṃ pakaraṇaṃ akāsi. Abhayo nāmācariyo saddatthabhedacintāya mahāṭīkaṃ akāsi. Ñāṇasāgaro nāmācariyo liṅgatthavivaraṇappakāsanaṃ nāma pakaraṇaṃ akāsi. Aññataro ācariyo gūḷatthaṭīkaṃ, bālappabodhanañca duvidhaṃ pakaraṇaṃ akāsi. Aññataro ācariyo saddattha-bhedacintāya majjhimaṭīkaṃ akāsi. Uttamo nāmācariyo bālāvatāraṭīkaṃ, liṅgatthavivaraṇaṭīkañca duvidhaṃ pakaraṇaṃ akāsi. Aññataro ācariyo saddatthabhedacintāya nava-ṭīkaṃ akāsi. Eko amacco abhidhānappadīpikāyaṭīkaṃ, gaṇṭhipakaraṇassa daṇḍīppakaraṇassa māgadhabhūtaṃ ṭīkaṃ, koladdhajanassa sakaṭabhāsāya kataṭīkañca tividhaṃ pakaraṇaṃ akāsi. Dhammasenāpati nāmācariyo kārikaṃ, etimāsapidīpanī, manohārañca tividhaṃ pakaraṇaṃ akāsi. Aññataro ācariyo kārikāya ṭīkaṃ akāsi. Aññataro ācariyo etimāsapidīpikāya ṭīkaṃ akāsi.

Aññataro ācariyo saddabindu nāma pakaraṇaṃ akāsi. Saddhammaguru nāmācariyo saddavuttippakāsakaṃ nāma pakaraṇaṃ akāsi. Sāriputto nāmācariyo saddavuttippakāsakassa ṭīkaṃ akāsi. Aññataro ācariyo kaccāyanasāraṃ nāma pakaraṇaṃ kaccāyanasārassa ṭīkañca duvidhaṃ pakaraṇaṃ akāsi. Navo medhaṅkaro nāmācariyo lokadīpakasāraṃ nāma pakaraṇaṃ akāsi. Aggapaṇḍito nāmācariyo lokuppatti nāma pakaraṇaṃ akāsi. Cīvaro nāmācariyo jaṅghadāsakassa ṭīkaṃ akāsi. Mātikatthadīpanī, abhidhammatthasaṅgahavaṇṇanā, sīmālaṅkārassaṭīkā, vinayasamuṭṭhānadīpanī ṭīkā, gaṇṭhi sāro, paṭṭhānagaṇanā nayo, suttaniddeso, pātimokkho, ceti, ime aṭṭha ganthe saddhammajotipālācariyo akāsi. Vimalabuddhi nāmācariyo abhidhammapannarasaṭṭhānaṃ nāma pakaraṇaṃ akāsi. Navo vimalabuddhi nāmācariyo saddasāratthajālinī, saddasāratthajāliniyā ṭīkā, vuttodaya ṭīkā, paramatthamañjūsā nāma abhidhammasaṅgahaṭīkāya anuṭīkā dasagaṇṭhivaṇṇanā, māgadhabhūtāvidaggamukhamaṇḍanaṭīkā ceti ime cha ganthe akāsi. Aññataro ācariyo pañcapakaraṇaṭīkāya navānuṭīkaṃ akāsi. Ariyavaṃso nāmācariyo abhidhammasaṅgaha-ṭīkāya [paramattha] maṇisāramañjūsaṃ nāma navānuṭīkaṃ akāsi. Abhidhammatthasaṅgahassa ṭīkā, peṭakopadesassa ṭīkā, catubhāṇavārassa aṭṭhakathā, mahāsārapakāsanī, mahādīpanī, sāratthadīpanī gati pakaraṇaṃ, hatthasāro, bhummasaṅgaho, bhummaniddeso, dasavatthukāyaviratiṭīkā, jotanā nirutti, vibhattikathā, kaccāyanavivaraṇā, saddhammamālinī, pañcagati vaṇṇanā, bālacittapabodhanaṃ, dhammacakkasuttassa navaṭṭhakathā, dantadhātu pakaraṇassa ṭīkā ceti, ime vīsati ganthā nānācariyehi katā, aññāni pana pakaraṇāni atthi.

Katamāni saddhammo pāyano, bālappabodhanapakaraṇassa ṭīkā ca, jinālaṅkārapakaraṇassa navaṭīkā ca, liṅgatthavivaraṇaṃ, liṅgavinicchayo; pātimokkhavivaraṇaṃ, paramatthakathāvivaraṇaṃ, samantapāsādikā vivaraṇaṃ, catubhāṇavāraṭṭhakathā vivaraṇaṃ, abhidhammatthasaṅgahavivaraṇaṃ, saccasaṅkhepavivaraṇaṃ, saddatthabhedacintāvivaraṇaṃ, saddavuttivivaraṇaṃ, kaccāyanasāravivaraṇaṃ, abhidhammatthasaṅgahassa ṭīkā vivaraṇaṃ, mahāvessantarājātakassa vivaraṇaṃ, sakkābhimataṃ, mahāvessantarajātakassa navaṭṭhakathā, paṭhama saṃbodhi, lokanetti ca, buddhaghosācariyanidānaṃ milindapañhā vaṇṇanā, caturā rakkhā, caturakkhāya aṭṭhakathā, saddavuttipakaraṇassa navaṭīkā, iccevaṃ pañcavīsati pamāṇāni pakaraṇāni laṅko dīpādīsuṭṭhānesu paṇḍitehi katāni ahesuṃ, sambuddhegāthā ca, naradeva nāma gāthā ca, dātave cīratti gāthā ca, vīsati ovādagāthā ca, dānasattari, sīlasattari, sappādānavaṇṇanā, anantabuddhavandanagāthā ca, aṭṭhavīsati buddhavandanagāthā ca, atītānāgatapaccuppannavandanagāthā ca, asītimahāsāvakavandanagāthā ca, navahāraguṇavaṇṇanā cāti, ime buddhapaṇāma-gāthādikā gāthā yo paṇḍitehi laṅkādīpādisuṭṭhānesu katā ahesuṃ [iti cullaganthavaṃse ganthakārakācariya dīpako nāma dutiyo paricchedo]

3. Ācariyānaṃ sañjātaṭṭhānaparicchedo

Ācariyesu ca atthi jambudīpikācariyā atthi, laṅkādīpikācariyā. Katame jambudīpikācariyā? Katame laṅkādīpikācariyā? Mahākaccāyano jambudīpikācariyo so hi avantiraṭṭhe ujjenī nagare candapajjotassa nāma rañño purohito hutvā kāmānaṃ ādīnavaṃ disvā, gharāvāsaṃ pahāya satthusāsane pabbajjitvā heṭṭhā vuttappakāre ganthe akāsi. Mahāaṭṭhakathācariyo jambudīpiko, mahāpaccarikācariyo, mahākurundikācariyo, aññataro ācariyā dveti ime ca bhūvācariyā. Laṅkādīpikācariyā nāma te kira buddhaghosācariyassa pūre bhūtācariye kāle ahesuṃ. Mahābuddhaghosācariyo jambudīpiko. So kira magadharaṭṭhe ghosakagāme rañño purohitassa kesi nāma brāhmaṇassa putto, satthusāsane pabbajjitvā laṅkādīpaṃ gato heṭṭhā vuttappakāre ganthe akāsi.

Buddhadattācariyo, ānandācariyo, dhammapālācariyo, dve bubbācariyo, mahāvajira-buddhācariyo, cullavajira-buddhācariyo, vimalabuddhasaṅkhāto dīpaṅkarācariyo, culladīpaṅkarācariyo, culladhammapālācariyo, kassapācariyoti ime ekādasacariyā jambudīpikā heṭṭhā vuttapakāre ganthe akaṃsu. Mahānāmācariyo, aññatarācariyā, cullamahānāmācariyo, upasenācariyo, moggalānācariyo, saṅgharakkhitācariyo, vuttodayakārācariyo, dhammasirācariyo, aññatarā dvācariyā, anuruddhācariyo, khemācariyo, sāriputtācariyo, buddhanāgācariyo, cullamoggalānācariyo, vācissavācariyo, sumaṅgalācariyo, buddhapiyācariyo, dhammakitti ācariyo medhaṅkarācariyo, buddharakkhitācariyo, upatissā cariyo, aññatarā vīsatācariyā, saddhammasirācariyo, devācariyo, cullabuddhaghosācariyo, sāriputtācariyo, raṭṭhapālācariyoti ime dve paññāsācariyā laṅkādīpikācariyā nāma. Subhūtacandācariyo, aggavaṃsācariyo, navo vajirabuddhācariyo, guṇasāgarācariyo, abhayācariyo, ñāṇasāgarācariyo, aññatarā dvācariyā, uttamācariyo, aññataro ācariyo, aññataro mahāmacco, dhammasenāpatācariyo, aññatarā tayo ācariyā, saddhammaguru ācariyo, sāriputtācariyo, aññataro ekā ācariyo, medhaṅkarācariyo, aggapaṇḍitācariyo, cīvarācariyo, saddhammajotipālācariyo, vimalabuddhācariyoti ime tevīsati ācariyā jambudīpikā heṭṭhā vuttappakāre ganthe pukkāma saṅkhāte arimaddana nagare akaṃsu.

Navovimalabuddhācariyo jambudīpiko heṭṭhā vuttappakāre ganthe paṃyanagare akāsi. Aññatarācariyo ariyavaṃsācariyoti ime dvācariyā jambudīpikā heṭṭhā vuttappakāre ganthe ati [navi] pure akaṃsu, aññatarā vīsatācariyā jambudīpikā heṭṭhā vuttappakāre ganthe kiñci purādighare akaṃsu.

[Iti cullaganthavaṃse ācariyānaṃ sañjātaṭṭhāna dīpako nāma tatiyo paricchedo.]

4. Āyāyakācariya-paricchedo

Ganthā pana siyā āyācanena ācariyehi katā, siyā anāyācanena ācariyehi katā. Katame ganthā āyācanena, katame anāyācanena katā? Mahākaccāyana gantho, mahāaṭṭhakathā gantho, mahāpaccariya gantho, mahākurundi gantho, mahāpaccariyaganthassa aṭṭhakathā gantho, mahākurundi ganthassa aṭṭhakathā ganthoti. Imehi cha ganthehi attano matiyā sāsanuggahanatthāya saddhammaṭhitiyā katā.

Ka. buddhaghosācariya-ganthadīpanā

Buddhaghosācariya ganthesu pana visuddhimaggo, saṅghapālena nāma saṅghatherena āyācitena buddhaghosācariyena kato. Dīghanikāyassa aṭṭhakathā gantho dāṭhā nāmena saṅghatherena āyācitena buddhaghosācariyena kato. Majjhimanikāyassa aṭṭhakathā gantho buddhamittanāmena therena āyācitena buddhaghosācariyena kato. Saṃyuttanikāyassa aṭṭhakathā gantho jotipālena nāma therena āyācitena buddhaghosācariyena kato. Aṅguttaranikāyassa aṭṭhakathā gantho bhaddantā nāma therena sahaājīvakena upāsakena ca āyācitena buddhaghosācariyena kato. Samantapāsādikā nāma aṭṭhakathā gantho buddhasiri nāmena therena āyācitena buddhaghosācariyena kato. Sattannaṃ abhidhamma-ganthānaṃ aṭṭhakathā gantho cullabuddhaghosena bhikkhunā āyācitena buddhaghosācariyena kato. Dhammapadassaaṭṭhakathā gantho kumārakassapanāmena therena āyācitena buddhaghosācariyena kato. Jātakassaaṭṭhakathā gantho atthadassī, buddhamitta, buddhapiyadeva saṅkhātehi tīhi therehi āyācitena buddhaghosācariyena kato. Khuddakapāṭhassa aṭṭhakathā gantho, suttanipātassa aṭṭhakathā gantho attano matiyā buddhaghosācariyena kato. Apadānassa aṭṭhakathā gantho pañcanikāya viññūhi pañcahi therehi āyācitena buddhaghosācariyena kato.

Buddhaghosācariya-ganthadīpanā niṭṭhitā.

Kha. buddhadattācariya-ganthadīpanā

Buddhattācariya ganthesu pana vinaya-vinicchayagantho attano sissena buddhasīhena nāma therena āyācitena buddhattācariyā kato. Uttara-vinicchayagantho saṅghapālena nāmena therena āyācitena buddhadattācariyena kato. Abhidhammāvatāro nāma gantho attano sissena sumati therena āyācitena buddhadattācariyena kato. Buddhavaṃsassa aṭṭhakathā gantho teneva buddhasīhanāma therena āyācitena buddhadattācariyena kato.

Buddhadattācariya-ganthadīpanā niṭṭhitā.

Abhidhammakathāya mūlaṭīkā nāma ṭīkā gantho buddhamittā nāma therena āyācitena ānandācariyena kato.

Ga. dhammapālācariyena-ganthadīpanā

Nettipakaraṇassa aṭṭhakathā gantho dhammarakkhita nāma therena āyācitena dhammapālācariyena kato. Itivuttakaaṭṭhakathā gantho, udānaaṭṭhakathā gantho, cariyāpiṭakaaṭṭhakathā gantho, therakathāaṭṭhakathā gantho, therikathāaṭṭhakathā gantho, vimānavatthuaṭṭhakathā gantho, petavatthuaṭṭhakathā gantho, ime satta ganthā attano matiyā dhammapālācariyena kato. Visuddhimaggaṭīkā gantho dāṭhā nāmena nāma therena āyācitena dhammapālācariyena kato, dīghanikāya-aṭṭhakathādīnaṃ catunnaṃ aṭṭhakathānaṃ ṭīkā gantho, abhidhammaṭṭhakathāya anuṭīkā gantho, nettipakaraṇaṭṭhakathāya ṭīkā gantho, buddhavaṃsaṭṭhakathāya ṭīkā gantho, jātakaṭṭhakathāya ṭīkā gantho ceti ime pañca ganthā attano matiyā dhammapālācariyena kato.

Dhammapālācariya-ganthadīpanā niṭṭhitā.

Niruttimañjūsā nāma cullaniruttiṭīkā gantho, mahāniruttisaṅkhepo nāma gantho ca attano matiyā pubbācariyehi viṃsu kato.

Pañca vinayapakaraṇānaṃ vinayagaṇṭhi nāma gantho attano matiyā mahāvajirabuddhācariyena kato. Nyāsasaṅkhāto mukhamattadīpanī nāma gantho attano matiyā vimalabuddhi ācariyena kato. Atthabyakkhyāno nāma gantho attano matiyā cullavajirabuddhācariyena kato. Rūpasiddhi tassa ca ganthassa ṭīkā gantho sabba pañcasuttañca attano matiyā dīpaṅkarācariyena kato. Saccasaṅkhepo nāma gantho attano matiyā culladhammapālācariyena kato. Mohacchedanī gantho, vimaticchedanī gantho, dasa buddhavaṃso, anāgatavaṃso ca. Attano matiyā kassapācariyena kato. Paṭisambhidāmaggassa aṭṭhakathā gantho mahānāmena upāsakena āyācitena mahānāmācariyena kato. Dīpavaṃso, thūpavaṃso, bodhivaṃso, cullavaṃso, porāṇavaṃso, mahāvaṃso cāti ime cha ganthā attano matiyā mahānāmācariyehi visuṃ katā. Navo mahāvaṃsagantho attano matiyā cullamahānāmācariyena kato. Saddhammapajjotikā nāma mahāniddesassa aṭṭhakathā gantho devena therena āyācitena upasenācariyena kato. Moggalānabyākaraṇaganthe attano matiyā moggalānācariyena kato. Subodhālaṅkāra nāma gantho attano matiyā saṅgharakkhitācariyena kato. Vuttodaya gantho attano matiyā vuttodayakārācariyena kato. Khuddasikkhā nāma gantho attano matiyā dhammasirācariyena kato. Porāṇakhuddasikkhā ṭīkā ca mūlasikkhā cāti, ime dve ganthe attano matiyā aññatarehi dvihācariyehi viṃsu katā.

Paramatthavinicchayaṃ nāma gantho saṅgharakkhitena therena āyācitena anuruddhācariyena kato. Nāmarūpa-paricchedo nāma gantho attano matiyā anuruddhācariyena kato. Abhidhammatthasaṅgahaṃ nāma gantho namma nāmena upāsakena āyācitena anuruddhācariyena kato. Khemo nāma gantho attano matiyā khemācariyena kato. Sāratthadīpanī nāma vinayaṭṭhakathāya ṭīkā gantho, vinayasaṅgahaṃ, vinayasaṅgahassa ṭīkā gantho, aṅguttaraṭṭhakathāya navo ṭīkā ganthoti ime cattāro ganthā parakkamabāhu nāmena laṅkādīpissarena raññā āyācitena sāriputtācariyena kato. Sakaṭasaddasatthassa pañcikāya ṭīkā gantho attano matiyā sāriputtācariyena kato. Kaṅkhāvitaraṇiyā vinayatthamañjūsā nāma ṭīkā gantho sumedhā nāmatherena āyācitena buddhanāgācariyena kato. Abhidhānappadīpiko nāma gantho attano matiyā cūlamoggalānācariyena kato. Subodhālaṅkārassa mahāsāmi nāma ṭīkā, vuttodaya vivaraṇañcāti ime dve ganthā attano matiyā vācissarena katā. Khuddasikkhāya sumaṅgalappasādani nāma navo ṭīkā gantho sumaṅgalena āyācitena navācissarena kato. Sambandhacintāṭīkā bālāvatāro, moggalānabyākaraṇassa ṭīkā cāti ime tayo ganthā, sumaṅgala, buddhamitta, mahākassapa saṅkhātehi tīhi therehi ca, dhammakitti nāma upāsakena, vānijjā bhātu upāsakena ca āyācitena vācissarena kato. Nāmarūpaparicchedassa vibhāgo, saddatthassa padarūpa-vibhāvanaṃ, khemapakaraṇassa ṭīkā, sīmālaṅkāro, mūlasikkhāya ṭīkā, rūpavibhāgo, paccayasaṅgaho cāti ime satta ganthā attano matiyā vācissarena katā. Saccasaṅkhepassa ṭīkā gantho sāriputta-nāmena therena āyācitena vācissarena kato. Abhidhammāvatārassa ṭīkā, abhidhammatthasaṅgahassa ṭīkā cāti ime dve ganthā attano matiyā sumaṅgalācariyena katā. Sāratthasaṅgahaṃ nāma gantho attano matiyā buddhappiyena kato dantadhātuvaṇṇanā nāma pakaraṇaṃ

Laṅkādīpissarassa rañño senāpatinā āyācitena dhammakittināmācariyena kataṃ. Jinacaritaṃ nāma pakaraṇaṃ attano matiyā medhaṅkarācariyena kataṃ. Jinālaṅkāro, jinālaṅkārassa ṭīkā attano matiyā buddharakkhitācariyena kato. Amatadharassa nāma anāgatavaṃsassa attano matiyā aṭṭhakathā upatissācariyena katā. Kaṅkhāvitaraṇīyā līnatthapakāsinī, nisandeho, dhammānusāraṇī, ñeyyā-santati, ñeyyā-santatiyā ṭīkā, sumatāvatāro, lokapaññatti pakaraṇaṃ, tathāgatuppatti pakaraṇaṃ, nalāṭadhātuvaṇṇanā, sīhaḷavatthu, dhammadīpako paṭipatti saṅgaho, visuddhimaggassa ganṭhi, abhidhammaganṭhi, nettipakaraṇaganṭhi, visuddhimaggacūla-navaṭīkā, sotabbamālinī, pasādajananī, okassaloko, subodhālaṅkārassa nava ṭīkā ceti, ime vīsati ganthā attano matiyā vīsatācariyehi viṃsu viṃsu katā.

Saddattha bhedacintā nāma pakaraṇaṃ attano matiyā saddhammasirināmācariyena kataṃ. Sumana-kūṭavaṇṇanaṃ nāma pakaraṇaṃ, rāhulā nāma therena āyācitena vācissarenadevatherena kataṃ. Sotattha kiṃ mahānidānaṃ nāma pakaraṇaṃ attano matiyā cullabuddhaghosācariyena kataṃ. Madhurasaṅgāhani nāma pakaraṇaṃ attano matiyā raṭṭhapālācariyena kataṃ. Liṅgatthavivaraṇaṃ nāma pakaraṇaṃ attano matiyā subhūtacandācariyena kataṃ. Saddanītipakaraṇaṃ attano matiyā aggavaṃsācariyena kataṃ. Nyāsapakaraṇassa mahāṭīkā nāma ṭīkā attano matiyā vajirabuddhācariyena katā. Mukhamattasāro attano matiyā guṇasāgarācariyena kato. Mukhamattasārassa ṭīkā sutasampanna nāmena dhammarājino gurunā saṅghatherena āyācitena guṇasāgarācariyena katā. Saddatthabhedacintāya mahāṭīkā attano matiyā abhayācariyena katā. Liṅgatthavivaraṇappakāsakaṃ nāma pakaraṇaṃ attano matiyā ñāṇasāgarācariyena kataṃ. Guḷhatthassa ṭīkā bālappabodhanañca duvidhaṃ pakaraṇaṃ attano matiyā aññatarācariyena kataṃ. Saddatthabhedacintāya majjhimaṭīkā attano matiyā aññatarācariyena katā. Bālāvatārassa ṭīkā, liṅgatthavivaraṇā ṭīkā ca attano matiyā uttamācariyena katā. Saddatthabhedacintāya nava ṭīkā attano matiyā aññatarācariyena katā. Abhidhānappadīpikāya ṭīkā daṇḍīpakaraṇassa magagha-bhūtā ṭīkā cāti duvidhā ṭīkāyo attano mati, sīhasūra nāma rañño ekena amaccena katā. Koladdhajanassaṭīkā pāsādikena nāma therena āyācitena teneva mahāmaccena katā. Kārikaṃ nāma pakaraṇaṃ ñāṇagambhīranāmena bhikkhunā āyācitena dhammasenāpatācariyena kataṃ. Etimāsamidīpanī [vā etimāsamidīpikā] nāma pakaraṇaṃ manohārañca attano matiyā teneva dhammasenāpatācariyena kataṃ. Kārikāya ṭīkā attano matiyā aññatarācariyena katā. Etimāsamidīpikāya ṭīkā attano matiyā aññatarācariyena katā.

Saddabindupakaraṇaṃ attano matiyā dhammarājassa gurunā aññatarācariyena kataṃ. Saddavuttippakāsakaṃ nāma pakaraṇaṃ aññatarena bhikkhunā āyācitena saddhammaguru nāmācariyena kataṃ. Saddavuttippakāsakassa ṭīkā attano matiyā sāriputtācariyena katā.

Kaccāyana sāro ca kaccāyanasārassa ṭīkā cāti duvidhaṃ pakaraṇaṃ attano matiyā aññatarācariyena kataṃ. Lokadīpakasāraṃ nāma pakaraṇaṃ attano matiyā navenamedhaṅkarācariyena kataṃ. Lokuppattipakaraṇaṃ attano matiyā aggapaṇḍitācariyena kataṃ. Jaṅghadāsakassa ṭīkā bhūtā magadhaṭīkā attano matiyā cīvarācariyena katā. Mātikatthadīpanī, abhidhammatthasaṅgahavaṇṇanā, sīmālaṅkārassaṭīkā, gaṇṭhisāro, paṭṭhānagaṇanānayo cāti ime pañca pakaraṇāni attano matiyā saddhammajotipālācariyena katāni. Saṅkhepavaṇṇanā parakkamabāhu-nāmena jambudīpissarena rañño āyācite teneva saddhammajotipālācariyena katā. Kaccāyanassa suttaniddeso attano sissena dhammacārinā therena āyācitena saddhammajotipālācariyena kato. Vinayasamuṭṭhānadīpanī nāma pakaraṇaṃ, attano gurunā saṅghatherena āyācitena saddhamma-jotipālācariyena kataṃ.

Sattapakaraṇāni pana tena pukkāmanagare katāni. Saṅkhepavaṇṇanāva laṅkādīpe katā. Abhidhamma-pannarasaṭṭhānavaṇṇānaṃ nāma pakaraṇaṃ attano matiyā navena-vimalabuddhācariyena katā. Saddasāratthajālinī nāma pakaraṇaṃ attano matiyā navena-vimalabuddhācariyena kataṃ. Saddasārattha-jāliniyā ṭīkā, paṃyanagare rañño gurunā saṅgharājena āyācitena teneva navena vimalabuddhācariyena katā. Vuttodayassa ṭīkā, abhidhammasaṅgahassa ṭīkāya paramatthamañjūsā nāma anuṭīkā, dasagaṇṭhivaṇṇanaṃ nāma pakaraṇaṃ, magadhabhūtavidaggamukhamaṇḍaniyāṭīkā cāti imāni cattāri pakaraṇāni attano matiyā teneva navena vimalabuddhācariyena katāni.

Pañcapakaraṇaṭīkāya navānuṭīkā attano matiyā aññataro cariyena katā. Abhidhammasaṅgahassa navaṭīkā attano matiyā aññatarācariyena katā. Abhidhammatthasaṅgahaṭīkāya [maṇi] mañjūsā [maṇisāramañjūsā] nāma navānuṭīkā attano matiyā ariyavaṃsācariyena katā.

Peṭakopadesassa ṭīkā attano matiyā udumbarināmācariyena pukkāmanagare katā. Catubhāṇavārassa aṭṭhakathā, mahāsārapakāsini, mahādīpanī, sāratthadīpanī, gatipakaraṇaṃ, hatthāsāro, bhummasaṅgaho, bhummaniddeso, dasavatthukāyaviratiṭīkā, codanānirutti, vibhattikathā, saddhammamālini, pañcagativaṇṇanā, bālacitta-pabodhanaṃ, dhammacakkasuttassa navaṭṭhakathā, dantadhātu-pakaraṇassa ṭīkā ca saddhammopāyano bālappabodhanaṭīkā ca, jinālaṅkārassa navaṭīkā ca, liṅgattha-vivaraṇaṃ, liṅgattha-vinicchayo, pātimokkhavivaraṇaṃ, paramatthakathāvivaraṇaṃ, samantapāsādikavivaraṇaṃ, catubhāṇavāraṭṭhakathā vivaraṇaṃ, abhidhammasaṅgahavivaraṇaṃ, saccasaṅkhepavivaraṇaṃ, saddatthabhedacintāvivaraṇaṃ, saddavuttivivaraṇaṃ, kaccāyanasāravivaraṇaṃ, kaccāyanavivaraṇaṃ, abhidhammasaṅgahassaṭīkāvivaraṇaṃ, mahāvessantarajātakassa vivaraṇaṃ, sakkābhimataṃ, mahāvessantarajātakassa navaṭṭhakathā, paṭhama-sambodhi ca lokanetti, buddhaghosācariyanidānaṃ, milinda-pañho vaṇṇanā, caturārakkhā, caturārakkhāyaaṭṭhakathā, saddavuttippakaraṇassa navaṭīkā cāti imāni, ticattālīsa pakaraṇāni attano matiyā sāsanassa jātiyā saddhammassa ṭhitiyā ca laṅkādīpādīsu viṃsu viṃsu katāni.

Sambuddhe gāthā ca…pe… navahāraguṇavaṇṇanā cāti ime buddhapaṇāmādikā gāthāyo. Attano attano buddhaguṇapakāsanatthāya attano ca pare ca anantapaññāpavattanatthāya ca paṇḍitehi laṅkādīpādīsu viṃsu viṃsu katā.

[Iti culla-ganthavaṃse āyācakācariyadīpako nāma catuttho paricchedo.]

5. Pakiṇṇaka-paricchedo

Nāmaṃ āropanaṃ potthakaṃ ganthakārassa ca. Lekhaṃlekhāpanañceva, vadāmi tadanantaranti. Tattha caturāsītiyā dhammakkhandhasahassāni piṭaka, nikāyaṅga, vagga, nipātādikaṃ nāmaṃ, kenāropitaṃ, kattha āropitaṃ, kadā āropitaṃ, kimatthaṃ āropitanti? Tatrāyaṃ pivisajjanākena āropitanti pañcasatakhīṇāsavehi āropitaṃ. Tehi sabbabuddhavacanaṃ saṅgāyanti, idaṃ piṭakaṃ, ayaṃ nikāyo, idaṃ aṅgaṃ, ayaṃ vaggo, ayaṃ nipātoti. Evamādikaṃ nāmaṃ āropenti. Kattha āropitanti? Rājagahe vebhārapabbatassa pāde dhammamaṇḍappe āropitaṃ. Kadā āropitanti? Bhagavato parinibbute paṭhamasaṅgāyanakāle āropitaṃ. Kimatthaṃ āropitanti? Dhammakkhandhānaṃ vohārasukhatthāya sukhadhāraṇatthāya ca āropitaṃ. Saṅgītikāle pañcasatā khīṇāsavā tesañca dhammakkhandhānaṃ nāma vagganipātato. Imassa dhammakkhandhassa ayaṃ nāmo hotu, imassa ca pakaraṇassa ayaṃ nāmoti, abravuṃ sabbaṃ nāmādikaṃ kiccaṃ akaṃsu. Te khīṇāsavā, yadi nāmādikaṃ kiccaṃ akataṃ na supākataṃ tasmā vohārasukhatthāyanāmādikaṃ kiccaṃ kataṃ anāgate panatthāya nāmādikaṃ pavattitaṃ asañjātanāmo na suṭṭhu pākato sabbaso bhaveti. Dhammakkhandhānaṃ nāma dīpanā niṭṭhitā.

Caturāsīti dhammakkhandhasahassāni kena potthake āropitāni, kadā āropitāni, kimatthaṃ āropitānīti. Tatrāyaṃ visajjanā kenāropitāniti? Khīṇāsavamahānāgehi āropitāni. Kattha āropitānīti? Laṅkādīpe āropitāni. Kadā āropitānīti? Saddhātissassarājino puttassa vaṭṭagāmani rājassa kāle āropitāni. Kimatthaṃ āropitānīti? Dhammakkhandhānaṃ avidhaṃsanatthāya saddhammaṭṭhitiyā ca āropitāni.

Dharamāno hi bhagavā, amhākaṃ sugatodhīro;
Nikāye pañcadeseti, yāva nibbānagamanā.

Sabbepi te bhikkhu ādi, manasā vacasāhāro;
Sabbe ca vācuggatā honti, mahāpaññāsativarā.

Nibbūte lokanāthamhi, tato vassasataṃ bhave;
Ariyānariyā cāpi ca, sabbe vācuggatā dhuvaṃ.

Tato paraṃ aṭṭharasaṃ, dvisataṃvassa gaṇanaṃ;
Sabbe puthujjanā ceva, ariyā ca sabbepite.

Manasāvacasāyeva, vācuggatāva sabbadā;
Duṭṭhagāmaṇirañño ca, kāle vācuggatā dhuvaṃ.

Ariyānariyāpi ca, nikāye dhāraṇāsadā;
Tato paramhi rājā ca, tato cuto ca tusite.

Uppajji deva loke so, devehi parivārito;
Saddhā tissoti nāmena, tassa kaniṭṭhako hito.
Tato laddharaṭṭho hoti, buddhasāsanapālako.

Tadā kāle bhikkhū āsuṃ, sabbe vācuggatā sadā;
Nikāye pañcavedheva, yāva rañño ca dhāraṇā;
Tato cuto so rājā ca, tussīte upapajjati;
Devalokeṭṭhito santo, tadā vācuggatā tato.

Tassa puttāpi ahesuṃ, anekā varajjaṃ gatā;
Anukkamena cutate, devalokaṃ gatā dhuvaṃ;
Tadāpite sabbe bhikkhū, vācuggatāva sabbadā;
Nikāye pañcavidheva, dhāraṇāvasatimatā.

Tato paraṃ potthakesu, nikāyā pañca piṭṭhitā;
Tadā aṭṭhakathā ṭīkā, sabbe ganthā potthake gatā;
Sabbe potthesu ye ganthā, pāḷi aṭṭhakathā ṭīkā;
Saṃṭṭhitāsaṃ ṭhitā honti, sabbepi no na santite.

Tadā te potthakeyeva, nikāyā piṭhitā khilā;
Tadā aṭṭhakathādīni, bhavantīti vadanti ca.

Parihāro paṇḍitehi vattabbova;
Laṅkādīpassa raññova, saddhā tissassa rājino.
Puttako laṅkādīpassa, issaro dhammiko varo;
Tadā khīṇāsavā sabbe, olokenti anagate.

Khīṇāsavā passanti te, dupaññeva puthujjane;
Sabbepi te bhikkhū āsuṃ, bahuṃtarā puthujjanā;
Na sakkhissanti te pañca, nikāye vācuggataṃ iti;
Potthakesu sabbe pañca, āropenti khīṇāsavā.

Saddhammaṭṭhiti cirattāya, janānaṃ puññatthāya ca;
Tato paṭṭhāyate sabbe, nikāyā honti potthake;
Aṭṭhakathā ṭīkā sabbe, te honti potthakeṭṭhitā.

Tato paṭṭhāyate sabbe, bhikkhu ādi mahāgaṇā;
Potthakesu ṭhiteyeva, sabbe passanti sabbadā.

[Potthake āropana dīpakā niṭṭhitā.]

Yo koci paṇḍito dhīro, aṭṭhakathādikaṃ ganthaṃ karoti vā kārāpeti vā, tassa anantako hoti puññasaṃcayo, anantako hoti puññānisaṃso. Caturāsīti cetiyasahassa karaṇasadiso, caturāsīti buddharūpasahassa karaṇasadiso, caturāsīti bodhirukkhasahassaropanasadiso, caturāsīti vihārasahassa karaṇasadiso, yo ca buddhavacanamañjūsaṃ karoti vā kārāpeti vā, yo ca buddhavacanaṃ maṇḍanaṃ karoti vā kārāpeti vā, yo ca buddhavacanaṃ lekhaṃ karoti vā kārāpeti vā, yo ca potthakaṃ vā, yo ca potthakamūlaṃ vā, deti vā dāpeti vā, yo ca telaṃ vā cuṇṇaṃ vā, dhaññaṃ vā potthakabhañjanatthāya yaṃ kiñci nitthaṃ vā potthakachidde āvunatthāya, yaṃ kiñci suttaṃ vā kaṭṭhaphalakadvayaṃ vā potthakaṃ puṭanatthāya yaṃ kiñci vatthaṃ vā, potthakabandhanatthāya, yaṃ kiñci yottaṃ vā potthakalāpa pūṭanatthāya yaṃ kiñci thavikaṃ deti vā dāpeti vā.

Yo ca haritālena vā manosilāya vā, suvaṇṇena vā rajatena vā potthakamaṇḍanaṃ vā kaṭṭhaphalakamaṇḍanaṃ vā karoti vā kārāpeti vā, tassa anantako hoti puññasaṃcayo, anantako hoti puññānisaṃso. Caturāsīti cetiyasahassa karaṇasadiso, caturāsīti vihārasahassa karaṇasadiso.

Bhave nibbattamāno so, sīlaguṇamupāgatā;
Mahā tejo sadā hoti, sīhanādo visārado.

Āyuvaṇṇabaluppeto, dhammakāmo bhave saddā;
Devamanussalokesu, mahesakkho anāmayo.

Bhave nibbattamāno so, paññavā susamāhito;
Adhipacca parivāro, sabbasukhādhi gacchati.

Saddohīrimā vadaññū, saṃvigga mānaso bhave;
Aṅgapaccaṅga sampanno, āroha pariṇāhavā.

Sabbe sattāpi yo loke, sabbattha pūjitābhave;
Devamanussa sañcaro, mittasahāya pālito.

Devamanussa sampattiṃ, anubhoti punappunaṃ;
Arahatta phalaṃ patto, nibbānaṃ pāpuṇissati.

Paṭisambhidā catasso, abhiññā chabbidhe vare;
Vimokkhe aṭṭhake seṭṭhe, gamissati anāgate.

Tasmāhi paṇḍito poso, saṃpassaṃ hita mattano;
Kāreyya sāma ganthe ca, aññe cāpi kārāpaye.

Potthake ca ṭhite ganthe, pāḷi aṭṭhakathādike;

Dhammamañjūsā ganthe ca, lekhaṃ kare kārāpaye.

Potthakaṃ potthakamūlañca, tesaṃ cullathūsampi ca;
Pilotikādikaṃ suttaṃ, kaṭṭhaphaladvayamhi ca.

Dhammabandhanatthāya ca, yaṃ kiñci mahagghaṃ vatthaṃ;
Dhammabandhanayottañca, yaṃ kiñci thavikampi ca.

Dadeyya dhammakhettamhi, vippassannena cetasā;
Añño cāpi dajjāpeyya, mittasahāyabandhaveti.

Ganthākaralekhalekhāpanānisaṃsa dīpanā niṭṭhitā.

[Iti cūlaganthavaṃse pakiṇṇakadīpako nāma pañcamo paricchedo.]

Sohaṃ haṃsāraṭṭha jāto, nantapaññoti vissuto
Saddhā sīla vīrappeto, dhammarasaṃ gavesano.

Sohaṃ tato gantvā cimaṃ, jina navaṃ yaṃ pūraṃ;
Sabba dhammaṃ vicinanto, vīsati vassamāgato.

Sabba dhammaṃ vissejjento, kikāre neva bhikkhuno;
Cha vassānaṃ gaṇaṃ bhitvā, kāmānaṃ abhimaddanaṃ.

Santi sabhā ca nibbānaṃ, gavesiñca punappunaṃ;
Vasantohaṃ, vanārammaṃ, piṭakattaya saṅgahaṃ;
Ganthavaṃsaṃ imaṃ khuddaṃ, ariyasaṅghadāsakanti.

Iti pāmojjatthāya araññavāsinā, nandapaññācariyena kato cūḷaganthavaṃso niṭṭhito.

Dhammavaṭaṃsakanāmena visuto thero, yaṃ pakaraṇaṃ likkhitaṃ taṃ paripuṇṇaṃ tena puññena taṃ piṭakaṃ parisippaṃ pariniṭṭhitaṃ.

Mameva sissasamūhānañca parisippaṃ pariniṭṭhitaṃ. Tave sissānū sissāni ca, parisippaṃ pariniṭṭhitaṃ.

Cūḷaganthavaṃso niṭṭhito.

Namo tassa bhagavato arahato sammāsambuddhassa

Khuddakanikāye

Cūḷaniddesa-aṭṭhakathā

Pāráyanavagganiddeso

1. Ajitamāṇavasuttaniddesavaṇṇanā

Pārāyanavaggassa paṭhame ajitasuttaniddese –

1. ‘‘Kenassu nivuto loko, (iccāyasmā ajito,)

Kenassu nappakāsati;
Kissābhilepanaṃ brūsi, kiṃsu tassa mahabbhaya’’nti. –

Ajitamāṇavassa pucchite paṭhamapañhe ca uparūparipañhe ca niddesesu ca vuttañca uttānañca vajjetvā visesameva vakkhāma. Tattha **nivuto**ti paṭicchādito. **Kissābhilepanaṃ brūsī**ti kiṃ assa lokassa abhilepanaṃ vadesi?

Āvutoti āvarito. **Nivuto**ti paṭicchādito. **Ovuto**ti heṭṭhā paṭicchādito. **Pihito**ti uparibhāgena chādito. **Paṭicchanno**ti avivaṭo. **Paṭikujjito**ti adhomukhaṃ chādito.

Nappakāsatīti nappakāso hoti. **Nappabhāsatī**ti ñāṇappabhāsaṃ na karoti. **Na tapatī**ti ñāṇatapaṃ na karoti. **Na virocatī**ti ñāṇavirocanaṃ na karoti. **Na ñāyatī**ti na jānīyati. **Na paññāyatī**ti nappaññāyate.

Kena littoti kena limpito. **Saṃlitto upalitto**ti upasaggena padaṃ vaḍḍhitaṃ. **Ācikkhasi** niddesavasena. **Desesi** paṭiniddesavasena. **Paññapesi** tena tena pakārena. Atthaṃ bodhento **paṭṭhapesi**. Tassatthassa kāraṇaṃ dassento **vivarasi**. Byañjanabhāvaṃ dassento **vibhajasi**. Nikujjitabhāvaṃ gambhīrabhāvañca haritvā sotūnaṃ ñāṇassa patiṭṭhaṃ janayanto **uttānīkarosi**. Sabbehipi imehi ākārehi sotūnaṃ aññāṇandhakāraṃ vidhamento **pakāsesī**ti evaṃ attho daṭṭhabbo.

2. **Vevicchā pamādā nappakāsatī**ti macchariyahetu ca pamādahetu ca nappakāsati. Macchariyaṃ hissa dānādīhi guṇehi pakāsituṃ na deti, pamādo sīlādīhi. **Jappābhilepana**nti taṇhā assa lokassa makkaṭalepo viya makkaṭassa abhilepanaṃ. **Dukkha**nti jātiādikaṃ dukkhaṃ.

Yesaṃ dhammānanti yesaṃ rūpādidhammānaṃ. **Ādito samudāgamanaṃ paññāyatī**ti paṭhamato uppādo paññāyati. **Atthaṅgamato nirodho paññāyatī**ti bhaṅgato nirujjhanaṃ paññāyati. **Kammasannissito vipāko**ti kusalākusalavipāko kammaṃ amuñcitvā pavattanato kammasannissito vipākoti vuccati. **Vipākasannissitaṃ kamma**nti kusalākusalaṃ kammaṃ vipākassa okāsaṃ katvā ṭhitattā vipākasannissitaṃ kammanti vuccati. **Nāmasannissitaṃ rūpa**nti pañcavokāre rūpaṃ nāmaṃ amuñcitvā pavattanato nāmasannissitaṃ rūpanti vuccati. **Rūpasannissitaṃ nāma**nti pañcavokāre nāmaṃ rūpaṃ amuñcitvā pavattanato rūpasannissitaṃ nāmanti vuccati.

3. **Savanti sabbadhi sotā**ti sabbesu rūpādiāyatanesu taṇhādikā sotā sandanti. **Kiṃ nivāraṇa**nti tesaṃ kiṃ āvaraṇaṃ kā rakkhā. **Saṃvaraṃ brūhī**ti taṃ tesaṃ nivāraṇasaṅkhātaṃ saṃvaraṃ brūhi. Etena sāvasesappahānaṃ pucchati. **Kena sotā pidhīyare**ti kena dhammena ete sotā pidhīyanti

pacchijjanti. Etena anavasesappahānaṃ pucchati.

Savantīti uppajjanti. **Āsavantī**ti adhogāmino hutvā savanti. **Sandantī**ti nirantaragāmino hutvā sandamānā pavattanti. **Pavattantī**ti punappunaṃ vattanti.

4. **Sati tesaṃ nivāraṇa**nti vipassanāyuttā kusalākusaladhammānaṃ gatiyo samanvesamānā sati tesaṃ sotānaṃ nivāraṇaṃ. **Sotānaṃ saṃvaraṃ brūmī**ti tamevāhaṃ satiṃ sotānaṃ saṃvaraṃ brūmīti adhippāyo. **Paññāyete pidhīyare**ti rūpādīsu pana aniccatādipaṭivedhasādhikāya maggapaññāya ete sotā sabbaso pidhīyanti.

Pacchijjantīti ucchijjanti. **Samudayañcā**ti paccayañca. **Atthaṅgamañcā**ti uppannānaṃ abhāvagamanañca, anuppannānaṃ anuppādaṃ vā. **Assādañcā**ti ānisaṃsañca. **Ādīnavañcā**ti dosañca. **Nissaraṇañcā**ti nikkhamanañca.

5. **Paññā cevā**ti pañhāgāthāya yā cāyaṃ tayā vuttā **paññā,** yā ca **sati,** yañca tadavasesaṃ **nāmarūpaṃ, etaṃ** sabbampi **kattha** nirujjhati. **Etaṃ me** pañhaṃ **puṭṭho pabrūhī**ti evaṃ saṅkhepattho veditabbo.

Katthetaṃ uparujjhatīti etaṃ nāmarūpaṃ kattha na bhavati. **Vūpasammatī**ti nibbāti. **Atthaṃ gacchatī**ti abhāvaṃ gacchati. **Paṭippassambhatī**ti sannisīdati.

6. Vissajjanagāthāya panassa yasmā paññāsatiyo nāmeneva saṅgahaṃ gacchanti, tasmā tā visuṃ na vuttā. Ayamettha saṅkhepattho – **yaṃ maṃ** tvaṃ, **ajita, etaṃ pañhaṃ apucchi** – ‘‘katthetaṃ uparujjhatī’’ti, tadetaṃ **yattha nāmañca rūpañca asesaṃ uparujjhati,** taṃ te **vadāmi**. Tassa tassa hi **viññāṇassa nirodhena** saheva apubbaṃ acarimaṃ **etthetaṃ uparujjhati,** ettheva viññāṇanirodhena nirujjhati etaṃ, viññāṇanirodhā tassa tassa nirodho hoti, taṃ nātivattatīti vuttaṃ hoti.

Sotāpattimaggañāṇena abhisaṅkhāraviññāṇassa nirodhenāti sotāpattimaggasampayuttapaññāya kusalākusalacetanāsampayuttacittassa abhabbuppattikavasena nirujjhanena. Tattha duvidho nirodho anupādinnakanirodho upādinnakanirodhoti. **Sotāpattimaggena** hi cattāri diṭṭhisampayuttāni vicikicchāsahagatanti pañca cittāni nirujjhanti, tāni rūpaṃ samuṭṭhāpenti. Taṃ anupādinnakarūpakkhandho, tāni cittāni viññāṇakkhandho, taṃsampayuttā vedanā saññā saṅkhārā tayo arūpakkhandhā. Tattha sace sotāpannassa sotāpattimaggo abhāvito abhavissā, tāni pañca cittāni chasu ārammaṇesu pariyuṭṭhānaṃ pāpuṇeyyuṃ. Sotāpattimaggo pana nesaṃ pariyuṭṭhānuppattiṃ vārayamāno setusamugghātaṃ abhabbuppattikabhāvaṃ kurumāno anupādinnakaṃ nirodheti nāma. **Sakadāgāmimaggena** cattāri diṭṭhivippayuttāni dve domanassasahagatānīti oḷārikakāmarāgabyāpādavasena cha cittāni nirujjhanti. **Anāgāmimaggena** aṇusahagatakāmarāgabyāpādavasena tāni eva cha cittāni nirujjhanti. **Arahattamaggena** cattāri diṭṭhivippayuttāni uddhaccasahagatañcāti pañca akusalacittāni nirujjhanti. Tattha sace tesaṃ ariyānaṃ te maggā abhāvitā assu, tāni cittāni chasu ārammaṇesu pariyuṭṭhānaṃ pāpuṇeyyuṃ. Te pana tesaṃ maggā pariyuṭṭhānuppattiṃ vārayamānā setusamugghātaṃ abhabbuppattikabhāvaṃ kurumānā anupādinnakaṃ nirodhenti nāma. Evaṃ anupādinnakanirodho veditabbo.

Sace pana sotāpannassa sotāpattimaggo abhāvito abhavissā, ṭhapetvā satta bhave anamatagge saṃsāravaṭṭe upādinnakakkhandhappavattaṃ pavatteyya. Kasmā? Tassa pavattiyā hetūnaṃ atthitāya. Tīṇi saṃyojanāni diṭṭhānusayo vicikicchānusayoti ime pana pañca kilese so maggo uppajjamānova samugghāteti. Idāni kuto sotāpannassa satta bhave ṭhapetvā anamatagge saṃsāravaṭṭe upādinnakappavattaṃ pavattissati. Evaṃ sotāpattimaggo upādinnakappavattaṃ appavattaṃ kurumāno upādinnakaṃ nirodheti nāma.

Sace sakadāgāmissa sakadāgāmimaggo abhāvito abhavissā, ṭhapetvā dve bhave pañcasu bhavesu upādinnakappavattaṃ pavatteyya. Kasmā? Tassa pavattiyā hetūnaṃ atthitāya. Oḷārikāni kāmarāgapaṭighasaṃyojanāni oḷāriko kāmarāgānusayo paṭighānusayoti ime pana cattāro kilese so maggo uppajjamānova samugghāteti. Idāni kuto sakadāgāmissa dve bhave ṭhapetvā pañcasu bhavesu upādinnakappavattaṃ pavattissati. Evaṃ sakadāgāmimaggo upādinnakappavattaṃ appavattaṃ kurumāno upādinnakaṃ nirodheti nāma.

Sace anāgāmissa anāgāmimaggo abhāvito abhavissā, ṭhapetvā ekaṃ bhavaṃ dutiyabhave upādinnakappavattaṃ pavatteyya. Kasmā? Tassa pavattiyā hetūnaṃ atthitāya. Aṇusahagatāni kāmarāgapaṭighasaññojanāni aṇusahagato kāmarāgānusayo paṭighānusayoti ime pana cattāro kilese so maggo uppajjamānova samugghāteti. Idāni kuto anāgāmissa ekaṃ bhavaṃ ṭhapetvā dutiyabhave upādinnakappavattaṃ pavattissati. Evaṃ anāgāmimaggo upādinnakappavattaṃ appavattaṃ kurumāno upādinnakaṃ nirodheti nāma.

Sace arahato arahattamaggo abhāvito abhavissā, rūpārūpabhavesu upādinnakappavattaṃ pavatteyya. Kasmā? Tassa pavattiyā hetūnaṃ atthitāya. Rūparāgo arūparāgo māno uddhaccaṃ avijjā mānānusayo bhavarāgānusayo avijjānusayoti ime pana aṭṭha kilese so maggo uppajjamānova samugghāteti. Idāni kuto khīṇāsavassa punabbhave upādinnakappavattaṃ pavattissati? Evaṃ arahattamaggo upādinnakappavattaṃ appavattaṃ kurumāno upādinnakaṃ nirodheti nāma.

Sotāpattimaggo cettha apāyabhavaṃ nirodheti. Sakadāgāmimaggo sugatikāmabhavekadesaṃ. Anāgāmimaggo kāmabhavaṃ. Arahattamaggo rūpārūpabhavaṃ, sabbabhavepi nirodheti evāti vadanti. Evaṃ upādinnakanirodho veditabbo.

Tattha ‘‘abhisaṅkhāraviññāṇassa nirodhenā’’ti etena anupādinnakanirodhaṃ dasseti. ‘‘Ye uppajjeyyuṃ nāmañca rūpañca, etthete nirujjhantī’’ti iminā pana upādinnakanirodhaṃ dasseti.

Tattha **satta bhave ṭhapetvā**ti kāmabhavato kāmabhavaṃ saṃsarantassa satta bhave vajjetvā. **Anamatagge saṃsāre**ti –

> ‘‘Khandhānañca paṭipāṭi, dhātuāyatanāna ca;
> Abbocchinnaṃ vattamānā, ‘saṃsāro’ti pavuccatī’’ti. (visuddhi. 2.619; dha. sa. aṭṭha. nidānakathā; a. ni. aṭṭha. 2.4.199; paṭi. ma. aṭṭha. 2.1.117; itivu. aṭṭha. 14, 58; udā. aṭṭha. 39) –

Evaṃ vaṇṇite saṃsāravaṭṭe. **Ye uppajjeyyuṃ nāmañca rūpañcā**ti namanalakkhaṇaṃ catukkhandhasaṅkhātaṃ nāmañca ruppanalakkhaṇaṃ bhūtopādāyasaṅkhātaṃ rūpañca ete dhammā uppajjeyyuṃ. **Etthete nirujjhantī**ti etasmiṃ sotāpattimagge ete nāmarūpadhammā abhabbuppattikavasena nirodhaṃ gacchanti. **Sakadāgāmimaggañāṇenā**ti ettha paṭisandhivasena sakiṃyeva imaṃ lokaṃ āgacchatīti sakadāgāmī, tassa maggo sakadāgāmimaggo. Tena maggena sampayuttañāṇena. **Dve bhave ṭhapetvā**ti kāmadhātuyāyeva paṭisandhivasena dve bhave vajjetvā. **Pañcasu bhavesū**ti tadavasiṭṭhesu pañcasu bhavesu. **Etthete nirujjhantī**ti ettha sakadāgāmimagge ete dhammā vuttanayena nirujjhanti. **Ekaṃ bhavaṃ ṭhapetvā**ti ukkaṭṭhavasena rūpadhātuyā vā arūpadhātuyā vā ekaṃ bhavaṃ vajjetvā. **Rūpadhātuyā vā arūpadhātuyā vā**ti dutiyakabhave rūpadhātuyā ceva arūpadhātuyā ca. **Nāmañca rūpañcā**ti ettha rūpabhave nāmarūpaṃ, arūpabhave nāmameva. **Etthete nirujjhantī**ti ettha anāgāmimagge ete nāmarūpadhammā vuttanayena nirujjhanti.

Arahatoti kilesehi ārakattā ‘‘arahā’’ti laddhanāmassa khīṇāsavassa. **Anupādisesāya nibbānadhātuyā**ti duvidhā hi nibbānadhātu saupādisesā ca anupādisesā ca. Tattha upādīyati ‘‘ahaṃ mamā’’ti bhusaṃ gaṇhīyatīti upādi, khandhapañcakassetaṃ adhivacanaṃ. Upādiyeva seso avasiṭṭho upādiseso, saha upādisesena vattatīti **saupādisesā**. Natthettha upādisesoti **anupādisesā**. Tāya anupādisesāya nibbānadhātuyā. **Parinibbāyantassā**ti nirindhanassa viya jātavedassa nibbāyantassa appavattaṃ pavisantassa. **Carimaviññāṇassa nirodhenā**ti ettha assāsapassāsānaṃ nirodhavasena. Tayo carimā bhavacarimo jhānacarimo cuticarimoti. Bhavesu hi kāmabhave assāsapassāsā pavattanti, rūpārūpabhavesu nappavattanti. Tasmā so **bhavacarimo**. Jhānesu purimajhānattayeva pavattanti, catutthe nappavattanti. Tasmā so **jhānacarimo**. Ye pana cuticittassa purato soḷasamena cittena sahuppannā, te cuticittena saha nirujjhanti. So **cuticarimo nāma. Ayaṃ idha carimoti adhippeto. Ye hi keci** buddhā vā paccekabuddhā vā ariyasāvakā vā antamaso kunthakipillikaṃ upādāya sabbe bhavaṅgacitteneva abyākatena dukkhasaccena kālaṃ karonti. Tasmā **carimaviññāṇassa nirodhenā**ti cuticittassa nirodhenāti attho.

Paññā ca sati ca nāmañcāti etehi catunnaṃ arūpakkhandhānaṃ gahaṇaṃ paccetabbaṃ. **Rūpañcā**ti etena catunnaṃ mahābhūtānaṃ catuvīsatiupādārūpānañca gahaṇaṃ paccetabbaṃ. Idāni tassa nirujjhanūpāyaṃ dassento **''viññāṇassa nirodhena, etthetaṃ uparujjhatī''**ti āha. Tattha **viññāṇa**nti carimaviññāṇampi abhisaṅkhāraviññāṇampi. Abhisaṅkhāraviññāṇassa pahīnanirodhena etthetaṃ uparujjhati nirujjhati dīpasikhā viya apaṇṇattikabhāvaṃ yāti, carimaviññāṇassa anuppādapaccayattā anuppādanirodhena anuppādavaseneva uparujjhatīti (dī. ni. aṭṭha. 1.499).

7. Ettāvatā ca ''dukkhamassa mahabbhaya''nti iminā pakāsitaṃ dukkhasaccaṃ, ''yāni sotānī''ti iminā samudayasaccaṃ, ''paññāyete pidhīyare''ti iminā maggasaccaṃ, ''asesaṃ uparujjhatī''ti iminā nirodhasaccanti evaṃ cattāri saccāni sutvāpi ariyabhūmiṃ anadhigato puna sekkhāsekkhapaṭipadaṃ pucchanto **''ye ca saṅkhātadhammāse''**ti gāthamāha. Tattha **saṅkhātadhammā**ti aniccādivasena parivīmaṃsitadhammā, arahantānametaṃ adhivacanaṃ. **Sekkhā**ti sīlādīni sikkhamānā avasesā ariyapuggalā. **Puthū**ti bahū sattajanā. **Tesaṃ me nipako iriyaṃ puṭṭho pabrūhī**ti tesaṃ me sekkhāsekkhānaṃ nipako paṇḍito tvaṃ puṭṭho paṭipattiṃ brūhīti.

Tesaṃ khandhā saṅkhātāti tesaṃ pañcakkhandhā appaṭisandhikaṃ katvā desitā, saṅkhepaṃ katvā ṭhapitā vā. Dhātuādīsupi eseva nayo. **Iriya**nti payogaṃ. **Cariya**nti kiriyaṃ. **Vutti**nti pavattiṃ. **Ācara**nti caraṇaṃ. **Gocara**nti paccayaṃ. **Vihāra**nti iriyāpathapavattanaṃ. **Paṭipada**nti vipassanaṃ.

8. Athassa bhagavā yasmā sekkhena kāmacchandanīvaraṇaṃ ādiṃ katvā sabbakilesā pahātabbā eva, tasmā **''kāmesū**ti upaḍḍhagāthāya sekkhapaṭipadaṃ dasseti. Tassattho – vatthu**kāmesu** kilesakāmena **nābhigijjheyya,** kāyaduccaritādayo ca manaso āvilabhāvakare dhamme pajahanto **manasānāvilo siyā**ti. Yasmā pana asekkho aniccādivasena sabbasaṅkhārādīnaṃ paritulitattā **kusalo** sabbadhammesu kāyānupassanāsatiādīhi ca **sato** sakkāyadiṭṭhiādīnaṃ bhinnattā **bhikkhu**bhāvaṃ patto hutvā sabbairiyāpathesu **paribbajati,** tasmā ''kusalo''ti upaḍḍhagāthāya asekkhapaṭipadaṃ dasseti.

Nābhigijjheyyāti gedhaṃ nāpajjeyya. **Na paligijjheyyā**ti lobhaṃ nāpajjeyya. **Na palibundheyyā**ti lobhavasena na allīyeyya.

Āvilakare kilese jaheyyāti cittāluḷakare upatāpasaṅkhāte kilese jaheyya.

Sabbe dhammā anattāti nibbānaṃ antokaritvā vuttaṃ. **Yaṃ kiñci samudayadhamma**nti yaṃ kiñci sappaccayasabhāvaṃ.

Saha gāthāpariyosānāti gāthāvasāneneva saddhiṃ. **Yete brāhmaṇena saddhiṃ ekacchandā**ti ye ete ajitamāṇavena kalyāṇachandena ekajjhāsayā. **Ekappayogā**ti kāyavacīmanopayogehi ekappayogā. **Ekādhippāyā**ti eko adhippāyo ruci etesanti ekādhippāyā, ekarucikāti attho. **Ekavāsanavāsitā**ti atītabuddhasāsane tena saddhiṃ bhāvitabhāvanā. **Anekapāṇasahassāna**nti anekesaṃ devamanussasaṅkhātānaṃ pāṇasahassānaṃ. **Virajaṃ vītamala**nti rāgādirajavirahitaṃ rāgādimalavirahitañca.

Dhammacakkhunti idha sotāpattimaggo adhippeto. Aññattha heṭṭhāmaggattayaṃ. Tassa uppattikāraṇadassanatthaṃ **''yaṃ kiñci samudayadhammaṃ, sabbaṃ taṃ nirodhadhamma''**nti āha.

Taññhi nirodhaṃ ārammaṇaṃ katvā kiccavasena evaṃ sabbasaṅkhataṃ paṭivijjhantaṃ uppajjati. **Tassa brāhmaṇassa anupādāya āsavehi cittaṃ vimuccī**ti tassa ca ajitabrāhmaṇassa antevāsikasahassānañca taṇhādīhi aggahetvā kāmāsavādīhi maggakkhaṇe cittaṃ vimuccamānaṃ phalakkhaṇe vimucci. **Saha arahattappattā**ti arahattappattiyā ca saheva āyasmato ajitassa ca antevāsikasahassassa ca ajinajaṭāvākacīratidaṇḍakamaṇḍaluādayo antaradhāyiṃsu. Sabbeva iddhimayapattacīvaradharā dvaṅgulakesā ehibhikkhū hutvā bhagavantaṃ namassamānā pañjalikā nisīdiṃsu. Pāḷiyaṃ pana ajitattherova paññāyati. Tattha **anvatthapaṭipattiyā**ti sayaṃ paccāsīsitaladdhapaṭipattiyā, nibbānaladdhabhāvenāti attho. Sesaṃ sabbattha pākaṭameva. Evaṃ bhagavā arahattanikūṭena desanaṃ niṭṭhāpesīti.

Saddhammappajjotikāya cūḷaniddesa-aṭṭhakathāya

Ajitamāṇavasuttaniddesavaṇṇanā niṭṭhitā.

2. Tissametteyyamāṇavasuttaniddesavaṇṇanā

9. Dutiye tissametteyyasuttaniddese – **kodha santusito**ti niṭṭhite pana ajitasutte ‘‘kathaṃ lokaṃ avekkhantaṃ, maccurājā na passatī’’ti (su. ni. 1124; cūḷani. mogharājamāṇavapucchā 143) evaṃ mogharājā pucchituṃ ārabhi. ‘‘Na tāvassa indriyāni paripākaṃ gatānī’’ti ñatvā bhagavā ‘‘tiṭṭha tvaṃ, mogharāja, añño pucchatū’’ti paṭikkhipi. Tato tissametteyyo attano saṃsayaṃ pucchanto **‘‘kodhā**ti gāthamāha. Tattha **kodha santusito**ti ko idha satto tuṭṭho. **Iñjitā**ti taṇhādiṭṭhivipphanditāni. **Ubhantamabhiññāyā**ti ubho ante abhijānitvā. **Mantā na lippatī**ti paññāya na lippati.

Paripuṇṇasaṅkappoti nekkhammādivitakkehi paripuṇṇasaṅkappattā paripuṇṇamanoratho.

Taṇhiñjitanti taṇhāya calitaṃ. **Diṭṭhiñjitā**dīsupi eseva nayo. **Kāmiñjita**nti kilesakāmehi iñjitaṃ phanditaṃ. ‘‘Kammiñjita’’ntipi pāṭho, taṃ na sundaraṃ.

Mahanto purisoti **mahāpuriso**. Uttamo purisoti **aggapuriso**. Padhāno purisoti **seṭṭhapuriso**. Alāmako purisoti **visiṭṭhapuriso**. Jeṭṭhako purisoti **pāmokkhapuriso**. Na heṭṭhimako purisoti **uttamapuriso**. Purisānaṃ koṭippatto purisoti **padhānapuriso**. Sabbesaṃ icchito purisoti **pavarapuriso**.

Sibbinimaccagāti taṇhaṃ atiagā, atikkamitvā ṭhito. **Upaccagā**ti bhusaṃ atiagā.

10. Tassetamatthaṃ bhagavā byākaronto **‘‘kāmesū’’**ti gāthādvayamāha. Tattha **kāmesu brahmacariyavā**ti kāmanimittaṃ brahmacariyavā, kāmesu ādīnavaṃ disvā maggabrahmacariyena samannāgatoti vuttaṃ hoti. Ettāvatā santusitataṃ dasseti. ‘‘Vītataṇho’’tiādīhi aniñjitataṃ. Tattha **saṅkhāya nibbuto**ti aniccādivasena dhamme vīmaṃsitvā rāgādinibbānena nibbuto.

Asaddhammasamāpattiyāti nīcadhammasamāyogato. **Āratī**ti ārakā ramanaṃ. **Viratī**ti tāya vinā ramanaṃ. **Paṭiviratī**ti paṭinivattitvā tāya vinā ramanaṃ. **Veramaṇī**ti veravināsanaṃ. **Akiriyā**ti kiriyāpacchindanaṃ. **Akaraṇa**nti karaṇaparicchindanaṃ. **Anajjhāpattī**ti anāpajjanatā. **Velāanatikkamo**ti sīmāanatikkamo. Sesaṃ tattha tattha vuttanayattā pākaṭameva.

Evaṃ bhagavā idampi suttaṃ arahattanikūṭeneva desesi. Desanāpariyosāne ayampi brāhmaṇo arahatte patiṭṭhāsi saddhiṃ antevāsikasahassena, aññesañca anekasahassānaṃ dhammacakkhuṃ udapādi. Sesaṃ pubbasadisameva.

Saddhammappajjotikāya cūḷaniddesa-aṭṭhakathāya

Tissametteyyamāṇavasuttaniddesavaṇṇanā niṭṭhitā.

3. Puṇṇakamāṇavasuttaniddesavaṇṇanā

12. Tatiye puṇṇakasuttaniddese – **aneja**nti idampi purimanayeneva mogharājānaṃ paṭikkhipitvā vuttaṃ. Tattha **mūladassāvi**nti akusalamūlādidassāviṃ. **Isayo**ti isināmakā jaṭilā. **Yañña**nti deyyadhammaṃ. **Akappayiṃsū**ti pariyesiṃsu.

Hetudassāvītiādīni sabbāni kāraṇavevacanāneva. Kāraṇañhi yasmā attano phalatthāya hinoti pavattati, tasmā **hetū**ti vuccati. Yasmā taṃ phalaṃ nideti 'handa, gaṇhatha na'nti appeti viya, tasmā **nidāna**nti vuccati. **Sambhavadassāvī**tiādīni pañca padāni heṭṭhā dassitanayāni eva. Yasmā taṃ paṭicca eti pavattati, tañca phalaṃ tato samudeti uppajjati, tasmā **paccayo**ti ca **samudayo**ti ca vuccati.

Yā vā panaññāpi kāci sugatiyoti catuapāyavinimuttakā uttaramātādayo appesakkhā kapaṇamanussā ca dullabhaghāsacchādanā dukkhapīḷitā veditabbā. **Yā vā panaññāpi kāci duggatiyo**ti yamarājanāgasupaṇṇapetamahiddhikādayo paccetabbā. **Attabhāvābhinibbattiyā**ti tīsu ṭhānesu paṭisandhivasena attabhāvapaṭilābhatthāya. **Jānātī**ti sabbaññutaññāṇena jānāti. **Passatī**ti samantacakkhunā passati.

Akusalāti akosallasambhūtā. Akusalaṃ bhajantīti **akusalabhāgiyā**. Akusalapakkhe bhavāti **akusalapakkhikā**. Sabbe te avijjā mūlaṃ kāraṇaṃ etesanti **avijjāmūlakā**. Avijjāya samosaranti sammā osaranti gacchantīti **avijjāsamosaraṇā. Avijjāsamugghātā**ti arahattamaggena avijjāya hatāya. **Sabbe te samugghātaṃ gacchantī**ti vuttappakārā akusaladhammā, te sabbe hatabhāvaṃ pāpuṇanti.

Appamādamūlakāti satiavippavāso appamādo mūlaṃ kāraṇaṃ etesanti appamādamūlakā. Appamādesu sammā osaranti gacchantīti **appamādasamosaraṇā. Appamādo tesaṃ** dhammānaṃ aggamakkhāyatī**ti sayaṃ kāmāvacaropi samāno catubhūmakadhammānaṃ patiṭṭhābhāvena aggo nāma jāto.**

Alamattoti samatthacitto. **Mayā pucchita**nti mayā puṭṭhaṃ. **Vahassetaṃ bhāra**nti etaṃ ābhatabhāraṃ vahassu. **Ye keci isipabbajjaṃ pabbajitā**. ''Isipabbajjā pabbajitā''tipi pāṭho.

Ājīvakasāvakānaṃ ājīvakā devatāti ye ājīvakavacanaṃ suṇanti sussusanti, te ājīvakasāvakā, tesaṃ ājīvakasāvakānaṃ. Ājīvakā ca tesaṃ deyyadhammaṃ paṭiggaṇhanti, te eva ājīvakā devatā. Evaṃ sabbattha. **Ye yesaṃ dakkhiṇeyyā**ti ye ājīvakādayo disāpariyosānā yesaṃ khattiyādīnaṃ deyyadhammānucchavikā. **Te tesaṃ devatā**ti te ājīvakādayo tesaṃ khattiyādīnaṃ devatā.

Yepi yaññaṃ esantīti deyyadhammaṃ icchanti. **Gavesantī**ti olokenti. **Pariyesantī**ti uppādenti. **Yaññā vā ete puthū**ti yaññā eva vā ete puthukā. **Yaññayājakā vā ete puthū**ti deyyadhammassa yājanakā eva vā ete puthukā. **Dakkhiṇeyyā vā ete puthū**ti deyyadhammānucchavikā eva vā ete puthukā. Te vitthārato dassetuṃ **''kathaṃ yaññā vā ete puthū''**tiādinā nayena vitthārena dasseti.

13. **Āsīsamānā**ti rūpādīni patthayamānā. **Itthatta**nti itthabhāvañca patthayamānā, manussādibhāvaṃ icchantāti vuttaṃ hoti. **Jaraṃ sitā**ti jaraṃ nissitā. Jarāmukhena cettha sabbaṃ vaṭṭadukkhaṃ vuttaṃ. Tena vaṭṭadukkhanissitā tato aparimuccamānāyeva kappayiṃsūti dīpeti.

Rūpapaṭilābhaṃ āsīsamānāti vaṇṇāyatanasampattilābhaṃ patthayamānā. **Saddā**dīsupi eseva nayo. **Khattiyamahāsālakule attabhāvapaṭilābha**nti sārappatte khattiyānaṃ mahāsālakule attabhāvalābhaṃ paṭisandhiṃ patthayamānā. **Brāhmaṇamahāsālakulā**dīsupi eseva nayo. **Brahmakāyikesu devesū**ti ettha pubbabhavaṃ sandhāya vuttaṃ. **Etthā**ti khattiyakulādīsu.

Jarānissitāti jaraṃ assitā. **Byādhinissitā**tiādīsupi eseva nayo. Etehi sabbaṃ vaṭṭadukkhaṃ pariyādiyitvā dassitaṃ hoti.

14. **Kaccisu te bhagavā yaññapathe appamattā, atāru jātiñca jarañca mārisā**ti ettha yañño eva yaññapatho. Idaṃ vuttaṃ hoti – kacci te yaññe appamattā hutvā yaññaṃ kappayantā vaṭṭadukkhamuttariṃsūti.

Yepi yaññaṃ denti yajantīti deyyadhammadānavasena yajanti. **Pariccajantī**ti vissajjenti.

15. **Āsīsantī**ti rūpapaṭilābhādayo patthenti. **Thomayantī**ti ''suciṃ dinna''ntiādinā nayena yaññādīni pasaṃsanti. **Abhijappantī**ti rūpādipaṭilābhāya vācaṃ gīranti. **Juhantī**ti denti. **Kāmābhijappanti paṭicca lābha**nti rūpādilābhaṃ paṭicca punappunaṃ kāme eva abhijappanti, ''aho vata amhākampi siyyu''nti vadanti, taṇhañca tattha vaḍḍhentīti vuttaṃ hoti. **Yājayogā**ti yāgādhimuttā. **Bhavarāgarattā**ti evamimehi āsīsanādīhi bhavarāgeneva rattā, bhavarāgarattā vā hutvā etāni āsīsanādīni karontā **nātariṃsu** jātiādivaṭṭadukkhaṃ na uttariṃsu.

Yaññaṃ vā thomentīti dānaṃ vā vaṇṇenti. **Phalaṃ vā**ti rūpādipaṭilābhaṃ. **Dakkhiṇeyye vā**ti jātisampannādīsu. **Suciṃ dinna**nti suciṃ katvā dinnaṃ. **Manāpa**nti manavaḍḍhanakaṃ. **Paṇīta**nti ojavantaṃ. **Kālenā**ti tattha tattha sampattakāle. **Kappiya**nti akappiyaṃ vajjetvā dinnaṃ. **Anavajja**nti niddosaṃ. **Abhiṇha**nti punappunaṃ. **Dadaṃ cittaṃ pasādita**nti dadato muñcanacittaṃ pasāditanti. **Thomenti kittentī**ti guṇaṃ pākaṭaṃ karonti. **Vaṇṇentī**ti vaṇṇaṃ bhaṇanti. **Pasaṃsantī**ti pasādaṃ pāpenti.

Ito nidānanti ito manussalokato dinnakāraṇā. **Ajjhāyakā**ti mante parivattentā. **Mantadharā**ti mante dhārentā. **Tiṇṇaṃ vedāna**nti iruvedayajuvedasāmavedānaṃ. Oṭṭhapahaṭakaraṇavasena pāraṃ gatāti **pāragū**. Saha nighaṇḍunā ca keṭubhena ca **sanighaṇḍukeṭubhānaṃ. Nighaṇḍū**ti nighaṇḍurukkhādīnaṃ vevacanappakāsakaṃ satthaṃ. **Keṭubha**nti kiriyākappavikappo kavīnaṃ upakārāvahaṃ satthaṃ. Saha akkharappabhedena **sākkharappabhedānaṃ. Akkharappabhedo**ti sikkhā ca nirutti ca. **Itihāsapañcamāna**nti āthabbaṇavedaṃ catutthaṃ katvā ''itiha āsa, itiha āsā''ti īdisavacanapaṭisaṃyuttapurāṇakathāsaṅkhāto itihāso pañcamo etesanti itihāsapañcamā, tesaṃ itihāsapañcamānaṃ vedānaṃ.

Padaṃ tadavasesañca byākaraṇaṃ adhiyanti, vedenti vāti **padakā veyyākaraṇā. Lokāyataṃ** vuccati vitaṇḍavādasatthaṃ. **Mahāpurisalakkhaṇa**nti mahāpurisānaṃ buddhādīnaṃ lakkhaṇadīpakaṃ dvādasasahassaganthappamāṇaṃ satthaṃ. Yattha soḷasasahassagāthāpadaparimāṇā buddhamantā nāma ahesuṃ. Yesaṃ vasena ''iminā lakkhaṇena samannāgatā buddhā nāma honti, iminā paccekabuddhā, aggasāvakā, asītimahāsāvakā (theragā. aṭṭha. 2.1288), buddhamātā, buddhapitā, aggupaṭṭhāko, aggupaṭṭhāyikā, rājā cakkavattī''ti ayaṃ viseso ñāyati. **Anavayā**ti imesu lokāyatamahāpurisalakkhaṇesu anūnā paripūrakārino, avayā na hontīti vuttaṃ hoti. Avayā nāma ye tāni atthato ca ganthato ca sandhāretuṃ na sakkonti. **Vītarāgā**ti pahīnarāgā. Etena arahattaphalaṭṭhā vuttā. **Rāgavinayāya vā paṭipannā**ti etena arahattamaggaṭṭhā. **Vītadosā**ti anāgāmiphalaṭṭhā. **Dosavinayāya vā paṭipannā**ti etena anāgāmimaggaṭṭhā. **Vītamohā**ti arahattaphalaṭṭhā. **Mohavinayāya vā paṭipannā**ti arahattamaggaṭṭhā. **Sīlasamādhipaññāvimuttisampannā**ti etehi catūhi lokiyalokuttaramissakehi sīlādīhi sampannā. **Vimuttiñāṇadassanasampannā**ti etena paccavekkhaṇañāṇasampannā vuttāti ñātabbaṃ, tañca kho lokiyameva. **Abhijappantī**ti patthenti. **Jappantī**ti paccāsīsanti. **Pajappantī**ti atīva paccāsīsanti. **Yājayogesu yuttā**ti anuyoge deyyadhamme diyyamāne abhiyogavasena yuttā.

16. **Atha ko carahī**ti atha idāni ko añño atāri.

17. **Saṅkhāyā**ti ñāṇena vīmaṃsitvā. **Paroparānī**ti parāni ca oparāni ca, parattabhāvasakattabhāvādīni parāni ca oparāni cāti vuttaṃ hoti. **Vidhūmo**ti

kāyaduccaritādidhūmavirahito. **Anīgho**ti rāgādiīghavirahito. **Atāri so**ti so evarūpo arahā jātijaraṃ atāri.

Sakarūpāti attano rūpā. **Pararūpā**ti paresaṃ rūpā. **Kāyaduccaritaṃ vidhūmita**nti tividhakāyaduccaritaṃ vidhūmaṃ kataṃ. **Vidhamita**nti nāsitaṃ.

Māno hi te, brāhmaṇa, khāribhāroti yathā khāribhāro khandhena vayhamāno uparitthitopi akkantakkantaṭṭhānaṃ pathaviyā saddhiṃ phasseti viya, evaṃ jātigottakulādīni mānavatthūni nissāya ussāpito māno, tattha tattha issaṃ uppādento catūsu apāyesu saṃsīdāpeti. Tenāha – ''māno hi te, brāhmaṇa, khāribhāro''ti. **Kodho dhūmo**ti tava ñāṇaggissa upakkilesaṭṭhena kodho dhūmo. Tena hi te upakkiliṭṭho ñāṇaggi na virocati. **Bhasmani mosavajja**nti nirojaṭṭhena musāvādo chārikā nāma. Yathā hi chārikāya paṭicchanno aggi na jotati, evaṃ te musāvādena paṭicchannaṃ ñāṇanti dasseti. **Jivhā sujā**ti yathā tuyhaṃ suvaṇṇarajatalohakaṭṭhamattikāsu aññataramayā yāgayajanatthāya sujā hoti, evaṃ mayhaṃ dhammayāgayajanatthāya pahutajivhā sujāti vadati. Yathā tuyhaṃ nadītīre yajanaṭṭhānaṃ, evaṃ dhammayāgayajanaṭṭhānaṭṭhena **hadayaṃ jotiṭṭhānaṃ. Attā**ti cittaṃ.

Jātīti jāyanakavasena jāti. Idamettha sabhāvapaccattaṃ. Sañjāyanavasena **sañjāti,** upasaggena padaṃ vaḍḍhitaṃ. Okkamanavasena **okkanti**. Jāyanaṭṭhena vā **jāti**. Sā aparipuṇṇāyatanavasena yuttā. Sañjāyanaṭṭhena sañjāti. Sā paripuṇṇāyatanavasena yuttā. Okkamanaṭṭhena **okkanti**. Sā aṇḍajajalābujavasena yuttā. Te hi aṇḍakosañca vatthikosañca okkamanti pavisanti okkamantā pavisantā viya paṭisandhiṃ gaṇhanti. Abhinibbattanaṭṭhena **abhinibbatti**. Sā saṃsedajaopapātikavasena yuttā. Te hi pākaṭā eva hutvā nibbattanti. Ayaṃ tāva sammutikathā.

Idāni paramatthakathā hoti. Khandhā eva hi paramatthato pātubhavanti, na sattā. Tattha ca **khandhāna**nti ekavokārabhave ekassa, catuvokārabhave catunnaṃ, pañcavokārabhave pañcannampi gahaṇaṃ veditabbaṃ. **Pātubhāvo**ti uppatti. **Āyatanāna**nti ettha tatra tatra upapajjamānāyatanānaṃ saṅgaho veditabbo. **Paṭilābho**ti santatiyā pātubhāvoyeva. Pātubhavantāneva hi tāni paṭiladdhāni nāma honti. Sā panesā tattha tattha bhave paṭhamābhinibbattilakkhaṇā jāti, niyyātanarasā, atītabhavato idha ummujjanapaccupaṭṭhānā, phalavasena dukkhavicittatāpaccupaṭṭhānā vā.

Jarāti sabhāvapaccattaṃ. **Jīraṇatā**ti ākārabhāvaniddeso. **Khaṇḍicca**ntiādayo tayo kālātikkame kiccaniddesā, pacchimā dve pakatiniddesā. Ayañhi **jarā**ti iminā padena sabhāvato dīpitā. Tenassā idaṃ sabhāvapaccattaṃ. **Jīraṇatā**ti iminā ākārato, tenassāyaṃ ākāraniddeso. **Khaṇḍicca**nti iminā kālātikkame dantanakhānaṃ khaṇḍitabhāvakaraṇakiccato. **Pālicca**nti iminā kesalomānaṃ palitabhāvakaraṇakiccato. **Valittacatā**ti iminā maṃsaṃ milāpetvā tace valibhāvakaraṇakiccato. Tenassā ime khaṇḍiccantiādayo tayo kālātikkame kiccaniddesā. Tehi imesaṃ vikārānaṃ dassanavasena pākaṭībhūtā pākaṭajarā dassitā. Yatheva hi udakassa vā vātassa vā aggino vā tiṇarukkhādīnaṃ saṃbhaggapalibhaggatāya vā jhāmatāya vā gatamaggo pākaṭo hoti, na ca so gatamaggo tāneva udakādīni, evameva jarāya dantādīnaṃ khaṇḍiccādivasena gatamaggo pākaṭo, cakkhuṃ ummīletvāpi gayhati, na ca khaṇḍiccādīneva jarā. Na hi jarā cakkhuviññeyyā hoti.

Āyuno saṃhāni indriyānaṃ paripākoti imehi pana padehi kālātikkameyeva abhibyattāya āyukkhayacakkhādiindriyaparipākasaṅkhātāya pakatiyā dīpitā, tenassime pacchimā dve pakatiniddesāti veditabbā. Tattha yasmā jaraṃ pattassa āyu hāyati, tasmā jarā ''āyuno saṃhānī''ti phalūpacārena vuttā. Yasmā ca daharakāle suppasannāni sukhumampi attano visayaṃ sukheneva gaṇhanasamatthāni cakkhādīni indriyāni jaraṃ pattassa paripakkāni āluḷitāni avisadāni, oḷārikampi attano visayaṃ gahetuṃ asamatthāni honti. Tasmā ''indriyānaṃ paripāko''ti phalūpacāreneva vuttā.

Sā panesā evaṃ niddiṭṭhā sabbāpi jarā pākaṭā paṭicchannāti duvidhā hoti. Tattha dantādīsu khaṇḍādibhāvadassanato rūpadhammesu jarā **pākaṭajarā** nāma. Arūpadhammesu pana jarā tādisassa vikārassa adassanato **paṭicchannajarā** nāma. Tattha yvāyaṃ khaṇḍādibhāvo dissati, so tādisānaṃ dantādīnaṃ suviññeyyattā vaṇṇoyeva. Tañca cakkhunā disvā manodvārena cintetvā ‘‘ime dantā jarāya pahaṭā’’ti jaraṃ jānāti. Udakaṭṭhāne baddhāni gosiṅgādīni oloketvā heṭṭhā udakassa atthibhāvajānanaṃ viya.

Puna avīci savīcīti evampi ayaṃ jarā duvidhā hoti. Tattha maṇikanakarajatapavāḷacandasūriyādīnaṃ mandadasakādīsu pāṇīnaṃ viya ca pupphaphalapallavādīsu apāṇīnaṃ viya ca antarantarā vaṇṇavisesādīnaṃ dubbiññeyyattā jarā **avīcijarā** nāma, nirantarajarāti attho. Tato aññesu pana yathāvuttesu antarantarā vaṇṇavisesādīnaṃ suviññeyyattā jarā **savīcijarā** nāma.

Tattha savīcijarā upādinnakaanupādinnakavasena evaṃ dīpetabbā – daharakumārakānañhi paṭhamameva khīradantā nāma uṭṭhahanti, na te thirā. Tesu pana patitesu puna dantā uṭṭhahanti, te paṭhamameva setā honti, jarāvātena pana pahaṭakāle kāḷakā honti. Kesā pana paṭhamameva tambāpi honti kāḷakāpi setakāpi. Chavi pana salohitakā hoti. Vaḍḍhantānaṃ vaḍḍhantānaṃ odātānaṃ odātabhāvo, kāḷakānaṃ kāḷakabhāvo paññāyati. Jarāvātena pahaṭakāle ca valiṃ gaṇhāti. Sabbampi sassaṃ vapitakāle setaṃ hoti, pacchā nīlaṃ. Jarāvātena pana pahaṭakāle paṇḍaraṃ hoti. Ambaṅkurenāpi dīpetuṃ vaṭṭati eva. Sā panesā khandhaparipākalakkhaṇā jarā, maraṇūpanayanarasā, yobbanavināsapaccupaṭṭhānā. Sesaṃ sabbattha pākaṭameva. Evaṃ bhagavā idampi suttaṃ arahattanikūṭeneva desesi, desanāpariyosāne ayampi brāhmaṇo arahatte patiṭṭhāsi saddhiṃ antevāsikasahassena. Aññesañca anekasahassānaṃ dhammacakkhuṃ udapādi. Sesaṃ vuttasadisameva.

Saddhammappajjotikāya cūḷaniddesa-aṭṭhakathāya

Puṇṇakamāṇavasuttaniddesavaṇṇanā niṭṭhitā.

4. Mettagūmāṇavasuttaniddesavaṇṇanā

18. Catutthe mettagūsutte – **maññāmi taṃ vedagū bhāvitatta**nti ‘‘ayaṃ vedagū’’ti ca ‘‘bhāvitatto’’ti ca evaṃ taṃ maññāmi.

Aparittoti na appo. **Mahanto**ti na khuddako. **Gambhīro**ti na uttāno. **Appameyyo**ti minituṃ na sakkuṇeyyo. **Duppariyogāḷho**ti avagāhituṃ otarituṃ dukkho. **Bahuratano sāgarūpamo**ti bahūnaṃ dhammaratanānaṃ ākarattā anekavidharatanasampanno mahāsamuddo viya bahuratano sāgarasadiso.

Na maṅku hotīti na vikuṇitamukho hoti. **Appatiṭṭhitacitto**ti dosavasena na ghanībhūtacitto. **Alīnamanaso**ti na saṅkucitacitto. **Abyāpannacetaso**ti na pūticitto.

Diṭṭhe diṭṭhamattoti cakkhuvisaye rūpārammaṇe diṭṭhamattoyeva taṃ ārammaṇaṃ bhavissati, kattā vā kāretā vā natthi. Yaṃ cakkhunā diṭṭhaṃ vaṇṇāyatanameva. **Sutā**dīsupi eseva nayo. Api ca **diṭṭhe**ti dassanayogena vaṇṇāyatanaṃ, savanayogena saddāyatanaṃ, mutayogena ghānajivhākāyāyatanāni dasseti. Ghānassa gandhāyatanaṃ, jivhāya rasāyatanaṃ, kāyassa pathavī tejo vāyūti phoṭṭhabbāyatanaṃ, viññātayogena dhammāyatanaṃ dasseti. **Diṭṭhe anūpayo**ti cakkhuviññāṇena diṭṭhe rāgūpayavirahito. **Anapāyo**ti kodhavirahito appaṭigho. **Anissito**ti taṇhāya anallīno. **Appaṭibaddho**ti mānena na baddho. **Vippamutto**ti sabbārammaṇato mutto. **Visaññutto**ti kilesehi viyutto hutvā ṭhito.

Saṃvijjati bhagavato cakkhūti buddhassa bhagavato pakatimaṃsacakkhu upalabbhati. **Passatī**ti dakkhati oloketi. **Cakkhunā rūpa**nti cakkhuviññāṇena rūpārammaṇaṃ. **Chandarāgo**ti taṇhāchando.

Dantaṃ nayanti samitinti uyyānakīḷāmaṇḍalādīsu hi mahājanamajjhaṃ gacchantā dantameva goṇaṃ vā dantaṃ assājānīyaṃ vā yāne yojetvā nayanti. **Rājā**ti tathārūpāneva ṭhānāni gacchanto rājāpi dantameva abhiruhati. **Manussesū**ti manussesupi catūhi ariyamaggehi danto nibbisevanova seṭṭho.

Yotivākyanti evarūpaṃ atikkammavacanaṃ punappunaṃ vuccamānampi titikkhati nappatippharati na vihaññati, evarūpo danto seṭṭhoti attho.

Assatarāti vaḷavāya gadrabhena jātā. **Ājānīyā**ti yaṃ assadammasārathi kāraṇaṃ kāreti, tassa khippaṃ jānanasamatthā. **Sindhavā**ti sindhavaraṭṭhe jātā assā. **Mahānāgā**ti kuñjarasaṅkhātā mahāhatthino. **Attadanto**ti ete assatarā vā sindhavā vā kuñjarā vā dantāva, na adantā. Yo pana catumaggasaṅkhātena attano dantatāya attadanto nibbisevano, ayaṃ tatopi varaṃ, sabbehipi etehi uttaritaroti attho.

Na hi etehi yānehīti yāni etāni hatthiyānādīni uttamayānāni, etehi yānehi koci puggalo supinantenapi agatapubbattā ‘‘agata’’nti saṅkhātaṃ nibbānadisaṃ tathā na gaccheyya. Yathā pubbabhāge indriyadamena dantena, aparabhāge ariyamaggabhāvanāya sudantena danto nibbisevano sappañño puggalo taṃ agatapubbaṃ disaṃ gacchati, dantabhūmiṃ pāpuṇāti, tasmā attadamanameva varataranti attho (dha. pa. aṭṭha. 2.322; mahāni. aṭṭha. 90).

Vidhāsu na vikampantīti navavidhamānakoṭṭhāsesu na calanti na vedhenti. **Vippamuttā punabbhavā**ti kammakilesato samucchedavimuttiyā suṭṭhu muttā. **Dantabhūmiṃ anuppattā**ti arahattaphalaṃ pāpuṇitvā ṭhitā. **Te loke vijitāvino**ti te vuttappakārā khīṇāsavā sattaloke vijitavijayā nāma (saṃ. ni. aṭṭha. 2.3.76; mahāni. aṭṭha. 90).

Yassindriyāni bhāvitānīti yassa khīṇāsavassa saddhādipañcindriyāni arahattaphalaṃ pāpetvā vaḍḍhitāni. **Ajjhattañca bahiddhā cā**ti cakkhādiajjhattāyatanāni ca rūpādibahiddhāyatanāni ca nibbisevanāni katāni. **Sabbaloke**ti sakalatedhātuke loke ca. **Nibbijjha imaṃ parañca loka**nti imañca attabhāvaṃ paraloke ca attabhāvaṃ atikkamitvā ṭhito khīṇāsavo. **Kālaṃ kaṅkhati bhāvito sa danto**ti so khīṇāsavo cakkhādito danto vaḍḍhitacitto maraṇakālaṃ pattheti (su. ni. aṭṭha. 2.522; mahāni. aṭṭha. 90).

Yesaṃ dhammānaṃ ādito samudāgamanaṃ paññāyatīti yesaṃ khandhādidhammānaṃ uppatti paññāyati. **Atthaṅgamato nirodho**ti atthaṅgamanavasena tesaṃyeva abhāvo paññāyati. **Kammasannissito vipāko**ti kusalākusalakammanissito vipāko kammaṃ amuñcitvā pavattanato vipākopi kammasannissitova nāma. **Nāmasannissitaṃ rūpa**nti sabbarūpaṃ nāmaṃ gahetvā pavattanato nāmasannissitaṃ nāma jātaṃ. **Jātiyā anugata**nti sabbaṃ kammādikaṃ jātiyā anupaviṭṭhaṃ. **Jarāya anusaṭa**nti jarāya patthaṭaṃ. **Byādhinā abhibhūta**nti byādhidukkhena abhimadditaṃ. **Maraṇena abbhāhata**nti maccunā abhihaṭaṃ pahaṭaṃ. **Atāṇa**nti puttādīhipi tāyanassa abhāvato atāyanaṃ anārakkhaṃ alabbhaṇeyyaṃ khemaṃ vā. **Aleṇa**nti allīyituṃ nissayituṃ anarahaṃ, allīnānampi na leṇakiccakaraṇaṃ. **Asaraṇa**nti nissitānaṃ na bhayahārakaṃ, na bhayavināsakaṃ. **Asaraṇībhūta**nti pure uppattiyā attano abhāveneva asaraṇaṃ, uppattisamakālameva asaraṇabhūtanti attho.

19. **Apucchasī**ti ettha **a**-iti padapūraṇamatte nipāto, pucchasitveva attho. **Pavakkhāmi yathā pajāna**nti yathā pajānanto ācikkhati, evaṃ ācikkhissāmi. **Upadhinidānā pabhavanti dukkhā**ti taṇhādiupadhinidānā jātiādidukkhavisesā pabhavanti.

Taṇhūpadhīti taṇhā eva taṇhūpadhi. Sassatucchedadiṭṭhi eva **diṭṭhūpadhi**. Rāgādikilesā eva **kilesūpadhi**. Puññādikammāni eva **kammūpadhi**. Tividhaduccaritāniyeva **duccaritūpadhi**. Kabaḷīkārādayo āhārā eva **āhārūpadhi**. Dosapaṭigho eva **paṭighūpadhi**. Kammasamuṭṭhānā kammeneva gahitā pathavādayo catasso dhātuyova **catasso upādinnadhātuyo upadhī**. Cakkhādichaajjhattikāni āyatanāni eva **cha ajjhattikāni āyatanāni upadhī**. Cakkhuviññāṇādichaviññāṇakāyāva **cha viññāṇakāyā upadhī. Sabbampi dukkhaṃ dukkhamanaṭṭhenā**ti sabbatebhūmakaṃ dukkhaṃ dussahanaṭṭhena upadhi.

20. Evaṃ upadhinidānato pabhavantesu dukkhesu – **yo ve avidvā**ti gāthā. Tattha **pajāna**nti saṅkhāre aniccādivasena jānanto. **Dukkhassa jātippabhavānupassī**ti vaṭṭadukkhassa jātikāraṇaṃ ‘‘upadhī’’ti anupassanto. Imissā gāthāya niddese vattabbaṃ natthi.

21. **Sokapariddavañcā**ti sokañca paridevañca. **Tathā hi te vidito esa dhammo**ti yathā yathā sattā jānanti, tathā tathā ñāpanavasena vidito esa tayā dhammoti.

Tattha **tarantī**ti paṭhamamaggena diṭṭhoghaṃ taranti. **Uttarantī**ti dutiyamaggena kāmoghaṃ tanukaraṇavasena uggantvā taranti. **Patarantī**ti tameva niravasesappahānavasena tatiyamaggena visesena taranti. **Samatikkamantī**ti bhavoghaavijjoghappahānavasena catutthamaggena sammā atikkamanti. **Vītivattantī**ti phalaṃ pāpuṇitvā tiṭṭhanti.

22. **Kittayissāmi te dhamma**nti nibbānadhammaṃ nibbānagāminipaṭipadādhammañca te desayissāmi. **Diṭṭhe dhamme**ti diṭṭheva dukkhādidhamme, imasmiṃyeva vā attabhāve. **Anītiha**nti attapaccakkhaṃ. **Yaṃ viditvā**ti yaṃ dhammaṃ ‘‘sabbe saṅkhārā aniccā’’tiādinā (dha. pa. 277; theragā. 676; kathā. 753) nayena sammasanto viditvā.

Tattha **ādikalyāṇa**nti hitvāpi anuttaraṃ vivekasukhaṃ dhammaṃ tava kittayissāmi, tañca kho appaṃ vā bahuṃ vā kittayanto ādikalyāṇādippakārameva kittayissāmi. Ādimhi kalyāṇaṃ bhaddakaṃ anavajjameva katvā kittayissāmi. Majjhepi. Pariyosānepi bhaddakaṃ anavajjameva katvā kittayissāmīti vuttaṃ hoti. Yasmiñhi bhagavā ekagāthampi desesi, sā samantabhaddakattā dhammassa paṭhamapādena ādikalyāṇā, dutiyatatiyapādehi majjhekalyāṇā, pacchimapādena pariyosānakalyāṇā. Ekānusandhikaṃ suttaṃ nidānena ādikalyāṇaṃ, nigamanena pariyosānakalyāṇaṃ, sesena majjhekalyāṇaṃ. Nānānusandhikaṃ suttaṃ paṭhamānusandhinā ādikalyāṇaṃ, pacchimena pariyosānakalyāṇaṃ, sesehi majjhekalyāṇaṃ.

Api ca sanidānauppattittā ādikalyāṇaṃ, veneyyānaṃ anurūpato atthassa aviparītatāya ca hetudāharaṇayuttato ca majjhekalyāṇaṃ, sotūnaṃ saddhāpaṭilābhajananena nigamanena ca pariyosānakalyāṇaṃ.

Sakalo hi sāsanadhammo attano atthabhūtena sīlena ādikalyāṇo, samathavipassanāmaggaphalehi majjhekalyāṇo, nibbānena pariyosānakalyāṇo. Sīlasamādhīhi vā ādikalyāṇo, vipassanāmaggehi majjhekalyāṇo, phalanibbānehi pariyosānakalyāṇo. Buddhasubodhitāya vā ādikalyāṇo, dhammasudhammatāya majjhekalyāṇo, saṅghasuppaṭipattiyā pariyosānakalyāṇo. Taṃ sutvā tathattāya paṭipannena adhigantabbāya abhisambodhiyā vā ādikalyāṇo, paccekabodhiyā majjhekalyāṇo, sāvakabodhiyā pariyosānakalyāṇo.

Suyyamāno cesa nīvaraṇavikkhambhanato bhavanenapi kalyāṇameva āvahatīti ādikalyāṇo, paṭipajjiyamāno samathavipassanāsukhāvahanato paṭipattiyāpi kalyāṇameva āvahatīti majjhekalyāṇo, tathāpaṭipanno (pārā. aṭṭha. 1.1) ca paṭipattiphale niṭṭhite tādibhāvāvahanato paṭipattiphalenapi kalyāṇameva āvahatīti pariyosānakalyāṇoti.

Yaṃ panesa bhagavā dhammaṃ desento sāsanabrahmacariyaṃ maggabrahmacariyañca pakāseti, nānānayehi dīpeti. Taṃ yathānurūpaṃ atthasampattiyā **sātthaṃ**. Byañjanasampattiyā **sabyañjanaṃ**. Saṅkāsanapakāsanavivaraṇavibhajanauttānīkaraṇapaññattiatthapadasamāyogato **sātthaṃ**. Akkharapadabyañjanākāraniruttiniddesasampattiyā **sabyañjanaṃ**. Atthagambhīratāpaṭivedhagambhīratāhi **sātthaṃ**. Dhammagambhīratādesanāgambhīratāhi **sabyañjanaṃ**. Atthapaṭibhānapaṭisambhidāvisayato **sātthaṃ**. Dhammaniruttipaṭisambhidāvisayato **sabyañjanaṃ**. Paṇḍitavedanīyato sarikkhakajanappasādakanti **sātthaṃ**. Saddheyyato lokiyajanappasādakanti **sabyañjanaṃ**. Gambhīrādhippāyato **sātthaṃ**. Uttānapadato **sabyañjanaṃ**. Upanetabbassa abhāvato sakalaparipuṇṇabhāvena **kevalaparipuṇṇaṃ**. Apanetabbassa abhāvato niddosabhāvena **parisuddhaṃ**.

Api ca – paṭipattiyā adhigamabyattito **sātthaṃ**. Pariyattiyā āgamabyattito **sabyañjanaṃ**. Sīlādipañcadhammakkhandhayuttato **kevalaparipuṇṇaṃ**. Nirupakkilesato nittharaṇatthāya pavattito lokāmisanirapekkhato ca **parisuddhaṃ**. Sikkhattayapariggahitattā brahmabhūtehi seṭṭhehi caritabbato, tesañca cariyabhāvato **brahmacariyaṃ** (pārā. aṭṭha. 1.1).

Evaṃ pariyattidhammaṃ dassetvā idāni lokuttaradhammaṃ dassetuṃ **''cattāro satipaṭṭhāne''**ti āha. Sattatiṃsabodhipakkhiyadhamme dassetvā nibbattitalokuttaraṃ dassetuṃ **''nibbānañcā''**ti āha. **Nibbānagāminiñca paṭipada**nti pubbabhāgasīlasamādhivipassanādhammañca kittayissāmi.

Dukkhe diṭṭheti dukkhasacce sarasalakkhaṇena diṭṭhe dukkhasaccaṃ pakāsessāmi. **Samudayā**dīsupi eseva nayo.

23. **Tañcāhaṃ abhinandāmī**ti taṃ vuttappakāradhammajotakaṃ tava vacanaṃ ahaṃ patthayāmi. **Dhammamuttama**nti tañca dhammamuttamaṃ abhinandāmi.

Tattha **mahato tamokāyassa padālana**nti mahato avijjārāsissa chedanaṃ. Aniccalakkhaṇavasena **esī**. Dukkhalakkhaṇavasena **gavesī**. Anattalakkhaṇavasena samantato **pariyesī. Mahato vipallāsassa pabhedana**nti mahantassa asubhe subhantiādidvādasavidhassa vipallāsassa bhedanaṃ. **Mahato taṇhāsallassa abbahana**nti mahantassa antotudanaṭṭhena taṇhākaṇṭakassa luñcanaṃ. **Diṭṭhisaṅghāṭassa viniveṭhana**nti diṭṭhiyeva abbocchinnappavattito saṅghaṭitaṭṭhena saṅghāṭo, tassa diṭṭhisaṅghāṭassa nivattanaṃ. **Mānadhajassa pātana**nti ussitaṭṭhena unnatilakkhaṇassa mānaddhajassa pātanaṃ. **Abhisaṅkhārassa vūpasama**nti puññādiabhisaṅkhārassa upasamanaṃ. **Oghassa nittharaṇa**nti vaṭṭe osīdāpanassa kāmoghādioghassa nittharaṇaṃ nikkhamanaṃ. **Bhārassa nikkhepana**nti rūpādipañcakkhandhabhārassa khipanaṃ chaḍḍanaṃ. **Saṃsāravaṭṭassa upaccheda**nti khandhādipaṭipāṭisaṃsāravaṭṭassa hetunassanena ucchijjanaṃ. **Santāpassa nibbāpana**nti kilesasantāpassa nibbutiṃ. **Pariḷāhassa paṭipassaddha**nti kilesapariḷāhassa vūpasamaṃ paṭipassambhanaṃ. **Dhammadhajassa ussāpana**nti navavidhalokuttaradhammassa ussāpetvā ṭhapanaṃ. **Paramatthaṃ amataṃ nibbāna**nti uttamaṭṭhena paramatthaṃ. Natthi etassa maraṇasaṅkhātaṃ matanti amataṃ. Kilesavisapaṭipakkhattā agadantipi amataṃ. Saṃsāradukkhapaṭipakkhabhūtattā nibbutanti **nibbānaṃ**. Natthettha taṇhāsaṅkhātaṃ vānantipi **nibbānaṃ**.

Mahesakkhehi sattehīti mahānubhāvehi sakkādīhi sattehi. **Pariyesito**ti pariyiṭṭho. **Kahaṃ devadevo**ti devānaṃ atidevo kuhiṃ. **Kahaṃ narāsabho**ti uttamapuriso.

24. **Uddhaṃ adho tiriyañcāpi majjhe**ti ettha **uddha**nti anāgataddhā vuccati. **Adho**ti atītaddhā. **Tiriyañcāpi majjhe**ti paccuppannaddhā. **Etesu nandiñca nivesanañca, panujja viññāṇa**nti etesu uddhādīsu taṇhañca diṭṭhinivesanañca abhisaṅkhāraviññāṇañca panudehi. Panuditvā ca **bhave na tiṭṭhe**ti evaṃ sante duvidhepi bhave na tiṭṭheyya. Evaṃ tāva panujjasaddassa panudehīti imasmiṃ atthavikappe sambandho. Panuditvāti etasmiṃ pana atthavikappe bhave na tiṭṭheti ayameva sambandho. Etāni nandīnivesanaviññāṇāni panuditvā duvidhepi bhave na tiṭṭheyyāti.

Sahokāsavasena devaloko uddhaṃ. Apāyaloko adho. Manussaloko majjhe. Tattha **kusalā dhammā**ti apāyaṃ muñcitvā upari paṭisandhidānato kusalā dhammā **uddha**nti vuccanti. **Akusalā dhammā** apāyesu paṭisandhidānato **adho**ti. Tadubhayavimuttattā **abyākatā dhammā tiriyañcāpi majjhe**ti vuccanti. Sabbopariavasena arūpadhātu uddhaṃ. Sabbaadhovasena kāmadhātu adho. Tadubhayantaravasena rūpadhātu majjhe. Kāyacittābādhakhananavasena sukhā vedanā uddhaṃ. Dukkhamanavasena dukkhā vedanā adho. Adukkhamasukhā vedanā majjhe. Attabhāvavasena paricchedaṃ dassento **''uddhanti uddhaṃ pādatalā''**tiādimāha. Tattha **uddhaṃ pādatalā**ti pādatalato upari. **Adho kesamatthakā**ti kesamatthakato adho. **Majjhe**ti dvinnaṃ antaraṃ.

Puññābhisaṅkhārasahagataṃ viññāṇanti terasavidhapuññābhisaṅkhārasampayuttaṃ kammaviññāṇaṃ. **Apuññābhisaṅkhārasahagataṃ viññāṇa**nti dvādasavidhaapuññābhisaṅkhārasampayuttaṃ kammaviññāṇaṃ. **Āneñjābhisaṅkhārasahagataṃ viññāṇa**nti catubbidhaṃ āneñjābhisaṅkhārasahagataṃ kammaviññāṇaṃ. **Nujjā**ti khipa. **Panujjā**ti atīva khipa. **Nudā**ti luñca. **Panudā**ti atīva luñca. **Pajahā**ti chaḍḍehi. **Vinodehī**ti dūraṃ karohi.

Kammabhavañcāti puññābhisaṅkhāracetanāva. **Paṭisandhikañca punabbhava**nti paṭisandhiyā rūpādipunabbhavañca. **Pajahanto** paṭhamamaggena, **vinodento** dutiyamaggena, **byantī karonto** tatiyamaggena, **anabhāvaṃ gamento** catutthamaggena. **Kammabhave na tiṭṭheyyā**ti puññādiabhisaṅkhāre na tiṭṭheyya.

25. Etāni vinodetvā bhave atiṭṭhanto eso – **evaṃ vihārī**ti gāthā. Tattha **idhevā**ti imasmiṃyeva sāsane, imasmiṃyeva vā attabhāve. Imissā gāthāya niddeso uttānatthova.

26. **Sukittitaṃ gotamanūpadhīka**nti ettha **anūpadhīka**nti nibbānaṃ, taṃ sandhāya bhagavantaṃ ālapanto āha – ‘‘sukittitaṃ gotamanūpadhīka’’nti.

Niddese **kilesā cā**ti upatāpanaṭṭhena rāgādayo kilesā ca rāsaṭṭhena vipākabhūtā pañcakkhandhā ca kusalādiabhisaṅkhārā cetanā ca ‘‘upadhī’’ti vuccanti kathīyanti. **Upadhippahānaṃ** tadaṅgappahānena, **upadhivūpasamaṃ** vikkhambhanappahānena, **upadhipaṭinissaggaṃ** samucchedappahānena **upadhipaṭipassaddhaṃ** phalenāti.

27. Na kevalaṃ dukkhameva pahāsi – **te cāpī**ti gāthā. Tattha **aṭṭhita**nti sakkaccaṃ, sadā vā. **Taṃ taṃ namassāmī**ti tasmā taṃ namassāmi. **Sameccā**ti upagantvā. **Nāgā**ti bhagavantaṃ ālapanto āha.

Niddese **sameccā**ti jānitvā, ekato hutvā vā. **Abhisameccā**ti paṭivijjhitvā. **Samāgantvā**ti sammukhā hutvā. **Abhisamāgantvā**ti samīpaṃ gantvā. **Sammukhā**ti sammukhe. **Āguṃ na karotī**ti pāpaṃ na karoti.

28. Idāni naṃ bhagavā ‘‘addhā hi bhagavā pahāsi dukkha’’nti evaṃ tena brāhmaṇena viditopi attānaṃ anupanetvāva pahīnadukkhena puggalena ovadanto **‘‘yaṃ brāhmaṇa’’**nti gāthamāha. Tassattho – **yaṃ** taṃ abhijānanto ‘‘ayaṃ bāhitapāpattā **brāhmaṇo,** vedehi gatattā **vedagū,** kiñcanābhāvā **akiñcano,** kāmesu ca bhavesu ca asattattā **kāmabhave asatto’’**ti jaññā jāneyyāsi. **Addhā hi so oghamimaṃ atāri, tiṇṇo ca pāraṃ akhilo akaṅkho**.

Niddese **rāgakiñcana**nti rāgapalibodhaṃ. **Dosakiñcana**ntiādipi eseva nayo. **Kāmoghaṃ tiṇṇo** anāgāmimaggena. **Bhavoghaṃ tiṇṇo** arahattamaggena. **Diṭṭhoghaṃ tiṇṇo** sotāpattimaggena. **Avijjoghaṃ tiṇṇo** arahattamaggena. **Saṃsārapathaṃ tiṇṇo kusalākusalakammappabhedenāti. Uttiṇṇo** paṭhamamaggena. **Nittiṇṇo** dutiyamaggena. **Atikkanto** tatiyamaggena. **Samatikkanto catutthamaggena.**Vītivatto phalena.

29. Kiñca bhiyyo – **vidvā ca yo**ti gāthā. Tattha **idhā**ti imasmiṃ sāsane, attabhāve vā. **Visajjā**ti vosajjitvā.

Niddese **sajja**nti muñcanaṃ. **Visajja**nti vosajjanaṃ. Sesaṃ sabbattha pākaṭameva. Evaṃ bhagavā idampi suttaṃ arahattanikūṭeneva desesi. Desanāpariyosāne ca vuttasadiso eva dhammābhisamayo ahosīti.

Saddhammappajjotikāya cūḷaniddesa-aṭṭhakathāya

Mettagūmāṇavasuttaniddesavaṇṇanā niṭṭhitā.

5. Dhotakamāṇavasuttaniddesavaṇṇanā

30. Pañcame dhotakasutte – **vācābhikaṅkhāmī**ti vācaṃ abhikaṅkhāmi. **Sikkhe nibbānamattano**ti attano rāgādīnaṃ nibbānatthāya adhisīlādīni sikkheyya. Niddese apubbaṃ natthi.

31. **Ito**ti mama mukhato.

Niddese **ātappa**nti kilesatāpanaṃ. **Ussāha**nti asaṅkocaṃ. **Ussoḷhī**nti balavavīriyaṃ. **Thāma**nti asithilaṃ. **Dhiti**nti dhāraṇaṃ. **Vīriyaṃ karohī**ti parakkamaṃ karohi. **Chandaṃ janehī**ti ruciṃ uppādehi.

32. Evaṃ vutte attamano dhotako bhagavantaṃ abhitthavamāno kathaṃkathāpamokkhaṃ yācanto **‘‘passāmaha’’**nti gāthamāha. Tattha **passāmahaṃ devamanussaloke**ti passāmi ahaṃ devamanussaloke. **Taṃ taṃ namassāmī**ti taṃ evarūpaṃ taṃ namassāmi. **Pamuñcā**ti pamocehi.

Niddese **paccekabuddhā**ti taṃ taṃ ārammaṇaṃ pāṭiyekkaṃ catusaccaṃ sayameva buddhā paṭivedhappattāti paccekabuddhā. **Sīhasīho**ti achambhitaṭṭhena sīhānaṃ atisīho. **Nāganāgo**ti nikkilesaṭṭhena, mahantaṭṭhena vā nāgānaṃ atināgo. **Gaṇigaṇī**ti gaṇavantānaṃ atīva gaṇavā. **Munimunī**ti ñāṇavantānaṃ atīva ñāṇavā. **Rājarājā**ti uttamarājā. **Muñca ma**nti mocehi maṃ. **Pamuñca ma**nti nānāvidhena muñcehi maṃ. **Mocehi ma**nti sithilaṃ karohi maṃ. **Pamocehi ma**nti atīva sithilaṃ karohi maṃ. **Uddhara ma**nti maṃ saṃsārapaṅkā uddharitvā thale patiṭṭhāpehi. **Samuddhara ma**nti sammā uddharitvā thale patiṭṭhāpehi maṃ. **Vuṭṭhāpehī**ti vicikicchāsallato apanetvā visuṃ karaṇavasena uṭṭhāpehi.

33. Athassa bhagavā attādhīnameva kathaṃkathāpamokkhaṃ oghataraṇamukhena dassento **‘‘nāha’’**nti gāthamāha. Tattha **nāhaṃ sahissāmī**ti ahaṃ na sahissāmi na sakkomi. Na vāyamissāmīti vuttaṃ hoti. **Pamocanāyā**ti pamocetuṃ. **Kathaṃkathi**nti sakaṅkhaṃ. **Taresī**ti tareyyāsi.

Niddese **na īhāmī**ti payogaṃ na karomi. Na samīhāmīti atīva payogaṃ na karomi. **Assaddhe puggale**ti ratanattaye saddhāvirahite puggale. **Acchandike**ti maggaphalatthaṃ rucivirahite. **Kusīte**ti samādhivirahite. **Hīnavīriye**ti nibbīriye. **Appaṭipajjamāne**ti paṭipattiyā na paṭipajjamāne.

34. Evaṃ vutte attamanataro dhotako bhagavantaṃ abhitthavamāno anusāsaniṃ yācanto **‘‘anusāsa brahme’’**ti gāthamāha. Tattha **brahme**ti seṭṭhavacanametaṃ. Tena bhagavantaṃ āmantayamāno āha ‘‘anusāsa brahme’’ti. **Vivekadhamma**nti sabbasaṅkhāravivekaṃ nibbānadhammaṃ. **Abyāpajjamāno**ti nānappakārakaṃ anāpajjamāno. **Idheva santo**ti idheva samāno. **Asito**ti anissito.

35-7. Ito parā dve gāthā mettagūsutte vuttanayā eva. Kevalañhi tattha dhammaṃ, idha santinti ayaṃ viseso. Tatiyagāthāyapi pubbaḍḍhaṃ tattha vuttanayameva. Aparaḍḍhe **saṅgo**ti sajjanaṭṭhānaṃ, lagganantі vuttaṃ hoti. Sesaṃ sabbattha pākaṭameva.

Evaṃ bhagavā idampi suttaṃ arahattanikūṭeneva desesi, desanāpariyosāne ca vuttasadiso eva dhammābhisamayo ahosīti.

Saddhammappajjotikāya cūḷaniddesa-aṭṭhakathāya

Dhotakamāṇavasuttaniddesavaṇṇanā niṭṭhitā.

6. Upasīvamāṇavasuttaniddesavaṇṇanā

38. Chaṭṭhe upasīvasutte – **mahantamogha**nti mahantaṃ oghaṃ. **Anissito**ti puggalaṃ vā dhammaṃ vā anallīno. **No visahāmī**ti na sakkomi. **Ārammaṇa**nti nissayaṃ. **Yaṃ nissito**ti yaṃ dhammaṃ vā puggalaṃ vā nissito.

Niddese **kāmogha**nti anāgāmimaggena kāmoghaṃ. Arahattamaggena **bhavoghaṃ**. Sotāpattimaggena **diṭṭhoghaṃ**. Arahattamaggena **avijjoghaṃ** tareyyaṃ. **Sakyakulā pabbajito**ti bhagavato uccākulaparidīpanavasena vuttaṃ. **Ālambaṇa**nti avattharitvā ṭhānaṃ. **Nissaya**nti allīyanaṃ. **Upanissaya**nti apassayanaṃ.

39. Idāni yasmā brāhmaṇo ākiñcaññāyatanalābhī tañca santampi nissayaṃ na jānāti. Tenassa bhagavā tañca nissayaṃ uttariñca niyyānapathaṃ dassento **''ākiñcañña''**nti gāthamāha. Tattha **pekkhamāno**ti taṃ ākiñcaññāyatanasamāpattiṃ sato samāpajjitvā vuṭṭhahitvā ca aniccādivasena passamāno. **Natthīti nissāyā**ti taṃ ''natthi kiñcī''ti pavattaṃ samāpattiṃ ārammaṇaṃ katvā. **Tarassu ogha**nti tato pabhuti pavattāya vipassanāya yathānurūpaṃ catubbidhampi oghaṃ tarassu. **Kathāhī**ti kathaṃkathāhi. **Taṇhakkhayaṃ nattamahābhipassā**ti rattindivaṃ nibbānaṃ vibhūtaṃ katvā passa. Etenassa diṭṭhadhammasukhavihāraṃ kathesi.

Niddese **taññeva viññāṇaṃ abhāvetī**ti ākāsālambaṇaṃ katvā pavattamahaggataviññāṇaṃ abhāveti abhāvaṃ gameti. **Vibhāvetī**ti vividhā abhāvaṃ gameti. **Antaradhāpetī**ti adassanaṃ gameti. **Natthi kiñcīti passatī**ti antamaso bhaṅgamattampissa natthīti passati.

40. Idāni ''kāme pahāyā''ti sutvā vikkhambhanavasena attanā pahīne kāme sampassamāno **''sabbesū''**ti gāthamāha. Tattha **hitvā mañña**nti aññaṃ tato heṭṭhā chabbidhampi samāpattiṃ hitvā. **Saññāvimokkhe parame**ti sattasu saññāvimokkhesu uttame ākiñcaññāyatane. **Tiṭṭhe nu so tattha anānuyāyī**ti so puggalo tattha ākiñcaññāyatanabrahmaloke avigacchamāno tiṭṭheyya nūti pucchati.

Niddese **aviccamāno**ti aviyujjamāno. **Avigacchamāno**ti viyogaṃ anāpajjamāno. **Anantaradhāyamāno**ti antaradhānaṃ anāpajjamāno. **Aparihāyamāno**ti anantarā parihānaṃ anāpajjamāno.

41-2. Athassa bhagavā saṭṭhikappasahassamattakaṃyeva ṭhānaṃ anujānanto catutthaṃ gāthamāha. Evaṃ tassa tattha ṭhānaṃ sutvā idānissa sassatucchedabhāvaṃ pucchanto **''tiṭṭhe ce''**ti gāthamāha. Tattha **pūgampi vassāna**nti anekasaṅkhyampi vassānaṃ, gaṇanarāsinti attho. ''Pūgampi vassānī''tipi pāṭho. Tattha vibhattibyattayena sāmivacanassa paccattavacanaṃ kātabbaṃ, pūganti vā etassa bahūnīti attho vattabbo. ''Pūgānī''ti vāpi paṭhanti, purimapāṭhoyeva sabbasundaro. **Tattheva so sīti siyā vimutto**ti so puggalo tatthevākiñcaññāyatane nānādukkhehi vimutto sītibhāvappatto bhaveyya, nibbānappatto sassato hutvā tiṭṭheyyāti adhippāyo. **Cavetha viññāṇaṃ tathāvidhassā**ti ''udāhu tathāvidhassa viññāṇaṃ anupādāya parinibbāyeyyā''ti ucchedaṃ pucchati, ''paṭisandhiggahaṇatthaṃ vāpi bhaveyyā''ti paṭisandhimpi tassa pucchati.

Tassa viññāṇaṃ caveyyāti tassa ākiñcaññāyatane uppannassa viññāṇaṃ cutiṃ pāpuṇeyya. **Ucchijjeyyā**ti ucchedaṃ bhaveyya. **Vinasseyyā**ti vināsaṃ pāpuṇeyya. **Na bhaveyyā**ti abhāvaṃ gameyya. **Upapannassā**ti paṭisandhivasena upapannassa.

43. Athassa bhagavā ucchedasassataṃ anupagamma tatthupapannassa ariyasāvakassa anupādāya parinibbānaṃ dassento **''accī yathā''**ti gāthamāha. Tattha **atthaṃ paletī**ti atthaṃ gacchati. **Na upeti saṅkha**nti ''asukaṃ nāma disaṃ gato''ti vohāraṃ na gacchati. **Evaṃ munī nāmakāyā vimutto**ti evaṃ tattha uppanno sekkhamuni pakatiyā pubbeva rūpakāyā vimutto, tattha catutthamaggaṃ nibbattetvā dhammakāyassa pariññātattā puna nāmakāyāpi vimutto ubhatobhāgavimutto khīṇāsavo hutvā anupādānibbānasaṅkhātaṃ atthaṃ paleti na upeti saṅkhaṃ ‘‘khattiyo vā brāhmaṇo vā’’ti evamādikaṃ.

Niddese **khittā**ti calitā. **Ukkhittā**ti aticalitā. **Nunnā**ti papphoṭiyā. **Paṇunnā**ti dūrīkatā. **Khambhitā**ti paṭikkamāpitā. **Vikkhambhitā**ti na santike katā.

44. Idāni ‘‘atthaṃ paletī’’ti sutvā tassa yoniso atthamasallakkhento **‘‘atthaṅgato so’’**ti gāthamāha. Tassattho – so atthaṅgato udāhu natthi, **udāhu ve sassatiyā** sassatabhāvena **arogo** avipariṇāmadhammo soti evaṃ **taṃ me munī sādhu** byākarohi. Kiṃkāraṇā? **Tathā hi te vidito esa dhammo**ti.

Niddese **niruddho**ti nirodhaṃ patto. **Ucchinno**ti ucchinnasantāno. **Vinaṭṭho**ti vināsaṃ patto.

45. Athassa bhagavā tathā avattabbataṃ dassento **‘‘atthaṅgatassā’’**ti gāthamāha. Tattha **atthaṅgatassā**ti anupādāparinibbutassa. **Na pamāṇamatthī**ti rūpādipamāṇaṃ natthi. **Yena naṃ vajju**nti yena rāgādinā naṃ vadeyyuṃ. **Sabbesu dhammesū**ti sabbesu khandhādidhammesu.

Niddese **adhivacanāni cā**ti sirivaḍḍhako dhanavaḍḍhakotiādayo hi vacanamattaṃyeva adhikāraṃ katvā pavattā adhivacanā nāma. Adhivacanānaṃ pathā **adhivacanapathā** nāma. ‘‘Abhisaṅkharontīti kho, bhikkhave, tasmā saṅkhārā’’ti (saṃ. ni. 3.79) evaṃ niddhāritvā sahetukaṃ katvā vuccamānā abhilāpā **nirutti** nāma. Niruttīnaṃ pathā **niruttipathā** nāma. ‘‘Takko vitakko saṅkappo’’ti (dha. sa. 7) evaṃ tena tena pakārena paññāpanato **paññatti** nāma. Paññattīnaṃ pathā **paññattipathā** (dha. sa. aṭṭha. 101-108) nāma. Sesaṃ sabbattha pākaṭameva.

Evaṃ bhagavā idampi suttaṃ arahattanikūṭeneva desesi, desanāpariyosāne ca vuttasadisova dhammābhisamayo ahosīti.

Saddhammappajjotikāya cūḷaniddesa-aṭṭhakathāya

Upasīvamāṇavasuttaniddesavaṇṇanā niṭṭhitā.

7. Nandamāṇavasuttaniddesavaṇṇanā

46. Sattame nandasutte – paṭhamagāthāyattho – **loke khattiyādayo**janā ājīvakanigaṇṭhādike sandhāya ‘‘santi loke munayo’’ti vadanti. **Tayidaṃ kathaṃsū**ti kiṃ nu kho te samāpattiñāṇādinā ñāṇena upapannattā **ñāṇūpapannaṃ muni no vadanti,** evaṃvidhaṃ nu vadanti, **udāhu ve** nānappakārakena lūkhajīvitasaṅkhātena **jīvitenūpapanna**nti.

Niddese **aṭṭhasamāpattiñāṇena vā**ti paṭhamajjhānādiaṭṭhasamāpattisampayuttañāṇena vā. **Pañcābhiññāñāṇena vā**ti pubbenivāsādijānanañāṇena vā.

47. Athassa bhagavā tadubhayampi paṭikkhipitvā muniṃ dassento **‘‘na diṭṭhiyā’’ti gāthamāha.**

48. Idāni ‘‘diṭṭhādīhi suddhī’’ti vadantānaṃ vāde kaṅkhāpahānatthaṃ **‘‘ye kecime’’**ti pucchati. Tattha **anekarūpenā**ti kotūhalamaṅgalādināpi. **Tattha yatā carantā**ti tattha sakkāyadiṭṭhiyā guttā viharantā.

49. Athassa tathā suddhiabhāvaṃ dīpento bhagavā catutthaṃ gāthamāha.

50. Evaṃ ‘‘nātariṃsū’’ti sutvā idāni yo atari, taṃ sotukāmo **‘‘ye kecime’’**ti pucchati. Athassa bhagavā oghatiṇṇamukhena jātijarātiṇṇe dassento chaṭṭhaṃ gāthamāha.

51. Tattha **nivutā**ti ovuṭā pariyonaddhā. **Ye sīdhā**ti ye su idha, ettha ca su-iti nipātamattaṃ. **Taṇhaṃ pariññāyā**ti tīhi pariññāhi taṇhaṃ parijānitvā. Sesaṃ sabbattha pubbe vuttanayattā pākaṭameva.

52. Evaṃ bhagavā arahattanikūṭeneva desanaṃ niṭṭhāpesi, desanāpariyosāne pana nando bhagavato bhāsitaṃ abhinandamāno **etābhinandāmī**ti gāthamāha. Idhāpi ca pubbe vuttasadiso eva dhammābhisamayo ahosīti.

Saddhammappajjotikāya cūḷaniddesa-aṭṭhakathāya

Nandamāṇavasuttaniddesavaṇṇanā niṭṭhitā.

8. Hemakamāṇavasuttaniddesavaṇṇanā

53. Aṭṭhame hemakasutte – **ye me pubbe viyākaṃsū**ti ye bāvariādayo pubbe mayhaṃ sakaṃ laddhiṃ viyākaṃsu. **Huraṃ gotamasāsanā**ti gotamasāsanato pubbataraṃ. **Sabbaṃ taṃ takkavaḍḍhana**nti sabbaṃ taṃ kāmavitakkādivaḍḍhanaṃ.

Ye caññe tassa ācariyāti ye ca aññe tassa bāvariyassa ācāre sikkhāpakā ācariyā. **Te sakaṃ diṭṭhi**nti te ācariyā attano diṭṭhiṃ. **Sakaṃ khanti**nti attano khamanaṃ. **Sakaṃ ruci**nti attano rocanaṃ. **Vitakkavaḍḍhana**nti kāmavitakkādivitakkānaṃ uppādanaṃ punappunaṃ pavattanaṃ. **Saṅkappavaḍḍhana**nti kāmasaṅkappādīnaṃ vaḍḍhanaṃ. Imāni dve padāni sabbasaṅgāhikavasena vuttāni. Idāni kāmavitakkādike sarūpato dassetuṃ **‘‘kāmavitakkavaḍḍhana’’**ntiādinā nayena navavitakke dassesi.

54. **Taṇhānigghātana**nti taṇhāvināsanaṃ.

55-6. Athassa bhagavā taṃ dhammaṃ ācikkhanto **‘‘idhā’’**ti gāthādvayamāha. Tattha **etadaññāya ye satā**ti etaṃ nibbānaṃ padamaccutaṃ ‘‘sabbe saṅkhārā aniccā’’tiādinā (dha. pa. 277; theragā. 676; kathā. 753) nayena vipassantā anupubbena jānitvā ye kāyānupassanāsatiādīhi satā. **Diṭṭhadhammābhinibbutā**ti viditadhammattā diṭṭhadhammā ca rāgādinibbānena ca abhinibbutā. Sesaṃ sabbattha pākaṭameva.

Evaṃ bhagavā idampi suttaṃ arahattanikūṭeneva desesi, desanāpariyosāne ca pubbasadiso eva dhammābhisamayo ahosīti.

Saddhammappajjotikāya cūḷaniddesa-aṭṭhakathāya

Hemakamāṇavasuttaniddesavaṇṇanā niṭṭhitā.

9. Todeyyamāṇavasuttaniddesavaṇṇanā

57. Navame todeyyasutte – **vimokkho tassa kīdiso**ti tassa kīdiso vimokkho icchitabboti pucchati.

58. Idānissa aññavimokkhābhāvaṃ dassento bhagavā dutiyaṃ gāthamāha. Tattha **vimokkho tassa nāparo**ti tassa añño vimokkho natthi.

59. Evaṃ ‘‘taṇhakkhayo eva vimokkho’’ti vuttepi tamatthaṃ asallakkhento **‘‘nirāsaso so uda āsasāno’’**ti puna pucchati. Tattha **uda paññakappī**ti udāhu samāpattiñāṇādinā ñāṇena taṇhākappaṃ vā diṭṭhikappaṃ vā kappayati.

60. Athassa bhagavā taṃ ācikkhanto catutthaṃ gāthamāha. Tattha **kāmabhave**ti kāme ca bhave ca.

Rūpe nāsīsatīti catusamuṭṭhānike rūpārammaṇe chandarāgavasena na pattheti. **Saddhā**dīsupi eseva nayo. Palibodhaṭṭhena rāgo eva kiñcanaṃ **rāgakiñcanaṃ** madanaṭṭhena vā. **Dosakiñcanā**dīsupi eseva nayo. Sesaṃ sabbattha pākaṭameva.

Evaṃ bhagavā idampi suttaṃ arahattanikūṭeneva desesi, desanāpariyosāne ca pubbasadiso eva dhammābhisamayo ahosīti.

Saddhammappajjotikāya cūḷaniddesa-aṭṭhakathāya

Todeyyamāṇavasuttaniddesavaṇṇanā niṭṭhitā.

10. Kappamāṇavasuttaniddesavaṇṇanā

61. Dasame kappasuttaniddese – **majjhe sarasmi**nti purimapacchimakoṭipaññāṇābhāvato majjhabhūte saṃsāreti vuttaṃ hoti. **Tiṭṭhata**nti tiṭṭhamānānaṃ. **Yathāyidaṃ nāparaṃ siyā**ti yathā idaṃ dukkhaṃ puna na bhaveyya.

Āgamananti pubbantato idhāgamanaṃ. **Gamana**nti ito paralokagamanaṃ. **Gamanāgamana**nti tadubhayavasena vuttaṃ. **Kāla**nti maraṇakālaṃ. **Gatī**ti nibbatti. **Bhavābhavo**ti bhavato bhavo. **Cuti cā**ti bhavato cavanañca. **Upapatti cā**ti cutassa upapatti ca. **Nibbatti cā**ti pātubhāvo ca. **Bhedo cā**ti khandhabhedo ca. **Jāti cā**ti jananañca. **Jarā cā**ti hāni ca. **Maraṇañcā**ti jīvitindriyassa cāgo ca. **Purimāpi koṭi na paññāyatī**ti pubbāpi koṭi natthi na saṃvijjati. Tathā **pacchimāpi koṭi**.

Ettakā jātiyoti etaparamā jātiyo. **Vaṭṭaṃ vattī**ti saṃsārapavatti. **Tato paraṃ na vattatī**ti tato uddhaṃ nappavattati. **Hevaṃ natthī**ti evaṃ natthi na saṃvijjati. **Hi-**iti nipāto. **Anamataggoya**nti ayaṃ saṃsāro aviditaggo.

Avijjānīvaraṇānanti avijjāya āvaritānaṃ. **Taṇhāsaṃyojanāna**nti kāmarāgasaṅkhātataṇhābandhanabaddhānaṃ. **Sandhāvata**nti kāmadhātuyā punappunaṃ dhāvantānaṃ. **Saṃsarata**nti rūpārūpadhātuyā saṃsarantānaṃ. **Dukkhaṃ paccanubhūta**nti kāyikacetasikadukkhaṃ anubhūtaṃ vinditaṃ. **Tibba**nti bahalaṃ. **Byasana**nti avaḍḍhi vināso. **Kaṭasī vaḍḍhitā**ti susānavaḍḍhitaṃ. **Alamevā**ti yuttameva. **Sabbasaṅkhāresū**ti tebhūmakasaṅkhāresu. **Nibbinditu**nti ukkaṇṭhituṃ. **Virajjitu**nti virāgaṃ uppādetuṃ. **Vimuccitu**nti mocetuṃ. **Vaṭṭaṃ vattissatī**ti saṃsārapavattaṃ tebhūmakavaṭṭaṃ anāgate pavattissati. **Tato paraṃ na vattissatī**ti tato uddhaṃ anāgate saṃsārapavattaṃ nappavattissati. **Jātibhaye**ti jātiṃ paṭicca uppajjanakabhaye. **Jarābhayā**dīsupi eseva nayo.

62-3. Athassa bhagavā tamatthaṃ byākaronto uparūparigāthāyo abhāsi. Dutiyagāthā vuttatthāyeva. Tatiyagāthāya **akiñcana**nti kiñcanapaṭipakkhaṃ. **Anādāna**nti ādānapaṭipakkhaṃ, kiñcanādānavūpasamanti vuttaṃ hoti. **Anāpara**nti aparapaṭibhāgadīpavirahitaṃ, seṭṭhanti vuttaṃ hoti.

64. Catutthagāthāya **na te mārassa paddhagū**ti te mārassa paddhacarā paricārikā sissā na honti.

Mahājanaṃ pāse niyojetvā māretīti māro. Akusalakamme niyuttattā **kaṇho**. Chasu devalokesu adhipatittā **adhipati**. Akusalānaṃ dhammānaṃ antaṃ gatattā **antagū**. Pāpajanaṃ na muñcatīti **namuci**. Sativippavāsappamattapuggalānaṃ ñātakoti **pamattabandhu**. Sesaṃ sabbattha pākaṭameva.

Evaṃ bhagavā idampi suttaṃ arahattanikūṭeneva desesi, desanāpariyosāne ca pubbasadisova dhammābhisamayo ahosīti.

Saddhammappajjotikāya cūḷaniddesa-aṭṭhakathāya

Kappamāṇavasuttaniddesavaṇṇanā niṭṭhitā.

11. Jatukaṇṇimāṇavasuttaniddesavaṇṇanā

65. Ekādasame jatukaṇṇisutte – **sutvānahaṃ vīra akāmakāmi**nti ahaṃ ‘‘itipi so bhagavā’’tiādinā (pārā. 1; dī. ni. 1.157, 255, 301; a. ni. 6.10; saṃ. ni. 5.997) nayena vīra kāmānaṃ akāmanato akāmakāmiṃ buddhaṃ sutvā. **Akāmamāgama**nti nikkāmaṃ bhagavantaṃ pucchituṃ āgatomhi. **Sahajanettā**ti sahajātasabbaññutaññāṇacakkhu. **Yathātaccha**nti yathātathaṃ. **Brūhi me**ti puna yācanto bhaṇati. Yācanto hi sahassakkhattumpi bhaṇeyya, ko pana vādo dvikkhattuṃ.

Itipi so bhagavā arahaṃ sammāsambuddhoti imesaṃ padānaṃ attho heṭṭhā vuttova. Vijjāhi pana caraṇena ca sampannattā **vijjācaraṇasampanno**. Tattha **vijjā**ti tissopi vijjā aṭṭhapi vijjā. Tisso vijjā bhayabheravasutte (ma. ni. 1.34 ādayo) vuttanayena veditabbā, aṭṭha ambaṭṭhasutte (dī. ni. 1.254 ādayo). Tattha hi vipassanāñāṇena manomayiddhiyā ca saha cha abhiññā pariggahetvā aṭṭha vijjā vuttā. **Caraṇa**nti sīlasaṃvaro indriyesu guttadvāratā bhojane mattaññutā jāgariyānuyogo satta saddhammā cattāri rūpāvacarajjhānānīti ime pannarasa dhammā veditabbā. Imeyeva hi pannarasa dhammā yasmā etehi carati ariyasāvako gacchati amataṃ disaṃ, tasmā ‘‘caraṇa’’nti vuttā. Yathāha – ‘‘idha, mahānāma, ariyasāvako sīlavā hotī’’ti (ma. ni. 2.24) sabbaṃ majjhimapaṇṇāsake vuttanayena veditabbaṃ. Bhagavā imāhi vijjāhi iminā ca caraṇena samannāgato, tena vuccati vijjācaraṇasampannoti. Tattha vijjāsampadā bhagavato sabbaññutaṃ pūretvā ṭhitā, caraṇasampadā mahākāruṇikataṃ. So sabbaññutāya sabbasattānaṃ atthānatthaṃ ñatvā mahākāruṇikatāya anatthaṃ parivajjetvā atthe niyojeti, yathā taṃ vijjācaraṇasampanno. Tenassa sāvakā suppaṭipannā honti, no duppaṭipannā, vijjācaraṇavipannānañhi sāvakā attantapādayo viya (pārā. aṭṭha. 1.1).

Sobhanagamanattā sundaraṃ ṭhānaṃ gatattā sammā gatattā sammā ca gadattā **sugato**. Gamanampi hi gatanti vuccati. Tañca bhagavato sobhanaṃ parisuddhamanavajjaṃ. Kiṃ pana tanti? Ariyamaggo. Tena hesa gamanena khemaṃ disaṃ asajjamāno gatoti **sobhanagamanattā sugato**. Sundarañcesa ṭhānaṃ gato amataṃ nibbānanti **sundaraṃ ṭhānaṃ gatattāpi sugato**. Sammā ca gato tena tena maggena pahīne kilese puna apaccāgacchanto. Vuttañhetaṃ –

> ‘‘Sotāpattimaggena ye kilesā pahīnā, te kilese na puneti na pacceti na paccāgacchatīti sugato…pe… arahattamaggena ye kilesā pahīnā, te kilese na puneti na pacceti na paccāgacchatīti sugato’’ti (mahāni. 38; cūḷani. mettagūmāṇavapucchāniddesa 27).

Sammā vā gato dīpaṅkarapādamūlato pabhuti yāva bodhimaṇḍā tāva samatiṃsapāramīpūrikāya sammā paṭipattiyā sabbalokassa hitasukhameva karonto sassataṃ ucchedaṃ kāmasukhaṃ attakilamathanti ime ca ante anupagacchanto gatoti **sammā gatattāpi sugato**. Sammā cesa gadati yuttaṭṭhānesu yuttameva vācaṃ bhāsatīti **sammā gadattāpi sugato**.

Tatridaṃ sādhakasuttaṃ –

> ‘‘Yaṃ tathāgato vācaṃ jānāti abhūtaṃ atacchaṃ anatthasaṃhitaṃ, sā ca paresaṃ appiyā amanāpā, na taṃ tathāgato vācaṃ bhāsati. Yampi tathāgato vācaṃ jānāti bhūtaṃ tacchaṃ anatthasaṃhitaṃ, sā ca paresaṃ appiyā amanāpā, tampi tathāgato vācaṃ na bhāsati. Yañca kho tathāgato vācaṃ jānāti bhūtaṃ tacchaṃ atthasaṃhitaṃ, sā ca paresaṃ appiyā amanāpā, tatra kālaññū tathāgato hoti tassā vācāya veyyākaraṇāya. Yaṃ tathāgato vācaṃ jānāti abhūtaṃ atacchaṃ anatthasaṃhitaṃ. Sā ca paresaṃ piyā manāpā, na taṃ tathāgato vācaṃ bhāsati. Yampi

> tathāgato vācaṃ jānāti bhūtaṃ tacchaṃ anatthasaṃhitaṃ, sā ca paresaṃ piyā manāpā, tampi tathāgato vācaṃ na bhāsati. Yañca kho tathāgato vācaṃ jānāti bhūtaṃ tacchaṃ atthasaṃhitaṃ, sā ca paresaṃ piyā manāpā, tatra kālaññū tathāgato hoti tassā vācāya veyyākaraṇāyā’’ti (ma. ni. 2.86).

Evaṃ **sammā gadattāpi sugato**ti veditabbo.

Sabbathā viditalokattā pana **lokavidū**. So hi bhagavā sabhāvato samudayato nirodhato nirodhūpāyatoti sabbathā lokaṃ avedi aññāsi paṭivijjhi. Yathāha –

> ‘‘Yattha kho, āvuso, na jāyati na jīyati na mīyati na cavati na upapajjati, nāhaṃ taṃ gamanena lokassa antaṃ ñāteyyaṃ daṭṭheyyaṃ patteyyanti vadāmi. Na cāhaṃ, āvuso, appatvāva lokassa antaṃ dukkhassa antakiriyaṃ vadāmi. Api cāhaṃ, āvuso, imasmiṃyeva byāmamatte kaḷevare sasaññimhi samanake lokañca paññapemi lokasamudayañca lokanirodhañca lokanirodhagāminiñca paṭipadaṃ (saṃ. ni. 1.107; a. ni. 4.45).

‘‘Gamanena na pattabbo, lokassanto kudācanaṃ;
Na ca appatvā lokantaṃ, dukkhā atthi pamocanaṃ.

‘‘Tasmā have lokavidū sumedho, lokantagū vusitabrahmacariyo;
Lokassa antaṃ samitāvi ñatvā, nāsīsatī lokamimaṃ parañcā’’ti. (saṃ. ni. 1.107; a. ni. 4.45);

Api ca – tayo lokā saṅkhāraloko sattaloko okāsalokoti. Tattha ‘‘eko loko sabbe sattā āhāraṭṭhitikā’’ti (paṭi. ma. 1.112) āgataṭṭhāne saṅkhāraloko veditabbo. ‘‘Sassato lokoti vā asassato lokoti vā’’ti (dī. ni. 1.421; ma. ni. 1.269; saṃ. ni. 4.416; vibha. 937) āgataṭṭhāne sattaloko.

‘‘Yāvatā candimasūriyā pariharanti, disā bhanti virocamānā;
Tāva sahassadhā loko, ettha te vattatī vaso’’ti. (ma. ni. 1.503) –

Āgataṭṭhāne okāsaloko. Tampi bhagavā sabbathā avedi. Tathā hissa ‘‘eko loko sabbe sattā āhāraṭṭhitikā. Dve lokā nāmañca rūpañca. Tayo lokā tisso vedanā. Cattāro lokā cattāro āhārā. Pañca lokā pañcupādānakkhandhā. Cha lokā cha ajjhattikāni āyatanāni. Satta lokā satta viññāṇaṭṭhitiyo. Aṭṭha lokā aṭṭha lokadhammā. Nava lokā nava sattāvāsā. Dasa lokā dasāyatanāni. Dvādasa lokā dvādasāyatanāni. Aṭṭhārasalokā aṭṭhārasa dhātuyo’’ti (paṭi. ma. 1.112) ayaṃ saṅkhāralokopi sabbathā vidito.

Yasmā panesa sabbesampi sattānaṃ āsayaṃ jānāti, anusayaṃ jānāti, caritaṃ jānāti, adhimuttiṃ jānāti, apparajakkhe mahārajakkhe tikkhindriye mudindriye, svākāre dvākāre, suviññāpaye duviññāpaye, bhabbe abhabbe satte jānāti. Tasmāssa sattalokopi sabbathā vidito. Yathā ca sattaloko, evaṃ okāsalokopi. Tathā hesa ekaṃ cakkavāḷaṃ āyāmato ca vitthārato ca yojanānaṃ dvādasa satasahassāni catutiṃsa satāni ca paññāsañca yojanāni. Parikkhepato –

Sabbaṃ satasahassāni, chattiṃsa parimaṇḍalaṃ;
Dasa ceva sahassāni, aḍḍhuḍḍhāni satāni ca.

Tattha –

Duve satasahassāni, cattāri nahutāni ca;
Ettakaṃ bahalattena, saṅkhātāyaṃ vasundharā.

Tassāyeva sandhārakaṃ –

Cattāri satasahassāni, aṭṭheva nahutāni ca;
Ettakaṃ bahalattena, jalaṃ vāte patiṭṭhitaṃ.

Tassāpi sandhārako –

Nava satasahassāni, māluto nabhamuggato;
Saṭṭhi ceva sahassāni, esā lokassa saṇṭhiti.

Evaṃ saṇṭhite cettha yojanānaṃ –

Caturāsīti sahassāni, ajjhogāḷho mahaṇṇave;
Accuggato tāvadeva, sineru pabbatuttamo.

Tato upaḍḍhupaḍḍhena, pamāṇena yathākkamaṃ;
Ajjhogāḷhuggatā dibbā, nānāratanacittitā.

Yugandharo īsadharo, karavīko sudassano;
Nemindharo vinatako, assakaṇṇo giri brahā.

Ete satta mahāselā, sinerussa samantato;
Mahārājānamāvāsā, devayakkhanisevitā.

Yojanānaṃ satānucco, himavā pañca pabbato;
Yojanānaṃ sahassāni, tīṇi āyatavitthato.

Caturāsītisahassehi, kūṭehi paṭimaṇḍito;
Tipañcayojanakkhandha-parikkhepā nagavhayā.

Paññāsayojanakkhandha-sākhāyāmā samantato;
Satayojanavitthiṇṇā, tāvadeva ca uggatā;
Jambū yassānubhāvena, jambudīpo pakāsito. (visuddhi. 1.137; dha. sa. aṭṭha. 584);

Yañcetaṃ jambuyā pamāṇaṃ, etadeva asurānaṃ cittapāṭaliyā, garuḷānaṃ simbalirukkhassa, aparagoyāne kadambassa, uttarakurūsu kapparukkhassa, pubbavidehe sirīsassa, tāvatiṃsesu pāricchattakassāti. Tenāhu porāṇā –

‘‘Pāṭalī simbalī jambū, devānaṃ pāricchattako;
Kadambo kapparukkho ca, sirīsena bhavati sattamaṃ.

‘‘Dve asīti sahassāni, ajjhogāḷho mahaṇṇave;
Accuggato tāvadeva, cakkavāḷasiluccayo;
Parikkhipitvā taṃ sabbaṃ, lokadhātumayaṃ ṭhito’’ti. (visuddhi. 1.137; dha. sa. aṭṭha. 584);

Tattha candamaṇḍalaṃ ekūnapaññāsayojanaṃ, sūriyamaṇḍalaṃ paññāsayojanaṃ, tāvatiṃsabhavanaṃ dasasahassayojanaṃ, tathā asurabhavanaṃ avīcimahānirayo jambudīpo ca. Aparagoyānaṃ sattasahassayojanaṃ. Tathā pubbavideho. Uttarakuru aṭṭhasahassayojano. Ekameko cettha mahādīpo pañcasatapañcasataparittadīpaparivāro. Taṃ sabbampi ekaṃ cakkavāḷaṃ ekā lokadhātu. Tadantaresu lokantarikanirayā. Evaṃ anantāni cakkavāḷāni anantā lokadhātuyo bhagavā anantena buddhañāṇena avedi aññāsi paṭivijjhi. Evamassa okāsalokopi sabbathā vidito. Evampi **sabbathā viditalokattā lokavidū**.

Attano pana guṇehi visiṭṭhatarassa kassaci abhāvato natthi etassa uttaroti **anuttaro**. Tathā hesa sīlaguṇenapi sabbaṃ lokaṃ abhibhavati samādhi…pe… paññā… vimutti… vimuttiñāṇadassanaguṇenapi. Sīlaguṇenapi asamo asamasamo appaṭimo appaṭibhāgo appaṭipuggalo… pe… vimuttiñāṇadassanaguṇenapi. Yathāha – ‘‘na kho panāhaṃ passāmi sadevake loke…pe… sadevamanussāya attanā sīlasampannatara’’nti (saṃ. ni. 1.173; a. ni. 4.21) vitthāro.

Evaṃ aggapasādasuttādīni (a. ni. 4.34; itivu. 90) ‘‘na me ācariyo atthī’’tiādikā (ma. ni. 1.285; mahāva. 11; kathā. 405; mi. pa. 4.5.11) gāthāyo ca vitthāretabbā.

Purisadamme sāretīti **purisadammasārathi,** dameti vinetīti vuttaṃ hoti. Tattha **purisadammā**ti adantā dametuṃ yuttā tiracchānapurisāpi manussapurisāpi amanussapurisāpi. Tathā hi bhagavatā tiracchānapurisāpi apalālo nāgarājā cūḷodaro mahodaro aggisikho dhūmasikho aravāḷo nāgarājā dhanapālako hatthīti evamādayo damitā nibbisā katā, saraṇesu ca sīlesu ca patiṭṭhāpitā. Manussapurisāpi saccakanigaṇṭhaputtaambaṭṭhamāṇavapokkharasātisoṇadantakūṭadantādayo. Amanussapurisāpi āḷavakasūcilomakharalomayakkhasakkadevarājādayo damitā vinītā vicitrehi vinayanūpāyehi. ‘‘Ahaṃ kho kesi purisadamme saṇhenapi vinemi, pharusenapi vinemi, saṇhapharusenapi vinemī’’ti (a. ni. 4.111) idañcettha suttaṃ vitthāretabbaṃ. Api ca bhagavā visuddhasīlādīnaṃ paṭhamajjhānādīni sotāpannādīnañca uttarimaggapaṭipadaṃ ācikkhanto dantepi dametiyeva.

Atha vā **anuttaro purisadammasārathī**ti ekamevidaṃ atthapadaṃ. Bhagavā hi tathā purisadamme sāreti, yathā ekapallaṅkeneva nisinnā aṭṭha disā asajjamānā dhāvanti. Tasmā ‘‘anuttaro purisadammasārathī’’ti vuccati. ‘‘Hatthidamakena, bhikkhave, hatthi dammo sārito ekaṃyeva disaṃ dhāvatī’’ti idañcettha suttaṃ (ma. ni. 3.312) vitthāretabbaṃ.

Vīriyavāti ariyamaggena sabbapāpakehi virato. **Pahū**ti pabhū. **Visavī**ti parasantāne vīriyuppādako. **Alamatto**ti samatthacitto.

Viratoti ariyamaggena viratattā āyatiṃ appaṭisandhiko. **Sabbapāpakehi nirayadukkhaṃ aticcā**ti āyatiṃ appaṭisandhitāya nirayadukkhaṃ aticca ṭhito. **Vīriyavāso**ti vīriyaniketo. **So vīriyavā**ti so khīṇāsavo ‘‘vīriyavā’’ti vattabbataṃ arahati. **Padhānavā vīro tādī**ti imāni panassa thutivacanāni. So hi padhānavā maggajjhānapadhānena, vīro kilesārividdhaṃsanasamatthatāya, tādi nibbikāratāya **pavuccate tathattā**ti tathārūpo ‘‘vīriyavā’’ti pavuccati.

Te kāmakāminoti ete rūpādivatthukāme icchantā. **Rāgarāgino**ti rāgena rañjitā. **Saññāsaññino**ti rāgasaññāya saññino. **Na kāme kāmetī**ti rūpādivatthukāme na pattheti. **Akāmo**ti kāmehi virahito. **Nikkāmo**ti nikkantakāmo.

Sabbaññutaññāṇanti tiyaddhagataṃ sabbaneyyapathaṃ jānātīti sabbaññū, tassa bhāvo sabbaññutā, sabbaññutā eva ñāṇaṃ sabbaññutaññāṇaṃ, sabbaññutaññāṇasaṅkhātaṃ **nettañca** vāsanāya saha kilese parājetvā jitattā **jinabhāvo ca apubbaṃ acarimaṃ** apure apacchā **ekasmiṃ khaṇe** ekasmiṃ kāle **uppanno** pubbantato uddhaṃ pannoti uppanno.

66. Tejī tejasāti tejena samannāgato tejasā abhibhuyya. **Yamahaṃ vijaññaṃ jātijarāya idha vippahāna**nti yaṃ ahaṃ jātijarāya pahānabhūtaṃ dhammaṃ idheva jāneyyaṃ.

Jagatīti pathavī. **Sabbaṃ ākāsagata**nti sakalaṃ ākāse pavattaṃ patthaṭaṃ. **Tamagata**nti tamameva tamagataṃ andhakāraṃ yathā gūthagataṃ muttagatanti. **Abhivihaccā**ti nāsetvā. **Andhakāraṃ vidhamitvā**ti cakkhuviññāṇuppattinivārakaṃ andhakāraṃ palāpetvā. **Ālokaṃ dassayitvā**ti sūriyālokaṃ dassayitvā. **Ākāse**ti ajaṭākāse. **Antalikkhe**ti antaradhātusamatthatucchokāse. **Gaganapathe**ti devatānaṃ gamanamagge gacchati. **Sabbaṃ abhisaṅkhārasamudaya**nti sakalaṃ kammaṃ samudayaṃ uppādaṃ, taṇhanti attho. **Kilesatamaṃ avijjandhakāraṃ vidhamitvā**ti kilesatamasaṅkhātaṃ aññāṇaṃ avijjandhakāraṃ nīharitvā nāsetvā. **Ñāṇālokaṃ** paññālokaṃ dassayitvā. **Vatthukāme parijānitvā**ti rūpādivatthukāme ñātatīraṇapariññāya jānitvā. **Kilesakāme pahāyā**ti upatāpanasaṅkhāte kilesakāme pahānapariññāya pajahitvā.

67. Athassa bhagavā taṃ dhammaṃ ācikkhanto uparūparigāthāyo abhāsi. Tattha **nekkhammaṃ daṭṭhu khemato**ti nibbānañca nibbānagāminiñca paṭipadaṃ ''khema''nti disvā. **Uggahita**nti taṇhāvasena diṭṭhivasena gahitaṃ. **Nirattaṃ vā**ti nirassitabbaṃ vā, muñcitabbanti vuttaṃ hoti. **Mā te vijjitthā**ti mā te ahosi. **Kiñcana**nti rāgādikiñcanaṃ, tampi te mā vijjittha.

Muñcitabbanti muñcitvā na puna gahetabbaṃ. **Vijahitabba**nti cajitabbaṃ. **Vinodetabba**nti khipitabbaṃ. **Byantīkātabba**nti vigatantaṃ kātabbaṃ. **Anabhāvaṃ gametabba**nti anu anu abhāvaṃ gametabbaṃ.

68-9. **Pubbe**ti atīte saṅkhāre ārabbha uppannakilesā. **Brāhmaṇā**ti bhagavā jatukaṇṇiṃ ālapati. Sesaṃ sabbattha pākaṭameva.

Evaṃ bhagavā idampi suttaṃ arahattanikūṭeneva desesi, desanāpariyosāne ca pubbasadiso eva dhammābhisamayo ahosīti.

Saddhammappajjotikāya cūḷaniddesa-aṭṭhakathāya

Jatukaṇṇimāṇavasuttaniddesavaṇṇanā niṭṭhitā.

12. Bhadrāvudhamāṇavasuttaniddesavaṇṇanā

70. Dvādasame bhadrāvudhasutte – **okañjaha**nti ālayaṃ jahaṃ. **Taṇhacchida**nti taṇhākāyacchidaṃ. **Aneja**nti lokadhammesu nikkampaṃ. **Nandiñjaha**nti anāgatarūpādipatthanājahaṃ. Ekā eva hi sā taṇhā, thutivasena idha nānappakārato vuttā. **Kappañjaha**nti duvidhaṃ kappajahaṃ. **Abhiyāce**ti ativiya yācāmi. **Sutvāna nāgassa apanamissanti ito**ti nāgassa tava bhagavato vacanaṃ sutvā ito pāsāṇakacetiyato bahujanā pakkamissantīti adhippāyo.

Ye upayupādānāti taṇhādiṭṭhīhi upagantvā gahitā. **Cetaso adhiṭṭhānā**ti citte patiṭṭhitā. **Abhinivesānusayā**ti patiṭṭhahitvā āgantvā sayitā.

71. **Janapadehi saṅgatā**ti aṅgādīhi janapadehi idha samāgatā. **Viyākarohī**ti dhammaṃ desehi.

Saṅgatāti ete khattiyādayo ekībhūtā. **Samāgatā**ti vuttappakārehi janapadehi āgatā. **Samohitā**ti rāsībhūtā. **Sannipatitā**ti adhiyogā.

72. Athassa āsayānulomena dhammaṃ desento bhagavā uparūparigāthāyo abhāsi. Tattha **ādānataṇha**nti rūpādīnaṃ ādāyikaṃ gahaṇataṇhaṃ, taṇhupādānanti vuttaṃ hoti. **Yaṃ yañhi lokasmimupādiyantī**ti etesu uddhādibhedesu yaṃ yaṃ gaṇhanti. **Teneva māro anveti jantu**nti teneva upādānapaccayanibbattakammābhisaṅkhāranibbattavasena paṭisandhikkhandhamāro taṃ sattaṃ anugacchati.

73. **Tasmā pajāna**nti tasmā etamādīnavaṃ aniccādivasena vā saṅkhāre pajānanto. **Ādānasatte iti pekkhamāno, pajaṃ imaṃ maccudheyye visatta**nti ādātabbaṭṭhena ādānesu rūpādīsu satte sabbaloke imaṃ pajaṃ maccudheyye laggaṃ pekkhamāno, ādānasatte vā ādānābhiniviṭṭhe puggale ādānasaṅgahetuñca imaṃ pajaṃ maccudheyye laggaṃ tato vītikkamituṃ asamatthaṃ iti pekkhamāno kiñcanaṃ sabbaloke na upādiyethāti. Sesaṃ sabbattha pākaṭameva.

Evaṃ bhagavā idampi suttaṃ arahattanikūṭeneva desesi, desanāpariyosāne ca pubbasadiso eva dhammābhisamayo ahosīti.

Saddhammappajjotikāya cūḷaniddesa-aṭṭhakathāya

Bhadrāvudhasuttaniddesavaṇṇanā niṭṭhitā.

13. Udayamāṇavasuttaniddesavaṇṇanā

74. Terasame udayasutte – **aññāvimokkha**nti paññānubhāvanijjhānaṃ taṃ vimokkhaṃ pucchati.

Paṭhamenapi jhānena jhāyīti vitakkavicārapītisukhacittekaggatāsampayuttena pañcaṅgikena paṭhamajjhānena jhāyatīti jhāyī. **Dutiyenā**ti pītisukhacittekaggatāsampayuttena. **Tatiyenā**ti sukhacittekaggatāsampayuttena. **Catutthenā**ti upekkhācittekaggatāsampayuttena. **Savitakkasavicārenapi jhānena jhāyī**ti catukkanayapañcakanayesu paṭhamajjhānena savitakkasavicārenapi jhānena jhāyatīti jhāyī. **Avitakkavicāramattenā**ti pañcakanaye dutiyena jhānena. **Avitakkaavicārenā**ti dutiyatatiyādiavasesajhānena. **Sappītikenā**ti pītisampayuttena dukatikajhānena. **Nippītikenā**ti pītivirahitena tadavasesajhānena. **Sātasahagatenā**ti sukhasahagatena tikacatukkajhānena. **Upekkhāsahagatenā**ti catukkapañcakena. **Suññatenapī**ti suññatavimokkhasampayuttena. **Animittenapī**ti aniccanimittaṃ dhuvanimittaṃ animittañca ugghāṭetvā paṭiladdhena animittenapi jhānena jhāyatīti jhāyī. **Appaṇihitenapī**ti maggāgamanavasena paṇidhiṃ sodhetvā pariyādiyitvā phalasamāpattivasena appaṇihitenapi. **Lokiyenapī**ti lokiyena paṭhamadutiyatatiyacatutthena.

Lokuttarenapīti teneva lokuttarasampayuttena. **Jhānarato**ti jhānesu abhirato. **Ekattamanuyutto**ti ekattaṃ ekībhāvaṃ anuyutto payutto. **Sadatthagaruko**ti sakatthagaruko, **ka**-kārassāyaṃ **da**-kāro kato. Sadatthoti ca arahattaṃ veditabbaṃ. Tañhi attūpanibaddhaṭṭhena attānaṃ avijahanaṭṭhena attano paramatthaṭṭhena ca attano atthattā sakatthoti vuccati. Phalasamāpattisamāpajjanavasena sakatthagaruko, ‘‘nibbānagaruko’’ti eke. **Arajo**ti nikkileso. **Virajo**ti vigatakileso. **Nirajo**ti apanītakileso, ‘‘vitarajo’’tipi pāṭho, soyevattho. **Rajāpagato**ti kilesehi dūrībhūto. **Rajavippahīno**ti kilesappahīno. **Rajavippayutto**ti kilesehi mutto.

Pāsāṇake cetiyeti pāsāṇapiṭṭhe pārāyanasuttantadesitaṭṭhāne. **Sabbossukkapaṭippassaddhattā**ti sabbesaṃ kilesaussukkānaṃ paṭippassaddhattā, nāsitattā **āsīno**.

Kiccākiccanti ‘‘idaṃ kattabbaṃ, idaṃ na kattabba’’nti evaṃ manasā cintetabbaṃ. **Karaṇīyākaraṇīya**nti kāyadvārena avassaṃ idaṃ karaṇīyaṃ, idaṃ na karaṇīyanti evaṃ karaṇīyākaraṇīyaṃ. **Pahīna**nti vissaṭṭhaṃ. **Vasippatto**ti paguṇabhāvappatto.

75. Atha bhagavā yasmā udayo catutthajjhānalābhī, tasmāssa paṭiladdhajhānavasena nānappakārato aññāvimokkhaṃ dassento uparūparigāthamāha. Tattha **pahānaṃ kāmacchandāna**nti yadidaṃ paṭhamaṃ jhānaṃ nibbattentassa kāmacchandapahānaṃ, tampi aññāvimokkhanti pabrūmi. Evaṃ sabbapadāni yojetabbāni.

Yā cittassa akalyatāti cittassa gilānabhāvo. Gilāno hi akallakoti vuccati. Vinayepi vuttaṃ – ‘‘nāhaṃ, bhante, akallako’’ti (pārā. 151). **Akammaññatā**ti cittagelaññasaṅkhātova akammaññatākāro. **Olīyanā**ti olīyanākāro. Iriyāpathikacittañhi iriyāpathaṃ sandhāretuṃ asakkontaṃ rukkhe vagguli viya khīle laggitaphāṇitavārako viya ca olīyati, tassa taṃ ākāraṃ sandhāya ‘‘olīyanā’’ti vuttaṃ. Dutiyapadaṃ upasaggavasena vaḍḍhitaṃ. **Līnā**ti avipphārikatāya paṭikuṭitaṃ. Itare dve ākārabhāvaniddesā. **Thina**nti sappipiṇḍo viya avipphārikatāya ghanabhāvena ṭhitaṃ. **Thiyanā**ti ākāraniddeso. Thiyitabhāvo **thiyitattaṃ,** avipphāravaseneva thaddhatāti attho (dha. sa. aṭṭha. 1162).

76. **Upekkhāsatisaṃsuddha**nti catutthajjhānaupekkhāsatīhi saṃsuddhaṃ. **Dhammatakkapurejava**nti iminā tasmiṃ catutthajjhānavimokkhe ṭhatvā jhānaṅgāni vipassitvā adhigataṃ arahattavimokkhaṃ vadati. Arahattavimokkhassa hi maggasampayuttasammāsaṅkappādibhedo dhammatakko purejavo hoti. Tenāha ‘‘dhammatakkapurejava’’nti. **Avijjāya pabhedana**nti etameva ca aññāvimokkhaṃ avijjāpabhedanasaṅkhātaṃ nibbānaṃ nissāya jātattā kāraṇopacārena ‘‘avijjāya pabhedana’’nti brūmīti.

Yā catutthe jhāne upekkhāti ettha upapattito ikkhatīti upekkhā, samaṃ passati apakkhapatitā hutvā passatīti attho. **Upekkhanā**ti ākāraniddeso. **Ajjhupekkhanā**ti upasaggavasena padaṃ vaḍḍhitaṃ. **Cittasamatā**ti cittassekaggabhāvo. **Cittappassaddhatā**ti cittassa ūnātirittavajjitabhāvo. **Majjhattatā**ti cittassa majjhe ṭhitabhāvo.

77. Evaṃ avijjāpabhedavacanena vuttaṃ nibbānaṃ sutvā ‘‘taṃ kissa vippahānena vuccatī’’ti pucchanto **‘‘kiṃsu saṃyojano’’**ti gāthamāha. Tattha **kiṃsu saṃyojano**ti kiṃsaṃyojano. **Vicāraṇa**nti vicāraṇakāraṇaṃ. **Kissassa vippahānenā**ti kiṃnāmakassa assa dhammassa vippahānena.

78. Athassa bhagavā tamatthaṃ byākaronto **‘‘nandisaṃyojano’’**ti gāthamāha. Tattha **vitakkassā**ti kāmavitakkādiko vitakko assa.

79. Idāni tassa nibbānassa maggaṃ pucchanto **‘‘kathaṃ satassā’’**ti gāthamāha. Tattha **viññāṇa**nti abhisaṅkhāraviññāṇaṃ.

80. Athassa maggaṃ kathento bhagavā **‘‘ajjhattañcā’’**ti gāthamāha. Tattha **evaṃ satassā**ti evaṃ satassa sampajānassa. Sesaṃ sabbattha pākaṭameva.

Evaṃ bhagavā idampi suttaṃ arahattanikūṭeneva desesi, desanāpariyosāne ca pubbasadisova dhammābhisamayo ahosīti.

Saddhammappajjotikāya cūḷaniddesa-aṭṭhakathāya

Udayamāṇavasuttaniddesavaṇṇanā niṭṭhitā.

14. Posālamāṇavasuttaniddesavaṇṇanā

81. Cuddasame posālasutte – **yo atītaṃ ādisatī**ti yo bhagavā attano ca paresañca ‘‘ekampi jāti’’ntiādibhedaṃ atītaṃ ādisati.

Ekampi jātinti ekampi paṭisandhimūlakaṃ cutipariyosānaṃ ekabhavapariyāpannaṃ khandhasantānaṃ. Esa nayo **dvepi jātiyo**tiādīsu. **Anekepi saṃvaṭṭakappe**tiādīsu pana parihāyamāno kappo saṃvaṭṭakappo, tadā sabbesaṃ brahmaloke sannipatanato. Vaḍḍhamāno kappo vivaṭṭakappo, tadā brahmalokato sattānaṃ vivaṭṭanato. Tattha saṃvaṭṭena saṃvaṭṭaṭṭhāyī gahito hoti taṃmūlakattā, vivaṭṭena ca vivaṭṭaṭṭhāyī. Evañhi sati yāni tāni ‘‘cattārimāni, bhikkhave, kappassa asaṅkhyeyyāni. Katamāni cattāri? Saṃvaṭṭo saṃvaṭṭaṭṭhāyī vivaṭṭo vivaṭṭaṭṭhāyī’’ti vuttāni (a. ni. 4.156), tāni pariggahitāni honti. **Saṃvaṭṭakappe vivaṭṭakappe**ti ca kappassa addhaṃ gahetvā vuttaṃ. **Saṃvaṭṭavivaṭṭakappe**ti sakalaṃ kappaṃ gahetvā vuttaṃ. Kathaṃ anussaratīti ce? **Amutrāsi**ntiādinā nayena. Tattha **amutrāsi**nti amumhi saṃvaṭṭakappe ahaṃ amumhi bhave vā yoniyā vā gatiyā vā viññāṇaṭṭhitiyā vā sattāvāse vā sattanikāye vā āsiṃ. **Evaṃnāmo**ti tisso vā phusso vā. **Evaṃgotto**ti kaccāno vā kassapo vā. Idamassa atītabhave attano nāmagottānussaraṇavasena vuttaṃ. Sace pana tasmiṃ kāle attano vaṇṇasampattiṃ vā lūkhapaṇītajīvitabhāvaṃ vā sukhadukkhabahulataṃ vā appāyukadīghāyukabhāvaṃ vā anussaritukāmo, tampi anussaratiyeva. Tenāha – **‘‘evaṃvaṇṇo evamāyupariyanto’’**ti. Tattha **evaṃvaṇṇo**ti odāto vā sāmo vā. **Evamāhāro**ti sālimaṃsodanāhāro vā pavattaphalabhojano vā. **Evaṃ sukhadukkhapaṭisaṃvedī**ti anekappakārena kāyikacetasikānaṃ sāmisanirāmisādippabhedānaṃ vā sukhadukkhānaṃ paṭisaṃvedī. **Evamāyupariyanto**ti evaṃ vassasataparamāyupariyanto vā caturāsīti kappasahassaparamāyupariyanto vā.

So tato cuto amutra udapādinti so ahaṃ tato bhavato yonito gatito viññāṇaṭṭhitito sattāvāsato sattanikāyato vā cuto puna amukasmiṃ nāma bhave yoniyā gatiyā viññāṇaṭṭhitiyā sattāvāse sattanikāye vā udapādiṃ. **Tatrāpāsi**nti atha tatrāpi bhave yoniyā gatiyā viññāṇaṭṭhitiyā sattāvāse sattanikāye vā puna ahosiṃ. **Evaṃnāmo**tiādivuttanayameva.

Api ca – yasmā **amutrāsi**nti idaṃ anupubbena ārohantassa yāvadicchakaṃ anussaraṇaṃ. **So tato cuto**ti paṭinivattantassa paccavekkhaṇaṃ. Tasmā **idhūpapanno**ti imissā idhūpapattiyā anantaramevassa upapattiṭṭhānaṃ sandhāya amutra udapādinti idaṃ vuttanti veditabbaṃ. **Tatrāpāsi**nti evamādi panassa tatrā imissā upapattiyā antare upapattiṭṭhāne nāmagottādīnaṃ anussaraṇadassanatthaṃ vuttaṃ. **So tato cuto idhūpapanno**ti svāhaṃ tato anantarūpapattiṭṭhānato cuto idha asukasmiṃ nāma khattiyakule vā brāhmaṇakule vā nibbatto.

Ititi evaṃ. **Sākāraṃ sauddesa**nti nāmagottavasena sauddesaṃ, vaṇṇādivasena sākāraṃ. Nāmagottena hi satto ‘‘tisso kassapo’’ti uddisiyati, vaṇṇādīhi ‘‘odāto sāmo’’ti nānattato paññāyati. Tasmā nāmagottaṃ uddeso, itare ākārāti. **Pubbenivāsa**nti pubbe atītajātīsu nivutthakkhandhā pubbenivāso. Nivuṭṭhāti ajjhāvuṭṭhā anubhūtā attano santāne uppajjitvā niruddhā, nivuṭṭhadhammā vā. Nivuṭṭhāti gocaranivāsena nivuṭṭhā, attano viññāṇena viññātā paricchinnā, paraviññāṇena viññātāpi vā chinnavaṭumakānussaraṇādīsu. Te buddhānaṃyeva labbhanti. Taṃ pubbenivāsaṃ ādisati katheti. **Paresaṃ atīta**nti aññesaṃ parapuggalānaṃ pubbenivāsaṃ ekampi jātintiādinā nayena ādisati.

Mahāpadāniyasuttantanti mahāpurisānaṃ apadānaniyuttaṃ mahāpadānasuttaṃ (dī. ni. 2.1 ādayo). **Mahāsudassaniyasuttanta**nti mahāsudassanassa sampattiyuttaṃ mahāsudassanasuttaṃ (dī. ni. 2.241 ādayo). **Mahāgovindiyasuttanta**nti mahāgovindabrāhmaṇassa apadānaniyuttaṃ mahāgovindasuttaṃ (dī. ni. 2.293 ādayo). **Māghadeviyasuttanta**nti maghadevarañño apadānaniyuttaṃ maghadevasuttaṃ (ma. ni. 2.308 ādayo). **Satānusāriññāṇaṃ hotī**ti pubbenivāsānussatisampayuttañāṇaṃ hoti.

Yāvatakaṃ ākaṅkhatīti yattakaṃ ñātuṃ icchati, tattakaṃ jānissāmīti ñāṇaṃ peseti. Athassa dubbalapattapuṭe pakkhandanārādho viya appaṭihataṃ anivāritaṃ ñāṇaṃ gacchati. Tena yāvatakaṃ ākaṅkhati, tāvatakaṃ anussarati. **Bodhija**nti bodhiyā mūle jātaṃ. **Ñāṇaṃ uppajjatī**ti catumaggañāṇaṃ uppajjati. **Ayamantimā jātī**ti tena ñāṇena jātimūlassa pahīnattā puna ‘‘ayamantimā jāti, natthidāni punabbhavo’’ti (dī. ni. 2.31) aparampi ñāṇaṃ uppajjati. **Indriyaparopariyattañāṇa**nti ettha upari ‘‘sattāna’’nti padaṃ idheva āharitvā sattānaṃ indriyaparopariyattañāṇanti yojetabbaṃ. Parāni ca aparāni ca ‘‘parāparānī’’ti vattabbe sandhivasena **ro**-kāraṃ katvā ‘‘paroparānī’’ti vuccati. Paroparānaṃ bhāvo paropariyaṃ, paropariyameva paropariyattaṃ, veneyyasattānaṃ saddhādīnaṃ pañcannaṃ indriyānaṃ paropariyattaṃ indriyaparopariyattaṃ, indriyaparopariyattassa ñāṇaṃ indriyaparopariyattañāṇaṃ, indriyānaṃ uttamānuttamabhāvañāṇanti attho. ‘‘Indriyavarovariyattañāṇa’’ntipi pāṭho, varāni ca avarāni ca varovariyāni, varovariyānaṃ bhāvo varovariyattanti yojetabbaṃ. **Avariyānī**ti ca uttamānīti attho. Atha vā – parāni ca oparāni ca paroparāni, tesaṃ bhāvo paropariyattanti yojetabbaṃ. **Oparānī**ti ca orānīti vuttaṃ hoti, lāmakānīti attho ‘‘paroparāyassa samecca dhammā’’tiādīsu (a. ni. 4.5; su. ni. 479) viya. ‘‘Indriyaparopariyatte ñāṇa’’nti bhummavacanenapi pāṭho (paṭi. ma. aṭṭha. 1.1.68).

Tathāgatassāti yathā vipassiādayo pubbakā isayo āgatā, tathā āgatassa. Yathā ca te gatā, tathā gatassa. **Tathāgatabala**nti aññehi asādhāraṇaṃ tathāgatasseva balaṃ. Yathā vā pubbabuddhānaṃ balaṃ puññussayasampattiyā āgataṃ, tathā āgatabalantipi attho. Tattha duvidhaṃ tathāgatassa balaṃ kāyabalañca ñāṇabalañca. Tesu kāyabalaṃ hatthikulānusārena veditabbaṃ. Vuttañhetaṃ porāṇehi –

> ‘‘Kāḷāvakañca gaṅgeyyaṃ, paṇḍaraṃ tambapiṅgalaṃ;
> Gandhamaṅgalahemañca, uposathachaddantime dasā’’ti. (ma. ni. aṭṭha. 1.148; saṃ. ni. aṭṭha. 2.2.22; a. ni. aṭṭha. 3.10.21; vibha. aṭṭha. 760; udā. aṭṭha. 75; paṭi. ma. aṭṭha. 2.2.44);

Yadetaṃ pakatihatthigaṇanāya hatthīnaṃ koṭisahassassa, purisagaṇanāya dasannaṃ purisakoṭisahassānaṃ balaṃ hoti, idaṃ tāva tathāgatassa kāyabalaṃ. Ñāṇabalaṃ pana mahāsīhanāde (ma. ni. 1.146 ādayo) āgataṃ dasabalañāṇaṃ catuvesārajjañāṇaṃ aṭṭhasu parisāsu akampanañāṇaṃ catuyoniparicchedakañāṇaṃ pañcagatiparicchedakañāṇaṃ saṃyuttake (saṃ. ni. 2.33-34) āgatāni tesattati ñāṇāni sattasattati ñāṇānīti evaṃ aññānipi anekāni ñāṇasahassāni, etaṃ ñāṇabalaṃ nāma. Idhāpi ñāṇabalameva adhippetaṃ, ñāṇañhi akampiyaṭṭhena upathambhakaṭṭhena ca balanti (paṭi. ma. aṭṭha. 2.2.44) vuttaṃ.

Sattānaṃ āsayānusaye ñāṇanti ettha rūpādīsu khandhesu chandarāgena sattā visattāti sattā. Vuttañhetaṃ bhagavatā –

> ‘‘Rūpe kho, rādha, yo chando yo rāgo yā nandī yā taṇhā, tatra satto tatra visatto, tasmā ‘satto’ti vuccati. Vedanāya… saññāya… saṅkhāresu… viññāṇe yo chando yo rāgo yā nandī yā taṇhā, tatra satto tatra visatto, tasmā ‘satto’ti vuccatī’’ti (saṃ. ni. 3.161; mahāni. 7).

Akkharacintakā pana atthaṃ avicāretvā ‘‘nāmamattameta’’nti icchanti. Yepi atthaṃ vicārenti, te satvayogena sattāti icchanti. Tesaṃ sattānaṃ āsayanti nissayanti etthāti āsayo, micchādiṭṭhiyā sammādiṭṭhiyā vā kāmādīhi nekkhammādīhi vā paribhāvitassa cittasantānassetaṃ adhivacanaṃ. Sattasantāne anusenti anupavattantīti anusayā, thāmagatānaṃ kāmarāgādīnaṃ etaṃ adhivacanaṃ. Āsayo ca anusayo ca āsayānusayo. Jātiggahaṇena ca dvandasamāsavasena ca ekavacanaṃ veditabbaṃ. Yasmā caritādhimuttiyo āsayānusayasaṅgahitā, tasmā uddese caritādhimuttīsu ñāṇāni āsayānusayañāṇeneva saṅgahetvā ‘‘āsayānusaye ñāṇa’’nti vuttaṃ.

Yamakapāṭihīre ñāṇanti ettha aggikkhandhaudakadhārādīnaṃ apubbaṃ acarimaṃ sakiṃyeva pavattito yamakaṃ, assaddhiyādīnaṃ paṭipakkhadhammānaṃ haraṇato pāṭihīraṃ, yamakañca taṃ pāṭihīrañcāti yamakapāṭihīraṃ.

Mahākaruṇāsamāpattiyā ñāṇanti ettha paradukkhe sati sādhūnaṃ hadayakampanaṃ karotīti karuṇā, kināti vā paradukkhaṃ hiṃsati vināsetīti karuṇā, kirīyati vā dukkhitesu pharaṇavasena pasārīyatīti karuṇā, pharaṇakammavasena kammaguṇavasena ca mahatī karuṇā mahākaruṇā, samāpajjanti etaṃ mahākāruṇikāti samāpatti, mahākaruṇā ca sā samāpatti cāti mahākaruṇāsamāpatti, tassaṃ mahākaruṇāsamāpattiyaṃ. Taṃ sampayuttaṃ vā ñāṇaṃ.

Sabbaññutaññāṇaṃ anāvaraṇañāṇanti ettha pañcaneyyapathappabhedaṃ sabbaṃ aññāsīti sabbaññū, sabbaññussa bhāvo sabbaññutā, sabbaññutā eva ñāṇaṃ sabbaññutāñāṇanti vattabbe sabbaññutaññāṇanti vuttaṃ. Saṅkhatāsaṅkhatādibhedā sabbadhammā hi saṅkhāro vikāro lakkhaṇaṃ nibbānaṃ paññattīti pañceva neyyapathā honti. Āvajjanapaṭibaddhattā eva hi natthi tassa āvaraṇanti tadeva **anāvaraṇañāṇa**nti vuccati (paṭi. ma. aṭṭha. 1.1.68).

Sabbattha asaṅgamappaṭihatamanāvaraṇañāṇanti ettha atītānāgatapaccuppannesu asaṅgaṃ saṅgavirahitaṃ appaṭihataṃ paṭipakkhavirahitaṃ hutvā pavattaṃ āvaraṇavirahitaṃ ñāṇaṃ.

Anāgatampi ādisatīti –

> ‘‘Imasmiṃ bhaddake kappe, tayo āsiṃsu nāyakā;
> Ahametarahi sambuddho, metteyyo cāpi hessatī’’ti. ca –

‘‘Asītivassasahassāyukesu, bhikkhave, manussesu metteyyo nāma bhagavā loke uppajjissati arahaṃ sammāsambuddho vijjācaraṇasampanno’’ti ca (dī. ni. 3.107) –

‘‘Atha kho, bhikkhave, saṅkho nāma rājā yo so yūpo raññā mahāpanādena kārāpito, taṃ yūpaṃ ussāpetvā ajjhāvasitvā taṃ datvā vissajjitvā samaṇabrāhmaṇakapaṇaddhikavaṇibbakayācakānaṃ dānaṃ datvā metteyyassa bhagavato arahato sammāsambuddhassa santike kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajissatī’’ti ca (dī. ni. 3.108) –

‘‘Anāgate aṭṭhissaro nāma paccekasambuddho bhavissatī’’ti (mi. pa. 4.1.3) ca, ‘‘sumanissaro nāma paccekasambuddho bhavissatī’’ti ca –

Ādinā nayena devadattādīnaṃ anāgataṃ ācikkhati. **Paccuppannampi ādisatī**ti idaṃ pākaṭameva.

82. **Vibhūtarūpasaññissā**ti samatikkantarūpasaññissa. **Sabbakāyappahāyino**ti tadaṅgavikkhambhanavasena sabbarūpakāyapahāyino, pahīnarūpabhavapaṭisandhikassāti adhippāyo. **Natthi kiñcīti passato**ti viññāṇābhāvadassanena ‘‘natthi kiñcī’’ti passato, ākiñcaññāyatanalābhinoti vuttaṃ hoti. **Ñāṇaṃ sakkānupucchāmī**ti sakkāti bhagavantaṃ ālapanto āha. Tassa puggalassa ñāṇaṃ pucchāmi, kīdisaṃ icchitabbanti. **Kathaṃ neyyā**ti kathañca so netabbo, kathamassa uttariñāṇaṃ uppādetabbanti.

Katamā rūpasaññāti ettha **rūpasaññā**ti saññāsīsena vuttarūpāvacarajhānañceva tadārammaṇañca. Rūpāvacarajhānampi hi rūpanti vuccati ‘‘rūpī rūpāni passatī’’tiādīsu (dha. sa. 248; paṭi. ma. 1.209). Tassa ārammaṇampi ‘‘bahiddhā rūpāni passati suvaṇṇadubbaṇṇānī’’tiādīsu (dha. sa. 223). Tasmā idha rūpe saññā rūpasaññāti evaṃ saññāsīsena rūpāvacarajhānassetaṃ adhivacanaṃ. Rūpaṃ saññā assāti rūpasaññā, rūpamassa nāmanti vuttaṃ hoti. Evaṃ pathavīkasiṇādibhedassa tadārammaṇassa cetaṃ adhivacananti veditabbaṃ. Idha pana kusalavipākakiriyavasena pañcadasajhānasaṅkhātā rūpasaññā eva adhippetā. **Rūpāvacarasamāpattiṃ samāpannassa vā**ti rūpāvacarakusalajjhānasamāpattiṃ samāpannassa. **Upapannassa vā**ti vipākajjhānavasena tasmiṃ bhave upapannassa. **Diṭṭhadhammasukhavihārissa vā**ti imasmiṃyeva attabhāve kiriyājhānaṃ samāpajjitvā sukhaṃ uppādetvā viharantassa. **Arūpasamāpattiyo**ti ākāsānañcāyatanādīni. **Paṭiladdhassā**ti uppādetvā ṭhitassa. **Rūpasaññā vibhūtā hontī**ti rūpasaññā apagatā honti. **Vigatā**ti vināsitā. ‘‘Abhāvitā’’tipi pāṭho, sundaro.

Tadaṅgasamatikkamāti tadaṅgappahānavasena atikkamena. **Vikkhambhanappahānena pahīno**ti arūpajjhānapaṭilābhena vikkhambhanena pahīno. **Tassa rūpakāyo**ti tassa arūpasamāpattipaṭilābhino arūpapuggalassa rūpāvacarakāyo.

Ākiñcaññāyatananti ettha nāssa kiñcananti akiñcanaṃ, antamaso saṅgamattampi assa avasiṭṭhaṃ natthīti vuttaṃ hoti. Akiñcanassa bhāvo ākiñcaññaṃ, ākāsānañcāyatanaviññāṇāpagamassetaṃ adhivacanaṃ, taṃ ākiñcaññaṃ adhiṭṭhānaṭṭhena imissā saññāya āyatananti ākiñcaññāyatanaṃ, ākāse pavattitaviññāṇāpagamārammaṇassa jhānassetaṃ adhivacanaṃ. **Viññāṇañcāyatanasamāpattiṃ sato samāpajjitvā**ti taṃ viññāṇañcāyatanaṃ satokārī hutvā samāpajjitvā. **Tato vuṭṭhahitvā**ti satokārī hutvā tāya samāpattiyā vuṭṭhāya. **Taññeva viññāṇa**nti taṃ ākāse pavattitaṃ mahaggataviññāṇaṃ. **Abhāvetī**ti vināseti. **Vibhāvetī**ti vividhā nāseti. **Antaradhāpetī**ti adassanaṃ gameti.

Kathaṃ so netabboti so puggalo kenappakārena jānitabbo. **Vinetabbo**ti nānāvidhena jānitabbo. **Anunetabbo**ti punappunaṃ cittena kathaṃ gamayitabbo.

83. Tassa bhagavā tādise puggale attano appaṭihatañāṇataṃ pakāsetvā taṃ ñāṇaṃ byākātuṃ gāthamāha. Tattha **viññāṇaṭṭhitiyo sabbā, abhijānaṃ tathāgato**ti abhisaṅkhāravasena catasso paṭisandhivasena sattāti evaṃ sabbā viññāṇaṭṭhitiyo abhijānanto tathāgato. **Tiṭṭhantamenaṃ jānātī**ti kammābhisaṅkhāravasena tiṭṭhametaṃ puggalaṃ jānāti – ‘‘āyatiṃ ayaṃ evaṃgatiko bhavissatī’’ti. **Dhimutta**nti ākiñcaññāyatanādīsu adhimuttaṃ. **Tapparāyaṇa**nti tammayaṃ.

Viññāṇaṭṭhitiyoti paṭisandhiviññāṇassa ṭhānāni saviññāṇakā khandhā eva. Tattha **seyyathāpī**ti nidassanatthe nipāto yathā manussāti attho. Aparimāṇesupi hi cakkavāḷesu aparimāṇānaṃ manussānaṃ vaṇṇasaṇṭhānādivasena dvepi ekasadisā natthi. Yepi hi katthaci yamakabhātaro vaṇṇena vā saṇṭhānena vā sadisā honti. Tepi ālokitavilokitādīhi visadisāva honti. Tasmā **‘‘nānattakāyā’’**ti vuttā. Paṭisandhisaññā pana nesaṃ tihetukāpi duhetukāpi ahetukāpi hoti. Tasmā **‘‘nānattasaññino’’**ti vuttā. **Ekacce ca devā**ti cha kāmāvacaradevā. Tesu hi kesañci kāyo nīlo hoti, kesañci pītakādivaṇṇo. Saññā pana nesaṃ tihetukāpi duhetukāpi hoti, ahetukā na hoti. **Ekacce ca vinipātikā**ti catuapāyavinimuttā punabbasumātā yakkhinī piyaṅkaramātā phussamittā dhammaguttāti evamādayo aññe ca vemānikā petā. Etesañhi odātakāḷamaṅguracchavisāmavaṇṇādivasena ceva kisathūlarassadīghavasena ca kāyo nānā hoti, manussānaṃ viya tihetukaduhetukāhetukavasena saññāpi. Te pana devā viya na mahesakkhā, kapaṇamanussā viya appesakkhā dullabhaghāsacchādanā dukkhapīḷitā viharanti. Ekacce kāḷapakkhe dukkhitā juṇhapakkhe sukhitā honti, tasmā sukhasamussayato vinipatitattā **vinipātikā**ti vuttā. Ye panettha tihetukā, tesaṃ dhammābhisamayopi hoti piyaṅkaramātādīnaṃ viya.

Brahmakāyikāti brahmapārisajjabrahmapurohitamahābrahmāno. **Paṭhamābhinibbattā**ti te sabbepi paṭhamajjhānena nibbattā. Brahmapārisajjā pana parittena, brahmapurohitā majjhimena, kāyova nesaṃ vipphārikataro hoti. Mahābrahmāno paṇītena, kāyo pana nesaṃ ativipphārikataro hoti. Iti te kāyassa nānattā, paṭhamajjhānavasena saññāya ekattā **nānattakāyā ekattasaññino**ti vuttā. Yathā ca te, evaṃ catūsu apāyesu sattā. Nirayesu hi kesañci gāvutaṃ, kesañci aḍḍhayojanaṃ, kesañci tigāvutaṃ attabhāvo hoti, devadattassa pana yojanasatiko jāto. Tiracchānesupi keci khuddakā honti, keci mahantā. Pettivisayesupi keci saṭṭhihatthā, keci asītihatthā honti, keci suvaṇṇā, keci dubbaṇṇā. Tathā kālakañcikā asurā. Api cettha dīghapiṭṭhikapetā nāma saṭṭhiyojanikāpi honti. Saññā pana sabbesampi akusalavipākāhetukāva hoti. Iti āpāyikāpi **nānattakāyā ekattasaññino**ti saṅkhaṃ gacchanti.

Ābhassarāti daṇḍaukkāya acci viya etesaṃ sarīrato ābhā chijjitvā chijjitvā patantī viya sarati visaratīti ābhassarā. Tesu pañcakanaye dutiyatatiyajjhānadvayaṃ parittaṃ bhāvetvā upapannā **parittābhā** nāma honti. Majjhimaṃ bhāvetvā upapannā **appamāṇābhā** nāma honti. Paṇītaṃ bhāvetvā upapannā ābhassarā nāma honti. Idha pana ukkaṭṭhaparicchedavasena sabbe gahitā. Sabbesañhi tesaṃ kāyo ekavipphārova hoti, saññā pana avitakkavicāramattā ca avitakkaavicārā cāti nānā.

Subhakiṇhāti subhena vokiṇṇā, subhena sarīrappabhāvaṇṇena ekagghanāti attho. Etesañhi na ābhassarānaṃ viya chijjitvā chijjitvā pabhā gacchatīti. Catukkanaye tatiyassa pañcakanaye catukkassa parittamajjhimapaṇītassa jhānassa vasena parittasubhaappamāṇasubhasubhakiṇhā nāma hutvā nibbattanti. Iti sabbepi te **ekattakāyā** ceva catutthajjhānasaññāya **ekattasaññino** cāti veditabbā. **Vehapphalā**pi catutthaviññāṇaṭṭhitimeva bhajanti. **Asaññasattā** viññāṇābhāvā ettha saṅgahaṃ na gacchanti, sattāvāsesu gacchanti.

Suddhāvāsā vivaṭṭapakkhe ṭhitā, na sabbakālikā, kappasatasahassampi asaṅkhyeyyampi buddhasuññe loke na uppajjanti. Soḷasakappasahassabbhantare buddhesu uppannesuyeva uppajjanti. Dhammacakkapavattissa (saṃ. ni. 5.1081; mahāva. 13; paṭi. ma. 2.30) bhagavato khandhāvārasadisā honti. Tasmā neva viññāṇaṭṭhitiṃ, na ca sattāvāsaṃ bhajanti. Mahāsīvatthero pana ‘‘na kho pana so, sāriputta, āvāso sulabharūpo, yo mayā anāvutthapubbo iminā dīghena addhunā aññatra suddhāvāsehi devehīti iminā suttena (ma. ni. 1.160) suddhāvāsāpi catutthaviññāṇaṭṭhitiṃ catutthasattāvāsañca bhajantī’’ti vadati, taṃ appaṭibāhitattā suttassa anuññātaṃ (a. ni. aṭṭha. 3.7.44-45; paṭi. ma. aṭṭha. 1.1.21).

Sabbaso rūpasaññānaṃ samatikkamāti ettha **sabbaso**ti sabbākārena, sabbāsaṃ vā anavasesānanti attho. **Rūpasaññāna**nti saññāsīsena vuttarūpāvacarajjhānānañceva tadārammaṇānañca. Rūpāvacarajjhānampi hi rūpanti vuccati ‘‘rūpī rūpāni passatī’’tiādīsu (dha. sa. 248; paṭi. ma. 1.209), tassa ārammaṇampi ‘‘bahiddhā rūpāni passati suvaṇṇadubbaṇṇānī’’tiādīsu (dha. sa. 223). Tasmā idha ‘‘rūpe saññā rūpasaññā’’ti evaṃ saññāsīsena vuttarūpāvacarajjhānassetaṃ adhivacanaṃ. Rūpaṃ saññā assāti rūpasaññā, rūpamassa nāmanti vuttaṃ hoti. Evaṃ pathavīkasiṇādibhedassa tadārammaṇassa cetaṃ adhivacananti veditabbaṃ.

Samatikkamāti virāgā nirodhā ca. Kiṃ vuttaṃ hoti? Etāsaṃ kusalavipākakiriyavasena pañcadasannaṃ jhānasaṅkhātānaṃ rūpasaññānaṃ etesañca pathavīkasiṇādivasena aṭṭhannaṃ ārammaṇasaṅkhātānaṃ rūpasaññānaṃ sabbākārena anavasesānaṃ vā virāgā ca nirodhā ca virāgahetu ceva nirodhahetu ca ākāsānañcāyatanaṃ upasampajja viharati. Na hi sakkā sabbaso anatikkantarūpasaññena etaṃ upasampajja viharituntі. Tattha yasmā ārammaṇe avirattassa saññāsamatikkamo na hoti, samatikkantāsu ca saññāsu ārammaṇaṃ samatikkantameva hoti. Tasmā ārammaṇasamatikkamaṃ avatvā –

> ‘‘Tattha katamā rūpasaññā? Rūpāvacarasamāpattiṃ samāpannassa vā upapannassa vā diṭṭhadhammasukhavihārissa vā saññā sañjānanā sañjānitattaṃ, imā vuccanti rūpasaññāyo. Imā rūpasaññāyo atikkanto hoti vītikkanto samatikkanto, tena vuccati sabbaso rūpasaññānaṃ samatikkamā’’ti –

Evaṃ **vibhaṅge** (vibha. 602) saññānaṃyeva samatikkamo vutto. Yasmā pana ārammaṇasamatikkamena pattabbā etā samāpattiyo, na ekasmiṃyeva ārammaṇe paṭhamajjhānādīni viya, tasmā ayaṃ ārammaṇasamatikkamavasenāpi atthavaṇṇanā katāti veditabbā.

Paṭighasaññānaṃ atthaṅgamāti cakkhādīnaṃ vatthūnaṃ rūpādīnaṃ ārammaṇānañca paṭighātena uppannā saññā paṭighasaññā, rūpasaññādīnaṃ etaṃ adhivacanaṃ. Yathāha – ‘‘tattha katamā paṭighasaññā? Rūpasaññā saddasaññā gandhasaññā rasasaññā phoṭṭhabbasaññā, imā vuccanti paṭighasaññāyo’’ti (vibha. 603). Tāsaṃ kusalavipākānaṃ pañcannaṃ akusalavipākānaṃ pañcannanti sabbaso dasannaṃ paṭighasaññānaṃ atthaṅgamā pahānā asamuppādā, appavattiṃ katvāti vuttaṃ hoti.

Kāmañcetā paṭhamajjhānādīni samāpannassāpi na santi, na hi tasmiṃ samaye pañcadvāravasena cittaṃ pavattati, evaṃ santepi aññattha pahīnānaṃ sukhadukkhānaṃ catutthajjhāne viya sakkāyadiṭṭhādīnaṃ tatiyamagge viya ca imasmiṃyeva jhāne ussāhajananatthaṃ imassa jhānassa pasaṃsāvasena etāsaṃ ettha vacanaṃ veditabbaṃ. Atha vā – kiñcāpi tā rūpāvacaraṃ samāpannassa na santi, atha kho na pahīnattā na santi, na hi rūpavirāgāya rūpāvacarabhāvanā saṃvattati, rūpāyattā ca etāsaṃ pavatti, ayaṃ pana bhāvanā rūpavirāgāya saṃvattati. Tasmā tā ettha ‘‘pahīnā’’ti vattuṃ vaṭṭati. Na kevalañca vattuṃ, ekaṃseneva evaṃ dhāretumpi vaṭṭati. Tāsañhi ito pubbe appahīnattāyeva ‘‘paṭhamajjhānaṃ samāpannassa saddo kaṇṭako’’ti (a. ni. 10.72) vutto bhagavatā. Idha ca pahīnattāyeva arūpasamāpattīnaṃ āneñjatā santavimokkhatā ca vuttā – ‘‘āḷāro ca kālāmo arūpaṃ samāpanno pañcamattāni sakaṭasatāni nissāya nissāya atikkantāni neva addasa, na pana saddaṃ assosī’’ti (dī. ni. 2.192).

Nānattasaññānaṃ amanasikārāti nānatte gocare pavattānaṃ saññānaṃ, nānattānaṃ vā saññānaṃ. Yasmā hi etā –

> ‘‘Tattha katamā nānattasaññā? Asamāpannassa manodhātusamaṅgissa vā manoviññāṇadhātusamaṅgissa vā saññā sañjānanā sañjānitattaṃ, imā vuccanti nānattasaññāyo’’ti (vibha. 604) –

Evaṃ **vibhaṅge** vibhajitvā vuttāva idha adhippetā asamāpannassa manodhātumanoviññāṇadhātusaṅgahitā saññā rūpasaddādibhede nānatte nānāsabhāve gocare pavattanti.

Yasmā cetā aṭṭha kāmāvacarakusalasaññā dvādasa akusalasaññā ekādasa kāmāvacarakusalavipākasaññā dve akusalavipākasaññā ekādasa kāmāvacarakiriyasaññāti evaṃ catucattālīsampi saññā nānattā nānāsabhāvā aññamaññaṃ asadisā, tasmā ‘‘nānattasaññā’’ti vuttā. Tāsaṃ sabbaso nānattasaññānaṃ amanasikārā anāvajjanā asamannāhārā apaccavekkhaṇā. Yasmā tā nāvajjati na manasikaroti na paccavekkhati, tasmāti vuttaṃ hoti.

Yasmā cettha purimā rūpasaññā paṭighasaññā ca iminā jhānena nibbatte bhavepi na vijjanti, pageva tasmiṃ bhave imaṃ jhānaṃ upasampajja viharaṇakāle, tasmā tāsaṃ ‘‘samatikkamā atthaṅgamā’’ti dvedhāpi abhāvoyeva vutto. Nānattasaññāsu pana yasmā aṭṭha kāmāvacarakusalasaññā nava kiriyasaññā dasa akusalasaññāti, imā sattavīsati saññā iminā jhānena nibbatte bhave vijjanti, tasmā tāsaṃ ‘‘amanasikārā’’ti vuttanti veditabbaṃ. Tatrāpi hi imaṃ jhānaṃ upasampajja viharanto tāsaṃ amanasikārāyeva upasampajja viharati, tā pana manasikaronto asamāpanno hotīti. Saṅkhepato cettha ‘‘rūpasaññānaṃ samatikkamā’’ti iminā sabbarūpāvacaradhammānaṃ pahānaṃ vuttaṃ. ‘‘Paṭighasaññānaṃ atthaṅgamā nānattasaññānaṃ amanasikārā’’ti iminā sabbesaṃ kāmāvacaracittacetasikānañca pahānaṃ amanasikāro ca vuttoti veditabbo (paṭi. ma. aṭṭha. 2.1.213).

Iti bhagavā pannarasannaṃ rūpasaññānaṃ samatikkamena dasannaṃ paṭighasaññānaṃ atthaṅgamena catucattālīsāya nānattasaññānaṃ amanasikārenāti tīhi padehi ākāsānañcāyatanasamāpattiyā vaṇṇaṃ kathesi. Kiṃ kāraṇāti ce? Sotūnaṃ ussāhajananatthañceva palobhanatthañca. Sace hi keci apaṇḍitā vadeyyuṃ – ‘‘satthā ākāsānañcāyatanasamāpattiṃ nibbattethāti vadati, ko nu kho etāya nibbattitāya attho, ko ānisaṃso’’ti. ‘‘Te evaṃ vattuṃ mā labhantū’’ti imehi ākārehi samāpattiyā vaṇṇaṃ kathesi. Tañhi nesaṃ sutvā evaṃ bhavissati – ‘‘evaṃ santā kira ayaṃ samāpatti evaṃ paṇītā, nibbattessāma na’’nti, athassā nibbattanatthāya ussāhaṃ karissantīti.

Palobhanatthañcāpi tesaṃ etissā vaṇṇaṃ kathesi visakaṇṭakavāṇijoviya, visakaṇṭakavāṇijo nāma guḷavāṇijo vuccati. So kira guḷaphāṇitakhaṇḍasakkarādīni sakaṭena ādāya paccantagāmaṃ gantvā ‘‘visakaṇṭakaṃ gaṇhatha, visakaṇṭakaṃ gaṇhathā’’ti ugghosesi. Taṃ sutvā gāmikā ‘‘visaṃ nāma kakkhaḷaṃ, yo naṃ khādati, so marati, kaṇṭakopi vijjhitvā māreti, ubhopete kakkhaḷā, ko ettha ānisaṃso’’ti gehadvārāni thakesuṃ, dārake ca palāpesuṃ. Taṃ disvā vāṇijo ‘‘avohārakusalā ime gāmikā, handa ne upāyena gaṇhāpemī’’ti ‘‘atimadhuraṃ gaṇhatha, atisāduṃ gaṇhatha, guḷaṃ phāṇitaṃ sakkaraṃ samagghaṃ labbhati, kūṭamāsakakūṭakahāpaṇādīhipi labbhatī’’ti ugghosesi. Taṃ sutvā gāmikā haṭṭhapahaṭṭhā nikkhantā bahumpi mūlaṃ datvā gahesuṃ.

Tattha vāṇijassa ‘‘visakaṇṭakaṃ gaṇhathā’’ti ugghosanaṃ viya bhagavato ‘‘ākāsānañcāyatanasamāpattiṃ nibbattethā’’ti vacanaṃ. ‘‘Ubhopete kakkhaḷā, ko ettha ānisaṃso’’ti gāmikānaṃ cintanaṃ viya ‘‘bhagavā ‘ākāsānañcāyatanaṃ nibbattethā’ti āha, ko nu kho ettha ānisaṃso, nāssa guṇaṃ jānāmā’’ti sotūnaṃ cintanaṃ. Athassa vāṇijassa ‘‘atimadhuraṃ gaṇhathā’’tiādivacanaṃ viya bhagavato rūpasaññāsamatikkamanādikaṃ ānisaṃsappakāsanaṃ. Idañhi sutvā te bahumpi mūlaṃ datvā gāmikā viya guḷaṃ ‘‘iminā ānisaṃsena palobhitacittā mahantampi ussāhaṃ katvā imaṃ samāpattiṃ nibbattessantī’’ti ussāhajananatthaṃ palobhanatthañca kathesi.

Ākāsānañcāyatanūpagāti ettha nāssa antoti anantaṃ, ākāsaṃ anantaṃ ākāsānantaṃ, ākāsānantaṃ eva ākāsānañcaṃ, taṃ ākāsānañcaṃ adhiṭṭhānaṭṭhena āyatanamassa sasampayuttadhammassa jhānassa devānaṃ devāyatanamivāti ākāsānañcāyatanaṃ. Kasiṇugghāṭimākāsassetaṃ adhivacanaṃ. Tattha jhānaṃ nibbattetvā paṭisandhivasena ākāsānañcāyatanabhavaṃ upagatā ākāsānañcāyatanūpagā. Ito paresu visesamattameva vaṇṇayissāma (dha. sa. aṭṭha. 265, 1436-7).

Ākāsānañcāyatanaṃ samatikkammāti ettha tāva pubbe vuttanayena ākāsānañcaṃ āyatanamassa adhiṭṭhānaṭṭhenāti jhānampi ākāsānañcāyatanaṃ, vuttanayeneva ārammaṇampi. Evametaṃ jhānañca ārammaṇañcāti ubhayampi appavattikaraṇena ca amanasikaraṇena ca samatikkamitvāva yasmā idaṃ viññāṇañcāyatanaṃ upasampajja viharitabbaṃ, tasmā ubhayampetaṃ ekajjhaṃ katvā ‘‘ākāsānañcāyatanaṃ samatikkammā’’ti idaṃ vuttanti veditabbaṃ.

Viññāṇañcāyatanūpagāti ettha pana ‘‘ananta’’nti manasikātabbavasena nāssa antoti anantaṃ, anantameva ānañcaṃ, viññāṇaṃ ānañcaṃ ‘‘viññāṇānañca’’nti avatvā ‘‘viññāṇañca’’nti vuttaṃ. Ayañhettha ruḷhīsaddo. Tadeva viññāṇañcaṃ adhiṭṭhānaṭṭhena āyatananti viññāṇañcāyatanaṃ. Tattha jhānaṃ nibbattetvā viññāṇañcāyatanabhavaṃ upagatā viññāṇañcāyatanūpagā.

Viññāṇañcāyatanaṃ samatikkammāti etthapi pubbe vuttanayeneva viññāṇañcaṃ āyatanamassa adhiṭṭhānaṭṭhenāti jhānampi viññāṇañcāyatanaṃ, vuttanayeneva ca ārammaṇampi. Evametaṃ jhānañca ārammaṇañcāti ubhayampi appavattikaraṇena ca amanasikaraṇena ca samatikkamitvāva yasmā idaṃ ākiñcaññāyatanaṃ upasampajja viharitabbaṃ, tasmā ubhayampetaṃ ekajjhaṃ katvā ‘‘viññāṇañcāyatanaṃ samatikkammā’’ti idaṃ vuttanti veditabbaṃ.

Ākiñcaññāyatanūpagāti ettha pana nāssa kiñcananti akiñcanaṃ, antamaso bhaṅgamattampi assa avasiṭṭhaṃ natthīti vuttaṃ hoti. Akiñcanassa bhāvo ākiñcaññaṃ, ākāsānañcāyatanaviññāṇāpagamassetaṃ adhivacanaṃ. Taṃ ākiñcaññaṃ adhiṭṭhānaṭṭhena āyatananti ākiñcaññāyatanaṃ. Tattha jhānaṃ nibbattetvā ākiñcaññāyatanabhavaṃ upagatā ākiñcaññāyatanūpagā. **Ayaṃ sattamaviññāṇaṭṭhitī**ti imaṃ sattamaṃ paṭisandhiviññāṇassa ṭhānaṃ jānāti. Nevasaññānāsaññāyatanaṃ yatheva saññāya, evaṃ viññāṇassāpi sukhumattā neva viññāṇaṃ nāviññāṇaṃ, tasmā viññāṇaṭṭhitīsu na vuttaṃ.

Abhūtanti abhūtatthaṃ ‘‘rūpaṃ attā’’tiādivacanaṃ. Taṃ vipallāsabhāvato **atacchaṃ**. Diṭṭhinissayato **anatthasañhitaṃ**. Atha vā **abhūta**nti asantaṃ avijjamānaṃ. Acorasseva ‘‘idaṃ te corikāya ābhataṃ, na idaṃ tuyhaṃ ghare dhana’’ntiādivacanaṃ. **Ataccha**nti atathākāraṃ aññathā santaṃ. **Anatthasañhita**nti na idhalokatthaṃ vā paralokatthaṃ vā nissitaṃ. **Na taṃ tathāgato byākarotī**ti taṃ aniyyānikakathaṃ tathāgato na katheti. **Bhūtaṃ tacchaṃ anatthasañhita**nti rājakathāditiracchānakathaṃ. **Bhūtaṃ tacchaṃ atthasañhita**nti ariyasaccasannissitaṃ. **Tatra kālaññū tathāgato hotī**ti tasmiṃ tatiyabyākaraṇe tassa pañhassa byākaraṇatthāya tathāgato kālaññū hoti. Mahājanassa ādānakālaṃ gahaṇakālaṃ jānitvā sahetukaṃ sakāraṇaṃ katvā yuttapattakāleyeva byākarotīti attho.

Yuttapattakāle vadatīti **kālavādī**. Bhūtaṃ sabhāvaṃ vadatīti **bhūtavādī**. Paramatthaṃ nibbānaṃ vadatīti **atthavādī**. Maggaphaladhammaṃ vadatīti **dhammavādī**. Saṃvarādivinayaṃ vadatīti **vinayavādī**. Tattha diṭṭhanti aparimāṇāsu lokadhātūsu aparimāṇānaṃ sattānaṃ cakkhudvāresu āpāthaṃ āgacchantaṃ rūpārammaṇaṃ nāma atthi, taṃ sabbākārato jānāti passati. Evaṃ jānatā passatā ca tena taṃ iṭṭhāniṭṭhādivasena vā diṭṭhasutamutaviññātesu labbhamānakapadavasena vā ‘‘katamaṃ taṃ rūpaṃ rūpāyatanaṃ? Yaṃ rūpaṃ catunnaṃ mahābhūtānaṃ upādāya vaṇṇanibhā sanidassanaṃ sappaṭighaṃ nīlaṃ pītaka’’ntiādinā (dha. sa. 617-618) nayena anekehi nāmehi terasahi vārehi dvipaññāsāya nayehi vibhajjamānaṃ tathameva hoti vitathaṃ natthi. Esa nayo sotadvārādīsupi. Āpāthamāgacchantesu saddādīsu tesaṃ vividhaṃ dassetuṃ **‘‘diṭṭhaṃ suta’’**nti āha. Tattha **diṭṭha**nti rūpāyatanaṃ. **Suta**nti saddāyatanaṃ. **Muta**nti patvā gahetabbato gandhāyatanaṃ rasāyatanaṃ phoṭṭhabbāyatanaṃ. **Viññāta**nti sukhadukkhādidhammārammaṇaṃ. **Patta**nti pariyesitvā vā apariyesitvā vā pattaṃ. **Pariyesita**nti pattaṃ vā apattaṃ vā pariyesitaṃ. **Anuvicaritaṃ manasā**ti cittena anusañcaritaṃ.

Tathāgatena abhisambuddhanti iminā etaṃ dasseti – yañhi aparimāṇāsu lokadhātūsu imassa sadevakassa lokassa nīlaṃ pītakantiādi rūpārammaṇaṃ cakkhudvāre āpāthaṃ āgacchati, ‘‘ayaṃ satto imasmiṃ khaṇe imaṃ nāma rūpārammaṇaṃ disvā sumano vā dummano vā majjhatto vā jāto’’ti sabbaṃ taṃ tathāgatassa evaṃ abhisambuddhaṃ. Tathā yaṃ aparimāṇāsu lokadhātūsu imassa sadevakassa lokassa bherisaddo mudiṅgasaddotiādi saddārammaṇaṃ sotadvāre āpāthaṃ āgacchati, mūlagandho tacagandhotiādi gandhārammaṇaṃ ghānadvāre āpāthaṃ āgacchati, mūlaraso khandharasotiādi rasārammaṇaṃ jivhādvāre āpāthaṃ āgacchati, kakkhaḷaṃ mudukantiādi pathavīdhātutejodhātuvāyodhātubhedaṃ phoṭṭhabbārammaṇaṃ kāyadvāre āpāthaṃ āgacchati, ‘‘ayaṃ satto imasmiṃ khaṇe imaṃ nāma phoṭṭhabbārammaṇaṃ phusitvā sumano vā dummano vā majjhatto vā jāto’’ti sabbaṃ taṃ tathāgatassa evaṃ abhisambuddhaṃ. Tathā yaṃ aparimāṇāsu lokadhātūsu imassa sadevakassa lokassa sukhadukkhādibhedaṃ dhammārammaṇaṃ manodvārassa āpāthaṃ āgacchati, ‘‘ayaṃ satto imasmiṃ khaṇe imaṃ nāma dhammārammaṇaṃ vijānitvā sumano vā dummano vā majjhatto vā jāto’’ti sabbaṃ taṃ tathāgatassa evaṃ abhisambuddhaṃ.

Yañhi, cunda, imesaṃ sattānaṃ diṭṭhaṃ sutaṃ mutaṃ viññātaṃ, tattha tathāgatena adiṭṭhaṃ vā asutaṃ vā amutaṃ vā aviññātaṃ vā natthi, imassa pana mahājanassa pariyesitvā apattampi atthi, apariyesitvā apattampi atthi, pariyesitvā pattampi atthi, apariyesitvā pattampi atthi, sabbampi tathāgatassa asampattaṃ nāma natthi ñāṇena asacchikataṃ. **Tasmā tathāgatoti vuccatī**ti yaṃ tathā lokena gataṃ, tassa tatheva gatattā tathāgatoti vuccatīti. Pāḷiyaṃ pana ‘‘abhisambuddha’’nti vuttaṃ, taṃ gatasaddena ekatthaṃ. Iminā nayena sabbavāresu tathāgatoti nigamassa attho veditabbo (dī. ni. aṭṭha. 3.188; a. ni. aṭṭha. 2.4.23).

‘‘Yañca, cunda, rattiṃ tathāgato anuttaraṃ sammāsambodhiṃ abhisambujjhati, yañca rattiṃ anupādisesāya nibbānadhātuyā parinibbāyati, yaṃ etasmiṃ antare bhāsati lapati niddisati, sabbaṃ taṃ tatheva hoti, no aññathā, tasmā tathāgatoti vuccatī’’ti –

Ettha yaṃ rattiṃ bhagavā bodhimaṇḍe apparājitapallaṅke nisinno tiṇṇaṃ mārānaṃ matthakaṃ madditvā anuttarasammāsambodhiṃ abhisambuddho, yañca rattiṃ yamakasālānamantare anupādisesāya nibbānadhātuyā parinibbāyi, etthantare pañcacattālīsavassaparimāṇe kāle paṭhamabodhiyāpi majjhimabodhiyāpi pacchimabodhiyāpi yaṃ bhagavatā bhāsitaṃ suttaṃ geyyaṃ…pe… vedallaṃ, taṃ sabbaṃ atthato ca byañjanato ca anupavajjaṃ anūnamanadhikaṃ sabbākāraparipuṇṇaṃ rāgamadanimmadanaṃ dosamohamadanimmadanaṃ natthi, tattha vāḷaggamattampi avakkhalitaṃ, sabbaṃ taṃ ekamuddikāya lañchitaṃ viya, ekanāḷiyā mitaṃ viya, ekatulāya tulitaṃ viya ca tathameva hoti vitathaṃ natthi. Tenāha – ‘‘yañca, cunda, rattiṃ tathāgato…pe… sabbaṃ taṃ tathameva hoti, no aññathā tasmā tathāgatoti vuccatī’’ti. Gadaattho hi ettha gatasaddo.

Api ca – āgadanaṃ āgado, vacananti attho. Tatho aviparīto āgado assāti da-kārassa ta-kāraṃ katvā gatoti evametasmiṃ atthe padasiddhi veditabbā.

‘‘Yathāvādī, cunda…pe… vuccatī’’ti ettha bhagavato vācāya kāyo anulometi kāyassapi vācā, tasmā bhagavā yathāvādī tathākārī, yathākārī tathāvādī ca hoti, evaṃbhūtassa cassa yathā vācā, kāyopi tathā gato pavattoti attho. Yathā ca kāyo, vācāpi tathā gatā pavattāti tathāgatoti evamettha padasiddhi veditabbā.

Abhibhū anabhibhūtoti upari bhavaggaṃ heṭṭhā avīcipariyantaṃ aparimāṇāsu lokadhātūsu sabbasatte abhibhavati sīlenapi samādhināpi paññāyapi vimuttiyāpi na tassa tulā vā pamāṇaṃ vā atthi. Atulo appameyyo anuttaro rājarājā devadevo sakkānaṃ atisakko brahmānaṃ atibrahmā. **Aññadatthū**ti ekaṃsatthe nipāto. Dakkhatīti **daso**. Vasaṃ vattetīti vasavattī.

Tatrāyaṃ padasiddhi veditabbā – agado viya agado, ko panesa? Desanāvilāso ceva puññussayo ca. Tena hesa mahānubhāvo bhisakko dibbāgadena sappe viya sabbaparappavādino sadevakañca lokaṃ abhibhavati. Iti sabbalokābhibhavane tatho aviparīto desanāvilāsamayo ceva puññussayo ca agado assāti da-kārassa ta-kāraṃ katvā tathāgatoti veditabbo (dī. ni. aṭṭha. 1.7).

Idhatthaññeva jānāti kammābhisaṅkhāravasenāti apuññābhisaṅkhāravasena idhatthaññeva jānāti. **Kāyassa bhedā paraṃ maraṇā**ti upādinnakhandhabhedā maraṇato paraṃ. **Apāya**ntiādīsu vuḍḍhisaṅkhātasukhasātato ayā apetattā apāyo. Dukkhassa gati paṭisaraṇanti **duggati**. Dukkarakārino ettha vinipatantīti **vinipāto**. Niratiaṭṭhena nirassādaṭṭhena **nirayo**. Taṃ **apāyaṃ…pe… nirayaṃ.**

Upapajjissatīti paṭisandhivasena uppajjissati. **Tiracchānayoni**nti tiriyaṃ añcantīti tiracchānā, tesaṃ yoni tiracchānayoni, taṃ tiracchānayoniṃ. **Pettivisaya**nti paccabhāvaṃ pattānaṃ visayoti pettivisayo, taṃ pettivisayaṃ. Manaso ussannatāya manussā, tesu **manussesu**. Ito paraṃ **kammābhisaṅkhāravasenā**ti ettha puññābhisaṅkhāravasena attho gahetabbo.

Āsavānaṃ khayāti āsavānaṃ vināsena. **Anāsavaṃ cetovimutti**nti āsavavirahitaṃ arahattaphalasamādhiṃ. **Paññāvimutti**nti arahattaphalapaññaṃ. Arahattaphalasamādhi rāgavirāgā cetovimutti, arahattaphalapaññā avijjāvirāgā paññāvimuttīti veditabbā. Taṇhācaritena vā appanājhānabalena kilese vikkhambhetvā adhigataṃ arahattaphalaṃ rāgavirāgā cetovimutti, diṭṭhicaritena upacārajjhānamattaṃ nibbattetvā vipassitvā adhigataṃ arahattaphalaṃ avijjāvirāgā paññāvimutti. Anāgāmiphalaṃ vā kāmarāgaṃ sandhāya rāgavirāgā cetovimutti, arahattaphalaṃ sabbappakārato avijjāvirāgā paññāvimutti.

Ākiñcaññāyatanaṃ dhimuttanti vimokkhenāti kenaṭṭhena vimokkho veditabboti? Adhimuccanaṭṭhena. Ko ayaṃ adhimuccanaṭṭho nāma? Paccanīkadhammehi ca suṭṭhu vimuccanaṭṭho, ārammaṇe ca abhirativasena suṭṭhu vimuccanaṭṭho, pitu aṅke vissaṭṭhaaṅgapaccaṅgassa dārakassa sayanaṃ viya aniggahitabhāvena nirāsaṅkatāya ārammaṇe pavattīti vuttaṃ hoti. Evarūpena vimokkhena **dhimutta**nti. Viññāṇañcāyatanaṃ muñcitvā ākiñcaññāyatane nirāsaṅkavasena dhimuttaṃ allīnaṃ. **Tatrādhimutta**nti tasmiṃ samādhimhi allīnaṃ. **Tadadhimutta**nti tasmiṃ jhāne adhimuttaṃ. **Tadādhipateyya**nti taṃ jhānaṃ jeṭṭhakaṃ. **Rūpādhimutto**tiādīni pañca kāmaguṇagarukavasena vuttāni. **Kulādhimutto**tiādīni tīṇi khattiyādikulagarukavasena vuttāni. **Lābhādhimutto**tiādīni aṭṭha lokadhammavasena vuttāni. **Dhīvarādhimutto**tiādīni cattāri paccayavasena vuttāni. **Suttantādhimutto**tiādīni piṭakattayavasena vuttāni. **Āraññakaṅgādhimutto**tiādīni dhutaṅgasamādānavasena vuttāni. **Paṭhamajjhānādhimutto**tiādīni paṭilābhavasena vuttāni.

Kammaparāyaṇanti abhisaṅkhāravasena. **Vipākaparāyaṇa**nti pavattivasena. **Kammagaruka**nti cetanāgarukaṃ. **Paṭisandhigaruka**nti upapattigarukaṃ.

84. **Ākiñcaññāsambhavaṃ ñatvā**ti ākiñcaññāyatanasamāpattito vuṭṭhahitvā ākiñcaññāyatanajanakakammābhisaṅkhāraṃ ñatvā ‘‘kinti palibodho aya’’nti. **Nandisaṃyojanaṃ itī**ti yā catutthaarūparāgasaṅkhātā nandī tañca saṃyojanaṃ ñatvā. **Tato tattha vipassatī**ti atha tattha ākiñcaññāyatanasamāpattito vuṭṭhahitvā taṃ samāpattiṃ aniccādivasena vipassati. **Etaṃ ñāṇaṃ tathaṃ tassā**ti etaṃ tassa puggalassa evaṃ vipassato anukkamena uppannaṃ arahattañāṇaṃ aviparītaṃ. **Vusīmato**ti vusitavantassa. Sesaṃ sabbattha pākaṭameva.

Evaṃ bhagavā idampi suttaṃ arahattanikūṭeneva desesi, desanāpariyosāne ca pubbasadiso eva dhammābhisamayo ahosīti.

Saddhammappajjotikāya cūḷaniddesa-aṭṭhakathāya

Posālamāṇavasuttaniddesavaṇṇanā niṭṭhitā.

15. Mogharājamāṇavasuttaniddesavaṇṇanā

85. Pannarasame mogharājasutte – **dvāha**nti dve vāre ahaṃ. So hi pubbe ajitasuttassa (su. ni. 1038 ādayo) ca tissametteyyasuttassa (su. ni. 1046 ādayo) ca avasāne dvikkhattuṃ bhagavantaṃ pucchi, bhagavā panassa indriyaparipākaṃ āgamayamāno na byākāsi. Tenāha – ‘‘dvāhaṃ sakkaṃ apucchissa’’nti. **Yāvatatiyañca devīsi, byākarotīti me suta**nti yāvatatiyañca sahadhammikaṃ puṭṭho visuddhidevabhūto isi bhagavā sammāsambuddho byākarotīti evaṃ me sutaṃ. Godhāvarītīreyeva kira so evamassosi. Tenāha – ‘‘byākarotīti me suta’’nti. Imissā gāthāya niddese yaṃ vattabbaṃ siyā, taṃ heṭṭhā vuttanayaṃ eva.

86. **Ayaṃ loko**ti manussaloko. **Paro loko**ti taṃ ṭhapetvā avaseso. **Sadevako**ti brahmalokaṃ ṭhapetvā avaseso upapattidevasammutidevayutto. ‘‘Brahmaloko sadevako’’ti etaṃ vā ‘‘sadevako loko’’tiādinayanidassanamattaṃ. Tena sabbopi tathāvuttappakāraloko veditabbo.

87. **Evaṃ abhikkantadassāvi**nti evaṃ aggadassāviṃ, sadevakassa lokassa ajjhāsayādhimuttigatiparāyaṇādīni passituṃ samatthanti dasseti.

88. **Suññato lokaṃ avekkhassū**ti avasiyapavattasallakkhaṇavasena vā tucchasaṅkhārasamanupassanāvasena vāti dvīhākārehi suññato lokaṃ passa. **Attānudiṭṭhiṃ ūhaccā**ti sakkāyadiṭṭhiṃ uddharitvā.

Lujjatīti bhijjati. Cakkhatīti **cakkhu**. Tadetaṃ sasambhāracakkhuno setamaṇḍalaparikkhittassa kaṇhamaṇḍalassa majjhe abhimukhe ṭhitānaṃ sarīrasaṇṭhānuppattidesabhūte diṭṭhamaṇḍale cakkhuviññāṇādīnaṃ yathārahaṃ vatthudvārabhāvaṃ sādhayamānaṃ tiṭṭhati. Rūpayantīti **rūpā,** vaṇṇavikāramāpajjantā hadayaṅgatabhāvaṃ pakāsentīti attho. Cakkhuto pavattaṃ viññāṇaṃ, cakkhussa vā cakkhusannissitaṃ vā viññāṇaṃ **cakkhuviññāṇaṃ**. Cakkhuto pavatto samphasso **cakkhusamphasso. Cakkhusamphassapaccayā**ti cakkhuviññāṇasampayuttaphassapaccayā. **Vedayita**nti vindanaṃ, vedanāti attho. Tadeva sukhayatīti **sukhaṃ,** yassa uppajjati, taṃ sukhitaṃ karotīti attho. Suṭṭhu vā khādati, khanati ca kāyacittābādhanti **sukhaṃ**. Dukkhayatīti **dukkhaṃ**. Yassa uppajjati, taṃ dukkhitaṃ karotīti attho. Na dukkhaṃ na sukhanti **adukkhamasukhaṃ. Ma-**kāro sandhipadavasena vutto. So pana cakkhusamphasse attanā sampayuttāya vedanāya sahajātaaññamaññanissayavipākaāhārasampayuttaatthiavigatavasena aṭṭhadhā paccayo hoti, sampaṭicchanasampayuttāya anantarasamanantarūpanissayanatthivigatavasena pañcadhā, santīraṇādisampayuttānaṃ upanissayavaseneva paccayo hoti.

Suṇātīti **sotaṃ,** taṃ sasambhārasotabilassa anto tanutambalomācite aṅgulivedhakasaṇṭhāne padese sotaviññāṇādīnaṃ yathārahaṃ vatthudvārabhāvaṃ sādhayamānaṃ tiṭṭhati. Saddīyantīti **saddā,** udāharīyantīti attho. Ghāyatīti **ghānaṃ,** taṃ sasambhāraghānabilassa anto ajapadasaṇṭhāne padese ghānaviññāṇādīnaṃ yathārahaṃ vatthudvārabhāvaṃ sādhayamānaṃ tiṭṭhati. Gandhiyantīti **gandhā,** attano vatthuṃ sūciyantīti attho. Jīvitaṃ avhāyatīti **jivhā,** sāyanaṭṭhena vā **jivhā**. Sā sasambhārajivhāya atiaggamūlapassāni vajjetvā uparimatalamajjhe bhinnauppaladalaggasaṇṭhāne padese jivhāviññāṇādīnaṃ yathārahaṃ vatthudvārabhāvaṃ sādhayamānā tiṭṭhati. Rasanti te sattāti **rasā,** assādentīti attho.

Kucchitānaṃ āsavadhammānaṃ āyoti **kāyo**. Āyoti uppattideso. So yāvatā imasmiṃ kāye upādinnapavatti nāma atthi, tattha yebhuyyena kāyappasādo kāyaviññāṇādīnaṃ yathārahaṃ vatthudvārabhāvaṃ sādhayamāno tiṭṭhati. Phusiyantīti **phoṭṭhabbā**. Manatīti **mano,** vijānātīti attho. Attano lakkhaṇaṃ dhārentīti **dhammā. Mano**ti sahāvajjanabhavaṅgaṃ. **Dhammā**ti nibbānaṃ muñcitvā avasesā dhammārammaṇadhammā. **Manoviññāṇa**nti javanamanoviññāṇaṃ. **Manosamphasso**ti taṃsampayutto phasso, so sampayuttāya vedanāya vipākapaccayavajjehi sesehi sattahi paccayehi paccayo hoti. Anantarāya teheva sesānaṃ upanissayeneva paccayo hoti.

Avasiyapavattasallakkhaṇavasena vāti avaso hutvā pavattasaṅkhāre passanavasena olokanavasenāti attho. **Rūpe vaso na labbhatī**ti rūpasmiṃ vasavattibhāvo issarabhāvo na labbhati. **Vedanā**dīsupi eseva nayo.

Nāyaṃ, bhikkhave, kāyo tumhākanti attani sati attaniyaṃ nāma hoti, attāyeva ca natthi. Tasmā ‘‘nāyaṃ, bhikkhave, kāyo tumhāka’’nti āha. **Nāpi aññesa**nti añño nāma paresaṃ attā. Tasmiṃ sati aññesaṃ nāma siyā, sopi natthi. Tasmā ‘‘nāpi aññesa’’nti āha. **Purāṇamidaṃ, bhikkhave, kamma**nti nayidaṃ purāṇakammameva, purāṇakammanibbatto panesa kāyo. Tasmā paccayavohārena evaṃ vutto. **Abhisaṅkhata**ntiādi kammavohārasseva vasena purimaliṅgasabhāvatāya vuttaṃ. Ayaṃ panettha attho –

abhisaṅkhatanti paccayehi katoti daṭṭhabbo. **Abhisañcetayita**nti cetanāvatthuko, cetanāmūlakoti daṭṭhabbo. **Vedaniya**nti vedanāya vatthūti daṭṭhabbo.

Rūpe sāro na labbhatīti rūpasmiṃ niccādisāro na labbhati. **Vedanā**dīsupi eseva nayo. **Rūpaṃ assāraṃ nissāra**nti rūpaṃ assāraṃ sāravirahitañca. **Sārāpagata**nti sārato apagataṃ. **Niccasārasārena vā**ti bhaṅgaṃ atikkamitvā pavattamānena niccasārena vā. Kassaci niccasārassa abhāvato niccasārena sāro natthi. **Sukhasārasārena vā**ti ṭhitisukhaṃ atikkamitvā pavattamānassa kassaci sukhasārassa abhāvato sukhasārasārena vā. **Attasārasārena vā**ti attattaniyasārasārena vā. **Niccena vā**ti bhaṅgaṃ atikkamitvā pavattamānassa kassaci niccassa abhāvato niccena vā. **Dhuvena vā**ti vijjamānakālepi paccayāyattavuttitāya thirassa kassaci abhāvato dhuvena vā. **Sassatena vā**ti abbocchinnassa sabbakāle vijjamānassa kassaci abhāvato sassatena vā. **Avipariṇāmadhammena vā**ti jarābhaṅgavasena avipariṇāmapakatikassa kassaci abhāvato avipariṇāmadhammena vā.

Cakkhu suññaṃ attena vā attaniyena vāti ‘‘kārako vedako sayaṃvasī’’ti evaṃ parikappikena attanā vā attābhāvatoyeva attano santakena parikkhārena ca suññaṃ. Sabbaṃ cakkhādilokiyadhammajātaṃ yasmā attā ca ettha natthi, attaniyañca ettha natthi, tasmā ‘‘suñña’’nti vuccatīti attho. Lokuttarāpi dhammā attattaniyehi suññāyeva, suññātītadhammā natthīti vuttaṃ hoti. Tasmiṃ dhamme attattaniyasārassa natthibhāvo vutto hoti. Loke ca ‘‘suññaṃ gharaṃ suñño ghaṭo’’ti vutto gharassa ghaṭassa ca natthibhāvo na hoti, tasmiṃ ghaṭe ca aññassa natthibhāvo vutto hoti. Bhagavatā ca iti yampi koci tattha na hoti, tena taṃ suññaṃ. Yaṃ pana tattha avasiṭṭhaṃ hoti, taṃ santaṃ idamatthīti pajānātīti ayamevattho vutto. Tathā **ñāyaganthe saddaganthe** ca ayamevattho. Iti imasmiṃ sutte anattalakkhaṇameva kathitaṃ. **Anissariyato**ti attano issariye avasavattanato. **Akāmakāriyato**ti attano akāmaṃ arucikaraṇavasena. **Apāpuṇiyato**ti ṭhātuṃ patiṭṭhābhāvato. **Avasavattanato**ti attano vase avattanato. **Parato**ti aniccato paccayāyattavuttito. **Vivittato**ti nissarato.

Suddhanti kevalaṃ issarakālapakatīhi vinā kevalaṃ paccayāyattapavattivasena pavattamānaṃ suddhaṃ nāma. Attaniyavirahito suddhadhammapuñjoti ca. **Suddhaṃ dhammasamuppādaṃ, suddhaṃ saṅkhārasantati**nti suddhaṃ passantassa jānantassa saṅkhārānaṃ santatiṃ abbocchinnasaṅkhārasantatiṃ. Tatheva suddhaṃ passantassa saṅkhārādīni, ekaṭṭhāni ādarena dvattikkhattuṃ vuttāni. Evaṃ passantassa maraṇamukhe bhayaṃ na hoti. **Gāmaṇī**ti ālapanaṃ. **Tiṇakaṭṭhasamaṃ loka**nti imaṃ upādinnakkhandhasaṅkhātaṃ lokaṃ. Yadā tiṇakaṭṭhasamaṃ paññāya passati. Yathā arañññe tiṇakaṭṭhādīsu gaṇhantesu attānaṃ vā attaniyaṃ vā gaṇhātīti na hoti, tesu vā tiṇakaṭṭhādīsu sayameva nassantesupi vinassantesupi attā nassati, attaniyo nassatīti na hoti. Evaṃ imasmiṃ kāyepi nassante vā vinassante vā attā vā attaniyaṃ vā bhijjatīti apassanto paññāya tiṇakaṭṭhasamaṃ passatīti vuccati. **Nāññaṃ patthayate kiñci, aññatrappaṭisandhiyā**ti paṭisandhivirahitaṃ nibbānaṃ ṭhapetvā aññaṃ bhavaṃ vā attabhāvaṃ vā na pattheti.

Rūpaṃ samannesatīti rūpassa sāraṃ pariyesati. **Ahanti vā**ti diṭṭhivasena. **Mamanti vā**ti taṇhāvasena. **Asmīti vā**ti mānavasena. **Tampi tassa na hotī**ti taṃ tividhampi tassa puggalassa na hoti.

Idhāti desāpadese nipāto, svāyaṃ katthaci lokaṃ upādāya vuccati. Yathāha – ‘‘idha tathāgato loke uppajjatī’’ti (saṃ. ni. 3.78; a. ni. 4.33). Katthaci sāsanaṃ. Yathāha – ‘‘idheva, bhikkhave, samaṇo, idha dutiyo samaṇo’’ti (ma. ni. 1.139; dī. ni. 2.214). Katthaci okāsaṃ. Yathāha –

‘‘Idheva tiṭṭhamānassa, devabhūtassa me sato;
Punarāyu ca me laddho, evaṃ jānāhi mārisā’’ti. (dī. ni. 2.369);

Katthaci padapūraṇamattameva. Yathāha – ‘‘idhāhaṃ, bhikkhave, bhuttāvī assaṃ pavārito’’ti (ma. ni. 1.30). Idha pana lokaṃ upādāya vuttoti veditabbo. **Assutavā puthujjano**ti ettha pana āgamādhigamābhāvā ñeyyo ‘‘assutavā’’iti. Yassa hi khandhadhātuāyatanapaccayākārasatipaṭṭhānādīsu uggahaparipucchāvinicchayarahitattā diṭṭhipaṭisedhako neva āgamo, paṭipattiyā adhigantabbassa anadhigatattā neva adhigamo atthi, so āgamādhigamābhāvā ñeyyo ‘‘assutavā’’ iti. Svāyaṃ –

> Puthūnaṃ jananādīhi, kāraṇehi puthujjano;
> Puthujjanantogadhattā, puthuvāyaṃ jano iti. (dī. ni. aṭṭha. 1.7; ma. ni. aṭṭha. 1.2; a. ni. aṭṭha. 1.1.51; paṭi. ma. aṭṭha. 2.1.130);

So hi puthūnaṃ nānappakārānaṃ kilesādīnaṃ jananādīhipi kāraṇehi **puthujjano**. Yathāha – puthu kilese janentīti puthujjanā, puthu avihatasakkāyadiṭṭhikāti puthujjanā, puthu satthārānaṃ mukhullokikāti puthujjanā, puthu sabbagatīhi avuṭṭhitāti puthujjanā, puthu nānābhisaṅkhāre abhisaṅkharontīti puthujjanā, puthu nānāoghehi vuyhantīti puthujjanā, puthu nānāsantāpehi santappentīti puthujjanā, puthu nānāpariḷāhehi pariḍayhantīti puthujjanā, puthu pañcasu kāmaguṇesu rattā giddhā gadhitā muñchitā ajjhosannā laggā laggitā palibuddhāti puthujjanā, puthu pañcahi nīvaraṇehi āvuṭā nivuṭā ovuṭā pihitā paṭicchannā paṭikujjitāti puthujjanā (mahāni. 51, 94), puthūnaṃ vā gaṇanapathamatītānaṃ ariyadhammaparammukhānaṃ nīcadhammasamācārānaṃ janānaṃ antogadhattāpi puthujjanā, puthuva ayaṃ visuṃyeva saṅkhyaṃ gato, visaṃsaṭṭho sīlasutādiguṇayuttehi ariyehi janotipi puthujjano. Evametehi ‘‘assutavā puthujjano’’ti dvīhi padehi ye te –

> ‘‘Duve puthujjanā vuttā, buddhenādiccabandhunā;
> Andho puthujjano eko, kalyāṇeko puthujjano’’ti. (dī. ni. aṭṭha. 1.7; ma. ni. aṭṭha. 1.2; saṃ. ni. aṭṭha. 2.2.61; a. ni. aṭṭha. 1.1.51; paṭi. ma. aṭṭha. 2.1.130; dha. sa. aṭṭha. 1007) –

Dve puthujjanā vuttā, tesu andhaputhujjano vutto hotīti veditabbo.

Ariyānaṃ adassāvītiādīsu **ariyā**ti ārakattā kilesehi, anaye na iriyanato, aye iriyanato, sadevakena ca lokena araṇīyato buddhā ca paccekabuddhā ca buddhasāvakā ca vuccanti, buddhā eva vā idha ariyā. Yathāha – ‘‘sadevake, bhikkhave, loke…pe… tathāgato ariyoti vuccatī’’ti (saṃ. ni. 5.1098).

Sappurisāti ettha pana paccekabuddhā tathāgatasāvakā ca ‘‘sappurisā’’ti veditabbā. Te hi lokuttaraguṇayogena sobhanā purisāti sappurisā. Sabbeva vā ete dvidhāpi vuttā. Buddhāpi hi ariyā ca sappurisā ca paccekabuddhāpi buddhasāvakāpi. Yathāha –

> ‘‘Yo ve kataññū katavedi dhīro, kalyāṇamitto daḷhabhatti ca hoti;
> Dukhitassa sakkacca karoti kiccaṃ, tathāvidhaṃ sappurisaṃ vadantī’’ti. (ma. ni. aṭṭha. 1.2; paṭi. ma. aṭṭha. 2.1.130; dha. sa. aṭṭha. 1007);

‘‘Kalyāṇamitto daḷhabhatti ca hotī’’ti ettāvatā hi buddhasāvako vutto. Kataññutādīhi paccekabuddhā buddhāti, yo imesaṃ ariyānaṃ adassanasīlo, na ca dassane sādhukārī, so **ariyānaṃ adassāvī**ti veditabbo. So cakkhunā adassāvī, ñāṇena adassāvīti duvidho, tesu ñāṇena adassāvī idha adhippeto. Maṃsacakkhunā hi dibbacakkhunā vā ariyā diṭṭhāpi adiṭṭhāva honti tesaṃ cakkhunā vaṇṇamattagahaṇato, na ariyabhāvagocarato. Soṇasiṅgālādayopi cakkhunā ariye passanti, na ca te ariyānaṃ dassāvino.

Tatridaṃ vatthu – cittalapabbatavāsino kira khīṇāsavattherassa upaṭṭhāko vuḍḍhapabbajito ekadivasaṃ therena saddhiṃ piṇḍāya caritvā therassa pattacīvaraṃ gahetvā piṭṭhito āgacchanto theraṃ pucchi – ‘‘ariyā nāma, bhante, kīdisā’’ti? Thero āha – ‘‘idhekacco mahallako ariyānaṃ pattacīvaraṃ gahetvā vattapaṭipattiṃ katvā saha carantopi neva ariye jānāti, evaṃ dujjānā, āvuso, ariyā’’ti. Evaṃ vuttepi so neva aññāsi. Tasmā cakkhunā dassanaṃ na dassanaṃ, ñāṇena dassanameva dassanaṃ. Yathāha – ‘‘alaṃ te, vakkali, kiṃ te iminā pūtikāyena diṭṭhena, yo kho, vakkali, dhammaṃ passati, so maṃ passatī’’ti (saṃ. ni. 3.87). Tasmā cakkhunā passantopi ñāṇena ariyehi diṭṭhaṃ aniccādilakkhaṇaṃ apassanto, ariyānaṃ adhigatañca dhammaṃ anadhigacchanto, ariyakaradhammānaṃ ariyabhāvassa ca adiṭṭhattā ‘‘ariyānaṃ adassāvī’’ti veditabbo.

Ariyadhammassa akovidoti satipaṭṭhānādibhede ariyadhamme akusalo. **Ariyadhamme avinīto**ti ettha pana –

Duvidho vinayo nāma, ekamekettha pañcadhā;
Abhāvato tassa ayaṃ, ‘‘avinīto’’ti vuccati. (ma. ni. aṭṭha. 1.2; su. ni. aṭṭha. 1.uragasuttavaṇṇanā; paṭi. ma. aṭṭha. 2.1.130; dha. sa. aṭṭha. 1007);

Ayañhi saṃvaravinayo pahānavinayoti duvidho vinayo. Ettha ca duvidhepi vinaye ekamekopi vinayo pañcadhā bhijjati. **Saṃvaravinayo**pi hi sīlasaṃvaro satisaṃvaro ñāṇasaṃvaro khantisaṃvaro vīriyasaṃvaroti pañcavidho. **Pahānavinayo**pi tadaṅgappahānaṃ vikkhambhanappahānaṃ samucchedappahānaṃ paṭippassaddhippahānaṃ nissaraṇappahānanti pañcavidho.

Tattha ‘‘iminā pātimokkhasaṃvarena upeto hoti samupeto’’ti (vibha. 511) ayaṃ **sīlasaṃvaro**. ‘‘Rakkhati cakkhundriyaṃ, cakkhundriye saṃvaraṃ āpajjatī’’ti (ma. ni. 1.295; saṃ. ni. 4.239; a. ni. 3.16) ayaṃ **satisaṃvaro**.

‘‘Yāni sotāni lokasmiṃ, (ajitāti bhagavā,)
Sati tesaṃ nivāraṇaṃ;
Sotānaṃ saṃvaraṃ brūmi, paññāyete pidhiyyare’’ti. (su. ni. 1041; cūḷani. ajitamāṇavapucchāniddesa 4; netti. 11, 45; dha. sa. aṭṭha. 1007) –

Ayaṃ **ñāṇasaṃvaro**. ‘‘Khamo hoti sītassa uṇhassā’’ti (ma. ni. 1.24; a. ni. 4.114; 6.58) ayaṃ **khantisaṃvaro**. ‘‘Uppannaṃ kāmavitakkaṃ nādhivāsetī’’ti (ma. ni. 1.26; a. ni. 4.114; 6.58) ayaṃ **vīriyasaṃvaro**. Sabbopi cāyaṃ saṃvaro yathāsakaṃ saṃvaritabbānaṃ vinetabbānañca kāyaduccaritādīnaṃ saṃvaraṇato ‘‘saṃvaro’’, vinayanato ‘‘vinayo’’ti vuccati. Evaṃ tāva saṃvaravinayo pañcadhā bhijjatīti veditabbo.

Tathā yaṃ nāmarūpaparicchedādīsu vipassanāñāṇesu paṭipakkhabhāvato dīpālokeneva tamassa, tena tena vipassanāñāṇena tassa tassa anatthassa pahānaṃ. Seyyathidaṃ – nāmarūpavavatthānena sakkāyadiṭṭhiyā, paccayapariggahena ahetuvisamahetudiṭṭhīnaṃ, tasseva aparabhāgena kaṅkhāvitaraṇena kathaṃkathībhāvassa, kalāpasammasanena ‘‘ahaṃ mamā’’ti gāhassa, maggāmaggavavatthānena amagge maggasaññāya, udayadassanena ucchedadiṭṭhiyā, vayadassanena sassatadiṭṭhiyā, bhayadassanena sabhaye abhayasaññāya, ādīnavadassanena assādasaññāya, nibbidānupassanāya abhiratisaññāya, muñcitukamyatāñāṇena amuñcitukāmatāya, upekkhāñāṇena anupekkhāya, anulomena dhammaṭṭhitiyaṃ nibbāne ca paṭilomabhāvassa, gotrabhunā saṅkhāranimittaggāhassa pahānaṃ. Etaṃ **tadaṅgappahānaṃ** nāma.

Yaṃ pana upacārappanābhedena samādhinā pavattibhāvanivāraṇato ghaṭappahāreneva udakapiṭṭhe sevālassa tesaṃ tesaṃ nīvaraṇādidhammānaṃ pahānaṃ, etaṃ **vikkhambhanappahānaṃ** nāma. Yaṃ catunnaṃ ariyamaggānaṃ bhāvitattā taṃtaṃmaggavato attano attano santāne ‘‘diṭṭhigatānaṃ pahānāyā’’tiādinā (dha. sa. 277; vibha. 628) nayena vuttassa samudayapakkhiyassa kilesagaṇassa accantaappavattibhāvena pahānaṃ, idaṃ **samucchedappahānaṃ** nāma. Yaṃ pana phalakkhaṇe paṭippassaddhattaṃ kilesānaṃ, etaṃ **paṭippassaddhippahānaṃ** nāma. Yaṃ sabbasaṅkhatanissaṭattā pahīnasabbasaṅkhataṃ nibbānaṃ, etaṃ **nissaraṇappahānaṃ** nāma. Sabbampi cetaṃ pahānaṃ yasmā cāgaṭṭhena pahānaṃ, vinayanaṭṭhena vinayo, tasmā ‘‘pahānavinayo’’ti vuccati. Taṃ taṃ pahānavato vā tassa tassa vinayassa sambhavatopetaṃ ‘‘pahānavinayo’’ti vuccati. Evaṃ pahānavinayopi pañcadhā bhijjatīti veditabbo (ma. ni. aṭṭha. 1.2; su. ni. aṭṭha. 1.uragasuttavaṇṇanā; paṭi. ma. aṭṭha. 2.1.130).

Evamayaṃ saṅkhepato duvidho bhedato ca dasavidho vinayo bhinnasaṃvarattā, pahātabbassa ca appahīnattā yasmā etassa assutavato puthujjanassa natthi, tasmā abhāvato tassa ayaṃ ‘‘avinīto’’ti vuccatīti. Eseva nayo **sappurisānaṃ adassāvī sappurisadhammassa akovido, sappurisadhamme**

avinītoti etthapi. Ninnānākaraṇañhi etamatthato. Yathāha – ‘‘yeva te ariyā, teva te sappurisā. Yeva te sappurisā, teva te ariyā. Yo eva so ariyānaṃ dhammo, so eva so sappurisānaṃ dhammo. Yo eva so sappurisānaṃ dhammo, so eva so ariyānaṃ dhammo. Yeva te ariyavinayā, teva te sappurisavinayā. Yeva te sappurisavinayā, teva te ariyavinayā. Ariyeti vā, sappuriseti vā, ariyadhammeti vā, sappurisadhammeti vā, ariyavinayeti vā, sappurisavinayeti vā esese eke ekaṭṭhe same samabhāge tajjāte taññevāti (dha. sa. aṭṭha. 1007; paṭi. ma. aṭṭha. 2.1.130).

Rūpaṃ attato samanupassatīti idhekacco rūpaṃ attato samanupassati, ‘‘yaṃ rūpaṃ, so ahaṃ, yo ahaṃ, taṃ rūpa’’nti rūpañca attānañca advayaṃ samanupassati. Seyyathāpi telappadīpassa jhāyato ‘‘yā acci, so vaṇṇo. Yo vaṇṇo, sā accī’’ti acciñca vaṇṇañca advayaṃ samanupassati, evameva idhekacco rūpaṃ attato…pe… samanupassatīti (paṭi. ma. 1.130-131) evaṃ rūpaṃ ‘‘attā’’ti diṭṭhipassanāya passati. **Rūpavantaṃ vā attāna**nti arūpaṃ ‘‘attā’’ti gahetvā chāyāvantaṃ rukkhaṃ viya taṃ rūpavantaṃ ‘‘attā’’ti samanupassati. **Attani vā rūpa**nti arūpameva ‘‘attā’’ti gahetvā pupphasmiṃ gandhaṃ viya attani rūpaṃ samanupassati. **Rūpasmiṃ vā attāna**nti arūpameva ‘‘attā’’ti gahetvā karaṇḍake maṇiṃ viya taṃ attānaṃ rūpasmiṃ samanupassati. **Vedanā**dīsupi eseva nayo.

Tattha ‘‘rūpaṃ attato samanupassatī’’ti suddharūpaṃyeva ‘‘attā’’ti kathitaṃ. ‘‘Rūpavantaṃ vā attānaṃ, attani vā rūpaṃ, rūpasmiṃ vā attānaṃ. Vedanaṃ attato… saññaṃ… saṅkhāre… viññāṇaṃ attato samanupassatī’’ti (paṭi. ma. 1.131) imesu sattasu ṭhānesu arūpaṃ ‘‘attā’’ti kathitaṃ, ‘‘vedanāvantaṃ vā attānaṃ, attani vā vedanā, vedanāya vā attāna’’nti evaṃ catūsu khandhesu tiṇṇaṃ tiṇṇaṃ vasena dvādasasu ṭhānesu rūpārūpamissako attā kathito. Tattha rūpaṃ attato samanupassati. Vedanaṃ… saññaṃ… saṅkhāre… viññāṇaṃ attato samanupassatīti pañcasu ṭhānesu ucchedadiṭṭhi kathitā. Avasesesu sassatadiṭṭhi. Evamettha pannarasa bhavadiṭṭhiyo pañca vibhavadiṭṭhiyo honti. Tā sabbāpi maggāvaraṇā, na saggāvaraṇā, paṭhamamaggavajjhāti veditabbā.

Āraññikoti araññe nivāsaṃ. **Pavane**ti mahante gambhīravane. **Caramāno**ti tahiṃ tahiṃ vicaramāno. **Vissattho gacchatī**ti nibbhayo nirāsaṅko carati. **Anāpāthagato luddassā**ti migaluddassa parammukhagato. **Antamakāsi māra**nti kilesamāraṃ vā devaputtamāraṃ vā antaṃ akāsi. **Apadaṃ vadhitvā**ti kilesapadaṃ hantvā nāsetvā. **Māracakkhuṃ adassanaṃ gato**ti mārassa adassanavisayaṃ patto. **Anāpāthagato**ti mārassa parammukhaṃ patto. Sesaṃ sabbattha pākaṭameva.

Evaṃ bhagavā idampi suttaṃ arahattanikūṭeneva desesi, desanāpariyosāne ca vuttasadisoyeva dhammābhisamayo ahosīti.

Saddhammappajjotikāya cūḷaniddesa-aṭṭhakathāya

Mogharājamāṇavasuttaniddesavaṇṇanā niṭṭhitā.

16. Piṅgiyamāṇavasuttaniddesavaṇṇanā

89. Soḷasame piṅgiyasuttaniddese – **jiṇṇohamasmi abalo vītavaṇṇo**ti so kira brāhmaṇo jarābhibhūto vīsavassasatiko jātiyā, dubbalo ca ‘‘idha pādaṃ karissāmī’’ti aññatreva karoti, vinaṭṭhapurimachavivaṇṇo ca. Tenāha – ‘‘jiṇṇohamasmi abalo vītavaṇṇo’’ti. **Māhaṃ nassaṃ momuho antarāvā**ti māhaṃ tuyhaṃ dhammaṃ asacchikatvā antarā eva avidvā hutvā anassiṃ. **Jātijarāya idha vippahāna**nti idheva tava pādamūle pāsāṇake cetiye vā jātijarāya vippahānaṃ nibbānaṃ dhammarasaṃ ahaṃ vijaññaṃ, taṃ me ācikkha.

Abaloti balavirahito. **Dubbalo**ti dubbalabalo. **Appabalo**ti parittabalo. **Appathāmo**ti parittavīriyo. **Vītavaṇṇo**ti parivattitachavivaṇṇo. **Vigatavaṇṇo**ti apagatachavivaṇṇo. **Vigacchitavaṇṇo**ti dūrībhūtachavivaṇṇo. **Yā sā purimā subhā vaṇṇanibhā**ti yā sā subhā sundarā purimakāle sati, sā vaṇṇanibhā etarahi antarahitā vigatā. **Ādīnavo pātubhūto**ti upaddavo pāturahosi. ‘‘Yā sā purimā subhā vaṇṇanibhā’’ti pāṭhaṃ ṭhapetvā ‘‘yā subhā assā’’ti eke vaṇṇayanti.

Asuddhāti paṭalādīhi asuddhā. **Avisuddhā**ti timirādīhi avisuddhā. **Aparisuddhā**ti samantato phoṭapaṭalādīhi pariyonaddhattā aparisuddhā. **Avodātā**ti nappasannā pasannasadisā. **No tathā cakkhunā rūpe passāmī**ti yathā porāṇacakkhunā rūpārammaṇaṃ passāmi olokemi, tathā tena pakārena idāni na passāmi. **Sotaṃ asuddha**ntiādīsupi eseva nayo. **Māhaṃ nassa**nti ahaṃ mā vinassaṃ.

90. Idāni yasmā piṅgiyo kāye sāpekkhatāya ‘‘jiṇṇohamasmī’’tiādimāha. Tenassa bhagavā kāye sinehappahānatthaṃ **‘‘disvāna rūpesu vihaññamāne’’**ti gāthamāha. Tattha **rūpesū**ti rūpahetu rūpapaccayā. **Vihaññamāne**ti kammakāraṇādīhi upahaññamāne. **Ruppanti rūpesū**ti cakkhurogādīhi ca rūpahetuyeva janā ruppanti bādhiyanti.

Haññantīti ghaṭīyanti. **Vihaññantī**ti vihesiyanti. **Upavihaññantī**ti hatthapādacchedādiṃ labhanti. **Upaghātiyantī**ti maraṇaṃ labhanti. **Kuppantī**ti parivattanti. **Pīḷayantī**ti vighātaṃ āpajjanti. **Ghaṭṭayantī**ti ghaṭṭanaṃ pāpuṇanti. **Byādhitā**ti bhītā. **Domanassitā**ti cittavighātaṃ pattā. **Vemāne**ti nassamāne.

91. Evaṃ bhagavatā yāva arahattaṃ, tāva kathitaṃ paṭipattiṃ sutvā piṅgiyo jarādubbalatāya visesaṃ anadhigantvā ca puna **‘‘disā catasso’’**ti imāya gāthāya bhagavantaṃ thomento desanaṃ yācati.

92. Athassa bhagavā punapi yāva arahattaṃ, tāva paṭipadaṃ dassento **‘‘taṇhādhipanne’’**ti gāthamāha.

Taṇhādhipanneti taṇhāya vimuccitvā ṭhite. **Taṇhānuge**ti taṇhāya saha gacchante. **Taṇhānugate**ti taṇhāya anubandhante. **Taṇhānusaṭe**ti taṇhāya saha dhāvante. **Taṇhāya panne**ti taṇhāya nimugge. **Paṭipanne**ti taṇhāya avatthaṭe. **Abhibhūte**ti maddite. **Pariyādinnacitte**ti pariyādiyitvā gahitakusalacitte.

Santāpajāteti sañjātacittasantāpe. **Ītijāte**ti roguppanne. **Upaddavajāte**ti ādīnavajāte. **Upasaggajāte**ti uppannadukkhajāte.

Virajaṃ vītamalanti ettha **viraja**nti vigatarāgādirajaṃ. **Vītamala**nti vītarāgādimalaṃ. Rāgādayo hi ajjhottharaṇaṭṭhena rajo nāma, dūsaṭṭhena malaṃ nāma. **Dhammacakkhu**nti katthaci paṭhamamaggañāṇaṃ, katthaci ādīni tīṇi maggañāṇāni, katthaci catutthamaggañāṇampi. Idha pana jaṭilasahassassa catutthamaggañāṇaṃ. Piṅgiyassa tatiyamaggañāṇameva. **Yaṃ kiñci samudayadhammaṃ, sabbaṃ taṃ nirodhadhamma**nti vipassanāvasena evaṃ pavattassa dhammacakkhuṃ udapādīti attho. Sesaṃ sabbattha pākaṭameva.

Evaṃ idampi suttaṃ bhagavā arahattanikūṭeneva desesi, desanāpariyosāne ca piṅgiyo anāgāmiphale patiṭṭhāsi. So kira antarantarā cintesi – ‘‘evaṃ vicitrapaṭibhānaṃ nāma desanaṃ na labhati mayhaṃ mātulo bāvarī savanāyā’’ti. Tena sinehavikkhepena arahattaṃ pāpuṇituṃ nāsakkhi. Antevāsikā panassa sahassajaṭilā arahattaṃ pāpuṇiṃsu. Sabbeva iddhimayapattacīvaradharā ehibhikkhuno ahesunti.

Saddhammappajjotikāya cūḷaniddesa-aṭṭhakathāya

Piṅgiyamāṇavasuttaniddesavaṇṇanā niṭṭhitā.

17. Pārāyanatthutigāthāniddesavaṇṇanā

93. Ito paraṃ saṅgītikārā desanaṃ thomentā **‘‘idamavoca bhagavā’’**tiādimāhaṃsu. Tattha **idamavocā**ti idaṃ pārāyanaṃ avoca. **Paricārakasoḷasāna**nti bāvarissa paricārakena piṅgiyena saha soḷasānaṃ, buddhassa vā bhagavato paricārakānaṃ soḷasānanti paricārakasoḷasānaṃ. Te eva ca brāhmaṇā tattha soḷasasu disāsu purato ca pacchato ca vāmapassato ca dakkhiṇapassato ca cha cha yojanā nisinnā ujukena dvādasayojanikā ahosi. **Ajjhiṭṭho**ti yācito.

94-97. **Atthamaññāyā**ti pāḷiatthamaññāya. **Dhammamaññāyā**ti pāḷimaññāya. **Pārāyana**nti evaṃ imassa dhammapariyāyassa adhivacanaṃ āropetvā tesaṃ brāhmaṇānaṃ nāmāni kittayanto **‘‘ajito… pe… buddhaseṭṭhamupāgamu’’**nti āhaṃsu. Tattha **sampannacaraṇa**nti nibbānapadaṭṭhānabhūtena pātimokkhasīlādinā sampannaṃ. **Isi**nti mahesiṃ.

Niddese **upāgamiṃsū**ti samīpaṃ gamiṃsu. **Upasaṅkamiṃsū**ti avidūraṭṭhānaṃ gamiṃsu. **Payirupāsiṃsū**ti samīpe nisīdiṃsu. **Paripucchiṃsū**ti paripucchaṃ āhariṃsu. **Parigaṇhiṃsū**ti tulayiṃsu. ‘‘Codayiṃsū’’ti keci.

Sīlācāranibbattīti uttamasīlācāranibbatti, maggena nipphannasīlanti attho.

Gambhīreti uttānabhāvapaṭikkhepavacanaṃ. **Duddase**ti gambhīrattā duddase, dukkhena daṭṭhabbe, na sakkā sukhena daṭṭhuṃ. Duddasattāva **duranubodhe,** dukkhena avabujjhitabbe, na sakkā sukhena avabujjhituṃ. **Sante**ti nibbute. **Paṇīte**ti atappake. Idaṃ dvayaṃ lokuttarameva sandhāya vuttaṃ. **Atakkāvacare**ti takkena na avacaritabbe na ogāhitabbe ñāṇeneva avacaritabbe. **Nipuṇe**ti saṇhe. **Paṇḍitavedanīye**ti sammā paṭipannehi paṇḍitehi veditabbe.

98. **Tosesī**ti tuṭṭhiṃ āpādesi. **Vitosesī**ti vividhā tesaṃ somanassaṃ uppādesi. **Pasādesī**ti tesaṃ cittappasādaṃ akāsi. **Ārādhesī**ti ārādhayi siddhiṃ pāpesi. **Attamane akāsī**ti somanassavasena sakamane akāsi.

99. Tato paraṃ **brahmacariyamacariṃsū**ti maggabrahmacariyaṃ acariṃsu.

101. **Tasmā pārāyana**nti tassa pārabhūtassa nibbānassa āyatananti vuttaṃ hoti.

Saddhammappajjotikāya cūḷaniddesa-aṭṭhakathāya

Pārāyanatthutigāthāniddesavaṇṇanā niṭṭhitā.

18. Pārāyanānugītigāthāniddesavaṇṇanā

102. **Pārāyanamanugāyissa**nti assa ayaṃ sambandho – bhagavatā hi pārāyane desite soḷasasahassajaṭilā arahattaṃ pāpuṇiṃsu, avasesānañca cuddasakoṭisaṅkhānaṃ devamanussānaṃ dhammābhisamayo ahosi. Vuttañhetaṃ porāṇehi –

> ‘‘Tato pāsāṇake ramme, pārāyanasamāgame;
> Amataṃ pāpayī buddho, cuddasa pāṇakoṭiyo’’ti. (su. ni. aṭṭha. 2.1138);

Niṭṭhitāya pana dhammadesanāya tato tato āgatā manussā bhagavato ānubhāvena attano attano gāmanigamādīsveva pāturahesuṃ. Bhagavāpi sāvatthimeva agamāsi paricārakasoḷasādīhi anekehi bhikkhusahassehi parivuto. Tattha piṅgiyo bhagavantaṃ vanditvā āha – ‘‘gacchāmahaṃ, bhante, bāvarissa buddhuppādaṃ ārocetuṃ, paṭissutañhi tasseva mayā’’ti. Atha bhagavatā anuññāto ñāṇagamaneneva godhāvarītīraṃ gantvā pādagamanena assamābhimukho agamāsi. Tamenaṃ bāvarī brāhmaṇo maggaṃ olokento nisinno dūratova taṃ khārijaṭādivirahitaṃ bhikkhuvesenāgacchantaṃ disvā ‘‘buddho loke uppanno’’ti niṭṭhamagamāsi. Sampattañcāpi naṃ pucchi – ‘‘kiṃ, piṅgiya, buddho loke uppanno’’ti? ‘‘Āma, brāhmaṇa, uppanno, pāsāṇake cetiye nisinno amhākaṃ dhammaṃ desesi, tamahaṃ tuyhaṃ desessāmī’’ti. Tato bāvarī mahatā sakkārena sapariso taṃ pūjetvā āsanaṃ paññāpesi. Tattha nisīditvā piṅgiyo **‘‘pārāyanamanugāyissa’’**ntiādimāha.

Tattha **anugāyissa**nti bhagavato gītaṃ anugāyissaṃ. **Yathāddakkhī**ti yathā sāmaṃ saccābhisambodhena asādhāraṇañāṇena ca addakkhi. **Nikkāmo**ti pahīnakāmo. ‘‘Nikkamo’’tipi pāṭho, vīriyavāti attho. Nikkhanto vā akusalapakkhā. **Nibbano**ti kilesavanavirahito, taṇhāvirahito eva vā. **Kissa hetu musā bhaṇe**ti yehi kilesehi musā bhaṇeyya, ete tassa pahīnāti dasseti. Etena brāhmaṇassa savane ussāhaṃ janeti (su. ni. aṭṭha. 2.1138).

Amaloti kilesamalavirahito. **Vimalo**ti vigatakilesamalo. **Nimmalo**ti kilesamalasuddho. **Malāpagato**ti kilesamalā dūrībhūto hutvā carati. **Malavippahīno**ti kilesamalappahīno. **Malavimutto**ti kilesehi vimutto. **Sabbamalavītivatto**ti vāsanādisabbakilesamalaṃ atikkanto. **Te vanā**ti ete vuttappakārā kilesā.

103. Vaṇṇūpasaṃhitanti guṇūpasaṃhitaṃ.

104. **Saccavhayo**ti buddho hi sacceneva avhānena nāmena yutto. **Brahme**ti taṃ brāhmaṇaṃ ālapati.

Tattha **loko**ti lujjanaṭṭhena loko. **Eko loko bhavaloko**ti tebhūmakavipāko. So hi bhavatīti bhavo, bhavo eva loko bhavaloko. **Bhavaloko ca sambhavaloko cā**ti ettha ekeko dve dve hoti. Bhavaloko hi sampattibhavavipattibhavavasena duvidho. Sambhavalokopi sampattisambhavavipattisambhavavasena duvidho. Tattha **sampattibhavaloko**ti sugatiloko. So hi iṭṭhaphalattā sundaro lokoti sampatti, bhavatīti bhavo, sampatti eva bhavo sampattibhavo, so eva loko sampattibhavaloko. **Sampattisambhavaloko**ti sugatūpagaṃ kammaṃ. Tañhi sambhavati etasmā phalanti sambhavo, sampattiyā sambhavo sampattisambhavo, sampattisambhavo eva loko sampattisambhavalokoti.

Vipattibhavalokoti apāyaloko. So hi aniṭṭhaphalattā virūpo lokoti vipatti, bhavatīti bhavo, vipatti eva bhavo vipattibhavo, vipattibhavo eva loko vipattibhavaloko. **Vipattisambhavaloko**ti apāyūpagaṃ kammaṃ. Tañhi sambhavati etasmā phalanti sambhavo, vipattiyā sambhavo vipattisambhavo, vipattisambhavo eva loko vipattisambhavalokoti. **Tisso vedanā**ti sukhā vedanā, dukkhā vedanā, adukkhamasukhā vedanā lokiyā eva. **Āhārā**ti paccayā. Paccayā hi attano phalaṃ āharantīti āhārā. Kabaḷīkārāhāro phassāhāro manosañcetanāhāro viññāṇāhāroti cattāro. Vatthuvasena kabaḷīkattabbattā kabaḷīkāro, ajjhoharitabbattā āhāro, odanakummāsādivatthukāya ojāyetaṃ nāmaṃ. Sā hi ojaṭṭhamakarūpāni āharatīti āhāro. Cakkhusamphassādiko chabbidho phasso tisso vedanā āharatīti āhāro. Manaso sañcetanā na sattassāti manosañcetanā yathā cittekaggatā, manasā vā sampayuttā sañcetanā manosañcetanā yathā ājaññaratho, tebhūmakakusalākusalacetanā. Sā hi tayo bhave āharatīti āhāro. Viññāṇanti ekūnavīsatibhedaṃ paṭisandhiviññāṇaṃ. Tañhi paṭisandhināmarūpaṃ āharatīti āhāro.

Upādānakkhandhāti upādānagocarā khandhā upādānakkhandhā, majjhe padalopo daṭṭhabbo. Upādānasambhūtā vā khandhā upādānakkhandhā yathā tiṇaggi, thusaggi. Upādānavidheyyā vā khandhā upādānakkhandhā yathā rājapuriso. Upādānappabhavā vā khandhā upādānakkhandhā yathā puppharukkho, phalarukkho. Upādānāni pana kāmupādānaṃ diṭṭhupādānaṃ sīlabbatupādānaṃ attavādupādānanti cattāri. Atthato pana bhusaṃ ādānanti upādānaṃ. Rūpupādānakkhandho, vedanupādānakkhandho, saññupādānakkhandho, saṅkhārupādānakkhandho, viññāṇupādānakkhandhoti pañca. **Cha ajjhattikāni āyatanānī**ti cakkhāyatanaṃ, sotāyatanaṃ, ghānāyatanaṃ, jivhāyatanaṃ, kāyāyatanaṃ, manāyatanaṃ. **Satta viññāṇaṭṭhitiyo** vuttanayā eva. Tathā **aṭṭha lokadhammā**. Api ca – lābho, alābho, yaso, ayaso, nindā, pasaṃsā, sukhaṃ, dukkhanti ime aṭṭha lokappavattiyā sati anuparivattanadhammakattā lokassa dhammāti lokadhammā. Etehi mutto satto nāma natthi, buddhānampi hontiyeva. Yathāha –

> ‘‘Aṭṭhime, bhikkhave, lokadhammā lokaṃ anuparivattanti, loko ca aṭṭha lokadhamme anuparivattati. Katame aṭṭha? Lābho ca alābho ca…pe… sukhañca dukkhañca. Ime kho, bhikkhave, aṭṭha lokadhammā lokaṃ anuparivattanti, loko ca ime aṭṭha lokadhamme anuparivattatī’’ti (a. ni. 8.6).

Tattha **anuparivattantī**ti anubandhanti nappajahanti, lokato na nivattantīti attho. **Lābho**ti pabbajitassa cīvarādi, gahaṭṭhassa dhanadhaññādilābho. Soyeva alabbhamāno lābho alābho na lābho **alābho**ti vuccati, no ca attābhāvappattito pariññeyyo siyā. **Yaso**ti parivāro. Soyeva alabbhamāno yaso **ayaso. Nindā**ti avaṇṇabhaṇanaṃ. **Pasaṃsā**ti vaṇṇabhaṇanaṃ. **Sukha**nti kāmāvacarakāyikacetasikaṃ. **Dukkha**nti puthujjanasotāpannasakadāgāmīnaṃ kāyikacetasikaṃ, anāgāmiarahantānaṃ kāyikameva. **Sattāvāsā**ti sattānaṃ āvāsā, vasanaṭṭhānānīti attho. Tāni pana tathā pakāsitā khandhā eva. Sattasu viññāṇaṭṭhitīsu asaññasattena ca nevasaññānāsaññāyatanena ca saddhiṃ nava sattāvāsā. **Dasāyatanānī**ti cakkhāyatanaṃ, rūpāyatanaṃ, sotāyatanaṃ, saddāyatanaṃ, ghānāyatanaṃ, gandhāyatanaṃ, jivhāyatanaṃ, rasāyatanaṃ, kāyāyatanaṃ, phoṭṭhabbāyatananti evaṃ dasa. **Dvādasāyatanānī**ti manāyatanadhammāyatanehi saddhiṃ evaṃ dvādasa. **Aṭṭhārasa dhātuyo**ti cakkhudhātu, rūpadhātu, cakkhuviññāṇadhātu…pe… manodhātu, dhammadhātu, manoviññāṇadhātūti ekekasmiṃ tīṇi tīṇi katvā aṭṭhārasa dhātuyo.

Sadisanāmoti tesaṃ sadisanāmo ekaguṇavaṇṇanāmo. **Sadisavhayo**ti ekaguṇavaṇṇanāmena avhāyano. **Saccasadisavhayo**ti avitathaekaguṇavaṇṇanāmena aviparītena avhāyano.

Āsitoti upasaṅkamito. **Upāsito**ti upagantvā sevito. **Payirupāsito**ti bhattivasena atīva sevito.

105. **Kubbanaka**nti parittavanaṃ. **Bahupphalaṃ kānanamāvaseyyā**ti anekaphalādivikatibharitakānanaṃ āgamma vaseyya. **Appadasse**ti bāvarippabhutike parittapaññe. **Mahodadhi**nti anotattādiṃ mahantaṃ udakarāsiṃ.

Appadassāti mandadassino. **Parittadassā**ti atimandadassino. **Thokadassā**ti parittatopi atiparittadassino. **Omakadassā**ti heṭṭhimadassino. **Lāmakadassā**ti appadhānadassino. **Chatukkadassā**ti na uttamadassino. **Appamāṇadassa**nti pamāṇaṃ atikkamitvā appamāṇaṃ nibbānadassaṃ. **Aggadassa**nti ‘‘aggato ve pasannāna’’ntiādinā (a. ni. 4.34; itivu. 90) nayena aggadhammadassaṃ. **Seṭṭhadassa**nti sambuddho dvipadaseṭṭhoti seṭṭhadassaṃ. **Viseṭṭhadassa**ntiādīni cattāri upasaggena vaḍḍhitāni. **Asama**nti na samaṃ asamaṃ sabbaññuṃ. **Asamasama**nti asamehi atītabuddhehi samaṃ asamasamaṃ. **Appaṭisama**nti attano sadisavirahitaṃ. **Appaṭibhāga**nti attano paṭibimbavirahitaṃ. **Appaṭipuggala**nti paṭimallapuggalavirahitaṃ. **Devātideva**nti visuddhidevānampi atidevaṃ. Abhimaṅgalasammataṭṭhena **usabhaṃ**. Achambhitaṭṭhena **purisasīhaṃ**. Niddosaṭṭhena **purisanāgaṃ**. Uttamaṭṭhena **purisājaññaṃ**. Aṭṭhaparisapathaviṃ uppīḷetvā sadevake loke kenaci paccatthikena paccāmittena akampiye acalaṭṭhāne tiṭṭhanaṭṭhena **purisanisabhaṃ**. Dhammadesanādhuravahanaṭṭhena **purisadhorayhaṃ**.

Mānasakaṃ vā saranti manasā cintetvā kataṃ pallaṃ vā nāmameva vā. **Anotattaṃ vā daha**nti candimasūriyā dakkhiṇena vā uttarena vā gacchantā pabbatantarena taṃ obhāsenti, ujuṃ gacchantā na obhāsenti, tenevassa ‘‘anotatta’’nti saṅkhā udapādi. Evarūpaṃ anotattaṃ vā dahaṃ. **Akkhobhaṃ amitodaka**nti cāletuṃ asakkuṇeyyaṃ aparimitaṃ udakajalarāsiṃ. **Evamevā**ti opammasaṃsandanaṃ, buddhaṃ bhagavantaṃ akkhobhaṃ āsabhaṃ ṭhānaṭṭhānena cāletuṃ asakkuṇeyyaṃ. **Amitateja**nti aparimitañāṇatejaṃ. **Pabhinnañāṇa**nti dasabalañāṇādivasena pabhedagatañāṇaṃ. **Vivaṭacakkhu**nti samantacakkhuṃ.

Paññāpabhedakusalanti ‘‘yā paññā pajānanā vicayo pavicayo’’tiādinā (dha. sa. 16; vibha. 525) nayena paññāya pabhedajānane chekaṃ. **Adhigatapaṭisambhida**nti paṭiladdhacatupaṭisambhidaṃ. **Catuvesārajjappatta**nti ‘‘sammāsambuddhassa te paṭijānato ime dhammā anabhisambuddhā’’tiādinā (ma. ni. 1.150; a. ni. 4.8) nayena vuttesu catūsu ṭhānesu visāradabhāvappattaṃ. **Saddhādhimutta**nti parisuddhe phalasamāpatticitte adhimuttaṃ, tattha paviṭṭhaṃ. **Setapaccatta**nti vāsanāya vippahīnattā parisuddhaṃ āveṇikaattabhāvaṃ. **Advayabhāṇi**nti paricchinnavacanattā dvivacanavirahitaṃ. **Tādi**nti tādisaṃ, iṭṭhāniṭṭhesu akampanaṃ vā. Tathā paṭiññā assāti **tathāpaṭiñño,** taṃ. **Aparitta**nti na khuddakaṃ. **Mahanta**nti tedhātuṃ atikkamitvā mahantappattaṃ.

Gambhīranti aññesaṃ duppavesaṃ. **Appameyya**nti atulaṭṭhena appameyyaṃ. **Duppariyogāha**nti pariyogāhituṃ dukkhappavesaṃ. **Pahūtaratana**nti saddhādiratanehi pahūtaratanaṃ. **Sāgarasama**nti ratanākarato samuddasadisaṃ. **Chaḷaṅgupekkhāya samannāgata**nti ‘‘cakkhunā rūpaṃ disvā neva sumano hoti na dummano’’ti (a. ni. 6.1) vuttanayena chaḷaṅgupekkhāya paripuṇṇaṃ. **Atula**nti tulavirahitaṃ, tulayituṃ asakkuṇeyyaṃ. **Vipula**nti atimahantaṃ. **Appameyya**nti pametuṃ asakkuṇeyyaṃ. **Taṃ tādisa**nti taṃ bhagavantaṃ tādiguṇasampannaṃ. **Pavadataṃ maggavādina**nti pavadantānaṃ kathentānaṃ uttamaṃ kathayantaṃ vadantaṃ adhigacchinti sambandho. **Merumiva nagāna**nti pabbatānaṃ antare sineruṃ viya. **Garuḷamiva dijāna**nti pakkhijātānaṃ antare supaṇṇaṃ viya. **Sīhamiva migāna**nti catuppadānamantare sīhaṃ viya. **Udadhimiva aṇṇavāna**nti vitthiṇṇaaṇṇavānaṃ antare samuddaṃ viya adhigacchiṃ. **Jinapavara**nti buddhuttamaṃ.

106. **Yeme pubbe**ti ye ime pubbe.

107. **Tamonudāsīno**ti tamonudo āsīno. **Bhūripaññāṇo**ti ñāṇaddhajo. **Bhūrimedhaso**ti vipulapañño.

Niddese **pabhaṅkaro**ti tejaṃkaro. **Ālokakaro**ti anandhakārakaro. **Obhāsakaro**ti obhāsaṃ jotiṃ karotīti obhāsakaro. Dīpasadisaṃ ālokaṃ karotīti **dīpaṅkaro**. Padīpasadisaṃ ālokaṃ karotīti **padīpakaro. Ujjotakaro**ti patāpakaro. **Pajjotakaro**ti disāvidisā patāpakaro.

Bhūripaññāṇoti puthulañāṇo. **Ñāṇapaññāṇo**ti ñāṇena pākaṭo. **Paññādhajo**ti ussitaṭṭhena paññāva dhajo assāti paññādhajo, dhajo rathassa paññāṇantiādīsu (jā. 2.22.1841; cūḷani. pārāyanānugītigāthāniddesa 107) viya. **Vibhūtavihārī**ti pākaṭavihāro.

108. **Sandiṭṭhikamakālika**nti sāmaṃ passitabbaṃ phalaṃ, na ca kālantare pattabbaphalaṃ. **Anītika**nti kilesādiītivirahitaṃ.

Sandiṭṭhikanti lokuttaradhammo yena adhigato hoti, tena parasaddhāya gantabbataṃ hitvā paccavekkhaṇañāṇena sayaṃ daṭṭhabboti sandiṭṭhiko, taṃ sandiṭṭhikaṃ. Attano phalaṃdānaṃ sandhāya nāssa kāloti akālo, akāloyeva akāliko. Yo ettha ariyamaggadhammo, so attano samanantarameva phalaṃ detīti attho, taṃ **akālikaṃ**. Ehi passa imaṃ dhammanti evaṃ pavattaṃ ehipassavidhiṃ arahatīti ehipassiko, taṃ **ehipassikaṃ**. Ādittaṃ celaṃ vā sīsaṃ vā ajjhupekkhitvāpi attano citte upanayaṃ arahatīti opaneyyiko, taṃ **opaneyyikaṃ**. Sabbehipi ugghaṭitaññūādīhi ‘‘bhāvito me maggo, adhigataṃ phalaṃ, sacchikato nirodho’’ti attani attani veditabbanti **paccattaṃ veditabbaṃ viññūhi**.

109. Atha naṃ bāvarī āha **‘‘kiṃ nu tamhā’’**ti dve gāthā.

Muhuttampīti thokampi. **Khaṇampī**ti na bahukampi. **Layampī**ti manampi. **Vayampī**ti koṭṭhāsampi. **Addhampī**ti divasampi.

111-113. Tato piṅgiyo bhagavato santikā avippavāsameva dīpento **‘‘nāhaṃ tamhā’’**tiādimāha. **Nāhaṃ yo me…pe… passāmi naṃ manasā cakkhunāvā**ti taṃ buddhaṃ maṃsacakkhunā viya manasā passāmi. **Namassamāno vivasemi ratti**nti namassamānova rattiṃ atināmemi.

114. Tena **teneva nato**ti yena yena disābhāgena buddho, tena tenevāhampi nato, tanninno tappoṇoti dasseti.

115. **Dubbalathāmakassā**ti appathāmakassa. Atha vā dubbalassa dutthāmakassa ca, balavīriyahīnassāpīti vuttaṃ hoti. **Teneva kāyo na paletī**ti teneva dubbalatthāmakattena kāyo na gacchati, yena buddho, na tena gacchati. ‘‘Na paretī’’tipi pāṭho, so evattho. **Tatthā**ti buddhassa santike. **Saṅkappayantāyā**ti saṅkappagamanena. **Tena yutto**ti yena buddho, tena yutto payutto anuyuttoti dasseti.

Yena buddhoti yena disābhāgena buddho upasaṅkamitabbo, tena disābhāgena na paleti. Atha vā bhummatthe karaṇavacanaṃ. Yattha buddho tattha na paleti na gacchati. **Na vajatī**ti purato na yāti. **Na gacchatī**ti nivattati. **Nātikkamatī**ti na upasaṅkamati.

116. **Paṅke sayāno**ti kāmakaddame sayamāno. **Dīpā dīpaṃ upallavi**nti satthārādito satthārādiṃ adhigacchiṃ. **Athaddasāsiṃ sambuddha**nti sohaṃ evaṃ duddiṭṭhiṃ gahetvā anvāhiṇḍanto atha pāsāṇakacetiye buddhamaddakkhiṃ.

Tattha **semāno**ti nisajjamāno. **Sayamāno**ti seyyaṃ kappayamāno. **Āvasamāno**ti vasamāno. **Parivasamāno**ti niccaṃ vasamāno.

Pallavinti uggamiṃ. **Upallavi**nti uttariṃ, **sampallavi**nti upasaggena padaṃ vaḍḍhitaṃ. **Addasa**nti niddesassa uddesapadaṃ. **Addasa**nti passiṃ. **Addakkhi**nti olokesiṃ. **Apassi**nti esiṃ. **Paṭivijjhi**nti vinivijjhiṃ.

117. Imissā gāthāya avasāne piṅgiyassa ca bāvarissa ca indriyaparipākaṃ viditvā bhagavā sāvatthiyaṃ ṭhitoyeva suvaṇṇobhāsaṃ muñci. Piṅgiyo bāvarissa buddhaguṇe vaṇṇayanto nisinno eva taṃ obhāsaṃ disvā ‘‘kiṃ ida’’nti olokento bhagavantaṃ attano purato ṭhitaṃ viya disvā bāvaribrāhmaṇassa ‘‘buddho āgato’’ti ārocesi. Brāhmaṇo uṭṭhāyāsanā añjaliṃ paggahetvā aṭṭhāsi. Bhagavāpi obhāsaṃ pharitvā brāhmaṇassa attānaṃ dassento ubhinnampi sappāyaṃ viditvā piṅgiyameva ālapamāno **‘‘yathā ahū, vakkalī’’**ti imaṃ gāthamabhāsi.

Tassattho – **yathā vakkali**tthero saddhādhimutto ahosi, saddhādhureneva arahattaṃ pāpuṇi, yathā ca soḷasannaṃ eko **bhadrāvudho** nāma, yathā ca **āḷavigotamo ca. Evameva tvampi pamuñcassu saddhaṃ**, tato saddhāya adhimuccanto ‘‘sabbe saṅkhārā aniccā’’tiādinā (dha. pa. 277; theragā. 676; paṭi. ma. 1.31; kathā. 753) nayena vipassanaṃ ārabhitvā **maccudheyyassa pāraṃ** nibbānaṃ gamissasīti arahattanikūṭena desanaṃ niṭṭhāpesi, desanāpariyosāne piṅgiyo arahatte, bāvarī anāgāmiphale patiṭṭhahi, bāvaribrāhmaṇassa sissā pana pañcasatā sotāpannā ahesuṃ.

Tattha **muñcassū**ti mocassu. **Pamuñcassū**ti mocehi. **Adhimuñcassū**ti tattha adhimokkhaṃ karassu. **Okappehī**ti bahumānaṃ uppādehīti. **Sabbe saṅkhārā aniccā**ti hutvā abhāvaṭṭhena. **Sabbe saṅkhārā dukkhā**ti dukkhamaṭṭhena. **Sabbe dhammā anattā**ti avasavattanaṭṭhena.

118. Idāni piṅgiyo attano pasādaṃ nivedento **‘‘esa bhiyyo**tiādimāha. Tattha **paṭibhānavā**ti paṭibhānappaṭisambhidāya upeto.

Bhiyyo bhiyyoti uparūpari.

119. **Adhideve abhiññāyā**ti adhidevakare dhamme ñatvā. **Paropara**nti hīnapaṇītaṃ, attano ca parassa ca adhidevattakaraṃ sabbadhammajātaṃ avedīti vuttaṃ hoti. **Kaṅkhīnaṃ paṭijānata**nti kaṅkhīnaṃyeva sataṃ ‘‘nikkaṅkhamhā’’ti paṭijānantānaṃ.

Niddese **pārāyanikapañhāna**nti pārāyanikabrāhmaṇānaṃ pucchānaṃ. Avasānaṃ karotīti **antakaro**. Koṭiṃ karotīti **pariyantakaro**. Sīmaṃ mariyādaṃ karotīti **paricchedakaro**. Nigamaṃ karotīti **parivaṭumakaro**. **Sabhiyapañhāna**nti na kevalaṃ pārāyanikabrāhmaṇānaṃ pañhānaṃ eva, atha kho sabhiyaparibbājakādīnampi pañhānaṃ antaṃ karotīti dassetuṃ **‘‘sabhiyapañhāna’’**ntiādimāha.

120. **Asaṃhīra**nti rāgādīhi asaṃhāriyaṃ. **Asaṅkuppa**nti asaṅkuppaṃ avipariṇāmadhammaṃ. Dvīhipi padehi nibbānaṃ bhaṇati. **Addhā gamissāmī**ti ekaṃseneva taṃ anupādisesanibbānadhātuṃ gamissāmi. **Na mettha kaṅkhā**ti natthi me ettha nibbāne kaṅkhā. **Evaṃ maṃ dhārehi adhimuttacitta**nti piṅgiyo ‘‘evameva tvampi pamuñcassu saddha’’nti iminā bhagavato ovādena attani saddhaṃ uppādetvā saddhādhureneva ca vimuñcitvā taṃ saddhādhimuttiṃ pakāsento bhagavantaṃ āha – ‘‘evaṃ maṃ dhārehi adhimuttacitta’’nti. Ayañhettha adhippāyo ‘‘yathā maṃ tvaṃ avaca, evameva maṃ adhimuttacittaṃ dhārehī’’ti.

Na saṃhariyatīti gahetvā saṃharituṃ na sakkā. **Niyogavacana**nti yuttavacanaṃ. **Avatthāpanavacana**nti sanniṭṭhānavacanaṃ. Imasmiṃ pārāyanavagge yaṃ antarantarā na vuttaṃ, taṃ heṭṭhā vuttanayena gahetabbaṃ. Sesaṃ sabbattha pākaṭameva.

Saddhammappajjotikāya cūḷaniddesa-aṭṭhakathāya

Pārāyanānugītigāthāniddesavaṇṇanā niṭṭhitā.

Pārāyanavaggavaṇṇanā niṭṭhitā.

Khaggavisāṇasuttaniddeso

Khaggavisāṇasuttaniddesavaṇṇanā

1. Paṭhamavaggavaṇṇanā

121. Ito paraṃ khaggavisāṇasuttaniddesavaṇṇanāya okāso anuppatto. Tattha ‘‘sabbesu bhūtesu nidhāya daṇḍa’’nti ito paraṃ atirekapadamattameva vaṇṇayissāma. Tattha **sabbesū**ti anavasesesu. **Bhūtesū**ti sattesu. Ettha bhūtesūti kiñcāpi bhūtasaddo ‘‘bhūtasmiṃ pācittiya’’nti evamādīsu (pāci. 69) vijjamāne, ‘‘bhūtamidaṃ, sāriputta, samanupassasī’’ti evamādīsu khandhapañcake, ‘‘cattāro kho, bhikkhu, mahābhūtā hetū’’ti evamādīsu (ma. ni. 3.86) catubbidhe pathavīdhātvādirūpe, ‘‘yo ca kālaghaso bhūto’’ti evamādīsu (jā. 1.2.190) khīṇāsave, ‘‘sabbeva nikkhipissanti, bhūtā loke samussaya’’nti evamādīsu (dī. ni. 2.220) sabbasatte, ‘‘bhūtagāmapātabyatāyā’’ti evamādīsu (pāci. 90) rukkhādike, ‘‘bhūtaṃ bhūtato pajānātī’’ti evamādīsu (ma. ni. 1.3) cātumahārājikānaṃ heṭṭhā sattanikāyaṃ upādāya vattati. Idha pana avisesato pathavīpabbatādīsu jātā sattā bhūtāti veditabbā. Tesu bhūtesu. **Nidhāyā**ti nikkhipitvā.

Daṇḍanti kāyavacīmanodaṇḍaṃ, kāyaduccaritādīnametaṃ adhivacanaṃ. Kāyaduccaritañhi daṇḍayatīti daṇḍo, bādheti anayabyasanaṃ pāpetīti vuttaṃ hoti. Evaṃ vacīduccaritañca manoduccaritañca. Paharaṇadaṇḍo eva vā daṇḍo, taṃ nidhāyātipi vuttaṃ hoti. **Aviheṭhaya**nti aviheṭhayanto. **Aññatarampī**ti yaṃ kiñci ekampi. **Tesampī**ti tesaṃ sabbabhūtānaṃ. **Na puttamiccheyyā**ti atrajo khettajo dinnako antevāsikoti imesu catūsu puttesu yaṃ kiñci puttaṃ na iccheyya. **Kuto sahāya**nti sahāyaṃ pana iccheyyāti kuto eva etaṃ.

Ekoti pabbajjāsaṅkhātena eko, adutiyaṭṭhena eko, taṇhāpahānaṭṭhena eko, ekantavigatakilesoti eko, eko paccekasambodhiṃ abhisambuddhoti eko. Samaṇasahassassapi hi majjhe vattamāno gihisaññojanassa chinnattā eko, evaṃ **pabbajjāsaṅkhātena** eko. Eko tiṭṭhati, eko gacchati, eko nisīdati, eko seyyaṃ kappeti, eko iriyati vattatīti eko. Evaṃ **adutiyaṭṭhena** eko.

> ‘‘Taṇhādutiyo puriso, dīghamaddhāna saṃsaraṃ;
> Itthabhāvaññathābhāvaṃ, saṃsāraṃ nātivattati.
>
> ‘‘Evamādīnavaṃ ñatvā, taṇhaṃ dukkhassa sambhavaṃ;
> Vītataṇho anādāno, sato bhikkhu paribbaje’’ti. (itivu. 15, 105; mahāni. 191; cūḷani. pārāyanānugītigāthāniddesa 107) –

Evaṃ **taṇhāpahānaṭṭhena** eko. Sabbakilesāssa pahīnā ucchinnamūlā tālāvatthukatā anabhāvaṃkatā āyatiṃ anuppādadhammāti evaṃ **ekantavigatakileso**ti eko. Anācariyako hutvā sayambhū sāmaññeva paccekasambodhiṃ abhisambuddhoti evaṃ **eko paccekasambodhiṃ abhisambuddho**ti eko.

Careti yā imā aṭṭha cariyāyo. Seyyathidaṃ – yā paṇidhisampannānaṃ catūsu iriyāpathesu iriyāpathacariyā, indriyesu guttadvārānaṃ ajjhattikāyatanesu āyatanacariyā, appamādavihārīnaṃ catūsu satipaṭṭhānesu saticariyā, adhicittamanuyuttānaṃ catūsu jhānesu samādhicariyā, buddhisampannānaṃ catūsu ariyasaccesu ñāṇacariyā, sammā paṭipannānaṃ catūsu ariyamaggesu maggacariyā, adhigataphalānaṃ catūsu sāmaññaphalesu paṭipatticariyā, tiṇṇaṃ buddhānaṃ sabbasattesu lokatthacariyā, tattha padesato paccekabuddhasāvakānanti. Yathāha – ‘‘cariyāti aṭṭha cariyāyo yā iriyāpathacariyā’’ti (cūḷani. khaggavisāṇasuttaniddesa 121; paṭi. ma. 1.197; 3.28) vitthāro. Tāhi cariyāhi samannāgato bhaveyyāti attho. Atha vā yā imā ‘‘adhimuccanto saddhāya carati, paggaṇhanto vīriyena carati, upaṭṭhahanto satiyā carati, avikkhitto samādhinā carati, pajānanto paññāya carati, vijānanto viññāṇena carati, evaṃ paṭipannassa kusalā dhammā āyāpentīti āyatanacariyāya carati, evaṃ paṭipanno visesamadhigacchatīti visesacariyāya caratī’’ti (cūḷani. khaggavisāṇasuttaniddesa 121; paṭi. ma. 1.197; 3.29) evaṃ aparāpi aṭṭha cariyā vuttā. Tāhi samannāgato bhaveyyāti attho. **Khaggavisāṇakappo**ti khaggavisāṇo nāma khaggamigasiṅgaṃ.

Kappa -saddo panāyaṃ abhisaddahanavohārakālapaññatticchedavikappalesasamantabhāvasadisādianekattho. Tathā hissa ‘‘okappanīyametaṃ bhoto gotamassa. Yathā taṃ arahato sammāsambuddhassā’’ti evamādīsu (ma. ni. 1.387) abhisaddahanattho. ‘‘Anujānāmi, bhikkhave, pañcahi samaṇakappehi phalaṃ paribhuñjitu’’nti evamādīsu (cūḷava. 250) vohāro. ‘‘Yena sudaṃ niccakappaṃ viharāmī’’ti evamādīsu (ma. ni. 1.387) kālo. ‘‘Iccāyasmā kappo’’ti evamādīsu (su. ni. 1098; cūḷani. kappamāṇavapucchā 117, kappamāṇavapucchāniddesa 61) paññatti. ‘‘Alaṅkato kappitakesamassū’’ti evamādīsu (jā. 2.22.1368) chedanaṃ. ‘‘Kappati dvaṅgulakappo’’ti evamādīsu (cūḷava. 446) vikappo. ‘‘Atthi kappo nipajjitu’’nti evamādīsu (a. ni. 8.80) leso. ‘‘Kevalakappaṃ veḷuvanaṃ obhāsetvā’’ti evamādīsu (saṃ. ni. 1.94) samantabhāvo. ‘‘Satthukappena vata kira, bho, sāvakena saddhiṃ mantayamānā na jānimhā’’ti evamādīsu (ma. ni. 1.260) sadiso, paṭibhāgoti attho. Idha panassa sadiso paṭibhāgoti attho veditabbo, khaggavisāṇasadisoti vuttaṃ hoti. Ayaṃ tāvettha padato atthavaṇṇanā.

Adhippāyānusandhito pana evaṃ veditabbo – yvāyaṃ vuttappakāro daṇḍo bhūtesu pavattiyamāno ahito hoti, taṃ tesu appavattiyamānesu tappaṭipakkhabhūtāya mettāya hitūpasaṃhārena ca sabbesu bhūtesu nidhāya daṇḍaṃ, nihitadaṇḍattā eva ca yathā anihitadaṇḍā sattā bhūtāni daṇḍena vā satthena vā pāṇinā vā leḍḍunā vā viheṭhenti, tathā aviheṭhayaṃ, aññatarampi tesaṃ imaṃ mettākammaṭṭhānamāgamma yadeva tattha vedanāgataṃ saññāsaṅkhāraviññāṇagataṃ tañca tadanusāreneva tadaññañca saṅkhāragataṃ vipassitvā imaṃ paccekabodhiṃ adhigatomhī’’ti ayaṃ tāva adhippāyo.

Ayaṃ pana anusandhi – evaṃ vutte te amaccā āhaṃsu – ‘‘idāni, bhante, kuhiṃ gacchathā’’ti? Tato tena ‘‘pubbapaccekasambuddhā kattha vasantī’’ti āvajjetvā ñatvā ‘‘gandhamādanapabbate’’ti vutte punāhaṃsu – ‘‘amhe dāni, bhante, pajahatha, na icchathā’’ti. Atha paccekabuddho āha – ‘‘na puttamiccheyyā’’ti sabbaṃ. Tatrāyaṃ adhippāyo – ahaṃ idāni atrajādīsu yaṃ kiñci puttampi na iccheyyaṃ, kuto pana tumhādisaṃ sahāyaṃ. Tasmā tumhesupi yo mayā saddhiṃ gantukāmo mādiso vā hotuṃ icchati, so eko care khaggavisāṇakappo. Atha vā tehi ‘‘amhe dāni, bhante, pajahatha, na icchathā’’ti vutte so paccekasambuddho ‘‘na puttamiccheyya, kuto sahāya’’nti vatvā attano yathāvuttenaṭṭhena ekacariyāya guṇaṃ disvā pamudito pītisomanassajāto imaṃ udānaṃ udānesi (su. ni. aṭṭha. 1.35).

Tattha **tasā**ti vipāsakiriyā. **Thāvarā**ti khīṇāsavā. **Bhayabheravā**ti khuddānukhuddakā cittutrāsā. **Nidhāyā**ti chaḍḍetvā. **Nidahitvā**ti ṭhapetvā. **Oropayitvā**ti adhokaritvā. **Samoropayitvā**ti adhogataṃ vissajjetvā. **Nikkhipitvā**ti tato apanetvā. **Paṭippassambhitvā**ti sannisīdāpetvā.

Ālapananti ādito lapanaṃ. **Sallapana**nti sammā lapanaṃ. **Ullapana**nti uddhaṃ katvā lapanaṃ. **Samullapana**nti punappunaṃ uddhaṃ katvā lapanaṃ.

Iriyāpathacariyāti iriyāpathānaṃ cariyā, pavattananti attho. Sesesupi eseva nayo. Āyatanacariyā pana āyatanesu satisampajaññānaṃ cariyā. **Pattī**ti phalāni. Tāni hi pāpuṇīyantīti ‘‘pattī’’ti vuttāni. Sattalokassa diṭṭhadhammikasamparāyikā atthā **lokatthā**ti ayaṃ viseso.

Idāni tāsaṃ cariyānaṃ bhūmiṃ dassento **‘‘catūsu iriyāpathesū’’**tiādimāha. **Satipaṭṭhānesū**ti ārammaṇasatipaṭṭhānesupi vuccamānesu satito anaññāni, vohāravasena pana aññāni viya katvā vuttaṃ. **Ariyasaccesū**ti pubbabhāge lokiyasaccañāṇena visuṃ visuṃ saccapariggahavasena vuttaṃ. **Ariyamaggesu sāmaññaphalesū**ti ca vohāravaseneva vuttaṃ. **Padesato**ti lokatthacariyāya ekadese. Nippadesato hi lokatthacariyaṃ buddhā eva karonti. Puna tā eva cariyāyo kārakapuggalavasena dassento **‘‘paṇidhisampannāna’’**ntiādimāha. Tattha paṇidhisampannā nāma iriyāpathānaṃ santattā iriyāpathāva ṭhitiyā sampannā akampitairiyāpathā bhikkhubhāvānurūpena santena iriyāpathena sampannā.

Indriyesu guttadvārānanti cakkhādīsu chasu indriyesu attano attano visaye pavattaṃ ekekadvāravasena guttaṃ dvāraṃ etesanti guttadvārā, tesaṃ guttadvārānaṃ. Dvāranti cettha uppattidvāravasena cakkhādayo eva. **Appamādavihārīna**nti sīlādīsu appamādavihāravataṃ. **Adhicittamanuyuttāna**nti vipassanāya pādakabhāvena adhicittasaṅkhātaṃ samādhiṃ anuyuttānaṃ. **Buddhisampannāna**nti nāmarūpavavatthānaṃ ādiṃ katvā yāva gotrabhu, tāva pavattena ñāṇena sampannānaṃ. **Sammā paṭipannāna**nti catumaggakkhaṇe. **Adhigataphalāna**nti catuphalakkhaṇe. **Tathāgatāna**nti tathā āgatānaṃ. **Arahantāna**nti dūrakilesānaṃ. **Sammāsambuddhāna**nti sammā sāmañca sabbadhammabuddhānaṃ. Imesaṃ padānaṃ attho heṭṭhā pakāsito eva.

Padesato paccekabuddhānanti paccekasambuddhānaṃ ekadesato. **Sāvakāna**nti sāvakānampi ekadesato. **Adhimuccanto**ti adhimokkhaṃ karonto. **Saddhāya caratī**ti saddhāvasena pavattati. **Paggaṇhanto**ti catusammappadhānavīriyena padahanto. **Upaṭṭhapento**ti satiyā ārammaṇaṃ upaṭṭhapento. **Avikkhepaṃ karonto**ti samādhivasena vikkhepaṃ akaronto. **Pajānanto**ti catusaccajānanapaññāya pakārena jānanto. **Vijānanto**ti indriyasampayuttajavanapubbaṅgamena āvajjanaviññāṇena ārammaṇaṃ vijānanto. **Viññāṇacariyāyā**ti āvajjanaviññāṇacariyāvasena. **Evaṃ paṭipannassā**ti sahāvajjanāya indriyacariyāya paṭipannassa. **Kusalā dhammā āyāpentī**ti samathavipassanāvasena pavattā kusalā dhammā bhusaṃ yāpenti, pavattantīti attho. **Āyatanacariyāyā**ti kusalānaṃ dhammānaṃ bhusaṃ yatanacariyāya, pavattanacariyāyāti vuttaṃ hoti. **Visesamadhigacchatī**ti vikkhambhanatadaṅgasamucchedapaṭippassaddhivasena visesaṃ adhigacchati.

Dassanacariyā ca sammādiṭṭhiyātiādīsu sammā passati, sammā vā tāya passanti, pasaṭṭhā sundarā vā diṭṭhīti **sammādiṭṭhi,** tassā sammādiṭṭhiyā nibbānapaccakkhakaraṇena dassanacariyā. Sammā saṅkappeti, sammā vā tena saṅkappenti, pasaṭṭho sundaro vā saṅkappoti **sammāsaṅkappo**. Tassa ārammaṇe cittassa abhiniropanacariyā. Sammā vadati, sammā vā tāya vadanti, pasaṭṭhā sundarā vā vācāti **sammāvācā,** micchāvācāviratiyā etaṃ nāmaṃ. Tassā catubbidhavacīsaṃvarapariggahacariyā. Sammā karoti, sammā vā tena karonti, pasaṭṭhaṃ sundaraṃ vā kammanti sammākammaṃ, sammākammameva **sammākammanto,** micchākammantaviratiyā etaṃ nāmaṃ. Tassa tividhakāyasaṃvarasamuṭṭhānacariyā. Sammā ājīvati, sammā vā tena ājīvanti, pasaṭṭho sundaro vā ājīvoti **sammāājīvo,** micchāājīvaviratiyā etaṃ nāmaṃ. Tassa vodānacariyā parisuddhacariyā. Sammā vāyamati, sammā vā tena vāyamanti, pasaṭṭho sundaro vā vāyāmoti **sammāvāyāmo,** tassa paggahacariyā. Sammā sarati, sammā vā tāya saranti, pasaṭṭhā sundarā vā satīti **sammāsati,** tassā upaṭṭhānacariyā. Sammā samādhiyati, sammā vā tena samādhiyanti, pasaṭṭho sundaro vā samādhīti **sammāsamādhi,** tassa avikkhepacariyā.

Takkappoti tena kappo, evarūpoti attho. **Tassadiso**ti tena sadiso, ‘‘tassadiko’’ti vā pāṭho. **Tappaṭibhāgo**ti tena paṭibhāgo tappaṭibhāgo, edisoti attho. Sādurasaṃ atikkantaṃ loṇaṃ **atiloṇaṃ. Loṇakappo**ti loṇasadisoti vuccati. **Atitittaka**nti atikkantatittakaṃ, pucimandādikappo tittakasadisoti vuccati. **Atimadhura**nti khīrapāyāsādikaṃ. **Himakappo**ti himodakasadiso. **Satthukappo**ti satthunā buddhena sadiso. **Evamevā**ti opammasampaṭipādanaṃ.

Tatrāyaṃ etassa paccekabuddhassa saṅkhepena vipassanāācikkhanavidhiṃ dassetvā gamissāma. Tattha nāmarūpapariggahaṃ kātukāmo paccekabodhisatto rūpārūpaaṭṭhasamāpattīsu yaṃ kiñci jhānaṃ samāpajjitvā vuṭṭhāya vitakkādīni jhānaṅgāni ca taṃsampayutte ca phassādayo dhamme lakkhaṇarasapaccupaṭṭhānapadaṭṭhānavasena paricchinditvā ‘‘sabbampetaṃ ārammaṇābhimukhaṃ namanato namanaṭṭhena nāma’’nti vavatthapeti. Tato tassa paccayaṃ pariyesanto ‘‘hadayavatthuṃ nissāya pavattatī’’ti passati. Puna vatthussa paccayabhūtāni ca upādārūpāni ca passitvā ‘‘idaṃ sabbaṃ ruppanato rūpa’’nti pariggaṇhāti. Puna tadubhayaṃ ‘‘namanalakkhaṇaṃ nāmaṃ, ruppanalakkhaṇaṃ rūpa’’nti evaṃ saṅkhepato nāmarūpaṃ vavatthapeti. Samathayānikavasenetaṃ vuttaṃ. Vipassanāyāniko pana catudhātuvavatthānamukhena bhūtupādāyarūpāni paricchinditvā ‘‘sabbampetaṃ ruppanato rūpa’’nti passati. Tato evaṃ paricchinnarūpassa cakkhādīni nissāya pavattamānā arūpadhammā āpāthamāgacchanti. Tato sabbepi te arūpadhamme namanalakkhaṇena ekato katvā ‘‘idaṃ nāma’’nti passati, so ‘‘idaṃ nāmaṃ, idaṃ rūpa’’nti dvedhā vavatthapeti. Evaṃ vavatthapetvā ‘‘nāmarūpato uddhaṃ añño satto vā puggalo vā devo vā brahmā vā natthī’’ti passati.

Yathā hi aṅgasambhārā, hoti saddo ratho iti;
Evaṃ khandhesu santesu, hoti ‘‘satto’’ti sammuti. (saṃ. ni. 1.171; mi. pa. 2.1.1; kathā. 233);

Evameva pañcasu upādānakkhandhesu santesu ‘‘satto puggalo’’ti vohāramattaṃ hotīti evamādinā nayena nāmarūpānaṃ yāthāvadassanasaṅkhātena diṭṭhivisuddhibhūtena ñāṇena nāmarūpaṃ pariggahetvā puna tassa paccayampi pariggaṇhanto vuttanayena nāmarūpaṃ pariggahetvā ‘‘ko nu kho imassa hetū’’ti pariyesanto ahetuvādavisamahetuvādesu dosaṃ disvā rogaṃ disvā tassa nidānaṃ samuṭṭhānampi pariyesanto vejjo viya tassa hetuñca paccayañca pariyesanto avijjā taṇhā upādānaṃ kammanti ime cattāro dhamme nāmarūpassa uppādapaccayattā ‘‘hetū’’ti. Āhāraṃ upatthambhanapaccayattā ‘‘paccayo’’ti ca passati. Imassa hi kāyassa avijjādayo tayo dhammā mātā viya dārakassa upanissayā honti, kammaṃ pitā viya puttassa janakaṃ, āhāro dhāti viya dārakassa sandhārakoti. Evaṃ rūpakāyassa paccayapariggahaṃ katvā puna ‘‘cakkhuñca paṭicca rūpe ca uppajjati cakkhuviññāṇa’’ntiādinā (saṃ. ni. 4.60; kathā. 465) nayena nāmakāyassapi paccayaṃ pariggaṇhāti, evaṃ pariggaṇhanto ‘‘atītānāgatāpi dhammā evameva vattantī’’ti sanniṭṭhānaṃ karoti.

Tassa yā sā pubbantaṃ ārabbha ‘‘ahosiṃ nu kho ahaṃ atītamaddhānaṃ, na nu kho ahosiṃ, kiṃ nu kho, kathaṃ nu kho, kiṃ hutvā kiṃ ahosiṃ nu kho ahaṃ atītamaddhāna’’nti pañcavidhā vicikicchā vuttā.

Yāpi aparantaṃ ārabbha ‘‘bhavissāmi nu kho ahaṃ anāgatamaddhānaṃ, na nu kho bhavissāmi, kiṃ nu kho bhavissāmi, kathaṃ nu kho bhavissāmi, kiṃ hutvā kiṃ bhavissāmi nu kho ahaṃ anāgatamaddhāna’’nti (ma. ni. 1.18; saṃ. ni. 2.20) pañcavidhā vicikicchā vuttā.

Yāpi etarahi vā pana paccuppannaṃ addhānaṃ ārabbha kathaṃkathī hoti ‘‘ahaṃ nu khosmi, no nu khosmi, kiṃ nu khosmi, kathaṃ nu khosmi, ayaṃ nu kho satto kuto āgato, so kuhiṃ gāmī bhavissatī’’ti (ma. ni. 1.18; saṃ. ni. 2.20) chabbidhā vicikicchā vuttā, sā sabbāpi pahiyyati. Evaṃ paccayapariggahaṇena tīsu addhāsu kaṅkhaṃ vitaritvā ṭhitaṃ ñāṇaṃ ‘‘kaṅkhāvitaraṇavisuddhī’’tipi ‘‘dhammaṭṭhitiñāṇa’’ntipi ‘‘yathābhūtañāṇa’’ntipi ‘‘sammādassana’’ntipi vuccati.

Ettha pana tisso hi lokiyapariññā ñātapariññā tīraṇapariññā pahānapariññāti. Tattha ‘‘ruppanalakkhaṇaṃ rūpaṃ, vedayitalakkhaṇā vedanā’’ti evaṃ tesaṃ tesaṃ dhammānaṃ paccattalakkhaṇasallakkhaṇavasena pavattā paññā ñātapariññā nāma. ‘‘Rūpaṃ aniccaṃ, vedanā aniccā’’tiādinā pana nayena tesaṃyeva dhammānaṃ sāmaññalakkhaṇaṃ āropetvā pavattā lakkhaṇārammaṇikavipassanāpaññā tīraṇapariññā nāma. Tesu eva pana dhammesu niccasaññādipajahanavasena pavattā lakkhaṇārammaṇikavipassanāva paññā pahānapariññā nāma.

Tattha saṅkhāraparicchedato paṭṭhāya yāva paccayapariggahā ñātapariññāya bhūmi. Etasmiñhi antare dhammānaṃ paccattalakkhaṇapaṭivedhasseva ādhipaccaṃ hoti. Kalāpasammasanato paṭṭhāya yāva udayabbayānupassanā tīraṇapariññāya bhūmi. Etasmiñhi antare sāmaññalakkhaṇapaṭivedhasseva ādhipaccaṃ hoti. Bhaṅgānupassanato paṭṭhāya upari pahānapariññāya bhūmi. Tato ca paṭṭhāya hi aniccato anupassanto niccasaññaṃ pajahati, dukkhato anupassanto sukhasaññaṃ, anattato anupassanto attasaññaṃ, nibbindanto nandiṃ, virajjanto rāgaṃ, nirodhento samudayaṃ, paṭinissajjanto ādānaṃ pajahatīti evaṃ niccasaññādipahānasādhikānaṃ sattannaṃ anupassanānaṃ ādhipaccaṃ. Iti imāsu tīsu pariññāsu saṅkhāraparicchedassa ceva paccayapariggahassa ca sādhitattā iminā yoginā ñātapariññāva adhigatā.

Puna ‘‘yaṃ kiñci rūpaṃ atītānāgatapaccuppannaṃ ajjhattaṃ vā bahiddhā vā…pe… yaṃ dūre santike vā, sabbaṃ rūpaṃ hutvā abhāvato aniccaṃ, udayabbayapaṭipīḷitattā dukkhaṃ, avasavattittā anattā. Yā kāci vedanā… saññā… ye keci saṅkhārā … yaṃ kiñci viññāṇaṃ atītānāgatapaccuppannaṃ ajjhattaṃ vā bahiddhā vā oḷārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā, sabbaṃ viññāṇaṃ hutvā abhāvato aniccaṃ, udayabbayapaṭipīḷitattā dukkhaṃ, avasavattittā anattā’’ti evamādinā (saṃ. ni. 3.48; paṭi. ma. 1.48) nayena kalāpasammasanaṃ karoti. Idaṃ sandhāya vuttaṃ ‘‘tilakkhaṇaṃ āropetvā’’ti.

Evaṃ saṅkhāre aniccadukkhānattavasena kalāpasammasanaṃ katvā puna saṅkhārānaṃ udayabbayameva passati. Kathaṃ? ‘‘Avijjāsamudayā rūpasamudayo, taṇhākammaāhārasamudayā rūpasamudayo’’ti (paṭi. ma. 1.50). Evaṃ rūpakkhandhassa paccayāyattatādassanena rūpakkhandhassa udayaṃ passati, nibbattilakkhaṇaṃ passantopi rūpakkhandhassa udayaṃ passati. Evaṃ pañcahākārehi rūpakkhandhassa udayaṃ passati. ‘‘Avijjānirodhā rūpanirodho, taṇhākammaāhāranirodhā rūpanirodho’’ti (paṭi. ma. 1.50) paccayanirodhadassanena rūpakkhandhassa vayaṃ passati, vipariṇāmalakkhaṇaṃ passantopi rūpakkhandhassa vayaṃ passatīti evaṃ pañcahākārehi rūpakkhandhassa vayaṃ passati.

Tathā ‘‘avijjāsamudayā vedanāsamudayo, taṇhākammaphassasamudayā vedanāsamudayo’’ti (paṭi. ma. 1.50) paccayāyattatādassanena vedanākkhandhassa udayaṃ passati, nibbattilakkhaṇaṃ passantopi vedanākkhandhassa udayaṃ passati. ‘‘Avijjānirodhā vedanānirodho, taṇhākammaphassanirodhā vedanānirodho’’ti (paṭi. ma. 1.50) paccayanirodhadassanena vedanākkhandhassa vayaṃ passati, vipariṇāmalakkhaṇaṃ passantopi vedanākkhandhassa vayaṃ passati. Evaṃ saññākkhandhādīsupi.

Ayaṃ pana viseso – viññāṇakkhandhassa phassaṭṭhāne ‘‘nāmarūpasamudayā, nāmarūpanirodhā’’ti yojetabbaṃ. Evaṃ ekekasmiṃ khandhe paccayasamudayavasena ca nibbattilakkhaṇavasena ca paccayanirodhavasena ca vipariṇāmalakkhaṇavasena ca udayabbayadassanena ca dasa dasa katvā paññāsa lakkhaṇāni vuttāni. Tesaṃ vasena ‘‘evampi rūpassa udayo, evampi rūpassa vayo’’ti paccayato ceva khaṇato ca vitthārena manasikāraṃ karoti.

Tassevaṃ karoto ‘‘iti kira ime dhammā ahutvā sambhonti, hutvā paṭiventī’’ti ñāṇaṃ visadaṃ hoti. ‘‘Evaṃ kira ime dhammā anuppannā uppajjanti, uppannā nirujjhantī’’ti niccanavā hutvā saṅkhārā upaṭṭhahanti. Na kevalañca niccanavā, sūriyuggamane ussāvabindu viya udakabubbuḷo viya udake daṇḍarāji viya āragge sāsapo viya vijjuppādo viya ca parittaṭṭhāyino, māyāmarīcisupinālātacakkagandhabbanagarapheṇakadaliādayo viya asārā nissārā viya hutvā upaṭṭhahanti. Ettāvatā ca pana anena ‘‘vayadhammameva uppajjati, uppannañca vayaṃ upetī’’ti iminā ākārena sammasanapaññāya lakkhaṇāni paṭivijjhitvā ṭhitaṃ **udayabbayānupassanaṃ** nāma paṭhamaṃ taruṇavipassanāñāṇaṃ adhigataṃ hoti. Yassādhigamā ‘‘āraddhavipassako’’ti saṅkhaṃ gacchati.

Athassa āraddhavipassakassa kulaputtassa obhāso ñāṇaṃ pīti passaddhi sukhaṃ adhimokkho paggaho upaṭṭhānaṃ upekkhā nikantīti dasa vipassanupakkilesā uppajjanti. Ettha **obhāso** nāma vipassanakkhaṇe ñāṇassa balavattā lohitaṃ sannisīdati, tena ca cittobhāso nibbattati. Taṃ disvā akusalo yogī ‘‘maggo me patto’’ti tameva obhāsaṃ assādeti. **Ñāṇa**mpi vipassanāñāṇameva. Taṃ saṅkhāre sammasantassa suddhaṃ pasannaṃ hutvā pavattati. Taṃ disvā pubbe viya ‘‘maggo’’ti assādeti. **Pīti**pi vipassanāpīti eva. Tassa hi tasmiṃ khaṇe pañcavidhā pīti uppajjati. **Passaddhī**ti vipassanāpassaddhi. Tasmiṃ samaye neva kāyacittānaṃ daratho, na gāravaṃ, na kakkhaḷatā, na akammaññatā, na gelaññatā, na vaṅkatā hoti. **Sukha**mpi vipassanāsukhameva. Tassa kira tasmiṃ samaye sakalasarīraṃ abhisandayamānaṃ atipaṇītaṃ sukhaṃ uppajjati.

Adhimokkho nāma vipassanakkhaṇe pavattā saddhā. Tasmiñhi khaṇe cittacetasikānaṃ ativiya pasādabhūtā balavatī saddhā uppajjati. **Paggaho** nāma vipassanāsampayuttaṃ vīriyaṃ. Tasmiñhi khaṇe asithilaṃ anaccāraddhaṃ supaggahitaṃ vīriyaṃ uppajjati. **Upaṭṭhāna**nti vipassanāsampayuttā sati. Tasmiñhi khaṇe supaṭṭhitā sati uppajjati. **Upekkhā** duvidhā vipassanāvajjanavasena. Tasmiñhi khaṇe sabbasaṅkhāragahaṇe majjhattabhūtaṃ vipassanupekkhāsaṅkhātaṃ ñāṇaṃ balavantaṃ hutvā uppajjati manodvārāvajjanupekkhā ca. Sā ca taṃ taṃ ṭhānaṃ āvajjantassa sūrā tikhiṇā hutvā vahati. **Nikantī**ti vipassanānikanti. Obhāsādīsu hi ālayaṃ kurumānā sukhumā santākārā nikanti uppajjati. Ettha obhāsādayo kilesavatthutāya ‘‘upakkilesā’’ti vuttā na akusalattā. Nikanti pana upakkileso ceva kilesavatthu ca.

Paṇḍito pana bhikkhu obhāsādīsu uppannesu vikkhepaṃ agacchanto ‘‘obhāsādayo dhammā na maggo, upakkilesavimuttaṃ pana vīthipaṭipannaṃ vipassanāñāṇaṃ maggo’’ti maggañca amaggañca vavatthapeti. Tassevaṃ ‘‘ayaṃ maggo, ayaṃ na maggo’’ti ñatvā ṭhitaṃ ñāṇaṃ **maggāmaggañāṇadassanavisuddhī**ti vuccati. Ito paṭṭhāya aṭṭhannaṃ vipassanāñāṇānaṃ vasena sikhāpattavipassanāñāṇaṃ navamañca saccānulomikaṃ ñāṇanti ayaṃ **paṭipadāñāṇadassanavisuddhi** nāma hoti. Udayabbayānupassanāñāṇaṃ bhaṅgānupassanāñāṇaṃ bhayatupaṭṭhānañāṇaṃ ādīnavānupassanāñāṇaṃ nibbidānupassanāñāṇaṃ muñcitukamyatāñāṇaṃ paṭisaṅkhānupassanāñāṇaṃ saṅkhārupekkhāñāṇanti imāni aṭṭha ñāṇāni nāma. Navamaṃ saccānulomikaṃ ñāṇanti anulomassetaṃ nāmaṃ.

Tasmā taṃ sampādetukāmena upakkilesavimuttaṃ udayabbayañāṇaṃ ādiṃkatvā etesu ñāṇesu yogo karaṇīyo. Udayabbayaṃ passantassa hi aniccalakkhaṇaṃ yathābhūtaṃ upaṭṭhāti, udayabbayapaṭipīḷanaṃ passato dukkhalakkhaṇañca, ‘‘dukkhameva hi sambhoti, dukkhaṃ tiṭṭhati veti cā’’ti (saṃ. ni. 1.171; kathā. 233) passato anattalakkhaṇañca.

Ettha ca aniccaṃ aniccalakkhaṇaṃ dukkhaṃ dukkhalakkhaṇaṃ anattā anattalakkhaṇanti ayaṃ vibhāgo veditabbo. Tattha **anicca**nti khandhapañcakaṃ. Kasmā? Uppādavayaññathattabhāvā, hutvā abhāvato vā. Aññathattaṃ nāma jarā. Uppādavayaññathattaṃ **aniccalakkhaṇaṃ,** hutvā abhāvasaṅkhāto vā ākāravikāro. ‘‘Yadaniccaṃ, taṃ dukkha’’nti vacanato tadeva khandhapañcakaṃ **dukkhaṃ**. Kasmā? Abhiṇhaṃ paṭipīḷanato. Abhiṇhaṃ paṭipīḷanākāro **dukkhalakkhaṇaṃ**. ‘‘Yaṃ dukkhaṃ, tadanattā’’ti (saṃ. ni. 3.15-16) vacanato tadeva khandhapañcakaṃ **anattā**. Kasmā? Avasavattanato. Avasavattanākāro **anattalakkhaṇaṃ**. Imāni tīṇipi lakkhaṇāni udayabbayaṃ passantasseva ārammaṇāni honti.

Punapi so rūpārūpadhamme ‘‘evaṃ aniccā’’tiādinā vipassati, tassa saṅkhārā lahuṃ lahuṃ āpāthaṃ āgacchanti, tato uppādaṃ vā ṭhitiṃ vā pavattaṃ vā nimittaṃ vā ārammaṇaṃ akatvā tesaṃ khayavayanirodhe eva sati santiṭṭhati, idaṃ **bhaṅgañāṇaṃ** nāma. Imassa uppādato paṭṭhāya ayaṃ yogī ‘‘yathā ime saṅkhārā bhijjanti nirujjhanti, evaṃ atītepi saṅkhāragataṃ bhijji, anāgatepi bhijjissatī’’ti nirodhameva passanto tiṭṭhati. Tassa bhaṅgānupassanāñāṇaṃ āsevantassa bahulīkarontassa sabbabhavayoni gatiṭṭhiti sattāvāsesu pabhedakā saṅkhārā jalitaaṅgārakāsuādayo viya mahābhayaṃ hutvā upaṭṭhahanti. Etaṃ **bhayatupaṭṭhānañāṇaṃ** nāma.

Tassa taṃ bhayatupaṭṭhānañāṇaṃ āsevantassa sabbe bhavādayo ādittaaṅgāraṃ viya samussitakhaggo viya paccatthiko appaṭisaraṇā sādīnavā hutvā upaṭṭhahanti. Idaṃ **ādīnavānupassanāñāṇaṃ** nāma. Tassa evaṃ saṅkhāre ādīnavato passantassa bhavādīsupi saṅkhārānaṃ ādīnavattā saṅkhāresu ukkaṇṭhanā anabhirati uppajjati, idaṃ **nibbidānupassanāñāṇaṃ** nāma.

Sabbasaṅkhāresu nibbindantassa ukkaṇṭhantassa tasmā saṅkhāragatā muñcitukāmatā nissaritukāmatā hoti. Idaṃ **muñcitukamyatāñāṇaṃ** nāma. Puna tasmā saṅkhāragatā muñcituṃ pana te eva saṅkhāre paṭisaṅkhānupassanāñāṇena tilakkhaṇaṃ āropetvā tīraṇaṃ **paṭisaṅkhānupassanāñāṇaṃ** nāma.

So evaṃ tilakkhaṇaṃ āropetvā saṅkhāre pariggaṇhanto tesu anattalakkhaṇassa sudiṭṭhattā ‘‘attā’’ti vā ‘‘attaniya’’nti vā agaṇhanto saṅkhāresu bhayañca nandiñca pahāya saṅkhāresu udāsīno hoti majjhatto, ‘‘aha’’nti vā ‘‘mama’’nti vā na gaṇhāti, tīsu bhavesu upekkhako, idaṃ **saṅkhārupekkhāñāṇaṃ** nāma.

Taṃ panesa ce santipadaṃ nibbānaṃ santato passati, sabbasaṅkhārapavattaṃ vissajjetvā nibbānaninnaṃ pakkhandaṃ hoti. No ce nibbānaṃ santato passati, punappunaṃ ‘‘anicca’’nti vā ‘‘dukkha’’nti vā ‘‘anattā’’ti vā tividhānupassanāvasena saṅkhārārammaṇameva hutvā pavattati. Evaṃ tiṭṭhamānañca etaṃ tividhavimokkhamukhabhāvaṃ āpajjitvā tiṭṭhati. Tisso hi anupassanā ‘‘tīṇi vimokkhamukhānī’’ti vuccanti. Evaṃ aniccato manasikaronto adhimokkhabahulo **animittaṃ vimokkhaṃ** paṭilabhati, dukkhato manasikaronto passaddhibahulo **appaṇihitaṃ vimokkhaṃ** paṭilabhati, anattato manasikaronto vedabahulo **suññataṃ vimokkhaṃ** paṭilabhati.

Ettha ca animitto vimokkhoti animittākārena nibbānaṃ ārammaṇaṃ katvā pavatto ariyamaggo. So hi animittāya dhātuyā uppannattā animitto, kilesehi ca vimuttattā vimokkho. Eteneva nayena appaṇihitākārena nibbānaṃ ārammaṇaṃ katvā pavatto appaṇihito, suññatākārena nibbānaṃ ārammaṇaṃ katvā pavatto suññatoti veditabbo.

Evaṃ adhigatasaṅkhārupekkhassa kulaputtassa vipassanā sikhāppattā hoti. Vuṭṭhānagāminivipassanāti etadeva. Assa taṃ saṅkhārupekkhāñāṇaṃ āsevantassa tikkhatarā saṅkhārupekkhā uppajjati. Tassa ‘‘idāni maggo uppajjissatī’’ti saṅkhāre ‘‘aniccā’’ti vā ‘‘dukkhā’’ti vā ‘‘anattā’’ti vā sammasitvā bhavaṅgaṃ otarati, bhavaṅgānantaraṃ saṅkhārupekkhāya kathitanayeneva aniccādiākārena manasikaritvā uppajjati manodvārāvajjanaṃ, tatheva manasikaroto paṭhamaṃ javanacittaṃ uppajjati. Yaṃ parikammanti vuccati, tadanantaraṃ tadeva dutiyajavanacittaṃ uppajjati. Yaṃ upacāranti vuccati, tadanantarampi tadeva uppajjati tatiyaṃ javanacittaṃ. Yaṃ anulomanti vuccati, idaṃ tesaṃ pāṭiekkaṃ nāma.

Avisesena pana tividhampetaṃ ‘‘āsevana’’ntipi ‘‘parikamma’’ntipi ‘‘upacāra’’ntipi ‘‘anuloma’’ntipi vuccati. Idaṃ pana anulomañāṇaṃ saṅkhārārammaṇāya vuṭṭhānagāminiyā vipassanāya pariyosānaṃ hoti, nippariyāyena pana gotrabhuñāṇameva vipassanāya pariyosānanti vuccati. Tato paraṃ nibbānaṃ ārammaṇaṃ kurumānaṃ puthujjanagottaṃ atikkamamānaṃ ariyagottaṃ okkamamānaṃ nibbānārammaṇe paṭhamasamannāhārabhūtaṃ apunarāvaṭṭakaṃ gotrabhuñāṇaṃ uppajjati. Idaṃ pana ñāṇaṃ paṭipadāñāṇadassanavisuddhiñca ñāṇadassanavisuddhiñca na bhajati. Antarā abbohārikameva hoti. Vipassanāsote patitattā ‘‘paṭipadāñāṇadassanavisuddhī’’ti vā ‘‘vipassanā’’ti vā saṅkhaṃ gacchati. Nibbānaṃ ārammaṇaṃ katvā gotrabhuñāṇe niruddhe tena dinnasaññāya nibbānaṃ ārammaṇaṃ katvā diṭṭhisaṃyojanaṃ sīlabbataparāmāsasaṃyojanaṃ vicikicchāsaṃyojananti tīṇi saṃyojanāni viddhaṃsento sotāpattimaggo uppajjati, tadanantaraṃ tasseva vipākabhūtāni dve tīṇi vā phalacittāni uppajjanti anantaravipākattā lokuttarakusalānaṃ, phalapariyosāne panassa uppannabhavaṅgaṃ vicchinditvā paccavekkhaṇatthāya manodvārāvajjanaṃ uppajjati. So hi ‘‘iminā vatāhaṃ maggena āgato’’ti maggaṃ paccavekkhati. Tato ‘‘me ayaṃ ānisaṃso laddho’’ti phalaṃ paccavekkhati. Tato ‘‘ime nāma kilesā pahīnā’’ti pahīnakilese paccavekkhati. Tato ‘‘ime nāma kilesā avasiṭṭhā’’ti uparimaggattayavajjhakilese paccavekkhati. Avasāne ca ‘‘ayaṃ dhammo mayā paṭividdho’’ti amataṃ nibbānaṃ paccavekkhati. Iti sotāpannassa ariyasāvakassa pañca paccavekkhaṇāni honti. Tathā sakadāgāmianāgāmiphalāvasāne. Arahattaphalāvasāne avasiṭṭhakilesapaccavekkhaṇaṃ nāma natthi. Evaṃ sabbānipi ekūnavīsatipaccavekkhaṇāni honti.

Evaṃ paccavekkhitvā so yogāvacaro tasmiṃyeva āsane nisinno vuttanayena vipassitvā kāmarāgabyāpādānaṃ tanubhāvaṃ karonto dutiyamaggaṃ pāpuṇāti, tadanantaraṃ vuttanayeneva phalañca. Tato vuttanayena vipassitvā kāmarāgabyāpādānaṃ anavasesappahānaṃ karonto tatiyamaggaṃ pāpuṇāti, vuttanayena phalañca. Tato tasmiṃyevāsane vuttanayena vipassitvā rūparāgārūparāgamānuddhaccāvijjānaṃ anavasesappahānaṃ karonto catutthamaggaṃ pāpuṇāti, vuttanayena phalañca. Ettāvatā cesa hoti arahā mahākhīṇāsavo paccekabuddho. Iti imesu catūsu maggesu ñāṇaṃ **ñāṇadassanavisuddhi** nāma.

Ettāvatā ‘‘sabbesu bhūtesu nidhāya daṇḍaṃ aviheṭhayaṃ aññatarampi tesa’’nti etena pātimokkhasaṃvarādisīlassa vuttattā sīlavisuddhi. ‘‘Na puttamiccheyya kuto sahāya’’nti etena paṭighānunayavivajjanavasena mettādīnaṃ vuttattā cittavisuddhi. ‘‘Eko care khaggavisāṇakappo’’ti iminā pana nāmarūpapariggahādīnaṃ vuttattā diṭṭhivisuddhi kaṅkhāvitaraṇavisuddhi maggāmaggañāṇadassanavisuddhi paṭipadāñāṇadassanavisuddhi ñāṇadassanavisuddhīti satta visuddhiyo vuttā honti. Ayamettha mukhamattanidassanaṃ, vitthāraṃ pana icchantena visuddhimaggaṃ (visuddhi. 2.662, 678, 692, 737, 806 ādayo) oloketvā gahetabbaṃ. Ettāvatā ceso paccekabuddho –

> ‘‘Cātuddiso appaṭigho ca hoti, santussamāno itarītarena;
> Parissayānaṃ sahitā achambhī, eko care khaggavisāṇakappo’’ti. (su. ni. 42; cūḷani. khaggavisāṇasuttaniddesa 128) –

Pasaṃsiyādibhāvaṃ āpajjitvā gandhamādanapabbataṃ upasobhayamāno vihāsinti evaṃ sabbattha.

Paṭhamagāthāniddesavaṇṇanā.

122. Dutiye **saṃsaggajātassā**ti jātasaṃsaggassa. Tattha dassanasavanakāyasamullapanasambhogavasena pañcavidho saṃsaggo. Tattha aññamaññaṃ disvā cakkhuviññāṇavīthivasena uppannarāgo **dassanasaṃsaggo** nāma. Tattha sīhaḷadīpe kāḷadīghavāpīgāme piṇḍāya carantaṃ kalyāṇavihāravāsiṃ daharabhikkhuṃ disvā paṭibaddhacittā kenaci upāyena taṃ alabhitvā kālakatā kuṭumbiyadhītā tassā nivāsanacoḷakkhaṇḍaṃ disvā ‘‘evarūpāya vatthadhāriniyā nāma saddhiṃ saṃvāsaṃ nālattha’’nti hadayaṃ phāletvā kālakato so eva ca daharo nidassanaṃ.

Parehi pana kathiyamānaṃ rūpādisampattiṃ attanā vā hasitalapitagītasaddaṃ sutvā sotaviññāṇavīthivasena uppanno rāgo **savanasaṃsaggo** nāma. Tatrāpi girigāmavāsīkammāradhītāya pañcahi kumārīhi saddhiṃ padumassaraṃ gantvā nhāyitvā mālaṃ sīse āropetvā uccāsaddena gāyantiyā ākāsena gacchanto saddaṃ sutvā kāmarāgena jhānā parihāyitvā anayabyasanaṃ patto pañcaggaḷaleṇavāsī tissadaharo nidassanaṃ.

Aññamaññaṃ aṅgaparāmasanena uppannarāgo **kāyasaṃsaggo** nāma. Dhammagāyanadaharabhikkhu cettha nidassanaṃ. Mahāvihāre kira daharabhikkhu dhammaṃ bhāsati, tattha mahājane āgate rājāpi agamāsi saddhiṃ antepurena. Tato rājadhītāya tassa rūpañca saddañca āgamma balavarāgo uppanno tassa ca daharassāpi. Taṃ disvā rājā sallakkhetvā sāṇipākārena parikkhipāpesi, te aññamaññaṃ parāmasitvā āliṅgisu. Puna sāṇipākāraṃ apanetvā passantā dvepi kālakateyeva addasaṃsūti.

Aññamaññaṃ ālapanasamullapane uppannarāgo pana **samullapanasaṃsaggo** nāma. Bhikkhubhikkhunīhi saddhiṃ paribhogakaraṇe uppannarāgo **sambhogasaṃsaggo** nāma. Dvīsupi ca etesu maricavaṭṭivihāre bhikkhu ca bhikkhunī ca nidassanaṃ. Maricavaṭṭimahāvihāramahe kira duṭṭhagāmaṇi abhayamahārājā mahādānaṃ paṭiyādetvā ubhatosaṅghaṃ parivisati. Tattha uṇhayāguyā dinnāya saṅghanavakasāmaṇerī anādhārakassa sattavassikasaṅghanavakasāmaṇerassa dantavalayaṃ datvā samullāpaṃ akāsi, te ubhopi upasampajjitvā saṭṭhivassā hutvā paratīraṃ gatā aññamaññaṃ samullāpena pubbasaññaṃ paṭilabhitvā tāvadeva jātasinehā sikkhāpadāni vītikkamitvā pārājikā ahesunti.

Evaṃ pañcavidhe saṃsagge yena kenaci saṃsaggena jātasaṃsaggassa **bhavanti snehā,** purimarāgapaccayā balavarāgo uppajjati. Tato **snehanvayaṃ dukkhamidaṃ pahotī**ti tameva snehaṃ anugacchantaṃ sandiṭṭhikasamparāyikasokaparidevādinānappakārakaṃ dukkhamidaṃ pahoti nibbattati bhavati jāyati. Apare pana ‘‘ārammaṇe cittavosaggo saṃsaggo’’ti bhaṇanti. Tato sneho snehadukkhanti.

Evamatthappabhedaṃ imaṃ aḍḍhagāthaṃ vatvā so paccekabuddho āha – ‘‘svāhaṃ yamidaṃ snehanvayaṃ sokādidukkhaṃ pahoti, tassa dukkhassa mūlaṃ khananto paccekasambodhiṃ adhigato’’ti. Evaṃ vutte te amaccā āhaṃsu – ‘‘amhehi dāni, bhante, kiṃ kattabba’’nti? Tato so āha – ‘‘tumhe vā aññe vā yo imamhā dukkhā muccitukāmo, so sabbopi **ādīnavaṃ snehajaṃ pekkhamāno, eko care khaggavisāṇakappo**ti. Ettha ca yaṃ taṃ ‘‘snehanvayaṃ dukkhamidaṃ pahotī’’ti vuttaṃ, tadeva sandhāya ‘‘ādīnavaṃ snehajaṃ pekkhamāno’’ti idaṃ vuttanti veditabbaṃ. Atha vā yathāvuttena saṃsaggena **saṃsaggajātassa bhavanti snehā, snehanvayaṃ dukkhamidaṃ pahoti,** evaṃ yathābhūtaṃ ādīnavaṃ snehajaṃ pekkhamāno ahaṃ adhigatoti evampi abhisambandhitvā catutthapādo pubbe vuttanayeneva udānavasena vuttoti veditabbo. Tato paraṃ sabbaṃ purimagāthāya vuttasadisamevāti (su. ni. aṭṭha. 1.36).

Niddese **anuppādetī**ti rūpasmiṃ anubyañjanaṃ disvā allīyati. **Anubandhatī**ti rūpasmiṃ snehavasena bandhati. **Bhavantī**ti honti. **Jāyantī**ti uppajjanti. **Nibbattantī**ti vattanti. **Pātubhavantī**ti pākaṭā honti. **Sambhavanti sañjāyanti abhinibbattantī**ti tīṇi upasaggena vaḍḍhitāni. Ito paraṃ aṭṭhakavagge (mahāni. 1 ādayo) vuttanayeneva veditabbaṃ.

Dutiyagāthāniddesavaṇṇanā.

123. Tatiye mettāyanavasena **mittā**. Suhadabhāvena **suhajjā**. Keci hi ekantahitakāmatāya mittāva honti, na suhajjā. Keci gamanāgamanaṭṭhānanisajjāsamullāpādīsu hadayasukhajananena suhajjāva honti, na mittā. Keci tadubhayavasena suhajjā ceva mittā ca. Te duvidhā honti agāriyā ca anagāriyā ca. Tattha agāriyā tividhā honti upakārā samānasukhadukkhā anukampakāti. Anagāriyā visesena atthakkhāyino. Evaṃ te catūhi catūhi aṅgehi samannāgatā honti.

Yathāha –

> ‘‘Catūhi kho, gahapatiputta, ṭhānehi upakāro mitto suhado veditabbo. Pamattaṃ rakkhati, pamattassa sāpateyyaṃ rakkhati, bhītassa saraṇaṃ hoti, uppannesu kiccakaraṇīyesu taddiguṇaṃ bhogaṃ anuppadeti (dī. ni. 3.261).

Tathā –

> ‘‘Catūhi kho, gahapatiputta, ṭhānehi samānasukhadukkho mitto suhado veditabbo. Guyhamassa ācikkhati, guyhamassa parigūhati, āpadāsu na vijahati, jīvitampissa atthāya pariccattaṃ hoti (dī. ni. 3.262).

Tathā –

> ‘‘Catūhi kho, gahapatiputta, ṭhānehi anukampako mitto suhado veditabbo. Abhavenassa na nandati, bhavenassa nandati, avaṇṇaṃ bhaṇamānaṃ nivāreti, vaṇṇaṃ bhaṇamānaṃ pasaṃsati (dī. ni. 3.264).

Tathā –

> ‘‘Catūhi kho, gahapatiputta, ṭhānehi atthakkhāyī mitto suhado veditabbo. Pāpā nivāreti, kalyāṇe niveseti, assutaṃ sāveti, saggassa maggaṃ ācikkhatī’’ti (dī. ni. 3.263).

Tesu idha agāriyā adhippetā, atthato pana sabbepi yujjanti. Te mitte suhajje. **Anukampamāno**ti anudayamāno, tesaṃ sukhaṃ upasaṃharitukāmo dukkhaṃ apaharitukāmo.

Hāpeti atthanti diṭṭhadhammikasamparāyikaparamatthavasena tividhaṃ, tathā attatthaparatthaubhayatthavasenāpi tividhaṃ atthaṃ laddhavināsanena aladdhānuppādanenāti dvidhāpi hāpeti vināseti. **Paṭibaddhacitto**ti ‘‘ahaṃ imaṃ vinā na jīvāmi, eso me gati, eso me parāyaṇa’’nti evaṃ attānaṃ nīce ṭhāne ṭhapentopi paṭibaddhacitto hoti. ‘‘Ime maṃ vinā na jīvanti, ahaṃ tesaṃ gati, ahaṃ tesaṃ parāyaṇa’’nti evaṃ attānaṃ ucce ṭhāne ṭhapentopi paṭibaddhacitto hoti. Idha pana evaṃ paṭibaddhacitto adhippeto.

Etaṃ bhayanti etaṃ atthahāpanabhayaṃ, attano samāpattihāniṃ sandhāya bhaṇati. **Santhave**ti tividho santhavo taṇhādiṭṭhimittasanthavavasena. Tattha aṭṭhasatappabhedāpi taṇhā taṇhāsanthavo, dvāsaṭṭhippabhedāpi diṭṭhi diṭṭhisanthavo, paṭibaddhacittatāya mittānukampanā mittasanthavo. So idha adhippeto. Tena hissa samāpatti parihīnā. Tenāha – ‘‘etaṃ bhayaṃ santhave pekkhamāno’’ti. Sesaṃ pubbasadisamevāti veditabbaṃ. Niddese vattabbaṃ natthi (su. ni. aṭṭha. 1.37; apa. aṭṭha. 1.1.93-94).

Tatiyagāthāniddesavaṇṇanā.

124. Catutthe **vaṃso**ti veḷu. **Visālo**ti vitthiṇṇo. **Va-**kāro avadhāraṇattho, evakāro vā ayaṃ. Sandhivasenettha **e**-kāro naṭṭho. Tassa parapadena sambandho, taṃ pacchā yojessāma. **Yathā**ti paṭibhāge. **Visatto**ti laggo jaṭito saṃsibbito. **Puttesu dāresu cā**ti puttadhītubhariyāsu. **Yā apekkhā**ti yā taṇhā yo sneho. **Vaṃsakkaḷīrova asajjamāno**ti vaṃsakaḷīro viya alaggamāno. Kiṃ vuttaṃ hoti? Yathā vaṃso visālo visatto eva hoti, puttesu ca dāresu ca yā apekkhā, sāpi evaṃ tāni vatthūni saṃsibbitvā ṭhitattā visattā eva. Svāhaṃ tāya apekkhāya apekkhavā visālo vaṃso viya visattoti evaṃ apekkhāya ādīnavaṃ disvā taṃ apekkhaṃ maggañāṇena chindanto ayaṃ vaṃsakaḷīrova rūpādīsu vā diṭṭhādīsu vā lābhādīsu vā kāmabhavādīsu vā taṇhāmānadiṭṭhivasena asajjamāno paccekasambodhiṃ adhigatoti. Sesaṃ purimanayeneva veditabbaṃ. Imāyapi niddese atirekaṃ natthi (su. ni. aṭṭha. 1.38).

Catutthagāthāniddesavaṇṇanā.

125. Pañcame **migo**ti sabbesaṃ āraññikacatuppadānaṃ eva etaṃ adhivacanaṃ. Idha pana pasadamigo adhippeto. **Araññamhī**ti gāmañca gāmūpacārañca ṭhapetvā avasesaṃ araññaṃ, idha pana uyyānaṃ adhippetaṃ, tasmā ''uyyānamhī''ti vuttaṃ hoti. **Yathā**ti paṭibhāge. **Abaddho**ti rajjubandhanādīsu yena kenaci abaddho. Etena vissaṭṭhacariyaṃ dīpeti. **Yenicchakaṃ gacchati gocarāyā**ti yena disābhāgena gantuṃ icchati, tena gocaratthaṃ gacchati. Tasmā tattha yattakaṃ icchati gantuṃ, tattakaṃ gacchati. Yaṃ icchati khādituṃ, taṃ khādatīti dīpeti. **Viññū naro**ti paṇḍitapuriso. **Serita**nti sacchandavuttitaṃ aparāyattabhāvaṃ. **Pekkhamāno**ti paññācakkhunā olokayamāno. Atha vā dhammaseritaṃ puggalaseritañca. Lokuttaradhammā hi kilesavasaṃ agamanato serino tehi samannāgatā puggalā ca, tesaṃ bhāvaniddeso seritaṃ pekkhamānoti. Kiṃ vuttaṃ hoti? **Migo araññamhi yathā abaddho, yenicchakaṃ gacchati gocarāya**. Kadā nu kho ahampi taṇhābandhanaṃ chinditvā evaṃ gaccheyyanti iti me tumhehi ito cito ca parivāretvā ṭhitehi baddhassa yenicchakaṃ gantuṃ alabhantassa tasmiṃ yenicchakagamanābhāve ādīnavaṃ yenicchakagamane ānisaṃsaṃ disvā anukkamena samathavipassanāpāripūriṃ agamiṃ. Tato paccekabodhiṃ adhigatomhi. Tasmā aññopi viññū **naro seritaṃ pekkhamāno, eko care khaggavisāṇakappo**ti (su. ni. aṭṭha. 1.39 ādayo).

Pañcamagāthāniddesavaṇṇanā.

126. Chaṭṭhe ayaṃ piṇḍattho – **sahāyamajjhe** ṭhitassa divāseyyasaṅkhāte **vāse** ca mahāupaṭṭhānasaṅkhāte **ṭhāne** ca uyyānagamanasaṅkhāte **gamane** ca janapadacārikasaṅkhātāya **cārikāya** ca ''idaṃ me suṇa, idaṃ me dehī''tiādinā nayena tathā tathā āmantanā hoti, tasmā ahaṃ tattha tattha nibbijjitvā yāyaṃ ariyajanasevitā anekānisaṃsā ekantasukhā, evaṃ santepi lobhābhibhūtehi sabbakāpurisehi anabhijjhitā apatthitā pabbajjā, taṃ **anabhijjhitaṃ** paresaṃ avasavattanena bhabbapuggalavaseneva ca **seritaṃ pekkhamāno** vipassanaṃ ārabhitvā anukkamena paccekasambodhiṃ adhigatoti. Sesaṃ vuttanayameva (su. ni. aṭṭha. 1.39-42).

Chaṭṭhagāthāniddesavaṇṇanā.

127. Sattame **khiḍḍā**ti kīḷanā. Sā duvidhā hoti kāyikā ca vācasikā ca. Tattha kāyikā nāma hatthīhipi kīḷanti, assehipi rathehipi dhanūhipi tharūhipīti evamādi. Vācasikā nāma gītaṃ silokabhaṇanaṃ mukhabherikanti evamādi. **Ratī**ti pañcakāmaguṇarati. **Vipula**nti yāva aṭṭhimiñjaṃ āhacca ṭhānena sakalattabhāvabyāpakaṃ. Sesaṃ pākaṭameva. Anusandhiyojanāpi cettha saṃsaggagāthāya vuttanayeneva veditabbā (su. ni. aṭṭha. 1.41).

Sattamagāthāniddesavaṇṇanā.

128. Aṭṭhame **cātuddiso**ti catūsu disāsu yathāsukhavihārī, ''ekaṃ disaṃ pharitvā viharatī''tiādinā (dī. ni. 1.556; 3.308; a. ni. 4.125; vibha. 643; cūḷani. khaggavisāṇasuttaniddesa 128) vā nayena brahmavihārabhāvanāpharitā catasso disā assa santītipi cātuddiso. Tāsu disāsu katthaci satte vā saṅkhāre vā bhayena na paṭihaññatīti **appaṭigho**. **Santussamāno**ti dvādasavidhassa santosassa vasena santussako. **Itarītarenā**ti uccāvacena paccayena. **Parissayānaṃ sahitā achambhī**ti ettha parissayanti kāyacittāni, parihāpenti vā tesaṃ sampattiṃ, tāni vā paṭicca sayantīti parissayā, bāhirānaṃ sīhabyagghādīnaṃ abbhantarānañca kāmacchandādīnaṃ kāyacittupaddavānaṃ etaṃ adhivacanaṃ. Te parissaye adhivāsanakhantiyā ca vīriyādīhi ca dhammehi sahatīti **parissayānaṃ sahitā**. Thaddhabhāvakarabhayābhāvena **achambhī**. Kiṃ vuttaṃ hoti? Yathā te cattāro samaṇā, evaṃ itarītarena paccayena santussamāno ettha paṭipattipadaṭṭhāne santose ṭhito catūsu disāsu mettādibhāvanāya cātuddiso, sattasaṅkhāresu paṭihananakarabhayābhāvena appaṭigho ca hoti. So cātuddisattā vuttappakārānaṃ parissayānaṃ sahitā, appaṭighattā achambhī ca hotīti etaṃ paṭipattiguṇaṃ disvā yoniso paṭipajjitvā paccekasambodhiṃ adhigatomhīti.

Atha vā te samaṇā viya santussamāno itarītarena vuttanayeneva cātuddiso hotīti ñatvā evaṃ cātuddisabhāvaṃ patthayanto yoniso paṭipajjitvā adhigatomhi. Tasmā aññopi īdisaṃ ṭhānaṃ patthayamāno cātuddisatāya parissayānaṃ sahitā appaṭighatāya ca achambhī hutvā eko care khaggavisāṇakappoti (su. ni. aṭṭha. 1.42).

Niddese **mettā**ti atthato tāva mijjatīti mettā, sinehatīti attho. Mitte vā bhavā, mittassa vā esā pavattītipi mettā. **Mettāsahagatenā**ti mettāya samannāgatena. **Cetasā**ti cittena. **Ekaṃ disa**nti ekissā disāya paṭhamapariggahitaṃ sattaṃ upādāya ekaṃ disaṃ pariyāpannasattapharaṇavasena vuttaṃ. **Pharitvā**ti phusitvā ārammaṇaṃ katvā. **Viharatī**ti brahmavihārādhiṭṭhitaṃ iriyāpathavihāraṃ pavatteti. **Tathā dutiya**nti yathā puratthimādīsu disāsu yaṃ kiñci ekaṃ disaṃ pharitvā viharati, tatheva tadanantaraṃ dutiyaṃ tatiyaṃ catutthañcāti attho.

Iti uddhanti eteneva ca nayena uparimaṃ disanti vuttaṃ hoti. **Adho tiriya**nti adhodisampi tiriyaṃ disampi evameva. Tattha ca **adho**ti heṭṭhā. **Tiriya**nti anudisā. Evaṃ sabbadisāsu assamaṇḍale assamiva mettāsahagataṃ cittaṃ sāretipi paccāsāretipīti. Ettāvatā ekamekaṃ disaṃ pariggahetvā odhiso mettāpharaṇaṃ dassitaṃ. **Sabbadhī**tiādi pana anodhiso dassanatthaṃ vuttaṃ. Tattha **sabbadhī**ti sabbattha. **Sabbattatāyā**ti sabbesu hīnamajjhimaukkaṭṭhamittasapattamajjhattānippabhedesu attatāya, ‘‘ayaṃ parasatto’’ti vibhāgaṃ akatvā attasamatāyāti vuttaṃ hoti.

Atha vā **sabbattatāyā**ti sabbena cittabhāvena, īsakampi bahi avikkhipamānoti vuttaṃ hoti. **Sabbāvanta**nti sabbasattavantaṃ, sabbasattayuttanti attho. **Loka**nti sattalokaṃ. **Vipulenā**ti evamādipariyāyadassanato panettha puna **‘‘mettāsahagatenā’’**ti vuttaṃ. Yasmā vā ettha odhiso pharaṇe viya puna tathā-saddo iti-saddo vā na vutto, tasmā puna ‘‘mettāsahagatena cetasā’’ti vuttaṃ. Nigamanavasena vā etaṃ vuttaṃ. Vipulenāti ettha ca pharaṇavasena vipulatā daṭṭhabbā. Bhūmivasena pana taṃ **mahaggataṃ**. Paguṇavasena appamāṇasattārammaṇavasena ca **appamāṇaṃ**. Byāpādapaccatthikappahānena **averaṃ**. Domanassappahānena **abyāpajjaṃ**. Niddukkhanti vuttaṃ hoti (visuddhi. 1.254). **Karuṇā** heṭṭhā vuttatthāyeva. Modanti tāya taṃsamaṅgino, sayaṃ vā modati, modanamattameva vā sāti **muditā**. ‘‘Averā hontū’’tiādibyāpādappahānena majjhattabhāvūpagamanena ca upekkhatīti **upekkhā**.

Lakkhaṇādito panettha hitākārappavattilakkhaṇā mettā, hitūpasaṃhārarasā, āghātavinayapaccupaṭṭhānā, sattānaṃ manāpabhāvadassanapadaṭṭhānā. Byāpādūpasamo etissā sampatti, sinehasambhavo vipatti. Dukkhāpanayanākārappavattilakkhaṇā karuṇā, paradukkhāsahanarasā, avihiṃsāpaccupaṭṭhānā, dukkhābhibhūtānaṃ anāthabhāvadassanapadaṭṭhānā. Vihiṃsūpasamo tassā sampatti, sokasambhavo vipatti. Pamodalakkhaṇā muditā, anissāyanarasā, arativighātapaccupaṭṭhānā, sattānaṃ sampattidassanapadaṭṭhānā. Arativūpasamo tassā sampatti, pahānasambhavo vipatti. Sattesu majjhattākārappavattilakkhaṇā upekkhā, sattesu samabhāvadassanarasā, paṭighānunayavūpasamapaccupaṭṭhānā, ‘‘kammassakā sattā, te kassa ruciyā sukhitā vā bhavissanti, dukkhato vā muccissanti, pattasampattito vā na parihāyissantī’’ti evaṃ pavattakammassakatādassanapadaṭṭhānā. Paṭighānunayavūpasamo tassā sampatti, gehassitāya aññāṇupekkhāya sambhavo vipatti.

Tattha **santuṭṭho hotī**ti paccayasantosavasena santuṭṭho hoti. **Itarītarena cīvarenā**ti na thūlasukhumalūkhapaṇītathirajiṇṇānaṃ yena kenaci cīvarena, atha kho yathāladdhānaṃ itarītarena yena kenaci santuṭṭho hotīti attho. Cīvarasmiñhi tayo santosā – yathālābhasantoso, yathābalasantoso, yathāsāruppasantosoti. Piṇḍapātādīsupi eseva nayo. Iti ime tayo santose sandhāya ‘‘santuṭṭho hoti itarītarena cīvarena. Yathāladdhādīsu yena kenaci cīvarena santuṭṭho hotī’’ti vuttaṃ.

Ettha ca cīvaraṃ jānitabbaṃ, cīvarakhettaṃ jānitabbaṃ, paṃsukūlaṃ jānitabbaṃ, cīvarasantoso jānitabbo, cīvarapaṭisaṃyuttāni dhutaṅgāni jānitabbāni. Tattha **cīvaraṃ jānitabba**nti khomādīni cha cīvarāni dukūlādīni cha anulomacīvarānipi jānitabbāni. Imāni dvādasa kappiyacīvarāni. Kusacīraṃ vākacīraṃ phalakacīraṃ kesakambalaṃ vāḷakambalaṃ potthako cammaṃ ulūkapakkhaṃ rukkhadussaṃ latādussaṃ erakadussaṃ kadalidussaṃ veḷudussanti evamādīni pana akappiyacīvarāni.

Cīvarakhettanti ‘‘saṅghato vā gaṇato vā ñātito vā mittato vā attano vā dhanena paṃsukūlaṃ vā’’ti evaṃ uppajjanato cha khettāni, aṭṭhannañca mātikānaṃ vasena aṭṭha khettāni jānitabbāni.

Paṃsukūlanti sosānikaṃ pāpaṇikaṃ rathiyaṃ saṅkārakūṭaṃ sotthiyaṃ sinānaṃ titthaṃ gatapaccāgataṃ aggiḍaḍḍhaṃ gokhāyitaṃ upacikākhāyitaṃ undūrakhāyitaṃ antacchinnaṃ dasacchinnaṃ dhajāhaṭaṃ thūpaṃ samaṇacīvaraṃ sāmuddiyaṃ ābhisekiyaṃ panthikaṃ vātāhaṭaṃ iddhimayaṃ devadattiyanti tevīsati paṃsukūlāni veditabbāni. Ettha ca **sotthiya**nti gabbhamalaharaṇaṃ. **Gatapaccāgata**nti matakasarīraṃ pārupitvā susānaṃ netvā ānītacīvaraṃ. **Dhajāhaṭa**nti dhajaṃ ussāpetvā tato ānītaṃ. **Thūpa**nti vammike pūjitacīvaraṃ. **Sāmuddiya**nti samuddavīcīhi thalaṃ pāpitaṃ. **Panthika**nti panthaṃ gacchantehi corabhayena pāsāṇehi koṭṭetvā pārutacīvaraṃ. **Iddhimaya**nti ehibhikkhucīvaraṃ. Sesaṃ pākaṭameva.

Cīvarasantosoti vīsati cīvarasantosā – cīvare vitakkasantoso gamanasantoso pariyesanasantoso paṭilābhasantoso mattapaṭiggahaṇasantoso loluppavivajjanasantoso yathālābhasantoso yathābalasantoso yathāsāruppasantoso udakasantoso dhovanasantoso karaṇasantoso parimāṇasantoso suttasantoso sibbanasantoso rajanasantoso kappasantoso paribhogasantoso sannidhiparivajjanasantoso vissajjanasantosoti. Tattha sādakabhikkhuno temāsaṃ nibaddhavāsaṃ vasitvā ekamāsamattaṃ vitakkituṃ vaṭṭati. So hi pavāretvā cīvaramāse cīvaraṃ karoti. Paṃsukūliko addhamāseneva karoti. Idaṃ māsaddhamāsamattaṃ vitakkanaṃ **vitakkasantoso**. Cīvaratthāya gacchantassa pana ‘‘kattha labhissāmī’’ti acintetvā kammaṭṭhānasīseneva gamanaṃ **gamanasantoso** nāma. Pariyesantassa pana yena vā tena vā saddhiṃ apariyesitvā lajjiṃ pesalabhikkhuṃ gahetvā pariyesanaṃ **pariyesanasantoso** nāma. Evaṃ pariyesantassa āhariyamānaṃ cīvaraṃ dūratova disvā ‘‘etaṃ manāpaṃ bhavissati, etaṃ amanāpa’’nti evaṃ avitakketvā thūlasukhumādīsu yathāladdheneva santussanaṃ **paṭilābhasantoso** nāma. Evaṃ laddhaṃ gaṇhantassāpi ‘‘ettakaṃ dupaṭṭassa bhavissati, ettakaṃ ekapaṭṭassā’’ti attano pahonakamatteneva santussanaṃ **mattapaṭiggahaṇasantoso** nāma. Cīvaraṃ pariyesantassa pana ‘‘asukassa gharadvāre manāpaṃ labhissāmī’’ti acintetvā dvārapaṭipāṭiyā caraṇaṃ **loluppavivajjanasantoso** nāma.

Lūkhapaṇītesu yena kenaci yāpetuṃ sakkontassa yathāladdheneva yāpanaṃ **yathālābhasantoso** nāma. Attano thāmaṃ jānitvā yena yāpetuṃ sakkoti, tena yāpanaṃ **yathābalasantoso** nāma. Manāpaṃ aññassa datvā attanā yena kenaci yāpanaṃ **yathāsāruppasantoso** nāma. ‘‘Kattha udakaṃ manāpaṃ, kattha amanāpa’’nti avicāretvā yena kenaci dhovanupagena udakena dhovanaṃ **udakasantoso** nāma. Tathā paṇḍumattikagerukapūtipaṇṇarasakiliṭṭhāni pana udakāni vajjetuṃ vaṭṭati. Dhovantassa pana muggarādīhi apaharitvā hatthehi madditvā dhovanaṃ **dhovanasantoso** nāma. Tathā asujjhantaṃ paṇṇāni pakkhipitvā tāpitaudakenāpi dhovituṃ vaṭṭati. Evaṃ dhovitvā karontassa ‘‘idaṃ thūlaṃ, idaṃ sukhuma’’nti akopetvā pahonakanīhāreneva karaṇaṃ **karaṇasantoso** nāma. Timaṇḍalapaṭicchādanamattasseva karaṇaṃ **parimāṇasantoso** nāma. Cīvarakaraṇatthāya pana ‘‘manāpaṃ suttaṃ pariyesissāmī’’ti avicāretvā rathikādīsu vā devaṭṭhāne vā āharitvā pādamūle vā ṭhapitaṃ yaṃ kiñcideva suttaṃ gahetvā karaṇaṃ **suttasantoso** nāma.

Kusibandhanakāle pana aṅgulimatte sattavāre na vijjhitabbaṃ. Evaṃ karontassa hi yo bhikkhu sahāyo na hoti, tassa vattabhedopi natthi. Tivaṅgulamatte pana sattavāre vijjhitabbaṃ. Evaṃ karontassa maggapaṭipannenāpi sahāyena bhavitabbaṃ. Yo na hoti, tassa vattabhedo. Ayaṃ **sibbanasantoso** nāma. Rajantena pana kāḷakacchakādīni pariyesantena na rajitabbaṃ, somavakkalādīsu yaṃ labhati, tena rajitabbaṃ. Alabhantena pana manussehi araññe vākaṃ gahetvā chaḍḍitarajanaṃ vā bhikkhūhi pacitvā chaḍḍitakasaṭaṃ vā gahetvā rajitabbaṃ. Ayaṃ **rajanasantoso** nāma. Nīlakaddamakāḷasāmesu yaṃ kiñci gahetvā hatthipiṭṭhe nisinnassa paññāyamānakappakaraṇaṃ **kappasantoso** nāma.

Hirikopīnapaṭicchādanamattavasena paribhuñjanaṃ **paribhogasantoso** nāma. Dussaṃ pana labhitvā suttaṃ vā sūciṃ vā kārakaṃ vā alabhantena ṭhapetuṃ vaṭṭati, labhantena na vaṭṭati. Katampi ce antevāsikādīnaṃ dātukāmo hoti, te ca asannihitā, yāva āgamanā ṭhapetuṃ vaṭṭati, āgatamattesu tesu dātabbaṃ. Dātuṃ asakkontena adhiṭṭhātabbaṃ. Aññasmiṃ cīvare sati paccattharaṇampi adhiṭṭhātuṃ vaṭṭati. Anadhiṭṭhitameva hi sannidhi hoti. Adhiṭṭhitaṃ na hotīti mahāsīvatthero āha. Ayaṃ **sannidhiparivajjanasantoso** nāma. Vissajjentena pana mukhaṃ oloketvā na dātabbaṃ, sāraṇīyadhamme ṭhatvāva vissajjetabbanti ayaṃ **vissajjanasantoso** nāma.

Cīvarapaṭisaṃyuttāni dhutaṅgāni nāma paṃsukūlikaṅgañceva tecīvarikaṅgañca. Iti cīvarasantosamahāariyavaṃsaṃ pūrayamāno paccekasambuddho imāni dve dhutaṅgāni gopeti, imāni gopento cīvarasantosamahāariyavaṃsavasena santuṭṭho hoti.

Vaṇṇavādīti eko santuṭṭho hoti, santosassa vaṇṇaṃ na katheti. Eko na santuṭṭho hoti, santosassa vaṇṇaṃ katheti. Eko neva santuṭṭho hoti, na santosassa vaṇṇaṃ katheti. Eko santuṭṭho ca hoti, santosassa ca vaṇṇaṃ katheti. Tathārūpo so paccekasambuddho taṃ dassetuṃ **‘‘itarītaracīvarasantuṭṭhiyā ca vaṇṇavādī’’**ti vuttaṃ.

Anesananti dūteyyapahiṇagamanānuyogappabhedaṃ nānappakāraṃ anesanaṃ. **Appatirūpan**ti ayuttaṃ. **Aladdhā cā**ti alabhitvā. Yathā ekacco ‘‘kathaṃ nu kho cīvaraṃ labhissāmī’’ti puññavantehi bhikkhūhi saddhiṃ ekato hutvā kohaññaṃ karonto uttasati paritassati, paccekasambuddho evaṃ aladdhā ca cīvaraṃ na paritassati. **Laddhā cā**ti dhammena samena labhitvā. **Adhigato**ti vigatalobhagiddho. **Amucchito**ti adhimattataṇhāya mucchanaṃ anāpanno. **Anajjhāpanno**ti taṇhāya anotthaṭo apariyonaddho. **Ādīnavadassāvī**ti anesanāpattiyañca gadhitaparibhoge ca ādīnavaṃ passamāno. **Nissaraṇapañño**ti ‘‘yāvadeva sītassa paṭighātāyā’’ti (ma. ni. 1.23; a. ni. 6.58) vuttaṃ nissaraṇameva pajānanto.

Itarītaracīvarasantuṭṭhiyāti yena kenaci cīvarena santuṭṭhiyā. **Nevattānukkaṃsetī**ti yathā panidhekacco ‘‘ahaṃ paṃsukūliko, mayā upasampadamāḷeyeva paṃsukūlikaṅgaṃ gahitaṃ, ko mayā sadiso atthī’’ti attukkaṃsanaṃ karoti. Evaṃ so attukkaṃsanaṃ na karoti. **Na paraṃ vambhetī**ti ‘‘ime panaññe bhikkhū na paṃsukūlikāti vā paṃsukūlikamattampi etesaṃ natthī’’ti vā evaṃ paraṃ na vambheti. **Yo hi tattha dakkho**ti yo tasmiṃ cīvarasantose vaṇṇavādī. Tāsu vā dakkho cheko byatto. **Analaso**ti sātaccakiriyāya ālasiyavirahito. **Sampajāno patissato**ti sampajānapaññāya ceva satiyā ca yutto. **Ariyavaṃse ṭhito**ti ariyavaṃse patiṭṭhito.

Itarītarena piṇḍapātenāti yena kenaci piṇḍapātena. Etthapi piṇḍapāto jānitabbo, piṇḍapātakhettaṃ jānitabbaṃ, piṇḍapātasantoso jānitabbo, piṇḍapātapaṭisaṃyuttaṃ dhutaṅgaṃ jānitabbaṃ. Tattha **piṇḍapāto**ti odano kummāso sattu maccho maṃsaṃ khīraṃ dadhi sappi navanītaṃ telaṃ madhu phāṇitaṃ yāgu khādanīyaṃ sāyanīyaṃ lehanīyanti soḷasa piṇḍapātā.

Piṇḍapātakhettanti saṅghabhattaṃ uddesabhattaṃ nimantanaṃ salākabhattaṃ pakkhikaṃ uposathikaṃ pāṭipadikaṃ āgantukabhattaṃ gamikabhattaṃ gilānabhattaṃ gilānupaṭṭhākabhattaṃ dhurabhattaṃ kuṭibhattaṃ vārabhattaṃ vihārabhattanti pannarasa piṇḍapātakhettāni.

Piṇḍapātasantosoti piṇḍapāte vitakkasantoso gamanasantoso pariyesanasantoso paṭilābhasantoso paṭiggahaṇasantoso mattapaṭiggahaṇasantoso loluppavivajjanasantoso yathālābhasantoso yathābalasantoso yathāsāruppasantoso upakārasantoso parimāṇasantoso paribhogasantoso sannidhiparivajjanasantoso vissajjanasantosoti pannarasa santosā. Tattha sādako bhikkhu mukhaṃ dhovitvā vitakketi. Piṇḍapātikena pana gaṇena saddhiṃ caratā sāyaṃ therupaṭṭhānakāle ‘‘sve kattha piṇḍāya carissāmā’’ti ‘‘asukagāme, bhante’’ti ettakaṃ cintetvā tato paṭṭhāya na vitakketabbaṃ. Ekacārikena vitakkamāḷake ṭhatvā vitakketabbaṃ. Tato paṭṭhāya vitakkento pana ariyavaṃsā cuto hoti paribāhiro. Ayaṃ **vitakkasantoso** nāma. Piṇḍāya pavisantena pana ‘‘kuhiṃ labhissāmī’’ti acintetvā kammaṭṭhānasīsena gantabbaṃ. Ayaṃ **gamanasantoso** nāma. Pariyesantena yaṃ vā taṃ vā aggahetvā lajjiṃ pesalameva gahetvā pariyesitabbaṃ. Ayaṃ **pariyesanasantoso** nāma. Dūratova āhariyamānaṃ disvā ‘‘etaṃ manāpaṃ, etaṃ amanāpa’’nti cittaṃ na uppādetabbaṃ. Ayaṃ **paṭilābhasantoso** nāma.

‘‘Idaṃ manāpaṃ gaṇhissāmi, idaṃ amanāpaṃ na gaṇhissāmī’’ti acintetvā yaṃ kiñci yāpanamattaṃ gahetabbameva. Ayaṃ **paṭiggahaṇasantoso** nāma.

Ettha pana deyyadhammo bahu, dāyako appaṃ dātukāmo, appaṃ gahetabbaṃ. Deyyadhammo bahu, dāyakopi bahudātukāmo, pamāṇeneva gahetabbaṃ. Deyyadhammopi na bahu, dāyakopi appaṃ dātukāmo, appaṃ gahetabbaṃ. Deyyadhammo na bahu, dāyako pana bahudātukāmo, pamāṇena gahetabbaṃ. Paṭiggahaṇasmiñhi mattaṃ ajānanto manussānaṃ pasādaṃ makkheti, saddhādeyyaṃ vinipāteti, sāsanaṃ na karoti. Vijātamātuyāpissa cittaṃ gahetuṃ na sakkoti. Iti mattaṃ jānitvāva paṭiggahetabbanti ayaṃ **mattapaṭiggahaṇasantoso** nāma. Aḍḍhakulāniyeva agantvā dvārapaṭipāṭiyā gantabbaṃ. Ayaṃ **loluppavivajjanasantoso** nāma. **Yathālābhasantosā**dayo cīvare vuttanayā eva.

Piṇḍapātaṃ paribhuñjitvā ‘‘samaṇadhammaṃ anupālessāmī’’ti evaṃ upakāraṃ ñatvā paribhuñjanaṃ **upakārasantoso** nāma. Pattaṃ pūretvā ānītaṃ na paṭiggahetabbaṃ. Anupasampanne sati tena gāhāpetabbaṃ, asati āharāpetvā paṭiggahaṇaparimāṇamattaṃ gahetabbaṃ. Ayaṃ **parimāṇasantoso** nāma. Jighacchāya paṭivinodanaṃ ‘‘na idamettha nissaraṇa’’nti evaṃ paribhuñjanaṃ **paribhogasantoso** nāma. Nidahitvā na paribhuñjitabbaṃ. Ayaṃ **sannidhiparivajjanasantoso** nāma. Mukhaṃ anoloketvā sāraṇīyadhamme ṭhitena vissajjetabbaṃ. Ayaṃ **vissajjanasantoso** nāma.

Piṇḍapātapaṭisaṃyuttāni pana **pañca dhutaṅgāni** piṇḍapātikaṅgaṃ sapadānacārikaṅgaṃ ekāsanikaṅgaṃ pattapiṇḍikaṅgaṃ khalupacchābhattikaṅganti. Iti piṇḍapātasantosamahāariyavaṃsaṃ pūrayamāno paccekasambuddho imāni pañca dhutaṅgāni gopeti, imāni gopento piṇḍapātasantosamahāariyavaṃsavasena santuṭṭho hoti. **Vaṇṇavādī**tiādīni vuttanayeneva veditabbāni.

Senāsanānīti idha senāsanaṃ jānitabbaṃ, senāsanakhettaṃ jānitabbaṃ, senāsanasantoso jānitabbo, senāsanapaṭisaṃyuttadhutaṅgaṃ jānitabbaṃ. Tattha **senāsana**nti mañco pīṭhaṃ bhisi bimbohanaṃ vihāro aḍḍhayogo pāsādo hammiyaṃ guhā leṇaṃ aṭṭo māḷo veḷugumbo rukkhamūlaṃ yattha vā pana bhikkhū paṭikkamantīti imāni pannarasa senāsanāni.

Senāsanakhettanti saṅghato vā gaṇato vā ñātito vā mittato vā attano vā dhanena paṃsukūlaṃ vāti cha khettāni.

Senāsanasantosoti senāsane vitakkasantosādayo pannarasa santosā. Te piṇḍapāte vuttanayeneva veditabbā. **Senāsanapaṭisaṃyuttāni** pana **pañca dhutaṅgāni** āraññikaṅgaṃ rukkhamūlikaṅgaṃ abbhokāsikaṅgaṃ sosānikaṅgaṃ yathāsanthatikaṅganti. Iti senāsanasantosaṃ mahāariyavaṃsaṃ pūrayamāno paccekasambuddho imāni pañca dhutaṅgāni gopeti, imāni gopento senāsanasantosamahāariyavaṃsavasena santuṭṭho hoti.

Iti āyasmā dhammasenāpati sāriputtatthero pathaviṃ pattharamāno viya sāgarakucchiṃ pūrayamāno viya ākāsaṃ vitthārayamāno viya ca paṭhamaṃ cīvarasantosaṃ ariyavaṃsaṃ kathetvā candaṃ uṭṭhāpento viya sūriyaṃ ullaṅghento viya ca dutiyapiṇḍapātasantosaṃ kathetvā sineruṃ ukkhipento viya tatiyaṃ senāsanasantosaṃ ariyavaṃsaṃ kathetvā idāni gilānapaccayasantosaṃ ariyavaṃsaṃ kathetuṃ **‘‘santuṭṭho hoti itarītarena gilānapaccayabhesajjaparikkhārenā’’**tiādimāha. Taṃ piṇḍapātagatikameva. Tattha yathālābhayathābalayathāsāruppasantoseneva santussitabbaṃ. Bhāvanārāmaariyavaṃso pana idha anāgato, nesajjikaṅgaṃ bhāvanārāmaariyavaṃsaṃ bhajati (dī. ni. aṭṭha. 3.309; a. ni. aṭṭha. 2.4.28). Vuttampi cetaṃ –

> ‘‘Pañca senāsane vuttā, pañca āhāranissitā;
> Eko vīriyasaṃyutto, dve ca cīvaranissitā’’ti. (dī. ni. aṭṭha. 3.309; a. ni. aṭṭha. 2.4.28);

Porāṇe aggañña ariyavaṃse ṭhitoti ettha **porāṇe**ti na adhunuppattike. **Aggaññe**ti aggehi jānitabbe. **Ariyavaṃse**ti ariyānaṃ vaṃse. Yathā hi khattiyavaṃso brāhmaṇavaṃso vessavaṃso suddavaṃso samaṇavaṃso kulavaṃso rājavaṃso, evamayampi aṭṭhamo ariyavaṃso, ariyatanti ariyapaveṇi nāma hoti. So kho panāyaṃ vaṃso imesaṃ vaṃsānaṃ mūlagandhādīnaṃ kālānusārigandhādayo viya aggamakkhāyati. Ke pana te ariyā, yesaṃ eso vaṃsoti? Ariyā vuccanti buddhā ca paccekabuddhā ca tathāgatasāvakā ca, etesaṃ ariyānaṃ vaṃsoti ariyavaṃso. Ito pubbe hi satasahassakappādhikānaṃ catunnaṃ asaṅkhyeyyānaṃ matthake taṇhaṅkaro medhaṅkaro saraṇaṅkaro dīpaṅkaroti cattāro buddhā uppannā, te ariyā, tesaṃ ariyānaṃ vaṃsoti ariyavaṃso. Tesaṃ buddhānaṃ parinibbānato aparabhāge asaṅkhyeyyaṃ atikkamitvā koṇḍañño nāma buddho uppanno…pe… imasmiṃ kappe kakusandho koṇāgamano kassapo amhākaṃ bhagavā gotamoti cattāro buddhā uppannā, tesaṃ ariyānaṃ vaṃsoti ariyavaṃso. Api ca atītānāgatapaccuppannānaṃ sabbabuddhapaccekabuddhabuddhasāvakānaṃ ariyānaṃ vaṃsoti ariyavaṃso, tasmiṃ ariyavaṃse (a. ni. aṭṭha. 2.4.28). **Ṭhito**ti patiṭṭhito. Sesaṃ vuttanayeneva veditabbaṃ.

Aṭṭhamagāthāniddesavaṇṇanā.

129. Navame ayaṃ yojanā – **dussaṅgahā pabbajitāpi eke,** ye asantosābhibhūtā, tathāvidhā eva ca **atho gahaṭṭhā gharamāvasantā**. Etamahaṃ dussaṅgahabhāvaṃ jigucchanto vipassanaṃ ārabhitvā paccekabodhiṃ adhigatomhīti. Sesaṃ purimanayeneva veditabbaṃ.

Niddese **anassavā**ti vacanaṃ assavanakā. **Avacanakarā**ti dubbacā. **Paṭilomavuttino**ti paccanīkaṃ kathanasīlā, paṭimallā hutvā pavattantīti attho. **Aññeneva mukhaṃ karontī**ti ovādadāyake disvā mukhaṃ parivattetvā aññaṃ disābhāgaṃ olokenti. **Abyāvaṭo hutvā**ti avāvaṭo hutvā. **Anapekkho hutvā**ti anallīno hutvā.

Navamagāthāniddesavaṇṇanā.

130. Dasame **oropayitvā**ti apanetvā. **Gihibyañjanānī**ti kesamassuodātavatthālaṅkāramālāgandhavilepanaitthiputtadāsidāsādīni. Etāni gihibhāvaṃ byañjayanti, tasmā ‘‘gihibyañjanānī’’ti vuccanti. **Sañchinnapatto**ti patitapatto. **Chetvānā**ti maggañāṇena chinditvā. **Vīro**ti maggavīriyasamannāgato. **Gihibandhanānī**ti kāmabandhanāni. Kāmā hi gihīnaṃ bandhanāni. Ayaṃ tāva padattho.

Ayaṃ pana adhippāyo – ‘‘aho vatāhampi oropayitvā gihibyañjanāni sañchinnapatto yathā koviḷāro bhaveyya’’nti evañhi cintayamāno vipassanaṃ ārabhitvā paccekabodhiṃ adhigatomhīti (su. ni. aṭṭha. 1.44). Sesaṃ purimanayeneva jānitabbaṃ.

Niddese **sārāsanañcā**ti sāraṃ āsanaṃ. **Chinnānī**ti gaḷitāni. **Sañchinnānī**ti nipaṇṇāni. **Patitānī**ti vaṇṭato muttāni. **Paripatitānī**ti bhūmiyaṃ patitāni.

Dasamagāthāniddesavaṇṇanā.

Paṭhamavaggavaṇṇanā niṭṭhitā.

2. Dutiyavaggavaṇṇanā

131-2. Dutiyavaggassa paṭhamadvaye **nipaka**nti pakatinipuṇaṃ paṇḍitaṃ kasiṇaparikammādīsu kusalaṃ. **Sādhuvihāri**nti appanāvihārena vā upacārena vā samannāgataṃ. **Dhīra**nti dhitisampannaṃ. Tattha nipakattena dhitisampadā vuttā. Idha pana dhitisampannamevāti attho. Dhiti nāma asithilaparakkamatā, ‘‘kāmaṃ taco ca nhāru cā’’ti (ma. ni. 2.184; a. ni. 2.5; mahāni. 196) evaṃ pavattavīriyassetaṃ adhivacanaṃ. Api ca dhikkatapāpotipi dhīro. **Rājāva raṭṭhaṃ vijitaṃ pahāyā**ti yathā paṭirājā ‘‘vijitaṃ raṭṭhaṃ anatthāvaha’’nti ñatvā rajjaṃ pahāya eko carati evaṃ bālasahāyaṃ pahāya eko care. Atha vā **rājāva raṭṭha**nti yathā sutasomo rājā vijitaṃ raṭṭhaṃ pahāya eko cari, yathā ca mahājanako evaṃ ekova careti ayampi etassattho. Sesaṃ vuttānusārena sakkā jānitunti na vitthāritaṃ (su. ni. aṭṭha. 1.45-46). Niddese vattabbaṃ natthi.

Paṭhamadvayaṃ.

133. Tatiyagāthā padatthato uttānā eva. Kevalañca pana **sahāyasampada**nti ettha asekkhehi sīlādikkhandhehi sampannā sahāyā eva ‘‘sahāyasampadā’’ti veditabbā. Ayaṃ panettha yojanā – yā ayaṃ vuttā sahāyasampadā, taṃ sahāyasampadaṃ **addhā pasaṃsāma,** ekaṃseneva thomemāti vuttaṃ hoti. Kathaṃ? **Seṭṭhā samāsevitabbā sahāyā**ti. Kasmā? Attano sīlādīhi seṭṭhe sevamānassa sīlādayo dhammā anuppannā uppajjanti, uppannā vuddhiṃ virūḷhiṃ vepullaṃ pāpuṇanti. Same sevamānassa aññamaññasamadhāraṇena kukkuccavinodanena ca laddhā na parihāyanti. Ete pana sahāyake seṭṭhe ca same ca aladdhā kuhanādimicchājīvaṃ vajjetvā dhammena samena uppannaṃ bhojanaṃ bhuñjanto tattha ca paṭighānunayaṃ anuppādento anavajjabhojī hutvā atthakāmo kulaputto eko care khaggavisāṇakappo. Ahampi hi evaṃ caranto imaṃ sampattiṃ adhigatomhīti (su. ni. aṭṭha. 1.47). Niddeso vuttanayo eva.

Tatiyaṃ.

134. Catutthe **disvā**ti oloketvā. **Suvaṇṇassā**ti kañcanassa. ‘‘Valayānī’’ti pāṭhaseso. Sāvasesapāṭho hi ayaṃ attho. **Pabhassarānī**ti pabhāsanasīlāni, jutimantānīti vuttaṃ hoti. Sesaṃ uttānapadatthameva. Ayaṃ pana yojanā – disvā bhujasmiṃ suvaṇṇassa valayāni ‘‘gaṇavāse sati saṅghaṭṭanā, ekavāse sati aghaṭṭanā’’ti evaṃ cintento vipassanaṃ ārabhitvā paccekabodhiṃ adhigatomhīti. Sesaṃ vuttanayamevāti (su. ni. aṭṭha. 1.48). **Nūpurānī**ti valayāni. ‘‘Niyurā’’ti keci vadanti. **Ghaṭṭentī**ti aññamaññaṃ hananti.

Catutthaṃ.

135. Pañcamagāthā padatthato uttānā eva. Ayaṃ pana ettha adhippāyo – yvāyaṃ etena **dutīyena** kumārena sītuṇhādīni nivedentena sahavāsena taṃ saññāpentassa mama vācābhilāpo, tasmiṃ sinehavasena **abhisajjanā vā** jātā. Sace ahaṃ imaṃ na pariccajāmi, tato **āyati**mpi tatheva hessati. Yathā idāni, **evaṃ dutīyena saha mamassa, vācābhilāpo abhisajjanā vā**. Ubhayampi cetaṃ antarāyakaraṃ visesādhigamassāti **etaṃ bhayaṃ āyatiṃ pekkhamāno** taṃ chaḍḍetvā yoniso paṭipajjitvā paccekabodhiṃ adhigatomhīti (su. ni. aṭṭha. 1.49). Sesaṃ vuttanayameva.

Pañcamaṃ.

136. Chaṭṭhe **kāmā**ti dve kāmā vatthukāmā ca kilesakāmā ca. Tattha vatthukāmā manāpiyā rūpādayo dhammā, kilesakāmā chandādayo sabbepi rāgappabhedā. Idha pana vatthukāmā adhippetā. Rūpādianekappakārena **citrā**. Lokassādavasena **madhurā**. Bālaputhujjanānaṃ manaṃ ramentīti **manoramā. Virūparūpenā**ti virūpena rūpena, anekavidhena sabhāvenāti vuttaṃ hoti. Te hi rūpādivasena citrā, rūpādīsupi nīlādivasena vividharūpā. Evaṃ tena virūparūpena tathā tathā assādaṃ dassetvā **mathenti cittaṃ,** pabbajjāya abhiramituṃ na dentīti. Sesamettha pākaṭameva. Nigamanampi dvīhi tīhi vā padehi yojetvā purimagāthāsu vuttanayena veditabbaṃ (su. ni. aṭṭha. 1.50).

Kāmaguṇāti kāmayitabbaṭṭhena kāmā. Bandhanaṭṭhena guṇā. ‘‘Anujānāmi, bhikkhave, ahatānaṃ vatthānaṃ diguṇaṃ saṅghāṭi’’nti (mahāva. 348) ettha paṭalaṭṭho guṇaṭṭho. ‘‘Accenti kālā tarayanti rattiyo, vayoguṇā anupubbaṃ jahantī’’ti (saṃ. ni. 1.4) ettha rāsaṭṭho guṇaṭṭho. ‘‘Sataguṇā dakkhiṇā pāṭikaṅkhitabbā’’ti (ma. ni. 3.379) ettha ānisaṃsaṭṭho guṇaṭṭho. ‘‘Antaṃ antaguṇaṃ (dī. ni. 2.377; ma. ni. 1.110; khu. pā. 3.dvattiṃsākāra), kayirā mālāguṇe bahū’’ti ettha bandhanaṭṭho guṇaṭṭho. Idhāpi eseva adhippeto, tena vuttaṃ – ‘‘bandhanaṭṭhena guṇā’’ti. **Cakkhuviññeyyā**ti cakkhuviññāṇena passitabbā. Etenupāyena **sotaviññeyyā**dīsupi attho veditabbo. **Iṭṭhā**ti pariyiṭṭhā vā hontu, mā vā, iṭṭhārammaṇabhūtāti attho. **Kantā**ti kāmanīyā. **Manāpā**ti manavaḍḍhanakā. **Piyarūpā**ti piyajātikā. **Kāmūpasaṃhitā**ti ārammaṇaṃ katvā uppajjamānena kāmena upasaṃhitā. **Rajanīyā**ti rajjaniyā, rāguppattikāraṇabhūtāti attho.

Yadi muddāyātiādīsu **muddā**ti aṅgulipabbesu saññaṃ ṭhapetvā hatthamuddā. **Gaṇanā**ti acchiddagaṇanā. **Saṅkhāna**nti piṇḍagaṇanā. Yāya khettaṃ oloketvā ‘‘idha ettakā vīhī bhavissanti’’, rukkhaṃ oloketvā ‘‘idha ettakāni phalāni bhavissanti’’, ākāsaṃ oloketvā ‘‘ime ākāse sakuṇā ettakā nāma bhavissantī’’ti jānanti. **Kasī**ti kasikammaṃ. **Vaṇijjā**ti jaṅghavaṇijjathalavaṇijjādivaṇippatho. **Gorakkha**nti attano vā paresaṃ vā gāvo rakkhitvā pañcagorasavikkayena jīvanakammaṃ. **Issattho** vuccati āvudhaṃ gahetvā upaṭṭhānakammaṃ. **Rājaporisa**nti vinā āvudhena rājakammaṃ katvā rājupaṭṭhānaṃ. **Sippaññatara**nti gahitāvasesahatthiassasippādi.

Sītassa purakkhatoti lakkhaṃ viya sarassa sītassa purato ṭhito, sītena bādhiyamānoti attho. Uṇhepi eseva nayo. **Ḍaṃsā**dīsu **ḍaṃsā**ti piṅgalamakkhikā. **Makasā**ti sabbamakkhikā. **Sarīsapā**ti ye keci saritvā gacchanti. **Rissamāno**ti pīḷiyamāno ruppamāno ghaṭṭiyamāno. **Mīyamāno**ti maramāno. **Ayaṃ, bhikkhave**ti bhikkhave, ayaṃ muddādīhi jīvikakappanaṃ āgamma sītādipaccayo ābādho. **Kāmānaṃ ādīnavo**ti kāmesu upaddavo, upasaggoti attho. **Sandiṭṭhiko**ti paccakkho sāmaṃ passitabbo. **Dukkhakkhandho**ti dukkharāsi. **Kāmahetū**tiādīsu paccayaṭṭhena kāmā assa hetūti **kāmahetu**. Mūlaṭṭhena kāmā nidānamassāti **kāmanidāno**. Liṅgavipallāsena pana ‘‘kāmanidāna’’nti vutto. Kāraṇaṭṭhena kāmā adhikaraṇaṃ assāti **kāmādhikaraṇo**. Liṅgavipallāseneva pana ‘‘kāmādhikaraṇa’’nti vutto. **Kāmānameva hetū**ti idaṃ niyamavacanaṃ kāmapaccayā uppajjatiyevāti attho.

Uṭṭhahatoti ājīvasamuṭṭhāpakavīriyena uṭṭhahantassa. **Ghaṭato**ti taṃ vīriyaṃ pubbenāparaṃ ghaṭentassa. **Vāyamato**ti vāyāmaṃ parakkamaṃ payogaṃ karontassa. **Nābhinipphajjantī**ti na nipphajjanti, hatthaṃ nābhiruhanti. **Socatī**ti citte uppannabalavasokena socati. **Kilamatī**ti kāye uppannadukkhena kilamati. **Paridevatī**ti vācāya paridevati. **Urattāḷi**nti uraṃ tāḷetvā. **Kandatī**ti rodati. **Sammohaṃ āpajjatī**ti visaññī viya sammūḷho hoti. **Mogha**nti tucchaṃ. **Aphalo**ti nipphalo.

Ārakkhādhikaraṇanti ārakkhakāraṇā. **Kinti me**ti kena nu kho me upāyena. **Yampi me**ti yampi mayhaṃ kasikammādīni katvā uppāditaṃ dhanaṃ ahosi. **Tampi no natthī**ti tampi amhākaṃ idāni natthi.

Puna caparaṃ, bhikkhave, kāmahetūtiādināpi kāraṇaṃ dassetvāva ādīnavaṃ dīpeti. Tattha **kāmahetū**ti kāmapaccayā **rājānopi rājūhi vivadantī**ti attho. **Kāmanidāna**nti bhāvanapuṃsakaṃ, kāme nidānaṃ katvā vivadantīti attho. **Kāmādhikaraṇa**ntipi bhāvanapuṃsakameva, kāme adhikaraṇaṃ katvā vivadantīti attho. **Kāmānameva hetū**ti gāmanigamasenāpatipurohitaṭṭhānantarādīnaṃ kāmānaṃyeva hetu vivadantīti attho. **Upakkamantī**ti paharanti.

Asicammanti asiñceva kheṭakaphalakādīni ca.

Dhanukalāpaṃ sannayhitvāti dhanuṃ gahetvā sarakalāpaṃ sannayhitvā. **Ubhatobyūḷha**nti ubhatorāsibhūtaṃ. **Pakkhandantī**ti pavisanti. **Usūsū**ti kaṇḍesu. **Vijjotalantesū**ti parivattamānesu. **Te tatthā**ti te tasmiṃ saṅgāme.

Addāvalepanā upakāriyoti cettha manussā pākārapādaṃ assakhurasaṇṭhānena iṭṭhakāhi cinitvā upari sudhāya limpanti. Evaṃ katapākārapādā ‘‘upakāriyo’’ti vuccanti. Tā tintena kalalena sittā addāvalepanā nāma honti. **Pakkhandantī**ti tāsaṃ heṭṭhā tikhiṇaayasūlarukkhasūlādīhi vijjhiyamānā pākārassa picchillabhāvena ārohituṃ asakkontāpi upadhāvantiyeva. **Chakaṇakāyā**ti kuthitagomayena. **Abhivaggenā**ti satadantena. Taṃ aṭṭhadantākārena katvā ‘‘nagaradvāraṃ bhinditvā pavisissāmā’’ti āgate uparidvāre ṭhitā tassa bandhanayottāni chinditvā tena abhivaggena omaddanti.

Sandhimpi chindantīti gharasandhimpi. **Nillopa**nti gāme paharitvā mahāvilopaṃ karonti. **Ekāgārika**nti paṇṇāsamattāpi saṭṭhimattāpi parivāretvā jīvaggāhaṃ gahetvā dhanaṃ āharāpenti. **Paripanthepi tiṭṭhantī**ti panthadūhanakammaṃ karonti. **Aḍḍhadaṇḍakehī**ti muggarehi (ma. ni. aṭṭha. 1.169). Sesaṃ vuttatthameva.

Chaṭṭhaṃ.

137. Sattame etīti **īti,** āgantukānaṃ akusalabhāgiyānaṃ byasanahetūnaṃ etaṃ adhivacanaṃ. Tasmā kāmaguṇāpi ete anekabyasanāvahaṭṭhena daḷhasannipātaṭṭhena ca īti. Gaṇḍopi asuciṃ paggharati, uddhumātaparipakkaparibhinno hoti. Tasmā ete kilesā asucipaggharaṇato uppādajarābhaṅgehi uddhumātaparipakkaparibhinnabhāvato ca **gaṇḍo**. Upaddavatīti **upaddavo,** anatthaṃ janento abhibhavati ajjhottharatīti attho, rāgagaṇḍādīnametaṃ adhivacanaṃ. Tasmā kāmaguṇāpete aviditanibbānatthāvahahetutāya sabbupaddavavatthutāya ca upaddavo. Yasmā panete kilesāturabhāvaṃ janentā sīlasaṅkhātamārogyaṃ loluppaṃ vā uppādentā pākatikameva ārogyaṃ vilumpanti, tasmā iminā ārogyavilumpanaṭṭhena **rogo**. Abbhantaramanupaviṭṭhaṭṭhena pana antotudanaṭṭhena dunnīharaṇīyaṭṭhena ca **sallaṃ**. Diṭṭhadhammikasamparāyikabhayāvahanato **bhayaṃ. Meta**nti etaṃ sesamettha pākaṭameva. Nigamanampi vuttanayeneva veditabbaṃ (su. ni. aṭṭha. 1.51).

Kāmarāgarattāyanti kāmarāgena ratto ayaṃ. **Chandarāgavinibaddho**ti chandarāgena snehena baddho. **Diṭṭhadhammikāpi gabbhā**ti imasmiṃ attabhāve vattamānasaḷāyatanagabbhā. **Samparāyikāpi gabbhā**ti paralokepi saḷāyatanagabbhā. **Na parimuccatī**ti parimuccituṃ na sakkoti. **Otiṇṇo sātarūpenā**ti madhurasabhāvena rāgena otiṇṇo ogāhito. **Palipatha**nti kāmakalalamaggaṃ. **Dugga**nti duggamaṃ.

Sattamaṃ.

138. Aṭṭhame **sītaṃ** dubbidhaṃ abbhantaradhātukkhobhapaccayañca bāhiradhātukkhobhapaccayañca. Tathā **uṇhaṃ**. Tattha **ḍaṃsā**ti piṅgalamakkhikā. **Sarīsape**ti ye keci dīghajātikā saritvā gacchanti. Sesaṃ pākaṭameva. Nigamanampi vuttanayeneva veditabbaṃ.

Aṭṭhamaṃ.

139. Navamagāthā padatthato pākaṭā eva. Ayaṃ panettha adhippāyayojanā – sā ca kho yuttivasena, na anussavavasena. Yathā ayaṃ hatthī manussakantesu sīlesu dantattā adantabhūmiṃ nāgacchatīti vā, sarīramahantatāya vā **nāgo**. Evaṃ kudāssu nāmāhampi ariyakantesu sīlesu dantattā adantabhūmiṃ nāgamanena, āguṃ akaraṇena, puna itthattaṃ anāgamanena ca guṇasarīramahantatāya vā nāgo bhaveyyaṃ. Yathā cesa **yūthāni vivajjayitvā** ekacariyasukhena **yathābhirantaṃ vihare araññe, eko care khaggavisāṇakappo,** kudāssu nāmāhampi evaṃ gaṇaṃ vivajjayitvā ekattābhiratisukhena jhānasukhena yathābhirantaṃ araññe attano yathā yathā sukhaṃ, tathā tathā yattakaṃ vā icchāmi, tattakaṃ araññe nivāsaṃ eko care khaggavisāṇakappo eko careyyanti attho. Yathā cesa susaṇṭhitakkhandhamahantatāya **sañjātakkhandho,** kudāssu nāmāhampi evaṃ asekkhasīlakkhandhamahantatāya sañjātakkhandho bhaveyyaṃ. Yathā cesa padumasadisagattatāya vā, padumakule uppannatāya vā **padumī,** kudāssu nāmāhampi evaṃ padumasadisabojjhaṅgamahantatāya vā, ariyajātipadume uppannatāya vā padumī bhaveyyaṃ. Yathā cesa thāmabalajavādīhi **uḷāro,** kudāssu nāmāhampi evaṃ parisuddhakāyasamācāratādīhi sīlasamādhinibbedhikapaññādīhi vā uḷāro bhaveyyanti evaṃ cintento vipassanaṃ ārabhitvā paccekabodhiṃ adhigatomhīti.

Navamaṃ.

140. Dasame **aṭṭhānata**nti aṭṭhānaṃ taṃ, akāraṇaṃ tanti vuttaṃ hoti. Anunāsikassa lopo kato ‘‘ariyasaccāna dassana’’ntiādīsu (khu. pā. 5.11; su. ni. 270) viya. **Saṅgaṇikāratassā**ti gaṇābhiratassa.

Yanti kāraṇavacanametaṃ ‘‘yaṃ hirīyati hirīyitabbenā’’tiādīsu (dha. sa. 30) viya. **Phassaye**ti adhigacche. **Sāmayikaṃ vimutti**nti lokiyasamāpattiṃ. Sā hi appitappitasamaye eva paccanīkehi vimuccanato ‘‘sāmayikā vimuttī’’ti vuccati. Taṃ sāmayikaṃ vimuttiṃ. ‘‘Aṭṭhānaṃ taṃ, na taṃ kāraṇaṃ vijjati saṅgaṇikāratassa, yena kāraṇena phassaye iti etaṃ ādiccabandhussa paccekabuddhassa vaco nisamma saṅgaṇikāratiṃ pahāya yoniso paṭipajjanto adhigatomhī’’ti āha. Sesaṃ vuttanayameva (su. ni. aṭṭha. 1.54; apa. aṭṭha. 1.1.110).

Niddese **nekkhammasukha**nti pabbajjāsukhaṃ. **Pavivekasukha**nti kāyacittaupadhiviveke sukhaṃ. **Upasamasukha**nti kilesupasamaṃ phalasamāpattisukhaṃ. **Sambodhisukha**nti maggasukhaṃ. **Nikāmalābhī**ti attano rucivasena yathākāmalābhī. **Akicchalābhī**ti adukkhalābhī. **Akasiralābhī**ti vipulalābhī. **Asāmayika**nti lokuttaraṃ. **Akuppa**nti kuppavirahitaṃ acalitaṃ lokuttaramaggaṃ.

Dasamaṃ.

Dutiyavaggavaṇṇanā niṭṭhitā.

3. Tatiyavaggavaṇṇanā

141. Tatiyavaggassa paṭhame **diṭṭhīvisūkānī**ti dvāsaṭṭhidiṭṭhigatāni. Tāni hi maggasammādiṭṭhiyā visūkaṭṭhena vijjhanaṭṭhena vilomaṭṭhena ca visūkāni. Evaṃ diṭṭhiyā visūkānīti diṭṭhivisūkāni, diṭṭhiyo eva vā visūkāni diṭṭhivisūkāni. **Upātivatto**ti dassanamaggena atikkanto. **Patto niyāma**nti avinipātadhammatāya sambodhiparāyanatāya ca niyatabhāvaṃ adhigato, sammattaniyāmasaṅkhātaṃ vā paṭhamamagganti. Ettāvatā paṭhamamaggakiccanipphatti ca tassa paṭilābho ca vutto. Idāni **paṭiladdhamaggo**ti iminā sesamaggapaṭilābhaṃ dasseti. **Uppannañāṇomhī**ti uppannapaccekabodhiñāṇo amhi. Etena phalaṃ dasseti. **Anaññaneyyo**ti aññehi ‘‘idaṃ saccaṃ idaṃ sacca’’nti nanetabbo. Etena sayambhutaṃ dīpeti. Patte vā paccekabodhiñāṇe aññaneyyatāya abhāvā sayaṃvasitaṃ. Samathavipassanāya vā diṭṭhivisūkāni upātivatto, ādimaggena patto niyāmaṃ, sesehi paṭiladdhamaggo, phalañāṇena uppannañāṇo, taṃ sabbaṃ attanāva adhigatoti anaññaneyyo. Sesaṃ vuttanayeneva veditabbaṃ (su. ni. aṭṭha. 1.54; apa. aṭṭha. 1.1.111).

Na paraneyyoti na aññehi netabbo. **Na parappattiyo**ti paccakkhadhammattā na aññehi saddahāpetabbo. **Na parappaccayo**ti na assa paro paccayo, na parassa saddhāya vattatīti na parappaccayo. **Na parapaṭibaddhagū**ti na aññesaṃ paṭibaddhañāṇagamano.

Paṭhamaṃ.

142. Dutiye **nillolupo**ti alolupo. Yo hi rasataṇhābhibhūto hoti, so bhusaṃ luppati punappunañca luppati, tena ‘‘lolupo’’ti vuccati. Tasmā esa taṃ paṭikkhipanto āha ‘‘nillolupo’’ti. **Nikkuho**ti ettha kiñcāpi yassa tividhakuhanavatthu natthi, so ‘‘nikkuho’’ti vuccati, imissā pana gāthāya manuññabhojanādīsu vimhayamanāpajjanato nikkuhoti ayamadhippāyo. **Nippipāso**ti ettha pātumicchā pipāsā, tassā abhāvena nippipāso, sādurasalobhena bhottukamyatāvirahitoti attho. **Nimmakkho**ti ettha paraguṇavināsanalakkhaṇo makkho, tassa abhāvena nimmakkho. Attano gahaṭṭhakāle sūdassa guṇamakkhanābhāvaṃ sandhāya āha. **Niddhantakasāvamoho**ti ettha rāgādayo tayo kāyaduccaritādīni ca tīṇīti cha dhammā yathāsambhavaṃ appasannaṭṭhena sakabhāvaṃ vijahāpetvā parabhāvaṃ gaṇhāpanaṭṭhena kasaṭaṭṭhena ca ‘‘kasāvā’’ti veditabbā. Yathāha –

> ‘‘Tattha katame tayo kasāvā? Rāgakasāvo dosakasāvo mohakasāvo, ime tayo kasāvā. Tattha katame aparepi tayo kasāvā? Kāyakasāvo vacīkasāvo manokasāvo’’ti (vibha. 924).

Tesu mohaṃ ṭhapetvā pañcannaṃ kasāvānaṃ tesañca sabbesaṃ mūlabhūtassa mohassa niddhantattā niddhantakasāvamoho, tiṇṇaṃ eva vā kāyavacīmanokasāvānaṃ mohassa ca niddhantattā niddhantakasāvamoho. Itaresu nillolupatādīhi rāgakasāvassa, nimmakkhatāya dosakasāvassa niddhantabhāvo siddho eva. **Nirāsaso**ti nittaṇho. **Sabbaloke**ti sakalaloke, tīsu bhavesu dvādasasu vā āyatanesu bhavavibhavataṇhāvirahito hutvāti attho. Sesaṃ vuttanayeneva veditabbaṃ. Atha vā tayopi pāde vatvā **eko care**ti eko carituṃ sakkuṇeyyāti evampi ettha sambandho kātabbo (su. ni. aṭṭha. 1.96).

Dutiyaṃ.

143. Tatiye ayaṃ saṅkhepattho – yvāyaṃ dasavatthukāya pāpadiṭṭhiyā samannāgatattā **pāpo**. Paresampi anatthaṃ dassetīti **anatthadassī**. Kāyaduccaritādimhi ca **visame niviṭṭho**. Taṃ atthakāmo kulaputto **pāpaṃ sahāyaṃ parivajjayetha, anatthadassiṃ visame niviṭṭhaṃ. Sayaṃ na seve**ti attano vasena taṃ na seveyya. Yadi pana paravaso hoti, kiṃ sakkā kātunti vuttaṃ hoti. **Pasuta**nti pasaṭaṃ, diṭṭhivasena tattha tattha lagganti attho. **Pamatta**nti kāmaguṇesu vossaṭṭhacittaṃ, kusalabhāvanārahitaṃ vā. Taṃ evarūpaṃ na seve na bhaje na payirupāse, aññadatthu eko care khaggavisāṇakappoti.

Niddese **sayaṃ na seveyyā**ti sāmaṃ na upasaṅkameyya. **Sāmaṃ na seveyyā**ti cittenapi na upasaṅkameyya. **Na seveyyā**ti na bhajeyya. **Na niseveyyā**ti samīpampi na gaccheyya. **Na saṃseveyyā**ti dūre bhaveyya. **Na parisaṃseveyyā**ti paṭikkameyya.

Tatiyaṃ.

144. Catutthe ayaṃ saṅkhepattho – **bahussuta**nti duvidho bahussuto tīsu piṭakesu atthato nikhilo pariyattibahussuto ca maggaphalavijjābhiññānaṃ paṭividdhattā paṭivedhabahussuto ca. Āgatāgamo **dhammadharo**. Uḷārehi pana kāyavacīmanokammehi samannāgato **uḷāro**. Yuttapaṭibhāno ca muttapaṭibhāno ca yuttamuttapaṭibhāno ca **paṭibhānavā**. Pariyattiparipucchādhigamavasena vā tidhā paṭibhānavā veditabbo. Yassa hi pariyatti paṭibhāti, so pariyattipaṭibhānavā. Yassa atthañca ñāyañca lakkhaṇañca ṭhānāṭṭhānañca paripucchantassa paripucchā paṭibhāti, so paripucchāpaṭibhānavā. Yena maggādayo paṭividdhā honti, so adhigamapaṭibhānavā. Taṃ evarūpaṃ **bahussutaṃ dhammadharaṃ bhajetha, mittaṃ uḷāraṃ paṭibhānavantaṃ**. Tato tassānubhāvena attatthaparatthaubhayatthabhedato vā diṭṭhadhammikasamparāyikaparamatthabhedato vā anekappakārāni **aññāya atthāni,** tato ‘‘ahosiṃ nu kho ahaṃ atītamaddhāna’’ntiādīsu (ma. ni. 1.18; saṃ. ni. 2.20; mahāni. 174) kaṅkhāṭṭhānesu **vineyya kaṅkhaṃ** vicikicchaṃ vinetvā vināsetvā evaṃ katasabbakicco eko care khaggavisāṇakappoti (su. ni. aṭṭha. 1.58).

Catutthaṃ.

145. Pañcame **khiḍḍā** ca **rati** ca pubbe vuttāva. **Kāmasukha**nti vatthukāmasukhaṃ. Vatthukāmāpi hi sukhassa visayādibhāvena sukhanti vuccanti. Yathāha – ‘‘atthi rūpaṃ sukhaṃ sukhānupatita’’nti (saṃ. ni. 3.60). Evametaṃ khiḍḍaṃ ratiṃ kāmasukhañca imasmiṃ okāsaloke **analaṅkaritvā** alanti akatvā ‘‘etaṃ tappaka’’nti vā ‘‘sārabhūta’’nti vā evaṃ aggahetvā. **Anapekkhamāno**ti tena analaṅkaraṇena anapekkhanasīlo apihāluko nittaṇho. **Vibhūsaṭṭhānāvirato saccavādī** eko careti. Tattha vibhūsā duvidhā agārikavibhūsā ca anagārikavibhūsā ca. Tattha agārikavibhūsā sākaṭaveṭhanamālāgandhādi, anagārikavibhūsā ca pattamaṇḍanādi. Vibhūsā eva **vibhūsaṭṭhānaṃ,** tasmā vibhūsaṭṭhānā tividhāyapi viratiyā **virato**. Avitathavacanato **saccavādī**ti evamattho daṭṭhabbo (su. ni. aṭṭha. 1.59).

Pañcamaṃ.

146. Chaṭṭhe **dhanānī**ti muttāmaṇiveḷuriyasaṅkhasilāpavāḷarajatajātarūpādīni ratanāni. **Dhaññānī**ti sālivīhiyavagodhumakaṅkuvarakakudrūsakappabhedāni satta sesāparaṇṇāni ca. **Bandhavānī**ti ñātibandhu, gottabandhu, mittabandhu, sippabandhuvasena catubbidhabandhave. **Yathodhikānī**ti sakasakaodhivasena ṭhitāniyeva. Sesaṃ vuttanayamevāti (su. ni. aṭṭha. 1.60).

Chaṭṭhaṃ.

147. Sattame **saṅgo eso**ti attano upabhogaṃ niddisati. So hi sajjanti tattha pāṇino kaddame paviṭṭho hatthī viyāti **saṅgo. Parittamettha sokhya**nti ettha pañcakāmaguṇūpabhogakāle viparītasaññāya uppādetabbato kāmāvacaradhammapariyāpannato vā lāmakaṭṭhena sokhyaṃ parittaṃ, vijjuppabhāya obhāsitanaccadassanasukhaṃ viya ittaraṃ, tāvakālikanti vuttaṃ hoti. **Appassādo dukkhamettha bhiyyo**ti ettha ca yvāyaṃ ''yaṃ kho, bhikkhave, ime pañca kāmaguṇe paṭicca uppajjati sukhaṃ somanassaṃ, ayaṃ kāmānaṃ assādo''ti vutto, so yamidaṃ ''ko ca, bhikkhave, kāmānaṃ ādīnavo, idha, bhikkhave, kulaputto yena sippaṭṭhānena jīvikaṃ kappeti yadi muddāya yadi gaṇanāyā''ti (ma. ni. 1.162) evamādinā nayenettha dukkhaṃ vuttaṃ, taṃ upanidhāya appodakabindumatto hoti, atha kho dukkhameva bhiyyo bahu, catūsu samuddesu udakasadiso hoti. Tena vuttaṃ – ''appassādo dukkhamettha bhiyyo''ti. **Gaḷo eso**ti assādaṃ dassetvā ākaḍḍhanavasena baḷiso viya eso, yadidaṃ pañca kāmaguṇā. **Iti ñatvā matimā**ti evaṃ ñatvā buddhimā paṇḍito puriso sabbampetaṃ pahāya eko care khaggavisāṇakappoti (su. ni. aṭṭha. 1.61).

Sattamaṃ.

148. Aṭṭhamagāthāya dutiyapāde **jāla**nti suttamayaṃ vuccati. **Ambū**ti udakaṃ, tattha caratīti **ambucārī,** macchassetaṃ adhivacanaṃ. Salile ambucārī **salilambucārī**. Tasmiṃ nadīsalile jālaṃ bhetvā gataambucārīvāti vuttaṃ hoti. Tatiyapāde **daḍḍha**nti daḍḍhaṭṭhānaṃ vuccati. Yathā aggi daḍḍhaṭṭhānaṃ puna na nivattati, na tattha bhiyyo āgacchati, evaṃ maggañāṇagginā daḍḍhaṃ kāmaguṇaṭṭhānaṃ anivattamāno, tattha bhiyyo anāgacchantoti vuttaṃ hoti. Sesaṃ vuttanayamevāti.

Saṃyojanānīti yassa saṃvijjanti, taṃ puggalaṃ vaṭṭasmiṃ saṃyojenti bandhantīti saṃyojanāni. Imāni pana saṃyojanāni kilesapaṭipāṭiyāpi āharituṃ vaṭṭati maggapaṭipāṭiyāpi. Kāmarāgapaṭighasaṃyojanāni anāgāmimaggena pahīyanti, mānasaṃyojanaṃ arahattamaggena, diṭṭhivicikicchāsīlabbataparāmāsā sotāpattimaggena, bhavarāgasaṃyojanaṃ arahattamaggena, issāmacchariyāni sotāpattimaggena, avijjā arahattamaggena. Maggapaṭipāṭiyā diṭṭhivicikicchāsīlabbataparāmāsaissāmacchariyā sotāpattimaggena pahīyanti, kāmarāgapaṭighā anāgāmimaggena, mānabhavarāgaavijjā arahattamaggenāti. **Bhinditvā**ti bhedaṃ pāpetvā. **Pabhinditvā**ti chindaṃ katvā. **Dālayitvā**ti phāletvā. **Padālayitvā**ti hīretvā. **Sampadālayitvā**ti upasaggena padaṃ vaḍḍhitaṃ.

Aṭṭhamaṃ.

149. Navame **okkhittacakkhū**ti heṭṭhākhittacakkhu, satta gīvaṭṭhīni paṭipāṭiyā ṭhapetvā parivajjanapahātabbadassanatthaṃ yugamattaṃ pekkhamānoti vuttaṃ hoti. Na tu hanukaṭṭhinā hadayaṭṭhiṃ saṅghaṭṭento. Evañhi okkhittacakkhutā na samaṇasārūppā hoti. **Na ca pādalolo**ti ekassa dutiyo dvinnaṃ tatiyoti evaṃ gaṇamajjhaṃ, pavisitukāmatāya kaṇḍūyamānapādo viya abhavanto, dīghacārikaanavaṭṭhitacārikavirato vā. **Guttindriyo**ti chasu indriyesu idha manindriyassa visuṃ vuttattā vuttāvasesavasena gopitindriyo. **Rakkhitamānasāno**ti mānasaṃyeva mānasānaṃ, taṃ rakkhitamassāti rakkhitamānasāno. Yathā kileseti na viluppati, evaṃ rakkhitacittoti vuttaṃ hoti. **Anavassuto**ti imāya paṭipattiyā tesu tesu ārammaṇesu kilesaanvāssavavirahito. **Apariḍayhamāno**ti evaṃ anvāssavavirahitā eva kilesaggīhi apariḍayhamāno, bahiddhā vā anavassuto, ajjhattaṃ apariḍayhamāno. Sesaṃ vuttanayamevāti (su. ni. aṭṭha. 1.63).

Cakkhunā rūpaṃ disvāti kāraṇavasena ''cakkhū''ti laddhavohārena rūpadassanasamatthena cakkhuviññāṇena rūpaṃ disvā. Porāṇā panāhu –

''Cakkhu rūpaṃ na passati acittakattā, cittaṃ na passati acakkhukattā, dvārārammaṇasaṅghaṭṭane pana pasādavatthukena cittena passati. Īdisī panesā 'dhanunā vijjhatī'tiādīsu viya sasambhārakathā nāma hoti, tasmā cakkhuviññāṇena rūpaṃ disvāti ayamevettha attho’’ti (visuddhi. 1.15; dha. sa. aṭṭha. 1352).

Nimittaggāhīti itthipurisanimittaṃ vā subhanimittādikaṃ vā kilesavatthubhūtaṃ nimittaṃ chandarāgavasena gaṇhāti, diṭṭhamattavasena na saṇṭhāti. **Anubyañjanaggāhī**ti kilesānaṃ anubyañjanato pākaṭabhāvakaraṇato ‘‘anubyañjana’’nti laddhavohāraṃ hatthapādahasitalapitavilokitādibhedaṃ ākāraṃ gaṇhāti.

Yatvādhikaraṇamenantiādimhi yaṃkāraṇā yassa cakkhundriyāsaṃvarassa hetu. Etaṃ puggalaṃ satikavāṭena **cakkhundriyaṃ asaṃvutaṃ** apihitacakkhudvāraṃ hutvā **viharantaṃ** ete abhijjhādayo **dhammā anvāssaveyyuṃ. Tassa saṃvarāya na paṭipajjatī**ti tassa cakkhundriyassa satikavāṭena pidahanatthāya na paṭipajjati. Evaṃbhūtoyeva ca **‘‘na rakkhati cakkhundriyaṃ. Na cakkhundriye saṃvaraṃ āpajjatī’’**tipi vuccati.

Tattha kiñcāpi cakkhundriye saṃvaro vā asaṃvaro vā natthi. Na hi cakkhupasādaṃ nissāya sati vā muṭṭhassaccaṃ vā uppajjati, api ca yadā rūpārammaṇaṃ cakkhussa āpāthaṃ āgacchati, tadā bhavaṅge dvikkhattuṃ uppajjitvā niruddhe kiriyamanodhātu āvajjanakiccaṃ sādhayamānā uppajjitvā nirujjhati, tato cakkhuviññāṇaṃ dassanakiccaṃ tato vipākamanodhātu sampaṭicchanakiccaṃ tato vipākāhetukamanoviññāṇadhātu santīraṇakiccaṃ tato kiriyāhetukamanoviññāṇadhātu voṭṭhapanakiccaṃ sādhayamānā uppajjitvā nirujjhati, tadanantaraṃ javanaṃ javati. Tatrāpi neva bhavaṅgasamaye, na āvajjanādīnaṃ aññatarasamaye saṃvaro vā asaṃvaro vā atthi, javanakkhaṇe pana sace dussīlyaṃ vā muṭṭhassaccaṃ vā aññāṇaṃ vā akkhanti vā kosajjaṃ vā uppajjati, asaṃvaro hoti. Evaṃ honto pana so cakkhundriye asaṃvaroti vuccati. Kasmā? Yasmā tasmiṃ sati dvārampi aguttaṃ hoti bhavaṅgampi āvajjanādīni vīthicittānipi. Yathā kiṃ? Yathā nagare catūsu dvāresu asaṃvutesu kiñcāpi antogharadvārakoṭṭhakagabbhādayo susaṃvutā, tathāpi antonagare sabbaṃ bhaṇḍaṃ arakkhitaṃ agopitameva hoti. Nagaradvārena hi pavisitvā corā yadicchanti, taṃ hareyyuṃ. Evameva javane dussīlyādīsu uppannesu tasmiṃ asaṃvare sati dvārampi aguttaṃ hoti bhavaṅgampi āvajjanādīni vīthicittānipīti.

Cakkhunā rūpaṃ disvā na nimittaggāhī hotītiādīsu **na nimittaggāhī hotī**ti chandarāgavasena vuttappakāraṃ nimittaṃ na gaṇhāti. Evaṃ sesapadānipi vuttapaṭikkhepena veditabbāni. Yathā ca heṭṭhā ‘‘javane dussīlyādīsu uppannesu tasmiṃ asaṃvare sati dvārampi aguttaṃ hoti bhavaṅgampi āvajjanādīni vīthicittānipī’’ti vuttaṃ, evamidha tasmiṃ sīlādīsu uppannesu dvārampi guttaṃ hoti bhavaṅgampi āvajjanādīni vīthicittānipi. Yathā kiṃ? Yathā nagaradvāresu saṃvutesu kiñcāpi antogharādayo asaṃvutā honti. Tathāpi antonagare sabbaṃ bhaṇḍaṃ surakkhitaṃ sugopitameva hoti. Nagaradvāresu pihitesu corānaṃ paveso natthi. Evameva javane sīlādīsu uppannesu dvārampi guttaṃ hoti bhavaṅgampi āvajjanādīni vīthicittānipi. Tasmā javanakkhaṇe uppajjamānopi cakkhundriye saṃvaroti vutto (dha. sa. aṭṭha. 1352; visuddhi. 1.15).

Avassutapariyāyañcāti kilesehi tintakāraṇañca. **Anavassutapariyāyañcā**ti kilesehi atintakāraṇañca.

Piyarūpe rūpeti iṭṭhajātike rūpārammaṇe. **Appiyarūpe rūpe**ti aniṭṭhasabhāve rūpārammaṇe. **Byāpajjatī**ti dosavasena pūtibhāvamāpajjati. **Otāra**nti chiddaṃ antaraṃ. **Ārammaṇa**nti paccayaṃ.

Adhibhaṃsūti maddaṃsu. **Na adhibhosī**ti na maddi. **Bahalamattikā**ti punappunaṃ dānavasena uddhamāyikā bahalamattikā. **Addāvalepanā**ti asukkhamattikadānā. Sesamettha uttānaṃ.

Navamaṃ.

150. Dasame **kāsāyavattho abhinikkhamitvā**ti imassa pādassa gehā abhinikkhamitvā kāsāyavattho hutvāti evamattho veditabbo. Sesaṃ vuttanayeneva sakkā jānitunti na vitthāritanti.

Dasamaṃ.

Tatiyavaggavaṇṇanā niṭṭhitā.

4. Catutthavaggavaṇṇanā

151. Catutthavaggassa paṭhame **rasesū**ti ambilamadhuratittakakaṭukaloṇikakhārikakasāvādibhedesu sāyanīyesu. **Gedhaṃ akara**nti giddhiṃ akaronto, taṇhaṃ anuppādentoti vuttaṃ hoti. **Alolo**ti ‘‘idaṃ sāyissāmi, idaṃ sāyissāmī’’ti evaṃ rasavisesesu anākulo. **Anaññaposī**ti posetabbakasaddhivihārikādivirahito, kāyasandhāraṇamattena santuṭṭhoti vuttaṃ hoti. Yathā vā pubbe uyyāne rasesu gedhakaraṇalolo hutvā aññaposī āsiṃ, evaṃ ahutvā yāya taṇhāya lolo hutvā rasesu gedhaṃ karoti, taṃ taṇhaṃ hitvā āyatiṃ taṇhāmūlakassa aññassa attabhāvassa anibbattanena anaññaposīti dasseti. Atha vā atthabhañjanakaṭṭhena kilesā ‘‘aññe’’ti vuccanti, tesaṃ aposanena anaññaposīti ayamettha attho. **Sapadānacārī**ti avokkammacārī anupubbacārī, gharapaṭipāṭiṃ achaḍḍetvā aḍḍhakulañca daliddakulañca nirantaraṃ piṇḍāya pavisamānoti attho. **Kule kule appaṭibaddhacitto**ti khattiyakulādīsu yattha katthaci kilesavasena alaggacitto, candūpamo niccanavako hutvāti attho. Sesaṃ vuttanayamevāti (su. ni. aṭṭha. 1.65; apa. aṭṭha. 1.1.121).

Paṭhamaṃ.

152. Dutiye **āvaraṇānī**ti nīvaraṇāneva, tāni atthato uragasutte (su. ni. 1 ādayo) vuttāni. Tāni pana yasmā abbhādayo viya candaṃ sūriyaṃ vā ceto āvaranti, tasmā ‘‘āvaraṇāni cetaso’’ti vuttāni. Tāni upacārena vā appanāya vā **pahāya. Upakkilese**ti upagamma cittaṃ vibādhente akusale dhamme, **vatthopamādīsu** (ma. ni. 1.70 ādayo) vutte abhijjhādayo vā. **Byapanujjā**ti panuditvā vināsetvā, vipassanāmaggena pajahitvāti attho. **Sabbe**ti anavasese. Evaṃ samathavipassanāsampanno paṭhamamaggena diṭṭhinissayassa pahīnattā **anissito**. Sesamaggehi chetvā tedhātukagataṃ **sinehadosaṃ,** taṇhārāganti vuttaṃ hoti. Sineho eva hi guṇapaṭipakkhato sinehadosoti vutto. Sesaṃ vuttanayameva (su. ni. aṭṭha. 1.66).

Dutiyaṃ.

153. Tatiye **vipiṭṭhikatvānā**ti piṭṭhito katvā, chaḍḍetvā jahitvāti attho. **Sukhaṃ dukhañcā**ti kāyikaṃ sātāsātaṃ. **Somanassadomanassa**nti cetasikaṃ sātāsātaṃ. **Upekkha**nti catutthajjhānupekkhaṃ. **Samatha**nti catutthajjhānasamathameva. **Visuddha**nti pañcanīvaraṇavitakkavicārapītisukhasaṅkhātehi navahi paccanīkadhammehi vimuttattā atisuddhaṃ, niddhantasuvaṇṇamiva vigatūpakkilesanti attho.

Ayaṃ pana yojanā – vipiṭṭhikatvāna sukhaṃ dukkhañca pubbeva, paṭhamajjhānūpacārabhūmiyaṃyeva dukkhaṃ, tatiyajjhānūpacārabhūmiyañca sukhanti adhippāyo. Puna ādito vuttaṃ **ca**-kāraṃ parato netvā ‘‘somanassaṃ domanassañca vipiṭṭhikatvāna pubbevā’’ti adhikāro. Tena somanassaṃ catutthajjhānūpacāre, domanassañca dutiyajjhānūpacāreyevāti dīpeti. Etāni hi etesaṃ pariyāyato pahānaṭṭhānāni. Nippariyāyato pana dukkhassa paṭhamajjhānaṃ, domanassassa dutiyajjhānaṃ, sukhassa tatiyajjhānaṃ, somanassassa catutthajjhānaṃ pahānaṭṭhānaṃ. Yathāha – ‘‘paṭhamajjhānaṃ upasampajja viharati etthuppannaṃ dukkhindriyaṃ aparisesaṃ nirujjhatī’’tiādi (saṃ. ni. 5.510). Taṃ sabbaṃ heṭṭhā vuttanayena gahetabbaṃ. Parato **pubbevā**ti tīsu paṭhamajjhānadīsu dukkhadomanassasukhāni vipiṭṭhikatvā ettheva ca catutthajjhāne somanassaṃ vipiṭṭhikatvā imāya paṭipadāya **laddhānupekkhaṃ samathaṃ visuddhaṃ eko care** iti. Sesaṃ vuttanayamevāti (su. ni. aṭṭha. 1.67; apa. aṭṭha. 1.1.123).

Tatiyaṃ.

154. Catutthe āraddhaṃ vīriyaṃ assāti **āraddhaviriyo**. Etena attano vīriyārambhaṃ ādivīriyaṃ dasseti. Paramattho vuccati nibbānaṃ, tattha pattiyā **paramatthapattiyā**. Etena vīriyārambhena pattabbaphalaṃ dasseti. **Alīnacitto**ti etena vīriyupatthambhānaṃ cittacetasikānaṃ alīnataṃ dasseti. **Akusītavuttī**ti etena ṭhānāsanacaṅkamādīsu kāyassa anavasīdanaṃ. **Daḷhanikkamo**ti etena ‘‘kāmaṃ taco ca nhāru cā’’ti (ma. ni. 1.184; saṃ. ni. 2.22; a. ni. 2.5; mahāni. 196) evaṃ pavattaṃ padahanavīriyaṃ dasseti. Yaṃ taṃ anupubbasikkhādīsu padahanto ‘‘kāyena ceva paramatthasaccaṃ sacchikaroti, paññāya ca naṃ ativijjha passatī’’ti vuccati. Atha vā etena maggasampayuttavīriyaṃ dasseti. Tañhi daḷhañca bhāvanāpāripūrigatattā, nikkamo ca sabbaso paṭipakkhā nikkhantattā, tasmā taṃsamaṅgīpuggalopi daḷho nikkamo assāti ‘‘daḷhanikkamo’’ti vuccati. **Thāmabalūpapanno**ti maggakkhaṇe kāyathāmena ñāṇabalena ca upapanno. Atha vā thāmabhūtena balena upapannoti **thāmabalūpapanno,** thirañāṇabalūpapannoti vuttaṃ hoti. Etena tassa vīriyassa vipassanāñāṇasampayogaṃ dīpento yoniso padahanabhāvaṃ sādheti. Pubbabhāgamajjhimaukkaṭṭhavīriyavasena vā tayopi pādā yojetabbā. Sesaṃ vuttanayamevāti (su. ni. aṭṭha. 1.68).

Catutthaṃ.

155. Pañcame **paṭisallāna**nti tehi tehi sattasaṅkhārehi paṭinivattitvā sallīnaṃ, ekattasevitā ekībhāvo kāyavivekoti attho. **Jhāna**nti paccanīkajhāpanato ārammaṇalakkhaṇūpanijjhānato ca cittaviveko vuccati. Tattha aṭṭha samāpattiyo nīvaraṇādipaccanīkajhāpanato kasiṇādiārammaṇūpanijjhānato ca ‘‘jhāna’’nti vuccati. Vipassanāmaggaphalāni sattasaññādipaccanīkajhāpanato lakkhaṇūpanijjhānato ca ‘‘jhāna’’nti vuccati. Idha pana ārammaṇūpanijjhānameva adhippetaṃ. Evametaṃ paṭisallānañca jhānañca **ariñcamāno**ti ajahamāno anissajjamāno. **Dhammesū**ti vipassanupagesu pañcakkhandhādidhammesu. **Nicca**nti satataṃ samitaṃ abbokiṇṇaṃ. **Anudhammacārī**ti te dhamme ārabbha pavattamānena anugataṃ vipassanādhammaṃ caramāno. Atha vā **dhammesūti** ettha **dhammā**ti nava lokuttaradhammā, tesaṃ dhammānaṃ anulomo dhammoti anudhammo, vipassanāyetaṃ adhivacanaṃ. Tattha ‘‘dhammānaṃ niccaṃ anudhammacārī’’ti vattabbe gāthābandhasukhatthaṃ vibhattibyattayena ‘‘dhammesū’’ti vuttaṃ siyā. **Ādīnavaṃ sammasitā bhavesū**ti tāya anudhammacāritāsaṅkhātāya vipassanāya aniccākārādidosaṃ tīsu bhavesu samanupassanto evaṃ imāya kāyavivekacittavivekaṃ ariñcamāno sikhāppattavipassanāsaṅkhātāya paṭipadāya adhigatoti vattabbo **eko care**ti evaṃ yojanā veditabbā (su. ni. aṭṭha. 1.69; apa. aṭṭha. 1.1.125).

Pañcamaṃ.

156. Chaṭṭhe **taṇhakkhaya**nti nibbānaṃ, evaṃ diṭṭhādīnavāya taṇhāya eva appavattiṃ. **Appamatto**ti sātaccakārī. **Aneḷamūgo**ti alālāmukho. Atha vā aneḷo ca amūgo ca, paṇḍito byattoti vuttaṃ hoti. Hitasukhasampāpakaṃ sutamassa atthīti **sutavā,** āgamasampannoti vuttaṃ hoti. **Satīmā**ti cirakatādīnaṃ anussaritā. **Saṅkhātadhammo**ti dhammūpaparikkhāya pariññātadhammo. **Niyato**ti ariyamaggena niyāmaṃ patto. **Padhānavā**ti sammappadhānavīriyasampanno. Uppaṭipāṭiyā esa pāṭho yojetabbo. Evametehi appamādādīhi samannāgato niyāmasampāpakena padhānena padhānavā, tena padhānena pattaniyāmattā niyato, tato arahattappattiyā saṅkhātadhammo. Arahā hi puna saṅkhātabbābhāvato ‘‘saṅkhātadhammo’’ti vuccati. Yathāha – ‘‘ye ca saṅkhātadhammāse, ye ca sekkhā puthū idhā’’ti (saṃ. ni. 2.31; su. ni. 1044; cūḷani. ajitamāṇavapucchā 63, ajitamāṇavapucchāniddesa 7; netti. 14; peṭako. 45). Sesaṃ vuttanayamevāti (su. ni. aṭṭha. 1.70).

Chaṭṭhaṃ.

157. Sattame **sīho**ti cattāro sīhā – tiṇasīho, paṇḍusīho, kāḷasīho, kesarasīhoti. Tesaṃ kesarasīho aggamakkhāyati, eso idha adhippeto. **Vāto** puratthimādivasena anekavidho. **Padumaṃ**

rattasetādivasena. Tesu yo koci vāto yaṃ kiñci padumaṃ vaṭṭatiyeva. Tattha yasmā santāso attasinehena hoti, attasineho ca taṇhālepo, sopi diṭṭhisampayuttena vā diṭṭhivippayuttena vā lobhena hoti, sopi ca taṇhāyeva. Sajjanaṃ pana tattha upaparikkhāvirahitassa mohena hoti, moho ca avijjā. Tattha samathena taṇhāya pahānaṃ hoti, vipassanāya avijjāya. Tasmā samathena attasinehaṃ pahāya **sīho viya saddesu** aniccadukkhādīsu**asantasanto,** vipassanāya mohaṃ pahāya **vātova jālamhi** khandhāyatanādīsu **asajjamāno,** samatheneva lobhaṃ, lobhasampayuttaṃ eva diṭṭhiñca pahāya, **padumaṃva toyena** sabbabhavabhogalobhena **alippamāno**.

Ettha ca samathassa sīlaṃ padaṭṭhānaṃ, samatho samādhi, vipassanā paññāti evaṃ tesu dvīsu dhammesu siddhesu tayopi khandhā siddhā honti. Tattha sīlakkhandhena surato hoti, so sīhova saddhesu āghātavatthūsu akujjhitukāmatāya na santasati, paññākkhandhena paṭividdhasabhāvo vātova jālamhi khandhādidhammabhede na sajjati, samādhikkhandhena vītarāgo padumaṃva toyena rāgena na lippati. Evaṃ samathavipassanāhi sīlasamādhipaññākkhandhehi ca yathāsambhavaṃ avijjātaṇhānaṃ, tiṇṇañca akusalamūlānaṃ pahānavasena asantasanto asajjamāno alippamāno ca veditabbo. Sesaṃ vuttanayamevāti (su. ni. aṭṭha. 1.71; apa. aṭṭha. 1.1.127).

Sattamaṃ.

158. Aṭṭhame sahanā ca hananā ca sīghajavattā ca **sīho**. Kesarasīhova idha adhippeto. Dāṭhā balamassa atthīti **dāṭhabalī. Pasayha abhibhuyyā**ti ubhayaṃ **cārī**saddena saha yojetabbaṃ **pasayhacārī abhibhuyyacārī**ti. Tattha pasayha niggayha pavāhetvā caraṇena pasayhacārī. Abhibhavitvā santāsetvā vasīkatvā caraṇena abhibhuyhacārī. Svāyaṃ kāyabalena pasayhacārī, tejasā abhibhuyyacārī. Tattha sace koci vadeyya ‘‘kiṃ pasayha abhibhuyyacārī’’ti. Tato **migāna**nti sāmivacanaṃ upayogatthe katvā ‘‘mige pasayha abhibhuyyacārī’’ti paṭivattabbaṃ. **Pantānī**ti dūrāni. **Senāsanānī**ti vasanaṭṭhānāni. Sesaṃ pubbe vuttanayeneva sakkā jānitunti na vitthāritaṃ (su. ni. aṭṭha. 1.72).

Aṭṭhamaṃ.

159. Navame ‘‘sabbe sattā sukhitā bhavantū’’tiādinā nayena hitasukhūpanayanakāmatā **mettā**. ‘‘Aho vata imamhā dukkhā vimucceyyu’’ntiādinā nayena ahitadukkhāpanayanakāmatā **karuṇā**. ‘‘Modanti vata bhonto sattā, modanti sādhu suṭṭhū’’tiādinā nayena hitasukhāvippayogakāmatā **muditā**. ‘‘Paññāyissanti sakena kammenā’’ti sukhadukkhesu ajjhupekkhanatā **upekkhā**. Gāthābandhasukhatthaṃ pana uppaṭipāṭiyā mettaṃ vatvā upekkhā vuttā, muditā ca pacchā. **Vimutti**nti catassopi hi vimuttī. Etā attano paccanīkadhammehi vimuttattā vimuttiyo. Tena vuttaṃ – ‘‘mettaṃ upekkhaṃ karuṇaṃ vimuttiṃ, āsevamāno muditañca kāle’’ti.

Tattha **āsevamāno**ti tisso tikacatukkajjhānavasena bhāvayamāno, upekkhaṃ catutthajjhānavasena bhāvayamāno. **Kāle**ti mettaṃ āsevitvā tato vuṭṭhāya karuṇaṃ, tato vuṭṭhāya muditaṃ, tato itarato vā nippītikajjhānato vuṭṭhāya upekkhaṃ āsevamānova ‘‘kāle āsevamāno’’ti vuccati, āsevituṃ phāsukāle vā. **Sabbena lokena avirujjhamāno**ti dasasu disāsu sabbena sattalokena avirujjhamāno. Mettādīnañhi bhāvitattā sattā appaṭikkūlā honti, sattesupi virodhabhūto paṭigho vūpasammati. Tena vuttaṃ – ‘‘sabbena lokena avirujjhamāno’’ti. Sesaṃ vuttasadisamevāti (su. ni. aṭṭha. 1.73).

Navamaṃ.

160. Dasame **saṃyojanānī**ti dasa saṃyojanāni, tāni ca tena tena maggena **sandālayitvāna. Asantasaṃ jīvitasaṅkhayamhī**ti jīvitasaṅkhayo vuccati cuticittassa paribhedo, tasmiñca jīvitasaṅkhaye jīvitanikantiyā pahīnattā asantasanti. Ettāvatā saupādisesanibbānadhātuṃ attano dassetvā gāthāpariyosāne anupādisesāya nibbānadhātuyā parinibbāyīti (su. ni. aṭṭha. 1.74).

Dasamaṃ.

161. Ekādasame **bhajantī**ti sarīrena allīyitvā payirupāsanti. **Sevantī**ti añjalikammādīhi kiṃkārapaṭissāvitāya ca paricaranti. Kāraṇaṃ attho etesanti **kāraṇatthā,** bhajanāya sevanāya ca nāññaṃ kāraṇamatthi, attho eva tesaṃ kāraṇaṃ, atthahetu sevantīti vuttaṃ hoti. **Nikkāraṇā dullabhā ajja mittā**ti ‘‘ito kiñci lacchāmā’’ti evaṃ attapaṭilābhakāraṇena nikkāraṇā, kevalaṃ –

‘‘Upakāro ca yo mitto, sukhe dukkhe ca yo sakhā;
Atthakkhāyī ca yo mitto, yo ca mittānukampako’’ti. (su. ni. aṭṭha. 1.75; apa. aṭṭha. 1.1.131; dī. ni. 3.265) –

Evaṃ vuttena ariyena mittabhāvena samannāgatā dullabhā ajja mittā. Attani ṭhitā etesaṃ paññā, attānaṃyeva olokenti, na aññanti **attaṭṭhapaññā**. ‘‘Diṭṭhatthapaññā’’ti ayampi kira porāṇapāṭho. Sampati diṭṭheyeva atthe etesaṃ paññā, āyatiṃ na pekkhantīti vuttaṃ hoti. **Asucī**ti asucinā anariyena kāyavacīmanokammena samannāgatāti. Sesaṃ pubbe vuttanayeneva veditabbaṃ. Yaṃ antarantarā ativitthārabhayena na vuttaṃ, taṃ sabbaṃ pāṭhānusāreneva veditabbaṃ (su. ni. aṭṭha. 1.75; apa. aṭṭha. 1.1.131). Ekādasamaṃ.

Catutthavaggavaṇṇanā niṭṭhitā.

Saddhammappajjotikāya cūḷaniddesa-aṭṭhakathāya

Khaggavisāṇasuttaniddesavaṇṇanā niṭṭhitā.

Nigamanakathā

Yo so sugataputtānaṃ, adhipatibhūtena hitaratinā;
Therena thiraguṇavatā, suvibhatto **mahāniddeso**.

Tassatthavaṇṇanā yā, pubbaṭṭhakathānayaṃ tathā;
Yuttiṃ nissāya mayāraddhā, niṭṭhānamupagatā esā.

Yaṃ puraṃ puruttamaṃ, **anurādhapuravhayaṃ**;
Yo tassa dakkhiṇe bhāge, mahāvihāro patiṭṭhito.

Yo tassa tilako bhūto, mahāthūpo siluccayo;
Yaṃ tassa pacchime bhāge, lekho kathikasaññito.

Kittisenoti nāmena, sajīvo rājasammato;
Sucicārittasampanno, lekho kusalakammiko.

Sītacchāyatarupetaṃ, salilāsayasampadaṃ;
Cārupākārasañcitaṃ, pariveṇamakārayi.

Upaseno mahāthero, mahāpariveṇavāsiyo;
Tassādāsi pariveṇaṃ, lekho kusalakammiko.

Vasantenettha therena, thirasīlena tādinā;
Upasenavhayena sā, katā saddhammajotikā.

Raññо sirinivāsassa, sirisaṅghassa bodhino;
Chabbīsatimhi vassamhi, niṭṭhitā **niddesavaṇṇanā**.

Samayaṃ anulomentī, therānaṃ theravaṃsadīpānaṃ;
Niṭṭhaṃ gatā yathāyaṃ, aṭṭhakathā lokahitajananī.

Saddhammaṃ anulomentā, attahitaṃ parahitañca sādhentā;
Niṭṭhaṃ gacchantu tathā, manorathā sabbasattānaṃ.

Saddhammappajjotikāya, aṭṭhakathāyettha gaṇitakusalehi;
Gaṇitā tu bhāṇavārā, ñeyyātirekacattārisā.

Ānuṭṭhubhena assā, chando baddhena gaṇiyamānā tu;
Atirekadasasahassa-saṅkhā gāthāti viññeyyā.

Sāsanaciraṭṭhitatthaṃ, lokahitatthañca sādarena mayā;
Puññaṃ imaṃ racayatā, yaṃ pattamanappakaṃ vipulaṃ.

Puññena tena loko, saddhammarasāyanaṃ dasabalassa;
Upabhuñjitvā vimalaṃ, pappotu sukhaṃ sukhenevāti.

Saddhammappajjotikā nāma

Cūḷaniddesa-aṭṭhakathā niṭṭhitā.

Namo tassa bhagavato arahato sammāsambuddhassa

Khuddakanikāye

Cūḷaniddesapāḷi

Pārāyanavaggo

Vatthugāthā

1. Kosalānaṃ purā rammā, agamā dakkhiṇāpathaṃ;
Ākiñcaññaṃ patthayāno, brāhmaṇo mantapāragū.

2. So assakassa visaye, maḷakassa [aḷakassa (su. ni. 983) muḷakassa (syā.), mūḷhakassa (ka.)] samāsane [samāsanne (ka.)];
Vasi godhāvarīkūle, uñchena ca phalena ca.

3. Tasseva [taṃyeva (ka.) aṭṭhakathā oloketabbā] upanissāya, gāmo ca vipulo ahu;
Tato jātena āyena, mahāyaññamakappayi.

4. Mahāyaññaṃ yajitvāna, puna pāvisi assamaṃ;
Tasmiṃ paṭipaviṭṭhamhi, añño āgañchi brāhmaṇo.

5. Ugghaṭṭapādo tasito [tassito (ka.)], paṅkadanto rajassiro;
So ca naṃ upasaṅkamma, satāni pañca yācati.

6. Tamenaṃ bāvarī disvā, āsanena nimantayi;
Sukhañca kusalaṃ pucchi, idaṃ vacanamabravi [vacanamabruvi (sī.)].

7. ‘‘Yaṃ kho mama deyyadhammaṃ, sabbaṃ visajjitaṃ mayā;
Anujānāhi me brahme, natthi pañcasatāni me’’.

8. ‘‘Sace me yācamānassa, bhavaṃ nānupadassati [padessati (ka.)];
Sattame divase tuyhaṃ, muddhā phalatu sattadhā’’.

9. Abhisaṅkharitvā kuhako, bheravaṃ so akittayi;
Tassa taṃ vacanaṃ sutvā, bāvarī dukkhito ahu.

10. Ussussati anāhāro, sokasallasamappito;
Athopi evaṃ cittassa, jhāne na ramatī mano.

11. Utrastaṃ dukkhitaṃ disvā, devatā atthakāminī;
Bāvariṃ upasaṅkamma, idaṃ vacanamabravi.

12. ‘‘Na so muddhaṃ pajānāti, kuhako so dhanatthiko;
Muddhani muddhapāte [muddhanimmuddhapāte (ka.)] vā, ñāṇaṃ tassa na vijjati’’.

13. ‘‘Bhotī [bhoti (ka.)] carahi jānāti, taṃ me akkhāhi pucchitā;
Muddhaṃ muddhādhipātañca [muddhātipātañca (ka.)], taṃ suṇoma vaco tava’’.

14. ‘‘Ahampetaṃ na jānāmi, ñāṇaṃ mettha na vijjati;
Muddhani muddhādhipāte ca, jinānañhettha [janānañhettha (ka.)] dassanaṃ’’.

15. ‘‘Atha ko carahi [yo carati (ka.)] jānāti, asmiṃ pathavimaṇḍale [puthavimaṇḍale (sī.)];
Muddhaṃ muddhādhipātañca, taṃ me akkhāhi devate’’.

16. ‘‘Purā kapilavatthumhā, nikkhanto lokanāyako;
Apacco okkākarājassa, sakyaputto pabhaṅkaro.

17. ‘‘So hi brāhmaṇa sambuddho, sabbadhammāna pāragū;
Sabbābhiññābalappatto [phalappatto (ka.)], sabbadhammesu cakkhumā;
Sabbakammakkhayaṃ patto, vimutto upadhikkhaye.

18. ‘‘Buddho so bhagavā loke, dhammaṃ deseti cakkhumā;
Taṃ tvaṃ gantvāna pucchassu, so te taṃ byākarissati’’.

19. Sambuddhoti vaco sutvā, udaggo bāvarī ahu;
Sokassa tanuko āsi, pītiñca vipulaṃ labhi.

20. So bāvarī attamano udaggo, taṃ devataṃ pucchati vedajāto;
‘‘Katamamhi gāme nigamamhi vā pana, katamamhi vā janapade lokanātho;
Yattha gantvāna passemu, sambuddhaṃ dvipaduttamaṃ’’.

21. ‘‘Sāvatthiyaṃ kosalamandire jino, pahūtapañño varabhūrimedhaso;
So sakyaputto vidhuro anāsavo, muddhādhipātassa vidū narāsabho’’.

22. Tato āmantayī sisse, brāhmaṇe mantapāragū [pārage (syā.)];
‘‘Etha māṇavā akkhissaṃ, suṇātha vacanaṃ mama.

23. ‘‘Yasseso dullabho loke, pātubhāvo abhiṇhaso;
Svājja lokamhi uppanno, sambuddho iti vissuto;
Khippaṃ gantvāna sāvatthiṃ, passavho dvipaduttamaṃ’’.

24. ‘‘Kathaṃ carahi jānemu, disvā buddhoti brāhmaṇa;
Ajānataṃ no pabrūhi, yathā jānemu taṃ mayaṃ’’.

25. ‘‘Āgatāni hi mantesu, mahāpurisalakkhaṇā;
Dvattiṃsāni ca byākkhātā, samattā anupubbaso.

26. ‘‘Yassete honti gattesu, mahāpurisalakkhaṇā;
Dveyeva tassa gatiyo, tatiyā hi na vijjati.

27. ‘‘Sace agāraṃ āvasati, vijeyya pathaviṃ imaṃ;
Adaṇḍena asatthena, dhammena anusāsati.

28. ‘‘Sace ca so pabbajati, agārā anagāriyaṃ;
Vivaṭṭacchado [vivattacchaddo (sī.)] sambuddho, arahā bhavati anuttaro.

29. ‘‘Jātiṃ gottañca lakkhaṇaṃ, mante sisse punāpare;
Muddhaṃ muddhādhipātañca, manasāyeva pucchatha.

30. ‘‘Anāvaraṇadassāvī, yadi buddho bhavissati;

Manasā pucchite pañhe, vācāya visajjissati’’ [vissajissati (ka.)].

31. Bāvarissa vaco sutvā, sissā soḷasa brāhmaṇā;
Ajito tissametteyyo, puṇṇako atha mettagū.

32. Dhotako upasīvo ca, nando ca atha hemako;
Todeyya-kappā dubhayo, jatukaṇṇī ca paṇḍito.

33. Bhadrāvudho udayo ca, posālo cāpi brāhmaṇo;
Mogharājā ca medhāvī, piṅgiyo ca mahāisi.
34. Paccekagaṇino sabbe, sabbalokassa vissutā;
Jhāyī jhānaratā dhīrā, pubbavāsanavāsitā.
35. Bāvariṃ abhivādetvā, katvā ca naṃ padakkhiṇaṃ;
Jaṭājinadharā sabbe, pakkāmuṃ uttarāmukhā.
36. Maḷakassa patiṭṭhānaṃ, puramāhissatiṃ [puramāhiyati (ka.)] tadā [sadā (ka.)];
Ujjeniñcāpi gonaddhaṃ, vedisaṃ vanasavhayaṃ.

37. Kosambiñcāpi sāketaṃ, sāvatthiñca puruttamaṃ;
Setabyaṃ kapilavatthuṃ, kusinārañca mandiraṃ.

38. Pāvañca bhoganagaraṃ, vesāliṃ māgadhaṃ puraṃ;
Pāsāṇakaṃ cetiyañca, ramaṇīyaṃ manoramaṃ.

39. Tasitovudakaṃ sītaṃ, mahālābhaṃva vāṇijo;
Chāyaṃ ghammābhitattova turitā pabbatamāruhuṃ.

40. Bhagavā tamhi samaye, bhikkhusaṅghapurakkhato;
Bhikkhūnaṃ dhammaṃ deseti, sīhova nadatī vane.

41. Ajito addasa buddhaṃ, pītaraṃsiṃva [jitaraṃsiṃ sītaraṃsiṃ (ka.), vītaraṃsiṃ (sī. syā.)] bhāṇumaṃ;
Candaṃ yathā pannarase, paripūraṃ [pāripūriṃ (sī. syā.)] upāgataṃ.

42. Athassa gatte disvāna, paripūrañca byañjanaṃ;
Ekamantaṃ ṭhito haṭṭho, manopañhe apucchatha.

43. ‘‘Ādissa jammanaṃ brūhi, gottaṃ brūhi salakkhaṇaṃ;
Mantesu pāramiṃ brūhi, kati vāceti brāhmaṇo’’.

44. ‘‘Vīsaṃ vassasataṃ āyu, so ca gottena bāvarī;
Tīṇissa lakkhaṇā gatte, tiṇṇaṃ vedāna pāragū.

45. ‘‘Lakkhaṇe itihāse ca, sanighaṇḍusakeṭubhe;
Pañcasatāni vāceti, sadhamme pāramiṃ gato’’.

46. ‘‘Lakkhaṇānaṃ pavicayaṃ, bāvarissa naruttama;
Taṇhacchida [kaṅkhacchida (ka.)] pakāsehi, mā no kaṅkhāyitaṃ ahu’’.

47. ‘‘Mukhaṃ jivhāya chādeti, uṇṇassa bhamukantare;
Kosohitaṃ vatthaguyhaṃ, evaṃ jānāhi māṇava’’.

48. Pucchañhi kiñci asuṇanto, sutvā pañhe viyākate;

Vicinteti jano sabbo, vedajāto katañjalī.

49. ‘‘Ko nu devo vā brahmā vā, indo vāpi sujampati;
Manasā pucchite pañhe, kametaṃ paṭibhāsati.

50. ‘‘Muddhaṃ muddhādhipātañca, bāvarī paripucchati;
Taṃ byākarohi bhagavā, kaṅkhaṃ vinaya no ise’’.

51. ‘‘Avijjā muddhāti jānāhi, vijjā muddhādhipātinī;
Saddhāsatisamādhīhi, chandavīriyena saṃyutā’’.

52. Tato vedena mahatā, santhambhetvāna māṇavo;
Ekaṃsaṃ ajinaṃ katvā, pādesu sirasā pati.

53. ‘‘Bāvarī brāhmaṇo bhoto, saha sissehi mārisa;
Udaggacitto sumano, pāde vandati cakkhuma’’.

54. ‘‘Sukhito bāvarī hotu, saha sissehi brāhmaṇo;
Tvañcāpi sukhito hohi, ciraṃ jīvāhi māṇava.

55. ‘‘Bāvarissa ca tuyhaṃ vā, sabbesaṃ sabbasaṃsayaṃ;
Katāvakāsā pucchavho, yaṃ kiñci manasicchatha’’.

56. Sambuddhena katokāso, nisīditvāna pañjalī;
Ajito paṭhamaṃ pañhaṃ, tattha pucchi tathāgataṃ.

Vatthugāthā niṭṭhitā.

1. Ajitamāṇavapucchā

57. ‘‘Kenassu nivuto loko, [iccāyasmā ajito]
Kenassu nappakāsati;
Kissābhilepanaṃ brūsi, kiṃsu tassa mahabbhayaṃ’’.

58. ‘‘Avijjāya nivuto loko, [ajitāti bhagavā]
Vevicchā pamādā nappakāsati;
Jappābhilepanaṃ brūmi, dukkhamassa mahabbhayaṃ’’.

59. ‘‘Savanti sabbadhi sotā, [iccāyasmā ajito]
Sotānaṃ kiṃ nivāraṇaṃ;
Sotānaṃ saṃvaraṃ brūhi, kena sotā pidhiyyare’’.

60. ‘‘Yāni sotāni lokasmiṃ, [ajitāti bhagavā]
Sati tesaṃ nivāraṇaṃ;
Sotānaṃ saṃvaraṃ brūmi, paññāyete pidhiyyare’’.

61. ‘‘Paññā ceva sati cāpi [satī ceva (sī.)], [iccāyasmā ajito]
Nāmarūpañca mārisa;

Etaṃ me puṭṭho pabrūhi, katthetaṃ uparujjhati’’.
62. ‘‘Yametaṃ pañhaṃ apucchi, ajita taṃ vadāmi te;
Yattha nāmañca rūpañca, asesaṃ uparujjhati;

Viññāṇassa nirodhena, etthetaṃ uparujjhati''.

63. ''Ye ca saṅkhātadhammāse, ye ca sekhā [sekkhā (ka.)] puthū idha;
Tesaṃ me nipako iriyaṃ, puṭṭho pabrūhi mārisa''.

64. ''Kāmesu nābhigijjheyya, manasānāvilo siyā;
Kusalo sabbadhammānaṃ, sato bhikkhu paribbaje''ti.

Ajitamāṇavapucchā paṭhamā.

2. Tissametteyyamāṇavapucchā

65. ''Kodha santusito loke, [iccāyasmā tissametteyyo]
Kassa no santi iñjitā;
Ko ubhantamabhiññāya, majjhe mantā na lippati [na pimpati (bahūsu)];
Kaṃ brūsi mahāpurisoti, ko idha sibbinimaccagā''ti [sibbanimaccagā (sī. syā.)].

66. ''Kāmesu brahmacariyavā, [metteyyāti bhagavā]
Vītataṇho sadā sato;
Saṅkhāya nibbuto bhikkhu, tassa no santi iñjitā.

67. ''So ubhantamabhiññāya, majjhe mantā na lippati;
Taṃ brūmi mahāpurisoti, so idha sibbinimaccagā''ti.

Tissametteyyamāṇavapucchā dutiyā.

3. Puṇṇakamāṇavapucchā

68. ''Anejaṃ mūladassāviṃ, [iccāyasmā puṇṇako]
Atthi pañhena āgamaṃ;
Kiṃ nissitā isayo manujā, khattiyā brāhmaṇā devatānaṃ;
Yaññamakappayiṃsu puthūdha loke, pucchāmi taṃ bhagavā brūhi metaṃ''.

69. ''Ye kecime isayo manujā, [puṇṇakāti bhagavā]
Khattiyā brāhmaṇā devatānaṃ;
Yaññamakappayiṃsu puthūdha loke, āsīsamānā puṇṇaka itthattaṃ;
Jaraṃ sitā yaññamakappayiṃsu''.

70. ''Ye kecime isayo manujā, [iccāyasmā puṇṇako]
Khattiyā brāhmaṇā devatānaṃ;
Yaññamakappayiṃsu puthūdha loke, kaccisu te bhagavā yaññapathe appamattā;
Atāruṃ jātiñca jarañca mārisa, pucchāmi taṃ bhagavā brūhi metaṃ''.

71. ''Āsīsanti thomayanti, abhijappanti juhanti; [Puṇṇakāti bhagavā]
Kāmābhijappanti paṭicca lābhaṃ, te yājayogā bhavarāgarattā;
Nātariṃsu jātijaranti brūmi''.

72. ''Te ce nātariṃsu yājayogā, [iccāyasmā puṇṇako]
Yaññehi jātiñca jarañca mārisa;
Atha ko carahi devamanussaloke, atāri jātiñca jarañca mārisa;
Pucchāmi taṃ bhagavā brūhi metaṃ''.

73. ‘‘Saṅkhāya lokasmi paroparāni, [puṇṇakāti bhagavā]
Yassiñjitaṃ natthi kuhiñci loke;
Santo vidhūmo anīgho nirāso, atāri so jātijaranti brūmī’’ti.

Puṇṇakamāṇavapucchā tatiyā.

4. Mettagūmāṇavapucchā

74. ‘‘Pucchāmi taṃ bhagavā brūhi metaṃ, [iccāyasmā mettagū]
Maññāmi taṃ vedaguṃ bhāvitattaṃ;
Kuto nu dukkhā samudāgatā ime, ye keci lokasmimanekarūpā’’.

75. ‘‘Dukkhassa ve maṃ pabhavaṃ apucchasi, [mettagūti bhagavā]
Taṃ te pavakkhāmi yathā pajānaṃ;
Upadhinidānā pabhavanti dukkhā, ye keci lokasmimanekarūpā.

76. ‘‘Yo ve avidvā upadhiṃ karoti, punappunaṃ dukkhamupeti mando;
Tasmā pajānaṃ upadhiṃ na kayirā, dukkhassa jātippabhavānupassī’’.

77. ‘‘Yaṃ taṃ apucchimha akittayī no, aññaṃ taṃ pucchāma tadiṅgha brūhi;
‘Kathaṃ nu dhīrā vitaranti oghaṃ, jātiṃ jaraṃ sokapariddavañca’;
Taṃ me muni sādhu viyākarohi, tathā hi te vidito esa dhammo’’.

78. ‘‘Kittayissāmi te dhammaṃ, [mettagūti bhagavā]
Diṭṭhe dhamme anītihaṃ;
Yaṃ viditvā sato caraṃ, tare loke visattikaṃ’’.

79. ‘‘Tañcāhaṃ abhinandāmi, mahesi dhammamuttamaṃ;
Yaṃ viditvā sato caraṃ, tare loke visattikaṃ’’.

80. ‘‘Yaṃ kiñci sampajānāsi, [mettagūti bhagavā]
Uddhaṃ adho tiriyañcāpi majjhe;
Etesu nandiñca nivesanañca, panujja viññāṇaṃ bhave na tiṭṭhe.

81. ‘‘Evaṃvihārī sato appamatto, bhikkhu caraṃ hitvā mamāyitāni;
Jātiṃ jaraṃ sokapariddavañca, idheva vidvā pajaheyya dukkhaṃ’’.

82. ‘‘Etābhinandāmi vaco mahesino, sukittitaṃ gotamanūpadhīkaṃ;
Addhā hi bhagavā pahāsi dukkhaṃ, tathā hi te vidito esa dhammo.

83. ‘‘Te cāpi nūnappajaheyyu dukkhaṃ, ye tvaṃ muni aṭṭhitaṃ ovadeyya;
Taṃ taṃ namassāmi samecca nāga, appeva maṃ bhagavā aṭṭhitaṃ ovadeyya’’.

84. ‘‘Yaṃ brāhmaṇaṃ vedagumābhijaññā, akiñcanaṃ kāmabhave asattaṃ;
Addhā hi so oghamimaṃ atāri, tiṇṇo ca pāraṃ akhilo akaṅkho.

85. ‘‘Vidvā ca yo vedagū naro idha, bhavābhave saṅgamimaṃ visajja;
So vītataṇho anīgho nirāso, atāri so jātijaranti brūmī’’ti.

Mettagūmāṇavapucchā catutthī.

5. Dhotakamāṇavapucchā

86. ‘‘Pucchāmi taṃ bhagavā brūhi metaṃ, [iccāyasmā dhotako]
Vācābhikaṅkhāmi mahesi tuyhaṃ;
Tava sutvāna nigghosaṃ, sikkhe nibbānamattano’’.

87. ‘‘Tenahātappaṃ karohi, [dhotakāti bhagavā]
Idheva nipako sato;
Ito sutvāna nigghosaṃ, sikkhe nibbānamattano’’.

88. ‘‘Passāmahaṃ devamanussaloke, akiñcanaṃ brāhmaṇamiriyamānaṃ;
Taṃ taṃ namassāmi samantacakkhu, pamuñca maṃ sakka kathaṃkathāhi’’.

89. ‘‘Nāhaṃ sahissāmi pamocanāya, kathaṃkathiṃ dhotaka kañci loke;
Dhammañca seṭṭhaṃ abhijānamāno [ājānamāno (sī. syā. pī.)], evaṃ tuvaṃ oghamimaṃ taresi’’.

90. ‘‘Anusāsa brahme karuṇāyamāno, vivekadhammaṃ yamahaṃ vijaññaṃ;
Yathāhaṃ ākāsova abyāpajjamāno, idheva santo asito careyyaṃ’’.

91. ‘‘Kittayissāmi te santiṃ, [dhotakāti bhagavā]
Diṭṭhe dhamme anītihaṃ;
Yaṃ viditvā sato caraṃ, tare loke visattikaṃ’’.

92. ‘‘Tañcāhaṃ abhinandāmi, mahesi santimuttamaṃ;
Yaṃ viditvā sato caraṃ, tare loke visattikaṃ’’.

93. ‘‘Yaṃ kiñci sampajānāsi, [dhotakāti bhagavā]
Uddhaṃ adho tiriyañcāpi majjhe;
Etaṃ viditvā saṅgoti loke, bhavābhavāya mākāsi taṇha’’nti.

Dhotakamāṇavapucchā pañcamī.

6. Upasīvamāṇavapucchā

94. ‘‘Eko ahaṃ sakka mahantamoghaṃ, [iccāyasmā upasīvo]
Anissito no visahāmi tārituṃ;
Ārammaṇaṃ brūhi samantacakkhu, yaṃ nissito oghamimaṃ tareyyaṃ’’.

95. ‘‘Ākiñcaññaṃ pekkhamāno satimā, [upasīvāti bhagavā]
Natthīti nissāya tarassu oghaṃ;
Kāme pahāya virato kathāhi, taṇhakkhayaṃ nattamahābhipassa’’.

96. ‘‘Sabbesu kāmesu yo vītarāgo, [iccāyasmā upasīvo]
Ākiñcaññaṃ nissito hitvā maññaṃ;
Saññāvimokkhe parame vimutto [dhimutto (ka.)], tiṭṭhe nu so tattha anānuyāyī’’ [anānuvāyī (syā. ka.)].

97. ‘‘Sabbesu kāmesu yo vītarāgo, [upasīvāti bhagavā]
Ākiñcaññaṃ nissito hitvā maññaṃ;
Saññāvimokkhe parame vimutto, tiṭṭheyya so tattha anānuyāyī’’.

98. ‘‘Tiṭṭhe ce so tattha anānuyāyī, pūgampi vassānaṃ samantacakkhu;
Tattheva so sītisiyā vimutto, cavetha viññāṇaṃ tathāvidhassa’’.

99. ‘‘Acci yathā vātavegena khittā, [upasīvāti bhagavā]
Atthaṃ paleti na upeti saṅkhaṃ;
Evaṃ munī nāmakāyā vimutto, atthaṃ paleti na upeti saṅkhaṃ’’.

100. ‘‘Atthaṅgato so uda vā so natthi, udāhu ve sassatiyā arogo;
Taṃ me munī sādhu viyākarohi, tathā hi te vidito esa dhammo’’.

101. ‘‘Atthaṅgatassa na pamāṇamatthi, [upasīvāti bhagavā]
Yena naṃ vajjuṃ taṃ tassa natthi;
Sabbesu dhammesu samūhatesu, samūhatā vādapathāpi sabbe’’ti.

Upasīvamāṇavapucchā chaṭṭhī.

7. Nandamāṇavapucchā

102. ‘‘Santi loke munayo, [iccāyasmā nando]
Janā vadanti tayidaṃ kathaṃsu;
Ñāṇūpapannaṃ muni no vadanti, udāhu ve jīvitenūpapannaṃ’’.

103. ‘‘Na diṭṭhiyā na sutiyā na ñāṇena, munīdha nanda kusalā vadanti;
Visenikatvā anīghā nirāsā, caranti ye te munayoti brūmi’’.

104. ‘‘Ye kecime samaṇabrāhmaṇāse, [iccāyasmā nando]
Diṭṭhassutenāpi vadanti suddhiṃ;
Sīlabbatenāpi vadanti suddhiṃ,
Anekarūpena vadanti suddhiṃ;
Kaccissu te bhagavā tattha yatā carantā,
Atāru jātiñca jarañca mārisa;
Pucchāmi taṃ bhagavā brūhi metaṃ’’.

105. ‘‘Ye kecime samaṇabrāhmaṇāse, [nandāti bhagavā]
Diṭṭhassutenāpi vadanti suddhiṃ;
Sīlabbatenāpi vadanti suddhiṃ, anekarūpena vadanti suddhiṃ;
Kiñcāpi te tattha yatā caranti, nātariṃsu jātijaranti brūmi’’.

106. ‘‘Ye kecime samaṇabrāhmaṇāse, [iccāyasmā nando]
Diṭṭhassutenāpi vadanti suddhiṃ;
Sīlabbatenāpi vadanti suddhiṃ, anekarūpena vadanti suddhiṃ;
Te ce muni brūsi anoghatiṇṇe, atha ko carahi devamanussaloke;
Atāri jātiñca jarañca mārisa, pucchāmi taṃ bhagavā brūhi metaṃ’’.

107. ‘‘Nāhaṃ sabbe samaṇabrāhmaṇāse, [nandāti bhagavā]
Jātijarāya nivutāti brūmi;
Ye sīdha diṭṭhaṃ va sutaṃ mutaṃ vā, sīlabbataṃ vāpi pahāya sabbaṃ;
Anekarūpampi pahāya sabbaṃ, taṇhaṃ pariññāya anāsavāse;
Te ve narā oghatiṇṇāti brūmi’’.

108. ‘‘Etābhinandāmi vaco mahesino, sukittitaṃ gotamanūpadhīkaṃ;
Ye sīdha diṭṭhaṃ va sutaṃ mutaṃ vā, sīlabbataṃ vāpi pahāya sabbaṃ;

Anekarūpampi pahāya sabbaṃ, taṇhaṃ pariññāya anāsavāse;
Ahampi te oghatiṇṇāti brūmī''ti.

Nandamāṇavapucchā sattamā.

8. Hemakamāṇavapucchā

109. ''Ye me pubbe viyākaṃsu, [iccāyasmā hemako]
Huraṃ gotamasāsanā;
Iccāsi iti bhavissati, sabbaṃ taṃ itihītihaṃ;
Sabbaṃ taṃ takkavaḍḍhanaṃ, nāhaṃ tattha abhiramiṃ.

110. ''Tvañca me dhammamakkhāhi, taṇhānigghātanaṃ muni;
Yaṃ viditvā sato caraṃ, tare loke visattikaṃ''.

111. ''Idha diṭṭhasutamutaviññātesu, piyarūpesu hemaka;
Chandarāgavinodanaṃ, nibbānapadamaccutaṃ.

112. ''Etadaññāya ye satā, diṭṭhadhammābhinibbutā;
Upasantā ca te sadā, tiṇṇā loke visattika''nti.

Hemakamāṇavapucchā aṭṭhamā.

9. Todeyyamāṇavapucchā

113. ''Yasmiṃ kāmā na vasanti, [iccāyasmā todeyyo]
Taṇhā yassa na vijjati;
Kathaṃkathā ca yo tiṇṇo, vimokkho tassa kīdiso''.
114. ''Yasmiṃ kāmā na vasanti, [todeyyāti bhagavā]
Taṇhā yassa na vijjati;
Kathaṃkathā ca yo tiṇṇo, vimokkho tassa nāparo''.

115. ''Nirāsaso so uda āsasāno [āsayāno (ka.)], paññāṇavā so uda paññakappī;
Muniṃ ahaṃ sakka yathā vijaññaṃ, taṃ me viyācikkha samantacakkhu''.

116. ''Nirāsaso so na ca āsasāno, paññāṇavā so na ca paññakappī;
Evampi todeyya muniṃ vijāna, akiñcanaṃ kāmabhave asatta''nti.

Todeyyamāṇavapucchā navamā.

10. Kappamāṇavapucchā

117. ''Majjhe sarasmiṃ tiṭṭhataṃ, [iccāyasmā kappo]
Oghe jāte mahabbhaye;
Jarāmaccuparetānaṃ, dīpaṃ pabrūhi mārisa;
Tvañca me dīpamakkhāhi, yathāyidaṃ nāparaṃ siyā''.

118. ''Majjhe sarasmiṃ tiṭṭhataṃ, [kappāti bhagavā]
Oghe jāte mahabbhaye;
Jarāmaccuparetānaṃ, dīpaṃ pabrūmi kappa te.

119. ‘‘Akiñcanaṃ anādānaṃ, etaṃ dīpaṃ anāparaṃ;
Nibbānaṃ iti naṃ brūmi, jarāmaccuparikkhayaṃ.

120. ‘‘Etadaññāya ye satā, diṭṭhadhammābhinibbutā;
Na te māravasānugā, na te mārassa paṭṭhagū’’ti [paddhagū (sī.)].

Kappamāṇavapucchā dasamā.

11. Jatukaṇṇimāṇavapucchā

121. ‘‘Sutvānahaṃ vīramakāmakāmiṃ, [iccāyasmā jatukaṇṇi]
Oghātigaṃ puṭṭhumakāmamāgamaṃ;
Santipadaṃ brūhi sahajanetta, yathātacchaṃ bhagavā brūhi metaṃ.

122. ‘‘Bhagavā hi kāme abhibhuyya iriyati, ādiccova pathaviṃ tejī tejasā;
Parittapaññassa me bhūripañña, ācikkha dhammaṃ yamahaṃ vijaññaṃ;
Jātijarāya idha vippahānaṃ’’.

123. ‘‘Kāmesu vinaya gedhaṃ, [jatukaṇṇīti bhagavā]
Nekkhammaṃ daṭṭhu khemato;
Uggahitaṃ nirattaṃ vā, mā te vijjittha kiñcanaṃ.

124. ‘‘Yaṃ pubbe taṃ visosehi, pacchā te māhu kiñcanaṃ;
Majjhe ce no gahessasi, upasanto carissasi.

125. ‘‘Sabbaso nāmarūpasmiṃ, vītagedhassa brāhmaṇa;
Āsavāssa na vijjanti, yehi maccuvasaṃ vaje’’ti.

Jatukaṇṇimāṇavapucchā ekādasamā.

12. Bhadrāvudhamāṇavapucchā

126. ‘‘Okañjahaṃ taṇhacchidaṃ anejaṃ, [iccāyasmā bhadrāvudho]
Nandiñjahaṃ oghatiṇṇaṃ vimuttaṃ;
Kappañjahaṃ abhiyāce sumedhaṃ, sutvāna nāgassa apanamissanti ito.

127. ‘‘Nānājanā janapadehi saṅgatā,
Tava vīra vākyaṃ abhikaṅkhamānā;
Tesaṃ tuvaṃ sādhu viyākarohi, tathā hi te vidito esa dhammo’’.

128. ‘‘Ādānataṇhaṃ vinayetha sabbaṃ, [bhadrāvudhāti bhagavā]
Uddhaṃ adho tiriyañcāpi majjhe;
Yaṃ yañhi lokasmimupādiyanti, teneva māro anveti jantuṃ.

129. ‘‘Tasmā pajānaṃ na upādiyetha, bhikkhu sato kiñcanaṃ sabbaloke;
Ādānasatte iti pekkhamāno, pajaṃ imaṃ maccudheyye visatta’’nti.

Bhadrāvudhamāṇavapucchā dvādasamā.

13. Udayamāṇavapucchā

130. ‘‘Jhāyiṃ virajamāsīnaṃ, [iccāyasmā udayo]
Katakiccaṃ anāsavaṃ;
Pāraguṃ sabbadhammānaṃ, atthi pañhena āgamaṃ;
Aññāvimokkhaṃ pabrūhi, avijjāya pabhedanaṃ’’.

131. ‘‘Pahānaṃ kāmacchandānaṃ, [udayāti bhagavā]
Domanassāna cūbhayaṃ;
Thinassa ca panūdanaṃ, kukkuccānaṃ nivāraṇaṃ.

132. ‘‘Upekkhāsatisaṃsuddhaṃ, dhammatakkapurejavaṃ;
Aññāvimokkhaṃ pabrūmi, avijjāya pabhedanaṃ’’.
133. ‘‘Kiṃsu saṃyojano loko, kiṃsu tassa vicāraṇaṃ;
Kissassa vippahānena, nibbānaṃ iti vuccati’’.

134. ‘‘Nandisaṃyojano loko, vitakkassa vicāraṇaṃ;
Taṇhāya vippahānena, nibbānaṃ iti vuccati’’.

135. ‘‘Kathaṃ satassa carato, viññāṇaṃ uparujjhati;
Bhagavantaṃ puṭṭhumāgamma, taṃ suṇoma vaco tava’’.

136. ‘‘Ajjhattañca bahiddhā ca, vedanaṃ nābhinandato;
Evaṃ satassa carato, viññāṇaṃ uparujjhatī’’ti.

Udayamāṇavapucchā terasamā.

14. Posālamāṇavapucchā

137. ‘‘Yo atītaṃ ādisati, [iccāyasmā posālo]
Anejo chinnasaṃsayo;
Pāraguṃ sabbadhammānaṃ, atthi pañhena āgamaṃ.

138. ‘‘Vibhūtarūpasaññissa, sabbakāyappahāyino;
Ajjhattañca bahiddhā ca, natthi kiñcīti passato;
Ñāṇaṃ sakkānupucchāmi, kathaṃ neyyo tathāvidho’’.

139. ‘‘Viññāṇaṭṭhitiyo sabbā, [posālāti bhagavā]
Abhijānaṃ tathāgato;
Tiṭṭhantamenaṃ jānāti, vimuttaṃ tapparāyaṇaṃ.

140. ‘‘Ākiñcaññasambhavaṃ ñatvā, nandī saṃyojanaṃ iti;
Evametaṃ abhiññāya, tato tattha vipassati;
Etaṃ [evaṃ (syā. ka.)] ñāṇaṃ tathaṃ tassa, brāhmaṇassa vusīmato’’ti.

Posālamāṇavapucchā cuddasamā.

15. Mogharājamāṇavapucchā

141. ‘‘Dvāhaṃ sakkaṃ apucchissaṃ, [iccāyasmā mogharājā]
Na me byākāsi cakkhumā;
Yāvatatiyañca devīsi, byākarotīti me sutaṃ.

142. ‘‘Ayaṃ loko paro loko, brahmaloko sadevako;
Diṭṭhiṃ te nābhijānāti, gotamassa yasassino.

143. ‘‘Evaṃ abhikkantadassāviṃ, atthi pañhena āgamaṃ;
Kathaṃ lokaṃ avekkhantaṃ, maccurājā na passati’’.

144. ‘‘Suññato lokaṃ avekkhassu, mogharāja sadā sato;
Attānudiṭṭhiṃ ūhacca, evaṃ maccutaro siyā;
Evaṃ lokaṃ avekkhantaṃ, maccurājā na passatī’’ti.

Mogharājamāṇavapucchā pannarasamā.

16. Piṅgiyamāṇavapucchā

145. ‘‘Jiṇṇohamasmi abalo vītavaṇṇo, [iccāyasmā piṅgiyo]
Nettā na suddhā savanaṃ na phāsu;
Māhaṃ nassaṃ momuho antarāva, ācikkha dhammaṃ yamahaṃ vijaññaṃ;
Jātijarāya idha vippahānaṃ’’.

146. ‘‘Disvāna rūpesu vihaññamāne, [piṅgiyāti bhagavā]
Ruppanti rūpesu janā pamattā;
Tasmā tuvaṃ piṅgiya appamatto, jahassu rūpaṃ apunabbhavāya’’.

147. ‘‘Disā catasso vidisā catasso, uddhaṃ adho dasa disā imāyo;
Na tuyhaṃ adiṭṭhaṃ asutaṃ amutaṃ [asutaṃ amutaṃ vā (sī.), asutāmutaṃ vā (syā.), asutaṃ’mutaṃ vā (pī.)], atho aviññātaṃ kiñcanamatthi [kañci matthi (syā.), kiñci natthi (pī.), kiñcinamatthi (ka.)] loke;
Ācikkha dhammaṃ yamahaṃ vijaññaṃ, jātijarāya idha vippahānaṃ’’.

148. ‘‘Taṇhādhipanne manuje pekkhamāno, [piṅgiyāti bhagavā]
Santāpajāte jarasā parete;
Tasmā tuvaṃ piṅgiya appamatto, jahassu taṇhaṃ apunabbhavāyā’’ti.

Piṅgiyamāṇavapucchā soḷasamā.

17. Pārāyanatthutigāthā

Idamavoca bhagavā magadhesu viharanto pāsāṇake cetiye, paricārakasoḷasānaṃ [paricārakasoḷasannaṃ (syā. ka.)] brāhmaṇānaṃ ajjhiṭṭho puṭṭho puṭṭho pañhaṃ [pañhe (sī. pī.)] byākāsi. Ekamekassa cepi pañhassa atthamaññāya dhammamaññāya dhammānudhammaṃ paṭipajjeyya, gaccheyyeva jarāmaraṇassa pāraṃ. ‘‘Pāraṅgamanīyā ime dhammā’’ti – tasmā imassa dhammapariyāyassa pārāyananteva [pārāyaṇaṃtveva (sī. aṭṭha.)] adhivacanaṃ.

149. Ajito tissametteyyo, puṇṇako atha mettagū;
Dhotako upasīvo ca, nando ca atha hemako.

150. Todeyyakappā dubhayo, jatukaṇṇī ca paṇḍito;
Bhadrāvudho udayo ca, posālo cāpi brāhmaṇo;
Mogharājā ca medhāvī, piṅgiyo ca mahāisi.

151. Ete buddhaṃ upāgacchuṃ, sampannacaraṇaṃ isiṃ;

Pucchantā nipuṇe pañhe, buddhaseṭṭhaṃ upāgamuṃ.

152. Tesaṃ buddho pabyākāsi, pañhe puṭṭho yathātathaṃ;
Pañhānaṃ veyyākaraṇena, tosesi brāhmaṇe muni.

153. Te tositā cakkhumatā, buddhenādiccabandhunā;
Brahmacariyamacariṃsu, varapaññassa santike.

154. Ekamekassa pañhassa, yathā buddhena desitaṃ;
Tathā yo paṭipajjeyya, gacche pāraṃ apārato.

155. Apārā pāraṃ gaccheyya, bhāvento maggamuttamaṃ;
Maggo so pāraṃ gamanāya, tasmā pārāyanaṃ iti.

18. Pārāyanānugītigāthā

156. ‘‘Pārāyanamanugāyissaṃ, [iccāyasmā piṅgiyo]
Yathāddakkhi tathākkhāsi, vimalo bhūrimedhaso;
Nikkāmo nibbano [nibbuto (syā.)] nāgo, kissa hetu musā bhaṇe.

157. ‘‘Pahīnamalamohassa, mānamakkhappahāyino;
Handāhaṃ kittayissāmi, giraṃ vaṇṇūpasañhitaṃ.

158. ‘‘Tamonudo buddho samantacakkhu, lokantagū sabbabhavātivatto;
Anāsavo sabbadukkhappahīno, saccavhayo brahme upāsito me.

159. ‘‘Dijo yathā kubbanakaṃ pahāya, bahupphalaṃ kānanamāvaseyya;
Evampahaṃ appadasse pahāya, mahodadhiṃ haṃsoriva ajjhapatto.

160. ‘‘Yeme pubbe viyākaṃsu, huraṃ gotamasāsanā;
Iccāsi iti bhavissati;
Sabbaṃ taṃ itihītihaṃ, sabbaṃ taṃ takkavaḍḍhanaṃ.

161. ‘‘Eko tamanudāsino, jutimā so pabhaṅkaro;
Gotamo bhūripaññāṇo, gotamo bhūrimedhaso.

162. ‘‘Yo me dhammamadesesi, sandiṭṭhikamakālikaṃ;
Taṇhakkhayamanītikaṃ, yassa natthi upamā kvaci’’.

163. ‘‘Kiṃ nu tamhā vippavasasi, muhuttamapi piṅgiya;
Gotamā bhūripaññāṇā, gotamā bhūrimedhasā.

164. ‘‘Yo te dhammamadesesi, sandiṭṭhikamakālikaṃ;
Taṇhakkhayamanītikaṃ, yassa natthi upamā kvaci’’.

165. ‘‘Nāhaṃ tamhā vippavasāmi, muhuttamapi brāhmaṇa;
Gotamā bhūripaññāṇā, gotamā bhūrimedhasā.

166. ‘‘Yo me dhammamadesesi, sandiṭṭhikamakālikaṃ;
Taṇhakkhayamanītikaṃ, yassa natthi upamā kvaci.

167. ‘‘Passāmi naṃ manasā cakkhunāva, rattindivaṃ brāhmaṇa appamatto.

Namassamāno vivasemi rattiṃ, teneva maññāmi avippavāsaṃ.

168. ‘‘Saddhā ca pīti ca mano sati ca,
Nāpentime gotamasāsanamhā;
Yaṃ yaṃ disaṃ vajati bhūripañño, sa tena teneva natohamasmi.

169. ‘‘Jiṇṇassa me dubbalathāmakassa, teneva kāyo na paleti tattha;
Saṅkappayantāya [saṃkappayattāya (sī.)] vajāmi niccaṃ, mano hi me brāhmaṇa tena yutto.

170. ‘‘Paṅke sayāno pariphandamāno, dīpā dīpaṃ upallaviṃ;
Athaddasāsiṃ sambuddhaṃ, oghatiṇṇamanāsavaṃ.

171. ‘‘Yathā ahū vakkali muttasaddho, bhadrāvudho āḷavigotamo ca;
Evameva tvampi pamuñcassu saddhaṃ, gamissasi tvaṃ piṅgiya maccudheyyassa pāraṃ’’ [maccudheyyapāraṃ (sī.)].

172. ‘‘Esa bhiyyo pasīdāmi, sutvāna munino vaco;
Vivaṭṭacchado sambuddho, akhilo paṭibhānavā.

173. ‘‘Adhideve abhiññāya, sabbaṃ vedi paroparaṃ;
Pañhānantakaro satthā, kaṅkhīnaṃ paṭijānataṃ.

174. ‘‘Asaṃhīraṃ asaṃkuppaṃ, yassa natthi upamā kvaci;
Addhā gamissāmi na mettha kaṅkhā, evaṃ maṃ dhārehi adhimuttacitta’’nti [ajitamāṇavapucchāya paṭṭhāya yāvapārāyanānugītigātāpariyosānā syā. … potthake natthi].

Pārāyanānugītigāthā niṭṭhitā.

Pārāyanavagganiddeso

1. Ajitamāṇavapucchāniddeso

1. **Kenassu nivuto loko, [iccāyasmā ajito]**
Kenassu nappakāsati;
Kissābhilepanaṃ brūsi [brūhi (syā.)], **kiṃsu tassa mahabbhayaṃ.**

Kenassu nivuto lokoti. **Loko**ti nirayaloko tiracchānaloko pettivisayaloko manussaloko devaloko khandhaloko dhātuloko āyatanaloko ayaṃ loko paro loko brahmaloko devaloko – ayaṃ vuccati loko. Ayaṃ loko kena āvuto nivuto ovuto [ophuto (syā.)] pihito paṭicchanno paṭikujjitoti – kenassu nivuto loko?

Iccāyasmā ajitoti. **Iccā**ti padasandhi padasaṃsaggo padapāripūrī akkharasamavāyo byañjanasiliṭṭhatā padānupubbatāpetaṃ [padānupubbatāmetaṃ (bahūsu)] iccāti. **Āyasmā**ti piyavacanaṃ garuvacanaṃ sagāravasappatissādhivacanametaṃ āyasmāti. **Ajito**ti tassa brāhmaṇassa nāmaṃ saṅkhā samaññā paññatti vohāro nāmaṃ nāmakammaṃ nāmadheyyaṃ nirutti byañjanaṃ abhilāpoti – iccāyasmā ajito.

Kenassu nappakāsatīti kena loko nappakāsati na bhāsati na tapati na virocati na ñāyati na paññāyatīti – kenassu nappakāsati.

Kissābhilepanaṃ brūsīti kiṃ lokassa lepanaṃ lagganaṃ bandhanaṃ upakkileso. Kena loko litto saṃlitto upalitto kiliṭṭho saṃkiliṭṭho makkhito saṃsaṭṭho laggo laggito palibuddho, brūsi ācikkhasi desesi paññapesi [paññāpesi (ka.)] paṭṭhapesi vivarasi vibhajasi uttānīkarosi [uttāniṃ karosi (ka.)] pakāsesīti – kissābhilepanaṃ brūsi.

Kiṃsu tassa mahabbhayanti kiṃ lokassa bhayaṃ mahabbhayaṃ pīḷanaṃ ghaṭṭanaṃ upaddavo upasaggoti – kiṃsu tassa mahabbhayaṃ. Tenāha so brāhmaṇo –

‘‘Kenassu nivuto loko, [iccāyasmā ajito]
Kenassu nappakāsati;
Kissābhilepanaṃ brūsi, kiṃsu tassa mahabbhaya’’nti.

2. **Avijjāya nivuto loko, [ajitāti bhagavā]**
Vevicchā pamādā nappakāsati;
Jappābhilepanaṃ brūmi, dukkhamassa mahabbhayaṃ.

Avijjāya nivuto lokoti. **Avijjā**ti dukkhe aññāṇaṃ dukkhasamudaye aññāṇaṃ dukkhanirodhe aññāṇaṃ dukkhanirodhagāminiyā paṭipadāya aññāṇaṃ, pubbante aññāṇaṃ aparante aññāṇaṃ pubbantāparante aññāṇaṃ, idappaccayatāpaṭiccasamuppannesu dhammesu aññāṇaṃ, yaṃ evarūpaṃ aññāṇaṃ adassanaṃ anabhisamayo ananubodho asambodho appaṭivedho asaṃgāhanā apariyogāhanā asamapekkhanā apaccavekkhaṇā [apaccavekkhanā (syā.)] apaccavekkhaṇakammaṃ dummejjhaṃ bālyaṃ asampajaññaṃ moho pamoho sammoho avijjā avijjogho avijjāyogo avijjānusayo avijjāpariyuṭṭhānaṃ avijjālaṅgī moho akusalamūlaṃ, ayaṃ vuccati – avijjā.

Lokoti nirayaloko tiracchānaloko pettivisayaloko manussaloko devaloko khandhaloko dhātuloko āyatanaloko ayaṃ loko paro loko brahmaloko devaloko – ayaṃ vuccati loko. Ayaṃ loko imāya avijjāya āvuto nivuto ovuto pihito paṭicchanno paṭikujjitoti – avijjāya nivuto loko.

Ajitāti bhagavā taṃ brāhmaṇaṃ nāmena ālapati. **Bhagavā**ti gāravādhivacanaṃ. Api ca, bhaggarāgoti bhagavā; bhaggadosoti bhagavā; bhaggamohoti bhagavā; bhaggamānoti bhagavā; bhaggadiṭṭhīti bhagavā; bhaggakaṇṭakoti bhagavā; bhaggakilesoti bhagavā; bhaji vibhaji pavibhaji dhammaratananti bhagavā; bhavānaṃ antakaroti bhagavā; bhāvitakāyo bhāvitasīlo bhāvitacitto [bhāvitakāyoti bhagavā, bhāvitasīloti bhāvitacittoti (syā.)] bhāvitapaññoti bhagavā; bhaji vā bhagavā araññavanapatthāni pantāni senāsanāni appasaddāni appanigghosāni vijanavātāni manussarāhasseyyakāni [manussarāhaseyyakāni (syā.)] paṭisallānasāruppānīti bhagavā; bhāgī vā bhagavā cīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhārānanti bhagavā; bhāgī vā bhagavā attharasassa dhammarasassa vimuttirasassa adhisīlassa adhicittassa adhipaññāyāti bhagavā; bhāgī vā bhagavā catunnaṃ jhānānaṃ catunnaṃ appamaññānaṃ catunnaṃ arūpasamāpattīnanti bhagavā; bhāgī vā bhagavā aṭṭhannaṃ vimokkhānaṃ aṭṭhannaṃ abhibhāyatanānaṃ navannaṃ anupubbasamāpattīnanti bhagavā; bhāgī vā bhagavā dasannaṃ saññābhāvanānaṃ kasiṇasamāpattīnaṃ ānāpānassatisamādhissa asubhasamāpattiyāti bhagavā; bhāgī vā bhagavā catunnaṃ satipaṭṭhānānaṃ catunnaṃ sammappadhānānaṃ catunnaṃ iddhipādānaṃ pañcannaṃ indriyānaṃ pañcannaṃ balānaṃ sattannaṃ bojjhaṅgānaṃ ariyassa aṭṭhaṅgikassa maggassāti bhagavā; bhāgī vā bhagavā dasannaṃ tathāgatabalānaṃ catunnaṃ vesārajjānaṃ catunnaṃ paṭisambhidānaṃ channaṃ abhiññānaṃ channaṃ buddhadhammānanti bhagavā; bhagavāti netaṃ nāmaṃ mātarā kataṃ na pitarā kataṃ na bhātarā kataṃ na bhaginiyā kataṃ na mittāmaccehi kataṃ na ñātisālohitehi kataṃ na samaṇabrāhmaṇehi kataṃ na devatāhi kataṃ. Vimokkhantikametaṃ buddhānaṃ bhagavantānaṃ bodhiyā mūle saha sabbaññutañāṇassa paṭilābhā sacchikā paññatti, yadidaṃ bhagavāti – ajitāti bhagavā.

Vevicchā pamādā nappakāsatīti. Vevicchaṃ vuccati pañca macchariyāni – āvāsamacchariyaṃ, kulamacchariyaṃ, lābhamacchariyaṃ, vaṇṇamacchariyaṃ, dhammamacchariyaṃ. Yaṃ evarūpaṃ maccheraṃ maccharāyanā maccharāyitattaṃ vevicchaṃ kadariyaṃ kaṭukañcukatā aggahitattaṃ cittassa – idaṃ vuccati macchariyaṃ. Api ca khandhamacchariyampi macchariyaṃ, dhātumacchariyampi macchariyaṃ, āyatanamacchariyampi macchariyaṃ, gāho vuccati macchariyaṃ. Pamādo vattabbo – kāyaduccarite vā vacīduccarite vā manoduccarite vā pañcasu kāmaguṇesu vā cittassa vosaggo [vossaggo (bahūsu)] vosaggānuppadānaṃ kusalānaṃ dhammānaṃ bhāvanāya asakkaccakiriyatā asātaccakiriyatā anaṭṭhitakiriyatā [aniṭṭhitakiriyatā (ka.) vibha. 846] olīnavuttitā nikkhittacchandatā nikkhittadhuratā anāsevanā abhāvanā abahulīkammaṃ anadhiṭṭhānaṃ ananuyogo pamādo. Yo evarūpo pamādo pamajjanā pamajjitattaṃ – ayaṃ vuccati pamādo. **Vevicchā pamādā nappakāsatī**ti iminā ca macchariyena iminā ca pamādena loko nappakāsati na bhāsati na tapati na virocati na ñāyati na paññāyatīti – vevicchā pamādā nappakāsati.

Jappābhilepanaṃ brūmīti jappā vuccati taṇhā. Yo rāgo sārāgo anunayo anurodho nandī [nandi (syā.)] nandirāgo cittassa sārāgo icchā mucchā ajjhosānaṃ gedho paligedho saṅgo paṅko ejā māyā janikā sañjananī sibbinī jālinī saritā visattikā suttaṃ visaṭā [sottaṃ visatā (syā.)] āyūhanī dutiyā dpaṇidhi bhavanetti vanaṃ vanatho santhavo [sandhavo (ka.) vibha. 909] sineho apekkhā paṭibandhu āsā āsīsanā [āsiṃsanā (syā.)] āsīsitattaṃ rūpāsā saddāsā gandhāsā rasāsā phoṭṭhabbāsā lābhāsā dhanāsā puttāsā jīvitāsā jappā pajappā abhijappā jappanā jappitattaṃ loluppaṃ loluppāyanā loluppāyitattaṃ pucchañjikatā sādhukamyatā adhammarāgo visamalobho nikanti nikāmanā patthanā pihanā sampatthanā kāmataṇhā bhavataṇhā vibhavataṇhā rūpataṇhā arūpataṇhā nirodhataṇhā rūpataṇhā saddataṇhā gandhataṇhā rasataṇhā phoṭṭhabbataṇhā dhammataṇhā ogho yogo gantho upādānaṃ āvaraṇaṃ nīvaraṇaṃ chadanaṃ bandhanaṃ upakkileso anusayo pariyuṭṭhānaṃ latā vevicchaṃ dukkhamūlaṃ dukkhanidānaṃ dukkhappabhavo mārapāso mārabaḷisaṃ mārāmisaṃ māravisayo māranivāso māragocaro mārabandhanaṃ taṇhānadī taṇhājālaṃ taṇhāgaddulaṃ taṇhāsamuddo abhijjhā lobho akusalamūlaṃ – ayaṃ vuccati jappā. Lokassa lepanaṃ lagganaṃ bandhanaṃ upakkileso imāya jappāya loko litto saṃlitto upalitto kiliṭṭho saṃkiliṭṭho makkhito saṃsaṭṭho laggo laggito palibuddhoti brūmi ācikkhāmi desemi paññapemi paṭṭhapemi vivarāmi vibhajāmi uttānīkaromi pakāsemīti – jappābhilepanaṃ brūmi.

Dukkhamassa mahabbhayanti. **Dukkha**nti jātidukkhaṃ jarādukkhaṃ byādhidukkhaṃ maraṇadukkhaṃ sokaparidevadukkhadomanassupāyāsadukkhaṃ nerayikaṃ dukkhaṃ tiracchānayonikaṃ dukkhaṃ pettivisayikaṃ dukkhaṃ mānusikaṃ dukkhaṃ gabbhokkantimūlakaṃ dukkhaṃ gabbhaṭṭhitimūlakaṃ [gabbheṭhitimūlakaṃ (syā. ka.)] dukkhaṃ gabbhavuṭṭhānamūlakaṃ dukkhaṃ jātassūpanibandhakaṃ dukkhaṃ jātassa parādheyyakaṃ dukkhaṃ attūpakkamadukkhaṃ parūpakkamadukkhaṃ saṅkhāradukkhaṃ vipariṇāmadukkhaṃ cakkhurogo sotarogo ghānarogo jivhārogo kāyarogo sīsarogo kaṇṇarogo mukharogo dantarogo kāso sāso pināso ḍāho [ḍaho (syā.)] jaro kucchirogo mucchā pakkhandikā sūlā visūcikā kuṭṭhaṃ gaṇḍo kilāso soso apamāro daddu kaṇḍu kacchu rakhasā [rakkhasā (ka.)] vitacchikā lohitapittaṃ [lohitaṃ pittaṃ (bahūsu)] madhumeho aṃsā piḷakā bhagandalā pittasamuṭṭhānā ābādhā semhasamuṭṭhānā ābādhā vātasamuṭṭhānā ābādhā sannipātikā ābādhā utupariṇāmajā ābādhā visamaparihārajā ābādhā opakkamikā ābādhā kammavipākajā ābādhā sītaṃ uṇhaṃ jighacchā pipāsā uccāro passāvo ḍaṃsamakasavātātapasarīsapasamphassaṃ dukkhaṃ mātumaraṇaṃ dukkhaṃ pitumaraṇaṃ dukkhaṃ bhātumaraṇaṃ dukkhaṃ bhaginimaraṇaṃ dukkhaṃ puttamaraṇaṃ dukkhaṃ dhītumaraṇaṃ dukkhaṃ ñātibyasanaṃ dukkhaṃ rogabyasanaṃ dukkhaṃ bhogabyasanaṃ dukkhaṃ sīlabyasanaṃ dukkhaṃ diṭṭhibyasanaṃ dukkhaṃ yesaṃ dhammānaṃ ādito samudāgamanaṃ paññāyati. Atthaṅgamato nirodho paññāyati. Kammasannissito vipāko. Vipākasannissitaṃ kammaṃ, nāmasannissitaṃ rūpaṃ rūpasannissitaṃ nāmaṃ, jātiyā anugataṃ jarāya anusaṭaṃ byādhinā abhibhūtaṃ maraṇena abbhāhataṃ dukkhe patiṭṭhitaṃ atāṇaṃ aleṇaṃ asaraṇaṃ asaraṇībhūtaṃ – idaṃ vuccati dukkhaṃ. Idaṃ dukkhaṃ lokassa bhayaṃ mahābhayaṃ pīḷanaṃ ghaṭṭanaṃ upaddavo upasaggoti – dukkhamassa mahabbhayaṃ. Tenāha bhagavā –

‘‘Avijjāya nivuto loko, [ajitāti bhagavā]
Vevicchā pamādā nappakāsati;

Jappābhilepanaṃ brūmi, dukkhamassa mahabbhaya’’nti.

3. **Savanti sabbadhi sotā, [iccāyasmā ajito]**
Sotānaṃ kiṃ nivāraṇaṃ;
Sotānaṃ saṃvaraṃ brūhi, kena sotā pidhiyyare [pithiyyare (syā.), pithīyare (sī. aṭṭha.)] **.**

Savanti sabbadhi sotāti. **Sotā**ti taṇhāsoto diṭṭhisoto kilesasoto duccaritasoto avijjāsoto. **Sabbadhī**ti sabbesu āyatanesu. **Savantī**ti savanti āsavanti sandanti pavattanti. Cakkhuto rūpe savanti āsavanti sandanti pavattanti. Sotato sadde savanti…pe… ghānato gandhe savanti… jivhāto rase savanti… kāyato phoṭṭhabbe savanti… manato dhamme savanti āsavanti sandanti pavattanti. Cakkhuto rūpataṇhā savanti āsavanti sandanti pavattanti. Sotato saddataṇhā savanti āsavanti sandanti pavattanti. Ghānato gandhataṇhā savanti… jivhāto rasataṇhā savanti… kāyato phoṭṭhabbataṇhā savanti… manato dhammataṇhā savanti āsavanti sandanti pavattantīti – savanti sabbadhi sotā.

Iccāyasmā ajitoti. **Iccā**ti padasandhi…pe… padānupubbatāpetaṃ iccāti…pe… iccāyasmā ajito.

Sotānaṃ kiṃ nivāraṇanti sotānaṃ kiṃ āvaraṇaṃ nīvaraṇaṃ saṃvaraṇaṃ rakkhanaṃ gopananti – sotānaṃ kiṃ nivāraṇaṃ.

Sotānaṃ saṃvaraṃ brūhīti sotānaṃ āvaraṇaṃ nīvaraṇaṃ saṃvaraṇaṃ rakkhanaṃ gopanaṃ brūhi ācikkha desehi paññapehi paṭṭhapehi vivarāhi vibhajāhi uttānīkarohi pakāsehīti – sotānaṃ saṃvaraṃ brūhi.

Kena sotā pidhiyyareti kena sotā pidhīyanti pacchijjanti na savanti na āsavanti na sandanti nappavattantīti – kena sotā pidhiyyare. Tenāha so brāhmaṇo –

‘‘Savanti sabbadhi sotā, [iccāyasmā ajito]
Sotānaṃ kiṃ nivāraṇaṃ;
Sotānaṃ saṃvaraṃ brūhi, kena sotā pidhiyyare’’.

4. **Yāni sotāni lokasmiṃ, [ajitāti bhagavā]**
Sati tesaṃ nivāraṇaṃ;
Sotānaṃ saṃvaraṃ brūmi, paññāyete pidhiyyare.

Yāni sotāni lokasminti yāni etāni sotāni mayā kittitāni pakittitāni ācikkhitāni desitāni paññapitāni paṭṭhapitāni vivaritāni vibhajitāni [vibhattāni (ka.)] uttānīkatāni pakāsitāni, seyyathidaṃ [seyyathīdaṃ (syā.)] – taṇhāsoto diṭṭhisoto kilesasoto duccaritasoto avijjāsoto. **Lokasmi**nti apāyaloke manussaloke devaloke khandhaloke dhātuloke āyatanaloketi – yāni sotāni lokasmiṃ. **Ajitā**ti bhagavā taṃ brāhmaṇaṃ nāmena ālapati.

Sati tesaṃ nivāraṇanti. **Satī**ti yā sati anussati paṭissati sati saraṇatā dhāraṇatā apilāpanatā asammussanatā sati satindriyaṃ satibalaṃ sammāsati satisambojjhaṅgo ekāyanamaggo – ayaṃ vuccati sati. **Nivāraṇa**nti āvaraṇaṃ nīvaraṇaṃ saṃvaraṇaṃ rakkhanaṃ gopananti – sati tesaṃ nivāraṇaṃ.

Sotānaṃ saṃvaraṃ brūmīti sotānaṃ āvaraṇaṃ nīvaraṇaṃ saṃvaraṇaṃ rakkhanaṃ gopanaṃ brūmi ācikkhāmi…pe… uttānīkaromi pakāsemīti – sotānaṃ saṃvaraṃ brūmi.

Paññāyete pidhiyyareti. **Paññā**ti yā paññā pajānanā…pe… amoho dhammavicayo sammādiṭṭhi. Paññāyete pidhiyyareti – paññāyete sotā pidhīyanti pacchijjanti na savanti na āsavanti na sandanti nappavattanti. ‘‘Sabbe saṅkhārā aniccā’’ti jānato passato paññāyete sotā pidhīyanti pacchijjanti na savanti na āsavanti na sandanti nappavattanti. ‘‘Sabbe saṅkhārā dukkhā’’ti jānato passato paññāyete sotā pidhīyanti pacchijjanti na savanti na āsavanti na sandanti nappavattanti. ‘‘Sabbe saṅkhārā anattā’’ti jānato passato paññāyete sotā pidhīyanti pacchijjanti na savanti na āsavanti na sandanti nappavattanti. ‘‘Avijjāpaccayā saṅkhārā’’ti jānato passato paññāyete sotā pidhīyanti pacchijjanti na savanti na āsavanti na sandanti nappavattanti. ‘‘Saṅkhārapaccayā viññāṇa’’nti…pe… ‘‘viññāṇapaccayā nāmarūpa’’nti… ‘‘nāmarūpapaccayā saḷāyatana’’nti… ‘‘saḷāyatanapaccayā phasso’’ti… ‘‘phassapaccayā vedanā’’ti… ‘‘vedanāpaccayā taṇhā’’ti… ‘‘taṇhāpaccayā upādāna’’nti… ‘‘upādānapaccayā bhavo’’ti… ‘‘bhavapaccayā jātī’’ti… ‘‘jātipaccayā jarāmaraṇa’’nti jānato passato paññāyete sotā pidhīyanti pacchijjanti na savanti na āsavanti na sandanti nappavattanti. ‘‘Avijjānirodhā saṅkhāranirodho’’ti… ‘‘saṅkhāranirodhā viññāṇanirodho’’ti… ‘‘viññāṇanirodhā nāmarūpanirodho’’ti… ‘‘nāmarūpanirodhā saḷāyatananirodho’’ti… ‘‘saḷāyatananirodhā phassanirodho’’ti… ‘‘phassanirodhā vedanānirodho’’ti… ‘‘vedanānirodhā taṇhānirodho’’ti… ‘‘taṇhānirodhā upādānanirodho’’ti… ‘‘upādānanirodhā bhavanirodho’’ti… ‘‘bhavanirodhā jātinirodho’’ti… ‘‘jātinirodhā jarāmaraṇanirodho’’ti jānato passato paññāyete sotā pidhīyanti pacchijjanti na savanti na āsavanti na sandanti nappavattanti. ‘‘Idaṃ dukkha’’nti…pe… ‘‘ayaṃ dukkhasamudayo’’ti… ‘‘ayaṃ dukkhanirodho’’ti… ‘‘ayaṃ dukkhanirodhagāminī paṭipadā’’ti jānato passato paññāyete sotā pidhīyanti pacchijjanti na savanti na āsavanti na sandanti nappavattanti. ‘‘Ime dhammā āsavā’’ti…pe… ‘‘ayaṃ āsavasamudayo’’ti… ‘‘ayaṃ āsavanirodho’’ti… ‘‘ayaṃ āsavanirodhagāminī paṭipadā’’ti jānato passato paññāyete sotā pidhīyanti pacchijjanti na savanti na āsavanti na sandanti nappavattanti. ‘‘Ime dhammā abhiññeyyā’’ti…pe… ‘‘ime dhammā pariññeyyā’’ti… ‘‘ime dhammā pahātabbā’’ti… ‘‘ime dhammā bhāvetabbā’’ti… ‘‘ime dhammā sacchikātabbā’’ti jānato passato paññāyete sotā pidhīyanti pacchijjanti na savanti na āsavanti na sandanti nappavattanti. Channaṃ phassāyatanānaṃ samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇañca jānato passato paññāyete sotā pidhīyanti pacchijjanti na savanti na āsavanti na sandanti nappavattanti. Pañcannaṃ upādānakkhandhānaṃ samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇañca jānato passato… catunnaṃ mahābhūtānaṃ samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇañca jānato passato… yaṃ kiñci samudayadhammaṃ sabbaṃ taṃ nirodhadhammanti jānato passato paññāyete sotā pidhīyanti pacchijjanti na savanti na āsavanti na sandanti nappavattantīti – paññāyete pidhiyyare. Tenāha bhagavā –

‘‘Yāni sotāni lokasmiṃ, [ajitāti bhagavā]
Sati tesaṃ nivāraṇaṃ;
Sotānaṃ saṃvaraṃ brūmi, paññāyete pidhiyyare’’ti.

5. **Paññā ceva sati cāpi, [iccāyasmā ajito]**
Nāmarūpañca mārisa;
Etaṃ me puṭṭho pabrūhi, katthetaṃ uparujjhati.

Paññā ceva sati cāpīti. **Paññā**ti yā paññā pajānanā vicayo pavicayo dhammavicayo sallakkhaṇā upalakkhaṇā paccupalakkhaṇā paṇḍiccaṃ kosallaṃ nepuññaṃ vebhabyā cintā upaparikkhā bhūrī [bhūri (ka.)] medhā pariṇāyikā vipassanā sampajaññaṃ patodo paññā paññindriyaṃ paññābalaṃ paññāsatthaṃ paññāpāsādo paññāāloko paññāobhāso paññāpajjoto paññāratanaṃ amoho dhammavicayo sammādiṭṭhi. **Satī**ti yā sati anussati…pe… sammāsatīti – paññā ceva saticāpi, iccāyasmā ajito.

Nāmarūpañca mārisāti. **Nāma**nti cattāro arūpino khandhā. **Rūpa**nti cattāro ca mahābhūtā catunnañca mahābhūtānaṃ upādāyarūpaṃ. **Mārisā**ti piyavacanaṃ garuvacanaṃ sagāravasappatissādhivacanametaṃ mārisāti – nāmarūpañca mārisa.

Etaṃ me puṭṭho pabrūhīti. **Etaṃ me**ti yaṃ pucchāmi yaṃ yācāmi yaṃ ajjhesāmi yaṃ pasādemi. **Puṭṭho**ti pucchito yācito ajjhesito pasādito. **Pabrūhī**ti brūhi ācikkhāhi desehi paññapehi paṭṭhapehi vivarāhi vibhajāhi [vivarehi vibhajehi (ka.)] uttānīkarohi pakāsehīti – etaṃ me puṭṭho pabrūhi.

Katthetaṃ uparujjhatīti katthetaṃ nirujjhati vūpasammati atthaṃ gacchati paṭippassambhatīti.

Katthetaṃ uparujjhati. Tenāha so brāhmaṇo –

‘‘Paññā ceva sati cāpi, [iccāyasmā ajito]
Nāmarūpañca mārisa;
Evaṃ me puṭṭho pabrūhi, katthetaṃ uparujjhatī’’ti.

6. **Yametaṃ pañhaṃ apucchi, ajita taṃ vadāmi te;**
Yattha nāmañca rūpañca, asesaṃ uparujjhati;
Viññāṇassa nirodhena, etthetaṃ uparujjhati.

Yametaṃ pañhaṃ apucchīti. **Yameta**nti paññañca satiñca nāmarūpañca. **Apucchī**ti apucchasi yācasi ajjhesati [ajjhesi (ka.)] pasādesīti – yametaṃ pañhaṃ apucchi.

Ajita taṃ vadāmi teti. **Ajitā**ti bhagavā taṃ brāhmaṇaṃ nāmena ālapati. **Ta**nti paññañca satiñca nāmarūpañca. **Vadāmī**ti vadāmi ācikkhāmi desemi paññapemi paṭṭhapemi vivarāmi vibhajāmi uttānīkaromi pakāsemīti. Ajita taṃ vadāmi te.

Yattha nāmañca rūpañca, asesaṃ uparujjhatīti **nāma**nti cattāro arūpino khandhā. **Rūpa**nti cattāro ca mahābhūtā catunnañca mahābhūtānaṃ upādāyarūpaṃ. **Asesa**nti sabbena sabbaṃ sabbathā sabbaṃ asesaṃ nissesaṃ pariyādiyanavacanametaṃ [pariyādāyavacanametaṃ (syā. ka.)] asesanti. **Uparujjhatī**ti nirujjhati vūpasammati atthaṃ gacchati paṭippassambhatīti. Yattha nāmañca rūpañca asesaṃ uparujjhati.

Viññāṇassa nirodhena, etthetaṃ uparujjhatīti sotāpattimaggañāṇena abhisaṅkhāraviññāṇassa nirodhena satta bhave ṭhapetvā anamatagge saṃsāre ye uppajjeyyuṃ nāmañca rūpañca, etthete nirujjhanti vūpasammanti atthaṃ gacchanti paṭippassambhanti. Sakadāgāmimaggañāṇena abhisaṅkhāraviññāṇassa nirodhena dve bhave ṭhapetvā pañcasu bhavesu ye uppajjeyyuṃ nāmañca rūpañca, etthete nirujjhanti vūpasammanti atthaṃ gacchanti paṭippassambhanti. Anāgāmimaggañāṇena abhisaṅkhāraviññāṇassa nirodhena ekaṃ bhavaṃ ṭhapetvā rūpadhātuyā vā arūpadhātuyā vā ye uppajjeyyuṃ nāmañca rūpañca, etthete nirujjhanti vūpasammanti atthaṃ gacchanti paṭippassambhanti. Arahattamaggañāṇena abhisaṅkhāraviññāṇassa nirodhena ye uppajjeyyuṃ nāmañca rūpañca, etthete nirujjhanti vūpasammanti atthaṃ gacchanti paṭippassambhanti. Arahato anupādisesāya nibbānadhātuyā parinibbāyantassa carimaviññāṇassa nirodhena paññā ca sati ca nāmañca rūpañca, etthete nirujjhanti vūpasammanti atthaṃ gacchanti paṭippassambhantīti – viññāṇassa nirodhena etthetaṃ uparujjhati. Tenāha bhagavā –

‘‘Yametaṃ pañhaṃ apucchi, ajita taṃ vadāmi te;
Yattha nāmañca rūpañca, asesaṃ uparujjhati;
Viññāṇassa nirodhena, etthetaṃ uparujjhatī’’ti.

7. **Ye ca saṅkhātadhammāse, ye ca sekhā** [sekkhā (syā. ka.)] **puthū idha;**
Tesaṃ me nipako iriyaṃ, puṭṭho pabrūhi mārisa.

Ye ca saṅkhātadhammāseti saṅkhātadhammā vuccanti arahanto khīṇāsavā. Kiṃkāraṇā saṅkhātadhammā vuccanti arahanto khīṇāsavā? Te saṅkhātadhammā ñātadhammā tulitadhammā tīritadhammā vibhūtadhammā vibhāvitadhammā. ‘‘Sabbe saṅkhārā aniccā’’ti saṅkhātadhammā ñātadhammā tulitadhammā tīritadhammā vibhūtadhammā vibhāvitadhammā. ‘‘Sabbe saṅkhārā dukkhā’’ti saṅkhātadhammā…pe… ‘‘sabbe dhammā anattā’’ti saṅkhātadhammā… ‘‘avijjāpaccayā saṅkhārā’’ti saṅkhātadhammā… ‘‘yaṃ kiñci samudayadhammaṃ sabbaṃ taṃ nirodhadhamma’’nti saṅkhātadhammā ñātadhammā tulitadhammā tīritadhammā vibhūtadhammā vibhāvitadhammā. Atha vā tesaṃ khandhā saṅkhātā dhātuyo saṅkhātā āyatanāni saṅkhātā gatiyo saṅkhātā upapattiyo saṅkhātā paṭisandhi saṅkhātā bhavā saṅkhātā saṃsārā saṅkhātā vaṭṭā saṅkhātā. Atha vā te khandhapariyante ṭhitā dhātupariyante ṭhitā āyatanapariyante ṭhitā gatipariyante ṭhitā upapattipariyante ṭhitā paṭisandhipariyante ṭhitā bhavapariyante ṭhitā saṃsārapariyante ṭhitā vaṭṭapariyante ṭhitā antime bhave ṭhitā antime samussaye ṭhitā antimadehadharā arahanto.

Tesaṃ cāyaṃ [yāyaṃ (ka.)] pacchimako, carimoyaṃ samussayo;
Jātimaraṇasaṃsāro, natthi nesaṃ punabbhavoti.

Taṃkāraṇā saṅkhātadhammā vuccanti arahanto khīṇāsavāti. **Ye ca saṅkhātadhammāse, ye ca sekhā puthū idhā**ti. **Sekhā**ti kiṃkāraṇā vuccanti sekhā? Sikkhantīti sekhā. Kiñca sikkhanti? Adhisīlampi sikkhanti, adhicittampi sikkhanti, adhipaññampi sikkhanti. Katamā adhisīlasikkhā? Idha bhikkhu sīlavā hoti pātimokkhasaṃvarasaṃvuto viharati ācāragocarasampanno aṇumattesu vajjesu bhayadassāvī, samādāya sikkhati sikkhāpadesu. Khuddako sīlakkhandho mahanto sīlakkhandho sīlaṃ patiṭṭhā ādi caraṇaṃ saṃyamo saṃvaro mukhaṃ pamukhaṃ kusalānaṃ dhammānaṃ samāpattiyā – ayaṃ adhisīlasikkhā.

Katamā adhicittasikkhā? Idha bhikkhu vivicceva kāmehi…pe… paṭhamaṃ jhānaṃ… dutiyaṃ jhānaṃ… tatiyaṃ jhānaṃ… catutthaṃ jhānaṃ upasampajja viharati – ayaṃ adhicittasikkhā.

Katamā adhipaññāsikkhā? Idha bhikkhu paññavā hoti udayatthagāminiyā paññāya samannāgato ariyāya nibbedhikāya sammā dukkhakkhayagāminiyā. So ‘‘idaṃ dukkha’’nti yathābhūtaṃ pajānāti, ‘‘ayaṃ dukkhasamudayo’’ti…pe… ‘‘ayaṃ dukkhanirodho’’ti… ‘‘ayaṃ dukkhanirodhagāminī paṭipadā’’ti yathābhūtaṃ pajānāti. ‘‘Ime āsavā’’ti…pe… ‘‘ayaṃ āsavasamudayo’’ti… ‘‘ayaṃ āsavanirodho’’ti… ‘‘ayaṃ āsavanirodhagāminī paṭipadā’’ti yathābhūtaṃ pajānāti. ‘‘Ayaṃ adhipaññāsikkhā’’… imā tisso sikkhāyo āvajjantā sikkhanti jānantā sikkhanti passantā sikkhanti cittaṃ adhiṭṭhahantā sikkhanti saddhāya adhimuccantā sikkhanti vīriyaṃ [viriyaṃ (syā.)] paggaṇhantā sikkhanti satiṃ upaṭṭhapentā sikkhanti cittaṃ samādahantā sikkhanti paññāya pajānantā sikkhanti abhiññeyyaṃ abhijānantā sikkhanti pariññeyyaṃ parijānantā sikkhanti pahātabbaṃ pajahantā sikkhanti bhāvetabbaṃ bhāventā sikkhanti sacchikātabbaṃ sacchikarontā sikkhanti ācaranti samācaranti samādāya vattanti. Taṃkāraṇā vuccanti – sekhā. **Puthū**ti bahukā. Ete sekhā sotāpannā ca paṭipannā ca sakadāgāmino ca paṭipannā ca anāgāmino ca paṭipannā ca arahanto ca paṭipannā ca. **Idhā**ti imissā diṭṭhiyā imissā khantiyā imissā ruciyā imasmiṃ ādāye imasmiṃ dhamme imasmiṃ vinaye imasmiṃ dhammavinaye imasmiṃ pāvacane imasmiṃ brahmacariye imasmiṃ satthusāsane imasmiṃ attabhāve imasmiṃ manussaloketi – ye ca sekhā puthū idha.

Tesaṃ me nipako iriyaṃ, puṭṭho pabrūhi mārisāti tvampi nipako paṇḍito paññavā buddhimā ñāṇī medhāvī. Tesaṃ saṅkhātadhammānañca sekkhānañca iriyaṃ cariyaṃ vutti pavatti ācaraṃ gocaraṃ vihāraṃ paṭipadaṃ. **Puṭṭho**ti pucchito yācito ajjhesito pasādito. **Pabrūhī**ti brūhi ācikkhāhi desehi paññapehi paṭṭhapehi vivarāhi vibhajāhi uttānīkarohi pakāsehi. **Mārisā**ti piyavacanaṃ garuvacanaṃ sagāravasappatissādhivacanametaṃ mārisāti – tesaṃ me nipako iriyaṃ, puṭṭho pabrūhi mārisa. Tenāha so brāhmaṇo –

‘‘Ye ca saṅkhātadhammāse, ye ca sekhā puthū idha;
Tesaṃ me nipako iriyaṃ, puṭṭho pabrūhi mārisā’’ti.

8. **Kāmesu nābhigijjheyya, manasānāvilo siyā;**
Kusalo sabbadhammānaṃ, sato bhikkhu paribbaje.

Kāmesu nābhigijjheyyāti. **Kāmā**ti uddānato dve kāmā – vatthukāmā ca kilesakāmā ca. Katame vatthukāmā? Manāpikā rūpā manāpikā saddā manāpikā gandhā manāpikā rasā manāpikā phoṭṭhabbā, attharaṇā pāvuraṇā [pāpuraṇā (syā.)] dāsidāsā ajeḷakā kukkuṭasūkarā hatthigavāssavaḷavā khettaṃ vatthu hiraññaṃ suvaṇṇaṃ gāmanigamarājadhāniyo [rājaṭhāniyo (ka.)] raṭṭhañca janapado ca koso ca koṭṭhāgārañca – yaṃ kiñci rajanīyavatthu vatthukāmā.

Api ca atītā kāmā anāgatā kāmā paccuppannā kāmā ajjhattā kāmā bahiddhā kāmā ajjhattabahiddhā kāmā, hīnā kāmā majjhimā kāmā paṇītā kāmā, āpāyikā kāmā mānusikā kāmā dibbā kāmā, paccupaṭṭhitā kāmā, nimmitā kāmā paranimmitā kāmā, pariggahitā kāmā apariggahitā kāmā, mamāyitā kāmā amamāyitā kāmā, sabbepi kāmāvacarā dhammā, sabbepi rūpāvacarā dhammā, sabbepi arūpāvacarā dhammā, taṇhāvatthukā taṇhārammaṇā, kāmanīyaṭṭhena rajanīyaṭṭhena madanīyaṭṭhena ramaṇīyaṭṭhena [natthi syā. potthake mahāni. 1] kāmā. Ime vuccanti vatthukāmā.

Katame kilesakāmā? Chando kāmo rāgo kāmo chandarāgo kāmo saṅkappo kāmo rāgo kāmo saṅkapparāgo kāmo, yo kāmesu kāmacchando kāmarāgo kāmanandī kāmataṇhā kāmasineho kāmapipāsā kāmapariḷāho kāmagedho kāmamucchā kāmajjhosānaṃ kāmogho kāmayogo kāmupādānaṃ kāmacchandanīvaraṇaṃ –

Addasaṃ kāma te mūlaṃ, saṅkappā kāma jāyasi;
Na taṃ saṅkappayissāmi, evaṃ kāma na hehisīti.

Ime vuccanti kilesakāmā. Gedho vuccati taṇhā, yo rāgo sārāgo…pe… abhijjhā lobho akusalamūlaṃ. **Kāmesu nābhigijjheyyā**ti kilesakāmena vatthukāmesu nābhigijjheyya na palibundheyya [palibujjheyya (syā.)] agiddho assa agadhito amucchito anajjhāpanno [anajjhopanno (syā.)] vītagedho vigatagedho cattagedho vantagedho muttagedho pahīnagedho paṭinissaṭṭhagedho vītarāgo vigatarāgo cattarāgo vantarāgo muttarāgo pahīnarāgo paṭinissaṭṭharāgo nicchāto nibbuto sītibhūto sukhappaṭisaṃvedī brahmabhūtena attanā vihareyyāti – kāmesu nābhigijjheyya.

Manasānāvilo siyāti. **Mano**ti yaṃ cittaṃ mano mānasaṃ hadayaṃ paṇḍaraṃ mano manāyatanaṃ manindriyaṃ viññāṇaṃ viññāṇakkhandho tajjā manoviññāṇadhātu. Kāyaduccaritena cittaṃ āvilaṃ hoti luḷitaṃ eritaṃ ghaṭṭitaṃ calitaṃ bhantaṃ avūpasantaṃ. Vacīduccaritena…pe… manoduccaritena… rāgena… dosena… mohena… kodhena… upanāhena… makkhena… paḷāsena… issāya… macchariyena… māyāya… sāṭheyyena… thambhena… sārambhena… mānena… atimānena… madena… pamādena… sabbakilesehi… sabbaduccaritehi… sabbaḍāhehi… sabbapariḷāhehi… sabbasantāpehi… sabbākusalābhisaṅkhārehi cittaṃ āvilaṃ hoti luḷitaṃ eritaṃ ghaṭṭitaṃ calitaṃ bhantaṃ avūpasantaṃ. **Manasānāvilo siyā**ti cittena anāvilo siyā – aluḷito anerito aghaṭṭito acalito abhanto vūpasanto āvilakare kilese jaheyya pajaheyya vinodeyya byantīkareyya [byantiṃ kareyya (ka.)] anabhāvaṃ gameyya, āvilakarehi kilesehi ca ārato [ārato assa (ka.) mahāni. 18 passa] virato paṭivirato nikkhanto nissaṭo vippamutto visaññutto vimariyādikatena cetasā vihareyyāti – manasānāvilo siyā.

Kusalo sabbadhammānanti ‘‘sabbe saṅkhārā aniccā’’ti kusalo sabbadhammānaṃ, ‘‘sabbe saṅkhārā dukkhā’’ti kusalo sabbadhammānaṃ, ‘‘sabbe dhammā anattā’’ti kusalo sabbadhammānaṃ, ‘‘avijjāpaccayā saṅkhārā’’ti kusalo sabbadhammānaṃ…pe… ‘‘yaṃ kiñci samudayadhammaṃ sabbaṃ taṃ nirodhadhamma’’nti kusalo sabbadhammānaṃ. Evampi kusalo sabbadhammānaṃ.

Atha vā, aniccato kusalo sabbadhammānaṃ, dukkhato…pe… rogato… gaṇḍato… sallato… aghato… ābādhato… parato… palokato… ītito… upaddavato… bhayato… upasaggato… calato… pabhaṅguto… addhuvato [adhuvato (ka.) mahāni. 13] … atāṇato… aleṇato… asaraṇato… asaraṇībhūtato… rittato… tucchato… suññato… anattato… ādīnavato… vipariṇāmadhammato… asārakato… aghamūlato… vadhakato… vibhavato… sāsavato… saṅkhatato… mārāmisato… jātidhammato… jarādhammato… byādhidhammato… maraṇadhammato… sokaparidevadukkhadomanassupāyāsadhammato … saṃkilesikadhammato… samudayato… atthaṅgamato… assādato… ādīnavato… nissaraṇato kusalo sabbadhammānaṃ. Evampi kusalo sabbadhammānaṃ.

Atha vā, khandhakusalo dhātukusalo āyatanakusalo paṭiccasamuppādakusalo satipaṭṭhānakusalo sammappadhānakusalo iddhipādakusalo indriyakusalo balakusalo bojjhaṅgakusalo maggakusalo phalakusalo nibbānakusalo. Evampi kusalo sabbadhammānaṃ.

Atha vā, sabbadhammā vuccanti dvādasāyatanāni – cakkhu ceva [cakkhuñceva (ka.)] rūpā ca, sotañca saddā ca, ghānañca gandhā ca, jivhā ca rasā ca, kāyo ca phoṭṭhabbā ca, mano ca dhammā ca. Yato ca ajjhattikabāhiresu āyatanesu chandarāgo pahīno hoti ucchinnamūlo tālāvatthukato anabhāvaṃkato [anabhāvaṅgato (syā.)] āyatiṃ anuppādadhammo, ettāvatāpi kusalo sabbadhammānanti – kusalo sabbadhammānaṃ.

Sato bhikkhu paribbajeti. **Sato**ti catūhi kāraṇehi sato – kāye kāyānupassanāsatipaṭṭhānaṃ bhāvento sato, vedanāsu vedanānupassanāsatipaṭṭhānaṃ bhāvento sato, citte cittānupassanāsatipaṭṭhānaṃ bhāvento sato, dhammesu dhammānupassanāsatipaṭṭhānaṃ bhāvento sato.

Aparehipi catūhi kāraṇehi sato – asatiparivajjanāya sato, satikaraṇīyānaṃ dhammānaṃ katattā sato, satiparibandhānaṃ [satipaṭipakkhānaṃ (syā.) mahāni. 3] dhammānaṃ hatattā sato, satinimittānaṃ dhammānaṃ asammuṭṭhattā [appamuṭṭhattā (syā.)] sato.

Aparehipi catūhi kāraṇehi sato – satiyā samannāgatattā sato, satiyā vasitattā sato, satiyā pāguññena samannāgatattā sato, satiyā apaccorohaṇatāya sato.

Aparehipi catūhi kāraṇehi sato – satiyā samannāgatattā sato, santattā sato, samitattā sato, santadhammasamannāgatattā sato. Buddhānussatiyā sato, dhammānussatiyā sato, saṅghānussatiyā sato, sīlānussatiyā sato, cāgānussatiyā sato, devatānussatiyā sato, ānāpānassatiyā sato, maraṇassatiyā sato, kāyagatāsatiyā sato, upasamānussatiyā sato. Yā sati anussati…pe… sammāsati satisambojjhaṅgo ekāyanamaggo, ayaṃ vuccati sati. Imāya satiyā upeto hoti samupeto upāgato samupāgato upapanno samupapanno [sampanno (ka.)] samannāgato, so vuccati sato. **Bhikkhū**ti sattannaṃ dhammānaṃ bhinnattā bhikkhu – sakkāyadiṭṭhi bhinnā hoti, vicikicchā bhinnā hoti, sīlabbataparāmāso bhinno hoti, rāgo bhinno hoti, doso bhinno hoti, moho bhinno hoti, māno bhinno hoti. Bhinnā honti pāpakā akusalā dhammā saṃkilesikā ponobhavikā [ponobbhavikā (syā. ka.)] sadarā dukkhavipākā āyatiṃ jātijarāmaraṇiyā.

> Pajjena katena [pajjotakatena (ka.) su. ni. 519] attanā, [sabhiyāti bhagavā]
> Parinibbānagato vitiṇṇakaṅkho;
> Vibhavañca bhavañca vippahāya, vusitavā khīṇapunabbhavo sa bhikkhūti.

Sato bhikkhu paribbajeti sato bhikkhu paribbaje, sato gaccheyya, sato tiṭṭheyya, sato nisīdeyya, sato seyyaṃ kappeyya, sato abhikkameyya, sato paṭikkameyya, sato ālokeyya, sato vilokeyya, sato samiñjeyya, sato pasāreyya, sato saṅghāṭipattacīvaraṃ dhāreyya, sato careyya vihareyya iriyeyya vatteyya pāleyya yapeyya yāpeyyāti – sato bhikkhu paribbaje. Tenāha bhagavā –

> ‘‘Kāmesu nābhigijjheyya, manasānāvilo siyā;
> Kusalo sabbadhammānaṃ, sato bhikkhu paribbaje’’ti.

Saha gāthāpariyosānā ye te brāhmaṇena saddhiṃ ekacchandā ekapayogā ekādhippāyā ekavāsanavāsitā, tesaṃ anekapāṇasahassānaṃ virajaṃ vītamalaṃ dhammacakkhuṃ udapādi – ‘‘yaṃ kiñci samudayadhammaṃ sabbaṃ taṃ nirodhadhamma’’nti. Tassa brāhmaṇassa anupādāya āsavehi cittaṃ vimucci. Saha arahattappattā ajinajaṭāvākacīratidaṇḍakamaṇḍalukesā ca massū ca antarahitā, bhaṇḍukāsāyavatthavasano saṅghāṭipattacīvaradharo anvatthapaṭipattiyā pañjaliko bhagavantaṃ namassamāno nisinno hoti – ‘‘satthā me bhante bhagavā, sāvakohamasmī’’ti.

Ajitamāṇavapucchāniddeso paṭhamo.

2. Tissametteyyamāṇavapucchāniddeso

9. Kodha santusito loke, [iccāyasmā tissametteyyo]
Kassa no santi iñjitā;
Ko ubhantamabhiññāya, majjhe mantā na lippati;
Kaṃ brūsi mahāpurisoti, ko idha sibbinimaccagā.

Kodha santusito loketi ko loke tuṭṭho santuṭṭho attamano paripuṇṇasaṅkappoti – kodha santusito loke.

Iccāyasmā tissametteyyoti. **Iccā**ti padasandhi padasaṃsaggo padapāripūrī akkharasamavāyo byañjanasiliṭṭhatā padānupubbatāpetaṃ – iccāti. **Āyasmā**ti piyavacanaṃ garuvacanaṃ sagāravasappatissādhivacanametaṃ – āyasmāti. **Tisso**ti tassa brāhmaṇassa nāmaṃ saṅkhā samaññā paññatti vohāro nāmaṃ nāmakammaṃ nāmadheyyaṃ nirutti byañjanaṃ abhilāpo. **Metteyyo**ti tassa brāhmaṇassa gottaṃ saṅkhā samaññā paññatti vohāroti – iccāyasmā tissametteyyo.

Kassa no santi iñjitāti taṇhiñjitaṃ diṭṭhiñjitaṃ māniñjitaṃ kilesiñjitaṃ kāmiñjitaṃ. Kassime iñjitā natthi na santi na saṃvijjanti nupalabbhanti pahīnā samucchinnā vūpasantā paṭipassaddhā abhabbuppattikā ñāṇagginā daḍḍhāti – kassa no santi iñjitā.

Ko ubhantamabhiññāyāti ko ubho ante abhiññāya jānitvā tulayitvā tīrayitvā vibhāvayitvā vibhūtaṃ katvāti – ko ubhantamabhiññāya.

Majjhe mantā na lippatīti majjhe mantāya na lippati, alitto anupalitto nikkhanto nissaṭo vippamutto visaññutto vimariyādikatena cetasā viharatīti – majjhe mantā na lippati.

Kaṃ brūsi mahāpurisoti mahāpuriso aggapuriso seṭṭhapuriso viseṭṭhapuriso pāmokkhapuriso uttamapuriso padhānapuriso pavarapurisoti. Kaṃ brūsi kaṃ kathesi kaṃ maññasi kaṃ bhaṇasi kaṃ passati kaṃ voharasīti – kaṃ brūsi mahāpurisoti.

Ko idha sibbinimaccagāti ko idha sibbiniṃ taṇhaṃ ajjhagā upaccagā atikkanto samatikkanto vītivattoti – ko idha sibbinimaccagā. Tenāha so brāhmaṇo –

‘‘Kodha santusito loke, [iccāyasmā tissametteyyo]
Kassa no santi iñjitā;
Ko ubhantamabhiññāya, majjhe mantā na lippati;
Kaṃ brūsi mahāpurisoti, ko idha sibbinimaccagā’’ti.

10. Kāmesu brahmacariyavā, [metteyyāti bhagavā]
Vītataṇho sadā sato;
Saṅkhāya nibbuto bhikkhu, tassa no santi iñjitā.

Kāmesu brahmacariyavāti. **Kāmā**ti uddānato dve kāmā – vatthukāmā ca kilesakāmā ca…pe… ime vuccanti vatthukāmā…pe… ime vuccanti kilesakāmā. Brahmacariyaṃ vuccati asaddhammasamāpattiyā ārati virati paṭivirati veramaṇī akiriyā akaraṇaṃ anajjhāpatti velāanatikkamo. Api ca, nippariyāyena brahmacariyaṃ vuccati ariyo aṭṭhaṅgiko maggo, seyyathidaṃ – sammādiṭṭhi, sammāsaṅkappo, sammāvācā, sammākammanto, sammāājīvo, sammāvāyāmo, sammāsati, sammāsamādhi. Yo iminā ariyena aṭṭhaṅgikena maggena upeto samupeto upāgato samupāgato upapanno samupapanno samannāgato, so vuccati brahmacariyavā. Yathā ca dhanena dhanavāti vuccati, bhogena bhogavāti vuccati, yasena yasavāti vuccati, sippena sippavāti vuccati, sīlena sīlavāti vuccati, vīriyena vīriyavāti vuccati, paññāya paññavāti vuccati, vijjāya vijjavāti vuccati – evameva yo iminā ariyena aṭṭhaṅgikena maggena upeto samupeto upāgato samupāgato upapanno samupapanno samannāgato, so vuccati brahmacariyavāti – kāmesu brahmacariyavā.

Metteyyāti bhagavā taṃ brāhmaṇaṃ gottena ālapati. **Bhagavā**ti gāravādhivacanametaṃ…pe… sacchikā paññatti, yadidaṃ bhagavāti – metteyyāti bhagavā.

Vītataṇho sadā satoti. **Taṇhā**ti rūpataṇhā…pe… dhammataṇhā. Yassesā taṇhā pahīnā samucchinnā vūpasantā paṭipassaddhā abhabbuppattikā ñāṇagginā daḍḍhā, so vuccati vītataṇho cattataṇho vantataṇho muttataṇho pahīnataṇho paṭinissaṭṭhataṇho vītarāgo cattarāgo vantarāgo muttarāgo pahīnarāgo paṭinissaṭṭharāgo nicchāto nibbuto sītibhūto sukhappaṭisaṃvedī brahmabhūtena attanā viharati. **Sadā**ti sadā sabbadā sabbakālaṃ niccakālaṃ dhuvakālaṃ satataṃ samitaṃ abbokiṇṇaṃ poṅkhānupoṅkhaṃ [pokhānupokhaṃ (syā.)] udakūmikajātaṃ avīcisantatisahitaṃ [avīci samaṅhisahitaṃ (syā.)] phassitaṃ [phusitaṃ (syā.)] purebhattaṃ pacchābhattaṃ purimayāmaṃ majjhimayāmaṃ pacchimayāmaṃ kāḷe juṇhe vasse hemante gimhe purime vayokhandhe majjhime vayokhandhe pacchime vayokhandhe. **Sato**ti catūhi kāraṇehi sato – kāye kāyānupassanāsatipaṭṭhānaṃ bhāvento sato, vedanāsu vedanānupassanāsatipaṭṭhānaṃ bhāvento sato, citte cittānupassanāsatipaṭṭhānaṃ bhāvento sato, dhammesu dhammānupassanāsatipaṭṭhānaṃ bhāvento sato…pe… so vuccati satoti – vītataṇho sadā sato.

Saṅkhāya nibbuto bhikkhūti saṅkhā vuccati ñāṇaṃ. Yā paññā pajānanā vicayo pavicayo…pe… amoho dhammavicayo sammādiṭṭhi. **Saṅkhāyā**ti saṅkhāya jānitvā tulayitvā tīrayitvā vibhāvayitvā vibhūtaṃ katvā, ‘‘sabbe saṅkhārā aniccā’’ti saṅkhāya jānitvā tulayitvā tīrayitvā vibhāvayitvā vibhūtaṃ katvā, ‘‘sabbe saṅkhārā dukkhā’’ti…pe… ‘‘sabbe dhammā anattā’’ti… ‘‘avijjāpaccayā saṅkhārā’’ti… ‘‘yaṃ kiñci samudayadhammaṃ sabbaṃ taṃ nirodhadhamma’’nti saṅkhāya jānitvā tulayitvā tīrayitvā vibhāvayitvā vibhūtaṃ katvā.

Atha vā, aniccato saṅkhāya jānitvā…pe… dukkhato… rogato… gaṇḍato… sallato…pe… nissaraṇato saṅkhāya jānitvā tulayitvā tīrayitvā vibhāvayitvā vibhūtaṃ katvā. **Nibbuto**ti rāgassa nibbāpitattā nibbuto, dosassa nibbāpitattā nibbuto, mohassa nibbāpitattā nibbuto, kodhassa… upanāhassa… makkhassa… paḷāsassa… issāya… macchariyassa… māyāya… sāṭheyyassa… thambhassa… sārambhassa… mānassa… atimānassa… madassa… pamādassa… sabbakilesānaṃ… sabbaduccaritānaṃ… sabbadarathānaṃ … sabbapariḷāhānaṃ… sabbasantāpānaṃ… sabbākusalābhisaṅkhārānaṃ nibbāpitattā nibbuto. **Bhikkhū**ti sattannaṃ dhammānaṃ bhinnattā bhikkhu…pe… vusitavā khīṇapunabbhavo sa bhikkhūti – saṅkhāya nibbuto bhikkhu.

Tassa no santi iñjitāti. **Tassā**ti arahato khīṇāsavassa. **Iñjitā**ti taṇhiñjitaṃ diṭṭhiñjitaṃ māniñjitaṃ kilesiñjitaṃ kāmiñjitaṃ. Tassime iñjitā natthi na santi na saṃvijjanti nupalabbhanti pahīnā samucchinnā vūpasantā paṭipassaddhā abhabbuppattikā ñāṇagginā daḍḍhāti – tassa no santi iñjitā. Tenāha bhagavā –

‘‘Kāmesu brahmacariyavā, [metteyyāti bhagavā]
Vītataṇho sadā sato;
Saṅkhāya nibbuto bhikkhu, tassa no santi iñjitā’’ti.

11. **So ubhantamabhiññāya, majjhe mantā na lippati;**
Taṃ brūmi mahāpurisoti, so idha sibbinimaccagā.

So ubhantamabhiññāya, majjhe mantā na lippatīti. **Antā**ti phasso eko anto, phassasamudayo dutiyo anto, phassanirodho majjhe; atītaṃ eko anto, anāgataṃ dutiyo anto, paccuppannaṃ majjhe; sukhā vedanā eko anto, dukkhā vedanā dutiyo anto, adukkhamasukhā vedanā majjhe; nāmaṃ eko anto, rūpaṃ dutiyo anto, viññāṇaṃ majjhe; cha ajjhattikāni āyatanāni eko anto, cha bāhirāni āyatanāni dutiyo anto, viññāṇaṃ majjhe; sakkāyo eko anto, sakkāyasamudayo dutiyo anto, sakkāyanirodho majjhe. Mantā vuccati paññā, yā paññā pajānanā…pe… amoho dhammavicayo sammādiṭṭhi.

Lepāti dve lepā – taṇhālepo ca diṭṭhilepo ca. Katamo taṇhālepo? Yāvatā taṇhāsaṅkhātena sīmakataṃ odhikataṃ [mariyādikataṃ odhikataṃ (syā.)] pariyantakataṃ pariggahitaṃ mamāyitaṃ – ‘‘idaṃ mama, etaṃ mama, ettakaṃ mama, ettāvatā mama rūpā saddā gandhā rasā phoṭṭhabbā attharaṇā pāvuraṇā dāsidāsā ajeḷakā kukkuṭasūkarā hatthigavāssavaḷavā khettaṃ vatthu hiraññaṃ suvaṇṇaṃ gāmanigamarājadhāniyo raṭṭhañca janapado ca koso ca koṭṭhāgārañca’’. Kevalampi mahāpathaviṃ taṇhāvasena mamāyati. Yāvatā aṭṭhasatataṇhāvicaritaṃ – ayaṃ taṇhālepo.

Katamo diṭṭhilepo? Vīsativatthukā sakkāyadiṭṭhi, dasavatthukā micchādiṭṭhi, dasavatthukā antaggāhikā diṭṭhi, yā evarūpā diṭṭhi diṭṭhigataṃ diṭṭhigahanaṃ diṭṭhikantāro diṭṭhivisūkāyikaṃ diṭṭhivipphanditaṃ diṭṭhisaṃyojanaṃ gāho paṭiggāho abhiniveso parāmāso kummaggo micchāpatho micchattaṃ titthāyatanaṃ vipariyesaggāho [vipariyesaggāho (bahūsu)] viparītaggāho vipallāsaggāho micchāgāho ayāthāvakasmiṃ yāthāvakanti gāho, yāvatā dvāsaṭṭhi diṭṭhigatāni – ayaṃ diṭṭhilepo.

So ubhantamabhiññāya, majjhe mantā na lippatīti so ubho ca ante majjhañca mantāya abhiññāya jānitvā tulayitvā tīrayitvā vibhāvayitvā vibhūtaṃ katvā na lippati na palippati na upalippati, alitto asaṃlitto anupalitto nikkhanto nissaṭo vippamutto visaññutto vimariyādikatena cetasā viharatīti – so ubhantamabhiññāya majjhe mantā na lippati.

Taṃ brūmi mahāpurisoti mahāpuriso aggapuriso seṭṭhapuriso viseṭṭhapuriso pāmokkhapuriso uttamapuriso pavarapuriso, taṃ brūmi taṃ kathemi taṃ bhaṇāmi taṃ dīpemi taṃ voharāmi.

Āyasmā sāriputto [passa saṃ. ni. 5.377] bhagavantaṃ etadavoca – ‘‘mahāpuriso mahāpuriso’ti, bhante, vuccati. Kittāvatā nu kho, bhante, mahāpuriso hotī’’ti? ‘‘Vimuttacittattā khvāhaṃ, sāriputta, mahāpurisoti vadāmi, avimuttacittattā no mahāpurisoti vadāmi.

‘‘Kathañca, sāriputta, vimuttacitto hoti? Idha, sāriputta, bhikkhu ajjhattaṃ kāye kāyānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ. Tassa kāye kāyānupassino viharato cittaṃ virajjati vimuccati anupādāya āsavehi. Vedanāsu…pe… citte… dhammesu dhammānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ. Tassa dhammesu dhammānupassino viharato cittaṃ virajjati vimuccati anupādāya āsavehi. Evaṃ kho, sāriputta, bhikkhu vimuttacitto hoti. Vimuttacittattā khvāhaṃ, sāriputta, mahāpurisoti vadāmi, avimuttacittattā no mahāpurisoti vadāmī’’ti – taṃ brūmi mahāpurisoti.

So idha sibbinimaccagāti sibbinī vuccati taṇhā. Yo rāgo sārāgo…pe… abhijjhā lobho akusalamūlaṃ, yassesā sibbinī taṇhā pahīnā samucchinnā vūpasantā paṭipassaddhā abhabbuppattikā ñāṇagginā daḍḍhā. So sibbiniṃ taṇhaṃ accagā upaccagā atikkanto samatikkanto vītivattoti – so idha sibbinimaccagā. Tenāha bhagavā –

> ‘‘So ubhantamabhiññāya, majjhe mantā na lippati;
> Taṃ brūmi mahāpurisoti, so idha sibbinimaccagā’’ti.

Saha gāthāpariyosānā ye te brāhmaṇena saddhiṃ ekacchandā ekapayogā ekādhippāyā ekavāsanavāsitā, tesaṃ anekapāṇasahassānaṃ virajaṃ vītamalaṃ dhammacakkhuṃ udapādi – ‘‘yaṃ kiñci samudayadhammaṃ sabbaṃ taṃ nirodhadhamma’’nti. Tassa brāhmaṇassa anupādāya āsavehi cittaṃ vimucci. Saha arahattappattā ajinajaṭāvākacīratidaṇḍakamaṇḍalukesā ca massū ca antarahitā. Bhaṇḍukāsāyavatthavasano saṅghāṭipattacīvaradharo anvatthapaṭipattiyā pañjaliko bhagavantaṃ namassamāno nisinno hoti – ‘‘satthā me bhante bhagavā, sāvakohamasmī’’ti.

Tissametteyyamāṇavapucchāniddeso dutiyo.

3. Puṇṇakamāṇavapucchāniddeso

12. **Anejaṃ mūladassāviṃ, [iccāyasmā puṇṇako]**
Atthi pañhena āgamaṃ;
Kiṃnissitā isayo manujā, khattiyā brāhmaṇā devatānaṃ;
Yaññamakappayiṃsu puthūdha loke, pucchāmi taṃ bhagavā brūhi metaṃ.

Anejaṃ mūladassāvinti ejā vuccati taṇhā. Yo rāgo sārāgo…pe… abhijjhā lobho akusalamūlaṃ sā ejā taṇhā buddhassa bhagavato pahīnā ucchinnamūlā tālāvatthukatā anabhāvaṃkatā āyatiṃ anuppādadhammā. Tasmā buddho anejo. Ejāya pahīnattā anejo. Bhagavā lābhepi na iñjati, alābhepi na iñjati, yasepi na iñjati, ayasepi na iñjati, pasaṃsāyapi na iñjati, nindāyapi na iñjati, sukhepi na iñjati, dukkhepi na iñjati na calati na vedhati nappavedhatīti – anejaṃ. **Mūladassāvi**nti bhagavā mūladassāvī hetudassāvī nidānadassāvī sambhavadassāvī pabhavadassāvī samuṭṭhānadassāvī āhāradassāvī ārammaṇadassāvī paccayadassāvī samudayadassāvī.

Tīṇi akusalamūlāni – lobho akusalamūlaṃ, doso akusalamūlaṃ, moho akusalamūlaṃ.

Vuttañhetaṃ bhagavatā – [passa a. ni. 3.112] ‘‘tīṇimāni, bhikkhave, nidānāni kammānaṃ samudayāya. Katamāni tīṇi? Lobho nidānaṃ kammānaṃ samudayāya, doso nidānaṃ kammānaṃ samudayāya, moho nidānaṃ kammānaṃ samudayāya. Na, bhikkhave, lobhajena kammena dosajena kammena mohajena kammena devā paññāyanti, manussā paññāyanti, yā vā panaññāpi kāci sugatiyo. Atha kho, bhikkhave, lobhajena kammena dosajena kammena mohajena kammena nirayo paññāyati, tiracchānayoni paññāyati, pettivisayo paññāyati, yā vā panaññāpi kāci duggatiyo niraye tiracchānayoniyā pettivisaye attabhāvābhinibbattiyā’’. Imāni tīṇi akusalamūlānīti bhagavā jānāti passati. Evampi bhagavā mūladassāvī…pe… samudayadassāvī. Tīṇi kusalamūlāni – alobho kusalamūlaṃ, adoso kusalamūlaṃ, amoho kusalamūlaṃ.

Vuttañhetaṃ bhagavatā – ‘‘tīṇimāni…pe… na, bhikkhave, alobhajena kammena adosajena kammena amohajena kammena nirayo paññāyati, tiracchānayoni paññāyati, pettivisayo paññāyati, yā vā panaññāpi kāci duggatiyo. Atha kho, bhikkhave, alobhajena kammena adosajena kammena amohajena kammena devā paññāyanti, manussā paññāyanti, yā vā panaññāpi kāci sugatiyo deve ca manusse ca attabhāvābhinibbattiyā’’. Imāni tīṇi kusalamūlānīti bhagavā jānāti passati. Evampi bhagavā mūladassāvī…pe… samudayadassāvī.

Vuttañhetaṃ bhagavatā – ‘‘ye keci, bhikkhave, dhammā akusalā akusalabhāgiyā akusalapakkhikā sabbe te avijjāmūlakā avijjāsamosaraṇā avijjāsamugghātā’’. Sabbe te samugghātaṃ gacchantīti bhagavā jānāti passati. Evampi bhagavā mūladassāvī…pe… samudayadassāvī.

Vuttañhetaṃ bhagavatā – ‘‘ye keci, bhikkhave, dhammā kusalā kusalabhāgiyā kusalapakkhikā, sabbe te appamādamūlakā appamādasamosaraṇā. Appamādo tesaṃ dhammānaṃ aggamakkhāyatī’’ti bhagavā jānāti passati. Evampi bhagavā mūladassāvī…pe… samudayadassāvī.

Atha vā, bhagavā jānāti passati. ‘‘Avijjā mūlaṃ saṅkhārānaṃ, saṅkhārā mūlaṃ viññāṇassa, viññāṇaṃ mūlaṃ nāmarūpassa, nāmarūpaṃ mūlaṃ saḷāyatanassa, saḷāyatanaṃ mūlaṃ phassassa, phasso mūlaṃ vedanāya, vedanā mūlaṃ taṇhāya, taṇhā mūlaṃ upādānassa, upādānaṃ mūlaṃ bhavassa, bhavo mūlaṃ jātiyā, jāti mūlaṃ jarāmaraṇassā’’ti – bhagavā jānāti passati. Evampi bhagavā mūladassāvī…pe… samudayadassāvī.

Atha vā, bhagavā jānāti passati. ‘‘Cakkhu mūlaṃ cakkhurogānaṃ, sotaṃ mūlaṃ sotarogānaṃ, ghānaṃ mūlaṃ ghānarogānaṃ, jivhā mūlaṃ jivhārogānaṃ, kāyo mūlaṃ kāyarogānaṃ, mano mūlaṃ cetasikānaṃ dukkhāna’’nti – bhagavā jānāti passati. Evampi bhagavā mūladassāvī hetudassāvī nidānadassāvī sambhavadassāvī pabhavadassāvī samuṭṭhānadassāvī āhāradassāvī ārammaṇadassāvī paccayadassāvī samudayadassāvīti – anejaṃ mūladassāvī.

Iccāyasmā puṇṇakoti **iccā**ti padasandhi…pe… āyasmā puṇṇako.

Atthi pañhena āgamanti pañhena atthiko āgatomhi, [pañhatthikāmha āgatā (bahūsu) passa mahāni. 192] pañhaṃ pucchitukāmo āgatomhi, pañhaṃ sotukāmo āgatomhīti – evampi atthi pañhena āgamaṃ. Atha vā, pañhatthikānaṃ pañhaṃ pucchitukāmānaṃ pañhaṃ sotukāmānaṃ āgamanaṃ abhikkamanaṃ upasaṅkamanaṃ payirupāsanaṃ atthīti – evampi atthi pañhena āgamaṃ. Atha vā, pañhāgamo tuyhaṃ atthi, tvampi pahu tvamasi alamatto. Mayā pucchitaṃ kathetuṃ visajjetuṃ vahassetaṃ bhāranti [visajjetuṃ sandassetuṃ bhaṇituntі (syā.) vahassu + etaṃ] – evampi atthi pañhena āgamaṃ.

Kiṃ nissitā isayo manujāti kiṃ nissitā āsitā allīnā upagatā ajjhositā adhimuttā. **Isayo**ti isināmakā ye keci isipabbajjaṃ pabbajitā ājīvakā nigaṇṭhā jaṭilā tāpasā. **Manujā**ti manussā vuccantīti – kiṃ nissitā isayo manujā.

Khattiyā brāhmaṇā devatānanti. **Khattiyā**ti ye keci khattiyajātikā. **Brāhmaṇā**ti ye keci bhovādikā. **Devatāna**nti ājīvakasāvakānaṃ ājīvakā devatā, nigaṇṭhasāvakānaṃ nigaṇṭhā devatā, jaṭilasāvakānaṃ jaṭilā devatā, paribbājakasāvakānaṃ paribbājakā devatā, aviruddhakasāvakānaṃ aviruddhakā [avaruddhakasāvakānaṃ avaruddhakā (syā.)] devatā, hatthivatikānaṃ hatthī devatā, assavatikānaṃ assā devatā, govatikānaṃ gāvo devatā, kukkuravatikānaṃ kukkurā devatā, kākavatikānaṃ kākā devatā, vāsudevavatikānaṃ vāsudevo devatā, baladevavatikānaṃ baladevo devatā, puṇṇabhaddavatikānaṃ puṇṇabhaddo devatā, maṇibhaddavatikānaṃ maṇibhaddo devatā, aggivatikānaṃ aggi devatā, nāgavatikānaṃ nāgā devatā, supaṇṇavatikānaṃ supaṇṇā devatā, yakkhavatikānaṃ yakkhā devatā, asuravatikānaṃ asurā devatā, gandhabbavatikānaṃ gandhabbā devatā, mahārājavatikānaṃ mahārājāno devatā, candavatikānaṃ cando devatā, sūriyavatikānaṃ sūriyo devatā, indavatikānaṃ indo devatā, brahmavatikānaṃ brahmā devatā, devavatikānaṃ devo devatā, disāvatikānaṃ disā devatā, ye yesaṃ dakkhiṇeyyā te tesaṃ devatāti – khattiyabrāhmaṇā devatānaṃ.

Yaññamakappayiṃsu puthūdha loketi yaññaṃ vuccati deyyadhammo cīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhāraṃ annaṃ pānaṃ vatthaṃ yānaṃ mālāgandhavilepanaṃ [mālāgandhaṃ vilepanaṃ (syā.) itivu. 75] seyyāvasathapadīpeyyaṃ. **Yaññamakappayiṃsū**ti yepi yaññaṃ esanti gavesanti pariyesanti cīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhāraṃ annaṃ pānaṃ vatthaṃ yānaṃ mālāgandhavilepanaṃ seyyāvasathapadīpeyyaṃ, tepi yaññaṃ kappenti. Yepi yaññaṃ abhisaṅkharonti cīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhāraṃ annaṃ pānaṃ…pe… seyyāvasathapadīpeyyaṃ, tepi yaññaṃ kappenti. Yepi yaññaṃ denti yajanti pariccajanti cīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhāraṃ annaṃ pānaṃ…pe… seyyāvasathapadīpeyyaṃ, tepi yaññaṃ kappenti. **Puthū**ti yaññā vā ete puthū, yaññayājakā [yaññayajakā (syā.)] vā ete puthū, dakkhiṇeyyā vā ete puthū. Kathaṃ yaññā vā ete puthū? Bahukānaṃ ete yaññā cīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhārā annaṃ pānaṃ vatthaṃ yānaṃ mālaṃ gandhaṃ vilepanaṃ seyyāvasathapadīpeyyaṃ – evaṃ yaññā vā ete puthū.

Kathaṃ yaññayājakā vā ete puthū? Bahukā ete yaññayājakā khattiyā ca brāhmaṇā ca vessā ca suddā ca gahaṭṭhā ca pabbajitā ca devā ca manussā ca – evaṃ yaññayājakā vā ete puthū.

Kathaṃ dakkhiṇeyyā vā ete puthū? Bahukā ete dakkhiṇeyyā puthū samaṇabrāhmaṇā kapaṇaddhikavanibbakayācakā [… vaṇibbakasāvakā (syā.) itivu. 75] – evaṃ dakkhiṇeyyā vā ete puthū.

Idha loketi manussaloketi yaññamakappayiṃsu – puthūdha loke.

Pucchāmi taṃ bhagavā brūhi metanti. **Pucchā**ti tisso pucchā – adiṭṭhajotanā pucchā, diṭṭhasaṃsandanā pucchā, vimaticchedanā pucchā. Katamā adiṭṭhajotanā pucchā? Pakatiyā lakkhaṇaṃ aññātaṃ hoti adiṭṭhaṃ atulitaṃ atīritaṃ avibhūtaṃ avibhāvitaṃ, tassa ñāṇāya dassanāya tulanāya tīraṇāya vibhūtatthāya vibhāvanatthāya pañhaṃ pucchati – ayaṃ adiṭṭhajotanā pucchā.

Katamā diṭṭhasaṃsandanā pucchā? Pakatiyā lakkhaṇaṃ ñātaṃ hoti diṭṭhaṃ tulitaṃ tīritaṃ vibhūtaṃ vibhāvitaṃ. Aññehi paṇḍitehi saddhiṃ saṃsandanatthāya pañhaṃ pucchati – ayaṃ diṭṭhasaṃsandanā pucchā.

Katamā vimaticchedanā pucchā? Pakatiyā saṃsayapakkhando [saṃsayapakkhanno (syā.)] hoti vimatipakkhando dveḷhakajāto – ‘‘evaṃ nu kho, na nu kho, kiṃ nu kho, kathaṃ nu kho’’ti! So vimaticchedanatthāya pañhaṃ pucchati – ayaṃ vimaticchedanā pucchā. Imā tisso pucchā.

Aparāpi tisso pucchā – manussapucchā, amanussapucchā, nimmitapucchā. Katamā manussapucchā? Manussā buddhaṃ bhagavantaṃ upasaṅkamitvā pucchanti, bhikkhū pucchanti, bhikkhuniyo pucchanti, upāsakā pucchanti, upāsikāyo pucchanti, rājāno pucchanti, khattiyā pucchanti, brāhmaṇā pucchanti, vessā pucchanti, suddā pucchanti, gahaṭṭhā pucchanti, pabbajitā pucchanti – ayaṃ manussapucchā.

Katamā amanussapucchā? Amanussā buddhaṃ bhagavantaṃ upasaṅkamitvā pañhaṃ pucchanti, nāgā pucchanti, supaṇṇā pucchanti, yakkhā pucchanti, asurā pucchanti, gandhabbā pucchanti, mahārājāno pucchanti, indā pucchanti, brahmāno pucchanti, devatāyo pucchanti – ayaṃ amanussapucchā.

Katamā nimmitapucchā? Yaṃ bhagavā rūpaṃ abhinimmināti manomayaṃ sabbaṅgapaccaṅgaṃ ahīnindriyaṃ, so nimmito buddhaṃ bhagavantaṃ upasaṅkamitvā pañhaṃ pucchati; bhagavā visajjeti [vissajjeti (ka.)] – ayaṃ nimmitapucchā. Imā tisso pucchā.

Aparāpi tisso pucchā – attatthapucchā, paratthapucchā, ubhayatthapucchā. Aparāpi tisso pucchā – diṭṭhadhammikatthapucchā, samparāyikatthapucchā, paramatthapucchā. Aparāpi tisso pucchā – anavajjatthapucchā, nikkilesatthapucchā, vodānatthapucchā. Aparāpi tisso pucchā – atītapucchā, anāgatapucchā, paccuppannapucchā. Aparāpi tisso pucchā – ajjhattapucchā, bahiddhāpucchā, ajjhattabahiddhāpucchā. Aparāpi tisso pucchā – kusalapucchā, akusalapucchā, abyākatapucchā. Aparāpi tisso pucchā – khandhapucchā, dhātupucchā, āyatanapucchā. Aparāpi tisso pucchā – satipaṭṭhānapucchā, sammappadhānapucchā, iddhipādapucchā. Aparāpi tisso pucchā – indriyapucchā, balapucchā, bojjhaṅgapucchā. Aparāpi tisso pucchā – maggapucchā, phalapucchā, nibbānapucchā.

Pucchāmi tanti pucchāmi taṃ yācāmi taṃ ajjhesāmi taṃ pasādemi taṃ ‘‘kathayassu me’’ti pucchāmi taṃ. **Bhagavā**ti gāravādhivacanametaṃ… sacchikā paññatti – yadidaṃ bhagavāti. **Brūhi meta**nti brūhi ācikkhāhi desehi paññapehi paṭṭhapehi vivarāhi vibhajāhi uttānīkarohi pakāsehīti – pucchāmi taṃ bhagavā brūhi metaṃ. Tenāha so brāhmaṇo –

> ‘‘Anejaṃ mūladassāviṃ, [iccāyasmā puṇṇako]
> Atthi pañhena āgamaṃ;
> Kiṃ nissitā isayo manujā, khattiyā brāhmaṇā devatānaṃ;
> Yaññamakappayiṃsu puthūdha loke, pucchāmi taṃ bhagavā brūhi meta’’nti.

13. **Ye kecime isayo manujā, [puṇṇakāti bhagavā]**
Khattiyā brāhmaṇā devatānaṃ;

Yaññamakappayiṃsu puthūdha loke, āsīsamānā puṇṇaka itthattaṃ [itthataṃ (syā.), itthabhāvaṃ (ka.)] **;**
Jaraṃ sitā yaññamakappayiṃsu.

Ye kecime isayo manujāti. **Ye kecī**ti sabbena sabbaṃ sabbathā sabbaṃ asesaṃ nissesaṃ pariyādiyanavacanametaṃ – ye kecīti. **Isayo**ti isināmakā ye keci isipabbajjaṃ pabbajitā ājīvakā nigaṇṭhā jaṭilā tāpasā. **Manujā**ti manussā vuccantīti – ye kecime isayo manujā puṇṇakāti bhagavā.

Khattiyā brāhmaṇā devatānanti. **Khattiyā**ti ye keci khattiyajātikā. **Brāhmaṇā**ti ye keci bhovādikā. **Devatāna**nti ājīvakasāvakānaṃ ājīvakā devatā…pe… disāvatikānaṃ disā devatā. Ye yesaṃ dakkhiṇeyyā, te tesaṃ devatāti – khattiyā brāhmaṇā devatānaṃ.

Yaññamakappayiṃsu puthūdha loketi. Yaññaṃ vuccati deyyadhammo cīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhāraṃ annaṃ pānaṃ…pe… seyyāvasathapadīpeyyaṃ. **Yaññamakappayiṃsū**ti yepi yaññaṃ esanti gavesanti pariyesanti…pe… seyyāvasathapadīpeyyaṃ, tepi yaññaṃ kappenti. **Puthū**ti yaññā vā ete puthū, yaññayājakā vā ete puthū, dakkhiṇeyyā vā ete puthū…pe… evaṃ dakkhiṇeyyā vā ete puthū. **Idha loke**ti manussaloketi yaññamakappayiṃsu – puthūdha loke.

Āsīsamānā puṇṇaka itthattanti. **Āsīsamānā**ti rūpapaṭilābhaṃ āsīsamānā, saddapaṭilābhaṃ āsīsamānā, gandhapaṭilābhaṃ āsīsamānā, rasapaṭilābhaṃ āsīsamānā, phoṭṭhabbapaṭilābhaṃ āsīsamānā, puttapaṭilābhaṃ āsīsamānā, dārapaṭilābhaṃ āsīsamānā, dhanapaṭilābhaṃ āsīsamānā, yasapaṭilābhaṃ āsīsamānā, issariyapaṭilābhaṃ āsīsamānā, khattiyamahāsālakule attabhāvapaṭilābhaṃ āsīsamānā, brāhmaṇamahāsālakule attabhāvapaṭilābhaṃ āsīsamānā, gahapatimahāsālakule attabhāvapaṭilābhaṃ āsīsamānā, cātumahārājikesu [cātummahārājikesu (syā.)] devesu attabhāvapaṭilābhaṃ āsīsamānā, tāvatiṃsesu devesu yāmesu devesu tusitesu devesu nimmānaratīsu devesu paranimmitavasavattīsu devesu brahmakāyikesu devesu attabhāvapaṭilābhaṃ āsīsamānā icchamānā sādiyamānā patthayamānā pihayamānā abhijappamānāti āsīsamānā.

Puṇṇaka itthattanti ettha attabhāvābhinibbattiṃ āsīsamānā ettha khattiyamahāsālakule attabhāvābhinibbattiṃ āsīsamānā…pe… ettha brahmakāyikesu devesu attabhāvābhinibbattiṃ āsīsamānā icchamānā sādiyamānā patthayamānā pihayamānā abhijappamānāti āsīsamānā – puṇṇaka itthattaṃ.

Jaraṃ sitā yaññamakappayiṃsūti jarānissitā byādhinissitā maraṇanissitā sokaparidevadukkhadomanassupāyāsanissitā. Yadeva te jātinissitā tadeva te jarānissitā. Yadeva te jarānissitā tadeva te byādhinissitā. Yadeva te byādhinissitā tadeva te maraṇanissitā. Yadeva te maraṇanissitā tadeva te sokaparidevadukkhadomanassupāyāsanissitā. Yadeva te sokaparidevadukkhadomanassupāyāsanissitā tadeva te gatinissitā. Yadeva te gatinissitā tadeva te upapattinissitā. Yadeva te upapattinissitā tadeva te paṭisandhinissitā. Yadeva te paṭisandhinissitā tadeva te bhavanissitā. Yadeva te bhavanissitā tadeva te saṃsāranissitā. Yadeva te saṃsāranissitā tadeva te vaṭṭanissitā allīnā upagatā ajjhositā adhimuttāti – jaraṃ sitā yaññamakappayiṃsu. Tenāha bhagavā –

‘‘Ye kecime isayo manujā, [puṇṇakāti bhagavā]
Khattiyā brāhmaṇā devatānaṃ;
Yaññamakappayiṃsu puthūdha loke, āsīsamānā puṇṇaka itthattaṃ;
Jaraṃ sitā yaññamakappayiṃsū’’ti.

14. **Ye kecime isayo manujā, [iccāyasmā puṇṇako]**
Khattiyā brāhmaṇā devatānaṃ;
Yaññamakappayiṃsu puthūdha loke, kaccisu te bhagavā yaññapathe appamattā;
Atāruṃ [atāruṃ (syā. ka.)] **jātiñca jarañca mārisa, pucchāmi taṃ bhagavā brūhi metaṃ.**

Ye kecime isayo manujāti. **Ye kecī**ti…pe….

Kaccisu te bhagavā yaññapathe appamattāti. **Kaccisū**ti saṃsayapucchā vimatipucchā dveḷhakapucchā anekaṃsapucchā – ‘‘evaṃ nu kho, na nu kho, kiṃ nu kho, kathaṃ nu kho’’ti – kaccisu. **Te**ti yaññayājakā vuccanti. **Bhagavā**ti gāravādhivacanaṃ…pe… sacchikā paññatti, yadidaṃ bhagavāti – kaccisu te bhagavā. **Yaññapathe appamattā**ti yaññoyeva vuccati yaññapatho. Yathā ariyamaggo ariyapatho devamaggo devapatho brahmamaggo brahmapatho, evameva yaññoyeva vuccati yaññapatho. **Appamattā**ti yaññapathe appamattā sakkaccakārino sātaccakārino aṭṭhitakārino anolīnavuttino anikkhittacchandā anikkhittadhurā taccaritā tabbahulā taggarukā tanninnā tappoṇā tappabbhārā tadadhimuttā tadadhipateyyāti – tepi yaññapathe appamattā. Yepi yaññaṃ esanti gavesanti pariyesanti cīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhāraṃ annaṃ pānaṃ…pe… seyyāvasathapadīpeyyaṃ sakkaccakārino…pe… tadadhipateyyā, tepi yaññapathe appamattā. Yepi yaññaṃ abhisaṅkharonti cīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhāraṃ annaṃ pānaṃ…pe… seyyāvasathapadīpeyyaṃ sakkaccakārino…pe… tadadhipateyyā, tepi yaññapathe appamattā. Yepi yaññaṃ denti yajanti pariccajanti cīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhāraṃ annaṃ pānaṃ…pe… seyyāvasathapadīpeyyaṃ sakkaccakārino …pe… tadadhipateyyā, tepi yaññapathe appamattāti – kaccisu te bhagavā yaññapathe appamattā.

Atāruṃ jātiñca jarañca mārisāti jarāmaraṇaṃ atariṃsu uttariṃsu patariṃsu samatikkamiṃsu vītivattiṃsu. **Mārisā**ti piyavacanaṃ garuvacanaṃ sagāravasappatissādhivacanametaṃ mārisāti – atāru jātiñca jarañca mārisa.

Pucchāmi taṃ bhagavā brūhi metanti. **Pucchāmi ta**nti pucchāmi taṃ yācāmi taṃ ajjhesāmi taṃ pasādemi taṃ kathayassu meti – pucchāmi taṃ. **Bhagavā**ti gāravādhivacanaṃ…pe… sacchikā paññatti – yadidaṃ bhagavāti. **Brūhi meta**nti brūhi ācikkhāhi desehi paññapehi paṭṭhapehi vivarāhi vibhajāhi uttānīkarohi pakāsehīti – pucchāmi taṃ bhagavā brūhi metaṃ. Tenāha so brāhmaṇo –

‘‘Ye kecime isayo manujā, [iccāyasmā puṇṇako]
Khattiyā brāhmaṇā devatānaṃ;
Yaññamakappayiṃsu puthūdha loke, kaccisu te bhagavā yaññapathe appamattā;
Atāru jātiñca jarañca mārisa, pucchāmi taṃ bhagavā brūhi meta’’nti.

15. **Āsīsanti** [āsiṃsanti (syā.)] **thomayanti, abhijappanti juhanti; [Puṇṇakāti bhagavā]**
Kāmābhijappanti paṭicca lābhaṃ, te yājayogā bhavarāgarattā;
Nātariṃsu jātijaranti brūmi.

Āsīsanti thomayanti abhijappanti juhantīti. **Āsīsantī**ti rūpapaṭilābhaṃ āsīsanti, saddapaṭilābhaṃ āsīsanti, gandhapaṭilābhaṃ āsīsanti, rasapaṭilābhaṃ āsīsanti, phoṭṭhabbapaṭilābhaṃ āsīsanti, puttapaṭilābhaṃ āsīsanti, dārapaṭilābhaṃ āsīsanti, dhanapaṭilābhaṃ āsīsanti, yasapaṭilābhaṃ āsīsanti, issariyapaṭilābhaṃ āsīsanti, khattiyamahāsālakule attabhāvapaṭilābhaṃ āsīsanti, brāhmaṇamahāsālakule…pe… gahapatimahāsālakule attabhāvapaṭilābhaṃ āsīsanti, cātumahārājikesu devesu…pe… brahmakāyikesu devesu attabhāvapaṭilābhaṃ āsīsanti icchanti sādiyanti patthayanti pihayantīti – āsīsanti.

Thomayantīti yaññaṃ vā thomenti phalaṃ vā thomenti dakkhiṇeyye vā thomenti. Kathaṃ yaññaṃ thomenti? Suciṃ dinnaṃ [viyaṃ dinnaṃ (syā.)], manāpaṃ dinnaṃ, paṇītaṃ dinnaṃ, kālena dinnaṃ, kappiyaṃ dinnaṃ, viceyya dinnaṃ, anavajjaṃ dinnaṃ, abhiṇhaṃ dinnaṃ dadaṃ cittaṃ pasāditanti – thomenti kittenti vaṇṇenti pasaṃsanti. Evaṃ yaññaṃ thomenti.

Kathaṃ phalaṃ thomenti? Ito nidānaṃ rūpapaṭilābho bhavissati…pe… brahmakāyikesu devesu attabhāvapaṭilābho bhavissatīti – thomenti kittenti vaṇṇenti pasaṃsanti. Evaṃ phalaṃ thomenti.

Kathaṃ dakkhiṇeyye thomenti? Dakkhiṇeyyā jātisampannā gottasampannā ajjhāyakā mantadharā tiṇṇaṃ vedānaṃ pāragū sanighaṇḍuketubhānaṃ sākkharappabhedānaṃ itihāsapañcamānaṃ padakā veyyākaraṇā lokāyatamahāpurisalakkhaṇesu anavayāti, vītarāgā vā rāgavinayāya vā paṭipannā, vītadosā vā dosavinayāya vā paṭipannā, vītamohā vā mohavinayāya vā paṭipannā, saddhāsampannā sīlasampannā samādhisampannā paññāsampannā vimuttisampannā vimuttiñāṇadassanasampannāti – thomenti kittenti vaṇṇenti pasaṃsanti. Evaṃ dakkhiṇeyye thomentīti – āsīsanti thomayanti.

Abhijappantīti rūpapaṭilābhaṃ abhijappanti, saddapaṭilābhaṃ abhijappanti, gandhapaṭilābhaṃ abhijappanti, rasapaṭilābhaṃ abhijappanti…pe… brahmakāyikesu devesu attabhāvapaṭilābhaṃ abhijappantīti – āsīsanti thomayanti abhijappanti. **Juhantī**ti juhanti denti yajanti pariccajanti cīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhāraṃ annaṃ pānaṃ vatthaṃ yānaṃ mālāgandhavilepanaṃ seyyāvasathapadīpeyyanti – āsīsanti thomayanti abhijappanti juhanti puṇṇakāti bhagavā.

Kāmābhijappanti paṭicca lābhanti rūpapaṭilābhaṃ paṭicca kāme abhijappanti, saddapaṭilābhaṃ paṭicca kāme abhijappanti…pe… brahmakāyikesu devesu attabhāvapaṭilābhaṃ paṭicca kāme abhijappanti pajappantīti – kāmābhijappanti paṭicca lābhaṃ.

Te yājayogā bhavarāgarattā nātariṃsu jātijaranti brūmīti **te**ti yaññayājakā vuccanti, **yājayogā**ti yājayogesu yuttā payuttā āyuttā samāyuttā taccaritā tabbahulā taggarukā tanninnā tappoṇā tappabbhārā tadadhimuttā tadadhipateyyāti – te yājayogā, **bhavarāgarattā**ti bhavarāgo vuccati yo bhavesu bhavacchando bhavarāgo bhavanandī bhavataṇhā bhavasineho bhavapariḷāho bhavamucchā bhavajjhosānaṃ. Bhavarāgena bhavesu rattā giddhā gadhitā mucchitā ajjhosannā laggā laggitā palibuddhāti – te yājayogā bhavarāgarattā.

Nātariṃsu jātijaranti brūmīti te yājayogā bhavarāgarattā jātijarāmaraṇaṃ nātariṃsu na uttariṃsu na patariṃsu na samatikkamiṃsu na vītivattiṃsu, jātijarāmaraṇā anikkhantā anissaṭā anatikkantā asamatikkantā avītivattā antojātijarāmaraṇe parivattanti antosaṃsārapathe parivattanti. Jātiyā anugatā jarāya anusaṭā byādhinā abhibhūtā maraṇena abbhāhatā atāṇā aleṇā asaraṇā asaraṇībhūtāti; brūmi ācikkhāmi desemi paññapemi paṭṭhapemi vivarāmi vibhajāmi uttānīkaromi pakāsemīti – te yājayogā bhavarāgarattā nātariṃsu jātijaranti brūmi. Tenāha bhagavā –

‘‘Āsīsanti thomayanti, abhijappanti juhanti; [Puṇṇakāti bhagavā]
Kāmābhijappanti paṭicca lābhaṃ, te yājayogā bhavarāgarattā;
Nātariṃsu jātijaranti brūmī’’ti.

16. **Te ce nātariṃsu yājayogā, [iccāyasmā puṇṇako]**
Yaññehi jātiñca jarañca mārisa;
Atha ko carahi devamanussaloke, atāri jātiñca jarañca mārisa;
Pucchāmi taṃ bhagavā brūhi metaṃ.

Te ce nātariṃsu yājayogāti te yaññayājakā yājayogā bhavarāgarattā jātijarāmaraṇaṃ nātariṃsu na uttariṃsu na patariṃsu na samatikkamiṃsu na vītivattiṃsu, jātijarāmaraṇā anikkhantā anissaṭā anatikkantā asamatikkantā avītivattā antojātijarāmaraṇe parivattanti antosaṃsārapathe parivattanti. Jātiyā anugatā jarāya anusaṭā byādhinā abhibhūtā maraṇena abbhāhatā atāṇā aleṇā asaraṇā asaraṇībhūtāti – te ce nātariṃsu yājayogā.

Iccāyasmā puṇṇakoti. Iccāti padasandhi…pe… āyasmā puṇṇako.

Yaññehi jātiñca jarañca mārisāti. **Yaññehī**ti yaññehi pahūtehi yaññehi vividhehi yaññehi puthūhi. **Mārisā**ti piyavacanaṃ garuvacanaṃ sagāravasappatissādhivacanametaṃ mārisāti – yaññehi jātiñca jarañca mārisa.

Atha ko carahi devamanussaloke, atāri jātiñca jarañca mārisāti atha ko eso sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiyā pajāya sadevamanussāya jātijarāmaraṇaṃ atari uttari patari samatikkami vītivattayi [vītivatti (ka.)]. **Mārisā**ti piyavacanaṃ garuvacanaṃ sagāravasappattissādhivacanametaṃ mārisāti – atha ko carahi devamanussaloke, atāri jātiñca jarañca mārisa.

Pucchāmi taṃ bhagavā brūhi metanti. **Pucchāmi ta**nti pucchāmi taṃ yācāmi taṃ ajjhesāmi taṃ pasādemi taṃ kathayassu metanti – pucchāmi taṃ. **Bhagavā**ti gāravādhivacanaṃ…pe… sacchikā paññatti – yadidaṃ bhagavāti. **Brūhi meta**nti brūhi ācikkhāhi desehi paññapehi paṭṭhapehi vivarāhi vibhajāhi uttānīkarohi pakāsehīti – pucchāmi taṃ bhagavā brūhi metaṃ. Tenāha so brāhmaṇo –

‘‘Te ce nātariṃsu yājayogā, [iccāyasmā puṇṇako]
Yaññehi jātiñca jarañca mārisa;
Atha ko carahi devamanussaloke, atāri jātiñca jarañca mārisa;
Pucchāmi taṃ bhagavā brūhi meta’’nti.

17. **Saṅkhāya lokasmi** [lokasmiṃ (syā. ka.)] **paroparāni, [puṇṇakāti bhagavā]**
Yassiñjitaṃ natthi kuhiñci loke;
Santo vidhūmo anīgho nirāso, atāri so jātijaranti brūmi.

Saṅkhāya lokasmi paroparānīti saṅkhā vuccati ñāṇaṃ yā paññā pajānanā…pe… amoho dhammavicayo sammādiṭṭhi. **Paroparānī**ti oraṃ vuccati sakattabhāvo, paraṃ vuccati parattabhāvo oraṃ vuccati sakarūpavedanāsaññāsaṅkhāraviññāṇaṃ, paraṃ vuccati pararūpavedanāsaññāsaṅkhāraviññāṇaṃ; oraṃ vuccati cha ajjhattikāni āyatanāni, paraṃ vuccati cha bāhirāni āyatanāni. Oraṃ vuccati manussaloko, paraṃ vuccati devaloko; oraṃ vuccati kāmadhātu, paraṃ vuccati rūpadhātu arūpadhātu; oraṃ vuccati kāmadhātu rūpadhātu, paraṃ vuccati arūpadhātu. **Saṅkhāya lokasmi paroparānī**ti paroparāni aniccato saṅkhāya dukkhato rogato gaṇḍato…pe… nissaraṇato saṅkhāya jānitvā tulayitvā tīrayitvā vibhāvayitvā vibhūtaṃ katvāti – saṅkhāya lokasmi paroparāni. **Puṇṇakāti bhagavā**ti. **Puṇṇakā**ti bhagavā taṃ brāhmaṇaṃ nāmena ālapati. **Bhagavā**ti gāravādhivacanametaṃ…pe… yadidaṃ bhagavāti – puṇṇakāti bhagavā.

Yassiñjitaṃ natthi kuhiñci loketi. **Yassā**ti arahato khīṇāsavassa. **Iñjita**nti taṇhiñjitaṃ diṭṭhiñjitaṃ māniñjitaṃ kilesiñjitaṃ kāmiñjitaṃ. Yassime iñjitā natthi na santi na saṃvijjanti nupalabbhanti, pahīnā samucchinnā vūpasantā paṭipassaddhā abhabbuppattikā ñāṇagginā daḍḍhā. **Kuhiñcī**ti kuhiñci kismiñci katthaci ajjhattaṃ vā bahiddhā vā ajjhattabahiddhā vā. **Loke**ti apāyaloke…pe… āyatanaloketi – yassiñjitaṃ natthi kuhiñci loke.

Santo vidhūmo anīgho nirāso, atāri so jātijaranti brūmīti. **Santo**ti rāgassa santattā santo, dosassa…pe… mohassa… kodhassa… upanāhassa… makkhassa… sabbākusalābhisaṅkhārānaṃ santattā samitattā vūpasamitattā vijjhātattā [nijjhātattā (ka.) mahāni. 18] nibbutattā vigatattā paṭipassaddhattā santo upasanto vūpasanto nibbuto paṭipassaddhoti santo; **vidhūmo**ti kāyaduccaritaṃ vidhūmitaṃ vidhamitaṃ sositaṃ visositaṃ byantīkataṃ [byantikataṃ (ka.)], vacīduccaritaṃ…pe… manoduccaritaṃ vidhūmitaṃ vidhamitaṃ sositaṃ visositaṃ byantīkataṃ, rāgo… doso… moho vidhūmito vidhamito sosito visosito byantīkato, kodho… upanāho… makkho… paḷāso… issā… macchariyaṃ… māyā… sāṭheyyaṃ… thambho… sārambho… māno… atimāno… mado… pamādo… sabbe kilesā sabbe duccaritā sabbe darathā sabbe pariḷāhā sabbe santāpā sabbākusalābhisaṅkhārā vidhūmitā vidhamitā sositā visositā byantīkatā. Atha vā, kodho vuccati dhūmo –

Māno hi te brāhmaṇa khāribhāro, kodho dhūmo bhasmani [gammani (syā.)] mosavajjaṃ;

Jivhā sujā hadayaṃ [tapparassa (syā.)] jotiṭṭhānaṃ, attā sudanto purisassa joti.

Api ca, dasahākārehi kodho jāyati – anatthaṃ me acarīti kodho jāyati, anatthaṃ me caratīti kodho jāyati, anatthaṃ me carissatīti kodho jāyati, piyassa me manāpassa anatthaṃ acari, anatthaṃ carati, anatthaṃ carissatīti kodho jāyati, appiyassa me amanāpassa atthaṃ acari, atthaṃ carati, atthaṃ carissatīti kodho jāyati, aṭṭhāne vā pana kodho jāyati. Yo evarūpo cittassa āghāto paṭighāto paṭighaṃ paṭivirodho kopo pakopo sampakopo doso padoso sampadoso cittassa byāpatti manopadoso kodho kujjhanā kujjhitattaṃ doso dussanā dussitattaṃ byāpatti byāpajjanā byāpajjitattaṃ virodho paṭivirodho caṇḍikkaṃ asuropo [assuropo (syā.)] anattamanatā cittassa – ayaṃ vuccati kodho.

Api ca, kodhassa adhimattaparittatā veditabbā. Atthi kañci [kiñci (ka.) mahāni. 85] kālaṃ kodho cittāvilakaraṇamatto hoti, na ca tāva mukhakulānavikulāno hoti. Atthi kañci kālaṃ kodho mukhakulānavikulānamatto hoti, na ca tāva hanusañcopano hoti. Atthi kañci kālaṃ kodho hanusañcopanamatto hoti, na ca tāva pharusavācaṃ nicchāraṇo [pharusavācanicchāraṇo (syā.)] hoti. Atthi kañci kālaṃ kodho pharusavācaṃ nicchāraṇamatto hoti, na ca tāva disāvidisānuvilokano hoti. Atthi kañci kālaṃ kodho disāvidisānuvilokanamatto hoti, na ca tāva daṇḍasatthaparāmasano hoti. Atthi kañci kālaṃ kodho daṇḍasatthaparāmasanamatto hoti, na ca tāva daṇḍasatthaabbhukkiraṇo hoti. Atthi kañci kālaṃ kodho daṇḍasatthaabbhukkiraṇamatto hoti, na ca tāva daṇḍasatthaabhinipātano hoti. Atthi kañci kālaṃ kodho daṇḍasatthaabhinipātanamatto hoti, na ca tāva chinnavicchinnakaraṇo hoti. Atthi kañci kālaṃ kodho chinnavicchinnakaraṇamatto hoti, na ca tāva sambhañjanapalibhañjano hoti. Atthi kañci kālaṃ kodho sambhañjanapalibhañjanamatto hoti, na ca tāva aṅgamaṅgaapakaḍḍhano hoti. Atthi kañci kālaṃ kodho aṅgamaṅgaapakaḍḍhanamatto hoti, na ca tāva jīvitāvoropano [jīvitapanāsano (syā.) mahāni. 85] hoti. Atthi kañci kālaṃ kodho jīvitāvoropanamatto hoti, na ca tāva sabbacāgapariccāgāya saṇṭhito hoti. Yato kodho paraṃ puggalaṃ ghātetvā attānaṃ ghāteti, ettāvatā kodho paramussadagato paramavepullapatto hoti. Yassa so hoti kodho pahīno samucchinno vūpasanto paṭipassaddho abhabbuppattiko ñāṇagginā daḍḍho, so vuccati – vidhūmo.

Kodhassa pahīnattā vidhūmo, kodhavatthussa pariññātattā vidhūmo, kodhahetussa pariññātattā vidhūmo, kodhahetussa upacchinnattā vidhūmo. **Anīgho**ti rāgo nīgho, doso nīgho, moho nīgho, kodho nīgho, upanāho nīgho…pe… sabbākusalābhisaṅkhārā nīghā. Yassete nīghā pahīnā samucchinnā vūpasantā paṭipassaddhā abhabbuppattikā ñāṇagginā daḍḍhā, so vuccati anīgho.

Nirāsoti āsā vuccati taṇhā. Yo rāgo sārāgo…pe… abhijjhā lobho akusalamūlaṃ. Yassesā āsā taṇhā pahīnā samucchinnā vūpasantā paṭipassaddhā abhabbuppattikā ñāṇagginā daḍḍhā, so vuccati nirāso. **Jātī**ti yā tesaṃ tesaṃ sattānaṃ tamhi tamhi sattanikāye jāti sañjāti okkanti abhinibbatti khandhānaṃ pātubhāvo āyatanānaṃ paṭilābho. **Jarā**ti yā tesaṃ tesaṃ sattānaṃ tamhi tamhi sattanikāye jarā jīraṇatā khaṇḍiccaṃ pāliccaṃ valittacatā āyuno saṃhāni indriyānaṃ paripāko. **Santo vidhūmo anīgho nirāso, atāri so jātijaranti brūmī**ti yo santo ca vidhūmo ca anīgho ca nirāso ca, so jātijarāmaraṇaṃ atari uttari patari samatikkami vītivattayīti brūmi ācikkhāmi desemi paññapemi paṭṭhapemi vivarāmi vibhajāmi uttānīkaromi pakāsemīti – santo vidhūmo anīgho nirāso, atāri so jātijaranti brūmi. Tenāha bhagavā –

‘‘Saṅkhāya lokasmi paroparāni, [puṇṇakāti bhagavā]
Yassiñjitaṃ natthi kuhiñci loke;
Santo vidhūmo anīgho nirāso, atāri so jātijaranti brūmī’’ti.

Sahagāthāpariyosānā…pe… pañjaliko bhagavantaṃ namassamāno nisinno hoti – ‘‘satthā me bhante bhagavā, sāvakohamasmī’’ti.

Puṇṇakamāṇavapucchāniddeso tatiyo.

4. Mettagūmāṇavapucchāniddeso

18. **Pucchāmi taṃ bhagavā brūhi metaṃ, [iccāyasmā mettagū]**
Maññāmi taṃ vedagū bhāvitattaṃ;
Kuto nu dukkhā samudāgatā ime, ye keci lokasmimanekarūpā.

Pucchāmi taṃ bhagavā brūhi metanti. **Pucchāmī**ti tisso pucchā – adiṭṭhajotanā pucchā, diṭṭhasaṃsandanā pucchā, vimaticchedanā pucchā. Katamā adiṭṭhajotanā pucchā? Pakatiyā lakkhaṇaṃ aññātaṃ hoti adiṭṭhaṃ atulitaṃ atīritaṃ avibhūtaṃ avibhāvitaṃ. Tassa ñāṇāya dassanāya tulanāya tīraṇāya vibhūtatthāya vibhāvanatthāya pañhaṃ pucchati – ayaṃ adiṭṭhajotanā pucchā.

Katamā diṭṭhasaṃsandanā pucchā? Pakatiyā lakkhaṇaṃ ñātaṃ hoti diṭṭhaṃ tulitaṃ tīritaṃ vibhūtaṃ vibhāvitaṃ. Aññehi paṇḍitehi saddhiṃ saṃsandanatthāya pañhaṃ pucchati – ayaṃ diṭṭhasaṃsandanā pucchā.

Katamā vimaticchedanā pucchā? Pakatiyā saṃsayapakkhando hoti vimatipakkhando dveḷhakajāto – ‘‘evaṃ nu kho, na nu kho, kiṃ nu kho, kathaṃ nu kho’’ti? So vimaticchedanatthāya pañhaṃ pucchati – ayaṃ vimaticchedanā pucchā. Imā tisso pucchā.

Aparāpi tisso pucchā – manussapucchā, amanussapucchā, nimmitapucchā. Katamā manussapucchā? Manussā buddhaṃ bhagavantaṃ upasaṅkamitvā pañhaṃ pucchanti, bhikkhū pucchanti, bhikkhuniyo pucchanti, upāsakā pucchanti, upāsikāyo pucchanti, rājāno pucchanti khattiyā pucchanti, brāhmaṇā pucchanti, vessā pucchanti, suddā pucchanti, gahaṭṭhā pucchanti, pabbajitā pucchanti – ayaṃ manussapucchā.

Katamā amanussapucchā? Amanussā buddhaṃ bhagavantaṃ upasaṅkamitvā pañhaṃ pucchanti, nāgā pucchanti, supaṇṇā pucchanti, yakkhā pucchanti, asurā pucchanti, gandhabbā pucchanti, mahārājāno pucchanti, indā pucchanti, brahmā pucchanti, devā pucchanti – ayaṃ amanussapucchā.

Katamā nimmitapucchā? Bhagavā rūpaṃ abhinimmināti manomayaṃ sabbaṅgapaccaṅgaṃ ahīnindriyaṃ. So nimmito buddhaṃ bhagavantaṃ upasaṅkamitvā pañhaṃ pucchati. Bhagavā visajjeti. Ayaṃ nimmitapucchā. Imā tisso pucchā.

Aparāpi tisso pucchā – attatthapucchā, paratthapucchā, ubhayatthapucchā…pe… aparāpi tisso pucchā – diṭṭhadhammikatthapucchā, samparāyikatthapucchā, paramatthapucchā… aparāpi tisso pucchā – anavajjatthapucchā, nikkilesatthapucchā, vodānatthapucchā… aparāpi tisso pucchā – atītapucchā, anāgatapucchā, paccuppannapucchā… aparāpi tisso pucchā – ajjhattapucchā, bahiddhāpucchā, ajjhattabahiddhāpucchā… aparāpi tisso pucchā – kusalapucchā, akusalapucchā, abyākatapucchā… aparāpi tisso pucchā – khandhapucchā, dhātupucchā āyatanapucchā… aparāpi tisso pucchā – satipaṭṭhānapucchā, sammappadhānapucchā, iddhipādapucchā… aparāpi tisso pucchā – indriyapucchā, balapucchā, bojjhaṅgapucchā… aparāpi tisso pucchā – maggapucchā, phalapucchā, nibbānapucchā….

Pucchāmi tanti pucchāmi taṃ yācāmi taṃ ajjhesāmi taṃ pasādemi taṃ ‘‘kathayassu me’’ti pucchāmi taṃ. **Bhagavā**ti gāravādhivacanametaṃ…pe… sacchikā paññatti – yadidaṃ bhagavāti. **Brūhi meta**nti brūhi ācikkhāhi desehi paññapehi paṭṭhapehi vivarāhi vibhajāhi uttānīkarohi pakāsehīti – pucchāmi taṃ bhagavā brūhi metaṃ.

Iccāyasmā mettagūti iccāti padasandhi…pe… iccāyasmā mettagū.

Maññāmi taṃ vedagū bhāvitattanti. **Vedagū**ti taṃ maññāmi, bhāvitattoti taṃ maññāmi, evaṃ jānāmi, evaṃ ājānāmi evaṃ paṭijānāmi evaṃ paṭivijjhāmi. **Vedagū bhāvitatto**ti kathañca bhagavā vedagū? **Vedā** vuccanti catūsu maggesu ñāṇaṃ paññā paññindriyaṃ paññābalaṃ…pe… dhammavicayasambojjhaṅgo vīmaṃsā vipassanā sammādiṭṭhi. Bhagavā tehi vedehi jātijarāmaraṇassa antagato antappatto koṭigato koṭippatto pariyantagato pariyantappatto vosānagato vosānappatto tāṇagato tāṇappatto leṇagato leṇappatto saraṇagato saraṇappatto abhayagato abhayappatto accutagato accutappatto amatagato amatappatto nibbānagato nibbānappatto. Vedānaṃ vā antagatoti vedagū; vedehi vā antagatoti vedagū; sattannaṃ vā dhammānaṃ viditattā vedagū; sakkāyadiṭṭhi viditā hoti, vicikicchā viditā hoti, sīlabbataparāmāso vidito hoti, rāgo doso moho māno vidito hoti, viditāssa honti pāpakā akusalā dhammā saṃkilesikā ponobhavikā sadarā dukkhavipākā āyatiṃ jātijarāmaraṇiyā.

Vedāni viceyya kevalāni, [sabhiyāti bhagavā]
Samaṇānaṃ yānīdhatthi [yāni patthi (syā.), yāni atthi (ka.) su. ni. 534] brāhmaṇānaṃ;
Sabbavedanāsu vītarāgo;
Sabbaṃ vedamaticca vedagū soti.

Evaṃ bhagavā vedagū.

Kathaṃ bhagavā bhāvitatto? Bhagavā bhāvitakāyo bhāvitasīlo bhāvitacitto bhāvitapañño bhāvitasatipaṭṭhāno bhāvitasammappadhāno bhāvitaiddhipādo bhāvitaindriyo bhāvitabalo bhāvitabojjhaṅgo bhāvitamaggo, pahīnakileso paṭividdhākuppo sacchikatanirodho. Dukkhaṃ tassa pariññātaṃ, samudayo pahīno, maggo bhāvito, nirodho sacchikato, abhiññeyyaṃ abhiññātaṃ, pariññeyyaṃ pariññātaṃ, pahātabbaṃ pahīnaṃ, bhāvetabbaṃ bhāvitaṃ, sacchikātabbaṃ sacchikataṃ, aparitto mahanto gambhīro appameyyo duppariyogāḷho bahuratano sāgarūpamo [sāgarasamo (ka.)] chaḷaṅgupekkhāya samannāgato hoti.

Cakkhunā rūpaṃ disvā neva sumano hoti na dummano; upekkhako viharati sato sampajāno. Sotena saddaṃ sutvā, ghānena gandhaṃ ghāyitvā, jivhāya rasaṃ sāyitvā, kāyena phoṭṭhabbaṃ phusitvā, manasā dhammaṃ viññāya neva sumano hoti na dummano; upekkhako viharati sato sampajāno.

Cakkhunā rūpaṃ disvā manāpaṃ rūpaṃ nābhigijjhati nābhihaṃsati [nābhipihayati (syā.) mahāni. 90] na rāgaṃ janeti. Tassa ṭhitova kāyo hoti, ṭhitaṃ cittaṃ ajjhattaṃ susaṇṭhitaṃ suvimuttaṃ. Cakkhunā kho paneva rūpaṃ disvā amanāpaṃ na maṅku hoti appatiṭṭhitacitto [appatiṭṭhīnacitto (syā.)] alīnamanaso [ādinamanaso (syā.) mahāni. 90] abyāpannacetaso. Tassa ṭhitova kāyo hoti ṭhitaṃ cittaṃ ajjhattaṃ susaṇṭhitaṃ suvimuttaṃ. Sotena saddaṃ sutvā…pe… ghānena gandhaṃ ghāyitvā… jivhāya rasaṃ sāyitvā… kāyena phoṭṭhabbaṃ phusitvā… manasā dhammaṃ viññāya manāpaṃ nābhigijjhati nābhihaṃsati na rāgaṃ janeti. Tassa ṭhitova kāyo hoti ṭhitaṃ cittaṃ ajjhattaṃ susaṇṭhitaṃ suvimuttaṃ. Manasāyeva kho pana dhammaṃ viññāya amanāpaṃ na maṅku hoti. Appatiṭṭhitacitto alīnamanaso abyāpannacetaso tassa ṭhitova kāyo hoti ṭhitaṃ cittaṃ ajjhattaṃ susaṇṭhitaṃ suvimuttaṃ.

Cakkhunā rūpaṃ disvā manāpāmanāpesu rūpesu ṭhitova kāyo hoti ṭhitaṃ cittaṃ ajjhattaṃ susaṇṭhitaṃ suvimuttaṃ. Sotena saddaṃ sutvā…pe… manasā dhammaṃ viññāya manāpāmanāpesu dhammesu ṭhitova kāyo hoti ṭhitaṃ cittaṃ ajjhattaṃ susaṇṭhitaṃ suvimuttaṃ.

Cakkhunā rūpaṃ disvā rajanīye na rajjati, dussanīye [dosanīye (syā. ka.) mahāni. 90] na dussati, mohanīye na muyhati, kopanīye na kuppati, madanīye na majjati, kilesanīye na kilissati. Sotena saddaṃ sutvā…pe… manasā dhammaṃ viññāya rajanīye na rajjati, dussanīye na dussati, mohanīye na muyhati, kopanīye na kuppati, madanīye na majjati, kilesanīye na kilissati.

Diṭṭhe diṭṭhamatto, sute sutamatto, mute mutamatto, viññāte viññātamatto. Diṭṭhe na limpati, sute na limpati, mute na limpati, viññāte na limpati. Diṭṭhe anūpayo [anupayo (syā.), anusayo (ka.) mahāni. 90] anapāyo anissito appaṭibaddho vippamutto visaññutto vimariyādikatena cetasā viharati. Sute…pe… mute … viññāte anūpayo [anupayo (syā.), anusayo (ka.) mahāni. 90] anapāyo anissito appaṭibaddho vippamutto visaññutto vimariyādikatena cetasā viharati.

Saṃvijjati bhagavato cakkhu, passati bhagavā cakkhunā rūpaṃ, chandarāgo bhagavato natthi, suvimuttacitto bhagavā. Saṃvijjati bhagavato sotaṃ, suṇāti bhagavā sotena saddaṃ, chandarāgo bhagavato natthi, suvimuttacitto bhagavā. Saṃvijjati bhagavato ghānaṃ, ghāyati bhagavā ghānena gandhaṃ, chandarāgo bhagavato natthi, suvimuttacitto bhagavā. Saṃvijjati bhagavato jivhā, sāyati bhagavā jivhāya rasaṃ, chandarāgo bhagavato natthi, suvimuttacitto bhagavā. Saṃvijjati bhagavato kāyo, phusati bhagavā kāyena phoṭṭhabbaṃ, chandarāgo bhagavato natthi, suvimuttacitto bhagavā. Saṃvijjati bhagavato mano, vijānāti bhagavā manasā dhammaṃ, chandarāgo bhagavato natthi, suvimuttacitto bhagavā.

Cakkhu rūpārāmaṃ rūparataṃ rūpasammuditaṃ, taṃ bhagavato [bhagavatā (syā.) mahāni. 90] dantaṃ guttaṃ rakkhitaṃ saṃvutaṃ; tassa ca saṃvarāya dhammaṃ deseti. Sotaṃ saddārāmaṃ saddarataṃ…pe… ghānaṃ gandhārāmaṃ gandharataṃ… jivhā rasārāmā rasaratā rasasammuditā, sā bhagavato dantā guttā rakkhitā saṃvutā; tassa ca saṃvarāya dhammaṃ deseti. Kāyo phoṭṭhabbārāmo phoṭṭhabbarato phoṭṭhabbasammudito… mano dhammārāmo dhammarato dhammasammudito, so bhagavato danto gutto rakkhito saṃvuto; tassa ca saṃvarāya dhammaṃ deseti –

‘‘Dantaṃ nayanti samitiṃ, dantaṃ rājābhirūhati;
Danto seṭṭho manussesu, yotivākyaṃ titikkhati.

‘‘Varamassatarā dantā, ājānīyā ca [ājāniyāva (syā.) dha. pa. 322] sindhavā;
Kuñjarā ca [kuñjarāva (syā.)] mahānāgā, attadanto tato varaṃ.

‘‘Na hi etehi yānehi, gaccheyya agataṃ disaṃ;
Yathāttanā sudantena, danto dantena gacchati.

‘‘Vidhāsu na vikampanti, vippamuttā punabbhavā;
Dantabhūmiṃ anuppattā, te loke vijitāvino.

‘‘Yassindriyāni bhāvitāni, ajjhattañca bahiddhā ca sabbaloke;
Nibbijjha imaṃ parañca lokaṃ, kālaṃ kaṅkhati bhāvito sa danto’’ti [sudantoti (syā.) su. ni. 521; mahāni. 90].

Evaṃ bhagavā bhāvitattoti.

Maññāmi taṃ vedagū bhāvitattaṃ, kuto nu dukkhā samudāgatā imeti. **Kuto nū**ti saṃsayapucchā vimatipucchā dveḷhakapucchā anekaṃsapucchā – ‘‘evaṃ nu kho, na nu kho, kiṃ nu kho, kathaṃ nu kho’’ti – kuto nu. **Dukkhā**ti jātidukkhaṃ, jarādukkhaṃ, byādhidukkhaṃ, maraṇadukkhaṃ, sokaparidevadukkhadomanassupāyāsadukkhaṃ, byasanaṃ dukkhaṃ, nerayikaṃ dukkhaṃ, tiracchānayonikaṃ dukkhaṃ, pettivisayikaṃ dukkhaṃ, mānusikaṃ dukkhaṃ, gabbhokkantimūlakaṃ dukkhaṃ, gabbhaṭṭhitimūlakaṃ dukkhaṃ, gabbhavuṭṭhānamūlakaṃ dukkhaṃ, jātassūpanibandhakaṃ dukkhaṃ, jātassa parādheyyakaṃ dukkhaṃ, attūpakkamaṃ dukkhaṃ, parūpakkamaṃ dukkhaṃ, dukkhadukkhaṃ, saṅkhāradukkhaṃ, vipariṇāmadukkhaṃ, cakkhurogo sotarogo ghānarogo jivhārogo kāyarogo sīsarogo kaṇṇarogo mukharogo dantarogo kāso sāso pināso ḍāho jaro kucchirogo mucchā pakkhandikā sūlā visūcikā kuṭṭhaṃ gaṇḍo kilāso soso apamāro daddu kaṇḍu kacchu rakhasā vitacchikā lohitapittaṃ madhumeho aṃsā piḷakā bhagandalā pittasamuṭṭhānā ābādhā semhasamuṭṭhānā ābādhā vātasamuṭṭhānā ābādhā sannipātikā ābādhā utupariṇāmajā ābādhā visamaparihārajā ābādhā opakkamikā ābādhā kammavipākajā ābādhā sītaṃ uṇhaṃ jighacchā pipāsā uccāro passāvo ḍaṃsamakasavātātapasarīsapasamphassaṃ dukkhaṃ, mātumaraṇaṃ dukkhaṃ, pitumaraṇaṃ dukkhaṃ, bhātumaraṇaṃ dukkhaṃ, bhaginimaraṇaṃ dukkhaṃ, puttamaraṇaṃ dukkhaṃ, dhītumaraṇaṃ dukkhaṃ, ñātibyasanaṃ dukkhaṃ, rogabyasanaṃ dukkhaṃ, bhogabyasanaṃ dukkhaṃ, sīlabyasanaṃ dukkhaṃ, diṭṭhibyasanaṃ dukkhaṃ; yesaṃ dhammānaṃ ādito samudāgamanaṃ paññāyati, atthaṅgamato nirodho paññāyati, kammasannissito vipāko, vipākasannissitaṃ kammaṃ, nāmasannissitaṃ rūpaṃ, rūpasannissitaṃ nāmaṃ, jātiyā anugataṃ, jarāya anusaṭaṃ, byādhinā abhibhūtaṃ, maraṇena abbhāhataṃ, dukkhe patiṭṭhitaṃ, atāṇaṃ aleṇaṃ asaraṇaṃ asaraṇībhūtaṃ – ime vuccanti dukkhā. Ime dukkhā kuto samudāgatā kuto jātā kuto sañjātā kuto nibbattā kuto abhinibbattā kuto pātubhūtā kiṃnidānā kiṃsamudayā kiṃjātikā kiṃpabhavāti, imesaṃ dukkhānaṃ mūlaṃ pucchati hetuṃ pucchati nidānaṃ pucchati sambhavaṃ pucchati pabhavaṃ pucchati samuṭṭhānaṃ pucchati āhāraṃ pucchati ārammaṇaṃ pucchati paccayaṃ pucchati samudayaṃ pucchati papucchati yācati ajjhesati pasādetīti – kuto nu dukkhā samudāgatā ime.

Ye keci lokasmimanekarūpāti. **Ye kecī**ti sabbena sabbaṃ sabbathā sabbaṃ asesaṃ nissesaṃ pariyādiyanavacanametaṃ – ye kecīti. **Lokasmi**nti apāyaloke manussaloke devaloke khandhaloke dhātuloke āyatanaloke. **Anekarūpā**ti anekavidhā nānāppakārā dukkhāti – ye keci lokasmimanekarūpā. Tenāha so brāhmaṇo –

‘‘Pucchāmi taṃ bhagavā brūhi metaṃ, [iccāyasmā mettagū]
Maññāmi taṃ vedagū bhāvitattaṃ;
Kuto nu dukkhā samudāgatā ime, ye keci lokasmimanekarūpā’’ti.

19. **Dukkhassa ve maṃ pabhavaṃ apucchasi, [mettagūti bhagavā]**
Taṃ te pavakkhāmi yathā pajānaṃ;
Upadhinidānā pabhavanti dukkhā, ye keci lokasmimanekarūpā.

Dukkhassa ve maṃ pabhavaṃ apucchasīti. **Dukkhassā**ti jātidukkhassa jarādukkhassa byādhidukkhassa maraṇadukkhassa sokaparidevadukkhadomanassupāyāsadukkhassa. **Pabhavaṃ apucchasī**ti dukkhassa mūlaṃ pucchasi hetuṃ pucchasi nidānaṃ pucchasi sambhavaṃ pucchasi pabhavaṃ pucchasi samuṭṭhānaṃ pucchasi āhāraṃ pucchasi ārammaṇaṃ pucchasi paccayaṃ pucchasi samudayaṃ pucchasi yācasi ajjhesasi pasādesīti – dukkhassa ve maṃ pabhavaṃ apucchasi. **Mettagū**ti bhagavā taṃ brāhmaṇaṃ nāmena ālapati. **Bhagavā**ti gāravādhivacanametaṃ…pe… sacchikā paññatti, yadidaṃ bhagavāti – mettagūti bhagavā.

Taṃ te pavakkhāmi yathā pajānanti. **Ta**nti dukkhassa mūlaṃ pavakkhāmi hetuṃ pavakkhāmi nidānaṃ pavakkhāmi sambhavaṃ pavakkhāmi pabhavaṃ pavakkhāmi samuṭṭhānaṃ pavakkhāmi āhāraṃ pavakkhāmi ārammaṇaṃ pavakkhāmi paccayaṃ pavakkhāmi samudayaṃ pavakkhāmi ācikkhissāmi desessāmi paññapessāmi paṭṭhapessāmi vivarissāmi vibhajissāmi uttānīkarissāmi pakāsessāmīti – taṃ te pavakkhāmi. **Yathā pajāna**nti yathā pajānanto ājānanto vijānanto paṭivijānanto paṭivijjhanto. Na itihītihaṃ na itikirāya na paramparāya na piṭakasampadāya [na piṭakasampadānena (ka.) mahāni. 156] na takkahetu na nayahetu na ākāraparivitakkena na diṭṭhinijjhānakkhantiyā sāmaṃ sayamabhiññātaṃ attapaccakkhadhammaṃ taṃ kathayissāmīti – taṃ te pavakkhāmi yathā pajānaṃ.

Upadhinidānā pabhavanti dukkhāti. **Upadhī**ti dasa upadhī – taṇhūpadhi, diṭṭhūpadhi, kilesūpadhi, kammūpadhi, duccaritūpadhi, āhārūpadhi, paṭighūpadhi, catasso upādinnadhātuyo upadhī, cha ajjhattikāni āyatanāni upadhī, cha viññāṇakāyā upadhī, sabbampi dukkhaṃ dukkhamanaṭṭhena [dukkhaṭṭhena (syā.)] upadhi. Ime vuccanti dasa upadhī. **Dukkhā**ti jātidukkhaṃ jarādukkhaṃ byādhidukkhaṃ maraṇadukkhaṃ sokaparidevadukkhadomanassupāyāsadukkhaṃ nerayikaṃ dukkhaṃ…pe… diṭṭhibyasanaṃ dukkhaṃ. Yesaṃ dhammānaṃ ādito samudāgamanaṃ paññāyati, atthaṅgamato nirodho paññāyati, kammasannissito vipāko, vipākasannissitaṃ kammaṃ, nāmasannissitaṃ rūpaṃ, rūpasannissitaṃ nāmaṃ, jātiyā anugataṃ, jarāya anusaṭaṃ, byādhinā abhibhūtaṃ, maraṇena abbhāhataṃ, dukkhe patiṭṭhitaṃ, atāṇaṃ aleṇaṃ asaraṇaṃ asaraṇībhūtaṃ – ime vuccanti dukkhā. Ime dukkhā upadhinidānā upadhihetukā upadhipaccayā upadhikāraṇā honti pabhavanti sambhavanti jāyanti sañjāyanti nibbattanti pātubhavantīti – upadhinidānā pabhavanti dukkhā.

Ye keci lokasmimanekarūpāti. **Ye kecī**ti sabbena sabbaṃ sabbathā sabbaṃ asesaṃ nissesaṃ pariyādiyanavacanametaṃ – ye kecīti. **Lokasmi**nti apāyaloke manussaloke devaloke khandhaloke dhātuloke āyatanaloke. **Anekarūpā**ti anekavidhā nānappakārā dukkhāti – ye keci lokasmimanekarūpā. Tenāha bhagavā –

‘‘Dukkhassa ve maṃ pabhavaṃ apucchasi, [mettagūti bhagavā]
Taṃ te pavakkhāmi yathā pajānaṃ;
Upadhinidānā pabhavanti dukkhā, ye keci lokasmimanekarūpā’’ti.

20. **Yo ve avidvā upadhiṃ karoti, punappunaṃ dukkhamupeti mando;**
Tasmā pajānaṃ upadhiṃ na kayirā, dukkhassa jātippabhavānupassī.

Yo ve avidvā upadhiṃ karotīti. **Yo**ti yo yādiso yathāyutto yathāvihito yathāpakāro yaṃṭhānappatto yaṃdhammasamannāgato khattiyo vā brāhmaṇo vā vesso vā suddo vā gahaṭṭho vā pabbajito vā devo vā manusso vā. **Avidvā**ti avijjāgato aññāṇī avibhāvī duppañño. **Upadhiṃ karotī**ti taṇhūpadhiṃ karoti, diṭṭhūpadhiṃ karoti, kilesūpadhiṃ karoti, kammūpadhiṃ karoti, duccaritūpadhiṃ karoti, āhārūpadhiṃ karoti, paṭighūpadhiṃ karoti, catasso upādinnadhātuyo upadhī karoti, cha ajjhattikāni āyatanāni upadhī karoti, cha viññāṇakāye upadhī karoti janeti sañjaneti nibbatteti abhinibbattetīti – avidvā upadhiṃ karoti.

Punappunaṃ dukkhamupeti mandoti punappunaṃ jātidukkhaṃ jarādukkhaṃ byādhidukkhaṃ maraṇadukkhaṃ sokaparidevadukkhadomanassupāyāsadukkhaṃ eti samupeti upagacchati gaṇhāti parāmasati abhinivisatīti – punappunaṃ dukkhamupeti. **Mando**ti mando momuho avidvā avijjāgato aññāṇī avibhāvī duppaññoti – punappunaṃ dukkhamupeti mando.

Tasmā pajānaṃ upadhiṃ na kayirāti. **Tasmā**ti taṃkāraṇā taṃhetu tappaccayā taṃnidānā etaṃ ādīnavaṃ sampassamāno upadhīsūti tasmā. **Pajāna**nti pajānanto ājānanto vijānanto paṭivijānanto paṭivijjhanto, ‘‘sabbe saṅkhārā aniccā’’ti pajānanto ājānanto vijānanto paṭivijānanto paṭivijjhanto, ‘‘sabbe saṅkhārā dukkhā’’ti…pe… ‘‘sabbe dhammā anattā’’ti…pe… ‘‘yaṃ kiñci samudayadhammaṃ sabbaṃ taṃ nirodhadhamma’’nti pajānanto ājānanto vijānanto paṭivijānanto paṭivijjhanto. **Upadhiṃ na kayirā**ti taṇhūpadhiṃ na kareyya, diṭṭhūpadhiṃ na kareyya, kilesūpadhiṃ na kareyya, duccaritūpadhiṃ na kareyya, āhārūpadhiṃ na kareyya, paṭighūpadhiṃ na kareyya, catasso upādinnadhātuyo upadhī na kareyya, cha ajjhattikāni āyatanāni upadhī na kareyya, cha viññāṇakāye upadhī na kareyya, na janeyya na sañjaneyya na nibbatteyya nābhinibbatteyyāti – tasmā pajānaṃ upadhiṃ na kayirā.

Dukkhassāti jātidukkhassa jarādukkhassa byādhidukkhassa maraṇadukkhassa sokaparidevadukkhadomanassupāyāsadukkhassa. **Pabhavānupassī**ti dukkhassa mūlānupassī hetānupassī nidānānupassī sambhavānupassī pabhavānupassī samuṭṭhānānupassī āhārānupassī ārammaṇānupassī paccayānupassī samudayānupassī. Anupassanā vuccati ñāṇaṃ. Yā paññā pajānanā…pe… amoho dhammavicayo sammādiṭṭhi. Imāya anupassanāya paññāya upeto hoti samupeto upāgato samupāgato upapanno samupapanno samannāgato. So vuccati anupassīti – dukkhassa jātippabhavānupassī. Tenāha bhagavā –

‘‘Yo ve avidvā upadhiṃ karoti, punappunaṃ dukkhamupeti mando;
Tasmā pajānaṃ upadhiṃ na kayirā, dukkhassa jātippabhavānupassī’’ti.

21. **Yaṃ taṃ apucchimha akittayī no, aññaṃ taṃ pucchāma tadiṅgha brūhi;**
Kathaṃ nu dhīrā vitaranti oghaṃ, jātiṃ jaraṃ sokapariddavañca;

Taṃ me munī sādhu viyākarohi, tathā hi te vidito esa dhammo.

Yaṃ taṃ apucchimha akittayī noti yaṃ taṃ apucchimha ayācimha ajjhesimha pasādayimha. **Akittayī no**ti kittitaṃ [akitti taṃ (syā.) evamīdisesu padesu atītavibhattivasena mahāni. 110] pakittitaṃ ācikkhitaṃ desitaṃ paññapitaṃ [paññāpitaṃ (ka.)] paṭṭhapitaṃ vivaritaṃ vibhattaṃ uttānīkataṃ pakāsitanti – yaṃ taṃ apucchimha akittayī no.

Aññaṃ taṃ pucchāma tadiṅgha brūhīti aññaṃ taṃ pucchāma, aññaṃ taṃ yācāma, aññaṃ taṃ ajjhesāma, aññaṃ taṃ pasādema, uttari taṃ pucchāma. **Tadiṅgha brūhī**ti iṅgha brūhi ācikkhāhi desehi paññapehi paṭṭhapehi vivarāhi vibhajāhi uttānīkarohi pakāsehīti – aññaṃ taṃ pucchāma tadiṅgha brūhi.

Kathaṃ nu dhīrā vitaranti oghaṃ, jātiṃ jaraṃ sokapariddavañcāti. **Kathaṃ nū**ti saṃsayapucchā vimatipucchā dveḷhakapucchā anekaṃsapucchā – ‘‘evaṃ nu kho, nanu kho, kiṃ nu kho, kathaṃ nu kho’’ti – kathaṃ nu. **Dhīrā**ti dhīrā paṇḍitā paññavanto buddhimanto ñāṇino vibhāvino medhāvino. **Ogha**nti kāmoghaṃ bhavoghaṃ diṭṭhoghaṃ avijjoghaṃ. **Jātī**ti yā tesaṃ tesaṃ sattānaṃ tamhi tamhi sattanikāye jāti sañjāti okkanti nibbatti abhinibbatti khandhānaṃ pātubhāvo āyatanānaṃ paṭilābho. **Jarā**ti yā tesaṃ tesaṃ sattānaṃ tamhi tamhi sattanikāye jarā jīraṇatā khaṇḍiccaṃ pāliccaṃ valittacatā āyuno saṃhāni indriyānaṃ paripāko. **Soko**ti ñātibyasanena vā phuṭṭhassa bhogabyasanena vā phuṭṭhassa rogabyasanena vā phuṭṭhassa sīlabyasanena vā phuṭṭhassa diṭṭhibyasanena vā phuṭṭhassa aññataraññatarena byasanena vā samannāgatassa aññataraññatarena dukkhadhammena vā phuṭṭhassa soko socanā socitattaṃ antosoko antoparisoko antoḍāho antopariḍāho cetaso parijjhāyanā domanassaṃ sokasallaṃ. **Paridevo**ti ñātibyasanena vā phuṭṭhassa bhogabyasanena vā phuṭṭhassa rogabyasanena vā phuṭṭhassa sīlabyasanena vā phuṭṭhassa diṭṭhibyasanena vā phuṭṭhassa aññataraññatarena byasanena vā samannāgatassa aññataraññatarena dukkhadhammena vā phuṭṭhassa ādevo paridevo ādevanā paridevanā ādevitattaṃ paridevitattaṃ vācā palāpo [lāpo palāpo (syā.) dhammasaṅgaṇiye] vippalāpo lālappo lālappanā lālappitattaṃ [lālappāyanā lālappāyitattaṃ (bahūsu) jarāsuttaniddesaṭṭhakathā oloketabbā].

Kathaṃ nu dhīrā vitaranti oghaṃ, jātiṃ jaraṃ sokapariddavañcāti dhīrā kathaṃ oghañca jātiñca jarañca sokañca paridevañca taranti uttaranti pataranti samatikkamanti vītivattantīti – kathaṃ nu dhīrā vitaranti oghaṃ, jātiṃ jaraṃ sokapariddavañca.

Taṃ me munī sādhu viyākarohīti. **Ta**nti yaṃ pucchāmi yaṃ yācāmi yaṃ ajjhesāmi yaṃ pasādemi. **Munī**ti monaṃ vuccati ñāṇaṃ. Yā paññā pajānanā…pe… amoho dhammavicayo sammādiṭṭhi. Bhagavā tena ñāṇena samannāgato muni monappatto. Tīṇi moneyyāni – kāyamoneyyaṃ vacīmoneyyaṃ manomoneyyaṃ.

Katamaṃ kāyamoneyyaṃ? Tividhānaṃ kāyaduccaritānaṃ pahānaṃ kāyamoneyyaṃ. Tividhaṃ kāyasucaritaṃ kāyamoneyyaṃ. Kāyārammaṇe ñāṇaṃ kāyamoneyyaṃ. Kāyapariññā kāyamoneyyaṃ. Pariññāsahagato maggo kāyamoneyyaṃ. Kāye chandarāgassa pahānaṃ kāyamoneyyaṃ. Kāyasaṅkhāranirodho catutthajjhānasamāpatti kāyamoneyyaṃ. Idaṃ kāyamoneyyaṃ.

Katamaṃ vacīmoneyyaṃ? Catubbidhānaṃ vacīduccaritānaṃ pahānaṃ vacīmoneyyaṃ. Catubbidhaṃ vacīsucaritaṃ vacīmoneyyaṃ. Vācārammaṇe ñāṇaṃ vacīmoneyyaṃ. Vācāpariññā vacīmoneyyaṃ. Pariññāsahagato maggo vacīmoneyyaṃ. Vācāya chandarāgassa pahānaṃ vacīmoneyyaṃ. Vacīsaṅkhāranirodho dutiyajjhānasamāpatti vacīmoneyyaṃ. Idaṃ vacīmoneyyaṃ.

Katamaṃ manomoneyyaṃ? Tividhānaṃ manoduccaritānaṃ pahānaṃ manomoneyyaṃ. Tividhaṃ manosucaritaṃ manomoneyyaṃ. Cittārammaṇe ñāṇaṃ manomoneyyaṃ. Cittapariññā manomoneyyaṃ. Pariññāsahagato maggo manomoneyyaṃ. Citte chandarāgassa pahānaṃ manomoneyyaṃ. Cittasaṅkhāranirodho saññāvedayitanirodhasamāpatti manomoneyyaṃ. Idaṃ manomoneyyaṃ.

Kāyamuniṃ vacīmuniṃ [vācāmuniṃ (bahūsu) itivu. 67], manomunimanāsavaṃ;
Muniṃ moneyyasampannaṃ, āhu sabbappahāyinaṃ.

Kāyamuniṃ vacīmuniṃ, manomunimanāsavaṃ;
Muniṃ moneyyasampannaṃ, āhu ninhātapāpakanti.

Imehi tīhi moneyyehi dhammehi samannāgatā. Cha munino [munayo (syā.) mahāni. 14] – agāramunino, anagāramunino, sekhamunino [sekkhamunino (syā. ka.)], asekhamunino, paccekamunino munimuninoti. Katame agāramunino? Ye te agārikā diṭṭhapadā viññātasāsanā – ime agāramunino. Katame anagāramunino? Ye te pabbajitā diṭṭhapadā viññātasāsanā – ime anagāramunino. Satta sekhā sekhamunino. Arahanto asekhamunino. Paccekasambuddhā paccekamunino. Tathāgatā arahanto sammāsambuddhā munimunino.

Na monena munī [muni (syā. ka.) dha. pa. 268] hoti, mūḷharūpo aviddasu;
Yo ca tulaṃva paggayha, varamādāya paṇḍito.

Pāpāni parivajjeti, sa munī tena so muni;
Yo munāti ubho loke, muni tena pavuccati.

Asatañca satañca ñatvā dhammaṃ, ajjhattaṃ bahiddhā ca sabbaloke;
Devamanussehi pūjanīyo [pūjito (syā. ka.) mahāni. 14], saṅgajālamaticca [saṅga jālamaticca, su. ni. 532] so munīti.

Sādhu viyākarohīti taṃ sādhu ācikkhāhi desehi paññapehi paṭṭhapehi vivarāhi vibhajāhi uttānīkarohi pakāsehīti – taṃ me munī sādhu viyākarohi. **Tathā hi te vidito esa dhammo**ti tathā hi te vidito tulito tīrito vibhūto vibhāvito esa dhammoti – tathā hi te vidito esa dhammo. Tenāha so brāhmaṇo –

‘‘Yaṃ taṃ apucchimha akittayī no, aññaṃ taṃ pucchāma tadiṅgha brūhi;
Kathaṃ nu dhīrā vitaranti oghaṃ, jātiṃ jaraṃ sokapariddavañca;
Taṃ me munī sādhu viyākarohi, tathā hi te vidito esa dhammo’’ti.

22. **Kittayissāmi te dhammaṃ, [mettagūti bhagavā]**
Diṭṭhe dhamme anītihaṃ;
Yaṃ viditvā sato caraṃ, tare loke visattikaṃ.

Kittayissāmi te dhammanti. **Dhamma**nti ādikalyāṇaṃ majjhekalyāṇaṃ pariyosānakalyāṇaṃ sātthaṃ sabyañjanaṃ kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ, cattāro satipaṭṭhāne, cattāro sammappadhāne, cattāro iddhipāde, pañcindriyāni, pañca balāni, satta bojjhaṅge, ariyaṃ aṭṭhaṅgikaṃ maggaṃ, nibbānañca, nibbānagāminiñca paṭipadaṃ kittayissāmi ācikkhissāmi desessāmi paññapessāmi paṭṭhapessāmi vivarissāmi vibhajissāmi uttānīkarissāmi pakāsissāmīti – kittayissāmi te dhammaṃ. **Mettagū**ti bhagavā taṃ brāhmaṇaṃ nāmena ālapati.

Diṭṭhe dhamme anītihanti. **Diṭṭhe dhamme**ti diṭṭhe dhamme ñāte dhamme tulite dhamme tīrite dhamme vibhūte dhamme vibhāvite dhamme sabbe saṅkhārā aniccāti…pe… yaṃ kiñci samudayadhammaṃ sabbaṃ taṃ nirodhadhammanti diṭṭhe dhamme ñāte dhamme tulite dhamme tīrite dhamme vibhūte dhamme vibhāvite dhammeti – evampi diṭṭhe dhamme kathayissāmi. Atha vā, dukkhe diṭṭhe dukkhaṃ kathayissāmi, samudaye diṭṭhe samudayaṃ kathayissāmi, magge diṭṭhe maggaṃ kathayissāmi, nirodhe diṭṭhe nirodhaṃ kathayissāmīti – evampi diṭṭhe dhamme kathayissāmi. Atha vā, diṭṭhe dhamme sandiṭṭhikaṃ akālikaṃ ehipassikaṃ opaneyyikaṃ paccattaṃ veditabbaṃ viññūhīti – evampi diṭṭhe dhamme kathayissāmīti diṭṭhe dhamme. **Anītiha**nti na itihītihaṃ na itikirāya na paramparāya na piṭakasampadāya na takkahetu na nayahetu na ākāraparivitakkena na diṭṭhinijjhānakkhantiyā, sāmaṃ sayamabhiññātaṃ attapaccakkhadhammaṃ, taṃ kathayissāmīti – diṭṭhe dhamme anītihaṃ.

Yaṃ viditvā sato caranti yaṃ viditaṃ katvā tulayitvā tīrayitvā vibhāvayitvā vibhūtaṃ katvā, ‘‘sabbe saṅkhārā aniccā’’ti viditaṃ katvā tulayitvā tīrayitvā vibhāvayitvā vibhūtaṃ katvā, ‘‘sabbe saṅkhārā dukkhā’’ti… ‘‘sabbe dhammā anattā’’ti…pe… ‘‘yaṃ kiñci samudayadhammaṃ sabbaṃ taṃ nirodhadhamma’’nti viditaṃ katvā tulayitvā tīrayitvā vibhāvayitvā vibhūtaṃ katvā. **Sato**ti catūhi kāraṇehi sato – kāye kāyānupassanāsatipaṭṭhānaṃ bhāvento sato…pe… so vuccati sato. **Cara**nti caranto viharanto iriyanto vattento pālento yapento yāpentoti – yaṃ viditvā sato caraṃ.

Tare loke visattikanti visattikā vuccati taṇhā. Yo rāgo sārāgo…pe… abhijjhā lobho akusalamūlaṃ. **Visattikā**ti kenaṭṭhena visattikā? Visatāti visattikā, visālāti visattikā, visaṭāti visattikā, visamāti visattikā, visakkatīti visattikā, visaṃharatīti visattikā, visaṃvādikāti visattikā, visamūlāti visattikā, visaphalāti visattikā, visaparibhogāti visattikā, visālā vā pana sā taṇhā rūpe sadde gandhe rase phoṭṭhabbe kule gaṇe āvāse lābhe yase pasaṃsāya sukhe cīvare piṇḍapāte senāsane gilānapaccayabhesajjaparikkhāre kāmadhātuyā rūpadhātuyā arūpadhātuyā kāmabhave rūpabhave arūpabhave saññābhave asaññābhave nevasaññānāsaññābhave ekavokārabhave catuvokārabhave pañcavokārabhave atīte anāgate paccuppanne diṭṭhasutamutaviññātabbesu dhammesu visaṭā vitthatāti visattikā. **Loke**ti apāyaloke manussaloke devaloke khandhaloke dhātuloke āyatanaloke. **Tare loke visattika**nti loke vesā visattikā [yā sā loke visattikā (syā.) kāmasuttaniddesaṭṭhakathā oloketabbā], loke vetaṃ visattikaṃ sato tareyya uttareyya patareyya samatikkameyya vītivatteyyāti – tare loke visattikaṃ. Tenāha bhagavā –

‘‘Kittayissāmi te dhammaṃ, [mettagūti bhagavā]
Diṭṭhe dhamme anītihaṃ;
Yaṃ viditvā sato caraṃ, tare loke visattika’’nti.

23. **Tañcāhaṃ abhinandāmi, mahesi dhammamuttamaṃ;**
Yaṃ viditvā sato caraṃ, tare loke visattikaṃ.

Tañcāhaṃ abhinandāmīti. **Ta**nti tuyhaṃ vacanaṃ byappathaṃ [byapathaṃ (syā. ka.)] desanaṃ anusāsanaṃ anusiṭṭhaṃ [desanaṃ anusandhi (syā.)]. Nandāmīti abhinandāmi modāmi anumodāmi icchāmi sādiyāmi yācāmi patthayāmi pihayāmi abhijappāmīti – tañcāhaṃ abhinandāmi.

Mahesi dhammamuttamanti. **Mahesī**ti kiṃ mahesi bhagavā, mahantaṃ sīlakkhandhaṃ esī gavesī [esi gavesi (syā.) mahāni. 150] pariyesīti mahesi, mahantaṃ samādhikkhandhaṃ…pe… mahantaṃ paññākkhandhaṃ… mahantaṃ vimuttikkhandhaṃ… mahantaṃ vimuttiñāṇadassanakkhandhaṃ esī gavesī pariyesīti mahesi, mahato tamokāyassa padālanaṃ esī gavesī pariyesīti mahesi, mahato vipallāsassa pabhedanaṃ esī gavesī pariyesīti mahesi, mahato taṇhāsallassa abbahanaṃ [abbūhanaṃ (bahūsu), abbūhaṃ (sī. aṭṭha.)] esī gavesī pariyesīti mahesi, mahato diṭṭhisaṅghātassa viniveṭhanaṃ esī gavesī pariyesīti mahesi, mahato mānadhajassa papātanaṃ esī gavesī pariyesīti mahesi, mahato abhisaṅkhārassa vūpasamaṃ esī gavesī pariyesīti mahesi, mahato oghassa nittharaṇaṃ esī gavesī pariyesīti mahesi, mahato bhārassa nikkhepanaṃ esī gavesī pariyesīti mahesi, mahato saṃsāravaṭṭassa upacchedaṃ esī gavesī pariyesīti mahesi, mahato santāpassa nibbāpanaṃ esī gavesī pariyesīti mahesi, mahato pariḷāhassa paṭippassaddhiṃ esī gavesī pariyesīti mahesi, mahato dhammadhajassa ussāpanaṃ esī gavesī pariyesīti mahesi, mahante satipaṭṭhāne…pe… mahante sammappadhāne… mahante iddhipāde… mahantāni indriyāni… mahantāni balāni… mahante bojjhaṅge… mahantaṃ ariyaṃ aṭṭhaṅgikaṃ maggaṃ… mahantaṃ paramatthaṃ amataṃ nibbānaṃ esī gavesī pariyesīti mahesi, mahesakkhehi sattehi esito gavesito pariyesito – ‘‘kahaṃ buddho, kahaṃ bhagavā, kahaṃ devadevo, kahaṃ narāsabho’’ti mahesi. **Dhammamuttama**nti dhammamuttaṃmamaṃ vuccati amataṃ nibbānaṃ. Yo so sabbasaṅkhārasamatho sabbūpadhipaṭinissaggo taṇhakkhayo virāgo nirodho nibbānaṃ. **Uttama**nti aggaṃ seṭṭhaṃ viseṭṭhaṃ pāmokkhaṃ uttamaṃ pavaraṃ dhammanti – mahesi dhammamuttamaṃ.

Yaṃ viditvā sato caranti viditaṃ katvā tulayitvā tīrayitvā vibhāvayitvā vibhūtaṃ katvā, ‘‘sabbe saṅkhārā aniccā’’ti viditaṃ katvā tulayitvā tīrayitvā vibhāvayitvā vibhūtaṃ katvā, ‘‘sabbe saṅkhārā dukkhā’’ti… ‘‘sabbe dhammā anattā’’ti…pe… ‘‘yaṃ kiñci samudayadhammaṃ sabbaṃ taṃ nirodhadhamma’’nti viditaṃ katvā tulayitvā tīrayitvā vibhāvayitvā vibhūtaṃ katvā. **Sato**ti catūhi kāraṇehi sato – kāye kāyānupassanāsatipaṭṭhānaṃ bhāvento sato, vedanāsu…pe… citte… dhammesu… dhammānupassanāsatipaṭṭhānaṃ bhāvento sato… so vuccati sato. **Cara**nti caranto viharanto iriyanto vattento pālento yapento yāpentoti – yaṃ viditvā sato caraṃ.

Tare loke visattikanti visattikā vuccati taṇhā. Yo rāgo sārāgo…pe… abhijjhā lobho akusalamūlaṃ. **Visattikā**ti kenaṭṭhena visattikā…pe… visaṭā vitthatāti visattikā. **Loke**ti apāyaloke… pe… āyatanaloke. **Tare loke visattika**nti loke vesā visattikā, loke vetaṃ visattikaṃ sato tareyya uttareyya patareyya samatikkameyya vītivatteyyāti – tare loke visattikaṃ. Tenāha so brāhmaṇo –

‘‘Tañcāhaṃ abhinandāmi, mahesi dhammamuttamaṃ;
Yaṃ viditvā sato caraṃ, tare loke visattika’’nti.

24. Yaṃ kiñci sampajānāsi, [mettagūti bhagavā]
Uddhaṃ adho tiriyañcāpi majjhe;
Etesu nandiñca nivesanañca, panujja viññāṇaṃ bhave na tiṭṭhe.

Yaṃ kiñci sampajānāsīti yaṃ kiñci pajānāsi ājānāsi vijānāsi paṭivijānāsi paṭivijjhasīti – yaṃ kiñci sampajānāsi. **Mettagū**ti bhagavā taṃ brāhmaṇaṃ nāmena ālapati. **Bhagavā**ti gāravādhivacanametaṃ… pe… sacchikā paññatti, yadidaṃ bhagavāti – mettagūti bhagavā.

Uddhaṃ adho tiriyañcāpi majjheti. **Uddha**nti anāgataṃ [uddhaṃ vuccati anāgataṃ (syā. ka.)]; **adho**ti atītaṃ; **tiriyañcāpi majjhe**ti paccuppannaṃ. **Uddha**nti devaloko; **adho**ti nirayaloko; **tiriyañcāpi majjhe**ti manussaloko. Atha vā, **uddha**nti kusalā dhammā; **adho**ti akusalā dhammā; **tiriyañcāpi majjhe**ti abyākatā dhammā. **Uddha**nti arūpadhātu; **adho**ti kāmadhātu; **tiriyañcāpi majjhe**ti rūpadhātu. **Uddha**nti sukhā vedanā; **adho**ti dukkhā vedanā; **tiriyañcāpi majjhe**ti adukkhamasukhā vedanā. **Uddha**nti uddhaṃ pādatalā; **adho**ti adho kesamatthakā; **tiriyañcāpi majjhe**ti vemajjheti – uddhaṃ adho tiriyañcāpi majjhe.

Etesu nandiñca nivesanañca, panujja viññāṇaṃ bhave na tiṭṭheti **etesū**ti ācikkhitesu desitesu paññapitesu paṭṭhapitesu vivaritesu vibhajitesu uttānīkatesu pakāsitesu. Nandī vuccati taṇhā. Yo rāgo sārāgo…pe… abhijjhā lobho akusalamūlaṃ. **Nivesana**nti dve nivesanā – taṇhānivesanā ca diṭṭhinivesanā ca. Katamā taṇhā nivesanā? Yāvatā taṇhāsaṅkhātena …pe… ayaṃ taṇhānivesanā. Katamā diṭṭhinivesanā? Vīsativatthukā sakkāyadiṭṭhi …pe… ayaṃ diṭṭhinivesanā.

Panujja viññāṇanti puññābhisaṅkhārasahagataṃ viññāṇaṃ, apuññābhisaṅkhārasahagataṃ viññāṇaṃ, āneñjābhisaṅkhārasahagataṃ viññāṇaṃ. Etesu nandiñca nivesanañca abhisaṅkhārasahagatañca viññāṇaṃ nujja panujja nuda panuda jaha pajaha vinodehi byantīkarohi anabhāvaṃ gamehīti – etesu nandiñca nivesanañca panujja viññāṇaṃ.

Bhave na tiṭṭheti. **Bhavā**ti dve bhavā – kammabhavo ca paṭisandhiko ca punabbhavo. Katamo kammabhavo? Puññābhisaṅkhāro apuññābhisaṅkhāro āneñjābhisaṅkhāro – ayaṃ kammabhavo. Katamo paṭisandhiko punabbhavo? Paṭisandhikā rūpaṃ vedanā saññā saṅkhārā viññāṇaṃ – ayaṃ paṭisandhiko punabbhavo. **Bhave na tiṭṭhe**ti nandiñca nivesanañca abhisaṅkhārasahagataṃ viññāṇañca kammabhavañca paṭisandhikañca punabbhavaṃ pajahanto vinodento byantīkaronto anabhāvaṃ gamento kammabhave na tiṭṭheyya paṭisandhike punabbhave na tiṭṭheyya na santiṭṭheyyāti – panujja viññāṇaṃ bhave na tiṭṭhe. Tenāha bhagavā –

‘‘Yaṃ kiñci sampajānāsi, [mettagūti bhagavā]
Uddhaṃ adho tiriyañcāpi majjhe;

Etesu nandiñca nivesanañca, panujja viññāṇaṃ bhave na tiṭṭhe’’ti.

25. **Evaṃvihārī sato appamatto,**
Bhikkhu caraṃ hitvā mamāyitāni;
Jātiṃ jaraṃ sokapariddavañca, idheva vidvā pajaheyya dukkhaṃ.

Evaṃvihārī sato appamattoti. **Evaṃvihārī**ti nandiñca nivesanañca abhisaṅkhārasahagataviññāṇañca kammabhavañca paṭisandhikañca punabbhavaṃ pajahanto vinodento byantīkaronto anabhāvaṃ gamentoti – evaṃvihārī. **Sato**ti catūhi kāraṇehi sato – kāye kāyānupassanāsatipaṭṭhānaṃ bhāvento…pe… so vuccati sato. **Appamatto**ti sakkaccakārī sātaccakārī aṭṭhitakārī anolīnavuttī [anolīnavuttiko (ka.) mahāni. 14] anikkhittacchando anikkhittadhuro appamatto kusalesu dhammesu – ‘‘kathāhaṃ [kadāhaṃ (syā.)] aparipūraṃ vā sīlakkhandhaṃ paripūreyyaṃ, paripūraṃ vā sīlakkhandhaṃ tattha tattha paññāya anuggaṇheyya’’nti yo tattha chando ca vāyāmo ca ussāho ca ussoḷhī ca appaṭivānī [appaṭivāni (ka.) mahāni. 14] ca sati ca sampajaññañca ātappaṃ padhānaṃ adhiṭṭhānaṃ anuyogo appamatto appamādo kusalesu dhammesu. ‘‘Kathāhaṃ aparipūraṃ vā samādhikkhandhaṃ…pe… paññākkhandhaṃ… vimuttikkhandhaṃ… vimuttiñāṇadassanakkhandhaṃ paripūreyyaṃ paripūraṃ vā vimuttiñāṇadassanakkhandhaṃ tattha tattha paññāya anuggaṇheyya’’nti yo tattha chando ca vāyāmo ca ussāho ca ussoḷhī ca appaṭivānī ca sati ca sampajaññañca ātappaṃ padhānaṃ adhiṭṭhānaṃ anuyogo appamatto appamādo kusalesu dhammesu. ‘‘Kathāhaṃ apariññātaṃ vā dukkhaṃ parijāneyyaṃ, appahīne vā kilese pajaheyyaṃ, abhāvitaṃ vā maggaṃ bhāveyyaṃ, asacchikataṃ vā nirodhaṃ sacchikareyya’’nti yo tattha chando ca vāyāmo ca ussāho ca ussoḷhī ca appaṭivānī ca sati ca sampajaññañca ātappaṃ padhānaṃ adhiṭṭhānaṃ anuyogo appamatto appamādo kusalesu dhammesūti – evaṃvihārī sato appamatto.

Bhikkhu caraṃ hitvā mamāyitānīti. **Bhikkhū**ti puthujjanakalyāṇako [kalyāṇaputhujjano (syā.), evamīdisesu ṭhānesu] vā bhikkhu sekkho vā bhikkhu. **Caran**ti caranto viharanto iriyanto vattento pālento yapento yāpento. **Mamattā**ti dve mamattā – taṇhāmamattañca diṭṭhimamattañca…pe… idaṃ taṇhāmamattaṃ…pe… idaṃ diṭṭhimamattaṃ… taṇhāmamattaṃ pahāya diṭṭhimamattaṃ paṭinissajjitvā mamatte jahitvā cajitvā pajahitvā vinodetvā byantīkaritvā anabhāvaṃ gametvāti – bhikkhu caraṃ hitvā mamāyitāni.

Jātiṃ jaraṃ sokapariddavañca, idheva vidvā pajaheyya dukkhanti. **Jātī**ti yā tesaṃ tesaṃ sattānaṃ…pe… **jara**nti yā tesaṃ tesaṃ sattānaṃ…pe… **soko**ti ñātibyasanena vā phuṭṭhassa…pe… **paridevo**ti ñātibyasanena vā phuṭṭhassa…pe… **idhā**ti imissā diṭṭhiyā…pe… imasmiṃ manussaloke. **Vidvā**ti vijjāgato ñāṇī vibhāvī medhāvī. **Dukkha**nti jātidukkhaṃ…pe… domanassupāyāsadukkhaṃ. **Jātiṃ jaraṃ sokapariddavañca, idheva vidvā pajaheyya dukkha**nti vijjāgato ñāṇī vibhāvī medhāvī idheva jātiñca jarañca sokapariddavañca dukkhañca pajaheyya vinodeyya byantīkareyya anabhāvaṃ gameyyāti – jātiṃ jaraṃ sokapariddavañca, idheva vidvā pajaheyya dukkhaṃ. Tenāha bhagavā –

‘‘Evaṃvihārī sato appamatto, bhikkhu caraṃ hitvā mamāyitāni;
Jātiṃ jaraṃ sokapariddavañca, idheva vidvā pajaheyya dukkha’’nti.

26. **Etābhinandāmi vaco mahesino, sukittitaṃ gotamanūpadhīkaṃ;**
Addhā hi bhagavā pahāsi dukkhaṃ, tathā hi te vidito esa dhammo.

Etābhinandāmi vaco mahesinoti. **Eta**nti tuyhaṃ vacanaṃ byappathaṃ desanaṃ anusāsanaṃ anusiṭṭhaṃ nandāmi abhinandāmi modāmi anumodāmi icchāmi sādiyāmi patthayāmi pihayāmi abhijappāmi. **Mahesino**ti kiṃ mahesi bhagavā? Mahantaṃ sīlakkhandhaṃ esī gavesī pariyesīti mahesi…pe… kahaṃ narāsabhoti mahesīti – etābhinandāmi vaco mahesino.

Sukittitaṃ gotamanūpadhīkanti. **Sukittita**nti sukittitaṃ suācikkhitaṃ sudesitaṃ supaññapitaṃ supaṭṭhapitaṃ suvivaritaṃ suvibhajitaṃ suuttānīkataṃ supakāsitanti – sukittitaṃ. **Gotamanūpadhīka**nti upadhī vuccanti kilesā ca khandhā ca abhisaṅkhārā ca. Upadhippahānaṃ upadhivūpasamaṃ upadhipaṭinissaggaṃ upadhipaṭipassaddhaṃ amataṃ nibbānanti – sukittitaṃ gotamanūpadhīkaṃ.

Addhā hi bhagavā pahāsi dukkhanti. **Addhā**ti ekaṃsavacanaṃ nissaṃsayavacanaṃ nikkaṅkhāvacanaṃ advejjhavacanaṃ adveḷhakavacanaṃ nirodhavacanaṃ appaṇakavacanaṃ avatthāpanavacanametaṃ – addhāti. **Bhagavā**ti gāravādhivacanametaṃ…pe… sacchikā paññatti, yadidaṃ bhagavāti. **Pahāsi dukkha**nti jātidukkhaṃ jarādukkhaṃ byādhidukkhaṃ maraṇadukkhaṃ sokaparidevadukkhadomanassupāyāsadukkhaṃ pahāsi pajahi vinodesi byantīkarosi anabhāvaṃ gamesīti – addhā hi bhagavā pahāsi dukkhaṃ.

Tathā hi te vidito esa dhammoti tathā hi te vidito tulito tīrito vibhūto vibhāvito esa dhammoti – tathā hi te vidito esa dhammo. Tenāha so brāhmaṇo –

‘‘Etābhinandāmi vaco mahesino, sukittitaṃ gotamanūpadhīkaṃ;
Addhā hi bhagavā pahāsi dukkhaṃ, tathā hi te vidito esa dhammo’’ti.

27. **Te cāpi nūnappajaheyyu dukkhaṃ, ye tvaṃ munī aṭṭhitaṃ ovadeyya;**
Taṃ taṃ namassāmi samecca nāga, appeva maṃ bhagavā aṭṭhitaṃ ovadeyya.

Te cāpi nūnappajaheyyu dukkhanti. **Te cāpī**ti khattiyā ca brāhmaṇā ca vessā ca suddā ca gahaṭṭhā ca pabbajitā ca devā ca manussā ca. **Pajaheyyu dukkha**nti jātidukkhaṃ jarādukkhaṃ byādhidukkhaṃ maraṇadukkhaṃ sokaparidevadukkhadomanassupāyāsadukkhaṃ pajaheyyuṃ vinodeyyuṃ byantīkareyyuṃ anabhāvaṃ gameyyunti – te cāpi nūnappajaheyyu dukkhaṃ.

Ye tvaṃ munī aṭṭhitaṃ ovadeyyāti. **Ye**ti khattiye ca brāhmaṇe ca vesse ca sudde ca gahaṭṭhe ca pabbajite ca deve ca manusse ca. **Tva**nti bhagavantaṃ bhaṇati. **Munī**ti monaṃ vuccati ñāṇaṃ…pe… saṅgajālamaticca so muni. **Aṭṭhitaṃ ovadeyyā**ti aṭṭhitaṃ ovadeyya sakkaccaṃ ovadeyya abhiṇhaṃ ovadeyya punappunaṃ ovadeyya anusāseyyāti – ye tvaṃ munī aṭṭhitaṃ ovadeyya.

Taṃ taṃ namassāmi samecca nāgāti. **Ta**nti bhagavantaṃ bhaṇati. **Namassāmī**ti kāyena vā namassāmi, vācāya vā namassāmi, cittena vā namassāmi, anvatthapaṭipattiyā vā namassāmi, dhammānudhammapaṭipattiyā vā namassāmi, sakkaromi garuṃ karomi [garukaromi (syā.)] mānemi pūjemi. **Sameccā**ti samecca abhisamecca samāgantvā abhisamāgantvā sammukhā taṃ namassāmi. **Nāgā**ti nāgo ca bhagavā āguṃ na karotīti – nāgo, na gacchatīti – nāgo, na āgacchatīti – nāgo. Kathaṃ bhagavā āguṃ na karotīti – nāgo? Āgu vuccati pāpakā akusalā dhammā saṃkilesikā ponobhavikā sadarā dukkhavipākā āyatiṃ jātijarāmaraṇiyā.

Āguṃ na karoti kiñci loke, [sabhiyāti bhagavā]
Sabbasaṃyoge [sabbayoge (ka.), su. ni. 527] visajja bandhanāni;
Sabbattha na sajjatī vimutto, nāgo tādi pavuccate tathattāti.

Evaṃ bhagavā āguṃ na karotīti – nāgo.

Kathaṃ bhagavā na gacchatīti – nāgo. Bhagavā na chandāgatiṃ gacchati, na dosāgatiṃ gacchati, na mohāgatiṃ gacchati, na bhayāgatiṃ gacchati, na rāgavasena gacchati, na dosavasena gacchati, na mohavasena gacchati, na mānavasena gacchati, na diṭṭhivasena gacchati, na uddhaccavasena gacchati, na vicikicchāvasena gacchati, na anusayavasena gacchati, na vaggehi dhammehi yāyati nīyati [niyyati (syā. ka.)] vuyhati saṃharīyati. Evaṃ bhagavā na gacchatīti – nāgo.

Kathaṃ bhagavā na āgacchatīti – nāgo. Sotāpattimaggena ye kilesā pahīnā te kilese na puneti na pacceti na paccāgacchati. Sakadāgāmimaggena…pe… anāgāmimaggena… arahattamaggena ye kilesā pahīnā te kilese na puneti na pacceti na paccāgacchati. Evaṃ bhagavā na āgacchatīti nāgoti – taṃ taṃ namassāmi samecca nāga.

Appeva maṃ bhagavā aṭṭhitaṃ ovadeyyāti appeva maṃ bhagavā aṭṭhitaṃ ovadeyya sakkaccaṃ ovadeyya abhiṇhaṃ ovadeyya punappunaṃ ovadeyya anusāseyyāti – appeva maṃ bhagavā aṭṭhitaṃ ovadeyya. Tenāha so brāhmaṇo –

‘‘Te cāpi nūnappajaheyyu dukkhaṃ, ye tvaṃ munī aṭṭhitaṃ ovadeyya;
Taṃ taṃ namassāmi samecca nāga, appeva maṃ bhagavā aṭṭhitaṃ ovadeyyā’’ti.

28. **Yaṃ brāhmaṇaṃ vedagumābhijaññā, akiñcanaṃ kāmabhave asattaṃ;**
Addhā hi so oghamimaṃ atāri, tiṇṇo ca pāraṃ akhilo akaṅkho.

Yaṃ brāhmaṇaṃ vedagumābhijaññāti. **Brāhmaṇo**ti sattannaṃ dhammānaṃ bāhitattā brāhmaṇo. Sakkāyadiṭṭhi bāhitā hoti, vicikicchā bāhitā hoti, sīlabbataparāmāso bāhito hoti, rāgo bāhito hoti, doso bāhito hoti, moho bāhito hoti, māno bāhito hoti. Bāhitāssa honti pāpakā akusalā dhammā saṃkilesikā ponobhavikā sadarā dukkhavipākā āyatiṃ jātijarāmaraṇiyā.

Bāhitvā sabbapāpakāni, [sabhiyāti bhagavā]
Vimalo sādhusamāhito ṭhitatto;
Saṃsāramaticca kevalī so, asito [anissito (syā.) su. ni. 524] tādi pavuccate sa brahmā.

Vedagūti vedo vuccati catūsu maggesu ñāṇaṃ…pe… sabbaṃ vedamaticca vedagū soti. **Abhijaññā**ti abhijāneyya ājāneyya vijāneyya paṭivijāneyya paṭivijjheyyāti – yaṃ brāhmaṇaṃ vedagumābhijaññā.

Akiñcanaṃ kāmabhave asattanti. **Akiñcana**nti rāgakiñcanaṃ dosakiñcanaṃ mohakiñcanaṃ mānakiñcanaṃ diṭṭhikiñcanaṃ kilesakiñcanaṃ duccaritakiñcanaṃ, yassete kiñcanā pahīnā samucchinnā vūpasantā paṭipassaddhā abhabbuppattikā ñāṇagginā daḍḍhā, so vuccati akiñcano. **Kāmā**ti uddānato dve kāmā – vatthukāmā ca kilesakāmā ca…pe… ime vuccanti vatthukāmā…pe… ime vuccanti kilesakāmā. **Bhavā**ti dve bhavā – kammabhavo ca paṭisandhiko ca punabbhavo …pe… ayaṃ paṭisandhiko punabbhavo. **Akiñcanaṃ kāmabhave asatta**nti akiñcanaṃ puggalaṃ kāmabhave ca asattaṃ alaggaṃ alaggitaṃ apalibuddhaṃ nikkhantaṃ nissaṭaṃ vippamuttaṃ visaññuttaṃ vimariyādikatena cetasā viharantanti – akiñcanaṃ kāmabhave asattaṃ.

Addhā hi so oghamimaṃ atārīti. **Addhā**ti ekaṃsavacanaṃ…pe… avatthāpanavacanametaṃ – addhāti. **Ogha**nti kāmoghaṃ bhavoghaṃ diṭṭhoghaṃ avijjoghaṃ. **Atārī**ti uttari patari samatikkami vītivattayīti – addhā hi so oghamimaṃ atāri.

Tiṇṇo ca pāraṃ akhilo akaṅkhoti. **Tiṇṇo**ti kāmoghaṃ tiṇṇo, bhavoghaṃ tiṇṇo, diṭṭhoghaṃ tiṇṇo, avijjoghaṃ tiṇṇo, saṃsārapathaṃ tiṇṇo uttiṇṇo nitthiṇṇo [nittiṇṇo (syā.)] atikkanto samatikkanto vītivatto. So vutthavāso [vuṭṭhavāso (syā.) mahāni. 6] ciṇṇacaraṇo gataddho gatadiso gatakoṭiko pālitabrahmacariyo uttamadiṭṭhippatto bhāvitamaggo, pahīnakileso paṭividdhākuppo sacchikatanirodho. Dukkhaṃ tassa pariññātaṃ, samudayo pahīno, maggo bhāvito, nirodho sacchikato, abhiññeyyaṃ abhiññātaṃ, pariññeyyaṃ pariññātaṃ, pahātabbaṃ pahīnaṃ, bhāvetabbaṃ bhāvitaṃ, sacchikātabbaṃ sacchikataṃ. So ukkhittapaligho saṃkiṇṇaparikkho abbuḷhesiko niraggaḷo ariyo pannaddhajo pannabhāro visaññutto pañcaṅgavippahīno chaḷaṅgasamannāgato ekārakkho caturāpasseno panuṇṇapaccekasacco [paṇunnapaccekasacco (ka.)] samavayasaṭṭhesano anāvilasaṅkappo passaddhakāyasaṅkhāro suvimuttacitto suvimuttapañño kevalī vusitavā uttamapuriso paramapuriso paramapattippatto. So neva ācināti na apacināti, apacinitvā ṭhito. Neva pajahati na upādiyati, pajahitvā ṭhito. Neva visineti na ussineti, visinetvā ṭhito. Neva vidhūpeti na sandhūpeti, vidhūpetvā ṭhito. Asekkhena sīlakkhandhena samannāgatattā ṭhito. Asekkhena samādhikkhandhena…pe… paññākkhandhena… vimuttikkhandhena… vimuttiñāṇadassanakkhandhena samannāgatattā ṭhito. Saccaṃ sampaṭipādayitvā [paṭipādayitvā (syā.)] ṭhito. Ejaṃ samatikkamitvā ṭhito. Kilesaggiṃ pariyādiyitvā ṭhito. Aparigamanatāya ṭhito. Kathaṃ [kaṭaṃ (syā.) kāmasuttaniddesaṭṭhakathā oloketabbā] samādāya ṭhito? Vimuttipaṭisevanatāya ṭhito. Mettāya pārisuddhiyā ṭhito. Karuṇāya …pe… muditāya… upekkhāya pārisuddhiyā ṭhito. Accantapārisuddhiyā ṭhito. Atammayatāya [akammaññatāya (syā.)] pārisuddhiyā ṭhito. Vimuttattā ṭhito. Santussitattā ṭhito. Khandhapariyante ṭhito. Dhātupariyante ṭhito. Āyatanapariyante ṭhito. Gatipariyante ṭhito. Upapattipariyante ṭhito. Paṭisandhipariyante ṭhito. Bhavapariyante ṭhito. Saṃsārapariyante ṭhito. Vaṭṭapariyante ṭhito. Antimabhave ṭhito. Antime samussaye ṭhito. Antimadehadharo arahā.

Tassāyaṃ pacchimako bhavo, carimoyaṃ samussayo;
Jātimaraṇasaṃsāro, natthi tassa punabbhavoti.

Tiṇṇo ca pāranti pāraṃ vuccati amataṃ nibbānaṃ. Yo so sabbasaṅkhārasamatho sabbūpadhipaṭinissaggo taṇhakkhayo virāgo nirodho nibbānaṃ. So pāragato pārappatto antagato antappatto koṭigato koṭippatto pariyantagato pariyantappatto vosānagato vosānappatto tāṇagato tāṇappatto leṇagato leṇappatto saraṇagato saraṇappatto abhayagato abhayappatto accutagato accutappatto amatagato amatappatto nibbānagato nibbānappatto. So vuttavāso ciṇṇacaraṇo…pe… jātimaraṇasaṃsāro, natthi tassa punabbhavoti – tiṇṇo ca pāraṃ.

Akhiloti rāgo khilo, doso khilo, moho khilo, kodho khilo, upanāho khilo…pe… sabbākusalābhisaṅkhārā khilā. Yassete khilā pahīnā samucchinnā vūpasantā paṭipassaddhā abhabbuppattikā ñāṇagginā daḍḍhā so vuccati akhilo. **Akaṅkho**ti dukkhe kaṅkhā, dukkhasamudaye kaṅkhā, dukkhanirodhe kaṅkhā, dukkhanirodhagāminiyā paṭipadāya kaṅkhā, pubbante kaṅkhā, aparante kaṅkhā, pubbantāparante kaṅkhā, idappaccayatāpaṭiccasamuppannesu dhammesu kaṅkhā, yā evarūpā kaṅkhā kaṅkhāyanā kaṅkhāyitattaṃ vimati vicikicchā dveḷhakaṃ dvedhāpatho saṃsayo anekaṃsaggāho āsappanā parisappanā apariyogāhanā chambhitattaṃ cittassa manovilekho. Yassete kaṅkhā pahīnā samucchinnā vūpasantā paṭipassaddhā abhabbuppattikā ñāṇagginā daḍḍhā so vuccati akaṅkhoti – tiṇṇo ca pāraṃ akhilo akaṅkho. Tenāha bhagavā –

‘‘Yaṃ brāhmaṇaṃ vedagumābhijaññā, akiñcanaṃ kāmabhave asattaṃ;
Addhā hi so oghamimaṃ atāri, tiṇṇo ca pāraṃ akhilo akaṅkho’’ti.

29. Vidvā ca yo vedagū naro idha, bhavābhave saṅgamimaṃ visajja;
So vītataṇho anīgho nirāso, atāri so jātijaranti brūmi.

Vidvā ca yo vedagū naro idhāti. **Vidvā**ti vijjāgato ñāṇī vibhāvī medhāvī. **Yo**ti yo yādiso…pe… manusso vā. **Vedagū**ti vedā vuccanti catūsu maggesu ñāṇaṃ paññā paññindriyaṃ paññābalaṃ dhammavicayasambojjhaṅgo vīmaṃsā vipassanā sammādiṭṭhi [ñāṇaṃ…pe… sabbavedamaticca vedagū soti. (syā.) passa mahāni. 81]. Tehi vedehi jātijarāmaraṇassa antagato antappatto koṭigato koṭippatto pariyantagato pariyantappatto vosānagato vosānappatto tāṇagato tāṇappatto leṇagato leṇappatto saraṇagato saraṇappatto abhayagato abhayappatto accutagato accutappatto amatagato amatappatto nibbānagato nibbānappatto. Vedānaṃ vā antagatoti vedagū, vedehi vā antagatoti vedagū, sattannaṃ vā dhammānaṃ viditattā vedagū. Sakkāyadiṭṭhi viditā hoti, vicikicchā…pe… sīlabbataparāmāso… rāgo… doso… moho… māno vidito hoti. Viditāssa honti pāpakā akusalā dhammā saṃkilesikā ponobhavikā sadarā dukkhavipākā āyatiṃ jātijarāmaraṇiyā.

Vedāni viceyya kevalāni, [sabhiyāti bhagavā]

Samaṇānaṃ yānīdhatthi brāhmaṇānaṃ;
Sabbavedanāsu vītarāgo, sabbaṃ vedamaticca vedagū so.

Naroti satto naro mānavo poso puggalo jīvo jāgu [jātu (syā.)] jantu indagu [indagū (syā.)] manujo. **Idhā**ti imissā diṭṭhiyā…pe… imasmiṃ manussaloketi – vidvā ca yo vedagū naro idha.

Bhavābhave saṅgamimaṃ visajjāti. **Bhavābhave**ti bhavābhave kammabhave punabbhave kāmabhave, kammabhave kāmabhave punabbhave rūpabhave, kammabhave rūpabhave punabbhave arūpabhave, kammabhave arūpabhave punabbhave punappunabhave, punappunagatiyā punappunaupapattiyā punappunapaṭisandhiyā punappunaattabhāvābhinibbattiyā. **Saṅgā**ti satta saṅgā – rāgasaṅgo, dosasaṅgo, mohasaṅgo, mānasaṅgo, diṭṭhisaṅgo, kilesasaṅgo, duccaritasaṅgo. **Visajjā**ti saṅge vosajjetvā vā visajja. Atha vā, saṅge bandhe vibandhe ābandhe lagge laggite palibuddhe bandhane phoṭayitvā [mocayitvā (syā.)] vā visajja. Yathā yānaṃ vā vayhaṃ vā rathaṃ vā sakaṭaṃ vā sandamānikaṃ vā sajjaṃ visajjaṃ karonti vikopenti – evameva te saṅge vosajjetvā vā visajja. Atha vā, saṅge bandhe vibandhe ābandhe lagge laggite palibuddhe bandhane phoṭayitvā vā visajjāti – bhavābhave saṅgamimaṃ visajja.

So vītataṇho anīgho nirāso, atāri so jātijaranti brūmīti. **Taṇhā**ti rūpataṇhā…pe… dhammataṇhā… yassesā taṇhā pahīnā samucchinnā vūpasantā paṭipassaddhā abhabbuppattikā ñāṇagginā daḍḍhā, so vuccati vītataṇho vigatataṇho cattataṇho vantataṇho muttataṇho pahīnataṇho paṭinissaṭṭhataṇho vītarāgo cattarāgo pahīnarāgo paṭinissaṭṭharāgo nicchāto nibbuto sītibhūto sukhappaṭisaṃvedī brahmabhūtena attanā viharatīti – so vītataṇho. **Anīgho**ti rāgo nīgho, doso nīgho, moho nīgho, kodho nīgho, upanāho nīgho…pe… sabbākusalābhisaṅkhārā nīghā. Yassete nīghā pahīnā samucchinnā vūpasantā paṭipassaddhā abhabbuppattikā ñāṇagginā daḍḍhā, so vuccati anīgho. **Nirāso**ti āsā vuccati taṇhā. Yo rāgo sārāgo…pe… abhijjhā lobho akusalamūlaṃ. Yassesā āsā taṇhā pahīnā samucchinnā vūpasantā paṭipassaddhā abhabbuppattikā ñāṇagginā daḍḍhā, so vuccati nirāso. **Jātī**ti yā tesaṃ tesaṃ sattānaṃ…pe… āyatanānaṃ paṭilābho. **Jarā**ti yā tesaṃ tesaṃ sattānaṃ …pe… indriyānaṃ paripāko. Ayaṃ vuccati jarā. **So vītataṇho anīgho nirāso, atāri so jātijaranti brūmī**ti yo so vītataṇho anīgho ca nirāso ca, so kho jātijarāmaraṇaṃ atari uttari patari samatikkami vītivattayīti brūmi ācikkhāmi desemi paññapemi paṭṭhapemi vivarāmi vibhajāmi uttānīkaromi pakāsemīti – so vītataṇho anīgho nirāso, atāri so jātijaranti brūmi. Tenāha bhagavā –

‘‘Vidvā ca yo vedagū naro idha, bhavābhave saṅgamimaṃ visajja;
So vītataṇho anīgho nirāso, atāri so jātijaranti brūmī’’ti.

Saha gāthāpariyosānā…pe… satthā me, bhante bhagavā, sāvakohamasmīti.

Mettagūmāṇavapucchāniddeso catuttho.

5. Dhotakamāṇavapucchāniddeso

30. **Pucchāmi taṃ bhagavā brūhi metaṃ, [iccāyasmā dhotako]**
Vācābhikaṅkhāmi mahesi tuyhaṃ;
Tava sutvāna nigghosaṃ, sikkhe nibbānamattano.

Pucchāmi taṃ bhagavā brūhi metanti. **Pucchāmī**ti tisso pucchā – adiṭṭhajotanā pucchā, diṭṭhasaṃsandanā pucchā, vimaticchedanā pucchā…pe… imā tisso pucchā…pe… nibbānapucchā. **Pucchāmi ta**nti pucchāmi taṃ yācāmi taṃ ajjhesāmi taṃ pasādemi taṃ, kathayassu meti – pucchāmi taṃ. **Bhagavā**ti gāravādhivacanametaṃ…pe… sacchikā paññatti, yadidaṃ bhagavāti. **Brūhi meta**nti brūhi ācikkhāhi desehi paññapehi paṭṭhapehi vivarāhi vibhajāhi uttānīkarohi pakāsehīti – pucchāmi taṃ bhagavā brūhi metaṃ.

Iccāyasmā dhotakoti. **Iccā**ti padasandhi…pe… **āyasmā**ti piyavacanaṃ garuvacanaṃ sagāravasappatissādhivacanametaṃ āyasmāti. **Dhotako**ti tassa brāhmaṇassa nāmaṃ saṅkhā samaññā paññatti vohāro nāmaṃ nāmakammaṃ nāmadheyyaṃ nirutti byañjanaṃ abhilāpoti – iccāyasmā dhotako.

Vācābhikaṅkhāmi mahesi tuyhanti tuyhaṃ vacanaṃ byappathaṃ desanaṃ anusāsanaṃ anusiṭṭhaṃ kaṅkhāmi abhikaṅkhāmi icchāmi sādiyāmi patthayāmi pihayāmi abhijappāmi. **Mahesī**ti kiṃ mahesi bhagavā? Mahantaṃ sīlakkhandhaṃ esī gavesī pariyesīti mahesi…pe… kahaṃ narāsabhoti mahesīti – vācābhikaṅkhāmi mahesi tuyhaṃ.

Tava sutvāna nigghosanti tuyhaṃ vacanaṃ byappathaṃ desanaṃ anusāsanaṃ anusiṭṭhaṃ sutvā suṇitvā uggahetvā upadhārayitvā upalakkhayitvāti – tava sutvāna nigghosaṃ.

Sikkhe nibbānamattanoti. **Sikkhā**ti tisso sikkhā – adhisīlasikkhā, adhicittasikkhā, adhipaññāsikkhā…pe… ayaṃ adhipaññāsikkhā. **Nibbānamattano**ti attano rāgassa nibbāpanāya, dosassa nibbāpanāya, mohassa nibbāpanāya, kodhassa nibbāpanāya, upanāhassa nibbāpanāya…pe… sabbākusalābhisaṅkhārānaṃ samāya upasamāya vūpasamāya nibbāpanāya paṭinissaggāya paṭipassaddhiyā adhisīlampi sikkheyya, adhicittampi sikkheyya, adhipaññampi sikkheyya. Imā tisso sikkhāyo āvajjanto sikkheyya, jānanto sikkheyya, passanto sikkheyya, paccavekkhanto sikkheyya, cittaṃ padahanto sikkheyya, saddhāya adhimuccanto sikkheyya, vīriyaṃ paggaṇhanto sikkheyya, satiṃ upaṭṭhapento sikkheyya, cittaṃ samādahanto sikkheyya, paññāya pajānanto sikkheyya, abhiññeyyaṃ abhijānanto sikkheyya, pariññeyyaṃ parijānanto sikkheyya, pahātabbaṃ pajahanto sikkheyya, bhāvetabbaṃ bhāvento sikkheyya, sacchikātabbaṃ sacchikaronto sikkheyya, ācareyya samācareyya samādāya vatteyyāti – sikkhe nibbānamattano. Tenāha so brāhmaṇo –

‘‘Pucchāmi taṃ bhagavā brūhi metaṃ, [iccāyasmā dhotako]
Vācābhikaṅkhāmi mahesi tuyhaṃ;
Tava sutvāna nigghosaṃ, sikkhe nibbānamattano’’ti.

31. **Tenahātappaṃ karohi, [dhotakāti bhagavā]**
Idheva nipako sato;
Ito sutvāna nigghosaṃ, sikkhe nibbānamattano.

Tenahātappaṃ karohīti ātappaṃ karohi, ussāhaṃ karohi, ussoḷhiṃ karohi, thāmaṃ karohi, dhitiṃ karohi, vīriyaṃ karohi, chandaṃ janehi sañjanehi upaṭṭhapehi samuṭṭhapehi nibbattehi abhinibbattehīti – tenahātappaṃ karohi.

Dhotakāti bhagavā taṃ brāhmaṇaṃ nāmena ālapati. **Bhagavā**ti gāravādhivacanametaṃ…pe… sacchikā paññatti, yadidaṃ bhagavāti – dhotakāti bhagavā.

Idheva nipako satoti. **Idhā**ti imissā diṭṭhiyā imissā khantiyā imissā ruciyā imasmiṃ ādāye imasmiṃ dhamme imasmiṃ vinaye imasmiṃ dhammavinaye imasmiṃ pāvacane imasmiṃ brahmacariye imasmiṃ satthusāsane imasmiṃ attabhāve imasmiṃ manussaloke. **Nipako**ti nipako paṇḍito paññavā buddhimā ñāṇī vibhāvī medhāvī. **Sato**ti catūhi kāraṇehi sato – kāye kāyānupassanāsatipaṭṭhānaṃ bhāvento sato…pe… so vuccati satoti – idheva nipako sato.

Ito sutvāna nigghosanti ito mayhaṃ vacanaṃ byappathaṃ desanaṃ anusāsanaṃ anusiṭṭhaṃ sutvā suṇitvā uggaṇhitvā upadhārayitvā upalakkhayitvāti – ito sutvāna nigghosaṃ.

Sikkhe nibbānamattanoti. **Sikkhā**ti tisso sikkhā – adhisīlasikkhā, adhicittasikkhā, adhipaññāsikkhā…pe… ayaṃ adhipaññāsikkhā. **Nibbānamattano**ti attano rāgassa nibbāpanāya, dosassa nibbāpanāya, mohassa nibbāpanāya, kodhassa nibbāpanāya, upanāhassa nibbāpanāya… pe… sabbākusalābhisaṅkhārānaṃ samāya upasamāya vūpasamāya nibbāpanāya paṭinissaggāya paṭipassaddhiyā adhisīlampi sikkheyya, adhicittampi sikkheyya, adhipaññampi sikkheyya. Imā tisso sikkhāyo āvajjanto sikkheyya, jānanto sikkheyya…pe… sacchikātabbaṃ sacchikaronto sikkheyya, ācareyya samācareyya samādāya vatteyyāti – sikkhe nibbānamattano. Tenāha bhagavā –

‘‘Tenahātappaṃ karohi, [dhotakāti bhagavā]
Idheva nipako sato;
Ito sutvāna nigghosaṃ, sikkhe nibbānamattano’’ti.

32. **Passāmahaṃ devamanussaloke, akiñcanaṃ brāhmaṇamiriyamānaṃ;**
Taṃ taṃ namassāmi samantacakkhu, pamuñca maṃ sakka kathaṃkathāhi.

Passāmahaṃ devamanussaloketi. **Devā**ti tayo devā – sammutidevā, upapattidevā, visuddhidevā. Katame sammutidevā? Sammutidevā vuccanti rājāno ca rājakumārā ca deviyo ca. Ime vuccanti sammutidevā. Katame upapattidevā? Upapattidevā vuccanti cātumahārājikā devā tāvatiṃsā devā yāmā devā tusitā devā nimmānaratī devā paranimmitavasavattī devā brahmakāyikā devā ye ca devā taduttari [tatrupari (syā.)]. Ime vuccanti upapattidevā. Katame visuddhidevā? Visuddhidevā vuccanti tathāgatasāvakā arahanto khīṇāsavā ye ca paccekabuddhā. Ime vuccanti visuddhidevā. Bhagavā sammutidevānañca upapattidevānañca visuddhidevānañca devo ca atidevo ca devātidevo ca sīhasīho nāganāgo gaṇigaṇī munimunī rājarājā. **Passāmahaṃ devamanussaloke**ti manussaloke devaṃ passāmi atidevaṃ passāmi devātidevaṃ passāmi dakkhāmi olokemi nijjhāyāmi upaparikkhāmīti – passāmahaṃ devamanussaloke.

Ākiñcanaṃ brāhmaṇamiriyamānanti. **Akiñcana**nti rāgakiñcanaṃ dosakiñcanaṃ mohakiñcanaṃ mānakiñcanaṃ diṭṭhikiñcanaṃ kilesakiñcanaṃ duccaritakiñcanaṃ, te kiñcanā buddhassa bhagavato pahīnā ucchinnamūlā tālāvatthukatā anabhāvaṃkatā āyatiṃ anuppādadhammā, tasmā buddho akiñcano. **Brāhmaṇo**ti bhagavā sattannaṃ dhammānaṃ bāhitattā brāhmaṇo – sakkāyadiṭṭhi bāhitā hoti, vicikicchā bāhitā hoti, sīlabbataparāmāso bāhito hoti, rāgo bāhito hoti, doso bāhito hoti, moho bāhito hoti, māno bāhito hoti, bāhitāssa honti pāpakā akusalā dhammā saṃkilesikā ponobhavikā sadarā dukkhavipākā āyatiṃ jātijarāmaraṇiyā.

Bāhitvā sabbapāpakāni, [sabhiyāti bhagavā]
Vimalo sādhusamāhito ṭhitatto;
Saṃsāramaticca kevalī so, asito tādi pavuccate sa brahmāti.

Iriyamānanti carantaṃ viharantaṃ iriyantaṃ vattentaṃ pālentaṃ yapentaṃ yāpentanti – akiñcanaṃ brāhmaṇamiriyamānaṃ.

Taṃ taṃ namassāmi samantacakkhūti. **Ta**nti bhagavantaṃ bhaṇati. **Namassāmī**ti kāyena vā namassāmi, vācāya vā namassāmi, cittena vā namassāmi, anvatthapaṭipattiyā vā namassāmi, dhammānudhammapaṭipattiyā vā namassāmi sakkaromi garuṃ karomi mānemi pūjemi. **Samantacakkhū**ti samantacakkhu vuccati sabbaññutañāṇaṃ. Bhagavā sabbaññutañāṇena upeto samupeto upāgato samupāgato upapanno samupapanno samannāgato.

‘‘Na tassa addiṭṭhamidhatthi [adiṭṭhamidhatthi (syā. ka.) mahāni. 156] kiñci, atho aviññātamajānitabbaṃ;
Sabbaṃ abhiññāsi yadatthi neyyaṃ, tathāgato tena samantacakkhū’’ti.

Taṃ taṃ namassāmi samantacakkhu.

Pamuñca maṃ sakka kathaṃkathāhīti. **Sakkā**ti sakko bhagavā sakyakulā pabbajitotipi sakko. Atha vā, aḍḍho [addho (syā. ka.)] mahaddhano dhanavātipi sakko. Tassimāni dhanāni, seyyathidaṃ – saddhādhanaṃ sīladhanaṃ hiridhanaṃ ottappadhanaṃ sutadhanaṃ cāgadhanaṃ paññādhanaṃ satipaṭṭhānadhanaṃ sammappadhānadhanaṃ iddhipādadhanaṃ indriyadhanaṃ baladhanaṃ bojjhaṅgadhanaṃ maggadhanaṃ phaladhanaṃ nibbānadhanaṃ. Imehi anekavidhehi dhanaratanehi aḍḍho mahaddhano dhanavātipi sakko. Atha vā, sakko pahu visavī alamatto sūro vīro vikkanto abhīrū acchambhī anutrāsī apalāyī pahīnabhayabheravo vigatalomahaṃsotipi sakko. Kathaṃkathā vuccati vicikicchā. Dukkhe kaṅkhā, dukkhasamudaye kaṅkhā, dukkhanirodhe kaṅkhā, dukkhanirodhagāminiyā paṭipadāya kaṅkhā, pubbante kaṅkhā, aparante kaṅkhā, pubbantāparante kaṅkhā, idappaccayatāpaṭiccasamuppannesu dhammesu kaṅkhā. Yā evarūpā kaṅkhā kaṅkhāyanā kaṅkhāyitattaṃ vimati vicikicchā dveḷhakaṃ dvedhāpatho saṃsayo anekaṃsaggāho āsappanā parisappanā apariyogāhanā chambhitattaṃ cittassa manovilekho. **Pamuñca maṃ sakka kathaṃkathāhī**ti muñca maṃ pamuñca maṃ mocehi maṃ pamocehi maṃ uddhara maṃ samuddhara maṃ vuṭṭhāpehi maṃ kathaṃkathāsallatoti – pamuñca maṃ sakka kathaṃkathāhi. Tenāha so brāhmaṇo –

‘‘Passāmahaṃ devamanussaloke, akiñcanaṃ brāhmaṇamiriyamānaṃ;
Taṃ taṃ namassāmi samantacakkhu, pamuñca maṃ sakka kathaṃkathāhī’’ti.

33. Nāhaṃ sahissāmi pamocanāya, kathaṃkathiṃ dhotaka kañci loke;
Dhammañca seṭṭhaṃ ājānamāno, evaṃ tuvaṃ oghamimaṃ taresi.

Nāhaṃ sahissāmi [samīhāmi (ka.)] **pamocanāyā**ti nāhaṃ taṃ sakkomi muñcituṃ pamuñcituṃ mocetuṃ pamocetuṃ uddharituṃ samuddharituṃ uṭṭhāpetuṃ samuṭṭhāpetuṃ kathaṃkathāsallatoti. Evampi nāhaṃ sahissāmi pamocanāya. Atha vā, na īhāmi na samīhāmi na ussahāmi na vāyamāmi na ussāhaṃ karomi na ussoḷhiṃ karomi na thāmaṃ karomi na dhitiṃ karomi na vīriyaṃ karomi na chandaṃ janemi na sañjanemi na nibbattemi na abhinibbattemi assaddhe puggale acchandike kusīte hīnavīriye appaṭipajjamāne dhammadesanāyāti. Evampi nāhaṃ sahissāmi pamocanāya. Atha vā, natthañño koci mocetā. Te yadi moceyyuṃ sakena thāmena sakena balena sakena vīriyena sakena parakkamena sakena purisathāmena sakena purisabalena sakena purisavīriyena sakena purisaparakkamena attanā sammāpaṭipadaṃ anulomapaṭipadaṃ apaccanīkapaṭipadaṃ anvatthapaṭipadaṃ dhammānudhammapaṭipadaṃ paṭipajjamānā moceyyunti. Evampi nāhaṃ sahissāmi pamocanāya.

Vuttañhetaṃ bhagavatā – ‘‘so vata, cunda, attanā palipapalipanno paraṃ palipapalipannaṃ uddharissatīti netaṃ ṭhānaṃ vijjati. So vata, cunda, attanā adanto avinīto aparinibbuto paraṃ damessati vinessati parinibbāpessatīti netaṃ ṭhānaṃ vijjatīti. Evampi nāhaṃ sahissāmi pamocanāya.

Vuttañhetaṃ bhagavatā –

‘‘Attanā hi [attanāva (bahūsu) dha. pa. 165] kataṃ pāpaṃ, attanā saṃkilissati;
Attanā akataṃ pāpaṃ, attanāva visujjhati;
Suddhi asuddhi paccattaṃ, nāñño aññaṃ visodhaye’’ti.

Evampi nāhaṃ sahissāmi pamocanāya.

Vuttañhetaṃ bhagavatā – ‘‘evameva kho, brāhmaṇa, tiṭṭhateva nibbānaṃ tiṭṭhati nibbānagāmimaggo tiṭṭhāmahaṃ samādapetā, atha ca pana mama sāvakā mayā evaṃ ovadiyamānā evaṃ anusāsiyamānā appekacce accantaniṭṭhaṃ nibbānaṃ ārādhenti ekacce nārādhentīti. Ettha kyāhaṃ, brāhmaṇa karomi? Maggakkhāyī, brāhmaṇa, tathāgato. Maggaṃ buddho ācikkhati. Attanā paṭipajjamānā mucceyyunti [muñceyyunti (syā.)]. Evampi nāhaṃ sahissāmi pamocanāya’’.

Kathaṃkathiṃ dhotaka kañci loketi kathaṃkathiṃ puggalaṃ sakaṅkhaṃ sakhilaṃ sadveḷhakaṃ savicikicchaṃ. **Kañcī**ti kañci khattiyaṃ vā brāhmaṇaṃ vā vessaṃ vā suddaṃ vā gahaṭṭhaṃ vā pabbajitaṃ vā devaṃ vā manussaṃ vā. **Loke**ti apāyaloke…pe… āyatanaloketi – kathaṃkathiṃ dhotaka kañci loke.

Dhammañca seṭṭhaṃ ājānamānoti dhammaṃ seṭṭhaṃ vuccati amataṃ nibbānaṃ. Yo so sabbasaṅkhārasamatho sabbūpadhipaṭinissaggo taṇhakkhayo virāgo nirodho nibbānaṃ. **Seṭṭha**nti aggaṃ seṭṭhaṃ viseṭṭhaṃ pāmokkhaṃ uttamaṃ pavaraṃ dhammaṃ ājānamāno vijānamāno paṭivijānamāno paṭivijjhamānoti – dhammañca seṭṭhaṃ ājānamāno.

Evaṃ tuvaṃ oghamimaṃ taresīti evaṃ kāmoghaṃ bhavoghaṃ diṭṭhoghaṃ avijjoghaṃ tareyyāsi uttareyyāsi patareyyāsi samatikkameyyāsi vītivatteyyāsīti – evaṃ tuvaṃ oghamimaṃ taresi. Tenāha bhagavā –

> ‘‘Nāhaṃ sahissāmi pamocanāya, kathaṃkathiṃ dhotaka kañci loke;
> Dhammañca seṭṭhaṃ ājānamāno, evaṃ tuvaṃ oghamimaṃ taresī’’ti.

> 34. **Anusāsa brahme karuṇāyamāno, vivekadhammaṃ yamahaṃ vijaññaṃ;**
> **Yathāhaṃ ākāsova** [ākāso ca (syā.)] **abyāpajjamāno** [abyāpajjhamāno (syā.)], **idheva santo asito careyyaṃ.**

Anusāsa brahme karuṇāyamānoti anusāsa brahme anuggaṇha brahme anukampa brahmeti – anusāsa brahme. **Karuṇāyamāno**ti karuṇāyamāno anudayamāno [anuddayamāno (bahūsu)] anurakkhamāno anuggaṇhamāno anukampamānoti – anusāsa brahme karuṇāyamāno.

Vivekadhammaṃ yamahaṃ vijaññanti vivekadhammaṃ vuccati amataṃ nibbānaṃ. Yo so sabbasaṅkhārasamatho sabbūpadhipaṭinissaggo taṇhakkhayo virāgo nirodho nibbānaṃ. **Yamahaṃ vijañña**nti yamahaṃ jāneyyaṃ ājāneyyaṃ vijāneyyaṃ paṭivijāneyyaṃ paṭivijjheyyaṃ adhigaccheyyaṃ phasseyyaṃ sacchikareyyanti – vivekadhammaṃ yamahaṃ vijaññaṃ.

Yathāhaṃ ākāsova abyāpajjamānoti yathā ākāso na pajjati na gaṇhati [natthi… syā. … potthake] na bajjhati na palibajjhati, evaṃ apajjamāno agaṇhamāno abajjhamāno apalibajjhamānoti – evampi ākāsova abyāpajjamāno. Yathā ākāso na rajjati lākhāya vā haliddiyā [haliddena (syā.)] vā nīliyā [nīlena (syā.)] vā mañjeṭṭhāya vā evaṃ arajjamāno adussamāno amuyhamāno akilissamānoti [akiliyamāno (syā.)] – evampi ākāsova abyāpajjamāno. Yathā ākāso na kuppati na byāpajjati na patilīyati [patiṭṭhiyati (ka.)] na paṭihaññati, evaṃ akuppamāno abyāpajjamāno appatilīyamāno appaṭihaññamāno appaṭihatamānoti – evampi ākāsova abyāpajjamāno.

Idheva santo asito careyyanti. **Idheva santo**ti idheva santo idheva samāno idheva nisinno samāno imasmiṃyeva āsane nisinno samāno imissāyeva parisāya nisinno samānoti, evampi – idheva santo. Atha vā, idheva santo upasanto vūpasanto nibbuto paṭippassaddhoti, evampi – idheva santo. **Asito**ti dve nissayā – taṇhānissayo ca diṭṭhinissayo ca…pe… ayaṃ taṇhānissayo…pe… ayaṃ diṭṭhinissayo… taṇhānissayaṃ pahāya diṭṭhinissayaṃ paṭinissajjitvā cakkhuṃ anissito, sotaṃ anissito, ghānaṃ anissito, jivhaṃ anissito, kāyaṃ anissito, manaṃ anissito, rūpe… sadde… gandhe … rase… phoṭṭhabbe… dhamme… kulaṃ… gaṇaṃ… āvāsaṃ… lābhaṃ… yasaṃ… pasaṃsaṃ… sukhaṃ… cīvaraṃ… piṇḍapātaṃ… senāsanaṃ… gilānapaccayabhesajjaparikkhāraṃ… kāmadhātuṃ… rūpadhātuṃ… arūpadhātuṃ… kāmabhavaṃ… rūpabhavaṃ… arūpabhavaṃ… saññābhavaṃ… asaññābhavaṃ… nevasaññānāsaññābhavaṃ… ekavokārabhavaṃ… catuvokārabhavaṃ… pañcavokārabhavaṃ… atītaṃ… anāgataṃ… paccuppannaṃ… diṭṭhasutamutaviññātabbe [diṭṭhaṃ, sutaṃ, mutaṃ, viññātaṃ, sabbe. mahāni. 46 passitabbaṃ] dhamme asito anissito anallīno anupagato anajjhosito anadhimutto nikkhanto nissaṭo [nissaṭṭho (syā.)] vippamutto visaṃyutto vimariyādikatena cetasā. **Careyya**nti careyyaṃ vihareyyaṃ iriyeyyaṃ vatteyyaṃ yapeyyaṃ yāpeyyanti – idheva santo asito careyyaṃ. Tenāha so brāhmaṇo –

‘‘Anusāsa brahme karuṇāyamāno, vivekadhammaṃ yamahaṃ vijaññaṃ;
Yathāhaṃ ākāsova abyāpajjamāno, idheva santo asito careyya’’nti.

35. **Kittayissāmi te santiṃ, [dhotakāti bhagavā]**
Diṭṭhe dhamme anītihaṃ;
Yaṃ viditvā sato caraṃ, tare loke visattikaṃ.

Kittayissāmi te santinti rāgassa santiṃ, dosassa santiṃ, mohassa santiṃ, kodhassa santiṃ, upanāhassa…pe… makkhassa… paḷāsassa… issāya… macchariyassa… māyāya… sāṭheyyassa… thambhassa… sārambhassa… mānassa… atimānassa… madassa… pamādassa… sabbakilesānaṃ… sabbaduccaritānaṃ… sabbadarathānaṃ… sabbapariḷāhānaṃ… sabbasantāpānaṃ… sabbākusalābhisaṅkhārānaṃ santiṃ upasantiṃ vūpasantiṃ nibbutiṃ paṭippassaddhiṃ kittayissāmi pakittayissāmi ācikkhissāmi desessāmi paññapessāmi paṭṭhapessāmi vivarissāmi vibhajissāmi uttānīkarissāmi pakāsissāmīti – kittayissāmi te santiṃ.

Dhotakāti bhagavāti. **Dhotakā**ti bhagavā taṃ brāhmaṇaṃ nāmena ālapati. **Bhagavā**ti gāravādhivacanametaṃ…pe… sacchikā paññatti, yadidaṃ bhagavāti – dhotakāti bhagavā.

Diṭṭhe dhamme anītihanti. **Diṭṭhe dhamme**ti diṭṭhe dhamme ñāte dhamme tulite dhamme tīrite dhamme vibhūte dhamme vibhāvite dhamme sabbe saṅkhārā aniccāti…pe… yaṃ kiñci samudayadhammaṃ sabbaṃ taṃ nirodhadhammanti diṭṭhe dhamme ñāte dhamme tulite dhamme tīrite dhamme vibhāvite dhamme vibhūte dhammeti, evampi – diṭṭhe dhamme…pe…. Atha vā, dukkhe diṭṭhe dukkhaṃ kathayissāmi, samudaye diṭṭhe samudayaṃ kathayissāmi, magge diṭṭhe maggaṃ kathayissāmi, nirodhe diṭṭhe nirodhaṃ kathayissāmīti, evampi – diṭṭhe dhamme…pe…. Atha vā, sandiṭṭhikaṃ akālikaṃ ehipassikaṃ opaneyyikaṃ [opanayikaṃ (syā. ka.)] paccattaṃ veditabbaṃ viññūhīti, evampi – diṭṭhe dhamme. **Anītiha**nti na itihītihaṃ na itikirāya na paramparāya na piṭakasampadāya na takkahetu na nayahetu na ākāraparivitakkena na diṭṭhinijjhānakkhantiyā sāmaṃ sayamabhiññātaṃ attapaccakkhadhammaṃ, taṃ kathayissāmīti – diṭṭhe dhamme anītihaṃ.

Yaṃ viditvā sato caranti yaṃ viditaṃ katvā tulayitvā tīrayitvā vibhāvayitvā vibhūtaṃ katvā; ‘‘sabbe saṅkhārā aniccā’’ti viditaṃ katvā tulayitvā tīrayitvā vibhāvayitvā vibhūtaṃ katvā; ‘‘sabbe saṅkhārā dukkhā’’ti…pe… ‘‘sabbe dhammā anattā’’ti…pe… ‘‘yaṃ kiñci samudayadhammaṃ sabbaṃ taṃ nirodhadhamma’’nti viditaṃ katvā tulayitvā tīrayitvā vibhāvayitvā vibhūtaṃ katvā. **Sato**ti catūhi kāraṇehi sato – kāye kāyānupassanāsatipaṭṭhānaṃ bhāvento sato…pe… so vuccati sato. **Cara**nti caranto viharanto iriyanto vattento pālento yapento yāpentoti – yaṃ viditvā sato caraṃ.

Tare loke visattikanti visattikā vuccati taṇhā. Yo rāgo sārāgo…pe… abhijjhā lobho akusalamūlaṃ. **Visattikā**ti kenaṭṭhena visattikā…pe… visaṭā vitthatāti visattikā. **Loke**ti apāyaloke…pe… āyatanaloke. **Tare loke visattika**nti loke vesā visattikā, loke vetaṃ visattikaṃ sato tareyya uttareyya patareyya samatikkameyya vītivatteyyāti – tare loke visattikaṃ. Tenāha bhagavā –

‘‘Kittayissāmi te santiṃ, [dhotakāti bhagavā]
Diṭṭhe dhamme anītihaṃ;
Yaṃ viditvā sato caraṃ, tare loke visattika’’nti.

36. **Tañcāhaṃ abhinandāmi, mahesi santimuttamaṃ;**
Yaṃ viditvā sato caraṃ, tare loke visattikaṃ.

Tañcāhaṃ abhinandāmīti. **Ta**nti tuyhaṃ vacanaṃ byappathaṃ desanaṃ anusāsanaṃ anusiṭṭhaṃ nandāmi abhinandāmi modāmi anumodāmi icchāmi sādiyāmi patthayāmi pihayāmi abhijappāmīti – tañcāhaṃ abhinandāmi.

Mahesisantimuttamanti. **Mahesī**ti kiṃ mahesi bhagavā? Mahantaṃ sīlakkhandhaṃ esī gavesī pariyesīti mahesi, mahantaṃ samādhikkhandhaṃ…pe… kahaṃ narāsabhoti mahesi. **Santimuttama**nti santi vuccati amataṃ nibbānaṃ. Yo so sabbasaṅkhārasamatho sabbūpadhipaṭinissaggo taṇhakkhayo virāgo nirodho nibbānaṃ. **Uttama**nti aggaṃ seṭṭhaṃ viseṭṭhaṃ pāmokkhaṃ uttamaṃ pavaranti – mahesi santimuttamaṃ.

Yaṃ viditvā sato caranti yaṃ viditaṃ katvā…pe… ‘‘sabbe saṅkhārā aniccā’’ti viditaṃ katvā tulayitvā tīrayitvā vibhāvayitvā vibhūtaṃ katvā; ‘‘sabbe saṅkhārā dukkhā’’ti… ‘‘sabbe dhammā anattā’’ti…pe… ‘‘yaṃ kiñci samudayadhammaṃ sabbaṃ taṃ nirodhadhamma’’nti viditaṃ katvā tulayitvā tīrayitvā vibhāvayitvā vibhūtaṃ katvā. **Sato**ti catūhi kāraṇehi sato – kāye kāyānupassanāsatipaṭṭhānaṃ bhāvento sato…pe… so vuccati sato. **Cara**nti caranto…pe… yāpentoti – yaṃ viditvā sato caraṃ.

Tare loke visattikanti. Visattikā vuccati taṇhā. Yo rāgo sārāgo…pe… abhijjhā lobho akusalamūlaṃ. **Visattikā**ti kenaṭṭhena visattikā…pe… visaṭā vitthatāti visattikā. **Loke**ti apāyaloke…pe… āyatanaloke. **Tare loke visattika**nti loke vesā visattikā, loke vetaṃ visattikaṃ sato tareyyaṃ uttareyyaṃ…pe… vītivatteyyanti – tare loke visattikaṃ. Tenāha so brāhmaṇo –

‘‘Tañcāhaṃ abhinandāmi, mahesi santimuttamaṃ;
Yaṃ viditvā sato caraṃ, tare loke visattika’’nti.

37. **Yaṃ kiñci sampajānāsi, [dhotakāti bhagavā]**
Uddhaṃ adho tiriyañcāpi majjhe;
Etaṃ viditvā saṅgoti loke, bhavābhavāya mākāsi taṇhaṃ.

Yaṃ kiñci sampajānāsīti yaṃ kiñci sampajānāsi ājānāsi paṭivijānāsi paṭivijjhasīti – yaṃ kiñci sampajānāsi. **Dhotakāti bhagavā**ti. **Dhotakā**ti bhagavā taṃ brāhmaṇaṃ nāmena ālapati. **Bhagavā**ti gāravādhivacanametaṃ…pe… sacchikā paññatti, yadidaṃ bhagavāti – dhotakāti bhagavā.

Uddhaṃ adho tiriyañcāpi majjheti. **Uddha**nti anāgataṃ; **adho**ti atītaṃ; **tiriyañcāpi majjhe**ti paccuppannaṃ. **Uddha**nti devaloko; **adho**ti apāyaloko; **tiriyañcāpi majjhe**ti manussaloko. Atha vā, **uddha**nti kusalā dhammā; **adho**ti akusalā dhammā; **tiriyañcāpi majjhe**ti abyākatā dhammā. **Uddha**nti arūpadhātu; **adho**ti kāmadhātu; **tiriyañcāpi majjhe**ti rūpadhātu. **Uddha**nti sukhā vedanā; **adho**ti dukkhā vedanā; **tiriyañcāpi majjhe**ti adukkhamasukhā vedanā. **Uddha**nti uddhaṃ pādatalā; **adho**ti adho kesamatthakā; **tiriyañcāpi majjhe**ti vemajjheti – uddhaṃ adho tiriyañcāpi majjhe.

Etaṃ viditvā saṅgoti loketi saṅgo eso lagganaṃ etaṃ bandhanaṃ etaṃ palibodho esoti ñatvā jānitvā tulayitvā tīrayitvā vibhāvayitvā vibhūtaṃ katvāti – etaṃ viditvā saṅgoti loke.

Bhavābhavāya mākāsi taṇhanti. **Taṇhā**ti rūpataṇhā saddataṇhā…pe… dhammataṇhā. **Bhavābhavāyā**ti bhavābhavāya kammabhavāya punabbhavāya kāmabhavāya, kammabhavāya kāmabhavāya punabbhavāya rūpabhavāya, kammabhavāya rūpabhavāya punabbhavāya arūpabhavāya, kammabhavāya arūpabhavāya punabbhavāya punappunabbhavāya, punappunagatiyā punappunaupapattiyā punappunapaṭisandhiyā punappunaattabhāvābhinibbattiyā taṇhaṃ mākāsi mā janesi mā sañjanesi mā nibbattesi mābhinibbattesi, pajaha vinodehi byantīkarohi anabhāvaṃ gamehīti – bhavābhavāya mākāsi taṇhanti. Tenāha bhagavā –

‘‘Yaṃ kiñci sampajānāsi, [dhotakāti bhagavā]
Uddhaṃ adho tiriyañcāpi majjhe;
Etaṃ viditvā saṅgoti loke, bhavābhavāya mākāsi taṇha’’nti.

Saha gāthāpariyosānā…pe… satthā me, bhante bhagavā, sāvakohamasmīti.

Dhotakamāṇavapucchāniddeso pañcamo.

6. Upasīvamāṇavapucchāniddeso

**38. Eko ahaṃ sakka mahantamoghaṃ, [iccāyasmā upasīvo]
Anissito no visahāmi tārituṃ;
Ārammaṇaṃ** [āramaṇaṃ (ka.)] **brūhi samantacakkhu, yaṃ nissito oghamimaṃ tareyyaṃ.**

Eko ahaṃ sakka mahantamoghanti. **Eko**ti puggalo vā me dutiyo natthi, dhammo vā me dutiyo natthi, yaṃ vā puggalaṃ nissāya dhammaṃ vā nissāya mahantaṃ kāmoghaṃ bhavoghaṃ diṭṭhoghaṃ avijjoghaṃ tareyyaṃ uttareyyaṃ patareyyaṃ samatikkameyyaṃ vītivatteyyanti. **Sakkā**ti sakko. Bhagavā sakyakulā pabbajitotipi sakko. Atha vā, aḍḍho mahaddhano dhanavātipi sakko. Tassimāni dhanāni, seyyathidaṃ – saddhādhanaṃ sīladhanaṃ hiridhanaṃ ottappadhanaṃ sutadhanaṃ cāgadhanaṃ paññādhanaṃ satipaṭṭhānadhanaṃ…pe… nibbānadhanaṃ. Imehi anekehi dhanaratanehi aḍḍho mahaddhano dhanavātipi sakko. Atha vā, sakko pahu visavī alamatto sūro vīro vikkanto abhīrū achambhī anutrāsī apalāyī pahīnabhayabheravo vigatalomahaṃsotipi sakkoti – eko ahaṃ sakka mahantamoghaṃ.

Iccāyasmā upasīvoti. **Iccā**ti padasandhi…pe…. **Āyasmā**ti piyavacanaṃ…pe…. **Upasīvo**ti tassa brāhmaṇassa nāmaṃ…pe… abhilāpoti – iccāyasmā upasīvo.

Anissito no visahāmi tāritunti. **Anissito**ti puggalaṃ vā anissito dhammaṃ vā anissito no visahāmi na ussahāmi na sakkomi na paṭibalo mahantaṃ kāmoghaṃ bhavoghaṃ diṭṭhoghaṃ avijjoghaṃ tarituṃ uttarituṃ patarituṃ samatikkamituṃ vītivattitunti – anissito no visahāmi tārituṃ.

Ārammaṇaṃ brūhi samantacakkhūti ārammaṇaṃ ālambaṇaṃ nissayaṃ upanissayaṃ brūhi ācikkhāhi desehi paññapehi paṭṭhapehi vivarāhi vibhajāhi uttānīkarohi pakāsehi. **Samantacakkhū**ti samantacakkhu vuccati sabbaññutañāṇaṃ. Bhagavā tena sabbaññutañāṇena upeto samupeto upāgato samupāgato upapanno samupapanno samannāgato.

Na tassa adiṭṭhamidhatthi kiñci, atho aviññātamajānitabbaṃ;
Sabbaṃ abhiññāsi yadatthi neyyaṃ, tathāgato tena samantacakkhūti.

Ārammaṇaṃ brūhi samantacakkhu.

Yaṃ nissito oghamimaṃ tareyyanti. **Yaṃ nissito**ti yaṃ puggalaṃ vā nissito dhammaṃ vā nissito mahantaṃ kāmoghaṃ bhavoghaṃ diṭṭhoghaṃ avijjoghaṃ tareyyaṃ uttareyyaṃ patareyyaṃ samatikkameyyaṃ vītivatteyyanti – yaṃ nissito oghamimaṃ tareyyaṃ. Tenāha so brāhmaṇo –

‘‘Eko ahaṃ sakka mahantamoghaṃ, [iccāyasmā upasīvo]
Anissito no visahāmi tārituṃ;
Ārammaṇaṃ brūhi samantacakkhu, yaṃ nissito oghamimaṃ tareyya’’nti.

39. Ākiñcaññaṃ pekkhamāno satimā, [upasīvāti bhagavā]

Natthīti nissāya tarassu oghaṃ;
Kāme pahāya virato kathāhi, taṇhakkhayaṃ nattamahābhipassa [rattamahābhipassa (syā.) passa abhidhānaganthe abyayavagge] **.**

Ākiñcaññaṃ pekkhamāno satimāti so brāhmaṇo pakatiyā ākiñcaññāyatanasamāpattiṃ lābhīyeva nissayaṃ na jānāti – ‘‘ayaṃ me nissayo’’ti. Tassa bhagavā nissayañca ācikkhati uttariñca niyyānapathaṃ. Ākiñcaññāyatanasamāpattiṃ sato samāpajjitvā tato vuṭṭhahitvā tattha jāte cittacetasike dhamme aniccato pekkhamāno, dukkhato…pe… rogato… gaṇḍato… sallato… aghato… ābādhato… parato… palokato… ītito… upaddavato… bhayato… upasaggato… calato… pabhaṅguto… addhuvato… atāṇato… aleṇato… asaraṇato… asaraṇībhūtato… rittato… tucchato… suññato… anattato… ādīnavato… vipariṇāmadhammato… asārakato… aghamūlato… bhavato… vibhavato… sāsavato… saṅkhatato… mārāmisato… jātidhammato… jarādhammato… byādhidhammato… maraṇadhammato… sokaparidevadukkhadomanassupāyāsadhammato … samudayadhammato… atthaṅgamato… assādato… ādīnavato… nissaraṇato pekkhamāno dakkhamāno olokayamāno nijjhāyamāno upaparikkhamāno.

Satimāti yā sati anussati paṭissati…pe… sammāsati – ayaṃ vuccati sati. Imāya satiyā upeto hoti…pe… samannāgato, so vuccati satimāti – ākiñcaññaṃ pekkhamāno satimā.

Upasīvāti bhagavāti. **Upasīvā**ti bhagavā taṃ brāhmaṇaṃ nāmena ālapati. **Bhagavā**ti gāravādhivacanametaṃ…pe… sacchikā paññatti, yadidaṃ bhagavāti – upasīvāti bhagavā.

Natthīti nissāya tarassu oghanti natthi kiñcīti ākiñcaññāyatanasamāpatti. Kiṃkāraṇā natthi kiñcīti ākiñcaññāyatanasamāpatti? Viññāṇañcāyatanasamāpattiṃ sato samāpajjitvā tato vuṭṭhahitvā taññeva viññāṇaṃ abhāveti, vibhāveti, antaradhāpeti, natthi kiñcīti passati. Taṃkāraṇā natthi kiñcīti ākiñcaññāyatanasamāpattiṃ nissāya upanissāya ālambaṇaṃ karitvā kāmoghaṃ bhavoghaṃ diṭṭhoghaṃ avijjoghaṃ tarassu uttarassu patarassu samatikkamassu vītivattassūti – natthīti nissāya tarassu oghaṃ.

Kāme pahāya virato kathāhīti. **Kāmā**ti uddānato dve kāmā – vatthukāmā ca kilesakāmā ca…pe… ime vuccanti vatthukāmā …pe… ime vuccanti kilesakāmā. **Kāme pahāyā**ti vatthukāme parijānitvā kilesakāme pahāya pajahitvā vinodetvā byantīkaritvā anabhāvaṃ gametvāti – kāme pahāya. **Virato kathāhī**ti kathaṃkathā vuccati vicikicchā. Dukkhe kaṅkhā…pe… chambhitattaṃ cittassa manovilekho kathaṃkathāya ārato virato paṭivirato nikkhanto nissaṭo vippamutto visaññutto vimariyādikatena cetasā viharatīti – evampi virato kathāhi…pe… atha vā, dvattiṃsāya tiracchānakathāya ārato virato paṭivirato nikkhanto nissaṭo vippamutto visaññutto vimariyādikatena cetasā viharatīti evampi virato kathāhīti – kāme pahāya virato kathāhi.

Taṇhakkhayaṃ nattamahābhipassāti. **Taṇhā**ti rūpataṇhā…pe… dhammataṇhā. **Nattaṃ** vuccati ratti. **Aho**ti divaso. Rattiñca divā ca taṇhakkhayaṃ rāgakkhayaṃ dosakkhayaṃ mohakkhayaṃ gatikkhayaṃ upapattikkhayaṃ paṭisandhikkhayaṃ bhavakkhayaṃ saṃsārakkhayaṃ vaṭṭakkhayaṃ passa abhipassa dakkha olokaya nijjhāya upaparikkhāti – taṇhakkhayaṃ nattamahābhipassa. Tenāha bhagavā –

‘‘Ākiñcaññaṃ pekkhamāno satimā, [upasīvāti bhagavā]
Natthīti nissāya tarassu oghaṃ;
Kāme pahāya virato kathāhi, taṇhakkhayaṃ nattamahābhipassā’’ti.

40. **Sabbesu kāmesu yo vītarāgo, [iccāyasmā upasīvo]**
Ākiñcaññaṃ nissito hitvā maññaṃ;
Saññāvimokkhe paramedhimutto, tiṭṭhe nu so tattha anānuyāyī.

Sabbesu kāmesu yo vītarāgoti. **Sabbesū**ti sabbena sabbaṃ sabbathā sabbaṃ asesaṃ nissesaṃ pariyādiyanavacanametaṃ sabbesūti. **Kāmesū**ti **kāmā**ti uddānato dve kāmā – vatthukāmā ca kilesakāmā ca…pe… ime vuccanti vatthukāmā…pe… ime vuccanti kilesakāmā. Sabbesu kāmesu yo vītarāgoti. Sabbesu kāmesu yo vītarāgo vigatarāgo cattarāgo vantarāgo muttarāgo pahīnarāgo paṭinissaṭṭharāgo vikkhambhanatoti – sabbesu kāmesu yo vītarāgo.

Iccāyasmā upasīvoti. **Iccā**ti padasandhi…pe…. **Āyasmā**ti piyavacanaṃ…pe…. **Upasīvo**ti tassa brāhmaṇassa nāmaṃ…pe… abhilāpoti – iccāyasmā upasīvo.

Ākiñcaññaṃ nissito hitvā maññanti. Heṭṭhimā cha samāpattiyo hitvā cajitvā pariccajitvā atikkamitvā samatikkamitvā vītivattitvā ākiñcaññāyatanasamāpattiṃ nissito allīno upagato samupagato ajjhosito adhimuttoti – ākiñcaññaṃ nissito hitvā maññaṃ.

Saññāvimokkhe paramedhimuttoti saññāvimokkhā vuccanti satta saññāsamāpattiyo. Tāsaṃ saññāsamāpattīnaṃ ākiñcaññāyatanasamāpattivimokkho [vimokkhā (ka.) evamaññesu padesu bahuvacanena] aggo ca seṭṭho ca viseṭṭho ca pāmokkho ca uttamo ca pavaro ca, parame agge seṭṭhe viseṭṭhe pāmokkhe uttame pavare adhimuttivimokkhena adhimutto tatrādhimutto tadadhimutto taccarito tabbahulo taggaruko tanninno tappoṇo tappabbhāro tadadhimutto tadadhipateyyoti – saññāvimokkhe paramedhimutto.

Tiṭṭhe nu so tattha anānuyāyīti. **Tiṭṭhe nū**ti saṃsayapucchā vimatipucchā dveḷhakapucchā anekaṃsapucchā, ‘‘evaṃ nu kho, nanu kho, kiṃ nu kho, kathaṃ nu kho’’ti – tiṭṭhe nu. **Tatthā**ti ākiñcaññāyatane. **Anānuyāyī**ti anānuyāyī aviccamāno [avedhamāno (syā.)] avigacchamāno anantaradhāyamāno aparihāyamāno…pe…. Atha vā, arajjamāno adussamāno amuyhamāno akilissamānoti – tiṭṭhe nu so tattha anānuyāyī. Tenāha so brāhmaṇo –

‘‘Sabbesu kāmesu yo vītarāgo, [iccāyasmā upasīvo]
Ākiñcaññaṃ nissito hitvā maññaṃ;
Saññāvimokkhe paramedhimutto, tiṭṭhe nu so tattha anānuyāyī’’ti.

41. **Sabbesu kāmesu yo vītarāgo, [upasīvāti bhagavā]**
Ākiñcaññaṃ nissito hitvā maññaṃ;
Saññāvimokkhe paramedhimutto, tiṭṭheyya so tattha anānuyāyī.

Sabbesu kāmesu yo vītarāgoti. **Sabbesū**ti sabbena sabbaṃ sabbathā sabbaṃ asesaṃ nissesaṃ pariyādiyanavacanametaṃ sabbesūti. **Kāmesū**ti **kāmā**ti uddānato dve kāmā – vatthukāmā ca kilesakāmā ca…pe… ime vuccanti vatthukāmā…pe… ime vuccanti kilesakāmā. **Sabbesu kāmesu yo vītarāgo**ti sabbesu kāmesu yo vītarāgo…pe… paṭinissaṭṭharāgo vikkhambhanatoti – sabbesu kāmesu yo vītarāgo.

Upasīvāti bhagavāti. **Upasīvā**ti bhagavā taṃ brāhmaṇaṃ nāmena ālapati. **Bhagavā**ti gāravādhivacanametaṃ…pe… sacchikā paññatti, yadidaṃ bhagavāti – upasīvāti bhagavā.

Ākiñcaññaṃ nissito hitvā maññanti. Heṭṭhimā cha samāpattiyo hitvā cajitvā pariccajitvā atikkamitvā samatikkamitvā vītivattitvā ākiñcaññāyatanasamāpattiṃ nissito allīno upagato samupagato ajjhosito adhimuttoti – ākiñcaññaṃ nissito hitvā maññaṃ.

Saññāvimokkhe paramedhimuttoti saññāvimokkhā vuccanti satta saññāsamāpattiyo. Tāsaṃ saññāsamāpattīnaṃ ākiñcaññāyatanasamāpattivimokkho aggo ca seṭṭho ca viseṭṭho ca pāmokkho ca uttamo ca pavaro ca, parame agge seṭṭhe viseṭṭhe pāmokkhe uttame pavare adhimuttivimokkhena adhimutto tatrādhimutto tadadhimutto…pe… tadadhipateyyoti – saññāvimokkhe paramedhimutto.

Tiṭṭheyya so tattha anānuyāyīti. **Tiṭṭheyyā**ti tiṭṭheyya saṭṭhikappasahassāni. **Tatthā**ti ākiñcaññāyatane. **Anānuyāyī**ti anānuyāyī aviccamāno avigacchamāno anantaradhāyamāno aparihāyamāno. Atha vā, arajjamāno adussamāno amuyhamāno akilissamānoti – tiṭṭheyya so tattha anānuyāyī. Tenāha bhagavā –

‘‘Sabbesu kāmesu yo vītarāgo, [upasīvāti bhagavā]
Ākiñcaññaṃ nissito hitvā maññaṃ;
Saññāvimokkhe paramedhimutto, tiṭṭheyya so tattha anānuyāyī’’ti.

42. **Tiṭṭhe ce so tattha anānuyāyī, pūgampi vassāni** [vassānaṃ (syā. ka.)] **samantacakkhu;**
Tattheva so sītisiyā vimutto, cavetha viññāṇaṃ tathāvidhassa.

Tiṭṭhe ce so tattha anānuyāyīti sace so tiṭṭheyya saṭṭhikappasahassāni. **Tatthā**ti ākiñcaññāyatane. **Anānuyāyī**ti anānuyāyī aviccamāno avigacchamāno anantaradhāyamāno aparihāyamāno. Atha vā, arajjamāno adussamāno amuyhamāno akilissamānoti – tiṭṭhe ce so tattha anānuyāyī.

Pūgampi vassāni samantacakkhūti. **Pūgampi vassānī**ti pūgampi vassāni bahūni vassāni [bahunnaṃ vassānaṃ (syā.)] bahūni vassasatāni bahūni vassasahassāni bahūni vassasatasahassāni bahūni kappāni bahūni kappasatāni bahūni kappasahassāni bahūni kappasatasahassāni. **Samantacakkhū**ti samantacakkhu vuccati sabbaññutañāṇaṃ…pe… tathāgato tena samantacakkhūti – pūgampi vassāni samantacakkhu.

Tattheva so sītisiyā vimutto, cavetha viññāṇaṃ tathāvidhassāti tattheva so sītibhāvamanuppatto nicco dhuvo sassato avipariṇāmadhammo sassatisamaṃ tatheva tiṭṭheyya. Atha vā, tassa viññāṇaṃ caveyya ucchijjeyya nasseyya vinasseyya na bhaveyyāti punabbhavapaṭisandhiviññāṇaṃ nibbatteyya kāmadhātuyā vā rūpadhātuyā vā arūpadhātuyā vāti ākiñcaññāyatanaṃ samāpannassa sassatañca ucchedañca pucchati. Udāhu tattheva anupādisesāya nibbānadhātuyā parinibbāyeyya. Atha vā, tassa viññāṇaṃ caveyya puna paṭisandhiviññāṇaṃ nibbatteyya kāmadhātuyā vā rūpadhātuyā vā arūpadhātuyā vāti, ākiñcaññāyatanaṃ upapannassa parinibbānañca paṭisandhiñca pucchati. **Tathāvidhassā**ti tathāvidhassa tādisassa tassaṇṭhitassa tappakārassa tappaṭibhāgassa ākiñcaññāyatanaṃ upapannassāti – tattheva so sītisiyā vimutto, cavetha viññāṇaṃ tathāvidhassa. Tenāha so brāhmaṇo –

‘‘Tiṭṭhe ce so tattha anānuyāyī, pūgampi vassāni samantacakkhu;
Tattheva so sītisiyā vimutto, cavetha viññāṇaṃ tathāvidhassā’’ti.

43. **Acci yathā vātavegena khittā, [upasīvāti bhagavā]**
Atthaṃ paleti na upeti saṅkhaṃ;
Evaṃ munī nāmakāyā vimutto, atthaṃ paleti na upeti saṅkhaṃ.

Acci yathā vātavegena khittāti acci vuccati jālasikhā. **Vātā**ti puratthimā vātā pacchimā vātā uttarā vātā dakkhiṇā vātā sarajā vātā arajā vātā sītā vātā uṇhā vātā parittā vātā adhimattā vātā [kāḷavātā (ka.)] verambhavātā pakkhavātā supaṇṇavātā tālapaṇṇavātā vidhūpanavātā. **Vātavegena khittā**ti vātavegena khittā [khittaṃ (syā.) evamaññesu padesu niggahītantavasena] ukkhittā nunnā paṇunnā khambhitā vikkhambhitāti – acci yathā vātavegena khittā. **Upasīvāti bhagavā**ti. **Upasīvā**ti bhagavā taṃ brāhmaṇaṃ nāmena ālapati. **Bhagavā**ti gāravādhivacanametaṃ…pe… sacchikā paññatti, yadidaṃ bhagavāti – upasīvāti bhagavā.

Atthaṃ paleti na upeti saṅkhanti. **Atthaṃ paletī**ti atthaṃ paleti, atthaṃ gameti, atthaṃ gacchati nirujjhati vūpasamati paṭippassambhati. **Na upeti saṅkha**nti saṅkhaṃ [amukaṃ nāma disaṃ gatoti saṅkhaṃ (syā.)] na upeti, uddesaṃ na upeti, gaṇanaṃ na upeti, paṇṇattiṃ na upeti, ‘‘puratthimaṃ vā disaṃ gatā, pacchimaṃ vā disaṃ gatā, uttaraṃ vā disaṃ gatā, dakkhiṇaṃ vā disaṃ gatā uddhaṃ vā gatā, adho vā gatā, tiriyaṃ vā gatā, vidisaṃ vā gatā’’ti, so hetu natthi, paccayo natthi, kāraṇaṃ natthi, yena saṅkhaṃ gaccheyyāti – atthaṃ paleti na upeti saṅkhaṃ.

Evaṃ munī nāmakāyā vimuttoti. **Eva**nti opammasampaṭipādanaṃ. **Munī**ti monaṃ vuccati ñāṇaṃ …pe… saṅgajālamaticca so muni. **Nāmakāyā vimutto**ti so muni pakatiyā pubbeva rūpakāyā vimutto. Tadaṅgaṃ samatikkamā [tadaṅgaṃ samatikkamma (ka.)] vikkhambhanappahānena pahīno. Tassa munino bhavantaṃ āgamma cattāro ariyamaggā paṭiladdhā honti. Catunnaṃ ariyamaggānaṃ paṭiladdhattā nāmakāyo ca rūpakāyo ca pariññātā honti. Nāmakāyassa ca rūpakāyassa ca pariññātattā nāmakāyā ca rūpakāyā ca mutto vimutto suvimutto accantaanupādāvimokkhenāti – evaṃ munī nāmakāyā vimutto.

Atthaṃ paleti na upeti saṅkhanti. **Atthaṃ paletī**ti anupādisesāya nibbānadhātuyā parinibbāyati. **Na upeti saṅkha**nti anupādisesāya nibbānadhātuyā parinibbuto saṅkhaṃ na upeti, uddesaṃ na upeti, gaṇanaṃ na upeti, paṇṇattiṃ na upeti – khattiyoti vā brāhmaṇoti vā vessoti vā suddoti vā gahaṭṭhoti vā pabbajitoti vā devoti vā manussoti vā rūpīti vā arūpīti vā saññīti vā asaññīti vā nevasaññīnāsaññīti vā. So hetu natthi paccayo natthi kāraṇaṃ natthi yena saṅkhaṃ gaccheyyāti – atthaṃ paleti na upeti saṅkhaṃ. Tenāha bhagavā –

‘‘Acci yathā vātavegena khittā, [upasīvāti bhagavā]
Atthaṃ paleti na upeti saṅkhaṃ;
Evaṃ munī nāmakāyā vimutto, atthaṃ paleti na upeti saṅkha’’nti.

44. **Atthaṅgato so uda vā so natthi, udāhu ve sassatiyā arogo;**
Taṃ me munī sādhu viyākarohi, tathā hi te vidito esa dhammo.

Atthaṅgato so uda vā so natthīti so atthaṅgato udāhu natthi so niruddho ucchinno vinaṭṭhoti – atthaṅgato so uda vā so natthi.

Udāhu ve sassatiyā arogoti udāhu nicco dhuvo sassato avipariṇāmadhammo sassatisamaṃ tatheva tiṭṭheyyāti – udāhu ve sassatiyā arogo.

Taṃ me munī sādhu viyākarohīti. **Ta**nti yaṃ pucchāmi yaṃ yācāmi yaṃ ajjhesāmi yaṃ pasādemi. **Munī**ti monaṃ vuccati ñāṇaṃ…pe… saṅgajālamaticca so muni. **Sādhu viyākarohī**ti sādhu ācikkhāhi desehi paññapehi paṭṭhapehi vivarāhi vibhajāhi uttānīkarohi pakāsehīti – taṃ me munī sādhu viyākarohi.

Tathā hi te vidito esa dhammoti tathā hi te vidito tulito tīrito vibhūto vibhāvito esa dhammoti – tathā hi te vidito esa dhammo. Tenāha so brāhmaṇo –

‘‘Atthaṅgato so uda vā so natthi, udāhu ve sassatiyā arogo;
Taṃ me munī sādhu viyākarohi, tathā hi te vidito esa dhammo’’ti.

45. **Atthaṅgatassa na pamāṇamatthi, [upasīvāti bhagavā]**
Yena naṃ vajjuṃ taṃ tassa natthi;
Sabbesu dhammesu samūhatesu, samūhatā vādapathāpi sabbe.

Atthaṅgatassa na pamāṇamatthīti atthaṅgatassa anupādisesāya nibbānadhātuyā parinibbutassa rūpapamāṇaṃ natthi, vedanāpamāṇaṃ natthi, saññāpamāṇaṃ natthi, saṅkhārapamāṇaṃ natthi, viññāṇapamāṇaṃ natthi, na atthi na saṃvijjati nupalabbhati pahīnaṃ samucchinnaṃ vūpasantaṃ paṭippassaddhaṃ abhabbuppattikaṃ ñāṇagginā daḍḍhanti – atthaṅgatassa na pamāṇamatthi. **Upasīvāti bhagavā**ti **upasīvā**ti bhagavā taṃ brāhmaṇaṃ nāmena ālapati. **Bhagavā**ti gāravādhivacanametaṃ…

pe… sacchikā paññatti, yadidaṃ bhagavāti – upasīvāti bhagavā.

Yena naṃ vajjuṃ taṃ tassa natthīti yena taṃ rāgena [yena rāgena (syā. ka.) mahāni. 94] vadeyyuṃ, yena dosena vadeyyuṃ, yena mohena vadeyyuṃ, yena mānena vadeyyuṃ, yāya diṭṭhiyā vadeyyuṃ, yena uddhaccena vadeyyuṃ, yāya vicikicchāya vadeyyuṃ, yehi anusayehi vadeyyuṃ – rattoti vā duṭṭhoti vā mūḷhoti vā vinibaddhoti vā parāmaṭṭhoti vā vikkhepagatoti vā aniṭṭhaṅgatoti [aniṭṭhāgatoti (ka.)] vā thāmagatoti vā, te abhisaṅkhārā pahīnā. Abhisaṅkhārānaṃ pahīnattā gatiyā yena taṃ vadeyyuṃ – nerayikoti vā tiracchānayonikoti vā pettivisayikoti vā manussoti vā devoti vā rūpīti vā arūpīti vā saññīti vā asaññīti vā nevasaññīnāsaññīti vā, so hetu natthi paccayo natthi kāraṇaṃ natthi yena vadeyyuṃ katheyyuṃ bhaṇeyyuṃ dīpeyyuṃ vohareyyunti – yena naṃ vajjuṃ taṃ tassa natthi.

Sabbesu dhammesu samūhatesūti sabbesu dhammesu sabbesu khandhesu sabbesu āyatanesu sabbāsu dhātūsu sabbāsu gatīsu sabbāsu upapattīsu sabbāsu paṭisandhīsu sabbesu bhavesu sabbesu saṃsāresu sabbesu vaṭṭesu ūhatesu samūhatesu uddhatesu samuddhatesu uppāṭitesu samuppāṭitesu pahīnesu samucchinnesu vūpasantesu paṭippassaddhesu abhabbuppattikesu ñāṇagginā daḍḍhesūti – sabbesu dhammesu samūhatesu.

Samūhatā vādapathāpi sabbeti vādapathā vuccanti kilesā ca khandhā ca abhisaṅkhārā ca. Tassa vādā ca vādapathā ca adhivacanāni ca adhivacanapathā ca nirutti ca niruttipathā ca paññatti ca paññattipathā ca ūhatā samūhatā uddhatā samuddhatā uppāṭitā samuppāṭitā pahīnā samucchinnā vūpasantā paṭippassaddhā abhabbuppattikā ñāṇagginā daḍḍhāti – samūhatā vādapathāpi sabbe. Tenāha bhagavā –

> ‘‘Atthaṅgatassa na pamāṇamatthi, [upasīvāti bhagavā]
> Yena naṃ vajjuṃ taṃ tassa natthi;
> Sabbesu dhammesu samūhatesu, samūhatā vādapathāpi sabbe’’ti.

Saha gāthāpariyosānā ye te brāhmaṇena saddhiṃ…pe… pañjaliko namassamāno nisinno hoti – satthā me, bhante bhagavā, sāvakohamasmīti.

Upasīvamāṇavapucchāniddeso chaṭṭho.

7. Nandamāṇavapucchāniddeso

46. **Santi loke munayo, [iccāyasmā nando]**
Janā vadanti tayidaṃ kathaṃsu;
Ñāṇūpapannaṃ muni no vadanti, udāhu ve jīvitenūpapannaṃ [jīvikenūpapannaṃ (syā.)] **.**

Santi loke munayoti. **Santī**ti santi saṃvijjanti atthi upalabbhanti. **Loke**ti apāyaloke…pe… āyatanaloke. **Munayo**ti munināmakā ājīvakā nigaṇṭhā jaṭilā tāpasā. (Devā loke munayoti sañjānanti, na ca te munayo) [( ) etthantare pāṭho natthi syā. potthake] ti. Santi loke munayo. **Iccāyasmā nando**ti. **Iccā**ti padasandhi…pe…. **Āyasmā**ti piyavacanaṃ…pe…. **Nando**ti tassa brāhmaṇassa nāmaṃ…pe… abhilāpoti – iccāyasmā nando.

Janā vadanti tayidaṃ kathaṃsūti. **Janā**ti khattiyā ca brāhmaṇā ca vessā ca suddā ca gahaṭṭhā ca pabbajitā ca devā ca manussā ca. **Vadantī**ti kathenti bhaṇanti dīpayanti voharanti. **Tayidaṃ kathaṃsū**ti saṃsayapucchā vimatipucchā dveḷhakapucchā anekaṃsapucchā ‘‘evaṃ nu kho, na nu kho, kiṃ nu kho, kathaṃ nu kho’’ti – janā vadanti tayidaṃ kathaṃsu.

Ñāṇūpapannaṃ muni no vadantīti. Aṭṭha samāpattiñāṇena vā pañcābhiññāñāṇena vā upetaṃ samupetaṃ upāgataṃ samupāgataṃ upapannaṃ samupapannaṃ samannāgataṃ muniṃ vadanti kathenti bhaṇanti dīpayanti voharantīti – ñāṇūpapannaṃ muni no vadanti.

Udāhu ve jīvitenūpapannanti udāhu anekavividhaatiparamadukkarakārikalūkhajīvitānuyogena upetaṃ samupetaṃ upāgataṃ samupāgataṃ upapannaṃ samupapannaṃ samannāgataṃ muniṃ vadanti kathenti bhaṇanti dīpayanti voharantīti – udāhu ve jīvitenūpapannaṃ. Tenāha so brāhmaṇo –

‘‘Santi loke munayo, [iccāyasmā nando]
Janā vadanti tayidaṃ kathaṃsu;
Ñāṇūpapannaṃ muni no vadanti, udāhu ve jīvitenūpapanna’’nti.

47. **Na diṭṭhiyā na sutiyā na ñāṇena,**
Munīdha nanda kusalā vadanti;
Visenikatvā [viseniṃkatvā (ka.) mahāni. 68] **anīghā nirāsā, caranti ye te munayoti brūmi.**

Na diṭṭhiyā na sutiyā na ñāṇenāti. **Na diṭṭhiyā**ti na diṭṭhasuddhiyā. **Na sutiyā**ti na sutasuddhiyā. **Na ñāṇenā**ti napi aṭṭhasamāpattiñāṇena napi pañcābhiññāñāṇena napi micchāñāṇenāti – na diṭṭhiyā na sutiyā na ñāṇena.

Munīdha nanda kusalā vadantīti. **Kusalā**ti ye te khandhakusalā dhātukusalā āyatanakusalā paṭiccasamuppādakusalā satipaṭṭhānakusalā sammappadhānakusalā iddhipādakusalā indriyakusalā balakusalā bojjhaṅgakusalā maggakusalā phalakusalā nibbānakusalā diṭṭhasuddhiyā vā sutasuddhiyā vā aṭṭhasamāpattiñāṇena vā pañcābhiññāñāṇena vā micchāñāṇena vā diṭṭhena vā sutena vā upetaṃ samupetaṃ upāgataṃ samupāgataṃ upapannaṃ samupapannaṃ samannāgataṃ muniṃ na vadanti na kathenti na bhaṇanti na dīpayanti na voharantīti – munīdha nanda kusalā vadanti.

Visenikatvā anīghā nirāsā, caranti ye te munayoti brūmīti senā vuccati mārasenā, kāyaduccaritaṃ mārasenā, vacīduccaritaṃ mārasenā, manoduccaritaṃ mārasenā, rāgo mārasenā, doso mārasenā, moho mārasenā, kodho…pe… upanāho… makkho… paḷāso… issā… macchariyaṃ… māyā… sāṭheyyaṃ… thambho… sārambho… māno… atimāno… mado… pamādo… sabbe kilesā sabbe duccaritā sabbe darathā sabbe pariḷāhā sabbe santāpā sabbākusalābhisaṅkhārā mārasenā. Vuttañhetaṃ bhagavatā –

‘‘Kāmā te paṭhamā senā, dutiyā arati vuccati;
Tatiyā khuppipāsā te, catutthī taṇhā pavuccati.

‘‘Pañcamaṃ thinamiddhaṃ te, chaṭṭhā bhīrū pavuccati;
Sattamī vicikicchā te, makkho thambho te aṭṭhamo;
Lābho siloko sakkāro, micchāladdho ca yo yaso.

‘‘Yo cattānaṃ samukkaṃse, pare ca avajānāti;
Esā namuci te senā [esā te namuci senā (syā. ka.) su. ni. 441], kaṇhassābhippahārinī;
Na naṃ asūro jināti, jetvā ca labhate sukha’’nti.

Yato catūhi ariyamaggehi sabbā ca mārasenā sabbe ca paṭisenikarā [viseniṃkatvā (ka.) mahāni. 68] kilesā jitā ca parājitā ca bhaggā vippaluggā [vippaluggatā (syā.) passa mahāni. 28] parammukhā, tena vuccanti visenikatvā. **Anīghā**ti rāgo nīgho, doso nīgho, moho nīgho, kodho nīgho, upanāho nīgho… pe… sabbākusalābhisaṅkhārā nīghā. Yesaṃ ete nīghā pahīnā samucchinnā vūpasantā paṭippassaddhā abhabbuppattikā ñāṇagginā daḍḍhā te vuccanti anīghā. **Nirāsā**ti āsā vuccati taṇhā. Yo rāgo sārāgo… pe… avijjā lobho akusalamūlaṃ. Yesaṃ esā āsā taṇhā pahīnā samucchinnā vūpasantā paṭippassaddhā abhabbuppattikā ñāṇagginā daḍḍhā, te vuccanti nirāsā arahanto khīṇāsavā. **Visenikatvā anīghā nirāsā, caranti ye te munayoti brūmī**ti ye te visenikatvāva anīghā ca nirāsā ca caranti viharanti iriyanti vattenti pālenti yapenti yāpenti, te loke munayoti brūmi ācikkhāmi desemi paññapemi paṭṭhapemi vivarāmi vibhajāmi uttānīkaromi pakāsemīti – visenikatvā anīghā nirāsā, caranti ye te munayoti brūmi. Tenāha bhagavā –

‘‘Na diṭṭhiyā na sutiyā na ñāṇena, munīdha nanda kusalā vadanti;
Visenikatvā anīghā nirāsā, caranti ye te munayoti brūmī’’ti.

48. **Ye kecime samaṇabrāhmaṇāse, [iccāyasmā nando]**
Diṭṭhassutenāpi vadanti suddhiṃ;
Sīlabbatenāpi vadanti suddhiṃ, anekarūpena vadanti suddhiṃ.

Kaccissu te bhagavā tattha yatā carantā, atāru jātiñca jarañca mārisa;
Pucchāmi taṃ bhagavā brūhi metaṃ.

Ye kecime samaṇabrāhmaṇāseti. **Ye kecī**ti sabbena sabbaṃ sabbathā sabbaṃ asesaṃ nissesaṃ pariyādiyanavacanametaṃ – ye kecīti. **Samaṇā**ti ye keci ito bahiddhā pabbajjūpagatā paribbājakasamāpannā. **Brāhmaṇā**ti ye keci bhovādikāti – ye kecime samaṇabrāhmaṇāse. **Iccāyasmā nando**ti. **Iccā**ti padasandhi…pe…. **Āyasmā**ti piyavacanaṃ…pe…. **Nando**ti. Tassa brāhmaṇassa nāmaṃ…pe… abhilāpoti – iccāyasmā nando.

Diṭṭhassutenāpi vadanti suddhinti diṭṭhenapi suddhiṃ visuddhiṃ parisuddhiṃ muttiṃ vimuttiṃ parimuttiṃ vadanti kathenti bhaṇanti dīpayanti voharanti; sutenapi suddhiṃ visuddhiṃ parisuddhiṃ muttiṃ vimuttiṃ parimuttiṃ vadanti kathenti bhaṇanti dīpayanti voharanti; diṭṭhassutenapi suddhiṃ visuddhiṃ parisuddhiṃ muttiṃ vimuttiṃ parimuttiṃ vadanti kathenti bhaṇanti dīpayanti voharantīti – diṭṭhassutenāpi vadanti suddhiṃ.

Sīlabbatenāpi vadanti suddhinti sīlenapi suddhiṃ visuddhiṃ parisuddhiṃ muttiṃ vimuttiṃ parimuttiṃ vadanti kathenti bhaṇanti dīpayanti voharanti; vatenapi suddhiṃ visuddhiṃ parisuddhiṃ muttiṃ vimuttiṃ parimuttiṃ vadanti kathenti bhaṇanti dīpayanti voharanti; sīlabbatenāpi suddhiṃ visuddhiṃ parisuddhiṃ muttiṃ vimuttiṃ parimuttiṃ vadanti kathenti bhaṇanti dīpayanti voharantīti – sīlabbatenāpi vadanti suddhiṃ.

Anekarūpena vadanti suddhinti anekavidhakotūhalamaṅgalena [anekavidhavatta kutūhalamaṅgalena (syā.)] suddhiṃ visuddhiṃ parisuddhiṃ muttiṃ vimuttiṃ parimuttiṃ vadanti kathenti bhaṇanti dīpayanti voharantīti – anekarūpena vadanti suddhiṃ.

Kaccisu te bhagavā tattha yatā carantāti. **Kaccissū**ti saṃsayapucchā vimatipucchā dveḷhakapucchā anekaṃsapucchā, ‘‘evaṃ nu kho, na nu kho, kiṃ nu kho, kathaṃ nu kho’’ti – kaccissu. **Te**ti diṭṭhigatikā. **Bhagavā**ti gāravādhivacanametaṃ…pe… sacchikā paññatti, yadidaṃ bhagavāti – kaccissu te bhagavā. **Tattha yatā carantā**ti. **Tatthā**ti sakāya diṭṭhiyā sakāya khantiyā sakāya ruciyā sakāya laddhiyā. **Yatā**ti yattā paṭiyattā [yatā paṭiyatā (syā.)] guttā gopitā rakkhitā saṃvutā. **Carantā**ti carantā viharantā iriyantā vattentā pālentā yapentā yāpentāti – kaccissu te bhagavā tattha yatā carantā.

Atāru jātiñca jarañca mārisāti jātijarāmaraṇaṃ atariṃsu uttariṃsu patariṃsu samatikkamiṃsu vītivattiṃsu. **Mārisā**ti piyavacanaṃ garuvacanaṃ sagāravasappatissādhivacanametaṃ – mārisāti – atāru jātiñca jarañca mārisa.

Pucchāmi taṃ bhagavā brūhi metanti. **Pucchāmi ta**nti pucchāmi taṃ yācāmi taṃ ajjhesāmi taṃ, kathayassu meti pucchāmi taṃ. **Bhagavā**ti…pe… sacchikā paññatti, yadidaṃ bhagavāti. **Brūhi meta**nti brūhi ācikkhāhi desehi paññapehi paṭṭhapehi vivarāhi vibhajāhi uttānīkarohi pakāsehīti – pucchāmi taṃ bhagavā brūhi metaṃ. Tenāha so brāhmaṇo –

‘‘Ye kecime samaṇabrāhmaṇāse, [iccāyasmā nando]
Diṭṭhassutenāpi vadanti suddhiṃ;
Sīlabbatenāpi vadanti suddhiṃ, anekarūpena vadanti suddhiṃ.

‘‘Kaccissu te bhagavā tattha yatā carantā,
Atāru jātiñca jarañca mārisa;
Pucchāmi taṃ bhagavā brūhi meta’’nti.

49. **Ye kecime samaṇabrāhmaṇāse, [nandāti bhagavā]**
Diṭṭhassutenāpi vadanti suddhiṃ;
Sīlabbatenāpi vadanti suddhiṃ, anekarūpena vadanti suddhiṃ;
Kiñcāpi te tattha yatā caranti, nātariṃsu jātijaranti brūmi.

Ye kecime samaṇabrāhmaṇāseti. **Ye kecī**ti sabbena sabbaṃ sabbathā sabbaṃ asesaṃ nissesaṃ pariyādiyanavacanametaṃ – ye kecīti. **Samaṇā**ti ye keci ito bahiddhā pabbajjūpagatā paribbājakasamāpannā. **Brāhmaṇā**ti ye keci bhovādikāti – ye kecime samaṇabrāhmaṇāse. **Nandāti bhagavā**ti. **Nandā**ti bhagavā taṃ brāhmaṇaṃ nāmena ālapati. **Bhagavā**ti gāravādhivacanametaṃ… pe… sacchikā paññatti, yadidaṃ bhagavāti – nandāti bhagavā.

Diṭṭhassutenāpi vadanti suddhinti diṭṭhenapi suddhiṃ visuddhiṃ parisuddhiṃ muttiṃ vimuttiṃ parimuttiṃ vadanti kathenti bhaṇanti dīpayanti voharanti; sutenapi suddhiṃ…pe… diṭṭhassutenapi suddhiṃ visuddhiṃ parisuddhiṃ muttiṃ vimuttiṃ parimuttiṃ vadanti kathenti bhaṇanti dīpayanti voharantīti – diṭṭhassutenāpi vadanti suddhiṃ.

Sīlabbatenāpi vadanti suddhinti sīlenapi suddhiṃ visuddhiṃ parisuddhiṃ muttiṃ vimuttiṃ parimuttiṃ vadanti kathenti bhaṇanti dīpayanti voharanti; vatenapi suddhiṃ…pe… voharanti; sīlabbatenāpi suddhiṃ visuddhiṃ parisuddhiṃ muttiṃ vimuttiṃ parimuttiṃ vadanti kathenti bhaṇanti dīpayanti voharantīti – sīlabbatenāpi vadanti suddhiṃ.

Anekarūpena vadanti suddhinti anekavidhakotūhalamaṅgalena suddhiṃ visuddhiṃ parisuddhiṃ muttiṃ vimuttiṃ parimuttiṃ vadanti kathenti bhaṇanti dīpayanti voharantīti – anekarūpena vadanti suddhiṃ.

Kiñcāpi te tattha yatā carantīti. **Kiñcāpī**ti padasandhi padasaṃsaggo padapāripūrī akkharasamavāyo byañjanasiliṭṭhatā padānupubbatāpetaṃ – kiñcāpīti. **Te**ti diṭṭhigatikā. **Tatthā**ti sakāya diṭṭhiyā sakāya khantiyā sakāya ruciyā sakāya laddhiyā. **Yatā**ti yattā paṭiyattā guttā gopitā rakkhitā saṃvutā. **Carantī**ti caranti viharanti iriyanti vattenti pālenti yapenti yāpentīti – kiñcāpi te tattha yatā caranti.

Nātariṃsu jātijaranti brūmīti jātijarāmaraṇaṃ na tariṃsu na uttariṃsu na patariṃsu na samatikkamiṃsu na vītivattiṃsu, jātijarāmaraṇā anikkhantā anissaṭā anatikkantā asamatikkantā avītivattā, antojātijarāmaraṇe parivattenti, antosaṃsārapathe parivattenti, jātiyā anugatā, jarāya anusaṭā, byādhinā abhibhūtā, maraṇena abbhāhatā atāṇā aleṇā asaraṇā asaraṇībhūtāti brūmi ācikkhāmi desemi paññapemi paṭṭhapemi vivarāmi vibhajāmi uttānīkaromi pakāsemīti – nātariṃsu jātijaranti brūmi. Tenāha bhagavā –

‘‘Ye kecime samaṇabrāhmaṇāse, [nandāti bhagavā]
Diṭṭhassutenāpi vadanti suddhiṃ;

Sīlabbatenāpi vadanti suddhiṃ, anekarūpena vadanti suddhiṃ;
Kiñcāpi te tattha yatā caranti, nātariṃsu jātijaranti brūmī’’ti.

50. **Ye kecime samaṇabrāhmaṇāse, [iccāyasmā nando]**
Diṭṭhassutenāpi vadanti suddhiṃ;
Sīlabbatenāpi vadanti suddhiṃ, anekarūpena vadanti suddhiṃ.

Te ce munī brūsi anoghatiṇṇe, atha ko carahi devamanussaloke;
Atāri jātiñca jarañca mārisa, pucchāmi taṃ bhagavā brūhi metaṃ.

Ye kecime samaṇabrāhmaṇāseti. **Ye kecī**ti sabbena sabbaṃ sabbathā sabbaṃ asesaṃ nissesaṃ pariyādiyanavacanametaṃ – ye kecīti. **Samaṇā**ti ye keci ito bahiddhā pabbajjūpagatā paribbājakasamāpannā. **Brāhmaṇā**ti ye keci bhovādikāti – ye kecime samaṇabrāhmaṇāse. **Iccāyasmā nando**ti. **Iccā**ti padasandhi…pe… iccāyasmā nando.

Diṭṭhassutenāpi vadanti suddhinti diṭṭhenapi suddhiṃ visuddhiṃ parisuddhiṃ muttiṃ vimuttiṃ parimuttiṃ vadanti kathenti bhaṇanti dīpayanti voharanti; sutenāpi suddhiṃ…pe… diṭṭhassutenāpi suddhiṃ visuddhiṃ parisuddhiṃ muttiṃ vimuttiṃ parimuttiṃ vadanti kathenti bhaṇanti dīpayanti voharantīti – diṭṭhassutenāpi vadanti suddhiṃ.

Sīlabbatenāpi vadanti suddhinti sīlenāpi suddhiṃ visuddhiṃ parisuddhiṃ muttiṃ vimuttiṃ parimuttiṃ vadanti kathenti bhaṇanti dīpayanti voharanti; vatenāpi suddhiṃ…pe… voharanti; sīlabbatenāpi suddhiṃ visuddhiṃ parisuddhiṃ muttiṃ vimuttiṃ parimuttiṃ vadanti kathenti bhaṇanti dīpayanti voharantīti – sīlabbatenāpi vadanti suddhiṃ.

Anekarūpena vadanti suddhinti anekavidhakotūhalamaṅgalena suddhiṃ visuddhiṃ parisuddhiṃ muttiṃ vimuttiṃ parimuttiṃ vadanti kathenti bhaṇanti dīpayanti voharantīti – anekarūpena vadanti suddhiṃ.

Te ce munī brūsi anoghatiṇṇeti. **Te ce**ti diṭṭhigatike. **Munī**ti monaṃ vuccati ñāṇaṃ…pe… saṅgajālamaticca so muni. **Brūsi anoghatiṇṇe**ti kāmoghaṃ bhavoghaṃ diṭṭhoghaṃ avijjoghaṃ atiṇṇe anatikkante asamatikkante avītivatte antojātijarāmaraṇe parivattente antosaṃsārapathe parivattente jātiyā anugate jarāya anusaṭe byādhinā abhibhūte maraṇena abbhāhate atāṇe aleṇe asaraṇe asaraṇībhūte. **Brūsī**ti brūsi ācikkhasi desesi paññapesi paṭṭhapesi vivarasi vibhajasi uttānīkarosi pakāsesīti – te ce munī brūsi anoghatiṇṇe.

Atha ko carahi devamanussaloke, atāri jātiñca jarañca mārisāti atha ko eso sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiyā pajāya sadevamanussāya jātijarāmaraṇaṃ atari uttari patari samatikkami vītivattayi. **Mārisā**ti piyavacanaṃ garuvacanaṃ sagāravasappatissādhivacanametaṃ mārisāti – atha ko carahi devamanussaloke, atāri jātiñca jarañca mārisa.

Pucchāmi taṃ bhagavā brūhi metanti. **Pucchāmi ta**nti pucchāmi taṃ yācāmi taṃ ajjhesāmi taṃ pasādemi taṃ. **Bhagavā**ti gāravādhivacanametaṃ…pe… sacchikā paññatti, yadidaṃ bhagavāti. **Brūhi meta**nti brūhi ācikkhāhi desehi paññapehi paṭṭhapehi vivarāhi vibhajāhi uttānīkarohi pakāsehīti – pucchāmi taṃ bhagavā brūhi metaṃ. Tenāha so brāhmaṇo –

‘‘Ye kecime samaṇabrāhmaṇāse, [iccāyasmā nando]
Diṭṭhassutenāpi vadanti suddhiṃ;
Sīlabbatenāpi vadanti suddhiṃ, anekarūpena vadanti suddhiṃ.

Te ce munī brūsi anoghatiṇṇe, atha ko carahi devamanussaloke;
Atāri jātiñca jarañca mārisa, pucchāmi taṃ bhagavā brūhi meta’’nti.

51. **Nāhaṃ sabbe samaṇabrāhmaṇāse, [nandāti bhagavā]**

Jātijarāya nivutāti brūmi;
Ye sīdha diṭṭhaṃ va sutaṃ mutaṃ vā, sīlabbataṃ vāpi pahāya sabbaṃ.

Anekarūpampi pahāya sabbaṃ, taṇhaṃ pariññāya anāsavāse [anāsavā ye (syā. ka.)] **;**
Te ve narā oghatiṇṇāti brūmi.

Nāhaṃ sabbe samaṇabrāhmaṇāse, nandāti bhagavā jātijarāya nivutāti brūmīti nāhaṃ, nanda, sabbe samaṇabrāhmaṇā jātijarāya āvutā nivutā ovutā pihitā paṭicchannā paṭikujjitāti vadāmi. Atthi te samaṇabrāhmaṇā yesaṃ jāti ca jarāmaraṇañca pahīnā ucchinnamūlā tālāvatthukatā anabhāvaṃkatā āyatiṃ anuppādadhammāti brūmi ācikkhāmi desemi paññapemi paṭṭhapemi vivarāmi vibhajāmi uttānīkaromi pakāsemīti – nāhaṃ sabbe samaṇabrāhmaṇāse nandāti bhagavā jātijarāya nivutāti brūmi.

Ye sīdha diṭṭhaṃ va sutaṃ mutaṃ vā, sīlabbataṃ vāpi pahāya sabbanti ye sabbā diṭṭhasuddhiyo pahāya jahitvā pajahitvā vinodetvā byantīkaritvā anabhāvaṃ gametvā. Ye sabbā sutasuddhiyo pahāya…pe… ye sabbā mutasuddhiyo pahāya, ye sabbā diṭṭhasutamutasuddhiyo pahāya ye sabbā sīlasuddhiyo pahāya, ye sabbā vatasuddhiyo pahāya, ye sabbā sīlabbatasuddhiyo pahāya jahitvā pajahitvā vinodetvā byantīkaritvā anabhāvaṃ gametvāti – ye sīdha diṭṭhaṃva sutaṃ mutaṃ vā, sīlabbataṃ vāpi pahāya sabbaṃ.

Anekarūpampi pahāya sabbanti anekavidhakotūhalamaṅgalena suddhiṃ visuddhiṃ parisuddhiṃ muttiṃ vimuttiṃ parimuttiṃ pahāya jahitvā pajahitvā vinodetvā byantīkaritvā anabhāvaṃ gametvāti – anekarūpampi pahāya sabbaṃ.

Taṇhaṃ pariññāya anāsavā se, te ve narā oghatiṇṇāti brūmīti. **Taṇhā**ti rūpataṇhā saddataṇhā gandhataṇhā rasataṇhā phoṭṭhabbataṇhā dhammataṇhā. **Taṇhaṃ pariññāyā**ti taṇhaṃ tīhi pariññāhi parijānitvā – ñātapariññāya, tīraṇapariññāya, pahānapariññāya. Katamā ñātapariññā? Taṇhaṃ jānāti [pajānāti (syā.) parijānāti (ka.) mahāni. 13] ‘‘ayaṃ rūpataṇhā, ayaṃ saddataṇhā, ayaṃ gandhataṇhā, ayaṃ rasataṇhā, ayaṃ phoṭṭhabbataṇhā, ayaṃ dhammataṇhā’’ti jānāti passati – ayaṃ ñātapariññā.

Katamā tīraṇapariññā? Evaṃ ñātaṃ katvā taṇhaṃ tīreti aniccato dukkhato rogato gaṇḍato…pe… nissaraṇato tīreti – ayaṃ tīraṇapariññā.

Katamā pahānapariññā? Evaṃ tīrayitvā taṇhaṃ pajahati vinodeti byantīkaroti anabhāvaṃ gameti. Vuttañhetaṃ bhagavatā – ‘‘yo, bhikkhave, taṇhāya chandarāgo taṃ pajahatha. Evaṃ sā taṇhā pahīnā bhavissati ucchinnamūlā tālāvatthukatā anabhāvaṃkatā āyatiṃ anuppādadhammā’’. Ayaṃ pahānapariññā. **Taṇhaṃ pariññāyā**ti taṇhaṃ imāhi tīhi pariññāhi parijānitvā. **Anāsavā**ti cattāro āsavā – kāmāsavo, bhavāsavo, diṭṭhāsavo, avijjāsavo. Yesaṃ ime āsavā pahīnā ucchinnamūlā tālāvatthukatā anabhāvaṃkatā āyatiṃ anuppādadhammā, te vuccanti anāsavā arahanto khīṇāsavā – taṇhaṃ pariññāya anāsavā.

Te ve narā oghatiṇṇāti brūmīti ye taṇhaṃ pariññāya anāsavā, te kāmoghaṃ tiṇṇā bhavoghaṃ tiṇṇā diṭṭhoghaṃ tiṇṇā avijjoghaṃ tiṇṇā sabbasaṃsārapathaṃ tiṇṇā uttiṇṇā nittiṇṇā atikkantā samatikkantā vītivattāti brūmi ācikkhāmi desemi paññapemi paṭṭhapemi vivarāmi vibhajāmi uttānīkaromi pakāsemīti – taṇhaṃ pariññāya anāsavāse te ve narā oghatiṇṇāti brūmi. Tenāha bhagavā –

‘‘Nāhaṃ sabbe samaṇabrāhmaṇāse, [nandāti bhagavā]
Jātijarāya nivutāti brūmi;
Ye sīdha diṭṭhaṃ va sutaṃ mutaṃ vā, sīlabbataṃ vāpi pahāya sabbaṃ.

Anekarūpampi pahāya sabbaṃ, taṇhaṃ pariññāya anāsavāse;
Te ve narā oghatiṇṇāti brūmī’’ti.

52. **Etābhinandāmi vaco mahesino, sukittitaṃ gotamanūpadhīkaṃ;**
Ye sīdha diṭṭhaṃ va sutaṃ mutaṃ vā, sīlabbataṃ vāpi pahāya sabbaṃ.

Anekarūpampi pahāya sabbaṃ, taṇhaṃ pariññāya anāsavāse;
Ahampi te oghatiṇṇāti brūmi.

Etābhinandāmi vaco mahesinoti. **Eta**nti tuyhaṃ vacanaṃ byappathaṃ desanaṃ anusāsanaṃ anusiṭṭhaṃ nandāmi abhinandāmi modāmi anumodāmi icchāmi sādiyāmi patthayāmi pihayāmi abhijappāmi. **Mahesino**ti kiṃ mahesi bhagavā? Mahantaṃ sīlakkhandhaṃ esī gavesī pariyesīti mahesi…pe… kahaṃ narāsabhoti mahesīti – etābhinandāmi vaco mahesino.

Sukittitaṃ gotamanūpadhīkanti. **Sukittita**nti sukittitaṃ suācikkhitaṃ [svācikkhitaṃ (ka.)] sudesitaṃ supaññapitaṃ supaṭṭhapitaṃ suvivaṭaṃ suvibhattaṃ suuttānīkataṃ supakāsitaṃ. **Gotamanūpadhīka**nti upadhī vuccanti kilesā ca khandhā ca abhisaṅkhārā ca. Upadhippahānaṃ upadhivūpasamaṃ upadhinissaggaṃ upadhipaṭippassaddhaṃ amataṃ nibbānanti – sukittitaṃ gotamanūpadhīkaṃ.

Ye sīdha diṭṭhaṃ va sutaṃ mutaṃ vā, sīlabbataṃ vāpi pahāya sabbanti ye sabbā diṭṭhasuddhiyo pahāya jahitvā pajahitvā vinodetvā byantīkaritvā anabhāvaṃ gametvā. Ye sabbā sutasuddhiyo…pe… ye sabbā mutasuddhiyo… ye sabbā diṭṭhasutamutasuddhiyo… ye sabbā sīlasuddhiyo… ye sabbā vatasuddhiyo… ye sabbā sīlabbatasuddhiyo pahāya jahitvā pajahitvā vinodetvā byantīkaritvā anabhāvaṃ gametvāti – ye sīdha diṭṭhaṃ va sutaṃ mutaṃ vā, sīlabbataṃ vāpi pahāya sabbaṃ.

Anekarūpampi pahāya sabbanti anekavidhakotūhalamaṅgalena suddhiṃ visuddhiṃ parisuddhiṃ muttiṃ vimuttiṃ parimuttiṃ pahāya jahitvā pajahitvā vinodetvā byantīkaritvā anabhāvaṃ gametvāti – anekarūpampi pahāya sabbaṃ.

Taṇhaṃ pariññāya anāsavāse, ahampi te oghatiṇṇāti brūmīti. **Taṇhā**ti rūpataṇhā saddataṇhā gandhataṇhā rasataṇhā phoṭṭhabbataṇhā dhammataṇhā. **Taṇhaṃ pariññāyā**ti taṇhaṃ tīhi pariññāhi parijānitvā – ñātapariññāya, tīraṇapariññāya [tiraṇapariññāya (syā.)], pahānapariññāya. Katamā ñātapariññā? Taṇhaṃ jānāti – ayaṃ rūpataṇhā, ayaṃ saddataṇhā, ayaṃ gandhataṇhā, ayaṃ rasataṇhā, ayaṃ phoṭṭhabbataṇhā, ayaṃ dhammataṇhāti jānāti passati – ayaṃ ñātapariññā.

Katamā tīraṇapariññā? Evaṃ ñātaṃ katvā taṇhaṃ tīreti [tireti (syā.)] aniccato dukkhato rogato gaṇḍato sallato aghato ābādhato parato palokato ītito upaddavato bhayato upasaggato calato pabhaṅguto addhuvato atāṇato aleṇato asaraṇato asaraṇībhūtato rittato tucchato suññato anattato ādīnavato vipariṇāmadhammato asārakato aghamūlato vadhakato vibhavato sāsavato saṅkhatato mārāmisato jātidhammato jarādhammato byādhidhammato maraṇadhammato sokaparidevadukkhadomanassupāyāsadhammato saṃkilesadhammato samudayato atthaṅgamato assādato ādīnavato nissaraṇato tīreti – ayaṃ tīraṇapariññā.

Katamā pahānapariññā? Evaṃ tīrayitvā taṇhaṃ pajahati vinodeti byantīkaroti anabhāvaṃ gameti – ayaṃ pahānapariññā.

Taṇhaṃ pariññāyāti taṇhaṃ imāhi tīhi pariññāhi parijānitvā. **Anāsavā**ti cattāro āsavā – kāmāsavo, bhavāsavo, diṭṭhāsavo, avijjāsavo. Yesaṃ ime āsavā pahīnā ucchinnamūlā tālāvatthukatā anabhāvaṃkatā āyatiṃ anuppādadhammā, te vuccanti anāsavā arahanto khīṇāsavā. **Taṇhaṃ pariññāya anāsavāse, ahampi te oghatiṇṇā**ti. **Brūmī**ti ye taṇhaṃ pariññāya anāsavā, ahampi te kāmoghaṃ tiṇṇā bhavoghaṃ tiṇṇā diṭṭhoghaṃ tiṇṇā avijjoghaṃ tiṇṇā sabbasaṃsārapathaṃ tiṇṇā uttiṇṇā nittiṇṇā atikkantā samatikkantā vītivattāti brūmi vadāmiti – taṇhaṃ pariññāya anāsavāse, ahampi te oghatiṇṇāti brūmi. Tenāha so brāhmaṇo –

‘‘Etābhinandāmi vaco mahesino, sukittitaṃ gotamanūpadhīkaṃ;
Ye sīdha diṭṭhaṃ va sutaṃ mutaṃ vā, sīlabbataṃ vāpi pahāya sabbaṃ.

Anekarūpampi pahāya sabbaṃ, taṇhaṃ pariññāya anāsavāse;
Ahampi te oghatiṇṇāti brūmī’’ti.

Nandamāṇavapucchāniddeso sattamo.

8. Hemakamāṇavapucchāniddeso

53. **Ye me pubbe viyākaṃsu, [iccāyasmā hemako]**
Huraṃ gotamasāsanā;
Iccāsi iti bhavissati, sabbaṃ taṃ itihītihaṃ;
Sabbaṃ taṃ takkavaḍḍhanaṃ, nāhaṃ tattha abhiramiṃ.

Ye me pubbe viyākaṃsūti yo ca bāvarī brāhmaṇo ye caññe tassa ācariyā, te sakaṃ diṭṭhiṃ sakaṃ khantiṃ sakaṃ ruciṃ sakaṃ laddhiṃ sakaṃ ajjhāsayaṃ sakaṃ adhippāyaṃ byākaṃsu ācikkhiṃsu desayiṃsu paññapiṃsu paṭṭhapiṃsu vivariṃsu vibhajiṃsu uttānīakaṃsu pakāsesunti – ye me pubbe viyākaṃsu. **Iccāyasmā hemako**ti. **Iccā**ti padasandhi…pe… padānupubbatāpetaṃ – iccāti. **Āyasmā**ti piyavacanaṃ…pe…. **Hemako**ti tassa brāhmaṇassa nāmaṃ…pe… abhilāpoti – iccāyasmā hemako.

Huraṃ gotamasāsanāti huraṃ gotamasāsanā paraṃ gotamasāsanā pure gotamasāsanā paṭhamataraṃ gotamasāsanā buddhasāsanā jinasāsanā tathāgatasāsanā [tathāgatasāsanā devasāsanā (ka.)] arahantasāsanāti – huraṃ gotamasāsanā.

Iccāsi iti bhavissatīti evaṃ kira āsi, evaṃ kira bhavissatīti – iccāsi iti bhavissati.

Sabbaṃ taṃ itihītihanti sabbaṃ taṃ itihītihaṃ itikirāya paraṃparāya piṭakasampadāya takkahetu nayahetu ākāraparivitakkena diṭṭhinijjhānakkhantiyā na sāmaṃ sayamabhiññātaṃ na attapaccakkhadhammaṃ kathayiṃsūti – sabbaṃ taṃ itihītihaṃ.

Sabbaṃ taṃ takkavaḍḍhananti sabbaṃ taṃ takkavaḍḍhanaṃ vitakkavaḍḍhanaṃ saṅkappavaḍḍhanaṃ kāmavitakkavaḍḍhanaṃ byāpādavitakkavaḍḍhanaṃ vihiṃsāvitakkavaḍḍhanaṃ ñātivitakkavaḍḍhanaṃ janapadavitakkavaḍḍhanaṃ amarāvitakkavaḍḍhanaṃ parānudayatāpaṭisaṃyuttavitakkavaḍḍhanaṃ lābhasakkārasilokapaṭisaṃyuttavitakkavaḍḍhanaṃ anavaññattipaṭisaṃyuttavitakkavaḍḍhananti – sabbaṃ taṃ takkavaḍḍhanaṃ.

Nāhaṃ tattha abhiramiṃnti nāhaṃ tattha abhiramiṃ na vindiṃ nādhigacchiṃ na paṭilabhinti – nāhaṃ tattha abhiramiṃ. Tenāha so brāhmaṇo –

‘‘Ye me pubbe viyākaṃsu, [iccāyasmā hemako]
Huraṃ gotamasāsanā;
Iccāsi iti bhavissati, sabbaṃ taṃ itihītihaṃ;
Sabbaṃ taṃ takkavaḍḍhanaṃ, nāhaṃ tattha abhirami’’nti.

54. **Tvañca me dhammamakkhāhi, taṇhānigghātanaṃ muni;**
Yaṃ viditvā sato caraṃ, tare loke visattikaṃ.

Tvañca me dhammamakkhāhīti. **Tva**nti bhagavantaṃ bhaṇati. **Dhammamakkhāhī**ti. **Dhamma**nti ādikalyāṇaṃ majjhekalyāṇaṃ pariyosānakalyāṇaṃ sātthaṃ sabyañjanaṃ kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ, cattāro satipaṭṭhāne cattāro sammappadhāne cattāro iddhipāde pañcindriyāni pañca balāni satta bojjhaṅge ariyaṃ aṭṭhaṅgikaṃ maggaṃ nibbānañca nibbānagāminiñca paṭipadaṃ akkhāhi ācikkhāhi desehi paññapehi paṭṭhapehi vivarāhi vibhajāhi uttānīkarohi pakāsehīti – tvañca me dhammamakkhāhi.

Taṇhānigghātanaṃ munīti. **Taṇhā**ti – rūpataṇhā…pe… dhammataṇhā. Taṇhānigghātanaṃ taṇhāpahānaṃ taṇhāvūpasamaṃ taṇhāpaṭinissaggaṃ taṇhāpaṭippassaddhiṃ amataṃ nibbānaṃ. **Munī**ti monaṃ vuccati ñāṇaṃ…pe… saṅgajālamaticca so munīti – taṇhānigghātanaṃ muni.

Yaṃ viditvā sato caranti yaṃ viditaṃ katvā tulayitvā tīrayitvā vibhāvayitvā vibhūtaṃ katvā. ‘‘Sabbe saṅkhārā aniccā’’ti viditaṃ katvā tulayitvā tīrayitvā vibhāvayitvā vibhūtaṃ katvā, ‘‘sabbe saṅkhārā dukkhā’’ti…pe… ‘‘sabbe dhammā anattā’’ti…pe… ‘‘yaṃ kiñci samudayadhammaṃ sabbaṃ taṃ nirodhadhamma’’nti viditaṃ katvā tulayitvā tīrayitvā vibhāvayitvā vibhūtaṃ katvā. **Sato**ti catūhi kāraṇehi sato – kāye kāyānupassanāsatipaṭṭhānaṃ bhāvento sato…pe… so vuccati sato. **Cara**nti caranto viharanto iriyanto vattento pālento yapento yāpentoti – yaṃ viditvā sato caraṃ.

Tare loke visattikanti visattikā vuccati taṇhā. Yo rāgo sārāgo…pe… abhijjhā lobho akusalamūlaṃ. **Visattikā**ti kenaṭṭhena visattikā…pe… visaṭā vitthatāti visattikā. **Loke**ti apāyaloke manussaloke devaloke khandhaloke dhātuloke āyatanaloke. **Tare loke visattika**nti loke vesā visattikā loke vetaṃ visattikaṃ sato tareyyaṃ uttareyyaṃ patareyyaṃ samatikkameyyaṃ vītivatteyyanti – tare loke visattikaṃ. Tenāha so brāhmaṇo –

‘‘Tvañca me dhammamakkhāhi, taṇhānigghātanaṃ muni;
Yaṃ viditvā sato caraṃ, tare loke visattika’’nti.

55. **Idha diṭṭhasutamutaviññātesu, piyarūpesu hemaka;**
Chandarāgavinodanaṃ, nibbānapadamaccutaṃ.

Idha diṭṭhasutamutaviññātesūti. **Diṭṭha**nti cakkhunā diṭṭhaṃ; **suta**nti sotena sutaṃ; **muta**nti ghānena ghāyitaṃ jivhāya sāyitaṃ kāyena phuṭṭhaṃ; **viññāta**nti manasā viññātanti – idha diṭṭhasutamutaviññātesu.

Piyarūpesu hemakāti kiñca loke piyarūpaṃ sātarūpaṃ? Cakkhu [cakkhuṃ (syā. ka.)] loke piyarūpaṃ sātarūpaṃ, sotaṃ loke…pe… ghānaṃ loke… jivhā loke… kāyo loke… mano loke piyarūpaṃ sātarūpaṃ; rūpā loke piyarūpaṃ sātarūpaṃ, saddā loke… gandhā loke… rasā loke… phoṭṭhabbā loke… dhammā loke piyarūpaṃ sātarūpaṃ; cakkhuviññāṇaṃ loke piyarūpaṃ sātarūpaṃ, sotaviññāṇaṃ loke piyarūpaṃ sātarūpaṃ, ghānaviññāṇaṃ loke… jivhāviññāṇaṃ loke… kāyaviññāṇaṃ loke… manoviññāṇaṃ loke piyarūpaṃ sātarūpaṃ, cakkhusamphasso loke… sotasamphasso loke… ghānasamphasso loke… jivhāsamphasso loke… kāyasamphasso loke… manosamphasso loke piyarūpaṃ sātarūpaṃ; cakkhusamphassajā vedanā loke piyarūpaṃ sātarūpaṃ… sotasamphassajā vedanā… ghānasamphassajā vedanā… jivhāsamphassajā vedanā… kāyasamphassajā vedanā… manosamphassajā vedanā loke piyarūpaṃ sātarūpaṃ; rūpasaññā loke… saddasaññā loke… gandhasaññā loke… rasasaññā loke… phoṭṭhabbasaññā loke… dhammasaññā loke piyarūpaṃ sātarūpaṃ, rūpasañcetanā loke… saddasañcetanā loke… gandhasañcetanā loke… rasasañcetanā loke… phoṭṭhabbasañcetanā loke… dhammasañcetanā loke piyarūpaṃ sātarūpaṃ; rūpataṇhā loke… saddataṇhā loke… gandhataṇhā loke… rasataṇhā loke … phoṭṭhabbataṇhā loke… dhammataṇhā loke piyarūpaṃ sātarūpaṃ; rūpavitakko loke… saddavitakko loke… gandhavitakko loke… rasavitakko loke… phoṭṭhabbavitakko loke… dhammavitakko loke piyarūpaṃ sātarūpaṃ; rūpavicāro loke piyarūpaṃ sātarūpaṃ, saddavicāro loke… gandhavicāro loke… rasavicāro loke… phoṭṭhabbavicāro loke… dhammavicāro loke piyarūpaṃ sātarūpanti – piyarūpesu hemaka.

Chandarāgavinodananti. **Chandarāgo**ti yo kāmesu kāmacchando kāmarāgo kāmanandī kāmataṇhā kāmasineho kāmapariḷāho kāmamucchā kāmajjhosānaṃ kāmogho kāmayogo kāmupādānaṃ kāmacchandanīvaraṇaṃ. **Chandarāgavinodana**nti chandarāgappahānaṃ chandarāgavūpasamaṃ chandarāgapaṭinissaggaṃ chandarāgapaṭippassaddhaṃ amataṃ nibbānanti – chandarāgavinodanaṃ.

Nibbānapadamaccutanti nibbānapadaṃ tāṇapadaṃ leṇapadaṃ saraṇapadaṃ abhayapadaṃ. **Accuta**nti niccaṃ dhuvaṃ sassataṃ avipariṇāmadhammanti – nibbānapadamaccutaṃ. Tenāha bhagavā –

‘‘Idha diṭṭhasutamutaviññātesu, piyarūpesu hemaka;
Chandarāgavinodanaṃ, nibbānapadamaccuta’’nti.

56. **Etadaññāya ye satā, diṭṭhadhammābhinibbutā;**
Upasantā ca te sadā, tiṇṇā loke visattikaṃ.

Etadaññāya ye satāti. **Eta**nti amataṃ nibbānaṃ. Yo so sabbasaṅkhārasamatho sabbūpadhipaṭinissaggo taṇhakkhayo virāgo nirodho nibbānaṃ. **Aññāyā**ti aññāya jānitvā tulayitvā tīrayitvā vibhāvayitvā vibhūtaṃ katvā. ‘‘Sabbe saṅkhārā aniccā’’ti aññāya jānitvā tulayitvā tīrayitvā vibhāvayitvā vibhūtaṃ katvā. ‘‘Sabbe saṅkhārā dukkhā’’ti… ‘‘sabbe dhammā anattā’’ti…pe… ‘‘yaṃ kiñci samudayadhammaṃ sabbaṃ taṃ nirodhadhamma’’nti aññāya jānitvā tulayitvā tīrayitvā vibhāvayitvā vibhūtaṃ katvā. **Ye**ti arahanto khīṇāsavā. **Satā**ti catūhi kāraṇehi satā – kāye kāyānupassanāsatipaṭṭhānaṃ bhāvitattā satā…pe… te vuccanti satāti – etadaññāya ye satā.

Diṭṭhadhammābhinibbutāti. **Diṭṭhadhammā**ti diṭṭhadhammā ñātadhammā tulitadhammā tīritadhammā vibhūtadhammā vibhāvitadhammā. ‘‘Sabbe saṅkhārā aniccā’’ti diṭṭhadhammā…pe… ‘‘yaṃ kiñci samudayadhammaṃ sabbaṃ taṃ nirodhadhamma’’nti diṭṭhadhammā ñātadhammā tulitadhammā tīritadhammā vibhūtadhammā vibhāvitadhammā. **Abhinibbutā**ti rāgassa nibbāpitattā nibbutā, dosassa nibbāpitattā nibbutā, mohassa nibbāpitattā nibbutā, kodhassa…pe… upanāhassa… sabbākusalābhisaṅkhārānaṃ santattā samitattā vūpasamitattā nijjhātattā nibbutattā vigatattā paṭippasaddhattā santā upasantā vūpasantā nibbutā paṭippassaddhāti – diṭṭhadhammābhinibbutā.

Upasantā ca te sadāti. **Upasantā**ti rāgassa upasamitattā nibbāpitattā upasantā…pe… dosassa… mohassa… kodhassa… upanāhassa…pe… sabbākusalābhisaṅkhārānaṃ santattā samitattā vūpasamitattā nijjhātattā nibbutattā vigatattā paṭippasaddhattā santā upasantā vūpasantā nibbutā paṭippassaddhāti upasantā. **Te**ti arahanto khīṇāsavā. **Sadā**ti sadā sabbakālaṃ niccakālaṃ dhuvakālaṃ satataṃ samitaṃ abbokiṇṇaṃ poṅkhānupoṅkhaṃ udakūmikajātaṃ avīcisantatisahitaṃ phassitaṃ purebhattaṃ pacchābhattaṃ purimayāmaṃ majjhimayāmaṃ pacchimayāmaṃ kāḷe juṇhe vasse hemante gimhe purime vayokhandhe majjhime vayokhandhe pacchime vayokhandheti – upasantā ca te sadā.

Tiṇṇā loke visattikanti visattikā vuccati taṇhā. Yo rāgo sārāgo…pe… abhijjhā lobho akusalamūlaṃ. **Visattikā**ti kenaṭṭhena visattikā…pe… visaṭā vitthatāti visattikā. **Loke**ti apāyaloke…pe… āyatanaloke. **Tiṇṇā loke visattika**nti loke vesā visattikā loke vetaṃ visattikaṃ tiṇṇā uttiṇṇā nitthiṇṇā atikkantā samatikkantā vītivattāti – tiṇṇā loke visattikaṃ. Tenāha bhagavā –

‘‘Etadaññāya ye satā, diṭṭhadhammābhinibbutā;
Upasantā ca te sadā, tiṇṇā loke visattika’’nti.

Saha gāthāpariyosānā…pe… satthā me bhante bhagavā, sāvakohamasmīti.

Hemakamāṇavapucchāniddeso aṭṭhamo.

9. Todeyyamāṇavapucchāniddeso

57. **Yasmiṃ kāmā na vasanti, [iccāyasmā todeyyo]**
Taṇhā yassa na vijjati;
Kathaṃkathā ca yo tiṇṇo, vimokkho tassa kīdiso.

Yasmiṃ kāmā na vasantīti yasmiṃ kāmā na vasanti na saṃvasanti na āvasanti na parivasantīti – yasmiṃ kāmā na vasanti. **Iccāyasmā todeyyo**ti. **Iccā**ti padasandhi…pe… padānupubbatāpetaṃ – iccāti. **Āyasmā**ti piyavacanaṃ…pe…. **Todeyyo**ti tassa brāhmaṇassa nāmaṃ…pe… abhilāpoti – iccāyasmā todeyyo.

Taṇhā yassa na vijjatīti taṇhā yassa natthi na sati na saṃvijjati nupalabbhati ñāṇagginā daḍḍhāti – taṇhā yassa na vijjati.

Kathaṃkathā ca yo tiṇṇoti kathaṃkathā ca yo tiṇṇo uttiṇṇo nitthiṇṇo atikkanto samatikkanto vītivattoti – kathaṃkathā ca yo tiṇṇo.

Vimokkho tassa kīdisoti vimokkho tassa kīdiso kiṃsaṇṭhito kiṃpakāro kiṃpaṭibhāgo icchitabboti vimokkhaṃ pucchatīti – vimokkho tassa kīdiso. Tenāha so brāhmaṇo –

‘‘Yasmiṃ kāmā na vasanti, [iccāyasmā todeyyo]
Taṇhā yassa na vijjati;
Kathaṃkathā ca yo tiṇṇo, vimokkho tassa kīdiso’’ti.

58. **Yasmiṃ kāmā na vasanti, [todeyyāti bhagavā]**
Taṇhā yassa na vijjati;
Kathaṃkathā ca yo tiṇṇo, vimokkho tassa nāparo.

Yasmiṃ kāmā na vasantīti. **Yasmi**nti yasmiṃ puggale arahante khīṇāsave. **Kāmā**ti uddānato dve kāmā – vatthukāmā ca kilesakāmā ca…pe… ime vuccanti vatthukāmā…pe… ime vuccanti kilesakāmā. **Yasmiṃ kāmā na vasantī**ti yasmiṃ kāmā na vasanti na saṃvasanti na āvasanti na parivasantīti – yasmiṃ kāmā na vasanti.

Todeyyāti bhagavāti. **Todeyyā**ti bhagavā taṃ brāhmaṇaṃ nāmena ālapati. **Bhagavā**ti gāravādhivacanametaṃ…pe… sacchikā paññatti, yadidaṃ bhagavāti – todeyyāti bhagavā.

Taṇhā yassa na vijjatīti. **Taṇhā**ti rūpataṇhā saddataṇhā gandhataṇhā rasataṇhā phoṭṭhabbataṇhā dhammataṇhā. **Yassā**ti arahato khīṇāsavassa. **Taṇhā yassa na vijjatī**ti taṇhā yassa natthi na sati na saṃvijjati nupalabbhati, pahīnā samucchinnā vūpasantā paṭippassaddhā abhabbuppattikā ñāṇagginā daḍḍhāti – taṇhā yassa na vijjati.

Kathaṃkathā ca yo tiṇṇoti kathaṃkathā vuccati vicikicchā. Dukkhe kaṅkhā…pe… chambhitattaṃ cittassa manovilekho. **Yo**ti yo so arahaṃ khīṇāsavo. **Kathaṃkathā ca yo tiṇṇo**ti kathaṃkathā ca yo tiṇṇo uttiṇṇo nitthiṇṇo atikkanto samatikkanto vītivattoti – kathaṃkathā ca yo tiṇṇo.

Vimokkho tassa nāparoti natthi tassa aparo vimokkho. Yena vimokkhena vimucceyya vimutto so. Kataṃ tassa vimokkhena karaṇīyanti – vimokkho tassa nāparo. Tenāha bhagavā –

‘‘Yasmiṃ kāmā na vasanti, [todeyyāti bhagavā]
Taṇhā yassa na vijjati;
Kathaṃkathā ca yo tiṇṇo, vimokkho tassa nāparo’’ti.

59. **Nirāsaso so uda āsasāno, paññāṇavā so uda paññakappī;**
Muniṃ ahaṃ sakka yathā vijaññaṃ, taṃ me viyācikkha samantacakkhu.

Nirāsaso so uda āsasānoti nittaṇho so, udāhu sataṇho rūpe āsīsati [āsiṃsati (syā.)], sadde…pe… gandhe… rase… phoṭṭhabbe… kulaṃ… gaṇaṃ… āvāsaṃ… lābhaṃ… yasaṃ… pasaṃsaṃ… sukhaṃ… cīvaraṃ… piṇḍapātaṃ… senāsanaṃ… gilānapaccayabhesajjaparikkhāraṃ… kāmadhātuṃ … rūpadhātuṃ… arūpadhātuṃ… kāmabhavaṃ… rūpabhavaṃ… arūpabhavaṃ… saññābhavaṃ… asaññābhavaṃ… nevasaññānāsaññābhavaṃ… ekavokārabhavaṃ… catuvokārabhavaṃ… pañcavokārabhavaṃ… atītaṃ… anāgataṃ… paccuppannaṃ… diṭṭhasutamutaviññātabbe dhamme āsīsati sādiyati pattheti piheti abhijappatīti – nirāsaso so uda āsasāno.

Paññāṇavā so uda paññakappīti. **Paññāṇavā so**ti paṇḍito paññavā buddhimā ñāṇī vibhāvī medhāvī. **Uda paññakappī**ti udāhu aṭṭhasamāpattiñāṇena vā pañcābhiññāñāṇena vā micchāñāṇena vā taṇhākappaṃ vā diṭṭhikappaṃ vā kappeti janeti sañjaneti nibbatteti abhinibbattetīti – paññāṇavā so uda paññakappī.

Muniṃ ahaṃ sakka yathā vijaññanti. **Sakkā**ti sakko bhagavā. Sakyakulā pabbajitotipi sakko. Atha vā, aḍḍho mahaddhano dhanavātipi sakko. Tassimāni dhanāni, seyyathidaṃ – saddhādhanaṃ sīladhanaṃ hiridhanaṃ ottappadhanaṃ sutadhanaṃ cāgadhanaṃ paññādhanaṃ satipaṭṭhānadhanaṃ sammappadhānadhanaṃ iddhipādadhanaṃ indriyadhanaṃ baladhanaṃ bojjhaṅgadhanaṃ maggadhanaṃ phaladhanaṃ nibbānadhananti. Tehi anekavidhehi dhanaratanehi aḍḍho mahaddhano dhanavātipi sakko. Atha vā, pahu visavī alamatto sūro vīro vikkanto abhīrū acchambhī anutrāsī apalāyī pahīnabhayabheravo vigatalomahaṃsotipi sakko. **Muniṃ ahaṃ sakka yathā vijañña**nti sakka yathāhaṃ muniṃ jāneyyaṃ ājāneyyaṃ vijāneyyaṃ paṭivijāneyyaṃ paṭivijjheyyanti – muniṃ ahaṃ sakka yathā vijaññaṃ.

Taṃ me viyācikkha samantacakkhūti. **Ta**nti yaṃ pucchāmi yaṃ yācāmi yaṃ ajjhesāmi yaṃ pasādemi. **Viyācikkhā**ti ācikkhāhi desehi paññapehi paṭṭhapehi vivarāhi vibhajāhi uttānīkarohi pakāsehi. **Samantacakkhū**ti samantacakkhu vuccati sabbaññutañāṇaṃ…pe… tathāgato tena samantacakkhūti – taṃ me viyācikkha samantacakkhu. Tenāha so brāhmaṇo –

‘‘Nirāsaso so uda āsasāno, paññāṇavā so uda paññakappī;
Muniṃ ahaṃ sakka yathā vijaññaṃ, taṃ me viyācikkha samantacakkhū’’ti.

60. **Nirāsaso so na ca āsasāno, paññāṇavā so na ca paññakappī;**
Evampi todeyya muniṃ vijāna, akiñcanaṃ kāmabhave asattaṃ.

Nirāsaso so na ca āsasānoti nittaṇho so. Na so sataṇho rūpe nāsīsati. Sadde…pe… gandhe… diṭṭhasutamutaviññātabbe dhamme nāsīsati na icchati na sādiyati na pattheti na piheti nābhijappatīti – nirāsaso so na ca āsasāno.

Paññāṇavā so na ca paññakappīti. **Paññāṇavā**ti paṇḍito paññavā buddhimā ñāṇī vibhāvī medhāvī. **Na ca paññakappī**ti aṭṭhasamāpattiñāṇena vā pañcābhiññāñāṇena vā micchāñāṇena vā taṇhākappaṃ vā na kappeti diṭṭhikappaṃ vā na kappeti na janeti na sañjaneti na nibbatteti nābhinibbattetīti – paññāṇavā so na ca paññakappī.

Evampi todeyya muniṃ vijānāti. **Munī**ti monaṃ vuccati ñāṇaṃ…pe… saṅgajālamaticca so muni. **Evampi todeyya muniṃ vijānā**ti todeyya, evaṃ muniṃ jāna paṭijāna paṭivijāna paṭivijjhāti –

evampi todeyya muniṃ vijāna.

Akiñcanaṃ kāmabhave asattanti. **Akiñcana**nti rāgakiñcanaṃ dosakiñcanaṃ mohakiñcanaṃ mānakiñcanaṃ diṭṭhikiñcanaṃ kilesakiñcanaṃ duccaritakiñcanaṃ. Yassetāni [yassete (syā.)] kiñcanāni [kiñcanā (syā.)] pahīnāni samucchinnāni vūpasantāni paṭippassaddhāni abhabbuppattikāni ñāṇagginā daḍḍhāni, so vuccati akiñcano. **Kāmā**ti uddānato dve kāmā – vatthukāmā ca kilesakāmā ca…pe… ime vuccanti vatthukāmā…pe… ime vuccanti kilesakāmā. **Bhavā**ti dve bhavā – kammabhavo ca paṭisandhiko ca punabbhavo…pe… ayaṃ paṭisandhiko punabbhavo.

Akiñcanaṃ kāmabhave asattanti akiñcanaṃ puggalaṃ kāme ca bhave ca asattaṃ alaggaṃ alaggitaṃ apalibuddhaṃ nikkhantaṃ nissaṭaṃ vippamuttaṃ visaññuttaṃ vimariyādikatena cetasā viharantanti – akiñcanaṃ kāmabhave asattaṃ. Tenāha bhagavā –

‘‘Nirāsaso so na ca āsasāno, paññāṇavā so na ca paññakappī;
Evampi todeyya muniṃ vijāna, akiñcanaṃ kāmabhave asattanti.

Saha gāthāpariyosānā…pe… satthā me bhante bhagavā, sāvakohamasmīti.

Todeyyamāṇavapucchāniddeso navamo.

10. Kappamāṇavapucchāniddeso

61. **Majjhe sarasmiṃ tiṭṭhataṃ, [iccāyasmā kappo]**
Oghe jāte mahabbhaye;
Jarāmaccuparetānaṃ, dīpaṃ pabrūhi mārisa;
Tvañca me dīpamakkhāhi, yathāyidaṃ nāparaṃ siyā.

Majjhe sarasmiṃ tiṭṭhatanti saro vuccati saṃsāro āgamanaṃ gamanaṃ gamanāgamanaṃ kālaṃ gati bhavābhavo cuti ca upapatti ca nibbatti ca bhedo ca jāti ca jarā ca maraṇañca. Saṃsārassa purimāpi koṭi na paññāyati, pacchimāpi koṭi na paññāyati; majjheva saṃsāre sattā ṭhitā patiṭṭhitā allīnā upagatā ajjhositā adhimuttā.

Kathaṃ saṃsārassa purimā koṭi na paññāyati? Ettakā jātiyo vaṭṭaṃ vatti, tato paraṃ na vattatīti hevaṃ natthi, evampi saṃsārassa purimā koṭi na paññāyati. Ettakāni jātisatāni vaṭṭaṃ vatti, tato paraṃ na vattatīti hevaṃ natthi, evampi saṃsārassa purimā koṭi na paññāyati. Ettakāni jātisahassāni vaṭṭaṃ vatti, tato paraṃ na vattatīti hevaṃ natthi, evampi saṃsārassa purimā koṭi na paññāyati. Ettakāni jātisatasahassāni vaṭṭaṃ vatti, tato paraṃ na vattatīti hevaṃ natthi, evampi saṃsārassa purimā koṭi na paññāyati. Ettakā jātikoṭiyo vaṭṭaṃ vatti, tato paraṃ na vattatīti hevaṃ natthi, evampi saṃsārassa purimā koṭi na paññāyati. Ettakāni jātikoṭisatāni vaṭṭaṃ vatti, tato paraṃ na vattatīti hevaṃ natthi, evampi saṃsārassa purimā koṭi na paññāyati. Ettakāni jātikoṭisahassāni vaṭṭaṃ vatti, tato paraṃ na vattatīti, hevaṃ natthi. Evampi saṃsārassa purimā koṭi na paññāyati. Ettakāni jātikoṭisatasahassāni vaṭṭaṃ vatti, tato paraṃ na vattatīti hevaṃ natthi, evampi saṃsārassa purimā koṭi na paññāyati.

Ettakāni vassāni vaṭṭaṃ vatti, tato paraṃ na vattatīti hevaṃ natthi, evampi saṃsārassa purimā koṭi na paññāyati. Ettakāni vassasatāni vaṭṭaṃ vatti, tato paraṃ na vattatīti hevaṃ natthi, evampi saṃsārassa purimā koṭi na paññāyati. Ettakāni vassasahassāni vaṭṭaṃ vatti, tato paraṃ na vattatīti hevaṃ natthi, evampi saṃsārassa purimā koṭi na paññāyati. Ettakāni vassasatasahassāni vaṭṭaṃ vatti, tato paraṃ na vattatīti hevaṃ natthi, evampi saṃsārassa purimā koṭi na paññāyati. Ettakā vassakoṭiyo vaṭṭaṃ vatti, tato paraṃ na vattatīti hevaṃ natthi, evampi saṃsārassa purimā koṭi na paññāyati. Ettakāni vassakoṭisatāni vaṭṭaṃ vatti, tato paraṃ na vattatīti hevaṃ natthi, evampi saṃsārassa purimā koṭi na paññāyati. Ettakāni vassakoṭisahassāni vaṭṭaṃ vatti, tato paraṃ na vattatīti hevaṃ natthi, evampi saṃsārassa purimā koṭi na paññāyati. Ettakāni vassakoṭisatasahassāni vaṭṭaṃ vatti, tato paraṃ na vattatīti hevaṃ natthi, evampi saṃsārassa purimā koṭi na paññāyati.

Ettakāni kappāni vaṭṭaṃ vatti, tato paraṃ na vattatīti hevaṃ natthi, evampi saṃsārassa purimā koṭi na paññāyati. Ettakāni kappasatāni vaṭṭaṃ vatti, tato paraṃ na vattatīti hevaṃ natthi, evampi saṃsārassa purimā koṭi na paññāyati. Ettakāni kappasahassāni vaṭṭaṃ vatti, tato paraṃ na vattatīti hevaṃ natthi, evampi saṃsārassa purimā koṭi na paññāyati. Ettakāni kappasatasahassāni vaṭṭaṃ vatti, tato paraṃ na vattatīti hevaṃ natthi, evampi saṃsārassa purimā koṭi na paññāyati. Ettakā kappakoṭiyo vaṭṭaṃ vatti, tato paraṃ na vattatīti hevaṃ natthi, evampi saṃsārassa purimā koṭi na paññāyati. Ettakāni kappakoṭisatāni vaṭṭaṃ vatti, tato paraṃ na vattatīti hevaṃ natthi, evampi saṃsārassa purimā koṭi na paññāyati. Ettakāni kappakoṭisahassāni vaṭṭaṃ vatti, tato paraṃ na vattatīti hevaṃ natthi, evampi saṃsārassa purimā koṭi na paññāyati. Ettakāni kappakoṭisatasahassāni vaṭṭaṃ vatti, tato paraṃ na vattatīti hevaṃ natthi, evampi saṃsārassa purimā koṭi na paññāyati.

Vuttañhetaṃ bhagavatā – ‘‘anamataggoyaṃ, bhikkhave, saṃsāro, pubbā koṭi na paññāyati avijjānīvaraṇānaṃ sattānaṃ taṇhāsaṃyojanānaṃ sandhāvataṃ saṃsarataṃ. Evaṃ dīgharattaṃ kho, bhikkhave, dukkhaṃ paccanubhūtaṃ tibbaṃ paccanubhūtaṃ byasanaṃ paccanubhūtaṃ, kaṭasī vaḍḍhitā [kaṭasīvavaḍḍhitaṃ (syā.) passa saṃ. ni. 2.124]. Yāvañcidaṃ, bhikkhave, alameva sabbasaṅkhāresu nibbinditum alaṃ virajjituṃ alaṃ vimuccitu’’nti. Evampi saṃsārassa purimā koṭi na paññāyati.

Kathaṃ saṃsārassa pacchimā koṭi na paññāyati? Ettakā jātiyo vaṭṭaṃ vattissati, tato paraṃ na vattissatīti hevaṃ natthi, evampi saṃsārassa pacchimā koṭi na paññāyati. Ettakāni jātisatāni, ettakāni jātisahassāni, ettakāni jātisatasahassāni, ettakā jātikoṭiyo, ettakāni jātikoṭisatāni, ettakāni jātikoṭisahassāni, ettakāni jātikoṭisatasahassāni, ettakāni vassāni, ettakāni vassasatāni, ettakāni vassasahassāni, ettakāni vassasatasahassāni, ettakā vassakoṭiyo, ettakāni vassakoṭisatāni, ettakāni vassakoṭisahassāni, ettakāni vassakoṭisatasahassāni, ettakāni kappāni, ettakāni kappasatāni, ettakāni kappasahassāni, ettakāni kappasatasahassāni, ettakā kappakoṭiyo, ettakāni kappakoṭisatāni, ettakāni kappakoṭisahassāni, ettakāni kappakoṭisatasahassāni vaṭṭaṃ vattissati, tato paraṃ na vattissatīti hevaṃ natthi, evampi saṃsārassa pacchimā koṭi na paññāyati. Evampi saṃsārassa purimāpi koṭi na paññāyati, pacchimāpi koṭi na paññāyati, majjheva saṃsāre sattā ṭhitā patiṭṭhitā allīnā upagatā ajjhositā adhimuttāti – majjhe sarasmiṃ tiṭṭhataṃ. **Iccāyasmā kappo**ti. **Iccā**ti padasandhi…pe…. **Āyasmā**ti piyavacanaṃ…pe…. **Kappo**ti tassa brāhmaṇassa nāmaṃ…pe… abhilāpoti – iccāyasmā kappo.

Oghe jāte mahabbhayeti kāmoghe bhavoghe diṭṭhoghe avijjoghe jāte sañjāte nibbatte abhinibbatte pātubhūte. **Mahabbhaye**ti jātibhaye jarābhaye byādhibhaye maraṇabhayeti – oghe jāte mahabbhaye.

Jarāmaccuparetānanti jarāya phuṭṭhānaṃ paretānaṃ samohitānaṃ samannāgatānaṃ. Maccunā phuṭṭhānaṃ paretānaṃ samohitānaṃ samannāgatānaṃ, jātiyā anugatānaṃ jarāya anusaṭānaṃ byādhinā abhibhūtānaṃ maraṇena abbhāhatānaṃ atāṇānaṃ aleṇānaṃ asaraṇānaṃ asaraṇībhūtānanti – jarāmaccuparetānaṃ.

Dīpaṃ pabrūhi mārisāti dīpaṃ tāṇaṃ leṇaṃ saraṇaṃ gatiṃ parāyanaṃ [gatiparāyanaṃ (syā.) evamuparipi] brūhi ācikkhāhi desehi paññapehi paṭṭhapehi vivarāhi vibhajāhi uttānīkarohi pakāsehi. **Mārisā**ti piyavacanaṃ garuvacanaṃ sagāravasappatissādhivacanametaṃ mārisāti – dīpaṃ pabrūhi mārisa.

Tvañca me dīpamakkhāhīti. **Tva**nti bhagavantaṃ bhaṇati. **Dīpamakkhāhī**ti dīpaṃ tāṇaṃ leṇaṃ saraṇaṃ gatiṃ parāyanaṃ akkhāhi ācikkhāhi desehi paññapehi paṭṭhapehi vivarāhi vibhajāhi uttānīkarohi pakāsehīti – tvañca me dīpamakkhāhi.

Yathāyidaṃ nāparaṃ siyāti yathayidaṃ dukkhaṃ idheva nirujjheyya vūpasameyya atthaṃ gaccheyya paṭippassambheyya punapaṭisandhikaṃ dukkhaṃ na nibbatteyya, kāmadhātuyā vā rūpadhātuyā vā arūpadhātuyā vā kāmabhave vā rūpabhave vā arūpabhave vā saññābhave vā asaññābhave vā nevasaññānāsaññābhave vā ekavokārabhave vā catuvokārabhave vā pañcavokārabhave vā punagatiyā vā upapattiyā vā paṭisandhiyā vā bhave vā saṃsāre vā vaṭṭe vā na janeyya na sañjaneyya na nibbatteyya nābhinibbatteyya. Idheva nirujjheyya vūpasameyya atthaṃ gaccheyya paṭippassambheyyāti – yathāyidaṃ nāparaṃ siyā. Tenāha so brāhmaṇo –

‘‘Majjhe sarasmiṃ tiṭṭhataṃ, [iccāyasmā kappo]
Oghe jāte mahabbhaye;
Jarāmaccuparetānaṃ, dīpaṃ pabrūhi mārisa;
Tvañca me dīpamakkhāhi, yathāyidaṃ nāparaṃ siyā’’ti.

62. **Majjhe sarasmiṃ tiṭṭhataṃ, [kappāti bhagavā]**
Oghe jāte mahabbhaye;
Jarāmaccuparetānaṃ, dīpaṃ pabrūmi kappa te.

Majjhe sarasmiṃ tiṭṭhatanti saro vuccati saṃsāro āgamanaṃ gamanaṃ gamanāgamanaṃ kālaṃ gati bhavābhavo, cuti ca upapatti ca nibbatti ca bhedo ca jāti ca jarā ca maraṇañca. Saṃsārassa purimāpi koṭi na paññāyati, pacchimāpi koṭi na paññāyati. Majjheva saṃsāre sattā ṭhitā patiṭṭhitā allīnā upagatā ajjhositā adhimuttā.

Kathaṃ saṃsārassa purimā koṭi na paññāyati…pe… evaṃ saṃsārassa purimā koṭi na paññāyati. Kathaṃ saṃsārassa pacchimā koṭi na paññāyati…pe… evaṃ saṃsārassa pacchimā koṭi na paññāyati. Evaṃ saṃsārassa purimāpi koṭi na paññāyati, pacchimāpi koṭi na paññāyati. Majjheva saṃsāre sattā ṭhitā patiṭṭhitā allīnā upagatā ajjhositā adhimuttāti – majjhe sarasmiṃ tiṭṭhataṃ. **Kappāti bhagavā**ti. **Kappā**ti bhagavā taṃ brāhmaṇaṃ nāmena ālapati. **Bhagavā**ti gāravādhivacanametaṃ…pe… sacchikā paññatti, yadidaṃ bhagavāti – kappāti bhagavā.

Oghe jāte mahabbhayeti kāmoghe bhavoghe diṭṭhoghe avijjoghe jāte sañjāte nibbatte abhinibbatte pātubhūte. **Mahabbhaye**ti jātibhaye jarābhaye byādhibhaye maraṇabhayeti – oghe jāte mahabbhaye.

Jarāmaccuparetānanti jarāya phuṭṭhānaṃ paretānaṃ samohitānaṃ samannāgatānaṃ, maccunā phuṭṭhānaṃ paretānaṃ samohitānaṃ samannāgatānaṃ jātiyā anugatānaṃ jarāya anusaṭānaṃ byādhinā abhibhūtānaṃ maraṇena abbhāhatānaṃ atāṇānaṃ aleṇānaṃ asaraṇānaṃ asaraṇībhūtānanti – jarāmaccuparetānaṃ.

Dīpaṃ pabrūmi kappa teti dīpaṃ tāṇaṃ leṇaṃ saraṇaṃ gatiṃ parāyanaṃ brūmi ācikkhāmi desemi paññapemi paṭṭhapemi vivarāmi vibhajāmi uttānīkaromi pakāsemīti – dīpaṃ pabrūmi kappa te. Tenāha bhagavā –

‘‘Majjhe sarasmiṃ tiṭṭhataṃ, [kappāti bhagavā]
Oghe jāte mahabbhaye;
Jarāmaccuparetānaṃ, dīpaṃ pabrūmi kappa te’’ti.

63. **Akiñcanaṃ anādānaṃ, etaṃ dīpaṃ anāparaṃ;**
Nibbānaṃ iti naṃ brūmi, jarāmaccuparikkhayaṃ.

Akiñcanaṃ anādānanti. **Kiñcana**nti – rāgakiñcanaṃ dosakiñcanaṃ mohakiñcanaṃ mānakiñcanaṃ diṭṭhikiñcanaṃ kilesakiñcanaṃ duccaritakiñcanaṃ; kiñcanappahānaṃ kiñcanavūpasamaṃ [kiñcanavūpasamo (syā.) evamīdisesu ṭhānesu] kiñcanapaṭinissaggaṃ [kiñcanapaṭinissaggo (syā.)] kiñcanapaṭippassaddhiṃ amataṃ nibbānanti – akiñcanaṃ. **Anādāna**nti ādānaṃ vuccati taṇhā. Yo rāgo sārāgo…pe… abhijjhā lobho akusalamūlaṃ. Ādānappahānaṃ ādānavūpasamaṃ ādānapaṭinissaggaṃ ādānapaṭippassaddhiṃ amataṃ nibbānanti – akiñcanaṃ anādānaṃ.

Etaṃ dīpaṃ anāparanti etaṃ dīpaṃ tāṇaṃ leṇaṃ saraṇaṃ gati parāyanaṃ. **Anāpara**nti tamhā paro añño dīpo natthi. Atha kho so evaṃ dīpo aggo ca seṭṭho ca viseṭṭho ca pāmokkho ca uttamo ca pavaro cāti – etaṃ dīpaṃ anāparaṃ.

Nibbānaṃ iti naṃ brūmīti vānaṃ vuccati taṇhā. Yo rāgo sārāgo…pe… abhijjhā lobho akusalamūlaṃ. Vānappahānaṃ vānavūpasamaṃ vānapaṭinissaggaṃ vānapaṭippassaddhiṃ amataṃ nibbānaṃ. **Itī**ti padasandhi padasaṃsaggo padapāripūrī akkharasamavāyo byañjanasiliṭṭhatā padānupubbatāpetaṃ – itīti. **Brūmī**ti brūmi ācikkhāmi desemi paññapemi paṭṭhapemi vivarāmi vibhajāmi uttānīkaromi pakāsemīti – nibbānaṃ iti naṃ brūmi.

Jarāmaccuparikkhayanti jarāmaraṇassa pahānaṃ vūpasamaṃ paṭinissaggaṃ paṭippassaddhiṃ amataṃ nibbānanti – jarāmaccuparikkhayaṃ. Tenāha bhagavā –

‘‘Akiñcanaṃ anādānaṃ, etaṃ dīpaṃ anāparaṃ;
Nibbānaṃ iti naṃ brūmi, jarāmaccuparikkhaya’’nti.

64. **Etadaññāya ye satā, diṭṭhadhammābhinibbutā;**
Na te māravasānugā, na te mārassa paddhagū [paṭṭhagū (syā. ka.)] **.**

Etadaññāya ye satāti. **Eta**nti amataṃ nibbānaṃ. Yo so sabbasaṅkhārasamatho sabbūpadhipaṭinissaggo taṇhakkhayo virāgo nirodho nibbānaṃ. **Aññāyā**ti aññāya jānitvā tulayitvā tīrayitvā vibhāvayitvā vibhūtaṃ katvā, ‘‘sabbe saṅkhārā aniccā’’ti…pe… ‘‘yaṃ kiñci samudayadhammaṃ, sabbaṃ taṃ nirodhadhamma’’nti aññāya jānitvā tulayitvā tīrayitvā vibhāvayitvā vibhūtaṃ katvā. **Ye**ti arahanto khīṇāsavā. **Satā**ti catūhi kāraṇehi satā – kāye kāyānupassanāsatipaṭṭhānaṃ bhāventā [bhāvitattā (ka.)] satā…pe… te vuccanti satāti – etadaññāya ye satā.

Diṭṭhadhammābhinibbutāti. **Diṭṭhadhammā**ti diṭṭhadhammā ñātadhammā tulitadhammā tīritadhammā vibhūtadhammā vibhāvitadhammā. **Abhinibbutā**ti rāgassa nibbāpitattā nibbutā, dosassa…pe… sabbākusalābhisaṅkhārānaṃ santattā samitattā vūpasamitattā nijjhātattā nibbutattā paṭippassaddhattā santā upasantā vūpasantā nibbutā paṭippassaddhāti – diṭṭhadhammābhinibbutā.

Na te māravasānugāti. **Māro**ti yo so māro kaṇho adhipati antagū namuci pamattabandhu. **Na te māravasānugā**ti na te mārassa vase vattanti, nāpi māro tesu vasaṃ vatteti. Te mārañca mārapakkhañca mārapāsañca mārabaḷisañca [mārabalisañca (ka.)] mārāmisañca māravisayañca māranivāsañca māragocarañca mārabandhanañca abhibhuyya abhibhavitvā ajjhottharitvā pariyādiyitvā madditvā caranti viharanti iriyanti vattenti pālenti yapenti yāpentīti – na te māravasānugā.

Na te mārassa paddhagūti na te mārassa paddhā paddhacarā [paṭṭhā paṭṭhacarā (syā. ka.)] paricārikā siyā; buddhassa te bhagavato paddhā paddhacarā paricārikā siyāti – na te mārassa paddhagū. Tenāha bhagavā –

‘‘Etadaññāya ye satā, diṭṭhadhammābhinibbutā;
Na te māravasānugā, na te mārassa paddhagū’’ti.

Saha gāthāpariyosānā…pe… satthā me bhante bhagavā, sāvakohamasmīti.

Kappamāṇavapucchāniddeso dasamo.

11. Jatukaṇṇimāṇavapucchāniddeso

65. **Sutvānahaṃ vīra akāmakāmiṃ, [iccāyasmā jatukaṇṇi]**
Oghātigaṃ puṭṭhumakāmamāgamaṃ;
Santipadaṃ brūhi sahajanetta, yathātacchaṃ bhagavā brūhi metaṃ.

Sutvānahaṃ vīra akāmakāminti sutvā suṇitvā uggahetvā upadhāretvā upalakkhayitvā. Itipi so bhagavā arahaṃ…pe… buddho bhagavāti – sutvānahaṃ. **Vīrā**ti vīro bhagavā. Vīriyavāti vīro, pahūti vīro, visavīti vīro, alamattoti vīro, sūroti vīro, vikkanto abhīrū acchambhī anutrāsī apalāyī pahīnabhayabheravo vigatalomahaṃsoti vīro.

Virato idha sabbapāpakehi, nirayadukkhaṃ aticca vīriyavā [viriyavā (syā.) su. ni. 536] so;
So vīriyavā padhānavā, vīro tādi pavuccate tathattāti.

Sutvānahaṃ vīra. **Akāmakāmi**nti. **Kāmā**ti uddānato dve kāmā – vatthukāmā ca kilesakāmā ca…pe… ime vuccanti vatthukāmā…pe… ime vuccanti kilesakāmā. Buddhassa bhagavato vatthukāmā pariññātā, kilesakāmā pahīnā. Vatthukāmānaṃ pariññātattā kilesakāmānaṃ pahīnattā bhagavā na kāme kāmeti, na kāme pattheti, na kāme piheti, na kāme abhijappati. Ye kāme kāmenti, kāme patthenti, kāme pihenti, kāme abhijappanti, te kāmakāmino rāgarāgino saññāsaññino. Bhagavā na kāme kāmeti, na kāme pattheti, na kāme piheti, na kāme abhijappati. Tasmā buddho akāmo nikkāmo cattakāmo vantakāmo muttakāmo pahīnakāmo paṭinissaṭṭhakāmo vītarāgo vigatarāgo cattarāgo vantarāgo muttarāgo pahīnarāgo paṭinissaṭṭharāgo nicchāto nibbuto sītibhūto sukhappaṭisaṃvedī brahmabhūtena attanā viharatīti – sutvānahaṃ vīra amakāmakāmiṃ.

Iccāyasmā jatukaṇṇīti. **Iccā**ti padasandhi…pe… padānupubbatāpetaṃ – iccāti. **Āyasmā**ti piyavacanaṃ sagāravasappatissādhivacanametaṃ āyasmāti. **Jatukaṇṇī**ti tassa brāhmaṇassa gottaṃ saṅkhā samaññā paññatti vohāroti – iccāyasmā jatukaṇṇi.

Oghātigaṃ puṭṭhumakāmamāgamanti. **Oghātiga**nti oghātigaṃ oghaṃ atikkantaṃ samatikkantaṃ vītivattanti – oghātigaṃ. **Puṭṭhu**nti puṭṭhuṃ pucchituṃ yācituṃ ajjhesituṃ pasādetuṃ. **Akāmamāgama**nti akāmaṃ puṭṭhuṃ nikkāmaṃ cattakāmaṃ vantakāmaṃ muttakāmaṃ pahīnakāmaṃ paṭinissaṭṭhakāmaṃ vītarāgaṃ vigatarāgaṃ cattarāgaṃ vantarāgaṃ muttarāgaṃ pahīnarāgaṃ paṭinissaṭṭharāgaṃ āgamhā āgatamhā upāgatamhā sampattamhā tayā saddhiṃ samāgatamhāti – oghātigaṃ puṭṭhumakāmamāgamaṃ.

Santipadaṃ brūhi sahajanettāti. **Santī**ti ekena ākārena santipi santipadampi [santipadanti (ka.)] taṃyeva amataṃ nibbānaṃ. Yo so sabbasaṅkhārasamatho sabbūpadhipaṭinissaggo taṇhakkhayo virāgo nirodho nibbānaṃ. Vuttañhetaṃ bhagavatā – ‘‘santametaṃ padaṃ, paṇītametaṃ padaṃ, yadidaṃ sabbasaṅkhārasamatho sabbūpadhipaṭinissaggo taṇhakkhayo virāgo nirodho nibbāna’’nti. Athāparenākārena ye dhammā santādhigamāya santiphusanāya santisacchikiriyāya saṃvattanti, seyyathidaṃ – cattāro satipaṭṭhānā cattāro sammappadhānā cattāro iddhipādā pañcindriyāni pañca balāni satta bojjhaṅgā ariyo aṭṭhaṅgiko maggo – ime vuccanti santipadā. Santipadaṃ tāṇapadaṃ leṇapadaṃ saraṇapadaṃ abhayapadaṃ accutapadaṃ amatapadaṃ nibbānapadaṃ brūhi ācikkhāhi desehi paññapehi paṭṭhapehi vivarāhi vibhajāhi uttānīkarohi pakāsehi. **Sahajanettā**ti nettaṃ vuccati sabbaññutañāṇaṃ. Buddhassa bhagavato nettañca jinabhāvo ca bodhiyā mūle apubbaṃ acarimaṃ ekasmiṃ khaṇe uppanno, tasmā buddho sahajanettoti – santipadaṃ brūhi sahajanetta.

Yathātacchaṃ bhagavā brūhi metanti yathātacchaṃ vuccati amataṃ nibbānaṃ…pe… nirodho nibbānaṃ. **Bhagavā**ti gāravādhivacanaṃ…pe… sacchikā paññatti, yadidaṃ bhagavāti. **Brūhi meta**nti brūhi ācikkhāhi…pe… pakāsehīti – yathātacchaṃ bhagavā brūhi metaṃ. Tenāha so brāhmaṇo –

‘‘Sutvānahaṃ vīra akāmakāmiṃ, [iccāyasmā jatukaṇṇi]
Oghātigaṃ puṭṭhumakāmamāgamaṃ;
Santipadaṃ brūhi sahajanetta, yathātacchaṃ bhagavā brūhi meta’’nti.

66. **Bhagavā hi kāme abhibhuyya iriyati, ādiccova pathaviṃ tejī tejasā;**
Parittapaññassa me bhūripañño, ācikkha dhammaṃ yamahaṃ vijaññaṃ;
Jātijarāya idha vippahānaṃ.

Bhagavā hi kāme abhibhuyya iriyatīti. **Bhagavā**ti gāravādhivacanaṃ…pe… sacchikā paññatti, yadidaṃ bhagavāti. **Kāmā**ti uddānato dve kāmā – vatthukāmā ca kilesakāmā ca…pe… ime vuccanti vatthukāmā…pe… ime vuccanti kilesakāmā. Bhagavā vatthukāme parijānitvā kilesakāme pahāya abhibhuyya abhibhavitvā ajjhottharitvā pariyādiyitvā carati viharati iriyati vatteti pāleti yapeti yāpetīti – bhagavā hi kāme abhibhuyya iriyati.

Ādiccova pathaviṃ tejī tejasāti ādicco vuccati sūriyo [suriyo (syā.)]. Pathavī vuccati jagatī [jarā (syā.)]. Yathā sūriyo tejī tejena samannāgato pathaviṃ abhibhuyya abhibhavitvā ajjhottharitvā pariyādiyitvā santāpayitvā sabbaṃ ākāsagataṃ tamagataṃ abhivihacca andhakāraṃ vidhamitvā ālokaṃ dassayitvā ākāse antalikkhe gaganapathe [gamanapathe (syā.) aṭṭhakathā oloketabbā] gacchati, evameva bhagavā ñāṇatejī ñāṇatejena samannāgato sabbaṃ abhisaṅkhārasamudayaṃ…pe… kilesatamaṃ avijjandhakāraṃ vidhamitvā ñāṇālokaṃ dassetvā vatthukāme parijānitvā kilesakāme pahāya abhibhuyya abhibhavitvā ajjhottharitvā pariyādiyitvā madditvā carati viharati iriyati vatteti pāleti yapeti yāpetīti – ādiccova pathaviṃ tejī tejasā.

Parittapaññassa me bhūripaññoti ahamasmi parittapañño omakapañño lāmakapañño chatukkapañño. Tvampi mahāpañño puthupañño hāsapañño javanapañño tikkhapañño nibbedhikapañño. Bhūri vuccati pathavī. Bhagavā tāya pathavisamāya paññāya vipulāya vitthatāya samannāgatoti – parittapaññassa me bhūripañño.

Ācikkha dhammaṃ yamahaṃ vijaññanti. **Dhamma**nti ādikalyāṇaṃ majjhekalyāṇaṃ pariyosānakalyāṇaṃ sātthaṃ sabyañjanaṃ kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ, cattāro satipaṭṭhāne…pe… nibbānañca nibbānagāminiñca paṭipadaṃ ācikkhāhi desehi paññapehi paṭṭhapehi vivarāhi vibhajāhi uttānīkarohi pakāsehi. **Yamahaṃ vijañña**nti yamahaṃ jāneyyaṃ ājāneyyaṃ vijāneyyaṃ paṭijāneyyaṃ paṭivijjheyyaṃ adhigaccheyyaṃ phasseyyaṃ sacchikareyyanti – ācikkha dhammaṃ yamahaṃ vijaññaṃ.

Jātijarāya idha vippahānanti idheva jātijarāya maraṇassa pahānaṃ vūpasamaṃ paṭinissaggaṃ paṭippassaddhiṃ amataṃ nibbānanti – jātijarāya idha vippahānaṃ. Tenāha so brāhmaṇo –

‘‘Bhagavā hi kāme abhibhuyya iriyati, ādiccova pathaviṃ tejī tejasā;
Parittapaññassa me bhūripañño, ācikkha dhammaṃ yamahaṃ vijaññaṃ;
Jātijarāya idha vippahāna’’nti.

67. **Kāmesu vinaya gedhaṃ, [jatukaṇṇīti bhagavā]**
Nekkhammaṃ daṭṭhu khemato;
Uggahitaṃ nirattaṃ vā, mā te vijjittha kiñcanaṃ.

Kāmesu vinaya gedhanti. **Kāmā**ti uddānato dve kāmā – vatthukāmā ca kilesakāmā ca…pe… ime vuccanti vatthukāmā…pe… ime vuccanti kilesakāmā. **Gedha**nti gedho vuccati taṇhā. Yo rāgo sārāgo…pe… abhijjhā lobho akusalamūlaṃ. **Kāmesu vinaya gedha**nti kāmesu gedhaṃ vinaya paṭivinaya pajaha vinodehi byantīkarohi anabhāvaṃ gamehīti – kāmesu vinaya gedhaṃ. **Jatukaṇṇī**ti bhagavā taṃ brāhmaṇaṃ gottena ālapati. **Bhagavā**ti gāravādhivacanametaṃ…pe… sacchikā paññatti, yadidaṃ bhagavāti – jatukaṇṇīti bhagavā.

Nekkhammaṃ daṭṭhu khematoti. **Nekkhamma**nti sammāpaṭipadaṃ anulomapaṭipadaṃ apaccanīkapaṭipadaṃ anvatthapaṭipadaṃ dhammānudhammapaṭipadaṃ sīlesu paripūrakāritaṃ indriyesu guttadvārataṃ bhojane mattaññutaṃ jāgariyānuyogaṃ satisampajaññaṃ cattāro satipaṭṭhāne cattāro sammappadhāne cattāro iddhipāde pañcindriyāni pañca balāni satta bojjhaṅge ariyaṃ aṭṭhaṅgikaṃ maggaṃ nibbānañca nibbānagāminiñca paṭipadaṃ khemato tāṇato leṇato saraṇato saraṇībhūtato abhayato accutato amatato nibbānato daṭṭhuṃ passitvā tulayitvā tīrayitvā vibhāvayitvā vibhūtaṃ katvāti – nekkhammaṃ daṭṭhu khemato.

Uggahitaṃ nirattaṃ vāti. **Uggahita**nti taṇhāvasena diṭṭhivasena gahitaṃ parāmaṭṭhaṃ abhiniviṭṭhaṃ ajjhositaṃ adhimuttaṃ. **Nirattaṃ vā**ti nirattaṃ vā muñcitabbaṃ vijahitabbaṃ vinoditabbaṃ byantīkātabbaṃ anabhāvaṃ gametabbanti – uggahitaṃ nirattaṃ vā.

Mā te vijjittha kiñcananti rāgakiñcanaṃ dosakiñcanaṃ mohakiñcanaṃ mānakiñcanaṃ diṭṭhikiñcanaṃ kilesakiñcanaṃ duccaritakiñcanaṃ. Idaṃ kiñcanaṃ [ime kiñcanā (ka.)] tuyhaṃ mā vijjittha mā pavijjittha mā saṃvijjittha pajaha vinodehi byantīkarohi anabhāvaṃ gamehīti – mā te vijjittha kiñcanaṃ. Tenāha bhagavā –

‘‘Kāmesu vinaya gedhaṃ, [jatukaṇṇīti bhagavā]
Nekkhammaṃ daṭṭhu khemato;
Uggahitaṃ nirattaṃ vā, mā te vijjittha kiñcana’’nti.

68. **Yaṃ pubbe taṃ visosehi, pacchā te māhu kiñcanaṃ;**
Majjhe ce no gahessasi, upasanto carissasi.

Yaṃ pubbe taṃ visosehīti atīte saṅkhāre ārabbha ye kilesā uppajjeyyuṃ te kilese sosehi visosehi sukkhāpehi visukkhāpehi abījaṃ karohi pajaha vinodehi byantīkarohi anabhāvaṃ gamehīti – evampi yaṃ pubbe taṃ visosehi. Atha vā, ye atītā kammābhisaṅkhārā avipakkavipākā te kammābhisaṅkhāre sosehi visosehi sukkhāpehi visukkhāpehi abījaṃ [avījaṃ (syā.)] karohi pajaha vinodehi byantīkarohi anabhāvaṃ gamehīti – evampi yaṃ pubbe taṃ visosehi.

Pacchā te māhu kiñcananti pacchā vuccati anāgate saṅkhāre ārabbha rāgakiñcanaṃ dosakiñcanaṃ mohakiñcanaṃ mānakiñcanaṃ diṭṭhikiñcanaṃ kilesakiñcanaṃ duccaritakiñcanaṃ. Idaṃ kiñcanaṃ tuyhaṃ mā ahu mā ahosi mā janesi [mā janehi (syā.) tathāvasesesu dvīsu padesupi] mā sañjanesi mābhinibbattesi pajaha vinodehi byantīkarohi anabhāvaṃ gamehīti – pacchā te māhu kiñcanaṃ.

Majjhe ce no gahessasīti majjhe vuccati paccuppannaṃ rūpaṃ vedanā saññā saṅkhārā viññāṇaṃ. Paccuppanne saṅkhāre taṇhāvasena diṭṭhivasena na gahessasi na taṇhissasi na parāmasissasi na nandissasi nābhinandissasi na ajjhosissasi. Abhinandanaṃ abhivadanaṃ ajjhosānaṃ gāhaṃ parāmāsaṃ abhinivesaṃ pajahissasi vinodessasi byantīkarissasi anabhāvaṃ gamessasīti – majjhe ce no gahessasi.

Upasanto carissasīti rāgassa upasamitattā upasanto carissasi, dosassa…pe… sabbākusalābhisaṅkhārānaṃ santattā samitattā upasamitattā vūpasamitattā nijjhātattā nibbutattā vigatattā paṭippassaddhattā santo upasanto vūpasanto nibbuto paṭippassaddho carissasi viharissasi iriyissasi vattissasi pālessasi yapessasi yāpessasīti – upasanto carissasi. Tenāha bhagavā –

‘‘Yaṃ pubbe taṃ visosehi, pacchā te māhu kiñcanaṃ;
Majjhe ce no gahessasi, upasanto carissasī’’ti.

69. **Sabbaso nāmarūpasmiṃ, vītagedhassa brāhmaṇa;**
Āsavāssa na vijjanti, yehi maccuvasaṃ vaje.

Sabbaso nāmarūpasmiṃ vītagedhassa brāhmaṇāti. **Sabbaso**ti sabbena sabbaṃ sabbathā sabbaṃ asesaṃ nissesaṃ pariyādiyanavacanametaṃ sabbasoti. **Nāma**nti cattāro arūpino khandhā. **Rūpa**nti cattāro ca mahābhūtā catunnañca mahābhūtānaṃ upādāya rūpaṃ. **Gedho** vuccati taṇhā. Yo rāgo sārāgo…pe… abhijjhā lobho akusalamūlaṃ. **Sabbaso nāmarūpasmiṃ vītagedhassa brāhmaṇā**ti sabbaso nāmarūpasmiṃ vītagedhassa vigatagedhassa cattagedhassa vantagedhassa muttagedhassa pahīnagedhassa paṭinissaṭṭhagedhassa vītarāgassa vigatarāgassa cattarāgassa vantarāgassa muttarāgassa pahīnarāgassa paṭinissaṭṭharāgassāti – sabbaso nāmarūpasmiṃ vītagedhassa brāhmaṇa.

Āsavāssa na vijjantīti. **Āsavā**ti cattāro āsavā – kāmāsavo, bhavāsavo, diṭṭhāsavo, avijjāsavo. **Assā**ti arahato khīṇāsavassa. **Na vijjantī**ti ime āsavā tassa natthi na santi na saṃvijjanti nupalabbhanti pahīnā samucchinnā vūpasantā paṭippassaddhā abhabbuppattikā ñāṇagginā daḍḍhāti – āsavāssa na vijjanti.

Yehi maccuvasaṃ vajeti yehi āsavehi maccuno vā vasaṃ gaccheyya, maraṇassa vā vasaṃ gaccheyya, mārapakkhassa vā vasaṃ gaccheyya; te āsavā tassa natthi na santi na saṃvijjanti nupalabbhanti pahīnā samucchinnā vūpasantā paṭippassaddhā abhabbuppattikā ñāṇagginā daḍḍhāti – yehi maccuvasaṃ vaje. Tenāha bhagavā –

‘‘Sabbaso nāmarūpasmiṃ, vītagedhassa brāhmaṇa;
Āsavāssa na vijjanti, yehi maccuvasaṃ vaje’’ti.

Saha gāthāpariyosānā…pe… satthā me bhante bhagavā, sāvakohamasmīti.

Jatukaṇṇimāṇavapucchāniddeso ekādasamo.

12. Bhadrāvudhamāṇavapucchāniddeso

70. **Okañjahaṃ taṇhacchidaṃ anejaṃ, [iccāyasmā bhadrāvudho]**
Nandiñjahaṃ oghatiṇṇaṃ vimuttaṃ;
Kappañjahaṃ abhiyāce sumedhaṃ, sutvāna nāgassa apanamissanti [apagamissanti (ka.)] **ito.**

Okañjahaṃ taṇhacchidaṃ anejanti. **Okañjaha**nti rūpadhātuyā yo chando yo rāgo yā nandī yā taṇhā ye upāyupādānā [upayupādānā (ka.)] cetaso adhiṭṭhānābhinivesānusayā, te buddhassa bhagavato pahīnā ucchinnamūlā tālāvatthukatā anabhāvaṃkatā āyatiṃ anuppādadhammā. Tasmā buddho okañjaho. Vedanādhātuyā…pe… saññādhātuyā… saṅkhāradhātuyā… viññāṇadhātuyā yo chando yo rāgo yā nandī yā taṇhā ye upāyupādānā cetaso adhiṭṭhānābhinivesānusayā, te buddhassa bhagavato pahīnā ucchinnamūlā tālāvatthukatā anabhāvaṃkatā āyatiṃ anuppādadhammā. Tasmā buddho okañjaho.

Taṇhacchidanti. **Taṇhā**ti rūpataṇhā…pe… dhammataṇhā. Sā taṇhā buddhassa bhagavato chinnā ucchinnā samucchinnā vūpasantā paṭippassaddhā abhabbuppattikā ñāṇagginā daḍḍhā. Tasmā buddho taṇhacchido. **Anejo**ti ejā vuccati taṇhā. Yo rāgo sārāgo …pe… abhijjhā lobho akusalamūlaṃ. Sā ejā taṇhā buddhassa bhagavato pahīnā ucchinnamūlā tālāvatthukatā anabhāvaṃkatā āyatiṃ anuppādadhammā. Tasmā buddho anejo. Ejāya pahīnattā anejo bhagavā lābhepi na iñjati, alābhepi na iñjati, yasepi na iñjati, ayasepi na iñjati, pasaṃsāyapi na iñjati, nindāyapi na iñjati, sukhepi na iñjati, dukkhepi na iñjati na calati na vedhati na pavedhati na sampavedhatīti. Tasmā buddho anejoti – okañjahaṃ taṇhacchidaṃ anejaṃ. **Iccāyasmā bhadrāvudho**ti. **Iccā**ti padasandhi…pe… **āyasmā**ti, piyavacanaṃ…pe… **bhadrāvudho**ti tassa brāhmaṇassa nāmaṃ…pe… abhilāpoti – iccāyasmā bhadrāvudho.

Nandiñjahaṃ oghatiṇṇaṃ vimuttanti nandī vuccati taṇhā. Yo rāgo sārāgo…pe… abhijjhā lobho akusalamūlaṃ. Sā nandī sā taṇhā buddhassa bhagavato pahīnā ucchinnamūlā tālāvatthukatā anabhāvaṃkatā āyatiṃ anuppādadhammā. Tasmā buddho nandiñjaho. **Oghatiṇṇa**nti bhagavā kāmoghaṃ tiṇṇo bhavoghaṃ tiṇṇo diṭṭhoghaṃ tiṇṇo avijjoghaṃ tiṇṇo sabbasaṃsārapathaṃ tiṇṇo uttiṇṇo nitthiṇṇo atikkanto samatikkanto vītivatto. So vutthavāso ciṇṇacaraṇo…pe… jātimaraṇasaṃsāro natthi tassa punabbhavoti – nandiñjahaṃ oghatiṇṇaṃ. **Vimutta**nti bhagavato rāgā cittaṃ muttaṃ vimuttaṃ suvimuttaṃ, dosā cittaṃ… mohā cittaṃ…pe… sabbākusalābhisaṅkhārehi cittaṃ muttaṃ vimuttaṃ suvimuttanti – nandiñjahaṃ oghatiṇṇaṃ vimuttaṃ.

Kappañjahaṃ abhiyāce sumedhanti. **Kappā**ti dve kappā – taṇhākappo ca diṭṭhikappo ca…pe… ayaṃ taṇhākappo…pe… ayaṃ diṭṭhikappo. Buddhassa bhagavato taṇhākappo pahīno diṭṭhikappo paṭinissaṭṭho. Taṇhākappassa pahīnattā diṭṭhikappassa paṭinissaṭṭhattā tasmā buddho kappañjaho. **Abhiyāce**ti yācāmi abhiyācāmi ajjhesāmi sādiyāmi patthayāmi pihayāmi jappāmi abhijappāmi. **Sumedhā** vuccati paññā. Yā paññā pajānanā…pe… amoho dhammavicayo sammādiṭṭhi. Bhagavā imāya medhāya paññāya upeto samupeto upāgato samupāgato upapanno samupapanno samannāgato. Tasmā buddho sumedhoti – kappañjahaṃ abhiyāce sumedhaṃ.

Sutvāna nāgassa apanamissanti itoti. **Nāgassā**ti nāgo. Bhagavā āguṃ na karotīti nāgo, na gacchatīti nāgo, na āgacchatīti nāgo…pe… evaṃ bhagavā na gacchatīti nāgo. **Sutvāna nāgassa apanamissanti ito**ti tuyhaṃ vacanaṃ byappathaṃ desanaṃ anusāsanaṃ anusiṭṭhaṃ sutvā suṇitvā uggahetvā upadhārayitvā upalakkhayitvā ito apanamissanti vajissanti pakkamissanti disāvidisaṃ gamissantīti – sutvāna nāgassa apanamissanti ito. Tenāha so brāhmaṇo –

‘‘Okañjahaṃ taṇhacchidaṃ anejaṃ, [iccāyasmā bhadrāvudho]
Nandiñjahaṃ oghatiṇṇaṃ vimuttaṃ;
Kappañjahaṃ abhiyāce sumedhaṃ, sutvāna nāgassa apanamissanti ito’’ti.

71. **Nānājanā janapadehi saṅgatā, tava vīra vākyaṃ abhikaṅkhamānā;**
Tesaṃ tuvaṃ sādhu viyākarohi, tathā hi te vidito esa dhammo.

Nānājanā janapadehi saṅgatāti. **Nānājanā**ti khattiyā ca brāhmaṇā ca vessā ca suddā ca gahaṭṭhā ca pabbajitā ca devā ca manussā ca. **Janapadehi saṅgatā**ti aṅgā ca magadhā ca kaliṅgā ca kāsiyā ca kosalā ca vajjiyā ca mallā ca cetiyamhā ca [cetiyamhā ca sāgaramhā ca (syā.)] vaṃsā ca kurumhā ca pañcālā ca macchā ca surasenā ca assakā ca avantiyā ca yonā [yonakā (ka.) mahāni. 55] ca kambojā ca. **Saṅgatā**ti saṅgatā samāgatā samohitā sannipatitāti – nānājanā janapadehi saṅgatā.

Tava vīra vākyaṃ abhikaṅkhamānāti. **Vīrā**ti vīro. Bhagavā vīriyavāti vīro, pahūti vīro, visavīti vīro, alamattoti vīro, vigatalomahaṃsotipi vīro.

Virato idha sabbapāpakehi, nirayadukkhaṃ aticca vīriyavā so;
So vīriyavā padhānavā, vīro tādi pavuccate tathattāti.

Tava vīra vākyaṃ abhikaṅkhamānāti tuyhaṃ vacanaṃ byappathaṃ desanaṃ anusāsanaṃ anusiṭṭhaṃ. **Abhikaṅkhamānā**ti abhikaṅkhamānā icchamānā sādiyamānā patthayamānā pihayamānā abhijappamānāti – tava vīra vākyaṃ abhikaṅkhamānā.

Tesaṃ tuvaṃ sādhu viyākarohīti. **Tesa**nti tesaṃ khattiyānaṃ brāhmaṇānaṃ vessānaṃ suddānaṃ gahaṭṭhānaṃ pabbajitānaṃ devānaṃ manussānaṃ. **Tuva**nti bhagavantaṃ bhaṇati. **Sādhu viyākarohī**ti sādhu ācikkhāhi desehi paññapehi paṭṭhapehi vivarāhi vibhajāhi uttānīkarohi pakāsehīti – tesaṃ tuvaṃ sādhu viyākarohi.

Tathā hi te vidito esa dhammoti tathā hi te vidito tulito tīrito vibhūto vibhāvito esa dhammoti – tathā hi te vidito esa dhammo. Tenāha so brāhmaṇo –

‘‘Nānājanā janapadehi saṅgatā, tava vīra vākyaṃ abhikaṅkhamānā;
Tesaṃ tuvaṃ sādhu viyākarohi, tathā hi te vidito esa dhammo’’ti.

72. **Ādānataṇhaṃ vinayetha sabbaṃ, [bhadrāvudhāti bhagavā]**
Uddhaṃ adho tiriyañcāpi majjhe;
Yaṃ yañhi lokasmimupādiyanti, teneva māro anveti jantuṃ.

Ādānataṇhaṃ vinayetha sabbanti ādānataṇhaṃ vuccati rūpataṇhā…pe… ādānataṇhāti kiṃkāraṇā vuccati ādānataṇhā? Tāya taṇhāya rūpaṃ ādiyanti upādiyanti gaṇhanti parāmasanti abhinivisanti. Vedanaṃ…pe… saññaṃ… saṅkhāre… viññāṇaṃ… gatiṃ… upapattiṃ… paṭisandhiṃ… bhavaṃ… saṃsāraṃ… vaṭṭaṃ ādiyanti upādiyanti gaṇhanti parāmasanti abhinivisanti. Taṃkāraṇā vuccati ādānataṇhā. **Ādānataṇhaṃ vinayetha sabba**nti sabbaṃ ādānataṇhaṃ vinayeyya paṭivinayeyya pajaheyya vinodeyya byantīkareyya anabhāvaṃ gameyyāti – ādānataṇhaṃ vinayetha sabbaṃ. **Bhadrāvudhāti bhagavā**ti. **Bhadrāvudhā**ti bhagavā taṃ brāhmaṇaṃ nāmena ālapati. **Bhagavā**ti gāravādhivacanametaṃ…pe… sacchikā paññatti, yadidaṃ bhagavāti – bhadrāvudhāti bhagavā.

Uddhaṃ adho tiriyañcāpi majjheti. **Uddha**nti anāgataṃ; **adho**ti atītaṃ; **tiriyañcāpi majjhe**ti paccuppannaṃ. **Uddha**nti devaloko; **adho**ti nirayaloko; **tiriyañcāpi majjhe**ti manussaloko. Atha vā, **uddha**nti kusalā dhammā; **adho**ti akusalā dhammā; **tiriyañcāpi majjhe**ti abyākatā dhammā. **Uddha**nti arūpadhātu; **adho**ti kāmadhātu; **tiriyañcāpi majjhe**ti rūpadhātu. **Uddha**nti sukhā vedanā; **adho**ti dukkhā vedanā; **tiriyañcāpi majjhe**ti adukkhamasukhā vedanā. **Uddha**nti uddhaṃ pādatalā; **adho**ti adho kesamatthakā; **tiriyañcāpi majjhe**ti vemajjheti – uddhaṃ adho tiriyañcāpi majjhe.

Yaṃ yañhi lokasmimupādiyantīti yaṃ yaṃ rūpagataṃ vedanāgataṃ saññāgataṃ saṅkhāragataṃ viññāṇagataṃ ādiyanti upādiyanti gaṇhanti parāmasanti abhinivisanti. **Lokasmi**nti apāyaloke…pe… āyatanaloketi – yaṃ yañhi lokasmimupādiyanti.

Teneva māro anveti jantunti teneva kammābhisaṅkhāravasena paṭisandhiko khandhamāro dhātumāro āyatanamāro gatimāro upapattimāro paṭisandhimāro bhavamāro saṃsāramāro vaṭṭamāro anveti anugacchati anvāyiko hoti. **Jantu**nti sattaṃ janaṃ naraṃ māṇavaṃ [mānavaṃ (syā.)] posaṃ puggalaṃ jīvaṃ jāguṃ jantuṃ indaguṃ manujanti – teneva māro anveti jantuṃ. Tenāha bhagavā –

‘‘Ādānataṇhaṃ vinayetha sabbaṃ, [bhadrāvudhāti bhagavā]
Uddhaṃ adho tiriyañcāpi majjhe;
Yaṃ yañhi lokasmimupādiyanti, teneva māro anveti jantu’’nti.

73. **Tasmā pajānaṃ na upādiyetha, bhikkhu sato kiñcanaṃ sabbaloke;**
Ādānasatte iti pekkhamāno, pajaṃ imaṃ maccudheyye visattaṃ.

Tasmā pajānaṃ na upādiyethāti. **Tasmā**ti tasmā taṃkāraṇā taṃhetu tappaccayā taṃnidānā, etaṃ ādīnavaṃ sampassamāno ādānataṇhāyāti – tasmā. **Pajāna**nti jānanto pajānanto ājānanto vijānanto paṭivijānanto paṭivijjhanto ‘‘sabbe saṅkhārā aniccā’’ti…pe… ‘‘yaṃ kiñci samudayadhammaṃ sabbaṃ taṃ nirodhadhamma’’nti jānanto pajānanto ājānanto vijānanto paṭivijānanto paṭivijjhanto. **Na upādiyethā**ti rūpaṃ nādiyeyya na upādiyeyya na gaṇheyya na parāmaseyya nābhiniviseyya; vedanaṃ…pe… saññaṃ… saṅkhāre… viññāṇaṃ… gatiṃ … upapattiṃ… paṭisandhiṃ… bhavaṃ… saṃsāraṃ… vaṭṭaṃ nādiyeyya na upādiyeyya na gaṇheyya na parāmaseyya nābhiniviseyyāti – tasmā pajānaṃ na upādiyetha.

Bhikkhu sato kiñcanaṃ sabbaloketi. **Bhikkhū**ti puthujjanakalyāṇako vā bhikkhu, sekkho vā bhikkhu. **Sato**ti catūhi kāraṇehi sato – kāye kāyānupassanāsatipaṭṭhānaṃ bhāvento sato…pe… so vuccati satoti – bhikkhu sato. **Kiñcana**nti kiñci rūpagataṃ vedanāgataṃ saññāgataṃ saṅkhāragataṃ viññāṇagataṃ. **Sabbaloke**ti sabbaapāyaloke sabbamanussaloke sabbadevaloke sabbakhandhaloke sabbadhātuloke sabbaāyatanaloketi – bhikkhu sato kiñcanaṃ sabbaloke.

Ādānasatte iti pekkhamānoti ādānasattā vuccanti ye rūpaṃ ādiyanti upādiyanti gaṇhanti parāmasanti abhinivisanti; vedanaṃ…pe… saññaṃ… saṅkhāre… viññāṇaṃ… gatiṃ… upapattiṃ… paṭisandhiṃ… bhavaṃ… saṃsāraṃ… vaṭṭaṃ ādiyanti upādiyanti gaṇhanti parāmasanti abhinivisanti. **Itī**ti padasandhi…pe… padānupubbatāpetaṃ itīti. **Pekkhamāno**ti pekkhamāno dakkhamāno dissamāno passamāno olokayamāno nijjhāyamāno upaparikkhamānoti – ādānasatte iti pekkhamāno.

Pajaṃ imaṃ maccudheyye visattanti. **Pajā**ti sattādhivacanaṃ maccudheyyā vuccanti kilesā ca khandhā ca abhisaṅkhārā ca. Pajā maccudheyye māradheyye maraṇadheyye sattā visattā āsattā laggā laggitā palibuddhā. Yathā bhittikhile vā nāgadante vā bhaṇḍaṃ sattaṃ visattaṃ āsattaṃ laggaṃ laggitaṃ palibuddhaṃ, evameva pajā maccudheyye māradheyye maraṇadheyye sattā visattā āsattā laggā laggitā palibuddhāti – pajaṃ imaṃ maccudheyye visattaṃ. Tenāha bhagavā –

‘‘Tasmā pajānaṃ na upādiyetha, bhikkhu sato kiñcanaṃ sabbaloke;
Ādānasatte iti pekkhamāno, pajaṃ imaṃ maccudheyye visatta’’nti.

Saha gāthāpariyosānā…pe… satthā me bhante bhagavā, sāvakohamasmīti.

Bhadrāvudhamāṇavapucchāniddeso dvādasamo.

13. Udayamāṇavapucchāniddeso

74. **Jhāyiṃ virajamāsīnaṃ, [iccāyasmā udayo]**
Katakiccaṃ anāsavaṃ;
Pāraguṃ sabbadhammānaṃ, atthi pañhena āgamaṃ;
Aññāvimokkhaṃ pabrūhi [saṃbrūhi (syā.)]**, avijjāya pabhedanaṃ.**

Jhāyiṃ virajamāsīnanti. **Jhāyi**nti jhāyī bhagavā. Paṭhamenapi jhānena jhāyī, dutiyenapi jhānena jhāyī, tatiyenapi jhānena jhāyī, catutthenapi jhānena jhāyī, savitakkasavicārenapi jhānena jhāyī, avitakkavicāramattenapi jhānena jhāyī, avitakkaavicārenapi jhānena jhāyī, sappītikenapi jhānena jhāyī, nippītikenapi jhānena jhāyī, sātasahagatenapi jhānena jhāyī, upekkhāsahagatenapi jhānena jhāyī, suññatenapi jhānena jhāyī, animittenapi jhānena jhāyī, appaṇihitenapi jhānena jhāyī, lokiyenapi jhānena jhāyī, lokuttarenapi jhānena jhāyī jhānarato ekattamanuyutto sadatthagarukoti – jhāyiṃ. **Viraja**nti rāgo rajo, doso rajo, moho rajo, kodho rajo, upanāho rajo…pe… sabbākusalābhisaṅkhārā rajā. Te rajā buddhassa bhagavato pahīnā ucchinnamūlā tālāvatthukatā anabhāvaṃkatā āyatiṃ anuppādadhammā. Tasmā buddho arajo virajo nirajo rajāpagato rajavippahīno rajavippayutto sabbarajavītivatto.

Rāgo rajo na ca pana reṇu vuccati,
Rāgassetaṃ adhivacanaṃ rajoti;
Etaṃ rajaṃ vippajahitvā [paṭivinoditvā (ka.) mahāni. 209] cakkhumā, tasmā jino vigatarajoti vuccati.

Doso rajo na ca pana reṇu vuccati, dosassetaṃ adhivacanaṃ rajoti;
Etaṃ rajaṃ vippajahitvā cakkhumā, tasmā jino vigatarajoti vuccati.

Moho rajo na ca pana reṇu vuccati, mohassetaṃ adhivacanaṃ rajoti;
Etaṃ rajaṃ vippajahitvā cakkhumā, tasmā jino vigatarajoti vuccatīti. –

Virajaṃ …pe….

Āsīnanti nisinno bhagavā pāsāṇake cetiyeti – āsīno.

Nagassa [nagarassa (ka.)] passe āsīnaṃ, muniṃ dukkhassa pāraguṃ;
Sāvakā payirupāsanti, tevijjā maccuhāyinoti.

Evampi bhagavā āsīno. Atha vā, bhagavā sabbossukkapaṭippassaddhattā āsīno vutthavāso ciṇṇacaraṇo…pe… jātimaraṇasaṃsāro natthi tassa punabbhavoti. Evampi bhagavā āsīnoti – jhāyiṃ virajamāsīnaṃ.

Iccāyasmā udayoti. **Iccā**ti padasandhi…pe… **āyasmā**ti piyavacanaṃ…pe… **udayo**ti tassa brāhmaṇassa nāmaṃ…pe… abhilāpoti – iccāyasmā udayo.

Katakiccaṃ anāsavanti buddhassa bhagavato kiccākiccaṃ karaṇīyākaraṇīyaṃ pahīnaṃ ucchinnamūlaṃ tālāvatthukataṃ anabhāvaṃkataṃ āyatiṃ anuppādadhammaṃ. Tasmā buddho katakicco.

Yassa ca visatā [yassa paripatā (syā.) passa mahāni. 202] natthi, chinnasotassa bhikkhuno;
Kiccākiccappahīnassa, pariḷāho na vijjatīti.

Katakiccaṃ anāsavanti. **Āsavā**ti cattāro āsavā – kāmāsavo, bhavāsavo, diṭṭhāsavo, avijjāsavo. Te āsavā buddhassa bhagavato pahīnā ucchinnamūlā tālāvatthukatā anabhāvaṃkatā āyatiṃ anuppādadhammā. Tasmā buddho anāsavoti – katakiccaṃ anāsavaṃ.

Pāraguṃ sabbadhammānanti bhagavā sabbadhammānaṃ abhiññāpāragū pariññāpāragū pahānapāragū bhāvanāpāragū sacchikiriyāpāragū samāpattipāragū. Abhiññāpāragū sabbadhammānaṃ, pariññāpāragū sabbadukkhānaṃ, pahānapāragū sabbakilesānaṃ, bhāvanāpāragū catunnaṃ maggānaṃ, sacchikiriyāpāragū nirodhassa, samāpattipāragū sabbasamāpattīnaṃ. So vasippatto pāramippatto ariyasmiṃ sīlasmiṃ; vasippatto pāramippatto ariyasmiṃ samādhismiṃ; vasippatto pāramippatto ariyāya paññāya; vasippatto pāramippatto ariyāya vimuttiyā. So pāragato pārappatto antagato antappatto koṭigato koṭippatto pariyantagato pariyantappatto vosānagato vosānappatto tāṇagato tāṇappatto leṇagato leṇappatto saraṇagato saraṇappatto abhayagato abhayappatto accutagato accutappatto amatagato amatappatto nibbānagato nibbānappatto. So vuttavāso ciṇṇacaraṇo…pe… jātimaraṇasaṃsāro natthi tassa punabbhavoti – pāraguṃ sabbadhammānaṃ.

Atthi pañhena āgamanti pañhena atthiko āgatomhi, pañhaṃ pucchitukāmo āgatomhi, pañhaṃ sotukāmo āgatomhīti, evampi atthi pañhena āgamaṃ. Atha vā, pañhatthikānaṃ pañhaṃ pucchitukāmānaṃ pañhaṃ sotukāmānaṃ āgamanaṃ abhikkamanaṃ upasaṅkamanaṃ payirupāsanaṃ atthīti, evampi atthi pañhena āgamaṃ. Atha vā, pañhāgamo tuyhaṃ atthi, tvampi pahu tvamasi alamatto mayā pucchitaṃ kathetuṃ visajjetuṃ, vahassetaṃ bhāranti, evampi atthi pañhena āgamaṃ.

Aññāvimokkhaṃ pabrūhīti aññāvimokkho vuccati arahattavimokkho. Arahattavimokkhaṃ pabrūhi ācikkhāhi desehi paññapehi paṭṭhapehi vivarāhi vibhajāhi uttānīkarohi pakāsehīti – aññāvimokkhaṃ pabrūhi.

Avijjāya pabhedananti avijjāya bhedanaṃ pabhedanaṃ pahānaṃ vūpasamaṃ paṭinissaggaṃ paṭippassaddhaṃ amataṃ nibbānanti – avijjāya pabhedanaṃ. Tenāha so brāhmaṇo –

‘‘Jhāyiṃ virajamāsīnaṃ, [iccāyasmā udayo]
Katakiccaṃ anāsavaṃ;
Pāraguṃ sabbadhammānaṃ, atthi pañhena āgamaṃ;

Aññāvimokkhaṃ pabrūhi, avijjāya pabhedana’’nti.
75. **Pahānaṃ kāmacchandānaṃ, [udayāti bhagavā]**
Domanassāna cūbhayaṃ;
Thinassa [thīnassa (syā.)] **ca panūdanaṃ, kukkuccānaṃ nivāraṇaṃ.**

Pahānaṃ kāmacchandānanti. **Chando**ti yo kāmesu kāmacchando kāmarāgo kāmanandī kāmataṇhā kāmasineho kāmapipāsā kāmapariḷāho kāmamucchā kāmajjhosānaṃ kāmogho kāmayogo kāmupādānaṃ kāmacchandanīvaraṇaṃ. **Pahānaṃ kāmacchandāna**nti kāmacchandānaṃ pahānaṃ vūpasamaṃ paṭinissaggaṃ paṭippassaddhiṃ amataṃ nibbānanti – pahānaṃ kāmacchandānaṃ. **Udayāti bhagavā**ti. **Udayā**ti bhagavā taṃ brāhmaṇaṃ nāmena ālapati. **Bhagavā**ti gāravādhivacanametaṃ…pe… sacchikā paññatti, yadidaṃ bhagavāti – udayāti bhagavā.

Domanassāna cūbhayanti. **Domanassā**ti yaṃ cetasikaṃ asātaṃ cetasikaṃ dukkhaṃ cetosamphassajaṃ asātaṃ dukkhaṃ vedayitaṃ, cetosamphassajā asātā dukkhā vedanā. **Domanassāna cūbhaya**nti kāmacchandassa ca domanassassa ca ubhinnaṃ pahānaṃ vūpasamaṃ paṭinissaggaṃ paṭippassaddhiṃ amataṃ nibbānanti – domanassāna cūbhayaṃ.

Thinassa ca panūdananti. **Thina**nti yā cittassa akalyatā akammaññatā olīyanā sallīyanā līnā līyanā līyitattaṃ thinaṃ thiyanā [thīnaṃ thīyanā (syā.)] thiyitattaṃ cittassa. **Panūdana**nti thinassa ca panūdanaṃ pahānaṃ vūpasamaṃ paṭinissaggaṃ paṭippassaddhiṃ amataṃ nibbānanti – thinassa ca panūdanaṃ.

Kukkuccānaṃ nivāraṇanti. **Kukkucca**nti hatthakukkuccampi kukkuccaṃ, pādakukkuccampi kukkuccaṃ, hatthapādakukkuccampi kukkuccaṃ. Akappiye kappiyasaññitā, kappiye akappiyasaññitā…pe… avajje vajjasaññitā, vajje avajjasaññitā. Yaṃ evarūpaṃ kukkuccaṃ kukkuccāyanā kukkuccāyitattaṃ cetaso vippaṭisāro manovilekho, idaṃ vuccati kukkuccaṃ. Api ca, dvīhi kāraṇehi uppajjati kukkuccaṃ cetaso vippaṭisāro manovilekho – katattā ca akatattā ca. Kathaṃ katattā ca akatattā ca uppajjati kukkuccaṃ cetaso vippaṭisāro manovilekho? ‘‘Kataṃ me kāyaduccaritaṃ, akataṃ me kāyasucarita’’nti uppajjati kukkuccaṃ cetaso vippaṭisāro manovilekho. ‘‘Kataṃ me vacīduccaritaṃ, akataṃ me vacīsucarita’’nti…pe… ‘‘kataṃ me manoduccaritaṃ, akataṃ me manosucarita’’nti…pe… ‘‘kato me pāṇātipāto, akatā me pāṇātipātā veramaṇī’’ti…pe… ‘‘kataṃ me adinnādānaṃ, akatā me adinnādānā veramaṇī’’ti…pe… ‘‘kato me kāmesumicchācāro, akatā me kāmesumicchācārā veramaṇī’’ti…pe… ‘‘kato me musāvādo, akatā me musāvādā veramaṇī’’ti…pe… ‘‘katā me pisuṇā vācā [pisuṇavācā (ka.)], akatā me pisuṇāya vācāya veramaṇī’’ti…pe… ‘‘katā me pharusā vācā, akatā me pharusāya vācāya veramaṇī’’ti…pe… ‘‘kato me samphappalāpo, akatā me samphappalāpā veramaṇī’’ti…pe… ‘‘katā me abhijjhā, akatā me anabhijjhā’’ti…pe… ‘‘kato me byāpādo, akato me abyāpādo’’ti…pe… ‘‘katā me micchādiṭṭhi, akatā me sammādiṭṭhī’’ti, uppajjati kukkuccaṃ cetaso vippaṭisāro manovilekho. Evaṃ katattā ca akatattā ca uppajjati kukkuccaṃ cetaso vippaṭisāro manovilekho.

Atha vā, ‘‘sīlesumhi aparipūrakārī’’ti uppajjati kukkuccaṃ cetaso vippaṭisāro manovilekho; ‘‘indriyesumhi aguttadvāro’’ti…pe… ‘‘bhojane amattaññumhī’’ti… ‘‘jāgariyaṃ ananuyuttomhī’’ti… ‘‘na satisampajaññena samannāgatomhī’’ti… ‘‘abhāvitā me cattāro satipaṭṭhānāti, cattāro sammappadhānāti cattāro iddhipādāti, pañcindriyānīti, pañca balānīti, satta bojjhaṅgāti, ariyo aṭṭhaṅgiko maggo’’ti… ‘‘dukkhaṃ me apariññātaṃ, samudayo me appahīno, maggo me abhāvito, nirodho me asacchikato’’ti uppajjati kukkuccaṃ cetaso vippaṭisāro manovilekho.

Kukkuccānaṃ nivāraṇanti kukkuccānaṃ āvaraṇaṃ nīvaraṇaṃ pahānaṃ upasamaṃ vūpasamaṃ paṭinissaggaṃ paṭippassaddhiṃ amataṃ nibbānanti – kukkuccānaṃ nivāraṇaṃ. Tenāha bhagavā –

‘‘Pahānaṃ kāmacchandānaṃ, [udayāti bhagavā]
Domanassāna cūbhayaṃ;
Thinassa ca panūdanaṃ, kukkuccānaṃ nivāraṇa’’nti.

76. **Upekkhāsatisaṃsuddhaṃ, dhammatakkapurejavaṃ;**
Aññāvimokkhaṃ pabrūmi, avijjāya pabhedanaṃ.

Upekkhāsatisaṃsuddhanti. **Upekkhā**ti yā catutthe jhāne upekkhā upekkhanā ajjhupekkhanā cittasamatā [cittasamatho (syā.) mahāni. 207] cittappassaddhatā majjhattatā cittassa. **Satī**ti yā catutthe jhāne upekkhaṃ ārabbha sati anussati…pe… sammāsati. **Upekkhāsatisaṃsuddha**nti catutthe jhāne upekkhā ca sati ca suddhā honti visuddhā saṃsuddhā parisuddhā pariyodātā anaṅgaṇā vigatūpakkilesā mudubhūtā kammaniyā ṭhitā āneñjappattāti – upekkhāsatisaṃsuddhaṃ.

Dhammatakkapurejavanti dhammatakko vuccati sammāsaṅkappo. So ādito hoti, purato hoti, pubbaṅgamo hoti aññāvimokkhassāti, evampi dhammatakkapurejavaṃ. Atha vā, dhammatakko vuccati sammādiṭṭhi. Sā ādito hoti, purato hoti, pubbaṅgamo hoti aññāvimokkhassāti, evampi dhammatakkapurejavaṃ. Atha vā, dhammatakko vuccati catunnaṃ maggānaṃ pubbabhāgavipassanā. Sā ādito hoti, purato hoti, pubbaṅgamo hoti aññāvimokkhassāti – evampi dhammatakkapurejavaṃ.

Aññāvimokkhaṃ pabrūmīti aññāvimokkho vuccati arahattavimokkho. Arahattavimokkhaṃ pabrūmi ācikkhāmi desemi paññapemi paṭṭhapemi vivarāmi vibhajāmi uttānīkaromi pakāsemīti – aññāvimokkhaṃ pabrūmi.

Avijjāya pabhedananti. **Avijjā**ti dukkhe aññāṇaṃ…pe… avijjā moho akusalamūlaṃ. **Pabhedana**nti avijjāya pabhedanaṃ pahānaṃ vūpasamaṃ paṭinissaggaṃ paṭippassaddhiṃ amataṃ nibbānanti – avijjāya pabhedanaṃ. Tenāha bhagavā –

‘‘Upekkhāsatisaṃsuddhaṃ, dhammatakkapurejavaṃ;
Aññāvimokkhaṃ pabrūmi, avijjāya pabhedana’’nti.

77. **Kiṃsu saṃyojano loko, kiṃsu tassa vicāraṇaṃ;**
Kissassa vippahānena, nibbānaṃ iti vuccati.

Kiṃsu saṃyojano lokoti lokassa saṃyojanaṃ lagganaṃ bandhanaṃ upakkileso. Kena loko yutto payutto āyutto samāyutto laggo laggito palibuddhoti – kiṃsu saṃyojano loko.

Kiṃsu tassa vicāraṇanti kiṃsu tassa cāraṇaṃ vicāraṇaṃ paṭivicāraṇaṃ. Kena loko carati vicarati paṭivicaratīti – kiṃsu tassa vicāraṇaṃ. **Kissassa vippahānena nibbānaṃ iti vuccatī**ti kissassa vippahānena vūpasamena paṭinissaggena paṭippassaddhiyā nibbānaṃ iti vuccati pavuccati kathīyati bhaṇīyati dīpīyati voharīyatīti – kissassa vippahānena nibbānaṃ iti vuccati. Tenāha so brāhmaṇo –

‘‘Kiṃsu saṃyojano loko, kiṃsu tassa vicāraṇaṃ;
Kissassa vippahānena, nibbānaṃ iti vuccatī’’ti.

78. **Nandisaṃyojano loko, vitakkassa vicāraṇā;**
Taṇhāya vippahānena, nibbānaṃ iti vuccati.

Nandisaṃyojano lokoti nandī vuccati taṇhā. Yo rāgo sārāgo…pe… abhijjhā lobho akusalamūlaṃ, ayaṃ vuccati nandī. Yā nandī lokassa saṃyojanaṃ lagganaṃ bandhanaṃ upakkileso, imāya nandiyā loko yutto payutto āyutto samāyutto laggo laggito palibuddhoti – nandisaṃyojano loko.

Vitakkassa vicāraṇāti. **Vitakkā**ti nava vitakkā – kāmavitakko, byāpādavitakko, vihiṃsāvitakko, ñātivitakko janapadavitakko, amarāvitakko, parānudayatāpaṭisaṃyutto vitakko, lābhasakkārasilokapaṭisaṃyutto vitakko, anavaññattipaṭisaṃyutto vitakko. Ime vuccanti nava vitakkā. Ime nava vitakkā lokassa cāraṇā vicāraṇā paṭivicāraṇā. Imehi navahi vitakkehi loko carati vicarati paṭivicaratīti – vitakkassa vicāraṇā.

Taṇhāya vippahānena nibbānaṃ iti vuccatīti. **Taṇhā**ti rūpataṇhā…pe… dhammataṇhā. **Taṇhāya vippahānena nibbānaṃ iti vuccatī**ti taṇhāya vippahānena vūpasamena paṭinissaggena paṭippassaddhiyā nibbānaṃ iti vuccati pavuccati kathīyati bhaṇīyati dīpīyati voharīyatīti – taṇhāya vippahānena nibbānaṃ iti vuccati. Tenāha bhagavā –

‘‘Nandisaṃyojano loko, vitakkassa vicāraṇā;
Taṇhāya vippahānena, nibbānaṃ iti vuccatī’’ti.

79. **Kathaṃ satassa carato, viññāṇaṃ uparujjhati;**
Bhagavantaṃ puṭṭhumāgamā, taṃ suṇoma vaco tava.

Kathaṃ satassa caratoti kathaṃ satassa sampajānassa carato viharato iriyato vattayato pālayato yapayato yāpayatoti – kathaṃ satassa carato.

Viññāṇaṃ uparujjhatīti viññāṇaṃ nirujjhati vūpasammati atthaṃ gacchati paṭippassambhatīti – viññāṇaṃ uparujjhati.

Bhagavantaṃ puṭṭhumāgamāti buddhaṃ bhagavantaṃ puṭṭhuṃ pucchituṃ yācituṃ ajjhesituṃ pasādetuṃ āgamhā āgatamhā upāgatamhā sampattamhā, ‘‘tayā saddhiṃ samāgatamhā’’ti – bhagavantaṃ puṭṭhumāgamā.

Taṃ suṇoma vaco tavāti. **Ta**nti tuyhaṃ vacanaṃ byappathaṃ desanaṃ anusāsanaṃ anusiṭṭhaṃ suṇoma uggaṇhāma dhārema upadhārema upalakkhemāti – taṃ suṇoma vaco tava. Tenāha so brāhmaṇo –

‘‘Kathaṃ satassa carato, viññāṇaṃ uparujjhati;
Bhagavantaṃ puṭṭhumāgamā, taṃ suṇoma vaco tavā’’ti.

80. **Ajjhattañca bahiddhā ca, vedanaṃ nābhinandato;**
Evaṃ satassa carato, viññāṇaṃ uparujjhati.

Ajjhattañca bahiddhā ca vedanaṃ nābhinandatoti ajjhattaṃ vedanāsu vedanānupassī viharanto vedanaṃ nābhinandati nābhivadati na ajjhoseti [na ajjhosāya tiṭṭhati (syā.)], abhinandanaṃ abhivadanaṃ ajjhosānaṃ gāhaṃ parāmāsaṃ abhinivesaṃ pajahati vinodeti byantīkaroti anabhāvaṃ gameti; bahiddhā vedanāsu vedanānupassī viharanto vedanaṃ nābhinandati nābhivadati na ajjhoseti, abhinandanaṃ abhivadanaṃ ajjhosānaṃ gāhaṃ parāmāsaṃ abhinivesaṃ pajahati vinodeti byantīkaroti anabhāvaṃ gameti; ajjhattabahiddhā vedanāsu vedanānupassī viharanto vedanaṃ nābhinandati nābhivadati na ajjhoseti, abhinandanaṃ abhivadanaṃ ajjhosānaṃ gāhaṃ parāmāsaṃ abhinivesaṃ pajahati vinodeti byantīkaroti anabhāvaṃ gameti. Ajjhattaṃ samudayadhammānupassī vedanāsu vedanānupassī [idaṃ padaṃ natthi syā. potthake] viharanto vedanaṃ nābhinandati nābhivadati na ajjhoseti, abhinandanaṃ abhivadanaṃ ajjhosānaṃ gāhaṃ parāmāsaṃ abhinivesaṃ pajahati vinodeti byantīkaroti anabhāvaṃ gameti; ajjhattaṃ vayadhammānupassī vedanāsu vedanānupassī viharanto…pe… ajjhattaṃ samudayavayadhammānupassī vedanāsu vedanānupassī viharanto…pe… bahiddhā samudayadhammānupassī vedanāsu vedanānupassī viharanto vedanaṃ nābhinandati nābhivadati na ajjhoseti, abhinandanaṃ abhivadanaṃ ajjhosānaṃ gāhaṃ parāmāsaṃ abhinivesaṃ pajahati vinodeti byantīkaroti anabhāvaṃ gameti; bahiddhā vayadhammānupassī vedanāsu vedanānupassī viharanto…pe… bahiddhā samudayavayadhammānupassī vedanāsu vedanānupassī viharanto…pe… ajjhattabahiddhā samudayadhammānupassī vedanāsu vedanānupassī viharanto…pe… ajjhattabahiddhā vayadhammānupassī vedanāsu vedanānupassī viharanto…pe… ajjhattabahiddhā samudayavayadhammānupassī vedanāsu vedanānupassī viharanto vedanaṃ nābhinandati nābhivadati na ajjhoseti, abhinandanaṃ abhivadanaṃ ajjhosānaṃ gāhaṃ parāmāsaṃ abhinivesaṃ pajahati vinodeti byantīkaroti anabhāvaṃ gameti. Imehi dvādasahi ākārehi vedanāsu vedanānupassī viharanto…pe… anabhāvaṃ gameti.

Atha vā, vedanaṃ aniccato passanto vedanaṃ nābhinandati nābhivadati na ajjhoseti, abhinandanaṃ abhivadanaṃ ajjhosānaṃ gāhaṃ parāmāsaṃ abhinivesaṃ pajahati vinodeti byantīkaroti anabhāvaṃ gameti. Vedanaṃ dukkhato rogato gaṇḍato sallato aghato ābādhato…pe… nissaraṇato passanto vedanaṃ nābhinandati nābhivadati na ajjhoseti, abhinandanaṃ abhivadanaṃ ajjhosānaṃ gāhaṃ parāmāsaṃ abhinivesaṃ pajahati vinodeti byantīkaroti anabhāvaṃ gameti. Imehi cattālīsāya [dvācattāḷīsāya (syā.)] ākārehi vedanāsu vedanānupassī viharanto vedanaṃ nābhinandati nābhivadati na ajjhoseti, abhinandanaṃ abhivadanaṃ ajjhosānaṃ gāhaṃ parāmāsaṃ abhinivesaṃ pajahati vinodeti byantīkaroti anabhāvaṃ gametīti – ajjhattañca bahiddhā ca vedanaṃ nābhinandato.

Evaṃ satassa caratoti evaṃ satassa sampajānassa carato viharato iriyato vattayato pālayato yapayato yāpayatoti – evaṃ satassa carato.

Viññāṇaṃ uparujjhatīti puññābhisaṅkhārasahagataṃ viññāṇaṃ apuññābhisaṅkhārasahagataṃ viññāṇaṃ āneñjābhisaṅkhārasahagataṃ viññāṇaṃ nirujjhati vūpasammati atthaṃ gacchati paṭippassambhatīti – viññāṇaṃ uparujjhatī. Tenāha bhagavā –

> ‘‘Ajjhattañca bahiddhā ca, vedanaṃ nābhinandato;
> Evaṃ satassa carato, viññāṇaṃ uparujjhatī’’ti.

Saha gāthāpariyosānā…pe… satthā me, bhante bhagavā, sāvakohamasmīti.

Udayamāṇavapucchāniddeso terasamo.

14. Posālamāṇavapucchāniddeso

81. Yo atītaṃ ādisati, [iccāyasmā posālo]
Anejo chinnasaṃsayo;
Pāraguṃ [pāragū (syā. ka.)] **sabbadhammānaṃ, atthi pañhena āgamaṃ.**

Yo atītaṃ ādisatīti. **Yo**ti yo so bhagavā sayambhū. Anācariyako pubbe ananussutesu dhammesu sāmaṃ saccāni abhisambujjhi, tattha ca sabbaññutaṃ patto, balesu ca vasībhāvaṃ. **Atītaṃ ādisatī**ti bhagavā attano ca paresañca atītampi ādisati, anāgatampi ādisati, paccuppannampi ādisati.

Kathaṃ bhagavā attano atītaṃ ādisati? Bhagavā attano atītaṃ ekampi jātiṃ ādisati, dvepi jātiyo ādisati, tissopi jātiyo ādisati, catassopi jātiyo ādisati, pañcapi jātiyo ādisati, dasapi jātiyo ādisati, vīsampi jātiyo ādisati, tiṃsampi jātiyo ādisati, cattālīsampi jātiyo ādisati, paññāsampi jātiyo ādisati, jātisatampi…pe… jātisahassampi… jātisatasahassampi… anekepi saṃvaṭṭakappe… anekepi vivaṭṭakappe… anekepi saṃvaṭṭavivaṭṭakappe ādisati – ‘‘amutrāsiṃ evaṃnāmo evaṃgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhappaṭisaṃvedī evamāyupariyanto, so tato cuto amutra udapādiṃ;

tatrāpāsiṃ evaṃnāmo evaṃgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhappaṭisaṃvedī evamāyupariyanto, so tato cuto idhūpapanno’’ti. Iti sākāraṃ sauddesaṃ anekavihitaṃ pubbenivāsaṃ ādisati. Evaṃ bhagavā attano atītaṃ ādisati.

Kathaṃ bhagavā paresaṃ atītaṃ ādisati? Bhagavā paresaṃ atītaṃ ekampi jātiṃ ādisati, dvepi jātiyo ādisati…pe… anekepi saṃvaṭṭavivaṭṭakappe ādisati – ‘‘amutrāsi evaṃnāmo evaṃgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhappaṭisaṃvedī evamāyupariyanto, so tato cuto amutra udapādi; tatrāpāsi evaṃnāmo evaṃgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhappaṭisaṃvedī evamāyupariyanto, so tato cuto idhūpapanno’’ti. Iti sākāraṃ sauddesaṃ anekavihitaṃ pubbenivāsaṃ ādisati. Evaṃ bhagavā paresaṃ atītaṃ ādisati.

Bhagavā pañca jātakasatāni bhāsanto attano ca paresañca atītaṃ ādisati, mahāpadāniyasuttantaṃ [mahādhaniyasuttaṃ (syā.)] bhāsanto attano ca paresañca atītaṃ ādisati, mahāsudassaniyasuttantaṃ bhāsanto attano ca paresañca atītaṃ ādisati, mahāgovindiyasuttantaṃ bhāsanto attano ca paresañca atītaṃ ādisati, maghadeviyasuttantaṃ bhāsanto attano ca paresañca atītaṃ ādisati.

Vuttañhetaṃ bhagavatā – ‘‘atītaṃ kho, cunda, addhānaṃ ārabbha tathāgatassa satānusāriñāṇaṃ [satānussariyañāṇaṃ (ka.) passa dī. ni. 3.187] hoti. So yāvatakaṃ ākaṅkhati tāvatakaṃ anussarati. Anāgatañca kho, cunda…pe… paccuppannañca kho, cunda, addhānaṃ ārabbha tathāgatassa bodhijaṃ ñāṇaṃ uppajjati – ‘ayamantimā jāti, natthidāni punabbhavo’’’ti.

Indriyaparopariyattañāṇaṃ [indriyaparopariyattiñāṇaṃ (ka.) aṭṭhakathā oloketabbā] tathāgatassa tathāgatabalaṃ, sattānaṃ āsayānusayañāṇaṃ tathāgatassa tathāgatabalaṃ, yamakapāṭihīre ñāṇaṃ [yamakapāṭihiriyañāṇaṃ (syā.)] tathāgatassa tathāgatabalaṃ, mahākaruṇāsamāpattiyā ñāṇaṃ tathāgatassa tathāgatabalaṃ, sabbaññutañāṇaṃ tathāgatassa tathāgatabalaṃ, anāvaraṇañāṇaṃ tathāgatassa tathāgatabalaṃ, sabbattha asaṅgamappaṭihatamanāvaraṇañāṇaṃ tathāgatassa tathāgatabalaṃ. Evaṃ bhagavā attano ca paresañca atītampi ādisati anāgatampi ādisati paccuppannampi ādisati ācikkhati deseti paññapeti paṭṭhapeti vivarati vibhajati uttānīkaroti pakāsetīti – yo atītaṃ ādisati.

Iccāyasmā posāloti. **Iccā**ti padasandhi…pe… **āyasmā**ti piyavacanaṃ…pe… **posālo**ti tassa brāhmaṇassa nāmaṃ…pe… abhilāpoti – iccāyasmā posālo.

Anejo chinnasaṃsayoti ejā vuccati taṇhā. Yo rāgo sārāgo…pe… abhijjhā lobho akusalamūlaṃ. Sā ejā taṇhā buddhassa bhagavato pahīnā ucchinnamūlā tālāvatthukatā anabhāvaṃkatā āyatiṃ anuppādadhammā. Tasmā buddho anejo. Ejāya pahīnattā anejo. Bhagavā lābhepi na iñjati…pe… dukkhepi na iñjati na calati na vedhati nappavedhati na sampavedhatīti anejo. **Chinnasaṃsayo**ti saṃsayo vuccati vicikicchā. Dukkhe kaṅkhā…pe… chambhitattaṃ cittassa manovilekho. So saṃsayo buddhassa bhagavato pahīno chinno ucchinno samucchinno vūpasanto paṭinissaggo paṭippassaddho abhabbuppattiko ñāṇagginā daḍḍho. Tasmā buddho chinnasaṃsayoti – anejo chinnasaṃsayo.

Pāraguṃ sabbadhammānanti bhagavā sabbadhammānaṃ abhiññāpāragū pariññāpāragū pahānapāragū bhāvanāpāragū sacchikiriyāpāragū samāpattipāragū abhiññāpāragū sabbadhammānaṃ…pe… jātimaraṇasaṃsāro natthi tassa punabbhavoti – pāragū sabbadhammānaṃ.

Atthi pañhena āgamanti pañhena atthiko āgatomhi…pe… ‘‘vahassetaṃ bhāra’’nti – atthi pañhena āgamaṃ. Tenāha so brāhmaṇo –

‘‘Yo atītaṃ ādisati, [iccāyasmā posālo]
Anejo chinnasaṃsayo;
Pāraguṃ sabbadhammānaṃ, atthi pañhena āgama’’nti.

82. **Vibhūtarūpasaññissa, sabbakāyappahāyino;**
Ajjhattañca bahiddhā ca, natthi kiñcīti passato;
Ñāṇaṃ sakkānupucchāmi, kathaṃ neyyo tathāvidho.

Vibhūtarūpasaññissāti katamā rūpasaññā? Rūpāvacarasamāpattiṃ samāpannassa vā upapannassa vā diṭṭhadhammasukhavihārissa vā saññā sañjānanā sañjānitattaṃ – ayaṃ rūpasaññā. **Vibhūtarūpasaññissā**ti catasso arūpasamāpattiyo paṭiladdhassa [lābhissa (syā.)] rūpasaññā vibhūtā honti vigatā atikkantā samatikkantā vītivattāti – vibhūtarūpasaññissa.

Sabbakāyappahāyinoti sabbo tassa paṭisandhiko rūpakāyo pahīno, tadaṅgasamatikkamā vikkhambhanappahānena pahīno tassa rūpakāyoti – sabbakāyappahāyino.

Ajjhattañca bahiddhā ca, natthi kiñcīti passatoti. **Natthi kiñcī**ti ākiñcaññāyatanasamāpatti. Kiṃkāraṇā? Natthi kiñcīti ākiñcaññāyatanasamāpatti. Yaṃ viññāṇañcāyatanasamāpattiṃ sato samāpajjitvā tato vuṭṭhahitvā taññeva viññāṇaṃ abhāveti, vibhāveti, antaradhāpeti, ‘‘natthi kiñcī’’ti passati – taṃkāraṇā natthi kiñcīti ākiñcaññāyatanasamāpattīti – ajjhattañca bahiddhā ca natthi kiñcīti passato.

Ñāṇaṃ sakkānupucchāmīti. **Sakkā**ti – sakko. Bhagavā sakyakulā pabbajitotipi sakko …pe… pahīnabhayabheravo vigatalomahaṃsotipi sakko. **Ñāṇaṃ sakkānupucchāmī**ti tassa ñāṇaṃ pucchāmi, paññaṃ pucchāmi, sambuddhaṃ pucchāmi. ‘‘Kīdisaṃ kiṃsaṇṭhitaṃ kiṃpakāraṃ kiṃpaṭibhāgaṃ ñāṇaṃ icchitabba’’nti – ñāṇaṃ sakkānupucchāmi.

Kathaṃ neyyo tathāvidhoti kathaṃ so netabbo vinetabbo anunetabbo paññapetabbo nijjhāpetabbo pekkhetabbo pasādetabbo? Kathaṃ tena [kathamassa (syā.)] uttari ñāṇaṃ uppādetabbaṃ? **Tathāvidho**ti tathāvidho tādiso tassaṇṭhito tappakāro tappaṭibhāgo yo so ākiñcaññāyatanasamāpattilābhīti – kathaṃ neyyo tathāvidho. Tenāha so brāhmaṇo –

‘‘Vibhūtarūpasaññissa, sabbakāyappahāyino;
Ajjhattañca bahiddhā ca, natthi kiñcīti passato;
Ñāṇaṃ sakkānupucchāmi, kathaṃ neyyo tathāvidho’’ti.

83. **Viññāṇaṭṭhitiyo sabbā, [posālāti bhagavā]**
Abhijānaṃ tathāgato;
Tiṭṭhantamenaṃ jānāti, dhimuttaṃ tapparāyaṇaṃ;

Viññāṇaṭṭhitiyo sabbāti bhagavā abhisaṅkhāravasena catasso viññāṇaṭṭhitiyo jānāti, paṭisandhivasena satta viññāṇaṭṭhitiyo jānāti. Kathaṃ bhagavā abhisaṅkhāravasena catasso viññāṇaṭṭhitiyo jānāti? Vuttañhetaṃ bhagavatā – ‘‘rūpupayaṃ [rūpūpāyaṃ (syā. ka.) passa saṃ. ni. 3.53] vā, bhikkhave, viññāṇaṃ tiṭṭhamānaṃ tiṭṭheyya [tiṭṭhati (syā. ka.)], rūpārammaṇaṃ rūpappatiṭṭhaṃ nandūpasecanaṃ vuddhiṃ virūḷhiṃ vepullaṃ āpajjeyya. Vedanupayaṃ vā, bhikkhave…pe… saññupayaṃ vā, bhikkhave…pe… saṅkhārupayaṃ vā, bhikkhave, viññāṇaṃ tiṭṭhamānaṃ tiṭṭheyya, saṅkhārārammaṇaṃ saṅkhārappatiṭṭhaṃ nandūpasecanaṃ vuddhiṃ virūḷhiṃ vepullaṃ āpajjeyyā’’ti. Evaṃ bhagavā abhisaṅkhāravasena catasso viññāṇaṭṭhitiyo jānāti.

Kathaṃ bhagavā paṭisandhivasena satta viññāṇaṭṭhitiyo jānāti? Vuttañhetaṃ bhagavatā – ‘‘santi, bhikkhave, sattā nānattakāyā nānattasaññino – seyyathāpi manussā ekacce ca devā ekacce ca vinipātikā. Ayaṃ paṭhamā viññāṇaṭṭhiti.

‘‘Santi, bhikkhave, sattā nānattakāyā ekattasaññino, seyyathāpi devā brahmakāyikā paṭhamābhinibbattā. Ayaṃ dutiyā viññāṇaṭṭhiti.

‘‘Santi, bhikkhave, sattā ekattakāyā nānattasaññino, seyyathāpi devā ābhassarā. Ayaṃ tatiyā viññāṇaṭṭhiti.

‘‘Santi, bhikkhave, sattā ekattakāyā ekattasaññino, seyyathāpi devā subhakiṇhā. Ayaṃ catutthī [catutthā (syā.) passa a. ni. 7.44] viññāṇaṭṭhiti.

‘‘Santi, bhikkhave, sattā sabbaso rūpasaññānaṃ samatikkamā paṭighasaññānaṃ atthaṅgamā nānattasaññānaṃ amanasikārā, ananto ākāsoti ākāsānañcāyatanūpagā. Ayaṃ pañcamī [pañcamā (syā.)] viññāṇaṭṭhiti.

‘‘Santi, bhikkhave, sattā sabbaso ākāsānañcāyatanaṃ samatikkamma, anantaṃ viññāṇanti viññāṇañcāyatanūpagā. Ayaṃ chaṭṭhī [chaṭṭho (syā.)] viññāṇaṭṭhiti.

‘‘Santi, bhikkhave, sattā sabbaso viññāṇañcāyatanaṃ samatikkamma, natthi kiñcīti ākiñcaññāyatanūpagā. Ayaṃ sattamī [sattamā (syā.)] viññāṇaṭṭhiti’’. Evaṃ bhagavā paṭisandhivasena satta viññāṇaṭṭhitiyo jānātīti – viññāṇaṭṭhitiyo sabbā.

Posālāti bhagavāti. **Posālā**ti bhagavā taṃ brāhmaṇaṃ nāmena ālapati. **Bhagavā**ti gāravādhivacanametaṃ…pe… sacchikā paññatti, yadidaṃ bhagavāti – posālāti bhagavā.

Abhijānaṃ tathāgatoti. **Abhijāna**nti abhijānanto vijānanto paṭivijānanto paṭivijjhanto tathāgato. Vuttañhetaṃ bhagavatā – ‘‘atītaṃ cepi kho, cunda, hoti abhūtaṃ atacchaṃ anatthasañhitaṃ, na taṃ tathāgato byākaroti. Atītaṃ cepi, cunda, hoti bhūtaṃ tacchaṃ anatthasañhitaṃ, tampi tathāgato na byākaroti. Atītaṃ cepi kho, cunda, hoti bhūtaṃ tacchaṃ atthasañhitaṃ, tatra kālaññū tathāgato hoti tasseva pañhassa veyyākaraṇāya. Anāgataṃ cepi, cunda, hoti…pe… paccuppannaṃ cepi, cunda, hoti abhūtaṃ atacchaṃ anatthasañhitaṃ, na taṃ tathāgato byākaroti. Paccuppannaṃ cepi, cunda, hoti bhūtaṃ tacchaṃ anatthasañhitaṃ, tampi tathāgato na byākaroti. Paccuppannaṃ cepi, cunda, hoti bhūtaṃ tacchaṃ atthasañhitaṃ, tatra kālaññū tathāgato hoti tassa pañhassa veyyākaraṇāya. Iti kho, cunda, atītānāgatapaccuppannesu dhammesu tathāgato kālavādī bhūtavādī atthavādī dhammavādī vinayavādī. Tasmā tathāgatoti vuccati.

‘‘Yaṃ kho, cunda, sadevakassa lokassa samārakassa sabrahmakassa sassamaṇabrāhmaṇiyā pajāya sadevamanussāya diṭṭhaṃ sutaṃ mutaṃ viññātaṃ pattaṃ pariyesitaṃ anuvicaritaṃ manasā, sabbaṃ taṃ tathāgatena abhisambuddhaṃ. Tasmā tathāgatoti vuccati. Yañca, cunda, rattiṃ tathāgato anuttaraṃ sammāsambodhiṃ abhisambujjhati, yañca rattiṃ anupādisesāya nibbānadhātuyā parinibbāyati, yaṃ etasmiṃ antare bhāsati lapati niddisati sabbaṃ taṃ tatheva hoti no aññathā. Tasmā tathāgatoti vuccati. Yathāvādī, cunda, tathāgato tathākārī; yathākārī tathāvādī. Iti yathāvādī tathākārī, yathākārī tathāvādī. Tasmā tathāgatoti vuccati. Sadevake, cunda, loke samārake sabrahmake sassamaṇabrāhmaṇiyā pajāya sadevamanussāya tathāgato abhibhū anabhibhūto aññadatthudaso vasavattī. Tasmā tathāgatoti vuccatī’’ti – abhijānaṃ tathāgato.

Tiṭṭhantamenaṃ jānātīti bhagavā idhatthaññeva [idhaṭṭhaññeva (syā.)] jānāti kammābhisaṅkhāravasena – ‘‘ayaṃ puggalo kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjissatī’’ti. Bhagavā idhatthaññeva jānāti kammābhisaṅkhāravasena – ‘‘ayaṃ puggalo kāyassa bhedā paraṃ maraṇā tiracchānayoniṃ upapajjissatī’’ti. Bhagavā idhatthaññeva jānāti kammābhisaṅkhāravasena – ‘‘ayaṃ puggalo kāyassa bhedā paraṃ maraṇā pettivisayaṃ upapajjissatī’’ti. Bhagavā idhatthaññeva jānāti kammābhisaṅkhāravasena – ‘‘ayaṃ puggalo kāyassa bhedā paraṃ maraṇā manussesu uppajjissatī’’ti. Bhagavā idhatthaññeva jānāti kammābhisaṅkhāravasena – ‘‘ayaṃ puggalo suppaṭipanno kāyassa bhedā paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjissatī’’ti.

Vuttañhetaṃ bhagavatā – ‘‘idha panāhaṃ, sāriputta, ekaccaṃ puggalaṃ evaṃ cetasā ceto paricca pajānāmi – ‘tathāyaṃ puggalo paṭipanno, tathā ca iriyati, tañca maggaṃ samārūḷho, yathā kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjissatī’ti.

‘‘Idha panāhaṃ, sāriputta, ekaccaṃ puggalaṃ evaṃ cetasā ceto paricca pajānāmi – ‘tathāyaṃ puggalo paṭipanno tathā ca iriyati tañca maggaṃ samārūḷho, yathā kāyassa bhedā paraṃ maraṇā tiracchānayoniṃ upapajjissatī’ti.

‘‘Idha panāhaṃ, sāriputta, ekaccaṃ puggalaṃ evaṃ cetasā ceto paricca pajānāmi – ‘tathāyaṃ puggalo paṭipanno tathā ca iriyati tañca maggaṃ samārūḷho, yathā kāyassa bhedā paraṃ maraṇā pettivisayaṃ upapajjissatī’ti.

‘‘Idha panāhaṃ, sāriputta, ekaccaṃ puggalaṃ evaṃ cetasā ceto paricca pajānāmi – ‘tathāyaṃ puggalo paṭipanno tathā ca iriyati tañca maggaṃ samārūḷho, yathā kāyassa bhedā paraṃ maraṇā manussesu uppajjissatī’ti.

‘‘Idha panāhaṃ, sāriputta, ekaccaṃ puggalaṃ evaṃ cetasā ceto paricca pajānāmi – ‘tathāyaṃ puggalo paṭipanno tathā ca iriyati tañca maggaṃ samārūḷho, yathā kāyassa bhedā paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjissatī’ti.

‘‘Idha panāhaṃ, sāriputta, ekaccaṃ puggalaṃ evaṃ cetasā ceto paricca pajānāmi – ‘tathāyaṃ puggalo paṭipanno tathā ca iriyati tañca maggaṃ samārūḷho, yathā āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharatī’’’ti – tiṭṭhantamenaṃ jānāti.

Dhimuttaṃ tapparāyaṇanti. **Dhimutta**nti ākiñcaññāyatanaṃ. Dhimuttanti vimokkhena dhimuttaṃ tatrādhimuttaṃ tadadhimuttaṃ tadādhipateyyaṃ. Atha vā, bhagavā jānāti – ‘‘ayaṃ puggalo rūpādhimutto saddādhimutto gandhādhimutto rasādhimutto phoṭṭhabbādhimutto kulādhimutto gaṇādhimutto āvāsādhimutto lābhādhimutto yasādhimutto pasaṃsādhimutto sukhādhimutto cīvarādhimutto piṇḍapātādhimutto senāsanādhimutto gilānapaccayabhesajjaparikkhārādhimutto suttantādhimutto vinayādhimutto abhidhammādhimutto āraññakaṅgādhimutto piṇḍapātikaṅgādhimutto paṃsukūlikaṅgādhimutto tecīvarikaṅgādhimutto sapadānacārikaṅgādhimutto khalupacchābhattikaṅgādhimutto nesajjikaṅgādhimutto yathāsanthatikaṅgādhimutto paṭhamajjhānādhimutto dutiyajjhānādhimutto tatiyajjhānādhimutto catutthajjhānādhimuttoākāsānañcāyatanasamāpattādhimutto viññāṇañcāyatanasamāpattādhimutto ākiñcaññāyatanasamāpattādhimutto nevasaññānāsaññāyatanasamāpattādhimutto’’tidhimuttaṃ.

Tapparāyaṇanti ākiñcaññāyatanamayaṃ tapparāyaṇaṃ kammaparāyaṇaṃ vipākaparāyaṇaṃ kammagarukaṃ paṭisandhigarukaṃ. Atha vā, bhagavā jānāti – ‘‘ayaṃ puggalo rūpaparāyaṇo…pe… nevasaññānāsaññāyatanasamāpattiparāyaṇo’’ti – dhimuttaṃ tapparāyaṇaṃ. Tenāha bhagavā –

‘‘Viññāṇaṭṭhitiyo sabbā, [posālāti bhagavā]
Abhijānaṃ tathāgato;
Tiṭṭhantamenaṃ jānāti, dhimuttaṃ tapparāyaṇa’’nti.

84. **Ākiñcaññāsambhavaṃ ñatvā, nandisaṃyojanaṃ iti;**
Evametaṃ abhiññāya, tato tattha vipassati;
Etaṃ ñāṇaṃ tathaṃ tassa, brāhmaṇassa vusīmato.

Ākiñcaññāsambhavaṃ ñatvāti ākiñcaññāsambhavoti vuccati ākiñcaññāyatanasaṃvattaniko kammābhisaṅkhāro. Ākiñcaññāyatanasaṃvattanikaṃ kammābhisaṅkhāraṃ ākiñcaññāsambhavoti ñatvā, lagganantī ñatvā, bandhananti ñatvā, palibodhoti ñatvā jānitvā tulayitvā tīrayitvā vibhāvayitvā vibhūtaṃ katvāti – ākiñcaññāsambhavaṃ ñatvā.

Nandisaṃyojanaṃ itīti **nandisaṃyojanaṃ** vuccati arūparāgo. Arūparāgena taṃ kammaṃ laggaṃ laggitaṃ palibuddhaṃ arūparāgaṃ nandisaṃyojananti ñatvā, laggananti ñatvā, bandhananti ñatvā, palibodhoti ñatvā jānitvā tulayitvā tīrayitvā vibhāvayitvā vibhūtaṃ katvā. **Itī**ti padasandhi padasaṃsaggo padapāripūrī akkharasamavāyo byañjanasiliṭṭhatā padānupubbatāpetaṃ itīti – nandisaṃyojanaṃ iti.

Evametaṃ abhiññāyāti evaṃ etaṃ abhiññāya jānitvā tulayitvā tīrayitvā vibhāvayitvā vibhūtaṃ katvāti – evametaṃ abhiññāya.

Tato tattha vipassatīti. **Tatthā**ti ākiñcaññāyatanaṃ samāpajjitvā tato vuṭṭhahitvā tattha jāte cittacetasike dhamme aniccato vipassati, dukkhato vipassati, rogato…pe… nissaraṇato vipassati dakkhati oloketi nijjhāyati upaparikkhatīti – tato tattha vipassati.

Etaṃ ñāṇaṃ tathaṃ tassāti etaṃ ñāṇaṃ tacchaṃ bhūtaṃ yāthāvaṃ aviparītaṃ tassāti – etaṃ ñāṇaṃ tathaṃ tassa.

Brāhmaṇassa vusīmatoti. **Brāhmaṇo**ti sattannaṃ dhammānaṃ bāhitattā brāhmaṇo…pe… asito tādi pavuccate sa brahmāti. **Brāhmaṇassa vusīmato**ti puthujjanakalyāṇaṃ upādāya satta sekkhā appattassa pattiyā anadhigatassa adhigamāya asacchikatassa sacchikiriyāya vasanti saṃvasanti āvasanti parivasanti; arahā vusitavā katakaraṇīyo ohitabhāro anuppattasadattho parikkhīṇabhavasaṃyojano sammadaññā vimutto; so vutthavāso ciṇṇacaraṇo…pe… jātimaraṇasaṃsāro; natthi tassa punabbhavoti – brāhmaṇassa vusīmato. Tenāha bhagavā –

‘‘Ākiñcaññāsambhavaṃ ñatvā, nandisaṃyojanaṃ iti;
Evametaṃ abhiññāya, tato tattha vipassati;
Etaṃ ñāṇaṃ tathaṃ tassa, brāhmaṇassa vusīmato’’ti.

Saha gāthāpariyosānā…pe… satthā me, bhante bhagavā, sāvakohamasmīti.

Posālamāṇavapucchāniddeso cuddasamo.

15. Mogharājamāṇavapucchāniddeso

85. **Dvāhaṃ sakkaṃ apucchissaṃ, [iccāyasmā mogharājā]**
Na me byākāsi cakkhumā;
Yāvatatiyañca devīsi [devisi (syā.)], **byākarotīti me sutaṃ.**

Dvāhaṃ sakkaṃ apucchissanti so brāhmaṇo dvikkhattuṃ buddhaṃ bhagavantaṃ pañhaṃ apucchi. Tassa bhagavā pañhaṃ puṭṭho na byākāsi – ‘‘tadantarā [cakkhusamanantarā (syā.)] imassa brāhmaṇassa indriyaparipāko bhavissatī’’ti. **Sakka**nti sakko. Bhagavā sakyakulā pabbajitotipi sakko. Atha vā, aḍḍho mahaddhano dhanavātipi sakko. Tassimāni dhanāni, seyyathidaṃ – saddhādhanaṃ sīladhanaṃ hiridhanaṃ ottappadhanaṃ sutadhanaṃ cāgadhanaṃ paññādhanaṃ satipaṭṭhānadhanaṃ sammappadhānadhanaṃ iddhipādadhanaṃ indriyadhanaṃ baladhanaṃ bojjhaṅgadhanaṃ maggadhanaṃ phaladhanaṃ nibbānadhanaṃ. Imehi anekavidhehi dhanaratanehi aḍḍho mahaddhano dhanavātipi sakko. Atha vā, sakko pahu visavī alamatto sūro vīro vikkanto abhīrū acchambhī anutrāsī apalāyī pahīnabhayabheravo vigatalomahaṃsotipi sakko. **Dvāhaṃ sakkaṃ apucchissa**nti dvāhaṃ sakkaṃ apucchissaṃ ayācissaṃ ajjhesissaṃ pasādayissanti – dvāhaṃ sakkaṃ apucchissaṃ.

Iccāyasmā mogharājāti. **Iccā**ti padasandhi…pe… **āyasmā**ti piyavacanaṃ…pe… **mogharājā**ti tassa brāhmaṇassa nāmaṃ…pe… abhilāpoti – iccāyasmā mogharājā.

Na me byākāsi cakkhumāti. **Na me byākāsī**ti na me byākāsi na ācikkhi na desesi na paññapesi na paṭṭhapesi na vivari na vibhaji na uttānīakāsi na pakāsesi. **Cakkhumā**ti bhagavā pañcahi cakkhūhi cakkhumā – maṃsacakkhunāpi cakkhumā, dibbacakkhunāpi [dibbena cakkhunāpi (ka.)] cakkhumā, paññācakkhunāpi cakkhumā, buddhacakkhunāpi cakkhumā, samantacakkhunāpi cakkhumā.

Kathaṃ bhagavā maṃsacakkhunāpi cakkhumā? Maṃsacakkhumhi bhagavato pañca vaṇṇā saṃvijjanti – nīlo ca vaṇṇo, pītako ca vaṇṇo, lohitako ca vaṇṇo, kaṇho ca vaṇṇo, odāto ca vaṇṇo. Yattha ca akkhilomāni patiṭṭhitāni taṃ nīlaṃ hoti sunīlaṃ pāsādikaṃ dassaneyyaṃ umāpupphasamānaṃ [ummārapupphasamānaṃ (syā.) mahāni. 156]. Tassa parato pītakaṃ hoti supītakaṃ suvaṇṇavaṇṇaṃ pāsādikaṃ dassaneyyaṃ kaṇikārapupphasamānaṃ. Ubhato ca akkhikūṭāni bhagavato lohitakāni honti sulohitakāni pāsādikāni dassaneyyāni indagopakasamānāni. Majjhe kaṇhaṃ hoti sukaṇhaṃ alūkhaṃ siniddhaṃ pāsādikaṃ dassaneyyaṃ addāriṭṭhakasamānaṃ [aḷāriṭṭhakasamānaṃ (syā.)]. Tassa parato odātaṃ hoti suodātaṃ setaṃ paṇḍaraṃ pāsādikaṃ dassaneyyaṃ osadhitārakasamānaṃ. Tena bhagavā pākatikena maṃsacakkhunā attabhāvapariyāpannena purimasucaritakammābhinibbattena samantā yojanaṃ passati divā ceva rattiñca. Yadā hi caturaṅgasamannāgato andhakāro hoti sūriyo ca atthaṅgato [atthaṅgamito (syā. ka.)] hoti; kāḷapakkho ca uposatho hoti, tibbo ca vanasaṇḍo hoti, mahā ca kāḷamegho [akālamegho (syā. ka.) passa mahāni. 156] abbhuṭṭhito hoti. Evarūpe caturaṅgasamannāgate andhakāre samantā yojanaṃ passati. Natthi so kuṭṭo vā kavāṭaṃ vā pākāro vā pabbato vā gaccho vā latā vā āvaraṇaṃ rūpānaṃ dassanāya. Ekaṃ ce tilaphalaṃ nimittaṃ katvā tilavāhe pakkhipeyya, taṃyeva tilaphalaṃ uddhareyya. Evaṃ parisuddhaṃ bhagavato pākatikaṃ maṃsacakkhu. Evaṃ bhagavā maṃsacakkhunāpi cakkhumā.

Kathaṃ bhagavā dibbena cakkhunāpi cakkhumā? Bhagavā dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe; sugate duggate yathākammūpage satte pajānāti – ‘‘ime vata bhonto sattā kāyaduccaritena samannāgatā vacīduccaritena samannāgatā manoduccaritena samannāgatā ariyānaṃ upavādakā micchādiṭṭhikā micchādiṭṭhikammasamādānā, te kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapannā; ime vā pana bhonto sattā kāyasucaritena samannāgatā vacīsucaritena samannāgatā manosucaritena samannāgatā ariyānaṃ anupavādakā sammādiṭṭhikā sammādiṭṭhikammasamādānā, te kāyassa bhedā paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapannā’’ti. Iti dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate, yathākammūpage satte pajānāti. Ākaṅkhamāno ca bhagavā ekampi lokadhātuṃ passeyya, dvepi lokadhātuyo passeyya, tissopi lokadhātuyo passeyya, catassopi lokadhātuyo passeyya, pañcapi lokadhātuyo passeyya, dasapi lokadhātuyo passeyya, vīsampi lokadhātuyo passeyya, tiṃsampi lokadhātuyo passeyya, cattālīsampi lokadhātuyo passeyya, paññāsampi lokadhātuyo passeyya, satampi lokadhātuyo passeyya, sahassimpi cūḷanikaṃ lokadhātuṃ passeyya, dvisahassimpi majjhimikaṃ lokadhātuṃ passeyya, tisahassimpi lokadhātuṃ passeyya, mahāsahassimpi [tisahassiṃ mahāsahassampi (ka.)] lokadhātuṃ passeyya, yāvatakaṃ vā [yāvatā (sī. ka.)] pana ākaṅkheyya tāvatakaṃ passeyya. Evaṃ parisuddhaṃ bhagavato dibbacakkhu. Evaṃ bhagavā dibbena cakkhunāpi cakkhumā.

Kathaṃ bhagavā paññācakkhunāpi cakkhumā? Bhagavā mahāpañño puthupañño javanapañño hāsapañño tikkhapañño nibbedhikapañño paññāpabhedakusalo pabhinnañāṇo adhigatapaṭisambhidappatto catuvesārajjappatto dasabaladhārī purisāsabho purisasīho purisanāgo purisājañño purisadhorayho anantañāṇo anantatejo anantayaso aḍḍho mahaddhano dhanavā netā vinetā anunetā paññāpetā nijjhāpetā pekkhetā pasādetā. So hi bhagavā anuppannassa maggassa uppādetā asañjātassa maggassa sañjanetā anakkhātassa maggassa akkhātā, maggaññū maggavidū maggakovido maggānugā ca pana etarahi sāvakā viharanti pacchā samannāgatā.

So hi bhagavā jānaṃ jānāti, passaṃ passati, cakkhubhūto ñāṇabhūto dhammabhūto brahmabhūto vattā pavattā atthassa ninnetā amatassa dātā dhammassāmī [dhammasāmi (syā. ka.)] tathāgato. Natthi tassa bhagavato aññātaṃ adiṭṭhaṃ aviditaṃ asacchikataṃ aphassitaṃ [aphusitaṃ (syā. ka.)] paññāya. Atītaṃ anāgataṃ paccuppannaṃ [atītānāgatapaccuppannaṃ (syā.)] upādāya sabbe dhammā sabbākārena buddhassa bhagavato ñāṇamukhe āpāthaṃ āgacchanti. Yaṃ kiñci neyyaṃ nāma atthi jānitabbaṃ [atthi dhammaṃ jānitabbaṃ (ka.)] attattho vā parattho vā ubhayattho vā diṭṭhadhammiko vā attho samparāyiko vā attho uttāno vā attho gambhīro vā attho gūḷho vā attho paṭicchanno vā attho neyyo vā attho nīto vā attho anavajjo vā attho nikkileso vā attho vodāno vā attho paramattho vā [paramattho vā attho (ka.)], sabbaṃ taṃ anto buddhañāṇe parivattati.

Sabbaṃ kāyakammaṃ buddhassa bhagavato ñāṇānuparivatti, sabbaṃ vacīkammaṃ ñāṇānuparivatti, sabbaṃ manokammaṃ ñāṇānuparivatti. Atīte buddhassa bhagavato appaṭihataṃ ñāṇaṃ, anāgate appaṭihataṃ ñāṇaṃ, paccuppanne appaṭihataṃ ñāṇaṃ, yāvatakaṃ neyyaṃ tāvatakaṃ ñāṇaṃ, yāvatakaṃ ñāṇaṃ tāvatakaṃ neyyaṃ. Neyyapariyantikaṃ ñāṇaṃ, ñāṇapariyantikaṃ neyyaṃ, neyyaṃ atikkamitvā ñāṇaṃ nappavattati, ñāṇaṃ atikkamitvā neyyapatho natthi. Aññamaññapariyantaṭṭhāyino te dhammā. Yathā dvinnaṃ samuggapaṭalānaṃ sammāphusitānaṃ heṭṭhimaṃ samuggapaṭalaṃ uparimaṃ nātivattati, uparimaṃ samuggapaṭalaṃ heṭṭhimaṃ nātivattati, aññamaññapariyantaṭṭhāyino; evameva buddhassa bhagavato neyyañca ñāṇañca aññamaññapariyantaṭṭhāyino. Yāvatakaṃ neyyaṃ tāvatakaṃ ñāṇaṃ, yāvatakaṃ ñāṇaṃ tāvatakaṃ neyyaṃ, neyyapariyantikaṃ ñāṇaṃ, ñāṇapariyantikaṃ neyyaṃ. Neyyaṃ atikkamitvā ñāṇaṃ nappavattati, ñāṇaṃ atikkamitvā neyyapatho natthi. Aññamaññapariyantaṭṭhāyino te dhammā.

Sabbadhammesu buddhassa bhagavato ñāṇaṃ pavattati. Sabbe dhammā buddhassa bhagavato āvajjanapaṭibaddhā ākaṅkhapaṭibaddhā manasikārapaṭibaddhā cittuppādapaṭibaddhā. Sabbasattesu buddhassa bhagavato ñāṇaṃ pavattati. Sabbesañca sattānaṃ bhagavā āsayaṃ jānāti, anusayaṃ jānāti, caritaṃ jānāti, adhimuttiṃ jānāti, apparajakkhe mahārajakkhe tikkhindriye mudindriye svākāre dvākāre suviññāpaye duviññāpaye bhabbābhabbe satte jānāti. Sadevako loko samārako sabrahmako sassamaṇabrāhmaṇī pajā sadevamanussā antobuddhañāṇe parivattati.

Yathā ye keci macchakacchapā antamaso timitimiṅgalaṃ [timitipiṅgalaṃ (ka.)] upādāya antomahāsamudde parivattanti, evameva sadevako loko samārako loko sabrahmako loko sassamaṇabrāhmaṇī pajā sadevamanussā antobuddhañāṇe parivattati. Yathā ye keci pakkhī antamaso garuḷaṃ venateyyaṃ upādāya ākāsassa padese parivattanti, evameva yepi te sāriputtasamā paññāya samannāgatā tepi buddhañāṇassa padese parivattanti; buddhañāṇaṃ devamanussānaṃ paññaṃ pharitvā abhibhavitvā tiṭṭhati.

Yepi te khattiyapaṇḍitā brāhmaṇapaṇḍitā gahapatipaṇḍitā samaṇapaṇḍitā nipuṇā kataparappavādā vālavedhirūpā vobhindantā [te bhindantā (syā. ka.)] maññe caranti paññāgatena diṭṭhigatāni, te pañhe abhisaṅkharitvā abhisaṅkharitvā tathāgataṃ upasaṅkamitvā pucchanti gūḷhāni ca paṭicchannāni. Kathitā visajjitā ca te pañhā bhagavatā [bhagavato (ka.)] honti niddiṭṭhakāraṇā. Upakkhittakā ca te bhagavato sampajjanti. Atha kho bhagavāva tattha atirocati – yadidaṃ paññāyāti. Evaṃ bhagavā paññācakkhunāpi cakkhumā.

Kathaṃ bhagavā buddhacakkhunāpi cakkhumā? Bhagavā buddhacakkhunā lokaṃ volokento [olokento (ka.)] addasa satte apparajakkhe mahārajakkhe tikkhindriye mudindriye svākāre dvākāre suviññāpaye duviññāpaye appekacce paralokavajjabhayadassāvino [para … dassāvine (ka.)] viharante. Seyyathāpi nāma uppaliniyaṃ vā paduminiyaṃ vā puṇḍarīkiniyaṃ vā appekaccāni uppalāni vā padumāni vā puṇḍarīkāni vā udake jātāni udake saṃvaḍḍhāni udakānuggatāni antonimuggaposīni [antonimmuggaposīni (ka.)], appekaccāni uppalāni vā padumāni vā puṇḍarīkāni vā udake jātāni udake saṃvaḍḍhāni samodakaṃ ṭhitāni, appekaccāni uppalāni vā padumāni vā puṇḍarīkāni vā udake jātāni udake saṃvaḍḍhāni udakā accuggamma tiṭṭhanti anupalittāni udakena; evamevaṃ bhagavā buddhacakkhunā lokaṃ volokento addasa satte apparajakkhe mahārajakkhe tikkhindriye mudindriye svākāre dvākāre suviññāpaye duviññāpaye appekacce paralokavajjabhayadassāvino viharante. Jānāti bhagavā – ‘‘ayaṃ puggalo rāgacarito, ayaṃ dosacarito, ayaṃ mohacarito, ayaṃ vitakkacarito, ayaṃ saddhācarito, ayaṃ ñāṇacarito’’ti. Rāgacaritassa bhagavā puggalassa asubhakathaṃ katheti; dosacaritassa bhagavā puggalassa mettābhāvanaṃ ācikkhati; mohacaritassa bhagavā puggalassa uddese paripucchāya kālena dhammassavane kālena dhammasākacchāya garusaṃvāse niveseti; vitakkacaritassa bhagavā puggalassa ānāpānassatiṃ ācikkhati; saddhācaritassa bhagavā puggalassa pasādanīyaṃ nimittaṃ ācikkhati buddhasubodhiṃ [buddhasubuddhataṃ (ka.)] dhammasudhammataṃ saṅghasuppaṭipattiṃ sīlāni ca; attano ñāṇacaritassa bhagavā puggalassa vipassanānimittaṃ ācikkhati aniccākāraṃ dukkhākāraṃ anattākāraṃ.

‘‘Sele yathā pabbatamuddhaniṭṭhito, yathāpi passe janataṃ samantato;
Tathūpamaṃ dhammamayaṃ sumedha, pāsādamāruyha samantacakkhu;
Sokāvatiṇṇaṃ [sokāvakiṇṇaṃ (syā.)] janatamapetasoko, avekkhassu jātijarābhibhūta’’nti.

Evaṃ bhagavā buddhacakkhunāpi cakkhumā.

Kathaṃ bhagavā samantacakkhunāpi cakkhumā? Samantacakkhu vuccati sabbaññutañāṇaṃ. Bhagavā sabbaññutañāṇena upeto samupeto upāgato samupāgato upapanno samupapanno samannāgato.

‘‘Na tassa addiṭṭhamidhatthi kiñci, atho aviññātamajānitabbaṃ;
Sabbaṃ abhiññāsi yadatthi neyyaṃ, tathāgato tena samantacakkhū’’ti.

Evaṃ bhagavā samantacakkhunāpi cakkhumāti – na me byākāsi cakkhumā.

Yāvatatiyañca devīsi, byākarotīti me sutanti yāvatatiyaṃ buddho sahadhammikaṃ pañhaṃ puṭṭho byākaroti no saṃsāretīti [sampāyatīti (syā.)] – evaṃ mayā uggahitaṃ, evaṃ mayā upadhāritaṃ, evaṃ mayā upalakkhitaṃ. **Devīsī**ti bhagavā ceva isi cāti – devīsi. Yathā rājā pabbajitā vuccanti rājisayo, brāhmaṇā pabbajitā vuccanti brāhmaṇisayo, evameva bhagavā devo ceva isi cāti – devīsi.

Atha vā, bhagavā pabbajitotipi isi. Mahantaṃ sīlakkhandhaṃ esī gavesī pariyesītipi isi. Mahantaṃ samādhikkhandhaṃ…pe… mahantaṃ paññākkhandhaṃ… mahantaṃ vimuttikkhandhaṃ… mahantaṃ vimuttiñāṇadassanakkhandhaṃ esī gavesī pariyesītipi isi. Mahato tamokāyassa padālanaṃ esī gavesī pariyesītipi isi. Mahato vipallāsassa pabhedanaṃ esī gavesī pariyesītipi isi. Mahato taṇhāsallassa abbahanaṃ… mahato diṭṭhisaṅghāṭassa viniveṭhanaṃ… mahato mānaddhajassa papātanaṃ… mahato abhisaṅkhārassa vūpasamaṃ… mahato oghassa nittharaṇaṃ… mahato bhārassa nikkhepanaṃ… mahato saṃsāravaṭṭassa upacchedaṃ… mahato santāpassa nibbāpanaṃ… mahato pariḷāhassa paṭippassaddhiṃ… mahato dhammaddhajassa ussāpanaṃ esī gavesī pariyesītipi isi. Mahante satipaṭṭhāne… mahante sammappadhāne… mahantāni indriyāni… mahantāni balāni… mahante bojjhaṅge… mahantaṃ ariyaṃ aṭṭhaṅgikaṃ maggaṃ… mahantaṃ paramatthaṃ ṃ1ataṃ nibbānaṃ esī gavesī pariyesītipi isi. Mahesakkhehi vā sattehi esito gavesito pariyesito – ‘‘kahaṃ buddho, kahaṃ bhagavā, kahaṃ devadevo, kahaṃ narāsabho’’tipi isīti – yāvatatiyañca devīsi byākarotīti me sutaṃ. Tenāha so brāhmaṇo –

‘‘Dvāhaṃ sakkaṃ apucchissaṃ, [iccāyasmā mogharājā]
Na me byākāsi cakkhumā;
Yāvatatiyañca devīsi, byākarotīti me suta’’nti.

86. **Ayaṃ loko paro loko, brahmaloko sadevako;**
Diṭṭhiṃ te nābhijānāti, gotamassa yasassino.

Ayaṃ loko paro lokoti. **Ayaṃ loko**ti manussaloko. **Paro loko**ti manussalokaṃ ṭhapetvā sabbo paro lokoti – ayaṃ loko paro loko.

Brahmaloko sadevakoti sadevako loko samārako sabrahmako sassamaṇabrāhmaṇī pajā sadevamanussāti – brahmaloko sadevako.

Diṭṭhiṃ te nābhijānātīti tuyhaṃ diṭṭhiṃ khantiṃ ruciṃ laddhiṃ ajjhāsayaṃ adhippāyaṃ loko na jānāti – ‘‘ayaṃ evaṃdiṭṭhiko evaṃkhantiko evaṃruciko evaṃladdhiko evaṃajjhāsayo evaṃadhippāyo’’ti na jānāti na passati na dakkhati nādhigacchati na vindati na paṭilabhatīti – diṭṭhiṃ te nābhijānāti.

Gotamassa yasassinoti bhagavā yasappattoti yasassī. Atha vā, bhagavā sakkato garukato mānito pūjito apacito lābhī cīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhārānantipi yasassīti – gotamassa yassino. Tenāha so brāhmaṇo –

‘‘Ayaṃ loko paro loko, brahmaloko sadevako;
Diṭṭhiṃ te nābhijānāti, gotamassa yasassino’’ti.

87. **Evaṃ abhikkantadassāviṃ, atthi pañhena āgamaṃ;**
Kathaṃ lokaṃ avekkhantaṃ, maccurājā na passati.

Evaṃ abhikkantadassāvinti evaṃ abhikkantadassāviṃ aggadassāviṃ seṭṭhadassāviṃ viseṭṭhadassāviṃ pāmokkhadassāviṃ uttamadassāviṃ paramadassāvinti – evaṃ abhikkantadassāviṃ.

Atthi pañhena āgamanti pañhena atthiko āgatomhi…pe… vahassetaṃ bhāranti, evampi atthi pañhena āgamaṃ.

Kathaṃ lokaṃ avekkhantanti kathaṃ lokaṃ avekkhantaṃ paccavekkhantaṃ tulayantaṃ tīrayantaṃ vibhāvayantaṃ vibhūtaṃ karontanti – kathaṃ lokaṃ avekkhantaṃ.

Maccurājā na passatīti maccurājā na passati na dakkhati nādhigacchati na vindati na paṭilabhatīti – maccurājā na passati. Tenāha so brāhmaṇo –

‘‘Evaṃ abhikkantadassāviṃ, atthi pañhena āgamaṃ;
Kathaṃ lokaṃ avekkhantaṃ, maccurājā na passatī’’ti.

88. **Suññato lokaṃ avekkhassu, mogharāja sadā sato;**
Attānudiṭṭhiṃ ūhacca, evaṃ maccutaro siyā;
Evaṃ lokaṃ avekkhantaṃ, maccurājā na passati.

Suññato lokaṃ avekkhassūti. **Loko**ti nirayaloko tiracchānaloko pettivisayaloko manussaloko devaloko khandhaloko dhātuloko āyatanaloko ayaṃ loko paro loko brahmaloko sadevako [sadevako loko (ka.)]. Aññataro bhikkhu bhagavantaṃ etadavoca – ‘‘loko lokoti, bhante, vuccati. Kittāvatā nu kho, bhante, lokoti vuccatī’’ti? ‘‘Lujjatīti kho, bhikkhu, tasmā lokoti vuccati. Kiñca lujjati? Cakkhu kho bhikkhu lujjati, rūpā lujjanti, cakkhuviññāṇaṃ lujjati, cakkhusamphasso lujjati, yampidaṃ [yamidaṃ (ka.) passa saṃ. ni. 4.82] cakkhusamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi lujjati; sotaṃ lujjati, gandhā lujjanti…pe… kāyo lujjati, phoṭṭhabbā lujjanti; mano lujjati, dhammā lujjanti, manoviññāṇaṃ lujjati, manosamphasso lujjati; yampidaṃ manosamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi lujjati. Lujjatīti kho, bhikkhu, tasmā lokoti vuccati’’.

Suññato lokaṃ avekkhassūti dvīhi kāraṇehi suññato lokaṃ avekkhati –

avasiyapavattasallakkhaṇavasena [avassiyapavatta … (syā.)] vā tucchasaṅkhārasamanupassanāvasena vā. Kathaṃ avasiyapavattasallakkhaṇavasena suññato lokaṃ avekkhati? Rūpe vaso na labbhati, vedanāya vaso na labbhati, saññāya vaso na labbhati, saṅkhāresu vaso na labbhati, viññāṇe vaso na labbhati. Vuttañhetaṃ bhagavatā [passa saṃ. ni. 3.59] – ‘‘rūpaṃ, bhikkhave, anattā. Rūpañca hidaṃ, bhikkhave, attā abhavissa, nayidaṃ rūpaṃ ābādhāya saṃvatteyya; labbhetha ca rūpe – ‘evaṃ me rūpaṃ hotu, evaṃ me rūpaṃ mā ahosī’ti. Yasmā ca kho, bhikkhave, rūpaṃ anattā, tasmā rūpaṃ ābādhāya saṃvattati na ca labbhati rūpe – ‘evaṃ me rūpaṃ hotu, evaṃ me rūpaṃ mā ahosī’ti.

‘‘Vedanā anattā. Vedanā ca hidaṃ, bhikkhave, attā abhavissa, nayidaṃ vedanā ābādhāya saṃvatteyya; labbhetha ca vedanāya – ‘evaṃ me vedanā hotu, evaṃ me vedanā mā ahosī’ti. Yasmā ca kho, bhikkhave, vedanā anattā, tasmā vedanā ābādhāya saṃvattati, na ca labbhati vedanāya – ‘evaṃ me vedanā hotu, evaṃ me vedanā mā ahosī’ti.

‘‘Saññā anattā. Saññā ca hidaṃ, bhikkhave, attā abhavissa, nayidaṃ saññā ābādhāya saṃvatteyya; labbhetha ca saññāya – ‘evaṃ me saññā hotu, evaṃ me saññā mā ahosī’ti. Yasmā ca kho, bhikkhave, saññā anattā, tasmā saññā ābādhāya saṃvattati, na ca labbhati saññāya – ‘evaṃ me saññā hotu, evaṃ me saññā mā ahosī’ti.

‘‘Saṅkhārā anattā. Saṅkhārā ca hidaṃ, bhikkhave, attā abhavissaṃsu, nayidaṃ saṅkhārā ābādhāya saṃvatteyyuṃ; labbhetha ca saṅkhāresu – ‘evaṃ me saṅkhārā hontu, evaṃ me saṅkhārā mā ahesu’nti. Yasmā ca kho, bhikkhave, saṅkhārā anattā, tasmā saṅkhārā ābādhāya saṃvattanti, na ca labbhati saṅkhāresu – ‘evaṃ me saṅkhārā hontu, evaṃ me saṅkhārā mā ahesu’nti.

‘‘Viññāṇaṃ anattā. Viññāṇañca hidaṃ, bhikkhave, attā abhavissa, nayidaṃ viññāṇaṃ ābādhāya saṃvatteyya; labbhetha ca viññāṇe – ‘evaṃ me viññāṇaṃ hotu, evaṃ me viññāṇaṃ mā ahosī’ti. Yasmā ca kho, bhikkhave, viññāṇaṃ anattā, tasmā viññāṇaṃ ābādhāya saṃvattati, na ca labbhati viññāṇe – ‘evaṃ me viññāṇaṃ hotu, evaṃ me viññāṇaṃ mā ahosī’’ti.

Vuttañhetaṃ bhagavatā – ‘‘nāyaṃ, bhikkhave, kāyo tumhākaṃ, napi aññesaṃ [paresaṃ (syā.) passa saṃ. ni. 2.37]. Purāṇamidaṃ, bhikkhave, kammaṃ abhisaṅkhataṃ abhisañcetayitaṃ vedaniyaṃ daṭṭhabbaṃ. Tatra kho, bhikkhave, sutavā ariyasāvako paṭiccasamuppādaṃyeva sādhukaṃ yoniso manasi karoti – ‘iti imasmiṃ sati idaṃ hoti, imassuppādā idaṃ uppajjati; imasmiṃ asati idaṃ na hoti, imassa nirodhā idaṃ nirujjhati, yadidaṃ – avijjāpaccayā saṅkhārā, saṅkhārapaccayā viññāṇaṃ, viññāṇapaccayā nāmarūpaṃ, nāmarūpapaccayā saḷāyatanaṃ, saḷāyatanapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā taṇhā, taṇhāpaccayā upādānaṃ, upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṃ sokaparidevadukkhadomanassupāyāsā sambhavanti – evametassa kevalassa dukkhakkhandhassa samudayo hoti’’’.

‘‘Avijjāya tveva asesavirāganirodhā saṅkhāranirodho, saṅkhāranirodhā viññāṇanirodho …pe… jātinirodhā jarāmaraṇaṃ sokaparidevadukkhadomanassupāyāsā nirujjhanti, evametassa kevalassa dukkhakkhandhassa nirodho hotī’’ti. Evaṃ avasiyapavattasallakkhaṇavasena suññato lokaṃ avekkhati.

Kathaṃ tucchasaṅkhārasamanupassanāvasena suññato lokaṃ avekkhati? Rūpe sāro na labbhati, vedanāya sāro na labbhati, saññāya sāro na labbhati, saṅkhāresu sāro na labbhati, viññāṇe sāro na labbhati; rūpaṃ assāraṃ nissāraṃ sārāpagataṃ niccasārasārena vā sukhasārasārena vā attasārasārena vā niccena vā dhuvena vā sassatena vā avipariṇāmadhammena vā. Vedanā assārā nissārā sārāpagatā…pe… saññā assārā nissārā sārāpagatā… saṅkhārā assārā nissārā sārāpagatā… viññāṇaṃ assāraṃ nissāraṃ sārāpagataṃ niccasārasārena vā sukhasārasārena vā attasārasārena vā niccena vā dhuvena vā sassatena vā avipariṇāmadhammena vā. Yathā naḷo assāro nissāro sārāpagato, yathā ca eraṇḍo…pe… yathā ca udumbaro assāro nissāro sārāpagato, yathā ca setagaccho [setavaccho (ka.)] assāro nissāro sārāpagato, yathā ca pālibhaddako [pāḷibhaddako (ka.)] assāro nissāro sārāpagato, yathā ca pheṇapiṇḍo [pheṇupiṇḍo (syā.)] assāro nissāro sārāpagato, yathā ca udakapubbuḷaṃ [pubbulakaṃ (syā.)] assāraṃ nissāraṃ sārāpagataṃ, yathā ca marīci assārā nissārā sārāpagatā, yathā kadalikkhandho assāro nissāro sārāpagato, yathā māyā assārā nissārā sārāpagatā – evameva rūpaṃ assāraṃ nissāraṃ sārāpagataṃ niccasārasārena vā sukhasārasārena vā attasārasārena vā niccena vā dhuvena vā sassatena vā avipariṇāmadhammena vā. Vedanā assārā nissārā sārāpagatā…pe… saññā assārā nissārā sārāpagatā… saṅkhārā assārā nissārā sārāpagatā… viññāṇaṃ assāraṃ nissāraṃ sārāpagataṃ niccasārasārena vā sukhasārasārena vā attasārasārena vā niccena vā dhuvena vā sassatena vā avipariṇāmadhammena vā. Evaṃ tucchasaṅkhārasamanupassanāvasena suññato lokaṃ avekkhati. Imehi dvīhi kāraṇehi suññato lokaṃ avekkhati.

Api ca, chahākārehi suññato lokaṃ avekkhati. Cakkhu suññaṃ [syā. … potthake imasmiṃ ṭhāne aññathā dissati] attena vā attaniyena vā niccena vā dhuvena vā sassatena vā avipariṇāmadhammena vā, sotaṃ suññaṃ…pe… ghānaṃ suññaṃ… jivhā suññā… kāyo suñño… mano suñño attena vā attaniyena vā niccena vā dhuvena vā sassatena vā avipariṇāmadhammena vā. Rūpā suññā…pe… saddā suññā… gandhā suññā… rasā suññā… phoṭṭhabbā suññā… dhammā suññā attena vā attaniyena vā niccena vā dhuvena vā sassatena vā avipariṇāmadhammena vā. Cakkhuviññāṇaṃ suññaṃ…pe… manoviññāṇaṃ suññaṃ… cakkhusamphasso suñño … manosamphasso suñño… cakkhusamphassajā vedanā suññā… manosamphassajā vedanā suññā… rūpasaññā suññā… dhammasaññā suññā… rūpasañcetanā suññā… dhammasañcetanā suññā… rūpataṇhā suññā… rūpavitakko suñño… rūpavicāro suñño… dhammavicāro suñño attena vā attaniyena vā niccena vā dhuvena vā sassatena vā avipariṇāmadhammena vā. Evaṃ chahākārehi suññato lokaṃ avekkhati.

Api ca, dasahākārehi suññato lokaṃ avekkhati. Rūpaṃ rittato tucchato suññato anattato asārakato vadhakato vibhavato aghamūlato sāsavato saṅkhatato; vedanaṃ…pe… saññaṃ… saṅkhāre… viññāṇaṃ… cutiṃ… upapattiṃ… paṭisandhiṃ… bhavaṃ… saṃsāravaṭṭaṃ rittato tucchato suññato anattato asārakato vadhakato vibhavato aghamūlato sāsavato saṅkhatato. Evaṃ dasahākārehi suññato lokaṃ avekkhati.

Api ca, dvādasahākārehi suññato lokaṃ avekkhati. Rūpaṃ na satto na jīvo na naro na māṇavo na itthī na puriso na attā na attaniyaṃ nāhaṃ na mama na koci na kassaci; vedanā…pe… saññā… saṅkhārā… viññāṇaṃ na satto na jīvo na naro na māṇavo na itthī na puriso na attā na attaniyaṃ nāhaṃ na mama na koci na kassaci. Evaṃ dvādasahākārehi suññato lokaṃ avekkhati.

Vuttañhetaṃ bhagavatā – ‘‘yaṃ, bhikkhave, na tumhākaṃ taṃ pajahatha. Taṃ vo pahīnaṃ dīgharattaṃ hitāya sukhāya bhavissati. Kiñca, bhikkhave, na tumhākaṃ? Rūpaṃ, bhikkhave, na tumhākaṃ; taṃ pajahatha. Taṃ vo pahīnaṃ dīgharattaṃ hitāya sukhāya bhavissati. Vedanā, bhikkhave, na tumhākaṃ; taṃ pajahatha. Sā vo pahīnā dīgharattaṃ hitāya sukhāya bhavissati. Saññā, bhikkhave, na tumhākaṃ; taṃ pajahatha. Sā vo pahīnā dīgharattaṃ hitāya sukhāya bhavissati. Saṅkhārā, bhikkhave, na tumhākaṃ; te pajahatha. Te vo pahīnā dīgharattaṃ hitāya sukhāya bhavissanti. Viññāṇaṃ, bhikkhave, na tumhākaṃ; taṃ pajahatha. Taṃ vo pahīnaṃ dīgharattaṃ hitāya sukhāya bhavissati. Seyyathāpi [taṃ kiṃ maññatha (syā. ka.) passa saṃ. ni. 3.33], bhikkhave, yaṃ imasmiṃ jetavane tiṇakaṭṭhasākhāpalāsaṃ taṃ jano hareyya vā ḍaheyya vā yathāpaccayaṃ vā kareyya. Api nu tumhākaṃ evamassa – ‘amhe jano harati vā ḍahati vā yathāpaccayaṃ vā karotī’ti? ‘No hetaṃ, bhante’. ‘Taṃ kissa hetu’? ‘Na hi no etaṃ, bhante, attā vā attaniyaṃ vā’ti. Evameva kho, bhikkhave, yaṃ na tumhākaṃ taṃ pajahatha; taṃ vo pahīnaṃ dīgharattaṃ hitāya sukhāya bhavissati. Kiñca, bhikkhave, na tumhākaṃ? Rūpaṃ, bhikkhave, na tumhākaṃ; taṃ pajahatha. Taṃ vo pahīnaṃ dīgharattaṃ hitāya sukhāya bhavissati. Vedanā…pe… saññā… saṅkhārā… viññāṇaṃ, bhikkhave, na tumhākaṃ; taṃ pajahatha. Taṃ vo pahīnaṃ dīgharattaṃ hitāya sukhāya bhavissatī’’ti. Evampi suññato lokaṃ avekkhati.

Āyasmā ānando bhagavantaṃ etadavoca – ‘‘‘suñño [suññato (ka.) passa saṃ. ni. 4.85] loko, suñño loko’ti, bhante, vuccati. Kittāvatā nu kho, bhante, suñño lokoti vuccatī’’ti? ‘‘Yasmā ca kho, ānanda, suññaṃ attena vā attaniyena vā, tasmā suñño lokoti vuccati. Kiñcānanda, suññaṃ attena vā attaniyena vā? Cakkhu kho, ānanda, suññaṃ attena vā attaniyena vā. Rūpā suññā…pe… cakkhuviññāṇaṃ suññaṃ… cakkhusamphasso suñño… yampidaṃ cakkhusamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi suññaṃ attena vā attaniyena vā. Sotaṃ suññaṃ… saddā suññā… ghānaṃ suññaṃ… gandhā suññā… jivhā suññā… rasā suññā… kāyo suñño … phoṭṭhabbā suññā… mano suñño… dhammā suññā… manoviññāṇaṃ suññaṃ… manosamphasso suñño… yampidaṃ suññaṃ manosamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi suññaṃ attena vā attaniyena vā. Yasmā ca kho, ānanda, suññaṃ attena vā attaniyena vā, tasmā suñño lokoti vuccatī’’ti. Evampi suññato lokaṃ avekkhati.

‘‘Suddhaṃ dhammasamuppādaṃ, suddhasaṅkhārasantatiṃ;
Passantassa yathābhūtaṃ, na bhayaṃ hoti gāmaṇi.

‘‘Tiṇakaṭṭhasamaṃ lokaṃ, yadā paññāya passati;
Nāññaṃ [na aññaṃ (sī. syā. ka.)] patthayate kiñci, aññatrappaṭisandhiyā’’ti.

Evampi suññato lokaṃ avekkhati.

Vuttañhetaṃ bhagavatā [passa saṃ. ni. 4.246] – ‘‘evameva kho, bhikkhave, bhikkhu rūpaṃ samannesati yāvatā rūpassa gati, vedanaṃ samannesati yāvatā vedanāya gati, saññaṃ samannesati yāvatā saññāya gati, saṅkhāre samannesati yāvatā saṅkhārānaṃ gati, viññāṇaṃ samannesati yāvatā viññāṇassa gati. Tassa rūpaṃ [tassa bhikkhuno rūpaṃ (syā.)] samannesato yāvatā rūpassa gati, vedanaṃ…pe… saññaṃ… saṅkhāre… viññāṇaṃ samannesato yāvatā viññāṇassa gati, yampissa taṃ hoti ahanti vā mamanti vā asmīti vā, tampi tassa na hotī’’ti. Evampi suññato lokaṃ avekkhati.

Suññato lokaṃ avekkhassūti suññato lokaṃ avekkhassu paccavekkhassu dakkhassu tulehi tīrehi vibhāvehi vibhūtaṃ karohīti – suññato lokaṃ avekkhassu.

Mogharāja sadā satoti. **Mogharājā**ti bhagavā taṃ brāhmaṇaṃ nāmena ālapati. **Sadā**ti sabbakālaṃ…pe… pacchime vayokhandhe. **Sato**ti catūhi kāraṇehi sato – kāye kāyānupassanāsatipaṭṭhānaṃ bhāvento sato…pe… so vuccati satoti – mogharāja sadā sato.

Attānudiṭṭhiṃ ūhaccāti attānudiṭṭhi vuccati vīsativatthukā sakkāyadiṭṭhi. Idha assutavā puthujjano ariyānaṃ adassāvī ariyadhammassa akovido ariyadhamme avinīto sappurisānaṃ adassāvī sappurisadhammassa akovido sappurisadhamme avinīto rūpaṃ attato samanupassati rūpavantaṃ vā attānaṃ attani vā rūpaṃ rūpasmiṃ vā attānaṃ, vedanaṃ…pe… saññaṃ… saṅkhāre… viññāṇaṃ attato samanupassati viññāṇavantaṃ vā attānaṃ attani vā viññāṇaṃ viññāṇasmiṃ vā attānaṃ. Yā evarūpā diṭṭhi diṭṭhigataṃ diṭṭhigahanaṃ diṭṭhikantāro diṭṭhivisūkāyikaṃ diṭṭhivipphanditaṃ diṭṭhisaṃyojanaṃ gāho paṭiggāho abhiniveso parāmāso kummaggo micchāpatho micchattaṃ titthāyatanaṃ vipariyesaggāho viparītaggāho vipallāsaggāho micchāgāho ayāthāvakasmiṃ yāthāvakanti gāho yāvatā dvāsaṭṭhi diṭṭhigatāni, ayaṃ attānudiṭṭhi. **Attānudiṭṭhiṃ ūhaccā**ti attānudiṭṭhiṃ ūhacca samūhacca [uhacca samuhacca (ka.) saddanītiyā pana sameti] uddharitvā samuddharitvā uppāṭayitvā samuppāṭayitvā pajahitvā vinodetvā byantīkaritvā anabhāvaṃ gametvāti – attānudiṭṭhiṃ ūhacca.

Evaṃ maccutaro siyāti evaṃ maccupi tareyyāsi, jarāpi tareyyāsi, maraṇampi tareyyāsi uttareyyāsi patareyyāsi samatikkameyyāsi vītivatteyyāsīti – evaṃ maccutaro siyā.

Evaṃ lokaṃ avekkhantanti evaṃ lokaṃ avekkhantaṃ paccavekkhantaṃ tulayantaṃ tīrayantaṃ vibhāvayantaṃ vibhūtaṃ karontanti – evaṃ lokaṃ avekkhantaṃ.

Maccurājā na passatīti maccupi maccurājā, māropi maccurājā, maraṇampi maccurājā. **Na passatī**ti maccurājā na passatī na dakkhati nādhigacchati na vindati na paṭilabhati. Vuttañhetaṃ bhagavatā – ‘‘seyyathāpi, bhikkhave, āraññiko migo araññe pavane caramāno vissattho gacchati vissattho [vissaṭṭho (ka.)] tiṭṭhati vissattho nisīdati vissattho seyyaṃ kappeti. Taṃ kissa hetu? Anāpāthagato [anāpātagato (ka.)], bhikkhave, luddassa. Evameva kho, bhikkhave, bhikkhu vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamaṃ jhānaṃ upasampajja viharati. Ayaṃ vuccati, bhikkhave, ‘bhikkhu andhamakāsi [antamakāsi (ka.) passa ma. ni. 1.271] māraṃ, apadaṃ vadhitvā māracakkhuṃ adassanaṃ gato pāpimato’.

‘‘Puna caparaṃ, bhikkhave, bhikkhu vitakkavicārānaṃ vūpasamā ajjhattaṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ…pe… tatiyaṃ jhānaṃ… catutthaṃ jhānaṃ upasampajja viharati. Ayaṃ vuccati, bhikkhave, ‘bhikkhu andhamakāsi māraṃ, apadaṃ vadhitvā māracakkhuṃ adassanaṃ gato pāpimato’.

‘‘Puna caparaṃ, bhikkhave, bhikkhu sabbaso rūpasaññānaṃ samatikkamā, paṭighasaññānaṃ atthaṅgamā, nānattasaññānaṃ amanasikārā, ananto ākāsoti ākāsānañcāyatanaṃ upasampajja viharati. Ayaṃ vuccati, bhikkhave, ‘bhikkhu andhamakāsi māraṃ, apadaṃ vadhitvā māracakkhuṃ adassanaṃ gato pāpimato’.

‘‘Puna caparaṃ, bhikkhave, bhikkhu sabbaso ākāsānañcāyatanaṃ samatikkamma anantaṃ viññāṇanti viññāṇañcāyatanaṃ upasampajja viharati…pe….

‘‘Puna caparaṃ, bhikkhave, sabbaso viññāṇañcāyatanaṃ samatikkamma natthi kiñcīti ākiñcaññāyatanaṃ upasampajja viharati…pe….

‘‘Puna caparaṃ, bhikkhave, sabbaso ākiñcaññāyatanaṃ samatikkamma nevasaññānāsaññāyatanaṃ upasampajja viharati…pe….

‘‘Puna caparaṃ, bhikkhave, sabbaso nevasaññānāsaññāyatanaṃ samatikkamma saññāvedayitanirodhaṃ upasampajja viharati; paññāya cassa disvā āsavā parikkhīṇā honti. Ayaṃ vuccati, bhikkhave, ‘bhikkhu andhamakāsi māraṃ, apadaṃ vadhitvā māracakkhuṃ adassanaṃ gato pāpimato, tiṇṇo loke visattika’nti. So vissattho gacchati vissattho tiṭṭhati vissattho nisīdati vissattho seyyaṃ kappeti. Taṃ kissa hetu? Anāpāthagato bhikkhu pāpimato’’ti – maccurājā na passati. Tenāha bhagavā –

‘‘Suññato lokaṃ avekkhassu, mogharāja sadā sato;
Attānudiṭṭhiṃ ūhacca, evaṃ maccutaro siyā;

Evaṃ lokaṃ avekkhantaṃ, maccurājā na passatī’’ti.

Saha gāthāpariyosānā…pe… satthā me, bhante bhagavā, sāvakohamasmīti.

Mogharājamāṇavapucchāniddeso pannarasamo.

16. Piṅgiyamāṇavapucchāniddeso

89. **Jiṇṇohamasmi abalo vītavaṇṇo** [vivaṇṇo (syā.)], **[iccāyasmā piṅgiyo]**
Nettā na suddhā savanaṃ na phāsu;
Māhaṃ nassaṃ momuho antarāva [antarāya (syā. ka.)], **ācikkha dhammaṃ yamahaṃ vijaññaṃ;**
Jātijarāya idha vippahānaṃ.

Jiṇṇohamasmi abalo vītavaṇṇoti. **Jiṇṇohamasmī**ti jiṇṇo vuḍḍho mahallako addhagato vayoanuppatto vīsavassasatiko jātiyā. **Abalo**ti dubbalo appabalo appathāmo. **Vītavaṇṇo**ti vītavaṇṇo vigatavaṇṇo vigacchitavaṇṇo. Yā sā purimā subhā vaṇṇanibhā sā antarahitā, ādīnavo pātubhūtoti – jiṇṇohamasmi abalo vītavaṇṇo.

Iccāyasmā piṅgiyoti. **Iccā**ti padasandhi…pe…. **Āyasmā**ti piyavacanaṃ…pe…. **Piṅgiyo**ti tassa brāhmaṇassa nāmaṃ…pe… abhilāpoti – iccāyasmā piṅgiyo.

Nettā na suddhā savanaṃ na phāsūti nettā asuddhā avisuddhā aparisuddhā avodātā. No tathā cakkhunā rūpe passāmīti – nettā na suddhā. **Savanaṃ na phāsū**ti sotaṃ asuddhaṃ avisuddhaṃ aparisuddhaṃ avodātaṃ. No tathā sotena saddaṃ suṇomīti – nettā na suddhā savanaṃ na phāsu.

Māhaṃ nassaṃ momuho antarāvāti. **Māhaṃ nassa**nti māhaṃ nassa māhaṃ vinassaṃ māhaṃ panassaṃ. **Momuho**ti mohamuho avijjāgato aññāṇī avibhāvī duppañño. **Antarāvā**ti tuyhaṃ dhammaṃ diṭṭhiṃ paṭipadaṃ maggaṃ anaññāya anadhigantvā aviditvā appaṭilabhitvā aphassayitvā asacchikaritvā antarāyeva kālaṅkareyyanti – māhaṃ nassaṃ momuho antarāva.

Ācikkha dhammaṃ yamahaṃ vijaññanti. **Dhamma**nti ādikalyāṇaṃ majjhekalyāṇaṃ pariyosānakalyāṇaṃ sātthaṃ sabyañjanaṃ kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ, cattāro satipaṭṭhāne, cattāro sammappadhāne, cattāro iddhipāde, pañcindriyāni, pañca balāni, satta bojjhaṅge, ariyaṃ aṭṭhaṅgikaṃ maggaṃ, nibbānañca nibbānagāminiñca paṭipadaṃ ācikkhāhi desehi paññapehi paṭṭhapehi vivarāhi vibhajāhi uttānīkarohi pakāsehīti – ācikkha dhammaṃ. **Yamahaṃ vijañña**nti yamahaṃ jāneyyaṃ ājāneyyaṃ vijāneyyaṃ paṭivijāneyyaṃ paṭivijjheyyaṃ adhigaccheyyaṃ phasseyyaṃ sacchikareyyanti – ācikkha dhammaṃ yamahaṃ vijaññaṃ.

Jātijarāya idha vippahānanti idheva jātijarāmaraṇassa pahānaṃ vūpasamaṃ paṭinissaggaṃ paṭippassaddhiṃ amataṃ nibbānanti – jātijarāya idha vippahānaṃ. Tenāha so brāhmaṇo –

‘‘Jiṇṇohamasmi abalo vītavaṇṇo, [iccāyasmā piṅgiyo]
Nettā na suddhā savanaṃ na phāsu;
Māhaṃ nassaṃ momuho antarāva, ācikkha dhammaṃ yamahaṃ vijaññaṃ;
Jātijarāya idha vippahāna’’nti.

90. Disvāna rūpesu vihaññamāne, [piṅgiyāti bhagavā]
Ruppanti rūpesu janā pamattā;
Tasmā tuvaṃ piṅgiya appamatto, jahassu rūpaṃ apunabbhavāya.

Disvāna rūpesu vihaññamāneti. **Rūpa**nti cattāro ca mahābhūtā catunnañca mahābhūtānaṃ upādāya rūpaṃ. Sattā rūpahetu rūpappaccayā rūpakāraṇā haññanti vihaññanti upahaññanti upaghātiyanti [upaghātayanti (syā. ka.)]. Rūpe sati vividhakammakāraṇā [vividhakammakaraṇāni (ka.)] kārenti. Kasāhipi tāḷenti, vettehipi tāḷenti, aḍḍhadaṇḍakehipi tāḷenti, hatthampi chindanti, pādampi chindanti, hatthapādampi chindanti, kaṇṇampi chindanti, nāsampi chindanti, kaṇṇanāsampi chindanti, bilaṅgathālikampi karonti, saṅkhamuṇḍikampi karonti, rāhumukhampi karonti, jotimālikampi karonti, hatthapajjotikampi karonti, erakavattikampi karonti, cīrakavāsikampi karonti, eṇeyyakampi karonti, baḷisamaṃsikampi karonti, kahāpaṇikampi karonti, khārāpatacchikampi [khārāpaṭicchikampi (ka.)] karonti, palighaparivattikampi karonti, palālapīṭhakampi karonti, tattenapi telena osiñcanti, sunakhehipi khādāpenti, jīvantampi sūle uttāsenti, asināpi sīsaṃ chindanti. Evaṃ sattā rūpahetu rūpappaccayā rūpakāraṇā haññanti vihaññanti upahaññanti upaghātiyanti. Evaṃ haññamāne vihaññamāne upahaññamāne upaghātiyamāne disvā passitvā tulayitvā tīrayitvā vibhāvayitvā vibhūtaṃ katvāti – disvāna rūpesu vihaññamāne.

Piṅgiyāti bhagavāti. **Piṅgiyā**ti bhagavā taṃ brāhmaṇaṃ nāmena ālapati. **Bhagavā**ti gāravādhivacanametaṃ…pe… sacchikā paññatti, yadidaṃ bhagavāti – piṅgiyāti bhagavā.

Ruppanti rūpesu janā pamattāti. **Ruppantī**ti ruppanti kuppanti pīḷayanti [pīḷiyanti (syā. ka.)] ghaṭṭayanti, byādhitā domanassitā honti. Cakkhurogena ruppanti kuppanti pīḷayanti ghaṭṭayanti, byādhitā domanassitā honti. Sotarogena…pe… kāyarogena…pe… ḍaṃsamakasavātātapasarīsapasamphassehi ruppanti kuppanti pīḷayanti ghaṭṭayanti, byādhitā domanassitā hontīti – ruppanti rūpesu.

Atha vā, cakkhusmiṃ hīyamāne hāyamāne parihāyamāne vemāne [vihāyamāne (ka.)] vigacchamāne antaradhāyamāne ruppanti…pe… domanassitā honti. Sotasmiṃ…pe… ghānasmiṃ… jivhāya… kāyasmiṃ… rūpasmiṃ… saddasmiṃ… gandhasmiṃ… rasasmiṃ… phoṭṭhabbasmiṃ… kulasmiṃ… gaṇasmiṃ… āvāsasmiṃ… lābhasmiṃ… yasasmiṃ… pasaṃsāya… sukhasmiṃ… cīvarasmiṃ… piṇḍapātasmiṃ… senāsanasmiṃ… gilānapaccayabhesajjaparikkhārasmiṃ hīyamāne hāyamāne parihāyamāne vemāne vigacchamāne antaradhāyamāne ruppanti kuppanti pīḷayanti ghaṭṭayanti, byādhitā domanassitā hontīti – evampi ruppanti rūpesu.

Janāti khattiyā ca brāhmaṇā ca vessā ca suddā ca gahaṭṭhā ca pabbajitā ca devā ca manussā ca. **Pamattā**ti pamādo vattabbo kāyaduccaritena vā vacīduccaritena vā manoduccaritena vā pañcasu kāmaguṇesu cittassa vosaggo vosaggānuppadānaṃ kusalānaṃ vā dhammānaṃ bhāvanāya asakkaccakiriyatā asātaccakiriyatā anaṭṭhitakiriyatā olīnavuttitā nikkhittacchandatā nikkhittadhuratā anāsevanā abhāvanā abahulīkammaṃ [abahulikammaṃ (ka.)] anadhiṭṭhānaṃ ananuyogo pamādo. Yo evarūpo pamādo pamajjanā pamajjitattaṃ – ayaṃ vuccati pamādo. Iminā pamādena samannāgatā janā pamattāti – ruppanti rūpesu janā pamattā.

Tasmā tuvaṃ piṅgiya appamattoti. **Tasmā**ti tasmā taṃkāraṇā taṃhetu tappaccayā taṃnidānā evaṃ ādīnavaṃ sampassamāno rūpesūti – tasmā tuvaṃ piṅgiya. **Appamatto**ti sakkaccakārī sātaccakārī…pe… appamādo kusalesu dhammesūti – tasmā tuvaṃ piṅgiya appamatto.

Jahassu rūpaṃ apunabbhavāyāti. **Rūpa**nti cattāro ca mahābhūtā catunnañca mahābhūtānaṃ upādāya rūpaṃ. **Jahassu rūpa**nti jahassu rūpaṃ, pajahassu rūpaṃ, vinodehi rūpaṃ, byantīkarohi rūpaṃ, anabhāvaṃ gamehi rūpaṃ. **Apunabbhavāyā**ti yathā te rūpaṃ idheva nirujjheyya, punapaṭisandhiko bhavo na nibbatteyya kāmadhātuyā vā rūpadhātuyā vā arūpadhātuyā vā, kāmabhave vā rūpabhave vā arūpabhave vā, saññābhave vā asaññābhave vā nevasaññānāsaññābhave vā, ekavokārabhave vā catuvokārabhave vā pañcavokārabhave vā, puna gatiyā vā upapattiyā vā paṭisandhiyā vā bhave vā saṃsāre vā vaṭṭe vā na janeyya na sañjaneyya na nibbatteyya nābhinibbatteyya, idheva nirujjheyya vūpasameyya atthaṃ gaccheyya paṭippassambheyyāti – jahassu rūpaṃ apunabbhavāya. Tenāha bhagavā –

‘‘Disvāna rūpesu vihaññamāne, [piṅgiyāti bhagavā]
Ruppanti rūpesu janā pamattā;
Tasmā tuvaṃ piṅgiya appamatto, jahassu rūpaṃ apunabbhavāyā’’ti.

91. **Disā catasso vidisā catasso, uddhaṃ adho dasa disā imāyo;**
Na tuyhaṃ adiṭṭhaṃ assutaṃ amutaṃ, atho aviññātaṃ kiñci namatthi loke;
Ācikkha dhammaṃ yamahaṃ vijaññaṃ, jātijarāya idha vippahānaṃ.

Disā catasso vidisā catasso, uddhaṃ adho dasa disā imāyoti dasa disā.

Na tuyhaṃ adiṭṭhaṃ assutaṃ amutaṃ, atho aviññātaṃ kiñci namatthi loketi na tuyhaṃ adiṭṭhaṃ assutaṃ amutaṃ aviññātaṃ kiñci attattho vā parattho vā ubhayattho vā diṭṭhadhammiko vā attho samparāyiko vā attho uttāno vā attho gambhīro vā attho gūḷho vā attho paṭicchanno vā attho neyyo vā attho nīto vā attho anavajjo vā attho nikkileso vā attho vodāno vā attho paramattho vā natthi na sati na saṃvijjati nupalabbhatīti – na tuyhaṃ adiṭṭhaṃ assutaṃ amutaṃ, atho aviññātaṃ kiñci namatthi loke.

Ācikkha dhammaṃ yamahaṃ vijaññanti. **Dhamma**nti ādikalyāṇaṃ…pe… nibbānañca nibbānagāminiñca paṭipadaṃ ācikkhāhi desehi paññapehi paṭṭhapehi vivarāhi vibhajāhi uttānīkarohi pakāsehi. **Yamahaṃ vijañña**nti yamahaṃ jāneyyaṃ ājāneyyaṃ vijāneyyaṃ paṭivijāneyyaṃ paṭivijjheyyaṃ adhigaccheyyaṃ phasseyyaṃ sacchikareyyanti – ācikkha dhammaṃ yamahaṃ vijaññaṃ.

Jātijarāya idha vippahānanti idheva jātijarāmaraṇassa pahānaṃ vūpasamaṃ paṭinissaggaṃ paṭippassaddhiṃ amataṃ nibbānanti – jātijarāya idha vippahānaṃ. Tenāha so brāhmaṇo –

‘‘Disā catasso vidisā catasso, uddhaṃ adho dasa disā imāyo;
Na tuyhaṃ adiṭṭhaṃ assutaṃ amutaṃ, atho aviññātaṃ kiñci namatthi loke;
Ācikkha dhammaṃ yamahaṃ vijaññaṃ, jātijarāya idha vippahāna’’nti.

92. **Taṇhādhipanne manuje pekkhamāno, [piṅgiyāti bhagavā]**
Santāpajāte jarasā parete;
Tasmā tuvaṃ piṅgiya appamatto, jahassu taṇhaṃ apunabbhavāya.

Taṇhādhipanne manuje pekkhamānoti. **Taṇhā**ti rūpataṇhā…pe… dhammataṇhā. **Taṇhādhipanne**ti taṇhādhipanne [taṇhāya adhipanne (ka.)] taṇhānuge taṇhānugate taṇhānusaṭe taṇhāya panne paṭipanne abhibhūte pariyādinnacitte. **Manuje**ti sattādhivacanaṃ. **Pekkhamāno**ti pekkhamāno dakkhamāno olokayamāno nijjhāyamāno upaparikkhamānoti – taṇhādhipanne manuje pekkhamāno. **Piṅgiyāti bhagavā**ti. **Piṅgiyā**ti bhagavā taṃ brāhmaṇaṃ nāmena ālapati. **Bhagavā**ti gāravādhivacanametaṃ…pe… sacchikā paññatti, yadidaṃ bhagavāti – piṅgiyāti bhagavā.

Santāpajāte jarasā pareteti. **Santāpajāte**ti jātiyā santāpajāte, jarāya santāpajāte, byādhinā santāpajāte, maraṇena santāpajāte, sokaparidevadukkhadomanassupāyāsehi santāpajāte, nerayikena dukkhena santāpajāte…pe… diṭṭhibyasanena dukkhena santāpajāte ītijāte upaddavajāte upasaggajāteti – santāpajāte. **Jarasā parete**ti jarāya phuṭṭhe parete samohite samannāgate. Jātiyā anugate jarāya anusaṭe byādhinā abhibhūte maraṇena abbhāhate atāṇe aleṇe asaraṇe asaraṇībhūteti – santāpajāte jarasā parete.

Tasmā tuvaṃ piṅgiya appamattoti. **Tasmā**ti tasmā taṃkāraṇā taṃhetu tappaccayā taṃnidānā evaṃ ādīnavaṃ sampassamāno taṇhāyāti – tasmā tuvaṃ piṅgiya. **Appamatto**ti sakkaccakārī…pe… appamādo kusalesu dhammesūti – tasmā tuvaṃ piṅgiya appamatto.

Jahassu taṇhaṃ apunabbhavāyāti. **Taṇhā**ti rūpataṇhā…pe… dhammataṇhā. **Jahassu taṇha**nti jahassu taṇhaṃ pajahassu taṇhaṃ vinodehi taṇhaṃ byantīkarohi taṇhaṃ anabhāvaṃ gamehi taṇhaṃ. **Apunabbhavāyā**ti yathā te…pe… punapaṭisandhiko bhavo na nibbatteyya kāmadhātuyā vā rūpadhātuyā vā arūpadhātuyā vā, kāmabhave vā rūpabhave vā arūpabhave vā, saññābhave vā asaññābhave vā nevasaññānāsaññābhave vā, ekavokārabhave vā catuvokārabhave vā pañcavokārabhave vā, punagatiyā vā upapattiyā vā paṭisandhiyā vā bhave vā saṃsāre vā vaṭṭe vā na janeyya na sañjaneyya na nibbatteyya nābhinibbatteyya, idheva nirujjheyya vūpasameyya atthaṃ gaccheyya paṭippassambheyyāti – jahassu taṇhaṃ apunabbhavāya. Tenāha bhagavā –

‘‘Taṇhādhipanne manuje pekkhamāno, [piṅgiyāti bhagavā]
Santāpajāte jarasā parete;
Tasmā tuvaṃ piṅgiya appamatto, jahassu taṇhaṃ apunabbhavāyā’’ti.

Saha gāthāpariyosānā ye te brāhmaṇena saddhiṃ ekacchandā ekapayogā ekādhippāyā ekavāsanavāsitā, tesaṃ anekapāṇasahassānaṃ virajaṃ vītamalaṃ dhammacakkhuṃ udapādi – ‘‘yaṃ kiñci samudayadhammaṃ sabbaṃ taṃ nirodhadhamma’’nti. Tassa ca brāhmaṇassa virajaṃ vītamalaṃ dhammacakkhuṃ udapādi – ‘‘yaṃ kiñci samudayadhammaṃ sabbaṃ taṃ nirodhadhamma’’nti. Saha dhammacakkhussa paṭilābhā ajinajaṭāvākacīratidaṇḍakamaṇḍalukesā ca massū ca antarahitā bhaṇḍukāsāyavatthavasano saṅghāṭipattacīvaradharo anvatthapaṭipattiyā pañjaliko bhagavantaṃ namassamāno nisinno hoti – ‘‘satthā me bhante bhagavā, sāvakohamasmī’’ti.

Piṅgiyamāṇavapucchāniddeso [siṅgiyapañhaṃ (ka.)] soḷasamo.

17. Pārāyanatthutigāthāniddeso

93. **Idamavoca bhagavā magadhesu viharanto pāsāṇake cetiye, paricārakasoḷasānaṃ** [paricāritasoḷasannaṃ (syā. ka.)] **brāhmaṇānaṃ ajjhiṭṭho puṭṭho puṭṭho pañhaṃ byākāsi.**

Idamavoca bhagavāti idaṃ pārāyanaṃ avoca. **Bhagavā**ti gāravādhivacanametaṃ…pe… sacchikā paññatti, yadidaṃ bhagavāti – idamavoca bhagavā. **Magadhesu viharanto**ti magadhanāmake janapade viharanto iriyanto vattento pālento yapento yāpento. **Pāsāṇake cetiye**ti pāsāṇakacetiyaṃ vuccati buddhāsananti – magadhesu viharanto pāsāṇake cetiye. **Paricārakasoḷasānaṃ brāhmaṇāna**nti piṅgiyo [siṅgiyo (ka.)] brāhmaṇo bāvarissa brāhmaṇassa paddho paddhacaro paricārako [paricāriko (syā. ka.)] sisso. Piṅgiyena [tena (ka.)] te soḷasāti – evampi paricārakasoḷasānaṃ brāhmaṇānaṃ. Atha vā, te soḷasa brāhmaṇā buddhassa bhagavato paddhā paddhacarā paricārakā sissāti – evampi paricārakasoḷasānaṃ brāhmaṇānaṃ.

Ajjhiṭṭho puṭṭho puṭṭho pañhaṃ byākāsīti. **Ajjhiṭṭho**ti ajjhiṭṭho ajjhesito. **Puṭṭho puṭṭho**ti puṭṭho puṭṭho pucchito pucchito yācito yācito ajjhesito ajjhesito pasādito pasādito. **Pañhaṃ byākāsī**ti pañhaṃ byākāsi ācikkhi desesi paññapesi paṭṭhapesi vivari vibhaji uttānīakāsi pakāsesīti – ajjhiṭṭho puṭṭho puṭṭho pañhaṃ byākāsi. Tenetaṃ vuccati –

> ‘‘Idamavoca bhagavā magadhesu viharanto pāsāṇake cetiye, paricārakasoḷasānaṃ
> brāhmaṇānaṃ ajjhiṭṭho puṭṭho puṭṭho pañhaṃ byākāsī’’ti.

94. **Ekamekassa cepi pañhassa atthamaññāya dhammamaññāya dhammānudhammaṃ paṭipajjeyya, gaccheyyeva jarāmaraṇassa pāraṃ. Pāraṅgamanīyā ime dhammāti. Tasmā imassa dhammapariyāyassa ‘‘pārāyana’’nteva adhivacanaṃ.**

Ekamekassa cepi pañhassāti ekamekassa cepi ajitapañhassa, ekamekassa cepi tissametteyyapañhassa, ekamekassa cepi puṇṇakapañhassa, ekamekassa cepi mettagūpañhassa, ekamekassa cepi dhotakapañhassa, ekamekassa cepi upasīvapañhassa, ekamekassa cepi nandakapañhassa, ekamekassa cepi hemakapañhassa, ekamekassa cepi todeyyapañhassa, ekamekassa cepi kappapañhassa, ekamekassa cepi jatukaṇṇipañhassa, ekamekassa cepi bhadrāvudhapañhassa, ekamekassa cepi udayapañhassa, ekamekassa cepi posālapañhassa, ekamekassa cepi mogharājapañhassa, ekamekassa cepi piṅgiyapañhassāti – ekamekassa cepi pañhassa.

Atthamaññāya dhammamaññāyāti sveva pañho dhammo, visajjanaṃ [vissajjanaṃ (ka.)] atthoti atthaṃ aññāya jānitvā tulayitvā tīrayitvā vibhāvayitvā vibhūtaṃ katvāti – atthamaññāya. **Dhammamaññāyā**ti dhammaṃ aññāya jānitvā tulayitvā tīrayitvā vibhāvayitvā vibhūtaṃ katvāti – dhammamaññāyāti – atthamaññāya dhammamaññāya. **Dhammānudhammaṃ paṭipajjeyyā**ti sammāpaṭipadaṃ anulomapaṭipadaṃ apaccanīkapaṭipadaṃ anvatthapaṭipadaṃ dhammānudhammapaṭipadaṃ paṭipajjeyyāti – dhammānudhammaṃ paṭipajjeyya. **Gaccheyyeva jarāmaraṇassa pāra**nti jarāmaraṇassa pāraṃ vuccati amataṃ nibbānaṃ. Yo so sabbasaṅkhārasamatho sabbūpadhippaṭinissaggo taṇhakkhayo virāgo nirodho nibbānaṃ. **Gaccheyyeva jarāmaraṇassa pāra**nti jarāmaraṇassa pāraṃ gaccheyya, pāraṃ adhigaccheyya, pāraṃ adhiphasseyya, pāraṃ sacchikareyyāti – gaccheyyeva jarāmaraṇassa pāraṃ. **Pāraṅgamanīyā ime dhammā**ti ime dhammā pāraṅgamanīyā. Pāraṃ pāpenti pāraṃ sampāpenti pāraṃ samanupāpenti, jarāmaṇassa taraṇāya [tāraṇāya (syā.)] saṃvattantīti – pāraṅgamanīyā ime dhammāti.

Tasmā imassa dhammapariyāyassāti. **Tasmā**ti tasmā taṃkāraṇā taṃhetu tappaccayā taṃnidānāti – tasmā. **Imassa dhammapariyāyassā**ti imassa pārāyanassāti – tasmā imassa dhammapariyāyassa. **Pārāyananteva adhivacana**nti pāraṃ vuccati amataṃ nibbānaṃ…pe… nirodho nibbānaṃ. Ayanaṃ vuccati maggo, seyyathidaṃ – sammādiṭṭhi…pe… sammāsamādhi. **Adhivacana**nti saṅkhā samaññā paññatti vohāro nāmaṃ nāmakammaṃ nāmadheyyaṃ nirutti byañjanaṃ abhilāpoti – pārāyananteva adhivacanaṃ. Tenetaṃ vuccati –

‘‘Ekamekassa cepi pañhassa atthamaññāya dhammamaññāya dhammānudhammaṃ paṭipajjeyya, gaccheyyeva jarāmaraṇassa pāraṃ. Pāraṅgamanīyā ime dhammāti. Tasmā imassa dhammapariyāyassa ‘pārāyana’nteva adhivacana’’nti.

95. **Ajito tissametteyyo, puṇṇako atha mettagū;**
Dhotako upasīvo ca, nando ca atha hemako.

96. **Todeyyakappā dubhayo, jatukaṇṇī ca paṇḍito;**
Bhadrāvudho udayo ca, posālo cāpi brāhmaṇo;
Mogharājā ca medhāvī, piṅgiyo ca mahāisi.

97. **Ete buddhaṃ upāgacchuṃ, sampannacaraṇaṃ isiṃ;**
Pucchantā nipuṇe pañhe, buddhaseṭṭhaṃ upāgamuṃ.

Ete buddhaṃ upāgacchunti. **Ete**ti soḷasa pārāyaniyā brāhmaṇā. **Buddho**ti yo so bhagavā sayambhū anācariyako pubbe ananussutesu dhammesu sāmaṃ saccāni abhisambujjhi, tattha ca sabbaññutaṃ patto balesu ca vasībhāvaṃ. **Buddho**ti kenaṭṭhena buddho? Bujjhitā saccānīti buddho, bodhetā pajāyāti buddho, sabbaññutāya buddho, sabbadassāvitāya buddho, abhiññeyyatāya buddho, visavitāya buddho, khīṇāsavasaṅkhātena buddho, nirupalepasaṅkhātena buddho, ekantavītarāgoti buddho, ekantavītadosoti buddho, ekantavītamohoti buddho, ekantanikkilesoti buddho, ekāyanamaggaṃ gatoti buddho, eko anuttaraṃ sammāsambodhiṃ abhisambuddhoti buddho, abuddhivihatattā buddhipaṭilābhāti buddho. **Buddho**ti netaṃ nāmaṃ mātarā kataṃ na pitarā kataṃ na bhātarā kataṃ na bhaginiyā kataṃ na mittāmaccehi kataṃ na ñātisālohitehi kataṃ na samaṇabrāhmaṇehi kataṃ na devatāhi kataṃ. Vimokkhantikametaṃ buddhānaṃ bhagavantānaṃ bodhiyā mūle saha sabbaññutañāṇassa paṭilābhā sacchikā paññatti, yadidaṃ buddhoti. **Ete buddhaṃ upāgacchu**nti ete buddhaṃ upāgamiṃsu upasaṅkamiṃsu payirupāsiṃsu paripucchiṃsu paripañhiṃsūti – ete buddhaṃ upāgacchuṃ.

Sampannacaraṇaṃ isinti caraṇaṃ vuccati sīlācāranibbatti. Sīlasaṃvaropi caraṇaṃ, indriyasaṃvaropi caraṇaṃ, bhojane mattaññutāpi caraṇaṃ, jāgariyānuyogopi caraṇaṃ, sattapi saddhammā caraṇaṃ, cattāripi jhānāni caraṇaṃ. **Sampannacaraṇa**nti sampannacaraṇaṃ seṭṭhacaraṇaṃ viseṭṭhacaraṇaṃ [visiṭṭhacaraṇaṃ (ka.)] pāmokkhacaraṇaṃ uttamacaraṇaṃ pavaracaraṇaṃ. **Isī**ti isi bhagavā mahantaṃ sīlakkhandhaṃ esī gavesī pariyesīti isi…pe… mahesakkhehi vā sattehi esito gavesito pariyesito – ‘‘kahaṃ buddho, kahaṃ bhagavā, kahaṃ devadevo kahaṃ narāsabho’’ti – isīti – sampannacaraṇaṃ isiṃ.

Pucchantā nipuṇe pañheti. **Pucchantā**ti pucchantā yācantā ajjhesantā pasādentā. **Nipuṇe pañhe**ti gambhīre duddase duranubodhe sante paṇīte atakkāvacare nipuṇe paṇḍitavedanīye pañheti – pucchantā nipuṇe pañhe.

Buddhaseṭṭhaṃ upāgamunti. **Buddho**ti yo so bhagavā…pe… sacchikā paññatti, yadidaṃ buddhoti. **Seṭṭha**nti aggaṃ seṭṭhaṃ viseṭṭhaṃ pāmokkhaṃ uttamaṃ pavaraṃ buddhaṃ upāgamuṃ upāgamiṃsu upasaṅkamiṃsu payirupāsiṃsu paripucchiṃsu paripañhiṃsūti – buddhaseṭṭhaṃ upāgamuṃ. Tenetaṃ vuccati –

‘‘Ete buddhaṃ upāgacchuṃ, sampannacaraṇaṃ isiṃ;
Pucchantā nipuṇe pañhe, buddhaseṭṭhaṃ upāgamu’’nti.

98. **Tesaṃ buddho pabyākāsi, pañhaṃ puṭṭho yathātathaṃ;**
Pañhānaṃ veyyākaraṇena, tosesi brāhmaṇe muni.

Tesaṃ buddho pabyākāsīti. **Tesa**nti soḷasānaṃ pārāyaniyānaṃ brāhmaṇānaṃ. **Buddho**ti yo so bhagavā…pe… sacchikā paññatti, yadidaṃ buddhoti. **Pabyākāsī**ti tesaṃ buddho pabyākāsi ācikkhi desesi paññapesi paṭṭhapesi vivari vibhaji uttānīakāsi pakāsesīti – tesaṃ buddho pabyākāsi.

Pañhaṃ puṭṭho yathātathanti. **Pañhaṃ puṭṭho**ti pañhaṃ puṭṭho pucchito yācito ajjhesito pasādito. **Yathātatha**nti yathā ācikkhitabbaṃ tathā ācikkhi, yathā desitabbaṃ tathā desesi, yathā paññapetabbaṃ tathā paññapesi, yathā paṭṭhapetabbaṃ tathā paṭṭhapesi, yathā vivaritabbaṃ tathā vivari, yathā vibhajitabbaṃ tathā vibhaji, yathā uttānīkātabbaṃ tathā uttānīakāsi, yathā pakāsitabbaṃ tathā pakāsesīti – pañhaṃ puṭṭho yathātathaṃ.

Pañhānaṃ veyyākaraṇenāti pañhānaṃ veyyākaraṇena ācikkhanena desanena paññapanena paṭṭhapanena vivaraṇena vibhajanena uttānīkammena pakāsanenāti – pañhānaṃ veyyākaraṇena.

Tosesi brāhmaṇe munīti. **Tosesī**ti tosesi vitosesi pasādesi ārādhesi attamane akāsi. **Brāhmaṇe**ti soḷasa pārāyaniye brāhmaṇe. **Munī**ti monaṃ vuccati ñāṇaṃ…pe… saṅgajālamaticca so munīti – tosesi brāhmaṇe muni. Tenetaṃ vuccati –

‘‘Tesaṃ buddho pabyākāsi, pañhaṃ puṭṭho yathātathaṃ;
Pañhānaṃ veyyākaraṇena, tosesi brāhmaṇe munī’’ti.

99. **Te tositā cakkhumatā, buddhenādiccabandhunā;**
Brahmacariyamacariṃsu, varapaññassa santike.

Te tositā cakkhumatāti. **Te**ti soḷasa pārāyaniyā brāhmaṇā. **Tositā**ti tositā vitositā pasāditā ārādhitā attamanā katāti – te tositā. **Cakkhumatā**ti bhagavā pañcahi cakkhūhi cakkhumā – maṃsacakkhunāpi cakkhumā, dibbacakkhunāpi cakkhumā, paññācakkhunāpi cakkhumā, buddhacakkhunāpi cakkhumā, samantacakkhunāpi cakkhumā. Kathaṃ bhagavā maṃsacakkhunāpi cakkhumā…pe… evaṃ bhagavā samantacakkhunāpi cakkhumāti – te tositā cakkhumatā.

Buddhenādiccabandhunāti. **Buddho**ti yo so bhagavā…pe… sacchikā paññatti, yadidaṃ buddhoti. **Ādiccabandhunā**ti ādicco vuccati sūriyo. So gotamo gottena, bhagavāpi gotamo gottena, bhagavā sūriyassa gottañātako gottabandhu. Tasmā buddho ādiccabandhūti – buddhenādiccabandhunā.

Brahmacariyamacariṃsūti brahmacariyaṃ vuccati asaddhammasamāpattiyā ārati virati paṭivirati veramaṇī viramaṇaṃ akiriyā akaraṇaṃ anajjhāpatti velāanatikkamo setughāto. Api ca, nippariyāyavasena brahmacariyaṃ vuccati ariyo aṭṭhaṅgiko maggo, seyyathidaṃ – sammādiṭṭhi, sammāsaṅkappo, sammāvācā, sammākammanto, sammāājīvo, sammāvāyāmo, sammāsati, sammāsamādhi. **Brahmacariyamacariṃsū**ti brahmacariyaṃ cariṃsu acariṃsu samādāya vattiṃsūti – brahmacariyamacariṃsu.

Varapaññassa santiketi varapaññassa aggapaññassa seṭṭhapaññassa viseṭṭhapaññassa pāmokkhapaññassa uttamapaññassa pavarapaññassa. **Santike**ti santike sāmantā āsanne avidūre upakaṭṭheti – varapaññassa santike. Tenetaṃ vuccati –

‘‘Te tositā cakkhumatā, buddhenādiccabandhunā;
Brahmacariyamacariṃsu, varapaññassa santike’’ti.

100. **Ekamekassa pañhassa, yathā buddhena desitaṃ;**
Tathā yo paṭipajjeyya, gacche pāraṃ apārato.

Ekamekassa pañhassāti ekamekassa ajitapañhassa, ekamekassa tissametteyyapañhassa…pe… ekamekassa piṅgiyapañhassāti – ekamekassa pañhassa.

Yathā buddhena desitanti. **Buddho**ti yo so bhagavā sayambhū…pe… sacchikā paññatti, yadidaṃ buddhoti. **Yathā buddhena desita**nti yathā buddhena ācikkhitaṃ desitaṃ paññapitaṃ paṭṭhapitaṃ vivaritaṃ vibhajitaṃ [vibhattaṃ (syā.)] uttānīkataṃ pakāsitanti – yathā buddhena desitaṃ.

Tathā yo paṭipajjeyyāti sammāpaṭipadaṃ anulomapaṭipadaṃ apaccanīkapaṭipadaṃ anvatthapaṭipadaṃ dhammānudhammapaṭipadaṃ paṭipajjeyyāti – tathā yo paṭipajjeyya.

Gacche pāraṃ apāratoti pāraṃ vuccati amataṃ nibbānaṃ…pe… nirodho nibbānaṃ; apāraṃ vuccanti kilesā ca khandhā ca abhisaṅkhārā ca. **Gacche pāraṃ apārato**ti apārato pāraṃ gaccheyya, pāraṃ adhigaccheyya, pāraṃ phasseyya, pāraṃ sacchikareyyāti – gacche pāraṃ apārato. Tenetaṃ vuccati –

‘‘Ekamekassa pañhassa, yathā buddhena desitaṃ;
Tathā yo paṭipajjeyya, gacche pāraṃ apārato’’ti.

101. **Apārā pāraṃ gaccheyya, bhāvento maggamuttamaṃ;**
Maggo so pāraṃ gamanāya, tasmā pārāyanaṃ iti.

Apārā pāraṃ gaccheyyāti apāraṃ vuccanti kilesā ca khandhā ca abhisaṅkhārā ca; pāraṃ vuccati amataṃ nibbānaṃ…pe… taṇhakkhayo virāgo nirodho nibbānaṃ. **Apārā pāraṃ gaccheyyā**ti apārā pāraṃ gaccheyya, pāraṃ adhigaccheyya, pāraṃ phasseyya, pāraṃ sacchikareyyāti – apārā pāraṃ gaccheyya.

Bhāvento maggamuttamanti maggamuttamaṃ vuccati ariyo aṭṭhaṅgiko maggo, seyyathidaṃ – sammādiṭṭhi…pe… sammāsamādhi. **Maggamuttama**nti maggaṃ aggaṃ seṭṭhaṃ viseṭṭhaṃ pāmokkhaṃ uttamaṃ pavaraṃ. **Bhāvento**ti bhāvento āsevanto bahulīkarontoti – bhāvento maggamuttamaṃ.

Maggo so pāraṃ gamanāyāti –

Maggo pantho patho pajjo [addho (ka.)], añjasaṃ vaṭumāyanaṃ;
Nāvā uttarasetu ca, kullo ca bhisi saṅkamo [saṅgamo (syā. ka.) passa-dhātumālāyaṃ maggadhātuvaṇṇanāyaṃ].

Pāraṃ gamanāyāti pāraṃ gamanāya pāraṃ sampāpanāya pāraṃ samanupāpanāya jarāmaraṇassa taraṇāyāti – maggo so pāraṃ gamanāya.

Tasmā pārāyanaṃ itīti. **Tasmā**ti tasmā taṃkāraṇā taṃhetu tappaccayā taṃnidānā. Pāraṃ vuccati amataṃ nibbānaṃ…pe… nirodho nibbānaṃ. Ayanaṃ vuccati maggo. **Itī**ti padasandhi…pe… padānupubbatāpetaṃ itīti – tasmā pārāyanaṃ iti. Tenetaṃ vuccati –

‘‘Apārā pāraṃ gaccheyya, bhāvento maggamuttamaṃ;
Maggo so pāraṃ gamanāya, tasmā pārāyanaṃ itī’’ti.

Pārāyanatthutigāthāniddeso sattarasamo.

18. Pārāyanānugītigāthāniddeso

102. **Pārāyanamanugāyissaṃ, [iccāyasmā piṅgiyo]**
Yathāddakkhi tathākkhāsi, vimalo bhūrimedhaso;
Nikkāmo nibbano nāgo, kissa hetu musā bhaṇe.

Pārāyanamanugāyissanti gītamanugāyissaṃ kathitamanukathayissaṃ [kathitamanugāyissaṃ (syā.) evaṃ sabbapadesu anugāyissanti āgataṃ] bhaṇitamanubhaṇissaṃ lapitamanulapissaṃ bhāsitamanubhāsissanti – pārāyanamanugāyissaṃ. **Iccāyasmā piṅgiyo**ti. **Iccā**ti padasandhi…pe… padānupubbatāpetaṃ – iccāti. **Āyasmā**ti piyavacanaṃ garuvacanaṃ sagāravasappatissādhivacanametaṃ – āyasmāti. **Piṅgiyo**ti tassa therassa nāmaṃ saṅkhā samaññā paññatti vohāro nāmaṃ nāmakammaṃ nāmadheyyaṃ nirutti byañjanaṃ abhilāpoti – iccāyasmā piṅgiyo.

Yathāddakkhi tathākkhāsīti yathā addakkhi tathā akkhāsi ācikkhi desesi paññapesi paṭṭhapesi vivari vibhaji uttānīakāsi pakāsesi. ‘‘Sabbe saṅkhārā aniccā’’ti yathā addakkhi tathā akkhāsi ācikkhi desesi paññapesi paṭṭhapesi vivari vibhaji uttānīakāsi pakāsesi. ‘‘Sabbe saṅkhārā dukkhā’’ti…pe… ‘‘sabbe dhammā anattā’’ti… ‘‘yaṃ kiñci samudayadhammaṃ sabbaṃ taṃ nirodhadhamma’’nti yathā addakkhi tathā akkhāsi ācikkhi desesi paññapesi paṭṭhapesi vivari vibhaji uttānīakāsi pakāsesīti – yathāddakkhi tathākkhāsi.

Vimalo bhūrimedhasoti. **Vimalo**ti rāgo malaṃ, doso malaṃ, moho malaṃ, kodho… upanāho…pe… sabbākusalābhisaṅkhārā malā. Te malā buddhassa bhagavato pahīnā ucchinnamūlā tālāvatthukatā anabhāvaṃkatā āyatiṃ anuppādadhammā. Amalo buddho vimalo nimmalo malāpagato malavippahīno malavimutto sabbamalavītivatto. **Bhūri** vuccati pathavī. Bhagavā tāya [bhagavā imāya (syā.)] pathavisamāya paññāya vipulāya vitthatāya samannāgato. Medhā vuccati paññā. Yā paññā pajānanā…pe… amoho dhammavicayo sammādiṭṭhi. Bhagavā imāya medhāya paññāya upeto samupeto upāgato samupāgato upapanno samupapanno samannāgato, tasmā buddho sumedhasoti – vimalo bhūrimedhaso.

Nikkāmo nibbano nāgoti. **Kāmā**ti uddānato dve kāmā – vatthukāmā ca kilesakāmā ca…pe… ime vuccanti vatthukāmā…pe… ime vuccanti kilesakāmā. Buddhassa bhagavato vatthukāmā pariññātā kilesakāmā pahīnā vatthukāmānaṃ pariññātattā kilesakāmānaṃ pahīnattā. Bhagavā na kāme kāmeti na kāme icchati na kāme pattheti na kāme piheti na kāme abhijappati. Ye kāme kāmenti kāme icchanti kāme patthenti kāme pihenti kāme abhijappanti te kāmakāmino rāgarāgino saññasaññino. Bhagavā na kāme kāmeti na kāme icchati na kāme pattheti na kāme piheti na kāme abhijappati. Tasmā buddho akāmo nikkāmo cattakāmo vantakāmo muttakāmo pahīnakāmo paṭinissaṭṭhakāmo vītarāgo vigatarāgo cattarāgo vantarāgo muttarāgo pahīnarāgo paṭinissaṭṭharāgo nicchāto nibbuto sītibhūto sukhappaṭisaṃvedī brahmabhūtena attanā viharatīti – nikkāmo.

Nibbanoti rāgo vanaṃ, doso vanaṃ, moho vanaṃ, kodho vanaṃ, upanāho vanaṃ…pe… sabbākusalābhisaṅkhārā vanā. Te vanā buddhassa bhagavato pahīnā ucchinnamūlā tālāvatthukatā anabhāvaṃkatā āyatiṃ anuppādadhammā. Tasmā buddho avano vivano nibbano vanāpagato vanavippahīno vanavimutto sabbavanavītivattoti – nibbano. **Nāgo**ti nāgo; bhagavā āguṃ na karotīti nāgo, na gacchatīti nāgo, na āgacchatīti nāgo…pe… evaṃ bhagavā na āgacchatīti nāgoti – nikkāmo nibbano nāgo.

Kissa hetu musā bhaṇeti. **Kissa hetū**ti kissa hetu kiṃhetu kiṃkāraṇā kiṃnidānā kiṃpaccayāti – kissa hetu. **Musā bhaṇe**ti musā bhaṇeyya katheyya dīpeyya vohareyya; **musā bhaṇe**ti mosavajjaṃ bhaṇeyya, musāvādaṃ bhaṇeyya, anariyavādaṃ bhaṇeyya. Idhekacco sabhāgato [sabhaggato (syā.)] vā parisāgato [parisaggato (syā.)] vā ñātimajjhagato vā pūgamajjhagato vā rājakulamajjhagato vā abhinīto sakkhipuṭṭho – ‘‘ehambho [ehi bho (syā.) passa ma. ni. 3.112] purisa, yaṃ jānāsi taṃ vadehī’’ti, so ajānaṃ vā āha – ‘‘jānāmī’’ti, jānaṃ vā āha – ‘‘na jānāmī’’ti, apassaṃ vā āha – ‘‘passāmī’’ti, passaṃ vā āha – ‘‘na passāmī’’ti. Iti attahetu vā parahetu vā āmisakiñcikkhahetu vā sampajānamusā bhāsati, idaṃ vuccati mosavajjaṃ.

Api ca, tīhākārehi musāvādo hoti. Pubbevassa hoti – ‘‘musā bhaṇissa’’nti, bhaṇantassa hoti – ‘‘musā bhaṇāmī’’ti, bhaṇitassa hoti – ‘‘musā mayā bhaṇita’’nti – imehi tīhākārehi musāvādo hoti. Api ca, catūhākārehi musāvādo hoti. Pubbevassa hoti – ‘‘musā bhaṇissa’’nti, bhaṇantassa hoti – ‘‘musā bhaṇāmī’’ti, bhaṇitassa hoti – ‘‘musā mayā bhaṇita’’nti, vinidhāya diṭṭhiṃ – imehi catūhākārehi musāvādo hoti. Api ca, pañcahākārehi…pe… chahākārehi… sattahākārehi… aṭṭhahākārehi musāvādo hoti. Pubbevassa hoti – ‘‘musā bhaṇissa’’nti, bhaṇantassa hoti – ‘‘musā bhaṇāmī’’ti, bhaṇitassa hoti – ‘‘musā mayā bhaṇita’’nti, vinidhāya diṭṭhiṃ, vinidhāya khantiṃ, vinidhāya ruciṃ, vinidhāya saññaṃ, vinidhāya bhāvaṃ – imehi aṭṭhahākārehi musāvādo hoti mosavajjaṃ. Kissa hetu musā bhaṇeyya katheyya dīpeyya vohareyyāti – kissa hetu musā bhaṇe. Tenāha thero piṅgiyo –

> ‘‘Pārāyanamanugāyissaṃ, [iccāyasmā piṅgiyo]
> Yathāddakkhi tathākkhāsi, vimalo bhūrimedhaso;
> Nikkāmo nibbano nāgo, kissa hetu musā bhaṇe’’ti.

103. **Pahīnamalamohassa, mānamakkhappahāyino;**
Handāhaṃ kittayissāmi, giraṃ vaṇṇūpasaṃhitaṃ.

Pahīnamalamohassāti. **Mala**nti rāgo malaṃ, doso malaṃ, moho malaṃ, māno malaṃ, diṭṭhi malaṃ, kileso malaṃ, sabbaduccaritaṃ malaṃ, sabbabhavagāmikammaṃ malaṃ.

Mohoti yaṃ dukkhe aññāṇaṃ…pe… avijjālaṅgī moho akusalamūlaṃ. Ayaṃ vuccati moho. Malañca moho ca buddhassa bhagavato pahīnā ucchinnamūlā tālāvatthukatā anabhāvaṃkatā āyatiṃ anuppādadhammā. Tasmā buddho pahīnamalamohoti – pahīnamalamohassa.

Mānamakkhappahāyinoti. **Māno**ti ekavidhena māno – yā cittassa unnati [uṇṇati (syā. ka.)]. Duvidhena māno – attukkaṃsanamāno, paravambhanamāno. Tividhena māno – seyyohamasmīti māno, sadisohamasmīti māno, hīnohamasmīti māno. Catubbidhena māno – lābhena mānaṃ janeti, yasena mānaṃ janeti, pasaṃsāya mānaṃ janeti, sukhena mānaṃ janeti. Pañcavidhena māno – lābhimhi manāpikānaṃ rūpānanti mānaṃ janeti, lābhimhi manāpikānaṃ saddānaṃ…pe… gandhānaṃ… rasānaṃ… phoṭṭhabbānanti mānaṃ janeti. Chabbidhena māno – cakkhusampadāya mānaṃ janeti, sotasampadāya…pe… ghānasampadāya… jivhāsampadāya… kāyasampadāya… manosampadāya mānaṃ janeti. Sattavidhena māno – māno, atimāno, mānātimāno, omāno, avamāno, asmimāno, micchāmāno. Aṭṭhavidhena māno – lābhena mānaṃ janeti, alābhena omānaṃ janeti, yasena mānaṃ janeti, ayasena omānaṃ janeti, pasaṃsāya mānaṃ janeti, nindāya omānaṃ janeti, sukhena mānaṃ janeti, dukkhena omānaṃ janeti. Navavidhena māno – seyyassa seyyohamasmīti māno, seyyassa sadisohamasmīti māno, seyyassa hīnohamasmīti māno, sadisassa seyyohamasmīti māno, sadisassa sadisohamasmīti māno, sadisassa hīnohamasmīti māno, hīnassa seyyohamasmīti māno, hīnassa sadisohamasmīti māno, hīnassa hīnohamassīti māno. Dasavidhena māno – idhekacco mānaṃ janeti jātiyā vā gottena vā kolaputtiyena vā vaṇṇapokkharatāya vā dhanena vā ajjhenena vā kammāyatanena vā sippāyatanena vā vijjāṭṭhānena [vijjāṭhānena (ka.)] vā sutena vā paṭibhānena vā aññataraññatarena vā vatthunā. Yo evarūpo māno maññanā maññitattaṃ unnati unnamo dhajo sampaggāho ketukamyatā cittassa – ayaṃ vuccati māno.

Makkhoti yo makkho makkhāyanā makkhāyitattaṃ niṭṭhuriyaṃ niṭṭhuriyakammaṃ [nitthuriyakammaṃ (ka.) passa vibha. 892] – ayaṃ vuccati makkho. Buddhassa bhagavato māno ca makkho ca pahīnā ucchinnamūlā tālāvatthukatā anabhāvaṃkatā āyatiṃ anuppādadhammā. Tasmā buddho mānamakkhappahāyīti – mānamakkhappahāyino.

Handāhaṃ kittayissāmi giraṃ vaṇṇūpasaṃhitanti. **Handāha**nti padasandhi padasaṃsaggo padapāripūrī akkharasamavāyo byañjanasiliṭṭhatā padānupubbatāpetaṃ – handāhanti. **Kittayissāmi giraṃ vaṇṇūpasaṃhita**nti vaṇṇena upetaṃ samupetaṃ upāgataṃ samupāgataṃ upapannaṃ samupapannaṃ samannāgataṃ vācaṃ giraṃ byappathaṃ udīraṇaṃ [odīraṇaṃ (syā.)] kittayissāmi desessāmi paññapessāmi paṭṭhapessāmi vivarissāmi vibhajissāmi uttānīkarissāmi pakāsessāmīti – handāhaṃ kittayissāmi giraṃ vaṇṇūpasaṃhitaṃ. Tenāha thero piṅgiyo –

‘‘Pahīnamalamohassa, mānamakkhappahāyino;
Handāhaṃ kittayissāmi, giraṃ vaṇṇūpasaṃhita’’nti.

104. **Tamonudo buddho samantacakkhu, lokantagū sabbabhavātivatto;**
Anāsavo sabbadukkhappahīno, saccavhayo brahme upāsito me.

Tamonudo buddho samantacakkhūti. **Tamonudo**ti rāgatamaṃ dosatamaṃ mohatamaṃ mānatamaṃ diṭṭhitamaṃ kilesatamaṃ duccaritatamaṃ andhakaraṇaṃ aññāṇakaraṇaṃ paññānirodhikaṃ vighātapakkhikaṃ anibbānasaṃvattanikaṃ nudi panudi pajahi vinodesi byantīakāsi anabhāvaṃ gamesi. **Buddho**ti yo so bhagavā…pe… sacchikā paññatti; yadidaṃ buddhoti. **Samantacakkhu** vuccati sabbaññutañāṇaṃ…pe… tathāgato tena samantacakkhūti – tamonudo buddho samantacakkhu.

Lokantagū sabbabhavātivattoti. **Loko**ti eko loko – bhavaloko. Dve lokā – bhavaloko ca sambhavaloko ca; sampattibhavaloko ca sampattisambhavaloko ca; vipattibhavaloko ca vipattisambhavaloko ca [dve lokā sampatti ca bhavaloko vipatti ca bhavaloko (syā.)]. Tayo lokā – tisso vedanā. Cattāro lokā – cattāro āhārā. Pañca lokā – pañcupādānakkhandhā. Cha lokā – cha ajjhattikāni āyatanāni. Satta lokā – sattaviññāṇaṭṭhitiyo. Aṭṭha lokā – aṭṭha lokadhammā. Nava lokā – nava sattāvāsā. Dasa lokā – dasa āyatanāni. Dvādasa lokā – dvādasāyatanāni. Aṭṭhārasa lokā – aṭṭhārasa dhātuyo. **Lokantagū**ti bhagavā lokassa antagato antappatto koṭigato koṭippatto… nibbānagato nibbānappatto. So vutthavāso ciṇṇacaraṇo… jātimaraṇasaṃsāro natthi tassa punabbhavoti – lokantagū.

Sabbabhavātivattoti. **Bhavā**ti dve bhavā – kammabhavo ca paṭisandhiko ca punabbhavo. Katamo kammabhavo? Puññābhisaṅkhāro apuññābhisaṅkhāro āneñjābhisaṅkhāro – ayaṃ kammabhavo. Katamo paṭisandhiko punabbhavo? Paṭisandhikā rūpā vedanā saññā saṅkhārā viññāṇaṃ – ayaṃ paṭisandhiko punabbhavo. Bhagavā kammabhavañca paṭisandhikañca punabbhavaṃ ativatto [upātivatto (ka.)] atikkanto vītivattoti – lokantagū sabbabhavātivatto.

Anāsavo sabbadukkhappahīnoti. **Anāsavo**ti cattāro āsavā – kāmāsavo, bhavāsavo, diṭṭhāsavo, avijjāsavo. Te āsavā buddhassa bhagavato pahīnā ucchinnamūlā tālāvatthukatā anabhāvaṃkatā āyatiṃ anuppādadhammā. Tasmā buddho anāsavo. **Sabbadukkhappahīno**ti sabbaṃ tassa paṭisandhikaṃ jātidukkhaṃ jarādukkhaṃ byādhidukkhaṃ maraṇadukkhaṃ sokaparidevadukkhadomanassupāyāsadukkhaṃ …pe… diṭṭhibyasanadukkhaṃ pahīnaṃ samucchinnaṃ vūpasantaṃ paṭippassaddhaṃ abhabbuppattikaṃ ñāṇagginā daḍḍhaṃ. Tasmā buddho sabbadukkhappahīnoti – anāsavo sabbadukkhappahīno.

Saccavhayo brahme upāsito meti. **Saccavhayo**ti saccavhayo sadisanāmo sadisavhayo saccasadisavhayo. Vipassī bhagavā, sikhī bhagavā, vessabhū bhagavā, kakusandho bhagavā, koṇāgamano bhagavā, kassapo bhagavā. Te buddhā bhagavanto sadisanāmā sadisavhayā. Bhagavāpi sakyamuni tesaṃ buddhānaṃ bhagavantānaṃ sadisanāmo sadisavhayoti – tasmā buddho saccavhayo.

Brahme upāsito meti so mayā bhagavā āsito upāsito payirupāsito paripucchito paripañhitoti – saccavhayo brahme upāsito me. Tenāha thero piṅgiyo –

> ‘‘Tamonudo buddho samantacakkhu, lokantagū sabbabhavātivatto;
> Anāsavo sabbadukkhappahīno, saccavhayo brahme upāsito me’’ti.

105. **Dijo yathā kubbanakaṃ pahāya, bahupphalaṃ kānanamāvaseyya;**
Evamahaṃ appadasse pahāya, mahodadhiṃ haṃsoriva ajjhapatto [ajja patto (ka.)] **.**

Dijo yathā kubbanakaṃ pahāya, bahupphalaṃ kānanamāvaseyyāti. **Dijo** vuccati pakkhī. Kiṃkāraṇā dijo vuccati pakkhī? Dvikkhattuṃ jāyatīti dijo, mātukucchimhā ca aṇḍakosamhā ca. Taṃkāraṇā dijo vuccati pakkhīti – dijo. **Yathā kubbanakaṃ pahāyā**ti yathā dijo kubbanakaṃ parittavanakaṃ appaphalaṃ appabhakkhaṃ appodakaṃ pahāya jahitvā atikkamitvā samatikkamitvā vītivattetvā aññaṃ bahupphalaṃ bahubhakkhaṃ bahūdakaṃ [bahurukkhaṃ (syā.)] mahantaṃ kānanaṃ vanasaṇḍaṃ adhigaccheyya vindeyya paṭilabheyya, tasmiñca vanasaṇḍe vāsaṃ kappeyyāti – dijo yathā kubbanakaṃ pahāya bahupphalaṃ kānanaṃ āvaseyya.

Evamahaṃ appadasse pahāya, mahodadhiṃ haṃsoriva ajjhapattoti. **Evan**ti opammasampaṭipādanaṃ. **Appadasse pahāyā**ti yo ca bāvarī brāhmaṇo ye caññe tassa ācariyā buddhaṃ bhagavantaṃ upādāya appadassā parittadassā thokadassā omakadassā lāmakadassā chatukkadassā [jatukkadassā (syā.), jatukadassā (sī. aṭṭha.)] vā. Te appadasse parittadasse thokadasse omakadasse lāmakadasse chatukkadasse pahāya pajahitvā atikkamitvā samatikkamitvā vītivattetvā buddhaṃ bhagavantaṃ appamāṇadassaṃ aggadassaṃ seṭṭhadassaṃ viseṭṭhadassaṃ pāmokkhadassaṃ uttamadassaṃ pavaradassaṃ asamaṃ asamasamaṃ appaṭisamaṃ appaṭibhāgaṃ appaṭipuggalaṃ devātidevaṃ narāsabhaṃ purisasīhaṃ purisanāgaṃ purisājaññaṃ purisanisabhaṃ purisadhorayhaṃ dasabaladhāriṃ [dasabalaṃ tādiṃ (syā.)] adhigacchiṃ vindiṃ paṭilabhiṃ. Yathā ca haṃso mahantaṃ mānasakaṃ [mānusakataṃ (syā.)] vā saraṃ anotattaṃ vā dahaṃ mahāsamuddaṃ vā akkhobhaṃ amitodakaṃ jalarāsiṃ adhigaccheyya vindeyya paṭilabheyya, evameva buddhaṃ bhagavantaṃ akkhobhaṃ amitatejaṃ pabhinnañāṇaṃ vivaṭacakkhuṃ paññāpabhedakusalaṃ adhigatapaṭisambhidaṃ catuvesārajjappattaṃ suddhādhimuttaṃ setapaccattaṃ advayabhāṇiṃ tādiṃ tathāpaṭiññaṃ aparittaṃ mahantaṃ gambhīraṃ appameyyaṃ duppariyogāhaṃ pahūtaratanaṃ sāgarasamaṃ chaḷaṅgupekkhāya samannāgataṃ atulaṃ vipulaṃ appameyyaṃ, taṃ tādisaṃ pavadataṃ maggavādinaṃ [pavaramaggavādinaṃ (ka.)] merumiva nagānaṃ garuḷamiva dijānaṃ sīhamiva migānaṃ udadhimiva aṇṇavānaṃ adhigacchiṃ, taṃ satthāraṃ jinapavaraṃ mahesinti – evamahaṃ appadasse pahāya mahodadhiṃ haṃsoriva ajjhapatto. Tenāha thero piṅgiyo –

> ‘‘Dijo yathā kubbanakaṃ pahāya, bahupphalaṃ kānanamāvaseyya;
> Evamahaṃ appadasse pahāya, mahodadhiṃ haṃsoriva ajjhapatto’’ti.

106. **Ye me pubbe viyākaṃsu,**
Huraṃ gotamasāsanā ‘iccāsi iti bhavissati’;
Sabbaṃ taṃ itihītihaṃ, sabbaṃ taṃ takkavaḍḍhanaṃ.

Ye me pubbe viyākaṃsūti. **Ye**ti yo ca bāvarī brāhmaṇo ye caññe tassa ācariyā, te sakaṃ diṭṭhiṃ sakaṃ khantiṃ sakaṃ ruciṃ sakaṃ laddhiṃ sakaṃ ajjhāsayaṃ sakaṃ adhippāyaṃ byākaṃsu ācikkhiṃsu desayiṃsu paññapiṃsu paṭṭhapiṃsu vivariṃsu vibhajiṃsu uttānīakaṃsu pakāsesunti – ye me pubbe viyākaṃsu.

Huraṃ gotamasāsanāti huraṃ gotamasāsanā, paraṃ gotamasāsanā, pure gotamasāsanā, paṭhamataraṃ gotamasāsanā buddhasāsanā jinasāsanā tathāgatasāsanā [tathāgatasāsanā devasāsanā (syā. ka.)] arahantasāsanāti – huraṃ gotamasāsanā.

Iccāsi iti bhavissatīti evaṃ kira āsi, evaṃ kira bhavissatīti – iccāsi iti bhavissati.

Sabbaṃ taṃ itihītihanti sabbaṃ taṃ itihītihaṃ itikirāya paramparāya piṭakasampadāya takkahetu nayahetu ākāraparivitakkena diṭṭhinijjhānakkhantiyā na sāmaṃ sayamabhiññātaṃ na attapaccakkhaṃ dhammaṃ yaṃ kathayiṃsūti – sabbaṃ taṃ itihītihaṃ.

Sabbaṃ taṃ takkavaḍḍhananti sabbaṃ taṃ takkavaḍḍhanaṃ vitakkavaḍḍhanaṃ saṅkappavaḍḍhanaṃ kāmavitakkavaḍḍhanaṃ byāpādavitakkavaḍḍhanaṃ vihiṃsāvitakkavaḍḍhanaṃ ñātivitakkavaḍḍhanaṃ janapadavitakkavaḍḍhanaṃ amarāvitakkavaḍḍhanaṃ parānudayatāpaṭisaṃyuttavitakkavaḍḍhanaṃ lābhasakkārasilokapaṭisaṃyuttavitakkavaḍḍhanaṃ anavaññattipaṭisaṃyuttavitakkavaḍḍhananti – sabbaṃ taṃ takkavaḍḍhanaṃ. Tenāha thero piṅgiyo –

> ‘‘Ye me pubbe viyākaṃsu, huraṃ gotamasāsanā;
> ‘Iccāsi iti bhavissa’ti;
> Sabbaṃ taṃ itihītihaṃ, sabbaṃ taṃ takkavaḍḍhana’’nti.

107. **Eko tamonudāsīno, jutimā so pabhaṅkaro;**
Gotamo bhūripaññāṇo, gotamo bhūrimedhaso.

Eko tamonudāsīnoti. **Eko**ti bhagavā pabbajjasaṅkhātena eko, adutiyaṭṭhena eko, taṇhāya pahānaṭṭhena eko, ekantavītarāgoti eko, ekantavītadosoti eko, ekantavītamohoti eko, ekantanikkilesoti eko, ekāyanamaggaṃ gatoti eko, eko anuttaraṃ sammāsambodhiṃ abhisambuddhoti eko.

Kathaṃ bhagavā pabbajjasaṅkhātena eko? Bhagavā daharova samāno susu kāḷakeso bhadrena yobbanena samannāgato paṭhamena vayasā akāmakānaṃ mātāpitūnaṃ assumukhānaṃ rodantānaṃ vilapantānaṃ ñātisaṅghaṃ sabbaṃ gharāvāsapalibodhaṃ chinditvā puttadārapalibodhaṃ chinditvā ñātipalibodhaṃ chinditvā mittāmaccapalibodhaṃ chinditvā kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajitvā akiñcanabhāvaṃ upagantvā eko carati viharati iriyati vatteti pāleti yapeti yāpeti. Evaṃ bhagavā pabbajjasaṅkhātena eko.

Kathaṃ bhagavā adutiyaṭṭhena eko? Evaṃ pabbajito samāno eko araññavanapatthāni pantāni senāsanāni paṭisevati appasaddāni appanigghosāni vijanavātāni manussarāhasseyyakāni [manussarāhaseyyakāni (syā. ka.)] paṭisallānasāruppāni [paṭisallāṇasāruppāni (ka.)]. So eko gacchati, eko tiṭṭhati, eko nisīdati, eko seyyaṃ kappeti, eko gāmaṃ piṇḍāya pavisati, eko abhikkamati, eko paṭikkamati, eko raho nisīdati, eko caṅkamaṃ adhiṭṭhāti, eko carati viharati iriyati vatteti pāleti yapeti yāpeti. Evaṃ bhagavā adutiyaṭṭhena eko.

Kathaṃ bhagavā taṇhāya pahānaṭṭhena eko? So evaṃ eko adutiyo appamatto ātāpī pahitatto viharanto najjā nerañjarāya tīre bodhirukkhamūle mahāpadhānaṃ padahanto māraṃ sasenaṃ kaṇhaṃ namuciṃ pamattabandhuṃ vidhamitvā taṇhājāliniṃ [taṇhaṃ jāliniṃ (syā.)] visaṭaṃ [saritaṃ (syā.) mahāni. 191] visattikaṃ pajahi vinodesi byantīakāsi anabhāvaṃ gamesi.

> ‘‘Taṇhādutiyo puriso, dīghamaddhāna saṃsaraṃ;
> Itthabhāvaññathābhāvaṃ, saṃsāraṃ nātivattati.
>
> ‘‘Etamādīnavaṃ [evamādīnavaṃ (ka.) passa itivu. 15] ñatvā, taṇhaṃ [taṇhā (syā. ka.) mahāni. 191] dukkhassa sambhavaṃ;

Vītataṇho anādāno, sato bhikkhu paribbaje''ti.

Evaṃ bhagavā taṇhāya pahānaṭṭhena eko.

Kathaṃ bhagavā ekantavītarāgoti eko? Rāgassa pahīnattā ekantavītarāgoti eko, dosassa pahīnattā ekantavītadosoti eko, mohassa pahīnattā ekantavītamohoti eko, kilesānaṃ pahīnattā ekantanikkilesoti eko.

Kathaṃ bhagavā ekāyanamaggaṃ gatoti eko? Ekāyanamaggo vuccati cattāro satipaṭṭhānā…pe… ariyo aṭṭhaṅgiko maggo.

''Ekāyanaṃ jātikhayantadassī, maggaṃ pajānāti hitānukampī;
Etena maggena tariṃsu [atariṃsu (ka.) passa saṃ. ni. 5.409; mahāni. 191] pubbe, tarissanti ye ca taranti ogha''nti.

Evaṃ bhagavā ekāyanamaggaṃ gatoti eko.

Kathaṃ bhagavā eko anuttaraṃ sammāsambodhiṃ abhisambuddhoti eko. Bodhi vuccati catūsu maggesu ñāṇaṃ paññā paññindriyaṃ paññābalaṃ dhammavicayasambojjhaṅgo vīmaṃsā vipassanā sammādiṭṭhi. Bhagavā tena bodhiñāṇena ''sabbe saṅkhārā aniccā''ti bujjhi, ''sabbe saṅkhārā dukkhā''ti bujjhi, ''sabbe dhammā anattā''ti bujjhi…pe… ''yaṃ kiñci samudayadhammaṃ sabbaṃ taṃ nirodhadhamma''nti bujjhi. Atha vā, yaṃ bujjhitabbaṃ anubujjhitabbaṃ paṭibujjhitabbaṃ sambujjhitabbaṃ adhigantabbaṃ phassitabbaṃ sacchikātabbaṃ sabbaṃ taṃ tena bodhiñāṇena bujjhi anubujjhi paṭibujjhi sambujjhi adhigacchi phassesi sacchākāsi. Evaṃ bhagavā eko anuttaraṃ sammāsambodhiṃ abhisambuddhoti eko.

Tamonudoti bhagavā rāgatamaṃ dosatamaṃ mohatamaṃ diṭṭhitamaṃ kilesatamaṃ duccaritatamaṃ andhakaraṇaṃ acakkhukaraṇaṃ aññāṇakaraṇaṃ paññānirodhikaṃ vighātapakkhikaṃ anibbānasaṃvattanikaṃ nudi panudi pajahi vinodesi byantīakāsi anabhāvaṃ gamesi. **Āsīno**ti nisinno bhagavā pāsāṇake cetiyeti – āsīno [āsino (ka.)].

Nagassa passe āsīnaṃ, muniṃ dukkhassa pāraguṃ;
Sāvakā payirupāsanti, tevijjā maccuhāyinoti.

Evampi bhagavā āsīno…pe… atha vā, bhagavā sabbossukkapaṭippassaddhattā āsīno so vutthavāso ciṇṇacaraṇo…pe… jātimaraṇasaṃsāro natthi tassa punabbhavoti, evampi bhagavā āsīnoti – eko tamonudāsīno.

Jutimā so pabhaṅkaroti. **Jutimā**ti jutimā matimā paṇḍito paññavā buddhimā ñāṇī vibhāvī medhāvī. **Pabhaṅkaro**ti pabhaṅkaro ālokakaro obhāsakaro dīpaṅkaro padīpakaro ujjotakaro pajjotakaroti – jutimā so pabhaṅkaro.

Gotamo bhūripaññāṇoti gotamo bhūripaññāṇo ñāṇapaññāṇo paññādhajo paññāketu paññādhipateyyo vicayabahulo pavicayabahulo okkhāyanabahulo samokkhāyanadhammo vibhūtavihārī taccarito tabbahulo taggaruko tanninno tappoṇo tappabbhāro tadadhimutto tadadhipateyyo.

Dhajo rathassa paññāṇaṃ, dhūmo [dhumo (syā.)] paññāṇamaggino;
Rājā raṭṭhassa paññāṇaṃ, bhattā paññāṇamitthiyāti.

Evameva gotamo bhūripaññāṇo ñāṇapaññāṇo paññādhajo paññāketu paññādhipateyyo vicayabahulo pavicayabahulo okkhāyanabahulo samokkhāyanadhammo vibhūtavihārī taccarito tabbahulo taggaruko tanninno tappoṇo tappabbhāro tadadhimutto tadadhipateyyoti – gotamo bhūripaññāṇo.

Gotamo bhūrimedhasoti bhūri vuccati pathavī. Bhagavā tāya pathavisamāya paññāya vipulāya vitthatāya samannāgato. Medhā vuccati paññā. Yā paññā pajānanā…pe… amoho dhammavicayo sammādiṭṭhi. Bhagavā imāya medhāya upeto samupeto upāgato samupāgato upapanno samupapanno samannāgato, tasmā buddho sumedhasoti [bhūrimedhasoti (syā.) evamuparipi] – gotamo bhūrimedhaso. Tenāha thero piṅgiyo –

‘‘Eko tamonudāsīno, jutimā so pabhaṅkaro;
Gotamo bhūripaññāṇo, gotamo bhūrimedhaso’’ti.

108. **Yo me dhammamadesesi, sandiṭṭhikamakālikaṃ;**
Taṇhakkhayamanītikaṃ, yassa natthi upamā kvaci.

Yo me dhammadesesīti. **Yo**ti yo so bhagavā sayambhū anācariyako pubbe ananussutesu dhammesu sāmaṃ saccāni abhisambujjhi, tattha ca sabbaññutaṃ patto balesu ca vasībhāvaṃ. **Dhammamadesesī**ti. **Dhamma**nti ādikalyāṇaṃ majjhekalyāṇaṃ pariyosānakalyāṇaṃ sātthaṃ sabyañjanaṃ kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ, cattāro satipaṭṭhāne…pe… ariyaṃ aṭṭhaṅgikaṃ maggaṃ nibbānañca nibbānagāminiñca paṭipadaṃ ācikkhi desesi paññapesi paṭṭhapesi vivari vibhaji uttānīakāsi pakāsesīti – yo me dhammamadesesi.

Sandiṭṭhikamakālikanti sandiṭṭhikaṃ akālikaṃ ehipassikaṃ opaneyyikaṃ paccattaṃ veditabbaṃ viññūhīti – evaṃ sandiṭṭhikaṃ. Atha vā, yo diṭṭheva dhamme ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāveti, tassa maggassa anantarā samanantarā adhigacchateva phalaṃ vindati paṭilabhatīti, evampi sandiṭṭhikaṃ. **Akālika**nti yathā manussā kālikaṃ dhanaṃ datvā anantarā na labhanti kālaṃ āgamenti, nevāyaṃ dhammo. Yo diṭṭheva dhamme ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāveti, tassa maggassa anantarā samanantarā adhigacchateva phalaṃ vindati paṭilabhati, na parattha na paraloke, evaṃ akālikanti – sandiṭṭhikamakālikaṃ.

Taṇhakkhayamanītikanti. **Taṇhā**ti rūpataṇhā…pe… dhammataṇhā. **Taṇhakkhaya**nti taṇhakkhayaṃ rāgakkhayaṃ dosakkhayaṃ mohakkhayaṃ gatikkhayaṃ upapattikkhayaṃ paṭisandhikkhayaṃ bhavakkhayaṃ saṃsārakkhayaṃ vaṭṭakkhayaṃ. **Anītika**nti īti vuccanti kilesā ca khandhā ca abhisaṅkhārā ca. Ītippahānaṃ ītivūpasamaṃ ītipaṭinissaggaṃ ītipaṭippassaddhiṃ amataṃ nibbānanti – taṇhakkhayamanītikaṃ.

Yassa natthi upamā kvacīti. **Yassā**ti nibbānassa. **Natthi upamā**ti upamā natthi, upanidhā natthi, sadisaṃ natthi, paṭibhāgo natthi na sati na saṃvijjati nupalabbhati. **Kvacī**ti kvaci kimhici katthaci ajjhattaṃ vā bahiddhā vā ajjhattabahiddhā vāti – yassa natthi upamā kvaci. Tenāha thero piṅgiyo –

‘‘Yo me dhammamadesesi, sandiṭṭhikamakālikaṃ;
Taṇhakkhayamanītikaṃ, yassa natthi upamā kvacī’’ti.

109. **Kiṃ nu tamhā vippavasi, muhuttamapi piṅgiya;**
Gotamā bhūripaññāṇā, gotamā bhūrimedhasā.

Kiṃ nu tamhā vippavasīti kiṃ nu buddhamhā vippavasi apesi apagacchi [apagacchasi (syā. ka.)] vinā hosīti – kiṃ nu tamhā vippavasi.

Muhuttamapi piṅgiyāti muhuttampi khaṇampi layampi vayampi addhampīti – muhuttamapi. **Piṅgiyā**ti bāvarī taṃ nattāraṃ nāmena ālapati.

Gotamā bhūripaññāṇāti gotamā bhūripaññāṇā ñāṇapaññāṇā paññādhajā paññāketumhā paññādhipateyyamhā vicayabahulā pavicayabahulā okkhāyanabahulā samokkhāyanadhammā vibhūtavihārimhā taccaritā tabbahulā taggarukā tanninnā tappoṇā tappabbhārā tadadhimuttā tadadhipateyyamhāti – gotamā bhūripaññāṇā.

Gotamā bhūrimedhasāti bhūri vuccati pathavī. Bhagavā tāya pathavisamāya paññāya vipulāya vitthatāya samannāgato. Medhā vuccati paññā. Yā paññā pajānanā…pe… amoho dhammavicayo sammādiṭṭhi. Bhagavā imāya medhāya paññāya upeto samupeto upāgato samupāgato upapanno samupapanno samannāgato, tasmā buddho sumedhasoti – gotamā bhūrimedhasā. Tenāha so brāhmaṇo –

‘‘Kiṃnu tamhā vippavasi, muhuttamapi piṅgiya;
Gotamā bhūripaññāṇā, gotamā bhūrimedhasā’’ti.

110. **Yo te dhammamadesesi, sandiṭṭhikamakālikaṃ;**
Taṇhakkhayamanītikaṃ, yassa natthi upamā kvaci.

Yo te dhammamadesesīti yo so bhagavā…pe… tattha ca sabbaññutaṃ patto balesu ca vasībhāvaṃ. **Dhammamadesesī**ti **dhamma**nti ādikalyāṇaṃ majjhekalyāṇaṃ…pe… nibbānañca nibbānagāminiñca paṭipadaṃ ācikkhi desesi paññapesi paṭṭhapesi vivari vibhaji uttānīakāsi pakāsesīti – yo te dhammamadesesi.

Sandiṭṭhikamakālikanti sandiṭṭhikaṃ akālikaṃ ehipassikaṃ opaneyyikaṃ paccattaṃ veditabbaṃ viññūhīti – evaṃ sandiṭṭhikaṃ. Atha vā, yo diṭṭheva dhamme ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāveti, tassa maggassa anantarā samanantarā adhigacchateva phalaṃ vindati paṭilabhatīti – evampi sandiṭṭhikaṃ. **Akālika**nti yathā manussā kālikaṃ dhanaṃ datvā anantarā na labhanti, kālaṃ āgamenti, nevāyaṃ dhammo. Yo diṭṭheva dhamme ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāveti; tassa maggassa anantarā samanantarā adhigacchateva phalaṃ vindati paṭilabhati, na parattha na paraloke, evaṃ akālikanti – sandiṭṭhikamakālikaṃ.

Taṇhakkhayamanītikanti. **Taṇhā**ti rūpataṇhā…pe… dhammataṇhā. **Taṇhakkhaya**nti taṇhakkhayaṃ rāgakkhayaṃ dosakkhayaṃ mohakkhayaṃ gatikkhayaṃ upapattikkhayaṃ paṭisandhikkhayaṃ bhavakkhayaṃ saṃsārakkhayaṃ vaṭṭakkhayaṃ. **Anītika**nti īti vuccanti kilesā ca khandhā ca abhisaṅkhārā ca. Ītippahānaṃ ītivūpasamaṃ ītipaṭinissaggaṃ ītipaṭippassaddhiṃ amataṃ nibbānanti – taṇhakkhayamanītikaṃ.

Yassa natthi upamā kvacīti. **Yassā**ti nibbānassa. **Natthi upamā**ti upamā natthi, upanidhā natthi, sadisaṃ natthi, paṭibhāgo natthi na sati na saṃvijjati nupalabbhati. **Kvacī**ti kvaci kimhici katthaci ajjhattaṃ vā bahiddhā vā ajjhattabahiddhā vāti – yassa natthi upamā kvaci. Tenāha so brāhmaṇo –

‘‘Yo te dhammamadesesi, sandiṭṭhikamakālikaṃ;
Taṇhakkhayamanītikaṃ, yassa natthi upamā kvacī’’ti.

111. **Nāhaṃ tamhā vippavasāmi, muhuttamapi brāhmaṇa;**
Gotamā bhūripaññāṇā, gotamā bhūrimedhasā.

Nāhaṃ tamhā vippavasāmīti nāhaṃ buddhamhā vippavasāmi apemi apagacchāmi vinā homīti – nāhaṃ tamhā vippavasāmi.

Muhuttamapi brāhmaṇāti muhuttampi khaṇampi layampi vayampi addhampīti muhuttamapi. **Brāhmaṇā**ti gāravena mātulaṃ ālapati.

Gotamā bhūripaññāṇāti gotamā bhūripaññāṇā ñāṇapaññāṇā paññādhajā paññāketumhā paññādhipateyyamhā vicayabahulā pavicayabahulā okkhāyanabahulā samokkhāyanadhammā vibhūtavihārimhā taccaritā tabbahulā taggarukā tanninnā tapponā tappabbhārā tadadhimuttā tadadhipateyyamhāti – gotamā bhūripaññāṇā.

Gotamā bhūrimedhasāti bhūri vuccati pathavī. Bhagavā tāya pathavisamāya paññāya vipulāya vitthatāya samannāgato. Medhā vuccati paññā. Yā paññā pajānanā…pe… amoho dhammavicayo sammādiṭṭhi. Bhagavā imāya medhāya paññāya upeto samupeto upāgato samupāgato upapanno samupapanno samannāgato. Tasmā buddho sumedhasoti – gotamā bhūrimedhasā. Tenāha thero piṅgiyo –

> ‘‘Nāhaṃ tamhā vippavasāmi, muhuttamapi brāhmaṇa;
> Gotamā bhūripaññāṇā, gotamā bhūrimedhasā’’ti.

112. **Yo me dhammamadesesi, sandiṭṭhikamakālikaṃ;**
Taṇhakkhayamanītikaṃ, yassa natthi upamā kvaci.

Yo me dhammamadesesīti yo so bhagavā sayambhū anācariyako pubbe ananussutesu dhammesu sāmaṃ saccāni abhisambujjhi, tattha ca sabbaññutaṃ patto balesu ca vasībhāvaṃ. **Dhammamadesesī**ti. **Dhamma**nti ādikalyāṇaṃ majjhekalyāṇaṃ pariyosānakalyāṇaṃ sātthaṃ sabyañjanaṃ kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ, cattāro satipaṭṭhāne cattāro sammappadhāne cattāro iddhipāde pañcindriyāni pañca balāni satta bojjhaṅge ariyaṃ aṭṭhaṅgikaṃ maggaṃ nibbānañca nibbānagāminiñca paṭipadaṃ ācikkhi desesi paññapesi paṭṭhapesi vivari vibhaji uttānīakāsi pakāsesīti – yo me dhammamadesesi.

Sandiṭṭhikamakālikanti sandiṭṭhikaṃ akālikaṃ ehipassikaṃ opaneyyikaṃ paccattaṃ veditabbaṃ viññūhīti, evaṃ sandiṭṭhikaṃ. Atha vā, yo diṭṭheva dhamme ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāveti, tassa maggassa anantarā samanantarā adhigacchateva phalaṃ vindati paṭilabhatīti, evampi sandiṭṭhikaṃ. **Akālika**nti yathā manussā kālikaṃ dhanaṃ datvā anantarā na labhanti, kālaṃ āgamenti, nevāyaṃ dhammo. Yo diṭṭheva dhamme ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāveti, tassa maggassa anantarā samanantarā adhigacchateva phalaṃ vindati paṭilabhati, na parattha na paraloke, evaṃ akālikanti – sandiṭṭhikamakālikaṃ.

Taṇhakkhayamanītikanti. **Taṇhā**ti rūpataṇhā…pe… dhammataṇhā. **Taṇhakkhaya**nti taṇhakkhayaṃ rāgakkhayaṃ dosakkhayaṃ mohakkhayaṃ gatikkhayaṃ upapattikkhayaṃ paṭisandhikkhayaṃ bhavakkhayaṃ saṃsārakkhayaṃ vaṭṭakkhayaṃ. **Anītika**nti īti vuccanti kilesā ca khandhā ca abhisaṅkhārā ca. Ītippahānaṃ ītivūpasamaṃ ītipaṭippassaddhiṃ amataṃ nibbānanti – taṇhakkhayamanītikaṃ.

Yassa natthi upamā kvacīti. **Yassā**ti nibbānassa. **Natthi upamā**ti upamā natthi, upanidhā natthi, sadisaṃ natthi, paṭibhāgo natthi na atthi na saṃvijjati nupalabbhati. **Kvacī**ti kvaci kimhici katthaci ajjhattaṃ vā bahiddhā vā ajjhattabahiddhā vāti – yassa natthi upamā kvaci. Tenāha thero piṅgiyo –

> ‘‘Yo me dhammamadesesi, sandiṭṭhikamakālikaṃ;
> Taṇhakkhayamanītikaṃ, yassa natthi upamā kvacī’’ti.

113. **Passāmi naṃ manasā cakkhunāva, rattindivaṃ brāhmaṇa appamatto;**
Namassamāno vivasemi [namassamānova vasemi (sī. aṭṭha.) … vivasāmi (syā.)] **rattiṃ,**
teneva maññāmi avippavāsaṃ.

Passāmi naṃ manasā cakkhunāvāti yathā cakkhumā puriso āloke rūpagatāni passeyya dakkheyya olokeyya nijjhāyeyya upaparikkheyya, evamevāhaṃ buddhaṃ bhagavantaṃ manasā passāmi dakkhāmi olokemi nijjhāyāmi upaparikkhāmīti – passāmi naṃ manasā cakkhunāva.

Rattindivaṃ brāhmaṇa appamattoti rattiñca divā ca buddhānussatiṃ manasā bhāvento appamattoti – rattindivaṃ brāhmaṇa appamatto.

Namassamāno vivasemi rattinti. **Namassamāno**ti kāyena vā namassamāno, vācāya vā namassamāno, cittena vā namassamāno, anvatthapaṭipattiyā vā namassamāno, dhammānudhammapaṭipattiyā vā namassamāno sakkāramāno garukāramāno mānayamāno pūjayamāno rattindivaṃ vivasemi atināmemi atikkamemīti – namassamāno vivasemi rattiṃ.

Teneva maññāmi avippavāsanti tāya buddhānussatiyā bhāvento avippavāsoti taṃ maññāmi, avippavuṭṭhoti taṃ maññāmi jānāmi. Evaṃ jānāmi evaṃ ājānāmi evaṃ vijānāmi evaṃ paṭivijānāmi evaṃ paṭivijjhāmīti – teneva maññāmi avippavāsaṃ. Tenāha thero piṅgiyo –

‘‘Passāmi naṃ manasā cakkhunāva, rattindivaṃ brāhmaṇa appamatto;
Namassamāno vivasemi rattiṃ, teneva maññāmi avippavāsa’’nti.

114. **Saddhā ca pīti ca mano sati ca, nāpentime gotamasāsanamhā;**
Yaṃ yaṃ disaṃ vajati bhūripañño, sa tena teneva natohamasmi.

Saddhā ca pīti ca mano sati cāti. **Saddhā**ti yā ca bhagavantaṃ ārabbha saddhā saddahanā [saddhahanā (ka.)] okappanā abhippasādo saddhā saddhindriyaṃ saddhābalaṃ. **Pītī**ti yā bhagavantaṃ ārabbha pīti pāmojjaṃ [pāmujjaṃ (syā.)] modanā āmodanā pamodanā hāso pahāso vitti tuṭṭhi odagyaṃ attamanatā cittassa. **Mano**ti yañca bhagavantaṃ ārabbha cittaṃ mano mānasaṃ hadayaṃ paṇḍaraṃ mano manāyatanaṃ manindriyaṃ viññāṇaṃ viññāṇakkhandho tajjā manoviññāṇadhātu. **Satī**ti yā bhagavantaṃ ārabbha sati anussati sammāsatīti – saddhā ca pīti ca mano sati ca.

Nāpentime gotamasāsanamhāti ime cattāro dhammā gotamasāsanā buddhasāsanā jinasāsanā tathāgatasāsanā arahantasāsanā nāpenti na gacchanti na vijahanti na vināsentīti – nāpentime gotamasāsanamhā.

Yaṃ yaṃ disaṃ vajati bhūripaññoti. **Yaṃ yaṃ disa**nti puratthimaṃ vā disaṃ pacchimaṃ vā disaṃ dakkhiṇaṃ vā disaṃ uttaraṃ vā disaṃ vajati gacchati kamati abhikkamati. **Bhūripañño**ti bhūripañño mahāpañño tikkhapañño puthupañño hāsapañño javanapañño nibbedhikapañño. Bhūri vuccati pathavī. Bhagavā tāya pathavisamāya paññāya vipulāya vitthatāya samannāgatoti – yaṃ yaṃ disaṃ vajati bhūripañño.

Sa tena teneva natohamasmīti so yena buddho tena teneva nato tanninno tappoṇo tappabbhāro tadadhimutto tadadhipateyyoti – sa tena teneva natohamasmi. Tenāha thero piṅgiyo –

‘‘Saddhā ca pīti ca mano sati ca, nāpentime gotamasāsanamhā;
Yaṃ yaṃ disaṃ vajati bhūripañño, sa tena teneva natohamasmī’’ti.

115. **Jiṇṇassa me dubbalathāmakassa, teneva kāyo na paleti tattha;**
Saṅkappayantāya vajāmi niccaṃ, mano hi me brāhmaṇa tena yutto.

Jiṇṇassa me dubbalathāmakassāti jiṇṇassa vuḍḍhassa mahallakassa addhagatassa vayoanuppattassa. **Dubbalathāmakassā**ti dubbalathāmakassa appathāmakassa parittathāmakassāti – jiṇṇassa me dubbalathāmakassa.

Teneva kāyo na paleti tatthāti kāyo yena buddho tena na paleti na vajati na gacchati nātikkamatīti – teneva kāyo na paleti tattha.

Saṅkappayantāya vajāmi niccanti saṅkappagamanena vitakkagamanena ñāṇagamanena paññāgamanena buddhigamanena vajāmi gacchāmi atikkamāmīti – saṅkappayantāya vajāmi niccaṃ.

Mano hi me brāhmaṇa tena yuttoti. **Mano**ti yaṃ cittaṃ mano mānasaṃ…pe… tajjā manoviññāṇadhātu. **Mano hi me brāhmaṇa tena yutto**ti mano yena buddho tena yutto payutto saṃyuttoti – mano hi me brāhmaṇa tena yutto. Tenāha thero piṅgiyo –

‘‘Jiṇṇassa me dubbalathāmakassa, teneva kāyo na paleti tattha;
Saṅkappayantāya vajāmi niccaṃ, mano hi me brāhmaṇa tena yutto’’ti.

116. **Paṅke sayāno pariphandamāno, dīpā dīpaṃ upallaviṃ;**
Athaddasāsiṃ sambuddhaṃ, oghatiṇṇamanāsavaṃ.

Paṅke sayāno pariphandamānoti. **Paṅke sayāno**ti kāmapaṅke kāmakaddame kāmakilese kāmabaḷise kāmapariḷāhe kāmapalibodhe semāno sayamāno vasamāno āvasamāno parivasamāno [avasemāno parisemāno (syā.)] ti – paṅke sayāno. **Pariphandamāno**ti taṇhāphandanāya phandamāno, diṭṭhiphandanāya phandamāno, kilesaphandanāya phandamāno, payogaphandanāya phandamāno, vipākaphandanāya phandamāno, manoduccaritaphandanāya phandamāno, ratto rāgena phandamāno, duṭṭho dosena phandamāno, mūḷho mohena phandamāno, vinibandho mānena phandamāno, parāmaṭṭho diṭṭhiyā phandamāno, vikkhepagato uddhaccena phandamāno, aniṭṭhaṅgato vicikicchāya phandamāno, thāmagato anusayehi phandamāno, lābhena phandamāno, alābhena phandamāno, yasena phandamāno, ayasena phandamāno, pasaṃsāya phandamāno, nindāya phandamāno, sukhena phandamāno, dukkhena phandamāno, jātiyā phandamāno, jarāya phandamāno, byādhinā phandamāno, maraṇena phandamāno, sokaparidevadukkhadomanassupāyāsehi phandamāno, nerayikena dukkhena phandamāno, tiracchānayonikena dukkhena phandamāno, pettivisayikena dukkhena phandamāno, mānusikena dukkhena…pe… gabbhokkantimūlakena dukkhena… gabbhaṭṭhitimūlakena dukkhena… gabbhavuṭṭhānamūlakena dukkhena… jātassūpanibandhakena dukkhena… jātassa parādheyyakena dukkhena… attūpakkamena dukkhena… parūpakkamena dukkhena… saṅkhāradukkhena… vipariṇāmadukkhena… cakkhurogena dukkhena… sotarogena dukkhena… ghānarogena dukkhena… jivhārogena dukkhena… kāyarogena dukkhena… sīsarogena dukkhena… kaṇṇarogena dukkhena… mukharogena dukkhena… dantarogena dukkhena… oṭṭharogena dukkhena… kāsena… sāsena… pināsena… ḍāhena [dāhena (ka.) mahāni. 11] … jarena… kucchirogena… mucchāya… pakkhandikāya… sūlāya… visūcikāya… kuṭṭhena… gaṇḍena… kilāsena… sosena… apamārena … dadduyā… kaṇḍuyā… kacchuyā… rakhasāya… vitacchikāya… lohitapittena [lohitena. pittena (syā. ka.)] … madhumehena… aṃsāya… piḷakāya… bhagandalena [bhagandalāya (syā.)] … pittasamuṭṭhānena ābādhena… semhasamuṭṭhānena ābādhena… vātasamuṭṭhānena ābādhena… sannipātikena ābādhena… utupariṇāmajena ābādhena… visamaparihārajena ābādhena… opakkamikena ābādhena… kammavipākajena ābādhena… sītena… uṇhena… jighacchāya … pipāsāya… uccārena… passāvena… ḍaṃsamakasavātātapasarīsapasamphassena dukkhena… mātumaraṇena dukkhena… pitumaraṇena dukkhena… puttamaraṇena dukkhena… dhītumaraṇena dukkhena… ñātibyasanena dukkhena… bhogabyasanena dukkhena… rogabyasanena dukkhena… sīlabyasanena dukkhena… diṭṭhibyasanena dukkhena phandamāno pariphandamāno pavedhamāno sampavedhamānoti – paṅke sayāno pariphandamāno.

Dīpā dīpaṃ upallavinti satthārato satthāraṃ dhammakkhānato dhammakkhānaṃ gaṇato gaṇaṃ diṭṭhiyā diṭṭhiṃ paṭipadāya paṭipadaṃ maggato maggaṃ pallaviṃ upallaviṃ sampallavinti – dīpā dīpaṃ upallaviṃ.

Athaddasāsiṃ sambuddhanti. **Athā**ti padasandhi padasaṃsaggo padapāripūrī akkharasamavāyo byañjanasiliṭṭhatā padānupubbatāpetaṃ – athāti. **Addasāsi**nti addasaṃ addakkhiṃ apassiṃ paṭivijjhiṃ. **Buddho**ti yo so bhagavā sayambhū anācariyako…pe… sacchikā paññatti, yadidaṃ buddhoti – athaddasāsiṃ sambuddhaṃ.

Oghatiṇṇamanāsavanti. **Oghatiṇṇa**nti bhagavā kāmoghaṃ tiṇṇo, bhavoghaṃ tiṇṇo, diṭṭhoghaṃ tiṇṇo, avijjoghaṃ tiṇṇo, sabbasaṃsārapathaṃ tiṇṇo uttiṇṇo nitthiṇṇo atikkanto samatikkanto vītivatto, so vutthavāso ciṇṇacaraṇo…pe… jātimaraṇasaṃsāro, natthi tassa punabbhavoti – oghatiṇṇaṃ. **Anāsava**nti cattāro āsavā – kāmāsavo, bhavāsavo, diṭṭhāsavo, avijjāsavo. Te āsavā buddhassa bhagavato pahīnā ucchinnamūlā tālāvatthukatā anabhāvaṃkatā āyatiṃ anuppādadhammā. Tasmā buddho anāsavāti – oghatiṇṇamanāsavaṃ. Tenāha thero piṅgiyo –

‘‘Paṅke sayāno pariphandamāno, dīpā dīpaṃ upallaviṃ;
Athaddasāsiṃ sambuddhaṃ, oghatiṇṇamanāsava’’nti.

117. **Yathā ahū vakkali muttasaddho, bhadrāvudho āḷavigotamo ca;**
Evameva tvampi pamuñcassu saddhaṃ, gamissasi tvaṃ piṅgiya maccudheyyassa pāraṃ.

Yathā ahū vakkali muttasaddho, bhadrāvudho āḷavigotamo cāti yathā vakkalitthero [vakkali (syā.)] saddho saddhāgaruko saddhāpubbaṅgamo saddhādhimutto saddhādhipateyyo arahattappatto, yathā bhadrāvudho thero saddho saddhāgaruko saddhāpubbaṅgamo saddhādhimutto saddhādhipateyyo arahattappatto, yathā āḷavigotamo thero saddho saddhāgaruko saddhāpubbaṅgamo saddhādhimutto saddhādhipateyyo arahattappattoti – yathā ahū vakkali muttasaddho bhadrāvudho āḷavigotamo ca.

Evameva tvampi pamuñcassu saddhanti evameva tvaṃ saddhaṃ muñcassu pamuñcassu sampamuñcassu adhimuñcassu okappehi. ‘‘Sabbe saṅkhārā aniccā’’ti saddhaṃ muñcassu pamuñcassu sampamuñcassu adhimuñcassu okappehi. ‘‘Sabbe saṅkhārā dukkhā’’ti…pe… ‘‘sabbe dhammā anattā’’ti saddhaṃ muñcassu pamuñcassu sampamuñcassu adhimuñcassu okappehi… ‘‘yaṃ kiñci samudayadhammaṃ sabbaṃ taṃ nirodhadhamma’’nti saddhaṃ muñcassu pamuñcassu, sampamuñcassu adhimuñcassu okappehīti – evameva tvampi pamuñcassu saddhaṃ.

Gamissasi tvaṃ piṅgiya maccudheyyassa pāranti maccudheyyaṃ vuccanti kilesā ca khandhā ca abhisaṅkhārā ca. Maccudheyyassa pāraṃ vuccati amataṃ nibbānaṃ, yo so sabbasaṅkhārasamatho sabbūpadhipaṭinissaggo taṇhakkhayo virāgo nirodho nibbānaṃ. **Gamissasi tvaṃ piṅgiya maccudheyyassa pāra**nti tvaṃ pāraṃ gamissasi, pāraṃ adhigamissasi, pāraṃ phassissasi, pāraṃ sacchikarissasīti – gamissasi tvaṃ piṅgiya maccudheyyassa pāraṃ. Tenāha bhagavā –

‘‘Yathā ahū vakkali muttasaddho, bhadrāvudho āḷavigotamo ca;
Evameva tvampi pamuñcassu saddhaṃ,
Gamissasi tvaṃ piṅgiya maccudheyyassa pāra’’nti.

118. **Esa bhiyyo pasīdāmi, sutvāna munino vaco;**
Vivaṭacchado [vivaṭacchadano (ka.) saddanītipadamālā oloketabbā] **sambuddho, akhilo paṭibhānavā** [paṭibhāṇavā (syā.)] **.**

Esa bhiyyo pasīdāmīti esa bhiyyo pasīdāmi, bhiyyo bhiyyo saddahāmi, bhiyyo bhiyyo okappemi, bhiyyo bhiyyo adhimuccāmi; ‘‘sabbe saṅkhārā aniccā’’ti bhiyyo bhiyyo pasīdāmi, bhiyyo bhiyyo saddahāmi, bhiyyo bhiyyo okappemi, bhiyyo bhiyyo adhimuccāmi; ‘‘sabbe saṅkhārā dukkhā’’ti bhiyyo bhiyyo pasīdāmi…pe… ‘‘sabbe dhammā anattā’’ti bhiyyo bhiyyo pasīdāmi…pe… ‘‘yaṃ kiñci samudayadhammaṃ sabbaṃ taṃ nirodhadhamma’’nti bhiyyo bhiyyo pasīdāmi, bhiyyo bhiyyo saddahāmi, bhiyyo bhiyyo okappemi, bhiyyo bhiyyo adhimuccāmīti – esa bhiyyo pasīdāmi.

Sutvāna munino vacoti. **Munī**ti monaṃ vuccati ñāṇaṃ…pe… saṅgajālamaticca so muni. **Sutvāna munino vaco**ti tuyhaṃ vacanaṃ byappathaṃ desanaṃ anusāsanaṃ anusiṭṭhaṃ sutvāna uggahetvāna upadhārayitvāna upalakkhayitvānāti – sutvāna munino vaco.

Vivaṭacchado sambuddhoti. **Chadana**nti pañca chadanāni – taṇhāchadanaṃ, diṭṭhichadanaṃ, kilesachadanaṃ, duccaritachadanaṃ, avijjāchadanaṃ. Tāni chadanāni buddhassa bhagavato vivaṭāni viddhaṃsitāni samugghāṭitāni pahīnāni samucchinnāni vūpasantāni paṭippassaddhāni abhabbuppattikāni ñāṇagginā daḍḍhāni. Tasmā buddho vivaṭacchado. **Buddho**ti yo so bhagavā…pe… sacchikā paññatti, yadidaṃ buddhoti – vivaṭacchado sambuddho.

Akhilo paṭibhānavāti. **Akhilo**ti rāgo khilo, doso khilo, moho khilo, kodho khilo, upanāho…pe… sabbākusalābhisaṅkhārā khilā. Te khilā buddhassa bhagavato pahīnā ucchinnamūlā tālāvatthukatā anabhāvaṃkatā āyatiṃ anuppādadhammā. Tasmā buddho akhilo.

Paṭibhānavāti tayo paṭibhānavanto – pariyatti paṭibhānavā, paripucchāpaṭibhānavā, adhigamapaṭibhānavā. Katamo pariyattipaṭibhānavā? Idhekaccassa buddhavacanaṃ [pakatiyā (ka.)] pariyāputaṃ [pariyāpuṭaṃ (syā. ka.)] hoti suttaṃ geyyaṃ veyyākaraṇaṃ gāthā udānaṃ itivuttakaṃ jātakaṃ abbhutadhammaṃ vedallaṃ. Tassa pariyattiṃ nissāya paṭibhāti [paṭibhāyati (ka.)] – ayaṃ pariyattipaṭibhānavā.

Katamo paripucchāpaṭibhānavā? Idhekacco paripucchitā hoti atthe ca ñāye ca lakkhaṇe ca kāraṇe ca ṭhānāṭhāne ca. Tassa paripucchaṃ nissāya paṭibhāti – ayaṃ paripucchāpaṭibhānavā.

Katamo adhigamapaṭibhānavā? Idhekaccassa adhigatā honti cattāro satipaṭṭhānā, cattāro sammappadhānā, cattāro iddhipādā, pañcindriyāni, pañca balāni, satta bojjhaṅgā, ariyo aṭṭhaṅgiko maggo, cattāro ariyamaggā, cattāri sāmaññaphalāni, catasso paṭisambhidāyo, cha abhiññāyo. Tassa attho ñāto, dhammo ñāto, nirutti ñātā. Atthe ñāte attho paṭibhāti, dhamme ñāte dhammo paṭibhāti, niruttiyā ñātāya nirutti paṭibhāti. Imesu tīsu ñāṇesu ñāṇaṃ paṭibhānapaṭisambhidā. Bhagavā imāya paṭibhānapaṭisambhidāya upeto samupeto upāgato samupāgato upapanno samupapanno samannāgato. Tasmā buddho paṭibhānavā. Yassa pariyatti natthi, paripucchā natthi, adhigamo natthi, kiṃ tassa paṭibhāyissatīti – akhilo paṭibhānavā. Tenāha thero piṅgiyo –

> ‘‘Esa bhiyyo pasīdāmi, sutvāna munino vaco;
> Vivaṭacchado sambuddho, akhilo paṭibhānavā’’ti.

119. **Adhideve** [atideve (ka.)] **abhiññāya, sabbaṃ vedi paroparaṃ** [parovaraṃ (sī. aṭṭha.)] **;**
Pañhānantakaro satthā, kaṅkhīnaṃ paṭijānataṃ.

Adhideve abhiññāyāti. **Devā**ti tayo devā – sammutidevā [sammabhidevā (syā.)], upapattidevā, visuddhidevā. Katame sammutidevā? Sammutidevā vuccanti rājāno [katame sammatidevā rājāno (syā.) evamuparipi] ca rājakumāro ca deviyo ca. Ime vuccanti sammutidevā. Katame upapattidevā? Upapattidevā vuccanti cātumahārājikā devā tāvatiṃsā devā…pe… brahmakāyikā devā, ye ca devā taduttari. Ime vuccanti upapattidevā. Katame visuddhidevā? Visuddhidevā vuccanti tathāgatā tathāgatasāvakā arahanto khīṇāsavā, ye ca paccekasambuddhā. Ime vuccanti visuddhidevā. Bhagavā sammutideve adhidevāti abhiññāya upapattideve adhidevāti abhiññāya, visuddhideve adhidevāti abhiññāya jānitvā tulayitvā tīrayitvā vibhāvayitvā vibhūtaṃ katvāti – adhideve abhiññāya.

Sabbaṃ vedi paroparanti bhagavā attano ca paresañca adhidevakare dhamme vedi aññāsi aphassi paṭivijjhi. Katame attano adhidevakarā dhammā? Sammāpaṭipadā anulomapaṭipadā apaccanīkapaṭipadā anvatthapaṭipadā dhammānudhammapaṭipadā sīlesu paripūrakāritā indriyesu guttadvāratā bhojane mattaññutā jāgariyānuyogo satisampajaññaṃ cattāro satipaṭṭhānā…pe… ariyo aṭṭhaṅgiko maggo. Ime vuccanti attano adhidevakarā dhammā.

Katame paresaṃ adhidevakarā dhammā? Sammāpaṭipadā…pe… ariyo aṭṭhaṅgiko maggo. Ime vuccanti paresaṃ adhidevakarā dhammā. Evaṃ bhagavā attano ca paresañca adhidevakare dhamme vedi aññāsi aphassi paṭivijjhīti – sabbaṃ vedi paroparaṃ.

Pañhānantakaro satthāti bhagavā pārāyanikapañhānaṃ antakaro pariyantakaro paricchedakaro parivaṭumakaro; sabhiyapañhānaṃ [parisapañhānaṃ (syā.), piṅgiyapañhānaṃ (ka.)] antakaro pariyantakaro paricchedakaro parivaṭumakaro; sakkapañhānaṃ…pe… suyāmapañhānaṃ… bhikkhupañhānaṃ… bhikkhunīpañhānaṃ… upāsakapañhānaṃ… upāsikāpañhānaṃ… rājapañhānaṃ… khattiyapañhānaṃ… brāhmaṇapañhānaṃ… vessapañhānaṃ… suddapañhānaṃ… devapañhānaṃ… brahmapañhānaṃ antakaro pariyantakaro paricchedakaro parivaṭumakaroti – pañhānantakaro. **Satthā**ti bhagavā satthavāho. Yathā satthavāho satthe kantāraṃ tāreti, corakantāraṃ tāreti, vāḷakantāraṃ tāreti, dubbhikkhakantāraṃ tāreti, nirudakakantāraṃ tāreti uttāreti nitthāreti [nittāreti (syā. ka.)] patāreti, khemantabhūmiṃ sampāpeti; evameva bhagavā satthavāho satte kantāraṃ tāreti, jātikantāraṃ tāreti, jarākantāraṃ…pe… byādhikantāraṃ… maraṇakantāraṃ… sokaparidevadukkhadomanassupāyāsakantāraṃ tāreti, rāgakantāraṃ tāreti, dosakantāraṃ… mohakantāraṃ… mānakantāraṃ… diṭṭhikantāraṃ… kilesakantāraṃ… duccaritakantāraṃ tāreti, rāgagahanaṃ tāreti, dosagahanaṃ tāreti, mohagahanaṃ… diṭṭhigahanaṃ… kilesagahanaṃ… duccaritagahanaṃ tāreti uttāreti nitthāreti patāreti; khemantaṃ amataṃ nibbānaṃ sampāpetīti – evampi bhagavā satthavāho.

Atha vā, bhagavā netā vinetā anunetā paññapetā nijjhāpetā pekkhatā pasādetāti, evaṃ bhagavā satthavāho. Atha vā, bhagavā anuppannassa maggassa uppādetā, asañjātassa maggassa sañjanetā, anakkhātassa maggassa akkhātā, maggaññū maggavidū maggakovido maggānugā ca pana etarahi sāvakā viharanti pacchā samannāgatāti, evampi bhagavā satthavāhoti – pañhānantakaro satthā.

Kaṅkhīnaṃ paṭijānatanti sakaṅkhā āgantvā nikkaṅkhā sampajjanti, sallekhā āgantvā nillekhā sampajjanti, sadveḷhakā āgantvā nidveḷahakā sampajjanti, savicikicchā āgantvā nibbicikicchā sampajjanti, sarāgā āgantvā vītarāgā sampajjanti, sadosā āgantvā vītadosā sampajjanti, samohā āgantvā vītamohā sampajjanti, sakilesā āgantvā nikkilesā sampajjantīti – kaṅkhīnaṃ paṭijānataṃ. Tenāha thero piṅgiyo –

‘‘Adhideve abhiññāya, sabbaṃ vedi paroparaṃ;
Pañhānantakaro satthā, kaṅkhīnaṃ paṭijānata’’nti.

120. **Asaṃhīraṃ asaṃkuppaṃ, yassa natthi upamā kvaci;**
Addhā gamissāmi na mettha kaṅkhā, evaṃ maṃ dhārehi adhimuttacittaṃ.

Asaṃhīraṃ asaṃkuppanti asaṃhīraṃ vuccati amataṃ nibbānaṃ. Yo so sabbasaṅkhārasamatho sabbūpadhipaṭinissaggo taṇhakkhayo virāgo nirodho nibbānaṃ. **Asaṃhīra**nti rāgena dosena mohena kodhena upanāhena makkhena paḷāsena issāya macchariyena māyāya sāṭheyyena thambhena sārambhena mānena atimānena madena pamādena sabbakilesehi sabbaduccaritehi sabbapariḷāhehi sabbāsavehi sabbadarathehi sabbasantāpehi sabbākusalābhisaṅkhārehi asaṃhāriyaṃ nibbānaṃ niccaṃ dhuvaṃ sassataṃ avipariṇāmadhammanti – asaṃhīraṃ.

Asaṃkuppanti asaṃkuppaṃ vuccati amataṃ nibbānaṃ. Yo so sabbasaṅkhārasamatho…pe… nirodho nibbānaṃ. Nibbānassa [yassa (syā.)] na uppādo paññāyati, vayo natthi, na tassa aññathattaṃ [tassa aññadatthu (syā.)] paññāyati. Nibbānaṃ niccaṃ dhuvaṃ sassataṃ avipariṇāmadhammanti – asaṃhīraṃ asaṃkuppaṃ.

Yassa natthi upamā kvacīti. **Yassā**ti nibbānassa. **Natthi upamā**ti upamā natthi, upanidhā natthi, sadisaṃ natthi, paṭibhāgo natthi, na sati na saṃvijjati nupalabbhati. **Kvacī**ti kvaci kimhici katthaci ajjhattaṃ vā bahiddhā vā ajjhattabahiddhā vāti – yassa natthi upamā kvaci.

Addhā gamissāmi na mettha kaṅkhāti. **Addhā**ti ekaṃsavacanaṃ nissaṃsayavacanaṃ nikkaṅkhavacanaṃ advejjhavacanaṃ adveḷhakavacanaṃ niyogavacanaṃ apaṇṇakavacanaṃ aviraddhavacanaṃ avatthāpanavacanametaṃ – addhāti. **Gamissāmī**ti gamissāmi adhigamissāmi phassissāmi sacchikarissāmīti – addhā gamissāmi. **Na mettha kaṅkhā**ti. **Etthā**ti nibbāne kaṅkhā natthi, vicikicchā natthi, dveḷhakaṃ natthi, saṃsayo natthi, na sati na saṃvijjati nupalabbhati, pahīno samucchinno vūpasanto paṭippassaddho abhabbuppattiko ñāṇagginā daḍḍhoti – addhā gamissāmi na mettha kaṅkhā.

Evaṃ maṃ dhārehi adhimuttacittanti. **Evaṃ maṃ dhārehī**ti evaṃ maṃ upalakkhehi. **Adhimuttacitta**nti nibbānaninnaṃ nibbānapoṇaṃ nibbānapabbhāraṃ nibbānādhimuttanti – evaṃ maṃ dhārehi adhimuttacittanti. Tenāha thero piṅgiyo –

‘‘Asaṃhīraṃ asaṃkuppaṃ, yassa natthi upamā kvaci;
Addhā gamissāmi na mettha kaṅkhā, evaṃ maṃ dhārehi adhimuttacitta’’nti.

Pārāyanānugītigāthāniddeso aṭṭhārasamo.

Pārāyanavaggo samatto.

Khaggavisāṇasutto

Khaggavisāṇasuttaniddeso

Paṭhamavaggo

121. **Sabbesu bhūtesu nidhāya daṇḍaṃ, aviheṭhayaṃ aññatarampi tesaṃ;**
Na puttamiccheyya kuto sahāyaṃ, eko care khaggavisāṇakappo.

Sabbesu bhūtesu nidhāya daṇḍanti. **Sabbesū**ti sabbena sabbaṃ sabbathā sabbaṃ asesaṃ nissesaṃ pariyādiyanavacanametaṃ – sabbesūti. **Bhūtesū**ti bhūtā vuccanti tasā ca thāvarā ca. **Tasā**ti yesaṃ tasitataṇhā appahīnā, yesañca bhayabheravā appahīnā. Kiṃkāraṇā vuccanti tasā? Te tasanti uttasanti paritasanti bhāsanti santāsaṃ āpajjanti, taṃkāraṇā vuccanti tasā. **Thāvarā**ti yesaṃ tasitataṇhā pahīnā, yesañca bhayabheravā pahīnā. Kiṃkāraṇā vuccanti thāvarā? Te na tasanti na uttasanti na paritasanti na bhāyanti na santāsaṃ āpajjanti, taṃkāraṇā vuccanti thāvarā. **Daṇḍa**nti tayo daṇḍā – kāyadaṇḍo vacīdaṇḍo manodaṇḍo. Tividhaṃ kāyaduccaritaṃ kāyadaṇḍo, catubbidhaṃ vacīduccaritaṃ vacīdaṇḍo, tividhaṃ manoduccaritaṃ manodaṇḍo. **Sabbesu bhūtesu nidhāya daṇḍa**nti sabbesu bhūtesu daṇḍaṃ nidhāya nidahitvā.

Aviheṭhayaṃ aññatarampi tesanti ekamekampi sattaṃ pāṇinā vā leḍḍunā vā daṇḍena vā satthena vā anduyā [aruyā (syā.), adduyā (ka.)] vā rajjuyā vā aviheṭhayanto, sabbepi satte pāṇinā vā leḍḍunā vā daṇḍena vā satthena vā anduyā vā rajjuyā vā aviheṭhayantoti – aviheṭhayaṃ aññatarampi tesaṃ.

Na puttamiccheyya kuto sahāyanti. **Nā**ti paṭikkhepo; **puttā**ti cattāro puttā – atrajo putto, khettajo putto, dinnako putto, antevāsiko putto. **Sahāya**nti sahāyā vuccanti yehi saha āgamanaṃ phāsu, gamanaṃ phāsu, gamanāgamanaṃ phāsu, ṭhānaṃ phāsu, nisajjanaṃ phāsu, sayanaṃ [nipajjanaṃ (syā.)] phāsu, ālapanaṃ phāsu, sallapanaṃ phāsu, ullapanaṃ phāsu, samullapanaṃ phāsu. **Na puttamiccheyya kuto sahāya**nti puttampi na iccheyya na sādiyeyya na patthayeyya na pihayeyya nābhijappeyya, kuto mittaṃ vā sandiṭṭhaṃ vā sambhattaṃ vā sahāyaṃ vā iccheyya [icchissati (syā.) evamīdisesu padesu anāgatavibhattiyā] sādiyeyya patthayeyya pihayeyya abhijappeyyāti – na puttamiccheyya kuto sahāyaṃ.

Eko care khaggavisāṇakappoti. **Eko**ti so paccekasambuddho pabbajjāsaṅkhātena eko, adutiyaṭṭhena eko, taṇhāya pahānaṭṭhena [taṇhāpahānaṭṭhena (syā.) mahāni. 191] eko, ekantavītarāgoti eko, ekantavītadosoti eko, ekantavītamohoti eko, ekantanikkilesoti eko, ekāyanamaggaṃ gatoti eko, eko anuttaraṃ paccekasambodhiṃ abhisambuddhoti eko.

Kathaṃ so paccekasambuddho pabbajjāsaṅkhātena eko? So paccekasambuddho sabbaṃ gharāvāsapalibodhaṃ chinditvā puttadārapalibodhaṃ chinditvā ñātipalibodhaṃ chinditvā sannidhipalibodhaṃ chinditvā kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajitvā akiñcanabhāvaṃ upagantvā eko carati viharati iriyati vatteti pāleti yapeti yāpetīti – evaṃ so paccekasambuddho pabbajjāsaṅkhātena eko.

Kathaṃ so paccekasambuddho adutiyaṭṭhena eko? So evaṃ pabbajito samāno eko araññavanapatthāni pantāni senāsanāni paṭisevati appasaddāni appanigghosāni vijanavātāni manussarāhasseyyakāni paṭisallānasāruppāni. So eko gacchati, eko tiṭṭhati, eko nisīdati, eko seyyaṃ kappeti, eko gāmaṃ piṇḍāya pavisati, eko abhikkamati, eko paṭikkamati, eko raho nisīdati, eko caṅkamaṃ adhiṭṭhāti, eko carati viharati iriyati vatteti pāleti yapeti yāpetīti – evaṃ so paccekasambuddho adutiyaṭṭhena eko.

Kathaṃ so paccekasambuddho taṇhāya pahānaṭṭhena eko? So evaṃ eko adutiyo appamatto ātāpī pahitatto viharanto mahāpadhānaṃ padahanto māraṃ sasenakaṃ namuciṃ kaṇhaṃ pamattabandhuṃ vidhametvā ca taṇhājāliniṃ visaritaṃ visattikaṃ pajahi vinodesi byantīakāsi anabhāvaṃgamesi.

‘‘Taṇhādutiyo puriso, dīghamaddhāna saṃsaraṃ;
Itthabhāvaññathābhāvaṃ, saṃsāraṃ nātivattati.

‘‘Etamādīnavaṃ ñatvā, taṇhaṃ dukkhassa sambhavaṃ;
Vītataṇho anādāno, sato bhikkhu paribbaje’’ti.

Evaṃ so paccekasambuddho taṇhāya pahānaṭṭhena eko.

Kathaṃ so paccekasambuddho ekantavītarāgoti eko? Rāgassa pahīnattā ekantavītarāgoti eko, dosassa pahīnattā ekantavītadosoti eko, mohassa pahīnattā ekantavītamohoti eko, kilesānaṃ pahīnattā ekantanikkilesoti eko. Evaṃ so paccekasambuddho ekantavītarāgoti eko.

Kathaṃ so paccekasambuddho ekāyanamaggaṃ gatoti eko? Ekāyanamaggo vuccati cattāro satipaṭṭhānā, cattāro sammappadhānā, cattāro iddhipādā, pañcindriyāni, pañca balāni, satta bojjhaṅgā ariyo aṭṭhaṅgiko maggo.

‘‘Ekāyanaṃ jātikhayantadassī, maggaṃ pajānāti hitānukampī;
Etena maggena tariṃsu pubbe, tarissanti ye ca taranti ogha’’nti.

Evaṃ so paccekasambuddho ekāyanamaggaṃ gatoti eko.

Kathaṃ so paccekasambuddho eko anuttaraṃ paccekasambodhiṃ abhisambuddhoti eko? Bodhi vuccati catūsu maggesu ñāṇaṃ. Paññā paññindriyaṃ paññābalaṃ dhammavicayasambojjhaṅgo vīmaṃsā vipassanā sammādiṭṭhi. So paccekasambuddho maggapaccekasambuddho ñāṇapaccekasambuddho ‘‘sabbe saṅkhārā aniccā’’ti bujjhi, ‘‘sabbe saṅkhārā dukkhā’’ti bujjhi, ‘‘sabbe dhammā anattā’’ti bujjhi, ‘‘avijjāpaccayā saṅkhārā’’ti bujjhi, ‘‘saṅkhārapaccayā viññāṇa’’nti bujjhi, ‘‘viññāṇapaccayā nāmarūpa’’nti bujjhi, ‘‘nāmarūpapaccayā saḷāyatana’’nti bujjhi, ‘‘saḷāyatanapaccayā phasso’’ti bujjhi, ‘‘phassapaccayā vedanā’’ti bujjhi, ‘‘vedanāpaccayā taṇhā’’ti bujjhi, ‘‘taṇhāpaccayā upādāna’’nti bujjhi, ‘‘upādānapaccayā bhavo’’ti bujjhi, ‘‘bhavapaccayā jātī’’ti bujjhi, ‘‘jātipaccayā jarāmaraṇa''nti bujjhi; ''avijjānirodhā saṅkhāranirodho''ti bujjhi, ''saṅkhāranirodhā viññāṇanirodho''ti bujjhi, ''viññāṇanirodhā nāmarūpanirodho''ti bujjhi, ''nāmarūpanirodhā saḷāyatananirodho''ti bujjhi, ''saḷāyatananirodhā phassanirodho''ti bujjhi, ''phassanirodhā vedanānirodho''ti bujjhi, ''vedanānirodhā taṇhānirodho''ti bujjhi, ''taṇhānirodhā upādānanirodho''ti bujjhi, ''upādānanirodhā bhavanirodho''ti bujjhi, ''bhavanirodhā jātinirodho''ti bujjhi, ''jātinirodhā jarāmaraṇanirodho''ti bujjhi; ''idaṃ dukkha''nti bujjhi, ''ayaṃ dukkhasamudayo''ti bujjhi, ''ayaṃ dukkhanirodho''ti bujjhi, ''ayaṃ dukkhanirodhagāminī paṭipadā''ti bujjhi; ''ime āsavā''ti bujjhi, ''ayaṃ āsavasamudayo''ti bujjhi…pe… ''ayaṃ āsavanirodhagāminī paṭipadā''ti bujjhi; ''ime dhammā abhiññeyyā''ti bujjhi, ''ime dhammā pahātabbā''ti bujjhi, ''ime dhammā sacchikātabbā''ti bujjhi, ''ime dhammā bhāvetabbā''ti bujjhi; channaṃ phassāyatanānaṃ samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇañca bujjhi, pañcannaṃ upādānakkhandhānaṃ samudayañca…pe… nissaraṇañca bujjhi, catunnaṃ mahābhūtānaṃ samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇañca bujjhi, ''yaṃ kiñci samudayadhammaṃ sabbaṃ taṃ nirodhadhamma''nti bujjhi.

Atha vā, yaṃ bujjhitabbaṃ anubujjhitabbaṃ paṭibujjhitabbaṃ sambujjhitabbaṃ adhigantabbaṃ phassitabbaṃ sacchikātabbaṃ, sabbaṃ taṃ tena paccekabodhiñāṇena bujjhi anubujjhi paṭibujjhi sambujjhi adhigacchi phassesi sacchākāsīti evaṃ so paccekasambuddho eko anuttaraṃ paccekasambodhiṃ abhisambuddhoti – eko.

Careti aṭṭha cariyāyo – iriyāpathacariyā, āyatanacariyā, saticariyā, samādhicariyā, ñāṇacariyā, maggacariyā, patticariyā, lokatthacariyā. Iriyāpathacariyāti catūsu iriyāpathesu. Āyatanacariyāti chasu ajjhattikabāhiresu āyatanesu. Saticariyāti catūsu satipaṭṭhānesu. Samādhicariyāti catūsu jhānesu. Ñāṇacariyāti catūsu ariyasaccesu. Maggacariyāti catūsu ariyamaggesu. Patticariyāti catūsu sāmaññaphalesu. Lokatthacariyāti tathāgatesu arahantesu sammāsambuddhesu padesato paccekasambuddhesu padesato sāvakesu. Iriyāpathacariyā ca paṇidhisampannānaṃ, āyatanacariyā ca indriyesu guttadvārānaṃ, saticariyā ca appamādavihārīnaṃ, samādhicariyā ca adhicittamanuyuttānaṃ, ñāṇacariyā ca buddhisampannānaṃ, maggacariyā ca sammāpaṭipannānaṃ, patticariyā ca adhigataphalānaṃ, lokatthacariyā ca tathāgatānaṃ arahantānaṃ sammāsambuddhānaṃ padesato paccekabuddhānaṃ padesato sāvakānaṃ. Imā aṭṭha cariyāyo. Aparāpi aṭṭha cariyāyo – adhimuccanto saddhāya carati, paggaṇhanto vīriyena carati, upaṭṭhapento satiyā carati, avikkhepaṃ karonto samādhinā carati, pajānanto paññāya carati, vijānanto viññāṇacariyāya carati. Evaṃ paṭipannassa kusalā dhammā āyāpentīti – āyatanacariyāya carati. Evaṃ paṭipanno visesamadhigacchatīti – visesacariyāya carati. Imā aṭṭha cariyāyo.

Aparāpi aṭṭha cariyāyo – dassanacariyā ca sammādiṭṭhiyā, abhiropanacariyā ca sammāsaṅkappassa, pariggahacariyā ca sammāvācāya, samuṭṭhānacariyā ca sammākammantassa, vodānacariyā ca sammāājīvassa, paggahacariyā ca sammāvāyāmassa, upaṭṭhānacariyā ca sammāsatiyā, avikkhepacariyā ca sammāsamādhissa. Imā aṭṭha cariyāyo.

Khaggavisāṇakappoti yathā khaggassa nāma visāṇaṃ ekaṃ hoti adutiyaṃ, evameva so paccekasambuddho takkappo tassadiso tappaṭibhāgo. Yathā atiloṇaṃ vuccati loṇakappo, atitittakaṃ vuccati tittakappo, atimadhuraṃ vuccati madhurakappo, atiuṇhaṃ vuccati aggikappo, atisītalaṃ vuccati himakappo, mahāudakakkhandho vuccati samuddakappo, mahābhiññābalappatto sāvako vuccati satthukappoti; evameva so paccekasambuddho tattha takkappo tassadiso tappaṭibhāgo eko adutiyo muttabandhano sammā loke carati viharati iriyati vatteti pāleti yapeti yāpetīti – eko care khaggavisāṇakappo. Tenāha so paccekasambuddho –

''Sabbesu bhūtesu nidhāya daṇḍaṃ, aviheṭhayaṃ aññatarampi tesaṃ;
Na puttamiccheyya kuto sahāyaṃ, eko care khaggavisāṇakappo''ti.

122. **Saṃsaggajātassa bhavanti snehā, snehanvayaṃ dukkhamidaṃ pahoti;**

Ādīnavaṃ snehajaṃ pekkhamāno, eko care khaggavisāṇakappo.

Saṃsaggajātassa bhavanti snehāti. **Saṃsaggā**ti dve saṃsaggā – dassanasaṃsaggo ca savanasaṃsaggo ca. Katamo dassanasaṃsaggo? Idhekacco passati itthiṃ vā kumāriṃ vā abhirūpaṃ dassanīyaṃ pāsādikaṃ paramāya vaṇṇapokkharatāya samannāgataṃ. Disvā passitvā anubyañjanaso nimittaṃ gaṇhāti – kesā vā sobhanā [sobhaṇā (syā.)] mukhaṃ vā sobhanaṃ akkhī vā sobhanā kaṇṇā vā sobhanā nāsā vā sobhanā oṭṭhā vā sobhanā dantā vā sobhanā mukhaṃ vā sobhanaṃ gīvā vā sobhanā thanā vā sobhanā uraṃ vā sobhanaṃ udaraṃ vā sobhanaṃ kaṭi vā sobhanā ūrū vā sobhanā jaṅghā vā sobhanā hatthā vā sobhanā pādā vā sobhanā aṅguliyo vā sobhanā nakhā vā sobhanāti. Disvā passitvā abhinandati abhivadati abhipattheti anuppādeti [anussarati (ka.)] anubandhati rāgabandhanaṃ – ayaṃ dassanasaṃsaggo.

Katamo savanasaṃsaggo? Idhekacco suṇāti – ‘‘asukasmiṃ nāma gāme vā nigame vā itthī vā kumārī vā abhirūpā dassanīyā pāsādikā paramāya vaṇṇapokkharatāya samannāgatā’’ti. Sutvā suṇitvā abhinandati abhivadati abhipattheti anuppādeti anubandhati rāgabandhanaṃ – ayaṃ savanasaṃsaggo.

Snehāti dve snehā – taṇhāsneho ca diṭṭhisneho ca. Katamo taṇhāsneho? Yāvatā taṇhāsaṅkhātena sīmakataṃ [sīmakataṃ mariyādikataṃ (syā.)] odhikataṃ pariyantikataṃ pariggahitaṃ mamāyitaṃ – ‘‘idaṃ mama, etaṃ mama, ettakaṃ mama, ettāvatā mama’’. Rūpā saddā gandhā rasā phoṭṭhabbā attharaṇā pāvuraṇā dāsidāsā ajeḷakā kukkuṭasūkarā hatthigavāssavaḷavā khettaṃ vatthu hiraññaṃ suvaṇṇaṃ gāmanigamarājadhāniyo raṭṭhañca janapado ca koso ca koṭṭhāgārañca, kevalampi mahāpathaviṃ taṇhāvasena mamāyati, yāvatā aṭṭhasatataṇhāvicaritaṃ – ayaṃ taṇhāsneho.

Katamo diṭṭhisneho? Vīsativatthukā sakkāyadiṭṭhi, dasavatthukā micchādiṭṭhi, dasavatthukā antaggāhikādiṭṭhi. Yā evarūpā diṭṭhi diṭṭhigataṃ diṭṭhigahanaṃ diṭṭhikantāro diṭṭhivisūkāyikaṃ diṭṭhivipphanditaṃ diṭṭhisaṃyojanaṃ gāho paṭiggāho [patiṭṭhāho (ka.)] abhiniveso parāmāso kummaggo micchāpatho micchattaṃ titthāyatanaṃ vipariyāsaggāho viparītaggāho vipallāsaggāho micchāgāho ayāthāvakasmiṃ yāthāvakanti gāho, yāvatā dvāsaṭṭhi diṭṭhigatāni – ayaṃ diṭṭhisneho.

Saṃsaggajātassa bhavanti snehāti dassanasaṃsaggapaccayā ca savanasaṃsaggapaccayā ca taṇhāsneho ca diṭṭhisneho ca bhavanti sambhavanti jāyanti sañjāyanti nibbattanti abhinibbattanti pātubhavantīti – saṃsaggajātassa bhavanti snehā.

Snehanvayaṃ dukkhamidaṃ pahotīti. **Sneho**ti dve snehā – taṇhāsneho ca diṭṭhisneho ca…pe… ayaṃ taṇhāsneho…pe… ayaṃ diṭṭhisneho. **Dukkhamidaṃ pahotī**ti idhekacco kāyena duccaritaṃ carati, vācāya duccaritaṃ carati, manasā duccaritaṃ carati, pāṇampi hanati, adinnampi ādiyati, sandhimpi chindati, nillopampi [vilopampi (syā.) passa mahāni. 170] harati, ekāgārikampi karoti, paripanthepi tiṭṭhati, paradārampi gacchati, musāpi bhaṇati. Tamenaṃ gahetvā rañño dassenti – ‘‘ayaṃ, deva, coro āgucārī. Imassa yaṃ icchasi taṃ daṇḍaṃ paṇehī’’ti. Tamenaṃ rājā taṃ paribhāsati. So paribhāsapaccayāpi dukkhaṃ domanassaṃ [dukkhadomanassaṃ (syā.)] paṭisaṃvedeti. Etaṃ bhayaṃ dukkhaṃ domanassaṃ kuto jātaṃ? Tassa snehapaccayā ca nandipaccayā ca rāgapaccayā ca nandirāgapaccayā ca jātaṃ.

Ettakenapi rājā na tussati. Tamenaṃ rājā bandhāpeti – andubandhanena vā rajjubandhanena vā saṅkhalikabandhanena vā vettabandhanena vā latābandhanena vā pakkhepabandhanena vā parikkhepabandhanena vā gāmabandhanena vā nigamabandhanena vā raṭṭhabandhanena vā janapadabandhanena vā, antamaso savacanīyampi karoti – ‘‘na te labbhā ito pakkamitu’’nti. So bandhanapaccayāpi dukkhaṃ domanassaṃ paṭisaṃvedeti. Etaṃ bhayaṃ dukkhaṃ domanassaṃ kuto jātaṃ? Tassa snehapaccayā ca nandipaccayā ca rāgapaccayā ca nandirāgapaccayā ca jātaṃ.

Ettakenapi rājā na tussati. Tamenaṃ rājā tasseva [tassa (syā.)] dhanaṃ āharāpeti – sataṃ vā sahassaṃ vā satasahassaṃ vā. So dhanajānipaccayāpi dukkhaṃ domanassaṃ paṭisaṃvedeti. Etaṃ bhayaṃ dukkhaṃ domanassaṃ kuto jātaṃ? Tassa snehapaccayā ca nandipaccayā ca rāgapaccayā ca nandirāgapaccayā ca jātaṃ.

Ettakenapi rājā na tussati. Tamenaṃ rājā vividhā kammakāraṇā [vividhāni kammakaraṇāni (ka.)] kārāpeti – kasāhipi tāḷeti, vettehipi tāḷeti, aḍḍhadaṇḍehipi tāḷeti, hatthampi chindati, pādampi chindati, hatthapādampi chindati, kaṇṇampi chindati, nāsampi chindati, kaṇṇanāsampi chindati, bilaṅgathālikampi karoti, saṅkhamuṇḍikampi karoti, rāhumukhampi karoti, jotimālikampi karoti, hatthapajjotikampi karoti, erakavattikampi [erakavaṭṭikampi (syā. ka.) passa ma. ni. 1.169] karoti, cīrakavāsikampi karoti, eṇeyyakampi karoti, baḷisamaṃsikampi karoti, kahāpaṇikampi karoti, khārāpatacchikampi [khārāpaṭicchikampi (ka.)] karoti, palighaparivattikampi karoti, palālapīṭhakampi karoti, tattenapi telena osiñcati, sunakhehipi khādāpeti, jīvantampi sūle uttāseti, asināpi sīsaṃ chindati. So kammakāraṇapaccayāpi dukkhaṃ domanassaṃ paṭisaṃvedeti. Etaṃ bhayaṃ dukkhaṃ domanassaṃ kuto jātaṃ? Tassa snehapaccayā ca nandipaccayā ca rāgapaccayā ca nandirāgapaccayā ca jātaṃ. Rājā imesaṃ catunnaṃ daṇḍānaṃ issaro.

So sakena kammena kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati. Tamenaṃ nirayapālā pañcavidhabandhanaṃ nāma kammakāraṇaṃ karonti [kārenti (syā. ka.) passa ma. ni. 3.267] – tattaṃ ayokhilaṃ hatthe gamenti, tattaṃ ayokhilaṃ dutiye hatthe gamenti, tattaṃ ayokhilaṃ pāde gamenti, tattaṃ ayokhilaṃ dutiye pāde gamenti, tattaṃ ayokhilaṃ majjhe urasmiṃ gamenti. So tattha dukkhā tibbā [tippā (syā.)] kharā kaṭukā vedanā vedeti; na ca tāva kālaṃ karoti yāva na taṃ pāpakammaṃ byantīhoti. Etaṃ bhayaṃ dukkhaṃ domanassaṃ kuto jātaṃ? Tassa snehapaccayā ca nandipaccayā ca rāgapaccayā ca nandirāgapaccayā ca jātaṃ.

Tamenaṃ nirayapālā saṃvesetvā [saṃvesitvā (syā. ka.) passa ma. ni. 3.267] kuṭhārīhi [kudhārīhi (syā. ka.)] tacchanti…pe… tamenaṃ nirayapālā uddhaṃpādaṃ adhosiraṃ gahetvā vāsīhi tacchanti. Tamenaṃ nirayapālā rathe yojetvā ādittāya pathaviyā sampajjalitāya sajotibhūtāya [sañjotibhūtāya (syā.)] sārentipi paccāsārentipi. Tamenaṃ nirayapālā mahantaṃ aṅgārapabbataṃ ādittaṃ sampajjalitaṃ sajotibhūtaṃ āropentipi oropentipi. Tamenaṃ nirayapālā uddhaṃpādaṃ adhosiraṃ gahetvā tattāya lohakumbhiyā pakkhipanti ādittāya sampajjalitāya sajotibhūtāya. So tattha pheṇuddehakaṃ paccati. So tattha pheṇuddehakaṃ paccamāno sakimpi uddhaṃ gacchati, sakimpi adho gacchati, sakimpi tiriyaṃ gacchati. So tattha dukkhā tibbā kharā kaṭukā vedanā vedeti; na ca tāva kālaṅkaroti yāva na taṃ pāpakammaṃ byantīhoti. Etaṃ bhayaṃ dukkhaṃ domanassaṃ kuto jātaṃ? Tassa snehapaccayā ca nandipaccayā ca rāgapaccayā ca nandirāgapaccayā ca jātaṃ.

Tamenaṃ nirayapālā mahāniraye pakkhipanti. So kho pana mahānirayo –

Catukkaṇṇo catudvāro, vibhatto bhāgaso mito;
Ayopākārapariyanto, ayasā paṭikujjito.

Tassa ayomayā bhūmi, jalitā tejasā yutā;
Samantā yojanasataṃ, pharitvā tiṭṭhati sabbadā.

Kadariyātapanā [kadariyā tāpanā (ka.) mahāni. 170] ghorā, accimanto durāsadā;
Lomahaṃsanarūpā ca, bhesmā paṭibhayā dukhā.

Puratthimāya ca bhittiyā, accikkhandho samuṭṭhito;
Ḍahanto pāpakammante, pacchimāya paṭihaññati.

Pacchimāya ca bhittiyā, accikkhandho samuṭṭhito;
Ḍahanto pāpakammante, purimāya paṭihaññati.

Dakkhiṇāya ca bhittiyā, accikkhandho samuṭṭhito;
Ḍahanto pāpakammante, uttarāya paṭihaññati.

Uttarāya ca bhittiyā, accikkhandho samuṭṭhito;
Ḍahanto pāpakammante, dakkhiṇāya paṭihaññati.

Heṭṭhato ca samuṭṭhāya, accikkhandho bhayānako;
Ḍahanto pāpakammante, chadanasmiṃ paṭihaññati.

Chadanamhā samuṭṭhāya, accikkhandho bhayānako;
Ḍahanto pāpakammante, bhūmiyaṃ paṭihaññati.

Ayokapālamādittaṃ, santattaṃ jalitaṃ yathā;
Evaṃ avīcinirayo, heṭṭhā upari passato.

Tattha sattā mahāluddā, mahākibbisakārino;
Accantapāpakammantā, paccanti na ca miyyare [mīyare (ka.)].

Jātavedasamo kāyo, tesaṃ nirayavāsinaṃ;
Passa kammānaṃ daḷhattaṃ, na bhasmā hoti napi masi.

Puratthimenapi dhāvanti, tato dhāvanti pacchimaṃ;
Uttarenapi dhāvanti, tato dhāvanti dakkhiṇaṃ.

Yaṃ yaṃ disaṃ padhāvanti, taṃ taṃ dvāraṃ pidhīyati;
Abhinikkhamitāsā te, sattā mokkhagavesino.

Na te tato nikkhamituṃ, labhanti kammapaccayā;
Tesañca pāpakammantaṃ, avipakkaṃ kataṃ bahunti.

Etaṃ bhayaṃ dukkhaṃ domanassaṃ kuto jātaṃ? Tassa snehapaccayā ca nandipaccayā ca rāgapaccayā ca nandirāgapaccayā ca jātaṃ.

Yāni ca nerayikāni dukkhāni yāni ca tiracchānayonikāni dukkhāni yāni ca pettivisayikāni dukkhāni yāni ca mānusikāni dukkhāni, tāni kuto jātāni kuto sañjātāni kuto nibbattāni kuto abhinibbattāni kuto pātubhūtāni? Tassa snehapaccayā ca nandipaccayā ca rāgapaccayā ca nandirāgapaccayā ca bhavanti sambhavanti jāyanti sañjāyanti nibbattanti abhinibbattanti pātubhavantīti – snehanvayaṃ dukkhamidaṃ pahoti.

Ādīnavaṃ snehajaṃ pekkhamānoti. **Sneho**ti dve snehā – taṇhāsneho ca diṭṭhisneho ca…pe… ayaṃ taṇhāsneho…pe… ayaṃ diṭṭhisneho. **Ādīnavaṃ snehajaṃ pekkhamāno**ti taṇhāsneho ca diṭṭhisneho ca ādīnavaṃ snehajaṃ pekkhamāno dakkhamāno olokayamāno nijjhāyamāno upaparikkhamānoti – ādīnavaṃ snehajaṃ pekkhamāno, eko care khaggavisāṇakappo. Tenāha so paccekasambuddho –

‘‘Saṃsaggajātassa bhavanti snehā, snehanvayaṃ dukkhamidaṃ pahoti;
Ādīnavaṃ snehajaṃ pekkhamāno, eko care khaggavisāṇakappo’’ti.

123. **Mitte suhajje anukampamāno, hāpeti atthaṃ paṭibaddhacitto** [paṭibandhacitto (ka.)] **;**
Etaṃ bhayaṃ santhave [sandhave (ka.)] **pekkhamāno, eko care khaggavisāṇakappo.**

Mitte suhajje anukampamāno, hāpeti atthaṃ paṭibaddhacittoti. **Mittā**ti dve mittā – agārikamitto ca anāgārikamitto [pabbajitamitto (ka.) evamuparipi] ca. Katamo agārikamitto? Idhekacco duddadaṃ dadāti, duccajaṃ cajati, dukkaraṃ karoti, dukkhamaṃ khamati, guyhamassa ācikkhati, guyhamassa parigūhati [pariguyhati (syā. ka.)], āpadāsu na vijahati, jīvitampissa atthāya pariccattaṃ hoti, khīṇe nātimaññati – ayaṃ agārikamitto.

Katamo anāgārikamitto? Idha bhikkhu piyo ca hoti manāpo ca garu ca bhāvanīyo ca vattā ca vacanakkhamo ca gambhīrañca kathaṃ kattā, no ca aṭṭhāne niyojeti adhisīle samādapeti, catunnaṃ satipaṭṭhānānaṃ bhāvanānuyoge samādapeti, catunnaṃ sammappadhānānaṃ…pe… catunnaṃ iddhipādānaṃ… pañcannaṃ indriyānaṃ… pañcannaṃ balānaṃ… sattannaṃ bojjhaṅgānaṃ… ariyassa aṭṭhaṅgikassa maggassa bhāvanānuyoge samādapeti – ayaṃ anāgārikamitto.

Suhajjā vuccanti yehi saha āgamanaṃ phāsu gamanaṃ phāsu ṭhānaṃ phāsu nisajjanaṃ [nisajjā (ka.)] phāsu sayanaṃ phāsu ālapanaṃ phāsu sallapanaṃ phāsu ullapanaṃ phāsu samullapanaṃ phāsu. **Mitte suhajje anukampamāno hāpeti attha**nti mitte ca suhajje ca sandiṭṭhe ca sambhatte ca sahāye ca anukampamāno anupekkhamāno anugaṇhamāno attatthampi paratthampi ubhayatthampi hāpeti, diṭṭhadhammikampi atthaṃ hāpeti, samparāyikampi atthaṃ hāpeti, paramatthampi hāpeti pahāpeti parihāpeti paridhaṃseti parivajjeti [parisajjeti (syā.)] antaradhāpetīti – mitte suhajje anukampamāno hāpeti atthaṃ.

Paṭibaddhacittoti dvīhi kāraṇehi paṭibaddhacitto hoti – attānaṃ vā nīcaṃ ṭhapento paraṃ uccaṃ ṭhapento paṭibaddhacitto hoti, attānaṃ vā uccaṃ ṭhapento paraṃ nīcaṃ ṭhapento paṭibaddhacitto hoti. Kathaṃ attānaṃ nīcaṃ ṭhapento paraṃ uccaṃ ṭhapento paṭibaddhacitto hoti? Tumhe me bahūpakārā, ahaṃ tumhe nissāya labhāmi cīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhāraṃ. Yampi [yepi (ka.) evaṃ cūḷani. khaggavisāṇasuttaniddesa 151] me aññe dātuṃ vā kātuṃ vā maññanti tumhe nissāya tumhe sampassantā. Yampi me porāṇaṃ mātāpettikaṃ nāmagottaṃ, tampi me antarahitaṃ. Tumhehi ahaṃ ñāyāmi – asukassa kulupako, asukāya kulupakoti. Evaṃ attānaṃ nīcaṃ ṭhapento paraṃ uccaṃ ṭhapento paṭibaddhacitto hoti.

Kathaṃ attānaṃ uccaṃ ṭhapento paraṃ nīcaṃ ṭhapento paṭibaddhacitto hoti? Ahaṃ tumhākaṃ bahūpakāro, tumhe maṃ āgamma buddhaṃ saraṇaṃ gatā, dhammaṃ saraṇaṃ gatā, saṅghaṃ saraṇaṃ gatā, pāṇātipātā paṭiviratā, adinnādānā paṭiviratā, kāmesumicchācārā paṭiviratā, musāvādā paṭiviratā, surāmerayamajjapamādaṭṭhānā paṭiviratā; ahaṃ tumhākaṃ uddesaṃ demi, paripucchaṃ demi, uposathaṃ ācikkhāmi, navakammaṃ adhiṭṭhāmi. Atha pana tumhe maṃ ujjhitvā [pariccajitvā (syā.)] aññe sakkarotha garuṃ karotha mānetha pūjethāti. Evaṃ attānaṃ uccaṃ ṭhapento paraṃ nīcaṃ ṭhapento paṭibaddhacitto hotīti – mitte suhajje anukampamāno, hāpeti atthaṃ paṭibaddhacitto.

Etaṃ bhayaṃ santhave pekkhamānoti. **Bhaya**nti jātibhayaṃ jarābhayaṃ byādhibhayaṃ maraṇabhayaṃ rājabhayaṃ corabhayaṃ aggibhayaṃ udakabhayaṃ attānuvādabhayaṃ parānuvādabhayaṃ daṇḍabhayaṃ duggatibhayaṃ ūmibhayaṃ kumbhilabhayaṃ āvaṭṭabhayaṃ susumārabhayaṃ [suṃsumārabhayaṃ (syā.)] ājīvikabhayaṃ asilokabhayaṃ parisasārajjabhayaṃ madanabhayaṃ bhayānakaṃ chambhitattaṃ lomahaṃso cetaso ubbego utrāso. **Santhave**ti dve santhavā – taṇhāsanthavo ca diṭṭhisanthavo ca…pe… ayaṃ taṇhāsanthavo…pe… ayaṃ diṭṭhisanthavo. **Etaṃ bhayaṃ santhave pekkhamāno**ti etaṃ bhayaṃ santhave pekkhamāno dakkhamāno olokayamāno nijjhāyamāno upaparikkhamānoti – etaṃ bhayaṃ santhave pekkhamāno, eko care khaggavisāṇakappo. Tenāha so paccekasambuddho –

‘‘Mitte suhajje anukampamāno, hāpeti atthaṃ paṭibaddhacitto;
Etaṃ bhayaṃ santhave pekkhamāno, eko care khaggavisāṇakappo’’ti.

124. Vaṃso visālova yathā visatto, puttesu dāresu ca yā apekkhā;

Vaṃsakkaḷīrova [vaṃse kaḷīrova (ka.)] **asajjamāno, eko care khaggavisāṇakappo.**

Vaṃso visālova yathā visattoti vaṃso vuccati veḷugumbo. Yathā veḷugumbasmiṃ porāṇakā vaṃsā sattā [veḷugumbasmiṃ kaṇṭakā jaṭitā saṃsibbitā (syā.)] visattā āsattā laggā laggitā palibuddhā, evameva visattikā vuccati taṇhā. Yo rāgo sārāgo anunayo anurodho nandī nandirāgo cittassa sārāgo icchā mucchā ajjhosānaṃ gedho paligedho saṅgo paṅko ejā māyā janikā sañjananī sibbinī jālinī saritā visattikā suttaṃ visaṭā āyūhanī dutiyā paṇidhi bhavanetti vanaṃ vanatho santhavo sineho apekkhā paṭibandhu āsā āsīsanā āsīsitattaṃ rūpāsā saddāsā gandhāsā rasāsā phoṭṭhabbāsā lābhāsā dhanāsā puttāsā jīvitāsā jappā pajappā abhijappā jappanā jappitattaṃ loluppaṃ loluppāyanā loluppāyitattaṃ pucchañjikatā sādhukamyatā adhammarāgo visamalobho nikanti nikāmanā patthanā pihanā sampatthanā kāmataṇhā bhavataṇhā vibhavataṇhā rūpataṇhā arūpataṇhā nirodhataṇhā rūpataṇhā saddataṇhā gandhataṇhā rasataṇhā phoṭṭhabbataṇhā dhammataṇhā ogho yogo gantho upādānaṃ āvaraṇaṃ nīvaraṇaṃ chadanaṃ bandhanaṃ upakkileso anusayo pariyuṭṭhānaṃ latā vevicchaṃ dukkhamūlaṃ dukkhanidānaṃ dukkhappabhavo mārapāso mārabaḷisaṃ māravisayo māranivāso mārabandhanaṃ taṇhānadī taṇhājālaṃ taṇhāgaddulaṃ taṇhāsamuddo abhijjhā lobho akusalamūlaṃ.

Visattikāti kenaṭṭhena visattikā? Visālāti visattikā visatāti visattikā, visaṭāti visattikā, visamāti visattikā, visakkatīti visattikā, visaṃharatīti visattikā, visaṃvādikāti visattikā, visamūlāti visattikā, visaphalāti visattikā, visaparibhogāti visattikā. Visālā vā pana taṇhā rūpe sadde gandhe rase phoṭṭhabbe kule gaṇe āvāse lābhe yase pasaṃsāya sukhe cīvare piṇḍapāte senāsane gilānapaccayabhesajjaparikkhāre kāmadhātuyā rūpadhātuyā arūpadhātuyā kāmabhave rūpabhave arūpabhave saññābhave asaññābhave nevasaññānāsaññābhave ekavokārabhave catuvokārabhave pañcavokārabhave atīte anāgate paccuppanne diṭṭhasutamutaviññātabbesu dhammesu visatā vitthatāti – visattikāti – vaṃso visālova yathā visatto.

Puttesu dāresu ca yā apekkhāti. **Puttā**ti cattāro puttā – atrajo putto, khettajo putto, dinnako putto, antevāsiko putto. Dārā vuccanti bhariyāyo. Apekkhā vuccanti taṇhā. Yo rāgo sārāgo…pe… abhijjhā lobho akusalamūlanti – puttesu dāresu ca yā apekkhā.

Vaṃsakkaḷīrova asajjamānoti vaṃso vuccati veḷugumbo. Yathā veḷugumbasmiṃ taruṇakā kaḷīrakā [taruṇakaḷīrā (syā.)] asattā alaggā agadhitā [apaliveṭṭhitā (syā.)] apalibuddhā nikkhantā nissaṭā vippamuttā evameva. **Sajjā**ti dve sajjanā – taṇhāsajjanā ca diṭṭhisajjanā ca…pe… ayaṃ taṇhāsajjanā…pe… ayaṃ diṭṭhisajjanā. Tassa paccekasambuddhassa taṇhāsajjanā pahīnā, diṭṭhisajjanā paṭinissaṭṭhā. Taṇhāsajjanāya pahīnattā diṭṭhisajjanāya paṭinissaṭṭhattā so paccekasambuddho rūpe na sajjati sadde na sajjati gandhe na sajjati rase na sajjati phoṭṭhabbe na sajjati kule…pe… gaṇe… āvāse… lābhe… yase… pasaṃsāya… sukhe… cīvare… piṇḍapāte… senāsane… gilānapaccayabhesajjaparikkhāre… kāmadhātuyā… rūpadhātuyā… arūpadhātuyā… kāmabhave… rūpabhave… arūpabhave… saññābhave… asaññābhave… nevasaññānāsaññābhave… ekavokārabhave… catuvokārabhave… pañcavokārabhave… atīte… anāgate… paccuppanne… diṭṭhasutamutaviññātabbesu dhammesu na sajjati na gaṇhāti na bajjhati na palibajjhati na mucchati; nikkhanto nissaṭo vippamutto visaññutto vimariyādikatena cetasā viharatīti – vaṃsakkaḷīrova asajjamāno, eko care khaggavisāṇakappo. Tenāha so paccekasambuddho –

‘‘Vaṃso visālova yathā visatto, puttesu dāresu ca yā apekkhā;
Vaṃsakkaḷīrova asajjamāno, eko care khaggavisāṇakappo’’ti.

125. **Migo araññamhi yathā abaddho** [abandho (syā. ka.)], **yenicchakaṃ gacchati gocarāya;**
Viññū naro seritaṃ pekkhamāno, eko care khaggavisāṇakappo.

Migo araññamhi yathā abaddho, yenicchakaṃ gacchati gocarāyāti. **Migo**ti dve migā – eṇimigo ca pasadamigo ca. Yathā āraññiko [āraññako (syā. ka.)] migo araññe pavane caramāno [araññe vasamāno (syā.)] vissattho gacchati vissattho tiṭṭhati vissattho nisīdati vissattho seyyaṃ kappeti.

Vuttañhetaṃ bhagavatā – ‘‘seyyathāpi, bhikkhave, āraññiko migo araññe pavane caramāno vissattho gacchati vissattho tiṭṭhati vissattho nisīdati vissattho seyyaṃ kappeti. Taṃ kissa hetu? Anāpāthagato, bhikkhave, luddassa. Evameva kho, bhikkhave, bhikkhu vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamaṃ jhānaṃ upasampajja viharati. Ayaṃ vuccati, bhikkhave, ‘bhikkhu andhamakāsi māraṃ, apadaṃ [paraṃ (ka.) ma. ni. 1.271] vadhitvā māracakkhuṃ adassanaṃ gato pāpimato’.

‘‘Puna caparaṃ, bhikkhave, bhikkhu vitakkavicārānaṃ vūpasamā ajjhattaṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ upasampajja viharati. Ayaṃ vuccati, bhikkhave, ‘bhikkhu andhamakāsi māraṃ, apadaṃ vadhitvā māracakkhuṃ adassanaṃ gato pāpimato’.

‘‘Puna caparaṃ, bhikkhave, bhikkhu pītiyā ca virāgā upekkhako ca viharati sato ca sampajāno sukhañca kāyena paṭisaṃvedeti, yaṃ taṃ ariyā ācikkhanti ‘upekkhako satimā sukhavihārī’ti tatiyaṃ jhānaṃ upasampajja viharati. Ayaṃ vuccati, bhikkhave, ‘bhikkhu andhamakāsi māraṃ, apadaṃ vadhitvā māracakkhuṃ adassanaṃ gato pāpimato’.

‘‘Puna caparaṃ, bhikkhave, bhikkhu sukhassa ca pahānā dukkhassa ca pahānā pubbeva somanassadomanassānaṃ atthaṅgamā adukkhamasukhaṃ upekkhāsatipārisuddhiṃ catutthaṃ jhānaṃ upasampajja viharati. Ayaṃ vuccati, bhikkhave, ‘bhikkhu andhamakāsi māraṃ, apadaṃ vadhitvā māracakkhuṃ adassanaṃ gato pāpimato’.

‘‘Puna caparaṃ, bhikkhave, bhikkhu sabbaso rūpasaññānaṃ samatikkamā paṭighasaññānaṃ atthaṅgamā nānattasaññānaṃ amanasikārā ‘ananto ākāso’ti ākāsānañcāyatanaṃ upasampajja viharati. Ayaṃ vuccati, bhikkhave, ‘bhikkhu andhamakāsi māraṃ, apadaṃ vadhitvā māracakkhuṃ adassanaṃ gato pāpimato’.

‘‘Puna caparaṃ, bhikkhave, bhikkhu sabbaso ākāsānañcāyatanaṃ samatikkamma ‘anantaṃ viññāṇa’nti viññāṇañcāyatanaṃ upasampajja viharati…pe….

‘‘Puna caparaṃ, bhikkhave, sabbaso viññāṇañcāyatanaṃ samatikkamma ‘natthi kiñcī’ti ākiñcaññāyatanaṃ upasampajja viharati…pe….

‘‘Puna caparaṃ, bhikkhave, sabbaso ākiñcaññāyatanaṃ samatikkamma nevasaññānāsaññāyatanaṃ upasampajja viharati…pe….

‘‘Puna caparaṃ, bhikkhave, sabbaso nevasaññānāsaññāyatanaṃ samatikkamma saññāvedayitanirodhaṃ upasampajja viharati, paññāya cassa disvā āsavā parikkhīṇā honti. Ayaṃ vuccati, bhikkhave, ‘bhikkhu andhamakāsi māraṃ, apadaṃ vadhitvā māracakkhuṃ adassanaṃ gato pāpimato’, tiṇṇo loke visattikaṃ. So vissattho gacchati vissattho tiṭṭhati vissattho nisīdati vissattho seyyaṃ kappeti. Taṃ kissa hetu? Anāpāthagato, bhikkhave, pāpimato’’ti – migo araññamhi yathā abaddho, yenicchakaṃ gacchati gocarāya.

Viññū naro seritaṃ pekkhamānoti. **Viññū**ti paṇḍito paññavā buddhimā ñāṇī vibhāvī medhāvī. **Naro**ti satto māṇavo poso puggalo jīvo jāgu jantu indagu manujo. **Serī**ti dve serī – dhammopi serī puggalopi serī. Katamo dhammo serī? Cattāro satipaṭṭhānā cattāro sammappadhānā cattāro iddhipādā pañcindriyāni pañca balāni satta bojjhaṅgā ariyo aṭṭhaṅgiko maggo – ayaṃ dhammo serī. Katamo puggalo serī? Yo iminā serinā dhammena samannāgato, so vuccati puggalo serī. **Viññū naro seritaṃ pekkhamāno**ti viññū naro seritaṃ dhammaṃ pekkhamāno, dakkhamāno olokayamāno nijjhāyamāno upaparikkhamānoti – viññū naro seritaṃ pekkhamāno, eko care khaggavisāṇakappo. Tenāha so paccekasambuddho –

‘‘Migo araññamhi yathā abaddho, yenicchakaṃ gacchati gocarāya;
Viññū naro seritaṃ pekkhamāno, eko care khaggavisāṇakappo’’ti.

126. **Āmantanā hoti sahāyamajjhe, vāse ṭhāne gamane cārikāya;**
Anabhijjhitaṃ seritaṃ pekkhamāno, eko care khaggavisāṇakappo.

Āmantanā hoti sahāyamajjhe, vāse ṭhāne gamane cārikāyāti sahāyā vuccanti yehi saha āgamanaṃ phāsu gamanaṃ phāsu gamanāgamanaṃ phāsu ṭhānaṃ phāsu nisajjanaṃ phāsu sayanaṃ phāsu ālapanaṃ phāsu sallapanaṃ phāsu ullapanaṃ phāsu samullapanaṃ phāsu. **Āmantanā hoti sahāyamajjhe, vāse ṭhāne gamane cārikāyā**ti sahāyamajjhe vāsepi ṭhānepi gamanepi cārikāyapi attatthamantanā paratthamantanā ubhayatthamantanā diṭṭhadhammikatthamantanā samparāyikatthamantanā paramatthamantanā [ubhayatthamantanā (ka.)] ti – āmantanā hoti sahāyamajjhe, vāse ṭhāne gamane cārikāya.

Anabhijjhitaṃ seritaṃ pekkhamānoti anabhijjhitaṃ etaṃ vatthu bālānaṃ asappurisānaṃ titthiyānaṃ titthayasāvakānaṃ, yadidaṃ – bhaṇḍukāsāyavatthavasanatā. Abhijjhitaṃ etaṃ vatthu paṇḍitānaṃ sappurisānaṃ buddhasāvakānaṃ paccekabuddhānaṃ, yadidaṃ – bhaṇḍukāsāyavatthavasanatā. **Serī**ti dve serī – dhammopi serī puggalopi serī. Katamo dhammo serī? Cattāro satipaṭṭhānā …pe… ariyo aṭṭhaṅgiko maggo – ayaṃ dhammo serī. Katamo puggalo serī? Yo iminā serinā dhammena samannāgato, so vuccati puggalo serī. **Anabhijjhitaṃ seritaṃ pekkhamāno**ti seritaṃ dhammaṃ pekkhamāno dakkhamāno olokayamāno nijjhāyamāno upaparikkhamānoti – anabhijjhitaṃ seritaṃ pekkhamāno, eko care khaggavisāṇakappo. Tenāha so paccekasambuddho –

‘‘Āmantanā hoti sahāyamajjhe, vāse ṭhāne gamane cārikāya;
Anabhijjhitaṃ seritaṃ pekkhamāno, eko care khaggavisāṇakappo’’ti.

127. **Khiḍḍā** [khiṭṭā (ka.)] **ratī hoti sahāyamajjhe, puttesu ca vipulaṃ hoti pemaṃ;**
Piyavippayogaṃ [vippayogampi (ka.)] **vijigucchamāno, eko care khaggavisāṇakappo.**

Khiḍḍā ratī hoti sahāyamajjheti. **Khiḍḍā**ti dve khiḍḍā – kāyikā ca khiḍḍā vācasikā ca khiḍḍā. Katamā kāyikā khiḍḍā? Hatthīhipi kīḷanti, assehipi kīḷanti, rathehipi kīḷanti, dhanūhipi kīḷanti, tharūhipi kīḷanti, aṭṭhapadehipi kīḷanti, dasapadehipi kīḷanti, ākāsepi kīḷanti, parihārapathepi kīḷanti, santikāyapi kīḷanti, khalikāyapi kīḷanti, ghaṭikāyapi kīḷanti, salākahatthenapi kīḷanti, akkhenapi kīḷanti, paṅgacīrenapi kīḷanti, vaṅkakenapi kīḷanti, mokkhacikāyapi kīḷanti, ciṅgulakenapi kīḷanti, pattāḷhakenapi kīḷanti, rathakenapi kīḷanti, dhanukenapi kīḷanti, akkharikāyapi kīḷanti, manesikāyapi kīḷanti, yathāvajjenapi kīḷanti. Ayaṃ kāyikā khiḍḍā.

Katamā vācasikā khiḍḍā? Mukhabherikaṃ mukhālambaraṃ mukhaḍiṇḍimakaṃ [mukhadeṇḍimakaṃ (syā.), mukhadindimakaṃ (ka.)] mukhacalimakaṃ mukhakerakaṃ [mukhabherukaṃ (syā.)] mukhadaddarikaṃ nāṭakaṃ lāsaṃ gītaṃ davakammaṃ. Ayaṃ vācasikā khiḍḍā.

Ratīti anukkaṇṭhitādhivacanametaṃ ratīti. Sahāyā vuccanti yehi saha āgamanaṃ phāsu gamanaṃ phāsu gamanāgamanaṃ phāsu ṭhānaṃ phāsu nisajjanaṃ phāsu sayanaṃ phāsu ālapanaṃ phāsu sallapanaṃ phāsu ullapanaṃ phāsu samullapanaṃ phāsu. **Khiḍḍā ratī hoti sahāyamajjhe**ti khiḍḍā ca rati ca sahāyamajjhe hotīti – khiḍḍā ratī hoti sahāyamajjhe.

Puttesu ca vipulaṃ hoti pemanti. **Puttā**ti cattāro puttā – atrajo putto, khettajo putto, dinnako putto, antevāsiko putto. **Puttesu ca vipulaṃ hotiṃ pema**nti puttesu ca adhimattaṃ hoti pemanti –

puttesu ca vipulaṃ hoti pemaṃ.

Piyavippayogaṃ vijigucchamānoti dve piyā – sattā vā saṅkhārā vā. Katame sattā piyā? Idha yassa te honti atthakāmā hitakāmā phāsukāmā yogakkhemakāmā mātā vā pitā vā bhātā vā bhaginī vā putto vā dhītā vā mittā vā amaccā vā ñātī vā sālohitā vā, ime sattā piyā.

Katame saṅkhārā piyā? Manāpikā rūpā manāpikā saddā manāpikā gandhā manāpikā rasā manāpikā phoṭṭhabbā, ime saṅkhārā piyā. **Piyavippayogaṃ vijigucchamāno**ti piyānaṃ vippayogaṃ vijigucchamāno aṭṭiyamāno harāyamānoti – piyavippayogaṃ vijigucchamāno, eko care khaggavisāṇakappo. Tenāha so paccekasambuddho –

‘‘Khiḍḍā ratī hoti sahāyamajjhe, puttesu ca vipulaṃ hoti pemaṃ;
Piyavippayogaṃ vijigucchamāno, eko care khaggavisāṇakappo’’ti.

128. **Cātuddiso appaṭigho ca hoti, santussamāno itarītarena;**
Parissayānaṃ sahitā achambhī, eko care khaggavisāṇakappo.

Cātuddiso appaṭigho ca hotīti. **Cātuddiso**ti so paccekasambuddho mettāsahagatena cetasā ekaṃ disaṃ pharitvā viharati, tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthaṃ. Iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantaṃ lokaṃ mettāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyāpajjena [abyāpajjhena (syā.) passa dī. ni. 3.308] pharitvā viharati. Karuṇāsahagatena…pe… muditāsahagatena…pe… upekkhāsahagatena cetasā ekaṃ disaṃ pharitvā viharati, tathā dutiyaṃ, tathā tatiyaṃ…pe… abyāpajjena pharitvā viharati. **Cātuddiso appaṭigho ca hotī**ti mettāya bhāvitattā ye puratthimāya disāya sattā te appaṭikūlā [appaṭikulā (bahūsu)] honti, ye dakkhiṇāya disāya sattā te appaṭikūlā honti, ye pacchimāya disāya sattā te appaṭikūlā honti, ye uttarāya disāya sattā te appaṭikūlā honti, ye puratthimāya anudisāya sattā te appaṭikūlā honti, ye dakkhiṇāya anudisāya sattā te appaṭikūlā honti, ye pacchimāya anudisāya sattā te appaṭikūlā honti, ye uttarāya anudisāya sattā te appaṭikūlā honti, ye heṭṭhimāya disāya sattā te appaṭikūlā honti, ye uparimāya disāya sattā te appaṭikūlā honti, ye disāsu vidisāsu sattā te appaṭikūlā honti; karuṇāya bhāvitattā muditāya bhāvitattā upekkhāya bhāvitattā ye puratthimāya disāya sattā te appaṭikūlā honti…pe… ye disāsu vidisāsu sattā te appaṭikūlā hontīti – cātuddiso appaṭigho ca hoti.

Santussamāno itarītarenāti so paccekasambuddho santuṭṭho hoti itarītarena cīvarena, itarītaracīvarasantuṭṭhiyā ca vaṇṇavādī, na ca cīvarahetu anesanaṃ appatirūpaṃ [appaṭirūpaṃ (syā.)] āpajjati. Aladdhā ca cīvaraṃ na paritassati, laddhā ca cīvaraṃ agadhito amucchito anajjhāpasanno [anajjhopanno (syā.)] ādīnavadassāvī nissaraṇapañño paribhuñjati. Tāya ca pana itarītaracīvarasantuṭṭhiyā nevattānukkaṃseti na paraṃ vambheti. Yo hi tattha dakkho analaso sampajāno patissato, ayaṃ vuccati paccekasambuddho porāṇe aggaññe ariyavaṃse ṭhito. Santuṭṭho hoti itarītarena piṇḍapātena…pe…

Santuṭṭho hoti itarītarena senāsanena…pe… santuṭṭho hoti itarītarena gilānapaccayabhesajjaparikkhārena, itarītaragilānapaccayabhesajjaparikkhārasantuṭṭhiyā ca vaṇṇavādī, na ca gilānapaccayabhesajjaparikkhārahetu anesanaṃ appatirūpaṃ āpajjati. Aladdhā ca gilānapaccayabhesajjaparikkhārānaṃ na paritassati. Laddhā ca gilānapaccayabhesajjaparikkhāraṃ agadhito amucchito anajjhāpanno ādīnavadassāvī nissaraṇapañño paribhuñjati. Tāya ca itarītaragilānapaccayabhesajjaparikkhārasantuṭṭhiyā nevattānukkaṃseti na paraṃ vambheti. Yo hi tattha dakkho analaso sampajāno patissato, ayaṃ vuccati paccekasambuddho porāṇe aggaññe ariyavaṃse ṭhitoti – santussamāno itarītarena.

Parissayānaṃ sahitā achambhīti. **Parissayā**ti dve parissayā – pākaṭaparissayā ca paṭicchannaparissayā ca. Katame pākaṭaparissayā? Sīhā byagghā dīpī acchā taracchā kokā mahiṃsā [gomahisā (syā.) mahāni. 5] hatthī ahī vicchikā satapadī, corā vā assu mānavā vā katakammā vā akatakammā vā, cakkhurogo sotarogo ghānarogo jivhārogo kāyarogo sīsarogo kaṇṇarogo mukharogo dantarogo kāso sāso pināso ḍāho jaro kucchirogo mucchā pakkhandikā sūlā visūcikā kuṭṭhaṃ gaṇḍo kilāso soso apamāro daddu kaṇḍu kacchu rakhasā vitacchikā lohitapittaṃ madhumeho aṃsā piḷakā bhagandalā, pittasamuṭṭhānā ābādhā semhasamuṭṭhānā ābādhā vātasamuṭṭhānā ābādhā sannipātikā ābādhā utupariṇāmajā ābādhā visamaparihārajā ābādhā opakkamikā ābādhā kammavipākajā ābādhā, sītaṃ uṇhaṃ jighacchā pipāsā uccāro passāvo ḍaṃsamakasavātātapasarīsapasamphassā iti vā. Ime vuccanti pākaṭaparissayā.

Katame paṭicchannaparissayā? Kāyaduccaritaṃ vacīduccaritaṃ manoduccaritaṃ kāmacchandanīvaraṇaṃ byāpādanīvaraṇaṃ thinamiddhanīvaraṇaṃ uddhaccakukkuccanīvaraṇaṃ vicikicchānīvaraṇaṃ rāgo doso moho kodho upanāho makkho paḷāso issā macchariyaṃ māyā sāṭheyyaṃ thambho sārambho māno atimāno mado pamādo, sabbe kilesā sabbe duccaritā sabbe darathā sabbe pariḷāhā sabbe santāpā sabbākusalābhisaṅkhārā. Ime vuccanti paṭicchannaparissayā.

Parissayāti kenaṭṭhena parissayā? Parisahantīti parissayā, parihānāya saṃvattantīti parissayā, tatrāsayāti parissayā. Kathaṃ parisahantīti parissayā? Te parissayā taṃ puggalaṃ sahanti parisahanti abhibhavanti ajjhottharanti pariyādiyanti maddanti. Evaṃ parisahantīti – parissayā.

Kathaṃ parihānāya saṃvattantīti parissayā? Te parissayā kusalānaṃ dhammānaṃ antarāyāya parihānāya saṃvattanti. Katamesaṃ kusalānaṃ dhammānaṃ? Sammāpaṭipadāya anulomapaṭipadāya apaccanīkapaṭipadāya anvatthapaṭipadāya dhammānudhammapaṭipadāya sīlesu paripūrakāritāya indriyesu guttadvāratāya bhojane mattaññutāya jāgariyānuyogassa satisampajaññassa catunnaṃ satipaṭṭhānānaṃ bhāvanānuyogassa, catunnaṃ sammappadhānānaṃ… catunnaṃ iddhipādānaṃ… pañcannaṃ indriyānaṃ… pañcannaṃ balānaṃ… sattannaṃ bojjhaṅgānaṃ… ariyassa aṭṭhaṅgikassa maggassa bhāvanānuyogassa – imesaṃ kusalānaṃ dhammānaṃ antarāyāya parihānāya saṃvattanti. Evaṃ parihānāya saṃvattantīti – parissayā.

Kathaṃ tatrāsayāti parissayā? Tatthete [tatra te (ka.)] pāpakā akusalā dhammā uppajjanti attabhāvasannissayā. Yathā bile bilāsayā pāṇā sayanti, dake dakāsayā [udake udakāsayā (syā.)] pāṇā sayanti, vane vanāsayā pāṇā sayanti, rukkhe rukkhāsayā pāṇā sayanti; evameva tatthete pāpakā akusalā dhammā uppajjanti attabhāvasannissayāti. Evampi tatrāsayāti – parissayā.

Vuttañhetaṃ bhagavatā – ‘‘sāntevāsiko, bhikkhave, bhikkhu sācariyako dukkhaṃ na phāsu viharati. Kathañca, bhikkhave, bhikkhu sāntevāsiko sācariyako dukkhaṃ na phāsu viharati? Idha, bhikkhave, bhikkhu cakkhunā rūpaṃ disvā uppajjanti ye pāpakā akusalā dhammā, sarasaṅkappā saṃññojanīyā [saññojanikā (ka.)], tyassa anto vasanti anvāssavanti pāpakā akusalā dhammāti. Tasmā sāntevāsiko vuccati. Tena samudācarena samudācaranti naṃ pāpakā akusalā dhammāti. Tasmā sācariyakoti vuccati.

‘‘Puna caparaṃ, bhikkhave, bhikkhuno sotena saddaṃ sutvā…pe… ghānena gandhaṃ ghāyitvā…pe… jivhāya rasaṃ sāyitvā…pe… kāyena phoṭṭhabbaṃ phusitvā…pe… manasā dhammaṃ viññāya uppajjanti ye pāpakā akusalā dhammā sarasaṅkappā saṃyojanīyā, tyassa anto vasanti anvāssavanti pāpakā akusalā dhammāti. Tasmā sāntevāsikoti vuccati. Tena samudācarena samudācaranti naṃ pāpakā akusalā dhammāti. Tasmā sācariyakoti vuccati. Evaṃ kho, bhikkhave, bhikkhu sāntevāsiko sācariyako dukkhaṃ na phāsu viharatī’’ti. Evampi, tatrāsayāti – parissayā.

Vuttañhetaṃ bhagavatā – ‘‘tayome, bhikkhave, antarāmalā antarāamittā antarāsapattā antarāvadhakā antarāpaccatthikā. Katame tayo? Lobho, bhikkhave, antarāmalo [antarāmalaṃ (syā. ka.) passa itivu. 88] antarāamitto antarāsapatto antarāvadhako antarāpaccatthiko, doso, bhikkhave…pe… moho, bhikkhave, antarāmalo antarāamitto antarāsapatto antarāvadhako antarāpaccatthiko. Ime kho, bhikkhave, tayo antarāmalā antarāamittā antarāsapattā antarāvadhakā antarāpaccatthikā’’ti.

Anatthajanano lobho, lobho cittappakopano;
Bhayamantarato jātaṃ, taṃ jano nāvabujjhati.

Luddho atthaṃ na jānāti, luddho dhammaṃ na passati;
Andhatamaṃ tadā hoti, yaṃ lobho sahate naraṃ.

Anatthajanano doso, doso cittappakopano;
Bhayamantarato jātaṃ, taṃ jano nāvabujjhati.

Duṭṭho atthaṃ na jānāti, duṭṭho dhammaṃ na passati;
Andhatamaṃ tadā hoti, yaṃ doso sahate naraṃ.

Anatthajanano moho, moho cittappakopano;
Bhayamantarato jātaṃ, taṃ jano nāvabujjhati.

Mūḷho atthaṃ na jānāti, mūḷho dhammaṃ na passati;
Andhatamaṃ tadā hoti, yaṃ moho sahate naranti.

Evampi, tatrāsayāti – parissayā.

Vuttañhetaṃ bhagavatā – ‘‘tayo kho, mahārāja, purisassa dhammā ajjhattaṃ uppajjamānā uppajjanti ahitāya dukkhāya aphāsuvihārāya. Katame tayo? Lobho kho, mahārāja, purisassa dhammo ajjhattaṃ uppajjamāno uppajjati ahitāya dukkhāya aphāsuvihārāya; doso kho, mahārāja…pe… moho kho, mahārāja, purisassa dhammo ajjhattaṃ uppajjamāno uppajjati ahitāya dukkhāya aphāsuvihārāya. Ime kho, mahārāja, tayo purisassa dhammā ajjhattaṃ uppajjamānā uppajjanti ahitāya dukkhāya aphāsuvihārāya.

‘‘Lobho doso ca moho ca, purisaṃ pāpacetasaṃ;
Hiṃsanti attasambhūtā, tacasāraṃva samphala’’nti [saphalanti (ka.) passa itivu. 50].

Evampi, tatrāsayāti – parissayā.

Vuttañhetaṃ bhagavatā –

‘‘Rāgo ca doso ca itonidānā, aratī ratī lomahaṃso itojā;
Ito samuṭṭhāya manovitakkā, kumārakā dhaṅkamivossajantī’’ti [caṅkamivossajjantīti (syā. ka.) passa su. ni. 273-274].

Evampi, tatrāsayāti – parissayā.

Parissayānaṃ sahitāti parissaye sahitā ārādhitā ajjhottharitā pariyāditā paṭinissatāti – parissayānaṃ sahitā. **Achambhī**ti so paccekasambuddho abhīrū acchambhī anutrāsī apalāyī pahīnabhayabheravo vigatalomahaṃso viharatīti – parissayānaṃ sahitā acchambhī, eko care khaggavisāṇakappo. Tenāha so paccekasambuddho –

‘‘Cātuddiso appaṭigho ca hoti, santussamāno itarītarena;
Parissayānaṃ sahitā achambhī, eko care khaggavisāṇakappo’’ti.

129. **Dussaṅgahā pabbajitāpi eke, atho gahaṭṭhā gharamāvasantā;**
Appossukko paraputtesu hutvā, eko care khaggavisāṇakappo.

Dussaṅgahā pabbajitāpi eketi pabbajitāpi idhekacce nissayepi diyyamāne uddesepi diyyamāne paripucchāyapi [paripucchepi (ka.)] diyyamāne cīvarepi diyyamāne pattepi diyyamāne lohathālakepi diyyamāne dhammakaraṇepi [dhammakarakepi (syā.)] diyyamāne parissāvanepi diyyamāne thavikepi diyyamāne upāhanepi diyyamāne kāyabandhanepi diyyamāne na suṇanti na sotaṃ odahanti na aññācittaṃ upaṭṭhapenti, anassavā avacanakarā paṭilomavuttino aññeneva mukhaṃ karontīti – dussaṅgahā pabbajitāpi eke.

Atho gahaṭṭhā gharamāvasantāti gahaṭṭhāpi idhekacce hatthimhipi diyyamāne…pe… rathepi khettepi vatthumhipi hiraññepi suvaṇṇepi diyyamāne gāmepi…pe… nigamepi nagarepi… raṭṭhepi… janapadepi diyyamāne na suṇanti na sotaṃ odahanti na aññācittaṃ upaṭṭhapenti, anassavā avacanakarā paṭilomavuttino aññeneva mukhaṃ karontīti – atho gahaṭṭhā gharamāvasantā.

Appossukko paraputtesu hutvāti attānaṃ ṭhapetvā sabbe imasmiṃ atthe paraputtā. Tesu paraputtesu appossukko hutvā abyāvaṭo hutvā anapekkho hutvāti – appossukko paraputtesu hutvā, eko care khaggavisāṇakappo. Tenāha so paccekasambuddho –

> ‘‘Dussaṅgahā pabbajitāpi eke, atho gahaṭṭhā gharamāvasantā;
> Appossukko paraputtesu hutvā, eko care khaggavisāṇakappo’’ti.

130. **Oropayitvā** [voropayitvā (syā.)] **gihibyañjanāni, sañchinnapatto** [saṃsīnapatto (sī. aṭṭha.)] **yathā koviḷāro;**
Chetvāna vīro gihibandhanāni, eko care khaggavisāṇakappo.

Oropayitvā gihibyañjanānīti gihibyañjanāni vuccanti kesā ca massū ca mālā ca gandhañca vilepanañca ābharaṇañca pilandhanañca vatthañca pārupanañca veṭhanañca ucchādanaṃ parimaddanaṃ nhāpanaṃ [nahāpanaṃ (syā.)] sambāhanaṃ ādāsaṃ añjanaṃ mālāgandhavilepanaṃ mukhacuṇṇaṃ mukhalepanaṃ hatthabandhaṃ sikhābandhaṃ daṇḍaṃ nāḷikaṃ [nālikaṃ (ka.) passa dī. ni. 1.16] khaggaṃ chattaṃ citrupāhanaṃ uṇhīsaṃ maṇiṃ vāḷabījaniṃ odātāni vatthāni dīghadasāni [dīgharassāni (syā.)] iti vā. **Oropayitvā gihibyañjanānī**ti gihibyañjanāni oropayitvā samoropayitvā nikkhipitvā paṭipassambhayitvāti – oropayitvā gihibyañjanāni.

Sañchinnapatto yathā koviḷāroti yathā koviḷārassa pattāni chinnāni sañchinnāni patitāni paripatitāni, evameva tassa paccekasambuddhassa gihibyañjanāni chinnāni sañchinnāni patitānīti – sañchinnapatto yathā koviḷāro.

Chetvāna vīro gihibandhanānīti. **Vīro**ti vīriyavāti vīro, pahūti vīro, visavīti vīro, alamattoti vīro, sūroti vīro, vikkanto abhīrū acchambhī anutrāsī apalāyī pahīnabhayabheravoti vīro, vigatalomahaṃsoti vīro.

> Virato idha [ārato idheva (syā.) passa su. ni. 536] sabbapākehi, nirayadukkhaṃ aticca vīriyavā so;
> So vīriyavā padhānavā, dhīro [vīro (syā. ka.) passa su. ni. 536] tādi pavuccate tathattā.

Gihibandhanāni vuccanti puttā ca bhariyā ca dāsā ca dāsī ca ajeḷakā ca kukkuṭasūkarā ca hatthigavāssavaḷavā ca khettañca vatthu ca hiraññañca suvaṇṇañca gāmanigamarājadhāniyo ca raṭṭhañca janapado ca koso ca koṭṭhāgārañca, yaṃ kiñci rajanīyavatthu.

Chetvāna vīro gihibandhanānīti so paccekasambuddho vīro gihibandhanāni chinditvā samucchinditvā jahitvā vinodetvā byantīkaritvā anabhāvaṃ gametvāti – chetvāna vīro gihibandhanāni, eko care khaggavisāṇakappo. Tenāha so paccekasambuddho –

‘‘Oropayitvā gihibyañjanāni, sañchinnapatto yathā koviḷāro,
Chetvāna vīro gihibandhanāni;
Eko care khaggavisāṇakappo’’ti.

Paṭhamo vaggo.

Dutiyavaggo

131. **Sace labhetha nipakaṃ sahāyaṃ, saddhiṃ caraṃ sādhuvihāri dhīraṃ;**
Abhibhuyya sabbāni parissayāni, careyya tenattamano satīmā.

Sace labhetha nipakaṃ sahāyanti sace nipakaṃ paṇḍitaṃ paññavantaṃ buddhimantaṃ ñāṇiṃ vibhāviṃ medhāviṃ sahāyaṃ labheyya paṭilabheyya adhigaccheyya vindeyyāti – sace labhetha nipakaṃ saṃhāyaṃ.

Saddhiṃ caraṃ sādhuvihāri dhīranti. **Saddhiṃ cara**nti ekato caraṃ. **Sādhuvihāri**nti paṭhamenapi jhānena sādhuvihāriṃ, dutiyenapi jhānena… tatiyenapi jhānena… catutthenapi jhānena sādhuvihāriṃ, mettāyapi cetovimuttiyā sādhuvihāriṃ, karuṇāyapi…pe… muditāyapi… upekkhāyapi cetovimuttiyā sādhuvihāriṃ, ākāsānañcāyatanasamāpattiyāpi sādhuvihāriṃ, viññāṇañca āyatanasamāpattiyāpi…pe… ākiñcaññāyatanasamāpattiyāpi…pe… nevasaññānāsaññāyatanasamāpattiyāpi sādhuvihāriṃ, nirodhasamāpattiyāpi sādhuvihāriṃ, phalasamāpattiyāpi sādhuvihāriṃ. **Dhīra**nti dhīraṃ paṇḍitaṃ paññavantaṃ buddhimantaṃ ñāṇiṃ vibhāviṃ medhāvinti – saddhiṃ caraṃ sādhuvihāri dhīraṃ.

Abhibhuyya sabbāni parissayānīti. **Parissayā**ti dve parissayā – pākaṭaparissayā ca paṭicchannaparissayā ca…pe… ime vuccanti pākaṭaparissayā…pe… ime vuccanti paṭicchannaparissayā…pe… evampi, tatrāsayāti – parissayā. **Abhibhuyya sabbāni parissayānī**ti sabbe parissaye abhibhuyya abhibhavitvā ajjhottharitvā pariyādiyitvā madditvāti – abhibhuyya sabbāni parissayāni.

Careyya tenattamano satīmāti so paccekasambuddho tena nipakena paṇḍitena paññavantena buddhimantena ñāṇinā vibhāvinā medhāvinā sahāyena saddhiṃ attamano tuṭṭhamano haṭṭhamano pahaṭṭhamano udaggamano muditamano careyya vihareyya iriyeyya vatteyya pāleyya yapeyya yāpeyyāti – careyya tenattamano. **Satīmā**ti so paccekasambuddho satimā hoti paramena satinepakkena samannāgato, cirakatampi cirabhāsitampi saritā anussaritāti – careyya tenattamano satīmā. Tenāha so paccekasambuddho –

‘‘Sace labhetha nipakaṃ sahāyaṃ, saddhiṃ caraṃ sādhuvihāri dhīraṃ;
Abhibhuyya sabbāni parissayāni, careyya tenattamano satīmā’’ti.

132. **No ce labhetha nipakaṃ sahāyaṃ, saddhiṃ caraṃ sādhuvihāri dhīraṃ;**
Rājāva raṭṭhaṃ vijitaṃ pahāya, eko care khaggavisāṇakappo.

No ce labhetha nipakaṃ sahāyanti no ce nipakaṃ paṇḍitaṃ paññavantaṃ buddhimantaṃ ñāṇiṃ vibhāviṃ medhāviṃ sahāyaṃ labheyya paṭilabheyya adhigaccheyya vindeyyāti – no ce labhetha nipakaṃ sahāyaṃ.

Saddhiṃ caraṃ sādhuvihāri dhīranti. **Saddhiṃ cara**nti ekato caraṃ. **Sādhuvihāri**nti paṭhamenapi jhānena sādhuvihāriṃ…pe… nirodhasamāpattiyāpi sādhuvihāriṃ, phalasamāpattiyāpi sādhuvihāriṃ. **Dhīra**nti dhīraṃ paṇḍitaṃ paññavantaṃ buddhimantaṃ ñāṇiṃ vibhāviṃ medhāvinti – saddhiṃ caraṃ sādhuvihāri dhīraṃ.

Rājāva raṭṭhaṃ vijitaṃ pahāyāti rājā khattiyo muddhābhisitto vijitasaṅgāmo nihatapaccāmitto laddhādhippāyo paripuṇṇakosakoṭṭhāgāro raṭṭhañca janapadañca kosañca koṭṭhāgārañca pahūtahiraññasuvaṇṇaṃ nagarañca pariccajitvā kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajitvā akiñcanabhāvaṃ upagantvā eko carati viharati iriyati vatteti pāleti yapeti yāpeti. Evaṃ paccekasambuddhopi sabbaṃ gharāvāsapalibodhaṃ chinditvā puttadārapalibodhaṃ chinditvā ñātipalibodhaṃ chinditvā mittāmaccapalibodhaṃ chinditvā kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajitvā akiñcanabhāvaṃ upagantvā eko carati viharati iriyati vatteti pāleti yapeti yāpetīti – rājāva raṭṭhaṃ vijitaṃ pahāya, eko care khaggavisāṇakappo. Tenāha so paccekasambuddho –

‘‘No ce labhetha nipakaṃ sahāyaṃ, saddhiṃ caraṃ sādhuvihāri dhīraṃ;
Rājāva raṭṭhaṃ vijitaṃ pahāya, eko care khaggavisāṇakappo’’ti.

133. **Addhā pasaṃsāma sahāyasampadaṃ, seṭṭhā samā sevitabbā sahāyā;**
Ete aladdhā anavajjabhojī, eko care khaggavisāṇakappo.

Addhā pasaṃsāma sahāyasampadanti. **Addhā**ti ekaṃsavacanaṃ nissaṃsayavacanaṃ nikkaṅkhavacanaṃ advejjhavacanaṃ adveḷhakavacanaṃ niyogavacanaṃ apaṇṇakavacanaṃ aviraddhavacanaṃ avatthāpanavacanametaṃ – addhāti. **Sahāyasampada**nti sahāyasampadā vuccati yo so sahāyo asekkhena sīlakkhandhena samannāgato hoti, asekkhena samādhikkhandhena… asekkhena paññākkhandhena … asekkhena vimuttikkhandhena… asekkhena vimuttiñāṇadassanakkhandhena samannāgato hoti. **Addhā pasaṃsāma sahāyasampada**nti sahāyasampadaṃ pasaṃsāma thomema kittema vaṇṇemāti – addhā pasaṃsāma sahāyasampadaṃ.

Seṭṭhā samā sevitabbā sahāyāti seṭṭhā honti sahāyā sīlena samādhinā paññāya vimuttiyā vimuttiñāṇadassanena; samā sadisā honti sahāyā sīlena samādhinā paññāya vimuttiyā vimuttiñāṇadassanena. Seṭṭhā vā sahāyā sadisā vā sahāyā sevitabbā bhajitabbā payirupāsitabbā paripucchitabbā paripañhitabbāti – seṭṭhā samā sevitabbā sahāyā.

Ete aladdhā anavajjabhojīti atthi puggalo sāvajjabhojī atthi puggalo anavajjabhojīti. Katamo ca puggalo sāvajjabhojī? Idhekacco puggalo kuhanāya lapanāya nemittikatāya nippesikatāya lābhena lābhaṃ nijigīsanatāya [nijigiṃsanatāya (syā.)] dārudānena veḷudānena pattadānena pupphadānena phaladānena sinānadānena cuṇṇadānena mattikādānena dantakaṭṭhadānena mukhodakadānena cāṭukamyatāya [pātukamyatāya (syā.) mahāni. 159] muggasūpyatāya [muggasūpatāya (syā.)] pāribhaṭyatāya pīṭhamaddikatāya vatthuvijjāya tiracchānavijjāya aṅgavijjāya nakkhattavijjāya dūtagamanena pahiṇagamanena jaṅghapesaniyena vejjakammena navakammena [dūtakammena (syā. ka.) mahāni. 159] piṇḍapaṭipiṇḍakena dānānuppadānena, adhammena visamena laddhā labhitvā adhigantvā vinditvā paṭilabhitvā jīvikaṃ [jīvitaṃ (ka.)] kappeti. Ayaṃ vuccati puggalo sāvajjabhojī.

Katamo ca puggalo anavajjabhojī? Idhekacco puggalo na kuhanāya na lapanāya na nemittikatāya na nippesikatāya na lābhena lābhaṃ nijigīsanatāya na dārudānena na veḷudānena na pattadānena na pupphadānena na phaladānena na sinānadānena na cuṇṇadānena na mattikādānena na dantakaṭṭhadānena na mukhodakadānena na cāṭukamyatāya na muggasūpyatāya na pāribhaṭyatāya na pīṭhamaddikatāya na vatthuvijjāya na tiracchānavijjāya na aṅgavijjāya na nakkhattavijjāya na dūtagamanena na pahiṇagamanena na jaṅghapesaniyena na vejjakammena na navakammena na piṇḍapaṭipiṇḍakena na dānānuppadānena, dhammena samena laddhā labhitvā adhigantvā vinditvā paṭilabhitvā jīvikaṃ kappeti. Ayaṃ vuccati puggalo anavajjabhojī.

Ete aladdhā anavajjabhojīti ete anavajjabhojī aladdhā alabhitvā anadhigantvā avinditvā appaṭilabhitvāti – ete aladdhā anavajjabhojī, eko care khaggavisāṇakappo. Tenāha so paccekasambuddho –

‘‘Addhā pasaṃsāma sahāyasampadaṃ, seṭṭhā samā sevitabbā sahāyā;
Ete aladdhā anavajjabhojī, eko care khaggavisāṇakappo’’ti.

134. **Disvā suvaṇṇassa pabhassarāni, kammāraputtena suniṭṭhitāni;**
Saṅghaṭṭayantāni [saṃghaṭṭamānāni (su. ni. 48)] **duve bhujasmiṃ, eko care khaggavisāṇakappo.**

Disvā suvaṇṇassa pabhassarānīti disvā passitvā tulayitvā tīrayitvā vibhāvayitvā vibhūtaṃ katvā. **Suvaṇṇassā**ti jātarūpassa. **Pabhassarānī**ti parisuddhāni pariyodātānīti – disvā suvaṇṇassa pabhassarāni.

Kammāraputtena suniṭṭhitānīti kammāraputto vuccati suvaṇṇakāro. **Kammāraputtena suniṭṭhitānī**ti kammāraputtena suniṭṭhitāni sukatāni suparikammakatānīti – kammāraputtena suniṭṭhitāni.

Saṅghaṭṭayantāni duve bhujasminti bhujo vuccati hattho. Yathā ekasmiṃ hatthe dve nūpurāni [dhuvarāni (syā.)] ghaṭṭenti [ghaṭenti (syā.)]; evameva sattā taṇhāvasena diṭṭhivasena niraye ghaṭṭenti, tiracchānayoniyaṃ ghaṭṭenti, pettivisaye ghaṭṭenti, manussaloke ghaṭṭenti, devaloke ghaṭṭenti, gatiyā gatiṃ upapattiyā upapattiṃ paṭisandhiyā paṭisandhiṃ bhavena bhavaṃ saṃsārena saṃsāraṃ vaṭṭena vaṭṭaṃ ghaṭṭenti saṅghaṭṭenti saṅghaṭṭentā caranti viharanti iriyanti vattenti pālenti yapenti yāpentīti – saṅghaṭṭayantāni duve bhujasmiṃ, eko care khaggavisāṇakappo. Tenāha so paccekasambuddho –

‘‘Disvā suvaṇṇassa pabhassarāni, kammāraputtena suniṭṭhitāni;
Saṅghaṭṭayantāni duve bhujasmiṃ, eko care khaggavisāṇakappo’’.

135. **Evaṃ dutīyena sahā mamassa, vācābhilāpo abhisajjanā vā;**
Etaṃ bhayaṃ āyatiṃ pekkhamāno, eko care khaggavisāṇakappo.

Evaṃ dutīyena sahā mamassāti taṇhādutiyo vā hoti puggaladutiyo vā. Kathaṃ taṇhādutiyo hoti? Taṇhāti rūpataṇhā…pe… dhammataṇhā. Yassesā taṇhā appahīnā, so vuccati taṇhādutiyo.

Taṇhādutiyo puriso, dīghamaddhāna saṃsaraṃ;
Itthabhāvaññathābhāvaṃ, saṃsāraṃ nātivattatīti.

Evaṃ taṇhādutiyo vā hoti.

Kathaṃ puggaladutiyo hoti? Idhekacco na atthahetu [attahetu (syā.)] na kāraṇahetu uddhato avūpasantacitto ekassa vā dutiyo hoti, dvinnaṃ vā tatiyo hoti, tiṇṇaṃ vā catuttho hoti. Tattha bahuṃ samphappalāpaṃ palapati; seyyathidaṃ – rājakathaṃ corakathaṃ mahāmattakathaṃ senākathaṃ bhayakathaṃ yuddhakathaṃ annakathaṃ pānakathaṃ vatthakathaṃ sayanakathaṃ mālākathaṃ gandhakathaṃ ñātikathaṃ yānakathaṃ gāmakathaṃ nigamakathaṃ nagarakathaṃ janapadakathaṃ itthikathaṃ [itthikathaṃ purisakathaṃ (syā. ka.) dī. ni. 1.17, 201; saṃ. ni. 5.1080 passitabbaṃ] sūrakathaṃ visikhākathaṃ kumbhaṭṭhānakathaṃ pubbapetakathaṃ nānattakathaṃ lokakkhāyikaṃ samuddakkhāyikaṃ itibhavābhavakathaṃ katheti. Evaṃ puggaladutiyo hotīti – evaṃ dutīyena sahā mamassa.

Vācābhilāpo abhisajjanā vāti vācābhilāpo vuccati bāttiṃsa tiracchānakathā, seyyathidaṃ – rājakathaṃ…pe… itibhavābhavakathaṃ. **Abhisajjanā vā**ti dve sajjanā – taṇhāsajjanā ca diṭṭhisajjanā ca…pe… ayaṃ taṇhāsajjanā…pe… ayaṃ diṭṭhisajjanāti – vācābhilāpo abhisajjanā vā.

Etaṃ bhayaṃ āyatiṃ pekkhamānoti. **Bhaya**nti jātibhayaṃ jarābhayaṃ byādhibhayaṃ maraṇabhayaṃ rājabhayaṃ corabhayaṃ aggibhayaṃ udakabhayaṃ attānuvādabhayaṃ parānuvādabhayaṃ daṇḍabhayaṃ duggatibhayaṃ ūmibhayaṃ kumbhilabhayaṃ āvaṭṭabhayaṃ susumārabhayaṃ ājīvakabhayaṃ asilokabhayaṃ parisasārajjabhayaṃ madanabhayaṃ bhayānakaṃ chambhitattaṃ lomahaṃso cetaso ubbego utrāso. **Etaṃ bhayaṃ āyatiṃ pekkhamāno**ti etaṃ bhayaṃ āyatiṃ pekkhamāno dakkhamāno olokayamāno nijjhāyamāno upaparikkhamānoti – etaṃ bhayaṃ āyatiṃ pekkhamāno, eko care khaggavisāṇakappo. Tenāha so paccekasambuddho –

‘‘Evaṃ dutīyena sahā mamassa, vācābhilāpo abhisajjanā vā;
Etaṃ bhayaṃ āyatiṃ pekkhamāno, eko care khaggavisāṇakappo’’.

136. **Kāmā hi citrā madhurā manoramā, virūparūpena mathenti cittaṃ;**
Ādīnavaṃ kāmaguṇesu disvā, eko care khaggavisāṇakappo.

Kāmā hi citrā madhurā manoramāti. **Kāmā**ti uddānato dve kāmā – vatthukāmā ca kilesakāmā ca…pe… ime vuccanti vatthukāmā…pe… ime vuccanti kilesakāmā. **Citrā**ti nānāvaṇṇā rūpā nānāvaṇṇā saddā nānāvaṇṇā gandhā nānāvaṇṇā rasā nānāvaṇṇā phoṭṭhabbā iṭṭhā kantā manāpā piyarūpā kāmūpasaṃhitā rajanīyā. **Madhurā**ti vuttañhetaṃ bhagavatā [ma. ni. 1.167 passitabbaṃ] – ‘‘pañcime, bhikkhave, kāmaguṇā. Katame pañca? Cakkhuviññeyyā rūpā iṭṭhā kantā manāpā piyarūpā kāmūpasaṃhitā rajanīyā, sotaviññeyyā saddā…pe… ghānaviññeyyā gandhā… jivhāviññeyyā rasā… kāyaviññeyyā phoṭṭhabbā iṭṭhā kantā manāpā piyarūpā kāmūpasaṃhitā rajanīyā. Ime kho, bhikkhave, pañca kāmaguṇā. Yaṃ kho, bhikkhave, ime pañca kāmaguṇe paṭicca uppajjati sukhaṃ somanassaṃ, idaṃ vuccati kāmasukhaṃ miḷhasukhaṃ [mīḷhasukhaṃ (passa ma. ni. 3.328)] puthujjanasukhaṃ anariyasukhaṃ, na sevitabbaṃ na bhāvetabbaṃ na bahulīkātabbaṃ, ‘bhāyitabbaṃ etassa sukhassā’ti vadāmī’’ti – kāmā hi citrā madhurā **manoramā**ti. **Mano**ti yaṃ cittaṃ…pe… tajjā manoviññāṇadhātu. Mano ramenti thomenti tosenti pahāsentīti – kāmā hi citrā madhurā manoramā.

Virūparūpena mathenti cittanti nānāvaṇṇehi rūpehi…pe… nānāvaṇṇehi phoṭṭhabbehi cittaṃ mathenti tosenti pahāsentīti – virūparūpena mathenti cittaṃ.

Ādīnavaṃ kāmaguṇesu disvāti. Vuttañhetaṃ bhagavatā – ‘‘ko ca, bhikkhave, kāmānaṃ ādīnavo? Idha, bhikkhave, kulaputto yena sippaṭṭhānena jīvikaṃ kappeti, yadi muddāya yadi gaṇanāya yadi saṅkhānena yadi kasiyā yadi vaṇijjāya yadi gorakkhena yadi issatthena [issaṭṭhena (syā.), issattena (ka.) passa ma. ni. 1.167] yadi rājaporisena yadi sippaññatarena, sītassa purakkhato uṇhassa purakkhato ḍaṃsamakasavātātapasarīsapasamphassehi samphassamāno [rissamāno (ma. ni. 1.167)] khuppipāsāya mīyamāno; ayaṃ, bhikkhave, kāmānaṃ ādīnavo sandiṭṭhiko dukkhakkhandho kāmahetu kāmanidānaṃ kāmādhikaraṇaṃ kāmānameva hetu.

‘‘Tassa ce, bhikkhave, kulaputtassa evaṃ uṭṭhahato ghaṭato vāyamato te bhogā nābhinipphajjanti, so socati kilamati paridevati urattāḷiṃ kandati, sammohaṃ āpajjati – ‘moghaṃ vata me uṭṭhānaṃ, aphalo vata me vāyāmo’ti. Ayampi, bhikkhave, kāmānaṃ ādīnavo sandiṭṭhiko dukkhakkhandho kāmahetu kāmanidānaṃ kāmādhikaraṇaṃ kāmānameva hetu.

‘‘Tassa ce, bhikkhave, kulaputtassa evaṃ uṭṭhahato ghaṭato vāyamato te bhogā abhinipphajjanti, so tesaṃ bhogānaṃ ārakkhādhikaraṇaṃ dukkhaṃ domanassaṃ [dukkhadomanassaṃ (syā. ka.)] paṭisaṃvedeti – ‘kinti me bhoge neva rājāno hareyyuṃ, na corā hareyyuṃ, na aggi ḍaheyya, na udakaṃ vaheyya, na appiyā dāyādā hareyyu’nti. Tassa evaṃ ārakkhato gopayato te bhoge rājāno vā haranti corā vā haranti aggi vā ḍahati udakaṃ vā vahati appiyā vā dāyādā haranti. So socati…pe… sammohaṃ āpajjati – ‘yampi me ahosi tampi no natthī’ti. Ayampi, bhikkhave, kāmānaṃ ādīnavo sandiṭṭhiko dukkhakkhandho kāmahetu kāmanidānaṃ kāmādhikaraṇaṃ kāmānameva hetu.

‘‘Puna caparaṃ, bhikkhave, kāmahetu kāmanidānaṃ kāmādhikaraṇaṃ kāmānameva hetu rājānopi rājūhi vivadanti, khattiyāpi khattiyehi vivadanti, brāhmaṇāpi brāhmaṇehi vivadanti, gahapatīpi gahapatīhi vivadanti, mātāpi puttena vivadati, puttopi mātarā vivadati, pitāpi puttena vivadati, puttopi pitarā vivadati, bhātāpi bhaginiyā vivadati, bhaginīpi bhātarā vivadati, sahāyopi sahāyena vivadati. Te tattha kalahaviggahavivādāpannā aññamaññaṃ pāṇīhipi upakkamanti leḍḍūhipi upakkamanti daṇḍehipi upakkamanti satthehipi upakkamanti. Te tattha maraṇampi nigacchanti maraṇamattampi dukkhaṃ. Ayampi, bhikkhave, kāmānaṃ ādīnavo sandiṭṭhiko dukkhakkhandho kāmahetu kāmanidānaṃ kāmādhikaraṇaṃ kāmānameva hetu.

‘‘Puna caparaṃ, bhikkhave, kāmahetu kāmanidānaṃ kāmādhikaraṇaṃ kāmānameva hetu asicammaṃ gahetvā dhanukalāpaṃ sannayhitvā ubhatobyūḷhaṃ [ubhatoviyūḷhaṃ (syā.) passa ma. ni. 1.168] saṅgāmaṃ pakkhandanti, usūsupi khippamānesu sattīsupi khippamānāsu asīsupi vijjotalantesu. Te tattha usūhipi vijjhanti sattīhipi [sattiyāpi (ma. ni. 1.167, 178)] vijjhanti asināpi sīsaṃ chindanti. Te tattha maraṇampi nigacchanti maraṇamattampi dukkhaṃ. Ayampi, bhikkhave, kāmānaṃ ādīnavo sandiṭṭhiko dukkhakkhandho kāmahetu kāmanidānaṃ kāmādhikaraṇaṃ kāmānameva hetu.

‘‘Puna caparaṃ, bhikkhave, kāmahetu kāmanidānaṃ kāmādhikaraṇaṃ kāmānameva hetu asicammaṃ gahetvā dhanukalāpaṃ sannayhitvā addāvalepanā [addhāvalepanā (syā.)] upakāriyo pakkhandanti, usūsupi khippamānesu sattīsupi khippamānāsu, asīsupi vijjotalantesu. Te tattha usūhipi vijjhanti sattīhipi vijjhanti chakaṇakāyapi [chakaṇaṭiyāpi (syā.), pakkaṭṭhiyā (sī. aṭṭha.) passa ma. ni. 1.168] osiñcanti abhivaggenapi omaddanti asināpi sīsaṃ chindanti. Te tattha maraṇampi nigacchanti maraṇamattampi dukkhaṃ. Ayampi, bhikkhave, kāmānaṃ ādīnavo sandiṭṭhiko dukkhakkhandho kāmahetu kāmanidānaṃ kāmādhikaraṇaṃ kāmānameva hetu.

‘‘Puna caparaṃ, bhikkhave, kāmahetu kāmanidānaṃ kāmādhikaraṇaṃ kāmānameva hetu sandhimpi chindanti nillopampi haranti ekāgārikampi karonti paripanthepi tiṭṭhanti paradārampi gacchanti. Tamenaṃ rājāno gahetvā vividhā kammakāraṇā kārenti – kasāhipi tāḷenti, vettehipi tāḷenti, aḍḍhadaṇḍakehipi tāḷenti, hatthampi chindanti…pe… asināpi sīsaṃ chindanti. Te tattha maraṇampi nigacchanti maraṇamattampi dukkhaṃ. Ayampi, bhikkhave, kāmānaṃ ādīnavo sandiṭṭhiko dukkhakkhandho kāmahetu kāmanidānaṃ kāmādhikaraṇaṃ kāmānameva hetu.

‘‘Puna caparaṃ, bhikkhave, kāmahetu kāmanidānaṃ kāmādhikaraṇaṃ kāmānameva hetu kāyena duccaritaṃ caranti vācāya duccaritaṃ caranti manasā duccaritaṃ caranti. Te kāyena duccaritaṃ caritvā vācāya duccaritaṃ caritvā manasā duccaritaṃ caritvā kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjanti. Ayampi, bhikkhave, kāmānaṃ ādīnavo samparāyiko dukkhakkhandho kāmahetu kāmanidānaṃ kāmādhikaraṇaṃ kāmānameva hetu’’.

Ādīnavaṃ kāmaguṇesu disvāti kāmaguṇesu ādīnavaṃ disvā passitvā tulayitvā tīrayitvā vibhāvayitvā vibhūtaṃ katvāti – ādīnavaṃ kāmaguṇesu disvā, eko care khaggavisāṇakappo. Tenāha so paccekasambuddho –

‘‘Kāmā hi citrā madhurā manoramā, virūparūpena mathenti cittaṃ;
Ādīnavaṃ kāmaguṇesu disvā, eko care khaggavisāṇakappo’’ti.

137. **Ītī ca gaṇḍo ca upaddavo ca, rogo ca sallañca bhayañca metaṃ;**
Etaṃ bhayaṃ kāmaguṇesu disvā, eko care khaggavisāṇakappo.

Ītī ca gaṇḍo ca upaddavo ca, rogo ca sallañca bhayañca metanti vuttañhetaṃ bhagavatā – ‘‘bhayanti, bhikkhave, kāmānametaṃ adhivacanaṃ. Dukkhanti, bhikkhave, kāmānametaṃ adhivacanaṃ. Rogoti, bhikkhave, kāmānametaṃ adhivacanaṃ. Gaṇḍoti, bhikkhave, kāmānametaṃ adhivacanaṃ. Sallanti, bhikkhave, kāmānametaṃ adhivacanaṃ. Saṅgoti, bhikkhave, kāmānametaṃ adhivacanaṃ. Paṅkoti, bhikkhave, kāmānametaṃ adhivacanaṃ. Gabbhoti, bhikkhave, kāmānametaṃ adhivacanaṃ. Kasmā ca, bhikkhave, bhayanti kāmānametaṃ adhivacanaṃ? Yasmā ca kāmarāgarattāyaṃ, bhikkhave, chandarāgavinibaddho [chandarāgavinibandho (syā. ka.) passa a. ni. 8.56] diṭṭhadhammikāpi bhayā na parimuccati, samparāyikāpi bhayā na parimuccati, tasmā bhayanti kāmānametaṃ adhivacanaṃ. Kasmā ca, bhikkhave, dukkhanti…pe… rogoti… gaṇḍoti… sallanti… saṅgoti… paṅkoti… gabbhoti kāmānametaṃ adhivacanaṃ? Yasmā ca kāmarāgarattāyaṃ, bhikkhave, chandarāgavinibaddho diṭṭhadhammikāpi gabbhā na parimuccati, samparāyikāpi gabbhā na parimuccati, tasmā gabbhoti kāmānametaṃ adhivacana’’nti.

Bhayaṃ dukkhañca rogo ca, gaṇḍo sallañca saṅgo ca;
Paṅko gabbho ca ubhayaṃ, ete kāmā pavuccanti;
Yattha satto puthujjano.

Otiṇṇo sātarūpena, puna gabbhāya gacchati;
Yato ca bhikkhu ātāpī, sampajaññaṃ na riccati [na riñcati (syā. ka.) saṃ. ni. 4.251].

So imaṃ palipathaṃ duggaṃ, atikkamma tathāvidho;
Pajaṃ jātijarūpetaṃ, phandamānaṃ avekkhatīti.

Ītī ca gaṇḍo ca upaddavo ca, rogo ca sallañca bhayañca metaṃ.

Etaṃ bhayaṃ kāmaguṇesu disvāti etaṃ bhayaṃ kāmaguṇesu disvā passitvā tulayitvā tīrayitvā vibhāvayitvā vibhūtaṃ katvāti – etaṃ bhayaṃ kāmaguṇesu disvā, eko care khaggavisāṇakappo. Tenāha so paccekasambuddho –

‘‘Ītī ca gaṇḍo ca upaddavo ca, rogo ca sallañca bhayañca metaṃ;
Etaṃ bhayaṃ kāmaguṇesu disvā, eko care khaggavisāṇakappo’’ti.

138. **Sītañca uṇhañca khudaṃ pipāsaṃ, vātātape ḍaṃsasarīsape** [ḍaṃsasiriṃsape (syā.), ḍaṃsamakasasarīsape (ka.)] **ca;**
Sabbānipetāni abhisambhavitvā, eko care khaggavisāṇakappo.

Sītañca uṇhañca khudaṃ pipāsanti. **Sīta**nti dvīhi kāraṇehi sītaṃ hoti – abbhantaradhātuppakopavasena vā sītaṃ hoti bahiddhā utuvasena vā sītaṃ hoti. **Uṇha**nti dvīhi kāraṇehi uṇhaṃ hoti – abbhantaradhātuppakopavasena vā uṇhaṃ hoti bahiddhā utuvasena vā uṇhaṃ hoti. Khudā [khuddā (syā. ka.)] vuccati chātako. Pipāsā vuccati udakapipāsāti – sītañca uṇhañca khudaṃ pipāsaṃ.

Vātātape ḍaṃsasarīsape cāti. **Vātā**ti puratthimā vātā pacchimā vātā uttarā vātā dakkhiṇā vātā sarajā vātā arajā vātā sītā vātā uṇhā vātā parittā vātā adhimattā vātā verambhavātā pakkhavātā supaṇṇavātā tālapaṇṇavātā [tālavaṇḍavātā (ka.) cūḷani. upasīvamāṇavapucchāniddesa 43] vidhūpanavātā. Ātapo vuccati sūriyasantāpo. Ḍaṃsā vuccanti piṅgalamakkhikā. Sarīsapā vuccanti ahīti – vātātape ḍaṃsasarīsape ca.

Sabbānipetāni abhisambhavitvāti abhibhavitvā ajjhottharitvā pariyādiyitvā madditvāti – sabbānipetāni abhisambhavitvā, eko care khaggavisāṇakappo. Tenāha so paccekasambuddho –

‘‘Sītañca uṇhañca khudaṃ pipāsaṃ, vātātape ḍaṃsasarīsape ca;
Sabbānipetāni abhisambhavitvā, eko care khaggavisāṇakappo’’ti.

139. **Nāgova yūthāni vivajjayitvā, sañjātakhandho padumī uḷāro;**
Yathābhirantaṃ vihare [vīharaṃ (su. ni. 53)] **araññe, eko care khaggavisāṇakappo.**

Nāgova yūthāni vivajjayitvāti nāgo vuccati hatthināgo. Paccekasambuddhopi nāgo. Kiṃkāraṇā paccekasambuddho nāgo? Āguṃ na karotīti nāgo; na gacchatīti nāgo; na āgacchatīti nāgo. Kathaṃ so paccekasambuddho āguṃ na karotīti nāgo? Āgu vuccati pāpakā akusalā dhammā saṃkilesikā ponobhavikā sadarā dukkhavipākā āyatiṃ jātijarāmaraṇiyā.

Āguṃ na karoti kiñci loke, sabbasaṃyoge visajja bandhanāni;
Sabbattha na sajjati vimutto, nāgo tādi pavuccate tathattā.

Evaṃ so paccekasambuddho āguṃ na karotīti nāgo.

Kathaṃ so paccekasambuddho na gacchatīti nāgo? So paccekasambuddho na chandāgatiṃ gacchati, na dosāgatiṃ gacchati, na mohāgatiṃ gacchati, na bhayāgatiṃ gacchati, na rāgavasena gacchati, na dosavasena gacchati, na mohavasena gacchati, na mānavasena gacchati, na diṭṭhivasena gacchati, na uddhaccavasena gacchati, na vicikicchāvasena gacchati, na anusayavasena gacchati, na vaggehi kappehi yāyati nīyati [niyyati (syā. ka.)] vuyhati saṃharīyati. Evaṃ so paccekasambuddho na gacchatīti nāgo.

Kathaṃ so paccekasambuddho na āgacchatīti nāgo? Sotāpattimaggena ye kilesā pahīnā te kilese na puneti na pacceti na paccāgacchati, sakadāgāmimaggena…pe… anāgāmimaggena…pe… arahattamaggena ye kilesā pahīnā te kilese na puneti na pacceti na paccāgacchati. Evaṃ so paccekasambuddho na āgacchatīti nāgo.

Nāgova yūthāni vivajjayitvāti yathā so hatthināgo yūthāni vivajjetvā parivajjetvā abhinivajjetvā ekova araññavanamajjhogāhetvā [araññe vanamajjhassa ajjhogāhetvā (syā.)] carati viharati iriyati vatteti pāleti yapeti yāpeti, paccekasambuddhopi gaṇaṃ vivajjetvā parivajjetvā abhivajjetvā eko [eko care khaggavisāṇakappo (syā.)] araññavanapatthāni pantāni senāsanāni paṭisevati appasaddāni appanigghosāni vijanavātāni manussarāhasseyyakāni paṭisallānasāruppāni. So eko gacchati eko tiṭṭhati eko nisīdati eko seyyaṃ kappeti eko gāmaṃ piṇḍāya pavisati eko paṭikkamati eko raho nisīdati eko caṅkamaṃ adhiṭṭhāti eko carati viharati iriyati vatteti pāleti yapeti yāpetīti – nāgova yūthāni vivajjayitvā.

Sañjātakhandho padumī uḷāroti yathā so hatthināgo sañjātakkhandho sattaratano vā hoti aṭṭharatano vā, paccekasambuddhopi sañjātakkhandho asekkhena sīlakkhandhena asekkhena samādhikkhandhena asekkhena paññākkhandhena asekkhena vimuttikkhandhena asekkhena vimuttiñāṇadassanakkhandhena. Yathā so hatthināgo padumī, paccekasambuddhopi sattahi bojjhaṅgapupphehi padumī, satisambojjhaṅgapupphena dhammavicayasambojjhaṅgapupphena vīriyasambojjhaṅgapupphena pītisambojjhaṅgapupphena, pītisambojjhaṅgapupphena passaddhisambojjhaṅgapupphena samādhisambojjhaṅgapupphena upekkhāsambojjhaṅgapupphena. Yathā so hatthināgo uḷāro thāmena balena javena sūrena, paccekasambuddhopi uḷāro sīlena samādhinā paññāya vimuttiyā vimuttiñāṇadassanenāti – sañjātakhandho padumī uḷāro.

Yathābhirantaṃ vihare araññeti yathā so hatthināgo yathābhirantaṃ araññe viharati, paccekasambuddhopi yathābhirantaṃ araññe viharati. Paṭhamenapi jhānena yathābhirantaṃ araññe viharati, dutiyenapi jhānena…pe… tatiyenapi jhānena… catutthenapi jhānena yathābhirantaṃ araññe viharati; mettāyapi cetovimuttiyā yathābhirantaṃ araññe viharati, karuṇāyapi cetovimuttiyā… muditāyapi cetovimuttiyā… upekkhāyapi cetovimuttiyā yathābhirantaṃ araññe viharati; ākāsānañcāyatanasamāpattiyāpi yathābhirantaṃ araññe viharati, viññāṇañcāyatanasamāpattiyāpi… ākiñcaññāyatanasamāpattiyāpi… nevasaññānāsaññāyatanasamāpattiyāpi… nirodhasamāpattiyāpi… phalasamāpattiyāpi yathābhirantaṃ araññe viharatīti – yathābhirantaṃ vihare araññe, eko care khaggavisāṇakappo. Tenāha so paccekasambuddho –

‘‘Nāgova yūthāni vivajjayitvā, sañjātakhandho padumī uḷāro;
Yathābhirantaṃ vihare araññe, eko care khaggavisāṇakappo’’ti.

140. **Aṭṭhānataṃ saṅgaṇikāratassa, yaṃ phassaye** [phussaye (syā. ka.)] **sāmayikaṃ** [āsāmāyikaṃ (ka.)] **vimuttiṃ;**
Ādiccabandhussa vaco nisamma, eko care khaggavisāṇakappo.

Aṭṭhānataṃ saṅgaṇikāratassa, yaṃ phassaye sāmayikaṃ vimuttinti vuttañhetaṃ bhagavatā – ‘‘yāvatānanda [so vatānanda (ma. ni. 3.186)], bhikkhu saṅgaṇikārāmo saṅgaṇikarato saṅgaṇikārāmataṃ anuyutto, gaṇārāmo gaṇarato gaṇasammudito (gaṇārāmataṃ anuyutto) [( ) natthi ma. ni. 3.186], yaṃ taṃ nekkhammasukhaṃ pavivekasukhaṃ upasamasukhaṃ sambodhisukhaṃ, tassa sukhassa nikāmalābhī bhavissati akicchalābhī akasiralābhīti – netaṃ ṭhānaṃ vijjati. Yo ca kho so, ānanda, bhikkhu eko gaṇasmā vūpakaṭṭho viharati, tassetaṃ bhikkhuno pāṭikaṅkhaṃ. Yaṃ taṃ nekkhammasukhaṃ pavivekasukhaṃ upasamasukhaṃ sambodhisukhaṃ, tassa sukhassa nikāmalābhī bhavissati akicchalābhī akasiralābhīti – ṭhānametaṃ vijjati. Yāvatānanda, bhikkhu saṅgaṇikārāmo saṅgaṇikarato saṅgaṇikārāmataṃ anuyutto, gaṇārāmo gaṇarato gaṇasammudito (gaṇārāmataṃ anuyutto,) sāmāyikaṃ [sāmayikaṃ (syā. ka.)] vā kantaṃ cetovimuttiṃ upasampajja viharissati, asāmāyikaṃ vā akuppanti – netaṃ ṭhānaṃ vijjati. Yo ca kho so, ānanda, bhikkhu eko gaṇasmā vūpakaṭṭho viharati, tassetaṃ bhikkhuno pāṭikaṅkhaṃ sāmāyikaṃ vā kantaṃ cetovimuttiṃ upasampajja viharissati, asāmāyikaṃ vā akuppanti, ṭhānametaṃ vijjatī’’ti – aṭṭhānataṃ saṅgaṇikāratassa, yaṃ phassaye sāmayikaṃ vimuttiṃ.

Ādiccabandhussa vaco nisammāti ādicco vuccati sūriyo. So gotamo gottena. Paccekasambuddhopi gotamo gottena. So paccekasambuddho sūriyassa gottañātako gottabandhu, tasmā paccekasambuddho ādiccabandhu. **Ādiccabandhussa vaco nisammā**ti ādiccabandhussa vacanaṃ byappathaṃ desanaṃ anusāsanaṃ anusiṭṭhaṃ sutvā suṇitvā uggahetvā upadhārayitvā upalakkhayitvāti – ādiccabandhussa vaco nisamma, eko care khaggavisāṇakappo. Tenāha so paccekasambuddho –

‘‘Aṭṭhānataṃ saṅgaṇikāratassa, yaṃ phassaye sāmayikaṃ vimuttiṃ;
Ādiccabandhussa vaco nisamma, eko care khaggavisāṇakappo’’ti.

Dutiyo vaggo.

Tatiyavaggo

141. **Diṭṭhīvisūkāni upātivatto, patto niyāmaṃ paṭiladdhamaggo;**
Uppannañāṇomhi anaññaneyyo, eko care khaggavisāṇakappo.

Diṭṭhivisūkāni upātivattoti diṭṭhivisūkāni vuccanti vīsativatthukā sakkāyadiṭṭhī. Idha assutavā puthujjano ariyānaṃ adassāvī ariyadhammassa akovido ariyadhamme avinīto sappurisānaṃ adassāvī sappurisadhammassa akovido sappurisadhamme avinīto rūpaṃ attato samanupassati rūpavantaṃ vā attānaṃ attani vā rūpaṃ rūpasmiṃ vā attānaṃ, vedanaṃ…pe… saññaṃ… saṅkhāre… viññāṇaṃ attato samanupassati viññāṇavantaṃ vā attānaṃ attani vā viññāṇaṃ viññāṇasmiṃ vā attānaṃ. Yā evarūpā diṭṭhi diṭṭhigataṃ diṭṭhigahanaṃ diṭṭhikantāro diṭṭhivisūkāyikaṃ diṭṭhivipphanditaṃ diṭṭhisaṃyojanaṃ gāho paṭiggāho abhiniveso parāmāso kummaggo micchāpatho micchattaṃ titthāyatanaṃ vipariyesaggāho viparītaggāho vipallāsaggāho micchāgāho, ayāthāvakasmiṃ yāthāvakanti gāho, yāvatā dvāsaṭṭhi diṭṭhigatāni – imāni diṭṭhivisūkāni. **Diṭṭhivisūkāni upātivatto**ti diṭṭhivisūkāni upātivatto atikkanto samatikkanto vītivattoti – diṭṭhīvisūkāni upātivatto.

Patto niyāmaṃ paṭiladdhamaggoti niyāmā vuccanti cattāro maggā; ariyo aṭṭhaṅgiko maggo, seyyathidaṃ – sammādiṭṭhi sammāsaṅkappo sammāvācā sammākammanto sammāājīvo sammāvāyāmo sammāsati sammāsamādhi. Catūhi ariyamaggehi samannāgato niyāmaṃ patto sampatto adhigato phassito sacchikatoti – patto niyāmaṃ. **Paṭiladdhamaggo**ti laddhamaggo paṭiladdhamaggo adhigatamaggo phassitamaggo sacchikatamaggoti – patto niyāmaṃ paṭiladdhamaggo.

Uppannañāṇomhi anaññaneyyoti tassa paccekasambuddhassa ñāṇaṃ uppannaṃ samuppannaṃ nibbattaṃ abhinibbattaṃ pātubhūtaṃ. ‘‘Sabbe saṅkhārā aniccā’’ti ñāṇaṃ uppannaṃ samuppannaṃ nibbattaṃ abhinibbattaṃ pātubhūtaṃ, ‘‘sabbe saṅkhārā dukkhā’’ti…pe… ‘‘sabbe dhammā anattā’’ti… ‘‘yaṃ kiñci samudayadhammaṃ sabbaṃ taṃ nirodhadhamma’’nti ñāṇaṃ uppannaṃ samuppannaṃ nibbattaṃ abhinibbattaṃ pātubhūtanti – uppannañāṇomhi. **Anaññaneyyo**ti so paccekasambuddho na paraneyyo

Na parappattiyo na parappaccayo na parapaṭibaddhagū, yathābhūtaṃ [taṃ (ka.)] jānāti passati asammūḷho sampajāno paṭissato. ‘‘Sabbe saṅkhārā aniccā’’ti na paraneyyo na parappattiyo na parappaccayo na parapaṭibaddhagū, yathābhūtaṃ jānāti passati asammūḷho sampajāno paṭissato. ‘‘Sabbe saṅkhārā dukkhā’’ti…pe… ‘‘sabbe dhammā anattā’’ti…pe… ‘‘yaṃ kiñci samudayadhammaṃ sabbaṃ taṃ nirodhadhamma’’nti na paraneyyo na parappattiyo na parappaccayo na parapaṭibaddhagū, yathābhūtaṃ jānāti passati asammūḷho sampajāno paṭissatoti – uppannañāṇomhi anaññaneyyo, eko care khaggavisāṇakappo. Tenāha so paccekasambuddho –

> ‘‘Diṭṭhīvisūkāni upātivatto, patto niyāmaṃ paṭiladdhamaggo;
> Uppannañāṇomhi anaññaneyyo, eko care khaggavisāṇakappo’’ti.

142. **Nillolupo nikkuho nippipāso, nimmakkho niddhantakasāvamoho;**
Nirāsaso [nirāsayo (sī. aṭṭha.) su. ni. 56] **sabbaloke bhavitvā, eko care khaggavisāṇakappo.**

Nillolupo nikkuho nippipāsoti loluppaṃ vuccati taṇhā. Yo rāgo sārāgo…pe… abhijjhā lobho akusalamūlaṃ. Sā loluppā taṇhā tassa paccekasambuddhassa pahīnā ucchinnamūlā tālāvatthukatā anabhāvaṃkatā āyatiṃ anuppādadhammā. Tasmā paccekasambuddho nillolupo.

Nikkuhoti tīṇi kuhanavatthūni – paccayapaṭisevanasaṅkhātaṃ kuhanavatthu, iriyāpathasaṅkhātaṃ kuhanavatthu, sāmantajappanasaṅkhātaṃ kuhanavatthu.

Katamaṃ paccayapaṭisevanasaṅkhātaṃ kuhanavatthu? Idha gahapatikā bhikkhuṃ [bhikkhū (ka.) mahāni. 87] nimantenti cīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhārehi, so pāpiccho icchāpakato atthiko cīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhārānaṃ bhiyyokamyataṃ upādāya cīvaraṃ paccakkhāti, piṇḍapātaṃ paccakkhāti, senāsanaṃ paccakkhāti, gilānapaccayabhesajjaparikkhāraṃ paccakkhāti. So evamāha – ‘‘kiṃ samaṇassa mahagghena cīvarena! Etaṃ sāruppaṃ yaṃ samaṇo susānā vā saṅkārakūṭā vā pāpaṇikā vā nantakāni uccinitvā saṅghāṭikaṃ karitvā dhāreyya. Kiṃ samaṇassa mahagghena piṇḍapātena! Etaṃ sāruppaṃ yaṃ samaṇo uñchācariyāya piṇḍiyālopena jīvikaṃ kappeyya. Kiṃ samaṇassa mahagghena senāsanena! Etaṃ sāruppaṃ yaṃ samaṇo rukkhamūliko vā assa sosāniko vā abbhokāsiko vā. Kiṃ samaṇassa mahagghena gilānapaccayabhesajjaparikkhārena! Etaṃ sāruppaṃ yaṃ samaṇo pūtimuttena vā haritakīkhaṇḍena vā osadhaṃ kareyyā’’ti. Tadupādāya lūkhaṃ cīvaraṃ dhāreti lūkhaṃ piṇḍapātaṃ paribhuñjati lūkhaṃ senāsanaṃ paṭisevati lūkhaṃ gilānapaccayabhesajjaparikkhāraṃ paṭisevati. Tamenaṃ gahapatikā evaṃ jānanti – ‘‘ayaṃ samaṇo appiccho santuṭṭho pavivitto asaṃsaṭṭho āraddhavīriyo dhutavādo’’ti. Bhiyyo bhiyyo nimantenti cīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhārehi. So evamāha – ‘‘tiṇṇaṃ sammukhībhāvā saddho kulaputto bahuṃ puññaṃ pasavati, saddhāya sammukhībhāvā saddho kulaputto bahuṃ puññaṃ pasavati, deyyadhammassa sammukhībhāvā saddho kulaputto bahuṃ puññaṃ pasavati, dakkhiṇeyyānaṃ sammukhībhāvā saddho kulaputto bahuṃ puññaṃ pasavati. Tumhākañcevāyaṃ saddhā atthi, deyyadhammo ca saṃvijjati, ahañca paṭiggāhako. Sacehaṃ na paṭiggahessāmi, evaṃ tumhe puññena paribāhirā bhavissatha [bhavissanti (mahāni. 87)]. Na mayhaṃ iminā attho. Api ca, tumhākaṃyeva anukampāya paṭiggaṇhāmī''ti. Tadupādāya bahumpi cīvaraṃ paṭiggaṇhāti, bahumpi piṇḍapātaṃ paṭiggaṇhāti, bahumpi senāsanaṃ paṭiggaṇhāti, bahumpi gilānapaccayabhesajjaparikkhāraṃ paṭiggaṇhāti. Yā evarūpā bhākuṭikā bhākuṭiyaṃ kuhanā kuhāyanā kuhitattaṃ – idaṃ paccayapaṭisevanasaṅkhātaṃ kuhanavatthu.

Katamaṃ iriyāpathasaṅkhātaṃ kuhanavatthu? Idhekacco pāpiccho icchāpakato sambhāvanādhippāyo ''evaṃ maṃ jano sambhāvessatī''ti gamanaṃ saṇṭhapeti ṭhānaṃ saṇṭhapeti nisajjaṃ [nisajjanaṃ (ka.)] saṇṭhapeti sayanaṃ saṇṭhapeti, paṇidhāya gacchati paṇidhāya tiṭṭhati paṇidhāya nisīdati paṇidhāya seyyaṃ kappeti samāhito viya gacchati samāhito viya tiṭṭhati samāhito viya nisīdati samāhito viya seyyaṃ kappeti, āpāthakajjhāyīva [āpātakajjhāyī ca (ka.)] hoti. Yā evarūpā iriyāpathassa āṭhapanā ṭhapanā saṇṭhapanā bhākuṭikā bhākuṭiyaṃ kuhanā kuhāyanā kuhitattaṃ [kuhāyitattaṃ (syā. ka.), visuddhimaggaṭṭhakathā oloketabbā] – idaṃ iriyāpathasaṅkhātaṃ kuhanavatthu.

Katamaṃ sāmantajappanasaṅkhātaṃ kuhanavatthu? Idhekacco pāpiccho icchāpakato sambhāvanādhippāyo ''evaṃ maṃ jano sambhāvessatī''ti ariyadhamme sannissitavācaṃ bhāsati. ''Yo evarūpaṃ cīvaraṃ dhāreti so samaṇo mahesakkho''ti bhaṇati; yo evarūpaṃ pattaṃ dhāreti…pe… lohathālakaṃ dhāreti… dhammakaraṇaṃ dhāreti… parissāvanaṃ dhāreti… kuñcikaṃ dhāreti… upāhanaṃ dhāreti… kāyabandhanaṃ dhāreti… āyogaṃ [āyogabandhanaṃ (syā. ka.) mahāni. 87] dhāreti so samaṇo mahesakkho''ti bhaṇati; ''yassa evarūpā upajjhāyo so samaṇo mahesakkho''ti bhaṇati; yassa evarūpo ācariyo …pe… evarūpā samānupajjhāyakā… samānācariyakā… mittā… sandiṭṭhā… sambhattā… sahāyā so samaṇo mahesakkhoti bhaṇati; yo evarūpe vihāre vasati… aḍḍhayoge vasati… pāsāde vasati… hammiye vasati… guhāyaṃ vasati… leṇe vasati… kuṭiyaṃ vasati… kūṭāgāre vasati… aṭṭe vasati… māḷe vasati… uddaṇḍe [uṭṭaṇḍe (ka.)] vasati… upaṭṭhānasālāyaṃ vasati… maṇḍape vasati… rukkhamūle vasati so samaṇo mahesakkho''ti bhaṇati.

Atha vā, korajikakorajiko bhākuṭikabhākuṭiko kuhakakuhako lapakalapako mukhasambhāviko ''ayaṃ samaṇo imāsaṃ evarūpānaṃ santānaṃ vihārasamāpattīnaṃ lābhī''ti tādisaṃ gambhīraṃ gūḷhaṃ nipuṇaṃ paṭicchannaṃ lokuttaraṃ suññatāpaṭisaññuttaṃ kathaṃ katheti. Yā evarūpā bhākuṭikā bhākuṭiyaṃ kuhanā kuhāyanā kuhitattaṃ, idaṃ sāmantajappanasaṅkhātaṃ kuhanavatthu. Tassa paccekasambuddhassa imāni tīṇi kuhanavatthūni pahīnāni samucchinnāni vūpasantāni paṭippassaddhāni abhabbuppattikāni ñāṇagginā daḍḍhāni. Tasmā so paccekasambuddho nikkuho.

Nippipāsoti pipāsā vuccati taṇhā. Yo rāgo sārāgo…pe… abhijjhā lobho akusalamūlaṃ. Sā pipāsā taṇhā tassa paccekasambuddhassa pahīnā ucchinnamūlā tālāvatthukatā anabhāvaṃkatā āyatiṃ anuppādadhammā. Tasmā paccekasambuddho nippipāsoti – nillolupo nikkuho nippipāso.

Nimmakkho niddhantakasāvamohoti. **Makkho**ti yo makkho makkhāyanā [makkhiyanā (ka.) passa vibha. 892] makkhāyitattaṃ niṭṭhuriyaṃ niṭṭhuriyakammaṃ. **Kasāvo**ti rāgo kasāvo, doso kasāvo, moho kasāvo, kodho…pe… upanāho… makkho… paḷāso… sabbākusalābhisaṅkhārā kasāvā. **Moho**ti dukkhe aññāṇaṃ, dukkhasamudaye aññāṇaṃ, dukkhanirodhe aññāṇaṃ, dukkhanirodhagāminiyā paṭipadāya aññāṇaṃ, pubbante aññāṇaṃ, aparante aññāṇaṃ, pubbantāparante aññāṇaṃ, idappaccayatāpaṭiccasamuppannesu dhammesu aññāṇaṃ. Yaṃ evarūpaṃ aññāṇaṃ adassanaṃ anabhisamayo ananubodho appaṭivedho asaṃgāhanā apariyogāhanā asamapekkhanā apaccavekkhaṇā apaccakkhakammaṃ dummejjhaṃ bālyaṃ asampajaññaṃ moho pamoho sammoho avijjā avijjogho avijjāyogo avijjānusayo avijjāpariyuṭṭhānaṃ avijjālaṅgī moho akusalamūlaṃ. Tassa paccekasambuddhassa makkho ca kasāvo ca moho ca vantā saṃvantā niddhantā pahīnā samucchinnā vūpasantā paṭippassaddhā abhabbuppattikā ñāṇagginā daḍḍhāti. So paccekasambuddho nimmakkho niddhantakasāvamoho.

Nirāsaso sabbaloke bhavitvāti āsā vuccati taṇhā. Yo rāgo sārāgo…pe… abhijjhā lobho akusalamūlaṃ. **Sabbaloke**ti sabbaapāyaloke sabbamanussaloke sabbadevaloke sabbakhandhaloke sabbadhātuloke sabbaāyatanaloke. **Nirāsaso sabbaloke bhavitvā**ti sabbaloke nirāsaso bhavitvā nittaṇho bhavitvā nippipāso bhavitvāti – nirāsaso sabbaloke bhavitvā, eko care khaggavisāṇakappo. Tenāha so paccekasambuddho –

‘‘Nillolupo nikkuho nippipāso, nimmakkho niddhantakasāvamoho;
Nirāsaso sabbaloke bhavitvā, eko care khaggavisāṇakappo’’ti.

143. **Pāpaṃ sahāyaṃ parivajjayetha, anatthadassiṃ visame niviṭṭhaṃ;**
Sayaṃ na seve pasutaṃ pamattaṃ, eko care khaggavisāṇakappo.

Pāpaṃ sahāyaṃ parivajjayethāti. Pāpasahāyo vuccati yo so sahāyo dasavatthukāya micchādiṭṭhiyā samannāgato – natthi dinnaṃ, natthi yiṭṭhaṃ, natthi hutaṃ, natthi sukatadukkaṭānaṃ kammānaṃ phalaṃ vipāko, natthi ayaṃ loko, natthi paro loko, natthi mātā, natthi pitā, natthi sattā opapātikā, natthi loke samaṇabrāhmaṇā sammaggatā sammāpaṭipannā ye imañca lokaṃ parañca lokaṃ sayaṃ abhiññā sacchikatvā pavedentīti. Ayaṃ pāpasahāyo. Pāpaṃ sahāyaṃ parivajjayethāti. Pāpaṃ sahāyaṃ vajjeyya parivajjeyyāti – pāpaṃ sahāyaṃ parivajjayetha.

Anatthadassiṃ visame niviṭṭhanti anatthadassī vuccati yo so sahāyo dasavatthukāya micchādiṭṭhiyā samannāgato – natthi dinnaṃ, natthi yiṭṭhaṃ…pe… ye imañca lokaṃ parañca lokaṃ sayaṃ abhiññā sacchikatvā pavedentīti. **Visame niviṭṭha**nti visame kāyakamme niviṭṭhaṃ, visame vacīkamme niviṭṭhaṃ, visame manokamme niviṭṭhaṃ, visame pāṇātipāte niviṭṭhaṃ, visame adinnādāne niviṭṭhaṃ, visame kāmesumicchācāre niviṭṭhaṃ, visame musāvāde niviṭṭhaṃ, visamāya pisuṇāya vācāya [pisuṇavācāya (ka.)] niviṭṭhaṃ, visamāya pharusāya vācāya [pharusavācāya (ka.)] niviṭṭhaṃ, visame samphappalāpe niviṭṭhaṃ, visamāya abhijjhāya niviṭṭhaṃ, visame byāpāde niviṭṭhaṃ, visamāya micchādiṭṭhiyā niviṭṭhaṃ, visamesu saṅkhāresu niviṭṭhaṃ visamesu pañcasu kāmaguṇesu niviṭṭhaṃ, visamesu pañcasu nīvaraṇesu niviṭṭhaṃ viniviṭṭhaṃ sattaṃ allīnaṃ upagataṃ ajjhositaṃ adhimuttanti – anatthadassiṃ visame niviṭṭhaṃ.

Sayaṃ na seve pasutaṃ pamattanti. **Pasuta**nti yopi kāme esati gavesati pariyesati taccarito tabbahulo taggaruko tannino tappoṇo tappabbhāro tadadhimutto tadadhipateyyo, sopi kāmappasuto. Yopi taṇhāvasena rūpe pariyesati, sadde…pe… gandhe… rase… phoṭṭhabbe pariyesati taccarito tabbahulo taggaruko tanninno tappoṇo tappabbhāro tadadhimutto tadadhipateyyo, sopi kāmappasuto. Yopi taṇhāvasena rūpe paṭilabhati, sadde…pe… gandhe… rase… phoṭṭhabbe paṭilabhati taccarito tabbahulo taggaruko tanninno tappoṇo tappabbhāro tadadhimutto tadadhipateyyo, sopi kāmappasuto. Yopi taṇhāvasena rūpe paribhuñjati, sadde…pe… gandhe… rase… phoṭṭhabbe paribhuñjati taccarito tabbahulo taggaruko tanninno tappoṇo tappabbhāro tadadhimutto tadadhipateyyo, sopi kāmappasuto. Yathā kalahakārako kalahappasuto, kammakārako kammappasuto, gocare caranto gocarappasuto, jhāyī jhānappasuto; evameva yo kāme esati gavesati pariyesati taccarito tabbahulo taggaruko tanninno tappoṇo tappabbhāro tadadhimutto tadadhipateyyo, sopi kāmappasuto. Yopi taṇhāvasena rūpe pariyesati…pe… yopi taṇhāvasena rūpe paṭilabhati…pe… yopi taṇhāvasena rūpe paribhuñjati, sadde…pe… gandhe… rase… phoṭṭhabbe paribhuñjati taccarito tabbahulo taggaruko tanninno tappoṇo tappabbhāro tadadhimutto tadadhipateyyo, sopi kāmappasuto. **Pamatta**nti. Pamādo vattabbo kāyaduccarite vā vacīduccarite vā manoduccarite vā pañcasu kāmaguṇesu vā cittassa vosaggo vosaggānuppadānaṃ kusalānaṃ dhammānaṃ bhāvanāya asakkaccakiriyatā asātaccakiriyatā anaṭṭhitakiriyatā olīnavuttitā nikkhittacchandatā nikkhittadhuratā anāsevanā abhāvanā abahulīkammaṃ anadhiṭṭhānaṃ ananuyogo, yo evarūpo pamādo pamajjanā pamajjitattaṃ – ayaṃ vuccati pamādo.

Sayaṃ na seve pasutaṃ pamattanti pasutaṃ na seveyya pamattañca sayaṃ na seveyya sāmaṃ na seveyya na niseveyya na saṃseveyya na parisaṃseveyya na ācareyya na samācareyya na samādāya vatteyyāti – sayaṃ na seve pasutaṃ pamattaṃ, eko care khaggavisāṇakappo. Tenāha so paccekasambuddho –

‘‘Pāpaṃ sahāyaṃ parivajjayetha, anatthadassiṃ visame niviṭṭhaṃ;
Sayaṃ na seve pasutaṃ pamattaṃ, eko care khaggavisāṇakappo.

144. **Bahussutaṃ dhammadharaṃ bhajetha, mittaṃ uḷāraṃ paṭibhānavantaṃ;**
Aññāya atthāni vineyya kaṅkhaṃ, eko care khaggavisāṇakappo.

Bahussutaṃ dhammadharaṃ bhajethāti bahussuto hoti mitto sutadharo sutasannicayo. Ye te dhammā ādikalyāṇā majjhekalyāṇā pariyosānakalyāṇā sātthaṃ sabyañjanaṃ [satthā sabyañjanā (syā.) passa ma. ni. 3.82] kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ abhivadanti, tathārūpāssa dhammā bahussutā honti dhātā [dhatā (syā.)] vacasā paricitā manasānupekkhitā diṭṭhiyā suppaṭividdhā. **Dhammadhara**nti dhammaṃ dhārentaṃ [dhāreti (ka.)] – suttaṃ geyyaṃ veyyākaraṇaṃ gāthaṃ udānaṃ itivuttakaṃ jātakaṃ abbhutadhammaṃ vedallaṃ. **Bahussutaṃ dhammadharaṃ bhajethā**ti bahussutañca dhammadharañca mittaṃ bhajeyya saṃbhajeyya seveyya niseveyya saṃseveyya paṭiseveyyāti – bahussutaṃ dhammadharaṃ bhajetha.

Mittaṃ uḷāraṃ paṭibhānavantanti uḷāro hoti mitto sīlena samādhinā paññāya vimuttiyā vimuttiñāṇadassena. **Paṭibhānavanta**nti tayo paṭibhānavanto – pariyattipaṭibhānavā, paripucchāpaṭibhānavā, adhigamapaṭibhānavā. Katamo pariyattipaṭibhānavā? Idhekaccassa buddhavacanaṃ pariyāputaṃ [pariyāpuṭaṃ (syā. ka.) passa dī. ni. 3.282] hoti suttaṃ geyyaṃ veyyākaraṇaṃ gāthā udānaṃ itivuttakaṃ jātakaṃ abbhutadhammaṃ vedallaṃ. Tassa pariyattiṃ nissāya paṭibhāti – ayaṃ pariyattipaṭibhānavā.

Katamo paripucchāpaṭibhānavā? Idhekacco paripucchitopi hoti atthe ca ñāye ca lakkhaṇe ca kāraṇe ca ṭhānāṭṭhāne ca. Tassa paripucchaṃ nissāya paṭibhāti – ayaṃ paripucchāpaṭibhānavā.

Katamo adhigamapaṭibhānavā? Idhekaccassa adhigatā honti cattāro satipaṭṭhānā cattāro sammappadhānā cattāro iddhipādā pañcindriyāni pañca balāni satta bojjhaṅgā ariyo aṭṭhaṅgiko maggo cattāro ariyamaggā cattāri sāmaññaphalāni catasso paṭisambhidāyo cha abhiññāyo [chaḷabhiññāyo (syā.)]. Tassa attho ñāto dhammo ñāto nirutti ñātā. Atthe ñāte attho paṭibhāti, dhamme ñāte dhammo paṭibhāti, niruttiyā ñātāya nirutti paṭibhāti. Imesu tīsu ñāṇaṃ paṭibhānapaṭisambhidā. So paccekasambuddho imāya paṭibhānapaṭisambhidāya upeto samupeto upāgato samupāgato upapanno samupapanno samannāgato. Tasmā paccekasambuddho paṭibhānavā. Yassa pariyatti natthi paripucchā natthi adhigamo natthi, kiṃ tassa paṭibhāyissatīti – mittaṃ uḷāraṃ paṭibhānavantaṃ.

Aññāya atthāni vineyya kaṅkhanti attatthaṃ aññāya paratthaṃ aññāya ubhayatthaṃ aññāya diṭṭhadhammikatthaṃ aññāya samparāyikatthaṃ aññāya paramatthaṃ aññāya abhiññāya jānitvā tulayitvā tīrayitvā vibhāvayitvā vibhūtaṃ katvā kaṅkhaṃ vineyya paṭivineyya pajaheyya vinodeyya byantīkareyya anabhāvaṃ gameyyāti – aññāya atthāni vineyya kaṅkhaṃ, eko care khaggavisāṇakappo. Tenāha so paccekasambuddho –

‘‘Bahussutaṃ dhammadharaṃ bhajetha, mittaṃ uḷāraṃ paṭibhānavantaṃ;
Aññāya atthāni vineyya kaṅkhaṃ, eko care khaggavisāṇakappo’’ti.

145. **Khiḍḍaṃ ratiṃ** [ratī (syā.)] **kāmasukhañca loke, analaṅkaritvā anapekkhamāno;**
Vibhūsaṭṭhānā [vibhūsanaṭṭhānā (syā. ka.), vibhūsaṇaṭṭhānā (sī. aṭṭha.)] **virato saccavādī, eko care khaggavisāṇakappo.**

Khiḍḍaṃ ratiṃ kāmasukhañca loketi. **Khiḍḍā**ti dve khiḍḍā – kāyikā khiḍḍā ca vācasikā khiḍḍā ca…pe… ayaṃ kāyikā khiḍḍā…pe… ayaṃ vācasikā khiḍḍā. **Ratī**ti anukkaṇṭhitādhivacanametaṃ – ratīti. **Kāmasukha**nti vuttañhetaṃ bhagavatā [passa ma. ni. 2.280] – ‘‘pañcime, bhikkhave, kāmaguṇā. Katame pañca? Cakkhuviññeyyā rūpā iṭṭhā kantā manāpā piyarūpā kāmūpasaṃhitā rajanīyā, sotaviññeyyā saddā…pe… ghānaviññeyyā gandhā… jivhāviññeyyā rasā… kāyaviññeyyā phoṭṭhabbā iṭṭhā kantā manāpā piyarūpā kāmūpasaṃhitā rajanīyā. Ime kho, bhikkhave, pañca kāmaguṇā. Yaṃ kho, bhikkhave, ime pañca kāmaguṇe paṭicca uppajjati sukhaṃ somanassaṃ, idaṃ vuccati kāmasukhaṃ’’. **Loke**ti manussaloketi – khiḍḍaṃ ratiṃ kāmasukhañca loke.

Analaṅkaritvā anapekkhamānoti khiḍḍañca ratiñca kāmasukhañca loke analaṅkaritvā anapekkho hutvā pajahitvā vinodetvā byantīkaritvā anabhāvaṃ gametvāti – analaṅkaritvā anapekkhamāno.

Vibhūsaṭṭhānā virato saccavādīti. **Vibhūsā**ti dve vibhūsā – atthi agārikavibhūsā [agārikassa vibhūsā (ka.) evamuparipi] atthi anāgārikavibhūsā. Katamā agārikavibhūsā? Kesā ca massū ca mālāgandhañca vilepanañca ābharaṇañca pilandhanañca vatthañca pārupanañca [pasādhanañca (syā.), sayanāsanañca (ka.) cūḷani. khaggavisāṇasuttaniddesa 130 natthi pāṭhanānattaṃ] veṭhanañca ucchādanaṃ parimaddanaṃ nhāpanaṃ sambāhanaṃ ādāsaṃ añjanaṃ mālāgandhavilepanaṃ mukhacuṇṇaṃ mukhalepanaṃ hatthabandhaṃ sikhābandhaṃ daṇḍaṃ nāḷikaṃ khaggaṃ chattaṃ citrupāhanaṃ uṇhīsaṃ maṇiṃ vāḷabījaniṃ odātāni vatthāni dīghadasāni iti vā – ayaṃ agārikavibhūsā.

Katamā anāgārikavibhūsā? Cīvaramaṇḍanā pattamaṇḍanā senāsanamaṇḍanā imassa vā pūtikāyassa bāhirānaṃ vā parikkhārānaṃ maṇḍanā vibhūsanā keḷanā parikeḷanā gaddhikatā gaddhikattaṃ [gedhikatā gedhikattaṃ (syā.) passa vibha. 854] capalatā [capalanā (syā.)] cāpalyaṃ – ayaṃ anāgārikavibhūsā.

Saccavādīti so paccekasambuddho saccavādī saccasandho theto paccayiko avisaṃvādako lokassa, vibhūsaṭṭhānā ārato virato paṭivirato nikkhanto nissaṭo vippamutto visaññutto, vimariyādikatena cetasā viharatīti – vibhūsaṭṭhānā virato saccavādī, eko care khaggavisāṇakappo. Tenāha so paccekasambuddho –

‘‘Khiḍḍaṃ ratiṃ kāmasukhañca loke, analaṅkaritvā anapekkhamāno;
Vibhūsaṭṭhānā virato saccavādī, eko care khaggavisāṇakappo’’ti.

146. **Puttañca dāraṃ pitarañca mātaraṃ, dhanāni dhaññāni ca bandhavāni;**
Hitvāna kāmāni yathodhikāni, eko care khaggavisāṇakappo.

Puttañca dāraṃ pitarañca mātaranti. **Puttā**ti cattāro puttā – atrajo putto, khettajo [khetrajo (syā. ka.)] putto, dinnako putto, antevāsiko putto. Dārā vuccanti bhariyāyo. **Pitā**ti yo so janako. **Mātā**ti yā sā janikāti – puttañca dāraṃ pitarañca mātaraṃ.

Dhanāni dhaññāni ca bandhavānīti dhanāni vuccanti hiraññaṃ suvaṇṇaṃ muttā maṇi veḷuriyo saṅkho silā pavāḷaṃ rajataṃ jātarūpaṃ lohitaṅgo [lohitako (?)] masāragallaṃ. Dhaññāni vuccanti pubbaṇṇaṃ aparaṇṇaṃ. Pubbaṇṇaṃ nāma sāli vīhi yavo godhumo kaṅgu varako kudrūsako [kudrusako (syā.)]. Aparaṇṇaṃ nāma sūpeyyaṃ. **Bandhavānī**ti cattāro bandhavā – ñātibandhavāpi bandhu, gottabandhavāpi bandhu, mittabandhavāpi bandhu, sippabandhavāpi bandhūti – dhanāni dhaññāni ca bandhavāni.

Hitvāna kāmāni yathodhikānīti. **Kāmā**ti uddānato dve kāmā – vatthukāmā ca kilesakāmā ca…pe… ime vuccanti vatthukāmā…pe… ime vuccanti kilesakāmā. **Hitvāna kāmānī**ti vatthukāme parijānitvā, kilesakāme pahāya pajahitvā vinodetvā byantīkaritvā anabhāvaṃ gametvā. **Hitvāna kāmāni yathodhikānī**ti sotāpattimaggena ye kilesā pahīnā, te kilese na puneti na pacceti na paccāgacchati; sakadāgāmimaggena ye kilesā pahīnā…pe… anāgāmimaggena ye kilesā pahīnā… arahattamaggena ye kilesā pahīnā, te kilese na puneti na pacceti na paccāgacchatīti – hitvāna kāmāni yathodhikāni, eko care khaggavisāṇakappo. Tenāha so paccekasambuddho –

‘‘Puttañca dāraṃ pitarañca mātaraṃ, dhanāni dhaññāni ca bandhavāni;
Hitvāna kāmāni yathodhikāni, eko care khaggavisāṇakappo’’ti.

147. **Saṅgo eso parittamettha sokhyaṃ, appassādo dukkhamettha bhiyyo;**
Gaḷo eso iti ñatvā matimā [mutīmā (su. ni. 61)], **eko care khaggavisāṇakappo.**

Saṅgo eso parittamettha sokhyanti saṅgoti vā baḷisanti vā āmisanti vā laggananti vā palibodhoti vā, pañcannetaṃ kāmaguṇānaṃ adhivacanaṃ. **Parittamettha sokhya**nti vuttañhetaṃ bhagavatā – ‘‘pañcime, bhikkhave, kāmaguṇā. Katame pañca? Cakkhuviññeyyā rūpā iṭṭhā kantā manāpā piyarūpā kāmūpasaṃhitā rajanīyā…pe… kāyaviññeyyā phoṭṭhabbā iṭṭhā kantā manāpā piyarūpā kāmūpasaṃhitā rajanīyā. Ime kho, bhikkhave, pañca kāmaguṇā. Yaṃ kho, bhikkhave, ime pañca kāmaguṇe paṭicca uppajjati sukhaṃ somanassaṃ, idaṃ vuccati kāmasukhaṃ. Appakaṃ etaṃ sukhaṃ, parittakaṃ etaṃ sukhaṃ, thokakaṃ etaṃ sukhaṃ, omakaṃ etaṃ sukhaṃ, lāmakaṃ etaṃ sukhaṃ, chatukkaṃ etaṃ sukha’’nti – saṅgo eso parittamettha sokhyaṃ.

Appassādo dukkhamettha bhiyyoti appassādā kāmā vuttā bhagavatā [passa ma. ni. 1.237] bahudukkhā bahupāyāsā [bahūpāyāsā (syā.)]; ādīnavo ettha bhiyyo. Aṭṭhikaṅkalūpamā kāmā vuttā bhagavatā, maṃsapesūpamā kāmā vuttā bhagavatā, tiṇukkūpamā kāmā vuttā bhagavatā, aṅgārakāsūpamā kāmā vuttā bhagavatā, supinakūpamā kāmā vuttā bhagavatā, yācitakūpamā kāmā vuttā bhagavatā, rukkhaphalūpamā kāmā vuttā bhagavatā, asisūnūpamā kāmā vuttā bhagavatā, sattisūlūpamā kāmā vuttā bhagavatā, sappasirūpamā kāmā vuttā bhagavatā bahudukkhā bahupāyāsā, ādīnavo ettha bhiyyoti – appassādo dukkhamettha bhiyyo.

Gaḷo eso iti ñatvā matimāti gaḷoti vā baḷisanti vā āmisanti vā laggananti vā bandhananti vā palibodhoti vā, pañcannetaṃ kāmaguṇānaṃ adhivacanaṃ. **Itī**ti padasandhi padasaṃsaggo padapāripūrī akkharasamavāyo byañjanasiliṭṭhatā padānupubbatāpetaṃ itīti. **Matimā**ti paṇḍito paññavā buddhimā ñāṇī vibhāvī medhāvī. **Gaḷo eso iti ñatvā matimā**ti matimā gaḷoti ñatvā baḷisanti ñatvā āmisaṃ ti ñatvā laggananti ñatvā bandhananti ñatvā palibodhoti ñatvā jānitvā tulayitvā tīrayitvā vibhāvayitvā vibhūtaṃ katvāti – gaḷo eso iti ñatvā matimā, eko care khaggavisāṇakappo. Tenāha so paccekasambuddho –

‘‘Saṅgo eso parittamettha sokhyaṃ, appassādo dukkhamettha bhiyyo;
Gaḷo eso iti ñatvā matimā, eko care khaggavisāṇakappo’’ti.

148. **Sandālayitvāna saṃyojanāni, jālaṃva bhetvā salilambucārī;**
Aggīva daḍḍhaṃ anivattamāno, eko care khaggavisāṇakappo.

Sandālayitvāna saṃyojanānīti dasa saṃyojanāni – kāmarāgasaṃyojanaṃ, paṭighasaṃyojanaṃ, mānasaṃyojanaṃ, diṭṭhisaṃyojanaṃ, vicikicchāsaṃyojanaṃ, sīlabbataparāmāsasaṃyojanaṃ, bhavarāgasaṃyojanaṃ, issāsaṃyojanaṃ, macchariyasaṃyojanaṃ, avijjāsaṃyojanaṃ. **Sandālayitvāna saṃyojanānī**ti dasa saṃyojanāni dālayitvā sandālayitvā pajahitvā vinodetvā byantīkaritvā anabhāvaṃ gametvāti – sandālayitvāna saṃyojanāni.

Jālaṃva bhetvā salilambucārīti jālaṃ vuccati suttajālaṃ. Salilaṃ vuccati udakaṃ. Ambucārī vuccati maccho. Yathā maccho jālaṃ bhinditvā pabhinditvā dālayitvā padālayitvā sampadālayitvā carati viharati iriyati vatteti pāleti yapeti yāpeti, evameva dve jālā – taṇhājālañca diṭṭhijālañca…pe… idaṃ taṇhājālaṃ…pe… idaṃ diṭṭhijālaṃ. Tassa paccekasambuddhassa taṇhājālaṃ pahīnaṃ, diṭṭhijālaṃ paṭinissaṭṭhaṃ. Taṇhājālassa pahīnattā diṭṭhijālassa paṭinissaṭṭhattā so paccekasambuddho rūpe na sajjati sadde na sajjati gandhe na sajjati…pe… diṭṭhasutamutaviññātabbesu dhammesu na sajjati na gaṇhāti na bajjhati na palibajjhati, nikkhanto nissaṭo vippamutto visaññutto vimariyādikatena cetasā viharatīti –

jālaṃva bhetvā salilambucārī.

Aggīva daḍḍhaṃ anivattamānoti yathā aggi tiṇakaṭṭhupādānaṃ dahanto gacchati anivattanto, evameva tassa paccekasambuddhassa sotāpattimaggena ye kilesā pahīnā te kilese na puneti na pacceti na paccāgacchati, sakadāgāmimaggena…pe… anāgāmimaggena… arahattamaggena ye kilesā pahīnā te kilese na puneti na pacceti na paccāgacchatīti – aggīva daḍḍhaṃ anivattamāno, eko care khaggavisāṇakappo. Tenāha so paccekasambuddho –

‘‘Sandālayitvāna saṃyojanāni, jālaṃva bhetvā salilambucārī;
Aggīva daḍḍhaṃ anivattamāno, eko care khaggavisāṇakappo’’ti.

149. Okkhittacakkhu na ca pādalolo, guttindriyo rakkhitamānasāno;
Anavassuto apariḍayhamāno [aparidayhamāno (ka.)], **eko care khaggavisāṇakappo.**

Okkhittacakkhu na ca pādaloloti kathaṃ khittacakkhu hoti? Idhekacco bhikkhu [natthi syā. potthake mahāni. 157] cakkhulolo cakkhuloliyena samannāgato hoti. Adiṭṭhaṃ dakkhitabbaṃ diṭṭhaṃ samatikkamitabbanti – ārāmena ārāmaṃ uyyānena uyyānaṃ gāmena gāmaṃ nigamena nigamaṃ nagarena nagaraṃ raṭṭhena raṭṭhaṃ janapadena janapadaṃ dīghacārikaṃ anavaṭṭhitacārikaṃ [anavatthacārikaṃ (syā.)] anuyutto hoti rūpadassanāya. Evaṃ khittacakkhu hoti.

Atha vā, bhikkhu antaragharaṃ paviṭṭho vīthiṃ paṭipanno asaṃvuto gacchati. Hatthiṃ olokento assaṃ olokento rathaṃ olokento pattiṃ olokento kumārake olokento kumārikāyo olokento itthiyo olokento purise olokento antarāpaṇaṃ olokento gharamukhāni olokento uddhaṃ olokento adho olokento disāvidisaṃ vipekkhamāno [pekkhamāno (syā. ka.)] gacchati. Evampi khittacakkhu hoti.

Atha vā, bhikkhu cakkhunā rūpaṃ disvā nimittaggāhī hoti anubyañjanaggāhī. Yatvādhikaraṇamenaṃ cakkhundriyaṃ asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ, tassa saṃvarāya na paṭipajjati, na rakkhati cakkhundriyaṃ, cakkhundriye na saṃvaraṃ āpajjati. Evampi khittacakkhu hoti.

Yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te evarūpaṃ visūkadassanaṃ anuyuttā viharanti, seyyathidaṃ – naccaṃ gītaṃ vāditaṃ pekkhaṃ akkhānaṃ pāṇissaraṃ vetāḷaṃ kumbhathūṇaṃ sobhanakaṃ [sobhanagarakaṃ (syā.), sobhanakaraṇaṃ (ka.)] caṇḍālaṃ vaṃsaṃ dhovanaṃ hatthiyuddhaṃ assayuddhaṃ mahiṃsayuddhaṃ [mahisayuddhaṃ (syā.)] usabhayuddhaṃ ajayuddhaṃ meṇḍayuddhaṃ kukkuṭayuddhaṃ vaṭṭakayuddhaṃ daṇḍayuddhaṃ muṭṭhiyuddhaṃ nibbuddhaṃ uyyodhikaṃ balaggaṃ senābyūhaṃ anīkadassanaṃ iti vā. Iti evarūpaṃ visūkadassanaṃ anuyutto hoti. Evampi khittacakkhu hoti.

Kathaṃ okkhittacakkhu hoti? Idhekacco bhikkhu na cakkhulolo na cakkhuloliyena samannāgato hoti. Adiṭṭhaṃ dakkhitabbaṃ diṭṭhaṃ samatikkamitabbanti – na ārāmena ārāmaṃ na uyyānena uyyānaṃ na gāmena gāmaṃ na nigamena nigamaṃ na nagarena nagaraṃ na raṭṭhena raṭṭhaṃ na janapadena janapadaṃ dīghacārikaṃ anavaṭṭhitacārikaṃ anuyutto hoti rūpadassanāya. Evaṃ okkhittacakkhu hoti.

Atha vā, bhikkhu antaragharaṃ paviṭṭho vīthiṃ paṭipanno saṃvuto gacchati. Na hatthiṃ olokento na assaṃ olokento na rathaṃ olokento na pattiṃ olokento na kumārake olokento na kumārikāyo olokento na itthiyo olokento na purise olokento na antarāpaṇaṃ olokento na gharamukhāni olokento na uddhaṃ olokento na adho olokento na disāvidisaṃ vipekkhamāno gacchati. Evampi okkhittacakkhu hoti.

Atha vā, bhikkhu cakkhunā rūpaṃ disvā na nimittaggāhī hoti nānubyañjanaggāhī. Yatvādhikaraṇamenaṃ cakkhundriyaṃ asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ, tassa saṃvarāya paṭipajjati, rakkhati cakkhundriyaṃ, cakkhundriye saṃvaraṃ āpajjati. Evampi okkhittacakkhu hoti.

Yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te evarūpaṃ visūkadassanaṃ anuyuttā viharanti, seyyathidaṃ – naccaṃ gītaṃ vāditaṃ…pe… anīkadassanaṃ iti vā. Iti evarūpā visūkadassanā paṭivirato. Evampi okkhittacakkhu hoti.

Na ca pādaloloti kathaṃ pādalolo hoti? Idhekacco bhikkhu pādalolo pādaloliyena samannāgato hoti – ārāmena ārāmaṃ uyyānena uyyānaṃ gāmena gāmaṃ nigamena nigamaṃ nagarena nagaraṃ raṭṭhena raṭṭhaṃ janapadena janapadaṃ dīghacārikaṃ anavaṭṭhitacārikaṃ anuyutto hoti. Evampi pādalolo hoti.

Atha vā, bhikkhu antosaṅghārāme [antopi saṃghārāme (ka.)] pādalolo pādaloliyena samannāgato hoti, na atthahetu na kāraṇahetu uddhato avūpasantacitto pariveṇato pariveṇaṃ gacchati, vihārato vihāraṃ gacchati, aḍḍhayogato aḍḍhayogaṃ gacchati, pāsādato pāsādaṃ gacchati, hammiyato hammiyaṃ gacchati, guhato guhaṃ gacchati, leṇato leṇaṃ gacchati, kuṭiyā kuṭiṃ gacchati, kūṭāgārato kūṭāgāraṃ gacchati, aṭṭato aṭṭaṃ gacchati, māḷato māḷaṃ gacchati, uddaṇḍato uddaṇḍaṃ gacchati [uddaṇḍaṃ gacchati, uddhositato uddhositaṃ gacchati (syā.) passa mahāni. 17], upaṭṭhānasālato upaṭṭhānasālaṃ gacchati, maṇḍapato maṇḍapaṃ gacchati, rukkhamūlato rukkhamūlaṃ gacchati, yattha vā pana bhikkhū nisīdanti vā gacchanti vā, tattha ekassa vā dutiyo hoti, dvinnaṃ vā tatiyo hoti, tiṇṇaṃ vā catuttho hoti. Tattha bahuṃ samphappalāpaṃ palapati, seyyathidaṃ – rājakathaṃ corakathaṃ…pe… iti bhavābhavakathaṃ katheti. Evampi pādalolo hoti.

Na ca pādaloloti so paccekasambuddho pādaloliyā ārato virato paṭivirato nikkhanto nissaṭo vippamutto visaññutto vimariyādikatena cetasā paṭisallānārāmo hoti paṭisallānarato ajjhattaṃ cetosamathamanuyutto anirākatajjhāno vipassanāya samannāgato brūhetā suññāgāraṃ jhāyī jhānarato ekattamanuyutto sadatthagarukoti – okkhittacakkhu na ca pādalolo.

Guttindriyo rakkhitamānasānoti. **Guttindriyo**ti so paccekasambuddho cakkhunā rūpaṃ disvā na nimittaggāhī hoti nānubyañjanaggāhī. Yatvādhikaraṇamenaṃ cakkhundriyaṃ asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ, tassa saṃvarāya paṭipajjati, rakkhati cakkhundriyaṃ, cakkhundriye saṃvaraṃ āpajjati. Sotena saddaṃ sutvā…pe… ghānena gandhaṃ ghāyitvā… jivhāya rasaṃ sāyitvā… kāyena phoṭṭhabbaṃ phusitvā … manasā dhammaṃ viññāya na nimittaggāhī hoti nānubyañjanaggāhī. Yatvādhikaraṇamenaṃ manindriyaṃ asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ, tassa saṃvarāya paṭipajjati, rakkhati manindriyaṃ, manindriye saṃvaraṃ āpajjatīti – guttindriyo. **Rakkhitamānasāno**ti gopitamānasānoti – guttindriyo rakkhitamānasāno.

Anavassuto pariḍayhamānoti vuttañhetaṃ āyasmatā mahāmoggallānena – ‘‘avassutapariyāyañca [passa saṃ. ni. 4.243] vo, āvuso, desessāmi anavassutapariyāyañca. Taṃ suṇātha, sādhukaṃ manasikarotha; bhāsissāmī’’ti. ‘‘Evamāvuso’’ti kho te bhikkhū āyasmato mahāmoggallānassa paccassosuṃ. Āyasmā mahāmoggallāno [mahāmoggalāno (ka.)] etadavoca –

‘‘Kathaṃ cāvuso, avassuto hoti? Idhāvuso, bhikkhu cakkhunā rūpaṃ disvā piyarūpe rūpe adhimuccati, appiyarūpe rūpe byāpajjati, anupaṭṭhitakāyassati [anupaṭṭhitakāyasati (syā. ka.)] ca viharati parittacetaso. Tañca cetovimuttiṃ paññāvimuttiṃ yathābhūtaṃ nappajānāti, yatthassa [tattha ye (ka.) passa saṃ. ni. 4.243] te uppannā pāpakā akusalā dhammā aparisesā nirujjhanti. Sotena saddaṃ sutvā…pe… manasā dhammaṃ viññāya piyarūpe dhamme adhimuccati, appiyarūpe dhamme byāpajjati, anupaṭṭhitakāyassati ca viharati parittacetaso. Tañca cetovimuttiṃ paññāvimuttiṃ yathābhūtaṃ nappajānāti, yatthassa te uppannā pāpakā akusalā dhammā aparisesā nirujjhanti. Ayaṃ vuccatāvuso, bhikkhu avassuto cakkhuviññeyyesu rūpesu…pe… avassuto manoviññeyyesu dhammesu. Evaṃvihāriṃ cāvuso, bhikkhuṃ cakkhuto cepi naṃ māro upasaṅkamati, labhetheva [labhateva (syā. ka.) evamuparipi] māro otāraṃ labhetha [labhati (syā. ka.) evamuparipi] māro ārammaṇaṃ, sotato cepi naṃ…pe… manato cepi naṃ māro upasaṅkamati, labhetheva māro otāraṃ labhetha māro ārammaṇaṃ.

‘‘Seyyathāpi, āvuso, naḷāgāraṃ vā tiṇāgāraṃ vā sukkhaṃ koḷāpaṃ [kolāpaṃ (syā.) saṃ. ni. 4.243] terovassikaṃ. Puratthimāya cepi naṃ disāya puriso ādittāya tiṇukkāya upasaṅkameyya, labhetheva aggi otāraṃ labhetha aggi ārammaṇaṃ; pacchimāya cepi naṃ disāya…pe… uttarāya cepi naṃ disāya… dakkhiṇāya cepi naṃ disāya… heṭṭhimato [pacchato (syā.), heṭṭhimāya (ka.)] cepi naṃ disāya… uparimato [uparito (syā.), uparimāya (ka.)] cepi naṃ disāya… yato kutoci cepi naṃ puriso ādittāya tiṇukkāya upasaṅkameyya, labhetheva aggi otāraṃ labhetha aggi ārammaṇaṃ. Evameva kho, āvuso, evaṃvihāriṃ bhikkhuṃ cakkhuto cepi naṃ māro upasaṅkamati, labhetheva māro otāraṃ labhetha māro ārammaṇaṃ, sotato cepi naṃ…pe… manato cepi naṃ māro upasaṅkamati, labhetheva māro otāraṃ labhetha māro ārammaṇaṃ.

‘‘Evaṃvihāriṃ cāvuso, bhikkhuṃ rūpā adhibhaṃsu [abhibhaviṃsu (syā.), abhibhaṃsu (ka.) evamuparipi], na bhikkhu rūpe adhibhosi; saddā bhikkhuṃ adhibhaṃsu, na bhikkhu sadde adhibhosi; gandhā bhikkhuṃ adhibhaṃsu, na bhikkhu gandhe adhibhosi; rasā bhikkhuṃ adhibhaṃsu, na bhikkhu rase adhibhosi; phoṭṭhabbā bhikkhuṃ adhibhaṃsu, na bhikkhu phoṭṭhabbe adhibhosi; dhammā bhikkhuṃ adhibhaṃsu, na bhikkhu dhamme adhibhosi. Ayaṃ vuccatāvuso, bhikkhu rūpādhibhūto saddādhibhūto gandhādhibhūto rasādhibhūto phoṭṭhabbādhibhūto dhammādhibhūto adhibhū anadhibhūto adhibhaṃsu naṃ pāpakā akusalā dhammā saṃkilesikā ponobhavikā sadarā dukkhavipākā āyatiṃ jātijarāmaraṇiyā. Evaṃ kho, āvuso, avassuto hoti.

‘‘Kathaṃ cāvuso, anavassuto hoti? Idhāvuso, bhikkhu cakkhunā rūpaṃ disvā piyarūpe rūpe nādhimuccati, appiyarūpe rūpe na byāpajjati, upaṭṭhitakāyassati ca viharati appamāṇacetaso. Tañca cetovimuttiṃ paññāvimuttiṃ yathābhūtaṃ pajānāti, yatthassa te uppannā pāpakā akusalā dhammā aparisesā nirujjhanti; sotena saddaṃ sutvā…pe… manasā dhammaṃ viññāya piyarūpe dhamme nādhimuccati, appiyarūpe dhamme na byāpajjati, upaṭṭhitakāyassati ca viharati appamāṇacetaso. Tañca cetovimuttiṃ paññāvimuttiṃ yathābhūtaṃ pajānāti, yatthassa te uppannā pāpakā akusalā dhammā aparisesā nirujjhanti. Ayaṃ vuccatāvuso, bhikkhu anavassuto cakkhuviññeyyesu rūpesu…pe… anavassuto manoviññeyyesu dhammesu. Evaṃvihāriṃ cāvuso, bhikkhuṃ cakkhuto cepi naṃ māro upasaṅkamati, neva labhetha māro otāraṃ, na labhetha māro ārammaṇaṃ; sotato cepi naṃ…pe… manato cepi naṃ māro upasaṅkamati, neva labhetha māro otāraṃ, na labhetha māro ārammaṇaṃ.

‘‘Seyyathāpi, āvuso, kūṭāgārā vā kūṭāgārasālā [santhāgārasālā (syā.) passa saṃ. ni. 4.243] vā bahalamattikā addāvalepanā [allāvalepanā (syā.)] puratthimāya cepi naṃ disāya puriso ādittāya tiṇukkāya upasaṅkameyya, neva labhetha aggi otāraṃ, na labhetha aggi ārammaṇaṃ; pacchimāya cepi naṃ disāya… uttarāya cepi naṃ disāya… dakkhiṇāya cepi naṃ disāya… heṭṭhimato cepi naṃ disāya… uparimato cepi naṃ disāya… yato kutoci cepi naṃ puriso ādittāya tiṇukkāya upasaṅkameyya, neva labhetha aggi otāraṃ na labhetha aggi ārammaṇaṃ. Evameva kho, āvuso, evaṃvihāriṃ bhikkhuṃ cakkhuto cepi naṃ māro upasaṅkamati, neva labhetha māro otāraṃ na labhetha māro ārammaṇaṃ; sotato cepi naṃ…pe… manato cepi naṃ māro upasaṅkamati neva labhetha māro otāraṃ na labhetha māro ārammaṇaṃ.

‘‘Evaṃvihārī cāvuso, bhikkhu rūpe adhibhosi [abhibhaviṃsu (syā.), abhibhosi (ka.) passa saṃ. ni. 4.243], na rūpā bhikkhuṃ adhibhaṃsu; sadde bhikkhu adhibhosi, na saddā bhikkhuṃ adhibhaṃsu; gandhe bhikkhu adhibhosi, na gandhā bhikkhuṃ adhibhaṃsu; rase bhikkhu adhibhosi, na rasā bhikkhuṃ adhibhaṃsu; phoṭṭhabbe bhikkhu adhibhosi, na phoṭṭhabbā bhikkhuṃ adhibhaṃsu; dhamme bhikkhu adhibhosi, na dhammā bhikkhuṃ adhibhaṃsu. Ayaṃ vuccatāvuso, bhikkhu rūpādhibhū saddādhibhū gandhādhibhū rasādhibhū phoṭṭhabbādhibhū dhammādhibhū adhibhū anadhibhūto [anabhibhūto kehi ci kilesehi (ka.) passa saṃ. ni. 4.243]. Adhibhosi te pāpake akusale dhamme saṃkilesike ponobhavike sadare dukkhavipāke āyatiṃ jātijarāmaraṇiye. Evaṃ kho, āvuso, anavassuto hotī’’ti – anavassuto.

Apariḍayhamānoti rāgajena pariḷāhena apariḍayhamāno, dosajena pariḷāhena apariḍayhamāno, mohajena pariḷāhena apariḍayhamānoti – anavassuto apariḍayhamāno, eko care khaggavisāṇakappo. Tenāha so paccekasambuddho –

‘‘Okkhittacakkhu na ca pādalolo, guttindriyo rakkhitamānasāno;
Anavassuto apariḍayhamāno, eko care khaggavisāṇakappo’’ti.

150. **Ohārayitvā gihibyañjanāni, sañchannapatto yathā pārichattako;**
Kāsāyavattho abhinikkhamitvā, eko care khaggavisāṇakappo.

Ohārayitvā gihibyañjanānīti gihibyañjanāni vuccanti kesā ca massū ca…pe… dīghadasāni iti vā. **Ohārayitvā gihibyañjanānī**ti gihibyañjanāni oropayitvā samoropayitvā nikkhipitvā paṭippassambhitvāti – ohārayitvā gihibyañjanāni.

Sañchannapatto yathā pārichattakoti yathā so pārichattako koviḷāro bahalapattapalāso [sākhapattapalāso (ka.)] sandacchāyo [saṇḍacchāyo (syā.), santacchāyo (ka.) passa ma. ni. 1.154], evameva so paccekasambuddho paripuṇṇapattacīvaradharoti – sañchannapatto yathā pārichattako.

Kāsāyavattho abhinikkhamitvāti so paccekasambuddho sabbaṃ gharāvāsapalibodhaṃ chinditvā puttadāraṃ palibodhaṃ chinditvā ñātipalibodhaṃ chinditvā mittāmaccapalibodhaṃ chinditvā sannidhipalibodhaṃ chinditvā kesamassuṃ ohāretvā [ohārayitvā (syā. ka.)] kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajitvā akiñcanabhāvaṃ upagantvā eko carati viharati iriyati vatteti pāleti yapeti yāpetīti – kāsāyavattho abhinikkhamitvā, eko care khaggavisāṇakappo. Tenāha so paccekasambuddho –

‘‘Ohārayitvā gihibyañjanāni, sañchannapatto yathā pārichattako;
Kāsāyavattho abhinikkhamitvā, eko care khaggavisāṇakappo’’ti.

Tatiyo vaggo.

Catutthavaggo

151. **Rasesu gedhaṃ akaraṃ alolo, anaññaposī sapadānacārī;**
Kule kule appaṭibaddhacitto, eko care khaggavisāṇakappo.

Rasesu gedhaṃ akaraṃ aloloti. **Raso**ti mūlaraso khandharaso tacaraso pattaraso puppharaso phalaraso, ambilaṃ madhuraṃ tittakaṃ kaṭukaṃ loṇikaṃ khārikaṃ lambikaṃ [lambilaṃ (syā. ka.) passa āyatanavibhaṅge] kasāvo sādu asādu sītaṃ uṇhaṃ. Santeke samaṇabrāhmaṇā rasagiddhā. Te jivhaggena rasaggāni pariyesantā āhiṇḍanti. Te ambilaṃ labhitvā anambilaṃ pariyesanti, anambilaṃ labhitvā ambilaṃ pariyesanti; madhuraṃ labhitvā amadhuraṃ pariyesanti, amadhuraṃ labhitvā madhuraṃ pariyesanti; tittakaṃ labhitvā atittakaṃ pariyesanti, atittakaṃ labhitvā tittakaṃ pariyesanti; kaṭukaṃ labhitvā akuṭakaṃ pariyesanti, akuṭakaṃ labhitvā kaṭukaṃ pariyesanti; loṇikaṃ labhitvā aloṇikaṃ pariyesanti, aloṇikaṃ labhitvā loṇikaṃ pariyesanti; khārikaṃ labhitvā akhārikaṃ pariyesanti, akhārikaṃ labhitvā khārikaṃ pariyesanti; kasāvaṃ labhitvā akasāvaṃ pariyesanti, akasāvaṃ labhitvā kasāvaṃ pariyesanti; lambikaṃ labhitvā alambikaṃ pariyesanti, alambikaṃ labhitvā lambikaṃ pariyesanti; sāduṃ labhitvā asāduṃ pariyesanti, asāduṃ labhitvā sāduṃ pariyesanti; sītaṃ labhitvā uṇhaṃ pariyesanti, uṇhaṃ labhitvā sītaṃ pariyesanti. Te yaṃ yaṃ labhanti tena tena na tussanti, aparāparaṃ pariyesanti. Manāpikesu rasesu rattā giddhā gathitā mucchitā ajjhosannā laggā laggitā palibuddhā. Sā rasataṇhā tassa paccekasambuddhassa pahīnā ucchinnamūlā tālāvatthukatā anabhāvaṃkatā āyatiṃ anuppādadhammā. Tasmā so paccekasambuddho paṭisaṅkhā yoniso āhāraṃ āhāreti – ‘‘neva davāya na madāya na maṇḍanāya na vibhūsanāya; yāvadeva imassa kāyassa ṭhitiyā yāpanāya vihiṃsūparatiyā brahmacariyānuggahāya. Iti purāṇañca vedanaṃ paṭihaṅkhāmi, navañca vedanaṃ na uppādessāmi, yātrā ca me bhavissati anavajjatā ca phāsuvihāro cā’’ti.

Yathā vaṇaṃ ālimpeyya yāvadeva āruhaṇatthāya [ropanatthāya (syā.)], yathā vā akkhaṃ abbhañjeyya yāvadeva bhārassa nittharaṇatthāya, yathā puttamaṃsaṃ āhāraṃ āhareyya yāvadeva kantārassa nittharaṇatthāya; evameva so paccekasambuddho paṭisaṅkhā yoniso āhāraṃ āhāreti – ‘‘neva davāya na madāya na maṇḍanāya na vibhūsanāya; yāvadeva imassa kāyassa ṭhitiyā yāpanāya vihiṃsūparatiyā brahmacariyānuggahāya. Iti purāṇañca vedanaṃ paṭihaṅkhāmi, navañca vedanaṃ na uppādessāmi, yātrā ca me bhavissati anavajjatā ca phāsuvihāro cā’’ti. Rasataṇhāya ārato virato paṭivirato nikkhanto nissaṭo vippamutto visaññutto vimariyādikatena cetasā viharatīti – rasesu gedhaṃ akaraṃ.

Aloloti loluppaṃ vuccati taṇhā. Yo rāgo sārāgo…pe… abhijjhā lobho akusalamūlaṃ. Sā loluppā taṇhā tassa paccekasambuddhassa pahīnā ucchinnamūlā tālāvatthukatā anabhāvaṃkatā āyatiṃ anuppādadhammā. Tasmā paccekasambuddho aloloti – rasesu gedhaṃ akaraṃ alolo.

Anaññaposī sapadānacārīti **anaññaposī**ti so paccekasambuddho attānaññeva poseti, na paranti.

Anaññaposimaññātaṃ, dantaṃ sāre patiṭṭhitaṃ [sāresu supatiṭṭhitaṃ (syā. ka.) passa udā. 6];
Khīṇāsavaṃ vantadosaṃ, tamahaṃ brūmi brāhmaṇanti.

Anaññaposī sapadānacārīti so paccekasambuddho pubbaṇhasamayaṃ [pubbanhasamayaṃ (ka.)] nivāsetvā pattacīvaramādāya gāmaṃ vā nigamaṃ vā piṇḍāya pavisati rakkhiteneva kāyena rakkhitāya vācāya rakkhitena cittena upaṭṭhitāya satiyā saṃvutehi indriyehi. Okkhittacakkhu iriyāpathasampanno kulā kulaṃ anatikkamanto piṇḍāya caratīti – anaññaposī sapadānacārī.

Kule kule appaṭibaddhacittoti dvīhi kāraṇehi paṭibaddhacitto hoti – attānaṃ vā nīcaṃ ṭhapento paraṃ uccaṃ ṭhapento paṭibaddhacitto hoti, attānaṃ vā uccaṃ ṭhapento paraṃ nīcaṃ ṭhapento paṭibaddhacitto hoti. Kathaṃ attānaṃ nīcaṃ ṭhapento paraṃ uccaṃ ṭhapento paṭibaddhacitto hoti? ‘‘Tumhe me bahūpakārā, ahaṃ tumhe nissāya labhāmi cīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhāraṃ. Yampi me aññe dātuṃ vā kātuṃ vā maññanti tumhe nissāya tumhe passantā. Yampi me porāṇaṃ mātāpettikaṃ nāmagottaṃ tampi me antarahitaṃ tumhehi ahaṃ ñāyāmi – ‘asukassa kulupako, asukāya kulupako’’’ti. Evaṃ attānaṃ nīcaṃ ṭhapento paraṃ uccaṃ ṭhapento paṭibaddhacitto hoti.

Kathaṃ attānaṃ uccaṃ ṭhapento paraṃ nīcaṃ ṭhapento paṭibaddhacitto hoti? ‘‘Ahaṃ tumhākaṃ bahūpakāro, tumhe maṃ āgamma buddhaṃ saraṇaṃ gatā dhammaṃ saraṇaṃ gatā saṅghaṃ saraṇaṃ gatā, pāṇātipātā paṭiviratā, adinnādānā paṭiviratā, kāmesumicchācārā paṭiviratā, musāvādā paṭiviratā, surāmerayamajjapamādaṭṭhānā paṭiviratā, tumhākaṃ ahaṃ uddesaṃ demi paripucchaṃ demi uposathaṃ ācikkhāmi navakammaṃ adhiṭṭhāmi; atha ca pana tumhe maṃ ujjhitvā aññe sakkarotha garuṃ karotha mānetha pūjethā’’ti. Evaṃ attānaṃ uccaṃ ṭhapento paraṃ nīcaṃ ṭhapento paṭibaddhacitto hoti.

Kule kule appaṭibaddhacittoti so paccekasambuddho kulapalibodhena appaṭibaddhacitto hoti, gaṇapalibodhena appaṭibaddhacitto hoti, āvāsapalibodhena appaṭibaddhacitto hoti, cīvarapalibodhena appaṭibaddhacitto hoti, piṇḍapātapalibodhena appaṭibaddhacitto hoti, senāsanapalibodhena appaṭibaddhacitto hoti, gilānapaccayabhesajjaparikkhārapalibodhena appaṭibaddhacitto hotīti – kule kule appaṭibaddhacitto, eko care khaggavisāṇakappo. Tenāha so paccekasambuddho –

‘‘Rasesu gedhaṃ akaraṃ alolo, anaññaposī sapadānacārī;
Kule kule appaṭibaddhacitto, eko care khaggavisāṇakappo’’ti.

152. **Pahāya pañcāvaraṇāni cetaso, upakkilese byapanujja sabbe;**
Anissito chetva [chetvā (syā. ka.)] **sinehadosaṃ** [snehadosaṃ (syā. ka.)], **eko care khaggavisāṇakappo.**

Pahāya pañcāvaraṇāni cetasoti so paccekasambuddho kāmacchandanīvaraṇaṃ pahāya pajahitvā vinodetvā byantīkaritvā anabhāvaṃ gametvā, byāpādanīvaraṇaṃ… thinamiddhanīvaraṇaṃ… uddhaccakukkuccanīvaraṇaṃ… vicikicchānīvaraṇaṃ pahāya pajahitvā vinodetvā byantīkaritvā anabhāvaṃ gametvā vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamaṃ jhānaṃ upasampajja viharatīti – pahāya pañcāvaraṇāni cetaso.

Upakkilese byapanujja sabbeti rāgo cittassa upakkileso, doso cittassa upakkileso, moho cittassa upakkileso, kodho… upanāho…pe… sabbākusalābhisaṅkhārā cittassa upakkilesā. **Upakkilese byapanujja sabbe**ti sabbe cittassa upakkilese byapanujja panuditvā pajahitvā vinodetvā byantīkaritvā anabhāvaṃ gametvāti – upakkilese byapanujja sabbe.

Anissito chetva sinehadosanti. **Anissito**ti dve nissayā – taṇhānissayo ca diṭṭhinissayo ca…pe… ayaṃ taṇhānissayo…pe… ayaṃ diṭṭhinissayo. **Sineho**ti dve snehā – taṇhāsneho ca diṭṭhisneho ca…pe… ayaṃ taṇhāsneho…pe… ayaṃ diṭṭhisneho. **Doso**ti yo cittassa āghāto paṭighāto paṭighaṃ paṭivirodho kopo pakopo sampakopo doso padoso sampadoso cittassa byāpatti manopadoso kodho kujjhanā kujjhitattaṃ doso dussanā dussitattaṃ byāpatti byāpajjanā byāpajjitattaṃ caṇḍikkaṃ asuropo anattamanatā cittassa. **Anissito chetva sinehadosa**nti so paccekasambuddho taṇhāsnehañca diṭṭhisnehañca dosañca chetvā ucchinditvā samucchinditvā pajahitvā vinodetvā byantīkaritvā anabhāvaṃ gametvā cakkhuṃ anissito, sotaṃ anissito…pe… diṭṭhasutamutaviññātabbe dhamme anissito anallīno anupagato anajjhosito anadhimutto nikkhanto nissaṭo vippamutto visaññutto vimariyādikatena cetasā viharatīti – anissito chetva sinehadosaṃ, eko care khaggavisāṇakappo. Tenāha so paccekasambuddho –

‘‘Pahāya pañcāvaraṇāni cetaso, upakkilese byapanujja sabbe;
Anissito chetva sinehadosaṃ, eko care khaggavisāṇakappo’’ti.

153. **Vipiṭṭhikatvāna sukhaṃ dukhañca, pubbeva ca somanassadomanassaṃ;**
Laddhānupekkhaṃ samathaṃ visuddhaṃ, eko care khaggavisāṇakappo.

Vipiṭṭhikatvāna sukhaṃ dukhañca, pubbeva ca somanassadomanassanti so paccekasambuddho sukhassa ca pahānā dukkhassa ca pahānā pubbeva somanassadomanassānaṃ atthaṅgamā adukkhamasukhaṃ upekkhāsatipārisuddhiṃ catutthaṃ jhānaṃ upasampajja viharatīti – vipiṭṭhikatvāna sukhaṃ dukhañca, pubbeva ca somanassadomanassaṃ.

Laddhānupekkhaṃ samathaṃ visuddhanti. **Upekkhā**ti yā catutthajjhāne upekkhā upekkhanā ajjhupekkhanā cittasamatā cittappassaddhatā [cittavisaṭatā (ka.) passa mahāni. 207] majjhattatā cittassa. **Samatho**ti yā cittassa ṭhiti saṇṭhiti avaṭṭhiti avisāhāro [avisaṃhāro (ka.) passa dha. sa. 11, 15] avikkhepo avisāhaṭamānasatā [avisaṃhaṭamānasatā (ka.)] samatho samādhindriyaṃ samādhibalaṃ sammāsamādhi; catutthajjhāne upekkhā ca samatho ca suddhā honti visuddhā pariyodātā anaṅgaṇā vigatūpakkilesā mudubhūtā kammaniyā ṭhitā āneñjappattā. **Laddhānupekkhaṃ samathaṃ visuddha**nti catutthajjhānaṃ upekkhañca samathañca laddhā labhitvā vinditvā paṭilabhitvāti – laddhānupekkhaṃ samathaṃ visuddhaṃ, eko care khaggavisāṇakappo. Tenāha so paccekasambuddho –

‘‘Vipiṭṭhikatvāna sukhaṃ dukhañca, pubbeva ca somanassadomanassaṃ;
Laddhānupekkhaṃ samathaṃ visuddhaṃ, eko care khaggavisāṇakappo’’ti.

154. **Āraddhavīriyo paramatthapattiyā, alīnacitto akusītavutti;**
Daḷhanikkamo thāmabalūpapanno, eko care khaggavisāṇakappo.

Āraddhavīriyo paramatthapattiyāti paramatthaṃ vuccati amataṃ nibbānaṃ. Yo so sabbasaṅkhārasamatho sabbūpadhipaṭinissaggo taṇhakkhayo virāgo nirodho nibbānaṃ. Paramatthassa pattiyā lābhāya paṭilābhāya adhigamāya phassanāya sacchikiriyāya āraddhavīriyo viharati akusalānaṃ dhammānaṃ pahānāya kusalānaṃ dhammānaṃ sampadāya thāmavā [thāmasā (ka.)] daḷhaparakkamo anikkhittadhuro kusalesu dhammesūti – āraddhavīriyo paramatthapattiyā.

Alīnacitto akusītavuttīti so paccekasambuddho anuppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ anuppādāya chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati, uppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya…pe… anuppannānaṃ kusalānaṃ dhammānaṃ uppādāya…pe… uppannānaṃ kusalānaṃ dhammānaṃ ṭhitiyā asammosāya bhiyyobhāvāya vepullāya bhāvanāya pāripūriyā [bhāvanāpāripūriyā (syā.)] chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahatīti – evaṃ alīnacitto akusītavutti.

Atha vā, ‘‘kāmaṃ taco ca nhāru ca aṭṭhi ca avasissatu [avasussatu (syā.) ma. ni. 2.184; saṃ. ni. 2.22 passitabbaṃ], sarīre upasussatu maṃsalohitaṃ, yaṃ taṃ purisathāmena purisabalena purisavīriyena purisaparakkamena pattabbaṃ na taṃ apāpuṇitvā vīriyassa saṇṭhānaṃ [viriyassa ṭhānaṃ (syā.)] bhavissatī’’ti cittaṃ paggaṇhāti padahati. Evampi alīnacitto akusītavutti.

Nāsissaṃ na pivissāmi, vihārato na nikkhame;
Napi passaṃ nipātessaṃ, taṇhāsalle anūhateti.

Cittaṃ paggaṇhāti padahati. Evampi alīnacitto akusītavutti.

‘‘Na tāvāhaṃ imaṃ pallaṅkaṃ bhindissāmi yāva me na anupādāya āsavehi cittaṃ vimuccissatī’’ti cittaṃ paggaṇhāti padahati. Evampi alīnacitto akusītavutti.

‘‘Na tāvāhaṃ imamhā āsanā vuṭṭhahissāmi yāva me na anupādāya āsavehi cittaṃ vimuccissatī’’ti cittaṃ paggaṇhāti padahati. Evampi alīnacitto akusītavutti.

‘‘Na tāvāhaṃ imamhā caṅkamā orohissāmi…pe… vihārā nikkhamissāmi… aḍḍhayogā nikkhamissāmi… pāsādā nikkhamissāmi… hammiyā nikkhamissāmi… guhāya nikkhamissāmi… leṇā nikkhamissāmi… kuṭiyā nikkhamissāmi… kūṭāgārā nikkhamissāmi… aṭṭā nikkhamissāmi… māḷā nikkhamissāmi… uddaṇḍā nikkhamissāmi … upaṭṭhānasālāya nikkhamissāmi… maṇḍapā nikkhamissāmi… rukkhamūlā nikkhamissāmi yāva me na anupādāya āsavehi cittaṃ vimuccissatī’’ti cittaṃ paggaṇhāti padahati. Evampi alīnacitto akusītavutti.

‘‘Imasmiṃyeva pubbaṇhasamaye [pubbaṇhasamayaṃ (ka.) mahāni. 17] ariyadhammaṃ āharissāmi samāharissāmi adhigacchissāmi phassayissāmi sacchikarissāmī’’ti cittaṃ paggaṇhāti padahati. Evampi alīnacitto akusītavutti. Imasmiṃyeva majjhanhikasamaye…pe… sāyanhasamaye …pe… purebhattaṃ… pacchābhattaṃ… purimayāmaṃ… majjhimayāmaṃ… pacchimayāmaṃ… kāḷe… juṇhe… vasse… hemante … gimhe… purime vayokhandhe… majjhime vayokhandhe… pacchime vayokhandhe ariyadhammaṃ āharissāmi samāharissāmi adhigacchissāmi phassayissāmi sacchikarissāmīti cittaṃ paggaṇhāti padahati. Evampi alīnacitto akusītavutti.

Daḷhanikkamo thāmabalūpapannoti so paccekasambuddho daḷhasamādāno ahosi kusalesu dhammesu avaṭṭhitasamādāno kāyasucarite vacīsucarite manosucarite dānasaṃvibhāge sīlasamādāne uposathupavāse matteyyatāya [metteyyatāya (syā. ka.) moggallānabyākaraṇe 4.39 suttaṃ oloketabbaṃ] petteyyatāya sāmaññatāya brahmaññatāya kulejeṭṭhāpacāyitāya aññataraññataresu adhikusalesu dhammesūti – daḷhanikkamo. **Thāmabalūpapanno**ti so paccekasambuddho thāmena ca balena ca vīriyena ca parakkamena ca paññāya ca upeto hoti samupeto upāgato samupāgato upapanno samupapanno samannāgatoti – daḷhanikkamo thāmabalūpapanno, eko care khaggavisāṇakappo. Tenāha so paccekasambuddho –

> ‘‘Āraddhavīriyo paramatthapattiyā, alīnacitto akusītavutti;
> Daḷhanikkamo thāmabalūpapanno, eko care khaggavisāṇakappo’’ti.

155. **Paṭisallānaṃ jhānamariñcamāno, dhammesu niccaṃ anudhammacārī;**
Ādīnavaṃ sammasitā bhavesu, eko care khaggavisāṇakappo.

Paṭisallānaṃ jhānamariñcamānoti so paccekasambuddho paṭisallānārāmo hoti paṭisallānarato ajjhattaṃ cetosamathamanuyutto anirākatajjhāno vipassanāya samannāgato brūhetā suññāgāraṃ jhāyī jhānarato ekattamanuyutto sadatthagarukoti paṭisallānaṃ. **Jhānamariñcamāno**ti so paccekasambuddho dvīhi kāraṇehi jhānaṃ na riñcati – anuppannassa vā paṭhamassa jhānassa uppādāya yutto payutto saṃyutto āyutto samāyutto, anuppannassa vā dutiyassa jhānassa…pe… anuppannassa vā tatiyassa jhānassa… anuppannassa vā catutthassa jhānassa uppādāya yutto payutto saṃyutto āyutto samāyuttoti – evampi jhānaṃ na riñcati.

Atha vā, uppannaṃ vā paṭhamaṃ jhānaṃ āsevati bhāveti bahulīkaroti, uppannaṃ vā dutiyaṃ jhānaṃ…pe… uppannaṃ vā tatiyaṃ jhānaṃ… uppannaṃ vā catutthaṃ jhānaṃ āsevati bhāveti bahulīkaroti. Evampi jhānaṃ na riñcatīti – paṭisallānaṃ jhānamariñcamāno.

Dhammesu niccaṃ anudhammacārīti dhammā vuccanti cattāro satipaṭṭhānā…pe… ariyo aṭṭhaṅgiko maggo. Katame anudhammā? Sammāpaṭipadā apaccanīkapaṭipadā anvatthapaṭipadā dhammānudhammapaṭipadā sīlesu paripūrakāritā indriyesu guttadvāratā bhojane mattaññutā jāgariyānuyogo satisampajaññaṃ – ime vuccanti anudhammā. **Dhammesu niccaṃ anudhammacārī**ti dhammesu niccakālaṃ dhuvakālaṃ satataṃ samitaṃ avokiṇṇaṃ poṅkhānupoṅkhaṃ udakūmikajātaṃ [udakummijātaṃ (syā.), udakummikajātaṃ (ka.)]

Avīcisantatisahitaṃ phassitaṃ purebhattaṃ pacchābhattaṃ purimayāmaṃ majjhimayāmaṃ pacchimayāmaṃ kāḷe juṇhe vasse hemante gimhe purime vayokhandhe majjhime vayokhandhe pacchime vayokhandhe carati viharati iriyati vatteti pāleti yapeti yāpetīti – dhammesu niccaṃ anudhammacārī.

Ādīnavaṃ sammasitā bhavesūti ‘‘sabbe saṅkhārā aniccā’’ti ādīnavaṃ sammasitā bhavesu, ‘‘sabbe saṅkhārā dukkhā’’ti…pe… ‘‘sabbe dhammā anattā’’ti…pe… ‘‘yaṃ kiñci samudayadhammaṃ, sabbaṃ taṃ nirodhadhamma’’nti ādīnavaṃ sammasitā bhavesūti – ādīnavaṃ sammasitā bhavesu, eko care khaggavisāṇakappo. Tenāha so paccekasambuddho –

> ‘‘Paṭisallānaṃ jhānamariñcamāno, dhammesu niccaṃ anudhammacārī;
> Ādīnavaṃ sammasitā bhavesu, eko care khaggavisāṇakappo’’ti.

156. **Taṇhakkhayaṃ patthayamappamatto, aneḷamūgo** [anelamūgo (syā. ka.)] **sutavā satīmā;**
Saṅkhātadhammo niyato padhānavā, eko care khaggavisāṇakappo.

Taṇhakkhayaṃ patthayamappamattoti. **Taṇhā**ti rūpataṇhā…pe… dhammataṇhā. **Taṇhakkhaya**nti rāgakkhayaṃ dosakkhayaṃ mohakkhayaṃ gatikkhayaṃ upapattikkhayaṃ paṭisandhikkhayaṃ bhavakkhayaṃ saṃsārakkhayaṃ vaṭṭakkhayaṃ patthayanto icchanto sādiyanto pihayanto abhijappantoti – taṇhakkhayaṃ patthayaṃ. **Appamatto**ti so paccekasambuddho sakkaccakārī sātaccakārī…pe… appamādo kusalesu dhammesūti – taṇhakkhayaṃ patthayamappamatto.

Aneḷamūgo sutavā satīmāti. **Aneḷamūgo**ti so paccekasambuddho paṇḍito paññavā buddhimā ñāṇī vibhāvī medhāvī. **Sutavā**ti so paccekasambuddho bahussuto hoti sutadharo sutasanniccayo. Ye te dhammā ādikalyāṇā majjhekalyāṇā pariyosānakalyāṇā sātthaṃ sabyañjanaṃ kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ abhivadanti, tathārūpāssa dhammā bahussutā honti dhātā vacasā paricitā manasānupekkhitā diṭṭhiyā suppaṭividdhā. **Satīmā**ti so paccekasambuddho satimā hoti paramena satinepakkena samannāgatattā cirakatampi cirabhāsitampi saritā anussaritāti – aneḷamūgo sutavā satīmā.

Saṅkhātadhammo niyato padhānavāti saṅkhātadhammo vuccati ñāṇaṃ. Yā paññā pajānanā…pe… amoho dhammavicayo sammādiṭṭhi. **Saṅkhātadhammo**ti so paccekasambuddho saṅkhātadhammo ñātadhammo tulitadhammo tīritadhammo vibhūtadhammo vibhāvitadhammo ‘‘sabbe saṅkhārā aniccā’’ti saṅkhātadhammo…pe… ‘‘yaṃ kiñci samudayadhammaṃ sabbaṃ taṃ nirodhadhamma’’nti saṅkhātadhammo ñātadhammo tulitadhammo tīritadhammo vibhūtadhammo vibhāvitadhammo. Atha vā, tassa paccekasambuddhassa ca khandhā saṃkhittā dhātuyo saṃkhittā āyatanāni saṃkhittāni gatiyo saṃkhittā upapattiyo saṃkhittā paṭisandhiyo saṃkhittā bhavā saṃkhittā saṃsārā saṃkhittā vaṭṭā saṃkhittā. Atha vā, so paccekasambuddho khandhapariyante ṭhito dhātupariyante ṭhito āyatanapariyante ṭhito gatipariyante ṭhito upapattipariyante ṭhito paṭisandhipariyante ṭhito bhavapariyante ṭhito saṃsārapariyante ṭhito vaṭṭapariyante ṭhito saṅkhārapariyante ṭhito antimabhave [antime bhave (ka.) cūḷani. mettagūmāṇavapucchāniddesa 28] ṭhito antimasamussaye ṭhito antimadehadharo paccekasambuddho.

> Tassāyaṃ pacchimako bhavo, carimoyaṃ samussayo;
> Jātimaraṇasaṃsāro [jātijarāmaraṇasaṃsāro (syā.) evamīdisesu ṭhānesu], natthi tassa punabbhavoti.

Taṃkāraṇā paccekasambuddho saṅkhātadhammo. **Niyato**ti niyāmā vuccanti cattāro ariyamaggā. Catūhi ariyamaggehi samannāgatoti niyato. Niyāmaṃ patto sampatto adhigato phassito sacchikato patto niyāmaṃ. **Padhānavā**ti padhānaṃ vuccati vīriyaṃ. So cetaso vīriyārambho nikkamo parakkamo uyyāmo vāyāmo ussāho ussoḷhī thāmo dhiti asithilaparakkamo anikkhittacchandatā anikkhittadhuratā dhurasampaggāho vīriyaṃ vīriyindriyaṃ vīriyabalaṃ sammāvāyāmo. So paccekasambuddho iminā padhānena upeto samupeto upāgato samupāgato upapanno samupapanno samannāgato. Tasmā so paccekasambuddho padhānavāti – saṅkhātadhammo niyato padhānavā, eko care khaggavisāṇakappo. Tenāha so paccekasambuddho –

> ‘‘Taṇhakkhayaṃ patthayamappamatto, aneḷamūgo sutavā satīmā;
> Saṅkhātadhammo niyato padhānavā, eko care khaggavisāṇakappo’’ti.

157. **Sīhova saddesu asantasanto, vātova jālamhi asajjamāno;**
Padumaṃva toyena alimpamāno [alippamāno, su. ni. 71], **eko care khaggavisāṇakappo.**

Sīhova saddesu asantasantoti yathā sīho migarājā saddesu asantāsī aparisantāsī anutrāsī anubbiggo anussaṅkī [anussukī (syā.)] anutrāso abhīrū acchambhī anutrāsī apalāyī, paccekasambuddhopi saddesu asantāsī aparisantāsī anutrāsī anubbiggo anussaṅkī anutrāso abhīrū acchambhī anutrāsī apalāyī pahīnabhayabheravo vigatalomahaṃso viharatīti – sīhova saddesu asantasanto.

Vātova jālamhi asajjamānoti. **Vāto**ti puratthimā vātā pacchimā vātā uttarā vātā dakkhiṇā vātā sarajā vātā arajā vātā sītā vātā uṇhā vātā parittā vātā adhimattā vātā verambhavātā pakkhavātā [pakkhivātā (syā.) cūḷani. upasīvamāṇavapucchāniddesa 43, khaggavisāṇasuttaniddesa 138 natthi pāṭhanānattaṃ] supaṇṇavātā tālapaṇṇavātā vidhūpanavātā. Jālaṃ vuccati suttajālaṃ. Yathā vāto jālamhi na sajjati na gaṇhāti na bajjhati na palibajjhati, evameva dve jālā – taṇhājālañca diṭṭhijālañca…pe… idaṃ taṇhājālaṃ…pe… idaṃ diṭṭhijālaṃ. Tassa paccekasambuddhassa taṇhājālaṃ pahīnaṃ diṭṭhijālaṃ paṭinissaṭṭhaṃ, taṇhājālassa pahīnattā diṭṭhijālassa paṭinissaṭṭhattā so paccekasambuddho rūpe na sajjati sadde na sajjati…pe… diṭṭhasutamutaviññātabbesu dhammesu na sajjati na gaṇhāti na bajjhati na palibajjhati nikkhanto nissaṭo vippamutto visaññutto vimariyādikatena cetasā viharatīti – vātova jālamhi asajjamāno.

Padumaṃva toyena alimpamānoti padumaṃ vuccati padumapupphaṃ. Toyaṃ vuccati udakaṃ. Yathā padumapupphaṃ toyena na limpati na palimpati na upalimpati, alittaṃ apalittaṃ anupalittaṃ, evameva dve lepā – taṇhālepo ca diṭṭhilepo ca…pe… ayaṃ taṇhālepo…pe… ayaṃ diṭṭhilepo. Tassa paccekasambuddhassa taṇhālepo pahīno, diṭṭhilepo paṭinissaṭṭho. Taṇhālepassa pahīnattā diṭṭhilepassa paṭinisaṭṭhattā so paccekasambuddho rūpe na limpati sadde na limpati…pe… diṭṭhasutamutaviññātabbesu dhammesu na limpati na palimpati na upalimpati, alitto apalitto anupalitto nikkhanto nissaṭo vippamutto visaññutto vimariyādikatena cetasā viharatīti – padumaṃva toyena alimpamāno, eko care khaggavisāṇakappo. Tenāha so paccekasambuddho –

‘‘Sīhova saddesu asantasanto, vātova jālamhi asajjamāno;
Padumaṃva toyena alimpamāno, eko care khaggavisāṇakappo’’ti.

158. **Sīho yathā dāṭhabalī pasayha, rājā migānaṃ abhibhuyya cārī;**
Sevetha pantāni senāsanāni, eko care khaggavisāṇakappo.

Sīho yathā dāṭhabalī pasayha, rājā migānaṃ abhibhuyya cārīti yathā sīho migarājā dāṭhabalī dāṭhāvudho sabbe tiracchānagate pāṇe abhibhuyya abhibhavitvā ajjhottharitvā pariyādiyitvā madditvā carati viharati iriyati vatteti pāleti yapeti yāpeti, paccekasambuddhopi paññābalī paññāvudho sabbapāṇabhūte puggale paññāya abhibhuyya abhibhavitvā ajjhottharitvā pariyādiyitvā madditvā carati viharati iriyati vatteti pāleti yapeti yāpetīti – sīho yathā dāṭhabalī pasayha, rājā migānaṃ abhibhuyya cārī.

Sevetha pantāni senāsanānīti yathā sīho migarājā araññavanamajjhogāhetvā carati viharati iriyati vatteti pāleti yapeti yāpeti, paccekasambuddhopi araññavanapatthāni pantāni senāsanāni paṭisevati appasaddāni appanigghosāni vijanavātāni manussarāhasseyyakāni paṭisallānasāruppāni. So eko gacchati eko tiṭṭhati eko nisīdati eko seyyaṃ kappeti eko gāmaṃ piṇḍāya pavisati eko paṭikkamati eko raho nisīdati eko caṅkamaṃ adhiṭṭhāti eko carati viharati iriyati vatteti pāleti yapeti yāpetīti – sevetha pantāni senāsanāni, eko care khaggavisāṇakappo. Tenāha so paccekasambuddho –

‘‘Sīho yathā dāṭhabalī pasayha, rājā migānaṃ abhibhuyya cārī;
Sevetha pantāni senāsanāni, eko care khaggavisāṇakappo’’ti.

159. **Mettaṃ upekkhaṃ karuṇaṃ vimuttiṃ, āsevamāno muditañca kāle;**
Sabbena lokena avirujjhamāno, eko care khaggavisāṇakappo.

Mettaṃ upekkhaṃ karuṇaṃ vimuttiṃ, āsevamāno muditañca kāleti so paccekasambuddho mettāsahagatena cetasā ekaṃ disaṃ pharitvā viharati tathā dutiyaṃ tathā tatiyaṃ tathā catutthaṃ, iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantaṃ lokaṃ mettāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyāpajjena pharitvā viharati; karuṇāsahagatena cetasā…pe… muditāsahagatena cetasā…pe… upekkhāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyāpajjena pharitvā viharatīti – mettaṃ upekkhaṃ karuṇaṃ vimuttiṃ, āsevamāno muditañca kāle.

Sabbena lokena avirujjhamānoti mettāya bhāvitattā ye puratthimāya disāya sattā te appaṭikūlā honti, ye pacchimāya disāya sattā…pe… ye uttarāya disāya sattā… ye dakkhiṇāya disāya sattā… ye puratthimāya anudisāya sattā… ye pacchimāya anudisāya sattā… ye uttarāya anudisāya sattā… ye dakkhiṇāya anudisāya sattā… ye heṭṭhimāya [adhogamāya (syā.)] disāya sattā… ye uparimāya disāya sattā… ye dasasu disāsu sattā te appaṭikūlā honti. Karuṇāya bhāvitattā… muditāya bhāvitattā… upekkhāya bhāvitattā ye puratthimāya disāya sattā…pe… ye dasasu disāsu sattā te appaṭikūlā honti.

Sabbena lokena avirujjhamānoti sabbena lokena avirujjhamāno, appaṭivirujjhamāno anāghātiyamāno [aghaṭṭiyamāno (syā.)] appaṭihaññamānoti – sabbena lokena avirujjhamāno, eko care khaggavisāṇakappo. Tenāha so paccekasambuddho –

‘‘Mettaṃ upekkhaṃ karuṇaṃ vimuttiṃ, āsevamāno muditañca kāle;
Sabbena lokena avirujjhamāno, eko care khaggavisāṇakappo’’ti.

160. **Rāgañca dosañca pahāya mohaṃ, sandālayitvāna saṃyojanāni** [saṃyojanāni (ka.)] **;**
Asantasaṃ jīvitasaṅkhayamhi, eko care khaggavisāṇakappo.

Rāgañca dosañca pahāya mohanti. **Rāgo**ti yo rāgo sārāgo…pe… abhijjhā lobho akusalamūlaṃ. **Doso**ti yo cittassa āghāto…pe… caṇḍikkaṃ asuropo anattamanatā cittassa. **Moho**ti dukkhe aññāṇaṃ…pe… avijjālaṅgī moho akusalamūlaṃ. **Rāgañca dosañca pahāya moha**nti so paccekasambuddho rāgañca dosañca mohañca pahāya pajahitvā vinodetvā byantīkaritvā anabhāvaṃ gametvāti – rāgañca dosañca pahāya mohaṃ.

Sandālayitvāna saṃyojanānīti. Dasa saṃyojanāni – kāmarāgasaṃyojanaṃ paṭighasaṃyojanaṃ…pe… avijjāsaṃyojanaṃ. **Sandālayitvāna saṃyojanānī**ti dasa saṃyojanāni sandālayitvā padālayitvā sampadālayitvā pajahitvā vinodetvā byantīkaritvā anabhāvaṃ gametvāti – sandālayitvāna saṃyojanāni.

Asantasaṃ jīvitasaṅkhayamhīti so paccekasambuddho jīvitapariyosāne asantāsī anutrāsī anubbiggo anussaṅkī anutrāso abhīrū acchambhī anutrāsī apalāyī pahīnabhayabheravo vigatalomahaṃso viharatīti – asantasaṃ jīvitasaṅkhayamhi, eko care khaggavisāṇakappo. Tenāha so paccekasambuddho –

‘‘Rāgañca dosañca pahāya mohaṃ, sandālayitvāna saṃyojanāni;
Asantasaṃ jīvitasaṅkhayamhi, eko care khaggavisāṇakappo’’ti.

161. **Bhajanti sevanti ca kāraṇatthā, nikkāraṇā dullabhā ajja mittā;**
Attatthapaññā [attaṭṭhapaññā (ka.)] **asucī manussā, eko care khaggavisāṇakappo.**

Bhajanti sevanti ca kāraṇatthāti attatthakāraṇā paratthakāraṇā ubhayatthakāraṇā diṭṭhadhammikatthakāraṇā samparāyikatthakāraṇā paramatthakāraṇā bhajanti sambhajanti sevanti nisevanti saṃsevanti paṭisevantīti – bhajanti sevanti ca kāraṇatthā.

Nikkāraṇā dullabhā ajja mittāti dve mittā – agārikamitto ca anāgārikamitto ca…pe… ayaṃ agārikamitto…pe… ayaṃ anāgārikamitto. **Nikkāraṇā dullabhā ajja mittā**ti ime dve mittā akāraṇā nikkāraṇā ahetū appaccayā dullabhā (dulladdhā sudulladdhā) [( ) natthi syā. potthake] ti – nikkāraṇā dullabhā ajja mittā.

Attatthapaññā asucī manussāti. **Attatthapaññā**ti attano atthāya attano hetu attano paccayā attano kāraṇā bhajanti sambhajanti sevanti nisevanti saṃsevanti paṭisevanti ācaranti samācaranti payirupāsanti paripucchanti paripañhantīti – attatthapaññā. **Asucī manussā**ti asucinā kāyakammena samannāgatāti asucī manussā, asucinā vacīkammena samannāgatāti asucī manussā, asucinā manokammena samannāgatāti asucī manussā, asucinā pāṇātipātena…pe… asucinā adinnādānena… asucinā kāmesumicchācārena… asucinā musāvādena… asuciyā pisuṇāya vācāya samannāgatā… asuciyā pharusāya vācāya samannāgatā… asucinā samphappalāpena samannāgatā… asuciyā abhijjhāya samannāgatā… asucinā byāpādena samannāgatāti asucī manussā, asuciyā micchādiṭṭhiyā samannāgatāti asucī manussā, asuciyā cetanāya samannāgatāti asucī manussā, asuciyā patthanāya samannāgatāti asucī manussā, asucinā paṇidhinā samannāgatāti asucī manussā, asucī hīnā nihīnā omakā lāmakā chatukkā parittāti – attatthapaññā asucī manussā.

Eko care khaggavisāṇakappoti. **Eko**ti so paccekasambuddho pabbajjāsaṅkhātena eko…pe… **care**ti aṭṭha cariyāyo…pe… **khaggavisāṇakappo**ti yathā khaggassa nāma visāṇaṃ ekaṃ hoti adutiyaṃ…pe… eko care khaggavisāṇakappo. Tenāha so paccekasambuddho –

‘‘Bhajanti sevanti ca kāraṇatthā, nikkāraṇā dullabhā ajja mittā;
Attatthapaññā asucī manussā, eko care khaggavisāṇakappo’’ti.

Catuttho vaggo.

Khaggavisāṇasuttaniddeso niṭṭhito.

Ajito tissametteyyo, puṇṇako atha mettagū;
Dhotako upasīvo ca, nando ca atha hemako.

Todeyya-kappā dubhayo, jatukaṇṇī ca paṇḍito;
Bhadrāvudho udayo ca, posālo cāpi brāhmaṇo;
Mogharājā ca medhāvī, piṅgiyo ca mahāisi.

Soḷasānaṃ [soḷasannaṃ (syā. ka.)] panetesaṃ, brāhmaṇānaṃva sāsanaṃ;
Pārāyanānaṃ niddesā, tattakā ca bhavanti hi [vā (ka.)].
Khaggavisāṇasuttānaṃ, niddesāpi tatheva ca;
Niddesā duvidhā ñeyyā, paripuṇṇā sulakkhitāti.

Cūḷaniddesapāḷi niṭṭhitā.

Namo tassa bhagavato arahato sammāsambuddhassa

Vinayapiṭake

Cūḷavagga-aṭṭhakathā

1. Kammakkhandhakaṃ

Tajjanīyakammakathā

1. Cūḷavaggassa paṭhame kammakkhandhake tāva **paṇḍukalohitakā**ti paṇḍuko ceva lohitako cāti chabbaggiyesu dve janā; tesaṃ nissitakāpi paṇḍukalohitakātveva paññāyanti. **Balavābalavaṃ paṭimantethā**ti suṭṭhubalavaṃ paṭivadatha. **Alamatthatarā**ti samatthatarā.

Tajjanīyakammakathā niṭṭhitā.

Adhammakammadvādasakakathā

4. **Asammukhā kata**ntiādīsu saṅghadhammavinayapuggalasammukhānaṃ vinā kataṃ, cuditakaṃ appaṭipucchitvā kataṃ, tasseva appaṭiññāya kataṃ. **Adesanāgāminiyā**ti pārājikāpattiyā vā saṅghādisesāpattiyā vā. Ettha purimakesu tīsu tikesu nava padā adhammenakataṃ vaggenakatanti imehi saddhiṃ ekekaṃ gahetvā nava tikā vuttā. Evaṃ sabbepi dvādasa tikā honti. Paṭipakkhavasena sukkapakkhesupi eteyeva dvādasa tikā vuttā.

6. **Ananulomikehi gihisaṃsaggehī**ti pabbajitānaṃ ananucchavikehi sahasokitādīhi gihisaṃsaggehi.

Tiṇṇaṃ, bhikkhave, bhikkhūnantiādi ekekenāpi aṅgena tajjanīyakammaṃ kātuṃ vaṭṭatīti dassanatthaṃ vuttaṃ. Tajjanīyassa hi visesena bhaṇḍanakārakattaṃ aṅgaṃ, niyassassa abhiṇhāpattikattaṃ, pabbājanīyassa kuladūsakattaṃ vuttaṃ. Imesu pana tīsu aṅgesu yena kenaci sabbānipi kātuṃ vaṭṭati. Yadi evaṃ yaṃ campeyyakkhandhake vuttaṃ – ‘‘tajjanīyakammārahassa niyassakammaṃ karoti…pe… upasampadārahaṃ abbheti; evaṃ kho upāli adhammakammaṃ hoti avinayakammaṃ, evañca pana saṅgho sātisāro hotī’’ti idaṃ virujjhatīti. Idañca na virujjhati. Kasmā? Vacanatthanānattato, ‘‘tajjanīyakammārahassā’’ti imassa hi vacanassa kammasanniṭṭhānaṃ attho. ‘‘Tiṇṇaṃ, bhikkhave’’tiādivacanassa aṅgasambhavo, tasmā yadā saṅghena sannipatitvā ‘‘idaṃ nāma imassa bhikkhuno kammaṃ karomā’’ti sanniṭṭhānaṃ kataṃ hoti, tadā kammāraho nāma hoti. Tassa iminā lakkhaṇena tajjanīyādikammārahassa niyassakammādikaraṇaṃ adhammakammañceva avinayakammañcāti veditabbaṃ. Yassa pana bhaṇḍanakārakādīsu aṅgesu aññataraṃ aṅgaṃ atthi, tassa ākaṅkhamāno saṅgho yathānuññātesu aṅgesu ca kammesu ca yena kenaci aṅgena yaṃkiñci kammaṃ vavatthapetvā taṃ bhikkhuṃ kammārahaṃ katvā kammaṃ kareyya. Ayamettha vinicchayo. Evaṃ pubbenāparaṃ sameti.

Tattha kiñcāpi tajjanīyakamme bhaṇḍanakārakavasena kammavācā vuttā, atha kho bālassa abyattassa āpattibahulassa tajjanīyakammaṃ karontena bālaabyattavaseneva kammavācā kātabbā. Evañhi bhūtena vatthunā kataṃ kammaṃ hoti, na ca aññassa kammassa vatthunā. Kasmā? Yasmā idampi anuññātanti. Esa nayo sabbattha. **Aṭṭhārasa sammāvattanavatthūni** pārivāsikakkhandhake vaṇṇayissāma.

Adhammakammadvādasakakathā niṭṭhitā.

Nappaṭippassambhetabbaaṭṭhārasakādikathā

8. **Lomaṃ pātentī**ti pannalomā honti; bhikkhū anuvattantīti attho. **Netthāraṃ vattantī**ti nittharantānaṃ etanti netthāraṃ; yena sakkā nissāraṇā nittharituṃ, taṃ aṭṭhārasavidhaṃ sammāvattanaṃ vattantīti attho. Kittakaṃ kālaṃ vattaṃ pūretabbanti? Dasa vā pañca vā divasāni. Imasmiñhi kammakkhandhake ettakena vattaṃ pūritameva hoti.

Nappaṭippassambhetabbaaṭṭhārasakādikathā niṭṭhitā.

Niyassakammakathā

11. Seyyasakavatthusmiṃ – **apissu bhikkhū pakatā**ti apissu bhikkhū niccaṃ byāvaṭā honti. Sesaṃ tajjanīye

vuttasadisameva.

Niyassakammakathā niṭṭhitā.

Pabbājanīyakammakathā

21. Assajipunabbasukavatthu saṅghādisesavaṇṇanāyaṃ vuttaṃ.

27. **Kāyikena davenā**tiādīsu panettha kāyiko davo nāma kāyakīḷā vuccati. Sesapadadvayepi eseva nayo. **Kāyiko anācāro** nāma kāyadvāre paññattasikkhāpadavītikkamo vuccati. Sesadvayepi eseva nayo. **Kāyikaṃ upaghātikaṃ** nāma kāyadvāre paññattasikkhāpadassa asikkhanabhāvena upahananaṃ vuccati; nāsanaṃ vināsananti attho. Sesadvayepi eseva nayo. **Kāyiko micchājīvo** nāma paṭikkhittavejjakammādivasena telapacanaariṭṭhapacanādīni. **Vācasiko micchājīvo** nāma gihīnaṃ sāsanasampaṭicchanārocanādīni. **Kāyikavācasiko** nāma tadubhayaṃ. Sesaṃ tajjanīye vuttanayameva.

Pabbājanīyakammakathā niṭṭhitā.

Paṭisāraṇīyakammakathā

33. Sudhammavatthusmiṃ pana – **anapaloketvā**ti na āpucchitvā. **Etadavocā**ti kiṃ te gahapati therānaṃ paṭiyattanti sabbaṃ vivarāpetvā disvā etaṃ avoca. **Ekā ca kho idha natthi yadidaṃ tilasaṃguḷikā**ti yā ayaṃ tilasakkhalikā nāma vuccati, sā natthīti attho. Tassa kira gahapatino vaṃse ādimhi eko pūviyo ahosi. Tena naṃ thero jātiyā khuṃsetukāmo evamāha. **Yadeva kiñcī**ti evaṃ bahuṃ buddhavacanaṃ ratanaṃ pahāya kiñcideva tilasaṃguḷikāvacanaṃ bhāsitaṃ. Kukkuṭapotakaudāharaṇena idaṃ dasseti ‘‘yathā so neva kākavassitaṃ na kukkuṭavassitaṃ akāsi, evaṃ tayāpi neva bhikkhuvacanaṃ na gihivacanaṃ vutta’’nti.

Paṭisāraṇīyakammakathā niṭṭhitā.

Adhammakammādidvādasakakathā

37. **Asammukhā kata**ntiādayo tikā vuttappakārā eva.

39. Aṅgasamannāgamo purimehi asadiso. Tattha yathā lābhaṃ na labhanti; evaṃ parisakkanto parakkamanto **alābhāya parisakkati** nāma. Esa nayo anatthādīsu. Tattha **anattho**ti atthabhaṅgo. **Anāvāso**ti tasmiṃ ṭhāne avasanaṃ. **Gihīnaṃ buddhassa avaṇṇa**nti gihīnaṃ santike buddhassa avaṇṇaṃ bhāsati. **Dhammikaṃ paṭissavaṃ na saccāpetī**ti yathā sacco hoti, evaṃ na karoti; vassāvāsaṃ paṭissuṇitvā na gacchati, aññaṃ vā evarūpaṃ karoti. **Pañcannaṃ bhikkhave**tiādi ekaṅgenapi kammārahabhāvadassanatthaṃ vuttaṃ. Sesamettha uttānatthañceva, tajjanīye ca vuttanayameva.

Adhammakammādidvādasakakathā niṭṭhitā.

Āpattiyā adassane ukkhepanīyakammakathā

46. Channavatthusmiṃ – **āvāsaparamparañca bhikkhave saṃsathā**ti sabbāvāsesu ārocetha.

50. **Bhaṇḍanakārako**tiādīsu bhaṇḍanādipaccayā āpannaṃ āpattiṃ ropetvā tassā adassaneyeva kammaṃ kātabbaṃ. Tikā vuttappakārā eva.

51. Sammāvattanāyaṃ panettha tecattālīsa vattāni. Tattha **na anuddhaṃsetabbo**ti na codetabbo. **Na bhikkhu bhikkhūhī**ti añño bhikkhu aññehi bhikkhūhi na bhinditabbo. **Na gihiddhajo**ti odātavatthāni acchinnadasapupphadasāni ca na dhāretabbāni. **Na titthiyaddhajo**ti kusacīrādīni na dhāretabbāni. **Na āsādetabbo**ti na apasādetabbo. **Anto vā bahi vā**ti vihārassa anto vā bahi vā. Na titthiyādipadattayaṃ uttānameva. Sesaṃ sabbaṃ pārivāsikakkhandhake vaṇṇayissāma. Sesaṃ tajjanīye vuttanayameva. Āpattiyā appaṭikamme ukkhepanīyakammaṃ iminā sadisameva.

65. Ariṭṭhavatthu khuddakavaṇṇanāyaṃ vuttaṃ. ‘‘Bhaṇḍanakārako’’tiādīsu yaṃ diṭṭhiṃ nissāya bhaṇḍanādīni karoti, tassā appaṭinissaggeyeva kammaṃ kātabbaṃ. Sesaṃ tajjanīye vuttanayameva. Sammāvattanāyampi hi idha tecattālīsaṃyeva vattānīti.

Āpattiyā adassane ukkhepanīyakammakathā niṭṭhitā.

Kammakkhandhakavaṇṇanā niṭṭhitā.

2. Pārivāsikakkhandhakaṃ

Pārivāsikavattakathā

75. Pārivāsikakkhandhake – **pārivāsikā**ti parivāsaṃ parivasantā. Tattha catubbidho parivāso – appaṭicchannaparivāso, paṭicchannaparivāso, suddhantaparivāso, samodhānaparivāsoti. Tesu ''yo, bhikkhave, aññopi aññatitthiyapubbo imasmiṃ dhammavinaye ākaṅkhati pabbajjaṃ, ākaṅkhati upasampadaṃ, tassa cattāro māse parivāso dātabbo''ti (mahāva. 86) evaṃ mahākhandhake vutto titthiyaparivāso appaṭicchannaparivāso nāma. Tattha yaṃ vattabbaṃ taṃ vuttameva. Ayaṃ pana idha anadhippeto. Sesā tayo yena saṅghādisesāpatti āpannā ceva hoti paṭicchāditā ca, tassa dātabbā. Tesu yaṃ vattabbaṃ taṃ samuccayakkhandhake vakkhāma. Ete pana idha adhippetā. Tasmā etesu yaṃkiñci parivāsaṃ parivasantā ''pārivāsikā''ti veditabbā.

Pakatattānaṃ bhikkhūnanti ṭhapetvā navakataraṃ pārivāsikaṃ avasesānaṃ antamaso mūlāyapaṭikassanārahādīnampi. **Abhivādanapaccuṭṭhāna**nti yaṃ te abhivādanādiṃ karonti, taṃ sādiyanti, sampaṭicchanti; na paṭikkhipantīti attho. Tattha **sāmīcikamma**nti ṭhapetvā abhivādanādīni aññassa anucchavikassa bījanavātadānādino ābhisamācārikassetaṃ adhivacanaṃ. **Āsanābhihāra**nti āsanassa abhiharaṇaṃ, āsanaṃ gahetvā abhigamanaṃ paññāpanameva vā. Seyyābhihārepi eseva nayo. **Pādodaka**nti pādadhovanaudakaṃ. **Pādapīṭha**nti dhotapādaṭṭhapanakaṃ. **Pādakathalika**nti adhotapādaṭṭhapanakaṃ pādaghaṃsanaṃ vā. **Āpatti dukkaṭassā**ti saddhivihārikānampi sādiyantassa dukkaṭameva, tasmā te vattabbā – ''ahaṃ vinayakammaṃ karomi, mayhaṃ vattaṃ mā karotha, mā maṃ gāmappavesanaṃ āpucchathā''ti. Sace saddhāpabbajitā kulaputtā ''tumhe, bhante, tumhākaṃ vinayakammaṃ karothā''ti vatvā vattaṃ karonti, gāmappavesanampi āpucchantiyeva, vāritakālato paṭṭhāya anāpatti. **Mithu yathāvuḍḍha**nti pārivāsikabhikkhūnaṃ aññamaññaṃ yo yo vuḍḍho tena tena navakatarassa sādituṃ.

Pañca yathāvuḍḍhanti pakatattehipi saddhiṃ vuḍḍhapaṭipāṭiyā eva. Tasmā pātimokkhe uddissamāne hatthapāse nisīdituṃ vaṭṭati. Mahāpaccariyaṃ pana ''pāḷiyā anisīditvā pāḷiṃ vihāya hatthapāsaṃ amuñcantena nisīditabba''nti vuttaṃ. Pārisuddhiuposathe karīyamāne saṅghanavakaṭṭhāne nisīditvā tattheva nisinnena attano pāḷiyā pārisuddhiuposatho kātabbo. Pavāraṇāyapi saṅghanavakaṭṭhāne nisīditvā tattheva nisinnena attano pāḷiyā pavāretabbaṃ. Saṅghena ghaṇṭiṃ paharitvā bhājīyamānaṃ vassikasāṭikampi attano pattaṭṭhāne gahetuṃ vaṭṭati.

Oṇojananti vissajjanaṃ vuccati. Sace hi pārivāsikassa dve tīṇi uddesabhattādīni pāpuṇanti, aññā cassa puggalikabhattapaccāsā hoti, tāni paṭipāṭiyā gahetvā ''bhante, heṭṭhā gāhetha, ajja mayhaṃ bhattapaccāsā atthi, sve gaṇhissāmī''ti vatvā vissajjetabbāni. Evaṃ tāni punadivasesu gaṇhituṃ labhati. Punadivase sabbapaṭhamaṃ etassa dātabbanti kurundiyaṃ vuttaṃ. Yadi pana na gaṇhāti na vissajjeti, punadivase na labhati, idaṃ oṇojanaṃ nāma pārivāsikasseva odissa anuññātaṃ. Kasmā? Tassa hi saṅghanavakaṭṭhāne nisinnassa bhattagge yāgukhajjakādīni pāpuṇanti vā na vā, tasmā so ''bhikkhāhārena mā kilamitthā''ti idamassa saṅgahakaraṇatthāya odissa anuññātaṃ.

Bhattanti āgatāgatehi vuḍḍhapaṭipāṭiyā gahetvā gantabbaṃ vihāre saṅghassa catussālabhattaṃ, etaṃ yathāvuḍḍhaṃ labhati. Pāḷiyā pana gantuṃ vā ṭhātuṃ vā na labhati, tasmā pāḷito osakkitvā hatthapāse ṭhitena hatthaṃ pasāretvā yathā seno nipatitvā gaṇhāti, evaṃ gaṇhitabbaṃ. Ārāmikasamaṇuddesehi āharāpetuṃ na labhati. Sace sayameva āharanti, vaṭṭati. Rañño mahāpeḷabhattepi eseva nayo. Catussālabhatte pana sace oṇojanaṃ kattukāmo hoti, attano atthāya ukkhitte piṇḍe ''ajja me bhattaṃ atthi, sve gaṇhissāmī''ti vattabbaṃ. Punadivase dve piṇḍe labhatīti mahāpaccariyaṃ vuttaṃ. Uddesabhattādīnipi pāḷito osakkitvāva gahetabbāni. Yattha pana nisīdāpetvā parivisanti, tattha sāmaṇerānaṃ jeṭṭhakena bhikkhūnaṃ saṅghanavakena hutvā nisīditabbaṃ.

76. Idāni yā ayaṃ sammāvattanā vuttā, tattha **na upasampādetabba**nti upajjhāyena hutvā na upasampādetabbaṃ; vattaṃ nikkhipitvā pana upasampādetuṃ vaṭṭati. Ācariyena hutvāpi kammavācā na sāvetabbā, aññasmiṃ asati vattaṃ nikkhipitvā sāvetuṃ vaṭṭati. **Na nissayo**ti āgantukānaṃ nissayo na dātabbo. Yehipi pakatiyāva nissayo gahito, te vattabbā – ''ahaṃ vinayakammaṃ karomi, asukattherassa nāma santike nissayaṃ gaṇhatha, mayhaṃ vattaṃ mā karotha, mā maṃ gāmappavesanaṃ āpucchathā''ti. Sace evaṃ vuttepi karontiyeva, vāritakālato paṭṭhāya karontesupi anāpatti.

Na sāmaṇeroti añño sāmaṇero na gahetabbo. Upajjhaṃ datvā gahitasāmaṇerāpi vattabbā – ''ahaṃ vinayakammaṃ karomi, mayhaṃ vattaṃ mā karotha, mā maṃ gāmappavesanaṃ āpucchathā''ti. Sace evaṃ vuttepi karontiyeva, vāritakālato paṭṭhāya karontesupi anāpatti. Bhikkhunovādakasammuti nāma ādhipaccaṭṭhānabhūtāti paṭikkhittā, tasmā bhikkhusaṅghassa vattabbaṃ – ‘‘bhante, ahaṃ vinayakammaṃ karomi, bhikkhunovādakaṃ jānāthā’’ti, paṭibalassa vā bhikkhussa bhāro kātabbo. Āgatā bhikkhuniyo ‘‘saṅghasantikaṃ gacchatha, saṅgho vo ovādadāyakaṃ jānissatī’’ti vā ‘‘ahaṃ vinayakammaṃ karomi, asukabhikkhussa nāma santikaṃ gacchatha, so vo ovādaṃ dassatī’’ti vā vattabbā.

Sā āpattīti sukkavissaṭṭhiyā parivāse dinne sukkavissaṭṭhi nāpajjitabbā. **Aññā vā tādisikā**ti kāyasaṃsaggādigarukāpatti. **Tato vā pāpiṭṭhatarā**ti pārājikāpatti; sattasu hi āpattīsu dubbhāsitāpatti pāpiṭṭhā; dukkaṭāpatti pāpiṭṭhatarā; dukkaṭāpatti pāpiṭṭhā, pāṭidesanīyāpatti pāpiṭṭhatarāti evaṃ pācittiyathullaccayasaṅghādisesapārājikāpattīsu nayo netabbo. Tāsaṃ vatthūsupi dubbhāsitavatthu pāpiṭṭhaṃ, dukkaṭavatthu pāpiṭṭhataranti purimanayeneva bhedo veditabbo. Paṇṇattivajjasikkhāpade pana vatthupi āpattipi pāpiṭṭhā. Lokavajje ubhayampi pāpiṭṭhataraṃ.

Kammanti parivāsakammavācā vuccati. Taṃ kammaṃ ‘‘akataṃ dukkaṭa’’ntiādīhi vā ‘‘kiṃ idaṃ kammaṃ nāma kasikammaṃ gorakkhakamma’’ntiādīhi vā vacanehi na garahitabbaṃ. **Kammikā**ti yehi bhikkhūhi kammaṃ kataṃ, te vuccanti, te ‘‘bālā abyattā’’tiādīhi vacanehi na garahitabbā. **Na savacanīyaṃ kātabba**nti palibodhatthāya vā pakkosanatthāya vā savacanīyaṃ na kātabbaṃ, palibodhatthāya hi karonto ‘‘ahaṃ āyasmantaṃ imasmiṃ vatthusmiṃ savacanīyaṃ karomi, imamhā āvāsā ekapadampi mā pakkāmi, yāva na taṃ adhikaraṇaṃ vūpasantaṃ hotī’’ti evaṃ karoti. Pakkosanatthāya karonto ‘‘ahaṃ te savacanīyaṃ karomi, ehi mayā saddhiṃ vinayadharānaṃ sammukhībhāvaṃ gacchāmā’’ti evaṃ karoti; tadubhayampi na kātabbaṃ.

Na anuvādoti vihāre jeṭṭhakaṭṭhānaṃ na kātabbaṃ. Pātimokkhuddesakena vā dhammajjhesakena vā na bhavitabbaṃ. Nāpi terasasu sammutīsu ekasammutivasenāpi issariyakammaṃ kātabbaṃ. **Na okāso**ti ‘‘karotu me āyasmā okāsaṃ, ahaṃ taṃ vattukāmo’’ti evaṃ pakatattassa okāso na kāretabbo, vatthunā vā āpattiyā vā na codetabbo, ‘‘ayaṃ pubbe te doso’’ti na sāretabbo. **Na bhikkhūhi sampayojetabba**nti aññamaññaṃ yojetvā kalaho na kāretabbo.

Puratoti saṅghattherena hutvā purato na gantabbaṃ, dvādasahatthaṃ upacāraṃ muñcitvā ekakena gantabbaṃ. Nisīdanepi eseva nayo. **Āsanapariyanto**ti bhattaggādīsu saṅghanavakāsanaṃ vuccati; svāssa dātabbo, tattha nisīditabbaṃ. **Seyyāpariyanto**ti seyyānaṃ pariyanto, sabbalāmakaṃ mañcapīṭhaṃ. Ayañhi vassaggena attano pattaṭṭhāne seyyaṃ gahetuṃ na labhati. Sabbabhikkhūhi vicinitvā gahitāvasesā maṅkulagūthabharitā vettalatādivinaddhā lāmakaseyyā assa dātabbā. **Vihārapariyanto**ti yathā ca seyyā, evaṃ vasanaāvāsopi vassaggena attano pattaṭṭhāne tassa na vaṭṭati. Sabbabhikkhūhi vicinitvā gahitāvasesā pana rajohatabhūmi jatukamūsikabharitā paṇṇasālā assa dātabbā. Sace pakatattā sabbe rukkhamūlikā abbhokāsikā ca honti, channaṃ na upenti, sabbepi etehi vissaṭṭhāvāsā nāma honti. Tesu yaṃ icchati, taṃ labhati. Vassūpanāyikadivase paccayaṃ ekapasse ṭhatvā vassaggena gaṇhituṃ labhati. Senāsanaṃ na labhati, nibaddhavassāvāsikaṃ senāsanaṃ gaṇhitukāmena vattaṃ nikkhipitvā gahetabbaṃ.

Tena ca so sāditabboti yaṃ assa āsanādipariyantaṃ bhikkhū denti, so eva sāditabbo. **Puresamaṇena vā pacchāsamaṇena vā**ti ñātipavāritaṭṭhāne ‘‘ettake bhikkhū gahetvā āgacchathā’’ti nimantitena ‘‘bhante, asukaṃ nāma kulaṃ bhikkhū nimantesi, etha tattha gacchāmā’’ti evaṃ saṃvidhāya bhikkhū puresamaṇe vā pacchāsamaṇe vā katvā na gantabbaṃ. ‘‘Bhante, asukasmiṃ nāma gāme manussā bhikkhūnaṃ āgamanaṃ icchanti, sādhu vatassa sace tesaṃ saṅgahaṃ kareyyāthā’’ti evaṃ pana pariyāyena kathetuṃ vaṭṭati.

Na āraññikaṅganti āgatāgatānaṃ ārocetuṃ harāyamānena āraññikadhutaṅgaṃ na samādātabbaṃ. Yenāpi pakatiyā samādinnaṃ, tena dutiyaṃ bhikkhuṃ gahetvā araññe aruṇaṃ uṭṭhāpetabbaṃ, na ca ekakena vatthabbaṃ. Tathā bhattaggādīsu āsanapariyante nisajjāya harāyamānena piṇḍapātikadhutaṅgampi na samādātabbaṃ. Yo pana pakatiyāva piṇḍapātiko tassa paṭisedho natthi.

Na ca tappaccayāti ‘‘nīhaṭabhatto hutvā vihāreyeva nisīditvā bhuñjanto rattiyo gaṇayissāmi, gacchato me bhikkhuṃ disvā anārocentassa ratticchedo siyā’’ti iminā kāraṇena piṇḍapāto na nīharāpetabbo. **Mā maṃ jāniṃsū**ti ‘‘mā maṃ ekabhikkhupi jānātū’’ti ca iminā ajjhāsayena vihāre sāmaṇerehi pacāpetvā bhuñjitumpi na labhati. Gāmaṃ piṇḍāya pavisitabbameva. Gilānassa pana navakammaācariyupajjhāyakiccādipasutassa vā vihāreyeva acchituṃ vaṭṭati. Sacepi gāme anekasatā bhikkhū vicaranti, na sakkā hoti ārocetuṃ, gāmakāvāsaṃ gantvā sabhāgaṭṭhāne vasituṃ vaṭṭati.

Āgantukenāti kañci vihāraṃ gatena tattha bhikkhūnaṃ ārocetabbaṃ. Sace sabbe ekaṭṭhāne ṭhite passati, ekaṭṭhāne ṭhiteneva ārocetabbaṃ. Atha rukkhamūlādīsu visuṃ visuṃ ṭhitā honti, tattha tattha gantvā ārocetabbaṃ. Sañcicca anārocentassa ratticchedo ca hoti, vattabhede ca dukkaṭaṃ. Atha vicinanto ekacce na passati, ratticchedova hoti, na vattabhedadukkaṭaṃ.

Āgantukassāti attano vasanavihāraṃ āgatassāpi ekassa vā bahūnaṃ vā vuttanayeneva ārocetabbaṃ.

Ratticchedavattabhedāpi cettha vuttanayeneva veditabbā. Sace āgantukā muhuttaṃ vissamitvā vā avissamitvā eva vā vihāramajjhena gacchanti, tesampi ārocetabbaṃ. Sace tassa ajānantasseva gacchanti, ayañca pana gatakāle jānāti, gantvā ārocetabbaṃ. Sampāpuṇituṃ asakkontassa ratticchedova hoti, na vattabhedadukkaṭaṃ. Yepi antovihāraṃ appavisitvā upacārasīmaṃ okkamitvā gacchanti, ayañca nesaṃ chattasaddaṃ vā ukkāsitasaddaṃ vā khipitasaddaṃ vā sutvāva āgantukabhāvaṃ jānāti, gantvā ārocetabbaṃ. Gatakāle jānantenapi anubandhitvā ārocetabbameva. Sampāpuṇituṃ asakkontassa ratticchedova hoti, na vattabhedadukkaṭaṃ. Yopi rattiṃyeva āgantvā rattiṃyeva gacchati, sopissa ratticchedaṃ karoti, aññātattā pana vattabhedadukkaṭaṃ natthi. Sace ajānitvāva abbhānaṃ karoti, akatameva hotīti kurundiyaṃ vuttaṃ. Tasmā adhikā rattiyo gahetvā kātabbaṃ, ayaṃ apaṇṇakapaṭipadā.

Nadīādīsu nāvāya gacchantampi paratīre ṭhitampi ākāsena gacchantampi pabbatatalaaraññādīsu dūre ṭhitampi bhikkhuṃ disvā sace ‘‘bhikkhū’’ti vavatthānaṃ atthi, nāvādīhi vā gantvā mahāsaddaṃ katvā vā vegena anubandhitvā vā ārocetabbaṃ, anārocentassa ratticchedo ceva vattabhedadukkaṭañca. Sace vāyamantopi sampāpuṇituṃ vā sāvetuṃ vā na sakkoti, ratticchedova hoti, na vattabhedadukkaṭaṃ. Saṅghasenābhayatthero pana visayāvisayena katheti – ‘‘visaye kira anārocentassa ratticchedo ceva vattabhedadukkaṭañca hoti, avisaye pana ubhayampi natthī’’ti. Karavīkatissatthero ‘‘samaṇo ayanti vavatthānameva pamāṇaṃ, sacepi avisayo hoti, vattabhedadukkaṭameva natthi, ratticchedo pana hotiyevā’’ti āha.

Uposatheti ‘‘uposathaṃ sampāpuṇissāmā’’ti āgantukā bhikkhū āgacchanti, iddhiyā gacchantāpi uposathabhāvaṃ ñatvā otaritvā uposathaṃ karonti, tasmā āgantukasodhanatthaṃ uposathadivase ārocetabbaṃ. Pavāraṇāyapi eseva nayo. **Gilāno**ti gantuṃ asamattho. **Dūtenā**ti ettha anupasampannaṃ pesetuṃ na vaṭṭati, bhikkhuṃ pesetvā ārocāpetabbaṃ.

Abhikkhuko āvāsoti suññavihāro; yattha ekopi bhikkhu natthi, tattha vāsatthāya na gantabbaṃ. Na hi tattha vuttharattiyo gaṇanūpikā honti, pakatattena pana saddhiṃ vaṭṭati. Dasavidhantarāye pana sacepi rattiyo gaṇanūpikā na honti, antarāyato parimuccanatthāya gantabbameva. Tena vuttaṃ – ‘‘aññatra antarāyā’’ti. Nānāsaṃvāsakehi saddhiṃ vinayakammaṃ kātuṃ na vaṭṭati. Tesaṃ anārocanepi ratticchedo natthi, abhikkhukāvāsasadisameva hoti. Tena vuttaṃ – **‘‘yatthassu bhikkhū nānāsaṃvāsakā’’**ti. Sesaṃ uposathakkhandhake vuttanayameva.

81. **Ekacchanne āvāse**tiādīsu **āvāso** nāma vasanatthāya katasenāsanaṃ. **Anāvāso** nāma cetiyagharaṃ bodhigharaṃ sammuñjaniaṭṭako dāruaṭṭako pānīyamāḷo vaccakuṭi dvārakoṭṭhakoti evamādi. Tatiyapadena tadubhayampi gahitaṃ. Etesu yattha katthaci ekacchanne chadanato udakapatanaṭṭhānaparicchinne okāse ukkhittako vasituṃ na labhati. ‘‘Pārivāsiko pana antoāvāseyeva na labhatī’’ti mahāpaccariyaṃ vuttaṃ. Mahāaṭṭhakathāyaṃ pana ‘‘avisesena udakapātena vārita’’nti vuttaṃ. Kurundiyaṃ ‘‘etesu ettakesu pañcavaṇṇacchadanabaddhaṭṭhānesu pārivāsikassa ca ukkhittakassa ca pakatattena saddhiṃ udakapātena vārita’’nti vuttaṃ. Tasmā nānūpacārepi ekacchanne na vaṭṭati. Sace panettha tadahupasampannepi pakatatte paṭhamaṃ pavisitvā nipanne saṭṭhivassopi pārivāsiko pacchā pavisitvā jānanto nipajjati, ratticchedo ceva vattabhedadukkaṭañca. Ajānantassa ratticchedova na vattabhedadukkaṭaṃ. Sace pana tasmiṃ paṭhamaṃ nipanne pacchā pakatatto pavisitvā nipajjati, pārivāsiko ca jānāti, ratticchedo ceva vattabhedadukkaṭañca. No ce jānāti, ratticchedova na vattabhedadukkaṭaṃ.

Vuṭṭhātabbaṃ nimantetabboti tadahupasampannampi disvā vuṭṭhātabbameva; vuṭṭhāya ca ‘‘ahaṃ iminā sukhanisinno vuṭṭhāpito’’ti parammukhena na gantabbaṃ, ‘‘idaṃ ācariya-āsanaṃ, ettha nisīdathā’’ti evaṃ nimantetabboyeva. Navakena pana ‘‘mahātheraṃ obaddhaṃ karomī’’ti pārivāsikattherassa santikaṃ na gantabbaṃ. **Ekāsane**ti samānavassikāsane mañce vā pīṭhe vā. **Na chamāyaṃ nisinne**ti pakatatte bhūmiyaṃ nisinne itarena antamaso tiṇasanthārepi uccatare vālikātalepi vā na nisīditabbaṃ, dvādasahatthaṃ pana upacāraṃ muñcitvā nisīdituṃ vaṭṭati. **Ekacaṅkame**ti sahāyena viya saddhiṃ caṅkamanto ekasmiṃ caṅkame.

Chamāyaṃ caṅkamantanti chamāyaṃ caṅkamante, ayameva vā pāṭho. Ayaṃ panettha attho – akataparicchedāya bhūmiyā caṅkamante paricchedaṃ katvā vālikaṃ ākiritvā ālambanaṃ yojetvā katacaṅkame nīcepi na caṅkamitabbaṃ, ko pana vādo iṭṭhakācayasampanne vedikāparikkhitteti! Sace pana pākāraparikkhitto hoti dvārakoṭṭhakayutto pabbatantaravanantaragumbantaresu vā suppaṭicchanno, tādise caṅkame caṅkamituṃ vaṭṭati. Appaṭicchannepi upacāraṃ muñcitvā vaṭṭati.

Vuḍḍhatarenāti ettha sace vuḍḍhatare pārivāsike paṭhamaṃ nipanne itaro jānanto pacchā nipajjati, ratticchedo cassa hoti vattabhede ca dukkaṭaṃ. Vuḍḍhatarassa pana ratticchedova na vattabhedadukkaṭaṃ. Ajānitvā nipajjati, dvinnampi vattabhedo natthi, ratticchedo pana hoti. Atha navakapārivāsike paṭhamaṃ nipanne vuḍḍhataro pacchā nipajjati, navako ca jānāti, ratti cassa chijjati, vattabhede ca dukkaṭaṃ hoti. Vuḍḍhatarassa ratticchedova na vattabhedo. No ce jānāti, dvinnampi vattabhedo natthi, ratticchedo pana hoti. Sace dvepi apacchāpurimaṃ nipajjanti, vuḍḍhatarassa ratticchedova itarassa vattabhedopīti kurundiyaṃ vuttaṃ. Dve pārivāsikā samavassā, eko paṭhamaṃ nipanno, eko jānantova pacchā nipajjati, ratti ca chijjati, vattabhede ca dukkaṭaṃ. Paṭhamaṃ nipannassa ratticchedova na vattabhedo. Sace pacchā nipajjantopi na jānāti, dvinnampi vattabhedo natthi, ratticchedo pana hoti. Sace dvepi apacchāpurimaṃ nipajjanti, dvinnampi ratticchedoyeva, na vattabhedo. Sace hi dve pārivāsikā ekato vaseyyuṃ, te aññamaññassa ajjhācāraṃ ñatvā agāravā vā vippaṭisārino vā hutvā pāpiṭṭhataraṃ vā āpattiṃ āpajjeyyuṃ vibbhameyyuṃ vā, tasmā nesaṃ sahaseyyā sabbappakārena paṭikkhittā. Sesaṃ vuttanayeneva veditabbaṃ. Mūlāyapaṭikassanārahādayo cettha pārivāsikānaṃ pakatattaṭṭhāne ṭhitāti veditabbā.

Pārivāsikacatuttho ce, bhikkhave, parivāsanti ettha pārivāsikaṃ catutthaṃ katvā aññassa parivāsadānādīni kātuṃ na vaṭṭati. Etesvevāyaṃ gaṇapūrako na hoti, sesasaṅghakammesu hoti. Gaṇe pana appahonte vattaṃ nikkhipāpetvā gaṇapūrako kātabboti.

83. Imaṃ pana vattakathaṃ sutvā vinayadharaupālittherassa rahogatassa evaṃ parivitakko udapādi – ‘‘bhagavatā bahu pārivāsikavattaṃ paññattaṃ, katihi nu kho ettha kāraṇehi ratticchedo hotī’’ti! So bhagavantaṃ upasaṅkamitvā tamatthaṃ pucchi. Bhagavā cassa byākāsi. Tena vuttaṃ – **‘‘atha kho āyasmā upāli…pe… ratticchedā’’**ti. Tattha **sahavāso**ti yvāyaṃ pakatattena bhikkhunā saddhiṃ ekacchannetiādinā nayena vutto ekato vāso. **Vippavāso**ti ekakasseva vāso. **Anārocanā**ti āgantukādīnaṃ anārocanā. Etesu tīsu ekekena kāraṇena ratticchedo hoti.

84. **Na sakkontī**ti saṅghassa mahantatāya tattha tattha gantvā sabbesaṃ ārocetuṃ asakkontā sodhetuṃ na sakkonti. **Parivāsaṃ nikkhipāmi, vattaṃ nikkhipāmī**ti imesu dvīsu padesu ekenāpi nikkhittova hoti parivāso; dvīhi sunikkhittoyeva. Samādānepi eseva nayo. Evaṃ vattaṃ samādiyitvā parivutthaparivāsassa mānattaṃ gaṇhato puna vattasamādānakiccaṃ natthi, samādinnavattoyeva hesa tasmāssa chārattaṃ mānattaṃ dātabbaṃ, ciṇṇamānatto abbhetabbo. Evaṃ anāpattiko hutvā suddhante patiṭṭhito tisso sikkhā pūretvā dukkhassantaṃ karissatīti.

Pārivāsikavattakathā niṭṭhitā.

Mūlāyapaṭikassanārahavattakathā

86. **Mūlāyapaṭikassanārahā bhikkhū sādiyanti pakatattāna**nti ṭhapetvā navakataraṃ mūlāyapaṭikassanārahaṃ avasesānaṃ antamaso pārivāsikādīnampi. Imesañhi pārivāsikamūlāyapaṭikassanārahamānattārahamānattācārikabbhānārahānaṃ pañcannaṃ ṭhapetvā attano attano navakataraṃ, sesā sabbe pakatattā eva. Kasmā? Mithu yathāvuḍḍhaṃ abhivādanādīnaṃ anuññātattā. Tena vuttaṃ – ‘‘avasesānaṃ antamaso pārivāsikādīnampī’’ti. Mūlāyapaṭikassanārahādilakkhaṇaṃ pana nesaṃ parato āvibhavissati. Sesamettha ito paresu ca mānattārahādivattesu pārivāsikavatte vuttanayeneva veditabbaṃ.

87. **Mūlāyapaṭikassanārahacatuttho ce**tiādīsupi yatheva pārivāsiko; evaṃ etepi etesu vinayakammesu gaṇapūrakā na honti, sesasaṅghakammesu honti.

Mūlāyapaṭikassanārahavattakathā niṭṭhitā.

Mānattacārikavattakathā

90. **Mānattacārikassa** vattesu ‘‘devasikaṃ ārocetabba’’nti viseso.

92. Ratticchedesu **ūne gaṇe**ti ettha **gaṇo**ti cattāro vā atirekā vā; tasmā sacepi tīhi bhikkhūhi saddhiṃ vasati, ratticchedo hotiyeva. Mānattanikkhepasamādānesu vuttasadisova vinicchayo. Sesaṃ sabbattha uttānamevāti.

Mānattacārikavattakathā niṭṭhitā.

Pārivāsikakkhandhakavaṇṇanā niṭṭhitā.

3. Samuccayakkhandhakaṃ

Sukkavissaṭṭhikathā

97. Samuccayakkhandhake – **chārattaṃ mānatta**nti ettha catubbidhaṃ mānattaṃ – appaṭicchannamānattaṃ, paṭicchannamānattaṃ, pakkhamānattaṃ, samodhānamānattanti. Tattha **appaṭicchannamānattaṃ** nāma – yaṃ appaṭicchannāya āpattiyā parivāsaṃ adatvā kevalaṃ āpattiṃ āpannabhāveneva mānattārahassa mānattaṃ diyyati. **Paṭicchannamānattaṃ** nāma – yaṃ paṭicchannāya āpattiyā parivutthaparivāsassa diyyati. **Pakkhamānattaṃ** nāma – yaṃ paṭicchannāya vā appaṭicchannāya vā āpattiyā addhamāsaṃ bhikkhunīnaṃ diyyati. **Samodhānamānattaṃ** nāma –

yaṃ odhāya ekato katvā diyyati. Tesu idaṃ ‘‘appaṭicchannāya chārattaṃ mānatta’’nti vacanato ‘‘appaṭicchannamānatta’’nti veditabbaṃ. Taṃ dentena sace ekaṃ āpattiṃ āpanno hoti, idha vuttanayena dātabbaṃ. Sace dve vā tisso vā tatuttariṃ vā āpanno, yatheva ‘‘ekaṃ āpatti’’nti vuttaṃ; evaṃ ‘‘dve āpattiyo, tisso āpattiyo’’ti vattabbaṃ. Tatuttari pana sacepi sataṃ vā sahassaṃ vā hoti, ‘‘sambahulā’’ti vattabbaṃ. Nānāvatthukāyopi ekato katvā dātabbā, tāsaṃ dānavidhiṃ parivāsadāne kathayissāma.

Evaṃ āpattivasena kammavācaṃ katvā dinne mānatte ‘‘evametaṃ dhārayāmī’’ti kammavācāpariyosāne māḷakasīmāyameva ‘‘mānattaṃ samādiyāmi, vattaṃ samādiyāmī’’ti vuttanayena vattaṃ samādātabbaṃ. Vattaṃ samādiyitvā tattheva saṅghassa ārocetabbaṃ, ārocentena ca evaṃ ārocetabbaṃ –

> ‘‘Ahaṃ, bhante, ekaṃ āpattiṃ āpajjiṃ sañcetanikaṃ sukkavissaṭṭhiṃ appaṭicchannaṃ, sohaṃ saṅghaṃ ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā appaṭicchannāya chārattaṃ mānattaṃ yāciṃ, tassa me saṅgho ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā appaṭicchannāya chārattaṃ mānattaṃ adāsi. Sohaṃ mānattaṃ carāmi, vedayāmahaṃ, bhante ‘vedayatī’ti maṃ saṅgho dhāretū’’ti.

Imañca pana atthaṃ gahetvā yāya kāyaci bhāsāya ārocetuṃ vaṭṭatiyeva. Ārocetvā sace nikkhipitukāmo, vuttanayeneva saṅghamajjhe nikkhipitabbaṃ. Māḷakato bhikkhūsu nikkhantesu ekassapi santike nikkhipituṃ vaṭṭati. Māḷakato nikkhamitvā satiṃ paṭilabhantena sahagacchantassa santike nikkhipitabbaṃ. Sace sopi pakkanto, aññassa yassa māḷake nārocitaṃ, tassa ārocetvā nikkhipitabbaṃ. Ārocentena pana avasāne ‘‘vedayatīti maṃ āyasmā dhāretū’’ti vattabbaṃ. Dvinnaṃ ārocentena ‘‘āyasmantā dhārentū’’ti, tiṇṇaṃ ārocentena ‘‘āyasmanto dhārentū’’ti vattabbaṃ. Nikkhittakālato paṭṭhāya pakatattaṭṭhāne tiṭṭhati.

Sace appabhikkhuko vihāro hoti, sabhāgā bhikkhū vasanti, vattaṃ anikkhipitvā antovihāreyeva rattiyo gaṇetabbā. Atha na sakkā sodhetuṃ, vuttanayeneva vattaṃ nikkhipitvā paccūsasamaye catūhi pañcahi vā bhikkhūhi saddhiṃ parikkhittassa vihārassa parikkhepato, aparikkhittassa parikkhepārahaṭṭhānato dve leḍḍupāte atikkamitvā mahāmaggato okkamma gumbena vā vatiyā vā paṭicchannaṭṭhāne nisīditabbaṃ. Antoaruṇeyeva vuttanayena vattaṃ samādiyitvā ārocetabbaṃ. Sace añño koci bhikkhu kenacideva karaṇīyena taṃ ṭhānaṃ āgacchati, sace esa taṃ passati, saddaṃ vāssa suṇāti, ārocetabbaṃ. Anārocentassa ratticchedo ceva vattabhedo ca.

Atha dvādasahatthaṃ upacāraṃ okkamitvā ajānantasseva gacchati, ratticchedo hoti eva, vattabhedo pana natthi. Ārocitakālato paṭṭhāya ca ekaṃ bhikkhuṃ ṭhapetvā sesehi sati karaṇīye gantumpi vaṭṭati. Aruṇe uṭṭhite tassa bhikkhussa santike vattaṃ nikkhipitabbaṃ. Sace sopi kenaci kammena purearuṇeyeva gacchati, aññaṃ vihārato nikkhantaṃ vā āgantukaṃ vā yaṃ paṭhamaṃ passati, tassa santike ārocetvā vattaṃ nikkhipitabbaṃ. Ayañca yasmā gaṇassa ārocetvā bhikkhūnañca atthibhāvaṃ sallakkhetvāva vasi, tenassa ūne gaṇe caraṇadoso vā vippavāso vā na hoti. Sace na kañci passati, vihāraṃ gantvā attanā saddhiṃ gatabhikkhūsu ekassa santike nikkhipitabbanti mahāsumatthero āha. Mahāpadumatthero pana ‘‘yaṃ paṭhamaṃ passati, tassa ārocetvā nikkhipitabbaṃ; ayaṃ nikkhittavattassa parihāro’’ti āha.

Evaṃ chārattaṃ mānattaṃ akhaṇḍaṃ caritvā yattha siyā vīsatigaṇo bhikkhusaṅgho, tattha so bhikkhu abbhetabbo. Abbhentehi ca paṭhamaṃ abbhānāraho kātabbo. Ayañhi nikkhittavattattā pakatattaṭṭhāne ṭhito, pakatattassa ca abbhānaṃ kātuṃ na vaṭṭati, tasmā vattaṃ samādāpetabbo. Vatte samādinne abbhānāraho hoti. Tenāpi vattaṃ samādiyitvā ārocetvā abbhānaṃ yācitabbaṃ. Anikkhittavattassa puna vattasamādānakiccaṃ natthi. So hi chārattātikkameneva abbhānāraho hoti, tasmā so abbhetabbo. Tatra yvāyaṃ ‘‘evañca pana, bhikkhave, abbhetabbo’’ti pāḷiyaṃyeva abbhānavidhi vutto, ayañca ekāpattivasena vutto. Sace pana dve tisso sambahulā vā ekavatthukā vā nānāvatthukā vā āpattiyo honti, tāsaṃ vasena kammavācā kātabbā. Evaṃ appaṭicchannamānattaṃ dātabbaṃ. Paṭicchannamānattaṃ pana yasmā paṭicchannāya āpattiyā parivutthaparivāsassa dātabbaṃ hoti, tasmā naṃ parivāsakathāyaṃyeva kathayissāma.

Parivāsakathā

102. ‘‘Tena hi, bhikkhave, saṅgho udāyissa bhikkhuno ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā ekāhapaṭicchannāya ekāhaparivāsaṃ detū’’tiādinā nayena pāḷiyaṃ anekehi ākārehi parivāso ca mānattañca vuttaṃ. Tassa yasmā āgatāgataṭṭhāne vinicchayo vuccamāno pāḷi viya ativitthāraṃ āpajjati, na ca sakkā hoti sukhena pariggahetuṃ, tasmā naṃ samodhānetvā idheva dassayissāma.

Ayañhi idha adhippeto parivāso nāma – paṭicchannaparivāso, suddhantaparivāso, samodhānaparivāsoti tividho hoti. Tattha paṭicchannaparivāso tāva yathāpaṭicchannāya āpattiyā dātabbo. Kassaci hi ekāhapaṭicchannā āpatti hoti yathā ayaṃ udāyittherassa, kassaci dvīhādipaṭicchannā yathā parato āgatā udāyittherasseva, kassaci ekā āpatti hoti yathā ayaṃ, kassaci dve tisso tatuttari vā yathā parato āgatā, tasmā paṭicchannaparivāsaṃ dentena paṭhamaṃ tāva paṭicchannabhāvo jānitabbo.

Ayañhi āpatti nāma dasahākārehi paṭicchannā hoti. Tatthāyaṃ mātikā – āpatti ca hoti āpattisaññī ca, pakatatto ca hoti pakatattasaññī ca, anantarāyiko ca hoti anantarāyikasaññī ca, pahu ca hoti pahusaññī ca, chādetukāmo ca hoti chādeti cāti.

Tattha **āpatti ca hoti āpattisaññī cā**ti yaṃ āpanno, sā āpattiyeva hoti. Sopi ca tattha āpattisaññīyeva. Iti jānanto chādeti, channāva hoti. Atha panāyaṃ tattha anāpattisaññī, acchannā hoti, anāpatti pana āpattisaññāyapi anāpattisaññāyapi chādentenāpi acchāditāva hoti. Lahukaṃ vā garukāti garukaṃ vā lahukāti chādeti, alajjipakkhe tiṭṭhati, āpatti pana acchannā hoti. Garukaṃ lahukāti maññamāno deseti, neva desitā hoti, na channā. Garukaṃ garukāti ñatvā chādeti, channā hoti. Garukalahukabhāvaṃ na jānāti, āpattiṃ chādemīti chādeti, channāva hoti.

Pakatattoti tividhaṃ ukkhepanīyakammaṃ akato – so ce pakatattasaññī hutvā chādeti, channā hoti. Atha ‘‘mayhaṃ saṅghena kammaṃ kata’’nti apakatattasaññī hutvā chādeti, acchannā hoti. Apakatattena pakatattasaññinā vā apakatattasaññinā vā chāditāpi acchannāva hoti. Vuttampi cetaṃ –

‘‘Āpajjati garukaṃ sāvasesaṃ,
Chādeti anādariyaṃ paṭicca;
Na bhikkhunī no ca phuseyya vajjaṃ,
Pañhā mesā kusalehi cintitā’’ti. (pari. 481);

Ayañhi pañho ukkhittakena kathito.

Anantarāyikoti yassa dasasu antarāyesu ekopi natthi, so ce anantarāyikasaññī hutvā chādeti, channā hoti. Sacepi so bhīrukajātikatāya andhakāre amanussacaṇḍamigabhayena antarāyikasaññī hutvā chādeti, acchannāva hoti. Yassa hi pabbatavihāre vasantassa kandaraṃ vā nadiṃ vā atikkamitvā ārocetabbaṃ hoti, antarāmagge ca caṇḍavāḷaamanussādibhayaṃ atthi, magge ajagarā nipajjanti, nadī pūrā hoti, ekasmiṃ pana satiyeva antarāye antarāyikasaññī hutvā chādeti, acchannāva hoti. Antarāyikassa pana antarāyikasaññāya vā anantarāyikasaññāya vā chādayato acchannāva hoti.

Pahūti yo sakkoti bhikkhuno santikaṃ gantuñceva ārocetuñca; so ce pahusaññī hutvā chādeti, channā hoti. Sacassa mukhe appamattako gaṇḍo vā hoti, hanukavāto vā vijjhati, danto vā rujjati, bhikkhā vā mandā laddhā hoti, tāvatakena pana neva vattuṃ na sakkoti na gantuṃ; apica kho na sakkomīti saññī hoti, ayaṃ pahu hutvā appahusaññī nāma. Iminā chāditāpi acchāditā. Appahunā pana vattuṃ vā gantuṃ vā asamatthena pahusaññinā vā appahusaññinā vā chāditā hotu, acchāditāva.

Chādetukāmo ca hoti chādeti cāti idaṃ uttānatthameva. Sace pana chādessāmīti dhuranikkhepaṃ katvā purebhatte vā pacchābhatte vā paṭhamayāmādīsu vā lajjidhammaṃ okkamitvā antoaruṇeyeva āroceti, ayaṃ chādetukāmo na chādeti nāma.

Yassa pana abhikkhuke ṭhāne vasantassa āpattiṃ āpajjitvā sabhāgassa bhikkhuno āgamanaṃ āgamentassa sabhāgasantikaṃ vā gacchantassa addhamāsopi māsopi atikkamati, ayaṃ na chādetukāmo chādeti nāma, ayampi acchannāva hoti.

Yo pana āpannamattova aggiṃ akkantapuriso viya sahasā apakkamitvā sabhāgaṭṭhānaṃ gantvā āvi karoti, ayaṃ na chādetukāmova na chādeti nāma. Sace pana sabhāgaṃ disvāpi ‘‘ayaṃ me upajjhāyo vā ācariyo vā’’ti lajjāya nāroceti, channāva hoti āpatti. Upajjhāyādibhāvo hi idha appamāṇaṃ averisabhāgamattameva pamāṇaṃ, tasmā averisabhāgassa santike ārocetabbā.

Yo pana visabhāgo hoti sutvā pakāsetukāmo, evarūpassa upajjhāyassāpi santike na ārocetabbā. Tattha purebhattaṃ vā āpattiṃ āpanno hotu pacchābhattaṃ vā, divā vā rattiṃ vā yāva aruṇaṃ na uggacchati tāva ārocetabbaṃ. Uddhaste aruṇe paṭicchannā hoti, paṭicchādanapaccayā ca dukkaṭaṃ āpajjati. Sabhāgasaṅghādisesaṃ āpannassa pana santike āvi kātuṃ na vaṭṭati. Sace āvi karoti, āpatti āvikatā hoti, dukkaṭā pana na muccati, tasmā suddhassa santike āvikātabbā. Āvikaronto ca ‘‘tuyhaṃ santike ekaṃ āpattiṃ āvikaromī’’ti vā ‘‘ācikkhāmī’’ti vā ‘‘ārocemī’’ti vā ‘‘mama ekaṃ āpattiṃ āpannabhāvaṃ jānāhī’’ti vā vadatu, ‘‘ekaṃ garukāpattiṃ āvikaromī’’tiādinā vā nayena vadatu, sabbehipi ākārehi appaṭicchannāva hotīti kurundiyaṃ vuttaṃ. Sace pana lahukāpattiṃ āvikaromītiādinā nayena vadati, paṭicchannā hoti, vatthuṃ āroceti, āpattiṃ āroceti, ubhayaṃ āroceti, tividhenāpi ārocitāva hoti. Iti imāni dasa kāraṇāni upalakkhetvā paṭicchannaparivāsaṃ dentena paṭhamameva paṭicchannabhāvo jānitabbo.

Tato paṭicchannadivase ca āpattiyo ca sallakkhetvā sace ekāhapaṭicchannā hoti – ‘‘ahaṃ, bhante, ekaṃ āpattiṃ āpajjiṃ sañcetanikaṃ sukkavissaṭṭhiṃ ekāhapaṭicchanna’’nti evaṃ yācāpetvā idha vuttanayeneva kammavācaṃ vatvā parivāso dātabbo. Atha dvīhatīhādipaṭicchannā hoti, dvīhapaṭicchannaṃ tīhapaṭicchannaṃ catūhapaṭicchannaṃ pañcāhapaṭicchannaṃ chāhapaṭicchannaṃ sattāhapaṭicchannaṃ aṭṭhāhapaṭicchannaṃ navāhapaṭicchannaṃ dasāhapaṭicchannaṃ ekādasāhapaṭicchannaṃ dvādasāhapaacchannaṃ terasāhapaṭicchannaṃ cuddasāhapaṭicchannanti evaṃ yāva cuddasa divasāni divasavasena yojanā kātabbā. Pañcadasa divasāni paṭicchannāya pakkhapaṭicchannanti vatvā yojanā kātabbā. Tato yāva ekūnatiṃsatimo divaso, tāva atirekapakkhapaṭicchannanti.

Tato māsapaṭicchannaṃ atirekamāsapaṭicchannaṃ dvemāsapaṭicchannaṃ atirekadvemāsapaṭicchannaṃ temāsapaṭicchannaṃ atirekatemāsapaṭicchannaṃ catumāsapaṭicchannaṃ atirekacatumāsapaṭicchannaṃ pañcamāsapaṭicchannaṃ atirekapañcamāsapaṭicchannaṃ chamāsapaṭicchannaṃ atirekachamāsapaṭicchannaṃ sattamāsapaṭicchannaṃ atirekasattamāsapaṭicchannaṃ aṭṭhamāsapaṭicchannaṃ atirekaaṭṭhamāsapaṭicchannaṃ navamāsapaṭicchannaṃ atirekanavamāsapaṭicchannaṃ dasamāsapaṭicchannaṃ atirekadasamāsapaṭicchannaṃ ekādasamāsapaṭicchannaṃ atirekaekādasamāsapaṭicchannanti evaṃ yojanā kātabbā. Saṃvacchare paripuṇṇe ekasaṃvaccharapaṭicchannanti. Tato paraṃ atirekaekasaṃvacchara… dvesaṃvacchara… atirekadvesaṃvacchara… tisaṃvacchara… atiraketisaṃvacchara… catusaṃvacchara… atirekacatusaṃvacchara… pañcasaṃvacchara… atirekapañcasaṃvaccharapaṭicchannanti evaṃ yāva saṭṭhisaṃvacchara… atirekasaṭṭhisaṃvaccharapaṭicchannanti vā tato vā bhiyyopi vatvā yojanā kātabbā.

Sace pana dve tisso tatuttari vā āpattiyo honti, yathā idha ekaṃ āpattinti vuttaṃ; evaṃ dve āpattiyo tisso āpattiyoti vattabbaṃ. Tato paraṃ pana sataṃ vā hotu sahassaṃ vā, sambahulāti vattuṃ vaṭṭati. Nānāvatthukāsupi ‘‘ahaṃ, bhante, sambahulā saṅghādisesā āpattiyo āpajjiṃ – ekaṃ sukkavissaṭṭhiṃ, ekaṃ kāyasaṃsaggaṃ, ekaṃ duṭṭhullavācaṃ, ekaṃ attakāmaṃ, ekaṃ sañcarittaṃ, ekāhapaṭicchannāyo’’ti evaṃ gaṇanavasena vā ‘‘ahaṃ, bhante, sambahulā saṅghādisesā āpattiyo āpajjiṃ nānāvatthukāyo ekāhapaṭicchannāyo’’ti evaṃ vatthukittanavasena vā, ‘‘ahaṃ, bhante, sambahulā saṅghādisesā āpattiyo āpajjiṃ ekāhapaṭicchannāyo’’ti evaṃ nāmamattavasena vā yojanā kātabbā.

Tattha nāmaṃ duvidhaṃ – sajātisādhāraṇañca sabbasādhāraṇañca. Tattha saṅghādisesoti sajātisādhāraṇaṃ, āpattīti sabbasādhāraṇaṃ; tasmā ‘‘sambahulā āpattiyo āpajjiṃ ekāhapaṭicchannāyo’’ti evaṃ sabbasādhāraṇanāmavasenapi vattuṃ vaṭṭati. Idañhi sabbampi parivāsādikaṃ vinayakammaṃ vatthuvasena gottavasena nāmavasena āpattivasena ca kātuṃ vaṭṭatiyeva.

Tattha ‘‘sukkavissaṭṭhī’’ti vatthu ceva gottañca. ‘‘Saṅghādiseso’’ti nāmañceva āpatti ca. ‘‘Kāyasaṃsaggo’’ti vatthu ceva gottañca. ‘‘Saṅghādiseso’’ti nāmañceva āpatti ca, tattha ‘‘sukkavissaṭṭhiṃ kāyasaṃsagga’’ntiādinā vacanenāpi ‘‘nānāvatthukāyo’’ti vacanenāpi vatthu ceva gottañca gahitaṃ hoti. ‘‘Saṅghādiseso’’ti vacanenāpi ‘‘āpattiyo’’ti vacanenāpi nāmañceva āpatti ca gahitā hoti. Idha pana ekaṃ āpattiṃ āpajjiṃ sañcetanikaṃ ‘‘sukkavissaṭṭhi’’nti nāmampi vatthugottānipi gahitāneva. Yathā ca idha ‘‘ayaṃ udāyi bhikkhū’’ti vuttaṃ; evaṃ yo yo āpanno hoti, tassa tassa nāmaṃ gahetvā ‘‘ayaṃ itthannāmo bhikkhū’’ti kammavācā kātabbā.

Kammavācāpariyosāne ca tena bhikkhunā māḷakasīmāyameva ‘‘parivāsaṃ samādiyāmi, vattaṃ samādiyāmī’’ti vuttanayeneva vattaṃ samādātabbaṃ. Samādiyitvā tattheva saṅghassa ārocetabbaṃ, ārocentena ca evaṃ ārocetabbaṃ –

> ‘‘Ahaṃ, bhante, ekaṃ āpattiṃ āpajjiṃ sañcetanikaṃ sukkavissaṭṭhiṃ ekāhapaṭicchannaṃ, sohaṃ saṅghaṃ ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā ekāhapaṭicchannāya ekāhaparivāsaṃ yāciṃ, tassa me saṅgho ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā ekāhapaṭicchannāya ekāhaparivāsaṃ adāsi, sohaṃ parivasāmi – ‘vedayāmahaṃ, bhante, vedayatī’ti maṃ saṅgho dhāretū’’ti.

Imañca panatthaṃ gahetvā yāya kāyaci bhāsāya ārocetuṃ vaṭṭatiyeva. Ārocetvā sace nikkhipitukāmo, vuttanayeneva saṅghamajjhe nikkhipitabbaṃ. Māḷakato bhikkhūsu nikkhantesu ekassāpi santike nikkhipituṃ vaṭṭati. Māḷakato nikkhamitvā satiṃ paṭilabhantena sahagacchantassa santike nikkhipitabbaṃ. Sace sopi pakkanto, aññassa yassa māḷake nārocitaṃ, tassa ārocetvā nikkhipitabbaṃ. Ārocentena ca avasāne ‘‘vedayatīti maṃ āyasmā dhāretū’’ti vattabbaṃ. Dvinnaṃ ārocentena ‘‘āyasmantā dhārentū’’ti, tiṇṇaṃ ārocentena ‘‘āyasmanto dhārentū’’ti vattabbaṃ. Nikkhittakālato paṭṭhāya pakatattaṭṭhāne tiṭṭhati.

Sace appabhikkhuko vihāro hoti, sabhāgā bhikkhū vasanti, vattaṃ anikkhipitvā vihāreyeva rattipariggaho kātabbo. Atha na sakkā sodhetuṃ, vuttanayeneva vattaṃ nikkhipitvā paccūsasamaye ekena bhikkhunā saddhiṃ mānattavaṇṇanāyaṃ vuttanayeneva upacārasīmaṃ atikkamitvā mahāmaggā okkamma paṭicchanne ṭhāne nisīditvā antoaruṇeyeva vuttanayeneva vattaṃ samādiyitvā tassa bhikkhuno parivāso ārocetabbo. Ārocentena sace navakataro hoti, ‘‘āvuso’’ti vattabbaṃ. Sace vuḍḍhataro, ‘‘bhante’’ti vattabbaṃ. Sace añño koci bhikkhu kenacideva karaṇīyena taṃ ṭhānaṃ āgacchati, sace esa taṃ passati, saddaṃ vāssa suṇāti, ārocetabbaṃ; anārocentassa ratticchedo ceva vattabhedo ca. Atha dvādasahatthaṃ upacāraṃ okkamitvā ajānantasseva gacchati, ratticchedoyeva hoti, vattabhedo pana natthi.

Uggate aruṇe vattaṃ nikkhipitabbaṃ. Sace so bhikkhu kenacideva karaṇīyena pakkanto hoti, yaṃ aññaṃ sabbapaṭhamaṃ passati, tassa ārocetvā nikkhipitabbaṃ. Sace pana kañci na passati, vihāraṃ gantvā attanā saddhiṃ gatabhikkhussa santike nikkhipitabbanti mahāsumatthero āha. Mahāpadumatthero pana ‘‘yaṃ paṭhamaṃ passati, tassa ārocetvā nikkhipitabbaṃ, ayaṃ nikkhittavattassa parihāro’’ti āha.

Evaṃ yattakāni divasāni āpatti paṭicchannā hoti, tattakāni tato adhikatarāni vā kukkuccavinodanatthāya parivasitvā saṅghaṃ upasaṅkamitvā vattaṃ samādiyitvā mānattaṃ yācitabbaṃ. Ayañhi vatte samādinne eva mānattāraho hoti nikkhittavattena parivutthattā. Anikkhittavattassa pana puna samādānakiccaṃ natthi, so hi paṭicchannadivasātikkameneva mānattāraho hoti, tasmā tassa mānattaṃ dātabbameva. Idaṃ paṭicchannamānattaṃ nāma. Taṃ dentena sace ekāpatti hoti, pāḷiyaṃ vuttanayeneva dātabbaṃ. Atha dve vā tisso vā ‘‘sohaṃ parivutthaparivāso saṅghaṃ dvinnaṃ āpattīnaṃ tissannaṃ āpattīnaṃ ekāhapaṭicchannānaṃ chārattaṃ mānattaṃ yācāmī’’ti parivāse vuttanayeneva āpattiyo ca divase ca sallakkhetvā yojanā kātabbā.

Appaṭicchannāpattiṃ paṭicchannāpattiyā samodhānetvāpi dātuṃ vaṭṭati. Kathaṃ? Paṭicchannāya ekāhaparivāsaṃ vasitvā –

> ‘‘Ahaṃ, bhante, ekaṃ āpattiṃ āpajjiṃ sañcetanikaṃ sukkavissaṭṭhiṃ ekāhapaṭicchannaṃ, sohaṃ saṅghaṃ ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā ekāhapaṭicchannāya ekāhaparivāsaṃ yāciṃ, tassa me saṅgho ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā ekāhapaṭicchannāya ekāhaparivāsaṃ adāsi, sohaṃ parivutthaparivāso. Ahaṃ, bhante, ekaṃ āpattiṃ āpajjiṃ sañcetanikaṃ sukkavissaṭṭhiṃ appaṭicchannaṃ. Sohaṃ, bhante, saṅghaṃ tāsaṃ āpattīnaṃ sañcetanikānaṃ sukkavissaṭṭhīnaṃ paṭicchannāya ca appaṭicchannāya ca chārattaṃ mānattaṃ yācāmī’’ti.

Athassa tadanurūpaṃ kammavācaṃ katvā mānattaṃ dātabbaṃ. Sace paṭicchannā dve, appaṭicchannā ekā ‘‘paṭicchannānañca appaṭicchannāya cā’’ti vattabbaṃ. Atha paṭicchannā ekā, appaṭicchannā dve, ‘‘paṭicchannāya ca appaṭicchannānañcā’’ti vattabbaṃ. Sace paṭicchannāpi dve, appaṭicchannāpi dve, ‘‘paṭicchannānañca appaṭicchannānañcā’’ti vattabbaṃ. Sabbattha anurūpaṃ kammavācaṃ katvā mānattaṃ dātabbaṃ. Ciṇṇamānattassa ca tadanurūpameva kammavācaṃ katvā abbhānaṃ kātabbaṃ. Idha pana ekāpattivasena vuttaṃ. Iti yaṃ paṭicchannāya āpattiyā parivāsāvasāne mānattaṃ diyyati, idaṃ paṭicchannamānattaṃ nāma. Evamettha ekeneva yojanāmukhena paṭicchannaparivāso ca paṭicchannamānattañca vuttanti veditabbaṃ. Pakkhamānattaṃ samodhānamānattañca avasesaparivāsakathāvasāne kathayissāma.

Suddhantaparivāso samodhānaparivāsoti hi dve parivāsā avasesā. Tattha **‘‘suddhantaparivāso’’** nāma parato adhammikamānattacārāvasāne ‘‘tena kho pana samayena aññataro bhikkhu sambahulā saṅghādisesā āpattiyo āpanno hoti, āpattipariyantaṃ na jānāti, rattipariyantaṃ na jānātī’’ti imasmiṃ vatthusmiṃ anuññātaparivāso. So duvidho – cūḷasuddhanto, mahāsuddhantoti. Duvidhopi cesa rattiparicchedaṃ sakalaṃ vā ekaccaṃ vā ajānantassa ca assarantassa ca tattha vematikassa ca dātabbo. Āpattipariyantaṃ pana ettakā ahaṃ āpattiyo āpannoti jānātu vā mā vā, akāraṇametaṃ.

Tattha yo upasampadato paṭṭhāya anulomakkamena vā ārocitadivasato paṭṭhāya paṭilomakkamena vā ‘‘asukañca asukañca divasaṃ vā pakkhaṃ vā māsaṃ vā saṃvaccharaṃ vā tava suddhabhāvaṃ jānāsī’’ti pucchiyamāno ‘‘āma, bhante, jānāmi, ettakaṃ nāma kālaṃ ahaṃ suddho’’ti vadati, tassa dinno suddhantaparivāso **‘‘cūḷasuddhanto’’**ti vuccati.

Taṃ gahetvā parivasantena yattakaṃ kālaṃ attano suddhiṃ jānāti, tattakaṃ apanetvā avasesaṃ māsaṃ vā dvemāsaṃ vā parivasitabbaṃ. Sace māsamattaṃ asuddhomhīti sallakkhetvā aggahesi parivasanto ca puna aññaṃ māsaṃ sarati, tampi māsaṃ parivasitabbameva. Puna parivāsadānakiccaṃ natthi. Atha dvemāsaṃ asuddhomhīti sallakkhetvā aggahesi, parivasanto ca māsamattamevāhaṃ asuddhomhīti sanniṭṭhānaṃ karoti, māsameva parivasitabbaṃ. Puna parivāsadānakiccaṃ natthi. Ayañhi suddhantaparivāso nāma uddhampi ārohati, heṭṭhāpi orohati, idamassa lakkhaṇaṃ. Aññasmiṃ pana āpattivuṭṭhāne idaṃ lakkhaṇaṃ – yo appaṭicchannaṃ āpattiṃ paṭicchannāti vinayakammaṃ karoti, tassa āpatti vuṭṭhāti. Yo paṭicchannaṃ appaṭicchannāti vinayakammaṃ karoti, tassa na vuṭṭhāti. Acirapaṭicchannaṃ cirapaṭicchannāti karontassāpi vuṭṭhāti. Cirapaṭicchannaṃ acirapaṭicchannāti karontassa na vuṭṭhāti. Ekaṃ āpattiṃ āpajjitvā sambahulāti karontassāpi vuṭṭhāti, ekaṃ vinā sambahulānaṃ abhāvato. Sambahulā pana āpajjitvā ekaṃ āpajjinti karontassa na vuṭṭhāti.

Yo pana yathāvuttena anulomapaṭilomanayena pucchiyamānopi rattipariyantaṃ na jānāti neva sarati vematiko vā hoti, tassa dinno suddhantaparivāso **‘‘mahāsuddhanto’’**ti vuccati. Taṃ gahetvā gahitadivasato paṭṭhāya yāva upasampadadivaso, tāva rattiyo gaṇetvā parivasitabbaṃ. Ayaṃ uddhaṃ nārohati, heṭṭhā pana orohati. Tasmā sace parivasanto rattiparicchede sanniṭṭhānaṃ karoti, māso vā saṃvaccharo vā mayhaṃ āpannassāti māsaṃ vā saṃvaccharaṃ vā parivasitabbaṃ. Parivāsayācanadānalakkhaṇaṃ panettha parato pāḷiyaṃ āgatanayeneva veditabbaṃ. Kammavācāpariyosāne vattasamādānamānattaabbhānāni vuttanayāneva. Ayaṃ suddhantaparivāso nāma.

‘‘Samodhānaparivāso’’ nāma tividho hoti – odhānasamodhāno, agghasamodhāno, missakasamodhānoti. Tattha **‘‘odhānasamodhāno’’** nāma – antarāpattiṃ āpajjitvā paṭicchādentassa parivutthadivase odhunitvā makkhetvā purimāya āpattiyā mūladivasaparicchede pacchā āpannaṃ āpattiṃ samodahitvā dātabbaparivāso vuccati. So parato ‘‘tena hi bhikkhave saṅgho udāyiṃ bhikkhuṃ antarā ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā pañcāhapaṭicchannāya mūlāya paṭikassitvā purimāya āpattiyā samodhānaparivāsaṃ detū’’ti ito paṭṭhāya vitthārato pāḷiyaṃyeva āgato.

Ayaṃ panettha vinicchayo – yo paṭicchannāya āpattiyā parivāsaṃ gahetvā parivasanto vā mānattāraho vā mānattaṃ caranto vā abbhānāraho vā aññaṃ āpattiṃ āpajjitvā purimāya āpattiyā samā vā ūnatarā vā rattiyo paṭicchādeti, tassa mūlāyapaṭikassanena te parivutthadivase ca mānattaciṇṇadivase ca sabbe odhunitvā adivase katvā pacchā āpannāpattiṃ mūlāpattiyaṃ samodhāya parivāso dātabbo. Tena sace mūlāpatti pakkhapaṭicchannā, antarāpatti ūnakapakkhapaṭicchannā, puna pakkhameva parivāso parivasitabbo. Athāpi antarāpatti pakkhapaṭicchannāva pakkhameva parivasitabbaṃ. Etenupāyena yāva saṭṭhivassapaṭicchannā mūlāpatti, tāva vinicchayo veditabbo. Saṭṭhivassāni parivasitvā mānattāraho hutvāpi hi ekadivasaṃ antarāpattiṃ paṭicchādetvā punapi saṭṭhivassāni parivāsāraho hoti.

Sace pana antarāpatti mūlāpattito atirekapaṭicchannā hoti, tattha ‘‘kiṃ kātabba’’nti vutte mahāsumatthero āha – ‘‘atekiccho ayaṃ puggalo, atekiccho nāma āvikārāpetvā vissajjetabbo’’ti. Mahāpadumatthero panāha – ‘‘kasmā atekiccho nāma, nanu ayaṃ samuccayakkhandhako nāma buddhānaṃ ṭhitakālasadiso, āpatti nāma paṭicchannā vā hotu appaṭicchannā vā samakaūnataraatirekapaṭicchannā vā vinayadharassa kammavācaṃ yojetuṃ samatthabhāvoyevettha pamāṇaṃ, tasmā yā atirekapaṭicchannā hoti, taṃ mūlāpattiṃ katvā tattha itaraṃ samodhāya parivāso dātabbo’’ti. Ayaṃ ‘‘odhānasamodhāno’’ nāma.

‘‘Agghasamodhāno’’ nāma sambahulāsu āpattīsu yā ekā vā dve vā tisso vā sambahulā vā āpattiyo sabbacirapaṭicchannāyo, tāsaṃ agghena samodhāya tāsaṃ rattiparicchedavasena avasesānaṃ ūnatarapaṭicchannānaṃ āpattīnaṃ parivāso diyyati. Ayaṃ vuccati agghasamodhāno. Sopi parato ‘‘tena kho pana samayena aññataro bhikkhu sambahulā saṅghādisesā āpattiyo āpanno hoti, ekā āpatti ekāhapaṭicchannā ekā āpatti dvīhapaṭicchannā’’tiādinā nayena pāḷiyaṃ āgatoyeva.

Yassa pana sataṃ āpattiyo dasāhapaṭicchannā, aparampi sataṃ āpattiyo dasāhapaṭicchannāti evaṃ dasakkhattuṃ katvā āpattisahassaṃ divasasatapaṭicchannaṃ hoti, tena kiṃ kātabbanti? Sabbaṃ samodahitvā dasa divase parivasitabbaṃ. Evaṃ ekeneva dasāhena divasasatampi parivasitameva hoti. Vuttampi cetaṃ –

‘‘Dasasataṃ rattisataṃ, āpattiyo chādayitvāna;
Dasa rattiyo vasitvāna, mucceyya pārivāsiko’’ti. (pari. 477);

Ayaṃ agghasamodhāno nāma.

‘‘Missakasamodhāno’’ nāma – yo nānāvatthukā āpattiyo ekato katvā diyyati. Tatrāyaṃ nayo –

> ‘‘Ahaṃ, bhante, sambahulā saṅghādisesā āpattiyo āpajjiṃ ekaṃ sukkavissaṭṭhiṃ, ekaṃ kāyasaṃsaggaṃ, ekaṃ duṭṭhullavācaṃ, ekaṃ attakāmaṃ, ekaṃ sañcarittaṃ, ekaṃ kuṭikāraṃ, ekaṃ vihārakāraṃ, ekaṃ duṭṭhadosaṃ, ekaṃ aññabhāgiyaṃ, ekaṃ saṅghabhedaṃ, ekaṃ bhedānuvattakaṃ, ekaṃ dubbacaṃ, ekaṃ kuladūsakaṃ, sohaṃ, bhante, saṅghaṃ tāsaṃ āpattīnaṃ samodhānaparivāsaṃ yācāmī’’ti –

Tikkhattuṃ yācāpetvā tadanurūpāya kammavācāya parivāso dātabbo.

Ettha ca saṅghādisesā āpattiyo āpajjiṃ nānāvatthukāyotipi saṅghādisesā āpattiyo āpajjintipi evaṃ pubbe vuttanayena vatthuvasenapi gottavasenapi nāmavasenapi āpattivasenapi yojetvā kammavācaṃ kātuṃ vaṭṭatiyevāti ayaṃ missakasamodhāno. Sabbaparivāsakammavācāvasāne pana nikkhittānikkhittavattādikathā purimanayeneva veditabbāti.

Parivāsakathā niṭṭhitā.

Idāni yaṃ vuttaṃ ‘‘pakkhamānattañca samodhānamānattañca avasesaparivāsakathāvasāne kathayissāmā’’ti, tassokāso sampatto, tasmā vuccati – **‘‘pakkhamānatta’’**nti bhikkhuniyā dātabbamānattaṃ. Taṃ pana paṭicchannāyapi appaṭicchannāyapi āpattiyā aḍḍhamāsameva dātabbaṃ. Vuttañhetaṃ – ‘‘garudhammaṃ ajjhāpannāya bhikkhuniyā ubhatosaṅghe pakkhamānattaṃ caritabba’’nti (cūḷava. 403). Taṃ pana bhikkhunīhi attano sīmaṃ sodhetvā vihārasīmāya vā vihārasīmaṃ sodhetuṃ asakkontīhi khaṇḍasīmāya vā sabbantimena paricchedena catuvaggagaṇaṃ sannipātāpetvā dātabbaṃ. Sace ekā āpatti hoti ekissā vasena, sace dve vā tisso vā sambahulā vā ekavatthukā vā nānāvatthukā vā tāsaṃ tāsaṃ vasena vatthugottanāmaāpattīsu yaṃ yaṃ icchati taṃ taṃ ādāya yojanā kātabbā.

Tatridaṃ ekāpattivasena mukhamattadassanaṃ, tāya āpannāya bhikkhuniyā bhikkhunisaṅghaṃ upasaṅkamitvā ekaṃsaṃ uttarāsaṅgaṃ karitvā vuḍḍhānaṃ bhikkhunīnaṃ pāde vanditvā ukkuṭikaṃ nisīditvā añjaliṃ paggahetvā evamassa vacanīyo – ‘‘ahaṃ, ayye, ekaṃ āpattiṃ āpajjiṃ gāmantaraṃ, sāhaṃ, ayye, ekissā āpattiyā gāmantarāya pakkhamānattaṃ yācāmī’’ti.

Evaṃ tikkhattuṃ yācāpetvā byattāya bhikkhuniyā paṭibalāya saṅgho ñāpetabbo –

> ‘‘Suṇātu me ayye saṅgho, ayaṃ itthannāmā bhikkhunī ekaṃ āpattiṃ āpajji gāmantaraṃ, sā saṅghaṃ ekissā āpattiyā gāmantarāya pakkhamānattaṃ yācati, yadi saṅghassa pattakallaṃ, saṅgho itthannāmāya bhikkhuniyā ekissā āpattiyā gāmantarāya pakkhamānattaṃ dadeyya, esā ñatti.
>
> ‘‘Suṇātu me ayye saṅgho, ayaṃ…pe… dutiyampi… tatiyampi etamatthaṃ vadāmi. Suṇātu me ayye saṅgho…pe… deti… dinnaṃ saṅghena itthannāmāya bhikkhuniyā ekissā āpattiyā gāmantarāya pakkhamānattaṃ, khamati saṅghassa, tasmā tuṇhī; evametaṃ dhārayāmī’’ti.

Kammavācāpariyosāne vattaṃ samādiyitvā bhikkhumānattakathāya vuttanayeneva saṅghassa ārocetvā nikkhittavattaṃ vasitukāmāya tattheva saṅghamajjhe vā pakkantāsu bhikkhunīsu ekabhikkhuniyā vā dutiyikāya vā santike vuttanayeneva nikkhipitabbaṃ. Aññissā pana āgantukāya santike ārocetvā nikkhipitabbaṃ. Nikkhittakālato paṭṭhāya pakatattaṭṭhāne tiṭṭhati. Puna samādiyitvā aruṇaṃ uṭṭhāpentiyā pana bhikkhunīnaṃyeva santike vasituṃ na labhati. ‘‘Ubhatosaṅghe pakkhamānattaṃ caritabba’’nti hi vuttaṃ. Tasmā assā ācariyupajjhāyāhi vihāraṃ gantvā saṅgāhakapakkhe ṭhito eko mahāthero vā dhammakathiko vā bhikkhu vattabbo – ‘‘ekissā bhikkhuniyā vinayakammaṃ kattabbamatthi, tatra no ayyā, cattāro bhikkhū pesethā’’ti. Saṅgahaṃ akātuṃ na labbhati, pesessāmīti vattabbaṃ. Catūhi pakatattabhikkhunīhi mānattacāriniṃ bhikkhuniṃ gahetvā antoaruṇeyeva nikkhamitvā gāmūpacārato dve leḍḍupāte atikkamitvā maggā okkamma gumbavatiādīhi paṭicchannaṭṭhāne nisīditabbaṃ. Vihārūpacāratopi dve leḍḍupātā atikkamitabbā catūhi pakatattabhikkhūhipi tattha gantabbaṃ. Gantvā pana bhikkhunīhi saddhiṃ na ekaṭṭhāne nisīditabbaṃ, paṭikkamitvā avidūraṭṭhāne nisīditabbaṃ. Kurundimahāpaccarīsu pana ‘‘bhikkhunīhipi byattaṃ ekaṃ vā dve vā upāsikāyo bhikkhūhipi ekaṃ vā dve vā upāsake attarakkhaṇatthāya gahetvā gantabba’’nti vuttaṃ. Kurundiyaṃyeva ca bhikkhunupassayassa ca vihārassa ca upacāraṃ muñcituṃ vaṭṭatī’’ti vuttaṃ, gāmassāti na vuttaṃ.

Evaṃ nisinnesu pana bhikkhūsu ca bhikkhunīsu ca tāya bhikkhuniyā ‘‘mānattaṃ samādiyāmi, vattaṃ samādiyāmī’’ti vattaṃ samādiyitvā bhikkhunīsaṅghassa tāva evaṃ ārocetabbaṃ –

> ‘‘Ahaṃ, ayye, ekaṃ āpattiṃ āpajjiṃ gāmantaraṃ, sāhaṃ saṅghaṃ ekissā āpattiyā gāmantarāya pakkhamānattaṃ yāciṃ, tassa me saṅgho ekissā āpattiyā gāmantarāya pakkhamānattaṃ adāsi, sāhaṃ pakkhamānattaṃ carāmi, ‘vedayāmahaṃ, ayye, vedayatī’ti maṃ saṅgho dhāretū’’ti.

Tato bhikkhusaṅghassa santikaṃ gantvā evaṃ ārocetabbaṃ – ‘‘ahaṃ, ayyā, ekaṃ āpattiṃ āpajjiṃ …pe… vedayāmahaṃ, ayyā, vedayatīti maṃ saṅgho dhāretū’’ti. Idhāpi yāya kāyaci bhāsāya ārocetuṃ vaṭṭati.

Ārocetvā ca bhikkhunisaṅghasseva santike nisīditabbaṃ, ārocitakālato paṭṭhāya bhikkhūnaṃ gantuṃ vaṭṭati. Sace sāsaṅkaṃ hoti, bhikkhuniyo tattheva ṭhānaṃ paccāsīsanti, ṭhātabbaṃ. Sace añño bhikkhu vā bhikkhunī vā taṃ ṭhānaṃ eti, passantiyā ārocetabbaṃ. No ce āroceti, ratticchedo ceva vattabhedadukkaṭañca. Sace ajānantiyā eva upacāraṃ okkamitvā gacchati, ratticchedova hoti, na vattabhedadukkaṭaṃ. Sace bhikkhuniyo upajjhāyādīnaṃ vattakaraṇatthaṃ pageva gantukāmā honti, rattivippavāsagaṇaohīyanagāmantarāpattirakkhaṇatthaṃ ekaṃ bhikkhuniṃ ṭhapetvā gantabbaṃ. Tāya aruṇe uṭṭhite tassā santike vattaṃ nikkhipitabbaṃ. Etenupāyena akhaṇḍā pañcadasa rattiyo mānattaṃ caritabbaṃ.

Anikkhittavattāya pana pārivāsikakkhandhake vuttanayeneva sammā vattitabbaṃ. Ayaṃ pana viseso – ‘‘āgantukassa ārocetabba’’nti ettha yattakā purebhattaṃ vā pacchābhattaṃ vā taṃ gāmaṃ bhikkhū vā bhikkhuniyo vā āgacchanti, sabbesaṃ ārocetabbaṃ. Anārocentiyā ratticchedo ca vattabhedadukkaṭañca. Sacepi rattiṃ koci bhikkhu taṃ gāmūpacāraṃ okkamitvā gacchati, ratticchedo hotiyeva, ajānanapaccayā pana vattabhedato muccati. Kurundiādīsu pana anikkhittavattabhikkhūnaṃ vuttanayeneva kathetabbanti vuttaṃ. Taṃ pārivāsikavattādīnaṃ upacārasīmāya paricchinnattā yuttataraṃ dissati. Uposathe ārocetabbaṃ, pavāraṇāya ārocetabbaṃ, catunnaṃ bhikkhūnañca bhikkhunīnañca devasikaṃ ārocetabbaṃ. Sace bhikkhūnaṃ tasmiṃ gāme bhikkhācāro sampajjati, tattheva gantabbaṃ. No ce sampajjati, aññatra caritvāpi tatra āgantvā attānaṃ dassetvā gantabbaṃ. Bahigāme vā saṅketaṭṭhānaṃ kātabbaṃ – ‘‘asukasmiṃ nāma ṭhāne amhe passissasī’’ti. Tāya saṅketaṭṭhānaṃ gantvā ārocetabbaṃ. Saṅketaṭṭhāne adisvā vihāraṃ gantvā ārocetabbaṃ. Vihāre sabbabhikkhūnaṃ ārocetabbaṃ. Sace sabbesaṃ sakkā na hoti ārocetuṃ, bahiupacārasīmāya ṭhatvā bhikkhuniyo pesetabbā. Tāhi ānītānaṃ catunnaṃ bhikkhūnaṃ ārocetabbaṃ. Sace vihāro dūro hoti sāsaṅko, upāsake ca upāsikāyo ca gahetvā gantabbaṃ. Sace pana ayaṃ ekā vasati, rattivippavāsaṃ āpajjati, tasmāssā ekā pakatattā bhikkhunī sammannitvā dātabbā ekacchanne vasanatthāya.

Evaṃ akhaṇḍaṃ mānattaṃ caritvā vīsatigaṇe bhikkhunisaṅghe vuttanayeneva abbhānaṃ kātabbaṃ. Sace mānattaṃ caramānā antarāpattiṃ āpajjati, mūlāya paṭikassitvā tassā āpattiyā mānattaṃ dātabbanti kurundiyaṃ vuttaṃ. Idaṃ ‘‘pakkhamānattaṃ’’ nāma.

‘‘Samodhānamānattaṃ’’ pana tividhaṃ hoti – odhānasamodhānaṃ, agghasamodhānaṃ, missakasamodhānanti. Tattha yadetaṃ parato udāyittherassa pañcāhapaṭicchannāya āpattiyā parivāsaṃ parivasantassa parivāse ca mānattārahaṭṭhāne ca antarāpattiṃ āpajjitvā mūlāyapaṭikassitassa ‘‘tena hi, bhikkhave, saṅgho udāyissa bhikkhuno tissannaṃ āpattīnaṃ chārattaṃ mānattaṃ detū’’ti mānattaṃ anuññātaṃ, idaṃ **‘‘odhānasamodhānaṃ’’** nāma. Idañhi punappunaṃ mūlāyapaṭikassanena parivutthadivase odhunitvā purimāpattīhi saddhiṃ samodhāya dinnaṃ, tasmā odhānasamodhānanti vuccati. Kurundiyaṃ pana ‘‘samodhānaparivāsaṃ vutthassa dātabbaṃ mānattaṃ samodhānamānatta’’nti vuttaṃ. Tampi tena pariyāyena yujjati.

Agghasamodhānaṃ pana **missakasamodhānañca** agghasamodhānamissakasamodhānaparivāsāvasāne dātabbamānattameva vuccati, taṃ parivāsakammavācānusārena yojetvā dātabbaṃ. Ettāvatā yaṃ vuttaṃ ‘‘tena hi, bhikkhave, saṅgho udāyissa bhikkhuno ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā ekāhapaṭicchannāya ekāhaparivāsaṃ detūtiādinā nayena pāḷiyaṃ anekehi ākārehi parivāso ca mānattañca vuttaṃ, tassa yasmā āgatāgataṭhāne vinicchayo vuccamāno pāḷi viya ativitthāraṃ āpajjati, na ca sakkā hoti sukhena pariggahetuṃ, tasmā naṃ samodhānetvā idheva dassessāmā’’ti, tadidaṃ atthato sampāditaṃ hoti.

Paṭicchannaparivāsakathā

102. Idāni yā tāva ayaṃ paṭicchannāya ekissā āpattiyā vasena pāḷi vuttā, sā uttānatthāva.

108. Tato paraṃ dvīhatīhacatūhapañcāhapaṭicchannānaṃ vasena pāḷiṃ vatvā pañcāhapaṭicchannāya parivāsato paṭṭhāya antarāpatti dassitā. Yasmā pana taṃ āpattiṃ āpanno mūlāyapaṭikassanāraho nāma hoti, tasmāssa tattha mūlāyapaṭikassanaṃ anuññātaṃ. Sace pana nikkhittavatto āpajjati, mūlāyapaṭikassanāraho na hoti. Kasmā? Yasmā na so parivasanto āpanno, pakatattaṭṭhāne ṭhito āpanno, tasmā tassā āpattiyā visuṃ mānattaṃ caritabbaṃ. Sace paṭicchannā hoti parivāsopi vasitabbo. Yañcetaṃ mūlāyapaṭikassanaṃ vuttaṃ, tasmimpi kate parivutthadivasā makkhitā honti. Iti parivāse antarāpattiṃ dassetvā puna mānattārahassa antarāpattiṃ dassetvā mūlāyapaṭikassanaṃ vuttaṃ, tasmimpi kate parivutthadivasā makkhitāva honti. Tato parivutthaparivāsassa tāsaṃ tissannampi āpattīnaṃ samodhānamānattaṃ dassitaṃ. Tato mānattacārikassa antarāpattiṃ dassetvā mūlāyapaṭikassanaṃ vuttaṃ. Tasmiṃ pana paṭikassane kate mānattaciṇṇadivasāpi parivutthadivasāpi makkhitāva honti. Tato abbhānārahassa antarāpattiṃ dassetvā mūlāyapaṭikassanaṃ vuttaṃ. Tasmimpi kate sabbe te makkhitāva honti. Tato paraṃ sabbā antarāpattiyo yojetvā abbhānakammaṃ dassitaṃ. Evaṃ paṭicchannavāre ekāhapaṭicchannādivasena pañca, antarāpattivasena catassoti nava kammavācā dassitā honti.

Paṭicchannaparivāsakathā niṭṭhitā.

Samodhānaparivāsakathā

125. Tato paraṃ pakkhapaṭicchannāya āpattiyā antoparivāsato paṭṭhāya pañcāhapaṭicchannāya antarāpattiyā vasena samodhānaparivāso ca, samodhānamānattañca dassitaṃ. Ettha ca mānattacārikamānattārahakālepi āpannāya āpattiyā mūlāyapaṭikassane kate mānattaciṇṇadivasāpi parivāsaparivutthadivasāpi sabbe makkhitāva honti. Kasmā? Yasmā paṭicchannā antarāpatti. Teneva vuttaṃ – ‘‘mūlāya paṭikassitvā purimāya āpattiyā samodhānaparivāsaṃ datvā chārattaṃ mānattaṃ detū’’ti. Tato paraṃ sabbā antarāpattiyo yojetvā abbhānakammaṃ dassetvā sukkavissaṭṭhivatthu niṭṭhāpitaṃ.

Samodhānaparivāsakathā niṭṭhitā.

Sukkavissaṭṭhikathā ca niṭṭhitā.

Agghasamodhānaparivāsakathā

134. Tato ekāpattimūlakañca āpattivaḍḍhanakañcāti dve naye dassetvā agghasamodhānaparivāso dassito.

Tato sañcicca anārocitāpattivatthuṃ dassetvā sañcicca ajānanaassaraṇavematikabhāvehi anārocitāya āpattiyā pacchā lajjidhamme vā ñāṇasaraṇanibbematikabhāvesu vā uppannesu yaṃ kātabbaṃ, taṃ dassetuṃ ‘‘idha pana bhikkhave’’tiādinā nayena pāḷi ṭhapitā. Tato ajānanaassaraṇavematikapaṭicchannānaṃ appaṭicchannabhāvaṃ dassetuṃ tatheva pāḷi ṭhapitā.

Agghasamodhānaparivāsakathā niṭṭhitā.

Dvemāsaparivāsakathā

138. Tato dvinnaṃ āpattīnaṃ dvemāsapaṭicchannānaṃ ekamāsaparivāsayācanavatthuṃ dassetvā asañcicca ajānanaassaraṇavematikabhāvehi anārocite itarasmiṃ māse pacchā lajjidhammādīsu uppannesu yaṃ kātabbaṃ, taṃ dassetuṃ ajānanaassaraṇavematikapaṭicchannassa ca āpannabhāvaṃ dassetuṃ purimanayeneva pāḷi ṭhapitā.

Dvemāsaparivāsakathā niṭṭhitā.

Suddhantaparivāsādikathā

156. Tato ‘‘āpattipariyantaṃ na jānāti, rattipariyantaṃ na jānātī’’tiādinā nayena suddhantaparivāso dassito.

160. Tato paraṃ pārivāsikaṃ ādiṃ katvā vibbhamitvā punaupasampannādīsu paṭipattidassanatthaṃ pāḷi ṭhapitā.

165. Tattha **‘‘antarā sambahulā āpattiyo āpajjati parimāṇā appaṭicchannāyo’’**tiādīsu āpattiparicchedavasena parimāṇāyo ceva appaṭicchannāyo cāti attho.

166. **Pacchimasmiṃ āpattikkhandhe**ti ekova so āpattikkhandho, pacchā chāditattā pana ‘‘pacchimasmiṃ āpattikkhandhe’’ti vuttaṃ. **Purimasmi**nti etthāpi eseva nayo.

180. **Vavatthitā sambhinnā**ti sabhāgavisabhāgānamevetaṃ pariyāyavacanaṃ.

Suddhantaparivāsādikathā niṭṭhitā.

Dvebhikkhuvāraekādasakādikathā

181. Tato paraṃ yo paṭicchādeti, tasmiṃ paṭipattidassanatthaṃ **‘‘dve bhikkhū’’**tiādi vuttaṃ. Tattha **missaka**nti thullaccayādīhi missakaṃ. **Suddhaka**nti saṅghādisesaṃ vinā lahukāpattikkhandhameva.

184. Tato paraṃ avisuddhavisuddhabhāvadassanatthaṃ **‘‘idha pana, bhikkhave, bhikkhu sambahulā saṅghādisesā’’**tiādi vuttaṃ. Tattha byañjanato vā adhippāyato vā anuttānaṃ nāma kiñci natthi, tasmā tañca ito pubbe avuttañca sabbaṃ pāḷianusāreneva veditabbanti.

Dvebhikkhuvāraekādasakādikathā niṭṭhitā.

Samuccayakkhandhakavaṇṇanā niṭṭhitā.

4. Samathakkhandhakaṃ

Sammukhāvinayakathā

186-187. Samathakkhandhake – ‘‘adhammavādī puggalo’’tiādīni cha mātikāpadāni nikkhipitvā ‘‘adhammavādī puggalo dhammavādiṃ puggalaṃ saññāpetī’’tiādinā nayena vitthāro vutto. Tattha **saññāpetī**ti kāraṇapatirūpakāni vatvā paritosetvā jānāpeti. **Nijjhāpetī**ti yathā so taṃ atthaṃ nijjhāyati, oloketi; evaṃ karoti. **Pekkhati anupekkhatī**ti yathā so taṃ atthaṃ pekkhati ceva punappunañca pekkhati; evaṃ karoti. **Dasseti anudassetī**ti tesaññeva pariyāyavacanāni. **Adhammena vūpasammatī**ti yasmā so adhammameva ‘‘ayaṃ dhammo’’tiādinā nayena mohetvā dasseti, tasmā adhammena vūpasammati nāma.

188. **Dhammena vūpasammatī**ti yasmā dhammavādī dhammameva ‘‘ayaṃ dhammo’’tiādinā nayena amohetvā dasseti, tasmā dhammena vūpasammati nāma.

Sammukhāvinayakathā niṭṭhitā.

Sativinayakathā

195. **Pañcimāni bhikkhave dhammikāni sativinayassa dānānī**ti ettha suddhassa anāpattikassa dānaṃ ekaṃ, anuvaditassa dānaṃ ekaṃ, yācitassa dānaṃ ekaṃ, saṅghena dānaṃ ekaṃ, dhammena samaggadānaṃ ekanti evaṃ pañca. Etāni pana ekekaaṅgavasena na labbhanti, tasmā desanāmattamevetaṃ, pañcaṅgasamannāgataṃ pana sativinayadānaṃ dhammikanti ayamettha attho. Tattha ca **anuvadantī**ti codenti. Sesaṃ uttānameva. Ayaṃ pana sativinayo khīṇāsavasseva dātabbo na aññassa, antamaso anāgāminopi. So ca kho aññena codiyamānasseva, na acodiyamānassa. Dinne ca pana tasmiṃ codakassa kathā na ruhati. Codentopi ‘‘ayaṃ khīṇāsavo sativinayaladdho, ko tuyhaṃ kathaṃ gahessatī’’ti apasādetabbataṃ āpajjati.

Sativinayakathā niṭṭhitā.

Amūḷhavinayakathā

196. **Bhāsitaparikkanta**nti vācāya bhāsitaṃ kāyena parikkantaṃ; parikkamitvā katanti attho. **Saratāyasmā evarūpiṃ āpattiṃ āpajjitā**ti ettha saratu āyasmā evarūpiṃ āpattiṃ āpajjitā; āyasmā evarūpiyā āpattiyāti ayamattho. Āpajjitvāti vā pāṭho, tassattho – paṭhamaṃ āpajjitvā pacchā taṃ āpattiṃ saratu āyasmāti.

Amūḷhavinayakathā niṭṭhitā.

Yebhuyyasikākathā

202. **Yebhuyyasikāya vūpasametu**nti ettha yassā kiriyāya dhammavādino bahutarā, esā yebhuyyasikā nāma.

204. Adhammikasalākaggāhesu **oramattaka**nti parittaṃ appamattakaṃ bhaṇḍanamattameva. **Na ca gatigata**nti dve tayo āvāse na gataṃ, tattha tattheva vā dvattikkhattuṃ avinicchitaṃ. **Na ca saritasārita**nti dvattikkhattuṃ tehi bhikkhūhi sayaṃ saritaṃ vā aññehi sāritaṃ vā na hoti. **Jānātī**ti salākaṃ gāhento jānāti ‘‘adhammavādī bahutarā’’ti. **Appeva nāmā**ti iminā nīhārena salākāya gāhiyamānāya ‘‘api nāma adhammavādino bahutarā assū’’ti ayamassa ajjhāsayo hoti. Aparesupi dvīsu eseva nayo.

Adhammena gaṇhantīti adhammavādino ‘‘evaṃ mayaṃ bahū bhavissāmā’’ti dve dve salākāyo gaṇhanti. **Vaggā gaṇhantī**ti dve dhammavādino ekaṃ dhammavādisalākaṃ gaṇhanti ‘‘evaṃ dhammavādino na bahū bhavissantī’’ti maññamānā. **Na ca yathādiṭṭhiyā gaṇhantī**ti dhammavādino hutvā ‘‘balavapakkhaṃ bhajissāmā’’ti adhammavādisalākaṃ gaṇhanti. Dhammikasalākaggāhesu ayamevattho parivattetvā veditabbo. Evaṃ salākaṃ gāhetvā sace bahutarā dhammavādino honti; yathā te vadanti, evaṃ taṃ adhikaraṇaṃ vūpasametabbaṃ, evaṃ yebhuyyasikāya vūpasantaṃ hoti. Ayamettha saṅkhepo. Vitthāro pana paratopi āgamissati.

Yebhuyyasikākathā niṭṭhitā.

Tassapāpiyasikākathā

207. **Asucī**ti asucīhi kāyavacīkammehi samannāgato. **Alajjī**ti sañcicca āpajjanādinā alajjilakkhaṇena samannāgato. **Sānuvādo**ti saupavādo. Iti imesañca tiṇṇaṃ aṅgānaṃ vasena tīṇi karaṇāni, saṅghena karaṇaṃ, dhammena samaggena karaṇanti imāni ca dveti pañca tassapāpiyasikākammassa karaṇāni nāma honti. Sesamettha tajjanīyādīsu vuttanayameva. Ayaṃ panettha vacanattho – idañhi yo pāpussannatāya pāpiyo puggalo, tassa kattabbato ‘‘tassapāpiyasikākamma’’nti vuccati.

Tassapāpiyasikākathā niṭṭhitā.

Tiṇavatthārakādikathā

212. **Kakkhaḷattāya vāḷattāyā**ti kakkhaḷabhāvāya ceva vāḷabhāvāya ca. **Bhedāyā**ti saṅghabhedāya. **Sabbeheva ekajjha**nti kassaci chandaṃ anāharitvā gilānepi tattheva ānetvā ekato sannipatitabbaṃ. **Tiṇavatthārakena vūpasameyyā**ti ettha idaṃ kammaṃ tiṇavatthārakasadisattā ‘‘tiṇavatthārako’’ti vuttaṃ. Yathā hi gūthaṃ vā muttaṃ vā ghaṭṭiyamānaṃ duggandhatāya bādhati, tiṇehi avattharitvā suppaṭicchāditassa panassa so gandho na bādhati; evameva yaṃ adhikaraṇaṃ mūlānumūlaṃ gantvā vūpasamiyamānaṃ kakkhaḷattāya vāḷattāya bhedāya saṃvattati, taṃ iminā kammena vūpasantaṃ gūthaṃ viya tiṇavatthārakena paṭicchannaṃ suvūpasantaṃ hotīti idaṃ kammaṃ tiṇavatthārakasadisattā ‘‘tiṇavatthārako’’ti vuttaṃ.

213. **Thullavajja**nti pārājikañceva saṅghādisesañca. **Gihipaṭisaṃyutta**nti gihīnaṃ hīnena khuṃsanavambhanadhammikapaṭissavesu āpannaṃ āpattiṃ.

214. **Evañca pana bhikkhave te bhikkhū tāhi āpattīhi vuṭṭhitā hontī**ti evaṃ tiṇavatthārakakammavācāya katāya kammavācāpariyosāne yattakā tattha sannipatitā antamaso suttāpi samāpannāpi aññavihitāpi sabbe te bhikkhū yāva upasampadamaṇḍalato paṭṭhāya thullavajjañca gihipaṭisaṃyuttañca ṭhapetvā avasesā āpattiyo āpannā, sabbāhi tāhi āpattīhi vuṭṭhitā honti. Ye pana ‘‘na metaṃ khamatī’’ti aññamaññaṃ diṭṭhāvikammaṃ karonti, tehi vā saddhiṃ āpattiṃ āpajjitvāpi tattha anāgatā, āgantvā vā chandaṃ datvā pariveṇādīsu nisinnā, te āpattīhi na vuṭṭhahanti. Tena vuttaṃ – ‘‘ṭhapetvā diṭṭhāvikammaṃ ṭhapetvā ye na tattha hontī’’ti.

Tiṇavatthārakādikathā niṭṭhitā.

Adhikaraṇakathā

215. **Bhikkhunīnaṃ anupakhajjā**ti bhikkhunīnaṃ anto pavisitvā. Vivādādhikaraṇādīnaṃ vacanattho duṭṭhadosavaṇṇanāyaṃ vuttoyeva. **Vipaccatāya vohāro**ti cittadukkhatthaṃ vohāro; pharusavacananti attho. **Yo tattha anuvādo**ti yo tesu anuvadantesu upavādo. **Anuvadanā**ti ākāranidassanametaṃ; upavadanāti attho. **Anullapanā anubhaṇanā**ti ubhayaṃ anuvadanavevacanamattameva. **Anusampavaṅkatā**ti punappunaṃ kāyacittavācāhi tattheva sampavaṅkatā; anuvadanabhāvoti attho. **Abbhussahanatā**ti ‘‘kasmā evaṃ na upavadissāmi, upavadissāmiyevā’’ti ussāhaṃ katvā anuvadanā. **Anubalappadāna**nti purimavacanassa kāraṇaṃ dassetvā pacchimavacanena balappadānaṃ.

Kiccayatā karaṇīyatāti ettha kiccameva kiccayaṃ, kiccayassa bhāvo kiccayatā, karaṇīyassa bhāvo karaṇīyatā; ubhayampetaṃ saṅghakammasseva adhivacanaṃ. **Apalokanakamma**ntiādi pana tasseva pabhedavacanaṃ. Tattha **apalokanakammaṃ** nāma sīmaṭṭhakasaṅghaṃ sodhetvā chandārahānaṃ chandaṃ āharitvā samaggassa saṅghassa anumatiyā tikkhattuṃ sāvetvā kattabbakammaṃ. **Ñattikammaṃ** nāma vuttanayeneva samaggassa saṅghassa anumatiyā ekāya ñattiyā kattabbakammaṃ. **Ñattidutiyakammaṃ** nāma vuttanayeneva samaggassa saṅghassa anumatiyā ekāya ñattiyā ekāya ca anussāvanāyāti evaṃ ñattidutiyāya anussāvanāya kattabbakammaṃ. **Ñatticatutthakammaṃ** nāma vuttanayeneva samaggassa saṅghassa anumatiyā ekāya ñattiyā tīhi ca anussāvanāhīti evaṃ ñatticatutthāhi tīhi anussāvanāhi kattabbakammaṃ.

Tattha apalokanakammaṃ apaloketvāva kātabbaṃ, ñattikammādivasena na kātabbaṃ. Ñattikammampi ekaṃ ñattiṃ ṭhapetvāva kātabbaṃ, apalokanakammādivasena na kātabbaṃ. Ñattidutiyakammaṃ pana apaloketvā kattabbampi atthi, akattabbampi atthi. Tattha sīmāsammuti sīmāsamūhananaṃ kathinadānaṃ kathinubbhāro kuṭivatthudesanā vihāravatthudesanāti imāni cha kammāni garukāni, apaloketvā kātuṃ na vaṭṭanti. Ñattidutiyakammavācaṃ sāvetvāva kātabbāni. Avasesā terasa sammutiyo senāsanaggāhakamatakacīvaradānādisammutiyo cāti evarūpāni lahukakammāni apaloketvāpi kātuṃ vaṭṭanti. Ñattikammañatticatutthakammavasena pana na kātabbameva. Ñatticatutthakammaṃ ñattiñca tisso ca kammavācāyo sāvetvāva kātabbaṃ, apalokanakammādivasena na kātabbanti ayamettha saṅkhepo.

Vitthārato pana imāni cattāri kammāni ‘‘katihākārehi vipajjantī’’tiādinā nayena parivārāvasāne kammavagge etesaṃ vinicchayo āgatoyeva. Yaṃ pana tattha anuttānaṃ, taṃ kammavaggeyeva vaṇṇayissāma. Evañhi sati na aṭṭhāne vaṇṇanā bhavissati, ādito paṭṭhāya ca tassa tassa kammassa viññātattā suviññeyyo bhavissati.

216. **Vivādādhikaraṇassa kiṃ mūla**ntiādīni pāḷivaseneva veditabbāni.

220. **‘‘Vivādādhikaraṇaṃ siyā kusala’’**ntiādīsu yena vivadanti, so cittuppādo vivādo, samathehi ca adhikaraṇīyatāya adhikaraṇanti evamādinā nayena attho daṭṭhabbo.

222. **Āpattādhikaraṇaṃ siyā akusalaṃ siyā abyākataṃ, natthi āpattādhikaraṇaṃ kusala**nti ettha sandhāya bhāsitavasena attho veditabbo. Yasmiñhi pathavikhaṇanādike āpattādhikaraṇe kusalacittaṃ aṅgaṃ hoti, tasmiṃ sati na sakkā vattuṃ ‘‘natthi āpattādhikaraṇaṃ kusala’’nti, tasmā nayidaṃ aṅgappahonakacittaṃ sandhāya vuttaṃ. Idaṃ pana

sandhāya vuttaṃ. Yaṃ tāva āpattādhikaraṇaṃ lokavajjaṃ, taṃ ekantato akusalameva, tattha ‘‘siyā akusala’’nti vikappo natthi. Yaṃ pana paṇṇattivajjaṃ, taṃ yasmā sañcicca ‘‘imaṃ āpattiṃ vītikkamāmī’’ti vītikkamantasseva akusalaṃ hoti, asañcicca pana kiñci ajānantassa sahaseyyādivasena āpajjato abyākataṃ hoti, tasmā tattha sañciccāsañciccavasena imaṃ vikappabhāvaṃ sandhāya idaṃ vuttaṃ – ‘‘āpattādhikaraṇaṃ siyā akusalaṃ, siyā abyākataṃ, natthi āpattādhikaraṇaṃ kusala’’nti.

Sace pana ‘‘yaṃ kusalacitto āpajjati, idaṃ vuccati āpattādhikaraṇaṃ kusala’’nti vadeyya, acittakānaṃ pana eḷakalomapadasodhammādisamuṭṭhānānampi kusalacittaṃ āpajjeyya, na ca tattha vijjamānampi kusalacittaṃ āpattiyā aṅgaṃ. Kāyavacīviññattivasena pana calitappavattānaṃ kāyavācānaṃ aññatarameva aṅgaṃ, tañca rūpakkhandhapariyāpannattā abyākatanti.

Yaṃ jānantotiādimhi pana ayamattho – yaṃ cittaṃ āpattiyā aṅgaṃ hoti, tena vatthuṃ jānanto ‘‘idaṃ vītikkamāmī’’ti ca vītikkamākārena saddhiṃ jānanto sañjānanto vītikkamacetanāvasena cetetvā pakappetvā upakkamavasena maddanto abhivitaritvā nirāsaṅkacittaṃ pesetvā yaṃ āpattādhikaraṇaṃ vītikkamaṃ āpajjati, tassa evaṃ vītikkamato yo vītikkamo, idaṃ vuccati ‘‘āpattādhikaraṇaṃ akusala’’nti.

Abyākatavārepi yaṃ cittaṃ āpattiyā aṅgaṃ hoti, tassa abhāvena ajānanto vītikkamākārena ca saddhiṃ ajānanto asañjānanto āpattiaṅgabhūtāya vītikkamacetanāya abhāvena acetetvā sañcicca maddanassa abhāvena anabhivitaritvā nirāsaṅkacittaṃ apesetvā yaṃ āpattādhikaraṇaṃ vītikkamaṃ āpajjati, tassa evaṃ vītikkamato yo vītikkamo, idaṃ vuccati ‘‘āpattādhikaraṇaṃ abyākata’’nti.

224. **Ayaṃ vivādo no adhikaraṇa**ntiādīsu samathehi adhikaraṇīyatāya abhāvato noadhikaraṇanti evamattho veditabbo.

Adhikaraṇakathā niṭṭhitā.

Adhikaraṇavūpasamanasamathakathā

228. **Yāvatikā ca bhikkhū kammappattā**ti ettha catuvaggakaraṇe kamme cattāro, pañcavaggakaraṇe pañca, dasavaggakaraṇe dasa, vīsativaggakaraṇe vīsati bhikkhū kammappattāti veditabbā.

230. **Supariggahita**nti suṭṭhu pariggahitaṃ katvā sampaṭicchitabbaṃ. Sampaṭicchitvā ca pana ‘‘ajja bhaṇḍakaṃ dhovāma, ajja pattaṃ pacāma, ajjeko palibodho atthī’’ti mānaniggahatthāya katipāhaṃ atikkāmetabbaṃ.

231. **Anantāni ceva bhassāni jāyantī**ti aparimāṇāni ito cito ca vacanāni uppajjanti. ‘‘Bhāsānī’’tipi pāṭho, ayamevattho. **Ubbāhikāya sammannitabbo**ti apaloketvā vā sammannitabbo parato vuttāya ñattidutiyāya vā kammavācāya. Evaṃ sammatehi pana bhikkhūhi visuṃ vā nisīditvā tassāyeva vā parisāya ‘‘aññehi asammatehi na kiñci kathetabba’’nti sāvetvā taṃ adhikaraṇaṃ vinicchitabbaṃ.

233. **Tatrāssā**ti tassaṃ parisati bhaveyya. **Neva suttaṃ āgata**nti na mātikā āgatā. **No suttavibhaṅgo**ti vinayopi na paguṇo. **Byañjanacchāyāya atthaṃ paṭibāhatī**ti byañjanamattameva gahetvā atthaṃ paṭisedheti. Jātarūparajatakhettavatthupaṭiggahaṇādīsu vinayadharehi bhikkhūhi āpattiyā kāriyamāne disvā ‘‘kiṃ ime āpattiyā kāretha, ‘nanu jātarūparajatapaṭiggahaṇā paṭivirato hotī’ti evaṃ sutte paṭiviratimattameva vuttaṃ, natthi ettha āpattī’’ti vadati. Aparo dhammakathiko suttassa āgatattā olambetvā nivāsentānaṃ āpattiyā āropiyamānāya ‘‘kiṃ imesaṃ āpattiṃ ropetha, ‘nanu parimaṇḍalaṃ nivāsessāmīti sikkhā karaṇīyā’ti evaṃ sikkhākaraṇamattamevettha vuttaṃ, natthi ettha āpattī’’ti vadati.

234. **Yathā bahutarā bhikkhū**ti ettha ekenapi adhikā bahutarāva ko pana vādo dvīhi tīhīti.

Adhikaraṇavūpasamanasamathakathā niṭṭhitā.

Tividhasalākaggāhakathā

235. **Saññattiyā**ti saññāpanatthāya. **Gūḷhaka**ntiādīsu alajjussannāya parisāya gūḷhako salākaggāho kātabbo, lajjussannāya parisāya vivaṭako, bālussannāya sakaṇṇajappako. **Vaṇṇāvaṇṇāyo katvā**ti dhammavādīnañca adhammavādīnañca salākāyo nimittasaññaṃ āropetvā aññamaññaṃ visabhāgā kātabbā. Tato tā sabbāpi cīvarabhoge katvā vuttanayena gāhetabbā. **Duggahoti paccukkaḍḍhitabba**nti ‘‘duggahitā salākāyo’’ti vatvā puna gahetvā yāvatatiyaṃ gāhetabbā. **Suggahoti sāvetabba**nti ekasmimpi dhammavādimhi atirekajāte ‘‘suggahitā salākāyo’’ti sāvetabbaṃ. Yathā ca te dhammavādino vadanti tathā taṃ adhikaraṇaṃ vūpasametabbanti. Atha yāvatatiyampi adhammavādinova bahutarā honti, ajja ‘‘akālo, sve jānissāmā’’ti vuṭṭhahitvā alajjīnaṃ pakkhabhedatthāya dhammavādipakkhaṃ pariyesitvā punadivase salākaggāho kātabbo. Ayaṃ gūḷhako salākaggāho.

Sakaṇṇajappake pana **gahite vattabbo**ti ettha sace saṅghatthero adhammavādisalākaṃ gaṇhāti, so evaṃ avabodhetabbo – ‘‘bhante, tumhe mahallakā vayoanuppattā, tumhākaṃ etaṃ na yuttaṃ, ayaṃ pana dhammavādisalākā’’ti assa itarā salākā dassetabbā. Sace so taṃ gaṇhāti, dātabbā. Atha neva avabujjhati, tato ‘‘mā kassaci ārocehī’’ti vattabbo. Sesaṃ vuttanayameva. Vivaṭako vivaṭatthoyeva.

Tividhasalākaggāhakathā niṭṭhitā.

Tassapāpiyasikāvinayakathā

238. **Pārājikasāmantaṃ vā**ti ettha methunadhamme pārājikasāmantaṃ nāma dukkaṭaṃ hoti. Adinnādānādīsu thullaccayaṃ. **Nibbeṭhenta**nti ‘‘na sarāmī’’ti vacanena nibbeṭhayamānaṃ. **Ativeṭhetī**ti ‘‘iṅghāyasmā’’tiādivacanehi ativeṭhiyati. **Sarāmi kho ahaṃ āvuso**ti pārājikapaṭicchādanatthāya evaṃ paṭijānāti. Puna tena ativeṭhiyamāno ‘‘sarāmi kho’’ti paṭiññaṃ datvā ‘‘idāni maṃ nāsessantī’’ti bhayena **‘‘davāya me’’**tiādimāha. Etassa tassapāpiyasikākammaṃ kātabbaṃ. Sace sīlavā bhavissati, vattaṃ paripūretvā paṭippassaddhiṃ labhati, no ce tathā nāsitakova bhavissati. Sesaṃ sabbattha uttānatthamevāti.

Tassapāpiyasikāvinayakathā niṭṭhitā.

Samathakkhandhakavaṇṇanā niṭṭhitā.

5. Khuddakavatthukkhandhakaṃ

Khuddakavatthukathā

243. Khuddakavatthukkhandhake – **mallamuṭṭhikā**ti muṭṭhikamallā. **Gāmamuddavā**ti chavirāgamaṇḍanānuyuttā nāgarikamanussā. Gāmamoddavātipi pāṭho; esevattho. **Thambhe**ti nhānatitthe nikhaṇitvā ṭhapitatthambhe.

Kuṭṭeti iṭṭhakāsilādārukuṭṭānaṃ aññatarasmiṃ. **Aṭṭāne nhāyantī**ti ettha aṭṭānaṃ nāma rukkhaṃ phalakaṃ viya tacchetvā aṭṭhapadākārena rājiyo chinditvā nhānatitthe nikhaṇanti, tattha cuṇṇāni ākiritvā manussā kāyaṃ ghaṃsanti. **Gandhabbahatthakenā**ti nhānatitthe ṭhapitena dārumayahatthena, tena kira cuṇṇāni gahetvā manussā sarīraṃ ghaṃsanti. **Kuruvindakasuttiyā**ti kuruvindakapāsāṇacuṇṇāni lākhāya bandhitvā kataguḷikakalāpako vuccati, taṃ ubhosu antesu gahetvā sarīraṃ ghaṃsanti. **Viggayha parikammaṃ kārāpentī**ti aññamaññaṃ sarīrena sarīraṃ ghaṃsanti. **Mallakaṃ** nāma makaradantake chinditvā mallakamūlasaṇṭhānena kataṃ mallakanti vuccati, idaṃ gilānassāpi na vaṭṭati.

244. **Akatamallakaṃ** nāma dante acchinditvā kataṃ, idaṃ agilānasseva na vaṭṭati; iṭṭhakākhaṇḍaṃ pana kapālakhaṇḍaṃ vā vaṭṭati. **Ukkāsika**nti vatthavaṭṭiṃ; tasmā nhāyantassa yassa kassaci nhānasāṭakavaṭṭiyā piṭṭhiṃ ghaṃsituṃ vaṭṭati. **Puthupāṇika**nti hatthaparikammaṃ vuccati, tasmā sabbesaṃ hatthena piṭṭhiparikammaṃ kātuṃ vaṭṭati.

245. **Vallikā**ti kaṇṇato nikkhantamuttolambakādīnaṃ etaṃ adhivacanaṃ; na kevalañca vallikā eva, yaṃkiñci kaṇṇapiḷandhanaṃ antamaso tālapaṇṇampi na vaṭṭati. **Pāmaṅga**nti yaṃkiñci palambakasuttaṃ. **Kaṇṭhasuttaka**nti yaṃkiñci gīvūpagaābharaṇaṃ. **Kaṭisuttaka**nti yaṃkiñci kaṭipiḷandhanaṃ antamaso suttatantumattampi. **Ovaṭṭika**nti valayaṃ. **Kāyūrā**dīni pākaṭāneva, akkhakānaṃ heṭṭhā bāhābharaṇaṃ yaṃkiñci ābharaṇaṃ na vaṭṭati.

246. **Dumāsikaṃ vā duvaṅgulaṃ vā**ti ettha sace kesā antodvemāse dvaṅgulaṃ pāpuṇanti, antodvemāseva chinditabbā. Dvaṅgulehi atikkāmetuṃ na vaṭṭati. Sacepi na dīghā, dvemāsato ekadivasampi atikkāmetuṃ na vaṭṭatiyeva; evamayaṃ ubhayenapi ukkaṭṭhaparicchedova vutto, tato oraṃ pana navaṭṭanabhāvo nāma natthi.

Kocchena osaṇṭhentīti kocchena olikhitvā sannisīdāpenti. **Phaṇakenā**ti dantamayādīsu yena kenaci. **Hatthaphaṇakenā**ti hattheneva phaṇakiccaṃ karontā aṅgulīhi osaṇṭhenti. **Sitthatelakenā**ti madhusitthakaniyyāsādīsu yena kenaci cikkalena. **Udakatelakenā**ti udakamissakena telena. Maṇḍanatthāya sabbattha dukkaṭaṃ, uddhalomena pana anulomanipātanatthaṃ hatthaṃ temetvā sīsaṃ puñchitabbaṃ. Uṇhābhitattarajasirānampi allahatthena puñchituṃ vaṭṭati.

247. **Na bhikkhave ādāse vā udakapatte vā**ti ettha kaṃsapattādīnipi yesu mukhanimittaṃ paññāyati, sabbāni ādāsasaṅkhameva gacchanti. Kañjiyādīnipi ca udakapattasaṅkhameva. Tasmā yattha katthaci olokentassa dukkaṭaṃ. **Ābādhapaccayā**ti ‘‘sañchavi nu kho me vaṇo, udāhu na tāvā’’ti jānanatthaṃ; ‘‘jiṇṇo nu khomhi no’’ti evaṃ āyusaṅkhāraṃ olokanatthampi vaṭṭatīti vuttaṃ.

Mukhaṃ ālimpantīti vippasannachavirāgakarehi mukhālepanehi ālimpanti. **Ummaddentī**ti nānāummaddanehi ummaddenti. **Cuṇṇentī**ti mukhacuṇṇakena makkhenti. **Manosilikāya mukhaṃ lañchentī**ti manosilāya tilakādīni lañchanāni karonti, tāni haritālādīhipi na vaṭṭantiyeva. **Aṅgarāgā**dayo pākaṭāyeva. Sabbattha dukkaṭaṃ.

248. **Na bhikkhave naccaṃ vā**tiādīsu yaṃkiñci naccaṃ antamaso moranaccampi dassanāya gacchantassa dukkaṭaṃ. Sayampi naccantassa vā naccāpentassa vā dukkaṭameva. **Gītampi** yaṃkiñci naṭagītaṃ vā sādhugītaṃ vā antamaso dantagītampi ‘‘yaṃ gāyissāmā’’ti pubbabhāge okūjantā karonti, etampi na vaṭṭati. Sayaṃ gāyantassāpi gāyāpentassāpi dukkaṭameva. **Vāditampi** yaṃkiñci na vaṭṭati. Yaṃ pana niṭṭhubhanto vā sāsaṅke vā ṭhito accharikaṃ vā phoṭeti, pāṇiṃ vā paharati, tattha anāpatti. Sabbaṃ antarārāme ṭhitassa passato anāpatti. ‘‘Passissāmī’’ti vihārato vihāraṃ gacchantassa āpattiyeva. Āsanasālāya nisinno passati, anāpatti. ‘‘Passissāmī’’ti uṭṭhahitvā gacchato āpatti. Vīthiyaṃ ṭhatvā gīvaṃ parivattetvā passatopi āpattiyeva.

249. **Sarakutti**nti sarakiriyaṃ. **Bhaṅgo hotī**ti aladdhaṃ uppādetuṃ na sakkoti; laddhaṃ samāpajjituṃ. **Pacchimā janatā**ti amhākaṃ ācariyāpi upajjhāyāpi evaṃ gāyiṃsūti pacchimo jano diṭṭhānugatiṃ āpajjati; tatheva gāyati. **Na bhikkhave āyatakenā**ti ettha āyatako nāma taṃ taṃ vattaṃ bhinditvā akkharāni vināsetvā pavatto. Dhamme pana suttantavattaṃ nāma atthi, jātakavattaṃ nāma atthi, gāthāvattaṃ nāma atthi, taṃ vināsetvā atidīghaṃ kātuṃ na vaṭṭati. Caturassena vattena parimaṇḍalāni padabyañjanāni dassetabbāni. **Sarabhañña**nti sarena bhaṇanaṃ. Sarabhaññe kira taraṅgavattadhotakavattagalitavattādīni dvattiṃsa vattāni atthi. Tesu yaṃ icchati, taṃ kātuṃ labhati. Sabbesaṃ padabyañjanaṃ avināsetvā vikāraṃ akatvā samaṇasāruppena caturassena nayena pavattanaṃyeva lakkhaṇaṃ.

Bāhiralomiṃ uṇṇinti uṇṇalomāni bahi katvā uṇṇapāvāraṃ pārupanti; tathā dhārentassa dukkaṭaṃ. Lomāni anto katvā pārupituṃ vaṭṭati. **Samaṇakappakathā** bhūtagāmasikkhāpadavaṇṇanāyaṃ vuttā.

251. **Na bhikkhave attano aṅgajāta**nti aṅgajātaṃ chindantasseva thullaccayaṃ. Aññaṃ pana kaṇṇanāsāaṅguliādiṃ yaṃkiñci chindantassa tādisaṃ vā dukkhaṃ uppādentassa dukkaṭaṃ. Ahikīṭadaṭṭhādīsu pana aññaābādhapaccayā vā lohitaṃ vā mocentassa chindantassa vā anāpatti.

252. **Candanagaṇṭhi uppannā hotī**ti candanaghaṭikā uppannā hoti. So kira uddhañca adho ca jālāni parikkhipāpetvā gaṅgāya nadiyā kīḷati, tassa nadīsotena vuyhamānā candanagaṇṭhi āgantvā jāle laggā, tamassa purisā āharitvā adaṃsu; evaṃ sā uppannā hoti. **Iddhipāṭihāriya**nti ettha vikubbaniddhipāṭihāriyaṃ paṭikkhittaṃ, adhiṭṭhāniddhi pana appaṭikkhittāti veditabbā.

Na bhikkhave sovaṇṇamayo pattotiādīsu sacepi gihī bhattagge suvaṇṇataṭṭikādīsu byañjanaṃ katvā upanāmenti, āmasitumpi na vaṭṭati. Phalikamayakācamayakaṃsamayāni pana taṭṭikādīni bhājanāni puggalikaparibhogeneva na vaṭṭanti, saṅghikaparibhogena vā gihivikaṭāni vā vaṭṭanti. ‘‘Tambalohamayopi pattova na vaṭṭati, thālakaṃ pana vaṭṭatī’’ti idaṃ sabbaṃ kurundiyaṃ vuttaṃ. **Maṇimayo**ti ettha pana indanīlādimaṇimayo vutto. **Kaṃsamayo**ti ettha vaṭṭalohamayopi saṅgahito.

253. **Likhitu**nti tanukaraṇatthāyetaṃ vuttaṃ. **Pakatimaṇḍala**nti makaradantacchinnakamaṇḍalameva.

254. **Āvaṭṭitvā**ti aññamaññaṃ paharitvā. **Pattādhāraka**nti ettha ‘‘dantavallivettādīhi kate bhūmiādhārake tayo, dāruādhārake dve patte uparūpari ṭhapetuṃ vaṭṭatī’’ti kurundiyaṃ vuttaṃ. Mahāaṭṭhakathāyaṃ pana vuttaṃ – ‘‘bhūmiādhārake tiṇṇaṃ pattānaṃ anokāso, dve ṭhapetuṃ vaṭṭati. Dāruādhārakadaṇḍādhārakesupi susajjitesu eseva nayo. Bhamakoṭisadiso pana dāruādhārako tīhi daṇḍakehi baddho daṇḍakādhāro ca ekassapi pattassa anokāso, tattha ṭhapetvāpi hatthena gahetvā eva nisīditabbaṃ. Bhūmiyaṃ pana nikkujjitvā ekameva ṭhapetabba’’nti.

Miḍḍhanteti ālindakamiḍḍhikādīnaṃ ante. Sace pana parivattetvā tattheva patiṭṭhāti, evarūpāya vitthiṇṇāya miḍḍhiyā ṭhapetuṃ vaṭṭati. **Paribhaṇḍante**ti bāhirapasse katāya tanukamiḍḍhikāya ante. Miḍḍhiyaṃ vuttanayenevetthāpi vinicchayo veditabbo.

Coḷakanti yaṃ pattharitvā patto ṭhapīyati; tasmiṃ pana asati kaṭasārake vā taṭṭikāya vā mattikāparibhaṇḍakatāya bhūmiyā vā yattha na dussati, tathārūpāya vālikāya vā ṭhapetuṃ vaṭṭati. Paṃsurajādīsu pana kharabhūmiyaṃ vā ṭhapentassa dukkaṭaṃ. **Pattamāḷakaṃ** iṭṭhakāhi vā dārūhi vā kātuṃ vaṭṭati. **Pattakuṇḍolikā**ti mahāmukhakuṇḍasaṇṭhānā bhaṇḍakukkhalikā vuccati. **Yo laggeyyā**ti yattha katthaci laggentassa dukkaṭameva. Cīvaravaṃsepi bandhitvā ṭhapetuṃ na vaṭṭati. Bhaṇḍakaṭṭhapanatthameva vā kataṃ hotu nisīdanasayanatthaṃ vā yattha katthaci mañce vā pīṭhe vā ṭhapentassa dukkaṭaṃ, aññena pana bhaṇḍakena saddhiṃ bandhitvā ṭhapetuṃ vaṭṭati. Aṭaniyaṃ bandhitvā olambetuṃ vā vaṭṭati, bandhitvāpi upari ṭhapetuṃ na vaṭṭatiyeva. Sace pana mañco vā pīṭhaṃ vā ukkhipitvā cīvaravaṃsādīsu aṭṭakachannena ṭhapitaṃ hoti, tattha ṭhapetuṃ vaṭṭati. Aṃsavaddhanakena aṃsakūṭe laggetvā aṅke ṭhapetuṃ vaṭṭati. Chatte bhattapūropi aṃsakūṭe laggitapattopi ṭhapetuṃ na vaṭṭati, bhaṇḍakena pana saddhiṃ bandhitvā vā aṭṭakaṃ katvā vā ṭhapite yo koci ṭhapetuṃ vaṭṭati.

255. **Pattahatthenā**ti ettha na kevalaṃ yassa patto hatthe, so eva pattahattho, na kevalañca kavāṭameva paṇāmetuṃ na labhati; apica kho pana hatthe vā piṭṭhipāde vā yattha katthaci sarīrāvayave pattasmiṃ sati hatthena vā pādena vā sīsena vā yena kenaci sarīrāvayavena kavāṭaṃ vā paṇāmetuṃ ghaṭikaṃ vā ukkhipituṃ sūciṃ vā kuñcikāya apāpurituṃ na labhati. Aṃsakūṭe pana pattaṃ laggetvā yathāsukhaṃ avāpurituṃ labhati.

Tumbakaṭāhanti lābukaṭāhaṃ vuccati, taṃ pariharituṃ na vaṭṭati. Labhitvā pana tāvakālikaṃ paribhuñjituṃ vaṭṭati. Ghaṭikaṭāhepi eseva nayo. **Ghaṭikaṭāha**nti ghaṭikapālaṃ. **Abhuṃ me**ti utrāsavacanametaṃ. **Sabbapaṃsukūlikenā**ti ettha cīvarañca mañcapīṭhañca paṃsukūlaṃ vaṭṭati, ajjhoharaṇīyaṃ pana dinnakameva gahetabbaṃ.

Calakānīti cabbetvā apaviddhāmisāni. **Aṭṭhikānī**ti macchamaṃsaaṭṭhikāni. **Ucchiṭṭhodaka**nti mukhavikkhālanodakaṃ. Etesu yaṃkiñci pattena nīharantassa dukkaṭaṃ. Pattaṃ paṭiggahaṃ katvā hatthaṃ dhovitumpi na labhati. Hatthadhotapādadhotaudakampi patte ākiritvā nīharituṃ na vaṭṭati. Anucchiṭṭhaṃ suddhapattaṃ ucchiṭṭhahatthena gaṇhituṃ na vaṭṭati, vāmahatthena panettha udakaṃ āsiñcitvā ekaṃ udakagaṇḍusaṃ gahetvā ucchiṭṭhahatthena gaṇhituṃ vaṭṭati. Ettāvatāpi hi so ucchiṭṭhapatto hoti, hatthaṃ pana bahi udakena vikkhāletvā gahetuṃ vaṭṭati. Macchamaṃsaphalāphalādīni khādanto yaṃ tattha aṭṭhiṃ vā calakaṃ vā chaḍḍetukāmo hoti, taṃ patte ṭhapetuṃ na labhati. Yaṃ pana paṭikhāditukāmo hoti, taṃ patte ṭhapetuṃ labhati. Aṭṭhikakaṇṭakādīni tattheva katvā hatthena luñcitvā khādituṃ vaṭṭati. Mukhato nīhaṭaṃ pana yaṃkiñci puna khāditukāmo hoti, taṃ patte ṭhapetuṃ na labhati. Siṅgiveranāḷikerakhaṇḍāni ḍaṃsitvā puna ṭhapetuṃ labhati.

256. **Namataka**nti satthakaveṭhanakaṃ pilotikakhaṇḍaṃ. **Daṇḍasatthaka**nti pipphalakaṃ vā aññampi vā yaṃkiñci daṇḍaṃ yojetvā katasatthakaṃ.

Kaṇṇakitā hontīti malaggahitā honti. **Kiṇṇena pūretu**nti kiṇṇacuṇṇena pūretuṃ. **Sattuyā**ti haliddimissakena piṭṭhacuṇṇena. **Saritaka**nti pāsāṇacuṇṇaṃ vuccati; tena pūretuṃ anujānāmīti attho. **Madhusitthakena sāretu**nti madhusitthakena makkhetuṃ. **Saritakaṃ paribhijjatī**ti taṃ makkhitamadhusitthakaṃ bhijjati. **Saritasipāṭika**nti madhusitthakapilotikaṃ; satthakosakasipāṭiyā pana saritasipāṭikāya anulomāti kurundiyaṃ vuttaṃ. **Kathina**nti nisseṇimpi tattha attharitabbakaṭasārakakilañjānaṃ aññatarampi. **Kathinarajju**nti yāya dupaṭṭacīvaraṃ sibbantā kathine cīvarampi bandhanti. **Kathinaṃ nappahotī**ti dīghassa bhikkhuno pamāṇena kataṃ kathinaṃ; tattha rassassa bhikkhuno cīvaraṃ patthariyamānaṃ nappahoti, antoyeva hoti; daṇḍake na pāpuṇātīti attho. **Daṇḍakathina**nti tassa majjhe itarassa bhikkhuno pamāṇena aññaṃ nisseṇiṃ bandhituṃ anujānāmīti attho.

Bidalakanti daṇḍakathinappamāṇena kaṭasārakassa pariyante paṭisaṃharitvā duguṇakaraṇaṃ. **Salāka**nti dupaṭṭacīvarassa antare pavesanasalākaṃ. **Vinandhanarajju**nti mahānisseṇiyā saddhiṃ khuddakaṃ nisseṇiṃ vinandhituṃ rajjuṃ. **Vinandhanasutta**nti khuddakanisseṇiyā cīvaraṃ vinandhituṃ suttakaṃ. **Vinandhitvā cīvaraṃ sibbetu**nti tena suttakena tattha cīvaraṃ vinandhitvā sibbituṃ. **Visamā hontī**ti kāci khuddakā honti, kāci mahantā. **Kaḷimbhaka**nti pamāṇasaññākaraṇaṃ yaṃkiñci tālapaṇṇādiṃ. **Moghasuttaka**nti vaḍḍhakīnaṃ dārūsu kāḷasuttena viya haliddisuttena saññākaraṇaṃ. **Aṅguliyā paṭiggaṇhantī**ti sūcimukhaṃ aṅguliyā paṭicchanti. **Paṭiggaha**nti aṅgulikosakaṃ.

257. **Āvesanavitthakaṃ** nāma yaṃkiñci pāticaṅkoṭakādi. **Uccavatthuka**nti paṃsuṃ ākiritvā uccavatthukaṃ kātuṃ anujānāmīti attho. **Ogumphetvā ullittāvalittaṃ kātu**nti chadanaṃ odhunitvā ghanadaṇḍakaṃ katvā anto ceva bahi ca mattikāya limpituntі attho. **Goghaṃsikāyā**ti veḷuṃ vā rukkhadaṇḍaṃ vā antokatvā tena saddhiṃ saṅgharituntі attho. **Bandhanarajju**nti tathā saṅgharitassa bandhanarajjuṃ.

258. **Kaṭacchuparissāvanaṃ** nāma tīsu daṇḍakesu vinandhitvā kataṃ.

259. **Yo na dadeyyā**ti aparissāvanakasseva yo na dadāti, tassa āpatti. Yo pana attano hatthe parissāvane vijjamānepi yācati, tassa na akāmā dātabbaṃ. **Daṇḍaparissāvanan**ti rajakānaṃ khāraparissāvanaṃ viya catūsu pādesu baddhanisseṇikāya sāṭakaṃ bandhitvā majjhedaṇḍake udakaṃ āsiñcitabbaṃ, taṃ ubhopi koṭṭhāse pūretvā parissavati. **Ottharakaṃ** nāma yaṃ udake ottharitvā ghaṭakena udakaṃ gaṇhanti, tañhi catūsu daṇḍakesu vatthaṃ bandhitvā udake cattāro khāṇuke nikhaṇitvā tesu bandhitvā sabbapariyante udakato mocetvā majjhe ottharitvā ghaṭena udakaṃ gaṇhanti. **Makasakuṭikā**ti cīvarakuṭikā vuccati.

260. **Abhisannakāyā**ti semhādidosussannakāyā. **Aggaḷavaṭṭi** nāma dvārabāhāya samappamāṇoyeva aggaḷatthambho vuccati, yattha tīṇi cattāri chiddāni katvā sūciyo denti. **Kapisīsakaṃ** nāma dvārabāhaṃ vijjhitvā tattha pavesito aggaḷapāsako vuccati. **Sūcikā**ti tattha majjhe chiddaṃ katvā pavesitā. **Ghaṭikā**ti upari yojitā. **Maṇḍalikaṃ kātu**nti nīcavatthukaṃ cinituṃ. **Dhūmanettan**ti dhūmanikkhamanachiddaṃ. **Vāsetu**nti gandhena vāsetuṃ. **Udakaṭṭhānan**ti udakatthapanaṭṭhānaṃ. Tattha ghaṭena udakaṃ ṭhapetvā sarāvakena vaḷañjetabbaṃ. **Koṭṭhako**ti dvārakoṭṭhako.

261. **Tisso paṭicchādiyo**ti ettha jantāgharapaṭicchādi ca udakapaṭicchādi ca parikammaṃ karontasseva vaṭṭati, sesesu abhivādanādīsu na vaṭṭati. Vatthapaṭicchādi sabbakammesu vaṭṭati. **Udakaṃ na hotī**ti nhānodakaṃ na hoti.

262. **Tulan**ti paṇṇikānaṃ viya udakaubbāhanakatulaṃ. **Karakaṭako** vuccati goṇe vā yojetvā hatthehi vā gahetvā dīghavarattādīhi ākaḍḍhanayantaṃ. **Cakkavaṭṭakan**ti arahaṭaghaṭiyantaṃ. **Cammakhaṇḍaṃ** nāma tulāya vā karakaṭake vā yojetabbakaṃ cammabhājanaṃ. **Pākaṭā hotī**ti aparikkhittā hoti. **Udakapuñchanī**ti daṇḍamayāpi visāṇamayāpi dārumayāpi vaṭṭati, tassā asati coḷakenāpi udakaṃ paccuddharituṃ vaṭṭati.

263. **Udakamātikan**ti udakassa āgamanamātikaṃ. **Nillekhajantāgharaṃ** nāma āviddhapakkhapāsakaṃ vuccati, gopānasīnaṃ upari maṇḍale pakkhapāsake ṭhapetvā katakūṭacchadanassetaṃ nāmaṃ. **Cātumāsaṃ nisīdanenā**ti nisīdanena cattāro māse na vippavasitabbanti attho.

264. **Pupphābhikiṇṇesū**ti pupphehi santhatesu. **Namatakaṃ** nāma eḷakalomehi kataṃ avāyimaṃ cammakhaṇḍaparihārena paribhuñjitabbaṃ. **Āsittakūpadhānaṃ** nāma tambalohena vā rajatena vā katāya peḷāya etaṃ adhivacanaṃ, paṭikkhittattā pana dārumayāpi na vaṭṭati. **Maḷorikā**ti daṇḍadhārako vuccati. Yaṭṭhiādhārakapaṇṇādhārakapacchikapiṭṭhānipi ettheva paviṭṭhāni. Ādhārakasaṅkhepagamanato hi paṭṭhāya chiddaṃ viddhampi aviddhampi vaṭṭatiyeva. **Ekabhājane**ti ettha sace eko bhikkhu bhājanato phalaṃ vā pūvaṃ vā gahetvā gacchati, tasmiṃ apagate itarassa sesakaṃ bhuñjituṃ vaṭṭati. Itarassāpi tasmiṃ khīṇe puna gahetuṃ vaṭṭati.

265. **Aṭṭhahaṅgehī**ti ettha ekekenapi aṅgena samannāgatassa antosīmāya vā nissīmaṃ gantvā nadīādīsu vā nikkujjituṃ vaṭṭatiyeva. Evaṃ nikkujjite pana patte tassa gehe koci deyyadhammo na gahetabbo – ‘‘asukassa gehe bhikkhaṃ mā gaṇhitthā’’ti aññesu vihāresupi pesetabbaṃ. Ukkujjanakāle pana yāvatatiyaṃ yācāpetvā hatthapāsaṃ vijahāpetvā ñattidutiyakammena ukkujjitabbo.

268. **Purakkhatvā**ti aggato katvā. **Saṃharantū**ti saṃhariyantu. **Celapaṭikan**ti celasantharaṃ. So kira ‘‘sace ahaṃ puttaṃ lacchāmi, akkamissati me bhagavā celapaṭika’’nti iminā ajjhāsayena santhari, abhabbo cesa puttalābhāya; tasmā bhagavā na akkami. Yadi akkameyya, pacchā puttaṃ alabhanto ‘‘nāyaṃ sabbaññū’’ti diṭṭhiṃ gaṇheyya. Idaṃ tāva bhagavato anakkamane kāraṇaṃ. Yasmā pana bhikkhūpi ye ajānantā akkameyyuṃ, te gihīnaṃ paribhūtā bhaveyyuṃ; tasmā bhikkhū paribhavato mocetuṃ sikkhāpadaṃ paññapesi. Idaṃ sikkhāpadapaññāpane kāraṇaṃ.

Maṅgalatthāya yāciyamānenāti apagatagabbhā vā hotu garugabbhā vā, evarūpesu ṭhānesu maṅgalatthāya yāciyamānena akkamituṃ vaṭṭati. **Dhotapādakaṃ** nāma pādadhovanaṭṭhāne dhotehi pādehi akkamanatthāya paccattharaṇaṃ atthataṃ hoti, taṃ akkamituṃ vaṭṭati.

269. **Katakaṃ** nāma padumakaṇṇikākāraṃ pādaghaṃsanatthaṃ kaṇṭake uṭṭhāpetvā kataṃ. Taṃ vaṭṭaṃ vā hotu caturassādibhedaṃ vā, bāhulikānuyogattā paṭikkhittameva, neva paṭiggahetuṃ na paribhuñjituṃ vaṭṭati. **Sakkharā**ti pāsāṇo vuccati; pāsāṇapheṇakopi vaṭṭati. **Vidhūpanan**ti vījanī vuccati. Tālavaṇṭaṃ pana tālapaṇṇehi vā kataṃ hotu veḷudantavilīvehi vā morapiñchehi vā cammavikatīhi vā sabbaṃ vaṭṭati. **Makasabījanī** dantamayavisāṇamayadaṇḍakāpi vaṭṭati, vākamayabījaniyā ketakapārohakuntālapaṇṇādimayāpi saṅgahitā.

270. **Gilānassa chattan**ti ettha yassa kāyaḍāho vā pittakopo vā hoti, cakkhu vā dubbalaṃ, añño vā koci ābādho vinā chattena uppajjati, tassa gāme vā araññe vā chattaṃ vaṭṭati. Vasse pana cīvaraguttatthaṃ vāḷamigacorabhayesu ca attaguttatthampi vaṭṭati. Ekapaṇṇacchattaṃ pana sabbattheva vaṭṭati.

Asissāti asi assa. **Vijjotalatī**ti vijjotati. **Daṇḍasammutin**ti ettha pamāṇayutto catuhatthoyeva daṇḍo sammannitvā dātabbo. Tato ūnātiritto vināpi sammutiyā sabbesaṃ vaṭṭati. **Sikkā** pana agilānassa na vaṭṭati, gilānassāpi sammannitvāva dātabbā.

273. **Romanthakassā**ti ettha ṭhapetvā romanthakaṃ sesānaṃ āgataṃ uggāraṃ mukhe sandhāretvā gilantānaṃ āpatti. Sace pana asandhāritameva paragalaṃ gacchati, vaṭṭati.

Yaṃ diyyamānanti yaṃ dāyakehi diyyamānaṃ paṭiggahitabhājanato bahi patitaṃ, taṃ bhikkhunā sāmaṃ gahetvā paribhuñjituṃ anujānāmīti attho. Idaṃ bhojanavagge vaṇṇitameva.

274. **Kuppaṃ karissāmī**ti saddaṃ karissāmi. Nakhādīhi nakhacchedane āpatti natthi, anurakkhaṇatthaṃ pana nakhacchedanaṃ anuññātaṃ. **Vīsatimaṭṭha**nti vīsatipi nakhe likhitamaṭṭhe kārāpenti. **Malamatta**nti nakhato malamattaṃ apakaḍḍhituṃ anujānāmīti attho.

275. **Khurasipāṭika**nti khurakosakaṃ. **Massuṃ kappāpentī**ti kattariyā massuṃ chedāpenti. **Massuṃ vaḍḍhāpentī**ti massuṃ dīghaṃ kārenti. **Golomika**nti hanukamhi dīghaṃ katvā ṭhapitaṃ eḷakamassu vuccati. **Caturassaka**nti catukoṇaṃ. **Parimukha**nti ure lomasaṃharaṇaṃ. **Aḍḍhaduka**nti udare lomarājiṭṭhapanaṃ. **Āpatti dukkaṭassā**ti massukappāpanādīsu sabbattha āpatti dukkaṭassa. **Ābādhappaccayā sambādhe loma**nti gaṇḍavaṇarudhiādiābādhappaccayā. **Kattarikāyā**ti gaṇḍavaṇarudhisīsarogābādhappaccayā. Sakkharādīhi nāsikālomaggāhāpane āpatti natthi. Anurakkhaṇatthaṃ pana saṇḍāso anuññāto. **Na bhikkhave palitaṃ gāhāpetabba**nti ettha yaṃ bhamukāya vā nalāṭe vā dāṭhikāya vā uggantvā bībhacchaṃ ṭhitaṃ, tādisaṃ lomaṃ palitaṃ vā apalitaṃ vā gāhāpetuṃ vaṭṭati.

277. **Kaṃsapattharikā**ti kaṃsabhaṇḍavāṇijā. **Bandhanamatta**nti vāsikattarayaṭṭhiādīnaṃ bandhanamattaṃ.

278. **Na bhikkhave akāyabandhanenā**ti ettha abandhitvā nikkhamantena yattha sarati, tattha bandhitabbaṃ. Āsanasālāya bandhissāmīti gantuṃ vaṭṭati. Saritvā yāva na bandhati, na tāva piṇḍāya caritabbaṃ. **Kalābukaṃ** nāma bahurajjukaṃ. **Deḍḍubhakaṃ** nāma udakasappasīsasadisaṃ. **Murajaṃ** nāma murajavaṭṭisaṇṭhānaṃ veṭhetvā kataṃ. **Maddavīṇaṃ** nāma pāmaṅgasaṇṭhānaṃ. Īdisañhi ekampi na vaṭṭati, pageva bahūni. **Paṭṭikaṃ sūkarantaka**nti ettha pakativītā vā macchakaṇṭakavāyimā vā paṭṭikā vaṭṭati, sesā kuñjaracchikādibhedā na vaṭṭanti. **Sūkarantakaṃ** nāma kuñjikākosakasaṇṭhānaṃ hoti. Ekarajjukaṃ pana muddikakāyabandhanañca sūkarantakaṃ anulometi. **Anujānāmi bhikkhave murajaṃ maddavīṇa**nti idaṃ dasāsuyeva anuññātaṃ. Pāmaṅgadasā cettha catunnaṃ upari na vaṭṭati. **Sobhaṇaṃ** nāma veṭhetvā mukhavaṭṭisibbanaṃ. **Guṇakaṃ** nāma mudiṅgasaṇṭhānena sibbanaṃ; evaṃ sibbitā hi antā thirā honti. **Pavananto**ti pāsanto vuccati.

280. **Hatthisoṇḍakaṃ** nāma nābhimūlato hatthisoṇḍasaṇṭhānaṃ olambakaṃ katvā nivatthaṃ coḷikaitthīnaṃ nivāsanaṃ viya. **Macchavāḷakaṃ** nāma ekato dasantaṃ ekato pāsantaṃ olambetvā nivatthaṃ. **Catukaṇṇakaṃ** nāma upari dve, heṭṭhato dveti evaṃ cattāro kaṇṇe dassetvā nivatthaṃ. **Tālavaṇṭakaṃ** nāma tālavaṇṭākārena sāṭakaṃ olambetvā nivāsanaṃ. **Satavalikaṃ** nāma dīghasāṭakaṃ anekakkhattuṃ obhañjitvā ovaṭṭikaṃ karontena nivatthaṃ, vāmadakkhiṇapassesu vā nirantaraṃ valiyo dassetvā nivatthaṃ. Sace pana jāṇuto paṭṭhāya ekā vā dve vā valiyo paññāyanti, vaṭṭati.

Saṃvelliyaṃ nivāsentīti mallakammakārādayo viya kacchaṃ bandhitvā nivāsenti; evaṃ nivāsetuṃ gilānassapi maggappaṭipannassapi na vaṭṭati. Yampi maggaṃ gacchantā ekaṃ vā dve vā koṇe ukkhipitvā antaravāsakassa upari laggenti, anto vā ekaṃ kāsāvaṃ tathā nivāsetvā bahi aparaṃ nivāsenti, sabbaṃ na vaṭṭati. Gilāno pana anto kāsāvassa ovaṭṭikaṃ dassetvā aparaṃ upari nivāsetuṃ labhati. Agilānena dve nivāsentena saguṇaṃ katvā nivāsetabbāni. Iti yañca idha paṭikkhittaṃ, yañca sekhiyavaṇṇanāyaṃ; taṃ sabbaṃ vajjetvā nibbikāraṃ timaṇḍalaṃ paṭicchādentena parimaṇḍalaṃ nivāsetabbaṃ. Yaṃkiñci vikāraṃ karonto dukkaṭā na muccati. Na bhikkhave gihipārutaṃ pārupitabbanti evaṃ paṭikkhittaṃ gihipārutaṃ apārupitvā, ubho kaṇṇe samaṃ katvā pārupanaṃ parimaṇḍalapārupanaṃ nāma, taṃ pārupitabbaṃ.

Tattha yaṃkiñci setapaṭapārutaṃ paribbājakapārutaṃ ekasāṭakapārutaṃ soṇḍapārutaṃ antepurikapārutaṃ mahājeṭṭhakapārutaṃ kuṭipavesakapārutaṃ brāhmaṇapārutaṃ pāḷikārakapārutanti evamādi parimaṇḍalalakkhaṇato aññathā pārutaṃ, sabbametaṃ gihipārutaṃ nāma. Tasmā yathā setapaṭā aḍḍhapālakaniganṭhā pārupanti, yathā ca ekacce paribbājakā uraṃ vivaritvā dvīsu aṃsakūṭesu pāvuraṇaṃ ṭhapenti, yathā ca ekasāṭakā manussā nivatthasāṭakassa ekenantena piṭṭhiṃ pārupitvā ubho kaṇṇe ubhosu aṃsakūṭesu ṭhapenti, yathā ca surāsoṇḍādayo sāṭakena gīvaṃ parikkhipantā ubho ante udare vā olambenti; piṭṭhiyaṃ vā khipanti, yathā ca antepurikāyo akkhitārakamattaṃ dassetvā oguṇṭhikaṃ pārupanti, yathā ca mahājeṭṭhā dīghasāṭakaṃ nivāsetvā tasseva ekenantena sakalasarīraṃ pārupanti, yathā ca kassakā khettakuṭiṃ pavisantā sāṭakaṃ paliveṭhetvā upakacchake pakkhipitvā tasseva ekenantena sarīraṃ pārupanti, yathā ca brāhmaṇā ubhinnaṃ upakacchakānaṃ antarena sāṭakaṃ pavesetvā aṃsakūṭesu pakkhipanti, yathā ca pāḷikārako bhikkhu ekaṃsapārupanena pārutaṃ vāmabāhuṃ vivaritvā cīvaraṃ aṃsakūṭaṃ āropeti; evaṃ apārupitvā sabbepi ete aññe ca evarūpe pārupanadose vajjetvā nibbikāraṃ parimaṇḍalaṃ pārupitabbaṃ. Tathā apārupitvā ārāme vā antaraghare vā anādarena yaṃkiñci vikāraṃ karontassa dukkaṭaṃ.

281. **Muṇḍavaṭṭī**ti yathā rañño kuhiñci gacchato parikkhārabhaṇḍavahanamanussāti adhippāyo. **Antarākāja**nti majjhe laggetvā dvīhi vahitabbabhāraṃ.

282. **Acakkhussa**nti cakkhūnaṃ hitaṃ na hoti; parihāniṃ janeti. **Nacchādetī**ti na ruccati. **Aṭṭhaṅgulaparama**nti manussānaṃ pamāṇaṅgulena aṭṭhaṅgulaparamaṃ. **Atimaṭāhaka**nti atikhuddakaṃ.

283. **Dāyaṃ ālimpentī**ti tiṇavanādīsu aggiṃ denti. **Paṭaggi**nti paṭiaggiṃ. **Paritta**nti appaharitakaraṇena vā parikhākhaṇanena vā parittāṇaṃ. Ettha pana anupasampanne sati sayaṃ aggiṃ dātuṃ na labhati, asati aggimpi dātuṃ labhati, bhūmiṃ tacchetvā tiṇānipi harituṃ, parikhampi khaṇituṃ, allasākhaṃ bhañjitvāpi aggiṃ nibbāpetuṃ labhati, senāsanaṃ pattaṃ vā appattaṃ vā tathā nibbāpetuṃ labhatiyeva. Udakena pana kappiyeneva labhati, na itarena.

284. **Sati karaṇīye**ti sukkhakaṭṭhādiggahaṇakicce sati. **Porisiya**nti purisappamāṇaṃ. **Āpadāsū**ti vāḷamigādayo vā disvā maggamūḷho vā disā oloketukāmo hutvā davaḍāhaṃ vā udakoghaṃ vā āgacchantaṃ disvā evarūpāsu āpadāsu atiuccampi rukkhaṃ ārohituṃ vaṭṭati.

285. **Kalyāṇavākkaraṇā**ti madhurasaddā. **Chandaso āropemā**ti vedaṃ viya sakkatabhāsāya vācanāmaggaṃ āropema. **Sakāya niruttiyā**ti ettha sakā nirutti nāma sammāsambuddhena vuttappakāro māgadhiko vohāro.

286. **Lokāyataṃ** nāma sabbaṃ ucchiṭṭhaṃ, sabbaṃ anucchiṭṭhaṃ, seto kāko, kāḷo bako; iminā ca iminā ca kāraṇenāti evamādiniratthakakāraṇapaṭisaṃyuttaṃ titthiyasatthaṃ.

288. **Antarā ahosī**ti antaritā ahosi paṭicchannā.

289. **Ābādhappaccayā**ti yassa ābādhassa lasuṇaṃ bhesajjaṃ; tappaccayāti attho.

290. **Passāvapāduka**nti ettha pādukā iṭṭhakāhipi silāhipi dārūhipi kātuṃ vaṭṭati. **Vaccapādukāya**pi eseva nayo. **Pariveṇa**nti vaccakuṭiparikkhepabbhantaraṃ.

293. **Yathādhammo kāretabbo**ti dukkaṭavatthumhi dukkaṭena pācittiyavatthumhi pācittiyena kāretabbo. Paharaṇatthaṃ kataṃ **paharaṇī**ti vuccati, yassa kassaci āvudhasaṅkhātassetaṃ adhivacanaṃ, taṃ ṭhapetvā aññaṃ sabbaṃ lohabhaṇḍaṃ anujānāmīti attho. **Katakañca kumbhakārikañcā**ti ettha katakaṃ vuttameva. **Kumbhakārikañcā**ti dhaniyasseva sabbamattikāmayakuṭi vuccati. Sesaṃ sabbattha uttānamevāti.

Khuddakavatthukathā niṭṭhitā.

Khuddakavatthukkhandhakavaṇṇanā niṭṭhitā.

6. Senāsanakkhandhakaṃ

Vihārānujānanakathā

294. Senāsanakkhandhake – **apaññattaṃ hotī**ti ananuññātaṃ hoti. **Vihāro** nāma aḍḍhayogādimuttako avasesāvāso. **Aḍḍhayogo**ti supaṇṇavaṅkagehaṃ. **Pāsādo**ti dīghapāsādo. **Hammiya**nti upariākāsatale patiṭṭhitakūṭāgāro pāsādoyeva. **Guhā**ti iṭṭhakāguhā silāguhā dāruguhā paṃsuguhā. **Āgatānāgatassa cātuddisassa saṅghassā**ti āgatassa ca anāgatassa ca catūsu disāsu appaṭihatacārassa cātuddisassa saṅghassa.

295. Anumodanagāthāsu – **sītaṃ uṇha**nti utuvisabhāgavasena vuttaṃ. **Sisire cāpi vuṭṭhiyo**ti ettha **sisiro**ti samphusitakavāto vuccati. **Vuṭṭhiyo**ti ujukameghavuṭṭhiyo eva. Etāni sabbāni **paṭihantī**ti imināva padena yojetabbāni.

Paṭihaññatīti vihārena paṭihaññati. **Leṇattha**nti nilīyanatthaṃ. **Sukhattha**nti sītādiparissayābhāvena sukhavihāratthaṃ. **Jhāyituñca vipassitu**nti idampi padadvayaṃ ‘‘sukhatthañcā’’ti imināva padena yojetabbaṃ. Idañhi vuttaṃ hoti – sukhatthañca vihāradānaṃ, katamaṃ sukhatthaṃ? Jhāyituṃ vipassituñca yaṃ sukhaṃ, tadatthaṃ. Atha vā parapadenapi yojetabbaṃ – jhāyituñca vipassituñca vihāradānaṃ; idha jhāyissanti vipassissantīti dadato **vihāradānaṃ saṅghassa aggaṃ buddhena vaṇṇitaṃ**. Vuttañhetaṃ – ‘‘so ca sabbadado hoti, yo dadāti upassaya’’nti (saṃ. ni. 1.42).

Yasmā ca aggaṃ vaṇṇitaṃ, **‘‘tasmā hi paṇḍito poso’’**ti gāthā. **Vāsayettha bahussute**ti ettha vihāre pariyattibahussute ca paṭivedhabahussute ca vāseyya. **Tesaṃ annañcā**ti yaṃ tesaṃ anucchavikaṃ annañca pānañca vatthāni ca mañcapīṭhādisenāsanāni ca, taṃ sabbaṃ tesu ujubhūtesu akuṭilacittesu. **Dadeyyā**ti nidaheyya. Tañca kho vippasannena cetasā na cittappasādaṃ virādhetvā, evaṃ vippasannacittassa hi **te tassa dhammaṃ desenti…pe… parinibbāti anāsavo**ti.

296. **Āviñchanacchiddaṃ āviñchanarajju**nti ettha rajju nāma sacepi dīpinaṅguṭṭhena katā hoti, vaṭṭatiyeva; na kāci na vaṭṭati. **Tīṇi tāḷānī**ti tisso kuñcikāyo. **Yantakaṃ sūcika**nti ettha yaṃ yaṃ jānāti taṃ taṃ yantakaṃ, tassa vivaraṇasūcikañca kātuṃ vaṭṭati. **Vedikāvātapānaṃ** nāma cetiye vedikāsadisaṃ. **Jālavātapānaṃ** nāma jālakabaddhaṃ. **Salākavātapānaṃ** nāma thambhakavātapānaṃ. **Cakkalika**nti ettha coḷakapādapuñchanaṃ bandhituṃ anujānāmīti attho. **Vātapānabhisī**ti vātapānappamāṇena bhisiṃ katvā bandhituṃ anujānāmīti attho. **Miḍḍhi**nti miḍḍhakaṃ. **Bidalamañcaka**nti vettamañcaṃ; veḷuvilīvehi vā vītaṃ.

297. **Āsandiko**ti caturassapīṭhaṃ vuccati. Uccakampi āsandikanti vacanato ekatobhāgena dīghapīṭhameva hi aṭṭhaṅgulapādakaṃ vaṭṭati, caturassaāsandiko pana pamāṇātikkantopi vaṭṭatīti veditabbo. **Sattaṅgo** nāma tīsu disāsu apassayaṃ katvā katamañco, ayampi pamāṇātikkanto vaṭṭati. **Bhaddapīṭha**nti vettamayaṃ pīṭhaṃ vuccati. **Pīṭhikā**ti pilotikābaddhapīṭhameva. **Eḷakapādapīṭhaṃ** nāma dārupaṭṭikāya upari pāde ṭhapetvā bhojanaphalakaṃ viya katapīṭhaṃ vuccati. **Āmalakavaṭṭikapīṭhaṃ** nāma āmalakākārena yojitaṃ bahupādakapīṭhaṃ. Imāni tāva pāḷiyaṃ āgatapīṭhāni. Dārumayaṃ pana sabbaṃ pīṭhaṃ vaṭṭatīti ayamettha vinicchayo. **Koccha**nti usiramayaṃ vā muñjapabbajamayaṃ vā.

Aṭṭhaṅgulaparamaṃ mañcapaṭipādakanti ettha manussānaṃ pamāṇaṅgulameva aṭṭhaṅgulaṃ. **Cimilikā** nāma parikammakatāya bhūmiyā chavisaṃrakkhaṇatthāya attharaṇaṃ vuccati. **Rukkhatūla**nti simbalirukkhādīnaṃ yesaṃ kesañci rukkhānaṃ tūlaṃ. **Latātūla**nti khīravalliādīnaṃ yāsaṃ kāsañci vallīnaṃ tūlaṃ. **Poṭakitūla**nti poṭakitiṇādīnaṃ yesaṃ kesañci tiṇajātikānaṃ antamaso ucchunaḷādīnampi tūlaṃ. Etehi tīhi sabbabhūtagāmā saṅgahitā honti. Rukkhavallitiṇajātiyo hi muñcitvā añño bhūtagāmo nāma natthi, tasmā yassa kassaci bhūtagāmassa tūlaṃ bimbohane vaṭṭati, bhisiṃ pana pāpuṇitvā sabbampetaṃ akappiyatūlanti vuccati. Na kevalañca bimbohane etaṃ tūlameva, haṃsamorādīnaṃ sabbasakuṇānaṃ sīhādīnaṃ sabbacatuppadānañca lomampi vaṭṭati. Piyaṅgupupphabakuḷapupphādi pana yaṃkiñci pupphaṃ na vaṭṭati. Tamālapattaṃ suddhameva na vaṭṭati, missakaṃ pana vaṭṭati. Bhisīnaṃ anuññātaṃ pañcavidhaṃ uṇṇāditūlampi vaṭṭati.

Addhakāyikānīti upaḍḍhakāyappamāṇāni, yesu kaṭito paṭṭhāya yāva sīsaṃ upadahanti. **Sīsappamāṇaṃ** nāma yassa vitthārato tīsu kaṇṇesu dvinnaṃ kaṇṇānaṃ antaraṃ minīyamānaṃ vidatthi ceva caturaṅgulañca hoti, majjhaṭṭhānaṃ muṭṭhiratanaṃ hoti. Dīghato pana diyaḍḍharatanaṃ vā dviratanaṃ vāti kurundiyaṃ vuttaṃ. Ayaṃ sīsappamāṇassa ukkaṭṭhaparicchedo. Ito uddhaṃ na vaṭṭati, heṭṭhā pana vaṭṭati. Agilānassa sīsupadhānañca pādupadhānañcāti dvayameva vaṭṭati. Gilānassa bimbohanāni santharitvā upari paccattharaṇaṃ katvā nipajjitumpi vaṭṭati. ‘‘Yāni pana bhisīnaṃ anuññātāni pañca kappiyatūlāni, tehi bimbohanaṃ mahantampi vaṭṭatī’’ti phussadevatthero āha. Vinayadharaupatissatthero pana ‘‘bimbohanaṃ karissāmī’ti kappiyatūlaṃ vā akappiyatūlaṃ vā pakkhipitvā karontassa pamāṇameva vaṭṭatī’’ti āha.

Pañca bhisiyoti pañcahi uṇṇādīhi pūritabhisiyo. Tūlagaṇanāya hi etāsaṃ gaṇanā vuttā. Tattha uṇṇaggahaṇena na kevalaṃ eḷakalomameva gahitaṃ, ṭhapetvā manussalomaṃ yaṃkiñci kappiyākappiyamaṃsajātīnaṃ pakkhicatuppadānaṃ lomaṃ, sabbaṃ idha uṇṇaggahaṇeneva gahitaṃ. Tasmā channaṃ cīvarānaṃ channaṃ anulomacīvarānañca aññatarena bhisicchaviṃ katvā taṃ sabbaṃ pakkhipitvā bhisiṃ kātuṃ vaṭṭati. Eḷakalomāni pana apakkhipitvā kambalameva catugguṇaṃ vā pañcaguṇaṃ vā pakkhipitvā katāpi uṇṇabhisisaṅkhyameva gacchati.

Coḷabhisiādīsu yaṃkiñci navacoḷaṃ vā purāṇacoḷaṃ vā saṃharitvā vā anto pakkhipitvā vā katā **coḷabhisi,** yaṃkiñci vākaṃ pakkhipitvā katā **vākabhisi,** yaṃkiñci tiṇaṃ pakkhipitvā katā **tiṇabhisi,** aññatra suddhatamālapattaṃ yaṃkiñci paṇṇaṃ pakkhipitvā katā **paṇṇabhisī**ti veditabbā. Tamālapattaṃ pana aññena missameva vaṭṭati, suddhaṃ na vaṭṭati. Bhisiyā pamāṇaniyamo natthi, mañcabhisi pīṭhabhisi bhūmattharaṇabhisi caṅkamanabhisi pādapuñchanabhisīti etāsaṃ anurūpato sallakkhetvā attano rucivasena pamāṇaṃ kātabbaṃ. Yaṃ panetaṃ uṇṇādipañcavidhatūlampi bhisiyaṃ vaṭṭati, taṃ ‘‘masūrakepi vaṭṭatī’’ti kurundiyaṃ vuttaṃ. Etena masūrakaṃ paribhuñjituṃ vaṭṭatīti siddhaṃ hoti.

Mañcabhisiṃ pīṭhe santharantīti mañcabhisiṃ pīṭhe attharanti; attharaṇatthāya harantīti yujjati. **Ullokaṃ akaritvā**ti heṭṭhā cimilikaṃ adatvā. **Phositu**nti rajanena vā haliddiyā vā upari phusitāni dātuṃ. **Bhattikamma**nti bhisicchaviyā upari bhattikammaṃ. **Hatthabhatti**nti pañcaṅgulibhattiṃ.

298. **Ikkāsa**nti rukkhaniyyāsaṃ vā silesaṃ vā. **Piṭṭhamadda**nti piṭṭhakhaliṃ. **Kuṇḍakamattika**nti kuṇḍakamissakamattikaṃ. **Sāsapakuṭṭa**nti sāsapapiṭṭhaṃ. **Sitthatelaka**nti vilīnamadhusitthakaṃ. **Accussannaṃ hotī**ti bindu bindu hutvā tiṭṭhati. **Paccuddharitu**nti puñchituṃ. **Gaṇḍumattika**nti gaṇḍuppādagūthamattikaṃ. **Kasāva**nti āmalakaharītakānaṃ kasāvaṃ.

299. **Na bhikkhave paṭibhānacitta**nti ettha na kevalaṃ itthipurisarūpameva, tiracchānarūpampi antamaso gaṇḍuppādarūpampi bhikkhuno sayaṃ kātuṃ vā ‘‘karohī’’ti vattuṃ vā na vaṭṭati, ‘‘upāsaka dvārapālaṃ karohī’’ti vattumpi na labbhati. Jātakapakaraṇaasadisadānādīni pana pasādanīyāni nibbidāpaṭisaṃyuttāni vā vatthūni parehi kārāpetuṃ labbhati. Mālākammādīni sayampi kātuṃ labbhati.

300. **Aḷakamandā**ti ekaṅgaṇā manussābhikiṇṇā. **Tayo gabbhe**ti ettha **sivikāgabbho**ti caturassagabbho. **Nāḷikāgabbho**ti vitthārato diguṇatiguṇāyāmo dīghagabbho. **Hammiyagabbho**ti ākāsatale kūṭāgāragabbho vā muṇḍacchadanagabbho vā.

Kalaṅkapādakanti rukkhaṃ vijjhitvā tattha khāṇuke ākoṭetvā kataṃ, taṃ āharimaṃ bhittipādaṃ jiṇṇakuṭṭapādassa upatthambhanatthaṃ bhūmiyaṃ patiṭṭhāpetuṃ anujānāmīti attho. **Parittāṇakiṭika**nti vassaparittāṇatthaṃ kiṭikaṃ. **Uddasudha**nti vacchakagomayena ceva chārikāya ca saddhiṃ madditamattikaṃ.

Āḷindo nāma pamukhaṃ vuccati. **Paghanaṃ** nāma yaṃ nikkhamantā ca pavisantā ca pādehi hananti, tassa vihāradvāre ubhato kuṭṭaṃ nīharitvā katapadesassetaṃ adhivacanaṃ, ‘‘paghāna’’ntipi vuccati. **Pakuṭṭa**nti majjhe gabbhassa samantā pariyāgāro vuccati. ‘‘Pakuṭa’’ntipi pāṭho. **Osāraka**nti anāḷindake vihāre vaṃsaṃ datvā tato daṇḍake osāretvā katachadanapamukhaṃ. **Saṃsāraṇakiṭiko** nāma cakkalayutto kiṭiko.

301. **Pānīyabhājana**nti pivantānaṃ pānīyadānabhājanaṃ. Uḷuṅko ca thālakañca pānīyasaṅkhassa anulomāni.

303. **Apesī**ti dīghadārumhi khāṇuke pavesetvā kaṇṭakasākhāhi vinandhitvā kataṃ dvārathakanakaṃ. **Paligho**ti gāmadvāresu viya cakkayuttaṃ dvārathakanakaṃ.

305. Assatarīhi yuttā rathā **assatarīrathā**. **Āmuttamaṇikuṇḍalā**ti āmuttamaṇikuṇḍalāni.

Parinibbutoti kilesaparinibbānena parinibbuto. **Sītibhūto**ti kilesātapābhāvena sītibhūto. **Nirūpadhī**ti kilesupadhiabhāvena nirūpadhīti vuccati.

Sabbā āsattiyo chetvāti rūpādīsu vā visayesu sabbabhavesu vā patthanāyo chinditvā. **Hadaye dara**nti citte kilesadarathaṃ vinetvā. **Veyyāyika**nti vayakaraṇaṃ vuccati.

307. **Ādeyyavāco**ti tassa vacanaṃ bahū janā ādiyitabbaṃ sotabbaṃ maññantīti attho. **Ārāme akaṃsū**ti ye sadhanā, te attano dhanena akaṃsu. Ye mandadhanā ceva adhanā ca, tesaṃ dhanaṃ adāsi. Iti so satasahassakahāpaṇe satasahassagghanakañca bhaṇḍaṃ datvā pañcacattālīsayojanike addhāne yojane yojane vihārapatiṭṭhānaṃ katvā sāvatthiṃ agamāsi.

Koṭisantharaṃ santharāpesīti kahāpaṇakoṭiyā kahāpaṇakoṭiṃ paṭipādetvā santhari. Ye tattha rukkhā vā pokkharaṇiyo vā tesaṃ parikkhepappamāṇaṃ gahetvā aññasmiṃ ṭhāne santharitvā adāsi. Evamassa aṭṭhārasakoṭikaṃ nidhānaṃ parikkhayaṃ agamāsi.

Kumārassa etadahosīti gahapatino evaṃ bahudhanaṃ cajantassāpi mukhassa vippasannākāraṃ disvā etaṃ ahosi. **Koṭṭhakaṃ māpesī**ti sattabhūmikaṃ dvārakoṭṭhakapāsādaṃ māpesi.

Atha kho anāthapiṇḍiko gahapati jetavane vihāre kārāpesi…pe… maṇḍape kārāpesīti aparāhipi aṭṭhārasahi koṭīhi ete vihārādayo kārāpesi aṭṭhakarīsappamāṇāya bhūmiyā. Vipassissa hi bhagavato punabbasumitto gahapati yojanappamāṇaṃ bhūmiṃ suvaṇṇiṭṭhakāsantharena kiṇitvā vihāraṃ kārāpesi. Sikhissa pana sirivaḍḍho gahapati tigāvutappamāṇaṃ suvaṇṇayaṭṭhisantharena, vessabhussa sotthijo gahapati aḍḍhayojanappamāṇaṃ suvaṇṇaphālasantharena, kakusandhassa pana accuto gahapati gāvutappamāṇaṃ suvaṇṇahatthipadasantharena, koṇāgamanassa uggo gahapati aḍḍhagāvutappamāṇaṃ suvaṇṇiṭṭhakāsantharena, kassapassa sumaṅgalo gahapati vīsatiusabhappamāṇaṃ suvaṇṇakacchapasantharena, amhākaṃ bhagavato sudatto gahapati aṭṭhakarīsappamāṇaṃ bhūmiṃ kahāpaṇasantharena kiṇitvā vihāraṃ kārāpesīti; evaṃ anupubbena parihāyanti sampattiyoti alameva sabbasampattīsu virajjituṃ alaṃ vimuccituntі.

308. **Khaṇḍa**nti bhinnokāso. **Phulla**nti phalitokāso. **Paṭisaṅkharissatī**ti pākatikaṃ karissati. Laddhanavakammena pana bhikkhunā vāsipharasunikhādanādīni gahetvā sayaṃ na kātabbaṃ, katākataṃ jānitabbaṃ.

310. **Piṭṭhito piṭṭhito gantvā**ti thero kira gilāne paṭijagganto jiṇṇe vuḍḍhe saṅgaṇhanto sabbapacchato āgacchati. Idamassa cārittaṃ. Tena vuttaṃ – ''piṭṭhito piṭṭhito gantvā''ti. **Aggāsana**nti therāsanaṃ. **Aggodaka**nti dakkhiṇodakaṃ. **Aggapiṇḍa**nti saṅghattherapiṇḍaṃ. **Antarā satthīnaṃ karitvā**ti catunnaṃ pādānaṃ antare karitvā.

315. **Patiṭṭhāpesī**ti aṭṭhārasakoṭipariccāgaṃ katvā patiṭṭhāpesi. Evaṃ sabbāpi catupaṇṇāsakoṭiyo pariccaji.

Vihārānujānanakathā niṭṭhitā.

Āsanappaṭibāhanādikathā

316. **Vippakatabhojano**ti antaraghare vā vihāre vā araññe vā yattha katthaci bhuñjamāno bhikkhu aniṭṭhite bhojane na vuṭṭhāpetabbo. Antaraghare pacchā āgatena bhikkhaṃ gahetvā gantabbaṃ. Sace manussā vā bhikkhū vā ''pavisathā''ti vadanti, ''mayi pavisante bhikkhū uṭṭhahissantī''ti vattabbaṃ. ''Etha, bhante, āsanaṃ atthī''ti vuttena pana pavisitabbaṃ. Sace koci kiñci na vadati, āsanasālaṃ gantvā atisamīpaṃ agantvā sabhāgaṭṭhāne ṭhātabbaṃ. Okāse kate ''pavisathā''ti vuttena pana pavisitabbaṃ. Sace pana yaṃ āsanaṃ tassa pāpuṇāti, tattha abhuñjanto bhikkhu nisinno hoti, taṃ uṭṭhāpetuṃ vaṭṭati. Yāgukhajjakādīsu pana yaṃkiñci pivitvā vā khāditvā vā yāva añño āgacchati, tāva nisinnaṃ rittahatthampi vuṭṭhāpetuṃ na vaṭṭati. Vippakatabhojanoyeva hi so hoti.

Sace vuṭṭhāpetīti sace āpattiṃ atikkamitvāpi vuṭṭhāpetiyeva. **Pavārito ca hotī**ti yaṃ so vuṭṭhāpeti, ayañca bhikkhu pavārito ca hoti, tena vattabbo – ''gaccha udakaṃ āharāhī''ti. Vuḍḍhatarañhi bhikkhuṃ āṇāpetuṃ idameva ekaṃ ṭhānanti. Sace so udakampi na āharati, tato yañca navakatarena kattabbaṃ, taṃ dassento **''sādhukaṃ sitthānī''**tiādimāha.

Gilānassa patirūpaṃ seyyanti ettha yo kāsabhagandarātisārādīhi gilāno hoti, kheḷamallakavaccakapālādīni ṭhapetabbāni honti. Kuṭṭhi vā hoti, senāsanaṃ dūseti; evarūpassa heṭṭhāpāsādapaṇṇasālādīsu aññataraṃ ekamantaṃ senāsanaṃ dātabbaṃ. Yasmiṃ vasante senāsanaṃ na dussati, tassa varaseyyāpi dātabbāva. Yopi sinehapānavirecananatthukammādīsu yaṃkiñci bhesajjaṃ karoti, sabbo so gilānoyeva, tassāpi sallakkhetvā patirūpaṃ senāsanaṃ dātabbaṃ. **Lesakappenā**ti appakena sīsābādhādimattena. **Bhikkhū gaṇetvā**ti ''ettakā nāma bhikkhū''ti vihāre bhikkhūnaṃ paricchedaṃ ñatvā.

Āsanappaṭibāhanādikathā niṭṭhitā.

Senāsanaggāhakathā

318. **Seyyā**ti mañcaṭṭhānāni vuccanti. **Seyyaggenā**ti seyyāparicchedena, vassūpanāyikadivase kālaṃ ghosetvā ekamañcaṭṭhānaṃ ekassa bhikkhuno gāhetuṃ anujānāmīti attho. **Seyyaggena gāhentā**ti seyyāparicchedena gāhiyamānā. **Seyyā ussārayiṃsū**ti mañcaṭṭhānāni atirekāni ahesuṃ. Vihāraggādīsupi eseva nayo. **Anubhāga**nti puna aparampi bhāgaṃ dātuṃ. Atimandesu hi bhikkhūsu ekekassa bhikkhuno dve tīṇi pariveṇāni dātabbāni. **Na akāmā dātabbo**ti anicchāya na dātabbo. Tattha vassūpanāyikadivase gahite anubhāge pacchā āgatānaṃ na attano aruciyā so anubhāgo dātabbo. Sace pana yena gahito, so ca attano ruciyā taṃ anubhāgaṃ vā paṭhamabhāgaṃ vā deti, vaṭṭati.

Nissīme ṭhitassāti upacārasīmato bahi ṭhitassa. Anto upacārasīmāya pana dūre ṭhitassāpi labbhatiyeva. **Senāsanaṃ gahetvā**ti vassūpanāyikadivase gahetvā. **Sabbakālaṃ paṭibāhantī**ti catumāsaccayena utukālepi paṭibāhanti. Tīsu senāsanaggāhesu purimako ca pacchimako cāti ime dve gāhā thāvarā.

Antarāmuttake ayaṃ vinicchayo – ekasmiṃ vihāre mahālābhasenāsanaṃ hoti. Senāsanasāmikā vassūpagataṃ bhikkhuṃ sabbapaccayehi sakkaccaṃ upaṭṭhahitvā pavāretvā gamanakāle bahuṃ samaṇaparikkhāraṃ denti. Mahātherā dūratopi āgantvā vassūpanāyikadivase taṃ gahetvā phāsuṃ vasitvā vutthavassā lābhaṃ gaṇhitvā pakkamanti. Āvāsikā ''mayaṃ etthuppannaṃ lābhaṃ na labhāma, niccaṃ āgantukamahātherāva labhanti, teyeva naṃ āgantvā paṭijaggissantī''ti palujjantampi na olokenti. Bhagavā tassa paṭijagganatthaṃ ''aparajjugatāya pavāraṇāya āyatiṃ vassāvāsatthāya antarāmuttako gāhetabbo''ti āha.

Taṃ gāhentena saṅghatthero vattabbo – ‘‘bhante antarāmuttakasenāsanaṃ gaṇhathā’’ti. Sace gaṇhāti, dātabbaṃ; no ce eteneva upāyena anutheraṃ ādiṃ katvā yo gaṇhāti, tassa antamaso sāmaṇerassāpi dātabbaṃ. Tena taṃ senāsanaṃ aṭṭhamāse paṭijaggitabbaṃ. Chadanabhittibhūmīsu yaṃ kiñci khaṇḍaṃ vā phullaṃ vā hoti, taṃ sabbaṃ paṭisaṅkharitabbaṃ. Uddesaparipucchādīhi divasaṃ khepetvā rattiṃ tattha vasitumpi vaṭṭati. Rattiṃ pariveṇe vasitvā tattha divasaṃ khepetumpi vaṭṭati. Rattindivaṃ tattheva vasitumpi vaṭṭati. Utukāle āgatānaṃ vuḍḍhānaṃ na paṭibāhitabbaṃ. Vassūpanāyikadivase pana sampatte sace saṅghatthero ‘‘mayhaṃ idaṃ senāsanaṃ dethā’’ti vadati, na labhati. ‘‘Bhante, idaṃ antarāmuttakaṃ gahetvā aṭṭhamāse ekena bhikkhunā paṭijaggita’’nti vatvā na dātabbaṃ. Aṭṭhamāse paṭijaggakabhikkhusseva gahitaṃ hoti.

Yasmiṃ pana senāsane ekasaṃvacchare dvikkhattuṃ paccaye denti chamāsaccayena chamāsaccayena, taṃ antarāmuttakaṃ na gāhetabbaṃ. Yasmiṃ vā tikkhattuṃ denti catumāsaccayena catumāsaccayena, yasmiṃ vā catukkhattuṃ denti temāsaccayena temāsaccayena, taṃ antarāmuttakaṃ na gāhetabbaṃ. Paccayeneva hi taṃ paṭijagganaṃ labhissati. Yasmiṃ pana ekasaṃvacchare sakideva bahupaccaye denti, etaṃ antarāmuttakaṃ gāhetabbanti. Ayaṃ tāva antovasse vassūpanāyikadivasena pāḷiyaṃ āgatasenāsanaggāhakathā.

Ayaṃ pana senāsanaggāho nāma duvidho hoti – utukāle ca vassāvāse ca. Tattha utukāle tāva keci āgantukā bhikkhū purebhattaṃ āgacchanti, keci pacchābhattaṃ paṭhamayāmaṃ vā majjhimayāmaṃ vā pacchimayāmaṃ vā ye yadā āgacchanti, tesaṃ tadāva bhikkhū uṭṭhāpetvā senāsanaṃ dātabbaṃ. Akālo nāma natthi. Senāsanapaññāpakena pana paṇḍitena bhavitabbaṃ, ekaṃ vā dve vā mañcaṭṭhānāni ṭhapetabbāni. Sace vikāle eko vā dve vā therā āgacchanti, te vattabbā – ‘‘bhante, ādito paṭṭhāya vuṭṭhāpiyamāne sabbepi bhikkhū ubbhaṇḍikā bhavissanti, tumhe amhākaṃ vasanaṭṭhāneyeva vasathā’’ti.

Bahūsu pana āgatesu vuṭṭhāpetvā paṭipāṭiyā dātabbaṃ. Sace ekekaṃ pariveṇaṃ pahoti, ekekaṃ pariveṇaṃ dātabbaṃ. Tattha aggisāladīghasālamaṇḍalamālādayo sabbepi tasseva pāpuṇanti. Evaṃ appahonte pāsādaggena dātabbaṃ. Pāsādesu appahontesu ovarakaggena dātabbaṃ. Ovarakesu appahontesu seyyaggena dātabbaṃ. Seyyaggesu appahontesu mañcaṭṭhānena dātabbaṃ. Mañcaṭṭhāne appahonte ekapīṭhakaṭṭhānavasena dātabbaṃ. Bhikkhuno pana ṭhitokāsamattaṃ na gāhetabbaṃ. Etañhi senāsanaṃ nāma na hoti. Pīṭhakaṭṭhāne pana appahonte ekaṃ mañcaṭṭhānaṃ vā pīṭhakaṭṭhānaṃ vā vārena vārena gahetvā ‘‘bhante, vissamathā’’ti tiṇṇaṃ janānaṃ dātabbaṃ, na hi sakkā sītasamaye sabbarattiṃ ajjhokāse vasituṃ. Mahātherena paṭhamayāmaṃ vissamitvā nikkhamitvā dutiyattherassa vattabbaṃ – ‘‘āvuso, idha pavisāhī’’ti. Sace mahāthero niddāgaruko hoti, kālaṃ na jānāti, ukkāsitvā dvāraṃ ākoṭetvā ‘‘bhante, kālo jāto, sītaṃ anudahatī’’ti vattabbaṃ. Tena nikkhamitvā okāso dātabbo, adātuṃ na labhati. Dutiyattherenapi majjhimayāmaṃ vissamitvā purimanayeneva itarassa dātabbaṃ. Niddāgaruko vuttanayeneva vuṭṭhāpetabbo. Evaṃ ekarattiṃ ekamañcaṭṭhānaṃ tiṇṇaṃ dātabbaṃ. Jambudīpe pana ekacce bhikkhū ‘‘senāsanaṃ nāma mañcaṭṭhānaṃ vā pīṭhaṭṭhānaṃ vā kiñcideva kassaci sappāyaṃ hoti, kassaci asappāya’’nti āgantukā hontu vā mā vā, devasikaṃ senāsanaṃ gāhenti. Ayaṃ utukāle senāsanaggāho nāma.

Vassāvāse pana atthi āgantukavattaṃ, atthi āvāsikavattaṃ, āgantukena tāva sakaṭṭhānaṃ muñcitvā aññattha gantvā vasitukāmena vassūpanāyikadivasameva tattha na gantabbaṃ. Vasanaṭṭhānaṃ vā hi tatra sambādhaṃ bhaveyya, bhikkhācāro vā na sampajjeyya, tena na phāsuṃ vihareyya. Tasmā ‘‘idāni māsamattena vassūpanāyikā bhavissatī’’ti taṃ vihāraṃ pavisitabbaṃ. Tattha māsamattaṃ vasanto sace uddesatthiko uddesasampattiṃ sallakkhetvā, sace kammaṭṭhāniko kammaṭṭhānasappāyataṃ sallakkhetvā, sace paccayatthiko paccayalābhaṃ sallakkhetvā antovasse sukhaṃ vasissati.

Sakaṭṭhānato ca tattha gacchantena na gocaragāmo ghaṭṭetabbo, na tattha manussā vattabbā – ‘‘tumhe nissāya salākabhattādīni vā yāgukhajjakādīni vā vassāvāsikaṃ vā natthi, ayaṃ cetiyassa parikkhāro, ayaṃ uposathāgārassa, idaṃ tāḷañceva sūci ca sampaṭicchatha tumhākaṃ vihāra’’nti. Senāsanaṃ pana jaggitvā dārubhaṇḍamattikābhaṇḍāni paṭisāmetvā gamiyavattaṃ pūretvā gantabbaṃ. Evaṃ gacchantenāpi daharehi pattacīvarabhaṇḍikāyo ukkhipāpetvā telanāḷikattaradaṇḍādīni gāhāpetvā chattaṃ paggayha attānaṃ dassentena gāmadvāreneva na gantabbaṃ, paṭicchannena aṭavimaggena gantabbaṃ. Aṭavimagge asati gumbādīni maddantena na gantabbaṃ, gamiyavattaṃ pana pūretvā vitakkaṃ chinditvā suddhacittena gamanavatteneva gantabbaṃ. Sace pana gāmadvārena maggo hoti, gacchantañca naṃ saparivāraṃ disvā manussā ‘‘amhākaṃ thero viyā’’ti upadhāvitvā ‘‘kuhiṃ, bhante, sabbaparikkhāre gahetvā gacchathā’’ti vadanti, tesu ce eko evaṃ vadati – ‘‘vassūpanāyikakālo nāmāyaṃ, yattha antovasse nibaddhabhikkhācāro bhaṇḍapaṭicchādanañca labbhati, tattha bhikkhū gacchantī’’ti. Tassa ce sutvā te manussā ‘‘bhante, imasmimpi gāme jano bhuñjati ceva nivāseti ca, mā aññattha gacchathā’’ti vatvā mittāmacce pakkosāpetvā sabbe sammantayitvā vihāre nibaddhavattañca salākabhattādīni ca vassāvāsikañca paṭṭhapetvā ‘‘idheva bhante vasathā’’ti yācanti, sabbaṃ sādituṃ vaṭṭati. Sabbañhetaṃ kappiyañceva anavajjañca. Kurundiyaṃ pana ‘‘‘kuhiṃ gacchathā’ti vutte ‘asukaṭṭhāna’nti vatvā, ‘kasmā tattha gacchathā’ti vutte ‘kāraṇaṃ ācikkhitabba’’’nti vuttaṃ. Ubhayampi panettha suddhacittattāva anavajjaṃ. Idaṃ āgantukavattaṃ nāma.

Idaṃ pana āvāsikavattaṃ – paṭikacceva hi āvāsikehi vihāro jaggitabbo. Khaṇḍaphullapaṭisaṅkharaṇaparibhaṇḍāni kātabbāni. Rattiṭṭhānadivāṭṭhānavaccakuṭipassāvaṭṭhānāni padhānagharavihāramaggoti imāni sabbāni paṭijaggitabbāni, cetiye sudhākammaṃ muddavedikāya telamakkhanaṃ mañcapīṭhapaṭijagganantі idampi sabbaṃ kātabbaṃ – ‘‘vassaṃ vasitukāmā āgantvā uddesaparipucchākammaṭṭhānānuyogādīni karontā sukhaṃ vasissantī’’ti. Kataparikammehi āsāḷhījuṇhapañcamito paṭṭhāya vassāvāsikaṃ pucchitabbaṃ. Kattha pucchitabbaṃ? Yato pakatiyā labbhati. Yehi pana na dinnapubbaṃ, te pucchituṃ na vaṭṭati. Kasmā pucchitabbaṃ? Kadāci hi manussā denti, kadāci dubbhikkhādīhi upaddutā na denti. Tattha ye na dassanti, te apucchitvā vassāvāsike gāhite gāhitabhikkhūnaṃ lābhantarāyo hoti, tasmā pucchitvāva gāhetabbaṃ, pucchantena ‘‘tumhākaṃ vassāvāsikaggāhakakālo upakaṭṭho’’ti vattabbaṃ. Sace vadanti ‘‘bhante, imaṃ saṃvaccharaṃ chātakādīhi upaddutamha, na sakkoma dātu’’nti vā ‘‘yaṃ mayaṃ pubbe dema, tato ūnataraṃ dassāmā’’ti vā ‘‘idāni kappāso sulabho, yaṃ pubbe dema, tato bahutaraṃ dassāmā’’ti vā vadanti, taṃ sallakkhetvā tadanurūpena nayena tesaṃ tesaṃ senāsane bhikkhūnaṃ vassāvāsikaṃ gāhetabbaṃ.

Sace manussā vadanti – ‘‘yassa amhākaṃ vassāvāsikaṃ pāpuṇāti, so temāsaṃ pānīyaṃ upaṭṭhāpetu, vihāramaggaṃ jaggatu, cetiyaṅgaṇabodhiyaṅgaṇāni jaggatu, bodhirukkhe udakaṃ āsiñcatū’’ti, yassa taṃ pāpuṇāti, tassa ācikkhitabbaṃ. Yo pana gāmo paṭikkamma yojanadviyojanantare hoti, tatra ce kulāni upanikkhepaṃ ṭhapetvā vihāre vassāvāsikaṃ dentiyeva, tāni kulāni apucchitvāpi tesaṃ senāsane vattaṃ katvā vasantassa vassāvāsikaṃ gāhetabbaṃ. Sace pana tesaṃ senāsane paṃsukūliko vasati, āgatañca taṃ disvā ‘‘tumhākaṃ vassāvāsikaṃ demā’’ti vadanti, tena saṅghassa ācikkhitabbaṃ. Sace tāni kulāni saṅghassa dātuṃ na icchanti, ‘‘tumhākaṃyeva demā’’ti vadanti, sabhāgo bhikkhu ‘‘vattaṃ katvā gaṇhāhī’’ti vattabbo. Paṃsukūlikassa panetaṃ na vaṭṭati, iti saddhādeyye dāyakamanussā pucchitabbā.

Tatruppāde pana kappiyakārakā pucchitabbā. Kathaṃ pucchitabbā? ‘‘Kiṃ, āvuso, saṅghassa bhaṇḍapaṭicchādanaṃ bhavissatī’’ti. Sace vadanti – ‘‘bhavissati, bhante, ekekassa navahatthaṃ sāṭakaṃ dassāma, vassāvāsikaṃ gāhethā’’ti, gāhetabbaṃ. Sacepi vadanti – ‘‘sāṭakaṃ natthi; vatthu pana atthi, gāhetha, bhante’’ti, vatthumhi santepi gāhetuṃ vaṭṭatiyeva. Kappiyakārakānañhi hatthe ‘‘kappiyabhaṇḍaṃ paribhuñjathā’’ti dinnavatthuto yaṃ yaṃ kappaṃ, taṃ taṃ sabbaṃ paribhuñjituṃ anuññātaṃ.

Yaṃ panettha piṇḍapātatthāya gilānapaccayatthāya vā uddissa dinnaṃ, taṃ cīvare upanāmentehi saṅghasuṭṭhutāya apaloketvā upanāmetabbaṃ. Senāsanatthāya uddissa dinnaṃ garubhaṇḍaṃ hoti, cīvaravaseneva catupaccayavasena vā dinnaṃ cīvare upanāmentānaṃ apalokanakammakiccaṃ natthi, apalokanakammaṃ karontehi ca puggalavaseneva kātabbaṃ, saṅghavasena na kātabbaṃ. Jātarūparajatavasenāpi āmakadhaññavasena vā apalokanakammaṃ na vaṭṭati. Kappiyabhaṇḍavasena cīvarataṇḍulādivaseneva ca vaṭṭati. Taṃ pana evaṃ kattabbaṃ – ‘‘idāni subhikkhaṃ sulabhapiṇḍaṃ, bhikkhū cīvarena kilamanti, ettakaṃ nāma taṇḍulabhāgaṃ bhikkhūnaṃ cīvaraṃ kātuṃ ruccatī’’ti. ‘‘Gilānapaccayo sulabho gilāno vā natthi, ettakaṃ nāma taṇḍulabhāgaṃ bhikkhūnaṃ cīvaraṃ kātuṃ ruccatī’’ti.

Evaṃ cīvarapaccayaṃ sallakkhetvā senāsanassa kāle ghosite sannipatite saṅghe senāsanaggāhako sammannitabbo. Sammannantena ca dve sammannitabbāti vuttaṃ. Evañhi navako vuḍḍhatarassa, vuḍḍho ca navakassa gāhessati. Mahante pana mahāvihārasadise vihāre tayo cattāro janā sammannitabbā. Kurundiyaṃ pana ‘‘aṭṭhapi soḷasapi jane sammannituṃ vaṭṭatī’’ti vuttaṃ. Tesaṃ sammuti kammavācāyapi apalokanenapi vaṭṭatiyeva.

Tehi sammatehi bhikkhūhi senāsanaṃ sallakkhetabbaṃ, cetiyagharaṃ bodhigharaṃ āsanagharaṃ sammuñjaniaṭṭo dāruaṭṭo vaccakuṭi iṭṭhakasālā vaḍḍhakisālā dvārakoṭṭhako pānīyamāḷo maggo pokkharaṇīti etāni hi asenāsanāni, vihāro aḍḍhayogo pāsādo hammiyaṃ guhā maṇḍapo rukkhamūlaṃ veḷugumboti imāni senāsanāni, tāni gāhetabbāni. Gāhentena ca ‘‘paṭhamaṃ bhikkhū gaṇetuṃ, bhikkhū gaṇetvā seyyā gaṇetu’’nti ettha vuttanayena gāhetabbāni. Sace saṅghiko ca saddhādeyyo cāti dve cīvarapaccayā honti, tesu yaṃ bhikkhū paṭhamaṃ gaṇhituṃ icchanti, taṃ gāhetvā tassa ṭhitikato paṭṭhāya itaro gāhetabbo.

Sace pana bhikkhūnaṃ appatāya pariveṇaggena senāsane gāhiyamāne ekaṃ pariveṇaṃ mahālābhaṃ hoti, dasa vā dvādasa vā cīvarāni labhanti, taṃ vijaṭetvā aññesu alābhakesu āvāsesu pakkhipitvā aññesampi bhikkhūnaṃ gāhetabbanti mahāsumatthero āha. Mahāpadumatthero panāha – ‘‘na evaṃ kātabbaṃ, manussā hi attano āvāsajagganatthāya paccayaṃ denti, tasmā aññehi bhikkhūhi tattha pavisitabba’’nti. Sace panettha mahāthero paṭikkosati – ‘‘māvuso, evaṃ gāhetha, bhagavato anusiṭṭhiṃ karotha, vuttañhetaṃ bhagavatā – ‘anujānāmi, bhikkhave, pariveṇaggena gāhetu’’’nti tassa paṭikkosanāya aṭṭhatvā ‘‘bhante bhikkhū bahū, paccayo mando, saṅgahaṃ kātuṃ vaṭṭatī’’ti taṃ saññāpetvā gāhetabbameva.

Gāhentena ca sammatena bhikkhunā mahātherassa santikaṃ gantvā evaṃ vattabbaṃ – ‘‘bhante, tumhākaṃ senāsanaṃ pāpuṇāti, gaṇhatha paccayaṃ dhārethā’’ti. ‘‘Asukakulassa paccayo asukasenāsanañca mayhaṃ pāpuṇāti, āvuso’’ti, ‘‘pāpuṇāti, bhante, gaṇhatha na’’nti, ‘‘gaṇhāmi, āvuso’’ti, gahitaṃ hoti. Sace pana ‘‘gahitaṃ vo, bhante’’ti vutte ‘‘gahitaṃ me’’ti vā ‘‘gaṇhissatha, bhante’’ti vutte ‘‘gaṇhissāmī’’ti vā vadati, ‘‘agahitaṃ hotī’’ti mahāsumatthero āha. Mahāpadumatthero panāha – ‘‘atītānāgatavacanaṃ vā hotu, vattamānavacanaṃ vā, satuppādamattaālayakaraṇamattameva cettha pamāṇaṃ, tasmā gahitameva hotī’’ti.

Yopi paṃsukūliko bhikkhu senāsanaṃ gahetvā paccayaṃ vissajjeti, ayampi na aññasmiṃ āvāse pakkhipitabbo. Tasmiṃyeva pariveṇe aggisālāya vā dīghasālāya vā rukkhamūle vā aññassa gāhetuṃ vaṭṭati. Paṃsukūliko ‘‘vasāmī’’ti senāsanaṃ jaggissati, itaro ‘‘paccayaṃ gaṇhāmī’’ti, evaṃ dvīhi kāraṇehi senāsanaṃ sujaggitataraṃ bhavissati. Mahāpaccariyaṃ pana vuttaṃ – ‘‘paṃsukūlike vāsatthāya senāsanaṃ gaṇhante senāsanaggāhāpakena vattabbaṃ – ‘bhante, idha paccayo atthi, so kiṃ kātabbo’ti. Tena ‘heṭṭhā aññaṃ gāhāpehī’ti vattabbo. Sace pana kiñci avatvāva vasati, vutthavassassa ca pādamūle ṭhapetvā sāṭakaṃ denti, vaṭṭati. Atha vassāvāsikaṃ demāti vadanti, tasmiṃ senāsane vassaṃvutthabhikkhūnaṃ pāpuṇātī’’ti. Yesaṃ pana senāsanaṃ natthi; kevalaṃ paccayameva denti, tesaṃ paccayaṃ avassāvāsike senāsane gāhetuṃ vaṭṭati.

Manussā thūpaṃ katvā vassāvāsikaṃ gāhāpenti, thūpo nāma asenāsanaṃ, tassa samīpe rukkhe vā maṇḍape vā upanibandhitvā gāhāpetabbaṃ. Tena bhikkhunā cetiyaṃ paṭijaggitabbaṃ. Bodhirukkhabodhigharaāsanagharasammuñjaniaṭṭadāruaṭṭavaccakuṭidvārakoṭṭhakapānīyamāḷakadantakaṭṭhamāḷakesupi eseva nayo. Bhojanasālā pana senāsanameva, tasmā taṃ ekassa vā bahūnaṃ vā paricchinditvā gāhetuṃ vaṭṭatīti sabbamidaṃ vitthārena mahāpaccariyaṃ vuttaṃ.

Senāsanaggāhāpakena pana pāṭipadaaruṇato paṭṭhāya yāva puna aruṇaṃ na bhijjati tāva gāhetabbaṃ, idañhi senāsanaggāhassa khettaṃ. Sace pātova gāhite senāsane añño vitakkacāriko bhikkhu āgantvā senāsanaṃ yācati, ‘‘gahitaṃ, bhante, senāsanaṃ, vassūpagato saṅgho, ramaṇīyo vihāro, rukkhamūlādīsu yattha icchatha tattha vasathā’’ti vattabbo. Vassūpagatehi antovasse nibaddhavattaṃ ṭhapetvā vassūpagatā bhikkhū ‘‘sammuñjaniyo bandhathā’’ti vattabbā. Sulabhā ce daṇḍakā ceva salākāyo ca honti, ekekena cha pañca muṭṭhisammuñjaniyo, dve tisso yaṭṭhisammuñjaniyo vā bandhitabbā. Dullabhā ce honti, dve tisso muṭṭhisammuñjaniyo ekā yaṭṭhisammuñjanī bandhitabbā. Sāmaṇerehi pañca pañca ukkā koṭṭetabbā. Vasanaṭṭhāne kasāvaparibhaṇḍaṃ kātabbaṃ.

Vattaṃ karontehi pana ‘‘na uddisitabbaṃ, na uddisāpetabbaṃ, na sajjhāyo kātabbo, na pabbājetabbaṃ, na upasampādetabbaṃ, na nissayo dātabbo, na dhammasavanaṃ kātabbaṃ, sabbeva hi ete papañcā. Nippapañcā hutvā samaṇadhammameva karissāmā’’ti vā ‘‘sabbe terasa dhutaṅgāni samādiyantu, seyyaṃ akappetvā ṭhānacaṅkamehi vītināmentu, mūgabbataṃ gaṇhantu, sattāhakaraṇīyena gatāpi bhājanīyabhaṇḍaṃ labhantū’’ti vā evarūpaṃ adhammikavattaṃ na kātabbaṃ. Evaṃ pana kātabbaṃ – pariyattidhammo nāma tividhampi saddhammaṃ patiṭṭhāpeti; tasmā sakkaccaṃ uddisatha, uddisāpetha, sajjhāyaṃ karotha, padhānaghare vasantānaṃ saṅghaṭṭanaṃ akatvā antovihāre nisīditvā uddisatha, uddisāpetha, sajjhāyaṃ karotha, dhammasavanaṃ samiddhaṃ karotha, pabbājentā sodhetvā pabbājetha, sodhetvā upasampādetha, sodhetvā nissayaṃ detha, ekopi hi kulaputto pabbajjaṃ upasampadañca labhitvā sakalasāsanaṃ patiṭṭhāpeti, attano thāmena yattakāni sakkotha tattakāni dhutaṅgāni samādiyatha. Antovassaṃ nāmetaṃ sakaladivasaṃ rattiyā ca paṭhamapacchimayāmesu appamattehi bhavitabbaṃ, vīriyaṃ ārabhitabbaṃ. Porāṇakamahātherāpi sabbapalibodhe chinditvā antovasse ekacārikavattaṃ pūrayiṃsu, bhasse mattaṃ jānitvā dasavatthukakathaṃ dasaasubhadasānussatiaṭṭhatiṃsārammaṇakathañca kātuṃ vaṭṭati, āgantukānaṃ vattaṃ kātuṃ sattāhakaraṇīyena gatānaṃ apaloketvā dātuṃ vaṭṭatīti evarūpaṃ vattaṃ kātabbaṃ.

Apica bhikkhū ovaditabbā – ‘‘viggāhikapisuṇapharusavacanāni mā vadatha, divase divase sīlāni āvajjentā caturārakkhaṃ ahāpentā manasikārabahulā viharathā’’ti. Dantakaṭṭhakhādanavattaṃ ācikkhitabbaṃ, cetiyaṃ vā bodhiṃ vā vandantena gandhamālaṃ vā pūjentena pattaṃ vā thavikāya pakkhipantena na kathetabbaṃ, bhikkhācāravattaṃ ācikkhitabbaṃ – ‘‘antogāme manussehi saddhiṃ paccayasaññuttakathā vā visabhāgakathā vā na kathetabbā, rakkhitindriyehi bhavitabbaṃ, khandhakavattañca sekhiyavattañca pūretabba’’nti evarūpā bahukāpi niyyānikakathā ācikkhitabbāti.

Pacchimavassūpanāyikadivase pana sace kālaṃ ghosetvā sannipatite saṅghe koci dasahatthaṃ vatthaṃ āharitvā vassāvāsikaṃ deti, āgantuko sace bhikkhu saṅghatthero hoti, tassa dātabbaṃ. Navako ce hoti, sammatena bhikkhunā saṅghatthero vattabbo – ‘‘sace bhante icchatha, paṭhamabhāgaṃ muñcitvā idaṃ vatthaṃ gaṇhathā’’ti, amuñcantassa na dātabbaṃ. Sace pana pubbe gāhitaṃ muñcitvā gaṇhāti, dātabbaṃ. Etenevupāyena dutiyattherato paṭṭhāya parivattetvā pattaṭṭhāne āgantukassa dātabbaṃ. Sace paṭhamavassūpagatā dve tīṇi cattāri pañca vā vatthāni alatthuṃ, laddhaṃ laddhaṃ etenevupāyena vissajjāpetvā yāva āgantukassa samakaṃ hoti, tāva dātabbaṃ. Tena pana samake laddhe avasiṭṭho anubhāgo therāsane dātabbo. Paccuppanne lābhe sati ṭhitikāya gāhetuṃ katikaṃ kātuṃ vaṭṭati.

Sace dubbhikkhaṃ hoti, dvīsupi vassūpanāyikāsu vassūpagatā bhikkhū bhikkhāya kilamantā ‘‘āvuso, idha vasantā sabbeva kilamāma, sādhu vata dvebhāgā homa, yesaṃ ñātipavāritaṭṭhānāni atthi, te tattha vasitvā pavāraṇāya āgantvā attano pattaṃ vassāvāsikaṃ gaṇhantū’’ti vadanti, tesu ye tattha vasitvā pavāraṇāya āgacchanti, tesaṃ apaloketvā vassāvāsikaṃ dātabbaṃ. Sādiyantāpi hi te neva vassāvāsikassa sāmino, khīyantāpi ca āvāsikā neva adātuṃ labhanti.

Kurundiyaṃ pana vuttaṃ – ‘‘katikavattaṃ kātabbaṃ – ‘sabbesaṃ no idha yāgubhattaṃ nappahoti, sabhāgaṭṭhāne vasitvā āgacchatha, tumhākaṃ pattaṃ vassāvāsikaṃ labhissathā’ti. Tañce eko paṭibāhati, supaṭibāhitaṃ; no ce paṭibāhati, katikā sukatā. Pacchā tesaṃ tattha vasitvā āgatānaṃ apaloketvā dātabbaṃ, apalokanakāle paṭibāhituṃ na labbhatī’’ti. Punapi vuttaṃ – ‘‘sace vassūpagatesu ekaccānaṃ vassāvāsike apāpuṇante bhikkhū katikaṃ karonti – ‘chinnavassānaṃ vassāvāsikañca idāni uppajjanakavassāvāsikañca imesaṃ dātuṃ ruccatī’ti evaṃ katikāya katāya gāhitasadisameva hoti, uppannuppannaṃ tesameva dātabba’’nti.

Temāsaṃ pānīyaṃ upaṭṭhāpetvā vihāramaggacetiyaṅgaṇabodhiyaṅgaṇāni jaggitvā bodhirukkhe udakaṃ siñcitvā pakkantopi vibbhantopi vassāvāsikaṃ labhatiyeva. Bhatiniviṭṭhañhi tena kataṃ. Saṅghikaṃ pana apalokanakammaṃ katvā gāhitaṃ antovasse vibbhantopi labhateva. Paccayavasena gāhitaṃ pana na labhatīti vadanti.

Sace vutthavasso disaṃgamiko bhikkhu āvāsikassa hatthato kiñcideva kappiyabhaṇḍaṃ gahetvā ‘‘asukakule mayhaṃ vassāvāsikaṃ pattaṃ, taṃ gaṇhathā’’ti vatvā gataṭṭhāne vibbhamati, vassāvāsikaṃ saṅghikaṃ hoti. Sace pana manusse sammukhā sampaṭicchāpetvā gacchati, labhati. ‘‘Idaṃ vassāvāsikaṃ amhākaṃ senāsane vutthabhikkhuno demā’’ti vutte, yassa gāhitaṃ tasseva hoti. Sace pana senāsanasāmikassa piyakamyatāya puttadhītādayo bahūni vatthāni āharitvā ‘‘amhākaṃ senāsane demā’’ti denti, tattha vassūpagatassa ekameva vatthaṃ dātabbaṃ, sesāni saṅghikāni honti, vassāvāsikaṭṭhitikāya gāhetabbāni. Ṭhitikāya asati therāsanato paṭṭhāya gāhetabbāni. Senāsane vassūpagataṃ bhikkhuṃ nissāya uppannena cittappasādena bahūni vatthāni āharitvā ‘‘senāsanassa demā’’ti dinnesupi eseva nayo. Sace pana pādamūle ṭhapetvā ‘‘etassa bhikkhuno demā’’ti vadanti, tasseva honti.

Ekassa gehe dve vassāvāsikāni – paṭhamabhāgo sāmaṇerassa gāhito hoti, dutiyo therāsane. So ekaṃ dasahatthaṃ, ekaṃ aṭṭhahatthaṃ sāṭakaṃ peseti ‘‘vassāvāsikaṃ pattabhikkhūnaṃ dethā’’ti vicinitvā varabhāgaṃ sāmaṇerassa datvā anubhāgo therāsane dātabbo. Sace pana ubhopi gharaṃ netvā bhojetvā sayameva pādamūle ṭhapeti, yaṃ yassa dinnaṃ, tadeva tassa hoti.

Ito paraṃ mahāpaccariyaṃ āgatanayo hoti – ‘‘ekassa ghare daharasāmaṇerassa vassāvāsikaṃ pāpuṇāti, so ce pucchati – ‘amhākaṃ vassāvāsikaṃ kassa patta’nti, ‘sāmaṇerassā’ti avatvā ‘dānakāle jānissasī’ti vatvā dānadivase ekaṃ mahātheraṃ pesetvā nīharāpetabbaṃ. Sace yassa vassāvāsikaṃ pattaṃ, so vibbhamati vā kālaṃ vā karoti, manussā ce pucchanti – ‘kassa amhākaṃ vassāvāsikaṃ patta’nti, tesaṃ yathābhūtaṃ ācikkhitabbaṃ. Sace te vadanti – ‘tumhākaṃ demā’ti, tassa bhikkhuno pāpuṇāti. Atha saṅghassa vā gaṇassa vā denti, saṅghassa vā gaṇassa vā pāpuṇāti. Sace vassūpagatā suddhapaṃsukūlikāyeva honti, ānetvā dinnaṃ vassāvāsikaṃ senāsanaparikkhāraṃ vā katvā ṭhapetabbaṃ, bimbohanādīni vā kātabbānī’’ti. Idaṃ nevāsikavattaṃ.

Senāsanaggāhakathā niṭṭhitā.

Upanandavatthukathā

319. Upanandavatthusmiṃ – **tattha tayā moghapurisa gahitaṃ idha muttaṃ, idha tayā gahitaṃ tatra mutta**nti ettha ayamattho – yaṃ tayā tattha senāsanaṃ gahitaṃ, taṃ te gaṇhanteneva idha muttaṃ hoti. ‘‘Idha dānāhaṃ, āvuso, muñcāmī’’ti vadantena pana taṃ tatrāpi muttaṃ. Evaṃ tvaṃ ubhayattha paribāhiroti.

Ayaṃ panettha vinicchayo – gahaṇena gahaṇaṃ paṭippassambhati, gahaṇena ālayo paṭippassambhati, ālayena gahaṇaṃ paṭippassambhati, ālayena ālayo paṭippassambhati. Kathaṃ? Idhekacco vassūpanāyikadivase ekasmiṃ vihāre senāsanaṃ gahetvā sāmantavihāraṃ gantvā tatrāpi gaṇhāti, tassa iminā gahaṇena purimaṃ gahaṇaṃ paṭippassambhati. Aparo ‘‘idha vasissāmī’’ti ālayamattaṃ katvā sāmantavihāraṃ gantvā tattha senāsanaṃ gaṇhāti, tassa iminā gahaṇena purimo ālayo paṭippassambhati. Eko ‘‘idha vasissāmī’’ti senāsanaṃ vā gahetvā ālayaṃ vā katvā sāmantavihāraṃ gantvā ‘‘idheva dāni vasissāmī’’ti ālayaṃ karoti, iccassa ālayena vā gahaṇaṃ ālayena vā ālayo paṭippassambhati, sabbattha pacchime gahaṇe vā ālaye vā tiṭṭhati. Yo pana ‘‘ekasmiṃ vihāre senāsanaṃ gahetvā aññasmiṃ vihāre vasissāmī’’ti gacchati, tassa upacārasīmātikkame senāsanaggāho paṭippassambhati. Yadi pana ‘‘tattha phāsu bhavissati, vasissāmi; no ce, āgamissāmī’’ti gantvā aphāsubhāvaṃ ñatvā paccāgacchati, vaṭṭati.

320. **Tivassantarenā**ti ettha **tivassantaro** nāma yo dvīhi vassehi mahantataro vā daharataro vā hoti. Yo pana ekena vassena mahantataro vā daharataro vā hoti, yo vā samānavasso, tattha vattabbameva natthi. Ime sabbe ekasmiṃ mañce vā pīṭhe vā dve dve hutvā nisīdituṃ labhanti. Yaṃ tiṇṇaṃ pahoti, taṃ saṃhārimaṃ vā hotu asaṃhārimaṃ vā, tathārūpe api phalakakhaṇḍe anupasampannenāpi saddhiṃ nisīdituṃ vaṭṭati.

Hatthinakhakanti hatthikumbhe patiṭṭhitaṃ; evaṃ katassa kiretaṃ nāmaṃ. **Sabbaṃ pāsādaparibhoga**nti suvaṇṇarajatādivicitrāni kavāṭāni mañcapīṭhāni tālavaṇṭāni suvaṇṇarajatamayapānīyaghaṭapānīyasarāvāni yaṃkiñci cittakammakataṃ, sabbaṃ vaṭṭati. ‘‘Pāsādassa dāsidāsaṃ khettavatthuṃ gomahiṃsaṃ demā’’ti vadanti, pāṭekkaṃ gahaṇakiccaṃ natthi, pāsāde paṭiggahite paṭiggahitameva hoti. Gonakādīni saṅghikavihāre vā puggalikavihāre vā mañcapīṭhakesu attharitvā paribhuñjituṃ na vaṭṭanti. Dhammāsane pana gihivikaṭanihārena labbhanti, tatrāpi nipajjituṃ na vaṭṭati.

Upanandavatthukathā niṭṭhitā.

Avissajjiyavatthukathā

321. **Pañcimānī**ti rāsivasena pañca, sarūpavasena panetāni bahūni honti. Tattha **ārāmo** nāma pupphārāmo vā phalārāmo vā. **Ārāmavatthu** nāma tesaṃyeva ārāmānaṃ atthāya paricchinditvā ṭhapitokāso; tesu vā ārāmesu vinaṭṭhesu tesaṃ porāṇakabhūmibhāgo. **Vihāro** nāma yaṃkiñci pāsādādisenāsanaṃ. **Vihāravatthu** nāma tassa patiṭṭhānokāso. **Mañco** nāma – masārako, bundikābaddho, kuḷīrapādako āhaccapādakoti imesaṃ pubbe vuttānaṃ catunnaṃ mañcānaṃ aññataro. **Pīṭhaṃ** nāma masārakādīnaṃyeva catunnaṃ pīṭhānaṃ aññataraṃ. **Bhisi** nāma uṇṇabhisiādīnaṃ pañcannaṃ aññatarā. **Bimbohanaṃ** nāma vuttappakārānaṃ bimbohanānaṃ aññataraṃ. **Lohakumbhī** nāma kāḷalohena vā tambalohena vā yena kenaci lohena katā kumbhī. **Lohabhāṇakā**dīsupi eseva nayo. Ettha pana **bhāṇaka**nti arañjaro vuccati. **Vārako**ti ghaṭo. **Kaṭāhaṃ** kaṭāhameva. **Vāsi**ādīsu **valli**ādīsu ca duviññeyyaṃ nāma natthi. Evaṃ –

Dvisaṅgahāni dve honti, tatiyaṃ catusaṅgahaṃ;
Catutthaṃ navakoṭṭhāsaṃ, pañcamaṃ aṭṭhabhedanaṃ.

Iti pañcahi rāsīhi, pañcanimmalalocano;
Pañcavīsavidhaṃ nātho, garubhaṇḍaṃ pakāsayi.

Tatrāyaṃ vinicchayakathā – idañhi sabbampi garubhaṇḍaṃ idha avissajjiyaṃ, kīṭāgirivatthusmiṃ ‘‘avebhaṅgiya’’nti vuttaṃ. Parivāre pana –

‘‘Avissajjiyaṃ avebhaṅgiyaṃ, pañca vuttā mahesinā;
Vissajjentassa paribhuñjantassa anāpatti,
Pañhā mesā kusalehi cintitā’’ti. (pari. 479) –

Āgataṃ. Tasmā mūlacchejjavasena avissajjiyaṃ avebhaṅgiyañca parivattanavasena pana vissajjentassa paribhuñjantassa ca anāpattīti evamettha adhippāyo veditabbo.

Tatrāyaṃ anupubbikathā – idaṃ tāva pañcavidhampi cīvarapiṇḍapātabhesajjatthāya upanetuṃ na vaṭṭati. Thāvarena ca thāvaraṃ garubhaṇḍena ca garubhaṇḍaṃ parivattetuṃ vaṭṭati. Thāvare pana khettaṃ vatthu taḷākaṃ mātikāti evarūpaṃ bhikkhusaṅghassa vicāretuṃ vā sampaṭicchituṃ vā adhivāsetuṃ vā na vaṭṭati, kappiyakārakeheva vicāritato kappiyabhaṇḍaṃ vaṭṭati. Ārāmena pana ārāmaṃ ārāmavatthuṃ vihāraṃ vihāravatthunti imāni cattāri parivattetuṃ vaṭṭati.

Tatrāyaṃ parivattananayo – saṅghassa nāḷikerārāmo dūre hoti, kappiyakārakā vā bahutaraṃ khādanti. Yampi na khādanti, tato sakaṭavetanaṃ datvā appameva haranti. Aññesaṃ pana tassa ārāmassa avidūragāmavāsīnaṃ manussānaṃ vihārassa samīpe ārāmo hoti, te saṅghaṃ upasaṅkamitvā sakena ārāmena taṃ ārāmaṃ yācanti, saṅghena ‘‘ruccati saṅghassā’’ti apaloketvā sampaṭicchitabbo. Sacepi bhikkhūnaṃ rukkhasahassaṃ hoti, manussānaṃ pañca satāni, ‘‘tumhākaṃ ārāmo khuddako’’ti na vattabbaṃ. Kiñcāpi hi ayaṃ khuddako, atha kho itarato bahutaraṃ āyaṃ deti. Sacepi samakameva deti; evampi icchiticchitakkhaṇe paribhuñjituṃ sakkāti gahetabbameva. Sace pana manussānaṃ bahutarā rukkhā honti, ‘‘nanu tumhākaṃ bahutarā rukkhā’’ti vattabbaṃ. Sace ‘‘atirekaṃ amhākaṃ puññaṃ hotu, saṅghassa demā’’ti vadanti, jānāpetvā sampaṭicchituṃ vaṭṭati. Bhikkhūnaṃ rukkhā phaladhārino, manussānaṃ rukkhā na tāva phalaṃ gaṇhanti, kiñcāpi na gaṇhanti, na cirena gaṇhissantīti sampaṭicchitabbameva. Manussānaṃ rukkhā phaladhārino, bhikkhūnaṃ na tāva phalaṃ gaṇhanti, ‘‘nanu tumhākaṃ rukkhā phaladhārino’’ti vattabbaṃ. Sace ‘‘gaṇhatha, bhante, amhākaṃ puññaṃ bhavissatī’’ti denti, jānāpetvā sampaṭicchituṃ vaṭṭati; evaṃ ārāmena ārāmo parivattetabbo. Eteneva nayena ārāmavatthupi vihāropi vihāravatthupi ārāmena parivattetabbaṃ. Ārāmavatthunā ca mahantena vā khuddakena vā ārāmaārāmavatthu vihāravihāravatthūni.

Kathaṃ vihārena vihāro parivattetabbo? Saṅghassa antogāme gehaṃ hoti, manussānaṃ vihāramajjhe pāsādo, ubhopi agghena samakā, sace manussā tena pāsādena taṃ gehaṃ yācanti, sampaṭicchituṃ vaṭṭati. Bhikkhūnaṃ ce mahagghataraṃ gehaṃ hoti, ‘‘mahagghataraṃ amhākaṃ geha’’nti vutte ‘‘kiñcāpi mahagghataraṃ, pabbajitānaṃ asāruppaṃ, na sakkā tattha pabbajitehi vasituṃ, idaṃ pana sāruppaṃ gaṇhathā’’ti vadanti; evampi sampaṭicchituṃ vaṭṭati. Sace pana manussānaṃ mahagghaṃ hoti, ‘‘nanu tumhākaṃ gehaṃ mahaggha’’nti vattabbaṃ. ‘‘Hotu, bhante, amhākaṃ puññaṃ bhavissati, gaṇhathā''ti vutte pana sampaṭicchituṃ vaṭṭati. Evaṃ vihārena vihāro parivattetabbo. Eteneva nayena vihāravatthupi ārāmopi ārāmavatthupi vihārena parivattetabbaṃ. Vihāravatthunā ca mahagghena vā appagghena vā vihāravihāravatthuārāmaārāmavatthūni. Evaṃ tāva thāvarena thāvaraparivattanaṃ veditabbaṃ.

Garubhaṇḍena garubhaṇḍaparivattane pana mañcapīṭhaṃ mahantaṃ vā hotu khuddakaṃ vā, antamaso caturaṅgulapādakaṃ vā gāmadārakehi paṃsvāgārakesu kīḷantehi katampi saṅghassa dinnakālato paṭṭhāya garubhaṇḍaṃ hoti. Sacepi rājarājamahāmattādayo ekappahāreneva mañcasataṃ vā mañcasahassaṃ vā denti, sabbe kappiyamañcā sampaṭicchitabbā, sampaṭicchitvā vuḍḍhapaṭipāṭiyā ''saṅghikaparibhogena paribhuñjathā''ti dātabbā, puggalikavasena na dātabbā. Atirekamañce bhaṇḍāgārādīsu paññapetvā pattacīvaraṃ nikkhipitumpi vaṭṭati. Bahisīmāya ''saṅghassa demā''ti dinnamañco saṅghattherassa vasanaṭṭhāne dātabbo. Tattha ce bahū mañcā honti, mañcena kammaṃ natthi; yassa vasanaṭṭhāne kammaṃ atthi, tattha ''saṅghikaparibhogena paribhuñjathā''ti dātabbo. Mahagghena satagghanakena vā sahassagghanakena vā satasahassagghanakena vā mañcena aññaṃ mañcasataṃ labhati, parivattetvā gahetabbaṃ. Na kevalaṃ mañcena mañcoyeva, ārāmaārāmavatthuvihāravihāravatthupīṭhabhisibimbohanānipi parivattetuṃ vaṭṭanti. Esa nayo pīṭhabhisibimbohanesupi. Etesu hi kappiyākapyiyaṃ vuttanayameva. Tattha akappiyaṃ na paribhuñjitabbaṃ, kappiyaṃ saṅghikaparibhogena paribhuñjitabbaṃ. Akappiyaṃ vā mahagghaṃ kappiyaṃ vā parivattetvā vuttavatthūni gahetabbāni. Agarubhaṇḍupagaṃ pana bhisibimbohanaṃ nāma natthi.

Lohakumbhī lohabhāṇakaṃ lohakaṭāhanti imāni tīṇi mahantāni vā hontu khuddakāni vā antamaso pasatamattaudakagaṇhanakānipi garubhaṇḍāniyeva. Lohavārako pana kāḷalohatambalohavaṭṭalohakaṃsalohānaṃ yena kenaci kato sīhaḷadīpe pādagaṇhanako bhājetabbo. Pādo ca nāma magadhanāḷiyā pañcanāḷimattaṃ gaṇhāti, tato adhikagaṇhanako garubhaṇḍaṃ. Imāni tāva pāḷiyaṃ āgatāni lohabhājanāni.

Pāḷiyaṃ pana anāgatānipi bhiṅgārapaṭiggahauḷuṅkadabbikaṭacchupātitaṭṭakasarakasamuggaaṅgārakapalladhūmakaṭacchuādīni khuddakāni vā mahantāni vā sabbāni garubhaṇḍāni. Patto, ayathālakaṃ, tambalohathālakanti imāni pana bhājanīyāni. Kaṃsalohavaṭṭalohabhājanavikati saṅghikaparibhogena vā gihivikaṭā vā vaṭṭati, puggalikaparibhogena na vaṭṭati. Kaṃsalohādibhājanaṃ saṅghassa dinnampi hi pārihāriyaṃ na vaṭṭati. ''Gihivikaṭanihāreneva paribhuñjitabba''nti mahāpaccariyaṃ vuttaṃ.

Ṭhapetvā pana bhājanavikatiṃ aññasmimpi kappiyalohabhaṇḍe – añjanī, añjanisalākā, kaṇṇamalaharaṇī, sūci, paṇṇasūci, khuddako, pipphalako, khuddakaṃ, ārakaṇṭakaṃ, kuñcikā, tāḷaṃ, kattarayaṭṭhi vedhako, natthudānaṃ, bhindivālo, lohakūṭo, lohakuṭṭi, lohaguḷo, lohapiṇḍi, lohacakkalikaṃ, aññampi vippakatalohabhaṇḍaṃ bhājanīyaṃ. Dhūmanettaphāladīparukkhadīpakapallakaolambakadīpaitthipurisatiracchānagatarūpakāni pana aññāni vā bhitticchadanakavāṭādīsu upanetabbāni, antamaso lohakhilakaṃ upādāya sabbāni lohabhaṇḍāni garubhaṇḍāniyeva honti, attanā laddhānipi pariharitvā puggalikaparibhogena na paribhuñjitabbāni, saṅghikaparibhogena vā gihivikaṭāni vā vaṭṭanti. Tipubhaṇḍepi eseva nayo. Khīrapāsāṇamayāni taṭṭakasarakādīni garubhaṇḍāniyeva.

Ghaṭako pana telabhājanaṃ vā pādagaṇhanakato atirekameva garubhaṇḍaṃ. Suvaṇṇarajatahārakūṭajātiphalikabhājanāni gihivikaṭānipi na vaṭṭanti, pageva saṅghikaparibhogena vā puggalikaparibhogena vā. Senāsanaparibhoge pana āmāsampi anāmāsampi sabbaṃ vaṭṭati.

Vāsiādīsu yāya vāsiyā ṭhapetvā daṇḍakaṭṭhacchedanaṃ vā ucchutacchanaṃ vā aññaṃ mahākammaṃ kātuṃ na sakkā, ayaṃ bhājanīyā. Tato mahattarī yena kenaci ākārena katā vāsi garubhaṇḍameva. Pharasu pana antamaso vejjānaṃ sirāvedhanapharasupi garubhaṇḍameva. Kuṭhāriyaṃ pharasusadiso eva vinicchayo. Yā pana āvudhasaṅkhepena katā, ayaṃ anāmāsā. Kudālo antamaso caturaṅgulamattopi garubhaṇḍameva. Nikhādanaṃ caturassamukhaṃ vā hotu doṇimukhaṃ vā vaṅkaṃ vā ujukaṃ vā, antamaso sammuñjanidaṇḍakavedhanampi daṇḍabaddhaṃ ce, garubhaṇḍameva. Sammuñjanidaṇḍakhaṇanakaṃ pana adaṇḍakaṃ phalamattameva, yaṃ sakkā sipāṭikāya pakkhipitvā pariharituṃ, taṃ bhājanīyaṃ. Sikharampi nikhādaneneva saṅgahitaṃ. Yehi manussehi vihāre vāsiādīni dinnāni honti, te ca ghare daḍḍhe vā corehi vā vilutte ''detha no, bhante, upakaraṇe, puna pākatike karissāmā''ti vadanti, dātabbā. Sace āharanti, na vāretabbā; anāharantāpi na codetabbā.

Kammārataṭṭakāracundakāranaḷakāramaṇikārapattabandhakānaṃ adhikaraṇimuṭṭhikasaṇḍāsatulādīni sabbāni lohamayaupakaraṇāni saṅghe dinnakālato paṭṭhāya garubhaṇḍāni. Tipukoṭṭakasuvaṇṇakāracammakāraupakaraṇesupi eseva nayo. Ayaṃ pana viseso – tipukoṭṭakaupakaraṇesupi tipucchedanasatthakaṃ, suvaṇṇakāraupakaraṇesu suvaṇṇacchedanasatthakaṃ, cammakāraupakaraṇesu kataparikammacammachiddanakaṃ khuddakasatthakanti imāni bhājanīyabhaṇḍāni. Nahāpitatunnakāraupakaraṇesupi ṭhapetvā mahākattariṃ mahāsaṇḍāsaṃ mahāpipphalakañca sabbaṃ bhājanīyaṃ. Mahākattariādīni garubhaṇḍāni.

Valliādīsu vettavalliādikā yā kāci aḍḍhabāhuppamāṇā valli saṅghassa dinnā vā tatthajātakā vā rakkhitagopitā garubhaṇḍaṃ hoti, sā saṅghakamme ca cetiyakamme ca kate sace atirekā hoti, puggalikakammepi upanetuṃ vaṭṭati; arakkhitā pana garubhaṇḍameva na hoti. Suttamakacivākanāḷikerahīracammamayā rajjukā vā yottāni vā vāke ca nāḷikerahīre ca vaṭṭetvā katā ekavaṭṭā vā dvivaṭṭā vā saṅghassa dinnakālato paṭṭhāya garubhaṇḍaṃ. Suttaṃ pana avaṭṭetvā dinnaṃ makacivākanāḷikerahīrā ca bhājanīyā. Yehi panetāni rajjukayottādīni dinnāni honti, te attano karaṇīyena harantā na vāretabbā.

Yo koci antamaso aṭṭhaṅgulasūcidaṇḍamattopi veḷu saṅghassa dinno vā tatthajātako vā rakkhitagopito garubhaṇḍaṃ, sopi saṅghakamme ca cetiyakamme ca kate atireko puggalikakamme dātuṃ vaṭṭati. Pādagaṇhanakatelanāḷi pana kattarayaṭṭhi, upāhanadaṇḍako, chattadaṇḍo, chattasalākāti idamettha bhājanīyabhaṇḍaṃ. Daḍḍhagehamanussā gaṇhitvā gacchantā na vāretabbā. Rakkhitagopitaṃ veḷuṃ gaṇhantena samakaṃ vā atirekaṃ vā thāvaraṃ antamaso taṃagghanakampi phātikammaṃ katvā gahetabbo. Phātikammaṃ akatvā gaṇhantena tattheva vaḷañjetabbo, gamanakāle saṅghikāvāse ṭhapetvā gantabbaṃ. Asatiyā gahetvā gatena pahiṇitvā dātabbo. Desantaraṃ gatena sampattavihāre saṅghikāvāse ṭhapetabbo.

Tiṇanti muñjaṃ pabbajañca ṭhapetvā avasesaṃ yaṃkiñci tiṇaṃ. Yattha pana tiṇaṃ natthi, tattha paṇṇehi chādenti; tasmā paṇṇampi tiṇeneva saṅgahitaṃ. Iti muñjādīsu yaṃkiñci muṭṭhippamāṇampi tiṇaṃ tālapaṇṇādīsu ca ekaṃ paṇṇampi saṅghassa dinnaṃ vā tatthajātakaṃ vā bahārāme saṅghassa tiṇavatthuto jātatiṇaṃ vā rakkhitagopitaṃ garubhaṇḍaṃ hoti, tampi saṅghakamme ca cetiyakamme ca kate atirekaṃ puggalikakamme dātuṃ vaṭṭati. Daḍḍhagehamanussā gahetvā gacchantā na vāretabbā. Aṭṭhaṅgulappamāṇopi rittapotthako garubhaṇḍameva.

Mattikā pakatimattikā vā hotu pañcavaṇṇā vā sudhā vā sajjurasakaṅguṭṭhasilesādīsu vā yaṃkiñci, dullabhaṭṭhāne ānetvā vā dinnaṃ tatthajātakaṃ vā rakkhitagopitaṃ tālaphalapakkamattaṃ garubhaṇḍaṃ hoti. Tampi saṅghakamme ca cetiyakamme ca niṭṭhite atirekaṃ puggalikakamme dātuṃ vaṭṭati. Hiṅguhiṅgulakaharitālamanosilañjanāni pana bhājanīyabhaṇḍāni.

Dārubhaṇḍe yo koci aṭṭhaṅgulasūcidaṇḍamattopi dārubhaṇḍako dārudullabhaṭṭhāne saṅghassa dinno vā tatthajātako vā rakkhitagopito, ayaṃ garubhaṇḍaṃ hotīti kurundiyaṃ vuttaṃ. Mahāaṭṭhakathāyaṃ pana sabbampi dāruveḷucammapāsāṇādivikatiṃ dārubhaṇḍena saṅgaṇhitvā ‘‘tena kho pana samayena saṅghassa āsandiko uppanno hotī’’ti ito paṭṭhāya dārubhaṇḍavinicchayo vutto.

Tatrāyaṃ atthuddhāro, āsandiko, sattaṅgo, bhaddapīṭhaṃ, pīṭhikā, eḷakapādakapīṭhaṃ, āmalakavaṭṭakapīṭhaṃ, phalakaṃ, kocchaṃ, palālapīṭhakanti imesu tāva yaṃkiñci khuddakaṃ vā hotu mahantaṃ vā, saṅghassa dinnaṃ garubhaṇḍaṃ hoti. Palālapīṭhena cettha kadalipattādipīṭhānipi saṅgahitāni. Byagghacammaonaddhampi vāḷarūpaparikkhittaṃ, ratanaparisibbitaṃ, kocchakaṃ garubhaṇḍameva.

Vaṅkaphalakaṃ, dīghaphalakaṃ, cīvaradhovanaphalakaṃ, ghaṭṭanaphalakaṃ, ghaṭṭanamuggaro, dantakaṭṭhacchedanagaṇṭhikā, daṇḍamuggaro, ambaṇaṃ, rajanadoṇi, udakapaṭicchako, dārumayo vā dantamayo vā veḷumayo vā sapādakopi apādakopi samuggo, mañjūsā, pādagaṇhanakato atirekappamāṇo karaṇḍo, udakadoṇi, udakakaṭāhaṃ, uḷuṅko, kaṭacchu, pānīyasarāvaṃ, pānīyasaṅkhoti etesupi yaṃkiñci saṅghe dinnaṃ garubhaṇḍaṃ. Saṅkhathālakaṃ pana bhājanīyaṃ, tathā dārumayo udakatumbo.

Pādakathalikamaṇḍalaṃ dārumayaṃ vā hotu coḷapaṇṇādimayaṃ vā sabbaṃ garubhaṇḍaṃ. Ādhārako pattapidhānaṃ, tālavaṇṭaṃ, bījanī, caṅkoṭakaṃ, pacchi, yaṭṭhisammuñjanī muṭṭhisammuñjanīti etesupi yaṃkiñci khuddakaṃ vā mahantaṃ vā dāruveḷupaṇṇacammādīsu yena kenaci kataṃ garubhaṇḍameva.

Thambhatulāsopānaphalakādīsu dārumayaṃ vā pāsāṇamayaṃ vā yaṃkiñci gehasambhārarūpaṃ, yo koci kaṭasārako, yaṃkiñci bhūmattharaṇaṃ, yaṃkiñci akappiyacammaṃ, sabbaṃ saṅghe dinnaṃ garubhaṇḍaṃ, bhūmattharaṇaṃ kātuṃ vaṭṭati. Eḷakacammaṃ pana paccattharaṇagatikaṃ hoti, tampi garubhaṇḍameva. Kappiyacammāni bhājanīyāni. Kurundiyaṃ pana ‘‘sabbaṃ mañcappamāṇaṃ cammaṃ garubhaṇḍa’’nti vuttaṃ.

Udukkhalaṃ, musalaṃ, suppaṃ, nisadaṃ, nisadapoto, pāsāṇadoṇi, pāsāṇakaṭāhaṃ, turivemabhastādi sabbaṃ pesakārādibhaṇḍaṃ, sabbaṃ kasibhaṇḍaṃ, sabbaṃ cakkayuttakayānaṃ garubhaṇḍameva. Mañcapādo, mañcaaṭanī, pīṭhapādo, pīṭhaaṭanī, vāsipharasuādīnaṃ daṇḍāti etesu yaṃkiñci vippakatatacchanakammaṃ aniṭṭhitameva bhājanīyaṃ, tacchitamaṭṭhaṃ pana garubhaṇḍaṃ hoti. Anuññātavāsiyā pana daṇḍo chattamuṭṭhipaṇṇaṃ kattarayaṭṭhi upāhanā araṇisahitaṃ dhammakaraṇo pādagaṇhanakato anatirittaṃ āmalakatumbaṃ āmalakaghaṭo lābukatumbaṃ lābughaṭo visāṇakatumbanti sabbametaṃ bhājanīyaṃ, tato mahantataraṃ garubhaṇḍaṃ.

Hatthidanto vā yaṃkiñci visāṇaṃ vā atacchitaṃ yathājātameva bhājanīyaṃ, tehi katamañcapādādīsu purimasadisoyeva vinicchayo. Tacchitaniṭṭhitopi hiṅgukaraṇḍako añjanakaraṇḍako gaṇṭhikā vidho añjanī añjanisalākā udakapuñchanīti idaṃ sabbaṃ bhājanīyameva.

Mattikābhaṇḍe sabbaṃ manussānaṃ upabhogaparibhogaṃ ghaṭapiṭharādikulālabhājanaṃ pattakaṭāhaṃ aṅgārakaṭāhaṃ dhūmadānakaṃ dīparukkhako dīpakapallikā cayaniṭṭhakā chadaniṭṭhakā thūpikāti saṅghassa dinnakālato paṭṭhāya garubhaṇḍaṃ, pādagaṇhanakato anatirittappamāṇo pana ghaṭako pattaṃ thālakaṃ kañcanako kuṇḍikāti idamettha bhājanīyabhaṇḍaṃ. Yathā ca mattikābhaṇḍe; evaṃ lohabhaṇḍepi kuṇḍikā bhājanīyakoṭṭhāsameva bhajatīti ayamettha anupubbikathā.

Avissajjiyavatthukathā niṭṭhitā.

Navakammadānakathā

323. **Bhaṇḍikāṭṭhapanamattenā**ti dvārabāhānaṃ upari kapotabhaṇḍikayojanamattena. **Paribhaṇḍakaraṇamattenā**ti gomayaparibhaṇḍakasāvaparibhaṇḍakaraṇamattena. **Dhūmakālika**nti idaṃ yāvassa citakadhūmo na paññāyati, tāva ayaṃ vihāro etassevāti evaṃ dhūmakāle apaloketvā katapariyositaṃ vihāraṃ denti. **Vippakata**nti ettha vippakato nāma yāva gopānasiyo na ārohanti. Gopānasīsu pana āruḷhāsu bahukato nāma hoti, tasmā tato paṭṭhāya na dātabbo, kiñcideva samādapetvā kāressati. **Khuddake vihāre kammaṃ oloketvā chappañcavassika**nti kammaṃ oloketvā catuhatthavihāre catuvassikaṃ, pañcahatthe pañcavassikaṃ, chahatthe chavassikaṃ dātabbaṃ. Aḍḍhayogo pana yasmā sattaṭṭhahattho hoti, tasmā ettha ‘‘sattaṭṭhavassika’’nti vuttaṃ. Sace pana so navahattho hoti navavassikampi dātabbaṃ. Mahallake pana dasahatthe ekādasahatthe vihāre vā pāsāde vā dasavassikaṃ vā ekādasavassikaṃ vā dātabbaṃ. Dvādasahatthe pana tato adhike vā lohapāsādasadisepi dvādasavassikameva dātabbaṃ, na tato uttari.

Navakammiko bhikkhu antovasse taṃ āvāsaṃ labhati, utukāle paṭibāhituṃ na labhati. Sace so āvāso jīrati, āvāsasāmikassa vā tassa vaṃse uppannassa vā kassaci kathetabbaṃ – ‘‘āvāso te nassati, jaggatha etaṃ āvāsa’’nti. Sace so na sakkoti, bhikkhūhi ñātī vā upaṭṭhāke vā samādapetvā jaggitabbo. Sace tepi na sakkonti, saṅghikena paccayena jaggitabbo. Tasmimpi asati ekaṃ āvāsaṃ vissajjetvā avasesā jaggitabbā. Bahū vissajjetvā ekaṃ saṇṭhāpetumpi vaṭṭatiyeva.

Dubbhikkhe bhikkhūsu pakkantesu sabbe āvāsā nassanti, tasmā ekaṃ vā dve vā tayo vā āvāse vissajjetvā tato yāgubhattacīvarādīni paribhuñjantehi sesāvāsā jaggitabbāyeva. Kurundiyaṃ pana vuttaṃ ‘‘saṅghike paccaye asati eko bhikkhu ‘tuyhaṃ ekaṃ mañcaṭṭhānaṃ gahetvā jaggāhī’ti vattabbo. Sace bahutaraṃ icchati, tibhāgaṃ vā upaḍḍhabhāgaṃ vā datvāpi jaggāpetabbaṃ. Atha ‘thambhamattamevettha avasiṭṭhaṃ, bahukammaṃ kātabba’nti na icchati, ‘tuyhaṃ puggalikameva katvā jagga; evampi hi saṅghassa bhaṇḍakaṭṭhapanaṭṭhānaṃ navakānañca vasanaṭṭhānaṃ labhissatī’ti jaggāpetabbo. Evaṃ jaggito pana tasmiṃ jīvante puggaliko hoti, mate saṅghikoyeva. Sace saddhivihārikānaṃ dātukāmo hoti, kammaṃ oloketvā tibhāgaṃ vā upaḍḍhaṃ vā puggalikaṃ katvā jaggāpetabbo. Evañhi saddhivihārikānaṃ dātuṃ labhati. Evaṃ jagganake pana asati ‘ekaṃ āvāsaṃ vissajjetvā’tiādinā nayena jaggāpetabbo’’ti.

Idampi ca aññaṃ tattheva vuttaṃ – dve bhikkhū saṅghikaṃ bhūmiṃ gahetvā sodhetvā saṅghikaṃ senāsanaṃ karonti. Yena sā bhūmi paṭhamaṃ gahitā, so sāmī. Ubhopi puggalikaṃ karonti, soyeva sāmī. So saṅghikaṃ karoti, itaro puggalikaṃ karoti, aññaṃ ce bahuṃ senāsanaṭṭhānaṃ atthi, puggalikaṃ karontopi na vāretabbo. Aññasmiṃ pana tādise paṭirūpe ṭhāne asati taṃ paṭibāhitvā saṅghikaṃ karonteneva kātabbaṃ. Yaṃ pana tassa tattha vayakammaṃ kataṃ, taṃ dātabbaṃ. Sace pana katāvāse vā āvāsakaraṇaṭṭhāne vā chāyūpagaphalūpagarukkhā honti, apaloketvā hāretabbā. Puggalikā ce honti, sāmikā āpucchitabbā; no ce denti, yāvatatiyaṃ āpucchitvā ‘‘rukkhaagghanakamūlaṃ dassāmā’’ti hāretabbā.

Yo pana saṅghikavallimattampi aggahetvā āharimena upakaraṇena saṅghikāya bhūmiyā puggalikavihāraṃ kāreti, upaḍḍhaṃ saṅghikaṃ hoti; upaḍḍhaṃ puggalikaṃ. Pāsādo ce hoti, heṭṭhāpāsādo saṅghiko; upari puggaliko. Sace so heṭṭhāpāsādaṃ icchati, tassa hoti. Atha heṭṭhā ca upari ca icchati, ubhayattha upaḍḍhaṃ labhati. Dve senāsanāni kāreti – ekaṃ saṅghikaṃ, ekaṃ puggalikaṃ. Sace vihāre uṭṭhitena dabbasambhārena kāreti, tatiyabhāgaṃ labhati. Sace akataṭṭhāne cayaṃ vā pamukhaṃ vā karoti, bahikuṭṭe upaḍḍhaṃ saṅghassa, upaḍḍhaṃ tassa. Atha mahantaṃ visamaṃ pūretvā apade padaṃ dassetvā kataṃ hoti, anissaro tattha saṅgho.

Ekaṃ varaseyyanti ettha navakammadānaṭṭhāne vā vassaggena pattaṭṭhāne vā yaṃ icchati, taṃ ekaṃ varaseyyaṃ anujānāmīti attho.

Pariyosite pakkamati tassevetanti puna āgantvā vasantassa antovassaṃ tasseva taṃ; anāgacchantassa pana saddhivihārikādayo gahetuṃ na labhanti.

Navakammadānakathā niṭṭhitā.

Aññatrapaṭibhogapaṭikkhepādikathā

324. **Nātiharantī**ti aññatra haritvā na paribhuñjanti. **Guttatthāyā**ti yaṃ tattha mañcapīṭhādi, tassa guttatthāya, taṃ aññatra harituṃ anujānāmīti attho. Tasmā taṃ aññatra haritvā saṅghikaparibhogena paribhuñjantassa naṭṭhaṃ sunaṭṭhaṃ, jiṇṇaṃ sujiṇṇaṃ. Sace arogaṃ tasmiṃ vihāre paṭisaṅkhate puna pākatikaṃ kātabbaṃ. Puggalikaparibhogena paribhuñjato naṭṭhaṃ vā jiṇṇaṃ vā gīvā hoti, tasmiṃ paṭisaṅkhate dātabbameva. Sace tato gopānasiādīni gahetvā aññasmiṃ saṅghikāvāse yojenti, suyojitāni. Puggalikāvāse yojentehi pana mūlaṃ vā dātabbaṃ, paṭipākatikaṃ vā kātabbaṃ chaḍḍitavihārato mañcapīṭhādīni theyyacittena gaṇhanto uddhāreyeva bhaṇḍagghena kāretabbo. Puna āvāsikakāle dassāmīti gahetvā saṅghikaparibhogena paribhuñjantassa naṭṭhaṃ sunaṭṭhaṃ, jiṇṇaṃ sujiṇṇaṃ. Arogañce pākatikaṃ kātabbaṃ. Puggalikaparibhogena paribhuñjantassa naṭṭhaṃ gīvā hoti. Tato dvāravātapānādīni saṅghikāvāse vā puggalikāvāse vā yojitāni paṭidātabbāniyeva.

Phātikammatthāyāti vaḍḍhikammatthāya. Phātikammañcettha samakaṃ vā atirekaṃ vā agghanakaṃ mañcapīṭhādisenāsanameva vaṭṭati.

Cakkalikanti kambalādīhi veṭhetvā katacakkalikaṃ. **Allehi pādehī**ti yehi akkantaṭṭhāne udakaṃ paññāyati, evarūpehi pādehi paribhaṇḍakatabhūmi vā senāsanaṃ vā na akkamitabbaṃ. Sace pana udakasinehamattameva paññāyati, na udakaṃ, vaṭṭati. Pādapuñchaniṃ pana allapādehipi akkamituṃ vaṭṭatiyeva. Saupāhanena dhotapādehi akkamitabbaṭṭhāneyeva na vaṭṭati.

Coḷakena paliveṭhetunti sudhābhūmiyaṃ vā paribhaṇḍabhūmiyaṃ vā sace taṭṭikā vā kaṭasārako vā natthi, coḷakena pādā veṭhetabbā, tasmiṃ asati paṇṇampi attharituṃ vaṭṭati. Kiñci anattharitvā ṭhapentassa pana dukkaṭaṃ. Yadi pana tattha nevāsikā anatthatāyapi bhūmiyā ṭhapenti, adhotapādehipi vaḷañjenti, tatheva vaḷañjetuṃ vaṭṭati.

Na bhikkhave parikammakatā bhittīti setabhitti vā cittakammakatā vā. Na kevalañca bhittimeva, dvārampi vātapānampi apassenaphalakampi pāsāṇatthambhampi rukkhatthambhampi cīvarena vā kenaci vā appaṭicchādetvā apassayituṃ na labbhatiyeva.

Dhotapādakāti dhotapādakā hutvā dhotehi pādehi akkamitabbaṭṭhāne nipajjituṃ kukkuccāyanti. ‘‘Dhotapādake’’tipi pāṭho. Dhotehi pādehi akkamitabbaṭṭhānassetaṃ adhivacanaṃ. **Paccattharitvā**ti paribhaṇḍakataṃ bhūmiṃ vā bhūmattharaṇasenāsanaṃ vā saṅghikamañcapīṭhaṃ vā attano santakena paccattharaṇena paccattharitvāva nipajjitabbaṃ. Sace niddāyatopi paccattharaṇe saṅkuṭite koci sarīrāvayavo mañcaṃ vā pīṭhaṃ vā phusati, āpattiyeva. Lomesu pana lomagaṇanāya āpattiyeva. Paribhogasīsena apassayantassāpi eseva nayo. Hatthatalapādatalehi pana phusituṃ vā akkamituṃ vā vaṭṭati. Mañcapīṭhaṃ nīharantassa kāye paṭihaññati, anāpatti.

Aññatraparibhogapaṭikkhepādikathā niṭṭhitā.

Saṅghabhattādianujānanakathā

325. **Na sakkonti saṅghabhattaṃ kātu**nti sakalassa saṅghassa bhattaṃ kātuṃ na sakkonti. **Uddesabhatta**ntiādīsu ‘‘ekaṃ vā dve vā…pe… dasa vā bhikkhū saṅghato uddisitvā dethā’’ti evaṃ uddesena laddhabhikkhūnaṃ bhattaṃ kātuṃ icchanti. Apare tatheva bhikkhū paricchinditvā nimantetvā tesaṃ bhattaṃ kātuṃ icchanti. Apare salākāyo chinditvā, apare pakkhikaṃ uposathikaṃ pāṭipadikanti evaṃ niyāmetvā, ekassa vā dvinnaṃ vā…pe… dasannaṃ vā bhikkhūnaṃ bhattaṃ kātuṃ icchanti. Iti etāni bhattāni uddesabhattaṃ nimantananti imaṃ vohāraṃ pattāni. Yasmā pana te sacepi dubbhikkhe na sakkonti, subhikkhe jāte pana puna saṅghabhattaṃ kātuṃ sakkhissanti, tasmā bhagavā tampi anto katvā **‘‘anujānāmi, bhikkhave, saṅghabhattaṃ uddesabhatta’’**ntiādimāha.

Tattha **saṅghabhatte** ṭhitikā nāma natthi, tasmā ‘‘amhākaṃ ajja dasa dvādasa divasā bhuñjantānaṃ idāni aññato bhikkhū ānethā’’ti na evaṃ tattha vattabbaṃ. ‘‘Purimadivasesu amhehi na laddhaṃ, idāni taṃ amhākaṃ gāhethā’’ti evampi vattuṃ na labbhati. Tañhi āgatāgatānaṃ pāpuṇātiyeva.

Saṅghabhattādianujānanakathā niṭṭhitā.

Uddesabhattakathā

Uddesabhattādīsu pana ayaṃ nayo – raññā vā rājamahāmattena vā saṅghato uddisitvā ‘‘ettake bhikkhū ānethā’’ti pahite kālaṃ ghosetvā ṭhitikā pucchitabbā. Sace atthi, tato paṭṭhāya gāhetabbaṃ; no ce, therāsanato paṭṭhāya gāhetabbaṃ. Uddesakena piṇḍapātikānampi na atikkāmetabbaṃ. Te pana dhutaṅgaṃ rakkhantā sayameva atikkamissanti; evaṃ gāhiyamāne alasajātikā mahātherā pacchā āgacchanti, ‘‘bhante, vīsativassānaṃ gāhiyati, tumhākaṃ ṭhitikā atikkantā’’ti na vattabbā, ṭhitikaṃ ṭhapetvā tesaṃ gāhetvā pacchā ṭhitikāya gāhetabbaṃ. ‘‘Asukavihāre bahuṃ uddesabhattaṃ uppanna’’nti sutvā yojanantarikavihāratopi bhikkhū āgacchanti, sampattasampattānaṃ ṭhitaṭṭhānato paṭṭhāya gāhetabbaṃ. Asampattānampi upacārasīmaṃ paviṭṭhānaṃ antevāsikādīsu gaṇhantesu gāhetabbameva. Bahiupacārasīmāya ṭhitānaṃ gāhethāti vadanti, na gāhetabbaṃ. Sace pana upacārasīmaṃ okkantehi ekābaddhā hutvā attano vihāradvāre vā antovihāreyeva vā honti, parisāvasena vaḍḍhitā nāma sīmā hoti, tasmā gāhetabbaṃ. Saṅghanavakassa dinnepi pacchā āgatānaṃ gāhetabbameva. Dutiyabhāge pana therāsanaṃ āruḷhe puna āgatānaṃ paṭhamabhāgo na pāpuṇāti, dutiyabhāgato vassaggena gāhetabbaṃ.

Ekasmiṃ vihāre ekaṃ bhattuddesaṭṭhānaṃ paricchinditvā gāvutappamāṇāyapi upacārasīmāya yattha katthaci ārocitaṃ uddesabhattaṃ, tasmiṃyeva bhattuddesaṭṭhāne gāhetabbaṃ. Eko ekassa bhikkhuno pahiṇāti ‘‘svepi saṅghato uddisitvā dasa bhikkhū pahiṇathā’’ti, tena so attho bhattuddesakassa ārocetabbo. Sace taṃ divasaṃ pamussati, dutiyadivase pātova ārocetabbo. Atha pamussitvāva piṇḍāya pavisanto sarati, yāva upacārasīmaṃ nātikkamati, tāva yā bhojanasālāya pakatiṭṭhitikā, tassāyeva vasena gāhetabbaṃ. Sacepi upacārasīmaṃ atikkantā bhikkhū ca upacārasīmaṭṭhakehi ekābaddhā honti, aññamaññaṃ dvādasahatthantaraṃ avijahitvā gacchanti, pakatiṭṭhitikāya vasena gāhetabbaṃ. Bhikkhūnaṃ pana tādise ekābaddhe asati bahiupacārasīmāya yasmiṃ ṭhāne sarati, tattha navaṃ ṭhitikaṃ katvā gāhetabbaṃ. Antogāme āsanasālāya sarantena āsanasālāya ṭhitikāya gāhetabbaṃ. Yattha katthaci saritvā gāhetabbameva, agāhetuṃ na vaṭṭati. Na hi etaṃ dutiyadivase labbhatīti.

Sace sakavihārato aññaṃ vihāraṃ gacchante bhikkhū disvā koci uddesabhattaṃ uddisāpeti, yāva antoupacāre vā upacārasīmaṭṭhakehi saddhiṃ vuttanayena ekābaddhā vā honti, tāva sakavihāre ṭhitikāvaseneva gāhetabbaṃ. Bahiupacāre ṭhitānaṃ dinnaṃ pana ‘‘saṅghato bhante ettake nāma bhikkhū uddisathā’’ti vutte sampattānaṃ gāhetabbaṃ. Tattha dvādasahatthantaraṃ avijahitvā ekābaddhanayena dūre ṭhitāpi sampattāyevāti veditabbaṃ. Sace yaṃ vihāraṃ gacchanti, tattha paviṭṭhānaṃ ārocenti, tassa vihārassa ṭhitikāvasena gāhetabbaṃ. Sacepi gāmadvāre vā vīthiyaṃ vā catukke vā antaraghare vā bhikkhū disvā koci saṅghuddesaṃ āroceti, tasmiṃ tasmiṃ ṭhāne antoupacāragatānaṃ gāhetabbaṃ.

Gharūpacāro cettha ‘‘ekaṃ gharaṃ ekūpacāraṃ, ekaṃ gharaṃ nānūpacāraṃ, nānāgharaṃ ekūpacāraṃ, nānāgharaṃ nānūpacāra’’nti imesaṃ vasena veditabbo. Tattha yaṃ ekakulassa gharaṃ ekavaḷañjaṃ hoti, taṃ suppapātaparicchedassa anto ekūpacāraṃ nāma. Tatthuppanno uddesalābho tasmiṃ upacāre bhikkhācāravattenapi ṭhitānaṃ sabbesaṃ pāpuṇāti, etaṃ **‘‘ekaṃ gharaṃ ekūpacāraṃ’’** nāma.

Yaṃ pana ekaṃ gharaṃ dvinnaṃ bhariyānaṃ sukhavihāratthāya majjhe bhittiṃ uṭṭhāpetvā nānādvāravaḷañjaṃ kataṃ, tatthuppanno uddesalābho bhittiantarikassa na pāpuṇāti, tasmiṃ tasmiṃ ṭhāne nisinnasseva pāpuṇāti, etaṃ **‘‘ekaṃ gharaṃ nānūpacāraṃ’’** nāma.

Yasmiṃ pana ghare bahū bhikkhū nimantetvā antogehato paṭṭhāya ekābaddhe katvā paṭivissakagharānipi pūretvā nisīdāpenti, tatthuppanno uddesalābho sabbesaṃ pāpuṇāti. Yampi nānākulassa nivesanaṃ majjhe bhittiṃ akatvā ekadvāreneva vaḷañjanti, tatrāpi eseva nayo. Etaṃ **‘‘nānāgharaṃ ekūpacāraṃ’’** nāma.

Yo pana nānānivesanesu nisinnānaṃ bhikkhūnaṃ uddesalābho uppajjati, kiñcāpi bhitticchiddena bhikkhū dissanti, tasmiṃ tasmiṃ nivesane nisinnānaṃyeva pāpuṇāti, etaṃ **‘‘nānāgharaṃ nānūpacāraṃ’’** nāma.

Yo pana gāmadvāravīthicatukkesu aññatarasmiṃ ṭhāne uddesabhattaṃ labhitvā aññasmiṃ bhikkhusmiṃ asati attanova pāpuṇāpetvā dutiyadivasepi tasmiṃyeva ṭhāne aññaṃ labhati, tena yaṃ aññaṃ navakaṃ vā vuḍḍhaṃ vā bhikkhuṃ passati, tassa gāhetabbaṃ. Sace koci natthi, attanova pāpetvā bhuñjitabbaṃ.

Sace āsanasālāya nisīditvā kālaṃ paṭimānentesu bhikkhūsu koci āgantvā ‘‘saṅghuddesapattaṃ detha, uddesapattaṃ detha, saṅghato uddisitvā pattaṃ detha, saṅghikaṃ pattaṃ dethā’’ti vā vadati, uddesapattaṃ ṭhitikāya gāhetvā dātabbaṃ. ‘‘Saṅghuddesabhikkhuṃ detha, saṅghato uddisitvā bhikkhuṃ detha, saṅghikaṃ bhikkhuṃ dethā’’ti vuttepi eseva nayo.

Uddesako panettha pesalo lajjī medhāvī icchitabbo, tena tikkhattuṃ ṭhitikaṃ pucchitvā sace koci ṭhitikaṃ jānanto natthi, therāsanato gāhetabbaṃ. Sace pana ‘‘ahaṃ jānāmi, dasavassena laddha’’nti koci bhaṇati, ‘‘atthāvuso, dasavassā bhikkhū’’ti pucchitabbaṃ. Sace tassa sutvā ‘‘dasavassamha dasavassamhā’’ti bahū āgacchanti, ‘‘tuyhaṃ pāpuṇāti, tuyhaṃ pāpuṇātī’’ti avatvā ‘‘sabbe appasaddā hothā’’ti vatvā paṭipāṭiyā ṭhapetabbā. Ṭhapetvā ‘‘kati icchathā’’ti upāsako pucchitabbo. ‘‘Ettake nāma, bhante, bhikkhū’’ti vutte ‘‘tuyhaṃ pāpuṇāti, tuyhaṃ pāpuṇātī’’ti avatvā sabbanavakassa vassaggañca utu ca divasabhāgo ca chāyā ca pucchitabbā. Sace chāyāyapi pucchiyamānāya añño vuḍḍhataro āgacchati, tassa dātabbaṃ. Atha chāyaṃ pucchitvā ‘‘tuyhaṃ pāpuṇātī’’ti vutte vuḍḍhataro āgacchati, na labhati. Kathāpapañcena hi nisinnassāpi niddāyantassāpi gāhitaṃ suggāhitaṃ, atikkantaṃ suatikkantaṃ, bhājanīyabhaṇḍañhi nāmetaṃ sampattasseva pāpuṇāti, tattha sampattabhāvo upacārena paricchinditabbo. Āsanasālāya ca antoparikkhepo upacāro, tasmiṃ ṭhitassa lābho pāpuṇātīti.

Koci āsanasālato aṭṭha uddesapatte āharāpetvā satta patte paṇītabhojanānaṃ ekaṃ udakassa pūretvā āsanasālāyaṃ pahiṇāti, gahetvā āgatā kiñci avatvā bhikkhūnaṃ hatthesu patiṭṭhāpetvā pakkamanti. Yena yaṃ laddhaṃ, tasseva taṃ hoti. Yena pana udakaṃ laddhaṃ, tassa atikkantampi ṭhitikaṃ ṭhapetvā aññaṃ uddesabhattaṃ gāhetabbaṃ. Tañca lūkhaṃ vā labhatu paṇītaṃ vā ticīvaraparivāraṃ vā, tassevetaṃ. Īdiso hissa puññaviseso. Udakaṃ pana yasmā āmisaṃ na hoti, tasmā aññaṃ uddesabhattaṃ labbhati.

Sace pana te gahetvā āgatā ‘‘idaṃ kira bhante sabbaṃ bhājetvā bhuñjathā’’ti vatvā gacchanti, sabbehi bhājetvā bhuñjitvā udakaṃ pātabbaṃ. Saṅghato uddisitvā ‘‘aṭṭha mahāthere detha, majjhime detha, navake detha, paripuṇṇavassasāmaṇere detha, majjhimabhāṇakādayo detha, mayhaṃ ñātibhikkhū dethā’’ti vadantassa pana ‘‘upāsaka, tvaṃ evaṃ vadasi, ṭhitikāya pana tesaṃ na pāpuṇātī’’ti vatvā ṭhitikāvaseneva dātabbā. Daharasāmaṇerehi pana uddesabhattesu laddhesu sace dāyakānaṃ ghare maṅgalaṃ hoti, ‘‘tumhākaṃ ācariyupajjhāye pesethā’’ti vattabbaṃ.

Yasmiṃ pana uddesabhatte paṭhamabhāgo sāmaṇerānaṃ pāpuṇāti, anubhāgo mahātherānaṃ, na tattha sāmaṇerā ‘‘mayaṃ paṭhamabhāgaṃ labhimhā’’ti purato gantuṃ labhanti, yathāpaṭipāṭiyā eva gantabbaṃ. ‘‘Saṅghato uddisitvā ‘tumhe ethā’ti vutte ‘mayhaṃ aññadāpi jānissasi, ṭhitikā pana evaṃ gacchatī’’’ti ṭhitikāvaseneva gāhetabbaṃ. Atha ‘‘saṅghuddesapattaṃ dethā’’ti vatvā agāhiteyeva patte yassa kassaci pattaṃ gahetvā pūretvā āharati, āhaṭampi ṭhitikāya eva gāhetabbaṃ.

Eko ‘‘saṅghuddesapattaṃ āharā’’ti pesito ‘‘bhante, ekaṃ pattaṃ detha, nimantanabhattaṃ āharissāmī’’ti vadati, so ce uddesabhattagharato ayaṃ āgatoti ñatvā bhikkhūhi ‘‘nanu tvaṃ asukagharato āgato’’ti vutto ‘‘āma, bhante, na nimantanabhattaṃ, uddesabhatta’’nti bhaṇati, ṭhitikāya gahetabbaṃ. Yo pana ‘‘ekaṃ pattaṃ āharā’’ti vutto ‘‘‘ki’nti vatvā āharāmī’’ti vatvā ‘‘yathā te ruccatī’’ti vutto āgacchati, ayaṃ vissaṭṭhadūto nāma. Uddesapattaṃ vā paṭipāṭipattaṃ vā puggalikapattaṃ vā yaṃ icchati, taṃ tassa dātabbaṃ. Eko bālo abyatto ‘‘uddesapattaṃ āharā’’ti pesito vattuṃ na jānāti, tuṇhībhūto tiṭṭhati, so ‘‘kassa santikaṃ āgatosī’’ti vā ‘‘kassa pattaṃ harissasī’’ti vā na vattabbo. Evañhi vutto pucchāsabhāgena ‘‘tumhākaṃ santikaṃ āgatomhī’’ti ‘‘tumhākaṃ pattaṃ harissāmī’’ti vā vadeyya, tato taṃ bhikkhuṃ aññe bhikkhū jigucchantā na olokeyyuṃ. ‘‘Kuhiṃ gacchasi, kiṃ karonto āhiṇḍasī’’ti pana vattabbo. Tassa ‘‘uddesapattatthāya āgatomhī’’ti vadantassa gāhetvā patto dātabbo.

Ekā **kūṭaṭṭhitikā** nāma hoti. Rañño vā hi rājamahāmattassa vā gehe atipaṇītāni aṭṭha uddesabhattāni niccaṃ diyyanti, tāni ekacārikabhattāni katvā bhikkhū visuṃ ṭhitikāya paribhuñjanti. Ekacce bhikkhū ‘‘sve dāni amhākaṃ pāpuṇissantī’’ti attano ṭhitikaṃ sallakkhetvā gatā, tesu anāgatesuyeva aññe āgantukā bhikkhū āgantvā āsanasālāya nisīdanti; taṅkhaṇaññeva rājapurisā āgantvā ‘‘paṇītabhattapatte dethā’’ti vadanti. Āgantukā ṭhitikaṃ ajānantā gāhenti. Taṅkhaṇaññeva ca ṭhitikaṃ jānanakabhikkhū āgantvā ‘‘kiṃ gāhethā’’ti vadanti. ‘‘Rājagehe paṇītabhatta’’nti. ‘‘Kativassato paṭṭhāyā’’ti? ‘‘Ettakavassato nāmā’’ti. ‘‘Mā gāhethā’’ti nivāretvā ṭhitikāya gāhetabbaṃ. Gāhite āgatehipi pattadānakāle āgatehipi dinnakāle āgatehipi rājagehato patte pūretvā āhaṭakāle āgatehipi rājā ‘‘ajja bhikkhūyeva āgacchantū’’ti pesetvā bhikkhūnaṃyeva hatthe piṇḍapātaṃ deti; evaṃ dinnapiṇḍapātaṃ gahetvā āgatakāle āgatehipi ṭhitikaṃ jānanakabhikkhūhi ‘‘mā bhuñjitthā’’ti vāretvā ṭhitikāyameva gāhetabbaṃ.

Atha ne rājā bhojetvā pattepi nesaṃ pūretvā deti, yaṃ āhaṭaṃ taṃ ṭhitikāya gāhetabbaṃ. Sace pana ‘‘mā tucchahatthā gacchantū’’ti thokameva pattesu pakkhittaṃ hoti, taṃ na gāhetabbaṃ. Atha bhuñjitvā tucchapattāva āgacchanti, yaṃ tehi bhuttaṃ, taṃ nesaṃ gīvā hotīti mahāsumatthero āha. Mahāpadumatthero panāha – ‘‘gīvākiccaṃ ettha natthi, ṭhitikaṃ pana ajānantehi yāva jānanakā āgacchanti, tāva nisīditabbaṃ siyā; evaṃ santepi bhuttaṃ subhuttaṃ, idāni pattaṭṭhānena gāhetabba’’nti.

Eko ticīvaraparivāro satagghanako piṇḍapāto avassikassa bhikkhuno patto, vihāre ca ‘‘evarūpo piṇḍapāto avassikassa patto’’ti likhitvā ṭhapesuṃ. Atha saṭṭhivassaccayena añño tathārūpo piṇḍapāto uppanno, ayaṃ kiṃ avassikaṭṭhitikāya gāhetabbo, udāhu saṭṭhivassikaṭṭhitikāyāti. Saṭṭhivassikaṭṭhitikāyāti vuttaṃ, ayañhi bhikkhu ṭhitikaṃ gahetvāyeva vaḍḍhitoti.

Eko uddesabhattaṃ bhuñjitvā sāmaṇero jāto, puna taṃ bhattaṃ sāmaṇeraṭṭhitikāya pattaṃ gaṇhituṃ labhati. Ayaṃ kira **antarābhaṭṭhako** nāma. Yo pana paripuṇṇavasso sāmaṇero ‘‘sve uddesabhattaṃ labhissatī’’ti ajjeva upasampajjati, atikkantā tassa ṭhitikā. Ekassa bhikkhuno uddesabhattaṃ pattaṃ, patto cassa na tuccho hoti, so aññassa samīpe nisinnassa pattaṃ dāpeti, tañce theyyāya haranti, gīvā hoti. Sace pana so bhikkhu ‘‘mayhaṃ pattaṃ dammī’’ti sayameva deti, assa gīvā na hoti. Athāpi tena bhattena anatthiko hutvā ‘‘alaṃ mayhaṃ, tavetaṃ bhattaṃ dammi, pattaṃ pesetvā āharāpehī’’ti aññaṃ vadati, yaṃ tato āharīyati sabbaṃ pattasāmikassa hoti. Pattañce theyyāya haranti, suhaṭo; bhattassa dinnattā gīvā na hoti.

Vihāre dasa bhikkhū honti, tesu nava piṇḍapātikā, eko sādiyanako. ‘‘Dasa uddesapatte dethā’’ti vutte piṇḍapātikā gahetuṃ na icchanti. Itaro bhikkhu ‘‘sabbāni mayhaṃ pāpuṇantī’’ti gaṇhāti, ṭhitikā na hoti. Ekekaṃ ce pāpetvā gaṇhāti, ṭhitikā tiṭṭhati. Evaṃ gāhetvā dasahipi pattehi āharāpetvā ‘‘bhante, mayhaṃ saṅgahaṃ karothā’’ti nava patte piṇḍapātikānaṃ deti, bhikkhudattiyaṃ nāmetaṃ, gaṇhituṃ vaṭṭati.

Sace so upāsako ‘‘bhante, gharaṃ āgantabba’’nti vadati, so ca bhikkhu te bhikkhū ‘‘etha, bhante, mayhaṃ sahāyā hothā’’ti tassa gharaṃ gacchati. Yaṃ tattha labhati, sabbaṃ tasseva hoti. Itare tena dinnaṃ labhanti. Atha nesaṃ ghareyeva nisīdāpetvā dakkhiṇodakaṃ datvā yāgukhajjakādīni denti, ‘‘bhante, yaṃ manussā denti, taṃ gaṇhathā’’ti tassa bhikkhuno vacaneneva itaresaṃ vaṭṭati. Bhuttāvīnaṃ patte pūretvā gaṇhitvā gamanatthāya denti, sabbaṃ tasseva bhikkhuno hoti, tena dinnaṃ itaresaṃ vaṭṭati.

Yadi pana te vihāreyeva tena bhikkhunā ‘‘bhante, mayhaṃ bhikkhaṃ gaṇhatha, manussānañca vacanaṃ kātuṃ vaṭṭatī’’ti vuttā gacchanti, yaṃ tattha bhuñjanti ceva nīharanti ca, sabbaṃ taṃ tasseva santakaṃ. Athāpi ‘‘mayhaṃ bhikkhaṃ gaṇhathā’’ti avuttā ‘‘manussānaṃ vacanaṃ kātuṃ vaṭṭatī’’ti gacchanti, tatra ce ekassa madhurena sarena anumodanaṃ karontassa sutvā therānañca upasame pasīditvā bahuṃ samaṇaparikkhāraṃ denti, ayaṃ theresu pasādena uppanno ‘‘akatabhāgo’’ nāma, tasmā sabbesaṃ pāpuṇāti.

Eko saṅghato uddisāpetvā ṭhitikāya gāhitaṃ pattaṃ haritvā paṇītassa khādanīyabhojanīyassa pūretvā āharitvā ‘‘imaṃ, bhante, sabbo saṅgho paribhuñjatū’’ti deti, sabbehi bhājetvā paribhuñjitabbaṃ. Pattasāmikassa pana atikkantampi ṭhitikaṃ ṭhapetvā aññaṃ uddesabhattaṃ dātabbaṃ. Atha ‘‘paṭhamaṃyeva sabbaṃ saṅghikaṃ pattaṃ dethā’’ti vadati, ekassa lajjibhikkhuno santako patto dātabbo. Āharitvā ca ‘‘sabbo saṅgho paribhuñjatū’’ti vutte bhājetvā paribhuñjitabbaṃ.

Eko pātiyā bhattaṃ āharitvā ‘‘saṅghuddesaṃ dammī’’ti vadati, ekekaṃ ālopaṃ adatvā ṭhitikāya ekassa yāpanamattaṃ katvā dātabbaṃ. Atha so bhattaṃ āharitvā kiñci vattuṃ ajānanto tuṇhībhūto acchati, ‘‘kassa te ānītaṃ, kassa dātukāmosī’’ti na vattabbaṃ. Pucchāsabhāgena hi ‘‘tumhākaṃ ānītaṃ, tumhākaṃ dātukāmomhī’’ti vadeyya, tato taṃ bhikkhuṃ aññe bhikkhū jigucchantā gīvaṃ parivattetvā oloketabbampi na maññeyyuṃ. Sace pana ‘‘kuhiṃ yāsi, kiṃ karonto āhiṇḍasī’’ti vutte ‘‘uddesabhattaṃ gahetvā āgatomhī’’ti vadati, ekena lajjibhikkhunā ṭhitikāya gāhetabbaṃ. Sace ābhataṃ bahu hoti, sabbesaṃ pahoti, ṭhitikākiccaṃ natthi, therāsanato paṭṭhāya pattaṃ pūretvā dātabbaṃ.

‘‘Saṅghuddesapattaṃ dethā’’ti vutte ‘‘kiṃ āharissasī’’ti avatvā pakatiṭṭhitikāya eva gāhetabbaṃ. Yo pana pāyāso vā rasapiṇḍapāto vā niccaṃ labbhati; evarūpānaṃ paṇītabhojanānaṃ āveṇikā ṭhitikā kātabbā, tathā saparivārāya yāguyā mahagghānaṃ phalānaṃ paṇītānañca khajjakānaṃ. Pakatibhattayāguphalakhajjakānaṃ pana ekāva ṭhitikā kātabbā. ‘‘Sappiṃ āharissāmī’’ti vutte sabbasappīnaṃ ekāva ṭhitikā vaṭṭati, tathā sabbatelānaṃ. ‘‘Madhuṃ āharissāmī’’ti vutte pana madhuno ekāva ṭhitikā vaṭṭati, tathā phāṇitassa laṭṭhimadhukādīnañca bhesajjānaṃ. Sace pana gandhamālaṃ saṅghuddesaṃ denti, piṇḍapātikassa vaṭṭati, na vaṭṭatīti. Āmisasseva paṭikkhittattā vaṭṭati, saṅghaṃ uddissa dinnattā pana na gahetabbanti vadanti.

Uddesabhattakathā niṭṭhitā.

Nimantanabhattakathā

Nimantanaṃ puggalikañce, sayameva issaro. Saṅghikaṃ pana uddesabhatte vuttanayeneva gāhetabbaṃ. Sace panettha dūto byatto hoti, ‘‘bhante, rājagehe bhikkhusaṅghassa bhattaṃ gaṇhathā’’ti avatvā ‘‘bhikkhaṃ gaṇhathā’’ti vadati, piṇḍapātikānampi vaṭṭati. Atha dūto abyatto ‘‘bhattaṃ gaṇhathā’’ti vadati, bhattuddesako byatto ‘‘bhatta’’nti avatvā ‘‘bhante, tumhe yāthā’’ti vadati; evampi piṇḍapātikānampi vaṭṭati. Tumhākaṃ paṭipāṭiyā ‘‘bhattaṃ pāpuṇātī’’ti vutte pana na vaṭṭati. Sace nimantetuṃ āgatamanusso āsanasālaṃ pavisitvā ‘‘aṭṭha bhikkhū dethā’’ti vā ‘‘aṭṭha patte dethā’’ti vā vadati; evampi piṇḍapātikānaṃ vaṭṭati, ‘‘tumhe ca tumhe ca gacchathā’’ti vattabbaṃ. Sace pana ‘‘aṭṭha bhikkhū detha; bhattaṃ gaṇhatha, aṭṭha patte detha; bhattaṃ gaṇhathā’’ti vadati, paṭipāṭiyā gāhetabbaṃ. Gāhentena pana vicchinditvā ‘‘bhatta’’nti avadantena ‘‘tumhe ca tumhe ca gacchathā’’ti vutte piṇḍapātikānaṃ vaṭṭati. ‘Bhante, tumhākaṃ pattaṃ detha, tumhe ethā’’ti vutte pana ‘‘sādhu, upāsakā’’ti gantabbaṃ. Saṅghato uddisitvā ‘‘tumhe ethā’’ti vuttepi yathāṭhitikāya gāhetabbaṃ.

Nimantanabhattagharato pana pattatthāya āgatassa uddesabhatte vuttanayeneva ṭhitikāya patto dātabbo. Eko ‘‘saṅghato paṭipāṭiyā patta’’nti avatvā kevalaṃ ‘‘ekaṃ pattaṃ dethā’’ti vatvā agāhiteyeva patte yassa kassaci pattaṃ gahetvā pūretvā āharati, taṃ pattasāmikasseva hoti, uddesabhatte viya ṭhitikāya na gāhetabbaṃ. Idhāpi yo āgantvā tuṇhībhūto tiṭṭhati, so ‘‘kassa santikaṃ āgatosī’’ti vā ‘‘kassa pattaṃ harissasī’’ti vā na vattabbo.

Pucchāsabhāgena hi ‘‘tumhākaṃ santikaṃ āgato, tumhākaṃ pattaṃ harissāmī’’ti vadeyya, tato so bhikkhu bhikkhūhi jigucchanīyo assa. ‘‘Kuhiṃ gacchasi, kiṃ karonto āhiṇḍasī’’ti pana vutte ‘‘tassa pattatthāya āgatomhī’’ti vadantassa paṭipāṭiyā bhattaṭṭhitikāya gāhetvā patto dātabbo. ‘‘Bhattāharaṇakapattaṃ dethā’’ti vuttepi paṭipāṭiyā bhattaṭṭhitikāya eva dātabbo. Sace āharitvā ‘‘sabbo saṅgho bhuñjatū’’ti vadati, bhājetvā bhuñjitabbaṃ. Pattasāmikassa atikkantampi ṭhitikaṃ ṭhapetvā aññaṃ paṭipāṭibhattaṃ gāhetabbaṃ.

Eko pātiyā bhattaṃ āharitvā ‘‘saṅghassa dammī’’ti vadati, ālopabhattaṭṭhitikato paṭṭhāya ālopasaṅkhepena bhājetabbaṃ. Sace pana tuṇhībhūto acchati, ‘‘kassa te ābhataṃ, kassa dātukāmosī’’ti na vattabbo. Sace pana ‘‘kuhiṃ gacchasi, kiṃ karonto āhiṇḍasī’’ti vutte ‘‘saṅghassa me bhattaṃ ābhataṃ, therānaṃ me bhattaṃ ābhata’’nti vadati, gahetvā ālopabhattaṭṭhitikāya bhājetabbaṃ. Sace pana evaṃ ābhataṃ bahuṃ hoti, sakalassa saṅghassa bahu hoti, abhihaṭabhikkhā nāma piṇḍapātikānampi vaṭṭati, ṭhitikāpucchanakiccaṃ natthi, therāsanato paṭṭhāya pattaṃ pūretvā dātabbaṃ.

Upāsako saṅghattherassa vā ganthadhutaṅgavasena abhiññātassa vā bhattuddesakassa vā pahiṇāti ‘‘amhākaṃ bhattagahaṇatthāya aṭṭha bhikkhū gahetvā āgacchathā’’ti, sacepi ñātiupaṭṭhākehi pesitaṃ hoti, ime tayo janā pucchituṃ na labhanti, āruḷhāyeva mātikaṃ, saṅghato aṭṭha bhikkhū uddisāpetvā attanavamehi gantabbaṃ. Kasmā? Bhikkhusaṅghassa hi ete bhikkhū nissāya lābho uppajjatīti. Ganthadhutaṅgādīhi pana anabhiññāto āvāsikabhikkhu pucchituṃ labhati, tasmā tena ‘‘kiṃ saṅghato gaṇhāmi, udāhu ye jānāmi, tehi saddhiṃ āgacchāmī’’ti mātikaṃ āropetvā yathā dāyakā vadanti, tathā paṭipajjitabbaṃ. ‘‘Tumhākaṃ nissitake vā ye vā jānātha, te gahetvā ethā’’ti vutte pana ye icchanti, tehi saddhiṃ gantuṃ labhati. Sace ‘‘aṭṭha bhikkhū pahiṇathā’’ti pesenti, saṅghatova pesetabbā. Attanā sace aññasmiṃ gāme sakkā hoti bhikkhā labhituṃ, añño gāmo gantabbo. Na sakkā ce hoti labhituṃ, soyeva gāmo piṇḍāya pavisitabbo.

Nimantitabhikkhū āsanasālāya nisinnā honti, tatra ce manussā ‘‘patte dethā’’ti āgacchanti, animantitehi na dātabbā. ‘‘Ete nimantitabhikkhū’’ti vattabbaṃ. ‘‘Tumhepi dethā’’ti vutte pana dātuṃ vaṭṭati. Ussavādīsu manussā sayameva pariveṇāni ca padhānagharāni ca gantvā tipiṭake ca dhammakathike ca bhikkhusatenapi saddhiṃ nimantenti. Tadā yepi jānanti, te gahetvā gantuṃ vaṭṭati. Kasmā? Na hi mahābhikkhusaṅghena atthikā manussā pariveṇāni ca padhānagharāni gacchanti, sannipātaṭṭhānatova yathāsatti yathābalaṃ bhikkhū gaṇhitvā gacchantīti.

Sace pana saṅghatthero vā ganthadhutaṅgavasena abhiññātako vā bhattuddesako vā aññatra vā vassaṃ vasitvā katthaci vā gantvā puna sakaṭṭhānaṃ āgacchanti, manussā ca āgantukassa sakkāraṃ karonti, ekavāraṃ ye jānanti, te gahetvā gantabbaṃ. Paṭibaddhakālato pana paṭṭhāya dutiyavāre āraddhe saṅghatoyeva gahetvā gantabbaṃ. Abhinavaāgantukāva hutvā ñātī vā upaṭṭhāke vā passissāmāti gacchanti, tatra tesaṃ ñātī ca upaṭṭhākā ca sakkāraṃ karonti. Ettha pana ye jānanti, te gahetvā gantuṃ vaṭṭati.

Yo pana atilābhī hoti, sakaṭṭhānañca āgantukaṭṭhānañca ekasadisaṃ, sabbattha manussā saṅghabhattaṃ sajjetvāva nisīdanti, tena saṅghatova gahetvā gantabbanti ayaṃ nimantane viseso. Avaseso sabbapañho uddesabhatte vuttanayeneva veditabbo. Kurundiyaṃ pana ‘‘aṭṭha mahāthere dethā’’ti vutte ‘‘aṭṭha mahātherāva dātabbā’’ti vuttaṃ. Esa nayo majjhimādīsu. Sace pana avisesetvā ‘‘aṭṭha bhikkhū dethā’’ti vadati, saṅghato dātabbā.

Nimantanabhattakathā niṭṭhitā.

Salākabhattakathā

Salākabhatte pana ‘‘anujānāmi, bhikkhave, salākāya vā paṭṭikāya vā upanibandhitvā opuñjitvā uddisitu’’nti vacanato rukkhasāramayāya salākāya vā veḷuvilīvatālapaṇṇādimayāya paṭṭikāya vā ‘‘asukassa nāma salākabhatta’’nti evaṃ akkharāni upanibandhitvā pacchiyaṃ vā cīvarabhoge vā katvā sabbā salākāyo opuñjitvā punappunaṃ heṭṭhuparivaseneva āloḷetvā pañcaṅgasamannāgatena bhattuddesakena sace ṭhitikā atthi, ṭhitikato paṭṭhāya; no ce atthi, therāsanato paṭṭhāya salākā dātabbā. Pacchā āgatānampi ekābaddhavasena dūre ṭhitānampi uddesabhatte vuttanayeneva dātabbā.

Sace vihārassa samantato bahū gocaragāmā, bhikkhū pana na bahukā, gāmavasenapi salākāyo pāpuṇanti, ‘‘tumhākaṃ asukagāme salākabhattaṃ pāpuṇātī’’ti gāmavaseneva gāhetabbā. Evaṃ gāhentena sacepi ekekasmiṃ gāme nānappakārāni saṭṭhisalākabhattāni, sabbāni gāhitāneva honti, tassa pattagāmasamīpe aññānipi dve tīṇi salākabhattāni honti, tānipi tasseva dātabbāni. Na hi sakkā tesaṃ kāraṇā aññaṃ bhikkhuṃ pahiṇituntī.

Sace ekaccesu gāmesu bahūni salākabhattāni sallakkhetvā sattannampi aṭṭhannampi bhikkhūnaṃ dātabbāni. Dadantena pana catunnaṃ pañcannaṃ bhattānaṃ salākāyo ekato bandhitvā dātabbā. Sace taṃ gāmaṃ atikkamitvā añño gāmo hoti, tasmiñca ekameva salākabhattaṃ, taṃ pana pātova denti, tampi etesu bhikkhūsu ekassa niggahena datvā ‘‘pātova taṃ gahetvā pacchā orimagāme itarāni bhattāni gaṇhāhī’’ti vattabbo. Sace orimagāme salākabhattesu agāhitesveva gāhitasaññāya gacchati, parabhāgagāme salākabhattaṃ gāhetvā puna vihāraṃ āgantvā itarāni gāhetvā orimagāmo gantabbo. ‘‘Na hi bahisīmāya saṅghalābho gāhetuṃ labbhatī’’ti ayaṃ nayo kurundiyaṃ vutto.

Sace pana bhikkhū bahū honti, gāmavasena salākā na pāpuṇanti, vīthivasena vā vīthiyaṃ ekagehavasena vā kulavasena vā gāhetabbā. Vīthiādīsu ca yattha bahūni bhattāni, tattha gāme vuttanayeneva bahūnaṃ bhikkhūnaṃ gāhetabbāni. Salākāsu asati uddisitvāpi gāhetabbāni.

Salākadāyakena pana vattaṃ jānitabbaṃ. Tena hi kālasseva vuṭṭhāya pattacīvaraṃ gahetvā bhojanasālaṃ gantvā asammaṭṭhaṭṭhānaṃ sammajjitvā pānīyaṃ paribhojanīyaṃ upaṭṭhāpetvā ‘‘idāni bhikkhūhi vattaṃ kataṃ bhavissatī’’ti kālaṃ sallakkhetvā ghaṇṭiṃ paharitvā bhikkhūsu sannipatitesu paṭhamameva vāragāme salākabhattaṃ gāhetabbaṃ. ‘‘Tuyhaṃ asukasmiṃ nāma vāragāme salākā pāpuṇāti tatra gacchā’’ti vattabbaṃ.

Sace atirekagāvute gāmo hoti, taṃ divasaṃ gacchantā kilamanti, ‘‘sve tuyhaṃ vāragāme pāpuṇātī’’ti ajjeva gāhetabbaṃ. Yo vāragāmaṃ pesiyamāno na gacchati, aññaṃ salākaṃ maggati, na dātabbā. Saddhānañhi manussānaṃ puññahāni saṅghassa ca lābhacchedo hoti, tasmā tassa dutiyepi tatiyepi divase aññā salākā na dātabbā, ‘‘attano pattaṭṭhānaṃ gantvā bhuñjāhī’’ti vattabbo, tīṇi pana divasāni agacchantassa vāragāmato orimavāragāme salākā gāhetabbā. Tañce na gaṇhāti, tato paṭṭhāya tassa aññaṃ salākaṃ dātuṃ na vaṭṭati, daṇḍakammaṃ pana gāḷhaṃ kātabbaṃ, saṭṭhito vā paṇṇāsato vā na parihāpetabbaṃ. Vāragāme gāhetvā vihāravāro gāhetabbo, ‘‘tuyhaṃ vihāravāro pāpuṇātī’’ti vattabbaṃ. Vihāravārikassa dve tisso yāgusalākāyo tisso catasso vā bhattasalākāyo ca dātabbā, nibaddhaṃ katvā pana na dātabbā. Yāgubhattadāyakā hi ‘‘amhākaṃ yāgubhattaṃ vihāragopakāva bhuñjantī’’ti aññathattaṃ āpajjeyyuṃ, tasmā aññesu kulesu dātabbā.

Sace vihāravārikānaṃ sabhāgā āharitvā denti, iccetaṃ kusalaṃ; no ce, vāraṃ gāhetvā tesaṃ yāgubhattaṃ āharāpetabbaṃ. Tāva nesaṃ salākā phātikammameva bhavanti, vassaggena pattaṭṭhāne pana aññampi paṇītabhattasalākaṃ gaṇhituṃ labhantiyeva. Atirekauttaribhaṅgassa ekacārikabhattassa visuṃ ṭhitikaṃ katvā salākā dātabbā.

Sace yena salākā laddhā, so taṃdivasaṃ taṃ bhattaṃ na labhati, punadivase gāhetabbaṃ. Bhattameva labhati, na uttaribhaṅgaṃ; evampi puna gāhetabbaṃ. Khīrabhattassa salākāyapi eseva nayo. Sace pana khīrameva labhati, na bhattaṃ; khīralābhato paṭṭhāya puna na gāhetabbaṃ. Dve tīṇi ekacārikabhattāni ekasseva pāpuṇanti, dubbhikkhasamaye saṅghanavakena laddhakāle vijaṭetvā visuṃ gāhetabbāni, pākatikasalākabhattaṃ aladdhassāpi punadivase gāhetabbaṃ.

Sace khuddako vihāro hoti, sabbe bhikkhū ekasambhogā, ucchusalākaṃ gāhentena yassa kassaci sammukhībhūtassa pāpetvā mahātherādīnaṃ divā tacchetvā dātuṃ vaṭṭati. Rasasalākaṃ pāpetvā pacchābhattaṃ parissāvetvā vā phāṇitaṃ vā kāretvā piṇḍapātikādīnampi dātabbaṃ. Āgantukānaṃ āgatānāgatabhāvaṃ ñatvā gāhetabbā, mahāāvāse ṭhitikaṃ katvā gāhetabbā.

Takkasalākampi sabhāgaṭṭhāne pāpetvā vā pacāpetvā vā dhūmāpetvā vā therānaṃ dātuṃ vaṭṭati. Mahāāvāse vuttanayeneva paṭipajjitabbaṃ phalasalākapūvasalākabhesajjagandhamālasalākāyopi visuṃ ṭhitikāya gāhetabbā. Bhesajjādisalākāyo cettha kiñcāpi piṇḍapātikānampi vaṭṭanti, salākavasena gāhitattā pana na sāditabbā. Aggabhikkhāmattaṃ salākabhattaṃ denti, ṭhitikaṃ pucchitvā gāhetabbaṃ. Asatiyā ṭhitikāya therāsanato paṭṭhāya gāhetabbaṃ. Sace tādisāni bhattāni bahūni honti, ekekassa bhikkhuno dve tīṇi dātabbāni; no ce, ekekameva datvā paṭipāṭiyā gatāya puna therāsanato paṭṭhāya dātabbaṃ. Sace antarāva upacchijjati, ṭhitikā sallakkhetabbā. Yadi pana tādisaṃ bhattaṃ nibaddhameva hoti, yassa pāpuṇāti, so vattabbo ‘‘laddhā vā aladdhā vā svepi gaṇheyyāsī’’ti. Ekaṃ anibaddhaṃ hoti, labhanadivase pana yāvadatthaṃ labhati, alabhanadivasā bahutarā honti, taṃ yassa pāpuṇāti, so alabhitvā ‘‘sve gaṇheyyāsī’’ti vattabbo.

Yo salākāsu gāhitāsu pacchā āgacchati, tassa atikkantāva salākā na upaṭṭhāpetvā dātabbā. Salākaṃ nāma ghaṇṭippaharaṇato paṭṭhāya āgantvā hatthaṃ pasārentova labhati. Aññassa āgantvā samīpe ṭhitassāpi atikkantā atikkantāva hoti. Sace panassa añño gaṇhanto atthi, sayaṃ anāgatopi labhati. Sabhāgaṭṭhāne asuko anāgatoti ñatvā ‘‘ayaṃ tassa salākā’’ti ṭhapetuṃ vaṭṭati. Sace ‘‘anāgatassa na dātabbā’’ti katikaṃ karonti, adhammikā hoti. Antoupacāre ṭhitassa hi bhājanīyabhaṇḍaṃ pāpuṇāti. Sace pana ‘‘anāgatassa dethā’’ti mahāsaddaṃ karonti, daṇḍakammaṃ ṭhapetabbaṃ, ‘‘āgantvā gaṇhantū’’ti vattabbaṃ.

Chappañcasalākā naṭṭhā honti, bhattuddesako dāyakānaṃ nāmaṃ nassarati, so ce naṭṭhasalākā mahātherassa vā attano vā pāpetvā bhikkhū vadeyya, ‘‘mayā asukagāme salākabhattaṃ mayhaṃ pāpitaṃ, tumhe tattha laddhaṃ salākabhattaṃ bhuñjeyyāthā’’ti, vaṭṭati. Vihāre apāpitaṃ pana āsanasālāya taṃ bhattaṃ labhitvā tattheva pāpetvā bhuñjituṃ na vaṭṭati. ‘‘Ajja paṭṭhāya mayhaṃ salākabhattaṃ gaṇhathā’’ti vutte tatra āsanasālāya gāhetuṃ na vaṭṭati, vihāraṃ ānetvā gāhetabbaṃ. ‘‘Sve paṭṭhāyā’’ti vutte pana bhattuddesakassa ācikkhitabbaṃ ‘‘sve paṭṭhāya asukakulaṃ nāma salākabhattaṃ deti, salākaggāhaṇakāle sareyyāsī’’ti. Dubbhikkhe salākabhattaṃ pacchinditvā subhikkhe jāte kiñci disvā ‘‘ajja paṭṭhāya amhākaṃ salākabhattaṃ gaṇhathā’’ti puna paṭṭhapenti, antogāme agāhetvā vihāraṃ ānetvāva gāhetabbaṃ. Idañhi ‘‘salākabhattaṃ’’ nāma. Uddesabhattasadisaṃ na hoti, vihārameva sandhāya diyyati, tasmā bahiupacāre gāhetuṃ na vaṭṭati. ‘‘Sve paṭṭhāyā’’ti vutte pana vihāre gāhetabbameva.

Gamiko bhikkhu yaṃ disābhāgaṃ gantukāmo, tattha aññena vāragāmasalākā laddhā hoti, taṃ gahetvā itaraṃ bhikkhuṃ ‘‘mayhaṃ pattasalākaṃ tvaṃ gaṇhāhī’’ti vatvā gantuṃ vaṭṭati. Tena pana upacārasīmaṃ anatikkanteyeva tasmiṃ tassa salākā gāhetabbā.

Chaḍḍitavihāre manussā bodhicetiyādīni jaggitvā bhuñjantūti salākabhattaṃ paṭṭhapenti, bhikkhū sakaṭṭhānesu vasitvā kālasseva gantvā tattha vattaṃ karitvā taṃ bhattaṃ bhuñjanti, vaṭṭati. Sace tesu svātanāya attano pāpetvā gatesu āgantuko bhikkhu chaḍḍitavihāre vasitvā kālasseva vattaṃ katvā ghaṇṭiṃ paharitvā salākabhattaṃ attano pāpetvā āsanasālaṃ gacchati, sova tassa bhattassa issaro. Yo pana bhikkhūsu vattaṃ karontesuyeva bhūmiyaṃ dve tayo sammuñjanippahāre datvā ghaṇṭiṃ paharitvā ‘‘dhuragāme salākabhattaṃ mayhaṃ pāpuṇātī’’ti gacchati, tassa taṃ corikāya gahitattā na pāpuṇāti, vattaṃ katvā pāpetvā pacchā gatabhikkhūnaṃyeva hoti.

Eko gāmo atidūre hoti, bhikkhū niccaṃ gantuṃ na icchanti, manussā ‘‘mayaṃ puññena paribāhirā homā’’ti vadanti, ye tassa gāmassa āsannavihāre sabhāgabhikkhū, te vattabbā ‘‘imesaṃ bhikkhūnaṃ anāgatadivase tumhe bhuñjathā’’ti. Salākā pana devasikaṃ pāpetabbā, tā ca kho pana ghaṇṭippaharaṇamattena vā pacchicālanamattena vā pāpitā na honti, pacchiṃ pana gahetvā salākā pīṭhake ākiritabbā, pacchi pana mukhavaṭṭiyaṃ na gahetabbā. Sace hi tattha ahi vā vicchiko vā bhaveyya, dukkhaṃ uppādeyya; tasmā heṭṭhā gahetvā pacchiṃ parammukhaṃ katvā salākā ākiritabbā ‘‘sacepi sappo bhavissati, ettova palāyissatī’’ti. Evaṃ salākā ākiritvā gāmādivasena pubbe vuttanayeneva gāhetabbā. Apica ekaṃ mahātherassa pāpetvā ‘‘avasesā mayhaṃ pāpuṇantī’’ti attano pāpetvā vattaṃ katvā cetiyaṃ vanditvā vitakkamāḷake ṭhitehi bhikkhūhi ‘‘pāpitā, āvuso, salākā’’ti vutte ‘‘āma, bhante, tumhe gatagatagāme salākabhattaṃ gaṇhathā’’ti vattabbaṃ; evaṃ pāpitāpi hi supāpitāva honti.

Bhikkhū sabbarattiṃ dhammasavanatthaṃ aññaṃ vihāraṃ gacchantā ‘‘mayaṃ tattha dānaṃ aggahetvāva amhākaṃ gocaragāmeva piṇḍāya caritvā āgamissāmā’’ti salākā aggahetvāva gatā, vihāre therassa pattasalākabhattaṃ bhuñjituṃ āgacchanti, vaṭṭati. Atha mahātheropi ‘‘ahaṃ idha kiṃ karomī’’ti tehiyeva saddhiṃ gacchati, tehi gatavihāre abhuñjitvāva gocaragāmaṃ anuppattehi ‘‘detha, bhante, patte salākayāguādīni āharissāmā’’ti vutte pattā na dātabbā. ‘‘Kasmā, bhante, na dethā’’ti ‘‘vihāraṭṭhakaṃ bhattaṃ vihāre vutthānaṃ pāpuṇāti, mayaṃ aññasmiṃ vihāre vutthā’’ti. ‘‘Detha, bhante, na mayaṃ vihāre pālikāya dema, tumhākaṃ dema, gaṇhatha amhākaṃ bhikkha’’nti vutte pana vaṭṭati.

Salākabhattakathā niṭṭhitā.

Pakkhikabhattādikathā

Pakkhikādīsu pana yaṃ abhilakkhitesu cātuddasī pañcadasī pañcamī aṭṭhamīti imesu pakkhesu kammappasutehi uposathaṃ kātuṃ satikaraṇatthāya diyyati, taṃ **pakkhikaṃ** nāma. Taṃ salākabhattagatikameva hoti, gāhetvā bhuñjitabbaṃ. Sace salākabhattampi pakkhikabhattampi bahu sabbesaṃ vinivijjhitvā gacchati, dvepi bhattāni visuṃ visuṃ gāhetabbāni. Sace bhikkhusaṅgho mahā, pakkhikaṃ gāhetvā tassa ṭhitikāya salākabhattaṃ gāhetabbaṃ, salākabhattaṃ vā gāhāpetvā tassa ṭhitikāya pakkhikaṃ gāhetabbaṃ. Yesaṃ na pāpuṇāti, te piṇḍāya carissanti. Sace dvepi bhattāni bahūni, bhikkhū mandā; salākabhattaṃ nāma devasikaṃ labbhati, tasmā taṃ ṭhapetvā ‘‘pakkhikaṃ āvuso bhuñjathā’’ti pakkhikameva gāhetabbaṃ. Pakkhikaṃ paṇītaṃ denti, visuṃ ṭhitikā kātabbā. ‘‘Sve pakkho’’ti ajja pakkhikaṃ na gāhetabbaṃ. Sace pana dāyakā vadanti ‘‘sve amhākaṃ ghare lūkhabhattaṃ bhavissati, ajjeva pakkhikabhattaṃ uddisathā’’ti, evaṃ vaṭṭati.

Uposathikaṃ nāma anvaḍḍhamāse uposathaṅgāni samādiyitvā yaṃ attanā bhuñjati, tadeva diyyati. **Pāṭipadikaṃ** nāma ‘‘uposathe bahū saddhā pasannā bhikkhūnaṃ sakkāraṃ karonti, pāṭipade pana bhikkhū kilamanti, pāṭipade dinnaṃ dubbhikkhadānasadisaṃ mahapphalaṃ hoti, uposathakammena vā parisuddhasīlānaṃ dutiyadivase dinnaṃ mahapphalaṃ hotī’’ti sallakkhetvā pāṭipade diyyanakadānaṃ, tampi ubhayaṃ salākabhattagatikameva. Iti imāni sattapi bhattāni piṇḍapātikānaṃ na vaṭṭanti, dhutaṅgabhedaṃ karontiyeva.

Aparānipi cīvarakkhandhake visākhāya varaṃ yācitvā dinnāni āgantukabhattaṃ gamiyabhattaṃ gilānabhattaṃ gilānupaṭṭhākabhattanti cattāri bhattāni pāḷiyaṃ āgatāneva, tattha āgantukānaṃ dinnaṃ bhattaṃ **‘‘āgantukabhattaṃ’’**.

Esa nayo sesesu. Sace panettha āgantukabhattānipi āgantukāpi bahū honti, sabbesaṃ ekekaṃ gāhetabbaṃ, bhattesu appahontesu ṭhitikāya gāhetabbaṃ. Eko āgantuko paṭhamameva āgantvā sabbaṃ āgantukabhattaṃ attano gāhetvā nisīdati, sabbaṃ tasseva hoti, pacchā āgatehi āgantukehi tena dinnāni paribhuñjitabbāni. Tenapi ekaṃ attano gahetvā sesāni dātabbāni. Ayaṃ uḷāro.

Sace pana yo paṭhamaṃ āgantvāpi attano aggahetvā tuṇhībhūto nisīdati, pacchā āgatehi saddhiṃ paṭipāṭiyā gaṇhitabbaṃ. Sace niccaṃ āgantukā āgacchanti, āgatadivaseyeva bhuñjitabbaṃ, antarantarā ce āgacchanti, dve tīṇi divasāni bhuñjitabbaṃ. Mahāpaccariyaṃ pana ‘‘satta divasāni bhuñjituṃ vaṭṭatī’’ti vuttaṃ.

Āvāsiko katthaci gantvā āgato, tenāpi āgantukabhattaṃ paribhuñjitabbaṃ. Sace pana taṃ vihāre nibandhāpitaṃ hoti, vihāre gāhetabbaṃ. Atha vihāro dūre hoti, āsanasālāya nibandhāpitaṃ āsanasālāya gāhetabbaṃ. Sace pana dāyakā ‘‘āgantukesu asati āvāsikāpi paribhuñjantū’’ti vadanti, vaṭṭati.

Gamiyabhattepi ayameva kathāmaggo. Ayaṃ pana viseso – āgantuko āgantukabhattameva labhati, gamiko āgantukabhattampi gamiyabhattampi. Āvāsikopi pakkamitukāmo gamiko hoti; gamiyabhattaṃ labhati. Yathā pana āgantukabhattaṃ; evamidaṃ dve vā tīṇi vā satta vā divasāni na labbhati. ‘‘Gamissāmī’’ti bhutto taṃdivasaṃ kenacideva kāraṇena na gato, punadivasepi bhuñjituṃ vaṭṭati, saussāhattā. ‘‘Gamissāmī’’ti bhuttassa corā vā panthaṃ rundhanti udakaṃ vā, devo vā vassati, sattho vā na gacchati, saussāhena bhuñjitabbaṃ. Ete upaddave olokentena ‘‘dve tayo divase bhuñjituṃ vaṭṭatī’’ti mahāpaccariyaṃ vuttaṃ. ‘‘Gamissāmī’’ti pana lesaṃ oḍḍetvā bhuñjituṃ na labhati.

Gilānabhattampi sace sabbesaṃ gilānānaṃ pahoti, sabbesaṃ dātabbaṃ; no ce, ṭhitikaṃ katvā gāhetabbaṃ. Eko gilāno arogarūpo sakkoti antogāmaṃ gantuṃ, eko na sakkoti, ayaṃ **‘‘mahāgilāno’’** nāma. Etassa gilānabhattaṃ dātabbaṃ. Dve mahāgilānā – eko lābhī abhiññāto bahuṃ khādanīyaṃ bhojanīyaṃ labhati, eko anātho appalābhatāya antogāmaṃ pavisati – etassa gilānabhattaṃ dātabbaṃ. Gilānabhatte pana divasaparicchedo natthi. Yāva rogo na vūpasammati, sappāyabhojanaṃ abhuñjanto na yāpeti, tāva bhuñjitabbaṃ. Yadā pana missakayāguṃ vā missakabhattaṃ vā bhuttassāpi rogo na kuppati, tato paṭṭhāya na bhuñjitabbaṃ.

Gilānupaṭṭhākabhattampi yaṃ sabbesaṃ pahoti, taṃ sabbesaṃ dātabbaṃ; no ce pahoti, ṭhitikaṃ katvā gāhetabbaṃ. Idampi dvīsu gilānesu mahāgilānupaṭṭhākassa gāhetabbaṃ, dvīsu mahāgilānesu anāthagilānupaṭṭhākassa. Yaṃ kulaṃ gilānabhattampi deti gilānupaṭṭhākabhattampi, tattha yassa gilānassa bhattaṃ pāpuṇāti tadupaṭṭhākassāpi tattheva gāhetabbaṃ. Gilānupaṭṭhākabhattepi divasaparicchedo natthi, yāva gilāno labhati, tāvassa upaṭṭhākopi labhatīti. Imāni cattāri bhattāni sace evaṃ dinnāni honti ‘‘āgantukagamikagilānupaṭṭhākā mama bhikkhaṃ gaṇhantū’’ti, piṇḍapātikānampi vaṭṭati. Sace pana āgantukādīnaṃ bhattaṃ nibandhāpemi, ‘‘mama bhattaṃ gaṇhantū’’ti evaṃ dinnāni honti, piṇḍapātikānaṃ na vaṭṭati.

Aparānipi ‘‘dhurabhattaṃ, kuṭibhattaṃ, vārabhatta’’nti tīṇi bhattāni. Tattha **dhurabhatta**nti niccabhattaṃ vuccati, taṃ duvidhaṃ – saṅghikaṃ puggalikañca. Tattha yaṃ ‘‘saṅghassa dhurabhattaṃ demā’’ti nibandhāpitaṃ, taṃ salākabhattagatikaṃ. ‘‘Mama nibaddhaṃ bhikkhaṃ gaṇhantū’’ti vatvā dinnaṃ pana piṇḍapātikānampi vaṭṭati. Puggalikepi ‘‘tumhākaṃ dhurabhattaṃ dammī’’ti vutte piṇḍapātiko ce, na vaṭṭati. ‘‘Mama nibaddhaṃ bhikkhaṃ gaṇhathā’’ti vutte pana vaṭṭati, sāditabbaṃ. Sacepi pacchā katipāhe vītivatte ‘‘dhurabhattaṃ gaṇhathā’’ti vadati, mūle suṭṭhu sampaṭicchitattā vaṭṭati.

Kuṭibhattaṃ nāma yaṃ saṅghassa āvāsaṃ kāretvā ‘‘amhākaṃ senāsanavāsino amhākaṃyeva bhattaṃ gaṇhantū’’ti evaṃ nibandhāpitaṃ, taṃ salākabhattagatikameva hoti, gahetvā bhuñjitabbaṃ. ‘‘Amhākaṃ senāsanavāsino amhākaṃyeva bhikkhaṃ gaṇhantū’’ti vutte pana piṇḍapātikānampi vaṭṭati. Yaṃ pana puggale pasīditvā tassa vā āvāsaṃ katvā ‘‘tumhākaṃ demā’’ti dinnaṃ, taṃ tasseva hoti, tasmiṃ katthaci gate nissitakehi bhuñjitabbaṃ.

Vārabhattaṃ nāma dubbhikkhasamaye ‘‘vārena bhikkhū jaggissāmā’’ti dhuragehato paṭṭhāya dinnaṃ, tampi bhikkhāvacanena dinnaṃ piṇḍapātikānaṃ vaṭṭati. ‘‘Vārabhatta’’nti vutte pana salākabhattagatikaṃ hoti. Sace taṇḍulādīni pesenti, ‘‘sāmaṇerā pacitvā dentū’’ti, piṇḍapātikānaṃ vaṭṭati. Iti imāni ca tīṇi āgantukabhattādīni ca cattārīti satta, tāni saṅghabhattādīhi saha cuddasa bhattāni honti.

Aṭṭhakathāyaṃ pana vihārabhattaṃ, aṭṭhakabhattaṃ, catukkabhattaṃ, guḷhakabhattanti aññānipi cattāri bhattāni vuttāni. Tattha **vihārabhattaṃ** nāma vihāre tatruppādabhattaṃ, taṃ saṅghabhattena gahitaṃ. Taṃ pana tissamahāvihāracittalapabbatādīsu paṭisambhidāpattehi khīṇāsavehi yathā piṇḍapātikānampi sakkā hoti paribhuñjituṃ, tathā paṭiggahitattā tādisesu ṭhānesu piṇḍapātikānampi vaṭṭati. ‘‘Aṭṭhannaṃ bhikkhūnaṃ dema, catunnaṃ demā’’ti evaṃ dinnaṃ pana **aṭṭhakabhattañceva catukkabhattañca;** tampi bhikkhāvacanena dinnaṃ piṇḍapātikānaṃ vaṭṭati. Mahābhisaṅkhārikena atirasakapūvena pattaṃ pūretvā thaketvā dinnaṃ **guḷhakabhattaṃ** nāma. Imāni tīṇi salākabhattagatikāneva.

Aparampi **guḷakabhattaṃ** nāma atthi, idhekacce manussā mahādhammasavanañca vihārapūjañca kāretvā sakalasaṅghassa dātuṃ na sakkomāti, ‘‘dve tīṇi bhikkhusatāni amhākaṃ bhikkhaṃ gaṇhantū’’ti bhikkhuparicchedajānanatthaṃ guḷake denti, idaṃ piṇḍapātikānampi vaṭṭati. Iti cīvarakkhandhake cīvarabhājanīyaṃ, imasmiṃ pana senāsanakkhandhake senāsanabhājanīyañceva piṇḍapātabhājanīyañca vuttaṃ.

Gilānapaccayabhājanīyaṃ pana evaṃ veditabbaṃ – sappiādīsu bhesajjesu rājarājamahāmattā sappissa tāva kumbhasatampi kumbhasahassampi vihāraṃ pesenti, ghaṇṭiṃ paharitvā therāsanato paṭṭhāya gahitabhājanaṃ pūretvā dātabbaṃ, piṇḍapātikānampi vaṭṭati. Sace alasajātikā mahātherā pacchā āgacchanti, ‘‘bhante, vīsativassānaṃ diyyati, tumhākaṃ ṭhitikā atikkantā’’ti na vattabbā, ṭhitikaṃ ṭhapetvā tesaṃ datvā pacchā ṭhitikāya dātabbaṃ.

‘‘Asukavihāre bahu sappi uppanna’’nti sutvā yojanantaravihāratopi bhikkhū āgacchanti, sampattasampattānaṃ ṭhitaṭṭhānato paṭṭhāya dātabbaṃ. Asampattānampi upacārasīmaṃ paviṭṭhānaṃ antevāsikādīsu gaṇhantesu dātabbameva. ‘‘Bahiupacārasīmāya ṭhitānaṃ dethā’’ti vadanti, na dātabbaṃ. Sace pana upacārasīmaṃ okkantehi ekābaddhā hutvā attano vihāradvāre vā antovihāreyeva vā honti, parisāvasena vaḍḍhitā nāma sīmā hoti, tasmā dātabbaṃ. Saṅghanavakassa dinnepi pacchā āgatānaṃ dātabbameva. Dutiyabhāge pana therāsanaṃ āruḷhe pacchā āgatānaṃ paṭhamabhāgo na pāpuṇāti, dutiyabhāgato vassaggena dātabbaṃ. Upacārasīmaṃ pavisitvā yattha katthaci dinnaṃ hoti, sabbasannipātaṭṭhāneyeva bhājetabbaṃ.

Yasmiṃ vihāre dasa bhikkhū, daseva ca sappikumbhā diyyanti, ekekakumbhavaseneva bhājetabbaṃ. Eko sappikumbho hoti, dasa bhikkhūhi bhājetvā gahetabbaṃ. Sace yathāṭhitaṃyeva ‘‘amhākaṃ pāpuṇātī’’ti gaṇhanti, duggahitaṃ; gatagataṭṭhāne saṅghikameva hoti. Kumbhaṃ pana āvajjetvā thālake thokaṃ sappiṃ katvā ‘‘idaṃ mahātherassa pāpuṇāti, avasesaṃ amhākaṃ pāpuṇātī’’ti vatvā tampi kumbheyeva ākiritvā yathicchitaṃ gahetvā gantuṃ vaṭṭati. Sace thinaṃ sappi hoti, lekhaṃ katvā ‘‘lekhato parabhāgo mahātherassa pāpuṇāti, avasesaṃ amhāka’’nti gahitampi suggahitaṃ, vuttaparicchedato ūnādhikesupi bhikkhūsu ca sappikumbhesu ca etenevupāyena bhājetabbaṃ.

Sace paneko bhikkhu, ekopi kumbho hoti, ghaṇṭiṃ paharitvā ‘‘ayaṃ mayhaṃ pāpuṇātī’’tipi gahetuṃ vaṭṭati. ‘‘Ayaṃ paṭhamabhāgo mayhaṃ pāpuṇāti, ayaṃ dutiyabhāgo’’ti evaṃ thokaṃ thokampi pāpetuṃ vaṭṭati. Esa nayo navanītādīsupi. Yasmiṃ pana vippasanne tilatelādimhi lekhā na santiṭṭhati, taṃ uddharitvā bhājetabbaṃ. Siṅgiveramaricādibhesajjampi avasesapattathālakādisamaṇaparikkhāropi sabbo vuttānurūpeneva nayena suṭṭhu sallakkhetvā bhājetabboti.

Pāḷiṃ aṭṭhakathañceva, oloketvā vicakkhaṇo;
Saṅghike paccaye evaṃ, appamattova bhājayeti.

Iti sabbākārena paccayabhājanīyakathā niṭṭhitā.

Sammannitvā ṭhapitayāgubhājakādīhi bhājanīyaṭṭhānaṃ āgatamanussānaṃ anāpucchitvāva upaḍḍhabhāgo dātabbo, asammatehi pana apaloketvā dātabbo. Sammatena appamattakavissajjanakena bhikkhunā cīvarakammaṃ karontassa ‘‘sūciṃ dehī’’ti vadato ekā dīghā, ekā rassāti dve sūciyo dātabbā. ‘‘Avibhattaṃ saṅghikaṃ bhaṇḍa’’nti pucchitabbakiccaṃ natthi. Pipphalakatthikassa eko pipphalako, addhānakantāraṃ paṭipajjitukāmassa upāhanayugaḷaṃ, kāyabandhanatthikassa kāyabandhanaṃ, ‘‘aṃsabaddhako me jiṇṇo’’ti āgatassa aṃsabaddhako, parissāvanatthikassa parissāvanaṃ dātabbaṃ. Dhammakaraṇatthikassa dhammakaraṇo. Sace paṭako na hoti, dhammakaraṇo paṭakena saddhiṃ dātabbo. ‘‘Āgantukapaṭṭaṃ āropessāmī’’ti yācantassa kusiyā ca aḍḍhakusiyā ca pahonakaṃ dātabbaṃ. ‘‘Maṇḍalaṃ nappahotī’’ti āgatassa maṇḍalaṃ ekaṃ dātabbaṃ, aḍḍhamaṇḍalāni dve dātabbāni. Dve maṇḍalāni yācantassa na dātabbāni. Anuvātaparibhaṇḍatthikassa ekassa cīvarassa pahonakaṃ dātabbaṃ. Sappinavanītādiatthikassa gilānassa ekaṃ bhesajjaṃ nāḷimattaṃ katvā tato tatiyakoṭṭhāso dātabbo. Evaṃ tīṇi divasāni datvā nāḷiyā paripuṇṇāya catutthadivasato paṭṭhāya saṅghaṃ pucchitvā dātabbaṃ. Guḷapiṇḍepi ekadivasaṃ tatiyabhāgo dātabbo. Evaṃ tīhi divasehi niṭṭhite piṇḍe tato paraṃ saṅghaṃ pucchitvā dātabbaṃ. Sesaṃ sabbattha uttānamevāti.

Pakkhikabhattādikathā niṭṭhitā.

Senāsanakkhandhakavaṇṇanā niṭṭhitā.

7. Saṅghabhedakakkhandhakaṃ

Chasakyapabbajjākathā

330. Saṅghabhedakakkhandhake **abhiññātā abhiññātā**ti pākaṭā pākaṭā. **Sakyakumārā** nāma kāḷudāyippabhutayo dasa dūtā saddhiṃ parivārehi aññe ca bahū janā. **Amhāka**nti amhesu; amhākaṃ kulatoti vā vuttaṃ hoti. **Gharāvāsatthaṃ anusāsissāmī**ti gharāvāse yaṃ kattabbaṃ, taṃ jānāpessāmi. **Udakaṃ ninnetabba**nti yathā udakaṃ sabbaṭṭhāne samaṃ hoti, evaṃ kātabbaṃ. **Niddhāpetabba**nti tiṇāni uddharitabbāni. **Bhusikā uddharāpetabbā**ti sukhumapalālamissadhaññā palālikā palāpetabbā. **Opunāpetabba**nti sukhumapalālaṃ apanetabbaṃ. **Tvaññeva gharāvāsatthena upajānāhī**ti tvaññeva gharāvāsatthaṃ jānāhi. **Ahaṃ tayā yathāsukhaṃ pabbajāhī**ti ettha ahaṃ tayā saddhiṃ pabbajissāmīti sahāyasinehena sahasā vattukāmo hutvā puna rajjasirilobhena parikaḍḍhiyamānahadayo ‘‘ahaṃ tayā’’ti ettakameva vatvā sesaṃ vattuṃ nāsakkhīti evamattho veditabbo.

331. **Nippātitā**ti nikkhamitā. **Mānassino**ti mānassayino; mānanissitāti vuttaṃ hoti.

332. **Yassantarato na santi kopā**ti tatiyamaggena samūhatattā yassa citte kopā na santi. Yasmā pana **bhavo**ti sampatti, **vibhavo**ti vipatti; tathā bhavoti vuḍḍhi, vibhavoti hāni; bhavoti sassataṃ, vibhavoti ucchedo; bhavoti puññaṃ, vibhavoti pāpaṃ; vibhavoti ca abhavoti ca atthato ekameva, tasmā **itibhavābhavatañca vītivatto**ti ettha yā esā sampattivipattivuḍḍhihānisassatucchedapuññapāpavasena iti anekappakārā bhavābhavatā vuccati; catūhipi maggehi yathāsambhavaṃ tena tena nayena taṃ itibhavābhavatañca vītivattoti evamattho daṭṭhabbo. **Nānubhavantī**ti na sampāpuṇanti; tassa dassanaṃ devānampi dullabhanti adhippāyo.

333. **Ahimekhalikā**ti ahiṃ kaṭiyaṃ bandhitvā. **Ucchaṅge**ti aṅke.

334. **Sammannatī**ti sammāneti. **Yaṃ tumo karissatī**ti yaṃ so karissati.

Chasakyapabbajjākathā niṭṭhitā.

Pakāsanīyakammādikathā

336. **Kheḷāsakassā**ti ettha micchājīvena uppannapaccayā ariyehi vantabbā kheḷasadisā, tathārūpe paccaye ayaṃ ajjhoharatīti katvā kheḷāsakoti bhagavatā vutto.

340. **Patthaddhena kāyenā**ti potthakarūpasadisena niccalena kāyena.

342. **Mayaṃ kho bhaṇe rājañātakā nāmā**ti rājā amhe jānātīti rājañātakassa bhāvena attānaṃ ukkaṃsanto āha. **Pahaṭṭhakaṇṇavālo**ti bandhane niccale katvā.

Dukkhañhi kuñjara nāgamāsadoti bho kuñjara buddhanāgaṃ āsādanaṃ vadhakacittena upagamanaṃ nāma dukkhaṃ. **Nāgahatassā**ti buddhanāgaṃ ghātakassa.

Paṭikuṭiyova osakkīti tathāgatābhimukhoyeva piṭṭhimehi pādehi avasakki. **Alakkhiko**ti ettha na lakkhetīti alakkhiko; na jānātīti attho, ahaṃ pāpakammaṃ karomīti na jānāti. Na lakkhitabboti vā alakkhiko; na passitabboti attho.

343. **Tikabhojana**nti ettha tīhi janehi bhuñjitabbabhojanaṃ. **Taṃ paññāpessāmī**ti taṃ anujānissāmi. Gaṇabhojane pana yathādhammo kāretabboti. **Pañcavatthuyācanakathā** saṅghādisesavaṇṇanāyaṃ vuttā. **Kappa**nti āyukappaṃ. **Brahmaṃ puñña**nti seṭṭhaṃ puññaṃ. **Kappaṃ saggamhī**ti āyukappameva.

Pakāsanīyakammādikathā niṭṭhitā.

Saṅghabhedakakathā

344. **Atha kho devadatto saṅghaṃ bhinditvā**ti so kira evaṃ salākaṃ gāhetvā tattheva āveṇikaṃ uposathaṃ katvā gato, tenetaṃ vuttaṃ.

345. **Piṭṭhi me āgilāyatī**ti ciranisajjāya vedanābhibhūtā bādhati. **Tamahaṃ āyamissāmī**ti taṃ ahaṃ pasāressāmi. **Ādesanāpāṭihāriyānusāsanī** nāma ‘‘evampi te mano, tathāpi te mano’’ti evaṃ parassa cittaṃ jānitvā tadanurūpā dhammadesanā.

346. **Mamānukubba**nti mamānukiriyaṃ kurumāno. **Kapaṇo**ti dukkhito. **Mahāvarāhassā**ti mahānāgassa. **Mahiṃ vikubbato**ti pathaviṃ padālentassa. **Bhisaṃ ghasamānassā**ti bhisaṃ khādantassa. **Nadīsu jaggato**ti ettha so kira hatthināgo sāyanhasamayaṃ taṃ nadināmakaṃ pokkharaṇiṃ ogāhetvā kilanto sabbarattiṃ vītināmesi, jālikaṃ karoti, tena vuttaṃ ‘‘nadīsu jaggato’’ti.

347. **Sutā**ti sotā. **Asandiddho ca akkhātī**ti nissandeho hutvā akkhāti anusandhivasena yojetvā yojetvā.

350. Apāye nibbattissatīti **āpāyiko**. Evaṃ **nerayiko**. Kappaṃ ṭhassatīti **kappaṭṭho**. Idāni buddhasahassenāpi tikicchituṃ na sakkāti **atekiccho**.

Mā jātu koci lokasminti mā kadācipi koci satto lokasmiṃ. **Udapajjathā**ti upapajjatha. **Jalaṃva yasasā aṭṭhā**ti yasasā jalanto viya ṭhito. **Devadattoti me suta**nti ''īdiso devadatto''ti bhagavatā sutampi atthi, tadeva gahetvā idaṃ vuttaṃ. **So pamādamanuciṇṇo**ti ettha pamādaṃ anucinātīti anuciṇṇo, pamādo appahīnoti attho. **Āsajja na**nti pāpakena cittena patvā, visosetvāti vā attho. **Avīcinirayaṃ patto**ti idaṃ pana āsīsāyaṃ atītavacanaṃ. **Bhesmā**ti bhayānako.

Saṅghabhedakakathā niṭṭhitā.

Upālipañhākathā

351. **Ekato upāli eko**ti dhammavādipakkhe eko. **Ekato dve**ti adhammavādipakkhe dve. **Catuttho anussāvetī**ti saṅghaṃ bhindissāmīti adhammavādicatuttho hutvā anussāveti; anunayanto sāveti ''na tumhākaṃyeva narakabhayaṃ atthi, amhākampi atthi, na amhākaṃ avīcimaggo pihito, na mayaṃ akusalā na bhāyāma. Yadi hi ayaṃ adhammo avinayo asatthusāsanaṃ vā bhaveyya, na mayaṃ gaṇheyyāmā''tiādinā nayena ''adhammaṃ dhammo''ti evaṃ aṭṭhārasa bhedakaravatthūni bodhetīti attho. **Salākaṃ gāhetī**ti evaṃ anussāvetvā pana ''idaṃ gaṇhatha, idaṃ rocethā''ti vadanto salākaṃ gāheti.

Ekato upāli dve hontītiādīsupi eseva nayo. **Evaṃ kho upāli saṅgharāji ceva hoti saṅghabhedo cā**ti evaṃ hoti; na pana ettāvatā saṅgho bhinno hoti.

Bhikkhu kho upāli pakatatto samānasaṃvāsako samānasīmāyaṃ ṭhito saṅghaṃ bhindatīti ettha siyā evaṃ ''devadatto kathaṃ pakatatto''ti. Kathaṃ tāva na pakatatto, rañño ghātāpitattā ruhiruppādassa ca katattāti? Tattha vadāma – āṇattiyā tāva viraddhattā rañño ghātāpanaṃ natthi. ''Tena hi tvaṃ, kumāra, pitaraṃ hantvā rājā hohi, ahaṃ bhagavantaṃ hantvā buddho bhavissāmī''ti evañhi tassa āṇatti. Kumāro pana rājā hutvā pacchā pitaraṃ māresi; evaṃ tāva āṇattiyā viraddhattā rañño ghātāpanaṃ natthi. Ruhiruppāde pana katamatteyeva ruhiruppādapaccayā bhagavatā abhabbatā na vuttā, na ca sakkā bhagavato vacanaṃ vināyeva tassa abhabbatā āropetuṃ.

''Ruhiruppādako, bhikkhave, anupasampanno na upasampādetabbo, upasampanno nāsetabbo''ti –

Idaṃ pana bhagavatā saṅghabhedato pacchā vuttaṃ, tasmā pakatatteneva tena saṅgho bhinnoti.

Adhammaṃ dhammoti dīpentītiādīsu aṭṭhārasasu bhedakaravatthūsu suttantapariyāyena tāva dasa kusalakammapathā dhammo, dasa akusalakammapathā adhammo. Tathā cattāro satipaṭṭhānā, cattāro sammappadhānā, cattāro iddhipādā, pañcindriyāni, pañca balāni, satta bojjhaṅgā, ariyo aṭṭhaṅgiko maggoti sattatiṃsa bodhipakkhiyadhammā dhammo nāma; tayo satipaṭṭhānā, tayo sammappadhānā, tayo iddhipādā, cha indriyāni, cha balāni, aṭṭha bojjhaṅgā, navaṅgiko maggoti ca cattāro upādānā, pañca nīvaraṇā, satta anusayā, aṭṭha micchattāti ca ayaṃ adhammo.

Tattha yaṃkiñci ekaṃ adhammakoṭṭhāsaṃ gahetvā ''imaṃ adhammaṃ dhammoti karissāma; evaṃ amhākaṃ ācariyakulaṃ nissāya niyyānikaṃ bhavissati, mayañca loke pākaṭā bhavissāmā''ti taṃ adhammaṃ ''dhammo aya''nti kathayantā adhammaṃ dhammoti dīpenti nāma. Tatheva dhammakoṭṭhāsesu ca ekaṃ gahetvā ayaṃ adhammoti kathentā dhammaṃ adhammoti dīpenti nāma. Vinayapariyāyena pana bhūtena vatthunā codetvā sāretvā yathāpaṭiññāya kātabbaṃ kammaṃ dhammo nāma, abhūtena vatthunā acodetvā asāretvā apaṭiññāya kātabbaṃ kammaṃ adhammo nāma.

Suttantapariyāyena rāgavinayo dosavinayo mohavinayo saṃvaro pahānaṃ paṭisaṅkhāti ayaṃ vinayo nāma, rāgādīnaṃ avinayo asaṃvaro appahānaṃ appaṭisaṅkhāti ayaṃ avinayo nāma. Vinayapariyāyena vatthusampatti ñattisampatti anussāvanasampatti sīmāsampatti parisāsampattīti ayaṃ vinayo nāma, vatthuvipatti…pe… parisāvipattīti ayaṃ avinayo nāma.

Suttantapariyāyena cattāro satipaṭṭhānā… aṭṭhaṅgiko maggoti idaṃ bhāsitaṃ lapitaṃ tathāgatena; tayo satipaṭṭhānā, tayo sammappadhānā, tayo iddhipādā, cha indriyāni, cha balāni, aṭṭha bojjhaṅgā, navaṅgiko maggoti idaṃ abhāsitaṃ alapitaṃ tathāgatena. Vinayapariyāyena cattāro pārājikā, terasa saṅghādisesā, dve aniyatā, tiṃsa nissaggiyā pācittiyāti idaṃ bhāsitaṃ lapitaṃ tathāgatena; tayo pārājikā, cuddasa saṅghādisesā, tayo aniyatā, ekattiṃsa nissaggiyā pācittiyāti idaṃ abhāsitaṃ alapitaṃ tathāgatena.

Suttantapariyāyena devasikaṃ phalasamāpattisamāpajjanaṃ, mahākaruṇāsamāpattisamāpajjanaṃ, buddhacakkhunā lokavolokanaṃ, aṭṭhuppattivasena suttantadesanā, jātakakathāti idaṃ āciṇṇaṃ; na devasikaṃ phalasamāpattisamāpajjanaṃ…pe… na jātakakathāti idaṃ anāciṇṇaṃ. Vinayapariyāyena nimantitassa vassāvāsaṃ vasitvā apaloketvā cāriyapakkamanaṃ, pavāretvā cāriyapakkamanaṃ, āgantukehi saddhiṃ paṭhamaṃ paṭisanthārakaraṇanti idaṃ āciṇṇaṃ; tasseva āciṇṇassa akaraṇaṃ anāciṇṇaṃ nāma.

Suttantapariyāyena cattāro satipaṭṭhānā…pe… aṭṭhaṅgiko maggoti idaṃ paññattaṃ nāma; tayo satipaṭṭhānā…pe… navaṅgiko maggoti idaṃ apaññattaṃ nāma. Vinayapariyāyena cattāro pārājikā…pe… tiṃsa nissaggiyā pācittiyāti idaṃ paññattaṃ nāma; tayo pārājikā…pe… ekattiṃsa nissaggiyā pācittiyāti idaṃ apaññattaṃ nāma.

‘‘Anāpatti ajānantassa, atheyyacittassa, na maraṇādhippāyassa, anullapanādhippāyassa, na mocanādhippāyassā’’ti tattha tattha vuttā anāpatti anāpatti nāma. ‘‘Jānantassa, theyyacittassā’’tiādinā nayena vuttā āpatti āpatti nāma. Pañcāpattikkhandhā lahukāpatti nāma, dve āpattikkhandhā garukāpatti nāma. Cha āpattikkhandhā sāvasesāpatti nāma, eko pārājikāpattikkhandho anavasesāpatti nāma. Dve āpattikkhandhā duṭṭhullāpatti nāma, pañcāpattikkhandhā aduṭṭhullāpatti nāma.

Purimanayeneva panettha vuttappakāraṃ dhammaṃ ‘‘adhammo aya’’nti kathayantā ‘‘dhammaṃ adhammo’’ti dīpenti nāma. Avinayaṃ ‘‘vinayo aya’’nti…pe… aduṭṭhullāpattiṃ ‘‘duṭṭhullāpatti aya’’nti kathayantā ‘‘aduṭṭhullāpattiṃ duṭṭhullāpattī’’ti dīpenti nāma. Evaṃ ‘‘adhammaṃ dhammo’’ti vā…pe… ‘‘aduṭṭhullāpattiṃ duṭṭhullāpattī’’ti vā dīpetvā pakkhaṃ labhitvā catunnaṃ saṅghakammānaṃ aññataraṃ saṅghakammaṃ ekasīmāyaṃ visuṃ karontehi saṅgho bhinno nāma hoti. Tena vuttaṃ – ‘‘te imehi aṭṭhārasahi vatthūhi **apakassantī’’**tiādi.

Tattha **apakassantī**ti parisaṃ ākaḍḍhanti, vijaṭenti, ekamantaṃ ussārenti ca. **Avapakāsantī**ti ati viya pakāsenti yathā visaṃsaṭṭhāva honti, evaṃ karonti. **Āveni**nti visuṃ. **Ettāvatā kho upāli saṅgho bhinno hotī**ti evaṃ aṭṭhārasasu bhedakaravatthūsu yaṃkiñci ekampi vatthuṃ dīpetvā tena tena kāraṇena ‘‘imaṃ gaṇhatha, imaṃ rocethā’’ti saññāpetvā salākaṃ gāhāpetvā visuṃ saṅghakamme kate saṅgho bhinno hoti. Parivāre pana ‘‘pañcahi upāli ākārehi saṅgho bhijjatī’’tiādi vuttaṃ, tassa iminā idha vuttena saṅghabhedalakkhaṇena atthato nānākaraṇaṃ natthi. Taṃ panassa nānākaraṇābhāvaṃ tattheva pakāsayissāma. Sesaṃ sabbattha uttānamevāti.

Upālipañhākathā niṭṭhitā.

Saṅghabhedakakkhandhakavaṇṇanā niṭṭhitā.

8. Vattakkhandhakaṃ

Āgantukavattakathā

357. Vattakkhandhake **idāni ārāmaṃ pavisissāmī**ti iminā upacārasīmasamīpaṃ dasseti; tasmā upacārasīmaṃ patvā upāhanāomuñcanādi sabbaṃ kātabbaṃ. **Gahetvā**ti upāhanadaṇḍakena gahetvā. **Paṭikkamantī**ti sannipatanti. **Vissajjetabba**nti pattharitabbaṃ. **Gocaro pucchitabbo**ti ‘‘gocaragāmo āsanne udāhu dūre, kālasseva piṇḍāya caritabbaṃ udāhu divā’’ti evaṃ bhikkhācāro pucchitabbo. **Agocaro** nāma micchādiṭṭhikānaṃ vā gāmo paricchinnabhikkho vā gāmo; yattha ekassa vā dvinnaṃ vā bhikkhā diyyati, sopi pucchitabbo. **Pānīyaṃ pucchitabba**nti ‘‘kiṃ imissā pokkharaṇiyā pānīyaṃyeva pivanti, nahānādiparibhogampi karontī’’ti evaṃ pānīyañceva paribhojanīyañca pucchitabbaṃ. Kesuci ṭhānesu vāḷamigā vā amanussā vā honti, tasmā ‘‘kaṃ kālaṃ pavisitabbaṃ, kaṃ kālaṃ nikkhamitabba’’nti pucchitabbaṃ.

Bahi ṭhitenāti bahi nikkhamantassa ahino vā amanussassa vā maggaṃ datvā ṭhitena nilloketabbo. **Sace ussahati sodhetabbo**ti yadi sakkoti, sabbo vihāro sodhetabbo. Asakkontena attano vasanokāso jaggitabbo. Sabbaṃ sodhetuṃ sakkontassa pana dassite vihārasodhanavatte vinicchayo mahākhandhake vuttanayeneva veditabbo.

Āgantukavattakathā niṭṭhitā.

Āvāsikavattakathā

359. Āvāsikavatte – **āsanaṃ paññapetabba**nti evamādi sabbaṃ vuḍḍhatare āgate cīvarakammaṃ vā navakammaṃ vā ṭhapetvāpi kātabbaṃ. Cetiyaṅgaṇaṃ sammajjantena sammajjaniṃ nikkhipitvā tassa vattaṃ kātuṃ ārabhitabbaṃ. Paṇḍito hi āgantuko ‘‘sammajjāhi tāva cetiyaṅgaṇa’’nti vakkhati. Gilānabhesajjaṃ karontena pana sace nātiāturo gilāno hoti, bhesajjaṃ akatvā vattameva kātabbaṃ. Mahāgilānassa pana bhesajjameva kātabbaṃ. Paṇḍito hi āgantuko ‘‘karohi tāva bhesajja’’nti vakkhati. Pānīyena pucchantena sace sakiṃ ānītaṃ pānīyaṃ sabbaṃ pivati, ‘‘puna ānemī’’ti pucchitabboyeva. Apica bījanenapi bījitabbo, bījantena sakiṃ pādapiṭṭhiyaṃ bījitvā sakiṃ majjhe sakiṃ sīse bījitabbaṃ, ‘‘alaṃ hotū’’ti vuttena tato mandataraṃ bījitabbaṃ. Puna ‘‘ala’’nti vuttena tato mandataraṃ bījitabbaṃ. Tatiyavāraṃ vuttena bījanī ṭhapetabbā. Pādāpissa dhovitabbā, dhovitvā sace attano telaṃ atthi, tena makkhetabbā. No ce atthi, tassa santakena makkhetabbā. Upāhanāpuñchanaṃ pana attano rucivasena kātabbaṃ. Teneva hettha ‘‘sace ussahatī’’ti vuttaṃ. Tasmā upāhanā apuñchantassāpi anāpatti. ‘‘Kattha mayhaṃ senāsanaṃ pāpuṇātī’’ti pucchitena senāsanaṃ paññapetabbaṃ, ‘‘etaṃ tumhākaṃ senāsanaṃ pāpuṇātī’’ti evaṃ ācikkhitabbanti attho. Papphoṭetvā hi pattharituṃ pana vaṭṭatiyeva.

Navakassa vatte – **pānīyaṃ ācikkhitabba**nti ‘‘etaṃ pānīyaṃ gahetvā pivāhī’’ti ācikkhitabbaṃ. Paribhojanīyepi eseva nayo. Sesaṃ purimasadisameva. Mahāāvāsepi attano santikaṃ sampattassa āgantukassa vattaṃ akātuṃ na labhati.

Āvāsikavattakathā niṭṭhitā.

Gamikavattakathā

360. Gamikavattesu **dārubhaṇḍa**nti senāsanakkhandhake vuttaṃ mañcapīṭhādi. **Mattikābhaṇḍampi** rajanabhājanādi sabbaṃ tattha vuttappabhedameva. Taṃ sabbaṃ aggisālāya vā aññatarasmiṃ vā guttaṭṭhāne paṭisāmetvā gantabbaṃ. Anovassake pabbhārepi ṭhapetuṃ vaṭṭati. **Senāsanaṃ āpucchitabba**nti ettha yaṃ pāsāṇapiṭṭhiyaṃ vā pāsāṇatthambhesu vā katasenāsanaṃ, yattha upacikā nārohanti, taṃ anāpucchantassāpi anāpatti. **Catūsu pāsāṇakesū**tiādi upacikānaṃ uppattiṭṭhāne paṇṇasālādisenāsane kattabbākāradassanatthaṃ vuttaṃ. **Appeva nāma aṅgānipi seseyyu**nti ayaṃ ajjhokāse ṭhapitamhi ānisaṃso. Ovassakagehe pana tiṇesu ca mattikāpiṇḍesu ca upari patantesu mañcapīṭhānaṃ aṅgānipi vinassanti.

Gamikavattakathā niṭṭhitā.

Anumodanavattakathā

362. Anumodanavatthusmiṃ **iddhaṃ ahosī**ti sampannaṃ ahosi. **Catūhi pañcahī**ti saṅghattherena anumodanatthāya nisinne heṭṭhā paṭipāṭiyā catūhi nisīditabbaṃ. Anuthere nisinne mahātherena ca heṭṭhā ca tīhi nisīditabbaṃ. Pañcame nisinne upari catūhi nisīditabbaṃ. Saṅghattherena heṭṭhā daharabhikkhusmiṃ ajjhiṭṭhepi saṅghattherato paṭṭhāya catūhi nisīditabbameva. Sace pana anumodako bhikkhu ‘‘gacchatha bhante, āgametabbakiccaṃ natthī’’ti vadati, gantuṃ vaṭṭati. Mahātherena ‘‘gacchāma āvuso’’ti vutte ‘‘gacchathā’’ti vadati, evampi vaṭṭati. ‘‘Bahigāme āgamessāmā’’ti ābhogaṃ katvāpi bahigāmaṃ gantvā attano nissitake ‘‘tumhe tassa āgamanaṃ āgamethā’’ti vatvāpi gantuṃ vaṭṭatiyeva. Sace pana manussā attano rucikena ekena anumodanaṃ kārenti, neva tassa anumodato āpatti, na mahātherassa bhāro hoti. Upanisinnakathāyameva hi manussesu kathāpentesu mahāthero āpucchitabbo, mahātherena ca anumodanāya ajjhiṭṭhova āgametabboti idamettha lakkhaṇaṃ. **Vaccito**ti sañjātavacco; vaccapīḷitoti adhippāyo.

Anumodanavattakathā niṭṭhitā.

Bhattaggavattakathā

364. Bhattaggavatte ‘‘antogāmo vā hotu vihāro vā, manussānaṃ parivesanaṭṭhānaṃ gacchantena cīvaraṃ pārupitvā kāyabandhanaṃ bandhanameva vaṭṭatī’’ti aṭṭhakathāsu vuttaṃ. **Na there bhikkhū anupakhajjā**ti there bhikkhū atiallīyitvā na nisīditabbaṃ. Sace mahātherassa nisinnāsanena samakaṃ āsanaṃ hoti, bahūsu āsanesu sati ekaṃ dve āsanāni ṭhapetvā nisīditabbaṃ. Bhikkhū gaṇetvā paññattāsanesu anisīditvā mahātherena nisīdāti vuttena nisīditabbaṃ. No ce mahāthero vadati, ‘‘idaṃ, bhante, āsanaṃ ucca’’nti vattabbaṃ. ‘‘Nisīdā’’ti vutte nisīditabbaṃ. Sace pana evaṃ āpucchitepi na vadati, nisīdantassa anāpatti; mahātherasseva āpatti. Navako hi evarūpe āsane anāpucchā nisīdanto āpajjati, thero āpucchite ananujānanto. **Na saṅghāṭiṃ ottharitvā**ti na saṅghāṭiṃ avattharitvā nisīditabbaṃ.

Ubhohi hatthehīti pattadhovanaudakaṃ sandhāya vuttaṃ. Dakkhiṇodakaṃ pana purato ādhārake pattaṃ ṭhapetvā gahetabbaṃ. **Sādhuka**nti udakasaddaṃ akarontena.

Sūpassa okāsoti yathā sūpassa okāso hoti; evaṃ mattāya odano gaṇhitabboti attho. **Samakaṃ sampādehī**ti idaṃ na kevalaṃ sappiādīsuyeva odanepi vattabbaṃ. Sappiādīsu pana yaṃ appaṃ hoti ekassa vā dvinnaṃ vā anurūpakaṃ, taṃ sabbesaṃ samakaṃ sampādehīti vutte manussānaṃ vihasā hoti, tasmā tādisaṃ sakiṃ vā dvikkhattuṃ vā gahetvā sesaṃ na gahetabbaṃ.

Na tāva therena bhuñjitabbanti idaṃ yaṃ paricchinnabhikkhukaṃ bhattaggaṃ, yattha manussā sabbesaṃ pāpetvā dātukāmā honti, taṃ sandhāya vuttaṃ. Yaṃ pana mahābhattaggaṃ hoti, yattha ekasmiṃ padese bhuñjanti, ekasmiṃ padese udakaṃ diyyati, tattha yathāsukhaṃ bhuñjitabbaṃ.

Na tāva udakanti idaṃ hatthadhovanaudakaṃ sandhāya vuttaṃ. Antarā pipāsitena pana gale vilaggāmisena vā pānīyaṃ pivitvā hatthā na dhovitabbā. Sace manussā ‘‘dhovatha bhante pattañca hatthe cā’’ti vadanti, bhikkhū vā ‘‘tumhe udakaṃ gaṇhathā’’ti vadanti, vaṭṭati.

Nivattantenāti bhattaggato uṭṭhāya nivattantena saṅghena evaṃ nivattitabbanti dasseti. Kathaṃ? **‘‘Navakehī’’**ti sabbaṃ daṭṭhabbaṃ. Sambādhesu hi gharesu mahātherānaṃ nikkhamanokāso na hoti, tasmā evaṃ vuttaṃ. Evaṃ nivattantehi pana navakehi gehadvāre ṭhatvā theresu nikkhantesu paṭipāṭiyā gantabbaṃ. Sace pana mahātherā dhure nisinnā honti, navakā antogehe, therāsanato paṭṭhāya paṭipāṭiyā eva nikkhamitabbaṃ. Kāyena kāyaṃ aghaṭṭentena yathā antarena manussā gantuṃ sakkonti, evaṃ viraḷāya paṭipāṭiyā gantabbaṃ.

Bhattaggavattakathā niṭṭhitā.

Piṇḍacārikavattakathā

366. Piṇḍacārikavatte – **kammaṃ vā nikkhipatī**ti kappāsaṃ vā suppaṃ vā musalaṃ vā yaṃ gahetvā kammaṃ karonti, ṭhitā vā nisinnā vā honti, taṃ nikkhipati. **Na ca bhikkhādāyikāyā**ti itthī vā hotu puriso vā, bhikkhādānasamaye mukhaṃ na ulloketabbaṃ.

Piṇḍacārikavattakathā niṭṭhitā.

Āraññikavattakathā

368. Āraññikavatte – **senāsanā otaritabba**nti vasanaṭṭhānato nikkhamitabbaṃ.

Pattaṃ thavikāya pakkhipitvāti ettha sace bahigāme udakaṃ natthi, antogāmeyeva bhattakiccaṃ katvā atha bahigāme atthi, bahigāme bhattakiccaṃ katvā patto dhovitvā vodako katvā thavikāya pakkhipitabbo.

Paribhojanīyaṃ upaṭṭhāpetabbanti sace bhājanāni nappahonti, pānīyameva paribhojanīyampi katvā upaṭṭhāpetabbaṃ. Bhājanaṃ alabhantena veḷunāḷikāyapi upaṭṭhāpetabbaṃ. Tampi alabhantassa yathā samīpe udakaāvāṭo hoti, evaṃ kātabbaṃ. Araṇisahite sati aggiṃ akātumpi vaṭṭati. Yathā ca āraññikassa, evaṃ kantārappaṭipannassāpi araṇisahitaṃ icchitabbaṃ. Gaṇavāsino pana tena vināpi vaṭṭati. Nakkhattāneva **nakkhattapadāni**.

Āraññikavattakathā niṭṭhitā.

Senāsanavattakathā

369. Senāsanavatte – **dvāraṃ** nāma yasmā mahāvaḷañjaṃ, tasmā tattha āpucchanakiccaṃ natthi, sesāni pana uddesadānādīni āpucchitvāva kātabbāni. Devasikampi āpucchituṃ vaṭṭati. Athāpi ‘‘bhante āpucchitameva hotū’’ti vutte vuḍḍhataro ‘‘sādhū’’ti sampaṭicchati, sayameva vā ‘‘tvaṃ yathāsukhaṃ viharāhī’’ti vadati; evampi vaṭṭati. Sabhāgassa vissāsenāpi vaṭṭatiyeva. **Yena vuḍḍho tena parivattitabba**nti vuḍḍhābhimukhena parivattitabbaṃ. **Bhojanasālā**dīsupi evameva paṭipajjitabbaṃ.

Senāsanavattakathā niṭṭhitā.

Jantāgharavattādikathā

371. Jantāgharavatte – **paribhaṇḍa**nti bahijagati.

373. Ācamanavatthusmiṃ – **sati udake**ti ettha sace udakaṃ atthi, paṭicchannaṭṭhānaṃ pana natthi, bhājanena nīharitvā ācamitabbaṃ. Bhājane asati pattena nīharitabbaṃ. Pattepi asati asantaṃ nāma hoti. ‘‘Idaṃ ativivaṭaṃ purato aññaṃ udakaṃ bhavissatī''ti gatassa udakaṃ alabhantasseva bhikkhācāravelā hoti, kaṭṭhena vā kenaci vā puñchitvā gantabbaṃ, bhuñjitumpi anumodanampi kātuṃ vaṭṭati. **Āgatapaṭipāṭiyā**ti vaccakuṭiyaṃ passāvaṭṭhāne nhānatittheti tīsupi āgatapaṭipāṭiyeva pamāṇaṃ.

374. Vaccakuṭivatte – **na dantakaṭṭhaṃ khādantenā**ti ayaṃ vaccakuṭiyāpi avaccakuṭiyāpi sabbattheva paṭikkhepo. **Na pharusena kaṭṭhenā**ti phālitakaṭṭhena vā kharena vā gaṇṭhikena vā kaṇṭakena vā susirena vā pūtinā vā na avalekhitabbaṃ. Avalekhanakaṭṭhaṃ pana aggahetvā paviṭṭhassa āpatti natthi.

Na ācamanasarāvaketi sabbasādhāraṇaṭṭhānaṃ sandhāyetaṃ vuttaṃ. Tatra hi aññe aññe āgacchanti, tasmā udakaṃ na sesetabbaṃ. Yaṃ pana saṅghikepi vihāre ekadese nibaddhagamanatthāya kataṃ ṭhānaṃ hoti puggalikaṭṭhānaṃ vā, tasmiṃ vaṭṭati. Virecanaṃ pivitvā punappunaṃ pavisantassāpi vaṭṭatiyeva.

Ūhatāti ūhaditā; bahi vaccamakkhitāti attho. **Dhovitabbā**ti udakaṃ āharitvā dhovitabbā. Udakaṃ atthi, bhājanaṃ natthi, asantaṃ nāma hoti. Bhājanaṃ atthi, udakaṃ natthi, etampi asantaṃ. Ubhaye pana asati asantameva, kaṭṭhena vā kenaci vā puñchitvā gantabbaṃ. Sesaṃ sabbattha uttānamevāti.

Jantāgharavattādikathā niṭṭhitā.

Vattakkhandhakavaṇṇanā niṭṭhitā.

9. Pātimokkhaṭṭhapanakkhandhakaṃ

Pātimokkhuddesayācanakathā

383. Pātimokkhaṭṭhapanakkhandhake – (**nandimukhiyā rattiyā**ti aruṇuṭṭhitakālepi hi nandimukhā viya ratti khāyati. Tenāha ''nandimukhiyā rattiyā''ti. **Antopūti**nti attacittasantāne kilesapūtibhāvena antopūtiṃ. **Avassuta**nti kilesavassanavasena avassutaṃ. **Kasambukajāta**nti ākiṇṇadosatāya saṃkiliṭṭhajātaṃ.) **Yāva bāhāgahaṇāpi nāmā**ti ''aparisuddhā ānanda parisā''ti vacanaṃ sutvāyeva hi tena pakkamitabbaṃ siyā, evaṃ apakkamitvā yāva bāhāgahaṇāpi nāma so moghapuriso āgamessati, acchariyamidanti dasseti.

384. **Na āyatakeneva papāto**ti na paṭhamameva gambhīro; anupubbena gambhīroti attho. **Ṭhitadhammo velaṃ nātivattatī**ti vīcīnaṃ osakkanakandaraṃ mariyādavelaṃ nātikkamati. **Tīraṃ vāhetī**ti tīrato appeti; ussāretīti attho. **Aññāpaṭivedho**ti arahattappatti.

385. **Channamativassatī**ti āpattiṃ āpajjitvā paṭicchādento aññaṃ navaṃ āpattiṃ āpajjati idametaṃ sandhāya vuttaṃ. **Vivaṭaṃ nātivassatī**ti āpattiṃ āpajjitvā vivaranto aññaṃ nāpajjati idametaṃ sandhāya vuttaṃ.

Pātimokkhuddesayācanakathā niṭṭhitā.

Pātimokkhasavanārahakathā

386. **Ṭhapitaṃ hoti pātimokkha**nti ettha pure vā pacchā vā ṭhapitampi aṭṭhapitaṃ hoti, khette ṭhapitameva pana ṭhapitaṃ nāma hoti. Tasmā ''suṇātu me, bhante saṅgho, ajjuposatho pannaraso, yadi saṅghassa pattakallaṃ, saṅgho uposathaṃ kareyyā''ti ettha yāva re-kāraṃ bhaṇati, tāva ṭhapetabbaṃ, idañhi khettaṃ. Yya-kāre pana vutte ṭhapentena pacchā ṭhapitaṃ nāma hoti. ''Suṇātu me''ti anāraddheyeva ṭhapentena pure ṭhapitaṃ hoti.

Pātimokkhasavanārahakathā niṭṭhitā.

Dhammikādhammikapātimokkhaṭṭhapanakathā

387. **Amūlikāya sīlavipattiyā pātimokkhaṃ ṭhapeti akatāyā**ti tena puggalena sā vipatti katā vā hotu akatā vā, pātimokkhaṭṭhapanakassa saññāamūlikavasena amūlikā hoti. **Katākatāyā**ti katañca akatañca ubhayaṃ gahetvā vuttaṃ.

Dhammikaṃ sāmaggiṃ na upetīti kammaṃ kopetukāmatāya saṅghassa kamme karīyamāne neva āgacchati, na chandaṃ deti, sammukhībhūtova paṭikkosati, tena dukkaṭaṃ āpajjati. Iccassāpi sāpattikasseva pātimokkhaṃ ṭhapitaṃ hoti. **Paccādiyatī**ti ''puna kātabbaṃ kamma''nti paccādiyati, tena ukkoṭanakena pācittiyaṃ āpajjati. Iccassāpi sāpattikasseva pātimokkhaṃ ṭhapitaṃ hoti.

Dhammikādhammikapātimokkhaṭṭhapanakathā niṭṭhitā.

Dhammikapātimokkhaṭṭhapanakathā

388. **Yehi ākārehi yehi liṅgehi yehi nimittehī**ti ettha maggenamaggapaṭipādanādīsu ākārādisaññā veditabbā. **Tena diṭṭhena tena sutena tāya parisaṅkāyā**ti ettha diṭṭhañca sutañca pāḷiyaṃ āgatameva. Sace pana tehi diṭṭhasutehi parisaṅkaṃ uppādeyya, taṃ sandhāya vuttaṃ ‘‘tāya parisaṅkāyā’’ti.

Dhammikapātimokkhaṭṭhapanakathā niṭṭhitā.

Attādānaaṅgakathā

398. **Attādānaṃ ādātukāmenā**ti ettha sāsanaṃ sodhetukāmo bhikkhu yaṃ adhikaraṇaṃ attanā ādiyati, taṃ attādānanti vuccati. **Akālo imaṃ attādānaṃ ādātu**nti ettha rājabhayaṃ corabhayaṃ dubbhikkhabhayaṃ vassārattoti ayaṃ akālo, viparīto kālo.

Abhūtaṃ idaṃ attādānanti asantamidaṃ, mayā adhammo vā dhammoti, dhammo vā adhammoti, avinayo vā vinayoti, vinayo vā avinayoti, dussīlo vā puggalo sīlavāti, sīlavā vā dussīloti gahitoti attho; vipariyāyena bhūtaṃ veditabbaṃ. **Anatthasaṃhitaṃ idaṃ attādāna**nti ettha yaṃ jīvitantarāyāya vā brahmacariyantarāyāya vā saṃvattati, idaṃ anatthasaṃhitaṃ, viparītaṃ atthasaṃhitaṃ nāma.

Na labhissāmi sandiṭṭhe sambhatte bhikkhūti appekadā hi rājabhayādīsu evarūpā attano pakkhassa upatthambhakā bhikkhū laddhuṃ na sakkā honti, taṃ sandhāya vuttaṃ ‘‘na labhissāmī’’ti. Appekadā pana khemasubhikkhādīsu laddhuṃ sakkā honti, taṃ sandhāya ‘‘labhissāmī’’ti vuttaṃ.

Bhavissati saṅghassa tatonidānaṃ bhaṇḍananti kosambakānaṃ viya bhaṇḍanaṃ kalaho viggaho vivādo saṅghabhedo ca bhavissatīti. **Pacchāpi avippaṭisārakaraṃ bhavissatī**ti subhaddaṃ vuḍḍhapabbajitaṃ niggahetvā pañcasatikasaṅgītiṃ karontassa mahākassapattherasseva, dasavatthuke adhikaraṇe dasabhikkhusahassāni niggahetvā sattasatikasaṅgītiṃ karontassa āyasmato yasasseva, saṭṭhibhikkhusahassāni niggahetvā sahassikasaṅgītiṃ karontassa moggaliputtatissattherasseva ca pacchā samanussaraṇakaraṇaṃ hoti, sāsanassa ca vigatupakkilesacandimasūriyasassirikatāya saṃvattati.

Attādānaaṅgakathā niṭṭhitā.

Codakenapaccavekkhitabbadhammakathā

399. **Acchiddena appaṭimaṃsenā**tiādīsu yena gahaṭṭhapabbajitesu yo koci pahaṭo vā hoti, gihīnaṃ gaṇḍaphālanādīni vejjakammāni vā katāni, tassa kāyasamācāro upacikāhi khāyitatālapaṇṇamiva chiddo ca paṭimāsituṃ yattha katthaci gahetvā ākaḍḍhituṃ sakkuṇeyyatāya sappaṭimaṃso ca hoti, viparīto acchiddo appaṭimaṃsoti veditabboti. Vacīsamācāro pana musāvādaomasavādapesuññaamūlakānuddhaṃsanādīhi chiddo ca sappaṭimaṃso ca hoti, viparīto acchiddo appaṭimaṃso.

Mettaṃ nu kho me cittanti palibodhe chinditvā kammaṭṭhānabhāvanānuyogena adhigataṃ mettacittaṃ. **Anāghāta**nti āghātavirahitaṃ, vikkhambhanavasena vihatāghātanti attho. **Idaṃ panāvuso kattha vuttaṃ bhagavatā**ti idaṃ sikkhāpadaṃ katarasmiṃ nagare vuttanti attho.

Codakenapaccavekkhitabbadhammakathā niṭṭhitā.

Codakenaupaṭṭhāpetabbakathā

400. **Kālena vakkhāmī**tiādīsu eko ekaṃ okāsaṃ kāretvā codento **kālena vadati** nāma. Saṅghamajjhagaṇamajjhasalākaggayāguaggavitakkamāḷakabhikkhācāramaggaāsanasālādīsu upaṭṭhākehi parivāritakkhaṇe vā codento **akālena vadati** nāma. Tacchena vadanto **bhūtena vadati** nāma. ‘‘Ambho mahallaka, parisāvacara, paṃsukūlika, dhammakathika, patirūpaṃ tava ida’’nti vadanto **pharusena vadati** nāma. Kāraṇanissitaṃ pana katvā ‘‘bhante mahallakattha, parisāvacarā, paṃsukūlikā, dhammakathikattha, patirūpaṃ tumhākaṃ ida’’nti vadanto **saṇhena vadati** nāma. Kāraṇanissitaṃ katvā vadanto **atthasaṃhitena vadati** nāma. **Mettacitto vakkhāmi no dosantaro**ti mettacittaṃ upaṭṭhapetvā vakkhāmi, na duṭṭhacitto hutvā.

Codakenaupaṭṭhāpetabbakathā niṭṭhitā.

Codakacuditakapaṭisaṃyuttakathā

401. **Ajjhattaṃ manasikaritvā**ti attano citte uppādetvā. **Kāruññatā**ti karuṇābhāvo. Iminā karuṇañca karuṇāpubbabhāgañca dasseti. **Hitesitā**ti hitagavesanatā. **Anukampitā**ti tena hitena saṃyojanatā. Dvīhipi mettañca mettāpubbabhāgañca dasseti. **Āpattivuṭṭhānatā**ti āpattito vuṭṭhāpetvā suddhante patiṭṭhāpanā. Vatthuṃ codetvā sāretvā paṭiññaṃ āropetvā yathāpaṭiññāya kammakaraṇaṃ **vinayapurekkhāratā** nāma. **Ime pañca dhamme**ti ye ete kāruññatātiādinā nayena vuttā, ime pañca dhamme ajjhattaṃ manasi karitvā paro codetabboti.

Sacce ca akuppe cāti vacīsacce ca akuppanatāya ca. Cuditakena hi saccañca vattabbaṃ, kopo ca na kātabbo. Neva attanā kujjhitabbo, na paro ghaṭṭetabboti attho. Sesaṃ sabbattha uttānamevāti.

Codakacuditakapaṭisaṃyuttakathā niṭṭhitā.

Pātimokkhaṭṭhapanakkhandhakavaṇṇanā niṭṭhitā.

10. Bhikkhunikkhandhakaṃ

Mahāpajāpatigotamīvatthukathā

402. Bhikkhunikkhandhake – **alaṃ gotami mā te ruccī**ti kasmā paṭikkhipati, nanu sabbesampi buddhānaṃ catasso parisā hontīti? Kāmaṃ honti, kilametvā pana anekakkhattuṃ yācitena anuññātaṃ pabbajjaṃ ‘‘dukkhena laddhā ayaṃ amhehī’’ti sammā paripālessantīti bhaddakaṃ katvā anujānitukāmo paṭikkhipati. **Aṭṭhagarudhammakathā** mahāvibhaṅgeyeva kathitā.

403. **Kumbhathenakehī**ti kumbhe dīpaṃ jāletvā tena ālokena paraghare bhaṇḍaṃ vicinitvā thenakacorehi.

Setaṭṭhikā nāma rogajātīti eko pāṇako nāḷimajjhagataṃ kaṇḍaṃ vijjhati, yena viddhattā nikkhantampi sālisīsaṃ khīraṃ gahetuṃ na sakkoti.

Mañjiṭṭhikā nāma rogajātīti ucchūnaṃ antorattabhāvo. **Mahato taḷākassa paṭikacceva āḷi**nti iminā pana etamatthaṃ dasseti – yathā mahato taḷākassa āḷiyā abaddhāyapi kiñci udakaṃ tiṭṭheyya, paṭhamameva baddhāya pana yaṃ abaddhapaccayā na tiṭṭheyya, tampi tiṭṭheyya; evameva ye ime anuppanne vatthusmiṃ paṭikacceva avītikkamanatthāya garudhammā paññattā. Tesu apaññattesupi mātugāmassa pabbajitattā pañceva vassasatāni saddhammo tiṭṭheyya. Paṭikacceva paññattattā pana aparānipi pañcavassasatāni ṭhassatīti evaṃ paṭhamaṃ vuttaṃ vassasahassameva ṭhassatīti. **Vassasahassa**nti cetaṃ paṭisambhidāpabhedappattakhīṇāsavavaseneva vuttaṃ. Tato pana uttarimpi sukkhavipassakakhīṇāsavavasena vassasahassaṃ, anāgāmivasena vassasahassaṃ, sakadāgāmivasena vassasahassaṃ, sotāpannavasena vassasahassanti evaṃ pañcavassasahassāni paṭivedhasaddhammo ṭhassati. Pariyattidhammopi tāniyeva. Na hi pariyattiyā asati paṭivedho atthi, nāpi pariyattiyā sati paṭivedho na hoti; liṅgaṃ pana pariyattiyā antarahitāyapi ciraṃ pavattissatīti.

Mahāpajāpatigotamīvatthukathā niṭṭhitā.

Bhikkhunīupasampadānujānanakathā

404. **Anujānāmi bhikkhave bhikkhūhi bhikkhuniyo upasampādetu**nti imāya anupaññattiyā bhikkhū pañcasatā sākiyāniyo mahāpajāpatiyā saddhivihāriniyo katvā upasampādesuṃ. Iti tā sabbāpi ekatoupasampannā nāma ahesuṃ. Ye kho tvaṃ gotamīti iminā ovādena gotamī arahattaṃ pattā.

409. **Kammaṃ na karīyatī**ti tajjanīyādi sattavidhampi kammaṃ na karīyati. **Khamāpentī**ti na puna evaṃ karissāmīti khamāpenti.

410. **Anujānāmi, bhikkhave, bhikkhūhi bhikkhunīnaṃ kammaṃ ropetvā niyyādetu**nti ettha tajjanīyādīsu ‘‘idaṃ nāma kammaṃ etissā kātabba’’nti evaṃ ropetvā ‘‘taṃ dāni tumheva karothā’’ti niyyādetabbaṃ. Sace pana aññasmiṃ ropite aññaṃ karonti, ‘‘tajjanīyakammārahassa niyassakammaṃ karotī’’ti ettha vuttanayena kāretabbataṃ āpajjanti.

411. **Kaddamodakenā**ti ettha na kevalaṃ kaddamodakena, vippasannaudakarajanakaddamādīsupi yena kenaci osiñcantassa dukkaṭameva. **Avandiyo so bhikkhave bhikkhu bhikkhunisaṅghena kātabbo**ti bhikkhunupassaye sannipatitvā ‘‘asuko nāma ayyo bhikkhunīnaṃ apasādanīyaṃ dasseti, etassa ayyassa avandiyakaraṇaṃ ruccatī’’ti evaṃ tikkhattuṃ sāvetabbaṃ. Ettāvatā avandiyo kato hoti. Tato paṭṭhāya yathā sāmaṇere disvā na vandanti; evameva disvāpi na vanditabbo. Tena bhikkhunā sammā vattantena bhikkhunupassayaṃ āgantvā vihāreyeva saṅghaṃ vā gaṇaṃ vā ekapuggalaṃ vā upasaṅkamitvā ukkuṭikaṃ nisīditvā añjaliṃ paggahetvā ‘‘bhikkhunisaṅgho mayhaṃ khamatū’’ti khamāpetabbaṃ. Tena bhikkhunā bhikkhunīnaṃ santikaṃ āgantvā ‘‘eso bhikkhu tumhe khamāpetī’’ti vattabbaṃ. Tato paṭṭhāya so vanditabbo. Ayamettha saṅkhepo, vitthāraṃ pana kammavibhaṅge vakkhāma.

Obhāsentīti asaddhammena obhāsenti. **Bhikkhunīhi saddhiṃ sampayojentī**ti bhikkhunīhi saddhiṃ purise asaddhammena sampayojenti. Avandiyakaraṇaṃ vuttanayameva. **Āvaraṇa**nti vihārappavesane nivāraṇaṃ. **Ovādaṃ ṭhapetu**nti ettha na bhikkhunupassayaṃ gantvā ṭhapetabbo. Ovādatthāya pana āgatā bhikkhuniyo vattabbā ‘‘asukā nāma bhikkhunī sāpattikā, tassā ovādaṃ ṭhapemi, mā tāya saddhiṃ uposathaṃ karitthā’’ti. Kāyavivaraṇādīsupi daṇḍakammaṃ vuttanayameva.

413. **Na bhikkhave bhikkhuniyā ovādo na gantabbo**tiādi bhikkhunivibhaṅgavaṇṇanāyaṃ vuttameva.

416. **Phāsukā namentī**ti gihidārikāyo viya ghanapaṭṭakena kāyabandhanena phāsukā namanatthāya bandhanti. **Ekapariyākata**nti ekavāraṃ parikkhipanakaṃ.

Vilīvena paṭṭenāti saṇhehi veḷuvilīvehi katapaṭṭena. **Dussapaṭṭenā**ti setavatthapaṭṭena. **Dussaveṇiyā**ti dussena kataveṇiyā. **Dussavaṭṭiyā**ti dussena katavaṭṭiyā. **Coḷapaṭṭā**dīsu coḷakāsāvaṃ coḷanti veditabbaṃ.

Aṭṭhillenāti gojaṅghaṭṭhikena. **Jaghana**nti kaṭippadeso vuccati. **Hatthaṃ koṭṭāpentī**ti aggabāhaṃ koṭṭāpetvā morapattādīhi cittālaṅkāraṃ karonti. **Hatthakoccha**nti piṭṭhihatthaṃ. **Pāda**nti jaṅghaṃ. **Pādakoccha**nti piṭṭhipādaṃ.

417. **Mukhalimpanā**dīni vuttanayāneva. **Avaṅgaṃ karontī**ti akkhī añjantiyo avaṅgadese adhomukhaṃ lekhaṃ karonti. **Visesaka**nti gaṇḍappadese vicitrasaṇṭhānaṃ visesakaṃ karonti. **Olokentī**ti vātapānaṃ vivaritvā vīthiṃ olokenti. **Sāloke tiṭṭhantī**ti dvāraṃ vivaritvā upaḍḍhakāyaṃ dassentiyo tiṭṭhanti. **Nacca**nti naṭasamajjaṃ kārenti. **Vesiṃ vuṭṭhāpentī**ti gaṇikaṃ vuṭṭhāpenti. **Pānāgāraṃ ṭhapentī**ti suraṃ vikkiṇanti. **Sūnaṃ ṭhapentī**ti maṃsaṃ vikkiṇanti. **Āpaṇa**nti nānābhaṇḍānaṃ anekavidhaṃ āpaṇaṃ pasārenti. **Dāsaṃ upaṭṭhāpentī**ti dāsaṃ gahetvā tena attano veyyāvaccaṃ kārenti. Dāsīādīsupi eseva nayo. **Haritakapakkikaṃ pakiṇantī**ti haritakañceva pakkañca pakiṇanti; pakiṇṇakāpaṇaṃ pasārentīti vuttaṃ hoti.

418. **Sabbanīlakā**dikathā kathitāyeva.

419. **Bhikkhunī ce, bhikkhave, kālaṃ karontī**tiādīsu ayaṃ pāḷimuttakavinicchayo – sace hi pañcasu sahadhammikesu yo koci kālaṃ karonto ‘‘mamaccayena mayhaṃ parikkhāro upajjhāyassa hotu, ācariyassa hotu, saddhivihārikassa hotu, antevāsikassa hotu, mātu hotu, pitu hotu, aññassa vā yassa kassaci hotū’’ti vadati tesaṃ na hoti, saṅghasseva hoti. Na hi pañcannaṃ sahadhammikānaṃ accayadānaṃ ruhati, gihīnaṃ pana ruhati. Bhikkhu hi bhikkhunivihāre kālaṃ karoti, tassa parikkhāro bhikkhūnaṃyeva hoti. Bhikkhunī bhikkhuvihāre kālaṃ karoti, tassā parikkhāro bhikkhunīnaṃyeva hoti.

420. **Purāṇamallī**ti purāṇe gihikāle mallakassa bhariyā. **Purisabyañjana**nti purisanimittaṃ, chinnaṃ vā hotu acchinnaṃ vā, paṭicchannaṃ vā appaṭicchannaṃ vā. Sace etasmiṃ ṭhāne purisabyañjananti cittaṃ uppādetvā upanijjhāyati, dukkaṭaṃ.

421. **Attano paribhogatthāya dinnaṃ** nāma yaṃ ‘‘tumheyeva paribhuñjathā’’ti vatvā dinnaṃ, taṃ aññassa dadato dukkaṭaṃ. Aggaṃ gahetvā pana dātuṃ vaṭṭati. Sace asappāyaṃ, sabbaṃ apanetuṃ vaṭṭati. Cīvaraṃ ekāhaṃ vā dvīhaṃ vā paribhuñjitvā dātuṃ vaṭṭati. Pattādīsupi eseva nayo.

Bhikkhūnaṃ sannidhiṃ bhikkhunīhi paṭiggāhāpetvāti hiyyo paṭiggahetvā ṭhapitamaṃsaṃ ajja aññasmiṃ anupasampanne asati bhikkhūhi paṭiggāhāpetvā bhikkhunīhi paribhuñjitabbaṃ. Bhikkhūhi paṭiggahitañhi bhikkhunīnaṃ appaṭiggahitakaṭṭhāne tiṭṭhati, bhikkhunīnaṃ paṭiggahitampi bhikkhūsu eseva nayo.

426. **Āsanaṃ saṃkasāyantiyo kālaṃ vītināmesu**nti aññaṃ vuṭṭhāpetvā aññaṃ nisīdāpentiyo bhojanakālaṃ atikkāmesuṃ.

Aṭṭhannaṃ bhikkhunīnaṃ yathāvuḍḍhanti ettha sace pure aṭṭhasu nisinnāsu tāsaṃ abbhantarimā aññā āgacchati, sā attano navakaṃ uṭṭhāpetvā nisīdituṃ labhati. Yā pana aṭṭhahipi navakatarā, sā sacepi saṭṭhivassā hoti, āgatapaṭipāṭiyāva nisīdituṃ labhati. **Aññattha sabbattha yathāvuḍḍhaṃ na paṭibāhitabba**nti ṭhapetvā bhattaggaṃ aññasmiṃ catupaccayabhājanīyaṭṭhāne ‘‘ahaṃ pubbe āgatā’’ti vuḍḍhaṃ paṭibāhitvā kiñci na gahetabbaṃ; yathāvuḍḍhameva vaṭṭati. **Pavāraṇākathā** kathitāyeva.

429. **Itthiyutta**ntiādīhi sabbayānāni anuññātāni. **Pāṭaṅki**nti paṭapoṭṭalikaṃ.

430. **Dūtena upasampadā** dasannaṃ antarāyānaṃ yena kenaci vaṭṭati. Kammavācāpariyosāne sā bhikkhunī bhikkhunupassaye ṭhitā vā hotu nipannā vā jāgarā vā niddaṃ okkantā vā, upasampannāva hoti. Tāvadeva chāyādīni āgatāya dūtabhikkhuniyā ācikkhitabbāni.

431. **Udosito**ti bhaṇḍasālā. **Na sammatī**ti nappahoti. **Upassaya**nti gharaṃ. **Navakamma**nti saṅghassatthāya bhikkhuniyā navakammampi kātuṃ anujānāmīti attho.

432. **Tassā pabbajitāyā**ti tassā pabbajitakāle. **Yāva so dārako viññutaṃ pāpuṇātī**ti yāva khādituṃ bhuñjituṃ nahāyituñca maṇḍituñca attano dhammatāya sakkotīti attho.

Ṭhapetvā sāgāranti sahagāraseyyamattaṃ ṭhapetvā. Yathā aññasmiṃ purise; evaṃ dutiyikāya bhikkhuniyā tasmiṃ dārake paṭipajjitabbanti dasseti. Mātā pana nahāpetuṃ pāyetuṃ bhojetuṃ maṇḍetuṃ ure katvā sayituñca labhati.

434. **Yadeva sā vibbhantā**ti yasmā sā vibbhantā attano ruciyā khantiyā odātāni vatthāni nivatthā, tasmāyeva sā abhikkhunī, na sikkhāpaccakkhānenāti dasseti. Sā puna upasampadaṃ na labhati.

Sā āgatā na upasampādetabbāti na kevalaṃ na upasampādetabbā, pabbajjampi na labhati. Odātāni gahetvā vibbhantā pana pabbajjāmattaṃ labhati.

Abhivādanantiādīsu purisā pāde sambāhantā vandanti, kese chindanti, nakhe chindanti, vaṇapaṭikammaṃ karonti, taṃ sabbaṃ kukkuccāyantā na sādiyantīti attho. Tatreke ācariyā ‘‘sace ekato vā ubhato vā avassutā honti sārattā, yathāvatthukameva’’. Eke ācariyā ‘‘natthi ettha āpattī’’ti vadanti. Evaṃ ācariyavādaṃ dassetvā idaṃ odissa anuññātaṃ vaṭṭatīti aṭṭhakathāsu vuttaṃ. Taṃ pamāṇaṃ. ‘‘Anujānāmi bhikkhave sāditu’’nti hi vacaneneva taṃ kappiyaṃ.

435. **Pallaṅkena nisīdantī**ti pallaṅkaṃ ābhujitvā nisīdanti. **Aḍḍhapallaṅka**nti ekaṃ pādaṃ ābhujitvā katapallaṅkaṃ. **Heṭṭhā vivaṭe upari paṭicchanne**ti ettha sace kūpo khato hoti, upari pana padaramattameva sabbadisāsu paññāyati, evarūpepi vaṭṭati.

436. **Kukkusaṃ mattika**nti kuṇḍakañceva mattikañca. Sesamettha uttānamevāti.

Bhikkhunīupasampadānujānanakathā niṭṭhitā.

Bhikkhunikkhandhakavaṇṇanā niṭṭhitā.

11. Pañcasatikakkhandhakaṃ

Khuddānukhuddakasikkhāpadakathā

441. Pañcasatikakkhandhake – **cattāri pārājikāni ṭhapetvā avasesāni khuddānukhuddakānī**ti evamādi ekasikkhāpadampi apariccajitvā sabbesaṃ saṅgahetabbabhāvadassanatthaṃ pariyāyena vuttaṃ. **Idaṃ vo samaṇāna**nti idaṃ samaṇānaṃ. Padapūraṇamatte vokāro.

443. **Idampi te āvuso ānanda dukkaṭa**nti ‘‘idaṃ tayā duṭṭhu kata’’nti kevalaṃ garahantehi therehi vuttaṃ, na āpattiṃ sandhāya vuttaṃ. Na hi te āpattānāpattiṃ na jānanti. Idāneva cetaṃ anussāvitaṃ – ‘‘saṅgho apaññattaṃ na paññapeti, paññattaṃ na samucchindatī’’ti. **Desehi taṃ dukkaṭa**nti idampi ca ‘‘āma, bhante, duṭṭhu mayā kata’’nti evaṃ paṭijānāhi, taṃ dukkaṭanti idaṃ sandhāya vuttaṃ, na āpattidesanaṃ. Thero pana yasmā asatiyā na pucchi na anādarena, tasmā tattha duṭṭhukatabhāvampi asallakkhento ‘‘nāhaṃ taṃ dukkaṭaṃ passāmī’’ti vatvā theresu gāravaṃ dassento ‘‘apicāyasmantānaṃ sandhāya desemi taṃ dukkaṭa’’nti āha. Yathā tumhe vadatha, tathā paṭijānāmīti vuttaṃ hoti. Eseva nayo avasesesu catūsu ṭhānesu. Sesamettha yaṃ vattabbaṃ siyā, taṃ nidānavaṇṇanāyameva vuttaṃ.

Khuddānukhuddakasikkhāpadakathā niṭṭhitā.

Pañcasatikakkhandhakavaṇṇanā niṭṭhitā.

12. Sattasatikakkhandhakaṃ

Dasavatthukathā

446. Sattasatikakkhandhake – **bhikkhaggenā**ti bhikkhuaggena, bhikkhū gaṇetvā tattake paṭivīse ṭhapesunti attho. **Mahiyā**ti himapātasamaye himavalāhakā.

447. **Avijjānivuṭā**ti avijjāpaṭicchannā. **Posā**ti purisā. Piyarūpaṃ abhinandanti patthentīti **piyarūpābhinandino**. **Aviddasū**ti avijānantā. Rāgarajehi **sarajā**. Magasadisāti **magā**. Saha nettiyāti **sanettikā**. **Vaḍḍhenti kaṭasi**nti punappunaṃ kaḷevaraṃ nikkhipamānā bhūmiṃ vaḍḍhenti. Evaṃ vaḍḍhentāva ghoraṃ ādiyanti punabbhavaṃ.

454. **Pāpakaṃ no āvuso kata**nti āvuso amhehi pāpakaṃ katanti attho.

455. **Katamena tvaṃ bhūmi vihārenā**ti ettha **bhūmī**ti piyavacanametaṃ. Piyaṃ vattukāmo kira āyasmā sabbakāmī navake bhikkhū evaṃ āmanteti. **Kullakavihārenā**ti uttānavihārena.

457. **Sāvatthiyā suttavibhaṅge**ti kathaṃ suttavibhaṅge paṭikkhittaṃ hoti? Tatra hi ''sannidhi nāma ajja paṭiggahitaṃ aparajjū''ti vatvā puna ''sannidhikārake asannidhikārakasaññī khādanīyaṃ vā bhojanīyaṃ vā khādati vā bhuñjati vā āpatti pācittiyassā''ti āpattiṃ vadantena paṭikkhittaṃ hoti. Tatreke maññanti ''yo pana bhikkhu sannidhikārakaṃ khādanīyaṃ vā bhojanīyaṃ vā''ti hi vuttaṃ, idañca loṇaṃ nāma yāvajīvikattā sannidhibhāvaṃ nāpajjati. Yampi aloṇakaṃ āmisaṃ paṭiggahetvā tena saddhiṃ paribhuñjati, taṃ tadahupaṭiggahitameva, tasmā '''yāvakālikena, bhikkhave, yāvajīvikaṃ tadahupaṭiggahitaṃ kāle kappati, vikāle na kappatī'ti vacanato dukkaṭenettha bhavitabba''nti. Te vattabbā – ''tumhākaṃ matena dukkaṭenapi na bhavitabbaṃ, na hi ettha yāvajīvikaṃ tadahupaṭiggahitaṃ, yāvakālikameva tadahupaṭiggahitaṃ, na ca taṃ vikāle paribhuttaṃ. Yadi vā ''vikāle na kappatī''ti vacanena tumhe dukkaṭaṃ maññetha, yāvajīvikamissaṃ yāvakālikaṃ vikāle bhuñjantassa vikālabhojanapācittiyaṃ na bhaveyya. Tasmā na byañjanamattaṃ gahetabbaṃ, attho upaparikkhitabbo.

Ayañhettha attho – yāvakālikena yāvajīvikaṃ tadahupaṭiggahitaṃ yadi sambhinnarasaṃ hoti, yāvakālikagatikameva hoti. Tasmā ''yo pana bhikkhu vikāle khādanīyaṃ vā bhojanīyaṃ vā''ti iminā sikkhāpadena kāle kappati, vikāle na kappati. Na idha ''na kappatī''ti vacanamattenettha dukkaṭaṃ hoti. Yatheva yāvajīvikaṃ tadahupaṭiggahitaṃ yāvakālikena sambhinnarasaṃ vikāle na kappati, vikālabhojanapācittiyāvahaṃ hoti. Evaṃ ajja paṭiggahitampi aparajju yāvakālikena sambhinnarasaṃ na kappati, sannidhibhojanapācittiyāvahaṃ hoti. Taṃ ''sannidhikataṃ ida''nti ajānantopi na muccati. Vuttañhetaṃ – ''sannidhikārake asannidhikārakasaññī khādanīyaṃ vā bhojanīyaṃ vā khādati vā bhuñjati vā āpatti pācittiyassā''ti. Tasmā ''kattha paṭikkhitta''nti imissā pucchāya ''parisuddhamidaṃ byākaraṇaṃ sāvatthiyā suttavibhaṅge''ti.

Rājagahe uposathasaṃyutteti idaṃ ''na bhikkhave ekasmiṃ āvāse dve uposathāgārāni sammannitabbāni; yo sammanneyya, āpatti dukkaṭassā''ti etaṃ sandhāya vuttaṃ. **Vinayātisāre dukkaṭa**nti ''na bhikkhave ekasmiṃ āvāse dve uposathāgārāni sammannitabbānī''ti etassa vinayassa atisāre dukkaṭaṃ. **Campeyyake vinayavatthusmi**nti idaṃ ''adhammena ce bhikkhave vaggakammaṃ, akammaṃ na ca karaṇīya''nti evamādiṃ katvā campeyyakkhandhake āgataṃ vinayavatthuṃ sandhāya vuttaṃ.

Ekacco kappatīti idaṃ dhammikaṃ āciṇṇaṃ sandhāya vuttaṃ. **Chedanake pācittiya**nti suttavibhaṅge hi ''nisīdanaṃ nāma sadasaṃ vuccatī''ti āgataṃ, tasmā dvinnaṃ sugatavidatthīnaṃ upari dasāyeva vidatthimattā labbhati. Dasāya vinā taṃ pamāṇaṃ karontassa idaṃ āgatameva hoti – ''taṃ atikkāmayato chedanakaṃ pācittiya''nti. Tasmā ''kiṃ āpajjatī''ti puṭṭho ''chedanake pācittiya''nti āha. Chedanakasikkhāpade vuttapācittiyaṃ āpajjatīti attho. Sesaṃ sabbattha uttānamevāti.

Dasavatthukathā niṭṭhitā.

Samantapāsādikāya vinayasaṃvaṇṇanāya

Sattasatikakkhandhakavaṇṇanā niṭṭhitā.

Dvivaggasaṅgahā vuttā, dvāvīsatipabhedanā;
Khandhakā sāsane pañcakkhandhadukkhappahāyino.

Yā tesaṃ vaṇṇanā esā, antarāyaṃ vinā yathā;
Siddhā sijjhantu kalyāṇā, evaṃ āsāpi pāṇinanti.

Cūḷavagga-aṭṭhakathā niṭṭhitā.

Namo tassa bhagavato arahato sammāsambuddhassa

Vinayapiṭake

Cūḷavaggapāḷi

1. Kammakkhandhakaṃ

1. Tajjanīyakammaṃ

1. Tena samayena buddho bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Tena kho pana samayena paṇḍukalohitakā bhikkhū attanā bhaṇḍanakārakā kalahakārakā vivādakārakā bhassakārakā saṅghe adhikaraṇakārakā, yepi caññe bhikkhū bhaṇḍanakārakā kalahakārakā vivādakārakā bhassakārakā saṅghe adhikaraṇakārakā te upasaṅkamitvā evaṃ vadanti – ‘‘mā kho tumhe, āyasmanto, eso ajesi. Balavābalavaṃ paṭimantetha. Tumhe tena paṇḍitatarā ca byattatarā ca bahussutatarā ca alamattatarā ca [alamatthatarā ca (syā. ka.)]. Mā cassa bhāyittha. Mayampi tumhākaṃ pakkhā bhavissāmā’’ti. Tena anuppannāni ceva bhaṇḍanāni uppajjanti uppannāni ca bhaṇḍanāni bhiyyobhāvāya vepullāya saṃvattanti. Ye te bhikkhū appicchā…pe… te ujjhāyanti khiyyanti vipācenti – ‘‘kathañhi nāma paṇḍukalohitakā bhikkhū attanā bhaṇḍanakārakā kalahakārakā vivādakārakā bhassakārakā saṅghe adhikaraṇakārakā, yepi caññe bhikkhū bhaṇḍanakārakā kalahakārakā vivādakārakā bhassakārakā saṅghe adhikaraṇakārakā te upasaṅkamitvā evaṃ vakkhanti – ‘mā kho tumhe, āyasmanto, eso ajesi. Balavābalavaṃ paṭimantetha. Tumhe tena paṇḍitatarā ca byattatarā ca bahussutatarā ca alamattatarā ca. Mā cassa bhāyittha. Mayampi tumhākaṃ pakkhā bhavissāmā’ti. Tena anuppannāni ceva bhaṇḍanāni uppajjanti uppannāni ca bhaṇḍanāni bhiyyobhāvāya vepullāya saṃvattantī’’ti.

2. Atha kho te bhikkhū bhagavato etamatthaṃ ārocesuṃ. Atha kho bhagavā etasmiṃ nidāne etasmiṃ pakaraṇe bhikkhusaṅghaṃ sannipātāpetvā bhikkhū paṭipucchi – ‘‘saccaṃ kira, bhikkhave, paṇḍukalohitakā bhikkhū attanā bhaṇḍanakārakā kalahakārakā vivādakārakā bhassakārakā saṅghe adhikaraṇakārakā, yepi caññe bhikkhū bhaṇḍanakārakā kalahakārakā vivādakārakā bhassakārakā saṅghe adhikaraṇakārakā te upasaṅkamitvā evaṃ vadanti – ‘mā kho tumhe, āyasmanto, eso ajesi. Balavābalavaṃ paṭimantetha. Tumhe tena paṇḍitatarā ca byattatarā ca bahussutatarā ca alamattatarā ca. Mā cassa bhāyittha. Mayampi tumhākaṃ pakkhā bhavissāmā’ti. Tena anuppannāni ceva bhaṇḍanāni uppajjanti, uppannāni ca bhaṇḍanāni bhiyyobhāvāya vepullāya saṃvattantī’’ti? ‘‘Saccaṃ bhagavā’’ti. Vigarahi buddho bhagavā – ‘‘ananucchavikaṃ, bhikkhave, tesaṃ moghapurisānaṃ ananulomikaṃ appatirūpaṃ assāmaṇakaṃ akappiyaṃ akaraṇīyaṃ. Kathañhi nāma te, bhikkhave, moghapurisā attanā bhaṇḍanakārakā…pe… saṅghe adhikaraṇakārakā, yepi caññe bhikkhū bhaṇḍanakārakā…pe… saṅghe adhikaraṇakārakā te upasaṅkamitvā evaṃ vakkhanti – ‘mā kho tumhe, āyasmanto, eso ajesi. Balavābalavaṃ paṭimantetha. Tumhe tena paṇḍitatarā ca byattatarā ca bahussutatarā ca alamattatarā ca. Mā cassa bhāyittha. Mayampi tumhākaṃ pakkhā bhavissāmā’ti? Tena anuppannāni ceva bhaṇḍanāni uppajjanti, uppannāni ca bhaṇḍanāni bhiyyobhāvāya vepullāya saṃvattanti. Netaṃ, bhikkhave, appasannānaṃ vā pasādāya pasannānaṃ vā bhiyyobhāvāya. Atha khvetaṃ, bhikkhave, appasannānañceva appasādāya pasannānañca ekaccānaṃ aññathattāyā’’ti.

Atha kho bhagavā te [paṇḍukalohitake (syā.)] bhikkhū anekapariyāyena vigarahitvā dubbharatāya dupposatāya mahicchatāya asantuṭṭhitāya [asantuṭṭhatāya (syā.), asantuṭṭhiyā (sī.)] saṅgaṇikāya kosajjassa avaṇṇaṃ bhāsitvā anekapariyāyena subharatāya suposatāya appicchassa santuṭṭhassa sallekhassa dhutassa pāsādikassa apacayassa vīriyārambhassa [viriyārambhassa (sī.), vīriyārabbhassa (ka.)] vaṇṇaṃ bhāsitvā bhikkhūnaṃ tadanucchavikaṃ tadanulomikaṃ dhammiṃ kathaṃ katvā bhikkhū āmantesi – ‘‘tena hi, bhikkhave, saṅgho paṇḍukalohitakānaṃ bhikkhūnaṃ tajjanīyakammaṃ karotu.

Evañca pana, bhikkhave, kātabbaṃ. Paṭhamaṃ paṇḍukalohitakā bhikkhū codetabbā, codetvā sāretabbā, sāretvā āpattiṃ [āpatti (sī. syā.)] āropetabbā, āpattiṃ āropetvā byattena bhikkhunā paṭibalena saṅgho ñāpetabbo –

3. ‘‘Suṇātu me, bhante, saṅgho. Ime paṇḍukalohitakā bhikkhū attanā bhaṇḍanakārakā kalahakārakā vivādakārakā bhassakārakā saṅghe adhikaraṇakārakā, yepi caññe bhikkhū bhaṇḍanakārakā kalahakārakā vivādakārakā bhassakārakā saṅghe adhikaraṇakārakā te upasaṅkamitvā evaṃ vadanti – ‘mā kho tumhe, āyasmanto, eso ajesi. Balavābalavaṃ paṭimantetha. Tumhe tena paṇḍitatarā ca byattatarā ca bahussutatarā ca alamattatarā ca. Mā cassa bhāyittha. Mayampi tumhākaṃ pakkhā bhavissāmā’ti. Tena anuppannāni ceva bhaṇḍanāni uppajjanti, uppannāni ca bhaṇḍanāni bhiyyobhāvāya vepullāya saṃvattanti. Yadi saṅghassa pattakallaṃ, saṅgho paṇḍukalohitakānaṃ bhikkhūnaṃ tajjanīyakammaṃ kareyya. Esā ñatti.

‘‘Suṇātu me, bhante, saṅgho. Ime paṇḍukalohitakā bhikkhū attanā bhaṇḍanakārakā…pe… saṅghe adhikaraṇakārakā, yepi caññe bhikkhū bhaṇḍanakārakā…pe… saṅghe adhikaraṇakārakā te upasaṅkamitvā evaṃ vadanti – ‘mā kho tumhe, āyasmanto, eso ajesi. Balavābalavaṃ paṭimantetha. Tumhe tena paṇḍitatarā ca byattatarā ca bahussutatarā ca alamattatarā ca. Mā cassa bhāyittha. Mayampi tumhākaṃ pakkhā bhavissāmā’ti. Tena anuppannāni ceva bhaṇḍanāni uppajjanti, uppannāni ca bhaṇḍanāni bhiyyobhāvāya vepullāya saṃvattanti. Saṅgho paṇḍukalohitakānaṃ bhikkhūnaṃ tajjanīyakammaṃ karoti. Yassāyasmato khamati paṇḍukalohitakānaṃ bhikkhūnaṃ tajjanīyassa kammassa karaṇaṃ, so tuṇhassa; yassa nakkhamati, so bhāseyya.

‘‘Dutiyampi etamatthaṃ vadāmi – suṇātu me, bhante, saṅgho. Ime paṇḍukalohitakā bhikkhū attanā bhaṇḍanakārakā…pe… saṅghe adhikaraṇakārakā, yepi caññe bhikkhū bhaṇḍanakārakā…pe… saṅghe adhikaraṇakārakā te upasaṅkamitvā evaṃ vadanti – ‘mā kho tumhe, āyasmanto, eso ajesi. Balavābalavaṃ paṭimantetha. Tumhe tena paṇḍitatarā ca byattatarā ca bahussutatarā ca alamattatarā ca. Mā cassa bhāyittha. Mayampi tumhākaṃ pakkhā bhavissāmā’ti. Tena anuppannāni ceva bhaṇḍanāni uppajjanti, uppannāni ca bhaṇḍanāni bhiyyobhāvāya vepullāya saṃvattanti. Saṅgho paṇḍukalohitakānaṃ bhikkhūnaṃ tajjanīyakammaṃ karoti. Yassāyasmato khamati paṇḍukalohitakānaṃ bhikkhūnaṃ tajjanīyassa kammassa karaṇaṃ, so tuṇhassa; yassa nakkhamati, so bhāseyya.

‘‘Tatiyampi etamatthaṃ vadāmi – suṇātu me, bhante, saṅgho. Ime paṇḍukalohitakā bhikkhū attanā bhaṇḍanakārakā…pe… saṅghe adhikaraṇakārakā, yepi caññe bhikkhū bhaṇḍanakārakā…pe… saṅghe adhikaraṇakārakā te upasaṅkamitvā evaṃ vadanti – ‘mā kho tumhe, āyasmanto, eso ajesi. Balavābalavaṃ paṭimantetha. Tumhe tena paṇḍitatarā ca byattatarā ca bahussutatarā ca alamattatarā ca. Mā cassa bhāyittha. Mayampi tumhākaṃ pakkhā bhavissāmā’ti. Tena anuppannāni ceva bhaṇḍanāni uppajjanti, uppannāni ca bhaṇḍanāni bhiyyobhāvāya vepullāya saṃvattanti. Saṅgho paṇḍukalohitakānaṃ bhikkhūnaṃ tajjanīyakammaṃ karoti. Yassāyasmato khamati paṇḍukalohitakānaṃ bhikkhūnaṃ tajjanīyassa kammassa karaṇaṃ, so tuṇhassa; yassa nakkhamati, so bhāseyya.

‘‘Kataṃ saṅghena paṇḍukalohitakānaṃ bhikkhūnaṃ tajjanīyakammaṃ. Khamati saṅghassa, tasmā tuṇhī, evametaṃ dhārayāmī’’ti.

Adhammakammadvādasakaṃ

4. ‘‘Tīhi, bhikkhave, aṅgehi samannāgataṃ tajjanīyakammaṃ adhammakammañca [adhammakammañceva (syā.)] hoti, avinayakammañca, duvūpasantañca. Asammukhā kataṃ hoti, appaṭipucchā kataṃ hoti, appaṭiññāya kataṃ hoti – imehi kho, bhikkhave, tīhaṅgehi samannāgataṃ tajjanīyakammaṃ adhammakammañca hoti, avinayakammañca, duvūpasantañca.

‘‘Aparehipi, bhikkhave, tīhaṅgehi samannāgataṃ tajjanīyakammaṃ adhammakammañca hoti, avinayakammañca, duvūpasantañca. Anāpattiyā kataṃ hoti, adesanāgāminiyā āpattiyā kataṃ hoti, desitāya āpattiyā kataṃ hoti – imehi kho, bhikkhave, tīhaṅgehi samannāgataṃ tajjanīyakammaṃ adhammakammañca hoti, avinayakammañca, duvūpasantañca.

‘‘Aparehipi, bhikkhave, tīhaṅgehi samannāgataṃ tajjanīyakammaṃ adhammakammañca hoti, avinayakammañca, duvūpasantañca. Acodetvā kataṃ hoti, asāretvā kataṃ hoti, āpattiṃ anāropetvā kataṃ hoti – imehi kho, bhikkhave, tīhaṅgehi samannāgataṃ tajjanīyakammaṃ adhammakammañca hoti, avinayakammañca, duvūpasantañca.

‘‘Aparehipi, bhikkhave, tīhaṅgehi samannāgataṃ tajjanīyakammaṃ adhammakammañca hoti, avinayakammañca, duvūpasantañca. Asammukhā kataṃ hoti, adhammena kataṃ hoti, vaggena kataṃ hoti – imehi kho, bhikkhave, tīhaṅgehi samannāgataṃ tajjanīyakammaṃ adhammakammañca hoti, avinayakammañca, duvūpasantañca.

‘‘Aparehipi, bhikkhave, tīhaṅgehi samannāgataṃ tajjanīyakammaṃ adhammakammañca hoti, avinayakammañca, duvūpasantañca. Appaṭipucchā kataṃ hoti, adhammena kataṃ hoti, vaggena kataṃ hoti – imehi kho, bhikkhave, tīhaṅgehi samannāgataṃ tajjanīyakammaṃ adhammakammañca hoti, avinayakammañca, duvūpasantañca.

‘‘Aparehipi, bhikkhave, tīhaṅgehi samannāgataṃ tajjanīyakammaṃ adhammakammañca hoti, avinayakammañca, duvūpasantañca. Appaṭiññāya kataṃ hoti, adhammena kataṃ hoti, vaggena kataṃ hoti – imehi kho, bhikkhave, tīhaṅgehi samannāgataṃ tajjanīyakammaṃ adhammakammañca hoti, avinayakammañca, duvūpasantañca.

‘‘Aparehipi, bhikkhave, tīhaṅgehi samannāgataṃ tajjanīyakammaṃ adhammakammañca hoti, avinayakammañca, duvūpasantañca. Anāpattiyā kataṃ hoti, adhammena kataṃ hoti, vaggena kataṃ hoti – imehi kho, bhikkhave, tīhaṅgehi samannāgataṃ tajjanīyakammaṃ adhammakammañca hoti, avinayakammañca, duvūpasantañca.

‘‘Aparehipi, bhikkhave, tīhaṅgehi samannāgataṃ tajjanīyakammaṃ adhammakammañca hoti, avinayakammañca, duvūpasantañca. Adesanāgāminiyā āpattiyā kataṃ hoti, adhammena kataṃ hoti, vaggena kataṃ hoti – imehi kho, bhikkhave, tīhaṅgehi samannāgataṃ tajjanīyakammaṃ adhammakammañca hoti, avinayakammañca, duvūpasantañca.

‘‘Aparehipi, bhikkhave, tīhaṅgehi samannāgataṃ tajjanīyakammaṃ adhammakammañca hoti, avinayakammañca, duvūpasantañca. Desitāya āpattiyā kataṃ hoti, adhammena kataṃ hoti, vaggena kataṃ hoti – imehi kho, bhikkhave, tīhaṅgehi samannāgataṃ tajjanīyakammaṃ adhammakammañca hoti, avinayakammañca, duvūpasantañca.

‘‘Aparehipi, bhikkhave, tīhaṅgehi samannāgataṃ tajjanīyakammaṃ adhammakammañca hoti, avinayakammañca, duvūpasantañca. Acodetvā kataṃ hoti, adhammena kataṃ hoti, vaggena kataṃ hoti – imehi kho, bhikkhave, tīhaṅgehi samannāgataṃ tajjanīyakammaṃ adhammakammañca hoti, avinayakammañca, duvūpasantañca.

‘‘Aparehipi, bhikkhave, tīhaṅgehi samannāgataṃ tajjanīyakammaṃ adhammakammañca hoti, avinayakammañca, duvūpasantañca. Asāretvā kataṃ hoti, adhammena kataṃ hoti, vaggena kataṃ hoti – imehi kho, bhikkhave, tīhaṅgehi samannāgataṃ tajjanīyakammaṃ adhammakammañca hoti, avinayakammañca, duvūpasantañca.

‘‘Aparehipi, bhikkhave, tīhaṅgehi samannāgataṃ tajjanīyakammaṃ adhammakammañca hoti, avinayakammañca, duvūpasantañca. Āpattiṃ anāropetvā kataṃ hoti, adhammena kataṃ hoti, vaggena kataṃ hoti – imehi kho, bhikkhave, tīhaṅgehi samannāgataṃ tajjanīyakammaṃ adhammakammañca hoti, avinayakammañca, duvūpasantañca.

Adhammakammadvādasakaṃ niṭṭhitaṃ.

Dhammakammadvādasakaṃ

5. ‘‘Tīhi, bhikkhave, aṅgehi samannāgataṃ tajjanīyakammaṃ dhammakammañca hoti, vinayakammañca, suvūpasantañca. Sammukhā kataṃ hoti, paṭipucchā kataṃ hoti, paṭiññāya kataṃ hoti – imehi kho, bhikkhave, tīhaṅgehi samannāgataṃ tajjanīyakammaṃ dhammakammañca hoti, vinayakammañca, suvūpasantañca.

‘‘Aparehipi, bhikkhave, tīhaṅgehi samannāgataṃ tajjanīyakammaṃ dhammakammañca hoti, vinayakammañca, suvūpasantañca. Āpattiyā kataṃ hoti, desanāgāminiyā āpattiyā kataṃ hoti, adesitāya āpattiyā kataṃ hoti – imehi kho, bhikkhave, tīhaṅgehi samannāgataṃ tajjanīyakammaṃ dhammakammañca hoti, vinayakammañca, suvūpasantañca.

‘‘Aparehipi, bhikkhave, tīhaṅgehi samannāgataṃ tajjanīyakammaṃ dhammakammañca hoti, vinayakammañca, suvūpasantañca. Codetvā kataṃ hoti, sāretvā kataṃ hoti, āpattiṃ āropetvā kataṃ hoti – imehi kho, bhikkhave, tīhaṅgehi samannāgataṃ tajjanīyakammaṃ dhammakammañca hoti, vinayakammañca, suvūpasantañca.

‘‘Aparehipi, bhikkhave, tīhaṅgehi samannāgataṃ tajjanīyakammaṃ dhammakammañca hoti, vinayakammañca, suvūpasantañca. Sammukhā kataṃ hoti, dhammena kataṃ hoti, samaggena kataṃ hoti – imehi kho, bhikkhave, tīhaṅgehi samannāgataṃ tajjanīyakammaṃ dhammakammañca hoti, vinayakammañca, suvūpasantañca.

‘‘Aparehipi, bhikkhave, tīhaṅgehi samannāgataṃ tajjanīyakammaṃ dhammakammañca hoti, vinayakammañca, suvūpasantañca. Paṭipucchā kataṃ hoti, dhammena kataṃ hoti, samaggena kataṃ hoti – imehi kho, bhikkhave, tīhaṅgehi samannāgataṃ tajjanīyakammaṃ dhammakammañca hoti, vinayakammañca, suvūpasantañca.

‘‘Aparehipi, bhikkhave, tīhaṅgehi samannāgataṃ tajjanīyakammaṃ dhammakammañca hoti, vinayakammañca, suvūpasantañca. Paṭiññāya kataṃ hoti, dhammena kataṃ hoti, samaggena kataṃ hoti – imehi kho, bhikkhave, tīhaṅgehi samannāgataṃ tajjanīyakammaṃ dhammakammañca hoti, vinayakammañca, suvūpasantañca.

‘‘Aparehipi, bhikkhave, tīhaṅgehi samannāgataṃ tajjanīyakammaṃ dhammakammañca hoti, vinayakammañca, suvūpasantañca. Āpattiyā kataṃ hoti, dhammena kataṃ hoti, samaggena kataṃ hoti – imehi kho, bhikkhave, tīhaṅgehi samannāgataṃ tajjanīyakammaṃ dhammakammañca hoti, vinayakammañca, suvūpasantañca.

‘‘Aparehipi, bhikkhave, tīhaṅgehi samannāgataṃ tajjanīyakammaṃ dhammakammañca hoti, vinayakammañca, suvūpasantañca. Desanāgāminiyā āpattiyā kataṃ hoti, dhammena kataṃ hoti, samaggena kataṃ hoti – imehi kho, bhikkhave, tīhaṅgehi samannāgataṃ tajjanīyakammaṃ dhammakammañca hoti, vinayakammañca, suvūpasantañca.

‘‘Aparehipi, bhikkhave, tīhaṅgehi samannāgataṃ tajjanīyakammaṃ dhammakammañca hoti, vinayakammañca, suvūpasantañca. Adesitāya āpattiyā kataṃ hoti, dhammena kataṃ hoti, samaggena kataṃ hoti – imehi kho, bhikkhave, tīhaṅgehi samannāgataṃ tajjanīyakammaṃ dhammakammañca hoti, vinayakammañca, suvūpasantañca.

‘‘Aparehipi, bhikkhave, tīhaṅgehi samannāgataṃ tajjanīyakammaṃ dhammakammañca hoti, vinayakammañca, suvūpasantañca. Codetvā kataṃ hoti, dhammena kataṃ hoti, samaggena kataṃ hoti – imehi kho, bhikkhave, tīhaṅgehi samannāgataṃ tajjanīyakammaṃ dhammakammañca hoti, vinayakammañca, suvūpasantañca.

‘‘Aparehipi, bhikkhave, tīhaṅgehi samannāgataṃ tajjanīyakammaṃ dhammakammañca hoti, vinayakammañca, suvūpasantañca. Sāretvā kataṃ hoti, dhammena kataṃ hoti, samaggena kataṃ hoti – imehi kho, bhikkhave, tīhaṅgehi samannāgataṃ tajjanīyakammaṃ dhammakammañca hoti, vinayakammañca, suvūpasantañca.

‘‘Aparehipi, bhikkhave, tīhaṅgehi samannāgataṃ tajjanīyakammaṃ dhammakammañca hoti, vinayakammañca, suvūpasantañca. Āpattiṃ āropetvā kataṃ hoti, dhammena kataṃ hoti, samaggena kataṃ hoti – imehi kho, bhikkhave, tīhaṅgehi samannāgataṃ tajjanīyakammaṃ dhammakammañca hoti, vinayakammañca, suvūpasantañca.

Dhammakammadvādasakaṃ niṭṭhitaṃ.

Ākaṅkhamānachakkaṃ

6. [pari. 323] ‘‘Tīhi, bhikkhave, aṅgehi samannāgatassa bhikkhuno, ākaṅkhamāno saṅgho, tajjanīyakammaṃ kareyya. Bhaṇḍanakārako hoti kalahakārako vivādakārako bhassakārako saṅghe adhikaraṇakārako; bālo hoti abyatto āpattibahulo anapadāno; gihisaṃsaṭṭho viharati ananulomikehi gihisaṃsaggehi – imehi kho, bhikkhave, tīhaṅgehi samannāgatassa bhikkhuno, ākaṅkhamāno saṅgho, tajjanīyakammaṃ kareyya.

‘‘Aparehipi, bhikkhave, tīhaṅgehi samannāgatassa bhikkhuno, ākaṅkhamāno saṅgho, tajjanīyakammaṃ kareyya. Adhisīle sīlavipanno hoti, ajjhācāre ācāravipanno hoti, atidiṭṭhiyā diṭṭhivipanno hoti – imehi kho, bhikkhave, tīhaṅgehi samannāgatassa bhikkhuno, ākaṅkhamāno saṅgho, tajjanīyakammaṃ kareyya.

‘‘Aparehipi, bhikkhave, tīhaṅgehi samannāgatassa bhikkhuno, ākaṅkhamāno saṅgho, tajjanīyakammaṃ kareyya. Buddhassa avaṇṇaṃ bhāsati, dhammassa avaṇṇaṃ bhāsati, saṅghassa avaṇṇaṃ bhāsati – imehi kho, bhikkhave, tīhaṅgehi samannāgatassa bhikkhuno, ākaṅkhamāno saṅgho, tajjanīyakammaṃ kareyya.

‘‘Tiṇṇaṃ, bhikkhave, bhikkhūnaṃ, ākaṅkhamāno saṅgho, tajjanīyakammaṃ kareyya. Eko bhaṇḍanakārako hoti kalahakārako vivādakārako bhassakārako saṅghe adhikaraṇakārako; eko bālo hoti abyatto āpattibahulo anapadāno; eko gihisaṃsaṭṭho viharati ananulomikehi gihisaṃsaggehi – imesaṃ kho, bhikkhave, tiṇṇaṃ bhikkhūnaṃ, ākaṅkhamāno saṅgho, tajjanīyakammaṃ kareyya.

‘‘Aparesampi, bhikkhave, tiṇṇaṃ bhikkhūnaṃ, ākaṅkhamāno saṅgho, tajjanīyakammaṃ kareyya. Eko adhisīle sīlavipanno hoti, eko ajjhācāre ācāravipanno hoti, eko atidiṭṭhiyā diṭṭhivipanno hoti – imesaṃ kho, bhikkhave, tiṇṇaṃ bhikkhūnaṃ, ākaṅkhamāno saṅgho, tajjanīyakammaṃ kareyya.

‘‘Aparesampi, bhikkhave, tiṇṇaṃ bhikkhūnaṃ, ākaṅkhamāno saṅgho, tajjanīyakammaṃ kareyya. Eko buddhassa avaṇṇaṃ bhāsati, eko dhammassa avaṇṇaṃ bhāsati, eko saṅghassa avaṇṇaṃ bhāsati – imesaṃ kho, bhikkhave, tiṇṇaṃ bhikkhūnaṃ, ākaṅkhamāno saṅgho, tajjanīyakammaṃ kareyya.

Ākaṅkhamānachakkaṃ niṭṭhitaṃ.

Aṭṭhārasavattaṃ

7. ‘‘Tajjanīyakammakatena, bhikkhave, bhikkhunā sammā vattitabbaṃ. Tatrāyaṃ sammāvattanā – na upasampādetabbaṃ, na nissayo dātabbo, na sāmaṇero upaṭṭhāpetabbo, na bhikkhunovādakasammuti [sammati (syā.)] sāditabbā, sammatenapi bhikkhuniyo na ovaditabbā. Yāya āpattiyā saṅghena tajjanīyakammaṃ kataṃ hoti sā āpatti na āpajjitabbā, aññā vā tādisikā, tato vā pāpiṭṭhatarā; kammaṃ na garahitabbaṃ, kammikā na garahitabbā. Na pakatattassa bhikkhuno uposatho ṭhapetabbo, na pavāraṇā ṭhapetabbā, na savacanīyaṃ kātabbaṃ, na anuvādo paṭṭhapetabbo, na okāso kāretabbo, na codetabbo, na sāretabbo, na bhikkhūhi [na bhikkhū bhikkhūhi (syā.)] sampayojetabba’’nti.

Tajjanīyakamme aṭṭhārasavattaṃ niṭṭhitaṃ.

Nappaṭippassambhetabbaaṭṭhārasakaṃ

8. Atha kho saṅgho paṇḍukalohitakānaṃ bhikkhūnaṃ tajjanīyakammaṃ akāsi. Te saṅghena tajjanīyakammakatā sammā vattanti, lomaṃ pātenti, netthāraṃ vattanti, bhikkhū upasaṅkamitvā evaṃ vadanti – ‘‘mayaṃ, āvuso, saṅghena tajjanīyakammakatā sammā vattāma, lomaṃ pātema, netthāraṃ vattāma, kathaṃ nu kho amhehi paṭipajjitabba’’nti? Bhikkhū bhagavato etamatthaṃ ārocesuṃ…pe…. ‘‘Tena hi, bhikkhave, saṅgho paṇḍukalohitakānaṃ bhikkhūnaṃ tajjanīyakammaṃ paṭippassambhetu.

Pañcahi, bhikkhave, aṅgehi samannāgatassa bhikkhuno tajjanīyakammaṃ nappaṭippassambhetabbaṃ. Upasampādeti, nissayaṃ deti, sāmaṇeraṃ upaṭṭhāpeti, bhikkhunovādakasammutiṃ sādiyati, sammatopi bhikkhuniyo ovadati – imehi kho, bhikkhave, pañcahaṅgehi samannāgatassa bhikkhuno tajjanīyakammaṃ nappaṭippassambhetabbaṃ.

[pari. 420] ‘‘Aparehipi, bhikkhave, pañcahaṅgehi samannāgatassa bhikkhuno tajjanīyakammaṃ nappaṭippassambhetabbaṃ. Yāya āpattiyā saṅghena tajjanīyakammaṃ kataṃ hoti taṃ āpattiṃ āpajjati, aññaṃ vā tādisikaṃ, tato vā pāpiṭṭhataraṃ; kammaṃ garahati, kammike garahati – imehi kho, bhikkhave, pañcahaṅgehi samannāgatassa bhikkhuno tajjanīyakammaṃ nappaṭippassambhetabbaṃ.

‘‘Aṭṭhahi, bhikkhave, aṅgehi samannāgatassa bhikkhuno tajjanīyakammaṃ nappaṭippassambhetabbaṃ. Pakatattassa bhikkhuno uposathaṃ ṭhapeti, pavāraṇaṃ ṭhapeti, savacanīyaṃ karoti, anuvādaṃ paṭṭhapeti, okāsaṃ kāreti, codeti, sāreti, bhikkhūhi sampayojeti [bhikkhū bhikkhūhi sampayojeti (syā.)] – imehi kho, bhikkhave, aṭṭhahaṅgehi samannāgatassa bhikkhuno tajjanīyakammaṃ nappaṭippassambhetabbaṃ.

Nappaṭippassambhetabbaaṭṭhārasakaṃ niṭṭhitaṃ.

Paṭippassambhetabbaaṭṭhārasakaṃ

9. ‘‘Pañcahi, bhikkhave, aṅgehi samannāgatassa bhikkhuno tajjanīyakammaṃ paṭippassambhetabbaṃ. Na upasampādeti, na nissayaṃ deti, na sāmaṇeraṃ upaṭṭhāpeti, na bhikkhunovādakasammutiṃ sādiyati, sammatopi bhikkhuniyo na ovadati – imehi kho, bhikkhave, pañcahaṅgehi samannāgatassa bhikkhuno tajjanīyakammaṃ paṭippassambhetabbaṃ.

‘‘Aparehipi, bhikkhave, pañcahaṅgehi samannāgatassa bhikkhuno tajjanīyakammaṃ paṭippassambhetabbaṃ. Yāya āpattiyā saṅghena tajjanīyakammaṃ kataṃ hoti taṃ āpattiṃ na āpajjati, aññaṃ vā tādisikaṃ, tato vā pāpiṭṭhataraṃ; kammaṃ na garahati, kammike na garahati – imehi kho, bhikkhave, pañcahaṅgehi samannāgatassa bhikkhuno tajjanīyakammaṃ paṭippassambhetabbaṃ.

‘‘Aṭṭhahi, bhikkhave, aṅgehi samannāgatassa bhikkhuno tajjanīyakammaṃ paṭippassambhetabbaṃ.

Na pakatattassa bhikkhuno uposathaṃ ṭhapeti, na pavāraṇaṃ ṭhapeti, na savacanīyaṃ karoti, na anuvādaṃ paṭṭhapeti, na okāsaṃ kāreti, na codeti, na sāreti, na bhikkhūhi sampayojeti – imehi kho, bhikkhave, aṭṭhahaṅgehi samannāgatassa bhikkhuno, tajjanīyakammaṃ paṭippassambhetabbaṃ.

Paṭippassambhetabbaaṭṭhārasakaṃ niṭṭhitaṃ.

10. ‘‘Evañca pana, bhikkhave, paṭippassambhetabbaṃ. Tehi, bhikkhave, paṇḍukalohitakehi bhikkhūhi saṅghaṃ upasaṅkamitvā ekaṃsaṃ uttarāsaṅgaṃ karitvā vuḍḍhānaṃ bhikkhūnaṃ pāde vanditvā ukkuṭikaṃ nisīditvā añjaliṃ paggahetvā evamassa vacanīyo – ‘mayaṃ, bhante, saṅghena tajjanīyakammakatā sammā vattāma, lomaṃ pātema, netthāraṃ vattāma, tajjanīyassa kammassa paṭippassaddhiṃ yācāmā’ti. Dutiyampi yācitabbā. Tatiyampi yācitabbā. Byattena bhikkhunā paṭibalena saṅgho ñāpetabbo –

‘‘Suṇātu me, bhante, saṅgho. Ime paṇḍukalohitakā bhikkhū saṅghena tajjanīyakammakatā sammā vattanti, lomaṃ pātenti, netthāraṃ vattanti, tajjanīyassa kammassa paṭippassaddhiṃ yācanti. Yadi saṅghassa pattakallaṃ, saṅgho paṇḍukalohitakānaṃ bhikkhūnaṃ tajjanīyakammaṃ paṭippassambheyya. Esā ñatti.

‘‘Suṇātu me, bhante, saṅgho. Ime paṇḍukalohitakā bhikkhū saṅghena tajjanīyakammakatā sammā vattanti, lomaṃ pātenti, netthāraṃ vattanti, tajjanīyassa kammassa paṭippassaddhiṃ yācanti. Saṅgho paṇḍukalohitakānaṃ bhikkhūnaṃ tajjanīyakammaṃ paṭippassambheti. Yassāyasmato khamati paṇḍukalohitakānaṃ bhikkhūnaṃ tajjanīyassa kammassa paṭippassaddhi, so tuṇhassa; yassa nakkhamati, so bhāseyya.

‘‘Dutiyampi etamatthaṃ vadāmi – suṇātu me, bhante, saṅgho. Ime paṇḍukalohitakā bhikkhū saṅghena tajjanīyakammakatā sammā vattanti, lomaṃ pātenti, netthāraṃ vattanti, tajjanīyassa kammassa paṭippassaddhiṃ yācanti. Saṅgho paṇḍukalohitakānaṃ bhikkhūnaṃ tajjanīyakammaṃ paṭippassambheti. Yassāyasmato khamati paṇḍukalohitakānaṃ bhikkhūnaṃ tajjanīyassa kammassa paṭippassaddhi, so tuṇhassa; yassa nakkhamati, so bhāseyya.

‘‘Tatiyampi etamatthaṃ vadāmi – suṇātu me, bhante, saṅgho. Ime paṇḍukalohitakā bhikkhū saṅghena tajjanīyakammakatā sammā vattanti, lomaṃ pātenti, netthāraṃ vattanti, tajjanīyassa kammassa paṭippassaddhiṃ yācanti. Saṅgho paṇḍukalohitakānaṃ bhikkhūnaṃ tajjanīyakammaṃ paṭippassambheti. Yassāyasmato khamati paṇḍukalohitakānaṃ bhikkhūnaṃ tajjanīyassa kammassa paṭippassaddhi, so tuṇhassa; yassa nakkhamati, so bhāseyya.

‘‘Paṭippassaddhaṃ saṅghena paṇḍukalohitakānaṃ bhikkhūnaṃ tajjanīyakammaṃ. Khamati saṅghassa,

Tasmā tuṇhī, evametaṃ dhārayāmī’’ti.

Tajjanīyakammaṃ niṭṭhitaṃ paṭhamaṃ.

2. Niyassakammaṃ

11. Tena kho pana samayena āyasmā seyyasako bālo hoti abyatto āpattibahulo anapadāno; gihisaṃsaṭṭho viharati ananulomikehi gihisaṃsaggehi; apissu bhikkhū pakatā [pakatattā (sī. syā.)] parivāsaṃ dentā mūlāya paṭikassantā mānattaṃ dentā abbhentā. Ye te bhikkhū appicchā…pe… te ujjhāyanti khiyyanti vipācenti – ‘‘kathañhi nāma āyasmā seyyasako bālo bhavissati abyatto āpattibahulo anapadāno; gihisaṃsaṭṭho viharissati ananulomikehi gihisaṃsaggehi; apissu bhikkhū pakatā parivāsaṃ dentā mūlāya paṭikassantā mānattaṃ dentā abbhentā’’ti. Atha kho te bhikkhū bhagavato etamatthaṃ ārocesuṃ.

Atha kho bhagavā etasmiṃ nidāne etasmiṃ pakaraṇe bhikkhusaṅghaṃ sannipātāpetvā bhikkhū paṭipucchi – ‘‘saccaṃ kira, bhikkhave, seyyasako bhikkhu bālo abyatto āpattibahulo anapadāno; gihisaṃsaṭṭho viharati ananulomikehi gihisaṃsaggehi; apissu bhikkhū pakatā parivāsaṃ dentā mūlāya paṭikassantā mānattaṃ dentā abbhentā’’ti? ‘‘Saccaṃ bhagavā’’ti. Vigarahi buddho bhagavā – ‘‘ananucchavikaṃ, bhikkhave, tassa moghapurisassa ananulomikaṃ appatirūpaṃ assāmaṇakaṃ akappiyaṃ akaraṇīyaṃ. Kathañhi nāma so, bhikkhave, moghapuriso bālo bhavissati abyatto āpattibahulo anapadāno; gihisaṃsaṭṭho viharissati ananulomikehi gihisaṃsaggehi; apissu bhikkhū pakatā parivāsaṃ dentā mūlāya paṭikassantā mānattaṃ dentā abbhentā. Netaṃ, bhikkhave, appasannānaṃ vā pasādāya…pe… vigarahitvā…pe… dhammiṃ kathaṃ katvā bhikkhū āmantesi – ‘‘tena hi, bhikkhave, saṅgho seyyasakassa bhikkhuno niyassakammaṃ [niyasakammaṃ (ka.)] karotu – nissāya te vatthabbanti. Evañca pana, bhikkhave, kātabbaṃ. Paṭhamaṃ seyyasako bhikkhu codetabbo, codetvā sāretabbo, sāretvā āpattiṃ āropetabbo [āpatti āropetabbā (sī. syā.)], āpattiṃ āropetvā byattena bhikkhunā paṭibalena saṅgho ñāpetabbo –

12. ‘‘Suṇātu me, bhante, saṅgho. Ayaṃ seyyasako bhikkhu bālo abyatto āpattibahulo anapadāno; gihisaṃsaṭṭho viharati ananulomikehi gihisaṃsaggehi; apissu bhikkhū pakatā parivāsaṃ dentā mūlāya paṭikassantā mānattaṃ dentā abbhentā. Yadi saṅghassa pattakallaṃ, saṅgho seyyasakassa bhikkhuno niyassakammaṃ kareyya – nissāya te vatthabbanti. Esā ñatti.

‘‘Suṇātu me, bhante, saṅgho. Ayaṃ seyyasako bhikkhu bālo abyatto āpattibahulo anapadāno; gihisaṃsaṭṭho viharati ananulomikehi gihisaṃsaggehi; apissu bhikkhū pakatā parivāsaṃ dentā mūlāya paṭikassantā mānattaṃ dentā abbhentā. Saṅgho seyyasakassa bhikkhuno niyassakammaṃ karoti – nissāya te vatthabbanti. Yassāyasmato khamati seyyasakassa bhikkhuno niyassassa kammassa karaṇaṃ – nissāya te vatthabbanti, so tuṇhassa; yassa nakkhamati, so bhāseyya.

‘‘Dutiyampi etamatthaṃ vadāmi…pe… tatiyampi etamatthaṃ vadāmi – suṇātu me, bhante, saṅgho. Ayaṃ seyyasako bhikkhu bālo abyatto āpattibahulo anapadāno; gihisaṃsaṭṭho viharati ananulomikehi gihisaṃsaggehi; apissu bhikkhū pakatā parivāsaṃ dentā mūlāya paṭikassantā mānattaṃ dentā abbhentā. Saṅgho seyyasakassa bhikkhuno niyassakammaṃ karoti – nissāya te vatthabbanti. Yassāyasmato khamati seyyasakassa bhikkhuno niyassassa kammassa karaṇaṃ – nissāya te vatthabbanti, so tuṇhassa; yassa nakkhamati, so bhāseyya.

‘‘Kataṃ saṅghena seyyasakassa bhikkhuno niyassakammaṃ – nissāya te vatthabbanti. Khamati saṅghassa, tasmā tuṇhī, evametaṃ dhārayāmī’’ti.

Adhammakammadvādasakaṃ

13. ‘‘Tīhi, bhikkhave, aṅgehi samannāgataṃ niyassakammaṃ adhammakammañca hoti, avinayakammañca, duvūpasantañca. Asammukhā kataṃ hoti, appaṭipucchā kataṃ hoti, appaṭiññāya kataṃ hoti – imehi kho, bhikkhave, tīhaṅgehi samannāgataṃ niyassakammaṃ adhammakammañca hoti, avinayakammañca, duvūpasantañca.

‘‘Aparehipi, bhikkhave, tīhaṅgehi samannāgataṃ niyassakammaṃ adhammakammañca hoti, avinayakammañca, duvūpasantañca. Anāpattiyā kataṃ hoti, adesanāgāminiyā āpattiyā kataṃ hoti, desitāya āpattiyā kataṃ hoti – imehi kho, bhikkhave, tīhaṅgehi samannāgataṃ niyassakammaṃ adhammakammañca hoti, avinayakammañca, duvūpasantañca.

‘‘Aparehipi, bhikkhave, tīhaṅgehi samannāgataṃ niyassakammaṃ adhammakammañca hoti, avinayakammañca, duvūpasantañca. Acodetvā kataṃ hoti, asāretvā kataṃ hoti, āpattiṃ anāropetvā kataṃ hoti – imehi kho, bhikkhave, tīhaṅgehi samannāgataṃ niyassakammaṃ adhammakammañca hoti, avinayakammañca, duvūpasantañca.

‘‘Aparehipi, bhikkhave…pe… asammukhā kataṃ hoti, adhammena kataṃ hoti, vaggena kataṃ hoti – imehi kho, bhikkhave…pe….

‘‘Aparehipi, bhikkhave…pe… appaṭipucchā kataṃ hoti, adhammena kataṃ hoti, vaggena kataṃ hoti – imehi kho, bhikkhave…pe….

‘‘Aparehipi, bhikkhave…pe… appaṭiññāya kataṃ hoti, adhammena kataṃ hoti, vaggena kataṃ hoti – imehi kho, bhikkhave…pe….

‘‘Aparehipi, bhikkhave…pe… anāpattiyā kataṃ hoti, adhammena kataṃ hoti, vaggena kataṃ hoti – imehi kho, bhikkhave…pe….

‘‘Aparehipi, bhikkhave…pe… adesanāgāminiyā āpattiyā kataṃ hoti, adhammena kataṃ hoti, vaggena kataṃ hoti – imehi kho, bhikkhave…pe….

‘‘Aparehipi, bhikkhave…pe… desitāya āpattiyā kataṃ hoti, adhammena kataṃ hoti, vaggena kataṃ hoti – imehi kho, bhikkhave…pe….

‘‘Aparehipi, bhikkhave…pe… acodetvā kataṃ hoti, adhammena kataṃ hoti, vaggena kataṃ hoti – imehi kho, bhikkhave…pe….

‘‘Aparehipi, bhikkhave…pe… asāretvā kataṃ hoti, adhammena kataṃ hoti, vaggena kataṃ hoti – imehi kho, bhikkhave…pe….

‘‘Aparehipi, bhikkhave, tīhaṅgehi samannāgataṃ niyassakammaṃ adhammakammañca hoti, avinayakammañca, duvūpasantañca. Āpattiṃ anāropetvā kataṃ hoti, adhammena kataṃ hoti, vaggena kataṃ hoti – imehi kho, bhikkhave, tīhaṅgehi samannāgataṃ niyassakammaṃ adhammakammañca hoti, avinayakammañca, duvūpasantañca.

Adhammakammadvādasakaṃ niṭṭhitaṃ.

Dhammakammadvādasakaṃ

14. ‘‘Tīhi, bhikkhave, aṅgehi samannāgataṃ niyassakammaṃ dhammakammañca hoti, vinayakammañca, suvūpasantañca. Sammukhā kataṃ hoti, paṭipucchā kataṃ hoti, paṭiññāya kataṃ hoti – imehi kho, bhikkhave, tīhaṅgehi samannāgataṃ niyassakammaṃ dhammakammañca hoti, vinayakammañca, suvūpasantañca.

‘‘Aparehipi, bhikkhave, tīhaṅgehi samannāgataṃ niyassakammaṃ dhammakammañca hoti, vinayakammañca, suvūpasantañca. Āpattiyā kataṃ hoti, desanāgāminiyā āpattiyā kataṃ hoti, adesitāya āpattiyā kataṃ hoti – imehi kho, bhikkhave, tīhaṅgehi samannāgataṃ niyassakammaṃ dhammakammañca hoti, vinayakammañca, suvūpasantañca.

‘‘Aparehipi, bhikkhave, tīhaṅgehi samannāgataṃ niyassakammaṃ dhammakammañca hoti, vinayakammañca, suvūpasantañca. Codetvā kataṃ hoti, sāretvā kataṃ hoti, āpattiṃ āropetvā kataṃ hoti – imehi kho, bhikkhave, tīhaṅgehi samannāgataṃ niyassakammaṃ dhammakammañca hoti, vinayakammañca, suvūpasantañca.

‘‘Aparehipi, bhikkhave…pe… sammukhā kataṃ hoti, dhammena kataṃ hoti, samaggena kataṃ hoti – imehi kho, bhikkhave…pe….

‘‘Aparehipi, bhikkhave…pe… paṭipucchā kataṃ hoti, dhammena kataṃ hoti, samaggena kataṃ hoti – imehi kho, bhikkhave…pe….

‘‘Aparehipi, bhikkhave…pe… paṭiññāya kataṃ hoti, dhammena kataṃ hoti, samaggena kataṃ hoti – imehi kho, bhikkhave…pe….

‘‘Aparehipi, bhikkhave…pe… āpattiyā kataṃ hoti, dhammena kataṃ hoti, samaggena kataṃ hoti – imehi kho, bhikkhave…pe….

‘‘Aparehipi, bhikkhave…pe… desanāgāminiyā āpattiyā kataṃ hoti, dhammena kataṃ hoti, samaggena kataṃ hoti – imehi kho, bhikkhave…pe….

‘‘Aparehipi, bhikkhave…pe… adesitāya āpattiyā kataṃ hoti, dhammena kataṃ hoti, samaggena kataṃ hoti – imehi kho, bhikkhave…pe….

‘‘Aparehipi, bhikkhave…pe… codetvā kataṃ hoti, dhammena kataṃ hoti, samaggena kataṃ hoti – imehi kho, bhikkhave…pe….

‘‘Aparehipi, bhikkhave…pe… sāretvā kataṃ hoti, dhammena kataṃ hoti, samaggena kataṃ hoti – imehi kho, bhikkhave…pe….

‘‘Aparehipi, bhikkhave, tīhaṅgehi samannāgataṃ niyassakammaṃ dhammakammañca hoti, vinayakammañca, suvūpasantañca. Āpattiṃ āropetvā kataṃ hoti, dhammena kataṃ hoti, samaggena kataṃ hoti – imehi kho, bhikkhave, tīhaṅgehi samannāgataṃ niyassakammaṃ dhammakammañca hoti, vinayakammañca, suvūpasantañca.

Dhammakammadvādasakaṃ niṭṭhitaṃ.

Ākaṅkhamānachakkaṃ

15. [pari. 323] ‘‘Tīhi, bhikkhave, aṅgehi samannāgatassa bhikkhuno, ākaṅkhamāno saṅgho, niyassakammaṃ kareyya. Bhaṇḍanakārako hoti kalahakārako vivādakārako bhassakārako saṅghe adhikaraṇakārako; bālo hoti abyatto āpattibahulo anapadāno; gihisaṃsaṭṭho viharati ananulomikehi gihisaṃsaggehi – imehi kho, bhikkhave, tīhaṅgehi samannāgatassa bhikkhuno, ākaṅkhamāno saṅgho, niyassakammaṃ kareyya.

‘‘Aparehipi, bhikkhave, tīhaṅgehi samannāgatassa bhikkhuno, ākaṅkhamāno saṅgho, niyassakammaṃ kareyya. Adhisīle sīlavipanno hoti, ajjhācāre ācāravipanno hoti, atidiṭṭhiyā diṭṭhivipanno hoti – imehi kho, bhikkhave, tīhaṅgehi samannāgatassa bhikkhuno, ākaṅkhamāno saṅgho, niyassakammaṃ kareyya.

‘‘Aparehipi, bhikkhave, tīhaṅgehi samannāgatassa bhikkhuno, ākaṅkhamāno saṅgho, niyassakammaṃ kareyya. Buddhassa avaṇṇaṃ bhāsati, dhammassa avaṇṇaṃ bhāsati, saṅghassa avaṇṇaṃ bhāsati – imehi kho, bhikkhave, tīhaṅgehi samannāgatassa bhikkhuno, ākaṅkhamāno saṅgho, niyassakammaṃ kareyya.

‘‘Tiṇṇaṃ, bhikkhave, bhikkhūnaṃ, ākaṅkhamāno saṅgho, niyassakammaṃ kareyya. Eko bhaṇḍanakārako hoti kalahakārako vivādakārako bhassakārako saṅghe adhikaraṇakārako; eko bālo hoti, abyatto āpattibahulo anapadāno; eko gihisaṃsaṭṭho viharati ananulomikehi gihisaṃsaggehi – imesaṃ kho, bhikkhave, tiṇṇaṃ bhikkhūnaṃ, ākaṅkhamāno saṅgho, niyassakammaṃ kareyya.

‘‘Aparesampi, bhikkhave, tiṇṇaṃ bhikkhūnaṃ, ākaṅkhamāno saṅgho, niyassakammaṃ kareyya. Eko adhisīle sīlavipanno hoti, eko ajjhācāre ācāravipanno hoti, eko atidiṭṭhiyā diṭṭhivipanno hoti – imesaṃ kho, bhikkhave, tiṇṇaṃ bhikkhūnaṃ, ākaṅkhamāno saṅgho, niyassakammaṃ kareyya.

‘‘Aparesampi, bhikkhave, tiṇṇaṃ bhikkhūnaṃ, ākaṅkhamāno saṅgho, niyassakammaṃ kareyya. Eko buddhassa avaṇṇaṃ bhāsati, eko dhammassa avaṇṇaṃ bhāsati, eko saṅghassa avaṇṇaṃ bhāsati – imesaṃ kho, bhikkhave, tiṇṇaṃ bhikkhūnaṃ, ākaṅkhamāno saṅgho, niyassakammaṃ kareyya.

Ākaṅkhamānachakkaṃ niṭṭhitaṃ.

Aṭṭhārasavattaṃ

16. ‘‘Niyassakammakatena, bhikkhave, bhikkhunā sammā vattitabbaṃ. Tatrāyaṃ sammāvattanā – na upasampādetabbaṃ, na nissayo dātabbo, na sāmaṇero upaṭṭhāpetabbo, na bhikkhunovādakasammuti sāditabbā, sammatenapi bhikkhuniyo na ovaditabbā. Yāya āpattiyā saṅghena niyassakammaṃ kataṃ hoti sā āpatti na āpajjitabbā, aññā vā tādisikā, tato vā pāpiṭṭhatarā; kammaṃ na garahitabbaṃ, kammikā na garahitabbā. Na pakatattassa bhikkhuno uposatho ṭhapetabbo, na pavāraṇā ṭhapetabbā, na savacanīyaṃ kātabbaṃ, na anuvādo paṭṭhapetabbo, na okāso kārāpetabbo, na codetabbo, na sāretabbo, na bhikkhūhi sampayojetabba’’nti.

Niyassakamme aṭṭhārasavattaṃ niṭṭhitaṃ.

17. Atha kho saṅgho seyyasakassa bhikkhuno niyassakammaṃ akāsi – nissāya te vatthabbanti. So saṅghena niyassakammakato kalyāṇamitte sevamāno bhajamāno payirupāsamāno uddisāpento paripucchanto bahussuto hoti, āgatāgamo dhammadharo vinayadharo mātikādharo paṇḍito viyatto medhāvī lajjī kukkuccako sikkhākāmo. Sammā vattati, lomaṃ pāteti, netthāraṃ vattati, bhikkhū upasaṅkamitvā evaṃ vadeti – ‘‘ahaṃ, āvuso, saṅghena niyassakammakato sammā vattāmi, lomaṃ pātemi, netthāraṃ vattāmi. Kathaṃ nu kho mayā paṭipajjitabba’’nti? Bhikkhū bhagavato etamatthaṃ ārocesuṃ…pe…. ‘‘Tena hi, bhikkhave, saṅgho seyyasakassa bhikkhuno niyassakammaṃ paṭippassambhetu.

Nappaṭippassambhetabbaaṭṭhārasakaṃ

18. ‘‘Pañcahi, bhikkhave, aṅgehi samannāgatassa bhikkhuno niyassakammaṃ nappaṭippassambhetabbaṃ. Upasampādeti, nissayaṃ deti, sāmaṇeraṃ upaṭṭhāpeti, bhikkhunovādakasammutiṃ sādiyati, sammatopi bhikkhuniyo ovadati – imehi kho, bhikkhave, pañcahaṅgehi samannāgatassa bhikkhuno niyassakammaṃ nappaṭippassambhetabbaṃ.

[pari. 420] ‘‘Aparehipi, bhikkhave, pañcahaṅgehi samannāgatassa bhikkhuno niyassakammaṃ nappaṭippassambhetabbaṃ. Yāya āpattiyā saṅghena niyassakammaṃ kataṃ hoti taṃ āpattiṃ āpajjati, aññaṃ vā tādisikaṃ, tato vā pāpiṭṭhataraṃ; kammaṃ garahati, kammike garahati – imehi kho, bhikkhave, pañcahaṅgehi samannāgatassa bhikkhuno niyassakammaṃ nappaṭippassambhetabbaṃ.

‘‘Aṭṭhahi, bhikkhave, aṅgehi samannāgatassa bhikkhuno niyassakammaṃ nappaṭippassambhetabbaṃ. Pakatattassa bhikkhuno uposathaṃ ṭhapeti, pavāraṇaṃ ṭhapeti, savacanīyaṃ karoti, anuvādaṃ paṭṭhapeti, okāsaṃ kāreti, codeti, sāreti, bhikkhūhi sampayojeti – imehi kho, bhikkhave, aṭṭhahaṅgehi samannāgatassa bhikkhuno niyassakammaṃ nappaṭippassambhetabbaṃ.

Nappaṭippassambhetabbaaṭṭhārasakaṃ niṭṭhitaṃ.

Paṭippassambhetabbaaṭṭhārasakaṃ

19. ‘‘Pañcahi, bhikkhave, aṅgehi samannāgatassa bhikkhuno niyassakammaṃ paṭippassambhetabbaṃ. Na upasampādeti, na nissayaṃ deti, na sāmaṇeraṃ upaṭṭhāpeti, na bhikkhunovādakasammutiṃ sādiyati, sammatopi bhikkhuniyo na ovadati – imehi kho, bhikkhave, pañcahaṅgehi samannāgatassa bhikkhuno niyassakammaṃ paṭippassambhetabbaṃ.

‘‘Aparehipi, bhikkhave, pañcahaṅgehi samannāgatassa bhikkhuno niyassakammaṃ paṭippassambhetabbaṃ. Yāya āpattiyā saṅghena niyassakammaṃ kataṃ hoti taṃ āpattiṃ na āpajjati, aññaṃ vā tādisikaṃ, tato vā pāpiṭṭhataraṃ; kammaṃ na garahati, kammike na garahati – imehi kho, bhikkhave, pañcahaṅgehi samannāgatassa bhikkhuno niyassakammaṃ paṭippassambhetabbaṃ.

‘‘Aṭṭhahi, bhikkhave, aṅgehi samannāgatassa bhikkhuno niyassakammaṃ paṭippassambhetabbaṃ.

Na pakatattassa bhikkhuno uposathaṃ ṭhapeti, na pavāraṇaṃ ṭhapeti, na savacanīyaṃ karoti, na anuvādaṃ paṭṭhapeti, na okāsaṃ kāreti, na codeti, na sāreti, na bhikkhūhi sampayojeti – imehi kho, bhikkhave, aṭṭhahaṅgehi samannāgatassa bhikkhuno niyassakammaṃ paṭippassambhetabbaṃ.

Paṭippassambhetabbaaṭṭhārasakaṃ niṭṭhitaṃ.

20. ‘‘Evañca pana, bhikkhave, paṭippassambhetabbaṃ. Tena, bhikkhave, seyyasakena bhikkhunā saṅghaṃ upasaṅkamitvā ekaṃsaṃ uttarāsaṅgaṃ karitvā vuḍḍhānaṃ bhikkhūnaṃ pāde vanditvā ukkuṭikaṃ nisīditvā añjaliṃ paggahetvā evamassa vacanīyo – ‘ahaṃ, bhante, saṅghena niyassakammakato sammā vattāmi, lomaṃ pātemi, netthāraṃ vattāmi, niyassassa kammassa paṭippassaddhiṃ yācāmī’ti. Dutiyampi yācitabbā. Tatiyampi yācitabbā. Byattena bhikkhunā paṭibalena saṅgho ñāpetabbo –

‘‘Suṇātu me, bhante, saṅgho. Ayaṃ seyyasako bhikkhu saṅghena niyassakammakato sammā vattati, lomaṃ pāteti, netthāraṃ vattati, niyassassa kammassa paṭippassaddhiṃ yācati. Yadi saṅghassa pattakallaṃ, saṅgho seyyasakassa bhikkhuno niyassakammaṃ paṭippassambheyya. Esā ñatti.

‘‘Suṇātu me, bhante, saṅgho. Ayaṃ seyyasako bhikkhu saṅghena niyassakammakato sammā vattati, lomaṃ pāteti, netthāraṃ vattati, niyassassa kammassa paṭippassaddhiṃ yācati. Saṅgho seyyasakassa bhikkhuno niyassakammaṃ paṭippassambheti. Yassāyasmato khamati seyyasakassa bhikkhuno niyassassa kammassa paṭippassaddhi, so tuṇhassa; yassa nakkhamati, so bhāseyya.

‘‘Dutiyampi etamatthaṃ vadāmi – suṇātu me, bhante, saṅgho. Ayaṃ seyyasako bhikkhu saṅghena niyassakammakato sammā vattati, lomaṃ pāteti, netthāraṃ vattati, niyassassa kammassa paṭippassaddhiṃ yācati. Saṅgho seyyasakassa bhikkhuno niyassakammaṃ paṭippassambheti. Yassāyasmato khamati seyyasakassa bhikkhuno niyassassa kammassa paṭippassaddhi, so tuṇhassa; yassa nakkhamati, so bhāseyya.

‘‘Tatiyampi etamatthaṃ vadāmi – suṇātu me, bhante, saṅgho. Ayaṃ seyyasako bhikkhu saṅghena niyassakammakato sammā vattati, lomaṃ pāteti, netthāraṃ vattati, niyassassa kammassa paṭippassaddhiṃ yācati. Saṅgho seyyasakassa bhikkhuno niyassakammaṃ paṭippassambheti. Yassāyasmato khamati seyyasakassa bhikkhuno niyassassa kammassa paṭippassaddhi, so tuṇhassa; yassa nakkhamati, so bhāseyya.

‘‘Paṭippassaddhaṃ saṅghena seyyasakassa bhikkhuno niyassakammaṃ. Khamati saṅghassa, tasmā tuṇhī, evametaṃ dhārayāmī’’ti.

Niyassakammaṃ niṭṭhitaṃ dutiyaṃ.

3. Pabbājanīyakammaṃ

21. [idaṃ vatthu pārā. 431 ādayo] Tena kho pana samayena assajipunabbasukā nāma [nāma bhikkhū (ka.)] kīṭāgirismiṃ āvāsikā honti alajjino pāpabhikkhū. Te [cūḷava. 292 ādayo] evarūpaṃ anācāraṃ ācaranti – mālāvacchaṃ ropentipi ropāpentipi, siñcantipi siñcāpentipi, ocinantipi ocināpentipi, ganthentipi ganthāpentipi, ekatovaṇṭikamālaṃ karontipi kārāpentipi, ubhatovaṇṭikamālaṃ karontipi kārāpentipi, mañjarikaṃ karontipi kārāpentipi, vidhūtikaṃ [vidhutikaṃ (syā.)] karontipi kārāpentipi, vaṭaṃsakaṃ karontipi kārāpentipi, āveḷaṃ karontipi kārāpentipi, uracchadaṃ karontipi kārāpentipi. Te kulitthīnaṃ kuladhītānaṃ kulakumārīnaṃ kulasuṇhānaṃ kuladāsīnaṃ ekatovaṇṭikamālaṃ harantipi harāpentipi, ubhatovaṇṭikamālaṃ harantipi harāpentipi, mañjarikaṃ harantipi harāpentipi, vidhūtikaṃ harantipi harāpentipi, vaṭaṃsakaṃ harantipi harāpentipi, āveḷaṃ harantipi harāpentipi, uracchadaṃ harantipi harāpentipi. Te kulitthīhi kuladhītāhi kulakumārīhi kulasuṇhāhi kuladāsīhi saddhiṃ ekabhājanepi bhuñjanti, ekathālakepi pivanti, ekāsanepi nisīdanti, ekamañcepi tuvaṭṭenti, ekattharaṇāpi tuvaṭṭenti, ekapāvuraṇāpi tuvaṭṭenti, ekattharaṇapāvuraṇāpi tuvaṭṭenti, vikālepi bhuñjanti, majjampi pivanti, mālāgandhavilepanampi dhārenti, naccantipi, gāyantipi, vādentipi, lāsentipi; naccantiyāpi naccanti, naccantiyāpi gāyanti, naccantiyāpi vādenti, naccantiyāpi lāsenti; gāyantiyāpi naccanti, gāyantiyāpi gāyanti, gāyantiyāpi vādenti, gāyantiyāpi lāsenti; vādentiyāpi naccanti, vādentiyāpi gāyanti, vādentiyāpi vādenti, vādentiyāpi lāsenti; lāsentiyāpi naccanti, lāsentiyāpi gāyanti, lāsentiyāpi vādenti, lāsentiyāpi lāsenti; aṭṭhapadepi kīḷanti, dasapadepi kīḷanti, ākāsepi kīḷanti, parihārapathepi kīḷanti, santikāyapi kīḷanti, khalikāyapi kīḷanti, ghaṭikāyapi kīḷanti, salākahatthenapi kīḷanti, akkhenapi kīḷanti, paṅgacīrenapi kīḷanti, vaṅkakenapi kīḷanti, mokkhacikāyapi kīḷanti, ciṅgulakenapi kīḷanti, pattāḷhakenapi kīḷanti, rathakenapi kīḷanti, dhanukenapi kīḷanti, akkharikāyapi kīḷanti, manesikāyapi kīḷanti, yathāvajjenapi kīḷanti; hatthismimpi sikkhanti, assasmimpi sikkhanti, rathasmimpi sikkhanti, dhanusmimpi sikkhanti, tharusmimpi sikkhanti; hatthissapi purato dhāvanti, assassapi purato dhāvanti, rathassapi purato [purato dhāvanti (syā.)] dhāvantipi ādhāvantipi; usseḷentipi, apphoṭentipi, nibbujjhantipi, muṭṭhīhipi yujjhanti; raṅgamajjhepi saṅghāṭiṃ pattharitvā naccakiṃ [naccantiṃ (sī. syā.)] evaṃ vadanti – ‘‘idha, bhagini, naccassū’’ti; nalāṭikampi denti; vividhampi anācāraṃ ācaranti.

22. Tena kho pana samayena aññataro bhikkhu kāsīsu vassaṃvuṭṭho [vassaṃvuttho (sī. syā.)] sāvatthiṃ gacchanto bhagavantaṃ dassanāya yena kīṭāgiri tadavasari. Atha kho so bhikkhu pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya kīṭāgiriṃ piṇḍāya pāvisi pāsādikena abhikkantena paṭikkantena ālokitena vilokitena samiñjitena [sammiñjitena (sī. syā. kaṃ.)] pasāritena, okkhittacakkhu iriyāpathasampanno. Manussā taṃ bhikkhuṃ passitvā evamāhaṃsu – ‘‘kvāyaṃ abalabalo viya mandamando viya bhākuṭikabhākuṭiko viya? Ko imassa upagatassa piṇḍakampi dassati? Amhākaṃ pana ayyā assajipunabbasukā saṇhā sakhilā sukhasambhāsā mihitapubbaṅgamā ehisvāgatavādino abbhākuṭikā uttānamukhā pubbabhāsino. Tesaṃ kho nāma piṇḍo dātabbo’’ti.

Addasā kho aññataro upāsako taṃ bhikkhuṃ kīṭāgirismiṃ piṇḍāya carantaṃ; disvāna yena so bhikkhu tenupasaṅkami, upasaṅkamitvā taṃ bhikkhuṃ abhivādetvā etadavoca – ‘‘api, bhante, piṇḍo labbhatī’’ti? ‘‘Na kho, āvuso, piṇḍo labbhatī’’ti. ‘‘Ehi, bhante, gharaṃ gamissāmā’’ti. Atha kho so upāsako taṃ bhikkhuṃ gharaṃ netvā bhojetvā etadavoca – ‘‘kahaṃ, bhante, ayyo gamissatī’’ti? ‘‘Sāvatthiṃ kho ahaṃ, āvuso, gamissāmi bhagavantaṃ dassanāyā’’ti. ‘‘Tena hi, bhante, mama vacanena bhagavato pāde sirasā vanda, evañca vadehi – ‘duṭṭho, bhante, kīṭāgirismiṃ āvāso. Assajipunabbasukā nāma kīṭāgirismiṃ āvāsikā alajjino pāpabhikkhū. Te evarūpaṃ anācāraṃ ācaranti – mālāvacchaṃ ropentipi ropāpentipi, siñcantipi siñcāpentipi, ocinantipi, ocināpentipi, ganthentipi ganthāpentipi, ekatovaṇṭikamālaṃ karontipi kārāpentipi, ubhatovaṇṭikamālaṃ karontipi kārāpentipi, mañjarikaṃ karontipi kārāpentipi, vidhūtikaṃ karontipi kārāpentipi, vaṭaṃsakaṃ karontipi kārāpentipi, āveḷaṃ karontipi kārāpentipi, uracchadaṃ karontipi kārāpentipi. Te kulitthīnaṃ kuladhītānaṃ kulakumārīnaṃ kulasuṇhānaṃ kuladāsīnaṃ ekatovaṇṭikamālaṃ harantipi harāpentipi, ubhatovaṇṭikamālaṃ harantipi harāpentipi, mañjarikaṃ harantipi harāpentipi, vidhūtikaṃ harantipi harāpentipi, vaṭaṃsakaṃ harantipi harāpentipi, āveḷaṃ harantipi harāpentipi, uracchadaṃ harantipi harāpentipi. Te kulitthīhi kuladhītāhi kulakumārīhi kulasuṇhāhi kuladāsīhi saddhiṃ ekabhājanepi bhuñjanti, ekathālakepi pivanti, ekāsanepi nisīdanti, ekamañcepi tuvaṭṭenti, ekattharaṇāpi tuvaṭṭenti, ekapāvuraṇāpi tuvaṭṭenti, ekattharaṇapāvuraṇāpi tuvaṭṭenti, vikālepi bhuñjanti, majjampi pivanti, mālāgandhavilepanampi dhārenti, naccantipi, gāyantipi, vādentipi, lāsentipi; naccantiyāpi naccanti, naccantiyāpi gāyanti, naccantiyāpi vādenti, naccantiyāpi lāsenti…pe… (cakkaṃ kātabbaṃ). Lāsentiyāpi naccanti, lāsentiyāpi gāyanti, lāsentiyāpi vādenti, lāsentiyāpi lāsenti; aṭṭhapadepi kīḷanti, dasapadepi kīḷanti, ākāsepi kīḷanti, parihārapathepi kīḷanti, santikāyapi kīḷanti, khalikāyapi kīḷanti, ghaṭikāyapi kīḷanti, salākahatthenapi kīḷanti, akkhenapi kīḷanti, paṅgacīrenapi kīḷanti, vaṅkakenapi kīḷanti, mokkhacikāyapi kīḷanti, ciṅgulakenapi kīḷanti, pattāḷhakenapi kīḷanti, rathakenapi kīḷanti, dhanukenapi kīḷanti, akkharikāyapi kīḷanti, manesikāyapi kīḷanti, yathāvajjenapi kīḷanti; hatthismimpi sikkhanti, assasmimpi sikkhanti, rathasmimpi sikkhanti, dhanusmimpi sikkhanti, tharusmimpi sikkhanti; hatthissapi purato dhāvanti, assassapi purato dhāvanti, rathassapi purato dhāvantipi ādhāvantipi; usseḷentipi, apphoṭentipi, nibbujjhantipi, muṭṭhīhipi yujjhanti; raṅgamajjhepi saṅghāṭiṃ pattharitvā naccakiṃ evaṃ vadanti – ‘idha, bhagini, naccassū’ti; nalāṭikampi denti; vividhampi anācāraṃ ācaranti. Yepi te, bhante, manussā pubbe saddhā ahesuṃ pasannā tepi etarahi assaddhā appasannā. Yānipi tāni saṅghassa pubbe dānapathāni tānipi etarahi upacchinnāni. Riñcanti pesalā bhikkhū, nivasanti pāpabhikkhū. Sādhu, bhante, bhagavā kīṭāgiriṃ bhikkhū pahiṇeyya, yathāyaṃ kīṭāgirismiṃ āvāso saṇṭhaheyyā’’ti.

‘‘Evamāvuso’’ti kho so bhikkhu tassa upāsakassa paṭissuṇitvā uṭṭhāyāsanā yena sāvatthi tena pakkāmi. Anupubbena yena sāvatthi jetavanaṃ anāthapiṇḍikassa ārāmo yena bhagavā tenupasaṅkami, upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Āciṇṇaṃ kho panetaṃ buddhānaṃ bhagavantānaṃ āgantukehi bhikkhūhi saddhiṃ paṭisammodituṃ. Atha kho bhagavā taṃ bhikkhuṃ etadavoca – ‘‘kacci, bhikkhu, khamanīyaṃ, kacci yāpanīyaṃ, kaccisi appakilamathena addhānaṃ āgato, kuto ca tvaṃ bhikkhu āgacchasī’’ti? ‘‘Khamanīyaṃ, bhagavā, yāpanīyaṃ bhagavā; appakilamathena ca ahaṃ, bhante, addhānaṃ āgato. Idhāhaṃ, bhante, kāsīsu vassaṃvuṭṭho sāvatthiṃ āgacchanto bhagavantaṃ dassanāya yena kīṭāgiri tadavasariṃ. Atha khvāhaṃ, bhante, pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya kīṭāgiriṃ piṇḍāya pāvisiṃ. Addasā kho maṃ, bhante, aññataro upāsako kīṭāgirismiṃ piṇḍāya carantaṃ; disvāna yenāhaṃ tenupasaṅkami, upasaṅkamitvā maṃ abhivādetvā etadavoca – ‘api, bhante, piṇḍo labbhatī’ti. ‘Na kho, āvuso, piṇḍo labbhatī’ti. ‘Ehi, bhante, gharaṃ gamissāmā’ti. Atha kho, bhante, so upāsako maṃ gharaṃ netvā bhojetvā etadavoca – ‘kahaṃ, bhante, ayyo gamissatī’ti? ‘Sāvatthiṃ kho ahaṃ, āvuso, gamissāmi bhagavantaṃ dassanāyā’ti. ‘Tena hi, bhante, mama vacanena bhagavato pāde sirasā vanda, evañca vadehi – duṭṭho, bhante, kīṭāgirismiṃ āvāso. Assajipunabbasukā nāma kīṭāgirismiṃ āvāsikā alajjino pāpabhikkhū. Te evarūpaṃ anācāraṃ ācaranti – mālāvacchaṃ ropentipi ropāpentipi…pe… vividhampi anācāraṃ ācaranti. Yepi te, bhante, manussā pubbe saddhā ahesuṃ pasannā tepi etarahi assaddhā appasannā. Yānipi tāni saṅghassa pubbe dānapathāni tānipi etarahi upacchinnāni. Riñcanti pesalā bhikkhū, nivasanti pāpabhikkhū. Sādhu, bhante, bhagavā kīṭāgiriṃ bhikkhū pahiṇeyya, yathāyaṃ kīṭāgirismiṃ āvāso saṇṭhaheyyā’ti. Tato ahaṃ bhagavā āgacchāmī’’ti.

23. Atha kho bhagavā etasmiṃ nidāne etasmiṃ pakaraṇe bhikkhusaṅghaṃ sannipātāpetvā bhikkhū paṭipucchi – ‘‘saccaṃ kira, bhikkhave, assajipunabbasukā nāma kīṭāgirismiṃ āvāsikā alajjino pāpabhikkhū? Te evarūpaṃ anācāraṃ ācaranti – mālāvacchaṃ ropentipi…pe… vividhampi anācāraṃ ācaranti? Yepi te manussā pubbe saddhā ahesuṃ pasannā tepi etarahi assaddhā appasannā? Yānipi tāni saṅghassa pubbe dānapathāni tānipi etarahi upacchinnāni? Riñcanti pesalā bhikkhū nivasanti pāpabhikkhū’’ti? ‘‘Saccaṃ bhagavā’’ti. Vigarahi buddho bhagavā – ‘‘ananucchavikaṃ…pe… kathañhi nāma te, bhikkhave, moghapurisā evarūpaṃ anācāraṃ ācarissanti – mālāvacchaṃ ropessantipi ropāpessantipi, siñcissantipi siñcāpessantipi, ocinissantipi ocināpessantipi, ganthessantipi ganthāpessantipi, ekatovaṇṭikamālaṃ karissantipi kārāpessantipi, ubhatovaṇṭikamālaṃ karissantipi kārāpessantipi, mañjarikaṃ karissantipi kārāpessantipi, vidhūtikaṃ karissantipi kārāpessantipi, vaṭaṃsakaṃ karissantipi kārāpessantipi, āveḷaṃ karissantipi kārāpessantipi, uracchadaṃ karissantipi kārāpessantipi. Te kulitthīnaṃ kuladhītānaṃ kulakumārīnaṃ kulasuṇhānaṃ kuladāsīnaṃ ekatovaṇṭikamālaṃ harissantipi harāpessantipi, ubhatovaṇṭikamālaṃ harissantipi harāpessantipi, mañjarikaṃ harissantipi harāpessantipi, vidhūtikaṃ harissantipi harāpessantipi, vaṭaṃsakaṃ harissantipi harāpessantipi, āveḷaṃ harissantipi harāpessantipi, uracchadaṃ harissantipi harāpessantipi. Te kulitthīhi kuladhītāhi kulakumārīhi kulasuṇhāhi kuladāsīhi saddhiṃ ekabhājanepi bhuñjissanti, ekathālakepi pivissanti, ekāsanepi nisīdissanti, ekamañcepi tuvaṭṭissanti, ekattharaṇāpi tuvaṭṭissanti, ekapāvuraṇāpi tuvaṭṭissanti, ekattharaṇapāvuraṇāpi tuvaṭṭissanti, vikālepi bhuñjissanti, majjampi pivissanti, mālāgandhavilepanampi dhāressanti, naccissantipi, gāyissantipi, vādessantipi, lāsessantipi; naccantiyāpi naccissanti, naccantiyāpi gāyissanti, naccantiyāpi vādessanti, naccantiyāpi lāsessanti; gāyantiyāpi naccissanti, gāyantiyāpi gāyissanti, gāyantiyāpi vādessanti, gāyantiyāpi lāsessanti; vādentiyāpi naccissanti, vādentiyāpi gāyissanti, vādentiyāpi vādessanti, vādentiyāpi lāsessanti; lāsentiyāpi naccissanti, lāsentiyāpi gāyissanti, lāsentiyāpi vādessanti; lāsentiyāpi lāsessanti; aṭṭhapadepi kīḷissanti, dasapadepi kīḷissanti, ākāsepi kīḷissanti, parihārapathepi kīḷissanti, santikāyapi kīḷissanti, khalikāyapi kīḷissanti, ghaṭikāyapi kīḷissanti, salākahatthenapi kīḷissanti, akkhenapi kīḷissanti, paṅgacīrenapi kīḷissanti, vaṅkakenapi kīḷissanti mokkhacikāyapi kīḷissanti, ciṅgulakenapi kīḷissanti, pattāḷhakenapi kīḷissanti, rathakenapi kīḷissanti, dhanukenapi kīḷissanti, akkharikāyapi kīḷissanti, manesikāyapi kīḷissanti, yathāvajjenapi kīḷissanti; hatthismimpi sikkhissanti, assasmimpi sikkhissanti, rathasmimpi sikkhissanti, dhanusmimpi sikkhissanti, tharusmimpi sikkhissanti; hatthissapi purato dhāvissanti, assassapi purato dhāvissanti, rathassapi purato [purato dhāvissanti (syā.)] dhāvissantipi ādhāvissantipi; usseḷessantipi, apphoṭessantipi, nibbujjhissantipi, muṭṭhīhipi yujjhissanti; raṅgamajjhepi saṅghāṭiṃ pattharitvā naccakiṃ evaṃ vakkhanti [vadissanti (ka.)] – 'idha, bhagini, naccassū'ti; nalāṭikampi dassanti; vividhampi anācāraṃ ācarissanti. Netaṃ, bhikkhave, appasannānaṃ vā pasādāya…pe… vigarahitvā…pe… dhammiṃ kathaṃ katvā sāriputtamoggallāne āmantesi – ''gacchatha tumhe, sāriputtā, kīṭāgiriṃ gantvā assajipunabbasukānaṃ bhikkhūnaṃ kīṭāgirismā pabbājanīyakammaṃ karotha, tumhākaṃ ete saddhivihārino''ti.

''Kathaṃ mayaṃ, bhante, assajipunabbasukānaṃ bhikkhūnaṃ kīṭāgirismā pabbājanīyakammaṃ karoma, caṇḍā te bhikkhū pharusā''ti? ''Tena hi tumhe, sāriputtā, bahukehi bhikkhūhi saddhiṃ gacchathā''ti. ''Evaṃ, bhante''ti kho sāriputtamoggallānā bhagavato paccassosuṃ. Evañca pana, bhikkhave, kātabbaṃ – paṭhamaṃ assajipunabbasukā bhikkhū codetabbā, codetvā sāretabbā, sāretvā āpattiṃ āropetabbā, āpattiṃ āropetvā byattena bhikkhunā paṭibalena saṅgho ñāpetabbo –

24. ''Suṇātu me, bhante, saṅgho. Ime assajipunabbasukā bhikkhū kuladūsakā pāpasamācārā. Imesaṃ pāpakā samācārā dissanti ceva suyyanti ca. Kulāni ca imehi duṭṭhāni dissanti ceva suyyanti ca. Yadi saṅghassa pattakallaṃ, saṅgho assajipunabbasukānaṃ bhikkhūnaṃ kīṭāgirismā pabbājanīyakammaṃ kareyya – na assajipunabbasukehi bhikkhūhi kīṭāgirismiṃ vatthabbanti. Esā ñatti.

''Suṇātu me, bhante, saṅgho. Ime assajipunabbasukā bhikkhū kuladūsakā pāpasamācārā. Imesaṃ pāpakā samācārā dissanti ceva suyyanti ca. Kulāni ca imehi duṭṭhāni dissanti ceva suyyanti ca. Saṅgho assajipunabbasukānaṃ bhikkhūnaṃ kīṭāgirismā pabbājanīyakammaṃ karoti – na assajipunabbasukehi bhikkhūhi kīṭāgirismiṃ vatthabbanti. Yassāyasmato khamati assajipunabbasukānaṃ bhikkhūnaṃ kīṭāgirismā pabbājanīyassa kammassa karaṇaṃ – na assajipunabbasukehi bhikkhūhi kīṭāgirismiṃ vatthabbanti, so tuṇhassa; yassa nakkhamati, so bhāseyya.

''Dutiyampi etamatthaṃ vadāmi…pe… tatiyampi etamatthaṃ vadāmi. Suṇātu me, bhante, saṅgho. Ime assajipunabbasukā bhikkhū kuladūsakā pāpasamācārā. Imesaṃ pāpakā samācārā dissanti ceva suyyanti ca. Kulāni ca imehi duṭṭhāni dissanti ceva suyyanti ca. Saṅgho assajipunabbasukānaṃ bhikkhūnaṃ kīṭāgirismā pabbājanīyakammaṃ karoti – na assajipunabbasukehi bhikkhūhi kīṭāgirismiṃ vatthabbanti. Yassāyasmato khamati assajipunabbasukānaṃ bhikkhūnaṃ kīṭāgirismā pabbājanīyassa kammassa karaṇaṃ – na assajipunabbasukehi bhikkhūhi kīṭāgirismiṃ vatthabbanti, so tuṇhassa; yassa nakkhamati, so bhāseyya.

''Kataṃ saṅghena assajipunabbasukānaṃ bhikkhūnaṃ kīṭāgirismā pabbājanīyakammaṃ – na assajipunabbasukehi bhikkhūhi kīṭāgirismiṃ vatthabbanti. Khamati saṅghassa, tasmā tuṇhī, evametaṃ dhārayāmī''ti.

Adhammakammadvādasakaṃ

25. ''Tīhi, bhikkhave, aṅgehi samannāgataṃ pabbājanīyakammaṃ adhammakammañca hoti, avinayakammañca, duvūpasantañca. Asammukhā kataṃ hoti, appaṭipucchā kataṃ hoti, appaṭiññāya kataṃ hoti – imehi kho, bhikkhave, tīhaṅgehi samannāgataṃ pabbājanīyakammaṃ adhammakammañca hoti, avinayakammañca, duvūpasantañca.

''Aparehipi, bhikkhave, tīhaṅgehi samannāgataṃ pabbājanīyakammaṃ adhammakammañca hoti, avinayakammañca, duvūpasantañca. Anāpattiyā kataṃ hoti, adesanāgāminiyā āpattiyā kataṃ hoti, desitāya āpattiyā kataṃ hoti…pe… acodetvā kataṃ hoti, asāretvā kataṃ hoti, āpattiṃ anāropetvā kataṃ hoti…pe… asammukhā kataṃ hoti, adhammena kataṃ hoti, vaggena kataṃ hoti…pe… appaṭipucchā kataṃ hoti, adhammena kataṃ hoti, vaggena kataṃ hoti…pe… appaṭiññāya kataṃ hoti, adhammena kataṃ hoti, vaggena kataṃ hoti…pe… anāpattiyā kataṃ hoti, adhammena kataṃ hoti, vaggena kataṃ hoti…pe… adesanāgāminiyā āpattiyā kataṃ hoti, adhammena kataṃ hoti, vaggena kataṃ hoti…pe… desitāya āpattiyā kataṃ hoti, adhammena kataṃ hoti, vaggena kataṃ hoti…pe… acodetvā kataṃ hoti, adhammena kataṃ hoti, vaggena kataṃ hoti …pe… asāretvā kataṃ hoti, adhammena kataṃ hoti, vaggena kataṃ hoti…pe… āpattiṃ anāropetvā kataṃ hoti, adhammena kataṃ hoti, vaggena kataṃ hoti – imehi kho, bhikkhave, tīhaṅgehi samannāgataṃ pabbājanīyakammaṃ adhammakammañca hoti, avinayakammañca, duvūpasantañca.

Adhammakammadvādasakaṃ niṭṭhitaṃ.

Dhammakammadvādasakaṃ

26. ''Tīhi, bhikkhave, aṅgehi samannāgataṃ pabbājanīyakammaṃ dhammakammañca hoti, vinayakammañca, suvūpasantañca. Sammukhā kataṃ hoti, paṭipucchā kataṃ hoti, paṭiññāya kataṃ hoti – imehi kho, bhikkhave, tīhaṅgehi samannāgataṃ pabbājanīyakammaṃ dhammakammañca hoti, vinayakammañca, suvūpasantañca.

''Aparehipi, bhikkhave, tīhaṅgehi samannāgataṃ pabbājanīyakammaṃ dhammakammañca hoti, vinayakammañca, suvūpasantañca. Āpattiyā kataṃ hoti desanāgāminiyā āpattiyā kataṃ hoti adesitāya āpattiyā kataṃ hoti…pe… codetvā kataṃ hoti, sāretvā kataṃ hoti, āpattiṃ āropetvā kataṃ hoti…pe… sammukhā kataṃ hoti, dhammena kataṃ hoti, samaggena kataṃ hoti…pe… paṭipucchā kataṃ hoti, dhammena kataṃ hoti, samaggena kataṃ hoti…pe… paṭiññāya kataṃ hoti, dhammena kataṃ hoti, samaggena kataṃ hoti…pe… āpattiyā kataṃ hoti, dhammena kataṃ hoti, samaggena kataṃ hoti…pe… desanāgāminiyā āpattiyā kataṃ hoti, dhammena kataṃ hoti, samaggena kataṃ hoti…pe… adesitāya āpattiyā kataṃ hoti, dhammena kataṃ hoti, samaggena kataṃ hoti…pe… codetvā kataṃ hoti, dhammena kataṃ hoti, samaggena kataṃ hoti…pe… sāretvā kataṃ hoti, dhammena kataṃ hoti, samaggena kataṃ hoti…pe… āpattiṃ āropetvā kataṃ hoti, dhammena kataṃ hoti, samaggena kataṃ hoti – imehi kho, bhikkhave, tīhaṅgehi samannāgataṃ pabbājanīyakammaṃ dhammakammañca hoti, vinayakammañca, suvūpasantañca.

Dhammakammadvādasakaṃ niṭṭhitaṃ.

Ākaṅkhamānacuddasakaṃ

27. [pari. 323] ''Tīhi, bhikkhave, aṅgehi samannāgatassa bhikkhuno, ākaṅkhamāno saṅgho, pabbājanīyakammaṃ kareyya. Bhaṇḍanakārako hoti kalahakārako vivādakārako bhassakārako saṅghe adhikaraṇakārako; bālo hoti abyatto āpattibahulo anapadāno; gihisaṃsaṭṭho viharati ananulomikehi gihisaṃsaggehi – imehi kho, bhikkhave, tīhaṅgehi samannāgatassa bhikkhuno, ākaṅkhamāno saṅgho, pabbājanīyakammaṃ kareyya.

‘‘Aparehipi, bhikkhave, tīhaṅgehi samannāgatassa bhikkhuno, ākaṅkhamāno saṅgho, pabbājanīyakammaṃ kareyya. Adhisīle sīlavipanno hoti, ajjhācāre ācāravipanno hoti, atidiṭṭhiyā diṭṭhivipanno hoti – imehi kho, bhikkhave, tīhaṅgehi samannāgatassa bhikkhuno, ākaṅkhamāno saṅgho, pabbājanīyakammaṃ kareyya.

‘‘Aparehipi, bhikkhave, tīhaṅgehi samannāgatassa bhikkhuno, ākaṅkhamāno saṅgho, pabbājanīyakammaṃ kareyya. Buddhassa avaṇṇaṃ bhāsati, dhammassa avaṇṇaṃ bhāsati, saṅghassa avaṇṇaṃ bhāsati – imehi kho, bhikkhave, tīhaṅgehi samannāgatassa bhikkhuno, ākaṅkhamāno saṅgho, pabbājanīyakammaṃ kareyya.

‘‘Aparehipi, bhikkhave, tīhaṅgehi samannāgatassa bhikkhuno, ākaṅkhamāno saṅgho, pabbājanīyakammaṃ kareyya. Kāyikena davena samannāgato hoti, vācasikena davena samannāgato hoti, kāyikavācasikena davena samannāgato hoti – imehi kho, bhikkhave, tīhaṅgehi samannāgatassa bhikkhuno, ākaṅkhamāno saṅgho, pabbājanīyakammaṃ kareyya.

‘‘Aparehipi, bhikkhave, tīhaṅgehi samannāgatassa bhikkhuno, ākaṅkhamāno saṅgho, pabbājanīyakammaṃ kareyya. Kāyikena anācārena samannāgato hoti, vācasikena anācārena samannāgato hoti, kāyikavācasikena anācārena samannāgato hoti – imehi kho, bhikkhave, tīhaṅgehi samannāgatassa bhikkhuno, ākaṅkhamāno saṅgho, pabbājanīyakammaṃ kareyya.

‘‘Aparehipi, bhikkhave, tīhaṅgehi samannāgatassa bhikkhuno, ākaṅkhamāno saṅgho, pabbājanīyakammaṃ kareyya. Kāyikena upaghātikena samannāgato hoti, vācasikena upaghātikena samannāgato hoti, kāyikavācasikena upaghātikena samannāgato hoti – imehi kho, bhikkhave, tīhaṅgehi samannāgatassa bhikkhuno, ākaṅkhamāno saṅgho, pabbājanīyakammaṃ kareyya.

‘‘Aparehipi, bhikkhave, tīhaṅgehi samannāgatassa bhikkhuno, ākaṅkhamāno saṅgho, pabbājanīyakammaṃ kareyya. Kāyikena micchājīvena samannāgato hoti, vācasikena micchājīvena samannāgato hoti, kāyikavācasikena micchājīvena samannāgato hoti – imehi, kho, bhikkhave, tīhaṅgehi samannāgatassa bhikkhuno, ākaṅkhamāno saṅgho, pabbājanīyakammaṃ kareyya.

‘‘Tiṇṇaṃ, bhikkhave, bhikkhūnaṃ, ākaṅkhamāno saṅgho, pabbājanīyakammaṃ kareyya. Eko bhaṇḍanakārako hoti kalahakārako vivādakārako bhassakārako saṅghe adhikaraṇakārako; eko bālo hoti abyatto āpattibahulo anapadāno; eko gihisaṃsaṭṭho viharati ananulomikehi gihisaṃsaggehi – imesaṃ kho, bhikkhave, tiṇṇaṃ bhikkhūnaṃ, ākaṅkhamāno saṅgho, pabbājanīyakammaṃ kareyya.

‘‘Aparesampi, bhikkhave, tiṇṇaṃ bhikkhūnaṃ, ākaṅkhamāno saṅgho, pabbājanīyakammaṃ kareyya. Eko adhisīle sīlavipanno hoti, eko ajjhācāre ācāravipanno hoti, eko atidiṭṭhiyā diṭṭhivipanno hoti – imesaṃ kho, bhikkhave, tiṇṇaṃ bhikkhūnaṃ, ākaṅkhamāno saṅgho, pabbājanīyakammaṃ kareyya.

‘‘Aparesampi, bhikkhave, tiṇṇaṃ bhikkhūnaṃ, ākaṅkhamāno saṅgho, pabbājanīyakammaṃ kareyya. Eko buddhassa avaṇṇaṃ bhāsati, eko dhammassa avaṇṇaṃ bhāsati, eko saṅghassa avaṇṇaṃ bhāsati – imesaṃ kho, bhikkhave, tiṇṇaṃ bhikkhūnaṃ, ākaṅkhamāno saṅgho, pabbājanīyakammaṃ kareyya.

‘‘Aparesampi, bhikkhave, tiṇṇaṃ bhikkhūnaṃ, ākaṅkhamāno saṅgho, pabbājanīyakammaṃ kareyya. Eko kāyikena davena samannāgato hoti, eko vācasikena davena samannāgato hoti, eko kāyikavācasikena davena samannāgato hoti – imesaṃ kho, bhikkhave, tiṇṇaṃ bhikkhūnaṃ, ākaṅkhamāno saṅgho, pabbājanīyakammaṃ kareyya.

‘‘Aparesampi, bhikkhave, tiṇṇaṃ bhikkhūnaṃ, ākaṅkhamāno saṅgho, pabbājanīyakammaṃ kareyya. Eko kāyikena anācārena samannāgato hoti, eko vācasikena anācārena samannāgato hoti, eko kāyikavācasikena anācārena samannāgato hoti – imesaṃ kho, bhikkhave, tiṇṇaṃ bhikkhūnaṃ, ākaṅkhamāno saṅgho, pabbājanīyakammaṃ kareyya.

‘‘Aparesampi, bhikkhave, tiṇṇaṃ bhikkhūnaṃ, ākaṅkhamāno saṅgho, pabbājanīyakammaṃ kareyya. Eko kāyikena upaghātikena samannāgato hoti, eko vācasikena upaghātikena samannāgato hoti, eko kāyikavācasikena upaghātikena samannāgato hoti – imesaṃ kho, bhikkhave, tiṇṇaṃ bhikkhūnaṃ, ākaṅkhamāno saṅgho, pabbājanīyakammaṃ kareyya.

‘‘Aparesampi, bhikkhave, tiṇṇaṃ bhikkhūnaṃ, ākaṅkhamāno saṅgho, pabbājanīyakammaṃ kareyya. Eko kāyikena micchājīvena samannāgato hoti, eko vācasikena micchājīvena samannāgato hoti, eko kāyikavācasikena micchājīvena samannāgato hoti – imesaṃ kho, bhikkhave, tiṇṇaṃ bhikkhūnaṃ, ākaṅkhamāno saṅgho, pabbājanīyakammaṃ kareyya.

Ākaṅkhamānacuddasakaṃ niṭṭhitaṃ.

Aṭṭhārasavattaṃ

28. ‘‘Pabbājanīyakammakatena, bhikkhave, bhikkhunā sammā vattitabbaṃ. Tatrāyaṃ sammāvattanā – na upasampādetabbaṃ, na nissayo dātabbo, na sāmaṇero upaṭṭhāpetabbo, na bhikkhunovādakasammuti sāditabbā, sammatenapi bhikkhuniyo na ovaditabbā. Yāya āpattiyā saṅghena pabbājanīyakammaṃ kataṃ hoti sā āpatti na āpajjitabbā, aññā vā tādisikā, tato vā pāpiṭṭhatarā; kammaṃ na garahitabbaṃ, kammikā na garahitabbā. Na pakatattassa bhikkhuno uposatho ṭhapetabbo, na pavāraṇā ṭhapetabbā, na savacanīyaṃ kātabbaṃ, na anuvādo paṭṭhapetabbo, na okāso kāretabbo, na codetabbo, na sāretabbo, na bhikkhūhi sampayojetabba’’nti.

Pabbājanīyakamme aṭṭhārasavattaṃ niṭṭhitaṃ.

29. Atha kho sāriputtamoggallānappamukho bhikkhusaṅgho kīṭāgiriṃ gantvā assajipunabbasukānaṃ bhikkhūnaṃ kīṭāgirismā pabbājanīyakammaṃ akāsi – na assajipunabbasukehi bhikkhūhi kīṭāgirismiṃ vatthabbanti. Te saṅghena pabbājanīyakammakatā na sammā vattanti, na lomaṃ pātenti, na netthāraṃ vattanti; na bhikkhū khamāpenti, akkosanti, paribhāsanti; chandagāmitā dosagāmitā mohagāmitā bhayagāmitā pāpenti; pakkamantipi, vibbhamantipi. Ye te bhikkhū appicchā… pe… te ujjhāyanti khiyyanti vipācenti – ‘‘kathañhi nāma assajipunabbasukā bhikkhū saṅghena pabbājanīyakammakatā na sammā vattissanti, na lomaṃ pātessanti, na netthāraṃ vattissanti; na bhikkhū khamāpessanti, akkosissanti, paribhāsissanti; chandagāmitā dosagāmitā mohagāmitā bhayagāmitā pāpessanti; pakkamissantipi, vibbhamissantipī’’ti. Atha kho te bhikkhū bhagavato etamatthaṃ ārocesuṃ.

Atha kho bhagavā etasmiṃ nidāne etasmiṃ pakaraṇe bhikkhusaṅghaṃ sannipātāpetvā bhikkhū paṭipucchi – ‘‘saccaṃ kira, bhikkhave, assajipunabbasukā bhikkhū saṅghena pabbājanīyakammakatā na sammā vattanti, na lomaṃ pātenti, na netthāraṃ vattanti; na bhikkhū khamāpenti, akkosanti, paribhāsanti; chandagāmitā dosagāmitā mohagāmitā bhayagāmitā pāpenti; pakkamantipi, vibbhamantipī’’ti? ‘‘Saccaṃ bhagavā’’ti. Vigarahi buddho bhagavā – ‘‘ananucchavikaṃ …pe… kathañhi nāma te, bhikkhave, moghapurisā saṅghena pabbājanīyakammakatā na sammā vattissanti, na lomaṃ pātessanti, na netthāraṃ vattissanti; na bhikkhū khamāpessanti, akkosissanti, paribhāsissanti; chandagāmitā dosagāmitā mohagāmitā bhayagāmitā pāpessanti; pakkamissantipi, vibbhamissantipi.

Netaṃ, bhikkhave, appasannānaṃ vā pasādāya…pe… vigarahitvā…pe… dhammiṃ kathaṃ katvā bhikkhū āmantesi – ‘‘tena hi, bhikkhave, saṅgho pabbājanīyakammaṃ paṭippassambhetu.

Nappaṭippassambhetabbaaṭṭhārasakaṃ

30. ‘‘Pañcahi, bhikkhave, aṅgehi samannāgatassa bhikkhuno pabbājanīyakammaṃ nappaṭippassambhetabbaṃ. Upasampādeti, nissayaṃ deti, sāmaṇeraṃ upaṭṭhāpeti, bhikkhunovādakasammutiṃ sādiyati, sammatopi bhikkhuniyo ovadati – imehi kho, bhikkhave, pañcahaṅgehi samannāgatassa bhikkhuno pabbājanīyakammaṃ nappaṭippassambhetabbaṃ.

[pari. 420] ‘‘Aparehipi, bhikkhave, pañcahaṅgehi samannāgatassa bhikkhuno pabbājanīyakammaṃ nappaṭippassambhetabbaṃ. Yāya āpattiyā saṅghena pabbājanīyakammaṃ kataṃ hoti taṃ āpattiṃ āpajjati, aññaṃ vā tādisikaṃ, tato vā pāpiṭṭhataraṃ; kammaṃ garahati, kammike garahati – imehi kho, bhikkhave, pañcahaṅgehi samannāgatassa bhikkhuno pabbājanīyakammaṃ nappaṭippassambhetabbaṃ.

‘‘Aṭṭhahi, bhikkhave, aṅgehi samannāgatassa bhikkhuno pabbājanīyakammaṃ nappaṭippassambhetabbaṃ. Pakatattassa bhikkhuno uposathaṃ ṭhapeti, pavāraṇaṃ ṭhapeti, savacanīyaṃ karoti, anuvādaṃ paṭṭhapeti, okāsaṃ kāreti, codeti, sāreti, bhikkhūhi sampayojeti – imehi kho, bhikkhave, aṭṭhahaṅgehi samannāgatassa bhikkhuno pabbājanīyakammaṃ nappaṭippassambhetabbaṃ.

Pabbājanīyakamme nappaṭippassambhetabbaaṭṭhārasakaṃ niṭṭhitaṃ.

Paṭippassambhetabbaaṭṭhārasakaṃ

31. ‘‘Pañcahi, bhikkhave, aṅgehi samannāgatassa bhikkhuno pabbājanīyakammaṃ paṭippassambhetabbaṃ. Na upasampādeti, na nissayaṃ deti, na sāmaṇeraṃ upaṭṭhāpeti, na bhikkhunovādakasammutiṃ sādiyati, sammatopi bhikkhuniyo na ovadati – imehi kho, bhikkhave, pañcahaṅgehi samannāgatassa bhikkhuno pabbājanīyakammaṃ paṭippassambhetabbaṃ.

‘‘Aparehipi, bhikkhave, pañcahaṅgehi samannāgatassa bhikkhuno pabbājanīyakammaṃ paṭippassambhetabbaṃ. Yāya āpattiyā saṅghena pabbājanīyakammaṃ kataṃ hoti taṃ āpattiṃ na āpajjati, aññaṃ vā tādisikaṃ, tato vā pāpiṭṭhataraṃ; kammaṃ na garahati, kammike na garahati – imehi kho, bhikkhave, pañcahaṅgehi samannāgatassa bhikkhuno pabbājanīyakammaṃ paṭippassambhetabbaṃ.

‘‘Aṭṭhahi, bhikkhave, aṅgehi samannāgatassa bhikkhuno pabbājanīyakammaṃ paṭippassambhetabbaṃ. Na pakatattassa bhikkhuno uposathaṃ ṭhapeti, na pavāraṇaṃ ṭhapeti, na savacanīyaṃ karoti, na anuvādaṃ paṭṭhapeti, na okāsaṃ kāreti, na codeti, na sāreti, na bhikkhūhi sampayojeti – imehi kho, bhikkhave, aṭṭhahaṅgehi samannāgatassa bhikkhuno pabbājanīyakammaṃ paṭippassambhetabbaṃ.

Pabbājanīyakamme paṭippassambhetabbaaṭṭhārasakaṃ niṭṭhitaṃ.

32. ‘‘Evañca pana, bhikkhave, paṭippassambhetabbaṃ. Tena, bhikkhave, pabbājanīyakammakatena bhikkhunā saṅghaṃ upasaṅkamitvā ekaṃsaṃ uttarāsaṅgaṃ karitvā vuḍḍhānaṃ bhikkhūnaṃ pāde vanditvā ukkuṭikaṃ nisīditvā añjaliṃ paggahetvā evamassa vacanīyo – ‘ahaṃ, bhante, saṅghena pabbājanīyakammakato sammā vattāmi, lomaṃ pātemi, netthāraṃ vattāmi, pabbājanīyassa kammassa paṭippassaddhiṃ yācāmī’ti. Dutiyampi yācitabbā. Tatiyampi yācitabbā. Byattena bhikkhunā paṭibalena saṅgho ñāpetabbo –

‘‘Suṇātu me, bhante, saṅgho. Ayaṃ itthannāmo bhikkhu saṅghena pabbājanīyakammakato sammā vattati, lomaṃ pāteti, netthāraṃ vattati, pabbājanīyassa kammassa paṭippassaddhiṃ yācati. Yadi saṅghassa pattakallaṃ, saṅgho itthannāmassa bhikkhuno pabbājanīyakammaṃ paṭippassambheyya. Esā ñatti.

‘‘Suṇātu me, bhante, saṅgho. Ayaṃ itthannāmo bhikkhu saṅghena pabbājanīyakammakato sammā vattati, lomaṃ pāteti, netthāraṃ vattati, pabbājanīyassa kammassa paṭippassaddhiṃ yācati. Saṅgho itthannāmassa bhikkhuno pabbājanīyakammaṃ paṭippassambheti. Yassāyasmato khamati itthannāmassa bhikkhuno pabbājanīyassa kammassa paṭippassaddhi, so tuṇhassa; yassa nakkhamati, so bhāseyya.

‘‘Dutiyampi etamatthaṃ vadāmi…pe… tatiyampi etamatthaṃ vadāmi. Suṇātu me, bhante, saṅgho. Ayaṃ itthannāmo bhikkhu saṅghena pabbājanīyakammakato sammā vattati, lomaṃ pāteti, netthāraṃ vattati, pabbājanīyassa kammassa paṭippassaddhiṃ yācati. Saṅgho itthannāmassa bhikkhuno pabbājanīyakammaṃ paṭippassambheti. Yassāyasmato khamati itthannāmassa bhikkhuno pabbājanīyassa kammassa paṭippassaddhi, so tuṇhassa; yassa nakkhamati, so bhāseyya.

‘‘Paṭippassaddhaṃ saṅghena itthannāmassa bhikkhuno pabbājanīyakammaṃ. Khamati saṅghassa, tasmā

Tuṇhī, evametaṃ dhārayāmī’’ti.

Pabbājanīyakammaṃ niṭṭhitaṃ tatiyaṃ.

4. Paṭisāraṇīyakammaṃ

33. Tena kho pana samayena āyasmā sudhammo macchikāsaṇḍe cittassa gahapatino āvāsiko hoti, navakammiko dhuvabhattiko. Yadā citto gahapati saṅghaṃ vā gaṇaṃ vā puggalaṃ vā nimantetukāmo hoti tadā na āyasmantaṃ sudhammaṃ anapaloketvā saṅghaṃ vā gaṇaṃ vā puggalaṃ vā nimanteti.

Tena kho pana samayena sambahulā therā bhikkhū, āyasmā ca sāriputto, āyasmā ca mahāmoggallāno, āyasmā ca mahākaccāno, āyasmā ca mahākoṭṭhiko, āyasmā ca mahākappino, āyasmā ca mahācundo, āyasmā ca anuruddho, āyasmā ca revato, āyasmā ca upāli, āyasmā ca ānando, āyasmā ca rāhulo, kāsīsu cārikaṃ caramānā yena macchikāsaṇḍo tadavasaruṃ.

Assosi kho citto gahapati therā kira bhikkhū macchikāsaṇḍaṃ anuppattāti. Atha kho citto gahapati yena therā bhikkhū tenupasaṅkami, upasaṅkamitvā there bhikkhū abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho cittaṃ gahapatiṃ āyasmā sāriputto dhammiyā kathāya sandassesi samādapesi samuttejesi sampahaṃsesi.

Atha kho citto gahapati āyasmatā sāriputtena dhammiyā kathāya sandassito samādapito samuttejito sampahaṃsito there bhikkhū etadavoca – ‘‘adhivāsentu me, bhante, therā svātanāya āgantukabhatta’’nti. Adhivāsesuṃ kho therā bhikkhū [adhivāsesuṃ kho te therā bhikkhū (syā.)] tuṇhībhāvena.

Atha kho citto gahapati therānaṃ bhikkhūnaṃ adhivāsanaṃ viditvā uṭṭhāyāsanā there bhikkhū abhivādetvā padakkhiṇaṃ katvā yenāyasmā sudhammo tenupasaṅkami, upasaṅkamitvā āyasmantaṃ sudhammaṃ abhivādetvā ekamantaṃ aṭṭhāsi. Ekamantaṃ ṭhito kho citto gahapati āyasmantaṃ sudhammaṃ etadavoca – ‘‘adhivāsetu me, bhante, ayyo sudhammo svātanāya bhattaṃ saddhiṃ therehī’’ti. Atha kho āyasmā sudhammo ‘pubbe khvāyaṃ citto gahapati yadā saṅghaṃ vā gaṇaṃ vā puggalaṃ vā nimantetukāmo na maṃ anapaloketvā saṅghaṃ vā gaṇaṃ vā puggalaṃ vā nimanteti; sodāni maṃ anapaloketvā there bhikkhū nimantesi; duṭṭhodānāyaṃ citto gahapati anapekkho virattarūpo mayī’ti cittaṃ gahapatiṃ etadavoca – ‘‘alaṃ, gahapati, nādhivāsemī’’ti. Dutiyampi kho…pe… tatiyampi kho citto gahapati āyasmantaṃ sudhammaṃ etadavoca – ‘‘adhivāsetu me, bhante, ayyo sudhammo svātanāya bhattaṃ saddhiṃ therehī’’ti. ‘‘Alaṃ, gahapati, nādhivāsemī’’ti. Atha kho citto gahapati ‘kiṃ me karissati ayyo sudhammo adhivāsento vā anadhivāsento vā’ti āyasmantaṃ sudhammaṃ abhivādetvā padakkhiṇaṃ katvā pakkāmi.

34. Atha kho citto gahapati tassā rattiyā accayena therānaṃ bhikkhūnaṃ paṇītaṃ khādanīyaṃ bhojanīyaṃ paṭiyādāpesi. Atha kho āyasmā sudhammo ‘yaṃnūnāhaṃ cittassa gahapatino therānaṃ bhikkhūnaṃ paṭiyattaṃ passeyya’nti pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya yena cittassa gahapatino nivesanaṃ tenupasaṅkami, upasaṅkamitvā paññatte āsane nisīdi. Atha kho citto gahapati yenāyasmā sudhammo tenupasaṅkami, upasaṅkamitvā āyasmantaṃ sudhammaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho cittaṃ gahapatiṃ āyasmā sudhammo etadavoca – ‘‘pahūtaṃ kho te idaṃ, gahapati, khādanīyaṃ bhojanīyaṃ paṭiyattaṃ; ekā ca kho idha natthi yadidaṃ tilasaṅguḷikā’’ti. ‘‘Bahumhi vata, bhante, ratane buddhavacane [bhante buddhavacane (syā.)] vijjamāne ayyena sudhammena yadeva kiñci bhāsitaṃ yadidaṃ tilasaṅguḷikāti. Bhūtapubbaṃ, bhante, dakkhiṇāpathakā vāṇijā puratthimaṃ janapadaṃ agamaṃsu vāṇijjāya. Te tato kukkuṭiṃ ānesuṃ. Atha kho sā, bhante, kukkuṭī kākena saddhiṃ saṃvāsaṃ kappesi. Sā potakaṃ janesi. Yadā kho so, bhante, kukkuṭapotako kākavassaṃ vassitukāmo hoti, kākakukkuṭīti vassati; yadā kukkuṭivassaṃ vassitukāmo hoti, kukkuṭikākāti vassati. Evameva kho, bhante, bahumhi ratane buddhavacane vijjamāne ayyena sudhammena yadeva kiñci bhāsitaṃ yadidaṃ tilasaṃguḷikā’’ti. ‘‘Akkosasi maṃ tvaṃ, gahapati, paribhāsasi maṃ tvaṃ, gahapati. Eso te, gahapati, āvāso, pakkamissāmī’’ti. ‘‘Nāhaṃ, bhante, ayyaṃ sudhammaṃ akkosāmi, paribhāsāmi [na paribhāsāmi (sī. syā.)]. Vasatu, bhante, ayyo sudhammo macchikāsaṇḍe. Ramaṇīyaṃ ambāṭakavanaṃ. Ahaṃ ayyassa sudhammassa ussukkaṃ karissāmi, cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārāna’’nti. Dutiyampi kho…pe… tatiyampi kho āyasmā sudhammo cittaṃ gahapatiṃ etadavoca – ‘‘akkosasi maṃ tvaṃ, gahapati, paribhāsasi maṃ tvaṃ, gahapati. Eso te, gahapati, āvāso, pakkamissāmī’’ti. ‘‘Kahaṃ, bhante, ayyo sudhammo gamissatī’’ti? ‘‘Sāvatthiṃ kho ahaṃ, gahapati, gamissāmi bhagavantaṃ dassanāyā’’ti. ‘‘Tena hi, bhante, yañca attanā bhaṇitaṃ, yañca mayā bhaṇitaṃ taṃ sabbaṃ bhagavato ārocehi. Anacchariyaṃ kho panetaṃ, bhante, yaṃ ayyo sudhammo punadeva macchikāsaṇḍaṃ paccāgaccheyyā’’ti.

35. Atha kho āyasmā sudhammo senāsanaṃ saṃsāmetvā pattacīvaramādāya yena sāvatthi tena pakkāmi. Anupubbena yena sāvatthi jetavanaṃ anāthapiṇḍikassa ārāmo yena bhagavā tenupasaṅkami, upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā sudhammo yañca attanā bhaṇitaṃ yañca cittena gahapatinā bhaṇitaṃ taṃ sabbaṃ bhagavato ārocesi.

Vigarahi buddho bhagavā – ‘‘ananucchavikaṃ, moghapurisa, ananulomikaṃ appatirūpaṃ assāmaṇakaṃ akappiyaṃ akaraṇīyaṃ. Kathañhi nāma tvaṃ, moghapurisa, cittaṃ gahapatiṃ saddhaṃ pasannaṃ dāyakaṃ kārakaṃ saṅghupaṭṭhākaṃ hīnena khuṃsessasi, hīnena vambhessasi? Netaṃ, moghapurisa, appasannānaṃ vā pasādāya…pe… vigarahitvā…pe… dhammiṃ kathaṃ katvā bhikkhū āmantesi – tena hi, bhikkhave, saṅgho sudhammassa bhikkhuno paṭisāraṇīyakammaṃ karotu – citto te gahapati khamāpetabboti. Evañca pana, bhikkhave, kātabbaṃ – paṭhamaṃ sudhammo bhikkhu codetabbo, codetvā sāretabbo, sāretvā āpattiṃ āropetabbo, āpattiṃ āropetvā byattena bhikkhunā paṭibalena saṅgho ñāpetabbo –

36. ‘‘Suṇātu me, bhante, saṅgho. Ayaṃ sudhammo bhikkhu cittaṃ gahapatiṃ saddhaṃ pasannaṃ dāyakaṃ kārakaṃ saṅghupaṭṭhākaṃ hīnena khuṃseti, hīnena vambheti. Yadi saṅghassa pattakallaṃ, saṅgho sudhammassa bhikkhuno paṭisāraṇīyakammaṃ kareyya – citto te gahapati khamāpetabboti. Esā ñatti.

‘‘Suṇātu me, bhante, saṅgho. Ayaṃ sudhammo bhikkhu cittaṃ gahapatiṃ saddhaṃ pasannaṃ dāyakaṃ kārakaṃ saṅghupaṭṭhākaṃ hīnena khuṃseti, hīnena vambheti. Saṅgho sudhammassa bhikkhuno paṭisāraṇīyakammaṃ karoti – citto te gahapati khamāpetabboti. Yassāyasmato khamati sudhammassa bhikkhuno paṭisāraṇīyassa kammassa karaṇaṃ – citto te gahapati khamāpetabboti, so tuṇhassa; yassa nakkhamati, so bhāseyya.

‘‘Dutiyampi etamatthaṃ vadāmi…pe… tatiyampi etamatthaṃ vadāmi – suṇātu me, bhante, saṅgho. Ayaṃ sudhammo bhikkhu cittaṃ gahapatiṃ saddhaṃ pasannaṃ dāyakaṃ kārakaṃ saṅghupaṭṭhākaṃ hīnena khuṃseti, hīnena vambheti. Saṅgho sudhammassa bhikkhuno paṭisāraṇīyakammaṃ karoti – citto te gahapati khamāpetabboti. Yassāyasmato khamati sudhammassa bhikkhuno paṭisāraṇīyassa kammassa karaṇaṃ – citto te gahapati khamāpetabboti, so tuṇhassa; yassa nakkhamati, so bhāseyya.

‘‘Kataṃ saṅghena sudhammassa bhikkhuno paṭisāraṇīyakammaṃ – citto te gahapati khamāpetabboti. Khamati saṅghassa, tasmā tuṇhī, evametaṃ dhārayāmī’’ti.

Adhammakammadvādasakaṃ

37. ‘‘Tīhi, bhikkhave, aṅgehi samannāgataṃ paṭisāraṇīyakammaṃ adhammakammañca hoti, avinayakammañca, duvūpasantañca. Asammukhā kataṃ hoti, appaṭipucchā kataṃ hoti, appaṭiññāya kataṃ hoti – imehi kho, bhikkhave, tīhaṅgehi samannāgataṃ paṭisāraṇīyakammaṃ adhammakammañca hoti, avinayakammañca, duvūpasantañca.

‘‘Aparehipi, bhikkhave, tīhaṅgehi samannāgataṃ paṭisāraṇīyakammaṃ adhammakammañca hoti, avinayakammañca, duvūpasantañca. Anāpattiyā kataṃ hoti, adesanāgāminiyā āpattiyā kataṃ hoti, desitāya āpattiyā kataṃ hoti…pe… acodetvā kataṃ hoti, asāretvā kataṃ hoti, āpattiṃ anāropetvā kataṃ hoti…pe… asammukhā kataṃ hoti, adhammena kataṃ hoti, vaggena kataṃ hoti…pe… appaṭipucchā kataṃ hoti, adhammena kataṃ hoti, vaggena kataṃ hoti…pe… appaṭiññāya kataṃ hoti, adhammena kataṃ hoti, vaggena kataṃ hoti…pe… anāpattiyā kataṃ hoti, adhammena kataṃ hoti, vaggena kataṃ hoti…pe… adesanāgāminiyā āpattiyā kataṃ hoti, adhammena kataṃ hoti, vaggena kataṃ hoti…pe… desitāya āpattiyā kataṃ hoti, adhammena kataṃ hoti, vaggena kataṃ hoti…pe… acodetvā kataṃ hoti, adhammena kataṃ hoti, vaggena kataṃ hoti…pe… asāretvā kataṃ hoti, adhammena kataṃ hoti, vaggena kataṃ hoti…pe… āpattiṃ anāropetvā kataṃ hoti, adhammena kataṃ hoti, vaggena kataṃ hoti – imehi kho, bhikkhave, tīhaṅgehi samannāgataṃ paṭisāraṇīyakammaṃ adhammakammañca hoti, avinayakammañca, duvūpasantañca.

Paṭisāraṇīyakamme adhammakammadvādasakaṃ niṭṭhitaṃ.

Dhammakammadvādasakaṃ

38. ‘‘Tīhi, bhikkhave, aṅgehi samannāgataṃ paṭisāraṇīyakammaṃ dhammakammañca hoti, vinayakammañca, suvūpasantañca. Sammukhā kataṃ hoti, paṭipucchā kataṃ hoti, paṭiññāya kataṃ hoti – imehi kho, bhikkhave, tīhaṅgehi samannāgataṃ paṭisāraṇīyakammaṃ dhammakammañca hoti, vinayakammañca, suvūpasantañca.

‘‘Aparehipi, bhikkhave, tīhaṅgehi samannāgataṃ paṭisāraṇīyakammaṃ dhammakammañca hoti, vinayakammañca, suvūpasantañca. Āpattiyā kataṃ hoti, desanāgāminiyā āpattiyā kataṃ hoti, adesitāya āpattiyā kataṃ hoti…pe… codetvā kataṃ hoti, sāretvā kataṃ hoti, āpattiṃ āropetvā kataṃ hoti…pe… sammukhā kataṃ hoti, dhammena kataṃ hoti, samaggena kataṃ hoti…pe… paṭipucchā kataṃ hoti, dhammena kataṃ hoti, samaggena kataṃ hoti…pe… paṭiññāya kataṃ hoti, dhammena kataṃ hoti, samaggena kataṃ hoti…pe… āpattiyā kataṃ hoti, dhammena kataṃ hoti, samaggena kataṃ hoti…pe… desanāgāminiyā āpattiyā kataṃ hoti, dhammena kataṃ hoti, samaggena kataṃ hoti…pe… adesitāya āpattiyā kataṃ hoti, dhammena kataṃ hoti, samaggena kataṃ hoti…pe… codetvā kataṃ hoti, dhammena kataṃ hoti, samaggena kataṃ hoti…pe… sāretvā kataṃ hoti, dhammena kataṃ hoti, samaggena kataṃ hoti…pe… āpattiṃ āropetvā kataṃ hoti, dhammena kataṃ hoti, samaggena kataṃ hoti – imehi kho, bhikkhave, tīhaṅgehi samannāgataṃ paṭisāraṇīyakammaṃ dhammakammañca hoti, vinayakammañca, suvūpasantañca.

Paṭisāraṇīyakamme dhammakammadvādasakaṃ niṭṭhitaṃ.

Ākaṅkhamānacatukkaṃ

39. ‘‘Pañcahi, bhikkhave, aṅgehi samannāgatassa bhikkhuno, ākaṅkhamāno saṅgho, paṭisāraṇīyakammaṃ kareyya. Gihīnaṃ alābhāya parisakkati, gihīnaṃ anatthāya parisakkati, gihīnaṃ anāvāsāya [avāsāya (sī.)] parisakkati, gihī akkosati paribhāsati, gihī gihīhi bhedeti – imehi kho, bhikkhave, pañcahaṅgehi samannāgatassa bhikkhuno, ākaṅkhamāno saṅgho, paṭisāraṇīyakammaṃ kareyya.

‘‘Aparehipi, bhikkhave, pañcahaṅgehi samannāgatassa bhikkhuno, ākaṅkhamāno saṅgho, paṭisāraṇīyakammaṃ kareyya. Gihīnaṃ buddhassa avaṇṇaṃ bhāsati, gihīnaṃ dhammassa avaṇṇaṃ bhāsati, gihīnaṃ saṅghassa avaṇṇaṃ bhāsati, gihī hīnena khuṃseti hīnena vambheti, gihīnaṃ dhammikaṃ paṭissavaṃ na saccāpeti – imehi kho, bhikkhave, pañcahaṅgehi samannāgatassa bhikkhuno, ākaṅkhamāno saṅgho, paṭisāraṇīyakammaṃ kareyya.

‘‘Pañcannaṃ, bhikkhave, bhikkhūnaṃ, ākaṅkhamāno saṅgho, paṭisāraṇīyakammaṃ kareyya. Eko gihīnaṃ alābhāya parisakkati, eko gihīnaṃ anatthāya parisakkati, eko gihīnaṃ anāvāsāya parisakkati, eko gihī akkosati paribhāsati, eko gihī gihīhi bhedeti – imesaṃ kho, bhikkhave, pañcannaṃ bhikkhūnaṃ, ākaṅkhamāno saṅgho, paṭisāraṇīyakammaṃ kareyya.

‘‘Aparesampi, bhikkhave, pañcannaṃ bhikkhūnaṃ, ākaṅkhamāno saṅgho, paṭisāraṇīyakammaṃ kareyya. Eko gihīnaṃ buddhassa avaṇṇaṃ bhāsati, eko gihīnaṃ dhammassa avaṇṇaṃ bhāsati, eko gihīnaṃ saṅghassa avaṇṇaṃ bhāsati, eko gihī hīnena khuṃseti hīnena vambheti, eko gihīnaṃ dhammikaṃ paṭissavaṃ na saccāpeti – imesaṃ kho, bhikkhave, pañcannaṃ bhikkhūnaṃ, ākaṅkhamāno saṅgho, paṭisāraṇīyakammaṃ kareyya.

Ākaṅkhamānacatukkaṃ niṭṭhitaṃ.

Aṭṭhārasavattaṃ

40. ‘‘Paṭisāraṇīyakammakatena, bhikkhave, bhikkhunā sammā vattitabbaṃ. Tatrāyaṃ sammāvattanā – na upasampādetabbaṃ, na nissayo dātabbo, na sāmaṇero upaṭṭhāpetabbo, na bhikkhunovādakasammuti sāditabbā, sammatenapi bhikkhuniyo na ovaditabbā. Yāya āpattiyā saṅghena paṭisāraṇīyakammaṃ kataṃ hoti sā āpatti na āpajjitabbā, aññā vā tādisikā, tato vā pāpiṭṭhatarā; kammaṃ na garahitabbaṃ, kammikā na garahitabbā. Na pakatattassa bhikkhuno uposatho ṭhapetabbo, na pavāraṇā ṭhapetabbā, na savacanīyaṃ kātabbaṃ, na anuvādo paṭṭhapetabbo, na okāso kāretabbo, na codetabbo, na sāretabbo, na bhikkhūhi sampayojetabba’’nti.

Paṭisāraṇīyakamme aṭṭhārasavattaṃ niṭṭhitaṃ.

41. Atha kho saṅgho sudhammassa bhikkhuno paṭisāraṇīyakammaṃ akāsi – ‘‘citto te gahapati khamāpetabbo’’ti. So saṅghena paṭisāraṇīyakammakato macchikāsaṇḍaṃ gantvā maṅkubhūto nāsakkhi cittaṃ gahapatiṃ khamāpetuṃ. Punadeva sāvatthiṃ paccāgañchi. Bhikkhū evamāhaṃsu – ‘‘khamāpito tayā, āvuso sudhamma, citto gahapatī’’ti? ‘‘Idhāhaṃ, āvuso, macchikāsaṇḍaṃ gantvā maṅkubhūto nāsakkhiṃ cittaṃ gahapatiṃ khamāpetu’’nti. Bhikkhū bhagavato etamatthaṃ ārocesuṃ…pe…. ‘‘Tena hi, bhikkhave, saṅgho sudhammassa bhikkhuno anudūtaṃ detu – cittaṃ gahapatiṃ khamāpetuṃ. Evañca pana bhikkhave dātabbo – paṭhamaṃ bhikkhu yācitabbo, yācitvā byattena bhikkhunā paṭibalena saṅgho ñāpetabbo –

‘‘Suṇātu me, bhante, saṅgho. Yadi saṅghassa pattakallaṃ, saṅgho itthannāmaṃ bhikkhuṃ sudhammassa bhikkhuno anudūtaṃ dadeyya cittaṃ gahapatiṃ khamāpetuṃ. Esā ñatti.

‘‘Suṇātu me, bhante, saṅgho. Saṅgho itthannāmaṃ bhikkhuṃ sudhammassa bhikkhuno anudūtaṃ deti cittaṃ gahapatiṃ khamāpetuṃ. Yassāyasmato khamati itthannāmassa bhikkhuno sudhammassa bhikkhuno anudūtassa dānaṃ cittaṃ gahapatiṃ khamāpetuṃ, so tuṇhassa; yassa nakkhamati, so bhāseyya.

‘‘Dinno saṅghena itthannāmo bhikkhu sudhammassa bhikkhuno anudūto cittaṃ gahapatiṃ khamāpetuṃ. Khamati saṅghassa, tasmā tuṇhī, evametaṃ dhārayāmī’’ti.

42. ‘‘Tena, bhikkhave, sudhammena bhikkhunā anudūtena bhikkhunā saddhiṃ macchikāsaṇḍaṃ gantvā citto gahapati khamāpetabbo – ‘khama, gahapati, pasādemi ta’nti. Evañce vuccamāno khamati, iccetaṃ kusalaṃ. No ce khamati, anudūtena bhikkhunā vattabbo – ‘khama, gahapati, imassa bhikkhuno, pasādeti ta’nti. Evañce vuccamāno khamati, iccetaṃ kusalaṃ. No ce khamati, anudūtena bhikkhunā vattabbo – ‘khama, gahapati, imassa bhikkhuno, ahaṃ taṃ pasādemī’ti. Evañce vuccamāno khamati, iccetaṃ kusalaṃ. No ce khamati, anudūtena bhikkhunā vattabbo – ‘khama, gahapati, imassa bhikkhuno, saṅghassa vacanenā’ti. Evañce vuccamāno khamati, iccetaṃ kusalaṃ. No ce khamati, anudūtena bhikkhunā sudhammo bhikkhu [sudhammaṃ bhikkhuṃ… sā āpatti desāpetabbāti (sī. syā.)] cittassa gahapatino dassanūpacāraṃ avijahāpetvā savanūpacāraṃ avijahāpetvā ekaṃsaṃ uttarāsaṅgaṃ kārāpetvā ukkuṭikaṃ nisīdāpetvā añjaliṃ paggaṇhāpetvā taṃ āpattiṃ desāpetabbo’’ti [sudhammaṃ bhikkhuṃ… sā āpatti desāpetabbāti (sī. syā.)].

Atha kho āyasmā sudhammo anudūtena bhikkhunā saddhiṃ macchikāsaṇḍaṃ gantvā cittaṃ gahapatiṃ khamāpesi. So sammā vattati, lomaṃ pāteti, netthāraṃ vattati, bhikkhū upasaṅkamitvā evaṃ vadeti – ‘‘ahaṃ, āvuso, saṅghena paṭisāraṇīyakammakato sammā vattāmi, lomaṃ pātemi, netthāraṃ vattāmi. Kathaṃ nu kho mayā paṭipajjitabba’’nti? Bhikkhū bhagavato etamatthaṃ ārocesuṃ…pe… ‘‘tena hi, bhikkhave, saṅgho sudhammassa bhikkhuno paṭisāraṇīyakammaṃ paṭippassambhetu.

Nappaṭippassambhetabbaaṭṭhārasakaṃ

43. ‘‘Pañcahi, bhikkhave, aṅgehi samannāgatassa bhikkhuno paṭisāraṇīyakammaṃ nappaṭippassambhetabbaṃ. Upasampādeti, nissayaṃ deti, sāmaṇeraṃ upaṭṭhāpeti, bhikkhunovādakasammutiṃ sādiyati, sammatopi bhikkhuniyo ovadati – imehi kho, bhikkhave, pañcahaṅgehi samannāgatassa bhikkhuno paṭisāraṇīyakammaṃ nappaṭippassambhetabbaṃ.

[pari. 420] ‘‘Aparehipi, bhikkhave, pañcahaṅgehi samannāgatassa bhikkhuno paṭisāraṇīyakammaṃ nappaṭippassambhetabbaṃ. Yāya āpattiyā saṅghena paṭisāraṇīyakammaṃ kataṃ hoti taṃ āpattiṃ āpajjati, aññaṃ vā tādisikaṃ, tato vā pāpiṭṭhataraṃ; kammaṃ garahati, kammike garahati – imehi kho, bhikkhave, pañcahaṅgehi samannāgatassa bhikkhuno paṭisāraṇīyakammaṃ nappaṭippassambhetabbaṃ.

‘‘Aṭṭhahi, bhikkhave, aṅgehi samannāgatassa bhikkhuno paṭisāraṇīyakammaṃ nappaṭippassambhetabbaṃ. Pakatattassa bhikkhuno uposathaṃ ṭhapeti, pavāraṇaṃ ṭhapeti, savacanīyaṃ karoti, anuvādaṃ paṭṭhapeti, okāsaṃ kāreti, codeti, sāreti, bhikkhūhi sampayojeti – imehi kho, bhikkhave, aṭṭhahaṅgehi samannāgatassa bhikkhuno paṭisāraṇīyakammaṃ nappaṭippassambhetabbaṃ’’.

Paṭisāraṇīyakamme nappaṭippassambhetabbaaṭṭhārasakaṃ niṭṭhitaṃ.

Paṭippassambhetabbaaṭṭhārasakaṃ

44. ‘‘Pañcahi, bhikkhave, aṅgehi samannāgatassa bhikkhuno paṭisāraṇīyakammaṃ paṭippassambhetabbaṃ. Na upasampādeti, na nissayaṃ deti, na sāmaṇeraṃ upaṭṭhāpeti, na bhikkhunovādakasammutiṃ sādiyati, sammatopi bhikkhuniyo na ovadati – imehi kho, bhikkhave, pañcahaṅgehi samannāgatassa bhikkhuno paṭisāraṇīyakammaṃ paṭippassambhetabbaṃ.

‘‘Aparehipi, bhikkhave, pañcahaṅgehi samannāgatassa bhikkhuno paṭisāraṇīyakammaṃ paṭippassambhetabbaṃ. Yāya āpattiyā saṅghena paṭisāraṇīyakammaṃ kataṃ hoti taṃ āpattiṃ na āpajjati, aññaṃ vā tādisikaṃ, tato vā pāpiṭṭhataraṃ; kammaṃ na garahati, kammike na garahati – imehi kho, bhikkhave, pañcahaṅgehi samannāgatassa bhikkhuno paṭisāraṇīyakammaṃ paṭippassambhetabbaṃ.

‘‘Aṭṭhahi, bhikkhave, aṅgehi samannāgatassa bhikkhuno paṭisāraṇīyakammaṃ paṭippassambhetabbaṃ. Na pakatattassa bhikkhuno uposathaṃ ṭhapeti, na pavāraṇaṃ ṭhapeti, na savacanīyaṃ karoti, na anuvādaṃ paṭṭhapeti, na okāsaṃ kāreti, na codeti, na sāreti, na bhikkhūhi sampayojeti – imehi kho, bhikkhave, aṭṭhahaṅgehi samannāgatassa bhikkhuno paṭisāraṇīyakammaṃ paṭippassambhetabbaṃ.

Paṭisāraṇīyakamme paṭippassambhetabbaaṭṭhārasakaṃ niṭṭhitaṃ.

45. ‘‘Evañca pana, bhikkhave, paṭippassambhetabbaṃ. Tena [tena hi (syā. ka.)], bhikkhave, sudhammena bhikkhunā saṅghaṃ upasaṅkamitvā ekaṃsaṃ uttarāsaṅgaṃ karitvā vuḍḍhānaṃ bhikkhūnaṃ pāde vanditvā ukkuṭikaṃ nisīditvā añjaliṃ paggahetvā evamassa vacanīyo – ‘ahaṃ, bhante, saṅghena paṭisāraṇīyakammakato sammā vattāmi, lomaṃ pātemi, netthāraṃ vattāmi, paṭisāraṇīyassa kammassa paṭippassaddhiṃ yācāmī’ti. Dutiyampi yācitabbā. Tatiyampi yācitabbā. Byattena bhikkhunā paṭibalena saṅgho ñāpetabbo –

‘‘Suṇātu me, bhante, saṅgho. Ayaṃ sudhammo bhikkhu saṅghena paṭisāraṇīyakammakato sammā vattati, lomaṃ pāteti, netthāraṃ vattati, paṭisāraṇīyassa kammassa paṭippassaddhiṃ yācati. Yadi saṅghassa pattakallaṃ, saṅgho sudhammassa bhikkhuno paṭisāraṇīyakammaṃ paṭippassambheyya. Esā ñatti.

‘‘Suṇātu me, bhante, saṅgho. Ayaṃ sudhammo bhikkhu saṅghena paṭisāraṇīyakammakato sammā vattati, lomaṃ pāteti, netthāraṃ vattati, paṭisāraṇīyassa kammassa paṭippassaddhiṃ yācati. Saṅgho sudhammassa bhikkhuno paṭisāraṇīyakammaṃ paṭippassambheti. Yassāyasmato khamati sudhammassa bhikkhuno paṭisāraṇīyassa kammassa paṭippassaddhi, so tuṇhassa; yassa nakkhamati, so bhāseyya.

‘‘Dutiyampi etamatthaṃ vadāmi…pe… tatiyampi etamatthaṃ vadāmi – suṇātu me, bhante, saṅgho. Ayaṃ sudhammo bhikkhu saṅghena paṭisāraṇīyakammakato sammā vattati, lomaṃ pāteti, netthāraṃ vattati, paṭisāraṇīyassa kammassa paṭippassaddhiṃ yācati. Saṅgho sudhammassa bhikkhuno paṭisāraṇīyakammaṃ paṭippassambheti. Yassāyasmato khamati sudhammassa bhikkhuno paṭisāraṇīyassa kammassa paṭippassaddhi, so tuṇhassa; yassa nakkhamati, so bhāseyya.

‘‘Paṭippassaddhaṃ saṅghena sudhammassa bhikkhuno paṭisāraṇīyakammaṃ. Khamati saṅghassa, tasmā tuṇhī, evametaṃ dhārayāmī’’ti.

Paṭisāraṇīyakammaṃ niṭṭhitaṃ catutthaṃ.

5. Āpattiyā adassane ukkhepanīyakammaṃ

46. Tena samayena buddho bhagavā kosambiyaṃ viharati ghositārāme. Tena kho pana samayena āyasmā channo āpattiṃ āpajjitvā na icchati āpattiṃ passituṃ. Ye te bhikkhū appicchā…pe… te ujjhāyanti khiyyanti vipācenti – ‘‘kathañhi nāma āyasmā channo āpattiṃ āpajjitvā na icchissati āpattiṃ passitu’’nti. Atha kho te bhikkhū bhagavato etamatthaṃ ārocesuṃ.

Atha kho bhagavā etasmiṃ nidāne etasmiṃ pakaraṇe bhikkhusaṅghaṃ sannipātāpetvā bhikkhū paṭipucchi – ‘‘saccaṃ kira, bhikkhave, channo bhikkhu āpattiṃ āpajjitvā na icchati āpattiṃ passitu’’nti? ‘‘Saccaṃ bhagavā’’ti. Vigarahi buddho bhagavā – ‘‘ananucchavikaṃ…pe… kathañhi nāma so, bhikkhave, moghapuriso āpattiṃ āpajjitvā na icchissati āpattiṃ passituṃ? Netaṃ, bhikkhave, appasannānaṃ vā pasādāya…pe… vigarahitvā…pe… dhammiṃ kathaṃ katvā bhikkhū āmantesi – tena hi, bhikkhave, saṅgho channassa bhikkhuno, āpattiyā adassane, ukkhepanīyakammaṃ karotu – asambhogaṃ saṅghena. Evañca pana, bhikkhave, kātabbaṃ – paṭhamaṃ channo bhikkhu codetabbo, codetvā sāretabbo, sāretvā āpattiṃ āropetabbo, āpattiṃ āropetvā byattena bhikkhunā paṭibalena saṅgho ñāpetabbo –

47. ‘‘Suṇātu me, bhante, saṅgho. Ayaṃ channo bhikkhu āpattiṃ āpajjitvā na icchati āpattiṃ passituṃ. Yadi saṅghassa pattakallaṃ, saṅgho channassa bhikkhuno, āpattiyā adassane, ukkhepanīyakammaṃ kareyya – asambhogaṃ saṅghena. Esā ñatti.

‘‘Suṇātu me, bhante, saṅgho. Ayaṃ channo bhikkhu āpattiṃ āpajjitvā na icchati āpattiṃ passituṃ. Saṅgho channassa bhikkhuno, āpattiyā adassane, ukkhepanīyakammaṃ karoti – asambhogaṃ saṅghena. Yassāyasmato khamati channassa bhikkhuno, āpattiyā adassane, ukkhepanīyassa kammassa karaṇaṃ – asambhogaṃ saṅghena, so tuṇhassa; yassa nakkhamati, so bhāseyya.

‘‘Dutiyampi etamatthaṃ vadāmi…pe… tatiyampi etamatthaṃ vadāmi – suṇātu me, bhante, saṅgho. Ayaṃ channo bhikkhu āpattiṃ āpajjitvā na icchati āpattiṃ passituṃ. Saṅgho channassa bhikkhuno, āpattiyā adassane, ukkhepanīyakammaṃ karoti – asambhogaṃ saṅghena. Yassāyasmato khamati channassa bhikkhuno, āpattiyā adassane, ukkhepanīyassa kammassa karaṇaṃ – asambhogaṃ saṅghena, so tuṇhassa; yassa nakkhamati, so bhāseyya.

‘‘Kataṃ saṅghena channassa bhikkhuno, āpattiyā adassane, ukkhepanīyakammaṃ – asambhogaṃ saṅghena. Khamati saṅghassa, tasmā tuṇhī, evametaṃ dhārayāmīti.

‘‘Āvāsaparamparañca, bhikkhave, saṃsatha – ‘channo bhikkhu saṅghena āpattiyā [channo bhikkhu āpattiyā (sī. ka.)] adassane ukkhepanīyakammakato – asambhogaṃ saṅghenā’ti.

Adhammakammadvādasakaṃ

48. ‘‘Tīhi, bhikkhave, aṅgehi samannāgataṃ, āpattiyā adassane, ukkhepanīyakammaṃ adhammakammañca hoti, avinayakammañca, duvūpasantañca. Asammukhā kataṃ hoti, appaṭipucchā kataṃ hoti, appaṭiññāya kataṃ hoti – imehi kho, bhikkhave, tīhaṅgehi samannāgataṃ, āpattiyā adassane, ukkhepanīyakammaṃ adhammakammañca hoti, avinayakammañca, duvūpasantañca.

‘‘Aparehipi, bhikkhave, tīhaṅgehi samannāgataṃ, āpattiyā adassane, ukkhepanīyakammaṃ adhammakammañca hoti, avinayakammañca, duvūpasantañca. Anāpattiyā kataṃ hoti, adesanāgāminiyā āpattiyā kataṃ hoti, desitāya āpattiyā kataṃ hoti…pe… acodetvā kataṃ hoti, asāretvā kataṃ hoti, āpattiṃ anāropetvā kataṃ hoti…pe… asammukhā kataṃ hoti, adhammena kataṃ hoti, vaggena kataṃ hoti…pe… appaṭipucchā kataṃ hoti, adhammena kataṃ hoti, vaggena kataṃ hoti…pe… appaṭiññāya kataṃ hoti, adhammena kataṃ hoti, vaggena kataṃ hoti…pe… anāpattiyā kataṃ hoti, adhammena kataṃ hoti, vaggena kataṃ hoti…pe… adesanāgāminiyā āpattiyā kataṃ hoti, adhammena kataṃ hoti, vaggena kataṃ hoti…pe… desitāya āpattiyā kataṃ hoti, adhammena kataṃ hoti, vaggena kataṃ hoti…pe… acodetvā kataṃ hoti, adhammena kataṃ hoti, vaggena kataṃ hoti…pe… asāretvā kataṃ hoti, adhammena kataṃ hoti, vaggena kataṃ hoti…pe… āpattiṃ anāropetvā kataṃ hoti, adhammena kataṃ hoti, vaggena kataṃ hoti – imehi kho, bhikkhave, tīhaṅgehi samannāgataṃ, āpattiyā adassane, ukkhepanīyakammaṃ adhammakammañca hoti, avinayakammañca, duvūpasantañca.

Āpattiyā adassane ukkhepanīyakamme adhammakammadvādasakaṃ niṭṭhitaṃ.

Dhammakammadvādasakaṃ

49. ‘‘Tīhi, bhikkhave, aṅgehi samannāgataṃ, āpattiyā adassane, ukkhepanīyakammaṃ dhammakammañca hoti, vinayakammañca, suvūpasantañca. Sammukhā kataṃ hoti, paṭipucchā kataṃ hoti, paṭiññāya kataṃ hoti – imehi kho, bhikkhave, tīhaṅgehi samannāgataṃ, āpattiyā adassane, ukkhepanīyakammaṃ dhammakammañca hoti, vinayakammañca, suvūpasantañca.

‘‘Aparehipi, bhikkhave, tīhaṅgehi samannāgataṃ…pe…. Āpattiyā kataṃ hoti, desanāgāminiyā āpattiyā kataṃ hoti, adesitāya āpattiyā kataṃ hoti…pe… codetvā kataṃ hoti, sāretvā kataṃ hoti, āpattiṃ āropetvā kataṃ hoti…pe… sammukhā kataṃ hoti, dhammena kataṃ hoti, samaggena kataṃ hoti…pe… paṭipucchā kataṃ hoti, dhammena kataṃ hoti, samaggena kataṃ hoti…pe… paṭiññāya kataṃ hoti, dhammena kataṃ hoti, samaggena kataṃ hoti…pe… āpattiyā kataṃ hoti, dhammena kataṃ hoti, samaggena kataṃ hoti…pe… desanāgāminiyā āpattiyā kataṃ hoti, dhammena kataṃ hoti, samaggena kataṃ hoti…pe… adesitāya āpattiyā kataṃ hoti, dhammena kataṃ hoti, samaggena kataṃ hoti…pe… codetvā kataṃ hoti, dhammena kataṃ hoti, samaggena kataṃ hoti…pe… sāretvā kataṃ hoti, dhammena kataṃ hoti, samaggena kataṃ hoti…pe… āpattiṃ āropetvā kataṃ hoti, dhammena kataṃ hoti, samaggena kataṃ hoti – imehi kho, bhikkhave, tīhaṅgehi samannāgataṃ, āpattiyā adassane, ukkhepanīyakammaṃ dhammakammañca hoti, vinayakammañca, suvūpasantañca.

Āpattiyā adassane ukkhepanīyakamme dhammakammadvādasakaṃ niṭṭhitaṃ.

Ākaṅkhamānachakkaṃ

50. [pari. 323] ‘‘Tīhi, bhikkhave, aṅgehi samannāgatassa bhikkhuno, ākaṅkhamāno saṅgho, āpattiyā adassane, ukkhepanīyakammaṃ kareyya. Bhaṇḍanakārako hoti kalahakārako vivādakārako bhassakārako saṅghe adhikaraṇakārako; bālo hoti abyatto āpattibahulo anapadāno; gihisaṃsaṭṭho viharati ananulomikehi gihisaṃsaggehi – imehi kho, bhikkhave, tīhaṅgehi samannāgatassa bhikkhuno, ākaṅkhamāno saṅgho, āpattiyā adassane, ukkhepanīyakammaṃ kareyya.

‘‘Aparehipi, bhikkhave, tīhaṅgehi samannāgatassa bhikkhuno, ākaṅkhamāno saṅgho, āpattiyā adassane, ukkhepanīyakammaṃ kareyya. Adhisīle sīlavipanno hoti, ajjhācāre ācāravipanno hoti, atidiṭṭhiyā diṭṭhivipanno hoti – imehi kho, bhikkhave, tīhaṅgehi samannāgatassa bhikkhuno, ākaṅkhamāno saṅgho, āpattiyā adassane, ukkhepanīyakammaṃ kareyya.

‘‘Aparehipi, bhikkhave, tīhaṅgehi samannāgatassa bhikkhuno, ākaṅkhamāno saṅgho, āpattiyā adassane, ukkhepanīyakammaṃ kareyya. Buddhassa avaṇṇaṃ bhāsati, dhammassa avaṇṇaṃ bhāsati, saṅghassa avaṇṇaṃ bhāsati – imehi kho, bhikkhave, tīhaṅgehi samannāgatassa bhikkhuno, ākaṅkhamāno saṅgho, āpattiyā adassane, ukkhepanīyakammaṃ kareyya.

‘‘Tiṇṇaṃ, bhikkhave, bhikkhūnaṃ, ākaṅkhamāno saṅgho, āpattiyā adassane, ukkhepanīyakammaṃ kareyya. Eko bhaṇḍanakārako hoti kalahakārako vivādakārako bhassakārako saṅghe adhikaraṇakārako; eko bālo hoti abyatto āpattibahulo anapadāno; eko gihisaṃsaṭṭho viharati ananulomikehi gihisaṃsaggehi – imesaṃ kho, bhikkhave, tiṇṇaṃ bhikkhūnaṃ, ākaṅkhamāno saṅgho, āpattiyā adassane, ukkhepanīyakammaṃ kareyya.

‘‘Aparesampi, bhikkhave, tiṇṇaṃ bhikkhūnaṃ, ākaṅkhamāno saṅgho, āpattiyā adassane, ukkhepanīyakammaṃ kareyya. Eko adhisīle sīlavipanno hoti, eko ajjhācāre ācāravipanno hoti, eko atidiṭṭhiyā diṭṭhivipanno hoti – imesaṃ kho, bhikkhave, tiṇṇaṃ bhikkhūnaṃ, ākaṅkhamāno saṅgho, āpattiyā adassane, ukkhepanīyakammaṃ kareyya.

‘‘Aparesampi, bhikkhave, tiṇṇaṃ bhikkhūnaṃ, ākaṅkhamāno saṅgho, āpattiyā adassane, ukkhepanīyakammaṃ kareyya. Eko buddhassa avaṇṇaṃ bhāsati, eko dhammassa avaṇṇaṃ bhāsati, eko saṅghassa avaṇṇaṃ bhāsati – imesaṃ kho, bhikkhave, tiṇṇaṃ bhikkhūnaṃ, ākaṅkhamāno saṅgho, āpattiyā adassane, ukkhepanīyakammaṃ kareyya.

Āpattiyā adassane ukkhepanīyakamme

Ākaṅkhamānachakkaṃ niṭṭhitaṃ.

Tecattālīsavattaṃ

51. ‘‘Āpattiyā adassane ukkhepanīyakammakatena, bhikkhave, bhikkhunā sammā vattitabbaṃ. Tatrāyaṃ sammāvattanā – na upasampādetabbaṃ, na nissayo dātabbo, na sāmaṇero upaṭṭhāpetabbo, na bhikkhunovādakasammuti sāditabbā, sammatenapi bhikkhuniyo na ovaditabbā. Yāya āpattiyā saṅghena, āpattiyā adassane, ukkhepanīyakammaṃ kataṃ hoti sā āpatti na āpajjitabbā, aññā vā tādisikā, tato vā pāpiṭṭhatarā; kammaṃ na garahitabbaṃ, kammikā na garahitabbā. Na pakatattassa bhikkhuno abhivādanaṃ, paccuṭṭhānaṃ, añjalikammaṃ, sāmīcikammaṃ, āsanābhihāro, seyyābhihāro, pādodakaṃ, pādapīṭhaṃ pādakathalikaṃ, pattacīvarappaṭiggahaṇaṃ, nahāne piṭṭhiparikammaṃ sāditabbaṃ. Na pakatatto bhikkhu sīlavipattiyā anuddhaṃsetabbo, na ācāravipattiyā anuddhaṃsetabbo, na diṭṭhivipattiyā anuddhaṃsetabbo, na ājīvavipattiyā anuddhaṃsetabbo, na bhikkhu bhikkhūhi bhedetabbo [na bhikkhū bhikkhūhi bhedetabbā (syā.)], na gihiddhajo dhāretabbo, na titthiyaddhajo dhāretabbo, na titthiyā sevitabbā; bhikkhū sevitabbā, bhikkhusikkhāya sikkhitabbaṃ [bhikkhusikkhā sikkhitabbā (syā.)]. Na pakatattena bhikkhunā saddhiṃ ekacchanne āvāse vatthabbaṃ, na ekacchanne anāvāse vatthabbaṃ, na ekacchanne āvāse vā anāvāse vā vatthabbaṃ, pakatattaṃ bhikkhuṃ disvā āsanā vuṭṭhātabbaṃ, na pakatatto bhikkhu āsādetabbo anto vā bahi vā. Na pakatattassa bhikkhuno uposatho ṭhapetabbo, na pavāraṇā ṭhapetabbā, na savacanīyaṃ kātabbaṃ, na anuvādo paṭṭhapetabbo, na okāso kāretabbo, na codetabbo, na sāretabbo, na bhikkhūhi sampayojetabba’’nti.

Āpattiyā adassane ukkhepanīyakamme

Tecattālīsavattaṃ niṭṭhitaṃ.

52. Atha kho saṅgho channassa bhikkhuno, āpattiyā adassane, ukkhepanīyakammaṃ akāsi – asambhogaṃ saṅghena. So saṅghena, āpattiyā adassane, ukkhepanīyakammakato tamhā āvāsā aññaṃ āvāsaṃ agamāsi. Tattha bhikkhū neva abhivādesuṃ, na paccuṭṭhesuṃ, na añjalikammaṃ na sāmīcikammaṃ akaṃsu, na sakkariṃsu, na garu kariṃsu [na garukariṃsu (ka.)], na mānesuṃ, na pūjesuṃ. So bhikkhūhi asakkariyamāno agarukariyamāno amāniyamāno apūjiyamāno asakkārapakato tamhāpi āvāsā aññaṃ āvāsaṃ agamāsi. Tatthapi bhikkhū neva abhivādesuṃ, na paccuṭṭhesuṃ, na añjalikammaṃ na sāmīcikammaṃ akaṃsu, na sakkariṃsu, na garuṃ kariṃsu, na mānesuṃ, na pūjesuṃ. So bhikkhūhi asakkariyamāno agarukariyamāno amāniyamāno apūjiyamāno asakkārapakato tamhāpi āvāsā aññaṃ āvāsaṃ agamāsi. Tatthapi bhikkhū neva abhivādesuṃ, na paccuṭṭhesuṃ, na añjalikammaṃ na sāmīcikammaṃ akaṃsu, na sakkariṃsu, na garuṃ kariṃsu, na mānesuṃ, na pūjesuṃ. So bhikkhūhi asakkariyamāno agarukariyamāno amāniyamāno apūjiyamāno asakkārapakato punadeva kosambiṃ paccāgañchi. So sammā vattati, lomaṃ pāteti, netthāraṃ vattati, bhikkhū upasaṅkamitvā evaṃ vadeti – ‘‘ahaṃ, āvuso, saṅghena, āpattiyā adassane, ukkhepanīyakammakato sammā vattāmi, lomaṃ pātemi, netthāraṃ vattāmi. Kathaṃ nu kho mayā paṭipajjitabba’’nti? Bhikkhū bhagavato etamatthaṃ ārocesuṃ…pe…. ‘‘Tena hi, bhikkhave, saṅgho channassa bhikkhuno, āpattiyā adassane, ukkhepanīyakammaṃ paṭippassambhetu.

Nappaṭippassambhetabba-tecattālīsakaṃ

53. ‘‘Pañcahi, bhikkhave, aṅgehi samannāgatassa bhikkhuno, āpattiyā adassane, ukkhepanīyakammaṃ nappaṭippassambhetabbaṃ. Upasampādeti, nissayaṃ deti, sāmaṇeraṃ upaṭṭhāpeti, bhikkhunovādakasammutiṃ sādiyati, sammatopi bhikkhuniyo ovadati – imehi kho, bhikkhave, pañcahaṅgehi samannāgatassa bhikkhuno, āpattiyā adassane, ukkhepanīyakammaṃ nappaṭippassambhetabbaṃ.

[pari. 420] ‘‘Aparehipi, bhikkhave, pañcahaṅgehi samannāgatassa bhikkhuno, āpattiyā adassane, ukkhepanīyakammaṃ nappaṭippassambhetabbaṃ. Yāya āpattiyā saṅghena, āpattiyā adassane, ukkhepanīyakammaṃ kataṃ hoti taṃ āpattiṃ āpajjati, aññaṃ vā tādisikaṃ, tato vā pāpiṭṭhataraṃ; kammaṃ garahati, kammike garahati – imehi kho, bhikkhave, pañcahaṅgehi samannāgatassa bhikkhuno, āpattiyā adassane, ukkhepanīyakammaṃ nappaṭippassambhetabbaṃ.

‘‘Aparehipi, bhikkhave, pañcahaṅgehi samannāgatassa bhikkhuno, āpattiyā adassane, ukkhepanīyakammaṃ nappaṭippassambhetabbaṃ. Pakatattassa bhikkhuno abhivādanaṃ, paccuṭṭhānaṃ, añjalikammaṃ, sāmīcikammaṃ, āsanābhihāraṃ sādiyati – imehi kho, bhikkhave, pañcahaṅgehi samannāgatassa bhikkhuno, āpattiyā adassane, ukkhepanīyakammaṃ nappaṭippassambhetabbaṃ.

‘‘Aparehipi, bhikkhave, pañcahaṅgehi samannāgatassa bhikkhuno, āpattiyā adassane, ukkhepanīyakammaṃ nappaṭippassambhetabbaṃ. Pakatattassa bhikkhuno seyyābhihāraṃ, pādodakaṃ pādapīṭhaṃ, pādakathalikaṃ, pattacīvarappaṭiggahaṇaṃ, nahāne piṭṭhiparikammaṃ sādiyati – imehi kho, bhikkhave, pañcahaṅgehi samannāgatassa bhikkhuno, āpattiyā adassane, ukkhepanīyakammaṃ nappaṭippassambhetabbaṃ.

‘‘Aparehipi, bhikkhave, pañcahaṅgehi samannāgatassa bhikkhuno, āpattiyā adassane, ukkhepanīyakammaṃ nappaṭippassambhetabbaṃ. Pakatattaṃ bhikkhuṃ sīlavipattiyā anuddhaṃseti, ācāravipattiyā anuddhaṃseti, diṭṭhivipattiyā anuddhaṃseti, ājīvavipattiyā anuddhaṃseti, bhikkhuṃ [bhikkhū (sī. syā.)] bhikkhūhi bhedeti – imehi kho, bhikkhave, pañcahaṅgehi samannāgatassa bhikkhuno, āpattiyā adassane, ukkhepanīyakammaṃ nappaṭippassambhetabbaṃ.

‘‘Aparehipi, bhikkhave, pañcahaṅgehi samannāgatassa bhikkhuno, āpattiyā adassane, ukkhepanīyakammaṃ nappaṭippassambhetabbaṃ. Gihiddhajaṃ dhāreti, titthiyaddhajaṃ dhāreti, titthiye sevati; bhikkhū na sevati, bhikkhusikkhāya na sikkhati – imehi kho, bhikkhave, pañcahaṅgehi samannāgatassa bhikkhuno, āpattiyā adassane, ukkhepanīyakammaṃ nappaṭippassambhetabbaṃ.

‘‘Aparehipi, bhikkhave, pañcahaṅgehi samannāgatassa bhikkhuno, āpattiyā adassane, ukkhepanīyakammaṃ nappaṭippassambhetabbaṃ. Pakatattena bhikkhunā saddhiṃ ekacchanne āvāse vasati, ekacchanne anāvāse vasati, ekacchanne āvāse vā anāvāse vā vasati; pakatattaṃ bhikkhuṃ disvā āsanā na vuṭṭhāti; pakatattaṃ bhikkhuṃ āsādeti anto vā bahi vā – imehi kho, bhikkhave, pañcahaṅgehi samannāgatassa bhikkhuno, āpattiyā adassane, ukkhepanīyakammaṃ nappaṭippassambhetabbaṃ.

‘‘Aṭṭhahi, bhikkhave, aṅgehi samannāgatassa bhikkhuno, āpattiyā adassane, ukkhepanīyakammaṃ nappaṭippassambhetabbaṃ. Pakatattassa bhikkhuno uposathaṃ ṭhapeti, pavāraṇaṃ ṭhapeti, savacanīyaṃ karoti, anuvādaṃ paṭṭhapeti, okāsaṃ kāreti, codeti, sāreti, bhikkhūhi sampayojeti – imehi kho, bhikkhave, aṭṭhahaṅgehi samannāgatassa bhikkhuno, āpattiyā adassane, ukkhepanīyakammaṃ nappaṭippassambhetabbaṃ.

Āpattiyā adassane ukkhepanīyakamme

Nappaṭippassambhetabba-tecattālīsakaṃ niṭṭhitaṃ.

Paṭippassambhetabba-tecattālīsakaṃ

54. ‘‘Pañcahi, bhikkhave, aṅgehi samannāgatassa bhikkhuno, āpattiyā adassane, ukkhepanīyakammaṃ paṭippassambhetabbaṃ. Na upasampādeti, na nissayaṃ deti, na sāmaṇeraṃ upaṭṭhāpeti, na bhikkhunovādakasammutiṃ sādiyati, sammatopi bhikkhuniyo na ovadati – imehi kho, bhikkhave, pañcahaṅgehi samannāgatassa bhikkhuno, āpattiyā adassane, ukkhepanīyakammaṃ paṭippassambhetabbaṃ.

‘‘Aparehipi, bhikkhave, pañcahaṅgehi samannāgatassa bhikkhuno, āpattiyā adassane, ukkhepanīyakammaṃ paṭippassambhetabbaṃ. Yāya āpattiyā saṅghena āpattiyā adassane ukkhepanīyakammaṃ kataṃ hoti taṃ āpattiṃ na āpajjati, aññaṃ vā tādisikaṃ, tato vā pāpiṭṭhataraṃ; kammaṃ na garahati, kammike na garahati – imehi kho, bhikkhave, pañcahaṅgehi samannāgatassa bhikkhuno, āpattiyā adassane, ukkhepanīyakammaṃ paṭippassambhetabbaṃ.

‘‘Aparehipi, bhikkhave, pañcahaṅgehi samannāgatassa bhikkhuno, āpattiyā adassane, ukkhepanīyakammaṃ paṭippassambhetabbaṃ. Na pakatattassa bhikkhuno abhivādanaṃ, paccuṭṭhānaṃ, añjalikammaṃ, sāmīcikammaṃ, āsanābhihāraṃ sādiyati – imehi kho, bhikkhave, pañcahaṅgehi samannāgatassa bhikkhuno, āpattiyā adassane, ukkhepanīyakammaṃ paṭippassambhetabbaṃ.

‘‘Aparehipi, bhikkhave, pañcahaṅgehi samannāgatassa bhikkhuno, āpattiyā adassane, ukkhepanīyakammaṃ paṭippassambhetabbaṃ. Na pakatattassa bhikkhuno seyyābhihāraṃ, pādodakaṃ pādapīṭhaṃ, pādakathalikaṃ, pattacīvarappaṭiggahaṇaṃ, nahāne piṭṭhiparikammaṃ sādiyati – imehi kho, bhikkhave, pañcahaṅgehi samannāgatassa bhikkhuno, āpattiyā adassane, ukkhepanīyakammaṃ paṭippassambhetabbaṃ.

‘‘Aparehipi, bhikkhave, pañcahaṅgehi samannāgatassa bhikkhuno, āpattiyā adassane, ukkhepanīyakammaṃ paṭippassambhetabbaṃ. Na pakatattaṃ bhikkhuṃ sīlavipattiyā anuddhaṃseti, na ācāravipattiyā anuddhaṃseti, na diṭṭhivipattiyā anuddhaṃseti, na ājīvavipattiyā anuddhaṃseti, na bhikkhuṃ bhikkhūhi bhedeti – imehi kho, bhikkhave, pañcahaṅgehi samannāgatassa bhikkhuno, āpattiyā adassane, ukkhepanīyakammaṃ paṭippassambhetabbaṃ.

‘‘Aparehipi, bhikkhave, pañcahaṅgehi samannāgatassa bhikkhuno, āpattiyā adassane, ukkhepanīyakammaṃ paṭippassambhetabbaṃ. Na gihiddhajaṃ dhāreti, na titthiyaddhajaṃ dhāreti, na titthiye sevati, bhikkhū sevati, bhikkhusikkhāya sikkhati – imehi kho, bhikkhave, pañcahaṅgehi samannāgatassa bhikkhuno, āpattiyā adassane, ukkhepanīyakammaṃ paṭippassambhetabbaṃ.

‘‘Aparehipi, bhikkhave, pañcahaṅgehi samannāgatassa bhikkhuno, āpattiyā adassane, ukkhepanīyakammaṃ paṭippassambhetabbaṃ. Na pakatattena bhikkhunā saddhiṃ ekacchanne āvāse vasati, na ekacchanne anāvāse vasati, na ekacchanne āvāse vā anāvāse vā vasati, pakatattaṃ bhikkhuṃ disvā āsanā vuṭṭhāti, na pakatattaṃ bhikkhuṃ āsādeti anto vā bahi vā – imehi kho, bhikkhave, pañcahaṅgehi samannāgatassa bhikkhuno, āpattiyā adassane, ukkhepanīyakammaṃ paṭippassambhetabbaṃ.

‘‘Aṭṭhahi, bhikkhave, aṅgehi samannāgatassa bhikkhuno, āpattiyā adassane, ukkhepanīyakammaṃ paṭippassambhetabbaṃ. Na pakatattassa bhikkhuno uposathaṃ ṭhapeti, na pavāraṇaṃ ṭhapeti, na savacanīyaṃ karoti, na anuvādaṃ paṭṭhapeti, na okāsaṃ kāreti, na codeti, na sāreti, na bhikkhūhi sampayojeti – imehi kho, bhikkhave, aṭṭhahaṅgehi samannāgatassa bhikkhuno, āpattiyā adassane, ukkhepanīyakammaṃ paṭippassambhetabbaṃ.

Āpattiyā adassane ukkhepanīyakamme

Paṭippassambhetabbatecattālīsakaṃ niṭṭhitaṃ.

55. ‘‘Evañca pana, bhikkhave, paṭippassambhetabbaṃ. Tena, bhikkhave, channena bhikkhunā saṅghaṃ upasaṅkamitvā ekaṃsaṃ uttarāsaṅgaṃ karitvā vuḍḍhānaṃ bhikkhūnaṃ pāde vanditvā ukkuṭikaṃ nisīditvā añjaliṃ paggahetvā evamassa vacanīyo – ‘ahaṃ, bhante, saṅghena, āpattiyā adassane, ukkhepanīyakammakato sammā vattāmi, lomaṃ pātemi, netthāraṃ vattāmi, āpattiyā adassane ukkhepanīyassa kammassa paṭippassaddhiṃ yācāmī’ti. Dutiyampi yācitabbā. Tatiyampi yācitabbā. Byattena bhikkhunā paṭibalena saṅgho ñāpetabbo –

‘‘Suṇātu me, bhante, saṅgho. Ayaṃ channo bhikkhu saṅghena, āpattiyā adassane, ukkhepanīyakammakato sammā vattati, lomaṃ pāteti, netthāraṃ vattati, āpattiyā adassane ukkhepanīyassa kammassa paṭippassaddhiṃ yācati. Yadi saṅghassa pattakallaṃ, saṅgho channassa bhikkhuno, āpattiyā adassane, ukkhepanīyakammaṃ paṭippassambheyya. Esā ñatti.

‘‘Suṇātu me, bhante, saṅgho. Ayaṃ channo bhikkhu saṅghena, āpattiyā adassane, ukkhepanīyakammakato sammā vattati, lomaṃ pāteti, netthāraṃ vattati, āpattiyā adassane, ukkhepanīyassa kammassa paṭippassaddhiṃ yācati. Saṅgho channassa bhikkhuno, āpattiyā adassane, ukkhepanīyakammaṃ paṭippassambheti. Yassāyasmato khamati channassa bhikkhuno, āpattiyā adassane, ukkhepanīyassa kammassa paṭippassaddhi, so tuṇhassa; yassa nakkhamati, so bhāseyya.

‘‘Dutiyampi etamatthaṃ vadāmi…pe… tatiyampi etamatthaṃ vadāmi – suṇātu me, bhante, saṅgho. Ayaṃ channo bhikkhu saṅghena, āpattiyā adassane, ukkhepanīyakammakato sammā vattati, lomaṃ pāteti, netthāraṃ vattati, āpattiyā adassane, ukkhepanīyassa kammassa paṭippassaddhiṃ yācati. Saṅgho channassa bhikkhuno, āpattiyā adassane, ukkhepanīyakammaṃ paṭippassambheti. Yassāyasmato khamati channassa bhikkhuno, āpattiyā adassane, ukkhepanīyassa kammassa paṭippassaddhi, so tuṇhassa; yassa nakkhamati, so bhāseyya.

‘‘Paṭippassaddhaṃ saṅghena channassa bhikkhuno, āpattiyā adassane, ukkhepanīyakammaṃ. Khamati saṅghassa, tasmā tuṇhī, evametaṃ dhārayāmī’’ti.

Āpattiyā adassane ukkhepanīyakammaṃ niṭṭhitaṃ pañcamaṃ.

6. Āpattiyā appaṭikamme ukkhepanīyakammaṃ

56. Tena samayena buddho bhagavā kosambiyaṃ viharati ghositārāme. Tena kho pana samayena āyasmā channo āpattiṃ āpajjitvā na icchati āpattiṃ paṭikātuṃ. Ye te bhikkhū appicchā…pe… te ujjhāyanti khiyyanti vipācenti – ‘‘kathañhi nāma āyasmā channo āpattiṃ āpajjitvā na icchissati āpattiṃ paṭikātu’’nti? Atha kho te bhikkhū bhagavato etamatthaṃ ārocesuṃ.

Atha kho bhagavā etasmiṃ nidāne etasmiṃ pakaraṇe bhikkhusaṅghaṃ sannipātāpetvā bhikkhū paṭipucchi – ‘‘saccaṃ kira, bhikkhave, channo bhikkhu āpattiṃ āpajjitvā na icchati āpattiṃ paṭikātu’’nti? ‘‘Saccaṃ bhagavā’’ti. Vigarahi buddho bhagavā – ‘‘ananucchavikaṃ…pe… kathañhi nāma so, bhikkhave, moghapuriso āpattiṃ āpajjitvā na icchissati āpattiṃ paṭikātuṃ. Netaṃ, bhikkhave, appasannānaṃ vā pasādāya…pe… vigarahitvā…pe… dhammiṃ kathaṃ katvā bhikkhū āmantesi – tena hi, bhikkhave, saṅgho channassa bhikkhuno, āpattiyā appaṭikamme, ukkhepanīyakammaṃ karotu – asambhogaṃ saṅghena. Evañca pana, bhikkhave, kātabbaṃ – paṭhamaṃ channo bhikkhu codetabbo, codetvā sāretabbo, sāretvā āpattiṃ āropetabbo, āpattiṃ āropetvā byattena bhikkhunā paṭibalena saṅgho ñāpetabbo –

‘‘Suṇātu me, bhante, saṅgho. Ayaṃ channo bhikkhu āpattiṃ āpajjitvā na icchati āpattiṃ paṭikātuṃ. Yadi saṅghassa pattakallaṃ, saṅgho channassa bhikkhuno, āpattiyā appaṭikamme, ukkhepanīyakammaṃ kareyya – asambhogaṃ saṅghena. Esā ñatti.

‘‘Suṇātu me, bhante, saṅgho. Ayaṃ channo bhikkhu āpattiṃ āpajjitvā na icchati āpattiṃ paṭikātuṃ. Saṅgho channassa bhikkhuno, āpattiyā appaṭikamme, ukkhepanīyakammaṃ karoti – asambhogaṃ saṅghena. Yassāyasmato khamati channassa bhikkhuno, āpattiyā appaṭikamme, ukkhepanīyassa kammassa karaṇaṃ – asambhogaṃ saṅghena, so tuṇhassa; yassa nakkhamati, so bhāseyya.

‘‘Dutiyampi etamatthaṃ vadāmi…pe… tatiyampi etamatthaṃ vadāmi – suṇātu me, bhante, saṅgho. Ayaṃ channo bhikkhu āpattiṃ āpajjitvā na icchati āpattiṃ paṭikātuṃ. Saṅgho channassa bhikkhuno, āpattiyā appaṭikamme, ukkhepanīyakammaṃ karoti – asambhogaṃ saṅghena. Yassāyasmato khamati channassa bhikkhuno, āpattiyā appaṭikamme, ukkhepanīyassa kammassa karaṇaṃ – asambhogaṃ saṅghena, so tuṇhassa; yassa nakkhamati, so bhāseyya.

‘‘Kataṃ saṅghena channassa bhikkhuno, āpattiyā appaṭikamme, ukkhepanīyakammaṃ – asambhogaṃ saṅghena. Khamati saṅghassa, tasmā tuṇhī, evametaṃ dhārayāmīti.

‘‘Āvāsaparamparañca, bhikkhave, saṃsatha – ‘channo bhikkhu, saṅghena āpattiyā [channo bhikkhu āpattiyā (sī. ka.)] appaṭikamme, ukkhepanīyakammakato – asambhogaṃ saṅghenā’ti.

Adhammakammadvādasakaṃ

57. ‘‘Tīhi, bhikkhave, aṅgehi samannāgataṃ, āpattiyā appaṭikamme, ukkhepanīyakammaṃ adhammakammañca hoti, avinayakammañca, duvūpasantañca. Asammukhā kataṃ hoti, appaṭipucchā kataṃ hoti, appaṭiññāya kataṃ hoti – imehi kho, bhikkhave, tīhaṅgehi samannāgataṃ, āpattiyā appaṭikamme, ukkhepanīyakammaṃ adhammakammañca hoti, avinayakammañca, duvūpasantañca.

‘‘Aparehipi, bhikkhave, tīhaṅgehi samannāgataṃ, āpattiyā appaṭikamme, ukkhepanīyakammaṃ adhammakammañca hoti, avinayakammañca, duvūpasantañca. Anāpattiyā kataṃ hoti, adesanāgāminiyā āpattiyā kataṃ hoti, desitāya āpattiyā kataṃ hoti…pe… acodetvā kataṃ hoti, asāretvā kataṃ hoti, āpattiṃ anāropetvā kataṃ hoti…pe… asammukhā kataṃ hoti, adhammena kataṃ hoti, vaggena kataṃ hoti…pe… appaṭipucchā kataṃ hoti, adhammena kataṃ hoti, vaggena kataṃ hoti…pe… appaṭiññāya kataṃ hoti, adhammena kataṃ hoti, vaggena kataṃ hoti…pe… anāpattiyā kataṃ hoti, adhammena kataṃ hoti, vaggena kataṃ hoti…pe… adesanāgāminiyā āpattiyā kataṃ hoti, adhammena kataṃ hoti, vaggena kataṃ hoti…pe… desitāya āpattiyā kataṃ hoti, adhammena kataṃ hoti, vaggena kataṃ hoti…pe… acodetvā kataṃ hoti, adhammena kataṃ hoti, vaggena kataṃ hoti…pe… asāretvā kataṃ hoti, adhammena kataṃ hoti, vaggena kataṃ hoti…pe… āpattiṃ anāropetvā kataṃ hoti, adhammena kataṃ hoti, vaggena kataṃ hoti – imehi kho, bhikkhave, tīhaṅgehi samannāgataṃ, āpattiyā appaṭikamme, ukkhepanīyakammaṃ adhammakammañca hoti, avinayakammañca, duvūpasantañca.

Āpattiyā appaṭikamme ukkhepanīyakamme

Adhammakammadvādasakaṃ niṭṭhitaṃ.

Dhammakammadvādasakaṃ

58. ‘‘Tīhi, bhikkhave, aṅgehi samannāgataṃ, āpattiyā appaṭikamme, ukkhepanīyakammaṃ dhammakammañca hoti, vinayakammañca, suvūpasantañca. Sammukhā kataṃ hoti, paṭipucchā kataṃ hoti, paṭiññāya kataṃ hoti – imehi kho, bhikkhave, tīhaṅgehi samannāgataṃ, āpattiyā appaṭikamme, ukkhepanīyakammaṃ dhammakammañca hoti, vinayakammañca, suvūpasantañca.

‘‘Aparehipi, bhikkhave, tīhaṅgehi samannāgataṃ, āpattiyā appaṭikamme, ukkhepanīyakammaṃ dhammakammañca hoti, vinayakammañca, suvūpasantañca. Āpattiyā kataṃ hoti, desanāgāminiyā āpattiyā kataṃ hoti, adesitāya āpattiyā kataṃ hoti…pe… codetvā kataṃ hoti, sāretvā kataṃ hoti, āpattiṃ āropetvā kataṃ hoti…pe… sammukhā kataṃ hoti, dhammena kataṃ hoti, samaggena kataṃ hoti…pe… paṭipucchā kataṃ hoti, dhammena kataṃ hoti, samaggena kataṃ hoti…pe… paṭiññāya kataṃ hoti, dhammena kataṃ hoti, samaggena kataṃ hoti…pe… āpattiyā kataṃ hoti, dhammena kataṃ hoti, samaggena kataṃ hoti…pe… desanāgāminiyā āpattiyā kataṃ hoti, dhammena kataṃ hoti, samaggena kataṃ hoti…pe… adesitāya āpattiyā kataṃ hoti, dhammena kataṃ hoti, samaggena kataṃ hoti…pe… codetvā kataṃ hoti, dhammena kataṃ hoti, samaggena kataṃ hoti…pe… sāretvā kataṃ hoti, dhammena kataṃ hoti, samaggena kataṃ hoti…pe… āpattiṃ āropetvā kataṃ hoti, dhammena kataṃ hoti, samaggena kataṃ hoti – imehi kho, bhikkhave, tīhaṅgehi samannāgataṃ, āpattiyā appaṭikamme, ukkhepanīyakammaṃ dhammakammañca hoti, vinayakammañca, suvūpasantañca.

Āpattiyā appaṭikamme ukkhepanīyakamme

Dhammakammadvādasakaṃ niṭṭhitaṃ.

Ākaṅkhamānachakkaṃ

59. [pari. 323] ‘‘Tīhi, bhikkhave, aṅgehi samannāgatassa bhikkhuno, ākaṅkhamāno saṅgho, āpattiyā appaṭikamme, ukkhepanīyakammaṃ kareyya. Bhaṇḍanakārako hoti kalahakārako vivādakārako bhassakārako saṅghe adhikaraṇakārako; bālo hoti abyatto āpattibahulo anapadāno; gihisaṃsaṭṭho viharati ananulomikehi gihisaṃsaggehi – imehi kho, bhikkhave, tīhaṅgehi samannāgatassa bhikkhuno, ākaṅkhamāno saṅgho, āpattiyā appaṭikamme, ukkhepanīyakammaṃ kareyya.

‘‘Aparehipi, bhikkhave, tīhaṅgehi samannāgatassa bhikkhuno, ākaṅkhamāno saṅgho, āpattiyā appaṭikamme, ukkhepanīyakammaṃ kareyya. Adhisīle sīlavipanno hoti, ajjhācāre ācāravipanno hoti, atidiṭṭhiyā diṭṭhivipanno hoti – imehi kho, bhikkhave, tīhaṅgehi samannāgatassa bhikkhuno, ākaṅkhamāno saṅgho, āpattiyā appaṭikamme, ukkhepanīyakammaṃ kareyya.

‘‘Aparehipi, bhikkhave, tīhaṅgehi samannāgatassa bhikkhuno, ākaṅkhamāno saṅgho, āpattiyā appaṭikamme, ukkhepanīyakammaṃ kareyya. Buddhassa avaṇṇaṃ bhāsati, dhammassa avaṇṇaṃ bhāsati, saṅghassa avaṇṇaṃ bhāsati – imehi kho, bhikkhave, tīhaṅgehi samannāgatassa bhikkhuno, ākaṅkhamāno saṅgho, āpattiyā appaṭikamme, ukkhepanīyakammaṃ kareyya.

‘‘Tiṇṇaṃ, bhikkhave, bhikkhūnaṃ, ākaṅkhamāno saṅgho, āpattiyā appaṭikamme, ukkhepanīyakammaṃ kareyya. Eko bhaṇḍanakārako hoti kalahakārako vivādakārako bhassakārako saṅghe adhikaraṇakārako; eko bālo hoti abyatto āpattibahulo anapadāno; eko gihisaṃsaṭṭho viharati ananulomikehi gihisaṃsaggehi – imesaṃ kho, bhikkhave, tiṇṇaṃ bhikkhūnaṃ, ākaṅkhamāno saṅgho, āpattiyā appaṭikamme, ukkhepanīyakammaṃ kareyya.

‘‘Aparesampi, bhikkhave, tiṇṇaṃ bhikkhūnaṃ, ākaṅkhamāno saṅgho, āpattiyā appaṭikamme, ukkhepanīyakammaṃ kareyya. Eko adhisīle sīlavipanno hoti, eko ajjhācāre ācāravipanno hoti, eko atidiṭṭhiyā diṭṭhivipanno hoti – imesaṃ kho, bhikkhave, tiṇṇaṃ bhikkhūnaṃ, ākaṅkhamāno saṅgho, āpattiyā appaṭikamme, ukkhepanīyakammaṃ kareyya.

‘‘Aparesampi, bhikkhave, tiṇṇaṃ bhikkhūnaṃ, ākaṅkhamāno saṅgho, āpattiyā appaṭikamme, ukkhepanīyakammaṃ kareyya. Eko buddhassa avaṇṇaṃ bhāsati, eko dhammassa avaṇṇaṃ bhāsati, eko saṅghassa avaṇṇaṃ bhāsati – imesaṃ kho, bhikkhave, tiṇṇaṃ bhikkhūnaṃ, ākaṅkhamāno saṅgho, āpattiyā appaṭikamme, ukkhepanīyakammaṃ kareyya.

Āpattiyā appaṭikamme ukkhepanīyakamme

Ākaṅkhamānachakkaṃ niṭṭhitaṃ.

Tecattālīsavattaṃ

60. ‘‘Āpattiyā appaṭikamme ukkhepanīyakammakatena, bhikkhave, bhikkhunā sammā vattitabbaṃ. Tatrāyaṃ sammāvattanā – na upasampādetabbaṃ, na nissayo dātabbo, na sāmaṇero upaṭṭhāpetabbo, na bhikkhunovādakasammuti sāditabbā, sammatenapi bhikkhuniyo na ovaditabbā. Yāya āpattiyā saṅghena, āpattiyā appaṭikamme, ukkhepanīyakammaṃ kataṃ hoti sā āpatti na āpajjitabbā, aññā vā tādisikā, tato vā pāpiṭṭhatarā; kammaṃ na garahitabbaṃ, kammikā na garahitabbā. Na pakatattassa bhikkhuno abhivādanaṃ, paccuṭṭhānaṃ, añjalikammaṃ, sāmīcikammaṃ, āsanābhihāro, seyyābhihāro, pādodakaṃ pādapīṭhaṃ, pādakathalikaṃ, pattacīvarappaṭiggahaṇaṃ, nahāne piṭṭhiparikammaṃ sāditabbaṃ. Na pakatatto bhikkhu sīlavipattiyā anuddhaṃsetabbo, na ācāravipattiyā anuddhaṃsetabbo, na diṭṭhivipattiyā anuddhaṃsetabbo, na ājīvavipattiyā anuddhaṃsetabbo, na bhikkhu bhikkhūhi bhedetabbo. Na gihiddhajo dhāretabbo, na titthiyaddhajo dhāretabbo, na titthiyā sevitabbā; bhikkhū sevitabbā, bhikkhusikkhāya sikkhitabbaṃ. Na pakatattena bhikkhunā saddhiṃ ekacchanne āvāse vatthabbaṃ, na ekacchanne anāvāse vatthabbaṃ, na ekacchanne āvāse vā anāvāse vā vatthabbaṃ, pakatattaṃ bhikkhuṃ disvā āsanā vuṭṭhātabbaṃ, na pakatatto bhikkhu āsādetabbo anto vā bahi vā. Na pakatattassa bhikkhuno uposatho ṭhapetabbo, na pavāraṇā ṭhapetabbā, na savacanīyaṃ kātabbaṃ, na anuvādo paṭṭhapetabbo, na okāso kāretabbo, na codetabbo, na sāretabbo, na bhikkhūhi sampayojetabba’’nti.

Āpattiyā appaṭikamme ukkhepanīyakamme

Tecattālīsavattaṃ niṭṭhitaṃ.

61. Atha kho saṅgho channassa bhikkhuno, āpattiyā appaṭikamme, ukkhepanīyakammaṃ akāsi – asambhogaṃ saṅghena. So saṅghena, āpattiyā appaṭikamme, ukkhepanīyakammakato tamhā āvāsā aññaṃ āvāsaṃ agamāsi. Tattha bhikkhū neva abhivādesuṃ, na paccuṭṭhesuṃ, na añjalikammaṃ na sāmīcikammaṃ akaṃsu, na sakkariṃsu, na garuṃ kariṃsu, na mānesuṃ, na pūjesuṃ. So bhikkhūhi asakkariyamāno agarukariyamāno amāniyamāno apūjiyamāno asakkārapakato tamhāpi āvāsā aññaṃ āvāsaṃ agamāsi. Tatthapi bhikkhū neva abhivādesuṃ, na paccuṭṭhesuṃ, na añjalikammaṃ na sāmīcikammaṃ akaṃsu, na sakkariṃsu, na garuṃ kariṃsu, na mānesuṃ, na pūjesuṃ. So bhikkhūhi asakkariyamāno agarukariyamāno amāniyamāno apūjiyamāno asakkārapakato tamhāpi āvāsā aññaṃ āvāsaṃ agamāsi. Tatthapi bhikkhū neva abhivādesuṃ, na paccuṭṭhesuṃ, na añjalikammaṃ na sāmīcikammaṃ akaṃsu, na sakkariṃsu, na garuṃ kariṃsu, na mānesuṃ, na pūjesuṃ. So bhikkhūhi asakkariyamāno agarukariyamāno amāniyamāno apūjiyamāno asakkārapakato punadeva kosambiṃ paccāgañchi. So sammā vattati, lomaṃ pāteti, netthāraṃ vattati, bhikkhū upasaṅkamitvā evaṃ vadeti – ‘‘ahaṃ, āvuso, saṅghena, āpattiyā appaṭikamme, ukkhepanīyakammakato sammā vattāmi, lomaṃ pātemi, netthāraṃ vattāmi. Kathaṃ nu kho mayā paṭipajjitabba’’nti? Bhikkhū bhagavato etamatthaṃ ārocesuṃ…pe…. ‘‘Tena hi, bhikkhave, saṅgho channassa bhikkhuno, āpattiyā appaṭikamme, ukkhepanīyakammaṃ paṭippassambhetu.

Nappaṭippassambhetabbatecattālīsakaṃ

62. ‘‘Pañcahi, bhikkhave, aṅgehi samannāgatassa bhikkhuno, āpattiyā appaṭikamme, ukkhepanīyakammaṃ nappaṭippassambhetabbaṃ. Upasampādeti, nissayaṃ deti, sāmaṇeraṃ upaṭṭhāpeti, bhikkhunovādakasammutiṃ sādiyati, sammatopi bhikkhuniyo ovadati – imehi kho, bhikkhave, pañcahaṅgehi samannāgatassa bhikkhuno, āpattiyā appaṭikamme, ukkhepanīyakammaṃ nappaṭippassambhetabbaṃ.

[pari. 420] ‘‘Aparehipi, bhikkhave, pañcahaṅgehi samannāgatassa bhikkhuno, āpattiyā appaṭikamme, ukkhepanīyakammaṃ nappaṭippassambhetabbaṃ. Yāya āpattiyā saṅghena, āpattiyā appaṭikamme, ukkhepanīyakammaṃ kataṃ hoti taṃ āpattiṃ āpajjati, aññaṃ vā tādisikaṃ, tato vā pāpiṭṭhataraṃ; kammaṃ garahati, kammike garahati…pe… pakatattassa bhikkhuno abhivādanaṃ, paccuṭṭhānaṃ, añjalikammaṃ, sāmīcikammaṃ, āsanābhihāraṃ sādiyati…pe… pakatattassa bhikkhuno seyyābhihāraṃ, pādodakaṃ pādapīṭhaṃ, pādakathalikaṃ, pattacīvarappaṭiggahaṇaṃ, nahāne piṭṭhiparikammaṃ sādiyati…pe… pakatattaṃ bhikkhuṃ sīlavipattiyā anuddhaṃseti, ācāravipattiyā anuddhaṃseti, diṭṭhivipattiyā anuddhaṃseti, ājīvavipattiyā anuddhaṃseti, bhikkhuṃ bhikkhūhi bhedeti…pe… gihiddhajaṃ dhāreti, titthiyaddhajaṃ dhāreti, titthiye sevati, bhikkhū na sevati, bhikkhusikkhāya na sikkhati…pe… pakatattena bhikkhunā saddhiṃ ekacchanne āvāse vasati, ekacchanne anāvāse vasati, ekacchanne āvāse vā anāvāse vā vasati, pakatattaṃ bhikkhuṃ disvā āsanā na vuṭṭhāti, pakatattaṃ bhikkhuṃ āsādeti anto vā bahi vā – imehi kho, bhikkhave, pañcahaṅgehi samannāgatassa bhikkhuno, āpattiyā appaṭikamme, ukkhepanīyakammaṃ nappaṭippassambhetabbaṃ.

‘‘Aṭṭhahi, bhikkhave, aṅgehi samannāgatassa bhikkhuno, āpattiyā appaṭikamme, ukkhepanīyakammaṃ nappaṭippassambhetabbaṃ. Pakatattassa bhikkhuno uposathaṃ ṭhapeti, pavāraṇaṃ ṭhapeti, savacanīyaṃ karoti, anuvādaṃ paṭṭhapeti, okāsaṃ kāreti, codeti, sāreti, bhikkhūhi sampayojeti – imehi kho, bhikkhave, aṭṭhahaṅgehi samannāgatassa bhikkhuno, āpattiyā appaṭikamme, ukkhepanīyakammaṃ nappaṭippassambhetabbaṃ.

Āpattiyā appaṭikamme ukkhepanīyakamme

Nappaṭippassambhetabbatecattālīsakaṃ niṭṭhitaṃ.

Paṭippassambhetabbatecattālīsakaṃ

63. ‘‘Pañcahi, bhikkhave, aṅgehi samannāgatassa bhikkhuno, āpattiyā appaṭikamme, ukkhepanīyakammaṃ paṭippassambhetabbaṃ. Na upasampādeti, na nissayaṃ deti, na sāmaṇeraṃ upaṭṭhāpeti, na bhikkhunovādakasammutiṃ sādiyati, sammatopi bhikkhuniyo na ovadati – imehi kho, bhikkhave, pañcahaṅgehi samannāgatassa bhikkhuno, āpattiyā appaṭikamme, ukkhepanīyakammaṃ paṭippassambhetabbaṃ.

‘‘Aparehipi, bhikkhave, pañcahaṅgehi samannāgatassa bhikkhuno, āpattiyā appaṭikamme, ukkhepanīyakammaṃ paṭippassambhetabbaṃ. Yāya āpattiyā saṅghena, āpattiyā appaṭikamme, ukkhepanīyakammaṃ kataṃ hoti taṃ āpattiṃ na āpajjati, aññaṃ vā tādisikaṃ, tato vā pāpiṭṭhataraṃ; kammaṃ na garahati, kammike na garahati…pe… na pakatattassa bhikkhuno abhivādanaṃ, paccuṭṭhānaṃ, añjalikammaṃ, sāmīcikammaṃ, āsanābhihāraṃ sādiyati…pe… na pakatattassa bhikkhuno seyyābhihāraṃ, pādodakaṃ pādapīṭhaṃ, pādakathalikaṃ, pattacīvarappaṭiggahaṇaṃ, nahāne piṭṭhiparikammaṃ sādiyati…pe… na pakatattaṃ bhikkhuṃ sīlavipattiyā anuddhaṃseti, na ācāravipattiyā anuddhaṃseti, na diṭṭhivipattiyā anuddhaṃseti, na ājīvavipattiyā anuddhaṃseti, na bhikkhuṃ bhikkhūhi bhedeti…pe… na gihiddhajaṃ dhāreti, na titthiyaddhajaṃ dhāreti, na titthiye sevati, bhikkhū sevati, bhikkhusikkhāya sikkhati…pe… na pakatattena bhikkhunā saddhiṃ ekacchanne āvāse vasati, na ekacchanne anāvāse vasati, na ekacchanne āvāse vā anāvāse vā vasati, pakatattaṃ bhikkhuṃ disvā āsanā vuṭṭhāti, na pakatattaṃ bhikkhuṃ āsādeti anto vā bahi vā – imehi kho, bhikkhave, pañcahaṅgehi samannāgatassa bhikkhuno, āpattiyā appaṭikamme, ukkhepanīyakammaṃ paṭippassambhetabbaṃ.

‘‘Aṭṭhahi, bhikkhave, aṅgehi samannāgatassa bhikkhuno, āpattiyā appaṭikamme, ukkhepanīyakammaṃ paṭippassambhetabbaṃ. Na pakatattassa bhikkhuno uposathaṃ ṭhapeti, na pavāraṇaṃ ṭhapeti, na savacanīyaṃ karoti, na anuvādaṃ paṭṭhapeti, na okāsaṃ kāreti, na codeti, na sāreti, na bhikkhūhi sampayojeti – imehi kho, bhikkhave, aṭṭhahaṅgehi samannāgatassa bhikkhuno, āpattiyā appaṭikamme, ukkhepanīyakammaṃ paṭippassambhetabbaṃ.

Āpattiyā appaṭikamme ukkhepanīyakamme

Paṭippassambhetabbatecattālīsakaṃ niṭṭhitaṃ.

64. ‘‘Evañca pana, bhikkhave, paṭippassambhetabbaṃ. Tena bhikkhave, channena bhikkhunā saṅghaṃ upasaṅkamitvā ekaṃsaṃ uttarāsaṅgaṃ karitvā vuḍḍhānaṃ bhikkhūnaṃ pāde vanditvā ukkuṭikaṃ nisīditvā añjaliṃ paggahetvā evamassa vacanīyo – ‘ahaṃ, bhante, saṅghena, āpattiyā appaṭikamme, ukkhepanīyakammakato sammā vattāmi, lomaṃ pātemi, netthāraṃ vattāmi, āpattiyā appaṭikamme ukkhepanīyassa kammassa paṭippassaddhiṃ yācāmī’ti. Dutiyampi yācitabbā. Tatiyampi yācitabbā. Byattena bhikkhunā paṭibalena saṅgho ñāpetabbo –

‘‘Suṇātu me, bhante, saṅgho. Ayaṃ channo bhikkhu saṅghena, āpattiyā appaṭikamme, ukkhepanīyakammakato sammā vattati, lomaṃ pāteti, netthāraṃ vattati, āpattiyā appaṭikamme ukkhepanīyassa kammassa paṭippassaddhiṃ yācati. Yadi saṅghassa pattakallaṃ, saṅgho channassa bhikkhuno, āpattiyā appaṭikamme, ukkhepanīyakammaṃ paṭippassambheyya. Esā ñatti.

‘‘Suṇātu me, bhante, saṅgho. Ayaṃ channo bhikkhu saṅghena, āpattiyā appaṭikamme, ukkhepanīyakammakato sammā vattati, lomaṃ pāteti, netthāraṃ vattati, āpattiyā appaṭikamme ukkhepanīyassa kammassa paṭippassaddhiṃ yācati. Saṅgho channassa bhikkhuno, āpattiyā appaṭikamme, ukkhepanīyakammaṃ paṭippassambheti. Yassāyasmato khamati channassa bhikkhuno, āpattiyā appaṭikamme, ukkhepanīyassa kammassa paṭippassaddhi, so tuṇhassa; yassa nakkhamati, so bhāseyya.

‘‘Dutiyampi etamatthaṃ vadāmi…pe… tatiyampi etamatthaṃ vadāmi – suṇātu me, bhante, saṅgho. Ayaṃ channo bhikkhu saṅghena, āpattiyā appaṭikamme, ukkhepanīyakammakato sammā vattati, lomaṃ pāteti, netthāraṃ vattati, āpattiyā appaṭikamme, ukkhepanīyassa kammassa paṭippassaddhiṃ yācati. Saṅgho channassa bhikkhuno, āpattiyā appaṭikamme, ukkhepanīyakammaṃ paṭippassambheti. Yassāyasmato khamati channassa bhikkhuno, āpattiyā appaṭikamme, ukkhepanīyassa kammassa paṭippassaddhi, so tuṇhassa; yassa nakkhamati, so bhāseyya.

‘‘Paṭippassaddhaṃ saṅghena channassa bhikkhuno, āpattiyā appaṭikamme, ukkhepanīyakammaṃ. Khamati saṅghassa, tasmā tuṇhī, evametaṃ dhārayāmī’’ti.

Āpattiyā appaṭikamme ukkhepanīyakammaṃ niṭṭhitaṃ chaṭṭhaṃ.

7. Pāpikāya diṭṭhiyā appaṭinissagge ukkhepanīyakammaṃ

65. [idaṃ vatthu pāci. 417; ma. ni. 234 ādayo] Tena samayena buddho bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Tena kho pana samayena ariṭṭhassa nāma bhikkhuno gaddhabādhipubbassa [gandhabādhipubbassa (ka.)] evarūpaṃ pāpakaṃ diṭṭhigataṃ uppannaṃ hoti – ‘‘tathāhaṃ bhagavatā dhammaṃ desitaṃ ājānāmi yathā yeme antarāyikā dhammā vuttā bhagavatā te paṭisevato nālaṃ antarāyāyā’’ti. Assosuṃ kho sambahulā bhikkhū ariṭṭhassa nāma kira bhikkhuno gaddhabādhipubbassa evarūpaṃ pāpakaṃ diṭṭhigataṃ uppannaṃ – ‘‘tathāhaṃ bhagavatā dhammaṃ desitaṃ ājānāmi yathā yeme antarāyikā dhammā vuttā bhagavatā te paṭisevato nālaṃ antarāyāyā’’ti. Atha kho te bhikkhū yena ariṭṭho bhikkhu gaddhabādhipubbo tenupasaṅkamiṃsu. Upasaṅkamitvā ariṭṭhaṃ bhikkhuṃ gaddhabādhipubbaṃ etadavocuṃ – ‘‘saccaṃ kira te, āvuso ariṭṭha, evarūpaṃ pāpakaṃ diṭṭhigataṃ uppannaṃ – tathāhaṃ bhagavatā dhammaṃ desitaṃ ājānāmi yathā yeme antarāyikā dhammā vuttā bhagavatā te paṭisevato nālaṃ antarāyāyā’’ti? ‘‘Evaṃbyā kho ahaṃ, āvuso, bhagavatā dhammaṃ desitaṃ ājānāmi, yathā yeme antarāyikā dhammā vuttā bhagavatā te paṭisevato nālaṃ antarāyāyā’’ti.

‘‘Māvuso ariṭṭha, evaṃ avaca. Mā bhagavantaṃ abbhācikkhi. Na hi sādhu bhagavato abbhakkhānaṃ [abbhācikkhanaṃ (ka.)]. Na hi bhagavā evaṃ vadeyya. Anekapariyāyenāvuso ariṭṭha, antarāyikā dhammā antarāyikā vuttā bhagavatā. Alañca pana te paṭisevato antarāyāya. Appassādā kāmā vuttā bhagavatā, bahudukkhā bahupāyāsā [bahūpāyāsā (sī. syā.)], ādīnavo ettha bhiyyo. Aṭṭhikaṅkalūpamā kāmā vuttā bhagavatā, bahudukkhā bahūpāyāsā, ādīnavo ettha bhiyyo. Maṃsapesūpamā kāmā vuttā bhagavatā…pe… tiṇukkūpamā kāmā vuttā bhagavatā…pe… aṅgārakāsūpamā kāmā vuttā bhagavatā… supinakūpamā kāmā vuttā bhagavatā… yācitakūpamā kāmā vuttā bhagavatā… rukkhaphalūpamā kāmā vuttā bhagavatā… asisūnūpamā kāmā vuttā bhagavatā… sattisūlūpamā kāmā vuttā bhagavatā… sappasirūpamā kāmā vuttā bhagavatā, bahudukkhā bahūpāyāsā, ādīnavo ettha bhiyyo’’ti.

Evampi kho ariṭṭho bhikkhu gaddhabādhipubbo tehi bhikkhūhi vuccamāno tatheva taṃ pāpakaṃ diṭṭhigataṃ thāmasā parāmāsā abhinivissa voharati – ‘‘evaṃbyā kho ahaṃ, āvuso, bhagavatā dhammaṃ desitaṃ ājānāmi, yathā yeme antarāyikā dhammā vuttā bhagavatā te paṭisevato nālaṃ antarāyāyā’’ti. Yato ca kho te bhikkhū nāsakkhiṃsu ariṭṭhaṃ bhikkhuṃ gaddhabādhipubbaṃ etasmā pāpakā diṭṭhigatā vivecetuṃ, atha kho te bhikkhū yena bhagavā tenupasaṅkamiṃsu, upasaṅkamitvā bhagavato etamatthaṃ ārocesuṃ. Atha kho bhagavā etasmiṃ nidāne etasmiṃ pakaraṇe bhikkhusaṅghaṃ sannipātāpetvā ariṭṭhaṃ bhikkhuṃ gaddhabādhipubbaṃ paṭipucchi – ‘‘saccaṃ kira te, ariṭṭha, evarūpaṃ pāpakaṃ diṭṭhigataṃ uppannaṃ – tathāhaṃ bhagavatā dhammaṃ desitaṃ ājānāmi yathā yeme antarāyikā dhammā vuttā bhagavatā te paṭisevato nālaṃ antarāyāyā’’ti? ‘‘Evaṃbyā kho ahaṃ, bhante, bhagavatā dhammaṃ desitaṃ ājānāmi, yathā yeme antarāyikā dhammā vuttā bhagavatā te paṭisevato nālaṃ antarāyāyā’’ti.

‘‘Kassa nu kho nāma tvaṃ, moghapurisa, mayā evaṃ dhammaṃ desitaṃ ājānāsi? Nanu mayā, moghapurisa, anekapariyāyena antarāyikā dhammā antarāyikā vuttā? Alañca pana te paṭisevato antarāyāya. Appassādā kāmā vuttā mayā, bahudukkhā bahupāyāsā, ādīnavo ettha bhiyyo. Aṭṭhikaṅkalūpamā kāmā vuttā mayā, bahudukkhā bahupāyāsā, ādīnavo ettha bhiyyo. Maṃsapesūpamā kāmā vuttā mayā…pe… tiṇukkūpamā kāmā vuttā mayā… aṅgārakāsūpamā kāmā vuttā mayā… supinakūpamā kāmā vuttā mayā…pe… yācitakūpamā kāmā vuttā mayā… rukkhaphalūpamā kāmā vuttā mayā… asisūnūpamā kāmā vuttā mayā… sattisūlūpamā kāmā vuttā mayā… sappasirūpamā kāmā vuttā mayā, bahudukkhā bahupāyāsā, ādīnavo ettha bhiyyo. Atha ca pana tvaṃ, moghapurisa, attanā duggahitena [duggahitena diṭṭhigatena (syā.)] amhe ceva abbhācikkhasi, attānañca khaṇasi, bahuñca apuññaṃ pasavasi. Tañhi te, moghapurisa, bhavissati dīgharattaṃ ahitāya dukkhāya. Netaṃ, moghapurisa, appasannānaṃ vā pasādāya…pe… vigarahitvā…pe… dhammiṃ kathaṃ katvā bhikkhū āmantesi – tena hi, bhikkhave, saṅgho ariṭṭhassa bhikkhuno gaddhabādhipubbassa, pāpikāya diṭṭhiyā appaṭinissagge, ukkhepanīyakammaṃ karotu – asambhogaṃ saṅghena. Evañca pana bhikkhave kātabbaṃ – paṭhamaṃ ariṭṭho bhikkhu codetabbo, codetvā sāretabbo, sāretvā āpattiṃ āropetabbo, āpattiṃ āropetvā byattena bhikkhunā paṭibalena saṅgho ñāpetabbo –

66. ‘‘Suṇātu me, bhante, saṅgho. Ariṭṭhassa bhikkhuno gaddhabādhipubbassa evarūpaṃ pāpakaṃ diṭṭhigataṃ uppannaṃ – tathāhaṃ bhagavatā dhammaṃ desitaṃ ājānāmi yathā yeme antarāyikā dhammā vuttā bhagavatā te paṭisevato nālaṃ antarāyāyāti. So taṃ diṭṭhiṃ na paṭinissajjati. Yadi saṅghassa pattakallaṃ, saṅgho ariṭṭhassa bhikkhuno gaddhabādhipubbassa, pāpikāya diṭṭhiyā appaṭinissagge, ukkhepanīyakammaṃ kareyya – asambhogaṃ saṅghena. Esā ñatti.

‘‘Suṇātu me, bhante, saṅgho. Ariṭṭhassa bhikkhuno gaddhabādhipubbassa evarūpaṃ pāpakaṃ diṭṭhigataṃ uppannaṃ – tathāhaṃ bhagavatā dhammaṃ desitaṃ ājānāmi yathā yeme antarāyikā dhammā vuttā bhagavatā te paṭisevato nālaṃ antarāyāyāti. So taṃ diṭṭhiṃ na paṭinissajjati. Saṅgho ariṭṭhassa bhikkhuno gaddhabādhipubbassa, pāpikāya diṭṭhiyā appaṭinissagge, ukkhepanīyakammaṃ karoti – asambhogaṃ saṅghena. Yassāyasmato khamati ariṭṭhassa bhikkhuno gaddhabādhipubbassa, pāpikāya diṭṭhiyā appaṭinissagge, ukkhepanīyassa kammassa karaṇaṃ – asambhogaṃ saṅghena, so tuṇhassa; yassa nakkhamati, so bhāseyya.

‘‘Dutiyampi etamatthaṃ vadāmi…pe… tatiyampi etamatthaṃ vadāmi – suṇātu me, bhante, saṅgho. Ariṭṭhassa bhikkhuno gaddhabādhipubbassa evarūpaṃ pāpakaṃ diṭṭhigataṃ uppannaṃ – tathāhaṃ bhagavatā dhammaṃ desitaṃ ājānāmi yathā yeme antarāyikā dhammā vuttā bhagavatā te paṭisevato nālaṃ antarāyāyāti. So taṃ diṭṭhiṃ na paṭinissajjati. Saṅgho ariṭṭhassa bhikkhuno gaddhabādhipubbassa, pāpikāya diṭṭhiyā appaṭinissagge, ukkhepanīyakammaṃ karoti – asambhogaṃ saṅghena. Yassāyasmato khamati ariṭṭhassa bhikkhuno gaddhabādhipubbassa, pāpikāya diṭṭhiyā appaṭinissagge, ukkhepanīyassa kammassa karaṇaṃ – asambhogaṃ saṅghena, so tuṇhassa; yassa nakkhamati, so bhāseyya.

‘‘Kataṃ saṅghena ariṭṭhassa bhikkhuno gaddhabādhipubbassa, pāpikāya diṭṭhiyā appaṭinissagge, ukkhepanīyakammaṃ – asambhogaṃ saṅghena. Khamati saṅghassa, tasmā tuṇhī, evametaṃ dhārayāmīti.

‘‘Āvāsaparamparañca, bhikkhave, saṃsatha – ‘ariṭṭho bhikkhu gaddhabādhipubbo, saṅghena pāpikāya [gaddhabādhipubbo pāpikāya (sī. ka.)] diṭṭhiyā appaṭinissagge, ukkhepanīyakammakato – asambhogaṃ saṅghenā’’’ti.

Adhammakammadvādasakaṃ

67. ‘‘Tīhi, bhikkhave, aṅgehi samannāgataṃ, pāpikāya diṭṭhiyā appaṭinissagge, ukkhepanīyakammaṃ adhammakammañca hoti, avinayakammañca, duvūpasantañca. Asammukhā kataṃ hoti, appaṭipucchā kataṃ hoti, appaṭiññāya kataṃ hoti – imehi kho, bhikkhave, tīhaṅgehi samannāgataṃ, pāpikāya diṭṭhiyā appaṭinissagge, ukkhepanīyakammaṃ adhammakammañca hoti, avinayakammañca, duvūpasantañca.

‘‘Aparehipi, bhikkhave, tīhaṅgehi samannāgataṃ, pāpikāya diṭṭhiyā appaṭinissagge, ukkhepanīyakammaṃ adhammakammañca hoti, avinayakammañca, duvūpasantañca. Anāpattiyā kataṃ hoti, adesanāgāminiyā āpattiyā kataṃ hoti, desitāya āpattiyā kataṃ hoti…pe… acodetvā kataṃ hoti, asāretvā kataṃ hoti, āpattiṃ anāropetvā kataṃ hoti…pe… asammukhā kataṃ hoti, adhammena kataṃ hoti, vaggena kataṃ hoti…pe… appaṭipucchā kataṃ hoti, adhammena kataṃ hoti, vaggena kataṃ hoti…pe… appaṭiññāya kataṃ hoti, adhammena kataṃ hoti, vaggena kataṃ hoti…pe… anāpattiyā kataṃ hoti, adhammena kataṃ hoti, vaggena kataṃ hoti…pe… adesanāgāminiyā āpattiyā kataṃ hoti, adhammena kataṃ hoti, vaggena kataṃ hoti…pe… desitāya āpattiyā kataṃ hoti, adhammena kataṃ hoti, vaggena kataṃ hoti…pe… acodetvā kataṃ hoti, adhammena kataṃ hoti, vaggena kataṃ hoti…pe… asāretvā kataṃ hoti, adhammena kataṃ hoti, vaggena kataṃ hoti…pe… āpattiṃ anāropetvā kataṃ hoti, adhammena kataṃ hoti, vaggena kataṃ hoti – imehi kho, bhikkhave, tīhaṅgehi samannāgataṃ, pāpikāya diṭṭhiyā appaṭinissagge, ukkhepanīyakammaṃ adhammakammañca hoti, avinayakammañca, duvūpasantañca.

Pāpikāya diṭṭhiyā appaṭinissagge ukkhepanīyakamme

Adhammakammadvādasakaṃ niṭṭhitaṃ.

Dhammakammadvādasakaṃ

68. ‘‘Tīhi, bhikkhave, aṅgehi samannāgataṃ, pāpikāya diṭṭhiyā appaṭinissagge, ukkhepanīyakammaṃ dhammakammañca hoti, vinayakammañca, suvūpasantañca. Sammukhā kataṃ hoti, paṭipucchā kataṃ hoti, paṭiññāya kataṃ hoti – imehi kho, bhikkhave, tīhaṅgehi samannāgataṃ, pāpikāya diṭṭhiyā appaṭinissagge, ukkhepanīyakammaṃ dhammakammañca hoti, vinayakammañca, suvūpasantañca.

‘‘Aparehipi, bhikkhave, tīhaṅgehi samannāgataṃ, pāpikāya diṭṭhiyā appaṭinissagge, ukkhepanīyakammaṃ dhammakammañca hoti, vinayakammañca, suvūpasantañca. Āpattiyā kataṃ hoti, desanāgāminiyā āpattiyā kataṃ hoti, adesitāya āpattiyā kataṃ hoti…pe… codetvā kataṃ hoti, sāretvā kataṃ hoti, āpattiṃ āropetvā kataṃ hoti…pe… sammukhā kataṃ hoti, dhammena kataṃ hoti, samaggena kataṃ hoti…pe… paṭipucchā kataṃ hoti, dhammena kataṃ hoti, samaggena kataṃ hoti…pe… paṭiññāya kataṃ hoti, dhammena kataṃ hoti, samaggena kataṃ hoti…pe… āpattiyā kataṃ hoti, dhammena kataṃ hoti, samaggena kataṃ hoti…pe… desanāgāminiyā āpattiyā kataṃ hoti, dhammena kataṃ hoti, samaggena kataṃ hoti…pe… adesitāya āpattiyā kataṃ hoti, dhammena kataṃ hoti, samaggena kataṃ hoti…pe… codetvā kataṃ hoti, dhammena kataṃ hoti, samaggena kataṃ hoti…pe… sāretvā kataṃ hoti, dhammena kataṃ hoti, samaggena kataṃ hoti…pe… āpattiṃ āropetvā kataṃ hoti, dhammena kataṃ hoti, samaggena kataṃ hoti – imehi kho, bhikkhave, tīhaṅgehi samannāgataṃ, pāpikāya diṭṭhiyā appaṭinissagge, ukkhepanīyakammaṃ dhammakammañca hoti, vinayakammañca, suvūpasantañca.

Pāpikāya diṭṭhiyā appaṭinissagge ukkhepanīyakamme

Dhammakammadvādasakaṃ niṭṭhitaṃ.

Ākaṅkhamānachakkaṃ

69. [pari. 323] ‘‘Tīhi, bhikkhave, aṅgehi samannāgatassa bhikkhuno, ākaṅkhamāno saṅgho, pāpikāya diṭṭhiyā appaṭinissagge, ukkhepanīyakammaṃ kareyya. Bhaṇḍanakārako hoti kalahakārako vivādakārako bhassakārako saṅghe adhikaraṇakārako; bālo hoti abyatto āpattibahulo anapadāno; gihisaṃsaṭṭho viharati ananulomikehi gihisaṃsaggehi – imehi kho, bhikkhave, tīhaṅgehi samannāgatassa bhikkhuno, ākaṅkhamāno saṅgho, pāpikāya diṭṭhiyā appaṭinissagge, ukkhepanīyakammaṃ kareyya.

‘‘Aparehipi, bhikkhave, tīhaṅgehi samannāgatassa bhikkhuno, ākaṅkhamāno saṅgho, pāpikāya diṭṭhiyā appaṭinissagge, ukkhepanīyakammaṃ kareyya. Adhisīle sīlavipanno hoti, ajjhācāre ācāravipanno hoti, atidiṭṭhiyā diṭṭhivipanno hoti – imehi kho, bhikkhave, tīhaṅgehi samannāgatassa bhikkhuno, ākaṅkhamāno saṅgho, pāpikāya diṭṭhiyā appaṭinissagge, ukkhepanīyakammaṃ kareyya.

‘‘Aparehipi, bhikkhave, tīhaṅgehi samannāgatassa bhikkhuno, ākaṅkhamāno saṅgho, pāpikāya diṭṭhiyā appaṭinissagge, ukkhepanīyakammaṃ kareyya. Buddhassa avaṇṇaṃ bhāsati, dhammassa avaṇṇaṃ bhāsati, saṅghassa avaṇṇaṃ bhāsati – imehi kho, bhikkhave, tīhaṅgehi samannāgatassa bhikkhuno, ākaṅkhamāno saṅgho, pāpikāya diṭṭhiyā appaṭinissagge, ukkhepanīyakammaṃ kareyya.

‘‘Tiṇṇaṃ, bhikkhave, bhikkhūnaṃ, ākaṅkhamāno saṅgho, pāpikāya diṭṭhiyā appaṭinissagge, ukkhepanīyakammaṃ kareyya. Eko bhaṇḍanakārako hoti kalahakārako vivādakārako bhassakārako saṅghe adhikaraṇakārako; eko bālo hoti abyatto āpattibahulo anapadāno; eko gihisaṃsaṭṭho viharati ananulomikehi gihisaṃsaggehi – imesaṃ kho, bhikkhave, tiṇṇaṃ bhikkhūnaṃ, ākaṅkhamāno saṅgho, pāpikāya diṭṭhiyā appaṭinissagge, ukkhepanīyakammaṃ kareyya.

‘‘Aparesampi, bhikkhave, tiṇṇaṃ bhikkhūnaṃ, ākaṅkamāno saṅgho, pāpikāya diṭṭhiyā appaṭinissagge, ukkhepanīyakammaṃ kareyya. Eko adhisīle sīlavipanno hoti, eko ajjhācāre ācāravipanno hoti, eko atidiṭṭhiyā diṭṭhivipanno hoti – imesaṃ kho, bhikkhave, tiṇṇaṃ bhikkhūnaṃ, ākaṅkhamāno saṅgho, pāpikāya diṭṭhiyā appaṭinissagge, ukkhepanīyakammaṃ kareyya.

‘‘Aparesampi, bhikkhave, tiṇṇaṃ bhikkhūnaṃ, ākaṅkhamāno saṅgho, pāpikāya diṭṭhiyā appaṭinissagge, ukkhepanīyakammaṃ kareyya. Eko buddhassa avaṇṇaṃ bhāsati, eko dhammassa avaṇṇaṃ bhāsati, eko saṅghassa avaṇṇaṃ bhāsati – imesaṃ kho, bhikkhave, tiṇṇaṃ bhikkhūnaṃ, ākaṅkhamāno saṅgho, pāpikāya diṭṭhiyā appaṭinissage, ukkhepanīyakammaṃ kareyya.

Pāpikāya diṭṭhiyā appaṭinissage ukkhepanīyakamme

Ākaṅkhamānachakkaṃ niṭṭhitaṃ.

Tecattālīsavattaṃ

70. ‘‘Pāpikāya diṭṭhiyā appaṭinissagge ukkhepanīyakammakatena, bhikkhave, bhikkhunā sammā vattitabbaṃ. Tatrāyaṃ sammāvattanā – na upasampādetabbaṃ, na nissayo dātabbo, na sāmaṇero upaṭṭhāpetabbo, na bhikkhunovādakasammuti sāditabbā, sammatenapi bhikkhuniyo na ovaditabbā. Yāya āpattiyā saṅghena, pāpikāya diṭṭhiyā appaṭinissagge, ukkhepanīyakammaṃ kataṃ hoti sā āpatti na āpajjitabbā, aññā vā tādisikā, tato vā pāpiṭṭhatarā; kammaṃ na garahitabbaṃ, kammikā na garahitabbā… pe… na pakatattassa bhikkhuno uposatho ṭhapetabbo, na pavāraṇā ṭhapetabbā, na savacanīyaṃ kātabbaṃ, na anuvādo paṭṭhapetabbo, na okāso kāretabbo, na codetabbo, na sāretabbo, na bhikkhūhi sampayojetabba’’nti.

Pāpikāya diṭṭhiyā appaṭinissagge ukkhepanīyakamme

Tecattālīsavattaṃ niṭṭhitaṃ.

71. Atha kho saṅgho ariṭṭhassa bhikkhuno gaddhabādhipubbassa, pāpikāya diṭṭhiyā appaṭinissagge, ukkhepanīyakammaṃ akāsi – asambhogaṃ saṅghena. So saṅghena, pāpikāya diṭṭhiyā appaṭinissagge, ukkhepanīyakammakato vibbhami. Ye te bhikkhū appicchā…pe… te ujjhāyanti khiyyanti vipācenti – ‘‘kathañhi nāma ariṭṭho bhikkhu gaddhabādhipubbo saṅghena, pāpikāya diṭṭhiyā appaṭinissagge, ukkhepanīyakammakato vibbhamissatī’’ti? Atha kho te bhikkhū bhagavato etamatthaṃ ārocesuṃ.

Atha kho bhagavā etasmiṃ nidāne etasmiṃ pakaraṇe bhikkhusaṅghaṃ sannipātāpetvā bhikkhū paṭipucchi – ‘‘saccaṃ kira, bhikkhave, ariṭṭho bhikkhu gaddhabādhipubbo saṅghena, pāpikāya diṭṭhiyā appaṭinissagge, ukkhepanīyakammakato vibbhamatī’’ti [vibbhamīti (sī. ka.)]? ‘‘Saccaṃ bhagavā’’ti. Vigarahi buddho bhagavā – ‘‘ananucchavikaṃ…pe… kathañhi nāma so, bhikkhave, moghapuriso saṅghena, pāpikāya diṭṭhiyā appaṭinissagge, ukkhepanīyakammakato vibbhamissati? Netaṃ, bhikkhave, appasannānaṃ vā pasādāya…pe… vigarahitvā…pe… dhammiṃ kathaṃ katvā bhikkhū āmantesi – ‘‘tena hi, bhikkhave, saṅgho, pāpikāya diṭṭhiyā appaṭinissagge, ukkhepanīyakammaṃ paṭippassambhetu.

Nappaṭippassambhetabbatecattālīsakaṃ

72. ‘‘Pañcahi, bhikkhave, aṅgehi samannāgatassa bhikkhuno, pāpikāya diṭṭhiyā appaṭinissagge, ukkhepanīyakammaṃ nappaṭippassambhetabbaṃ. Upasampādeti, nissayaṃ deti, sāmaṇeraṃ upaṭṭhāpeti, bhikkhunovādakasammutiṃ sādiyati, sammatopi bhikkhuniyo ovadati – imehi kho, bhikkhave, pañcahaṅgehi samannāgatassa bhikkhuno, pāpikāya diṭṭhiyā appaṭinissage, ukkhepanīyakammaṃ nappaṭippassambhetabbaṃ.

[pari. 420] ‘‘Aparehipi, bhikkhave, pañcahaṅgehi samannāgatassa bhikkhuno, pāpikāya diṭṭhiyā appaṭinissagge, ukkhepanīyakammaṃ nappaṭippassambhetabbaṃ. Yāya āpattiyā saṅghena pāpikāya diṭṭhiyā appaṭinissagge ukkhepanīyakammaṃ kataṃ hoti taṃ āpattiṃ āpajjati, aññaṃ vā tādisikaṃ, tato vā pāpiṭṭhataraṃ; kammaṃ garahati, kammike garahati – imehi kho, bhikkhave, pañcahaṅgehi samannāgatassa bhikkhuno, pāpikāya diṭṭhiyā appaṭinissagge, ukkhepanīyakammaṃ nappaṭippassambhetabbaṃ…pe….

‘‘Aṭṭhahi, bhikkhave, aṅgehi samannāgatassa bhikkhuno, pāpikāya diṭṭhiyā appaṭinissagge, ukkhepanīyakammaṃ nappaṭippassambhetabbaṃ. Pakatattassa bhikkhuno uposathaṃ ṭhapeti, pavāraṇaṃ ṭhapeti, savacanīyaṃ karoti, anuvādaṃ paṭṭhapeti, okāsaṃ kāreti, codeti, sāreti, bhikkhūhi sampayojeti – imehi kho, bhikkhave, aṭṭhahaṅgehi samannāgatassa bhikkhuno, pāpikāya diṭṭhiyā appaṭinissagge, ukkhepanīyakammaṃ nappaṭippassambhetabbaṃ.

Pāpikāya diṭṭhiyā appaṭinissagge ukkhepanīyakamme

Nappaṭippassambhetabbatecattālīsakaṃ niṭṭhitaṃ.

Paṭippassambhetabbatecattālīsakaṃ

73. ‘‘Pañcahi, bhikkhave, aṅgehi samannāgatassa bhikkhuno, pāpikāya diṭṭhiyā appaṭinissagge, ukkhepanīyakammaṃ paṭippassambhetabbaṃ. Na upasampādeti, na nissayaṃ deti, na sāmaṇeraṃ upaṭṭhāpeti, na bhikkhunovādakasammutiṃ sādiyati, sammatopi bhikkhuniyo na ovadati – imehi kho, bhikkhave, pañcahaṅgehi samannāgatassa bhikkhuno, pāpikāya diṭṭhiyā appaṭinissagge, ukkhepanīyakammaṃ paṭippassambhetabbaṃ.

‘‘Aparehipi, bhikkhave, pañcahaṅgehi samannāgatassa bhikkhuno, pāpikāya diṭṭhiyā appaṭinissagge, ukkhepanīyakammaṃ paṭippassambhetabbaṃ. Yāya āpattiyā saṅghena, pāpikāya diṭṭhiyā appaṭinissagge, ukkhepanīyakammaṃ kataṃ hoti taṃ āpattiṃ na āpajjati, aññaṃ vā tādisikaṃ, tato vā pāpiṭṭhataraṃ; kammaṃ na garahati, kammike na garahati – imehi kho, bhikkhave, pañcahaṅgehi samannāgatassa bhikkhuno, pāpikāya diṭṭhiyā appaṭinissagge, ukkhepanīyakammaṃ paṭippassambhetabbaṃ…pe….

‘‘Aṭṭhahi, bhikkhave, aṅgehi samannāgatassa bhikkhuno, pāpikāya diṭṭhiyā appaṭinissagge, ukkhepanīyakammaṃ paṭippassambhetabbaṃ. Na pakatattassa bhikkhuno uposathaṃ ṭhapeti, na pavāraṇaṃ ṭhapeti, na savacanīyaṃ karoti, na anuvādaṃ paṭṭhapeti, na okāsaṃ kāreti, na codeti, na sāreti, na bhikkhūhi sampayojeti – imehi kho, bhikkhave, aṭṭhahaṅgehi samannāgatassa bhikkhuno, pāpikāya diṭṭhiyā appaṭinissagge, ukkhepanīyakammaṃ paṭippassambhetabbaṃ’’.

Pāpikāya diṭṭhiyā appaṭinissagge ukkhepanīyakamme

Paṭippassambhetabbatecattālīsakaṃ niṭṭhitaṃ.

74. ‘‘Evañca pana, bhikkhave, paṭippassambhetabbaṃ. Tena, bhikkhave, pāpikāya diṭṭhiyā appaṭinissagge, ukkhepanīyakammakatena bhikkhunā saṅghaṃ upasaṅkamitvā ekaṃsaṃ uttarāsaṅgaṃ karitvā vuḍḍhānaṃ bhikkhūnaṃ pāde vanditvā ukkuṭikaṃ nisīditvā añjaliṃ paggahetvā evamassa vacanīyo – ‘ahaṃ, bhante, saṅghena, pāpikāya diṭṭhiyā appaṭinissagge, ukkhepanīyakammakato sammā vattāmi, lomaṃ pātemi, netthāraṃ vattāmi, pāpikāya diṭṭhiyā appaṭinissagge, ukkhepanīyassa kammassa paṭippassaddhiṃ yācāmī’ti. Dutiyampi yācitabbā. Tatiyampi yācitabbā. Byattena bhikkhunā paṭibalena saṅgho ñāpetabbo –

‘‘Suṇātu me, bhante, saṅgho. Ayaṃ itthannāmo bhikkhu saṅghena, pāpikāya diṭṭhiyā appaṭinissagge, ukkhepanīyakammakato sammā vattati, lomaṃ pāteti, netthāraṃ vattati, pāpikāya diṭṭhiyā appaṭinissagge, ukkhepanīyassa kammassa paṭippassaddhiṃ yācati. Yadi saṅghassa pattakallaṃ, saṅgho itthannāmassa bhikkhuno, pāpikāya diṭṭhiyā appaṭinissagge, ukkhepanīyakammaṃ paṭippassambheyya. Esā ñatti.

‘‘Suṇātu me, bhante, saṅgho. Ayaṃ itthannāmo bhikkhu saṅghena, pāpikāya diṭṭhiyā appaṭinissagge, ukkhepanīyakammakato sammā vattati, lomaṃ pāteti, netthāraṃ vattati, pāpikāya diṭṭhiyā appaṭinissagge, ukkhepanīyassa kammassa paṭippassaddhiṃ yācati. Saṅgho itthannāmassa bhikkhuno, pāpikāya diṭṭhiyā appaṭinissagge, ukkhepanīyakammaṃ paṭippassambheti. Yassāyasmato khamati itthannāmassa bhikkhuno, pāpikāya diṭṭhiyā appaṭinissagge, ukkhepanīyassa kammassa paṭippassaddhi, so tuṇhassa; yassa nakkhamati, so bhāseyya.

‘‘Dutiyampi etamatthaṃ vadāmi…pe… tatiyampi etamatthaṃ vadāmi – suṇātu me, bhante, saṅgho. Ayaṃ itthannāmo bhikkhu saṅghena, pāpikāya diṭṭhiyā appaṭinissagge, ukkhepanīyakammakato sammā vattati, lomaṃ pāteti, netthāraṃ vattati, pāpikāya diṭṭhiyā appaṭinissagge ukkhepanīyassa kammassa paṭippassaddhiṃ yācati. Saṅgho itthannāmassa bhikkhuno, pāpikāya diṭṭhiyā appaṭinissagge, ukkhepanīyakammaṃ paṭippassambheti. Yassāyasmato khamati itthannāmassa bhikkhuno, pāpikāya diṭṭhiyā appaṭinissagge, ukkhepanīyassa kammassa paṭippassaddhi, so tuṇhassa; yassa nakkhamati, so bhāseyya.

‘‘Paṭippassaddhaṃ saṅghena itthannāmassa bhikkhuno, pāpikāya diṭṭhiyā appaṭinissagge, ukkhepanīyakammaṃ. Khamati saṅghassa, tasmā tuṇhī, evametaṃ dhārayāmī’’ti.

Pāpikāya diṭṭhiyā appaṭinissagge ukkhepanīyakammaṃ niṭṭhitaṃ sattamaṃ.

Kammakkhandhako paṭhamo.

Imamhi khandhake vatthū satta.

Tassuddānaṃ –

Paṇḍulohitakā bhikkhū, sayaṃ bhaṇḍanakārakā;
Tādise upasaṅkamma, ussahiṃsu ca bhaṇḍane.

Anuppannāpi jāyanti [anuppannāni jāyanti (sī. syā.)], uppannānipi vaḍḍhare [uppannāni pavaḍḍhare (sī.), uppannāpi pavaḍḍhanti (ka.)];
Appicchā pesalā bhikkhū, ujjhāyanti padassato [parīsato (syā.), parassato (sī.)].

Saddhammaṭṭhitiko buddho, sayambhū aggapuggalo;
Āṇāpesi tajjanīyakammaṃ sāvatthiyaṃ jino.

Asammukhāppaṭipucchāppaṭiññāya katañca yaṃ;
Anāpatti adesane, desitāya katañca yaṃ.

Acodetvā asāretvā, anāropetvā ca yaṃ kataṃ;
Asammukhā adhammena, vaggena cāpi [vaggenāpi ca (sī. syā.)] yaṃ kataṃ.

Appaṭipucchā adhammena, puna vaggena [vaggenāpi ca (sī. syā.)] yaṃ kataṃ;
Appaṭiññāya adhammena, vaggena cāpi [vaggenāpi ca (sī. syā.)] yaṃ kataṃ.

Anāpatti [anāpattiyā (sī. syā.)] adhammena, vaggena
Cāpi [vaggenāpi ca (sī. syā.)] yaṃ kataṃ.

Adesanāgāminiyā, adhammavaggameva ca.

Desitāya adhammena, vaggenāpi tatheva ca;
Acodetvā adhammena, vaggenāpi tatheva ca.

Asāretvā adhammena, vaggenāpi tatheva ca;
Anāropetvā adhammena, vaggenāpi tatheva ca.

Kaṇhavāranayeneva, sukkavāraṃ vijāniyā;
Saṅgho ākaṅkhamāno ca yassa tajjaniyaṃ kare.

Bhaṇḍanaṃ bālo saṃsaṭṭho, adhisīle ajjhācāre;
Atidiṭṭhivipannassa, saṅgho tajjaniyaṃ kare.

Buddhadhammassa saṅghassa, avaṇṇaṃ yo ca bhāsati;
Tiṇṇannampi ca bhikkhūnaṃ, saṅgho tajjaniyaṃ kare.

Bhaṇḍanaṃ kārako eko, bālo saṃsagganissito;
Adhisīle ajjhācāre, tatheva atidiṭṭhiyā.

Buddhadhammassa saṅghassa, avaṇṇaṃ yo ca bhāsati;
Tajjanīyakammakato, evaṃ sammānuvattanā.

Upasampadanissayā, sāmaṇeraṃ upaṭṭhanā;
Ovādasammatenāpi, na kare tajjanīkato.

Nāpajje tañca āpattiṃ, tādisañca tato paraṃ;
Kammañca kammike cāpi, na garahe tathāvidho.

Uposathaṃ pavāraṇaṃ, pakatattassa naṭṭhape;
Savacaniṃ [na savacaniyaṃ (sī. syā.)] anuvādo, okāso codanena ca.

Sāraṇaṃ sampayogañca, na kareyya tathāvidho;
Upasampadanissayā, sāmaṇeraṃ upaṭṭhanā.

Ovādasammatenāpi, pañcahaṅgehi [pañcaaṅgo (ka.)] na sammati;
Tañcāpajjati āpattiṃ, tādisañca tato paraṃ.

Kammañca kammike cāpi, garahanto na sammati;
Uposathaṃ pavāraṇaṃ, savacanīyā ca novādo.

Okāso codanañceva, sāraṇā sampayojanā;
Imehaṭṭhaṅgehi yo yutto, tajjanānupasammati.

Kaṇhavāranayeneva, sukkavāraṃ vijāniyā;
Bālo āpattibahulo, saṃsaṭṭhopi ca seyyaso.

Niyassakammaṃ sambuddho, āṇāpesi mahāmuni;
Kīṭāgirismiṃ dve bhikkhū, assajipunabbasukā.

Anācārañca vividhaṃ, ācariṃsu asaññatā;
Pabbājanīyaṃ sambuddho, kammaṃ sāvatthiyaṃ jino;
Macchikāsaṇḍe sudhammo, cittassāvāsiko ahu.

Jātivādena khuṃseti, sudhammo cittupāsakaṃ;
Paṭisāraṇīyakammaṃ, āṇāpesi tathāgato.

Kosambiyaṃ channaṃ bhikkhuṃ, nicchantāpattiṃ passituṃ;

Adassane ukkhipituṃ, āṇāpesi jinuttamo.

Channo taṃyeva āpattiṃ, paṭikātuṃ na icchati;
Ukkhepanāppaṭikamme, āṇāpesi vināyako.

Pāpadiṭṭhi ariṭṭhassa, āsi aññāṇanissitā;
Diṭṭhiyāppaṭinissagge [diṭṭhiappaṭinissagge (ka.)], ukkhepaṃ jinabhāsitaṃ.

Niyassakammaṃ pabbajjaṃ [pabbājaṃ (ka.)], tatheva paṭisāraṇī;
Adassanāppaṭikamme, anissagge ca diṭṭhiyā.

Davānācārūpaghāti, micchāājīvameva ca;
Pabbājanīyakammamhi, atirekapadā ime.

Alābhāvaṇṇā dve pañca, dve pañcakāti nāmakā [dve pañcakoti nāmako (ka.)];
Paṭisāraṇīyakammamhi, atirekapadā ime.

Tajjanīyaṃ niyassañca, duve kammāpi sādisā [kammesu sadisaṃ (ka.)];
Pabbajjā [pabbājā (ka.)] paṭisārī ca, atthi padātirittatā.

Tayo ukkhepanā kammā, sadisā te vibhattito;
Tajjanīyanayenāpi, sesakammaṃ vijāniyāti.

Kammakkhandhakaṃ niṭṭhitaṃ.

2. Pārivāsikakkhandhakaṃ

1. Pārivāsikavattaṃ

75. Tena samayena buddho bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Tena kho pana samayena pārivāsikā bhikkhū sādiyanti pakatattānaṃ bhikkhūnaṃ abhivādanaṃ, paccuṭṭhānaṃ, añjalikammaṃ, sāmīcikammaṃ, āsanābhihāraṃ, seyyābhihāraṃ, pādodakaṃ pādapīṭhaṃ, pādakathalikaṃ, pattacīvarapaṭiggahaṇaṃ, nahāne piṭṭhiparikammaṃ. Ye te bhikkhū appicchā…pe… te ujjhāyanti khiyyanti vipācenti – ‘‘kathañhi nāma pārivāsikā bhikkhū sādiyissanti pakatattānaṃ bhikkhūnaṃ abhivādanaṃ, paccuṭṭhānaṃ, añjalikammaṃ, sāmīcikammaṃ, āsanābhihāraṃ, seyyābhihāraṃ, pādodakaṃ pādapīṭhaṃ, pādakathalikaṃ, pattacīvarapaṭiggahaṇaṃ, nahāne piṭṭhiparikamma’’nti! Atha kho te bhikkhū bhagavato etamatthaṃ ārocesuṃ.

Atha kho bhagavā etasmiṃ nidāne etasmiṃ pakaraṇe bhikkhusaṅghaṃ sannipātāpetvā bhikkhū paṭipucchi – ‘‘saccaṃ kira, bhikkhave, pārivāsikā bhikkhū sādiyanti pakatattānaṃ bhikkhūnaṃ abhivādanaṃ, paccuṭṭhānaṃ, añjalikammaṃ, sāmīcikammaṃ, āsanābhihāraṃ, seyyābhihāraṃ, pādodakaṃ pādapīṭhaṃ, pādakathalikaṃ, pattacīvarapaṭiggahaṇaṃ, nahāne piṭṭhiparikamma’’nti? ‘‘Saccaṃ bhagavā’’ti. Vigarahi buddho bhagavā – ‘‘ananucchavikaṃ…pe… kathañhi nāma, bhikkhave, pārivāsikā bhikkhū sādiyissanti pakatattānaṃ bhikkhūnaṃ abhivādanaṃ, paccuṭṭhānaṃ, añjalikammaṃ, sāmīcikammaṃ, āsanābhihāraṃ, seyyābhihāraṃ, pādodakaṃ pādapīṭhaṃ, pādakathalikaṃ, pattacīvarapaṭiggahaṇaṃ, nahāne piṭṭhiparikammaṃ. Netaṃ, bhikkhave, appasannānaṃ vā pasādāya…pe… vigarahitvā…pe… dhammiṃ kathaṃ katvā bhikkhū āmantesi – ‘‘na, bhikkhave, pārivāsikena bhikkhunā sāditabbaṃ pakatattānaṃ bhikkhūnaṃ abhivādanaṃ, paccuṭṭhānaṃ, añjalikammaṃ, sāmīcikammaṃ, āsanābhihāro, seyyābhihāro, pādodakaṃ pādapīṭhaṃ, pādakathalikaṃ, pattacīvarapaṭiggahaṇaṃ, nahāne piṭṭhiparikammaṃ. Yo sādiyeyya, āpatti dukkaṭassa.

‘‘Anujānāmi, bhikkhave, pārivāsikānaṃ bhikkhūnaṃ mithu yathāvuḍḍhaṃ abhivādanaṃ, paccuṭṭhānaṃ, añjalikammaṃ, sāmīcikammaṃ, āsanābhihāraṃ, seyyābhihāraṃ, pādodakaṃ pādapīṭhaṃ, pādakathalikaṃ, pattacīvarapaṭiggahaṇaṃ, nahāne piṭṭhiparikammaṃ.

‘‘Anujānāmi, bhikkhave, pārivāsikānaṃ bhikkhūnaṃ pañca yathāvuḍḍhaṃ – uposathaṃ, pavāraṇaṃ, vassikasāṭikaṃ, oṇojanaṃ, bhattaṃ. Tena hi, bhikkhave, pārivāsikānaṃ bhikkhūnaṃ vattaṃ paññapessāmi yathā pārivāsikehi bhikkhūhi vattitabbaṃ.

76. ‘‘Pārivāsikena, bhikkhave, bhikkhunā sammā vattitabbaṃ. Tatrāyaṃ sammāvattanā –

Na upasampādetabbaṃ, na nissayo dātabbo, na sāmaṇero upaṭṭhāpetabbo, na bhikkhunovādakasammuti sāditabbā, sammatenapi bhikkhuniyo na ovaditabbā. Yāya āpattiyā saṅghena parivāso dinno hoti sā āpatti na āpajjitabbā, aññā vā tādisikā, tato vā pāpiṭṭhatarā; kammaṃ na garahitabbaṃ, kammikā na garahitabbā. Na pakatattassa bhikkhuno uposatho ṭhapetabbo, na pavāraṇā ṭhapetabbā, na savacanīyaṃ kātabbaṃ, na anuvādo paṭṭhapetabbo, na okāso kāretabbo, na codetabbo, na sāretabbo, na bhikkhūhi sampayojetabbaṃ.

‘‘Na, bhikkhave, pārivāsikena bhikkhunā pakatattassa bhikkhuno purato gantabbaṃ, na purato nisīditabbaṃ. Yo hoti saṅghassa āsanapariyanto seyyāpariyanto vihārapariyanto so tassa padātabbo. Tena ca so sāditabbo.

‘‘Na, bhikkhave, pārivāsikena bhikkhunā pakatattena bhikkhunā puresamaṇena vā pacchāsamaṇena vā kulāni upasaṅkamitabbāni, na āraññikaṅgaṃ samādātabbaṃ [samāditabbaṃ (ka.)], na piṇḍapātikaṅgaṃ samādātabbaṃ, na ca tappaccayā piṇḍapāto nīharāpetabbo – mā maṃ jāniṃsūti.

‘‘Pārivāsikena, bhikkhave, bhikkhunā āgantukena ārocetabbaṃ, āgantukassa ārocetabbaṃ, uposathe ārocetabbaṃ, pavāraṇāya ārocetabbaṃ. Sace gilāno hoti, dūtenapi ārocetabbaṃ.

‘‘Na, bhikkhave, pārivāsikena bhikkhunā sabhikkhukā āvāsā abhikkhuko āvāso gantabbo, aññatra pakatattena, aññatra antarāyā.

‘‘Na, bhikkhave, pārivāsikena bhikkhunā sabhikkhukā āvāsā abhikkhuko anāvāso gantabbo, aññatra pakatattena, aññatra antarāyā. Na, bhikkhave, pārivāsikena bhikkhunā sabhikkhukā āvāsā abhikkhuko āvāso vā anāvāso vā gantabbo, aññatra pakatattena, aññatra antarāyā.

‘‘Na, bhikkhave, pārivāsikena bhikkhunā sabhikkhukā anāvāsā abhikkhuko āvāso gantabbo, aññatra pakatattena, aññatra antarāyā. Na, bhikkhave, pārivāsikena bhikkhunā sabhikkhukā anāvāsā abhikkhuko anāvāso gantabbo, aññatra pakatattena, aññatra antarāyā. Na, bhikkhave, pārivāsikena bhikkhunā sabhikkhukā anāvāsā abhikkhuko āvāso vā anāvāso vā gantabbo, aññatra pakatattena, aññatra antarāyā.

‘‘Na, bhikkhave, pārivāsikena bhikkhunā sabhikkhukā āvāsā vā anāvāsā vā abhikkhuko āvāso gantabbo, aññatra pakatattena, aññatra antarāyā. Na, bhikkhave, pārivāsikena bhikkhunā sabhikkhukā āvāsā vā anāvāsā vā abhikkhuko anāvāso gantabbo, aññatra pakatattena, aññatra antarāyā. Na, bhikkhave, pārivāsikena bhikkhunā sabhikkhukā āvāsā vā anāvāsā vā abhikkhuko āvāso vā anāvāso vā gantabbo, aññatra pakatattena, aññatra antarāyā.

‘‘Na, bhikkhave, pārivāsikena bhikkhunā sabhikkhukā āvāsā sabhikkhuko āvāso gantabbo, yatthassu bhikkhū nānāsaṃvāsakā, aññatra pakatattena, aññatra antarāyā. Na, bhikkhave, pārivāsikena bhikkhunā sabhikkhukā āvāsā sabhikkhuko anāvāso gantabbo, yatthassu bhikkhū nānāsaṃvāsakā, aññatra pakatattena, aññatra antarāyā. Na, bhikkhave, pārivāsikena bhikkhunā sabhikkhukā āvāsā sabhikkhuko āvāso vā anāvāso vā gantabbo, yatthassu bhikkhū nānāsaṃvāsakā, aññatra pakatattena, aññatra antarāyā.

‘‘Na, bhikkhave, pārivāsikena bhikkhunā sabhikkhukā anāvāsā sabhikkhuko āvāso gantabbo, yatthassu bhikkhū nānāsaṃvāsakā, aññatra pakatattena, aññatra antarāyā. Na, bhikkhave, pārivāsikena bhikkhunā sabhikkhukā anāvāsā sabhikkhuko anāvāso gantabbo, yatthassu bhikkhū nānāsaṃvāsakā, aññatra pakatattena, aññatra antarāyā. Na, bhikkhave, pārivāsikena bhikkhunā sabhikkhukā anāvāsā sabhikkhuko āvāso vā anāvāso vā gantabbo, yatthassu bhikkhū nānāsaṃvāsakā, aññatra pakatattena, aññatra antarāyā.

‘‘Na, bhikkhave, pārivāsikena bhikkhunā sabhikkhukā āvāsā vā anāvāsā vā sabhikkhuko āvāso gantabbo, yatthassu bhikkhū nānāsaṃvāsakā, aññatra pakatattena, aññatra antarāyā. Na, bhikkhave, pārivāsikena bhikkhunā sabhikkhukā āvāsā vā anāvāsā vā sabhikkhuko anāvāso gantabbo, yatthassu bhikkhū nānāsaṃvāsakā, aññatra pakatattena, aññatra antarāyā. Na, bhikkhave, pārivāsikena bhikkhunā sabhikkhukā āvāsā vā anāvāsā vā sabhikkhuko āvāso vā anāvāso vā gantabbo, yatthassu bhikkhū nānāsaṃvāsakā, aññatra pakatattena, aññatra antarāyā.

80. ‘‘Gantabbo, bhikkhave, pārivāsikena bhikkhunā sabhikkhukā āvāsā sabhikkhuko āvāso, yatthassu bhikkhū samānasaṃvāsakā, yaṃ jaññā sakkomi ajjeva gantunti.

‘‘Gantabbo, bhikkhave, pārivāsikena bhikkhunā sabhikkhukā āvāsā sabhikkhuko anāvāso, yatthassu bhikkhū samānasaṃvāsakā, yaṃ jaññā sakkomi ajjeva gantunti.

‘‘Gantabbo, bhikkhave, pārivāsikena bhikkhunā sabhikkhukā āvāsā sabhikkhuko āvāso vā anāvāso vā, yatthassu bhikkhū samānasaṃvāsakā, yaṃ jaññā sakkomi ajjeva gantunti.

‘‘Gantabbo, bhikkhave, pārivāsikena bhikkhunā sabhikkhukā anāvāsā sabhikkhuko āvāso, yatthassu bhikkhū samānasaṃvāsakā, yaṃ jaññā sakkomi ajjeva gantunti.

‘‘Gantabbo, bhikkhave, pārivāsikena bhikkhunā sabhikkhukā anāvāsā sabhikkhuko anāvāso, yatthassu bhikkhū samānasaṃvāsakā, yaṃ jaññā sakkomi ajjeva gantunti.

‘‘Gantabbo, bhikkhave, pārivāsikena bhikkhunā sabhikkhukā anāvāsā sabhikkhuko āvāso vā anāvāso vā, yatthassu bhikkhū samānasaṃvāsakā, yaṃ jaññā sakkomi ajjeva gantunti.

‘‘Gantabbo, bhikkhave, pārivāsikena bhikkhunā sabhikkhukā āvāsā vā anāvāsā vā sabhikkhuko āvāso, yatthassu bhikkhū samānasaṃvāsakā, yaṃ jaññā sakkomi ajjeva gantunti.

‘‘Gantabbo, bhikkhave, pārivāsikena bhikkhunā sabhikkhukā āvāsā vā anāvāsā vā sabhikkhuko anāvāso, yatthassu bhikkhū samānasaṃvāsakā, yaṃ jaññā sakkomi ajjeva gantunti.

‘‘Gantabbo, bhikkhave, pārivāsikena bhikkhunā sabhikkhukā āvāsā vā anāvāsā vā sabhikkhuko āvāso vā anāvāso vā, yatthassu bhikkhū samānasaṃvāsakā, yaṃ jaññā sakkomi ajjeva gantunti.

81. ‘‘Na, bhikkhave, pārivāsikena bhikkhunā pakatattena bhikkhunā saddhiṃ ekacchanne āvāse vatthabbaṃ, na ekacchanne anāvāse vatthabbaṃ, na ekacchanne āvāse vā anāvāse vā vatthabbaṃ. Pakatattaṃ bhikkhuṃ disvā āsanā vuṭṭhātabbaṃ. Pakatatto bhikkhu āsanena nimantetabbo. Na pakatattena bhikkhunā saddhiṃ ekāsane nisīditabbaṃ, na nīce āsane nisinne ucce āsane nisīditabbaṃ, na chamāyaṃ nisinne āsane nisīditabbaṃ; na ekacaṅkame caṅkamitabbaṃ, na nīce caṅkame caṅkamante ucce caṅkame caṅkamitabbaṃ, na chamāyaṃ caṅkamante [caṅkamantaṃ (aṭṭhakathāyaṃ saṃvaṇṇetabbapāṭho)] caṅkame caṅkamitabbaṃ.

82. ‘‘Na, bhikkhave, pārivāsikena bhikkhunā pārivāsikena vuḍḍhatarena bhikkhunā saddhiṃ…pe… mūlāyapaṭikassanārahena bhikkhunā saddhiṃ…pe… mānattārahena bhikkhunā saddhiṃ…pe… mānattacārikena bhikkhunā saddhiṃ…pe… abbhānārahena bhikkhunā saddhiṃ ekacchanne āvāse vatthabbaṃ, na ekacchanne anāvāse vatthabbaṃ, na ekacchanne āvāse vā anāvāse vā vatthabbaṃ; na ekāsane nisīditabbaṃ, na nīce āsane nisinne ucce āsane nisīditabbaṃ, na chamāyaṃ nisinne āsane nisīditabbaṃ; na ekacaṅkame caṅkamitabbaṃ, na nīce caṅkame caṅkamante ucce caṅkame caṅkamitabbaṃ, na chamāyaṃ caṅkamante caṅkame caṅkamitabbaṃ.

[mahāva. 393] ‘‘Pārivāsikacatuttho ce, bhikkhave, parivāsaṃ dadeyya, mūlāya paṭikasseyya, mānattaṃ dadeyya, taṃvīso abbheyya, akammaṃ [akammaṃ taṃ (syā.)], na ca karaṇīya’’nti.

Catunnavutipārivāsikavattaṃ niṭṭhitaṃ.

83. Atha kho āyasmā upāli yena bhagavā tenupasaṅkami. Upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā upāli bhagavantaṃ etadavoca – ‘‘kati nu kho, bhante, pārivāsikassa bhikkhuno ratticchedā’’ti? ‘‘Tayo kho, upāli, pārivāsikassa bhikkhuno ratticchedā. Sahavāso, vippavāso, anārocanā – ime kho, upāli, tayo pārivāsikassa bhikkhuno ratticchedā’’ti.

84. Tena kho pana samayena sāvatthiyaṃ mahābhikkhusaṅgho sannipatito hoti. Na sakkonti pārivāsikā bhikkhū parivāsaṃ sodhetuṃ. Bhagavato [te bhikkhū bhagavato (syā., evamuparipi)] etamatthaṃ ārocesuṃ. ‘‘Anujānāmi, bhikkhave, parivāsaṃ nikkhipituṃ. Evañca pana, bhikkhave, nikkhipitabbo. Tena pārivāsikena bhikkhunā ekaṃ bhikkhuṃ upasaṅkamitvā ekaṃsaṃ uttarāsaṅgaṃ karitvā ukkuṭikaṃ nisīditvā añjaliṃ paggahetvā evamassa vacanīyo – ‘parivāsaṃ nikkhipāmī’ti. Nikkhitto hoti parivāso. ‘Vattaṃ nikkhipāmī’ti. Nikkhitto hoti parivāso.

85. Tena kho pana samayena sāvatthiyā bhikkhū tahaṃ tahaṃ pakkamiṃsu. Sakkonti pārivāsikā bhikkhū parivāsaṃ sodhetuṃ. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Anujānāmi, bhikkhave, parivāsaṃ samādiyituṃ [samādātuṃ (syā. kaṃ.)]. Evañca pana, bhikkhave, samādiyitabbo [samāditabbo (sī. syā. kaṃ.)]. Tena pārivāsikena bhikkhunā ekaṃ bhikkhuṃ upasaṅkamitvā ekaṃsaṃ uttarāsaṅgaṃ karitvā ukkuṭikaṃ nisīditvā añjaliṃ paggahetvā evamassa vacanīyo – ‘parivāsaṃ samādiyāmī’ti. Samādinno hoti parivāso. ‘Vattaṃ samādiyāmī’ti. Samādinno hoti parivāso’’.

Pārivāsikavattaṃ niṭṭhitaṃ.

2. Mūlāyapaṭikassanārahavattaṃ

86. Tena kho pana samayena mūlāyapaṭikassanārahā bhikkhū sādiyanti pakatattānaṃ bhikkhūnaṃ abhivādanaṃ, paccuṭṭhānaṃ, añjalikammaṃ, sāmīcikammaṃ, āsanābhihāraṃ, seyyābhihāraṃ, pādodakaṃ pādapīṭhaṃ, pādakathalikaṃ, pattacīvarapaṭiggahaṇaṃ, nahāne piṭṭhiparikammaṃ. Ye te bhikkhū appicchā…pe… te ujjhāyanti khiyyanti vipācenti – ‘‘kathañhi nāma mūlāyapaṭikassanārahā bhikkhū sādiyissanti pakatattānaṃ bhikkhūnaṃ abhivādanaṃ, paccuṭṭhānaṃ…pe… nahāne piṭṭhiparikamma’’nti. Atha kho te bhikkhū bhagavato etamatthaṃ ārocesuṃ.

Atha kho bhagavā etasmiṃ nidāne etasmiṃ pakaraṇe bhikkhusaṅghaṃ sannipātāpetvā bhikkhū paṭipucchi – ‘‘saccaṃ kira, bhikkhave, mūlāyapaṭikassanārahā bhikkhū sādiyanti pakatattānaṃ bhikkhūnaṃ abhivādanaṃ, paccuṭṭhānaṃ…pe… nahāne piṭṭhiparikamma’’nti? ‘‘Saccaṃ bhagavā’’ti. Vigarahi buddho bhagavā – ‘‘ananucchavikaṃ…pe… kathañhi nāma, bhikkhave, mūlāyapaṭikassanārahā bhikkhū sādiyissanti pakatattānaṃ bhikkhūnaṃ abhivādanaṃ, paccuṭṭhānaṃ…pe… nahāne piṭṭhiparikammaṃ! Netaṃ bhikkhave, appasannānaṃ vā pasādāya…pe… vigarahitvā…pe… dhammiṃ kathaṃ katvā bhikkhū āmantesi – ‘‘na, bhikkhave, mūlāyapaṭikassanārahena bhikkhunā sāditabbaṃ pakatattānaṃ bhikkhūnaṃ abhivādanaṃ, paccuṭṭhānaṃ, añjalikammaṃ, sāmīcikammaṃ, āsanābhihāro, seyyābhihāro, pādodakaṃ pādapīṭhaṃ, pādakathalikaṃ, pattacīvarapaṭiggahaṇaṃ, nahāne piṭṭhiparikammaṃ. Yo sādiyeyya, āpatti dukkaṭassa. Anujānāmi, bhikkhave, mūlāyapaṭikassanārahānaṃ bhikkhūnaṃ mithu yathāvuḍḍhaṃ abhivādanaṃ, paccuṭṭhānaṃ…pe… nahāne piṭṭhiparikammaṃ. Anujānāmi, bhikkhave, mūlāyapaṭikassanārahānaṃ bhikkhūnaṃ pañca yathāvuḍḍhaṃ – uposathaṃ, pavāraṇaṃ, vassikasāṭikaṃ, oṇojanaṃ, bhattaṃ. Tena hi, bhikkhave, mūlāyapaṭikassanārahānaṃ bhikkhūnaṃ vattaṃ paññāpessāmi yathā mūlāyapaṭikassanārahehi bhikkhūhi vattitabbaṃ.

87. ‘‘Mūlāyapaṭikassanārahena, bhikkhave, bhikkhunā sammā vattitabbaṃ. Tatrāyaṃ sammāvattanā –

Na upasampādetabbaṃ, na nissayo dātabbo, na sāmaṇero upaṭṭhāpetabbo, na bhikkhunovādakasammuti sāditabbā, sammatenapi bhikkhuniyo na ovaditabbā. Yāya āpattiyā saṅghena mūlāya paṭikassanāraho kato hoti sā āpatti na āpajjitabbā, aññā vā tādisikā, tato vā pāpiṭṭhatarā; kammaṃ na garahitabbaṃ, kammikā na garahitabbā. Na pakatattassa bhikkhuno uposatho ṭhapetabbo, na pavāraṇā ṭhapetabbā, na savacanīyaṃ kātabbaṃ, na anuvādo paṭṭhapetabbo, na okāso kāretabbo, na codetabbo, na sāretabbo, na bhikkhūhi sampayojetabbaṃ.

‘‘Na, bhikkhave, mūlāyapaṭikassanārahena bhikkhunā pakatattassa bhikkhuno purato gantabbaṃ, na purato nisīditabbaṃ. Yo hoti saṅghassa āsanapariyanto seyyāpariyanto vihārapariyanto so tassa padātabbo. Tena ca so sāditabbo.

‘‘Na, bhikkhave, mūlāyapaṭikassanārahena bhikkhunā pakatattena bhikkhunā puresamaṇena vā pacchāsamaṇena vā kulāni upasaṅkamitabbāni, na āraññikaṅgaṃ samādātabbaṃ, na piṇḍapātikaṅgaṃ samādātabbaṃ, na ca tappaccayā piṇḍapāto nīharāpetabbo – mā maṃ jāniṃsūti.

‘‘Na, bhikkhave, mūlāyapaṭikassanārahena bhikkhunā sabhikkhukā āvāsā abhikkhuko āvāso gantabbo, aññatra pakatattena, aññatra antarāyā.

‘‘Na, bhikkhave, mūlāyapaṭikassanārahena bhikkhunā sabhikkhukā āvāsā abhikkhuko anāvāso gantabbo, aññatra pakatattena, aññatra antarāyā.

‘‘Na, bhikkhave, mūlāyapaṭikassanārahena bhikkhunā sabhikkhukā āvāsā abhikkhuko āvāso vā anāvāso vā gantabbo, aññatra pakatattena, aññatra antarāyā.

‘‘Na, bhikkhave, mūlāyapaṭikassanārahena bhikkhunā sabhikkhukā anāvāsā abhikkhuko āvāso gantabbo…pe… abhikkhuko anāvāso gantabbo…pe… abhikkhuko āvāso vā anāvāso vā gantabbo, aññatra pakatattena, aññatra antarāyā.

‘‘Na, bhikkhave, mūlāyapaṭikassanārahena bhikkhunā sabhikkhukā āvāsā vā anāvāsā vā abhikkhuko āvāso gantabbo…pe… abhikkhuko anāvāso gantabbo…pe… abhikkhuko āvāso vā anāvāso vā gantabbo, aññatra pakatattena, aññatra antarāyā.

‘‘Na, bhikkhave, mūlāyapaṭikassanārahena bhikkhunā sabhikkhukā āvāsā sabhikkhuko āvāso gantabbo…pe… sabhikkhuko anāvāso gantabbo…pe… sabhikkhuko āvāso vā anāvāso vā gantabbo, yatthassu bhikkhū nānāsaṃvāsakā, aññatra pakatattena, aññatra antarāyā.

‘‘Na, bhikkhave, mūlāyapaṭikassanārahena bhikkhunā sabhikkhukā anāvāsā sabhikkhuko āvāso gantabbo…pe… sabhikkhuko anāvāso gantabbo…pe… sabhikkhuko āvāso vā anāvāso vā gantabbo, yatthassu bhikkhū nānāsaṃvāsakā, aññatra pakatattena, aññatra antarāyā.

‘‘Na, bhikkhave, mūlāyapaṭikassanārahena bhikkhunā sabhikkhukā āvāsā vā anāvāsā vā sabhikkhuko āvāso gantabbo…pe… sabhikkhuko anāvāso gantabbo…pe… sabhikkhuko āvāso vā anāvāso vā gantabbo, yatthassu bhikkhū nānāsaṃvāsakā, aññatra pakatattena, aññatra antarāyā.

‘‘Gantabbo, bhikkhave, mūlāyapaṭikassanārahena bhikkhunā sabhikkhukā āvāsā sabhikkhuko āvāso…pe… sabhikkhuko anāvāso…pe… sabhikkhuko āvāso vā anāvāso vā, yatthassu bhikkhū samānasaṃvāsakā, yaṃ jaññā sakkomi ajjeva gantunti.

‘‘Gantabbo, bhikkhave, mūlāyapaṭikassanārahena bhikkhunā sabhikkhukā anāvāsā sabhikkhuko āvāso…pe… sabhikkhuko anāvāso…pe… sabhikkhuko āvāso vā anāvāso vā, yatthassu bhikkhū samānasaṃvāsakā, yaṃ jaññā sakkomi ajjeva gantunti.

‘‘Gantabbo, bhikkhave, mūlāyapaṭikassanārahena bhikkhunā sabhikkhukā āvāsā vā anāvāsā vā sabhikkhuko āvāso…pe… sabhikkhuko anāvāso…pe… sabhikkhuko āvāso vā anāvāso vā, yatthassu bhikkhū samānasaṃvāsakā, yaṃ jaññā sakkomi ajjeva gantunti.

‘‘Na, bhikkhave, mūlāyapaṭikassanārahena bhikkhunā pakatattena bhikkhunā saddhiṃ ekacchanne āvāse vatthabbaṃ, na ekacchanne anāvāse vatthabbaṃ, na ekacchanne āvāse vā anāvāse vā vatthabbaṃ; pakatattaṃ bhikkhuṃ disvā āsanā vuṭṭhātabbaṃ, pakatatto bhikkhu āsanena nimantetabbo; na pakatattena bhikkhunā saddhiṃ ekāsane nisīditabbaṃ; na nīce āsane nisinne ucce āsane nisīditabbaṃ; na chamāyaṃ nisinne āsane nisīditabbaṃ; na ekacaṅkame caṅkamitabbaṃ, na nīce caṅkame caṅkamante ucce caṅkame caṅkamitabbaṃ, na chamāyaṃ caṅkamante caṅkame caṅkamitabbaṃ.

‘‘Na, bhikkhave, mūlāyapaṭikassanārahena bhikkhunā pārivāsikena bhikkhunā saddhiṃ…pe… mūlāyapaṭikassanārahena vuḍḍhatarena bhikkhunā saddhiṃ…pe… mānattārahena bhikkhunā saddhiṃ…pe… mānattacārikena bhikkhunā saddhiṃ…pe… abbhānārahena bhikkhunā saddhiṃ ekacchanne āvāse vatthabbaṃ, na ekacchanne anāvāse vatthabbaṃ, na ekacchanne āvāse vā anāvāse vā vatthabbaṃ; na ekāsane nisīditabbaṃ; na nīce āsane nisinne ucce āsane nisīditabbaṃ, na chamāyaṃ nisinne āsane nisīditabbaṃ; na ekacaṅkame caṅkamitabbaṃ, na nīce caṅkame caṅkamante ucce caṅkame caṅkamitabbaṃ, na chamāyaṃ caṅkamante caṅkame caṅkamitabbaṃ.

[mahāva. 393] ‘‘Mūlāyapaṭikassanārahacatuttho ce, bhikkhave, parivāsaṃ dadeyya, mūlāya paṭikasseyya, mānattaṃ dadeyya, taṃvīso abbheyya, akammaṃ, na ca karaṇīya’’nti.

Mūlāyapaṭikassanārahavattaṃ niṭṭhitaṃ.

3. Mānattārahavattaṃ

88. Tena kho pana samayena mānattārahā bhikkhū sādiyanti pakatattānaṃ bhikkhūnaṃ abhivādanaṃ, paccuṭṭhānaṃ, añjalikammaṃ, sāmīcikammaṃ, āsanābhihāraṃ, seyyābhihāraṃ, pādodakaṃ pādapīṭhaṃ, pādakathalikaṃ, pattacīvarapaṭiggahaṇaṃ, nahāne piṭṭhiparikammaṃ. Ye te bhikkhū appicchā …pe… te ujjhāyanti khiyyanti vipācenti – ‘‘kathañhi nāma mānattārahā bhikkhū sādiyissanti pakatattānaṃ bhikkhūnaṃ abhivādanaṃ, paccuṭṭhānaṃ, añjalikammaṃ, sāmīcikammaṃ, āsanābhihāraṃ, seyyābhihāraṃ, pādodakaṃ pādapīṭhaṃ, pādakathalikaṃ, pattacīvarapaṭiggahaṇaṃ, nahāne piṭṭhiparikamma’’nti! Atha kho te bhikkhū bhagavato etamatthaṃ ārocesuṃ…pe… ‘‘saccaṃ kira, bhikkhave, mānattārahā bhikkhū sādiyanti pakatattānaṃ bhikkhūnaṃ abhivādanaṃ, paccuṭṭhānaṃ…pe… nahāne piṭṭhiparikamma’’nti? ‘‘Saccaṃ bhagavā’’ti. Vigarahi buddho bhagavā – ‘‘ananucchavikaṃ…pe… kathañhi nāma, bhikkhave, mānattārahā bhikkhū sādiyissanti pakatattānaṃ bhikkhūnaṃ abhivādanaṃ…pe… nahāne piṭṭhiparikammaṃ! Netaṃ, bhikkhave, appasannānaṃ vā pasādāya…pe… vigarahitvā…pe… dhammiṃ kathaṃ katvā bhikkhū āmantesi – ‘‘na, bhikkhave, mānattārahena bhikkhunā sāditabbaṃ pakatattānaṃ bhikkhūnaṃ abhivādanaṃ, paccuṭṭhānaṃ…pe…

nahāne piṭṭhiparikammaṃ. Yo sādiyeyya, āpatti dukkaṭassa. Anujānāmi, bhikkhave, mānattārahānaṃ bhikkhūnaṃ mithu yathāvuḍḍhaṃ abhivādanaṃ, paccuṭṭhānaṃ…pe… nahāne piṭṭhiparikammaṃ. Anujānāmi, bhikkhave, mānattārahānaṃ bhikkhūnaṃ pañca yathāvuḍḍhaṃ – uposathaṃ, pavāraṇaṃ, vassikasāṭikaṃ, oṇojanaṃ, bhattaṃ. Tena hi, bhikkhave, mānattārahānaṃ bhikkhūnaṃ vattaṃ paññāpessāmi yathā mānattārahehi bhikkhūhi vattitabbaṃ.

89. ‘‘Mānattārahena, bhikkhave, bhikkhunā sammā vattitabbaṃ. Tatrāyaṃ sammāvattanā –

Na upasampādetabbaṃ…pe… (yathā mūlāya paṭikassanā, tathā vitthāretabbaṃ.) Na bhikkhūhi sampayojetabbaṃ.

‘‘Na, bhikkhave, mānattārahena bhikkhunā pakatattassa bhikkhuno purato gantabbaṃ, na purato nisīditabbaṃ. Yo hoti saṅghassa āsanapariyanto seyyāpariyanto vihārapariyanto so tassa padātabbo. Tena ca so sāditabbo.

‘‘Na, bhikkhave, mānattārahena bhikkhunā pakatattena bhikkhunā puresamaṇena vā pacchāsamaṇena vā kulāni upasaṅkamitabbāni, na āraññikaṅgaṃ samādātabbaṃ, na piṇḍapātikaṅgaṃ samādātabbaṃ, na ca tappaccayā piṇḍapāto nīharāpetabbo – mā maṃ jāniṃsūti.

‘‘Na, bhikkhave, mānattārahena bhikkhunā sabhikkhukā āvāsā abhikkhuko āvāso gantabbo, aññatra pakatattena, aññatra antarāyā.

‘‘Na, bhikkhave, manattārahena bhikkhunā sabhikkhukā āvāsā abhikkhuko anāvāso gantabbo, aññatra pakatattena, aññatra antarāyā.

‘‘Na, bhikkhave, mānattārahena bhikkhunā sabhikkhukā āvāsā abhikkhuko āvāso vā anāvāso vā gantabbo, aññatra pakatattena, aññatra antarāyā.

‘‘Na, bhikkhave, mānattārahena bhikkhunā sabhikkhukā anāvāsā abhikkhuko āvāso gantabbo…pe… abhikkhuko anāvāso gantabbo…pe… abhikkhuko āvāso vā anāvāso vā gantabbo, aññatra pakatattena, aññatra antarāyā.

‘‘Na, bhikkhave, mānattārahena bhikkhunā sabhikkhukā āvāsā vā anāvāsā vā abhikkhuko āvāso gantabbo…pe… abhikkhuko anāvāso gantabbo…pe… abhikkhuko āvāso vā anāvāso vā gantabbo, aññatra pakatattena, aññatra antarāyā.

‘‘Na, bhikkhave, mānattārahena bhikkhunā sabhikkhukā āvāsā sabhikkhuko āvāso gantabbo…pe… sabhikkhuko anāvāso gantabbo…pe… sabhikkhuko āvāso vā anāvāso vā gantabbo, yatthassu bhikkhū nānāsaṃvāsakā, aññatra pakatattena, aññatra antarāyā.

‘‘Na, bhikkhave, mānattārahena bhikkhunā sabhikkhukā anāvāsā sabhikkhuko āvāso gantabbo…pe… sabhikkhuko anāvāso gantabbo …pe… sabhikkhuko āvāso vā anāvāso vā gantabbo, yatthassu bhikkhū nānāsaṃvāsakā, aññatra pakatattena, aññatra antarāyā.

‘‘Na, bhikkhave, mānattārahena bhikkhunā sabhikkhukā āvāsā vā anāvāsā vā sabhikkhuko āvāso gantabbo…pe… sabhikkhuko anāvāso gantabbo…pe… sabhikkhuko āvāso vā anāvāso vā gantabbo, yatthassu bhikkhū nānāsaṃvāsakā, aññatra pakatattena, aññatra antarāyā.

‘‘Gantabbo, bhikkhave, mānattārahena bhikkhunā sabhikkhukā āvāsā sabhikkhuko āvāso…pe… sabhikkhuko anāvāso…pe… sabhikkhuko āvāso vā anāvāso vā, yatthassu bhikkhū samānasaṃvāsakā, yaṃ jaññā sakkomi ajjeva gantunti.

‘‘Gantabbo, bhikkhave, mānattārahena bhikkhunā sabhikkhukā anāvāsā sabhikkhuko āvāso…pe… sabhikkhuko anāvāso…pe… sabhikkhuko āvāso vā anāvāso vā, yatthassu bhikkhū samānasaṃvāsakā, yaṃ jaññā sakkomi ajjeva gantunti.

‘‘Gantabbo, bhikkhave, mānattārahena bhikkhunā sabhikkhukā āvāsā vā anāvāsā vā sabhikkhuko āvāso…pe… sabhikkhuko anāvāso…pe… sabhikkhuko āvāso vā anāvāso vā, yatthassu bhikkhū samānasaṃvāsakā, yaṃ jaññā sakkomi ajjeva gantunti.

‘‘Na, bhikkhave, mānattārahena bhikkhunā pakatattena bhikkhunā saddhiṃ ekacchanne āvāse vatthabbaṃ, na ekacchanne anāvāse vatthabbaṃ, na ekacchanne āvāse vā anāvāse vā vatthabbaṃ. Pakatattaṃ bhikkhuṃ disvā āsanā vuṭṭhātabbaṃ. Pakatatto bhikkhu āsanena nimantetabbo. Na pakatattena bhikkhunā saddhiṃ ekāsane nisīditabbaṃ, na nīce āsane nisinne ucce āsane nisīditabbaṃ, na chamāyaṃ nisinne āsane nisīditabbaṃ; na ekacaṅkame caṅkamitabbaṃ, na nīce caṅkame caṅkamante ucce caṅkame caṅkamitabbaṃ, na chamāyaṃ caṅkamante caṅkame caṅkamitabbaṃ.

‘‘Na, bhikkhave, mānattārahena bhikkhunā pārivāsikena bhikkhunā saddhiṃ…pe… mūlāyapaṭikassanārahena bhikkhunā saddhiṃ…pe… mānattārahena vuḍḍhatarena bhikkhunā saddhiṃ…pe… mānattacārikena bhikkhunā saddhiṃ…pe… abbhānārahena bhikkhunā saddhiṃ ekacchanne āvāse vatthabbaṃ, na ekacchanne anāvāse vatthabbaṃ, na ekacchanne āvāse vā anāvāse vā vatthabbaṃ; na ekāsane nisīditabbaṃ, na nīce āsane nisinne ucce āsane nisīditabbaṃ, na chamāyaṃ nisinne āsane nisīditabbaṃ; na ekacaṅkame caṅkamitabbaṃ, na nīce caṅkame caṅkamante ucce caṅkame caṅkamitabbaṃ, na chamāyaṃ caṅkamante caṅkame caṅkamitabbaṃ.

[mahāva. 393] ‘‘Mānattārahacatuttho ce, bhikkhave, parivāsaṃ dadeyya, mūlāya paṭikasseyya, mānattaṃ dadeyya, taṃvīso abbheyya, akammaṃ, na ca karaṇīya’’nti.

Mānattārahavattaṃ niṭṭhitaṃ.

4. Mānattacārikavattaṃ

90. Tena kho pana samayena mānattacārikā bhikkhū sādiyanti pakatattānaṃ bhikkhūnaṃ abhivādanaṃ, paccuṭṭhānaṃ, añjalikammaṃ, sāmīcikammaṃ, āsanābhihāraṃ, seyyābhihāraṃ, pādodakaṃ pādapīṭhaṃ, pādakathalikaṃ, pattacīvarapaṭiggahaṇaṃ, nahāne piṭṭhiparikammaṃ. Ye te bhikkhū appicchā…pe… te ujhāyanti khiyyanti vipācenti – ‘‘kathañhi nāma mānattacārikā bhikkhū sādiyissanti pakatattānaṃ bhikkhūnaṃ abhivādanaṃ, paccuṭṭhānaṃ…pe… nahāne piṭṭhiparikamma’’nti! Atha kho te bhikkhū bhagavato etamatthaṃ ārocesuṃ.

Atha kho bhagavā etasmiṃ nidāne etasmiṃ pakaraṇe bhikkhusaṅghaṃ sannipātāpetvā bhikkhū paṭipucchi – ‘‘saccaṃ kira, bhikkhave, mānattacārikā bhikkhū sādiyanti pakatattānaṃ bhikkhūnaṃ abhivādanaṃ, paccuṭṭhānaṃ…pe… nahāne piṭṭhiparikamma’’nti? ‘‘Saccaṃ bhagavā’’ti. Vigarahi buddho bhagavā – ‘‘ananucchavikaṃ…pe… kathañhi nāma, bhikkhave, mānattacārikā bhikkhū sādiyissanti pakatattānaṃ bhikkhūnaṃ abhivādanaṃ…pe… nahāne piṭṭhiparikammaṃ! Netaṃ, bhikkhave, appasannānaṃ vā pasādāya…pe… vigarahitvā…pe… dhammiṃ kathaṃ katvā bhikkhū āmantesi –

‘‘Na, bhikkhave, mānattacārikena bhikkhunā sāditabbaṃ pakatattānaṃ bhikkhūnaṃ abhivādanaṃ, paccuṭṭhānaṃ, añjalikammaṃ, sāmīcikammaṃ, āsanābhihāro, seyyābhihāro, pādodakaṃ pādapīṭhaṃ, pādakathalikaṃ, pattacīvarapaṭiggahaṇaṃ, nahāne piṭṭhiparikammaṃ. Yo sādiyeyya, āpatti dukkaṭassa. Anujānāmi, bhikkhave, mānattacārikānaṃ bhikkhūnaṃ mithu yathāvuḍḍhaṃ abhivādanaṃ, paccuṭṭhānaṃ…pe… nahāne piṭṭhiparikammaṃ. Anujānāmi, bhikkhave, mānattacārikānaṃ bhikkhūnaṃ pañca yathāvuḍḍhaṃ – uposathaṃ, pavāraṇaṃ, vassikasāṭikaṃ, oṇojanaṃ, bhattaṃ. Tena hi, bhikkhave, mānattacārikānaṃ bhikkhūnaṃ vattaṃ paññapessāmi yathā mānattacārikehi bhikkhūhi vattitabbaṃ.

91. ‘‘Mānattacārikena, bhikkhave, bhikkhunā sammā vattitabbaṃ. Tatrāyaṃ sammāvattanā –

Na upasampādetabbaṃ, na nissayo dātabbo, na sāmaṇero upaṭṭhāpetabbo, na bhikkhunovādakasammuti sāditabbā, sammatenapi bhikkhuniyo na ovaditabbā. Yāya āpattiyā saṅghena mānattaṃ dinnaṃ hoti sā āpatti na āpajjitabbā, aññā vā tādisikā, tato vā pāpiṭṭhatarā; kammaṃ na garahitabbaṃ, kammikā na garahitabbā. Na pakatattassa bhikkhuno uposatho ṭhapetabbo, na pavāraṇā ṭhapetabbā, na savacanīyaṃ kātabbaṃ, na anuvādo paṭṭhapetabbo, na okāso kāretabbo, na codetabbo, na sāretabbo, na bhikkhūhi sampayojetabbaṃ.

‘‘Na, bhikkhave, mānattacārikena bhikkhunā pakatattassa bhikkhuno purato gantabbaṃ, na purato nisīditabbaṃ. Yo hoti saṅghassa āsanapariyanto seyyāpariyanto vihārapariyanto so tassa padātabbo. Tena ca so sāditabbo.

‘‘Na, bhikkhave, mānattacārikena bhikkhunā pakatattena bhikkhunā puresamaṇena vā pacchāsamaṇena vā kulāni upasaṅkamitabbāni, na āraññikaṅgaṃ samādātabbaṃ, na piṇḍapātikaṅgaṃ samādātabbaṃ, na ca tappaccayā piṇḍapāto nīharāpetabbo – mā maṃ jāniṃsūti.

‘‘Mānattacārikena, bhikkhave, bhikkhunā āgantukena ārocetabbaṃ, āgantukassa ārocetabbaṃ, uposathe ārocetabbaṃ, pavāraṇāya ārocetabbaṃ, devasikaṃ ārocetabbaṃ. Sace gilāno hoti, dūtenapi ārocetabbaṃ.

‘‘Na, bhikkhave, mānattacārikena bhikkhunā sabhikkhukā āvāsā abhikkhuko āvāso gantabbo, aññatra saṅghena, aññatra antarāyā.

‘‘Na, bhikkhave, mānattacārikena bhikkhunā sabhikkhukā āvāsā abhikkhuko anāvāso gantabbo, aññatra saṅghena, aññatra antarāyā.

‘‘Na, bhikkhave, mānattacārikena bhikkhunā sabhikkhukā āvāsā abhikkhuko āvāso vā anāvāso vā gantabbo, aññatra saṅghena, aññatra antarāyā.

‘‘Na, bhikkhave, mānattacārikena bhikkhunā sabhikkhukā anāvāsā abhikkhuko āvāso gantabbo…pe… abhikkhuko anāvāso gantabbo…pe… abhikkhuko āvāso vā anāvāso vā gantabbo, aññatra saṅghena, aññatra antarāyā.

‘‘Na, bhikkhave, mānattacārikena bhikkhunā sabhikkhukā āvāsā vā anāvāsā vā abhikkhuko āvāso gantabbo…pe… abhikkhuko anāvāso gantabbo…pe… abhikkhuko āvāso vā anāvāso vā gantabbo, aññatra saṅghena, aññatra antarāyā.

‘‘Na, bhikkhave, mānattacārikena bhikkhunā sabhikkhukā āvāsā sabhikkhuko āvāso gantabbo…pe… sabhikkhuko anāvāso gantabbo…pe… sabhikkhuko āvāso vā anāvāso vā gantabbo, yatthassu bhikkhū nānāsaṃvāsakā, aññatra saṅghena, aññatra antarāyā.

‘‘Na bhikkhave, mānattacārikena bhikkhunā sabhikkhukā anāvāsā sabhikkhuko āvāso gantabbo…pe… sabhikkhuko anāvāso gantabbo…pe… sabhikkhuko āvāso vā anāvāso vā gantabbo, yatthassu bhikkhū nānāsaṃvāsakā, aññatra saṅghena, aññatra antarāyā.

‘‘Na, bhikkhave, mānattacārikena bhikkhunā sabhikkhukā āvāsā vā anāvāsā vā sabhikkhuko āvāso gantabbo…pe… sabhikkhuko anāvāso gantabbo…pe… sabhikkhuko āvāso vā anāvāso vā gantabbo, yatthassu bhikkhū nānāsaṃvāsakā, aññatra saṅghena, aññatra antarāyā.

‘‘Gantabbo, bhikkhave mānattacārikena bhikkhunā sabhikkhukā āvāsā sabhikkhuko āvāso…pe… sabhikkhuko anāvāso…pe… sabhikkhuko āvāso vā anāvāso vā, yatthassu bhikkhū samānasaṃvāsakā, yaṃ jaññā sakkomi ajjeva gantunti.

‘‘Gantabbo, bhikkhave, mānattacārikena bhikkhunā sabhikkhukā anāvāsā sabhikkhuko āvāso… pe… sabhikkhuko anāvāso…pe… sabhikkhuko āvāso vā anāvāso vā, yatthassu bhikkhū samānasaṃvāsakā, yaṃ jaññā sakkomi ajjeva gantunti.

‘‘Gantabbo, bhikkhave, mānattacārikena bhikkhunā sabhikkhukā āvāsā vā anāvāsā vā sabhikkhuko āvāso…pe… sabhikkhuko anāvāso…pe… sabhikkhuko āvāso vā anāvāso vā, yatthassu bhikkhū samānasaṃvāsakā, yaṃ jaññā sakkomi ajjeva gantunti.

‘‘Na, bhikkhave, mānattacārikena bhikkhunā pakatattena bhikkhunā saddhiṃ ekacchanne āvāse vatthabbaṃ, na ekacchanne anāvāse vatthabbaṃ, na ekacchanne āvāse vā anāvāse vā vatthabbaṃ. Pakatattaṃ bhikkhuṃ disvā āsanā vuṭṭhātabbaṃ. Pakatatto bhikkhu āsanena nimantetabbo. Na pakatattena bhikkhunā saddhiṃ ekāsane nisīditabbaṃ, na nīce āsane nisinne ucce āsane nisīditabbaṃ, na chamāyaṃ nisinne āsane nisīditabbaṃ; na ekacaṅkame caṅkamitabbaṃ, na nīce caṅkame caṅkamante ucce caṅkame caṅkamitabbaṃ, na chamāyaṃ caṅkamante caṅkame caṅkamitabbaṃ.

‘‘Na, bhikkhave, mānattacārikena bhikkhunā pārivāsikena bhikkhunā saddhiṃ…pe… mūlāyapaṭikassanārahena bhikkhunā saddhiṃ…pe… mānattārahena bhikkhunā saddhiṃ…pe… mānattacārikena vuḍḍhatarena bhikkhunā saddhiṃ…pe… abbhānārahena bhikkhunā saddhiṃ ekacchanne āvāse vatthabbaṃ, na ekacchanne anāvāse vatthabbaṃ, na ekacchanne āvāse vā anāvāse vā vatthabbaṃ; na ekāsane nisīditabbaṃ, na nīce āsane nisinne ucce āsane nisīditabbaṃ, na chamāyaṃ nisinne āsane nisīditabbaṃ; na ekacaṅkame caṅkamitabbaṃ, na nīce caṅkame caṅkamante ucce caṅkame caṅkamitabbaṃ, na chamāyaṃ caṅkamante caṅkame caṅkamitabbaṃ.

[mahāva. 393] ‘‘Mānattacārikacatuttho ce, bhikkhave, parivāsaṃ dadeyya, mūlāya paṭikasseyya, mānattaṃ dadeyya, taṃvīso abbheyya, akammaṃ, na ca karaṇīya’’nti.

92. Atha kho āyasmā upāli yena bhagavā tenupasaṅkami, upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā upāli bhagavantaṃ etadavoca – ‘‘kati nu kho, bhante, mānattacārikassa bhikkhuno ratticchedā’’ti? ‘‘Cattāro kho, upāli, mānattacārikassa bhikkhuno ratticchedā. Sahavāso, vippavāso, anārocanā, ūne gaṇe caraṇaṃ [caraṇanti (ka.)] – ime kho, upāli, cattāro mānattacārikassa bhikkhuno ratticchedā’’ti.

93. Tena kho pana samayena sāvatthiyaṃ mahābhikkhusaṅgho sannipatito hoti. Na sakkonti mānattacārikā bhikkhū mānattaṃ sodhetuṃ. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Anujānāmi, bhikkhave, mānattaṃ nikkhipituṃ. Evañca pana, bhikkhave, nikkhipitabbaṃ. Tena mānattacārikena bhikkhunā ekaṃ bhikkhuṃ upasaṅkamitvā ekaṃsaṃ uttarāsaṅgaṃ karitvā ukkuṭikaṃ nisīditvā añjaliṃ paggahetvā evamassa vacanīyo – ‘mānattaṃ nikkhipāmī’ti. Nikkhittaṃ hoti mānattaṃ. ‘Vattaṃ nikkhipāmī’ti. Nikkhittaṃ hoti mānatta’’nti.

94. Tena kho pana samayena sāvatthiyā bhikkhū tahaṃ tahaṃ pakkamiṃsu. Sakkonti mānattacārikā bhikkhū mānattaṃ sodhetuṃ. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Anujānāmi, bhikkhave, mānattaṃ samādiyituṃ. Evañca pana, bhikkhave, samādiyitabbaṃ. Tena mānattacārikena bhikkhunā ekaṃ bhikkhuṃ upasaṅkamitvā ekaṃsaṃ uttarāsaṅgaṃ karitvā ukkuṭikaṃ nisīditvā añjaliṃ paggahetvā, evamassa vacanīyo – ‘mānattaṃ samādiyāmī’ti. Samādinnaṃ hoti mānattaṃ. ‘Vattaṃ samādiyāmī’ti. Samādinnaṃ hoti mānatta’’nti.

Mānattacārikavattaṃ niṭṭhitaṃ.

5. Abbhānārahavattaṃ

95. Tena kho pana samayena abbhānārahā bhikkhū sādiyanti pakatattānaṃ bhikkhūnaṃ abhivādanaṃ paccuṭṭhānaṃ…pe… nahāne piṭṭhiparikammaṃ. Ye te bhikkhū appicchā…pe… te ujjhāyanti khiyyanti vipācenti – ‘‘kathañhi nāma abbhānārahā bhikkhū sādiyissanti pakatattānaṃ bhikkhūnaṃ abhivādanaṃ paccuṭṭhānaṃ…pe… nahāne piṭṭhiparikamma’’nti! Atha kho te bhikkhū bhagavato etamatthaṃ ārocesuṃ.

Atha kho bhagavā etasmiṃ nidāne etasmiṃ pakaraṇe bhikkhusaṅghaṃ sannipātāpetvā bhikkhū paṭipucchi – ‘‘saccaṃ kira, bhikkhave, abbhānārahā bhikkhū sādiyanti pakatattānaṃ bhikkhūnaṃ abhivādanaṃ paccuṭṭhānaṃ…pe… nahāne piṭṭhiparikammanti? ‘‘Saccaṃ bhagavā’’ti. Vigarahi buddho bhagavā – ‘‘ananucchavikaṃ…pe… kathañhi nāma, bhikkhave, abbhānārahā bhikkhū sādiyissanti pakatattānaṃ bhikkhūnaṃ abhivādanaṃ paccuṭṭhānaṃ…pe… nahāne piṭṭhiparikammaṃ! Netaṃ, bhikkhave, appasannānaṃ vā pasādāya…pe… vigarahitvā…pe… dhammiṃ kathaṃ katvā bhikkhū āmantesi – ‘‘na, bhikkhave, abbhānārahena bhikkhunā sāditabbaṃ pakatattānaṃ bhikkhūnaṃ abhivādanaṃ paccupaṭṭhānaṃ…pe… nahāne piṭṭhiparikammaṃ. Yo sādiyeyya, āpatti dukkaṭassa. Anujānāmi, bhikkhave, abbhānārahānaṃ bhikkhūnaṃ mithu yathāvuḍḍhaṃ abhivādanaṃ paccuṭṭhānaṃ…pe… nahāne piṭṭhiparikammaṃ. Anujānāmi, bhikkhave, abbhānārahānaṃ bhikkhūnaṃ pañca yathāvuḍḍhaṃ – uposathaṃ, pavāraṇaṃ, vassikasāṭikaṃ, oṇojanaṃ, bhattaṃ. Tena hi, bhikkhave, abbhānārahānaṃ bhikkhūnaṃ vattaṃ paññāpessāmi yathā abbhānārahehi bhikkhūhi vattitabbaṃ.

96. ‘‘Abbhānārahena, bhikkhave, bhikkhunā sammā vattitabbaṃ. Tatrāyaṃ sammāvattanā –

Na upasampādetabbaṃ…pe… (yathā heṭṭhā, tathā vitthāretabbaṃ,) na bhikkhūhi sampayojetabbaṃ.

‘‘Na, bhikkhave, abbhānārahena bhikkhunā pakatattassa bhikkhuno purato gantabbaṃ, na purato nisīditabbaṃ. Yo hoti saṅghassa āsanapariyanto seyyāpariyanto vihārapariyanto so tassa padātabbo. Tena ca so sāditabbo.

‘‘Na, bhikkhave, abbhānārahena bhikkhunā pakatattena bhikkhunā puresamaṇena vā pacchāsamaṇena vā kulāni upasaṅkamitabbāni; na āraññikaṅgaṃ samādātabbaṃ; na piṇḍapātikaṅgaṃ samādātabbaṃ; na ca tappaccayā piṇḍapāto nīharāpetabbo – mā maṃ jāniṃsūti.

‘‘Na, bhikkhave, abbhānārahena bhikkhunā sabhikkhukā āvāsā abhikkhuko āvāso gantabbo, aññatra pakatattena, aññatra antarāyā.

‘‘Na, bhikkhave, abbhānārahena bhikkhunā sabhikkhukā āvāsā abhikkhuko anāvāso gantabbo, aññatra pakatattena, aññatra antarāyā…pe…. (Yathā heṭṭhā, tathā vitthāretabbā.)

‘‘Gantabbo, bhikkhave, abbhānārahena bhikkhunā sabhikkhukā āvāsā…pe… anāvāsā…pe… āvāsā vā anāvāsā vā sabhikkhuko āvāso…pe… sabhikkhuko anāvāso…pe… sabhikkhuko āvāso vā anāvāso vā, yatthassu bhikkhū samānasaṃvāsakā, yaṃ jaññā sakkomi ajjeva gantunti.

‘‘Na, bhikkhave, abbhānārahena bhikkhunā pakatattena bhikkhunā saddhiṃ ekacchanne āvāse vatthabbaṃ, na ekacchanne anāvāse vatthabbaṃ, na ekacchanne āvāse vā anāvāse vā vatthabbaṃ; pakatattaṃ bhikkhuṃ disvā āsanā vuṭṭhātabbaṃ, pakatatto bhikkhu āsanena nimantetabbo; na pakatattena bhikkhunā saddhiṃ ekāsane nisīditabbaṃ, na nīce āsane nisinne ucce āsane nisīditabbaṃ, na chamāyaṃ nisinne āsane nisīditabbaṃ; na ekacaṅkame caṅkamitabbaṃ, na nīce caṅkame caṅkamante ucce caṅkame caṅkamitabbaṃ, na chamāyaṃ caṅkamante caṅkame caṅkamitabbaṃ.

‘‘Na, bhikkhave, abbhānārahena bhikkhunā pārivāsikena bhikkhunā saddhiṃ…pe… mūlāyapaṭikassanārahena bhikkhunā saddhiṃ…pe… mānattārahena bhikkhunā saddhiṃ…pe… mānattacārikena bhikkhunā saddhiṃ…pe… abbhānārahena vuḍḍhatarena bhikkhunā saddhiṃ ekacchanne āvāse vatthabbaṃ, na ekacchanne anāvāse vatthabbaṃ; na ekacchanne āvāse vā anāvāse vā vatthabbaṃ; na ekāsane nisīditabbaṃ, na nīce āsane nisinne ucce āsane nisīditabbaṃ, na chamāyaṃ nisinne āsane nisīditabbaṃ; na ekacaṅkame caṅkamitabbaṃ, na nīce caṅkame caṅkamante ucce caṅkame caṅkamitabbaṃ, na chamāyaṃ caṅkamante caṅkame caṅkamitabbaṃ.

[mahāva. 393] ‘‘Abbhānārahacatuttho ce, bhikkhave, parivāsaṃ dadeyya, mūlāya paṭikasseyya, mānattaṃ dadeyya, taṃvīso abbheyya, akammaṃ, na ca karaṇīya’’nti.

Abbhānārahavattaṃ niṭṭhitaṃ.

Pārivāsikakkhandhako dutiyo.

Imamhi khandhake vatthū pañca.

Tassuddānaṃ –

Pārivāsikā sādenti, pakatattāna bhikkhunaṃ;
Abhivādanaṃ paccuṭṭhānaṃ, añjaliñca sāmīciyaṃ.

Āsanaṃ seyyābhihāraṃ, pādo pīṭhaṃ kathalikaṃ;
Pattaṃ nahāne parikammaṃ, ujjhāyanti ca pesalā.

Dukkaṭaṃ sādiyantassa, mithu pañca yathāvuḍḍhaṃ [punāpare (ka.)];
Uposathaṃ pavāraṇaṃ, vassikoṇojabhojanaṃ.

Sammā ca vattanā tattha, pakatattassa gacchantaṃ;
Yo ca hoti pariyanto, pure pacchā tatheva ca [na pure pacchāsamaṇena (sī. syā.)].

Āraññapiṇḍanīhāro, āgantuke uposathe;
Pavāraṇāya dūtena, gantabbo ca sabhikkhuko.

Ekacchanne ca vuṭṭhānaṃ, tatheva ca nimantaye;
Āsane nīce caṅkame, chamāyaṃ caṅkamena ca.

Vuḍḍhatarena akammaṃ, ratticchedā ca sodhanā;
Nikkhipanaṃ samādānaṃ, vattaṃva pārivāsike [ratti vā pārivāsike (ka.), ñātabbaṃ pārivāsikā (sī. syā.)].

Mūlāya mānattārahā, tathā mānattacārikā;
Abbhānārahe nayo cāpi, sambhedaṃ nayato [sambhedanayato (syā.)] puna.

Pārivāsikesu tayo, catu mānattacārike;
Na samenti ratticchedesu [ratticchede (itipi), ratticchedā (syā.)], mānattesu ca devasi;
Dve kammā sadisā sesā, tayo kammā samāsamāti [samā matāti (sī.)].

Pārivāsikakkhandhakaṃ niṭṭhitaṃ.

3. Samuccayakkhandhakaṃ

1. Sukkavissaṭṭhi

97. Tena samayena buddho bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Tena kho pana samayena āyasmā udāyī ekaṃ āpattiṃ āpanno hoti sañcetanikaṃ sukkavissaṭṭhiṃ appaṭicchannaṃ. So bhikkhūnaṃ ārocesi – ‘‘ahaṃ, āvuso, ekaṃ āpattiṃ āpajjiṃ sañcetanikaṃ sukkavissaṭṭhiṃ appaṭicchannaṃ. Kathaṃ nu kho mayā paṭipajjitabba’’nti? Bhagavato [te bhikkhū bhagavato (syā.)] etamatthaṃ ārocesuṃ. ‘‘Tena hi, bhikkhave, saṅgho udāyissa bhikkhuno ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā appaṭicchannāya chārattaṃ mānattaṃ detu. Evañca pana, bhikkhave, dātabbaṃ –

Appaṭicchannamānattaṃ

98. ‘‘Tena, bhikkhave, udāyinā bhikkhunā saṅghaṃ upasaṅkamitvā ekaṃsaṃ uttarāsaṅgaṃ karitvā vuḍḍhānaṃ bhikkhūnaṃ pāde vanditvā ukkuṭikaṃ nisīditvā añjaliṃ paggahetvā evamassa vacanīyo – ‘ahaṃ, bhante, ekaṃ āpattiṃ āpajjiṃ sañcetanikaṃ sukkavissaṭṭhiṃ appaṭicchannaṃ. Sohaṃ, bhante, saṅghaṃ ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā appaṭicchannāya chārattaṃ mānattaṃ yācāmi. Ahaṃ, bhante, ekaṃ āpattiṃ āpajjiṃ sañcetanikaṃ sukkavissaṭṭhiṃ appaṭicchannaṃ. Dutiyampi, sohaṃ [dutiyampi (sī. ka.)] bhante, saṅghaṃ ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā appaṭicchannāya chārattaṃ mānattaṃ yācāmi. Ahaṃ, bhante, ekaṃ āpattiṃ āpajjiṃ sañcetanikaṃ sukkavissaṭṭhiṃ appaṭicchannaṃ. Tatiyampi sohaṃ [tatiyampi (sī. ka.)], bhante, saṅghaṃ ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā appaṭicchannāya chārattaṃ mānattaṃ yācāmī’ti. ‘‘Byattena bhikkhunā paṭibalena saṅgho ñāpetabbo –

99. ‘‘Suṇātu me, bhante, saṅgho. Ayaṃ udāyī bhikkhu ekaṃ āpattiṃ āpajji sañcetanikaṃ sukkavissaṭṭhiṃ appaṭicchannaṃ. So saṅghaṃ ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā appaṭicchannāya chārattaṃ mānattaṃ yācati. Yadi saṅghassa pattakallaṃ, saṅgho udāyissa bhikkhuno ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā appaṭicchannāya chārattaṃ mānattaṃ dadeyya. Esā ñatti.

‘‘Suṇātu me, bhante, saṅgho. Ayaṃ udāyī bhikkhu ekaṃ āpattiṃ āpajji sañcetanikaṃ sukkavissaṭṭhiṃ appaṭicchannaṃ. So saṅghaṃ ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā appaṭicchannāya chārattaṃ mānattaṃ yācati. Saṅgho udāyissa bhikkhuno ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā appaṭicchannāya chārattaṃ mānattaṃ deti. Yassāyasmato khamati udāyissa bhikkhuno ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā appaṭicchannāya chārattaṃ mānattassa dānaṃ, so tuṇhassa; yassa nakkhamati, so bhāseyya.

‘‘Dutiyampi etamatthaṃ vadāmi – suṇātu me, bhante, saṅgho. Ayaṃ udāyī bhikkhu ekaṃ āpattiṃ āpajji sañcetanikaṃ sukkavissaṭṭhiṃ appaṭicchannaṃ. So saṅghaṃ ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā appaṭicchannāya chārattaṃ mānattaṃ yācati. Saṅgho udāyissa bhikkhuno ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā appaṭicchannāya chārattaṃ mānattaṃ deti. Yassāyasmato khamati udāyissa bhikkhuno ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā appaṭicchannāya chārattaṃ mānattassa dānaṃ, so tuṇhassa; yassa nakkhamati, so bhāseyya.

‘‘Tatiyampi etamatthaṃ vadāmi – suṇātu me, bhante, saṅgho. Ayaṃ udāyī bhikkhu ekaṃ āpattiṃ āpajji sañcetanikaṃ sukkavissaṭṭhiṃ appaṭicchannaṃ. So saṅghaṃ ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā appaṭicchannāya chārattaṃ mānattaṃ yācati. Saṅgho udāyissa bhikkhuno ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā appaṭicchannāya chārattaṃ mānattaṃ deti. Yassāyasmato khamati udāyissa bhikkhuno ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā appaṭicchannāya chārattaṃ mānattassa dānaṃ, so tuṇhassa; yassa nakkhamati, so bhāseyya.

‘‘Dinnaṃ saṅghena udāyissa bhikkhuno ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā appaṭicchannāya chārattaṃ mānattaṃ. Khamati saṅghassa, tasmā tuṇhī, evametaṃ dhārayāmī’’ti.

Appaṭicchannaabbhānaṃ

100. So ciṇṇamānatto bhikkhūnaṃ ārocesi – ‘‘ahaṃ, āvuso, ekaṃ āpattiṃ āpajjiṃ sañcetanikaṃ sukkavissaṭṭhiṃ appaṭicchannaṃ. Sohaṃ saṅghaṃ ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā appaṭicchannāya chārattaṃ mānattaṃ yāciṃ. Tassa me saṅgho ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā appaṭicchannāya chārattaṃ mānattaṃ adāsi. Sohaṃ ciṇṇamānatto. Kathaṃ nu kho mayā paṭipajjitabba’’nti? Bhagavato etamatthaṃ ārocesuṃ. ‘‘Tena hi, bhikkhave, saṅgho udāyiṃ bhikkhuṃ abbhetu. Evañca pana, bhikkhave, abbhetabbo –

Tena, bhikkhave, udāyinā bhikkhunā saṅghaṃ upasaṅkamitvā ekaṃsaṃ uttarāsaṅgaṃ karitvā vuḍḍhānaṃ bhikkhūnaṃ pāde vanditvā ukkuṭikaṃ nisīditvā añjaliṃ paggahetvā evamassa vacanīyo – ‘‘ahaṃ bhante ekaṃ āpattiṃ āpajjiṃ sañcetanikaṃ sukkavissaṭṭhiṃ appaṭicchannaṃ, sohaṃ saṅghaṃ ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā appaṭicchannāya chārattaṃ mānattaṃ yāciṃ. Tassa me saṅgho ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā appaṭicchannāya chārattaṃ mānattaṃ adāsi. Sohaṃ, bhante, ciṇṇamānatto saṅghaṃ abbhānaṃ yācāmi.

‘‘Ahaṃ, bhante, ekaṃ āpattiṃ āpajjiṃ sañcetanikaṃ sukkavissaṭṭhiṃ appaṭicchannaṃ. Sohaṃ saṅghaṃ ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā appaṭicchannāya chārattaṃ mānattaṃ yāciṃ. Tassa me saṅgho ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā appaṭicchannāya chārattaṃ mānattaṃ adāsi. Sohaṃ ciṇṇamānatto dutiyampi, bhante, saṅghaṃ abbhānaṃ yācāmi.

‘‘Ahaṃ, bhante, ekaṃ āpattiṃ āpajjiṃ sañcetanikaṃ sukkavissaṭṭhiṃ appaṭicchannaṃ. Sohaṃ saṅghaṃ ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā appaṭicchannāya chārattaṃ mānattaṃ yāciṃ. Tassa me saṅgho ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā appaṭicchannāya chārattaṃ mānattaṃ adāsi. Sohaṃ ciṇṇamānatto tatiyampi, bhante, saṅghaṃ abbhānaṃ yācāmīti. Byattena bhikkhunā paṭibalena saṅgho ñāpetabbo –

101. ‘‘Suṇātu me, bhante, saṅgho. Ayaṃ udāyī bhikkhu ekaṃ āpattiṃ āpajji sañcetanikaṃ sukkavissaṭṭhiṃ appaṭicchannaṃ. So saṅghaṃ ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā appaṭicchannāya chārattaṃ mānattaṃ yāci. Saṅgho udāyissa bhikkhuno ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā appaṭicchannāya chārattaṃ mānattaṃ adāsi. So ciṇṇamānatto saṅghaṃ abbhānaṃ yācati. Yadi saṅghassa pattakallaṃ, saṅgho udāyiṃ bhikkhuṃ abbheyya. Esā ñatti.

‘‘Suṇātu me, bhante, saṅgho. Ayaṃ udāyī bhikkhu ekaṃ āpattiṃ āpajji sañcetanikaṃ sukkavissaṭṭhiṃ appaṭicchannaṃ. So saṅghaṃ ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā appaṭicchannāya chārattaṃ mānattaṃ yāci. Saṅgho udāyissa bhikkhuno ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā appaṭicchannāya chārattaṃ mānattaṃ adāsi. So ciṇṇamānatto saṅghaṃ abbhānaṃ yācati. Saṅgho udāyiṃ bhikkhuṃ abbheti. Yassāyasmato khamati udāyissa bhikkhuno abbhānaṃ, so tuṇhassa; yassa nakkhamati, so bhāseyya.

‘‘Dutiyampi etamatthaṃ vadāmi – suṇātu me, bhante, saṅgho. Ayaṃ udāyī bhikkhu ekaṃ āpattiṃ āpajji sañcetanikaṃ sukkavissaṭṭhiṃ appaṭicchannaṃ. So saṅghaṃ ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā appaṭicchannāya chārattaṃ mānattaṃ yāci. Saṅgho udāyissa bhikkhuno ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā appaṭicchannāya chārattaṃ mānattaṃ adāsi. So ciṇṇamānatto saṅghaṃ abbhānaṃ yācati. Saṅgho udāyiṃ bhikkhuṃ abbheti. Yassāyasmato khamati udāyissa bhikkhuno abbhānaṃ, so tuṇhassa; yassa nakkhamati, so bhāseyya.

‘‘Tatiyampi etamatthaṃ vadāmi – suṇātu me, bhante, saṅgho. Ayaṃ udāyī bhikkhu ekaṃ āpattiṃ āpajji sañcetanikaṃ sukkavissaṭṭhiṃ appaṭicchannaṃ. So saṅghaṃ ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā appaṭicchannāya chārattaṃ mānattaṃ yāci. Saṅgho udāyissa bhikkhuno ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā appaṭicchannāya chārattaṃ mānattaṃ adāsi. So ciṇṇamānatto saṅghaṃ abbhānaṃ yācati. Saṅgho udāyiṃ bhikkhuṃ abbheti. Yassāyasmato khamati udāyissa bhikkhuno abbhānaṃ, so tuṇhassa; yassa nakkhamati, so bhāseyya.

‘‘Abbhito saṅghena udāyī bhikkhu. Khamati saṅghassa, tasmā tuṇhī, evametaṃ dhārayāmī’’ti.

Ekāhappaṭicchannaparivāsaṃ

102. Tena kho pana samayena āyasmā udāyī ekaṃ āpattiṃ āpanno hoti sañcetanikaṃ sukkavissaṭṭhiṃ ekāhappaṭicchannaṃ. So bhikkhūnaṃ ārocesi – ‘‘ahaṃ, āvuso, ekaṃ āpattiṃ āpajjiṃ sañcetanikaṃ sukkavissaṭṭhiṃ ekāhappaṭicchannaṃ. Kathaṃ nu kho mayā paṭipajjitabba’’nti? Bhagavato etamatthaṃ ārocesuṃ. ‘‘Tena hi, bhikkhave, saṅgho udāyissa bhikkhuno ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā ekāhappaṭicchannāya ekāhaparivāsaṃ detu. Evañca pana, bhikkhave, dātabbo –

‘‘Tena, bhikkhave, udāyinā bhikkhunā saṅghaṃ upasaṅkamitvā ekaṃsaṃ uttarāsaṅgaṃ karitvā vuḍḍhānaṃ bhikkhūnaṃ pāde vanditvā ukkuṭikaṃ nisīditvā añjaliṃ paggahetvā evamassa vacanīyo – ‘ahaṃ, bhante, ekaṃ āpattiṃ āpajjiṃ sañcetanikaṃ sukkavissaṭṭhiṃ ekāhappaṭicchannaṃ. Sohaṃ, bhante, saṅghaṃ ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā ekāhappaṭicchannāya ekāhaparivāsaṃ yācāmī’ti. Dutiyampi yācitabbo. Tatiyampi yācitabbo. ‘‘Byattena bhikkhunā paṭibalena saṅgho ñāpetabbo –

103. ‘‘Suṇātu me, bhante, saṅgho. Ayaṃ udāyī bhikkhu ekaṃ āpattiṃ āpajji sañcetanikaṃ sukkavissaṭṭhiṃ ekāhappaṭicchannaṃ. So saṅghaṃ ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā ekāhappaṭicchannāya ekāhaparivāsaṃ yācati. Yadi saṅghassa pattakallaṃ, saṅgho udāyissa bhikkhuno ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā ekāhappaṭicchannāya ekāhaparivāsaṃ dadeyya. Esā ñatti.

‘‘Suṇātu me, bhante, saṅgho. Ayaṃ udāyī bhikkhu ekaṃ āpattiṃ āpajji sañcetanikaṃ sukkavissaṭṭhiṃ ekāhappaṭicchannaṃ. So saṅghaṃ ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā ekāhappaṭicchannāya ekāhaparivāsaṃ yācati. Saṅgho udāyissa bhikkhuno ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā ekāhappaṭicchannāya ekāhaparivāsaṃ deti. Yassāyasmato khamati udāyissa bhikkhuno ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā ekāhappaṭicchannāya ekāhaparivāsassa dānaṃ, so tuṇhassa; yassa nakkhamati, so bhāseyya.

‘‘Dutiyampi etamatthaṃ vadāmi…pe… tatiyampi etamatthaṃ vadāmi…pe….

‘‘Dinno saṅghena udāyissa bhikkhuno ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā ekāhappaṭicchannāya ekāhaparivāso. Khamati saṅghassa, tasmā tuṇhī, evametaṃ dhārayāmī’’ti.

Ekāhappaṭicchannamānattaṃ

104. So parivutthaparivāso bhikkhūnaṃ ārocesi – ‘‘ahaṃ, āvuso, ekaṃ āpattiṃ āpajjiṃ sañcetanikaṃ sukkavissaṭṭhiṃ ekāhappaṭicchannaṃ. Sohaṃ saṅghaṃ ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā ekāhappaṭicchannāya ekāhaparivāsaṃ yāciṃ. Tassa me saṅgho ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā ekāhappaṭicchannāya ekāhaparivāsaṃ adāsi. Sohaṃ parivutthaparivāso. Kathaṃ nu kho mayā paṭipajjitabba’’nti? Bhagavato etamatthaṃ ārocesuṃ. ‘‘Tena hi, bhikkhave, saṅgho udāyissa bhikkhuno ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā ekāhappaṭicchannāya chārattaṃ mānattaṃ detu. Evañca pana, bhikkhave, dātabbaṃ –

‘‘Tena, bhikkhave, udāyinā bhikkhunā saṅghaṃ upasaṅkamitvā…pe… evamassa vacanīyo – ‘ahaṃ, bhante, ekaṃ āpattiṃ āpajjiṃ sañcetanikaṃ sukkavissaṭṭhiṃ ekāhappaṭicchannaṃ. Sohaṃ saṅghaṃ ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā ekāhappaṭicchannāya ekāhaparivāsaṃ yāciṃ. Tassa me saṅgho ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā ekāhappaṭicchannāya ekāhaparivāsaṃ adāsi. Sohaṃ, bhante, parivutthaparivāso saṅghaṃ ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā ekāhappaṭicchannāya chārattaṃ mānattaṃ yācāmī’ti. Dutiyampi yācitabbaṃ [yācitabbo (sī. evamuparipi)]. Tatiyampi yācitabbaṃ [yācitabbo (sī. evamuparipi)]. Byattena bhikkhunā paṭibalena saṅgho ñāpetabbo –

105. ‘‘Suṇātu me, bhante, saṅgho. Ayaṃ udāyī bhikkhu ekaṃ āpattiṃ āpajji sañcetanikaṃ sukkavissaṭṭhiṃ ekāhappaṭicchannaṃ. So saṅghaṃ ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā ekāhappaṭicchannāya ekāhaparivāsaṃ yāci. Saṅgho udāyissa bhikkhuno ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā ekāhappaṭicchannāya ekāhaparivāsaṃ adāsi. So parivutthaparivāso saṅghaṃ ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā ekāhappaṭicchannāya chārattaṃ mānattaṃ yācati. Yadi saṅghassa pattakallaṃ, saṅgho udāyissa bhikkhuno ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā ekāhappaṭicchannāya chārattaṃ mānattaṃ dadeyya. Esā ñatti.

‘‘Suṇātu me, bhante, saṅgho. Ayaṃ udāyī bhikkhu ekaṃ āpattiṃ āpajji sañcetanikaṃ sukkavissaṭṭhiṃ ekāhappaṭicchannaṃ. So saṅghaṃ ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā ekāhappaṭicchannāya ekāhaparivāsaṃ yāci. Saṅgho udāyissa bhikkhuno ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā ekāhappaṭicchannāya ekāhaparivāsaṃ adāsi. So parivutthaparivāso saṅghaṃ ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā ekāhappaṭicchannāya chārattaṃ mānattaṃ yācati. Saṅgho udāyissa bhikkhuno ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā ekāhappaṭicchannāya chārattaṃ mānattaṃ deti. Yassāyasmato khamati udāyissa bhikkhuno ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā ekāhappaṭicchannāya chārattaṃ mānattassa dānaṃ, so tuṇhassa; yassa nakkhamati, so bhāseyya.

‘‘Dutiyampi etamatthaṃ vadāmi…pe… tatiyampi etamatthaṃ vadāmi…pe….

‘‘Dinnaṃ saṅghena udāyissa bhikkhuno ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā ekāhappaṭicchannāya chārattaṃ mānattaṃ. Khamati saṅghassa, tasmā tuṇhī, evametaṃ dhārayāmī’’ti.

Ekāhappaṭicchannaabbhānaṃ

106. So ciṇṇamānatto bhikkhūnaṃ ārocesi – ‘‘ahaṃ, āvuso, ekaṃ āpattiṃ āpajjiṃ sañcetanikaṃ sukkavissaṭṭhiṃ ekāhappaṭicchannaṃ. Sohaṃ saṅghaṃ ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā ekāhappaṭicchannāya ekāhaparivāsaṃ yāciṃ. Tassa me saṅgho ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā ekāhappaṭicchannāya ekāhaparivāsaṃ adāsi. Sohaṃ parivutthaparivāso saṅghaṃ ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā ekāhappaṭicchannāya chārattaṃ mānattaṃ yāciṃ. Tassa me saṅgho ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā ekāhappaṭicchannāya chārattaṃ mānattaṃ adāsi. Sohaṃ ciṇṇamānatto. Kathaṃ nu kho mayā paṭipajjitabba’’nti? Bhagavato etamatthaṃ ārocesuṃ. ‘‘Tena hi, bhikkhave, saṅgho udāyiṃ bhikkhuṃ abbhetu. Evañca pana, bhikkhave, abbhetabbo –

‘‘Tena bhikkhave, udāyinā bhikkhunā saṅghaṃ upasaṅkamitvā…pe… evamassa vacanīyo – ‘ahaṃ, bhante, ekaṃ āpattiṃ āpajjiṃ sañcetanikaṃ sukkavissaṭṭhiṃ ekāhappaṭicchannaṃ. Sohaṃ saṅghaṃ ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā ekāhappaṭicchannāya ekāhaparivāsaṃ yāciṃ. Tassa me saṅgho ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā ekāhappaṭicchannāya ekāhaparivāsaṃ adāsi. Sohaṃ parivutthaparivāso saṅghaṃ ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā ekāhappaṭicchannāya chārattaṃ mānattaṃ yāciṃ. Tassa me saṅgho ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā ekāhappaṭicchannāya chārattaṃ mānattaṃ adāsi. Sohaṃ, bhante, ciṇṇamānatto saṅghaṃ abbhānaṃ yācāmī’ti. Dutiyampi yācitabbaṃ. Tatiyampi yācitabbaṃ. Byattena bhikkhunā paṭibalena saṅgho ñāpetabbo –

107. ‘‘Suṇātu me, bhante, saṅgho. Ayaṃ udāyī bhikkhu ekaṃ āpattiṃ āpajji sañcetanikaṃ sukkavissaṭṭhiṃ ekāhappaṭicchannaṃ. So saṅghaṃ ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā ekāhappaṭicchannāya ekāhaparivāsaṃ yāci. Saṅgho udāyissa bhikkhuno ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā ekāhappaṭicchannāya ekāhaparivāsaṃ adāsi. So parivutthaparivāso saṅghaṃ ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā ekāhappaṭicchannāya chārattaṃ mānattaṃ yāci. Saṅgho udāyissa bhikkhuno ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā ekāhappaṭicchannāya chārattaṃ mānattaṃ adāsi. So ciṇṇamānatto saṅghaṃ abbhānaṃ yācati. Yadi saṅghassa pattakallaṃ, saṅgho udāyiṃ bhikkhuṃ abbheyya. Esā ñatti.

‘‘Suṇātu me, bhante, saṅgho. Ayaṃ udāyī bhikkhu ekaṃ āpattiṃ āpajji sañcetanikaṃ sukkavissaṭṭhiṃ ekāhappaṭicchannaṃ. So saṅghaṃ ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā ekāhappaṭicchannāya ekāhaparivāsaṃ yāci. Saṅgho udāyissa bhikkhuno ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā ekāhappaṭicchannāya ekāhaparivāsaṃ adāsi. So parivutthaparivāso saṅghaṃ ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā ekāhappaṭicchannāya chārattaṃ mānattaṃ yāci. Saṅgho udāyissa bhikkhuno ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā ekāhappaṭicchannāya chārattaṃ mānattaṃ adāsi. So ciṇṇamānatto saṅghaṃ abbhānaṃ yācati. Saṅgho udāyiṃ bhikkhuṃ abbheti. Yassāyasmato khamati udāyissa bhikkhuno abbhānaṃ, so tuṇhassa; yassa nakkhamati, so bhāseyya.

‘‘Dutiyampi etamatthaṃ vadāmi…pe… tatiyampi etamatthaṃ vadāmi…pe….

‘‘Abbhito saṅghena udāyī bhikkhu. Khamati saṅghassa, tasmā tuṇhī, evametaṃ dhārayāmī’’ti.

Pañcāhappaṭicchannaparivāso

108. Tena kho pana samayena āyasmā udāyī ekaṃ āpattiṃ āpanno hoti sañcetanikaṃ sukkavissaṭṭhiṃ dvīhappaṭicchannaṃ…pe… tīhappaṭicchannaṃ…pe… catūhappaṭicchannaṃ…pe… pañcāhappaṭicchannaṃ. So bhikkhūnaṃ ārocesi – ‘‘ahaṃ, āvuso, ekaṃ āpattiṃ āpajjiṃ sañcetanikaṃ sukkavissaṭṭhiṃ pañcāhappaṭicchannaṃ. Kathaṃ nu kho mayā paṭipajjitabba’’nti? Bhagavato etamatthaṃ ārocesuṃ. ‘‘Tena hi, bhikkhave, saṅgho udāyissa bhikkhuno ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā pañcāhappaṭicchannāya pañcāhaparivāsaṃ detu. Evañca pana, bhikkhave, dātabbo –

‘‘Tena, bhikkhave, udāyinā bhikkhunā saṅghaṃ upasaṅkamitvā ekaṃsaṃ uttarāsaṅgaṃ karitvā vuḍḍhānaṃ bhikkhūnaṃ pāde vanditvā ukkuṭikaṃ nisīditvā añjaliṃ paggahetvā evamassa vacanīyo – ‘ahaṃ, bhante, ekaṃ āpattiṃ āpajjiṃ sañcetanikaṃ sukkavissaṭṭhiṃ pañcāhappaṭicchannaṃ. Sohaṃ, bhante, saṅghaṃ ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā pañcāhappaṭicchannāya pañcāhaparivāsaṃ yācāmī’ti. Dutiyampi yācitabbo. Tatiyampi yācitabbo. Byattena bhikkhunā paṭibalena saṅgho ñāpetabbo –

109. ‘‘Suṇātu me, bhante, saṅgho. Ayaṃ udāyī bhikkhu ekaṃ āpattiṃ āpajji sañcetanikaṃ sukkavissaṭṭhiṃ pañcāhappaṭicchannaṃ. So saṅghaṃ ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā pañcāhappaṭicchannāya pañcāhaparivāsaṃ yācati. Yadi saṅghassa pattakallaṃ, saṅgho udāyissa bhikkhuno ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā pañcāhappaṭicchannāya pañcāhaparivāsaṃ dadeyya. Esā ñatti.

‘‘Suṇātu me, bhante, saṅgho. Ayaṃ udāyī bhikkhu ekaṃ āpattiṃ āpajji sañcetanikaṃ sukkavissaṭṭhiṃ pañcāhappaṭicchannaṃ. So saṅghaṃ ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā pañcāhappaṭicchannāya pañcāhaparivāsaṃ yācati. Saṅgho udāyissa bhikkhuno ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā pañcāhappaṭicchannāya pañcāhaparivāsaṃ deti. Yassāyasmato khamati udāyissa bhikkhuno ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā pañcāhappaṭicchannāya pañcāhaparivāsassa dānaṃ, so tuṇhassa; yassa nakkhamati, so bhāseyya.

‘‘Dutiyampi etamatthaṃ vadāmi…pe… tatiyampi etamatthaṃ vadāmi…pe….

‘‘Dinno saṅghena udāyissa bhikkhuno ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā pañcāhappaṭicchannāya pañcāhaparivāso. Khamati saṅghassa, tasmā tuṇhī, evametaṃ dhārayāmī’’ti.

Pārivāsikamūlāyapaṭikassanā

110. So parivasanto antarā ekaṃ āpattiṃ āpajji sañcetanikaṃ sukkavissaṭṭhiṃ appaṭicchannaṃ. So bhikkhūnaṃ ārocesi – ‘‘ahaṃ, āvuso, ekaṃ āpattiṃ āpajjiṃ sañcetanikaṃ sukkavissaṭṭhiṃ pañcāhappaṭicchannaṃ. Sohaṃ saṅghaṃ ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā pañcāhappaṭicchannāya pañcāhaparivāsaṃ yāciṃ. Tassa me saṅgho ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā pañcāhappaṭicchannāya pañcāhaparivāsaṃ adāsi. Sohaṃ parivasanto antarā ekaṃ āpattiṃ āpajjiṃ sañcetanikaṃ sukkavissaṭṭhiṃ appaṭicchannaṃ. Kathaṃ nu kho mayā paṭipajjitabba’’nti? Bhagavato etamatthaṃ ārocesuṃ. ‘‘Tena hi, bhikkhave, saṅgho udāyiṃ bhikkhuṃ antarā ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā appaṭicchannāya mūlāya paṭikassatu. Evañca pana, bhikkhave, mūlāya paṭikassitabbo –

‘‘Tena, bhikkhave, udāyinā bhikkhunā saṅghaṃ upasaṅkamitvā…pe… evamassa vacanīyo – ‘ahaṃ, bhante, ekaṃ āpattiṃ āpajjiṃ sañcetanikaṃ sukkavissaṭṭhiṃ pañcāhappaṭicchannaṃ. Sohaṃ saṅghaṃ ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā pañcāhappaṭicchannāya pañcāhaparivāsaṃ yāciṃ. Tassa me saṅgho ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā pañcāhappaṭicchannāya pañcāhaparivāsaṃ adāsi. Sohaṃ parivasanto antarā ekaṃ āpattiṃ āpajjiṃ sañcetanikaṃ sukkavissaṭṭhiṃ appaṭicchannaṃ. Sohaṃ, bhante, saṅghaṃ antarā ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā appaṭicchannāya mūlāya paṭikassanaṃ yācāmī’ti. Dutiyampi yācitabbā [yācitabbo (sī. evamuparipi)]. Tatiyampi yācitabbā [yācitabbo (sī. evamuparipi)]. Byattena bhikkhunā paṭibalena saṅgho ñāpetabbo –

111. ‘‘Suṇātu me, bhante, saṅgho. Ayaṃ udāyī bhikkhu ekaṃ āpattiṃ āpajji sañcetanikaṃ sukkavissaṭṭhiṃ pañcāhappaṭicchannaṃ. So saṅghaṃ ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā pañcāhappaṭicchannāya pañcāhaparivāsaṃ yāci. Saṅgho udāyissa bhikkhuno ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā pañcāhappaṭicchannāya pañcāhaparivāsaṃ adāsi. So parivasanto antarā ekaṃ āpattiṃ āpajji sañcetanikaṃ sukkavissaṭṭhiṃ appaṭicchannaṃ. So saṅghaṃ antarā ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā appaṭicchannāya mūlāyapaṭikassanaṃ yācati. Yadi saṅghassa pattakallaṃ, saṅgho udāyiṃ bhikkhuṃ antarā ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā appaṭicchannāya mūlāya paṭikasseyya. Esā ñatti.

‘‘Suṇātu me, bhante, saṅgho. Ayaṃ udāyī bhikkhu ekaṃ āpattiṃ āpajji sañcetanikaṃ sukkavissaṭṭhiṃ pañcāhappaṭicchannaṃ. So saṅghaṃ ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā pañcāhappaṭicchannāya pañcāhaparivāsaṃ yāci. Saṅgho udāyissa bhikkhuno ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā pañcāhappaṭicchannāya pañcāhaparivāsaṃ adāsi. So parivasanto antarā ekaṃ āpattiṃ āpajji sañcetanikaṃ sukkavissaṭṭhiṃ appaṭicchannaṃ. So saṅghaṃ antarā ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā appaṭicchannāya mūlāyapaṭikassanaṃ yācati. Saṅgho udāyiṃ bhikkhuṃ antarā ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā appaṭicchannāya mūlāya paṭikassati. Yassāyasmato khamati udāyissa bhikkhuno antarā ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā appaṭicchannāya mūlāyapaṭikassanā, so tuṇhassa; yassa nakkhamati, so bhāseyya.

‘‘Dutiyampi etamatthaṃ vadāmi…pe… tatiyampi etamatthaṃ vadāmi…pe….

‘‘Paṭikassito saṅghena udāyī bhikkhu antarā ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā appaṭicchannāya mūlāyapaṭikassanā [mūlāya (syā.)]. Khamati saṅghassa, tasmā tuṇhī, evametaṃ dhārayāmī’’ti.

Mānattārahamūlāyapaṭikassanā

112. So parivutthaparivāso mānattāraho antarā ekaṃ āpattiṃ āpajji sañcetanikaṃ sukkavissaṭṭhiṃ appaṭicchannaṃ. So bhikkhūnaṃ ārocesi – ‘‘ahaṃ, āvuso, ekaṃ āpattiṃ āpajjiṃ sañcetanikaṃ sukkavissaṭṭhiṃ pañcāhappaṭicchannaṃ. Sohaṃ saṅghaṃ ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā pañcāhappaṭicchannāya pañcāhaparivāsaṃ yāciṃ. Tassa me saṅgho ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā pañcāhappaṭicchannāya pañcāhaparivāsaṃ adāsi. Sohaṃ parivasanto antarā ekaṃ āpattiṃ āpajjiṃ sañcetanikaṃ sukkavissaṭṭhiṃ appaṭicchannaṃ. Sohaṃ saṅghaṃ antarā ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā appaṭicchannāya mūlāyapaṭikassanaṃ yāciṃ. Taṃ maṃ saṅgho antarā ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā appaṭicchannāya mūlāya paṭikassi. Sohaṃ parivutthaparivāso mānattāraho antarā ekaṃ āpattiṃ āpajjiṃ sañcetanikaṃ sukkavissaṭṭhiṃ appaṭicchannaṃ. Kathaṃ nu kho mayā paṭipajjitabba’’nti? Bhagavato etamatthaṃ ārocesuṃ. ‘‘Tena hi, bhikkhave, saṅgho udāyiṃ bhikkhuṃ antarā ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā appaṭicchannāya mūlāya paṭikassatu. Evañca pana, bhikkhave, mūlāya paṭikassitabbo –

‘‘Tena, bhikkhave, udāyinā bhikkhunā saṅghaṃ upasaṅkamitvā…pe… evamassa vacanīyo – ‘ahaṃ, bhante, ekaṃ āpattiṃ āpajjiṃ sañcetanikaṃ sukkavissaṭṭhiṃ pañcāhappaṭicchannaṃ…pe… sohaṃ parivutthaparivāso mānattāraho antarā ekaṃ āpattiṃ āpajjiṃ sañcetanikaṃ sukkavissaṭṭhiṃ appaṭicchannaṃ. Sohaṃ saṅghaṃ antarā ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā appaṭicchannāya mūlāyapaṭikassanaṃ yācāmī’ti. Dutiyampi yācitabbā. Tatiyampi yācitabbā. Byattena bhikkhunā paṭibalena saṅgho ñāpetabbo –

113. ‘‘Suṇātu me, bhante, saṅgho. Ayaṃ udāyī bhikkhu ekaṃ āpattiṃ āpajji sañcetanikaṃ sukkavissaṭṭhiṃ pañcāhappaṭicchannaṃ…pe… so parivutthaparivāso mānattāraho antarā ekaṃ āpattiṃ āpajji sañcetanikaṃ sukkavissaṭṭhiṃ appaṭicchannaṃ. So saṅghaṃ antarā ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā appaṭicchannāya mūlāyapaṭikassanaṃ yācati. Yadi saṅghassa pattakallaṃ, saṅgho udāyiṃ bhikkhuṃ antarā ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā appaṭicchannāya mūlāya paṭikasseyya. Esā ñatti.

‘‘Suṇātu me, bhante, saṅgho. Ayaṃ udāyī bhikkhu ekaṃ āpattiṃ āpajji sañcetanikaṃ sukkavissaṭṭhiṃ pañcāhappaṭicchannaṃ…pe… so parivutthaparivāso mānattāraho antarā ekaṃ āpattiṃ āpajji sañcetanikaṃ sukkavissaṭṭhiṃ appaṭicchannaṃ. So saṅghaṃ antarā ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā appaṭicchannāya mūlāyapaṭikassanaṃ yācati. Saṅgho udāyiṃ bhikkhuṃ antarā ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā appaṭicchannāya mūlāya paṭikassati. Yassāyasmato khamati udāyissa bhikkhuno antarā ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā appaṭicchannāya mūlāyapaṭikassanā, so tuṇhassa; yassa nakkhamati, so bhāseyya.

‘‘Dutiyampi etamatthaṃ vadāmi…pe… tatiyampi etamatthaṃ vadāmi…pe….

‘‘Paṭikassito saṅghena udāyī bhikkhu antarā ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā appaṭicchannāya mūlāyapaṭikassanā. Khamati saṅghassa, tasmā tuṇhī, evametaṃ dhārayāmī’’ti.

Tikāpattimānattaṃ

114. So parivutthaparivāso bhikkhūnaṃ ārocesi – ‘‘ahaṃ, āvuso, ekaṃ āpattiṃ āpajjiṃ sañcetanikaṃ sukkavissaṭṭhiṃ pañcāhappaṭicchannaṃ…pe… sohaṃ parivutthaparivāso. Kathaṃ nu kho mayā paṭipajjitabba’’nti? Bhagavato etamatthaṃ ārocesuṃ. ‘‘Tena hi, bhikkhave, saṅgho udāyissa bhikkhuno tissannaṃ āpattīnaṃ chārattaṃ mānattaṃ detu. Evañca pana, bhikkhave, dātabbaṃ –

‘‘Tena, bhikkhave, udāyinā bhikkhunā saṅghaṃ upasaṅkamitvā…pe… evamassa vacanīyo – ‘ahaṃ, bhante, ekaṃ āpattiṃ āpajjiṃ sañcetanikaṃ sukkavissaṭṭhiṃ pañcāhappaṭicchannaṃ. Sohaṃ saṅghaṃ ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā pañcāhappaṭicchannāya pañcāhaparivāsaṃ yāciṃ. Tassa me saṅgho ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā pañcāhappaṭicchannāya pañcāhaparivāsaṃ adāsi…pe… sohaṃ, bhante, parivutthaparivāso saṅghaṃ tissannaṃ āpattīnaṃ chārattaṃ mānattaṃ yācāmī’ti. Dutiyampi yācitabbaṃ. Tatiyampi yācitabbaṃ. Byattena bhikkhunā paṭibalena saṅgho ñāpetabbo –

115. ‘‘Suṇātu me, bhante, saṅgho. Ayaṃ udāyī bhikkhu ekaṃ āpattiṃ āpajji sañcetanikaṃ sukkavissaṭṭhiṃ pañcāhappaṭicchannaṃ…pe… so parivutthaparivāso saṅghaṃ tissannaṃ āpattīnaṃ chārattaṃ mānattaṃ yācati. Yadi saṅghassa pattakallaṃ, saṅgho udāyissa bhikkhuno tissannaṃ āpattīnaṃ chārattaṃ mānattaṃ dadeyya. Esā ñatti.

‘‘Suṇātu me, bhante, saṅgho. Ayaṃ udāyī bhikkhu ekaṃ āpattiṃ āpajji sañcetanikaṃ sukkavissaṭṭhiṃ pañcāhappaṭicchannaṃ…pe… so parivutthaparivāso saṅghaṃ tissannaṃ āpattīnaṃ chārattaṃ mānattaṃ yācati. Saṅgho udāyissa bhikkhuno tissannaṃ āpattīnaṃ chārattaṃ mānattaṃ deti. Yassāyasmato khamati udāyissa bhikkhuno tissannaṃ āpattīnaṃ chārattaṃ mānattassa dānaṃ, so tuṇhassa; yassa nakkhamati, so bhāseyya.

‘‘Dutiyampi etamatthaṃ vadāmi…pe… tatiyampi etamatthaṃ vadāmi…pe….

‘‘Dinnaṃ saṅghena udāyissa bhikkhuno tissannaṃ āpattīnaṃ chārattaṃ mānattaṃ. Khamati saṅghassa, tasmā tuṇhī, evametaṃ dhārayāmī’’ti.

Mānattacārikamūlāyapaṭikassanā

116. So mānattaṃ caranto antarā ekaṃ āpattiṃ āpajji sañcetanikaṃ sukkavissaṭṭhiṃ appaṭicchannaṃ. So bhikkhūnaṃ ārocesi – ‘‘ahaṃ, āvuso, ekaṃ āpattiṃ āpajjiṃ sañcetanikaṃ sukkavissaṭṭhiṃ pañcāhappaṭicchannaṃ…pe… sohaṃ mānattaṃ caranto antarā ekaṃ āpattiṃ āpajjiṃ sañcetanikaṃ sukkavissaṭṭhiṃ appaṭicchannaṃ. Kathaṃ nu kho mayā paṭipajjitabba’’nti? Bhagavato etamatthaṃ ārocesuṃ. ‘‘Tena hi, bhikkhave, saṅgho udāyiṃ bhikkhuṃ antarā ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā appaṭicchannāya mūlāya paṭikassitvā chārattaṃ mānattaṃ detu. Evañca pana, bhikkhave, mūlāya paṭikassitabbo – tena, bhikkhave, udāyinā bhikkhunā saṅghaṃ upasaṅkamitvā…pe… evamassa vacanīyo – ‘ahaṃ, bhante, ekaṃ āpattiṃ āpajjiṃ sañcetanikaṃ sukkavissaṭṭhiṃ pañcāhappaṭicchannaṃ…pe… sohaṃ mānattaṃ caranto antarā ekaṃ āpattiṃ āpajjiṃ sañcetanikaṃ sukkavissaṭṭhiṃ appaṭicchannaṃ. Sohaṃ, bhante, saṅghaṃ antarā ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā appaṭicchannāya mūlāyapaṭikassanaṃ yācāmī’ti. Dutiyampi yācitabbā. Tatiyampi yācitabbā. ‘‘Byattena bhikkhunā paṭibalena saṅgho ñāpetabbo –

117. ‘‘Suṇātu me, bhante, saṅgho. Ayaṃ udāyī bhikkhu…pe… mūlāyapaṭikassanaṃ yācati. Yadi saṅghassa pattakallaṃ, saṅgho udāyiṃ bhikkhuṃ antarā ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā appaṭicchannāya mūlāya paṭikasseyya. Esā ñatti…pe… paṭikassito saṅghena udāyī bhikkhu antarā ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā appaṭicchannāya mūlāyapaṭikassanā. Khamati saṅghassa, tasmā tuṇhī, evametaṃ dhārayāmīti.

‘‘Evañca pana, bhikkhave, chārattaṃ mānattaṃ dātabbaṃ – tena, bhikkhave, udāyinā bhikkhunā…pe… evamassa vacanīyo – ‘ahaṃ, bhante, ekaṃ āpattiṃ āpajjiṃ sañcetanikaṃ sukkavissaṭṭhiṃ pañcāhappaṭicchannaṃ…pe… sohaṃ mānattaṃ caranto antarā ekaṃ āpattiṃ āpajjiṃ sañcetanikaṃ sukkavissaṭṭhiṃ appaṭicchannaṃ. Sohaṃ saṅghaṃ antarā ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā appaṭicchannāya mūlāyapaṭikassanaṃ yāciṃ. Taṃ maṃ saṅgho antarā ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā appaṭicchannāya mūlāya paṭikassi. Sohaṃ, bhante, saṅghaṃ antarā ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā appaṭicchannāya chārattaṃ mānattaṃ yācāmī’ti. Dutiyampi yācitabbaṃ. Tatiyampi yācitabbaṃ. Byattena bhikkhunā paṭibalena saṅgho ñāpetabbo –

‘‘Suṇātu me, bhante, saṅgho. Ayaṃ udāyī bhikkhu…pe… chārattaṃ mānattaṃ yācati. Yadi saṅghassa pattakallaṃ, saṅgho udāyissa bhikkhuno antarā ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā appaṭicchannāya chārattaṃ mānattaṃ dadeyya. Esā ñatti…pe… dinnaṃ saṅghena udāyissa bhikkhuno antarā ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā appaṭicchannāya chārattaṃ mānattaṃ. Khamati saṅghassa, tasmā tuṇhī, evametaṃ dhārayāmī’’ti.

Abbhānārahamūlāyapaṭikassanā

118. So ciṇṇamānatto abbhānāraho antarā ekaṃ āpattiṃ āpajji sañcetanikaṃ sukkavissaṭṭhiṃ appaṭicchannaṃ. So bhikkhūnaṃ ārocesi – ‘‘ahaṃ, āvuso, ekaṃ āpattiṃ āpajjiṃ sañcetanikaṃ sukkavissaṭṭhiṃ pañcāhappaṭicchannaṃ…pe… sohaṃ ciṇṇamānatto abbhānāraho antarā ekaṃ āpattiṃ āpajjiṃ sañcetanikaṃ sukkavissaṭṭhiṃ appaṭicchannaṃ. Kathaṃ nu kho mayā paṭipajjitabba’’nti? Bhagavato etamatthaṃ ārocesuṃ. ‘‘Tena hi, bhikkhave, saṅgho udāyiṃ bhikkhuṃ antarā ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā appaṭicchannāya mūlāya paṭikassitvā chārattaṃ mānattaṃ detu. Evañca pana, bhikkhave, mūlāya paṭikassitabbo…pe….

‘‘Evañca pana, bhikkhave, chārattaṃ mānattaṃ dātabbaṃ…pe….

‘‘Dinnaṃ saṅghena udāyissa bhikkhuno antarā ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā appaṭicchannāya chārattaṃ mānattaṃ. Khamati saṅghassa, tasmā tuṇhī, evametaṃ dhārayāmī’’ti.

Mūlāyapaṭikassitaabbhānaṃ

119. So ciṇṇamānatto bhikkhūnaṃ ārocesi – ‘‘ahaṃ, āvuso, ekaṃ āpattiṃ āpajjiṃ sañcetanikaṃ sukkavissaṭṭhiṃ pañcāhappaṭicchannaṃ…pe… sohaṃ ciṇṇamānatto. Kathaṃ nu kho mayā paṭipajjitabba’’nti? Bhagavato etamatthaṃ ārocesuṃ. Tena hi, bhikkhave, saṅgho udāyiṃ bhikkhuṃ abbhetu. Evañca pana, bhikkhave, abbhetabbo –

‘‘Tena, bhikkhave, udāyinā bhikkhunā saṅghaṃ upasaṅkamitvā…pe… evamassa vacanīyo – ‘ahaṃ, bhante, ekaṃ āpattiṃ āpajjiṃ sañcetanikaṃ sukkavissaṭṭhiṃ pañcāhappaṭicchannaṃ. Sohaṃ saṅghaṃ ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā pañcāhappaṭicchannāya pañcāhaparivāsaṃ yāciṃ. Tassa me saṅgho ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā pañcāhappaṭicchannāya pañcāhaparivāsaṃ adāsi. Sohaṃ parivasanto antarā ekaṃ āpattiṃ āpajjiṃ sañcetanikaṃ sukkavissaṭṭhiṃ appaṭicchannaṃ. Sohaṃ saṅghaṃ antarā ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā appaṭicchannāya mūlāyapaṭikassanaṃ yāciṃ. Taṃ maṃ saṅgho antarā ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā appaṭicchannāya mūlāya paṭikassi. Sohaṃ parivutthaparivāso mānattāraho antarā ekaṃ āpattiṃ āpajjiṃ sañcetanikaṃ sukkavissaṭṭhiṃ appaṭicchannaṃ. Sohaṃ saṅghaṃ antarā ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā appaṭicchannāya mūlāyapaṭikassanaṃ yāciṃ. Taṃ maṃ saṅgho antarā ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā appaṭicchannāya mūlāya paṭikassi. Sohaṃ parivutthaparivāso saṅghaṃ tissannaṃ āpattīnaṃ chārattaṃ mānattaṃ yāciṃ. Tassa me saṅgho tissannaṃ āpattīnaṃ chārattaṃ mānattaṃ adāsi. Sohaṃ mānattaṃ caranto antarā ekaṃ āpattiṃ āpajjiṃ sañcetanikaṃ sukkavissaṭṭhiṃ appaṭicchannaṃ. Sohaṃ saṅghaṃ antarā ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā appaṭicchannāya mūlāyapaṭikassanaṃ yāciṃ. Taṃ maṃ saṅgho antarā ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā appaṭicchannāya mūlāya paṭikassi. Sohaṃ saṅghaṃ antarā ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā appaṭicchannāya chārattaṃ mānattaṃ yāciṃ. Tassa me saṅgho antarā ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā appaṭicchannāya chārattaṃ mānattaṃ adāsi. Sohaṃ ciṇṇamānatto abbhānāraho antarā ekaṃ āpattiṃ āpajjiṃ sañcetanikaṃ sukkavissaṭṭhiṃ appaṭicchannaṃ. Sohaṃ saṅghaṃ antarā ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā appaṭicchannāya mūlāyapaṭikassanaṃ yāciṃ. Taṃ maṃ saṅgho antarā ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā appaṭicchannāya mūlāya paṭikassi. Sohaṃ saṅghaṃ antarā ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā appaṭicchannāya chārattaṃ mānattaṃ yāciṃ. Tassa me saṅgho antarā ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā appaṭicchannāya chārattaṃ mānattaṃ adāsi. Sohaṃ, bhante, ciṇṇamānatto saṅghaṃ abbhānaṃ yācāmī''ti.

''Dutiyampi yācitabbaṃ. Tatiyampi yācitabbaṃ. Byattena bhikkhunā paṭibalena saṅgho ñāpetabbo –

120. ''Suṇātu me, bhante, saṅgho. Ayaṃ udāyī bhikkhu ekaṃ āpattiṃ āpajji sañcetanikaṃ sukkavissaṭṭhiṃ pañcāhappaṭicchannaṃ. So saṅghaṃ ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā pañcāhappaṭicchannāya pañcāhaparivāsaṃ yāci. Saṅgho udāyissa bhikkhuno ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā pañcāhappaṭicchannāya pañcāhaparivāsaṃ adāsi. So parivasanto antarā ekaṃ āpattiṃ āpajji sañcetanikaṃ sukkavissaṭṭhiṃ appaṭicchannaṃ. So saṅghaṃ antarā ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā appaṭicchannāya mūlāyapaṭikassanaṃ yāci. Saṅgho udāyiṃ bhikkhuṃ antarā ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā appaṭicchannāya mūlāya paṭikassi. So parivutthaparivāso mānattāraho antarā ekaṃ āpattiṃ āpajji sañcetanikaṃ sukkavissaṭṭhiṃ appaṭicchannaṃ. So saṅghaṃ antarā ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā appaṭicchannāya mūlāyapaṭikassanaṃ yāci. Saṅgho udāyiṃ bhikkhuṃ antarā ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā appaṭicchannāya mūlāya paṭikassi. So parivutthaparivāso saṅghaṃ tissannaṃ āpattīnaṃ chārattaṃ mānattaṃ yāci. Saṅgho udāyissa bhikkhuno tissannaṃ āpattīnaṃ chārattaṃ mānattaṃ adāsi. So mānattaṃ caranto antarā ekaṃ āpattiṃ āpajji sañcetanikaṃ sukkavissaṭṭhiṃ appaṭicchannaṃ. So saṅghaṃ antarā ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā appaṭicchannāya mūlāyapaṭikassanaṃ yāci. Saṅgho udāyiṃ bhikkhuṃ antarā ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā appaṭicchannāya mūlāya paṭikassi. So saṅghaṃ antarā ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā appaṭicchannāya chārattaṃ mānattaṃ yāci. Saṅgho udāyissa bhikkhuno antarā ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā appaṭicchannāya chārattaṃ mānattaṃ adāsi. So ciṇṇamānatto abbhānāraho antarā ekaṃ āpattiṃ āpajji sañcetanikaṃ sukkavissaṭṭhiṃ appaṭicchannaṃ. So saṅghaṃ antarā ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā appaṭicchannāya mūlāyapaṭikassanaṃ yāci. Saṅgho udāyiṃ bhikkhuṃ antarā ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā appaṭicchannāya mūlāya paṭikassi. So saṅghaṃ antarā ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā appaṭicchannāya chārattaṃ mānattaṃ yāci. Saṅgho udāyissa bhikkhuno antarā ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā appaṭicchannāya chārattaṃ mānattaṃ adāsi. So ciṇṇamānatto saṅghaṃ abbhānaṃ yācati. Yadi saṅghassa pattakallaṃ, saṅgho udāyiṃ bhikkhuṃ abbheyya. Esā ñatti.

''Suṇātu me, bhante, saṅgho. Ayaṃ udāyī bhikkhu ekaṃ āpattiṃ āpajji sañcetanikaṃ sukkavissaṭṭhiṃ pañcāhappaṭicchannaṃ…pe… so ciṇṇamānatto saṅghaṃ abbhānaṃ yācati. Saṅgho udāyiṃ bhikkhuṃ abbheti. Yassāyasmato khamati udāyissa bhikkhuno abbhānaṃ, so tuṇhassa; yassa nakkhamati, so bhāseyya.

''Dutiyampi etamatthaṃ vadāmi…pe… tatiyampi etamatthaṃ vadāmi…pe….

''Abbhito saṅghena udāyī bhikkhu. Khamati saṅghassa, tasmā tuṇhī, evametaṃ dhārayāmī''ti.

Pakkhappaṭicchannaparivāso

121. Tena kho pana samayena āyasmā udāyī ekaṃ āpattiṃ āpanno hoti sañcetanikaṃ sukkavissaṭṭhiṃ pakkhappaṭicchannaṃ. So bhikkhūnaṃ ārocesi – ''ahaṃ, āvuso, ekaṃ āpattiṃ āpajjiṃ sañcetanikaṃ sukkavissaṭṭhiṃ pakkhappaṭicchannaṃ. Kathaṃ nu kho mayā paṭipajjitabba''nti? Bhagavato etamatthaṃ ārocesuṃ. ''Tena hi, bhikkhave, saṅgho udāyissa bhikkhuno ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā pakkhappaṭicchannāya pakkhaparivāsaṃ detu. Evañca pana, bhikkhave, dātabbo –

‘‘Tena, bhikkhave, udāyinā bhikkhunā saṅghaṃ upasaṅkamitvā…pe… evamassa vacanīyo – ‘ahaṃ, bhante, ekaṃ āpattiṃ āpajjiṃ sañcetanikaṃ sukkavissaṭṭhiṃ pakkhappaṭicchannaṃ. Sohaṃ, bhante, saṅghaṃ ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā pakkhappaṭicchannāya pakkhaparivāsaṃ yācāmī’ti. Dutiyampi yācitabbo. Tatiyampi yācitabbo. Byattena bhikkhuno paṭibalena saṅgho ñāpetabbo –

122. ‘‘Suṇātu me, bhante, saṅgho. Ayaṃ udāyī bhikkhu ekaṃ āpattiṃ āpajji sañcetanikaṃ sukkavissaṭṭhiṃ pakkhappaṭicchannaṃ. So saṅghaṃ ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā pakkhappaṭicchannāya pakkhaparivāsaṃ yācati. Yadi saṅghassa pattakallaṃ, saṅgho udāyissa bhikkhuno ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā pakkhappaṭicchannāya pakkhaparivāsaṃ dadeyya. Esā ñatti.

‘‘Suṇātu me, bhante, saṅgho. Ayaṃ udāyī bhikkhu ekaṃ āpattiṃ āpajji sañcetanikaṃ sukkavissaṭṭhiṃ pakkhappaṭicchannaṃ. So saṅghaṃ ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā pakkhappaṭicchannāya pakkhaparivāsaṃ yācati. Saṅgho udāyissa bhikkhuno ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā pakkhappaṭicchannāya pakkhaparivāsaṃ deti. Yassāyasmato khamati udāyissa bhikkhuno ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā pakkhappaṭicchannāya pakkhaparivāsassa dānaṃ, so tuṇhassa; yassa nakkhamati, so bhāseyya.

‘‘Dutiyampi etamatthaṃ vadāmi…pe… tatiyampi etamatthaṃ vadāmi…pe….

‘‘Dinno saṅghena udāyissa bhikkhuno ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā pakkhappaṭicchannāya pakkhaparivāso. Khamati saṅghassa, tasmā tuṇhī, evametaṃ dhārayāmī’’ti.

Pakkhapārivāsikamūlāyapaṭikassanā

123. So parivasanto antarā ekaṃ āpattiṃ āpajji sañcetanikaṃ sukkavissaṭṭhiṃ pañcāhappaṭicchannaṃ. So bhikkhūnaṃ ārocesi – ‘‘ahaṃ, āvuso, ekaṃ āpattiṃ āpajjiṃ sañcetanikaṃ sukkavissaṭṭhiṃ pakkhappaṭicchannaṃ. Sohaṃ saṅghaṃ ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā pakkhappaṭicchannāya pakkhaparivāsaṃ yāciṃ. Tassa me saṅgho ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā pakkhappaṭicchannāya pakkhaparivāsaṃ adāsi. Sohaṃ parivasanto antarā ekaṃ āpattiṃ āpajjiṃ sañcetanikaṃ sukkavissaṭṭhiṃ pañcāhappaṭicchannaṃ. Kathaṃ nu kho mayā paṭipajjitabba’’nti! Bhagavato etamatthaṃ ārocesuṃ. ‘‘Tena hi, bhikkhave, saṅgho udāyiṃ bhikkhuṃ antarā ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā pañcāhappaṭicchannāya mūlāya paṭikassitvā purimāya āpattiyā samodhānaparivāsaṃ detu. Evañca pana, bhikkhave, mūlāya paṭikassitabbo –

‘‘Tena, bhikkhave, udāyinā bhikkhunā saṅghaṃ upasaṅkamitvā…pe… evamassa vacanīyo – ‘ahaṃ, bhante, ekaṃ āpattiṃ āpajjiṃ sañcetanikaṃ sukkavissaṭṭhiṃ pakkhappaṭicchannaṃ. Sohaṃ saṅghaṃ ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā pakkhappaṭicchannāya pakkhaparivāsaṃ yāciṃ. Tassa me saṅgho ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā pakkhappaṭicchannāya pakkhaparivāsaṃ adāsi. Sohaṃ parivasanto antarā ekaṃ āpattiṃ āpajjiṃ sañcetanikaṃ sukkavissaṭṭhiṃ pañcāhappaṭicchannaṃ. Sohaṃ, bhante, saṅghaṃ antarā ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā pañcāhappaṭicchannāya mūlāyapaṭikassanaṃ yācāmī’ti. Dutiyampi yācitabbā. Tatiyampi yācitabbā. Byattena bhikkhunā paṭibalena saṅgho ñāpetabbo –

124. ‘‘Suṇātu me, bhante, saṅgho. Ayaṃ udāyī bhikkhu ekaṃ āpattiṃ āpajji sañcetanikaṃ sukkavissaṭṭhiṃ pakkhappaṭicchannaṃ. So saṅghaṃ ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā pakkhappaṭicchannāya pakkhaparivāsaṃ yāci. Saṅgho udāyissa bhikkhuno ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā pakkhappaṭicchannāya pakkhaparivāsaṃ adāsi. So parivasanto antarā ekaṃ āpattiṃ āpajji sañcetanikaṃ sukkavissaṭṭhiṃ pañcāhappaṭicchannaṃ. So saṅghaṃ antarā ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā pañcāhappaṭicchannāya mūlāyapaṭikassanaṃ yācati. Yadi saṅghassa pattakallaṃ, saṅgho udāyiṃ bhikkhuṃ antarā ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā pañcāhappaṭicchannāya mūlāya paṭikasseyya. Esā ñatti.

‘‘Suṇātu me, bhante, saṅgho. Ayaṃ udāyī bhikkhu ekaṃ āpattiṃ āpajji sañcetanikaṃ sukkavissaṭṭhiṃ pakkhappaṭicchannaṃ. So saṅghaṃ ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā pakkhappaṭicchannāya pakkhaparivāsaṃ yāci. Saṅgho udāyissa bhikkhuno ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā pakkhappaṭicchannāya pakkhaparivāsaṃ adāsi. So parivasanto antarā ekaṃ āpattiṃ āpajji sañcetanikaṃ sukkavissaṭṭhiṃ pañcāhappaṭicchannaṃ. So saṅghaṃ antarā ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā pañcāhappaṭicchannāya mūlāyapaṭikassanaṃ yācati. Saṅgho udāyiṃ bhikkhuṃ antarā ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā pañcāhappaṭicchannāya mūlāya paṭikassati. Yassāyasmato khamati udāyissa bhikkhuno antarā ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā pañcāhappaṭicchannāya mūlāyapaṭikassanā, so tuṇhassa; yassa nakkhamati, so bhāseyya.

‘‘Dutiyampi etamatthaṃ vadāmi…pe… tatiyampi etamatthaṃ vadāmi…pe….

‘‘Paṭikassito saṅghena udāyī bhikkhu antarā ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā pañcāhappaṭicchannāya mūlāyapaṭikassanā. Khamati saṅghassa, tasmā tuṇhī, evametaṃ dhārayāmī’’ti.

Samodhānaparivāso

125. ‘‘Evañca pana, bhikkhave, purimāya āpattiyā samodhānaparivāso dātabbo – tena, bhikkhave, udāyinā bhikkhunā saṅghaṃ upasaṅkamitvā…pe… evamassa vacanīyo – ‘ahaṃ, bhante, ekaṃ āpattiṃ āpajjiṃ sañcetanikaṃ sukkavissaṭṭhiṃ pakkhappaṭicchannaṃ. Sohaṃ saṅghaṃ ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā pakkhappaṭicchannāya pakkhaparivāsaṃ yāciṃ. Tassa me saṅgho ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā pakkhappaṭicchannāya pakkhaparivāsaṃ adāsi. Sohaṃ parivasanto antarā ekaṃ āpattiṃ āpajjiṃ sañcetanikaṃ sukkavissaṭṭhiṃ pañcāhappaṭicchannaṃ. Sohaṃ saṅghaṃ antarā ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā pañcāhappaṭicchannāya mūlāyapaṭikassanaṃ yāciṃ. Taṃ maṃ saṅgho antarā ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā pañcāhappaṭicchannāya mūlāya paṭikassi. Sohaṃ, bhante, saṅghaṃ antarā ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā pañcāhappaṭicchannāya purimāya āpattiyā samodhānaparivāsaṃ yācāmī’’’ti.

‘‘Dutiyampi yācitabbo. Tatiyampi yācitabbo. Byattena bhikkhunā paṭibalena saṅgho ñāpetabbo –

126. ‘‘Suṇātu me, bhante, saṅgho. Ayaṃ udāyī bhikkhu ekaṃ āpattiṃ āpajji sañcetanikaṃ sukkavissaṭṭhiṃ pakkhappaṭicchannaṃ. So saṅghaṃ ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā pakkhappaṭicchannāya pakkhaparivāsaṃ yāci. Saṅgho udāyissa bhikkhuno ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā pakkhappaṭicchannāya pakkhaparivāsaṃ adāsi. So parivasanto antarā ekaṃ āpattiṃ āpajji sañcetanikaṃ sukkavissaṭṭhiṃ pañcāhappaṭicchannaṃ. So saṅghaṃ antarā ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā pañcāhappaṭicchannāya mūlāyapaṭikassanaṃ yāci. Saṅgho udāyiṃ bhikkhuṃ antarā ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā pañcāhappaṭicchannāya mūlāya paṭikassi. So saṅghaṃ antarā ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā pañcāhappaṭicchannāya purimāya āpattiyā samodhānaparivāsaṃ yācati. Yadi saṅghassa pattakallaṃ, saṅgho udāyissa bhikkhuno antarā ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā pañcāhappaṭicchannāya purimāya āpattiyā samodhānaparivāsaṃ dadeyya. Esā ñatti.

‘‘Suṇātu me, bhante, saṅgho. Ayaṃ udāyī bhikkhu ekaṃ āpattiṃ āpajji sañcetanikaṃ sukkavissaṭṭhiṃ pakkhappaṭicchannaṃ. So saṅghaṃ ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā pakkhappaṭicchannāya pakkhaparivāsaṃ yāci. Saṅgho udāyissa bhikkhuno ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā pakkhappaṭicchannāya pakkhaparivāsaṃ adāsi. So parivasanto antarā ekaṃ āpattiṃ āpajji sañcetanikaṃ sukkavissaṭṭhiṃ pañcāhappaṭicchannaṃ. So saṅghaṃ antarā ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā pañcāhappaṭicchannāya mūlāyapaṭikassanaṃ yāci. Saṅgho udāyiṃ bhikkhuṃ antarā ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā pañcāhappaṭicchannāya mūlāya paṭikassi. So saṅghaṃ antarā ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā pañcāhappaṭicchannāya purimāya āpattiyā samodhānaparivāsaṃ yācati. Saṅgho udāyissa bhikkhuno antarā ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā pañcāhappaṭicchannāya purimāya āpattiyā samodhānaparivāsaṃ deti. Yassāyasmato khamati udāyissa bhikkhuno antarā ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā pañcāhappaṭicchannāya purimāya āpattiyā samodhānaparivāsassa dānaṃ, so tuṇhassa; yassa nakkhamati, so bhāseyya.

‘‘Dutiyampi etamatthaṃ vadāmi…pe… tatiyampi etamatthaṃ vadāmi…pe….

‘‘Dinno saṅghena udāyissa bhikkhuno antarā ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā pañcāhappaṭicchannāya purimāya āpattiyā samodhānaparivāso. Khamati saṅghassa, tasmā tuṇhī, evametaṃ dhārayāmī’’ti.

Mānattārahamūlāyapaṭikassanādi

127. So parivutthaparivāso mānattāraho antarā ekaṃ āpattiṃ āpajji sañcetanikaṃ sukkavissaṭṭhiṃ pañcāhappaṭicchannaṃ. So bhikkhūnaṃ ārocesi – ‘‘ahaṃ, āvuso, ekaṃ āpattiṃ āpajjiṃ sañcetanikaṃ sukkavissaṭṭhiṃ pakkhappaṭicchannaṃ…pe… sohaṃ parivutthaparivāso mānattāraho antarā ekaṃ āpattiṃ āpajjiṃ sañcetanikaṃ sukkavissaṭṭhiṃ pañcāhappaṭicchannaṃ. Kathaṃ nu kho mayā paṭipajjitabba’’nti? Bhagavato etamatthaṃ ārocesuṃ. ‘‘Tena hi, bhikkhave, saṅgho udāyiṃ bhikkhuṃ antarā ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā pañcāhappaṭicchannāya mūlāya paṭikassitvā purimāya āpattiyā samodhānaparivāsaṃ detu. Evañca pana, bhikkhave, mūlāya paṭikassitabbo…pe….

‘‘Evañca pana, bhikkhave, purimāya āpattiyā samodhānaparivāso dātabbo…pe… deti…pe….

‘‘Dinno saṅghena udāyissa bhikkhuno antarā ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā pañcāhappaṭicchannāya purimāya āpattiyā samodhānaparivāso. Khamati saṅghassa, tasmā tuṇhī, evametaṃ dhārayāmī’’ti.

Tikāpattimānattaṃ

128. So parivutthaparivāso bhikkhūnaṃ ārocesi – ‘‘ahaṃ, āvuso, ekaṃ āpattiṃ āpajjiṃ sañcetanikaṃ sukkavissaṭṭhiṃ pakkhappaṭicchannaṃ…pe… sohaṃ parivutthaparivāso. Kathaṃ nu kho mayā paṭipajjitabba’’nti? Bhagavato etamatthaṃ ārocesuṃ. ‘‘Tena hi, bhikkhave, saṅgho udāyissa bhikkhuno tissannaṃ āpattīnaṃ chārattaṃ mānattaṃ detu. Evañca pana, bhikkhave, dātabbaṃ –

‘‘Tena, bhikkhave, udāyinā bhikkhunā saṅghaṃ upasaṅkamitvā…pe… evamassa vacanīyo – ‘ahaṃ, bhante, ekaṃ āpattiṃ āpajjiṃ sañcetanikaṃ sukkavissaṭṭhiṃ pakkhappaṭicchannaṃ…pe… sohaṃ, bhante, parivutthaparivāso saṅghaṃ tissannaṃ āpattīnaṃ chārattaṃ mānattaṃ yācāmī’ti. Dutiyampi yācitabbaṃ. Tatiyampi yācitabbaṃ. Byattena bhikkhunā paṭibalena saṅgho ñāpetabbo –

129. ‘‘Suṇātu me, bhante, saṅgho. Ayaṃ udāyī bhikkhu ekaṃ āpattiṃ āpajji sañcetanikaṃ sukkavissaṭṭhiṃ pakkhappaṭicchannaṃ…pe… so parivutthaparivāso saṅghaṃ tissannaṃ āpattīnaṃ chārattaṃ mānattaṃ yācati. Yadi saṅghassa pattakallaṃ, saṅgho udāyissa bhikkhuno tissannaṃ āpattīnaṃ chārattaṃ mānattaṃ dadeyya. Esā ñatti.

‘‘Suṇātu me, bhante, saṅgho. Ayaṃ udāyī bhikkhu ekaṃ āpattiṃ āpajji sañcetanikaṃ sukkavissaṭṭhiṃ pakkhappaṭicchannaṃ…pe… so parivutthaparivāso saṅghaṃ tissannaṃ āpattīnaṃ chārattaṃ mānattaṃ yācati. Saṅgho udāyissa bhikkhuno tissannaṃ āpattīnaṃ chārattaṃ mānattaṃ deti. Yassāyasmato khamati udāyissa bhikkhuno tissannaṃ āpattīnaṃ chārattaṃ mānattassa dānaṃ, so tuṇhassa; yassa nakkhamati, so bhāseyya.

‘‘Dutiyampi etamatthaṃ vadāmi…pe… tatiyampi etamatthaṃ vadāmi…pe….

‘‘Dinnaṃ saṅghena udāyissa bhikkhuno tissannaṃ āpattīnaṃ chārattaṃ mānattaṃ. Khamati saṅghassa, tasmā tuṇhī, evametaṃ dhārayāmī’’ti.

Mānattacārikamūlāyapaṭikassanādi

130. So mānattaṃ caranto antarā ekaṃ āpattiṃ āpajji sañcetanikaṃ sukkavissaṭṭhiṃ pañcāhappaṭicchannaṃ. So bhikkhūnaṃ ārocesi – ‘‘ahaṃ, āvuso, ekaṃ āpattiṃ āpajjiṃ sañcetanikaṃ sukkavissaṭṭhiṃ pakkhappaṭicchannaṃ…pe… sohaṃ mānattaṃ caranto antarā ekaṃ āpattiṃ āpajjiṃ sañcetanikaṃ sukkavissaṭṭhiṃ pañcāhappaṭicchannaṃ. Kathaṃ nu kho mayā paṭipajjitabba’’nti? Bhagavato etamatthaṃ ārocesuṃ. ‘‘Tena hi, bhikkhave, saṅgho udāyiṃ bhikkhuṃ antarā ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā pañcāhappaṭicchannāya mūlāya paṭikassitvā purimāya āpattiyā samodhānaparivāsaṃ datvā chārattaṃ mānattaṃ detu. Evañca pana, bhikkhave, mūlāya paṭikassitabbo…pe….

‘‘Evañca pana, bhikkhave, purimāya āpattiyā samodhānaparivāso dātabbo…pe….

‘‘Evañca pana, bhikkhave, chārattaṃ mānattaṃ dātabbaṃ…pe… deti…pe….

‘‘Dinnaṃ saṅghena udāyissa bhikkhuno antarā ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā pañcāhappaṭicchannāya chārattaṃ mānattaṃ. Khamati saṅghassa, tasmā tuṇhī, evametaṃ dhārayāmī’’ti.

Abbhānārahamūlāyapaṭikassanādi

131. So ciṇṇamānatto abbhānāraho antarā ekaṃ āpattiṃ āpajji sañcetanikaṃ sukkavissaṭṭhiṃ pañcāhappaṭicchannaṃ. So bhikkhūnaṃ ārocesi – ‘‘ahaṃ, āvuso, ekaṃ āpattiṃ āpajjiṃ sañcetanikaṃ sukkavissaṭṭhiṃ pakkhappaṭicchannaṃ…pe… sohaṃ ciṇṇamānatto abbhānāraho antarā ekaṃ āpattiṃ āpajjiṃ sañcetanikaṃ sukkavissaṭṭhiṃ pañcāhappaṭicchannaṃ. Kathaṃ nu kho mayā paṭipajjitabba’’nti? Bhagavato etamatthaṃ ārocesuṃ. ‘‘Tena hi, bhikkhave, saṅgho udāyiṃ bhikkhuṃ antarā ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā pañcāhappaṭicchannāya mūlāya paṭikassitvā purimāya āpattiyā samodhānaparivāsaṃ datvā chārattaṃ mānattaṃ detu. Evañca pana, bhikkhave, mūlāya paṭikassitabbo…pe….

‘‘Evañca pana, bhikkhave, purimāya āpattiyā samodhānaparivāso dātabbo…pe….

‘‘Evañca pana, bhikkhave, chārattaṃ mānattaṃ dātabbaṃ…pe… deti…pe….

‘‘Dinnaṃ saṅghena udāyissa bhikkhuno antarā ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā pañcāhappaṭicchannāya chārattaṃ mānattaṃ. Khamati saṅghassa, tasmā tuṇhī, evametaṃ dhārayāmī’’ti.

Pakkhappaṭicchannaabbhānaṃ

132. So ciṇṇamānatto bhikkhūnaṃ ārocesi – ‘‘ahaṃ, āvuso, ekaṃ āpattiṃ āpajjiṃ sañcetanikaṃ sukkavissaṭṭhiṃ pakkhappaṭicchannaṃ…pe… sohaṃ ciṇṇamānatto. Kathaṃ nu kho mayā paṭipajjitabba’’nti? Bhagavato etamatthaṃ ārocesuṃ. ‘‘Tena hi, bhikkhave, saṅgho udāyiṃ bhikkhuṃ abbhetu. Evañca pana, bhikkhave, abbhetabbo –

‘‘Tena, bhikkhave, udāyinā bhikkhunā saṅghaṃ upasaṅkamitvā, ekaṃsaṃ uttarāsaṅgaṃ karitvā, vuḍḍhānaṃ bhikkhūnaṃ pāde vanditvā, ukkuṭikaṃ nisīditvā, añjaliṃ paggahetvā, evamassa vacanīyo – ‘ahaṃ, bhante, ekaṃ āpattiṃ āpajjiṃ sañcetanikaṃ sukkavissaṭṭhiṃ pakkhappaṭicchannaṃ. Sohaṃ saṅghaṃ ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā pakkhappaṭicchannāya pakkhaparivāsaṃ yāciṃ. Tassa me saṅgho ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā pakkhappaṭicchannāya pakkhaparivāsaṃ adāsi. Sohaṃ parivasanto antarā ekaṃ āpattiṃ āpajjiṃ sañcetanikaṃ sukkavissaṭṭhiṃ pañcāhappaṭicchannaṃ. Sohaṃ saṅghaṃ antarā ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā pañcāhappaṭicchannāya mūlāyapaṭikassanaṃ yāciṃ. Taṃ maṃ saṅgho antarā ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā pañcāhappaṭicchannāya mūlāya paṭikassi. Sohaṃ saṅghaṃ antarā ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā pañcāhappaṭicchannāya purimāya āpattiyā samodhānaparivāsaṃ yāciṃ. Tassa me saṅgho antarā ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā pañcāhappaṭicchannāya purimāya āpattiyā samodhānaparivāsaṃ adāsi. Sohaṃ parivutthaparivāso mānattāraho antarā ekaṃ āpattiṃ āpajjiṃ sañcetanikaṃ sukkavissaṭṭhiṃ pañcāhappaṭicchannaṃ. Sohaṃ saṅghaṃ antarā ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā pañcāhappaṭicchannāya mūlāyapaṭikassanaṃ yāciṃ. Taṃ maṃ saṅgho antarā ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā pañcāhappaṭicchannāya mūlāya paṭikassi. Sohaṃ saṅghaṃ antarā ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā pañcāhappaṭicchannāya purimāya āpattiyā samodhānaparivāsaṃ yāciṃ. Tassa me saṅgho antarā ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā pañcāhappaṭicchannāya purimāya āpattiyā samodhānaparivāsaṃ adāsi. Sohaṃ parivutthaparivāso saṅghaṃ tissannaṃ āpattīnaṃ chārattaṃ mānattaṃ yāciṃ. Tassa me saṅgho tissannaṃ āpattīnaṃ chārattaṃ mānattaṃ adāsi. Sohaṃ mānattaṃ caranto antarā ekaṃ āpattiṃ āpajjiṃ sañcetanikaṃ sukkavissaṭṭhiṃ pañcāhappaṭicchannaṃ. Sohaṃ saṅghaṃ antarā ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā pañcāhappaṭicchannāya mūlāyapaṭikassanaṃ yāciṃ. Taṃ maṃ saṅgho antarā ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā pañcāhappaṭicchannāya mūlāya paṭikassi. Sohaṃ saṅghaṃ antarā ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā pañcāhappaṭicchannāya purimāya āpattiyā samodhānaparivāsaṃ yāciṃ. Tassa me saṅgho antarā ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā pañcāhappaṭicchannāya purimāya āpattiyā samodhānaparivāsaṃ adāsi. Sohaṃ parivutthaparivāso saṅghaṃ antarā ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā pañcāhappaṭicchannāya chārattaṃ mānattaṃ yāciṃ. Tassa me saṅgho antarā ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā pañcāhappaṭicchannāya chārattaṃ mānattaṃ adāsi. Sohaṃ ciṇṇamānatto abbhānāraho antarā ekaṃ āpattiṃ āpajjiṃ sañcetanikaṃ sukkavissaṭṭhiṃ pañcāhappaṭicchannaṃ. Sohaṃ saṅghaṃ antarā ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā pañcāhappaṭicchannāya mūlāyapaṭikassanaṃ yāciṃ. Taṃ maṃ saṅgho antarā ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā pañcāhappaṭicchannāya mūlāya paṭikassi. Sohaṃ saṅghaṃ antarā ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā pañcāhappaṭicchannāya purimāya āpattiyā samodhānaparivāsaṃ yāciṃ. Tassa me saṅgho antarā ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā pañcāhappaṭicchannāya purimāya āpattiyā samodhānaparivāsaṃ adāsi. Sohaṃ parivutthaparivāso saṅghaṃ antarā ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā pañcāhappaṭicchannāya chārattaṃ mānattaṃ yāciṃ. Tassa me saṅgho antarā ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā pañcāhappaṭicchannāya chārattaṃ mānattaṃ adāsi. Sohaṃ, bhante, ciṇṇamānatto saṅghaṃ abbhānaṃ yācāmī’’ti.

‘‘Dutiyampi yācitabbaṃ. Tatiyampi yācitabbaṃ. Byattena bhikkhunā paṭibalena saṅgho ñāpetabbo –

133. ‘‘Suṇātu me, bhante, saṅgho. Ayaṃ udāyī bhikkhu ekaṃ āpattiṃ āpajji sañcetanikaṃ sukkavissaṭṭhiṃ pakkhappaṭicchannaṃ. So saṅghaṃ ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā pakkhappaṭicchannāya pakkhaparivāsaṃ yāci. Saṅgho udāyissa bhikkhuno ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā pakkhappaṭicchannāya pakkhaparivāsaṃ adāsi. So parivasanto antarā ekaṃ āpattiṃ āpajji sañcetanikaṃ sukkavissaṭṭhiṃ pañcāhappaṭicchannaṃ. So saṅghaṃ antarā ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā pañcāhappaṭicchannāya mūlāyapaṭikassanaṃ yāci. Saṅgho udāyiṃ bhikkhuṃ antarā ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā pañcāhappaṭicchannāya mūlāya paṭikassi. So saṅghaṃ antarā ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā pañcāhappaṭicchannāya purimāya āpattiyā samodhānaparivāsaṃ yāci. Saṅgho udāyissa bhikkhuno antarā ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā pañcāhappaṭicchannāya purimāya āpattiyā samodhānaparivāsaṃ adāsi. So parivutthaparivāso mānattāraho antarā ekaṃ āpattiṃ āpajji sañcetanikaṃ sukkavissaṭṭhiṃ pañcāhappaṭicchannaṃ. So saṅghaṃ antarā ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā pañcāhappaṭicchannāya mūlāyapaṭikassanaṃ yāci. Saṅgho udāyiṃ bhikkhuṃ antarā ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā pañcāhappaṭicchannāya mūlāya paṭikassi. So saṅghaṃ antarā ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā pañcāhappaṭicchannāya purimāya āpattiyā samodhānaparivāsaṃ yāci. Saṅgho udāyissa bhikkhuno antarā ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā pañcāhappaṭicchannāya purimāya āpattiyā samodhānaparivāsaṃ adāsi. So parivutthaparivāso saṅghaṃ tissannaṃ āpattīnaṃ chārattaṃ mānattaṃ yāci. Saṅgho udāyissa bhikkhuno tissannaṃ āpattīnaṃ chārattaṃ mānattaṃ adāsi. So mānattaṃ caranto antarā ekaṃ āpattiṃ āpajji sañcetanikaṃ sukkavissaṭṭhiṃ pañcāhappaṭicchannaṃ. So saṅghaṃ antarā ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā pañcāhappaṭicchannāya mūlāyapaṭikassanaṃ yāci. Saṅgho udāyiṃ bhikkhuṃ antarā ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā pañcāhappaṭicchannāya mūlāya paṭikassi. So saṅghaṃ antarā ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā pañcāhappaṭicchannāya purimāya āpattiyā samodhānaparivāsaṃ yāci. Saṅgho udāyissa bhikkhuno antarā ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā pañcāhappaṭicchannāya purimāya āpattiyā samodhānaparivāsaṃ adāsi. So parivutthaparivāso saṅghaṃ [so saṃghaṃ (ka.)] antarā ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā pañcāhappaṭicchannāya chārattaṃ mānattaṃ yāci. Saṅgho udāyissa bhikkhuno antarā ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā pañcāhappaṭicchannāya chārattaṃ mānattaṃ adāsi. So ciṇṇamānatto abbhānāraho antarā ekaṃ āpattiṃ āpajji sañcetanikaṃ sukkavissaṭṭhiṃ pañcāhappaṭicchannaṃ. So saṅghaṃ antarā ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā pañcāhappaṭicchannāya mūlāyapaṭikassanaṃ yāci. Saṅgho udāyiṃ bhikkhuṃ antarā ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā pañcāhappaṭicchannāya mūlāya paṭikassi. So saṅghaṃ antarā ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā pañcāhappaṭicchannāya purimāya āpattiyā samodhānaparivāsaṃ yāci. Saṅgho udāyissa bhikkhuno antarā ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā pañcāhappaṭicchannāya purimāya āpattiyā samodhānaparivāsaṃ adāsi. So parivutthaparivāso saṅghaṃ antarā ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā pañcāhappaṭicchannāya chārattaṃ mānattaṃ yāci. Saṅgho udāyissa bhikkhuno antarā ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā pañcāhappaṭicchannāya chārattaṃ mānattaṃ adāsi. So ciṇṇamānatto saṅghaṃ abbhānaṃ yācati. Yadi saṅghassa pattakallaṃ, saṅgho udāyiṃ bhikkhuṃ abbheyya. Esā ñatti.

‘‘Suṇātu me, bhante, saṅgho. Ayaṃ udāyī bhikkhu ekaṃ āpattiṃ āpajji sañcetanikaṃ sukkavissaṭṭhiṃ pakkhappaṭicchannaṃ…pe… so ciṇṇamānatto saṅghaṃ abbhānaṃ yācati. Saṅgho udāyiṃ bhikkhuṃ abbheti. Yassāyasmato khamati udāyissa bhikkhuno abbhānaṃ, so tuṇhassa; yassa nakkhamati, so bhāseyya.

‘‘Dutiyampi etamatthaṃ vadāmi…pe… tatiyampi etamatthaṃ vadāmi…pe….

‘‘Abbhito saṅghena udāyī bhikkhu. Khamati saṅghassa, tasmā tuṇhī, evametaṃ dhārayāmī’’ti.

Sukkavissaṭṭhi samattā.

2. Parivāso

Agghasamodhānaparivāso

134. Tena kho pana samayena aññataro bhikkhu sambahulā saṅghādisesā āpattiyo āpanno hoti –

ekā āpatti ekāhappaṭicchannā, ekā āpatti dvīhappaṭicchannā, ekā āpatti tīhappaṭicchannā, ekā āpatti catūhappaṭicchannā, ekā āpatti pañcāhappaṭicchannā, ekā āpatti chāhappaṭicchannā, ekā āpatti sattāhappaṭicchannā, ekā āpatti aṭṭhāhappaṭicchannā, ekā āpatti navāhappaṭicchannā, ekā āpatti dasāhappaṭicchannā. So bhikkhūnaṃ ārocesi – ‘‘ahaṃ, āvuso, sambahulā saṅghādisesā āpattiyo āpajjiṃ – ekā āpatti ekāhappaṭicchannā…pe… ekā āpatti dasāhappaṭicchannā. Kathaṃ nu kho mayā paṭipajjitabba’’nti? Bhagavato etamatthaṃ ārocesuṃ. ‘‘Tena hi, bhikkhave, saṅgho tassa bhikkhuno tāsaṃ āpattīnaṃ yā āpatti dasāhappaṭicchannā tassā agghena samodhānaparivāsaṃ detu. Evañca pana, bhikkhave, dātabbo –

‘‘Tena, bhikkhave, bhikkhunā saṅghaṃ upasaṅkamitvā…pe… evamassa vacanīyo – ‘ahaṃ, bhante, sambahulā saṅghādisesā āpattiyo āpajjiṃ – ekā āpatti ekāhappaṭicchannā…pe… ekā āpatti dasāhappaṭicchannā. Sohaṃ, bhante, saṅghaṃ tāsaṃ āpattīnaṃ yā āpatti dasāhappaṭicchannā tassā agghena samodhānaparivāsaṃ yācāmī’ti. Dutiyampi yācitabbo. Tatiyampi yācitabbo. Byattena bhikkhunā paṭibalena saṅgho ñāpetabbo –

135. ‘‘Suṇātu me, bhante, saṅgho. Ayaṃ itthannāmo bhikkhu sambahulā saṅghādisesā āpattiyo āpajji – ekā āpatti ekāhappaṭicchannā…pe… ekā āpatti dasāhappaṭicchannā. So saṅghaṃ tāsaṃ āpattīnaṃ yā āpatti dasāhappaṭicchannā tassā agghena samodhānaparivāsaṃ yācati. Yadi saṅghassa pattakallaṃ, saṅgho itthannāmassa bhikkhuno tāsaṃ āpattīnaṃ yā āpatti dasāhappaṭicchannā tassā agghena samodhānaparivāsaṃ dadeyya. Esā ñatti.

‘‘Suṇātu me, bhante, saṅgho. Ayaṃ itthannāmo bhikkhu sambahulā saṅghādisesā āpattiyo āpajji – ekā āpatti ekāhappaṭicchannā…pe… ekā āpatti dasāhappaṭicchannā. So saṅghaṃ tāsaṃ āpattīnaṃ yā āpatti dasāhappaṭicchannā tassā agghena samodhānaparivāsaṃ yācati. Saṅgho itthannāmassa bhikkhuno tāsaṃ āpattīnaṃ yā āpatti dasāhappaṭicchannā tassā agghena samodhānaparivāsaṃ deti. Yassāyasmato khamati itthannāmassa bhikkhuno tāsaṃ āpattīnaṃ yā āpatti dasāhappaṭicchannā; tassā agghena samodhānaparivāsassa dānaṃ, so tuṇhassa; yassa nakkhamati, so bhāseyya.

‘‘Dutiyampi etamatthaṃ vadāmi…pe… tatiyampi etamatthaṃ vadāmi…pe….

‘‘Dinno saṅghena itthannāmassa bhikkhuno tāsaṃ āpattīnaṃ yā āpatti dasāhappaṭicchannā tassā agghena samodhānaparivāso. Khamati saṅghassa, tasmā tuṇhī, evametaṃ dhārayāmī’’ti.

Sabbacirappaṭicchannaagghasamodhānaṃ

136. Tena kho pana samayena aññataro bhikkhu sambahulā saṅghādisesā āpattiyo āpanno hoti – ekā āpatti ekāhappaṭicchannā, dve āpattiyo dvīhappaṭicchannāyo [dvīhappaṭicchannā (ka. evaṃ yāvadasāhappaṭicchannā)], tisso āpattiyo tīhappaṭicchannāyo, catasso āpattiyo catūhappaṭicchannāyo, pañca āpattiyo pañcāhappaṭicchannāyo, cha āpattiyo chāhappaṭicchannāyo, satta āpattiyo sattāhappaṭicchannāyo, aṭṭha āpattiyo aṭṭhāhappaṭicchannāyo, nava āpattiyo navāhappaṭicchannāyo, dasa āpattiyo dasāhappaṭicchannāyo. So bhikkhūnaṃ ārocesi – ‘‘ahaṃ, āvuso, sambahulā saṅghādisesā āpattiyo āpajjiṃ, ekā āpatti ekāhappaṭicchannā…pe… dasa āpattiyo dasāhappaṭicchannāyo. Kathaṃ nu kho mayā paṭipajjitabba’’nti? Bhagavato etamatthaṃ ārocesuṃ. ‘‘Tena hi, bhikkhave, saṅgho tassa bhikkhuno tāsaṃ āpattīnaṃ yā āpattiyo sabbacirappaṭicchannāyo tāsaṃ agghena samodhānaparivāsaṃ detu. Evañca pana, bhikkhave, dātabbo –

‘‘Tena, bhikkhave, bhikkhunā saṅghaṃ upasaṅkamitvā…pe… evamassa vacanīyo – ‘ahaṃ, bhante, sambahulā saṅghādisesā āpattiyo āpajjiṃ, ekā āpatti ekāhappaṭicchannā…pe… dasa āpattiyo dasāhappaṭicchannāyo. Sohaṃ, bhante, saṅghaṃ tāsaṃ āpattīnaṃ yā āpattiyo sabbacirappaṭicchannāyo tāsaṃ agghena samodhānaparivāsaṃ yācāmī’ti. Dutiyampi yācitabbo. Tatiyampi yācitabbo. ‘‘Byattena bhikkhunā paṭibalena saṅgho ñāpetabbo –

137. Suṇātu me, bhante, saṅgho. Ayaṃ itthannāmo bhikkhu sambahulā saṅghādisesā āpattiyo āpajji, ekā āpatti ekāhappaṭicchannā…pe… dasa āpattiyo dasāhappaṭicchannāyo. So saṅghaṃ tāsaṃ āpattīnaṃ yā āpattiyo sabbacirappaṭicchannāyo tāsaṃ agghena samodhānaparivāsaṃ yācati. Yadi saṅghassa pattakallaṃ saṅgho itthannāmassa bhikkhuno tāsaṃ āpattīnaṃ yā āpattiyo sabbacirappaṭicchannāyo tāsaṃ agghena samodhānaparivāsaṃ dadeyya. Esā ñatti.

‘‘Suṇātu me, bhante, saṅgho. Ayaṃ itthannāmo bhikkhu sambahulā saṅghādisesā āpattiyo āpajji – ekā āpatti ekāhappaṭicchannā…pe… dasa āpattiyo dasāhappaṭicchannāyo. So saṅghaṃ tāsaṃ āpattīnaṃ yā āpattiyo sabbacirappaṭicchannāyo tāsaṃ agghena samodhānaparivāsaṃ yācati. Saṅgho itthannāmassa bhikkhuno tāsaṃ āpattīnaṃ yā āpattiyo sabbacirappaṭicchannāyo tāsaṃ agghena samodhānaparivāsaṃ deti. Yassāyasmato khamati itthannāmassa bhikkhuno tāsaṃ āpattīnaṃ yā āpattiyo sabbacirappaṭicchannāyo tāsaṃ agghena samodhānaparivāsassa dānaṃ, so tuṇhassa; yassa nakkhamati, so bhāseyya.

‘‘Dutiyampi etamatthaṃ vadāmi…pe… tatiyampi etamatthaṃ vadāmi…pe….

‘‘Dinno saṅghena itthannāmassa bhikkhuno tāsaṃ āpattīnaṃ yā āpattiyo sabbacirappaṭicchannāyo tāsaṃ agghena samodhānaparivāso. Khamati saṅghassa, tasmā tuṇhī, evametaṃ dhārayāmī’’ti.

Dvemāsaparivāso

138. Tena kho pana samayena aññataro bhikkhu dve saṅghādisesā āpattiyo āpanno hoti dvemāsappaṭicchannāyo. Tassa etadahosi – ‘‘ahaṃ kho dve saṅghādisesā āpattiyo āpajjiṃ dvemāsappaṭicchannāyo. Yaṃnūnāhaṃ saṅghaṃ ekissā āpattiyā dvemāsappaṭicchannāya dvemāsaparivāsaṃ yāceyya’’nti. So saṅghaṃ ekissā āpattiyā dvemāsappaṭicchannāya dvemāsaparivāsaṃ yāci. Tassa saṅgho ekissā āpattiyā dvemāsappaṭicchannāya dvemāsaparivāsaṃ adāsi. Tassa parivasantassa lajjīdhammo okkami – ahaṃ kho dve saṅghādisesā āpattiyo āpajjiṃ dvemāsappaṭicchannāyo. Tassa me etadahosi – ‘‘ahaṃ kho dve saṅghādisesā āpattiyo āpajjiṃ dvemāsappaṭicchannāyo. Yaṃnūnāhaṃ saṅghaṃ ekissā āpattiyā dvemāsappaṭicchannāya dvemāsaparivāsaṃ yāceyyanti. Sohaṃ saṅghaṃ ekissā āpattiyā dvemāsappaṭicchannāya dvemāsaparivāsaṃ yāciṃ. Tassa me saṅgho ekissā āpattiyā dvemāsappaṭicchannāya dvemāsaparivāsaṃ adāsi. Tassa me parivasantassa lajjīdhammo okkami. Yaṃnūnāhaṃ saṅghaṃ itarissāpi āpattiyā dvemāsappaṭicchannāya dvemāsaparivāsaṃ yāceyya’’nti.

So bhikkhūnaṃ ārocesi – ‘‘ahaṃ, āvuso, dve saṅghādisesā āpattiyo āpajjiṃ dvemāsappaṭicchannāyo. Tassa me etadahosi – ‘ahaṃ kho dve saṅghādisesā āpattiyo āpajjiṃ dvemāsappaṭicchannāyo. Yaṃnūnāhaṃ saṅghaṃ ekissā āpattiyā dvemāsappaṭicchannāya dvemāsaparivāsaṃ yāceyya’nti. Sohaṃ saṅghaṃ ekissā āpattiyā dvemāsappaṭicchannāya dvemāsaparivāsaṃ yāciṃ. Tassa me saṅgho ekissā āpattiyā dvemāsappaṭicchannāya dvemāsaparivāsaṃ adāsi. Tassa me parivasantassa lajjīdhammo okkami – ahaṃ kho dve saṅghādisesā āpattiyo āpajjiṃ dvemāsappaṭicchannāyo. Tassa me etadahosi – ‘ahaṃ kho dve saṅghādisesā āpattiyo āpajjiṃ dvemāsappaṭicchannāyo. Yaṃnūnāhaṃ saṅghaṃ ekissā āpattiyā dvemāsappaṭicchannāya dvemāsaparivāsaṃ yāceyya’nti. Sohaṃ saṅghaṃ ekissā āpattiyā dvemāsappaṭicchannāya dvemāsaparivāsaṃ yāciṃ. Tassa me saṅgho ekissā āpattiyā dvemāsappaṭicchannāya dvemāsaparivāsaṃ adāsi. Tassa me parivasantassa lajjīdhammo okkami – yaṃnūnāhaṃ saṅghaṃ itarissāpi āpattiyā dvemāsappaṭicchannāya dvemāsaparivāsaṃ yāceyyanti. Kathaṃ nu kho mayā paṭipajjitabba’’nti? Bhagavato etamatthaṃ ārocesuṃ. ‘‘Tena hi, bhikkhave, saṅgho tassa bhikkhuno itarissāpi āpattiyā dvemāsappaṭicchannāya dvemāsaparivāsaṃ detu. Evañca pana, bhikkhave, dātabbo –

‘‘Tena, bhikkhave, bhikkhunā saṅghaṃ upasaṅkamitvā, ekaṃsaṃ uttarāsaṅgaṃ karitvā, vuḍḍhānaṃ bhikkhūnaṃ pāde vanditvā, ukkuṭikaṃ nisīditvā, añjaliṃ paggahetvā, evamassa vacanīyo –

‘ahaṃ, bhante, dve saṅghādisesā āpattiyo āpajjiṃ dvemāsappaṭicchannāyo. Tassa me etadahosi – ahaṃ kho dve saṅghādisesā āpattiyo āpajjiṃ dvemāsappaṭicchannāyo. Yaṃnūnāhaṃ saṅghaṃ ekissā āpattiyā dvemāsappaṭicchannāya dvemāsaparivāsaṃ yāceyya’nti. Sohaṃ saṅghaṃ ekissā āpattiyā dvemāsappaṭicchannāya dvemāsaparivāsaṃ yāciṃ. Tassa me saṅgho ekissā āpattiyā dvemāsappaṭicchannāya dvemāsaparivāsaṃ adāsi. Tassa me parivasantassa lajjīdhammo okkami – ahaṃ kho dve saṅghādisesā āpattiyo āpajjiṃ dvemāsappaṭicchannāyo. Tassa me etadahosi – ‘ahaṃ kho dve saṅghādisesā āpattiyo āpajjiṃ dvemāsappaṭicchannāyo. Yaṃnūnāhaṃ saṅghaṃ ekissā āpattiyā dvemāsappaṭicchannāya dvemāsaparivāsaṃ yāceyya’nti. Sohaṃ saṅghaṃ ekissā āpattiyā dvemāsappaṭicchannāya dvemāsaparivāsaṃ yāciṃ. Tassa me saṅgho ekissā āpattiyā dvemāsappaṭicchannāya dvemāsaparivāsaṃ adāsi. Tassa me parivasantassa lajjīdhammo okkami – yaṃnūnāhaṃ saṅghaṃ itarissāpi āpattiyā dvemāsappaṭicchannāya dvemāsaparivāsaṃ yāceyyanti. Sohaṃ, bhante, saṅghaṃ itarissāpi āpattiyā dvemāsappaṭicchannāya dvemāsaparivāsaṃ yācāmīti.

‘‘Dutiyampi yācitabbo. Tatiyampi yācitabbo. ‘‘Byattena bhikkhunā paṭibalena saṅgho ñāpetabbo –

139. ‘‘Suṇātu me, bhante, saṅgho. Ayaṃ itthannāmo bhikkhu dve saṅghādisesā āpattiyo āpajji dvemāsappaṭicchannāyo. Tassa etadahosi – ‘ahaṃ kho dve saṅghādisesā āpattiyo āpajjiṃ dvemāsappaṭicchannāyo. Yaṃnūnāhaṃ saṅghaṃ ekissā āpattiyā dvemāsappaṭicchannāya dvemāsaparivāsaṃ yāceyya’nti. So saṅghaṃ ekissā āpattiyā dvemāsappaṭicchannāya dvemāsaparivāsaṃ yāci. Tassa saṅgho ekissā āpattiyā dvemāsappaṭicchannāya dvemāsaparivāsaṃ adāsi. Tassa parivasantassa lajjīdhammo okkami – ahaṃ kho dve saṅghādisesā āpattiyo āpajjiṃ dvemāsappaṭicchannāyo. Tassa me etadahosi – ‘ahaṃ kho dve saṅghādisesā āpattiyo āpajjiṃ dvemāsappaṭicchannāyo. Yaṃnūnāhaṃ saṅghaṃ ekissā āpattiyā dvemāsappaṭicchannāya dvemāsaparivāsaṃ yāceyya’nti. Sohaṃ saṅghaṃ ekissā āpattiyā dvemāsappaṭicchannāya dvemāsaparivāsaṃ yāciṃ. Tassa me saṅgho ekissā āpattiyā dvemāsappaṭicchannāya dvemāsaparivāsaṃ adāsi. Tassa me parivasantassa lajjīdhammo okkami. Yaṃnūnāhaṃ saṅghaṃ itarissāpi āpattiyā dvemāsappaṭicchannāya dvemāsaparivāsaṃ yāceyyanti. So saṅghaṃ itarissāpi āpattiyā dvemāsappaṭicchannāya dvemāsaparivāsaṃ yācati. Yadi saṅghassa pattakallaṃ, saṅgho itthannāmassa bhikkhuno itarissāpi āpattiyā dvemāsappaṭicchannāya dvemāsaparivāsaṃ dadeyya. Esā ñatti.

‘‘Suṇātu me, bhante, saṅgho. Ayaṃ itthannāmo bhikkhu dve saṅghādisesā āpattiyo āpajji dvemāsappaṭicchannāyo. Tassa etadahosi – ‘ahaṃ kho dve saṅghādisesā āpattiyo āpajjiṃ dvemāsappaṭicchannāyo. Yaṃnūnāhaṃ saṅghaṃ ekissā āpattiyā dvemāsappaṭicchannāya dvemāsaparivāsaṃ yāceyya’nti. So saṅghaṃ ekissā āpattiyā dvemāsappaṭicchannāya dvemāsaparivāsaṃ yāci. Tassa saṅgho ekissā āpattiyā dvemāsappaṭicchannāya dvemāsaparivāsaṃ adāsi. Tassa parivasantassa lajjīdhammo okkami – ahaṃ kho dve saṅghādisesā āpattiyo āpajjiṃ dvemāsappaṭicchannāyo. Tassa me etadahosi – ‘ahaṃ kho dve saṅghādisesā āpattiyo āpajjiṃ dvemāsappaṭicchannāyo. Yaṃnūnāhaṃ saṅghaṃ ekissā āpattiyā dvemāsappaṭicchannāya dvemāsaparivāsaṃ yāceyya’nti. Sohaṃ saṅghaṃ ekissā āpattiyā dvemāsappaṭicchannāya dvemāsaparivāsaṃ yāciṃ. Tassa me saṅgho ekissā āpattiyā dvemāsappaṭicchannāya dvemāsaparivāsaṃ adāsi. Tassa me parivasantassa lajjīdhammo okkami. Yaṃnūnāhaṃ saṅghaṃ itarissāpi āpattiyā dvemāsappaṭicchannāya dvemāsaparivāsaṃ yāceyyanti. So saṅghaṃ itarissāpi āpattiyā dvemāsappaṭicchannāya dvemāsaparivāsaṃ yācati. Saṅgho itthannāmassa bhikkhuno itarissāpi āpattiyā dvemāsappaṭicchannāya dvemāsaparivāsaṃ deti. Yassāyasmato khamati itthannāmassa bhikkhuno itarissāpi āpattiyā dvemāsappaṭicchannāya dvemāsaparivāsassa dānaṃ, so tuṇhassa; yassa nakkhamati, so bhāseyya.

‘‘Dutiyampi etamatthaṃ vadāmi…pe… tatiyampi etamatthaṃ vadāmi…pe….

‘‘Dinno saṅghena itthannāmassa bhikkhuno itarissāpi āpattiyā dvemāsappaṭicchannāya dvemāsaparivāso. Khamati saṅghassa, tasmā tuṇhī, evametaṃ dhārayāmī’’ti. Tena, bhikkhave, bhikkhunā tadupādāya dve māsā parivasitabbā.

Dve māsā parivasitabbavidhi

140. ‘‘Idha pana, bhikkhave, bhikkhu dve saṅghādisesā āpattiyo āpajjati dvemāsappaṭicchannāyo. Tassa evaṃ hoti – ‘ahaṃ kho dve saṅghādisesā āpattiyo āpajjiṃ dvemāsappaṭicchannāyo. Yaṃnūnāhaṃ saṅghaṃ ekissā āpattiyā dvemāsappaṭicchannāya dvemāsaparivāsaṃ yāceyya’nti. So saṅghaṃ ekissā āpattiyā dvemāsappaṭicchannāya dvemāsaparivāsaṃ yācati. Tassa saṅgho ekissā āpattiyā dvemāsappaṭicchannāya dvemāsaparivāsaṃ deti. Tassa parivasantassa lajjīdhammo okkami – ‘ahaṃ kho dve saṅghādisesā āpattiyo āpajjiṃ dvemāsappaṭicchannāyo. Tassa me etadahosi – ahaṃ kho dve saṅghādisesā āpattiyo āpajjiṃ dvemāsappaṭicchannāyo. Yaṃnūnāhaṃ saṅghaṃ ekissā āpattiyā dvemāsappaṭicchannāya dvemāsaparivāsaṃ yāceyya’nti. Sohaṃ saṅghaṃ ekissā āpattiyā dvemāsappaṭicchannāya dvemāsaparivāsaṃ yāciṃ. Tassa me saṅgho ekissā āpattiyā dvemāsappaṭicchannāya dvemāsaparivāsaṃ adāsi. Tassa me parivasantassa lajjīdhammo okkami. Yaṃnūnāhaṃ saṅghaṃ itarissāpi āpattiyā dvemāsappaṭicchannāya dvemāsaparivāsaṃ yāceyyanti. So saṅghaṃ itarissāpi āpattiyā dvemāsappaṭicchannāya dvemāsaparivāsaṃ yācati. Tassa saṅgho itarissāpi āpattiyā dvemāsappaṭicchannāya dvemāsaparivāsaṃ deti. Tena, bhikkhave, bhikkhunā tadupādāya dve māsā parivasitabbā.

141. ‘‘Idha pana, bhikkhave, bhikkhu dve saṅghādisesā āpattiyo āpajjati dvemāsappaṭicchannāyo; ekaṃ āpattiṃ jānāti, ekaṃ āpattiṃ na jānāti. So saṅghaṃ yaṃ āpattiṃ jānāti tassā āpattiyā dvemāsappaṭicchannāya dvemāsaparivāsaṃ yācati. Tassa saṅgho tassā āpattiyā dvemāsappaṭicchannāya dvemāsaparivāsaṃ deti. So parivasanto itarampi āpattiṃ jānāti. Tassa evaṃ hoti – ‘ahaṃ kho dve saṅghādisesā āpattiyo āpajjiṃ dvemāsappaṭicchannāyo; ekaṃ āpattiṃ jāniṃ, ekaṃ āpattiṃ na jāniṃ. Sohaṃ saṅghaṃ yaṃ āpattiṃ jāniṃ tassā āpattiyā dvemāsappaṭicchannāya dvemāsaparivāsaṃ yāciṃ. Tassa me saṅgho tassā āpattiyā dvemāsappaṭicchannāya dvemāsaparivāsaṃ adāsi. Sohaṃ parivasanto itarampi āpattiṃ jānāmi. Yaṃnūnāhaṃ saṅghaṃ itarissāpi āpattiyā dvemāsappaṭicchannāya dvemāsaparivāsaṃ yāceyya’nti. So saṅghaṃ itarissāpi āpattiyā dvemāsappaṭicchannāya dvemāsaparivāsaṃ yācati. Tassa saṅgho itarissāpi āpattiyā dvemāsappaṭicchannāya dvemāsaparivāsaṃ deti. Tena, bhikkhave, bhikkhunā tadupādāya dve māsā parivasitabbā.

142. ‘‘Idha pana, bhikkhave, bhikkhu dve saṅghādisesā āpattiyo āpajjati dvemāsappaṭicchannāyo; ekaṃ āpattiṃ sarati, ekaṃ āpattiṃ nassarati. So saṅghaṃ yaṃ āpattiṃ sarati tassā āpattiyā dvemāsappaṭicchannāya dvemāsaparivāsaṃ yācati. Tassa saṅgho tassā āpattiyā dvemāsappaṭicchannāya dvemāsaparivāsaṃ deti. So parivasanto itarampi āpattiṃ sarati. Tassa evaṃ hoti – ‘ahaṃ kho dve saṅghādisesā āpattiyo āpajjiṃ dvemāsappaṭicchannāyo; ekaṃ āpattiṃ sariṃ, ekaṃ āpattiṃ nassariṃ. Sohaṃ saṅghaṃ yaṃ āpattiṃ sariṃ, tassā āpattiyā dvemāsappaṭicchannāya dvemāsaparivāsaṃ yāciṃ. Tassa me saṅgho tassā āpattiyā dvemāsappaṭicchannāya dvemāsaparivāsaṃ adāsi. Sohaṃ parivasanto itarampi āpattiṃ sarāmi. Yaṃnūnāhaṃ saṅghaṃ itarissāpi āpattiyā dvemāsappaṭicchannāya dvemāsaparivāsaṃ yāceyya’nti. So saṅghaṃ itarissāpi āpattiyā dvemāsappaṭicchannāya dvemāsaparivāsaṃ yācati. Tassa saṅgho itarissāpi āpattiyā dvemāsappaṭicchannāya dvemāsaparivāsaṃ deti. Tena, bhikkhave, bhikkhunā tadupādāya dve māsā parivasitabbā.

143. ‘‘Idha pana, bhikkhave, bhikkhu dve saṅghādisesā āpattiyo āpajjati dvemāsappaṭicchannāyo; ekāya āpattiyā nibbematiko, ekāya āpattiyā vematiko. So saṅghaṃ yāya āpattiyā nibbematiko tassā āpattiyā dvemāsappaṭicchannāya dvemāsaparivāsaṃ yācati. Tassa saṅgho tassā āpattiyā dvemāsappaṭicchannāya dvemāsaparivāsaṃ deti. So parivasanto itarissāpi āpattiyā nibbematiko hoti. Tassa evaṃ hoti – ‘ahaṃ kho dve saṅghādisesā āpattiyo āpajjiṃ dvemāsappaṭicchannāyo; ekāya āpattiyā nibbematiko, ekāya āpattiyā vematiko. Sohaṃ saṅghaṃ yāya āpattiyā nibbematiko tassā āpattiyā dvemāsappaṭicchannāya dvemāsaparivāsaṃ yāciṃ. Tassa me saṅgho tassā āpattiyā dvemāsappaṭicchannāya dvemāsaparivāsaṃ adāsi. Sohaṃ parivasanto itarissāpi āpattiyā nibbematiko.

Yaṃnūnāhaṃ saṅghaṃ itarissāpi āpattiyā dvemāsappaṭicchannāya dvemāsaparivāsaṃ yāceyya’nti. So saṅghaṃ itarissāpi āpattiyā dvemāsappaṭicchannāya dvemāsaparivāsaṃ yācati. Tassa saṅgho itarissāpi āpattiyā dvemāsappaṭicchannāya dvemāsaparivāsaṃ deti. Tena, bhikkhave, bhikkhunā tadupādāya dve māsā parivasitabbā.

144. ‘‘Idha pana, bhikkhave, bhikkhu dve saṅghādisesā āpattiyo āpajjati dvemāsappaṭicchannāyo; ekā āpatti jānappaṭicchannā, ekā āpatti ajānappaṭicchannā. So saṅghaṃ tāsaṃ āpattīnaṃ dvemāsappaṭicchannānaṃ dvemāsaparivāsaṃ yācati. Tassa saṅgho tāsaṃ āpattīnaṃ dvemāsappaṭicchannānaṃ dvemāsaparivāsaṃ deti. Tassa parivasantassa añño bhikkhu āgacchati bahussuto āgatāgamo dhammadharo vinayadharo mātikādharo paṇḍito viyatto medhāvī lajjī kukkuccako sikkhākāmo. So evaṃ vadeti – ‘kiṃ ayaṃ, āvuso, bhikkhu āpanno? Kissāyaṃ bhikkhu parivasatī’ti? Te evaṃ vadenti – ‘ayaṃ, āvuso, bhikkhu dve saṅghādisesā āpattiyo āpajji dvemāsappaṭicchannāyo; ekā āpatti jānappaṭicchannā, ekā āpatti ajānappaṭicchannā. So saṅghaṃ tāsaṃ āpattīnaṃ dvemāsappaṭicchannānaṃ dvemāsaparivāsaṃ yācati. Tassa saṅgho tāsaṃ āpattīnaṃ dvemāsappaṭicchannānaṃ dvemāsaparivāsaṃ adāsi. Tāyo ayaṃ, āvuso, bhikkhu āpanno, tāsāyaṃ bhikkhu parivasatī’ti. So evaṃ vadeti – ‘yāyaṃ, āvuso, āpatti jānappaṭicchannā, dhammikaṃ tassā āpattiyā parivāsadānaṃ; dhammattā ruhati. Yā ca khvāyaṃ, āvuso, āpatti ajānappaṭicchannā, adhammikaṃ tassā āpattiyā parivāsadānaṃ; adhammattā na ruhati. Ekissā, āvuso, āpattiyā bhikkhu mānattāraho’’’ti.

145. ‘‘Idha pana, bhikkhave, bhikkhu dve saṅghādisesā āpattiyo āpajjati dvemāsappaṭicchannāyo; ekā āpatti saramānappaṭicchannā, ekā āpatti assaramānappaṭicchannā. So saṅghaṃ tāsaṃ āpattīnaṃ dvemāsappaṭicchannānaṃ dvemāsaparivāsaṃ yācati. Tassa saṅgho tāsaṃ āpattīnaṃ dvemāsappaṭicchannānaṃ dvemāsaparivāsaṃ deti. Tassa parivasantassa añño bhikkhu āgacchati bahussuto āgatāgamo dhammadharo vinayadharo mātikādharo paṇḍito viyatto medhāvī lajjī kukkuccako sikkhākāmo. So evaṃ vadeti – ‘ki ayaṃ, āvuso, bhikkhu āpanno? Kissāyaṃ bhikkhu parivasatī’ti? Te evaṃ vadenti – ‘ayaṃ, āvuso, bhikkhu dve saṅghādisesā āpattiyo āpajji dvemāsappaṭicchannāyo; ekā āpatti saramānappaṭicchannā, ekā āpatti assaramānappaṭicchannā. So saṅghaṃ tāsaṃ āpattīnaṃ dvemāsappaṭicchannānaṃ dvemāsaparivāsaṃ yāci. Tassa saṅgho tāsaṃ āpattīnaṃ dvemāsappaṭicchannānaṃ dvemāsaparivāsaṃ adāsi. Tāyo ayaṃ, āvuso, bhikkhu āpanno; tāsāyaṃ bhikkhu parivasatī’ti. So evaṃ vadeti – ‘yāyaṃ, āvuso, āpatti saramānappaṭicchannā dhammikaṃ tassā āpattiyā parivāsadānaṃ; dhammattā ruhati. Yā ca khvāyaṃ, āvuso, āpatti assaramānappaṭicchannā, adhammikaṃ tassā āpattiyā parivāsadānaṃ; adhammattā na ruhati. Ekissā, āvuso, āpattiyā bhikkhu mānattāraho’’’ti.

146. ‘‘Idha pana, bhikkhave, bhikkhu dve saṅghādisesā āpattiyo āpajjati dvemāsappaṭicchannāyo; ekā āpatti nibbematikappaṭicchannā, ekā āpatti vematikappaṭicchannā. So saṅghaṃ tāsaṃ āpattīnaṃ dvemāsappaṭicchannānaṃ dvemāsaparivāsaṃ yācati. Tassa saṅgho tāsaṃ āpattīnaṃ dvemāsappaṭicchannānaṃ dvemāsaparivāsaṃ deti. Tassa parivasantassa añño bhikkhu āgacchati bahussuto āgatāgamo dhammadharo vinayadharo mātikādharo paṇḍito viyatto medhāvī lajjī kukkuccako sikkhākāmo. So evaṃ vadeti – ‘kiṃ ayaṃ, āvuso, bhikkhu āpanno? Kissāyaṃ bhikkhu parivasatī’ti? Te evaṃ vadenti – ‘ayaṃ, āvuso, bhikkhu dve saṅghādisesā āpattiyo āpajji dvemāsappaṭicchannāyo; ekā āpatti nibbematikappaṭicchannā, ekā āpatti vematikappaṭicchannā. So saṅghaṃ tāsaṃ āpattīnaṃ dvemāsappaṭicchannānaṃ dvemāsaparivāsaṃ yāci. Tassa saṅgho tāsaṃ āpattīnaṃ dvemāsappaṭicchannānaṃ dvemāsaparivāsaṃ adāsi. Tāyo ayaṃ, āvuso, bhikkhu āpanno; tāsāyaṃ bhikkhu parivasatī’ti. So evaṃ vadeti – ‘yāyaṃ, āvuso, āpatti nibbematikappaṭicchannā, dhammikaṃ tassā āpattiyā parivāsadānaṃ; dhammattā ruhati. Yā ca khvāyaṃ, āvuso, āpatti vematikappaṭicchannā adhammikaṃ tassā āpattiyā parivāsadānaṃ; adhammattā na ruhati. Ekissā, āvuso, āpattiyā bhikkhu mānattāraho’’ti.

147. Tena kho pana samayena aññattaro bhikkhu dve saṅghādisesā āpattiyo āpanno hoti dvemāsappaṭicchannāyo. Tassa etadahosi – ‘‘ahaṃ kho dve saṅghādisesā āpattiyo āpajjiṃ dvemāsappaṭicchannāyo. Yaṃnūnāhaṃ saṅghaṃ dvinnaṃ āpattīnaṃ dvemāsappaṭicchannānaṃ ekamāsaparivāsaṃ yāceyya’’nti. So saṅghaṃ dvinnaṃ āpattīnaṃ dvemāsappaṭicchannānaṃ ekamāsaparivāsaṃ yāci. Tassa saṅgho dvinnaṃ āpattīnaṃ dvemāsappaṭicchannānaṃ ekamāsaparivāsaṃ adāsi. Tassa parivasantassa lajjīdhammo okkami – ‘‘ahaṃ kho dve saṅghādisesā āpattiyo āpajjiṃ dvemāsappaṭicchannāyo. Tassa me etadahosi – ‘ahaṃ kho dve saṅghādisesā āpattiyo āpajjiṃ dvemāsappaṭicchannāyo. Yaṃnūnāhaṃ saṅghaṃ dvinnaṃ āpattīnaṃ dvemāsappaṭicchannānaṃ ekamāsaparivāsaṃ yāceyya’nti. Sohaṃ saṅghaṃ dvinnaṃ āpattīnaṃ dvemāsappaṭicchannānaṃ ekamāsaparivāsaṃ yāciṃ. Tassa me saṅgho dvinnaṃ āpattīnaṃ dvemāsappaṭicchannānaṃ ekamāsaparivāsaṃ adāsi. Tassa me parivasantassa lajjīdhammo okkami. Yaṃnūnāhaṃ saṅghaṃ dvinnaṃ āpattīnaṃ dvemāsappaṭicchannānaṃ itarampi māsaṃ parivāsaṃ [itarampi māsaparivāsaṃ (syā. ka. evamuparipi)] yāceyya’’nti.

So bhikkhūnaṃ ārocesi – ‘‘ahaṃ kho, āvuso, dve saṅghādisesā āpattiyo āpajjiṃ dvemāsappaṭicchannāyo. Tassa me etadahosi – ‘ahaṃ kho dve saṅghādisesā āpattiyo āpajjiṃ dvemāsappaṭicchannāyo. Yaṃnūnāhaṃ saṅghaṃ dvinnaṃ āpattīnaṃ dvemāsappaṭicchannānaṃ ekamāsaparivāsaṃ yāceyya’nti. Sohaṃ saṅghaṃ dvinnaṃ āpattīnaṃ dvemāsappaṭicchannānaṃ ekamāsaparivāsaṃ yāciṃ. Tassa me saṅgho dvinnaṃ āpattīnaṃ dvemāsappaṭicchannānaṃ ekamāsaparivāsaṃ adāsi. Tassa me parivasantassa lajjīdhammo okkami – ahaṃ kho dve saṅghādisesā āpattiyo āpajjiṃ dvemāsappaṭicchannāyo. Tassa me etadahosi – ‘ahaṃ kho dve saṅghādisesā āpattiyo āpajjiṃ dvemāsappaṭicchannāyo. Yaṃnūnāhaṃ saṅghaṃ dvinnaṃ āpattīnaṃ dvemāsappaṭicchannānaṃ ekamāsaparivāsaṃ yāceyya’nti. Sohaṃ saṅghaṃ dvinnaṃ āpattīnaṃ dvemāsappaṭicchannānaṃ ekamāsaparivāsaṃ yāciṃ. Tassa me saṅgho dvinnaṃ āpattīnaṃ dvemāsappaṭicchannānaṃ ekamāsaparivāsaṃ adāsi. Tassa me parivasantassa lajjīdhammo okkami. Yaṃnūnāhaṃ saṅghaṃ dvinnaṃ āpattīnaṃ dvemāsappaṭicchannānaṃ itarampi māsaṃ parivāsaṃ yāceyya’nti. Kathaṃ nu kho mayā paṭipajjitabba’’nti? Bhagavato etamatthaṃ ārocesuṃ. ‘‘Tena hi, bhikkhave, saṅgho tassa bhikkhuno dvinnaṃ āpattīnaṃ dvemāsappaṭicchannānaṃ itarampi māsaṃ parivāsaṃ detu. Evañca pana, bhikkhave, dātabbo –

‘‘Tena, bhikkhave, bhikkhunā saṅghaṃ upasaṅkamitvā…pe… evamassa vacanīyo – ahaṃ, bhante, dve saṅghādisesā āpattiyo āpajjiṃ dvemāsappaṭicchannāyo. Tassa me etadahosi – ‘ahaṃ kho dve saṅghādisesā āpattiyo āpajjiṃ dvemāsappaṭicchannāyo. Yaṃnūnāhaṃ saṅghaṃ dvinnaṃ āpattīnaṃ dvemāsappaṭicchannānaṃ ekamāsaparivāsaṃ yāceyya’nti. Sohaṃ saṅghaṃ dvinnaṃ āpattīnaṃ dvemāsappaṭicchannānaṃ ekamāsaparivāsaṃ yāciṃ. Tassa me saṅgho dvinnaṃ āpattīnaṃ dvemāsappaṭicchannānaṃ ekamāsaparivāsaṃ adāsi. Tassa me parivasantassa lajjīdhammo okkami – ahaṃ kho dve saṅghādisesā āpattiyo āpajjiṃ dvemāsappaṭicchannāyo. Tassa me etadahosi – ‘ahaṃ kho dve saṅghādisesā āpattiyo āpajjiṃ dvemāsappaṭicchannāyo. Yaṃnūnāhaṃ saṅghaṃ dvinnaṃ āpattīnaṃ dvemāsappaṭicchannānaṃ ekamāsaparivāsaṃ yāceyya’nti. Sohaṃ saṅghaṃ dvinnaṃ āpattīnaṃ dvemāsappaṭicchannānaṃ ekamāsaparivāsaṃ yāciṃ. Tassa me saṅgho dvinnaṃ āpattīnaṃ dvemāsappaṭicchannānaṃ ekamāsaparivāsaṃ adāsi. Tassa me parivasantassa lajjīdhammo okkami. Yaṃnūnāhaṃ saṅghaṃ dvinnaṃ āpattīnaṃ dvemāsappaṭicchannānaṃ itarampi māsaṃ parivāsaṃ yāceyyanti. Sohaṃ, bhante, saṅghaṃ dvinnaṃ āpattīnaṃ dvemāsappaṭicchannānaṃ itarampi māsaṃ parivāsaṃ yācāmīti. Dutiyampi yācitabbo. Tatiyampi yācitabbo. Byattena bhikkhunā paṭibalena saṅgho ñāpetabbo –

148. ‘‘Suṇātu me, bhante, saṅgho. Ayaṃ itthannāmo bhikkhu dve saṅghādisesā āpattiyo āpajji dvemāsappaṭicchannāyo. Tassa etadahosi – ‘ahaṃ kho dve saṅghādisesā āpattiyo āpajjiṃ dvemāsappaṭicchannāyo. Yaṃnūnāhaṃ saṅghaṃ dvinnaṃ āpattīnaṃ dvemāsappaṭicchannānaṃ ekamāsaparivāsaṃ yāceyya’nti. So saṅghaṃ dvinnaṃ āpattīnaṃ dvemāsappaṭicchannānaṃ ekamāsaparivāsaṃ yāci. Tassa saṅgho dvinnaṃ āpattīnaṃ dvemāsappaṭicchannānaṃ ekamāsaparivāsaṃ adāsi. Tassa parivasantassa lajjīdhammo okkami – ahaṃ kho dve saṅghādisesā āpattiyo āpajjiṃ dvemāsappaṭicchannāyo. Tassa me etadahosi – ‘ahaṃ kho dve saṅghādisesā āpattiyo āpajjiṃ dvemāsappaṭicchannāyo. Yaṃnūnāhaṃ saṅghaṃ dvinnaṃ āpattīnaṃ dvemāsappaṭicchannānaṃ ekamāsaparivāsaṃ yāceyya’nti. Sohaṃ saṅghaṃ dvinnaṃ āpattīnaṃ dvemāsappaṭicchannānaṃ ekamāsaparivāsaṃ yāciṃ. Tassa me saṅgho dvinnaṃ āpattīnaṃ dvemāsappaṭicchannānaṃ ekamāsaparivāsaṃ adāsi. Tassa me parivasantassa lajjīdhammo okkami. Yaṃnūnāhaṃ saṅghaṃ dvinnaṃ āpattīnaṃ dvemāsappaṭicchannānaṃ itarampi māsaṃ parivāsaṃ yāceyyanti. So saṅghaṃ dvinnaṃ āpattīnaṃ dvemāsappaṭicchannānaṃ itarampi māsaṃ parivāsaṃ yācati. Yadi saṅghassa pattakallaṃ, saṅgho itthannāmassa bhikkhuno dvinnaṃ āpattīnaṃ dvemāsappaṭicchannānaṃ itarampi māsaṃ parivāsaṃ dadeyya. Esā ñatti.

‘‘Suṇātu me, bhante, saṅgho. Ayaṃ itthannāmo bhikkhu dve saṅghādisesā āpattiyo āpajji dvemāsappaṭicchannāyo. Tassa etadahosi – ‘ahaṃ kho dve saṅghādisesā āpattiyo āpajjiṃ dvemāsappaṭicchannāyo. Yaṃnūnāhaṃ saṅghaṃ dvinnaṃ āpattīnaṃ dvemāsappaṭicchannānaṃ ekamāsaparivāsaṃ yāceyya’nti. So saṅghaṃ dvinnaṃ āpattīnaṃ dvemāsappaṭicchannānaṃ ekamāsaparivāsaṃ yāci. Tassa saṅgho dvinnaṃ āpattīnaṃ dvemāsappaṭicchannānaṃ ekamāsaparivāsaṃ adāsi. Tassa parivasantassa lajjīdhammo okkami – ahaṃ kho dve saṅghādisesā āpattiyo āpajjiṃ dvemāsappaṭicchannāyo. Tassa me etadahosi – ‘ahaṃ kho dve saṅghādisesā āpattiyo āpajjiṃ dvemāsappaṭicchannāyo. Yaṃnūnāhaṃ saṅghaṃ dvinnaṃ āpattīnaṃ dvemāsappaṭicchannānaṃ ekamāsaparivāsaṃ yāceyya’nti. Sohaṃ saṅghaṃ dvinnaṃ āpattīnaṃ dvemāsappaṭicchannānaṃ ekamāsaparivāsaṃ yāciṃ. Tassa me saṅgho dvinnaṃ āpattīnaṃ dvemāsappaṭicchannānaṃ ekamāsaparivāsaṃ adāsi. Tassa me parivasantassa lajjīdhammo okkami. Yaṃnūnāhaṃ saṅghaṃ dvinnaṃ āpattīnaṃ dvemāsappaṭicchannānaṃ itarampi māsaṃ parivāsaṃ yāceyya’nti. So saṅghaṃ dvinnaṃ āpattīnaṃ dvemāsappaṭicchannānaṃ itarampi māsaṃ parivāsaṃ yācati. Saṅgho itthannāmassa bhikkhuno dvinnaṃ āpattīnaṃ dvemāsappaṭicchannānaṃ itarampi māsaṃ parivāsaṃ deti. Yassāyasmato khamati itthannāmassa bhikkhuno dvinnaṃ āpattīnaṃ dvemāsappaṭicchannānaṃ itarampi māsaṃ parivāsassa [itarampi māsaparivāsassa (ka.), itarassapi māsaparivāsassa (syā.)] dānaṃ, so tuṇhassa; yassa nakkhamati, so bhāseyya.

‘‘Dutiyampi etamatthaṃ vadāmi…pe… tatiyampi etamatthaṃ vadāmi…pe….

‘‘Dinno saṅghena itthannāmassa bhikkhuno dvinnaṃ āpattīnaṃ dvemāsappaṭicchannānaṃ itarampi māsaṃ parivāso [itarampi māsaparivāso (ka.), itaropi māsaparivāso (syā.)]. Khamati saṅghassa, tasmā tuṇhī, evametaṃ dhārayāmī’’ti.

‘‘Tena, bhikkhave, bhikkhunā purimaṃ upādāya dve māsā parivasitabbā.

149. ‘‘Idha pana, bhikkhave, bhikkhu dve saṅghādisesā āpattiyo āpajjati dvemāsappaṭicchannāyo. Tassa evaṃ hoti – ‘ahaṃ kho dve saṅghādisesā āpattiyo āpajjiṃ dvemāsappaṭicchannāyo. Yaṃnūnāhaṃ saṅghaṃ dvinnaṃ āpattīnaṃ dvemāsappaṭicchannānaṃ ekamāsaparivāsaṃ yāceyya’nti. So saṅghaṃ dvinnaṃ āpattīnaṃ dvemāsappaṭicchannānaṃ ekamāsaparivāsaṃ yācati. Tassa saṅgho dvinnaṃ āpattīnaṃ dvemāsappaṭicchannānaṃ ekamāsaparivāsaṃ deti. Tassa parivasantassa lajjīdhammo okkami – ahaṃ kho dve saṅghādisesā āpattiyo āpajjiṃ dvemāsappaṭicchannāyo. Tassa me etadahosi – ‘ahaṃ kho dve saṅghādisesā āpattiyo āpajjiṃ dvemāsappaṭicchannāyo. Yaṃnūnāhaṃ saṅghaṃ dvinnaṃ āpattīnaṃ dvemāsappaṭicchannānaṃ ekamāsaparivāsaṃ yāceyya’nti. Sohaṃ saṅghaṃ dvinnaṃ āpattīnaṃ dvemāsappaṭicchannānaṃ ekamāsaparivāsaṃ yāciṃ. Tassa me saṅgho dvinnaṃ āpattīnaṃ dvemāsappaṭicchannānaṃ ekamāsaparivāsaṃ adāsi. Tassa me parivasantassa lajjīdhammo okkami. Yaṃnūnāhaṃ saṅghaṃ dvinnaṃ āpattīnaṃ dvemāsappaṭicchannānaṃ itarampi māsaṃ parivāsaṃ yāceyya’nti. So saṅghaṃ dvinnaṃ āpattīnaṃ dvemāsappaṭicchannānaṃ itarampi māsaṃ parivāsaṃ yācati. Tassa saṅgho dvinnaṃ āpattīnaṃ dvemāsappaṭicchannānaṃ itarampi māsaṃ parivāsaṃ deti. Tena, bhikkhave, bhikkhunā purimaṃ upādāya dve māsā parivasitabbā.

150. ‘‘Idha pana, bhikkhave, bhikkhu dve saṅghādisesā āpattiyo āpajjati dvemāsappaṭicchannāyo; ekaṃ māsaṃ jānāti, ekaṃ māsaṃ na jānāti. So saṅghaṃ dvinnaṃ āpattīnaṃ dvemāsappaṭicchannānaṃ yaṃ māsaṃ jānāti taṃ māsaṃ parivāsaṃ yācati. Tassa saṅgho dvinnaṃ āpattīnaṃ dvemāsappaṭicchannānaṃ yaṃ māsaṃ jānāti taṃ māsaṃ parivāsaṃ deti. So parivasanto itarampi māsaṃ jānāti. Tassa evaṃ hoti – ‘ahaṃ kho dve saṅghādisesā āpattiyo āpajjiṃ dvemāsappaṭicchannāyo; ekaṃ māsaṃ jāniṃ, ekaṃ māsaṃ na jāniṃ. Sohaṃ saṅghaṃ dvinnaṃ āpattīnaṃ dvemāsappaṭicchannānaṃ yaṃ māsaṃ jāniṃ taṃ māsaṃ parivāsaṃ yāciṃ. Tassa me saṅgho dvinnaṃ āpattīnaṃ dvemāsappaṭicchannānaṃ yaṃ māsaṃ jāniṃ taṃ māsaṃ parivāsaṃ adāsi. Sohaṃ parivasanto itarampi māsaṃ jānāmi. Yaṃnūnāhaṃ saṅghaṃ dvinnaṃ āpattīnaṃ dvemāsappaṭicchannānaṃ itarampi māsaṃ parivāsaṃ yāceyya’nti. So saṅghaṃ dvinnaṃ āpattīnaṃ dvemāsappaṭicchannānaṃ itarampi māsaṃ parivāsaṃ yācati. Tassa saṅgho dvinnaṃ āpattīnaṃ dvemāsappaṭicchannānaṃ itarampi māsaṃ parivāsaṃ deti. Tena, bhikkhave, bhikkhunā purimaṃ upādāya dve māsā parivasitabbā.

151. ‘‘Idha pana, bhikkhave, bhikkhu dve saṅghādisesā āpattiyo āpajjati dvemāsappaṭicchannāyo; ekaṃ māsaṃ sarati, ekaṃ māsaṃ nassarati. So saṅghaṃ dvinnaṃ āpattīnaṃ dvemāsappaṭicchannānaṃ yaṃ māsaṃ sarati taṃ māsaṃ parivāsaṃ yācati. Tassa saṅgho dvinnaṃ āpattīnaṃ dvemāsappaṭicchannānaṃ yaṃ māsaṃ sarati taṃ māsaṃ parivāsaṃ deti. So parivasanto itarampi māsaṃ sarati. Tassa evaṃ hoti – ‘ahaṃ kho dve saṅghādisesā āpattiyo āpajjiṃ dvemāsappaṭicchannāyo; ekaṃ māsaṃ sariṃ, ekaṃ māsaṃ nassariṃ. Sohaṃ saṅghaṃ dvinnaṃ āpattīnaṃ dvemāsappaṭicchannānaṃ yaṃ māsaṃ sariṃ taṃ māsaṃ parivāsaṃ yāciṃ. Tassa me saṅgho dvinnaṃ āpattīnaṃ dvemāsappaṭicchannānaṃ yaṃ māsaṃ sariṃ taṃ māsaṃ parivāsaṃ adāsi. Sohaṃ parivasanto itarampi māsaṃ sarāmi. Yaṃnūnāhaṃ saṅghaṃ dvinnaṃ āpattīnaṃ dvemāsappaṭicchannānaṃ itarampi māsaṃ parivāsaṃ yāceyya’nti. So saṅghaṃ dvinnaṃ āpattīnaṃ dvemāsappaṭicchannānaṃ itarampi māsaṃ parivāsaṃ yācati. Tassa saṅgho dvinnaṃ āpattīnaṃ dvemāsappaṭicchannānaṃ itarampi māsaṃ parivāsaṃ deti. Tena, bhikkhave, bhikkhunā purimaṃ upādāya dve māsā parivasitabbā.

152. ‘‘Idha pana, bhikkhave, bhikkhu dve saṅghādisesā āpattiyo āpajjati dvemāsappaṭicchannāyo; ekaṃ māsaṃ nibbematiko, ekaṃ māsaṃ vematiko. So saṅghaṃ dvinnaṃ āpattīnaṃ dvemāsappaṭicchannānaṃ yaṃ māsaṃ nibbematiko taṃ māsaṃ parivāsaṃ yācati. Tassa saṅgho dvinnaṃ āpattīnaṃ dvemāsappaṭicchannānaṃ yaṃ māsaṃ nibbematiko taṃ māsaṃ parivāsaṃ deti. So parivasanto itarampi māsaṃ nibbematiko hoti. Tassa evaṃ hoti – ‘ahaṃ kho dve saṅghādisesā āpattiyo āpajjiṃ dvemāsappaṭicchannāyo; ekaṃ māsaṃ nibbematiko, ekaṃ māsaṃ vematiko. Sohaṃ saṅghaṃ dvinnaṃ āpattīnaṃ dvemāsappaṭicchannānaṃ yaṃ māsaṃ nibbematiko taṃ māsaṃ parivāsaṃ yāciṃ. Tassa me saṅgho dvinnaṃ āpattīnaṃ dvemāsappaṭicchānnānaṃ yaṃ māsaṃ nibbematiko taṃ māsaṃ parivāsaṃ adāsi. Sohaṃ parivasanto itarampi māsaṃ nibbematiko. Yaṃnūnāhaṃ saṅghaṃ dvinnaṃ āpattīnaṃ dvemāsappaṭicchannānaṃ itarampi māsaṃ parivāsaṃ yāceyya’nti. So saṅghaṃ dvinnaṃ āpattīnaṃ dvemāsappaṭicchannānaṃ itarampi māsaṃ parivāsaṃ yācati. Tassa saṅgho dvinnaṃ āpattīnaṃ dvemāsappaṭicchannānaṃ itarampi māsaṃ parivāsaṃ deti. Tena, bhikkhave, bhikkhunā purimaṃ upādāya dve māsā parivasitabbā.

153. ‘‘Idha pana, bhikkhave, bhikkhu dve saṅghādisesā āpattiyo āpajjati dvemāsappaṭicchannāyo; eko māso jānappaṭicchanno, eko māso ajānappaṭicchanno. So saṅghaṃ dvinnaṃ āpattīnaṃ dvemāsappaṭicchannānaṃ dvemāsaparivāsaṃ yācati. Tassa saṅgho dvinnaṃ āpattīnaṃ dvemāsappaṭicchannānaṃ dvemāsaparivāsaṃ deti. Tassa parivasantassa añño bhikkhu āgacchati bahussuto āgatāgamo dhammadharo vinayadharo mātikādharo paṇḍito viyatto medhāvī lajjī kukkuccako sikkhākāmo. So evaṃ vadeti – ‘kiṃ ayaṃ, āvuso, bhikkhu āpanno? Kissāyaṃ bhikkhu parivasatī’ti? Te evaṃ vadenti – ‘ayaṃ, āvuso, bhikkhu dve saṅghādisesā āpattiyo āpajji dvemāsappaṭicchannāyo. Eko māso jānappaṭicchanno, eko māso ajānappaṭicchanno. So saṅghaṃ dvinnaṃ āpattīnaṃ dvemāsappaṭicchannānaṃ dvemāsaparivāsaṃ yāci. Tassa saṅgho dvinnaṃ āpattīnaṃ dvemāsappaṭicchannānaṃ dvemāsaparivāsaṃ adāsi. Tāyo ayaṃ, āvuso, bhikkhu āpanno tāsāyaṃ bhikkhu parivasatī’ti. So evaṃ vadeti – ‘yvāyaṃ, āvuso, māso jānappaṭicchanno dhammikaṃ tassa māsassa parivāsadānaṃ; dhammattā ruhati. Yo ca khvāyaṃ, āvuso, māso ajānappaṭicchanno adhammikaṃ tassa māsassa parivāsadānaṃ; adhammattā na ruhati. Ekassa, āvuso, māsassa bhikkhu mānattāraho'ti.

154. ''Idha pana, bhikkhave, bhikkhu dve saṅghādisesā āpattiyo āpajjati dvemāsappaṭicchannāyo; eko māso saramānappaṭicchanno, eko māso assaramānappaṭicchanno. So saṅghaṃ dvinnaṃ āpattīnaṃ dvemāsappaṭicchannānaṃ dvemāsaparivāsaṃ yācati. Tassa saṅgho dvinnaṃ āpattīnaṃ dvemāsappaṭicchannānaṃ dvemāsaparivāsaṃ deti. Tassa parivasantassa añño bhikkhu āgacchati bahussuto āgatāgamo dhammadharo vinayadharo mātikādharo paṇḍito viyatto medhāvī lajjī kukkuccako sikkhākāmo. So evaṃ vadeti – 'kiṃ ayaṃ, āvuso, bhikkhu āpanno? Kissāyaṃ bhikkhu parivasatī'ti? Te evaṃ vadenti – 'ayaṃ, āvuso, bhikkhu dve saṅghādisesā āpattiyo āpajji dvemāsappaṭicchannāyo; eko māso saramānappaṭicchanno, eko māso assaramānappaṭicchanno. So saṅghaṃ dvinnaṃ āpattīnaṃ dvemāsappaṭicchannānaṃ dvemāsaparivāsaṃ yāci. Tassa saṅgho dvinnaṃ āpattīnaṃ dvemāsappaṭicchannānaṃ dvemāsaparivāsaṃ adāsi. Tāyo ayaṃ, āvuso, bhikkhu āpanno tāsāyaṃ bhikkhu parivasatī'ti. So evaṃ vadeti – 'yvāyaṃ, āvuso, māso saramānappaṭicchanno dhammikaṃ tassa māsassa parivāsadānaṃ; dhammattā ruhati. Yo ca khvāyaṃ, āvuso, māso assaramānappaṭicchanno adhammikaṃ tassa māsassa parivāsadānaṃ; adhammattā na ruhati. Ekassa, āvuso, māsassa bhikkhu mānattāraho'ti.

155. ''Idha pana, bhikkhave, bhikkhu dve saṅghādisesā āpattiyo āpajjati dvemāsappaṭicchannāyo; eko māso nibbematikappaṭicchanno, eko māso vematikappaṭicchanno. So saṅghaṃ dvinnaṃ āpattīnaṃ dvemāsappaṭicchannānaṃ dvemāsaparivāsaṃ yācati. Tassa saṅgho dvinnaṃ āpattīnaṃ dvemāsappaṭicchannānaṃ dvemāsaparivāsaṃ deti. Tassa parivasantassa añño bhikkhu āgacchati bahussuto āgatāgamo dhammadharo vinayadharo mātikādharo paṇḍito viyatto medhāvī lajjī kukkuccako sikkhākāmo. So evaṃ vadeti – 'kiṃ ayaṃ, āvuso, bhikkhu āpanno? Kissāyaṃ bhikkhu parivasatī'ti? Te evaṃ vadenti – 'ayaṃ, āvuso, bhikkhu dve saṅghādisesā āpattiyo āpajji dvemāsappaṭicchannāyo; eko māso nibbematikappaṭicchanno, eko māso vematikappaṭicchanno. So saṅghaṃ dvinnaṃ āpattīnaṃ dvemāsappaṭicchannānaṃ dvemāsaparivāsaṃ yāci. Tassa saṅgho dvinnaṃ āpattīnaṃ dvemāsappaṭicchannānaṃ dvemāsaparivāsaṃ adāsi. Tāyo ayaṃ, āvuso, bhikkhu āpanno tāsāyaṃ bhikkhu parivasatī'ti. So evaṃ vadeti – 'yvāyaṃ, āvuso, māso nibbematikappaṭicchanno dhammikaṃ tassa māsassa parivāsadānaṃ; dhammattā ruhati. Yo ca khvāyaṃ, āvuso, māso vematikappaṭicchanno adhammikaṃ tassa māsassa parivāsadānaṃ; adhammattā na ruhati. Ekassa, āvuso, māsassa bhikkhu mānattāraho''ti.

Suddhantaparivāso

156. Tena kho pana samayena aññataro bhikkhu sambahulā saṅghādisesā āpattiyo āpanno hoti. So āpattipariyantaṃ na jānāti; rattipariyantaṃ na jānāti; āpattipariyantaṃ nassarati, rattipariyantaṃ nassarati; āpattipariyante vematiko, rattipariyante vematiko. So bhikkhūnaṃ ārocesi – ''ahaṃ, āvuso, sambahulā saṅghādisesā āpattiyo āpajjiṃ; āpattipariyantaṃ na jānāmi, rattipariyantaṃ na jānāmi; āpattipariyantaṃ nassarāmi, rattipariyantaṃ nassarāmi; āpattipariyante vematiko, rattipariyante vematiko. Kathaṃ nu kho mayā paṭipajjitabba''nti? Bhagavato etamatthaṃ ārocesuṃ. ''Tena hi, bhikkhave, saṅgho tassa bhikkhuno tāsaṃ āpattīnaṃ suddhantaparivāsaṃ detu. Evañca pana, bhikkhave, dātabbo –

''Tena, bhikkhave, bhikkhunā saṅghaṃ upasaṅkamitvā…pe… evamassa vacanīyo – 'ahaṃ, bhante, sambahulā saṅghādisesā āpattiyo āpajjiṃ. Āpattipariyantaṃ na jānāmi, rattipariyantaṃ na jānāmi; āpattipariyantaṃ nassarāmi, rattipariyantaṃ nassarāmi; āpattipariyante vematiko, rattipariyante vematiko. Sohaṃ, bhante, saṅghaṃ tāsaṃ āpattīnaṃ suddhantaparivāsaṃ yācāmī'ti. Dutiyampi yācitabbo. Tatiyampi yācitabbo. Byattena bhikkhunā paṭibalena saṅgho ñāpetabbo –

157. ‘‘Suṇātu me, bhante, saṅgho. Ayaṃ itthannāmo bhikkhu sambahulā saṅghādisesā āpattiyo āpajji. Āpattipariyantaṃ na jānāti, rattipariyantaṃ na jānāti; āpattipariyantaṃ nassarati, rattipariyantaṃ nassarati; āpattipariyante vematiko, rattipariyante vematiko. So saṅghaṃ tāsaṃ āpattīnaṃ suddhantaparivāsaṃ yācati. Yadi saṅghassa pattakallaṃ, saṅgho itthannāmassa bhikkhuno tāsaṃ āpattīnaṃ suddhantaparivāsaṃ dadeyya. Esā ñatti.

‘‘Suṇātu me, bhante, saṅgho. Ayaṃ itthannāmo bhikkhu sambahulā saṅghādisesā āpattiyo āpajji. Āpattipariyantaṃ na jānāti, rattipariyantaṃ na jānāti; āpattipariyantaṃ nassarati, rattipariyantaṃ nassarati; āpattipariyante vematiko, rattipariyante vematiko. So saṅghaṃ tāsaṃ āpattīnaṃ suddhantaparivāsaṃ yācati. Saṅgho itthannāmassa bhikkhuno tāsaṃ āpattīnaṃ suddhantaparivāsaṃ deti. Yassāyasmato khamati itthannāmassa bhikkhuno tāsaṃ āpattīnaṃ suddhantaparivāsassa dānaṃ, so tuṇhassa; yassa nakkhamati, so bhāseyya.

‘‘Dutiyampi etamatthaṃ vadāmi…pe… tatiyampi etamatthaṃ vadāmi…pe….

‘‘Dinno saṅghena itthannāmassa bhikkhuno tāsaṃ āpattīnaṃ suddhantaparivāso. Khamati saṅghassa, tasmā tuṇhī, evametaṃ dhārayāmī’’ti.

158. ‘‘Evaṃ kho, bhikkhave, suddhantaparivāso dātabbo; evaṃ parivāso dātabbo. Kathañca, bhikkhave, suddhantaparivāso dātabbo? Āpattipariyantaṃ na jānāti, rattipariyantaṃ na jānāti; āpattipariyantaṃ nassarati, rattipariyantaṃ nassarati; āpattipariyante vematiko, rattipariyante vematiko – suddhantaparivāso dātabbo.

‘‘Āpattipariyantaṃ jānāti, rattipariyantaṃ na jānāti; āpattipariyantaṃ sarati, rattipariyantaṃ nassarati; āpattipariyante nibbematiko, rattipariyante vematiko – suddhantaparivāso dātabbo.

‘‘Āpattipariyantaṃ ekaccaṃ jānāti, ekaccaṃ na jānāti, rattipariyantaṃ na jānāti; āpattipariyantaṃ ekaccaṃ sarati, ekaccaṃ nassarati, rattipariyantaṃ nassarati; āpattipariyante ekacce vematiko, ekacce nibbematiko, rattipariyante vematiko – suddhantaparivāso dātabbo.

‘‘Āpattipariyantaṃ na jānāti, rattipariyantaṃ ekaccaṃ jānāti, ekaccaṃ na jānāti; āpattipariyantaṃ nassarati, rattipariyantaṃ ekaccaṃ sarati, ekaccaṃ nassarati; āpattipariyante vematiko, rattipariyante ekacce vematiko, ekacce nibbematiko – suddhantaparivāso dātabbo.

‘‘Āpattipariyantaṃ jānāti, rattipariyantaṃ ekaccaṃ jānāti, ekaccaṃ na jānāti; āpattipariyantaṃ sarati, rattipariyantaṃ ekaccaṃ sarati, ekaccaṃ nassarati; āpattipariyante nibbematiko, rattipariyante ekacce vematiko, ekacce nibbematiko – suddhantaparivāso dātabbo.

‘‘Āpattipariyantaṃ ekaccaṃ jānāti, ekaccaṃ na jānāti; rattipariyantaṃ ekaccaṃ jānāti, ekaccaṃ na jānāti; āpattipariyantaṃ ekaccaṃ sarati, ekaccaṃ nassarati; rattipariyantaṃ ekaccaṃ sarati, ekaccaṃ nassarati; āpattipariyante ekacce vematiko, ekacce nibbematiko; rattipariyante ekacce vematiko, ekacce nibbematiko – suddhantaparivāso dātabbo. Evaṃ kho, bhikkhave, suddhantaparivāso dātabbo.

159. ‘‘Kathañca, bhikkhave, parivāso dātabbo? Āpattipariyantaṃ jānāti, rattipariyantaṃ jānāti; āpattipariyantaṃ sarati, rattipariyantaṃ sarati; āpattipariyante nibbematiko, rattipariyante nibbematiko – parivāso dātabbo.

‘‘Āpattipariyantaṃ na jānāti, rattipariyantaṃ jānāti; āpattipariyantaṃ nassarati, rattipariyantaṃ sarati, āpattipariyante vematiko, rattipariyante nibbematiko – parivāso dātabbo.

‘‘Āpattipariyantaṃ ekaccaṃ jānāti, ekaccaṃ na jānāti, rattipariyantaṃ jānāti; āpattipariyantaṃ ekaccaṃ sarati, ekaccaṃ nassarati, rattipariyantaṃ sarati; āpattipariyante ekacce vematiko, ekacce nibbematiko, rattipariyante nibbematiko – parivāso dātabbo. Evaṃ kho, bhikkhave, parivāso dātabbo.

Parivāso niṭṭhito.

3. Cattālīsakaṃ

160. Tena kho pana samayena aññataro bhikkhu parivasanto vibbhami. So puna paccāgantvā bhikkhū upasampadaṃ yāci. Bhagavato etamatthaṃ ārocesuṃ.

‘‘Idha pana, bhikkhave, bhikkhu parivasanto vibbhamati. Vibbhantakassa, bhikkhave, parivāso na ruhati. So ce puna upasampajjati, tassa tadeva purimaṃ parivāsadānaṃ. Yo parivāso dinno sudinno, yo parivuttho suparivuttho, avaseso parivasitabbo.

‘‘Idha pana, bhikkhave, bhikkhu parivasanto sāmaṇero hoti. Sāmaṇerassa, bhikkhave, parivāso na ruhati. So ce puna upasampajjati, tassa tadeva purimaṃ parivāsadānaṃ. Yo parivāso dinno sudinno, yo parivuttho suparivuttho, avaseso parivasitabbo.

‘‘Idha pana, bhikkhave, bhikkhu parivasanto ummattako hoti. Ummattakassa, bhikkhave, parivāso na ruhati. So ce puna anummattako hoti, tassa tadeva purimaṃ parivāsadānaṃ. Yo parivāso dinno sudinno, yo parivuttho suparivuttho, avaseso parivasitabbo.

‘‘Idha pana, bhikkhave, bhikkhu parivasanto khittacitto hoti. Khittacittassa, bhikkhave, parivāso na ruhati. So ce puna akhittacitto hoti, tassa tadeva purimaṃ parivāsadānaṃ. Yo parivāso dinno sudinno, yo purivuttho suparivuttho, avaseso parivasitabbo.

‘‘Idha pana, bhikkhave, bhikkhu parivasanto vedanāṭṭo hoti. Vedanāṭṭassa, bhikkhave, parivāso na ruhati. So ce puna avedanāṭṭo hoti, tassa tadeva purimaṃ parivāsadānaṃ. Yo parivāso dinno sudinno, yo parivuttho suparivuttho, avaseso parivasitabbo.

‘‘Idha pana, bhikkhave, bhikkhu parivasanto, āpattiyā adassane, ukkhipiyyati [ukkhipiyati (syā.), ukkhipīyati (ka.)]. Ukkhittakassa, bhikkhave, parivāso na ruhati. So ce puna osāriyyati [osāriyati (syā.), osārīyati (ka.)], tassa tadeva purimaṃ parivāsadānaṃ. Yo parivāso dinno sudinno, yo parivuttho suparivuttho, avaseso parivasitabbo.

‘‘Idha pana, bhikkhave, bhikkhu parivasanto, āpattiyā appaṭikamme, ukkhipiyyati. Ukkhittakassa, bhikkhave, parivāso na ruhati. So ce puna osāriyyati, tassa tadeva purimaṃ parivāsadānaṃ. Yo parivāso dinno sudinno, yo parivuttho suparivuttho, avaseso parivasitabbo.

‘‘Idha pana, bhikkhave, bhikkhu parivasanto, pāpikāya diṭṭhiyā, appaṭinissagge, ukkhipiyyati. Ukkhittakassa, bhikkhave, parivāso na ruhati. So ce puna osāriyyati, tassa tadeva purimaṃ parivāsadānaṃ. Yo parivāso dinno sudinno, yo parivuttho suparivuttho, avaseso parivasitabbo.

161. ‘‘Idha pana, bhikkhave, bhikkhu mūlāyapaṭikassanāraho vibbhamati. Vibbhantakassa, bhikkhave, mūlāyapaṭikassanā na ruhati. So ce puna upasampajjati, tassa tadeva purimaṃ parivāsadānaṃ. Yo parivāso dinno sudinno, yo parivuttho suparivuttho. So bhikkhu mūlāya paṭikassitabbo.

‘‘Idha pana, bhikkhave, bhikkhu mūlāyapaṭikassanāraho sāmaṇero hoti…pe… ummattako hoti…pe… khittacitto hoti…pe… vedanāṭṭo hoti…pe… āpattiyā adassane ukkhipiyyati…pe… āpattiyā appaṭikamme ukkhipiyyati…pe… pāpikāya diṭṭhiyā, appaṭinissagge, ukkhipiyyati. Ukkhittakassa, bhikkhave, mūlāyapaṭikassanā na ruhati. So ce puna osāriyyati, tassa tadeva purimaṃ parivāsadānaṃ. Yo parivāso dinno sudinno, yo parivuttho suparivuttho. So bhikkhu mūlāya paṭikassitabbo.

162. ‘‘Idha pana, bhikkhave, bhikkhu mānattāraho vibbhamati. Vibbhantakassa, bhikkhave, mānattadānaṃ na ruhati. So ce puna upasampajjati, tassa tadeva purimaṃ parivāsadānaṃ. Yo parivāso dinno sudinno, yo parivuttho suparivuttho. Tassa bhikkhuno mānattaṃ dātabbaṃ.

‘‘Idha pana, bhikkhave, bhikkhu mānattāraho sāmaṇero hoti…pe… ummattako hoti…pe… khittacitto hoti…pe… vedanāṭṭo hoti…pe… āpattiyā adassane, ukkhipiyyati…pe… āpattiyā appaṭikamme, ukkhipiyyati…pe… pāpikāya diṭṭhiyā, appaṭinissagge, ukkhipiyyati. Ukkhittakassa, bhikkhave, mānattadānaṃ na ruhati. So ce puna osāriyyati, tassa tadeva purimaṃ parivāsadānaṃ. Yo parivāso dinno sudinno, yo parivuttho suparivuttho. Tassa bhikkhuno mānattaṃ dātabbaṃ.

163. ‘‘Idha pana, bhikkhave, bhikkhu mānattaṃ caranto vibbhamati. Vibbhantakassa, bhikkhave, mānattacariyā na ruhati. So ce puna upasampajjati tassa tadeva purimaṃ parivāsadānaṃ. Yo parivāso dinno sudinno, yo parivuttho suparivuttho; yaṃ mānattaṃ dinnaṃ sudinnaṃ, yaṃ mānattaṃ ciṇṇaṃ suciṇṇaṃ, avasesaṃ caritabbaṃ.

‘‘Idha pana, bhikkhave, bhikkhu mānattaṃ caranto sāmaṇero hoti…pe… ummattako hoti…pe… khittacitto hoti…pe… vedanāṭṭo hoti…pe… āpattiyā adassane, ukkhipiyyati…pe… āpattiyā appaṭikamme, ukkhipiyyati…pe… pāpikāya diṭṭhiyā, appaṭinissagge, ukkhipiyyati. Ukkhittakassa, bhikkhave, mānattacariyā na ruhati. So ce puna osāriyyati, tassa tadeva purimaṃ parivāsadānaṃ. Yo parivāso dinno sudinno, yo purivuttho suparivuttho; yaṃ mānattaṃ dinnaṃ sudinnaṃ, yaṃ mānattaṃ ciṇṇaṃ suciṇṇaṃ, avasesaṃ caritabbaṃ.

164. ‘‘Idha pana, bhikkhave, bhikkhu abbhānāraho vibbhamati. Vibbhantakassa, bhikkhave, abbhānaṃ na ruhati. So ce puna upasampajjati, tassa tadeva purimaṃ parivāsadānaṃ. Yo parivāso dinno sudinno, yo parivuttho suparivuttho; yaṃ mānattaṃ dinnaṃ sudinnaṃ, yaṃ mānattaṃ ciṇṇaṃ suciṇṇaṃ. So bhikkhu abbhetabbo.

‘‘Idha pana, bhikkhave, bhikkhu abbhānāraho sāmaṇero hoti…pe… ummattako hoti…pe…

Khittacitto hoti…pe… vedanāṭṭo hoti…pe… āpattiyā adassane, ukkhipiyyati…pe… āpattiyā appaṭikamme, ukkhipiyyati…pe… pāpikāya diṭṭhiyā, appaṭinissagge, ukkhipiyyati. Ukkhittakassa, bhikkhave, abbhānaṃ na ruhati. So ce puna osāriyyati, tassa tadeva purimaṃ parivāsadānaṃ. Yo parivāso dinno sudinno, yo parivuttho suparivuttho; yaṃ mānattaṃ dinnaṃ sudinnaṃ, yaṃ mānattaṃ ciṇṇaṃ suciṇṇaṃ. So bhikkhu abbhetabbo.

Cattālīsakaṃ samattaṃ.

4. Chattiṃsakaṃ

165. ‘‘Idha pana, bhikkhave, bhikkhu parivasanto antarā sambahulā saṅghādisesā āpattiyo āpajjati parimāṇā [parimāṇāyo (sī. syā.)] appaṭicchannāyo. So bhikkhu mūlāya paṭikassitabbo.

‘‘Idha pana, bhikkhave, bhikkhu parivasanto antarā sambahulā saṅghādisesā āpattiyo āpajjati parimāṇā paṭicchannāyo. So bhikkhu mūlāya paṭikassitabbo. Yathāpaṭicchannānañcassa āpattīnaṃ purimāya āpattiyā samodhānaparivāso dātabbo.

‘‘Idha pana, bhikkhave, bhikkhu parivasanto antarā sambahulā saṅghādisesā āpattiyo āpajjati parimāṇā paṭicchannāyopi appaṭicchannāyopi. So bhikkhu mūlāya paṭikassitabbo. Yathāpaṭicchannānañcassa āpattīnaṃ purimāya āpattiyā samodhānaparivāso dātabbo.

‘‘Idha pana, bhikkhave, bhikkhu parivasanto antarā sambahulā saṅghādisesā āpattiyo āpajjati aparimāṇā [aparimāṇāyo (sī. syā.)] appaṭicchannāyo…pe… aparimāṇā paṭicchannāyo…pe… aparimāṇā paṭicchannāyopi appaṭicchannāyopi…pe… parimāṇāyopi aparimāṇāyopi appaṭicchannāyo…pe… parimāṇāyopi aparimāṇāyopi paṭicchannāyo…pe… parimāṇāyopi aparimāṇāyopi paṭicchannāyopi appaṭicchannāyopi. So bhikkhu mūlāya paṭikassitabbo. Yathāpaṭicchannānañcassa āpattīnaṃ purimāya āpattiyā samodhānaparivāso dātabbo.

‘‘Idha pana, bhikkhave, bhikkhu mānattāraho…pe… mānattaṃ caranto…pe… (yathāparivāsaṃ tathā vitthāretabbaṃ) abbhānāraho antarā sambahulā saṅghādisesā āpattiyo āpajjati parimāṇā appaṭicchannāyo…pe… parimāṇā paṭicchannāyo…pe… parimāṇā paṭicchannāyopi appaṭicchannāyopi…pe… aparimāṇā appaṭicchannāyo…pe… aparimāṇā paṭicchannāyo…pe… aparimāṇā paṭicchannāyopi appaṭicchannāyopi…pe… parimāṇāyopi aparimāṇāyopi appaṭicchannāyo…pe… parimāṇāyopi aparimāṇāyopi paṭicchannāyo…pe… parimāṇāyopi aparimāṇāyopi paṭicchannāyopi appaṭicchannāyopi. So bhikkhu mūlāya paṭikassitabbo. Yathāpaṭicchannānañcassa āpattīnaṃ purimāya āpattiyā samodhānaparivāso dātabbo.

Chattiṃsakaṃ samattaṃ.

5. Mānattasatakaṃ

166. ‘‘Idha pana, bhikkhave, bhikkhu sambahulā saṅghādisesā āpattiyo āpajjitvā appaṭicchādetvā vibbhamati. So puna [so ce puna (ka.)] upasampanno tā āpattiyo nacchādeti. Tassa, bhikkhave, bhikkhuno mānattaṃ dātabbaṃ.

‘‘Idha pana, bhikkhave, bhikkhu sambahulā saṅghādisesā āpattiyo āpajjitvā appaṭicchādetvā vibbhamati. So puna upasampanno tā āpattiyo chādeti. Tassa, bhikkhave, bhikkhuno pacchimasmiṃ āpattikkhandhe yathāpaṭicchanne parivāsaṃ datvā mānattaṃ dātabbaṃ.

‘‘Idha pana, bhikkhave, bhikkhu sambahulā saṅghādisesā āpattiyo āpajjitvā paṭicchādetvā vibbhamati. So puna upasampanno tā āpattiyo nacchādeti. Tassa, bhikkhave, bhikkhuno purimasmiṃ āpattikkhandhe yathāpaṭicchanne parivāsaṃ datvā mānattaṃ dātabbaṃ.

‘‘Idha pana, bhikkhave, bhikkhu sambahulā saṅghādisesā āpattiyo āpajjitvā paṭicchādetvā vibbhamati. So puna upasampanno tā āpattiyo chādeti. Tassa, bhikkhave, bhikkhuno purimasmiñca pacchimasmiñca āpattikkhandhe yathāpaṭicchanne parivāsaṃ datvā mānattaṃ dātabbaṃ.

167. ‘‘Idha pana, bhikkhave, bhikkhu sambahulā saṅghādisesā āpattiyo āpajjati. Tassa honti āpattiyo paṭicchannāyopi appaṭicchannāyopi. So vibbhamitvā puna upasampanno yā āpattiyo pubbe chādesi tā āpattiyo pacchā nacchādeti; yā āpattiyo pubbe nacchādesi tā āpattiyo pacchā nacchādeti. Tassa, bhikkhave, bhikkhuno purimasmiṃ āpattikkhandhe yathāpaṭicchanne parivāsaṃ datvā mānattaṃ dātabbaṃ.

‘‘Idha pana, bhikkhave, bhikkhu sambahulā saṅghādisesā āpattiyo āpajjati. Tassa honti āpattiyo paṭicchannāyopi appaṭicchannāyopi. So vibbhamitvā puna upasampanno yā āpattiyo pubbe chādesi tā āpattiyo pacchā nacchādeti; yā āpattiyo pubbe nacchādesi tā āpattiyo pacchā chādeti. Tassa, bhikkhave, bhikkhuno purimasmiñca pacchimasmiñca āpattikkhandhe yathāpaṭicchanne parivāsaṃ datvā mānattaṃ dātabbaṃ.

‘‘Idha pana, bhikkhave, bhikkhu sambahulā saṅghādisesā āpattiyo āpajjati. Tassa honti āpattiyo paṭicchannāyopi appaṭicchannāyopi. So vibbhamitvā puna upasampanno yā āpattiyo pubbe chādesi tā āpattiyo pacchā chādeti; yā āpattiyo pubbe nacchādesi tā āpattiyo pacchā nacchādeti. Tassa, bhikkhave, bhikkhuno purimasmiñca pacchimasmiñca āpattikkhandhe yathāpaṭicchanne parivāsaṃ datvā mānattaṃ dātabbaṃ.

‘‘Idha pana, bhikkhave, bhikkhu sambahulā saṅghādisesā āpattiyo āpajjati. Tassa honti āpattiyo paṭicchannāyopi appaṭicchannāyopi. So vibbhamitvā puna upasampanno yā āpattiyo pubbe chādesi tā āpattiyo pacchā chādeti; yā āpattiyo pubbe nacchādesi tā āpattiyo pacchā chādeti. Tassa, bhikkhave, bhikkhuno purimasmiñca pacchimasmiñca āpattikkhandhe yathāpaṭicchanne parivāsaṃ datvā mānattaṃ dātabbaṃ.

168. ‘‘Idha pana, bhikkhave, bhikkhu sambahulā saṅghādisesā āpattiyo āpajjati. Ekaccā āpattiyo jānāti, ekaccā āpattiyo na jānāti. Yā āpattiyo jānāti tā āpattiyo chādeti. Yā āpattiyo na jānāti tā āpattiyo nacchādeti. So vibbhamitvā puna upasampanno yā āpattiyo pubbe jānitvā chādesi tā āpattiyo pacchā jānitvā nacchādeti; yā āpattiyo pubbe ajānitvā nacchādesi tā āpattiyo pacchā jānitvā nacchādeti. Tassa, bhikkhave, bhikkhuno purimasmiṃ āpattikkhandhe yathāpaṭicchanne parivāsaṃ datvā mānattaṃ dātabbaṃ.

‘‘Idha pana, bhikkhave, bhikkhu sambahulā saṅghādisesā āpattiyo āpajjati. Ekaccā āpattiyo jānāti, ekaccā āpattiyo na jānāti. Yā āpattiyo jānāti tā āpattiyo chādeti. Yā āpattiyo na jānāti tā āpattiyo nacchādeti. So vibbhamitvā puna upasampanno yā āpattiyo pubbe jānitvā chādesi tā āpattiyo pacchā jānitvā nacchādeti; yā āpattiyo pubbe ajānitvā nacchādesi tā āpattiyo pacchā jānitvā chādeti. Tassa, bhikkhave, bhikkhuno purimasmiñca pacchimasmiñca āpattikkhandhe yathāpaṭicchanne parivāsaṃ datvā mānattaṃ dātabbaṃ.

‘‘Idha pana, bhikkhave, bhikkhu sambahulā saṅghādisesā āpattiyo āpajjati. Ekaccā āpattiyo jānāti, ekaccā āpattiyo na jānāti. Yā āpattiyo jānāti tā āpattiyo chādeti. Yā āpattiyo na jānāti tā āpattiyo nacchādeti. So vibbhamitvā puna upasampanno yā āpattiyo pubbe jānitvā chādesi tā āpattiyo pacchā jānitvā chādeti; yā āpattiyo pubbe ajānitvā nacchādesi tā āpattiyo pacchā jānitvā nacchādeti. Tassa, bhikkhave, bhikkhuno purimasmiñca pacchimasmiñca āpattikkhandhe yathāpaṭicchanne parivāsaṃ datvā mānattaṃ dātabbaṃ.

‘‘Idha pana, bhikkhave, bhikkhu sambahulā saṅghādisesā āpattiyo āpajjati. Ekaccā āpattiyo jānāti, ekaccā āpattiyo na jānāti. Yā āpattiyo jānāti tā āpattiyo chādeti; yā āpattiyo na jānāti tā āpattiyo nacchādeti. So vibbhamitvā puna upasampanno yā āpattiyo pubbe jānitvā chādesi tā āpattiyo pacchā jānitvā chādeti; yā āpattiyo pubbe ajānitvā nacchādesi tā āpattiyo pacchā jānitvā chādeti. Tassa, bhikkhave, bhikkhuno purimasmiñca pacchimasmiñca āpattikkhandhe yathāpaṭicchanne parivāsaṃ datvā mānattaṃ dātabbaṃ.

169. ‘‘Idha pana, bhikkhave, bhikkhu sambahulā saṅghādisesā āpattiyo āpajjati. Ekaccā āpattiyo sarati, ekaccā āpattiyo nassarati. Yā āpattiyo sarati tā āpattiyo chādeti; yā āpattiyo nassarati tā āpattiyo nacchādeti. So vibbhamitvā puna upasampanno yā āpattiyo pubbe saritvā chādesi tā āpattiyo pacchā saritvā nacchādeti; yā āpattiyo pubbe assaritvā nacchādesi tā āpattiyo pacchā saritvā nacchādeti. Tassa, bhikkhave, bhikkhuno purimasmiṃ āpattikkhandhe yathāpaṭicchanne parivāsaṃ datvā mānattaṃ dātabbaṃ.

‘‘Idha pana, bhikkhave, bhikkhu sambahulā saṅghādisesā āpattiyo āpajjati. Ekaccā āpattiyo sarati, ekaccā āpattiyo nassarati. Yā āpattiyo sarati tā āpattiyo chādeti; yā āpattiyo nassarati tā āpattiyo nacchādeti. So vibbhamitvā puna upasampanno yā āpattiyo pubbe saritvā chādesi tā āpattiyo pacchā saritvā nacchādeti; yā āpattiyo pubbe assaritvā nacchādesi tā āpattiyo pacchā saritvā chādeti. Tassa, bhikkhave, bhikkhuno purimasmiñca pacchimasmiñca āpattikkhandhe yathāpaṭicchanne parivāsaṃ datvā mānattaṃ dātabbaṃ.

‘‘Idha pana, bhikkhave, bhikkhu sambahulā saṅghādisesā āpattiyo āpajjati. Ekaccā āpattiyo sarati, ekaccā āpattiyo nassarati. Yā āpattiyo sarati tā āpattiyo chādeti; yā āpattiyo nassarati tā āpattiyo nacchādeti. So vibbhamitvā puna upasampanno yā āpattiyo pubbe saritvā chādesi tā āpattiyo pacchā saritvā chādeti; yā āpattiyo pubbe assaritvā nacchādesi tā āpattiyo pacchā saritvā nacchādeti. Tassa, bhikkhave, bhikkhuno purimasmiñca pacchimasmiñca āpattikkhandhe yathāpaṭicchanne parivāsaṃ datvā mānattaṃ dātabbaṃ.

‘‘Idha pana, bhikkhave, bhikkhu sambahulā saṅghādisesā āpattiyo āpajjati. Ekaccā āpattiyo sarati, ekaccā āpattiyo nassarati. Yā āpattiyo sarati tā āpattiyo chādeti; yā āpattiyo nassarati tā āpattiyo nacchādeti. So vibbhamitvā puna upasampanno yā āpattiyo pubbe saritvā chādesi tā āpattiyo pacchā saritvā chādeti; yā āpattiyo pubbe assaritvā nacsādesi tā āpattiyo pacchā saritvā chādeti. Tassa, bhikkhave, bhikkhuno purimasmiñca pacchimasmiñca āpattikkhandhe yathāpaṭicchanne parivāsaṃ datvā mānattaṃ dātabbaṃ.

170. ‘‘Idha pana, bhikkhave, bhikkhu sambahulā saṅghādisesā āpattiyo āpajjati. Ekaccāsu āpattīsu nibbematiko, ekaccāsu āpattīsu vematiko. Yāsu āpattīsu nibbematiko tā āpattiyo chādeti; yāsu āpattīsu vematiko tā āpattiyo nacchādeti. So vibbhamitvā puna upasampanno yā āpattiyo pubbe nibbematiko chādesi tā āpattiyo pacchā nibbematiko nacchādeti; yā āpattiyo pubbe vematiko nacchādesi tā āpattiyo pacchā nibbematiko nacchādeti. Tassa, bhikkhave, bhikkhuno purimasmiṃ āpattikkhandhe yathāpaṭicchanne parivāsaṃ datvā mānattaṃ dātabbaṃ.

‘‘Idha pana, bhikkhave, bhikkhu sambahulā saṅghādisesā āpattiyo āpajjati. Ekaccāsu āpattīsu nibbematiko, ekaccāsu āpattīsu vematiko. Yāsu āpattīsu nibbematiko tā āpattiyo chādeti; yāsu āpattīsu vematiko tā āpattiyo nacchādeti. So vibbhamitvā puna upasampanno yā āpattiyo pubbe nibbematiko chādesi tā āpattiyo pacchā nibbematiko nacchādeti; yā āpattiyo pubbe vematiko nacchādesi tā āpattiyo pacchā nibbematiko chādeti. Tassa, bhikkhave, bhikkhuno purimasmiñca pacchimasmiñca āpattikkhandhe yathāpaṭicchanne parivāsaṃ datvā mānattaṃ dātabbaṃ.

‘‘Idha pana, bhikkhave, bhikkhu sambahulā saṅghādisesā āpattiyo āpajjati. Ekaccāsu āpattīsu nibbematiko, ekaccāsu āpattīsu vematiko. Yāsu āpattīsu nibbematiko tā āpattiyo chādeti; yāsu āpattīsu vematiko tā āpattiyo nacchādeti. So vibbhamitvā puna upasampanno yā āpattiyo pubbe nibbematiko chādesi tā āpattiyo pacchā nibbematiko chādeti; yā āpattiyo pubbe vematiko nacchādesi tā āpattiyo pacchā nibbematiko nacchādeti. Tassa, bhikkhave, bhikkhuno purimasmiñca pacchimasmiñca āpattikkhandhe yathāpaṭicchanne parivāsaṃ datvā mānattaṃ dātabbaṃ.

‘‘Idha pana, bhikkhave, bhikkhu sambahulā saṅghādisesā āpattiyo āpajjati. Ekaccāsu āpattīsu nibbematiko, ekaccāsu āpattīsu vematiko. Yāsu āpattīsu nibbematiko tā āpattiyo chādeti; yāsu āpattīsu vematiko tā āpattiyo nacchādeti. So vibbhamitvā puna upasampanno yā āpattiyo pubbe nibbematiko chādesi tā āpattiyo pacchā nibbematiko chādeti; yā āpattiyo pubbe vematiko nacchādesi tā āpattiyo pacchā nibbematiko chādeti. Tassa, bhikkhave, bhikkhuno purimasmiñca pacchimasmiñca āpattikkhandhe yathāpaṭicchanne parivāsaṃ datvā mānattaṃ dātabbaṃ.

171. ‘‘Idha pana, bhikkhave, bhikkhu sambahulā saṅghādisesā āpattiyo āpajjitvā appaṭicchādetvā sāmaṇero hoti…pe… ummattako hoti…pe… khittacitto hoti…pe… (yathā heṭṭhā tathā vitthāretabbaṃ) vedanāṭṭo hoti…pe… tassa honti āpattiyo paṭicchannāyopi appaṭicchannāyopi…pe… ekaccā āpattiyo jānāti, ekaccā āpattiyo na jānāti…pe… ekaccā āpattiyo sarati, ekaccā āpattiyo nassarati…pe… ekaccāsu āpattīsu nibbematiko, ekaccāsu āpattīsu vematiko. Yāsu āpattīsu nibbematiko tā āpattiyo chādeti; yāsu āpattīsu vematiko tā āpattiyo nacchādeti. So vedanāṭṭo hoti. So puna avedanāṭṭo hutvā yā āpattiyo pubbe nibbematiko chādesi tā āpattiyo pacchā nibbematiko nacchādeti; yā āpattiyo pubbe vematiko nacchādesi tā āpattiyo pacchā nibbematiko nacchādeti…pe… yā āpattiyo pubbe nibbematiko chādesi tā āpattiyo pacchā nibbematiko nacchādeti; yā āpattiyo pubbe vematiko nacchādesi tā āpattiyo pacchā nibbematiko chādeti…pe… yā āpattiyo pubbe nibbematiko chādesi tā āpattiyo pacchā nibbematiko chādeti; yā āpattiyo pubbe vematiko nacchādesi tā āpattiyo pacchā nibbematiko nacchādeti…pe… yā āpattiyo pubbe nibbematiko chādesi tā āpattiyo pacchā nibbematiko chādeti; yā āpattiyo pubbe vematiko nacchādesi tā āpattiyo pacchā nibbematiko chādeti. Tassa, bhikkhave, bhikkhuno purimasmiñca pacchimasmiñca āpattikkhandhe yathāpaṭicchanne parivāsaṃ datvā mānattaṃ dātabbaṃ.

Mānattasataṃ niṭṭhitaṃ.

6. Samūlāyasamodhānaparivāsacatussataṃ

172. ‘‘Idha pana, bhikkhave, bhikkhu parivasanto antarā sambahulā saṅghādisesā āpattiyo āpajjitvā appaṭicchādetvā vibbhamati. So puna upasampanno tā āpattiyo nacchādeti. So bhikkhu mūlāya paṭikassitabbo.

‘‘Idha pana, bhikkhave, bhikkhu parivasanto antarā sambahulā saṅghādisesā āpattiyo āpajjitvā appaṭicchādetvā vibbhamati. So puna upasampanno tā āpattiyo chādeti. So bhikkhu mūlāya paṭikassitabbo. Yathāpaṭicchannānañcassa āpattīnaṃ purimāya āpattiyā samodhānaparivāso dātabbo.

‘‘Idha pana, bhikkhave, bhikkhu parivasanto antarā sambahulā saṅghādisesā āpattiyo āpajjitvā paṭicchādetvā vibbhamati. So puna upasampanno tā āpattiyo nacchādeti. So bhikkhu mūlāya paṭikassitabbo. Yathāpaṭicchannānañcassa āpattīnaṃ purimāya āpattiyā samodhānaparivāso dātabbo.

‘‘Idha pana, bhikkhave, bhikkhu parivasanto antarā sambahulā saṅghādisesā āpattiyo āpajjitvā paṭicchādetvā vibbhamati. So puna upasampanno tā āpattiyo chādeti. So bhikkhu mūlāya paṭikassitabbo. Yathāpaṭicchannānañcassa āpattīnaṃ purimāya āpattiyā samodhānaparivāso dātabbo.

173. ‘‘Idha pana, bhikkhave, bhikkhu parivasanto antarā sambahulā saṅghādisesā āpattiyo āpajjati. Tassa honti āpattiyo paṭicchannāyopi appaṭicchannāyopi. So vibbhamitvā puna upasampanno yā āpattiyo pubbe chādesi tā āpattiyo pacchā nacchādeti; yā āpattiyo pubbe nacchādesi tā āpattiyo pacchā nacchādeti. So bhikkhu mūlāya paṭikassitabbo. Yathāpaṭicchannānañcassa āpattīnaṃ purimāya āpattiyā samodhānaparivāso dātabbo.

‘‘Idha pana, bhikkhave, bhikkhu parivasanto antarā sambahulā saṅghādisesā āpattiyo āpajjati. Tassa honti āpattiyo paṭicchannāyopi appaṭicchannāyopi. So vibbhamitvā puna upasampanno yā āpattiyo pubbe chādesi tā āpattiyo pacchā nacchādeti; yā āpattiyo pubbe nacchādesi tā āpattiyo pacchā chādeti. So bhikkhu mūlāya paṭikassitabbo. Yathāpaṭicchannānañcassa āpattīnaṃ purimāya āpattiyā samodhānaparivāso dātabbo.

‘‘Idha pana, bhikkhave, bhikkhu parivasanto antarā sambahulā saṅghādisesā āpattiyo āpajjati. Tassa honti āpattiyo paṭicchannāyopi appaṭicchannāyopi. So vibbhamitvā puna upasampanno yā āpattiyo pubbe chādesi tā āpattiyo pacchā chādeti; yā āpattiyo pubbe nacchādesi tā āpattiyo pacchā nacchādeti. So bhikkhu mūlāya paṭikassitabbo. Yathāpaṭicchannānañcassa āpattīnaṃ purimāya āpattiyā samodhānaparivāso dātabbo.

‘‘Idha pana, bhikkhave, bhikkhu parivasanto antarā sambahulā saṅghādisesā āpattiyo āpajjati. Tassa honti āpattiyo paṭicchannāyopi appaṭicchannāyopi. So vibbhamitvā puna upasampanno yā āpattiyo pubbe chādesi tā āpattiyo pacchā chādeti; yā āpattiyo pubbe nacchādesi tā āpattiyo pacchā chādeti. So bhikkhu mūlāya paṭikassitabbo. Yathāpaṭicchannānañcassa āpattīnaṃ purimāya āpattiyā samodhānaparivāso dātabbo.

174. ‘‘Idha pana, bhikkhave, bhikkhu parivasanto antarā sambahulā saṅghādisesā āpattiyo āpajjati. Ekaccā āpattiyo jānāti, ekaccā āpattiyo na jānāti. Yā āpattiyo jānāti tā āpattiyo chādeti; yā āpattiyo na jānāti tā āpattiyo nacchādeti. So vibbhamitvā puna upasampanno yā āpattiyo pubbe jānitvā chādesi tā āpattiyo pacchā jānitvā nacchādeti; yā āpattiyo pubbe ajānitvā nacchādesi tā āpattiyo pacchā jānitvā nacchādeti. So bhikkhu mūlāya paṭikassitabbo. Yathāpaṭicchannānañcassa āpattīnaṃ purimāya āpattiyā samodhānaparivāso dātabbo.

‘‘Idha pana, bhikkhave, bhikkhu parivasanto antarā sambahulā saṅghādisesā āpattiyo āpajjati. Ekaccā āpattiyo jānāti, ekaccā āpattiyo na jānāti. Yā āpattiyo jānāti tā āpattiyo chādeti; yā āpattiyo na jānāti tā āpattiyo nacchādeti. So vibbhamitvā puna upasampanno yā āpattiyo pubbe jānitvā chādesi tā āpattiyo pacchā jānitvā nacchādeti; yā āpattiyo pubbe ajānitvā nacchādesi tā āpattiyo pacchā jānitvā chādeti. So bhikkhu mūlāya paṭikassitabbo. Yathāpaṭicchannānañcassa āpattīnaṃ purimāya āpattiyā samodhānaparivāso dātabbo.

‘‘Idha pana, bhikkhave, bhikkhu parivasanto antarā sambahulā saṅghādisesā āpattiyo āpajjati. Ekaccā āpattiyo jānāti, ekaccā āpattiyo na jānāti. Yā āpattiyo jānāti tā āpattiyo chādeti; yā āpattiyo na jānāti tā āpattiyo nacchādeti. So vibbhamitvā puna upasampanno yā āpattiyo pubbe jānitvā chādesi tā āpattiyo pacchā jānitvā chādeti; yā āpattiyo pubbe ajānitvā nacchādesi tā āpattiyo pacchā jānitvā nacchādeti. So bhikkhu mūlāya paṭikassitabbo. Yathāpaṭicchannānañcassa āpattīnaṃ purimāya āpattiyā samodhānaparivāso dātabbo.

‘‘Idha pana, bhikkhave, bhikkhu parivasanto antarā sambahulā saṅghādisesā āpattiyo āpajjati. Ekaccā āpattiyo jānāti, ekaccā āpattiyo na jānāti. Yā āpattiyo jānāti tā āpattiyo chādeti, yā āpattiyo na jānāti tā āpattiyo nacchādeti. So vibbhamitvā puna upasampanno yā āpattiyo pubbe jānitvā chādesi tā āpattiyo pacchā jānitvā chādeti; yā āpattiyo pubbe ajānitvā nacchādesi tā āpattiyo pacchā jānitvā chādeti. So bhikkhu mūlāya paṭikassitabbo. Yathāpaṭicchannānañcassa āpattīnaṃ purimāya āpattiyā samodhānaparivāso dātabbo.

175. ‘‘Idha pana, bhikkhave, bhikkhu parivasanto antarā sambahulā saṅghādisesā āpattiyo āpajjati. Ekaccā āpattiyo sarati, ekaccā āpattiyo nassarati. Yā āpattiyo sarati tā āpattiyo chādeti; yā āpattiyo nassarati tā āpattiyo nacchādeti. So vibbhamitvā puna upasampanno yā āpattiyo pubbe saritvā chādesi tā āpattiyo pacchā saritvā nacchādeti; yā āpattiyo pubbe assaritvā nacchādesi tā āpattiyo pacchā saritvā nacchādeti. So bhikkhu mūlāya paṭikassitabbo. Yathāpaṭicchannānañcassa āpattīnaṃ purimāya āpattiyā samodhānaparivāso dātabbo.

‘‘Idha pana, bhikkhave, bhikkhu parivasanto antarā sambahulā saṅghādisesā āpattiyo āpajjati. Ekaccā āpattiyo sarati, ekaccā āpattiyo nassarati. Yā āpattiyo sarati tā āpattiyo chādeti; yā āpattiyo nassarati tā āpattiyo nacchādeti. So vibbhamitvā puna upasampanno yā āpattiyo pubbe saritvā chādesi tā āpattiyo pacchā saritvā nacchādeti; yā āpattiyo pubbe assaritvā nacchādesi tā āpattiyo pacchā saritvā chādeti. So bhikkhu mūlāya paṭikassitabbo. Yathāpaṭicchannānañcassa āpattīnaṃ purimāya āpattiyā samodhānaparivāso dātabbo.

‘‘Idha pana, bhikkhave, bhikkhu parivasanto antarā sambahulā saṅghādisesā āpattiyo āpajjati. Ekaccā āpattiyo sarati, ekaccā āpattiyo nassarati. Yā āpattiyo sarati tā āpattiyo chādeti; yā āpattiyo nassarati tā āpattiyo nacchādeti. So vibbhamitvā puna upasampanno yā āpattiyo pubbe saritvā chādesi tā āpattiyo pacchā saritvā chādeti; yā āpattiyo pubbe assaritvā nacchādesi tā āpattiyo pacchā saritvā nacchādeti. So bhikkhu mūlāya paṭikassitabbo. Yathāpaṭicchannānañcassa āpattīnaṃ purimāya āpattiyā samodhānaparivāso dātabbo.

‘‘Idha pana, bhikkhave, bhikkhu parivasanto antarā sambahulā saṅghādisesā āpattiyo āpajjati. Ekaccā āpattiyo sarati, ekaccā āpattiyo nassarati. Yā āpattiyo sarati tā āpattiyo chādeti; yā āpattiyo nassarati tā āpattiyo nacchādeti. So vibbhamitvā puna upasampanno yā āpattiyo pubbe saritvā chādesi tā āpattiyo pacchā saritvā chādeti; yā āpattiyo pubbe assaritvā nacchādesi tā āpattiyo pacchā saritvā chādeti. So bhikkhu mūlāya paṭikassitabbo. Yathāpaṭicchannānañcassa āpattīnaṃ purimāya āpattiyā samodhānaparivāso dātabbo.

176. ‘‘Idha pana, bhikkhave, bhikkhu parivasanto antarā sambahulā saṅghādisesā āpattiyo āpajjati. Ekaccāsu āpattīsu nibbematiko, ekaccāsu āpattīsu vematiko. Yāsu āpattīsu nibbematiko tā āpattiyo chādeti; yāsu āpattīsu vematiko tā āpattiyo nacchādeti. So vibbhamitvā puna upasampanno yā āpattiyo pubbe nibbematiko chādesi tā āpattiyo pacchā nibbematiko nacchādeti; yā āpattiyo pubbe vematiko nacchādesi tā āpattiyo pacchā nibbematiko nacchādeti. So bhikkhu mūlāya paṭikassitabbo. Yathāpaṭicchannānañcassa āpattīnaṃ purimāya āpattiyā samodhānaparivāso dātabbo.

‘‘Idha pana, bhikkhave, bhikkhu parivasanto antarā sambahulā saṅghādisesā āpattiyo āpajjati. Ekaccāsu āpattīsu nibbematiko, ekaccāsu āpattīsu vematiko. Yāsu āpattīsu nibbematiko tā āpattiyo chādeti; yāsu āpattīsu vematiko tā āpattiyo nacchādeti. So vibbhamitvā puna upasampanno yā āpattiyo pubbe nibbematiko chādesi tā āpattiyo pacchā nibbematiko nacchādeti; yā āpattiyo pubbe vematiko nacchādesi tā āpattiyo pacchā nibbematiko chādeti. So bhikkhu mūlāya paṭikassitabbo. Yathāpaṭicchannānañcassa āpattīnaṃ purimāya āpattiyā samodhānaparivāso dātabbo.

‘‘Idha pana, bhikkhave, bhikkhu parivasanto antarā sambahulā saṅghādisesā āpattiyo āpajjati. Ekaccāsu āpattīsu nibbematiko, ekaccāsu āpattīsu vematiko. Yāsu āpattīsu nibbematiko tā āpattiyo chādeti; yāsu āpattīsu vematiko tā āpattiyo nacchādeti. So vibbhamitvā puna upasampanno yā āpattiyo pubbe nibbematiko chādesi tā āpattiyo pacchā nibbematiko chādeti; yā āpattiyo pubbe vematiko nacchādesi tā āpattiyo pacchā nibbematiko nacchādeti. So bhikkhu mūlāya paṭikassitabbo. Yathāpaṭicchannānañcassa āpattīnaṃ purimāya āpattiyā samodhānaparivāso dātabbo.

‘‘Idha pana, bhikkhave, bhikkhu parivasanto antarā sambahulā saṅghādisesā āpattiyo āpajjati. Ekaccāsu āpattīsu nibbematiko, ekaccāsu āpattīsu vematiko. Yāsu āpattīsu nibbematiko tā āpattiyo chādeti; yāsu āpattīsu vematiko tā āpattiyo nacchādeti. So vibbhamitvā [so bhikkhu vibbhamitvā (ka.)] puna upasampanno yā āpattiyo pubbe nibbematiko chādesi tā āpattiyo pacchā nibbematiko chādeti; yā āpattiyo pubbe vematiko nacchādesi tā āpattiyo pacchā nibbematiko chādeti. So bhikkhu mūlāya paṭikassitabbo. Yathāpaṭicchannānañcassa āpattīnaṃ purimāya āpattiyā samodhānaparivāso dātabbo.

177. ‘‘Idha pana, bhikkhave, bhikkhu parivasanto antarā sambahulā saṅghādisesā āpattiyo āpajjitvā appaṭicchādetvā sāmaṇero hoti…pe… ummattako hoti…pe… khittacitto hoti…pe… vedanāṭṭo hoti…pe… tassa honti āpattiyo paṭicchannāyopi appaṭicchannāyopi (yathā heṭṭhā vitthāritaṃ tathā vitthāretabbaṃ)…pe… ekaccā āpattiyo jānāti, ekaccā āpattiyo na jānāti…pe… ekaccā āpattiyo sarati, ekaccā āpattiyo nassarati…pe… ekaccāsu āpattīsu nibbematiko, ekaccāsu āpattīsu vematiko. Yāsu āpattīsu nibbematiko tā āpattiyo chādeti; yāsu āpattīsu vematiko tā āpattiyo nacchādeti. So vedanāṭṭo hoti. So puna avedanāṭṭo hutvā yā āpattiyo pubbe nibbematiko chādesi tā āpattiyo pacchā nibbematiko nacchādeti; yā āpattiyo pubbe vematiko nacchādesi tā āpattiyo pacchā nibbematiko nacchādeti…pe… yā āpattiyo pubbe nibbematiko chādesi tā āpattiyo pacchā nibbematiko nacchādeti; yā āpattiyo pubbe vematiko nacchādesi tā āpattiyo pacchā nibbematiko chādeti…pe… yā āpattiyo pubbe nibbematiko chādesi tā āpattiyo pacchā nibbematiko chādeti; yā āpattiyo pubbe vematiko nacchādesi tā āpattiyo pacchā nibbematiko nacchādeti…pe… yā āpattiyo pubbe nibbematiko chādesi tā āpattiyo pacchā nibbematiko chādeti; yā āpattiyo pubbe vematiko nacchādesi tā āpattiyo pacchā nibbematiko chādeti. So bhikkhu mūlāya paṭikassitabbo. Yathāpaṭicchannānañcassa āpattīnaṃ purimāya āpattiyā samodhānaparivāso dātabbo.

178. ‘‘Idha pana, bhikkhave, bhikkhu mānattāraho…pe… mānattaṃ caranto…pe… abbhānāraho antarā sambahulā saṅghādisesā āpattiyo āpajjitvā appaṭicchādetvā vibbhamati…pe… (mānattāraho ca mānattacārī ca abbhānāraho ca yathā parivāso vitthārito tathā vitthāretabbo).

179. ‘‘Idha pana, bhikkhave, bhikkhu abbhānāraho antarā sambahulā saṅghādisesā āpattiyo āpajjitvā appaṭicchādetvā sāmaṇero hoti…pe… ummattako hoti…pe… khittacitto hoti…pe… vedanāṭṭo hoti…pe… tassa honti āpattiyo paṭicchannāyopi appaṭicchannāyopi …pe… ekaccā āpattiyo jānāti, ekaccā āpattiyo na jānāti…pe… ekaccā āpattiyo sarati, ekaccā āpattiyo nassarati…pe… ekaccāsu āpattīsu nibbematiko, ekaccāsu āpattīsu vematiko. Yāsu āpattīsu nibbematiko tā āpattiyo chādeti; yāsu āpattīsu vematiko tā āpattiyo nacchādeti. So vedanāṭṭo hoti. So puna avedanāṭṭo hutvā yā āpattiyo pubbe nibbematiko chādesi tā āpattiyo pacchā nibbematiko nacchādeti; yā āpattiyo pubbe vematiko nacchādesi tā āpattiyo pacchā nibbematiko nacchādeti…pe… yā āpattiyo pubbe nibbematiko chādesi tā āpattiyo pacchā nibbematiko nacchādeti; yā āpattiyo pubbe vematiko nacchādesi tā āpattiyo pacchā nibbematiko chādeti…pe… yā āpattiyo pubbe nibbematiko chādesi tā āpattiyo pacchā nibbematiko chādeti; yā āpattiyo pubbe vematiko nacchādesi tā āpattiyo pacchā nibbematiko nacchādeti…pe… yā āpattiyo pubbe nibbematiko chādesi tā āpattiyo pacchā nibbematiko chādeti; yā āpattiyo pubbe vematiko nacchādesi tā āpattiyo pacchā nibbematiko chādeti. So bhikkhu mūlāya paṭikassitabbo. Yathāpaṭicchannānañcassa āpattīnaṃ purimāya āpattiyā samodhānaparivāso dātabbo.

Samūlāyasamodhānaparivāsacatussataṃ niṭṭhitaṃ.

7. Parimāṇādivāraaṭṭhakaṃ

180. ‘‘Idha pana, bhikkhave, bhikkhu sambahulā saṅghādisesā āpattiyo āpajjitvā parimāṇā appaṭicchādetvā…pe… aparimāṇā appaṭicchādetvā…pe… ekanāmā appaṭicchādetvā…pe… nānānāmā appaṭicchādetvā…pe… sabhāgā appaṭicchādetvā…pe… visabhāgā appaṭicchādetvā…pe… vavatthitā appaṭicchādetvā…pe… sambhinnā appaṭicchādetvā vibbhamati…pe… (yathā heṭṭhā tathā vitthāretabbaṃ).

Parimāṇādivāraaṭṭhakaṃ niṭṭhitaṃ.

8. Dvebhikkhuvāraekādasakaṃ

181. ‘‘Dve bhikkhū saṅghādisesaṃ āpannā honti. Te saṅghādisese saṅghādisesadiṭṭhino honti. Eko chādeti, eko nacchādeti. Yo chādeti so dukkaṭaṃ desāpetabbo. Yathāpaṭicchanne [yathāpaṭicchannānaṃ (sī.)] cassa parivāsaṃ datvā ubhinnampi mānattaṃ dātabbaṃ.

‘‘Dve bhikkhū saṅghādisesaṃ āpannā honti. Te saṅghādisese vematikā honti. Eko chādeti, eko nacchādeti. Yo chādeti so dukkaṭaṃ desāpetabbo. Yathāpaṭicchanne cassa parivāsaṃ datvā ubhinnampi mānattaṃ dātabbaṃ.

‘‘Dve bhikkhū saṅghādisesaṃ āpannā honti. Te saṅghādisese missakadiṭṭhino honti. Eko chādeti, eko nacchādeti. Yo chādeti so dukkaṭaṃ desāpetabbo. Yathāpaṭicchanne cassa parivāsaṃ datvā ubhinnampi mānattaṃ dātabbaṃ.

‘‘Dve bhikkhū missakaṃ āpannā honti. Te missake saṅghādisesadiṭṭhino honti. Eko chādeti, eko nacchādeti. Yo chādeti so dukkaṭaṃ desāpetabbo. Yathāpaṭicchanne cassa parivāsaṃ datvā ubhinnampi mānattaṃ dātabbaṃ.

‘‘Dve bhikkhū missakaṃ āpannā honti. Te missake missakadiṭṭhino honti. Eko chādeti, eko nacchādeti. Yo chādeti so dukkaṭaṃ desāpetabbo. Yathāpaṭicchanne cassa parivāsaṃ datvā ubhinnampi mānattaṃ dātabbaṃ.

‘‘Dve bhikkhū suddhakaṃ āpannā honti. Te suddhake saṅghādisesadiṭṭhino honti. Eko chādeti, eko nacchādeti. Yo chādeti so dukkaṭaṃ desāpetabbo. Ubhopi yathādhammaṃ kārāpetabbā.

‘‘Dve bhikkhū suddhakaṃ āpannā honti. Te suddhake suddhakadiṭṭhino honti. Eko chādeti, eko nacchādeti. Yo chādeti so dukkaṭaṃ desāpetabbo. Ubhopi yathādhammaṃ kārāpetabbā.

‘‘Dve bhikkhū saṅghādisesaṃ āpannā honti. Te saṅghādisese saṅghādisesadiṭṭhino honti. Ekassa hoti ārocessāmīti, ekassa hoti na ārocessāmīti. So paṭhamampi yāmaṃ chādeti, dutiyampi yāmaṃ chādeti, tatiyampi yāmaṃ chādeti – uṭṭhite aruṇe channā hoti āpatti. Yo chādeti so dukkaṭaṃ desāpetabbo. Yathāpaṭicchanne cassa parivāsaṃ datvā ubhinnampi mānattaṃ dātabbaṃ.

‘‘Dve bhikkhū saṅghādisesaṃ āpannā honti. Te saṅghādisese saṅghādisesadiṭṭhino honti. Te gacchanti ārocessāmāti. Ekassa antarāmagge makkhadhammo uppajjati na ārocessāmīti. So paṭhamampi yāmaṃ chādeti, dutiyampi yāmaṃ chādeti, tatiyampi yāmaṃ chādeti – uṭṭhite aruṇe channā hoti āpatti. Yo chādeti so dukkaṭaṃ desāpetabbo. Yathāpaṭicchanne cassa parivāsaṃ datvā ubhinnampi mānattaṃ dātabbaṃ.

‘‘Dve bhikkhū saṅghādisesaṃ āpannā honti. Te saṅghādisese saṅghādisesadiṭṭhino honti. Te ummattakā honti. Te pacchā anummattakā hutvā eko chādeti, eko nacchādeti. Yo chādeti so dukkaṭaṃ desāpetabbo. Yathāpaṭicchanne cassa parivāsaṃ datvā ubhinnampi mānattaṃ dātabbaṃ.

‘‘Dve bhikkhū saṅghādisesaṃ āpannā honti. Te pātimokkhe uddissamāne evaṃ vadanti – ‘idāneva kho mayaṃ jānāma – ayampi kira dhammo suttāgato suttapariyāpanno anvaddhamāsaṃ uddesaṃ āgacchatī’ti. Te saṅghādisese saṅghādisesadiṭṭhino honti. Eko chādeti, eko nacchādeti. Yo chādeti so dukkaṭaṃ desāpetabbo. Yathāpaṭicchanne cassa parivāsaṃ datvā ubhinnampi mānattaṃ dātabbaṃ.

Dvebhikkhuvāraekādasakaṃ niṭṭhitaṃ.

9. Mūlāyaavisuddhinavakaṃ

182. ‘‘Idha pana, bhikkhave, bhikkhu sambahulā saṅghādisesā āpattiyo āpajjati parimāṇampi aparimāṇampi, ekanāmampi nānānāmampi, sabhāgampi visabhāgampi, vavatthitampi sambhinnampi. So saṅghaṃ tāsaṃ āpattīnaṃ samodhānaparivāsaṃ yācati. Tassa saṅgho tāsaṃ āpattīnaṃ samodhānaparivāsaṃ deti. So parivasanto antarā sambahulā saṅghādisesā āpattiyo āpajjati parimāṇāyo appaṭicchannāyo. So saṅghaṃ antarāāpattīnaṃ mūlāyapaṭikassanaṃ yācati. Taṃ saṅgho antarāāpattīnaṃ mūlāya paṭikassati dhammikena kammena akuppena ṭhānārahena, dhammena samodhānaparivāsaṃ deti; adhammena mānattaṃ deti, adhammena abbheti. So, bhikkhave, bhikkhu avisuddho tāhi āpattīhi.

‘‘Idha pana, bhikkhave, bhikkhu sambahulā saṅghādisesā āpattiyo āpajjati parimāṇampi aparimāṇampi, ekanāmampi nānānāmampi, sabhāgampi visabhāgampi, vavatthitampi sambhinnampi. So saṅghaṃ tāsaṃ āpattīnaṃ samodhānaparivāsaṃ yācati. Tassa saṅgho tāsaṃ āpattīnaṃ samodhānaparivāsaṃ deti. So parivasanto antarā sambahulā saṅghādisesā āpattiyo āpajjati parimāṇāyo paṭicchannāyo. So saṅghaṃ antarāāpattīnaṃ mūlāyapaṭikassanaṃ yācati. Taṃ saṅgho antarāāpattīnaṃ mūlāya paṭikassati dhammikena kammena akuppena ṭhānārahena, dhammena samodhānaparivāsaṃ deti; adhammena mānattaṃ deti, adhammena abbheti. So, bhikkhave, bhikkhu avisuddho tāhi āpattīhi.

‘‘Idha pana, bhikkhave, bhikkhu sambahulā saṅghādisesā āpattiyo āpajjati parimāṇampi aparimāṇampi, ekanāmampi nānānāmampi, sabhāgampi visabhāgampi, vavatthitampi sambhinnampi. So saṅghaṃ tāsaṃ āpattīnaṃ samodhānaparivāsaṃ yācati. Tassa saṅgho tāsaṃ āpattīnaṃ samodhānaparivāsaṃ deti. So parivasanto antarā sambahulā saṅghādisesā āpattiyo āpajjati parimāṇāyo paṭicchannāyopi appaṭicchannāyopi. So saṅghaṃ antarāāpattīnaṃ mūlāyapaṭikassanaṃ yācati. Taṃ saṅgho antarāāpattīnaṃ mūlāya paṭikassati dhammikena kammena akuppena ṭhānārahena, dhammena samodhānaparivāsaṃ deti, adhammena mānattaṃ deti, adhammena abbheti. So, bhikkhave, bhikkhu avisuddho tāhi āpattīhi.

‘‘Idha pana, bhikkhave, bhikkhu sambahulā saṅghādisesā āpattiyo āpajjati parimāṇampi aparimāṇampi, ekanāmampi nānānāmampi, sabhāgampi visabhāgampi, vavatthitampi sambhinnampi. So saṅghaṃ tāsaṃ āpattīnaṃ samodhānaparivāsaṃ yācati. Tassa saṅgho tāsaṃ āpattīnaṃ samodhānaparivāsaṃ deti. So parivasanto antarā sambahulā saṅghādisesā āpattiyo āpajjati aparimāṇāyo appaṭicchannāyo…pe… aparimāṇāyo paṭicchannāyo…pe… aparimāṇāyo paṭicchannāyopi appaṭicchannāyopi …pe… parimāṇāyopi aparimāṇāyopi appaṭicchannāyo. So saṅghaṃ antarāāpattīnaṃ mūlāyapaṭikassanaṃ yācati. Taṃ saṅgho antarāāpattīnaṃ mūlāya paṭikassati dhammikena kammena akuppena ṭhānārahena, dhammena samodhānaparivāsaṃ deti; adhammena mānattaṃ deti, adhammena abbheti. So, bhikkhave, bhikkhu avisuddho tāhi āpattīhi.

‘‘Idha pana, bhikkhave, bhikkhu sambahulā saṅghādisesā āpattiyo āpajjati parimāṇampi aparimāṇampi, ekanāmampi nānānāmampi, sabhāgampi visabhāgampi, vavatthitampi sambhinnampi. So saṅghaṃ tāsaṃ āpattīnaṃ samodhānaparivāsaṃ yācati. Tassa saṅgho tāsaṃ āpattīnaṃ samodhānaparivāsaṃ deti. So parivasanto antarā sambahulā saṅghādisesā āpattiyo āpajjati parimāṇāyopi aparimāṇāyopi paṭicchannāyo. So saṅghaṃ antarāāpattīnaṃ mūlāyapaṭikassanaṃ yācati. Taṃ saṅgho antarāāpattīnaṃ mūlāya paṭikassati dhammikena kammena akuppena ṭhānārahena, dhammena samodhānaparivāsaṃ deti; adhammena mānattaṃ deti, adhammena abbheti. So, bhikkhave, bhikkhu avisuddho tāhi āpattīhi.

‘‘Idha pana, bhikkhave, bhikkhu sambahulā saṅghādisesā āpattiyo āpajjati parimāṇampi aparimāṇampi, ekanāmampi nānānāmampi, sabhāgampi visabhāgampi, vavatthitampi sambhinnampi. So saṅghaṃ tāsaṃ āpattīnaṃ samodhānaparivāsaṃ yācati. Tassa saṅgho tāsaṃ āpattīnaṃ samodhānaparivāsaṃ deti. So parivasanto antarā sambahulā saṅghādisesā āpattiyo āpajjati parimāṇāyopi aparimāṇāyopi paṭicchannāyopi appaṭicchannāyopi. So saṅghaṃ antarāāpattīnaṃ mūlāyapaṭikassanaṃ yācati. Taṃ saṅgho antarāāpattīnaṃ mūlāya paṭikassati dhammikena kammena akuppena ṭhānārahena; dhammena samodhānaparivāsaṃ deti; adhammena mānattaṃ deti; adhammena abbheti. So, bhikkhave, bhikkhu avisuddho tāhi āpattīhi.

Mūlāyaavisuddhinavakaṃ [samūlāvisuddhinavakaṃ (ka.)] niṭṭhitaṃ.

10. Dutiyanavakaṃ [idaṃ navakaṃ porāṇapotthakesu avisuddhivaseneva āgataṃ, vuccamānatatiyanavakena ca saṃsaṭṭhaṃ. taṃ paṭivisodhakehi asaṃsaṭṭhaṃ katvā visuṃ patiṭṭhāpitaṃ. sīhaḷasyāmapotthakesu pana taṃ visuddhivaseneva āgataṃ. taṃ panevaṃ veditabbaṃ –§10- mūlāyavisuddhinavaka (sī. syā.)§183. idha pana bhikkhave bhikkhu sambahulā saṃghādisesā āpattiyo āpajjati parimāṇampi aparimāṇampi…pe… vavatthitampi sambhinnampi. so saṃghaṃ tāsaṃ āpattīnaṃ samodhānaparivāsaṃ yācati, tassa tassa saṃgho tāsaṃ āpattīnaṃ samodhānaparivāsaṃ deti, so parivasanto antarā sambahulā saṃghādisesā āpattiyo āpajjati parimāṇāyo appaṭicchannāyo…pe… parimāṇāyo paṭicchannāyo…pe… parimāṇāyo paṭicchannāyopi appaṭicchannāyopi. so saṃghaṃ antarāāpattīnaṃ mūlāyapaṭikassanaṃ yācati, taṃ saṃgho antarāāpattīnaṃ mūlāya paṭikassati dhammikena kammena akuppena ṭhānārahena, dhammena samodhānaparivāsaṃ deti, dhammena mānattaṃ deti, dhammena abbheti. so bhikkhave bhikkhu visuddho tāhi āpattīhi. (1-3)§idha pana bhikkhave bhikkhu sambahulā saṃghādisesā āpattiyo āpajjati parimāṇampi aparimāṇampi…pe… vavatthitampi sambhinnampi. so saṃghaṃ tāsaṃ āpattīnaṃ samodhānaparivāsaṃ yācati, tassa saṃgho tāsaṃ āpattīnaṃ samodhānaparivāsaṃ deti, so parivasanto antarā sambahulā saṃghādisesā āpattiyo āpajjati

aparimāṇāyo appaṭicchannāyo…pe… aparimāṇāyo paṭicchannāyo…pe… aparimāṇāyo paṭicchannāyopi appaṭicchannāyopi. so saṃghaṃ antarāāpattīnaṃ mūlāyapaṭikassanaṃ yācati, taṃ saṃgho antarāāpattīnaṃ mūlāya paṭikassati dhammikena kammena akuppena ṭhānārahena, dhammena samodhānaparivāsaṃ deti, dhammena mānattaṃ deti, dhammena abbheti. so bhikkhave bhikkhu visuddho tāhi āpattīti. (4-6)§idha pana bhikkhave bhikkhu sambahulā saṃghādisesā āpattiyo āpajjatī parimāṇampi aparimāṇampi…pe… vavatthitampi sambhinnampi. so saṃghaṃ tāsaṃ āpattīnaṃ samodhānaparivāsaṃ yācati, tassa saṃgho tāsaṃ āpattīnaṃ samodhānaparivāsaṃ deti, so parivasanto antarā sambahulā saṃghādisesā āpattiyo āpajjati parimāṇāyopi aparimāṇāyopi appaṭicchannāyo…pe… parimāṇāyopi aparimāṇāyopi paṭicchannāyo…pe… parimāṇāyopi aparimāṇāyopi paṭicchannāyopi appaṭicchannāyopi. so saṃghaṃ antarāāpattīnaṃ mūlāyapaṭikassanaṃ yācati, taṃ saṃgho antarāāpattīnaṃ mūlāya paṭikassati dhammikena kammena akuppena ṭhānārahena, dhammena samodhānaparivāsaṃ deti, dhammena mānattaṃ deti, dhammena abbheti. so bhikkhave bhikkhu visuddho tāhi āpattīhi. (7-9)§mūlāya visuddhinavakaṃ niṭṭhitaṃ.]

183. ‘‘Idha pana, bhikkhave, bhikkhu sambahulā saṅghādisesā āpattiyo āpajjati parimāṇampi aparimāṇampi…pe… vavatthitampi sambhinnampi. So saṅghaṃ tāsaṃ āpattīnaṃ samodhānaparivāsaṃ yācati. Tassa saṅgho tāsaṃ āpattīnaṃ samodhānaparivāsaṃ deti. So parivasanto antarā sambahulā saṅghādisesā āpattiyo āpajjati parimāṇā appaṭicchannāyo. So saṅghaṃ antarāāpattīnaṃ mūlāyapaṭikassanaṃ yācati. Taṃ saṅgho antarāāpattīnaṃ mūlāya paṭikassati adhammikena kammena kuppena aṭṭhānārahena, adhammena samodhānaparivāsaṃ deti; dhammena mānattaṃ deti, dhammena abbheti. So, bhikkhave, bhikkhu avisuddho tāhi āpattīhi. (1)

Idha pana, bhikkhave, bhikkhu sambahulā saṅghādisesā āpattiyo āpajjati parimāṇampi aparimāṇampi…pe… vavatthitampi sambhinnampi. So saṅghaṃ tāsaṃ āpattīnaṃ samodhānaparivāsaṃ yācati. Tassa saṅgho tāsaṃ āpattīnaṃ samodhānaparivāsaṃ deti. So parivasanto antarā sambahulā saṅghādisesā āpattiyo āpajjati parimāṇā paṭicchannāyo. So saṅghaṃ antarāāpattīnaṃ mūlāyapaṭikassanaṃ yācati. Taṃ saṅgho antarāāpattīnaṃ mūlāya paṭikassati adhammikena kammena kuppena aṭṭhānārahena, adhammena samodhānaparivāsaṃ deti; dhammena mānattaṃ deti, dhammena abbheti. So, bhikkhave, bhikkhu avisuddho tāhi āpattīhi. (2)

‘‘Idha pana, bhikkhave, bhikkhu sambahulā saṅghādisesā āpattiyo āpajjati parimāṇampi aparimāṇampi…pe… vavatthitampi sambhinnampi. So saṅghaṃ tāsaṃ āpattīnaṃ samodhānaparivāsaṃ yācati. Tassa saṅgho tāsaṃ āpattīnaṃ samodhānaparivāsaṃ deti. So parivasanto antarā sambahulā saṅghādisesā āpattiyo āpajjati parimāṇā paṭicchannāyopi appaṭicchannāyopi. So saṅghaṃ antarāāpattīnaṃ mūlāyapaṭikassanaṃ yācati. Taṃ saṅgho antarāāpattīnaṃ mūlāya paṭikassati adhammikena kammena kuppena aṭṭhānārahena, adhammena samodhānaparivāsaṃ deti; dhammena mānattaṃ deti, dhammena abbheti. So bhikkhave, bhikkhu avisuddho tāhi āpattīhi. (3)

‘‘Idha pana, bhikkhave, bhikkhu sambahulā saṅghādisesā āpattiyo āpajjati parimāṇampi aparimāṇampi, ekanāmampi nānānāmampi, sabhāgampi visabhāgampi, vavatthitampi sambhinnampi. So saṅghaṃ tāsaṃ āpattīnaṃ samodhānaparivāsaṃ yācati. Tassa saṅgho tāsaṃ āpattīnaṃ samodhānaparivāsaṃ deti. So parivasanto antarā sambahulā saṅghādisesā āpattiyo āpajjati aparimāṇā appaṭicchannāyo…pe… aparimāṇā paṭicchannāyo…pe… aparimāṇā paṭicchannāyopi appaṭicchannāyopi…pe… parimāṇāyopi aparimāṇāyopi appaṭicchannāyo. So saṅghaṃ antarāāpattīnaṃ mūlāyapaṭikassanaṃ yācati. Taṃ saṅgho antarāāpattīnaṃ mūlāya paṭikassati adhammikena kammena kuppena aṭṭhānārahena, adhammena samodhānaparivāsaṃ deti; dhammena mānattaṃ deti, dhammena abbheti. So, bhikkhave, bhikkhu avisuddho tāhi āpattīhi. (4-7)

‘‘Idha pana, bhikkhave, bhikkhu sambahulā saṅghādisesā āpattiyo āpajjati parimāṇampi aparimāṇampi…pe… vavatthitampi sambhinnampi. So saṅghaṃ tāsaṃ āpattīnaṃ samodhānaparivāsaṃ yācati. Tassa saṅgho tāsaṃ āpattīnaṃ samodhānaparivāsaṃ deti. So parivasanto antarā sambahulā saṅghādisesā āpattiyo āpajjati parimāṇāyopi aparimāṇāyopi paṭicchannāyo. So saṅghaṃ antarāāpattīnaṃ mūlāyapaṭikassanaṃ yācati. Taṃ saṅgho antarāāpattīnaṃ mūlāya paṭikassati adhammikena kammena kuppena aṭṭhānārahena, adhammena samodhānaparivāsaṃ deti, dhammena mānattaṃ deti, dhammena abbheti. So, bhikkhave, bhikkhu avisuddho tāhi āpattīhi. (8)

‘‘Idha pana, bhikkhave, bhikkhu sambahulā saṅghādisesā āpattiyo āpajjati parimāṇampi aparimāṇampi…pe… vavatthitampi sambhinnampi. So saṅghaṃ tāsaṃ āpattīnaṃ samodhānaparivāsaṃ yācati. Tassa saṅgho tāsaṃ āpattīnaṃ samodhānaparivāsaṃ deti. So parivasanto antarā sambahulā saṅghādisesā āpattiyo āpajjati parimāṇāyopi aparimāṇāyopi paṭicchannāyopi appaṭicchannāyopi. So saṅghaṃ antarāāpattīnaṃ mūlāyapaṭikassanaṃ yācati. Taṃ saṅgho antarāāpattīnaṃ mūlāya paṭikassati adhammikena kammena kuppena aṭṭhānārahena, adhammena samodhānaparivāsaṃ deti; dhammena mānattaṃ deti, dhammena abbheti. So, bhikkhave, bhikkhu avisuddho tāhi āpattīhi. (9)

Dutiyanavakaṃ niṭṭhitaṃ.

11. Tatiyanavakaṃ

184. ‘‘Idha pana, bhikkhave, bhikkhu sambahulā saṅghādisesā āpattiyo āpajjati parimāṇampi aparimāṇampi…pe… vavatthitampi sambhinnampi. So saṅghaṃ tāsaṃ āpattīnaṃ samodhānaparivāsaṃ yācati. Tassa saṅgho tāsaṃ āpattīnaṃ samodhānaparivāsaṃ deti. So parivasanto antarā sambahulā saṅghādisesā āpattiyo āpajjati parimāṇāyo appaṭicchannāyo. So saṅghaṃ antarāāpattīnaṃ mūlāyapaṭikassanaṃ yācati. Taṃ saṅgho antarāāpattīnaṃ mūlāya paṭikassati adhammikena kammena kuppena aṭṭhānārahena, adhammena samodhānaparivāsaṃ deti. So parivasāmīti maññamāno antarā sambahulā saṅghādisesā āpattiyo āpajjati parimāṇāyo appaṭicchannāyo. So tasmiṃ bhūmiyaṃ ṭhito purimāāpattīnaṃ antarāāpattiyo sarati, aparāāpattīnaṃ antarāāpattiyo sarati. Tassa evaṃ hoti – ‘ahaṃ kho sambahulā saṅghādisesā āpattiyo āpajjiṃ parimāṇampi aparimāṇampi…pe… vavatthitampi sambhinnampi. Sohaṃ saṅghaṃ tāsaṃ āpattīnaṃ samodhānaparivāsaṃ yāciṃ. Tassa me saṅgho tāsaṃ āpattīnaṃ samodhānaparivāsaṃ adāsi. Sohaṃ parivasanto antarā sambahulā saṅghādisesā āpattiyo āpajjiṃ parimāṇāyo appaṭicchannāyo. Sohaṃ saṅghaṃ antarāāpattīnaṃ mūlāyapaṭikassanaṃ yāciṃ. Taṃ maṃ saṅgho antarāāpattīnaṃ mūlāya paṭikassi adhammikena kammena kuppena aṭṭhānārahena, adhammena samodhānaparivāsaṃ adāsi. Sohaṃ parivasāmīti maññamāno antarā sambahulā saṅghādisesā āpattiyo āpajjiṃ parimāṇāyo appaṭicchannāyo. Sohaṃ tasmiṃ bhūmiyaṃ ṭhito purimāāpattīnaṃ antarāāpattiyo sarāmi, aparāāpattīnaṃ antarāāpattiyo sarāmi. Yaṃnūnāhaṃ saṅghaṃ purimāāpattīnaṃ antarāāpattīnañca aparāāpattīnaṃ antarāāpattīnañca mūlāyapaṭikassanaṃ yāceyyaṃ dhammikena kammena akuppena ṭhānārahena, dhammena samodhānaparivāsaṃ; dhammena mānattaṃ, dhammena abbhāna’nti. So saṅghaṃ purimāāpattīnaṃ antarāāpattīnañca, aparāāpattīnaṃ antarāāpattīnañca, mūlāyapaṭikassanaṃ yācati dhammikena kammena akuppena ṭhānārahena, dhammena samodhānaparivāsaṃ; dhammena mānattaṃ, dhammena abbhānaṃ. Taṃ saṅgho purimāāpattīnaṃ antarāāpattīnañca, aparāāpattīnaṃ antarāāpattīnañca, mūlāya paṭikassati dhammikena kammena akuppena ṭhānārahena, dhammena samodhānaparivāsaṃ deti; dhammena mānattaṃ deti, dhammena abbheti. So, bhikkhave, bhikkhu visuddho tāhi āpattīhi [ayaṃ paṭhamavāro sī syā. potthakesu paripuṇṇo dissati].

‘‘Idha pana, bhikkhave, bhikkhu sambahulā saṅghādisesā āpattiyo āpajjati parimāṇampi aparimāṇampi…pe… vavatthitampi sambhinnampi. So saṅghaṃ tāsaṃ āpattīnaṃ samodhānaparivāsaṃ yācati. Tassa saṅgho tāsaṃ āpattīnaṃ samodhānaparivāsaṃ deti. So parivasanto antarā sambahulā saṅghādisesā āpattiyo āpajjati parimāṇā paṭicchannāyo. So saṅghaṃ antarāāpattīnaṃ mūlāyapaṭikassanaṃ yācati. Taṃ saṅgho antarāāpattīnaṃ mūlāya paṭikassati, adhammikena kammena kuppena aṭṭhānārahena, adhammena samodhānaparivāsaṃ deti. So parivasāmīti maññamāno antarā sambahulā saṅghādisesā āpattiyo āpajjati parimāṇā paṭicchannāyo. So tasmiṃ bhūmiyaṃ ṭhito purimāāpattīnaṃ [purimānaṃ āpattīnaṃ (ka.)] antarāāpattiyo sarati, aparāāpattīnaṃ antarāāpattiyo sarati. Tassa evaṃ hoti – ‘ahaṃ kho sambahulā saṅghādisesā āpattiyo āpajjiṃ parimāṇampi aparimāṇampi…pe… vavatthitampi sambhinnampi. Sohaṃ saṅghaṃ tāsaṃ āpattīnaṃ samodhānaparivāsaṃ yāciṃ. Tassa me saṅgho tāsaṃ āpattīnaṃ samodhānaparivāsaṃ adāsi. Sohaṃ parivasanto antarā sambahulā saṅghādisesā āpattiyo āpajjiṃ parimāṇā paṭicchannāyo. Sohaṃ saṅghaṃ antarāāpattīnaṃ mūlāyapaṭikassanaṃ yāciṃ. Taṃ maṃ saṅgho antarāāpattīnaṃ mūlāyapaṭikassi, adhammikena kammena kuppena aṭṭhānārahena, adhammena samodhānaparivāsaṃ adāsi. Sohaṃ parivasāmīti maññamāno antarā sambahulā saṅghādisesā āpattiyo āpajjiṃ parimāṇā paṭicchannāyo. Sohaṃ tasmiṃ bhūmiyaṃ ṭhito purimāpattīnaṃ antarāāpattiyo sarāmi, aparāāpattīnaṃ antarāāpattiyo sarāmi. Yaṃnūnāhaṃ saṅghaṃ purimāpattīnaṃ antarāāpattīnañca, aparā āpattīnaṃ antarāāpattīnañca, mūlāyapaṭikassanaṃ yāceyyaṃ dhammikena kammena akuppena ṭhānārahena, dhammena samodhānaparivāsaṃ, dhammena mānattaṃ, dhammena abbhāna’nti. So saṅghaṃ purimāpattīnaṃ antarāāpattīnañca, aparāāpattīnaṃ antarāāpattīnañca mūlāyapaṭikassanaṃ yācati dhammikena kammena akuppena ṭhānārahena, dhammena samodhānaparivāsaṃ, dhammena mānattaṃ, dhammena abbhānaṃ. Taṃ saṅgho purimāpattīnaṃ antarāāpattīnañca, aparāāpattīnaṃ antarāāpattīnañca, mūlāya paṭikassati dhammikena kammena akuppena ṭhānārahena, dhammena samodhānaparivāsaṃ deti, dhammena mānattaṃ deti, dhammena abbheti. So, bhikkhave, bhikkhu visuddho tāhi āpattīhi.

‘‘Idha pana, bhikkhave, bhikkhu sambahulā saṅghādisesā āpattiyo āpajjati parimāṇampi aparimāṇampi…pe… vavatthitampi sambhinnampi. So saṅghaṃ tāsaṃ āpattīnaṃ samodhānaparivāsaṃ yācati. Tassa saṅgho tāsaṃ āpattīnaṃ samodhānaparivāsaṃ deti. So parivasanto antarā sambahulā saṅghādisesā āpattiyo āpajjati parimāṇā paṭicchannāyopi appaṭicchannāyopi. So saṅghaṃ antarāāpattīnaṃ mūlāyapaṭikassanaṃ yācati. Taṃ saṅgho antarāāpattīnaṃ mūlāya paṭikassati adhammikena kammena kuppena aṭṭhānārahena, adhammena samodhānaparivāsaṃ deti. So parivasāmīti maññamāno antarā sambahulā saṅghādisesā āpattiyo āpajjati parimāṇā paṭicchannāyopi appaṭicchannāyopi. So tasmiṃ bhūmiyaṃ ṭhito purimāpattīnaṃ antarāāpattiyo sarati, aparāāpattīnaṃ antarāāpattiyo sarati. Tassa evaṃ hoti – ‘ahaṃ kho sambahulā saṅghādisesā āpattiyo āpajjiṃ parimāṇampi aparimāṇampi…pe… vavatthitampi sambhinnampi. Sohaṃ saṅghaṃ tāsaṃ āpattīnaṃ samodhānaparivāsaṃ yāciṃ. Tassa me saṅgho tāsaṃ āpattīnaṃ samodhānaparivāsaṃ adāsi. Sohaṃ parivasanto antarā sambahulā saṅghādisesā āpattiyo āpajjiṃ parimāṇā paṭicchannāyopi appaṭicchannāyopi. Sohaṃ saṅghaṃ antarāāpattīnaṃ mūlāyapaṭikassanaṃ yāciṃ. Taṃ maṃ saṅgho antarāāpattīnaṃ mūlāya paṭikassi adhammikena kammena kuppena aṭṭhānārahena, adhammena samodhānaparivāsaṃ adāsi. Sohaṃ parivasāmīti maññamāno antarā sambahulā saṅghādisesā āpattiyo āpajjiṃ parimāṇā paṭicchannāyopi appaṭicchannāyopi. Sohaṃ tasmiṃ bhūmiyaṃ ṭhito purimāpattīnaṃ antarāāpattiyo sarāmi, aparāāpattīnaṃ antarāāpattiyo sarāmi. Yaṃnūnāhaṃ saṅghaṃ purimāpattīnaṃ antarāāpattīnañca, aparāāpattīnaṃ antarāāpattīnañca, mūlāyapaṭikassanaṃ yāceyyaṃ dhammikena kammena akuppena ṭhānārahena, dhammena samodhānaparivāsaṃ, dhammena mānattaṃ, dhammena abbhāna’nti. So saṅghaṃ purimāpattīnaṃ antarā āpattīnañca, aparā āpattīnaṃ antarā āpattīnañca, mūlāyapaṭikassanaṃ yācati dhammikena kammena akuppena ṭhānārahena, dhammena samodhānaparivāsaṃ, dhammena mānattaṃ, dhammena abbhānaṃ. Taṃ saṅgho purimāpattīnaṃ antarā āpattīnañca, aparā āpattīnaṃ antarā āpattīnañca, mūlāya paṭikassati dhammikena kammena akuppena ṭhānārahena, dhammena samodhānaparivāsaṃ deti, dhammena mānattaṃ deti, dhammena abbheti. So, bhikkhave, bhikkhu visuddho tāhi āpattīhi.

‘‘Idha pana, bhikkhave, bhikkhu sambahulā saṅghādisesā āpattiyo āpajjati parimāṇampi aparimāṇampi…pe… vavatthitampi sambhinnampi. So saṅghaṃ tāsaṃ āpattīnaṃ samodhānaparivāsaṃ yācati. Tassa saṅgho tāsaṃ āpattīnaṃ samodhānaparivāsaṃ deti. So parivasanto antarā sambahulā saṅghādisesā āpattiyo āpajjati aparimāṇāyo appaṭicchannāyo…pe… aparimāṇāyo paṭicchannāyo…pe… aparimāṇāyo paṭicchannāyopi appaṭicchannāyopi…pe… parimāṇāyopi aparimāṇāyopi appaṭicchannāyo. So saṅghaṃ antarāāpattīnaṃ mūlāyapaṭikassanaṃ yācati. Taṃ saṅgho antarāāpattīnaṃ mūlāya paṭikassi adhammikena kammena kuppena aṭṭhānārahena, adhammena samodhānaparivāsaṃ deti. So parivasāmīti maññamāno…pe… taṃ saṅgho purimā āpattīnaṃ antarāāpattīnañca, aparāāpattīnaṃ antarāāpattīnañca, mūlāya paṭikassati dhammikena kammena akuppena ṭhānārahena, dhammena samodhānaparivāsaṃ deti, dhammena mānattaṃ deti, dhammena abbheti. So, bhikkhave, bhikkhu visuddho tāhi āpattīhi [imepi cattāro vārā sī. syā. potthakesu paripuṇṇā dissanti].

‘‘Idha pana, bhikkhave, bhikkhu sambahulā saṅghādisesā āpattiyo āpajjati parimāṇampi aparimāṇampi…pe… vavatthitampi sambhinnampi. So saṅghaṃ tāsaṃ āpattīnaṃ samodhānaparivāsaṃ yācati. Tassa saṅgho tāsaṃ āpattīnaṃ samodhānaparivāsaṃ deti. So parivasanto antarā sambahulā saṅghādisesā āpattiyo āpajjati parimāṇāyopi aparimāṇāyopi paṭicchannāyo. So saṅghaṃ antarāāpattīnaṃ mūlāyapaṭikassanaṃ yācati. Taṃ saṅgho antarāāpattīnaṃ mūlāya paṭikassati adhammikena kammena kuppena aṭṭhānārahena, adhammena samodhānaparivāsaṃ deti. So parivasāmīti maññamāno antarā sambahulā saṅghādisesā āpattiyo āpajjati parimāṇāyopi aparimāṇāyopi paṭicchannāyo. So tasmiṃ bhūmiyaṃ ṭhito purimā āpattīnaṃ antarāāpattiyo sarati, aparāāpattīnaṃ antarāāpattiyo sarati. Tassa evaṃ hoti – ‘ahaṃ kho sambahulā saṅghādisesā āpattiyo āpajjiṃ parimāṇampi aparimāṇampi…pe… vavatthitampi sambhinnampi. Sohaṃ saṅghaṃ tāsaṃ āpattīnaṃ samodhānaparivāsaṃ yāciṃ. Tassa me saṅgho tāsaṃ āpattīnaṃ samodhānaparivāsaṃ adāsi. Sohaṃ parivasanto antarā sambahulā saṅghādisesā āpattiyo āpajjiṃ parimāṇāyopi aparimāṇāyopi paṭicchannāyo. Sohaṃ saṅghaṃ antarāāpattīnaṃ mūlāyapaṭikassanaṃ yāciṃ. Taṃ maṃ saṅgho antarāāpattīnaṃ mūlāyapaṭikassi adhammikena kammena kuppena aṭṭhānārahena, adhammena samodhānaparivāsaṃ adāsi. Sohaṃ parivasāmīti maññamāno antarā sambahulā saṅghādisesā āpattiyo āpajjiṃ parimāṇāyopi aparimāṇāyopi paṭicchannāyo. Sohaṃ tasmiṃ bhūmiyaṃ ṭhito purimā āpattīnaṃ antarāāpattiyo sarāmi, aparāāpattīnaṃ antarāāpattiyo sarāmi. Yaṃnūnāhaṃ saṅghaṃ purimā āpattīnaṃ antarā pattīnañca, aparāāpattīna antarāāpattīnañca, mūlāyapaṭikassanaṃ yāceyyaṃ dhammikena kammena akuppena ṭhānārahena, dhammena samodhānaparivāsaṃ, dhammena mānattaṃ, dhammena abbhāna’nti. So saṅghaṃ purimā āpattīnaṃ antarāāpattīnañca, aparāāpattīnaṃ antarāāpattīnañca, mūlāyapaṭikassanaṃ yācati dhammikena kammena akuppena ṭhānārahena, dhammena samodhānaparivāsaṃ, dhammena mānattaṃ, dhammena abbhānaṃ. Taṃ saṅgho purimā āpattīnaṃ antarāāpattīnañca, aparāāpattīnaṃ antarāāpattīnañca, mūlāya paṭikassati dhammikena kammena akuppena ṭhānārahena, dhammena samodhānaparivāsaṃ deti, dhammena mānattaṃ deti, dhammena abbheti. So, bhikkhave, bhikkhu visuddho tāhi āpattīhi.

‘‘Idha pana, bhikkhave, bhikkhu sambahulā saṅghādisesā āpattiyo āpajjati parimāṇampi aparimāṇampi…pe… vavatthitampi sambhinnampi. So saṅghaṃ tāsaṃ āpattīnaṃ samodhānaparivāsaṃ yācati. Tassa saṅgho tāsaṃ āpattīnaṃ samodhānaparivāsaṃ deti. So parivasanto antarā sambahulā saṅghādisesā āpattiyo āpajjati parimāṇāyopi aparimāṇāyopi paṭicchannāyopi appaṭicchannāyopi. So saṅghaṃ antarāāpattīnaṃ mūlāyapaṭikassanaṃ yācati. Taṃ saṅgho antarāāpattīnaṃ mūlāya paṭikassati adhammikena kammena kuppena aṭṭhānārahena, adhammena samodhānaparivāsaṃ deti. So parivasāmīti maññamāno antarā sambahulā saṅghādisesā āpattiyo āpajjati parimāṇāyopi aparimāṇāyopi paṭicchannāyopi appaṭicchannāyopi. So tasmiṃ bhūmiyaṃ ṭhito purimā āpattīnaṃ antarāāpattiyo sarati, aparāāpattīnaṃ antarāāpattiyo sarati. Tassa evaṃ hoti – ‘ahaṃ kho sambahulā saṅghādisesā āpattiyo āpajjiṃ parimāṇampi aparimāṇampi…pe… vavatthitampi sambhinnampi. Sohaṃ saṅghaṃ tāsaṃ āpattīnaṃ samodhānaparivāsaṃ yāciṃ. Tassa me saṅgho tāsaṃ āpattīnaṃ samodhānaparivāsaṃ adāsi. Sohaṃ parivasanto antarā sambahulā saṅghādisesā āpattiyo āpajjiṃ parimāṇāyopi aparimāṇāyopi paṭicchannāyopi appaṭicchannāyopi. Sohaṃ saṅghaṃ antarāāpattīnaṃ mūlāyapaṭikassanaṃ yāciṃ. Taṃ maṃ saṅgho antarāāpattīnaṃ mūlāya paṭikassi adhammikena kammena kuppena aṭṭhānārahena, adhammena samodhānaparivāsaṃ adāsi. Sohaṃ parivasāmīti maññamāno antarā sambahulā saṅghādisesā āpattiyo āpajjiṃ parimāṇāyopi aparimāṇāyopi paṭicchannāyopi appaṭicchannāyopi. Sohaṃ tasmiṃ bhūmiyaṃ ṭhito purimā āpattīnaṃ antarāāpattiyo sarāmi, aparāāpattīnaṃ antarāāpattiyo sarāmi. Yaṃnūnāhaṃ saṅghaṃ purimāpattīnaṃ antarāāpattīnañca, aparāāpattīnaṃ antarāāpattīnañca, mūlāyapaṭikassanaṃ yāceyyaṃ dhammikena kammena akuppena ṭhānārahena, dhammena samodhānaparivāsaṃ, dhammena mānattaṃ, dhammena abbhāna’nti. So saṅghaṃ purimā āpattīnaṃ antarāāpattīnañca, aparāāpattīnaṃ antarāāpattīnañca, mūlāya paṭikassanaṃ yācati dhammikena kammena akuppena ṭhānārahena, dhammena samodhānaparivāsaṃ, dhammena mānattaṃ, dhammena abbhānaṃ. Taṃ saṅgho purimā āpattīnaṃ antarā āpattīnañca, aparā āpattīnaṃ antarā āpattīnañca, mūlāya paṭikassati dhammikena kammena akuppena ṭhānārahena, dhammena samodhānaparivāsaṃ deti, dhammena mānattaṃ deti, dhammena abbheti. So, bhikkhave, bhikkhu visuddho tāhi āpattīhi''.

Tatiyanavakaṃ niṭṭhitaṃ.

Samuccayakkhandhako tatiyo.

Tassuddānaṃ –

Appaṭicchannā ekāha-dvīha-tīha-catūha ca;
Pañcāhapakkhadasannaṃ, āpattimāha mahāmuni.

Suddhanto ca vibbhamanto, parimāṇamukhaṃ dve bhikkhū;
Tattha saññino dve yathā, vematikā tatheva ca.

Missakadiṭṭhino dve ca, asuddhakekadiṭṭhino;
Dve ceva suddhadiṭṭhino.

Tatheva ca eko chādeti, atha makkhamatena ca;
Ummattakadesanañca, mūlā aṭṭhārasa [pannarasa (ka.)] visuddhato.

Ācariyānaṃ vibhajjapadānaṃ [vibhajjavādīnaṃ (sī.)], tambapaṇṇidīpapasādakānaṃ;
Mahāvihāravāsīnaṃ, vācanā saddhammaṭṭhitiyāti.

Samuccayakkhandhakaṃ niṭṭhitaṃ.

4. Samathakkhandhakaṃ

1. Sammukhāvinayo

185. Tena samayena buddho bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Tena kho pana samayena chabbaggiyā bhikkhū asammukhībhūtānaṃ bhikkhūnaṃ kammāni karonti – tajjanīyampi, niyassampi, pabbājanīyampi, paṭisāraṇīyampi, ukkhepanīyampi. Ye te bhikkhū appicchā…pe… te ujjhāyanti khiyyanti vipācenti – ''kathañhi nāma chabbaggiyā bhikkhū asammukhībhūtānaṃ bhikkhūnaṃ kammāni karissanti – tajjanīyampi, niyassampi, pabbājanīyampi, paṭisāraṇīyampi, ukkhepanīyampī''ti! Atha kho te bhikkhū bhagavato etamatthaṃ ārocesuṃ…pe… ''saccaṃ kira, bhikkhave, chabbaggiyā bhikkhū asammukhībhūtānaṃ bhikkhūnaṃ kammāni karonti – tajjanīyampi, niyassampi, pabbājanīyampi, paṭisāraṇīyampi, ukkhepanīyampī''ti? ''Saccaṃ bhagavā''ti. Vigarahi buddho bhagavā – ''ananucchavikaṃ, bhikkhave, tesaṃ moghapurisānaṃ ananulomikaṃ appatirūpaṃ assāmaṇakaṃ akappiyaṃ akaraṇīyaṃ. Kathañhi nāma te, bhikkhave, moghapurisā asammukhībhūtānaṃ bhikkhūnaṃ kammāni karissanti – tajjanīyampi, niyassampi, pabbājanīyampi, paṭisāraṇīyampi, ukkhepanīyampi! Netaṃ, bhikkhave, appasannānaṃ vā pasādāya…pe… vigarahitvā…pe… dhammiṃ kathaṃ katvā bhikkhū āmantesi – na, bhikkhave, asammukhībhūtānaṃ bhikkhūnaṃ kammaṃ kātabbaṃ – tajjanīyaṃ vā, niyassaṃ vā, pabbājanīyaṃ vā, paṭisāraṇīyaṃ vā, ukkhepanīyaṃ vā. Yo kareyya, āpatti dukkaṭassa.

186. ''Adhammavādī puggalo adhammavādī sambahulā adhammavādī saṅgho. Dhammavādī puggalo dhammavādī sambahulā dhammavādī saṅgho.

Kaṇhapakkhanavakaṃ

187. ‘‘Adhammavādī puggalo dhammavādiṃ puggalaṃ saññāpeti nijjhāpeti pekkheti anupekkheti dasseti anudasseti – ayaṃ dhammo, ayaṃ vinayo, idaṃ satthusāsanaṃ, imaṃ gaṇhāhi, imaṃ rocehīti. Evañcetaṃ adhikaraṇaṃ vūpasammati, adhammena vūpasammati sammukhāvinayapatirūpakena.

‘‘Adhammavādī puggalo dhammavādī sambahule saññāpeti nijjhāpeti pekkheti anupekkheti dasseti anudasseti – ayaṃ dhammo, ayaṃ vinayo, idaṃ satthusāsanaṃ, imaṃ gaṇhatha, imaṃ rocethāti. Evañcetaṃ adhikaraṇaṃ vūpasammati, adhammena vūpasammati sammukhāvinayapatirūpakena.

‘‘Adhammavādī puggalo dhammavādiṃ saṅghaṃ saññāpeti nijjhāpeti pekkheti anupekkheti dasseti anudasseti – ayaṃ dhammo, ayaṃ vinayo, idaṃ satthusāsanaṃ, imaṃ gaṇhāhi, imaṃ rocehīti [imaṃ gaṇhatha, imaṃ rocethāti (ka.)]. Evañcetaṃ adhikaraṇaṃ vūpasammati, adhammena vūpasammati sammukhāvinayapatirūpakena.

‘‘Adhammavādī sambahulā dhammavādiṃ puggalaṃ saññāpenti nijjhāpenti pekkhenti anupekkhenti dassenti anudassenti – ayaṃ dhammo, ayaṃ vinayo, idaṃ satthusāsanaṃ, imaṃ gaṇhāhi, imaṃ rocehīti. Evañcetaṃ adhikaraṇaṃ vūpasammati, adhammena vūpasammati sammukhāvinayapatirūpakena.

‘‘Adhammavādī sambahulā dhammavādī sambahule saññāpenti nijjhāpenti pekkhenti anupekkhenti dassenti anudassenti – ayaṃ dhammo, ayaṃ vinayo, idaṃ satthusāsanaṃ, imaṃ gaṇhatha, imaṃ rocethāti. Evañcetaṃ adhikaraṇaṃ vūpasammati, adhammena vūpasammati sammukhāvinayapatirūpakena.

‘‘Adhammavādī sambahulā dhammavādiṃ saṅghaṃ saññāpenti nijjhāpenti pekkhenti anupekkhenti dassenti anudassenti – ayaṃ dhammo, ayaṃ vinayo, idaṃ satthusāsanaṃ, imaṃ gaṇhāhi, imaṃ rocehīti. Evañcetaṃ adhikaraṇaṃ vūpasammati, adhammena vūpasammati sammukhāvinayapatirūpakena.

‘‘Adhammavādī saṅgho dhammavādiṃ puggalaṃ saññāpeti nijjhāpeti pekkheti anupekkheti dasseti anudasseti – ayaṃ dhammo, ayaṃ vinayo, idaṃ satthusāsanaṃ, imaṃ gaṇhāhi, imaṃ rocehīti. Evañcetaṃ adhikaraṇaṃ vūpasammati, adhammena vūpasammati sammukhāvinayapatirūpakena.

‘‘Adhammavādī saṅgho dhammavādī sambahule saññāpeti nijjhāpeti pekkheti anupekkheti dasseti anudasseti – ayaṃ dhammo, ayaṃ vinayo, idaṃ satthusāsanaṃ, imaṃ gaṇhatha, imaṃ rocethāti. Evañcetaṃ adhikaraṇaṃ vūpasammati, adhammena vūpasammati sammukhāvinayapatirūpakena.

‘‘Adhammavādī saṅgho dhammavādiṃ saṅghaṃ saññāpeti nijjhāpeti pekkheti anupekkheti dasseti anudasseti – ayaṃ dhammo, ayaṃ vinayo, idaṃ satthusāsanaṃ, imaṃ gaṇhāhi, imaṃ rocehīti. Evañcetaṃ adhikaraṇaṃ vūpasammati, adhammena vūpasammati sammukhāvinayapatirūpakena.

Kaṇhapakkhanavakaṃ niṭṭhitaṃ.

Sukkapakkhanavakaṃ

188. ‘‘Dhammavādī puggalo adhammavādiṃ puggalaṃ saññāpeti nijjhāpeti pekkheti anupekkheti dasseti anudasseti – ayaṃ dhammo, ayaṃ vinayo, idaṃ satthusāsanaṃ, imaṃ gaṇhāhi, imaṃ rocehīti. Evañcetaṃ adhikaraṇaṃ vūpasammati, dhammena vūpasammati sammukhāvinayena.

‘‘Dhammavādī puggalo adhammavādī sambahule saññāpeti nijjhāpeti pekkheti anupekkheti dasseti anudasseti – ayaṃ dhammo, ayaṃ vinayo, idaṃ satthusāsanaṃ, imaṃ gaṇhatha, imaṃ rocethāti. Evañcetaṃ adhikaraṇaṃ vūpasammati, dhammena vūpasammati sammukhāvinayena.

‘‘Dhammavādī puggalo adhammavādiṃ saṅghaṃ saññāpeti nijjhāpeti pekkheti anupekkheti dasseti anudasseti – ayaṃ dhammo, ayaṃ vinayo, idaṃ satthusāsanaṃ, imaṃ gaṇhāhi, imaṃ rocehīti. Evañcetaṃ adhikaraṇaṃ vūpasammati, dhammena vūpasammati sammukhāvinayena.

‘‘Dhammavādī sambahulā adhammavādiṃ puggalaṃ saññāpenti nijjhāpenti pekkhenti anupekkhenti dassenti anudassenti – ayaṃ dhammo, ayaṃ vinayo, idaṃ satthusāsanaṃ, imaṃ gaṇhāhi, imaṃ rocehīti. Evañcetaṃ adhikaraṇaṃ vūpasammati, dhammena vūpasammati sammukhāvinayena.

‘‘Dhammavādī sambahulā adhammavādī sambahule saññāpenti nijjhāpenti pekkhenti anupekkhenti dassenti anudassenti – ayaṃ dhammo, ayaṃ vinayo, idaṃ satthusāsanaṃ, imaṃ gaṇhatha, imaṃ rocethāti. Evañcetaṃ adhikaraṇaṃ vūpasammati, dhammena vūpasammati sammukhāvinayena.

‘‘Dhammavādī sambahulā adhammavādiṃ saṅghaṃ saññāpenti nijjhāpenti pekkhenti anupekkhenti dassenti anudassenti – ayaṃ dhammo, ayaṃ vinayo, idaṃ satthusāsanaṃ, imaṃ gaṇhāhi, imaṃ rocehīti. Evañcetaṃ adhikaraṇaṃ vūpasammati, dhammena vūpasammati sammukhāvinayena.

‘‘Dhammavādī saṅgho adhammavādiṃ puggalaṃ saññāpeti nijjhāpeti pekkheti anupekkheti dasseti anudasseti – ayaṃ dhammo, ayaṃ vinayo, idaṃ satthusāsanaṃ, imaṃ gaṇhāhi, imaṃ rocehīti. Evañcetaṃ adhikaraṇaṃ vūpasammati, dhammena vūpasammati sammukhāvinayena.

‘‘Dhammavādī saṅgho adhammavādī sambahule saññāpeti nijjhāpeti pekkheti anupekkheti dasseti anudasseti – ayaṃ dhammo, ayaṃ vinayo, idaṃ satthusāsanaṃ, imaṃ gaṇhatha, imaṃ rocethāti. Evañcetaṃ adhikaraṇaṃ vūpasammati, dhammena vūpasammati sammukhāvinayena.

‘‘Dhammavādī saṅgho adhammavādiṃ saṅghaṃ saññāpeti nijjhāpeti pekkheti anupekkheti dasseti anudasseti – ayaṃ dhammo, ayaṃ vinayo, idaṃ satthusāsanaṃ, imaṃ gaṇhāhi, imaṃ rocehīti. Evañcetaṃ adhikaraṇaṃ vūpasammati, dhammena vūpasammati sammukhāvinayenā’’ti.

Sukkapakkhanavakaṃ niṭṭhitaṃ.

2. Sativinayo

189. [idaṃ vatthu pārā. 380 ādayo] Tena samayena buddho bhagavā rājagahe viharati veḷuvane kalandakanivāpe. Tena kho pana samayena āyasmatā dabbena mallaputtena jātiyā sattavassena arahattaṃ sacchikataṃ hoti. Yaṃ kiñci sāvakena pattabbaṃ sabbaṃ tena anuppattaṃ hoti. Natthi cassa kiñci uttari [uttariṃ (sī.)] karaṇīyaṃ, katassa vā paticayo. Atha kho āyasmato dabbassa mallaputtassa rahogatassa paṭisallīnassa evaṃ cetaso parivitakko udapādi – ‘‘mayā kho jātiyā sattavassena arahattaṃ sacchikataṃ. Yaṃ kiñci sāvakena pattabbaṃ sabbaṃ mayā anuppattaṃ. Natthi ca me kiñci uttarikaraṇīyaṃ, katassa vā paticayo. Kiṃ nu kho ahaṃ saṅghassa veyyāvaccaṃ kareyya’’nti?

Atha kho āyasmato dabbassa mallaputtassa etadahosi – ‘‘yaṃnūnāhaṃ saṅghassa senāsanañca paññapeyyaṃ bhattāni ca uddiseyya’’nti. Atha kho āyasmā dabbo mallaputto sāyanhasamayaṃ paṭisallānā vuṭṭhito yena bhagavā tenupasaṅkami, upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā dabbo mallaputto bhagavantaṃ etadavoca – ‘‘idha mayhaṃ, bhante, rahogatassa paṭisallīnassa evaṃ cetaso parivitakko udapādi – ‘mayā kho jātiyā sattavassena arahattaṃ sacchikataṃ. Yaṃ kiñci sāvakena pattabbaṃ, sabbaṃ mayā anuppattaṃ. Natthi ca me kiñci uttarikaraṇīyaṃ, katassa vā paticayo. Kiṃ nu kho ahaṃ saṅghassa veyyāvaccaṃ kareyya’nti? Tassa mayhaṃ, bhante, etadahosi – ‘yaṃnūnāhaṃ saṅghassa senāsanañca paññapeyyaṃ bhattāni ca uddiseyya’nti. Icchāmahaṃ, bhante, saṅghassa senāsanañca paññāpetuṃ bhattāni ca uddisitu’’nti. ‘‘Sādhu sādhu, dabba. Tena hi tvaṃ, dabba, saṅghassa senāsanañca paññapehi bhattāni ca uddisāhī’’ti [uddisāti (pārā. 380)]. ‘‘Evaṃ, bhante’’ti kho āyasmā dabbo mallaputto bhagavato paccassosi. Atha kho bhagavā etasmiṃ nidāne etasmiṃ pakaraṇe dhammiṃ kathaṃ katvā bhikkhū āmantesi – ‘‘tena hi, bhikkhave, saṅgho dabbaṃ mallaputtaṃ senāsanapaññāpakañca bhattuddesakañca sammannatu. Evañca pana, bhikkhave, sammannitabbo. Paṭhamaṃ dabbo mallaputto yācitabbo [dabbo yācitabbo (syā. ka.)]. Yācitvā byattena bhikkhunā paṭibalena saṅgho ñāpetabbo –

190. ‘‘Suṇātu me, bhante, saṅgho. Yadi saṅghassa pattakallaṃ, saṅgho āyasmantaṃ dabbaṃ mallaputtaṃ senāsanapaññāpakañca bhattuddesakañca sammanneyya. Esā ñatti.

‘‘Suṇātu me, bhante, saṅgho. Saṅgho āyasmantaṃ dabbaṃ mallaputtaṃ senāsanapaññāpakañca bhattuddesakañca sammannati. Yassāyasmato khamati āyasmato dabbassa mallaputtassa senāsanapaññāpakassa ca bhattuddesakassa ca sammuti, so tuṇhassa; yassa nakkhamati, so bhāseyya.

‘‘Sammato saṅghena āyasmā dabbo mallaputto senāsanapaññāpako ca bhattuddesako ca. Khamati saṅghassa, tasmā tuṇhī, evametaṃ dhārayāmī’’ti.

191. Sammato ca panāyasmā dabbo mallaputto sabhāgānaṃ bhikkhūnaṃ ekajjhaṃ senāsanaṃ paññapeti. Ye te bhikkhū suttantikā tesaṃ ekajjhaṃ senāsanaṃ paññapeti – te aññamaññaṃ suttantaṃ saṅgāyissantīti. Ye te bhikkhū vinayadharā tesaṃ ekajjhaṃ senāsanaṃ paññapeti – te aññamaññaṃ vinayaṃ vinicchinissantīti. Ye te bhikkhū dhammakathikā tesaṃ ekajjhaṃ senāsanaṃ paññapeti – te aññamaññaṃ dhammaṃ sākacchissantīti. Ye te bhikkhū jhāyino tesaṃ ekajjhaṃ senāsanaṃ paññapeti – te aññamaññaṃ na byābādhissantīti. Ye te bhikkhū tiracchānakathikā kāyadaḷhibahulā [kāyadaḍḍhibahulā (sī.)] viharanti tesampi ekajjhaṃ senāsanaṃ paññapeti – imāyapime āyasmanto ratiyā acchissantīti. Yepi te bhikkhū vikāle āgacchanti tesampi tejodhātuṃ samāpajjitvā teneva ālokena senāsanaṃ paññapeti; apisu bhikkhū sañcicca vikāle āgacchanti – mayaṃ āyasmato dabbassa mallaputtassa iddhipāṭihāriyaṃ passissāmāti.

Te āyasmantaṃ dabbaṃ mallaputtaṃ upasaṅkamitvā evaṃ vadanti – ‘‘amhākaṃ, āvuso dabba, senāsanaṃ paññapehī’’ti. Te āyasmā dabbo mallaputto evaṃ vadeti – ‘‘kattha āyasmantā icchanti kattha paññapemī’’ti? Te sañcicca dūre apadisanti – ‘‘amhākaṃ, āvuso dabba, gijjhakūṭe pabbate senāsanaṃ paññapehi. Amhākaṃ, āvuso, corapapāte senāsanaṃ paññapehi. Amhākaṃ, āvuso, isigilipasse kāḷasilāyaṃ senāsanaṃ paññapehi. Amhākaṃ, āvuso, vebhārapasse sattapaṇṇiguhāyaṃ senāsanaṃ paññapehi. Amhākaṃ, āvuso, sītavane sappasoṇḍikapabbhāre senāsanaṃ paññapehi. Amhākaṃ, āvuso, gotamakakandarāyaṃ [gomaṭakandarāyaṃ (syā. kaṃ.)] senāsanaṃ paññapehi. Amhākaṃ, āvuso, tindukakandarāyaṃ senāsanaṃ paññapehi. Amhākaṃ, āvuso, tapodakandarāyaṃ [kapotakandarāyaṃ (ka.)] senāsanaṃ paññapehi. Amhākaṃ, āvuso, tapodārāme senāsanaṃ paññapehi. Amhākaṃ, āvuso, jīvakambavane senāsanaṃ paññapehi. Amhākaṃ, āvuso, maddakucchimhi migadāye senāsanaṃ paññapehī’’ti.

Tesaṃ āyasmā dabbo mallaputto tejodhātuṃ samāpajjitvā aṅguliyā jalamānāya purato purato gacchati. Tepi teneva ālokena āyasmato dabbassa mallaputtassa piṭṭhito piṭṭhito gacchanti. Tesaṃ āyasmā dabbo mallaputto evaṃ senāsanaṃ paññapeti – ayaṃ mañco, idaṃ pīṭhaṃ, ayaṃ bhisi, idaṃ bibbohanaṃ [bimbohanaṃ (sī. syā. kaṃ.)], idaṃ vaccaṭṭhānaṃ, idaṃ passāvaṭṭhānaṃ, idaṃ pānīyaṃ, idaṃ paribhojanīyaṃ, ayaṃ kattaradaṇḍo, idaṃ saṅghassa katikasaṇṭhānaṃ, imaṃ kālaṃ pavisitabbaṃ, imaṃ kālaṃ nikkhamitabbanti. Tesaṃ āyasmā dabbo mallaputto evaṃ senāsanaṃ paññapetvā punadeva veḷuvanaṃ paccāgacchati.

192. Tena kho pana samayena mettiyabhūmajakā [mettiyabhummajakā (sī. syā. kaṃ.)] bhikkhū navakā ceva honti appapuññā ca. Yāni saṅghassa lāmakāni senāsanāni tāni tesaṃ pāpuṇanti lāmakāni ca bhattāni. Tena kho pana samayena rājagahe manussā icchanti therānaṃ bhikkhūnaṃ abhisaṅkhārikaṃ piṇḍapātaṃ dātuṃ – sappimpi, telampi, uttaribhaṅgampi. Mettiyabhūmajakānaṃ pana bhikkhūnaṃ pākatikaṃ denti – yathārandhaṃ [yathāraddhaṃ (syā.)] kaṇājakaṃ bilaṅgadutiyaṃ. Te pacchābhattaṃ piṇḍapātappaṭikkantā there bhikkhū pucchanti – ‘‘tumhākaṃ, āvuso, bhattagge kiṃ ahosi, tumhākaṃ kiṃ ahosī’’ti [kiṃ nāhosi (syā. kaṃ.)]? Ekacce therā evaṃ vadanti – ‘‘amhākaṃ, āvuso, sappi ahosi, telaṃ ahosi, uttaribhaṅgaṃ ahosī’’ti. Mettiyabhūmajakā pana bhikkhū evaṃ vadanti – ‘‘amhākaṃ, āvuso, na kiñci ahosi – pākatikaṃ yathārandhaṃ kaṇājakaṃ bilaṅgadutiya’’nti.

Tena kho pana samayena kalyāṇabhattiko gahapati saṅghassa catukkabhattaṃ deti niccabhattaṃ. So bhattagge saputtadāro upatiṭṭhitvā parivisati – aññe odanena pucchanti, aññe sūpena pucchanti, aññe telena pucchanti, aññe uttaribhaṅgena pucchanti. Tena kho pana samayena kalyāṇabhattikassa gahapatino bhattaṃ svātanāya mettiyabhūmajakānaṃ bhikkhūnaṃ uddiṭṭhaṃ hoti. Atha kho kalyāṇabhattiko gahapati ārāmaṃ agamāsi kenacideva karaṇīyena. So yenāyasmā dabbo mallaputto tenupasaṅkami, upasaṅkamitvā āyasmantaṃ dabbaṃ mallaputtaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho kalyāṇabhattikaṃ gahapatiṃ āyasmā dabbo mallaputto dhammiyā kathāya sandassesi samādapesi samuttejesi sampahaṃsesi. Atha kho kalyāṇabhattiko gahapati āyasmatā dabbena mallaputtena dhammiyā kathāya sandassito samādapito samuttejito sampahaṃsito āyasmantaṃ dabbaṃ mallaputtaṃ etadavoca – ‘‘kassa, bhante, amhākaṃ ghare svātanāya bhattaṃ uddiṭṭha’’nti? ‘‘Mettiyabhūmajakānaṃ kho, gahapati, bhikkhūnaṃ tumhākaṃ ghare svātanāya bhattaṃ uddiṭṭha’’nti. Atha kho kalyāṇabhattiko gahapati anattamano ahosi. Kathañhi nāma pāpabhikkhū amhākaṃ ghare bhuñjissantīti gharaṃ gantvā dāsiṃ āṇāpesi – ‘‘ye, je, sve bhattikā āgacchanti te koṭṭhake āsanaṃ paññapetvā kaṇājakena bilaṅgadutiyena parivisā’’ti. ‘‘Evaṃ ayyā’’ti kho sā dāsī kalyāṇabhattikassa gahapatino paccassosi.

Atha kho mettiyabhūmajakā bhikkhū – hiyyo kho, āvuso, amhākaṃ kalyāṇabhattikassa gahapatino bhattaṃ uddiṭṭhaṃ; sve amhe kalyāṇabhattiko gahapati saputtadāro upatiṭṭhitvā parivisissati; aññe odanena pucchissanti, aññe sūpena pucchissanti, aññe telena pucchissanti, aññe uttaribhaṅgena pucchissantīti. Te teneva somanassena na cittarūpaṃ rattiyā supiṃsu. Atha kho mettiyabhūmajakā bhikkhū pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya yena kalyāṇabhattikassa gahapatino nivesanaṃ tenupasaṅkamiṃsu. Addasā kho sā dāsī mettiyabhūmajake bhikkhū dūratova āgacchante; disvāna koṭṭhake āsanaṃ paññāpetvā mettiyabhūmajake bhikkhū etadavoca – ‘‘nisīdatha, bhante’’ti. Atha kho mettiyabhūmajakānaṃ bhikkhūnaṃ etadahosi – ‘‘nissaṃsayaṃ kho na tāva bhattaṃ siddhaṃ bhavissati yathā mayaṃ koṭṭhake nisīdāpiyāmā’’ti [nisīdāpeyyāmāti (ka.)]. Atha kho sā dāsī kaṇājakena [kāṇājakena (syā. kaṃ.)] bilaṅgadutiyena upagañchi – bhuñjatha, bhanteti. ‘‘Mayaṃ kho, bhagini, niccabhattikā’’ti. ‘‘Jānāmi ayyā niccabhattikāti. Api cāhaṃ hiyyova gahapatinā āṇattā – ‘ye, je, sve bhattikā āgacchanti, te koṭṭhake āsanaṃ paññāpetvā kaṇājakena bilaṅgadutiyena parivisā’ti. Bhuñjatha, bhante’’ti. Atha kho mettiyabhūmajakā bhikkhū – hiyyo kho, āvuso, kalyāṇabhattiko gahapati ārāmaṃ agamāsi dabbassa mallaputtassa santike. Nissaṃsayaṃ kho mayaṃ dabbena mallaputtena gahapatino antare paribhinnāti [santike paribhinnāti (syā. kaṃ.)]. Te teneva domanassena na cittarūpaṃ bhuñjiṃsu. Atha kho mettiyabhūmajakā bhikkhū pacchābhattaṃ piṇḍapātappaṭikkantā ārāmaṃ gantvā pattacīvaraṃ paṭisāmetvā bahārāmakoṭṭhake saṅghāṭipallatthikāya nisīdiṃsu tuṇhībhūtā maṅkubhūtā pattakkhandhā adhomukhā pajjhāyantā appaṭibhānā.

Atha kho mettiyā bhikkhunī yena mettiyabhūmajakā bhikkhū tenupasaṅkami, upasaṅkamitvā mettiyabhūmajake bhikkhū etadavoca – ‘‘vandāmi ayyā’’ti. Evaṃ vutte mettiyabhūmajakā bhikkhū nālapiṃsu. Dutiyampi kho…pe… tatiyampi kho mettiyā bhikkhunī mettiyabhūmajake bhikkhū etadavoca – ‘‘vandāmi ayyā’’ti. Tatiyampi kho mettiyabhūmajakā bhikkhū nālapiṃsu. ‘‘Kyāhaṃ ayyānaṃ aparajjhāmi? Kissa maṃ ayyā nālapantī’’ti? ‘‘Tathā hi pana tvaṃ, bhagini, amhe dabbena mallaputtena viheṭhiyamāne ajjhupekkhasī’’ti? ‘‘Kyāhaṃ, ayyā, karomī’’ti? ‘‘Sace kho tvaṃ, bhagini, iccheyyāsi, ajjeva bhagavā āyasmantaṃ dabbaṃ mallaputtaṃ nāsāpeyyā’’ti. ‘‘Kyāhaṃ, ayyā, karomi?

Kiṃ mayā sakkā kātu''nti? ''Ehi tvaṃ, bhagini, yena bhagavā tenupasaṅkami, upasaṅkamitvā bhagavantaṃ evaṃ vadehi – 'idaṃ, bhante, nacchannaṃ nappatirūpaṃ, yāyaṃ, bhante, disā abhayā anītikā anupaddavā sāyaṃ disā sabhayā saītikā saupaddavā; yato nivātaṃ tato savātaṃ [tato pavātaṃ (sī. syā. kaṃ.)]; udakaṃ maññe ādittaṃ; ayyenamhi dabbena mallaputtena dūsitā'''ti. ''Evaṃ ayyā''ti kho mettiyā bhikkhunī mettiyabhūmajakānaṃ bhikkhūnaṃ paṭissutvā [paṭissuṇitvā (syā. kaṃ.)] yena bhagavā tenupasaṅkami, upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ aṭṭhāsi. Ekamantaṃ ṭhitā kho mettiyā [sā mettiyā (syā. ka.)] bhikkhunī bhagavantaṃ etadavoca – ''idaṃ, bhante, nacchannaṃ nappatirūpaṃ, yāyaṃ, bhante, disā abhayā anītikā anupaddavā sāyaṃ disā sabhayā saītikā saupaddavā; yato nivātaṃ tato savātaṃ; udakaṃ maññe ādittaṃ; ayyenamhi dabbena mallaputtena dūsitā''ti.

193. Atha kho bhagavā etasmiṃ nidāne etasmiṃ pakaraṇe bhikkhusaṅghaṃ sannipātāpetvā āyasmantaṃ dabbaṃ mallaputtaṃ paṭipucchi – ''sarasi tvaṃ, dabba, evarūpaṃ kattā yathāyaṃ bhikkhunī āhā''ti? ''Yathā maṃ, bhante, bhagavā jānātī''ti. Dutiyampi kho bhagavā āyasmantaṃ dabbaṃ mallaputtaṃ etadavoca – ''sarasi tvaṃ, dabba, evarūpaṃ kattā yathāyaṃ bhikkhunī āhā''ti? ''Yathā maṃ, bhante, bhagavā jānātī''ti. Tatiyampi kho bhagavā āyasmantaṃ dabbaṃ mallaputtaṃ etadavoca – ''sarasi tvaṃ, dabba, evarūpaṃ kattā yathāyaṃ bhikkhunī āhā''ti? ''Yathā maṃ, bhante, bhagavā jānātī''ti. ''Na kho, dabba, dabbā evaṃ nibbeṭhenti. Sace tayā kataṃ katanti vadehi. Sace akataṃ akatanti vadehī''ti. ''Yatohaṃ, bhante, jāto nābhijānāmi supinantenapi methunaṃ dhammaṃ paṭisevitā, pageva jāgaro''ti. Atha kho bhagavā bhikkhū āmantesi – ''tena hi, bhikkhave, mettiyaṃ bhikkhuniṃ nāsetha. Ime ca bhikkhū anuyuñjathā''ti. Idaṃ vatvā bhagavā uṭṭhāyāsanā vihāraṃ pāvisi.

Atha kho te bhikkhū mettiyaṃ bhikkhuniṃ nāsesuṃ. Atha kho mettiyabhūmajakā bhikkhū te bhikkhū etadavocuṃ – ''māvuso, mettiyaṃ bhikkhuniṃ nāsetha, na sā kiñci aparajjhati; amhehi sā ussāhitā kupitehi anattamanehi cāvanādhippāyehī''ti. ''Kiṃ pana tumhe, āvuso, āyasmantaṃ dabbaṃ mallaputtaṃ amūlikāya sīlavipattiyā anuddhaṃsethā''ti? ''Evamāvuso''ti. Ye te bhikkhū appicchā… pe… te ujjhāyanti khiyyanti vipācenti – ''kathañhi nāma mettiyabhūmajakā bhikkhū āyasmantaṃ dabbaṃ mallaputtaṃ amūlikāya sīlavipattiyā anuddhaṃsessantī''ti! Atha kho te bhikkhū bhagavato etamatthaṃ ārocesuṃ …pe… ''saccaṃ kira, bhikkhave, mettiyabhūmajakā bhikkhū dabbaṃ mallaputtaṃ amūlikāya sīlavipattiyā anuddhaṃsentī''ti? ''Saccaṃ bhagavā''ti…pe… vigarahitvā…pe… dhammiṃ kathaṃ katvā bhikkhū āmantesi –

''Tena hi, bhikkhave, saṅgho dabbassa mallaputtassa sativepullappattassa sativinayaṃ detu. Evañca pana, bhikkhave, dātabbo – ''tena, bhikkhave, dabbena mallaputtena saṅghaṃ upasaṅkamitvā, ekaṃsaṃ uttarāsaṅgaṃ karitvā, vuḍḍhānaṃ bhikkhūnaṃ pāde vanditvā, ukkuṭikaṃ nisīditvā, añjaliṃ paggahetvā, evamassa vacanīyo – 'ime maṃ, bhante, mettiyabhūmajakā bhikkhū amūlikāya sīlavipattiyā anuddhaṃsenti. Sohaṃ, bhante, sativepullappatto saṅghaṃ sativinayaṃ yācāmī'ti. Dutiyampi yācitabbo. Tatiyampi yācitabbo – 'ime maṃ, bhante mettiyabhūmajakā bhikkhū amūlikāya sīlavipattiyā anuddhaṃsenti. Sohaṃ [sohaṃ bhante (ka.)] sativepullappatto tatiyampi, bhante, saṅghaṃ sativinayaṃ yācāmī'ti. ''Byattena bhikkhunā paṭibalena saṅgho ñāpetabbo –

194. Suṇātu me, bhante, saṅgho. Ime mettiyabhūmajakā bhikkhū āyasmantaṃ dabbaṃ mallaputtaṃ amūlikāya sīlavipattiyā anuddhaṃsenti. Āyasmā dabbo mallaputto sativepullappatto saṅghaṃ sativinayaṃ yācati. Yadi saṅghassa pattakallaṃ, saṅgho āyasmato dabbassa mallaputtassa sativepullappattassa sativinayaṃ dadeyya. Esā ñatti.

''Suṇātu me, bhante, saṅgho. Ime mettiyabhūmajakā bhikkhū āyasmantaṃ dabbaṃ mallaputtaṃ amūlikāya sīlavipattiyā anuddhaṃsenti. Āyasmā dabbo mallaputto sativepullappatto saṅghaṃ sativinayaṃ yācati. Saṅgho āyasmato dabbassa mallaputtassa sativepullappattassa sativinayaṃ deti. Yassāyasmato khamati āyasmato dabbassa mallaputtassa sativepullappattassa sativinayassa dānaṃ, so tuṇhassa; yassa nakkhamati, so bhāseyya.

‘‘Dutiyampi etamatthaṃ vadāmi…pe… tatiyampi etamatthaṃ vadāmi – suṇātu me, bhante, saṅgho. Ime mettiyabhūmajakā bhikkhū āyasmantaṃ dabbaṃ mallaputtaṃ amūlikāya sīlavipattiyā anuddhaṃsenti. Āyasmā dabbo mallaputto sativepullappatto saṅghaṃ sativinayaṃ yācati. Saṅgho āyasmato dabbassa mallaputtassa sativepullappattassa sativinayaṃ deti. Yassāyasmato khamati āyasmato dabbassa mallaputtassa sativepullappattassa sativinayassa dānaṃ, so tuṇhassa; yassa nakkhamati, so bhāseyya.

‘‘Dinno saṅghena āyasmato dabbassa mallaputtassa sativepullappattassa sativinayo. Khamati saṅghassa, tasmā tuṇhī, evametaṃ dhārayāmī’’ti.

195. ‘‘Pañcimāni, bhikkhave, dhammikāni sativinayassa dānāni. Suddho hoti bhikkhu anāpattiko, anuvadanti ca naṃ, yācati ca, tassa saṅgho sativinayaṃ deti dhammena samaggena – imāni kho, bhikkhave, pañca dhammikāni sativinayassa dānānī’’ti.

3. Amūḷhavinayo

196. Tena kho pana samayena gaggo bhikkhu ummattako hoti, cittavipariyāsakato. Tena ummattakena cittavipariyāsakatena bahuṃ assāmaṇakaṃ ajjhāciṇṇaṃ hoti bhāsitaparikkantaṃ. Bhikkhū gaggaṃ bhikkhuṃ ummattakena cittavipariyāsakatena ajjhāciṇṇena āpattiyā codenti – ‘‘saratāyasmā evarūpiṃ āpattiṃ āpajjitā’’ti? So evaṃ vadeti – ‘‘ahaṃ kho, āvuso, ummattako ahosiṃ cittavipariyāsakato. Tena me ummattakena cittavipariyāsakatena bahuṃ assāmaṇakaṃ ajjhāciṇṇaṃ bhāsitaparikkantaṃ. Nāhaṃ taṃ sarāmi. Mūḷhena me etaṃ kata’’nti. Evampi naṃ vuccamānā codenteva – ‘‘saratāyasmā evarūpiṃ āpattiṃ āpajjitā’’ti? Ye te bhikkhū appicchā..pe… te ujjhāyanti khiyyanti vipācenti – ‘‘kathañhi nāma bhikkhū gaggaṃ bhikkhuṃ ummattakena cittavipariyāsakatena ajjhāciṇṇena āpattiyā codessanti – ‘‘saratāyasmā evarūpiṃ āpattiṃ āpajjitā’ti! So evaṃ vadeti – ‘ahaṃ kho, āvuso, ummattako ahosiṃ cittavipariyāsakato. Tena me ummattakena cittavipariyāsakatena bahuṃ assāmaṇakaṃ ajjhāciṇṇaṃ bhāsitaparikkantaṃ. Nāhaṃ taṃ sarāmi. Mūḷhena me etaṃ kata’nti. Evampi naṃ vuccamānā codenteva – ‘‘saratāyasmā evarūpiṃ āpattiṃ āpajjitā’’ti? Atha kho te bhikkhū bhagavato etamatthaṃ ārocesuṃ…pe… ‘‘saccaṃ kira, bhikkhave…pe… saccaṃ bhagavā’’ti…pe… vigarahitvā…pe… dhammiṃ kathaṃ katvā bhikkhū āmantesi –

‘‘Tena hi, bhikkhave, saṅgho gaggassa bhikkhuno amūḷhassa amūḷhavinayaṃ detu. Evañca pana, bhikkhave, dātabbo – ‘‘tena, bhikkhave, gaggena bhikkhunā saṅghaṃ upasaṅkamitvā, ekaṃsaṃ uttarāsaṅgaṃ karitvā, vuḍḍhānaṃ bhikkhūnaṃ pāde vanditvā, ukkuṭikaṃ nisīditvā, añjaliṃ paggahetvā, evamassa vacanīyo – ‘ahaṃ, bhante, ummattako ahosiṃ cittavipariyāsakato. Tena me ummattakena cittavipariyāsakatena bahuṃ assāmaṇakaṃ ajjhāciṇṇaṃ bhāsitaparikkantaṃ. Maṃ bhikkhū ummattakena cittavipariyāsakatena ajjhāciṇṇena āpattiyā codenti – ‘saratāyasmā evarūpiṃ āpattiṃ āpajjitā’ti? Tyāhaṃ evaṃ vadāmi – ‘ahaṃ kho, āvuso, ummattako ahosiṃ cittavipariyāsakato. Tena me ummattakena cittavipariyāsakatena bahuṃ assāmaṇakaṃ ajjhāciṇṇaṃ bhāsitaparikkantaṃ. Nāhaṃ taṃ sarāmi. Mūḷhena me etaṃ kata’nti. Evampi maṃ vuccamānā codenteva – ‘saratāyasmā evarūpiṃ āpattiṃ āpajjitā’ti? Sohaṃ, bhante, amūḷho saṅghaṃ amūḷhavinayaṃ yācāmī’ti. Dutiyampi yācitabbo. Tatiyampi yācitabbo – ‘ahaṃ, bhante, ummattako ahosiṃ cittavipariyāsakato. Tena me ummattakena cittavipariyāsakatena bahuṃ assāmaṇakaṃ ajjhāciṇṇaṃ bhāsitaparikkantaṃ. Maṃ bhikkhū ummattakena cittavipariyāsakatena ajjhāciṇṇena āpattiyā codenti – ‘saratāyasmā evarūpiṃ āpattiṃ āpajjitā’ti? Tyāhaṃ evaṃ vadāmi – ‘ahaṃ kho, āvuso, ummattako ahosiṃ cittavipariyāsakato. Tena me ummattakena cittavipariyāsakatena bahuṃ assāmaṇakaṃ ajjhāciṇṇaṃ bhāsitaparikkantaṃ. Nāhaṃ taṃ sarāmi mūḷhena me etaṃ kata’nti. Evampi maṃ vuccamānā codenteva – ‘saratāyasmā evarūpiṃ āpattiṃ āpajjitā’ti? Sohaṃ amūḷho [sohaṃ bhante amūḷho (ka.)] tatiyampi, bhante, saṅghaṃ amūḷhavinayaṃ yācāmī’ti. Byattena bhikkhunā paṭibalena saṅgho ñāpetabbo –

197. ‘‘Suṇātu me, bhante, saṅgho. Ayaṃ gaggo bhikkhu ummattako ahosi cittavipariyāsakato. Tena ummattakena cittavipariyāsakatena bahuṃ assāmaṇakaṃ ajjhāciṇṇaṃ bhāsitaparikkantaṃ. Bhikkhū gaggaṃ bhikkhuṃ ummattakena cittavipariyāsakatena ajjhāciṇṇena āpattiyā codenti – 'saratāyasmā evarūpiṃ āpattiṃ āpajjitā'ti? So evaṃ vadeti – 'ahaṃ kho, āvuso, ummattako ahosiṃ cittavipariyāsakato. Tena me ummattakena cittavipariyāsakatena bahuṃ assāmaṇakaṃ ajjhāciṇṇaṃ bhāsitaparikkantaṃ. Nāhaṃ taṃ sarāmi, mūḷhena me etaṃ kata'nti. Evampi naṃ vuccamānā codenteva – 'saratāyasmā evarūpiṃ āpattiṃ āpajjitā'ti? So amūḷho saṅghaṃ amūḷhavinayaṃ yācati. Yadi saṅghassa pattakallaṃ, saṅgho gaggassa bhikkhuno amūḷhassa amūḷhavinayaṃ dadeyya. Esā ñatti.

''Suṇātu me, bhante, saṅgho. Ayaṃ gaggo bhikkhu ummattako ahosi cittavipariyāsakato. Tena ummattakena cittavipariyāsakatena bahuṃ assāmaṇakaṃ ajjhāciṇṇaṃ bhāsitaparikkantaṃ. Bhikkhū gaggaṃ bhikkhuṃ ummattakena cittavipariyāsakatena ajjhāciṇṇena āpattiyā codenti – 'saratāyasmā evarūpiṃ āpattiṃ āpajjitā'ti? So evaṃ vadeti – 'ahaṃ kho, āvuso, ummattako ahosiṃ cittavipariyāsakato. Tena me ummattakena cittavipariyāsakatena bahuṃ assāmaṇakaṃ ajjhāciṇṇaṃ bhāsitaparikkantaṃ. Nāhaṃ taṃ sarāmi mūḷhena me etaṃ kata'nti. Evampi naṃ vuccamānā codenteva – 'saratāyasmā evarūpiṃ āpattiṃ āpajjitā'ti? So amūḷho saṅghaṃ amūḷhavinayaṃ yācati. Saṅgho gaggassa bhikkhuno amūḷhassa amūḷhavinayaṃ deti. Yassāyasmato khamati gaggassa bhikkhuno amūḷhassa amūḷhavinayassa dānaṃ, so tuṇhassa; yassa nakkhamati, so bhāseyya.

''Dutiyampi etamatthaṃ vadāmi…pe… tatiyampi etamatthaṃ vadāmi…pe….

''Dinno saṅghena gaggassa bhikkhuno amūḷhassa amūḷhavinayo. Khamati saṅghassa, tasmā tuṇhī, evametaṃ dhārayāmī''ti.

198. ''Tīṇimāni, bhikkhave, adhammikāni amūḷhavinayassa dānāni, tīṇi dhammikāni. Kammāni tīṇi adhammikāni amūḷhavinayassa dānāni?

''Idha pana, bhikkhave, bhikkhu āpattiṃ āpanno hoti. Tamenaṃ codeti saṅgho vā, sambahulā vā, ekapuggalo vā – 'saratāyasmā evarūpiṃ āpattiṃ āpajjitā'ti? So saramānova evaṃ vadeti – 'na kho ahaṃ, āvuso, sarāmi evarūpiṃ āpattiṃ āpajjitā'ti. Tassa saṅgho amūḷhavinayaṃ deti. Adhammikaṃ amūḷhavinayassa dānaṃ.

''Idha pana, bhikkhave, bhikkhu āpattiṃ āpanno hoti. Tamenaṃ codeti saṅgho vā, sambahulā vā, ekapuggalo vā – 'saratāyasmā evarūpiṃ āpattiṃ āpajjitā'ti? So saramānova evaṃ vadeti – 'sarāmi kho ahaṃ, āvuso, yathāsupinantenā'ti. Tassa saṅgho amūḷhavinayaṃ deti. Adhammikaṃ amūḷhavinayassa dānaṃ.

''Idha pana, bhikkhave, bhikkhu āpattiṃ āpanno hoti. Tamenaṃ codeti saṅgho vā, sambahulā vā, ekapuggalo vā – 'saratāyasmā evarūpiṃ āpattiṃ āpajjitā'ti? So anummattako ummattakālayaṃ karoti – 'ahampi kho evaṃ karomi. Tumhepi evaṃ karotha. Mayhampi etaṃ kappati. Tumhākampetaṃ kappatī'ti. Tassa saṅgho amūḷhavinayaṃ deti. Adhammikaṃ amūḷhavinayassa dānaṃ. Imāni tīṇi adhammikāni amūḷhavinayassa dānāni.

199. ''Katamāni tīṇi dhammikāni amūḷhavinayassa dānāni?

''Idha pana, bhikkhave, bhikkhu ummattako hoti cittavipariyāsakato. Tena ummattakena cittavipariyāsakatena bahuṃ assāmaṇakaṃ ajjhāciṇṇaṃ hoti bhāsitaparikkantaṃ. Tamenaṃ codeti saṅgho vā, sambahulā vā, ekapuggalo vā – 'saratāyasmā evarūpiṃ āpattiṃ āpajjitā'ti? So assaramānova evaṃ vadeti – 'na kho ahaṃ, āvuso, sarāmi evarūpiṃ āpattiṃ āpajjitā'ti. Tassa saṅgho amūḷhavinayaṃ deti. Dhammikaṃ amūḷhavinayassa dānaṃ.

''Idha pana, bhikkhave, bhikkhu ummattako hoti cittavipariyāsakato. Tena ummattakena cittavipariyāsakatena bahuṃ assāmaṇakaṃ ajjhāciṇṇaṃ hoti bhāsitaparikkantaṃ. Tamenaṃ codeti saṅgho vā, sambahulā vā, ekapuggalo vā – ‘saratāyasmā evarūpiṃ āpattiṃ āpajjitā’ti? So assaramānova evaṃ vadeti – ‘sarāmi kho ahaṃ, āvuso, yathā supinantenā’ti. Tassa saṅgho amūḷhavinayaṃ deti. Dhammikaṃ amūḷhavinayassa dānaṃ.

‘‘Idha pana, bhikkhave, bhikkhu ummattako hoti cittavipariyāsakato. Tena ummattakena cittavipariyāsakatena bahuṃ assāmaṇakaṃ ajjhāciṇṇaṃ hoti bhāsitaparikkantaṃ. Tamenaṃ codeti saṅgho vā, sambahulā vā, ekapuggalo vā – ‘saratāyasmā evarūpiṃ āpattiṃ āpajjitā’ti? So ummattako ummattakālayaṃ karoti – ‘ahampi evaṃ karomi. Tumhepi evaṃ karotha. Mayhampi etaṃ kappati. Tumhākampetaṃ kappatī’ti. Tassa saṅgho amūḷhavinayaṃ deti. Dhammikaṃ amūḷhavinayassa dānaṃ. ‘‘Imāni tīṇi dhammikāni amūḷhavinayassa dānānī’’ti.

4. Paṭiññātakaraṇaṃ

200. Tena kho pana samayena chabbaggiyā bhikkhū appaṭiññāya bhikkhūnaṃ kammāni karonti – tajjanīyampi, niyassampi, pabbājanīyampi, paṭisāraṇīyampi, ukkhepanīyampi. Ye te bhikkhū appicchā… pe… te ujjhāyanti khiyyanti vipācenti – ‘‘kathañhi nāma chabbaggiyā bhikkhū appaṭiññāya bhikkhūnaṃ kammāni karissanti – tajjanīyampi, niyassampi, pabbājanīyampi, paṭisāraṇīyampi, ukkhepanīyampī’’ti! Atha kho te bhikkhū bhagavato etamatthaṃ ārocesuṃ…pe… ‘‘saccaṃ kira, bhikkhave…pe… ‘‘saccaṃ bhagavā’’ti…pe… vigarahitvā…pe… dhammiṃ kathaṃ katvā bhikkhū āmantesi – ‘‘na, bhikkhave, appaṭiññāya bhikkhūnaṃ kammaṃ kātabbaṃ – tajjanīyaṃ vā, niyassaṃ vā, pabbājanīyaṃ vā, paṭisāraṇīyaṃ vā, ukkhepanīyaṃ vā. Yo kareyya, āpatti dukkaṭassa.

201. ‘‘Evaṃ kho, bhikkhave, adhammikaṃ hoti paṭiññātakaraṇaṃ, evaṃ dhammikaṃ. Kathañca, bhikkhave, adhammikaṃ hoti paṭiññātakaraṇaṃ?

‘‘Bhikkhu pārājikaṃ ajjhāpanno hoti. Tamenaṃ codeti saṅgho vā, sambahulā vā, ekapuggalo vā – ‘pārājikaṃ āyasmā ajjhāpanno’ti? So evaṃ vadeti – ‘na kho ahaṃ, āvuso, pārājikaṃ ajjhāpanno, saṅghādisesaṃ ajjhāpanno’ti. Taṃ saṅgho saṅghādisesena kāreti. Adhammikaṃ paṭiññātakaraṇaṃ.

‘‘Bhikkhu pārājikaṃ ajjhāpanno hoti. Tamenaṃ codeti saṅgho vā, sambahulā vā, ekapuggalo vā – ‘pārājikaṃ āyasmā ajjhāpanno’ti? So evaṃ vadeti – ‘na kho ahaṃ, āvuso, pārājikaṃ ajjhāpanno, thullaccayaṃ…pe… pācittiyaṃ…pe… pāṭidesanīyaṃ…pe… dukkaṭaṃ…pe… dubbhāsitaṃ ajjhāpanno’ti. Taṃ saṅgho dubbhāsitena kāreti. Adhammikaṃ paṭiññātakaraṇaṃ.

‘‘Bhikkhu saṅghādisesaṃ…pe… thullaccayaṃ…pe… pācittiyaṃ…pe… pāṭidesanīyaṃ…pe… dukkaṭaṃ…pe… dubbhāsitaṃ ajjhāpanno hoti. Tamenaṃ codeti saṅgho vā, sambahulā vā, ekapuggalo vā – ‘dubbhāsitaṃ āyasmā ajjhāpanno’ti? So evaṃ vadeti – ‘na kho ahaṃ, āvuso, dubbhāsitaṃ ajjhāpanno, pārājikaṃ ajjhāpanno’ti. Taṃ saṅgho pārājikena kāreti. Adhammikaṃ paṭiññātakaraṇaṃ.

‘‘Bhikkhu dubbhāsitaṃ ajjhāpanno hoti. Tamenaṃ codeti saṅgho vā, sambahulā vā, ekapuggalo vā – ‘dubbhāsitaṃ āyasmā ajjhāpanno’ti? So evaṃ vadeti – ‘na kho ahaṃ, āvuso, dubbhāsitaṃ ajjhāpanno, saṅghādisesaṃ…pe… thullaccayaṃ…pe… pācittiyaṃ…pe… pāṭidesanīyaṃ…pe… dukkaṭaṃ ajjhāpanno’ti. Taṃ saṅgho dukkaṭena kāreti. Adhammikaṃ paṭiññātakaraṇaṃ. ‘‘Evaṃ kho, bhikkhave, adhammikaṃ hoti paṭiññātakaraṇaṃ.

‘‘Kathañca, bhikkhave, dhammikaṃ hoti paṭiññātakaraṇaṃ? Bhikkhu pārājikaṃ ajjhāpanno hoti. Tamenaṃ codeti saṅgho vā, sambahulā vā, ekapuggalo vā – ‘pārājikaṃ āyasmā ajjhāpanno’ti? So evaṃ vadeti – ‘āma, āvuso, pārājikaṃ ajjhāpanno’ti. Taṃ saṅgho pārājikena kāreti. Dhammikaṃ paṭiññātakaraṇaṃ.

‘‘Bhikkhu saṅghādisesaṃ…pe… thullaccayaṃ…pe… pācittiyaṃ…pe… pāṭidesanīyaṃ…pe… dukkaṭaṃ…pe… dubbhāsitaṃ ajjhāpanno hoti. Tamenaṃ codeti saṅgho vā, sambahulā vā, ekapuggalo vā – ‘dubbhāsitaṃ āyasmā ajjhāpanno’ti? So evaṃ vadeti – ‘āma, āvuso, dubbhāsitaṃ ajjhāpanno’ti. Taṃ saṅgho dubbhāsitena kāreti. Dhammikaṃ paṭiññātakaraṇaṃ. Evaṃ kho, bhikkhave, dhammikaṃ hoti paṭiññātakaraṇa’’nti.

5. Yebhuyyasikā

202. Tena kho pana samayena bhikkhū saṅghamajjhe bhaṇḍanajātā kalahajātā vivādāpannā aññamaññaṃ mukhasattīhi vitudantā viharanti, na sakkonti taṃ adhikaraṇaṃ vūpasametuṃ. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Anujānāmi, bhikkhave, evarūpaṃ adhikaraṇaṃ yebhuyyasikāya vūpasametuṃ. Pañcahaṅgehi samannāgato bhikkhu salākaggāhāpako sammannitabbo – yo na chandāgatiṃ gaccheyya, na dosāgatiṃ gaccheyya, na mohāgatiṃ gaccheyya, na bhayāgatiṃ gaccheyya, gahitāgahituñca jāneyya. Evañca pana, bhikkhave, sammannitabbo. Paṭhamaṃ bhikkhu yācitabbo, yācitvā byattena bhikkhunā paṭibalena saṅgho ñāpetabbo –

203. ‘‘Suṇātu me, bhante, saṅgho. Yadi saṅghassa pattakallaṃ, saṅgho itthannāmaṃ bhikkhuṃ salākaggāhāpakaṃ sammanneyya. Esā ñatti.

‘‘Suṇātu me, bhante, saṅgho. Saṅgho itthannāmaṃ bhikkhuṃ salākaggāhāpakaṃ sammannati. Yassāyasmato khamati itthannāmassa bhikkhuno salākaggāhāpakassa sammuti, so tuṇhassa; yassa nakkhamati, so bhāseyya.

‘‘Sammato saṅghena itthannāmo bhikkhu salākaggāhāpako. Khamati saṅghassa, tasmā tuṇhī, evametaṃ dhārayāmī’’ti.

204. ‘‘Dasayime, bhikkhave, adhammikā salākaggāhā, dasa dhammikā [dasa dhammikā salākaggāhā (ka.)]. Katame dasa adhammikā salākaggāhā? Oramattakañca adhikaraṇaṃ hoti, na ca gatigataṃ hoti, na ca saritasāritaṃ hoti, jānāti adhammavādī bahutarāti, appeva nāma adhammavādī bahutarā assūti, jānāti saṅgho bhijjissatīti, appeva nāma saṅgho bhijjeyyāti, adhammena gaṇhanti, vaggā gaṇhanti, na ca yathādiṭṭhiyā gaṇhanti – ime dasa adhammikā salākaggāhā.

‘‘Katame dasa dhammikā salākaggāhā? Na ca oramattakaṃ adhikaraṇaṃ hoti, gatigatañca hoti, saritasāritañca hoti, jānāti dhammavādī bahutarāti, appeva nāma dhammavādī bahutarā assūti, jānāti saṅgho na bhijjissatīti, appeva nāma saṅgho na bhijjeyyāti, dhammena gaṇhanti, samaggā gaṇhanti, yathādiṭṭhiyā ca gaṇhanti – ime dasa dhammikā salākaggāhā’’ti.

6. Tassapāpiyasikā

205. Tena kho pana samayena upavāḷo bhikkhu saṅghamajjhe āpattiyā anuyuñjiyamāno avajānitvā paṭijānāti, paṭijānitvā avajānāti, aññenaññaṃ paṭicarati, sampajānamusā bhāsati. Ye te bhikkhū appicchā…pe… te ujjhāyanti khiyyanti vipācenti – ‘‘kathañhi nāma upavāḷo bhikkhu saṅghamajjhe āpattiyā anuyuñjiyamāno avajānitvā paṭijānissati, paṭijānitvā avajānissati, aññenaññaṃ paṭicarissati, sampajānamusā bhāsissatī’’ti! Atha kho te bhikkhū bhagavato etamatthaṃ ārocesuṃ…pe… ‘‘saccaṃ kira, bhikkhave…pe… ‘‘saccaṃ bhagavā’’ti…pe… vigarahitvā…pe… dhammiṃ kathaṃ katvā bhikkhū āmantesi – tena hi, bhikkhave, saṅgho upavāḷassa bhikkhuno tassapāpiyasikākammaṃ karotu. Evañca pana, bhikkhave, kātabbaṃ. Paṭhamaṃ upavāḷo bhikkhu codetabbo, codetvā sāretabbo, sāretvā āpattiṃ āropetabbo, āpattiṃ āropetvā byattena bhikkhunā paṭibalena saṅgho ñāpetabbo –

206. ‘‘Suṇātu me, bhante, saṅgho. Ayaṃ upavāḷo bhikkhu saṅghamajjhe āpattiyā anuyuñjiyamāno avajānitvā paṭijānāti, paṭijānitvā avajānāti, aññenaññaṃ paṭicarati, sampajānamusā ‘bhāsati. Yadi saṅghassa pattakallaṃ, saṅgho upavāḷassa bhikkhuno tassapāpiyasikākammaṃ kareyya. Esā ñatti.

‘‘Suṇātu me, bhante, saṅgho. Ayaṃ upavāḷo bhikkhu saṅghamajjhe āpattiyā anuyuñjiyamāno avajānitvā paṭijānāti, paṭijānitvā avajānāti, aññenaññaṃ paṭicarati, sampajānamusā bhāsati. Saṅgho upavāḷassa bhikkhuno tassapāpiyasikākammaṃ karoti. Yassāyasmato khamati upavāḷassa bhikkhuno tassapāpiyasikākammassa karaṇaṃ, so tuṇhassa; yassa nakkhamati, so bhāseyya.

‘‘Dutiyampi etamatthaṃ vadāmi…pe… tatiyampi etamatthaṃ vadāmi…pe….

‘‘Kataṃ saṅghena upavāḷassa bhikkhuno tassapāpiyasikākammaṃ. Khamati saṅghassa, tasmā tuṇhī, evametaṃ dhārayāmī’’ti.

207. ‘‘Pañcimāni, bhikkhave, dhammikāni tassapāpiyasikākammassa karaṇāni. Asuci ca hoti, alajjī ca, sānuvādo ca, tassa saṅgho tassapāpiyasikākammaṃ karoti dhammena, samaggena – imāni kho, bhikkhave, pañca dhammikāni tassapāpiyasikākammassa karaṇāni.

Adhammakammadvādasakaṃ

208. ‘‘Tīhi, bhikkhave, aṅgehi samannāgataṃ tassapāpiyasikākammaṃ adhammakammañca hoti, avinayakammañca, duvūpasantañca. Asammukhā kataṃ hoti, appaṭipucchākataṃ hoti, appaṭiññāya kataṃ hoti…pe… adhammena kataṃ hoti, vaggena kataṃ hoti – imehi kho, bhikkhave, tīhaṅgehi samannāgataṃ tassapāpiyasikākammaṃ adhammakammañca hoti, avinayakammañca, duvūpasantañca.

Dhammakammadvādasakaṃ

209. ‘‘Tīhi, bhikkhave, aṅgehi samannāgataṃ tassapāpiyasikākammaṃ dhammakammañca hoti, vinayakammañca, suvūpasantañca. Sammukhā kataṃ hoti, paṭipucchākataṃ hoti, paṭiññāya kataṃ hoti…pe… dhammena kataṃ hoti, samaggena kataṃ hoti – imehi kho, bhikkhave, tīhaṅgehi samannāgataṃ tassapāpiyasikākammaṃ dhammakammañca hoti, vinayakammañca, suvūpasantañca.

Ākaṅkhamānachakkaṃ

210. ‘‘Tīhi, bhikkhave, aṅgehi samannāgatassa bhikkhuno ākaṅkhamāno saṅgho tassapāpiyasikākammaṃ kareyya. Bhaṇḍanakārako hoti kalahakārako vivādakārako bhassakārako saṅghe adhikaraṇakārako; bālo hoti abyatto āpattibahulo anapadāno; gihisaṃsaṭṭho viharati ananulomikehi gihisaṃsaggehi – imehi kho, bhikkhave, tīhaṅgehi samannāgatassa bhikkhuno ākaṅkhamāno saṅgho tassapāpiyasikākammaṃ kareyya.

‘‘Aparehipi, bhikkhave, tīhaṅgehi samannāgatassa bhikkhuno ākaṅkhamāno saṅgho tassapāpiyasikākammaṃ kareyya. Adhisīle sīlavipanno hoti, ajjhācāre ācāravipanno hoti, atidiṭṭhiyā diṭṭhivipanno hoti – imehi kho, bhikkhave…pe….

‘‘Aparehipi, bhikkhave…pe… buddhassa avaṇṇaṃ bhāsati, dhammassa avaṇṇaṃ bhāsati, saṅghassa avaṇṇaṃ bhāsati – imehi kho, bhikkhave, tīhaṅgehi samannāgatassa bhikkhuno ākaṅkhamāno saṅgho tassapāpiyasikākammaṃ kareyya.

‘‘Tiṇṇaṃ, bhikkhave, bhikkhūnaṃ ākaṅkhamāno saṅgho tassapāpiyasikākammaṃ kareyya. Eko bhaṇḍanakārako hoti…pe… saṅghe adhikaraṇakārako; eko bālo hoti abyatto āpattibahulo anapadāno; eko gihisaṃsaṭṭho viharati ananulomikehi gihisaṃsaggehi – imesaṃ kho, bhikkhave, tiṇṇaṃ bhikkhūnaṃ ākaṅkhamāno saṅgho tassapāpiyasikākammaṃ kareyya.

‘‘Aparesampi, bhikkhave, tiṇṇaṃ bhikkhūnaṃ ākaṅkhamāno saṅgho tassapāpiyasikākammaṃ kareyya. Eko adhisīle sīlavipanno hoti, eko ajjhācāre ācāravipanno hoti, eko atidiṭṭhiyā diṭṭhivipanno hoti – imesaṃ kho, bhikkhave…pe….

‘‘Aparesampi, bhikkhave…pe… eko buddhassa avaṇṇaṃ bhāsati, eko dhammassa avaṇṇaṃ bhāsati, eko saṅghassa avaṇṇaṃ bhāsati – imesaṃ kho, bhikkhave, tiṇṇaṃ bhikkhūnaṃ ākaṅkhamāno saṅgho tassapāpiyasikākammaṃ kareyya.

Aṭṭhārasavattaṃ

211. ‘‘Tassapāpiyasikākammakatena, bhikkhave, bhikkhunā sammā vattitabbaṃ. Tatrāyaṃ sammāvattanā –

Na upasampādetabbaṃ, na nissayo dātabbo, na sāmaṇero upaṭṭhāpetabbo, na bhikkhunovādakasammuti sāditabbā, sammatenapi bhikkhuniyo na ovaditabbā…pe… na bhikkhūhi sampayojetabba’’nti. Atha kho saṅgho upavāḷassa bhikkhuno tassapāpiyasikākammaṃ akāsi.

7. Tiṇavatthārakaṃ

212. Tena kho pana samayena bhikkhūnaṃ bhaṇḍanajātānaṃ kalahajātānaṃ vivādāpannānaṃ viharataṃ bahuṃ assāmaṇakaṃ ajjhāciṇṇaṃ hoti bhāsitaparikkantaṃ. Atha kho tesaṃ bhikkhūnaṃ etadahosi – ‘‘amhākaṃ kho bhaṇḍanajātānaṃ kalahajātānaṃ vivādāpannānaṃ viharataṃ bahuṃ assāmaṇakaṃ ajjhāciṇṇaṃ bhāsitaparikkantaṃ. Sace mayaṃ imāhi āpattīhi aññamaññaṃ kāressāma, siyāpi taṃ adhikaraṇaṃ kakkhaḷattāya vāḷattāya [kakkhaḷatāya vāḷatāya (syā. kaṃ.)] bhedāya saṃvatteyya. Kathaṃ nu kho amhehi paṭipajjitabba’’nti? Bhagavato etamatthaṃ ārocesuṃ.

‘‘Idha pana, bhikkhave, bhikkhūnaṃ bhaṇḍanajātānaṃ kalahajātānaṃ vivādāpannānaṃ viharataṃ bahuṃ assāmaṇakaṃ ajjhāciṇṇaṃ hoti bhāsitaparikkantaṃ. Tatra ce bhikkhūnaṃ [tatra ce bhikkhave bhikkhūnaṃ (syā.)] evaṃ hoti – ‘amhākaṃ kho bhaṇḍanajātānaṃ kalahajātānaṃ vivādāpannānaṃ viharataṃ bahuṃ assāmaṇakaṃ ajjhāciṇṇaṃ bhāsitaparikkantaṃ; sace mayaṃ imāhi āpattīhi aññamaññaṃ kāressāma, siyāpi taṃ adhikaraṇaṃ kakkhaḷattāya vāḷattāya bhedāya saṃvatteyyā’ti, anujānāmi, bhikkhave, evarūpaṃ adhikaraṇaṃ tiṇavatthārakena vūpasametuṃ. Evañca pana, bhikkhave, vūpasametabbaṃ. Sabbeheva ekajjhaṃ sannipatitabbaṃ, sannipatitvā byattena bhikkhunā paṭibalena saṅgho ñāpetabbo –

‘‘Suṇātu me, bhante, saṅgho. Amhākaṃ bhaṇḍanajātānaṃ kalahajātānaṃ vivādāpannānaṃ viharataṃ bahuṃ assāmaṇakaṃ ajjhāciṇṇaṃ bhāsitaparikkantaṃ. Sace mayaṃ imāhi āpattīhi aññamaññaṃ kāressāma, siyāpi taṃ adhikaraṇaṃ kakkhaḷattāya vāḷattāya bhedāya saṃvatteyya. Yadi saṅghassa pattakallaṃ, saṅgho imaṃ adhikaraṇaṃ tiṇavatthārakena vūpasameyya, ṭhapetvā thullavajjaṃ, ṭhapetvā gihippaṭisaṃyutta’’nti. ‘‘Ekatopakkhikānaṃ bhikkhūnaṃ byattena bhikkhunā paṭibalena sako pakkho ñāpetabbo –

‘‘Suṇantu me āyasmantā. Amhākaṃ bhaṇḍanajātānaṃ kalahajātānaṃ vivādāpannānaṃ viharataṃ bahuṃ assāmaṇakaṃ ajjhāciṇṇaṃ bhāsitaparikkantaṃ. Sace mayaṃ imāhi āpattīhi aññamaññaṃ kāressāma, siyāpi taṃ adhikaraṇaṃ kakkhaḷattāya vāḷattāya bhedāya saṃvatteyya. Yadāyasmantānaṃ pattakallaṃ, ahaṃ yā ceva āyasmantānaṃ āpatti, yā ca attano āpatti, āyasmantānañceva atthāya, attano ca atthāya, saṅghamajjhe tiṇavatthārakena deseyyaṃ, ṭhapetvā thullavajjaṃ, ṭhapetvā gihippaṭisaṃyutta’’nti.

‘‘Athāparesaṃ ekatopakkhikānaṃ bhikkhūnaṃ byattena bhikkhunā paṭibalena sako pakkho ñāpetabbo –

‘‘Suṇantu me āyasmantā. Amhākaṃ bhaṇḍanajātānaṃ kalahajātānaṃ vivādāpannānaṃ viharataṃ bahuṃ assāmaṇakaṃ ajjhāciṇṇaṃ bhāsitaparikkantaṃ. Sace mayaṃ imāhi āpattīhi aññamaññaṃ kāressāma, siyāpi taṃ adhikaraṇaṃ kakkhaḷattāya vāḷattāya bhedāya saṃvatteyya. Yadāyasmantānaṃ pattakallaṃ, ahaṃ yā ceva āyasmantānaṃ āpatti, yā ca attano āpatti, āyasmantānañceva atthāya, attano ca atthāya, saṅghamajjhe tiṇavatthārakena deseyyaṃ, ṭhapetvā thullavajjaṃ, ṭhapetvā gihippaṭisaṃyutta’’nti.

213. ‘‘Athāparesaṃ ekatopakkhikānaṃ bhikkhūnaṃ byattena bhikkhunā paṭibalena saṅgho ñāpetabbo –

‘‘Suṇātu me, bhante, saṅgho. Amhākaṃ bhaṇḍanajātānaṃ kalahajātānaṃ vivādāpannānaṃ viharataṃ bahuṃ assāmaṇakaṃ ajjhāciṇṇaṃ bhāsitaparikkantaṃ. Sace mayaṃ imāhi āpattīhi aññamaññaṃ kāressāma, siyāpi taṃ adhikaraṇaṃ kakkhaḷattāya vāḷattāya bhedāya saṃvatteyya. Yadi saṅghassa pattakallaṃ, ahaṃ yā ceva imesaṃ āyasmantānaṃ āpatti, yā ca attano āpatti, imesañceva āyasmantānaṃ atthāya, attano ca atthāya, saṅghamajjhe tiṇavatthārakena deseyyaṃ, ṭhapetvā thullavajjaṃ, ṭhapetvā gihippaṭisaṃyuttaṃ. Esā ñatti.

‘‘Suṇātu me, bhante, saṅgho. Amhākaṃ bhaṇḍanajātānaṃ kalahajātānaṃ vivādāpannānaṃ viharataṃ bahuṃ assāmaṇakaṃ ajjhāciṇṇaṃ bhāsitaparikkantaṃ. Sace mayaṃ imāhi āpattīhi aññamaññaṃ kāressāma, siyāpi taṃ adhikaraṇaṃ kakkhaḷattāya vāḷattāya bhedāya saṃvatteyya. Ahaṃ yā ceva imesaṃ āyasmantānaṃ āpatti, yā ca attano āpatti, imesañceva āyasmantānaṃ atthāya, attano ca atthāya, saṅghamajjhe tiṇavatthārakena desemi, ṭhapetvā thullavajjaṃ, ṭhapetvā gihippaṭisaṃyuttaṃ. Yassāyasmato khamati amhākaṃ imāsaṃ āpattīnaṃ saṅghamajjhe tiṇavatthārakena desanā, ṭhapetvā thullavajjaṃ, ṭhapetvā gihippaṭisaṃyuttaṃ, so tuṇhassa; yassa nakkhamati, so bhāseyya.

‘‘Desitā amhākaṃ imā āpattiyo saṅghamajjhe tiṇavatthārakena, ṭhapetvā thullavajjaṃ, ṭhapetvā gihippaṭisaṃyuttaṃ. Khamati saṅghassa, tasmā tuṇhī, evametaṃ dhārayāmī’’ti.

214. ‘‘Athāparesaṃ ekatopakkhikānaṃ bhikkhūnaṃ byattena bhikkhunā paṭibalena saṅgho ñāpetabbo –

‘‘Suṇātu me, bhante, saṅgho. Amhākaṃ bhaṇḍanajātānaṃ kalahajātānaṃ vivādāpannānaṃ viharataṃ bahuṃ assāmaṇakaṃ ajjhāciṇṇaṃ bhāsitaparikkantaṃ. Sace mayaṃ imāhi āpattīhi aññamaññaṃ kāressāma, siyāpi taṃ adhikaraṇaṃ kakkhaḷattāya vāḷattāya bhedāya saṃvatteyya. Yadi saṅghassa pattakallaṃ, ahaṃ yā ceva imesaṃ āyasmantānaṃ āpatti, yā ca attano āpatti, imesañceva āyasmantānaṃ atthāya, attano ca atthāya, saṅghamajjhe tiṇavatthārakena deseyyaṃ, ṭhapetvā thullavajjaṃ, ṭhapetvā gihippaṭisaṃyuttaṃ. Esā ñatti.

‘‘Suṇātu me, bhante, saṅgho. Amhākaṃ bhaṇḍanajātānaṃ kalahajātānaṃ vivādāpannānaṃ viharataṃ bahuṃ assāmaṇakaṃ ajjhāciṇṇaṃ bhāsitaparikkantaṃ. Sace mayaṃ imāhi āpattīhi aññamaññaṃ kāressāma, siyāpi taṃ adhikaraṇaṃ kakkhaḷattāya vāḷattāya bhedāya saṃvatteyya. Ahaṃ yā ceva imesaṃ āyasmantānaṃ āpatti, yā ca attano āpatti, imesañceva āyasmantānaṃ atthāya, attano ca atthāya, saṅghamajjhe tiṇavatthārakena desemi, ṭhapetvā thullavajjaṃ, ṭhapetvā gihippaṭisaṃyuttaṃ. Yassāyasmato khamati amhākaṃ imāsaṃ āpattīnaṃ saṅghamajjhe tiṇavatthārakena desanā, ṭhapetvā thullavajjaṃ, ṭhapetvā gihippaṭisaṃyuttaṃ, so tuṇhassa; yassa nakkhamati, so bhāseyya.

‘‘Desitā amhākaṃ imā āpattiyo saṅghamajjhe tiṇavatthārakena, ṭhapetvā thullavajjaṃ, ṭhapetvā gihippaṭisaṃyuttaṃ. Khamati saṅghassa, tasmā tuṇhī, evametaṃ dhārayāmī’’ti.

‘‘Evañca pana, bhikkhave, te bhikkhū tāhi āpattīhi vuṭṭhitā honti, ṭhapetvā thullavajjaṃ, ṭhapetvā gihippaṭisaṃyuttaṃ, ṭhapetvā diṭṭhāvikammaṃ, ṭhapetvā ye na tattha hontī’’ti.

8. Adhikaraṇaṃ

215. Tena kho pana samayena (bhikkhūpi bhikkhūhi vivadanti,) [( ) natthi (sī. syā. kaṃ.)] bhikkhūpi bhikkhunīhi vivadanti, bhikkhuniyopi bhikkhūhi vivadanti, channopi bhikkhu bhikkhunīnaṃ anupakhajja bhikkhūhi saddhiṃ vivadati, bhikkhunīnaṃ pakkhaṃ gāheti. Ye te bhikkhū appicchā…pe… te ujjhāyanti khiyyanti vipācenti – ‘‘kathañhi nāma channo bhikkhu bhikkhunīnaṃ anupakhajja bhikkhūhi saddhiṃ vivadissati, bhikkhunīnaṃ pakkhaṃ gāhessatīti! Atha kho te bhikkhū bhagavato etamatthaṃ ārocesuṃ…pe… saccaṃ kira, bhikkhave…pe… saccaṃ bhagavā’’ti…pe… vigarahitvā…pe… dhammiṃ kathaṃ katvā bhikkhū āmantesi –

[pari. 275] ‘‘Cattārimāni, bhikkhave, adhikaraṇāni – vivādādhikaraṇaṃ, anuvādādhikaraṇaṃ, āpattādhikaraṇaṃ, kiccādhikaraṇaṃ [kiccādhikaraṇañca (ka.)].

‘‘Tattha katamaṃ vivādādhikaraṇaṃ [pari. 314]? Idha pana, bhikkhave, bhikkhū [bhikkhū bhikkhuṃ (ka.)] vivadanti – dhammoti vā adhammoti vā, vinayoti vā avinayoti vā, bhāsitaṃ lapitaṃ tathāgatenāti vā abhāsitaṃ alapitaṃ tathāgatenāti vā, āciṇṇaṃ tathāgatenāti vā anāciṇṇaṃ tathāgatenāti vā, paññattaṃ tathāgatenāti vā appaññattaṃ tathāgatenāti vā, āpattīti vā anāpattīti vā, lahukā āpattīti vā garukā āpattīti vā, sāvasesā āpattīti vā anavasesā āpattīti vā, duṭṭhullā āpattīti vā aduṭṭhullā āpattīti vā? Yaṃ tattha bhaṇḍanaṃ kalaho viggaho vivādo nānāvādo aññathāvādo vipaccatāya vohāro medhagaṃ – idaṃ vuccati vivādādhikaraṇaṃ.

‘‘Tattha katamaṃ anuvādādhikaraṇaṃ? [pari. 315] Idha pana, bhikkhave, bhikkhū bhikkhuṃ anuvadanti sīlavipattiyā vā ācāravipattiyā vā diṭṭhivipattiyā vā ājīvavipattiyā vā. Yo tattha anuvādo anuvadanā anullapanā anubhaṇanā anusampavaṅkatā abbhussahanatā anubalappadānaṃ – idaṃ vuccati anuvādādhikaraṇaṃ.

‘‘Tattha katamaṃ āpattādhikaraṇaṃ? Pañcapi āpattikkhandhā āpattādhikaraṇaṃ, sattapi āpattikkhandhā āpattādhikaraṇaṃ – idaṃ vuccati āpattādhikaraṇaṃ.

‘‘Tattha katamaṃ kiccādhikaraṇaṃ? [pari. 317] Yā saṅghassa kiccayatā, karaṇīyatā, apalokanakammaṃ, ñattikammaṃ, ñattidutiyakammaṃ, ñatticatutthakammaṃ – idaṃ vuccati kiccādhikaraṇaṃ.

216. ‘‘Vivādādhikaraṇassa kiṃ mūlaṃ? Cha vivādamūlāni vivādādhikaraṇassa mūlaṃ. Tīṇipi akusalamūlāni vivādādhikaraṇassa mūlaṃ, tīṇipi kusalamūlāni vivādādhikaraṇassa mūlaṃ. [pari. 272; a. ni. 2.35-36; ma. ni. 3.44] Katamāni cha vivādamūlāni vivādādhikaraṇassa mūlaṃ? Idha pana, bhikkhave, bhikkhu kodhano hoti upanāhī. Yo so, bhikkhave, bhikkhu kodhano hoti upanāhī, so satthari pi agāravo viharati appatisso, dhammepi agāravo viharati appatisso, saṅghepi agāravo viharati appatisso, sikkhāyapi na paripūrakārī hoti. Yo so, bhikkhave, bhikkhu sattharipi agāravo viharati appatisso, dhammepi…pe… saṅghepi…pe… sikkhāyapi na paripūrakārī, so saṅghe vivādaṃ janeti. Yo hoti vivādo bahujanāhitāya bahujanāsukhāya bahuno janassa anatthāya ahitāya dukkhāya devamanussānaṃ. Evarūpañce tumhe, bhikkhave, vivādamūlaṃ ajjhattaṃ vā bahiddhā vā samanupasseyyātha, tatra tumhe, bhikkhave, tasseva pāpakassa vivādamūlassa pahānāya vāyameyyātha. Evarūpañce tumhe, bhikkhave, vivādamūlaṃ ajjhattaṃ vā bahiddhā vā na samanupasseyyātha, tatra tumhe, bhikkhave, tasseva pāpakassa vivādamūlassa āyatiṃ anavassavāya paṭipajjeyyātha. Evametassa pāpakassa vivādamūlassa pahānaṃ hoti. Evametassa pāpakassa vivādamūlassa āyatiṃ anavassavo hoti.

[pari.272] ‘‘Puna caparaṃ, bhikkhave, bhikkhu makkhī hoti paḷāsī…pe… issukī hoti maccharī, saṭho hoti māyāvī, pāpiccho hoti micchādiṭṭhī, sandiṭṭhiparāmāsī hoti ādhānaggāhī duppaṭinissaggī. Yo so, bhikkhave, bhikkhu sandiṭṭhiparāmāsī hoti ādhānaggāhī duppaṭinissaggī, so sattharipi agāravo viharati appatisso, dhammepi agāravo viharati appatisso, saṅghepi agāravo viharati appatisso, sikkhāyapi na paripūrakārī hoti. Yo so, bhikkhave, bhikkhu sattharipi agāravo viharati appatisso, dhammepi…pe… saṅghepi…pe… sikkhāyapi na paripūrakārī, so saṅghe vivādaṃ janeti. Yo hoti vivādo bahujanāhitāya bahujanāsukhāya bahuno janassa anatthāya ahitāya dukkhāya devamanussānaṃ. Evarūpañce tumhe, bhikkhave, vivādamūlaṃ ajjhattaṃ vā bahiddhā vā samanupasseyyātha, tatra tumhe, bhikkhave, tasseva pāpakassa vivādamūlassa pahānāya vāyameyyātha. Evarūpañce tumhe, bhikkhave, vivādamūlaṃ ajjhattaṃ vā bahiddhā vā na samanupasseyyātha, tatra tumhe, bhikkhave, tasseva pāpakassa vivādamūlassa āyatiṃ anavassavāya paṭipajjeyyātha. Evametassa pāpakassa vivādamūlassa pahānaṃ hoti. Evametassa pāpakassa vivādamūlassa āyatiṃ anavassavo hoti. Imāni cha vivādamūlāni vivādādhikaraṇassa mūlaṃ.

‘‘Katamāni tīṇi akusalamūlāni vivādādhikaraṇassa mūlaṃ? Idha pana, bhikkhave, bhikkhū luddhacittā vivadanti, duṭṭhacittā vivadanti, mūḷhacittā vivadanti – dhammoti vā adhammoti vā, vinayoti vā avinayoti vā, bhāsitaṃ lapitaṃ tathāgatenāti vā abhāsitaṃ alapitaṃ tathāgatenāti vā, āciṇṇaṃ tathāgatenāti vā anāciṇṇaṃ tathāgatenāti vā, paññattaṃ tathāgatenāti vā appaññattaṃ tathāgatenāti vā, āpattīti vā anāpattīti vā, lahukā āpattīti vā garukā āpattīti vā, sāvasesā āpattīti vā anavasesā āpattīti vā, duṭṭhullā āpattīti vā aduṭṭhullā āpattīti vā. Imāni tīṇi akusalamūlāni vivādādhikaraṇassa mūlaṃ.

‘‘Katamāni tīṇi kusalamūlāni vivādādhikaraṇassa mūlaṃ? Idha pana, bhikkhave, bhikkhū aluddhacittā vivadanti, aduṭṭhacittā vivadanti, amūḷhacittā vivadanti – dhammoti vā adhammoti vā… pe… duṭṭhullā āpattīti vā aduṭṭhullā āpattīti vā. Imāni tīṇi kusalamūlāni vivādādhikaraṇassa mūlaṃ.

217. [pari. 272] ‘‘Anuvādādhikaraṇassa kiṃ mūlaṃ? Cha anuvādamūlāni anuvādādhikaraṇassa mūlaṃ. Tīṇipi akusalamūlāni anuvādādhikaraṇassa mūlaṃ, tīṇipi kusalamūlāni anuvādādhikaraṇassa mūlaṃ, kāyopi anuvādādhikaraṇassa mūlaṃ, vācāpi anuvādādhikaraṇassa mūlaṃ. ‘‘Katamāni cha anuvādamūlāni anuvādādhikaraṇassa mūlaṃ? Idha pana, bhikkhave, bhikkhu kodhano hoti upanāhī. Yo so, bhikkhave, bhikkhu kodhano hoti upanāhī, so sattharipi agāravo viharati appatisso, dhammepi agāravo viharati appatisso, saṅghepi agāravo viharati appatisso, sikkhāyapi na paripūrakārī hoti. Yo so, bhikkhave, bhikkhu sattharipi agāravo viharati appatisso, dhammepi…pe… saṅghepi…pe… sikkhāyapi na paripūrakārī, so saṅghe anuvādaṃ janeti. Yo hoti anuvādo bahujanāhitāya bahujanāsukhāya bahuno janassa anatthāya ahitāya dukkhāya devamanussānaṃ. Evarūpañce tumhe, bhikkhave, anuvādamūlaṃ ajjhattaṃ vā bahiddhā vā samanupasseyyātha, tatra tumhe, bhikkhave, tasseva pāpakassa anuvādamūlassa pahānāya vāyameyyātha. Evarūpañce tumhe, bhikkhave, anuvādamūlaṃ ajjhattaṃ vā bahiddhā vā na samanupasseyyātha, tatra tumhe, bhikkhave, tasseva pāpakassa anuvādamūlassa āyatiṃ anavassavāya paṭipajjeyyātha. Evametassa pāpakassa anuvādamūlassa pahānaṃ hoti. Evametassa pāpakassa anuvādamūlassa āyatiṃ anavassavo hoti.

‘‘Puna caparaṃ, bhikkhave, bhikkhu makkhī hoti paḷāsī…pe… issukī hoti maccharī, saṭho hoti māyāvī, pāpiccho hoti micchādiṭṭhī, sandiṭṭhiparāmāsī hoti ādhānaggāhī duppaṭinissaggī. Yo so, bhikkhave, bhikkhu sandiṭṭhiparāmāsī hoti ādhānaggāhī duppaṭinissaggī, so sattharipi agāravo viharati appatisso, dhammepi agāravo viharati appatisso, saṅghepi agāravo viharati appatisso, sikkhāyapi na paripūrakārī hoti. Yo so, bhikkhave, bhikkhu sattharipi agāravo viharati appatisso, dhammepi…pe… saṅghepi…pe… sikkhāyapi na paripūrakārī, so saṅghe anuvādaṃ janeti. Yo hoti anuvādo bahujanāhitāya bahujanāsukhāya bahuno janassa anatthāya ahitāya dukkhāya devamanussānaṃ. Evarūpañce tumhe, bhikkhave, anuvādamūlaṃ ajjhattaṃ vā bahiddhā vā samanupasseyyātha, tatra tumhe, bhikkhave, tasseva pāpakassa anuvādamūlassa pahānāya vāyameyyātha. Evarūpañce tumhe, bhikkhave, anuvādamūlaṃ ajjhattaṃ vā bahiddhā vā na samanupasseyyātha, tatra tumhe, bhikkhave, tasseva pāpakassa anuvādamūlassa āyattiṃ anavassavāya paṭipajjeyyātha. Evametassa pāpakassa anuvādamūlassa pahānaṃ hoti. Evametassa pāpakassa anuvādamūlassa āyatiṃ anavassavo hoti. Imāni cha anuvādamūlāni anuvādādhikaraṇassa mūlaṃ.

‘‘Katamāni tīṇi akusalamūlāni anuvādādhikaraṇassa mūlaṃ? Idha pana, bhikkhave, bhikkhū bhikkhuṃ luddhacittā anuvadanti, duṭṭhacittā anuvadanti, mūḷhacittā anuvadanti – sīlavipattiyā vā, ācāravipattiyā vā, diṭṭhivipattiyā vā, ājīvavipattiyā vā. Imāni tīṇi akusalamūlāni anuvādādhikaraṇassa mūlaṃ.

‘‘Katamāni tīṇi kusalamūlāni anuvādādhikaraṇassa mūlaṃ? Idha pana, bhikkhave, bhikkhū bhikkhuṃ aluddhacittā anuvadanti, aduṭṭhacittā anuvadanti, amūḷhacittā anuvadanti – sīlavipattiyā vā, ācaravipattiyā vā, diṭṭhivipattiyā vā, ājīvavipattiyā vā. Imāni tīṇi kusalamūlāni anuvādādhikaraṇassa mūlaṃ.

‘‘Katamo kāyo [katamo ca kāyo (syā. kaṃ.)] anuvādādhikaraṇassa mūlaṃ? Idhekacco dubbaṇṇo hoti, duddassiko, okoṭimako, bahvābādho, kāṇo vā, kuṇī vā, khañjo vā, pakkhahato vā, yena naṃ anuvadanti. Ayaṃ kāyo anuvādādhikaraṇassa mūlaṃ.

‘‘Katamā vācā anuvādādhikaraṇassa mūlaṃ? Idhekacco dubbaco hoti, mammano, eḷagalavāco, yāya naṃ anuvadanti. Ayaṃ vācā anuvādādhikaraṇassa mūlaṃ.

218. ‘‘Āpattādhikaraṇassa kiṃ mūlaṃ? Cha āpattisamuṭṭhānā āpattādhikaraṇassa mūlaṃ. Atthāpatti kāyato samuṭṭhāti, na vācato, na cittato. Atthāpatti vācato samuṭṭhāti, na kāyato, na cittato. Atthāpatti kāyato ca vācato ca samuṭṭhāti, na cittato. Atthāpatti kāyato ca cittato ca samuṭṭhāti, na vācato. Atthāpatti vācato ca cittato ca samuṭṭhāti, na kāyato. Atthāpatti kāyato ca vācato ca cittato ca samuṭṭhāti. Ime cha āpattisamuṭṭhānā āpattādhikaraṇassa mūlaṃ.

219. ‘‘Kiccādhikaraṇassa kiṃ mūlaṃ? Kiccādhikaraṇassa ekaṃ mūlaṃ – saṅgho.

220. ‘‘Vivādādhikaraṇaṃ kusalaṃ, akusalaṃ, abyākataṃ. Vivādādhikaraṇaṃ siyā kusalaṃ, siyā akusalaṃ, siyā abyākataṃ. Tattha katamaṃ vivādādhikaraṇaṃ kusalaṃ? Idha pana, bhikkhave, bhikkhū kusalacittā vivadanti – dhammoti vā adhammoti vā…pe… duṭṭhullā āpattīti vā aduṭṭhullā āpattīti vā. Yaṃ tattha bhaṇḍanaṃ kalaho viggaho vivādo nānāvādo aññathāvādo vipaccatāya vohāro medhagaṃ – idaṃ vuccati vivādādhikaraṇaṃ kusalaṃ.

‘‘Tattha katamaṃ vivādādhikaraṇaṃ akusalaṃ? Idha pana, bhikkhave, bhikkhū akusalacittā vivadanti – dhammoti vā adhammoti vā…pe… duṭṭhullā āpattīti vā aduṭṭhullā āpattīti vā. Yaṃ tattha bhaṇḍanaṃ kalaho viggaho vivādo nānāvādo aññathāvādo vipaccatāya vohāro medhagaṃ – idaṃ vuccati vivādādhikaraṇaṃ akusalaṃ.

‘‘Tattha katamaṃ vivādādhikaraṇaṃ abyākataṃ? Idha pana, bhikkhave, bhikkhū abyākatacittā vivadanti – dhammoti vā adhammoti vā…pe… duṭṭhullā āpattīti vā aduṭṭhullā āpattīti vā. Yaṃ tattha bhaṇḍanaṃ kalaho viggaho vivādo nānāvādo aññathāvādo vipaccatāya vohāro medhagaṃ – idaṃ vuccati vivādādhikaraṇaṃ abyākataṃ.

221. ‘‘Anuvādādhikaraṇaṃ kusalaṃ, akusalaṃ, abyākataṃ. Anuvādādhikaraṇaṃ siyā kusalaṃ, siyā akusalaṃ, siyā abyākataṃ. Tattha katamaṃ anuvādādhikaraṇaṃ kusalaṃ? Idha, bhikkhave, bhikkhū bhikkhuṃ kusalacittā anuvadanti – sīlavipattiyā vā, ācāravipattiyā vā, diṭṭhivipattiyā vā, ājīvavipattiyā vā. Yo tattha anuvādo anuvadanā anullapanā anubhaṇanā anusampavaṅkatā abbhussahanatā anubalappadānaṃ – idaṃ vuccati anuvādādhikaraṇaṃ kusalaṃ.

‘‘Tattha katamaṃ anuvādādhikaraṇaṃ akusalaṃ? Idha pana, bhikkhave, bhikkhū bhikkhuṃ akusalacittā anuvadanti – sīlavipattiyā vā, ācāravipattiyā vā, diṭṭhivipattiyā vā, ājīvavipattiyā vā. Yo tattha anuvādo anuvadanā anullapanā anubhaṇanā anusampavaṅkatā abbhussahanatā anubalappadānaṃ – idaṃ vuccati anuvādādhikaraṇaṃ akusalaṃ.

‘‘Tattha katamaṃ anuvādādhikaraṇaṃ abyākataṃ? Idha pana, bhikkhave, bhikkhū bhikkhuṃ abyākatacittā anuvadanti – sīlavipattiyā vā, ācāravipattiyā vā, diṭṭhivipattiyā vā, ājīvavipattiyā vā. Yo tattha anuvādo anuvadanā anullapanā anubhaṇanā anusampavaṅkatā abbhussahanatā anubalappadānaṃ – idaṃ vuccati anuvādādhikaraṇaṃ abyākataṃ.

222. ‘‘Āpattādhikaraṇaṃ kusalaṃ [idaṃ padaṃ kesuci natthi], akusalaṃ, abyākataṃ? Āpattādhikaraṇaṃ siyā akusalaṃ, siyā abyākataṃ; natthi āpattādhikaraṇaṃ kusalaṃ. Tattha katamaṃ āpattādhikaraṇaṃ akusalaṃ? Yaṃ jānanto sañjānanto cecca abhivitaritvā vītikkamo – idaṃ vuccati āpattādhikaraṇaṃ akusalaṃ.

‘‘Tattha katamaṃ āpattādhikaraṇaṃ abyākataṃ? Yaṃ ajānanto asañjānanto acecca anabhivitaritvā vītikkamo – idaṃ vuccati āpattādhikaraṇaṃ abyākataṃ.

223. ‘‘Kiccādhikaraṇaṃ kusalaṃ, akusalaṃ, abyākataṃ? Kiccādhikaraṇaṃ siyā kusalaṃ, siyā akusalaṃ, siyā abyākataṃ. Tattha katamaṃ kiccādhikaraṇaṃ kusalaṃ? Yaṃ saṅgho kusalacitto kammaṃ karoti – apalokanakammaṃ, ñattikammaṃ, ñattidutiyakammaṃ, ñatticatutthakammaṃ – idaṃ vuccati kiccādhikaraṇaṃ kusalaṃ.

‘‘Tattha katamaṃ kiccādhikaraṇaṃ akusalaṃ? Yaṃ saṅgho akusalacitto kammaṃ karoti – apalokanakammaṃ, ñattikammaṃ, ñattidutiyakammaṃ, ñatticatutthakammaṃ – idaṃ vuccati kiccādhikaraṇaṃ akusalaṃ.

‘‘Tattha katamaṃ kiccādhikaraṇaṃ abyākataṃ? Yaṃ saṅgho abyākatacitto kammaṃ karoti – apalokanakammaṃ, ñattikammaṃ, ñattidutiyakammaṃ, ñatticatutthakammaṃ – idaṃ vuccati kiccādhikaraṇaṃ abyākataṃ.

224. [pari. 355] ‘‘Vivādo vivādādhikaraṇaṃ, vivādo no adhikaraṇaṃ, adhikaraṇaṃ no vivādo, adhikaraṇañceva vivādo ca. Siyā vivādo vivādādhikaraṇaṃ, siyā vivādo no adhikaraṇaṃ, siyā adhikaraṇaṃ no vivādo, siyā adhikaraṇañceva vivādo ca.

‘‘Tattha katamo vivādo vivādādhikaraṇaṃ? Idha pana, bhikkhave, bhikkhū vivadanti – dhammoti vā adhammoti vā…pe… duṭṭhullā āpattīti vā aduṭṭhullā āpattīti vā. Yaṃ tattha bhaṇḍanaṃ kalaho viggaho vivādo nānāvādo aññathāvādo vipaccatāya vohāro medhagaṃ – ayaṃ vivādo vivādādhikaraṇaṃ.

‘‘Tattha katamo vivādo no adhikaraṇaṃ? Mātāpi puttena vivadati, puttopi mātarā vivadati, pitāpi puttena vivadati, puttopi pitarā vivadati, bhātāpi bhātarā vivadati, bhātāpi bhaginiyā vivadati, bhaginīpi bhātarā vivadati, sahāyopi sahāyena vivadati – ayaṃ vivādo no adhikaraṇaṃ.

‘‘Tattha katamaṃ adhikaraṇaṃ no vivādo? Anuvādādhikaraṇaṃ, āpattādhikaraṇaṃ, kiccādhikaraṇaṃ – idaṃ adhikaraṇaṃ no vivādo.

‘‘Tattha katamaṃ adhikaraṇañceva vivādo ca? Vivādādhikaraṇaṃ adhikaraṇañceva vivādo ca.

225. [pari. 356] ‘‘Anuvādo anuvādādhikaraṇaṃ, anuvādo no adhikaraṇaṃ, adhikaraṇaṃ no anuvādo, adhikaraṇañceva anuvādo ca. Siyā anuvādo anuvādādhikaraṇaṃ, siyā anuvādo no adhikaraṇaṃ, siyā adhikaraṇaṃ no anuvādo, siyā adhikaraṇañceva anuvādo ca.

‘‘Tattha katamo anuvādo anuvādādhikaraṇaṃ? Idha pana, bhikkhave, bhikkhū bhikkhuṃ anuvadanti – sīlavipattiyā vā, ācāravipattiyā vā, diṭṭhivipattiyā vā, ājīvavipattiyā vā. Yo tattha anuvādo anuvadanā anullapanā anubhaṇanā anusampavaṅkatā abbhussahanatā anubalappadānaṃ – ayaṃ anuvādo anuvādādhikaraṇaṃ.

‘‘Tattha katamo anuvādo no adhikaraṇaṃ? Mātāpi puttaṃ anuvadati, puttopi mātaraṃ anuvadati, pitāpi puttaṃ anuvadati, puttopi pitaraṃ anuvadati, bhātāpi bhātaraṃ anuvadati, bhātāpi bhaginiṃ anuvadati, bhaginīpi bhātaraṃ anuvadati, sahāyopi sahāyaṃ anuvadati – ayaṃ anuvādo no adhikaraṇaṃ.

‘‘Tattha katamaṃ adhikaraṇaṃ no anuvādo? Āpattādhikaraṇaṃ, kiccādhikaraṇaṃ, vivādādhikaraṇaṃ – idaṃ adhikaraṇaṃ no anuvādo.

‘‘Tattha katamaṃ adhikaraṇañceva anuvādo ca? Anuvādādhikaraṇaṃ adhikaraṇañceva anuvādo ca.

226. [pari. 357] ‘‘Āpatti āpattādhikaraṇaṃ, āpatti no adhikaraṇaṃ, adhikaraṇaṃ no āpatti, adhikaraṇañceva āpatti ca. Siyā āpatti āpattādhikaraṇaṃ, siyā āpatti no adhikaraṇaṃ, siyā adhikaraṇaṃ no āpatti, siyā adhikaraṇañceva āpatti ca. ‘‘Tattha katamaṃ āpatti āpattādhikaraṇaṃ? Pañcapi āpattikkhandhā āpattādhikaraṇaṃ, sattapi āpattikkhandhā āpattādhikaraṇaṃ – ayaṃ āpatti āpattādhikaraṇaṃ.

‘‘Tattha katamaṃ āpatti no adhikaraṇaṃ? Sotāpatti samāpatti – ayaṃ āpatti no adhikaraṇaṃ.

‘‘Tattha katamaṃ adhikaraṇaṃ no āpatti? Kiccādhikaraṇaṃ, vivādādhikaraṇaṃ, anuvādādhikaraṇaṃ – idaṃ adhikaraṇaṃ no āpatti.

‘‘Tattha katamaṃ adhikaraṇañceva āpatti ca? Āpattādhikaraṇaṃ adhikaraṇañceva āpatti ca.

227. [pari. 358] ‘‘Kiccaṃ kiccādhikaraṇaṃ, kiccaṃ no adhikaraṇaṃ, adhikaraṇaṃ no kiccaṃ, adhikaraṇañceva kiccañca. Siyā kiccaṃ kiccādhikaraṇaṃ, siyā kiccaṃ no adhikaraṇaṃ, siyā adhikaraṇaṃ no kiccaṃ, siyā adhikaraṇañceva kiccañca.

‘‘Tattha katamaṃ kiccaṃ kiccādhikaraṇaṃ? Yā saṅghassa kiccayatā, karaṇīyatā, apalokanakammaṃ, ñattikammaṃ, ñattidutiyakammaṃ, ñatticatutthakammaṃ – idaṃ kiccaṃ kiccādhikaraṇaṃ.

‘‘Tattha katamaṃ kiccaṃ no adhikaraṇaṃ? Ācariyakiccaṃ, upajjhāyakiccaṃ, samānupajjhāyakiccaṃ, samānācariyakiccaṃ – idaṃ kiccaṃ no adhikaraṇaṃ.

‘‘Tattha katamaṃ adhikaraṇaṃ no kiccaṃ? Vivādādhikaraṇaṃ, anuvādādhikaraṇaṃ, āpattādhikaraṇaṃ – idaṃ adhikaraṇaṃ no kiccaṃ.

‘‘Tattha katamaṃ adhikaraṇañceva kiccañca? Kiccādhikaraṇaṃ adhikaraṇañceva kiccañca.

9. Adhikaraṇavūpasamanasamatho

Sammukhāvinayo

228. [pari. 292-293, 307 ādayo] ‘‘Vivādādhikaraṇaṃ katihi samathehi sammati? Vivādādhikaraṇaṃ dvīhi samathehi sammati – sammukhāvinayena ca, yebhuyyasikāya ca. Siyā vivādādhikaraṇaṃ ekaṃ samathaṃ anāgamma yebhuyyasikaṃ, ekena samathena sameyya – sammukhāvinayenāti? Siyātissa vacanīyaṃ. Yathā kathaṃ viya? Idha pana, bhikkhave, bhikkhū vivadanti – dhammoti vā adhammoti vā, vinayoti vā avinayoti vā, bhāsitaṃ lapitaṃ tathāgatenāti vā abhāsitaṃ alapitaṃ tathāgatenāti vā, āciṇṇaṃ tathāgatenāti vā anāciṇṇaṃ tathāgatenāti vā, paññattaṃ tathāgatenāti vā apaññattaṃ tathāgatenāti vā, āpattīti vā anāpattīti vā, lahukā āpattīti vā garukā āpattīti vā, sāvasesā āpattīti vā anavasesā āpattīti vā, duṭṭhullā āpattīti vā aduṭṭhullā āpattīti vā.

‘‘Te ce, bhikkhave, bhikkhū sakkonti taṃ adhikaraṇaṃ vūpasametuṃ, idaṃ vuccati, bhikkhave, adhikaraṇaṃ vūpasantaṃ. Kena vūpasantaṃ? Sammukhāvinayena. Kiñca tattha sammukhāvinayasmiṃ? Saṅghasammukhatā, dhammasammukhatā, vinayasammukhatā, puggalasammukhatā. Kā ca tattha saṅghasammukhatā? Yāvatikā bhikkhū kammappattā te āgatā honti, chandārahānaṃ chando āhaṭo hoti, sammukhībhūtā na paṭikkosanti – ayaṃ tattha saṅghasammukhatā. Kā ca tattha dhammasammukhatā, vinayasammukhatā? Yena dhammena yena vinayena yena satthusāsanena taṃ adhikaraṇaṃ vūpasammati – ayaṃ tattha dhammasammukhatā, vinayasammukhatā. Kā ca tattha puggalasammukhatā? Yo ca vivadati, yena ca vivadati, ubho atthapaccatthikā sammukhībhūtā honti – ayaṃ tattha puggalasammukhatā. Evaṃ vūpasantaṃ ce, bhikkhave, adhikaraṇaṃ kārako ukkoṭeti, ukkoṭanakaṃ pācittiyaṃ; chandadāyako khīyati, khīyanakaṃ pācittiyaṃ.

229. ‘‘Te ce, bhikkhave, bhikkhū na sakkonti taṃ adhikaraṇaṃ tasmiṃ āvāse vūpasametuṃ, tehi, bhikkhave, bhikkhūhi, yasmiṃ āvāse sambahulā [bahutarā (sī. syā.)] bhikkhū, so āvāso gantabbo. Te ce, bhikkhave, bhikkhū taṃ āvāsaṃ gacchantā antarāmagge sakkonti taṃ adhikaraṇaṃ vūpasametuṃ, idaṃ vuccati, bhikkhave, adhikaraṇaṃ vūpasantaṃ. Kena vūpasantaṃ? Sammukhāvinayena. Kiñca tattha sammukhāvinayasmiṃ? Saṅghasammukhatā, dhammasammukhatā, vinayasammukhatā, puggalasammukhatā. Kā ca tattha saṅghasammukhatā? Yāvatikā bhikkhū kammappattā te āgatā honti, chandārahānaṃ chando āhaṭo hoti, sammukhībhūtā na paṭikkosanti – ayaṃ tattha saṅghasammukhatā. Kā ca tattha dhammasammukhatā, vinayasammukhatā? Yena dhammena yena vinayena yena satthusāsanena taṃ adhikaraṇaṃ vūpasammati – ayaṃ tattha dhammasammukhatā, vinayasammukhatā. Kā ca tattha puggalasammukhatā? Yo ca vivadati, yena ca vivadati, ubho atthapaccatthikā sammukhībhūtā honti – ayaṃ tattha puggalasammukhatā. Evaṃ vūpasantaṃ ce, bhikkhave, adhikaraṇaṃ kārako ukkoṭeti, ukkoṭanakaṃ pācittiyaṃ; chandadāyako khīyati, khīyanakaṃ pācittiyaṃ.

230. ‘‘Te ce, bhikkhave, bhikkhū taṃ āvāsaṃ āgacchantā antarāmagge na sakkonti taṃ adhikaraṇaṃ vūpasametuṃ, tehi, bhikkhave, bhikkhūhi, taṃ āvāsaṃ gantvā āvāsikā bhikkhū evamassu vacanīyā – ‘idaṃ kho, āvuso, adhikaraṇaṃ evaṃ jātaṃ, evaṃ samuppannaṃ; sādhāyasmantā imaṃ adhikaraṇaṃ vūpasamentu dhammena vinayena satthusāsanena, yathayidaṃ adhikaraṇaṃ suvūpasantaṃ assā’ti.

‘‘Sace, bhikkhave, āvāsikā bhikkhū vuḍḍhatarā honti, āgantukā bhikkhū navakatarā, tehi, bhikkhave, āvāsikehi bhikkhūhi āgantukā bhikkhū evamassu vacanīyā – ‘iṅgha tumhe, āyasmanto, muhuttaṃ ekamantaṃ hotha, yāva mayaṃ mantemā’ti. Sace pana, bhikkhave, āvāsikā bhikkhū navakatarā honti, āgantukā bhikkhū vuḍḍhatarā, tehi, bhikkhave, āvāsikehi bhikkhūhi āgantukā bhikkhū evamassu vacanīyā – ‘tena hi tumhe, āyasmanto, muhuttaṃ idheva tāva hotha, yāva mayaṃ mantemā’ti.

‘‘Sace pana, bhikkhave, āvāsikānaṃ bhikkhūnaṃ mantayamānānaṃ evaṃ hoti – ‘na mayaṃ sakkoma imaṃ adhikaraṇaṃ vūpasametuṃ dhammena vinayena satthusāsanenā’ti, na taṃ adhikaraṇaṃ āvāsikehi bhikkhūhi sampaṭicchitabbaṃ. Sace pana, bhikkhave, āvāsikānaṃ bhikkhūnaṃ mantayamānānaṃ evaṃ hoti – ‘sakkoma mayaṃ imaṃ adhikaraṇaṃ vūpasametuṃ dhammena vinayena satthusāsanenā’ti, tehi, bhikkhave, āvāsikehi bhikkhūhi āgantukā bhikkhū evamassu vacanīyā – ‘sace tumhe, āyasmanto, amhākaṃ imaṃ adhikaraṇaṃ yathājātaṃ yathāsamuppannaṃ ārocessatha, yathā ca mayaṃ imaṃ adhikaraṇaṃ vūpasamessāma dhammena vinayena satthusāsanena tathā suvūpasantaṃ bhavissati. Evaṃ mayaṃ imaṃ adhikaraṇaṃ sampaṭicchissāma. No ce tumhe, āyasmanto, amhākaṃ imaṃ adhikaraṇaṃ yathājātaṃ yathāsamuppannaṃ ārocessatha, yathā ca mayaṃ imaṃ adhikaraṇaṃ vūpasamessāma dhammena vinayena satthusāsanena tathā na suvūpasantaṃ bhavissati, na mayaṃ imaṃ adhikaraṇaṃ sampaṭicchissāmā’ti. Evaṃ supariggahitaṃ kho, bhikkhave, katvā āvāsikehi bhikkhūhi taṃ adhikaraṇaṃ sampaṭicchitabbaṃ.

‘‘Tehi, bhikkhave, āgantukehi bhikkhūhi āvāsikā bhikkhū evamassu vacanīyā – ‘yathājātaṃ yathāsamuppannaṃ mayaṃ imaṃ adhikaraṇaṃ āyasmantānaṃ ārocessāma. Sace āyasmantā sakkonti ettakena vā ettakena vā antarena imaṃ adhikaraṇaṃ vūpasametuṃ dhammena vinayena satthusāsanena tathā suvūpasantaṃ bhavissati. Evaṃ mayaṃ imaṃ adhikaraṇaṃ āyasmantānaṃ niyyādessāma. No ce āyasmantā sakkonti ettakena vā ettakena vā antarena imaṃ adhikaraṇaṃ vūpasametuṃ dhammena vinayena satthusāsanena tathā na suvūpasantaṃ bhavissati, na mayaṃ imaṃ adhikaraṇaṃ āyasmantānaṃ niyyādessāma. Mayameva imassa adhikaraṇassa sāmino bhavissāmā’ti. Evaṃ supariggahitaṃ kho, bhikkhave, katvā āgantukehi bhikkhūhi taṃ adhikaraṇaṃ āvāsikānaṃ bhikkhūnaṃ niyyādetabbaṃ.

‘‘Te ce, bhikkhave, bhikkhū sakkonti taṃ adhikaraṇaṃ vūpasametuṃ, idaṃ vuccati, bhikkhave, adhikaraṇaṃ vūpasantaṃ. Kena vūpasantaṃ? Sammukhāvinayena. Kiñca tattha sammukhāvinayasmiṃ? Saṅghasammukhatā, dhammasammukhatā, vinayasammukhatā, puggalasammukhatā…pe… evaṃ vūpasantaṃ ce, bhikkhave, adhikaraṇaṃ kārako ukkoṭeti, ukkoṭanakaṃ pācittiyaṃ; chandadāyako khīyati, khīyanakaṃ pācittiyaṃ.

Ubbāhikāyavūpasamanaṃ

231. ‘‘Tehi ce, bhikkhave, bhikkhūhi tasmiṃ adhikaraṇe vinicchiyamāne anantāni [anaggāni (sī.)] ceva bhassāni jāyanti, na cekassa [na cetassa (ka.)] bhāsitassa attho viññāyati, anujānāmi, bhikkhave, evarūpaṃ adhikaraṇaṃ ubbāhikāya vūpasametuṃ. ‘‘Dasahaṅgehi samannāgato bhikkhu ubbāhikāya sammannitabbo – sīlavā hoti, pātimokkhasaṃvarasaṃvuto viharati ācāragocarasampanno aṇumattesu vajjesu bhayadassāvī, samādāya sikkhati sikkhāpadesu; bahussuto hoti sutadharo sutasannicayo, ye te dhammā ādikalyāṇā majjhekalyāṇā pariyosānakalyāṇā sātthaṃ sabyañjanaṃ kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ abhivadanti, tathārūpassa dhammā bahussutā honti, dhātā [dhatā (sī. syā.)] vacasā paricitā manasānupekkhitā diṭṭhiyā suppaṭividdhā; ubhayāni kho panassa pātimokkhāni vitthārena svāgatāni honti suvibhattāni suppavattīni suvinicchitāni suttaso anubyañjanaso; vinaye kho pana ṭhito [cheko (ka.)] hoti asaṃhīro; paṭibalo hoti ubho atthapaccatthike assāsetuṃ saññāpetuṃ nijjhāpetuṃ pekkhetuṃ pasādetuṃ; adhikaraṇasamuppādavūpasamanakusalo hoti; adhikaraṇaṃ jānāti; adhikaraṇasamudayaṃ jānāti; adhikaraṇanirodhaṃ jānāti; adhikaraṇanirodhagāminipaṭipadaṃ jānāti. Anujānāmi, bhikkhave, imehi dasahaṅgehi samannāgataṃ bhikkhuṃ ubbāhikāya sammannituṃ. Evañca pana, bhikkhave, sammannitabbo. Paṭhamaṃ bhikkhu yācitabbo, yācitvā byattena bhikkhunā paṭibalena saṅgho ñāpetabbo –

232. ‘‘Suṇātu me, bhante, saṅgho. Amhākaṃ imasmiṃ adhikaraṇe vinicchiyamāne anantāni ceva bhassāni jāyanti, na cekassa bhāsitassa attho viññāyati. Yadi saṅghassa pattakallaṃ, saṅgho itthannāmañca itthannāmañca bhikkhuṃ sammanneyya ubbāhikāya imaṃ adhikaraṇaṃ vūpasametuṃ. Esā ñatti.

‘‘Suṇātu me, bhante, saṅgho. Amhākaṃ imasmiṃ adhikaraṇe vinicchiyamāne anantāni ceva bhassāni jāyanti, na cekassa bhāsitassa attho viññāyati. Saṅgho itthannāmañca itthannāmañca bhikkhuṃ sammannati ubbāhikāya imaṃ adhikaraṇaṃ vūpasametuṃ. Yassāyasmato khamati itthannāmassa ca itthannāmassa ca bhikkhuno sammuti ubbāhikāya imaṃ adhikaraṇaṃ vūpasametuṃ, so tuṇhassa; yassa nakkhamati, so bhāseyya.

‘‘Sammato saṅghena itthannāmo ca itthannāmo ca bhikkhu ubbāhikāya imaṃ adhikaraṇaṃ vūpasametuṃ. Khamati saṅghassa, tasmā tuṇhī, evametaṃ dhārayāmī’’ti.

‘‘Te ce, bhikkhave, bhikkhū sakkonti taṃ adhikaraṇaṃ ubbāhikāya vūpasametuṃ, idaṃ vuccati, bhikkhave, adhikaraṇaṃ vūpasantaṃ. Kena vūpasantaṃ? Sammukhāvinayena. Kiñca tattha sammukhāvinayasmiṃ? Dhammasammukhatā, vinayasammukhatā, puggalasammukhatā…pe… evaṃ vūpasantaṃ ce, bhikkhave, adhikaraṇaṃ kārako ukkoṭeti, ukkoṭanakaṃ pācittiyaṃ.

233. ‘‘Tehi ce, bhikkhave, bhikkhūhi tasmiṃ adhikaraṇe vinicchiyamāne tatrāssa bhikkhu dhammakathiko, tassa neva suttaṃ āgataṃ hoti, no suttavibhaṅgo, so atthaṃ asallakkhento byañjanacchāyāya atthaṃ paṭibāhati, byattena bhikkhunā paṭibalena te bhikkhū ñāpetabbā –

‘‘Suṇantu me āyasmantā. Ayaṃ itthannāmo bhikkhu dhammakathiko. Imassa neva suttaṃ āgataṃ hoti, no suttavibhaṅgo. So atthaṃ asallakkhento byañjanacchāyāya atthaṃ paṭibāhati. Yadāyasmantānaṃ pattakallaṃ, itthannāmaṃ bhikkhuṃ vuṭṭhāpetvā avasesā imaṃ adhikaraṇaṃ vūpasameyyāmāti.

‘‘Te ce, bhikkhave, bhikkhū taṃ bhikkhuṃ vuṭṭhāpetvā sakkonti taṃ adhikaraṇaṃ vūpasametuṃ, idaṃ vuccati, bhikkhave, adhikaraṇaṃ vūpasantaṃ. Kena vūpasantaṃ? Sammukhāvinayena. Kiñca tattha sammukhāvinayasmiṃ? Dhammasammukhatā, vinayasammukhatā, puggalasammukhatā…pe… evaṃ vūpasantaṃ ce, bhikkhave, adhikaraṇaṃ kārako ukkoṭeti, ukkoṭanakaṃ pācittiyaṃ.

‘‘Tehi ce, bhikkhave, bhikkhūhi tasmiṃ adhikaraṇe vinicchiyamāne tatrāssa bhikkhu dhammakathiko, tassa suttañhi kho āgataṃ hoti, no suttavibhaṅgo, so atthaṃ asallakkhento byañjanacchāyāya atthaṃ paṭibāhati, byattena bhikkhunā paṭibalena te bhikkhū ñāpetabbā –

‘‘Suṇantu me āyasmantā. Ayaṃ itthannāmo bhikkhu dhammakathiko. Imassa suttañhi kho āgataṃ hoti, no suttavibhaṅgo. So atthaṃ asallakkhento byañjanacchāyāya atthaṃ paṭibāhati. Yadāyasmantānaṃ pattakallaṃ, itthannāmaṃ bhikkhuṃ vuṭṭhāpetvā avasesā imaṃ adhikaraṇaṃ vūpasameyyāmāti.

‘‘Te ce, bhikkhave, bhikkhū taṃ bhikkhuṃ vuṭṭhāpetvā sakkonti taṃ adhikaraṇaṃ vūpasametuṃ, idaṃ vuccati, bhikkhave, adhikaraṇaṃ vūpasantaṃ. Kena vūpasantaṃ? Sammukhāvinayena. Kiñca tattha sammukhāvinayasmiṃ? Dhammasammukhatā, vinayasammukhatā, puggalasammukhatā…pe… evaṃ vūpasantaṃ ce, bhikkhave, adhikaraṇaṃ kārako ukkoṭeti, ukkoṭanakaṃ pācittiyaṃ.

Yebhuyyasikāvinayo

234. ‘‘Te ce, bhikkhave, bhikkhū na sakkonti taṃ adhikaraṇaṃ ubbāhikāya vūpasametuṃ, tehi, bhikkhave, bhikkhūhi taṃ adhikaraṇaṃ saṅghassa niyyādetabbaṃ – ‘na mayaṃ [na ca mayaṃ (ka.)], bhante, sakkoma imaṃ adhikaraṇaṃ ubbāhikāya vūpasametuṃ, saṅghova imaṃ adhikaraṇaṃ vūpasametū’ti. Anujānāmi, bhikkhave, evarūpaṃ adhikaraṇaṃ yebhuyyasikāya vūpasametuṃ. Pañcahaṅgehi samannāgato bhikkhu salākaggāhāpako sammannitabbo – yo na chandāgatiṃ gaccheyya, na dosāgatiṃ gaccheyya, na mohāgatiṃ gaccheyya, na bhayāgatiṃ gaccheyya, gahitāgahitañca jāneyya…pe… evañca pana, bhikkhave, sammannitabbo. Paṭhamaṃ bhikkhu yācitabbo, yācitvā byattena bhikkhunā paṭibalena saṅgho ñāpetabbo –

‘‘Suṇātu me, bhante, saṅgho. Yadi saṅghassa pattakallaṃ, saṅgho itthannāmaṃ bhikkhuṃ salākaggāhāpakaṃ sammanneyya. Esā ñatti.

‘‘Suṇātu me, bhante, saṅgho. Saṅgho itthannāmaṃ bhikkhuṃ salākaggāhāpakaṃ sammannati. Yassāyasmato khamati itthannāmassa bhikkhuno salākaggāhāpakassa sammuti, so tuṇhassa; yassa nakkhamati, so bhāseyya.

‘‘Sammato saṅghena itthannāmo bhikkhu salākaggāhāpako. Khamati saṅghassa, tasmā tuṇhī, evametaṃ dhārayāmī’’ti.

‘‘Tena salākaggāhāpakena bhikkhunā salākā gāhetabbā. Yathā bahutarā bhikkhū dhammavādino vadanti tathā taṃ adhikaraṇaṃ vūpasametabbaṃ. Idaṃ vuccati, bhikkhave, adhikaraṇaṃ vūpasantaṃ. Kena vūpasantaṃ? Sammukhāvinayena ca, yebhuyyasikāya ca. Kiñca tattha sammukhāvinayasmiṃ? Saṅghasammukhatā, dhammasammukhatā, vinayasammukhatā, puggalasammukhatā. Kā ca tattha saṅghasammukhatā? Yāvatikā bhikkhū kammappattā te āgatā honti, chandārahānaṃ chando āhaṭo hoti, sammukhībhūtā na paṭikkosanti – ayaṃ tattha saṅghasammukhatā. Kā ca tattha dhammasammukhatā, vinayasammukhatā? Yena dhammena yena vinayena yena satthusāsanena taṃ adhikaraṇaṃ vūpasammati – ayaṃ tattha dhammasammukhatā, vinayasammukhatā. Kā ca tattha puggalasammukhatā? Yo ca vivadati, yena ca vivadati, ubho atthapaccatthikā sammukhībhūtā honti – ayaṃ tattha puggalasammukhatā. Kā ca tattha yebhuyyasikāya? Yā yebhuyyasikākammassa kiriyā karaṇaṃ upagamanaṃ ajjhupagamanaṃ adhivāsanā appaṭikkosanā – ayaṃ tattha yebhuyyasikāya. Evaṃ vūpasantaṃ ce, bhikkhave, adhikaraṇaṃ kārako ukkoṭeti, ukkoṭanakaṃ pācittiyaṃ; chandadāyako khīyati, khīyanakaṃ pācittiya’’nti.

Tividhasalākaggāho

235. Tena kho pana samayena sāvatthiyā evaṃ jātaṃ evaṃ samuppannaṃ adhikaraṇaṃ hoti. Atha kho te bhikkhū – asantuṭṭhā sāvatthiyā saṅghassa adhikaraṇavūpasamanena – assosuṃ kho amukasmiṃ kira āvāse sambahulā therā viharanti bahussutā āgatāgamā dhammadharā vinayadharā mātikādharā paṇḍitā viyattā medhāvino lajjino kukkuccakā sikkhākāmā. Te ce therā imaṃ adhikaraṇaṃ vūpasameyyuṃ dhammena vinayena satthusāsanena, evamidaṃ adhikaraṇaṃ suvūpasantaṃ assāti. Atha kho te bhikkhū taṃ āvāsaṃ gantvā te there etadavocuṃ – ‘‘idaṃ, bhante, adhikaraṇaṃ evaṃ jātaṃ, evaṃ samuppannaṃ. Sādhu, bhante, therā imaṃ adhikaraṇaṃ vūpasamentu dhammena vinayena satthusāsanena, yathayidaṃ adhikaraṇaṃ suvūpasantaṃ assā’’ti. Atha kho te therā – yathā sāvatthiyā saṅghena adhikaraṇaṃ vūpasamitaṃ tathā suvūpasantanti [yathā suvūpasantaṃ (sī. syā.)] – tathā taṃ adhikaraṇaṃ vūpasamesuṃ.

Atha kho te bhikkhū – asantuṭṭhā sāvatthiyā saṅghassa adhikaraṇavūpasamanena, asantuṭṭhā sambahulānaṃ therānaṃ adhikaraṇavūpasamanena – assosuṃ kho amukasmiṃ kira āvāse tayo therā viharanti…pe… dve therā viharanti…pe… eko thero viharati bahussuto āgatāgamo dhammadharo vinayadharo mātikādharo paṇḍito viyatto medhāvī lajjī kukkuccako sikkhākāmo. So ce thero imaṃ adhikaraṇaṃ vūpasameyya dhammena vinayena satthusāsanena, evamidaṃ adhikaraṇaṃ suvūpasantaṃ assāti. Atha kho te bhikkhū taṃ āvāsaṃ gantvā taṃ theraṃ etadavocuṃ – ‘‘idaṃ, bhante, adhikaraṇaṃ evaṃ jātaṃ, evaṃ samuppannaṃ. Sādhu, bhante, thero imaṃ adhikaraṇaṃ vūpasametu dhammena vinayena satthusāsanena, yathayidaṃ adhikaraṇaṃ suvūpasantaṃ assā’’ti. Atha kho so thero – yathā sāvatthiyā saṅghena adhikaraṇaṃ vūpasamitaṃ, yathā sambahulehi therehi adhikaraṇaṃ vūpasamitaṃ, yathā tīhi therehi adhikaraṇaṃ vūpasamitaṃ, yathā dvīhi therehi adhikaraṇaṃ vūpasamitaṃ, tathā suvūpasantanti – tathā taṃ adhikaraṇaṃ vūpasamesi.

Atha kho te bhikkhū asantuṭṭhā sāvatthiyā saṅghassa adhikaraṇavūpasamanena, asantuṭṭhā sambahulānaṃ therānaṃ adhikaraṇavūpasamanena, asantuṭṭhā tiṇṇaṃ therānaṃ adhikaraṇavūpasamanena, asantuṭṭhā dvinnaṃ therānaṃ adhikaraṇavūpasamanena, asantuṭṭhā ekassa therassa adhikaraṇavūpasamanena, yena bhagavā tenupasaṅkamiṃsu, upasaṅkamitvā bhagavato etamatthaṃ ārocesuṃ…pe… ‘‘nihatametaṃ, bhikkhave, adhikaraṇaṃ santaṃ vūpasantaṃ suvūpasantaṃ. Anujānāmi, bhikkhave, tesaṃ bhikkhūnaṃ saññattiyā tayo salākaggāhe – gūḷhakaṃ, sakaṇṇajappakaṃ, vivaṭakaṃ.

‘‘Kathañca, bhikkhave, gūḷhako salākaggāho hoti? Tena salākaggāhāpakena bhikkhunā salākāyo vaṇṇāvaṇṇāyo katvā ekameko bhikkhu upasaṅkamitvā evamassa vacanīyo – ‘ayaṃ evaṃvādissa salākā, ayaṃ evaṃvādissa salākā. Yaṃ icchasi taṃ gaṇhāhī’ti. Gahite vattabbo – ‘mā ca kassaci dassehī’ti. Sace jānāti – adhammavādī bahutarāti, duggahoti, paccukkaḍḍhitabbaṃ. Sace jānāti – dhammavādī bahutarāti, suggahoti, sāvetabbaṃ. Evaṃ kho, bhikkhave, gūḷhako salākaggāho hoti.

‘‘Kathañca, bhikkhave, sakaṇṇajappako salākaggāho hoti? Tena salākaggāhāpakena bhikkhunā ekamekassa bhikkhuno upakaṇṇake ārocetabbaṃ – ‘ayaṃ evaṃvādissa salākā, ayaṃ evaṃvādissa salākā. Yaṃ icchasi taṃ gaṇhāhī’ti. Gahite vattabbo – ‘mā ca kassaci ārocehī’ti. Sace jānāti – adhammavādī bahutarāti, duggahoti, paccukkaḍḍhitabbaṃ. Sace jānāti – dhammavādī bahutarāti, suggahoti, sāvetabbaṃ. Evaṃ kho, bhikkhave, sakaṇṇajappako salākaggāho hoti.

‘‘Kathañca, bhikkhave, vivaṭako salākaggāho hoti? Sace jānāti – dhammavādī bahutarāti, vissaṭṭheneva vivaṭena gāhetabbo. Evaṃ kho, bhikkhave, vivaṭako salākaggāho hoti. Ime kho, bhikkhave, tayo salākaggāhā’’ti.

Sativinayo

236. [pari. 292-293, 307 ādayo] ‘‘Anuvādādhikaraṇaṃ katihi samathehi sammati? Anuvādādhikaraṇaṃ catūhi samathehi sammati – sammukhāvinayena ca, sativinayena ca, amūḷhavinayena ca, tassapāpiyasikāya ca. Siyā anuvādādhikaraṇaṃ dve samathe anāgamma – amūḷhavinayañca, tassapāpiyasikañca; dvīhi samathehi sammeyya – sammukhāvinayena ca, sativinayena cāti? Siyātissa vacanīyaṃ. Yathā kathaṃ viya? Idha pana, bhikkhave, bhikkhū bhikkhuṃ amūlikāya sīlavipattiyā anuddhaṃsenti. Tassa kho, bhikkhave [tassa kho taṃ bhikkhave (syā. ka.)], bhikkhuno sativepullappattassa sativinayo dātabbo. Evañca pana, bhikkhave, dātabbo –

‘‘Tena, bhikkhave, bhikkhunā saṅghaṃ upasaṅkamitvā ekaṃsaṃ uttarāsaṅga karitvā…pe… evamassa vacanīyo – ‘maṃ, bhante, bhikkhū amūlikāya sīlavipattiyā anuddhaṃsenti. Sohaṃ, bhante, sativepullappatto saṅghaṃ sativinayaṃ yācāmī’ti. Dutiyampi yācitabbo. Tatiyampi yācitabbo. Byattenaṃ bhikkhunā paṭibalena saṅgho ñāpetabbo –

‘‘Suṇātu me, bhante, saṅgho. Bhikkhū itthannāmaṃ bhikkhuṃ amūlikāya sīlavipattiyā anuddhaṃsenti. So sativepullappatto saṅghaṃ sativinayaṃ yācati. Yadi saṅghassa pattakallaṃ, saṅgho itthannāmassa bhikkhuno sativepullappattassa sativinayaṃ dadeyya. Esā ñatti.

‘‘Suṇātu me, bhante, saṅgho. Bhikkhū itthannāmaṃ bhikkhuṃ amūlikāya sīlavipattiyā anuddhaṃsenti. So sativepullappatto saṅghaṃ sativinayaṃ yācati. Saṅgho itthannāmassa bhikkhuno sativepullappattassa sativinayaṃ deti. Yassāyasmato khamati itthannāmassa bhikkhuno sativepullappattassa sativinayassa dānaṃ, so tuṇhassa; yassa nakkhamati, so bhāseyya.

‘‘Dutiyampi etamatthaṃ vadāmi…pe… tatiyampi etamatthaṃ vadāmi…pe….

‘‘Dinno saṅghena itthannāmassa bhikkhuno sativepullappattassa sativinayo. Khamati saṅghassa, tasmā tuṇhī, evametaṃ dhārayāmī’’ti.

‘‘Idaṃ vuccati, bhikkhave, adhikaraṇaṃ vūpasantaṃ. Kena vūpasantaṃ? Sammukhāvinayena ca sativinayena ca. Kiñca tattha sammukhāvinayasmiṃ? Saṅghasammukhatā, dhammasammukhatā, vinayasammukhatā, puggalasammukhatā…pe… kā ca tattha puggalasammukhatā? Yo ca anuvadati, yañca anuvadati, ubho sammukhībhūtā honti – ayaṃ tattha puggalasammukhatā. Kiñca tattha sativinayasmiṃ? Yā sativinayassa kammassa kiriyā karaṇaṃ upagamanaṃ ajjhupagamanaṃ adhivāsanā appaṭikkosanā – idaṃ tattha sativinayasmiṃ. Evaṃ vūpasantaṃ ce, bhikkhave, adhikaraṇaṃ kārako ukkoṭeti, ukkoṭanakaṃ pācittiyaṃ; chandadāyako khīyati, khīyanakaṃ pācittiyaṃ.

Amūḷhavinayo

237. ‘‘Siyā anuvādādhikaraṇaṃ dve samathe anāgamma – sativinayañca, tassapāpiyasikañca; dvīhi samathehi sammeyya – sammukhāvinayena ca, amūḷhavinayena cāti? Siyātissa vacanīyaṃ. Yathā kathaṃ viya? Idha pana, bhikkhave, bhikkhu ummattako hoti cittavipariyāsakato. Tena ummattakena cittavipariyāsakatena bahuṃ assāmaṇakaṃ ajjhāciṇṇaṃ hoti bhāsitaparikkantaṃ. Taṃ bhikkhū ummattakena cittavipariyāsakatena ajjhāciṇṇena āpattiyā codenti – ‘saratāyasmā evarūpiṃ āpattiṃ āpajjitā’ti. So evaṃ vadeti – ‘ahaṃ kho, āvuso, ummattako ahosiṃ cittavipariyāsakato. Tena me ummattakena cittavipariyāsakatena bahuṃ assāmaṇakaṃ ajjhāciṇṇaṃ bhāsitaparikkantaṃ. Nāhaṃ taṃ sarāmi. Mūḷhena me etaṃ kata’nti. Evampi naṃ vuccamānā codenteva – ‘saratāyasmā evarūpiṃ āpattiṃ āpajjitā’ti. ‘‘Tassa kho, bhikkhave, bhikkhuno amūḷhassa amūḷhavinayo dātabbo. Evañca pana, bhikkhave, dātabbo –

‘‘Tena, bhikkhave, bhikkhunā saṅghaṃ upasaṅkamitvā ekaṃsaṃ uttarāsaṅgaṃ karitvā…pe… evamassa vacanīyo – ‘ahaṃ, bhante, ummattako ahosiṃ cittavipariyāsakato. Tena me ummattakena cittavipariyāsakatena bahuṃ assāmaṇakaṃ ajjhāciṇṇaṃ bhāsitaparikkantaṃ. Maṃ bhikkhū ummattakena cittavipariyāsakatena ajjhāciṇṇena āpattiyā codenti – ‘saratāyasmā evarūpiṃ āpattiṃ āpajjitā’ti. Tyāhaṃ evaṃ vadāmi – ‘ahaṃ kho, āvuso, ummattako ahosiṃ cittavipariyāsakato. Tena me ummattakena cittavipariyāsakatena bahuṃ assāmaṇakaṃ ajjhāciṇṇaṃ bhāsitaparikkantaṃ. Nāhaṃ taṃ sarāmi. Mūḷhena me etaṃ kata’nti. Evampi maṃ vuccamānā codenteva – ‘saratāyasmā evarūpiṃ āpattiṃ āpajjitā’ti. ‘Sohaṃ, bhante, amūḷho saṅghaṃ amūḷhavinayaṃ yācāmī’ti. Dutiyampi yācitabbo. Tatiyampi yācitabbo. Byattena bhikkhunā paṭibalena saṅgho ñāpetabbo –

‘‘Suṇātu me, bhante, saṅgho. Ayaṃ itthannāmo bhikkhu ummattako ahosi cittavipariyāsakato. Tena ummattakena cittavipariyāsakatena bahuṃ assāmaṇakaṃ ajjhāciṇṇaṃ bhāsitaparikkantaṃ. Taṃ bhikkhū ummattakena cittavipariyāsakatena ajjhāciṇṇena āpattiyā codenti – ‘saratāyasmā evarūpiṃ āpattiṃ āpajjitā’ti. So evaṃ vadeti – ‘ahaṃ kho, āvuso, ummattako ahosiṃ cittavipariyāsakato. Tena me ummattakena cittavipariyāsakatena bahuṃ assāmaṇakaṃ ajjhāciṇṇaṃ bhāsitaparikkantaṃ. Nāhaṃ taṃ sarāmi. Mūḷhena me etaṃ kata’nti. Evampi naṃ vuccamānā codenteva – ‘saratāyasmā evarūpiṃ āpattiṃ āpajjitā’ti. So amūḷho saṅghaṃ amūḷhavinayaṃ yācati. Yadi saṅghassa pattakallaṃ, saṅgho itthannāmassa bhikkhuno amūḷhassa amūḷhavinayaṃ dadeyya. Esā ñatti.

‘‘Suṇātu me, bhante, saṅgho. Ayaṃ itthannāmo bhikkhu ummattako ahosi cittavipariyāsakato. Tena ummattakena cittavipariyāsakatena bahuṃ assāmaṇakaṃ ajjhāciṇṇaṃ bhāsitaparikkantaṃ. Taṃ bhikkhū ummattakena cittavipariyāsakatena ajjhāciṇṇena āpattiyā codenti – ‘saratāyasmā evarūpiṃ āpattiṃ āpajjitā’ti. So evaṃ vadeti – ‘ahaṃ kho, āvuso, ummattako ahosiṃ cittavipariyāsakato. Tena me ummattakena cittavipariyāsakatena bahuṃ assāmaṇakaṃ ajjhāciṇṇaṃ bhāsitaparikkantaṃ. Nāhaṃ taṃ sarāmi. Mūḷhena me etaṃ kata’nti. Evampi naṃ vuccamānā codenteva – ‘saratāyasmā evarūpiṃ āpattiṃ āpajjitā’ti. So amūḷho saṅghaṃ amūḷhavinayaṃ yācati. Saṅgho itthannāmassa bhikkhuno amūḷhassa amūḷhavinayaṃ deti. Yassāyasmato khamati itthannāmassa bhikkhuno amūḷhassa amūḷhavinayassa dānaṃ, so tuṇhassa; yassa nakkhamati, so bhāseyya.

‘‘Dutiyampi etamatthaṃ vadāmi…pe… tatiyampi etamatthaṃ vadāmi…pe….

‘‘Dinno saṅghena itthannāmassa bhikkhuno amūḷhassa amūḷhavinayo. Khamati saṅghassa, tasmā tuṇhī, evametaṃ dhārayāmī’’ti.

‘‘Idaṃ vuccati, bhikkhave, adhikaraṇaṃ vūpasantaṃ. Kena vūpasantaṃ? Sammukhāvinayena ca, amūḷhavinayena ca. Kiñca tattha sammukhāvinayasmiṃ? Saṅghasammukhatā, dhammasammukhatā, vinayasammukhatā, puggalasammukhatā…pe… kiñca tattha amūḷhavinayasmiṃ? Yā amūḷhavinayassa kammassa kiriyā karaṇaṃ upagamanaṃ ajjhupagamanaṃ adhivāsanā appaṭikkosanā – idaṃ tattha amūḷhavinayasmiṃ. Evaṃ vūpasantaṃ ce, bhikkhave, adhikaraṇaṃ kārako ukkoṭeti, ukkoṭanakaṃ pācittiyaṃ; chandadāyako khīyati, khīyanakaṃ pācittiyaṃ.

Tassapāpiyasikāvinayo

238. ‘‘Siyā anuvādādhikaraṇaṃ dve samathe anāgamma – sativinayañca, amūḷhavinayañca; dvīhi samathehi sammeyya – sammukhāvinayena ca, tassapāpiyasikāya cāti? Siyātissa vacanīyaṃ. Yathā kathaṃ viya? Idha pana, bhikkhave, bhikkhu bhikkhuṃ saṅghamajjhe garukāya āpattiyā codeti – ‘saratāyasmā evarūpiṃ garukaṃ āpattiṃ āpajjitā, pārājikaṃ vā pārājikasāmantaṃ vā’ti. So evaṃ vadeti – ‘na kho ahaṃ, āvuso, sarāmi evarūpiṃ garukaṃ āpattiṃ āpajjitā, pārājikaṃ vā pārājikasāmantaṃ vā’ti. Tamenaṃ so nibbeṭhentaṃ ativeṭheti – ‘iṅghāyasmā sādhukameva jānāhi, yadi sarasi evarūpiṃ garukaṃ āpattiṃ āpajjitā, pārājikaṃ vā pārājikasāmantaṃ vā’ti. So evaṃ vadeti – ‘na kho ahaṃ, āvuso, sarāmi evarūpiṃ garukaṃ āpattiṃ āpajjitā, pārājikaṃ vā pārājikasāmantaṃ vā. Sarāmi ca kho ahaṃ, āvuso, evarūpiṃ appamattikaṃ āpattiṃ āpajjitā’ti. Tamenaṃ so nibbeṭhentaṃ ativeṭheti – ‘iṅghāyasmā sādhukameva jānāhi, yadi sarasi evarūpiṃ garukaṃ āpattiṃ āpajjitā, pārājikaṃ vā pārājikasāmantaṃ vā’ti. So evaṃ vadeti – ‘imañhi nāmāhaṃ, āvuso, appamattikaṃ āpattiṃ āpajjitvā apuṭṭho paṭijānissāmi. Kiṃ panāhaṃ evarūpiṃ garukaṃ āpattiṃ āpajjitvā, pārājikaṃ vā pārājikasāmantaṃ vā, puṭṭho na paṭijānissāmī’ti? So evaṃ vadeti – ‘imañhi nāma tvaṃ, āvuso, appamattikaṃ āpattiṃ āpajjitvā apuṭṭho na paṭijānissasi. Kiṃ pana tvaṃ evarūpiṃ garukaṃ āpattiṃ āpajjitvā, pārājikaṃ vā pārājikasāmantaṃ vā, apuṭṭho paṭijānissasi? Iṅghāyasmā sādhukameva jānāhi, yadi sarasi evarūpiṃ garukaṃ āpattiṃ āpajjitā, pārājikaṃ vā pārājikasāmantaṃ vā’ti. So evaṃ vadesi – ‘sarāmi kho ahaṃ, āvuso, evarūpiṃ garukaṃ āpattiṃ āpajjitā, pārājikaṃ vā pārājikasāmantaṃ vā. Davā me etaṃ vuttaṃ, ravā me etaṃ vuttaṃ – nāhaṃ taṃ sarāmi evarūpiṃ garukaṃ āpattiṃ āpajjitā, pārājikaṃ vā pārājikasāmantaṃ vā’ti. Tassa kho, bhikkhave [tassa kho taṃ bhikkhave (ka.) tassa khvataṃ bhikkhave (syā.)], bhikkhuno tassapāpiyasikākammaṃ kātabbaṃ. Evañca pana, bhikkhave, kātabbaṃ. Byattena bhikkhunā paṭibalena saṅgho ñāpetabbo –

‘‘Suṇātu me, bhante saṅgho. Ayaṃ itthannāmo bhikkhu saṅghamajjhe garukāya āpattiyā anuyuñjiyamāno avajānitvā paṭijānāti, paṭijānitvā avajānāti, aññenāññaṃ paṭicarati, sampajānamusā bhāsati. Yadi saṅghassa pattakallaṃ, saṅgho itthannāmassa bhikkhuno tassapāpiyasikākammaṃ kareyya. Esā ñatti.

‘‘Suṇātu me, bhante, saṅgho. Ayaṃ itthannāmo bhikkhu saṅghamajjhe garukāya āpattiyā anuyuñjiyamāno avajānitvā paṭijānāti, paṭijānitvā avajānāti, aññenāññaṃ paṭicarati, sampajānamusā bhāsati. Saṅgho itthannāmassa bhikkhuno tassapāpiyasikākammaṃ karoti. Yassāyasmato khamati itthannāmassa bhikkhuno tassapāpiyasikākammassa karaṇaṃ, so tuṇhassa; yassa nakkhamati, so bhāseyya.

‘‘Dutiyampi etamatthaṃ vadāmi…pe… tatiyampi etamatthaṃ vadāmi…pe….

‘‘Kataṃ saṅghena itthannāmassa bhikkhuno tassapāpiyasikākammaṃ. Khamati saṅghassa, tasmā tuṇhī, evametaṃ dhārayāmī’’ti.

‘‘Idaṃ vuccati, bhikkhave, adhikaraṇaṃ vūpasantaṃ. Kena vūpasantaṃ? Sammukhāvinayena ca, tassapāpiyasikāya ca. Kiñca tattha sammukhāvinayasmiṃ? Saṅghasammukhatā, dhammasammukhatā, vinayasammukhatā…pe… kā ca tattha tassapāpiyasikāya? Yā tassapāpiyasikākammassa kiriyā karaṇaṃ upagamanaṃ ajjhupagamanaṃ adhivāsanā appaṭikkosanā – ayaṃ tattha tassapāpiyasikāya. Evaṃ vūpasantaṃ ce, bhikkhave, adhikaraṇaṃ kārako ukkoṭeti, ukkoṭanakaṃ pācittiyaṃ; chandadāyako khīyati, khīyanakaṃ pācittiyaṃ.

Paṭiññātakaraṇaṃ

239. [pari. 295, 306, 308 ādayo] ‘‘Āpattādhikaraṇaṃ katihi samathehi sammati? Āpattādhikaraṇaṃ tīhi samathehi sammati – sammukhāvinayena ca, paṭiññātakaraṇena ca, tiṇavatthārakena ca. Siyā āpattādhikaraṇaṃ ekaṃ samathaṃ anāgamma – tiṇavatthārakaṃ, dvīhi samathehi sammeyya – sammukhāvinayena ca, paṭiññātakaraṇena cāti? Siyātissa vacanīyaṃ. Yathā kathaṃ viya? Idha pana, bhikkhave, bhikkhu lahukaṃ āpattiṃ āpanno hoti. Tena, bhikkhave, bhikkhunā ekaṃ bhikkhuṃ upasaṅkamitvā ekaṃsaṃ uttarāsaṅgaṃ karitvā ukkuṭikaṃ nisīditvā añjaliṃ paggahetvā evamassa vacanīyo – 'ahaṃ, āvuso, itthannāmaṃ āpattiṃ āpanno; taṃ paṭidesemī'ti. Tena vattabbo – 'passasī'ti? 'Āma passāmī'ti. 'Āyatiṃ saṃvareyyāsī'ti.

''Idaṃ vuccati, bhikkhave, adhikaraṇaṃ vūpasantaṃ. Kena vūpasantaṃ? Sammukhāvinayena ca, paṭiññātakaraṇena ca. Kiñca tattha sammukhāvinayasmiṃ? Dhammasammukhatā, vinayasammukhatā, puggalasammukhatā…pe… kā ca tattha puggalasammukhatā? Yo ca deseti, yassa ca deseti, ubho sammukhībhūtā honti – ayaṃ tattha puggalasammukhatā. Kiñca tattha paṭiññātakaraṇasmiṃ? Yā paṭiññātakaraṇassa kammassa kiriyā karaṇaṃ upagamanaṃ ajjhupagamanaṃ adhivāsanā appaṭikkosanā – idaṃ tattha paṭiññātakaraṇasmiṃ. Evaṃ vūpasantaṃ ce, bhikkhave, adhikaraṇaṃ paṭiggāhako ukkoṭeti, ukkoṭanakaṃ pācittiyaṃ. Evañcetaṃ labhetha, iccetaṃ kusalaṃ. No ce labhetha, tena, bhikkhave, bhikkhunā sambahule bhikkhū upasaṅkamitvā ekaṃsaṃ uttarāsaṅgaṃ karitvā vuḍḍhānaṃ bhikkhūnaṃ pāde vanditvā ukkuṭikaṃ nisīditvā añjaliṃ paggahetvā evamassu vacanīyā – 'ahaṃ, bhante, itthannāmaṃ āpattiṃ āpanno; taṃ paṭidesemī'ti. Byattena bhikkhunā paṭibalena te bhikkhū ñāpetabbā –

''Suṇantu me āyasmantā. Ayaṃ itthannāmo bhikkhu āpattiṃ sarati, vivarati, uttāniṃ karoti deseti. Yadāyasmantānaṃ pattakallaṃ, ahaṃ itthannāmassa bhikkhuno āpattiṃ paṭiggaṇheyyanti. Tena vattabbo – 'passasī'ti? 'Āma passāmī'ti. 'Āyatiṃ saṃvareyyāsī'ti.

''Idaṃ vuccati, bhikkhave, adhikaraṇaṃ vūpasantaṃ. Kena vūpasantaṃ? Sammukhāvinayena ca, paṭiññātakaraṇena ca. Kiñca tattha sammukhāvinayasmiṃ? Dhammasammukhatā, vinayasammukhatā, puggalasammukhatā…pe… kā ca tattha puggalasammukhatā? Yo ca deseti, yassa ca deseti, ubho sammukhībhūtā honti – ayaṃ tattha puggalasammukhatā. Kiñca tattha paṭiññātakaraṇasmiṃ? Yā paṭiññātakaraṇassa kammassa kiriyā karaṇaṃ upagamanaṃ ajjhupagamanaṃ adhivāsanā appaṭikkosanā – idaṃ tattha paṭiññātakaraṇasmiṃ. Evaṃ vūpasantaṃ ce, bhikkhave, adhikaraṇaṃ paṭiggāhako ukkoṭeti, ukkoṭanakaṃ pācittiyaṃ. Evañcetaṃ labhetha, iccetaṃ kusalaṃ. No ce labhetha, tena, bhikkhave, bhikkhunā saṅghaṃ upasaṅkamitvā ekaṃsaṃ uttarāsaṅgaṃ karitvā vuḍḍhānaṃ bhikkhūnaṃ pāde vanditvā ukkuṭikaṃ nisīditvā añjaliṃ paggahetvā evamassa vacanīyo – 'ahaṃ, bhante, itthannāmaṃ āpattiṃ āpanno; taṃ paṭidesemī'ti. Byattena bhikkhunā paṭibalena saṅgho ñāpetabbo –

''Suṇātu me, bhante, saṅgho. Ayaṃ itthannāmo bhikkhu āpattiṃ sarati, vivarati, uttāniṃ karoti, deseti. Yadi saṅghassa pattakallaṃ, ahaṃ itthannāmassa bhikkhuno āpattiṃ paṭiggaṇheyyanti. Tena vattabbo – 'passasī'ti? 'Āma passāmī'ti. 'Āyatiṃ saṃvareyyāsī'ti.

''Idaṃ vuccati, bhikkhave, adhikaraṇaṃ vūpasantaṃ. Kena vūpasantaṃ? Sammukhāvinayena ca, paṭiññātakaraṇena ca. Kiñca tattha sammukhāvinayasmiṃ? Saṅghasammukhatā, dhammasammukhatā, vinayasammukhatā, puggalasammukhatā…pe… evaṃ vūpasantaṃ ce, bhikkhave, adhikaraṇaṃ paṭiggāhako ukkoṭeti, ukkoṭanakaṃ pācittiyaṃ; chandadāyako khīyati, khīyanakaṃ pācittiyaṃ.

Tiṇavatthārakaṃ

240. ''Siyā āpattādhikaraṇaṃ ekaṃ samathaṃ anāgamma – paṭiññātakaraṇaṃ, dvīhi samathehi sammeyya – sammukhāvinayena ca, tiṇavatthārakena cāti? Siyātissa vacanīyaṃ. Yathā kathaṃ viya? Idha pana, bhikkhave, bhikkhūnaṃ bhaṇḍanajātānaṃ kalahajātānaṃ vivādāpannānaṃ viharataṃ bahuṃ assāmaṇakaṃ ajjhāciṇṇaṃ hoti bhāsitaparikkantaṃ. Tatra ce bhikkhūnaṃ evaṃ hoti – 'amhākaṃ kho bhaṇḍanajātānaṃ kalahajātānaṃ vivādāpannānaṃ viharataṃ bahuṃ assāmaṇakaṃ ajjhāciṇṇaṃ bhāsitaparikkantaṃ. Sace mayaṃ imāhi āpattīhi aññamaññaṃ kāressāma, siyāpi taṃ adhikaraṇaṃ kakkhaḷattāya vāḷattāya bhedāya saṃvatteyyā'ti. Anujānāmi, bhikkhave, evarūpaṃ adhikaraṇaṃ tiṇavatthārakena vūpasametuṃ. Evañca pana, bhikkhave, vūpasametabbaṃ. Sabbeheva ekajjhaṃ sannipatitabbaṃ, sannipatitvā byattena bhikkhunā paṭibalena saṅgho ñāpetabbo –

‘‘Suṇātu me, bhante, saṅgho. Amhākaṃ bhaṇḍanajātānaṃ kalahajātānaṃ vivādāpannānaṃ viharataṃ bahuṃ assāmaṇakaṃ ajjhāciṇṇaṃ bhāsitaparikkantaṃ. Sace mayaṃ imāhi āpattīhi aññamaññaṃ kāressāma, siyāpi taṃ adhikaraṇaṃ kakkhaḷattāya vāḷattāya bhedāya saṃvatteyya. Yadi saṅghassa pattakallaṃ, saṅgho imaṃ adhikaraṇaṃ tiṇavatthārakena vūpasameyya, ṭhapetvā thullavajjaṃ, ṭhapetvā gihippaṭisaṃyuttanti. ‘‘Ekatopakkhikānaṃ bhikkhūnaṃ byattena bhikkhunā paṭibalena sako pakkho ñāpetabbo –

‘‘Suṇantu me āyasmantā. Amhākaṃ bhaṇḍanajātānaṃ kalahajātānaṃ vivādāpannānaṃ viharataṃ bahuṃ assāmaṇakaṃ ajjhāciṇṇaṃ bhāsitaparikkantaṃ. Sace mayaṃ imāhi āpattīhi aññamaññaṃ kāressāma, siyāpi taṃ adhikaraṇaṃ kakkhaḷattāya vāḷattāya bhedāya saṃvatteyya. Yadāyasmantānaṃ pattakallaṃ, ahaṃ yā ceva āyasmantānaṃ āpatti, yā ca attano āpatti, āyasmantānañceva atthāya, attano ca atthāya, saṅghamajjhe tiṇavatthārakena deseyyaṃ, ṭhapetvā thullavajjaṃ, ṭhapetvā gihippaṭisaṃyuttanti.

241. ‘‘Athāparesaṃ ekatopakkhikānaṃ bhikkhūnaṃ byattena bhikkhunā paṭibalena sako pakkho ñāpetabbo –

‘‘Suṇantu me āyasmantā. Amhākaṃ bhaṇḍanajātānaṃ kalahajātānaṃ vivādāpannānaṃ viharataṃ bahuṃ assāmaṇakaṃ ajjhāciṇṇaṃ bhāsitaparikkantaṃ. Sace mayaṃ imāhi āpattīhi aññamaññaṃ kāressāma, siyāpi taṃ adhikaraṇaṃ kakkhaḷattāya vāḷattāya bhedāya saṃvatteyya. Yadāyasmantānaṃ pattakallaṃ, ahaṃ yā ceva āyasmantānaṃ āpatti, yā ca attano āpatti, āyasmantānañceva atthāya, attano ca atthāya, saṅghamajjhe tiṇavatthārakena deseyyaṃ, ṭhapetvā thullavajjaṃ, ṭhapetvā gihippaṭisaṃyuttanti.

242. ‘‘Athāparesaṃ ekatopakkhikānaṃ bhikkhūnaṃ byattena bhikkhunā paṭibalena saṅgho ñāpetabbo –

‘‘Suṇātu me, bhante, saṅgho. Amhākaṃ bhaṇḍanajātānaṃ kalahajātānaṃ vivādāpannānaṃ viharataṃ bahuṃ assāmaṇakaṃ ajjhāciṇṇaṃ bhāsitaparikkantaṃ. Sace mayaṃ imāhi āpattīhi aññamaññaṃ kāressāma, siyāpi taṃ adhikaraṇaṃ kakkhaḷattāya vāḷattāya bhedāya saṃvatteyya. Yadi saṅghassa pattakallaṃ, ahaṃ yā ceva imesaṃ āyasmantānaṃ āpatti, yā ca attano āpatti, imesañceva āyasmantānaṃ atthāya, attano ca atthāya, saṅghamajjhe tiṇavatthārakena deseyyaṃ, ṭhapetvā thullavajjaṃ, ṭhapetvā gihippaṭisaṃyuttaṃ. Esā ñatti.

‘‘Suṇātu me, bhante, saṅgho. Amhākaṃ bhaṇḍanajātānaṃ kalahajātānaṃ vivādāpannānaṃ viharataṃ bahuṃ assāmaṇakaṃ ajjhāciṇṇaṃ bhāsitaparikkantaṃ. Sace mayaṃ imāhi āpattīhi aññamaññaṃ kāressāma, siyāpi taṃ adhikaraṇaṃ kakkhaḷattāya vāḷattāya bhedāya saṃvatteyya. Ahaṃ yā ceva imesaṃ āyasmantānaṃ āpatti, yā ca attano āpatti, imesañceva āyasmantānaṃ atthāya, attano ca atthāya, saṅghamajjhe tiṇavatthārakena desemi, ṭhapetvā thullavajjaṃ, ṭhapetvā gihippaṭisaṃyuttaṃ. Yassāyasmato khamati amhākaṃ imāsaṃ āpattīnaṃ saṅghamajjhe tiṇavatthārakena desanā, ṭhapetvā thullavajjaṃ, ṭhapetvā gihippaṭisaṃyuttaṃ, so tuṇhassa; yassa nakkhamati, so bhāseyya.

‘‘Desitā amhākaṃ imā āpattiyo saṅghamajjhe tiṇavatthārakena, ṭhapetvā thullavajjaṃ, ṭhapetvā gihippaṭisaṃyuttaṃ. Khamati saṅghassa, tasmā tuṇhī, evametaṃ dhārayāmī’’ti.

‘‘Athāparesaṃ…pe… evametaṃ dhārayāmī’’ti.

‘‘Idaṃ vuccati, bhikkhave, adhikaraṇaṃ vūpasantaṃ. Kena vūpasantaṃ? Sammukhāvinayena ca, tiṇavatthārakena ca. Kiñca tattha sammukhāvinayasmiṃ? Saṅghasammukhatā, dhammasammukhatā, vinayasammukhatā, puggalasammukhatā.

‘‘Kā ca tattha saṅghasammukhatā? Yāvatikā bhikkhū kammappattā, te āgatā honti, chandārahānaṃ chando āhaṭo hoti, sammukhībhūtā na paṭikkosanti – ayaṃ tattha saṅghasammukhatā.

‘‘Kā ca tattha dhammasammukhatā, vinayasammukhatā? Yena dhammena yena vinayena yena satthusāsanena taṃ adhikaraṇaṃ vūpasammati – ayaṃ tattha dhammasammukhatā, vinayasammukhatā.

‘‘Kā ca tattha puggalasammukhatā? Yo ca deseti, yassa ca deseti, ubho sammukhībhūtā honti – ayaṃ tattha puggalasammukhatā.

‘‘Kiñca tattha tiṇavatthārakasmiṃ? Yā tiṇavatthārakassa kammassa kiriyā karaṇaṃ upagamanaṃ ajjhupagamanaṃ adhivāsanā appaṭikkosanā – idaṃ tattha tiṇavatthārakasmiṃ. Evaṃ vūpasantaṃ ce, bhikkhave, adhikaraṇaṃ paṭiggāhako ukkoṭeti, ukkoṭanakaṃ pācittiyaṃ; chandadāyako khīyati, khīyanakaṃ pācittiyaṃ.

[pari. 295, 307, 308] ‘‘Kiccādhikaraṇaṃ katihi samathehi sammati? Kiccādhikaraṇaṃ ekena samathena sammati – sammukhāvinayenā’’ti.

Samathakkhandhakaṃ niṭṭhitaṃ catutthaṃ.

5. Khuddakavatthukkhandhakaṃ

Khuddakavatthūni

243. Tena samayena buddho bhagavā rājagahe viharati veḷuvane kalandakanivāpe. Tena kho pana samayena chabbaggiyā bhikkhū nahāyamānā rukkhe kāyaṃ ugghaṃsenti, ūrumpi bāhumpi urampi piṭṭhimpi. Manussā ujjhāyanti khiyyanti vipācenti – ‘‘kathañhi nāma samaṇā sakyaputtiyā nahāyamānā rukkhe kāyaṃ ugghaṃsessanti, ūrumpi bāhumpi urampi piṭṭhimpi, seyyathāpi mallamuṭṭhikā gāmamoddavā’’ti [gāmapoddavā (sī.), gāmapūtavā (syā.)]! Assosuṃ kho bhikkhū tesaṃ manussānaṃ ujjhāyantānaṃ khiyyantānaṃ vipācentānaṃ. Atha kho te bhikkhū bhagavato etamatthaṃ ārocesuṃ. Atha kho bhagavā etasmiṃ nidāne etasmiṃ pakaraṇe bhikkhusaṅghaṃ sannipātāpetvā bhikkhū paṭipucchi – ‘‘saccaṃ kira, bhikkhave, chabbaggiyā bhikkhū nahāyamānā rukkhe kāyaṃ ugghaṃsenti, ūrumpi bāhumpi urampi piṭṭhimpī’’ti? ‘‘Saccaṃ bhagavā’’ti. Vigarahi buddho bhagavā – ‘‘ananucchavikaṃ, bhikkhave, tesaṃ moghapurisānaṃ ananulomikaṃ appatirūpaṃ assāmaṇakaṃ akappiyaṃ akaraṇīyaṃ. Kathañhi nāma te, bhikkhave, moghapurisā nahāyamānā rukkhe kāyaṃ ugghaṃsessanti, ūrumpi bāhumpi urampi piṭṭhimpi? Netaṃ, bhikkhave, appasannānaṃ vā pasādāya…pe… vigarahitvā…pe… dhammiṃ kathaṃ katvā bhikkhū āmantesi – ‘‘na, bhikkhave, nahāyamānena bhikkhunā rukkhe kāyo ugghaṃsetabbo. Yo ugghaṃseyya, āpatti dukkaṭassā’’ti.

Tena kho pana samayena chabbaggiyā bhikkhū nahāyamānā thambhe kāyaṃ ugghaṃsenti, ūrumpi bāhumpi urampi piṭṭhimpi. Manussā ujjhāyanti khiyyanti vipācenti – ‘‘kathañhi nāma samaṇā sakyaputtiyā nahāyamānā thambhe kāyaṃ ugghaṃsessanti, ūrumpi bāhumpi urampi piṭṭhimpi, seyyathāpi mallamuṭṭhikā gāmamoddavā’’ti! Assosuṃ kho bhikkhū tesaṃ manussānaṃ ujjhāyantānaṃ khiyyantānaṃ vipācentānaṃ. Atha kho te bhikkhū bhagavato etamatthaṃ ārocesuṃ…pe… ‘‘saccaṃ bhagavā’’ti…pe… vigarahitvā…pe… dhammiṃ kathaṃ katvā bhikkhū āmantesi – ‘‘na, bhikkhave, nahāyamānena bhikkhunā thambhe kāyo ugghaṃsetabbo. Yo ugghaṃseyya, āpatti dukkaṭassā’’ti.

Tena kho pana samayena chabbaggiyā bhikkhū nahāyamānā kuṭṭe [kuḍḍe (sī. syā.)] kāyaṃ ugghaṃsenti, ūrumpi bāhumpi urampi piṭṭhimpi. Manussā ujjhāyanti khiyyanti vipācenti – ‘‘kathañhi nāma samaṇā sakyaputtiyā nahāyamānā kuṭṭe kāyaṃ ugghaṃsessanti, ūrumpi bāhumpi urampi piṭṭhimpi, seyyathāpi mallamuṭṭhikā gāmamoddavā’’ti…pe… ‘‘na, bhikkhave, nahāyamānena bhikkhunā kuṭṭe kāyo ugghaṃsetabbo. Yo ugghaṃseyya, āpatti dukkaṭassā’’ti.

Tena kho pana samayena chabbaggiyā bhikkhū aṭṭāne [aṭṭhāne (sī. syā.)] nahāyanti. Manussā ujjhāyanti khiyyanti vipācenti…pe… seyyathāpi gihī kāmabhoginoti! Assosuṃ kho bhikkhū tesaṃ manussānaṃ ujjhāyantānaṃ khiyantānaṃ vipācentānaṃ. Atha kho te bhikkhū bhagavato etamatthaṃ ārocesuṃ…pe… ‘‘saccaṃ bhagavā’’ti…pe… vigarahitvā…pe… dhammiṃ kathaṃ katvā bhikkhū āmantesi – ‘‘na, bhikkhave, aṭṭāne nahāyitabbaṃ. Yo nahāyeyya, āpatti dukkaṭassā’’ti.

Tena kho pana samayena chabbaggiyā bhikkhū gandhabbahatthakena nahāyanti. Manussā ujjhāyanti khiyyanti vipācenti…pe… seyyathāpi gihī kāmabhoginoti! Assosuṃ kho bhikkhū tesaṃ manussānaṃ ujjhāyantānaṃ khiyyantānaṃ vipācentānaṃ. Atha kho te bhikkhū bhagavato etamatthaṃ ārocesuṃ…pe… ‘‘na, bhikkhave, gandhabbahatthakena nahāyitabbaṃ. Yo nahāyeyya, āpatti dukkaṭassā’’ti.

Tena kho pana samayena chabbaggiyā bhikkhū kuruvindakasuttiyā nahāyanti. Manussā ujjhāyanti khiyyanti vipācenti…pe… seyyathāpi gihī kāmabhoginoti! Bhagavato etamatthaṃ ārocesuṃ. ‘‘Na, bhikkhave, kuruvindakasuttiyā nahāyitabbaṃ. Yo nahāyeyya, āpatti dukkaṭassā’’ti.

Tena kho pana samayena chabbaggiyā bhikkhū viggayha parikammaṃ kārāpenti. Manussā ujjhāyanti khiyyanti vipācenti…pe… seyyathāpi gihī kāmabhoginoti! Bhagavato etamatthaṃ ārocesuṃ. ‘‘Na, bhikkhave, viggayha parikammaṃ kārāpetabbaṃ. Yo kārāpeyya, āpatti dukkaṭassā’’ti.

Tena kho pana samayena chabbaggiyā bhikkhū mallakena nahāyanti. Manussā ujjhāyanti khiyyanti vipācenti…pe… seyyathāpi gihī kāmabhoginoti! Bhagavato etamatthaṃ ārocesuṃ. ‘‘Na, bhikkhave, mallakena nahāyitabbaṃ. Yo nahāyeyya, āpatti dukkaṭassā’’ti.

244. Tena kho pana samayena aññatarassa bhikkhuno kacchurogābādho hoti. Na tassa vinā mallakena phāsu hoti. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Anujānāmi, bhikkhave, gilānassa akatamallaka’’nti.

Tena kho pana samayena aññataro bhikkhu jarādubbalo nahāyamāno na sakkoti attano kāyaṃ ugghaṃsetuṃ. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Anujānāmi, bhikkhave, ukkāsika’’nti.

Tena kho pana samayena bhikkhū piṭṭhiparikammaṃ kātuṃ kukkuccāyanti. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Anujānāmi, bhikkhave, puthupāṇika’’nti.

245. Tena kho pana samayena chabbaggiyā bhikkhū vallikaṃ dhārenti…pe… pāmaṅgaṃ dhārenti…pe… kaṇṭhasuttakaṃ dhārenti…pe… kaṭisuttakaṃ dhārenti…pe… ovaṭṭikaṃ dhārenti…pe… kāyuraṃ dhārenti…pe… hatthābharaṇaṃ dhārenti…pe… aṅgulimuddikaṃ dhārenti. Manussā ujjhāyanti khiyyanti vipācenti…pe… seyyathāpi gihī kāmabhoginoti! Assosuṃ kho bhikkhū tesaṃ manussānaṃ ujjhāyantānaṃ khiyyantānaṃ vipācentānaṃ. Atha kho te bhikkhū bhagavato etamatthaṃ ārocesuṃ. ‘‘Saccaṃ kira, bhikkhave, chabbaggiyā bhikkhū vallikaṃ dhārenti…pe… pāmaṅgaṃ dhārenti, kaṇṭhasuttakaṃ dhārenti, kaṭisuttakaṃ dhārenti, ovaṭṭikaṃ dhārenti, kāyuraṃ dhārenti, hatthābharaṇaṃ dhārenti, aṅgulimuddikaṃ dhārentī’’ti? ‘‘Saccaṃ bhagavā’’ti…pe… vigarahitvā…pe… dhammiṃ kathaṃ katvā bhikkhū āmantesi – ‘‘na, bhikkhave, vallikā dhāretabbā…pe… na pāmaṅgo dhāretabbo… na kaṇṭhasuttakaṃ dhāretabbaṃ… na kaṭisuttakaṃ dhāretabbaṃ… na ovaṭṭikaṃ dhāretabbaṃ… na kāyuraṃ dhāretabbaṃ… na hatthābharaṇaṃ dhāretabbaṃ… na aṅgulimuddikā dhāretabbā. Yo dhāreyya, āpatti dukkaṭassā’’ti.

246. Tena kho pana samayena chabbaggiyā bhikkhū dīghe kese dhārenti. Manussā ujjhāyanti khiyyanti vipācenti – seyyathāpi gihī kāmabhoginoti. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Na, bhikkhave, dīghā kesā dhāretabbā. Yo dhāreyya, āpatti dukkaṭassa. Anujānāmi, bhikkhave, dumāsikaṃ vā duvaṅgulaṃ vā’’ti.

Tena kho pana samayena chabbaggiyā bhikkhū kocchena kese osaṇṭhenti [osaṇhenti (sī. syā.)] …pe… phaṇakena kese osaṇṭhenti, hatthaphaṇakena kese osaṇṭhenti, sitthatelakena kese osaṇṭhenti, udakatelakena kese osaṇṭhenti. Manussā ujjhāyanti khiyyanti vipācenti – seyyathāpi gihī kāmabhoginoti. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Na, bhikkhave, kocchena kesā osaṇṭhetabbā…pe… na sitthatelakena kesā osaṇṭhetabbā… na udakatelakena kesā osaṇṭhetabbā. Yo osaṇṭheyya, āpatti dukkaṭassā’’ti.

247. Tena kho pana samayena chabbaggiyā bhikkhū ādāsepi udakapattepi mukhanimittaṃ olokenti. Manussā ujjhāyanti khiyyanti vipācenti – seyyathāpi gihī kāmabhoginoti. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Na, bhikkhave, ādāse vā udakapatte vā mukhanimittaṃ oloketabbaṃ. Yo olokeyya, āpatti dukkaṭassā’’ti.

Tena kho pana samayena aññatarassa bhikkhuno mukhe vaṇo hoti. So bhikkhū pucchi – ‘‘kīdiso me, āvuso, vaṇo’’ti? Bhikkhū evamāhaṃsu – ‘‘ediso te, āvuso vaṇo’’ti. So na saddahati. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Anujānāmi, bhikkhave, ābādhappaccayā ādāse vā udakapatte vā mukhanimittaṃ oloketu’’nti.

Tena kho pana samayena chabbaggiyā bhikkhū mukhaṃ ālimpanti…pe… mukhaṃ ummaddenti, mukhaṃ cuṇṇenti, manosilikāya mukhaṃ lañchenti, aṅgarāgaṃ karonti, mukharāgaṃ karonti, aṅgarāgamukharāgaṃ karonti. Manussā ujjhāyanti khiyyanti vipācenti – seyyathāpi gihī kāmabhoginoti. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Na, bhikkhave, mukhaṃ ālimpitabbaṃ…pe… na mukhaṃ ummadditabbaṃ, na mukhaṃ cuṇṇetabbaṃ, na manosilikāya mukhaṃ lañchetabbaṃ, na aṅgarāgo kātabbo, na mukharāgo kātabbo, na aṅgarāgamukharāgo kātabbo. Yo kareyya, āpatti dukkaṭassā’’ti.

Tena kho pana samayena aññatarassa bhikkhuno cakkhurogābādho hoti. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Anujānāmi, bhikkhave, ābādhappaccayā mukhaṃ ālimpitu’’nti.

248. Tena kho pana samayena rājagahe giraggasamajjo [samajjā (abhidhānaganthesu)] hoti. Chabbaggiyā bhikkhū giraggasamajjaṃ dassanāya agamaṃsu. Manussā ujjhāyanti khiyyanti vipācenti – ‘‘kathañhi nāma samaṇā sakyaputtiyā naccampi gītampi vāditampi dassanāya gacchissanti, seyyathāpi gihī kāmabhogino’’ti! Bhagavato etamatthaṃ ārocesuṃ. ‘‘Na, bhikkhave, naccaṃ vā gītaṃ vā vāditaṃ vā dassanāya gantabbaṃ. Yo gaccheyya, āpatti dukkaṭassā’’ti.

249. Tena kho pana samayena chabbaggiyā bhikkhū āyatakena gītassarena dhammaṃ gāyanti. Manussā ujjhāyanti khiyyanti vipācenti – ‘‘yatheva [yathā ca (ka.)] mayaṃ gāyāma, evamevime samaṇā sakyaputtiyā āyatakena gītassarena dhammaṃ gāyantī’’ti! Assosuṃ kho bhikkhū tesaṃ manussānaṃ ujjhāyantānaṃ khiyyantānaṃ vipācentānaṃ. Ye te bhikkhū appicchā…pe… te ujjhāyanti khiyyanti vipācenti – ‘‘kathañhi nāma chabbaggiyā bhikkhū āyatakena gītassarena dhammaṃ gāyissantī’’ti! Atha kho te bhikkhū bhagavato etamatthaṃ ārocesuṃ. ‘‘Saccaṃ kira, bhikkhave…pe… ‘‘saccaṃ bhagavā’’ti…pe… dhammiṃ kathaṃ katvā bhikkhū āmantesi – ‘‘pañcime, bhikkhave, ādīnavā āyatakena gītassarena dhammaṃ gāyantassa. Attanāpi tasmiṃ sare sārajjati, parepi tasmiṃ sare sārajjanti, gahapatikāpi ujjhāyanti, sarakuttimpi nikāmayamānassa samādhissa bhaṅgo hoti, pacchimā janatā diṭṭhānugatiṃ āpajjati – ime kho, bhikkhave, pañca ādīnavā āyatakena gītassarena dhammaṃ gāyantassa. Na, bhikkhave, āyatakena gītassarena dhammo gāyitabbo. Yo gāyeyya, āpatti dukkaṭassā’’ti.

Tena kho pana samayena bhikkhū sarabhaññe kukkuccāyanti. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Anujānāmi, bhikkhave, sarabhañña’’nti.

‘‘Tena kho pana samayena chabbaggiyā bhikkhū bāhiralomiṃ [bāhiyalomiṃ (ka.)] uṇṇiṃ dhārenti. Manussā ujjhāyanti khiyyanti vipācenti – seyyathāpi gihī kāmabhoginoti. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Na, bhikkhave, bāhiyalomi uṇṇi dhāretabbā. Yo dhāreyya, āpatti dukkaṭassā’’ti.

250. Tena kho pana samayena rañño māgadhassa seniyassa bimbisārassa ārāme ambā phalino honti. Raññā māgadhena seniyena bimbisārena anuññātaṃ hoti – ‘‘yathāsukhaṃ ayyā ambaṃ paribhuñjantū’’ti. Chabbaggiyā bhikkhū taruṇaññeva ambaṃ pātāpetvā paribhuñjiṃsu. Rañño ca māgadhassa seniyassa bimbisārassa ambena attho hoti. Atha kho rājā māgadho seniyo bimbisāro manusse āṇāpesi – ‘‘gacchatha, bhaṇe, ārāmaṃ gantvā ambaṃ āharathā’’ti. ‘‘Evaṃ devā’’ti kho te manussā rañño māgadhassa seniyassa bimbisārassa paṭissutvā ārāmaṃ gantvā ārāmapālaṃ etadavocuṃ – ‘‘devassa, bhaṇe, ambena attho, ambaṃ dethā’’ti. ‘‘Natthāyyā ambaṃ. Taruṇaññeva ambaṃ pātāpetvā bhikkhū paribhuñjiṃsū’’ti. Atha kho te manussā rañño māgadhassa seniyassa bimbisārassa etamatthaṃ ārocesuṃ. ‘‘Suparibhuttaṃ, bhaṇe, ayyehi ambaṃ, api ca bhagavatā mattā vaṇṇitā’’ti. Manussā ujjhāyanti khiyyanti vipācenti – ‘‘kathañhi nāma samaṇā sakyaputtiyā na mattaṃ jānitvā rañño ambaṃ paribhuñjissantī’’ti! Assosuṃ kho bhikkhū tesaṃ manussānaṃ ujjhāyantānaṃ khiyyantānaṃ vipācentānaṃ. Atha kho te bhikkhū bhagavato etamatthaṃ ārocesuṃ. ‘‘Na, bhikkhave, ambaṃ paribhuñjitabbaṃ. Yo paribhuñjeyya, āpatti dukkaṭassā’’ti.

Tena kho pana samayena aññatarassa pūgassa saṅghabhattaṃ hoti. Sūpe ambapesikāyo pakkhittā honti. Bhikkhū kukkuccāyantā nappaṭigganhanti. ‘‘Paṭigganhatha, bhikkhave, paribhuñjatha. Anujānāmi, bhikkhave, ambapesika’’nti.

Tena kho pana samayena aññatarassa pūgassa saṅghabhattaṃ hoti. Te na pariyāpuṇiṃsu ambapesikaṃ kātuṃ, bhattagge sakaleheva ambehi denti. Bhikkhū kukkuccāyantā nappaṭigganhanti. ‘‘Paṭigganhatha, bhikkhave, paribhuñjatha. Anujānāmi, bhikkhave, pañcahi samaṇakappehi phalaṃ paribhuñjituṃ – aggiparicitaṃ, satthaparicitaṃ, nakhaparicitaṃ, abījaṃ, nibbattabījaññeva [nibbaṭṭabījaṃ (sī. syā.)] pañcamaṃ. Anujānāmi, bhikkhave, imehi pañcahi samaṇakappehi phalaṃ paribhuñjitu’’nti.

251. Tena kho pana samayena aññataro bhikkhu ahinā daṭṭho kālaṅkato hoti. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Na hi nūna so, bhikkhave, bhikkhu imāni cattāri ahirājakulāni mettena cittena phari. Sace hi so, bhikkhave, bhikkhu imāni cattāri ahirājakulāni mettena cittena phareyya, na hi so, bhikkhave, bhikkhu ahinā daṭṭho kālaṅkareyya. Katamāni cattāri ahirājakulāni? Virūpakkhaṃ ahirājakulaṃ, erāpathaṃ ahirājakulaṃ, chabyāputtaṃ ahirājakulaṃ, kaṇhāgotamaṃ ahirājakulaṃ. Na hi nūna so, bhikkhave, bhikkhu imāni cattāri ahirājakulāni mettena cittena phari. Sace hi so, bhikkhave, bhikkhu imāni cattāri ahirājakulāni mettena cittena phareyya, na hi so, bhikkhave, bhikkhu ahinā daṭṭho kālaṅkareyya. Anujānāmi, bhikkhave, imāni cattāri ahirājakulāni mettena cittena pharituṃ, attaguttiyā attarakkhāya attaparittaṃ kātuṃ. Evañca pana, bhikkhave, kātabbaṃ –

> [jā. 1.2.105-106; a. ni. 4.67 idaṃ vatthu āgataṃ] ‘‘Virūpakkhehi me mettaṃ, mettaṃ erāpathehi me;
> Chabyāputtehi me mettaṃ, mettaṃ kaṇhāgotamakehi ca.
>
> ‘‘Apādakehi me mettaṃ, mettaṃ dvipādakehi me;
> Catuppadehi me mettaṃ, mettaṃ bahuppadehi me.
>
> ‘‘Mā maṃ apādako hiṃsi, mā maṃ hiṃsi dvipādako;
> Mā maṃ catuppado hiṃsi, mā maṃ hiṃsi bahuppado.
>
> ‘‘Sabbe sattā sabbe pāṇā, sabbe bhūtā ca kevalā;
> Sabbe bhadrāni passantu, mā kiñci pāpamāgamā.

‘‘Appamāṇo buddho, appamāṇo dhammo,
Appamāṇo saṅgho, pamāṇavantāni sarīsapāni [siriṃsapāni (sī. syā.)].

‘‘Ahi vicchikā satapadī, uṇṇanābhi sarabū mūsikā;
Katā me rakkhā kataṃ me parittaṃ, paṭikkamantu bhūtāni.

‘‘Sohaṃ namo bhagavato, namo sattannaṃ sammāsambuddhāna’’nti.

Tena kho pana samayena aññataro bhikkhu anabhiratiyā pīḷito attano aṅgajātaṃ chindi. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Aññamhi so, bhikkhave, moghapuriso chetabbamhi, aññaṃ chindi. Na, bhikkhave, attano aṅgajātaṃ chetabbaṃ. Yo chindeyya, āpatti thullaccayassā’’ti.

252. Tena kho pana samayena rājagahakassa seṭṭhissa mahagghassa candanassa [candanasārassa (sī. syā.)] candanagaṇṭhi uppannā hoti. Atha kho rājagahakassa seṭṭhissa etadahosi – ‘‘yaṃnūnāhaṃ imāya candanagaṇṭhiyā pattaṃ lekhāpeyyaṃ. Lekhañca me paribhogaṃ bhavissati, pattañca dānaṃ dassāmī’’ti. Atha kho rājagahako seṭṭhi tāya candanagaṇṭhiyā pattaṃ lekhāpetvā sikkāya uḍḍitvā [vāhitvā (sī.)] veḷagge ālaggetvā veḷuparamparāya bandhitvā [vāhitvā (syā.)] evamāha – ‘‘yo samaṇo vā brāhmaṇo vā arahā ceva iddhimā ca dinnaṃyeva pattaṃ oharatū’’ti. Atha kho pūraṇo kassapo yena rājagahako seṭṭhi tenupasaṅkami, upasaṅkamitvā rājagahakaṃ seṭṭhiṃ etadavoca – ‘‘ahañhi, gahapati, arahā ceva iddhimā ca, dehi me patta’’nti. ‘‘Sace, bhante, āyasmā arahā ceva iddhimā ca dinnaṃyeva pattaṃ oharatū’’ti. Atha kho makkhali gosālo… ajito kesakambalo… pakudho kaccāyano… sañcayo belaṭṭhaputto [sañjayo bellaṭṭhiputto (sī.)] … nigaṇṭho nāṭaputto [nāthaputto (sī.)] yena rājagahako seṭṭhi tenupasaṅkami, upasaṅkamitvā rājagahakaṃ seṭṭhiṃ etadavoca – ‘‘ahañhi, gahapati, arahā ceva iddhimā ca, dehi me patta’’nti. ‘‘Sace, bhante, āyasmā arahā ceva iddhimā ca, dinnaṃyeva pattaṃ oharatū’’ti.

Tena kho pana samayena āyasmā ca mahāmoggallāno āyasmā ca piṇḍolabhāradvājo pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya rājagahaṃ piṇḍāya pavisiṃsu. Atha kho āyasmā piṇḍolabhāradvājo āyasmantaṃ mahāmoggallānaṃ etadavoca – ‘‘āyasmā kho mahāmoggallāno arahā ceva iddhimā ca. Gacchāvuso, moggallāna, etaṃ pattaṃ ohara. Tuyheso patto’’ti. ‘‘Āyasmā kho bhāradvājo arahā ceva iddhimā ca. Gacchāvuso, bhāradvāja, etaṃ pattaṃ ohara. Tuyheso patto’’ti. Atha kho āyasmā piṇḍolabhāradvājo vehāsaṃ abbhuggantvā taṃ pattaṃ gahetvā tikkhattuṃ rājagahaṃ anupariyāyi.

Tena kho pana samayena rājagahako seṭṭhi saputtadāro sake nivesane ṭhito hoti pañjaliko namassamāno – idheva, bhante, ayyo bhāradvājo amhākaṃ nivesane patiṭṭhātūti. Atha kho āyasmā piṇḍolabhāradvājo rājagahakassa seṭṭhissa nivesane patiṭṭhāsi. Atha kho rājagahako seṭṭhi āyasmato piṇḍolabhāradvājassa hatthato pattaṃ gahetvā mahagghassa khādanīyassa pūretvā āyasmato piṇḍolabhāradvājassa adāsi. Atha kho āyasmā piṇḍolabhāradvājo taṃ pattaṃ gahetvā ārāmaṃ agamāsi. Assosuṃ kho manussā – ayyena kira piṇḍolabhāradvājena rājagahakassa seṭṭhissa patto ohāritoti. Te ca manussā uccāsaddā mahāsaddā āyasmantaṃ piṇḍolabhāradvājaṃ piṭṭhito piṭṭhito anubandhiṃsu.

Assesi kho bhagavā uccāsaddaṃ mahāsaddaṃ; sutvāna āyasmantaṃ ānandaṃ āmantesi – ‘‘kiṃ nu kho so, ānanda, uccāsaddo mahāsaddo’’ti? ‘‘Āyasmatā, bhante, piṇḍolabhāradvājena rājagahakassa seṭṭhissa patto ohārito. Assosuṃ kho, bhante, manussā – ayyena kira piṇḍolabhāradvājena rājagahakassa seṭṭhissa patto ohāritoti. Te ca, bhante, manussā uccāsaddā mahāsaddā āyasmantaṃ piṇḍolabhāradvājaṃ piṭṭhito piṭṭhito anubandhā. So eso, bhante, bhagavā uccāsaddo mahāsaddo’’ti. Atha kho bhagavā etasmiṃ nidāne etasmiṃ pakaraṇe bhikkhusaṅghaṃ sannipātāpetvā āyasmantaṃ piṇḍolabhāradvājaṃ paṭipucchi – ‘‘saccaṃ kira tayā, bhāradvāja, rājagahakassa seṭṭhissa patto ohārito’’ti? ‘‘Saccaṃ bhagavā’’ti. Vigarahi buddho bhagavā – ‘‘ananucchavikaṃ, bhāradvāja, ananulomikaṃ appatirūpaṃ assāmaṇakaṃ akappiyaṃ akaraṇīyaṃ. Kathañhi nāma tvaṃ, bhāradvāja, chavassa dārupattassa kāraṇā gihīnaṃ uttarimanussadhammaṃ iddhipāṭihāriyaṃ dassessasi! Seyyathāpi, bhāradvāja, mātugāmo chavassa māsakarūpassa kāraṇā kopinaṃ dasseti, evameva kho tayā, bhāradvāja, chavassa dārupattassa kāraṇā gihīnaṃ uttarimanussadhammaṃ iddhipāṭihāriyaṃ dassitaṃ. Netaṃ, bhāradvāja, appasannānaṃ vā pasādāya…pe… vigarahitvā…pe… dhammiṃ kathaṃ katvā bhikkhū āmantesi – ‘‘na, bhikkhave, gihīnaṃ uttarimanussadhammaṃ iddhipāṭihāriyaṃ dassetabbaṃ. Yo dasseyya, āpatti dukkaṭassa. Bhindathetaṃ, bhikkhave, dārupattaṃ sakalikaṃ sakalikaṃ katvā, bhikkhūnaṃ añjanupapisanaṃ detha. Na ca, bhikkhave, dārupatto dhāretabbo. Yo dhāreyya, āpatti dukkaṭassā’’ti.

Tena kho pana samayena chabbaggiyā bhikkhū uccāvace patte dhārenti sovaṇṇamayaṃ rūpiyamayaṃ. Manussā ujjhāyanti khiyyanti vipācenti – seyyathāpi gihī kāmabhoginoti. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Na, bhikkhave, sovaṇṇamayo patto dhāretabbo…pe… na rūpiyamayo patto dhāretabbo… na maṇimayo patto dhāretabbo… na veḷuriyamayo patto dhāretabbo… na phalikamayo patto dhāretabbo… na kaṃsamayo patto dhāretabbo… na kācamayo patto dhāretabbo… na tipumayo patto dhāretabbo… na sīsamayo patto dhāretabbo… na tambalohamayo patto dhāretabbo. Yo dhāreyya, āpatti dukkaṭassa. Anujānāmi, bhikkhave, dve patte – ayopattaṃ, mattikāpatta’’nti.

253. Tena kho pana samayena pattamūlaṃ ghaṃsiyati. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Anujānāmi, bhikkhave, pattamaṇḍala’’nti.

Tena kho pana samayena chabbaggiyā bhikkhū uccāvacāni pattamaṇḍalāni dhārenti sovaṇṇamayaṃ rūpiyamayaṃ. Manussā ujjhāyanti khiyyanti vipācenti – seyyathāpi gihī kāmabhoginoti. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Na, bhikkhave, uccāvacāni pattamaṇḍalāni dhāretabbāni. Yo dhāreyya, āpatti dukkaṭassa. Anujānāmi, bhikkhave, dve pattamaṇḍalāni – tipumayaṃ, sīsamaya’’nti. Bahalāni maṇḍalāni na acchupiyanti. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Anujānāmi, bhikkhave, likhitu’’nti. Valī [calī (ka.)] honti. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Anujānāmi, bhikkhave, makaradantakaṃ chinditu’’nti.

Tena kho pana samayena chabbaggiyā bhikkhū citrāni pattamaṇḍalāni dhārenti rūpakākiṇṇāni bhittikammakatāni. Tāni rathikāyapi dassentā āhiṇḍanti. Manussā ujjhāyanti khiyyanti vipācenti – seyyathāpi gihī kāmabhoginoti. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Na, bhikkhave, citrāni pattamaṇḍalāni dhāretabbāni rūpakākiṇṇāni bhittikammakatāni. Yo dhāreyya, āpatti dukkaṭassa. ‘‘Anujānāmi, bhikkhave, pakatimaṇḍala’’nti.

254. Tena kho pana samayena bhikkhū sodakaṃ pattaṃ paṭisāmenti. Patto dussati. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Na, bhikkhave, sodako patto paṭisāmetabbo. Yo paṭisāmeyya, āpatti dukkaṭassa. Anujānāmi, bhikkhave, otāpetvā pattaṃ paṭisāmetu’’nti.

Tena kho pana samayena bhikkhū sodakaṃ [saudakaṃ (ka.)] pattaṃ otāpenti. Patto duggandho hoti. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Na, bhikkhave, sodako patto otāpetabbo. Yo otāpeyya, āpatti dukkaṭassa. Anujānāmi, bhikkhave, vodakaṃ katvā otāpetvā pattaṃ paṭisāmetu’’nti.

Tena kho pana samayena bhikkhū uṇhe pattaṃ nidahanti. Pattassa vaṇṇo dussati. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Na, bhikkhave, uṇhe patto nidahitabbo. Yo nidaheyya, āpatti dukkaṭassa. Anujānāmi, bhikkhave, muhuttaṃ uṇhe otāpetvā pattaṃ paṭisāmetu’’nti.

Tena kho pana samayena sambahulā pattā ajjhokāse anādhārā nikkhittā honti. Vātamaṇḍalikāya āvaṭṭetvā pattā bhijjiṃsu. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Anujānāmi, bhikkhave, pattādhāraka’’nti.

Tena kho pana samayena bhikkhū miḍḍhante pattaṃ nikkhipanti. Paripatitvā [parivaṭṭitvā (syā.)] patto bhijjati. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Na, bhikkhave, miḍḍhante patto nikkhipitabbo. Yo nikkhipeyya, āpatti dukkaṭassā’’ti.

Tena kho pana samayena bhikkhū paribhaṇḍante pattaṃ nikkhipanti. Paripatitvā patto bhijjati. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Na, bhikkhave, paribhaṇḍante patto nikkhipitabbo. Yo nikkhipeyya, āpatti dukkaṭassā’’ti.

Tena kho pana samayena bhikkhū chamāya pattaṃ nikkujjanti. Oṭṭho ghaṃsiyati. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Anujānāmi, bhikkhave, tiṇasanthāraka’’nti. Tiṇasanthārako upacikāhi khajjati. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Anujānāmi, bhikkhave, coḷaka’’nti. Coḷakaṃ upacikāhi khajjati. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Anujānāmi, bhikkhave, pattamāḷaka’’nti. Pattamāḷako paripatitvā patto bhijjati. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Anujānāmi, bhikkhave, pattakuṇḍolika’’nti. Pattakuṇḍolikāya patto ghaṃsiyati. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Anujānāmi, bhikkhave, pattathavika’’nti. Aṃsabaddhako na hoti. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Anujānāmi, bhikkhave, aṃsabaddhakaṃ bandhanasuttaka’’nti.

Tena kho pana samayena bhikkhū bhittikhilepi nāgadantakepi pattaṃ laggenti. Paripatitvā patto bhijjati. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Na, bhikkhave, patto laggetabbo. Yo laggeyya, āpatti dukkaṭassā’’ti.

Tena kho pana samayena bhikkhū mañce pattaṃ nikkhipanti, satisammosā nisīdantā ottharitvā pattaṃ bhindenti. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Na, bhikkhave, mañce patto nikkhipitabbo. Yo nikkhipeyya, āpatti dukkaṭassā’’ti.

Tena kho pana samayena bhikkhū pīṭhe pattaṃ nikkhipanti, satisammosā nisīdantā ottharitvā pattaṃ bhindenti. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Na, bhikkhave, pīṭhe patto nikkhipitabbo. Yo nikkhipeyya, āpatti dukkaṭassā’’ti.

Tena kho pana samayena bhikkhū aṅke pattaṃ nikkhipanti, satisammosā uṭṭhahanti. Paripatitvā patto bhijjati. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Na, bhikkhave, aṅke patto nikkhipitabbo. Yo nikkhipeyya, āpatti dukkaṭassā’’ti.

Tena kho pana samayena bhikkhū chatte pattaṃ nikkhipanti. Vātamaṇḍalikāya chattaṃ ukkhipiyati paripatitvā patto bhijjati. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Na, bhikkhave, chatte patto nikkhipitabbo. Yo nikkhipeyya, āpatti dukkaṭassā’’ti.

255. Tena kho pana samayena bhikkhū pattahatthā kavāṭaṃ paṇāmenti. Kavāṭo āvaṭṭitvā patto bhijjati. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Na, bhikkhave, pattahatthena kavāṭaṃ paṇāmetabbaṃ [kavāṭo paṇāmetabbo (ka.)]. Yo paṇāmeyya, āpatti dukkaṭassā’’ti.

Tena kho pana samayena bhikkhū tumbakaṭāhe piṇḍāya caranti. Manussā ujjhāyanti khiyyanti vipācenti – seyyathāpi titthiyāti. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Na, bhikkhave, tumbakaṭāhe piṇḍāya caritabbaṃ. Yo careyya, āpatti dukkaṭassā’’ti.

Tena kho pana samayena bhikkhū ghaṭikaṭāhe [ghaṭikaṭāhena (syā.)] piṇḍāya caranti. Manussā ujjhāyanti khiyyanti vipācenti – seyyathāpi titthiyāti. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Na, bhikkhave, ghaṭikaṭāhe piṇḍāya caritabbaṃ. Yo careyya, āpatti dukkaṭassā’’ti.

Tena kho pana samayena aññataro bhikkhu sabbapaṃsukūliko hoti. So chavasīsassa pattaṃ dhāreti. Aññatarā itthī passitvā bhītā vissaramakāsi – ‘‘abhuṃ me pisāco vatāya’’nti. Manussā ujjhāyanti khiyyanti vipācenti – ‘‘kathañhi nāma samaṇā sakyaputtiyā chavasīsassa pattaṃ dhāressanti, seyyathāpi pisācillikā’’ti! Bhagavato etamatthaṃ ārocesuṃ. ‘‘Na, bhikkhave, chavasīsassa patto dhāretabbo. Yo dhāreyya, āpatti dukkaṭassa. Na ca, bhikkhave, sabbapaṃsukūlikena bhavitabbaṃ. Yo bhaveyya, āpatti dukkaṭassā’’ti.

Tena kho pana samayena bhikkhū calakānipi aṭṭhikānipi ucchiṭṭhodakampi pattena nīharanti. Manussā ujjhāyanti khiyyanti vipācenti – ‘‘yasmiṃ yevime samaṇā sakyaputtiyā bhuñjanti sova nesaṃ paṭiggaho’’ti. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Na bhikkhave, calakāni vā aṭṭhikāni vā ucchiṭṭhodakaṃ vā pattena nīharitabbaṃ. Yo nīhareyya, āpatti dukkaṭassa. Anujānāmi, bhikkhave, paṭiggaha’’nti.

256. Tena kho pana samayena bhikkhū hatthena vipphāḷetvā cīvaraṃ sibbenti. Cīvaraṃ vilomikaṃ hoti. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Anujānāmi, bhikkhave, satthakaṃ namataka’’nti.

Tena kho pana samayena saṅghassa daṇḍasatthakaṃ uppannaṃ hoti. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Anujānāmi, bhikkhave, daṇḍasatthaka’’nti.

Tena kho pana samayena chabbaggiyā bhikkhū uccāvace satthakadaṇḍe dhārenti sovaṇṇamayaṃ rūpiyamayaṃ. Manussā ujjhāyanti khiyyanti vipācenti – seyyathāpi gihī kāmabhoginoti. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Na, bhikkhave, uccāvacā satthakadaṇḍā dhāretabbā. Yo dhāreyya, āpatti dukkaṭassa. Anujānāmi, bhikkhave, aṭṭhimayaṃ dantamayaṃ visāṇamayaṃ naḷamayaṃ veḷumayaṃ kaṭṭhamayaṃ jatumayaṃ phalamayaṃ lohamayaṃ saṅkhanābhimaya’’nti.

Tena kho pana samayena bhikkhū kukkuṭapattenapi veḷupesikāyapi cīvaraṃ sibbenti. Cīvaraṃ dussibbitaṃ hoti. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Anujānāmi, bhikkhave, sūci’’nti. Sūciyo kaṇṇakitāyo honti…pe… ‘‘anujānāmi, bhikkhave, sūcināḷika’’nti. Sūcināḷikāyapi kaṇṇakitāyo honti…pe… ‘‘anujānāmi, bhikkhave, kiṇṇena pūretu’’nti. Kiṇṇepi kaṇṇakitāyo honti…pe… ‘‘anujānāmi, bhikkhave, sattuyā pūretu’’nti. Sattuyāpi kaṇṇakitāyo honti…pe… ‘‘anujānāmi, bhikkhave, saritaka’’nti. Saritakepi kaṇṇakitāyo honti…pe… ‘‘anujānāmi, bhikkhave, madhusitthakena sāretu’’nti. Saritakaṃ paribhijjati. ‘‘Anujānāmi, bhikkhave, saritakasipāṭika’’nti.

Tena kho pana samayena bhikkhū tattha tattha khilaṃ nikkhaṇitvā sambandhitvā cīvaraṃ sibbenti. Cīvaraṃ vikaṇṇaṃ hoti. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Anujānāmi, bhikkhave, kathinaṃ kathinarajjuṃ [kaṭhinaṃ kaṭhinarajjuṃ (sī. syā.)] tattha tattha obandhitvā cīvaraṃ sibbetu’’nti. Visame kathinaṃ pattharanti. Kathinaṃ paribhijjati…pe… ‘‘na, bhikkhave, visame kathinaṃ pattharitabbaṃ. Yo patthareyya, āpatti dukkaṭassā’’ti.

Chamāya kathinaṃ pattharanti. Kathinaṃ paṃsukitaṃ hoti…pe… ‘‘anujānāmi, bhikkhave, tiṇasanthāraka’’nti. Kathinassa anto jīrati…pe… ‘‘anujānāmi, bhikkhave, anuvātaṃ paribhaṇḍaṃ āropetu’’nti. Kathinaṃ nappahoti…pe… ‘‘anujānāmi, bhikkhave, daṇḍakathinaṃ bidalakaṃ salākaṃ vinandhanarajjuṃ vinandhanasuttaṃ vinandhitvā cīvaraṃ sibbetu’’nti. Suttantarikāyo visamā honti…pe… ‘‘anujānāmi, bhikkhave, kaḷimbhaka’’nti. Suttā vaṅkā honti…pe… ‘‘anujānāmi, bhikkhave, moghasuttaka’’nti.

Tena kho pana samayena bhikkhū adhotehi pādehi kathinaṃ akkamanti. Kathinaṃ dussati. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Na, bhikkhave, adhotehi pādehi kathinaṃ akkamitabbaṃ. Yo akkameyya, āpatti dukkaṭassā’’ti.

Tena kho pana samayena bhikkhū allehi pādehi kathinaṃ akkamanti. Kathinaṃ dussati. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Na, bhikkhave, allehi pādehi kathinaṃ akkamitabbaṃ. Yo akkameyya, āpatti dukkaṭassā’’ti.

Tena kho pana samayena bhikkhū saupāhanā kathinaṃ akkamanti. Kathinaṃ dussati. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Na, bhikkhave, saupāhanena kathinaṃ akkamitabbaṃ. Yo akkameyya, āpatti dukkaṭassā’’ti.

Tena kho pana samayena bhikkhū cīvaraṃ sibbantā aṅguliyā paṭiggaṇhanti. Aṅguliyo dukkhā honti. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Anujānāmi, bhikkhave, paṭiggaha’’nti.

257. Tena kho pana samayena chabbaggiyā bhikkhū uccāvace paṭiggahe dhārenti sovaṇṇamayaṃ rūpiyamayaṃ. Manussā ujjhāyanti khiyyanti vipācenti – seyyathāpi gihī kāmabhoginoti. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Na, bhikkhave, uccāvacā paṭiggahā dhāretabbā. Yo dhāreyya, āpatti dukkaṭassa. Anujānāmi, bhikkhave, aṭṭhimayaṃ…pe… saṅkhanābhimaya’’nti.

Tena kho pana samayena sūciyopi satthakāpi paṭiggahāpi nassanti. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Anujānāmi, bhikkhave, āvesanavitthaka’’nti. Āvesanavitthake samākulā honti. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Anujānāmi, bhikkhave, paṭiggahathavika’’nti. Aṃsabaddhako na hoti. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Anujānāmi, bhikkhave, aṃsabaddhakaṃ bandhanasuttaka’’nti.

Tena kho pana samayena bhikkhū abbhokāse cīvaraṃ sibbantā sītenapi uṇhenapi kilamanti. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Anujānāmi, bhikkhave, kathinasālaṃ kathinamaṇḍapa’’nti. Kathinasālā nīcavatthukā hoti, udakena otthariyyati. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Anujānāmi, bhikkhave uccavatthukaṃ kātu’’nti. Cayo paripatati…pe… ‘‘anujānāmi, bhikkhave, cinituṃ tayo caye – iṭṭhakācayaṃ, silācayaṃ, dārucaya’’nti. Ārohantā vihaññanti…pe… ‘‘anujānāmi, bhikkhave, tayo sopāne – iṭṭhakāsopānaṃ, silāsopānaṃ, dārusopāna’’nti. Ārohantā paripatanti…pe… ‘‘anujānāmi, bhikkhave, ālambanabāha’’nti. Kathinasālāya tiṇacuṇṇaṃ paripatati…pe… ‘‘anujānāmi, bhikkhave, ogumphetvā [ogumbetvā (sī. syā.)] ullittāvalittaṃ kātuṃ – setavaṇṇaṃ kāḷavaṇṇaṃ gerukaparikammaṃ mālākammaṃ latākammaṃ makaradantakaṃ pañcapaṭikaṃ cīvaravaṃsaṃ cīvararajjuka’’nti.

Tena kho pana samayena bhikkhū cīvaraṃ sibbetvā tattheva kathinaṃ ujjhitvā pakkamanti, undūrehipi upacikāhipi khajjati. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Anujānāmi, bhikkhave, kathinaṃ saṅgharitu’’nti. Kathinaṃ paribhijjati…pe… ‘‘anujānāmi, bhikkhave, goghaṃsikāya kathinaṃ saṅgharitu’’nti. Kathinaṃ viniveṭhiyati…pe… ‘‘anujānāmi, bhikkhave, bandhanarajju’’nti.

Tena kho pana samayena bhikkhū kuṭṭepi thambhepi kathinaṃ ussāpetvā pakkamanti. Paripatitvā kathinaṃ bhijjati. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Anujānāmi, bhikkhave, bhittikhile vā nāgadante vā laggetu’’nti.

258. Atha kho bhagavā rājagahe yathābhirantaṃ viharitvā yena vesālī tena cārikaṃ pakkāmi. Tena kho pana samayena bhikkhū sūcikampi satthakampi bhesajjampi pattena ādāya gacchanti. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Anujānāmi, bhikkhave, bhesajjatthavika’’nti. Aṃsabaddhako na hoti…pe… ‘‘anujānāmi, bhikkhave, aṃsabaddhakaṃ bandhanasuttaka’’nti.

Tena kho pana samayena aññataro bhikkhu upāhanāyo kāyabandhanena bandhitvā gāmaṃ piṇḍāya pāvisi. Aññataro upāsako taṃ bhikkhuṃ abhivādento upāhanāyo sīsena ghaṭṭeti. So bhikkhu maṅku ahosi. Atha kho so bhikkhu ārāmaṃ gantvā bhikkhūnaṃ etamatthaṃ ārocesi. Bhikkhū bhagavato etamatthaṃ ārocesuṃ. ‘‘Anujānāmi, bhikkhave, upāhanatthavika’’nti. Aṃsabaddhako na hoti…pe… ‘‘anujānāmi, bhikkhave, aṃsabaddhakaṃ bandhanasuttaka’’nti.

Tena kho pana samayena antarāmagge udakaṃ akappiyaṃ hoti. Parissāvanaṃ na hoti. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Anujānāmi, bhikkhave, parissāvana’’nti. Coḷakaṃ nappahoti…pe… ‘‘anujānāmi, bhikkhave, kaṭacchuparissāvana’’nti. Coḷakaṃ nappahoti…pe… ‘‘anujānāmi, bhikkhave, dhammakaraṇa’’nti [dhammakaraṇaṃ (sī. syā.), dhamakaraṇaṃ (ka.)].

259. Tena kho pana samayena dve bhikkhū kosalesu janapade addhānamaggappaṭipannā honti. Eko bhikkhu anācāraṃ ācarati. Dutiyo bhikkhu taṃ bhikkhuṃ etadavoca – ‘‘mā, āvuso, evarūpaṃ akāsi. Netaṃ kappatī’’ti. So tasmiṃ upanandhi. Atha kho so bhikkhu pipāsāya pīḷito upanaddhaṃ bhikkhuṃ etadavoca – ‘‘dehi me, āvuso, parissāvanaṃ, pānīyaṃ pivissāmī’’ti. Upanaddho bhikkhu na adāsi. So bhikkhu pipāsāya pīḷito kālamakāsi. Atha kho so bhikkhu ārāmaṃ gantvā bhikkhūnaṃ etamatthaṃ ārocesi. ‘‘Kiṃ pana tvaṃ, āvuso, parissāvanaṃ yāciyamāno na adāsī’’ti? ‘‘Evamāvuso’’ti. Ye te bhikkhū appicchā…pe… te ujjhāyanti khiyyanti vipācenti – ‘‘kathañhi nāma bhikkhu parissāvanaṃ yāciyamāno na dassatī’’ti! Atha kho te bhikkhū bhagavato etamatthaṃ ārocesuṃ. Atha kho bhagavā etasmiṃ nidāne etasmiṃ pakaraṇe bhikkhusaṅghaṃ sannipātāpetvā taṃ bhikkhuṃ paṭipucchi – ‘‘saccaṃ kira tvaṃ, bhikkhu, parissāvanaṃ yāciyamāno na adāsī’’ti? ‘‘Saccaṃ bhagavā’’ti. Vigarahi buddho bhagavā – ‘‘ananucchavikaṃ, moghapurisa, ananulomikaṃ appatirūpaṃ assāmaṇakaṃ akappiyaṃ akaraṇīyaṃ. Kathañhi nāma tvaṃ, moghapurisa, parissāvanaṃ yāciyamāno na dassasi. Netaṃ, moghapurisa, appasannānaṃ vā pasādāya…pe… vigarahitvā…pe… dhammiṃ kathaṃ katvā bhikkhū āmantesi – ‘‘na bhikkhave, addhānamaggappaṭipannena bhikkhunā parissāvanaṃ yāciyamānena na dātabbaṃ. Yo na dadeyya, āpatti dukkaṭassa. Na ca, bhikkhave, aparissāvanakena addhāno paṭipajjitabbo. Yo paṭipajjeyya, āpatti dukkaṭassa. Sace na hoti parissāvanaṃ vā dhammakaraṇo vā, saṅghāṭikaṇṇopi adhiṭṭhātabbo – iminā parissāvetvā pivissāmī’’ti. Atha kho bhagavā anupubbena cārikaṃ caramāno yena vesālī tadavasari. Tatra sudaṃ bhagavā vesāliyaṃ viharati mahāvane kūṭāgārasālāyaṃ. Tena kho pana samayena bhikkhū navakammaṃ karonti. Parissāvanaṃ na sammati. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Anujānāmi, bhikkhave, daṇḍaparissāvana’’nti. Daṇḍaparissāvanaṃ na sammati. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Anujānāmi, bhikkhave, ottharaka’’nti.

Tena kho pana samayena bhikkhū makasehi ubbāḷhā honti. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Anujānāmi, bhikkhave, makasakuṭika’’nti.

260. Tena kho pana samayena vesāliyaṃ paṇītānaṃ bhattānaṃ bhattapaṭipāṭi aṭṭhitā hoti. Bhikkhū paṇītāni bhojanāni bhuñjitvā abhisannakāyā honti bahvābādhā [bavhābādhā (sī.)]. Atha kho jīvako komārabhacco vesāliṃ agamāsi kenacideva karaṇīyena. Addasā kho jīvako komārabhacco bhikkhū abhisannakāye bahvābādhe. Disvāna yena bhagavā tenupasaṅkami, upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho jīvako komārabhacco bhagavantaṃ etadavoca – ‘‘etarahi, bhante, bhikkhū abhisannakāyā bahvābādhā. Sādhu, bhante, bhagavā bhikkhūnaṃ caṅkamañca jantāgharañca anujānātu. Evaṃ bhikkhū appābādhā bhavissantī’’ti. Atha kho bhagavā jīvakaṃ komārabhaccaṃ dhammiyā kathāya sandassesi samādapesi samuttejesi sampahaṃsesi. Atha kho jīvako komārabhacco bhagavatā dhammiyā kathāya sandassito samādapito samuttejito sampahaṃsito uṭṭhāyāsanā bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā pakkāmi. Atha kho bhagavā etasmiṃ nidāne etasmiṃ pakaraṇe dhammiṃ kathaṃ katvā bhikkhū āmantesi – ‘‘anujānāmi, bhikkhave, caṅkamañca jantāgharañcā’’ti.

Tena kho pana samayena bhikkhū visame caṅkame caṅkamanti. Pādā dukkhā honti. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Anujānāmi, bhikkhave, samaṃ kātu’’nti. Caṅkamo nīcavatthuko hoti. Udakena otthariyyati…pe… ‘‘anujānāmi, bhikkhave, uccavatthukaṃ kātu’’nti. Cayo paripatati…pe… ‘‘anujānāmi, bhikkhave, cinituṃ tayo caye – iṭṭhakācayaṃ, silācayaṃ, dārucaya’’nti. Ārohantā vihaññanti…pe… ‘‘anujānāmi, bhikkhave, tayo sopāne – iṭṭhakāsopānaṃ, silāsopānaṃ, dārusopāna’’nti. Ārohantā paripatanti…pe… ‘‘anujānāmi, bhikkhave, ālambanabāha’’nti.

Tena kho pana samayena bhikkhū caṅkame caṅkamantā paripatanti. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Anujānāmi, bhikkhave, caṅkamanavedika’’nti.

Tena kho pana samayena bhikkhū ajjhokāse caṅkamantā sītenapi uṇhenapi kilamanti. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Anujānāmi, bhikkhave, caṅkamanasāla’’nti. Caṅkamanasālāyaṃ tiṇacuṇṇaṃ paripatati…pe… ‘‘anujānāmi, bhikkhave, ogumphetvā ullittāvalittaṃ kātuṃ – setavaṇṇaṃ kāḷavaṇṇaṃ gerukaparikammaṃ mālākammaṃ latākammaṃ makaradantakaṃ pañcapaṭikaṃ cīvaravaṃsaṃ cīvararajju’’nti. Jantāgharaṃ nīcavatthukaṃ hoti, udakena otthariyyati…pe… ‘‘anujānāmi, bhikkhave, uccavatthukaṃ kātu''nti. Cayo paripatati…pe… ''anujānāmi, bhikkhave, cinituṃ tayo caye – iṭṭhakācayaṃ, silācayaṃ, dārucaya''nti. Ārohantā vihaññanti…pe… ''anujānāmi, bhikkhave, tayo sopāne – iṭṭhakāsopānaṃ, silāsopānaṃ, dārusopāna''nti. Ārohantā paripatanti…pe… ''anujānāmi, bhikkhave, ālambanabāha''nti. Jantāgharassa kavāṭaṃ na hoti…pe… ''anujānāmi, bhikkhave, kavāṭaṃ piṭṭhasaṅghāṭaṃ [pīṭhasaṃghāṭaṃ (ka.)] udukkhalikaṃ uttarapāsakaṃ aggaḷavaṭṭikaṃ kapisīsakaṃ sūcikaṃ ghaṭikaṃ tāḷacchiddaṃ āviñchanachiddaṃ āviñchanarajju''nti. Jantāgharassa kuṭṭapādo jīrati…pe… ''anujānāmi, bhikkhave, maṇḍalikaṃ kātu''nti. Jantāgharassa dhūmanettaṃ na hoti…pe… ''anujānāmi, bhikkhave, dhūmanetta''nti.

Tena kho pana samayena bhikkhū khuddake jantāghare majjhe aggiṭṭhānaṃ karonti. Upacāro na hoti. Bhagavato etamatthaṃ ārocesuṃ. ''Anujānāmi, bhikkhave, khuddake jantāghare ekamantaṃ aggiṭṭhānaṃ kātuṃ, mahallake majjhe''ti. Jantāghare aggi mukhaṃ ḍahati…pe… ''anujānāmi, bhikkhave, mukhamattika''nti. Hatthe mattikaṃ tementi…pe… ''anujānāmi, bhikkhave, mattikādoṇika''nti. Mattikā duggandhā hoti…pe… ''anujānāmi, bhikkhave, vāsetu''nti. Jantāghare aggi kāyaṃ ḍahati…pe… ''anujānāmi, bhikkhave, udakaṃ atiharitu''nti. Pātiyāpi pattenapi udakaṃ atiharanti…pe… ''anujānāmi, bhikkhave, udakaṭṭhānaṃ, udakasarāvaka''nti. Jantāgharaṃ tiṇacchadanaṃ na sedeti [tiṇacchādanena chādeti (ka.)] …pe… ''anujānāmi, bhikkhave, ogumphetvā ullittāvalittaṃ kātu''nti. Jantāgharaṃ cikkhallaṃ hoti…pe… ''anujānāmi, bhikkhave, santharituṃ tayo santhare – iṭṭhakāsantharaṃ, silāsantharaṃ, dārusanthara''nti. Cikkhallaṃyeva hoti…pe… ''anujānāmi, bhikkhave, dhovitu''nti. Udakaṃ santiṭṭhati…pe… ''anujānāmi, bhikkhave, udakaniddhamana''nti.

Tena kho pana samayena bhikkhū jantāghare chamāya nisīdanti, gattāni kaṇḍūvanti. Bhagavato etamatthaṃ ārocesuṃ. ''Anujānāmi, bhikkhave, jantāgharapīṭha''nti. Tena kho pana samayena jantāgharaṃ aparikkhittaṃ hoti…pe… ''anujānāmi, bhikkhave, parikkhipituṃ tayo pākāre – iṭṭhakāpākāraṃ, silāpākāraṃ, dārupākāra''nti. Koṭṭhako na hoti…pe… ''anujānāmi, bhikkhave, koṭṭhaka''nti. Koṭṭhako nīcavatthuko hoti, udakena otthariyyati…pe… ''anujānāmi, bhikkhave, uccavatthukaṃ kātu''nti. Cayo paripatati…pe… ''anujānāmi, bhikkhave, cinituṃ tayo caye – iṭṭhakācayaṃ, silācayaṃ, dārucaya''nti. Ārohantā vihaññanti…pe… ''anujānāmi, bhikkhave, tayo sopāne – iṭṭhakāsopānaṃ, silāsopānaṃ, dārusopāna''nti. Ārohantā paripatanti…pe… ''anujānāmi, bhikkhave, ālambanabāha''nti. Koṭṭhakassa kavāṭaṃ na hoti…pe… ''anujānāmi, bhikkhave, kavāṭaṃ piṭṭhasaṅghāṭaṃ udukkhalikaṃ uttarapāsakaṃ aggaḷavaṭṭiṃ kapisīsakaṃ sūcikaṃ ghaṭikaṃ tāḷacchiddaṃ āviñchanachiddaṃ āviñchanarajju''nti. Koṭṭhake tiṇacuṇṇaṃ paripatati…pe… ''anujānāmi, bhikkhave, ogumphetvā ullittāvalittaṃ kātuṃ – setavaṇṇaṃ kāḷavaṇṇaṃ gerukaparikammaṃ mālākammaṃ latākammaṃ makaradantakaṃ pañcapaṭikanti. Pariveṇaṃ cikkhallaṃ hoti…pe… ''anujānāmi, bhikkhave, marumbaṃ upakiritu''nti. Na pariyāpuṇanti…pe… ''anujānāmi, bhikkhave, padarasilaṃ nikkhipitu''nti. Udakaṃ santiṭṭhati…pe… ''anujānāmi, bhikkhave, udakaniddhamana''nti.

261. Tena kho pana samayena bhikkhū naggā naggaṃ abhivādenti…pe… naggā naggaṃ abhivādāpenti, naggā naggassa parikammaṃ karonti, naggā naggassa parikammaṃ kārāpenti, naggā naggassa denti, naggā paṭiggaṇhanti, naggā khādanti, naggā bhuñjanti, naggā sāyanti, naggā pivanti. Bhagavato etamatthaṃ ārocesuṃ. ''Na, bhikkhave, naggena [idaṃ padaṃ katthaci natthi] naggo abhivādetabbo…pe… na naggena abhivādetabbaṃ… na naggena [idaṃ padaṃ katthaci natthi] naggo abhivādāpetabbo… na naggena abhivādāpetabbaṃ… na naggena naggassa parikammaṃ kātabbaṃ… na naggena naggassa parikammaṃ kārāpetabbaṃ… na naggena naggassa dātabbaṃ… na naggena paṭiggahetabbaṃ… na naggena khāditabbaṃ… na naggena bhuñjitabbaṃ… na naggena sāyitabbaṃ… na naggena pātabbaṃ. Yo piveyya, āpatti dukkaṭassā''ti.

Tena kho pana samayena bhikkhū jantāghare chamāya cīvaraṃ nikkhipanti. Cīvaraṃ paṃsukitaṃ hoti. Bhagavato etamatthaṃ ārocesuṃ. ''Anujānāmi, bhikkhave, cīvaravaṃsaṃ cīvararajju''nti. Deve vassante cīvaraṃ ovassati…pe… ''anujānāmi, bhikkhave, jantāgharasāla''nti. Jantāgharasālā nīcavatthukā hoti, udakena otthariyyati…pe… ‘‘anujānāmi, bhikkhave, uccavatthukaṃ kātu’’nti. Cayo paripatati…pe… ‘‘anujānāmi, bhikkhave, cinituṃ…pe… ārohantā vihaññanti…pe… ārohantā paripatanti…pe… ‘‘anujānāmi, bhikkhave, ālambanabāha’’nti. Jantāgharasālāya tiṇacuṇṇaṃ paripatati…pe… ‘‘anujānāmi, bhikkhave, ogumphetvā ullittāvalittaṃ kātuṃ…pe… cīvaravaṃsaṃ cīvararajju’’nti.

Tena kho pana samayena bhikkhū jantāgharepi udakepi parikammaṃ kātuṃ kukkuccāyanti. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Anujānāmi, bhikkhave, tisso paṭicchādiyo – jantāgharapaṭicchādiṃ, udakapaṭicchādiṃ, vatthapaṭicchādi’’nti.

Tena kho pana samayena jantāghare udakaṃ na hoti. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Anujānāmi, bhikkhave, udapāna’’nti. Udapānassa kūlaṃ lujjati…pe… ‘‘anujānāmi, bhikkhave, cinituṃ tayo caye – iṭṭhakācayaṃ, silācayaṃ, dārucaya’’nti. Udapāno nīcavatthuko hoti, udakena otthariyyati…pe… ‘‘anujānāmi, bhikkhave, uccavatthukaṃ kātu’’nti. Cayo paripatati…pe… ārohantā vihaññanti…pe… ārohantā paripatanti…pe… ‘‘anujānāmi, bhikkhave, ālambanabāha’’nti.

262. Tena kho pana samayena bhikkhū vallikāyapi kāyabandhanenapi udakaṃ vāhenti [vāhanti (ka.)]. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Anujānāmi, bhikkhave, udakavāhanarajju’’nti. Hatthā dukkhā honti…pe… ‘‘anujānāmi, bhikkhave, tulaṃ karakaṭakaṃ cakkavaṭṭaka’’nti. Bhājanā bahū bhijjanti…pe… ‘‘anujānāmi, bhikkhave, tayo vārake – lohavārakaṃ, dāruvārakaṃ, cammakkhaṇḍa’’nti.

Tena kho pana samayena bhikkhū ajjhokāse udakaṃ vāhentā sītenapi uṇhenapi kilamanti. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Anujānāmi, bhikkhave, udapānasāla’’nti. Udapānasālāya tiṇacuṇṇaṃ paripatati…pe… ‘‘anujānāmi, bhikkhave, ogumphetvā ullittāvalittaṃ kātuṃ – setavaṇṇaṃ kāḷavaṇṇaṃ gerukaparikammaṃ mālākammaṃ latākammaṃ makaradantakaṃ pañcapaṭikaṃ cīvaravaṃsaṃ cīvararajju’’nti. Udapāno apāruto hoti, tiṇacuṇṇehipi paṃsukehipi okiriyyati…pe… ‘‘anujānāmi, bhikkhave, apidhāna’’nti. Udakabhājanaṃ na saṃvijjati…pe… ‘‘anujānāmi, bhikkhave, udakadoṇiṃ udakakaṭāha’’nti.

Tena kho pana samayena bhikkhū ārāme tahaṃ tahaṃ nahāyanti. Ārāmo cikkhallo hoti. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Anujānāmi, bhikkhave, candanika’’nti. Candanikā pākaṭā hoti. Bhikkhū hiriyanti nahāyituṃ…pe… ‘‘anujānāmi, bhikkhave, parikkhipituṃ tayo pākāre – iṭṭhakāpākāraṃ, silāpākāraṃ, dārupākāra’’nti. Candanikā cikkhallā hoti…pe… ‘‘anujānāmi, bhikkhave, santharituṃ tayo santhare – iṭṭhakāsantharaṃ, silāsantharaṃ, dārusanthara’’nti. Udakaṃ santiṭṭhati…pe… ‘‘anujānāmi, bhikkhave, udakaniddhamana’’nti.

Tena kho pana samayena bhikkhūnaṃ gattāni sītigatāni honti. Bhagavato etamatthaṃ ārocesuṃ…pe… ‘‘anujānāmi, bhikkhave, udakapuñchaniṃ coḷakenapi paccuddharitu’’nti.

263. Tena kho pana samayena aññataro upāsako saṅghassa atthāya pokkharaṇiṃ kāretukāmo hoti. Bhagavato etamatthaṃ ārocesuṃ…pe… ‘‘anujānāmi, bhikkhave, pokkharaṇi’’nti. Pokkharaṇiyā kūlaṃ lujjati…pe… ‘‘anujānāmi, bhikkhave, cinituṃ tayo caye – iṭṭhakācayaṃ, silācayaṃ, dārucaya’’nti. Ārohantā vihaññanti…pe… ‘‘anujānāmi, bhikkhave, tayo sopāne – iṭṭhakāsopānaṃ, silāsopānaṃ, dārusopāna’’nti. Ārohantā paripatanti…pe… ‘‘anujānāmi, bhikkhave, ālambanabāha’’nti. Pokkharaṇiyā udakaṃ purāṇaṃ hoti…pe… ‘‘anujānāmi, bhikkhave, udakamātikaṃ udakaniddhamana’’nti.

Tena kho pana samayena aññataro bhikkhu saṅghassa atthāya nillekhaṃ jantāgharaṃ kattukāmo hoti. Bhagavato etamatthaṃ ārocesuṃ…pe… ‘‘anujānāmi, bhikkhave, nillekhaṃ jantāghara’’nti.

Tena kho pana samayena chabbaggiyā bhikkhū cātumāsaṃ nisīdanena vippavasanti. Bhagavato etamatthaṃ ārocesuṃ…pe… ‘‘na, bhikkhave, cātumāsaṃ nisīdanena vippavasitabbaṃ. Yo vippavaseyya, āpatti dukkaṭassā’’ti.

264. Tena kho pana samayena chabbaggiyā bhikkhū pupphābhikiṇṇesu sayanesu sayanti. Manussā vihāracārikaṃ āhiṇḍantā passitvā ujjhāyanti khiyyanti vipācenti – seyyathāpi gihī kāmabhoginoti. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Na, bhikkhave, pupphābhikiṇṇesu sayanesu sayitabbaṃ. Yo sayeyya, āpatti dukkaṭassā’’ti.

Tena kho pana samayena manussā gandhampi mālampi ādāya ārāmaṃ āgacchanti. Bhikkhū kukkuccāyantā na paṭigganhanti. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Anujānāmi, bhikkhave, gandhaṃ gahetvā kavāṭe pañcaṅgulikaṃ dātuṃ, pupphaṃ gahetvā vihāre ekamantaṃ nikkhipitu’’nti.

Tena kho pana samayena saṅghassa namatakaṃ uppannaṃ hoti. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Anujānāmi, bhikkhave, namataka’’nti. Atha kho bhikkhūnaṃ etadahosi – ‘‘namatakaṃ adhiṭṭhātabbaṃ nu kho udāhu vikappetabba’’nti…pe… ‘‘na, bhikkhave, namatakaṃ adhiṭṭhātabbaṃ, na vikappetabba’’nti.

Tena kho pana samayena chabbaggiyā bhikkhū āsittakūpadhāne bhuñjanti. Manussā ujjhāyanti khiyyanti vipācenti – seyyathāpi gihī kāmabhoginoti. Bhagavato etamatthaṃ ārocesuṃ…pe… ‘‘na, bhikkhave, āsittakūpadhāne bhuñjitabbaṃ. Yo bhuñjeyya, āpatti dukkaṭassā’’ti.

Tena kho pana samayena aññataro bhikkhu gilāno hoti. So bhuñjamāno na sakkoti hatthena pattaṃ sandhāretuṃ. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Anujānāmi, bhikkhave, maḷorika’’nti.

Tena kho pana samayena chabbaggiyā bhikkhū ekabhājanepi bhuñjanti…pe… ekathālakepi pivanti, ekamañcepi tuvaṭṭenti, ekattharaṇāpi tuvaṭṭenti, ekapāvuraṇāpi tuvaṭṭenti, ekattharaṇapāvuraṇāpi tuvaṭṭenti. Manussā ujjhāyanti khiyyanti vipācenti – seyyathāpi gihī kāmabhoginoti. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Na, bhikkhave, ekabhājane bhuñjitabbaṃ…pe… na ekathālake pātabbaṃ… na ekamañce tuvaṭṭitabbaṃ… na ekattharaṇā [na ekattharaṇe] tuvaṭṭitabbaṃ… na ekapāvuraṇā [na ekapāvuraṇe] tuvaṭṭitabbaṃ… na ekattharaṇapāvuraṇā [na ekattharaṇapāvuraṇe (syā.)] tuvaṭṭitabbaṃ. Yo tuvaṭṭeyya, āpatti dukkaṭassā’’ti.

265. Tena kho pana samayena vaḍḍho licchavī mettiyabhūmajakānaṃ bhikkhūnaṃ sahāyo hoti. Atha kho vaḍḍho licchavī yena mettiyabhūmajakā bhikkhū tenupasaṅkami, upasaṅkamitvā mettiyabhūmajake bhikkhū etadavoca – ‘‘vandāmi ayyā’’ti. Evaṃ vutte mettiyabhūmajakā bhikkhū nālapiṃsu. Dutiyampi kho vaḍḍho licchavī mettiyabhūmajake bhikkhū etadavoca – ‘‘vandāmi ayyā’’ti. Dutiyampi kho mettiyabhūmajakā bhikkhū nālapiṃsu. Tatiyampi kho vaḍḍho licchavī mettiyabhūmajake bhikkhū etadavoca – ‘‘vandāmi ayyā’’ti. Tatiyampi kho mettiyabhūmajakā bhikkhū nālapiṃsu. ‘‘Kyāhaṃ ayyānaṃ aparajjhāmi, kissa maṃ ayyā nālapantī’’ti? ‘‘Tathā hi pana tvaṃ, āvuso vaḍḍha, amhe dabbena mallaputtena viheṭhiyamāne ajjhupekkhasī’’ti. ‘‘Kyāhaṃ ayyā karomī’’ti? ‘‘Sace kho tvaṃ, āvuso vaḍḍha, iccheyyāsi, ajjeva bhagavā āyasmantaṃ dabbaṃ mallaputtaṃ nāsāpeyyā’’ti. ‘‘Kyāhaṃ ayyā karomi, kiṃ mayā sakkā kātu’’nti? ‘‘Ehi tvaṃ, āvuso vaḍḍha, yena bhagavā tenupasaṅkama, upasaṅkamitvā bhagavantaṃ evaṃ vadehi – ‘idaṃ, bhante, nacchannaṃ nappatirūpaṃ. Yāyaṃ, bhante, disā abhayā anītikā anupaddavā sāyaṃ disā sabhayā saītikā saupaddavā; yato nivātaṃ tato savātaṃ; udakaṃ maññe ādittaṃ; ayyena me dabbena mallaputtena pajāpati dūsitā’’’ti. ‘‘Evaṃ ayyā’’ti kho vaḍḍho licchavī mettiyabhūmajakānaṃ bhikkhūnaṃ paṭissutvā yena bhagavā tenupasaṅkami, upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho vaḍḍho licchavī bhagavantaṃ etadavoca – ‘‘idaṃ, bhante, nacchannaṃ nappatirūpaṃ. Yāyaṃ, bhante, disā abhayā anītikā anupaddavā sāyaṃ disā sabhayā saītikā saupaddavā; yato nivātaṃ tato savātaṃ; udakaṃ maññe ādittaṃ; ayyena me dabbena mallaputtena pajāpati dūsitā’’ti.

Atha kho bhagavā etasmiṃ nidāne etasmiṃ pakaraṇe bhikkhusaṅghaṃ sannipātāpetvā āyasmantaṃ dabbaṃ mallaputtaṃ paṭipucchi – ‘‘sarasi tvaṃ, dabba, evarūpaṃ kattā yathāyaṃ vaḍḍho āhā’’ti? ‘‘Yathā maṃ, bhante, bhagavā jānātī’’ti. Dutiyampi kho bhagavā…pe… tatiyampi kho bhagavā āyasmantaṃ dabbaṃ mallaputtaṃ etadavoca – ‘‘sarasi tvaṃ, dabba, evarūpaṃ kattā yathāyaṃ vaḍḍho āhā’’ti? ‘‘Yathā maṃ, bhante, bhagavā jānātī’’ti. ‘‘Na kho, dabba, dabbā evaṃ nibbeṭhenti. Sace tayā kataṃ, katanti vadehi; sace akataṃ, akatanti vadehī’’ti. ‘‘Yato ahaṃ, bhante, jāto nābhijānāmi supinantenapi methunaṃ dhammaṃ paṭisevitā, pageva jāgaro’’ti. Atha kho bhagavā bhikkhū āmantesi – ‘‘tena hi, bhikkhave, saṅgho vaḍḍhassa licchavissa pattaṃ nikkujjatu, asambhogaṃ saṅghena karotu.

‘‘Aṭṭhahi, bhikkhave, aṅgehi samannāgatassa upāsakassa patto nikkujjitabbo – bhikkhūnaṃ alābhāya parisakkati, bhikkhūnaṃ anatthāya parisakkati, bhikkhūnaṃ avāsāya [anāvāsāya (syā.)] parisakkati, bhikkhū akkosati paribhāsati, bhikkhū bhikkhūhi bhedeti, buddhassa avaṇṇaṃ bhāsati, dhammassa avaṇṇaṃ bhāsati, saṅghassa avaṇṇaṃ bhāsati. Anujānāmi, bhikkhave, imehi aṭṭhahaṅgehi samannāgatassa upāsakassa pattaṃ nikkujjituṃ. Evañca pana, bhikkhave, nikkujjitabbo. Byattena bhikkhunā paṭibalena saṅgho ñāpetabbo –

266. ‘‘Suṇātu me, bhante, saṅgho. Vaḍḍho licchavī āyasmantaṃ dabbaṃ mallaputtaṃ amūlikāya sīlavipattiyā anuddhaṃseti. Yadi saṅghassa pattakallaṃ, saṅgho vaḍḍhassa licchavissa pattaṃ nikkujjeyya, asambhogaṃ saṅghena kareyya. Esā ñatti.

‘‘Suṇātu me, bhante, saṅgho. Vaḍḍho licchavī āyasmantaṃ dabbaṃ mallaputtaṃ amūlikāya sīlavipattiyā anuddhaṃseti. Saṅgho vaḍḍhassa licchavissa pattaṃ nikkujjati, asambhogaṃ saṅghena karoti. Yassāyasmato khamati vaḍḍhassa licchavissa pattassa nikkujjanā, asambhogaṃ saṅghena karaṇaṃ, so tuṇhassa; yassa nakkhamati, so bhāseyya.

‘‘Nikkujjito saṅghena vaḍḍhassa licchavissa patto, asambhogo saṅghena. Khamati saṅghassa, tasmā tuṇhī, evametaṃ dhārayāmī’’ti.

Atha kho āyasmā ānando pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya yena vaḍḍhassa licchavissa nivesanaṃ tenupasaṅkami, upasaṅkamitvā vaḍḍhaṃ licchaviṃ etadavoca – ‘‘saṅghena te, āvuso vaḍḍha, patto nikkujjito. Asambhogosi saṅghenā’’ti. Atha kho vaḍḍho licchavī – saṅghena kira me patto nikkujjito, asambhogomhi kira saṅghenāti – tattheva mucchito papato. Atha kho vaḍḍhassa licchavissa mittāmaccā ñātisālohitā vaḍḍhaṃ licchaviṃ etadavocuṃ – ‘‘alaṃ, āvuso vaḍḍha, mā soci, mā paridevi. Mayaṃ bhagavantaṃ pasādessāma bhikkhusaṅghañcā’’ti.

Atha kho vaḍḍho licchavī saputtadāro samittāmacco sañātisālohito allavattho allakeso yena bhagavā tenupasaṅkami, upasaṅkamitvā bhagavato pādesu sirasā nipatitvā bhagavantaṃ etadavoca – ‘‘accayo maṃ, bhante, accagamā yathābālaṃ yathāmūḷhaṃ yathāakusalaṃ, yohaṃ ayyaṃ dabbaṃ mallaputtaṃ amūlikāya sīlavipattiyā anuddhaṃsesiṃ. Tassa me, bhante, bhagavā accayaṃ accayato paṭiggaṇhātu āyatiṃ saṃvarāyā’’ti. ‘‘Taggha tvaṃ, āvuso vaḍḍha, accayo accagamā yathābālaṃ yathāmūḷhaṃ yathāakusalaṃ, yaṃ tvaṃ dabbaṃ mallaputtaṃ amūlikāya sīlavipattiyā anuddhaṃsesi. Yato ca kho tvaṃ, āvuso vaḍḍha, accayaṃ accayato disvā yathādhammaṃ paṭikarosi, taṃ te mayaṃ paṭiggaṇhāma. Vuḍḍhihesā, āvuso vaḍḍha, ariyassa vinaye yo accayaṃ accayato disvā yathādhammaṃ paṭikaroti, āyatiṃ saṃvaraṃ āpajjatī’’ti. Atha kho bhagavā bhikkhū āmantesi – ‘‘tena hi, bhikkhave, saṅgho vaḍḍhassa licchavissa pattaṃ ukkujjatu, sambhogaṃ saṅghena karotu.

‘‘Aṭṭhahi, bhikkhave, aṅgehi samannāgatassa upāsakassa patto ukkujjitabbo – na bhikkhūnaṃ alābhāya parisakkati, na bhikkhūnaṃ anatthāya parisakkati, na bhikkhūnaṃ avāsāya parisakkati, na bhikkhū akkosati paribhāsati, na bhikkhū bhikkhūhi bhedeti, na buddhassa avaṇṇaṃ bhāsati, na dhammassa avaṇṇaṃ bhāsati, na saṅghassa avaṇṇaṃ bhāsati. Anujānāmi, bhikkhave, imehi aṭṭhahaṅgehi samannāgatassa upāsakassa pattaṃ ukkujjituṃ. Evañca pana, bhikkhave, ukkujjitabbo. Tena, bhikkhave, vaḍḍhena licchavinā saṅghaṃ upasaṅkamitvā ekaṃsaṃ uttarāsaṅgaṃ karitvā bhikkhūnaṃ pāde vanditvā ukkuṭikaṃ nisīditvā añjaliṃ paggahetvā evamassa vacanīyo – ‘saṅghena me, bhante, patto nikkujjito, asambhogomhi saṅghena. Sohaṃ, bhante, sammā vattāmi, lomaṃ pātemi, netthāraṃ vattāmi, saṅghaṃ pattukkujjanaṃ yācāmī’ti. Dutiyampi yācitabbo. Tatiyampi yācitabbo. Byattena bhikkhunā paṭibalena saṅgho ñāpetabbo –

267. ‘‘Suṇātu me, bhante, saṅgho. Saṅghena vaḍḍhassa licchavissa patto nikkujjito, asambhogo saṅghena. So sammā vattati, lomaṃ pāteti, netthāraṃ vattati, saṅghaṃ pattukkujjanaṃ yācati. Yadi saṅghassa pattakallaṃ, saṅgho vaḍḍhassa licchavissa pattaṃ ukkujjeyya, sambhogaṃ saṅghena kareyya. Esā ñatti.

‘‘Suṇātu me, bhante, saṅgho. Saṅghena vaḍḍhassa licchavissa patto nikkujjito, asambhogo saṅghena. So sammā vattati, lomaṃ pāteti, netthāraṃ vattati, saṅghaṃ pattukkujjanaṃ yācati. Saṅgho vaḍḍhassa licchavissa pattaṃ ukkujjati, sambhogaṃ saṅghena karoti. Yassāyasmato khamati vaḍḍhassa licchavissa pattassa ukkujjanā, sambhogaṃ saṅghena karaṇaṃ, so tuṇhassa; yassa nakkhamati, so bhāseyya.

‘‘Ukkujjito saṅghena vaḍḍhassa licchavissa patto, sambhogo saṅghena. Khamati saṅghassa, tasmā tuṇhī, evametaṃ dhārayāmī’’ti.

268. Atha kho bhagavā vesāliyaṃ yathābhirantaṃ viharitvā yena bhaggā tena cārikaṃ pakkāmi. Anupubbena cārikaṃ caramāno yena bhaggā tadavasari. Tatra sudaṃ bhagavā bhaggesu viharati susumāragire [suṃsumāragire (sī. syā.), saṃsumāragire (ka.)] bhesakaḷāvane migadāye. Tena kho pana samayena bodhissa rājakumārassa kokanado [kokanudo (ka.)] nāma pāsādo acirakārito hoti, anajjhāvuttho samaṇena vā brāhmaṇena vā kenaci vā manussabhūtena. Atha kho bodhi rājakumāro sañjikāputtaṃ māṇavaṃ āmantesi – ‘‘ehi tvaṃ, samma sañcikāputta, yena bhagavā tenupasaṅkama, upasaṅkamitvā mama vacanena bhagavato pāde sirasā vanda; appābādhaṃ appātaṅkaṃ lahuṭṭhānaṃ balaṃ phāsuvihāraṃ puccha – ‘bodhi, bhante, rājakumāro bhagavato pāde sirasā vandati, appābādhaṃ appātaṅkaṃ lahuṭṭhānaṃ balaṃ phāsuvihāraṃ pucchatī’ti. Evañca vadehi – ‘adhivāsetu kira, bhante, bhagavā bodhissa rājakumārassa svātanāya bhattaṃ saddhiṃ bhikkhusaṅghenā’’’ti. ‘‘Evaṃ bho’’ti kho sañcikāputto māṇavo bodhissa rājakumārassa paṭissutvā yena bhagavā tenupasaṅkami, upasaṅkamitvā bhagavatā saddhiṃ sammodi, sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho sañcikāputto māṇavo bhagavantaṃ etadavoca – ‘‘bodhi kho rājakumāro bhoto gotamassa pāde sirasā vandati, appābādhaṃ appātaṅkaṃ lahuṭṭhānaṃ balaṃ phāsuvihāraṃ pucchati. Evañca vadeti – ‘adhivāsetu kira bhavaṃ gotamo bodhissa rājakumārassa svātanāya bhattaṃ saddhiṃ bhikkhusaṅghenā’’’ti. Adhivāsesi bhagavā tuṇhībhāvena. Atha kho sañcikāputto māṇavo bhagavato adhivāsanaṃ viditvā uṭṭhāyāsanā yena bodhi rājakumāro tenupasaṅkami, upasaṅkamitvā bodhiṃ rājakumāraṃ etadavoca – ‘‘avocumha kho mayaṃ bhoto vacanena taṃ bhavantaṃ gotamaṃ – ‘bodhi kho rājakumāro bhoto gotamassa pāde sirasā vandati, appābādhaṃ appātaṅkaṃ lahuṭṭhānaṃ balaṃ phāsuvihāraṃ pucchati. Evañca vadeti – adhivāsetu kira bhavaṃ gotamo bodhissa rājakumārassa svātanāya bhattaṃ saddhiṃ bhikkhusaṅghenā’ti. Adhivutthañca pana samaṇena gotamenā’’ti.

Atha kho bodhi rājakumāro tassā rattiyā accayena paṇītaṃ khādanīyaṃ bhojanīyaṃ paṭiyādāpetvā, kokanadañca pāsādaṃ odātehi dussehi santharāpetvā yāva pacchimasopānakaḷevarā, sañcikāputtaṃ māṇavaṃ āmantesi – ‘‘ehi tvaṃ, samma sañcikāputta, yena bhagavā tenupasaṅkama, upasaṅkamitvā bhagavato kālaṃ ārocehi – ‘kālo, bhante niṭṭhitaṃ bhatta’’’nti. ‘‘Evaṃ bho’’ti kho sañcikāputto māṇavo bodhissa rājakumārassa paṭissutvā yena bhagavā tenupasaṅkami, upasaṅkamitvā bhagavato kālaṃ ārocesi – ‘‘kālo, bho gotama, niṭṭhitaṃ bhatta’’nti.

Atha kho bhagavā pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya yena bodhissa rājakumārassa nivesanaṃ tenupasaṅkami. Tena kho pana samayena bodhi rājakumāro bahidvārakoṭṭhake ṭhito hoti, bhagavantaṃ āgamayamāno. Addasā kho bodhi rājakumāro bhagavantaṃ dūratova āgacchantaṃ.

Disvāna tato paccuggantvā bhagavantaṃ abhivādetvā purekkhatvā yena kokanado pāsādo tenupasaṅkami. Atha kho bhagavā pacchimasopānakaḷevaraṃ nissāya aṭṭhāsi. Atha kho bodhi rājakumāro bhagavantaṃ etadavoca – ‘‘akkamatu, bhante, bhagavā dussāni, akkamatu sugato dussāni, yaṃ mama assa dīgharattaṃ hitāya sukhāyā’’ti. Evaṃ vutte bhagavā tuṇhī ahosi. Dutiyampi kho…pe… tatiyampi kho bodhi rājakumāro bhagavantaṃ etadavoca – ‘‘akkamatu, bhante, bhagavā dussāni, akkamatu sugato dussāni, yaṃ mama assa dīgharattaṃ hitāya sukhāyā’’ti. Atha kho bhagavā āyasmantaṃ ānandaṃ apalokesi. Atha kho āyasmā ānando bodhiṃ rājakumāraṃ etadavoca – ‘‘saṃharantu, rājakumāra, dussāni. Na bhagavā celapaṭikaṃ [celapattikaṃ (sī.)] akkamissati pacchimaṃ janataṃ tathāgato anukampatī’’ti.

Atha kho bodhi rājakumāro dussāni saṃharāpetvā uparikokanade pāsāde āsanaṃ paññapesi. Atha kho bhagavā kokanadaṃ pāsādaṃ abhiruhitvā paññatte āsane nisīdi saddhiṃ bhikkhusaṅghena. Atha kho bodhi rājakumāro buddhappamukhaṃ bhikkhusaṅghaṃ paṇītena khādanīyena bhojanīyena sahatthā santappetvā sampavāretvā, bhagavantaṃ bhuttāviṃ onītapattapāṇiṃ, ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho bodhiṃ rājakumāraṃ bhagavā dhammiyā kathāya sandassetvā samādapetvā samuttejetvā sampahaṃsetvā uṭṭhāyāsanā pakkāmi. Atha kho bhagavā etasmiṃ nidāne etasmiṃ pakaraṇe dhammiṃ kathaṃ katvā bhikkhū āmantesi – ‘‘na, bhikkhave, celapaṭikā akkamitabbā. Yo akkameyya, āpatti dukkaṭassā’’ti.

Tena kho pana samayena aññatarā itthī apagatagabbhā bhikkhū nimantetvā dussaṃ paññapetvā etadavoca – ‘‘akkamatha, bhante, dussa’’nti. Bhikkhū kukkuccāyantā na akkamanti. ‘‘Akkamatha, bhante, dussaṃ maṅgalatthāyā’’ti. Bhikkhū kukkuccāyantā na akkamiṃsu. Atha kho sā itthī ujjhāyati khiyyati vipāceti – ‘‘kathañhi nāma ayyā maṅgalatthāya yāciyamānā celappaṭikaṃ na akkamissantī’’ti! Assosuṃ kho bhikkhū tassā itthiyā ujjhāyantiyā khiyyantiyā vipācentiyā. Atha kho te bhikkhū bhagavato etamatthaṃ ārocesuṃ. ‘‘Gihī, bhikkhave, maṅgalikā. Anujānāmi, bhikkhave, gihīnaṃ maṅgalatthāya yāciyamānena celappaṭikaṃ akkamitu’’nti.

Tena kho pana samayena bhikkhū dhotapādakaṃ akkamituṃ kukkuccāyanti. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Anujānāmi, bhikkhave, dhotapādakaṃ akkamitu’’nti.

Dutiyabhāṇavāro niṭṭhito.

269. Atha kho bhagavā bhaggesu yathābhirantaṃ viharitvā yena sāvatthi tena cārikaṃ pakkāmi. Anupubbena cārikaṃ caramāno yena sāvatthi tadavasari. Tatra sudaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Atha kho visākhā migāramātā ghaṭakañca katakañca sammajjaniñca ādāya yena bhagavā tenupasaṅkami, upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnā kho visākhā migāramātā bhagavantaṃ etadavoca – ‘‘paṭiggaṇhātu me, bhante, bhagavā ghaṭakañca katakañca sammajjaniñca, yaṃ mama assa dīgharattaṃ hitāya sukhāyā’’ti. Paṭiggahesi bhagavā ghaṭakañca sammajjaniñca. Na bhagavā katakaṃ paṭiggahesi. Atha kho bhagavā visākhaṃ migāramātaraṃ dhammiyā kathāya sandassesi samādapesi samuttejesi sampahaṃsesi. Atha kho visākhā migāramātā bhagavatā dhammiyā kathāya sandassitā samādapitā samuttejitā sampahaṃsitā uṭṭhāyāsanā bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā pakkāmi.

Atha kho bhagavā etasmiṃ nidāne etasmiṃ pakaraṇe dhammiṃ kathaṃ katvā bhikkhū āmantesi – ‘‘anujānāmi, bhikkhave, ghaṭakañca sammajjaniñca. Na, bhikkhave, katakaṃ paribhuñjitabbaṃ. Yo paribhuñjeyya, āpatti dukkaṭassa. Anujānāmi, bhikkhave, tisso pādaghaṃsaniyo – sakkharaṃ, kathalaṃ, samuddapheṇaka’’nti.

Atha kho visākhā migāramātā vidhūpanañca tālavaṇṭañca [tālavaṇḍañca (ka.)] ādāya yena bhagavā tenupasaṅkami, upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnā kho visākhā migāramātā bhagavantaṃ etadavoca – ‘‘paṭiggaṇhātu me, bhante, bhagavā vidhūpanañca tālavaṇṭañca, yaṃ mama assa dīgharattaṃ hitāya sukhāyā''ti. Paṭiggahesi bhagavā vidhūpanañca tālavaṇṭañca.

Atha kho bhagavā visākhaṃ migāramātaraṃ dhammiyā kathāya sandassesi samādapesi samuttejesi sampahaṃsesi…pe… padakkhiṇaṃ katvā pakkāmi. Atha kho bhagavā etasmiṃ nidāne etasmiṃ pakaraṇe dhammiṃ kathaṃ katvā bhikkhū āmantesi – ''anujānāmi, bhikkhave, vidhūpanañca tālavaṇṭañcā''ti.

Tena kho pana samayena saṅghassa makasabījanī uppannā hoti. Bhagavato etamatthaṃ ārocesuṃ. ''Anujānāmi, bhikkhave, makasabījani''nti. Cāmaribījanī uppannā hoti. Bhagavato etamatthaṃ ārocesuṃ. ''Na, bhikkhave, cāmaribījanī dhāretabbā. Yo dhāreyya, āpatti dukkaṭassa. Anujānāmi, bhikkhave, tisso bījaniyo – vākamayaṃ, usīramayaṃ, morapiñchamaya''nti.

270. Tena kho pana samayena saṅghassa chattaṃ uppannaṃ hoti. Bhagavato etamatthaṃ ārocesuṃ. ''Anujānāmi, bhikkhave, chatta''nti.

Tena kho pana samayena chabbaggiyā bhikkhū chattappaggahitā [chattaṃ paggahetvā (ka.)] āhiṇḍanti. Tena kho pana samayena aññataro upāsako sambahulehi ājīvakasāvakehi saddhiṃ uyyānaṃ agamāsi. Addasāsuṃ kho te ājīvakasāvakā chabbaggiye bhikkhū dūratova chattappaggahite āgacchante. Disvāna taṃ upāsakaṃ etadavocuṃ – ''ete kho, ayyā [ayyo (ka.)], tumhākaṃ bhadantā chattappaggahitā āgacchanti, seyyathāpi gaṇakamahāmattā''ti. ''Nāyyā ete bhikkhū, paribbājakā''ti. 'Bhikkhū na bhikkhū'ti abbhutaṃ akaṃsu. Atha kho so upāsako upagate sañjānitvā ujjhāyati khiyyati vipāceti – ''kathañhi nāma bhadantā chattappaggahitā āhiṇḍissantī''ti! Assosuṃ kho bhikkhū tassa upāsakassa ujjhāyantassa khiyyantassa vipācentassa. Atha kho te bhikkhū bhagavato etamatthaṃ ārocesuṃ. ''Saccaṃ kira, bhikkhave…pe… ''saccaṃ bhagavā''ti…pe… vigarahitvā…pe… dhammiṃ kathaṃ katvā bhikkhū āmantesi – ''na, bhikkhave, chattaṃ dhāretabbaṃ. Yo dhāreyya, āpatti dukkaṭassā''ti.

Tena kho pana samayena aññataro bhikkhu gilāno hoti. Tassa bhikkhuno vinā chattaṃ na phāsu hoti. Bhagavato etamatthaṃ ārocesuṃ. ''Anujānāmi, bhikkhave, gilānassa chattaṃ dhāretu''nti.

Tena kho pana samayena bhikkhū – gilānasseva bhagavatā chattaṃ anuññātaṃ no agilānassāti – ārāme ārāmūpacāre chattaṃ dhāretuṃ kukkuccāyanti. Bhagavato etamatthaṃ ārocesuṃ. ''Anujānāmi, bhikkhave, agilānenapi ārāme ārāmūpacāre chattaṃ dhāretu''nti.

Tena kho pana samayena aññataro bhikkhu sikkāya pattaṃ uṭṭitvā daṇḍe ālaggitvā vikāle aññatarena gāmadvārena atikkamati. Manussā – 'esayyo coro gacchati, asissa vijjotalatī'ti anupatitvā gahetvā sañjānitvā muñciṃsu. Atha kho so bhikkhu ārāmaṃ gantvā bhikkhūnaṃ etamatthaṃ ārocesi. ''Kiṃ pana tvaṃ, āvuso, daṇḍasikkaṃ dhāresī''ti? ''Evamāvuso''ti. Ye te bhikkhū appicchā…pe… te ujjhāyanti khiyyanti vipācenti – ''kathañhi nāma bhikkhu daṇḍasikkaṃ dhāressasī''ti! Atha kho te bhikkhū bhagavato etamatthaṃ ārocesuṃ…pe… ''saccaṃ bhagavā''ti…pe… vigarahitvā…pe… dhammiṃ kathaṃ katvā bhikkhū āmantesi – ''na, bhikkhave, daṇḍasikkā dhāretabbā. Yo dhāreyya, āpatti dukkaṭassā''ti.

Tena kho pana samayena aññataro bhikkhu gilāno hoti, na sakkoti vinā daṇḍena āhiṇḍituṃ. Bhagavato etamatthaṃ ārocesuṃ. ''Anujānāmi, bhikkhave, gilānassa bhikkhuno daṇḍasammutiṃ dātuṃ. Evañca pana, bhikkhave, dātabbā. Tena gilānena bhikkhunā saṅghaṃ upasaṅkamitvā ekaṃsaṃ uttarāsaṅgaṃ karitvā vuḍḍhānaṃ bhikkhūnaṃ pāde vanditvā ukkuṭikaṃ nisīditvā añjaliṃ paggahetvā evamassa vacanīyo – 'ahaṃ, bhante, gilāno; na sakkomi vinā daṇḍena āhiṇḍituṃ. Sohaṃ, bhante, saṅghaṃ daṇḍasammutiṃ yācāmī'ti. Dutiyampi yācitabbā. Tatiyampi yācitabbā. Byattena bhikkhunā paṭibalena saṅgho ñāpetabbo –

‘‘Suṇātu me, bhante, saṅgho. Ayaṃ itthannāmo bhikkhu gilāno, na sakkoti vinā daṇḍena āhiṇḍituṃ. So saṅghaṃ daṇḍasammutiṃ yācati. Yadi saṅghassa pattakallaṃ, saṅgho itthannāmassa bhikkhuno daṇḍasammutiṃ dadeyya. Esā ñatti.

‘‘Suṇātu me, bhante, saṅgho. Ayaṃ itthannāmo bhikkhu gilāno, na sakkoti vinā daṇḍena āhiṇḍituṃ. So saṅghaṃ daṇḍasammutiṃ yācati. Saṅgho itthannāmassa bhikkhuno daṇḍasammutiṃ deti. Yassāyasmato khamati itthannāmassa bhikkhuno daṇḍasammutiyā dānaṃ, so tuṇhassa; yassa nakkhamati, so bhāseyya.

‘‘Dinnā saṅghena itthannāmassa bhikkhuno daṇḍasammuti. Khamati saṅghassa, tasmā tuṇhī, evametaṃ dhārayāmī’’ti.

271. Tena kho pana samayena aññataro bhikkhu gilāno hoti, na sakkoti vinā sikkāya pattaṃ pariharituṃ. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Anujānāmi, bhikkhave, gilānassa bhikkhuno sikkāsammutiṃ dātuṃ. Evañca pana, bhikkhave, dātabbā. Tena gilānena bhikkhunā saṅghaṃ upasaṅkamitvā ekaṃsaṃ uttarāsaṅgaṃ karitvā vuḍḍhānaṃ bhikkhūnaṃ pāde vanditvā ukkuṭikaṃ nisīditvā añjaliṃ paggahetvā evamassa vacanīyo – ‘ahaṃ, bhante, gilāno; na sakkomi vinā sikkāya pattaṃ pariharituṃ. Sohaṃ, bhante, saṅghaṃ sikkāsammutiṃ yācāmī’ti. Dutiyampi yācitabbā. Tatiyampi yācitabbā. Byattena bhikkhunā paṭibalena saṅgho ñāpetabbo –

‘‘Suṇātu me, bhante, saṅgho. Ayaṃ itthannāmo bhikkhu gilāno, na sakkoti vinā sikkāya pattaṃ pariharituṃ. So saṅghaṃ sikkāsammutiṃ yācati. Yadi saṅghassa pattakallaṃ, saṅgho itthannāmassa bhikkhuno sikkāsammutiṃ dadeyya. Esā ñatti.

‘‘Suṇātu me, bhante, saṅgho. Ayaṃ itthannāmo bhikkhu gilāno, na sakkoti vinā sikkāya pattaṃ pariharituṃ. So saṅghaṃ sikkāsammutiṃ yācati. Saṅgho itthannāmassa bhikkhuno sikkāsammutiṃ deti. Yassāyasmato khamati itthannāmassa bhikkhuno sikkāsammutiyā dānaṃ, so tuṇhassa; yassa nakkhamati, so bhāseyya.

‘‘Dinnā saṅghena itthannāmassa bhikkhuno sikkāsammuti. Khamati saṅghassa, tasmā tuṇhī, evametaṃ dhārayāmī’’ti.

272. Tena kho pana samayena aññataro bhikkhu gilāno hoti, na sakkoti vinā daṇḍena āhiṇḍituṃ, na sakkoti vinā sikkāya pattaṃ pariharituṃ. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Anujānāmi, bhikkhave, gilānassa bhikkhuno daṇḍasikkāsammutiṃ dātuṃ. Evañca pana, bhikkhave, dātabbā. Tena gilānena bhikkhunā saṅghaṃ upasaṅkamitvā ekaṃsaṃ uttarāsaṅgaṃ karitvā vuḍḍhānaṃ bhikkhūnaṃ pāde vanditvā ukkuṭikaṃ nisīditvā añjaliṃ paggahetvā evamassa vacanīyo – ‘ahaṃ, bhante, gilāno; na sakkomi vinā daṇḍena āhiṇḍituṃ; na sakkomi vinā sikkāya pattaṃ pariharituṃ. Sohaṃ, bhante, saṅghaṃ daṇḍasikkāsammutiṃ yācāmī’ti. Dutiyampi yācitabbā. Tatiyampi yācitabbā. Byattena bhikkhunā paṭibalena saṅgho ñāpetabbo –

‘‘Suṇātu me, bhante, saṅgho. Ayaṃ itthannāmo bhikkhu gilāno, na sakkoti vinā daṇḍena āhiṇḍituṃ, na sakkoti vinā sikkāya pattaṃ pariharituṃ. So saṅghaṃ daṇḍasikkāsammutiṃ yācati. Yadi saṅghassa pattakallaṃ, saṅgho itthannāmassa bhikkhuno daṇḍasikkāsammutiṃ dadeyya. Esā ñatti.

‘‘Suṇātu me, bhante, saṅgho. Ayaṃ itthannāmo bhikkhu gilāno na sakkoti vinā daṇḍena āhiṇḍituṃ, na sakkoti vinā sikkāya pattaṃ pariharituṃ. So saṅghaṃ daṇḍasikkāsammutiṃ yācati. Saṅgho itthannāmassa bhikkhuno daṇḍasikkāsammutiṃ deti. Yassāyasmato khamati itthannāmassa bhikkhuno daṇḍasikkāsammutiyā dānaṃ, so tuṇhassa; yassa nakkhamati, so bhāseyya.

‘‘Dinnā saṅghena itthannāmassa bhikkhuno daṇḍasikkāsammuti. Khamati saṅghassa, tasmā tuṇhī, evametaṃ dhārayāmī''ti.

273. Tena kho pana samayena aññataro bhikkhu romanthako [romaṭṭhako (ka.)] hoti. So romanthitvā romanthitvā ajjhoharati. Bhikkhū ujjhāyanti khiyyanti vipācenti – ''vikālāyaṃ [kathaṃ hi nāma vikālāyaṃ(ka.)] bhikkhu bhojanaṃ bhuñjatī''ti. Bhagavato etamatthaṃ ārocesuṃ. ''Eso, bhikkhave, bhikkhu aciraṃgoyoniyā cuto. Anujānāmi, bhikkhave, romanthakassa romanthanaṃ. Na ca, bhikkhave, bahimukhadvāraṃ nīharitvā ajjhoharitabbaṃ. Yo ajjhohareyya, yathādhammo kāretabbo''ti.

Tena kho pana samayena aññatarassa pūgassa saṅghabhattaṃ hoti. Bhattagge bahusitthāni pakiriyiṃsu [vippakirīyiṃsu (sī.), parikiriṃsu (syā.)]. Manussā ujjhāyanti khiyyanti vipācenti – ''kathañhi nāma samaṇā sakyaputtiyā odane diyyamāne na sakkaccaṃ paṭiggahessanti, ekamekaṃ sitthaṃ kammasatena niṭṭhāyatī''ti! Assosuṃ kho bhikkhū tesaṃ manussānaṃ ujjhāyantānaṃ khiyyantānaṃ vipācentānaṃ. Atha kho te bhikkhū bhagavato etamatthaṃ ārocesuṃ. ''Anujānāmi, bhikkhave, yaṃ diyyamānaṃ patati, taṃ sāmaṃ gahetvā paribhuñjituṃ. Pariccattaṃ taṃ, bhikkhave, dāyakehī''ti.

274. Tena kho pana samayena aññataro bhikkhu dīghehi nakhehi piṇḍāya carati. Aññatarā itthī passitvā taṃ bhikkhuṃ etadavoca – ''ehi, bhante, methunaṃ dhammaṃ paṭisevā''ti. ''Alaṃ, bhagini, netaṃ kappatī''ti. ''Sace kho tvaṃ, bhante, nappaṭisevissasi, idānāhaṃ attano nakhehi gattāni vilikhitvā kuppaṃ karissāmi – ayaṃ maṃ bhikkhu vippakarotī''ti. ''Pajānāhi tvaṃ, bhaginī''ti. Atha kho sā itthī attano nakhehi gattāni vilikhitvā kuppaṃ akāsi – ayaṃ maṃ bhikkhu vippakarotīti. Manussā upadhāvitvā taṃ bhikkhuṃ aggahesuṃ. Addasāsuṃ kho te manussā tassā itthiyā nakhe chavimpi lohitampi. Disvāna – imissāyeva itthiyā idaṃ kammaṃ, akārako bhikkhūti – taṃ bhikkhuṃ muñciṃsu. Atha kho so bhikkhu ārāmaṃ gantvā bhikkhūnaṃ etamatthaṃ ārocesi. ''Kiṃ pana tvaṃ, āvuso, dīghe nakhe dhāresī''ti? ''Evamāvuso''ti. Ye te bhikkhū appicchā…pe… te ujjhāyanti khiyyanti vipācenti – ''kathañhi nāma bhikkhu dīghe nakhe dhāressasī''ti! Atha kho te bhikkhū bhagavato etamatthaṃ ārocesuṃ. ''Na, bhikkhave, dīghā nakhā dhāretabbā. Yo dhāreyya, āpatti dukkaṭassā''ti.

Tena kho pana samayena bhikkhū nakhenapi nakhaṃ chindanti, mukhenapi nakhaṃ chindanti, kuṭṭepi ghaṃsanti. Aṅguliyo dukkhā honti. Bhagavato etamatthaṃ ārocesuṃ. ''Anujānāmi, bhikkhave, nakhacchedana''nti. Salohitaṃ nakhaṃ chindanti. Aṅguliyo dukkhā honti…pe… ''anujānāmi, bhikkhave, maṃsappamāṇena nakhaṃ chinditu''nti.

Tena kho pana samayena chabbaggiyā bhikkhū vīsatimaṭṭhaṃ [vīsatimaṭṭaṃ (sī.)] kārāpenti. Manussā ujjhāyanti khiyyanti vipācenti – seyyathāpi gihī kāmabhoginoti. Bhagavato etamatthaṃ ārocesuṃ. ''Na, bhikkhave, vīsatimaṭṭhaṃ kārāpetabbaṃ. Yo kārāpeyya, āpatti dukkaṭassa. Anujānāmi, bhikkhave, malamattaṃ apakaḍḍhitu''nti.

275. Tena kho pana samayena bhikkhūnaṃ kesā dīghā honti. Bhagavato etamatthaṃ ārocesuṃ. ''Ussahanti pana, bhikkhave, bhikkhū aññamaññaṃ kese oropetu''nti? ''Ussahanti bhagavā''ti. Atha kho bhagavā etasmiṃ nidāne etasmiṃ pakaraṇe bhikkhusaṅghaṃ sannipātāpetvā…pe… bhikkhū āmantesi – ''anujānāmi, bhikkhave, khuraṃ khurasilaṃ khurasipāṭikaṃ namatakaṃ sabbaṃ khurabhaṇḍa''nti.

Tena kho pana samayena chabbaggiyā bhikkhū massuṃ kappāpenti…pe… massuṃ vaḍḍhāpenti… golomikaṃ kārāpenti… caturassakaṃ kārāpenti… parimukhaṃ kārāpenti… aḍḍhadukaṃ [aḍḍhurakaṃ (sī.), aḍḍharukaṃ (syā.)] kārāpenti… dāṭhikaṃ ṭhapenti… sambādhe lomaṃ saṃharāpenti. Manussā ujjhāyanti khiyyanti vipācenti – seyyathāpi gihī kāmabhoginoti. Bhagavato etamatthaṃ ārocesuṃ. ''Na, bhikkhave, massu kappāpetabbaṃ…pe… na massu vaḍḍhāpetabbaṃ… na golomikaṃ kārāpetabbaṃ… na caturassakaṃ kārāpetabbaṃ… na parimukhaṃ kārāpetabbaṃ… na aḍḍhadukaṃ kārāpetabbaṃ… na dāṭhikā ṭhapetabbā… na sambādhe lomaṃ saṃharāpetabbaṃ. Yo saṃharāpeyya, āpatti dukkaṭassā''ti.

Tena kho pana samayena aññatarassa bhikkhuno sambādhe vaṇo hoti. Bhesajjaṃ na santiṭṭhati. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Anujānāmi, bhikkhave, ābādhappaccayā sambādhe lomaṃ saṃharāpetu’’nti.

Tena kho pana samayena chabbaggiyā bhikkhū kattarikāya kese chedāpenti. Manussā ujjhāyanti khiyyanti vipācenti – seyyathāpi gihī kāmabhoginoti. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Na, bhikkhave, kattarikāya kesā chedāpetabbā. Yo chedāpeyya, āpatti dukkaṭassā’’ti.

Tena kho pana samayena aññatarassa bhikkhuno sīse vaṇo hoti, na sakkoti khurena kese oropetuṃ. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Anujānāmi, bhikkhave, ābādhappaccayā kattarikāya kese chedāpetu’’nti.

Tena kho pana samayena bhikkhū dīghāni nāsikālomāni dhārenti. Manussā ujjhāyanti khiyyanti vipācenti – seyyathāpi pisācillikāti. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Na, bhikkhave, dīghaṃ nāsikālomaṃ dhāretabbaṃ. Yo dhāreyya, āpatti dukkaṭassā’’ti.

Tena kho pana samayena bhikkhū sakkharikāyapi madhusitthakenapi nāsikālomaṃ gāhāpenti. Nāsikā dukkhā honti. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Anujānāmi, bhikkhave, saṇḍāsa’’nti.

Tena kho pana samayena chabbaggiyā bhikkhū palitaṃ gāhāpenti. Manussā ujjhāyanti khiyyanti vipācenti – seyyathāpi gihī kāmabhoginoti. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Na, bhikkhave, palitaṃ gāhāpetabbaṃ. Yo gāhāpeyya, āpatti dukkaṭassā’’ti.

276. Tena kho pana samayena aññatarassa bhikkhuno kaṇṇagūthakehi kaṇṇā thakitā honti. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Anujānāmi, bhikkhave, kaṇṇamalaharaṇi’’nti.

Tena kho pana samayena chabbaggiyā bhikkhū uccāvacā kaṇṇamalaharaṇiyo dhārenti sovaṇṇamayaṃ rūpiyamayaṃ. Manussā ujjhāyanti khiyyanti vipācenti – seyyathāpi gihī kāmabhoginoti. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Na, bhikkhave, uccāvacā kaṇṇamalaharaṇiyo dhāretabbā. Yo dhāreyya, āpatti dukkaṭassāti. Anujānāmi, bhikkhave, aṭṭhimayaṃ dantamayaṃ visāṇamayaṃ naḷamayaṃ veḷumayaṃ kaṭṭhamayaṃ jatumayaṃ phalamayaṃ lohamayaṃ saṅkhanābhimaya’’nti.

277. Tena kho pana samayena chabbaggiyā bhikkhū bahuṃ lohabhaṇḍaṃ kaṃsabhaṇḍaṃ sannicayaṃ karonti. Manussā vihāracārikaṃ āhiṇḍantā passitvā ujjhāyanti khiyyanti vipācenti – ‘‘kathañhi nāma samaṇā sakyaputtiyā bahuṃ lohabhaṇḍaṃ kaṃsabhaṇḍaṃ sannicayaṃ karissanti, seyyathāpi kaṃsapattharikā’’ti! Bhagavato etamatthaṃ ārocesuṃ. ‘‘Na, bhikkhave, bahuṃ lohabhaṇḍaṃ kaṃsabhaṇḍaṃ sannicayo kātabbo. Yo kareyya, āpatti dukkaṭassā’’ti.

Tena kho pana samayena bhikkhū añjanimpi añjanisalākampi kaṇṇamalaharaṇimpi bandhanamattampi kukkuccāyanti. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Anujānāmi, bhikkhave, añjaniṃ añjanisalākaṃ kaṇṇamalaharaṇiṃ bandhanamatta’’nti.

Tena kho pana samayena chabbaggiyā bhikkhū saṅghāṭipallatthikāya nisīdanti. Saṅghāṭiyā pattā lujjanti. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Na, bhikkhave, saṅghāṭipallatthikāya nisīditabbaṃ. Yo nisīdeyya, āpatti dukkaṭassā’’ti.

Tena kho pana samayena aññataro bhikkhu gilāno hoti. Tassa vinā āyogena [āyogā (sī. syā.)] na phāsu hoti. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Anujānāmi, bhikkhave, āyoga’’nti. Atha kho bhikkhūnaṃ etadahosi – ‘‘kathaṃ nu kho āyogo kātabbo’’ti? Bhagavato etamatthaṃ ārocesuṃ. ‘‘Anujānāmi, bhikkhave, tantakaṃ vemaṃ kavaṭaṃ [vemakaṃ vaṭṭaṃ (sī.), vemakaṃ vaṭaṃ (syā.)] salākaṃ sabbaṃ tantabhaṇḍaka’’nti.

278. Tena kho pana samayena aññataro bhikkhu akāyabandhano gāmaṃ piṇḍāya pāvisi. Tassa rathikāya antaravāsako pabhassittha. Manussā ukkuṭṭhimakaṃsu. So bhikkhu maṅku ahosi. Atha kho so bhikkhu ārāmaṃ gantvā bhikkhūnaṃ etamatthaṃ ārocesi. Bhikkhū bhagavato etamatthaṃ ārocesuṃ. ‘‘Na, bhikkhave, akāyabandhanena gāmo pavisitabbo. Yo paviseyya, āpatti dukkaṭassa. Anujānāmi, bhikkhave, kāyabandhana’’nti.

Tena kho pana samayena chabbaggiyā bhikkhū uccāvacāni kāyabandhanāni dhārenti – kalābukaṃ, deḍḍubhakaṃ, murajaṃ, maddavīṇaṃ. Manussā ujjhāyanti khiyyanti vipācenti – seyyathāpi gihī kāmabhoginoti. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Na, bhikkhave, uccāvacāni kāyabandhanāni dhāretabbāni – kalābukaṃ, deḍḍubhakaṃ, murajaṃ, maddavīṇaṃ. Yo dhāreyya, āpatti dukkaṭassa. Anujānāmi, bhikkhave, dve kāyabandhanāni – paṭṭikaṃ, sūkarantaka’’nti. Kāyabandhanassa dasā jīranti…pe… ‘‘anujānāmi, bhikkhave, murajaṃ maddavīṇa’’nti. Kāyabandhanassa anto jīrati…pe… ‘‘anujānāmi, bhikkhave, sobhaṇaṃ guṇaka’’nti. Kāyabandhanassa pavananto jīrati…pe… ‘‘anujānāmi, bhikkhave, vidha’’nti [vīthanti (sī. syā.)].

Tena kho pana samayena chabbaggiyā bhikkhū uccāvace vidhe dhārenti sovaṇṇamayaṃ rūpiyamayaṃ. Manussā ujjhāyanti khiyyanti vipācenti – seyyathāpi gihī kāmabhoginoti. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Na, bhikkhave, uccāvacā vidhā dhāretabbā. Yo dhāreyya, āpatti dukkaṭassa. Anujānāmi, bhikkhave, aṭṭhimayaṃ…pe… saṅkhanābhimayaṃ suttamaya’’nti.

279. Tena kho pana samayena āyasmā ānando lahukā saṅghāṭiyo pārupitvā gāmaṃ piṇḍāya pāvisi. Vātamaṇḍalikāya saṅghāṭiyo ukkhipiyiṃsu. Atha kho āyasmā ānando ārāmaṃ gantvā bhikkhūnaṃ etamatthaṃ ārocesi. Bhikkhū bhagavato etamatthaṃ ārocesuṃ. ‘‘Anujānāmi, bhikkhave, gaṇṭhikaṃ pāsaka’’nti.

Tena kho pana samayena chabbaggiyā bhikkhū uccāvacā gaṇṭhikāyo dhārenti sovaṇṇamayaṃ rūpiyamayaṃ. Manussā ujjhāyanti khiyyanti vipācenti – seyyathāpi gihī kāmabhoginoti. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Na, bhikkhave, uccāvacā gaṇṭhikā dhāretabbā. Yo dhāreyya, āpatti dukkaṭassa. Anujānāmi, bhikkhave, aṭṭhimayaṃ dantamayaṃ visāṇamayaṃ naḷamayaṃ veḷumayaṃ kaṭṭhamayaṃ jatumayaṃ phalamayaṃ lohamayaṃ saṅkhanābhimayaṃ suttamaya’’nti.

Tena kho pana samayena bhikkhū gaṇṭhikampi pāsakampi cīvare appenti. Cīvaraṃ jīrati. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Anujānāmi, bhikkhave, gaṇṭhikaphalakaṃ pāsakaphalaka’’nti. Gaṇṭhikaphalakampi pāsakaphalakampi ante appenti. Koṭṭo [koṇo (sī. syā.)] vivariyati. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Anujānāmi, bhikkhave, gaṇṭhikaphalakaṃ ante appetuṃ; pāsakaphalakaṃ sattaṅgulaṃ vā aṭṭhaṅgulaṃ vā ogāhetvā appetu’’nti.

280. Tena kho pana samayena chabbaggiyā bhikkhū gihinivatthaṃ nivāsenti – hatthisoṇḍakaṃ, macchavāḷakaṃ, catukaṇṇakaṃ, tālavaṇṭakaṃ, satavalikaṃ. Manussā ujjhāyanti khiyyanti vipācenti – seyyathāpi gihī kāmabhoginoti. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Na, bhikkhave, gihinivatthaṃ nivāsetabbaṃ – hatthisoṇḍakaṃ, macchavāḷakaṃ, catukaṇṇakaṃ, tālavaṇṭakaṃ, satavalikaṃ. Yo nivāseyya, āpatti dukkaṭassā’’ti.

Tena kho pana samayena chabbaggiyā bhikkhū gihipārutaṃ pārupanti. Manussā ujjhāyanti khiyyanti vipācenti – seyyathāpi gihī kāmabhoginoti. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Na, bhikkhave, gihipārutaṃ pārupitabbaṃ. Yo pārupeyya, āpatti dukkaṭassā’’ti.

Tena kho pana samayena chabbaggiyā bhikkhū saṃvelliyaṃ nivāsenti. Manussā ujjhāyanti khiyyanti vipācenti – seyyathāpi rañño muṇḍavaṭṭīti. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Na, bhikkhave, saṃvelliyaṃ nivāsetabbaṃ. Yo nivāseyya, āpatti dukkaṭassā’’ti.

281. Tena kho pana samayena chabbaggiyā bhikkhū ubhatokājaṃ haranti. Manussā ujjhāyanti khiyyanti vipācenti – seyyathāpi rañño muṇḍavaṭṭīti. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Na, bhikkhave, ubhatokājaṃ haritabbaṃ. Yo hareyya, āpatti dukkaṭassa. Anujānāmi, bhikkhave, ekatokājaṃ antarākājaṃ sīsabhāraṃ khandhabhāraṃ kaṭibhāraṃ olambaka’’nti.

282. Tena kho pana samayena bhikkhū dantakaṭṭhaṃ na khādanti. Mukhaṃ duggandhaṃ hoti. Bhagavato etamatthaṃ ārocesuṃ.

‘‘Pañcime, bhikkhave, ādīnavā dantakaṭṭhassa akhādane. Acakkhussaṃ, mukhaṃ duggandhaṃ hoti, rasaharaṇiyo na visujjhanti, pittaṃ semhaṃ bhattaṃ pariyonandhati, bhattamassa nacchādeti – ime kho, bhikkhave, pañca ādīnavā dantakaṭṭhassa akhādane.

‘‘Pañcime, bhikkhave, ānisaṃsā dantakaṭṭhassa khādane. Cakkhussaṃ, mukhaṃ na duggandhaṃ hoti, rasaharaṇiyo visujjhanti, pittaṃ semhaṃ bhattaṃ na pariyonandhati, bhattamassa chādeti – ime kho, bhikkhave, pañca ānisaṃsā dantakaṭṭhassa khādane. Anujānāmi, bhikkhave, dantakaṭṭha’’nti.

Tena kho pana samayena chabbaggiyā bhikkhū dīghāni dantakaṭṭhāni khādanti, teheva sāmaṇeraṃ ākoṭenti. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Na, bhikkhave, dīghaṃ dantakaṭṭhaṃ khāditabbaṃ. Yo khādeyya, āpatti dukkaṭassa. Anujānāmi, bhikkhave, aṭṭhaṅgulaparamaṃ dantakaṭṭhaṃ, na ca tena sāmaṇero ākoṭetabbo. Yo ākoṭeyya, āpatti dukkaṭassā’’ti.

Tena kho pana samayena aññatarassa bhikkhuno atimaṭāhakaṃ dantakaṭṭhaṃ khādantassa kaṇṭhe vilaggaṃ hoti. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Na, bhikkhave, atimaṭāhakaṃ dantakaṭṭhaṃ khāditabbaṃ. Yo khādeyya, āpatti dukkaṭassa. Anujānāmi, bhikkhave, caturaṅgulapacchimaṃ [caturaṅgulaṃ pacchimaṃ (ka.)] dantakaṭṭha’’nti.

283. Tena kho pana samayena chabbaggiyā bhikkhū dāyaṃ ālimpenti. Manussā ujjhāyanti khiyyanti vipācenti – seyyathāpi davaḍāhakāti. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Na, bhikkhave, dāyo ālimpitabbo. Yo ālimpeyya, āpatti dukkaṭassā’’ti.

Tena kho pana samayena vihārā tiṇagahanā honti, davaḍāhe ḍayhamāne vihārā ḍayhanti. Bhikkhū kukkuccāyanti paṭaggiṃ dātuṃ, parittaṃ kātuṃ. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Anujānāmi, bhikkhave, davaḍāhe ḍayhamāne paṭaggiṃ dātuṃ, parittaṃ kātu’’nti.

284. Tena kho pana samayena chabbaggiyā bhikkhū rukkhaṃ abhiruhanti, rukkhā rukkhaṃ saṅkamanti. Manussā ujjhāyanti khiyyanti vipācenti – seyyathāpi makkaṭāti. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Na, bhikkhave, rukkho abhiruhitabbo. Yo abhiruheyya, āpatti dukkaṭassā’’ti.

Tena kho pana samayena aññatarassa bhikkhuno kosalesu janapade sāvatthiṃ gacchantassa antarāmagge hatthī pariyuṭṭhāti. Atha kho so bhikkhu rukkhamūlaṃ upadhāvitvā kukkuccāyanto rukkhaṃ na abhiruhi. So hatthī aññena agamāsi. Atha kho so bhikkhu sāvatthiṃ gantvā bhikkhūnaṃ etamatthaṃ ārocesi. Bhikkhū bhagavato etamatthaṃ ārocesuṃ. ‘‘Anujānāmi, bhikkhave, sati karaṇīye porisaṃ rukkhaṃ abhiruhituṃ āpadāsu yāvadattha’’nti.

285. Tena kho pana samayena yameḷakekuṭā nāma [yameḷutekulā nāma (sī.), meṭṭhakokuṭṭhā nāma (syā.)] bhikkhū dve bhātikā honti brāhmaṇajātikā kalyāṇavācā kalyāṇavākkaraṇā. Te yena bhagavā tenupasaṅkamiṃsu, upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdiṃsu. Ekamantaṃ nisinnā kho te bhikkhū bhagavantaṃ etadavocuṃ – ‘‘etarahi, bhante, bhikkhū nānānāmā nānāgottā nānājaccā nānākulā pabbajitā. Te sakāya niruttiyā buddhavacanaṃ dūsenti. Handa mayaṃ, bhante, buddhavacanaṃ chandaso āropemā’’ti. Vigarahi buddho bhagavā…pe… ‘‘kathañhi nāma tumhe, moghapurisā, evaṃ vakkhatha – ‘handa mayaṃ, bhante, buddhavacanaṃ chandaso āropemā’ti. Netaṃ, moghapurisā, appasannānaṃ vā pasādāya…pe… vigarahitvā…pe… dhammiṃ kathaṃ katvā bhikkhū āmantesi – ‘‘na, bhikkhave, buddhavacanaṃ chandaso āropetabbaṃ. Yo āropeyya, āpatti dukkaṭassa. Anujānāmi, bhikkhave, sakāya niruttiyā buddhavacanaṃ pariyāpuṇitu’’nti.

286. Tena kho pana samayena chabbaggiyā bhikkhū lokāyataṃ pariyāpuṇanti. Manussā ujjhāyanti khiyyanti vipācenti – seyyathāpi gihī kāmabhoginoti. Assosuṃ kho bhikkhū tesaṃ manussānaṃ ujjhāyantānaṃ khiyyantānaṃ vipācentānaṃ. Atha kho te bhikkhū bhagavato etamatthaṃ ārocesuṃ. ‘‘Api nu kho, bhikkhave, lokāyate sāradassāvī imasmiṃ dhammavinaye vuddhiṃ viruḷhiṃ vepullaṃ āpajjeyyā’’ti? ‘‘Nohetaṃ bhante’’. ‘‘Imasmiṃ vā pana dhammavinaye sāradassāvī lokāyataṃ pariyāpuṇeyyā’’ti? ‘‘Nohetaṃ bhante’’. ‘‘Na, bhikkhave, lokāyataṃ pariyāpuṇitabbaṃ. Yo pariyāpuṇeyya, āpatti dukkaṭassā’’ti.

Tena kho pana samayena chabbaggiyā bhikkhū lokāyataṃ vācenti. Manussā ujjhāyanti khiyyanti vipācenti – seyyathāpi gihī kāmabhoginoti. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Na, bhikkhave, lokāyataṃ vācetabbaṃ. Yo vāceyya, āpatti dukkaṭassā’’ti.

287. Tena kho pana samayena chabbaggiyā bhikkhū tiracchānavijjaṃ pariyāpuṇanti. Manussā ujjhāyanti khiyyanti vipācenti – seyyathāpi gihī kāmabhoginoti. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Na, bhikkhave, tiracchānavijjā pariyāpuṇitabbā. Yo pariyāpuṇeyya, āpatti dukkaṭassā’’ti.

Tena kho pana samayena chabbaggiyā bhikkhū tiracchānavijjaṃ vācenti. Manussā ujjhāyanti khiyyanti vipācenti – seyyathāpi gihī kāmabhoginoti. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Na, bhikkhave, tiracchānavijjā vācetabbā. Yo vāceyya, āpatti dukkaṭassā’’ti.

288. Tena kho pana samayena bhagavā mahatiyā parisāya parivuto dhammaṃ desento khipi. Bhikkhū – ‘jīvatu, bhante, bhagavā; jīvatu sugato’ti – uccāsaddaṃ mahāsaddaṃ akaṃsu. Tena saddena dhammakathā antarā ahosi. Atha kho bhagavā bhikkhū āmantesi – ‘‘api nu kho, bhikkhave, khipite ‘jīvā’ti vutto [vutte (ka.)] tappaccayā jīveyya vā mareyya vā’’ti? ‘‘Nohetaṃ bhante’’. ‘‘Na, bhikkhave, khipite ‘jīvā’ti vattabbo. Yo vadeyya, āpatti dukkaṭassā’’ti.

Tena kho pana samayena manussā bhikkhūnaṃ khipite ‘jīvatha bhante’ti vadanti. Bhikkhū kukkuccāyantā nālapanti. Manussā ujjhāyanti khiyyanti vipācenti – ‘‘kathañhi nāma samaṇā sakyaputtiyā ‘jīvatha bhante’ti vuccamānā nālapissantī’’ti! Bhagavato etamatthaṃ ārocesuṃ. ‘‘Gihī, bhikkhave, maṅgalikā. Anujānāmi, bhikkhave, gihīnaṃ ‘jīvatha bhante’ti vuccamānena ‘ciraṃ jīvā’ti vattu’’nti.

289. Tena kho pana samayena bhagavā mahatiyā parisāya parivuto dhammaṃ desento nisinno hoti. Aññatarena bhikkhunā lasuṇaṃ khāyitaṃ hoti. So – mā bhikkhū byābādhiṃsūti – ekamantaṃ nisīdi. Addasā kho bhagavā taṃ bhikkhuṃ ekamantaṃ nisinnaṃ. Disvāna bhikkhū āmantesi – ‘‘kiṃ nu kho so, bhikkhave, bhikkhu ekamantaṃ nisinno’’ti? ‘‘Etena, bhante, bhikkhunā lasuṇaṃ khāyitaṃ. So – mā bhikkhū byābādhiṃsūti – ekamantaṃ nisinno’’ti. ‘‘Api nu kho, bhikkhave [bhikkhave bhikkhunā (syā.)], taṃ khāditabbaṃ, yaṃ khāditvā evarūpāya dhammakathāya paribāhiyo assā’’ti? ‘‘Nohetaṃ bhante’’. ‘‘Na, bhikkhave, lasuṇaṃ khāditabbaṃ. Yo khādeyya, āpatti dukkaṭassā’’ti.

Tena kho pana samayena āyasmato sāriputtassa udaravātābādho hoti. Atha kho āyasmā mahāmoggallāno yenāyasmā sāriputto tenupasaṅkami, upasaṅkamitvā āyasmantaṃ sāriputtaṃ etadavoca – ‘‘pubbe te, āvuso sāriputta, udaravātābādho kena phāsu hotī’’ti? ‘‘Lasuṇena me, āvuso’’ti [atha kho āyasmā sāriputto āyasmantaṃ mahāmoggallānaṃ etadavoca ‘‘pubbe kho me āvuso moggallāna udaravātābādho lasuṇena phāsu hotī’’ti (ka.)]. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Anujānāmi, bhikkhave, ābādhappaccayā lasuṇaṃ khāditu’’nti.

290. Tena kho pana samayena bhikkhū ārāme tahaṃ tahaṃ passāvaṃ karonti. Ārāmo dussati. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Anujānāmi, bhikkhave, ekamantaṃ passāvaṃ kātu’’nti. Ārāmo duggandho hoti…pe… ‘‘anujānāmi, bhikkhave, passāvakumbhi’’nti. Dukkhaṃ nisinnā passāvaṃ karonti…pe… ‘‘anujānāmi, bhikkhave, passāvapāduka’’nti. Passāvapādukā pākaṭā honti. Bhikkhū hiriyanti passāvaṃ kātuṃ…pe… ‘‘anujānāmi, bhikkhave, parikkhipituṃ tayo pākāre – iṭṭhakāpākāraṃ, silāpākāraṃ, dārupākāra’’nti. Passāvakumbhī apārutā duggandhā hoti…pe… ‘‘anujānāmi, bhikkhave, apidhāna’’nti.

291. Tena kho pana samayena bhikkhū ārāme tahaṃ tahaṃ vaccaṃ karonti. Ārāmo dussati. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Anujānāmi, bhikkhave, ekamantaṃ vaccaṃ kātu’’nti. Ārāmo duggandho hoti…pe… ‘‘anujānāmi, bhikkhave, vaccakūpa’’nti. Vaccakūpassa kūlaṃ lujjati…pe… ‘‘anujānāmi, bhikkhave, cinituṃ tayo caye – iṭṭhakācayaṃ, silācayaṃ, dārucaya’’nti. Vaccakūpo nīcavatthuko hoti, udakena otthariyyati…pe… ‘‘anujānāmi, bhikkhave, uccavatthukaṃ kātu’’nti. Cayo paripatati…pe… ‘‘anujānāmi, bhikkhave, cinituṃ tayo caye – iṭṭhakācayaṃ, silācayaṃ, dārucaya’’nti. Ārohantā vihaññanti…pe… ‘‘anujānāmi, bhikkhave, tayo sopāne – iṭṭhakāsopānaṃ, silāsopānaṃ, dārusopāna’’nti. Ārohantā paripatanti…pe… ‘‘anujānāmi, bhikkhave, ālambanabāha’’nti. Ante nisinnā vaccaṃ karontā paripatanti…pe… ‘‘anujānāmi, bhikkhave, santharitvā majjhe chiddaṃ katvā vaccaṃ kātu’’nti. Dukkhaṃ nisinnā vaccaṃ karonti…pe… ‘‘anujānāmi, bhikkhave, vaccapāduka’’nti. Bahiddhā passāvaṃ karonti…pe… ‘‘anujānāmi, bhikkhave, passāvadoṇika’’nti. Avalekhanakaṭṭhaṃ na hoti…pe… ‘‘anujānāmi, bhikkhave, avalekhanakaṭṭha’’nti. Avalekhanapiṭharo na hoti…pe… ‘‘anujānāmi, bhikkhave, avalekhanapiṭhara’’nti. Vaccakūpo apāruto duggandho hoti…pe… ‘‘anujānāmi, bhikkhave, apidhāna’’nti. Ajjhokāse vaccaṃ karontā sītenapi uṇhenapi kilamanti…pe… ‘‘anujānāmi, bhikkhave, vaccakuṭi’’nti. Vaccakuṭiyā kavāṭaṃ na hoti…pe… ‘‘anujānāmi, bhikkhave, kavāṭaṃ piṭṭhasaṅghāṭaṃ udukkhalikaṃ uttarapāsakaṃ aggaḷavaṭṭiṃ kapisīsakaṃ sūcikaṃ ghaṭikaṃ tāḷacchiddaṃ āviñchanacchiddaṃ āviñchanarajju’’nti. Vaccakuṭiyā tiṇacuṇṇaṃ paripatati…pe… ‘‘anujānāmi, bhikkhave, ogumphetvā ullittāvalittaṃ kātuṃ – setavaṇṇaṃ kāḷavaṇṇaṃ gerukaparikammaṃ mālākammaṃ latākammaṃ makaradantakaṃ pañcapaṭikaṃ cīvaravaṃsaṃ cīvararajju’’nti.

292. Tena kho pana samayena aññataro bhikkhu jarādubbalo vaccaṃ katvā vuṭṭhahanto paripatati. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Anujānāmi, bhikkhave, olambaka’’nti. Vaccakuṭi aparikkhittā hoti…pe… ‘‘anujānāmi, bhikkhave, parikkhipituṃ tayo pākāre – iṭṭhakāpākāraṃ, silāpākāraṃ, dārupākāra’’nti. Koṭṭhako na hoti…pe… (‘‘anujānāmi, bhikkhave, koṭṭhaka’’nti. Koṭṭhakassa kavāṭaṃ na hoti) [(anujānāmi bhikkhave koṭṭhakanti. koṭṭhako nīcavatthuko hoti…pe… anujānāmi bhikkhave uccavatthukaṃ kātunti. cayo paripatati…pe… anujānāmi bhikkhave cinituṃ tayo caye iṭṭhakācayaṃ silācayaṃ dārucayanti. ārohantā vihaññanti…pe… anujānāmi bhikkhave tayo sopāne iṭṭhakāsopānaṃ silāsopānaṃ dārusopānanti. ārohantā paripatanti…pe… anujānāmi bhikkhave ālambanabāhanti. koṭṭhakassa kavāṭaṃ na hoti.) (syā. kaṃ.)] …pe… ‘‘anujānāmi, bhikkhave, kavāṭaṃ piṭṭhasaṅghāṭaṃ udukkhalikaṃ uttarapāsakaṃ aggaḷavaṭṭiṃ kapisīsakaṃ sūcikaṃ ghaṭikaṃ tāḷacchiddaṃ āviñchanacchiddaṃ āviñchanarajju’’nti. Koṭṭhake tiṇacuṇṇaṃ paripatati…pe… ‘‘anujānāmi, bhikkhave, ogumphetvā ullittāvalittaṃ kātuṃ – setavaṇṇaṃ kāḷavaṇṇaṃ gerukaparikammaṃ mālākammaṃ latākammaṃ makaradantakaṃ pañcapaṭika’’nti. Pariveṇaṃ cikkhallaṃ hoti…pe… ‘‘anujānāmi, bhikkhave, marumbaṃ pakiritu’’nti. Na pariyāpuṇanti…pe… ‘‘anujānāmi, bhikkhave, padarasilaṃ [paṭṭasilaṃ (ka.)] nikkhipitu’’nti. Udakaṃ santiṭṭhati…pe… ‘‘anujānāmi, bhikkhave, udakaniddhamana’’nti. Ācamanakumbhī na hoti…pe… ‘‘anujānāmi, bhikkhave, ācamanakumbhi’’nti. Ācamanasarāvako na hoti…pe… ‘‘anujānāmi, bhikkhave, ācamanasarāvaka’’nti. Dukkhaṃ nisinnā ācamenti…pe… ‘‘anujānāmi, bhikkhave, ācamanapāduka’’nti. Ācamanapādukā pākaṭā honti, bhikkhū hiriyanti ācametuṃ…pe… ‘‘anujānāmi, bhikkhave, parikkhipituṃ tayo pākāre – iṭṭhakāpākāraṃ, silāpākāraṃ, dārupākāra’’nti. Ācamanakumbhī apārutā hoti, tiṇacuṇṇehipi paṃsukehipi okiriyyati…pe… ‘‘anujānāmi, bhikkhave, apidhāna’’nti.

293. Tena kho pana samayena chabbaggiyā bhikkhū evarūpaṃ anācāraṃ ācaranti – mālāvacchaṃ ropentipi ropāpentipi, siñcantipi siñcāpentipi, ocinantipi ocināpentipi, ganthentipi ganthāpentipi, ekatovaṇṭikamālaṃ karontipi kārāpentipi, ubhatovaṇṭikamālaṃ karontipi kārāpentipi, mañjarikaṃ karontipi kārāpentipi, vidhūtikaṃ karontipi kārāpentipi, vaṭaṃsakaṃ karontipi kārāpentipi, āveḷaṃ karontipi kārāpentipi, uracchadaṃ karontipi kārāpentipi. Te kulitthīnaṃ kuladhītānaṃ kulakumārīnaṃ kulasuṇhānaṃ kuladāsīnaṃ ekatovaṇṭikamālaṃ harantipi harāpentipi, ubhatovaṇṭikamālaṃ harantipi harāpentipi, mañjarikaṃ harantipi harāpentipi, vidhūtikaṃ harantipi harāpentipi, vaṭaṃsakaṃ harantipi harāpentipi, āveḷaṃ harantipi harāpentipi, uracchadaṃ harantipi harāpentipi. Te kulitthīhi kuladhītāhi kulakumārīhi kulasuṇhāhi kuladāsīhi saddhiṃ ekabhājanepi bhuñjanti, ekathālakepi pivanti, ekāsanepi nisīdanti, ekamañcepi tuvaṭṭenti, ekattharaṇāpi tuvaṭṭenti, ekapāvuraṇāpi tuvaṭṭenti, ekattharaṇapāvuraṇāpi tuvaṭṭenti, vikālepi bhuñjanti, majjampi pivanti, mālāgandhavilepanampi dhārenti, naccantipi, gāyantipi, vādentipi, lāsentipi; naccantiyāpi naccanti, naccantiyāpi gāyanti, naccantiyāpi vādenti, naccantiyāpi lāsenti…pe… lāsentiyāpi naccanti, lāsentiyāpi gāyanti, lāsentiyāpi vādenti, lāsentiyāpi lāsenti; aṭṭhapadepi kīḷanti, dasapadepi kīḷanti, ākāsepi kīḷanti, parihārapathepi kīḷanti, santikāyapi kīḷanti, khalikāyapi kīḷanti, ghaṭikāyapi kīḷanti, salākahatthenapi kīḷanti, akkhenapi kīḷanti, paṅgacīrenapi kīḷanti, vaṅkakenapi kīḷanti, mokkhacikāyapi kīḷanti, ciṅgulakenapi kīḷanti, pattāḷhakenapi kīḷanti, rathakenapi kīḷanti, dhanukenapi kīḷanti, akkharikāyapi kīḷanti, manesikāyapi kīḷanti, yathāvajjenapi kīḷanti; hatthismimpi sikkhanti, assasmimpi sikkhanti, rathasmimpi sikkhanti, dhanusmimpi sikkhanti; tharusmimpi sikkhanti; hatthissapi purato dhāvanti, assassapi purato dhāvanti, rathassapi purato dhāvantipi ādhāvantipi; usseḷentipi, apphoṭentipi, nibbujjhantipi, muṭṭhīhipi yujjhanti; raṅgamajjhepi saṅghāṭiṃ pattharitvā naccakiṃ evaṃ vadanti – ‘‘idha, bhagini, naccassū’’ti; nalāṭikampi denti; vividhampi anācāraṃ ācaranti. Bhagavato etamatthaṃ ārocesuṃ…pe… ‘‘na, bhikkhave, vividhaṃ anācāraṃ ācaritabbaṃ. Yo ācareyya, yathādhammo kāretabbo’’ti.

Tena kho pana samayena āyasmante uruvelakassape pabbajite saṅghassa bahuṃ lohabhaṇḍaṃ dārubhaṇḍaṃ mattikābhaṇḍaṃ uppannaṃ hoti. Atha kho bhikkhūnaṃ etadahosi – ‘‘kiṃ nu kho bhagavatā lohabhaṇḍaṃ anuññātaṃ, kiṃ ananuññātaṃ; kiṃ dārubhaṇḍaṃ anuññātaṃ, kiṃ ananuññātaṃ; kiṃ mattikābhaṇḍaṃ anuññātaṃ, kiṃ ananuññāta’’nti? Bhagavato etamatthaṃ ārocesuṃ. Atha kho bhagavā etasmiṃ nidāne etasmiṃ pakaraṇe dhammiṃ kathaṃ katvā bhikkhū āmantesi – ‘‘anujānāmi, bhikkhave, ṭhapetvā paharaṇiṃ sabbaṃ lohabhaṇḍaṃ, ṭhapetvā āsandiṃ pallaṅkaṃ dārupattaṃ dārupādukaṃ sabbaṃ dārubhaṇḍaṃ, ṭhapetvā katakañca kumbhakārikañca sabbaṃ mattikābhaṇḍa’’nti.

Khuddakavatthukkhandhako pañcamo.

Tassuddānaṃ –

Rukkhe thambhe ca kuṭṭe ca, aṭṭāne gandhasuttiyā;
Vigayha mallako kacchu, jarā ca puthupāṇikā.

Vallikāpi ca pāmaṅgo, kaṇṭhasuttaṃ na dhāraye;
Kaṭi ovaṭṭi kāyuraṃ, hatthābharaṇamuddikā.

Dīghe kocche phaṇe hatthe, sitthā udakatelake;
Ādāsudapattavaṇā, ālepommaddacuṇṇanā.

Lañchenti aṅgarāgañca, mukharāgaṃ tadūbhayaṃ;
Cakkhurogaṃ giraggañca, āyataṃ sarabāhiraṃ.

Ambapesisakalehi, ahicchindi ca candanaṃ;
Uccāvacā pattamūlā, suvaṇṇo bahalā valī.

Citrā dussati duggandho, uṇhe bhijjiṃsu miḍḍhiyā;
Paribhaṇḍaṃ tiṇaṃ coḷaṃ, mālaṃ kuṇḍolikāya ca.

Thavikā aṃsabaddhañca, tathā bandhanasuttakā;
Khile mañce ca pīṭhe ca, aṅke chatte paṇāmanā.

Tumbaghaṭichavasīsaṃ, calakāni paṭiggaho;
Vipphālidaṇḍasovaṇṇaṃ, patte pesi ca nāḷikā.

Kiṇṇasattu saritañca, madhusitthaṃ sipāṭikaṃ;
Vikaṇṇaṃ bandhivisamaṃ, chamājirapahoti ca.

Kaḷimbhaṃ moghasuttañca, adhotallaṃ upāhanā;
Aṅgule paṭiggahañca, vitthakaṃ thavikabaddhakā.

Ajjhokāse nīcavatthu, cayo cāpi vihaññare;
Paripati tiṇacuṇṇaṃ, ullittaavalittakaṃ.

Setaṃ kāḷakavaṇṇañca, parikammañca gerukaṃ;
Mālākammaṃ latākammaṃ, makaradantakapāṭikaṃ.

Cīvaravaṃsaṃ rajjuñca, anuññāsi vināyako;
Ujjhitvā pakkamanti ca, kathinaṃ paribhijjati.

Viniveṭhiyati kuṭṭepi, pattenādāya gacchare;
Thavikā bandhasuttañca, bandhitvā ca upāhanā.

Upāhanatthavikañca, aṃsabaddhañca suttakaṃ;
Udakākappiyaṃ magge, parissāvanacoḷakaṃ.

Dhammakaraṇaṃ dve bhikkhū, vesāliṃ agamā muni;
Daṇḍaṃ ottharakaṃ tattha, anuññāsi parissāvanaṃ.

Makasehi paṇītena, bahvābādhā ca jīvako;
Caṅkamanajantāgharaṃ, visame nīcavatthuko.

Tayo caye vihaññanti, sopānālambavedikaṃ;
Ajjhokāse tiṇacuṇṇaṃ, ullittaavalittakaṃ.

Setakaṃ kāḷavaṇṇañca, parikammañca gerukaṃ;
Mālākammaṃ latākammaṃ, makaradantakapāṭikaṃ.

Vaṃsaṃ cīvararajjuñca, uccañca vatthukaṃ kare;
Cayo sopānabāhañca, kavāṭaṃ piṭṭhasaṅghāṭaṃ.

Udukkhaluttarapāsakaṃ, vaṭṭiñca kapisīsakaṃ;
Sūcighaṭitāḷacchiddaṃ, āviñchanañca rajjukaṃ.

Maṇḍalaṃ dhūmanettañca, majjhe ca mukhamattikā;
Doṇi duggandhā dahati, udakaṭṭhānaṃ sarāvakaṃ.

Na sedeti ca cikkhallaṃ, dhovi niddhamanaṃ kare;
Pīṭhañca koṭṭhake kammaṃ, marumbā silā niddhamanaṃ.

Naggā chamāya vassante, paṭicchādī tayo tahiṃ;
Udapānaṃ lujjati nīcaṃ, valliyā kāyabandhane.

Tulaṃ kaṭakaṭaṃ cakkaṃ, bahū bhijjanti bhājanā;
Lohadārucammakhaṇḍaṃ, sālātiṇāpidhāni ca.

Doṇicandani pākāraṃ, cikkhallaṃ niddhamanena ca;
Sītigataṃ pokkharaṇiṃ, purāṇañca nillekhaṇaṃ.

Cātumāsaṃ sayanti ca, namatakañca [gandhapupphaṃ (syā.)] nadhiṭṭhahe;
Āsittakaṃ maḷorikaṃ, bhuñjantekaṃ tuvaṭṭeyyuṃ.

Vaḍḍho bodhi na akkami, ghaṭaṃ katakasammajjani;
Sakkharaṃ kathalañceva, pheṇakaṃ pādaghaṃsanī.

Vidhūpanaṃ tālavaṇṭaṃ, makasañcāpi cāmarī;
Chattaṃ vinā ca ārāme, tayo sikkāya sammuti.

Romasitthā nakhā dīghā, chindantaṅgulikā dukkhā;
Salohitaṃ pamāṇañca, vīsati dīghakesatā.

Khuraṃ silaṃ sipāṭikaṃ, namatakaṃ khurabhaṇḍakaṃ;
Massuṃ kappenti vaḍḍhenti, golomicaturassakaṃ.

Parimukhaṃ aḍḍhadukañca, dāṭhisambādhasaṃhare;
Ābādhā kattarivaṇo, dīghaṃ sakkharikāya ca.

Palitaṃ thakitaṃ uccā, lohabhaṇḍañjanī saha;
Pallatthikañca āyogo, vaṭaṃ salākabandhanaṃ.

Kalābukaṃ deḍḍubhakaṃ, murajaṃ maddavīṇakaṃ;
Paṭṭikā sūkarantañca, dasā murajaveṇikā;
Anto sobhaṃ guṇakañca, pavanantopi jīrati.

Gaṇṭhikā uccāvacañca, phalakantepi ogāhe;
Gihivatthaṃ hatthisoṇḍaṃ, macchakaṃ catukaṇṇakaṃ.

Tālavaṇṭaṃ satavali, gihipārutapārupaṃ;
Saṃvelli ubhatokājaṃ, dantakaṭṭhaṃ ākoṭane.

Kaṇṭhe vilaggaṃ dāyañca, paṭaggi rukkhahatthinā;
Yameḷe lokāyatakaṃ, pariyāpuṇiṃsu vācayuṃ.

Tiracchānakathā vijjā, khipi maṅgalaṃ khādi ca;
Vātābādho dussati ca, duggandho dukkhapādukā.

Hiriyanti pāruduggandho, tahaṃ tahaṃ karonti ca;

Duggandho kūpaṃ lujjanti, uccavatthu cayena ca.

Sopānālambanabāhā ante, dukkhañca pādukā;
Bahiddhā doṇi kaṭṭhañca, piṭharo ca apāruto.

Vaccakuṭiṃ kavāṭañca, piṭṭhasaṅghāṭameva ca;
Udukkhaluttarapāso, vaṭṭiñca kapisīsakaṃ.

Sūcighaṭitāḷacchiddaṃ, āviñchanacchiddameva ca;
Rajju ullittāvalittaṃ, setavaṇṇañca kāḷakaṃ.

Mālākammaṃ latākammaṃ, makaraṃ pañcapaṭikaṃ;
Cīvaravaṃsaṃ rajjuñca, jarādubbalapākāraṃ.

Koṭṭhake cāpi tatheva, marumbaṃ padarasilā;
Santiṭṭhati niddhamanaṃ, kumbhiñcāpi sarāvakaṃ.

Dukkhaṃ hiri apidhānaṃ, anācārañca ācaruṃ;
Lohabhaṇḍaṃ anuññāsi, ṭhapayitvā paharaṇiṃ.

Ṭhapayitvā sandipallaṅkaṃ, dārupattañca pādukaṃ;
Sabbaṃ dārumayaṃ bhaṇḍaṃ, anuññāsi mahāmuni.

Katakaṃ kumbhakārañca, ṭhapayitvā tathāgato;
Sabbampi mattikābhaṇḍaṃ, anuññāsi anukampako.

Yassa vatthussa niddeso, purimena yadi samaṃ;
Tampi saṃkhittaṃ uddāne, nayato taṃ vijāniyā.

Evaṃ dasasatā vatthū, vinaye khuddakavatthuke;
Saddhammaṭṭhitiko ceva, pesalānañcanuggaho.

Susikkhito vinayadharo, hitacitto supesalo;
Padīpakaraṇo dhīro, pūjāraho bahussutoti.

Khuddakavatthukkhandhakaṃ niṭṭhitaṃ.

6. Senāsanakkhandhakaṃ

1. Paṭhamabhāṇavāro

Vihārānujānanaṃ

294. Tena samayena buddho bhagavā rājagahe viharati veḷuvane kalandakanivāpe. Tena kho pana samayena bhagavatā bhikkhūnaṃ senāsanaṃ apaññattaṃ hoti. Te ca bhikkhū tahaṃ tahaṃ viharanti – araññe, rukkhamūle, pabbate, kandarāyaṃ, giriguhāyaṃ, susāne, vanapatthe, ajjhokāse, palālapuñje. Te kālasseva tato tato upanikkhamanti – araññā rukkhamūlā pabbatā kandarā giriguhā susānā vanapatthā ajjhokāsā palālapuñjā, pāsādikena abhikkantena paṭikkantena, ālokitena vilokitena, samiñjitena pasāritena, okkhittacakkhū, iriyāpathasampannā. Tena kho pana samayena rājagahako seṭṭhī [seṭṭhi (ka.)] kālasseva uyyānaṃ agamāsi. Addasā kho rājagahako seṭṭhī te bhikkhū kālasseva tato tato upanikkhamante – araññā rukkhamūlā pabbatā kandarā giriguhā susānā vanapatthā ajjhokāsā palālapuñjā, pāsādikena abhikkantena paṭikkantena, ālokitena vilokitena, samiñjitena pasāritena, okkhittacakkhū, iriyāpathasampanne. Disvānassa cittaṃ pasīdi. Atha kho rājagahako seṭṭhī yena te bhikkhū tenupasaṅkami, upasaṅkamitvā te bhikkhū etadavoca – ‘‘sacāhaṃ, bhante, vihāre kārāpeyyaṃ, vaseyyātha me vihāresū’’ti? ‘‘Na kho, gahapati, bhagavatā vihārā anuññātā’’ti. ‘‘Tena hi, bhante, bhagavantaṃ paṭipucchitvā mama āroceyyāthā’’ti. ‘‘Evaṃ gahapatī’’ti kho te bhikkhū rājagahakassa seṭṭhissa paṭissutvā yena bhagavā tenupasaṅkamiṃsu, upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdiṃsu. Ekamantaṃ nisinnā kho te bhikkhū bhagavantaṃ etadavocuṃ – ‘‘rājagahako, bhante, seṭṭhī vihāre kārāpetukāmo. Kathaṃ nu kho, bhante, amhehi [bhante (sī. ka.)] paṭipajjitabba’’nti? Atha kho bhagavā etasmiṃ nidāne etasmiṃ pakaraṇe dhammiṃ kathaṃ katvā bhikkhū āmantesi – ‘‘anujānāmi, bhikkhave, pañca leṇāni [pañca senāsanāni (syā.)] – vihāraṃ, aḍḍhayogaṃ, pāsādaṃ, hammiyaṃ, guha’’nti.

Atha kho te bhikkhū yena rājagahako seṭṭhī tenupasaṅkamiṃsu, upasaṅkamitvā rājagahakaṃ seṭṭhiṃ etadavocuṃ – ‘‘anuññātā kho, gahapati, bhagavatā vihārā; yassadāni kālaṃ maññasī’’ti. Atha kho rājagahako seṭṭhī ekāheneva saṭṭhivihāre patiṭṭhāpesi. Atha kho rājagahako seṭṭhī te saṭṭhivihāre pariyosāpetvā yena bhagavā tenupasaṅkami, upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho rājagahako seṭṭhī bhagavantaṃ etadavoca – ‘‘adhivāsetu me, bhante, bhagavā svātanāya bhattaṃ saddhiṃ bhikkhusaṅghenā’’ti. Adhivāsesi bhagavā tuṇhībhāvena. Atha kho rājagahako seṭṭhī bhagavato adhivāsanaṃ viditvā uṭṭhāyāsanā bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā pakkāmi.

Atha kho rājagahako seṭṭhī tassā rattiyā accayena paṇītaṃ khādanīyaṃ bhojanīyaṃ paṭiyādāpetvā bhagavato kālaṃ ārocāpesi – ‘‘kālo, bhante, niṭṭhitaṃ bhatta’’nti. Atha kho bhagavā pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya yena rājagahakassa seṭṭhissa nivesanaṃ tenupasaṅkami, upasaṅkamitvā paññatte āsane nisīdi saddhiṃ bhikkhusaṅghena. Atha kho rājagahako seṭṭhī buddhappamukhaṃ bhikkhusaṅghaṃ paṇītena khādanīyena bhojanīyena sahatthā santappetvā sampavāretvā, bhagavantaṃ bhuttāviṃ onītapattapāṇiṃ, ekamantaṃ nisīdi. Ekamantaṃ nisinno kho rājagahako seṭṭhī bhagavantaṃ etadavoca – ‘‘ete me, bhante, saṭṭhivihārā puññatthikena saggatthikena kārāpitā. Kathāhaṃ, bhante, tesu vihāresu paṭipajjāmī’’ti? ‘‘Tena hi tvaṃ, gahapati, te saṭṭhivihāre āgatānāgatassa cātuddisassa saṅghassa patiṭṭhāpehī’’ti. ‘‘Evaṃ bhante’’ti kho rājagahako seṭṭhī bhagavato paṭissutvā te saṭṭhivihāre āgatānāgatassa cātuddisassa saṅghassa patiṭṭhāpesi.

295. Atha kho bhagavā rājagahakaṃ seṭṭhiṃ imāhi gāthāhi anumodi –

‘‘Sītaṃ uṇhaṃ paṭihanti [paṭihanati (ka.)], tato vāḷamigāni ca;
Sarīsape ca makase, sisire cāpi vuṭṭhiyo.

‘‘Tato vātātapo ghore, sañjāto [vātātape ghore, sañjāte (ka. saddanīti)] paṭihaññati;
Leṇatthañca sukhatthañca, jhāyituñca vipassituṃ.

‘‘Vihāradānaṃ saṅghassa, aggaṃ buddhena [buddhehi (syā.)] vaṇṇitaṃ;
Tasmā hi paṇḍito, poso sampassaṃ atthamattano.

‘‘Vihāre kāraye ramme, vāsayettha bahussute;
Tesaṃ annañca pānañca, vatthasenāsanāni ca;
Dadeyya ujubhūtesu, vippasannena cetasā.

‘‘Te tassa dhammaṃ desenti, sabbadukkhāpanūdanaṃ;
Yaṃ so dhammaṃ idhaññāya, parinibbāti anāsavo’’ti.

Atha kho bhagavā rājagahakaṃ seṭṭhiṃ imāhi gāthāhi anumoditvā uṭṭhāyāsanā pakkāmi.

296. Assosuṃ kho manussā – ‘‘bhagavatā kira vihārā anuññātā’’ti sakkaccaṃ [te sakkaccaṃ (syā. kaṃ.)] vihāre kārāpenti. Te vihārā akavāṭakā honti; ahīpi vicchikāpi satapadiyopi pavisanti. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Anujānāmi, bhikkhave, kavāṭa’’nti. Bhittichiddaṃ karitvā valliyāpi rajjuyāpi kavāṭaṃ bandhanti. Undūrehipi upacikāhipi khajjanti. Khayitabandhanāni kavāṭāni patanti. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Anujānāmi, bhikkhave, piṭṭhasaṅghāṭaṃ udukkhalikaṃ uttarapāsaka’’nti. Kavāṭā na phusīyanti. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Anujānāmi, bhikkhave, āviñchanacchiddaṃ āviñchanarajju’’nti. Kavāṭā na thakiyanti. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Anujānāmi, bhikkhave, aggaḷavaṭṭiṃ kapisīsakaṃ sūcikaṃ ghaṭika’’nti.

Tena kho pana samayena bhikkhū na sakkonti kavāṭaṃ apāpurituṃ. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Anujānāmi, bhikkhave, tāḷacchiddaṃ. Tīṇi tāḷāni – lohatāḷaṃ, kaṭṭhatāḷaṃ, visāṇatāḷa’’nti. Yehi [yepi (sī. syā.)] te ugghāṭetvā pavisanti [visāṇatāḷaṃ, yehi te ugghāṭetvā pavisantīti (ka.)], vihārā aguttā honti. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Anujānāmi, bhikkhave, yantakaṃ sūcika’’nti.

Tena kho pana samayena vihārā tiṇacchadanā honti; sītakāle sītā, uṇhakāle uṇhā. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Anujānāmi, bhikkhave, ogumphetvā ullittāvalittaṃ kātu’’nti.

Tena kho pana samayena vihārā avātapānakā honti acakkhussā duggandhā. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Anujānāmi, bhikkhave, tīṇi vātapānāni – vedikāvātapānaṃ, jālavātapānaṃ, salākavātapāna’’nti. Vātapānantarikāya kāḷakāpi vagguliyopi pavisanti. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Anujānāmi, bhikkhave, vātapānacakkalika’’nti. Cakkalikantarikāyapi kāḷakāpi vagguliyopi pavisanti. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Anujānāmi, bhikkhave, vātapānakavāṭakaṃ vātapānabhisika’’nti.

Tena kho pana samayena bhikkhū chamāyaṃ sayanti. Gattānipi cīvarānipi paṃsukitāni honti. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Anujānāmi, bhikkhave, tiṇasanthāraka’’nti. Tiṇasanthārako undūrehipi upacikāhipi khajjati. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Anujānāmi, bhikkhave, miḍḍhi’’nti [mīḍhanti (sī.), miḍhinti (syā.)]. Miḍḍhiyā gattāni dukkhā honti. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Anujānāmi, bhikkhave, bidalamañcaka’’nti.

Mañcapīṭhādianujānanaṃ

297. Tena kho pana samayena saṅghassa sosāniko masārako mañco uppanno hoti. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Anujānāmi, bhikkhave, masārakaṃ mañca’’nti. Masārakaṃ pīṭhaṃ uppannaṃ hoti. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Anujānāmi, bhikkhave, masārakaṃ pīṭha’’nti.

Tena kho pana samayena saṅghassa sosāniko bundikābaddho mañco uppanno hoti. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Anujānāmi, bhikkhave, bundikābaddhaṃ mañca’’nti. Bundikābaddhaṃ pīṭhaṃ uppannaṃ hoti. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Anujānāmi, bhikkhave, bundikābaddhaṃ pīṭha’’nti.

Tena kho pana samayena saṅghassa sosāniko kuḷīrapādako mañco uppanno hoti. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Anujānāmi, bhikkhave, kuḷīrapādakaṃ mañca’’nti. Kuḷīrapādakaṃ pīṭhaṃ uppannaṃ hoti. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Anujānāmi, bhikkhave, kuḷīrapādakaṃ pīṭha’’nti.

Tena kho pana samayena saṅghassa sosāniko āhaccapādako mañco uppanno hoti. Bhagavato etamatthaṃ orācesuṃ. ‘‘Anujānāmi, bhikkhave, āhaccapādakaṃ mañca’’nti. Āhaccapādakaṃ pīṭhaṃ uppannaṃ hoti. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Anujānāmi, bhikkhave, āhaccapādakaṃ pīṭha’’nti.

Tena kho pana samayena saṅghassa āsandiko uppanno hoti. Bhagavato etamatthaṃ ārocesuṃ.

‘‘Anujānāmi, bhikkhave, āsandika’’nti. Uccako āsandiko uppanno hoti. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Anujānāmi, bhikkhave, uccakampi āsandika’’nti. Sattaṅgo uppanno hoti. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Anujānāmi, bhikkhave, sattaṅga’’nti. Uccako sattaṅgo uppanno hoti. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Anujānāmi, bhikkhave, uccakampi sattaṅga’’nti. Bhaddapīṭhaṃ uppannaṃ hoti. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Anujānāmi, bhikkhave, bhaddapīṭha’’nti. Pīṭhikā uppannā hoti. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Anujānāmi, bhikkhave, pīṭhika’’nti. Eḷakapādakaṃ pīṭhaṃ uppannaṃ hoti. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Anujānāmi, bhikkhave, eḷakapādakaṃ pīṭha’’nti. Āmalakavaṭṭikaṃ [āmalakavaṇṭikaṃ (syā.)] pīṭhaṃ uppannaṃ hoti. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Anujānāmi, bhikkhave, āmalakavaṭṭikaṃ pīṭha’’nti. Phalakaṃ uppannaṃ hoti. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Anujānāmi, bhikkhave, phalaka’’nti. Kocchaṃ uppannaṃ hoti. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Anujānāmi, bhikkhave, koccha’’nti. Palālapīṭhaṃ uppannaṃ hoti. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Anujānāmi, bhikkhave, palālapīṭha’’nti.

Tena kho pana samayena chabbaggiyā bhikkhū ucce mañce sayanti. Manussā vihāracārikaṃ āhiṇḍantā passitvā ujjhāyanti khiyyanti vipācenti – seyyathāpi gihī kāmabhoginoti. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Na, bhikkhave, ucce mañce sayitabbaṃ. Yo sayeyya, āpatti dukkaṭassā’’ti.

Tena kho pana samayena aññataro bhikkhu nīce mañce sayanto ahinā daṭṭho hoti. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Anujānāmi, bhikkhave, mañcapaṭipādaka’’nti.

Tena kho pana samayena chabbaggiyā bhikkhū ucce mañcapaṭipādake dhārenti, saha mañcapaṭipādakehi pavedhenti. Manussā vihāracārikaṃ āhiṇḍantā passitvā ujjhāyanti khiyyanti vipācenti – seyyathāpi gihī kāmabhoginoti. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Na, bhikkhave, uccā mañcapaṭipādakā dhāretabbā. Yo dhāreyya, āpatti dukkaṭassa. Anujānāmi, bhikkhave, aṭṭhaṅgulaparamaṃ mañcapaṭipādaka’’nti.

Tena kho pana samayena saṅghassa suttaṃ uppannaṃ hoti. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Anujānāmi, bhikkhave, suttaṃ mañcaṃ veṭhetu’’nti [vetunti (sī.)]. Aṅgāni bahusuttaṃ pariyādiyanti. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Anujānāmi, bhikkhave, aṅge vijjhitvā aṭṭhapadakaṃ veṭhetu’’nti. Coḷakaṃ uppannaṃ hoti. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Anujānāmi, bhikkhave, cimilikaṃ kātu’’nti. Tūlikā uppannā hoti. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Anujānāmi, bhikkhave, vijaṭetvā bibbohanaṃ [bimbohanaṃ (sī. syā. bimba + ohanaṃ)] kātuṃ. Tīṇi tūlāni – rukkhatūlaṃ, latātūlaṃ, poṭakitūla’’nti.

Tena kho pana samayena chabbaggiyā bhikkhū addhakāyikāni [aḍḍhakāyikāni (ka.)] bibbohanāni dhārenti. Manussā vihāracārikaṃ āhiṇḍantā passitvā ujjhāyanti khiyyanti vipācenti – seyyathāpi gihī kāmabhoginoti. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Na, bhikkhave, aḍḍhakāyikāni bibbohanāni dhāretabbāni. Yo dhāreyya, āpatti dukkaṭassa. Anujānāmi, bhikkhave, sīsappamāṇaṃ bibbohanaṃ kātu’’nti.

Tena kho pana samayena rājagahe giraggasamajjo hoti. Manussā mahāmattānaṃ atthāya bhisiyo paṭiyādenti – uṇṇabhisiṃ, coḷabhisiṃ, vākabhisiṃ, tiṇabhisiṃ, paṇṇabhisiṃ. Te vītivatte samajje chaviṃ uppāṭetvā haranti. Addasāsuṃ kho bhikkhū samajjaṭṭhāne bahuṃ uṇṇampi coḷakampi vākampi tiṇampi paṇṇampi chaṭṭitaṃ. Disvāna bhagavato etamatthaṃ ārocesuṃ. ‘‘Anujānāmi, bhikkhave, pañca bhisiyo – uṇṇabhisiṃ, coḷabhisiṃ, vākabhisiṃ, tiṇabhisiṃ, paṇṇabhisi’’nti.

Tena kho pana samayena saṅghassa senāsanaparikkhārikaṃ dussaṃ uppannaṃ hoti. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Anujānāmi, bhikkhave, bhisiṃ onandhitu’’nti [onaddhituṃ (syā.)].

Tena kho pana samayena bhikkhū mañcabhisiṃ pīṭhe santharanti, pīṭhabhisiṃ mañce santharanti. Bhisiyo paribhijjanti. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Anujānāmi, bhikkhave, onaddhamañcaṃ

[onaddhamañcaṃ (ka.) evamuparipi] onaddhapīṭha’’nti. Ullokaṃ akaritvā santharanti, heṭṭhato nipatanti [nipaṭanti (ka.), nipphaṭanti (sī.), nippāṭenti (syā.)] …pe… ‘‘anujānāmi, bhikkhave, ullokaṃ karitvā santharitvā bhisiṃ onandhitu’’nti. Chaviṃ uppāṭetvā haranti…pe… ‘‘anujānāmi, bhikkhave, phositu’’nti. Harantiyeva…pe… ‘‘anujānāmi, bhikkhave, bhattikamma’’nti. Harantiyeva…pe… ‘‘anujānāmi, bhikkhave, hatthabhattikamma’’nti. Harantiyeva…pe… ‘‘anujānāmi, bhikkhave, hatthabhatti’’nti.

Setavaṇṇādianujānanaṃ

298. Tena kho pana samayena titthiyānaṃ seyyāyo setavaṇṇā honti, kāḷavaṇṇakatā bhūmi, gerukaparikammakatā bhitti. Bahū manussā seyyāpekkhakā gacchanti. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Anujānāmi, bhikkhave, vihāre setavaṇṇaṃ kāḷavaṇṇaṃ gerukaparikamma’’nti.

Tena kho pana samayena pharusāya bhittiyā setavaṇṇo na nipatati. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Anujānāmi, bhikkhave, thusapiṇḍaṃ datvā pāṇikāya paṭibāhetvā setavaṇṇaṃ nipātetu’’nti. Setavaṇṇo anibandhanīyo hoti…pe… ‘‘anujānāmi, bhikkhave, saṇhamattikaṃ datvā pāṇikāya paṭibāhetvā setavaṇṇaṃ nipātetu’’nti. Setavaṇṇo anibandhanīyo hoti…pe… ‘‘anujānāmi, bhikkhave, ikkāsaṃ piṭṭhamadda’’nti.

Tena kho pana samayena pharusāya bhittiyā gerukā na nipatati. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Anujānāmi, bhikkhave, thusapiṇḍaṃ datvā pāṇikāya paṭibāhetvā gerukaṃ nipātetu’’nti. Gerukā anibandhanīyā hoti …pe… ‘‘anujānāmi, bhikkhave, kuṇḍakamattikaṃ datvā pāṇikāya paṭibāhetvā gerukaṃ nipātetu’’nti. Gerukā anibandhanīyā hoti…pe… ‘‘anujānāmi, bhikkhave, sāsapakuṭṭaṃ sitthatelaka’’nti. Accussannaṃ hoti…pe… ‘‘anujānāmi, bhikkhave, coḷakena paccuddharitu’’nti.

Tena kho pana samayena pharusāya bhūmiyā kāḷavaṇṇo na nipatati. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Anujānāmi, bhikkhave, thusapiṇḍaṃ datvā pāṇikāya paṭibāhetvā kāḷavaṇṇaṃ nipātetu’’nti. Kāḷavaṇṇo anibandhanīyo hoti…pe… ‘‘anujānāmi, bhikkhave, gaṇḍumattikaṃ datvā pāṇikāya paṭibāhetvā kāḷavaṇṇaṃ nipātetu’’nti. Kāḷavaṇṇo anibandhanīyo hoti…pe… ‘‘anujānāmi, bhikkhave, ikkāsaṃ kasāva’’nti.

Paṭibhānacittapaṭikkhepaṃ

299. Tena kho pana samayena chabbaggiyā bhikkhū vihāre paṭibhānacittaṃ kārāpenti – itthirūpakaṃ purisarūpakaṃ. Manussā vihāracārikaṃ āhiṇḍantā passitvā ujjhāyanti khiyyanti vipācenti – seyyathāpi gihī kāmabhoginoti. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Na, bhikkhave, paṭibhānacittaṃ kārāpetabbaṃ – itthirūpakaṃ purisarūpakaṃ. Yo kārāpeyya, āpatti dukkaṭassa. Anujānāmi, bhikkhave, mālākammaṃ latākammaṃ makaradantakaṃ pañcapaṭika’’nti.

Iṭṭhakācayādianujānanaṃ

300. Tena kho pana samayena vihārā nīcavatthukā honti, udakena otthariyyanti. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Anujānāmi, bhikkhave, uccavatthukaṃ kātu’’nti. Cayo paripatati…pe… ‘‘anujānāmi, bhikkhave, cinituṃ tayo caye – iṭṭhakācayaṃ, silācayaṃ, dārucaya’’nti. Ārohantā vihaññanti…pe… ‘‘anujānāmi, bhikkhave, tayo sopāne – iṭṭhakāsopānaṃ, silāsopānaṃ, dārusopāna’’nti. Ārohantā paripatanti…pe… ‘‘anujānāmi, bhikkhave, ālambanabāha’’nti.

Tena kho pana samayena vihārā āḷakamandā honti. Bhikkhū hiriyanti nipajjituṃ. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Anujānāmi, bhikkhave, tirokaraṇi’’nti. Tirokaraṇiṃ ukkhipitvā olokenti…pe… ‘‘anujānāmi, bhikkhave, aḍḍhakuṭṭaka’’nti. Aḍḍhakuṭṭakā uparito olokenti…pe… ‘‘anujānāmi, bhikkhave, tayo gabbhe – sivikāgabbhaṃ, nāḷikāgabbhaṃ, hammiyagabbha’’nti.

Tena kho pana samayena bhikkhū khuddake vihāre majjhe gabbhaṃ karonti. Upacāro na hoti. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Anujānāmi, bhikkhave, khuddake vihāre ekamantaṃ gabbhaṃ kātuṃ, mahallake majjhe’’ti.

Tena kho pana samayena vihārassa kuṭṭapādo jīrati. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Anujānāmi, bhikkhave, kulaṅkapādaka’’nti [kuḷuṅkapādakanti (sī.)]. Vihārassa kuṭṭo ovassati…pe…‘‘anujānāmi, bhikkhave, parittāṇakiṭikaṃ uddasudha’’nti [uddhāsudhanti (syā.)].

Tena kho pana samayena aññatarassa bhikkhuno tiṇacchadanā ahi khandhe patati. So bhīto vissaramakāsi. Bhikkhū upadhāvitvā taṃ bhikkhuṃ etadavocuṃ – ‘‘kissa tvaṃ, āvuso, vissaramakāsī’’ti? Atha kho so bhikkhūnaṃ etamatthaṃ ārocesi. Bhikkhū bhagavato etamatthaṃ ārocesuṃ. ‘‘Anujānāmi, bhikkhave, vitāna’’nti.

Tena kho pana samayena bhikkhū mañcapādepi pīṭhapādepi thavikāyo laggenti. Undūrehipi upacikāhipi khajjanti. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Anujānāmi, bhikkhave, bhittikhilaṃ nāgadantaka’’nti.

Tena kho pana samayena bhikkhū mañcepi pīṭhepi cīvaraṃ nikkhipanti. Cīvaraṃ paribhijjiti. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Anujānāmi, bhikkhave, vihāre cīvaravaṃsaṃ cīvararajju’’nti.

Tena kho pana samayena vihārā anāḷindakā honti appaṭissaraṇā. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Anujānāmi, bhikkhave, āḷindaṃ paghanaṃ pakuṭṭaṃ [pakuḍḍaṃ (sī.)] osāraka’’nti. Āḷindā pākaṭā honti. Bhikkhū hiriyanti nipajjituṃ…pe… ‘‘anujānāmi, bhikkhave, saṃsaraṇakiṭikaṃ ugghāṭanakiṭika’’nti.

Upaṭṭhānasālāanujānanaṃ

301. Tena kho pana samayena bhikkhū ajjhokāse bhattavissaggaṃ karontā sītenapi uṇhenapi kilamanti. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Anujānāmi, bhikkhave, upaṭṭhānasāla’’nti. Upaṭṭhānasālā nīcavatthukā hoti, udakena otthariyyati…pe… ‘‘anujānāmi, bhikkhave, uccavatthukaṃ kātu’’nti. Cayo paripatati…pe… ‘‘anujānāmi, bhikkhave, cinituṃ tayo caye – iṭṭhakācayaṃ, silācayaṃ, dārucaya’’nti. Ārohantā vihaññanti…pe… ‘‘anujānāmi, bhikkhave, tayo sopāne – iṭṭhakāsopānaṃ, silāsopānaṃ, dārusopāna’’nti. Ārohantā paripatanti…pe… ‘‘anujānāmi, bhikkhave, ālambanabāha’’nti. Upaṭṭhānasālāya tiṇacuṇṇaṃ paripatati…pe… ‘‘anujānāmi, bhikkhave, ogumphetvā ullittāvalittaṃ kātuṃ – setavaṇṇaṃ kāḷavaṇṇaṃ gerukaparikammaṃ mālākammaṃ latākammaṃ makaradantakaṃ pañcapaṭikaṃ cīvaravaṃsaṃ cīvararajju’’nti.

Tena kho pana samayena bhikkhū ajjhokāse chamāya cīvaraṃ pattharanti. Cīvaraṃ paṃsukitaṃ hoti. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Anujānāmi, bhikkhave, ajjhokāse cīvaravaṃsaṃ cīvararajju’’nti. Pānīyaṃ otappati…pe… ‘‘anujānāmi, bhikkhave, pānīyasālaṃ pānīyamaṇḍapa’’nti. Pānīyasālā nīcavatthukā hoti, udakena otthariyyati…pe… ‘‘anujānāmi, bhikkhave, uccavatthukaṃ kātu’’nti. Cayo paripatati…pe… ‘‘anujānāmi, bhikkhave, cinituṃ tayo caye – iṭṭhakācayaṃ, silācayaṃ, dārucaya’’nti. Ārohantā vihaññanti…pe… ‘‘anujānāmi, bhikkhave, tayo sopāne – iṭṭhakāsopānaṃ, silāsopānaṃ, dārusopāna’’nti. Ārohantā paripatanti…pe… ‘‘anujānāmi, bhikkhave, ālambanabāha’’nti. Pānīyasālāya tiṇacuṇṇaṃ paripatati…pe… ‘‘anujānāmi, bhikkhave, ogumphetvā ullittāvalittaṃ kātuṃ – setavaṇṇaṃ kāḷavaṇṇaṃ gerukaparikammaṃ mālākammaṃ latākammaṃ makaradantakaṃ pañcapaṭikaṃ cīvaravaṃsaṃ cīvararajju’’nti. Pānīyabhājanaṃ na saṃvijjati…pe… ‘‘anujānāmi, bhikkhave, pānīyasaṅkhaṃ pānīyasarāvaka’’nti.

Pākārādianujānanaṃ

302. Tena kho pana samayena vihārā aparikkhittā honti. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Anujānāmi, bhikkhave, parikkhipituṃ tayo pākāre – iṭṭhakāpākāraṃ, silāpākāraṃ, dārupākāra’’nti. Koṭṭhako na hoti…pe… ‘‘anujānāmi, bhikkhave, koṭṭhaka’’nti. Koṭṭhako nīcavatthuko hoti, udakena otthariyyati…pe… ‘‘anujānāmi, bhikkhave, uccavatthukaṃ kātu’’nti. Koṭṭhakassa kavāṭaṃ na hoti…pe… ‘‘anujānāmi, bhikkhave, kavāṭaṃ piṭṭhasaṅghāṭaṃ udukkhalikaṃ uttarapāsakaṃ aggaḷavaṭṭiṃ kapisīsakaṃ sūcikaṃ ghaṭikaṃ tāḷacchiddaṃ āviñchanacchiddaṃ āviñchanarajju’’nti. Koṭṭhake tiṇacuṇṇaṃ paripatati…pe… ‘‘anujānāmi, bhikkhave, ogumphetvā ullittāvalittaṃ kātuṃ – setavaṇṇaṃ kāḷavaṇṇaṃ gerukaparikammaṃ mālākammaṃ latākammaṃ makaradantakaṃ pañcapaṭika’’nti.

Tena kho pana samayena pariveṇaṃ cikkhallaṃ hoti. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Anujānāmi, bhikkhave, marumbaṃ upakiritu’’nti. Na pariyāpuṇanti…pe… ‘‘anujānāmi, bhikkhave, padarasilaṃ nikkhipitu’’nti. Udakaṃ santiṭṭhati…pe… ‘‘anujānāmi, bhikkhave, udakaniddhamana’’nti.

Tena kho pana samayena bhikkhū pariveṇe tahaṃ tahaṃ aggiṭṭhānaṃ karonti. Pariveṇaṃ uklāpaṃ hoti. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Anujānāmi, bhikkhave, ekamantaṃ aggisālaṃ kātu’’nti. Aggisālā nīcavatthukā hoti, udakena otthariyyati…pe… ‘‘anujānāmi, bhikkhave, uccavatthukaṃ kātu’’nti. Cayo paripatati…pe… ‘‘anujānāmi, bhikkhave, cinituṃ tayo caye – iṭṭhakācayaṃ, silācayaṃ, dārucaya’’nti. Ārohantā vihaññanti…pe… ‘‘anujānāmi, bhikkhave, tayo sopāne – iṭṭhakāsopānaṃ, silāsopānaṃ, dārusopāna’’nti. Ārohantā paripatanti…pe… ‘‘anujānāmi, bhikkhave, ālambanabāha’’nti. Aggisālāya kavāṭaṃ na hoti…pe… ‘‘anujānāmi, bhikkhave, kavāṭaṃ piṭṭhasaṅghāṭaṃ udukkhalikaṃ uttarapāsakaṃ aggaḷavaṭṭiṃ kapisīsakaṃ sūcikaṃ ghaṭikaṃ tāḷacchiddaṃ āviñchanacchiddaṃ āviñchanarajju’’nti. Aggisālāya tiṇacuṇṇaṃ paripatati…pe… ‘‘anujānāmi, bhikkhave, ogumphetvā ullittāvalittaṃ kātuṃ – setavaṇṇaṃ kāḷavaṇṇaṃ gerukaparikammaṃ mālākammaṃ latākammaṃ makaradantakaṃ pañcapaṭikaṃ cīvaravaṃsaṃ cīvararajju’’nti.

Ārāmaparikkhepaanujānanaṃ

303. Tena kho pana samayena ārāmo aparikkhitto hoti. Ajakāpi pasukāpi uparope viheṭhenti. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Anujānāmi, bhikkhave, parikkhipituṃ tayo vāṭe – veḷuvāṭaṃ, kaṇḍakavāṭaṃ [vaṭe veḷuvaṭaṃ kaṇḍakavaṭaṃ (syā.)], parikha’’nti. Koṭṭhako na hoti. Tatheva ajakāpi pasukāpi uparope viheṭhenti…pe… ‘‘anujānāmi, bhikkhave, koṭṭhakaṃ apesiṃ yamakakavāṭaṃ toraṇaṃ paligha’’nti. Koṭṭhake tiṇacuṇṇaṃ paripatati…pe… ‘‘anujānāmi, bhikkhave, ogumphetvā ullittāvalittaṃ kātuṃ – setavaṇṇaṃ kāḷavaṇṇaṃ gerukaparikammaṃ mālākammaṃ latākammaṃ makaradantakaṃ pañcapaṭika’’nti. Ārāmo cikkhallo hoti…pe… ‘‘anujānāmi, bhikkhave, marumbaṃ upakiritu’’nti. Na pariyāpuṇanti…pe… ‘‘anujānāmi, bhikkhave, padarasilaṃ nikkhipitu’’nti. Udakaṃ santiṭṭhati…pe… ‘‘anujānāmi, bhikkhave, udakaniddhamana’’nti.

Tena kho pana samayena rājā māgadho seniyo bimbisāro saṅghassa atthāya sudhāmattikālepanaṃ pāsādaṃ kāretukāmo hoti. Atha kho bhikkhūnaṃ etadahosi – ‘‘kiṃ nu kho bhagavatā chadanaṃ anuññātaṃ, kiṃ ananuññāta’’nti. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Anujānāmi, bhikkhave, pañca chadanāni – iṭṭhakāchadanaṃ, silāchadanaṃ, sudhāchadanaṃ, tiṇacchadanaṃ, paṇṇacchadana’’nti.

Paṭhamabhāṇavāro niṭṭhito.

2. Dutiyabhāṇavāro

Anāthapiṇḍikavatthu

304. Tena kho pana samayena anāthapiṇḍiko gahapati rājagahakassa seṭṭhissa bhaginipatiko hoti. Atha kho anāthapiṇḍiko gahapati rājagahaṃ agamāsi kenacideva karaṇīyena. Tena kho pana samayena rājagahakena seṭṭhinā svātanāya buddhappamukho saṅgho nimantito hoti. Atha kho rājagahako seṭṭhī dāse ca kammakāre [kammakare (sī. syā.)] ca āṇāpesi – ‘‘tena hi, bhaṇe, kālasseva uṭṭhāya yāguyo pacatha, bhattāni pacatha, sūpāni sampādetha, uttaribhaṅgāni sampādethā’’ti. Atha kho anāthapiṇḍikassa gahapatissa etadahosi – ‘‘pubbe khvāyaṃ gahapati mayi āgate sabbakiccāni nikkhipitvā mamaññeva saddhiṃ paṭisammodati. Sodānāyaṃ vikkhittarūpo dāse ca kammakāre ca āṇāpesi – ‘tena hi, bhaṇe, kālasseva uṭṭhāya yāguyo pacatha, bhattāni pacatha, sūpāni sampādetha, uttaribhaṅgāni sampādethā’ti. Kiṃ nu kho imassa gahapatissa āvāho vā bhavissati, vivāho vā bhavissati, mahāyañño vā paccupaṭṭhito, rājā vā māgadho seniyo bimbisāro nimantito svātanāya saddhiṃ balakāyenā’’ti?

Atha kho rājagahako seṭṭhī dāse ca kammakāre ca āṇāpetvā yena anāthapiṇḍiko gahapati tenupasaṅkami, upasaṅkamitvā anāthapiṇḍikena gahapatinā saddhiṃ paṭisammoditvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho rājagahakaṃ seṭṭhiṃ anāthapiṇḍiko gahapati etadavoca – ‘‘pubbe kho tvaṃ, gahapati, mayi āgate sabbakiccāni nikkhipitvā mamaññeva saddhiṃ paṭisammodasi. Sodāni tvaṃ vikkhittarūpo dāse ca kammakāre ca āṇāpesi – ‘tena hi, bhaṇe, kālasseva uṭṭhāya yāguyo pacatha, bhattāni pacatha, sūpāni sampādetha, uttaribhaṅgāni sampādethā’ti. Kiṃ nu kho te, gahapati, āvāho vā bhavissati, vivāho vā bhavissati, mahāyañño vā paccupaṭṭhito, rājā vā māgadho seniyo bimbisāro nimantito svātanāya saddhiṃ balakāyenā’’ti? ‘‘Na me, gahapati, āvāho vā bhavissati, nāpi vivāho vā bhavissati, nāpi rājā vā māgadho seniyo bimbisāro nimantito svātanāya saddhiṃ balakāyena; api ca me mahāyañño paccupaṭṭhito; svātanāya buddhappamukho saṅgho nimantito’’ti. ‘‘Buddhoti tvaṃ, gahapati, vadesī’’ti? ‘‘Buddho tyāhaṃ, gahapati, vadāmī’’ti. ‘‘Buddhoti tvaṃ, gahapati, vadesī’’ti? ‘‘Buddho tyāhaṃ, gahapati, vadāmī’’ti. ‘‘Buddhoti tvaṃ, gahapati, vadesī’’ti? ‘‘Buddho tyāhaṃ, gahapati, vadāmī’’ti. ‘‘Ghosopi kho eso, gahapati, dullabho lokasmiṃ yadidaṃ – buddho buddhoti. Sakkā nu kho, gahapati, imaṃ kālaṃ taṃ bhagavantaṃ dassanāya upasaṅkamituṃ arahantaṃ sammāsambuddha’’nti? ‘‘Akālo kho, gahapati, imaṃ kālaṃ taṃ bhagavantaṃ dassanāya upasaṅkamituṃ arahantaṃ sammāsambuddhaṃ. Svedāni tvaṃ kālena taṃ bhagavantaṃ dassanāya upasaṅkamissasi arahantaṃ sammāsambuddha’’nti. Atha kho anāthapiṇḍiko gahapati – svedānāhaṃ kālena taṃ bhagavantaṃ dassanāya upasaṅkamissāmi arahantaṃ sammāsambuddhanti – buddhagatāya satiyā nipajjitvā rattiyā sudaṃ tikkhattuṃ vuṭṭhāsi pabhātaṃ maññamāno.

305. [saṃ. ni. 1.242] Atha kho anāthapiṇḍiko gahapati yena sivakadvāraṃ [sīvadvāraṃ (sī.), sītavanadvāraṃ (syā.)] tenupasaṅkami. Amanussā dvāraṃ vivariṃsu. Atha kho anāthapiṇḍikassa gahapatissa nagaramhā nikkhantassa āloko antaradhāyi, andhakāro pāturahosi, bhayaṃ chambhitattaṃ lomahaṃso udapādi; tatova puna nivattitukāmo ahosi. Atha kho sivako [sīvako (sī. syā.)] yakkho antarahito saddamanussāvesi –

‘‘Sataṃ hatthī sataṃ assā, sataṃ assatarīrathā;
Sataṃ kaññāsahassāni, āmukkamaṇikuṇḍalā;
Ekassa padavītihārassa, kalaṃ nāgghanti soḷasiṃ [soḷasinti (sī. ka.)].

‘‘Abhikkama gahapati abhikkama gahapati;
Abhikkantaṃ te seyyo no paṭikkanta’’nti.

Atha kho anāthapiṇḍikassa gahapatissa andhakāro antaradhāyi, āloko pāturahosi. Yaṃ ahosi bhayaṃ chambhitattaṃ lomahaṃso so paṭippassambhi. Dutiyampi kho…pe… tatiyampi kho…pe… anāthapiṇḍikassa gahapatissa āloko antaradhāyi, andhakāro pāturahosi, bhayaṃ chambhitattaṃ lomahaṃso udapādi, tatova puna nivattitukāmo ahosi. Tatiyampi kho sivako yakkho antarahito saddamanussāvesi –

‘‘Sataṃ hatthī sataṃ assā, sataṃ assatarīrathā;
Sataṃ kaññāsahassāni, āmukkamaṇikuṇḍalā;
Ekassa padavītihārassa, kalaṃ nāgghanti soḷasiṃ.

‘‘Abhikkama gahapati abhikkama gahapati,
Abhikkantaṃ te seyyo no paṭikkanta’’nti.

Tatiyampi kho anāthapiṇḍikassa gahapatissa andhakāro antaradhāyi, āloko pāturahosi, yaṃ ahosi bhayaṃ chambhitattaṃ lomahaṃso, so paṭippassambhi. Atha kho anāthapiṇḍiko gahapati yena sītavanaṃ tenupasaṅkami. Tena kho pana samayena bhagavā rattiyā paccūsasamayaṃ paccuṭṭhāya ajjhokāse caṅkamati. Addasā kho bhagavā anāthapiṇḍikaṃ gahapatiṃ dūratova āgacchantaṃ. Disvāna caṅkamā orohitvā paññatte āsane nisīdi. Nisajja kho bhagavā anāthapiṇḍikaṃ gahapatiṃ etadavoca – ‘‘ehi sudattā’’ti. Atha kho anāthapiṇḍiko gahapati – nāmena maṃ bhagavā ālapatīti – haṭṭho udaggo yena bhagavā tenupasaṅkami, upasaṅkamitvā bhagavato pādesu sirasā nipatitvā bhagavantaṃ etadavoca – ‘‘kacci, bhante, bhagavā sukhaṃ sayitthā’’ti?

[saṃ. ni. 1.242] ‘‘Sabbadā ve sukhaṃ seti, brāhmaṇo parinibbuto;
Yo na limpati kāmesu, sītibhūto nirūpadhi.

‘‘Sabbā āsattiyo chetvā, vineyya hadaye daraṃ;
Upasanto sukhaṃ seti, santiṃ pappuyya cetasā’’ti [cetasoti (sī. syā.)].

Atha kho bhagavā anāthapiṇḍikassa gahapatissa anupubbiṃ kathaṃ [ānupubbikathaṃ (sī.)] kathesi, seyyathidaṃ – dānakathaṃ sīlakathaṃ saggakathaṃ, kāmānaṃ ādīnavaṃ okāraṃ saṃkilesaṃ, nekkhamme ānisaṃsaṃ pakāsesi. Yadā bhagavā aññāsi anāthapiṇḍikaṃ gahapatiṃ kallacittaṃ muducittaṃ vinīvaraṇacittaṃ udaggacittaṃ pasannacittaṃ, atha yā buddhānaṃ sāmukkaṃsikā dhammadesanā taṃ pakāsesi – dukkhaṃ, samudayaṃ, nirodhaṃ, maggaṃ. Seyyathāpi nāma suddhaṃ vatthaṃ apagatakāḷakaṃ sammadeva rajanaṃ paṭiggaṇheyya, evameva anāthapiṇḍikassa gahapatissa tasmiṃyeva āsane virajaṃ vītamalaṃ dhammacakkhuṃ udapādi – yaṃ kiñci samudayadhammaṃ, sabbaṃ taṃ nirodhadhammanti. Atha kho anāthapiṇḍiko gahapati diṭṭhadhammo pattadhammo viditadhammo pariyogāḷhadhammo tiṇṇavicikiccho vigatakathaṃkatho vesārajjappatto aparappaccayo satthusāsane bhagavantaṃ etadavoca – ‘‘abhikkantaṃ bhante, abhikkantaṃ bhante! Seyyathāpi, bhante, nikkujjitaṃ vā ukkujjeyya, paṭicchannaṃ vā vivareyya, mūḷhassa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya – cakkhumanto rūpāni dakkhantīti – evamevaṃ bhagavatā anekapariyāyena dhammo pakāsito. Esāhaṃ, bhante, bhagavantaṃ saraṇaṃ gacchāmi, dhammañca, bhikkhusaṅghañca. Upāsakaṃ maṃ bhagavā dhāretu ajjatagge pāṇupetaṃ saraṇaṃ gataṃ. Adhivāsetu ca me, bhante, bhagavā svātanāya bhattaṃ saddhiṃ bhikkhusaṅghenā’’ti. Adhivāsesi bhagavā tuṇhībhāvena.

Atha kho anāthapiṇḍiko gahapati bhagavato adhivāsanaṃ viditvā uṭṭhāyāsanā bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā pakkāmi. Assosi kho rājagahako seṭṭhī – ‘‘anāthapiṇḍikena kira gahapatinā svātanāya buddhappamukho saṅgho nimantito’’ti.

306. Atha kho rājagahako seṭṭhī anāthapiṇḍikaṃ gahapatiṃ etadavoca – ‘‘tayā kira, gahapati, svātanāya buddhappamukho saṅgho nimantito. Tvañcāsi āgantuko. Demi te, gahapati, veyyāyikaṃ yena tvaṃ buddhappamukhassa saṅghassa bhattaṃ kareyyāsī’’ti. ‘‘Alaṃ, gahapati atthi me veyyāyikaṃ yenāhaṃ buddhappamukhassa saṅghassa bhattaṃ karissāmī’’ti.

Assosi kho rājagahako negamo – ‘‘anāthapiṇḍikena kira gahapatinā svātanāya buddhappamukho saṅgho nimantito’’ti. Atha kho rājagahako negamo anāthapiṇḍikaṃ gahapatiṃ etadavoca – ‘‘tayā kira, gahapati, svātanāya buddhappamukho saṅgho nimantito. Tvañcāsi āgantuko. Demi te, gahapati, veyyāyikaṃ yena tvaṃ buddhappamukhassa saṅghassa bhattaṃ kareyyāsī’’ti. ‘‘Alaṃ ayya; atthi me veyyāyikaṃ yenāhaṃ buddhappamukhassa saṅghassa bhattaṃ karissāmī’’ti.

Assosi kho rājā māgadho seniyo bimbisāro – ‘‘anāthapiṇḍikena kira gahapatinā svātanāya buddhappamukho saṅgho nimantito’’ti. Atha kho rājā māgadho seniyo bimbisāro anāthapiṇḍikaṃ gahapatiṃ etadavoca – ‘‘tayā kira, gahapati, svātanāya buddhappamukho saṅgho nimantito. Tvañcāsi āgantuko. Demi te, gahapati, veyyāyikaṃ yena tvaṃ buddhappamukhassa saṅghassa bhattaṃ kareyyāsī’’ti. ‘‘Alaṃ deva; atthi me veyyāyikaṃ yenāhaṃ buddhappamukhassa saṅghassa bhattaṃ karissāmī’’ti.

Atha kho anāthapiṇḍiko gahapati tassā rattiyā accayena rājagahakassa seṭṭhissa nivesane paṇītaṃ khādanīyaṃ bhojanīyaṃ paṭiyādāpetvā bhagavato kālaṃ ārocāpesi – ‘‘kālo, bhante, niṭṭhitaṃ bhatta’’nti. Atha kho bhagavā pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya yena rājagahakassa seṭṭhissa nivesanaṃ tenupasaṅkami, upasaṅkamitvā paññatte āsane nisīdi saddhiṃ bhikkhusaṅghena. Atha kho anāthapiṇḍiko gahapati buddhappamukhaṃ bhikkhusaṅghaṃ paṇītena khādanīyena bhojanīyena sahatthā santappetvā sampavāretvā, bhagavantaṃ bhuttāviṃ onītapattapāṇiṃ, ekamantaṃ nisīdi. Ekamantaṃ nisinno kho anāthapiṇḍiko gahapati bhagavantaṃ etadavoca – ‘‘adhivāsetu me, bhante, bhagavā sāvatthiyaṃ vassāvāsaṃ saddhiṃ bhikkhusaṅghenā’’ti. ‘‘Suññāgāre kho, gahapati, tathāgatā abhiramantī’’ti. ‘‘Aññātaṃ bhagavā, aññātaṃ sugatā’’ti. Atha kho bhagavā anāthapiṇḍikaṃ gahapatiṃ dhammiyā kathāya sandassetvā samādapetvā samuttejetvā sampahaṃsetvā uṭṭhāyāsanā pakkāmi.

307. Tena kho pana samayena anāthapiṇḍiko gahapati bahumitto hoti bahusahāyo ādeyyavāco. Atha kho anāthapiṇḍiko gahapati rājagahe taṃ karaṇīyaṃ tīretvā yena sāvatthi tena pakkāmi. Atha kho anāthapiṇḍiko gahapati antarāmagge manusse āṇāpesi – ‘‘ārāme, ayyā, karotha, vihāre patiṭṭhāpetha, dānāni paṭṭhapetha. Buddho loke uppanno. So ca mayā bhagavā nimantito iminā maggena āgacchissatī’’ti. Atha kho te manussā anāthapiṇḍikena gahapatinā uyyojitā ārāme akaṃsu, vihāre patiṭṭhāpesuṃ, dānāni paṭṭhapesuṃ.

Atha kho anāthapiṇḍiko gahapati sāvatthiṃ gantvā samantā sāvatthiṃ anuvilokesi – ‘‘kattha nu kho bhagavā vihareyya? Yaṃ assa gāmato neva atidūre na accāsanne, gamanāgamanasampannaṃ, atthikānaṃ atthikānaṃ manussānaṃ abhikkamanīyaṃ, divā appākiṇṇaṃ, rattiṃ appasaddaṃ, appanigghosaṃ, vijanavātaṃ, manussarāhasseyyakaṃ, paṭisallānasāruppa’’nti.

Addasā kho anāthapiṇḍiko gahapati jetassa kumārassa [rājakumārassa (sī. syā. kaṃ.)] uyyānaṃ – gāmato neva atidūre na accāsanne, gamanāgamanasampannaṃ, atthikānaṃ atthikānaṃ manussānaṃ abhikkamanīyaṃ, divā appākiṇṇaṃ, rattiṃ appasaddaṃ, appanigghosaṃ, vijanavātaṃ, manussarāhasseyyakaṃ, paṭisallānasāruppaṃ. Disvāna yena jeto kumāro tenupasaṅkami, upasaṅkamitvā jetaṃ kumāraṃ etadavoca – ‘‘dehi me, ayyaputta, uyyānaṃ ārāmaṃ kātu’’nti [ketuṃ (vajīrabuddhiṭīkāyaṃ)]. ‘‘Adeyyo, gahapati, ārāmo api koṭisantharenā’’ti. ‘‘Gahito, ayyaputta, ārāmo’’ti. ‘‘Na, gahapati, gahito ārāmo’’ti. Gahito na gahitoti vohārike mahāmatte pucchiṃsu. Mahāmattā evamāhaṃsu – ‘‘yato tayā, ayyaputta, aggho kato, gahito ārāmo’’ti. Atha kho anāthapiṇḍiko gahapati sakaṭehi hiraññaṃ nibbāhāpetvā jetavanaṃ koṭisantharaṃ santharāpesi. Sakiṃ nīhaṭaṃ hiraññaṃ thokassa okāsassa koṭṭhakasāmantā nappahoti. Atha kho anāthapiṇḍiko gahapati manusse āṇāpesi – ‘‘gacchatha, bhaṇe, hiraññaṃ āharatha; imaṃ okāsaṃ santharissāmā’’ti.

Atha kho jetassa kumārassa etadahosi – ‘‘na kho idaṃ orakaṃ bhavissati, yathāyaṃ gahapati tāva bahuṃ hiraññaṃ pariccajatī’’ti. Anāthapiṇḍikaṃ gahapatiṃ etadavoca – ‘‘alaṃ, gahapati; mā taṃ okāsaṃ santharāpesi. Dehi me etaṃ okāsaṃ. Mametaṃ dānaṃ bhavissatī’’ti. Atha kho anāthapiṇḍiko gahapati – ayaṃ kho jeto kumāro abhiññāto ñātamanusso; mahatthiko kho pana evarūpānaṃ ñātamanussānaṃ imasmiṃ dhammavinaye pasādoti – taṃ okāsaṃ jetassa kumārassa pādāsi [adāsi (syā.)]. Atha kho jeto kumāro tasmiṃ okāse koṭṭhakaṃ māpesi.

Atha kho anāthapiṇḍiko gahapati jetavane vihāre kārāpesi, pariveṇāni kārāpesi, koṭṭhake kārāpesi, upaṭṭhānasālāyo kārāpesi, aggisālāyo kārāpesi, kappiyakuṭiyo kārāpesi, vaccakuṭiyo kārāpesi, caṅkame kārāpesi, caṅkamanasālāyo kārāpesi, udapāne kārāpesi, udapānasālāyo kārāpesi, jantāghare kārāpesi, jantāgharasālāyo kārāpesi, pokkharaṇiyo kārāpesi, maṇḍape kārāpesi.

Navakammadānaṃ

308. Atha kho bhagavā rājagahe yathābhirantaṃ viharitvā yena vesālī tena cārikaṃ pakkāmi. Anupubbena cārikaṃ caramāno yena vesālī tadavasari. Tatra sudaṃ bhagavā vesāliyaṃ viharati mahāvane kūṭāgārasālāyaṃ. Tena kho pana samayena manussā sakkaccaṃ navakammaṃ karonti. Yepi bhikkhū navakammaṃ adhiṭṭhenti tepi sakkaccaṃ upaṭṭhenti cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārena. Atha kho aññatarassa daliddassa tunnavāyassa etadahosi – ‘‘na kho idaṃ orakaṃ bhavissati, yathayime manussā sakkaccaṃ navakammaṃ karonti; yaṃnūnāhampi navakammaṃ kareyya’’nti. Atha kho so daliddo tunnavāyo sāmaṃ cikkhallaṃ madditvā iṭṭhakāyo cinitvā kuṭṭaṃ uṭṭhāpesi. Tena akusalakena citā vaṅkā bhitti paripati. Dutiyampi kho…pe… tatiyampi kho so daliddo tunnavāyo sāmaṃ cikkhallaṃ madditvā iṭṭhakāyo cinitvā kuṭṭaṃ uṭṭhāpesi. Tena akusalakena citā vaṅkā bhitti paripati. Atha kho so daliddo tunnavāyo ujjhāyati khiyyati vipāceti – ‘‘ye imesaṃ samaṇānaṃ sakyaputtiyānaṃ denti cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhāraṃ, te ime ovadanti anusāsanti, tesañca navakammaṃ adhiṭṭhenti. Ahaṃ panamhi daliddo. Na maṃ koci ovadati vā anusāsati vā navakammaṃ vā adhiṭṭhetī’’ti. Assosuṃ kho bhikkhū tassa daliddassa tunnavāyassa ujjhāyantassa khiyyantassa vipācentassa. Atha kho te bhikkhū bhagavato etamatthaṃ ārocesuṃ. Atha kho bhagavā etasmiṃ nidāne etasmiṃ pakaraṇe dhammiṃ kathaṃ katvā bhikkhū āmantesi – ‘‘anujānāmi, bhikkhave, navakammaṃ dātuṃ. Navakammiko, bhikkhave, bhikkhu ussukkaṃ āpajjissati – ‘kinti nu kho vihāro khippaṃ pariyosānaṃ gaccheyyā’ti; khaṇḍaṃ phullaṃ paṭisaṅkharissati. Evañca pana, bhikkhave, dātabbaṃ. Paṭhamaṃ bhikkhu yācitabbo, yācitvā byattena bhikkhunā paṭibalena saṅgho ñāpetabbo –

309. ‘‘Suṇātu me, bhante, saṅgho. Yadi saṅghassa pattakallaṃ, saṅgho itthannāmassa gahapatino vihāraṃ itthannāmassa bhikkhuno navakammaṃ dadeyya. Esā ñatti.

‘‘Suṇātu me, bhante, saṅgho. Saṅgho itthannāmassa gahapatino vihāraṃ itthannāmassa bhikkhuno navakammaṃ deti. Yassāyasmato khamati itthannāmassa gahapatino vihāraṃ itthannāmassa bhikkhuno navakammassa dānaṃ, so tuṇhassa; yassa nakkhamati, so bhāseyya.

‘‘Dinno saṅghena itthannāmassa gahapatino vihāro itthannāmassa bhikkhuno navakammaṃ. Khamati saṅghassa, tasmā tuṇhī, evametaṃ dhārayāmī’’ti.

Aggāsanādianujānanaṃ

310. Atha kho bhagavā vesāliyaṃ yathābhirantaṃ viharitvā yena sāvatthi tena cārikaṃ pakkāmi. Tena kho pana samayena chabbaggiyānaṃ bhikkhūnaṃ antevāsikā bhikkhū buddhappamukhassa saṅghassa purato purato gantvā vihāre pariggaṇhanti, seyyāyo pariggaṇhanti – idaṃ amhākaṃ upajjhāyānaṃ bhavissati, idaṃ amhākaṃ ācariyānaṃ bhavissati, idaṃ amhākaṃ bhavissatī’’ti.

Atha kho āyasmā sāriputto buddhappamukhassa saṅghassa piṭṭhito piṭṭhito gantvā vihāresu pariggahitesu, seyyāsu pariggahitāsu, seyyaṃ alabhamāno aññatarasmiṃ rukkhamūle nisīdi. Atha kho bhagavā rattiyā paccūsasamayaṃ paccuṭṭhāya ukkāsi. Āyasmāpi sāriputto ukkāsi. ‘‘Ko etthā’’ti? ‘‘Ahaṃ, bhagavā, sāriputto’’ti. ‘‘Kissa tvaṃ, sāriputtaṃ, idha nisinno’’ti? Atha kho āyasmā sāriputto bhagavato etamatthaṃ ārocesi. Atha kho bhagavā etasmiṃ nidāne etasmiṃ pakaraṇe bhikkhusaṅghaṃ sannipātāpetvā bhikkhū paṭipucchi – ‘‘saccaṃ kira, bhikkhave, chabbaggiyānaṃ bhikkhūnaṃ antevāsikā bhikkhū buddhappamukhassa saṅghassa purato purato gantvā vihāre pariggaṇhanti, seyyāyo pariggaṇhanti – idaṃ amhākaṃ upajjhāyānaṃ bhavissati, idaṃ amhākaṃ ācariyānaṃ bhavissati, idaṃ amhākaṃ bhavissatī’’ti? ‘‘Saccaṃ bhagavā’’ti. Vigarahi buddho bhagavā…pe… ‘‘kathañhi nāma te, bhikkhave, moghapurisā buddhappamukhassa saṅghassa purato purato gantvā vihāre pariggahessanti, seyyāyo pariggahessanti – idaṃ amhākaṃ upajjhāyānaṃ bhavissati, idaṃ amhākaṃ ācariyānaṃ bhavissati, idaṃ amhākaṃ bhavissatīti! Netaṃ, bhikkhave, appasannānaṃ vā pasādāya…pe… vigarahitvā…pe… dhammiṃ kathaṃ katvā bhikkhū āmantesi – ‘‘ko, bhikkhave, arahati aggāsanaṃ aggodakaṃ aggapiṇḍa’’nti?

Ekacce bhikkhū evamāhaṃsu – ‘‘yo, bhagavā, khattiyakulā pabbajito so arahati aggāsanaṃ aggodakaṃ aggapiṇḍa’’nti. Ekacce bhikkhū evamāhaṃsu – ‘‘yo, bhagavā, brāhmaṇakulā pabbajito so arahati aggāsanaṃ aggodakaṃ aggapiṇḍa’’nti. Ekacce bhikkhū evamāhaṃsu – ‘‘yo, bhagavā, gahapatikulā pabbajito so arahati aggāsanaṃ aggodakaṃ aggapiṇḍa’’nti. Ekacce bhikkhū evamāhaṃsu – ‘‘yo, bhagavā, suttantiko so arahati aggāsanaṃ aggodakaṃ aggapiṇḍa’’nti. Ekacce bhikkhū evamāhaṃsu – ‘‘yo, bhagavā, vinayadharo so arahati aggāsanaṃ aggodakaṃ aggapiṇḍa’’nti. Ekacce bhikkhū evamāhaṃsu – ‘‘yo, bhagavā, dhammakathiko so arahati aggāsanaṃ aggodakaṃ aggapiṇḍa’’nti. Ekacce bhikkhū evamāhaṃsu – ‘‘yo, bhagavā, paṭhamassa jhānassa lābhī so arahati aggāsanaṃ aggodakaṃ aggapiṇḍa’’nti. Ekacce bhikkhū evamāhaṃsu – ‘‘yo, bhagavā, dutiyassa jhānassa lābhī so arahati aggāsanaṃ aggodakaṃ aggapiṇḍa’’nti. Ekacce bhikkhū evamāhaṃsu – ‘‘yo, bhagavā, tatiyassa jhānassa lābhī so arahati aggāsanaṃ aggodakaṃ aggapiṇḍa’’nti. Ekacce bhikkhū evamāhaṃsu – ‘‘yo, bhagavā, catutthassa jhānassa lābhī so arahati aggāsanaṃ aggodakaṃ aggapiṇḍa’’nti. Ekacce bhikkhū evamāhaṃsu – ‘‘yo, bhagavā, sotāpanno so arahati aggāsanaṃ aggodakaṃ aggapiṇḍa’’nti. Ekacce bhikkhū evamāhaṃsu – ‘‘yo, bhagavā, sakadāgāmī…pe… yo, bhagavā, anāgāmī…pe… yo, bhagavā, arahā so arahati aggāsanaṃ aggodakaṃ aggapiṇḍa’’nti. Ekacce bhikkhū evamāhaṃsu – ‘‘yo, bhagavā, tevijjo so arahati aggāsanaṃ aggodakaṃ aggapiṇḍa’’nti. Ekacce bhikkhū evamāhaṃsu – ‘‘yo, bhagavā, chaḷabhiñño so arahati aggāsanaṃ aggodakaṃ aggapiṇḍa’’nti.

311. Atha kho bhagavā bhikkhū āmantesi – ‘‘bhūtapubbaṃ, bhikkhave, himavantapadese [himavantapasse (sī. syā.)] mahānigrodho ahosi. Taṃ tayo sahāyā upanissāya vihariṃsu – tittiro ca, makkaṭo ca, hatthināgo ca. Te aññamaññaṃ agāravā appatissā asabhāgavuttikā viharanti. Atha kho, bhikkhave, tesaṃ sahāyānaṃ etadahosi – ‘aho nūna mayaṃ jāneyyāma yaṃ amhākaṃ jātiyā mahantataraṃ taṃ mayaṃ sakkareyyāma garuṃ kareyyāma māneyyāma pūjeyyāma, tassa ca mayaṃ ovāde tiṭṭheyyāmā’ti.

‘‘Atha kho, bhikkhave, tittiro ca makkaṭo ca hatthināgaṃ pucchiṃsu – ‘tvaṃ, samma, kiṃ porāṇaṃ sarasī’ti? ‘Yadāhaṃ, sammā, poto homi, imaṃ nigrodhaṃ antarā satthīnaṃ [antarāsatthikaṃ (sī.)] karitvā atikkamāmi, aggaṅkurakaṃ me udaraṃ chupati. Imāhaṃ, sammā, porāṇaṃ sarāmī’ti.

‘‘Atha kho, bhikkhave, tittiro ca hatthināgo ca makkaṭaṃ pucchiṃsu – ‘tvaṃ, samma, kiṃ porāṇaṃ sarasī’ti? ‘Yadāhaṃ, sammā, chāpo homi, chamāyaṃ nisīditvā imassa nigrodhassa aggaṅkurakaṃ khādāmi. Imāhaṃ, sammā, porāṇaṃ sarāmī’ti.

‘‘Atha kho, bhikkhave, makkaṭo ca hatthināgo ca tittiraṃ pucchiṃsu – ‘tvaṃ, samma, kiṃ porāṇaṃ sarasī’ti? ‘Amukasmiṃ, sammā, okāse mahānigrodho ahosi. Tato ahaṃ phalaṃ bhakkhitvā imasmiṃ okāse vaccaṃ akāsiṃ; tassāyaṃ nigrodho jāto. Tadāhaṃ, sammā, jātiyā mahantataro’ti.

‘‘Atha kho, bhikkhave, makkaṭo ca hatthināgo ca tittiraṃ etadavocuṃ – ‘tvaṃ, samma, amhākaṃ jātiyā mahantataro. Taṃ mayaṃ sakkarissāma garuṃ karissāma mānessāma pūjessāma, tuyhañca mayaṃ ovāde patiṭṭhissāmā’ti. Atha kho, bhikkhave, tittiro makkaṭañca hatthināgañca pañcasu sīlesu samādapesi, attanā ca pañcasu sīlesu samādāya vattati. Te aññamaññaṃ sagāravā sappatissā sabhāgavuttikā viharitvā kāyassa bhedā paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjiṃsu. Evaṃ kho taṃ, bhikkhave, tittiriyaṃ nāma brahmacariyaṃ ahosi.

[jā. 1.1.37] ‘‘Ye vuḍḍhamapacāyanti, narā dhammassa kovidā;
Diṭṭhe dhamme ca pāsaṃsā, samparāye ca suggatī’’ti.

‘‘Te hi nāma, bhikkhave, tiracchānagatā pāṇā aññamaññaṃ sagāravā sappatissā sabhāgavuttikā viharissanti. Idha kho taṃ, bhikkhave, sobhetha yaṃ tumhe evaṃ svākkhāte dhammavinaye pabbajitā samānā aññamaññaṃ agāravā appatissā asabhāgavuttikā vihareyyātha? Netaṃ, bhikkhave, appasannānaṃ vā pasādāya…pe… vigarahitvā…pe… dhammiṃ kathaṃ katvā bhikkhū āmantesi – ‘‘anujānāmi, bhikkhave, yathāvuḍḍhaṃ abhivādanaṃ, paccuṭṭhānaṃ, añjalikammaṃ, sāmīcikammaṃ, aggāsanaṃ, aggodakaṃ, aggapiṇḍaṃ. Na ca, bhikkhave, saṅghikaṃ yathāvuḍḍhaṃ paṭibāhitabbaṃ. Yo paṭibāheyya, āpatti dukkaṭassā’’ti.

Avandiyādipuggalā

312. ‘‘Dasayime, bhikkhave, avandiyā – pure upasampannena pacchā upasampanno avandiyo, anupasampanno avandiyo, nānāsaṃvāsako vuḍḍhataro adhammavādī avandiyo, mātugāmo avandiyo, paṇḍako avandiyo, pārivāsiko avandiyo, mūlāyapaṭikassanāraho avandiyo, mānattāraho avandiyo, mānattacāriko avandiyo, abbhānāraho avandiyo. Ime kho, bhikkhave, dasa avandiyā.

‘‘Tayome, bhikkhave, vandiyā – pacchā upasampannena pure upasampanno vandiyo, nānāsaṃvāsako vuḍḍhataro dhammavādī vandiyo, sadevake bhikkhave loke samārake sabrahmake sassamaṇabrāhmaṇiyā pajāya sadevamanussāya tathāgato arahaṃ sammāsambuddho vandiyo. Ime kho, bhikkhave, tayo vandiyā’’ti.

Āsanappaṭibāhanapaṭikkhepaṃ

313. Tena kho pana samayena manussā saṅghaṃ uddissa maṇḍape paṭiyādenti, santhare paṭiyādenti, okāse paṭiyādenti. Chabbaggiyānaṃ bhikkhūnaṃ antevāsikā bhikkhū – ‘saṅghikaññeva bhagavatā yathāvuḍḍhaṃ anuññātaṃ, no uddissakata’nti buddhappamukhassa saṅghassa purato purato gantvā maṇḍapepi pariggaṇhanti, santharepi pariggaṇhanti, okāsepi pariggaṇhanti – idaṃ amhākaṃ upajjhāyānaṃ bhavissati, idaṃ amhākaṃ ācariyānaṃ bhavissati, idaṃ amhākaṃ bhavissatīti. Atha kho āyasmā sāriputto buddhappamukhassa saṅghassa piṭṭhito piṭṭhito gantvā maṇḍapesu pariggahitesu, santharesu pariggahitesu, okāsesu pariggahitesu, okāsaṃ alabhamāno aññatarasmiṃ rukkhamūle nisīdi. Atha kho bhagavā rattiyā paccūsasamayaṃ paccuṭṭhāya ukkāsi. Āyasmāpi sāriputto ukkāsi. ‘‘Ko etthā’’ti? ‘‘Ahaṃ, bhagavā, sāriputto’’ti. ‘‘Kissa tvaṃ, sāriputta, idha nisinno’’ti? Atha kho āyasmā sāriputto bhagavato etamatthaṃ ārocesi. Atha kho bhagavā etasmiṃ nidāne etasmiṃ pakaraṇe bhikkhusaṅghaṃ sannipātāpetvā bhikkhū paṭipucchi – ‘‘saccaṃ kira, bhikkhave, chabbaggiyānaṃ bhikkhūnaṃ antevāsikā bhikkhū – ‘saṅghikaññeva bhagavatā yathāvuḍḍhaṃ anuññātaṃ, no uddissakata’nti buddhappamukhassa saṅghassa purato purato gantvā maṇḍape pariggaṇhanti, santhare pariggaṇhanti, okāse pariggaṇhanti – idaṃ amhākaṃ upajjhāyānaṃ bhavissati, idaṃ amhākaṃ ācariyānaṃ bhavissati, idaṃ amhākaṃ bhavissatī’’ti? ‘‘Saccaṃ bhagavā’’ti…pe… vigarahitvā…pe… dhammiṃ kathaṃ katvā bhikkhū āmantesi – ‘‘na, bhikkhave, uddissakatampi yathāvuḍḍhaṃ paṭibāhetabbaṃ. Yo paṭibāheyya, āpatti dukkaṭassā’’ti.

Gihivikataanujānanaṃ

314. Tena kho pana samayena manussā bhattagge antaraghare uccāsayanamahāsayanāni paññapenti, seyyathidaṃ – āsandiṃ, pallaṅkaṃ, gonakaṃ, cittakaṃ, paṭikaṃ, paṭalikaṃ, tūlikaṃ, vikatikaṃ, uddalomiṃ, ekantalomiṃ, kaṭṭissaṃ, koseyyaṃ [koseyyaṃ kambalaṃ (sī. syā.)], kuttakaṃ, hatthattharaṃ, assattharaṃ, rathattharaṃ, ajinapaveṇiṃ, kadalimigapavarapaccattharaṇaṃ, sauttaracchadaṃ, ubhatolohitakūpadhānaṃ. Bhikkhū kukkuccāyantā nābhinisīdanti. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Anujānāmi, bhikkhave, ṭhapetvā tīṇi – āsandiṃ, pallaṅkaṃ, tūlikaṃ – gihivikataṃ [gihivikaṭaṃ (sī. ka.), avasesaṃ gihivikaṭaṃ (syā.)] abhinisīdituṃ, natveva abhinipajjitu’’nti.

Tena kho pana samayena manussā bhattagge antaraghare tūlonaddhaṃ mañcampi pīṭhampi paññapenti. Bhikkhū kukkuccāyantā nābhinisīdanti. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Anujānāmi, bhikkhave, gihivikataṃ abhinisīdituṃ, natveva abhinipajjitu’’nti.

Jetavanavihārānumodanā

315. Atha kho bhagavā anupubbena cārikaṃ caramāno yena sāvatthi tadavasari. Tatra sudaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Atha kho anāthapiṇḍiko gahapati yena bhagavā tenupasaṅkami, upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho anāthapiṇḍiko gahapati bhagavantaṃ etadavoca – ‘‘adhivāsetu me, bhante, bhagavā svātanāya bhattaṃ saddhiṃ bhikkhusaṅghenā’’ti. Adhivāsesi bhagavā tuṇhībhāvena. Atha kho anāthapiṇḍiko gahapati bhagavato adhivāsanaṃ viditvā uṭṭhāyāsanā bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā pakkāmi. Atha kho anāthapiṇḍiko gahapati tassā rattiyā accayena paṇītaṃ khādanīyaṃ bhojanīyaṃ paṭiyādāpetvā bhagavato kālaṃ ārocāpesi – ‘‘kālo, bhante, niṭṭhitaṃ bhatta’’nti. Atha kho bhagavā pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya yena anāthapiṇḍikassa gahapatissa nivesanaṃ tenupasaṅkami, upasaṅkamitvā paññatte āsane nisīdi saddhiṃ bhikkhusaṅghena. Atha kho anāthapiṇḍiko gahapati buddhappamukhaṃ bhikkhusaṅghaṃ paṇītena khādanīyena bhojanīyena sahatthā santappetvā sampavāretvā, bhagavantaṃ bhuttāviṃ onītapattapāṇiṃ, ekamantaṃ nisīdi. Ekamantaṃ nisinno kho anāthapiṇḍiko gahapati bhagavantaṃ etadavoca – ‘‘kathāhaṃ, bhante, jetavane paṭipajjāmī’’ti? ‘‘Tena hi tvaṃ, gahapati, jetavanaṃ āgatānāgatassa cātuddisassa saṅghassa patiṭṭhapehī’’ti. ‘‘Evaṃ bhante’’ti kho anāthapiṇḍiko gahapati bhagavato paṭissutvā jetavanaṃ āgatānāgatassa cātuddisassa saṅghassa patiṭṭhāpesi.

Atha kho bhagavā anāthapiṇḍikaṃ gahapatiṃ imāhi gāthāhi anumodi –

‘‘Sītaṃ uṇhaṃ paṭihanti, tato vāḷamigāni ca;
Sarīsape ca makase, sisire cāpi vuṭṭhiyo.

‘‘Tato vātātapo ghoro, sañjāto paṭihaññati;
Leṇatthañca sukhatthañca, jhāyituñca vipassituṃ.

‘‘Vihāradānaṃ saṅghassa, aggaṃ buddhena vaṇṇitaṃ;
Tasmā hi paṇḍito poso, sampassaṃ atthamattano.

‘‘Vihāre kāraye ramme, vāsayettha bahussute;
Tesaṃ annañca pānañca, vatthasenāsanāni ca;
Dadeyya ujubhūtesu, vippasannena cetasā.

‘‘Te tassa dhammaṃ desenti, sabbadukkhāpanūdanaṃ;
Yaṃ so dhammaṃ idhaññāya, parinibbāti anāsavo’’ti.

Atha kho bhagavā anāthapiṇḍikaṃ gahapatiṃ imāhi gāthāhi anumoditvā uṭṭhāyāsanā pakkāmi.

Āsanappaṭibāhanādi

316. Tena kho pana samayena aññatarassa ājīvakasāvakassa mahāmattassa saṅghabhattaṃ hoti. Āyasmā upanando sakyaputto pacchā āgantvā vippakatabhojanaṃ ānantarikaṃ bhikkhuṃ vuṭṭhāpesi. Bhattaggaṃ kolāhalaṃ ahosi. Atha kho so mahāmatto ujjhāyati khiyyati vipāceti – ‘‘kathañhi nāma samaṇā sakyaputtiyā pacchā āgantvā vippakatabhojanaṃ ānantarikaṃ bhikkhuṃ vuṭṭhāpessanti! Bhattaggaṃ kolāhalaṃ ahosi. Nanu nāma labbhā aññatrāpi nisinnena yāvadatthaṃ bhuñjitu’’nti? Assosuṃ kho bhikkhū tassa mahāmattassa ujjhāyantassa khiyyantassa vipācentassa. Ye te bhikkhū appicchā…pe… te ujjhāyanti khiyyanti vipācenti – ‘‘kathañhi nāma āyasmā upanando sakyaputto pacchā āgantvā vippakatabhojanaṃ ānantarikaṃ bhikkhuṃ vuṭṭhāpessati! Bhattaggaṃ kolāhalaṃ ahosī’’ti. Atha kho te bhikkhū bhagavato etamatthaṃ ārocesuṃ. ‘‘Saccaṃ kira tvaṃ, upananda, pacchā āgantvā vippakatabhojanaṃ ānantarikaṃ bhikkhuṃ vuṭṭhāpesi, bhattaggaṃ kolāhalaṃ ahosī’’ti? ‘‘Saccaṃ bhagavā’’ti. Vigarahi buddho bhagavā…pe… ‘‘kathañhi nāma tvaṃ, moghapurisa, pacchā āgantvā vippakatabhojanaṃ ānantarikaṃ bhikkhuṃ vuṭṭhāpessasi? Bhattaggaṃ kolāhalaṃ ahosi. Netaṃ, moghapurisa, appasannānaṃ vā pasādāya…pe… vigarahitvā…pe… dhammiṃ kathaṃ katvā bhikkhū āmantesi – ‘‘na, bhikkhave, vippakatabhojano [bhojano ānantariko (syā.)] bhikkhu vuṭṭhāpetabbo. Yo vuṭṭhāpeyya, āpatti dukkaṭassa. Sace vuṭṭhāpeti, pavārito ca hoti, ‘gaccha udakaṃ āharā’ti vattabbo. Evañcetaṃ labhetha, iccetaṃ kusalaṃ. No ce labhetha, sādhukaṃ sitthāni gilitvā vuḍḍhatarassa bhikkhuno āsanaṃ dātabbaṃ. Na tvevāhaṃ, bhikkhave, kenaci pariyāyena vuḍḍhatarassa bhikkhuno āsanaṃ paṭibāhitabbanti vadāmi. Yo paṭibāheyya, āpatti dukkaṭassāti’’.

Tena kho pana samayena chabbaggiyā bhikkhū gilāne bhikkhū vuṭṭhāpenti. Gilānā evaṃ vadenti – ‘‘na mayaṃ, āvuso, sakkoma vuṭṭhātuṃ, gilānāmhā’’ti. ‘‘Mayaṃ āyasmante vuṭṭhāpessāmā’’ti pariggahetvā vuṭṭhāpetvā ṭhitake muñcanti. Gilānā mucchitā papatanti. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Na, bhikkhave, gilāno vuṭṭhāpetabbo. Yo vuṭṭhāpeyya, āpatti dukkaṭassā’’ti.

Tena kho pana samayena chabbaggiyā bhikkhū ‘gilānā mayamhā avuṭṭhāpanīyā’ti varaseyyāyo palibuddhenti [palibundhanti (ka.)]. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Anujānāmi, bhikkhave, gilānassa patirūpaṃ seyyaṃ dātu’’nti.

Tena kho pana samayena chabbaggiyā bhikkhū lesakappena senāsanaṃ paṭibāhanti. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Na, bhikkhave, lesakappena senāsanaṃ paṭibāhitabbaṃ. Yo paṭibāheyya, āpatti dukkaṭassā’’ti.

[pāci. 122] Tena kho pana samayena sattarasavaggiyā bhikkhū aññataraṃ paccantimaṃ mahāvihāraṃ paṭisaṅkharonti – ‘idha mayaṃ vassaṃ vasissāmā’ti. Addasaṃsu [addasāsuṃ (ka.)] kho chabbaggiyā bhikkhū sattarasavaggiye bhikkhū vihāraṃ [aññataraṃ vihāraṃ (ka.)] paṭisaṅkharonte. Disvāna evamāhaṃsu – ‘‘ime, āvuso, sattarasavaggiyā bhikkhū vihāraṃ paṭisaṅkharonti. Handa ne vuṭṭhāpessāmā’’ti. Ekacce evamāhaṃsu – ‘‘āgamethāvuso, yāva paṭisaṅkharonti, paṭisaṅkhate vuṭṭhāpessāmā’’ti. Atha kho chabbaggiyā bhikkhū sattarasavaggiye bhikkhū etadavocuṃ – ‘‘uṭṭhethāvuso, amhākaṃ vihāro pāpuṇātī’’ti. ‘‘Nanu, āvuso, paṭikacceva ācikkhitabbaṃ? Mayañcaññaṃ paṭisaṅkhareyyāmā’’ti. ‘‘Nanu, āvuso, saṅghiko vihāro’’ti? ‘‘Āmāvuso, saṅghiko vihāro’’ti. ‘‘Uṭṭhethāvuso, amhākaṃ vihāro pāpuṇātī’’ti. ‘‘Mahallako, āvuso, vihāro; tumhepi vasatha, mayampi vasissāmā’’ti. ‘‘Uṭṭhethāvuso, amhākaṃ vihāro pāpuṇātī’’ti kupitā anattamanā gīvāyaṃ gahetvā nikkaḍḍhanti. Te nikkaḍḍhiyamānā rodanti. Bhikkhū evamāhaṃsu – ‘‘kissa tumhe, āvuso, rodathā’’ti? ‘‘Ime, āvuso, chabbaggiyā bhikkhū kupitā anattamanā amhe saṅghikā vihārā nikkaḍḍhantī’’ti. Ye te bhikkhū appicchā…pe… te ujjhāyanti khiyyanti vipācenti – ‘‘kathañhi nāma chabbaggiyā bhikkhū kupitā anattamanā bhikkhū saṅghikā vihārā nikkaḍḍhissantī’’ti! Atha kho te bhikkhū bhagavato etamatthaṃ ārocesuṃ…pe… ‘‘saccaṃ kira, tumhe bhikkhave, kupitā anattamanā saṅghikā vihārā bhikkhū nikkaḍḍhathā’’ti? ‘‘Saccaṃ bhagavā’’ti…pe… vigarahitvā…pe… dhammiṃ kathaṃ katvā bhikkhū āmantesi – ‘‘na, bhikkhave, kupitena anattamanena bhikkhu saṅghikā vihārā nikkaḍḍhitabbo. Yo nikkaḍḍheyya, yathādhammo kāretabbo. Anujānāmi, bhikkhave, senāsanaṃ gāhetu’’nti.

Senāsanaggāhāpakasammuti

317. Atha kho bhikkhūnaṃ etadahosi – ‘kena nu kho senāsanaṃ gāhetabba’’nti? Bhagavato etamatthaṃ ārocesuṃ …pe… ‘‘anujānāmi, bhikkhave, pañcahaṅgehi samannāgataṃ bhikkhuṃ senāsanaggāhāpakaṃ sammannituṃ – yo na chandāgatiṃ gaccheyya, na dosāgatiṃ gaccheyya, na mohāgatiṃ gaccheyya, na bhayāgatiṃ gaccheyya, gahitāgahitañca jāneyya. Evañca pana, bhikkhave, sammannitabbo –

‘‘Paṭhamaṃ bhikkhu yācitabbo, yācitvā byattena bhikkhunā paṭibalena saṅgho ñāpetabbo –

‘‘Suṇātu me, bhante, saṅgho. Yadi saṅghassa pattakallaṃ, saṅgho itthannāmaṃ bhikkhuṃ senāsanaggāhāpakaṃ sammanneyya. Esā ñatti.

‘‘Suṇātu me, bhante, saṅgho. Saṅgho itthannāmaṃ bhikkhuṃ senāsanaggāhāpakaṃ sammannati. Yassāyasmato khamati itthannāmassa bhikkhuno senāsanaggāhāpakassa sammuti, so tuṇhassa; yassa nakkhamati, so bhāseyya.

‘‘Sammato saṅghena itthannāmo bhikkhu senāsanaggāhāpako. Khamati saṅghassa, tasmā tuṇhī, evametaṃ dhārayāmī’’ti.

318. Atha kho senāsanaggāhāpakānaṃ bhikkhūnaṃ etadahosi – ‘‘kathaṃ nu kho senāsanaṃ gāhetabba’’nti? Bhagavato etamatthaṃ ārocesuṃ. ‘‘Anujānāmi, bhikkhave, paṭhamaṃ bhikkhū gaṇetuṃ, bhikkhū gaṇetvā seyyā gaṇetuṃ, seyyā gaṇetvā seyyaggena gāhetu’’nti. Seyyaggena gāhentā seyyā ussārayiṃsu…pe… ‘‘anujānāmi, bhikkhave, vihāraggena gāhetu’’nti. Vihāraggena gāhentā vihārā ussārayiṃsu…pe… ‘‘anujānāmi, bhikkhave, pariveṇaggena gāhetu’’nti. Pariveṇaggena gāhentā pariveṇā ussārayiṃsu…pe… ‘‘anujānāmi, bhikkhave, anubhāgampi dātuṃ. Gahite anubhāge añño bhikkhu āgacchati, na akāmā dātabbo’’ti.

Tena kho pana samayena bhikkhū nissīme ṭhitassa senāsanaṃ gāhenti. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Na, bhikkhave, nissīme ṭhitassa senāsanaṃ gāhetabbaṃ. Yo gāheyya, āpatti dukkaṭassā’’ti.

Tena kho pana samayena bhikkhū senāsanaṃ gahetvā sabbakālaṃ paṭibāhanti. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Na, bhikkhave, senāsanaṃ gahetvā sabbakālaṃ paṭibāhetabbaṃ. Yo paṭibāheyya, āpatti dukkaṭassa. Anujānāmi, bhikkhave, vassānaṃ temāsaṃ paṭibāhituṃ, utukālaṃ pana na paṭibāhitu’’nti.

Atha kho bhikkhūnaṃ etadahosi – ‘‘kati nu kho senāsanaggāhā’’ti? Bhagavato etamatthaṃ ārocesuṃ. ‘‘Tayo me, bhikkhave, senāsanaggāhā – purimako, pacchimako, antarāmuttako. Aparajjugatāya āsāḷhiyā purimako gāhetabbo. Māsagatāya āsāḷhiyā pacchimako gāhetabbo. Aparajjugatāya pavāraṇāya āyatiṃ vassāvāsatthāya antarāmuttako gāhetabbo. Ime kho, bhikkhave, tayo senāsanaggāhā’’ti.

Dutiyabhāṇavāro niṭṭhito.

3. Tatiyabhāṇavāro

319. Tena kho pana samayena āyasmā upanando sakyaputto sāvatthiyaṃ senāsanaṃ gahetvā aññataraṃ gāmakāvāsaṃ agamāsi. Tatthapi senāsanaṃ aggahesi. Atha kho tesaṃ bhikkhūnaṃ etadahosi – ‘‘ayaṃ, āvuso, āyasmā upanando sakyaputto bhaṇḍanakārako kalahakārako vivādakārako bhassakārako saṅghe adhikaraṇakārako. Sacāyaṃ idha vassaṃ vasissati, sabbeva mayaṃ na phāsu bhavissāma. Handa naṃ pucchāmā’’ti. Atha kho te bhikkhū āyasmantaṃ upanandaṃ sakyaputtaṃ etadavocuṃ – ‘‘nanu tayā, āvuso upananda, sāvatthiyaṃ senāsanaṃ gahita’’nti? ‘‘Evamāvuso’’ti. ‘‘Kiṃ pana tvaṃ, āvuso upananda, eko dve paṭibāhasī’’ti? ‘‘Idhadānāhaṃ āvuso, muñcāmi; tattha gaṇhāmī’’ti. Ye te bhikkhū appicchā…pe… te ujjhāyanti khiyyanti vipācenti – ‘‘kathañhi nāma āyasmā upanando sakyaputto eko dve paṭibāhessatī’’ti! Bhagavato etamatthaṃ ārocesuṃ…pe… ‘‘saccaṃ kira tvaṃ, upananda, eko dve paṭibāhasī’’ti? ‘‘Saccaṃ bhagavā’’ti. Vigarahi buddho bhagavā…pe… ‘‘kathañhi nāma tvaṃ, moghapurisa, eko dve paṭibāhissasi? Tattha tayā, moghapurisa, gahitaṃ idha muttaṃ, idha tayā gahitaṃ tatra muttaṃ. Evaṃ kho tvaṃ, moghapurisa, ubhayattha paribāhiro. Netaṃ, moghapurisa, appasannānaṃ vā pasādāya…pe… vigarahitvā…pe… dhammiṃ kathaṃ katvā bhikkhū āmantesi – ‘‘na, bhikkhave, ekena dve paṭibāhetabbā. Yo paṭibāheyya, āpatti dukkaṭassā’’ti.

320. [pāci. 438] Tena kho pana samayena bhagavā bhikkhūnaṃ anekapariyāyena vinayakathaṃ katheti, vinayassa vaṇṇaṃ bhāsati, vinayapariyattiyā vaṇṇaṃ bhāsati, ādissa ādissa āyasmato upālissa vaṇṇaṃ bhāsati. Bhikkhūnaṃ etadahosi – ‘‘bhagavā kho anekapariyāyena vinayakathaṃ katheti, vinayassa vaṇṇaṃ bhāsati, vinayapariyattiyā vaṇṇaṃ bhāsati, ādissa ādissa āyasmato upālissa vaṇṇaṃ bhāsati. Handa mayaṃ, āvuso, āyasmato upālissa santike vinayaṃ pariyāpuṇāmā’’ti. Tedha [te ca (syā. ka.)] bahū bhikkhū therā ca navā ca majjhimā ca āyasmato upālissa santike vinayaṃ pariyāpuṇanti. Āyasmā upāli ṭhitakova uddisati therānaṃ bhikkhūnaṃ gāravena. Therāpi bhikkhū ṭhitakāva uddisāpenti dhammagāravena. Tattha therā ceva bhikkhū kilamanti, āyasmā ca upāli kilamati. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Anujānāmi, bhikkhave, navakena bhikkhunā uddisantena samake vā āsane nisīdituṃ, uccatare vā dhammagāravena; therena bhikkhunā uddisāpentena samake vā āsane nisīdituṃ, nīcatare vā dhammagāravenā’’ti.

Tena kho pana samayena bahū bhikkhū āyasmato upālissa santike ṭhitakā uddesaṃ paṭimānentā kilamanti. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Anujānāmi, bhikkhave, samānāsanikehi saha nisīditu’’nti. Atha kho bhikkhūnaṃ etadahosi – ‘‘kittāvatā nu kho samānāsaniko hotī’’ti? Bhagavato etamatthaṃ ārocesuṃ – ‘‘anujānāmi, bhikkhave, tivassantarena saha nisīditu’’nti.

Tena kho pana samayena sambahulā bhikkhū samānāsanikā mañce [ekamañce (syā.)] nisīditvā mañcaṃ bhindiṃsu, pīṭhe [ekapīṭhe (syā.)] nisīditvā pīṭhaṃ bhindiṃsu. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Anujānāmi, bhikkhave, tivaggassa mañcaṃ, tivaggassa pīṭha’’nti. Tivaggopi mañce nisīditvā mañcaṃ bhindi, pīṭhe nisīditvā pīṭhaṃ bhindi…pe… ‘‘anujānāmi, bhikkhave, duvaggassa mañcaṃ, duvaggassa pīṭha’’nti.

Tena kho pana samayena bhikkhū asamānāsanikehi saha dīghāsane nisīdituṃ kukkuccāyanti. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Anujānāmi, bhikkhave, ṭhapetvā paṇḍakaṃ, mātugāmaṃ, ubhatobyañjanakaṃ, asamānāsanikehi saha dīghāsane nisīditu’’nti. Atha kho bhikkhūnaṃ etadahosi – ‘‘kittakaṃ pacchimaṃ nu kho dīghāsanaṃ hotī’’ti? Bhagavato etamatthaṃ ārocesuṃ. ‘‘Anujānāmi, bhikkhave, yaṃ tiṇṇaṃ pahoti, ettakaṃ pacchimaṃ dīghāsana’’nti.

Tena kho pana samayena visākhā migāramātā saṅghassa atthāya sāḷindaṃ pāsādaṃ kārāpetukāmā hoti hatthinakhakaṃ. Atha kho bhikkhūnaṃ etadahosi – ‘‘kiṃ nu kho bhagavatā pāsādaparibhogo anuññāto kiṃ ananuññāto’’ti? Bhagavato etamatthaṃ ārocesuṃ. ‘‘Anujānāmi, bhikkhave, sabbaṃ pāsādaparibhoga’’nti.

Tena kho pana samayena rañño pasenadissa kosalassa ayyikā kālaṅkatā hoti. Tassa kālaṅkiriyāya saṅghassa bahuṃ akappiyabhaṇḍaṃ uppannaṃ hoti, seyyathidaṃ – āsandi, pallaṅko, gonako, cittako, paṭikā, paṭalikā, tūlikā, vikatikā, uddalomī, ekantalomī, kaṭṭissaṃ, koseyyaṃ, kuttakaṃ, hatthattharaṃ, assattharaṃ, rathattharaṃ, ajinappaveṇi, kadalimigappavarapaccattharaṇaṃ, sauttaracchadaṃ, ubhatolohitakūpadhānaṃ. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Anujānāmi, bhikkhave, āsandiyā pāde chinditvā paribhuñjituṃ, pallaṅkassa vāḷe bhinditvā paribhuñjituṃ, tūlikaṃ vijaṭetvā bibbohanaṃ kātuṃ, avasesaṃ bhūmattharaṇaṃ [summattharaṇaṃ (sī. syā.)] kātu’’nti.

Avissajjiyavatthu

321. Tena kho pana samayena sāvatthiyā avidūre aññatarasmiṃ gāmakāvāse āvāsikā bhikkhū upaddutā honti āgantukagamikānaṃ bhikkhūnaṃ senāsanaṃ paññapentā. Atha kho tesaṃ bhikkhūnaṃ etadahosi – ‘‘etarahi kho mayaṃ, āvuso, upaddutā āgantukagamikānaṃ bhikkhūnaṃ senāsanaṃ paññapentā. Handa mayaṃ, āvuso, sabbaṃ saṅghikaṃ senāsanaṃ ekassa dema. Tassa santakaṃ paribhuñjissāmā''ti. Te sabbaṃ saṅghikaṃ senāsanaṃ ekassa adaṃsu. Āgantukā bhikkhū te bhikkhū etadavocuṃ – ''amhākaṃ, āvuso, senāsanaṃ paññāpethā''ti. ''Natthāvuso, saṅghikaṃ senāsanaṃ; sabbaṃ amhehi ekassa dinna''nti. ''Kiṃ pana tumhe, āvuso, saṅghikaṃ senāsanaṃ vissajjethā''ti? ''Evamāvuso''ti. Ye te bhikkhū appicchā…pe… te ujjhāyanti khiyyanti vipācenti – ''kathañhi nāma bhikkhū saṅghikaṃ senāsanaṃ vissajjessantī''ti [vissajjissantīti (ka.)]! Atha kho te bhikkhū bhagavato etamatthaṃ ārocesuṃ…pe… ''saccaṃ kira, bhikkhave, bhikkhū saṅghikaṃ senāsanaṃ vissajjentī''ti? ''Saccaṃ bhagavā''ti. Vigarahi buddho bhagavā…pe… ''kathañhi nāma te, bhikkhave, moghapurisā saṅghikaṃ senāsanaṃ vissajjessanti? Netaṃ, bhikkhave, appasannānaṃ vā pasādāya…pe… vigarahitvā…pe… dhammiṃ kathaṃ katvā bhikkhū āmantesi –

''Pañcimāni, bhikkhave, avissajjiyāni, na vissajjetabbāni [na vissajjitabbāni (ka.)], saṅghena vā gaṇena vā puggalena vā. Vissajjitānipi avissajjitāni honti. Yo vissajjeyya, āpatti thullaccayassa. Katamāni pañca? Ārāmo, ārāmavatthu – idaṃ paṭhamaṃ avissajjiyaṃ, na vissajjetabbaṃ, saṅghena vā gaṇena vā puggalena vā. Vissajjitampi avissajjitaṃ hoti. Yo vissajjeyya, āpatti thullaccayassa.

''Vihāro, vihāravatthu – idaṃ dutiyaṃ avissajjiyaṃ, na vissajjetabbaṃ, saṅghena vā gaṇena vā puggallena vā. Vissajjitampi avissajjitaṃ hoti. Yo vissajjeyya, āpatti thullaccayassa.

''Mañco, pīṭhaṃ, bhisi, bibbohanaṃ – idaṃ tatiyaṃ avissajjiyaṃ, na vissajjetabbaṃ, saṅghena vā gaṇena vā puggalena vā. Vissajjitampi avissajjitaṃ hoti. Yo vissajjeyya, āpatti thullaccayassa.

''Lohakumbhī, lohabhāṇakaṃ, lohavārako, lohakaṭāhaṃ, vāsi, parasu [pharasu (sī. syā. ka.)], kuṭhārī [kudhārī (ka.)], kudālo, nikhādanaṃ – idaṃ catutthaṃ avissajjiyaṃ, na vissajjetabbaṃ, saṅghena vā gaṇena vā puggalena vā. Vissajjitampi avissajjitaṃ hoti. Yo vissajjeyya, āpatti thullaccayassa.

''Valli, veḷu, muñjaṃ, pabbajaṃ [babbajaṃ (sī.)], tiṇaṃ, mattikā, dārubhaṇḍaṃ, mattikābhaṇḍaṃ – idaṃ pañcamaṃ avissajjiyaṃ, na vissajjetabbaṃ, saṅghena vā gaṇena vā puggalena vā. Vissajjitampi avissajjitaṃ hoti. Yo vissajjeyya, āpatti thullaccayassa. Imāni kho, bhikkhave, pañca avissajjiyāni, na vissajjetabbāni, saṅghena vā gaṇena vā puggalena vā. Vissajjitānipi avissajjitāni honti. Yo vissajjeyya, āpatti thullaccayassā''ti.

Avebhaṅgiyavatthu

322. Atha kho bhagavā sāvatthiyaṃ yathābhirantaṃ viharitvā yena kīṭāgiri tena cārikaṃ pakkāmi mahatā bhikkhusaṅghena saddhiṃ pañcamattehi bhikkhusatehi sāriputtamoggallānehi ca. Assosuṃ kho assajipunabbasukā bhikkhū – ''bhagavā kira kīṭāgiriṃ āgacchati mahatā bhikkhusaṅghena saddhiṃ pañcamattehi bhikkhusatehi sāriputtamoggallānehi ca''. ''Handa mayaṃ, āvuso, sabbaṃ saṅghikaṃ senāsanaṃ bhājema. Pāpicchā sāriputtamoggallānā, pāpikānaṃ icchānaṃ vasaṃ gatā; na mayaṃ tesaṃ senāsanaṃ paññapessāmā''ti, te sabbaṃ saṅghikaṃ senāsanaṃ bhājesuṃ. Atha kho bhagavā anupubbena cārikaṃ caramāno yena kīṭāgiri tadavasari. Atha kho bhagavā sambahule bhikkhū āmantesi – ''gacchatha tumhe, bhikkhave; assajipunabbasuke bhikkhū upasaṅkamitvā evaṃ vadetha – 'bhagavā, āvuso, āgacchati mahatā bhikkhusaṅghena saddhiṃ pañcamattehi bhikkhusatehi sāriputtamoggallānehi ca. Bhagavato ca, āvuso, senāsanaṃ paññapetha, bhikkhusaṅghassa ca, sāriputtamoggallānānañcā'''ti. ''Evaṃ bhante''ti kho te bhikkhū bhagavato paṭissutvā yena assajipunabbasukā bhikkhū tenupasaṅkamiṃsu, upasaṅkamitvā assajipunabbasuke bhikkhū etadavocuṃ – ''bhagavā, āvuso, āgacchati mahatā bhikkhusaṅghena saddhiṃ pañcamattehi bhikkhusatehi sāriputtamoggallānehi ca. Bhagavato ca, āvuso, senāsanaṃ paññapetha, bhikkhusaṅghassa ca, sāriputtamoggallānānañcā''ti. ''Natthāvuso, saṅghikaṃ senāsanaṃ. Sabbaṃ amhehi bhājitaṃ. Svāgataṃ, āvuso, bhagavato. Yasmiṃ vihāre bhagavā icchissati tasmiṃ vihāre vasissati. Pāpicchā sāriputtamoggallānā, pāpikānaṃ icchānaṃ vasaṃ gatā. Na mayaṃ tesaṃ senāsanaṃ paññapessāmā''ti. ''Kiṃ pana tumhe, āvuso, saṅghikaṃ senāsanaṃ bhājitthā''ti? ''Evamāvuso''ti. Ye te bhikkhū appicchā…pe… te ujjhāyanti khiyyanti vipācenti – ''kathañhi nāma assajipunabbasukā bhikkhū saṅghikaṃ senāsanaṃ bhājessantī''ti! Atha kho te bhikkhū bhagavato etamatthaṃ ārocesuṃ…pe… saccaṃ kira, bhikkhave…pe… ''saccaṃ bhagavā''ti. Vigarahi buddho bhagavā…pe… ''kathañhi nāma te, bhikkhave, moghapurisā saṅghikaṃ senāsanaṃ bhājessanti? Netaṃ, bhikkhave, appasannānaṃ vā pasādāya…pe… vigarahitvā…pe… dhammiṃ kathaṃ katvā bhikkhū āmantesi –

''Pañcimāni, bhikkhave, avebhaṅgiyāni [avebhaṅgikāni (ka.)], na vibhajitabbāni, saṅghena vā gaṇena vā puggalena vā. Vibhattānipi avibhattāni honti. Yo vibhajeyya, āpatti thullaccayassa. Katamāni pañca? Ārāmo, ārāmavatthu – idaṃ paṭhamaṃ avebhaṅgiyaṃ, na vibhajitabbaṃ, saṅghena vā gaṇena vā puggalena vā. Vibhattampi avibhattaṃ hoti. Yo vibhajeyya, āpatti thullaccayassa.

''Vihāro, vihāravatthu – idaṃ dutiyaṃ avebhaṅgiyaṃ, na vibhajitabbaṃ, saṅghena vā gaṇena vā puggalena vā. Vibhattampi avibhattaṃ hoti. Yo vibhajeyya, āpatti thullaccayassa.

''Mañco, pīṭhaṃ, bhisi, bibbohanaṃ – idaṃ tatiyaṃ avebhaṅgiyaṃ, na vibhajitabbaṃ, saṅghena vā gaṇena vā puggalena vā. Vibhattampi avibhattaṃ hoti. Yo vibhajeyya, āpatti thullaccayassa.

''Lohakumbhī, lohabhāṇakaṃ, lohavārako, lohakaṭāhaṃ, vāsī, parasu, kuṭhārī, kudālo, nikhādanaṃ – idaṃ catutthaṃ avebhaṅgiyaṃ, na vibhajitabbaṃ, saṅghena vā gaṇena vā puggalena vā. Vibhattampi avibhattaṃ hoti. Yo vibhajeyya, āpatti thullaccayassa.

''Vallī, veḷu, muñjaṃ, pabbajaṃ, tiṇaṃ, mattikā, dārubhaṇḍaṃ, mattikābhaṇḍaṃ – idaṃ pañcamaṃ avebhaṅgiyaṃ, na vibhajitabbaṃ, saṅghena vā gaṇena vā puggalena vā. Vibhattampi avibhattaṃ hoti. Yo vibhajeyya, āpatti thullaccayassa. Imāni kho, bhikkhave, pañca avebhaṅgiyāni, na vibhajitabbāni, saṅghena vā gaṇena vā puggalena vā. Vibhattānipi avibhattāni honti. Yo vibhajeyya, āpatti thullaccayassā''ti.

Navakammadānakathā

323. Atha kho bhagavā kīṭāgirismiṃ yathābhirantaṃ viharitvā yena āḷavī tena cārikaṃ pakkāmi. Anupubbena cārikaṃ caramāno yena āḷavī tadavasari. Tatra sudaṃ bhagavā āḷaviyaṃ viharati aggāḷave cetiye. Tena kho pana samayena āḷavakā [āḷavikā (syā. ka.)] bhikkhū evarūpāni navakammāni denti – piṇḍanikkhepanamattenapi navakammaṃ denti; kuṭṭalepanamattenapi navakammaṃ denti; dvāraṭṭhapanamattenapi navakammaṃ denti; aggaḷavaṭṭikaraṇamattenapi navakammaṃ denti; ālokasandhikaraṇamattenapi navakammaṃ denti; setavaṇṇakaraṇamattenapi navakammaṃ denti; kāḷavaṇṇakaraṇamattenapi navakammaṃ denti; gerukaparikammakaraṇamattenapi navakammaṃ denti; chādanamattenapi navakammaṃ denti; bandhanamattenapi navakammaṃ denti; bhaṇḍikāṭṭhapanamattenapi navakammaṃ denti; khaṇḍaphullapaṭisaṅkharaṇamattenapi navakammaṃ denti; paribhaṇḍakaraṇamattenapi navakammaṃ denti; vīsativassikampi navakammaṃ denti; tiṃsavassikampi navakammaṃ denti; yāvajīvikampi navakammaṃ denti; dhūmakālikampi pariyositaṃ vihāraṃ navakammaṃ denti. Ye te bhikkhū appicchā…pe… te ujjhāyanti khiyyanti vipācenti – ''kathañhi nāma āḷavakā bhikkhū evarūpāni navakammāni dassanti – piṇḍanikkhepanamattenapi navakammaṃ dassanti; kuṭṭalepanamattenapi… dvāraṭṭhapanamattenapi … aggaḷavaṭṭikaraṇamattenapi… ālokasandhikaraṇamattenapi… setavaṇṇakaraṇamattenapi… kāḷavaṇṇakaraṇamattenapi… gerukaparikammakaraṇamattenapi… chādenamattenapi… bandhanamattenapi… bhaṇḍikāḷapanamattenapi… khaṇḍaphullapaṭisaṅkharaṇamattenapi… paribhaṇḍakaraṇamattenapi… visativassikampi… tiṃsavassikampi… yāvajīvikampi… dhūmakālikampi pariyositaṃ vihāraṃ navakammaṃ dassantī''ti! Bhagavato etamatthaṃ ārocesuṃ…pe… saccaṃ kira, bhikkhave…pe… ''saccaṃ bhagavā''ti…pe… vigarahitvā…pe… dhammiṃ kathaṃ katvā bhikkhū āmantesi – ''na, bhikkhave, piṇḍanikkhepanamattena navakammaṃ dātabbaṃ; na kuṭṭalepanamattena navakammaṃ dātabbaṃ. Na dvāraṭṭhapanamattena navakammaṃ dātabbaṃ. Na aggaḷavaṭṭikaraṇamattena navakammaṃ dātabbaṃ. Na ālokasandhikaraṇamattena navakammaṃ dātabbaṃ. Na setavaṇṇakaraṇamattena navakammaṃ dātabbaṃ. Na kāḷavaṇṇakaraṇamattena navakammaṃ dātabbaṃ. Na gerukaparikammakaraṇamattena navakammaṃ dātabbaṃ. Na chādenamattena navakammaṃ dātabbaṃ. Na bandhanamattena navakammaṃ dātabbaṃ. Na bhaṇḍikāḷapanamattena navakammaṃ dātabbaṃ. Na khaṇḍaphullapaṭisaṅkharaṇamattena navakammaṃ dātabbaṃ. Na paribhaṇḍakaraṇamattena navakammaṃ dātabbaṃ. Na visativassikaṃ navakammaṃ dātabbaṃ. Na tiṃsavassikaṃ navakammaṃ dātabbaṃ. Na yāvajīvikaṃ navakammaṃ dātabbaṃ. Na dhūmakālikampi pariyositaṃ vihāraṃ navakammaṃ dātabbaṃ. Yo dadeyya, āpatti dukkaṭassa. Anujānāmi, bhikkhave, akataṃ vā vippakataṃ vā navakammaṃ dātuṃ, khuddake vihāre kammaṃ oloketvā chappañcavassikaṃ navakammaṃ dātuṃ, aḍḍhayoge kammaṃ oloketvā sattaṭṭhavassikaṃ navakammaṃ dātuṃ, mahallake vihāre pāsāde vā kammaṃ oloketvā dasadvādasavassikaṃ navakammaṃ dātu''nti.

Tena kho pana samayena bhikkhū sabbe vihāre navakammaṃ denti. Bhagavato etamatthaṃ ārocesuṃ. ''Na, bhikkhave, sabbe vihāre navakammaṃ dātabbaṃ. Yo dadeyya, āpatti dukkaṭassā''ti.

Tena kho pana samayena bhikkhū ekassa dve denti. Bhagavato etamatthaṃ ārocesuṃ. ''Na, bhikkhave, ekassa dve dātabbā. Yo dadeyya, āpatti dukkaṭassā''ti.

Tena kho pana samayena bhikkhū navakammaṃ gahetvā aññaṃ vāsenti. Bhagavato etamatthaṃ ārocesuṃ. ''Na, bhikkhave, navakammaṃ gahetvā añño vāsetabbo. Yo vāseyya, āpatti dukkaṭassā''ti.

Tena kho pana samayena bhikkhū navakammaṃ gahetvā saṅghikaṃ paṭibāhenti. Bhagavato etamatthaṃ ārocesuṃ. ''Na, bhikkhave, navakammaṃ gahetvā saṅghikaṃ paṭibāhitabbaṃ. Yo paṭibāheyya, āpatti dukkaṭassa. Anujānāmi, bhikkhave, ekaṃ varaseyyaṃ gahetu''nti.

Tena kho pana samayena bhikkhū nissīme ṭhitassa navakammaṃ denti. Bhagavato etamatthaṃ ārocesuṃ. ''Na, bhikkhave, nissīme ṭhitassa navakammaṃ dātabbaṃ. Yo dadeyya, āpatti dukkaṭassā''ti.

Tena kho pana samayena bhikkhū navakammaṃ gahetvā sabbakālaṃ paṭibāhanti. Bhagavato etamatthaṃ ārocesuṃ. ''Na, bhikkhave, navakammaṃ gahetvā sabbakālaṃ paṭibāhitabbaṃ. Yo paṭibāheyya, āpatti dukkaṭassa. Anujānāmi, bhikkhave, vassānaṃ temāsaṃ paṭibāhituṃ, utukālaṃ pana na paṭibāhitu''nti.

Tena kho pana samayena bhikkhū navakammaṃ gahetvā pakkamantipi, vibbhamantipi, kālampi karonti; sāmaṇerāpi paṭijānanti; sikkhaṃ paccakkhātakāpi paṭijānanti; antimavatthuṃ ajjhāpannakāpi paṭijānanti; ummattakāpi paṭijānanti; khittacittāpi paṭijānanti; vedanāṭṭāpi paṭijānanti; āpattiyā adassane ukkhittakāpi paṭijānanti; āpattiyā appaṭikamme ukkhittakāpi paṭijānanti; pāpikāya diṭṭhiyā appaṭinissagge ukkhittakāpi paṭijānanti; paṇḍakāpi paṭijānanti; theyyasaṃvāsakāpi paṭijānanti; titthiyapakkantakāpi

Paṭijānanti; tiracchānagatāpi paṭijānanti; mātughātakāpi paṭijānanti; pitughātakāpi paṭijānanti; arahantaghātakāpi paṭijānanti; bhikkhunidūsakāpi paṭijānanti; saṅghabhedakāpi paṭijānanti; lohituppādakāpi paṭijānanti; ubhatobyañjanakāpi paṭijānanti. Bhagavato etamatthaṃ ārocesuṃ.

''Idha pana, bhikkhave, bhikkhu navakammaṃ gahetvā pakkamati – mā saṅghassa hāyīti aññassa dātabbaṃ.

''Idha pana, bhikkhave, bhikkhu navakammaṃ gahetvā vibbhamati…pe… kālaṅkaroti, sāmaṇero paṭijānāti, sikkhaṃ paccakkhātako paṭijānāti, antimavatthuṃ ajjhāpannako paṭijānāti, ummattako paṭijānāti, khittacitto paṭijānāti, vedanāṭṭo paṭijānāti, āpattiyā adassane ukkhittako paṭijānāti, āpattiyā appaṭikamme ukkhittako paṭijānāti, pāpikāya diṭṭhiyā appaṭinissagge ukkhittako paṭijānāti, paṇḍako paṭijānāti, theyyasaṃvāsako paṭijānāti, titthiyapakkantako paṭijānāti, tiracchānagato paṭijānāti, mātughātako paṭijānāti, pitughātako paṭijānāti, arahantaghātako paṭijānāti, bhikkhunīdūsako paṭijānāti, saṅghabhedako paṭijānāti, lohituppādako paṭijānāti, ubhatobyañjanako paṭijānāti – mā saṅghassa hāyīti aññassa dātabbaṃ.

‘‘Idha pana, bhikkhave, bhikkhu navakammaṃ gahetvā vippakate pakkamati – mā saṅghassa hāyīti aññassa dātabbaṃ.

‘‘Idha pana, bhikkhave, bhikkhu navakammaṃ gahetvā vippakate vibbhamati…pe… ubhatobyañjanako paṭijānāti – mā saṅghassa hāyīti aññassa dātabbaṃ.

‘‘Idha pana, bhikkhave, bhikkhu navakammaṃ gahetvā pariyosite pakkamati – tassevetaṃ.

‘‘Idha pana, bhikkhave, bhikkhu navakammaṃ gahetvā pariyosite vibbhamati…pe… kālaṅkaroti, sāmaṇero paṭijānāti, sikkhaṃ paccakkhātako paṭijānāti, antimavatthuṃ ajjhāpannako paṭijānāti – saṅgho sāmī.

‘‘Idha pana, bhikkhave, bhikkhu navakammaṃ gahetvā pariyosite ummattako paṭijānāti, khittacitto paṭijānāti, vedanāṭṭo paṭijānāti, āpattiyā adassane ukkhittako paṭijānāti, āpattiyā appaṭikamme ukkhittako paṭijānāti, pāpikāya diṭṭhiyā appaṭinissagge ukkhittako paṭijānāti – tassevetaṃ.

‘‘Idha pana, bhikkhave, bhikkhu navakammaṃ gahetvā pariyosite paṇḍako paṭijānāti, theyyasaṃvāsako paṭijānāti, titthiyapakkantako paṭijānāti, tiracchānagato paṭijānāti, mātughātako paṭijānāti, pitughātako paṭijānāti, arahantaghātako paṭijānāti, bhikkhunīdūsako paṭijānāti, saṅghabhedako paṭijānāti, lohituppādako paṭijānāti, ubhatobyañjanako paṭijānāti – saṅgho sāmī’’ti.

Aññatraparibhogapaṭikkhepādi

324. [pārā. 157] Tena kho pana samayena bhikkhū aññatarassa upāsakassa vihāraparibhogaṃ senāsanaṃ aññatra paribhuñjanti. Atha kho so upāsako ujjhāyati khiyyati vipāceti – ‘‘kathañhi nāma bhadantā aññatra paribhogaṃ aññatra paribhuñjissantī’’ti! Bhagavato etamatthaṃ ārocesuṃ. ‘‘Na, bhikkhave, aññatra paribhogo aññatra paribhuñjitabbo. Yo paribhuñjeyya, āpatti dukkaṭassā’’ti.

[pārā. 157] Tena kho pana samayena bhikkhū uposathaggampi sannisajjampi harituṃ kukkuccāyantā chamāya nisīdanti. Gattānipi cīvarānipi paṃsukitāni honti. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Anujānāmi, bhikkhave, tāvakālikaṃ haritu’’nti.

Tena kho pana samayena saṅghassa mahāvihāro undriyati. Bhikkhū kukkuccāyantā senāsanaṃ nātiharanti [nābhiharanti (ka.)]. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Anujānāmi, bhikkhave, guttatthāya haritu’’nti.

Tena kho pana samayena saṅghassa senāsanaparikkhāriko mahaggho kambalo uppanno hoti. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Anujānāmi, bhikkhave, phātikammatthāya parivattetu’’nti.

Tena kho pana samayena saṅghassa senāsanaparikkhārikaṃ mahagghaṃ dussaṃ uppannaṃ hoti. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Anujānāmi, bhikkhave, phātikammatthāya parivattetu’’nti.

Tena kho pana samayena saṅghassa acchacammaṃ uppannaṃ hoti. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Anujānāmi, bhikkhave, pādapuñchaniṃ kātu’’nti.

Tena kho pana samayena saṅghassa cakkalikaṃ uppannaṃ hoti. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Anujānāmi, bhikkhave, pādapuñchaniṃ kātu’’nti.

Tena kho pana samayena saṅghassa coḷakaṃ uppannaṃ hoti. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Anujānāmi, bhikkhave, pādapuñchaniṃ kātu’’nti.

Tena kho pana samayena bhikkhū adhotehi pādehi senāsanaṃ akkamanti. Senāsanaṃ dussati. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Na, bhikkhave, adhotehi pādehi senāsanaṃ akkamitabbaṃ. Yo akkameyya, āpatti dukkaṭassā’’ti.

Tena kho pana samayena bhikkhū allehi pādehi senāsanaṃ akkamanti. Senāsanaṃ dussati. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Na, bhikkhave, allehi pādehi senāsanaṃ akkamitabbaṃ. Yo akkameyya, āpatti dukkaṭassā’’ti.

Tena kho pana samayena bhikkhū saupāhanā senāsanaṃ akkamanti. Senāsanaṃ dussati. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Na, bhikkhave, saupāhanena senāsanaṃ akkamitabbaṃ. Yo akkameyya, āpatti dukkaṭassā’’ti.

Tena kho pana samayena bhikkhū parikammakatāya bhūmiyā niṭṭhubhanti. Vaṇṇo dussati. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Na, bhikkhave, parikammakatāya bhūmiyā niṭṭhubhitabbaṃ. Yo niṭṭhubheyya, āpatti dukkaṭassa. Anujānāmi, bhikkhave, kheḷamallaka’’nti.

Tena kho pana samayena mañcapādāpi pīṭhapādāpi parikammakataṃ bhūmiṃ vilikhanti. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Anujānāmi, bhikkhave, coḷakena paliveṭhetu’’nti.

Tena kho pana samayena bhikkhū parikammakataṃ bhittiṃ apassenti. Vaṇṇo dussati. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Na, bhikkhave, parikammakatā bhitti apassetabbā. Yo apasseyya, āpatti dukkaṭassa. Anujānāmi, bhikkhave, apassenaphalaka’’nti. Apassenaphalakaṃ heṭṭhato bhūmiṃ vilikhati, uparito bhittiñca. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Anujānāmi, bhikkhave, heṭṭhato ca uparito ca coḷakena paliveṭhetu’’nti.

Tena kho pana samayena bhikkhū dhotapādakā nipajjituṃ kukkuccāyanti. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Anujānāmi, bhikkhave, paccattharitvā nipajjitu’’nti.

Saṅghabhattādianujānanaṃ

325. Atha kho bhagavā āḷaviyaṃ yathābhirantaṃ viharitvā yena rājagahaṃ tena cārikaṃ pakkāmi. Anupubbena cārikaṃ caramāno yena rājagahaṃ tadavasari. Tatra sudaṃ bhagavā rājagahe viharati veḷuvane kalandakanivāpe. Tena kho pana samayena rājagahaṃ dubbhikkhaṃ hoti. Manussā na sakkonti saṅghabhattaṃ kātuṃ; icchanti uddesabhattaṃ nimantanaṃ salākabhattaṃ pakkhikaṃ uposathikaṃ pāṭipadikaṃ kātuṃ. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Anujānāmi, bhikkhave, saṅghabhattaṃ uddesabhattaṃ nimantanaṃ salākabhattaṃ pakkhikaṃ uposathikaṃ pāṭipadika’’nti.

Bhattuddesakasammuti

326. Tena kho pana samayena chabbaggiyā bhikkhū attano varabhattāni gahetvā lāmakāni bhattāni bhikkhūnaṃ denti. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Anujānāmi, bhikkhave, pañcahaṅgehi samannāgataṃ bhikkhuṃ bhattuddesakaṃ sammannituṃ – yo na chandāgatiṃ gaccheyya, na dosāgatiṃ gaccheyya, na mohāgatiṃ gaccheyya, na bhayāgatiṃ gaccheyya, uddiṭṭhānuddiṭṭhañca jāneyya. Evañca pana, bhikkhave, sammannitabbo. Paṭhamaṃ bhikkhu yācitabbo, yācitvā byattena bhikkhunā paṭibalena saṅgho ñāpetabbo –

‘‘Suṇātu me, bhante, saṅgho. Yadi saṅghassa pattakallaṃ, saṅgho itthannāmaṃ bhikkhuṃ bhattuddesakaṃ sammanneyya. Esā ñatti.

‘‘Suṇātu me, bhante, saṅgho. Saṅgho itthannāmaṃ bhikkhuṃ bhattuddesakaṃ sammannati. Yassāyasmato khamati itthannāmassa bhikkhuno bhattuddesakassa sammuti, so tuṇhassa; yassa nakkhamati, so bhāseyya.

‘‘Sammato saṅghena itthannāmo bhikkhu bhattuddesako. Khamati saṅghassa, tasmā tuṇhī, evametaṃ dhārayāmī’’ti.

Atha kho bhattuddesakānaṃ bhikkhūnaṃ etadahosi – ‘‘kathaṃ nu kho bhattaṃ uddisitabba’’nti? Bhagavato etamatthaṃ ārocesuṃ. ‘‘Anujānāmi, bhikkhave, salākāya vā paṭṭikāya vā [paṭikāya vā (syā.)] upanibandhitvā opuñjitvā bhattaṃ uddisitu’’nti.

Senāsanapaññāpakādisammuti

327. Tena kho pana samayena saṅghassa senāsanapaññāpako na hoti…pe… bhaṇḍāgāriko na hoti…pe… cīvarappaṭiggāhako na hoti…pe… cīvarabhājako na hoti…pe… yāgubhājako na hoti…pe… phalabhājako na hoti…pe… khajjakabhājako na hoti. Khajjakaṃ abhājiyamānaṃ nassati. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Anujānāmi, bhikkhave, pañcahaṅgehi samannāgataṃ bhikkhuṃ khajjakabhājakaṃ sammannituṃ – yo na chandāgatiṃ gaccheyya, na dosāgatiṃ gaccheyya, na mohāgatiṃ gaccheyya, na bhayāgatiṃ gaccheyya, bhājitābhājitañca jāneyya. Evañca pana, bhikkhave, sammannitabbo. Paṭhamaṃ bhikkhu yācitabbo, yācitvā byattena bhikkhunā paṭibalena saṅgho ñāpetabbo –

‘‘Suṇātu me, bhante, saṅgho. Yadi saṅghassa pattakallaṃ, saṅgho itthannāmaṃ bhikkhuṃ khajjakabhājakaṃ sammanneyya. Esā ñatti.

‘‘Suṇātu me, bhante, saṅgho. Saṅgho itthannāmaṃ bhikkhuṃ khajjakabhājakaṃ sammannati. Yassāyasmato khamati itthannāmassa bhikkhuno khajjakabhājakassa sammuti, so tuṇhassa; yassa nakkhamati, so bhāseyya.

‘‘Sammato saṅghena itthannāmo bhikkhu khajjakabhājako. Khamati saṅghassa, tasmā tuṇhī, evametaṃ dhārayāmī’’ti.

Appamattakavissajjakasammuti

328. Tena kho pana samayena saṅghassa bhaṇḍāgāre appamattako parikkhāro uppanno [ussanno (syā.)] hoti. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Anujānāmi, bhikkhave, pañcahaṅgehi samannāgataṃ bhikkhuṃ appamattakavissajjakaṃ sammannituṃ – yo na chandāgatiṃ gaccheyya, na dosāgatiṃ gaccheyya, na mohāgatiṃ gaccheyya, na bhayāgatiṃ gaccheyya, vissajjitāvissajjitañca jāneyya. Evañca pana, bhikkhave, sammannitabbo. Paṭhamaṃ bhikkhu yācitabbo, yācitvā byattena bhikkhunā paṭibalena saṅgho ñāpetabbo –

‘‘Suṇātu me, bhante, saṅgho. Yadi saṅghassa pattakallaṃ, saṅgho itthannāmaṃ bhikkhuṃ appamattakavissajjakaṃ sammanneyya. Esā ñatti.

‘‘Suṇātu me, bhante, saṅgho. Saṅgho itthannāmaṃ bhikkhuṃ appamattakavissajjakaṃ sammannati. Yassāyasmato khamati itthannāmassa bhikkhuno appamattakavissajjakassa sammuti, so tuṇhassa; yassa nakkhamati, so bhāseyya.

‘‘Sammato saṅghena itthannāmo bhikkhu appamattakavissajjako. Khamati saṅghassa, tasmā tuṇhī, evametaṃ dhārayāmī’’ti.

Tena appamattakavissajjakena bhikkhunā ekā [ekekā (sī.)] sūci dātabbā, satthakaṃ dātabbaṃ, upāhanā dātabbā, kāyabandhanaṃ dātabbaṃ, aṃsabandhako dātabbo, parissāvanaṃ dātabbaṃ, dhammakaraṇo dātabbo, kusi dātabbā, aḍḍhakusi dātabbā, maṇḍalaṃ dātabbaṃ, aḍḍhamaṇḍalaṃ dātabbaṃ, anuvāto dātabbo, paribhaṇḍaṃ dātabbaṃ. Sace hoti saṅghassa sappi vā telaṃ vā madhu vā phāṇitaṃ vā, sakiṃ paṭisāyituṃ dātabbaṃ. Sace punapi attho hoti, punapi dātabbaṃ.

Sāṭiyaggāhāpakādisammuti

329. Tena kho pana samayena saṅghassa sāṭiyaggāhāpako na hoti…pe… pattaggāhāpako na hoti…pe… ārāmikapesako na hoti…pe… sāmaṇerapesako na hoti. Sāmaṇerā apesiyamānā kammaṃ na karonti. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Anujānāmi, bhikkhave, pañcahaṅgehi samannāgataṃ bhikkhuṃ sāmaṇerapesakaṃ sammannituṃ – yo na chandāgatiṃ gaccheyya, na dosāgatiṃ gaccheyya, na mohāgatiṃ gaccheyya, na bhayāgatiṃ gaccheyya, pesitāpesitañca jāneyya. Evañca pana, bhikkhave, sammannitabbo. Paṭhamaṃ bhikkhu yācitabbo, yācitvā byattena bhikkhunā paṭibalena saṅgho ñāpetabbo –

‘‘Suṇātu me, bhante, saṅgho. Yadi saṅghassa pattakallaṃ, saṅgho itthannāmaṃ bhikkhuṃ sāmaṇerapesakaṃ sammanneyya. Esā ñatti.

‘‘Suṇātu me, bhante, saṅgho. Saṅgho itthannāmaṃ bhikkhuṃ sāmaṇerapesakaṃ sammannati. Yassāyasmato khamati itthannāmassa bhikkhuno sāmaṇerapesakassa sammuti, so tuṇhassa; yassa nakkhamati, so bhāseyya.

‘‘Sammato saṅghena itthannāmo bhikkhu sāmaṇerapesako. Khamati saṅghassa, tasmā tuṇhī, evametaṃ dhārayāmī’’ti.

Tatiyabhāṇavāro niṭṭhito.

Senāsanakkhandhako chaṭṭho.

Tassuddānaṃ –

Vihāraṃ buddhaseṭṭhena, apaññattaṃ tadā ahu;
Tahaṃ tahaṃ nikkhamanti, vāsā te jinasāvakā.

Seṭṭhī gahapati disvā, bhikkhūnaṃ idamabrvi;
Kārāpeyyaṃ vaseyyātha, paṭipucchiṃsu nāyakaṃ.

Vihāraṃ aḍḍhayogañca, pāsādaṃ hammiyaṃ guhaṃ;
Pañcaleṇaṃ anuññāsi, vihāre seṭṭhi kārayi.

Jano vihāraṃ kāreti, akavāṭaṃ asaṃvutaṃ;
Kavāṭaṃ piṭṭhasaṅghāṭaṃ, udukkhalañca uttari.

Āviñchanacchiddaṃ rajjuṃ, vaṭṭiñca kapisīsakaṃ;
Sūcighaṭitāḷacchiddaṃ, lohakaṭṭhavisāṇakaṃ.

Yantakaṃ sūcikañceva, chadanaṃ ullittāvalittaṃ;
Vedijālasalākañca, cakkali santharena ca.

Miḍḍhi bidalamañcañca, sosānikamasārako;
Bundikuḷirapādañca, āhaccāsandi uccake.

Sattaṅgo ca bhaddapīṭhaṃ, pīṭhakeḷakapādakaṃ;
Āmalāphalakā kocchā, palālapīṭhameva ca.

Uccāhipaṭipādakā, aṭṭhaṅguli ca pādakā;
Suttaṃ aṭṭhapadaṃ coḷaṃ, tūlikaṃ aḍḍhakāyikaṃ.

Giraggo bhisiyo cāpi, dussaṃ senāsanampi ca;
Onaddhaṃ heṭṭhā patati, uppāṭetvā haranti ca.

Bhattiñca hatthabhattiñca, anuññāsi tathāgato;
Titthiyā vihāre cāpi, thusaṃ saṇhañca mattikā.

Ikkāsaṃ pāṇikaṃ kuṇḍaṃ, sāsapaṃ sitthatelakaṃ;
Ussanne paccuddharituṃ, pharusaṃ gaṇḍumattikaṃ.

Ikkāsaṃ paṭibhānañca, nīcā cayo ca āruhaṃ;
Paripatanti āḷakā, aḍḍhakuṭṭaṃ tayo puna.

Khuddake kuṭṭapādo ca, ovassati saraṃ khilaṃ;
Cīvaravaṃsaṃ rajjuñca, āḷindaṃ kiṭikena ca.

Ālambanaṃ tiṇacuṇṇaṃ, heṭṭhāmagge nayaṃ kare;
Ajjhokāse otappati, sālaṃ heṭṭhā ca bhājanaṃ.

Vihāro koṭṭhako ceva, pariveṇaggisālakaṃ;
Ārāme ca puna koṭṭhe, heṭṭhaññeva nayaṃ kare.

Sudhaṃ anāthapiṇḍi ca, saddho sītavanaṃ agā;
Diṭṭhadhammo nimantesi, saha saṅghena nāyakaṃ.

Āṇāpesantarāmagge, ārāmaṃ kārayī gaṇo;
Vesāliyaṃ navakammaṃ, purato ca pariggahi.

Ko arahati bhattagge, tittirañca avandiyā;
Pariggahitantaragharā, tūlo sāvatthi osari.

Patiṭṭhāpesi ārāmaṃ, bhattagge ca kolāhalaṃ;
Gilānā varaseyyā ca, lesā sattarasā tahiṃ.

Kena nu kho kathaṃ nu kho, vihāraggena bhājayi;
Pariveṇaṃ anubhāgañca, akāmā bhāgaṃ no dade.

Nissīmaṃ sabbakālañca, gāhā senāsane tayo;
Upanando ca vaṇṇesi, ṭhitakā samakāsanā.

Samānāsanikā bhindiṃsu, tivaggā ca duvaggikaṃ;
Asamānāsanikā dīghaṃ, sāḷindaṃ paribhuñjituṃ.

Ayyikā ca avidūre, bhājitañca kīṭāgire;
Āḷavī piṇḍakakuṭṭehi, dvāraaggaḷavaṭṭikā.

Ālokasetakāḷañca, geruchādanabandhanā;
Bhaṇḍikhaṇḍaparibhaṇḍaṃ, vīsa tiṃsā ca kālikā.

Osite akataṃ vippaṃ, khudde chappañcavassikaṃ;
Aḍḍhayoge ca sattaṭṭha, mahalle dasa dvādasa.

Sabbaṃ vihāraṃ ekassa, aññaṃ vāsenti saṅghikaṃ;
Nissīmaṃ sabbakālañca, pakkami vibbhamanti ca.

Kālañca sāmaṇerañca, sikkhāpaccakkhaantimaṃ;
Ummattakhittacittā ca, vedanāpattidassanā.

Appaṭikammadiṭṭhiyā, paṇḍakā theyyatitthiyā;
Tiracchānamātupitu, arahantā ca dūsakā.

Bhedakā lohituppādā, ubhato cāpi byañjanakā;
Mā saṅghassa parihāyi, kammaṃ aññassa dātave.

Vippakate ca aññassa, kate tasseva pakkame;
Vibbhamati kālaṅkato, sāmaṇero ca jāyati.

Paccakkhāto ca sikkhāya, antimajjhāpannako yadi;
Saṅghova sāmiko hoti, ummattakhittavedanā.

Adassanāppaṭikamme, diṭṭhi tasseva hoti taṃ;
Paṇḍako theyyatitthī ca, tiracchānamātupettikaṃ.

Ghātako dūsako cāpi, bhedalohitabyañjanā;
Paṭijānāti yadi so, saṅghova hoti sāmiko.

Harantaññatra kukkuccaṃ, undriyati ca kambalaṃ;
Dussañca cammacakkalī, coḷakaṃ akkamanti ca.

Allā upāhanāniṭṭhu, likhanti apassenti ca;
Apassenaṃ likhateva, dhotapaccattharena ca.

Rājagahe na sakkonti, lāmakaṃ bhattuddesakaṃ;
Kathaṃ nu kho paññāpakaṃ, bhaṇḍāgārikasammuti.

Paṭiggāhabhājako cāpi, yāgu ca phalabhājako;
Khajjakabhājako ceva, appamattakavissajje.

Sāṭiyaggāhāpako ceva, tatheva pattaggāhako;
Ārāmikasāmaṇera, pesakassa ca sammuti.

Sabbābhibhū lokavidū, hitacitto vināyako;
Leṇatthañca sukhatthañca, jhāyituñca vipassitunti.

Senāsanakkhandhakaṃ niṭṭhitaṃ.

7. Saṅghabhedakakkhandhakaṃ

1. Paṭhamabhāṇavāro

Chasakyapabbajjākathā

330. Tena samayena buddho bhagavā anupiyāyaṃ viharati, anupiyaṃ nāma mallānaṃ nigamo. Tena kho pana samayena abhiññātā abhiññātā sakyakumārā bhagavantaṃ pabbajitaṃ anupabbajanti. Tena kho pana samayena mahānāmo ca sakko anuruddho ca sakko dvebhātikā honti. Anuruddho sakko sukhumālo hoti. Tassa tayo pāsādā honti – eko hemantiko, eko gimhiko, eko vassiko. So vassike pāsāde cattāro māse [vassike pāsāde vassike cattāro māse (sī.)] nippurisehi tūriyehi paricārayamāno [paricāriyamāno (ka.)] na heṭṭhāpāsādaṃ orohati. Atha kho mahānāmassa sakkassa etadahosi – ‘‘etarahi kho abhiññātā abhiññātā sakyakumārā bhagavantaṃ pabbajitaṃ anupabbajanti. Amhākañca pana kulā natthi koci agārasmā anagāriyaṃ pabbajito. Yaṃnūnāhaṃ vā pabbajeyyaṃ, anuruddho vā’’ti. Atha kho mahānāmo sakko yena anuruddho sakko tenupasaṅkami, upasaṅkamitvā anuruddhaṃ sakkaṃ etadavoca – ‘‘etarahi, tāta anuruddha, abhiññātā abhiññātā sakyakumārā bhagavantaṃ pabbajitaṃ anupabbajanti. Amhākañca pana kulā natthi koci agārasmā anagāriyaṃ pabbajito. Tena hi tvaṃ vā pabbaja, ahaṃ vā pabbajissāmī’’ti. ‘‘Ahaṃ kho sukhumālo, nāhaṃ sakkomi agārasmā anagāriyaṃ pabbajituṃ. Tvaṃ pabbajāhī’’ti. ‘‘Ehi kho te, tāta anuruddha, gharāvāsatthaṃ anusāsissāmi. Paṭhamaṃ khettaṃ kasāpetabbaṃ. Kasāpetvā vapāpetabbaṃ. Vapāpetvā udakaṃ abhinetabbaṃ. Udakaṃ abhinetvā udakaṃ ninnetabbaṃ. Udakaṃ ninnetvā niddhāpetabbaṃ. Niddhāpetvā [niḍḍahetabbaṃ, niḍḍahetvā (sī.)] lavāpetabbaṃ. Lavāpetvā ubbāhāpetabbaṃ. Ubbāhāpetvā puñjaṃ kārāpetabbaṃ. Puñjaṃ kārāpetvā maddāpetabbaṃ. Maddāpetvā palālāni uddharāpetabbāni. Palālāni uddharāpetvā bhusikā uddharāpetabbā. Bhusikaṃ uddharāpetvā opunāpetabbaṃ [ophunāpetabbaṃ (syā. ka.), ophuṇāpetabbaṃ (yojanā)]. Opunāpetvā atiharāpetabbaṃ. Atiharāpetvā āyatimpi vassaṃ evameva kātabbaṃ, āyatimpi vassaṃ evameva kātabba’’nti. ‘‘Na kammā khīyanti? Na kammānaṃ anto paññāyati? Kadā kammā khīyissanti? Kadā kammānaṃ anto paññāyissati? Kadā mayaṃ appossukkā pañcahi kāmaguṇehi samappitā samaṅgībhūtā paricāressāmā’’ti? ‘‘Na hi, tāta anuruddha, kammā khīyanti. Na kammānaṃ anto paññāyati. Akhīṇeva kamme pitaro ca pitāmahā ca kālaṅkatā’’ti. ‘‘Tena hi tvaññeva gharāvāsatthena upajānāhi. Ahaṃ agārasmā anagāriyaṃ pabbajissāmī’’ti.

Atha kho anuruddho sakko yena mātā tenupasaṅkami, upasaṅkamitvā mātaraṃ etadavoca – ‘‘icchāmahaṃ, amma, agārasmā anagāriyaṃ pabbajituṃ. Anujānāhi maṃ agārasmā anagāriyaṃ pabbajjāyā’’ti. Evaṃ vutte anuruddhassa sakkassa mātā anuruddhaṃ sakkaṃ etadavoca – ‘‘tumhe kho me, tāta anuruddha, dve puttā piyā manāpā appaṭikūlā. Maraṇenapi vo akāmakā vinā bhavissāmi. Kiṃ panāhaṃ tumhe jīvante anujānissāmi agārasmā anagāriyaṃ pabbajjāyā’’ti? Dutiyampi kho…pe… tatiyampi kho anuruddho sakko mātaraṃ etadavoca – ‘‘icchāmahaṃ, amma, agārasmā anagāriyaṃ pabbajituṃ. Anujānāhi maṃ agārasmā anagāriyaṃ pabbajjāyā’’ti [imassa anantaraṃ kesuci potthakesu evampi pāṭho dissati –- ‘‘evaṃ vutte anuruddhassa sakkassa mātā evamāha ‘sace tāta anuruddha bhaddiyo sakyarājā sakyānaṃ rajjaṃ kāreti agārasmā anagāriyaṃ pabbajati, evaṃ tvampi pabbajāhī’’’ti]. Tena kho pana samayena bhaddiyo sakyarājā sakyānaṃ rajjaṃ kāreti. So ca anuruddhassa sakkassa sahāyo hoti. Atha kho anuruddhassa sakkassa mātā – ‘ayaṃ kho bhaddiyo sakyarājā sakyānaṃ rajjaṃ kāreti; anuruddhassa sakkassa sahāyo; so na ussahati agārasmā anagāriyaṃ pabbajitu’nti – anuruddhaṃ sakkaṃ etadavoca – ‘‘sace, tāta anuruddha, bhaddiyo sakyarājā agārasmā anagāriyaṃ pabbajati, evaṃ tvampi pabbajāhī’’ti. Atha kho anuruddho sakko yena bhaddiyo sakyarājā tenupasaṅkami, upasaṅkamitvā bhaddiyaṃ sakyarājānaṃ etadavoca – ‘‘mama kho, samma, pabbajjā tava paṭibaddhā''ti. ''Sace te, samma, pabbajjā mama paṭibaddhā vā appaṭibaddhā vā sā hotu, ahaṃ tayā; yathā sukhaṃ pabbajāhī''ti. ''Ehi, samma, ubho agārasmā anagāriyaṃ pabbajissāmā''ti. ''Nāhaṃ, samma, sakkomi agārasmā anagāriyaṃ pabbajitunti. Yaṃ te sakkā aññaṃ mayā kātuṃ, kyāhaṃ [tyāhaṃ (sī. syā.)] karissāmi. Tvaṃ pabbajāhī''ti. ''Mātā kho maṃ, samma, evamāha – 'sace, tāta anuruddha, bhaddiyo sakyarājā agārasmā anagāriyaṃ pabbajati, evaṃ tvampi pabbajāhī'''ti. ''Bhāsitā kho pana te, samma, esā vācā. Sace te, samma, pabbajjā mama paṭibaddhā vā, appaṭibaddhā vā sā hotu, ahaṃ tayā; yathā sukhaṃ pabbajāhī''ti. ''Ehi, samma, ubho agārasmā anagāriyaṃ pabbajissāmā''ti.

Tena kho pana samayena manussā saccavādino honti, saccapaṭiññā. Atha kho bhaddiyo sakyarājā anuruddhaṃ sakkaṃ etadavoca – ''āgamehi, samma, sattavassāni. Sattannaṃ vassānaṃ accayena ubho agārasmā anagāriyaṃ pabbajissāmā''ti. ''Aticiraṃ, samma, sattavassāni. Nāhaṃ sakkomi sattavassāni āgametu''nti. ''Āgamehi, samma, chavassāni…pe… pañcavassāni… cattāri vassāni… tīṇi vassāni… dve vassāni… ekaṃ vassaṃ. Ekassa vassassa accayena ubho agārasmā anagāriyaṃ pabbajissāmā''ti. ''Aticiraṃ, samma, ekavassaṃ. Nāhaṃ sakkomi ekaṃ vassaṃ āgametu''nti. ''Āgamehi, samma, sattamāse. Sattannaṃ māsānaṃ accayena ubhopi agārasmā anagāriyaṃ pabbajissāmā''ti. ''Aticiraṃ, samma, sattamāsā. Nāhaṃ sakkomi sattamāse āgametu''nti. ''Āgamehi, samma, cha māse…pe… pañca māse… cattāro māse… tayo māse… dve māse… ekaṃ māsaṃ… aḍḍhamāsaṃ. Aḍḍhamāsassa accayena ubhopi agārasmā anagāriyaṃ pabbajissāmā''ti. ''Aticiraṃ, samma, aḍḍhamāso. Nāhaṃ sakkomi aḍḍhamāsaṃ āgametu''nti. ''Āgamehi, samma, sattāhaṃ yāvāhaṃ putte ca bhātaro ca rajjaṃ niyyādemī''ti. ''Na ciraṃ, samma, sattāho, āgamessāmī''ti.

331. Atha kho bhaddiyo ca sakyarājā anuruddho ca ānando ca bhagu ca kimilo ca devadatto ca, upālikappakena sattamā, yathā pure caturaṅginiyā senāya uyyānabhūmiṃ niyyanti, evameva caturaṅginiyā senāya niyyiṃsu. Te dūraṃ gantvā senaṃ nivattāpetvā paravisayaṃ okkamitvā ābharaṇaṃ omuñcitvā uttarāsaṅgena bhaṇḍikaṃ bandhitvā upāliṃ kappakaṃ etadavocuṃ – ''handa, bhaṇe upāli, nivattassu; alaṃ te ettakaṃ jīvikāyā''ti. Atha kho upālissa kappakassa nivattantassa etadahosi – ''caṇḍā kho sākiyā; iminā kumārā nippātitāti ghātāpeyyumpi maṃ. Ime hi nāma sakyakumārā agārasmā anagāriyaṃ pabbajissanti. Kimaṅga [kimaṅga (sī.)] panāha''nti. Bhaṇḍikaṃ muñcitvā taṃ bhaṇḍaṃ rukkhe ālaggetvā 'yo passati, dinnaṃyeva haratū'ti vatvā yena te sakyakumārā tenupasaṅkami. Addasāsuṃ kho te sakyakumārā upāliṃ kappakaṃ dūratova āgacchantaṃ. Disvāna upāliṃ kappakaṃ etadavocuṃ – ''kissa, bhaṇe upāli, nivattesī''ti? ''Idha me, ayyaputtā, nivattantassa etadahosi – 'caṇḍā kho sākiyā; iminā kumārā nippātitāti ghātāpeyyumpi maṃ. Ime hi nāma sakyakumārā agārasmā anagāriyaṃ pabbajissanti. Kimaṅga panāha'nti. So kho ahaṃ, ayyaputtā, bhaṇḍikaṃ muñcitvā taṃ bhaṇḍaṃ rukkhe ālaggetvā 'yo passati, dinnaññeva haratū'ti vatvā tatomhi paṭinivatto''ti. ''Suṭṭhu, bhaṇe upāli, akāsi yampi na nivatto [yaṃ nivatto (sī.), yaṃ pana nivatto (syā.)]. Caṇḍā kho sākiyā; iminā kumārā nippātitāti ghātāpeyyumpi ta''nti.

Atha kho sakyakumārā upāliṃ kappakaṃ ādāya yena bhagavā tenupasaṅkamiṃsu, upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdiṃsu. Ekamantaṃ nisinnā kho te sakyakumārā bhagavantaṃ etadavocuṃ – ''mayaṃ, bhante, sākiyā nāma mānassino. Ayaṃ, bhante, upāli kappako amhākaṃ dīgharattaṃ paricārako. Imaṃ bhagavā paṭhamaṃ pabbājetu. Imassa mayaṃ abhivādanapaccuṭṭhānaañjalikammasāmīcikammaṃ karissāma. Evaṃ amhākaṃ sākiyānaṃ sākiyamāno nimmānāyissatī''ti [nimmādayissatīti (sī.), nimmāniyissatīti (syā.)].

Atha kho bhagavā upāliṃ kappakaṃ paṭhamaṃ pabbājesi, pacchā te sakyakumāre. Atha kho āyasmā bhaddiyo teneva antaravassena tisso vijjā sacchākāsi. Āyasmā anuruddho dibbacakkhuṃ uppādesi. Āyasmā ānando sotāpattiphalaṃ sacchākāsi. Devadatto pothujjanikaṃ iddhiṃ abhinipphādesi.

332. Tena kho pana samayena āyasmā bhaddiyo araññagatopi rukkhamūlagatopi suññāgāragatopi abhikkhaṇaṃ udānaṃ udānesi – ''aho sukhaṃ, aho sukha''nti. Atha kho sambahulā bhikkhū yena bhagavā tenupasaṅkamiṃsu, upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdiṃsu.

Ekamantaṃ nisinnā kho te bhikkhū bhagavantaṃ etadavocuṃ – ‘‘āyasmā, bhante, bhaddiyo araññagatopi rukkhamūlagatopi suññāgāragatopi abhikkhaṇaṃ udānaṃ udānesi – ‘aho sukhaṃ, aho sukha’nti. Nissaṃsayaṃ kho, bhante, āyasmā bhaddiyo anabhiratova brahmacariyaṃ carati. Taṃyeva vā purimaṃ rajjasukhaṃ samanussaranto araññagatopi rukkhamūlagatopi suññāgāragatopi abhikkhaṇaṃ udānaṃ udānesi – ‘aho sukhaṃ, aho sukha’’’nti.

Atha kho bhagavā aññataraṃ bhikkhuṃ āmantesi – ‘‘ehi tvaṃ, bhikkhu, mama vacanena bhaddiyaṃ bhikkhuṃ āmantehi – ‘satthā taṃ, āvuso bhaddiya, āmantetī’’’ti. ‘‘Evaṃ bhante’’ti kho so bhikkhu bhagavato paṭissutvā yenāyasmā bhaddiyo tenupasaṅkami, upasaṅkamitvā āyasmantaṃ bhaddiyaṃ etadavoca – ‘‘satthā taṃ, āvuso bhaddiya, āmantetī’’ti. ‘‘Evamāvuso’’ti kho āyasmā bhaddiyo tassa bhikkhuno paṭissutvā yena bhagavā tenupasaṅkami, upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho āyasmantaṃ bhaddiyaṃ bhagavā etadavoca – ‘‘saccaṃ kira tvaṃ, bhaddiya, araññagatopi rukkhamūlagatopi suññāgāragatopi abhikkhaṇaṃ udānaṃ udānesi – ‘aho sukhaṃ, aho sukha’’’nti? ‘‘Evaṃ bhante’’ti. ‘‘Kiṃ pana tvaṃ, bhaddiya, atthavasaṃ sampassamāno araññagatopi rukkhamūlagatopi suññāgāragatopi abhikkhaṇaṃ udānaṃ udānesi – ‘aho sukhaṃ aho sukha’’’nti? ‘‘Pubbe me, bhante, rañño satopi antopi antepure rakkhā susaṃvihitā hoti, bahipi antepure rakkhā susaṃvihitā hoti, antopi nagare rakkhā susaṃvihitā hoti, bahipi nagare rakkhā susaṃvihitā hoti, antopi janapade rakkhā susaṃvihitā hoti, bahipi janapade rakkhā susaṃvihitā hoti. So kho ahaṃ, bhante, evaṃ rakkhitopi gopitopi santo bhīto ubbiggo ussaṅkī utrasto viharāmi. Etarahi kho pana ahaṃ eko, bhante, araññagatopi rukkhamūlagatopi suññāgāragatopi abhīto anubbiggo anussaṅkī anutrasto appossukko pannalomo paradattavutto migabhūtena cetasā viharāmīti. Imaṃ kho ahaṃ, bhante, atthavasaṃ sampassamāno araññagatopi rukkhamūlagatopi suññāgāragatopi abhikkhaṇaṃ udānaṃ udānemi – ‘aho sukhaṃ, aho sukha’’’nti. Atha kho bhagavā etamatthaṃ viditvā tāyaṃ velāyaṃ imaṃ udānaṃ udānesi –

[udā. 20] ‘‘Yassantarato na santi kopā, iti bhavābhavatañca vītivatto;
Taṃ vigatabhayaṃ sukhiṃ asokaṃ, devā nānubhavanti dassanāyā’’ti.

Devadattavatthu

333. Atha kho bhagavā anupiyāyaṃ yathābhirantaṃ viharitvā yena kosambī tena cārikaṃ pakkāmi. Anupubbena cārikaṃ caramāno yena kosambī tadavasari. Tatra sudaṃ bhagavā kosambiyaṃ viharati ghositārāme. Atha kho devadattassa rahogatassa paṭisallīnassa evaṃ cetaso parivitakko udapādi – ‘‘kaṃ nu kho ahaṃ pasādeyyaṃ, yasmiṃ me pasanne bahulābhasakkāro uppajjeyyā’’ti? Atha kho devadattassa etadahosi – ‘‘ayaṃ kho ajātasattu kumāro taruṇo ceva āyatiṃ bhaddo ca. Yaṃnūnāhaṃ ajātasattuṃ kumāraṃ pasādeyyaṃ. Tasmiṃ me pasanne bahulābhasakkāro uppajjissatī’’ti.

Atha kho devadatto senāsanaṃ saṃsāmetvā pattacīvaramādāya yena rājagahaṃ tena pakkāmi. Anupubbena yena rājagahaṃ tadavasari. Atha kho devadatto sakavaṇṇaṃ paṭisaṃharitvā kumārakavaṇṇaṃ abhinimminitvā ahimekhalikāya ajātasattussa kumārassa ucchaṅge [uccaṅke (syā.)] pāturahosi. Atha kho ajātasattu kumāro bhīto ahosi, ubbiggo ussaṅkī utrasto. Atha kho devadatto ajātasattuṃ kumāraṃ etadavoca – ‘‘bhāyasi maṃ tvaṃ kumārā’’ti? ‘‘Āma, bhāyāmi. Kosi tva’’nti? ‘‘Ahaṃ devadatto’’ti. ‘‘Sace kho tvaṃ, bhante, ayyo devadatto, iṅgha sakeneva vaṇṇena pātubhavassū’’ti. Atha kho devadatto kumārakavaṇṇaṃ paṭisaṃharitvā saṅghāṭipattacīvaradharo ajātasattussa kumārassa purato aṭṭhāsi. Atha kho ajātasattu kumāro devadattassa iminā iddhipāṭihāriyena abhippasanno pañcahi rathasatehi sāyaṃ pātaṃ upaṭṭhānaṃ gacchati, pañca ca thālipākasatāni bhattābhihāro abhiharīyati. Atha kho devadattassa lābhasakkārasilokena abhibhūtassa pariyādinnacittassa evarūpaṃ icchāgataṃ uppajji – ‘‘ahaṃ bhikkhusaṅghaṃ pariharissāmī’’ti. Saha cittuppādāva devadatto tassā iddhiyā parihāyi.

[a. ni. 5.100] Tena kho pana samayena kakudho nāma koḷiyaputto, āyasmato mahāmoggallānassa upaṭṭhāko, adhunā kālaṅkato aññataraṃ manomayaṃ kāyaṃ upapanno. Tassa evarūpo attabhāvappaṭilābho hoti – seyyathāpi nāma dve vā tīṇi vā māgadhakāni [māgadhikāni (syā.)] gāmakkhettāni. So tena attabhāvappaṭilābhena neva attānaṃ na paraṃ byābādheti. Atha kho kakudho devaputto yenāyasmā mahāmoggallāno tenupasaṅkami, upasaṅkamitvā āyasmantaṃ mahāmoggallānaṃ abhivādetvā ekamantaṃ aṭṭhāsi. Ekamantaṃ ṭhito kho kakudho devaputto āyasmantaṃ mahāmoggallānaṃ etadavoca – ''devadattassa, bhante, lābhasakkārasilokena abhibhūtassa pariyādinnacittassa [pariyādiṇṇacittassa (ka.)] evarūpaṃ icchāgataṃ uppajji – 'ahaṃ bhikkhusaṅghaṃ pariharissāmī'ti. Saha cittuppādāva bhante, devadatto tassā iddhiyā parihīno''ti. Idamavoca kakudho devaputto. Idaṃ vatvā āyasmantaṃ mahāmoggallānaṃ abhivādetvā padakkhiṇaṃ katvā tattheva antaradhāyi.

Atha kho āyasmā mahāmoggallāno yena bhagavā tenupasaṅkami, upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā mahāmoggallāno bhagavantaṃ etadavoca – ''kakudho nāma, bhante, koḷiyaputto mama upaṭṭhāko adhunā kālaṅkato aññataraṃ manomayaṃ kāyaṃ upapanno. Tassa evarūpo attabhāvappaṭilābho – seyyathāpi nāma dve vā tīṇi vā māgadhakāni gāmakkhettāni. So tena attabhāvappaṭilābhena neva attānaṃ na paraṃ byābādheti. Atha kho, bhante, kakudho devaputto yenāhaṃ tenupasaṅkami, upasaṅkamitvā maṃ abhivādetvā ekamantaṃ aṭṭhāsi. Ekamantaṃ ṭhito kho, bhante, kakudho devaputto maṃ etadavoca – 'devadattassa, bhante, lābhasakkārasilokena abhibhūtassa pariyādinnacittassa evarūpaṃ icchāgataṃ uppajji – ahaṃ bhikkhusaṅghaṃ pariharissāmīti. Saha cittuppādāva bhante, devadatto tassā iddhiyā parihīno'ti. Idamavoca, bhante, kakudho devaputto. Idaṃ vatvā maṃ abhivādetvā padakkhiṇaṃ katvā tattheva antaradhāyī''ti.

''Kiṃ pana te, moggallāna, kakudho devaputto cetasā ceto paricca vidito? Yaṃ kiñci kakudho devaputto bhāsati sabbaṃ taṃ tatheva hoti, no aññathā''ti? ''Cetasā ceto paricca vidito ca me, bhante, kakudho devaputto. Yaṃ kiñci kakudho devaputto bhāsati sabbaṃ taṃ tatheva hoti, no aññathā''ti. ''Rakkhassetaṃ, moggallāna, vācaṃ. Rakkhassetaṃ, moggallāna, vācaṃ. Idāni so moghapuriso attanāva attānaṃ pātukarissati.

Pañcasatthukathā

334. [a. ni. 5.100] ''Pañcime, moggallāna, satthāro santo saṃvijjamānā lokasmiṃ. Katame pañca? ''Idha, moggallāna, ekacco satthā aparisuddhasīlo samāno 'parisuddhasīlomhī'ti paṭijānāti 'parisuddhaṃ me sīlaṃ pariyodātaṃ asaṃkiliṭṭha'nti. Tamenaṃ sāvakā evaṃ jānanti – 'ayaṃ kho bhavaṃ satthā aparisuddhasīlo samāno 'parisuddhasīlomhī'ti paṭijānāti 'parisuddhaṃ me sīlaṃ pariyodātaṃ asaṃkiliṭṭha'nti ca. Mayañceva kho pana gihīnaṃ āroceyyāma, nāssassa manāpaṃ. Yaṃ kho panassa amanāpaṃ, kathaṃ naṃ mayaṃ tena samudācareyyāma? Sammannati kho pana cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārena – yaṃ tumo karissati, tumova tena paññāyissatī'ti. Evarūpaṃ kho, moggallāna, satthāraṃ sāvakā sīlato rakkhanti; evarūpo ca pana satthā sāvakehi sīlato rakkhaṃ paccāsīsati [paccāsiṃsati (sī. syā.)].

''Puna caparaṃ, moggallāna, idhekacco satthā aparisuddhājīvo samāno 'parisuddhājīvomhī'ti paṭijānāti 'parisuddho me ājīvo pariyodāto asaṃkiliṭṭho'ti ca. Tamenaṃ sāvakā evaṃ jānanti – 'ayaṃ kho bhavaṃ satthā aparisuddhājīvo samāno 'parisuddhājīvomhī'ti paṭijānāti 'parisuddho me ājīvo pariyodāto asaṃkiliṭṭho'ti ca. Mayañceva kho pana gihīnaṃ āroceyyāma, nāssassa manāpaṃ. Yaṃ kho panassa amanāpaṃ, kathaṃ na mayaṃ tena samudācareyyāma? Sammannati kho pana cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārena – yaṃ tumo karissati, tumova tena paññāyissatī'ti. Evarūpaṃ kho, moggallāna, satthāraṃ sāvakā ājīvato rakkhanti; evarūpo ca pana satthā sāvakehi ājīvato rakkhaṃ paccāsīsati.

''Puna caparaṃ, moggallāna, idhekacco satthā aparisuddhadhammadesano samāno ‘parisuddhadhammadesanomhī’ti paṭijānāti ‘parisuddhā me dhammadesanā pariyodātā asaṃkiliṭṭhā’ti ca. Tamenaṃ sāvakā evaṃ jānanti – ‘ayaṃ kho bhavaṃ satthā aparisuddhadhammadesano samāno ‘parisuddhadhammadesanomhī’ti paṭijānāti ‘parisuddhā me dhammadesanā pariyodātā asaṃkiliṭṭhā’ti ca. Mayañceva kho pana gihīnaṃ āroceyyāma, nāssassa manāpaṃ. Yaṃ kho panassa amanāpaṃ, kathaṃ naṃ mayaṃ tena samudācareyyāma? Sammannati kho pana cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārena – yaṃ tumo karissati, tumova tena paññāyissatī’ti. Evarūpaṃ kho, moggallāna, satthāraṃ sāvakā dhammadesanato rakkhanti; evarūpo ca pana satthā sāvakehi dhammadesanato rakkhaṃ paccāsīsati.

‘‘Puna caparaṃ, moggallāna, idhekacco satthā aparisuddhaveyyākaraṇo samāno ‘parisuddhaveyyākaraṇomhī’ti paṭijānāti ‘parisuddhaṃ me veyyākaraṇaṃ pariyodātaṃ asaṃkiliṭṭha’nti ca. Tamenaṃ sāvakā evaṃ jānanti – ‘ayaṃ kho bhavaṃ satthā aparisuddhaveyyākaraṇo samāno ‘parisuddhaveyyākaraṇomhī’ti paṭijānāti ‘parisuddhaṃ me veyyākaraṇaṃ pariyodātaṃ asaṃkiliṭṭha’nti ca. Mayañceva kho pana gihīnaṃ āroceyyāma, nāssassa manāpaṃ. Yaṃ kho panassa amanāpaṃ, kathaṃ naṃ mayaṃ tena samudācareyyāma? Sammannati kho pana cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārena – yaṃ tumo karissati, tumova tena paññāyissatī’ti. Evarūpaṃ kho, moggallāna, satthāraṃ sāvakā veyyākaraṇato rakkhanti; evarūpo ca pana satthā sāvakehi veyyākaraṇato rakkhaṃ paccāsīsati.

‘‘Puna caparaṃ, moggallāna, idhekacco satthā aparisuddhañāṇadassano samāno ‘parisuddhañāṇadassanomhī’ti paṭijānāti ‘parisuddhaṃ me ñāṇadassanaṃ pariyodātaṃ asaṃkiliṭṭha’nti ca. Tamenaṃ sāvakā evaṃ jānanti – ‘ayaṃ kho bhavaṃ satthā aparisuddhañāṇadassano samāno ‘parisuddhañāṇadassanomhī’ti paṭijānāti ‘parisuddhaṃ me ñāṇadassanaṃ pariyodātaṃ asaṃkiliṭṭha’nti ca. Mayañceva kho pana gihīnaṃ āroceyyāma, nāssassa manāpaṃ. Yaṃ kho panassa amanāpaṃ, kathaṃ naṃ mayaṃ tena samudācareyyāma? Sammannati kho pana cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārena – yaṃ tumo karissati, tumova tena paññāyissatī’ti. Evarūpaṃ kho, moggallāna, satthāraṃ sāvakā ñāṇadassanato rakkhanti; evarūpo ca pana satthā sāvakehi ñāṇadassanato rakkhaṃ paccāsīsatīti. Ime kho, moggallāna, pañca satthāro santo saṃvijjamānā lokasmiṃ.

‘‘Ahaṃ kho pana, moggallāna, parisuddhasīlo samāno ‘parisuddhasīlomhī’ti paṭijānāmi ‘parisuddhaṃ me sīlaṃ pariyodātaṃ asaṃkiliṭṭha’nti ca. Na ca maṃ sāvakā sīlato rakkhanti; na cāhaṃ sāvakehi sīlato rakkhaṃ paccāsīsāmi. Parisuddhājīvo samāno…pe… parisuddhadhammadesano samāno…pe… parisuddhaveyyākaraṇo samāno…pe… parisuddhañāṇadassano samāno ‘parisuddhañāṇadassanomhī’ti paṭijānāmi ‘parisuddhaṃ me ñāṇadassanaṃ pariyodātaṃ asaṃkiliṭṭha’nti ca. Na ca maṃ sāvakā ñāṇadassanato rakkhanti; na cāhaṃ sāvakehi ñāṇadassanato rakkhaṃ paccāsīsāmī’’ti.

335. Atha kho bhagavā kosambiyaṃ yathābhirantaṃ viharitvā yena rājagahaṃ tena cārikaṃ pakkāmi. Anupubbena cārikaṃ caramāno yena rājagahaṃ tadavasari. Tatra sudaṃ bhagavā rājagahe viharati veḷuvane kalandakanivāpe. Atha kho sambahulā bhikkhū yena bhagavā tenupasaṅkamiṃsu, upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdiṃsu. Ekamantaṃ nisinnā kho te bhikkhū bhagavantaṃ etadavocuṃ – ‘‘devadattassa, bhante, ajātasattu kumāro pañcahi rathasatehi sāyaṃ pātaṃ upaṭṭhānaṃ gacchati; pañca ca thālipākasatāni bhattābhihāro abhiharīyatī’’ti. ‘‘Mā, bhikkhave, devadattassa lābhasakkārasilokaṃ pihayittha. Yāvakīvañca, bhikkhave, devadattassa ajātasattu kumāro pañcahi rathasatehi sāyaṃ pātaṃ upaṭṭhānaṃ gamissati, pañca ca thālipākasatāni bhattābhihāro abhiharīyissati, hāniyeva, bhikkhave, devadattassa pāṭikaṅkhā kusalesu dhammesu, no vuḍḍhi.

‘‘Seyyathāpi, bhikkhave, caṇḍassa kukkurassa nāsāya pittaṃ bhindeyyuṃ, evañhi so, bhikkhave, kukkuro bhiyyosomattāya caṇḍataro assa, evameva kho, bhikkhave, yāvakīvañca devadattassa ajātasattu kumāro pañcahi rathasatehi sāyaṃ pātaṃ upaṭṭhānaṃ gamissati, pañca ca thālipākasatāni bhattābhihāro abhiharīyissati, hāniyeva, bhikkhave, devadattassa pāṭikaṅkhā kusalesu dhammesu, no vuḍḍhi.

[saṃ. ni. 2.184; a. ni. 4.68] ‘‘Attavadhāya, bhikkhave, devadattassa lābhasakkārasiloko udapādi, parābhavāya devadattassa lābhasakkārasiloko udapādi.

‘‘Seyyathāpi, bhikkhave, kadalī attavadhāya phalaṃ deti, parābhavāya phalaṃ deti, evameva kho, bhikkhave, attavadhāya devadattassa lābhasakkārasiloko udapādi, parābhavāya devadattassa lābhasakkārasiloko udapādi.

‘‘Seyyathāpi, bhikkhave, veḷu attavadhāya phalaṃ deti, parābhavāya phalaṃ deti, evameva kho, bhikkhave, attavadhāya devadattassa lābhasakkārasiloko udapādi, parābhavāya devadattassa lābhasakkārasiloko udapādi.

‘‘Seyyathāpi, bhikkhave, naḷo attavadhāya phalaṃ deti, parābhavāya phalaṃ deti, evameva kho, bhikkhave, attavadhāya devadattassa lābhasakkārasiloko udapādi, parābhavāya devadattassa lābhasakkārasiloko udapādi.

‘‘Seyyathāpi, bhikkhave, assatarī attavadhāya gabbhaṃ gaṇhāti, parābhavāya gabbhaṃ gaṇhāti, evameva kho, bhikkhave, attavadhāya devadattassa lābhasakkārasiloko udapādi, parābhavāya devadattassa lābhasakkārasiloko udapādī’’ti.

[saṃ. ni. 1.183, 1.2.184, netti. 90] ‘‘Phalaṃ ve kadaliṃ hanti, phalaṃ veḷuṃ phalaṃ naḷaṃ;
Sakkāro kāpurisaṃ hanti, gabbho assatariṃ yathā’’ti.

Paṭhamabhāṇavāro niṭṭhito.

2. Dutiyabhāṇavāro

Pakāsanīyakammaṃ

336. Tena kho pana samayena bhagavā mahatiyā parisāya parivuto dhammaṃ desento nisinno hoti sarājikāya parisāya. Atha kho devadatto uṭṭhāyāsanā ekaṃsaṃ uttarāsaṅgaṃ karitvā yena bhagavā tenañjaliṃ paṇāmetvā bhagavantaṃ etadavoca – ‘‘jiṇṇo dāni, bhante, bhagavā vuḍḍho mahallako addhagato vayoanuppatto. Appossukko dāni, bhante, bhagavā diṭṭhadhammasukhavihāraṃ anuyutto viharatu, mamaṃ bhikkhusaṅghaṃ nissajjatu. Ahaṃ bhikkhusaṅghaṃ pariharissāmī’’ti. ‘‘Alaṃ, devadatta, mā te rucci bhikkhusaṅghaṃ pariharitu’’nti. Dutiyampi kho devadatto…pe… tatiyampi kho devadatto bhagavantaṃ etadavoca – ‘‘jiṇṇo dāni, bhante, bhagavā vuḍḍho mahallako addhagato vayoanuppatto. Appossukko dāni, bhante, bhagavā diṭṭhadhammasukhavihāraṃ anuyutto viharatu, mamaṃ bhikkhusaṅghaṃ nissajjatu. Ahaṃ bhikkhusaṅghaṃ pariharissāmī’’ti. ‘‘Sāriputtamoggallānānampi kho ahaṃ, devadatta, bhikkhusaṅghaṃ na nissajjeyyaṃ, kiṃ pana tuyhaṃ chavassa kheḷāsakassā’’ti! Atha kho devadatto – sarājikāya maṃ bhagavā parisāya kheḷāsakavādena apasādeti, sāriputtamoggallāneva ukkaṃsatīti – kupito anattamano bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā pakkāmi. Ayañcarahi devadattassa bhagavati paṭhamo āghāto ahosi.

Atha kho bhagavā bhikkhū āmantesi – ‘‘tena hi, bhikkhave, saṅgho devadattassa rājagahe pakāsanīyaṃ kammaṃ karotu – ‘pubbe devadattassa aññā pakati ahosi, idāni aññā pakati. Yaṃ devadatto kareyya kāyena vācāya, na tena buddho vā dhammo vā saṅgho vā daṭṭhabbo, devadattova tena daṭṭhabbo’ti. Evañca pana, bhikkhave, kātabbaṃ. Byattena bhikkhunā paṭibalena saṅgho ñāpetabbo –

337. ‘‘Suṇātu me, bhante, saṅgho. Yadi saṅghassa pattakallaṃ saṅgho devadattassa rājagahe pakāsanīyaṃ kammaṃ kareyya – ‘‘pubbe devadattassa aññā pakati ahosi, idāni aññā pakati. Yaṃ devadatto kareyya kāyena vācāya, na tena buddho vā dhammo vā saṅgho vā daṭṭhabbo, devadattova tena daṭṭhabbo’ti. Esā ñatti.

‘‘Suṇātu me, bhante, saṅgho. Saṅgho devadattassa rājagahe pakāsanīyaṃ kammaṃ karoti – ‘pubbe devadattassa aññā pakati ahosi, idāni aññā pakati. Yaṃ devadatto kareyya kāyena vācāya, na tena buddho vā dhammo vā saṅgho vā daṭṭhabbo, devadattova tena daṭṭhabbo’ti. Yassāyasmato khamati devadattassa rājagahe pakāsanīyaṃ kammassa karaṇaṃ – ‘pubbe devadattassa aññā pakati ahosi, idāni aññā pakati, yaṃ devadatto kareyya kāyena vācāya, na tena buddho vā dhammo vā saṅgho vā daṭṭhabbo, devadattova tena daṭṭhabbo’ti – so tuṇhassa; yassa nakkhamati, so bhāseyya.

‘‘Kataṃ saṅghena devadattassa rājagahe pakāsanīyaṃ kammaṃ – ‘pubbe devadattassa aññā pakati ahosi, idāni aññā pakati. Yaṃ devadatto kareyya kāyena vācāya, na tena buddho vā dhammo vā saṅgho vā daṭṭhabbo, devadattova tena daṭṭhabbo’ti. Khamati saṅghassa, tasmā tuṇhī, evametaṃ dhārayāmī’’ti.

338. Atha kho bhagavā āyasmantaṃ sāriputtaṃ āmantesi – ‘‘tena hi tvaṃ, sāriputta, devadattaṃ rājagahe pakāsehī’’ti. ‘‘Pubbe mayā, bhante, devadattassa rājagahe vaṇṇo bhāsito – ‘mahiddhiko godhiputto, mahānubhāvo godhiputto’ti. Kathāhaṃ, bhante, devadattaṃ rājagahe pakāsemī’’ti? ‘‘Nanu tayā, sāriputta, bhūtoyeva devadattassa rājagahe vaṇṇo bhāsito – ‘mahiddhiko godhiputto, mahānubhāvo godhiputto’’’ ti? ‘‘Evaṃ bhante’’ti. ‘‘Evameva kho tvaṃ, sāriputta, bhūtaṃyeva devadattaṃ rājagahe pakāsehī’’ti. ‘‘Evaṃ bhante’’ti kho āyasmā sāriputto bhagavato paccassosi.

Atha kho bhagavā bhikkhū āmantesi – ‘‘tena hi, bhikkhave, saṅgho sāriputtaṃ sammannatu devadattaṃ rājagahe pakāsetuṃ – ‘pubbe devadattassa aññā pakati ahosi, idāni aññā pakati. Yaṃ devadatto kareyya kāyena vācāya, na tena buddho vā dhammo vā saṅgho vā daṭṭhabbo, devadattova tena daṭṭhabbo’ti. Evañca pana, bhikkhave, sammannitabbo. Paṭhamaṃ sāriputto yācitabbo. Yācitvā byattena bhikkhunā paṭibalena saṅgho ñāpetabbo –

‘‘Suṇātu me, bhante, saṅgho. Yadi saṅghassa pattakallaṃ, saṅgho āyasmantaṃ sāriputtaṃ sammanneyya devadattaṃ rājagahe pakāsetuṃ – ‘pubbe devadattassa aññā pakati ahosi, idāni aññā pakati. Yaṃ devadatto kareyya kāyena vācāya, na tena buddho vā dhammo vā saṅgho vā daṭṭhabbo, devadattova tena daṭṭhabbo’ti. Esā ñatti.

‘‘Suṇātu me, bhante, saṅgho. Saṅgho āyasmantaṃ sāriputtaṃ sammannati devadattaṃ rājagahe pakāsetuṃ – ‘pubbe devadattassa aññā pakati ahosi, idāni aññā pakati, yaṃ devadatto kareyya kāyena vācāya, na tena buddho vā dhammo vā saṅgho vā daṭṭhabbo, devadattova tena daṭṭhabbo’ti. Yassāyasmato khamati, āyasmato sāriputtassa sammuti devadattaṃ rājagahe pakāsetuṃ – ‘pubbe devadattassa aññā pakati ahosi, idāni aññā pakati, yaṃ devadatto kareyya kāyena vācāya, na tena buddho vā dhammo vā saṅgho vā daṭṭhabbo, devadattova tena daṭṭhabbo’ti – so tuṇhassa; yassa nakkhamati, so bhāseyya.

‘‘Sammato saṅghena āyasmā sāriputto devadattaṃ rājagahe pakāsetuṃ – ‘pubbe devadattassa aññā pakati ahosi, idāni aññā pakati. Yaṃ devadatto kareyya kāyena vācāya, na tena buddho vā dhammo vā saṅgho vā daṭṭhabbo, devadattova tena daṭṭhabbo’ti. Khamati saṅghassa, tasmā tuṇhī, evametaṃ dhārayāmī’’ti.

Sammato ca āyasmā sāriputto sambahulehi bhikkhūhi saddhiṃ rājagahaṃ pavisitvā devadattaṃ rājagahe pakāsesi – ‘‘pubbe devadattassa aññā pakati ahosi, idāni aññā pakati. Yaṃ devadatto kareyya kāyena vācāya, na tena buddho vā dhammo vā saṅgho vā daṭṭhabbo, devadattova tena daṭṭhabbo’’ti. Tattha ye te manussā assaddhā appasannā dubbuddhino, te evamāhaṃsu – ‘‘usūyakā ime samaṇā sakyaputtiyā devadattassa lābhasakkāraṃ usūyantī’’ti. Ye pana te manussā saddhā pasannā paṇḍitā byattā buddhimanto, te evamāhaṃsu – ‘‘na kho idaṃ orakaṃ bhavissati yathā bhagavā devadattaṃ rājagahe pakāsāpetī''ti.

Ajātasattukumāravatthu

339. Atha kho devadatto yena ajātasattu kumāro tenupasaṅkami, upasaṅkamitvā ajātasattuṃ kumāraṃ etadavoca – ''pubbe kho, kumāra, manussā dīghāyukā, etarahi appāyukā. Ṭhānaṃ kho panetaṃ vijjati yaṃ tvaṃ kumārova samāno kālaṃ kareyyāsi. Tena hi tvaṃ, kumāra, pitaraṃ hantvā rājā hohi. Ahaṃ bhagavantaṃ hantvā buddho bhavissāmī''ti.

Atha kho ajātasattu kumāro – ayyo kho devadatto mahiddhiko mahānubhāvo, jāneyyāsi ayyo devadattoti – ūruyā potthanikaṃ bandhitvā divā divassa [divā divasassa (ka.)] bhīto ubbiggo ussaṅkī utrasto sahasā antepuraṃ pāvisi. Addasāsuṃ kho antepure upacārakā mahāmattā ajātasattuṃ kumāraṃ divā divassa bhītaṃ ubbiggaṃ ussaṅkiṃ utrastaṃ sahasā antepuraṃ pavisantaṃ; disvāna aggahesuṃ. Te vicinantā ūruyā potthanikaṃ baddhaṃ [bandhaṃ (ka.)] disvāna ajātasattuṃ kumāraṃ etadavocuṃ – ''kiṃ tvaṃ, kumāra, kattukāmosī''ti? ''Pitaramhi hantukāmo''ti. ''Kenāsi ussāhito''ti? ''Ayyena devadattenā''ti. Ekacce mahāmattā evaṃ matiṃ akaṃsu – ''kumāro ca hantabbo, devadatto ca, sabbe ca bhikkhū hantabbā''ti. Ekacce mahāmattā evaṃ matiṃ akaṃsu – ''na bhikkhū hantabbā. Na bhikkhū kiñci aparajjhanti. Kumāro ca hantabbo, devadatto cā''ti. Ekacce mahāmattā evaṃ matiṃ akaṃsu – ''na kumāro ca hantabbo, na devadatto. Na bhikkhū hantabbā. Rañño ārocetabbaṃ. Yathā rājā vakkhati tathā karissāmā''ti.

Atha kho te mahāmattā ajātasattuṃ kumāraṃ ādāya yena rājā māgadho seniyo bimbisāro tenupasaṅkamiṃsu, upasaṅkamitvā rañño māgadhassa seniyassa bimbisārassa etamatthaṃ ārocesuṃ. ''Kathaṃ, bhaṇe, mahāmattehi mati katā''ti? ''Ekacce, deva, mahāmattā evaṃ matiṃ akaṃsu – 'kumāro ca hantabbo, devadatto ca, sabbe ca bhikkhū hantabbā'ti. Ekacce mahāmattā evaṃ matiṃ akaṃsu – 'na bhikkhū hantabbā. Na bhikkhū kiñci aparajjhanti. Kumāro ca hantabbo, devadatto cā'ti. Ekacce mahāmattā evaṃ matiṃ akaṃsu – 'na kumāro ca hantabbo, na devadatto. Na bhikkhū hantabbā. Rañño ārocetabbaṃ. Yathā rājā vakkhati tathā karissāmā'''ti. ''Kiṃ, bhaṇe, karissati buddho vā dhammo vā saṅgho vā? Nanu bhagavatā paṭikacceva devadatto rājagahe pakāsāpito – 'pubbe devadattassa aññā pakati ahosi, idāni aññā pakati. Yaṃ devadatto kareyya kāyena vācāya, na tena buddho vā dhammo vā saṅgho vā daṭṭhabbo, devadattova tena daṭṭhabbo''ti? Tattha ye te mahāmattā evaṃ matiṃ akaṃsu – 'kumāro ca hantabbo devadatto ca; sabbe ca bhikkhū hantabbā'ti; te aṭṭhāne akāsi. Ye te mahāmattā evaṃ matiṃ akaṃsu – 'na bhikkhū hantabbā; na bhikkhū kiñci aparajjhanti; kumāro ca hantabbo devadatto cā'ti; te nīce ṭhāne ṭhapesi. Ye te mahāmattā evaṃ matiṃ akaṃsu – 'na kumāro ca hantabbo, na devadatto; na bhikkhū hantabbā; rañño ārocetabbaṃ; yathā rājā vakkhati tathā karissāmā'ti; te ucce ṭhāne ṭhapesi. Atha kho rājā māgadho seniyo bimbisāro ajātasattuṃ kumāraṃ etadavoca – ''kissa maṃ tvaṃ, kumāra, hantukāmosī''ti? ''Rajjenāmhi, deva, atthiko''ti. ''Sace kho tvaṃ, kumāra, rajjena atthiko, etaṃ te rajja''nti ajātasattussa kumārassa rajjaṃ niyyādesi.

Abhimārapesanaṃ

340. Atha kho devadatto yena ajātasattu kumāro tenupasaṅkami, upasaṅkamitvā ajātasattuṃ kumāraṃ etadavoca – ''purise, mahārāja, āṇāpehi, ye samaṇaṃ gotamaṃ jīvitā voropessantī''ti. Atha kho ajātasattu kumāro manusse āṇāpesi – ''yathā, bhaṇe, ayyo devadatto āha tathā kareyyāthā''ti. Atha kho devadatto ekaṃ purisaṃ āṇāpesi – ''gacchāvuso, amukasmiṃ okāse samaṇo gotamo viharati. Taṃ jīvitā voropetvā iminā maggena āgacchā''ti. Tasmiṃ magge dve purise ṭhapesi – ''yo iminā maggena eko puriso āgacchati, taṃ jīvitā voropetvā iminā maggena āgacchathā''ti. Tasmiṃ magge cattāro purise ṭhapesi – ''ye iminā maggena dve purisā āgacchanti, te jīvitā voropetvā iminā maggena āgacchathā''ti. Tasmiṃ magge aṭṭha purise ṭhapesi – ''ye iminā maggena cattāro purisā āgacchanti, te jīvitā voropetvā iminā maggena āgacchathā''ti. Tasmiṃ magge soḷasa purise ṭhapesi – ''ye iminā maggena aṭṭha purisā āgacchanti, te jīvitā voropetvā āgacchathā''ti.

Atha kho so eko puriso asicammaṃ gahetvā dhanukalāpaṃ sannayhitvā yena bhagavā tenupasaṅkami, upasaṅkamitvā bhagavato avidūre bhīto ubbiggo ussaṅkī utrasto patthaddhena kāyena aṭṭhāsi. Addasā kho bhagavā taṃ purisaṃ bhītaṃ ubbiggaṃ ussaṅkiṃ utrastaṃ patthaddhena kāyena ṭhitaṃ. Disvāna taṃ purisaṃ etadavoca – ''ehāvuso, mā bhāyī''ti. Atha kho so puriso asicammaṃ ekamantaṃ karitvā dhanukalāpaṃ nikkhipitvā yena bhagavā tenupasaṅkami, upasaṅkamitvā bhagavato pādesu sirasā nipatitvā bhagavantaṃ etadavoca – ''accayo maṃ, bhante, accagamā yathābālaṃ yathāmūḷhaṃ yathāakusalaṃ, yohaṃ duṭṭhacitto vadhakacitto idhūpasaṅkanto. Tassa me, bhante, bhagavā accayaṃ accayato paṭiggaṇhātu āyatiṃ saṃvarāyā''ti. ''Taggha tvaṃ, āvuso, accayo accagamā yathābālaṃ yathāmūḷhaṃ yathāakusalaṃ, yaṃ tvaṃ duṭṭhacitto vadhakacitto idhūpasaṅkanto. Yato ca kho tvaṃ, āvuso, accayaṃ accayato disvā yathādhammaṃ paṭikarosi, taṃ te mayaṃ paṭiggaṇhāma. Vuḍḍhi hesā, āvuso, ariyassa vinaye – yo accayaṃ accayato disvā yathādhammaṃ paṭikaroti, āyatiṃ saṃvaraṃ āpajjatī''ti.

Atha kho bhagavā tassa purisassa anupubbiṃ kathaṃ kathesi, seyyathidaṃ – dānakathaṃ sīlakathaṃ saggakathaṃ, kāmānaṃ ādīnavaṃ okāraṃ saṃkilesaṃ, nekkhamme ānisaṃsaṃ pakāsesi. Yadā taṃ bhagavā aññāsi kallacittaṃ, muducittaṃ, vinīvaraṇacittaṃ, udaggacittaṃ, pasannacittaṃ, atha yā buddhānaṃ sāmukkaṃsikā dhammadesanā taṃ pakāsesi – dukkhaṃ, samudayaṃ, nirodhaṃ, maggaṃ. Seyyathāpi nāma suddhaṃ vatthaṃ apagatakāḷakaṃ sammadeva rajanaṃ paṭiggaheyya, evameva tassa purisassa tasmiṃyeva āsane virajaṃ vītamalaṃ dhammacakkhuṃ udapādi – yaṃ kiñci samudayadhammaṃ, sabbaṃ taṃ nirodhadhammanti. Atha kho so puriso diṭṭhadhammo pattadhammo viditadhammo pariyogāḷhadhammo tiṇṇavicikiccho vigatakathaṃkatho vesārajjappatto aparappaccayo satthusāsane bhagavantaṃ etadavoca – ''abhikkantaṃ, bhante, abhikkantaṃ, bhante. Seyyathāpi, bhante, nikkujjitaṃ vā ukkujjeyya, paṭicchannaṃ vā vivareyya, mūḷhassa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya – cakkhumanto rūpāni dakkhantīti – evamevaṃ bhagavatā anekapariyāyena dhammo pakāsito. Esāhaṃ, bhante, bhagavantaṃ saraṇaṃ gacchāmi, dhammañca, bhikkhusaṅghañca. Upāsakaṃ maṃ bhagavā dhāretu ajjatagge pāṇupetaṃ saraṇaṃ gata''nti. Atha kho bhagavā taṃ purisaṃ etadavoca – ''mā kho tvaṃ, āvuso, iminā maggena gaccha, iminā maggena gacchāhī''ti aññena maggena uyyojesi.

Atha kho te dve purisā – kiṃ nu kho so eko puriso cirena āgacchatīti – paṭipathaṃ gacchantā addasaṃsu bhagavantaṃ aññatarasmiṃ rukkhamūle nisinnaṃ. Disvāna yena bhagavā tenupasaṅkamiṃsu, upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdiṃsu. Tesaṃ bhagavā anupubbiṃ kathaṃ kathesi…pe… aparappaccayā satthusāsane bhagavantaṃ etadavocuṃ – ''abhikkantaṃ, bhante…pe… upāsake no bhagavā dhāretu ajjatagge pāṇupetaṃ saraṇaṃ gate''ti. Atha kho bhagavā te purise etadavoca – ''mā kho tumhe, āvuso, iminā maggena gacchittha, iminā maggena gacchathā''ti aññena maggena uyyojesi.

Atha kho te cattāro purisā…pe… atha kho te aṭṭha purisā…pe… atha kho te soḷasa purisā – kiṃ nu kho te aṭṭha purisā cirena āgacchantīti – paṭipathaṃ gacchantā addasāsuṃ bhagavantaṃ aññatarasmiṃ rukkhamūle nisinnaṃ. Disvāna yena bhagavā tenupasaṅkamiṃsu, upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdiṃsu. Tesaṃ bhagavā anupubbiṃ kathaṃ kathesi, seyyathidaṃ – dānakathaṃ…pe… aparappaccayā satthusāsane bhagavantaṃ etadavocuṃ – ''abhikkantaṃ, bhante…pe… upāsake no bhagavā dhāretu ajjatagge pāṇupetaṃ saraṇaṃ gate''ti. Atha kho bhagavā te purise etadavoca – ''mā kho tumhe, āvuso, iminā maggena gacchittha, iminā maggena gacchathā''ti aññena maggena uyyojesi.

Atha kho so eko puriso yena devadatto tenupasaṅkami, upasaṅkamitvā devadattaṃ etadavoca – ''nāhaṃ, bhante, sakkomi taṃ bhagavantaṃ jīvitā voropetuṃ; mahiddhiko so bhagavā, mahānubhāvo''ti. ''Alaṃ, āvuso; mā tvaṃ samaṇaṃ gotamaṃ jīvitā voropesi. Ahameva samaṇaṃ gotamaṃ jīvitā voropessāmī''ti.

Lohituppādakakammaṃ

341. Tena kho pana samayena bhagavā gijjhakūṭassa pabbatassa chāyāyaṃ caṅkamati. Atha kho devadatto gijjhakūṭaṃ pabbataṃ āruhitvā mahatiṃ silaṃ pavijjhi – imāya samaṇaṃ gotamaṃ jīvitā voropessāmīti. Dve pabbatakūṭā samāgantvā taṃ silaṃ sampaṭicchiṃsu. Tato papatikā uppatitvā bhagavato pāde ruhiraṃ uppādesi. Atha kho bhagavā uddhaṃ ulloketvā devadattaṃ etadavoca – ‘‘bahuṃ tayā, moghapurisa, apuññaṃ pasutaṃ, yaṃ tvaṃ duṭṭhacitto vadhakacitto tathāgatassa ruhiraṃ uppādesī’’ti. Atha kho bhagavā bhikkhū āmantesi – ‘‘idaṃ, bhikkhave, devadattena paṭhamaṃ ānantariyaṃ kammaṃ upacitaṃ, yaṃ duṭṭhacittena vadhakacittena tathāgatassa ruhiraṃ uppādita’’nti.

Assosuṃ kho bhikkhū – ‘‘devadattena kira bhagavato vadho payutto’’ti. Te ca bhikkhū bhagavato vihārassa parito parito caṅkamanti uccāsaddā mahāsaddā sajjhāyaṃ karontā, bhagavato rakkhāvaraṇaguttiyā. Assosi kho bhagavā uccāsaddaṃ mahāsaddaṃ sajjhāyasaddaṃ. Sutvāna āyasmantaṃ ānandaṃ āmantesi – ‘‘kiṃ nu kho so, ānanda, uccāsaddo mahāsaddo sajjhāyasaddo’’ti? ‘‘Assosuṃ kho, bhante, bhikkhū – ‘devadattena kira bhagavato vadho payutto’ti. Te ca [tedha (sī.)], bhante, bhikkhū bhagavato vihārassa parito parito caṅkamanti uccāsaddā mahāsaddā sajjhāyaṃ karontā, bhagavato rakkhāvaraṇaguttiyā. So eso, bhagavā, uccāsaddo mahāsaddo sajjhāyasaddo’’ti. ‘‘Tena hānanda, mama vacanena te bhikkhū āmantehi – satthā āyasmante āmantetī’’ti. ‘‘Evaṃ bhante’’ti kho āyasmā ānando bhagavato paṭissutvā yena te bhikkhū tenupasaṅkami, upasaṅkamitvā te bhikkhū etadavoca – ‘‘satthā āyasmante āmantetī’’ti. ‘‘Evamāvuso’’ti kho te bhikkhū āyasmato ānandassa paṭissutvā yena bhagavā tenupasaṅkamiṃsu, upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdiṃsu. Ekamantaṃ nisinne kho te bhikkhū bhagavā etadavoca –

‘‘Aṭṭhānametaṃ, bhikkhave, anavakāso, yaṃ parūpakkamena tathāgataṃ jīvitā voropeyya. Anupakkamena, bhikkhave, tathāgatā parinibbāyanti.

[cūḷava. 334; a. ni. 5.100] ‘‘Pañcime, bhikkhave, satthāro santo saṃvijjamānā lokasmiṃ. Katame pañca? ‘‘Idha, bhikkhave, ekacco satthā aparisuddhasīlo samāno ‘parisuddhasīlomhī’ti paṭijānāti ‘parisuddhaṃ me sīlaṃ pariyodātaṃ asaṃkiliṭṭha’nti ca. Tamenaṃ sāvakā evaṃ jānanti – ‘ayaṃ kho bhavaṃ satthā aparisuddhasīlo samāno ‘parisuddhasīlomhī’ti paṭijānāti ‘parisuddhaṃ me sīlaṃ pariyodātaṃ asaṃkiliṭṭha’nti ca. Mayañceva kho pana gihīnaṃ āroceyyāma, nāssassa manāpaṃ. Yaṃ kho panassa amanāpaṃ, kathaṃ naṃ mayaṃ tena samudācareyyāma? Sammannati kho pana cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārena – yaṃ tumo karissati, tumova tena paññāyissatī’ti. Evarūpaṃ kho, bhikkhave, satthāraṃ sāvakā sīlato rakkhanti; evarūpo ca pana satthā sāvakehi sīlato rakkhaṃ paccāsīsati.

‘‘Puna caparaṃ, bhikkhave, idhekacco satthā aparisuddhaājīvo samāno…pe… aparisuddhadhammadesano samāno…pe… aparisuddhaveyyākaraṇo samāno…pe… aparisuddhañāṇadassano samāno ‘parisuddhañāṇadassanomhī’ti paṭijānāti ‘parisuddhaṃ me ñāṇadassanaṃ pariyodātaṃ asaṃkiliṭṭha’nti ca. Tamenaṃ sāvakā evaṃ jānanti – ‘ayaṃ kho bhavaṃ satthā aparisuddhañāṇadassano samāno ‘parisuddhañāṇadassanomhī’ti paṭijānāti ‘parisuddhaṃ me ñāṇadassanaṃ pariyodātaṃ asaṃkiliṭṭha’nti ca. Mayañceva kho pana gihīnaṃ āroceyyāma, nāssassa manāpaṃ. Yaṃ kho panassa amanāpaṃ, kathaṃ na mayaṃ tena samudācareyyāma? Sammannati kho pana cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārena – yaṃ tumo karissati, tumova tena paññāyissatī’ti. Evarūpaṃ kho, bhikkhave, satthāraṃ sāvakā ñāṇadassanato rakkhanti; evarūpo ca pana satthā sāvakehi ñāṇadassanato rakkhaṃ paccāsīsati. Ime kho, bhikkhave, pañca satthāro santo saṃvijjamānā lokasmiṃ. ‘‘Ahaṃ kho pana, bhikkhave, parisuddhasīlo samāno ‘parisuddhasīlomhī’ti paṭijānāmi ‘parisuddhaṃ me sīlaṃ pariyodātaṃ asaṃkiliṭṭha’nti ca. Na ca maṃ sāvakā sīlato rakkhanti; na cāhaṃ sāvakehi sīlato rakkhaṃ paccāsīsāmi. Ahaṃ kho pana bhikkhave parisuddhājīvo samāno…pe… parisuddhadhammadesano samāno…pe… parisuddhaveyyākaraṇo samāno…pe… parisuddhañāṇadassano samāno ‘‘parisuddhañāṇadassanomhī’’ti paṭijānāmi ‘‘parisuddhaṃ me ñāṇadassanaṃ pariyodātaṃ asaṃkiliṭṭha’’nti ca, na ca maṃ sāvakā ñāṇadassanato rakkhanti, na cāhaṃ sāvakehi ñāṇadassanato rakkhaṃ paccāsīsāmi. ‘‘Aṭṭhānametaṃ, bhikkhave, anavakāso, yaṃ parūpakkamena tathāgataṃ jīvitā voropeyya. Anupakkamena, bhikkhave, tathāgatā parinibbāyanti. Gacchatha tumhe, bhikkhave, yathāvihāraṃ. Arakkhiyā, bhikkhave, tathāgatā’’ti.

Nāḷāgiripesanaṃ

342. Tena kho pana samayena rājagahe nāḷāgiri nāma hatthī caṇḍo hoti, manussaghātako. Atha kho devadatto rājagahaṃ pavisitvā hatthisālaṃ gantvā hatthibhaṇḍe etadavoca – ‘‘mayaṃ kho, bhaṇe, rājaññātakā nāma paṭibalā nīcaṭṭhāniyaṃ uccaṭṭhāne ṭhapetuṃ, bhattampi vetanampi vaḍḍhāpetuṃ. Tena hi, bhaṇe, yadā samaṇo gotamo imaṃ racchaṃ paṭipanno hoti, tadā imaṃ nāḷāgiriṃ hatthiṃ muñcetvā imaṃ racchaṃ paṭipādethā’’ti. ‘‘Evaṃ bhante’’ti kho te hatthibhaṇḍā devadattassa paccassosuṃ. Atha kho bhagavā pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya sambahulehi bhikkhūhi saddhiṃ rājagahaṃ piṇḍāya pāvisi. Atha kho bhagavā taṃ racchaṃ paṭipajji. Addasāsuṃ kho te hatthibhaṇḍā bhagavantaṃ taṃ racchaṃ paṭipannaṃ. Disvāna nāḷāgiriṃ hatthiṃ muñcitvā taṃ racchaṃ paṭipādesuṃ. Addasā kho nāḷāgiri hatthī bhagavantaṃ dūratova āgacchantaṃ. Disvāna soṇḍaṃ ussāpetvā pahaṭṭhakaṇṇavālo yena bhagavā tena abhidhāvi. Addasāsuṃ kho te bhikkhū nāḷāgiriṃ hatthiṃ dūratova āgacchantaṃ. Disvāna bhagavantaṃ etadavocuṃ – ‘‘ayaṃ, bhante, nāḷāgiri hatthī caṇḍo manussaghātako imaṃ racchaṃ paṭipanno. Paṭikkamatu, bhante, bhagavā; paṭikkamatu sugato’’ti. ‘‘Āgacchatha, bhikkhave, mā bhāyittha. Aṭṭhānametaṃ, bhikkhave, anavakāso, yaṃ parūpakkamena tathāgataṃ jīvitā voropeyya. Anupakkamena, bhikkhave, tathāgatā parinibbāyantī’’ti. Dutiyampi kho te bhikkhū…pe… tatiyampi kho te bhikkhū bhagavantaṃ etadavocuṃ – ‘‘ayaṃ, bhante, nāḷāgiri hatthī caṇḍo manussaghātako imaṃ racchaṃ paṭipanno. Paṭikkamatu, bhante, bhagavā; paṭikkamatu sugato’’ti. ‘‘Āgacchatha, bhikkhave, mā bhāyittha. Aṭṭhānametaṃ, bhikkhave, anavakāso, yaṃ parūpakkamena tathāgataṃ jīvitā voropeyya. Anupakkamena, bhikkhave, tathāgatā parinibbāyantī’’ti.

Tena kho pana samayena manussā pāsādesupi hammiyesupi chadanesupi āruḷhā acchanti. Tattha ye te manussā assaddhā appasannā dubbuddhino, te evamāhaṃsu – ‘‘abhirūpo vata, bho [abhirūpo vata bho gotamo (syā. kaṃ.)], mahāsamaṇo nāgena viheṭhīyissatī’’ti. Ye pana te manussā saddhā pasannā paṇḍitā byattā buddhimanto, te evamāhaṃsu – ‘‘nacirassaṃ vata, bho, nāgo nāgena saṅgāmessatī’’ti. Atha kho bhagavā nāḷāgiriṃ hatthiṃ mettena cittena phari. Atha kho nāḷāgiri hatthī bhagavato [bhagavatā (sī.)] mettena cittena phuṭṭho [phuṭo (ka.)] soṇḍaṃ oropetvā yena bhagavā tenupasaṅkami, upasaṅkamitvā bhagavato purato aṭṭhāsi. Atha kho bhagavā dakkhiṇena hatthena nāḷāgirissa hatthissa kumbhaṃ parāmasanto nāḷāgiriṃ hatthiṃ imāhi gāthāhi ajjhabhāsi –

> ‘‘Mā kuñjara nāgamāsado, dukkhañhi kuñjara nāgamāsado;
> Na hi nāgahatassa kuñjara sugati, hoti ito paraṃ yato.
>
> ‘‘Mā ca mado mā ca pamādo, na hi pamattā sugatiṃ vajanti te;
> Tvaññeva tathā karissasi, yena tvaṃ sugatiṃ gamissasī’’ti.

Atha kho nāḷāgiri hatthī soṇḍāya bhagavato pādapaṃsūni gahetvā uparimuddhani ākiritvā paṭikuṭiyova [paṭikuṭito paṭisakki (sī. syā.)] osakki, yāva bhagavantaṃ addakkhi. Atha kho nāḷāgiri hatthī hatthisālaṃ gantvā sake ṭhāne aṭṭhāsi. Tathā danto ca pana nāḷāgiri hatthī ahosi. Tena kho pana samayena manussā imaṃ gāthaṃ gāyanti –

> [ma. ni. 2.352; theragā. 878] ‘‘Daṇḍeneke damayanti, aṅkusehi kasāhi ca;
> Adaṇḍena asatthena, nāgo danto mahesinā’’ti.

Manussā ujjhāyanti khiyyanti vipācenti – ‘‘yāva pāpo ayaṃ devadatto, alakkhiko, yatra hi nāma samaṇassa gotamassa evaṃmahiddhikassa evaṃ mahānubhāvassa vadhāya parakkamissatī’’ti.

Devadattassa lābhasakkāro parihāyi. Bhagavato ca lābhasakkāro abhivaḍḍhi.

Pañcavatthuyācanakathā

343. [pāci. 209] Tena kho pana samayena devadatto parihīnalābhasakkāro sapariso kulesu viññāpetvā viññāpetvā bhuñjati. Manussā ujjhāyanti khiyyanti vipācenti – ‘‘kathañhi nāma samaṇā sakyaputtiyā kulesu viññāpetvā viññāpetvā bhuñjissanti! Kassa sampannaṃ na manāpaṃ, kassa sāduṃ na ruccatī’’ti! Assosuṃ kho bhikkhū tesaṃ manussānaṃ ujjhāyantānaṃ khiyyantānaṃ vipācentānaṃ. Ye te bhikkhū appicchā…pe… te ujjhāyanti khiyyanti vipācenti – kathañhi nāma devadatto sapariso kulesu viññāpetvā viññāpetvā bhuñjissatī’’ti! Bhagavato etamatthaṃ ārocesuṃ…pe… ‘‘saccaṃ kira tvaṃ, devadatta, sapariso kulesu viññāpetvā viññāpetvā bhuñjasī’’ti? ‘‘Saccaṃ bhagavā’’ti…pe… vigarahitvā…pe… dhammiṃ kathaṃ katvā bhikkhū āmantesi – ‘‘tena hi, bhikkhave, bhikkhūnaṃ kulesu tikabhojanaṃ paññapessāmi tayo atthavase paṭicca – dummaṅkūnaṃ puggalāna niggahāya; pesalānaṃ bhikkhūnaṃ phāsuvihārāya, mā pāpicchā pakkhaṃ nissāya saṅghaṃ bhindeyyunti; kulānuddayāya [kulānudayatāya (sī. syā.)] ca. Gaṇabhojane yathādhammo kāretabbo’’ti.

[pārā. 409] Atha kho devadatto yena kokāliko kaṭamodakatissako [kaṭamorakatissako (sī. syā.)] khaṇḍadeviyā putto samuddadatto tenupasaṅkami, upasaṅkamitvā kokālikaṃ kaṭamodakatissakaṃ khaṇḍadeviyā puttaṃ samuddadattaṃ etadavoca – ‘‘etha, mayaṃ, āvuso, samaṇassa gotamassa saṅghabhedaṃ karissāma cakkabheda’’nti. Evaṃ vutte kokāliko devadattaṃ etadavoca – ‘‘samaṇo kho, āvuso, gotamo mahiddhiko mahānubhāvo. Kathaṃ mayaṃ samaṇassa gotamassa saṅghabhedaṃ karissāma cakkabheda’’nti? ‘‘Etha, mayaṃ, āvuso, samaṇaṃ gotamaṃ upasaṅkamitvā pañca vatthūni yācissāma – ‘bhagavā, bhante, anekapariyāyena appicchassa santuṭṭhassa sallekhassa dhutassa pāsādikassa apacayassa vīriyārambhassa vaṇṇavādī. Imāni, bhante, pañca vatthūni anekapariyāyena appicchatāya santuṭṭhiyā sallekhāya dhutatāya pāsādikatāya apacayāya vīriyārambhāya saṃvattanti. Sādhu, bhante, bhikkhū yāvajīvaṃ āraññikā assu; yo gāmantaṃ osareyya, vajjaṃ naṃ phuseyya. Yāvajīvaṃ piṇḍapātikā assu; yo nimantanaṃ sādiyeyya, vajjaṃ naṃ phuseyya. Yāvajīvaṃ paṃsukūlikā assu; yo gahapaticīvaraṃ sādiyeyya, vajjaṃ naṃ phuseyya. Yāvajīvaṃ rukkhamūlikā assu; yo channaṃ upagaccheyya, vajjaṃ naṃ phuseyya. Yāvajīvaṃ macchamaṃsaṃ na khādeyyuṃ; yo macchamaṃsaṃ khādeyya, vajjaṃ naṃ phuseyyā’ti. Imāni pañca vatthūni samaṇo gotamo nānujānissati. Te mayaṃ imehi pañcahi vatthūhi janaṃ saññāpessāmā’’ti. ‘‘Sakkā kho, āvuso, imehi pañcahi vatthūhi samaṇassa gotamassa saṅghabhedo kātuṃ cakkabhedo. Lūkhappasannā hi, āvuso, manussā’’ti.

Atha kho devadatto sapariso yena bhagavā tenupasaṅkami, upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho devadatto bhagavantaṃ etadavoca – ‘‘bhagavā, bhante, anekapariyāyena appicchassa santuṭṭhassa sallekhassa dhutassa pāsādikassa apacayassa vīriyārambhassa vaṇṇavādī. Imāni, bhante, pañca vatthūni anekapariyāyena appicchatāya santuṭṭhiyā sallekhāya dhutatāya pāsādikatāya apacayāya vīriyārambhāya saṃvattanti. Sādhu, bhante, bhikkhū yāvajīvaṃ āraññikā assu; yo gāmantaṃ osareyya, vajjaṃ naṃ phuseyya. Yāvajīvaṃ piṇḍapātikā assu; yo nimantanaṃ sādiyeyya, vajjaṃ naṃ phuseyya. Yāvajīvaṃ paṃsukūlikā assu; yo gahapaticīvaraṃ sādiyeyya, vajjaṃ naṃ phuseyya. Yāvajīvaṃ rukkhamūlikā assu; yo channaṃ upagaccheyya, vajjaṃ naṃ phuseyya. Yāvajīvaṃ macchamaṃsaṃ na khādeyyuṃ; yo macchamaṃsaṃ khādeyya, vajjaṃ naṃ phuseyyā’’ti. ‘‘Alaṃ, devadatta. Yo icchati, āraññiko hotu; yo icchati, gāmante viharatu. Yo icchati, piṇḍapātiko hotu; yo icchati, nimantanaṃ sādiyatu. Yo icchati, paṃsukūliko hotu; yo icchati, gahapaticīvaraṃ sādiyatu. Aṭṭhamāse kho mayā, devadatta, rukkhamūlasenāsanaṃ anuññātaṃ; tikoṭiparisuddhaṃ macchamaṃsaṃ – adiṭṭhaṃ, assutaṃ, aparisaṅkita’’nti. Atha kho devadatto – na bhagavā imāni pañca vatthūni anujānātīti – haṭṭho udaggo sapariso uṭṭhāyāsanā bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā pakkāmi.

Atha kho devadatto sapariso rājagahaṃ pavisitvā pañcahi vatthūhi janaṃ saññāpesi – ‘‘mayaṃ, āvuso, samaṇaṃ gotamaṃ upasaṅkamitvā pañca vatthūni yācimhā – ‘bhagavā, bhante, anekapariyāyena appicchassa…pe… vīriyārambhassa vaṇṇavādī. Imāni, bhante, pañca vatthūni anekapariyāyena appicchatāya…pe… vīriyārambhāya saṃvattanti. Sādhu, bhante, bhikkhū yāvajīvaṃ āraññikā assu; yo gāmantaṃ osareyya, vajjaṃ naṃ phuseyya…pe… yāvajīvaṃ macchamaṃsaṃ na khādeyyuṃ; yo macchamaṃsaṃ khādeyya, vajjaṃ naṃ phuseyyā'ti. Imāni pañca vatthūni samaṇo gotamo nānujānāti. Te mayaṃ imehi pañcahi vatthūhi samādāya vattāmā''ti.

Tattha ye te manussā assaddhā appasannā dubbuddhino, te evamāhaṃsu – ''ime kho samaṇā sakyaputtiyā dhutā sallekhavuttino. Samaṇo pana gotamo bāhulliko bāhullāya cetetī''ti. Ye pana te manussā saddhā pasannā paṇḍitā byattā buddhimanto, te ujjhāyanti khiyyanti vipācenti – ''kathañhi nāma devadatto bhagavato saṅghabhedāya parakkamissati cakkabhedāyā''ti! Assosuṃ kho bhikkhū tesaṃ manussānaṃ ujjhāyantānaṃ khiyyantānaṃ vipācentānaṃ. Ye te bhikkhū appicchā…pe… te ujjhāyanti khiyyanti vipācenti – ''kathañhi nāma devadatto saṅghabhedāya parakkamissati cakkabhedāyā''ti! Atha kho te bhikkhū bhagavato etamatthaṃ ārocesuṃ…pe… ''saccaṃ kira tvaṃ, devadatta, saṅghabhedāya parakkamasi cakkabhedāyā''ti? ''Saccaṃ bhagavā''ti. ''Alaṃ, devadatta. Mā te rucci saṅghabhedo. Garuko kho, devadatta, saṅghabhedo. Yo kho, devadatta, samaggaṃ saṅghaṃ bhindati, kappaṭṭhikaṃ [kappaṭṭhitikaṃ (syā.)] kibbisaṃ pasavati, kappaṃ nirayamhi paccati. Yo ca kho, devadatta, bhinnaṃ saṅghaṃ samaggaṃ karoti, brahmaṃ puññaṃ pasavati, kappaṃ saggamhi modati. Alaṃ, devadatta. Mā te rucci saṅghabhedo. Garuko kho, devadatta, saṅghabhedo''ti.

[udā. 48] Atha kho āyasmā ānando pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya rājagahaṃ piṇḍāya pāvisi. Addasā kho devadatto āyasmantaṃ ānandaṃ rājagahe piṇḍāya carantaṃ. Disvāna yenāyasmā ānando tenupasaṅkami, upasaṅkamitvā āyasmantaṃ ānandaṃ etadavoca – ''ajjataggedānāhaṃ, āvuso ānanda, aññatreva bhagavatā, aññatreva bhikkhusaṅghā, uposathaṃ karissāmi saṅghakammaṃ karissāmī''ti.

Atha kho āyasmā ānando rājagahe piṇḍāya caritvā pacchābhattaṃ piṇḍapātappaṭikkanto yena bhagavā tenupasaṅkami, upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā ānando bhagavantaṃ etadavoca – ''idhāhaṃ, bhante, pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya rājagahaṃ piṇḍāya pāvisiṃ. Addasā kho maṃ, bhante, devadatto rājagahe piṇḍāya carantaṃ. Disvāna yenāhaṃ tenupasaṅkami, upasaṅkamitvā maṃ etadavoca – 'ajjataggedānāhaṃ, āvuso ānanda, aññatreva bhagavatā, aññatreva bhikkhusaṅghā, uposathaṃ karissāmi saṅghakammaṃ karissāmī'ti. Ajjatagge, bhante, devadatto saṅghaṃ bhindissatī''ti. Atha kho bhagavā etamatthaṃ viditvā tāyaṃ velāyaṃ imaṃ udānaṃ udānesi –

[udā. 48] ''Sukaraṃ sādhunā sādhuṃ, sādhuṃ pāpena dukkaraṃ;
Pāpaṃ pāpena sukaraṃ, pāpamariyehi dukkara''nti.

Dutiyabhāṇavāro niṭṭhito.

3. Tatiyabhāṇavāro

Saṅghabhedakathā

344. Atha kho devadatto tadahuposathe uṭṭhāyāsanā salākaṃ gāhesi – ''mayaṃ, āvuso, samaṇaṃ gotamaṃ upasaṅkamitvā pañca vatthūni yācimhā – 'bhagavā, bhante, anekapariyāyena appicchassa…pe… vīriyārambhassa vaṇṇavādī. Imāni, bhante, pañca vatthūni anekapariyāyena appicchatāya…pe… vīriyārambhāya saṃvattanti. Sādhu, bhante, bhikkhū yāvajīvaṃ āraññikā assu; yo gāmantaṃ osareyya, vajjaṃ naṃ phuseyya…pe… yāvajīvaṃ macchamaṃsaṃ na khādeyyuṃ; yo macchamaṃsaṃ khādeyya, vajjaṃ naṃ phuseyyā'ti. Imāni pañca vatthūni samaṇo gotamo nānujānāti. Te mayaṃ imehi pañcahi vatthūhi samādāya vattāma. Yassāyasmato imāni pañca vatthūni khamanti, so salākaṃ gaṇhātū''ti.

Tena kho pana samayena vesālikā vajjiputtakā pañcamattāni bhikkhusatāni navakā ceva honti appakataññuno ca. Te – ‘ayaṃ dhammo, ayaṃ vinayo, idaṃ satthusāsana’nti – salākaṃ gaṇhiṃsu. Atha kho devadatto saṅghaṃ bhinditvā pañcamattāni bhikkhusatāni ādāya yena gayāsīsaṃ tena pakkāmi. Atha kho sāriputtamoggallānā yena bhagavā tenupasaṅkamiṃsu, upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdiṃsu. Ekamantaṃ nisinno kho āyasmā sāriputto bhagavantaṃ etadavoca – ‘‘devadatto, bhante, saṅghaṃ bhinditvā pañcamattāni bhikkhusatāni ādāya yena gayāsīsaṃ tena pakkanto’’ti. ‘‘Na hi nāma tumhākaṃ, sāriputtā, tesu navakesu bhikkhūsu kāruññampi bhavissati? Gacchatha tumhe, sāriputtā, purā te bhikkhū anayabyasanaṃ āpajjantī’’ti. ‘‘Evaṃ bhante’’ti kho sāriputtamoggallānā bhagavato paṭissutvā uṭṭhāyāsanā bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā yena gayāsīsaṃ tenupasaṅkamiṃsu.

Tena kho pana samayena aññataro bhikkhu bhagavato avidūre rodamāno ṭhito hoti. Atha kho bhagavā taṃ bhikkhuṃ etadavoca – ‘‘kissa tvaṃ, bhikkhu, rodasī’’ti? ‘‘Yepi te, bhante, bhagavato aggasāvakā sāriputtamoggallānā tepi devadattassa santike gacchanti devadattassa dhammaṃ rocentā’’ti. ‘‘Aṭṭhānametaṃ, bhikkhu, anavakāso, yaṃ sāriputtamoggallānā devadattassa dhammaṃ roceyyuṃ, api ca te gatā bhikkhūnaṃ saññattiyā’’ti [bhikkhusaññattiyāti (sī. syā.), bhikkhū saññattiyā (ka.)].

345. Tena kho pana samayena devadatto mahatiyā parisāya parivutto dhammaṃ desento nisinno hoti. Addasā kho devadatto sāriputtamoggallāne dūratova āgacchante. Disvāna bhikkhū āmantesi – ‘‘passatha, bhikkhave, yāva svākkhāto mayā dhammo, yepi te samaṇassa gotamassa aggasāvakā sāriputtamoggallānā tepi mama santike āgacchanti. Mama dhammaṃ rocentā’’ti. Evaṃ vutte kokāliko devadattaṃ etadavoca – ‘‘mā, āvuso devadatta, sāriputtamoggallāne vissasi. Pāpicchā sāriputtamoggallānā, pāpikānaṃ icchānaṃ vasaṃ gatā’’ti. ‘‘Alaṃ, āvuso. Svāgataṃ tesaṃ yato me dhammaṃ rocentī’’ti.

Atha kho devadatto āyasmantaṃ sāriputtaṃ upaḍḍhāsanena nimantesi – ‘‘ehāvuso sāriputta, idha nisīdāhī’’ti. ‘‘Alaṃ āvuso’’ti kho āyasmā sāriputto aññataraṃ āsanaṃ gahetvā ekamantaṃ nisīdi. Āyasmāpi kho mahāmoggallāno aññataraṃ āsanaṃ gahetvā ekamantaṃ nisīdi. Atha kho devadatto bahudeva rattiṃ bhikkhū dhammiyā kathāya sandassetvā samādapetvā samuttejetvā sampahaṃsetvā āyasmantaṃ sāriputtaṃ ajjhesi – ‘‘vigatathinamiddho kho, āvuso sāriputta, bhikkhusaṅgho. Paṭibhātu taṃ, āvuso sāriputta, bhikkhūnaṃ dhammī kathā, piṭṭhi me āgilāyati, tamahaṃ āyamissāmī’’ti. ‘‘Evamāvuso’’ti kho āyasmā sāriputto devadattassa paccassosi. Atha kho devadatto catugguṇaṃ saṅghāṭiṃ paññāpetvā dakkhiṇena passena seyyaṃ kappesi. Tassa kilamantassa muṭṭhassatissa asampajānassa muhuttakeneva niddā okkami.

Atha kho āyasmā sāriputto ādesanāpāṭihāriyānusāsaniyā bhikkhū dhammiyā kathāya ovadi anusāsi. Āyasmā mahāmoggallāno iddhipāṭihāriyānusāsaniyā bhikkhū dhammiyā kathāya ovadi anusāsi. Atha kho tesaṃ bhikkhūnaṃ āyasmatā sāriputtena ādesanāpāṭihāriyānusāsaniyā āyasmatā ca mahāmoggallānena iddhipāṭihāriyānusāsaniyā ovadiyamānānaṃ anusāsiyamānānaṃ virajaṃ vītamalaṃ dhammacakkhuṃ udapādi – yaṃ kiñci samudayadhammaṃ, sabbaṃ taṃ nirodhadhammanti.

Atha kho āyasmā sāriputto bhikkhū āmantesi – ‘‘gacchāma mayaṃ, āvuso, bhagavato santike. Yo tassa bhagavato dhammaṃ rocesi so āgacchatū’’ti. Atha kho sāriputtamoggallānā tāni pañcabhikkhusatāni ādāya yena veḷuvanaṃ tenupasaṅkamiṃsu. Atha kho kokāliko devadattaṃ uṭṭhāpesi – ‘‘uṭṭhehi, āvuso devadatta, nītā te bhikkhū sāriputtamoggallānehi. Nanu tvaṃ, āvuso devadatta, mayā vutto – ‘mā, āvuso devadatta, sāriputtamoggallāne vissāsi. Pāpicchā sāriputtamoggallānā, pāpikānaṃ icchānaṃ vasaṃ gatā’’’ti? Atha kho devadattassa tattheva uṇhaṃ lohitaṃ mukhato uggañchi.

Atha kho sāriputtamoggallānā yena bhagavā tenupasaṅkamiṃsu, upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdisuṃ. Ekamantaṃ nisinno kho āyasmā sāriputto bhagavantaṃ etadavoca – ‘‘sādhu, bhante, bhedakānuvattakā bhikkhū puna upasampajjeyyu’’nti. ‘‘Alaṃ, sāriputta. Mā te rucci bhedakānuvattakānaṃ bhikkhūnaṃ puna upasampadā. Tena hi tvaṃ, sāriputta, bhedakānuvattake bhikkhū thullaccayaṃ desāpehi. Kathaṃ pana te, sāriputta, devadatto paṭipajjī''ti? ''Yatheva, bhante, bhagavā bahudeva rattiṃ bhikkhū dhammiyā kathāya sandassetvā samādapetvā samuttejetvā sampahaṃsetvā maṃ ajjhesati – 'vigatathinamiddho kho, sāriputta, bhikkhusaṅgho; paṭibhātu taṃ, sāriputta, bhikkhūnaṃ dhammī kathā, piṭṭhi me āgilāyati, tamahaṃ āyamissāmī'ti, evameva kho, bhante, devadatto paṭipajjī''ti.

346. Atha kho bhagavā bhikkhū āmantesi – ''bhūtapubbaṃ, bhikkhave, araññāyatane mahāsarasī. Taṃ nāgā upanissāya vihariṃsu. Te taṃ sarasiṃ ogāhetvā, soṇḍāya bhisamuḷālaṃ abbuhitvā, suvikkhālitaṃ vikkhāletvā, akaddamaṃ saṅkhāditvā, ajjhoharanti. Tesaṃ taṃ vaṇṇāya ceva hoti, balāya ca. Na ca tatonidānaṃ maraṇaṃ vā nigacchanti, maraṇamattaṃ vā dukkhaṃ. Tesaṃyeva kho pana, bhikkhave, mahānāgānaṃ anusikkhamānā taruṇā bhiṅkacchāpā. Te taṃ sarasiṃ ogāhetvā, soṇḍāya bhisamuḷālaṃ abbuhitvā, na suvikkhālitaṃ vikkhāletvā, sakaddamaṃ saṅkhāditvā, ajjhoharanti. Tesaṃ taṃ neva vaṇṇāya hoti, na balāya. Tatonidānañca maraṇaṃ vā nigacchanti, maraṇamattaṃ vā dukkhaṃ. Evameva kho, bhikkhave, devadatto mamānukrubbaṃ [mamānukubbaṃ (sī. syā.)] kapaṇo marissatīti.

''Mahāvarāhassa mahiṃ vikrubbato [vikubbato (sī. syā.)], bhisaṃ ghasānassa [ghasamānassa (ka.)] nadīsu jaggato;
Bhiṅkova paṅkaṃ abhibhakkhayitvā, mamānukrubbaṃ kapaṇo marissatī''ti.

347. [a. ni. 8.16] ''Aṭṭhahi, bhikkhave, aṅgehi samannāgato bhikkhu dūteyyaṃ gantumarahati. Katamehi aṭṭhahi? Idha, bhikkhave, bhikkhu sotā ca hoti, sāvetā ca, uggahetā ca, dhāretā ca, viññātā ca, viññāpetā ca, kusalo ca sahitāsahitassa, no ca kalahakārako – imehi kho, bhikkhave, aṭṭhahaṅgehi samannāgato bhikkhu dūteyyaṃ gantumarahati.

[a. ni. 8.16] ''Aṭṭhahi, bhikkhave, aṅgehi samannāgato sāriputto dūteyyaṃ gantumarahati. Katamehi aṭṭhahi? Idha, bhikkhave, sāriputto sotā ca hoti, sāvetā ca, uggahetā ca, dhāretā ca, viññātā ca, viññāpetā ca, kusalo ca sahitāsahitassa, no ca kalahakārako – imehi kho, bhikkhave, aṭṭhahaṅgehi samannāgato sāriputto dūteyyaṃ gantumarahatīti.

[a. ni. 8.16] ''Yo ve na byathati [byādhati (sī. syā.)] patvā, parisaṃ uggavādiniṃ;
Na ca hāpeti vacanaṃ, na ca chādeti sāsanaṃ.

''Asandiddho ca akkhāti [akkhātā (ka.)], pucchito ca na kuppati;
Sa ve tādisako bhikkhu, dūteyyaṃ gantumarahatī''ti.

348. [a. ni. 8.7] ''Aṭṭhahi, bhikkhave, asaddhammehi abhibhūto pariyādinnacitto devadatto āpāyiko nerayiko kappaṭṭho atekiccho. Katamehi aṭṭhahi? Lābhena, bhikkhave, abhibhūto pariyādinnacitto devadatto āpāyiko nerayiko kappaṭṭho atekiccho; alābhena, bhikkhave…pe… yasena, bhikkhave…pe… ayasena, bhikkhave…pe… sakkārena, bhikkhave…pe… asakkārena, bhikkhave…pe… pāpicchatāya, bhikkhave…pe… pāpamittatāya bhikkhave, abhibhūto pariyādinnacitto devadatto āpāyiko nerayiko kappaṭṭho atekiccho – imehi kho, bhikkhave, aṭṭhahi asaddhammehi abhibhūto pariyādinnacitto devadatto āpāyiko nerayiko kappaṭṭho atekiccho.

349. ''Sādhu, bhikkhave, bhikkhu uppannaṃ lābhaṃ abhibhuyya abhibhuyya vihareyya, uppannaṃ alābhaṃ…pe… uppannaṃ yasaṃ… uppannaṃ ayasaṃ… uppannaṃ sakkāraṃ… uppannaṃ asakkāraṃ… uppannaṃ pāpicchataṃ… uppannaṃ pāpamittataṃ abhibhuyya abhibhuyya vihareyya. Kathañca, bhikkhave, bhikkhu atthavasaṃ paṭicca uppannaṃ lābhaṃ abhibhuyya abhibhuyya vihareyya, uppannaṃ alābhaṃ…pe… uppannaṃ yasaṃ… uppannaṃ ayasaṃ… uppannaṃ sakkāraṃ… uppannaṃ asakkāraṃ… uppannaṃ pāpicchataṃ… uppannaṃ pāpamittataṃ abhibhuyya abhibhuyya vihareyya? Yaṃ hissa, bhikkhave, uppannaṃ lābhaṃ anabhibhuyya viharato uppajjeyyuṃ āsavā vighātapariḷāhā, uppannaṃ lābhaṃ abhibhuyya abhibhuyya viharato evaṃsate āsavā vighātapariḷāhā na honti. Yaṃ hissa, bhikkhave, uppannaṃ alābhaṃ…pe… uppannaṃ yasaṃ… uppannaṃ ayasaṃ… uppannaṃ sakkāraṃ… uppannaṃ asakkāraṃ… uppannaṃ pāpicchataṃ… uppannaṃ pāpamittataṃ anabhibhuyya viharato uppajjeyyuṃ āsavā vighātapariḷāhā, uppannaṃ pāpamittataṃ abhibhuyya abhibhuyya viharato evaṃsate āsavā vighātapariḷāhā na honti. Idaṃ kho, bhikkhave, atthavasaṃ paṭicca uppannaṃ lābhaṃ abhibhuyya abhibhuyya vihareyya, uppannaṃ alābhaṃ…pe… uppannaṃ yasaṃ… uppannaṃ ayasaṃ… uppannaṃ sakkāraṃ… uppannaṃ asakkāraṃ… uppannaṃ pāpicchataṃ… uppannaṃ pāpamittataṃ abhibhuyya abhibhuyya vihareyya. Tasmātiha, bhikkhave, uppannaṃ lābhaṃ abhibhuyya abhibhuyya viharissāma, uppannaṃ alābhaṃ…pe… uppannaṃ yasaṃ… uppannaṃ ayasaṃ… uppannaṃ sakkāraṃ… uppannaṃ asakkāraṃ… uppannaṃ pāpicchataṃ… uppannaṃ pāpamittataṃ abhibhuyya abhibhuyya viharissāmāti; evañhi vo, bhikkhave, sikkhitabbanti.

350. ‘‘Tīhi, bhikkhave, asaddhammehi abhibhūto pariyādinnacitto devadatto āpāyiko nerayiko kappaṭṭho atekiccho. Katamehi tīhi? Pāpicchatā, pāpamittatā, oramattakena visesādhigamena antarā vosānaṃ āpādi – imehi kho, bhikkhave, tīhi asaddhammehi abhibhūto pariyādinnacitto devadatto āpāyiko nerayiko kappaṭṭho atekicchoti.

‘‘Mā jātu koci lokasmiṃ, pāpiccho udapajjatha;
Tadamināpi jānātha, pāpicchānaṃ yathāgati.

‘‘Paṇḍitoti samaññāto, bhāvitattoti sammato;
Jalaṃva yasasā aṭṭhā, devadattoti me sutaṃ.

‘‘So pamādaṃ anuciṇṇo, āsajja naṃ tathāgataṃ;
Avīcinirayaṃ patto, catudvāraṃ bhayānakaṃ.

‘‘Aduṭṭhassa hi yo dubbhe, pāpakammaṃ akrubbato;
Tameva pāpaṃ phusati, duṭṭhacittaṃ anādaraṃ.

‘‘Samuddaṃ visakumbhena, yo maññeyya padūsituṃ [padussituṃ (ka.)];
Na so tena padūseyya, bhesmā hi udadhī mahā.

‘‘Evameva tathāgataṃ, yo vādenupahiṃsati;
Samaggataṃ [sammāgataṃ (sī.), samagataṃ (syā.)] santacittaṃ, vādo tamhi na rūhati.

‘‘Tādisaṃ mittaṃ krubbetha [kubbetha (sī. syā.)], tañca sevetha paṇḍito;
Yassa maggānugo bhikkhu, khayaṃ dukkhassa pāpuṇe’’ti.

Upālipañhā

351. Atha kho āyasmā upāli yena bhagavā tenupasaṅkami, upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā upāli bhagavantaṃ etadavoca – ‘‘saṅgharāji saṅgharājīti, bhante, vuccati. Kittāvatā nu kho, bhante, saṅgharāji hoti, no ca saṅghabhedo? Kittāvatā ca pana saṅgharāji ceva hoti saṅghabhedo cā’’ti?

‘‘Ekato, upāli, eko hoti, ekato dve, catuttho anussāveti, salākaṃ gāheti – ‘ayaṃ dhammo, ayaṃ vinayo, idaṃ satthusāsanaṃ, imaṃ gaṇhatha, imaṃ rocethā’ti. Evampi kho, upāli, saṅgharāji hoti, no ca saṅghabhedo. Ekato, upāli, dve honti, ekato dve, pañcamo anussāveti, salākaṃ gāheti – ‘ayaṃ dhammo, ayaṃ vinayo, idaṃ satthusāsanaṃ, imaṃ gaṇhatha, imaṃ rocethā’ti. Evampi kho, upāli, saṅgharāji hoti, no ca saṅghabhedo. Ekato, upāli, dve honti, ekato tayo, chaṭṭho anussāveti, salākaṃ gāheti – ‘ayaṃ dhammo, ayaṃ vinayo, idaṃ satthusāsanaṃ, imaṃ gaṇhatha, imaṃ rocethā’ti. Evampi kho, upāli, saṅgharāji hoti, no ca saṅghabhedo. Ekato, upāli, tayo honti, ekato tayo, sattamo anussāveti, salākaṃ gāheti – ‘ayaṃ dhammo, ayaṃ vinayo, idaṃ satthusāsanaṃ, imaṃ gaṇhatha, imaṃ rocethā’ti. Evampi kho, upāli, saṅgharāji hoti, no ca saṅghabhedo. Ekato, upāli, tayo honti, ekato cattāro, aṭṭhamo anussāveti, salākaṃ gāheti – ‘ayaṃ dhammo, ayaṃ vinayo, idaṃ satthusāsanaṃ, imaṃ gaṇhatha, imaṃ rocethā’ti. Evampi kho, upāli, saṅgharāji hoti, no ca saṅghabhedo. Ekato, upāli, cattāro honti, ekato cattāro, navamo anussāveti, salākaṃ gāheti – ‘ayaṃ dhammo, ayaṃ vinayo, idaṃ satthusāsanaṃ, imaṃ gaṇhatha, imaṃ rocethā’ti. Evaṃ kho, upāli, saṅgharāji ceva hoti saṅghabhedo ca. Navannaṃ vā, upāli, atirekanavannaṃ vā saṅgharāji ceva hoti saṅghabhedo ca. Na kho, upāli, bhikkhunī saṅghaṃ bhindati, api ca bhedāya parakkamati, na sikkhamānā saṅghaṃ bhindati…pe… na sāmaṇero saṅghaṃ bhindati, na sāmaṇerī saṅghaṃ bhindati, na upāsako saṅghaṃ bhindati, na upāsikā saṅghaṃ bhindati, api ca bhedāya parakkamati. Bhikkhu kho, upāli, pakatatto, samānasaṃvāsako, samānasīmāyaṃ ṭhito, saṅghaṃ bhindatī’’ti.

352. [a. ni. 10.37] ‘‘Saṅghabhedo saṅghabhedoti, bhante, vuccati. Kittāvatā nu kho, bhante, saṅgho bhinno hotī’’ti?

‘‘Idhupāli, bhikkhū adhammaṃ dhammoti dīpenti, dhammaṃ adhammoti dīpenti, avinayaṃ vinayoti dīpenti, vinayaṃ avinayoti dīpenti, abhāsitaṃ alapitaṃ tathāgatena bhāsitaṃ lapitaṃ tathāgatenāti dīpenti, bhāsitaṃ lapitaṃ tathāgatena abhāsitaṃ alapitaṃ tathāgatenāti dīpenti, anāciṇṇaṃ tathāgatena āciṇṇaṃ tathāgatenāti dīpenti, āciṇṇaṃ tathāgatena anāciṇṇaṃ tathāgatenāti dīpenti, apaññattaṃ tathāgatena paññattaṃ tathāgatenāti dīpenti, paññattaṃ tathāgatena apaññattaṃ tathāgatenāti dīpenti, anāpattiṃ āpattīti dīpenti, āpattiṃ anāpattīti dīpenti, lahukaṃ āpattiṃ garukā āpattīti dīpenti, garukaṃ āpattiṃ lahukā āpattīti dīpenti, sāvasesaṃ āpattiṃ anavasesā āpattīti dīpenti, anavasesaṃ āpattiṃ sāvasesā āpattīti dīpenti, duṭṭhullaṃ āpattiṃ aduṭṭhulā āpattīti dīpenti, aduṭṭhullaṃ āpattiṃ duṭṭhullā āpattīti dīpenti. Te imehi aṭṭhārasahi vatthūhi apakassanti, avapakassanti, āveniṃ [āveṇi (sī.), āveṇikaṃ (syā.)] uposathaṃ karonti, āveniṃ pavāraṇaṃ karonti, āveniṃ saṅghakammaṃ karonti. Ettāvatā kho, upāli, saṅgho bhinno hotī’’ti.

353. [a. ni. 10.37] ‘‘Saṅghasāmaggī saṅghasāmaggīti, bhante, vuccati. Kittāvatā nu kho, bhante, saṅgho samaggo hotī’’ti? ‘‘Idhupāli, bhikkhū adhammaṃ adhammoti dīpenti, dhammaṃ dhammoti dīpenti, avinayaṃ avinayoti dīpenti, vinayaṃ vinayoti dīpenti, abhāsitaṃ alapitaṃ tathāgatena abhāsitaṃ alapitaṃ tathāgatenāti dīpenti, bhāsitaṃ lapitaṃ tathāgatena bhāsitaṃ lapitaṃ tathāgatenāti dīpenti, anāciṇṇaṃ tathāgatena anāciṇṇaṃ tathāgatenāti dīpenti, āciṇṇaṃ tathāgatena āciṇṇaṃ tathāgatenāti dīpenti, apaññattaṃ tathāgatena apaññattaṃ tathāgatenāti dīpenti, paññattaṃ tathāgatena paññattaṃ tathāgatenāti dīpenti, anāpattiṃ anāpattīti dīpenti, āpattiṃ āpattīti dīpenti, lahukaṃ āpattiṃ lahukā āpattīti dīpenti, garukaṃ āpattiṃ garukā āpattīti dīpenti, sāvasesaṃ āpattiṃ sāvasesā āpattīti dīpenti, anavasesaṃ āpattiṃ anavasesā āpattīti dīpenti, duṭṭhullaṃ āpattiṃ duṭṭhullā āpattīti dīpenti, aduṭṭhullaṃ āpattiṃ aduṭṭhullā āpattīti dīpenti. Te imehi aṭṭhārasahi vatthūhi na apakassanti, na avapakassanti, na āveniṃ uposathaṃ karonti, na āveniṃ pavāraṇaṃ karonti, na āveniṃ saṅghakammaṃ karonti. Ettāvatā kho, upāli, saṅgho samaggo hotī’’ti.

354. ‘‘Samaggaṃ pana, bhante, saṅghaṃ bhinditvā kiṃ so pasavatī’’ti? ‘‘Samaggaṃ kho, upāli, saṅghaṃ bhinditvā kappaṭṭhikaṃ kibbisaṃ pasavati, kappaṃ nirayamhi paccatī’’ti.

[itivu. 18; a. ni. 10.39] ‘‘Āpāyiko nerayiko, kappaṭṭho saṅghabhedako;
Vaggarato adhammaṭṭho, yogakkhemā padhaṃsati;
Saṅghaṃ samaggaṃ bhinditvā, kappaṃ nirayamhi paccatī’’ti.

‘‘Bhinnaṃ pana, bhante, saṅghaṃ samaggaṃ katvā kiṃ so pasavatī’’ti? ‘‘Bhinnaṃ kho, upāli, saṅghaṃ samaggaṃ katvā brahmaṃ puññaṃ pasavati, kappaṃ saggamhi modatī’’ti.

[ittivu. 18; a. ni. 10.40] ‘‘Sukhā saṅghassa sāmaggī, samaggānañca anuggaho;
Samaggarato dhammaṭṭho, yogakkhemā na dhaṃsati;
Saṅghaṃ samaggaṃ katvāna, kappaṃ saggamhi modatī’’ti.

355. [pari. 459] ‘‘Siyā nu kho, bhante, saṅghabhedako āpāyiko, nerayiko, kappaṭṭho, atekiccho’’ti? ‘‘Siyā, upāli, saṅghabhedako āpāyiko, nerayiko, kappaṭṭho, atekiccho’’ti.

[pari. 459] ‘‘Siyā [siyā nu kho (syā. kaṃ.)] pana, bhante, saṅghabhedako na āpāyiko, na nerayiko, na kappaṭṭho, na atekiccho’’ti? ‘‘Siyā, upāli, saṅghabhedako na āpāyiko, na nerayiko, na kappaṭṭho, na atekiccho’’ti.

‘‘Katamo pana, bhante, saṅghabhedako āpāyiko, nerayiko, kappaṭṭho, atekiccho’’ti? ‘‘Idhupāli, bhikkhu adhammaṃ dhammoti dīpeti. Tasmiṃ adhammadiṭṭhi, bhede adhammadiṭṭhi, vinidhāya diṭṭhiṃ, vinidhāya khantiṃ, vinidhāya ruciṃ, vinidhāya bhāvaṃ, anussāveti, salākaṃ gāheti – ‘ayaṃ dhammo, ayaṃ vinayo, idaṃ satthusāsanaṃ, imaṃ gaṇhatha, imaṃ rocethā’ti. Ayampi kho, upāli, saṅghabhedako āpāyiko, nerayiko, kappaṭṭho, atekiccho.

‘‘Puna caparaṃ, upāli, bhikkhu adhammaṃ dhammoti dīpeti. Tasmiṃ adhammadiṭṭhi, bhede dhammadiṭṭhi, vinidhāya diṭṭhiṃ, vinidhāya khantiṃ, vinidhāya ruciṃ, vinidhāya bhāvaṃ, anussāveti, salākaṃ gāheti – ‘ayaṃ dhammo, ayaṃ vinayo, idaṃ satthusāsanaṃ, imaṃ gaṇhatha, imaṃ rocethā’ti. Ayampi kho, upāli, saṅghabhedako āpāyiko, nerayiko, kappaṭṭho, atekiccho.

‘‘Puna caparaṃ, upāli, bhikkhu adhammaṃ dhammoti dīpeti. Tasmiṃ adhammadiṭṭhi, bhede vematiko, vinidhāya diṭṭhiṃ, vinidhāya khantiṃ, vinidhāya ruciṃ, vinidhāya bhāvaṃ, anussāveti, salākaṃ gāheti – ‘ayaṃ dhammo, ayaṃ vinayo, idaṃ satthusāsanaṃ, imaṃ gaṇhatha, imaṃ rocethā’ti. Ayampi kho, upāli, saṅghabhedako āpāyiko, nerayiko, kappaṭṭho, atekiccho.

‘‘Puna caparaṃ, upāli, bhikkhu adhammaṃ dhammoti dīpeti. Tasmiṃ dhammadiṭṭhi, bhede adhammadiṭṭhi…pe… (tasmiṃ dhammadiṭṭhi bhede dhammadiṭṭhi) [( ) syāmapotthake natthi, vimativinodanīṭīkāya sameti]. Tasmiṃ dhammadiṭṭhi bhede vematiko. Tasmiṃ vematiko bhede adhammadiṭṭhi. Tasmiṃ vematiko bhede dhammadiṭṭhi. Tasmiṃ vematiko bhede vematiko vinidhāya diṭṭhiṃ, vinidhāya khantiṃ, vinidhāya ruciṃ, vinidhāya bhāvaṃ, anussāveti, salākaṃ gāheti – ‘ayaṃ dhammo, ayaṃ vinayo, idaṃ satthusāsanaṃ, imaṃ gaṇhatha, imaṃ rocethā’ti. Ayampi kho, upāli, saṅghabhedako āpāyiko, nerayiko, kappaṭṭho, atekiccho.

‘‘Puna caparaṃ, upāli, bhikkhu dhammaṃ adhammoti dīpeti…pe… avinayaṃ vinayoti dīpeti… vinayaṃ avinayoti dīpeti… abhāsitaṃ alapitaṃ tathāgatena bhāsitaṃ lapitaṃ tathāgatenāti dīpeti… bhāsitaṃ lapitaṃ tathāgatena abhāsitaṃ alapitaṃ tathāgatenāti dīpeti… anāciṇṇaṃ tathāgatena āciṇṇaṃ tathāgatenāti dīpeti… āciṇṇaṃ tathāgatena anāciṇṇaṃ tathāgatenāti dīpeti… apaññattaṃ tathāgatena paññattaṃ tathāgatenāti dīpeti… paññattaṃ tathāgatena apaññattaṃ tathāgatenāti dīpeti… anāpattiṃ āpattīti dīpeti… āpattiṃ anāpattīti dīpeti… lahukaṃ āpattiṃ garukā āpattīti dīpeti… garukaṃ āpattiṃ lahukā āpattīti dīpeti… sāvasesaṃ āpattiṃ anavasesā āpattīti dīpeti… anavasesaṃ āpattiṃ sāvasesā āpattīti dīpeti… duṭṭhullaṃ āpattiṃ aduṭṭhullā āpattīti dīpeti… aduṭṭhullaṃ āpattiṃ duṭṭhullā āpattīti dīpeti… tasmiṃ adhammadiṭṭhi, bhede adhammadiṭṭhi…pe… tasmiṃ adhammadiṭṭhi, bhede dhammadiṭṭhi … tasmiṃ adhammadiṭṭhi, bhede vematiko… tasmiṃ dhammadiṭṭhi, bhede adhammadiṭṭhi… (tasmiṃ dhammadiṭṭhi, bhede dhammadiṭṭhi) [( ) syāmapotthake natthi] … tasmiṃ dhammadiṭṭhi, bhede vematiko… tasmiṃ vematiko, bhede adhammadiṭṭhi… tasmiṃ vematiko, bhede dhammadiṭṭhi… tasmiṃ vematiko, bhede vematiko, vinidhāya diṭṭhiṃ, vinidhāya khantiṃ, vinidhāya ruciṃ, vinidhāya bhāvaṃ, anussāveti, salākaṃ gāheti – ‘ayaṃ dhammo, ayaṃ vinayo, idaṃ satthusāsanaṃ, imaṃ gaṇhatha, imaṃ rocethā’ti. Ayampi kho, upāli, saṅghabhedako āpāyiko, nerayiko, kappaṭṭho, atekiccho’’ti.

‘‘Katamo pana, bhante, saṅghabhedako na āpāyiko, na nerayiko, na kappaṭṭho, na atekiccho’’ti? ‘‘Idhupāli, bhikkhu adhammaṃ dhammoti dīpeti. Tasmiṃ dhammadiṭṭhi, bhede dhammadiṭṭhi, avinidhāya diṭṭhiṃ, avinidhāya khantiṃ, avinidhāya ruciṃ, avinidhāya bhāvaṃ, anussāveti, salākaṃ gāheti – ‘ayaṃ dhammo, ayaṃ vinayo, idaṃ satthusāsanaṃ, imaṃ gaṇhatha, imaṃ rocethā’ti. Ayampi kho, upāli, saṅghabhedako na āpāyiko, na nerayiko, na kappaṭṭho, na atekiccho.

‘‘Puna caparaṃ, upāli, bhikkhu dhammaṃ adhammoti dīpeti…pe… duṭṭhullaṃ āpattiṃ aduṭṭhullā āpattīti dīpeti. Tasmiṃ dhammadiṭṭhi, bhede dhammadiṭṭhi, avinidhāya diṭṭhiṃ, avinidhāya khantiṃ, avinidhāya ruciṃ, avinidhāya bhāvaṃ, anussāveti, salākaṃ gāheti – ‘ayaṃ dhammo, ayaṃ vinayo, idaṃ satthusāsanaṃ, imaṃ gaṇhatha, imaṃ rocethā’ti. Ayampi kho, upāli, saṅghabhedako na āpāyiko, na nerayiko, na kappaṭṭho, na atekiccho’’ti.

Tatiyabhāṇavāro niṭṭhito.

Saṅghabhedakakkhandhako sattamo.

Tassuddānaṃ –

Anupiye abhiññātā, sukhumālo na icchati;
Kasā vapā abhi ninne, niddhā lāve ca ubbahe.

Puñjamaddapalālañca, bhusaophuṇanīhare;
Āyatimpi na khīyanti, pitaro ca pitāmahā.

Bhaddiyo anuruddho ca, ānando bhagu kimilo;
Sakyamāno ca kosambiṃ, parihāyi kakudhena ca.

Pakāsesi pituno ca, purise silaṃ nāḷāgiriṃ;
Tikapañcagaruko kho, bhindi thullaccayena ca;
Tayo aṭṭha puna tīṇi, rāji bhedā siyā nu khoti.

Saṅghabhedakakkhandhakaṃ niṭṭhitaṃ.

8. Vattakkhandhakaṃ

1. Āgantukavattakathā

356. Tena samayena buddho bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Tena kho pana samayena āgantukā bhikkhū saupāhanāpi ārāmaṃ pavisanti, chattapaggahitāpi ārāmaṃ pavisanti, oguṇṭhitāpi ārāmaṃ pavisanti, sīsepi cīvaraṃ karitvā ārāmaṃ pavisanti, pānīyenapi pāde dhovanti, vuḍḍhatarepi āvāsike bhikkhū na abhivādenti, napi senāsanaṃ pucchanti. Aññataropi āgantuko bhikkhu anajjhāvuṭṭhaṃ vihāraṃ ghaṭikaṃ ugghāṭetvā kavāṭaṃ paṇāmetvā sahasā pāvisi. Tassa uparipiṭṭhito [uparipiṭṭhato (?)] ahi khandhe papati. So bhīto vissaramakāsi. Bhikkhū upadhāvitvā taṃ bhikkhuṃ etadavocuṃ – ‘‘kissa tvaṃ, āvuso, vissaramakāsī’’ti? Atha kho so bhikkhu bhikkhūnaṃ etamatthaṃ ārocesi. Ye te bhikkhū appicchā…pe… te ujjhāyanti khiyyanti vipācenti – ‘‘kathañhi nāma āgantukā bhikkhū saupāhanāpi ārāmaṃ pavisissanti, chattapaggahitāpi ārāmaṃ pavisissanti, oguṇṭhitāpi ārāmaṃ pavisissanti, sīsepi cīvaraṃ karitvā ārāmaṃ pavisissanti, pānīyenapi pāde dhovissanti, vuḍḍhatarepi āvāsike bhikkhū na abhivādessanti, napi senāsanaṃ pucchissantī’’ti! Atha kho te bhikkhū bhagavato etamatthaṃ ārocesuṃ…pe… ‘‘saccaṃ kira, bhikkhave, ‘‘āgantukā bhikkhū saupāhanāpi ārāmaṃ pavisanti, chattapaggahitāpi ārāmaṃ pavisanti, oguṇṭhitāpi ārāmaṃ pavisanti, sīsepi cīvaraṃ karitvā ārāmaṃ pavisanti, pānīyenipi pāde dhovanti, vuḍḍhatarepi āvāsike bhikkhū na abhivādenti, napi senāsanaṃ pucchantīti. Saccaṃ bhagavāti. Vigarahi buddho bhagavā…pe… kathañhi nāma bhikkhave āgantukā bhikkhū saupāhanāpi ārāmaṃ pavisissanti, chattapaggahitāpi ārāmaṃ pavisissanti, oguṇṭhitāpi ārāmaṃ pavisissanti, sīsepi cīvaraṃ karitvā ārāmaṃ pavisissanti, pānīyenapi pāde dhovissanti, vuḍḍhatarepi āvāsike bhikkhū na abhivādessanti, napi senāsanaṃ pucchissanti, netaṃ bhikkhave appasannānaṃ vā pasādāya…pe… vigarahitvā…pe… dhammiṃ kathaṃ katvā bhikkhū āmantesi –

357. ‘‘Tena hi, bhikkhave, āgantukānaṃ bhikkhūnaṃ vattaṃ paññapessāmi yathā āgantukehi bhikkhūhi sammā vattitabbaṃ. Āgantukena, bhikkhave, bhikkhunā ‘idāni ārāmaṃ pavisissāmī’ti upāhanā omuñcitvā nīcaṃ katvā papphoṭetvā gahetvā chattaṃ apanāmetvā sīsaṃ vivaritvā sīse cīvaraṃ [vivaritvā cīvaraṃ (ka.)] khandhe katvā sādhukaṃ ataramānena ārāmo pavisitabbo. Ārāmaṃ pavisantena sallakkhetabbaṃ – ‘kattha āvāsikā bhikkhū paṭikkamantī’ti? Yattha āvāsikā bhikkhū paṭikkamanti – upaṭṭhānasālāya vā maṇḍape vā rukkhamūle vā – tattha gantvā ekamantaṃ patto nikkhipitabbo; ekamantaṃ cīvaraṃ nikkhipitabbaṃ; patirūpaṃ āsanaṃ gahetvā nisīditabbaṃ; pānīyaṃ pucchitabbaṃ, paribhojanīyaṃ pucchitabbaṃ – ‘katamaṃ pānīyaṃ, katamaṃ paribhojanīya’nti? Sace pānīyena attho hoti, pānīyaṃ gahetvā pātabbaṃ. Sace paribhojanīyena attho hoti, paribhojanīyaṃ gahetvā pādā dhovitabbā. Pāde dhovantena ekena hatthena udakaṃ āsiñcitabbaṃ, ekena hatthena pādā dhovitabbā. Teneva udakaṃ āsiñcitabbaṃ [yena hatthena udakaṃ āsiñcitabbaṃ (syā.)] na teneva hatthena pādā dhovitabbā. Upāhanapuñchanacoḷakaṃ pucchitvā upāhanā puñchitabbā. Upāhanā puñchantena paṭhamaṃ sukkhena coḷakena puñchitabbā, pacchā allena. Upāhanāpuñchanacoḷakaṃ dhovitvā [pīḷetvā (syā.)] ekamantaṃ vissajjetabbaṃ.

‘‘Sace āvāsiko bhikkhu vuḍḍho hoti, abhivādetabbo. Sace navako hoti, abhivādāpetabbo. Senāsanaṃ pucchitabbaṃ – ‘katamaṃ me senāsanaṃ pāpuṇātī’ti? Ajjhāvuṭṭhaṃ vā anajjhāvuṭṭhaṃ vā pucchitabbaṃ, gocaro pucchitabbo, agocaro pucchitabbo, sekkhasammatāni [sekhasammatāni (ka.)] kulāni pucchitabbāni, vaccaṭṭhānaṃ pucchitabbaṃ, passāvaṭṭhānaṃ pucchitabbaṃ, pānīyaṃ pucchitabbaṃ, paribhojanīyaṃ pucchitabbaṃ, kattaradaṇḍo pucchitabbo, saṅghassa katikasaṇṭhānaṃ pucchitabbaṃ – ‘kaṃ kālaṃ pavisitabbaṃ, kaṃ kālaṃ nikkhamitabba’nti? Sace vihāro anajjhāvuṭṭho hoti, kavāṭaṃ ākoṭetvā muhuttaṃ āgametvā ghaṭikaṃ ugghāṭetvā kavāṭaṃ paṇāmetvā bahi ṭhitena nilloketabbo.

‘‘Sace vihāro uklāpo hoti, mañce vā mañco āropito hoti, pīṭhe vā pīṭhaṃ āropitaṃ hoti, senāsanaṃ upari puñjīkataṃ [puñjakitaṃ (ka.)] hoti, sace ussahati, sodhetabbo. [mahāva. 66-67 (thokaṃ visadisaṃ)] Vihāraṃ sodhentena paṭhamaṃ bhūmattharaṇaṃ nīharitvā ekamantaṃ nikkhipitabbaṃ; mañcapaṭipādakā nīharitvā ekamantaṃ nikkhipitabbā; bhisibibbohanaṃ nīharitvā ekamantaṃ nikkhipitabbaṃ; nisīdanapaccattharaṇaṃ nīharitvā ekamantaṃ nikkhipitabbaṃ; mañco nīcaṃ katvā sādhukaṃ appaṭighaṃsantena, asaṅghaṭṭentena kavāṭapiṭṭhaṃ, nīharitvā ekamantaṃ nikkhipitabbo; pīṭhaṃ nīcaṃ katvā sādhukaṃ appaṭighaṃsantena, asaṅghaṭṭentena kavāṭapiṭṭhaṃ, nīharitvā ekamantaṃ nikkhipitabbaṃ; kheḷamallako nīharitvā ekamantaṃ nikkhipitabbo; apassenaphalakaṃ nīharitvā ekamantaṃ nikkhipitabbaṃ. Sace vihāre santānakaṃ hoti, ullokā paṭhamaṃ ohāretabbaṃ, ālokasandhikaṇṇabhāgā pamajjitabbā. Sace gerukaparikammakatā bhitti kaṇṇakitā hoti, coḷakaṃ temetvā pīḷetvā pamajjitabbā. Sace kāḷavaṇṇakatā bhūmi kaṇṇakitā hoti, coḷakaṃ temetvā pīḷetvā pamajjitabbā. Sace akatā hoti bhūmi, udakena paripphositvā sammajjitabbā – mā vihāro rajena uhaññīti [ūhaññīti (sī. syā.)]. Saṅkāraṃ vicinitvā ekamantaṃ chaḍḍetabbaṃ.

‘‘Bhūmattharaṇaṃ otāpetvā sodhetvā papphoṭetvā atiharitvā yathāṭhāne [yathāpaññattaṃ (sī. syā.), yathābhāgaṃ (ka.)] paññapetabbaṃ. Mañcapaṭipādakā otāpetvā pamajjitvā atiharitvā yathāṭhāne [yathābhāgaṃ (syā. ka.)] ṭhapetabbā. Mañco otāpetvā sodhetvā papphoṭetvā nīcaṃ katvā sādhukaṃ appaṭighaṃsantena, asaṅghaṭṭentena kavāṭapiṭṭhaṃ, atiharitvā yathāṭhāne [yathābhāgaṃ (syā. ka.)] paññapetabbo. Pīṭhaṃ otāpetvā sodhetvā papphoṭetvā nīcaṃ katvā sādhukaṃ appaṭighaṃsantena, asaṅghaṭṭentena kavāṭapiṭṭhaṃ, atiharitvā yathāṭhāne [yathābhāgaṃ (syā. ka.)] paññapetabbaṃ. Bhisibibbohanaṃ otāpetvā sodhetvā papphoṭetvā atiharitvā yathābhāgaṃ paññapetabbaṃ. Nisīdanapaccattharaṇaṃ otāpetvā sodhetvā papphoṭetvā atiharitvā yathābhāgaṃ paññapetabbaṃ. Kheḷamallako otāpetvā pamajjitvā atiharitvā yathābhāgaṃ ṭhapetabbo. Apassenaphalakaṃ otāpetvā pamajjitvā atiharitvā yathābhāgaṃ ṭhapetabbaṃ. Pattacīvaraṃ nikkhipitabbaṃ. Pattaṃ nikkhipantena ekena hatthena pattaṃ gahetvā ekena hatthena heṭṭhāmañcaṃ vā heṭṭhāpīṭhaṃ vā parāmasitvā patto nikkhipitabbo. Na ca anantarahitāya bhūmiyā patto nikkhipitabbo. Cīvaraṃ nikkhipantena ekena hatthena cīvaraṃ gahetvā ekena hatthena cīvaravaṃsaṃ vā cīvararajjuṃ vā pamajjitvā pārato antaṃ orato bhogaṃ katvā cīvaraṃ nikkhipitabbaṃ.

‘‘Sace puratthimā sarajā vātā vāyanti, puratthimā vātapānā thaketabbā. Sace pacchimā sarajā vātā vāyanti, pacchimā vātapānā thaketabbā. Sace uttarā sarajā vātā vāyanti, uttarā vātapānā thaketabbā. Sace dakkhiṇā sarajā vātā vāyanti, dakkhiṇā vātapānā thaketabbā. Sace sītakālo hoti, divā vātapānā vivaritabbā, rattiṃ thaketabbā. Sace uṇhakālo hoti, divā vātapānā thaketabbā, rattiṃ vivaritabbā.

‘‘Sace pariveṇaṃ uklāpaṃ hoti, pariveṇaṃ sammajjitabbaṃ. Sace koṭṭhako uklāpo hoti, koṭṭhako sammajjitabbo. Sace upaṭṭhānasālā uklāpā hoti, upaṭṭhānasālā sammajjitabbā. Sace aggisālā uklāpā hoti, aggisālā sammajjitabbā. Sace vaccakuṭi uklāpā hoti, vaccakuṭi sammajjitabbā. Sace pānīyaṃ na hoti, pānīyaṃ upaṭṭhāpetabbaṃ. Sace paribhojanīyaṃ na hoti, paribhojanīyaṃ upaṭṭhāpetabbaṃ. Sace ācamanakumbhiyā udakaṃ na hoti, ācamanakumbhiyā udakaṃ āsiñcitabbaṃ. Idaṃ kho, bhikkhave, āgantukānaṃ bhikkhūnaṃ vattaṃ yathā āgantukehi bhikkhūhi sammā vattitabba’’nti.

2. Āvāsikavattakathā

358. Tena kho pana samayena āvāsikā bhikkhū āgantuke bhikkhū disvā neva āsanaṃ paññapenti, na pādodakaṃ pādapīṭhaṃ pādakathalikaṃ upanikkhipanti, na paccuggantvā pattacīvaraṃ paṭigganhanti, na pānīyena pucchanti [na pānīyena pucchanti, na paribhojanīyena pucchanti (syā. kaṃ.)], na vuḍḍhatarepi āgantuke bhikkhū abhivādenti, na senāsanaṃ paññapenti. Ye te bhikkhū appicchā… pe… te ujjhāyanti khiyyanti vipācenti – ‘‘kathañhi nāma āvāsikā bhikkhū āgantuke bhikkhū disvā neva āsanaṃ paññapessanti, na pādodakaṃ pādapīṭhaṃ pādakathalikaṃ upanikkhipissanti, na paccuggantvā pattacīvaraṃ paṭiggahissanti, na pānīyena pucchissanti, vuḍḍhatarepi āgantuke bhikkhū na abhivādessanti, na senāsanaṃ paññapessantī’’ti! Atha kho te bhikkhū bhagavato etamatthaṃ ārocesuṃ…pe… saccaṃ kiraṃ, bhikkhave…pe… saccaṃ bhagavāti…pe… vigarahitvā…pe… dhammiṃ kathaṃ katvā bhikkhū āmantesi –

359. ‘‘Tena hi, bhikkhave, āvāsikānaṃ bhikkhūnaṃ vattaṃ paññapessāmi yathā āvāsikehi bhikkhūhi sammā vattitabbaṃ. Āvāsikena, bhikkhave, bhikkhunā āgantukaṃ bhikkhuṃ vuḍḍhataraṃ disvā āsanaṃ paññapetabbaṃ, pādodakaṃ pādapīṭhaṃ pādakathalikaṃ upanikkhipitabbaṃ, paccuggantvā pattacīvaraṃ paṭiggahetabbaṃ, pānīyena pucchitabbo [pānīyena pucchitabbo, paribhojanīyena pucchitabbo (syā.)]. Sace ussahati, upāhanā puñchitabbā. Upāhanā puñchantena paṭhamaṃ sukkhena coḷakena puñchitabbā, pacchā allena. Upāhanāpuñchanacoḷakaṃ dhovitvā [dhovitvā pīḷetvā (syā.)] ekamantaṃ vissajjetabbaṃ.

‘‘Āgantuko bhikkhu vuḍḍhataro abhivādetabbo. Senāsanaṃ paññapetabbaṃ – ‘etaṃ te senāsanaṃ pāpuṇātī’ti. Ajjhāvuṭṭhaṃ vā anajjhāvuṭṭhaṃ vā ācikkhitabbaṃ. Gocaro ācikkhitabbo. Agocaro ācikkhitabbo. Sekkhasammatāni kulāni ācikkhitabbāni. Vaccaṭṭhānaṃ ācikkhitabbaṃ. Passāvaṭṭhānaṃ ācikkhitabbaṃ. Pānīyaṃ ācikkhitabbaṃ. Paribhojanīyaṃ ācikkhitabbaṃ. Kattaradaṇḍo ācikkhitabbo. Saṅghassa katikasaṇṭhānaṃ ācikkhitabbaṃ – ‘imaṃ kālaṃ pavisitabbaṃ, imaṃ kālaṃ nikkhamitabba’nti.

‘‘Sace navako hoti, nisinnakeneva ācikkhitabbaṃ – ‘atra pattaṃ nikkhipāhi, atra cīvaraṃ nikkhipāhi, idaṃ āsanaṃ nisīdāhī’ti. Pānīyaṃ ācikkhitabbaṃ. Paribhojanīyaṃ ācikkhitabbaṃ. Upāhanāpuñchanacoḷakaṃ ācikkhitabbaṃ. Āgantuko bhikkhu navako abhivādāpetabbo. Senāsanaṃ ācikkhitabbaṃ – ‘etaṃ te senāsanaṃ pāpuṇātī’ti. Ajjhāvuṭṭhaṃ vā anajjhāvuṭṭhaṃ vā ācikkhitabbaṃ. Gocaro ācikkhitabbo. Agocaro ācikkhitabbo. Sekkhasammatāni kulāni ācikkhitabbāni. Vaccaṭṭhānaṃ ācikkhitabbaṃ. Passāvaṭṭhānaṃ ācikkhitabbaṃ. Pānīyaṃ ācikkhitabbaṃ. Paribhojanīyaṃ ācikkhitabbaṃ. Kattaradaṇḍo ācikkhitabbo. Saṅghassa katikasaṇṭhānaṃ ācikkhitabbaṃ – ‘imaṃ kālaṃ pavisitabbaṃ, imaṃ kālaṃ nikkhamitabba’nti. Idaṃ kho, bhikkhave, āvāsikānaṃ bhikkhūnaṃ vattaṃ yathā āvāsikehi bhikkhūhi sammā vattitabba’’nti.

3. Gamikavattakathā

360. Tena kho pana samayena gamikā bhikkhū dārubhaṇḍaṃ mattikābhaṇḍaṃ appaṭisāmetvā dvāravātapānaṃ vivaritvā senāsanaṃ anāpucchā pakkamanti. Dārubhaṇḍaṃ mattikābhaṇḍaṃ nassati. Senāsanaṃ aguttaṃ hoti. Ye te bhikkhū appicchā…pe… te ujjhāyanti khiyyanti vipācenti – ‘‘kathañhi nāma gamikā bhikkhū dārubhaṇḍaṃ mattikābhaṇḍaṃ appaṭisāmetvā dvāravātapānaṃ vivaritvā senāsanaṃ anāpucchā pakkamissanti! Dārubhaṇḍaṃ mattikābhaṇḍaṃ nassati. Senāsanaṃ aguttaṃ hotī’’ti. Atha kho te bhikkhū bhagavato etamatthaṃ ārocesuṃ…pe… saccaṃ kira, bhikkhave…pe… saccaṃ bhagavāti…pe… vigarahitvā…pe… dhammiṃ kathaṃ katvā bhikkhū āmantesi –

361. ‘‘Tena hi, bhikkhave, gamikānaṃ bhikkhūnaṃ vattaṃ paññapessāmi yathā gamikehi bhikkhūhi sammā vattitabbaṃ. Gamikena, bhikkhave, bhikkhunā dārubhaṇḍaṃ mattikābhaṇḍaṃ paṭisāmetvā dvāravātapānaṃ thaketvā senāsanaṃ āpucchā pakkamitabbaṃ [āpucchitabbaṃ (syā.)]. Sace bhikkhu na hoti, sāmaṇero āpucchitabbo. Sace sāmaṇero na hoti, ārāmiko āpucchitabbo. Sace ārāmiko na hoti, upāsako āpucchitabbo. Sace na hoti bhikkhu vā sāmaṇero vā ārāmiko vā upāsako vā, catūsu pāsāṇesu mañcaṃ paññapetvā mañce mañcaṃ āropetvā pīṭhe pīṭhaṃ āropetvā senāsanaṃ upari puñjaṃ karitvā dārubhaṇḍaṃ mattikābhaṇḍaṃ paṭisāmetvā dvāravātapānaṃ thaketvā pakkamitabbaṃ. Sace vihāro ovassati, sace ussahati, chādetabbo, ussukaṃ vā kātabbaṃ – ‘kinti nu kho vihāro chādiyethā’ti. Evañcetaṃ labhetha, iccetaṃ kusalaṃ. No ce labhetha, yo deso anovassako hoti, tattha catūsu pāsāṇesu mañcaṃ paññapetvā mañce mañcaṃ āropetvā pīṭhe pīṭhaṃ āropetvā senāsanaṃ upari puñjaṃ karitvā dārubhaṇḍaṃ mattikābhaṇḍaṃ paṭisāmetvā dvāravātapānaṃ thaketvā pakkamitabbaṃ. Sace sabbo vihāro ovassati, sace ussahati, senāsanaṃ gāmaṃ atiharitabbaṃ, ussukaṃ vā kātabbaṃ – ‘kinti nu kho senāsanaṃ gāmaṃ atihariyethā’ti. Evañcetaṃ labhetha, iccetaṃ kusalaṃ. No ce labhetha, ajjhokāse catūsu pāsāṇesu mañcaṃ paññapetvā mañce mañcaṃ āropetvā pīṭhe pīṭhaṃ āropetvā senāsanaṃ upari puñjaṃ karitvā dārubhaṇḍaṃ mattikābhaṇḍaṃ paṭisāmetvā tiṇena vā paṇṇena vā paṭicchādetvā pakkamitabbaṃ – appeva nāma aṅgānipi seseyyunti. Idaṃ kho, bhikkhave, gamikānaṃ bhikkhūnaṃ vattaṃ yathā gamikehi bhikkhūhi sammā vattitabba’’nti.

4. Anumodanavattakathā

362. Tena kho pana samayena bhikkhū bhattagge na anumodanti. Manussā ujjhāyanti khiyyanti vipācenti – ‘‘kathañhi nāma samaṇā sakyaputtiyā bhattagge na anumodissantī’’ti! Assosuṃ kho bhikkhū tesaṃ manussānaṃ ujjhāyantānaṃ khiyyantānaṃ vipācentānaṃ. Atha kho te bhikkhū bhagavato etamatthaṃ ārocesuṃ. Atha kho bhagavā etasmiṃ nidāne etasmiṃ pakaraṇe dhammiṃ kathaṃ katvā bhikkhū āmantesi – ‘‘anujānāmi, bhikkhave, bhattagge anumoditu’’nti. Atha kho tesaṃ bhikkhūnaṃ etadahosi – ‘‘kena nu kho bhattagge anumoditabba’’nti? Bhagavato etamatthaṃ ārocesuṃ. Atha kho bhagavā etasmiṃ nidāne etasmiṃ pakaraṇe dhammiṃ kathaṃ katvā bhikkhū āmantesi – ‘‘anujānāmi, bhikkhave, therena bhikkhunā bhattagge anumoditu’’nti.

Tena kho pana samayena aññatarassa pūgassa saṅghabhattaṃ hoti. Āyasmā sāriputto saṅghatthero hoti. Bhikkhū – ‘bhagavatā anuññātaṃ therena bhikkhunā bhattagge anumoditu’nti – āyasmantaṃ sāriputtaṃ ekakaṃ ohāya pakkamiṃsu. Atha kho āyasmā sāriputto te manusse paṭisammoditvā pacchā ekako agamāsi. Addasā kho bhagavā āyasmantaṃ sāriputtaṃ dūratova ekakaṃ āgacchantaṃ. Disvāna āyasmantaṃ sāriputtaṃ etadavoca – ‘‘kacci, sāriputta, bhattaṃ iddhaṃ ahosī’’ti? ‘‘Iddhaṃ kho, bhante, bhattaṃ ahosi; apica maṃ bhikkhū ekakaṃ ohāya pakkantā’’ti. Atha kho bhagavā etasmiṃ nidāne etasmiṃ pakaraṇe dhammiṃ kathaṃ katvā bhikkhū āmantesi – ‘‘anujānāmi, bhikkhave, bhattagge catūhi pañcahi therānutherehi bhikkhūhi āgametu’’nti.

Tena kho pana samayena aññataro thero bhattagge vaccito āgamesi. So vaccaṃ sandhāretuṃ asakkonto mucchito papati. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Anujānāmi, bhikkhave, sati karaṇīye ānantarikaṃ bhikkhuṃ āpucchitvā gantu’’nti.

5. Bhattaggavattakathā

363. Tena kho pana samayena chabbaggiyā bhikkhū dunnivatthā duppārutā anākappasampannā bhattaggaṃ gacchanti, vokkammapi therānaṃ bhikkhūnaṃ purato purato gacchanti, therepi bhikkhū anupakhajja nisīdanti, navepi bhikkhū āsanena paṭibāhanti, saṅghāṭimpi ottharitvā antaraghare nisīdanti. Ye te bhikkhū appicchā…pe… te ujjhāyanti khiyyanti vipācenti – ‘‘kathañhi nāma chabbaggiyā bhikkhū dunnivatthā duppārutā anākappasampannā bhattaggaṃ gacchissanti, vokkammapi therānaṃ bhikkhūnaṃ purato purato gacchissanti, therepi bhikkhū anupakhajja nisīdissanti, navepi bhikkhū āsanenapi paṭibāhissanti, saṅghāṭimpi ottharitvā antaraghare nisīdissantī’’ti! Atha kho te bhikkhū bhagavato etamatthaṃ ārocesuṃ…pe… ‘‘saccaṃ kira, bhikkhave, chabbaggiyā bhikkhū dunnivatthā duppārutā anākappasampannā bhattaggaṃ gacchanti, vokkammapi therānaṃ bhikkhūnaṃ purato purato gacchanti, therepi bhikkhū anupakhajja nisīdanti, navepi bhikkhū āsanena paṭibāhanti, saṅghāṭimpi ottharitvā antaraghare nisīdantī’’ti? ‘‘Saccaṃ bhagavā’’ti…pe… vigarahitvā…pe… dhammiṃ kathaṃ katvā bhikkhū āmantesi –

364. ‘‘Tena hi, bhikkhave, bhikkhūnaṃ bhattaggavattaṃ paññapessāmi yathā bhikkhūhi bhattagge sammā vattitabbaṃ. Sace ārāme kālo ārocito hoti, timaṇḍalaṃ paṭicchādentena parimaṇḍalaṃ nivāsetvā kāyabandhanaṃ bandhitvā saguṇaṃ katvā saṅghāṭiyo pārupitvā gaṇṭhikaṃ paṭimuñcitvā dhovitvā pattaṃ gahetvā sādhukaṃ ataramānena gāmo pavisitabbo.

‘‘Na vokkamma therānaṃ bhikkhūnaṃ purato purato gantabbaṃ. Suppaṭicchannena antaraghare gantabbaṃ. Susaṃvutena antaraghare gantabbaṃ. Okkhittacakkhunā antaraghare gantabbaṃ. Na ukkhittakāya antaraghare gantabbaṃ. Na ujjagghikāya antaraghare gantabbaṃ. Appasaddena antaraghare gantabbaṃ. Na kāyappacālakaṃ antaraghare gantabbaṃ. Na bāhuppacālakaṃ antaraghare gantabbaṃ. Na sīsappacālakaṃ antaraghare gantabbaṃ. Na khambhakatena antaraghare gantabbaṃ. Na oguṇṭhitena antaraghare gantabbaṃ. Na ukkuṭikāya antaraghare gantabbaṃ.

‘‘Suppaṭicchannena antaraghare nisīditabbaṃ. Susaṃvutena antaraghare nisīditabbaṃ. Okkhittacakkhunā antaraghare nisīditabbaṃ. Na ukkhittakāya antaraghare nisīditabbaṃ na ujjagghikāya antaraghare nisīditabbaṃ, appasaddena antaraghare nisīditabba. Na kāyappacālakaṃ antaraghare nisīditabbaṃ. Na bāhuppacālakaṃ antaraghare nisīditabbaṃ. Na sīsappacālakaṃ antaraghare nisīditabbaṃ. Na khambhakatena antaraghare nisīditabbaṃ. Na oguṇṭhitena antaraghare nisīditabbaṃ. Na pallatthikāya antaraghare nisīditabbaṃ. Na there bhikkhū anupakhajja nisīditabbaṃ. Na navā bhikkhū āsanena paṭibāhitabbā. Na saṅghāṭiṃ ottharitvā antaraghare nisīditabbaṃ.

‘‘Udake diyyamāne ubhohi hatthehi pattaṃ paṭiggahetvā udakaṃ paṭiggahetabbaṃ. Nīcaṃ katvā sādhukaṃ appaṭighaṃsantena patto dhovitabbo. Sace udakappaṭiggāhako hoti, nīcaṃ katvā udakappaṭiggahe udakaṃ āsiñcitabbaṃ – mā udakappaṭiggāhako udakena osiñci [osiñciyyī (ka.)], mā sāmantā bhikkhū udakena osiñciṃsu [osiñciyyiṃsu (ka.)], mā saṅghāṭi udakena osiñcīti. Sace udakappaṭiggāhako na hoti, nīcaṃ katvā chamāya udakaṃ āsiñcitabbaṃ – mā sāmantā bhikkhū udakena osiñciṃsu, mā saṅghāṭi udakena osiñcīti.

‘‘Odane diyyamāne ubhohi hatthehi pattaṃ paṭiggahetvā odano paṭiggahetabbo, sūpassa okāso kātabbo. Sace hoti sappi vā telaṃ vā uttaribhaṅgaṃ vā, therena vattabbo – ‘sabbesaṃ samakaṃ sampādehī’ti. Sakkaccaṃ piṇḍapāto paṭiggahetabbo. Pattasaññinā piṇḍapāto paṭiggahetabbo. Samasūpako piṇḍapāto paṭiggahetabbo. Samatittiko piṇḍapāto paṭiggahetabbo.

‘‘Na tāva therena bhuñjitabbaṃ yāva na sabbesaṃ odano sampatto hoti. Sakkaccaṃ piṇḍapāto bhuñjitabbo. Pattasaññinā piṇḍapāto bhuñjitabbo. Sapadānaṃ piṇḍapāto bhuñjitabbo. Samasūpako piṇḍapāto bhuñjitabbo. Na thūpakato omadditvā piṇḍipāto bhuñjitabbo. Na sūpaṃ vā byañjanaṃ vā odanena paṭicchādetabbaṃ bhiyyokamyataṃ upādāya. Na sūpaṃ vā odanaṃ vā agilānena attano atthāya viññāpetvā bhuñjitabbaṃ. Na ujjhānasaññinā paresaṃ patto oloketabbo. Nātimahanto kabaḷo kātabbo. Parimaṇḍalo ālopo kātabbo. Na anāhaṭe kabaḷe mukhadvāraṃ vivaritabbaṃ. Na bhuñjamānena sabbo hattho mukhe pakkhipitabbo. Na sakabaḷena mukhena byāharitabbaṃ. Na piṇḍukkhepakaṃ bhuñjitabbaṃ. Na kabaḷāvacchedakaṃ bhuñjitabbaṃ. Na avagaṇḍakārakaṃ bhuñjitabbaṃ. Na hatthaniddhunakaṃ bhuñjitabbaṃ. Na sitthāvakārakaṃ bhuñjitabbaṃ. Na jivhānicchārakaṃ bhuñjitabbaṃ. Na capucapukārakaṃ bhuñjitabbaṃ. Na surusurukārakaṃ bhuñjitabbaṃ. Na hatthanillehakaṃ bhuñjitabbaṃ. Na pattanillehakaṃ bhuñjitabbaṃ. Na oṭṭhanillehakaṃ bhuñjitabbaṃ.

‘‘Na sāmisena hatthena pānīyathālako paṭiggahetabbo. Na tāva therena udakaṃ paṭiggahetabbaṃ yāva na sabbeva bhuttāvino honti. Udake diyyamāne ubhohi hatthehi pattaṃ paṭiggahetvā udakaṃ paṭiggahetabbaṃ. Nīcaṃ katvā sādhukaṃ appaṭighaṃsantena patto dhovitabbo. Sace udakappaṭiggāhako hoti, nīcaṃ katvā udakappaṭiggahe udakaṃ āsiñcitabbaṃ – mā udakappaṭiggāhako udakena osiñci, mā sāmantā bhikkhū udakena osiñciṃsu, mā saṅghāṭi udakena osiñcīti. Sace udakappaṭiggāhako na hoti, nīcaṃ katvā chamāya udakaṃ āsiñcitabbaṃ – mā sāmantā bhikkhū udakena osiñciṃsu, mā saṅghāṭi udakena osiñcīti. Na sasitthakaṃ pattadhovanaṃ antaraghare chaḍḍetabbaṃ.

‘‘Nivattantena navakehi bhikkhūhi paṭhamataraṃ nivattitabbaṃ. Pacchā therehi suppaṭicchannena antaraghare gantabbaṃ. Susaṃvutena antaraghare gantabbaṃ. Okkhittacakkhunā antaraghare gantabbaṃ. Na ukkhittakāya antaraghare gantabbaṃ. Na ujjagghikāya antaraghare gantabbaṃ. Appasaddena antaraghare gantabbaṃ. Na kāyappacālakaṃ antaraghare gantabbaṃ. Na bāhuppacālakaṃ antaraghare gantabbaṃ. Na sīsappacālakaṃ antaraghare gantabbaṃ. Na khambhakatena antaraghare gantabbaṃ. Na oguṇṭhitena antaraghare gantabbaṃ. Na ukkuṭikāya antaraghare gantabbaṃ. Idaṃ kho, bhikkhave, bhikkhūnaṃ bhattaggavattaṃ yathā bhikkhūhi bhattagge sammā vattitabba’’nti.

Paṭhamabhāṇavāro niṭṭhito.

6. Piṇḍacārikavattakathā

365. Tena kho pana samayena piṇḍacārikā bhikkhū dunnivatthā duppārutā anākappasampannā piṇḍāya caranti, asallakkhetvāpi nivesanaṃ pavisanti, asallakkhetvāpi nikkhamanti, atisahasāpi pavisanti, atisahasāpi nikkhamanti, atidūrepi tiṭṭhanti, accāsannepi tiṭṭhanti, aticirampi tiṭṭhanti, atilahumpi nivattanti. Aññataropi piṇḍacāriko bhikkhu asallakkhetvā nivesanaṃ pāvisi. So ca dvāraṃ maññamāno aññataraṃ ovarakaṃ pāvisi. Tasmimpi ovarake itthī naggā uttānā nipannā hoti. Addasā kho so bhikkhu taṃ itthiṃ naggaṃ uttānaṃ nipannaṃ. Disvāna – ‘‘nayidaṃ dvāraṃ, ovarakaṃ ida’’nti tamhā ovarakā nikkhami. Addasā kho tassā itthiyā sāmiko taṃ itthiṃ naggaṃ uttānaṃ nipannaṃ. Disvāna – ‘‘iminā me bhikkhunā pajāpatī dūsitā’’ti taṃ bhikkhuṃ gahetvā ākoṭesi. Atha kho sā itthī tena saddena paṭibujjhitvā taṃ purisaṃ etadavoca – ‘‘kissa tvaṃ, ayya, imaṃ bhikkhuṃ ākoṭesī’’ti? ‘‘Imināsi tvaṃ bhikkhunā dūsitā’’ti? ‘‘Nāhaṃ, ayya, iminā bhikkhunā dūsitā; akārako so bhikkhū’’ti taṃ bhikkhuṃ muñcāpesi. Atha kho so bhikkhu ārāmaṃ gantvā bhikkhūnaṃ etamatthaṃ ārocesi. Ye te bhikkhū appicchā…pe… te ujjhāyanti khiyyanti vipācenti – ‘‘kathañhi nāma piṇḍacārikā bhikkhū dunnivatthā duppārutā anākappasampannā piṇḍāya carissanti, asallakkhetvāpi nivesanaṃ pavisissanti, asallakkhetvāpi nikkhamissanti, atisahasāpi pavisissanti, atisahasāpi nikkhamissanti, atidūrepi tiṭṭhissanti, accāsannepi tiṭṭhissanti, aticirampi tiṭṭhissanti, atilahumpi nivattissantī''ti! Atha kho te bhikkhū bhagavato etamatthaṃ ārocesuṃ…pe… saccaṃ kira, bhikkhave…pe… saccaṃ bhagavāti…pe… vigarahitvā…pe… dhammiṃ kathaṃ katvā bhikkhū āmantesi –

366. ''Tena hi, bhikkhave, piṇḍacārikānaṃ bhikkhūnaṃ vattaṃ paññāpessāmi yathā piṇḍacārikehi bhikkhūhi sammā vattitabbaṃ. Piṇḍacārikena, bhikkhave, bhikkhunā – 'idāni gāmaṃ pavisissāmī'ti timaṇḍalaṃ paṭicchādentena parimaṇḍalaṃ nivāsetvā kāyabandhanaṃ bandhitvā saguṇaṃ katvā saṅghāṭiyo pārupitvā gaṇṭhikaṃ paṭimuñcitvā dhovitvā pattaṃ gahetvā sādhukaṃ ataramānena gāmo pavisitabbo.

''Suppaṭicchannena antaraghare gantabbaṃ. Susaṃvutena antaraghare gantabbaṃ. Okkhittacakkhunā antaraghare gantabbaṃ. Na ukkhittakāya antaraghare gantabbaṃ. Na ujjagghikāya antaraghare gantabbaṃ. Appasaddena antaraghare gantabbaṃ. Na kāyappacālakaṃ antaraghare gantabbaṃ. Na bāhuppacālakaṃ antaraghare gantabbaṃ. Na sīsappacālakaṃ antaraghare gantabbaṃ. Na khambhakatena antaraghare gantabbaṃ. Na oguṇṭhitena antaraghare gantabbaṃ. Na ukkuṭikāya antaraghare gantabbaṃ.

''Nivesanaṃ pavisantena sallakkhetabbaṃ – 'iminā pavisissāmi, iminā nikkhamissāmī'ti. Nātisahasā pavisitabbaṃ. Nātisahasā nikkhamitabbaṃ. Nātidūre ṭhātabbaṃ. Nāccāsanne ṭhātabbaṃ. Nāticiraṃ ṭhātabbaṃ. Nātilahuṃ nivattitabbaṃ. Ṭhitakena sallakkhetabbaṃ – 'bhikkhaṃ dātukāmā vā adātukāmā vā'ti. Sace kammaṃ vā nikkhipati, āsanā vā vuṭṭhāti, kaṭacchuṃ vā parāmasati, bhājanaṃ vā parāmasati, ṭhapeti [ṭhāpeti (ka.)] vā – dātukāmassāti [dātukāmiyāti (syā.), dātukāmā viyāti (sī.)] ṭhātabbaṃ. Bhikkhāya diyyamānāya vāmena hatthena saṅghāṭiṃ uccāretvā dakkhiṇena hatthena pattaṃ paṇāmetvā ubhohi hatthehi pattaṃ paṭiggahetvā bhikkhā paṭiggahetabbā. Na ca bhikkhādāyikāya mukhaṃ ulloketabbaṃ [oloketabbaṃ (syā.)]. Sallakkhetabbaṃ – 'sūpaṃ dātukāmā vā adātukāmā vā'ti. Sace kaṭacchuṃ vā parāmasati, bhājanaṃ vā parāmasati, ṭhapeti vā – dātukāmassāti ṭhātabbaṃ. Bhikkhāya dinnāya saṅghāṭiyā pattaṃ paṭicchādetvā sādhukaṃ ataramānena nivattitabbaṃ.

''Suppaṭicchannena antaraghare gantabbaṃ. Susaṃvutena antaraghare gantabbaṃ. Okkhittacakkhunā antaraghare gantabbaṃ. Na ukkhittakāya antaraghare gantabbaṃ. Na ujjagghikāya antaraghare gantabbaṃ. Appasaddena antaraghare gantabbaṃ. Na kāyappacālakaṃ antaraghare gantabbaṃ. Na bāhuppacālakaṃ antaraghare gantabbaṃ. Na sīsappacālakaṃ antaraghare gantabbaṃ. Na khambhakatena antaraghare gantabbaṃ. Na oguṇṭhitena antaraghare gantabbaṃ. Na ukkuṭikāya antaraghare gantabbaṃ. Yo paṭhamaṃ gāmato piṇḍāya paṭikkamati, tena āsanaṃ paññapetabbaṃ, pādodakaṃ pādapīṭhaṃ pādakathalikaṃ upanikkhipitabbaṃ, avakkārapāti dhovitvā upaṭṭhāpetabbā, pānīyaṃ paribhojanīyaṃ upaṭṭhāpetabbaṃ. Yo pacchā gāmato piṇḍāya paṭikkamati, sace hoti bhuttāvaseso, sace ākaṅkhati, bhuñjitabbaṃ. No ce ākaṅkhati, appaharite vā chaḍḍetabbaṃ, appāṇake vā udake opilāpetabbaṃ. Tena āsanaṃ uddharitabbaṃ, pādodakaṃ pādapīṭhaṃ pādakathalikaṃ paṭisāmetabbaṃ, avakkārapāti dhovitvā paṭisāmetabbā, pānīyaṃ paribhojanīyaṃ paṭisāmetabbaṃ, bhattaggaṃ sammajjitabbaṃ. Yo passati pānīyaghaṭaṃ vā paribhojanīyaghaṭaṃ vā vaccaghaṭaṃ vā rittaṃ tucchaṃ tena upaṭṭhāpetabbaṃ. Sacassa hoti avisayhaṃ, hatthavikārena dutiyaṃ āmantetvā hatthavilaṅghakena upaṭṭhāpetabbaṃ, na ca tappaccayā vācā bhinditabbā. Idaṃ kho, bhikkhave, piṇḍacārikānaṃ bhikkhūnaṃ vattaṃ yathā piṇḍacārikehi bhikkhūhi sammā vattitabba''nti.

7. Āraññikavattakathā

367. Tena kho pana samayena sambahulā bhikkhū araññe viharanti. Te neva pānīyaṃ upaṭṭhāpenti, na paribhojanīyaṃ upaṭṭhāpenti, na aggiṃ upaṭṭhāpenti, na araṇisahitaṃ upaṭṭhāpenti, na nakkhattapadāni jānanti, na disābhāgaṃ jānanti. Corā tattha gantvā te bhikkhū etadavocuṃ – ''atthi, bhante, pānīya''nti? ''Natthāvuso''ti. ''Atthi, bhante, paribhojanīya''nti? ''Natthāvuso''ti. ''Atthi, bhante, aggī''ti? ''Natthāvuso''ti. ''Atthi, bhante, araṇisahita''nti? ''Natthāvuso''ti. ( ) [(atthi bhante nakkhattapadānīti, na jānāma āvusoti, atthi bhante disābhāganti, na jānāma āvusoti.) sī. vimatiṭīkāya pana sameti] ‘‘Kenajja, bhante, yutta’’nti? ‘‘Na kho mayaṃ, āvuso, jānāmā’’ti. ‘‘Katamāyaṃ, bhante, disā’’ti? ‘‘Na kho mayaṃ, āvuso, jānāmā’’ti. Atha kho te corā – ‘nevimesaṃ pānīyaṃ atthi, na paribhojanīyaṃ atthi, na aggi atthi, na araṇisahitaṃ atthi, na nakkhattapadāni jānanti, na disābhāgaṃ jānanti; corā ime, nayime bhikkhū’ti – ākoṭetvā pakkamiṃsu. Atha kho te bhikkhū bhikkhūnaṃ etamatthaṃ ārocesuṃ. Bhikkhū bhagavato etamatthaṃ ārocesuṃ. Atha kho bhagavā etasmiṃ nidāne etasmiṃ pakaraṇe dhammiṃ kathaṃ katvā bhikkhū āmantesi –

368. ‘‘Tena hi, bhikkhave, āraññikānaṃ bhikkhūnaṃ vattaṃ paññapessāmi yathā āraññikehi bhikkhūhi sammā vattitabbaṃ. Āraññikena, bhikkhave, bhikkhunā kālasseva uṭṭhāya pattaṃ thavikāya pakkhipitvā aṃse ālaggetvā cīvaraṃ khandhe karitvā upāhanā ārohitvā dārubhaṇḍaṃ mattikābhaṇḍaṃ paṭisāmetvā dvāravātapānaṃ thaketvā senāsanā otaritabbaṃ – idāni gāmaṃ pavisissāmīti. Upāhanā omuñcitvā nīcaṃ katvā papphoṭetvā thavikāya pakkhipitvā aṃse ālaggetvā timaṇḍalaṃ paṭicchādentena parimaṇḍalaṃ nivāsetvā kāyabandhanaṃ bandhitvā saguṇaṃ katvā saṅghāṭiyo pārupitvā gaṇṭhikaṃ paṭimuñcitvā dhovitvā pattaṃ gahetvā sādhukaṃ ataramānena gāmo pavisitabbo. Suppaṭicchannena antaraghare gantabbaṃ…pe… na khambhakatena antaraghare gantabbaṃ. Na oguṇṭhitena antaraghare gantabbaṃ. Na ukkuṭikāya antaraghare gantabbaṃ.

‘‘Nivesanaṃ pavisantena sallakkhetabbaṃ – ‘iminā pavisissāmi, iminā nikkhamissāmī’ti. Nātisahasā pavisitabbaṃ. Nātisahasā nikkhamitabbaṃ. Nātidūre ṭhātabbaṃ. Nāccāsanne ṭhātabbaṃ. Nāticiraṃ ṭhātabbaṃ. Nātilahuṃ nivattitabbaṃ. Ṭhitakena sallakkhetabbaṃ – ‘bhikkhaṃ dātukāmā vā adātukāmā vā’ti. Sace kammaṃ vā nikkhipati, āsanā vā vuṭṭhāti, kaṭacchuṃ vā parāmasati, bhājanaṃ vā parāmasati, ṭhapeti vā – dātukāmassāti ṭhātabbaṃ. Bhikkhāya diyyamānāya vāmena hatthena saṅghāṭiṃ uccāretvā dakkhiṇena hatthena pattaṃ paṇāmetvā ubhohi hatthehi pattaṃ paṭiggahetvā bhikkhā paṭiggahetabbā. Na ca bhikkhādāyikāya mukhaṃ ulloketabbaṃ. Sallakkhetabbaṃ – ‘sūpaṃ dātukāmā vā adātukāmā vā’ti. Sace kaṭacchu vā parāmasati, bhājanaṃ vā parāmasati, ṭhapeti vā – dātukāmassāti ṭhātabbaṃ. Bhikkhāya dinnāya saṅghāṭiyā pattaṃ paṭicchādetvā sādhukaṃ ataramānena nivattitabbaṃ.

‘‘Suppaṭicchannena antaraghare gantabbaṃ…pe… na ukkuṭikāya antaraghare gantabbaṃ. Gāmato nikkhamitvā pattaṃ thavikāya pakkhipitvā aṃse ālaggetvā cīvaraṃ saṅgharitvā sīse karitvā upāhanā ārohitvā gantabbaṃ.

‘‘Āraññikena, bhikkhave, bhikkhunā pānīyaṃ upaṭṭhāpetabbaṃ, paribhojanīyaṃ upaṭṭhāpetabbaṃ, aggi upaṭṭhāpetabbo, araṇisahitaṃ upaṭṭhāpetabbaṃ, kattaradaṇḍo upaṭṭhāpetabbo, nakkhattapadāni uggahetabbāni – sakalāni vā ekadesāni vā, disākusalena bhavitabbaṃ. Idaṃ kho, bhikkhave, āraññikānaṃ bhikkhūnaṃ vattaṃ yathā āraññikehi bhikkhūhi sammā vattitabba’’nti.

8. Senāsanavattakathā

369. Tena kho pana samayena sambahulā bhikkhū ajjhokāse cīvarakammaṃ karonti. Chabbaggiyā bhikkhū paṭivāte aṅgaṇe [paṅgaṇe (sī. syā.)] senāsanaṃ papphoṭesuṃ. Bhikkhū rajena okiriṃsu. Ye te bhikkhū appicchā…pe… te ujjhāyanti khiyyanti vipācenti – ‘‘kathañhi nāma chabbaggiyā bhikkhū paṭivāte aṅgaṇe senāsanaṃ papphoṭessanti! Bhikkhū rajena okiriṃsū’’ti. Atha kho te bhikkhū bhagavato etamatthaṃ ārocesuṃ…pe… ‘‘saccaṃ kira, bhikkhave, chabbaggiyā bhikkhū paṭivāte aṅgaṇe senāsanaṃ papphoṭenti, bhikkhū rajena okiriṃsū’’ti? ‘‘Saccaṃ bhagavā’’ti…pe… vigarahitvā…pe… dhammiṃ kathaṃ katvā bhikkhū āmantesi –

370. ‘‘Tena hi, bhikkhave, bhikkhūnaṃ senāsanavattaṃ paññapessāmi yathā bhikkhūhi senāsane sammā vattitabbaṃ. Yasmiṃ vihāre viharati, sace so vihāro uklāpo hoti, sace ussahati, sodhetabbo. [mahāva. 66, 67; cūḷava. 357] Vihāraṃ sodhentena paṭhamaṃ pattacīvaraṃ nīharitvā ekamantaṃ nikkhipitabbaṃ; nisīdanapaccattharaṇaṃ nīharitvā ekamantaṃ nikkhipitabbaṃ; bhisibibbohanaṃ nīharitvā ekamantaṃ nikkhipitabbaṃ; mañco nīcaṃ katvā sādhukaṃ appaṭighaṃsantena, asaṅghaṭṭentena kavāṭapiṭṭhaṃ, nīharitvā ekamantaṃ nikkhipitabbo; pīṭhaṃ nīcaṃ katvā sādhukaṃ appaṭighaṃsantena, asaṅghaṭṭentena kavāṭapiṭṭhaṃ, nīharitvā ekamantaṃ nikkhipitabbaṃ; mañcapaṭipādakā nīharitvā ekamantaṃ nikkhipitabbā; kheḷamallako nīharitvā ekamantaṃ nikkhipitabbo; apassenaphalakaṃ nīharitvā ekamantaṃ nikkhipitabbaṃ; bhummattharaṇaṃ yathāpaññattaṃ sallakkhetvā nīharitvā ekamantaṃ nikkhipitabbaṃ. Sace vihāre santānakaṃ hoti, ullokā paṭhamaṃ ohāretabbaṃ, ālokasandhikaṇṇabhāgā pamajjitabbā. Sace gerukaparikammakatā bhitti kaṇṇakitā hoti, coḷakaṃ temetvā pīḷetvā pamajjitabbā. Sace kāḷavaṇṇakatā bhūmi kaṇṇakitā hoti, coḷakaṃ temetvā pīḷetvā pamajjitabbā. Sace akatā hoti bhūmi, udakena paripphositvā pariphositvā sammajjitabbā – mā vihāro rajena uhaññīti. Saṅkāraṃ vicinitvā ekamantaṃ chaḍḍetabbaṃ.

‘‘Na bhikkhusāmantā senāsanaṃ papphoṭetabbaṃ. Na vihārasāmantā senāsanaṃ papphoṭetabbaṃ. Na pānīyasāmantā senāsanaṃ papphoṭetabbaṃ. Na paribhojanīyasāmantā senāsanaṃ papphoṭetabbaṃ. Na paṭivāte aṅgaṇe senāsanaṃ papphoṭetabbaṃ. Adhovāte senāsanaṃ papphoṭetabbaṃ.

‘‘Bhummattharaṇaṃ ekamantaṃ otāpetvā sodhetvā papphoṭetvā atiharitvā yathāpaññattaṃ paññapetabbaṃ. Mañcapaṭipādakā ekamantaṃ otāpetvā pamajjitvā atiharitvā yathāṭhāne ṭhapetabbā. Mañco ekamantaṃ otāpetvā sodhetvā papphoṭetvā nīcaṃ katvā sādhukaṃ appaṭighaṃsantena, asaṅghaṭṭentena kavāṭapiṭṭhaṃ, atiharitvā yathāpaññattaṃ paññapetabbo. Pīṭhaṃ ekamantaṃ otāpetvā sodhetvā papphoṭetvā nīcaṃ katvā sādhukaṃ appaṭighaṃsantena, asaṅghaṭṭentena kavāṭapiṭṭhaṃ, atiharitvā yathāpaññattaṃ paññapetabbaṃ. Bhisibibbohanaṃ ekamantaṃ otāpetvā sodhetvā papphoṭetvā atiharitvā yathāpaññattaṃ paññapetabbaṃ. Nisīdanapaccattharaṇaṃ ekamantaṃ otāpetvā sodhetvā papphoṭetvā atiharitvā yathāpaññattaṃ paññapetabbaṃ. Kheḷamallako ekamantaṃ otāpetvā pamajjitvā atiharitvā yathāṭhāne ṭhapetabbo. Apassenaphalakaṃ ekamantaṃ otāpetvā pamajjitvā atiharitvā yathāṭhāne ṭhapetabbaṃ. Pattacīvaraṃ nikkhipitabbaṃ. Pattaṃ nikkhipantena ekena hatthena pattaṃ gahetvā ekena hatthena heṭṭhāmañcaṃ vā heṭṭhāpīṭhaṃ vā parāmasitvā patto nikkhipitabbo. Na ca anantarahitāya bhūmiyā patto nikkhipitabbo. Cīvaraṃ nikkhipantena ekena hatthena cīvaraṃ gahetvā ekena hatthena cīvaravaṃsaṃ vā cīvararajju vā pamajjitvā pārato antaṃ orato bhogaṃ katvā cīvaraṃ nikkhipitabbaṃ.

‘‘Sace puratthimā sarajā vātā vāyanti, puratthimā vātapānā thaketabbā. Sace pacchimā sarajā vātā vāyanti, pacchimā vātapānā thaketabbā. Sace uttarā sarajā vātā vāyanti uttarā vātapānā thaketabbā. Sace dakkhiṇā sarajā vātā vāyanti, dakkhiṇā vātapānā thaketabbā. Sace sītakālo hoti, divā vātapānā vivaritabbā, rattiṃ thaketabbā. Sace uṇhakālo hoti, divā vātapānā thaketabbā, rattiṃ vivaritabbā.

‘‘Sace pariveṇaṃ uklāpaṃ hoti, pariveṇaṃ sammajjitabbaṃ. Sace koṭṭhako uklāpo hoti, koṭṭhako sammajjitabbo. Sace upaṭṭhānasālā uklāpā hoti, upaṭṭhānasālā sammajjitabbā. Sace aggisālā uklāpā hoti, aggisālā sammajjitabbā. Sace vaccakuṭi uklāpā hoti, vaccakuṭi sammajjitabbā. Sace pānīyaṃ na hoti, pānīyaṃ upaṭṭhāpetabbaṃ. Sace paribhojanīyaṃ na hoti, paribhojanīyaṃ upaṭṭhāpetabbaṃ. Sace ācamanakumbhiyā udakaṃ na hoti, ācamanakumbhiyā udakaṃ āsiñcitabbaṃ.

‘‘Sace vuḍḍhena saddhiṃ ekavihāre viharati, na vuḍḍhaṃ anāpucchā uddeso dātabbo, na paripucchā dātabbā, na sajjhāyo kātabbo, na dhammo bhāsitabbo, na padīpo kātabbo, na padīpo vijjhāpetabbo, na vātapānā vivaritabbā, na vātapānā thaketabbā. Sace vuḍḍhena saddhiṃ ekacaṅkame caṅkamati, yena vuḍḍho tena parivattitabbaṃ, na ca vuḍḍho saṅghāṭikaṇṇena ghaṭṭetabbo. Idaṃ kho, bhikkhave, bhikkhūnaṃ senāsanavattaṃ yathā bhikkhūhi senāsane sammā vattitabba’’nti.

9. Jantāgharavattakathā

371. Tena kho pana samayena chabbaggiyā bhikkhū jantāghare therehi bhikkhūhi nivāriyamānā anādariyaṃ paṭicca pahūtaṃ kaṭṭhaṃ āropetvā aggiṃ datvā dvāraṃ thaketvā dvāre nisīdanti. Bhikkhū [therā ca bhikkhū (syā. kaṃ.)] uṇhābhitattā dvāraṃ alabhamānā mucchitā papatanti. Ye te bhikkhū appicchā…pe… te ujjhāyanti khiyyanti vipācenti – ‘‘kathañhi nāma chabbaggiyā bhikkhū jantāghare therehi bhikkhūhi nivāriyamānā anādariyaṃ paṭicca pahūtaṃ kaṭṭhaṃ āropetvā aggiṃ datvā dvāraṃ thaketvā dvāre nisīdissanti! Bhikkhū uṇhābhitattā dvāraṃ alabhamānā mucchitā papatantī’’ti. Atha kho te bhikkhū bhagavato etamatthaṃ ārocesuṃ…pe… ‘‘saccaṃ kira, bhikkhave, chabbaggiyā bhikkhū jantāghare therehi bhikkhūhi nivāriyamānā anādariyaṃ paṭicca pahūtaṃ kaṭṭhaṃ āropetvā aggiṃ datvā dvāraṃ thaketvā dvāre nisīdanti; bhikkhū uṇhābhitattā dvāraṃ alabhamānā mucchitā papatantī’’ti? ‘‘Saccaṃ bhagavā’’ti…pe… vigarahitvā…pe… dhammiṃ kathaṃ katvā bhikkhū āmantesi – ‘‘na, bhikkhave, jantāghare therena bhikkhunā nivāriyamānena anādariyaṃ paṭicca pahūtaṃ kaṭṭhaṃ āropetvā aggi dātabbo. Yo dadeyya, āpatti dukkaṭassa. Na, bhikkhave, dvāraṃ thaketvā dvāre nisīditabbaṃ. Yo nisīdeyya, āpatti dukkaṭassa.

372. ‘‘Tena hi, bhikkhave, bhikkhūnaṃ jantāgharavattaṃ paññapessāmi yathā bhikkhūhi jantāghare sammā vattitabbaṃ. Yo paṭhamaṃ jantāgharaṃ gacchati, sace chārikā ussannā hoti, chārikā chaḍḍetabbā. Sace jantāgharaṃ uklāpaṃ hoti, jantāgharaṃ sammajjitabbaṃ. Sace paribhaṇḍaṃ uklāpaṃ hoti, paribhaṇḍaṃ sammajjitabbaṃ. Sace pariveṇaṃ uklāpaṃ hoti, pariveṇaṃ sammajjitabbaṃ. Sace koṭṭhako uklāpo hoti, koṭṭhako sammajjitabbo. Sace jantāgharasālā uklāpā hoti, jantāgharasālā sammajjitabbā.

‘‘Cuṇṇaṃ sannetabbaṃ, mattikā temetabbā, udakadoṇikāya udakaṃ āsiñcitabbaṃ. Jantāgharaṃ pavisantena mattikāya mukhaṃ makkhetvā purato ca pacchato ca paṭicchādetvā jantāgharaṃ pavisitabbaṃ. Na there bhikkhū anupakhajja nisīditabbaṃ. Na navā bhikkhū āsanena paṭibāhitabbā. Sace ussahati, jantāghare therānaṃ bhikkhūnaṃ parikammaṃ kātabbaṃ. Jantāgharā nikkhamantena jantāgharapīṭhaṃ ādāya purato ca pacchato ca paṭicchādetvā jantāgharā nikkhamitabbaṃ. Sace ussahati, udakepi therānaṃ bhikkhūnaṃ parikammaṃ kātabbaṃ. Na therānaṃ bhikkhūnaṃ puratopi nahāyitabbaṃ, na uparitopi nahāyitabbaṃ. Nahātena uttarantena otarantānaṃ maggo dātabbo. Yo pacchā jantāgharā nikkhamati, sace jantāgharaṃ cikkhallaṃ hoti, dhovitabbaṃ. Mattikādoṇikaṃ dhovitvā jantāgharapīṭhaṃ paṭisāmetvā aggiṃ vijjhāpetvā dvāraṃ thaketvā pakkamitabbaṃ. Idaṃ kho, bhikkhave, bhikkhūnaṃ jantāgharavattaṃ yathā bhikkhūhi jantāghare sammā vattitabba’’nti.

10. Vaccakuṭivattakathā

373. Tena kho pana samayena aññataro bhikkhu brāhmaṇajātiko vaccaṃ katvā na icchati ācametuṃ – ko imaṃ vasalaṃ duggandhaṃ āmasissatīti [ācamissatīti (ka.)]. Tassa vaccamagge kimi saṇṭhāti. Atha kho so bhikkhu bhikkhūnaṃ etamatthaṃ ārocesi. ‘‘Kiṃ pana tvaṃ, āvuso, vaccaṃ katvā na ācamesī’’ti? ‘‘Evamāvuso’’ti. Ye te bhikkhū appicchā…pe… te ujjhāyanti khiyyanti vipācenti – ‘‘kathañhi nāma bhikkhu vaccaṃ katvā na ācamessatī’’ti! Atha kho te bhikkhū bhagavato etamatthaṃ ārocesuṃ…pe… ‘‘saccaṃ kira tvaṃ, bhikkhu, vaccaṃ katvā na ācamesī’’ti? ‘‘Saccaṃ bhagavā’’ti…pe… vigarahitvā…pe… dhammiṃ kathaṃ katvā bhikkhū āmantesi – ‘‘na, bhikkhave, vaccaṃ katvā sati udake nācametabbaṃ. Yo nācameyya, āpatti dukkaṭassā’’ti.

Tena kho pana samayena bhikkhū vaccakuṭiyā yathāvuḍḍhaṃ vaccaṃ karonti. Navakā bhikkhū paṭhamataraṃ āgantvā vaccitā āgamenti. Te vaccaṃ sandhārentā mucchitā papatanti. Bhagavato etamatthaṃ ārocesuṃ…pe… saccaṃ kira bhikkhave…pe… saccaṃ bhagavāti…pe… ‘‘na, bhikkhave, vaccakuṭiyā yathāvuḍḍhaṃ vacco kātabbo. Yo kareyya, āpatti dukkaṭassa. Anujānāmi, bhikkhave, āgatapaṭipāṭiyā vaccaṃ kātu’’nti.

Tena kho pana samayena chabbaggiyā bhikkhū atisahasāpi vaccakuṭiṃ pavisanti, ubbhajitvāpi [ubbhujjitvāpi (sī.), ubbhujitvā (syā.)] pavisanti, nitthunantāpi vaccaṃ karonti, dantakaṭṭhaṃ khādantāpi vaccaṃ karonti, bahiddhāpi vaccadoṇikāya vaccaṃ karonti, bahiddhāpi passāvadoṇikāya passāvaṃ karonti, passāvadoṇikāyapi kheḷaṃ karonti, pharusenapi kaṭṭhena avalekhanti, avalekhanakaṭṭhampi vaccakūpamhi pātenti, atisahasāpi nikkhamanti, ubbhajitvāpi nikkhamanti, capucapukārakampi ācamenti, ācamanasarāvakepi udakaṃ sesenti. Ye te bhikkhū appicchā…pe… te ujjhāyanti khiyyanti vipācenti – ‘‘kathañhi nāma chabbaggiyā bhikkhū atisahasāpi vaccakuṭiṃ pavisissanti, ubbhajitvāpi pavisissanti, nitthunantāpi vaccaṃ karissanti, dantakaṭṭhaṃ khādantāpi vaccaṃ karissanti, bahiddhāpi vaccadoṇikāya vaccaṃ karissanti, bahiddhāpi passāvadoṇikāya passāvaṃ karissanti, passāvadoṇikāyapi kheḷaṃ karissanti, pharusenapi kaṭṭhena avalekhissanti, avalekhanakaṭṭhampi vaccakūpamhi pātessanti, atisahasāpi nikkhamissanti, ubbhajitvāpi nikkhamissanti, capucapukārakampi ācamessanti, ācamanasarāvakepi udakaṃ sesessantī’’ti! Atha kho te bhikkhū bhagavato etamatthaṃ ārocesuṃ…pe… saccaṃ kira, bhikkhave…pe… saccaṃ bhagavāti…pe… vigarahitvā…pe… dhammiṃ kathaṃ katvā bhikkhū āmantesi –

374. ‘‘Tena hi, bhikkhave, bhikkhūnaṃ vaccakuṭivattaṃ paññapessāmi yathā bhikkhūhi vaccakuṭiyā sammā vattitabbaṃ. Yo vaccakuṭiṃ gacchati tena bahi ṭhitena [bahi ṭhitena (sī. ka.)] ukkāsitabbaṃ. Anto nisinnenapi ukkāsitabbaṃ. Cīvaravaṃse vā cīvararajjuyā vā cīvaraṃ nikkhipitvā sādhukaṃ ataramānena vaccakuṭī pavisitabbā. Nātisahasā pavisitabbā. Na ubbhajitvā pavisitabbā. Vaccapādukāya ṭhitena ubbhajitabbaṃ. Na nitthunantena vacco kātabbo. Na dantakaṭṭhaṃ khādantena vacco kātabbo. Na bahiddhā vaccadoṇikāya vacco kātabbo. Na bahiddhā passāvadoṇikāya passāvo kātabbo. Na passāvadoṇikāya kheḷo kātabbo. Na pharusena kaṭṭhena avalekhitabbaṃ. Na avalekhanakaṭṭhaṃ vaccakūpamhi pātetabbaṃ. Vaccapādukāya ṭhitena paṭicchādetabbaṃ. Nātisahasā nikkhamitabbaṃ. Na ubbhajitvā nikkhamitabbaṃ. Ācamanapādukāya ṭhitena ubbhajitabbaṃ. Na capucapukārakaṃ ācametabbaṃ. Na ācamanasarāvake udakaṃ sesetabbaṃ. Ācamanapādukāya ṭhitena paṭicchādetabbaṃ.

‘‘Sace vaccakuṭi uhatā [ūhatā (sī. syā.)] hoti, dhovitabbā. Sace avalekhanapidharo pūro hoti, avalekhanakaṭṭhaṃ chaḍḍetabbaṃ. Sace vaccakuṭi uklāpā hoti, vaccakuṭi sammajjitabbā. Sace paribhaṇḍaṃ uklāpaṃ hoti, paribhaṇḍaṃ sammajjitabbaṃ. Sace pariveṇaṃ uklāpaṃ hoti, pariveṇaṃ sammajjitabbaṃ. Sace koṭṭhako uklāpo hoti, koṭṭhako sammajjitabbo. Sace ācamanakumbhiyā udakaṃ na hoti, ācamanakumbhiyā udakaṃ āsiñcitabbaṃ. Idaṃ kho, bhikkhave, bhikkhūnaṃ vaccakuṭivattaṃ yathā bhikkhūhi vaccakuṭiyā sammā vattitabba’’nti.

11. Upajjhāyavattakathā

375. Tena kho pana samayena saddhivihārikā upajjhāyesu na sammā vattanti. Ye te bhikkhū appicchā…pe… te ujjhāyanti khiyyanti vipācenti – ‘‘kathañhi nāma saddhivihārikā upajjhāyesu na sammā vattissantī’’ti! Atha kho te bhikkhū bhagavato etamatthaṃ ārocesuṃ…pe… ‘‘saccaṃ kira, bhikkhave, saddhivihārikā upajjhāyesu na sammā vattantī’’ti? ‘‘Saccaṃ bhagavā’’ti vigarahi buddho bhagavā…pe… ‘‘kathañhi nāma, bhikkhave, saddhivihārikā upajjhāyesu na sammā vattissanti! Netaṃ, bhikkhave, appasannānaṃ vā pasādāya…pe… vigarahitvā…pe… dhammiṃ kathaṃ katvā bhikkhū āmantesi –

376. ‘‘Tena hi, bhikkhave, saddhivihārikānaṃ upajjhāyesu vattaṃ paññapessāmi yathā saddhivihārikehi upajjhāyesu sammā vattitabbaṃ. [mahāva. 66] Saddhivihārikena, bhikkhave, upajjhāyamhi sammā vattitabbaṃ. Tatrāyaṃ sammāvattanā –

‘‘Kālasseva uṭṭhāya upāhanā omuñcitvā ekaṃsaṃ uttarāsaṅgaṃ karitvā dantakaṭṭhaṃ dātabbaṃ, mukhodakaṃ dātabbaṃ, āsanaṃ paññapetabbaṃ. Sace yāgu hoti, bhājanaṃ dhovitvā yāgu upanāmetabbā. Yāguṃ pītassa udakaṃ datvā bhājanaṃ paṭiggahetvā nīcaṃ katvā sādhukaṃ appaṭighaṃsantena dhovitvā paṭisāmetabbaṃ. Upajjhāyamhi vuṭṭhite āsanaṃ uddharitabbaṃ. Sace so deso uklāpo hoti, so deso sammajjitabbo.

‘‘Sace upajjhāyo gāmaṃ pavisitukāmo hoti, nivāsanaṃ dātabbaṃ, paṭinivāsanaṃ paṭiggahetabbaṃ, kāyabandhanaṃ dātabbaṃ, saguṇaṃ katvā saṅghāṭiyo dātabbā, dhovitvā patto sodako [saudako (ka.)] dātabbo. Sace upajjhāyo pacchāsamaṇaṃ ākaṅkhati, timaṇḍalaṃ paṭicchādentena parimaṇḍalaṃ nivāsetvā kāyabandhanaṃ bandhitvā saguṇaṃ katvā saṅghāṭiyo pārupitvā gaṇṭhikaṃ paṭimuñcitvā dhovitvā pattaṃ gahetvā upajjhāyassa pacchāsamaṇena hotabbaṃ. Nātidūre gantabbaṃ, nāccāsanne gantabbaṃ, pattapariyāpannaṃ paṭiggahetabbaṃ. Na upajjhāyassa bhaṇamānassa antarantarā kathā opātetabbā. Upajjhāyo āpattisāmantā bhaṇamāno nivāretabbo.

‘‘Nivattantena paṭhamataraṃ āgantvā āsanaṃ paññapetabbaṃ, pādodakaṃ pādapīṭhaṃ pādakathalikaṃ upanikkhipitabbaṃ, paccuggantvā pattacīvaraṃ paṭiggahetabbaṃ, paṭinivāsanaṃ dātabbaṃ, nivāsanaṃ paṭiggahetabbaṃ. Sace cīvaraṃ sinnaṃ hoti, muhuttaṃ uṇhe otāpetabbaṃ, na ca uṇhe cīvaraṃ nidahitabbaṃ. Cīvaraṃ saṅgharitabbaṃ. Cīvaraṃ saṅgharantena caturaṅgulaṃ kaṇṇaṃ ussāretvā cīvaraṃ saṅgharitabbaṃ – mā majjhe bhaṅgo ahosīti. Obhoge kāyabandhanaṃ kātabbaṃ.

‘‘Sace piṇḍapāto hoti, upajjhāyo ca bhuñjitukāmo hoti, udakaṃ datvā piṇḍapāto upanāmetabbo. Upajjhāyo pānīyena pucchitabbo. Bhuttāvissa udakaṃ datvā pattaṃ paṭiggahetvā nīcaṃ katvā sādhukaṃ appaṭighaṃsantena dhovitvā vodakaṃ katvā muhuttaṃ uṇhe otāpetabbo. Na ca uṇhe patto nidahitabbo. Pattacīvaraṃ nikkhipitabbaṃ. Pattaṃ nikkhipantena ekena hatthena pattaṃ gahetvā ekena hatthena heṭṭhāmañcaṃ vā heṭṭhāpīṭhaṃ vā parāmasitvā patto nikkhipitabbo. Na ca anantarahitāya bhūmiyā patto nikkhipitabbo. Cīvaraṃ nikkhipantena ekena hatthena cīvaraṃ gahetvā ekena hatthena cīvaravaṃsaṃ vā cīvararajjuṃ vā pamajjitvā pārato antaṃ orato bhogaṃ katvā cīvaraṃ nikkhipitabbaṃ. Upajjhāyamhi vuṭṭhite āsanaṃ uddharitabbaṃ, pādodakaṃ pādapīṭhaṃ pādakathalikaṃ paṭisāmetabbaṃ. Sace so deso uklāpo hoti, so deso sammajjitabbo.

‘‘Sace upajjhāyo nahāyitukāmo hoti, nahānaṃ paṭiyādetabbaṃ. Sace sītena attho hoti, sītaṃ paṭiyādetabbaṃ. Sace uṇhena attho hoti, uṇhaṃ paṭiyādetabbaṃ.

‘‘Sace upajjhāyo jantāgharaṃ pavisitukāmo hoti, cuṇṇaṃ sannetabbaṃ, mattikā temetabbā, jantāgharapīṭhaṃ ādāya upajjhāyassa piṭṭhito piṭṭhito gantvā jantāgharapīṭhaṃ datvā cīvaraṃ paṭiggahetvā ekamantaṃ nikkhipitabbaṃ, cuṇṇaṃ dātabbaṃ, mattikā dātabbā. Sace ussahati, jantāgharaṃ pavisitabbaṃ. Jantāgharaṃ pavisantena mattikāya mukhaṃ makkhetvā purato ca pacchato ca paṭicchādetvā jantāgharaṃ pavisitabbaṃ. Na there bhikkhū anupakhajja nisīditabbaṃ. Na navā bhikkhū āsanena paṭibāhitabbā. Jantāghare upajjhāyassa parikammaṃ kātabbaṃ. Jantāgharā nikkhamantena jantāgharapīṭhaṃ ādāya purato ca pacchato ca paṭicchādetvā jantāgharā nikkhamitabbaṃ.

‘‘Udakepi upajjhāyassa parikammaṃ kātabbaṃ. Nahātena paṭhamataraṃ uttaritvā attano gattaṃ vodakaṃ katvā nivāsetvā upajjhāyassa gattato udakaṃ pamajjitabbaṃ, nivāsanaṃ dātabbaṃ, saṅghāṭi dātabbā, jantāgharapīṭhaṃ ādāya paṭhamataraṃ āgantvā āsanaṃ paññapetabbaṃ, pādodakaṃ pādapīṭhaṃ pādakathalikaṃ upanikkhipitabbaṃ. Upajjhāyo pānīyena pucchitabbo. Sace uddisāpetukāmo hoti, uddisitabbo. Sace paripucchitukāmo hoti, paripucchitabbo.

‘‘Yasmiṃ vihāre upajjhāyo viharati, sace so vihāro uklāpo hoti, sace ussahati, sodhetabbo. Vihāraṃ sodhentena paṭhamaṃ pattacīvaraṃ nīharitvā ekamantaṃ nikkhipitabbaṃ; nisīdanapaccattharaṇaṃ nīharitvā ekamantaṃ nikkhipitabbaṃ; bhisibibbohanaṃ nīharitvā ekamantaṃ nikkhipitabbaṃ; mañco nīcaṃ katvā sādhukaṃ appaṭighaṃsantena, asaṅghaṭṭentena kavāṭapiṭṭhaṃ, nīharitvā ekamantaṃ nikkhipitabbo; pīṭhaṃ nīcaṃ katvā sādhukaṃ appaṭighaṃsantena, asaṅghaṭṭentena kavāṭapiṭṭhaṃ, nīharitvā ekamantaṃ nikkhipitabbaṃ; mañcapaṭipādakā nīharitvā ekamantaṃ nikkhipitabbā; kheḷamallako nīharitvā ekamantaṃ nikkhipitabbo; apassenaphalakaṃ nīharitvā ekamantaṃ nikkhipitabbaṃ; bhūmattharaṇaṃ yathāpaññattaṃ sallakkhetvā nīharitvā ekamantaṃ nikkhipitabbaṃ. Sace vihāre santānakaṃ hoti, ullokā paṭhamaṃ ohāretabbaṃ, ālokasandhikaṇṇabhāgā pamajjitabbā. Sace gerukaparikammakatā bhitti kaṇṇakitā hoti, coḷakaṃ temetvā pīḷetvā pamajjitabbā. Sace kāḷavaṇṇakatā bhūmi kaṇṇakitā hoti, coḷakaṃ temetvā pīḷetvā pamajjitabbā. Sace akatā hoti bhūmi, udakena paripphositvā pariphositvā sammajjitabbā – mā vihāro rajena uhaññīti. Saṅkāraṃ vicinitvā ekamantaṃ chaḍḍetabbaṃ.

‘‘Bhūmattharaṇaṃ otāpetvā sodhetvā papphoṭetvā atiharitvā yathāpaññattaṃ paññapetabbaṃ. Mañcapaṭipādakā otāpetvā pamajjitvā atiharitvā yathāṭhāne ṭhapetabbā. Mañco otāpetvā sodhetvā papphoṭetvā nīcaṃ katvā sādhukaṃ appaṭighaṃsantena, asaṅghaṭṭentena kavāṭapiṭṭhaṃ, atiharitvā yathāpaññattaṃ paññapetabbo. Pīṭhaṃ otāpetvā sodhetvā papphoṭetvā nīcaṃ katvā sādhukaṃ appaṭighaṃsantena, asaṅghaṭṭentena kavāṭapiṭṭhaṃ, atiharitvā yathāpaññattaṃ paññapetabbaṃ. Bhisibibbohanaṃ otāpetvā sodhetvā papphoṭetvā atiharitvā yathāpaññattaṃ paññapetabbaṃ. Nisīdanapaccattharaṇaṃ otāpetvā sodhetvā papphoṭetvā atiharitvā yathāpaññattaṃ paññapetabbaṃ. Kheḷamallako otāpetvā pamajjitvā atiharitvā yathāṭhāne ṭhapetabbo. Apassenaphalakaṃ otāpetvā pamajjitvā atiharitvā yathāṭhāne ṭhapetabbaṃ. Pattacīvaraṃ nikkhipitabbaṃ. Pattaṃ nikkhipantena ekena hatthena pattaṃ gahetvā ekena hatthena heṭṭhāmañcaṃ vā heṭṭhāpīṭhaṃ vā parāmasitvā patto nikkhipitabbo. Na ca anantarahitāya bhūmiyā patto nikkhipitabbo. Cīvaraṃ nikkhipantena ekena hatthena cīvaraṃ gahetvā ekena hatthena cīvaravaṃsaṃ vā cīvararajjuṃ vā pamajjitvā pārato antaṃ orato bhogaṃ katvā cīvaraṃ nikkhipitabbaṃ.

‘‘Sace puratthimā sarajā vātā vāyanti, puratthimā vātapānā thaketabbā. Sace pacchimā sarajā vātā vāyanti, pacchimā vātapānā thaketabbā. Sace uttarā sarajā vātā vāyanti, uttarā vātapānā thaketabbā. Sace dakkhiṇā sarajā vātā vāyanti, dakkhiṇā vātapānā thaketabbā. Sace sītakālo hoti, divā vātapānā vivaritabbā, rattiṃ thaketabbā. Sace uṇhakālo hoti, divā vātapānā thaketabbā, rattiṃ vivaritabbā.

‘‘Sace pariveṇaṃ uklāpaṃ hoti, pariveṇaṃ sammajjitabbaṃ. Sace koṭṭhako uklāpo hoti, koṭṭhako sammajjitabbo. Sace upaṭṭhānasālā uklāpā hoti, upaṭṭhānasālā sammajjitabbā. Sace aggisālā uklāpā hoti, aggisālā sammajjitabbā. Sace vaccakuṭi uklāpā hoti, vaccakuṭi sammajjitabbā. Sace pānīyaṃ na hoti, pānīyaṃ upaṭṭhāpetabbaṃ. Sace paribhojanīyaṃ na hoti, paribhojanīyaṃ upaṭṭhāpetabbaṃ. Sace ācamanakumbhiyā udakaṃ na hoti, ācamanakumbhiyā udakaṃ āsiñcitabbaṃ.

‘‘Sace upajjhāyassa anabhirati uppannā hoti, saddhivihārikena vūpakāsetabbo, vūpakāsāpetabbo, dhammakathā vāssa kātabbā. Sace upajjhāyassa kukkuccaṃ uppannaṃ hoti, saddhivihārikena vinodetabbaṃ, vinodāpetabbaṃ, dhammakathā vāssa kātabbā. Sace upajjhāyassa diṭṭhigataṃ uppannaṃ hoti, saddhivihārikena vivecetabbaṃ, vivecāpetabbaṃ, dhammakathā vāssa kātabbā. Sace upajjhāyo garudhammaṃ ajjhāpanno hoti parivāsāraho, saddhivihārikena ussukkaṃ kātabbaṃ – kinti nu kho saṅgho upajjhāyassa parivāsaṃ dadeyyāti. Sace upajjhāyo mūlāyapaṭikassanāraho hoti, saddhivihārikena ussukkaṃ kātabbaṃ – kinti nu kho saṅgho upajjhāyaṃ mūlāya paṭikasseyyāti. Sace upajjhāyo mānattāraho hoti, saddhivihārikena ussukkaṃ kātabbaṃ – kinti nu kho saṅgho upajjhāyassa mānattaṃ dadeyyāti. Sace upajjhāyo abbhānāraho hoti, saddhivihārikena ussukkaṃ kātabbaṃ – kinti nu kho saṅgho upajjhāyaṃ abbheyyāti. Sace saṅgho upajjhāyassa kammaṃ kattukāmo hoti, tajjanīyaṃ vā niyassaṃ vā pabbājanīyaṃ vā paṭisāraṇīyaṃ vā ukkhepanīyaṃ vā, saddhivihārikena ussukkaṃ kātabbaṃ – kinti nu kho saṅgho upajjhāyassa kammaṃ na kareyya, lahukāya vā pariṇāmeyyāti. Kataṃ vā panassa hoti saṅghena kammaṃ, tajjanīyaṃ vā niyassaṃ vā pabbājanīyaṃ vā paṭisāraṇīyaṃ vā ukkhepanīyaṃ vā, saddhivihārikena ussukkaṃ kātabbaṃ – kinti nu kho upajjhāyo sammā vatteyya, lomaṃ pāteyya, netthāraṃ vatteyya, saṅgho taṃ kammaṃ paṭippassambheyyāti.

‘‘Sace upajjhāyassa cīvaraṃ dhovitabbaṃ hoti, saddhivihārikena dhovitabbaṃ, ussukkaṃ vā kātabbaṃ – kinti nu kho upajjhāyassa cīvaraṃ dhoviyethāti. Sace upajjhāyassa cīvaraṃ kātabbaṃ hoti, saddhivihārikena kātabbaṃ, ussukkaṃ vā kātabbaṃ – kinti nu kho upajjhāyassa cīvaraṃ kariyethāti. Sace upajjhāyassa rajanā pacitabbā hoti, saddhivihārikena pacitabbā, ussukkaṃ vā kātabbaṃ – kinti nu kho upajjhāyassa rajanaṃ paciyethāti. Sace upajjhāyassa cīvaraṃ rajitabbaṃ [rajetabbaṃ (syā.)] hoti, saddhivihārikena rajitabbaṃ, ussukkaṃ vā kātabbaṃ – kinti nu kho upajjhāyassa cīvaraṃ rajiyethāti.

Cīvaraṃ rajantena [rajentena (syā.)] sādhukaṃ samparivattakaṃ samparivattakaṃ rajitabbaṃ, na ca acchinne theve pakkamitabbaṃ.

‘‘Na upajjhāyaṃ anāpucchā ekaccassa patto dātabbo, na ekaccassa patto paṭiggahetabbo; na ekaccassa cīvaraṃ dātabbaṃ, na ekaccassa cīvaraṃ paṭiggahetabbaṃ; na ekaccassa parikkhāro dātabbo, na ekaccassa parikkhāro paṭiggahetabbo; na ekaccassa kesā chedetabbā [chettabbā (sī.), cheditabbā (ka.)], na ekaccena kesā chedāpetabbā; na ekaccassa parikammaṃ kātabbaṃ, na ekaccena parikammaṃ kārāpetabbaṃ; na ekaccassa veyyāvacco [veyyāvaccaṃ (ka.)] kātabbo, na ekaccena veyyāvacco kārāpetabbo; na ekaccassa pacchāsamaṇena hotabbaṃ, na ekacco pacchāsamaṇo ādātabbo; na ekaccassa piṇḍapāto nīharitabbo, na ekaccena piṇḍapāto nīharāpetabbo; na upajjhāyaṃ anāpucchā gāmo pavisitabbo; na susānaṃ gantabbaṃ; na disā pakkamitabbā. Sace upajjhāyo gilāno hoti, yāvajīvaṃ upaṭṭhātabbo, vuṭṭhānamassa āgametabbaṃ. Idaṃ kho, bhikkhave, saddhivihārikānaṃ upajjhāyesu vattaṃ yathā saddhivihārikehi upajjhāyesu sammā vattitabba’’nti.

12. Saddhivihārikavattakathā

377. Tena kho pana samayena upajjhāyā saddhivihārikesu na sammā vattanti. Ye te bhikkhū appicchā…pe… te ujjhāyanti khiyyanti vipācenti – ‘‘kathañhi nāma upajjhāyā saddhivihārikesu na sammā vattissantī’’ti! Atha kho te bhikkhū bhagavato etamatthaṃ ārocesuṃ…pe… ‘‘saccaṃ kira, bhikkhave, upajjhāyā saddhivihārikesu na sammā vattantī’’ti? ‘‘Saccaṃ bhagavā’’ti…pe… vigarahitvā…pe… dhammiṃ kathaṃ katvā bhikkhū āmantesi –

378. ‘‘Tena hi, bhikkhave, upajjhāyānaṃ saddhivihārikesu vattaṃ paññapessāmi yathā upajjhāyehi saddhivihārikesu sammā vattitabbaṃ. [mahāva. 67] Upajjhāyena, bhikkhave, saddhivihārikamhi sammā vattitabbaṃ. Tatrāyaṃ sammāvattanā –

‘‘Upajjhāyena, bhikkhave, saddhivihāriko saṅgahetabbo anuggahetabbo uddesena paripucchāya ovādena anusāsaniyā. Sace upajjhāyassa patto hoti, saddhivihārikassa patto na hoti, upajjhāyena saddhivihārikassa patto dātabbo, ussukkaṃ vā kātabbaṃ – kinti nu kho saddhivihārikassa patto uppajjiyethāti. Sace upajjhāyassa cīvaraṃ hoti, saddhivihārikassa cīvaraṃ na hoti, upajjhāyena saddhivihārikassa cīvaraṃ dātabbaṃ, ussukkaṃ vā kātabbaṃ – kinti nu kho saddhivihārikassa cīvaraṃ uppajjiyethāti. Sace upajjhāyassa parikkhāro hoti, saddhivihārikassa parikkhāro na hoti, upajjhāyena saddhivihārikassa parikkhāro dātabbo, ussukkaṃ vā kātabbaṃ – kinti nu kho saddhivihārikassa parikkhāro uppajjiyethāti.

‘‘Sace saddhivihāriko gilāno hoti, kālasseva uṭṭhāya dantakaṭṭhaṃ dātabbaṃ, mukhodakaṃ dātabbaṃ, āsanaṃ paññapetabbaṃ. Sace yāgu hoti, bhājanaṃ dhovitvā yāgu upanāmetabbā. Yāguṃ pītassa udakaṃ datvā bhājanaṃ paṭiggahetvā nīcaṃ katvā sādhukaṃ appaṭighaṃsantena dhovitvā paṭisāmetabbaṃ. Saddhivihārikamhi vuṭṭhite āsanaṃ uddharitabbaṃ. Sace so deso uklāpo hoti, so deso sammajjitabbo.

‘‘Sace saddhivihāriko gāmaṃ pavisitukāmo hoti, nivāsanaṃ dātabbaṃ, paṭinivāsanaṃ paṭiggahetabbaṃ, kāyabandhanaṃ dātabbaṃ, saguṇaṃ katvā saṅghāṭiyo dātabbā, dhovitvā patto sodako dātabbo.

‘‘Ettāvatā nivattissatīti āsanaṃ paññapetabbaṃ, pādodakaṃ pādapīṭhaṃ pādakathalikaṃ upanikkhipitabbaṃ, paccuggantvā pattacīvaraṃ paṭiggahetabbaṃ, paṭinivāsanaṃ dātabbaṃ, nivāsanaṃ paṭiggahetabbaṃ. Sace cīvaraṃ sinnaṃ hoti, muhuttaṃ uṇhe otāpetabbaṃ, na ca uṇhe cīvaraṃ nidahitabbaṃ. Cīvaraṃ saṅgharitabbaṃ. Cīvaraṃ saṅgharantena caturaṅgulaṃ kaṇṇaṃ ussāretvā cīvaraṃ saṅgharitabbaṃ – mā majjhe bhaṅgo ahosīti. Obhoge kāyabandhanaṃ kātabbaṃ.

‘‘Sace piṇḍapāto hoti, saddhivihāriko ca bhuñjitukāmo hoti, udakaṃ datvā piṇḍapāto upanāmetabbo. Saddhivihāriko pānīyena pucchitabbo. Bhuttāvissa udakaṃ datvā pattaṃ paṭiggahetvā nīcaṃ katvā sādhukaṃ appaṭighaṃsantena dhovitvā vodakaṃ katvā muhuttaṃ uṇhe otāpetabbo, na ca uṇhe patto nidahitabbo. Pattacīvaraṃ nikkhipitabbaṃ. Pattaṃ nikkhipantena ekena hatthena pattaṃ gahetvā ekena hatthena heṭṭhāmañcaṃ vā heṭṭhāpīṭhaṃ vā parāmasitvā patto nikkhipitabbo. Na ca anantarahitāya bhūmiyā patto nikkhipitabbo. Cīvaraṃ nikkhipantena ekena hatthena cīvaraṃ gahetvā ekena hatthena cīvaravaṃsaṃ vā cīvararajjuṃ vā pamajjitvā pārato antaṃ orato bhogaṃ katvā cīvaraṃ nikkhipitabbaṃ. Saddhivihārikamhi vuṭṭhite āsanaṃ uddharitabbaṃ, pādodakaṃ pādapīṭhaṃ pādakathalikaṃ paṭisāmetabbaṃ. Sace so deso uklāpo hoti, so deso sammajjitabbo.

‘‘Sace saddhivihāriko nahāyitukāmo hoti, nahānaṃ paṭiyādetabbaṃ. Sace sītena attho hoti, sītaṃ paṭiyādetabbaṃ. Sace uṇhena attho hoti, uṇhaṃ paṭiyādetabbaṃ.

‘‘Sace saddhivihāriko jantāgharaṃ pavisitukāmo hoti, cuṇṇaṃ sannetabbaṃ, mattikā temetabbā, jantāgharapīṭhaṃ ādāya [ādāya saddhivihārikassa piṭṭhito piṭṭhito (ka.)] gantvā jantāgharapīṭhaṃ datvā cīvaraṃ paṭiggahetvā ekamantaṃ nikkhipitabbaṃ, cuṇṇaṃ dātabbaṃ, mattikā dātabbā. Sace ussahati jantāgharaṃ pavisitabbaṃ. Jantāgharaṃ pavisantena mattikāya mukhaṃ makkhetvā purato ca pacchato ca paṭicchādetvā jantāgharaṃ pavisitabbaṃ. Na there bhikkhū anupakhajja nisīditabbaṃ, na navā bhikkhū āsanena paṭibāhitabbā. Jantāghare saddhivihārikassa parikammaṃ kātabbaṃ. Jantāgharā nikkhamantena jantāgharapīṭhaṃ ādāya purato ca pacchato ca paṭicchādetvā jantāgharā nikkhamitabbaṃ.

‘‘Udakepi saddhivihārikassa parikammaṃ kātabbaṃ. Nahātena paṭhamataraṃ uttaritvā attano gattaṃ vodakaṃ katvā nivāsetvā saddhivihārikassa gattato udakaṃ pamajjitabbaṃ, nivāsanaṃ dātabbaṃ, saṅghāṭi dātabbā, jantāgharapīṭhaṃ ādāya paṭhamataraṃ āgantvā āsanaṃ paññapetabbaṃ, pādodakaṃ pādapīṭhaṃ pādakathalikaṃ upanikkhipitabbaṃ. Saddhivihāriko pānīyena pucchitabbo.

‘‘Yasmiṃ vihāre saddhivihāriko viharati, sace so vihāro uklāpo hoti, sace ussahati, sodhetabbo. Vihāraṃ sodhentena paṭhamaṃ pattacīvaraṃ nīharitvā ekamantaṃ nikkhipitabbaṃ…pe… sace ācamanakumbhiyā udakaṃ na hoti, ācamanakumbhiyā udakaṃ āsiñcitabbaṃ.

‘‘Sace saddhivihārikassa anabhirati uppannā hoti, upajjhāyena vūpakāsetabbo, vūpakāsāpetabbo, dhammakathā vāssa kātabbā. Sace saddhivihārikassa kukkuccaṃ uppannaṃ hoti, upajjhāyena vinodetabbaṃ, vinodāpetabbaṃ, dhammakathā vāssa kātabbā. Sace saddhivihārikassa diṭṭhigataṃ uppannaṃ hoti, upajjhāyena vivecetabbaṃ, vivecāpetabbaṃ, dhammakathā vāssa kātabbā. Sace saddhivihāriko garudhammaṃ ajjhāpanno hoti parivāsāraho, upajjhāyena ussukkaṃ kātabbaṃ – kinti nu kho saṅgho saddhivihārikassa parivāsaṃ dadeyyāti. Sace saddhivihāriko mūlāyapaṭikassanāraho hoti, upajjhāyena ussukkaṃ kātabbaṃ – kinti nu kho saṅgho saddhivihārikaṃ mūlāya paṭikasseyyāti. Sace saddhivihāriko mānattāraho hoti, upajjhāyena ussukkaṃ kātabbaṃ – kinti nu kho saṅgho saddhivihārikassa mānattaṃ dadeyyāti. Sace saddhivihāriko abbhānāraho hoti, upajjhāyena ussukkaṃ kātabbaṃ – kinti nu kho saṅgho saddhivihārikaṃ abbheyyāti. Sace saṅgho saddhivihārikassa kammaṃ kattukāmo hoti, tajjanīyaṃ vā niyassaṃ vā pabbājanīyaṃ vā paṭisāraṇīyaṃ vā ukkhepanīyaṃ vā, upajjhāyena ussukkaṃ kātabbaṃ – kinti nu kho saṅgho saddhivihārikassa kammaṃ na kareyya, lahukāya vā pariṇāmeyyāti. Kataṃ vā panassa hoti saṅghena kammaṃ, tajjanīyaṃ vā niyassaṃ vā pabbājanīyaṃ vā paṭisāraṇīyaṃ vā, ukkhepanīyaṃ vā, upajjhāyena ussukkaṃ kātabbaṃ – kinti nu kho saddhivihāriko sammā vatteyya lomaṃ pāteyya, netthāraṃ vatteyya, saṅgho taṃ kammaṃ paṭippassambheyyāti.

‘‘Sace saddhivihārikassa cīvaraṃ dhovitabbaṃ hoti, upajjhāyena ācikkhitabbaṃ – evaṃ dhoveyyāsīti, ussukkaṃ vā kātabbaṃ – kinti nu kho saddhivihārikassa cīvaraṃ dhoviyethāti. Sace saddhivihārikassa cīvaraṃ kātabbaṃ hoti, upajjhāyena ācikkhitabbaṃ – evaṃ kareyyāsīti, ussukkaṃ vā kātabbaṃ – kinti nu kho saddhivihārikassa cīvaraṃ kariyethāti. Sace saddhivihārikassa rajanaṃ pacitabbaṃ hoti, upajjhāyena ācikkhitabbaṃ – evaṃ paceyyāsīti, ussukkaṃ vā kātabbaṃ – kinti nu kho saddhivihārikassa rajanaṃ paciyethāti. Sace saddhivihārikassa cīvaraṃ rajitabbaṃ hoti, upajjhāyena ācikkhitabbaṃ – evaṃ rajeyyāsīti, ussukkaṃ vā kātabbaṃ – kinti nu kho saddhivihārikassa cīvaraṃ rajiyethāti. Cīvaraṃ rajantena sādhukaṃ samparivattakaṃ samparivattakaṃ rajitabbaṃ, na ca acchinne theve pakkamitabbaṃ. Sace saddhivihāriko gilāno hoti, yāvajīvaṃ upaṭṭhātabbo, vuṭṭhānamassa āgametabbaṃ. Idaṃ kho, bhikkhave, upajjhāyānaṃ saddhivihārikesu vattaṃ yathā upajjhāyehi saddhivihārikesu sammā vattitabba''nti.

Dutiyabhāṇavāro niṭṭhito.

13. Ācariyavattakathā

379. Tena kho pana samayena antevāsikā ācariyesu na sammā vattanti. Ye te bhikkhū appicchā… pe… te ujjhāyanti khiyyanti vipācenti – ''kathañhi nāma antevāsikā ācariyesu na sammā vattissantī''ti! Atha kho te bhikkhū bhagavato etamatthaṃ ārocesuṃ…pe… ''saccaṃ kira, bhikkhave, antevāsikā ācariyesu na sammā vattantī''ti? ''Saccaṃ bhagavā''ti…pe… vigarahitvā…pe… dhammiṃ kathaṃ katvā bhikkhū āmantesi –

380. ''Tena hi, bhikkhave, antevāsikānaṃ ācariyesu vattaṃ paññapessāmi yathā antevāsikehi ācariyesu sammā vattitabbaṃ. [mahāva. 78] Antevāsikena, bhikkhave, ācariyamhi sammā vattitabbaṃ. Tatrāyaṃ sammāvattanā –

''Kālasseva uṭṭhāya upāhanā omuñcitvā ekaṃsaṃ uttarāsaṅgaṃ karitvā dantakaṭṭhaṃ dātabbaṃ, mukhodakaṃ dātabbaṃ, āsanaṃ paññapetabbaṃ. Sace yāgu hoti, bhājanaṃ dhovitvā yāgu upanāmetabbā. Yāguṃ pītassa udakaṃ datvā bhājanaṃ paṭiggahetvā nīcaṃ katvā sādhukaṃ appaṭighaṃsantena dhovitvā paṭisāmetabbaṃ. Ācariyamhi vuṭṭhite āsanaṃ uddharitabbaṃ. Sace so deso uklāpo hoti, so deso sammajjitabbo.

''Sace ācariyo gāmaṃ pavisitukāmo hoti, nivāsanaṃ dātabbaṃ, paṭinivāsanaṃ paṭiggahetabbaṃ, kāyabandhanaṃ dātabbaṃ, saguṇaṃ katvā saṅghāṭiyo dātabbā, dhovitvā patto sodako dātabbo. Sace ācariyo pacchāsamaṇaṃ ākaṅkhati, timaṇḍalaṃ paṭicchādentena parimaṇḍalaṃ nivāsetvā kāyabandhanaṃ bandhitvā saguṇaṃ katvā saṅghāṭiyo pārupitvā gaṇṭhikaṃ paṭimuñcitvā dhovitvā pattaṃ gahetvā ācariyassa pacchāsamaṇena hotabbaṃ. Nātidūre gantabbaṃ, nāccāsanne gantabbaṃ, pattapariyāpannaṃ paṭiggahetabbaṃ. Na ācariyassa bhaṇamānassa antarantarā kathā opātetabbā. Ācariyo āpattisāmantā bhaṇamāno nivāretabbo.

''Nivattantena paṭhamataraṃ āgantvā āsanaṃ paññapetabbaṃ, pādodakaṃ pādapīṭhaṃ pādakathalikaṃ upanikkhipitabbaṃ, paccuggantvā pattacīvaraṃ paṭiggahetabbaṃ, paṭinivāsanaṃ dātabbaṃ, nivāsanaṃ paṭiggahetabbaṃ. Sace cīvaraṃ sinnaṃ hoti, muhuttaṃ uṇhe otāpetabbaṃ, na ca uṇhe cīvaraṃ nidahitabbaṃ. Cīvaraṃ saṅgharitabbaṃ. Cīvaraṃ saṅgharantena caturaṅgulaṃ kaṇṇaṃ ussāretvā cīvaraṃ saṅgharitabbaṃ – mā majjhe bhaṅgo ahosīti. Obhoge kāyabandhanaṃ kātabbaṃ.

''Sace piṇḍapāto hoti, ācariyo ca bhuñjitukāmo hoti, udakaṃ datvā piṇḍapāto upanāmetabbo. Ācariyo pānīyena pucchitabbo. Bhuttāvissa udakaṃ datvā pattaṃ paṭiggahetvā nīcaṃ katvā sādhukaṃ appaṭighaṃsantena dhovitvā vodakaṃ katvā muhuttaṃ uṇhe otāpetabbo, na ca uṇhe patto nidahitabbo. Pattacīvaraṃ nikkhipitabbaṃ. Pattaṃ nikkhipantena ekena hatthena pattaṃ gahetvā ekena hatthena heṭṭhāmañcaṃ vā heṭṭhāpīṭhaṃ vā parāmasitvā patto nikkhipitabbo. Na ca anantarahitāya bhūmiyā patto nikkhipitabbo. Cīvaraṃ nikkhipantena ekena hatthena cīvaraṃ gahetvā ekena hatthena cīvaravaṃsaṃ vā cīvararajjuṃ vā pamajitvā pārato antaṃ orato bhogaṃ katvā cīvaraṃ nikkhipitabbaṃ. Ācariyamhi vuṭṭhite āsanaṃ uddharitabbaṃ, pādodakaṃ pādapīṭhaṃ pādakathalikaṃ paṭisāmetabbaṃ. Sace so deso uklāpo hoti, so deso sammajjitabbo.

‘‘Sace ācariyo nahāyitukāmo hoti, nahānaṃ paṭiyādetabbaṃ. Sace sītena attho hoti, sītaṃ paṭiyādetabbaṃ. Sace uṇhena attho hoti, uṇhaṃ paṭiyādetabbaṃ.

‘‘Sace ācariyo jantāgharaṃ pavisitukāmo hoti, cuṇṇaṃ sannetabbaṃ, mattikā temetabbā, jantāgharapīṭhaṃ ādāya ācariyassa piṭṭhito piṭṭhito gantvā jantāgharapīṭhaṃ datvā cīvaraṃ paṭiggahetvā ekamantaṃ nikkhipitabbaṃ, cuṇṇaṃ dātabbaṃ, mattikā dātabbā. Sace ussahati, jantāgharaṃ pavisitabbaṃ. Jantāgharaṃ pavisantena mattikāya mukhaṃ makkhetvā purato ca pacchato ca paṭicchādetvā jantāgharaṃ pavisitabbaṃ. Na there bhikkhū anupakhajja nisīditabbaṃ. Na navā bhikkhū āsanena paṭibāhitabbā. Jantāghare ācariyassa parikammaṃ kātabbaṃ. Jantāgharā nikkhamantena jantāgharapīṭhaṃ ādāya purato ca pacchato ca paṭicchādetvā jantāgharā nikkhamitabbaṃ.

‘‘Udakepi ācariyassa parikammaṃ kātabbaṃ. Nahātena paṭhamataraṃ uttaritvā attano gattaṃ vodakaṃ katvā nivāsetvā ācariyassa gattato udakaṃ pamajjitabbaṃ, nivāsanaṃ dātabbaṃ, saṅghāṭi dātabbā, jantāgharapīṭhaṃ ādāya paṭhamataraṃ āgantvā āsanaṃ paññapetabbaṃ, pādodakaṃ pādapīṭhaṃ pādakathalikaṃ upanikkhipitabbaṃ. Ācariyo pānīyena pucchitabbo. Sace uddisāpetukāmo hoti, uddisitabbo. Sace paripucchitukāmo hoti, paripucchitabbo.

‘‘Yasmiṃ vihāre ācariyo viharati, sace so vihāro uklāpo hoti, sace ussahati, sodhetabbo. Vihāraṃ sodhentena paṭhamaṃ pattacīvaraṃ nīharitvā ekamantaṃ nikkhipitabbaṃ; nisīdanapaccattharaṇaṃ nīharitvā ekamantaṃ nikkhipitabbaṃ; bhisibibbohanaṃ nīharitvā ekamantaṃ nikkhipitabbaṃ; mañco nīcaṃ katvā sādhukaṃ appaṭighaṃsantena asaṅghaṭṭentena kavāṭapiṭṭhaṃ, nīharitvā ekamantaṃ nikkhipitabbo; pīṭhaṃ nīcaṃ katvā sādhukaṃ appaṭighaṃsantena, asaṅghaṭṭentena kavāṭapiṭṭhaṃ, nīharitvā ekamantaṃ nikkhipitabbaṃ; mañcapaṭipādakā nīharitvā ekamantaṃ nikkhipitabbā; kheḷamallako nīharitvā ekamantaṃ nikkhipitabbo; apassenaphalakaṃ nīharitvā ekamantaṃ nikkhipitabbaṃ; bhūmattharaṇaṃ yathāpaññattaṃ sallakkhetvā nīharitvā ekamantaṃ nikkhipitabbaṃ. Sace vihāre santānakaṃ hoti, ullokā paṭhamaṃ ohāretabbaṃ, ālokasandhikaṇṇabhāgā pamajjitabbā. Sace gerukaparikammakatā bhitti kaṇṇakitā hoti, coḷakaṃ temetvā pīḷetvā pamajjitabbā. Sace kāḷavaṇṇakatā bhūmi kaṇṇakitā hoti, coḷakaṃ temetvā pīḷetvā pamajjitabbā. Sace akatā hoti bhūmi, udakena paripphositvā pariphositvā sammajjitabbā – mā vihāro rajena uhaññīti. Saṅkāraṃ vicinitvā ekamantaṃ chaḍḍetabbaṃ.

‘‘Bhūmattharaṇaṃ otāpetvā sodhetvā papphoṭetvā atiharitvā yathāpaññattaṃ paññapetabbaṃ. Mañcapaṭipādakā otāpetvā pamajjitvā atiharitvā yathāṭhāne ṭhapetabbā. Mañco otāpetvā sodhetvā papphoṭetvā nīcaṃ katvā sādhukaṃ appaṭighaṃsantena, asaṅghaṭṭentena kavāṭapiṭṭhaṃ, atiharitvā yathāpaññattaṃ paññapetabbo. Pīṭhaṃ otāpetvā sodhetvā papphoṭetvā nīcaṃ katvā sādhukaṃ appaṭighaṃsantena, asaṅghaṭṭentena kavāṭapiṭṭhaṃ, atiharitvā yathāpaññattaṃ paññapetabbaṃ. Bhisibibbohanaṃ otāpetvā sodhetvā papphoṭetvā atiharitvā yathāpaññattaṃ paññapetabbaṃ. Nisīdanapaccattharaṇaṃ otāpetvā sodhetvā papphoṭetvā atiharitvā yathāpaññattaṃ paññapetabbaṃ. Kheḷamallako otāpetvā pamajjitvā atiharitvā yathāṭhāne ṭhapetabbo. Apassenaphalakaṃ otāpetvā pamajjitvā atiharitvā yathāṭhāne ṭhapetabbaṃ. Pattacīvaraṃ nikkhipitabbaṃ. Pattaṃ nikkhipantena ekena hatthena pattaṃ gahetvā ekena hatthena heṭṭhāmañcaṃ vā heṭṭhāpīṭhaṃ vā parāmasitvā patto nikkhipitabbo. Na ca anantarahitāya bhūmiyā patto nikkhipitabbo. Cīvaraṃ nikkhipantena ekena hatthena cīvaraṃ gahetvā ekena hatthena cīvaravaṃsaṃ vā cīvararajjuṃ vā pamajjitvā pārato antaṃ orato bhogaṃ katvā cīvaraṃ nikkhipitabbaṃ.

‘‘Sace puratthimā sarajā vātā vāyanti, puratthimā vātapānā thaketabbā. Sace pacchimā sarajā vātā vāyanti, pacchimā vātapānā thaketabbā. Sace uttarā sarajā vātā vāyanti, uttarā vātapānā thaketabbā. Sace dakkhiṇā sarajā vātā vāyanti, dakkhiṇā vātapānā thaketabbā. Sace sītakālo hoti, divā vātapānā vivaritabbā, rattiṃ thaketabbā. Sace uṇhakālo hoti, divā vātapānā thaketabbā, rattiṃ vivaritabbā.

‘‘Sace pariveṇaṃ uklāpaṃ hoti, pariveṇaṃ sammajjitabbaṃ. Sace koṭṭhako uklāpo hoti, koṭṭhako sammajjitabbo. Sace upaṭṭhānasālā uklāpā hoti, upaṭṭhānasālā sammajjitabbā. Sace aggisālā uklāpā hoti, aggisālā sammajjitabbā. Sace vaccakuṭi uklāpā hoti, vaccakuṭi sammajjitabbā. Sace pānīyaṃ na hoti, pānīyaṃ upaṭṭhāpetabbaṃ. Sace paribhojanīyaṃ na hoti, paribhojanīyaṃ upaṭṭhāpetabbaṃ. Sace ācamanakumbhiyā udakaṃ na hoti, ācamanakumbhiyā udakaṃ āsiñcitabbaṃ.

‘‘Sace ācariyassa anabhirati uppannā hoti, antevāsikena vūpakāsetabbā, vūpakāsāpetabbā, dhammakathā vāssa kātabbā. Sace ācariyassa kukkuccaṃ uppannaṃ hoti, antevāsikena vinodetabbaṃ, vinodāpetabbaṃ, dhammakathā vāssa kātabbā. Sace ācariyassa diṭṭhigataṃ uppannaṃ hoti, antevāsikena vivecetabbaṃ, vivecāpetabbaṃ, dhammakathā vāssa kātabbā. Sace ācariyo garudhammaṃ ajjhāpanno hoti, parivāsāraho, antevāsikena ussukkaṃ kātabbaṃ – kinti nu kho saṅgho ācariyassa parivāsaṃ dadeyyāti. Sace ācariyo mūlāyapaṭikassanāraho hoti, antevāsikena ussukkaṃ kātabbaṃ – kinti nu kho saṅgho ācariyaṃ mūlāya paṭikasseyyāti. Sace ācariyo mānattāraho hoti, antevāsikena ussukkaṃ kātabbaṃ – kinti nu kho saṅgho ācariyassa mānattaṃ dadeyyāti. Sace ācariyo abbhānāraho hoti, antevāsikena ussukkaṃ kātabbaṃ – kinti nu kho saṅgho ācariyaṃ abbheyyāti. Sace saṅgho ācariyassa kammaṃ kattukāmo hoti, tajjanīyaṃ vā niyassaṃ vā pabbājanīyaṃ vā paṭisāraṇīyaṃ vā ukkhepanīyaṃ vā, antevāsikena ussukkaṃ kātabbaṃ – kinti nu kho saṅgho ācariyassa kammaṃ na kareyya, lahukāya vā pariṇāmeyyāti. Kataṃ vā panassa hoti saṅghena kammaṃ, tajjanīyaṃ vā niyassaṃ vā pabbājanīyaṃ vā paṭisāraṇīyaṃ vā ukkhepanīyaṃ vā, antevāsikena ussukkaṃ kātabbaṃ – kinti nu kho ācariyo sammā vatteyya, lomaṃ pāteyya, netthāraṃ vatteyya, saṅgho taṃ kammaṃ paṭippassambheyyāti.

‘‘Sace ācariyassa cīvaraṃ dhovitabbaṃ hoti, antevāsikena dhovitabbaṃ, ussukkaṃ vā kātabbaṃ – kinti nu kho ācariyassa cīvaraṃ dhoviyethāti. Sace ācariyassa cīvaraṃ kātabbaṃ hoti, antevāsikena kātabbaṃ, ussukkaṃ vā kātabbaṃ – kinti nu kho ācariyassa cīvaraṃ kariyethāti. Sace ācariyassa rajanaṃ pacitabbaṃ hoti, antevāsikena pacitabbaṃ, ussukkaṃ vā kātabbaṃ – kinti nu kho ācariyassa rajanaṃ paciyethāti. Sace ācariyassa cīvaraṃ rajitabbaṃ hoti, antevāsikena rajitabbaṃ, ussukkaṃ vā kātabbaṃ – kinti nu kho ācariyassa cīvaraṃ rajiyethāti. Cīvaraṃ rajantena sādhukaṃ samparivattakaṃ samparivattakaṃ rajitabbaṃ, na ca acchinne theve pakkamitabbaṃ.

‘‘Na ācariyaṃ anāpucchā ekaccassa patto dātabbo, na ekaccassa patto paṭiggahetabbo; na ekaccassa cīvaraṃ dātabbaṃ, na ekaccassa cīvaraṃ paṭiggahetabbaṃ; na ekaccassa parikkhāro dātabbo, na ekaccassa parikkhāro paṭiggahetabbo; na ekaccassa kesā cheditabbā, na ekaccena kesā chedāpetabbā; na ekaccassa parikammaṃ kātabbaṃ, na ekaccena parikammaṃ kārāpetabbaṃ; na ekaccassa veyyāvacco kātabbo, na ekaccena veyyāvacco kārāpetabbo; na ekaccassa pacchāsamaṇena hotabbaṃ, na ekacco pacchāsamaṇo ādātabbo; na ekaccassa piṇḍapāto nīharitabbo, na ekaccena piṇḍapāto nīharāpetabbo; na ācariyaṃ anāpucchā gāmo pavisitabbo; na susānaṃ gantabbaṃ; na disā pakkamitabbā. Sace ācariyo gilāno hoti, yāvajīvaṃ upaṭṭhātabbo, vuṭṭhānamassa āgametabbaṃ. Idaṃ kho, bhikkhave, antevāsikānaṃ ācariyesu vattaṃ yathā antevāsikehi ācariyesu sammā vattitabba’’nti.

14. Antevāsikavattakathā

381. Tena kho pana samayena ācariyā antevāsikesu na sammā vattanti. Ye te bhikkhū appicchā… pe… te ujjhāyanti khiyyanti vipācenti – ‘‘kathañhi nāma ācariyā antevāsikesu na sammā vattissantī’’ti! Atha kho te bhikkhū bhagavato etamatthaṃ ārocesuṃ. Atha kho bhagavā etasmiṃ nidāne etasmiṃ pakaraṇe bhikkhusaṅghaṃ sannipātāpetvā bhikkhū paṭipucchi – ‘‘saccaṃ kira, bhikkhave, ācariyā antevāsikesu na sammā vattantī’’ti? ‘‘Saccaṃ bhagavā’’ti…pe… vigarahitvā…pe… dhammiṃ kathaṃ katvā bhikkhū āmantesi –

382. ‘‘Tena hi, bhikkhave, ācariyānaṃ antevāsikesu vattaṃ paññapessāmi yathā ācariyehi antevāsikesu sammā vattitabbaṃ. [mahāva. 79] Ācariyena, bhikkhave, antevāsikamhi sammā vattitabbaṃ. Tatrāyaṃ sammāvattanā –

‘‘Ācariyena, bhikkhave, antevāsiko saṅgahetabbo anuggahetabbo uddesena paripucchāya ovādena anusāsaniyā. Sace ācariyassa patto hoti, antevāsikassa patto na hoti, ācariyena antevāsikassa patto dātabbo, ussukkaṃ vā kātabbaṃ – kinti nu kho antevāsikassa patto uppajjiyethāti. Sace ācariyassa cīvaraṃ hoti, antevāsikassa cīvaraṃ na hoti, ācariyena antevāsikassa cīvaraṃ dātabbaṃ, ussukkaṃ vā kātabbaṃ – kinti nu kho antevāsikassa cīvaraṃ uppajjiyethāti. Sace ācariyassa parikkhāro hoti, antevāsikassa parikkhāro na hoti, ācariyena antevāsikassa parikkhāro dātabbo, ussukkaṃ vā kātabbaṃ – kinti nu kho antevāsikassa parikkhāro uppajjiyethāti.

‘‘Sace antevāsiko gilāno hoti, kālasseva uṭṭhāya dantakaṭṭhaṃ dātabbaṃ, mukhodakaṃ dātabbaṃ, āsanaṃ paññapetabbaṃ. Sace yāgu hoti, bhājanaṃ dhovitvā yāgu upanāmetabbā. Yāguṃ pītassa udakaṃ datvā bhājanaṃ paṭiggahetvā nīcaṃ katvā sādhukaṃ appaṭighaṃsantena dhovitvā paṭisāmetabbaṃ. Antevāsikamhi vuṭṭhite āsanaṃ uddharitabbaṃ. Sace so deso uklāpo hoti, so deso sammajjitabbo.

‘‘Sace antevāsiko gāmaṃ pavisitukāmo hoti, nivāsanaṃ dātabbaṃ, paṭinivāsanaṃ paṭiggahetabbaṃ, kāyabandhanaṃ dātabbaṃ, saguṇaṃ katvā saṅghāṭiyo dātabbā, dhovitvā patto sodako dātabbo.

‘‘Ettāvatā nivattissatīti āsanaṃ paññapetabbaṃ, pādodakaṃ pādapīṭhaṃ pādakathalikaṃ upanikkhipitabbaṃ, paccuggantvā pattacīvaraṃ paṭiggahetabbaṃ, paṭinivāsanaṃ dātabbaṃ, nivāsanaṃ paṭiggahetabbaṃ. Sace cīvaraṃ sinnaṃ hoti, muhuttaṃ uṇhe otāpetabbaṃ, na ca uṇhe cīvaraṃ nidahitabbaṃ. Cīvaraṃ saṅgharitabbaṃ. Cīvaraṃ saṅgharantena caturaṅgulaṃ kaṇṇaṃ ussāretvā cīvaraṃ saṅgharitabbaṃ – mā majjhe bhaṅgo ahosīti. Obhoge kāyabandhanaṃ kātabbaṃ.

‘‘Sace piṇḍapāto hoti, antevāsiko ca bhuñjitukāmo hoti, udakaṃ datvā piṇḍapāto upanāmetabbo. Antevāsiko pānīyena pucchitabbo. Bhuttāvissa udakaṃ datvā pattaṃ paṭiggahetvā nīcaṃ katvā sādhukaṃ appaṭighaṃsantena dhovitvā vodakaṃ katvā muhuttaṃ uṇhe otāpetabbo, na ca uṇhe patto nidahitabbo. Pattacīvaraṃ nikkhipitabbaṃ. Pattaṃ nikkhipantena…pe… cīvaraṃ nikkhipantena…pe… pārato antaṃ orato bhogaṃ katvā cīvaraṃ nikkhipitabbaṃ. Antevāsikamhi uṭṭhite āsanaṃ uddharitabbaṃ, pādodakaṃ pādapīṭhaṃ pādakathalikaṃ paṭisāmetabbaṃ. Sace so deso uklāpo hoti, so deso sammajjitabbo.

‘‘Sace antevāsiko nahāyitukāmo hoti, nahānaṃ paṭiyādetabbaṃ. Sace sītena attho hoti, sītaṃ paṭiyādetabbaṃ. Sace uṇhena attho hoti, uṇhaṃ paṭiyādetabbaṃ.

‘‘Sace antevāsiko jantāgharaṃ pavisitukāmo hoti, cuṇṇaṃ sannetabbaṃ, mattikā temetabbā, jantāgharapīṭhaṃ ādāya [ādāya antevāsikassa piṭṭhito piṭṭhito (ka.)] gantvā jantāgharapīṭhaṃ datvā cīvaraṃ paṭiggahetvā ekamantaṃ nikkhipitabbaṃ, cuṇṇaṃ dātabbaṃ, mattikā dātabbā. Sace ussahati jantāgharaṃ pavisitabbaṃ. Jantāgharaṃ pavisantena mattikāya mukhaṃ makkhetvā purato ca pacchato ca paṭicchādetvā jantāgharaṃ pavisitabbaṃ. Na there bhikkhū anupakhajja nisīditabbaṃ. Na navā bhikkhū āsanena paṭibāhitabbā. Jantāghare antevāsikassa parikammaṃ kātabbaṃ. Jantāgharā nikkhamantena jantāgharapīṭhaṃ ādāya purato ca pacchato ca paṭicchādetvā jantāgharā nikkhamitabbaṃ.

‘‘Udakepi antevāsikassa parikammaṃ kātabbaṃ. Nahātena paṭhamataraṃ uttaritvā attano gattaṃ vodakaṃ katvā nivāsetvā antevāsikassa gattato udakaṃ pamajjitabbaṃ, nivāsanaṃ dātabbaṃ, saṅghāṭi dātabbā, jantāgharapīṭhaṃ ādāya paṭhamataraṃ āgantvā āsanaṃ paññapetabbaṃ, pādodakaṃ pādapīṭhaṃ pādakathalikaṃ upanikkhipitabbaṃ, antevāsiko pānīyena pucchitabbo.

‘‘Yasmiṃ vihāre antevāsiko viharati, sace so vihāro uklāpo hoti, sace ussahati, sodhetabbo. Vihāraṃ sodhentena paṭhamaṃ pattacīvaraṃ nīharitvā ekamantaṃ nikkhipitabbaṃ…pe…

ācamanakumbhiyā udakaṃ na hoti, ācamanakumbhiyā udakaṃ āsiñcitabbaṃ.

‘‘Sace antevāsikassa anabhirati uppannā hoti, ācariyena vūpakāsetabbo, vūpakāsāpetabbo, dhammakathā vāssa kātabbā. Sace antevāsikassa kukkuccaṃ uppannaṃ hoti, ācariyena vinodetabbaṃ, vinodāpetabbaṃ, dhammakathā vāssa kātabbā. Sace antevāsikassa diṭṭhigataṃ uppannaṃ hoti, ācariyena vivecetabbaṃ, vivecāpetabbaṃ, dhammakathā vāssa kātabbā. Sace antevāsiko garudhammaṃ ajjhāpanno hoti, parivāsāraho, ācariyena ussukkaṃ kātabbaṃ – kinti nu kho saṅgho antevāsikassa parivāsaṃ dadeyyāti. Sace antevāsiko mūlāyapaṭikassanāraho hoti, ācariyena ussukkaṃ kātabbaṃ – kinti nu kho saṅgho antevāsikaṃ mūlāya paṭikasseyyāti. Sace antevāsiko mānattāraho hoti, ācariyena ussukkaṃ kātabbaṃ – kinti nu kho saṅgho antevāsikassa mānattaṃ dadeyyāti. Sace antevāsiko abbhānāraho hoti, ācariyena ussukkaṃ kātabbaṃ – kinti nu kho saṅgho antevāsikaṃ abbheyyāti. Sace saṅgho antevāsikassa kammaṃ kattukāmo hoti, tajjanīyaṃ vā niyassaṃ vā pabbājanīyaṃ vā paṭisāraṇīyaṃ vā ukkhepanīyaṃ vā, ācariyena ussukkaṃ kātabbaṃ – kinti nu kho saṅgho antevāsikassa kammaṃ na kareyya, lahukāya vā pariṇāmeyyāti. Kataṃ vā panassa hoti, saṅghena kammaṃ, tajjanīyaṃ vā niyassaṃ vā pabbājanīyaṃ vā paṭisāraṇīyaṃ vā ukkhepanīyaṃ vā, ācariyena ussukkaṃ kātabbaṃ – kinti nu kho antevāsiko sammā vatteyya, lomaṃ pāteyya, netthāraṃ vatteyya, saṅgho taṃ kammaṃ paṭippassambheyyāti.

‘‘Sace antevāsikassa cīvaraṃ dhovitabbaṃ hoti, ācariyena ācikkhitabbaṃ – evaṃ dhoveyyāsīti, ussukkaṃ vā kātabbaṃ – kinti nu kho antevāsikassa cīvaraṃ dhoviyethāti. Sace antevāsikassa cīvaraṃ kātabbaṃ hoti, ācariyena ācikkhitabbaṃ – evaṃ kareyyāsīti, ussukkaṃ vā kātabbaṃ – kinti nu kho antevāsikassa cīvaraṃ kariyethāti. Sace antevāsikassa rajanaṃ pacitabbaṃ hoti, ācariyena ācikkhitabbaṃ – evaṃ paceyyāsīti, ussukkaṃ vā kātabbaṃ – kinti nu kho antevāsikassa rajanaṃ paciyethāti. Sace antevāsikassa cīvaraṃ rajitabbaṃ hoti, ācariyena ācikkhitabbaṃ – evaṃ rajeyyāsīti, ussukkaṃ vā kātabbaṃ – kinti nu kho antevāsikassa cīvaraṃ rajiyethāti. Cīvaraṃ rajantena sādhukaṃ samparivattakaṃ samparivattakaṃ rajitabbaṃ. Na ca acchinne theve pakkamitabbaṃ. Sace antevāsiko gilāno hoti, yāvajīvaṃ upaṭṭhātabbo, vuṭṭhānamassa āgametabbaṃ. Idaṃ kho, bhikkhave, ācariyānaṃ antevāsikesu vattaṃ yathā ācariyehi antevāsikesu sammā vattitabba’’nti.

Vattakkhandhako aṭṭhamo.

Imamhi khandhake vatthū ekūnavīsati, vattā cuddasa.

Tassuddānaṃ –

Saupāhanā chattā ca, oguṇṭhi sīsaṃ pānīyaṃ;
Nābhivāde na pucchanti, ahi ujjhanti pesalā.

Omuñci chattaṃ khandhe ca, atarañca paṭikkamaṃ;
Pattacīvaraṃ nikkhipā, patirūpañca pucchitā.

Āsiñceyya dhovitena, sukkhenallenupāhanā;
Vuḍḍho navako puccheyya, ajjhāvuṭṭhañca gocarā.

Sekkhā vaccā pānī pari, kattaraṃ katikaṃ tato;
Kālaṃ muhuttaṃ uklāpo, bhūmattharaṇaṃ nīhare.

Paṭipādo bhisibibbo, mañcapīṭhañca mallakaṃ;
Apassenullokakaṇṇā, gerukā kāḷa akatā.

Saṅkārañca bhūmattharaṇaṃ, paṭipādakaṃ mañcapīṭhaṃ;

Bhisi nisīdanampi, mallakaṃ apassena ca.

Pattacīvaraṃ bhūmi ca, pārantaṃ orato bhogaṃ;
Puratthimā pacchimā ca, uttarā atha dakkhiṇā.

Sītuṇhe ca divārattiṃ, pariveṇañca koṭṭhako;
Upaṭṭhānaggi sālā ca, vattaṃ vaccakuṭīsu ca.

Pānī paribhojaniyā, kumbhi ācamanesu ca;
Anopamena paññattaṃ, vattaṃ āgantukehime [ve (ka. evamuparipi)].

Nevāsanaṃ na udakaṃ, na paccu na ca pāniyaṃ;
Nābhivāde napaññape, ujjhāyanti ca pesalā.

Vuḍḍhāsanañca udakaṃ, paccuggantvā ca pāniyaṃ;
Upāhane ekamantaṃ, abhivāde ca paññape.

Vutthaṃ gocarasekkho ca, ṭhānaṃ pāniyabhojanaṃ;
Kattaraṃ katikaṃ kālaṃ, navakassa nisinnake.

Abhivādaye ācikkhe, yathā heṭṭhā tathā naye;
Niddiṭṭhaṃ satthavāhena vattaṃ āvāsikehime.

Gamikā dārumatti ca, vivaritvā na pucchiya;
Nassanti ca aguttañca, ujjhāyanti ca pesalā.

Paṭisāmetvā thaketvā, āpucchitvāva pakkame;
Bhikkhu vā sāmaṇero vā, ārāmiko upāsako.

Pāsāṇakesu ca puñjaṃ, paṭisāme thakeyya ca;
Sace ussahati ussukkaṃ, anovasse tatheva ca.

Sabbo ovassati gāmaṃ, ajjhokāse tatheva ca;
Appevaṅgāni seseyyuṃ, vattaṃ gamikabhikkhunā.

Nānumodanti therena, ohāya catupañcahi;
Vaccito mucchito āsi, vattānumodanesume.

Chabbaggiyā dunnivatthā, athopi ca duppārutā;
Anākappā ca vokkamma, there anupakhajjane.

Nave bhikkhū ca saṅghāṭi, ujjhāyanti ca pesalā;
Timaṇḍalaṃ nivāsetvā, kāyasaguṇagaṇṭhikā.

Na vokkamma paṭicchannaṃ, susaṃvutokkhittacakkhu;
Ukkhittojjagghikāsaddo, tayo ceva pacālanā.

Khambhoguṇṭhiukkuṭikā, paṭicchannaṃ susaṃvuto;
Okkhittukkhittaujjagghi, appasaddo tayo calā.

Khambhoguṇṭhipallatthi ca, anupakhajja nāsane;
Ottharitvāna udake, nīcaṃ katvāna siñciyā.

Paṭi sāmantā saṅghāṭi, odane ca paṭiggahe;
Sūpaṃ uttaribhaṅgena, sabbesaṃ samatitthi ca.

Sakkaccaṃ pattasaññī ca, sapadānañca sūpakaṃ;
Na thūpato paṭicchāde, viññattujjhānasaññinā.

Mahantamaṇḍaladvāraṃ, sabbahattho na byāhare;
Ukkhepo chedanāgaṇḍa, dhunaṃ sitthāvakārakaṃ.

Jivhānicchārakañceva, capucapu surusuru;
Hatthapattoṭṭhanillehaṃ, sāmisena paṭiggahe.

Yāva na sabbe udake, nīcaṃ katvāna siñciyaṃ;
Paṭi sāmantā saṅghāṭi, nīcaṃ katvā chamāya ca.

Sasitthakaṃ nivattante, suppaṭicchannamukkuṭi;
Dhammarājena paññattaṃ, idaṃ bhattaggavattanaṃ.

Dunnivatthā anākappā, asallekkhetvā ca sahasā;
Dūre acca ciraṃ lahuṃ, tatheva piṇḍacāriko.

Paṭicchannova gaccheyya, suṃsavutokkhittacakkhu;
Ukkhittojjagghikāsaddo, tayo ceva pacālanā.

Khambhoguṇṭhiukkuṭikā, sallakkhetvā ca sahasā;
Dūre acca ciraṃ lahuṃ, āsanakaṃ kaṭacchukā.

Bhājanaṃ vā ṭhapeti ca, uccāretvā paṇāmetvā;
Paṭiggahe na ulloke, sūpesupi tatheva taṃ.

Bhikkhu saṅghāṭiyā chāde, paṭicchanneva gacchiyaṃ;
Saṃvutokkhittacakkhu ca, ukkhittojjagghikāya ca;
Appasaddo tayo cālā, khambhoguṇṭhikaukkuṭi.

Paṭhamāsanavakkāra, pāniyaṃ paribhojanī;
Pacchākaṅkhati bhuñjeyya, opilāpeyya uddhare.

Paṭisāmeyya sammajje, rittaṃ tucchaṃ upaṭṭhape;
Hatthavikāre bhindeyya, vattidaṃ piṇḍacārike.

Pānī pari aggiraṇi, nakkhattadisacorā ca;
Sabbaṃ natthīti koṭṭetvā, pattaṃse cīvaraṃ tato.

Idāni aṃse laggetvā, timaṇḍalaṃ parimaṇḍalaṃ;
Yathā piṇḍacārivattaṃ, naye āraññakesupi.

Pattaṃse cīvaraṃ sīse, ārohitvā ca pāniyaṃ;

Paribhojaniyaṃ aggi, araṇī cāpi kattaraṃ.

Nakkhattaṃ sappadesaṃ vā, disāpi kusalo bhave;
Sattuttamena paññattaṃ, vattaṃ āraññakesume.

Ajjhokāse okiriṃsu, ujjhāyanti ca pesalā;
Sace vihāro uklāpo, paṭhamaṃ pattacīvaraṃ.

Bhisibibbohanaṃ mañcaṃ, pīṭhañca kheḷamallakaṃ;
Apassenullokakaṇṇā, gerukā kāḷa akatā.

Saṅkāraṃ bhikkhusāmantā, senāvihārapāniyaṃ;
Paribhojanasāmantā, paṭivāte ca aṅgaṇe.

Adhovāte attharaṇaṃ, paṭipādakamañco ca;
Pīṭhaṃ bhisi nisīdanaṃ, mallakaṃ apassena ca.

Pattacīvaraṃ bhūmi ca, pārantaṃ orato bhogaṃ;
Puratthimā ca pacchimā, uttarā atha dakkhiṇā.

Sītuṇhe ca divā rattiṃ, pariveṇañca koṭṭhako;
Upaṭṭhānaggisālā ca, vaccakuṭī ca pāniyaṃ.

Ācamanakumbhi vuḍḍhe ca, uddesapucchanā sajjhā;
Dhammo padīpaṃ vijjhāpe, na vivare napi thake.

Yena vuḍḍho parivatti, kaṇṇenapi na ghaṭṭaye;
Paññapesi mahāvīro, vattaṃ senāsanesu taṃ.

Nivāriyamānā dvāraṃ, mucchitujjhanti pesalā;
Chārikaṃ chaḍḍaye jantā, paribhaṇḍaṃ tatheva ca.

Pariveṇaṃ koṭṭhako sālā, cuṇṇamattikadoṇikā;
Mukhaṃ purato na there, na nave ussahati sace.

Purato uparimaggo, cikkhallaṃ matti pīṭhakaṃ;
Vijjhāpetvā thaketvā ca, vattaṃ jantāgharesume.

Nācameti yathāvuḍḍhaṃ, paṭipāṭi ca sahasā;
Ubbhaji nitthuno kaṭṭhaṃ, vaccaṃ passāva kheḷakaṃ.

Pharusā kūpa sahasā, ubbhaji capu sesena;
Bahi anto ca ukkāse, rajju ataramānañca.

Sahasā ubbhaji ṭhite, nitthune kaṭṭha vaccañca;
Passāva kheḷa pharusā, kūpañca vaccapāduke.

Nātisahasā ubbhaji, pādukāya capucapu;
Na sesaye paṭicchāde, uhatapidharena ca.

Vaccakuṭī paribhaṇḍaṃ, pariveṇañca koṭṭhako;
Ācamane ca udakaṃ, vattaṃ vaccakuṭīsume.

Upāhanā dantakaṭṭhaṃ, mukhodakañca āsanaṃ;
Yāgu udakaṃ dhovitvā, uddhāruklāpa gāma ca.

Nivāsanā kāyabandhā, saguṇaṃ pattasodakaṃ;
Pacchā timaṇḍalo ceva, parimaṇḍala bandhanaṃ.

Saguṇaṃ dhovitvā pacchā, nātidūre paṭiggahe;
Bhaṇamānassa āpatti, paṭhamāgantvāna āsanaṃ.

Udakaṃ pīṭhakathali, paccuggantvā nivāsanaṃ;
Otāpe nidahi bhaṅgo, obhoge bhuñjitu name.

Pānīyaṃ udakaṃ nīcaṃ, muhuttaṃ na ca nidahe;
Pattacīvaraṃ bhūmi ca, pārantaṃ orato bhogaṃ.

Uddhare paṭisāme ca, uklāpo ca nahāyituṃ;
Sītaṃ uṇhaṃ jantāgharaṃ, cuṇṇaṃ mattika piṭṭhito.

Pīṭhañca cīvaraṃ cuṇṇaṃ, mattikussahati mukhaṃ;
Purato there nave ca, parikammañca nikkhame.

Purato udake nhāte, nivāsetvā upajjhāyaṃ;
Nivāsanañca saṅghāṭi, pīṭhakaṃ āsanena ca.

Pādo pīṭhaṃ kathaliñca, pānīyuddesapucchanā;
Uklāpaṃ susodheyya, paṭhamaṃ pattacīvaraṃ.

Nisīdanapaccattharaṇaṃ, bhisi bibbohanāni ca;
Mañco pīṭhaṃ paṭipādaṃ, mallakaṃ apassena ca.

Bhūma santāna āloka, gerukā kāḷa akatā;
Bhūmattharapaṭipādā, mañco pīṭhaṃ bibbohanaṃ.

Nisīdattharaṇaṃ kheḷa, apasse pattacīvaraṃ;
Puratthimā pacchimā ca, uttarā atha dakkhiṇā.

Sītuṇhañca divā rattiṃ, pariveṇañca koṭṭhako;
Upaṭṭhānaggisālā ca, vaccapāniyabhojanī.

Ācamaṃ anabhirati, kukkuccaṃ diṭṭhi ca garu;
Mūlamānattaabbhānaṃ, tajjanīyaṃ niyassakaṃ.

Pabbāja paṭisāraṇī, ukkhepañca kataṃ yadi;
Dhove kātabbaṃ rajañca, raje samparivattakaṃ.

Pattañca cīvarañcāpi, parikkhārañca chedanaṃ;
Parikammaṃ veyyāvaccaṃ, pacchā piṇḍaṃ pavisanaṃ.

Na susānaṃ disā ceva, yāvajīvaṃ upaṭṭhahe;
Saddhivihārikenetaṃ, vattupajjhāyakesume.

Ovādasāsanuddesā, pucchā pattañca cīvaraṃ;
Parikkhāro gilāno ca, na pacchāsamaṇo bhave.

Upajjhāyesu ye vattā, evaṃ ācariyesupi;
Saddhivihārike vattā, tatheva antevāsike.

Āgantukesu ye vattā, puna āvāsikesu ca;
Gamikānumodanikā, bhattagge piṇḍacārike.

Āraññakesu yaṃ vattaṃ, yañca senāsanesupi;
Jantāghare vaccakuṭī, upajjhā saddhivihārike.

Ācariyesu yaṃ vattaṃ, tatheva antevāsike;
Ekūnavīsati vatthū, vattā cuddasa khandhake.

Vattaṃ aparipūrento, na sīlaṃ paripūrati;
Asuddhasīlo duppañño, cittekaggaṃ na vindati.

Vikkhittacittonekaggo, sammā dhammaṃ na passati;
Apassamāno saddhammaṃ, dukkhā na parimuccati.

Yaṃ vattaṃ paripūrento, sīlampi paripūrati;
Visuddhasīlo sappañño, cittekaggampi vindati.

Avikkhittacitto ekaggo, sammā dhammaṃ vipassati;
Sampassamāno saddhammaṃ, dukkhā so parimuccati.

Tasmā hi vattaṃ pūreyya, jinaputto vicakkhaṇo;
Ovādaṃ buddhaseṭṭhassa, tato nibbānamehitīti.

Vattakkhandhakaṃ niṭṭhitaṃ.

9. Pātimokkhaṭṭhapanakkhandhakaṃ

1. Pātimokkhuddesayācanā

383. [udā. 45; a. ni. 8.20] Tena samayena buddho bhagavā sāvatthiyaṃ viharati pubbārāme migāramātu pāsāde. Tena kho pana samayena bhagavā tadahuposathe bhikkhusaṅghaparivuto nisinno hoti. Atha kho āyasmā ānando abhikkantāya rattiyā nikkhante paṭhame yāme uṭṭhāyāsanā ekaṃsaṃ uttarāsaṅgaṃ karitvā yena bhagavā tenañjaliṃ paṇāmetvā bhagavantaṃ etadavoca – ‘‘abhikkantā, bhante, ratti, nikkhanto paṭhamo yāmo, ciranisinno bhikkhusaṅgho. Uddisatu, bhante, bhagavā bhikkhūnaṃ pātimokkha’’nti. Evaṃ vutte bhagavā tuṇhī ahosi. Dutiyampi kho āyasmā ānando abhikkantāya rattiyā nikkhante majjhime yāme uṭṭhāyāsanā ekaṃsaṃ uttarāsaṅgaṃ karitvā yena bhagavā tenañjaliṃ paṇāmetvā bhagavantaṃ etadavoca – ‘‘abhikkantā, bhante, ratti, nikkhanto majjhimo yāmo, ciranisinno bhikkhusaṅgho. Uddisatu, bhante, bhagavā bhikkhūnaṃ pātimokkha’’nti. Dutiyampi kho bhagavā tuṇhī ahosi. Tatiyampi kho āyasmā ānando abhikkantāya rattiyā nikkhante pacchime yāme uddhaste aruṇe nandimukhiyā rattiyā uṭṭhāyāsanā ekaṃsaṃ uttarāsaṅgaṃ karitvā yena bhagavā tenañjaliṃ paṇāmetvā bhagavantaṃ etadavoca – ‘‘abhikkantā, bhante, ratti, nikkhanto pacchimo yāmo, uddhastaṃ aruṇaṃ nandimukhi ratti, ciranisinno bhikkhusaṅgho. Uddisatu, bhante, bhagavā bhikkhūnaṃ pātimokkha’’nti. ‘‘Aparisuddhā, ānanda, parisā’’ti.

Atha kho āyasmato mahāmoggallānassa etadahosi – ‘‘kaṃ nu kho bhagavā puggalaṃ sandhāya evamāha – ‘aparisuddhā, ānanda, parisā’’’ti? Atha kho āyasmā mahāmoggallāno sabbāvantaṃ bhikkhusaṅghaṃ cetasā ceto paricca manasākāsi. Addasā kho āyasmā mahāmoggallāno taṃ puggalaṃ dussīlaṃ pāpadhammaṃ asucisaṅkassarasamācāraṃ paṭicchannakammantaṃ assamaṇaṃ samaṇapaṭiññaṃ abrahmacāriṃ brahmacāripaṭiññaṃ antopūtiṃ avassutaṃ kasambujātaṃ [kasambukajātaṃ (ka.)] majjhe bhikkhusaṅghassa nisinnaṃ. Disvāna yena so puggalo tenupasaṅkami, upasaṅkamitvā taṃ puggalaṃ etadavoca – ‘‘uṭṭhehi, āvuso, diṭṭhosi bhagavatā; natthi te bhikkhūhi saddhiṃ saṃvāso’’ti. Evaṃ vutte so puggalo tuṇhī ahosi. Dutiyampi kho āyasmā mahāmoggallāno taṃ puggalaṃ etadavoca – ‘‘uṭṭhehi, āvuso, diṭṭhosi bhagavatā; natthi te bhikkhūhi saddhiṃ saṃvāso’’ti. Dutiyampi kho so puggalo tuṇhī ahosi. Tatiyampi kho āyasmā mahāmoggallāno taṃ puggalaṃ etadavoca – ‘‘uṭṭhehi, āvuso, diṭṭhosi bhagavatā; natthi te bhikkhūhi saddhiṃ saṃvāso’’ti. Tatiyampi kho so puggalo tuṇhī ahosi. Atha kho āyasmā mahāmoggallāno taṃ puggalaṃ bāhāyaṃ gahetvā bahidvārakoṭṭhakā nikkhāmetvā sūcighaṭikaṃ datvā yena bhagavā tenupasaṅkami, upasaṅkamitvā bhagavantaṃ etadavoca – ‘‘nikkhāmito so, bhante, puggalo mayā; suddhā parisā; uddisatu, bhante, bhagavā bhikkhūnaṃ pātimokkha’’nti.

‘‘Acchariyaṃ, moggallāna, abbhutaṃ, moggallāna, yāva bāhāgahaṇāpi nāma so moghapuriso āgamessatī’’ti! Atha kho bhagavā bhikkhū āmantesi –

2. Mahāsamuddeaṭṭhacchariyaṃ

384. [udā. 45; a. ni. 8.19] ‘‘Aṭṭhime, bhikkhave, mahāsamudde acchariyā abbhutā dhammā, ye disvā disvā asurā mahāsamudde abhiramanti. Katame aṭṭha?

‘‘Mahāsamuddo, bhikkhave, anupubbaninno anupubbapoṇo anupubbapabbhāro na āyatakeneva papāto. Yampi, bhikkhave, mahāsamuddo anupubbaninno anupubbapoṇo anupubbapabbhāro na āyatakeneva papāto – ayaṃ, bhikkhave, mahāsamudde paṭhamo acchariyo abbhuto dhammo, yaṃ disvā disvā asurā mahāsamudde abhiramanti.

‘‘Puna caparaṃ, bhikkhave, mahāsamuddo ṭhitadhammo velaṃ nātivattati. Yampi, bhikkhave, mahāsamuddo ṭhitadhammo velaṃ nātivattati – ayaṃ [ayampi (syā.)], bhikkhave, mahāsamudde dutiyo acchariyo abbhuto dhammo, yaṃ disvā disvā asurā mahāsamudde abhiramanti.

‘‘Puna caparaṃ, bhikkhave, mahāsamuddo na matena kuṇapena saṃvasati. Yaṃ hoti mahāsamudde mataṃ kuṇapaṃ, taṃ khippaññeva tīraṃ vāheti, thalaṃ ussāreti. Yampi, bhikkhave, mahāsamuddo na matena kuṇapena saṃvasati, yaṃ hoti mahāsamudde mataṃ kuṇapaṃ, taṃ khippaññeva tīraṃ vāheti, thalaṃ ussāreti – ayaṃ, bhikkhave, mahāsamudde tatiyo acchariyo abbhuto dhammo, yaṃ disvā disvā asurā mahāsamudde abhiramanti.

‘‘Puna caparaṃ, bhikkhave, yā kāci mahānadiyo, seyyathidaṃ – gaṅgā, yamunā, aciravatī, sarabhū, mahī, tā mahāsamuddaṃ pattā jahanti purimāni nāmagottāni, mahāsamuddo tveva saṅkhaṃ gacchanti. Yampi, bhikkhave, yākāci mahānadiyo, seyyathidaṃ – gaṅgā, yamunā, aciravatī, sarabhū, mahī, tā mahāsamuddaṃ pattā jahanti purimāni nāmagottāni, mahāsamuddo tveva saṅkhaṃ gacchanti – ayaṃ, bhikkhave, mahāsamudde catuttho acchariyo abbhuto dhammo, yaṃ disvā disvā asurā mahāsamudde abhiramanti.

‘‘Puna caparaṃ, bhikkhave, yā ca [yākāci (syā.)] loke savantiyo mahāsamuddaṃ appenti, yā ca antalikkhā dhārā papatanti, na tena mahāsamuddassa ūnattaṃ vā pūrattaṃ vā paññāyati. Yampi, bhikkhave, yā ca loke savantiyo mahāsamuddaṃ appenti, yā ca antalikkhā dhārā papatanti, na tena mahāsamuddassa ūnattaṃ vā pūrattaṃ vā paññāyati – ayaṃ, bhikkhave, mahāsamudde pañcamo acchariyo abbhuto dhammo, yaṃ disvā disvā asurā mahāsamudde abhiramanti.

‘‘Puna caparaṃ, bhikkhave, mahāsamuddo ekaraso loṇaraso. Yampi, bhikkhave, mahāsamuddo ekaraso loṇaraso – ayaṃ, bhikkhave, mahāsamudde chaṭṭho acchariyo abbhuto dhammo, yaṃ disvā disvā asurā mahāsamudde abhiramanti.

‘‘Puna caparaṃ, bhikkhave, mahāsamuddo bahuratano [bahūtaratano (ka.)] anekaratano. Tatrimāni ratanāni, seyyathidaṃ – muttā, maṇi, veḷuriyo, saṅkho, silā, pavāḷaṃ, rajataṃ, jātarūpaṃ, lohitako, masāragallaṃ. Yampi, bhikkhave, mahāsamuddo bahuratano anekaratano, tatrimāni ratanāni, seyyathidaṃ – muttā, maṇi, veḷuriyo, saṅkho, silā, pavāḷaṃ, rajataṃ, jātarūpaṃ, lohitako, masāragallaṃ – ayaṃ, bhikkhave, mahāsamudde sattamo acchariyo abbhuto dhammo, yaṃ disvā disvā asurā mahāsamudde abhiramanti.

‘‘Puna caparaṃ, bhikkhave, mahāsamuddo mahataṃ bhūtānaṃ āvāso. Tatrime bhūtā – timi, timiṅgalo, timitimiṅgalo [timirapiṅgalo (sī.), timitimiṅgalo mahātimiṅgalo (syā. kaṃ.)], asurā, nāgā, gandhabbā. Santi mahāsamudde yojanasatikāpi attabhāvā, dviyojanasatikāpi attabhāvā, tiyojanasatikāpi attabhāvā, catuyojanasatikāpi attabhāvā, pañcayojanasatikāpi attabhāvā. Yampi, bhikkhave, mahāsamuddo mahataṃ bhūtānaṃ āvāso, tatrime bhūtā – timi, timiṅgalo, timitimiṅgalo, asurā, nāgā, gandhabbā; santi mahāsamudde, yojanasatikāpi attabhāvā…pe… pañcayojanasatikāpi attabhāvā – ayaṃ, bhikkhave, mahāsamudde aṭṭhamo acchariyo abbhuto dhammo, yaṃ disvā disvā asurā mahāsamudde abhiramanti. Ime kho, bhikkhave, mahāsamudde aṭṭha acchariyā abbhutā dhammā, ye disvā disvā asurā mahāsamudde abhirama’’nti.

3. Imasmiṃdhammavinayeaṭṭhacchariyaṃ

385. ‘‘Evameva kho, bhikkhave, imasmiṃ dhammavinaye aṭṭha acchariyā abbhutā dhammā, ye disvā disvā bhikkhū imasmiṃ dhammavinaye abhiramanti. Katame aṭṭha?

‘‘Seyyathāpi, bhikkhave, mahāsamuddo anupubbaninno anupubbapoṇo anupubbapabbhāro na āyatakeneva papāto; evameva kho, bhikkhave, imasmiṃ dhammavinaye anupubbasikkhā anupubbakiriyā anupubbapaṭipadā na āyatakeneva aññāpaṭivedho. Yampi, bhikkhave, imasmiṃ dhammavinaye anupubbasikkhā anupubbakiriyā anupubbapaṭipadā na āyatakeneva aññāpaṭivedho – ayaṃ, bhikkhave, imasmiṃ dhammavinaye paṭhamo acchariyo abbhuto dhammo, yaṃ disvā disvā bhikkhū imasmiṃ dhammavinaye abhiramanti.

‘‘Seyyathāpi, bhikkhave, mahāsamuddo ṭhitadhammo velaṃ nātivattati; evameva kho, bhikkhave, yaṃ mayā sāvakānaṃ sikkhāpadaṃ paññattaṃ, taṃ mama sāvakā jīvitahetupi nātikkamanti. Yampi, bhikkhave, mayā mama sāvakānaṃ sikkhāpadaṃ paññattaṃ, taṃ mama sāvakā jīvitahetupi nātikkamanti – ayaṃ, bhikkhave, imasmiṃ dhammavinaye dutiyo acchariyo abbhuto dhammo, yaṃ disvā disvā bhikkhū imasmiṃ dhammavinaye abhiramanti.

‘‘Seyyathāpi, bhikkhave, mahāsamuddo na matena kuṇapena saṃvasati, yaṃ hoti mahāsamudde mataṃ kuṇapaṃ taṃ khippameva tīraṃ vāheti, thalaṃ ussāreti; evameva kho, bhikkhave, yo so puggalo dussīlo pāpadhammo asucisaṅkassarasamācāro paṭicchannakammanto assamaṇo samaṇapaṭiñño abrahmacārī brahmacāripaṭiñño antopūti avassuto kasambujāto, na tena saṅgho saṃvasati, khippameva naṃ sannipatitvā ukkhipati, kiñcāpi kho so hoti majjhe bhikkhusaṅghassa nisinno. Atha kho so ārakāva saṅghamhā, saṅgho ca tena. Yampi, bhikkhave, yo so puggalo dussīlo pāpadhammo asucisaṅkassarasamācāro paṭicchannakammanto assamaṇo samaṇapaṭiñño abrahmacārī brahmacāripaṭiñño antopūti avassuto kasambujāto, na tena saṅgho saṃvasati, khippameva naṃ sannipūtitvā ukkhipati, kiñcāpi kho so hoti majjhe bhikkhusaṅghassa nisinno, atha kho so ārakāva saṅghamhā, saṅgho ca tena – ayaṃ, bhikkhave, imasmiṃ dhammavinaye tatiyo acchariyo abbhuto dhammo, yaṃ disvā disvā bhikkhū imasmiṃ dhammavinaye abhiramanti.

‘‘Seyyathāpi, bhikkhave, yā kāci mahānadiyo, seyyathidaṃ – gaṅgā, yamunā, aciravatī, sarabhū, mahī, tā mahāsamuddaṃ pattā jahanti purimāni nāmagottāni, mahāsamuddo tveva saṅkhaṃ gacchanti; evameva kho, bhikkhave, cattārome vaṇṇā – khattiyā, brāhmaṇā, vessā, suddā. Te tathāgatappavedite dhammavinaye agārasmā anagāriyaṃ pabbajitvā [pabbajitā (sī.)] jahanti purimāni nāmagottāni, samaṇā sakyaputtiyā tveva saṅkhaṃ gacchanti. Yampi, bhikkhave, cattārome vaṇṇā khattiyā brāhmaṇā vessā suddā, te tathāgatappavedite dhammavinaye agārasmā anagāriyaṃ pabbajitvā jahanti purimāni nāmagottāni, samaṇā sakyaputtiyā tveva saṅkhaṃ gacchanti – ayaṃ, bhikkhave, imasmiṃ dhammavinaye catuttho acchariyo abbhuto dhammo, yaṃ disvā disvā bhikkhū imasmiṃ dhammavinaye abhiramanti.

‘‘Seyyathāpi, bhikkhave, yā ca loke savantiyo mahāsamuddaṃ appenti, yā ca antalikkhā dhārā papatanti, na tena mahāsamuddassa ūnattaṃ vā pūrattaṃ vā paññāyati; evameva kho, bhikkhave, bahū cepi bhikkhū anupādisesāya nibbānadhātuyā parinibbāyanti, na tena nibbānadhātuyā ūnattaṃ vā pūrattaṃ vā paññāyati. Yampi, bhikkhave, bahū cepi bhikkhū anupādisesāya nibbānadhātuyā parinibbāyanti, na tena nibbānadhātuyā ūnattaṃ vā pūrattaṃ vā paññāyati – ayaṃ, bhikkhave, imasmiṃ dhammavinaye pañcamo acchariyo abbhuto dhammo yaṃ disvā disvā bhikkhū imasmiṃ dhammavinaye abhiramanti.

‘‘Seyyathāpi, bhikkhave, mahāsamuddo ekaraso loṇaraso, evameva kho, bhikkhave, ayaṃ dhammavinayo ekaraso vimuttiraso. Yampi, bhikkhave, ayaṃ dhammavinayo ekaraso vimuttiraso – ayaṃ, bhikkhave, imasmiṃ dhammavinaye chaṭṭho acchariyo abbhuto dhammo, yaṃ disvā disvā bhikkhū imasmiṃ dhammavinaye abhiramanti.

‘‘Seyyathāpi, bhikkhave, mahāsamuddo bahuratano anekaratano, tatrimāni ratanāni, seyyathidaṃ – muttā, maṇi, veḷuriyo, saṅkho, silā, pavāḷaṃ, rajataṃ, jātarūpaṃ, lohitako, masāragallaṃ; evameva kho, bhikkhave, ayaṃ dhammavinayo bahuratano anekaratano. Tatrimāni ratanāni, seyyathidaṃ – cattāro satipaṭṭhānā, cattāro sammappadhānā, cattāro iddhipādā, pañcindriyāni, pañca balāni, satta bojjhaṅgā, ariyo aṭṭhaṅgiko maggo. Yampi, bhikkhave, ayaṃ dhammavinayo bahuratano anekaratano, tatrimāni ratanāni, seyyathidaṃ – cattāro satipaṭṭhānā…pe… ariyo aṭṭhaṅgiko maggo – ayaṃ, bhikkhave, imasmiṃ dhammavinaye sattamo acchariyo abbhuto dhammo, yaṃ disvā disvā bhikkhū imasmiṃ dhammavinaye abhiramanti.

‘‘Seyyathāpi, bhikkhave, mahāsamuddo mahataṃ bhūtānaṃ āvāso, tatrime bhūtā – timi, timiṅgalo, timitimiṅgalo, asurā, nāgā, gandhabbā, santi mahāsamudde yojanasatikāpi attabhāvā, dviyojanasatikāpi attabhāvā, tiyojanasatikāpi attabhāvā, catuyojanasatikāpi attabhāvā, pañcayojanasatikāpi attabhāvā; evameva kho, bhikkhave, ayaṃ dhammavinayo mahataṃ bhūtānaṃ āvāso. Tatrime bhūtā – sotāpanno, sotāpattiphalasacchikiriyāya paṭipanno; sakadāgāmī, sakadāgāmiphalasacchikiriyāya paṭipanno; anāgāmī, anāgāmiphalasacchikiriyāya paṭipanno; arahā, arahattaphalasacchikiriyāya paṭipanno. Yampi, bhikkhave, ayaṃ dhammavinayo mahataṃ bhūtānaṃ āvāso, tatrime bhūtā – sotāpanno, sotāpattiphalasacchikiriyāya paṭipanno…pe… arahā, arahataphalasacchikiriyāya paṭipanno – ayaṃ, bhikkhave, imasmiṃ dhammavinaye aṭṭhamo acchariyo abbhuto dhammo, yaṃ disvā disvā bhikkhū imasmiṃ dhammavinaye abhiramanti. ‘‘Ime kho, bhikkhave, imasmiṃ dhammavinaye aṭṭha acchariyā abbhutā dhammā, ye disvā disvā bhikkhū imasmiṃ dhammavinaye abhiramantī’’ti.

Atha kho bhagavā etamatthaṃ viditvā tāyaṃ velāyaṃ imaṃ udānaṃ udānesi –

[udā. 45] ‘‘Channamativassati [suchannamativassati (ka.)], vivaṭaṃ nātivassati;
Tasmā channaṃ vivaretha, evaṃ taṃ nātivassatī’’ti.

4. Pātimokkhasavanāraho

386. Atha kho bhagavā bhikkhū āmantesi – ‘‘nadānāhaṃ, bhikkhave, ito paraṃ uposathaṃ karissāmi, pātimokkhaṃ uddisissāmi. Tumhevadāni, bhikkhave, ito paraṃ uposathaṃ kareyyātha, pātimokkhaṃ uddiseyyātha. Aṭṭhānametaṃ, bhikkhave, anavakāso yaṃ tathāgato aparisuddhāya parisāya uposathaṃ kareyya, pātimokkhaṃ uddiseyya. Na ca, bhikkhave [na ca bhikkhave bhikkhunā (syā. kaṃ.)], sāpattikena pātimokkhaṃ sotabbaṃ. Yo suṇeyya, āpatti dukkaṭassa. Anujānāmi, bhikkhave, yo sāpattiko pātimokkhaṃ suṇāti, tassa pātimokkhaṃ ṭhapetuṃ. Evañca pana, bhikkhave, ṭhapetabbaṃ. Tadahuposathe cātuddase vā pannarase vā tasmiṃ puggale sammukhībhūte saṅghamajjhe udāharitabbaṃ –

‘Suṇātu me bhante, saṅgho. Itthannāmo puggalo sāpattiko, tassa pātimokkhaṃ ṭhapemi, na tasmiṃ sammukhībhūte pātimokkhaṃ uddisitabba’nti ṭhapitaṃ hoti pātimokkha’’nti.

Tena kho pana samayena chabbaggiyā bhikkhū ‘nāmhe koci jānātī’ti sāpattikāva pātimokkhaṃ suṇanti. Therā bhikkhū paracittaviduno bhikkhūnaṃ ārocenti – ‘‘itthannāmo ca itthannāmo ca, āvuso, chabbaggiyā bhikkhū ‘nāmhe koci jānātī’ti sāpattikāva pātimokkhaṃ suṇantī’’ti. Assosuṃ kho chabbaggiyā bhikkhū – ‘‘therā kira bhikkhū paracittaviduno amhe bhikkhūnaṃ ārocenti – itthannāmo ca itthannāmo ca, āvuso, chabbaggiyā bhikkhū ‘nāmhe koci jānātī’ti sāpattikāva pātimokkhaṃ suṇantī’’ti.

Te – puramhākaṃ pesalā bhikkhū pātimokkhaṃ ṭhapentīti – paṭikacceva suddhānaṃ bhikkhūnaṃ anāpattikānaṃ avatthusmiṃ akāraṇe pātimokkhaṃ ṭhapenti. Ye te bhikkhū appicchā…pe… te ujjhāyanti khiyyanti vipācenti – ‘‘kathañhi nāma chabbaggiyā bhikkhū suddhānaṃ bhikkhūnaṃ anāpattikānaṃ avatthusmiṃ akāraṇe pātimokkhaṃ ṭhapessantī’’ti! Atha kho te bhikkhū bhagavato etamatthaṃ ārocesuṃ…pe… ‘‘saccaṃ kira, bhikkhave, chabbaggiyā bhikkhū suddhānaṃ bhikkhūnaṃ anāpattikānaṃ avatthusmiṃ akāraṇe pātimokkhaṃ ṭhapentī’’ti? ‘‘Saccaṃ bhagavā’’ti…pe… vigarahitvā…pe… dhammiṃ kathaṃ katvā bhikkhū āmantesi – ‘‘na, bhikkhave, suddhānaṃ bhikkhūnaṃ anāpattikānaṃ avatthusmiṃ akāraṇe pātimokkhaṃ ṭhapetabbaṃ. Yo ṭhapeyya, āpatti dukkaṭassa’’.

5. Dhammikādhammikapātimokkhaṭṭhapanaṃ

387. ‘‘Ekaṃ, bhikkhave, adhammikaṃ pātimokkhaṭṭhapanaṃ, ekaṃ dhammikaṃ; pātimokkhaṭṭhapanaṃ [ekaṃ dhammikaṃ (sī. syā.)], dve adhammikāni; pātimokkhaṭṭhapanāni, dve dhammikāni; tīṇi adhammikāni pātimokkhaṭṭhapanāni, tīṇi dhammikāni, cattāri adhammikāni pātimokkhaṭṭhapanāni, cattāri dhammikāni; pañca adhammikāni pātimokkhaṭṭhapanāni, pañca dhammikāni; cha adhammikāni pātimokkhaṭṭhapanāni, cha dhammikāni; satta adhammikāni pātimokkhaṭṭhapanāni, satta dhammikāni; aṭṭha adhammikāni pātimokkhaṭṭhapanāni, aṭṭha dhammikāni; nava adhammikāni pātimokkhaṭṭhapanāni, nava dhammikāni; dasa adhammikāni pātimokkhaṭṭhapanāni, dasa dhammikāni.

‘‘Katamaṃ ekaṃ adhammikaṃ pātimokkhaṭṭhapanaṃ? Amūlikāya sīlavipattiyā pātimokkhaṃ ṭhapeti – idaṃ ekaṃ adhammikaṃ pātimokkhaṭṭhapanaṃ. Katamaṃ ekaṃ dhammikaṃ pātimokkhaṭṭhapanaṃ? Samūlikāya sīlavipattiyā pātimokkhaṃ ṭhapeti – idaṃ ekaṃ dhammikaṃ pātimokkhaṭṭhapanaṃ.

‘‘Katamāni dve adhammikāni pātimokkhaṭṭhapanāni? Amūlikāya sīlavipattiyā pātimokkhaṃ ṭhapeti, amūlikāya ācāravipattiyā pātimokkhaṃ ṭhapeti – imāni dve adhammikāni pātimokkhaṭṭhapanāni. Katamāni dve dhammikāni pātimokkhaṭṭhapanāni? Samūlikāya sīlavipattiyā pātimokkhaṃ ṭhapeti, samūlikāya ācāravipattiyā pātimokkhaṃ ṭhapeti – imāni dve dhammikāni pātimokkhaṭṭhapanāni.

‘‘Katamāni tīṇi adhammikāni pātimokkhaṭṭhapanāni? Amūlikāya sīlavipattiyā pātimokkhaṃ ṭhapeti, amūlikāya ācāravipattiyā pātimokkhaṃ ṭhapeti, amūlikāya diṭṭhivipattiyā pātimokkhaṃ ṭhapeti – imāni tīṇi adhammikāni pātimokkhaṭṭhapanāni. Katamāni tīṇi dhammikāni pātimokkhaṭṭhapanāni? Samūlikāya sīlavipattiyā pātimokkhaṃ ṭhapeti, samūlikāya ācāravipattiyā pātimokkhaṃ ṭhapeti, samūlikāya diṭṭhivipattiyā pātimokkhaṃ ṭhapeti – imāni tīṇi dhammikāni pātimokkhaṭṭhapanāni.

‘‘Katamāni cattāri adhammikāni pātimokkhaṭṭhapanāni? Amūlikāya sīlavipattiyā pātimokkhaṃ ṭhapeti, amūlikāya ācāravipattiyā pātimokkhaṃ ṭhapeti, amūlikāya diṭṭhivipattiyā pātimokkhaṃ ṭhapeti, amūlikāya ājīvavipattiyā pātimokkhaṃ ṭhapeti – imāni cattāri adhammikāni pātimokkhaṭṭhapanāni. Katamāni cattāri dhammikāni pātimokkhaṭṭhapanāni? Samūlikāya sīlavipattiyā pātimokkhaṃ ṭhapeti, samūlikāya ācāravipattiyā pātimokkhaṃ ṭhapeti, samūlikāya diṭṭhivipattiyā pātimokkhaṃ ṭhapeti, samūlikāya ājīvavipattiyā pātimokkhaṃ ṭhapeti – imāni cattāri dhammikāni pātimokkhaṭṭhapanāni.

‘‘Katamāni pañca adhammikāni pātimokkhaṭṭhapanāni? Amūlakena pārājikena pātimokkhaṃ ṭhapeti, amūlakena saṅghādisesena…pe… amūlakena pācittiyena… amūlakena pāṭidesanīyena… amūlakena dukkaṭena pātimokkhaṃ ṭhapeti – imāni pañca adhammikāni pātimokkhaṭṭhapanāni. Katamāni pañca dhammikāni pātimokkhaṭṭhapanāni? Samūlakena pārājikena pātimokkhaṃ ṭhapeti, samūlakena saṅghādisesena…pe… pācittiyena… pāṭidesanīyena… dukkaṭena pātimokkhaṃ ṭhapeti – imāni pañca dhammikāni pātimokkhaṭṭhapanāni.

‘‘Katamāni cha adhammikāni pātimokkhaṭṭhapanāni? Amūlikāya sīlavipattiyā pātimokkhaṃ ṭhapeti akatāya, amūlikāya sīlavipattiyā pātimokkhaṃ ṭhapeti katāya; amūlikāya ācāravipattiyā pātimokkhaṃ ṭhapeti akatāya, amūlikāya ācāravipattiyā pātimokkhaṃ ṭhapeti katāya; amūlikāya diṭṭhivipattiyā pātimokkhaṃ ṭhapeti akatāya, amūlikāya diṭṭhivipattiyā pātimokkhaṃ ṭhapeti katāya – imāni cha adhammikāni pātimokkhaṭṭhapanāni. Katamāni cha dhammikāni pātimokkhaṭṭhapanāni? Samūlikāya sīlavipattiyā pātimokkhaṃ ṭhapeti akatāya, samūlikāya sīlavipattiyā pātimokkhaṃ ṭhapeti katāya; samūlikāya ācāravipattiyā…pe… diṭṭhivipattiyā pātimokkhaṃ ṭhapeti akatāya…pe… katāya – imāni cha dhammikāni pātimokkhaṭṭhapanāni.

‘‘Katamāni satta adhammikāni pātimokkhaṭṭhapanāni? Amūlakena pārājikena pātimokkhaṃ ṭhapeti, amūlakena saṅghādisesena…pe… thullaccayena pācittiyena pāṭidesanīyena dukkaṭena dubbhāsitena pātimokkhaṃ ṭhapeti – imāni satta adhammikāni pātimokkhaṭṭhapanāni. Katamāni satta dhammikāni pātimokkhaṭṭhapanāni? Samūlakena pārājikena pātimokkhaṃ ṭhapeti, samūlakena saṅghādisesena…pe… thullaccayena pācittiyena pāṭidesanīyena dukkaṭena dubbhāsitena pātimokkhaṃ ṭhapeti – imāni satta dhammikāni pātimokkhaṭṭhapanāni.

‘‘Katamāni aṭṭha adhammikāni pātimokkhaṭṭhapanāni? Amūlikāya sīlavipattiyā pātimokkhaṃ ṭhapeti akatāya, amūlikāya sīlavipattiyā pātimokkhaṃ ṭhapeti katāya; amūlikāya ācāravipattiyā …pe… diṭṭhivipattiyā…pe… ājīvavipattiyā pātimokkhaṃ ṭhapeti akatāya…pe… katāya – imāni aṭṭha adhammikāni pātimokkhaṭṭhapanāni. Katamāni aṭṭha dhammikāni pātimokkhaṭṭhapanāni? Samūlikāya sīlavipattiyā pātimokkhaṃ ṭhapeti akatāya, samūlikāya sīlavipattiyā pātimokkhaṃ ṭhapeti katāya; samūlikāya ācāravipattiyā…pe… diṭṭhivipattiyā…pe… ājīvavipattiyā pātimokkhaṃ ṭhapeti akatāya…pe… katāya. Imāni aṭṭha dhammikāni pātimokkhaṭṭhapanāni.

‘‘Katamāni nava adhammikāni pātimokkhaṭṭhapanāni? Amūlikāya sīlavipattiyā pātimokkhaṃ ṭhapeti akatāya, amūlikāya sīlavipattiyā pātimokkhaṃ ṭhapeti katāya, amūlikāya sīlavipattiyā pātimokkhaṃ ṭhapeti katākatāya; amūlikāya ācāravipattiyā…pe… diṭṭhivipattiyā pātimokkhaṃ ṭhapeti akatāya…pe… katāya…pe… katākatāya imāni nava adhammikāni pātimokkhaṭṭhapanāni. Katamāni nava dhammikāni pātimokkhaṭṭhapanāni? Samūlikāya sīlavipattiyā pātimokkhaṃ ṭhapeti akatāya, samūlikāya sīlavipattiyā pātimokkhaṃ ṭhapeti katāya, samūlikāya sīlavipattiyā pātimokkhaṃ ṭhapeti katākatāya; samūlikāya ācāravipattiyā…pe… diṭṭhivipattiyā pātimokkhaṃ ṭhapeti akatāya…pe… katāya – katākatāya…pe… imāni nava dhammikāni pātimokkhaṭṭhapanāni.

‘‘Katamāni dasa adhammikāni pātimokkhaṭṭhapanāni? Na pārājiko tassaṃ parisāyaṃ nisinno hoti, na pārājikakathā vippakatā hoti; na sikkhaṃ paccakkhātako tassaṃ parisāyaṃ nisinno hoti, na sikkhaṃ paccakkhātakathā vippakatā hoti; dhammikaṃ sāmaggiṃ upeti, na dhammikaṃ sāmaggiṃ paccādiyati, na dhammikāya sāmaggiyā paccādānakathā vippakatā hoti; na sīlavipattiyā diṭṭhasutaparisaṅkito hoti, na ācāravipattiyā diṭṭhasutaparisaṅkito hoti, na diṭṭhivipattiyā diṭṭhasutaparisaṅkito hoti – imāni dasa adhammikāni pātimokkhaṭṭhapanāni. Katamāni dasa dhammikāni pātimokkhaṭṭhapanāni? Pārājiko tassaṃ parisāyaṃ nisinno hoti, pārājikakathā vippakatā hoti; sikkhaṃ paccakkhātako tassaṃ parisāyaṃ nisinno hoti, sikkhaṃ paccakkhātakathā vippakatā hoti; dhammikaṃ sāmaggiṃ na upeti, dhammikaṃ sāmaggiṃ paccādiyati, dhammikāya sāmaggiyā paccādānakathā vippakatā hoti; sīlavipattiyā diṭṭhasutaparisaṅkito hoti, ācāravipattiyā diṭṭhasutaparisaṅkito hoti, diṭṭhivipattiyā diṭṭhasutaparisaṅkito hoti – imāni dasa dhammikāni pātimokkhaṭṭhapanāni.

6. Dhammikapātimokkhaṭṭhapanaṃ

388. ‘‘Kathaṃ pārājiko tassaṃ parisāyaṃ nisinno hoti? Idha, bhikkhave, yehi ākārehi yehi liṅgehi yehi nimittehi pārājikassa dhammassa ajjhāpatti hoti, tehi ākārehi tehi liṅgehi tehi nimittehi bhikkhu bhikkhuṃ passati pārājikaṃ dhammaṃ ajjhāpajjantaṃ. Na heva kho bhikkhu bhikkhuṃ passati pārājikaṃ dhammaṃ ajjhāpajjantaṃ, api ca añño bhikkhu bhikkhussa āroceti – ‘itthannāmo, āvuso, bhikkhu pārājikaṃ dhammaṃ ajjhāpanno’ti. Na heva kho bhikkhu bhikkhuṃ passati pārājikaṃ dhammaṃ ajjhāpajjantaṃ, nāpi [nāpi ca (ka.)] añño bhikkhu bhikkhussa āroceti – ‘itthannāmo, āvuso, bhikkhu pārājikaṃ dhammaṃ ajjhāpanno’ti, apica sova bhikkhu bhikkhussa āroceti – ‘ahaṃ, āvuso, pārājikaṃ dhammaṃ ajjhāpanno’ti. Ākaṅkhamāno, bhikkhave, bhikkhu tena diṭṭhena tena sutena tāya parisaṅkāya tadahuposathe cātuddase vā pannarase vā tasmiṃ puggale sammukhībhūte saṅghamajjhe udāhareyya –

‘‘Suṇātu me, bhante, saṅgho. Itthannāmo puggalo pārājikaṃ dhammaṃ ajjhāpanno, tassa pātimokkhaṃ ṭhapemi, na tasmiṃ sammukhībhūte pātimokkhaṃ uddisitabbanti – dhammikaṃ pātimokkhaṭṭhapanaṃ.

389. ‘‘Bhikkhussa pātimokkhe ṭhapite parisā vuṭṭhāti, dasannaṃ antarāyānaṃ aññatarena [aññatarena antarāyena (syā. kaṃ.)] – rājantarāyena vā, corantarāyena vā, agyantarāyena vā, udakantarāyena vā, manussantarāyena vā, amanussantarāyena vā, vāḷantarāyena vā, sarīsapantarāyena vā, jīvitantarāyena vā, brahmacariyantarāyena vā. Ākaṅkhamāno, bhikkhave, bhikkhu tasmiṃ vā āvāse, aññasmiṃ vā āvāse, tasmiṃ puggale sammukhībhūte saṅghamajjhe udāhareyya –

‘‘Suṇātu me, bhante, saṅgho. Itthannāmassa puggalassa pārājikakathā vippakatā, taṃ vatthu avinicchitaṃ. Yadi saṅghassa pattakallaṃ, saṅgho taṃ vatthuṃ vinicchineyyāti.

‘‘Evañcetaṃ labhetha, iccetaṃ kusalaṃ. No ce labhetha, tadahuposathe cātuddase vā pannarase vā tasmiṃ puggale sammukhībhūte saṅghamajjhe udāharitabbaṃ –

‘‘Suṇātu me, bhante, saṅgho. Itthannāmassa puggalassa pārājikakathā vippakatā, taṃ vatthu avinicchitaṃ. Tassa pātimokkhaṃ ṭhapemi, na tasmiṃ sammukhībhūte pātimokkhaṃ uddisitabbanti – dhammikaṃ pātimokkhaṭṭhapanaṃ.

390. ‘‘Kathaṃ sikkhaṃ paccakkhātako tassaṃ parisāyaṃ nisinno hoti? Idha pana, bhikkhave, bhikkhu yehi ākārehi yehi liṅgehi yehi nimittehi sikkhā paccakkhātā hoti, tehi ākārehi tehi liṅgehi tehi nimittehi bhikkhu bhikkhuṃ passati sikkhaṃ paccakkhantaṃ. Na heva kho bhikkhu bhikkhuṃ passati sikkhaṃ paccakkhantaṃ, apica añño bhikkhu bhikkhussa āroceti – ‘itthannāmena, āvuso, bhikkhunā sikkhā paccakkhātā’ti. Na heva kho bhikkhu bhikkhuṃ passati sikkhaṃ paccakkhantaṃ, nāpi añño bhikkhu bhikkhussa āroceti – ‘itthannāmena, āvuso, bhikkhunā sikkhā paccakkhātā’ti, apica sova bhikkhu bhikkhussa āroceti – ‘mayā, āvuso, sikkhā paccakkhātā’ti. Ākaṅkhamāno, bhikkhave, bhikkhu tena diṭṭhena tena sutena tāya parisaṅkāya tadahuposathe cātuddase vā pannarase vā tasmiṃ puggale sammukhībhūte saṅghamajjhe udāhareyya –

‘‘Suṇātu me, bhante, saṅgho. Itthannāmena puggalena sikkhā paccakkhātā, tassa pātimokkhaṃ ṭhapemi, na tasmiṃ sammukhībhūte pātimokkhaṃ uddisitabbanti – dhammikaṃ pātimokkhaṭṭhapanaṃ.

391. ‘‘Bhikkhussa pātimokkhe ṭhapite parisā vuṭṭhāti, dasannaṃ antarāyānaṃ aññatarena – rājantarāyena vā …pe… brahmacariyantarāyena vā, ākaṅkhamāno, bhikkhave, bhikkhu tasmiṃ vā āvāse, aññasmiṃ vā āvāse, tasmiṃ puggale sammukhībhūte saṅghamajjhe udāhareyya –

‘‘Suṇātu me, bhante, saṅgho. Itthannāmassa puggalassa sikkhaṃ paccakkhātakathā [sikkhāpaccakkhātakathā (sī.)] vippakatā, taṃ vatthu avinicchitaṃ. Yadi saṅghassa pattakallaṃ, saṅgho taṃ vatthuṃ vinicchineyyāti.

‘‘Evañcetaṃ labhetha, iccetaṃ kusalaṃ. No ce labhetha, tadahuposathe cātuddase vā pannarase vā tasmiṃ puggale sammukhībhūte saṅghamajjhe udāharitabbaṃ –

‘‘Suṇātu me, bhante, saṅgho. Itthannāmassa puggalassa sikkhaṃ paccakkhātakathā vippakatā, taṃ vatthu avinicchitaṃ. Tassa pātimokkhaṃ ṭhapemi, na tasmiṃ sammukhībhūte pātimokkhaṃ uddisitabbanti – dhammikaṃ pātimokkhaṭṭhapanaṃ.

392. ‘‘Kathaṃ dhammikaṃ sāmaggiṃ na upeti? Idha pana, bhikkhave, bhikkhu yehi ākārehi yehi liṅgehi yehi nimittehi dhammikāya sāmaggiyānupagamanaṃ hoti, tehi ākārehi tehi liṅgehi tehi nimittehi bhikkhu bhikkhuṃ passati dhammikaṃ sāmaggiṃ na upentaṃ. Na heva kho bhikkhu bhikkhuṃ passati dhammikaṃ sāmaggiṃ na upentaṃ, api ca añño bhikkhu bhikkhussa āroceti – ‘itthannāmo, āvuso, bhikkhu dhammikaṃ sāmaggiṃ na upetī’ti. Na heva kho bhikkhu bhikkhuṃ passati dhammikaṃ sāmaggiṃ na upentaṃ, nāpi añño bhikkhu bhikkhussa āroceti – ‘itthannāmo, āvuso, bhikkhu dhammikaṃ sāmaggiṃ na upetī’ti, api ca sova bhikkhu bhikkhussa āroceti – ‘ahaṃ, āvuso, dhammikaṃ sāmaggiṃ na upemī’ti. Ākaṅkhamāno, bhikkhave, bhikkhu tena diṭṭhena tena sutena tāya parisaṅkāya tadahuposathe cātuddase vā pannarase vā tasmiṃ puggale sammukhībhūte saṅghamajjhe udāhareyya –

‘‘Suṇātu me, bhante, saṅgho. Itthannāmo puggalo dhammikaṃ sāmaggiṃ na upeti, tassa pātimokkhaṃ ṭhapemi, na tasmiṃ sammukhībhūte pātimokkhaṃ uddisitabbanti – dhammikaṃ pātimokkhaṭṭhapanaṃ.

393. ‘‘Kathaṃ dhammikaṃ sāmaggiṃ paccādiyati? Idha, bhikkhave, bhikkhu yehi ākārehi yehi liṅgehi yehi nimittehi dhammikāya sāmaggiyā paccādānaṃ hoti, tehi ākārehi tehi liṅgehi tehi nimittehi bhikkhu bhikkhuṃ passati dhammikaṃ sāmaggiṃ paccādiyantaṃ na heva kho bhikkhu bhikkhuṃ passati dhammikaṃ sāmaggiṃ paccādiyantaṃ, api ca añño bhikkhu bhikkhussa āroceti – ‘itthannāmo, āvuso, bhikkhu dhammikaṃ sāmaggiṃ paccādiyatī’ti. Na heva kho bhikkhu bhikkhuṃ passati dhammikaṃ sāmaggiṃ paccādiyantaṃ, nāpi añño bhikkhu bhikkhussa āroceti – ‘itthannāmo, āvuso, bhikkhu dhammikaṃ sāmaggiṃ paccādiyatī’ti, api ca sova bhikkhu bhikkhussa āroceti – ‘ahaṃ, āvuso, dhammikaṃ sāmaggiṃ paccādiyāmī’ti. Ākaṅkhamāno, bhikkhave, bhikkhu tena diṭṭhena tena sutena tāya parisaṅkāya tadahuposathe cātuddase vā pannarase vā tasmiṃ puggale sammukhībhūte saṅghamajjhe udāhareyya –

‘‘Suṇātu me, bhante, saṅgho. Itthannāmo puggalo dhammikaṃ sāmaggiṃ paccādiyati, tassa pātimokkhaṃ ṭhapemi, na tasmiṃ sammukhībhūte pātimokkhaṃ uddisitabbanti – dhammikaṃ pātimokkhaṭṭhapanaṃ.

394. ‘‘Bhikkhussa pātimokkhe ṭhapite parisā vuṭṭhāti, dasannaṃ antarāyānaṃ aññatarena – rājantarāyena vā…pe… brahmacariyantarāyena vā. Ākaṅkhamāno, bhikkhave, bhikkhu tasmiṃ vā āvāse, aññasmiṃ vā āvāse, tasmiṃ puggale sammukhībhūte saṅghamajjhe udāhareyya –

‘‘Suṇātu me, bhante, saṅgho. Itthannāmassa puggalassa dhammikāya sāmaggiyā paccādānakathā vippakatā, taṃ vatthu avinicchitaṃ. Yadi saṅghassa pattakallaṃ, saṅgho taṃ vatthuṃ vinicchineyyāti.

‘‘Evañcetaṃ labhetha, iccetaṃ kusalaṃ. No ce labhetha, tadahuposathe cātuddase vā pannarase vā tasmiṃ puggale sammukhībhūte saṅghamajjhe udāharitabbaṃ –

‘‘Suṇātu me, bhante, saṅgho. Itthannāmassa puggalassa dhammikāya sāmaggiyā paccādānakathā vippakatā, taṃ vatthu avinicchitaṃ. Tassa pātimokkhaṃ ṭhapemi, na tasmiṃ sammukhībhūte pātimokkhaṃ uddisitabbanti – dhammikaṃ pātimokkhaṭṭhapanaṃ.

395. ‘‘Kathaṃ sīlavipattiyā diṭṭhasutaparisaṅkito hoti? Idha pana, bhikkhave, bhikkhu yehi ākārehi yehi liṅgehi yehi nimittehi sīlavipattiyā diṭṭhasutaparisaṅkito hoti, tehi ākārehi tehi liṅgehi tehi nimittehi bhikkhu bhikkhuṃ passati sīlavipattiyā diṭṭhasutaparisaṅkitaṃ. Na heva kho bhikkhu bhikkhuṃ passati sīlavipattiyā diṭṭhasutaparisaṅkitaṃ, api ca añño bhikkhu bhikkhussa āroceti – ‘itthannāmo, āvuso, bhikkhu sīlavipattiyā diṭṭhasutaparisaṅkito’ti. Na heva kho bhikkhu bhikkhuṃ passati sīlavipattiyā diṭṭhasutaparisaṅkitaṃ, nāpi añño bhikkhu bhikkhussa āroceti – ‘itthannāmo, āvuso, bhikkhu sīlavipattiyā diṭṭhasutaparisaṅkito’ti, api ca sova bhikkhu bhikkhussa āroceti – ‘ahaṃ, āvuso, sīlavipattiyā diṭṭhasutaparisaṅkitomhī’ti. Ākaṅkhamāno, bhikkhave, bhikkhu tena diṭṭhena tena sutena tāya parisaṅkāya tadahuposathe cātuddase vā pannarase vā tasmiṃ puggale sammukhībhūte saṅghamajjhe udāhareyya –

‘‘Suṇātu me, bhante, saṅgho. Itthannāmo puggalo sīlavipattiyā diṭṭhasutaparisaṅkito, [diṭṭhasutaparisaṅkito hoti (syā. kaṃ.)] tassa pātimokkhaṃ ṭhapemi, na tasmiṃ sammukhībhūte pātimokkhaṃ uddisitabbanti – dhammikaṃ pātimokkhaṭṭhapanaṃ.

396. ‘‘Kathaṃ ācāravipattiyā diṭṭhasutaparisaṅkito hoti? Idha pana, bhikkhave, bhikkhu yehi ākārehi yehi liṅgehi yehi nimittehi ācāravipattiyā diṭṭhasutaparisaṅkito hoti tehi ākārehi tehi liṅgehi tehi nimittehi bhikkhu bhikkhuṃ passati ācāravipattiyā diṭṭhasutaparisaṅkitaṃ. Na heva kho bhikkhu bhikkhuṃ passati ācāravipattiyā diṭṭhasutaparisaṅkitaṃ, api ca añño bhikkhu bhikkhussa āroceti – ‘itthannāmo, āvuso, bhikkhu ācāravipattiyā diṭṭhasutaparisaṅkito’ti. Na heva kho bhikkhu bhikkhuṃ passati ācāravipattiyā diṭṭhasutaparisaṅkitaṃ, nāpi añño bhikkhu bhikkhussa āroceti – ‘itthannāmo, āvuso, bhikkhu ācāravipattiyā diṭṭhasutaparisaṅkito’ti, api ca sova bhikkhu bhikkhussa āroceti – ‘ahaṃ, āvuso, ācāravipattiyā diṭṭhasutaparisaṅkitomhī’ti. Ākaṅkhamāno, bhikkhave, bhikkhu tena diṭṭhena tena sutena tāya parisaṅkāya tadahuposathe cātuddase vā pannarase vā tasmiṃ puggale sammukhībhūte saṅghamajjhe udāhareyya –

‘‘Suṇātu me, bhante, saṅgho. Itthannāmo puggalo ācāravipattiyā diṭṭhasutaparisaṅkito, tassa pātimokkhaṃ ṭhapemi, na tasmiṃ sammukhībhūte pātimokkhaṃ uddisitabbanti – dhammikaṃ pātimokkhaṭṭhapanaṃ.

397. ‘‘Kathaṃ diṭṭhivipattiyā diṭṭhasutaparisaṅkito hoti? Idha pana, bhikkhave, bhikkhu yehi ākārehi yehi liṅgehi yehi nimittehi diṭṭhivipattiyā diṭṭhasutaparisaṅkito hoti, tehi ākārehi tehi liṅgehi tehi nimittehi bhikkhu bhikkhuṃ passati diṭṭhivipattiyā diṭṭhasutaparisaṅkitaṃ. Na heva kho bhikkhu bhikkhuṃ passati diṭṭhivipattiyā diṭṭhasutaparisaṅkitaṃ, api ca añño bhikkhu bhikkhussa āroceti – 'itthannāmo, āvuso, bhikkhu diṭṭhivipattiyā diṭṭhasutaparisaṅkito'ti. Na heva kho bhikkhu bhikkhuṃ passati diṭṭhivipattiyā diṭṭhasutaparisaṅkitaṃ, nāpi añño bhikkhu bhikkhussa āroceti – 'itthannāmo, āvuso, bhikkhu diṭṭhivipattiyā diṭṭhasutaparisaṅkito'ti, api ca sova bhikkhu bhikkhussa āroceti – 'ahaṃ, āvuso, diṭṭhivipattiyā diṭṭhasutaparisaṅkitomhī'ti. Ākaṅkhamāno, bhikkhave, bhikkhu tena diṭṭhena tena sutena tāya parisaṅkāya tadahuposathe cātuddase vā pannarase vā tasmiṃ puggale sammukhībhūte saṅghamajjhe udāhareyya –

''Suṇātu me, bhante, saṅgho. Itthannāmo puggalo diṭṭhivipattiyā diṭṭhasutaparisaṅkito, tassa pātimokkhaṃ ṭhapemi, na tasmiṃ sammukhībhūte pātimokkhaṃ uddisitabbanti – dhammikaṃ pātimokkhaṭṭhapanaṃ.

''Imāni dasa dhammikāni pātimokkhaṭṭhapanānī''ti.

Paṭhamabhāṇavāro niṭṭhito.

7. Attādānaaṅgaṃ

398. Atha kho āyasmā upāli yena bhagavā tenupasaṅkami, upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā upāli bhagavantaṃ etadavoca – ''attādānaṃ ādātukāmena, bhante, bhikkhunā katamaṅgasamannāgataṃ [kataṅgasamannāgataṃ (ka.)] attādānaṃ ādātabba''nti?

[pari. 440] ''Attādānaṃ ādātukāmena, upāli, bhikkhunā pañcaṅgasamannāgataṃ attādānaṃ ādātabbaṃ. Attādānaṃ ādātukāmena, upāli, bhikkhunā evaṃ paccavekkhitabbaṃ – 'yaṃ kho ahaṃ imaṃ attādānaṃ ādātukāmo, kālo nu kho imaṃ attādānaṃ ādātuṃ udāhu no'ti? Sace, upāli, bhikkhu paccavekkhamāno evaṃ jānāti – 'akālo imaṃ attādānaṃ ādātuṃ, no kālo'ti, na taṃ, upāli, attādānaṃ ādātabbaṃ.

''Sace panupāli, bhikkhu paccavekkhamāno evaṃ jānāti – 'kālo imaṃ attādānaṃ ādātuṃ, no akālo'ti, tenupāli, bhikkhunā uttari paccavekkhitabbaṃ – 'yaṃ kho ahaṃ imaṃ attādānaṃ ādātukāmo, bhūtaṃ nu kho idaṃ attādānaṃ udāhu no'ti? Sace, upāli, bhikkhu paccavekkhamāno evaṃ jānāti – 'abhūtaṃ idaṃ attādānaṃ, no bhūta'nti, na taṃ, upāli, attādānaṃ ādātabbaṃ.

''Sace panupāli, bhikkhu paccavekkhamāno evaṃ jānāti – 'bhūtaṃ idaṃ attādānaṃ, no abhūta'nti, tenupāli, bhikkhunā uttari paccavekkhitabbaṃ – 'yaṃ kho ahaṃ imaṃ attādānaṃ ādātukāmo, atthasañhitaṃ nu kho idaṃ attādānaṃ udāhu no'ti? Sace, upāli, bhikkhu paccavekkhamāno evaṃ jānāti – 'anatthasañhitaṃ idaṃ attādānaṃ, no atthasañhita'nti, na taṃ, upāli, attādānaṃ ādātabbaṃ.

''Sace panupāli, bhikkhu paccavekkhamāno evaṃ jānāti – 'atthasañhitaṃ idaṃ attādānaṃ, no anatthasañhita'nti, tenupāli, bhikkhunā uttari paccavekkhitabbaṃ – 'imaṃ kho ahaṃ attādānaṃ ādiyamāno labhissāmi sandiṭṭhe sambhatte bhikkhū dhammato vinayato pakkhe udāhu no'ti? Sace, upāli, bhikkhu paccavekkhamāno evaṃ jānāti – 'imaṃ kho ahaṃ attādānaṃ ādiyamāno na labhissāmi sandiṭṭhe sambhatte bhikkhū dhammato vinayato pakkhe'ti, na taṃ, upāli, attādānaṃ ādātabbaṃ.

''Sace panupāli, bhikkhu paccavekkhamāno evaṃ jānāti – 'imaṃ kho ahaṃ attādānaṃ ādiyamāno labhissāmi sandiṭṭhe sambhatte bhikkhū dhammato vinayato pakkhe'ti, tenupāli, bhikkhunā uttari paccavekkhitabbaṃ – 'imaṃ kho me attādānaṃ ādiyato bhavissati saṅghassa tatonidānaṃ bhaṇḍanaṃ kalaho viggaho vivādo saṅghabhedo saṅgharāji saṅghavavatthānaṃ saṅghanānākaraṇaṃ udāhu no'ti?

Sace upāli, bhikkhu paccavekkhamāno evaṃ jānāti – ‘imaṃ kho me attādānaṃ ādiyato bhavissati saṅghassa tatonidānaṃ bhaṇḍanaṃ kalaho viggaho vivādo saṅghabhedo saṅgharāji saṅghavavatthānaṃ saṅghanānākaraṇa’nti, na taṃ, upāli, attādānaṃ ādātabbaṃ. Sace panupāli, bhikkhu paccavekkhamāno evaṃ jānāti – ‘imaṃ kho me attādānaṃ ādiyato na bhavissati saṅghassa tatonidānaṃ bhaṇḍanaṃ kalaho viggaho vivādo saṅghabhedo saṅgharāji saṅghavavatthānaṃ saṅghanānākaraṇa’nti, ādātabbaṃ taṃ, upāli, attādānaṃ. Evaṃ pañcaṅgasamannāgataṃ kho, upāli, attādānaṃ ādinnaṃ, pacchāpi avippaṭisārakaraṃ bhavissatī’ti.

8. Codakenapaccavekkhitabbadhammā

399. [pari. 436 (a. ni. 10.44 thokaṃ visadisaṃ)] ‘‘Codakena, bhante, bhikkhunā paraṃ codetukāmena kati dhamme ajjhattaṃ paccavekkhitvā paro codetabbo’’ti? ‘‘Codakena, upāli, bhikkhunā paraṃ codetukāmena pañca dhamme ajjhattaṃ paccavekkhitvā paro codetabbo.

‘‘Codakena, upāli, bhikkhunā paraṃ codetukāmena evaṃ paccavekkhitabbaṃ – ‘parisuddhakāyasamācāro nu khomhi, parisuddhenamhi kāyasamācārena samannāgato – acchiddena appaṭimaṃsena? Saṃvijjati nu kho me eso dhammo udāhu no’ti? No ce, upāli, bhikkhu parisuddhakāyasamācāro hoti, parisuddhena kāyasamācārena samannāgato – acchiddena appaṭimaṃsena, tassa bhavanti vattāro – ‘iṅgha tāva āyasmā kāyikaṃ sikkhassū’ti. Itissa bhavanti vattāro.

‘‘Puna caparaṃ, upāli, codakena bhikkhunā paraṃ codetukāmena evaṃ paccavekkhitabbaṃ – ‘parisuddhavacīsamācāro nu khomhi, parisuddhenamhi vacīsamācārena samannāgato – acchiddena appaṭimaṃsena? Saṃvijjati nu kho me eso dhammo udāhu no’ti? No ce, upāli, bhikkhu parisuddhavacīsamācāro hoti, parisuddhena vacīsamācārena samannāgato – acchiddena appaṭimaṃsena, tassa bhavanti vattāro – ‘iṅgha tāva āyasmā vācasikaṃ sikkhassū’ti. Itissa bhavanti vattāro.

‘‘Puna caparaṃ, upāli, codakena bhikkhunā paraṃ codetukāmena evaṃ paccavekkhitabbaṃ – ‘mettaṃ nu kho me cittaṃ paccupaṭṭhitaṃ sabrahmacārīsu anāghātaṃ, saṃvijjati nu kho me eso dhammo udāhu no’ti? No ce, upāli, bhikkhuno mettacittaṃ paccupaṭṭhitaṃ hoti sabrahmacārīsu anāghātaṃ, tassa bhavanti vattāro – ‘iṅgha tāva āyasmā sabrahmacārīsu mettacittaṃ upaṭṭhāpehī’ti. Itissa bhavanti vattāro.

‘‘Puna caparaṃ, upāli, codakena bhikkhunā paraṃ codetukāmena evaṃ paccavekkhitabbaṃ – ‘bahussuto nu khomhi, sutadharo, sutasanniccayo? Ye te dhammā ādikalyāṇā majjhekalyāṇā pariyosānakalyāṇā, sātthaṃ sabyañjanaṃ kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ abhivadanti, tathārūpā me dhammā bahussutā honti dhātā vacasā paricitā manasānupekkhitā diṭṭhiyā suppaṭividdhā? Saṃvijjati nu kho me eso dhammo udāhu no’ti? No ce, upāli, bhikkhu bahussuto hoti, sutadharo, sutasanniccayo; ye te dhammā ādikalyāṇā majjhekalyāṇā pariyosānakalyāṇā, sātthaṃ sabyañjanaṃ kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ abhivadanti, tathārūpassa dhammā na bahussutā honti dhātā vacasā paricitā manasānupekkhitā diṭṭhiyā suppaṭividdhā, tassa bhavanti vattāro – ‘iṅgha tāva āyasmā āgamaṃ pariyāpuṇassū’ti. Itissa bhavanti vattāro.

‘‘Puna caparaṃ, upāli, codakena bhikkhunā paraṃ codetukāmena evaṃ paccavekkhitabbaṃ – ‘ubhayāni kho me pātimokkhāni vitthārena svāgatāni honti, suvibhattāni, suppavattīni, suvinicchitāni – suttaso, anubyañjanaso? Saṃviñjati nu kho me eso dhammo udāhu no’ti? No ce, upāli, bhikkhuno ubhayāni pātimokkhāni vitthārena svāgatāni honti, suvibhattāni, suppavattīni, suvinicchitāni – suttaso, anubyañjanaso, ‘idaṃ panāvuso, kattha vuttaṃ bhagavatā’ti, iti puṭṭho na sampāyati [na sampādayati (ka.)], tassa bhavanti vattāro – ‘iṅgha tāva āyasmā, vinayaṃ pariyāpuṇassū’ti. Itissa bhavanti vattāro. Codakenupāli, bhikkhunā paraṃ codetukāmena ime pañca dhamme ajjhattaṃ paccavekkhitvā paro codetabbo’’ti.

9. Codakenaupaṭṭhāpetabbadhammā

400. ‘‘Codakena, bhante, bhikkhunā paraṃ codetukāmena kati dhamme ajjhattaṃ upaṭṭhāpetvā paro codetabbo’’ti? ‘‘Codakenupāli, bhikkhunā paraṃ codetukāmena pañca dhamme ajjhattaṃ upaṭṭhāpetvā paro codetabbo – kālena vakkhāmi, no akālena; bhūtena vakkhāmi, no abhūtena; saṇhena vakkhāmi, no pharusena; atthasaṃhitena vakkhāmi, no anatthasaṃhitena; mettacitto vakkhāmi, no dosantaroti. Codakenupāli, bhikkhunā paraṃ codetukāmena ime pañca dhamme ajjhattaṃ upaṭṭhāpetvā paro codetabbo’’ti.

10. Codakacuditakapaṭisaṃyuttakathā

401. ‘‘Adhammacodakassa, bhante, bhikkhuno katīhākārehi vippaṭisāro upadahātabbo’’ti? ‘‘Adhammacodakassa, upāli, bhikkhuno pañcahākārehi vippaṭisāro upadahātabbo – akālenāyasmā codesi, no kālena, alaṃ te vippaṭisārāya; abhūtenāyasmā codesi, no bhūtena, alaṃ te vippaṭisārāya; pharusenāyasmā codesi, no saṇhena, alaṃ te vippaṭisārāya; anatthasaṃhitenāyasmā codesi, no atthasaṃhitena, alaṃ te vippaṭisārāya; dosantaro āyasmā codesi, no mettacitto, alaṃ te vippaṭisārāyāti. Adhammacodakassa, upāli, bhikkhuno imehi pañcahākārehi vippaṭisāro upadahātabbo. Taṃ kissa hetu? Yathā na aññopi bhikkhu abhūtena codetabbaṃ maññeyyā’’ti.

‘‘Adhammacuditassa pana, bhante, bhikkhuno katihākārehi avippaṭisāro upadahātabbo’’ti? ‘‘Adhammacuditassa, upāli, bhikkhuno pañcahākārehi avippaṭisāro upadahātabbo – akālenāyasmā cudito, no kālena, alaṃ te avippaṭisārāya; abhūtenāyasmā cudito, no bhūtena, alaṃ te avippaṭisārāya; pharusenāyasmā cudito, no saṇhena, alaṃ te avippaṭisārāya; anatthasaṃhitenāyasmā cudito, no atthasaṃhitena, alaṃ te avippaṭisārāya; dosantarenāyasmā cudito, no mettacittena, alaṃ te avippaṭisārāyāti. Adhammacuditassa, upāli, bhikkhuno imehi pañcahākārehi avippaṭisāro upadahātabbo’’ti.

‘‘Dhammacodakassa, bhante, bhikkhuno katihākārehi avippaṭisāro upadahātabbo’’ti? ‘‘Dhammacodakassa, upāli, bhikkhuno pañcahākārehi avippaṭisāro upadahātabbo – kālenāyasmā codesi, no akālena, alaṃ te avippaṭisārāya; bhūtenāyasmā codesi, no abhūtena, alaṃ te avippaṭisārāya; saṇhenāyasmā codesi, no pharusena, alaṃ te avippaṭisārāya; atthasaṃhitenāyasmā codesi, no anatthasaṃhitena, alaṃ te avippaṭisārāya; mettacitto āyasmā codesi, no dosantaro, alaṃ te avippaṭisārāyāti. Dhammacodakassa, upāli, bhikkhuno imehi pañcahākārehi avippaṭisāro upadahātabbo. Taṃ kissa hetu? Yathā aññopi bhikkhu bhūtena codetabbaṃ maññeyyā’’ti.

‘‘Dhammacuditassa pana, bhante, bhikkhuno katihākārehi vippaṭisāro upadahātabbo’’ti? ‘‘Dhammacuditassa, upāli, bhikkhuno pañcahākārehi vippaṭisāro upadahātabbo – kālenāyasmā cudito, no akālena, alaṃ te vippaṭisārāya; bhūtenāyasmā cudito, no abhūtena, alaṃ te vippaṭisārāya; saṇhenāyasmā cudito, no pharusena, alaṃ te vippaṭisārāya; atthasaṃhitenāyasmā cudito, no anatthasaṃhitena, alaṃ te vippaṭisārāya; mettacittenāyasmā cudito, no dosantarena, alaṃ te vippaṭisārāyāti. Dhammacuditassa, upāli, bhikkhuno imehi pañcahākārehi vippaṭisāro upadahātabbo’’ti.

[pari. 438] ‘‘Codakena, bhante, bhikkhunā paraṃ codetukāmena kati dhamme ajjhattaṃ manasi karitvā paro codetabbo’’ti? ‘‘Codakenupāli, bhikkhunā paraṃ codetukāmena pañca dhamme ajjhattaṃ manasi karitvā paro codetabbo – kāruññatā, hitesitā, anukampitā, [anukampatā (ka.)] āpattivuṭṭhānatā, vinayapurekkhāratāti. Codakenupāli, bhikkhunā paraṃ codetukāmena ime pañca dhamme ajjhattaṃ manasi karitvā paro codetabbo’’ti.

‘‘Cuditena pana, bhante, bhikkhunā katisu dhammesu patiṭṭhātabba’’nti? ‘‘Cuditenupāli, bhikkhunā dvīsu dhammesu patiṭṭhātabbaṃ – sacce ca akuppe cā’’ti.

Dutiyabhāṇavāro niṭṭhito.

Pātimokkhaṭṭhapanakkhandhako navamo.

Imamhi khandhake vatthū tiṃsa.

Tassuddānaṃ –

Uposathe yāvatikaṃ, pāpabhikkhu na nikkhami;
Moggallānena nicchuddho, accherā jinasāsane.

Ninnonupubbasikkhā ca, ṭhitadhammo nātikkamma;
Kuṇapukkhipati saṅgho, savantiyo jahanti ca.

Savanti parinibbanti, ekarasa vimutti ca;
Bahu dhammavinayopi, bhūtaṭṭhāriyapuggalā.

Samuddaṃ upamaṃ katvā, vācesi [ṭhāpesi (ka.)] sāsane guṇaṃ;
Uposathe pātimokkhaṃ, na amhe koci jānāti.

Paṭikacceva ujjhanti, eko dve tīṇi cattāri;
Pañca cha satta aṭṭhāni, navā ca dasamāni ca.

Sīla-ācāra-diṭṭhi ca, ājīvaṃ catubhāgike;
Pārājikañca saṅghādi, pācitti pāṭidesani.

Dukkaṭaṃ pañcabhāgesu, sīlācāravipatti ca;
Akatāya katāya ca, chabhāgesu yathāvidhi.

Pārājikañca saṅghādi, thullaṃ pācittiyena ca;
Pāṭidesaniyañceva, dukkaṭañca dubbhāsitaṃ.

Sīlācāravipatti ca, diṭṭhiājīvavipatti;
Yā ca aṭṭhā katākate, tenetā sīlācāradiṭṭhiyā.

Akatāya katāyāpi, katākatāyameva ca;
Evaṃ navavidhā vuttā, yathābhūtena ñāyato.

Pārājiko vippakatā, paccakkhāto tatheva ca;
Upeti paccādiyati, paccādānakathā ca yā.

Sīlācāravipatti ca, tathā diṭṭhivipattiyā;
Diṭṭhasutaparisaṅkitaṃ, dasadhā taṃ vijānātha.

Bhikkhu vipassati bhikkhuṃ, añño cārocayāti taṃ;
So yeva tassa akkhāti [vipassañño cārocati; taṃ suddheva tassa akkhāti (ka.)], pātimokkhaṃ ṭhapeti so.

Vuṭṭhāti antarāyena, rājacoraggudakā ca;
Manussaamanussā ca, vāḷasarīsapā jīvibrahmaṃ.

Dasannamaññatarena, tasmiṃ aññataresu vā;
Dhammikādhammikā ceva, yathā maggena jānātha.

Kālabhūtatthasaṃhitaṃ, labhissāmi bhavissati;
Kāyavācasikā mettā, bāhusaccaṃ ubhayāni.

Kālabhūtena saṇhena, atthamettena codaye;
Vippaṭisāradhammena, tathā vācā [tathevāpi (syā.)] vinodaye.

Dhammacodacuditassa, vinodeti vippaṭisāro;
Karuṇā hitānukampi, vuṭṭhānapurekkhārato.

Codakassa paṭipatti, sambuddhena pakāsitā;
Sacce ceva akuppe ca, cuditasseva dhammatāti.

Pātimokkhaṭṭhapanakkhandhakaṃ niṭṭhitaṃ.

10. Bhikkhunikkhandhakaṃ

1. Paṭhamabhāṇavāro

Mahāpajāpatigotamīvatthu

402. [a. ni. 8.51 idaṃ vatthu āgataṃ] Tena samayena buddho bhagavā sakkesu viharati kapilavatthusmiṃ nigrodhārāme. Atha kho mahāpajāpati [mahāpajāpatī (sī. syā.)] gotamī yena bhagavā tenupasaṅkami, upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ aṭṭhāsi. Ekamantaṃ ṭhitā kho mahāpajāpati gotamī bhagavantaṃ etadavoca – ‘‘sādhu, bhante, labheyya mātugāmo tathāgatappavedite dhammavinaye agārasmā anagāriyaṃ pabbajja’’nti. ‘‘Alaṃ, gotami, mā te rucci mātugāmassa tathāgatappavedite dhammavinaye agārasmā anagāriyaṃ pabbajjā’’ti. Dutiyampi kho…pe… tatiyampi kho mahapajāpati gotamī bhagavantaṃ etadavoca – ‘‘sādhu, bhante, labheyya mātugāmo tathāgatappavedite dhammavinaye agārasmā anagāriyaṃ pabbajja’’nti. ‘‘Alaṃ, gotami, mā te rucci mātugāmassa tathāgatappavedite dhammavinaye agārasmā anagāriyaṃ pabbajjā’’ti. Atha kho mahāpajāpati gotamī – na bhagavā anujānāti mātugāmassa tathāgatappavedite dhammavinaye agārasmā anagāriyaṃ pabbajjanti – dukkhī dummanā assumukhī rudamānā bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā pakkāmi.

Atha kho bhagavā kapilavatthusmiṃ yathābhirantaṃ viharitvā yena vesālī tena cārikaṃ pakkāmi. Anupubbena cārikaṃ caramāno yena vesālī tadavasari. Tatra sudaṃ bhagavā vesāliyaṃ viharati mahāvane kūṭāgārasālāyaṃ. Atha kho mahāpajāpati gotamī kese chedāpetvā kāsāyāni vatthāni acchādetvā sambahulāhi sākiyānīhi saddhiṃ yena vesālī tena pakkāmi. Anupubbena yena vesālī mahāvanaṃ kūṭāgārasālā tenupasaṅkami. Atha kho mahāpajāpati gotamī sūnehi pādehi rajokiṇṇena gattena dukkhī dummanā assumukhī rudamānā bahidvārakoṭṭhake aṭṭhāsi. Addasā kho āyasmā ānando mahāpajāpatiṃ gotamiṃ sūnehi pādehi rajokiṇṇena gattena dukkhiṃ dummanaṃ assumukhiṃ rudamānaṃ bahidvārakoṭṭhake ṭhitaṃ. Disvāna mahāpajāpatiṃ gotamiṃ etadavoca – ‘‘kissa tvaṃ, gotami, sūnehi pādehi rajokiṇṇena gattena dukkhī dummanā assumukhī rudamānā bahidvārakoṭṭhake ṭhitā’’ti? ‘‘Tathā hi pana, bhante ānanda, na bhagavā anujānāti mātugāmassa tathāgatappavedite dhammavinaye agārasmā anagāriyaṃ pabbajja’’nti. ‘‘Tena hi tvaṃ, gotami, muhuttaṃ idheva tāva hohi, yāvāhaṃ bhagavantaṃ yācāmi mātugāmassa tathāgatappavedite dhammavinaye agārasmā anagāriyaṃ pabbajja’’nti.

Atha kho āyasmā ānando yena bhagavā tenupasaṅkami, upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā ānando bhagavantaṃ etadavoca – ‘‘esā, bhante, mahāpajāpati gotamī sūnehi pādehi rajokiṇṇena gattena dukkhī dummanā assumukhī rudamānā bahidvārakoṭṭhake ṭhitā – na bhagavā anujānāti mātugāmassa tathāgatappavedite dhammavinaye agārasmā anagāriyaṃ pabbajjanti. Sādhu, bhante, labheyya mātugāmo tathāgatappavedite dhammavinaye agārasmā anagāriyaṃ pabbajja’’nti. ‘‘Alaṃ, ānanda, mā te rucci mātugāmassa tathāgatappavedite dhammavinaye agārasmā anagāriyaṃ pabbajjā’’ti. Dutiyampi kho…pe… tatiyampi kho āyasmā ānando bhagavantaṃ etadavoca – ‘‘sādhu, bhante, labheyya mātugāmo tathāgatappavedite dhammavinaye agārasmā anagāriyaṃ pabbajja’’nti. ‘‘Alaṃ, ānanda, mā te rucci mātugāmassa tathāgatappavedite dhammavinaye agārasmā anagāriyaṃ pabbajjā’’ti.

Atha kho āyasmā ānando [a. ni. 8.51 ‘‘atha kho āyasmato ānandassa etadahosī’’ti āgataṃ] – ‘‘na bhagavā anujānāti mātugāmassa tathāgatappavedite dhammavinaye agārasmā anagāriyaṃ pabbajjaṃ; yaṃnūnāhaṃ aññenapi pariyāyena bhagavantaṃ yāceyyaṃ mātugāmassa tathāgatappavedite dhammavinaye agārasmā anagāriyaṃ pabbajja’’nti. Atha kho āyasmā ānando bhagavantaṃ etadavoca – ‘‘bhabbo nu kho, bhante, mātugāmo tathāgatappavedite dhammavinaye agārasmā anagāriyaṃ pabbajitvā sotāpattiphalaṃ vā sakadāgāmiphalaṃ [sakidāgāmiphalaṃ (syā.)] vā anāgāmiphalaṃ vā arahattaphalaṃ vā sacchikātu’’nti? ‘‘Bhabbo, ānanda, mātugāmo tathāgatappavedite dhammavinaye agārasmā anagāriyaṃ pabbajitvā sotāpattiphalampi sakadāgāmiphalampi anāgāmiphalampi arahattaphalampi sacchikātu’’nti. ‘‘Sace, bhante, bhabbo mātugāmo tathāgatappavedite dhammavinaye agārasmā anagāriyaṃ pabbajitvā sotāpattiphalampi sakadāgāmiphalampi anāgāmiphalampi arahattaphalampi sacchikātuṃ; bahūpakārā, bhante, mahāpajāpati gotamī bhagavato mātucchā āpādikā, posikā, khīrassa dāyikā, bhagavantaṃ janettiyā kālaṅkatāya thaññaṃ pāyesi; sādhu, bhante, labheyya mātugāmo tathāgatappavedite dhammavinaye agārasmā anagāriyaṃ pabbajja’’nti.

Aṭṭhagarudhammā

403. ‘‘Sace, ānanda, mahāpajāpatī gotamī aṭṭha garudhamme paṭigganhāti, sāvassā. Hotu upasampadā.

[pāci. 149] ‘‘Vassasatūpasampannāya bhikkhuniyā tadahupasampannassa bhikkhuno abhivādanaṃ paccuṭṭhānaṃ añjalikammaṃ sāmīcikammaṃ kātabbaṃ. Ayampi dhammo sakkatvā garukatvā [garuṃkatvā (ka.)] mānetvā pūjetvā yāvajīvaṃ anatikkamanīyo.

‘‘Na bhikkhuniyā abhikkhuke āvāse vassaṃ vasitabbaṃ. Ayampi dhammo sakkatvā garukatvā mānetvā pūjetvā yāvajīvaṃ anatikkamanīyo.

‘‘Anvaddhamāsaṃ bhikkhuniyā bhikkhusaṅghato dve dhammā paccāsīsitabbā – uposathapucchakañca, ovādūpasaṅkamanañca. Ayampi dhammo sakkatvā garukatvā mānetvā pūjetvā yāvajīvaṃ anatikkamanīyo.

‘‘Vassaṃvuṭṭhāya bhikkhuniyā ubhatosaṅghe tīhi ṭhānehi pavāretabbaṃ – diṭṭhena vā, sutena vā, parisaṅkāya vā. Ayampi dhammo sakkatvā garukatvā mānetvā pūjetvā yāvajīvaṃ anatikkamanīyo.

‘‘Garudhammaṃ ajjhāpannāya bhikkhuniyā ubhatosaṅghe pakkhamānattaṃ caritabbaṃ. Ayampi dhammo sakkatvā garukatvā mānetvā pūjetvā yāvajīvaṃ anatikkamanīyo.

‘‘Dve vassāni chasu dhammesu sikkhitasikkhāya sikkhamānāya ubhatosaṅghe upasampadā pariyesitabbā. Ayampi dhammo sakkatvā garukatvā mānetvā pūjetvā yāvajīvaṃ anatikkamanīyo.

‘‘Na bhikkhuniyā kenaci pariyāyena bhikkhu akkositabbo paribhāsitabbo. Ayampi dhammo sakkatvā garukatvā mānetvā pūjetvā yāvajīvaṃ anatikkamanīyo.

‘‘Ajjatagge ovaṭo bhikkhunīnaṃ bhikkhūsu vacanapatho, anovaṭo bhikkhūnaṃ bhikkhunīsu vacanapatho. Ayampi dhammo sakkatvā garukatvā mānetvā pūjetvā yāvajīvaṃ anatikkamanīyo.

‘‘Sace, ānanda, mahāpajāpati gotamī ime aṭṭha garudhamme paṭiggaṇhāti, sāvassā hotu upasampadā’’ti.

Atha kho āyasmā ānando bhagavato santike aṭṭha garudhamme uggahetvā yena mahāpajāpati gotamī tenupasaṅkami, upasaṅkamitvā mahāpajāpatiṃ gotamiṃ etadavoca – ‘‘sace kho tvaṃ, gotami, aṭṭha garudhamme paṭiggaṇheyyāsi, sāva te bhavissati upasampadā.

‘‘Vassasatūpasampannāya bhikkhuniyā tadahupasampannassa bhikkhuno abhivādanaṃ paccuṭṭhānaṃ añjalikammaṃ sāmīcikammaṃ kātabbaṃ. Ayampi dhammo sakkatvā garukatvā mānetvā pūjetvā yāvajīvaṃ anatikkamanīyo.

‘‘Na bhikkhuniyā abhikkhuke āvāse vassaṃ vasitabbaṃ. Ayampi dhammo sakkatvā garukatvā mānetvā pūjetvā yāvajīvaṃ anatikkamanīyo.

‘‘Anvaddhamāsaṃ bhikkhuniyā bhikkhusaṅghato dve dhammā paccāsīsitabbā – uposathapucchakañca, ovādūpasaṅkamanañca. Ayampi dhammo sakkatvā garukatvā mānetvā pūjetvā yāvajīvaṃ anatikkamanīyo.

‘‘Vassaṃvuṭṭhāya bhikkhuniyā ubhatosaṅghe tīhi ṭhānehi pavāretabbaṃ – diṭṭhena vā, sutena vā, parisaṅkāya vā. Ayampi dhammo sakkatvā garukatvā mānetvā pūjetvā yāvajīvaṃ anatikkamanīyo.

‘‘Garudhammaṃ ajjhāpannāya bhikkhuniyā ubhatosaṅghe pakkhamānattaṃ caritabbaṃ. Ayampi dhammo sakkatvā garukatvā mānetvā pūjetvā yāvajīvaṃ anatikkamanīyo.

‘‘Dve vassāni chasu dhammesu sikkhitasikkhāya sikkhamānāya ubhatosaṅghe upasampadā pariyesitabbā. Ayampi dhammo sakkatvā garukatvā mānetvā pūjetvā yāvajīvaṃ anatikkamanīyo.

‘‘Na bhikkhuniyā kenaci pariyāyena bhikkhu akkositabbo paribhāsitabbo. Ayampi dhammo sakkatvā garukatvā mānetvā pūjetvā yāvajīvaṃ anatikkamanīyo.

‘‘Ajjatagge ovaṭo bhikkhunīnaṃ bhikkhūsu vacanapatho, anovaṭo bhikkhūnaṃ bhikkhunīsu vacanapatho. Ayampi dhammo sakkatvā garukatvā mānetvā pūjetvā yāvajīvaṃ anatikkamanīyo.

‘‘Sace kho tvaṃ, gotami, ime aṭṭha garudhamme paṭiggaṇheyyāsi, sāva te bhavissati upasampadā’’ti.

‘‘Seyyathāpi, bhante ānanda, itthī vā puriso vā daharo, yuvā, maṇḍanakajātiko sīsaṃnahāto uppalamālaṃ vā vassikamālaṃ vā atimuttakamālaṃ [adhimattakamālaṃ (syā.)] vā labhitvā ubhohi hatthehi paṭiggahetvā uttamaṅge sirasmiṃ patiṭṭhāpeyya; evameva kho ahaṃ, bhante, ānanda ime aṭṭha garudhamme paṭiggaṇhāmi yāvajīvaṃ anatikkamanīye’’ti.

Atha kho āyasmā ānando yena bhagavā tenupasaṅkami, upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā ānando bhagavantaṃ etadavoca – ‘‘paṭiggahitā, bhante, mahāpajāpatiyā gotamiyā aṭṭha garudhammā, upasampannā bhagavato mātucchā’’ti.

‘‘Sace, ānanda, nālabhissa mātugāmo tathāgatappavedite dhammavinaye agārasmā anagāriyaṃ pabbajjaṃ, ciraṭṭhitikaṃ, ānanda, brahmacariyaṃ abhavissa, vassasahassaṃ saddhammo tiṭṭheyya. Yato ca kho, ānanda, mātugāmo tathāgatappavedite dhammavinaye agārasmā anagāriyaṃ pabbajito, na dāni, ānanda, brahmacariyaṃ ciraṭṭhitikaṃ bhavissati. Pañceva dāni, ānanda, vassasatāni saddhammo ṭhassati.

‘‘Seyyathāpi, ānanda, yāni kānici kulāni bahutthikāni [bahuitthikāni (sī. syā.)] appapurisakāni, tāni suppadhaṃsiyāni honti corehi kumbhathenakehi; evameva kho, ānanda, yasmiṃ dhammavinaye labhati mātugāmo agārasmā anagāriyaṃ pabbajjaṃ, na taṃ brahmacariyaṃ ciraṭṭhitikaṃ hoti.

‘‘Seyyathāpi, ānanda, sampanne sālikkhette setaṭṭikā nāma rogajāti nipatati, evaṃ taṃ sālikkhettaṃ na ciraṭṭhitikaṃ hoti; evameva kho, ānanda, yasmiṃ dhammavinaye labhati mātugāmo agārasmā anagāriyaṃ pabbajjaṃ, na taṃ brahmacariyaṃ ciraṭṭhitikaṃ hoti.

‘‘Seyyathāpi, ānanda, sampanne ucchukkhette mañjiṭṭhikā [mañjeṭṭhikā (sī. syā.)] nāma rogajāti nipatati, evaṃ taṃ ucchukkhettaṃ na ciraṭṭhitikaṃ hoti; evameva kho, ānanda, yasmiṃ dhammavinaye labhati mātugāmo agārasmā anagāriyaṃ pabbajjaṃ, na taṃ brahmacariyaṃ ciraṭṭhitikaṃ hoti.

‘‘Seyyathāpi, ānanda, puriso mahato taḷākassa paṭikacceva āḷiṃ bandheyya yāvadeva udakassa anatikkamanāya; evameva kho, ānanda, mayā paṭikacceva bhikkhunīnaṃ aṭṭha garudhammā paññattā yāvajīvaṃ anatikkamanīyā’’ti.

Bhikkhunīnaṃ aṭṭha garudhammā niṭṭhitā.

Bhikkhunīupasampadānujānanaṃ

404. Atha kho mahāpajāpati gotamī yena bhagavā tenupasaṅkami, upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ aṭṭhāsi. Ekamantaṃ ṭhitā kho mahāpajāpatī gotamī bhagavantaṃ etadavoca – ‘‘kathāhaṃ, bhante, imāsu sākiyānīsu paṭipajjāmī’’ti? Atha kho bhagavā mahāpajāpatiṃ gotamiṃ dhammiyā kathāya sandassesi samādapesi samuttejesi sampahaṃsesi. Atha kho mahāpajāpati gotamī bhagavatā dhammiyā kathāya sandassitā samādapitā samuttejitā sampahaṃsitā bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā pakkāmi. Atha kho bhagavā etasmiṃ nidāne etasmiṃ pakaraṇe dhammiṃ kathaṃ katvā bhikkhū āmantesi – ‘‘anujānāmi, bhikkhave, bhikkhūhi bhikkhuniyo upasampādetu’’nti.

Atha kho tā bhikkhuniyo mahāpajāpatiṃ gotamiṃ etadavocuṃ – ‘‘ayyā anupasampannā, mayañcamhā upasampannā; evañhi bhagavatā paññattaṃ bhikkhūhi bhikkhuniyo upasampādetabbā’’ti. Atha kho mahāpajāpati gotamī yenāyasmā ānando tenupasaṅkami, upasaṅkamitvā āyasmantaṃ ānandaṃ abhivādetvā ekamantaṃ aṭṭhāsi. Ekamantaṃ ṭhitā kho mahāpajāpati gotamī āyasmantaṃ ānandaṃ etadavoca – ‘‘imā maṃ, bhante ānanda, bhikkhuniyo evamāhaṃsu – ‘ayyā anupasampannā, mayañcamhā upasampannā; evañhi bhagavatā paññattaṃ bhikkhūhi bhikkhuniyo upasampādetabbā’’’ti.

Atha kho āyasmā ānando yena bhagavā tenupasaṅkami, upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā ānando bhagavantaṃ etadavoca – ‘‘mahāpajāpati, bhante, gotamī evamāha – ‘imā maṃ, bhante ānanda, bhikkhuniyo evamāhaṃsu – ayyā anupasampannā, mayañcamhā upasampannā; evañhi bhagavatā paññattaṃ bhikkhūhi bhikkhuniyo upasampādetabbā’’’ti.

‘‘Yadaggena, ānanda, mahāpajāpatiyā gotamiyā aṭṭha garudhammā paṭiggahitā, tadeva sā [tadevassā (ka.)] upasampannā’’ti.

405. Atha kho mahāpajāpati gotamī yenāyasmā ānando tenupasaṅkami, upasaṅkamitvā āyasmantaṃ ānandaṃ abhivādetvā ekamantaṃ aṭṭhāsi. Ekamantaṃ ṭhitā kho mahāpajāpati gotamī āyasmantaṃ ānandaṃ etadavoca – ‘‘ekāhaṃ, bhante ānanda, bhagavantaṃ varaṃ yācāmi. Sādhu, bhante, bhagavā anujāneyya bhikkhūnañca bhikkhunīnañca yathāvuḍḍhaṃ abhivādanaṃ paccuṭṭhānaṃ añjalikammaṃ sāmīcikamma’’nti.

Atha kho āyasmā ānando yena bhagavā tenupasaṅkami, upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā ānando bhagavantaṃ etadavoca – ‘‘mahāpajāpati, bhante, gotamī evamāha – ‘ekāhaṃ, bhante ānanda, bhagavantaṃ varaṃ yācāmi. Sādhu, bhante, bhagavā anujāneyya bhikkhūnañca bhikkhunīnañca yathāvuḍḍhaṃ abhivādanaṃ paccuṭṭhānaṃ añjalikammaṃ sāmīcikamma’’’nti.

‘‘Aṭṭhānametaṃ, ānanda, anavakāso, yaṃ tathāgato anujāneyya mātugāmassa abhivādanaṃ paccuṭṭhānaṃ añjalikammaṃ sāmīcikammaṃ. Imehi nāma, ānanda, aññatitthiyā durakkhātadhammā mātugāmassa abhivādanaṃ paccuṭṭhānaṃ añjalikammaṃ sāmīcikammaṃ na karissanti; kimaṅgaṃ pana tathāgato anujānissati mātugāmassa abhivādanaṃ paccuṭṭhānaṃ añjalikammaṃ sāmīcikamma’’nti?

Atha kho bhagavā etasmiṃ nidāne etasmiṃ pakaraṇe dhammiṃ kathaṃ katvā bhikkhū āmantesi – ‘‘na, bhikkhave, mātugāmassa abhivādanaṃ paccuṭṭhānaṃ añjalikammaṃ sāmīcikammaṃ kātabbaṃ. Yo kareyya, āpatti dukkaṭassā’’ti.

Atha kho mahāpajāpati gotamī yena bhagavā tenupasaṅkami, upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ aṭṭhāsi. Ekamantaṃ ṭhitā kho mahāpajāpati gotamī bhagavantaṃ etadavoca – ‘‘yāni tāni, bhante, bhikkhunīnaṃ sikkhāpadāni bhikkhūhi sādhāraṇāni, kathaṃ mayaṃ, bhante, tesu sikkhāpadesu paṭipajjāmā’’ti? ‘‘Yāni tāni, gotami, bhikkhunīnaṃ sikkhāpadāni bhikkhūhi sādhāraṇāni, yathā bhikkhū sikkhanti tathā tesu sikkhāpadesu sikkhathā’’ti. ‘‘Yāni pana tāni, bhante, bhikkhunīnaṃ sikkhāpadāni bhikkhūhi asādhāraṇāni, kathaṃ mayaṃ, bhante, tesu sikkhāpadesu paṭipajjāmā’’ti? ‘‘Yāni tāni, gotami, bhikkhunīnaṃ sikkhāpadāni bhikkhūhi asādhāraṇāni, yathāpaññattesu sikkhāpadesu sikkhathā’’ti.

406. [a. ni. 8.53] Atha kho mahāpajāpati gotamī yena bhagavā tenupasaṅkami, upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ aṭṭhāsi. Ekamantaṃ ṭhitā kho mahāpajāpati gotamī bhagavantaṃ etadavoca – ‘‘sādhu me, bhante, bhagavā saṃkhittena dhammaṃ desetu, yamahaṃ bhagavato dhammaṃ sutvā ekā vūpakaṭṭhā appamattā ātāpinī pahitattā vihareyya’’nti. ‘‘Ye kho tvaṃ, gotami, dhamme jāneyyāsi – ime dhammā sarāgāya saṃvattanti no virāgāya, saññogāya saṃvattanti no visaññogāya, ācayāya saṃvattanti no apacayāya, mahicchatāya saṃvattanti no appicchatāya, asantuṭṭhiyā saṃvattanti no santuṭṭhiyā, saṅgaṇikāya saṃvattanti no pavivekāya, kosajjāya saṃvattanti no vīriyārambhāya, dubbharatāya saṃvattanti no subharatāya; ekaṃsena, gotami, dhāreyyāsi – neso dhammo, neso vinayo, netaṃ satthusāsananti. Ye ca kho tvaṃ, gotami, dhamme jāneyyāsi – ime dhammā virāgāya saṃvattanti no sarāgāya, visaññogāya saṃvattanti no saññogāya, apacayāya saṃvattanti no ācayāya, appicchatāya saṃvattanti no mahicchatāya, santuṭṭhiyā saṃvattanti no asantuṭṭhiyā, pavivekāya saṃvattanti no saṅgaṇikāya, vīriyārambhāya saṃvattanti no kosajjāya, subharatāya saṃvattanti no dubbharatāya; ekaṃsena, gotami, dhāreyyāsi – eso dhammo, eso vinayo, etaṃ satthusāsana’’nti.

407. Tena kho pana samayena bhikkhunīnaṃ pātimokkhaṃ na uddisīyati. Bhagavato etamatthaṃ ārocesuṃ…pe… ‘‘anujānāmi, bhikkhave, bhikkhunīnaṃ pātimokkhaṃ uddisitu’’nti. Atha kho bhikkhūnaṃ etadahosi – ‘‘kena nu kho bhikkhunīnaṃ pātimokkhaṃ uddisitabba’’nti? Bhagavato etamatthaṃ ārocesuṃ. ‘‘Anujānāmi, bhikkhave, bhikkhūhi bhikkhunīnaṃ pātimokkhaṃ uddisitu’’nti.

Tena kho pana samayena bhikkhū bhikkhunupassayaṃ upasaṅkamitvā bhikkhunīnaṃ pātimokkhaṃ uddisanti. Manussā ujjhāyanti khiyyanti vipācenti – ‘‘jāyāyo imā imesaṃ, jāriyo imā imesaṃ, idāni ime imāhi saddhiṃ abhiramissantī’’ti! Bhagavato etamatthaṃ ārocesuṃ. ‘‘Na, bhikkhave, bhikkhūhi bhikkhunīnaṃ pātimokkhaṃ uddisitabbaṃ. Yo uddiseyya, āpatti dukkaṭassa. Anujānāmi, bhikkhave, bhikkhunīhi bhikkhunīnaṃ pātimokkhaṃ uddisitu''nti. Bhikkhuniyo na jānanti – ''evaṃ pātimokkhaṃ uddisitabba''nti. Bhagavato etamatthaṃ ārocesuṃ. ''Anujānāmi, bhikkhave, bhikkhūhi bhikkhunīnaṃ ācikkhituṃ – 'evaṃ pātimokkhaṃ uddiseyyāthā'''ti.

408. Tena kho pana samayena bhikkhuniyo āpattiṃ na paṭikaronti. Bhagavato etamatthaṃ ārocesuṃ. ''Na, bhikkhave, bhikkhuniyā āpatti na paṭikātabbā. Yā na paṭikareyya, āpatti dukkaṭassā''ti. Bhikkhuniyo na jānanti – ''evaṃ āpatti paṭikātabbā''ti. Bhagavato etamatthaṃ ārocesuṃ. ''Anujānāmi, bhikkhave, bhikkhūhi bhikkhunīnaṃ ācikkhituṃ – 'evaṃ āpattiṃ paṭikareyyāthā'''ti. Atha kho bhikkhūnaṃ etadahosi – ''kena nu kho bhikkhunīnaṃ āpatti paṭiggahetabbā''ti? Bhagavato etamatthaṃ ārocesuṃ. ''Anujānāmi, bhikkhave, bhikkhūhi bhikkhunīnaṃ āpattiṃ paṭiggahetu''nti.

Tena kho pana samayena bhikkhuniyo rathikāyapi byūhepi siṅghāṭakepi bhikkhuṃ passitvā pattaṃ bhūmiyaṃ nikkhipitvā ekaṃsaṃ uttarāsaṅgaṃ karitvā ukkuṭikaṃ nisīditvā añjaliṃ paggahetvā āpattiṃ paṭikaronti. Manussā ujjhāyanti khiyyanti vipācenti – ''jāyāyo imā imesaṃ, jāriyo imā imesaṃ, rattiṃ vimānetvā idāni khamāpentī''ti. Bhagavato etamatthaṃ ārocesuṃ. ''Na, bhikkhave, bhikkhūhi bhikkhunīnaṃ āpatti paṭiggahetabbā. Yo paṭiggaṇheyya, āpatti dukkaṭassa. Anujānāmi, bhikkhave, bhikkhunīhi bhikkhunīnaṃ āpattiṃ paṭiggahetu''nti. Bhikkhuniyo na jānanti – ''evaṃ āpatti paṭiggahetabbā''ti. Bhagavato etamatthaṃ ārocesuṃ. ''Anujānāmi, bhikkhave, bhikkhūhi bhikkhunīnaṃ ācikkhituṃ – 'evaṃ āpattiṃ paṭiggaṇheyyāthā'''ti.

409. Tena kho pana samayena bhikkhunīnaṃ kammaṃ na kariyati. Bhagavato etamatthaṃ ārocesuṃ. ''Anujānāmi, bhikkhave, bhikkhunīnaṃ kammaṃ kātu''nti. Atha kho bhikkhūnaṃ etadahosi – ''kena nu kho bhikkhunīnaṃ kammaṃ kātabba''nti? Bhagavato etamatthaṃ ārocesuṃ. ''Anujānāmi, bhikkhave, bhikkhūhi bhikkhunīnaṃ kammaṃ kātu''nti.

Tena kho pana samayena katakammā bhikkhuniyo rathikāyapi byūhepi siṅghāṭakepi bhikkhuṃ passitvā pattaṃ bhūmiyaṃ nikkhipitvā ekaṃsaṃ uttarāsaṅgaṃ karitvā ukkuṭikaṃ nisīditvā añjaliṃ paggahetvā khamāpenti 'evaṃ nūna kātabba'nti maññamānā. Manussā tatheva ujjhāyanti khiyyanti vipācenti – ''jāyāyo imā imesaṃ, jāriyo imā imesaṃ, rattiṃ vimānetvā idāni khamāpentī''ti. Bhagavato etamatthaṃ ārocesuṃ. ''Na, bhikkhave, bhikkhūhi bhikkhunīnaṃ kammaṃ kātabbaṃ. Yo kareyya, āpatti dukkaṭassa. Anujānāmi, bhikkhave, bhikkhunīhi bhikkhunīnaṃ kammaṃ kātu''nti. Bhikkhuniyo na jānanti – ''evaṃ kammaṃ kātabba''nti. Bhagavato etamatthaṃ ārocesuṃ. ''Anujānāmi, bhikkhave, bhikkhūhi bhikkhunīnaṃ ācikkhituṃ – 'evaṃ kammaṃ kareyyāthā'''ti.

410. Tena kho pana samayena bhikkhuniyo saṅghamajjhe bhaṇḍanajātā kalahajātā vivādāpannā aññamaññaṃ mukhasattīhi vitudantā viharanti. Na sakkonti taṃ adhikaraṇaṃ vūpasametuṃ. Bhagavato etamatthaṃ ārocesuṃ. ''Anujānāmi, bhikkhave, bhikkhūhi bhikkhunīnaṃ adhikaraṇaṃ vūpasametu''nti.

Tena kho pana samayena bhikkhū bhikkhunīnaṃ adhikaraṇaṃ vūpasamenti. Tasmiṃ kho pana adhikaraṇe vinicchiyamāne dissanti bhikkhuniyo kammappattāyopi āpattigāminiyopi. Bhikkhuniyo evamāhaṃsu – ''sādhu, bhante, ayyāva bhikkhunīnaṃ kammaṃ karontu, ayyāva bhikkhunīnaṃ āpattiṃ paṭiggaṇhantu; evañhi bhagavatā paññattaṃ bhikkhūhi bhikkhunīnaṃ adhikaraṇaṃ vūpasametabba''nti. Bhagavato etamatthaṃ ārocesuṃ. ''Anujānāmi, bhikkhave, bhikkhūhi bhikkhunīnaṃ kammaṃ āropetvā bhikkhunīnaṃ niyyādetuṃ – bhikkhunīhi bhikkhunīnaṃ kammaṃ kātuṃ, bhikkhūhi bhikkhunīnaṃ āpattiṃ āropetvā bhikkhunīnaṃ niyyādetuṃ, bhikkhunīhi bhikkhunīnaṃ āpattiṃ paṭiggahetu''nti.

Tena kho pana samayena uppalavaṇṇāya bhikkhuniyā antevāsinī bhikkhunī satta vassāni bhagavantaṃ anubandhā hoti vinayaṃ pariyāpuṇantī. Tassā muṭṭhassatiniyā gahito gahito mussati. Assosi kho sā bhikkhunī – ''bhagavā kira sāvatthiṃ gantukāmo''ti. Atha kho tassā bhikkhuniyā etadahosi – ‘‘ahaṃ kho satta vassāni bhagavantaṃ anubandhiṃ vinayaṃ pariyāpuṇantī. Tassā me muṭṭhassatiniyā gahito gahito mussati. Dukkaraṃ kho pana mātugāmena yāvajīvaṃ satthāraṃ anubandhituṃ. Kathaṃ nu kho mayā paṭipajjitabba’’nti? Atha kho sā bhikkhunī bhikkhunīnaṃ etamatthaṃ ārocesi. Bhikkhuniyo bhikkhūnaṃ etamatthaṃ ārocesuṃ. Bhikkhū bhagavato etamatthaṃ ārocesuṃ. ‘‘Anujānāmi, bhikkhave, bhikkhūhi bhikkhunīnaṃ vinayaṃ vācetu’’nti.

Paṭhamabhāṇavāro niṭṭhito.

2. Dutiyabhāṇavāro

411. Atha kho bhagavā vesāliyaṃ yathābhirantaṃ viharitvā yena sāvatthi tena cārikaṃ pakkāmi. Anupubbena cārikaṃ caramāno yena sāvatthi tadavasari. Tatra sudaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Tena kho pana samayena chabbaggiyā bhikkhū bhikkhuniyo kaddamodakena osiñcanti – appeva nāma amhesu sārajjeyyunti. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Na, bhikkhave, bhikkhunā bhikkhuniyo kaddamodakena osiñcitabbā. Yo osiñceyya, āpatti dukkaṭassa. Anujānāmi, bhikkhave, tassa bhikkhuno daṇḍakammaṃ kātu’’nti. Atha kho bhikkhūnaṃ etadahosi – ‘‘kiṃ nu kho daṇḍakammaṃ kātabba’’nti? Bhagavato etamatthaṃ ārocesuṃ. ‘‘Avandiyo so, bhikkhave, bhikkhu bhikkhunisaṅghena kātabbo’’ti.

Tena kho pana samayena chabbaggiyā bhikkhū kāyaṃ vivaritvā bhikkhunīnaṃ dassenti …pe… ūruṃ vivaritvā bhikkhunīnaṃ dassenti, aṅgajātaṃ vivaritvā bhikkhunīnaṃ dassenti, bhikkhuniyo obhāsenti, bhikkhunīhi saddhiṃ sampayojenti – appeva nāma amhesu sārajjeyyunti. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Na, bhikkhave, bhikkhunā kāyo vivaritvā bhikkhunīnaṃ dassetabbo, na ūru vivaritvā bhikkhunīnaṃ dassetabbo, na aṅgajātaṃ vivaritvā bhikkhunīnaṃ dassetabbaṃ, na bhikkhuniyo obhāsitabbā, na bhikkhunīhi saddhiṃ sampayojetabbaṃ. Yo sampayojeyya, āpatti dukkaṭassa. Anujānāmi, bhikkhave, tassa bhikkhuno daṇḍakammaṃ kātu’’nti. Atha kho bhikkhūnaṃ etadahosi – ‘‘kiṃ nu kho daṇḍakammaṃ kātabba’’nti? Bhagavato etamatthaṃ ārocesuṃ. ‘‘Avandiyo so, bhikkhave, bhikkhu bhikkhunisaṅghena kātabbo’’ti.

Tena kho pana samayena chabbaggiyā bhikkhuniyo bhikkhuṃ kaddamodakena osiñcanti – appeva nāma amhesu sārajjeyyunti. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Na, bhikkhave, bhikkhuniyā bhikkhu kaddamodakena osiñcitabbo. Yā osiñceyya, āpatti dukkaṭassa. Anujānāmi, bhikkhave, tassā bhikkhuniyā daṇḍakammaṃ kātu’’nti. Atha kho bhikkhūnaṃ etadahosi – ‘‘kiṃ nu kho daṇḍakammaṃ kātabba’’nti? Bhagavato etamatthaṃ ārocesuṃ. ‘‘Anujānāmi bhikkhave, āvaraṇaṃ kātu’’nti. Āvaraṇe kate na ādiyanti. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Anujānāmi, bhikkhave, ovādaṃ ṭhapetu’’nti.

Tena kho pana samayena chabbaggiyā bhikkhuniyo kāyaṃ vivaritvā bhikkhūnaṃ dassenti, thanaṃ vivaritvā bhikkhūnaṃ dassenti, ūruṃ vivaritvā bhikkhūnaṃ dassenti, aṅgajātaṃ vivaritvā bhikkhūnaṃ dassenti, bhikkhū obhāsenti, bhikkhūhi saddhiṃ sampayojenti – appeva nāma amhesu sārajjeyyunti. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Na, bhikkhave, bhikkhuniyā kāyo vivaritvā bhikkhūnaṃ dassetabbo…pe… na thano vivaritvā bhikkhūnaṃ dassetabbo, na ūru vivaritvā bhikkhūnaṃ dassetabbo, na aṅgajātaṃ vivaritvā bhikkhūnaṃ dassetabbaṃ, na bhikkhū obhāsitabbā, na bhikkhūhi saddhiṃ sampayojetabbaṃ. Yā sampayojeyya, āpatti dukkaṭassa. Anujānāmi, bhikkhave, tassā bhikkhuniyā daṇḍakammaṃ kātu’’nti. Atha kho bhikkhūnaṃ etadahosi – ‘‘kiṃ nu kho daṇḍakammaṃ kātabba’’nti? Bhagavato etamatthaṃ ārocesuṃ. ‘‘Anujānāmi, bhikkhave, āvaraṇaṃ kātu’’nti. Āvaraṇe kate na ādiyanti. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Anujānāmi, bhikkhave, ovādaṃ ṭhapetu’’nti. Atha kho bhikkhūnaṃ etadahosi – ‘‘kappati nu kho ovādaṭṭhapitāya [ovādaṇṭhapitāya (syā.), ovādaṃṭhapitāya (ka.)] bhikkhuniyā saddhiṃ uposathaṃ kātuṃ, na nu kho kappatī’’ti? Bhagavato etamatthaṃ ārocesuṃ. ‘‘Na, bhikkhave, ovādaṭṭhapitāya bhikkhuniyā saddhiṃ uposatho kātabbo, yāva na taṃ adhikaraṇaṃ vūpasantaṃ hotī’’ti.

412. Tena kho pana samayena āyasmā udāyī ovādaṃ ṭhapetvā cārikaṃ pakkāmi. Bhikkhuniyo ujjhāyanti khiyyanti vipācenti – ‘‘kathañhi nāma ayyo udāyī ovādaṃ ṭhapetvā cārikaṃ pakkamissatī’’ti! Bhagavato etamatthaṃ ārocesuṃ. ‘‘Na, bhikkhave, ovādaṃ ṭhapetvā cārikā pakkamitabbā. Yo pakkameyya, āpatti dukkaṭassā’’ti.

Tena kho pana samayena [tena kho pana samayena bhikkhū (syā. kaṃ.)] bālā abyattā ovādaṃ ṭhapenti. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Na, bhikkhave, bālena abyattena ovādo ṭhapetabbo. Yo ṭhapeyya, āpatti dukkaṭassā’’ti.

Tena kho pana samayena bhikkhū avatthusmiṃ akāraṇe ovādaṃ ṭhapenti. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Na, bhikkhave, avatthusmiṃ akāraṇe ovādo ṭhapetabbo. Yo ṭhapeyya, āpatti dukkaṭassā’’ti.

Tena kho pana samayena bhikkhū ovādaṃ ṭhapetvā vinicchayaṃ na denti. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Na, bhikkhave, ovādaṃ ṭhapetvā vinicchayo na dātabbo. Yo na dadeyya, āpatti dukkaṭassā’’ti.

413. [pāci. 1054] Tena kho pana samayena bhikkhuniyo ovādaṃ na gacchanti. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Na, bhikkhave, bhikkhuniyā ovādo na gantabbo. Yā na gaccheyya, yathādhammo kāretabbo’’ti.

Tena kho pana samayena sabbo bhikkhunisaṅgho ovādaṃ gacchati. Manussā ujjhāyanti khiyyanti vipācenti – ‘‘jāyāyo imā imesaṃ, jāriyo imā imesaṃ, idāni ime imāhi saddhiṃ abhiramissantī’’ti! Bhagavato etamatthaṃ ārocesuṃ. ‘‘Na, bhikkhave, sabbena bhikkhunisaṅghena ovādo gantabbo. Gaccheyya ce, āpatti dukkaṭassa. Anujānāmi, bhikkhave, catūhi pañcahi bhikkhunīhi ovādaṃ gantu’’nti.

Tena kho pana samayena catasso pañca bhikkhuniyo ovādaṃ gacchanti. Manussā tatheva ujjhāyanti khiyyanti vipācenti – ‘‘jāyāyo imā imesaṃ, jāriyo imā imesaṃ, idāni ime imāhi saddhiṃ abhiramissantī’’ti! Bhagavato etamatthaṃ ārocesuṃ. ‘‘Na, bhikkhave, catūhi pañcahi bhikkhunīhi ovādo gantabbo. Gaccheyyuṃ ce, āpatti dukkaṭassa. Anujānāmi, bhikkhave, dve tisso bhikkhuniyo [bhikkhunīhi (ka.)] ovādaṃ gantuṃ. Ekaṃ bhikkhuṃ upasaṅkamitvā ekaṃsaṃ uttarāsaṅgaṃ karitvā pāde vanditvā ukkuṭikaṃ nisīditvā añjaliṃ paggahetvā evamassa vacanīyo – ‘bhikkhunisaṅgho, ayya, bhikkhusaṅghassa pāde vandati, ovādūpasaṅkamanañca yācati; labhatu kira, ayya, bhikkhunisaṅgho ovādūpasaṅkamana’nti. Tena bhikkhunā pātimokkhuddesako upasaṅkamitvā evamassa vacanīyo – ‘bhikkhunīsaṅgho, bhante, bhikkhusaṅghassa pāde vandati, ovādūpasaṅkamanañca yācati; labhatu kira, bhante, bhikkhunisaṅgho ovādūpasaṅkamana’nti. Pātimokkhuddesakena vattabbo – ‘atthi koci bhikkhu bhikkhunovādako sammato’ti? Sace hoti koci bhikkhu bhikkhunovādako sammato, pātimokkhuddesakena vattabbo – ‘itthannāmo bhikkhu bhikkhunovādako sammato, taṃ bhikkhunisaṅgho upasaṅkamatū’ti. Sace na hoti koci bhikkhu bhikkhunovādako sammato, pātimokkhuddesakena vattabbo – ‘ko āyasmā ussahati bhikkhuniyo ovaditu’nti? Sace koci ussahati bhikkhuniyo ovadituṃ, so ca hoti aṭṭhahaṅgehi samannāgato, sammannitvā vattabbo – ‘itthannāmo bhikkhu bhikkhunovādako sammato, taṃ bhikkhunisaṅgho upasaṅkamatū’ti. Sace na koci ussahati bhikkhuniyo ovadituṃ, pātimokkhuddesakena vattabbo – ‘natthi koci bhikkhu bhikkhunovādako sammato, pāsādikena bhikkhunisaṅgho sampādetū’’ti.

414. Tena kho pana samayena bhikkhū ovādaṃ na gaṇhanti. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Na, bhikkhave, ovādo na gahetabbo. Yo na gaṇheyya, āpatti dukkaṭassā’’ti.

Tena kho pana samayena aññataro bhikkhu bālo hoti. Taṃ bhikkhuniyo upasaṅkamitvā etadavocuṃ – ‘‘ovādaṃ, ayya, gaṇhāhī’’ti. ‘‘Ahañhi, bhaginī, bālo; kathāhaṃ ovādaṃ gaṇhāmī’’ti? ‘‘Gaṇhāhayya, ovādaṃ; evañhi bhagavatā paññattaṃ – bhikkhūhi bhikkhunīnaṃ ovādo gahetabbo’’ti. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Anujānāmi, bhikkhave, ṭhapetvā bālaṃ, avasesehi ovādaṃ gahetu’’nti.

Tena kho pana samayena aññataro bhikkhu gilāno hoti. Taṃ bhikkhuniyo upasaṅkamitvā etadavocuṃ – ‘‘ovādaṃ, ayya gaṇhāhī’’ti. ‘‘Ahañhi, bhaginī, gilāno; kathāhaṃ ovādaṃ gaṇhāmī’’ti? ‘‘Gaṇhāhayya, ovādaṃ; evañhi bhagavatā paññattaṃ – ṭhapetvā bālaṃ, avasesehi ovādo gahetabbo’’ti. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Anujānāmi, bhikkhave, ṭhapetvā bālaṃ, ṭhapetvā gilānaṃ, avasesehi ovādaṃ gahetu’’nti.

Tena kho pana samayena aññataro bhikkhu gamiko hoti. Taṃ bhikkhuniyo upasaṅkamitvā etadavocuṃ – ‘‘ovādaṃ, ayya, gaṇhāhī’’ti. ‘‘Ahañhi, bhaginī, gamiko; kathāhaṃ ovādaṃ gaṇhāmī’’ti? ‘‘Gaṇhāhayya, ovādaṃ; evañhi bhagavatā paññattaṃ – ṭhapetvā bālaṃ, ṭhapetvā gilānaṃ, avasesehi ovādo gahetabbo’’ti. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Anujānāmi, bhikkhave, ṭhapetvā bālaṃ, ṭhapetvā gilānaṃ, ṭhapetvā gamikaṃ, avasesehi ovādaṃ gahetu’’nti.

Tena kho pana samayena aññataro bhikkhu araññe viharati. Taṃ bhikkhuniyo upasaṅkamitvā etadavocuṃ – ‘‘ovādaṃ, ayya, gaṇhāhī’’ti. ‘‘Ahañhi, bhaginī, araññe viharāmi; kathāhaṃ ovādaṃ gaṇhāmī’’ti? ‘‘Gaṇhāhayya, ovādaṃ; evañhi bhagavatā paññattaṃ – ṭhapetvā bālaṃ, ṭhapetvā gilānaṃ, ṭhapetvā gamikaṃ, avasesehi ovādo gahetabbo’’ti. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Anujānāmi, bhikkhave, āraññikena bhikkhunā ovādaṃ gahetuṃ, saṅketañca kātuṃ – atra patiharissāmī’’ti.

415. Tena kho pana samayena bhikkhū ovādaṃ gahetvā na ārocenti. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Na, bhikkhave, ovādo na ārocetabbo. Yo na āroceyya, āpatti dukkaṭassā’’ti.

Tena kho pana samayena bhikkhū ovādaṃ gahetvā na paccāharanti. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Na, bhikkhave, ovādo na paccāharitabbo. Yo na paccāhareyya, āpatti dukkaṭassā’’ti.

Tena kho pana samayena bhikkhuniyo saṅketaṃ na gacchanti. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Na, bhikkhave, bhikkhuniyā saṅketaṃ na gantabbaṃ. Yā na gaccheyya, āpatti dukkaṭassā’’ti.

416. Tena kho pana samayena bhikkhuniyo dīghāni kāyabandhanāni dhārenti, teheva phāsukā nāmenti. Manussā ujjhāyanti khiyyanti vipācenti…pe… seyyathāpi gihinī kāmabhoginiyoti. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Na, bhikkhave, bhikkhuniyā dīghaṃ kāyabandhanaṃ dhāretabbaṃ. Yā dhāreyya, āpatti dukkaṭassa. Anujānāmi, bhikkhave, bhikkhuniyā ekapariyākataṃ [ekapariyāyakataṃ (syā.)] kāyabandhanaṃ, na ca tena phāsukā nāmetabbā. Yā nāmeyya, āpatti dukkaṭassā’’ti.

Tena kho pana samayena bhikkhuniyo vilīvena [vilivena (ka.)] paṭṭena phāsukā nāmenti…pe… cammapaṭṭena phāsukā nāmenti. Dussapaṭṭena phāsukā nāmenti. Dussaveṇiyā phāsukā nāmenti. Dussavaṭṭiyā phāsukā nāmenti. Coḷapaṭṭena phāsukā nāmenti. Coḷaveṇiyā phāsukā nāmenti. Coḷavaṭṭiyā phāsukā nāmenti. Suttaveṇiyā phāsukā nāmenti. Suttavaṭṭiyā phāsukā nāmenti. Manussā ujjhāyanti khiyyanti vipācenti – seyyathāpi gihinī kāmabhoginiyoti. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Na, bhikkhave, bhikkhuniyā vilīvena paṭṭena phāsukā nāmetabbā…pe… na suttavaṭṭiyā phāsukā nāmetabbā. Yā nāmeyya āpatti dukkaṭassā’’ti.

Tena kho pana samayena bhikkhuniyo aṭṭhillena jaghanaṃ ghaṃsāpenti…pe… gohanukena jaghanaṃ koṭṭāpenti, hatthaṃ koṭṭāpenti, hatthakocchaṃ koṭṭāpenti, pādaṃ koṭṭāpenti, pādakocchaṃ koṭṭāpenti, ūruṃ koṭṭāpenti, mukhaṃ koṭṭāpenti, dantamaṃsaṃ koṭṭāpenti. Manussā ujjhāyanti khiyyanti vipācenti…pe… seyyathāpi gihinī kāmabhoginiyoti. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Na, bhikkhave, bhikkhuniyā aṭṭhillena jaghanaṃ ghaṃsāpetabbaṃ…pe… na dantamaṃsaṃ koṭṭāpetabbaṃ. Yā koṭṭāpeyya, āpatti dukkaṭassā’’ti.

417. Tena kho pana samayena chabbaggiyā bhikkhuniyo mukhaṃ ālimpanti…pe… mukhaṃ ummaddenti, mukhaṃ cuṇṇenti, manosilikāya mukhaṃ lañchenti, aṅgarāgaṃ karonti, mukharāgaṃ karonti, aṅgarāgamukharāgaṃ karonti. Manussā ujjhāyanti khiyyanti vipācenti…pe… seyyathāpi gihinī kāmabhoginiyoti. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Na, bhikkhave, bhikkhuniyā mukhaṃ ālimpitabbaṃ…pe… na mukhaṃ ummadditabbaṃ, na mukhaṃ cuṇṇetabbaṃ, na manosilikāya mukhaṃ lañchitabbaṃ, na aṅgarāgo kātabbo, na mukharāgo kātabbo, na aṅgarāgamukharāgo kātabbo. Yā kareyya, āpatti dukkaṭassā’’ti.

Tena kho pana samayena chabbaggiyā bhikkhuniyo avaṅgaṃ [apāṅgaṃ (?)] karonti…pe… visesakaṃ karonti, olokanakena olokenti, sāloke tiṭṭhanti; naccaṃ [sanaccaṃ (sī. syā.), samajjaṃ (ka.)] kārāpenti, vesiṃ vuṭṭhāpenti, pānāgāraṃ ṭhapenti, sūnaṃ ṭhapenti, āpaṇaṃ pasārenti, vaḍḍhiṃ payojenti, vaṇijjaṃ payojenti, dāsaṃ upaṭṭhāpenti, dāsiṃ upaṭṭhāpenti, kammakāraṃ upaṭṭhāpenti, kammakāriṃ upaṭṭhāpenti, tiracchānagataṃ upaṭṭhāpenti, harītakapakkikaṃ [harītakapaṇṇikaṃ (ka.)] pakiṇanti, namatakaṃ dhārenti. Manussā ujjhāyanti khiyyanti vipācenti…pe… seyyathāpi gihinī kāmabhoginiyoti. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Na, bhikkhave, bhikkhuniyā avaṅgaṃ kātabbaṃ…pe… na visesakaṃ kātabbaṃ, na olokanakena oloketabbaṃ, na sāloke ṭhātabbaṃ, na naccaṃ kārāpetabbaṃ, na vesī vuṭṭhāpetabbā, na pānāgāraṃ ṭhapetabbaṃ, na sūnā ṭhapetabbā, na āpaṇo pasāretabbo, na vaḍḍhi payojetabbā, na vaṇijjā payojetabbā, na dāso upaṭṭhāpetabbo, na dāsī upaṭṭhāpetabbā, na kammakāro upaṭṭhāpetabbo, na kammakārī upaṭṭhāpetabbā, na tiracchānagato upaṭṭhāpetabbo, na harītakapakkikaṃ pakiṇitabbaṃ, na namatakaṃ dhāretabbaṃ. Yā dhāreyya, āpatti dukkaṭassā’’ti.

418. Tena kho pana samayena chabbaggiyā bhikkhuniyo sabbanīlakāni cīvarāni dhārenti…pe… sabbapītakāni cīvarāni dhārenti, sabbalohitakāni cīvarāni dhārenti, sabbamañjiṭṭhikāni cīvarāni dhārenti, sabbakaṇhāni cīvarāni dhārenti, sabbamahāraṅgarattāni cīvarāni dhārenti, sabbamahānāmarattāni cīvarāni dhārenti, acchinnadasāni cīvarāni dhārenti, dīghadasāni cīvarāni dhārenti, pupphadasāni cīvarāni dhārenti, phaladasāni cīvarāni dhārenti, kañcukaṃ dhārenti, tirīṭakaṃ dhārenti. Manussā ujjhāyanti khiyyanti vipācenti…pe… seyyathāpi gihinī kāmabhoginiyoti. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Na, bhikkhave, bhikkhuniyā sabbanīlakāni cīvarāni dhāretabbāni…pe… na tirīṭakaṃ dhāretabbaṃ. Yā dhāreyya, āpatti dukkaṭassā’’ti.

419. Tena kho pana samayena aññatarā bhikkhunī kālaṃ karontī evamāha – ‘‘mamaccayena mayhaṃ parikkhāro saṅghassa hotū’’ti. Tattha bhikkhū ca bhikkhuniyo ca vivadanti – ‘‘amhākaṃ hoti, amhākaṃ hotī’’ti. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Bhikkhunī ce, bhikkhave, kālaṃ karontī evaṃ vadeyya – ‘mamaccayena mayhaṃ parikkhāro saṅghassa hotū’ti, anissaro tattha bhikkhusaṅgho, bhikkhunisaṅghassevetaṃ. Sikkhamānā ce, bhikkhave…pe… sāmaṇerī ce, bhikkhave, kālaṃ karontī evaṃ vadeyya – ‘mamaccayena mayhaṃ parikkhāro saṅghassa hotū’ti, anissaro tattha bhikkhusaṅgho, bhikkhunisaṅghassevetaṃ. Bhikkhu ce, bhikkhave, kālaṃ karonto evaṃ vadeyya – ‘mamaccayena mayhaṃ parikkhāro saṅghassa hotū’ti, anissaro tattha bhikkhunisaṅgho, bhikkhusaṅghassevetaṃ. Sāmaṇero ce, bhikkhave…pe… upāsako ce, bhikkhave…pe… upāsikā ce, bhikkhave…pe… añño ce, bhikkhave, koci kālaṃ karonto evaṃ vadeyya – ‘mamaccayena mayhaṃ parikkhāro saṅghassa hotū’ti, anissaro tattha bhikkhunisaṅgho, bhikkhusaṅghasseveta’’nti.

420. Tena kho pana samayena aññatarā itthī purāṇamallī bhikkhunīsu pabbajitā hoti. Sā rathikāya dubbalakaṃ bhikkhuṃ passitvā aṃsakūṭena pahāraṃ datvā pātesi [pavaṭṭesi (sī.)]. Bhikkhū ujjhāyanti khiyyanti vipācenti – ‘‘kathañhi nāma, bhikkhunī, bhikkhussa pahāraṃ dassatī’’ti. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Na, bhikkhave, bhikkhuniyā bhikkhussa pahāro dātabbo. Yā dadeyya, āpatti dukkaṭassa. Anujānāmi, bhikkhave, bhikkhuniyā bhikkhuṃ passitvā dūratova okkamitvā maggaṃ dātu’’nti.

Tena kho pana samayena aññatarā itthī pavutthapatikā jārena gabbhinī hoti. Sā gabbhaṃ pātetvā kulūpikaṃ bhikkhuniṃ etadavoca – ‘‘handayye, imaṃ gabbhaṃ pattena nīharā’’ti. Atha kho sā bhikkhunī taṃ gabbhaṃ patte pakkhipitvā saṅghāṭiyā paṭicchādetvā agamāsi. Tena kho pana samayena aññatarena piṇḍacārikena bhikkhunā samādānaṃ kataṃ hoti – 'yāhaṃ paṭhamaṃ bhikkhaṃ labhissāmi, na taṃ adatvā bhikkhussa vā bhikkhuniyā vā paribhuñjissāmī'ti. Atha kho so bhikkhu taṃ bhikkhuniṃ passitvā etadavoca – ''handa, bhagini, bhikkhaṃ paṭiggaṇhā''ti. ''Alaṃ ayyā''ti. Dutiyampi kho…pe… tatiyampi kho so bhikkhu taṃ bhikkhuniṃ etadavoca – ''handa, bhagini, bhikkhaṃ paṭiggaṇhā''ti. ''Alaṃ ayyā''ti. ''Mayā kho, bhagini, samādānaṃ kataṃ – 'yāhaṃ paṭhamaṃ bhikkhaṃ labhissāmi, na taṃ adatvā bhikkhussa vā bhikkhuniyā vā paribhuñjissāmī'ti. Handa, bhagini, bhikkhaṃ paṭiggaṇhā''ti. Atha kho sā bhikkhunī tena bhikkhunā nippīḷiyamānā nīharitvā pattaṃ dassesi – ''passa, ayya, patte gabbhaṃ; mā ca kassaci ārocesī''ti. Atha kho so bhikkhu ujjhāyati khiyyati vipāceti – ''kathañhi nāma bhikkhunī pattena gabbhaṃ nīharissatī''ti! Atha kho so bhikkhu bhikkhūnaṃ etamatthaṃ ārocesi. Ye te bhikkhū appicchā…pe… te ujjhāyanti khiyyanti vipācenti – ''kathañhi nāma bhikkhunī pattena gabbhaṃ nīharissatī''ti! Bhagavato etamatthaṃ ārocesuṃ. ''Na, bhikkhave, bhikkhuniyā pattena gabbho nīharitabbo. Yā nīhareyya, āpatti dukkaṭassa. Anujānāmi, bhikkhave, bhikkhuniyā bhikkhuṃ passitvā nīharitvā pattaṃ dassetu''nti.

Tena kho pana samayena chabbaggiyā bhikkhuniyo bhikkhuṃ passitvā parivattetvā pattamūlaṃ dassenti. Bhikkhū ujjhāyanti khiyyanti vipācenti – ''kathañhi nāma chabbaggiyā bhikkhuniyo bhikkhuṃ passitvā parivattetvā pattamūlaṃ dassessantī''ti! Atha kho te bhikkhū bhagavato etamatthaṃ ārocesuṃ. ''Na, bhikkhave, bhikkhuniyā bhikkhuṃ passitvā parivattetvā pattamūlaṃ dassetabbaṃ. Yā dasseyya, āpatti dukkaṭassa. Anujānāmi, bhikkhave, bhikkhuniyā bhikkhuṃ passitvā ukkujjitvā pattaṃ dassetuṃ. Yañca patte āmisaṃ hoti, tena ca bhikkhu nimantetabbo''ti.

Tena kho pana samayena sāvatthiyaṃ rathikāya purisabyañjanaṃ chaḍḍitaṃ hoti. Taṃ bhikkhuniyo sakkaccaṃ upanijjhāyiṃsu. Manussā ukkuṭṭhiṃ akaṃsu. Tā bhikkhuniyo maṅkū ahesuṃ. Atha kho tā bhikkhuniyo upassayaṃ gantvā bhikkhunīnaṃ etamatthaṃ ārocesuṃ. Yā tā bhikkhuniyo appicchā…pe… tā ujjhāyanti khiyyanti vipācenti – ''kathañhi nāma bhikkhuniyo purisabyañjanaṃ upanijjhāyissantī''ti! Atha kho tā bhikkhuniyo bhikkhūnaṃ etamatthaṃ ārocesuṃ. Bhikkhū bhagavato etamatthaṃ ārocesuṃ. ''Na, bhikkhave, bhikkhuniyā purisabyañjanaṃ upanijjhāyitabbaṃ. Yā upanijjhāyeyya, āpatti dukkaṭassā''ti.

421. Tena kho pana samayena manussā bhikkhūnaṃ āmisaṃ denti. Bhikkhū bhikkhunīnaṃ denti. Manussā ujjhāyanti khiyyanti vipācenti – ''kathañhi nāma bhadantā attano paribhogatthāya dinnaṃ aññesaṃ dassanti! Mayampi na jānāma dānaṃ dātu''nti. Bhagavato etamatthaṃ ārocesuṃ. ''Na, bhikkhave, attano paribhogatthāya dinnaṃ aññesaṃ dātabbaṃ. Yo dadeyya, āpatti dukkaṭassā''ti.

Tena kho pana samayena bhikkhūnaṃ āmisaṃ ussannaṃ hoti. Bhagavato etamatthaṃ ārocesuṃ. ''Anujānāmi, bhikkhave, saṅghassa dātu''nti. Bāḷhataraṃ ussannaṃ hoti. Bhagavato etamatthaṃ ārocesuṃ. ''Anujānāmi, bhikkhave, puggalikampi dātu''nti.

Tena kho pana samayena bhikkhūnaṃ sannidhikataṃ āmisaṃ ussannaṃ hoti. Bhagavato etamatthaṃ ārocesuṃ. ''Anujānāmi, bhikkhave, bhikkhūnaṃ sannidhiṃ bhikkhunīhi [bhikkhunīhi bhikkhūhi (sī.)] paṭiggāhāpetvā [paṭiggahāpetvā (ka.)] paribhuñjitu''nti.

Tena kho pana samayena manussā bhikkhunīnaṃ āmisaṃ denti. Bhikkhuniyo bhikkhūnaṃ denti. Manussā ujjhāyanti khiyyanti vipācenti – ''kathañhi nāma bhikkhuniyo attano paribhogatthāya dinnaṃ aññesaṃ dassanti! Mayampi na jānāma dānaṃ dātu''nti. Bhagavato etamatthaṃ ārocesuṃ. ''Na, bhikkhave, bhikkhuniyā attano paribhogatthāya dinnaṃ aññesaṃ dātabbaṃ. Yā dadeyya, āpatti dukkaṭassā''ti.

Tena kho pana samayena bhikkhunīnaṃ āmisaṃ ussannaṃ hoti. Bhagavato etamatthaṃ ārocesuṃ. ''Anujānāmi, bhikkhave, saṅghassa dātu''nti. Bāḷhataraṃ ussannaṃ hoti. Bhagavato etamatthaṃ ārocesuṃ. ''Anujānāmi, bhikkhave, puggalikampi dātu''nti.

Tena kho pana samayena bhikkhunīnaṃ sannidhikataṃ āmisaṃ ussannaṃ hoti. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Anujānāmi, bhikkhave, bhikkhunīnaṃ sannidhiṃ bhikkhūhi bhikkhunīhi [bhikkhūhi bhikkhunīhi (sī.)] paṭiggāhāpetvā paribhuñjitu’’nti.

422. Tena kho pana samayena bhikkhūnaṃ senāsanaṃ ussannaṃ hoti, bhikkhunīnaṃ [bhikkhunīnaṃ senāsanaṃ (syā. kaṃ.)] na hoti. Bhikkhuniyo bhikkhūnaṃ santike dūtaṃ pāhesuṃ – ‘sādhu, bhante, ayyā amhākaṃ senāsanaṃ dentu tāvakālika’nti. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Anujānāmi, bhikkhave, bhikkhunīnaṃ senāsanaṃ dātuṃ tāvakālika’’nti.

Tena kho pana samayena utuniyo bhikkhuniyo onaddhamañcaṃ onaddhapīṭhaṃ abhinisīdantipi abhinipajjantipi. Senāsanaṃ lohitena makkhiyyati. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Na, bhikkhave, bhikkhuniyā onaddhamañcaṃ onaddhapīṭhaṃ abhinisīditabbaṃ abhinipajjitabbaṃ. Yā abhinisīdeyya vā abhinipajjeyya vā āpatti dukkaṭassa. Anujānāmi, bhikkhave, āvasathacīvara’’nti. Āvasathacīvaraṃ lohitena makkhiyyati. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Anujānāmi, bhikkhave, āṇicoḷaka’’nti. Coḷakaṃ nipatati. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Anujānāmi, bhikkhave, suttakena bandhitvā ūruyā bandhitu’’nti. Suttaṃ chijjati. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Anujānāmi, bhikkhave, saṃvelliyaṃ, kaṭisuttaka’’nti.

Tena kho pana samayena chabbaggiyā bhikkhuniyo sabbakālaṃ kaṭisuttakaṃ dhārenti. Manussā ujjhāyanti khiyyanti vipācenti – seyyathāpi gihinī kāmabhoginiyoti. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Na, bhikkhave, bhikkhuniyā sabbakālaṃ kaṭisuttakaṃ dhāretabbaṃ. Yā dhāreyya, āpatti dukkaṭassa. Anujānāmi, bhikkhave, utuniyā kaṭisuttaka’’nti.

Dutiyabhāṇavāro niṭṭhito.

3. Tatiyabhāṇavāro

423. Tena kho pana samayena upasampannāyo dissanti – animittāpi, nimittamattāpi, alohitāpi, dhuvalohitāpi, dhuvacoḷāpi, paggharantīpi, sikhariṇīpi, itthipaṇḍakāpi, vepurisikāpi, sambhinnāpi, ubhatobyañjanāpi. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Anujānāmi, bhikkhave, upasampādentiyā catuvīsati antarāyike dhamme pucchituṃ. Evañca pana, bhikkhave, pucchitabbā – ‘nasi animittā, nasi nimittamattā, nasi alohitā, nasi dhuvalohitā, nasi dhuvacoḷā, nasi paggharantī, nasi sikharaṇī [sikhariṇī (sī. syā.)], nasi itthipaṇḍakā, nasi vepurisikā, nasi sambhinnā, nasi ubhatobyañjanā? Santi te evarūpā ābādhā – kuṭṭhaṃ, gaṇḍo, kilāso, soso, apamāro? Manussāsi, itthīsi, bhujissāsi, aṇaṇāsi, nasi rājabhaṭī? Anuññātāsi mātāpitūhi, sāmikena? Paripuṇṇavīsativassāsi, paripuṇṇaṃ te pattacīvaraṃ, kinnāmāsi, kānāmā te pavattinī’’ti?

Tena kho pana samayena bhikkhū bhikkhunīnaṃ antarāyike dhamme pucchanti. Upasampadāpekkhāyo vitthāyanti, maṅkū honti, na sakkonti vissajjetuṃ. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Anujānāmi, bhikkhave, ekatoupasampannāya bhikkhunisaṅghe visuddhāya bhikkhusaṅghe upasampādetu’’nti.

Tena kho pana samayena bhikkhuniyo ananusiṭṭhā upasampadāpekkhāyo antarāyike dhamme pucchanti. Upasampadāpekkhāyo vitthāyanti, maṅkū honti, na sakkonti vissajjetuṃ. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Anujānāmi, bhikkhave, paṭhamaṃ anusāsitvā pacchā antarāyike dhamme pucchitu’’nti.

Tattheva saṅghamajjhe anusāsanti. Upasampadāpekkhāyo tatheva vitthāyanti, maṅkū honti, na sakkonti vissajjetuṃ. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Anujānāmi, bhikkhave, ekamantaṃ anusāsitvā saṅghamajjhe antarāyike dhamme pucchituṃ. Evañca pana, bhikkhave, anusāsitabbā.

424. ‘‘Paṭhamaṃ upajjhaṃ gāhāpetabbā. Upajjhaṃ gāhāpetvā pattacīvaraṃ ācikkhitabbaṃ – ‘ayaṃ te patto, ayaṃ saṅghāṭi, ayaṃ uttarāsaṅgo, ayaṃ antaravāsako, idaṃ saṃkaccikaṃ [saṅkacchikaṃ (syā.)], ayaṃ udakasāṭikā; gaccha amumhi okāse tiṭṭhāhī’’ti.

Bālā abyattā anusāsanti. Duranusiṭṭhā upasampadāpekkhāyo vitthāyanti, maṅkū honti, na sakkonti vissajjetuṃ. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Na, bhikkhave, bālāya abyattāya anusāsitabbā. Yā anusāseyya, āpatti dukkaṭassa. Anujānāmi, bhikkhave, byattāya bhikkhuniyā paṭibalāya anusāsitu’’nti.

Asammatā anusāsanti. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Na, bhikkhave, asammatāya anusāsitabbā. Yā anusāseyya, āpatti dukkaṭassa. Anujānāmi, bhikkhave, sammatāya anusāsituṃ. Evañca pana, bhikkhave, sammannitabbā – attanā vā attānaṃ sammannitabbaṃ, parāya vā parā sammannitabbā.

‘‘Kathañca attanāva [attanā vā (ka.)] attānaṃ sammannitabbaṃ? Byattāya bhikkhuniyā paṭibalāya saṅgho ñāpetabbo – ‘suṇātu me, ayye, saṅgho. Itthannāmā itthannāmāya ayyāya upasampadāpekkhā. Yadi saṅghassa pattakallaṃ, ahaṃ itthannāmā itthannāmaṃ anusāseyya’nti. Evaṃ attanāva attānaṃ sammannitabbaṃ.

‘‘Kathañca parāya [parāya vā (ka.)] parā sammannitabbā? Byattāya bhikkhuniyā paṭibalāya saṅgho ñāpetabbo – ‘suṇātu me, ayye, saṅgho. Itthannāmā itthannāmāya ayyāya upasampadāpekkhā. Yadi saṅghassa pattakallaṃ, itthannāmā itthannāmaṃ anusāseyyā’ti. Evaṃ parāya parā sammannitabbā.

‘‘Tāya sammatāya bhikkhuniyā upasampadāpekkhaṃ upasaṅkamitvā evamassa vacanīyā – ‘suṇasi itthannāme. Ayaṃ te saccakālo, bhūtakālo. Yaṃ jātaṃ taṃ saṅghamajjhe pucchante santaṃ atthīti vattabbaṃ, asantaṃ natthīti vattabbaṃ. Mā kho vitthāyi [vitthāsi (ka.)], mā kho maṅku ahosi. Evaṃ taṃ pucchissanti – nasi animittā, nasi nimittamattā, nasi alohitā, nasi dhuvalohitā, nasi dhuvacoḷā, nasi paggharantī, nasi sikhariṇī, nasi itthipaṇḍakā, nasi vepurisikā, nasi sambhinnā, nasi ubhatobyañjanā? Santi te evarūpā ābādhā – kuṭṭhaṃ, gaṇḍo, kilāso, soso, apamāro? Manussāsi, itthīsi, bhujissāsi, aṇaṇāsi, nasi rājabhaṭī? Anuññātāsi mātāpitūhi, sāmikena? Paripuṇṇavīsativassāsi, paripuṇṇaṃ te pattacīvaraṃ, kinnāmāsi, kānāmā te pavattinī’ti?

‘‘Ekato āgacchanti. Na ekato āgantabbaṃ. Anusāsikāya paṭhamataraṃ āgantvā saṅgho ñāpetabbo – ‘suṇātu me, ayye, saṅgho. Itthannāmā itthannāmāya ayyāya upasampadāpekkhā. Anusiṭṭhā sā mayā. Yadi saṅghassa pattakallaṃ, itthannāmā āgaccheyyā’ti. ‘Āgacchāhī’ti vattabbā.

‘‘Ekaṃsaṃ uttarāsaṅgaṃ kārāpetvā bhikkhunīnaṃ pāde vandāpetvā ukkuṭikaṃ nisīdāpetvā añjaliṃ paggaṇhāpetvā upasampadaṃ yācāpetabbā – ‘saṅghaṃ, ayye, upasampadaṃ yācāmi. Ullumpatu maṃ, ayye, saṅgho anukampaṃ upādāya. Dutiyampi, ayye, saṅghaṃ upasampadaṃ yācāmi. Ullumpatu maṃ, ayye, saṅgho anukampaṃ upādāya. Tatiyampi, ayye, saṅghaṃ upasampadaṃ yācāmi. Ullumpatu maṃ, ayye, saṅgho anukampaṃ upādāyā’ti. Byattāya bhikkhuniyā paṭibalāya saṅgho ñāpetabbo –

‘‘Suṇātu me, ayye, saṅgho. Ayaṃ itthannāmā itthannāmāya ayyāya upasampadāpekkhā. Yadi saṅghassa pattakallaṃ, ahaṃ itthannāmaṃ antarāyike dhamme puccheyyanti.

‘‘Suṇasi itthannāme. Ayaṃ te saccakālo, bhūtakālo. Yaṃ jātaṃ taṃ pucchāmi santaṃ atthīti vattabbaṃ, asantaṃ natthīti vattabbaṃ. Nasi animittā…pe… kinnāmāsi, kānāmā te pavattinīti. Byattāya bhikkhuniyā paṭibalāya saṅgho ñāpetabbo –

425. ‘‘Suṇātu me, ayye, saṅgho. Ayaṃ itthannāmā itthannāmāya ayyāya upasampadāpekkhā. Parisuddhā antarāyikehi dhammehi, paripuṇṇassā pattacīvaraṃ. Itthannāmā saṅghaṃ upasampadaṃ yācati itthannāmāya ayyāya pavattiniyā. Yadi saṅghassa pattakallaṃ, saṅgho itthannāmaṃ upasampādeyya itthannāmāya ayyāya pavattiniyā. Esā ñatti.

‘‘Suṇātu me, ayye, saṅgho. Ayaṃ itthannāmā itthannāmāya ayyāya upasampadāpekkhā. Parisuddhā antarāyikehi dhammehi, paripuṇṇassā pattacīvaraṃ. Itthannāmā saṅghaṃ upasampadaṃ yācati itthannāmāya ayyāya pavattiniyā. Saṅgho itthannāmaṃ upasampādeti itthannāmāya ayyāya pavattiniyā. Yassā ayyāya khamati itthannāmāya upasampadā itthannāmāya ayyāya pavattiniyā, sā tuṇhassa; yassā nakkhamati, sā bhāseyya.

‘‘Dutiyampi etamatthaṃ vadāmi…pe… tatiyampi etamatthaṃ vadāmi – suṇātu me, ayye, saṅgho. Ayaṃ itthannāmā itthannāmāya ayyāya upasampadāpekkhā. Parisuddhā antarāyikehi dhammehi, paripuṇṇassā pattacīvaraṃ. Itthannāmā saṅghaṃ upasampadaṃ yācati itthannāmāya ayyāya pavattiniyā. Saṅgho itthannāmaṃ upasampādeti itthannāmāya ayyāya pavattiniyā. Yassā ayyāya khamati itthannāmāya upasampadā itthannāmāya ayyāya pavattiniyā, sā tuṇhassa; yassā nakkhamati, sā bhāseyya.

‘‘Upasampannā saṅghena itthannāmā itthannāmāya ayyāya pavattiniyā. Khamati saṅghassa, tasmā tuṇhī, evametaṃ dhārayāmīti.

‘‘Tāvadeva taṃ ādāya bhikkhusaṅghaṃ upasaṅkamitvā ekaṃsaṃ uttarāsaṅgaṃ kārāpetvā bhikkhūnaṃ pāde vandāpetvā ukkuṭikaṃ nisīdāpetvā añjaliṃ paggaṇhāpetvā upasampadaṃ yācāpetabbā – ‘ahaṃ, ayyā, itthannāmā itthannāmāya ayyāya upasampadāpekkhā. Ekatoupasampannā bhikkhunisaṅghe, visuddhā; saṅghaṃ, ayyā, upasampadaṃ yācāmi. Ullumpatu maṃ, ayyā, saṅgho anukampaṃ upādāya. Ahaṃ, ayyā, itthannāmā itthannāmāya ayyāya upasampadāpekkhā. Ekatoupasampannā bhikkhunisaṅghe, visuddhā. Dutiyampi, ayyā, saṅghaṃ upasampadaṃ yācāmi. Ullumpatu maṃ, ayyā, saṅgho anukampaṃ upādāya. Ahaṃ, ayyā, itthannāmā itthannāmāya ayyāya upasampadāpekkhā. Ekatoupasampannā bhikkhunisaṅghe, visuddhā. Tatiyampi, ayyā, saṅghaṃ upasampadaṃ yācāmi. Ullumpatu maṃ, ayyā, saṅgho anukampaṃ upādāyā’ti. Byattena bhikkhunā paṭibalena saṅgho ñāpetabbo –

‘‘Suṇātu me, bhante, saṅgho. Ayaṃ itthannāmā itthannāmāya upasampadāpekkhā. Ekatoupasampannā bhikkhunisaṅghe, visuddhā. Itthannāmā saṅghaṃ upasampadaṃ yācati itthannāmāya pavattiniyā. Yadi saṅghassa pattakallaṃ, saṅgho itthannāmaṃ upasampādeyya, itthannāmāya pavattiniyā. Esā ñatti.

‘‘Suṇātu me, bhante, saṅgho. Ayaṃ itthannāmā itthannāmāya upasampadāpekkhā. Ekatoupasampannā bhikkhunisaṅghe, visuddhā. Itthannāmā saṅghaṃ upasampadaṃ yācati itthannāmāya pavattiniyā. Saṅgho itthannāmaṃ upasampādeti itthannāmāya pavattiniyā. Yassāyasmato khamati itthannāmāya upasampadā itthannāmāya pavattiniyā, so tuṇhassa; yassa nakkhamati, so bhāseyya.

‘‘Dutiyampi etamatthaṃ vadāmi…pe… tatiyampi etamatthaṃ vadāmi – suṇātu me, bhante, saṅgho. Ayaṃ itthannāmā itthannāmāya upasampadāpekkhā. Ekatoupasampannā bhikkhunisaṅghe, visuddhā. Itthannāmā saṅghaṃ upasampadaṃ yācati itthannāmāya pavattiniyā. Saṅgho itthannāmaṃ upasampādeti itthannāmāya pavattiniyā. Yassāyasmato khamati itthannāmāya upasampadā itthannāmāya pavattiniyā, so tuṇhassa; yassa nakkhamati, so bhāseyya.

‘‘Upasampannā saṅghena itthannāmā itthannāmāya pavattiniyā. Khamati saṅghassa, tasmā tuṇhī, evametaṃ dhārayāmīti.

‘‘Tāvadeva chāyā metabbā, utuppamāṇaṃ ācikkhitabbaṃ, divasabhāgo ācikkhitabbo, saṅgīti ācikkhitabbā, bhikkhuniyo vattabbā – imissā tayo ca nissaye, aṭṭha ca akaraṇīyāni ācikkheyyāthā’’ti.

426. Tena kho pana samayena bhikkhuniyo bhattagge āsanaṃ saṃkasāyantiyo kālaṃ vītināmesuṃ.

Bhagavato etamatthaṃ ārocesuṃ. ‘‘Anujānāmi, bhikkhave, aṭṭhannaṃ bhikkhunīnaṃ yathāvuḍḍhaṃ, avasesānaṃ yathāgatika’’nti.

Tena kho pana samayena bhikkhuniyo – bhagavatā anuññātaṃ aṭṭhannaṃ bhikkhunīnaṃ yathāvuḍḍhaṃ, avasesānaṃ yathāgatikanti – sabbattha aṭṭheva bhikkhuniyo yathāvuḍḍhaṃ paṭibāhanti, avasesāyo yathāgatikaṃ. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Anujānāmi, bhikkhave, bhattagge aṭṭhannaṃ bhikkhunīnaṃ yathāvuḍḍhaṃ, avasesānaṃ yathāgatikaṃ; aññattha sabbattha yathāvuḍḍhaṃ [aññattha yathāvuḍḍhaṃ (syā.)] na paṭibāhitabbaṃ. Yā paṭibāheyya, āpatti dukkaṭassā’’ti.

427. [pāci. 1050 ādayo] Tena kho pana samayena bhikkhuniyo na pavārenti. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Na, bhikkhave, bhikkhuniyā na pavāretabbaṃ. Yā na pavāreyya, yathādhammo kāretabbo’’ti.

Tena kho pana samayena bhikkhuniyo attanā pavāretvā bhikkhusaṅghaṃ na pavārenti. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Na, bhikkhave, bhikkhuniyā attanā pavāretvā bhikkhusaṅgho na pavāretabbo. Yā na pavāreyya, yathādhammo kāretabbo’’ti.

Tena kho pana samayena bhikkhuniyo bhikkhūhi saddhiṃ ekato pavārentiyo kolāhalaṃ akaṃsu. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Na, bhikkhave, bhikkhuniyā bhikkhūhi saddhiṃ ekato pavāretabbaṃ. Yā pavāreyya, āpatti dukkaṭassā’’ti.

Tena kho pana samayena bhikkhuniyo purebhattaṃ pavārentiyo kālaṃ vītināmesuṃ. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Anujānāmi, bhikkhave, pacchābhattaṃ [bhikkhave bhikkhuniyā pacchābhattaṃ (syā. kaṃ.)] pavāretu’’nti. Pacchābhattaṃ pavārentiyo vikāle [vikālaṃ (ka.)] ahesuṃ. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Anujānāmi, bhikkhave, ajjatanā bhikkhunisaṅghaṃ [ajjatanā (sī.), ajjatanāya (ka.)] pavāretvā aparajju bhikkhusaṅghaṃ pavāretu’’nti.

Tena kho pana samayena sabbo bhikkhunisaṅgho pavārento kolāhalaṃ akāsi. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Anujānāmi, bhikkhave, ekaṃ bhikkhuniṃ byattaṃ paṭibalaṃ sammannituṃ – bhikkhunisaṅghassa atthāya bhikkhusaṅghaṃ pavāretuṃ. Evañca pana, bhikkhave, sammannitabbā. Paṭhamaṃ bhikkhunī yācitabbā, yācitvā byattāya bhikkhuniyā paṭibalāya saṅgho ñāpetabbo –

‘‘Suṇātu me, ayye, saṅgho. Yadi saṅghassa pattakallaṃ, saṅgho itthannāmaṃ bhikkhuniṃ sammanneyya bhikkhunisaṅghassa atthāya bhikkhusaṅghaṃ pavāretuṃ. Esā ñatti.

‘‘Suṇātu me, ayye, saṅgho. Saṅgho itthannāmaṃ bhikkhuniṃ sammannati bhikkhunisaṅghassa atthāya bhikkhusaṅghaṃ pavāretuṃ. Yassā ayyāya khamati itthannāmāya bhikkhuniyā sammuti bhikkhunisaṅghassa atthāya bhikkhusaṅghaṃ pavāretuṃ, sā tuṇhassa; yassā nakkhamati, sā bhāseyya.

‘‘Sammatā saṅghena itthannāmā bhikkhunī bhikkhunisaṅghassa atthāya bhikkhusaṅghaṃ pavāretuṃ. Khamati saṅghassa, tasmā tuṇhī, evametaṃ dhārayāmīti.

‘‘Tāya sammatāya bhikkhuniyā bhikkhunisaṅghaṃ ādāya bhikkhusaṅghaṃ upasaṅkamitvā ekaṃsaṃ uttarāsaṅgaṃ karitvā bhikkhūnaṃ pāde vanditvā ukkuṭikaṃ nisīditvā añjaliṃ paggahetvā evamassa vacanīyo – ‘bhikkhunīsaṅgho, ayyā, bhikkhusaṅghaṃ pavāreti – diṭṭhena vā, sutena vā parisaṅkāya vā. Vadatu [vadatu maṃ (ka.)], ayyā, bhikkhusaṅgho bhikkhunisaṅghaṃ anukampaṃ upādāya, passanto paṭikarissati. Dutiyampi, ayyā…pe… tatiyampi, ayyā, bhikkhunisaṅgho bhikkhusaṅghaṃ pavāreti – diṭṭhena vā, sutena vā, parisaṅkāya vā. Vadatu, ayyā, bhikkhusaṅgho bhikkhunisaṅghaṃ anukampaṃ upādāya, passanto paṭikarissatī’’ti.

428. Tena kho pana samayena bhikkhuniyo bhikkhūnaṃ uposathaṃ ṭhapenti, pavāraṇaṃ ṭhapenti, savacanīyaṃ karonti, anuvādaṃ paṭṭhapenti, okāsaṃ kārenti, codenti, sārenti. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Na, bhikkhave, bhikkhuniyā bhikkhussa uposatho ṭhapetabbo; ṭhapitopi aṭṭhapito; ṭhapentiyā āpatti dukkaṭassa. Na pavāraṇā ṭhapetabbā; ṭhapitāpi aṭṭhapitā; ṭhapentiyā āpatti dukkaṭassa. Na savacanīyaṃ kātabbaṃ; katampi akataṃ; karontiyā āpatti dukkaṭassa. Na anuvādo paṭṭhapetabbo; paṭṭhapitopi appaṭṭhapito; paṭṭhapentiyā āpatti dukkaṭassa. Na okāso kāretabbo; kāritopi akārito; kārentiyā āpatti dukkaṭassa. Na codetabbo; coditopi acodito; codentiyā āpatti dukkaṭassa. Na sāretabbo; sāritopi asārito; sārentiyā āpatti dukkaṭassā’’ti.

Tena kho pana samayena bhikkhū bhikkhunīnaṃ uposathaṃ ṭhapenti, pavāraṇaṃ ṭhapenti, savacanīyaṃ karonti, anuvādaṃ paṭṭhapenti, okāsaṃ kārenti, codenti, sārenti. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Anujānāmi, bhikkhave bhikkhunā bhikkhuniyā uposathaṃ ṭhapetuṃ; ṭhapitopi suṭṭhapito; ṭhapentassa anāpatti. Pavāraṇaṃ ṭhapetuṃ; ṭhapitāpi suṭṭhapitā; ṭhapentassa anāpatti. Savacanīyaṃ kātuṃ; katampi sukataṃ; karontassa anāpatti. Anuvādaṃ paṭṭhapetuṃ; paṭṭhapitopi suppaṭṭhapito; paṭṭhapentassa anāpatti. Okāsaṃ kāretuṃ; kāritopi sukārito; kārentassa anāpatti. Codetuṃ; coditāpi sucoditā; codentassa anāpatti. Sāretuṃ; sāritāpi susāritā; sārentassa anāpattī’’ti.

429. [pāci. 1184] Tena kho pana samayena chabbaggiyā bhikkhuniyo yānena yāyanti – itthiyuttenapi purisantarena, purisayuttenapi itthantarena. Manussā ujjhāyanti khiyyanti vipācenti…pe… ‘‘seyyathāpi gaṅgāmahiyāyā’’ti [gaṅgāmahiyāti (sī.)]. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Na, bhikkhave, bhikkhuniyā yānena yāyitabbaṃ. Yā yāyeyya, yathādhammo kāretabbo’’ti.

Tena kho pana samayena aññatarā bhikkhunī gilānā hoti, na sakkoti padasā gantuṃ. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Anujānāmi, bhikkhave, gilānāya yāna’’nti. Atha kho bhikkhunīnaṃ etadahosi – ‘‘itthiyuttaṃ nu kho, purisayuttaṃ nu kho’’ti? Bhagavato etamatthaṃ ārocesuṃ. ‘‘Anujānāmi, bhikkhave, itthiyuttaṃ purisayuttaṃ hatthavaṭṭaka’’nti.

Tena kho pana samayena aññatarissā bhikkhuniyā yānugghātena bāḷhataraṃ aphāsu ahosi. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Anujānāmi, bhikkhave, sivikaṃ pāṭaṅki’’nti.

430. Tena kho pana samayena aḍḍhakāsī gaṇikā bhikkhunīsu pabbajitā hoti. Sā ca sāvatthiṃ gantukāmā hoti – ‘bhagavato santike upasampajjissāmī’ti. Assosuṃ kho dhuttā – ‘aḍḍhakāsī kira gaṇikā sāvatthiṃ gantukāmā’ti. Te magge pariyuṭṭhiṃsu. Assosi kho aḍḍhakāsī gaṇikā – ‘dhuttā kira magge pariyuṭṭhitā’ti. Bhagavato santike dūtaṃ pāhesi – ‘‘ahañhi upasampajjitukāmā; kathaṃ nu kho mayā paṭipajjitabba’’nti? Atha kho bhagavā etasmiṃ nidāne etasmiṃ pakaraṇe dhammiṃ kathaṃ katvā bhikkhū āmantesi – ‘‘anujānāmi, bhikkhave, dūtenapi upasampādetu’’nti.

Bhikkhudūtena upasampādenti. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Na, bhikkhave, bhikkhudūtena upasampādetabbā. Yo upasampādeyya, āpatti dukkaṭassā’’ti. Sikkhamānadūtena upasampādenti…pe… sāmaṇeradūtena upasampādenti…pe… sāmaṇeridūtena upasampādenti…pe… bālāya abyattāya dūtena upasampādenti. ‘‘Na, bhikkhave, bālāya abyattāya dūtena upasampādetabbā. Yo upasampādeyya, āpatti dukkaṭassa. Anujānāmi, bhikkhave, byattāya bhikkhuniyā paṭibalāya dūtena upasampādetunti.

‘‘Tāya dūtāya bhikkhuniyā saṅghaṃ upasaṅkamitvā ekaṃsaṃ uttarāsaṅgaṃ karitvā bhikkhūnaṃ pāde vanditvā ukkuṭikaṃ nisīditvā añjaliṃ paggahetvā evamassa vacanīyo – ‘itthannāmā, ayyā, itthannāmāya ayyāya upasampadāpekkhā. Ekatoupasampannā bhikkhunisaṅghe, visuddhā. Sā kenacideva antarāyena na āgacchati. Itthannāmā, ayyā, saṅghaṃ upasampadaṃ yācati. Ullumpatu taṃ, ayyā, saṅgho anukampaṃ upādāya. Itthannāmā, ayyā, itthannāmāya ayyāya upasampadāpekkhā. Ekatoupasampannā bhikkhunisaṅghe, visuddhā. Sā kenacideva antarāyena na āgacchati. Dutiyampi, ayyā, itthannāmā saṅghaṃ upasampadaṃ yācati. Ullumpatu taṃ, ayyā, saṅgho anukampaṃ upādāya. Itthannāmā, ayyā, itthannāmāya ayyāya upasampadāpekkhā. Ekatoupasampannā bhikkhunisaṅghe, visuddhā. Sā kenacideva antarāyena na āgacchati. Tatiyampi, ayyā, itthannāmā saṅghaṃ upasampadaṃ yācati. Ullumpatu taṃ, ayyā, saṅgho anukampaṃ upādāyā'ti. Byattena bhikkhunā paṭibalena saṅgho ñāpetabbo –

''Suṇātu me, bhante, saṅgho. Itthannāmā itthannāmāya upasampadāpekkhā. Ekatoupasampannā bhikkhunisaṅghe, visuddhā. Sā kenacideva antarāyena na āgacchati. Itthannāmā saṅghaṃ upasampadaṃ yācati itthannāmāya pavattiniyā. Yadi saṅghassa pattakallaṃ, saṅgho itthannāmaṃ upasampādeyya itthannāmāya pavattiniyā. Esā ñatti.

''Suṇātu me, bhante, saṅgho. Itthannāmā itthannāmāya upasampadāpekkhā. Ekatoupasampannā bhikkhunisaṅghe, visuddhā. Sā kenacideva antarāyena na āgacchati. Itthannāmā saṅghaṃ upasampadaṃ yācati itthannāmāya pavattiniyā. Saṅgho itthannāmaṃ upasampādeti itthannāmāya pavattiniyā. Yassāyasmato khamati itthannāmāya upasampadā itthannāmāya pavattiniyā, so tuṇhassa; yassa nakkhamati, so bhāseyya.

''Dutiyampi etamatthaṃ vadāmi…pe… tatiyampi etamatthaṃ vadāmi. Suṇātu me, bhante, saṅgho. Itthannāmā itthannāmāya upasampadāpekkhā. Ekatoupasampannā bhikkhunisaṅghe, visuddhā. Sā kenacideva antarāyena na āgacchati. Itthannāmā saṅghaṃ upasampadaṃ yācati itthannāmāya pavattiniyā. Saṅgho itthannāmaṃ upasampādeti itthannāmāya pavattiniyā. Yassāyasmato khamati itthannāmāya upasampadā itthannāmāya pavattiniyā, so tuṇhassa; yassa nakkhamati, so bhāseyya.

''Upasampannā saṅghena itthannāmā itthannāmāya pavattiniyā. Khamati saṅghassa, tasmā tuṇhī, evametaṃ dhārayāmīti.

''Tāvadeva chāyā metabbā, utuppamāṇaṃ ācikkhitabbaṃ, divasabhāgo ācikkhitabbo, saṅgīti ācikkhitabbā, bhikkhuniyo vattabbā – tassā tayo ca nissaye, aṭṭha ca akaraṇīyāni ācikkheyyāthā''ti.

431. Tena kho pana samayena bhikkhuniyo araññe viharanti. Dhuttā dūsenti. Bhagavato etamatthaṃ, ārocesuṃ. ''Na, bhikkhave, bhikkhuniyā araññe vatthabbaṃ. Yā vaseyya, āpatti dukkaṭassā''ti.

Tena kho pana samayena aññatarena upāsakena bhikkhunisaṅghassa uddosito dinno hoti. Bhagavato etamatthaṃ ārocesuṃ. ''Anujānāmi, bhikkhave, uddosita''nti. Uddosito na sammati. Bhagavato etamatthaṃ ārocesuṃ. ''Anujānāmi, bhikkhave, upassaya''nti. Upassayo na sammati. Bhagavato etamatthaṃ ārocesuṃ. ''Anujānāmi, bhikkhave, navakamma''nti. Navakammaṃ na sammati. Bhagavato etamatthaṃ ārocesuṃ. ''Anujānāmi, bhikkhave, puggalikampi kātu''nti.

432. Tena kho pana samayena aññatarā itthī sannisinnagabbhā bhikkhunīsu pabbajitā hoti. Tassā pabbajitāya gabbho vuṭṭhāti. Atha kho tassā bhikkhuniyā etadahosi – ''kathaṃ nu kho mayā imasmiṃ dārake paṭipajjitabba''nti? Bhagavato etamatthaṃ ārocesuṃ. ''Anujānāmi, bhikkhave, posetuṃ, yāva so dārako viññutaṃ pāpuṇātī''ti.

Atha kho tassā bhikkhuniyā etadahosi – ''mayā ca na labbhā ekikāya vatthuṃ, aññāya ca bhikkhuniyā na labbhā dārakena saha vatthuṃ, kathaṃ nu kho mayā paṭipajjitabba''nti? Bhagavato etamatthaṃ ārocesuṃ. ''Anujānāmi, bhikkhave, ekaṃ bhikkhuniṃ sammannitvā tassā bhikkhuniyā dutiyaṃ dātuṃ. Evañca pana, bhikkhave, sammannitabbā. Paṭhamaṃ bhikkhunī yācitabbā, yācitvā byattāya bhikkhuniyā paṭibalāya saṅgho ñāpetabbo –

''Suṇātu me, ayye, saṅgho. Yadi saṅghassa pattakallaṃ, saṅgho itthannāmaṃ bhikkhuniṃ sammanneyya itthannāmāya bhikkhuniyā dutiyaṃ. Esā ñatti.

''Suṇātu me, ayye, saṅgho. Saṅgho itthannāmaṃ bhikkhuniṃ sammannati itthannāmāya bhikkhuniyā dutiyaṃ. Yassā ayyāya khamati itthannāmāya bhikkhuniyā sammuti itthannāmāya bhikkhuniyā dutiyāya, sā tuṇhassa; yassā nakkhamati, sā bhāseyya.

‘‘Sammatā saṅghena itthannāmā bhikkhunī itthannāmāya bhikkhuniyā dutiyā. Khamati saṅghassa, tasmā tuṇhī, evametaṃ dhārayāmī’’ti.

Atha kho tassā dutiyikāya bhikkhuniyā etadahosi – ‘‘kathaṃ nu kho mayā imasmiṃ dārake paṭipajjitabba’’nti? Bhagavato etamatthaṃ ārocesuṃ. ‘‘Anujānāmi, bhikkhave, ṭhapetvā sāgāraṃ yathā aññasmiṃ purise paṭipajjanti [paṭipajjati (syā.)] evaṃ tasmiṃ dārake paṭipajjitu’’nti.

433. Tena kho pana samayena aññatarā bhikkhunī garudhammaṃ ajjhāpannā hoti mānattacārinī. Atha kho tassā bhikkhuniyā etadahosi – ‘‘mayā ca na labbhā ekikāya vatthuṃ, aññāya ca bhikkhuniyā na labbhā saha mayā vatthuṃ, kathaṃ nu kho mayā paṭipajjitabba’’nti? Bhagavato etamatthaṃ ārocesuṃ. ‘‘Anujānāmi, bhikkhave, ekaṃ bhikkhuniṃ sammannitvā tassā bhikkhuniyā dutiyaṃ dātuṃ. Evañca pana, bhikkhave, sammannitabbā. Paṭhamaṃ bhikkhunī yācitabbā, yācitvā byattāya bhikkhuniyā paṭibalāya saṅgho ñāpetabbo –

‘‘Suṇātu me, ayye, saṅgho. Yadi saṅghassa pattakallaṃ, saṅgho itthannāmaṃ bhikkhuniṃ sammanneyya itthannāmāya bhikkhuniyā dutiyaṃ. Esā ñatti.

‘‘Suṇātu me, ayye, saṅgho. Saṅgho itthannāmaṃ bhikkhuniṃ sammannati itthannāmāya bhikkhuniyā dutiyaṃ. Yassā ayyāya khamati itthannāmāya bhikkhuniyā sammuti itthannāmāya bhikkhuniyā dutiyāya, sā tuṇhassa; yassā nakkhamati, sā bhāseyya.

‘‘Sammatā saṅghena itthannāmā bhikkhunī itthannāmāya bhikkhuniyā dutiyā. Khamati saṅghassa, tasmā tuṇhī, evametaṃ dhārayāmī’’ti.

434. Tena kho pana samayena aññatarā bhikkhunī sikkhaṃ paccakkhāya vibbhami. Sā puna paccāgantvā bhikkhuniyo upasampadaṃ yāci. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Na, bhikkhave, bhikkhuniyā sikkhāpaccakkhānaṃ; yadeva sā vibbhantā tadeva sā abhikkhunī’’ti.

Tena kho pana samayena aññatarā bhikkhunī sakāvāsā titthāyatanaṃ saṅkami. Sā puna paccāgantvā bhikkhuniyo upasampadaṃ yāci. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Yā sā, bhikkhave, bhikkhunī sakāvāsā titthāyatanaṃ saṅkantā, sā āgatā na upasampādetabbā’’ti.

Tena kho pana samayena bhikkhuniyo purisehi abhivādanaṃ, kesacchedanaṃ, nakhacchedanaṃ, vaṇappaṭikammaṃ, kukkuccāyantā na sādiyanti. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Anujānāmi, bhikkhave, sāditu’’nti [sādiyituṃ (ka.)].

435. Tena kho pana samayena bhikkhuniyo pallaṅkena nisīdanti paṇhīsamphassaṃ sādiyantī [sādiyantā (ka.)]. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Na, bhikkhave, bhikkhuniyā pallaṅkena nisīditabbaṃ. Yā nisīdeyya, āpatti dukkaṭassā’’ti.

Tena kho pana samayena aññatarā bhikkhunī gilānā hoti. Tassā vinā pallaṅkena na phāsu hoti. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Anujānāmi, bhikkhave, bhikkhuniyā aḍḍhapallaṅka’’nti.

Tena kho pana samayena bhikkhuniyo vaccakuṭiyā vaccaṃ karonti. Chabbaggiyā bhikkhuniyo tattheva gabbhaṃ pātenti. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Na, bhikkhave, bhikkhuniyā vaccakuṭiyā vacco kātabbo. Yā kareyya, āpatti dukkaṭassa. Anujānāmi, bhikkhave, heṭṭhā vivaṭe uparipaṭicchanne vaccaṃ kātu’’nti.

436. Tena kho pana samayena bhikkhuniyo cuṇṇena nahāyanti. Manussā ujjhāyanti khiyyanti vipācenti…pe… seyyathāpi gihinī kāmabhoginiyoti. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Na, bhikkhave, bhikkhuniyā cuṇṇena nahāyitabbaṃ. Yā nahāyeyya, āpatti dukkaṭassa. Anujānāmi, bhikkhave, kukkusaṃ mattika’’nti.

Tena kho pana samayena bhikkhuniyo vāsitakāya mattikāya nahāyanti. Manussā ujjhāyanti khiyyanti vipācenti…pe… seyyathāpi gihinī kāmabhoginiyoti. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Na, bhikkhave, bhikkhuniyā vāsitakāya mattikāya nahāyitabbaṃ. Yā nahāyeyya, āpatti dukkaṭassa. Anujānāmi, bhikkhave, pakatimattika’’nti.

Tena kho pana samayena bhikkhuniyo jantāghare nahāyantiyo kolāhalaṃ akaṃsu. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Na, bhikkhave, bhikkhuniyā jantāghare nahāyitabbaṃ. Yā nahāyeyya, āpatti dukkaṭassā’’ti.

Tena kho pana samayena bhikkhuniyo paṭisote nahāyanti dhārāsamphassaṃ sādiyantī. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Na, bhikkhave, bhikkhuniyā paṭisote nahāyitabbaṃ. Yā nahāyeyya, āpatti dukkaṭassā’’ti.

Tena kho pana samayena bhikkhuniyo atitthe nahāyanti. Dhuttā dūsenti. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Na, bhikkhave, bhikkhuniyā atitthe nahāyitabbaṃ. Yā nahāyeyya, āpatti dukkaṭassā’’ti.

Tena kho pana samayena bhikkhuniyo purisatitthe nahāyanti. Manussā ujjhāyanti khiyyanti vipācenti…pe… seyyathāpi gihinī kāmabhoginiyoti. Bhagavato etamatthaṃ ārocesuṃ. ‘‘Na, bhikkhave, bhikkhuniyā purisatitthe nahāyitabbaṃ. Yā nahāyeyya, āpatti dukkaṭassa. Anujānāmi, bhikkhave, mahilātitthe nahāyitu’’nti.

Tatiyabhāṇavāro niṭṭhito.

Bhikkhunikkhandhako dasamo.

Imasmiṃ khandhake vatthū ekasataṃ.

Tassuddānaṃ –

Pabbajjaṃ gotamī yāci, nānuññāsi tathāgato;
Kapilavatthu vesāliṃ, agamāsi vināyako.

Rajokiṇṇena koṭṭhake, ānandassa pavedayi;
Bhabboti nayato yāci, mātāti posikāti ca.

Vassasataṃ tadahu ca, abhikkhupaccāsīsanā;
Pavāraṇā garudhammā, dve vassā anakkosanā.

Ovaṭo ca aṭṭha dhammā, yāvajīvānuvattanā;
Garudhammapaṭiggāho sāvassā upasampadā.

Vassasahassaṃ pañceva, kumbhathenakasetaṭṭi;
Mañjiṭṭhikaupamāhi, evaṃ saddhammahiṃsanā.

Āḷiṃ bandheyya pāeva, puna saddhammasaṇṭhiti;

Upasampādetuṃ ayyā, yathāvuḍḍhābhivādanā.

Na karissanti kimeva, sādhāraṇāsādhāraṇaṃ;
Ovādaṃ pātimokkhañca, kena nu kho upassayaṃ.

Na jānanti ca ācikkhi, na karonti ca bhikkhuhi;
Paṭiggahetuṃ bhikkhūhi, bhikkhunīhi paṭiggaho.

Ācikkhi kammaṃ bhikkhūhi, ujjhāyanti bhikkhunīhi vā;
Ācikkhituṃ bhaṇḍanañca, ropetvā uppalāya ca.

Sāvatthiyā kaddamoda, avandi kāya ūru ca;
Aṅgajātañca obhāsaṃ, sampayojenti vaggikā.

Avandiyo daṇḍakammaṃ, bhikkhuniyo tathā puna;
Āvaraṇañca ovādaṃ, kappati nu kho pakkami.

Bālā vatthuvinicchayā, ovādaṃ saṅgho pañcahi;
Duve tisso na gaṇhanti, bālā gilānagamikaṃ.

Āraññiko nārocenti, na paccāgacchanti ca;
Dīghaṃ vilīvacammañca, dussā ca veṇivaṭṭi ca;
Coḷaveṇi ca vaṭṭi ca, suttaveṇi ca vaṭṭikā.

Aṭṭhillaṃ gohanukena, hatthakocchaṃ pādaṃ tathā;
Ūruṃ mukhaṃ dantamaṃsaṃ, ālimpomaddacuṇṇanā.

Lañchenti aṅgarāgañca, mukharāgaṃ tathā duve;
Avaṅgaṃ visesoloko, sālokena naccena ca [sāloke sanaccena ca (sī.), sālokena sanaccanaṃ (syā.)].

Vesī pānāgāraṃ sūnaṃ, āpaṇaṃ vaḍḍhi vaṇijjā;
Dāsaṃ dāsiṃ kammakaraṃ, kammakāriṃ upaṭṭhayyuṃ.

Tiracchānaharītaki, sandhārayanti namatakaṃ;
Nīlaṃ pītaṃ lohitakaṃ, mañjiṭṭhakaṇhacīvarā.

Mahāraṅgamahānāmaacchinnā dīghameva ca;
Pupphaphalakañcukañca, tirīṭakañca dhārayuṃ.

Bhikkhunī sikkhamānāya, sāmaṇerāya accaye;
Niyyādite parikkhāre, bhikkhuniyova issarā.

Bhikkhussa sāmaṇerassa, upāsakassupāsikā;
Aññesañca parikkhāre, niyyāte bhikkhuissarā.

Mallī gabbhaṃ pattamūlaṃ, byañjanaṃ āmisena ca;
Ussannañca bāḷhataraṃ, sannidhikatamāmisaṃ.

Bhikkhūnaṃ yādisaṃ bhoṭṭhaṃ [heṭṭhā (sī.), heṭṭhaṃ (syā.), bhutti (ka.)], bhikkhunīnaṃ tathā

kare;
Senāsanaṃ utuniyo, makkhīyati paṭāṇi ca.

Chijjanti sabbakālañca, animittāpi dissare;
Nimittā lohitā ceva, tatheva dhuvalohitā.

Dhuvacoḷapaggharantī, sikharaṇitthipaṇḍakā;
Vepurisī ca sambhinnā, ubhatobyañjanāpi ca.

Animittādito katvā, yāva ubhatobyañjanā;
Etaṃ peyyālato heṭṭhā, kuṭṭhaṃ gaṇḍo kilāso ca.

Sosāpamāro mānusī, itthīsi bhujissāsi ca;
Aṇaṇā na rājabhaṭī, anuññātā ca vīsati.

Paripuṇṇā ca kinnāmā, kānāmā te pavattinī;
Catuvīsantarāyānaṃ, pucchitvā upasampadā.

Vitthāyanti ananusiṭṭhā, saṅghamajjhe tatheva ca;
Upajjhāgāha saṅghāṭi, uttarantaravāsako.

Saṅkaccudakasāṭi ca, ācikkhitvāna pesaye;
Bālā asammatekato, yāce pucchantarāyikā.

Ekatoupasampannā, bhikkhusaṅghe tathā puna;
Chāyā utu divasā ca, saṅgīti tayo nissaye.

Aṭṭha akaraṇīyāni, kālaṃ sabbattha aṭṭheva;
Na pavārenti bhikkhunī, bhikkhusaṅghaṃ tatheva ca.

Kolāhalaṃ purebhattaṃ, vikāle ca kolāhalaṃ;
Uposathaṃ pavāraṇaṃ, savacanīyānuvādanaṃ.

Okāsaṃ code sārenti, paṭikkhittaṃ mahesinā;
Tatheva bhikkhu bhikkhunī, anuññātaṃ mahesinā.

Yānaṃ gilānayuttañca, yānugghātaḍḍhakāsikā;
Bhikkhu sikkhā sāmaṇera, sāmaṇerī ca bālāya.

Araññe upāsakena, uddosito upassayaṃ;
Na sammati navakammaṃ, nisinnagabbhaekikā.

Sāgārañca garudhammaṃ, paccakkhāya ca saṅkami;
Abhivādanakesā ca, nakhā ca vaṇakammanā.

Pallaṅkena gilānā ca, vaccaṃ cuṇṇena vāsitaṃ;
Jantāghare paṭisote, atitthe purisena ca.

Mahāgotamī āyāci, ānando cāpi yoniso;
Parisā catasso honti, pabbajjā jinasāsane.

Saṃvegajananatthāya, saddhammassa ca vuddhiyā;
Āturassāva bhesajjaṃ, evaṃ buddhena desitaṃ.

Evaṃ vinītā saddhamme, mātugāmāpi itarā;
Yāyanti [tāyanti (sī. syā.)] accutaṃ ṭhānaṃ, yattha gantvā na socareti.

Bhikkhunikkhandhakaṃ niṭṭhitaṃ.

11. Pañcasatikakkhandhakaṃ

1. Saṅgītinidānaṃ

437. Atha kho āyasmā mahākassapo bhikkhū āmantesi – ‘‘ekamidāhaṃ, āvuso, samayaṃ pāvāya kusināraṃ addhānamaggappaṭipanno mahatā bhikkhusaṅghena saddhiṃ pañcamattehi bhikkhusatehi. Atha khvāhaṃ, āvuso, maggā okkamma aññatarasmiṃ rukkhamūle nisīdiṃ.

[dī. ni. 2.231] ‘‘Tena kho pana samayena aññataro ājīvako kusinārāya mandāravapupphaṃ gahetvā pāvaṃ addhānamaggappaṭipanno hoti. Addasaṃ kho ahaṃ, āvuso, taṃ ājīvakaṃ dūratova āgacchantaṃ. Disvāna taṃ ājīvakaṃ etadavocaṃ – ‘apāvuso, amhākaṃ satthāraṃ jānāsī’ti? ‘Āmāvuso, jānāmi. Ajja sattāhaparinibbuto samaṇo gotamo. Tato me idaṃ mandāravapupphaṃ gahita’nti. Tatrāvuso, ye te bhikkhū avītarāgā appekacce bāhā paggayha kandanti, chinnapātaṃ papatanti, āvaṭṭanti, vivaṭṭanti – atikhippaṃ bhagavā parinibbuto, atikhippaṃ sugato parinibbuto, atikhippaṃ cakkhuṃ loke antarahitanti. Ye pana te bhikkhū vītarāgā te satā sampajānā adhivāsenti – aniccā saṅkhārā, taṃ kutettha labbhāti.

‘‘Atha khvāhaṃ, āvuso, te bhikkhū etadavocaṃ – ‘alaṃ, āvuso, mā socittha; mā paridevittha. Nanvetaṃ, āvuso, bhagavatā paṭikacceva akkhātaṃ – sabbeheva piyehi manāpehi nānābhāvo vinābhāvo aññathābhāvo. Taṃ kutettha āvuso labbhā, yaṃ taṃ jātaṃ bhūtaṃ saṅkhataṃ palokadhammaṃ, taṃ vata mā palujjīti – netaṃ ṭhānaṃ vijjatī’ti.

‘‘Tena kho panāvuso, samayena subhaddo nāma vuḍḍhapabbajito tassaṃ parisāyaṃ nisinno hoti. Atha kho, āvuso, subhaddo vuḍḍhapabbajito te bhikkhū etadavoca – ‘alaṃ, āvuso, mā socittha; mā paridevittha. Sumuttā mayaṃ tena mahāsamaṇena; upaddutā ca mayaṃ homa – idaṃ vo kappati, idaṃ vo na kappatīti. Idāni pana mayaṃ yaṃ icchissāma taṃ karissāma, yaṃ na icchissāma na taṃ karissāmā’ti. Handa mayaṃ, āvuso, dhammañca vinayañca saṅgāyāma. Pure adhammo dippati [dibbati (ka.)], dhammo paṭibāhiyyati; pure avinayo dippati vinayo paṭibāhiyyati; pure adhammavādino balavanto honti, dhammavādino dubbalā honti; pure avinayavādino balavanto honti, vinayavādino dubbalā hontī’’ti.

‘‘Tena hi, bhante, thero bhikkhū uccinatū’’ti. Atha kho āyasmā mahākassapo ekenūnapañcaarahantasatāni uccini. Bhikkhū āyasmantaṃ mahākassapaṃ etadavocuṃ – ‘‘ayaṃ, bhante, āyasmā ānando kiñcāpi sekkho, abhabbo chandā dosā mohā bhayā agatiṃ gantuṃ. Bahu ca anena bhagavato santike dhammo ca vinayo ca pariyatto. Tena hi, bhante, thero āyasmantampi ānandaṃ uccinatū’’ti. Atha kho āyasmā mahākassapo āyasmantampi ānandaṃ uccini.

Atha kho therānaṃ bhikkhūnaṃ etadahosi – ‘‘kattha nu kho mayaṃ dhammañca vinayañca saṅgāyeyyāmā’’ti? Atha kho therānaṃ bhikkhūnaṃ etadahosi – ‘‘rājagahaṃ kho mahāgocaraṃ pahūtasenāsanaṃ, yaṃnūna mayaṃ rājagahe vassaṃ vasantā dhammañca vinayañca saṅgāyeyyāma. Na aññe bhikkhū rājagahe vassaṃ upagaccheyyu’’nti.

Atha kho āyasmā mahākassapo saṅghaṃ ñāpesi –

438. ‘‘Suṇātu me, āvuso, saṅgho. Yadi saṅghassa pattakallaṃ, saṅgho imāni pañca bhikkhusatāni sammanneyya – rājagahe vassaṃ vasantāni dhammañca vinayañca saṅgāyituṃ, na aññehi bhikkhūhi rājagahe vassaṃ vasitabbanti. Esā ñatti.

‘‘Suṇātu me, āvuso, saṅgho. Imāni pañca bhikkhusatāni sammannati – rājagahe vassaṃ vasantāni dhammañca vinayañca saṅgāyituṃ, na aññehi bhikkhūhi rājagahe vassaṃ vasitabbanti. Yassāyasmato khamati imesaṃ pañcannaṃ bhikkhusatānaṃ sammuti – rājagahe vassaṃ vasantānaṃ dhammañca vinayañca saṅgāyituṃ, na aññehi bhikkhūhi rājagahe vassaṃ vasitabbanti – so tuṇhassa; yassa nakkhamati, so bhāseyya.

‘‘Sammatāni saṅghena imāni pañca bhikkhusatāni rājagahe vassaṃ vasantāni dhammañca vinayañca saṅgāyituṃ, na aññehi bhikkhūhi rājagahe vassaṃ vasitabbanti. Khamati saṅghassa, tasmā tuṇhī, evametaṃ dhārayāmī’’ti.

Atha kho therā bhikkhū rājagahaṃ agamaṃsu dhammañca vinayañca saṅgāyituṃ. Atha kho therānaṃ bhikkhūnaṃ etadahosi – ‘‘bhagavatā kho, āvuso, khaṇḍaphullappaṭisaṅkharaṇaṃ vaṇṇitaṃ. Handa mayaṃ, āvuso, paṭhamaṃ māsaṃ khaṇḍaphullaṃ paṭisaṅkharoma; majjhimaṃ māsaṃ sannipatitvā dhammañca vinayañca saṅgāyissāmā’’ti.

Atha kho therā bhikkhū paṭhamaṃ māsaṃ khaṇḍaphullaṃ paṭisaṅkhariṃsu. Atha kho āyasmā ānando – sve sannipāto [sannipātoti (ka.)] na kho metaṃ patirūpaṃ, yohaṃ sekkho samāno sannipātaṃ gaccheyyanti – bahudeva rattiṃ kāyagatāya satiyā vītināmetvā rattiyā paccūsasamayaṃ ‘nipajjissāmī’ti kāyaṃ āvajjesi. Appattañca sīsaṃ bibbohanaṃ, bhūmito ca pādā muttā. Etasmiṃ antare anupādāya āsavehi cittaṃ vimucci.

439. Atha kho āyasmā ānando arahā samāno sannipātaṃ agamāsi. Atha kho āyasmā mahākassapo saṅghaṃ ñāpesi –

‘‘Suṇātu me, āvuso, saṅgho. Yadi saṅghassa pattakallaṃ, ahaṃ upāliṃ vinayaṃ puccheyya’’nti.

Āyasmā upāli saṅghaṃ ñāpesi –

‘‘Suṇātu me, bhante, saṅgho. Yadi saṅghassa pattakallaṃ, ahaṃ āyasmatā mahākassapena vinayaṃ puṭṭho vissajjeyya’’nti.

Atha kho āyasmā mahākassapo āyasmantaṃ upāliṃ etadavoca – ‘‘paṭhamaṃ, āvuso upāli, pārājikaṃ kattha paññatta’’nti? ‘‘Vesāliyaṃ bhante’’ti. ‘‘Kaṃ ārabbhā’’ti? ‘‘Sudinnaṃ kalandaputtaṃ ārabbhā’’ti. ‘‘Kismiṃ vatthusmi’’nti? ‘‘Methunadhamme’’ti. Atha kho āyasmā mahākassapo āyasmantaṃ upāliṃ paṭhamassa pārājikassa vatthumpi pucchi, nidānampi pucchi, puggalampi pucchi, paññattimpi pucchi, anupaññattimpi pucchi, āpattimpi pucchi, anāpattimpi pucchi. ‘‘Dutiyaṃ panāvuso upāli, pārājikaṃ kattha paññatta’’nti? ‘‘Rājagahe bhante’’ti. ‘‘Kaṃ ārabbhā’’ti? ‘‘Dhaniyaṃ kumbhakāraputtaṃ ārabbhā’’ti. ‘‘Kismiṃ vatthusmi’’nti? ‘‘Adinnādāne’’ti. Atha kho āyasmā mahākassapo āyasmantaṃ upāliṃ dutiyassa pārājikassa vatthumpi pucchi, nidānampi pucchi, puggalampi pucchi, paññattimpi pucchi, anupaññattimpi pucchi, āpattimpi pucchi, anāpattimpi pucchi. ‘‘Tatiyaṃ panāvuso upāli, pārājikaṃ kattha paññatta’’nti? ‘‘Vesāliyaṃ bhante’’ti. ‘‘Kaṃ ārabbhā’’ti? ‘‘Sambahule bhikkhū ārabbhā’’ti. ‘‘Kismiṃ vatthusmi’’nti? ‘‘Manussaviggahe’’ti. Atha kho āyasmā mahākassapo āyasmantaṃ upāliṃ tatiyassa pārājikassa vatthumpi pucchi, nidānampi pucchi, puggalampi pucchi, paññattimpi pucchi, anupaññattimpi pucchi, āpattimpi pucchi, anāpattimpi pucchi. ‘‘Catutthaṃ panāvuso upāli, pārājikaṃ kattha paññatta’’nti? ‘‘Vesāliyaṃ bhante’’ti. ‘‘Kaṃ ārabbhā’’ti?

‘‘Vaggumudātīriye bhikkhū ārabbhā’’ti. ‘‘Kismiṃ vatthusmi’’nti? ‘‘Uttarimanussadhamme’’ti. Atha kho āyasmā mahākassapo āyasmantaṃ upāliṃ catutthassa pārājikassa vatthumpi pucchi, nidānampi pucchi, puggalampi pucchi, paññattimpi pucchi, anupaññattimpi pucchi, āpattimpi pucchi, anāpattimpi pucchi. Eteneva upāyena ubhatovibhaṅge pucchi. Puṭṭho puṭṭho āyasmā upāli vissajjesi.

440. Atha kho āyasmā mahākassapo saṅghaṃ ñāpesi –

‘‘Suṇātu me, āvuso, saṅgho. Yadi saṅghassa pattakallaṃ, ahaṃ ānandaṃ dhammaṃ puccheyya’’nti.

Āyasmā ānando saṅghaṃ ñāpesi –

‘‘Suṇātu me, bhante, saṅgho. Yadi saṅghassa pattakallaṃ, ahaṃ āyasmatā mahākassapena dhammaṃ puṭṭho vissajjeyya’’nti.

Atha kho āyasmā mahākassapo āyasmantaṃ ānandaṃ etadavoca – ‘‘brahmajālaṃ, āvuso ānanda, kattha bhāsita’’nti? ‘‘Antarā ca, bhante, rājagahaṃ antarā ca nāḷandaṃ rājāgārake ambalaṭṭhikāyā’’ti. ‘‘Kaṃ ārabbhā’’ti? ‘‘Suppiyañca paribbājakaṃ brahmadattañca māṇava’’nti. Atha kho āyasmā mahākassapo āyasmantaṃ ānandaṃ brahmajālassa nidānampi pucchi, puggalampi pucchi. ‘‘Sāmaññaphalaṃ panāvuso ānanda, kattha bhāsita’’nti? ‘‘Rājagahe, bhante, jīvakambavane’’ti. ‘‘Kena saddhi’’nti? ‘‘Ajātasattunā vedehiputtena saddhi’’nti. Atha kho āyasmā mahākassapo āyasmantaṃ ānandaṃ sāmaññaphalassa nidānampi pucchi, puggalampi pucchi. Eteneva upāyena pañcapi nikāye pucchi. Puṭṭho puṭṭho āyasmā ānando vissajjesi.

2. Khuddānukhuddakasikkhāpadakathā

441. Atha kho āyasmā ānando there bhikkhū etadavoca – ‘‘bhagavā maṃ, bhante, parinibbānakāle evamāha – ‘ākaṅkhamāno, ānanda, saṅgho mamaccayena khuddānukhuddakāni sikkhāpadāni samūhaneyyā’’’ti. ‘‘Pucchi pana tvaṃ, āvuso ānanda, bhagavantaṃ – ‘katamāni pana, bhante, khuddānukhuddakāni sikkhāpadānī’’’ti? ‘‘Na khohaṃ, bhante, bhagavantaṃ pucchiṃ – ‘katamāni pana, bhante, khuddānukhuddakāni sikkhāpadānī’’ti. Ekacce therā evamāhaṃsu – ‘‘cattāri pārājikāni ṭhapetvā, avasesāni khuddānukhuddakāni sikkhāpadānī’’ti. Ekacce therā evamāhaṃsu – ‘‘cattāri pārājikāni ṭhapetvā, terasa saṅghādisese ṭhapetvā, avasesāni khuddānukhuddakāni sikkhāpadānī’’ti. Ekacce therā evamāhaṃsu – ‘‘cattāri pārājikāni ṭhapetvā, terasa saṅghādisese ṭhapetvā, dve aniyate ṭhapetvā, avasesāni khuddānukhuddakāni sikkhāpadānī’’ti. Ekacce therā evamāhaṃsu – ‘‘cattāri pārājikāni ṭhapetvā, terasa saṅghādisese ṭhapetvā, dve aniyate ṭhapetvā, tiṃsa nissaggiye pācittiye ṭhapetvā, avasesāni khuddānukhuddakāni sikkhāpadānī’’ti. Ekacce therā evamāhaṃsu – ‘‘cattāri pārājikāni ṭhapetvā, terasa saṅghādisese ṭhapetvā, dve aniyate ṭhapetvā, tiṃsa nissaggiye pācittiye ṭhapetvā, dvenavuti pācittiye ṭhapetvā, avasesāni khuddānukhuddakāni sikkhāpadānī’’ti. Ekacce therā evamāhaṃsu – ‘‘cattāri pārājikāni ṭhapetvā, terasa saṅghādisese ṭhapetvā, dve aniyate ṭhapetvā, tiṃsa nissaggiye pācittiye ṭhapetvā, dvenavuti pācittiye ṭhapetvā, cattāro pāṭidesanīye ṭhapetvā, avasesāni khuddānukhuddakāni sikkhāpadānī’’ti.

442. Atha kho āyasmā mahākassapo saṅghaṃ ñāpesi –

‘‘Suṇātu me, āvuso, saṅgho. Santamhākaṃ sikkhāpadāni gihigatāni. Gihinopi jānanti – ‘idaṃ vo samaṇānaṃ sakyaputtiyānaṃ kappati, idaṃ vo na kappatī’ti. Sace mayaṃ khuddānukhuddakāni sikkhāpadāni samūhanissāma, bhavissanti vattāro – ‘dhūmakālikaṃ samaṇena gotamena sāvakānaṃ sikkhāpadaṃ paññattaṃ. Yāvimesaṃ satthā aṭṭhāsi tāvime sikkhāpadesu sikkhiṃsu. Yato imesaṃ satthā parinibbuto, na dānime sikkhāpadesu sikkhantī’ti. Yadi saṅghassa pattakallaṃ, saṅgho appaññattaṃ nappaññapeyya, paññattaṃ na samucchindeyya, yathāpaññattesu sikkhāpadesu samādāya vatteyya. Esā ñatti.

‘‘Suṇātu me, āvuso, saṅgho. Santamhākaṃ sikkhāpadāni gihigatāni. Gihinopi jānanti – ‘idaṃ vo samaṇānaṃ sakyaputtiyānaṃ kappati, idaṃ vo na kappatī’ti. Sace mayaṃ khuddānukhuddakāni sikkhāpadāni samūhanissāma, bhavissanti vattāro – ‘dhūmakālikaṃ samaṇena gotamena sāvakānaṃ sikkhāpadaṃ paññattaṃ. Yāvimesaṃ satthā aṭṭhāsi tāvime sikkhāpadesu sikkhiṃsu. Yato imesaṃ satthā parinibbuto, na dānime sikkhāpadesu sikkhantī’ti. Saṅgho appaññattaṃ nappaññapeti, paññattaṃ na samucchindati, yathāpaññattesu sikkhāpadesu samādāya vattati. Yassāyasmato khamati appaññattassa appaññāpanā, paññattassa asamucchedo, yathāpaññattesu sikkhāpadesu samādāya vattanā, so tuṇhassa; yassa nakkhamati, so bhāseyya.

‘‘Saṅgho appaññattaṃ nappaññapeti, paññattaṃ na samucchindati, yathāpaññattesu sikkhāpadesu samādāya vattati. Khamati saṅghassa, tasmā tuṇhī, evametaṃ dhārayāmī’’ti.

443. Atha kho therā bhikkhū āyasmantaṃ ānandaṃ etadavocuṃ – ‘‘idaṃ te, āvuso ānanda, dukkaṭaṃ, yaṃ tvaṃ bhagavantaṃ na pucchi – ‘katamāni pana, bhante, khuddānukhuddakāni sikkhāpadānī’ti. Desehi taṃ dukkaṭa’’nti. ‘‘Ahaṃ kho, bhante, assatiyā bhagavantaṃ na pucchiṃ – ‘katamāni pana, bhante, khuddānukhuddakāni sikkhāpadānī’ti. Nāhaṃ taṃ dukkaṭaṃ passāmi, api cāyasmantānaṃ saddhāya desemi taṃ dukkaṭa’’nti. ‘‘Idampi te, āvuso ānanda, dukkaṭaṃ, yaṃ tvaṃ bhagavato vassikasāṭikaṃ akkamitvā sibbesi. Desehi taṃ dukkaṭa’’nti. ‘‘Ahaṃ kho, bhante, na agāravena bhagavato vassikasāṭikaṃ akkamitvā sibbesiṃ. Nāhaṃ taṃ dukkaṭaṃ passāmi, api cāyasmantānaṃ saddhāya desemi taṃ dukkaṭa’’nti. ‘‘Idampi te, āvuso ānanda, dukkaṭaṃ, yaṃ tvaṃ mātugāmehi bhagavato sarīraṃ paṭhamaṃ vandāpesi, tāsaṃ rodantīnaṃ bhagavato sarīraṃ assukena makkhitaṃ. Desehi taṃ dukkaṭa’’nti. Ahaṃ kho, bhante – māyimāsaṃ [māyimā (sī. syā.)] vikāle ahesunti – mātugāmehi bhagavato sarīraṃ paṭhamaṃ vandāpesiṃ. Nāhaṃ taṃ dukkaṭaṃ passāmi, api cāyasmantānaṃ saddhāya desemi taṃ dukkaṭa’’nti. ‘‘Idampi te, āvuso ānanda, dukkaṭaṃ, yaṃ tvaṃ bhagavatā oḷārike nimitte kayiramāne, oḷārike obhāse kayiramāne, na bhagavantaṃ yāci – ‘tiṭṭhatu bhagavā kappaṃ, tiṭṭhatu sugato kappaṃ, bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussāna’nti. Desehi taṃ dukkaṭa’’nti. ‘‘Ahaṃ kho, bhante, mārena pariyuṭṭhitacitto na bhagavantaṃ yāciṃ – ‘tiṭṭhatu bhagavā kappaṃ, tiṭṭhatu sugato kappaṃ, bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussāna’nti. Nāhaṃ taṃ dukkaṭaṃ passāmi, api cāyasmantānaṃ saddhāya desemi taṃ dukkaṭa’’nti. ‘‘Idampi te, āvuso ānanda, dukkaṭaṃ yaṃ tvaṃ mātugāmassa tathāgatappavedite dhammavinaye pabbajjaṃ ussukkaṃ akāsi. Desehi taṃ dukkaṭa’’nti. ‘‘Ahaṃ kho, bhante, ayaṃ mahāpajāpati gotamī bhagavato mātucchā āpādikā posikā khīrassa dāyikā bhagavantaṃ janettiyā kālaṅkatāya thaññaṃ pāyesīti mātugāmassa tathāgatappavedite dhammavinaye pabbajjaṃ ussukkaṃ akāsiṃ. Nāhaṃ taṃ dukkaṭaṃ passāmi, api cāyasmantānaṃ saddhāya desemi taṃ dukkaṭa’’nti.

444. Tena kho pana samayena āyasmā purāṇo dakkhiṇāgirismiṃ cārikaṃ carati mahatā bhikkhusaṅghena saddhiṃ pañcamattehi bhikkhusatehi. Atha kho āyasmā purāṇo therehi bhikkhūhi dhamme ca vinaye ca saṅgīte dakkhiṇāgirismiṃ yathābhirantaṃ viharitvā yena rājagahaṃ yena veḷuvanaṃ kalandakanivāpo yena therā bhikkhū tenupasaṅkami, upasaṅkamitvā therehi bhikkhūhi saddhiṃ paṭisammoditvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho āyasmantaṃ purāṇaṃ therā bhikkhū etadavocuṃ – ‘‘therehi, āvuso purāṇa, dhammo ca vinayo ca saṅgīto. Upehi taṃ saṅgīti’’nti. ‘‘Susaṅgītāvuso, therehi dhammo ca vinayo ca. Apica yatheva mayā bhagavato sammukhā sutaṃ, sammukhā paṭiggahitaṃ, tathevāhaṃ dhāressāmī’’ti.

3. Brahmadaṇḍakathā

445. Atha kho āyasmā ānando there bhikkhū etadavoca – ‘‘bhagavā maṃ, bhante, parinibbānakāle evamāha – ‘tena hānanda, saṅgho mamaccayena channassa bhikkhuno brahmadaṇḍaṃ āṇāpetū’’’ti.

‘‘Pucchi pana tvaṃ, āvuso ānanda, bhagavantaṃ – ‘katamo pana, bhante, brahmadaṇḍo’’’ti? ‘‘Pucchiṃ khohaṃ, bhante, bhagavantaṃ – ‘katamo pana, bhante, brahmadaṇḍo’’’ti? ‘‘Channo, ānanda, bhikkhu yaṃ iccheyya taṃ vadeyya. Bhikkhūhi channo bhikkhu neva vattabbo, na ovaditabbo, nānusāsitabbo’’ti. ‘‘Tena hāvuso ānanda, tvaṃyeva channassa bhikkhuno brahmadaṇḍaṃ āṇāpehī’’ti. ‘‘Kathāhaṃ, bhante, channassa bhikkhuno brahmadaṇḍaṃ āṇāpemi, caṇḍo so bhikkhu pharuso’’ti? ‘Tena hāvuso ānanda, bahukehi bhikkhūhi saddhiṃ gacchāhī’’ti. ‘‘Evaṃ bhante’’ti kho āyasmā ānando therānaṃ bhikkhūnaṃ paṭissutvā mahatā bhikkhusaṅghena saddhiṃ pañcamattehi bhikkhusatehi nāvāya ujjavanikāya kosambiṃ ujjavi, nāvāya paccorohitvā rañño udenassa [utenassa (ka.)] uyyānassa avidūre aññatarasmiṃ rukkhamūle nisīdi. Tena kho pana samayena rājā udeno uyyāne paricāresi saddhiṃ orodhena. Assosi kho rañño udenassa orodho – ‘‘amhākaṃ kira ācariyo ayyo ānando uyyānassa avidūre aññatarasmiṃ rukkhamūle nisinno’’ti. Atha kho rañño udenassa orodho rājānaṃ udenaṃ etadavoca – ‘‘amhākaṃ kira, deva, ācariyo ayyo ānando uyyānassa avidūre aññatarasmiṃ rukkhamūle nisinno. Icchāma mayaṃ, deva, ayyaṃ ānandaṃ passitu’’nti. ‘‘Tena hi tumhe samaṇaṃ ānandaṃ passathā’’ti.

Atha kho rañño udenassa orodho yenāyasmā ānando tenupasaṅkami, upasaṅkamitvā āyasmantaṃ ānandaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho rañño udenassa orodhaṃ āyasmā ānando dhammiyā kathāya sandassesi samādapesi samuttejesi sampahaṃsesi. Atha kho rañño udenassa orodho āyasmatā ānandena dhammiyā kathāya sandassito samādapito samuttejito sampahaṃsito āyasmato ānandassa pañca uttarāsaṅgasatāni pādāsi. Atha kho rañño udenassa orodho āyasmato ānandassa bhāsitaṃ abhinanditvā anumoditvā uṭṭhāyāsanā āyasmantaṃ ānandaṃ abhivādetvā padakkhiṇaṃ katvā yena rājā udeno tenupasaṅkami. Addasā kho rājā udeno orodhaṃ dūratova āgacchantaṃ. Disvāna orodhaṃ etadavoca – ‘‘api nu kho tumhe samaṇaṃ ānandaṃ passitthā’’ti? ‘‘Apassimhā kho mayaṃ, deva, ayyaṃ ānanda’’nti. ‘‘Api nu tumhe samaṇassa ānandassa kiñci adatthā’’ti? ‘‘Adamhā kho mayaṃ, deva, ayyassa ānandassa pañca uttarāsaṅgasatānī’’ti. Rājā udeno ujjhāyati khiyyati vipāceti – ‘‘kathañhi nāma samaṇo ānando tāva bahuṃ cīvaraṃ paṭiggahessati! Dussavāṇijjaṃ vā samaṇo ānando karissati, paggāhikasālaṃ vā pasāressatī’’ti!

Atha kho rājā udeno yenāyasmā ānando tenupasaṅkami, upasaṅkamitvā āyasmatā ānandena saddhiṃ sammodi. Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho rājā udeno āyasmantaṃ ānandaṃ etadavoca – ‘‘āgamā nu khvidha, bho ānanda, amhākaṃ orodho’’ti? ‘‘Āgamāsi kho te idha, mahārāja, orodho’’ti. ‘‘Api pana bhoto ānandassa kiñci adāsī’’ti? ‘‘Adāsi kho me, mahārāja, pañca uttarāsaṅgasatānī’’ti. ‘‘Kiṃ pana bhavaṃ ānando tāva bahuṃ cīvaraṃ karissatī’’ti? ‘‘Ye [ye pana (ka.)] te, mahārāja, bhikkhū dubbalacīvarā tehi saddhiṃ saṃvibhajissāmī’’ti. ‘‘Yāni kho pana, bho ānanda, porāṇakāni dubbalacīvarāni tāni kathaṃ karissathā’’ti? ‘‘Tāni, mahārāja, uttarattharaṇaṃ karissāmā’’ti. ‘‘Yāni pana, bho ānanda, porāṇakāni uttarattharaṇāni tāni kathaṃ karissathā’’ti? ‘‘Tāni, mahārāja, bhisicchaviyo karissāmā’’ti. ‘‘Yā pana, bho ānanda, porāṇakā bhisicchaviyo tā kathaṃ karissathā’’ti? ‘‘Tā, mahārāja, bhūmattharaṇaṃ karissāmā’’ti. ‘‘Yāni pana, bho ānanda, porāṇakāni bhūmattharaṇāni tāni kathaṃ karissathā’’ti? ‘‘Tāni, mahārāja, pādapuñchaniyo karissāmā’’ti. ‘‘Yā pana, bho ānanda, porāṇakā pādapuñchaniyo tā kathaṃ karissathā’’ti?. ‘‘Tā, mahārāja, rajoharaṇaṃ karissāmā’’ti. ‘‘Yāni pana, bho ānanda, porāṇakāni rajoharaṇāni tāni kathaṃ karissathā’’ti? ‘‘Tāni, mahārāja, koṭṭetvā cikkhallena madditvā paribhaṇḍaṃ limpissāmā’’ti.

Atha kho rājā udeno – sabbevime samaṇā sakyaputtiyā yoniso upanenti, na kulavaṃ gamentīti – āyasmato ānandassa aññānipi pañca dussasatāni pādāsi. Ayañcarahi āyasmato ānandassa paṭhamaṃ cīvarabhikkhā uppajji cīvarasahassaṃ. Atha kho āyasmā ānando yena ghositārāmo tenupasaṅkami, upasaṅkamitvā paññatte āsane nisīdi. Atha kho āyasmā channo yenāyasmā ānando tenupasaṅkami, upasaṅkamitvā āyasmantaṃ ānandaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho āyasmantaṃ channaṃ āyasmā ānando etadavoca – ‘‘saṅghena te, āvuso channa, brahmadaṇḍo āṇāpito’’ti.

‘‘Katamo pana, bhante ānanda, brahmadaṇḍo āṇāpito’’ti? ‘‘Tvaṃ, āvuso channa, bhikkhū yaṃ iccheyyāsi taṃ vadeyyāsi. Bhikkhūhi tvaṃ neva vattabbo, na ovaditabbo, nānusāsitabbo’’ti. ‘‘Nanvāhaṃ, bhante ānanda, hato ettāvatā, yatohaṃ bhikkhūhi neva vattabbo, na ovaditabbo, nānusāsitabbo’’ti tattheva mucchito papato. Atha kho āyasmā channo brahmadaṇḍena aṭṭīyamāno harāyamāno jigucchamāno eko vūpakaṭṭho appamatto ātāpī pahitatto viharanto nacirasseva yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti, tadanuttaraṃ brahmacariyapariyosānaṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja vihāsi. ‘Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā’ti abbhaññāsi. Aññataro ca panāyasmā channo arahataṃ ahosi. Atha kho āyasmā channo arahattaṃ patto yenāyasmā ānando tenupasaṅkami, upasaṅkamitvā āyasmantaṃ ānandaṃ etadavoca – ‘‘paṭippassambhehi dāni me, bhante ānanda, brahmadaṇḍa’’nti. ‘‘Yadaggena tayā, āvuso channa, arahattaṃ sacchikataṃ tadaggena te brahmadaṇḍo paṭippassaddho’’ti. Imāya kho pana vinayasaṅgītiyā pañca bhikkhusatāni anūnāni anadhikāni ahesuṃ. Tasmā ayaṃ vinayasaṅgīti ‘‘pañcasatikā’’ti vuccatīti.

Pañcasatikakkhandhako ekādasamo.

Imamhi khandhake vatthū tevīsati.

Tassuddānaṃ –

Parinibbute sambuddhe, thero kassapasavhayo;
Āmantayi bhikkhugaṇaṃ, saddhammamanupālako;
Pāvāyaddhānamaggamhi, subhaddena paveditaṃ;
Saṅgāyissāma saddhammaṃ, adhammo pure dippati.

Ekenūna pañcasataṃ, ānandampi ca uccini;
Dhammavinayasaṅgītiṃ, vasanto guhamuttame.

Upāliṃ vinayaṃ pucchi, suttantānandapaṇḍitaṃ;
Piṭakaṃ tīṇi saṅgītiṃ, akaṃsu jinasāvakā.

Na pucchi akkamitvāna, vandāpesi na yāci ca.

Pabbajjaṃ mātugāmassa, saddhāya dukkaṭāni me;
Purāṇo brahmadaṇḍañca, orodho udenena saha.

Tāva bahu dubbalañca, uttarattharaṇā bhisi;
Bhūmattharaṇā puñchaniyo, rajo cikkhallamaddanā.

Sahassacīvaraṃ uppajji, paṭhamānandasavhayo;
Tajjito brahmadaṇḍena, catussaccaṃ apāpuṇi;
Vasībhūtā pañcasatā, tasmā pañcasatī iti.

Pañcasatikakkhandhakaṃ niṭṭhitaṃ.

12. Sattasatikakkhandhakaṃ

1. Paṭhamabhāṇavāro

446. Tena kho pana samayena vassasataparinibbute bhagavati vesālikā vajjiputtakā bhikkhū vesāliyaṃ dasa vatthūni dīpenti – kappati siṅgiloṇakappo, kappati dvaṅgulakappo, kappati gāmantarakappo, kappati āvāsakappo, kappati anumatikappo, kappati āciṇṇakappo, kappati amathitakappo, kappati jaḷogiṃ pātuṃ, kappati adasakaṃ nisīdanaṃ, kappati jātarūparajatanti.

Tena kho pana samayena āyasmā yaso kākaṇḍakaputto vajjīsu cārikaṃ caramāno yena vesālī tadavasari. Tatra sudaṃ āyasmā yaso kākaṇḍakaputto vesāliyaṃ viharati mahāvane kūṭāgārasālāyaṃ. Tena kho pana samayena vesālikā vajjiputtakā bhikkhū tadahuposathe kaṃsapātiṃ [kaṃsacāṭiṃ (syā.)] udakena pūretvā majjhe bhikkhusaṅghassa ṭhapetvā āgatāgate vesālike upāsake evaṃ vadanti – ‘‘dethāvuso, saṅghassa kahāpaṇampi aḍḍhampi pādampi māsakarūpampi. Bhavissati saṅghassa parikkhārena karaṇīya’’nti. Evaṃ vutte āyasmā yaso kākaṇḍakaputto vesālike upāsake etadavoca – ‘‘māvuso, adattha saṅghassa kahāpaṇampi aḍḍhampi pādampi māsakarūpampi. Na kappati samaṇānaṃ sakyaputtiyānaṃ jātarūparajataṃ; na sādiyanti samaṇā sakyaputtiyā jātarūparajataṃ; na paṭiggaṇhanti samaṇā sakyaputtiyā jātarūparajataṃ; nikkhittamaṇisuvaṇṇā samaṇā sakyaputtiyā apetajātarūparajatā’’ti. Evampi kho vesālikā upāsakā āyasmatā yasena kākaṇḍakaputtena vuccamānā adaṃsuyeva saṅghassa kahāpaṇampi aḍḍhampi pādampi māsakarūpampi.

Atha kho vesālikā vajjiputtakā bhikkhū tassā rattiyā accayena taṃ hiraññaṃ bhikkhaggena [bhikkhuggena (syā.)] paṭivīsaṃ [paṭiviṃsaṃ (sī.), pativisaṃ (syā.)] ṭhapetvā bhājesuṃ. Atha kho vesālikā vajjiputtakā bhikkhū āyasmantaṃ yasaṃ kākaṇḍakaputtaṃ etadavocuṃ – ‘‘eso te, āvuso yasa, hiraññassa paṭivīso’’ti. ‘‘Natthi, me āvuso, hiraññassa paṭivīso, nāhaṃ hiraññaṃ sādiyāmī’’ti. Atha kho vesālikā vajjiputtakā bhikkhū – ‘‘ayaṃ āvuso yaso kākaṇḍakaputto upāsake saddhe pasanne akkosati, paribhāsati, appasādaṃ karoti; handassa mayaṃ paṭisāraṇīyakammaṃ karomā’’ti te. Tassa paṭisāraṇīyakammaṃ akaṃsu. Atha kho āyasmā yaso kākaṇḍakaputto vesālike vajjiputtake bhikkhū etadavoca – ‘‘bhagavatā, āvuso, paññattaṃ – ‘paṭisāraṇīyakammakatassa bhikkhuno anudūto dātabbo’ti. Detha me, āvuso, anudūtaṃ bhikkhu’’nti.

Atha kho vesālikā vajjiputtakā bhikkhū ekaṃ bhikkhuṃ sammannitvā āyasmato yasassa kākaṇḍakaputtassa anudūtaṃ adaṃsu. Atha kho āyasmā yaso kākaṇḍakaputto anudūtena bhikkhunā saddhiṃ vesāliṃ pavisitvā vesālike upāsake etadavoca – ‘‘ahaṃ kirāyasmante upāsake saddhe pasanne akkosāmi, paribhāsāmi, appasādaṃ karomi; yohaṃ adhammaṃ adhammoti vadāmi, dhammaṃ dhammoti vadāmi, avinayaṃ avinayoti vadāmi, vinayaṃ vinayoti vadāmi.

447. ‘‘Ekamidaṃ, āvuso, samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Tatra kho, āvuso, bhagavā bhikkhū āmantesi – [a. ni. 4.50] ‘cattārome, bhikkhave, candimasūriyānaṃ upakkilesā, yehi upakkilesehi upakkiliṭṭhā candimasūriyā na tapanti, na bhāsanti, na virocanti. Katame cattāro? Abbhaṃ, bhikkhave, candimasūriyānaṃ upakkileso, yena upakkilesena upakkiliṭṭhā candimasūriyā na tapanti, na bhāsanti na virocanti. Mahikā, bhikkhave, candimasūriyānaṃ upakkileso, yena upakkilesena upakkiliṭṭhā candimasūriyā na tapanti, na bhāsanti, na virocanti, dhūmarajo, bhikkhave, candimasūriyānaṃ upakkileso, yena upakkilesena upakkiliṭṭhā candimasūriyā na tapanti, na bhāsanti, na virocanti. Rāhu, bhikkhave, asurindo candimasūriyānaṃ upakkileso, yena upakkilesena upakkiliṭṭhā candimasūriyā na tapanti, na bhāsanti, na virocanti. Ime kho, bhikkhave, cattāro candimasūriyānaṃ upakkilesā, yehi upakkilesehi upakkiliṭṭhā candimasūriyā na tapanti, na bhāsanti, na virocanti. Evameva kho, bhikkhave, cattārome samaṇabrāhmaṇānaṃ upakkilesā, yehi upakkilesehi upakkiliṭṭhā eke samaṇabrāhmaṇā na tapanti, na bhāsanti, na virocanti. Katame cattāro? Santi, bhikkhave, eke samaṇabrāhmaṇā suraṃ pivanti, merayaṃ pivanti, surāmerayapānā appaṭiviratā – ayaṃ, bhikkhave, paṭhamo samaṇabrāhmaṇānaṃ upakkileso, yena upakkilesena upakkiliṭṭhā eke samaṇabrāhmaṇā na tapanti, na bhāsanti, na virocanti. Puna caparaṃ, bhikkhave, eke samaṇabrāhmaṇā methunaṃ dhammaṃ paṭisevanti, methunadhammā appaṭiviratā – ayaṃ, bhikkhave, dutiyo samaṇabrāhmaṇānaṃ upakkileso, yena upakkilesena upakkiliṭṭhā eke samaṇabrāhmaṇā na tapanti, na bhāsanti, na virocanti. Puna caparaṃ, bhikkhave, eke samaṇabrāhmaṇā jātarūparajataṃ sādiyanti, jātarūparajatappaṭiggahaṇā appaṭiviratā – ayaṃ, bhikkhave, tatiyo samaṇabrāhmaṇānaṃ upakkileso, yena upakkilesena upakkiliṭṭhā eke samaṇabrāhmaṇā na tapanti, na bhāsanti, na virocanti. Puna caparaṃ, bhikkhave, eke samaṇabrāhmaṇā micchājīvena jīvitaṃ kappenti; micchājīvā appaṭiviratā – ayaṃ, bhikkhave, catuttho samaṇabrāhmaṇānaṃ upakkileso, yena upakkilesena upakkiliṭṭhā eke samaṇabrāhmaṇā na tapanti, na bhāsanti, na virocanti. Ime kho, bhikkhave, cattāro samaṇabrāhmaṇānaṃ upakkilesā, yehi upakkilesehi upakkiliṭṭhā eke samaṇabrāhmaṇā na tapanti, na bhāsanti, na virocanti’. ‘‘Idamavocāvuso, bhagavā. Idaṃ vatvāna sugato athāparaṃ etadavoca satthā –

‘‘Rāgadosapariklitthā, eke samaṇabrāhmaṇā;
Avijjānivuṭā [avijjānīvutā (syā.)] posā, piyarūpābhinandino.

‘‘Suraṃ pivanti merayaṃ, paṭisevanti methunaṃ;
Rajataṃ jātarūpañca, sādiyanti aviddasū.

‘‘Micchājīvena jīvanti, eke samaṇabrāhmaṇā;
Ete upakkilesā vuttā, buddhenādiccabandhunā.

‘‘Yehi upakkilesehi upakkiliṭṭhā, eke samaṇabrāhmaṇā;
Na tapanti na bhāsanti, asuddhā sarajā magā.

‘‘Andhakārena onaddhā, taṇhādāsā sanettikā;
Vaḍḍhenti kaṭasiṃ ghoraṃ, ādiyanti punabbhavanti.

‘‘Evaṃvādī kirāhaṃ āyasmante upāsake saddhe pasanne akkosāmi, paribhāsāmi, appasādaṃ karomi; yohaṃ adhammaṃ adhammoti vadāmi, dhammaṃ dhammoti vadāmi, avinayaṃ avinayoti vadāmi, vinayaṃ vinayoti vadāmi.

448. [saṃ. ni. 4.362 idaṃ vatthu āgataṃ] ‘‘Ekamidaṃ, āvuso, samayaṃ bhagavā rājagahe viharati veḷuvane kalandakanivāpe. Tena kho pana samayena rājantepure rājaparisāyaṃ sannisinnānaṃ sannipatitānaṃ ayamantarakathā udapādi – ‘kappati samaṇānaṃ sakyaputtiyānaṃ jātarūparajataṃ; sādiyanti samaṇā sakyaputtiyā jātarūparajataṃ; paṭigganhanti samaṇā sakyaputtiyā jātarūparajata’nti. Tena kho panāvuso samayena, maṇicūḷako gāmaṇī tassaṃ parisāyaṃ nisinno hoti. Atha kho, āvuso, maṇicūḷako gāmaṇī taṃ parisaṃ etadavoca – ‘mā ayyā evaṃ avacuttha. Na kappati samaṇānaṃ sakyaputtiyānaṃ jātarūparajataṃ; na sādiyanti samaṇā sakyaputtiyā jātarūparajataṃ; na paṭigganhanti samaṇā sakyaputtiyā jātarūparajataṃ; nikkhittamaṇisuvaṇṇā samaṇā sakyaputtiyā apetajātarūparajatā’ti. Asakkhi kho, āvuso, maṇicūḷako gāmaṇī taṃ parisaṃ saññāpetuṃ.

‘‘Atha kho, āvuso, maṇicūḷako gāmaṇī taṃ parisaṃ saññāpetvā yena bhagavā tenupasaṅkami, upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho, āvuso, maṇicūḷako gāmaṇī bhagavantaṃ etadavoca – ‘idha, bhante, rājantepure rājaparisāyaṃ sannisinnānaṃ sannipatitānaṃ ayamantarakathā udapādi – kappati samaṇānaṃ sakyaputtiyānaṃ jātarūparajataṃ; sādiyanti samaṇā sakyaputtiyā jātarūparajataṃ; paṭigganhanti samaṇā sakyaputtiyā jātarūparajatanti. Evaṃ vutte ahaṃ bhante, taṃ parisaṃ etadavocaṃ – mā ayyā evaṃ avacuttha. Na kappati samaṇānaṃ sakyaputtiyānaṃ jātarūparajataṃ; na sādiyanti samaṇā sakyaputtiyā jātarūparajataṃ; na paṭigganhanti samaṇā sakyaputtiyā jātarūparajataṃ; nikkhittamaṇisuvaṇṇā samaṇā sakyaputtiyā apetajātarūparajatāti. Asakkhiṃ kho ahaṃ, bhante, taṃ parisaṃ saññāpetuṃ. Kaccāhaṃ, bhante, evaṃ byākaramāno vuttavādī ceva bhagavato homi, na ca bhagavantaṃ abhūtena abbhācikkhāmi, dhammassa cānudhammaṃ byākaromi, na ca koci sahadhammiko vādānuvādo gārayhaṃ ṭhānaṃ āgacchatī’ti? ‘Taggha tvaṃ, gāmaṇi, evaṃ byākaramāno vuttavādī ceva me hosi; na ca maṃ abhūtena abbhācikkhasi [pārā. 582], dhammassa cānudhammaṃ byākarosi, na ca koci sahadhammiko vādānuvādo gārayhaṃ ṭhānaṃ āgacchati. Na hi, gāmaṇi, kappati samaṇānaṃ sakyaputtiyānaṃ jātarūparajataṃ; na sādiyanti samaṇā sakyaputtiyā jātarūparajataṃ; na paṭigganhanti samaṇā sakyaputtiyā jātarūparajataṃ; nikkhittamaṇisuvaṇṇā samaṇā sakyaputtiyā apetajātarūparajatā. Yassa kho, gāmaṇi, jātarūparajataṃ kappati, pañcapi tassa kāmaguṇā kappanti. Yassa pañca kāmaguṇā kappanti ekaṃsenetaṃ, gāmaṇi, dhāreyyāsi – assamaṇadhammo asakyaputtiyadhammoti. Api cāhaṃ, gāmaṇi, evaṃ vadāmi tiṇaṃ tiṇatthikena pariyesitabbaṃ; dāru dārutthikena pariyesitabbaṃ; sakaṭaṃ sakaṭatthikena pariyesitabbaṃ; puriso purisatthikena pariyesitabbo. Na tvevāhaṃ, gāmaṇi, kenaci pariyāyena jātarūparajataṃ sāditabbaṃ pariyesitabbanti vadāmī’ti.

‘‘Evaṃvādī kirāhaṃ āyasmante upāsake saddhe pasanne akkosāmi, paribhāsāmi, appasādaṃ karomi; yohaṃ adhammaṃ adhammoti vadāmi, dhammaṃ dhammoti vadāmi, avinayaṃ avinayoti vadāmi, vinayaṃ vinayoti vadāmi.

449. ‘‘Ekamidaṃ, āvuso, samayaṃ bhagavā rājagahe āyasmantaṃ upanandaṃ sakyaputtaṃ ārabbha jātarūparajataṃ paṭikkhipi, sikkhāpadañca paññapesi. Evaṃvādī kirāhaṃ āyasmante upāsake saddhe pasanne akkosāmi, paribhāsāmi, appasādaṃ karomi; yohaṃ adhammaṃ adhammoti vadāmi, dhammaṃ dhammoti vadāmi, avinayaṃ avinayoti vadāmi, vinayaṃ vinayoti vadāmī’’ti.

Evaṃ vutte vesālikā upāsakā āyasmantaṃ yasaṃ kākaṇḍakaputtaṃ etadavocuṃ – ‘‘ekova bhante, ayyo yaso kākaṇḍakaputto samaṇo sakyaputtiyo. Sabbevime assamaṇā asakyaputtiyā. Vasatu, bhante, ayyo yaso kākaṇḍakaputto vesāliyaṃ. Mayaṃ ayyassa yasassa kākaṇḍakaputtassa ussukkaṃ karissāma cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārāna’’nti. Atha kho āyasmā yaso kākaṇḍakaputto vesālike upāsake saññāpetvā anudūtena bhikkhunā saddhiṃ ārāmaṃ agamāsi.

Atha kho vesālikā vajjiputtakā bhikkhū anudūtaṃ bhikkhuṃ pucchiṃsu – ‘‘khamāpitāvuso, yasena kākaṇḍakaputtena vesālikā upāsakā’’ti? ‘‘Upāsakehi pāpikaṃ no, āvuso, kataṃ. Ekova yaso kākaṇḍakaputto samaṇo sakyaputtiyo kato. Sabbeva mayaṃ assamaṇā asakyaputtiyā katā’’ti. Atha kho vesālikā vajjiputtakā bhikkhū – ‘‘ayaṃ, āvuso, yaso kākaṇḍakaputto amhehi asammato gihīnaṃ pakāsesi; handassa mayaṃ ukkhepanīyakammaṃ karomā’’ti. Te tassa ukkhepanīyakammaṃ kattukāmā sannipatiṃsu. Atha kho āyasmā yaso kākaṇḍakaputto vehāsaṃ abbhuggantvā kosambiyaṃ paccuṭṭhāsi.

450. Atha kho āyasmā yaso kākaṇḍakaputto pāveyyakānañca [pāṭheyyakānañca (syā.)] avantidakkhiṇāpathakānañca bhikkhūnaṃ santike dūtaṃ pāhesi – ‘‘āgacchantu āyasmantā; imaṃ adhikaraṇaṃ ādiyissāma. Pure adhammo dippati, dhammo paṭibāhiyyati; avinayo dippati, vinayo paṭibāhiyyati; pure adhammavādino balavanto honti, dhammavādino dubbalā honti; avinayavādino balavanto honti, vinayavādino dubbalā hontī’’ti.

Tena kho pana samayena āyasmā sambhūto sāṇavāsī ahogaṅge pabbate paṭivasati. Atha kho āyasmā yaso kākaṇḍakaputto yena ahogaṅgo pabbato, yenāyasmā sambhūto sāṇavāsī tenupasaṅkami, upasaṅkamitvā āyasmantaṃ sambhūtaṃ sāṇavāsiṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā yaso kākaṇḍakaputto āyasmantaṃ sambhūtaṃ sāṇavāsiṃ etadavoca – ‘‘ime, bhante, vesālikā vajjiputtakā bhikkhū vesāliyaṃ dasa vatthūni dīpenti – kappati siṅgiloṇakappo, kappati dvaṅgulakappo, kappati gāmantarakappo, kappati āvāsakappo, kappati anumatikappo, kappati āciṇṇakappo, kappati amathitakappo, kappati jaḷogiṃ pātuṃ, kappati adasakaṃ nisīdanaṃ, kappati jātarūparajatanti. Handa mayaṃ, bhante, imaṃ adhikaraṇaṃ ādiyissāma. Pure adhammo dippati, dhammo paṭibāhiyyati; avinayo dippati, vinayo paṭibāhiyyati; pure adhammavādino balavanto honti, dhammavādino dubbalā honti; avinayavādino balavanto honti, vinayavādino dubbalā hontī’’ti. ‘‘Evamāvuso’’ti kho āyasmā sambhūto sāṇavāsī āyasmato yasassa kākaṇḍakaputtassa paccassosi. Atha kho saṭṭhimattā pāveyyakā bhikkhū – sabbe āraññikā, sabbe piṇḍapātikā, sabbe paṃsukūlikā, sabbe tecīvarikā, sabbeva arahanto – ahogaṅge pabbate sannipatiṃsu. Aṭṭhāsītimattā avantidakkhiṇāpathakā bhikkhū – appekacce āraññikā, appekacce piṇḍapātikā, appekacce paṃsukūlikā, appekacce tecīvarikā, sabbeva arahanto – ahogaṅge pabbate sannipatiṃsu. Atha kho therānaṃ bhikkhūnaṃ mantayamānānaṃ etadahosi – ‘‘idaṃ kho adhikaraṇaṃ kakkhaḷañca, vāḷañca; kaṃ nu kho mayaṃ pakkhaṃ labheyyāma, yena mayaṃ imasmiṃ adhikaraṇe balavantatarā assāmā’’ti.

451. Tena kho pana samayena āyasmā revato soreyye paṭivasati – bahussuto āgatāgamo dhammadharo vinayadharo mātikādharo paṇḍito viyatto medhāvī lajjī kukkuccako sikkhākāmo. Atha kho therānaṃ bhikkhūnaṃ etadahosi – ‘‘ayaṃ kho āyasmā revato soreyye paṭivasati – bahussuto āgatāgamo dhammadharo vinayadharo mātikādharo paṇḍito viyatto medhāvī lajjī kukkuccako sikkhākāmo. Sace mayaṃ āyasmantaṃ revataṃ pakkhaṃ labhissāma, evaṃ mayaṃ imasmiṃ adhikaraṇe balavantatarā assāmā’’ti. Assosi kho āyasmā revato – dibbāya sotadhātuyā visuddhāya atikkantamānusikāya – therānaṃ bhikkhūnaṃ mantayamānānaṃ. Sutvānassa etadahosi – ‘‘idaṃ kho adhikaraṇaṃ kakkhaḷañca vāḷañca. Na kho metaṃ patirūpaṃ yohaṃ evarūpe adhikaraṇe osakkeyyaṃ. Idāni ca pana te bhikkhū āgacchissanti. Sohaṃ tehi ākiṇṇo na phāsu gamissāmi. Yaṃnūnāhaṃ paṭikacceva gaccheyya’’nti. Atha kho āyasmā revato soreyyā saṅkassaṃ agamāsi.

Atha kho therā bhikkhū soreyyaṃ gantvā pucchiṃsu – ‘‘kahaṃ āyasmā revato’’ti? Te evamāhaṃsu – ‘‘esāyasmā revato saṅkassaṃ gato’’ti. Atha kho āyasmā revato saṅkassā kaṇṇakujjaṃ [kannakujjaṃ (sī.)] agamāsi. Atha kho therā bhikkhū saṅkassaṃ gantvā pucchiṃsu – ‘‘kahaṃ āyasmā revato’’ti? Te evamāhaṃsu – ‘‘esāyasmā revato kaṇṇakujjaṃ gato’’ti. Atha kho āyasmā revato kaṇṇakujjā udumbaraṃ agamāsi. Atha kho therā bhikkhū kaṇṇakujjaṃ gantvā pucchiṃsu – ‘‘kahaṃ āyasmā revato’’ti? Te evamāhaṃsu – ‘‘esāyasmā revato udumbaraṃ gato’’ti. Atha kho āyasmā revato udumbarā aggaḷapuraṃ agamāsi. Atha kho therā bhikkhū udumbaraṃ gantvā pucchiṃsu – ‘‘kahaṃ āyasmā revato’’ti? Te evamāhaṃsu – ‘‘esāyasmā revato aggaḷapuraṃ gato’’ti. Atha kho āyasmā revato aggaḷapurā sahajātiṃ [sahaṃjātiṃ (ka.)] agamāsi. Atha kho therā bhikkhū aggaḷapuraṃ gantvā pucchiṃsu – ‘‘kahaṃ āyasmā revato’’ti? Te evamāhaṃsu – ‘‘esāyasmā revato sahajātiṃ gato’’ti. Atha kho therā bhikkhū āyasmantaṃ revataṃ sahajātiyaṃ sambhāvesuṃ.

452. Atha kho āyasmā sambhūto sāṇavāsī āyasmantaṃ yasaṃ kākaṇḍakaputtaṃ etadavoca – ‘‘ayaṃ, āvuso, āyasmā revato bahussuto āgatāgamo dhammadharo vinayadharo mātikādharo paṇḍito viyatto medhāvī lajjī kukkuccako sikkhākāmo. Sace mayaṃ āyasmantaṃ revataṃ pañhaṃ pucchissāma, paṭibalo āyasmā revato ekeneva pañhena sakalampi rattiṃ vītināmetuṃ. Idāni ca panāyasmā revato antevāsikaṃ [antevāsiṃ (syā.)] sarabhāṇakaṃ bhikkhuṃ ajjhesissati. So tvaṃ tassa bhikkhuno sarabhaññapariyosāne āyasmantaṃ revataṃ upasaṅkamitvā imāni dasa vatthūni puccheyyāsī’’ti. ‘‘Evaṃ bhante’’ti kho āyasmā yaso kākaṇḍakaputto āyasmato sambhūtassa sāṇavāsissa paccassosi. Atha kho āyasmā revato antevāsikaṃ sarabhāṇakaṃ bhikkhuṃ ajjhesi. Atha kho āyasmā yaso kākaṇḍakaputto tassa bhikkhuno sarabhaññapariyosāne yenāyasmā revato tenupasaṅkami, upasaṅkamitvā āyasmantaṃ revataṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā yaso kākaṇḍakaputto āyasmantaṃ revataṃ etadavoca – ‘‘kappati, bhante, siṅgiloṇakappo’’ti? ‘‘Ko so, āvuso, siṅgiloṇakappo’’ti? ‘‘Kappati, bhante, siṅginā loṇaṃ pariharituṃ – yattha aloṇakaṃ bhavissati tattha paribhuñjissāmī’’ti? ‘‘Nāvuso, kappatī’’ti. ‘‘Kappati, bhante, dvaṅgulakappo’’ti? ‘‘Ko so, āvuso, dvaṅgulakappo’’ti? ‘‘Kappati, bhante, dvaṅgulāya chāyāya vītivattāya, vikāle bhojanaṃ bhuñjitu’’nti? ‘‘Nāvuso, kappatī’’ti. ‘‘Kappati, bhante, gāmantarakappo’’ti? ‘‘Ko so, āvuso, gāmantarakappo’’ti? ‘‘Kappati, bhante – idāni gāmantaraṃ gamissāmīti – bhuttāvinā pavāritena anatirittaṃ bhojanaṃ bhuñjitu’’nti? ‘‘Nāvuso, kappatī’’ti. ‘‘Kappati, bhante, āvāsakappo’’ti? ‘‘Ko so, āvuso, āvāsakappo’’ti? ‘‘Kappati, bhante, sambahulā āvāsā samānasīmā nānuposathaṃ kātu’’nti? ‘‘Nāvuso, kappatī’’ti. ‘‘Kappati, bhante, anumatikappo’’ti? ‘‘Ko so, āvuso, anumatikappo’’ti? ‘‘Kappati, bhante, vaggena saṅghena kammaṃ kātuṃ – āgate bhikkhū anumānessāmā’’ti [anujānissāmāti, anujānessāmāti, anumatiṃ ānessāmāti (ka.)]? ‘‘Nāvuso, kappatī’’ti. ‘‘Kappati, bhante, āciṇṇakappo’’ti? ‘‘Ko so, āvuso, āciṇṇakappo’’ti? ‘‘Kappati, bhante, idaṃ me upajjhāyena ajjhāciṇṇaṃ, idaṃ me ācariyena ajjhāciṇṇaṃ, taṃ ajjhācaritu’’nti? ‘‘Āciṇṇakappo kho, āvuso, ekacco kappati, ekacco na kappatī’’ti. ‘‘Kappati, bhante, amathitakappo’’ti? ‘‘Ko so, āvuso, amathitakappo’’ti? ‘‘Kappati, bhante, yaṃ taṃ khīraṃ khīrabhāvaṃ vijahitaṃ, asampattaṃ dadhibhāvaṃ, taṃ bhuttāvinā pavāritena anatirittaṃ pātu’’nti? ‘‘Nāvuso, kappatī’’ti? ‘‘Kappati, bhante, jaḷogiṃ pātu’’nti? ‘‘Kā sā, āvuso, jaḷogī’’ti? ‘‘Kappati, bhante, yā sā surā āsutā, asampattā majjabhāvaṃ, sā pātu’’nti? ‘‘Nāvuso, kappatī’’ti. ‘‘Kappati, bhante, adasakaṃ nisīdana’’nti? ‘‘Nāvuso, kappatī’’ti. ‘‘Kappati, bhante, jātarūparajata’’nti? ‘‘Nāvuso, kappatī’’ti. ‘‘Ime, bhante, vesālikā vajjiputtakā bhikkhū vesāliyaṃ imāni dasa vatthūni dīpenti. Handa mayaṃ, bhante, imaṃ adhikaraṇaṃ ādiyissāma. Pure adhammo dippati, dhammo paṭibāhiyyati; avinayo dippati, vinayo paṭibāhiyyati; pure adhammavādino balavanto honti, dhammavādino dubbalā honti; avinayavādino balavanto honti, vinayavādino dubbalā hontī’’ti. ‘‘Evamāvuso’’ti kho āyasmā revato āyasmato yasassa kākaṇḍakaputtassa paccassosi.

Paṭhamabhāṇavāro niṭṭhito.

2. Dutiyabhāṇavāro

453. Assosuṃ kho vesālikā vajjiputtakā bhikkhū – ‘‘yaso kira kākaṇḍakaputto idaṃ adhikaraṇaṃ ādiyitukāmo pakkhaṃ pariyesati, labhati ca kira pakkha’’nti. Atha kho vesālikānaṃ vajjiputtakānaṃ bhikkhūnaṃ etadahosi – ‘‘idaṃ kho adhikaraṇaṃ kakkhaḷañca vāḷañca. Kaṃ nu kho mayaṃ pakkhaṃ labheyyāma, yena mayaṃ imasmiṃ adhikaraṇe balavantatarā assāmā’’ti.

Atha kho vesālikānaṃ vajjiputtakānaṃ bhikkhūnaṃ etadahosi – ‘‘ayaṃ kho āyasmā revato bahussuto āgatāgamo dhammadharo vinayadharo mātikādharo paṇḍito viyatto medhāvī lajjī kukkuccako sikkhākāmo. Sace mayaṃ āyasmantaṃ revataṃ pakkhaṃ labheyyāma, evaṃ mayaṃ imasmiṃ adhikaraṇe balavantatarā assāmā’’ti.

Atha kho vesālikā vajjiputtakā bhikkhū pahūtaṃ sāmaṇakaṃ parikkhāraṃ paṭiyādesuṃ – pattampi, cīvarampi, nisīdanampi, sūcigharampi, kāyabandhanampi, parissāvanampi, dhammakaraṇampi. Atha kho vesālikā vajjiputtakā bhikkhū taṃ sāmaṇakaṃ parikkhāraṃ ādāya nāvāya sahajātiṃ ujjaviṃsu; nāvāya paccorohitvā aññatarasmiṃ rukkhamūle bhattavissaggaṃ karonti. Atha kho āyasmato sāḷhassa rahogatassa paṭisallīnassa evaṃ cetaso parivitakko udapādi – ‘‘ke nu kho dhammavādino – pācīnakā vā bhikkhū, pāveyyakā vā’’ti? Atha kho āyasmato sāḷhassa, dhammañca vinayañca cetasā paccavekkhantassa, etadahosi – ‘‘adhammavādino pācīnakā bhikkhū, dhammavādino pāveyyakā [pāṭheyyakā (syā.)] bhikkhū’’ti.

Atha kho aññatarā suddhāvāsakāyikā devatā āyasmato sāḷhassa cetasā cetoparivitakkamaññāya – seyyathāpi nāma balavā puriso samiñjitaṃ vā bāhaṃ pasāreyya, pasāritaṃ vā bāhaṃ sammiñjeyya, evameva suddhāvāsesu devesu antarahitā – āyasmato sāḷhassa sammukhe pāturahosi. Atha kho sā devatā āyasmantaṃ sāḷhaṃ etadavoca – ‘‘sādhu, bhante sāḷha, adhammavādī pācīnakā bhikkhū, dhammavādī pāveyyakā bhikkhū. Tena hi, bhante sāḷha, yathādhammo tathā tiṭṭhāhī’’ti. ‘‘Pubbepi cāhaṃ, devate, etarahi ca yathādhammo tathā ṭhito; api cāhaṃ na tāva diṭṭhiṃ āvi karomi, appeva nāma maṃ imasmiṃ adhikaraṇe sammanneyyā’’ti.

454. Atha kho vesālikā vajjiputtakā bhikkhū taṃ sāmaṇakaṃ parikkhāraṃ ādāya yenāyasmā revato tenupasaṅkamiṃsu, upasaṅkamitvā āyasmantaṃ revataṃ etadavocuṃ – ‘‘paṭiggaṇhātu, bhante, thero sāmaṇakaṃ parikkhāraṃ – pattampi, cīvarampi, nisīdanampi, sūcigharampi, kāyabandhanampi, parissāvanampi, dhammakaraṇampī’’ti. ‘‘Alaṃ, āvuso, paripuṇṇaṃ me pattacīvara’’nti na icchi paṭiggahetuṃ.

Tena kho pana samayena uttaro nāma bhikkhu vīsativasso āyasmato revatassa upaṭṭhāko hoti. Atha kho vesālikā vajjiputtakā bhikkhū yenāyasmā uttaro tenupasaṅkamiṃsu, upasaṅkamitvā āyasmantaṃ uttaraṃ etadavocuṃ – ‘‘paṭiggaṇhātu āyasmā uttaro sāmaṇakaṃ parikkhāraṃ – pattampi, cīvarampi, nisīdanampi, sūcigharampi, kāyabandhanampi, parissāvanampi, dhammakaraṇampī’’ti. ‘‘Alaṃ, āvuso, paripuṇṇaṃ me pattacīvara’’nti na icchi paṭiggahetuṃ. ‘‘Manussā kho, āvuso uttara, bhagavato sāmaṇakaṃ parikkhāraṃ upanāmenti. Sace bhagavā paṭiggaṇhāti, teneva te attamanā honti. No ce bhagavā paṭiggaṇhāti, āyasmato [āyasmato ca (syā.)] ānandassa upanāmenti – paṭiggaṇhātu, bhante, thero sāmaṇakaṃ parikkhāraṃ. Yathā bhagavatā paṭiggahito, evameva so bhavissatīti. Paṭiggaṇhātu āyasmā uttaro sāmaṇakaṃ parikkhāraṃ. Yathā therena paṭiggahito, evameva so bhavissatī''ti. Atha kho āyasmā uttaro vesālikehi vajjiputtehi bhikkhūhi nippīḷiyamāno ekaṃ cīvaraṃ aggahesi. ''Vadeyyātha, āvuso, yena attho''ti. ''Ettakaṃ āyasmā uttaro theraṃ vadetu; ettakañca, bhante, thero saṅghamajjhe vadetu – 'puratthimesu janapadesu buddhā bhagavanto uppajjanti. Dhammavādī pācīnakā bhikkhū, adhammavādī pāveyyakā bhikkhū'''ti. ''Evamāvuso''ti kho āyasmā uttaro vesālikānaṃ vajjiputtakānaṃ bhikkhūnaṃ paṭissutvā yenāyasmā revato tenupasaṅkami, upasaṅkamitvā āyasmantaṃ revataṃ etadavoca – ''ettakaṃ, bhante, thero saṅghamajjhe vadetu – 'puratthimesu janapadesu buddhā bhagavanto uppajjanti. Dhammavādī pācīnakā bhikkhū, adhammavādī pāveyyakā bhikkhū'''ti. ''Adhamme maṃ tvaṃ, bhikkhu, niyojesī''ti thero āyasmantaṃ uttaraṃ paṇāmesi.

Atha kho vesālikā vajjiputtakā bhikkhū āyasmantaṃ uttaraṃ etadavocuṃ – ''kiṃ, āvuso uttara, thero āhā''ti? ''Pāpikaṃ no, āvuso, kataṃ. 'Adhamme maṃ tvaṃ, bhikkhu, niyojesī'''ti thero maṃ paṇāmesīti. ''Nanu tvaṃ, āvuso [āvuso uttara (syā. kaṃ.)], vuḍḍho vīsativassosī''ti? ''Āmāvuso, api ca mayaṃ garunissayaṃ gaṇhāmā''ti.

455. Atha kho saṅgho taṃ adhikaraṇaṃ vinicchinitukāmo sannipati. Atha kho āyasmā revato saṅghaṃ ñāpesi –

''Suṇātu me, āvuso, saṅgho. Sace mayaṃ imaṃ adhikaraṇaṃ idha vūpasamessāma, siyāpi mūlādāyakā [mūladāyakā (sī.)] bhikkhū punakammāya ukkoṭeyyuṃ. Yadi saṅghassa pattakallaṃ, yatthevimaṃ adhikaraṇaṃ samuppannaṃ, saṅgho tatthevimaṃ adhikaraṇaṃ vūpasameyyā''ti.

Atha kho therā bhikkhū vesāliṃ agamaṃsu – taṃ adhikaraṇaṃ vinicchinitukāmā.

Tena kho pana samayena sabbakāmī nāma pathabyā saṅghatthero vīsavassasatiko upasampadāya, āyasmato ānandassa saddhivihāriko, vesāliyaṃ paṭivasati. Atha kho āyasmā revato āyasmantaṃ sambhūtaṃ sāṇavāsiṃ etadavoca – ''ahaṃ, āvuso, yasmiṃ vihāre sabbakāmī thero viharati, taṃ vihāraṃ upagacchāmi. So tvaṃ kālasseva āyasmantaṃ sabbakāmiṃ upasaṅkamitvā imāni dasa vatthūni puccheyyāsī''ti.

''Evaṃ bhante''ti kho āyasmā sambhūto sāṇavāsī āyasmato revatassa paccassosi. Atha kho āyasmā revato, yasmiṃ vihāre sabbakāmī thero viharati, taṃ vihāraṃ upagacchi. Gabbhe āyasmato sabbakāmissa senāsanaṃ paññattaṃ hoti, gabbhappamukhe āyasmato revatassa. Atha kho āyasmā revato – ayaṃ thero mahallako na nipajjatīti – na seyyaṃ kappesi. Āyasmā sabbakāmī – ayaṃ bhikkhu āgantuko kilanto na nipajjatīti – na seyyaṃ kappesi. Atha kho āyasmā sabbakāmī rattiyā paccūsasamayaṃ paccuṭṭhāya āyasmantaṃ revataṃ etadavoca – ''katamena tvaṃ bhūmi vihārena etarahi bahulaṃ viharasī''ti? ''Mettāvihārena kho ahaṃ, bhante, etarahi bahulaṃ viharāmī''ti. ''Kullakavihārena kira tvaṃ bhūmi etarahi bahulaṃ viharasi. Kullakavihāro eso [heso (syā.)] bhūmi yadidaṃ mettā''ti. ''Pubbepi me, bhante, gihibhūtassa āciṇṇā mettā. Tenāhaṃ etarahipi mettāvihārena bahulaṃ viharāmi, api ca kho mayā cirappattaṃ arahatta''nti. ''Thero pana, bhante, katamena vihārena etarahi bahulaṃ viharatī''ti? ''Suññatāvihārena kho ahaṃ bhūmi etarahi bahulaṃ viharāmī''ti. ''Mahāpurisavihārena kira, bhante, thero etarahi bahulaṃ viharati. Mahāpurisavihāro eso, bhante, yadidaṃ suññatā''ti. ''Pubbepi me bhūmi gihibhūtassa āciṇṇā suññatā. Tenāhaṃ etarahipi suññatāvihārena bahulaṃ viharāmi, api ca mayā cirappattaṃ arahatta''nti. Ayañcarahi therānaṃ bhikkhūnaṃ antarākathā vippakatā, athāyasmā sambhūto sāṇavāsī tasmiṃ anuppatto hoti. Atha kho āyasmā sambhūto sāṇavāsī yenāyasmā sabbakāmī tenupasaṅkami, upasaṅkamitvā āyasmantaṃ sabbakāmiṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā sambhūto sāṇavāsī āyasmantaṃ sabbakāmiṃ etadavoca – ''ime, bhante, vesālikā vajjiputtakā bhikkhū vesāliyaṃ dasa vatthūni dīpenti – kappati siṅgiloṇakappo, kappati dvaṅgulakappo, kappati gāmantarakappo, kappati āvāsakappo, kappati anumatikappo, kappati āciṇṇakappo, kappati amathitakappo, kappati jaḷogiṃ, pātuṃ kappati adasakaṃ nisīdanaṃ, kappati jātarūparajatanti. Therena, bhante, upajjhāyassa mūle bahudhammo ca vinayo ca pariyatto. Therassa bhante, dhammañca vinayañca paccavekkhantassa kathaṃ hoti? Ke nu kho dhammavādino – pācīnakā vā bhikkhū, pāveyyakā vā''ti? ''Tayāpi kho, āvuso, upajjhāyassa mūle bahu dhammo ca vinayo ca pariyatto. Tuyhaṃ pana, āvuso, dhammañca vinayañca paccavekkhantassa kathaṃ hoti? Ke nu kho dhammavādino – pācīnakā vā bhikkhū, pāveyyakā vā''ti? ''Mayhaṃ kho, bhante, dhammañca vinayañca paccavekkhantassa evaṃ hoti – adhammavādī pācīnakā bhikkhū, dhammavādī pāveyyakā bhikkhūti; api cāhaṃ na tāva diṭṭhiṃ āvi karomi, appeva nāma maṃ imasmiṃ adhikaraṇe sammanneyyā''ti. ''Mayhampi kho, āvuso, dhammañca vinayañca paccavekkhantassa evaṃ hoti – adhammavādī pācīnakā bhikkhū, dhammavādī pāveyyakā bhikkhūti; api cāhaṃ na tāva diṭṭhiṃ āvi karomi, appeva nāma maṃ imasmiṃ adhikaraṇe sammanneyyā''ti.

456. Atha kho saṅgho taṃ adhikaraṇaṃ vinicchinitukāmo sannipati. Tasmiṃ kho pana adhikaraṇe vinicchiyamāne anaggāni ceva bhassāni jāyanti, na cekassa bhāsitassa attho viññāyati. Atha kho āyasmā revato saṅghaṃ ñāpesi –

''Suṇātu me, bhante, saṅgho. Amhākaṃ imasmiṃ adhikaraṇe vinicchiyamāne anaggāni ceva bhassāni jāyanti, na cekassa bhāsitassa attho viññāyati. Yadi saṅghassa pattakallaṃ, saṅgho imaṃ adhikaraṇaṃ ubbāhikāya vūpasameyyā''ti. Saṅgho cattāro pācīnake bhikkhū, cattāro pāveyyake bhikkhū uccini. Pācīnakānaṃ bhikkhūnaṃ – āyasmantañca sabbakāmiṃ, āyasmantañca sāḷhaṃ, āyasmantañca khujjasobhitaṃ, āyasmantañca vāsabhagāmikaṃ; pāveyyakānaṃ bhikkhūnaṃ – āyasmantañca revataṃ, āyasmantañca sambhūtaṃ sāṇavāsiṃ, āyasmantañca yasaṃ kākaṇḍakaputtaṃ, āyasmantañca sumananti. Atha kho āyasmā revato saṅghaṃ ñāpesi –

''Suṇātu me, bhante, saṅgho. Amhākaṃ imasmiṃ adhikaraṇe vinicchiyamāne anaggāni ceva bhassāni jāyanti, na cekassa bhāsitassa attho viññāyati. Yadi saṅghassa pattakallaṃ, saṅgho cattāro pācīnake bhikkhū, cattāro pāveyyake bhikkhū sammanneyya ubbāhikāya imaṃ adhikaraṇaṃ vūpasametuṃ. Esā ñatti.

''Suṇātu me, bhante, saṅgho. Amhākaṃ imasmiṃ adhikaraṇe vinicchiyamāne anaggāni ceva bhassāni jāyanti, na cekassa bhāsitassa attho viññāyati. Saṅgho cattāro pācīnake bhikkhū, cattāro pāveyyake bhikkhū sammannati ubbāhikāya imaṃ adhikaraṇaṃ vūpasametuṃ. Yassāyasmato khamati catunnaṃ pācīnakānaṃ bhikkhūnaṃ, catunnaṃ pāveyyakānaṃ bhikkhūnaṃ sammuti, ubbāhikāya imaṃ adhikaraṇaṃ vūpasametuṃ, so tuṇhassa; yassa nakkhamati, so bhāseyya.

''Sammatā saṅghena cattāro pācīnakā bhikkhū, cattāro pāveyyakā bhikkhū, ubbāhikāya imaṃ adhikaraṇaṃ vūpasametuṃ. Khamati saṅghassa, tasmā tuṇhī, evametaṃ dhārayāmī''ti.

Tena kho pana samayena ajito nāma bhikkhu dasavasso saṅghassa pātimokkhuddesako hoti. Atha kho saṅgho āyasmantampi ajitaṃ sammannati – therānaṃ bhikkhūnaṃ āsanapaññāpakaṃ. Atha kho therānaṃ bhikkhūnaṃ etadahosi – ''kattha nu kho mayaṃ imaṃ adhikaraṇaṃ vūpasameyyāmā''ti? Atha kho therānaṃ bhikkhūnaṃ etadahosi – ''ayaṃ kho vālikārāmo ramaṇīyo appasaddo appanigghoso. Yaṃnūna mayaṃ vālikārāme imaṃ adhikaraṇaṃ vūpasameyyāmā''ti.

457. Atha kho therā bhikkhū vālikārāmaṃ agamaṃsu – taṃ adhikaraṇaṃ vinicchinitukāmā. Atha kho āyasmā revato saṅghaṃ ñāpesi –

''Suṇātu me, bhante, saṅgho. Yadi saṅghassa pattakallaṃ, ahaṃ āyasmantaṃ sabbakāmiṃ vinayaṃ puccheyya''nti.

Āyasmā sabbakāmī saṅghaṃ ñāpesi –

''Suṇātu me, āvuso, saṅgho. Yadi saṅghassa pattakallaṃ, ahaṃ revatena vinayaṃ puṭṭho vissajjeyya’’nti.

Atha kho āyasmā revato āyasmantaṃ sabbakāmiṃ etadavoca – ‘‘kappati, bhante, siṅgiloṇakappo’’ti? ‘‘Ko so, āvuso, siṅgiloṇakappo’’ti? ‘‘Kappati, bhante, siṅginā loṇaṃ pariharituṃ – yattha aloṇakaṃ bhavissati tattha paribhuñjissāmā’’ti? ‘‘Nāvuso, kappatī’’ti. [pāci. 254 ādayo] ‘‘Kattha paṭikkhitta’’nti? ‘‘Sāvatthiyaṃ, suttavibhaṅge’’ti. ‘‘Kiṃ āpajjatī’’ti? ‘‘Sannidhikārakabhojane pācittiya’’nti.

‘‘Suṇātu me, bhante, saṅgho. Idaṃ paṭhamaṃ vatthu saṅghena vinicchitaṃ. Itipidaṃ vatthu uddhammaṃ, ubbinayaṃ, apagatasatthusāsanaṃ. Idaṃ paṭhamaṃ salākaṃ nikkhipāmi’’.

‘‘Kappati, bhante, dvaṅgulakappo’’ti? ‘‘Ko so, āvuso, dvaṅgulakappo’’ti? ‘‘Kappati, bhante, dvaṅgulāya chāyāya vītivattāya vikāle bhojanaṃ bhuñjitu’’nti? ‘‘Nāvuso, kappatī’’ti [pāci. 245]. ‘‘Kattha paṭikkhitta’’nti? ‘‘Rājagahe, suttavibhaṅge’’ti. ‘‘Kiṃ āpajjatī’’ti? Vikālabhojane pācittiya’’nti.

‘‘Suṇātu me, bhante, saṅgho. Idaṃ dutiyaṃ vatthu saṅghena vinicchitaṃ. Itipidaṃ vatthu uddhammaṃ, ubbinayaṃ, apagatasatthusāsanaṃ. Idaṃ dutiyaṃ salākaṃ nikkhipāmi’’.

‘‘Kappati, bhante, gāmantarakappo’’ti? ‘‘Ko so, āvuso, gāmantarakappo’’ti? ‘‘Kappati, bhante – idāni gāmantaraṃ gamissāmīti – bhuttāvinā pavāritena anatirittaṃ bhojanaṃ bhuñjitu’’nti? ‘‘Nāvuso, kappatī’’ti [pāci. 234]. ‘‘Kattha paṭikkhitta’’nti? ‘‘Sāvatthiyaṃ, suttavibhaṅge’’ti. ‘‘Kiṃ āpajjatī’’ti? ‘‘Anatirittabhojane pācittiya’’nti.

‘‘Suṇātu me, bhante, saṅgho. Idaṃ tatiyaṃ vatthu saṅghena vinicchitaṃ. Itipidaṃ vatthu uddhammaṃ, ubbinayaṃ, apagatasatthusāsanaṃ. Idaṃ tatiyaṃ salākaṃ nikkhipāmi’’.

‘‘Kappati, bhante, āvāsakappo’’ti? ‘‘Ko so, āvuso, āvāsakappo’’ti? ‘‘Kappati bhante, sambahulā āvāsā samānasīmā nānuposathaṃ kātu’’nti. ‘‘Nāvuso, kappatī’’ti [mahāva. 141 ādayo]. ‘‘Kattha paṭikkhitta’’nti? ‘‘Rājagahe, uposathasaṃyutte’’ti. ‘‘Kiṃ āpajjatī’’ti? ‘‘Vinayātisāre dukkaṭa’’nti.

‘‘Suṇātu me, bhante, saṅgho. Idaṃ catutthaṃ vatthu saṅghena vinicchitaṃ. Itipidaṃ vatthu uddhammaṃ, ubbinayaṃ, apagatasatthusāsanaṃ. Idaṃ catutthaṃ salākaṃ nikkhipāmi’’.

‘‘Kappati, bhante, anumatikappo’’ti? ‘‘Ko so, āvuso, anumatikappo’’ti? ‘‘Kappati, bhante, vaggena saṅghena kammaṃ kātuṃ – āgate bhikkhū anumānessāmā’’ti? ‘‘Nāvuso, kappatī’’ti [mahāva. 383 ādayo]. ‘‘Kattha paṭikkhitta’’nti? ‘‘Campeyyake, vinayavatthusmi’’nti. ‘‘Kiṃ āpajjatī’’ti? ‘‘Vinayātisāre dukkaṭa’’nti.

‘‘Suṇātu me, bhante, saṅgho. Idaṃ pañcamaṃ vatthu saṅghena vinicchitaṃ. Itipidaṃ vatthu uddhammaṃ, ubbinayaṃ, apagatasatthusāsanaṃ. Idaṃ pañcamaṃ salākaṃ nikkhipāmi’’.

‘‘Kappati, bhante, āciṇṇakappo’’ti? ‘‘Ko so, āvuso, āciṇṇakappo’’ti? ‘‘Kappati, bhante – idaṃ me upajjhāyena ajjhāciṇṇaṃ, idaṃ me ācariyena ajjhāciṇṇaṃ – taṃ ajjhācaritu’’nti? ‘‘Āciṇṇakappo kho, āvuso, ekacco kappati, ekacco na kappatī’’ti.

‘‘Suṇātu me, bhante, saṅgho. Idaṃ chaṭṭhaṃ vatthu saṅghena vinicchitaṃ. Itipidaṃ vatthu uddhammaṃ, ubbinayaṃ, apagatasatthusāsanaṃ. Idaṃ chaṭṭhaṃ salākaṃ nikkhipāmi’’.

‘‘Kappati, bhante, amathitakappo’’ti? ‘‘Ko so, āvuso, amathitakappo’’ti? ‘‘Kappati, bhante, yaṃ taṃ khīraṃ khīrabhāvaṃ vijahitaṃ, asampattaṃ dadhibhāvaṃ, taṃ bhuttāvinā pavāritena anatirittaṃ pātu’’nti? ‘‘Nāvuso, kappatī’’ti [pāci. 234]. ‘‘Kattha paṭikkhitta’’nti? ‘‘Sāvatthiyaṃ, suttavibhaṅge’’ti.

‘‘Kiṃ āpajjatī’’ti? ‘‘Anatirittabhojane pācittiya’’nti.

‘‘Suṇātu me, bhante, saṅgho. Idaṃ sattamaṃ vatthu saṅghena vinicchitaṃ. Itipidaṃ vatthu uddhammaṃ, ubbinayaṃ, apagatasatthusāsanaṃ. Idaṃ sattamaṃ salākaṃ nikkhipāmi’’.

‘‘Kappati, bhante, jaḷogiṃ pātu’’nti? ‘‘Kā sā, āvuso, jaḷogī’’ti? ‘‘Kappati, bhante, yā sā surā āsutā asampattā majjabhāvaṃ, sā pātu’’nti? ‘‘Nāvuso, kappatī’’ti [pāci. 326]. ‘‘Kattha paṭikkhitta’’nti? ‘‘Kosambiyaṃ, suttavibhaṅge’’ti. ‘‘Kiṃ āpajjatī’’ti. ‘‘Surāmerayapāne pācittiya’’nti.

‘‘Suṇātu me, bhante, saṅgho. Idaṃ aṭṭhamaṃ vatthu saṅghena vinicchitaṃ. Itipidaṃ vatthu uddhammaṃ, ubbinayaṃ, apagatasatthusāsanaṃ. Idaṃ aṭṭhamaṃ salākaṃ nikkhipāmi’’.

‘‘Kappati, bhante, adasakaṃ nisīdana’’nti? ‘‘Nāvuso, kappatī’’ti [pāci. 531 ādayo]. ‘‘Kattha paṭikkhitta’’nti? ‘‘Sāvatthiyaṃ, suttavibhaṅge’’ti. ‘‘Kiṃ āpajjatī’’ti? ‘‘Chedanake pācittiya’’nti.

‘‘Suṇātu me, bhante, saṅgho. Idaṃ navamaṃ vatthu saṅghena vinicchitaṃ. Itipidaṃ vatthu uddhammaṃ, ubbinayaṃ, apagatasatthusāsanaṃ. Idaṃ navamaṃ salākaṃ nikkhipāmi’’.

‘‘Kappati, bhante, jātarūparajata’’nti? ‘‘Nāvuso, kappatī’’ti [pārā. 580 ādayo]. ‘‘Kattha paṭikkhitta’’nti. ‘‘Rājagahe, suttavibhaṅge’’ti. ‘‘Kiṃ āpajjatī’’ti? ‘‘Jātarūparajatapaṭiggahaṇe pācittiya’’nti.

‘‘Suṇātu me, bhante, saṅgho. Idaṃ dasamaṃ vatthu saṅghena vinicchitaṃ. Itipidaṃ vatthu uddhammaṃ, ubbinayaṃ, apagatasatthusāsanaṃ. Idaṃ dasamaṃ salākaṃ nikkhipāmi.

‘‘Suṇātu me, bhante, saṅgho. Imāni dasa vatthūni saṅghena vinicchitāni. Itipimāni dasavatthūni uddhammāni, ubbinayāni, apagatasatthusāsanānī’’ti.

458. ‘‘Nihatametaṃ, āvuso, adhikaraṇaṃ, santaṃ vūpasantaṃ suvūpasantaṃ. Api ca maṃ tvaṃ, āvuso, saṅghamajjhepi imāni dasa vatthūni puccheyyāsi – tesaṃ bhikkhūnaṃ saññattiyā’’ti. Atha kho āyasmā revato āyasmantaṃ sabbakāmiṃ saṅghamajjhepi imāni dasa vatthūni pucchi. Puṭṭho puṭṭho āyasmā sabbakāmī vissajjesi. Imāya kho pana vinayasaṅgītiyā satta bhikkhusatāni anūnāni anadhikāni ahesuṃ, tasmāyaṃ vinayasaṅgīti ‘‘sattasatikā’’ti vuccatīti.

Dutiyabhāṇavāro niṭṭhito.

Sattasatikakkhandhako dvādasamo.

Imamhi khandhake vatthū pañcavīsati.

Tassuddānaṃ –

Dasa vatthūni pūretvā, kammaṃ dūtena pāvisi;
Cattāro puna rūpañca, kosambi ca pāveyyako.

Maggo soreyyaṃ saṅkassaṃ, kaṇṇakujjaṃ udumbaraṃ;
Sahajāti ca majjhesi, assosi kaṃ nu kho mayaṃ.

Pattanāvāya ujjavi, rahosi upanāmayaṃ [dūratopi udapādi (ka.)];
Garu [dāruṇaṃ (syā.)] saṅgho ca vesāliṃ, mettā saṅgho ubbāhikāti.

Sattasatikakkhandhako niṭṭhito.

Cūḷavaggo [cullavaggo (sī.)] niṭṭhito.

Cūḷavaggapāḷi niṭṭhitā.